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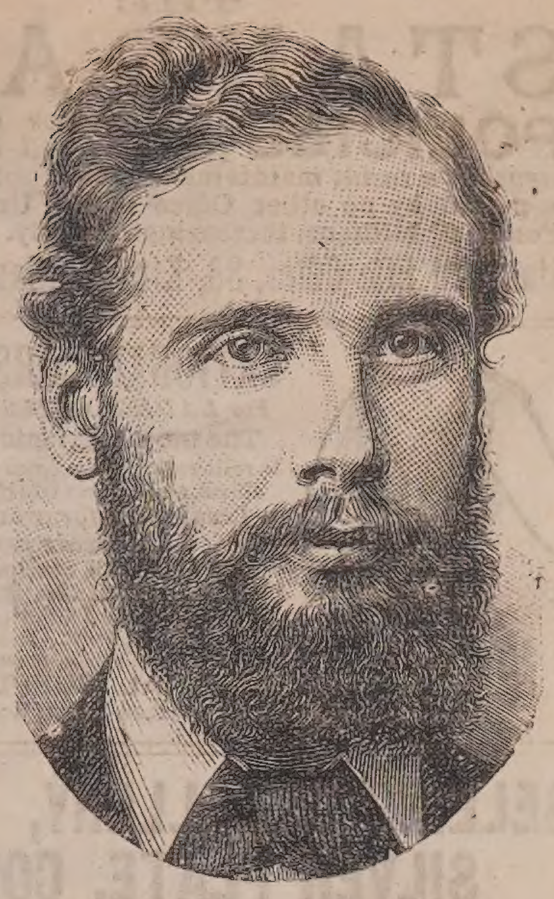
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The Committee are anxious to clear off the debt of **£200** owing to the Bankers, and also the debt of **£180** on the New Sailors' Bethel, Ramsey, Isle of Man.

A site for a **SAILORS' HOME AND REST** has been secured at Fowey, Cornwall, but **£500** is still required to meet the cost of its erection.

GEORGE WILLIAMS, Esq., the President, said at the Annual Meeting that "*an enormous amount of work was done by this Society, and the money given to it was splendidly spent.*"

Donations, whether by Cheque or P.O. Order, should be crossed *London and Westminster Bank, Eastern Branch,* and forwarded to GEORGE JOHN HILL, Secretary, 255, Burdett-road, London, E.

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2. For the Child's Fund: a guinea or two to pay the nurses would in many cases rescue a mother and child. *Five Shillings* would pay for a child for a week.
3. For Law Expenses: in every case if it be possible the men are compelled to pay the sum allowed by law for the child's support.

The applications are so distressing and urgent that every shilling has been spent.

The Committee are in very urgent need of £250.

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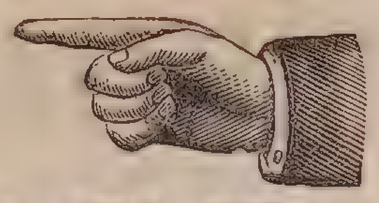
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43 ,,	... ,, Gresham	...	3 8	...	3 0
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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

BRONCHO-PHTHISIS, and DISEASE of the RIGHT LUNG—CASE AT HIGHBURY.

MRS. EMILY SAVAGE, then of DRAYTON PARK, came to Coombe Lodge to consult me first in 1884.

She had been always subject to colds. Had had Bronchitis seven years before, which became chronic.

On examination by Dr. B., it was found that the upper lobe of the right lung had become diseased.

Expectoration was profuse now, breathing oppressed, much pain below the clavicle and in the breast. She had got considerable weaker, and was losing flesh fast.

She was fully advised, and correspondence continued for eight months, during which several prescriptions were sent, in addition to the usual course of medicine. She continued, however, under my treatment for some months longer, and got well. She has had (I believe) two children since.

I received a letter from her recently (Oct. 24), in which she suggests my making use of her case. She says:—"I was very ill indeed when I applied to you, and none of my friends thought I should live the year out. I had been patient at the Chest Hospital for twelve months before coming to you, and had been getting worse. I recovered, have passed through two confinements, and have kept strong and well. You can make any use of this. I shall be happy at any opportunity to recommend your valuable medicine."—E. SAVAGE, 24, HORSELL ROAD, HIGHBURY GARDENS, N.

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

FITS.

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I will demonstrate to the whole world how that most dreadful of all complaints, "*Epilepsy*," which has been hitherto considered incurable, can be permanently cured (without the chance of failure). All afflicted may write with full hope and confidence to MR. WILLIAMS, 10, Oxford Terrace, Hyde Park, London; who will send full particulars to any person, free of all charge.

THE CHRISTIAN.

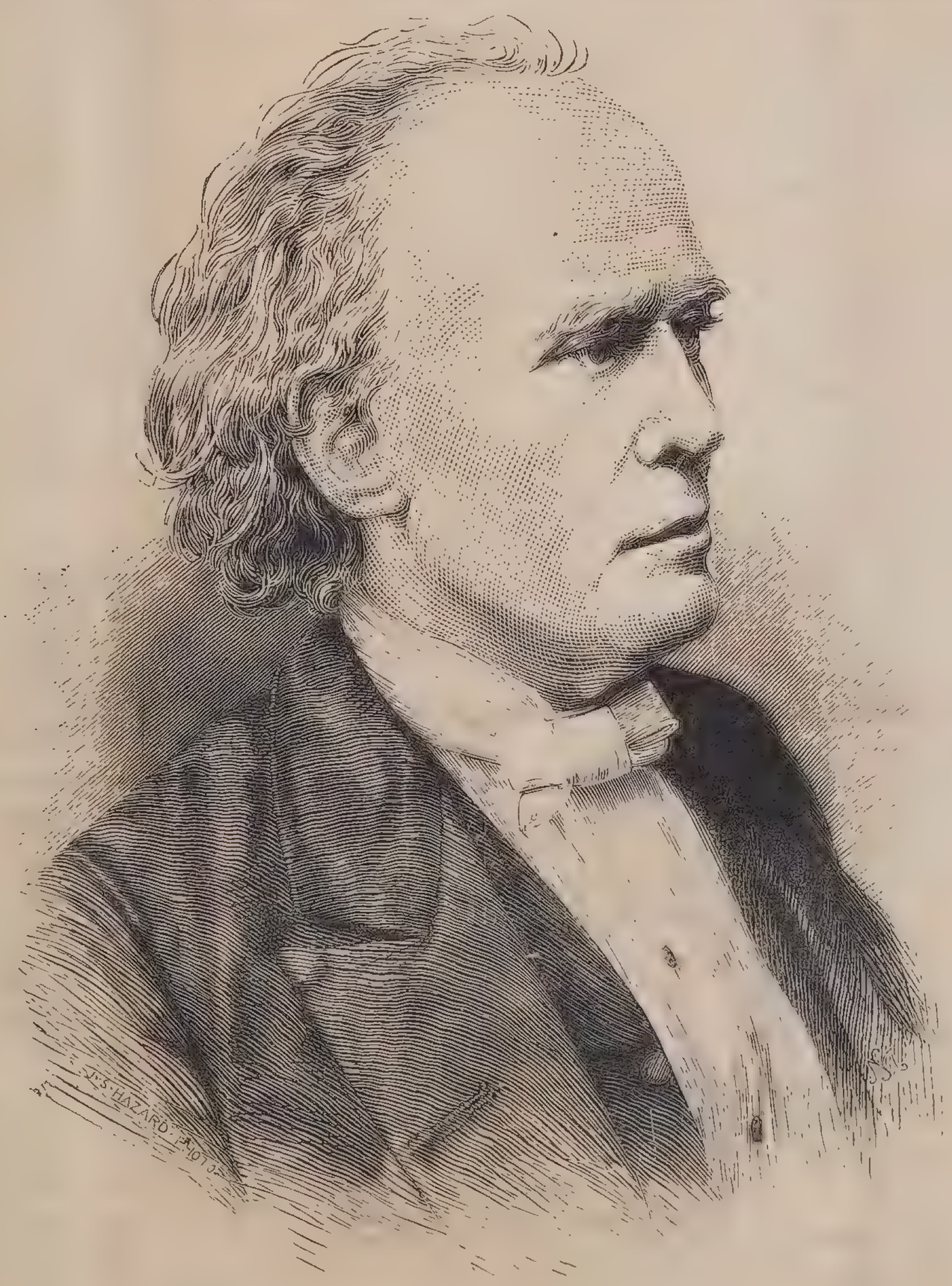
FRIDAY, JANUARY 4, 1889.

REV. EBENEZER E. JENKINS, M.A.,

Hon. Secretary of the Wesleyan Missionary Society.

FEW ministers have gathered about them such a wealth of esteem and affection as Rev. EBENEZER E. JENKINS, the subject of this sketch. Several reasons may be assigned for this. Mr. Jenkins has rendered priceless service to the Church of Christ, both as a successful missionary and as a Secretary of the Wesleyan Foreign Missionary Society. He is one of the most widely known, cultured, and powerful preachers of the denomination to which he belongs. He is in hearty sympathy with that form of aggressive evangelism which is finding ever-increasing favour in the Methodist Church.

Mr. Jenkins was born at Exeter in 1820, and is therefore in his sixty-ninth year. He was educated in the Grammar School in his native city, where an excellent foundation of knowledge was laid. Without the advantages of what is known as a theological training, he has attained a high position as a scholar, a position which is largely due to the habits of industry and diligence acquired during those early years. In the morning of his life he made choice of Christ, and, true to the instincts of the new life, he at once sought to lead others into the same joy. His efforts as a local preacher indicated fuller service as a preacher of the Gospel, and, in 1845, Mr. Jenkins was accepted as a minister on probation, and sent to that great district in India known as the Madras Presidency, a district containing over seventy-one thousand villages and over eighty-one million souls. Here Mr. Jenkins engaged in the difficult but fascinating and congenial work of a missionary, now learning Tamil, now getting the natives to read to him extracts from the tracts which he carried into their homes, and now preaching to them in their own tongue the unsearchable riches of Christ. After several years spent thus, unusual facilities for extending missionary operations presented themselves, and Mr. Jenkins returned to England, having been absent ten years, to convey information to those at home, and to awaken the spirit of enthusiasm and enterprise which such opportunities demanded. In Exeter Hall, in the presence of the Earl of Shaftesbury and nearly four thousand people, Mr. Jenkins, in a masterly and convincing speech, gave details of the work accomplished, showed the need for more labourers, and pleaded for funds to enable him to consolidate and develop this work among the Brahmins and Hindoos. After having in some measure awakened the British conscience to its responsibilities, he returned to India, having been appointed chairman of the Madras district.



(From Photograph by J. S. Hazard, Clapham.)

The wealth and hope of a nation consists in the souls of the children that are born into it, and, in order to influence these in favour of Christianity, Mr. Jenkins established the High School in Madras. Some idea of the importance of this agency may be gathered from his own words at a later date. He says: "The school which I commenced twelve years ago with three boys now numbers 320, among whom are nearly one hundred Brahmins." Mr. Jenkins then stated that some of the young men who were studying for their degree were members of the Methodist Society and local preachers, and explained how the knowledge they acquired enabled them to resist and expose the threats of the priests who sought to intimidate them by their heathen philosophies and legends. This Methodist high school in Madras is still sending out young men to fill the foremost positions of trust and honour and influence in the country—young men who become not merely magistrates, surgeons, and engineers, but centres of spiritual, moral, and intellectual power among the natives.

Indications of a great change in the minds of the ruling class as to the character and effect of missionary operations were not wanting. The baptism of a Hindoo named Viziarangum in 1858 was made the occasion for a riot in Madras, but the Governor so vigorously defended the work of the missionaries, and so severely punished the rioters, that this happened rather to the furtherance of the Gospel. Emboldened by a feeling of security, the native preachers became more aggressive, and marked success attended their labours. In that year the vast dominions of Hindostan passed from the control of the East India Company to the Government of Queen Victoria, an event fraught with issues of a momentous character both to the millions of people and to the missionaries and native agents who worked

among them. Greatly did Mr. Jenkins rejoice in the facilities which these changes afforded for sowing more freely and widely than ever the incorruptible seed.

In 1862 Mr. Jenkins spent a month in exploring the newly discovered district on the banks of the Godavery river. Here was soil upon which no Christian missionary had ever stood, and he had the joy of telling the natives of Him whose name had never before fallen on their ears and of whose love they had never before heard. The people gladly listened to the truth, and there was no priestly influence to render abortive the missionary's labour. The only occasion for regret was that in this, as in many other districts of a similar character, no one could be sent to cultivate the ground, and this lack of helpers so distressed Mr. Jenkins that he resolved to return to England to seek for more generous support in this direction, and also to free from debt the Madras High School. Returning by way of Australia, he spent several months in the Colonies, lecturing to large audiences and securing by his powerful appeals considerable financial aid for the objects so dear to his heart. On reaching England, early in 1864, he had an opportunity of pleading in Exeter Hall, nor was his championship of the needs of those who waited for the light of the Gospel in vain.

At the Wesleyan Conference of that year, Mr. Jenkins was honoured by being placed in the Legal Hundred, and was appointed to the Hackney Circuit. Three years afterwards he removed to Brixton-hill, where he passed through a great sorrow—a sorrow which his congregation did much to mitigate by their deep sympathy and great kindness. In 1870, Mr. Jenkins removed to Southport, and the Lancashire people rejoiced greatly in his ministrations, both in the pulpit and on the platform. Returning to London in 1873, he was pressed by the Committee of the Missionary Society to visit the East again. Mr. Jenkins consented, and India, China, Japan, and other lands were visited, the missionaries and their churches were encouraged, and stores of valuable information were acquired as to the position and promise of Christianity in these regions. When Mr. Jenkins told those who had sent him what he had seen, how glorious were the triumphs of the Gospel, and how loud was the summons to new effort among these millions of people, the impression was marvellous. A man was needed to fill a vacancy at the Mission House, and by a spontaneous and enthusiastic vote Mr. Jenkins was called to this important office. From this position he has only recently retired, after having rendered invaluable service to the Society by the intellectual power, keenness of vision, geniality of temper, and unstinted enthusiasm and devotion, which have ever characterised his labours. As honorary secretary of the Missionary Society, he still places at the disposal of the Church his matured experience and sound judgment.

In 1880 Mr. Jenkins was called to the Presidential Chair, and right well did he discharge the duties with which this honour is always associated. He is one of the ablest preachers of the day. His sermons are marked by such clearness and polish as indicate a mastery of the best English classics. He is at his very best in defending Christianity, and in exposing the inefficiency of a no-faith philosophy. His well-known Fernley lecture on "Modern Atheism" is full of subtle distinctions, deep penetration, and irresistible force, and his sermons of recent date on similar topics have proved invaluable, especially to the intelligent young people who have heard them, in view of the unstable modes of thought which have prevailed of late in certain directions.

Mr. Jenkins's sympathies and advocacy are by no means confined to missions to other lands; his influence has been of great service to the London Wesleyan Mission, and he takes the deepest interest in the vigorous evangelistic spirit that is abroad in many of the home churches. This accounts, very largely, for his popularity with the younger ministers of the denomination to which he belongs.

In addition to his book on Modern Atheism, Mr. Jenkins has published a volume of Sermons, preached first of all in India, sermons which take a high place in such literature. A volume of Addresses and Sermons was also published at the close of his presidential career, which contains some of the ripest productions of the author's intellect and heart. A shilling volume, entitled "My Aspirations," is also from Mr. Jenkins's pen, and we cannot close this sketch without expressing the hope that he will be spared for many years to promote, both by tongue and pen, the kingdom of our Lord and Saviour Jesus Christ.

LIVERPOOL SHELTERING HOMES.

Our poor Liverpool widows' sewing-class continues. They get their tea and some sewing, for which work they are paid sixpence. Poor aged widows! How hard a lot is theirs; toiling and starving in their last years of loneliness. As we go from class to class we hear testimonies sufficient to show the blessedness of the work.

The child rescue work is going on as extensively as our yet limited premises will admit. We have a fine band of boys and girls training and preparing for our fair Dominion in the spring. This work being entirely for the widows, fatherless, and orphans of this great seaport, all should consider it a privilege to aid and help it on. The new building is progressing rapidly, but we still need some £1200 to finish it without burden. Louisa Birt.

1, *Sugnall-street, Liverpool.*

CHINESE SERMONS.—Rev. H. C. Du Bose, of the American Presbyterian Mission, Soochow, China, has sent to the Mission press in Shanghai two hundred sermons in Chinese. It is said to be the first volume of the kind printed in Chinese.

THE NEW YEAR.

By Rev. WILLIAM GUEST, F.G.S.

"Jerusalem shall be trodden down of the Gentiles till the times of the Gentiles be fulfilled." Few of the deathless words of our adorable Lord are more serious and suggestive in import than these. Gentile dominion has existed since the rise of the Babylonish Empire; it still has sway; it is destined to end; and every New Year is a remembrancer of the two-fold announcement to which Scripture has committed itself: the termination of Jewish prostration, and of an exclusive Gentile predominance.

Obviously the present European tranquillity is only the thin covering of latent volcanic agitations. Militarism is slowly ruining the prosperity of Continental nations. Revolutionary forces are waiting their opportunity. Conflicts, changes, and disasters of tremendous import impend. The last decade of the century must prove among the most momentous the world has known, and we begin a year over which admonishing shadows of the events at hand will be cast. In view of these things, of the seriousness of the times, and of those perils around the cause of true religion which have been indicated in the two preceding papers, let faithful servants of Christ ponder the following six lessons:—

Let us, first: *Renew our confidence in the sure Word of Truth.*

Let us not, even by word or thought, regard it as an open question, but a fixed and settled one, that the Bible is the all-sufficing revelation to men of the inspiring Spirit. Our hearts ought to overflow with joy that in an age of research in every part of the world, of a scientific ability unparalleled, and of a literary activity that has shed the light of scholarship on every possible question of the date and authorship of the Biblical records, these, instead of shaking, have wondrously strengthened the evidences for the historical accuracy, and the superhuman nature of the books of Scripture. Materialism has done its utmost to make man not the offspring of God, but of an automatic evolution. The effort has been a consummate failure. Unceasing have been labours to place man's origin in a remote antiquity that would discredit the Bible testimony. Equally abortive has been the result. A criticism at once formidable and threatening has sought to show that the Bible was a merely human and a humanly constructed Book; but, instead of eliminating it, the more has the superhuman lifted up its invincible witness for a supernatural realm, and for a controlling providential love that has ever been seeking man in his errors, miseries, and apostasies. Once the bush burned with fire, and was not consumed; but now this burning light of revelation has seen menacing floods of hostility poured around it, and, so far from being quenched, it shines all the stronger and brighter as we enter on the last year of the ninth decade of our nineteenth century life.* The supreme authority of Scripture, therefore, in all things that fall within its intention, should reach an absolute settle-

* I was told a few months ago, and on the very best authority, of the death of a gentleman who was an official member of the Ordnance Survey of Sinai. That Survey of Her Majesty's Government directed its investigations to trace the path of the Israelites from Egypt to Sinai. It was conducted by eminently scientific men. One of the party, on starting, was a confirmed sceptic; but when he saw that, after unerring measurements, most careful engineering observations step by step, and exact

ment with all Christian men as they begin the year.

Let us, secondly: *Magnify the Bible testimony respecting Christ's atoning work.*

It is not only because all lines of confirmatory evidence are pointing to the Scriptures; nor because their wonderfulness grows exceedingly, and after years of daily study, to those who "delight" in them; but their preciousness is in this: their pages open the door of salvation to a sinful, bestormed, and sorely tempted world. There is nothing more astonishing than that a man with the Bible in his hand can have any doubt respecting the doctrine of pardon through atonement. That atonement is among the few *primal* truths which Paul received by revelation (1 Cor. xv.). It is the mightiest proof of the love of God. Because love was hindered by man's sins, therefore Christ came forth to "put away sin by the sacrifice of Himself." Because there could be nothing for the guilt of a sinner but the opposition of Divine holiness, therefore love found through atonement for that guilt a new method of pouring itself over a created spirit. Yea, the sinner's conscience needed that redemption of the cross. The greatest and best of men have acknowledged that nothing but the ceaseless memory of an all-availing sacrifice can meet the difficulty as to sin which is felt by every ingenuous mind.

Against all modern errors we must uphold this plain Bible testimony of a completed vicarious atonement. Sacramentarianism may perchance be made light of with its symbolical dresses, and shows, and puerilities; when, however, it audaciously affirms that the great sacrifice of Jesus is not complete except through priestly functions at "the altar," it is vehemently to be resisted. This is as though God darkened the morning sun until priestly hands drew aside the veil.

Firm also must be the attitude against what is spoken of as "the new development of Christian doctrine," and what is, we are told, to be "the theology of the future." Far be it from us to minimise the truth of a risen Christ which the new theology would exclusively maintain. But to the student of Paul the ascension and the headship of the Lord Jesus are the fruit and the crown of his atoning sacrifice, and if the latter perishes in neological denials, the former will lose its meaning and its glory.

As to preachers who ask, as one has done, "Why should Christ be dragged into every sermon?" the answer is easy. No Christ *is* preached when He is thus introduced. And none but a hireling, who has never gone as a penitent sinner to the feet of the Saviour, would talk after his manner.

I well remember, when a pastor in Leeds, listening in the spring of 1858, to an address before the Congregational Union of the West Riding of Yorkshire, by Dr. Enoch Mellor, of Halifax. The argument of that address was that the denial of the doctrine of the substitutionary work of Christ was to *throw the whole fabric of revealed truth into disintegration and collapse.* Rarely could an argument have produced such an overwhelming impression. If appealed to, the large audience of ministers would have stood up, and with tears pouring from the eyes of not a few, would have sworn eternal fidelity to the supreme testimony and theme of ministry—"CHRIST AND HIM CRUCIFIED."

Let us, thirdly: *Judge all pretended "new theology" by the language of Scripture.*

We are safe while we submit our reason to the higher reason of God. If we attempt in pride and selfishness to frame a Christianity which is reasonable to man, it will be merely human and not that which is Divine. Teachings in England and America which have been chaotic in their indefiniteness are at length coming to something like a formulated creed; and the "new reformation," as it has been called, is to consist of these two articles—the Universal Fatherhood of God, and the Brotherhood of Men.

These are plausible-sounding terms. They will captivate men. But, according to the rationalistic conception of them, they will neutralise all effective preaching; they will cease to urge God's message to men, which, according to Paul, was to entreat them by his ministers to be reconciled to Himself; and they will abolish the New Testament distinction, which separates men into the two classes of those who have yielded up self to the pressure of the Divine love, and those who perseveringly resist the invitations of that love. This "new reformation" will, indeed, prepare the way for a teaching that will deny the doctrine of the Fall, which is not only one of the Bible, but of our very senses, and which will introduce eventually a reign of naturalism, or living according to nature, which goes in the very face of Scripture, and must pave the way not to the elevation but the barbarism of peoples.

Let us, fourthly, in our testimony against abounding errors: *Keep watch over our own spirit.*

"Beware of acrimony, William," said the elder Forster to the son whose Life was published last year, "lest while inveighing against an unchristian system thou shouldest be influenced by an unchristian spirit." To testify against departures from Scripture is a duty; to mourn over that which prevents a dead nominalism of Christian profession from realising the authority of the Spirit's revelation is demanded from all who are Jesus Christ's; but, oh! how difficult to be like Him who finished his stern warnings against the teachers who misled the people with that unequalled burst of pathetic concern which closed the great discourse in the Temple in Matt. xxiii.

Let us, fifthly: *Be steadfast in maintaining the obligation of personal righteousness.*

Accursed to us be the antinomian idea that the Gospel emancipates us from that obligation. On the contrary, it gives to it the highest and most commanding enforcement. Well has the eminent scientist, Sir William Dawson, said: "The sin of Adam was the stretching forth of his hand to grasp the peculiar powers of Deity." But let us adoringly note what is written of Him who came to be the new Head and Representative of our race: He was in the form of God, yet He claimed no independent existence; He caught not at the prize of self-assertion, but placed Himself in perfect subjection to the absolute will of God. Instead of grasping, like Adam, independence of Deity, He became *obedient.* Mark that word "obedient"; it is the keynote of the sublime passage: "Obedient even unto death, yea, the death of the cross." Obedient to the eternal principles of righteousness which demanded that death. Therefore said the inspired teacher to the Philippians who had believed: *Have this mind in you which was also in Christ, i.e.*, be conformed to your Lord and Leader, in obedience to the will of God, at all cost, and sacrifice of self-surrender.

And here may I warn, with pleading entreaty, against an evangelical preaching which approaches to that Nicolaitanism which Christ says He "hates." I may have been specially unfortunate in this, but it has been my painful experience to listen to sermons in chapels, and addresses in mission rooms, which must have conveyed the impression to the hearers that the Gospel was meant to make them happy rather than good. Incalculable is the evil of this. An easy religion in our world is not a New Testament religion, and is heard scornfully by intelligent artisans. A Christianity without cross-bearing does not captivate high-minded young men. They like to be urged, as St. John did the young men of his period, to "overcome the wicked one." The message of the great Methodist Revival was not an urging sinners to be happy, but to "flee from the wrath to come"; and the Gospel to which the Spirit gave such an abounding blessing was a salvation from the reigning power, as well as the damning guilt of sin.

But, once more, let us *persevere in personal communion with God.* In many respects we, in this age, are stronger than our fathers. We are stronger in the freedom of our religious services, and in hymns that interpret the love of the Gospel, and in music born out of the heart, as well as of the understanding, and in the services of Christian laymen, and especially of devoted women. But—and what an exception it is—we are weaker in private prayer. It is a Chelsea apostle of cynicism and melancholy who has given the dictum to our times that "to work is to pray." We are so secular, so busy here and there that we have no time to be alone with God. Estranged from communion with Him the error lies straight in man's pathway to doubt the supernatural. We know how Luther, and Baxter, and Martyn, and Bramwell, and Payson, and John Angell James prayed. When the spirit is with God; when its plans and ambitions are subjected to Him; when in absolute self-subjection and quickened understanding we catch the whispers of his will; when in the nothingness of the creature the life becomes wholly his; then false motives cease to sway and the body becomes "full of light"; then we speak without compromising his claims, and with a depth of pleading tenderness tell of his love; then can God use us and the Spirit overshadows us; and then in sympathy, fidelity, and compassion, we are one with Christ and the Father, and men believe the urgency and the heavenliness of our message.

These hints I venture to lay before my brethren in Christ as, at a serious time, they begin the year, and, being companions in his tribulations, and kingdom, and patience, let each of us say—

Forerunner to the purchased abode!
Oh, shed Thou upon me—e'en upon me,
Thy light to find, thy strength to tread the road,
To where the pure in heart shall dwell with Thee
Take all thine own—inspire, enkindle, raise,
My thoughts, my tongue, my life, to thy immortal praise.

Tunbridge Wells.

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geological tests, there was a complete coincidence of the present features of the country with all the requirements of the Mosaic narrative, and that "theories of a late authorship disappeared like mist," his unbelief gave way, and he died in the full faith of Him whom Moses and the prophets did say should come.

NORTH AFRICA.—To meet the convenience of friends interested in North Africa, it has been arranged to hold a meeting for prayer and praise at the Y.M.C.A., Whittington-avenue, Leadenhall-street, on the first Friday of each month at 6.30 p.m. The first meeting will take place to-day (Friday), when it is expected Mr. Edward H. Glenny, who has just returned from North Africa, will be present and give some account of the progress of the work.

FALLOW GROUND.

A THOUGHT FOR THE NEW YEAR.

THE words, *fallow ground*, spoken by Jeremiah and Hosea, had almost a deeper meaning (when regarded *naturally*) in the days of old, than they have in the present.

Passing through the richly cultivated fields, and marking the alternate crops of an agriculturist of to-day, one often thinks that had the land a few more Sabbaths it might, in the result, yield finer, fuller harvests. But they tell us it is only our inexperience which allows us to imagine this, and so it may be. Certain it is that it is a dangerous experiment when it is tried in a *spiritual* sense. "Break up your fallow ground" (Hosea x. 12) is the command, and as we stand upon the threshold of a new, untried year, blessing our God for all his wonderful and gracious love to us in the past, our hearts go out in a great desire, and we cry, "*Lord, help me to do it!*"

The writer remembers hearing of a young wife whose husband had become a Christian, and who urged her to yield her heart at once to the Lord.

"No, no," said she; "I will begin the new year by giving myself and our child to Him as a new year's gift.'

Poor young thing! Her child was born before the new year, and she left it an orphan just a week before she had meant to seek her Saviour. "*Now*" is "always the accepted time" in reference to anything whose issues will affect us for good through all eternity.

"Break up your fallow ground, for it is time to seek the Lord, till He come and *rain*"—"There shall be *showers* of blessing" (Ezekiel xxxiv. 26)—"righteousness upon you" (Hosea x. 12). Fallow, meaning uncultivated, neglected, unoccupied, unused. Can it be possible that this is the state of some of our hearts?—that there are barren wastes therein, neglected spots, upon which the iron of conviction has never descended to prepare them for the sowings of spring, the suns of summer, and the harvests of autumn? It is, indeed, then "time to seek the Lord," and to ask for his Spirit to help us, one and all, as we begin, in his name, to break up our fallow ground.

(1) Fallow, *uncultivated*. Perhaps some of us have not cultivated the habit—no, that is a stereotyped, misleading word—rather let us say the *joy* of earnest, importunate *prayer*. We have had so many blessings that we have forgotten to ask for those we *might* have had for ourselves and others, and the consequence is we find ourselves cold in our love and weak of faith, and we wonder why this is. But we need not wonder; declension in prayer means coldness in love; for oh, how we grow to love those for whom we constantly pray, and whose names are ever on our hearts before the Lord! And the oftener we go to Him, the more we learn to love Him—the patient hearer and answerer of our loving prayers! Let us resolve, God helping us, that *this* fallow ground shall be broken up, and that this year shall find us renewing our strength in unbroken waiting upon the Lord.

Some time ago the writer sent a letter to a young man who was a moralist (but who did not desire to be a Christian), and then definitely asked God to save his soul. The next day brought two letters from Mr. A. C. P. Coote and Mr. Hind Smith, and one from himself, telling how graciously and fully the prayer had been answered. Oh, we have such encouragements to prayer. Do let us be more constant, definite, and real in our cultivation and exercise of this blessed privilege!

(2) Fallow, *neglected*. Have we taken all the good and perfect gifts from the hands of the unchanging Father, and yet, maybe, neglected to thank Him for them? It is possible, for nothing is so hardening as prosperity. Yet we have not meant to be ungrateful; it is simply that the good things of this life have choked up the channels of praise. We have not even been as mindful as the little canary, which chirps its thankfulness for each day's fresh supply of grain and water.

Or, maybe, we have neglected our Bibles. Of course, we have read them regularly, but how much have we brought away from them of fresh knowledge of our Father's will concerning us and those around us, and of strength for the battle which we *must* fight if we are true soldiers? Our attitude as Christians is determined by the intimacy and communion we have with God upon our knees and with our Bibles, Lord, help us to break up *all* "fallow ground" that speaks of neglect of Thee!

(3) Fallow, *unoccupied*. There are unoccupied places in our hearts, and these must be filled by the love of God, and for his glory. The present writer, who had held aloof (from mistaken motives) from the ministry and communion of love with one of God's dear children whom she constantly met at his table, received a touching reproof from this one: "We are, perhaps, more apt to remember the needs of our poorer brethren and sisters, and hardly realise how much those in our own position need sympathy and love, and the fellowship is not complete without it. Will you not give it to me for his sake?" In the coming year, by his grace, we will seek to break up this fallow ground, and "by love serve one another" (Gal. v. 13), for there must be those known to all of us who, during the past, have felt the need of that love and sympathy which would have brought us together closer to Him who is "the Head of the body, the Church."

(4) Fallow, *unused*. Someone invented the phrase, "The luxury of *giving*," and it comes to us with all the force of irony, that, to some, the joy of giving is indeed a "luxury." Not only the giving of money, but of time and talents, which we all possess, more or less, will come under this head. A young girl—a dressmaker—who is earning £30 a year, gives a third of this to God. Another who *enjoys* "the luxury of giving, but who has neither silver nor gold to offer, has given HERSELF in loving service among the little ones; and Mr. Broomhall tells of a poor old Scotch body whose only reliable income is half a crown a week from the parish, sending now and then her five shillings to the heathen out of pence given her for the purpose of getting a bit of meat for once in the way! Surely, the ground does not lie fallow in the heart of this richly-blessed one! Shall it any longer be true of some of us that *this* also is one of our *unused* privileges?

And now, a word of parting, as well as of greeting. Let us open our windows wide towards Jerusalem, that we may get what we have together been asking of God—his Spirit in us, flooding and awakening every corner of our hearts with his glorious shining and power.

A resident in Rome not long ago told the following:—"When I was in one of the many beautiful spots on the shores of the Mediterranean, I visited a garden, one of the most beautiful in luxuriant growth that I ever seen. I could hardly tear myself from the scene, but as I did so, I saw in its centre a barren spot—a bed with but the dry, twisted, withered stems of plants, looking so out of keeping with all else, that I said to the owner of the garden, 'How comes this dry, arid bit of waste in the midst of so much gorgeous life and fertility?'

"'Oh,' said my friend, 'thereby hangs a tale. It is now evening: you see the dews are falling; come in the morning, at noon, and you shall see this plot under a different aspect.'

"I went. The sun was shining in his strength; the flowers in the garden were some of them drooping under his power; but the plot of dried stalks I had seen the night before, was one blaze of radiant bloom. The dry stems were supple, and full of life; the distorted heads held themselves up proudly under the sun. I could hardly believe I saw aright. My friend said, 'This is a flower which responds neither to the wooing of the winds, nor to the kisses of the dew; only to the smile of the sun will it open its petals, and live as you see it now.'"

What a fitting emblem of the life that we *may* live during this opening year! Oh that our souls may respond to nothing and to none but the Sun of eternal Righteousness; and then, at the close of 1889, those of us who may be permitted to see it will not have to mourn that much that is within our spiritual nature has to be sorrowfully regarded as uncultivated, or *fallow ground*.

M. BUTLER GERDS.

THE "THREE CHILDREN."

SIR,—Kindly allow me space to state, for the information of your readers, that the litigation in which I have been engaged, in preventing these children from being captured by the Romanists, has at last come to a definite conclusion. The chief cause, I am sorry to say, is the death of the mother, which took place rather more than two months ago.

Until yesterday the solicitors for the other side threatened to carry on the strife, and applied to the Court for leave to appoint a "next friend" in the mother's place, in order to do so; but I have now heard from my solicitors that the Romanists have deemed it prudent to abandon their appeal against Mr. Justice Stirling's decision altogether.

It will interest those of your readers who so sympathetically responded to my appeal in September last, for pecuniary assistance towards the legal costs (£300) which I had to pay, to know that I received altogether the sum of £95, for which help I feel most grateful. I owe now for costs about £200. Just before the mother's death, I was able to arrange for the two children in England to visit her at the hospital, where she was lying ill. The eldest girl I took myself, and when the poor woman heard that I was in the house, she sent to ask me to go to her, which I gladly did. She took my hand and said, "Mr. Davies, I have never had any feeling against you. I am very thankful to find my children looking so well, and for the care which I can see has been taken of them, I know they are in good hands, and happy." This really only showed more plainly what I had known all along—viz., that she was nothing more nor less than the unfortunate tool of the Romish priests.

The children themselves will now be left in peace, and have every prospect of getting on well. They are all being brought up in the faith of their father. Again thanking you and your readers for your kindness and sympathy in this distressing case, I remain, Sir, your obedient servant,

ERNEST KEVILL-DAVIES.

56, *Longridge-road, South Kensington, S.W.*, *December* 29.

TO OUR READERS.

WE are thankful to say that our circulation has increased 7000 during the past three years, and naturally we wish to study the comfort of our readers in every way we can. We have therefore, in compliance with the wish expressed by many, verbally and by letter, reverted to our original plan of placing the advertisement pages on the outside of the number. We thereby lose an advantage, as the portrait is less *en evidence*, but we hope this will be more than counterbalanced by the increased interest of our friends, in consequence of the removal of their objection to the advertisements being in the midst of the reading matter.

Everyone can materially help forward our circulation in various ways, which we need not here particularise; but above all things we desire that, in view of the probability of great changes in the religious world, and great events in the political world, we may be helped by the prayers of all, that we may in all things be guided by the Spirit of light and truth, of faith and hope and love.

In lieu of Notes on the Sunday-school Lessons (which are supplied by most of our contemporaries), we shall next week commence Notes on Bible-readings, beginning with Genesis, which will run concurrently with those of the Bible and Prayer Union, originated and continued by Rev. T. Richardson. Instead, however, of critical or expository remarks upon particular verses, these Daily Notes will present a bird's-eye view, first of each book, and then of each chapter, as a whole. They will be quite unlike anything that is attempted by any other periodical. The Notes will be a valuable help to preachers and teachers, to those who conduct family worship, and to every Bible reader in private meditation. We consider this an important addition to the contents of the paper.

That well-known friend of children, Mrs. Eva Travers Evered Poole, contributes this week the first of a series of chapters on Flowers, which will be continued monthly throughout the year. The department devoted to the young will receive increased attention, and we trust that The Children will be among our warmest friends and supporters.

We again ask the special and studious attention of our readers to the papers on "The Question of the Hour—Foreign Missions." They not only deserve it on their own merits, but also as indicating a tendency not less than revolutionary respecting the conduct of mission work abroad and of all Christian work at home.

To all our readers we heartily wish, in spirit and soul and body, a joyful and prosperous New Year.

JOHN-STREET CHAPEL, MARYLEBONE, W., is a centre of influence which many of the aged and poor of West London have learned to highly appreciate. One part of the work during many winters past has been to minister to the temporal necessities of the needy and infirm, while the Gospel has been faithfully preached and the young have been instructed in the things pertaining to life and godliness. For over eighteen years Mr. W. T. Russell has been identified with this quiet effort, and we trust it will be possible for him to continue at the helm. There is at present urgent need of funds, and other help, of which more may be learned from the nineteenth annual statement, to be had from Mr. Russell, 27, Cambridge-street, Edgware-road.

How Good and How Pleasant.

ONE of the first symptoms of revival is the good and pleasant sight of brethren dwelling together in unity; as on the other hand, the surest evidence of declension is the handiwork of that seventh abomination to the Lord—the sower of discord among brethren.

When Ezekiel prophesied upon the dry bones there was a noise and a shaking, and the bones came together, bone to his bone. Then the sinews and the flesh came upon them, and the skin covered them above. The spirit of life could not come into them until they were united, but when at the prophet's word bone came together to his bone, God clothed the skeleton with flesh, and again bid the prophet prophesy, and the Spirit came into them, and they lived, and stood upon their feet, an exceeding great army.

The union in this vision of Ezekiel is that of an army, a nation, a house, a people; it will be fulfilled in the national resurrection of God's ancient people. But Ezekiel had seen a sublimer vision at the outset of his ministry, in the four living creatures which yet were one; who went and returned like a flash of lightning; for where the Spirit was to go they went, thither was their spirit to go. Ezekiel saw them on the earth in service; John saw them as the Executive carrying out the behests of Him that sitteth upon the throne. They represent the redeemed out of all nations, serving God on earth and bearing rule in the kingdom of heaven. But whether it be Israel on earth, or the Church of Christ on earth or in heaven, God can only work where there is unity.

The Apostle of the Gentiles, however, gives a further view of the purposes of God, and reveals a closer union than that of the houses of Judah and Israel, or even of the fourfold living creature. He shows the Church to be the body of which the risen Christ is the Head, and says that we are the Eve in the second Adam, members of his body, even of his flesh and of his bones.

In his encyclical letter, addressed not to the church at Ephesus alone, but to all the churches of Asia, the Apostle shows that Jesus has broken down the middle wall of partition, and made Jew and Gentile one, reconciling both unto God in one body by the cross and having slain the enmity thereby. If that long separation, which had been originally ordained of God, breeding exclusiveness in the Jew and enmity in the Gentile, could be and was overcome and slain by the Equal of God, the Man who was his Fellow, humbling Himself to the death of the cross: how much more is there power in Christ crucified and risen to overcome every cause of separation which can arise among Christians, whether Jews or Gentiles, who are builded together for an habitation of God through the Spirit!

How touchingly does the appeal come from Paul, "the prisoner of Jesus Christ for you Gentiles," to preserve this unity. But observe the sublime parenthesis of chap. iii., the magnificent truths of which are intended to give weight to the entreaty of "the prisoner of the Lord" that we should make it our supreme endeavour to keep the unity of the Spirit in the bond of peace.

How are we responding to the beseechings of that beloved and aged prisoner, the echo of whose clanking chain should surely lend an unexhausted emphasis to his words in our ears to-day? Are we honestly endeavouring to keep the sevenfold unity of the Spirit in the bond of peace? Are there two churches in Great Britain—are there two missions in London—are there two individual Christians anywhere—whose supreme endeavour it is to keep this unity?

I do not ask if we are feeling kindly to fellow-Christians in New Zealand, or even to those a mile away. But are we—are there two men upon the earth to-day—entering with all their souls into the desire of the Lord's prisoner and of that prisoner's Lord, as expressed in Eph. iv. 15, 16? Here are, *e.g.*, two, three, four, missions in one locality. Is it from morn till night the one set purpose of any Christian worker in any one of these, to do his part as a joint to supply that which God qualified him to supply, in order that THE WHOLE BODY fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, may make increase of the body to the edifying of itself in love? "Oh, yes, we are most anxious for the welfare of every mission all over London——except these two or three close to us." Yes: that is the little fox that spoils the vines; the dead fly that causes the apothecary's ointment to send forth a stinking savour. This jealousy is a little one of that Babylon which is the perpetual enemy of the Church of God. "O Babylon, that art to be destroyed, happy shall he be that taketh and dasheth thy little ones against the Rock."

Behold, how good and how pleasant it would be to the Man upon the throne to see you go to that fellow-Christian whose mission a little interferes with yours or yours with his, and wish him a happy and prosperous year; and then prayerfully consult with him how you can mutually further each other's work; and give the world in that neighbourhood an opportunity of believing that God sent Jesus, because his disciples are so evidently one.

More to follow. M.

LONDON CITY MISSION.

THE New Year meeting on Tuesday morning in the Mission House, Bridewell-place, New Bridge-street, E.C., was largely attended, and the proceedings were characterised by much warmth. After a season of earnest prayer and hearty singing, a very helpful address was delivered by Rev. H. J. BERGUER, of Islington. It was based on the words, "Labourers together with God," as found in 1 Cor. iii. 9. The responsibilities and privileges involved in this statement were described in the light of the words in the parable: "Son, go work to-day in my vineyard." If one part of the address stood out above others in timely force, it was that in which Mr. Berguer well maintained that nothing can be doubtful in its issue which is undertaken in the fear of God by those who really work together with Him. The concluding exhortation was full of encouragement and incitement to increased energy in work for the Lord during the year just entered upon.

A few kindly words were also spoken by Mr. George Williams, whose generosity in presenting each of the missionaries with two more volumes of the "Biblical Museum" was highly appreciated, and duly acknowledged.

A GOSPEL PURITY COUNCIL FOR INDIA has been formed, with Mr. Alfred S. Dyer for chairman. Before long, it may be expected to have correspondents in the principal cities and towns throughout India. The spirit in which this council has been initiated justifies the expectation that it will be an effective instrument for the promotion of righteousness in India.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Professor Christlieb, of Bonn, Germany.

Our valued contributor, Rev. F. B. Meyer, has undertaken the editorial charge of *The Christian Treasury* (6d. *Marshall Bros.*). The January issue is replete with valuable matter, much of it from the Editor's own pen. Among the contributors are Lady Hope, Prof. Elmslie, Rev. R. Shindler, &c.

Since the article on The Agapemonè Iniquity appeared in our issue of Nov. 30, we have received three communications from readers who have suffered from these demoralising doctrines either in themselves or their friends; but no contradictions of the statements which we made have come to hand.

The Hospital records the pleasant fact that during the year which has closed two large bequests to hospitals were made, one of £50,000, by Mr. Henry Quin, the other of £98,000, by Mr. Graham. It is to be regretted that wealthy benefactors do not oftener bear in mind the needs of charitable institutions for the relief of the suffering poor.

We thank the two contemporaries, from which we quote the following paragraphs, for their kind words respecting ourselves :—

THE CHRISTIAN regrets to hear that a housekeeper in a clergyman's family has been discharged because she read, and refused to give up reading, THE CHRISTIAN. If this was her chief crime, she will find plenty of people more than anxious to employ her. Our contemporary should have given the name.—*The British Weekly.*

When will some of our clergy cease to bring discredit on the Church by their intolerance? One clergyman, it is stated has discharged his housekeeper for no other reason than that she reads THE CHRISTIAN, and refuses to have her liberty interfered with. THE CHRISTIAN is not one of those papers that bitterly oppose the Church; indeed, nothing ever appears in it antagonistic to Churchmen. There is very little controversy of any sort in its columns, and its devotional articles and contributions are very helpful to Churchmen as well as others. Intolerance on the part of official representatives of the Church will do more harm to our cause, and help to lower us in the eyes of enlightened, liberal-minded men, more than all our enemies could do against us.—*The Rock.*

A paper on "The Journal for To-day," in the New York *Christian Union*, has the following :—

America needs a journal which represents the Church of Christ, and not certain churches; a journal which shows that Christianity is more than an aggregate of denominations; which is the servant of no party, so that it may tell what Christianity is doing in the world, and not merely what a special organised fragment of it is doing; which promotes union in this spirit of liberty; which has no fear for the faith, and does not court controversy; a journal whose field is the world, whose instrument is truth, whose inspiration is love, and whose *magna charta* is: "Prove all things, hold fast that which is good."

Such, we may say, without undue assumption, is the scope and programme of THE CHRISTIAN. Christianity greater than all the sectional controversies of our period; charity and firmness; watchfulness against false liberty; the speaking of the truth in love; the tidings of what the Lord is doing by all his servants—these are the aims we desire to reassert at the opening of another year.

"General" Booth has made important proposals towards meeting the distress and misery which the winter season must accentuate on the streets of our great cities. In a circular setting forth his scheme, a brief account is given of what has already been done in connection with the Salvation Army by way of sheltering and feeding the unemployed poor at a nominal cost, and helping fallen women to return to lives of honesty and virtue. During the past ten months 25,000 beds, and 500,000 meals have been provided at the Shelter at Limehouse, and much good influence has been at the same time brought to bear upon most needy people. The General says that girls are now being rescued at the rate of a thousand per annum, placed in situations, restored to their relatives, and enabled to earn an honest living. The Homes at present open are not large enough to accommodate those who would willingly enter them.

The circular referred to states :—

General Booth is prepared to establish at once ten more Rescue Homes, with accommodation for 300 girls (which will enable the Army, by the help of God, to rescue at least another thousand a year), and also to establish ten food and shelter depôts in the Metropolis, six for women and children only, and four for men, with a capacity for supplying 1000 beds per night for women, and 500 for men, and 200,000 meals per week, or at the rate of 547,500 beds, and 10,400,000 meals per annum. In order to be enabled to carry out this proposal, it is necessary to appeal to the country for £15,000, being the amount required to meet the expense of fitting up and furnishing the said twenty buildings. This sum is a comparatively trifling one when due consideration is given to the enormous amount of suffering which will be removed, and good which will be accomplished.

The philanthropic and Christian public will not, we feel sure, allow such a practical scheme as this to fall to the ground. Already Mr. Booth has secured four large buildings in different parts of London suitable for night shelters, and we trust they will speedily be opened, and prove a great blessing to many. The fullest information can be obtained upon application to the financial secretary, 101, Queen Victoria-street, London, E.C.

Mr. Caine, M.P., who is spending three months in India in the furtherance of temperance, is sending home letters in relation to this question. The increase of drunkenness, and of the consumption of ardent spirits, has aroused the attention of native gentlemen, and they have accorded Mr. Caine a hearty and sympathetic co-operation. In the capital of Guzerat 200 of them met him, and formed themselves into a temperance society. Similar results followed his visit to the capital of Baroda. The Maharajah, his brother, and the Prime Minister, united with other influential persons to help forward a total abstinence movement. There was a loud call for such action; and it is gatifying to read of India's own efforts to counteract the deplorable effects of the introduction on the part of Europeans of intoxicating liquors among the Hindoos.

Another Indian agitation may be noted. In Ceylon the British have been the powerful patrons of Buddhism. They took on themselves the responsibility of maintaining Buddhist worship, and the revenues of hundreds of thousands of acres of public land have turned Buddhist priests into voluptuaries and sensualists. Native opinion is growing adverse to this arrangement, and members of the English Church are joining in the protest. There are, doubtless, difficulties, but the attention which is being drawn to these administrative and social questions in India is very hopeful as we begin the year.

A correspondent writes from Italy :—

The climate here is very beautiful, but the surroundings are so vitiated and polluted through Monte Carlo, which is in view, and only one hour from me by rail. We hear so much of its horrors that we daily plead for its downfall. Satan seems to be rampant, for the place is full of visitors. I cannot understand Christians going into the Casino "to look on only."

In looking over hymns of the glorious year 1859, we find some very stirring ones by Mrs. Raban. The following for example :—

Quicken, Lord, thy Church and me;
Send the promised Spirit down;
Holy One! Eternal Three!
All thy former mercies crown:
Father, Son, and Holy Ghost,
Send another Pentecost.

Let the living fire descend,
Cloven tongues on every head;
Tongues which all may comprehend;
Speak thy life unto the dead!
Suddenly the power of grace
Send from heaven and fill the place.

Send the "rushing mighty wind,"
Give the "utterance" Divine;
Let us know the Spirit's mind,
Let us speak in words Divine!
Send a pure baptismal shower,
Tongues of fire and words of power.

As of old so be it now;
Now the glorious scene repeat;
See thy humbled people bow,
Waiting lowly at thy feet,
Crying all, with one accord,
"Send thy promised Spirit, Lord!"

We have lately found the devoted and saintly writer in deep poverty and agonising pain.

The doubtful thoughts of many a man have been moulded into mistake, hardened into heresy, and crystallised into crime (theologically speaking), by injudicious judging and unjudicial judgment, whereas a wiser treatment might have saved the doubter, and converted him into a confirmed Christian fellow-worker. A case in point. A member of an evangelistic mission had imbibed a heterodoxy very fashionable nowaday, and not only held but taught it. Instead of being, according to the tradition of the elders, cornered, judged, reprimanded, and expelled, to spread his craze elsewhere, the wise and spiritual teacher at the head of affairs treated him friendly, diverted his attention, brought him out of his corner, gave him something to do, and made a useful man of him. There are hardened heretics, in the pulpit and out of it, who might have been made excellent workers in the Church on earth, and prevented doing multiplied mischief, had they been treated with spiritual sense and tact, Christian kindness, courtesy, and brotherliness. Men's creed goes with their will, and their will follows their affection, as Adam followed Eve. They may be loved out of their errors, if their restoration be sought in a spirit of meekness; but the north wind of harsh condemnation will make them bind their errors closer round them.

An interesting, though by no means novel, correspondence on "Temperance and Total Abstinence," has been proceeding in *The Times*. It is well that a subject so closely affecting the *morale* and the general well-being of the nation should receive ample

attention in the daily press. As we have indicated, the arguments *pro* and *con* have not been different from those frequently advanced before, but the drink evil has now become so monotonously prevalent that nothing new remains to be said about it. When we leave the airy regions of precept, and descend to matter-of-fact practice, we find that the teetotalers have it all their own way.

Rev. W. Bryan, from a parish experience of thirty-four years, declares that the minister who does not himself abstain, will accomplish very little in the way of reclaiming drunkards. We fancy every temperance worker of any standing could tell the same story. The moral, of course, is that the man or woman who stands on his natural rights, and cares for nothing else, may make a fair show of argument in his own defence; but if he would have a share in the stern fight against the admitted evils of the drink, he can only attain that honourable position by adding the force of example to that of precept.

Would that all kings, rulers, governors, and persons in authority, cherished the same feelings towards the drink "demon" as the Chief Khame of Bechuanaland, who lately wrote as follows to the Assistant-Commissioner of that Protectorate:—

I fear Lo Bengula less than I fear brandy. I fought with Lo Bengula when he had his father's great warriors from Natal, and drove him back, and he never came again, and God who helped me then would help me again. Lo Bengula never gives me a sleepless night. But to fight against drink is to fight against demons, and not against men. I dread the white man's drink more than all the assegais of the Matabele, which kills men's bodies, and it is quickly over, but drink puts devils into men, and destroys both their souls and their bodies for ever. Its wounds never heal.

"The Native Congress which met last week at Allahabad is a warning that a despotism, however benevolent and however indispensable, is beset by peculiar difficulties in an age of discussion." So it is written in a *Times* leader on New Year's Day. How much more need to be warned when the despotism is not benevolent. Mr. Dyer's story of a monstrous injustice, committed in the name of law, by an English Court of Justice at Patna, is a far louder warning than the Native Congress at Allahabad. The reply of Sir John Gorst to a question asked by Mr. H. J. Wilson in the House of Commons a few weeks ago, is shown to have been glaringly inaccurate. Is it not time to have a Native Congress in England to protest against Secretaries and Under-Secretaries of State throwing dust into our eyes respecting questions of this kind? See Mr. Dyer's painful narrative, pp. 27, 28, of the present issue.

A correspondent of *The Times* takes up the tale of the growth of Chinese cultivation of opium. He maintains, however, that the advance in home supply is not accompanied by a sensible decrease in the imports from India. The plain English of this is that we, as a nation, continue to derive an income of some £8,000,000 from the excesses and miseries of the richer part of the Chinese people; while the poorer classes of Chinese are creating a demand for a cheaper home-grown article. And so the enslavement of the entire nation to this fatal habit appears to be a matter of early accomplishment. As to this *The Times* correspondent and the writer of a leading article on the subject have no word of regret or remorse; neither apparently have the Indian Government. Yet there are some who sneer at the idea of God's righteous judgments overtaking the English people for their share of the responsibility.

Our enterprising young friend, *The British Weekly*, gives a summary of its articles during the past year on young women, under the head of "Tempted London." These papers on the young men and young women of London have rendered splendid service both to the Church and nation, and as published in separate form, we trust they will be very widely read and studied.

The brief letter by Rev. E. Kevill-Davis, on another page, will be read with interest and satisfaction by all lovers of religious liberty. Roman Catholics complain loudly of what they term Protestant "proselytism," though they are themselves ready to compass sea and land to make proselytes. Mr. Davis deserves all sympathy and support in his successful endeavour to preserve the "three children" from the violation of their faith and freedom.

The Times, in a review of the horse racing of the past year, speaks of two "noble" turfites who have won between them during that period more than £53,000. The total value of the stakes of the year's "sport" was about £400,000. One is inclined to ask: What commodity have these winners supplied in exchange for their gains? What of the multitudes who have not only lost their hardly earned (perhaps dishonestly gotten) money, but have lost honour, peace of mind, and, in some cases, the forfeiture of life itself? We should heartily like to see an English Parliament with moral backbone enough to prohibit, under the severest penalties, the staking of any money on a horse race, whether by aristocratic or plebeian gamblers.

No words are more suitable for a new year than those of our Lord in John vi. He had been speaking of a union with Him in his suffering in the flesh for sin, which offended many of those who had followed Him. He told them that a carnal hearing without the inward discernment would profit nothing: that it was the Holy Spirit which gave life to the soul. How far does this saying reach! What a craving there is among preachers to please the eyes and ears of worshippers! Would that this utterance of the Lord could be written on the hearts of preachers and hearers alike.

The recent address of the Duke of Abercorn to the Society of Arts has again drawn attention to the subject of developing native Irish industries. He urged that Government should assist the fisheries, especially on the Atlantic seaboard, the number of men and vessels now engaged in deep-sea fishing being only one-fourth of what it was forty years ago. The speaker pointed to the fact that in and about the counties of Donegal, Derry, and Tyrone, £20,000 is annually earned by sewing and embroidery (much of the work being done by women and girls at their own homes), and suggested that Ireland might furnish much of the million pounds' worth of lace which comes to England every year. Why, too, should not Irish farmers largely export cheese, butter, and eggs, and why should not more attention be paid to the manufacture of tweeds?

Two things, however, are wanting. The necessary capital, which in Ulster has been furnished by private philanthropists, might either wholly or in part be supplied by the Government; secondly, the people must be carefully and patiently taught habits of industry, energy, and thrift, without which capital will be of little use. Progress in this respect must needs be slow; there must be a period of patient nurture; but the eminent success which has attended the Donegal Industrial Fund, now holding its fourth annual sale of the products of Irish industries, is fraught with much encouragement for the future.

The important paper on popular amusements by Pastor A. G. Brown, from which we make some extracts, forms an introduction to the annual report of his mission work, copies of which may be procured at this office, price 4d. Mr. Brown feels very strongly on the matter, and by no means expresses himself in rosewater phraseology. It is much to be desired that a friendly and representative conference should be called to consider, in the light of Bible teaching, the relations of the churches to amusements.

The false tolerance of our times that charges the friends of the Reformation with narrowness, and that maintains that the Romanism of to-day is not that of the past, should ponder the language of one of the most widely circulated Romish missionary journals. The following, from the Continental correspondent of *The Nonconformist*, is, it is stated, a literal translation of the words of the *Annales Catholiques*:—

As vicar of Jesus Christ the Pope is truly on earth the sign of God. Earth has put on his forehead the kingly diadem; God has caused his own attributes to be reflected in him. God is truth, and the Sovereign Pontiff is the organ of truth, for he is the infallible mouth which defines and utters to the world the dogmas and principles of eternal order. When he speaks light is found on that side of the question on which he speaks, and darkness on the other.

That against which English Christians once protested was that the Pope assumed to be the representative of Peter. But his claims now stretch far beyond that of an Apostle, and few things are more serious than the objections taken to protests against such blasphemy and deceiving pretensions.

The Christian Socialist states that in the manufacture of glass there is a process in which young lads have to handle lead. Boys who are employed at glassworks, and upon the strength and dexterity of whose right hands depend their daily bread, get what is termed a "dropped hand," the result being "present loss of wages and diminished efficiency in all future time." This, says the writer, "is like a sentence of death passed upon them." One would think that everything possible would be done by employers to prevent such painful results, but our contemporary states that, although an American manufacturer recently, in this country, pointed out a simple and inexpensive adaptation which superseded the necessity of the handling of the lead, such was the apathy displayed by his brother manufacturers that he could not get one of them to adopt it. We hope that some Member of Parliament, in whose borough there are glass manufactories, will take the trouble to make inquiries as to the facts.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XI.—THE WORD OF GOD, AND ITS EDGE.

HEBREWS iv. 12.

WE all have to do with God. "*Him with whom we have to do.*" You cannot break the connection. You must do with Him as a rebel, if not as a friend; on the ground of works, if not on the ground of grace; at the great white throne, if not in the fleeting days of time; you cannot do without God. You cannot do as you would if there were no God. You cannot avoid having to do with Him, for even though you were to say there was no God, doing violence to the clearest instincts of your being, yet still you would breathe his air, eat his provender, occupy his world, and stand at last before his bar.

And, if you will pardon the materialism of the reference, I will follow the suggestion of my text, and say that the God with whom we have to do has eyes. "*The eyes of Him with whom we have to do.*" "Thou art a God that seest" was the startled exclamation of an Egyptian slave girl whose childhood had been spent amid the vast statues of gods who had eyes with far-away stony stare, but saw not. And she was right. "The Lord looketh from heaven, his eyes behold, his eyelids try, the children of men."

Those Eyes miss no one.—"There is not any creature not manifest in His sight." The truest goodness is least obtrusive of itself. It steals unnoticed through the world, filling up its days with deeds and words of gentle kindness, which are known only to Heaven, and herein it finds its sufficient reward. It prays behind closed doors: it exercises a vigorous self-denial in secret; it does its works of mercy by stealth. Thus the great blatant world of men, with its trumpets and heralds and newspaper notices, knows little of it, and cannot find the nooks where God's wild flowers bloom in inaccessible heights, for his eye alone. But the Father seeth in secret. The eyes of the Lord are upon the righteous. His eyes run to and fro throughout the whole earth to show Himself strong on behalf of those whose heart is perfect toward Him. Do you want guidance, look up; those eyes wait to guide by a glance. Are you in sorrow, they will film with tears. Are you going astray, they shall beckon you back, and break your heart as Peter's. You will come to find your heaven in the light radiated by the eye of God, when once you have learnt to meet it, clad in the righteousness of Jesus.

Unconverted reader, remember there is no screen from the eye of God. His eyes are as a flame of fire, and our strongest screens crackle up as thinnest gauze before the touch of that holy flame. Even rocks and hills are inadequate to hide from the face of Him that sits upon the throne. *Whither shall I go from thy presence?* That question is unanswered, and unanswerable. It has stood upon the page of Scripture for 3000 years, and no one yet of all the myriads that have read it has been able to devise a reply. Heaven says, *Not here.* Hell says, *Not here.* It is not among angels, or the lost, or in the vast, silent spaces of eternity. There is no creature anywhere not manifest to his sight. He who made vultures able from immense heights to discern the least morsel on the desert waste has eyes as good as they. And think how terrible are the eyes of God. When Egypt's chivalry had pursued Israel into the depths of the sea, they suddenly turned to flee. Why? Not because of thunder, or lightning, or voice; but because of a look. "The Lord looked out of the cloud, and troubled the Egyptians." Ah, sinner, how terrible will it be for thee to abide under the frown of God. "With the froward He will show Himself froward."

Those Eyes miss nothing.—"All things are naked and opened unto the eyes of Him with whom we have to do." It is said of the Lord Jesus, on one occasion, that He entered into Jerusalem, and into the Temple, and *when He had looked round about on all things* He went out. It was his last, long, farewell look. But note its comprehensiveness. Nothing escaped it. We look only on parts of things, and often look without seeing. But the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart. "*Naked and open.*" This is a sacrificial phrase, indicating the priestly act of throwing the victim on its back before him, so that it lay, exposed to his gaze, helpless to recover itself, ready for the knife. Ah! how eagerly we try to hide and cloak our sin. We dare not pen a truthful diary; we dread the illness which would unlock our tongues in wholesale chatterings; we shrink from the loving gaze of our dearest. We deceive man, and sometimes ourselves, but not our great High Priest. He sees all—that secret sin, that lurking enmity, that closed chamber, that hidden burglar, that masked assassin, that stowaway, that declension of heart, that little rift within the lute, that speck of decay in the luscious fruit. And thus it is that men are kept out of the Canaan of God's rest, because He sees the evil heart of unbelief which departs from Himself, and on account of which He swears now, as of old, "they shall not enter into my rest."

Is it not a marvel that He who knows so much about us should love us still?—It, indeed, were an inexplicable mystery, save for the truth of the words which so sweetly follow: "Seeing, then, that we have a great High Priest." He has a Priest's heart. His scrutiny is not one of morbid or idle curiosity, but of a surgeon, who intently examines the source of disease with pity and tenderness, and resolves to extirpate it as quickly and as painlessly as possible. Is it not frequently the case that fuller knowledge will beget love, which once seemed impossible? There are some people whose faces are so hard, and their eyes so cold, that we are instantly repelled; but if we knew all, how they have been pierced and wounded, and disappointed, we should begin to pity them, and pity is close kinsman to love. The Saviour has known us from all eternity, our downsittings and uprisings, our secret possibilities of evil, our unfathomed depths of waywardness and depravity, and yet He loves us and will love us.

He knows all,
But loves us better than He knows.

And out of this love, which wells up perennially in the heart of Jesus, unfrozen by the winter of our neglect, unstaunched by the demands of our fickleness, there comes *the stern discipline of which this passage proceeds to speak.* In majestic phrase the Apocalyptic seer tells how he beheld the Word of God ride forth on his snow-white steed, arrayed in crimson robes, whilst the many crowns of empire flashed upon his noble brow. Two features are specially noted in his appearance, *his eyes were as a flame of fire*, this characteristic looks back over the words we have considered; *out of his mouth goeth a sharp two-edged sword*, this looks forward to the words which now invite us. We must never divorce these two. The eyes and the sword. Not the eyes only, for of what use would it be to see and not strike. Not the sword only, for to strike without seeing would give needless pain; this would be surgery blindfolded. But the searching, tender vision followed by the swift and decisive flash of the sword of amputation and deliverance. Oh, who will now submit to that stroke, wielded by the gentle hand that often carried healing and blessing, and was nailed to the cross; guided by unerring wisdom, and nerved by Almighty strength? Not death, but life and fruitfulness, freedom and benediction are all awaiting that one blow of emancipation. That sword is the Word of God.

THE WORD OF GOD IS LIVING.—The words He speaks are spirit and life (John vi. 63). Wherever they fall, though into dull and lifeless soil, they begin to breed life, and produce results like themselves. They come into the heart of an abandoned woman, and straightway there is compunction for the past, vows of amendment, and the hasty rush to become an evangelist to others. They come into the heart of a dying robber, and immediately he refrains from blasphemy, and rebukes his fellow, and announces the Messiahship, the blamelessness, the approaching glory, of the dying Saviour. They come into hearts worn out with the wild excesses of the great pagan ages, and ill-content though enriched with the spoils of art and refinement and philosophy in the very zenith of their development, and, lo, the moral waste begins to sprout with harvests of holiness, and to blossom with the roses of heaven. If only those words, spoken from the lips of Christ, be allowed to work in the conscience, there will be forthwith the stir of life.

THE WORD OF GOD IS ACTIVE, *i.e. energetic.*—Beneath its spell the blind see, the deaf hear, the paralysed are nerved with new energy, the dead stir in their graves and come forth. There are few things more energetic than life. Put a seed into the fissure of a rock, and it will split it in twain from top to bottom. Though walls, and rocks, and ruins impede the course of the seedling, yet it will force its way to the light, and air, and rain. And when the word of God enters the heart, it is not as a piece of furniture or lumber. It asserts itself, and strives for mastery, and compels men to give up sin, to make up long-standing feuds, to restore ill-gotten gains, to strive to enter into the strait gate. "Now ye are pruned," said our Lord, "through the word that I have spoken to you." The words of Christ are his winnowing-fan, with which He is wont to purge his floor, whether in the heart or the world. We are not therefore surprised that a leading tradesman in a thriving commercial centre said that the visit of two evangelists, who did little else than reiterate the word of God, was as good as a revival of trade, because it led so many people to pay up debts which were reckoned as lost.

THE WORD OF GOD IS SHARP.—Its sharpness is threefold. (1) *It is sharp to pierce.*—On the day of Pentecost as Peter wielded the sword of the Spirit, it pierced 3000 to the heart, and they fell wounded to the death

before him, crying, "What shall we do?" Often since have strong men been smitten to the dust under the effect of that same sword, skilfully used. And this is the kind of preaching we need. Men are urged to accept of the gift of God, and many seem to comply with the invitation, but in the process of time they fall away. Is not the cause in this, that they have never been wounded to the death of their self-esteem, their heart has never been pierced to the letting of the blood of their own life; they have never been brought into the dust of death. Oh! for Boanerges, able to pierce the cardboard armour of excuses of vain hopes, behind which men shield themselves, that many may cry with Ahab, pierced between the joints of the harness: "Turn thine hand, and carry me out of the battle, for I am wounded!"

(2) *It is sharp to divide.*—With his sharp knife the priest was accustomed to dissect the joints of the animal, and to open to view even the marrow of the bones. Every hair was searched, every limb examined; and thus the sacred gift was passed, and permitted to be offered in worship. And God's scrutiny is not satisfied with the external appearance and profession. It goes deeper far. It enters into those mysterious regions of the nature, where soul and spirit, purpose, intention, motive, and impulse, hold their secret court, and carry on the hidden machinery of human life. Who can tread the mysterious confines where soul and spirit touch? What is the line of demarcation? Where does the one end and the other begin? We cannot tell; but that mystic word of God could cut the one from the other, as easily as a tailor the selvage from the cloth. It is at home in distinctions which are too fine drawn and minute for human apprehension. It assumes an office which Christ refused when He said, "Who made me a judge and divider over you?"

(3) *It is sharp to criticise and judge.*—"Quick to discern the thoughts and intents of the heart." Christ is eager about these. Because what a man thinks and intends in his heart, that he will be sooner or later in life. We must expect to have our most secret thoughts, relations, and purposes questioned, criticised, and measured by the word of God. No court of inquiry was ever presided over by a more exact inquisitor than this. The corpses of the dead past are exhumed; the old lumber-rooms with their padlocked boxes are explored; the accounts of bygone years are audited and taxed. God is critic of all the secrets of the heart. As each thought or intention passes to and fro, He searches it, as they do the dockyard labourers. He is constantly weighing in the balance thoughts and aims light as air, and unsubstantial as the texture of the soap-bubble.

On one occasion, when Saul had spared the spoils of a doomed city, together with its monarch, the latter came to Samuel, not as a criminal, but delicately as a pampered friend. And Samuel said, "As thy sword hath made women childless, so shall thy mother be childless among women. And Samuel hewed Agag in pieces before the Lord." Thus is it that we have spared too many of our sins, at the risk of our irreparable rejection from the throne of true manhood and righteousness. How much better to let Christ do his work of amputation and excision. If we do not know ourselves, let us ask Him to search us. If we cannot cut off the offending member, let us look to Him to rid us of it.

Do not fear Him; close after these terrible words, as the peal of bells after the crash of the storm on the organ at Freiburg, we are told that, "He was tempted in all points like as we are," and that, "He can be touched with the feeling of our infirmities." "Does she sing well?" asked the trainer of a new operatic singer. "Splendidly," was the reply; "but if I had to bring her out, I would first break her heart." He meant that one who had not been broken by sorrow could not touch the deepest chords of human life. Ah! there is no need for this with our Lord Jesus; reproach broke his heart, and has made Him able to understand and soothe and save all who come unto God by Him.

A NEW AFRICAN EXPLORER.

FROM "THE TIMES."

AFRICA continues to be the continent of surprises and novelties. Europeans visit even its very centre; and everyone of these, if he has eyes to see and ears to hear, has a tale of wonder and interest to tell when he returns home. It is not only on the Zanzibar coast, not only down in the Lake Nyassa region, or in the Cape interior; not only on the Niger and by the Cameroon, that white men, and especially Englishmen, are found wandering and sojourning among the natives. Into those mysterious regions where Livingstone found his death while vainly seeking for the sources of the Nile, the region which Cameron and the Portuguese explorers skirted, more than one Englishman has succeeded in penetrating from the West, while not long ago a couple of Germans reached it from the East. One of those Englishmen has just returned home, and will tell the story of his wanderings at the next meeting (January 7) of the Royal Geographical Society. Mr. F. S. Arnot is a countryman of Livingstone, and from Livingstone personally he, when a boy, received that touch of enthusiasm which gave him a longing to enter the heart of Africa. That was twenty-four years ago, and seven years ago he was able to carry his boyish wish into effect.

In September, 1881, Mr. Arnot arrived in Natal, and not many weeks ago he returned home for the first time, quitting the continent by the opposite coast. Meantime he has crossed Africa diagonally, partly by Livingstone's route, but with many divergences into little known or wholly unknown regions. In company part of the way with that mighty hunter, Mr. Selous, Mr. Arnot made his way through Khama's kingdom, north through the Kaharrai and the desert country lying between Bechuanaland and the Zambesi, till he reached that river near Sesheke. Mr. Arnot was a volunteer missionary pioneer, though unconnected with any missionary society. His outfit was of the most slender character. He travelled practically unarmed. He was almost everywhere received with friendly welcome by chiefs and people, who clearly appreciated his confidence. If he had any grievances he never took the law into his own hands; he invariably appealed to native tribunals such as they are, and never without receiving practical justice. Thus he faithfully followed his master's example, and has met with a fair share of his master's success.

Proceeding up the Zambesi Mr. Arnot visited Lealui, the town of Liwanika, the chief of the Barotse empire. The chief received him with great friendliness, and entertained him for some months, but would not permit Mr. Arnot to carry out his cherished wish, to visit the mountainous country to the north. Mr. Arnot therefore struck north-west, through that wonderful country of rivers, to Bihé, the well-known town on the Portuguese frontier, proceeding thence to the West Coast for letters. The hydrography of this strange region he has helped to unravel. One can stand almost on the very spot where rivers rise that flow north, south, east, and west.

It was not till the end of 1884 that Mr. Arnot found himself making his way eastward towards the sources of the Zambesi and the Congo, to the country of the Garanganje, a name which only quite recently has found a place on our maps. He crossed the upper tributaries of the Liba (one of the feeders of the Zambesi) at Lake Dilolo, and, making his way into the magnificent valley of the Lualaba, found a welcome (in spite of the enmity of Arab slavers) at the capital of the great King Msiri, or Msidi, the Chief of the Garanganje. Here Mr. Arnot stayed two years, and made the best use of his time. His important contributions to geography will no doubt be described by himself in detail in his forthcoming book. One thing he seems clearly to have proved, that Livingstone's Leeba, coming from the north-east, is the real Zambesi, and not the river which comes out of Lake Dilolo. All the country here, though a plateau, is so flat that great areas are periodically flooded by the numerous rivers, so that we find lakes on maps in places which are really only temporary swamps.

Msiri's kingdom, where Mr. Arnot spent two years, and about which he has so much to tell, is, like so many other African kingdoms, of comparatively recent date. It lies in the wide triangle formed by the Lualaba and Luapaula. Msiri is really a native of the Unyamwesi country, to the east of Tanganyika, where his father was a copper trader. The late King Sanda took a fancy to him, and made him his successor. He has shown great governing powers, and has gradually extended his kingdom until it embraces an immense area, and includes many tributary chiefs. What between Kangombé, King of Lovale, on the one side, and Msiri on the other, the power of the great empire of Muato Yanvo has been completely broken, and it has almost disappeared from the map.

In consequence of Msiri's many conquests, the remnants of various tribes are gathered into his kingdom, and he has also with him a good many of his own people, the Wanyamwesi. Towards all he endeavours in a crude way to administer justice Still here, as elsewhere, the slave trade is rampant In his expeditions Msiri captures great numbers of slaves. These are sold by their captors to Arab and Zanzibari traders, as well as to the many native traders that come from Bihé, and from the countries of Zumbo, Vabisso, Malungu, and even Uganda. The large quantities of ivory, copper, salt, and slaves that these Garanganje people have for sale make Msiri's town a most important market. This town, Mr. Arnot tells us, is an immense inhabited plain, called by the people Mukurru. Msiri has 500 wives, who are really officers of State, one of whom represents him at the Court of each of his minor chiefs.

After two years' stay with this interesting chief, Mr. Arnot left for the West Coast. Like Lieutenant Wissmann, he has to tell of great regions depopulated to the west of the Lualaba, mainly the route of the slave trade. Of the natives themselves, of their enterprise and hospitality, he has formed a high opinion, and even speaks well of the "gentlemanly consideration" of the Portuguese. Altogether, an interesting paper may be expected from Mr. Arnot, and those who are interested in Africa will look forward to the publication of his book.

SELF-HELP FOR THE BLIND.—An excellent sketch of the methods adopted at Dr. Campbell's Normal College for the Blind, Norwood, is given in last week's *Queen*. It is astonishing what can be done in the way of education and acquirement by those sightless friends.

WATERCRESS AND FLOWER GIRL MISSION AND BRIGADE.—A practical and real work is effected by this agency, whose headquarters are in Clerkenwell-close. In summer and winter much is done to instruct and comfort young and old women of a very needy class. The deserving are relieved in many ways, and free meals are given, especially at this time of year. The aims and methods of the Mission are well set forth in a little tract, "Shall they Perish?" which may be had of the hon. superintendent, Mr. J. A. Groom, 8, Sekforde-street, Clerkenwell, E.C. At present the funds of the Mission are very low.

SPEZIA.—This important port of Italy stands in great need of a hospital, in which Protestant patients may be treated. The members of the evangelical churches in the town are generally poor; but they would not be alone in the enjoyment of the benefits of the institution, as many British steamers call, and sometimes leave sick sailors behind for weeks and months. To be handed over to the care of priests and nuns is not pleasant to Protestants; while to Italians who are not Romanists, the Catholic hospital is a dreaded place of molestation and cruelty. It is reasonably believed that the founding of a Protestant hospital will induce many parents to send their children to the evangelical schools. A suitable place may be secured and furnished for about £4000, and there is no doubt but the institution would be easily maintained afterwards. Among Englishmen to whom reference may be made, is Mr. M. Pollack, Mayor of Birmingham; while full information may be obtained from Mr. A. A. Coates, proprietor of the Grand Hotel Royal, Croce di Malta, Spezia.

Christ and the Scriptures.

BY REV. DR. PIERSON.*

THE Bible is confessedly the most remarkable Book of the ages; and Jesus Christ is confessedly the most remarkable Person of the ages. And this Book and this Person are so remarkably connected that the mysterious link which unites them is not less wonderful than the Book and the Man themselves.

On close examination and comparison of the Holy Scriptures and the Holy Child, we have found that He bears to them so close a relation that they actually contain a minute history of Jesus centuries before his birth. Here is a biographical sketch, a kind of portrait of a man, prepared, without doubt, hundreds of years previous to his advent. The very year and place of his birth, his life and death, his crucifixion and resurrection, with many of the most marked features of his character and career, even to the beast on which he made his triumphal entry into Jerusalem, and the treacherous bargain by which a disciple betrayed Him, the exact sum which was the traitor's hire, the insults that were heaped upon Him at his trial, the mockeries that derided his dying agonies, and the peculiar facts of his burial: these and many other minute matters are recorded long before one of the events either happened, or could have been foreseen by the most sagacious conjecture.

Take a man of intelligence, a stranger to the Christian religion; place before him the Jewish Scriptures, calling special attention to the portrait which they furnish of one whom they call "God's servant," or "Anointed." Then ask him to note that the Old Testament writer lived more than three centuries before the Christian era; and that we have historic proof that those Jewish Scriptures, in their complete form, were in the hands of the Jews for three hundred years before that era began. Then place before him a copy of the Christian Scriptures, and ask him to read the Gospels, and note that they were never in existence till at least four hundred years after the last Old Testament writer laid down his pen. And, without suggesting any Divine or supernatural element, either in the writings, or in the person of Christ, leave him to compare the two. With what amazement would he find all the main facts recorded in these Gospel narratives, long before anticipated in these writings? The fact of this correspondence is so familiar to us that its force is greatly lessened.

Of this mysterious correspondence between the Jewish Scriptures and the person of Christ, those Scriptures themselves give us a solution. They declare that this wonderful person is the Son of God, and the Messiah, anointed of God for the salvation of men; and that so important was his advent that the holy men of old were inspired of God to tell, in advance, the story of his life and death.

* FROM MANY INFALLIBLE PROOFS. (2s. 6d. *Morgan & Scott.*)

THE CRIPPLES' NURSERY.—In a booklet, "Light among the Shadows," some account is given of the good work carried on at 15, Park-place, Clarence-gate, Regent's-park, N.W. Many a crippled child enters sick, deformed, and helpless, and leaves in a robust and healthy condition, able to learn a trade, and even earn a living. There is a seaside branch at Margate, but the institution is sadly hampered through want of funds. Mrs. Kirk is the lady superintendent of the nursery.

ROYAL ALFRED AGED MERCHANT SEAMEN'S INSTITUTION.—The Home at Belvedere, Kent, is large enough to accommodate 200 old sailors, but the funds at disposal are so limited that only about half that number can enjoy the advantages of the Institution. Many sick and aged sailors are receiving out-pensions at the rate of £12 a year. Those who wish to know more of this agency for helping "Poor Jack" should write for information to the secretary, Mr. W. E. Denny, 58, Fenchurch-street, E.C.

Isaiah's Inspiration.*

THIS is in some respects a valuable addition to "The Expositor's Bible" Series. The author has spared no pains to make his work successful, and none can question the scholarly ability he displays. He has laboured to arrange the prophecies in chronological order, and to connect them with historical events which transpired at the same time. By means of Isaiah's prophecies he has sought also to learn more of Isaiah himself, and to discover traces of development exhibited in his doctrine. Many of his readers will differ from his conclusions, but none will fail to recognise the ability with which the work is done. The author is practical as well as expository. The Land and Drink questions receive faithful treatment; while on page 163 creeds are described as modern illustrations of "bargains with hell"—a comparison which some of his readers will regard as illustrating how foolish a thing a wise man can say. Upon geographical and historical questions the author treats with great clearness. There can be no doubt that the book contains much valuable and interesting exposition. But we are bound to point out what seems to us its serious errors. The author's own words are his worst condemnation. Here, for instance, is his definition of Isaiah's inspiration:—

> To Isaiah inspiration was nothing more nor less than the possession of certain strong moral and religious convictions, which he felt he owed to the communication of the Spirit of God, and according to which he interpreted, and even dared to foretell the history of his people and the world (p. 372). There is thus, with great modifications, an analogy between the prophet and the scientific observer of the present day....Old Testament prophets...seized hold of principles as conspicuous and certain to them as the laws of nature are to the scientist; and out of their conviction of these they proclaimed the necessity of certain events (p. 373).

Such a theory of inspiration of course destroys all certainty in the prophet's predictions. But the author is consistent with his own theory, and speaks of "changes and inconsistencies in the prediction" (p. 371), and describes the vision of Jerusalem's glory in Isa. ii. 1—5 as "a Utopia"—a "dream of the impossible" (p. 25), produced "by his imagination" (p. 27); a "castle in the air, with no ladders to it from earth" (p. 34), requiring him to "recall his words" (28). A theory that involves such conclusions is self-condemned.

A further indication of the author's doctrinal position may be gathered from his explanation of the live altar coal by which Isaiah's iniquity was purged. He connects the coal rather with the domestic hearth than with the altar of sacrifice. He speaks of Isaiah as "presenting his guilt to God upon his own lips," as being "his own altar." "The only sacrifice he offers is the purely spiritual one of confession" (pp. 72, 73). This seems to us like making the sacrifice of Christ an unnecessary thing. Paul recoiled with horror from the suggestion that "Christ died in vain"; but that conclusion is inevitable from this author's exposition.

* THE BOOK OF ISAIAH. By Rev. Geo. Adam Smith, M.A. 7s. 6d. *Hodder & Stoughton.*

CONTROVERSY.—Many people deprecate controversy altogether. Especially when the truths of religion are the subject, there is a strong aversion in many minds to everything of the sort. But, where there is much intellectual activity on any subject, controversies are sure to arise, for the simple reason that men will not think alike. Most of the Apostle Paul's writings are controversial. They were called out by errors, which it was necessary for him to oppose. There has never been any great religious revival which has not been connected with active controversy. If evils attend it, at least it furnishes a sign of life, and almost anything is better than stagnation. The thing to be desired is not the complete avoidance of controversy, which is not to be expected, but the regulation of it according to Christian principles.—*Scribner's Magazine.*

AMERICAN NOTES.

THE oldest student of Princeton Theological Seminary, New Jersey, is Henry Chapman, seventy-two years old. Disappointed in early life from educating himself for the Gospel ministry, the desire of his life never left him. Five years ago an inherited fortune put him in circumstances of freedom, and he immediately began with enthusiasm the study of theology.

* * * *

Dr. Lyman Abbott, the new pastor of Plymouth Church, Brooklyn, is pushing his congregational work upon a most practical basis. In a recent speech he said: "If we are going to carry the Gospel to the poor, we must practise what we preach. It will not do to go to the poor and say to them that God so loved mankind that He let his Son die for them, so that they may be saved, and allow them to live in crowded and filthy tenement houses from which God's free air and light are shut out. . . . If we could close up every church door in Brooklyn on next Sunday, and put a placard on every door to the effect that to-day, instead of preaching the Gospel, we are going to practice it, and every man and woman, Bible in hand, would visit the abodes of the poor, we would accomplish more than all the combined eloquence of Brooklyn."

* * * *

The many millions of the great A. T. Stewart estate are all gone, in twelve brief years. "Lawyers, thieves, jealous relatives, unwise sales and investments and inevitable accidents and incidents of business have used it all up. 'The last of the Stuarts,' the pitiful consummation of a great royal line, was not more sad than is the disintegration and decay of this other Stewart line. Gone! Completely gone! Ignobly gone! And only mockery of the name left." His body, before it reached its splendid mausoleum, was stolen; none appear to-day to rise up and call him blessed.

* * * *

Mr. Thomas Needham has closed a three weeks' mission in Emilystown, New Jersey, where the Lord was pleased to use this earnest evangelist to the conversion of many, and the quickening of many more.

* * * *

Mr. D. L. Moody's work in Portland, Oregon, and Walla-Walla, Washington Territory, has been crowned with much of the old time blessing. The crowds and eagerness to hear have been quite as in days of yore. Mr. G. C. Stebbins has joined him at San Francisco, as leader of the praise.

* * * *

Rev. W. J. Erdman, the delightful Bible teacher, has settled in Ashville, North Carolina, and through the Southern States is entering altogether new fields of labour.

"A PEEP INTO AN EAST-END PARISH."—Rev. Arthur J. Robinson's report of work in the parish of St. Mary Matfelon, Whitechapel, is as interesting in character as it is novel in form. Varied in size as well as in colour, these many pages tell of unfaltering work in the open air, among the masses, in the lodging-houses, among Jews, and in the slums. Going forth in faith and hope, the labourers have been greatly encouraged, and much blessing has been manifest on many hands. Among the young and the sick, also, offices of kindness and love have been discharged, and men and women have been made to rejoice in view of temporal help and spiritual light. If one tithe of the work set forth in this report were done, the organising mind would deserve warm commendation; but, as there is reason to believe that the half has not been told, it is only fitting that God should be praised for those servants of Christ who toil weary hours in the day and night to rescue the perishing, and care for the dying of this well-known East-end parish. Copies of the "Peep" may be had from Mr. Robinson, whose address is The Rectory, Whitechapel.

For the Young.

WHAT THE FLOWERS TEACH US.

BY EVA TRAVERS EVERED POOLE.

HUNDREDS and hundreds of years ago, the Lord Jesus, our great Teacher, often walked over the beautiful fields of Palestine with his disciples, talking and trying to teach them.

He found them very dull. The way by which they seemed best able to remember great truths was when He gave them object-lessons, or wrapped up these truths in nature-pictures; teaching them through the bread they ate, the water they drank, the sweet-voiced birds trilling music over their heads, the dying sunsets, or the thousand and one gorgeous flowers that kissed their feet as they trod them down. Once when He was trying to persuade them that God their Father would always love and care for and help them, He pointed to the gaily painted flowers and bade them "consider" how they grew.

When Jesus said, "*consider*," He meant "consider"—He did not say "Look how they grow!" for a look may be only a momentary thing, while "to consider," means carefully to observe or notice anything, and to think over it. Shall we to-day think over the lessons the flowers teach us? Shall we "consider" how they grow?

Flowers grow first in God's great mind; and as the flowers always are what God means them to be, and do exactly what He wishes them to do, when we gaze at a delicately tinted, exquisitely shaped flower, we feel sure we are getting a little glimpse at the wealth of loveliness that is in God.

Every flower grows in its own way, different kinds and colours in the same soil, exactly according to God's plan for it.

Flowers grow by *feeding!* Do you know that flowers can feed? Oh, no! you say; but it is true. Their little roots are like so many mouths, drinking in the softly falling rain or dew from heaven, or the drops from your tiny watering can. Then each leaf is a "mouth," and by its leaves a little plant *breathes*, drinking in from the air the gas it needs for its life, and giving out the gas you and I need for our lives. What do you think of that? I expect you never guessed that flowers had anything so important to do with you!

How do flowers grow? They grow in two ways—at the top, and at the root. The stem, leaves, flowers, and seeds, are what we see growing, and are beautiful, showy, and pleasant. We may call this the outside or top-growth. But underneath the brown earth, unseen, the long thin roots are growing down, down, down; and if it were not that there is this hidden root-growth, giving stability and strength, we should have no leaf, or flower, or fruit growth on the top of any little plant.

Ah! wait a minute; I think the flowers have taught us a great deal already. Shall we gather up their lessons and store them in our hearts?

How do souls grow? Why, just as flowers do. If a soul is a "plant of God's planting," it grows like a flower, by *feeding* and *breathing*. It feeds on the sweet, refreshing Word of God, which "drops like the rain and distils as the dew" (Deut. xxxii. 2).

If any young Christian longs to grow in grace, there must be a daily drinking in of God's holy Word, and he must live in the atmosphere of prayer, for

> Prayer is the Christian's vital breath,
> The Christian's native air.

If any dear child-reader says, "How shall I grow more holy, and more like Jesus?" let the flowers teach you that if you feed on God's Word, and "pray always," you too shall know the truth of his promise, "I will be as the dew unto Israel: he shall grow as the lily and cast forth his roots as Lebanon. His branches shall spread, and his beauty shall be as the olive tree, and his smell as Lebanon" (Hosea xiv. 5, 6).

Why is it, when we look at a child-flower, that we often see great showy leaves of profession growing on a stalk of pride, but no fair, sweet flowering, or ripe, golden fruit of grace? May not the secret of it be that there is no *root-growth;* no roots of faith, and hope, and love, daily striking deeper and deeper in the heart, no real life in the soul? Is it not a solemn question for each reader?

Am I growing in heart as I seem to be outwardly, or is it only top-growth, and not root-growth at all?

And perhaps the reason some of us are not bringing more glory to God by our daily lives is that we do not trouble enough about this life at the root. We are not really "rooted and built up in Him" as we ought to be; and so men do not see the beautiful flowering and rich fruitage that ought always to be the outcome of life in Christ and the accompaniment of our profession.

Have *you* got life at the root? I think some of you now can understand *how* the flowers grow, and what they teach us, and you may ask the very question that a little girl once did as she plucked a delicate harebell from its moss bed on a lonely mountain side: "*Why* do flowers grow where nobody ever sees them?"

Can you answer it? Thousands of flowers grow, blossom, and die, without ever being seen by the eye of man; dear, dainty mosses, delicate orchids, and fern fronds, and pure pale lilies rising like resurrected souls from deep, dark, forest pools.

"Why," answered a friend, "surely because they know God, and the angels look at them; and to teach you and me, darling, to be lovely and sweet in our lives when only God can see us."

Oh! that is a precious thought. Will you try to be one of those true soul-flowers, caring less about being good before people than about being lovely in God's eyes? Just blossom on day by day this New Year, content and glad, if it be for "*Jesus only.*"

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 6, Dan. i. 11—21; Mon., Jan. 7, Dan. ii. 1—13; Tues., Jan 8, Dan. ii. 14—23; Wed., Jan. 9, Dan. ii. 24—36; Thurs., Jan. 10, Dan. ii. 37—49; Fri., Jan. 11, Dan. iii. 1—15; Sat., Jan. 12, Dan. iii. 16—30.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith, Sheffield, December 30 to January 16. Mr. W. H. Roberts, Plymouth, January 6—14. Mr. H. Hutchinson, St. Paul's Church-room, Onslow-square, January 1—4; Leytonstone, January 7—9; Chester, January 11; Congleton Town Hall, January 13—20; Birmingham, January 21—22; Hartford, January 23; Halifax, January 25; Wakefield, January 26—27; Bradford, January 28. Mr. Rickards, West Croydon, January 6—9. Mr. T. Lewes Sayer, Slade Hall, Plumstead, January 6—11; Wembly, January 13—18; St. Mary's Mission Hall, Merton, January 20—25. Mr. Josiah Spiers, Fuller-street Church, Kettering, January 12—25. Mr. Herbert W. Pewtress, Crouch End Mission Hall, The Grove, January 7—11; Park-road, Kilburn, January 20—25.

CAPE COLONY.—A correspondent of the Missionary Bureau in business in Cape Colony, writes, offering work for young Christian men, journeymen tailors, who can produce good testimonials. The secretary will be glad to supply the necessary information. The Bureau does not undertake to do more than give letters of introduction to suitable men. Sec, Mr. J. M. Pamment, 186, Aldersgate-street.

SOUTH AMERICA.—A widely extended work is being done in the Argentine Republic, Uruguay, Paraguay, and Southern Brazil, in connection with the South American Mission of the Methodist Episcopal Church. At the last annual meeting it was reported that religious worship is regularly held in 62 places, the average attendance being 3332, while the adherents number 7490. The Spanish-speaking congregations are beginning to develop a strong church life. At present there is great need for chapels in outlying districts, and a fund has been created with this special object. The superintendent of the Mission is Rev. C. W. Drees, Buenos Ayres.

NEW YEAR TRUST.

"He knoweth the way that I take."—JOB xxiii. 10.

No, I cannot see a single step
Of the untrod, unknown way;
But still in the dark I can feel his hand,
And its guiding pressure I understand,
As it leads me day by day.

I cannot tell if He wills for me
To share in the stirring strife;
In the daily battle for truth and right,
The deadly struggle 'twixt darkness and light,
Oft sealed by his servant's life.

I question not, if He sees it best
I should sit in the stillness sweet;
Learning the lessons his wisdom prepares,
Bearing the burdens He tenderly shares,
If cast at his blessèd feet.

I only know that my fullest trust,
For time and eternity—
For schooling of soul to sit calmly still,
For patience of heart to abide thy will—
May be given, dear Lord, to Thee.

So with heart at rest, and my life love-filled,
And my spirit still and free,
I can cross the brink of the new-born year,
Accepting, without a shadow of fear,
The future awaiting me.

EVA TRAVERS EVERED POOLE.

GOSPEL MISSION, PARIS.

IN a communication describing this work, Madame de Launay, 17, Rue Dutot Necker, Paris, writes:—"We began in the district of Vaugirard, and have thoroughly gone over it as a mission field. We have made visits to all the hospitals, and visited thousands of houses. This quartier is one of the most bigoted and priest-bound in all Paris, being full of convents, monkeries, Romish churches, and Jesuit colleges. The results in the past years have proved that we were directed of God in going there. We have been wonderfully blessed. Among the converts were three priests and several nuns. Many Romanists left their church here and came to the mission-hall. There were hosts of careless ones and free-thinkers, with a sprinkling of Protestants. Many have returned to their native land, carrying the Gospel seed sown in their hearts. Many have died triumphant deaths. We have saved persons from suicide, and even children. We used to hold meetings every day in the week in the Salle; but, since Professor de Launay has been obliged to leave me alone, we do not have the services so often. When he returns we shall continue as usual, and will open a dispensary and soup kitchen.

We have now a flourishing Mission, 15, Rue de la Possession, crowded every night, a good Bible-class, and a well-filled Sunday-school. We visited last year five hundred and sixty families, besides many sick at home and in hospitals. We have distributed throughout Paris over nine thousand tracts, Gospels, little books, leaflets, text-cards, &c. There are other features of the Mission, such as relieving the sick, the widow, and the orphan, which must be done in work for Christ.

MEDICAL WORK IN ST. GILES.—Dr. Pring, who, after eight years' hard work, has just resigned the post of superintendent of the London Medical Mission, 47, Endell-street, St. Giles, in a final occasional paper, says:—"During the past summer we have had comparatively little illness in St. Giles. From a sanitary point of view, London cannot have too much wet weather, and St. Swithin's forty rainy days had the advantage of keeping the usual summer epidemics well in check. It seems, however, as if the morbid reaction has now set in, for seldom have we had more to do than just at the present time, and seldom have we had to meet at once so many serious cases of illness.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

VI.—Money and Giving.

OF specific subjects bearing upon the general one of partial consecration, of which we have written, none other is more important than that which heads this article. It is one calling for plain words and courageous dealing. We feel an inward admonition that many godly men will fail to see it in the light in which we feel constrained to put it; that it will meet with questionings on all sides, and with derisive contempt from those who would conduct Christ's work upon the world's principles. From the last we can expect nothing. To the former we would say, "If any man think himself to be spiritual...let him acknowledge that the things that I write [as far as they are found confirmed by the New Testament] are the commandments of the Lord."

Let us remind ourselves of THE PLACE MONEY HAS COME TO OCCUPY IN MODERN CHRISTIAN WORK. It bulks more largely than any other item in foreign mission appeals. "Men and money" is the constant cry. They are the needed factors. Prayer and the Holy Spirit's power receive mention, but these others must be had at all hazards. Without them the work must stop. As to men, they are indeed needed. But as to the other overshadowing item, it is time for the Church of Christ to pause and see whence this need comes, what havoc the prominence given it has already wrought, and what is its real relation and value to the work of God. She merits far more now than when it was written, several decades ago, the stinging criticism of a godly writer, who, speaking of Foreign Missions, said, "The spirits of this moneyed and prudential age preach the crusade of gold as eagerly as Peter the Hermit preached the crusade of steel.... Money, money, money, is the universal cry. Mammon hath gotten the victory, and may say triumphantly (nay, he may keep silence, and the servants of Christ will say it for him), 'Without me ye can do nothing.'"

THE DISGRACEFUL PRACTICES TO WHICH THIS EXALTATION OF GOLD HAS LED ARE NOTORIOUS, and have often been held up to deserved odium. As in the world, so now in the Church, money must be had. As the benevolence of Christians does not supply the need, schemes for getting it must be set on foot for home and foreign work. Fairs, bazaars, suppers, lectures, concerts, rafflings, smoking parties, amateur theatricals, consisting of farces and operettas from the French, also comic singers and negro minstrels: disgrace the house of prayer. Since Christ's once holy and separate Church has come under the sway of the spirit of this world and the lust and power of gold, what wonder that she carries on the Lord's work at the dictation of worldly maxims, and endeavours to supplement what her niggardliness withholds, by turning her places of worship into playhouses and bazaars! It is needful that the Lord come again to his temple with the whip of small cords. With what indignation would He overturn her tables of merchandise, and spill out the gold she so covets for "the cause."

THE REASON FOR THESE THINGS is not far to seek. That lack of outward conformity in simplicity and inexpensiveness of life to the example of Christ, so painfully observable in the individual lives of Christians, has also obtained among them in their corporate capacity as united to forward the affairs of the kingdom of heaven. Hence the worldly and costly character of much that enters into the professed worship of God. There must be elaborate buildings, expensive appointments and furnishing, great organs, paid choirs of artistes, the best pulpit talent, and that also gauged and obtained by a money standard.

These evils are not seen to this excess in mission work. But the same spirit permeates that department also, and the same principles apply. A departure from Christ's simple and unencumbered methods laid down for the conduct of his work in enlarging the frontiers of his kingdom, and which we will presently consider, is the secret of the difficulty. A conformity to the maxims of the world accounts for it. It is spiritual warfare with carnal weapons. It suggests many vital questions, and brings up the whole subject of the economics of missions—the administration at home centres; the expenditures abroad; the way in which missionaries should go out and live and be sustained; the relation and desirability of schools and other civilising agencies in distinctive mission work; the costly item of medical missions and hospitals.

Some of these points will be dwelt upon in other places. As at home, so for the foreign work, the money to sustain a multiform system of effort must be forthcoming. Great apprehension is often felt. Large deficiencies are reported. Curtailment rather than enlarged operation seems required. The money question becomes the great problem. Rich and worldly-minded men are appealed to and depended on. Men of wealth, influence, and position, are often chosen to sit upon the mission boards, rather than men of humility and faith. Thus expediency crowds out faith.

There are not lacking, even in these days, EXAMPLES OF A MORE EXCELLENT WAY. Read the records of Moravian mission work, to learn simplicity, economy, and self-denial, and to see money relegated to something like its proper subordinate place. Let the China Inland Mission and George Müller (who, besides his two thousand orphans, sustains in whole or in part a large number of missionaries and other servants of Christ) teach us that foreign mission work, upon an extensive scale, can be carried on with large success, without resorting to the ruinous principles of human expediency and worldly wisdom. In answer to prayer alone, all the money they require flows steadily in. This is a fact that it would be well for those to weigh who have the responsibility of conducting the affairs of missionary societies.

But it is time to throw upon this picture of prudential manœuvring THE BRIGHT LIGHT OF APOSTOLIC TIMES. What was then the relation of money to missionary work? The first missionaries were men of like natures and needs with those of our times. For what reason should we be better equipped with material supplies than they? In the earliest of those fruitful years there went forth from Jerusalem many thousands, possibly tens of thousands, everywhere, preaching the Word. Will not what sufficed for them suffice for us? Will not the methods which the Holy Ghost then adopted as precedents for all time answer in our days? Modern missionary operations reply "No." But while they went, shorn indeed of outward comforts, and rejoicing that they were

counted worthy to suffer shame for his name, they were clothed in the power of God; their lowly needs were their Father's care, and continents shook beneath their tread. Now one may not venture forth unless he has a society behind him, to direct his movements and regularly supply the agreed stipend. He goes with complete outfit, and with every provision against disaster or discomfort. But where is the power?

But what do we read of *money in relation to the work* in the Holy Ghost's book upon foreign missions—the Acts of the Apostles. NOT ONE WORD. May He who inspired that record, with its silences as well as its utterances, engrave this fact upon the inmost soul of this generation. If the silence of the record in Genesis as to the birth and death of Melchizedek was designed in after time to yield deep instruction as to the priesthood of Christ, is not this silence of the Acts laden with momentous meaning to us in this metallic age? WE think much of the need of complete monetary arrangements. WE think them vital to the proclaimers of the kingdom. But the Holy Ghost, though giving us a great variety of other details in the book of his Acts, never once alludes to them. Why should they have occupied a prominent place then? There was no costly humanly devised machinery to run. Indeed, where was the need for money at all? A little space in which to stretch their weary limbs at night, a little bread to feed the continent body, an occasional garment of the simplest sort for these bearers of glad tidings, the supply of the lowly needs of the families of such as had them—in these alone consisted the material aspect of primitive foreign mission work; and these were deeply hidden in the shade, their high office and their daily ministry being, so to speak, spiritualised and fashioned to accord with the kingdom they proclaimed, which is "not meat and drink, but righteousness, and peace, and joy, in the Holy Ghost."

But as to these outward things, the Father was not unmindful. Far from it. The hairs of their head were all numbered. He provided for them, but in his own way and by methods far removed from the cumbersome ones of our day. Their hearts were quite at rest, for they had heard the words of Jesus their Lord, and well they knew that when the birds should begin to build barns and the lilies weave for themselves their incomparable texture, then only need the commissioned messengers of the Most High, Messiah's heralds to the nations, begin to study "ways and means," and take anxious thought for what they should eat and drink and wherewithal they should be clothed. Till then they could leave it to the Gentiles to seek after such things, and trust in the unfailing care of Him to whom they were so dear, and before whom the heavens will sooner fall than he who trust in Him be confounded. Amen! Let all this instruct us as to how much importance the Holy Ghost attaches to that factor, which, in the estimation of the Church, outranks all others in modern foreign effort.

Our modern appliances for getting the water of life to the nations are comparable to a canal, surveyed and planned by human skill, dug out with infinite toil, supplied with its system of locks and levels, and worked and maintained in repair by watchful superintendence. Apostolic missions resemble one of God's resistless rivers flowing on in its winding bed as God ordained in the beginning.

There is no formal close to the Acts. It stops abruptly like an unfinished letter, this signifying, that its story of Gospel preaching and triumph and wondrous works was designed to be continued through the centuries. The unwritten continuation did proceed for a little time, and is yet to be re-begun.

This same subject will next occupy us, especially as it bears upon Christians contributing of their means.

A MISSIONARY.

HARVEST TIME IN THE CHURCHES.

BY REV. R. BALGARNIE.

THE readers of THE CHRISTIAN will be interested in the evangelistic missions conducted by myself during the last three months. The places visited include Dundee, Carlisle, Harley-street, Bow, E., Derby, Manchester, Leicester, Trowbridge, Pontypool, Brighton, and Bedford. Each mission has lasted about seven days; the first service has usually been held on a Saturday evening in conference with workers, where, in earnest prayer and self-consecration to God, the keynote of the mission has been struck.

One new feature of evangelistic work is its union with Church and Sunday-school anniversaries. Hitherto on these occasions the aim has been to secure popular preachers, large congregations, and good collections, but it has been found that the blending of a special mission not only increases collections but brings with it a spiritual harvest which is a welcome return to pastor and people for all their labours. Would that churches generally realised that the deepening of their spiritual life, an increasing solicitude to win souls, a rich harvest of ingathering, are the best conditions of financial prosperity. When hearts are filled with joy and thankfulness they are bound to manifest it in thankofferings unto the Lord.

As to methods of conducting missions every missioner will adopt his own, but my conviction is that what is wanted is not regular sermons or Bible instructions, but brief pointed addresses, immediately followed by close personal dealing with souls. Who does not know that a stranger's voice and method are often a power in bringing to decision for Christ such as have been halting for years? With many young men and women it is but the final step into Christ that remains to be taken, and the seasonable word of a missioner becomes the last inducement to take it. As an evidence of this it may be mentioned that during the last three months more than 1350 persons have come forward as anxious inquirers at the close of the services. These for the most part were not strangers or outsiders, but those brought up in the bosom of Christian families and churches. Many of them have been prayed for and "longed for," so that a mission has just afforded the opportunity to do collectively what they have hesitated to do separately. A harvest time is therefore what every earnest church should expect as the result of its own labours and the answer to its prayers.

Sometimes a doubt is expressed by older disciples whether these younger ones will stand, but why should they not be expected to stand as others have stood? Surely they are more likely to stand when early planted rather than in advanced years. Let not experienced Christians discourage these "little ones," but help them by love and sympathy. Let them feel from the outset of their Christian life that they are not chilled as in an ice-house, but warmed and nurtured as in a hothouse; that they may be expected to become trees of righteousness, the planting of the Lord, that He may be glorified.

This communication would be incomplete without a special reference to the great harvest reaped last October at Bow, E., where Rev. W. E. Hurndall is the honoured pastor. Such was the spiritual preparedness of the people, the completeness of the arrangements, and the confident expectation of blessing, that when I came my work as the missioner was that of the harvest labourer, "bringing in the sheaves." Since that mission was held I have received a testimony for Christ signed by about 300 persons who were then brought to decision, and who thus have subscribed with their hands unto the Lord. If, during the coming mission throughout the Metropolis, similar methods be adopted as at the East-end, why may not a day of Pentecost be expected, and the wilderness become a fruitful field, and the joy of harvest prevail, where spiritual sterility long hath reigned? That the contemplated mission in London may be crowned with blessing will be the earnest prayer of every Christian.

TWO BAGDAD JEWS have bought the entire site of ancient Babylon. On this, *Le Chrétien Belge* well remarks: "Is it not a significant fact that two Israelites should to-day possess the soil and the ruins of the immense city where their ancestors were captives and slaves, and of which their prophets had announced the utter destruction?"

The Church and the People.

An extremely trenchant and outspoken paper has been written by Pastor Archibald G. Brown on the subject of popular amusements as provided by the Churches. He strenuously protests against the growing prevalence of this element in connection with religious effort. We give some extracts:—

"Look which way you may, the evil makes itself manifest. There is little, if anything, to choose between church, chapel, or mission-hall. However these may differ in some respects, they bear a striking likeness in the posters that figure upon and disfigure their notice boards. Amusement for the people is the leading article advertised by each. The concert is fast becoming as much a recognised part of church life as the prayer-meeting, and is already, in most places, far better attended. 'Providing recreation for the people' will soon be looked upon as a necessary part of Christian work, and as binding upon the Church of God as though it were a Divine command.

"The devil has seldom done a cleverer thing than hinting to the Church of Christ that part of her mission is to provide entertainment for the people, with a view to winning them into her ranks.

"My first contention is, that providing amusement for the people is nowhere spoken of in Holy Scripture as one of the functions of the Church. If our Lord intended his Church to be the caterer of entertainment, and *so* counteract the god of this world, He would hardly have left so important a branch of service unmentioned. Christ, as an ascended Lord, gives to his Church specially qualified men for the carrying on of his work, but no mention of any gift for this branch of service occurs in the list. 'He gave some to be apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, unto the work of the ministry, unto the edifying of the body of Christ.' Where do the 'public entertainers' come in? The Holy Ghost is silent concerning them, and his silence is eloquence.

"Providing amusement for the people is in direct antagonism to the teaching and life of Christ and all his Apostles. What is to be the attitude of the Church towards the world according to our Lord's teaching? Strict separation and uncompromising hostility. While no hint ever passed his lips of winning the world by pleasing it, or accommodating methods to its taste, his demand for unworldliness was constant and emphatic....How did Jesus act? How significant the introductory account given by Mark, 'Now, after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel.' In answer to John's question, 'Art Thou He that should come?' He replies—'Go and show John the things which ye do hear and see: the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached to them.' There is no item in the catalogue after this sort; 'and the careless are amused, and the perishing are provided with innocent recreation.' There was no change of method adopted by the Lord during his course of ministry; no learning by experience of a better plan. His first word of command to his evangelists was, 'As ye go, preach.' His last, 'Preach the Gospel to every creature.' Not an Evangelist suggests that at any time during his ministry He turned aside from preaching to entertain, and so attract the people. He was in awful earnestness, and his ministry was like Him....Jesus pitied sinners, pleaded with them, sighed over them, warned them, and wept over them, but never sought to amuse them.

"As with the Master, so with his Apostles—their teaching is the echo of his. In vain will the Epistles be searched to discover any trace of a gospel of amusement. The same call for separation from the world rings in every one. How did the Apostles carry on their mission work? Was it in harmony with their teaching? Let the Acts of the Apostles give the answer. Anything approaching the worldly fooling of to-day is conspicuous by its absence. The description of their work is, 'And daily in the Temple, and in every house, they ceased not to teach and preach Jesus Christ.' If they 'ceased not' from this, they had no time for arranging for entertainments. The congregations in those days did not expect anything but the word of the Lord, for Cornelius says to Peter; 'We are all here present before God, to hear all things that are commanded thee of God.' The message given was, 'Words whereby thou and all thine house shall be saved.' Here you have their method—they preached. Their matter—the Lord Jesus. Their power—the hand of the Lord was with them. Their success—many believed. What more does the Church of God require to-day?

"The mission of amusement utterly fails to effect the desired end among the unsaved, but it works havoc among the young converts. Let us see the converts that have been first won by amusement. Let the harlots and the drunkards to whom a dramatic entertainment has been God's first link in the chain of their conversion stand forth. Let the careless and the scoffers who have cause to thank God that the Church has relaxed her spirit of separation and met them half-way in their worldliness, speak and testify. Let the weary, heavy-laden souls that have found peace through a concert no longer keep silence. Let the men and women who have found Christ through the reversal of Apostolic methods declare the same, and show the greatness of Paul's blunder when he said, "I determined not to know anything among you save Jesus Christ, and Him crucified." There is neither voice nor any to answer.

"But what are the baneful effects? Are they also nil? Though I have never seen a sinner saved, I have seen any number of backsliders manufactured by this new departure. Over and over again have young Christians, and sometimes Christians who are not young, come to me in tears, and ask what they were to do, as they had lost all their peace and fallen into evil. Over and over again has the confession been made, 'I began to go wrong by attending worldly amusements that Christians patronised.' It is not very long since that a young man, in an agony of soul, said to me, 'I never thought of going to the theatre until my minister put it into my head by preaching that there was no harm in it. I went, and it has led me from bad to worse, and now I am a miserable backslider, and he is responsible for it.'

"It will be no wonder if the Holy Ghost, grieved and insulted, withdraws his presence. 'Come out,' is the call for to-day. Sanctify yourselves. Put away the evil from among you. Grasp the Book of God. Trust the Spirit who wrote its pages. Fight with this weapon only, and always. Cease to amuse, and seek to arouse. Shun the clap of a delighted audience, and listen for the sobs of convicted souls. Let the Church again confront the world; testify against it; meet it only behind the cross; and, like her Lord, she shall overcome, and, with Him, share the victory."

THE IRISH SOCIETY has recently enlarged its sphere of work, and for some years has been labouring with remarkable success among the Irish populations in Lancashire. At examinations held lately in Liverpool and Manchester, about 500 persons presented themselves, of whom no fewer than 300 passed, in reading, translating, and repeating from memory selected portions of Holy Scripture in Irish or English. It is an oppressive thought that this Scriptural instruction of many hundreds of Irish Roman Catholics in Liverpool and Manchester must be suspended if more liberal support be not furnished. Rev. R. Mease, 32, Sackville-street, London, W., is one of the secretaries.

THE BIBLE SOCIETY.

The operations of that colossal Christian enterprise, the British and Foreign Bible Society, are admirably presented to view in the 84th annual report, lately published. The superintendent of the literary department, Rev. George Wilson, shows his careful hand and good judgment throughout the volume of over 600 pages. In the general arrangement of matter, there are this year several improvements which, doubtless, many readers will welcome. That which is technical, however, quite sinks into insignificance when compared with the absorbing interest of the contents of the book.

In a lucid introductory chapter, it is well stated that the book is "a bundle of despatches from the fields of battle" in the great spiritual war of Christ and his truth against evil in its many forms. We are glad to say that much of the news from the seats and fortresses of war is distinctly encouraging. Looking at results from the point of view of the number of copies of the Holy Scriptures put into circulation at home and abroad, we learn that during last year the "output" was the largest the Society has ever known, the total number of Bibles, Testaments, and portions being 4,206,000.

The appearance of the now famous version of the Gospels into current French by the well-known *littérateur*, Henri Lasserre, seems to have given rise to a greatly increased demand for the New Testament in France. In Germany this Society's operations were most encouraging, although the national societies were very active in their endeavours to meet the needs of the people of the Fatherland. From Italy intensely interesting reports have been received; in Rome, the very centre of the ecclesiastical and political power, the circulation was the largest ever known. As religious liberty gains a more secure position, the Bible seems to be increasingly asked for. The Slavonic race appears disposed to turn reverently to the wisdom of the Word of God. "As the Russian learns to read, he is ever willing to possess the Bible." In the interest of some of the families over whom the sway of the Czar extends, new translations have recently been made. Siberia, which is by no means the drear waste that many people imagine, but has its charms as well as its drawbacks, has been traversed by the colporteur, and many thousands of copies of the Holy Scriptures have been distributed, most of them in the way of free grants.

In Turkey there is a very distinct and remarkable change in the mood of the Mohammedan mind towards Christianity. Dr. Thomson thinks "there is no doubt the Word of God is leavening powerfully all classes of the people, and preparing them to act decisively in due time." The year's report from Greece is ful of hope; while in Egypt colportage work has been begun in "the very home of Islam and the Arabic language, and the hitherto almost inaccessible stronghold has been entered by the Stronger than Mohammed." Port Said is the scene of much effort, and in Syria and Palestine many labourers are seeing grand results of patient seed-sowing.

Englishmen will read with special pleasure the reports from China and India, where the Society's operations are on an extended scale. In the New World and the South Seas, as well as throughout the British Isles, the Word of Life has also been vigorously diffused, in harmony with the great purpose of the institution; and the exhaustive reports from different centres not only give a good idea of Christian work under varying conditions, but disclose the questions and problems which are exercising the minds of the people, and throw a strong light on "The Question of the Hour—Foreign Missions."

JEWS IN JERUSALEM.

WHILE visiting Jerusalem in November last I became greatly interested in the good work being carried on in that famous city by Mr. D. C. Joseph. The class most ostracised and looked down upon in Jerusalem are the Jews. Beggars of all colours infest the walls of the Holy Sepulchre, but a Jew is not allowed to go within thecourts. Probably less has been done in the holy city to save the children of Abraham than has been done for any other race or nation. They have been, indeed, the "despised people" during the past reign of Islam in the land. Several years ago Mr. Joseph visited Jerusalem, and his soul was burdened for the salvation of the poor Jews. His interest in their future led him finally to the establishment of "The Evangelical Mission to Israel," in which he is now doing a noble work for the Master alike of Jews and Gentiles. It was a long and laborious work he undertook. It is easy to teach a Jew to love and accept God, and Abraham, Isaac, and Jacob; but it is very difficult to get one to accept and serve the Lord Jesus Christ—more slow than the conversion of idolaters to Christianity is the changing of Jews to Christians. But Mr. Joseph understands the methods well, and is having grand success. He spends much time in finding their homes and needs, in showing an interest in their life and destiny, and in teaching and praying with them. He holds three Sabbath services, and three week-day meetings at his mission-rooms, which are attended by Spaniards, Hebrews, Germans, and several other races. In pleasant weather he frequently preaches on Sabbath morning in the open air in front of his rooms, when a large crowd will gather to hear his able expounding of the Gospel.

He has an assistant or co-worker for each of the languages, that is, he has a Spaniard to work among the Spanish Jews, a German among the German Jews, and so on. His aim now is to have a good corps of workers among each class of Jews. He distributes hundreds of Testaments and parts of the Bible among the people of the city, and has just set up a printing-press, with which he hopes to supply all the different nationalities of Jews with the Gospels in their own tongue.

One of the noble works Mr. Joseph has in hand is the building of two large cisterns for the preservation of water for the Jews in the times of drought, when water is sold at so high a price that the poor have almost to die for the want of it. These and other grand endeavours he is putting forth in connection with his Mission. His work deserves the notice and aid of English and American Christians. He depends on friendly aid for the furtherance of the great work, and he is a faithful and efficient worker, as his followers testify.

Maine, U.S.A. WM. EVERETT MORSE.

PENNY DINNERS IN DUBLIN.—Miss M'Donnell's effort, begun a year ago, to supply penny dinners to the poor of Dublin, has proved successful, and been duly imitated. It must not, however, be supposed that the Kitchen in Verschoyle-place, Powerscourt, is self-supporting; its success has consisted in meeting an evident want, the expense which is thus entailed falling for the present upon the generous public. During the past year 42,625 dinners were provided. Miss M'Donnell's address is 38, Merrion-square, Dublin.

THE ROYAL BLIND PENSION SOCIETY is helping 560 blind poor in all parts of the United Kingdom by allowing them pensions ranging from 10s. to 25s. per month. Thus the scanty earnings of these sadly afflicted people are helped. It is, however, cause for constant regret that in many other equally deserving cases similar assistance cannot be given. By increased liberality on the part of those who enjoy the blessing of sight, the Committee hopes not only to maintain all its present pensions, but to extend the help to many others. The office of the Society is 235, Southwark Bridge-road, London, S.E.

CHRISTIAN TEMPERANCE HOME.

THIS Home for young women and girls employed in business houses, was commenced at the end of last June, and God is blessing it, though we have only two upper floors and the rooms are small. We can receive only seven boarders. It is a Home, in the true sense of the word; and, above all, a Christian Home. If girls are sick or in real need, they are not driven out, but are sheltered and nursed for Jesus. They want a motherly and watchful care, with the Christian life patiently lived out before them. Business girls are exposed to much temptation, and this surely should be a time of special effort among our girls of London. It is hard to turn girls from the door at night because we have "no room." There is much prayer going up to God for a larger "Home" to be opened.

We are establishing a library of books which have the Gospel for their chief aim. If Christians will aid in this work, we shall seek guidance on the larger Christian Temperance Home. KATHARINE RICHARDS.

21, *Mortimer-street, Regent-street, W.*

A TRAVELLING MISSION HALL.

MR. AND MRS. H. A. BRUCE MOORHOUSE have issued a brief history of "The Highway and Hedgerow Mission: or, Life in a Gipsy Van." Therein is recorded the trials and triumphs of an obscure but very genuine mission during the last eight years. This record shows 3400 public services held in 115 villages and seaports in Hampshire, New Forest, Guernsey, Dorset, Devon, Normandy, Brittany, Somerset, and Sussex, resulting in numerous conversions; the erection of mission halls, and the establishment of permanent missions, coffee-rooms, &c.

A considerable part of this period has been spent in gipsy vans, and latterly a wooden mission-hall has accompanied them in their wanderings. I visited them last May when encamped at Totton, in Hampshire, and saw how admirably adapted their mode of work was to lay hold of the people. The hall is bright, and the meetings none the less so, Mrs. Moorhouse's singing and speaking being specially attractive.

I grieve to hear that so good a work, and one so full of promise for the future, is sadly retarded by want of funds. Here is a picture which must delight every Christian heart. A gentleman and lady renounce home comforts, and lay themselves out for the good of the people with an amount of self-denial not difficult to imagine; who have spent £1000 of their own money in promoting the work to which they have devoted their lives, and are still eager thus to live to bless their fellow-creatures. GAWIN KIRKHAM.

9, *Ribblesdale-road, Hornsey, London, N.*

DAKOTA.—As an agent for the American Bible Society, I visit families in town and country, within the limits of my commission, and see that all are supplied with the Scriptures. The different States and European nations are well represented in the population. The happiest homes I come across are those in which the Bible is prized and its teachings obeyed. In calling from house to house, I find a good opening for general missionary work. Should any Christian feel disposed to send me some Gospel tracts, they will be gladly received. HERBERT GREGORY.

De Smet, Kingsbury Co., Dakota, U.S.A.

SOUTH SPAIN.—Miss E. J. Whately writes:—The pastor at Jerez, Spain, the chief southern station, now abandoned by the United Presbyterian Society, has been labouring successfully among the gipsies in his neighbourhood. He has also been blessed to members of the "black hand"—a society of which a good deal was heard a few years ago. His labours have also extended to outlying stations very hard to reach. If his diminished salary compels him to leave, the station can only be visited by agents occasionally sent over from other places, and of course the promising labours among these neglected classes will fall to the ground.

A NEW ERA.

THROUGH the rent veil to happiness and God,
Beyond the sin, the heart-ache, and the fear,
Even while a traveller on earth's rugged road,
My soul would enter with the new-born year:
Remove the false, O Lord! bring in the true!
Let old things pass away, make all things new!

Too long between the ranks of heaven and hell,
Between the fires, sore wounded have I stood;
Alternately against them to rebel
Or serve, as led by feeling's fickle mood.
Now place me, Lord, in thy triumphal line,
To start with the New Year entirely thine.

Entirely thine—redeemed by Jesus' blood,
Thy Spirit sanctifying all that's bought;
Entirely thine—to prove the power of God
To bless the soul, so saved, so loved, so sought;
Entirely thine—so consecrate my heart
That heaven's new era with the year may start!

Donemana, Ireland. J. K.

UNION IN PRAYER.

WITH deepest thankfulness we see the great advance in that unity among the members of Christ's Universal Church, for which members of the Union in Prayer are interceding, and which they in common with tens of thousands of others are seeking to develop in daily life.

Not only have hundreds of clergy and ministers, besides hundreds of laity, joined the Union the last few months, but from different parts of the world tidings are coming of the widespread desire for closer communion among the scattered members of Christ's Church, and at home the public papers record continually manifestations of Christian unity which a few years ago would have been deemed impossible. The bishops, at the Lambeth Conference, have so recognised the great movement which is going on that they have not only proposed conference with other bodies of Christians, but have suggested lines on which they hope that there may be a greater development of harmonised action in the Church of Christ.

Still even in our own land thousands are going down into drunkards' graves, and multitudes are living in sin and misery, corrupted and corrupting others, and streaming into eternity "without hope and without God in the world." Therefore something more than prayer is necessary, and the members of the Union agree not only "to pray more earnestly," but "to *strive* more constantly in the Holy Spirit," for a more definite fulfilment of our Lord's desires for his Church, and to do his work among the masses of our follow-men. There is a loud call for everyone who knows there is a Saviour for the perishing, to come and take their place in the ranks of the hosts of the Lord for the tremendous conflict, so that the whole Church awakened to see the need of action on a scale commensurate with the appalling magnitude of the evil, may, in personal consecration of life, and in unity of purpose under its great Head, be led forth in his power unto victory. Let us therefore "go forward," knowing "the battle is the Lord's."

It is hoped that members of the Union will invite *all* Christians in their neighbourhood to join in this blessed agreement, and to send their names to Local Hon. Sec., or Central Hon. Sec., 70, Portland-place, W.

[Papers about the Union may be obtained gratis, by applying to the Printers, Hunt, Barnard & Co., 20, Blandford-street, London, W.]

THE "CARTER" HOME (Clapham High-street.)—The Corporation of London have voted 100 guineas to the "Carter" Home for Boys, Clapham High-street, and this gift has been supplemented by a similar sum from Mr. Horace Marshall, C.C., of Brixton-hill, S.E.

A Testimony from India.

THE following portions of a recent letter from the veteran missionary, Rev. James Smith, of Delhi, will be read with interest. It is dated, Simla, Dec. 8:—

I have lived to see wonderful changes in mission opinion, and some startling things that roused violent opposition have been universally adopted. High education has been largely given to sons of men whose whole families existed on four rupees a month; having no moral stamina or deep religious principle, no sooner did they obtain places of trust than they broke down, and by acts of dishonesty made their employers hate the name of a native Christian. They have become moral wrecks by hundreds, and it is only astonishing how Christianity should have made way at all amid so much inconsistency and the absence of the witnessing life power. Let men remain at their own villages; help them to learn enough to use their Bibles and hymn-books. There is no use of grotesque dress or bare feet; the simple Gospel of primitive times will win its way whenever the Master is used as the pattern, and guide, and his Spirit illuminates the path.

I am really overwhelmed with the work of my large parish, four districts almost as large as a small agricultural county, teeming with towns and villages full of people, nearly all poor Mazbees* neither able to read or write. I am the only European missionary in the field. Some of my old natives are drawing towards me, and I hope to make four strong centres with about twenty-four indigenous schools, merely to give the simplest primary education, so as to bring the Bible within their reach. I have had amusing applications. As soon as they ask "how much pay I shall give," I dismiss them, and tell them they have mistaken their calling. The work is grand, and might draw an angel from heaven to enter it; and, with the hills close at hand for refuge from the hot season, I don't think a finer climate for a delicate person can be found—the brilliant atmosphere like a sea of glass; the clear outline of the hills, and their snowy summits glistening like alabaster; the light air like drinking nectar at every inhalation of breath! Just now it is too beautiful for pen to describe.

Itinerating is the right kind of work, but there are sometimes too many cartloads of comforts, and too much of the appearance of the great Government servant to permit the missionary to get near the people. In my last journey among the villages I had neither tent, servant, nor hackney. We cooked for ourselves, and put up in huts, or serais. The advantage was in our having free access to all castes and classes; no one ran away or hid themselves, and our congregations, large or small, listened to the glad tidings with earnestness, following us about from place to place like men hungering for the truth. We must go to the Master afresh for instructions in itineracy.

I went to the Conference in Calcutta last month, and had quite a revival of old times. Many, I am persuaded, went home to begin a new work in a new spirit.

I am taking all the services in the Union Chapel for a time, but next month I shall be among the villages again, God willing, and shall take a small reinforcement of workers with me.

* The lowest caste.

FIELD-LANE REFUGES.—These words suggest to those familiar with London philanthropic institutions several excellent agencies, which have been brought into existence by compassion upon the poor. Ragged schools provide for from 600 to 1000 children, and Homes accommodate 100 men, women, and poor girls. In "Always with us," to be obtained from the secretary, Mr. Peregrine Platt, Vine-street, Clerkenwell-road, E.C., some account is given of the pressing need there is for such agencies, and of the way in which the Refuges justify their existence.

Education in Scutari.

THE British and Foreign Bible Society three years ago re-occupied the important city of Scutari in North Albania, with a population estimated at 30,000, and some may remember the outcry raised by the Roman Catholic clergy, and their strenuous efforts to prevent our having any depôt or corporteurs there. By the providence of God, however, we have a depôt and two colporteurs for the city and surrounding province; if the sales of Scriptures have not been numerous, they have in many instances been made to earnest inquirers, and many interesting conversations have been held. The fruit of this is seen in the kind reception our colporteurs now meet, and the respect in which they are held by all classes of the community.

There is only one girls' school in Scutari, a Roman Catholic one, taught by nuns. In former years the wives of two of the Society's colporteurs opened private schools, of which some of the first families in the city availed themselves; but in the present instance this is impracticable. In order to get education for one of his children, our senior colporteur asked permission of the Archbishop to send her to the nuns' school. Permission was granted, but when the child was presented she was not admitted. This little matter had been watched by eager eyes, and the refusal to admit the child produced a degree of excitement in the city which strikingly indicated the impatience with which the people submitted to the tyrannical domination of the Romish clergy. The colporteur wrote a second time, and requested the Archbishop to inform him definitely whether his child would be received or not; and, after some delay, he was informed that, though entertaining the highest respect for him personally, as did everyone in Scutari, yet, as he was engaged in selling the Scriptures in other languages than those approved of by the Church—viz., ancient Greek and Latin—the Archbishop was compelled to regard him as an opponent, and hence his daughter, being a Protestant, could not be received.

The announcement of this decision aroused no small indignation, especially among the adherents of the Greek Church. The colporteur was urged to try to get the means from Britain for opening a thoroughly good girls' school; not only was patronage promised, but at least thirty-six Napoleons (£28 16s.) were promised annually for a time. The whole affair seems a most providential opening for an agency of the highest importance for imparting instruction in the Word of God, as well as general education to a people that have hitherto been kept in deplorable ignorance, superstition, bondage, and neglect.

The Bible Society can do nothing in this matter. It has opened the door, but others must enter in, if advantage is to be taken of the opening into this stronghold of Popery. Suitable premises may be got at once; but the desideratum is a properly qualified teacher. It would be necessary for her to acquire in time the Albanian language; but if properly qualified professionally, even though knowing only English, but much more if able to speak and teach French or German, Italian or Greek, she would be welcomed by many friends, and find a wide field of usefulness. Such are the present prospects in Scutari; but, of course, should any offer of help be made, minute and reliable information would be procured at once.

Any inquiries addressed to Rev. Dr. Thomson, Bible House, Constantinople, will be promptly attended to, if forwarded through Rev. Dr. T. W. Brown, secretary of Turkish Missions' Aid Society, 32, The Avenue, Bedford-park, Chiswick. ALEXANDER THOMSON.

Bible House, Constantinople.

BRINKWORTH, WILTS.—A successful mission has been conducted in this village by Mr. John Elliott.

Christian Commercial Travellers.

THE Commercial Travellers' Christian Association is an organisation with a past full of blessing, and a future full of promise. At meetings held on Friday last, in the Memorial Hall, Farringdon-street, in celebration of the seventeenth anniversary, abundant evidence was afforded of the great usefulness of the institution in works of philanthropy, as well as in special Christian testimony. In the afternoon a devotional meeting was held, and in the evening a hearty meeting of a more general character, both being presided over by Mr. Geo. Williams.

At the earlier meeting, Rev. H. W. Webb-Peploe delivered a vigorous address on Christian life and consistency. He based his remarks on 1 Sam. xviii. 1, "The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul." He pointed out the peculiar relation that subsisted between these two Old Testament characters, both at the time when Goliath defied the armies of the living God, and afterwards. The various circumstances and incidents were made the parabolic basis of some very timely teaching. As David delivered Israel from the Philistines, so Christ has set us free from sin and its consequences. Our relation to Him should be like that of Jonathan to David; but, alas, it is too often like that of the cowardly Israelites, who were ready to enrich themselves with the spoils of the victory without uttering a word of loving gratitude to the conqueror. Or, moreover, perhaps our attitude is similar to that of the pharisaical, self-sufficient Saul, who, although he well knew the stripling, asked, "Whose son is this youth?" or, indeed, to that of Abner, the son of Ner, who gave his king the Agnostic's answer, "I cannot tell." Important lessons for the present time were drawn from these sayings and doings. On the one hand, the worthlessness of self-righteousness was pointed out; on the other, the folly of not knowing what is patent to all honest inquirers, was emphasised. Both Saul and Abner debased themselves by showing want of gratitude and common feeling; and to-day men do the same when they blindly refuse to acknowledge the Lord Jesus Christ. Jonathan's love was worthy of imitation; and, as David, touchingly returned it, so Christ returns the affection of his followers. The miserable death of Saul and Abner having been referred to, Mr. Peploe spoke some searching words on warm love to Christ—loving Him, not because of what may come of it, but by constraint of the great victory Christ has wrought for us over Satan and sin. The address was highly appreciated.

In the evening, the report was read by the general secretary, Mr. L. Courtney. It was an encouraging one. During the year the membership has increased by 220, some 1200 Bibles have been placed in as many hotel bedrooms, many new libraries have been supplied, and a good work has been done by the small beneficent fund. The CHAIRMAN, in a hearty speech, pointed out that sometimes the bright countenance of a Christian traveller may get an order where the absence of such good temper would lose it. Addresses of a really practical character were delivered by Messrs. W. W. Thompson, H. Lea, and H. S. Perrin, special reference being made to the temptations of commercial men, and to the overcoming power which Christ gives to those who first give themselves to Him. It was very clear from what was said that there are many illustrations to-day among the commercial fraternity of the truth of the Apostolic dictum that "Godliness is profitable for all things, having promise of the life that now is, and of that which is to come."

Christmas Cheer.

On Christmas Day, and days preceding and succeeding, efforts were made among mission workers in general to give the poor and afflicted a substantial taste of the goodwill which is rightly associated with the blessed advent of the Peace-bringer to tabernacle among men. Much was also done to cheer the friendless. It were alike impossible and unnecessary to report such proceedings in detail, but a few notes of timely benevolence in the Metropolis may be given as illustrative of what was done in many places in the manifestation of "practical Christianity."

TWELVE THOUSAND FED.

The annual distribution of Christmas dinner provisions took place on the Monday evening, in the Harley-street Independent Church, Bow-road, E., some twelve thousand persons, in 2345 families, being thereby supplied with a good dinner. Rev. W. Evans Hurndall had some good helpers in his large operations. The Lord Mayor attended on the occasion, with the Lady Mayoress, and from his words and deeds amply showed that his interest in such work as Mr. Hurndall has so well in hand, and so near his heart, is both warm and deep. His lordship delivered an address which was eminently appropriate in character, and his well wishes, so cordially expressed, were highly appreciated by the needy multitudes who went away with hands filled with good things, to their own delight, and the joy of all who doled out the parcels.

MR. CHARRINGTON'S PARISH.

The Lord Mayor and Lady Mayoress attended at the Great Assembly Hall, Mile End-road, E., on Christmas eve, on the occasion of the seventh annual distribution of seasonable fare to poor people, who are the objects of Mr. F. N. Charrington's loving solicitude. Some 420 families, comprising over 1700 persons, shared in the distribution, and, as the circumstances of each had been thoroughly investigated, there was no doubt as to the cases being really deserving. The supplies were regulated by the size of the families, some of which were known to have suffered much of late, the slackness of trade having so reduced their resources that from three rooms they had come down to two, and from two to the miserable single room tenement. The Lord Mayor spoke some words of cheer and wisdom to the company, commending the Mission to the hearty support of the public, and urging the poor to guard against giving way to despair.

DR. BARNARDO'S FAMILY.

The dinner party at Stepney-causeway on Christmas Day numbered between 1200 and 1300. Among them were the little orphan boys from Leopold House, the working lads from the Stepney Home, and the youths and young men from the Labour Home. For the accommodation of these there were seventeen tables, each with sixty-three seats. Two long tables ran the length and breadth of the hall—the new gymnasium—and these were for former members of the Home—young men earning their own livelihood in trades and other walks of life, and young women out in domestic service. Kind mistresses had liberated the latter in order that they might have some time at "home" during the happy season.

Dr. and Mrs. Barnardo were present, and a few other warm friends of the Homes. The supply was, of course, on a colossal scale, and a very happy time was spent by all. After dinner, "Father Christmas" was ushered into the room by the bagpipe boys, and a merry and gay procession followed. Subsequently the children sang some pieces, and gave specimens of their drill. Tea was provided later on, and the evening passed most pleasantly.

MISS MACPHERSON'S HOMES.

The inmates of the Old and New Homes of Industry had a truly joyous time. After dinner the little ones were made happy in many seasonable ways, and later on the Christmas tree was admired and stripped of its varied fruit. The gifts were of a useful kind, and they were appreciated as highly as the warmth and brightness of the occasion was welcome to the little ones, many of whom had never before experienced such lively pleasure. Then, for an hour or so, Miss Macpherson and Miss Stock told true stories of Canada and the children who have gone there from the Homes.

Whilst the juveniles were thus being entertained in the upper hall of 29, Bethnal-green-road, the lecture hall below was filled with aged widowers and men from the lodging-houses, who were treated to a warm dinner. Subsequently they listened to the temperance story of John Tregenoweth, with dissolving views, and the life of Christ, the scenes being explained by Mr. Howard, the devoted superintendent of the lodging-house work at the Home of Industry.

AMONGST THE SAILORS.

At the Strangers' Rest, Ratcliff-highway, on Christmas Day men of many nationalities were entertained in the manner which is quite easy to the loving workers there, when they are heartily sustained in their endeavours by friends who cannot personally attend. The scene was cheery throughout the afternoon and evening, and the joyful occasion was right well improved by singing, praying, and testimony. The Christmas tree was stripped of scarves, caps, and other articles useful to the men, who again crowded the Rest on Boxing Day, and enjoyed the annual dinner. After the feast several spoke of Christ and his claims upon the heart and conscience, and some of the sailors made resolution henceforth to serve the Lord. Thus the holiday season was turned to account for the furtherance of the Gospel.

The rooms of the Welcome Home, also in Ratcliff-highway, were not only gay with decorations, but filled with a happy party on the last Saturday evening in the year, when the "Christmas boat" was made to discharge her varied cargo. Miss Child spoke kindly words of the generosity of those who had sent gifts, and, after refreshments had been partaken of, the distribution took place, to the great delight of the sailors, some of whom afterwards testified to the great blessing the Home has proved to them.

OTHER ACTS OF KINDNESS.

During the week before Christmas, six free meals were given to poor people under the auspices of the Christian Workers' Mission (office, 32, Sackville-street, Piccadilly, W.). They were in connection with churches and organisations, and given in response to clergymen or heads of missions, at London Docks, Battersea, Rotherhithe, Hornsey-road, Soho, and Victoria Park. Afterwards, Mr. Edward Wright, and other evangelists, preached the Gospel to the people. A large number made request for prayer on their behalf, and several hundred names were taken of men who are in want of employment.

On two occasions "Robin" dinners were given by Mr. G. Fuller, and helpers, in Brunswick-hall, Poplar, E. The little ones were gathered from cheerless homes, and were made very happy.

At the Field-lane Refuges many a hungry and friendless outcast had a happy time on Christmas Day. About 760 people sat down to dinner in the "Ragged Church," after hearing some practical Gospel addresses. By the kindness of many friends, the provisions were abundant. Christmas parcels were also sent to hundreds of deserving and needy families.

Nearly 800 poor children of Clerkenwell enjoyed a dinner provided by Mr. W. Catlin, of the Cow Cross Mission.

The aged people of Shoreditch were cheered by receiving parcels, made up by Mr. Waynforth and friends. The deserving poor of St. Luke's were looked after by Mr. Hills and others, who distributed parcels to 900 families. In John Addey's schools, Church-street, Deptford, more than 3000 children had breakfast on Christmas morning, through the kindness of the Robin Society.

About 320 very poor families of the parish of St. Thomas, Lambeth, received substantial gifts, accompanied by an illuminated Christmas letter, bearing the autograph of the donor, the vicar, Rev. J. R. Starey. In connection with the mission of Bloomsbury Chapel, taking in St. Giles, Soho, and the Seven Dials district, parcels were given to something like 360 poor persons, mostly women.

Messrs. Tarn, of Newington Causeway, with the aid of numerous Christian workers, distributed tickets for 2400 Christmas dinners. About 500 poor persons living in the district of the Clerkenwell police-court received from the poor-box fund on the Monday before Christmas tickets entitling them to coal and provisions, and, in some cases, blankets. The customary gifts of the Baroness Burdett Coutts were distributed among upwards of 1000 poor tenants on the Columbia estate, Bethnal-green.

Among other places in London in which much seasonable kindness was shown may be mentioned Christ Church, Westminster Bridge-road (Rev. Newman Hall's), the Well-street Mission, connected with Cambridge Heath Congregational Church (Rev. W. Marshall's); the New Surrey Chapel, in Blackfriars-road (Rev. B. Senior's); the Working Men's Mission, Collingwood-street, New Cut (Messrs Young), &c.

WORK AMONG THE INDIAN GONDS.

THE wife of a C.M.S. missionary in India, writing with respect to a recent notice in these columns as to needed mission work among the Gond tribes, says:—

That letter was calculated to give a very wrong impression to the general public, and did not give full credit to a society which has had men living in the very centre of the Gond district. Mandla, the headquarters of C.M.S. Mission, lies surrounded by Gond villages. A Christian Pundit has lived sixty miles the other side of Mandla in the very centre of the Gonds. For years Rev. H. D. Williamson has lived nine months out of the twelve in these very centres, and has also penetrated to the "Gond Hills." He used to live all the hot weather in tents amongst them, and has even lived amongst them without tents, simply sleeping wherever he could obtain shelter, sometimes on a rude verandah and at others in a cowshed or outbuilding of mud, returning to Mandla for the rainy season only.

There were, a short time ago, three missionaries working amongst the Gonds; at present there are two (Mr. Williamson having gone on furlough) with their catechists. Rev. F. T. Cole and Rev. E. P. Herbert, with their workers, are now itinerating amongst them. The Jubbulpore missionaries are also at work in another centre. Rev. E. Champion first commenced itinerating amongst them years ago, but his name is still remembered by them. Mr. Williamson has worked steadily for ten years, and God has blessed the work and allowed him to see results. I do not say that three missionaries are sufficient for the mass of people, but it is not the fact that the field is altogether unoccupied.

CHERBOURG.—Mr. Thomas P. Sinel, evangelist, asks the prayers of our readers on behalf of the efforts put forth by him in this French seaport town, amongst both English and French. Mr. Sinel is anxious to organise a Sailors' Rest, but is prevented from doing so through lack of means, although he has a large room which would be suitable for the purpose. The Gospel meetings for the French are well attended, and there are not wanting signs of Divine blessing. Mr. Sinel's address is Impasse Vintras, Cherbourg, France.

RECLAIMING THIEVES.

WHILE the prison commissioners are able year after year to report a continuous diminution of crime, the great results of Mr. Hatton's efforts in connection with the St. Giles' Mission are of direct benefit to the nation at large. As will be naturally inferred by those who understand such a work, it could not begin and end with the breakfast at the prison gates. It is in point of fact a service which needs to be carried on without flagging during each of the working days of the week.

To see in what this service consists the inquirer cannot do better than call on any week-day at noon at the branch station in Brooke-street, Holborn. There, day after day, Mr. William Wheatley receives his clients, a truly motley throng, representative of many classes of the community. We have repeatedly visited the house and have ever found some new phases of life and of work. You will there see all sorts and conditions of thieves. The experienced burglar may confront you, desiring to give up a bad business, turn over a new leaf, and become once more a respectable man. The most affecting petitions come from poor women, who appear on behalf of relatives who may have forfeited a fair chance in life by wrong doing. Some are so elderly that one is tempted to think they should give up dishonesty without any exhortation; others are so young that we feel thankful that they are caught in time to be more easily turned into better ways.

Assistance of a varied kind is given. Some want temporary shelter until they can get hold of some likely work; some ask to be taken to a distance where friends will help them, a small trading capital, or necessary tools, will represent the needs of others. The most difficult cases to deal with are those of genteel people, such as clerks or commercial travellers, who have been foolish enough to yield to temptation; and who, being comparatively useless at hard manual labour, cannot readily be put into promising openings. Still, all are helped in every possible manner; and it is because the stream of applicants wishing to reform is so large that the number of criminals is found to decrease.

The work brings a vast return for the outlay incurred; but it is, nevertheless, a necessarily costly work, which ought never to be crippled for want of the means to carry it on with efficiency. By making his home at 4, Ampton-street, Regent-square, Mr. Hatton is ever near the scene of operation; and, as he is an honorary worker, he at least deserves all the encouragement that can be given. G. H. P.

NORWICH SOLDIERS' HOME.—The need for a Soldiers' Home in Norwich has been increased by the fact that, in addition to the cavalry, the depôt of the Norfolk Regiment is now stationed in the county town. During last year the superintendent, Mr. F. Adie, was much encouraged in his work, the mission agencies being greatly valued by some of the soldiers. A more suitable centre of operations is sadly required. In the meantime, not only are good endeavours proceeding among the soldiers, but the Gospel is being taken to the poor in the neighbourhood of the barracks. Mr. Adie's address is: Lollards' Pit, Norwich.

BRISTOW, OSBORNE CO., KANSAS.—The Lord is graciously blessing the humble efforts of his people in Osborne and Smith counties. During three months upwards of 500 have professed conversion to God. This has been a specially trying year on account of drought causing such a failure of crops. Still there is much cause for grateful thanks, in that the people are very attentive to the preaching of the Gospel. I would be glad if any friends would send me their used copies of THE CHRISTIAN, and also tracts or illustrated papers for distribution at my five preaching places. There is a great desire for good reading matter, but the poverty of the people prevents them from being able to pay for good literature. A few illustrated almanacks to put up in the log cabins and sod houses out here would do good.

(REV.) JOSEPH BAKER.

Bristow, Osborne Co., Kansas.

MR. IRA D. SANKEY.

BY special invitation of Miss Graham, of Edge-lane, Mr. Sankey addressed a large gathering of young women in Gordon Hall, Liverpool, on Dec. 20. At the close of the evangelist's address, quite a number rose for prayer, and the after-meeting was largely attended.

Two meetings held at Southport on December 23 by Mr. Sankey were sincerely appreciated. The noble Cambridge Hall was packed to its utmost capacity, and hundreds at each service were unable to gain admittance. Much effect was produced both afternoon and evening through the singing by Mr. Sankey of the hymn, "Shall you? Shall I?" Rev. James Mellis (Presbyterian) and Dr. Wood, J.P. (Wesleyan), read and prayed in the afternoon. Mr. Sankey spoke briefly, but the deep pathos of an incident given at the close moved many to tears. A considerable number rose for prayer.

In the evening, at Mr. Sankey's request, Mr. C. Stidston-Broadbent (whose invitation had brought him to Southport) gave a chapter out of his Christian experience. In a brief but deeply earnest and pointed address, he spoke of his work for God in his native town of Plymouth after his conversion through the preaching of Rev. W. H. Aitken, of the stimulus given by Messrs. Moody and Sankey's visit in 1882, and the lasting results which followed. Mr. Champness also gave a short Gospel address.

Apparently these two meetings have moved this fashionable northern watering-place. It is proposed by the friends in Southport to perpetuate the work.

After two months of almost continuous speaking and singing to very large congregations in different parts of England, Mr. Sankey sailed from New York on Wednesday last in the s.s. *Britannic*. He has been greatly encouraged by the success that has attended this visit to the old country, and in his future work he will continue to speak as well as to sing the Gospel. Many have thought that Mr. Sankey is only a singer. For years past, however, he has conducted overflow meetings in connection with Mr. Moody's services. He has developed speaking powers of no mean order, as those who have attended his meetings during the present visit can fully attest. He is conscious of the extra labour he has thus taken upon himself, and, we think, has wisely decided to undertake only such an amount of work as he can safely accomplish without damage to his voice, which, we are glad to say, is as pure and strong as when he sang in the great London meetings of 1875.

Mr. Sankey hopes to be able to return to this country next summer, and to resume evangelistic work amongst us. He has been earnestly invited by Rev. R. W. McAll to visit Paris during the International Exposition, and conduct services for a time. Large halls are now being erected, and it is proposed to make special efforts to reach the multitudes that will gather from all nations while the Exhibition is open.

METHODIST MISSIONS have been held at Alton, Hants, by Rev. J. B. Grattan; at Lostwithiel, by Mr. C. Minor, of the Evangelisation Society; at Hebden Bridge, by Rev. T. Waugh; at North Finchley, London, by Mr. W. Sampson; at Preston Brook, by Mr. C. Garnett; at Skipton, by Rev. J. Gawthrop, and at other places. The blessing of God has rested upon the labours of the various evangelists, and He has gotten much glory to his name by souls being born again.

SCHOOL BOARD CHILDREN'S FREE DINNER FUND.—The sixth annual report shows the increasing usefulness and extent of the work of this Fund. As the operations are widening, it is hoped that larger support will be accorded to the movement. In view of the many and sad evidences of want among children attending elementary schools in the Metropolis, it is quite needless to press the cause upon the attention of the benevolent. The report contains some painful passages, setting forth the sufferings of poor children, whose well-being is the special concern of the Free Dinner Fund Committee. The treasurer is Mr. H. E. Allen, 299, Oxford-street, London, W.

THE NEW YEAR.

"The living, the living, he shall praise Thee."
ISAIAH xxxviii. 19.

SOME count their life a burden hard to bear,
And, shrinking from the thought of length of days,
Refuse, when dawns another year, to praise
The Lord of life for his preserving care.
Let it be far from us their sin to share,
For in his guiding hand are all our ways,
And through each fleeting year his hand displays
A love beyond all measure or compare.
Let it be ours to praise Him for the past,
Upon his arm confidingly to lean
Amid the changes of life's changeful scene;
And then, where'er our lot be meanwhile cast,
Where'er his will may call our feet to roam,
Give thanks together in our Father's home.

Edlaston Rectory, Ashbourn, Derbyshire, Jan. 1. W. S.

MAJOR WHITTLE IN IRELAND.

WIDESPREAD revival has taken place in Coleraine in connection with Major Whittle's meetings. The services were at first held in the Town Hall, but had to be adjourned to the First Presbyterian Church. This place was also crowded night after night with attentive audiences; hundreds of young men and women have professed their faith in a newly found Saviour.

The meetings at Limerick opened on Sunday last, with good attendances, in the Theatre. Much interest and sympathy from Christians of all denominations were manifested. The meetings continue for eight days, after which Major Whittle will go to Tralee, Clonmel, and Waterford, giving one week to each before commencing his mission in Edinburgh. Prayer is requested for the work in the south of Ireland.

WORKING LADS IN GREENWICH.

IN November, 1882, over 100 working lads in West Greenwich had availed themselves of the privileges of the Lads' Institute. Much blessing rested upon the work from its commencement. In 1886 a new building became necessary, and in December the following year the new building was opened by Mr. F. A. Bevan. It is in every way suitable for the work being carried on. The reading-room, with its well-filled library and coffee-bar, is most comfortable and well used.

There are 112 members, and 30 of these have recently joined, having been accustomed to assemble as members of a "Harriers' Club" at a neighbouring public-house, this has been a change for much good. During the few years the work among the lads has been carried on, several of the members have been brought to rejoice in the Lord Jesus Christ, and are now earnest Sunday-school teachers and evangelists.

HOMES FOR WORKING BOYS IN LONDON.—Through failing health, Mr. and Mrs. Payne are retiring from their positions as superintendent and matron of Hanbury House, 22, Dorchester-place, Blandford-square, N.W. A few days since they were presented with tokens of esteem and affection, from the committee of the Homes, and past and present boys of Hanbury House. Mr. and Mrs. Payne have during thirteen years' conscientiously discharged arduous duties.

"FISHING IN RUNNING WATERS."—A record of a year's work by the Billingsgate Christian Mission has appeared with this title. It is a very encouraging record, showing that the labours of Mr. T. Vicary, of the London City Mission, have by no means been in vain in Billingsgate and its environs. The coffee stalls have not only proved successful in themselves, but men have, through them, found their way to the mission-room, and experienced spiritual blessing. The secretary is Mr. Alfred Walters, 10, Billingsgate-market.

FACTORY HELPERS' UNION.

A LITTLE over a year ago, work was begun by this department of the Y.W.C.A. among the factory, laundry, and other girls of the same class in London; now the work is growing day by day and spreading throughout the country.

Over 150,000 women and girls employed in factories in London. How few realise that we have this toiling multitude of our sisters wearing out their lives to supply us with the necessaries and the luxuries of daily existence. They work for wages, in most cases, quite inadequate for their own bare necessities. They are employed in making almost everything we use—in business, or in our households—from food to clothes, books to brushes.

We cannot enter here upon the question of wages or the excess of female labour to the demand. These social problems too surely exist, but how to alter these things is a question beyond our sphere. We can but seek in some measure to brighten the lives of these poor girls.

What are we doing for them? We are visiting the factories during the latter part of the dinner hour, by permission of the employers, giving simple Bible teaching, and singing hymns with the girls. The report has been that the work is better done, and the general conduct of the girls improved since these visits began. In this way we become acquainted with many who can be reached by no other means. We then open Evening Homes or Clubs in different districts where they can spend their evenings, and attend classes for cooking, sewing, dressmaking, singing, writing, musical drill, &c. Each evening is closed by singing, Bible reading, and prayer.

Drink is one of the terrible temptations besetting these girls, and temperance work is being carried on with much success. The Factory Helpers' Union is at present working in connection with over fifty of the more important missions to factory girls in London, whose work is carried on with the object of winning the girls for the Master. Voluntary workers are much needed—ladies who can give a few hours during the day for factory or laundry visiting, or a few hours in the evenings for work in the clubs and classes. We are specially in need of money help just now, to enable us to open new centres of work in several badly neglected districts, to pay the rent of rooms for Evening Homes or Clubs, and to extend the work in all directions.

The treasurer is Miss Morley, 47, Grosvenor-street, London, W.

EMILY SKIRROW, Hon. Sec.

2, *Queensberry Place, London, S.W.*

Appeals.

A Home of Rest for London Cabmen has been secured at Ventnor (I.W.). Rev. JOHN DUPEE, 165, Hemingford-road, Barnsbury, of the Cabmen's Mission, appeals for help in furnishing the new Home.

Christian Blind Relief Society.—The committee propose shortly to invite the blind poor of the Metropolis to a free tea, as in former years. In proportion as the generous public respond to this appeal, few or many will be asked. The committee would like to invite 1000 persons and their guides. Contributions will be acknowledged by Rev. J. PULLEIN THOMPSON, St. Stephen's Vicarage, North Bow, E.

North Bow Help-Myself Society.—This organisation, which is directed by whole-hearted workers, is in difficulties just now. The district is a needy one, and it is a great pity that granting free teas to the poor and visiting and helping the weak and distressed should be embarrassed. There is a debt of £75, for rent, gas, and missionary's salary. Contributions may be sent to Mr. GEORGE CALVERT, Mission Hall, Armagh-road, North Bow, E.

Mr. John Barnabas has undertaken a Gospel mission to French residents in Montreal and other Canadian provinces. The evangelist intends to visit all the French colonies under the British Flag, and hopes afterwards to go to Alexandria, Port Said, and finally to China, among the French there. French Testaments, Gospel Leaflets, and money help are needed. The evangelist is well recommended. His present address is 16, Amelia-street, Belfast.

Evangelistic Notes.

Colby, Norfolk.—Mr. A. Hare, Wesleyan evangelist, has closed a fourteen days' mission at Colby, North Walsham. Many interesting cases of conversion are recorded.

Evangelistic services have been held by Revs. H. H. Moore, J. Morrison, and others, in the Presbyterian Church, Clonduff; impressions for good have been made on the minds of many.

Gospel meetings have been held by Rev. Henry Montgomery, of Belfast, and others, in the Old Presbyterian Church, Randalstown; much spiritual good is believed to have been done.

An eight days' mission has been held in the Methodist Church, Cloughjordan, co. Tipperary, by Mr. J. Townsend Trench. The meetings were large, and several professed to accept Christ as their Saviour.

Gospel meetings, which were largely attended, and extending over a period of eight days, have been held by Mr. Pym in the Friends' Meeting-house at Bessbrook, and created much religious interest in the town and neighbourhood.

Rev. W. A. Meaton has conducted an eight days' mission at Bethel, Sheerness. The meetings were most helpful, especially some home gatherings of children and young people, and there is every prospect of lasting good being accomplished as the result of Mr. Meaton's labours.

Mr. Leonard Weaver has been conducting Gospel services in the villages of North Herefordshire during the past two months. In some districts there is great need of Gospel testimony. Mr. Weaver was gladly received into the houses of many of the villagers. His meetings were well attended, and many desires were expressed for him to pay another such visit soon.

Newcastle-on-Tyne.—The Y.M.C.A. is exerting itself to discharge its responsibility, by making endeavours to reach the many young men of the city. Large audiences, of two thousand and upwards, regularly assemble in the Town Hall on Sunday evenings, sometimes more than half of them men. The Gospel is preached by visiting evangelists and others, and there has been much blessing already.

Leominster.—Mr. Charles Inglis has conducted a very successful mission here. Many have been deeply convicted of sin, whilst others have found peace in Christ. Christians of all sections of the Church attended the mid-day Bible-readings, and greatly profited by Mr. Inglis's fresh and powerful presentation of the Word of God, resulting, we feel sure, in more devotedness of life and earnestness of purpose in the Lord's work.

Greenock, N.B.—This Mission, instituted in 1880 in a small hall in a back street, has gradually grown, till now the mission premises are situated in the principal thoroughfare of this northern seaport. The large commodious hall, holding between seven and nine hundred people, is often overcrowded. Recently Mr. Daniel MacCann, evangelist, held a fortnight's Gospel meetings, when the attendances were very encouraging. Some were converted sitting, while the word was being preached. This brother is a man of prayer, and is greatly used in the salvation of souls.

Rev. T. Champness is addressing himself to his great work of home and foreign evangelisation with increased vigour. He has taken a larger house in Rochdale, which is henceforward to be the *Joyful News* Evangelists' Training Home. He has published a second edition of his stirring "Letter to John Wesley's Children," in which he appeals to Methodism to push forward the work of evangelisation. There is a great and increasing demand for Mr. Champness's lay agents, one hundred and fifty having been applied for by home and foreign circuits since the last Wesleyan Conference.

Dr. Munhall has been conducting a very successful mission at Bloomington, Ill. An afternoon talk with young men was a special feature, about 1800 lads and young men filling the Durley Theatre, from the doors of which many others were turned for want of room. By forcible and convincing arguments, the preacher urged upon his hearers the real wisdom of purity of life. Request being made for those to rise in the audience who were willing to renounce evil ways and lead lives of sobriety and purity, nearly 1000 of those present stood up. Subsequently a considerable number publicly confessed Christ.

Messrs. Peet and Crozier, of the Irish Evangelisation Society, have conducted, for several weeks past, Gospel meetings in the Friends' schoolhouse at Hilsborough. The services have been largely attended, and many are believed to have been brought to Jesus.

Rhyl, N. Wales.—A very successful eight days' mission was lately held at Rhyl, the special missioner being Rev. E. T. Davies, vicar of Aberdovey. The services and various meetings were well attended, and there have been most encouraging results.

Messrs Fullerton and Smith will commence to-morrow a three weeks' mission in Exeter Hall. Mr. E. J. Kennedy, secretary of the Y.M.C.A., appeals to ladies and gentlemen to help either in the inquiry-room or in the choir. Meetings will be held nightly (Fridays excepted) at eight p.m., with prayer-meetings at one p.m., and Bible-readings bi-weekly at 3.30 p.m.

Letters to the Editor.

HELP FOR POOR INEBRIATES.

SIR,—Much good is being done in the present day by Homes for Inebriates, but there seems a great want throughout the country of any arrangement for receiving men who are not wealthy into such institutions. There are hundreds of lower middle-class people who would be glad to enter such Homes, who are now debarred, by the excessive cost, from doing so.

Surely it would be possible to start a Home for the treatment of those who are less well to do, which should at least pay its way, as the higher-priced ones seem to yield a handsome profit. If this can be done, there must be many who are interested in the reclamation of their unfortunate brethren, and who would be willing to invest or lend the capital for the starting and maintenance of an institution. I trust you will allow this question to be brought forward. There are numerous Homes for women, both poor and rich, but the few men's Homes are all for the wealthy.

ONE WHO IS WILLING TO HELP.

OUTDOOR RELIEF *v.* THE WORKHOUSE.

SIR,—It is to be hoped that the recent meeting of guardians of the poor at Exeter Hall, mentioned in your columns, may not lead to any successful agitation in favour of abolishing outdoor relief, else it will most assuredly make the union houses deserve more than even now the name bestowed upon them—viz., that of Bastile. The forcing of the aged poor into the workhouse is more often than not a crying evil, and the extension of that system means really the building up of officialdom, because there is actually less proportionately spent upon the poor directly than in outdoor relief. Even now, religious principles are allowed in some instances to sway the decision as to whether the applicant shall have outdoor relief, or be forced into the house.

Some distinction should be made between the respectable poor and those whose improvidence has brought them to a state of need. If an agitation is to be begun against outdoor relief, then those who have the real well-being of the deserving poor at heart must begin a counter agitation in favour of a fairer and less prejudiced distribution of relief.—Yours truly,

A VILLAGE PASTOR.

REQUESTS FOR PRAYER.—For blessing on a series of Gospel meetings at Pontymoile, by Mr. James Jones, commencing Jan. 6.——For blessing on a fortnight's evangelistic meetings in Trinity U.P. and Pollokshields Free, Churches, beginning Jan. 6.——For blessing on Sabbath evening evangelistic services in Dr. Bonar's Church, Glasgow.——For blessing on special Gospel meetings at the Thornton-road Mission-room, Littleheath, Potter's Bar, by Mr. J. J. Scroggie, Jan 6 to 20.——For services at Marlborough, South Devon, being conducted by Mr. John Elliott.——For our Australian colonies, where pride, fulness of bread, and abundance of idleness are the spiritual ruin of many: but let God be praised for his wonderful works there.——For much blessing upon Gospel work amongst soldiers, and on all Soldiers' Homes during this year.

DR. PENTECOST IN GLASGOW.

WE are thankful to report that during last month a marked work of grace has been going forward in Kelvinside, the western suburb of Glasgow, in connection with the labours of Rev. Geo. F. Pentecost, D.D., late of Brooklyn. The mission was undertaken by Dr. Pentecost in response to an earnest invitation from the directors of the West-end Christian Union and several of the local clergy; and as the Union comprises a large number of willing and experienced workers, this secured both ample preparation beforehand and effective assistance during the continuance of the mission.

To the work thus undertaken, Dr. Pentecost brought consecrated culture, large experience, and untiring energy. He was fearless enough to undertake to carry on, week after week, two services a day (except Saturday), a Bible-reading in the afternoon, and an evangelistic service in the evening; and so far from showing signs of exhaustion, this continuous strain seemed to be no effort to him. And what was of more consequence, so far from the interest of his audiences abating, it steadily deepened as time went on. For the addresses given were of no common stamp. They were eminently instructive as well as forcible, and revealed in their massiveness, variety, and grasp, the skilful hand of the expert in theology and exposition, as well as the earnest purpose of the evangelist. And, as was to be expected, where prayer and effort were so happily combined, a large blessing was enjoyed.

In spite of the dismal weather which prevailed throughout December, numbers flocked twice each day to the services, and on Sunday evenings the commodious church (Rev. W. Ross Taylor's), in which the services were held, was much too strait for the eager crowd. At the close of each service there was the welcome sight of several persons remaining either to testify to their acceptance of Christ, or to ask for further guidance. Many Christians also bore witness to having been greatly quickened, and sent back to the study of their Bibles with fresh interest. At the same time, there has been an entire absence of mere excitement; the work, like the teaching, has been deliberate and solid; and all the more on that account the permanent workers in the district confidently expect to find gratifying results which are as yet unknown to them.

Our readers will be glad to know that Dr. Pentecost resumes work in Glasgow on the 11th of this month, still keeping to the West-end, but considerably nearer the centre of the city. May we ask their prayers that the good work may go on increasingly?

THE PEACE SOCIETY.—The Committee of the Peace Society, 47, New Broad-street, E.C., have appointed Mr. W. Evans Darby to be secretary of the Society. He has long been associated with the work of Rev. Andrew Mearns amongst the London poor.

PRAYER FOR FOREIGN MISSIONS. — The Committee of the British and Foreign Bible Society repeat their invitation to the committees and officers of the various Foreign Missionary Societies in London to assemble for united thanksgiving and prayer in the Bible House, 146, Queen Victoria-street, E.C., at 4 p.m. on Friday, Jan. 18.

CHARLES WESLEY, the writer of "Jesus, Lover of my Soul," and many other hymns which the Church in many lands sings with continued pleasure and profit, was held in honour in many town and cities of the United States last month, on the occasion of the observance of the centenary of his death. In the Hanson-place Methodist Church, Brooklyn, on December 13, Dr. T. L. Cuyler, C. H. Hall, W. P. C. Rhoades, and others delivered appropriate addresses on the great work accomplished by the two Wesleys. Kindly greetings were sent to Dr. S. F. Smith, author of the national hymn "America," J. G. Whittier, the poet, and Mr. Ira D. Sankey, who was described as "Our American Christian Singer Across the Seas." At a union service in New York a similar message was sent to Mr. Sankey.

The Book World.

**** Prices of books sent for review will be given if stated.*

THE RUBY ALMANACK. We are asked to say that it is for the issue of 1890 that "favourite texts" are required. They may be sent up to March 31, 1889, to the Editor, Wheeler Brothers, 88, Mildmay Park, N.

JACK THE CONQUEROR. By Mrs. C. E. Bowen. 1s. *Partridge & Co.* This splendid little book comes out in a new edition, and loses none of its sweet freshness and worth in re-reading. There is not a better story to give to boys starting in life.

A PREY TO THE ENEMY, by Mrs. Zillah Dugdale (*National Temperance Depôt*), is an interesting story, suitable for boys just starting in life. The hero, a boy well trained by a Christian mother, is sent to business, where he is led by a companion to partake of strong drink, which ultimately proves his ruin.

HEROES OF THE MISSION FIELD. By W. Pakenham Walsh, D.D. *Hodder & Stoughton.* A new edition of a most interesting and instructive book. The stories of the various missionary heroes are well told. Churches to-day may learn much from such examples of devotion to the service of Christ long before modern missions were founded.

A MISSIONARY LIFE. Stephen Grellet. 1s. *Nisbet & Co.* This needs no commendation—the life itself speaks. Such a life can tell only of the love and the power of God, and the blessing and honour He puts upon those who, whether at home or abroad, obey the Divine command. This little volume will speak to the heart of those Christians who wish to lay *themselves* upon the altar.

DANIEL: HIS LIFE AND TIMES. By Rev. H. Deane. 2s. 6d. *Nisbet.* Another of the "Men of the Bible" series, from the pen of one specially well qualified to write it. Modern discoveries have not been overlooked, and the result is a very informing and readable book. To interpret the prophecy was not the author's object, although his judgment is in general terms fairly embodied. Without pronouncing on this, we may say of the "life and times," that they are vividly brought to view, the book being a very useful introduction to a thorough study of the prophecy.

SONGS AND HYMNS OF THE SCOTTISH HIGHLANDS. In this collection Mr. Lachlan Macbean has brought together many choice specimens, skilfully polished, from a rich but largely worked mine of Celtic poesy, and has wedded them to melodies that are highly characteristic. To appreciate them rightly, one would require to be "to the manner born," but even an outsider can recognise the depth of feeling and the wealth of expression they embody. The songs are both sacred and secular, and vividly represent the many changing moods of the inner life of the Gaelic-speaking race. (*Maclachlan & Stewart, Edinburgh.*)

THE HITTITES: THE STORY OF A FORGOTTEN EMPIRE. By A. H. Sayce. 2s. 6d. *Religious Tract Society.* By those who had no sufficient reason for their doubts, Old Testament references to the Hittites were not long ago summarily disposed of, as being "unhistorical." Recent discoveries, which are well detailed in this volume of the "By-paths of Bible Knowledge" series, have completely vindicated the minute accuracy of the Old Testament Scriptures. Dr. Sayce's book is interesting throughout, and should be read by all who desire a brief statement of what is now known of the people with whom Abraham of old was on terms of friendship, and to whose race David's trusty officer Uriah belonged.

JANUARY MAGAZINES.

The "Tonic Sol-fa Reporter," so well known to many youthful students of music, has entered on a new series, under the title of *The Musical Herald.* All the old features are preserved, but the scope of the magazine is widened so as to embrace matters of general interest to lovers of the art. Mr. Curwen is editor and publisher.

THE CENTURY MAGAZINE contains an exquisitely written and charmingly illustrated paper, under the heading "Round about Galilee," which will be deeply interesting to Bible students. The portion with reference to Nazareth is of striking importance, for it contains several valuable illustrations of Scripture, and the whole article is a valuable contribution to the literature of the Holy Land.

THE MAGAZINE OF ART (1s. *Cassell & Co.*) has a very interesting and well-illustrated account of the island of Arran, and a quaint article on the rise of illustrated journalism.

In THE QUIVER for January the Bishop of Moosonee writes on Christian work among the Cree Indians, the article being illustrated by a series of illustrations by Mr. Patterson, a member of the Royal Canadian Academy. The Bishop of Derry, Dr. Allon, Prof. Blaikie, and Rev. P. B. Power are among the contributors; whilst complete stories by Miss Evelyn Everett Green and others appear in the part.

THE HOMILETIC MAGAZINE begins a new series with the January number, which contains sermons, papers, outlines, and other contributions from scholars of ability in their special departments. This is a serial which is evidently designed and conducted in a way calculated to afford a large amount of information and suggestion to those whose studies run on homiletical lines. (1s. *Nisbet & Co.*)

FOOTSTEPS OF TRUTH. Edited by C. Russell Hurditch. Vol. vi. *J. F. Shaw & Co.* Another annual volume of a monthly which regularly instructs many, and is distinctly useful to not a few of its readers. The pages contain much spiritual teaching, and many a word for workers and waiters. This volume has a portrait of the late Miss F. R. Havergal as frontispiece, and would make an acceptable present to many a saint of God whose book-shelf is wanting in present-day helps for the varying circumstances of life.

THE HERALD OF MERCY begins a new series with the year, and it is hoped that it also enters upon a new career of usefulness. It is designed to meet a definite want—a cheap Gospel monthly for circulation on a large scale. The illustrations are very attractive; the letterpress, also, is instructive, and characterised by plain speaking and personal appeal. Each number of eight pages may be cut up into four sheets for distribution as complete, illustrated leaflets, which are such as would be gladly read in cottage homes and workshops throughout the country. Eight copies a month are sent post free for 4s. for a year; back numbers may be had on special terms. (*Morgan & Scott.*)

THE EXPOSITOR for January contains an etched portrait of Professor Cheyne, and a sketch of his industrious career. Some of the articles are of peculiar value. We single out for special remark a suggestive note by Professor Driver, on Gal. iii. 16 ("not 'and to seeds' as of many," &c.), and "a last confession of faith," by Professor Franz Delitzsch, entitled, "The Deep Gulf between the Old Theology and the New." The latter is a contribution of great interest. In conclusion, the venerable author grandly declares himself "on the side of the theology of the cross, of grace, of miracles, in harmony with the good confession of the Lutheran Church." He adds: "By this banner let us stand; folding ourselves in it, let us die."

THE THEOLOGICAL MONTHLY is the title of a monthly which promises to more than supply the place of "The British and Foreign Evangelical Review," which it succeeds. The January number contains eight articles on questions of wide practical interest. Principal Cairns writes on "Christianity at the End of the Nineteenth Century," and Mr. C. L. Engström contributes an article on "Sceptical Novels by Women," in which "Robert Elsmere" is subjected to thoughtful examination and criticisms. The list of contributors includes some well-known writers, and there is ground for hoping that this monthly will make and maintain for itself a worthy position as an exponent of current Christian thought at home and abroad. (1s. *Nisbet & Co.*)

SOUL-WINNING AND PRAYER UNION.—Text for January 10 (Galatians vi. 9):—"Let us not be weary in well-doing; for in due season we shall reap if we faint not."

CHINA INLAND MISSION. — Realising the importance and power of prayer to God, the directors of the China Inland Mission have, ever since it was started, set apart the last day of the year to be observed by workers at home and in China as a day of fasting and prayer. Again, on Monday last, a number of friends met in the afternoon and evening at the office of the Mission, 2, Pyrland-road, Mildmay, N., to supplicate the Divine blessing on all the labours of the past, and a continuance of God's guidance and favour on the work and all in any way connected with it, especially during the year which has now been entered upon. It was felt to be indeed a hallowed season, and a source of much inspiration to those present.

A Terrible Crime under English Rule in India.

(*From "The Bombay Guardian," Dec.* 10.)

ONE of those great crimes which stir the heart of humanity has just occurred at Patna, within a day's journey of Calcutta. The chief offender is a European magistrate. The victim is a young native Christian girl.

On November 1 last, Miss Abraham, of Patna, a noble lady connected with the Zenana Mission, wrote to Mr. Alfred S. Dyer, Bombay, that "two widows at Patna, aged respectively twenty-six and fourteen, who were both living in the house of a man named Radakissen, having heard the truth, and wishing to leave a life of sin, and embrace the faith of Christ, came to me a fortnight ago in the evening, without help from anyone in my house, and have remained under my roof since, learning both to read and understand the truth very rapidly."

Miss Abraham then stated that Radakissen, the immoral man from whose house the young widows had fled, was attempting to force the youngest, aged fourteen, back again into his possession, and that her mother (for pecuniary reasons, as will be seen hereafter) was supporting him. The child-widow had addressed the magistrate thus: "I beseech the Sahib log [literally, 'the great folks'] not to let me be returned to my mother. She left me in Radakissen's house, and will again, if she can, place me where I must live in sin."

Miss Abraham concluded by asking Mr. Dyer: "Is there any law bearing upon this point—*Can a mother force her child to lead an immoral life?*" And to show the urgency of her request for information, she added this copy of a summons which she had received from Mr. C. C. Quinn, the Magistrate at Patna:—

MAGISTRATE'S COURT.

To Miss Abraham.

Whereas complaints have been made before me by Radakissen and Musammat Mahtabo, the husband and mother of one Musammat Luchmin, that you have unlawfully abducted the said Musammat Luchmin, a girl under 14 years of age,

I hereby direct you, under Sec. 551 *of the Criminal Procedure Code, to produce the said girl Musammat Luchmin, before me on the 6th November*, 1888, *in order that she may be made over to the charge of her husband or mother who have been directed to be present on that date.*

Patna being about a thousand miles from Bombay, there was only sufficient time left to advise Miss Abraham by telegraph. A message was therefore sent to her of which the following is the substance:—

"Sect. 551 Code Criminal Procedure only refers to cases where girl is detained for unlawful, that is, immoral purposes. You are not detaining the child-widow for an unlawful purpose, and must not give her up. Magistrate's order is illegal. Under Section 372 Indian Penal Code, the mother is liable to ten years' imprisonment."

A chivalrous Englishman, Mr. Henry D. Thompson, Solicitor, of Patna, undertook to plead the poor girl's cause gratuitously before the Court. The unjust judge, however, seemed unwilling even to listen to his contemplated victim's case. Mr. Thompson only succeeded in obtaining a postponement, and in thus delaying the brutal sentence.

How unlawful the proposed action of the magistrate Quinn was will be shown by a few additional particulars.

The girl Luchmin was married when very young, according to Hindu custom, to a boy named Durbarry Lall, who died two years after marriage. That boy was her first and only husband. After his death, Luchmin's mother tried to pass her off as an unmarried girl, and to effect her marriage with the man Radakissen, but the fraud was discovered, and all the parties concerned belonging to the same (Khetri) caste, the caste rules stopped the proceedings. The mother of Luchmin ultimately sold her to Radakissen for immoral purposes, and she was placed with another of his mistresses. So much for the legality of the Magistrate Quinn's peremptory order to Miss Abraham to deliver this Christian girl up to her immoral "husband."

Section 372 of the Indian Penal Code is expressly designed to prevent the trafficking in young girls for immoral purposes. The section says:—

"Whoever sells, lets to hire, or otherwise disposes of any minor under the age of sixteen years, with intent that such minor shall be employed or used for the purpose of prostitution, or for any unlawful and immoral purpose, or knowing it to be likely that such minor will be employed or used for any such purpose, shall be punished with imprisonment of either description for a term which may extend to ten years, and shall also be liable to a fine."

In ordering Miss Abraham, therefore, to deliver Luchmin to her criminal mother and "husband," the magistrate thereby made himself an accomplice in the violation of the above section.

Further, Luchmin claimed that she was several months over fourteen years of age, and therefore possessed the legal as well as the moral right to have the custody of her own person against those who would make a prey of her, and traffic in her virtue. Her affirmation as to her age is supported by independent testimony, and not least by the repeated statements of her mother, made before she had any object in falsifying her daughter's age. But, as will be shown, Quinn appeared determined to damn the girl, as far as he could do so, irrespective of evidence.

When the case again came into Court, Mr. Thompson, on behalf of Luchmin, asked for more time in order to procure important evidence. This was only consented to on condition that the girl should be removed from the care of Miss Abraham, and placed in the custody of a third party, a Mohammedan. The girl's protest against this disposal of her was not heeded.

IMPORTANT AND URGENT.

The telegraph having brought this news to Mr. Dyer, revealing the determined bias of the magistrate against according justice to Luchmin, Mr. Dyer asked his colleague, Mr. Maurice Gregory, of Bombay, formerly acting editor of *The Sentinel*, London, immediately to proceed to Patna, and consult with Mr. Thompson and Miss Abraham as to what further could be done to save the girl. He travelled by the mail train. Starting on Thursday evening (November 15), he reached Patna on Saturday afternoon. He found (1) a consensus of opinion that there was no prospect of a fair trial for the girl at Patna, and (2) that there were threats by Radakissen's party of obtaining possession of Luchmin by force, the carrying out of which it would be difficult to prevent. Some of the partisans of Radakissen were saying that they only wanted Luchmin for a single hour, and that Miss Abraham could have her for ever afterwards. This latter remark was not assuring, considering that pending the decision of a similar case, a Christian girl had had liquid poured into her eyes, after which she was returned to her friends of the Zenana Mission almost totally blind.

Mr. Gregory therefore proceeded at once to Calcutta, and after some difficulty occasioned by the apathetic attitude of two legal officials, the Solicitor to the Government and the Government Prosecutor, who did not want to be troubled with such a matter, succeeded in bringing Luchmin's case before the High Court on Nov. 22 in the form of an application for the removal of the trial from Patna to Calcutta. The judges on the bench were Mr. Romesh Chunder Mitter, and Mr. Macpherson. Mr. W. Garth (son of the late Lord Chief Justice of Calcutta) generously appeared to plead Luchmin's cause without fee. His appeal to the judges was one of great force, and was not delivered without deep emotion. But the application was refused.

With a just horror of what might happen to her, Luchmin, in her petition to the High Court in support of this application, said that she was "*willing to go to prison indefinitely*" rather than be handed over to her mother or Radakissen. The judges had the power under Section 526 of the Code of Criminal Procedure to transfer the case (indeed that Section was specially designed to assist such applications), but they refused to exercise it.

When the case came on for hearing at Patna on November 23, Mr. Thompson succeeded in obtaining further delay until December 2, and again until December 6.

A TERRIBLE SCENE IN COURT.

For a counterpart of the scene which took place in Quinn's Court at Patna (it cannot be called a court of justice, nor even of law), it is necessary to go back to the days of negro slavery in the Southern States of America, when brutalised white fathers sometimes sold their own daughters at the auction block to the highest bidder, the flaxen-haired child with Saxon features being torn, amid maddening cries of shame and despair, out of the loving arms of the slave-mother, but a shade darker in complexion than her child.

For five weeks the child-widow Luchmin had waited with anxious heart to know her fate—to learn whether it was possible, under the rule of a Christian Government, for a Christian girl to be legally sold into a life of infamy, a life of slavery to lust, a servitude infinitely more horrible than slavery to labour. The momentous day had arrived. Coming events cast their shadows before; and is it any wonder that the frame of the doomed child trembled as she placed her foot upon the threshold of the Court? Quinn was asked to hear further evidence on Luchmin's behalf, but refused. Then the Court was cleared while the unjust judge prepared himself for his fell deed. The time of waiting for the verdict seemed hours. At last the verdict came—an order to deliver the victim to the custody of Radakissen and the immoral mother who had sold her, and who had herself been living in adultery with the girl's uncle.

On the order being given, the girl, noticing the great commotion, looked confusedly from side to side, and clung to Miss Abraham. The next moment Radakissen's arms were round her waist. She screamed again and again, and continued crying, "I will not go; I will not go." Quinn, who was looking complacently on, ordered a policeman (or more than one) to help force the girl from Miss Abraham. Mr. Thompson said: "I beg of you to give us half an hour to appeal to the judge" [of a higher Court then sitting]. Quinn said: "Certainly not."

A gentleman who was present writes:—"The girl then clung fiercely to the magistrate's table, but was torn from her hold by Radakissen, while she sent up yell after yell, the magistrate looking on. The tennis players at the club some distance off ran to the side from which the piteous screams were coming. The scene was terrible, and I hope I may never be a witness of a similar one. The girl had three hours before presented a petition to the magistrate, appealing to him to help her, saying that she was a Christian girl, and was ready to answer any questions he might put to her on her knowledge of her faith, to test her."

UNSUCCESSFUL ATTEMPT TO APPEAL.

When Luchmin was overpowered, and her struggles had ceased, Miss Abraham drove in haste to the court of the Sessions Judge at Patna, to lodge an appeal which had been prepared in the morning in anticipation of the illegal and brutal decision which had now taken place. On her arrival a case was going on; when it ended it was 4.30 p.m. The judge then refused to hear Miss Abraham's appeal, saying the time for the Court to rise was five o'clock, and she might come the next morning at 11. Mr. Masters, solicitor, represented to him the importance and urgency of the matter Miss Abraham had come about, but the judge said "his work for to-day was done."

With what feelings Miss Abraham returned home may be gathered from the following extract from a letter written by her that evening:—

"I am almost heart-broken about my child, but Sunda [the other widow, aged 26, who left Radakissen's house with Luchmin] has been God's instrument for cheering me this day. I went to her room to try and say a few words of comfort to her, and completely broke down in trying to pray, when this babe in Christ took up my petition and pleaded most fervently for present need and for the strengthening of her own faith. It was indeed good to see this fruit of the Spirit in this, Sunda's first trial of faith."

At eleven o'clock that night Mr. Dyer received at Bombay a telegram from Miss Abraham, con-

taining particulars of the demoniacal deed that had been perpetrated at a British Court at Patna, the sacrifice of a Christian maiden by an official acting in the name of a Christian Queen.

What was to be done? It was impossible that any manly man could acquiesce in such a decision.

THE VICTIM AND LORD DUFFERIN.

The clock was striking the midnight hour as Mr. Maurice Gregory left Mr. Dyer's house to despatch the following "urgent" * message to Lord Dufferin, who was still in power as Viceroy:—

"Quinn, Collector at Patna, has illegally and by force consigned to a life of infamy a girl named Luchmin, whom he holds to be under fourteen years of age. I appeal to you to immediately interfere to save the child from further outrage. She is a Christian. I am prepared to take charge of her. 'Whoso shall offend one of these little ones which believe in Me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea.'—Alfred S. Dyer, Editor, *Bombay Guardian*, Bombay."

At half-past nine o'clock the following morning (Friday, Dec. 7), Mr. Dyer sent another urgent message to Lord Dufferin, as follows:—

"Thompson, Solicitor, Patna, telegraphs that the Christian girl about whom I telegraphed to you last night was torn yesterday, amidst her struggles and screams, from the arms of Miss Abraham, Zenana Mission, Patna, and given to the immoral man to whom her immoral mother had sold her, by order of European Magistrate Quinn. England expects you to save that girl."

No acknowledgment having been received from Lord Dufferin at 2 p.m., the substance of the foregoing messages was at that hour telegraphed to Lord Cross, Secretary of State for India; to several members of Parliament on both sides of the House of Commons, and to a number of newspaper editors, as mentioned in our issue of last Saturday.

At 4.50 p.m. Mr. Dyer received a message from Calcutta, thus:—

From P. S. G. G.

"I have at his Excellency's direction sent your two telegrams for official disposal."

"P. S. G. G.," it is presumed, means "Private Secretary to Governor-General." An indirect answer to such telegrams as were sent may be permissible. The shame of this telegraphic reply is that although Lord Dufferin has daughters of his own, who may one day—such are sometimes the vicissitudes of life—be in the clutches of human vultures, there is not here one word to indicate interest or sympathy, or the exercise of any personal influence, or the order of any immediate action, to save the perishing child Luchmin. It is not, therefore, remarkable that at 7 p.m. Mr. Dyer sent another "urgent" telegram to Lord Dufferin as follows:—

"If you do not personally interpose, of course you will be held responsible for the ruin of the girl Luchmin at Patna. Remember the Lord's words—'Inasmuch as ye did it NOT to one of the least of these, ye did it not to Me?'"

Any woman has a right to intervene on behalf of a women, and a double right on behalf of a young girl. At 7 p.m., also, Miss Richardson, Lady Superintendent of the Reformatory Hospital and Rescue Home, Tardeo, Bombay, telegraphed to Lady Dufferin—

"Implore his Excellency to instantly interfere to save Christian child at Patna from further outrage."

A little later the same evening, a further urgent telegram went to Lord Dufferin from another quarter—

"Have just heard details of horrible outrage at Patna. Strongly urge your immediate interference to save the girl.—H. C. Stuntz, Minister Grant-road Church, Bombay; Hon. Secretary, Gospel Purity Council for India."

Mr. Stuntz received answer the next day:—

"From P. S. Viceroy.

"Your telegram of 7th to Viceroy. Some telegrams previously received on this subject have been forwarded to Bengal Government, within whose jurisdiction this matter lies."

Miss Richardson was replied to a day later:—

"From M. S. V.

"Your telegram to her Excellency. Am desired to inform you that official inquiries are at present being made with regard to the matter."

There was still no sign of personal interest or immediate action by the head of the Government of India—nothing but a hollow attempt to shirk responsibility, and to place it on the shoulders of others. When the hand of an assassin is uplifted to strike a dagger into his victim's heart, it is not sufficient for the man who might stay the murderer's hand, to ask somebody else, if he should think proper, to make an official inquiry.

APPEAL TO LORD LANSDOWNE.

Lord Lansdowne assumed Viceregal power on Monday morning, the 10th inst. The Rev. H. C. Stuntz, hon. secretary of the Gospel Purity Council for India, therefore telegraphed to him on that day—

"I telegraphed to Lord Dufferin on Friday urging his instant personal interference to save a Christian girl who had been illegally consigned to life of infamy by Quinn, European Magistrate at Patna. No satisfactory answer has been received. You are earnestly requested to intervene to save the girl from ruin by this official's decision. Quinn ought to be immediately suspended."

THE CASE IN PARLIAMENT.

Meanwhile a telegram had been received by Mr. Dyer from London saying that Professor Stuart would bring the matter before the House of Commons on Monday, the 10th.

In answer to Professor Stuart's question, Sir John Gorst, Under-Secretary of State for India, is reported by telegraph to have read a report from Quinn on his own doings, and to have stated that "the affair was apparently a dispute between certain missionaries and the natural guardians for the possession of a child." The Under-Secretary "desired the House of Commons to remember that Indian magistrates were bound to administer the law, and that the Queen's Government were under the most solemn obligation to respect the religion and the social customs of the Hindus."

The readers of the foregoing narrative will not need to have the wicked absurdity of Sir John Gorst's reply pointed out to them. Quinn has not been upholding the law, but breaking it. The case is not one of Hinduism *versus* Christianity, but of the natural and legal rights of an Indian girl to be protected from moral and physical ruin.

Immediately Sir John Gorst's statement in Parliament was published in India on Wednesday morning, December 12, Mr. Dyer telegraphed to Lord Cross, and to a number of members of Parliament and newspaper editors and others:—

"Gorst's statement in Parliament on magisterial outrage upon girl at Patna is untrue. Am sending full particulars by mail."

WHAT WE DEMAND.

What, now, do we ask of the Government? First—That Quinn's illegal and brutal verdict shall be at once declared void. Second—That Quinn shall be immediately suspended, and then dismissed from the public service. Third—That Luchmin shall be compensated, as far as money can compensate her, if she is still alive, at Quinn's expense. Fourth—That the Government shall prosecute Radakissen and Luchmin's mother under the Indian Penal Code. Fifth—That the age at which a girl can legally consent to her moral ruin shall be raised by Indian law to eighteen years.

Corrupted officials, high and low, may regard Luchmin as only a poor Indian girl, but she stands before the world to-day as the representative of the cause of womanhood. God has his purposes in the afflictions of his children. The sufferings of this Christian child-widow will be the means of saving countless multitudes of her countrywomen from a living burial. Nothing but the concession of the demands in the previous paragraph can stop the agitation which in the providence of God has now begun

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BRISTOL PUBLIC-HOUSE MISSION. — Mr. Stephen T. Crocker, evangelist, has closed a very interesting mission at the People's Bethel, Callow-hill-street, St. Paul's. Many came direct from the public-house to the services, being drawn by the singing in the open air. A number passed through the inquiry-room professing conversion. Friends sympathising with this work may get all information from the hon. treasurer, Dr. Elliott, 88 Pembroke-road, Clifton.

TEMPERANCE NOTES.

HOME.

Dr. Norman Kerr thinks that 60 per cent. of the cases of erysipelas are due to alcohol.

At Rev. Charles Garrett's mission, Liverpool, 912 persons have signed the pledge during the year.

Aberdeen Town Council spent £43 on a recent inspection of the water works. One-third of the amount went for strong drink!

Mr. G. F. Cook, the Gospel temperance missioner, has held a ten days' mission at Brighouse, which has been throughout a splendid success.

Mr. John Abbey, Secretary Agricultural Department C.E.T.S., has been transferred to Norwich where he will in addition act as secretary for the diocese.

The Butchers' Gospel Temperance Society, Meat Market, Moore-street, Glasgow, is doing a good work among the slaughter-house men, and the drivers of dead meat.

FOREIGN.

Mr. Glover has arranged to labour another three years in New Zealand.

A half-hour's temperance lesson is now compulsory in the Auckland district of New Zealand.

President-elect Harrison, of the United States, is understood to favour prohibitory measures for the liquor traffic.

A correspondent states that Amsterdam, Leyden, the Hague, and Rotterdam have only one total abstaining minister of the Gospel each.

At Tamatave, the capital of Madagascar, Mrs. Mary Clement Leavitt, the round-the-world missionary, recently addressed an audience of fifteen hundred natives. The Tamatave paper thanks God for the arrival of Mrs. Leavitt.

To enter the wedge of prohibition by securing the passage of the four-mile law, which vetoes the existence of saloons within four miles of a school building unless the written consent of a majority of both men and women in the locality be first obtained thereto, will be the special work of the Alabama W.C.T.U. for the next year.

The Government College at Sapporo, a Japanese town on the island of Yezo, shows phenomenal zeal in philanthropic enterprises. Through its influence a Christian Church has been organised, a fine church building erected without the aid of a foreign mission, and a total abstinence society formed, which has grown in a few months to have five hundred members, and now publishes a monthly paper.

Temperance reform is progressing in Belgium. Societies have done much to make an impression upon the prevailing drunkenness; now legislation is being vigorously brought to bear, an Act having recently been passed for repressing public intoxication and otherwise reducing the sale of alcoholic drinks. According to a Parliamentary report, drunkenness has taken fast hold of a considerable portion of the working population.

CONTINENTAL & FOREIGN NOTES.

THE McALL MISSION.—On Christmas Day a new hall—40, Rue des Arpents—was opened in connection with this Mission at Rouen.

JEWS IN PARIS.—The committee of the French Society for the Evangelisation of Israel has resolved, if possible, to establish a monthly service for Jews in Paris, the various pastors to co-operate in the movement.

AUSTRIA.—The cause of the thirty thousand poor children of Vienna is being vigorously taken up. During the present winter more than forty thousand florins have been subscribed to a fund for providing them with free dinners. The Emperor's name appears on the list of subscribers.

M. DE PRESSENSE has visited several of the cities of France on a campaign for awakening the public conscience to a sense of the dire effects of the spread of immoral literature. We learn from *Le Christianisme* that the eminent senator has powerfully exposed and condemned the criminal "naturalism" of modern French fiction. He not only speaks of the duty of the Government as to enforcing the laws against obscene literary productions, but urges upon citizens the importance of organising a determined crusade against this fearful evil.

THE KING OF SIAM, a young man of thirty, a friend of the arts and sciences, has had the misfortune to lose his wife in a tragic manner. He has sent his brother to procure a New Testament from the missionaries. The King, he says, has lost faith in his religion; Buddhism offers him no consolation whatever. Now, Buddhism is the State religion of the kingdom of Siam, and, by embracing Christianity, the King would risk his crown and his head. But the fact of a heathen sovereign seeking in the Gospel such hopes as his own religion does not afford, is certainly significant.—*Le Témoin de la Vérité.*

MALAYSIA.—Mr. John Haffenden, the British and Foreign Bible Society's agent at Singapore, appeals again earnestly for missionaries to Malaysia. While people at home are discussing the proper ways of sending out men, "they leave the Malays to starve" spiritually. There are hopeful signs of blessing, in the meantime, on the work which the Bible Society has been carrying on with vigour for a few years past among the Malays, to whom no Protestant missionaries go. The placing of Pahang under British protection, with a Resident at the court of the Sultan, will by degrees remove obstacles to the circulation of the Scriptures where native coolies sometimes refused to carry any packages containing copies of "the Gospel of Jesus the Messiah."

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* For the information of readers in Great Britain, America, and Australia, it may be explained that there are three classes of telegrams in India—viz., "urgent," "ordinary," and "deferred,"—which have precedence in that order, and are paid for accordingly.

Personalia.

Sir Harry Verney lies seriously ill at Claydon, of congestion of the lungs. In view of his great age—eighty-seven—and the unfavourable time of the year, his illness causes no small anxiety to his friends.

Rev. E. Clarke, of the Spezia Mission, is now lying very ill; his life, we understand, has been in peril, but the crisis has passed into hopeful symptoms. He had returned lately from a tour of Italian evangelisation.

Rev. H. Grattan Guinness sails to-morrow (Saturday) in the ss. *Gallia* for America, where he goes particularly to confer with the Board of the American Baptist Missionary Union in Boston, with relation to the new mission to the Balolo nation on the Upper Congo.

Mrs. Allan, an American lady, is fitting up a new house for herself, in which provision is made for the accommodation of ten or twelve guests, to be selected from the sewing girls of New York during the summer months. She expects to entertain several sets of them in succession. Will English ladies resident in the country take the hint?

Pastor Lopez Rodriguez, of the Figueras Mission, is suffering, we regret to say, from fever and throat complaint. Some time since he caught cold after wading through a swollen stream to attend a meeting at Vilabertran. A severe attack of rheumatic fever resulted, and since then he has been subject to attacks such as that from which he is now suffering. Prayer is earnestly asked for the pastor's recovery.

Mr. Wm. Mair, Glasgow, lately business manager of *The Christian Leader*, and now agent in Scotland for *The British Weekly*, was presented on Saturday last with a testimonial on behalf of a number of friends. Among those who spoke were the Provost and ex-Provost of Pollokshields, ex-Bailie Selkirk, Rev. James Wells, &c., all of whom bore cordial testimony to Mr. Mair's energy and probity as a business man. Mr. Mair is an elder in the congregation of which Mr. Wells is pastor.

The Bishop of Moosonee (says the *Church Worker*) exercises jurdisdiction over an area as large as Europe, extending all round the Hudson's Bay territory, and reaching up to the North Pole. The distances are enormous, and the shortest way to the northern part of the diocese is to come to England first, and then go out in the yearly ship which enters Hudson's Bay. The bishop has everything to do for himself, and is a good printer, bootmaker, carpenter, bricklayer, &c. He has been a worker in that far-away locality for nearly forty years.

Mr. John Mackintosh, who has been engaged to write the "Scotland" volume in "The Story of the Nations" series, states that he was sent when a lad of ten years to work on a farm, and afterwards apprenticed to a shoemaker, at which trade he spent fourteen years. He then opened a small stationery shop in Aberdeen, and there, during the intervals of attending to customers, he wrote upon the counter his famous "History of Civilisation in Scotland." Rising at 4 a.m., Mr. Mackintosh has found time to educate himself, and is now engaged in educating others.

Seldom has a nobler part been played (says *The Bombay Guardian*) by a daily newspaper editor anywhere than by the editor of *The Ceylon Observer*, Colombo, during the agitation against the licensing of sin in Ceylon. He has spoken in that paper with the voice of a preacher and prophet. All honour to the editor of a commercial paper who, on a great and momentous occasion, in the face of cynicism, ridicule, and all the forces of worldliness, boldly rebukes sin, and champions the cause of righteousness. The world would be a brighter place if there were more men with the courage of the editor of *The Ceylon Observer*.

THE LORD'S DAY.—The Working Men's Lord's Day Rest Association has issued a New Year's address which states that the Post Office authorities have failed to carry out the recommendations of the Select Committee on Sunday Postal Labour, large numbers of postmen continue to work on every day in the year. The directors of the London Road Car Company have departed from their righteous rule of running their cars on week-days only. The Association has, during the year issued 625,000 publications, and engaged in many efforts to preserve the Sunday as a day of rest.

Among the Churches.

SALVATION ARMY.

Mrs. Major Rapkin is now conducting a series of meetings on behalf of Slum Work at Newcastle, Monkwearmouth, Chester-le-Street, Durham, &c.

METHODIST.

Everywhere, says *The Methodist Times*, signs are appearing that present-day Methodism is determined to carry on perpetual war with irreligion, and the circuits that are not active—if, indeed, any such remain—will soon be shamed into activity by the zeal of their neighbours.

BAPTIST.

The statistics of the Baptist denomination for 1888 show that that body is increasing greatly in England and Wales. The number of communicants is stated to be 209,558 in England and 75,891 in Wales, with 1,755 ministers, of whom no fewer than 1267 are total abstainers. The Sunday-school scholars number 452,167, with 45,977 teachers. In Ireland there are now twenty places of worship in connection with the denomination, some of which are very largely attended.

CONGREGATIONAL.

Rev. W. Pedr Williams, now pastor of the Lower Clapton Congregational Church, has had an exceptionally successful ministry of four years' duration in the Tabernacle, Bristol. Within a few months of his settlement the tabernacle was filled at every service, and the roll of membership rose from two hundred to four hundred.

PRESBYTERIAN.

Dr. Donald Fraser delivered an address at a meeting held in his church at Marylebone lately, to bid farewell to Miss Helen Leckie, a member of the congregation, who is about to proceed to Singapore to aid in the Presbyterian Mission to the Chinese.

Arrangements have been made to hold a Conference of Sunday-school teachers in St. John's Wood Presbyterian Church (Dr. Monro Gibson's) on Thursday, February 7. Rev. S. R. Macphail, of Liverpool, will deliver an address on, "What are Sunday-school teachers aiming at?"

SOCIETY OF FRIENDS.

Frank Dymond, of Chesham, has been liberated for Gospel service in Canada, by his Monthly Meeting.

Cheering accounts of wide-open doors come from Alaska. The prospect there is good and hopeful.

Want of financial support chiefly appears to have necessitated the removal of Friends' Mission from Mexico city to a smaller city, Matehuala. Such a removal is sad, and very disappointing. The presence of other Protestant churches made it easier to leave the converts there.

The "Annual Monitor" for 1888 is a very instructive and interesting little volume. In addition to the record of all the names of Friends in the British Isles who have died, there are twenty-five memorials; some of which are very touching and beautiful. The average age for the year about fifty-eight years.

NOTES FROM IRELAND.

Mr. Philip Philips has been giving successful musical entertainments in Belfast during the past week, and intends to visit some of the other cities and towns in Ireland.

The Dublin branch of the Bible and Corportage Society, an undenominational association has been reorganised with the view of carrying on the work of the Society in the province of Leinster.

A successful united temperance demonstration, under the auspices of the Methodist Temperance Association, has been held at Dublin. The annual temperance sermons have also just been preached in most of the Irish Methodist churches.

A pleasing instance of Christian union recently took place in Banbridge, Ireland. The two Presbyterian and Baptist Sabbath-schools joined the Methodist school, and assembled in the Methodist Church to listen to an address from Rev. R. C. Johnson, Conference evangelist.

Rev. John Fordyce, Belfast, editor of *The Irish Congregational Magazine*, has accepted a call to a wider sphere of usefulness in Australia. Belfast will lose much in the removal of Mr. Fordyce, whose Christian character and ministerial and philanthropic labours have been highly esteemed.

NOTES FROM SCOTLAND.

The Paisley Lodging-house Mission is in a flourishing condition, notwithstanding much opposition.

A new mission church, to be conducted on Gospel temperance principles, has been opened at Plantation, Glasgow.

A week of special evangelistic meetings has been brought to a successful close at the Established Church, Haywood, N.B. We believe good has been done.

The Mansfield-street E.U. Church, Govan, under their new pastor, Rev. C. E. Crosthwaite, are coming prominently to the front. The Sabbath evening meetings are crowded.

Good meetings are being held at Bolton-street Mission, South Side, Glasgow, and many have to bless God for the opening of the little mission-hall in one of the worst streets in the South Side.

"FALLEN ON SLEEP."

At Sehull, co. Cork, Rev. John Triphook, rector, and an earnest evangelical.—At Mullaglass, near Newry, Mr. Wm. Whiteside, an earnest Methodist class-leader and local preacher.

Forthcoming Meetings.

WEEK OF UNITED PRAYER.

EVANGELICAL ALLIANCE.—Steinway Hall, Lower Seymour-street, Portman-square, 11.30 a.m.—Mon., Jan. 7, Thanksgiving and Confession. Address by Rev. Dr. John Stoughton. Tues., The Holy Spirit in the Church, Rev. J. R. Wood, Holloway. Wed., Families and Schools, Rev. W. H. Barlow, Vicar of Islington. Thurs., Home Missions and Social Reforms, Rev. G. W. Olver, Wesleyan Missionary Society. Fri., Missions to Israel, to Moslems, and to the Heathen, Rev. Gilbert Karney, Hampstead. Sat., Nations, Rev. Robert Taylor, Norwood.

SOUTH LONDON BRANCH OF THE ALLIANCE.—Mon., 7 p.m., Metropolitan Tabernacle, Rev. C. H. Spurgeon. Tues., 7.30 p.m., All Saints' Schoolroom, Blenheim-grove, Rye-lane, Peckham, Rev. T. J. Gaster; 7.30 p.m., Lecture Hall, Wesleyan Chapel, Brixton-hill, Rev. F. J. Sharr. Wed., 7.30 p.m., Lecture Hall, Presbyterian Church, Clapham-road, Rev. Dr. MacEwan. Thurs., 7.30 p.m., Lecture Hall, Congregational Church, Camberwell-green, Rev. Dr. Clemance. Fri., 7.30 p.m., Schoolroom, St. Matthew's, Brixton, Rev. Marcus Rainsford, Jun. Sat., 8 p.m., Schoolroom, St. James's, Clapham, Rev. F. A. C. Lillingston.

CENTENARY HALL, 17, Bishopsgate-street Within.—Mon., Jan. 7, 12 noon, Mr. J. H. Tritton; 1 p.m., Rev. Archibald G. Brown. Tues., 12 noon, Rev. H. W. Webb-Peploe; 1 p.m., Rev. F. H. White. Wed., 12 noon, Rev. Newman Hall; 1 p.m., Rev. Mark Guy Pearse. Thur., 12 noon, Rev. E. A. Stuart; 1 p.m., Bishop of Bedford. Fri., 12 noon, Rev. F. W. Baller; 1 p.m., Mr. Eugene Stock, Rev. H. D. Williamson. Sat., 12 noon, Mr. Edward Trotter.

METAL EXCHANGE, Whittington-avenue, Leadenhall-street.—Mon., Jan. 7, 6 p.m., Bishop of London. Tues., 6 p.m., Rev. F. B. Meyer. Wed., 6 p.m., Lord Radstock. Thurs., 6 p.m., Rev. W. R. Mowll. Fri., 6 p.m., Rev. G. Cousins, Mr. W. Spencer Walton.

TALBOT TABERNACLE, Bayswater, W.—Mon., Jan. 7, Rev. W. J. Mayers. Tues., Rev. W. Fuller Goooh. Wed., Rev. A. G. Brown. Thurs., Captain Baring; Fri., Rev. J. Wilkinson. Each evening at 8.

DOWN LODGE HALL, Wandsworth, S.W.—Devotional meetings daily from Jan. 7—11, 4 p.m. Mon. Jan. 7, Rev. Edward White; Tues., Rev. C. J. New; Wed. Rev. E. A. Stuart; Thurs., Rev. F. B. Meyer; Fri. Rev. H. W. Webb-Peploe.

MILDMAY CONFERENCE HALL.—Mon., Jan. 7, 11 a.m., Rev. J. Wilkinson, Rev. Frank White; 7.30 p.m., Rev. J. Adler, Dr. Dixon, and Mr. D. Baron. Tues., noon, Rev. Dr. Edmond; 7.30 p.m., Rev. J. Johnston. Wed., noon, Rev. D. B. Hankin; 7.30 p.m., Rev. Edward Martin. Thurs., noon, Rev. J. Hall Shaw; 7.30 p.m., Rev. W. H. King. Fri., noon, Rev. E. A. Stuart; 7.30 p.m., Rev. Alfred Bax. Sat., noon, Rev. Joshua Haigh; 4 p.m., Mr. B. Broomhall; 7.30 p.m., Dr. Henry Soltau.

EXETER (LOWER) HALL.—United prayer-meeting for the outpouring of God's Holy Spirit on woman's work abroad, Fri., Jan. 11, 3 p.m. Representatives of various Zenana societies will take part.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—New Year's reception, Mon., Jan. 7, address by the Bishop of London; chairman, Mr. William Fowler. Tues., Jan. 8, address, by Rev. F. B. Meyer.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Jan. 6 and 13, 3 and 7 p.m., Mr. Thomas H. Morris. Meetings for prayer, Suns., 7.45 a.m.; Weds., 7.30 p.m.; and Sats., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Messrs. Fullerton and Smith, Jan. 5—27. Week night (Fridays excepted), at 8. Song service on Sat. Suns. at 7.30. Bible readings, Tues. and Thurs., 3.30 p.m. Special men's meeting, Suns., 3.45 p.m.

Y.M.C.A., THE PRIORY, 198, Upper-street, N.—Sun., Jan. 6, 3.15 p.m., New Year's address to young men, by Mr. W. Edwyn Shipton. Wed., 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., 28, NEWINGTON-CAUSEWAY, S.E.—Special sermon to young men, by Rev. W. R. Mowll, St. George the Martyr Church, Borough, Thurs., Jan. 10, at 8.30.

Y.W.C.A., 14, FINSBURY-SQUARE, E.C.—Consecration services, in new hall, Jan. 7—11, each day at 8.30. Jan. 7, Mr. H. Kidner; Jan. 9, Miss Malden; Jan. 10, Misses Leitch, of Ceylon; Jan. 11, Mr. W. T. Paton.

CONFERENCE HALL, Mildmay-park, N.—Sun., Jan. 6, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Dr. Edmond.

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Jan. 4, all-day meeting. 11 a.m., prayer for all Christian missions and workers; 3 p.m., Rev. F. B. Meyer; 7 p.m., consecration meeting.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Jan. 4, Rev. A. E. Barnes-Lawrence. Jan. 11, Rev. Evan H. Hopkins

PRAYER-MEETING FOR FOREIGN MISSIONS, Harley House, Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. Charles Inglis.

YOUNG ABSTAINERS' UNION.—New Year's meeting, Mansion House, E.C., postponed to Wed., Jan. 23, 3 p.m.

BILLINGSGATE CHRISTIAN MISSION.—Monthly evangelistic service, Subscription Rooms, Billingsgate Fish Market, Lower Thames-street, E.C., Tues., Jan. 8, 12 noon. Address by Lord Radstock.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer, Sundays, at 11 and 7. Mondays, at 7.30. All gallery seats free. Mon., Jan. 7, 7.30 p.m., address, on Central Africa, by Mr. Graham Wilmot-Brooke.

POWIS HALL, Talbot-road, Bayswater, W.—West London Juvenile Missionary Band, Sat., Jan. 5. Address, by Dr. Henry Soltau, 3.15 p.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Jan. 4. Tea at 6; meeting at 7. Address by Rev. F. B. Meyer; subject—"The Principles upon which the Apostle Paul Wrought his Life Work." Miss Hodges and Messrs. Patrick and Harding missionaries leaving for North Africa, will be present.

MR. SPENCER WALTON will give an account of his mission tour in South Africa, at the Welcome Mission Hall, Railway-street, Westfields, Barnes, S.W., Sat. Jan. 5, 3.30 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., Mr. W. R. Lane; 3 p.m., Rev. Henry Bright; 7 p.m., Dr. Barnardo.

PRAYER-MEETING FOR MEDICAL MISSIONS, every Wed., 11 a.m., 104, Petherton-rord, Highbury, N.

LADIES' PRAYER-MEETING for Christian workers in the Gospel and total abstinence, first Fri. every month, 11.15 a.m., Parlour, Y.M.C.A., 186, Aldersgate-st., E.C.

KILBURN TOWN HALL, Belsize-road, N.W.—Sun., 7 p.m., Mr. C. Russell Hurditch.

EVANGELISTIC MISSION.—South London Palace, Gospel service, Suns., 7 p.m. Preacher for Jan., Mr. Newton Jones.

CLAPTON HALL, Upper Clapton.—Mr. Herbert W. Taylor, Sun., 6.30 p.m.; Fri., 7.30 p.m.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Rev. F. B. Meyer will preside at the opening meeting of the College, Thurs., Jan. 10, 12 noon.

FOURTEENTH ANNUAL CONFERENCE OF BELIEVERS, Gospel Hall, St. Nicholas-road, Bristol, Jan. 15 and 16.—Mr. J. A. Vicary, Ebenezer House, Dalrymple-road, Bristol, will supply particulars.

DUBLIN CONVENTION for the Deepening of Spiritual Life, Ancient Concert Rooms, Great Brunswick-street, Dublin, Jan. 21—25. Conveners—Mr. H. F. Bowker, 42, St. John's-wood Park, London, N.W., and Mr. R. Wilson, Broughton Grange, near Carlisle. Revs. Dr. Elder Cumming, G. C. Grubb, J. Gelson Gregson, Evan H. Hopkins, F. B. Meyer, E. W. Moore, and others are expected to take part.

CONFERENCE ON FOREIGN MISSIONS, Sunderland, Feb. 11—13.

Notices.

IF "A Twenty Years' Subscriber" will send name and address, we shall be glad to communicate with him. He is altogether under a misapprehension.

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UNIVERSAL WEEK OF PRAYER.—The Council of the EVANGELICAL ALLIANCE have arranged for MEETINGS in the West-end daily during the week commencing January 7th, at Steinway Hall, Lower Seymour-street, Portman-square, each morning at 11.30. The addresses will be given respectively by the Revs. Dr. John Stoughton, J. R. Wood, W. H. Barlow, G. W. Olver, Gilbert Karney, and R. Taylor. Programmes of these Meetings, and other papers relating to the Week of Prayer, may be had on application to the Secretaries of the Alliance, 7, Adam-street, Strand, W.C.

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AFTER labouring for over 30 years among the poor of the East of London, starting and sustaining, with my own money and that of a few personal friends, several religious and philanthropic agencies, their claims have now become so onerous, that I am compelled either to leave the work undone or—for the first time in my life—to make an appeal to the public for help.

This Hall was opened in 1872. In addition to the usual religious Services every night, *Open-air Preaching, Temperance Meetings, Sunday-School Missionary Visitation*, &c., still carried on, we had for several years a *Medical Mission.* The Secretary leaving us nearly £300 in debt, we had to pay the money and stop the work. This was most distressing, not only because one-half of our work (to preach the Gospel and heal the sick) was left undone, but because we could by the healing process get access to a class who neither heard nor cared to hear that there was "balm in Gilead" and a Physician there. Thus we lost a great hold upon the very class it is the object and intention of our work to reach. We now, however, intend to again carry on the Medical work, and my son, who is a doctor in the neighbourhood, and who has since, in a limited way, been supplying the poor with medicine and advice gratuitously, is anxious to extend the sphere of operations, and co-operate with me in this important part of my life's work.

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P.S.—All kinds of left off wearing apparel will be most thankfully received.

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

WEEK OF UNITED PRAYER, January 7th to 11th, 1889. Devotional Meetings will be held daily in Down Lodge Hall, High-street, Wandsworth, commencing at 4 o'clock each afternoon. Monday, 7th, Thanksgiving and Confession: address by Rev. Edward White. Tuesday, 8th, The Holy Spirit in the Church: address by Rev. Chas. J. New. Wednesday, 9th, Prayer for Families and Schools: address by Rev. E. A. Stuart, M.A. Thursday, 10th, Home Missions and Social Reforms: address by Rev. F. B. Meyer, B.A. Friday, 11th, Missions to Israel, to Moslems, and to the Heathen; address by Rev. H. W. Webb-Peploe, M.A. Sankey's Hymn-book will be used. Chairmen: Sir ROBERT PHAYRE and Mr. DAVID MCLAREN, J.P.

KONIGSHEIM HOUSE OF REST, Weston-super-Mare.—This Home affords rest and change to English and Foreign Governesses, also to Lady Christian Workers. Terms, 12s. to 21s. inclusive.—LADY SUPERINTENDENT.

ASHLEY MISSION, Bethnal Green, E.—Assistance is earnestly asked for, to maintain this Mission. Large Mothers' Meetings. Classes for Factory Girls, for Men and Lads. Sunday-school. Band of Hope. Tract distribution and Temperance work. All in efficient working order. Cast-off Clothing thankfully received, and the smallest contributions.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

EVANGELICAL MISSION FOR THE POOR FRENCH IN LONDON.—Funds are urgently needed, and will be gratefully received and acknowledged if sent either to Mons. BARBIER, Missionary, 10, Charlotte-street, Portland-place, W.; or JOSEPH WEATHERLEY, Esq., Treasurer, 51, Gordon-square, W.

CHRISTIAN NURSES, Fully hospital trained, for monthly, medical, surgical, and mental cases, can be obtained at a moment's notice for rich or poor, from Miss HAMOND'S Nurses' Home, Fakenham, Norfolk, to any part of England. Nurse probationers and useful women on reduced terms. Telegraphic address, "Nurses, Fakenham."

HUNGRY AT THE DOCK GATES.—For lack of Funds, we are compelled to withhold our daily Supply of Food given to the Unemployed Labourers (that are willing to work but cannot obtain it) standing at the gates of both Docks and Wharves. Will God's people supply us with the Means and Clothing to alleviate these poor sufferers?—DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

TORQUAY.—Mildmay Consumptive Home, for Female Patients ineligible for other Institutions. 10s. 6d. and 7s. weekly. Apply SECRETARY, Smyrna, Torquay. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money, clothing, or coal tickets will be gratefully acknowledged by the Committee.

Educational.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. DELTA, MacLaron's Library, Notting-hill-gate, W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

MORAVIAN LADIES' SCHOOL, BEDFORD.—Accommodation for thirty Boarders and twenty Day Scholars. Pupils preparing for Cambridge Local and R.A.M. examinations. For terms and all particulars apply to
Miss SEIFFERTH, Principal.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

CLIFTONVILLE, MARGATE.
LYNTON HOUSE LADIES' SCHOOL.
A thorough Education given, including languages and music. Constant care and attention given to the health and comfort of each pupil. A sound Christian and moral training. Very successful in exams. Inclusive and moderate terms. Excellent references.—Apply for a prospectus to Mrs. WARD.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

MORAVIAN SCHOOLS, Fairfield, Manchester. Founded 1790. Rebuilt and renovated 1871. Terms moderate. For prospectus of Ladies' School apply to Miss KOFLER; for the Boys' School apply to Rev. W. J. BIRTILL.

DE MONTFORT HOUSE,
LEICESTER.
A BOARDING SCHOOL FOR GIRLS.
Principal, Miss ROBERTS. Careful training and personal supervision. Prospectus and copy of testimonials on application. The spring term will commence on Thursday, January 17, 1889.

MARLBOROUGH COLLEGE For Young Ladies, Larkbeare, Exeter, Devon.—To ensure a high moral tone, and safe Christian training. Residents only are received.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign Governesses, visiting Professors. Pupils prepared for local examinations. Special terms for student teaching Latin.
Principals, Misses GEATER.

EDUCATION.—An M.D. is anxious to recommend a School for the Daughters of Gentlemen, in a western county, where his daughters are being educated. He is desirous of expressing his personal indebtedness, for the individual Christian training, exceptional educational advantages, refined home surroundings, liberal diet, and judicious discipline exercised. He has personally inspected the perfect domestic and sanitary arrangements.—Dr. H. T., care of Caretaker, 13, Rose-street, Newgate-street, London, E.C.

NEW COLLEGE, CLIFTONVILLE, MARGATE.—Head Master, Rev. G. Hugh Jones, F.A.S. High-class education. Splendid premises. Decided Christian training. Moderate fees. Prospectus, honours list, references, on application.

MORAVIAN SCHOOL.—Christian education. Pupils prepared for Royal Academy and other local exams.—PRINCIPAL, East Tytherton, Chippenham, Wilts.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

BATH.—Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

SOUTHSEA. — Small, high-class Home School for a few Girls exclusively Gentlemen's Daughters. Christian training. Pupils successfully prepared for Cambridge Royal Academy of Music, and College of Preceptors' exams. References to clergymen, officers of high rank, and others. Terms reduced to fill two vacancies at Christmas.—PRINCIPAL, 5, Sussex-place, Southsea.

THE PRINCIPAL of a High Class Preparatory School, desirous of extending her connection, will receive immediately, one or two little Boys at a considerable reduction.
15, Dix Field, Exeter.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—Boarders received on moderate terms by the Head Mistress at Glandwr House, Hammersmith. Every care taken of the health and comfort of the pupils. Next term commences January 17, 1889.—Terms, &c., on application to Miss MARY E. PAGE, Head Mistress.

SALCOMBE COLLEGE, Loughton, Essex. Principal, Mrs. VIVIAN, assisted by certificated English and foreign governesses and professors. College detached and situated on a hill. Two acres of recreation ground: lawn tennis and croquet. Close to Epping Forest, and twelve miles from London. Pupils prepared for University and other examinations. Excellent sitting and class-rooms. Terms moderate and inclusive. References, Revs. J. Angus, D.D.; W. Durban, B.A.; J. A. Spurgeon; also, W. Olney; F. A. Owgan, M.D.; J. Passmore, Esqs.—Prospectus, with view of college, and addresses of referees, on application.

MOUNT HOUSE COLLEGIATE SCHOOL for Girls, Braintree, Essex.—House large, beautifully situated in its own grounds, 20 lofty rooms. Careful training and home comforts. Dietary liberal and varied. Pupils prepared for all examinations when desired. Terms from 35 guineas.—Prospectus, with list of professors, references, also view of house, on application to Miss DUNCAN. Duties resumed January 21.

EDUCATION (SEASIDE). — The Principals of a small, old-established finishing School can receive two Sisters the daughters of a clergyman, Christian officer, or professional gentleman, upon half terms, 36 guineas per annum each. Satisfactory reasons for reduction given.—SIGMA, care of Miss Steel, Stationer, Marmion-rd., Southsea.

EDUCATIONAL HOME for Girls.—Miss E. DICKES (LL.A., St. Andrews) undertakes the entire charge of children during the absence (temporary or otherwise) of their parents.
75, Loughborough-park, Brixton, S.W.

BRAYBROOKE COLLEGE for Girls, Holmesdale-gardens, Hastings.—Principals, the Misses OAKE, assisted by certificated resident and visiting teachers. The aim of the Principals is to combine intellectual advantages with the comforts of a refined and happy home.

SELECT CHRISTIAN HOME SCHOOL for Ladies, in a beautiful part of Herts. Moderate terms. Preparation for all exams. The highest references offered.—LADY PRINCIPALS, Bennets', 82, Queen-street, Cheapside.

NONCONFORMIST HOME SCHOOL in Farm-house.—A few young Ladies can be received and thoroughly educated. Freedom of country life combined with careful training. Special arrangements for weak-sighted children, under medical direction.—Mrs. J. F. MADDOX, Shipton-under-Wychwood, Oxon.

LONDON.—High-class School for the Daughters of Gentlemen. A Senior Pupil can be received on junior terms for finishing. Thorough Christian training. Superior educational advantages under good professors. Refined surroundings. ALPHA, Messrs. Boulton, 4, Worship-street, E.C.

REDLAND HIGH SCHOOL, Bristol.—Mrs. HARRIS, with consent of the Council, receives as Boarders, children attending the school. Facilities for home study provided.—For terms apply, 47, Fernbank-road, Redland.

OAKHURST, ST. LEONARDS-ON-SEA.—Educational Home for Girls, with great advantages. Christian training has the first consideration. Recommended by parents and doctors. Fees moderate.—Misses PEALL, 59, Church-road.

HOME TEACHING.—A Lady can receive one or two little Girls to be taught with her own children. Good English, French, German, music, singing, drawing, and painting. Thoroughly evangelical ministry. Beautiful country walks. Mild climate for Indian children. Highest references. — MATER, The Chantry House, Newport, Isle of Wight.

EDUCATION IN A CHRISTIAN HOME.—Wanted, to share in the tuition of the only daughter at home, another Girl of about 16, under a Lady of wide experience, of Sommerville College, Oxford. References exchanged.
Miss MAY, 27, Hill-lane, Southampton.

BURLTON HOUSE, Reading.—High-class School for Girls. Certificated English and foreign governesses. Visiting masters. Careful Christian training and home comforts. Successful preparation for examinations. Vacancy for Governess Student, with premium.
Principal, Mrs. RATCLIFFE.

GERMANY.—COBLENZ ON THE RHINE.—High-class School for a limited number of young Ladies, under the inspection of the Imperial Government. Principal, FRÄULEIN SÄGER. Resident German and French Governesses. Highest musical advantages. Inclusive terms 70 guineas. Escort arranged. References, English Chaplain, Coblenz; J. C. Buckmaster, Science and Art Department, South Kensington; H. T. Gerrans, Esq., M.A., Secretary to the Oxford Delegacy of Local Examinations, Worcester College, Oxford.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

WELLESLEY COLLEGE, Nr. NOTTINGHAM.—Boys prepared for Professional and Commercial life. Very healthy situation. Best dietary. Sanitation testified by the medical faculty as perfect. Boys receive individual attention, which ensures success in teaching. Christian principles instilled. Those in delicate health receive kindly care and attention. Very moderate and inclusive terms.
Prospectus address, HEADMASTER.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

ALRESFORD HOUSE SCHOOL, Margate.—High-class Preparatory School for the Sons of Gentlemen. Special preparation for University. Local and public school exams. Comforts of a Christian home. Special arrangements for children from India. Resident foreign master. For prospectus, address the PRINCIPAL.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 18 to 25 guineas yearly. Prospectus.

BETHANY HOUSE SCHOOL,
GOUDHURST, KENT (near Tunbridge Wells),
Principal: Rev. J. J. KENDON.
Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examinations of the University of Cambridge.

EDUCATION IN HIGHGATE. — Rev. G. D. BARTLET, M.A., South Grove, Highgate, receives ten Pupils (from nine years), to Board and Educate, for commercial or professional life. Individual attention; thorough grounding. Careful Christian training, with the comforts and care of a superior home. Fees from 20 guineas per term. Highgate is strongly recommended by the medical profession. References permitted to the Revs. J. M. Gibbon, Highgate; R. Balgarnie, Crouch Hall-road; and Chas. Graham, Shepherd's Bush, London.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for commerce, public schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal, or the HEAD MASTER. The Easter Term will commence January 19.

OPEN BRETHREN.—Preparatory Education for a Boy of five, in the nurture and admonition of the Lord. Weekly boarder preferred. Out of London.—Give references and terms, to G. W. A., 7, Bouverie-street, E.C.

DEAF CHILDREN.—Speech and Education.—Mrs. C. M. HALL (certificated teacher of the Deaf, from Ealing) will re-commence her class on January 29. Lip-reading lessons given to the Adult Deaf.
58, Lordship-park, Stoke Newington, N.

A MARRIED CLERGYMAN, grateful to anyone recommending locality where small school required. Fees from 3 guineas. Light clerical help offered. Small remuneration. Highest references.
CLERICUS, Albion House, South-road, Worthing.

A FRENCH LADY, 32, as Nursery-Governess to children under twelve, would take entire charge and teach French, English, some drawing, and good needlework. Kind home and good remuneration essential. Excellent references. Or would go as Useful Companion to a Lady or young Ladies travelling. Experienced traveller; good sailor and packer; excellent dressmaker and milliner, hairdresser, and housekeeper; useful, obliging, and of cheerful disposition. Willing to go anywhere.—M., 20, Roman-street, Cork.

AS GOVERNESS.—Nine years' experience. Good English literature, fluent French (Paris), fluent German (N. Germany), Latin, drawing, water colours, elementary singing, and music.
F., 23, Grosvenor-place, Bath.

GOVERNESS.—A Lady, highly recommended, requires a re-engagement, resident or daily. Advanced English, good music, French, drawing, rudimental German, Latin. Suburb of London preferred.
Miss SHARP, Isleham, The Glebe, Blackheath.

GOVERNESS.—A Christian young Lady desires re-engagement as Governess. English, French, German (elementary), pianoforte, singing, drawing (certificated), painting, calisthenics, needlework. Good references.—S. C., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

CLERGYMAN'S ORPHAN seeks re-engagement as Governess. Thorough English, arithmetic (Camb. cert.), fluent French and German acquired abroad, Latin, music, painting, drawing, needlework. Highly recommended. — U., Mrs. Hooper, Governess' Institute, Compton-terrace, Upper-street, London, N. Many excellent Governesses disengaged. English and Continental schools recommended. No charge to parents.

RE-ENGAGEMENT in Ladies' School required by an experienced Governess, accustomed to prepare for Local Exams. Acquirements, thorough English, advanced arithmetic, French, music, needlework.
E. S., 45, Belvoir-road, Montpelier, Bristol.

A LADY WISHES to recommend Governess to children under 12. English, French, German, elementary Latin, drawing, painting, music, needlework, calisthenics. Senior Oxford, South Kensington drawing exam. certificates. Church of England. £30.
B., General Hanson, Highfield, Tiverton.

RE-ENGAGEMENT required, as Governess, in good school or family. Thorough English and arithmetic, music, harmony, French, drawing. Good references.
A. B., 1, Cowley-road, Uxbridge, Middlesex.

A NORTH GERMAN LADY (diplômée) desires re-engagement. Thorough German and French (Paris), English in all its branches. Good music. Excellent references. Salary 50 guineas.
FRÄULEIN, Cove House, Tiverton, Devon.

A CHRISTIAN GOVERNESS in a country Tradesman's family, to teach plain English. Eldest 14. Abstainer preferred.
Mrs. RAWLE, Musbury, Axminster.

EXPERIENCED CHRISTIAN GOVERNESS, long abroad (Group B. Honours, Higher Local), seeks engagement. Fluent French and German, com. gram., literature, Paris, Germany, English, &c., elementary Italian. Willing to travel.—Thekla, 45, Fairmead-road, Tufnell-park, N.

NORTH GERMAN GOVERNESS desires re-engagement in good family. Fluent French (Paris), English, music, drawing, painting. Highest English references. Salary £30 to £32.
M. G., 3, Colville Houses, Bayswater, London.

WANTED BY CHRISTIAN YOUTH, nearly 17. Matriculated London University (1st Div.) and took honours in Cambridge Junior Local, an engagement in High Class School to teach for few hours daily, receiving in return help in preparing for 1st B. Sc.
W. M., Ridgeway House, Ottery St. Mary, Devon.

KINDERGARTEN AND MUSIC.—Wanted by a young Lady, aged 19, a situation as Governess. Music certificate and Kindergarten training first-rate.—M. R., Island House, Springfield, Chelmsford.

YOUNG LADY desires re-engagement as Junior Governess in school or family. Good English, music, French, and drawing, rudimentary German. Christian home desired. Highly recommended by Principal.
Kingston House, Shrewsbury.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

RECTOR'S WIFE desires to hear of little Girl from 9 to 12 years, Indian or other, to educate with her own child, nearly 9. Good nurse and governess. Healthy, beautiful country. Roomy house. Thorough home care.
Mrs. W., Nuffield Rectory, Henley-on-Thames.

A LADY RECOMMENDS a young Lady as Governess to little children. A Christian, and one who meets with Open Brethren.—Mrs. SIMMONS, The Tanyard House, East Peckham, Tunbridge.

ENGLISH LADY, living in France, can receive into her family two Boys or Girls to attend respective colleges with own children. Comfortable home. Good references.
Mrs. HADWEN, Mons-en-Barœul, Lille.

EDUCATION.—A Christian young Lady desires re-engagement in a good family. She has resided two years in France; is certificated from South Kensington, A.C.P. London, and A.A. Oxford.—EMILY, 1, Castle-street, Ludlow.

WILL SOME CHRISTIAN LADY, for the Master's sake, take and educate a lady-like, clever Girl, one of a fatherless young family. References. — Miss J., Hillside, Station-road, North Finchley, London.

A YOUNG LADY wishes to find a situation as Nursery Governess to young children. Thoroughly good references. Experienced; Protestant; certificated. Salary £20.
9, Alexandra-drive, Aintree, Liverpool.

Appointments, Situations, &c., Wanted.

TRAVELLER, REPRESENTATIVE, or other responsible position. Engagement wanted, by decided Christian. Experienced in routine of engineer's offices, costs, estimates, &c. Age 31. Permanency desirable.
WILLIAMS, care of 8, Hervey-street, Ipswich.

ADVERTISER, aged 22, seeks employment in any capacity. Christian and abstainer.—F. J. H., care of Y.M.C.A., 275, Mare-street, Hackney.

A CLERGYMAN recommends a Minister (R.E.C.), to take charge of a Congregation, Mission, or act as Secretary to a Christian society. Four and a half years' experience in Mission work (three London). Extem. P. Total abstainer.
CHAPLAIN, 60, High-street, Plaistow, Essex.

AN INCUMBENT desires to recommend an excellent Evangelist, or Lay-Curate. Good and ready preacher. Has good references.—INCUMBENT, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

CHURCH OF ENGLAND.—Patrons of livings interested in Israel. An Incumbent desires to recommend a converted Jew, eight years curate.—INCUMBENT, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

URGENT.—A Gentleman earnestly seeks some employment as Clerk, or otherwise. Good writer; varied experience in accounts and office routine. Satisfactory references.
M., 3, Plato-road, Acre-lane, Brixton.

A CONGREGATIONAL MINISTER recommends a quiet, well-conducted Country Lad of 15 (abstainer). Can look after a horse, and make himself generally useful.
Rev. W. H. SUMMERS, Beaconsfield, Bucks.

THE REV. JOHN A. HARRIS (late of the United Methodist Free Churches) is open to conduct Services for the promotion of Salvation, Holiness, and Divine Healing.
Newchurch, near Manchester.

RE-ENGAGEMENT in Mission work, or as Biblewoman. Good references. Age 30. — Miss SHEPPARD, Westergate Nursery, Arundel, Sussex.

AS LIGHT PORTER, or Messenger in a Christian establishment, where Advertiser could be useful in Christian work. Good references. Abstainer.
J. W. B., 4, Alma-villas, Hoddesdon, Herts.

AS COACHMAN. — Thoroughly understands his duties. Age 25, married. Ride and drive well. Country preferred. Good reference.—J. DUBERY, 5, Queen's-square, Queen's-road, Battersea, London.

YOUNG MAN seeks situation as Groom and Gardener, or place of Trust. Good character. Good scholar. Abstainer. Age 22. Live out the house.
WOODWARD, 4, Alexandra-grove, North Finchley.

COLONIES. — A well-educated young Christian wishes to take charge of children, or attend Lady, during voyage to the Colonies.
JESSIE, 59, Hanover-road, Plumstead, Kent.

SITUATIONS WANTED, for two Girls, to redeem their characters. As Cook, General or Under-House and Parlourmaids. Good references.
Mrs. C. GELDARD, Brookland's-avenue, Cambridge.

WILL SOME LADY, for the Good Shepherd's sake (Luke xix. 10), take a young Girl of 16 into her service, who is anxious to regain her character. Strong and willing. Write to
Miss KING, 270, Woodbridge-road, Ipswich.

THE REV. W. W. MASON wishes to recommend a Lady well known to him, who has been engaged in Christian work. At present being not strong, a less arduous post would be thankfully accepted, and where trust and confidence is required. Address, for reference, Rev. W. W. MASON, Leverton Rectory, near Boston, Lincolnshire.

IN AN ORPHAN SCHOOL, or as Working Matron in a small home, or any situation where Advertiser would feel she was engaged in a useful and Christian work. Age 38.
Mrs. GARWOOD, 28, Tonning-street, Lowestoft.

RE-ENGAGEMENT wanted by experienced Christian Woman (41), Nonconformist, as Matron in Girls' Home or Orphanage. Economical, clever manager. Good disciplinarian. Very good needlewoman. Good references.
M. BOND, Mount Hermon, Clive Vale, Hastings.

A RE-ENGAGEMENT wanted by a Lady, experienced, and highly recommended, in a Christian family, as Governess, Governess-Housekeeper, or Companion. Usual accomplishments, needlework, and other qualifications. Fond of children.—Miss C., Fernside Cottage, Castle-street, Wellingborough, North Hants.

AS NURSERY-GOVERNESS to young children in Christian family, by young Lady Competent to teach English, music, drawing, elementary French. Good reference. State salary.
W., Banksea Villa, Clevedon.

AS NURSERY GOVERNESS to young children. Fond of teaching and of children. Willing to be useful. Christian home desired. Small salary.—E. C., 12, Suffolk-street, Leamington.

MATRON, experienced in small Rescue home (or assistant). Good testimonials. Unsectarian. — Miss FRISTON, 39, Leipsic-road, Camberwell, London, S.E.

A LADY, who has had experience with invalids, and who reads well, wishes for appointment as Companion, Assistant Matron, or Nurse-Companion. Good references.
M., 155, High Park-street, Liverpool.

AS USEFUL COMPANION. — A domesticated young Lady desires an engagement as above in an Evangelical Christian family. Church preferred; musical. Abstainer. A comfortable home more valued than high salary.
A. B., 40, Fetter-lane, Fleet-street.

A LADY, fully experienced, desires re-engagement as Housekeeper, Companion, or any place of trust. Eight and a half years in last engagement.—Miss PENGELLY, Buckland Abbey, Yelverton, South Devon.

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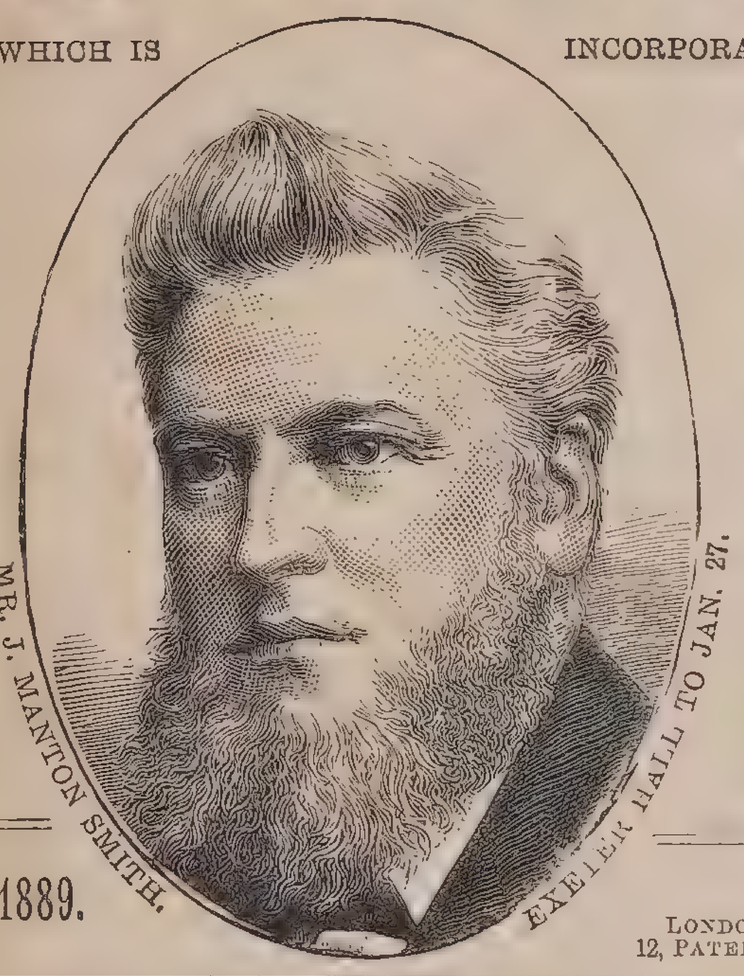
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REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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* * *

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* * *

It is a good sign when one is drawn to the company of the godly; it is a good sign when one is drawn to the study of the Bible; it is a good sign when one is drawn to hear the preaching of the Word of God—for then he is in the way. But it is best of all when one is drawn unto Christ Himself; for then he has reached the end—the sum and substance—of all Gospel ordinances.—*From "Christ Lifted Up." By Rev. R. Gilchrist.* Cl. 2/6.

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* * *

But, although I may not have the gift of an angel's tongue, nor the grace of an archangel's eloquence, in my personal experience of redeeming love I have something better than both; and trust that I may be able, in some measure, to make my Jesus known to others as He is revealed in me. And that this may be so, dearest Saviour, may thy grace be poured into my lips, and thy light into my mind; and "Let the words of my mouth, and the meditation of my heart, be acceptable in thy sight, O Lord, my strength and my Redeemer."—*From "All about Jesus." By Alex. Dickson.* Cl. 2/6.

* * * *

WARFARE.—"After ye were illuminated, ye endured a great fight of afflictions," says the Word of God, in Heb. x. 32. Life involves warfare. Life is made manifest in warfare, and is developed and strengthened by warfare. This is the law of God in nature, and the law of God in grace. So, my brother, the trumpet of the Gospel gives no uncertain sound. We are called to warfare. In the spiritual world, as in the natural, foes are permitted to exist; that we, as God's children, in fighting and overcoming them, may grow in grace and strength, and make manifest the beauty and the power of that life which has been imparted to us, to the praise and glory of our God.

* * *

Let us ever bear in mind that this warfare comes "after we are illuminated"; comes because we are God's children, not to make us God's children. We are working out the salvation we have received; making manifest the life that God has put within us: working "with fear and trembling," indeed, in view of our terrible foes, and our constant need of Divine help; and in view of the fact that "it is God which worketh in us, both to will and to do of his good pleasure." But we are not working *for*, but *from*, salvation. Illuminated, we stand as lights in this dark earth to shine for the glory of God; waymarks, against which the world will rage, just as the waves of the ocean foam and toss themselves against the beacons on the coast, that have invaded their domain to save the mariner from the ruin they would inflict.—*From "Life, Warfare, and Victory." By Major Whittle.* Cl. 2/6.

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BRAYBROOKE COLLEGE for Girls, Holmesdale-gardens, Hastings.—Principals, the Misses OAKE, assisted by certificated resident and visiting teachers. The aim of the Principals is to combine intellectual advantages with the comforts of a refined and happy home.

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HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or lessons in dressmaking, cooking, &c.
St. John's de Ocklynge, Eastbourne.

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WANTED, IN HOME SCHOOL for Girls and little Boys, bright ladylike Girl of 16 or 17, who would give services in return for comfortable home. Good needlewoman essential. Also Companion for little Girl of five, cared for and clothed on very moderate terms.
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NEW PROSPECT HOUSE, Southampton. Principal, Miss GARRISH, LL.A.—Resident English and foreign Governesses. Christian training. Thorough education. University examinations. Governess-Pupil required, age about 15. Exceptional advantages. Suit clergyman's daughter.

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YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 18 to 25 guineas yearly. Prospectus.

ALRESFORD HOUSE SCHOOL, Margate.—High-class Preparatory School for the Sons of Gentlemen. Special preparation for University Local and public school exams. Comforts of a Christian home. Special arrangements for children from India. Resident foreign master. For prospectus, address the PRINCIPAL.

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MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

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Head Master, E. H. VINE, M.C.P.

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Nr. NOTTINGHAM.—Boys prepared for Professional and Commercial life. Very healthy situation. Best dietary. Sanitation testified by the medical faculty as perfect. Boys receive individual attention, which ensures success in teaching. Christian principles instilled. Those in delicate health receive kindly care and attention. Very moderate and inclusive terms.
Prospectus address, HEADMASTER.

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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,

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The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

EDUCATION IN HIGHGATE. — Rev. G. D. BARTLET, M.A., South Grove, Highgate, receives ten Pupils (from nine years), to Board and Educate, for commercial or professional life. Individual attention; thorough grounding. Careful Christian training, with the comforts and care of a superior home. Fees from 20 guineas per term. Highgate is strongly recommended by the medical profession. References permitted to the Revs. J. M. Gibbon, Highgate; R. Balgarnie, Crouch Hall-road; and Chas. Graham, Shepherd's Bush, London.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for commerce, public schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal, or the HEAD MASTER. The Easter Term will commence January 19.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

LADY WITH SMALL CAPITAL invited to join another in opening a Preparatory School. Experience not necessary. Advertiser has a furnished house, local interest, and experience.
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RECTOR OF SMALL COUNTRY PARISH in Dorset. Camb. M.A. is open to receive two Pupils to read for the Camb. Previous Exam., or Special Exam. in Theol., or Holy Orders. Country beautiful and healthy. Home comforts, &c. Terms moderate. Total abstainers.
R. W. M. A., Wambrook Rectory, Chard, Somerset.

LADY CAN OFFER a very happy, refined Home to two little girls, orphans, Indian or any other, to educate with her niece. Governess highly certificated. Large country house, within grounds. Education, board, dress, and all other expenses £40 per annum. Highest references given and required.—Miss S. STANLEY, Greenbank-terrace, Morningside, Edinburgh.

KINDERGARTEN.—A Lady seeking a promising opening, could hear of one in West of England. Only small capital necessary.—Particulars by communicating with Mrs. B., 31, Cambridge-road, Ford, Devonport, Devon.

PREPARATORY CLASSES.—North London Collegiate School for Girls (under the superintendence of Miss BUSS). Students are prepared for the Cambridge Higher Local Examination, and for vacancies in the Post Office, &c. Also for the Examinations of the Froebel Society.—The Head Mistress, Miss TOPLIS, 202, Camden-road, N.W.

GOVERNESS. — A Lady recommends her niece, about 20, as Governess in a Christian family. English, French, German, drawing, music (has passed the Trinity College Sen. Exam.). Fond of children. Could make herself useful if required.—H., North Lodge, Hendon, N.W.

GOVERNESS.—A Lady (23) seeks re-engagement as Governess. Young children; gentleman's family. Thorough English, music (cert.), needlework. Domesticated. Good references. London preferred. £30.—J. E., care of L. Morris, Caeran Park, Newport, Mon.

GOVERNESS.—A Christian Lady (23) desires a re-engagement as Governess to young Children. Considerable experience in tuition. Four years' good reference.—Miss STAPLES, Marden Ash Villa, Ongar, Essex.

GOVERNESS.—A Christian Lady (27) desires situation as Resident or Daily Governess, in a family. English and arithmetic (Higher Cam. Local), French, music, drawing, elementary Latin, and mathematics. Three years in last situation.—EMILY, care of Mr. Paydon, Cecil-street, Stockton-on-Tees.

GOVERNESS. — A young Lady, with Diploma from London, and Certificates from Oxford and South Kensington, desires re-engagement in an evangelical family. She has resided two years in France.
EMILY, 1, Castle-street, Ludlow.

GOVERNESS (36) DESIRES RE-ENGAGEMENT. English, good music. French, elementary Latin, and drawing. Fifteen years' experience. Would not object to go abroad.—G., Mrs. Crompton, Statham-avenue, Lymm, Warrington.

AS GOVERNESS.—Re-engagement desired by young Lady (certificated). Thorough English, advanced arithmetic, music (theoretical and practical), French, and drawing. Accustomed to teaching. Excellent references. Moderate salary. T., 149, Upper Grosvenor-road, Tunbridge Wells.

EDUCATIONAL HOME for Girls.—Miss E. DICKES (LL.A., St. Andrews) undertakes the entire charge of children during the absence (temporary or otherwise) of their parents.
75, Loughborough-park, Brixton, S.W.

GOVERNESS - STUDENT required immediately, in select college near London. English, music, French, German, and drawing, under first-class professors. Premium 18 guineas. Home comforts. Light duties. Preparation for exams.—PRINCIPAL, 16, Dalmeny-road, Tufnell-park, London, N.

DECIDED CHRISTIAN YOUNG LADY as Resident Governess to young children, in a large family; also to assist the mother in the domestic duties. Age 20 to 30. Must be well educated, and qualified to teach.—Apply, giving full particulars, denomination, references, and salary required,
Mrs. W. A. BAKER, Clytha-square, Newport, Mon.

RE - ENGAGEMENT required. Superior Nursery Governess, one or two children, in Christian family. Nonconformist. English, music, singing, elementary French, drawing, needlework. Good references.—ZETA, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

COMPANION PUPIL (Finishing).—A Christian Lady offers a comfortable home, with superior educational advantages, to a gentleman's daughter, as above, on easy terms. Highest references.—PRINCIPAL, Westhill, Newmarket-road, Norwich.

RESIDENT GOVERNESS.—Wanted, an engagement for a young Lady, age 18, as Resident Governess in a School, or with a Christian family to children under 12 years. Special aptitude for teaching young gentlemen. Patient and painstaking. One in whom all confidence can be placed. Small salary to begin with.
TEACHER, 257, Hotwells, Clifton, Bristol.

YOUNG SWISS OR FRENCH Christian Lady wanted to teach three children French, grammatically and conversationally, and assist the mother in household matters. Must be a good needlewoman, methodical, and amiable.—Mrs. JOHN YEO, 6, Hartley-avenue, Compton, Plymouth.

RESIDENT MUSIC GOVERNESS wanted, in Boys' Boarding School.
Rev. J. J. KENDON, Goudhurst, Kent.

FRENCH GOVERNESS.—A Christian Lady required immediately, in a small, select School for young Ladies, in the South of England.
VERITAS, St. Clair, Tunbridge Wells.

DAILY OR RESIDENT GOVERNESS (20). A Lady recommends a young friend, for pupils 10 to 14. Thorough English, music, drawing, French, rudiments of Latin and German.
Miss GREENE, Midgham, Reading.

GOVERNESS-PUPIL required in a Ladies' School. Moderate premium, payable in advance. Pupils prepared for University Local Examinations. References exchanged.
PRINCIPAL, Fairfield, Cotham-park, Bristol.

THE BLIND. — An experienced Teacher of the Blind, who has now the charge of one child, wishes to meet with another pupil.—Miss BLOTT, 17, St. Charles-square, North Kensington, W.

A LADY WISHES strongly to recommend to a private family, a North German Protestant diplomée governess. Teaches French, music, drawing, and needlework. Can speak English.—Mrs. EVERETT, Rectory, Dorchester.

MRS. WOODLAND desires to meet with earnest Christian Lady as Governess to her three children. Experienced, and fond of the work. Music, French, drawing. Country parish.
Hammerwood Vicarage, East Grinstead.

A LADY RECOMMENDS a Nursery Governess for young children. A Christian, and one who meets with Open Brethren.—Mrs. SIMMONS, The Tanyard House, East Peckham, Tunbridge.

Appointments, Situations, &c., Wanted.

A GENTLEMAN (EVANGELICAL) is now at liberty to fill vacant pulpits in Baptist or Mission churches, with a view to a permanent engagement.—A. B., The Hermitage, Alfred-road, Sutton, Surrey.

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W. LARBY, Ridgehurst, Shenley, Herts.

MISS SAWBRIDGE seeks a situation as Caretakers for respectable couple. Three children. Very deserving case.—Apply by letter only, 13, Highbury-crescent.

MR. R. J. MASTERS would be pleased to hear of employment for a Christian young Man. He has been at work for Mr. Masters, and found thoroughly trustworthy.
327, Vauxhall Bridge-road, S.W.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

COACHMAN.—A Gentleman wishes to recommend his Coachman. Christian; teetotaler. No family. Age 42. Thorough knowledge of horses, &c.—Major LIEBENROOD, Reading.

COACHMAN desires a situation. Thoroughly understands his business. Willing to be useful. Nine years' character. Married; height 5ft. 10in. Country not objected to.
J. D., Y.M.C.I., Richmond, Surrey.

FOOTMAN, first or single-handed. Height 5ft. 8in, age 20. Speaks French fluently, and Italian fairly. Good character from last situation.
W. COOKE, 3, Churchyard-row, Newington Butts.

MATRONSHIP required, by a Widow, aged 35. Christian. Would like work amongst the little ones, or charge of Convalescent Home. Experienced. Good housekeeper, can be well recommended.
Mrs. D., Ripple Court, Walmer, Deal, Kent.

MATRON, HOUSEKEEPER.—Re-engagement required in Institution or College, by a thoroughly practical manageress. Good references from Miss Sharman and Dr. Barnardo.
M. B., 2, North-road, Clapham-park.

HOUSEKEEPER, or any position of trust.—Domesticated Christian Lady desires re-engagement, in return for comfortable home. Would pay small sum weekly if desired.
WIDOW, 6, Campdale-terrace, Tufnell-park, N.

AS HOUSEKEEPER or otherwise, where servant is kept, within fifty miles of London. Best references. Reliable; plain cook.—R., care of Mrs. Chorley, 36, Great Ormond-street, Bloomsbury.

MISS L. VANSITTART wishes to recommend a Lady Superintendent for any Home. Town or country.—6, Lancaster-street, W.

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MASSAGE, 137, Whiteladies-road, Clifton, Bristol.

MRS. SUNDT, Ashburton-road, Croydon, wishes to recommend Norwegian Lady as useful Companion or Mother's Help. Domesticated, clever in needlework, musical, speaks English. Comfortable home more valued than high salary.

AS COMPANION to elderly Lady or Governess to little Girls. English, piano, plain needlework. No dressmaking. Age 30. Churchwoman. Salary £18. Letters only.
HOPE, 14, High-street, Northfleet.

A LADY wishes to recommend a Nurse (21), who has lived with her three years, to a light situation, not in London. She is trustworthy, good-tempered, and a good needlewoman, but is not now strong enough for the situation she holds.
Mrs. S. CURWEN, Upton House, Forest-gate.

DOMESTICATED LADY, age 32, requires a re-engagement as Lady Help, or as Companion-Housekeeper. Good needlewoman. Highly recommended.
Miss T., 32, Baldry-gardens, Streatham-common.

A VACANCY DESIRED by a young Lady, aged 21, as Companion or Amanuensis in private family, or employment in house of business. Good arithmetician. French, music. Good references. Address, in first instance,
A. G. W., 44, High-street, Hampstead, N.W.

MOTHER'S HELP.—A Clergyman's Wife can highly recommend a bright, active young Lady, earnest Christian and abstainer, as above; or as Companion to invalid Lady. Could undertake preliminary branches of education, including music, languages excepted.—Apply immediately to
Mrs. WYATT, 41, Highbury-park, London, N.

MOTHER'S HELP.—A young Lady seeks situation as above. Christian. Total abstainer, and good references.
K. D., 19, Montague-street, W.C.

MAID'S SITUATION required to Ladies, age 28. Dressmaking and hairdressing. Town or country. Willing and obliging. Quiet Christian home preferred.
M., Miss Gough, 17, Old Cavendish-street, London, W.

UPPER NURSE OR HELP. — A young Widow Woman (27) seeks situation as above in a Christian family. Trustworthy and reliable.
K. D., 19, Montague-street, W.C.

A LADY WISHES to recommend a highly respectable person, aged 25, as Parlourmaid in a small family, or as useful Sewingmaid. South of England preferred.
W., 8, Calverley-park, Tunbridge Wells.

HOUSEMAID.—Wanted, situation with Christian Lady for a superior young Woman who needs supervision. Would sign pledge.—SISTER, West Central Mission, 19, Montague-street, Russell-square, W.C.

WILL SOME CHRISTIAN WOMAN take as Servant one who has been addicted to drink, but now wishes to redeem her character? Safe home more desired than wages.—Please write to Miss C. S. STEWART, 41, Pelham-street, South Kensington.

Appointments, Situations, &c., Vacant.

MATRON wanted, Church of England, thoroughly capable, efficient needlewoman, to cut out and see made all kinds of under-linen for customers, and dresses. Must be converted Christian; good housekeeper; total abstainer; able to keep accounts; and superinten[d] Home for Fallen. Good health. Not under 30. Will have to overlook laundry, kitchen, and workroom. Board, and £22 salary. State views in first application.—Miss LEAKEY, Exeter.

APPRENTICE.—A. SMITH, Chemist, 5, High-street, Newport, Mon., has a vacancy for a Youth who has passed the preliminary Examination; last pupil gained the Pharm. Soc.'s Silver Medal for the best Herbarium; moderate premium required.

AN ASSISTANT wanted, of some experience in Ministerial work, for Trinity Church, Southend (Reformed Church of England). £100 a year. Lay or Clerical.—Address, with references,
Bishop GREGG, Southend, Essex

SECRETARY.—Wanted, for the Railway Mission, a Christian Gentleman (layman), of business habits, good evangelist, and with knowledge of editorship, energetic, and a good organiser. —Apply by letter, stating all particulars, to
H. W. FRY, Dashwood House, London, E.C.

LARGE FARMER IN SCOTLAND desires the services of a young Christian Man as Assistant and Bookkeeper. Good opening for one desirous of getting farming experience. Christian worker preferred. Small salary.—Apply with photo, testimonials, experience, salary expected, to FARMER, care of Messrs Drummond Brothers, Seedsmen, Edinburgh.

A RESPECTABLE YOUNG PERSON wanted, about 16 or 17, to act as Nurse to one child, and make herself generally useful. Good character indispensable. Minister's family.
Mrs. H., 16, Cottage-grove, Bow, London, E.

CHRISTIAN LAD wanted, for office. Age about 14. Must be willing and intelligent, and write a good hand. Salary to commence, £15 per annum. Apply in own handwriting only, stating age, capabilities, &c., with references, to J. C. A., 2, Adelphi-terrace, London, W.C.

RESPECTABLE PERSON, from 29 to 35 years old, wanted at Clapham-common, to wait on an invalid Lady. Must be a good reader, needlewoman, and have thorough knowledge of household matters, as she would sometimes have to take supervision. Meals with servants.—Address, stating age and full particulars, R. S., Mr. Orage, Newsagent, High-street, Clapham.

UNDER - MATRON wanted for Y.W.C.A. Home. Earnest Christian. Thoroughly domesticated, and able to cook well. Small salary. —SECRETARY, Young Women's Christian Association, Plymouth.

CHRISTIAN LADY wanted as Nursery Governess and Mother's Help. About 25. Experienced. Good needlewoman. Church of England. Nursemaid kept.—A. B. C., Mr. Sharp, Stationer, 26, Clifton-terrace, Brighton.

A LADY, superintending her own nursery of five young children, and keeping three other servants, will be obliged to anyone recommending a conscientious, cheerful Nurse or Mother's Help, not over 30. Must speak correctly. Comfortable home.—B. B., care of Mr. COLE, Newsagent, Queen-street, E.C.

A CHRISTIAN WOMAN wanted, as Nurse to four children; youngest eight months. An abstainer preferred.
Mrs. POUNCY, Holme, Wareham, Dorset.

WANTED AT ONCE.—Some one to assist the mother in the household work, and in the charge of two children, 6 years and six months. No servant kept. Woman for rough work.
A. B., St. Michael's-road, Wallington.

GOOD PLAIN COOK, age 30 to 35, wanted in a country Rectory. Quiet Christian woman, total abstainer, desired. Church of England. Wages £16 to £18.
Mrs. YATE, Uppingham Rectory, Rutland.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

GOOD PLAIN COOK wanted, for a quiet family, ten miles North of London.
Mrs. KNIGHT, The Grove, Enfield Highway, N.

GOOD PLAIN COOK wanted. Quiet family of three. Abstainer. Early riser, clean, active. Christian. No fringe.
E. F., Oakley Cottage, Weston-super-Mare.

GOOD COOK required at once. Wages £18. Must be a Christian and abstainer; trustworthy, and clean. None under a year's character need apply. Shilling a week for washing. —85, Cambridge-gardens, Ladbroke-grove-road, North Kensington.

A THOROUGH GOOD PLAIN COOK wanted. Kitchenmaid kept. Wages £25. All found except beer.—Mrs. BEWES, Home Lodge, Mannamead, Plymouth.

HOUSE-PARLOURMAID, tall, not under 27, wanted in a Gentleman's family. Housemaid kept. Wages £18; all found. [illegible] privileges.—Apply personally or by letter, B., Norland, Champion-park, Denmark-hill, S.E., any morning before one.

HOUSE-PARLOURMAID.—Wanted, in a small family, a trustworthy Servant not under 23. Good needlewoman.
Miss ELIZABETH S. ASHBY, Colne House, Staines.

HOUSE AND PARLOURMAID wanted. Christian. Strong, early riser, clean, active Abstainer. No fringe.
E. F., Oakley Cottage, Weston-super-Mare.

WANTED FOR A SMALL COTTAGE HOSPITAL, a strong, active, middle-aged General Servant. Able to cook. Abstainer. Personal character. Wages £16.—Reply by letter,
E. M., 43, Gildridge-road, Eastbourne.

NURSE.—Would any Lady recommend a Nurse, a Christian, trustworthy Woman, about 30. She has to undertake the charge of a little boy of seven, who is subject to bronchitis; she must be able to nurse him when ill. She must be a healthy, intelligent woman, also able to do plain needlework. Only those need apply who live in the suburbs of London, as a personal interview and character are desired. Wages to begin at £18, all found.—Mrs. WELDON, Morden-hill, Lewisham.

STEADY, SUPERIOR YOUNG PERSON (about 20) wanted, as Servant, in small Christian family. One only kept. Quiet, comfortable family. Plain cooking required. Dissenter.
S., 52, Dartmouth-park-road, London, N.W.

GENERAL SERVANT wanted at once. Thoroughly competent and reliable. Small Christian family. Two children. Mother's Help kept.
A. C., 79, Mount View-villas, Stroud Green, N.

A SUPERIOR GENERAL SERVANT wanted, who understands housework and good cooking, for two Ladies in a small house. Age about 30.—Miss GREY, 13, Highlever-road, North Kensington, W.

A GOOD GENERAL SERVANT wanted, 17 or 18. A trustworthy, clean, respectable Girl much valued. Four in family. Quiet living. Housemaid kept.—Mrs. WYLES, Whatton in the Vale, Nottinghamshire.

A YOUNG GIRL wanted, to train as Housemaid where cook is kept.—Reply by letter, with all particulars,
Mrs. B., 68, Norwood-road, Herne-hill, S.E.

BRIGHT INTELLIGENT GIRL WANTED, about 14, orphan or destitute (not criminal). Able to do some housework. Kind Christian home. Can any Lady recommend such.
Mrs. A., 47, Vanbrugh-park, Blackheath S.E.

KITCHENMAID wanted, age about 22, under a housekeeper.
Rev. G. B., Clophill Rectory, Ampthill.

£6 MONTHLY easily made by selling our celebrated Teas in packets, French Coffee in tins, and Cocoa.—Write for particulars to OLIVER, OLIVER & Co., 301, Southgate-road, London.

WANTED, LADIES who can Knit, do Embroidery, Crewels, &c., to send their name and address to the Providence Mills Spinning Company, Bradford, when they will receive gratis, post free, a splendid set of Patterns of Wools and Silks, and particulars showing the great saving (3d. in the shilling, in some cases more), by dealing Direct with the Spinners.—Mention this paper.

COMFORTABLE CHRISTIAN HOME and 5s. monthly offered to young Girl of good character, to assist a general servant and do needlework. Three in family.
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First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

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This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

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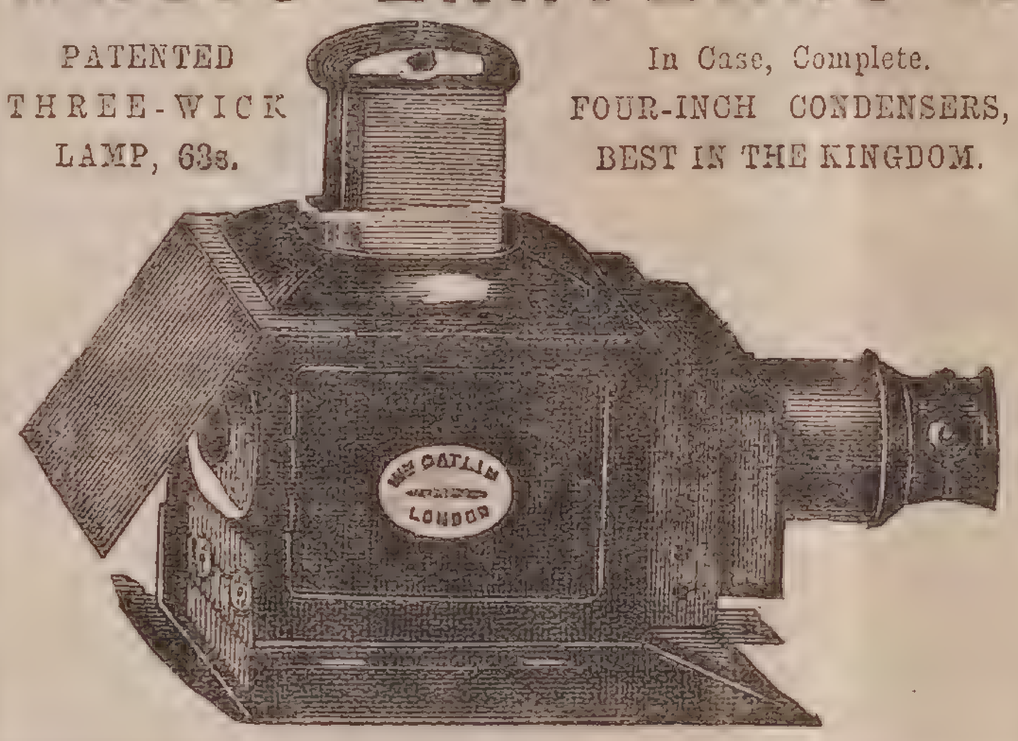
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We often hear of the CHURCH'S SIN IN WITHHOLDING. This is a grievous evil. It was recently stated in Scotland by Dr. A. J. Gordon, of Boston, that American Christians possess many millions of accumulated capital. The combined wealth of English Christians is very probably not less. All the missionary societies are in much need of funds for sustaining their present forces, to say nothing of enlarging their operations and sending out the many who are ready to go. Not only are some treasuries empty, but large deficits are accruing. Anxiety and perplexity are felt by mission leaders. Yet this incalculable store of treasure is in the hands of the professed people of God, and year by year it is prodigiously increased—"treasure heaped together for the last days." This "withholding more than is meet" is a crying iniquity, and tends to spiritual poverty.

But there is a far deeper evil than this, an evil which is both its explanation and its cause—THE CHURCH'S SIN IN ACCUMULATING. How comes the Church to be so rich? It is a startling query. Let every soul heed it. When this is answered the explanation of her tight-drawn purse-strings will appear. Is it in the paths of obedience and conformity to her Lord's word and example she has amassed these riches? Is it a mark of her Lord's favour? Or is it the price of her shame, "the reward of iniquity," her hire of adulterous dalliance with the world? Again, we must get into the white light of God's Word.

THE PRIMAL COMMANDS OF THE LORD JESUS IN HIS LEGISLATION FOR THE SUBJECTS OF HIS KINGDOM ARE UNMISTAKABLE. *To those who possess not,* He says: "Lay not up for yourselves treasures upon earth." He added the evident truth that if their treasure was on earth their hearts would also be there. Then, foreseeing how this would be glossed over by the many who would "make the best of both worlds," He adds at once: "The light of the body is the eye: if therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness! No man can serve two masters....Ye cannot serve God and mammon." He then goes on to speak to them faith-establishing words as to daily needs.

To those who had earthly treasure; He said: "Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. For where your treasure is, there will your heart be also." Many times and under varying circumstances these same basis commands were reiterated. The Epistles re-echo them in such words as, "having food and raiment let us be therewith content."

What will ye do, ye rich, ye accumulators of fuel for the flames, with these plain commands of your Lord? Will ye explain them away? Vain and foolish and misguided men! Thereby ye plainly declare that your eye is not single. Your grieved Master expostulatingly says, "Why call ye me Lord, Lord, and do not the things which I say?" Ye have in this matter withdrawn yourselves beyond the sacred circle wherein He commands; and, therefore, He sorrowfully says to you: "Thou sayest, I am rich...and knowest not that thou art poor...I *counsel* thee to buy of Me gold tried in the fire, that thou mayest be rich....Be zealous...repent." How suggestive of the light having become darkness is that "I counsel"! How sad a sight! A rich church, and Jesus standing without and knocking! "He that hath an ear, let him hear what the Spirit saith unto the churches."

IN THE PATHWAY OF HOLY POVERTY JESUS HIMSELF WALKED. He must needs get from a by-stander the penny with which to confute his adversaries. The fish must bring the coin for the poll-tax. HIS FOOTSTEPS AND PORTION SUFFICED FOR HIS IMMEDIATE FOLLOWERS. "Silver and gold have I none," they could say, and could add, "but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk." As a result of the stir and testimony which this produced, five thousand men believed. Behold the reverse with us. Ours is the great world-power, the power of gold. But as *it* came in, the power to heal, and save, and rescue men from demons, vanished; for this mysterious gift from heaven, like a delicate and powerful perfume, agreeth not well with the coarse odours thrown out from the censer of the gold-worship of this age.

At Pentecost the eye was single, and the whole body full of light, and the multitude yielded to the sweet, strong constraint of the Spirit, and parted with their lands and possessions. How good a thing it was that they did so, and secured treasure in heaven; for shortly after they lost whatever else they in the meantime had gained, and persecution scattered them abroad. "They took joyfully the spoiling of their goods," as the Apostle tells these same Jewish Christians. If any sadness tinged this strange joy it might have been that these also had not been laid up on high. Perilous times are ahead of us. Happy is he whose treasure is where it cannot be consumed.

WHO OF THE DISCIPLES DO WE READ OF AS POSSESSING OR ACCUMULATING MONEY? Who in the Gospels? *Judas only.* Who in the Acts? *Ananias and Sapphira only.* Prudence suggested that they retain it, as we moderns do. What do the Epistles record of money lovers? "They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil: which while some coveted after, they have been seduced from the faith,

and pierced themselves through with many sorrows. But thou, O man of God, flee these things." What picture does the Apocalypse disclose? A rich and self-satisfied church (Laodicea) with the Lord outside.

There is AN AWFUL PICTURE IN JAMES of rich men gathering treasure, and keeping back the hire from the poor by fraud; living in pleasure on the earth, and nourishing their hearts, while the cries of the poor enter into the ears of the Lord of Hosts. Let this suggest to the Church her responsibility with respect to the great social and political problem of the day—the condition of the starving millions—before which statesmen and philanthropists stand perplexed: "Cruel cheapness"; "The sweating system"; "The unemployed"; these are familiar phrases now. "Sell that ye have, and give alms" stands for ever unrepealed. Who can say but that, if the enormous sums unrighteously hoarded up by the professed people of God were circulating to-day among the poor, the dangerous and unbalanced condition of society might not be regulated to the point of safety? As in the human body the congestion of some organs is far more serious than of others, so may it not be that this congestion of riches in the Church is peculiarly fatal, it being a section of the social fabric? Heathen or Mohammedan countries do not exhibit a parallel to the state of things, in this regard, in so-called Christian countries.

The question is now answered: Why does not the Church give what the Lord's work seems to require? The same spirit of disobedience and worldly conformity that led her to accumulate, in violation of the genius of her calling and its holy unearthliness, leads her to retain her wealth, and give but sparingly, and, too often, grudgingly. Thus she is quite consistent with herself.

There are two GATHERINGS OF MONEY mentioned in the New Testament. *One was the price of the possessions of the Pentecostal believers* sold in obedience to Christ's command, "Sell that ye have," and laid at the Apostles' feet. What an opportunity was this to secure a fund to enable them to fulfil the great commission, which was still ringing in their ears, and for which the Holy Ghost had just been given! What an opportunity for founding schools in all the surrounding nations, where children could be educated, that, as they grew up, they might read the Scriptures and become converted! Theological seminaries mighl have been endowed. Hospitals and medical work might be provided for against the time when the then full stream of healing power should run dry! But no, the money was only used for the daily distribution to those who had need. There is no mention here of money for the Lord's work.

But we read of *another gathering of funds. This time it is from among the Gentiles.* It is made throughout the churches. Is not this to enable the Apostles to enlarge missionary operations? No, this also was for the poor—the Jewish saints who had suffered from famine. The Holy Ghost was taking care of his own missionary operations, thrusting forth whom He would, and Himself prompting such to supply their simple needs as He wished should have the honour. Ah! that was the golden age of missions. The heralds consulted not with flesh and blood. They knew neither committee nor comity. There was no danger of the Holy Spirit overcrowding one province or neglecting another. Beacon fires were lighted in every city. Spiritual weapons wielded by spiritual men in spiritual power were mighty to the pulling down of strongholds. They and their Divine Master were not in need of the patronage of the great. These power-filled heralds could not have wrought on lines marked out by human wisdom.

THE GIVING OF MONEY IN THE NEW TESTAMENT CHIEFLY TERMINATES ON THE POOR. Such was the only allusion we have to Christ's giving, when the disciples supposed He had spoken to Judas of giving something to the poor. In all the instances where Christ commands his followers to sell what they had, it was for this same lowly purpose. Zacchæus's giving was to the poor. The collections we have mentioned had the same object. The exception to this is only, I think, where churches are instructed to care for their pastors. We have an allusion of Paul to the Philippians having sent to his necessity. Doubtless believers did sustain those who went forth, but chiefly in the way of showing them hospitality. They had little need of money, as we shall see when studying the rules the Lord laid down for them. But our point now is that the financial question was far in the background, where it belongs, carefully guarded from coming into prominence, by Him who knew where the danger to his work lay: "Lest by any means, as the serpent beguiled Eve through his subtilty, so their minds should be corrupted from the simplicity that is in Christ."

There are TWO INSTANCES OF COMMENDATION OF GIVING in the New Testament. One is by the Lord Jesus, when He beheld the widow cast into the Temple treasury all her living. The other is the case of the Philippians and other Macedonians who gave out of their deep poverty, both to the collection for the poor Jewish saints and for Paul's personal need.

Can any question remain as to WHAT THE TRUE PROSPERITY OF MISSION WORK REQUIRES? Is it to give? It may be. But the plethora of wealth in the Church requires far more radical and summary dealing than stirring appeals and persuasive exhortations to contribute. "Every plant that my heavenly Father hath not planted shall be rooted up." The primal command to sell and give to the poor must be revived. Unload, rather than give, is the appropriate word. Cast overboard the heavy cargo that is sinking the leaking vessel, and then with more effectiveness can bread and water be sent to the many other ships that are flying the signal of distress. Cease accumulating, and remand money to its place as a servant, taking its golden sceptre from its hard grasp, and then, on the first day of each week, as the Lord has prospered, lay by in store, and thus giving, even if from deep poverty, will truly forward God's true work far more than tons of yellow gold from the "princes of this world," who never have known and never can know our lowly Lord, and to whom He will yet thunder forth the piercing word, "Thy money perish with thee."

There is yet ANOTHER WORD FOR THOSE WHO ARE POSSESSED OF A HOLY AMBITION TO BE "PERFECT," for as I write I keep in mind the faithful remnant upon whom all depends. It is a word spoken to one who, not unlike them, could plead conformity to much of God's revealed will, and one of whom the lofty testimony is borne, "Then Jesus, beholding him, loved him." The command to him is the command to them: "*If thou wilt be perfect*, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come follow Me." Will you also turn away sorrowful? "The disciple is not above his Master, but *every one that is* PERFECT *shall be as his Master*."

We will next enter on the methods of mission work.

A MISSIONARY.

THE LORD'S GUESTS.

BY REV. W. H. KING.

THERE is a beautiful truth running through Scripture which, partly because of the form in which it is expressed, does not commonly receive the attention which a truth so impressive demands. When giving instruction to the people, through Moses, in regard to the promised land they were about to possess, the Lord said, "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners *with Me*." That is to say, ye are my guests. While ye eat the fruit of the land, ye are sitting at my table; ye are guests partaking of my bounty, guarded and cared for by my power. In Ps. xxxix., which is a plaintive prayer offered by David in one of his many times of trouble, he says, "Hear my prayer, O Lord, and give ear unto my cry; hold not thy peace at my tears: for I am a stranger with Thee." I am thy guest, and therefore have a claim upon thy sympathy and thy help.

The scrupulous carefulness of the eastern people, in regard to the rights and claims of hospitality, would give a meaning and force to this thought which are not always perceived by the modern reader. And yet, when the meaning of the words, "a stranger with Thee," is fairly grasped, it is easy for all to see how striking and beautiful is the truth they contain. When we receive a "stranger" under our roof, we charge ourselves to promote his comfort. We bid him freely use what belongs to us, and make himself at home. We welcome his coming, and speed his going, and willingly make ourselves his servants during his stay. Because he is our guest, we feel that he has a claim upon our sympathy and help. That is the plea which David urges in his prayer, for the help of God. "Hear my prayer, O Lord, for I am a stranger with Thee"—I am thy guest.

The same truth is uttered in a very beautiful way in Ps. xxiii. Here David has drawn a double picture: the Divine Shepherd caring for his sheep, and the Divine Host caring for his guest. "Thou preparest a table before me in the presence of mine enemies: thou anointest my head with oil; my cup runneth over. Surely goodness and mercy shall follow me all the days of my life: and I will dwell in the house of the Lord for ever." Here the tone is radiant and glad. David is celebrating God's goodness to him. He is sitting at a banquet which the Lord has prepared. The spread table, the anointed head, the brimming cup, are God's gracious provision to promote the joy of his guests. He has been called into the banqueting hall, where the banner over him is love. No wonder he says, "I will dwell in the house of the Lord for ever."

It is interesting to notice how an Old Testament truth broadens and clears when brought into the brighter light of New Testament teaching. We take this truth that God's servants are his guests, "strangers with Him," and hold it in the light of the Gospel, and we find that the word "stranger" must be struck out altogether. The believer is, indeed, a guest in God's house, not as a passing stranger, but as a child at home. "Ye are no more strangers and foreigners, but fellow citizens with the saints, and of the household of God." The doctrine of Divine sonship completes and crowns the truth about the Lord's guests. Believers are in the household, sitting at the Father's table, and sharing in the great provision made by the Father's love. Not, indeed, understanding the full glory of the great house of God, but children in the nursery of the royal palace, where troublesome lessons have to be learned, and wise discipline has to be endured, until the time when the heir shall be fitted to enter into his inheritance, and shall be called into the glory and joy of the great banqueting hall, which is heaven. Meanwhile, believing hearts may well rejoice in the glad confidence that not heaven only, but earth also, is our "Father's house," with many mansions, in which there is for each a table spread and a place prepared.

CHRISTIAN UNION.

"LOOKING for that blessed hope, and the manifestation of the glory of our great God and Saviour Jesus Christ." That is our hope. There is a prayer-union of Christians asking Him to come quickly. Can we do anything towards the realisation of his promised appearing? Peter argues—"Seeing that all these things shall be dissolved, what manner of persons ought we to be, in all holy behaviour and godliness, looking for and hasting the coming of the day of God?" and then he exhorts us to "be diligent that we may be found of Him in peace, without spot, and blameless" (2 Pet. iii.). As Peter says that we may hasten his coming, so also John in like manner seems to make the marriage supper of the Lamb dependent on the bride having made herself ready (Rev. xix. 7). Are Peter's words, "in peace, without spot and blameless," equivalent to those of John, "His bride hath made herself ready"? and are both of these Apostles thinking of God's ideal Church, depicted as the body and the bride of Christ (Eph. iv. v.)? Is it possible that "the times and the seasons which the Father hath put in his own power," are related not only chronologically and physically to the course of this world, but morally and spiritually to the oneness of the body of Christ; to the holy behaviour and godliness of its members; to the readiness of the bride for her marriage with the Lamb?

The priestly and pathetic prayer of Jesus, when his hour was come, made the world's belief in Him as the Sent One of the Father to depend on the manifested oneness of his people (John xvii.). And Paul declares that the revelation of the mystery—wherein the middle wall of partition between Jew and Gentile was broken down by Him who is our Peace, to make in Himself of the twain one new man, so making peace, and that He might reconcile both unto God in one body by the cross, having slain the enmity thereby—was "to the intent that NOW unto the principalities and powers in heavenly places might be made known, through the Church, the manifold wisdom of God" (Eph. iii., iv.). Has the oneness of the Church anything to do with the bride making herself ready? Has she surrendered herself to this design of God who created all things, so that to the heavenly powers may be made known now, through her, his manifold wisdom?

Is it possible that our enthusiasm for the coming of our Lord may in any degree have originated from or been strengthened by the conviction that this dispensation has been a failure? and have we given up all hope of the fulfilment of what was evidently designed of God in this dispensation of the Spirit and of the Church?

Jesus said, "Ye are my witnesses," but before they could go forth as such they must be of one accord in the place of prayer; and not until they were of one accord could the promised Spirit be given, by whose power alone their witness could be effective.

We claim to be his witnesses; but we have lost the one accord and forsaken the united prayer, and the Spirit is not upon us in Pentecostal power.

We must *be* right before we can *do* right. The powers in heaven were not to be taught the manifold wisdom of God by means of a Church divided into sections and subdivided into individualities, but through a Church whose unity as in Eph. iv. was to be conserved and perpetuated by that which every joint supplieth, according to the effectual working in the measure of every part.

It seems as though there were the signs of an awakening to the sinfulness of disunion as well as to the weakness which necessarily accompanies it. Dr. Harris, a man of God, who lived before his time, wrote his valuable essay on Christian Union about half a century ago. It is an exhaustive treatise, if such a subject could be exhausted. Some of his thoughts are being repeated now in tracts and articles in serials on both sides of the Atlantic, by men who probably never saw his book, but are being taught by the same Spirit.

This is the "Week of Universal Prayer." Christians of all denominations in all lands are being convened by the Evangelical Alliance to give thanks and make confession to God; to pray for the demonstration of the Spirit and power in the Church; for families and schools; for home missions and social reforms; for missions to Israel, Moslems, and heathen; and for the outpouring of the Spirit upon the nations. These are great and important subjects, on which all true Christians are agreed. They are of infinitely more moment in the estimation of God and men than any of the questions which divide us into sects. Will they bring God's people together in real unitedness of heart? and if so, will that harmony last beyond the week? If not (and it has not in any large measure hitherto), does it not become the imperative duty of every member of Christ's body, the Church, to seek out the hindrance in himself, and by the grace of God to put it away? M.

THE HOLLOWAY EVANGELISTIC AND OPEN-AIR MISSION, of which Mr. H. Putterill is superintendent, is doing a good work. During the year, for which the report has just been issued, 165 meetings were held at the various outdoor stations, while in the mission-hall, near the railway arch, Holloway-road, services were held regularly, and general Christian effort vigorously advanced. Lodging-houses are visited, and the destitute are cared for. Mr. Putterill's address is 28, Wray-crescent, Tollington-park, N.

THE HOMELESS POOR.—The asylum of this charity, now in the seventieth year of its existence, is in Banner-street, St. Luke's, London, E.C., and it affords accommodation for about 550 men, women, and children. During the colder months of the year nightly shelter and bread are given to destitute applicants. From December 6 to April 23, last winter, 47,291 nights' lodgings were given, and 104,395 rations of bread distributed. The last report states that on Christmas Day the inmates, nearly 500 in number, "were regaled with a substantial dinner of roast beef and plum pudding, to which was added a pint of stout to each person, which, as usual in former years, was kindly supplied by Messrs. Whitbread & Co." It is much to be regretted that the committee of the charity did not respectfully decline the offer of the brewers. Without doubt, many of the guests at the feast owed their poverty and destitution to the use of strong drink. For that reason, if for no other, their friends ought to have carried compassion a little further, and to have so arranged as to not "lead into temptation." The office of the committee is 6, St. Benet's-place, Gracechurch-street, E.C.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. W. Williams, Upton Chapel, Lambeth.

☞ We have received many letters regretting the discontinuance of our Notes on the International Sunday-school Lesson. We are glad to find that they were so much appreciated, and we have determined to resume them in our next number.

The paper by Pastor Archibald G. Brown, from which we made extracts in our last issue, will shortly be published at this office under the title of "The Devil's Mission of Amusement." Those who have ordered copies of the pamphlet will be supplied as soon as it is ready.

The Daily News a few days ago stated that, in case of a European war, the six Great Powers and the Balkan States would be able to bring into the field no fewer than 10,480,000 men, with a reserve of 8,335,000 more, and also 9,195,000 men for defensive purposes in case of invasion. These startling figures mean that more than twenty-eight millions of men are to a certain extent "ready for war," and that some hasty word or rash act might set them at work destroying each other. How necessary it is that every Christian should, day and night, pray for peace, not merely "in our time," but in all time, and should aid in disseminating information in regard to the horrors and sinfulness, as well as of the cost of war.

In the "articles of association" of a large brewery company now seeking subscriptions from the public for their capital, full provision has been made to enable the directors to provide schools, reading-rooms, &c., and to arrange for pensions and allowances for the widows and children of those who have been in their employment. There is, however, an absence (we regret to notice) of all consideration shown for those who have become widows and orphans through frequenting its 370 freehold and leasehold public-houses, to say nothing of the daily misery caused to thousands of families who have been ruined to enable the firm to show an average net annual profit of over £200,000.

The Royal Geographical Society honoured itself in doing honour last Monday evening to the intrepid young missionary pioneer, Frederick Stanley Arnot. In the presence of a brilliant and representative assembly, including *savants*, statesmen, and a large sprinkling of well-known Christian workers, Mr. Arnot read a most interesting paper, describing his experiences as a traveller across the African Continent. The occasion did not lend itself to any detailed references to his missionary labours, but enough was said by those who subsequently addressed the meeting, to show that in this devoted young brother we have a worthy successor of Livingstone. As Mr. R. N. Cust remarked, the British nation may well be proud of him. Next week we purpose giving a lengthened notice of one of Mr. Arnot's missionary addresses, with some of the remarks made at the Geographical Society's meeting, and a map of his route.

Dr. Salmon's new volume on "The Infallibility of the Church" has, of course, been favoured with bitter attacks in the Romish press. The book will be useful to all who wish to make themselves at home on questions affecting the doctrines of the Romish Church. (*Murray*, 12s.)

An unassuming and successful effort to relieve distress in the East-end of London is described by Miss Trench in the current number of *Longman's Magazine*. We commend her paper to the perusal of our readers, as it not only gives some idea of the nature and extent of the destitution, but shows with what humble means and in what simple ways it is possible to cope with a portion of it. Trucks are daily sent out laden with simple but savoury food, which is supplied to working men at a very cheap rate, and to the unemployed at a still more nominal figure. It is surprising how much can be done in the way of relief at little cost.

Thanks to the noble labours of John Howard and his successors, the present state of our prisons furnishes an agreeable contrast to the picture which they presented at the beginning of the eighteenth century, when they were dens of disease, drunkenness, and vice. It still remains a blot upon our prison system, however, that in many gaols and police-courts no adequate provision is made for the separation of hardened criminals and first offenders. The demoralising effect produced by such compulsory association is admitted to be a fruitful source of crime. A grave responsibility rests upon prison authorities who have not yet removed this stumbling-block in the way of reclaiming those who have made a first, and mayhap but a slight, step downwards.

There could be no more mischievous mistake than to try to exorcise the spirit of unbelief by the spirit of superstition. *Blackwood's Magazine* for this month has a very discriminating paper in proof of these things. Mr. Cowley Brown gives the facts learnt by a visit to the grotto of "Our Lady of Lourdes," as it is termed. Trains full of pilgrims from all parts are filled to overflowing, and these come almost every day. A vast church has been built over the shrine, which has cost close upon two millions of French money. The Roman Catholic clergy, as a whole, though some deplore it, give encouragement to the fanatical transactions. And all this because a morbid and imaginative peasant child swooned and had a dream. It is easier to ask than to estimate the effect of this upon sceptical Frenchmen. We would fain hope, with the writer of the article, that such superstition knocks a nail in its own coffin; but these miserable travesties of religion are a potent weapon in bringing true Christianity into discredit.

We lately referred to the prohibitory limitations which surround Roman Catholics in regard to Bible-reading. In its issue of December 29 *The Catholic Household* devotes two columns to the subject. Despite the explanations, we must ask to be excused if we still remain unconvinced. The writer says, as to the statement that permission is necessary: "We readily grant that, as far as the *letter of the law* goes, THE CHRISTIAN is correct enough." After admitting that the Church promulgated the rule in the Index, because there are things in the Bible difficult to be understood, and others "evidently not meant for the young to read," *The Household* insists upon it that the permission is not necessary in this country. Further on the following appears:

> THE CHRISTIAN may naturally turn upon us and say, Why is the rule we have referred to existing if it is not literally enforced? For this reason: there is no doubt at all that ever since the days of the Apostles "many have wrested the Scriptures to their own destruction"; and by this rule the bishops have the power, *if they see fit*, to require each one of their flock to obtain special permission to read the Bible, and we can quite imagine certain circumstances arising under which this permission, in *writing* or otherwise, would be urgently required for the salvation of souls. In such a case the bishops, by the rule in question, would have the power of insisting that special permission should be obtained, and those who disobeyed them would then be guilty of grievous sin, and, until they submitted to the commands of their lawful spiritual superiors, "absolution" would certainly be denied them.

We do not wish to prolong this controversy, but we are bound to say that we see little hope of an agreement with our Romish contemporary. The foregoing paragraph appears to us to reassert in the plainest manner all that *The Catholic Household* has been trying to explain away. We unhesitatingly join issue, and say that, if the Scriptures have been wrested by many in the past to their own destruction, it has been done by the so-called priests or bishops, and not by the people. We contend for a free and open Bible for all who choose to read it. So long as the Roman Catholic hierarchy hedge about this liberty with any sort of limitation or barrier, we shall not cease to oppose such a system, as being utterly at variance with the first principles of Christianity.

The following appeared in nearly all the German editions of the translation of the Bible which was made during the reign of Queen Mary by those illustrious exiles, John Knox, Miles Coverdale, Anthony Gilby, Christopher Goodman, and others:—

"ON THE INCOMPARABLE TRANSLATION OF THE HOLY SCRIPTURES."

Here is the spring where waters flow
To quench our heat of sin;
Here is the tree where truth doth grow
To lead our hearts therein.

Here is the Judge that stints the strife
Where men's devices fail,
Here is the bread that feeds the life
That death cannot assail.

The tidings of salvation dear
Come to our ears from hence;
The fortress of our faith is here
And shield of our defence.

Then be not like the hog that hath
A pearl at his desire;
But takes more pleasure in the trough,
And wallowing in the mire.

Read not this book in any case,
But with a single eye;
Read not, but first desire God's grace
To understand thereby.

Pray still in faith with this respect—
To fructify therein;
That knowledge may bring this effect
To mortify thy sin.

Then happy thou, in all thy life,
Whatso to thee befalls,
Yea, doubly happy shalt thou be,
When God by death thee calls.

Judging from the Pope's New Year's address to the cardinals, he is still indisposed to drop the question of the temporal power. He appears to think that the Papacy should enjoy some special rights and privileges in Italy, where, he says, "it was established by Providence three centuries

ago." There is little fear that united Italy will allow herself to become the special appanage of the Vatican. When the annals of the Papal States are called to mind, it is difficult to repress a smile at Leo XIII.'s assertion that "to vindicate the rights of the Sovereign Pontiff is in reality to advance the prosperity of Italy." To claim for the Papacy that it is "the greatest moral power in the world" is to ask men to forget all that has happened during the last thousand years. Only a slight acquaintance with history is needed to show the blighting and demoralising effects of Papal rule.

The following editorial remarks in *The Daily News* of Monday embody, we think, the voices of sense and wisdom. They are written with respect to the curious, and as yet unexplained, suggestion, of Mr. Gladstone as to arbitration between the Pope and the Italian Government:—

> The Pope is in law neither more nor less than an ordinary Italian citizen. He is not the "prisoner of the Vatican," being perfectly free to come and go as he pleases. That he is also the spiritual head of the largest Christian Church has nothing to do with the matter. Italians have conquered their freedom from sacerdotal authority, and they mean to keep what they have got. The cause of international arbitration is a great, we had almost said a sacred one. It is, therefore, the more important not to connect it with utterly impracticable projects. The Italian Government and Parliament would no more submit their undoubted jurisdiction over the national capital to the decision of foreigners than we should ourselves. Some zealous Catholics argue that the Vicar of Christ cannot be left at the mercy of sa .ngle Power. But the Pope has the remedy in his own hands. If he does not like Italy, he can go somewhere else. The world is all before him, where to choose, nor would he be compelled to live always in the same country. A free, united, and independent Italy has no desire to hamper his movements, but a fixed determination never again to recognise his temporal claims.

An Archdeacon, in *Harper's Magazine*, writes of the American pulpit as being less courageous than the English, and more accustomed to denounce worldliness than to define it. It is to be hoped this is not true, for the pulpit in this country is not strong in the direction of definiteness and plain speaking. The writer pleads for sermons less academical and dealing more with every-day realities; aiming less to convince man's reason, and more to touch his moral nature. He warns against argumentative sermons which chase what the people regard as theological butterflies. He declares that the "model" sermons supplied to preachers are written by men out of touch with the people, and are totally unfitted to interest or influence plain business men.

The writer of the article approaches the very heart of the matter when he pleads that students for the ministry, whose piety is often immature, need an influence at college which shall conspicuously guide, stimulate, and instruct their own spiritual life. Ministerial learning is important; but, if the pulpit is to be an instrument to lift the age out of its materialism and irreligion, spiritual truths, which have to do with personal experience, must be taught to young candidates for the ministry.

In the same magazine there is a very suggestive paper on Irish manufactures. The large factory conducted under temperance auspices by the Richardsons in Armagh has around it everything conducive to the intellectual, social, and material interests of the workers, while its 20,000 spindles, and corresponding looms, turn out linens and damasks which have won a world-wide reputation. In the town surrounding it there is no public-house, no policeman, and no pauper. There are three denominational churches, also schools, library, and savings bank. Is it too much to hope that heads of manufacturing firms everywhere may come to realise how much they may do by such care for their *employés?* Few things would go so far in quieting and curing that social discontent which is the mother of revolution.

As the time is close at hand for the County Council elections, we would express the hope that Christian electors will sit loose to mere party ties, and support only those candidates who will manfully strive to remedy the pressing social evils of the day. Men of high principle, full of an earnest, God-fearing spirit, who will dare to denounce wrong whenever and wherever found, are now more than ever needed, alike in Parliament, in the council-chamber, and on the magisterial bench.

STEWARDSHIP—RESPONSIBILITY.

A CORRESPONDENT draws attention to an example of practical devotion and recognition of "Stewardship" and personal responsibility mentioned in the missionary organ of the Moravian Church for December. Referring to a deficit of £3400, Brother F. Ellis says: Three years ago, when they were facing a similar state of things, the late Brother Eugene Reichel wrote a timely article in *The Herrnhut*:—

"As a member of our missionary church, I feel that I have my share of responsibility for *our* renewed mission debt. Therefore I gratefully welcome the practical proposal that again we should not so much look at the great sum to be raised ere we can be abreast of the current expenses of our evangelistic and pastoral work in far lands of the earth, but that we should divide that total by the number of members, and each one of us look *his* or *her share* in the face. In this connection I should like to relate what came under my own observation in 1877, when we had a deficiency of nearly £6000.

"I visited a member of our Unity, a shoemaker by trade, and the father of a numerous family. 'I have been looking at our balance-sheet,' he said. 'We have fallen behind our duty to the work of the Lord in our hands once more, and I have been reckoning so: Our church numbers 30,000 members, young and old, in its three home provinces, and our deficiency is 120,000 shillings. Divide these *hundred and twenty* thousand shillings by the *thirty* thousand members, and you find *four* shillings falls to the share of each. Well, there is my wife and myself and our five children—that makes seven. Consequently $4 \times 7 = 28$; I have therefore 28s. to pay as my share.' And at once he took out his purse and *laid* £1 8s. *on the table.*

"A year later the deficiency amounted to more than £4500. And what had our shoemaker to say to that? Did he complain, 'What I gave last year was all very well for once, but I cannot dive so deep into my pocket every year.' No; without wasting a word, he just reckoned up again to find *his share.* '*Ninety* thousand shillings divided by the *thirty* thousand members gives *three shillings a head.* And here am I and my wife and all our five children alive and well, thank God. Consequently $3 \times 7 = 21$; yes, 21s. is our share.' *And he laid* £1 1s. *on the table.*

"One feature which particularly struck me was that our brother did not make his giving dependent on what others might or might not do. He did not say, 'If they will give their share, I will give mine.' He concerned himself with his own share, and his conviction of duty found immediate expression in action."

MR. DENHAM SMITH.—The recent fogs and trying weather have caused Mr. Denham Smith much uneasiness, and led to the return of symptoms which in the past have been followed by increased prostration.

Personalia.

Lady Lansdowne has accepted the office of President of the Marchioness of Dufferin's fund in aid of the women of India, and has been presented with an address of welcome from the native ladies.

Rev. John McNeill.—Just as we go to machine we get the information by telegram that at the meeting on Tuesday of the Edinburgh Presbytery, Rev. John McNeill accepted the call to Regent-square Church, London.

Mrs. Josephine Butler is still very unwell, and her husband, Canon Butler, whose health received a severe shock two years ago, when he caught cold attending the funeral of Mrs. Butler's brother at Bilston, has had another relapse.

Dr. Barnardo will not be present at Stepney Causeway on Tuesday, the 15th inst., having to fulfil an engagement that day at Brighton. According to a recent arrangement, Tuesday is his regular day for receiving visitors to the Stepney Homes.

Miss Abraham, who has taken such a strong personal interest in the case of Lachmi, the Hindu Christian widow referred to in our last issue, is a missionary in connection with the Indian Female Normal School and Instruction Society, not the Church Missionary Society Zenana Mission.

Cardinal Lavigerie's lectures on slavery have attracted immense audiences in Rome. He says his chief hope in helping forward the anti-slavery crusade in Italy lies in the women. As woman is the worst sufferer from slavery, so, when women are plainly told of the system of kidnapping, from them will come the main strength of the movement for its suppression.

Mrs. Booth, says *The Methodist Times*, exhibits great Christian resignation, but the disease from which she is suffering makes steady progress. There is reason to hope that, by a judicious use of the hours of freedom from pain, she may be able to dictate (she has lost the use of her right hand) her reminiscences and recollections of the rise and progress of the Salvation Army.

Alderman Charles Wathen, Mayor of Bristol, upon whom the Queen has conferred the honour of Knighthood, is a prominent Baptist layman. He was financially one of the pioneers of the Congo Mission, and he has, says *The Baptist,* ever been a ready helper of all good works amongst the body to which he belongs. One of the Mission stations on the Congo is named after him.

Mr. C. H. Spurgeon.—Very unwelcome news was communicated to the congregation at the Metropolitan Tabernacle, on Sunday last. It was stated, in letters read from Mentone, that on the previous Sunday afternoon Mr. Spurgeon had slipped down a marble staircase, bruising a knee, and knocking out a couple of loose teeth. By the latest accounts the injury received is more serious than was at first supposed, Mr. Spurgeon's knee being badly hurt, besides a severe shock to his system. At the close of the evening service, on Sunday, conducted by Rev. M. G. Pearse, a special meeting was held, at which earnest prayer was offered for the beloved pastor's recovery, in which we and all our readers fervently unite.

Canon Isaac Taylor's attack on missions is the subject of a brief but powerful article in the January issue of *Regions Beyond*, by Mrs. H. Grattan Guinness. Quite agreeing with the Canon in maintaining that "the work would be better done if the missionaries were perfectly faultless, unselfish, devoted, heroic saints," Mrs. Guinness tersely says: "But an incumbent of the Established Church, in the enjoyment of a remarkably good living, with a very small charge, who dwells at ease in England during its pleasant summer, and enjoys himself in Southern lands during its winter, and who does not even subscribe the conventional guinea a year to the C.M.S., is hardly the man to hold up a high standard to his fellows!"

CIVITA VECCHIA.—A Mission for Seamen has been established at this Italian port, in connection with the Sailors' Rest Society. It is on temperance and unsectarian lines. A reading-room and Bethel will be kept open, local friends co-operating with Mr. S. Burrowes, of Naples, who will pay periodical visits as superintending missionary. Rev. J. Wall, of Rome, is president of the undertaking, the operations of which will, it is hoped, be attended with much blessing. Mr. Burrowes's address is 15, Flavia Goija, Naples.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XII.—TIMELY AND NEEDED HELP.

HEBREWS iv. 11.

NEED! Time of Need! Every hour we live is a time of need, and we are safest and happiest when we feel our needs most keenly. If you say that you are rich, and increased in goods, and have need of nothing, you are in the greatest destitution; but when you know yourself to be wretched, miserable, poor, blind, and naked, then the travelling merchantman is already standing on your doorstep, knocking (Rev. iii. 17—20). It is when the supply runs short, that Cana's King makes the vessels brim with wine.

Have you been convinced of your need? If not, it is quite likely that you will live and die without a glimpse of the rich provision which God has made to meet it. Of what use is it to talk to those already satiated, of rich provisions and sumptuous viands? But when the soul, by the straits of its necessity, has been brought to the verge of desperation—when we cry with the lepers of old, "If we say we will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we shall die here," then we are on the verge of discovering the rich provision that awaits us (2 Kings vii. 8), all spiritual blessings in the heavenlies (Eph. i. 3), and all things that pertain to life and godliness (2 Pet. i. 3). There are two causes, therefore, why many Christians are living such impoverished lives; they have never realised their own infinite need, and they have never availed themselves of those infinite resources which hang within their reach, like fruit from the stooping boughs of an orchard in autumn.

Our needs are twofold; we need mercy.—This is our fundamental need. Mercy when we are at our worst, yes, and at our best; mercy when the pruning knife cuts deep, yes, and when we are covered with foliage, flower, or fruit; mercy when we are broken and sore vexed, yes, and when we stand on the paved sapphire work upon the mountain summit to talk with God. The greatest saint among us can no more exist without the mercy of God than the ephemeral insects of a summer's noon can live without the sun.

We need grace to help.—Help to walk through the valleys, and to walk on the high places, where the chamois can hardly stand. Help to suffer, to be still, to wait, to overcome, to make green one tiny spot of garden ground in God's great tillage. Help to live and to die.

Each of these is met at the throne.—Come, let us go to it. It is not the great white throne of judgment, but the rainbow-girt throne of grace. "No," you cry, "never. I am a man of unclean lips and heart; I dare not face Him before whom angels veil their faces; the fire of his awful purity will leap out on me, shrivelling and consuming. I exceedingly fear and quake, or, if I muster courage enough to go once, I shall never be able to go as often as I need, or to ask for the common and trivial gifts required in daily living." Hush, soul; thou mayest approach as often and as boldly as thou wilt, for we have a great High Priest, who is passed through the heavens, and one who can be touched with the feeling of our infirmities.

A PRIEST.—Deep down in the heart of men there is a strong and instinctive demand for a priest, to be daysman and mediator, to lay one hand on man, and the other on God; and to go between both. Wit and sarcasm may launch their epithets on this primordial craving, but they might as well try to extinguish by the same methods the cravings of the body for food, of the understanding for truth, of the heart for love. And no religion is destined to meet the deepest yearnings of the race, which does not have glowing at the heart the provision of a priest to stand before the throne of grace; as, of old, the priest stood before the mercy-seat, which was its literal prefigurement under the dispensation of the Levitical law.

A curious proof of this human craving for a priest is given in the Book of Judges.—On the ridge of the hills of Ephraim, stood the ancestral home of a wealthy family, containing within its precincts a private sanctuary, where, though there were teraphim, ephod, and vestments, yet there was no priest. Nothing, however, could compensate for that fatal lack. And Micah said to a Levite, who happened to pass by: "Dwell with me, and be unto me a father, and a priest." And when he, nothing loath, had willingly consented, Micah comforted himself by saying, "Now I know that the Lord will do me good, seeing I have a Levite for my priest." But the same feelings that actuated him were shared by a portion of the tribe of Dan, on their way to colonise a remote part of the country. They, too, must have a priest, and so, while 600 armed warriors stood around the gate, five men stole through the court, broke into the little chapel, carried off its images and other apparatus for worship, bribed the priest, by the offer of higher wage, to accompany them; and, long before the theft was discovered, the whole party had resumed their journey, and were far upon their way.

All families of mankind have followed the same general programme.—Wherever they have built homes for themselves, they have erected the wigwam, the pagoda, the Parthenon, the obelisk-guarded temple, the Gothic minster, fashioned after the model of the forest-glade, a leafy oracle petrified to stone, and they have chosen one of themselves, set apart from ordinary work, and sanctified by special rites to minister, treading its floors, and pleading at its altars, interceding for them in times of famine, pestilence, and plague; blessing their arms as they went forth to fight, and receiving their spoils of victory; making propitiation for sin, and assuring of forgiveness.

This craving was most carefully met in that venerable religion in which these Hebrew Christians had been reared.—The sons of Aaron were the priests of Israel. They wore a special dress, ate special food, lived in special towns, whilst every care was taken to accentuate their separation to transact the spiritual concerns of the nation. For sixteen centuries this system had prevailed, rallying around it the deepest and sacredest emotions, and, like ivy, entwining itself around the oak of the national life. And, as we have seen, it was no small privation for these new converts to wrench themselves from such a system, and accept a religion in which there was no visible temple, ceremonial, or priest.

But here we learn that *Jesus Christ is the perfect answer* to these instinctive cravings which blindly pointed to Him in all ages of human and Hebrew history. This is the aim of these opening chapters, and by two lines of proof we have been led to the same conclusion. Before us stand two mighty columns; the one is in chaps. i. and ii. of this Epistle; the other is in iii. and iv. They have a common base from which they spring—the Sonship of Christ. The first column is called, Christ better than Angels, and this is the scroll around its capital, that Jesus, as man's representative, has entered into the glories promised in the eighth Psalm. The second column is called, Christ better than Moses, with this scroll around its capital, that Jesus, as our representative, has entered into the Rest of God. And each of them helps to support a common chapiter, the Priesthood of Christ. The first two chapters end with a description of the merciful and faithful High Priest, who makes reconciliation for the sins of the people (ii. 17, 18). The next two chapters close with the words on which we are dwelling now, about the Great High Priest (iv. 14). In the mouth of two witnesses every word is established. We need no human priests. Their work is done, their office is superseded, their functions are at an end. To arrogate any priestly functions of sacrifice, of absolution, or of imparting sacramental grace, is to intrude sacrilegiously on ground which is sacred to the Son of God; and, however royal such are in mien, or intellect, they must be withstood, as Azariah withstood Uzziah, saying, "It appertaineth not unto thee to burn incense unto the Lord, but to Jesus, our Great High Priest; go out of his office, for thou hast trespassed; neither shall it be for thine honour from the Lord God."

A HIGH PRIEST.—A Priest of priests, able to sacrifice, not only for the people, but for all the Priests of his house; and alone responsible for the rites of the great day of Atonement, when every other priest was banished from the precincts of the Temple, whilst the high priest, clad in simple white, made an atonement for the sins of himself, his family, and his people.

We have been made priests unto God, but our priestly work consists in the offering of the incense of prayer and praise, and the gifts of surrendered lives. We have nothing to do with atonement for sin, which is urgently required by us, not only for our sins as ordinary members of the congegation, but for those which, consciously or unconsciously, we commit in the exercise of our priestly office. Our penitential tears need to be sprinkled by his blood; our holiest hours need to be accepted through his merits; our noblest service would condemn us, save for his atoning sacrifice.

A GREAT HIGH PRIEST.—All other high priests were inferior to Him. He is as much superior to the high priests as any one of them was to the priests of his time. But this does not exhaust his greatness. He does not belong to their line at all, but to an older, more venerable, and grander one; of which that mysterious personage was the founder, to whom Abraham, the father of Israel, gave tithes and homage. "Called of God an high priest after the order of Melchisedec." Nay, further, his greatness is that of the Son of God, the fellow and equal of Deity. He is as great as his infinite nature and the Divine appointment and his ideal of ministry could make Him.

PASSED THROUGH THE HEAVENS.—Between the holy place, where the priests daily performed the service of the sanctuary, and the inner shrine, forbidden to all save to the high

priest once each year, there hung a veil of blue. And of what was that blue veil the emblem, save of those heavenly curtains, the work of God's fingers, which hang between our mortal vision and the marvels of his presence-chamber? Once a year the high priest carried the blood of propitiation through the blue veil of separation, and sprinkled it upon the mercy-seat; and in this significant and solemn act he typified the entrance of our blessed Lord into the immediate presence of God, bearing the marks and emblems of his atoning death, and taking up his position there as our Mediator and Intercessor, in whom we are represented, and for whose sake we are accepted and beloved.

TOUCHED WITH THE FEELING OF OUR INFIRMITIES.—He hates the sin, but loves the sinner. His hatred to the one is measured by his cross; his love to the other is infinite as his nature. And his love is not a dreamy ecstasy, but practical, because all the machinery of temptation was brought into operation against Him. It would take too long to enumerate the points at which the great adversary of souls assails us, but there is not a sense, a faculty, a power, which may not be the avenue of his attack. Through eye-gate, ear-gate, and thought-gate his squadrons seek to pour. And, marvellous though it be to say it, yet our High Priest was tempted in all these points, though there was no faltering in his holy resolution, no vacillation or shadow of turning, no desire to yield. "The prince of this world cometh, and hath nothing in Me."

All his experiences are vividly present to Him still; and whenever we go to Him, pleading for mercy or help, He instantly knows just how much and where we need it, and immediately his intercessions obtain for us, and his hands bestow, the exact proportion of either we may require. "He is touched." That sympathetic heart is the metropolis to which each afferent nerve carries an immediate thrill from the meanest and remotest members of his body, bringing at once in return the very help and grace which are required. Oh, to live in touch with Christ, always touching Him, as of old the woman touched his garment's hem, and receiving responses, quick as the lightning flash, and full of the healing, saving virtue of God (Luke v. 28).

ZULUS IN NATAL.—Rev. James Scott, Impolweni, in a communication to *The Missionary Review of the World*, says:—"A very unexpected and interesting work has been begun among the Zulus in Natal. Three years ago God's Spirit worked in a marvellous way amongst these people. The commencement of this has been attributed to different human agencies; the Boers themselves say the chief agent was the reading and meditating upon God's holy Word. After varied experiences, one and another amongst them began to feel that they were new creatures in Christ Jesus; although they had been members and office-bearers of the Church, yet they now for the first time felt Christ a living power within them. No sooner did one speak to his neighbour of the change which had come upon him or her than the reply came, 'Such also is my experience'; and soon whole families were rejoicing together and praying for their neighbours and kinsfolk."

OPIUM IN CHINA.—Let the Christian world continue in prayer that God may touch the conscience of all concerned. Parties to the great sin are not only opium merchants, but the Indian officials who, in Bengal, by subsidies, assist planters of the poppy, and who buy the whole opium crop and prepare it in Government workshops expressly for the Chinese market. In this sin Christian England also shares; for "under the specious name of the home charges of the Indian Government, England is annually exacting a tribute of fourteen millions sterling from India. And England's sin, and England's punishment, unless she repents, more or less involve all Christendom. Our sharing of responsibility and the Chinese feeling were vividly impressed on the writer once when preaching on the street in Shashing. Hell was mentioned, and a fine-looking elderly man exclaimed, with equal courage and severity: "Yes, there is such a place. *Since you foreigners came, China has become a hell!*"—*Missionary Review*

THINLY VEILED ERROR.*

THE latest addition to the "Expositor's Bible" series is not an exhaustive exposition. The student who consults it for help in expounding some of the most important texts in the Pastoral Epistles may be disappointed. The author has dealt only with selected portions—important, no doubt; and perhaps in treating these he has dealt generally with the whole. His exposition is in many respects interesting and valuable. It displays an extensive acquaintance with early Christian literature; makes many valuable allusions to questions of the day; except upon the subject of Inspiration, shows but little sympathy with the higher criticism; and has much that is soundly evangelical in tone.

But the more carefully we read it, the more are we compelled to qualify our commendation. Its evangelicalism appears to us to be neither strong nor spiritual, and is accompanied by so much High Church teaching as to make it almost valueless. The author's treatment of 1 Tim. iii. 1—10 is not an exposition, but a defence of his own particular theory of the Christian ministry. In this defence he mentions as one thing "practically certain," that "the question as to the origin of the Christian ministry *has no practical bearing upon the lives of Christians*"! (p. 106). The italics are his own, but the note of exclamation is ours; for in our judgment the question has a most important bearing upon practical godliness. But we understand his reason for this assumption when we read that, whatever the method prevailing in New Testament times, "our duty towards the constitution consisting of bishops, priests, and deacons, which existed unchallenged from the close of the second century to the close of the Middle Ages, and which has existed down to the present day in all the *three great branches of the Catholic Church—Roman, Oriental, and Anglican*, is in no way affected" (p. 107). This appears to us like begging the question. The words we have italicised will indicate the author's attitude towards the Papacy; it is a branch of the "Catholic Church."

On the same page there occur the following words, alluding to what had become the practice in the second century: "*God's providence* (!) ordained that the universal form of Church government should be the episcopal form, and should continue such." If such a system of argument were allowed, every deadly error of the Romish system could be charged upon the providence of God. The argument is as foolish as it is dangerous. Pursuing the same subject, the author says—page 112—"we find that *each local church is constitutionally governed by one chief officer...who universally receives the title of bishop*." If this were all that he means by episcopacy, the Congregationalist or Presbyterian would have no reason for complaint; but such an episcopal system gives no support to that "constitution of bishops, priests, and deacons" which the author seeks to defend.

Equally unsafe is the author's teaching on the laver of regeneration" (Titus iii. 4—7). On page 288 he says, "It is by means of the baptismal washing that the regeneration takes place." "The laver or bath of regeneration is the instrument or means by which God saves us." Again, on page 289, "Baptism destroys the old corrupt element in man's nature by washing it away, and saves the regenerated soul by bringing it into a new life." These statements are, of course, consistent with High Church teaching, but they seem to us to be dangerous and unscriptural to the last degree.

One of the most objectionable elements in the book is its bold defence of *prayers for the dead*. The frail ground on which the author would support this practice is the reference to Onesiphorus in 2 Tim. i. 16—18. The conclusion he reaches is "that the death of a person does not extinguish our right or our *duty* to pray for him" (p. 326). We emphasise the word "duty." This is pressed more strongly on p. 328: "May we not pray for the dead to aid them in their progress? And if, with St. Paul's prayer for Onesiphorus before us, we are convinced that we *may* pray for them, does it not become *our bounden duty* to do so?" We are interested in noting in what way such a pernicious conclusion is reached from such a harmless text. The method of argument is ingenious, if nothing else. From the fact that the Apostle salutes "the *house* of Onesiphorus," and not Onesiphorus himself, the author concludes that Onesiphorus was dead. The author does not absolutely assert it, but he claims that "*the balance of probability*" is in favour of such a view (p. 324). The next step in the argument is the statement that in the first clause of ver. 18 we have "a prayer that the Judge at the last day will remember those good deeds of Onesiphorus, which the Apostle has been unable to repay, and will place them to his account" (p. 325). These two things—a probability, and a somewhat doubtful explanation of the Apostle's prayer—are all the proof which the author can adduce on behalf of this extraordinary practice. He admits that "Scripture elsewhere is almost entirely silent on the subject"; yet this "probable" explanation of one solitary text is deemed sufficient ground for urging the *duty* of prayers for the dead! But what if the author's "probability" should prove to be a mistake, as (he admits) the great mass of Protestant commentators believe, where is the *duty* then? Neither reason, nor tradition, nor both combined, will suffice to warrant a practice fraught with such mischievous consequences.

These are serious complaints to urge against a book in many respects able and helpful. Indeed it is doubtful whether such pernicious teaching may not be more effective for evil because of the evangelical truth with which it is accompanied. As an issue of the "Expositor's Bible" series we must confess ourselves greatly disappointed with the work. Are the editor and publishers exercising sufficient caution? Doubtful and dangerous exposition is worse than no exposition at all. To aid in circulating such books among undiscriminating readers of the Scripture is a serious responsibility.

* THE PASTORAL EPISTLES. By Alfred Plummer D.D. 7s 6d. *Hodder & Stoughton.*

THE MISSION TO DEEP SEA FISHERMEN have received an anonymous donation of £875, to defray one-fourth of the cost of constructing the cruising hospital ship *Alice Fisher*.

DELIVERANCE.—DEAR SIR,—Those of your readers who have been remembering us in prayer will be glad to hear that the trial took place on December 18, when, in spite of a most violent attack by the Public Prosecutor, the jury acquitted us, thank God. So wonderfully did the Lord interpose in behalf of his servants, that the very man who was most active against us, and ordered our arrest, was, to our amazement, busy on the morning of the trial, trying to dispose people favourably towards us. "Praise the Lord, for He is good, for his mercy endureth for ever."

Yours in Christ, H. MAXWELL WRIGHT.

Funchal, Madeira, December 21.

THE MISSIONARY FAILURE.—Rev. H. Rice, Madras Missionary, has written a reply to Canon Taylor's attack, which is published as a small pamphlet by Messrs. R. & R. Clark, Edinburgh. In closing he says:—"We have had as much success as we have any right to expect, and more than we have deserved. We have no right to complain that the progress of missions has been slow, but must take to ourselves the blame, and ask ourselves why it has not been faster. Surely it is on account of the diluted character of much of our Christianity, the inconsistent lives of many of its professed followers, and the apathy and indifference of the Church at large. If our consecration only matched our opportunity, we should soon be within measurable distance of a regenerated world."

Medical Mission Story.

G—— was one of the first cases we were called to see on the opening of our Mildmay Hospital for another year's work in Bethnal Green. It was against his will that we went. One of the ladies who visit in the district urged us to call on him. We had some difficulty in finding the court where he lived. It was a court within a court, from the corner of which a staircase led up to his solitary room. There sat G——, propped up in bed, covered with a miscellaneous collection of clouts, which served for bedclothes. His grate was fireless, and his room and person dirty in the extreme. There was a look of despair, and yet of determination, in his face. He was between 60 and 70 years old, he told us, and "about as far from the one as the other." His right hand had been amputated in '37 (the year of the Queen's coronation, which he well remembers), before the days of chloroform; and his left heel had been "cut," as he put it, in one of the London hospitals, leaving him somewhat crippled.

We removed the linseed poultice from his left hand, and a shocking state of matters was revealed. It all arose, he said, from a crush to the tip of the middle finger which he had received some three weeks previously. The wound festered, and the matter travelled up into the palm, and then up the arm almost to the elbow, so that hand and arm alike were swollen much beyond their natural size. We urged him to come into hospital at once, and have it seen to, but he stoutly refused, and asked to be left alone to die. Many influences were brought to bear on him all that Saturday to induce him to come in, but he refused. He was willing to have our dressings put on his hand, however, but would not allow any "cutting."

By the evening the ladies who help to carry out our treatment in the district had dressed his hand three times, put him between clean sheets, given him blanket and clean pillow-case, brightened up his grate with a fire, and by other little attentions, got into his favour. Next day the dressings were continued, and by the Monday he gave us permission to make a much-needed incision. On the Tuesday evening he consented to have chloroform, and allowed us to do what we thought necessary. One of the ladies sat up with him all that night, to see that all went well. From that day he steadily improved; the matter gradually left the arm, the hand, and at last the fingers. Several small incisions had to be made from time to time before this result was obtained, so that he used often to say, "The best part of a doctor is his back."

He always saw the witty side of a thing. One day, for example, he had a good laugh as he told us of the determined way in which little twelve-year-old Sally (who was his devoted nurse throughout his long illness) drove the darning needle into his hand, when he asked her to do that little surgical operation for him. And at the daily dressings he would be sure to have a joke out of something. We asked him one day what he was going to have for dinner. "Last night's supper warmed up" was his way of hinting that he had none in prospect. Many of his dinners after this came out of a special fund.

He was very ingenious, too. When his left hand was well he had made a table, some shelves, and a wooden fender. He had also put together a pair of boots, much to the surprise of a neighbouring shoemaker, who couldn't see how it was possible to pull the stitches tight with one hand, till G—— enlightened him. His ingenuity stood him in good stead one night, when, waking very early and feeling very hungry, he remembered some biscuits that he had in a box on one of the shelves. Though he was very shaky on his legs, he managed to scramble out of bed and knock the box down with his right stump. Some of the biscuits fell on the table, and these he picked up with his teeth.

The minister of his parish took an interest in him, and one day sent him some "baccy." Sally used to fill his pipe, light it, and put it in his mouth, where it would remain till she came home from school to remove it, or till we visited him, when he would apologise for smoking in our presence, and then ask to have it removed. G—— was evidently much touched by this thoughtful act on the part of the minister, and it was no doubt one of the many things which led him to say, as he often did, "I had heard talk of such people as you. I had read of them in books, but didn't believe there were any of them, as I had never come across them."

Among the first indications that God's Spirit was at work in him was his frequent repetition of a couplet which he had learned in childhood:

> Not more than others I deserve,
> Yet God has given me more.

But with this there was a good deal of self-righteousness, and it was a long time before he came out one day with the confession that he had been a wicked man. He prided himself upon his honesty. His occupation was that of a hawker of fruit and vegetables; and he told us that, at one house where he used to call, before he met with the injury, he sometimes found the servant blowing up the butcher, because the meat was short weight. But that when he came on the scene, she used to say to the butcher, "Here comes the greengrocer, I never have to weigh after him."

His favourite chapter was that about the Prodigal Son, which would move him to tears, whenever it was read. One day he pointed to the roof of the neighbouring parish church, which he could see through his window, as he sat up in bed. It was the cross on the roof that attracted his attention, and helped to keep constantly before his mind what he had no doubt been hearing that morning. About this time he made the promise that if ever he got up from that sick-bed, the first Sunday he was able to get out, he would go to that church in the morning, and to our meeting in the evening. He lived to do both, and has been a regular attendant at church and mission-hall ever since. He had not crossed the threshold of a place of worship since 1843, when he went to church to be married!

The minister already referred to, who knew something of him before his illness, remarked on the change in him, and told us that he had been a sceptic and scoffer at religion, as well as a drinker. His life now bears witness to his being a believer and an abstainer. He asked us about the drink one day during his convalescence. He had not had any during his illness, and he asked if we thought a little would hurt him now. We need hardly say what our answer was. He told us, only the other day, that we little knew the struggle it had been to keep his promise to have no more to do with it, especially as one or two of his best customers are publicans. He gets out of it by saying "the doctor has forbidden it." He would rather lose their custom now than drink. The people in the street where he lives call him "the seven days' wonder"; they don't believe he will hold out.

He has gone back to his work now, and is obliged to hire a boy to pull the barrow. His hand, though much improved, is still stiff. There is just sufficient movement in the fingers to enable him to handle money; but he can't fasten a single button himself. This difficulty he has overcome by ingenious contrivances, which are really quite a study.

A sovereign was given by a few friends, to set him up in stock. He laid it out with great care, and went out for the first time about a fortnight ago, and has turned over his stock more than once since, earning sufficient to cover all expenses except rent. The accumulation of his rent was a great source of anxiety to him during his illness; but some friends helped him in that too.

He is brimful of gratitude for all that has been done for him. He stopped us in the street only last week, to ask if he might be allowed to leave at the hospital on Saturday a bunch of "the best celery in London, for the ladies' Sunday tea," and told us that during the week he had come across something about us people in "the Book" (a Bible) which had been given him. While fingering over the pages, with none to guide his hand but God's Spirit, his eye caught those verses in Deuteronomy (xv. 7—11; xxiv. 19—21) which speak of the relation which should exist between God's people and the poor; verses which we have much need to remember at the present day. He gave us the chapters and the verses from memory, and one or two of the sentences which had stuck to him.

His whole case affords an illustration of the power of consecrated lives in the hands of God's Spirit. For it was by the lives, rather than by the words, of those who came around him in his sickness that G—— was first impressed with the reality of the religion of Christ.

B. L. P.

Mildmay Mission Hospital,
Turville-street, Bethnal Green, E.

A HOME FOR THE HOMELESS.

DEAR SIR,—We have about 70,000 English soldiers in India, and these men are practically homeless. The Government, of course, provides them suitable barracks; but they are strangers to that quiet, social intercourse and those holy influences which we associate with the word "home." Amongst other efforts to bless and save our fellow-countrymen we have just opened a Soldiers' Home in Bangalore, where there is stationed the largest garrison in South India. In this Home the men can have refreshments without strong drink, and abundant recreations without the opportunity to gamble. There is also a good library, and rooms for reading and prayer.

On January 26 I hope to sail for India to resume my work in Bangalore, but before leaving England I must, if possible, raise at least £100 towards the completion of our scheme. The Home is entirely unsectarian, and is visited by men of all creeds and classes. The total cost has amounted to £500.—Yours sincerely, A. BURNET, Wesleyan Chaplain.

Wesleyan Mission House, Bishopsgate-st., E.C.

JOHN WESLEY.—Rev. W. Peek Smith, the moving spirit in the recent "Charles Wesley Centennial" observance, proposes that the centennial of John Wesley's death, March 2, 1791, shall be celebrated by dedicating a great Memorial Church in New York, free to the masses, and trusts that someone with the same fire that the Wesleys had shall be the preacher.

BATH PUBLIC-HOUSE MISSION.—A lady interested in this Mission gave a tea to the dustmen and scavengers of the city in the Railway Mission Hall, Monmouth-street. A goodly number of them partook of her thoughtful kindness, and listened with marked attention to the Gospel addresses given afterwards. Miss Skinner, 5, St. James's-square, Bath, the secretary of this Mission, will be glad to give any information.

EAST AFRICAN MISSIONS.—A meeting in aid of the Gleaners' Union of the Church Missionary Society was held recently at the residence of Miss Filder, in Rome. Mr. J. W. Probyn gave an account of the Frere Town settlement, for rescued slaves, warmly commending the action of the English East African Company, in paying down the sum of £3000 for the ransom of runaway slaves who were claimed by their Mohammedan masters, after having joined the Christian community at Rabai. Bishop Cheetham spoke of the work in West Africa as being full of encouragement to those who have at heart the cause of Christ in the Eastern part of the Continent. Miss Grace Filder, secretary of the Rome branch of the Gleaners' Union, received the names of fresh members.

For the Young.

VEMBA AND NKOIYO.

SOME of the young readers of THE CHRISTIAN will no doubt remember Vemba and Nkoiyo, two black boys from the Lower Congo River, who came to England six years ago, and spent fifteen months in our country. Both of these dear lads had learned of the Saviour's love from the missionaries, and during their stay in England we were often rejoiced to see by their words and actions that they had given their hearts to the Lord Jesus, and were trying to please Him in their daily lives. Their chief desire seemed to be that the Gospel should be preached to their countrymen, and on more than one occasion I remember Vemba pleading in broken English and with tears in his eyes for "teachers" to be sent to his people.

Since they returned to their own country we have had news of them from time to time, and are deeply thankful to know that they are still showing themselves faithful soldiers of Christ, and are shining for Jesus in the midst of the darkness of heathenism. Vemba belongs to the royal family of his tribe, and when the present king dies will take his place and title. He is now living at the mission station at Palabala, and helps in the school work there; while his knowledge of English enables him to be of use to the missionaries who are studying the Congo language.

Among his own people Vemba is looked upon as quite an orator. He has a natural gift for speaking, and preaches the Gospel of God's love very clearly to his fellow-countrymen. Both the boys learned to read and write English when they were with us. They write to us sometimes, and still remember with affection their friends in England. A few months ago, Vemba sent us an elephant's tusk, and with it came the following account of his hunting the wild animals, which I give in his own words:—"At Banza Manteka a man came and told us that the elephants were in his town, and had eaten all the plantains. The people were very sorry, and asked us to shoot them. So three of us went out into the woods where the elephants were. They ran up and down the woods, and one of them came very near us, so we shot and wounded him, and he ran away to the other woods. We went after him into the other wood, and we saw another one and shot at him. When the first one heard the firing he came after us with tremendous noise. We had to run fast, but he was rather afraid himself and did not come very far... When we got to the top of the hill and looked down, the valley was full of elephants, so I shot one which had very large tusks. He fell down on the ground, but those that came after him lifted him up and helped him away."

In Nkoiyo's last letter from Palabala, he says:—"I and two others went to preach about two day's journey from Palabala, and on the way we spoke the word of God to everyone we met. The first night we came to a town and lodged there. After our supper we talked to the people. One young man after he heard us speak said he wanted to be 'Muntu a Nzambi' (a man of God), and to live at the mission station to be near the people of God. So we spoke to him very earnestly about his soul, and now he is at Palabala. The next day we started to go to Vunda, and we went through a way where the people of Vunda keep some of their false secrets called 'Nkitá.' When the chief heard that the white man's people were coming that way, he came out with a lot of men and guns to see what we wanted. We said to him 'We do not want to do anything to your Nkitá, but to tell you about the true God.' They were very angry and almost ready to shoot us, but we did not fear them, but went on and passed on the left side, leaving the Nkitá on the right side. When we reached the town nearly all the people came out to see us.

"So we did not wait, but began to preach, and told them that God who made them did not want them to worship 'Nkitá.' After we had done speaking the chief was sorry he had behaved so badly to us, and gave us a clean house to sleep in. The next morning we spoke to the people again, and when we went away the king gave us a goat and a bunch of plantains. Then we returned through another large town, doing the same work all along."

Since writing the above Nkoiyo has been taken to a college for coloured people in America by one of the missionaries. There he is studying medicine, and when he goes back to Africa we trust that he will be better fitted to follow in the footsteps of our Saviour, who "went about doing good" to the bodies and souls of men. He has been there about fourteen months, and the last news from him is contained in the following letter:—

"Dear Miss F.,—I want to write and thank you very much for your letter. I should have written before, but we are always busy studying. I find arithmetic harder than anything else. We begin work at 10.30 every day, and recite until 3.30. To-morrow will be Sunday, and I have been looking over the lesson, Joshua iii. I enjoy the Sunday-school very much. Some people here think that I shall never go back to my country. They tell me America is better. But they are mistaken. I know God sent me here that I may work for Him better afterwards. When they say this to me I always tell them that I must go away back to my own people to tell them about Jesus who is our Saviour. Letters are a long time coming from the Congo; for two months I have not had any. I am quite well, and trusting in Jesus.—Your friend, NKOIYO STEPHEN."

F. T. F.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 13, Dan. iv. 1—17; Mon., Jan. 14, Dan. iv. 18—27; Tues., Jan 15, Dan. iv. 28—37; Wed., Jan. 16, Dan. v. 1—9; Thurs., Jan. 17, Dan. v. 10—16; Fri., Jan. 18, Dan. v. 17—31; Sat., Jan. 19, Dan. vi. 1—14.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Edwin Arrowsmith, Sheffield, December 30 to January 16. Mr. W. H. Roberts, Plymouth, January 6—14. Mr. H. Hutchinson, Leytonstone, January 7—9; Chester, January 11; Congleton Town Hall, January 13—20; Birmingham, January 21—22; Hartford, January 23; Stoke-on-Trent, January 24; Halifax, January 25; Wakefield, January 26—27; Bradford, January 28. Mr. Rickards, West Croydon, January 6—9. Mr. T. Lewes Sayer, Slade Hall, Plumstead, January 6—11; Wembly, January 13—18; St. Mary's Mission Hall, Merton, January 20—25. Mr. Josiah Spiers, Fuller-street Church, Kettering, January 12—25. Mr. Herbert W. Pewtress, Crouch End Mission Hall, The Grove, January 7—11; Park-road, Kilburn, January 20—25.

RABBITS.

A mistake is often made by supposing that rabbits, kept in confinement, do not require water. At times it appears that they suffer fearfully from want of it, and even devour their young for the sake of the *moisture;* and that others *distend* themselves with green food, for the same object. *The Band of Mercy* (a valuable little periodical, inculcating humanity to animals, published monthly at the low price of one halfpenny, by S. W. Partridge, 9, Paternoster-row), in giving instruction as to feeding rabbits, adds, "Always keep an earthenware vessel full of clean spring water. Some people have an idea that rabbits do not require drink, but this is wrong, as they always enjoy a small quantity of water." And *The Animal World* (issued by the Royal Society for the Prevention of Cruelty to Animals, also published by S. W. Partridge, monthly, price twopence), informs us that *water* must never be neglected on any account when a rabbit has young; the want of it will drive the poor creature to madness, and to kill them. They require *water* always.

THE Y.M.C.A. MISSIONARY.

ON Tuesday afternoon, December 18, there were gathered in one of the state-rooms of the ss. *Gaelic*, lying at the wharf of the Pacific Mail Steamship Company, in San Francisco, California, a small company of seven men; they sang two verses of the hymn, "Blest be the tie that binds," and then had two prayers, the whole repeating at the close the Lord's Prayer. These were a band of earnest Christian young men, met together to say "Good-bye" and "God bless you" to Mr. Luther D. Wishard, who for twelve years has been the very efficient college secretary of the Young Men's Christian Associations of the United States.

Mr. Wishard was just leaving for a five years' work among the young men of Japan, China, India, Ceylon, and Syria. He goes out as the pioneer in the work, to strengthen the associations already established and to organise new ones. A great and grand field lies open in the Orient for this work of young men for young men, and no one is better able to view the field and do pioneer work than is Mr. Wishard. The prayers of hundreds of Christian young men will follow him and his devoted wife in their journeys.

VIVISECTION.—Mr. B. Bryan, secretary of the Society for the Protection of Animals from Vivisection, has written to the Chancellor of the Exchequer strongly protesting against Sir Henry Roscoe's proposal that the British Government should contribute towards the Pasteur Institute.

NEW BRIGHTON Y.M.C.A.—Much aggressive Christian work is done by this organisation, by which a mission is conducted in the Victoria Hall, and with which is incorporated the Shore Mission. The sixteenth annual report evinces an earnest desire on the part of the committee to help the various churches, while doing all possible to lovingly proclaim the Gospel. The hon. secretary and treasurer is Mr. T. A. Leigh, Lyndhurst, New Brighton.

THE SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH in railway waiting-rooms, workhouses, hospitals, prisons, and other institutions, has issued its thirtieth annual report. During last year many thousands of Scripture rolls, hand-books, and leaflets were circulated, and they are now bearing their silent testimony in all quarters of the globe. Printed in various languages, these publications present the Gospel in epitome to the eye of many who otherwise would never have it brought under their notice. We rejoice to find that the work is being heartily supported by the Christian public in general. The depôt is 47, Pevensey-road, Eastbourne; secretary, Mr. F. Woodhouse.

PROFESSOR THEODORE CHRISTLIEB,

Bonn University, Prussia.

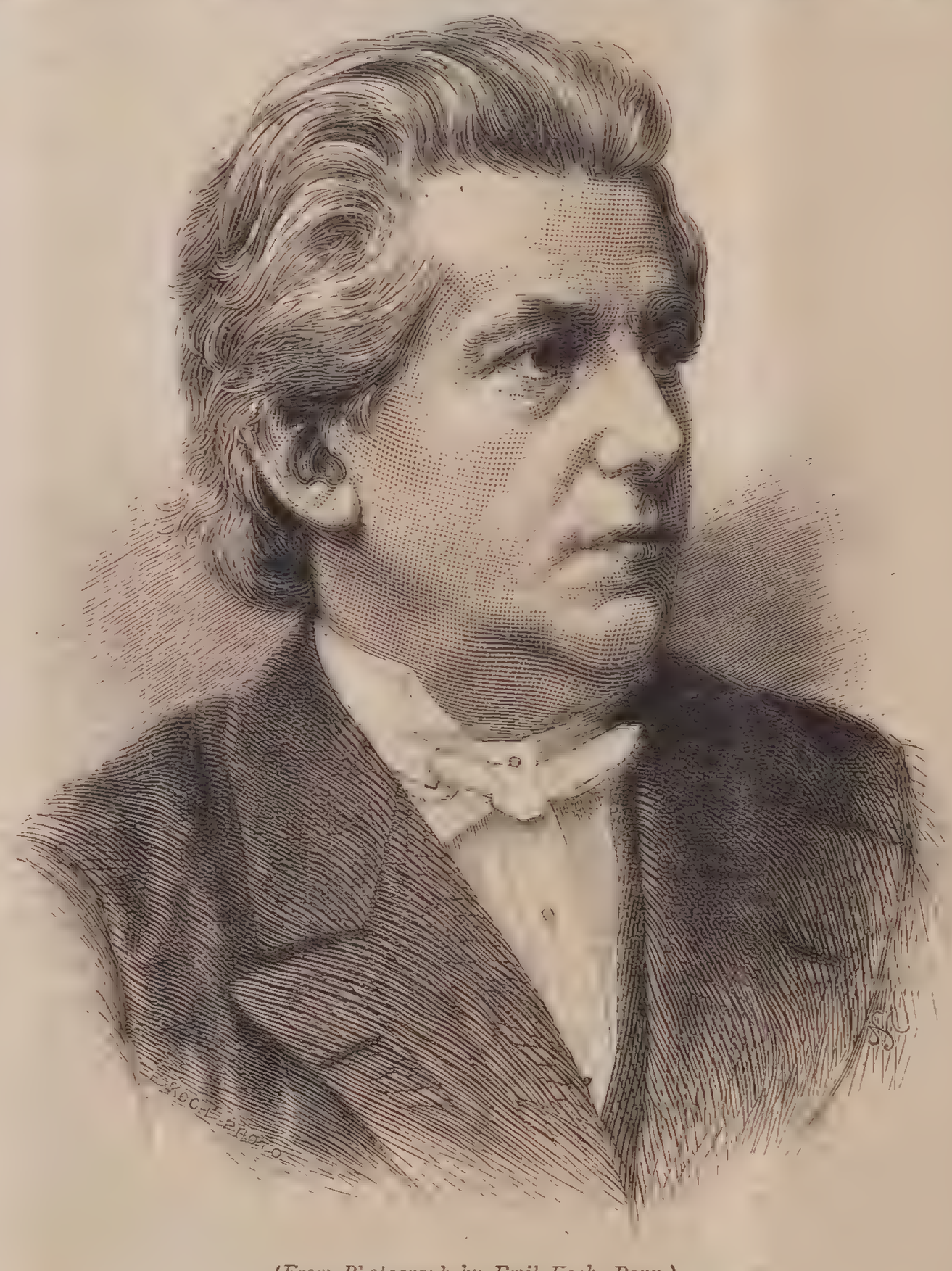
IN the person of Professor CHRISTLIEB, the well-known thoroughness of German culture and the plain directness of English preaching are found happily combined, and in association with a spiritual fervour which is much to be desired in theologians everywhere. The career of this useful man very fairly exhibits his many sterling qualities.

Born at Birkenfeld, Würtemberg, on March 7, 1833, the subject of our sketch has led a life of remarkable activity from his youth up. His father was pastor at Birkenfeld, and subsequently Dean of the church of Würtemberg at Ludwigsburg. Early influences were accordingly salutary, and under them Theodore gave promise of spiritual as well as intellectual distinction. At the age of eighteen he entered upon University life, studying at Tübingen from 1851 to 1855. After discharging for a short period the duties of private tutor in a nobleman's family at Montpellier, South of France, he spent two years as assistant pastor in Würtemberg, proceeding in the meantime to his degree of Doctor of Philosophy.

In 1858 Dr. Christlieb came to London, where he remained until 1865 as pastor of the German congregation in Islington. When he assumed the charge, the church was still in its infancy, and assembled in a lower room of the Islington Chapel, Upper-street. Under his faithful ministry and powerful preaching, the numbers so increased that an independent building soon became a necessity, and the German Church, Fowler-road, near Cross-street, was accordingly erected. The congregation is a United one, comprehending members of the Lutheran and Reformed Churches. The present pastor is Rev. T. Kübler. As many Germans have removed to other parts of the Metropolis, the chapel is no longer central. In Dr. Christlieb's days, however, the congregation was a flourishing one. The sermons were a great attraction; there was, moreover, earnest work among the children, also a German Y.M.C.A., which has since developed into the vigorous organisation having its home in 28, Finsbury-square. Periodical lectures in German on the evidences of Christianity were a feature of Dr. Christlieb's ministry, as they were also undoubtedly a preparation for, and a prophecy of, the great service which he has since rendered to the Church in the department of Christian apologetics. While at Islington our learned and hard-working friend evinced a great interest in the revival movement progressing in Ireland, and contributed many articles to German theological papers on the awakening which was then passing over Great Britain.

Leaving England, to the regret of many friends, he returned to the Fatherland, and officiated for about three years as town pastor at Friedrichshafen, on the Lake of Constance. To this he was called by the King of Würtemberg, who resides there during the summer. From 1868 until the present time, Dr. Christlieb has filled the chair of Professor of Theology at Bonn, in Prussia, being at the same time University preacher. In 1870, he received the degree of D.D. from the University of Berlin, and nine years later was enrolled a Knight of the Red Eagle. These are indications of the esteem in which he is held by those who have had the best opportunities of seeing and judging of his work.

In Christian apologetics, as already intimated, Dr. Christlieb has rendered an important service to the Church of his generation. During the past ten years his work, "Modern Doubt and Christian Belief," has been exercising a powerful influence in England and America, several editions having been called for. It is made up of lectures addressed to earnest seekers after truth, and has for nearly twenty years been before the public of Germany. In the original it has had a wide circulation. A paper read in 1873 at the Evangelical Alliance Conference, New York, on "The Best Methods of Counteracting Modern Infidelity," was published in English, German, French, Dutch, Swedish, Danish, Italian, and Greek. A year later, Dr. Christlieb received, in acknowledgment of his work on "Modern Doubt," the George Wood Gold Medal, from the Tract Society of New York.



(From Photograph by Emil Koch, Bonn.)

It is, however, in connection with mission work that Dr. Christlieb has of late years been more prominently before the Christian public. From 1874 till now he has been co-editor of the monthly *Allgemeine Missions-Zeitschrift*, and much of his time and thought have been devoted to urging upon the Church her duty to the heathen abroad, and the unevangelised masses at home. At the Evangelical Alliance Conference, in 1879, at Basel, he read a paper, which was afterwards enlarged into a book, and went though several editions in several languages. It was known to English readers by the title, "Protestant Foreign Missions: their Present State," and contained a vast amount of information condensed into a small compass. The work did much to awaken and stimulate Christians in England and America to an increased interest in missionary effort, and, as it came out shortly after a book from the same pen, entitled "The Indo-British Opium Trade and its Effects," it caused the name of Dr. Christlieb to be enshrined in the hearts of large numbers who felt strongly on the subject of sending the Gospel to the heathen.

In 1884, in conjunction with some friends, and with the valued assistance of Rev. E. Schrenk, the well-known evangelist, Dr. Christlieb founded the German Evangelisation Society, in connection with which a training school for evangelists was, two years later, opened at Bonn. This valuable institution is called the Johanneum. The building has an interesting history, having previously been the scene of the varied labours of Dr. Wm. Graham, of the Irish Presbyterian Church. The English popula-

tion of Bonn having greatly decreased, and Dr. Graham being unable to continue the work, which was intended to reach Jews as well as Germans and English, the Presbyterians sold the place to the Evangelisation Society, and it is very gratifying to know that many of the agencies which were so near to Dr. Graham's heart—including the Bible and prayer-meetings — are to-day carried on in the same spirit in which they were begun, and with much blessing to many. Young men of from twenty-three to thirty years of age are received into the Johanneum, and trained in theology, with a view to fitting them to do the work of evangelists. The course extends over three years, and the students are very carefully selected—men whose hearts God has touched, and who wish to devote their lives to preaching the Gospel. Nine students are at present being instructed, under two professors; a tenth is soon expected, and then the institution will be full. Each year some of the oldest leave for work in the large towns. A high spiritual tone pervades the Johanneum.

Those who best know the state of religious life in Germany will most accurately estimate the value of this evangelical movement and its agencies. The enemies of evangelical truth are in earnest, and have many well-educated and able spokesmen who oppose the Gospel message, and do their best to disseminate rationalistic ideas. The evangelists sometimes have to meet these men, and, in order that they may hold their own against them, they require some training. Dr. Christlieb well knows what training is needed, and he sees that the institution fully supplies it. His homiletical lectures are practical and stimulating in a high degree. He makes a practice of hearing the students preach, and then points out faults in matter and manner. All these services to this valuable institution are rendered gratuitously and with pleasure, and that by one whose time is of the greatest value, and who has daily professorial duties to the largest theological class in Germany. Dr. Christlieb's Sunday evening "at homes" are well known. Students and others, Germans and foreigners, are always welcome, and instruction is imparted in many ways.

The Evangelisation Society was at the first somewhat misunderstood by the clergy of Germany. It is pleasing to learn that much of the prejudice which once existed has now been outlived, and that the pastors are heartily recognising the new movement. Dr. Christlieb has been permitted to advocate its claims at the largest religious gatherings in the empire, and many poor pastors have given handsomely towards the development of the work. Lately, in Berlin, he had an opportunity of explaining the principles of the Society before a meeting at which the present Empress was in attendance. Since then he has had the pleasure of receiving from the Emperor a substantial expression of his interest in the work. The movement in Germany in favour of a revival of evangelical religion is deep and widespread, and it extends from the throne to the poorest class. There is a distinct recoil from rationalism, and, as this finds expression, the Evangelisation Society enjoys the support of more and firmer friends.

Additional rooms are now being added to the Johanneum, in order that more students may be received. The results, so far, have been so encouraging that it is much to be regretted that debt should embarrass the work. There is, however, a liability of £2000 on the property. To raise such a sum in Germany will be very difficult; it is gratifying to be able to say that already many friends in Great Britain and America have rendered kindly and welcome assistance. In a communication to us recently, Dr. Christlieb said: "Help is wanted. Do recommend our growing evangelistic work to the sympathy of your readers." This request we cordially comply with, for the cause is one that cannot but commend itself to all who sincerely desire the spread of the Gospel.

It were needless to mention in detail the many works not already noticed which have within the past thirty years appeared in Germany from his pen. They are as varied in character as they are high in object, including Christian biography, doctrine, and practice. He wrote the article on the "History of Christian Preaching," in the Supplement to Herzog's well-known Encyclopædia. It is a work perfectly unique in modern literature, giving an account of preaching from the earliest times to the present day, in all countries. The names of all the most celebrated preachers are brought in, with quotations from their sermons, and much besides in the way of comparison, criticism, and generalisation. Several of Dr. Christlieb's addresses and sermons have also been printed, and not a few of them translated into other languages and published. A book on Medical Missions is now in the press, also an essay on the training of evangelists, both of which will have many sympathising readers in Great Britain.

While residing in London, in 1861, Dr. Christlieb married Miss Weitbrecht, daughter of the late well-known lady of that name, widow of Rev. F. F. Weitbrecht, of the Church Missionary Society. He has three sons and three daughters; one of the former is already a pastor, and the eldest of the latter is wife of Dr. Sutton, C.M.S. medical missionary, at Baghdad.

We trust many more years of usefulness are before this good and able man, who numbers several English scholars among his warm friends. All these latter proclaim his great usefulness; probably no Englishman knows more of his seminary work than Professor Evans, of New College, London, who speaks alike highly of the man and hopefully of his important enterprise. With the blessing of God, the Johanneum will yet be the heart-centre from which new life will stream forth through the German Empire and beyond.

THE ROYAL NATIONAL LIFE-BOAT INSTITUTION, by means of its fine boats and gallant crews, did grand work last year, resulting in the rescue of 617 persons from what threatened, in a great majority of the cases, to be certain death by drowning. In addition to this, the life-boats helped a number of vessels into safe waters, and thus prevented much loss and distress as well as sacrifice of life. The office of the Institution is 14, John-street, Adelphi, London; secretary, Mr. Charles Dibdin.

SACERDOTALISM.—Our contemporary, THE CHRISTIAN, in its review of the year (from the pen of Rev. William Guest, F.G.S.), makes some able remarks on the religion of Ritualists, which, it contends, is calculated to deprive the laity of their rights, and to set up on the ruins of their spiritual liberties a sacerdotal system, which will give power to the priest. Our contemporary is right, for clericalism invariably flourishes where there is religious indolence among the laity, and no sooner do the clerical party get into real power than they become intolerant, and thus the way is prepared for scepticism. The great bulk of the laity will not submit to the yoke of clerical bigotry, and their rebellion against it drives them off into infidelity, too many of them confusing Christianity with the narrow-minded dogmas of some Christian teachers. —*Rock.*

THINK ON THE GOOD.

"Whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things."—PHIL. iv. 8.

IF there be any virtue in thy friend,
A budding flower upon a guilty breast,
Fix on that flower thine eye, and it will lend
A beauty to the tattered, sin-stained vest.

If in the sky that is above thee spread, [flood,
Dark with the storm-clouds of a threatening
There is one rift of blue, lift up thy head,
And thank the Giver for this gleam of good.

There are sweet fruits in every fading hedge;
So gather not the browning leaves alone.
There is a snowdrop 'mid the frost, a pledge
Of sunny days when winter's gloom is gone.

Oh, wherefore do we always see the shade,
And stand upon life's darkened, blackest side,
Forgetful of the sunbeams that have made
The very shadows that the sunshine hide.

Look from thy failing and a failing world
Up to the perfect Christ! No spot is there!
Unstained perfection thou shalt there behold;
Consider Him! for He is wholly fair.

WILLIAM LUFF.

REFORMATORY & REFUGE UNION.

FOR twenty years or so this Union has not only been doing much good by means of its agencies for the protection of the young and raising the fallen, but it has been a welcome and strong rallying point for workers among women, children, criminals, and other weak and distressed classes standing in need of a helping hand and a sympathising heart. There are between six and seven hundred preventive and reformatory institutions affiliated to the Union, the work of which will, it is hoped, be greatly blessed during the year upon which we have just entered.

On Wednesday evening, last week, the annual New Year prayer-meeting was held, when a number of friends assembled at the offices, 32, Charing Cross, S.W., and earnest petition was made for Divine guidance and continued blessing. The chair was occupied by Mr. W. E. Hubbard, and a very helpful address was delivered by Mr. J. H. Tritton. A spirit of thankfulness for past mercies pervaded the proceedings, and also of confidence of success in the future with the good hand of God upon the work. Mr. A. J. S. Maddison is secretary of the Union.

SAILORS' NEW YEAR'S FESTIVAL.—About two hundred seamen, including some of foreign nationality, were entertained to tea by the Seamen's Christian Friend Society, at the Sailors' Reading-rooms in Ratcliff Highway, on Tuesday, Jan. 1. A meeting was afterwards held in the adjoining Seamen's Chapel, to which many others came who had not been invited to tea. The building was consequently crammed to overflowing, and many had to be turned away for want of room. The men were addressed by Messrs. M. H. Hodder, W. H. Seagram, G. J. Hill, Mrs. Hill, Miss Messer, and others. Several seamen also bore testimony to the blessedness of leading sober and Christian lives, and urged others to begin the new year by looking to Jesus. In the course of the proceedings there was a distribution of presents, each parcel consisting of a woollen comforter, a pair of mittens, and a bound book to serve, perhaps, when far away, as a reminder of what some declared to be the best New Year's night they had ever spent. As it was evident that numbers had been deeply impressed, an after-meeting was held, to which many remained, and the workers were kept busy till nearly eleven o'clock dealing with anxious souls. Thirty-nine seamen signed the temperance pledge, and several were enabled to see their need of the Saviour, and to put their trust in Him. New Year's festivals for seamen and fishermen were held at several of the Society's Bethels and Rests on the coasts, and were also attended with much blessing.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

THE BOOK OF GENESIS.

THIS venerable book is unrivalled among the religious records of our race. The Vedas of the Hindoos, the Zendavesta of the Persians, are very ancient, but consist of hymns and philosophic speculations, or addresses to the elements of nature; and do not profess to be what this book is, a narrative of man's religious history for more than 4000 years, written with devout belief in the one God, and in a style of grave, archaic, artless simplicity. In Luther's judgment, there was nothing more beautiful or more useful than Genesis. It is the befitting portico to the temple of Truth. The seed-plot of the Bible, because there is nothing in all the subsequent revelation of which the rudiment or germ may not be discovered here. To master Genesis is to hold the key of Scripture.

As to its name, the Jews called it by its first word—*Bereshith* (in the beginning). The Greeks called it *Genesis* (origination). We may well regard it as the Book of Beginnings, because we may here discover the source of many streams, some turbid, some crystal, which are flowing through the world. (1) The origin of heaven and earth, (2) of the human family, (3) of marriage and the home, (4) of sin and death, (5) of sacrifice, (6) of nations and tongues, (7) of the Hebrew race, (8) of the rite of circumcision, and the covenant which it sealed, (9) of the heavenly priesthood.

Amongst the Jews, *its authorship* was always ascribed to Moses—a belief authenticated by Christ (Luke xxiv. 27). He probably wrote it after the name Jehovah had been revealed to him, since he often uses the term. But he also almost certainly interwove into his story many hallowed narratives of the past, which had been orally transmitted from father to son in the patriarchal tents, which he had learnt in boyhood from his mother, and in which the Almighty was designated as God, *Elohim*, the Strong. This is the explanation of the difference between the Jehovistic and the Elohistic portions which are clearly marked in the Hebrew, and to some extent in our own version. The first are due to the direct penmanship of Moses, the second to the incorporation of holy tradition, each beneath the Divine inspiration and teaching of the Holy Ghost.

We must not forget *the design* of this book: to prepare for the story of God's dealings with the Hebrew people, of whom the Saviour of the world was to come. All is made to converge and taper to that fact. Much that would have been interesting, but not relevant, is dropped out of view, or mentioned in the slightest manner. Attention is focussed on the Hebrew people, and those incidents which needed to be explained as a preparation for the understanding of all that was to follow. They mistake, therefore, who come to this book for treatises on geology, ethnology, or archæology; though, when all the truth is known, nothing in any of these branches of knowledge will have been discovered inconsistent with the general broad outlines of this book.

The divisions of this book are clearly marked by the recurring phrase, *these are the generations:* of the heavens and earth, ii. 4; of Adam, v. 1; of Noah, vi. 9; of Noah's sons, x. 1; of Shem, xi. 10; of Terah, xi. 27; of Ishmael, xxv. 12; of Isaac, xxv. 19; of Esau, xxxvi. 1—8; of Jacob, xxxvii. 2; and at each division our attention is fixed on a narrowing area, until from the creation of the heavens and the earth it is left with one sad object of contemplation—an enslaved race, and "a coffin in Egypt."

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THURSDAY, JAN. 17.—GEN. i.

This chapter presents a sublime contrast to the legends of creation passing elsewhere as current coin. It bears on its brow the stamp of Divine inspiration and truth. No attempt is made to prove the existence, or describe the origin, of God. These are assumed as being universally confessed (Rom. i. 20). Without introduction we are brought face to face with Him who, before the mountains were brought forth, or the earth was formed, from everlasting to everlasting, is God. Is not this a suitable inscription to put on the forefront of every new enterprise or epoch of time: "In the beginning, God"?

There is no trace of the plurality of gods taught in other religions, and so inveterately held by the Jews themselves; alone, among its rivals, this book recognises the one only living God, though in the plural of the Hebrew word, and in the resolve, "Let *us* make man," there are traces of the blessed Trinity, and of the presence of the Son, through whom, as the organ of creation, all things were made (Col. i. 16). Let us pause and worship.

With pen of unerring truth, the Spirit of Inspiration writes God's name on all things, excluding atheism, for *God* created; polytheism, for *One* God created; the eternity of matter, for all things began in God, and the word *create* clearly implies to make out of nothing (Heb. xi. 2); and pantheism, for God, the Builder of all, must be distinct from the work of his hands.

The objects of ancient idolatry are specially mentioned in the catalogue of creation, sun and stars, sea-monsters and cattle, as well as creeping things, as if to rebut foolish and ignorant superstition. Creation's progress is described as the eve and dawn of successive days, which are supposed by some to represent vast periods of time. The word *day* is so used ii. 4; and many scientific men have expressed their belief that the general outlines are in complete accord with the discoveries of recent science.

It is a sublime series. The heaving chaos and brooding Spirit; light shining out of darkness (2 Cor. iv. 6); mists rolled up, and the clear expanse of air separating the clouds from the earth; the waters poured into their beds (Ps. civ. 7, 8, 9); earth carpeted with green and covered with vegetation; the light-bearers of day and night. So the palace stood complete. Then the ocean of air peopled with birds, and of water with fish; and finally cattle and creeping things, and forest beasts. Thus the royal retinue was prepared. Lastly, man, the king, moulded of red earth as to his body, made in the image of God as to soul and spirit; appointed to subdue and rule (Ps. viii.). That royalty has been lost, the crown rolled in the dust, but it is restored in Christ (Heb. ii. 9), and we, through faith, being identified with Him, shall get all back and more, for this is the purpose of God (Rom. viii. 29).

FRIDAY, JAN. 18.—GEN. ii.

This chapter brims with interest.

(1) *The rest of God:* not the rest of indolence or inaction, but of complacency with a finished work. "Behold it was very good." Christ also rested on the seventh day, lying in the tomb, because his work was done and redemption finished; "He ceased from his works, as God did from his." And, if we believe, we too may share that rest (Heb. iv. 9—11), rest of soul in his work for us, of heart in his love to us, of will in his rule over us. And where God rests, He sanctifies. Wouldest thou be a saint, then see to it that God rests within!

(2) *The story of Paradise*, which has long since vanished from the earth, though its memories, like threads of light, are interwoven in the legends of all peoples. When men point to the vice and misery of our great cities, as a slur on the character of God, point them back to Eden, with its pleasant and wholesome trees, or forward to the City of Gold: these are God's thoughts and ideals. His enemy has wrought the devastation we see around. Man's history begins in a pleasant garden and ends in a holy city; but what an agony between!

(3) We hear the murmurs of the waters of *the river*, of which there is frequent mention afterwards, which flowed in the desert, made glad the city of God, issued from under the threshold of the house, bringing life wherever it came, and proceeds from the throne of God and of the Lamb.

(4) Here also is the *tree of life*, one of heaven's exotics, which could not flourish in our cold clime, and has been taken back to bloom in a perpetual summer (Rev. xxii. 2).

(5) *The forming of woman out of man*, which reveals the intimate connection between the two in God's thought, and foreshadows the sacred union between Christ and the Church, which owes her being to his sleep in the tomb. Eve was made, "not from Adam's head, to top him, nor from his feet, to be trampled on by him, but from his side, to be equal, under his arm to be protected, and near to his heart to be beloved." God made the first home.

SATURDAY, JAN. 19.—GEN. iii.

The frequent subsequent references to the story of the Fall forbid us to treat it as a parable or myth (2 Cor. xi. 3; 1 Tim. ii. 11). Why should not the devil possess serpents as well as men?

The temptation followed the same stages as those which are familiar to us—the question about God's dealings; the suggestion that good is to be had outside the fence of his prohibition; the denial that any evil consequences will follow the act of disobedience, and the sly allusion to the advantages that would accrue.

And Eve's sin came about as ours do. She listened to the tempter, instead of saying instantly, Get thee behind me; she exaggerated the limits of the prohibition ("neither shall ye touch it"); she looked, and dwelt longingly on the pleasantness and desirableness of the fruit, till desire mastered the protests of conscience, and she took and shared the forbidden spoils.

And instantly *the effects* followed, which follow with ourselves. Their eyes were opened, and they saw; temptation blinds us, satiety opens our eyes to see what we have done. And as they hid themselves from one another, so they concealed themselves from God; sin ever breeds fear, which hath torment. Finally, each mistrusted and accused the other, for sin is the great separator of man from God, and man from man.

In the *penal clauses* blessing is marvellously blended with penalty. The ground is cursed, but it is for man's sake, and arduous toil has often *made* men, taxing inventiveness, and rousing dormant energy, to master difficulty. The woman was to suffer multiplied pain, but pain has been prolific in the discipline of human souls; what a noble progeny is hers. And though the great enemy of man might do his worst, yet the woman's Seed should bruise his head. On the cross of Calvary, and in the grave of Joseph, these words were literally fulfilled.

What pity also was there in God's search for his erring ones, his institution of sacrifice, and his clothing of their nakedness with the victims' skins. And though the flaming sword forbids our return to Paradise Lost, the cherubim point to Paradise Regained for us by the Second Adam, the Lord from heaven (Rom. v. and 1 Cor. xv. 22—45).

EVANGELICAL MILITARY CHURCH, ROME.—The work makes steady progress, under the evident blessing of the Lord. Signor Capellini labours indefatigably; but at this moment finds himself without means for carrying on the work. Besides having to provide monthly for all the expenses of the meetings and classes in Rome, he is anxious now to visit the outlying churches and regiments in various towns. He therefore asks sympathising friends not to forget one of the most important missions in Italy. The Signor's address is 14, Via Pozzo de le Cornacchie, Rome. The hon. secretary in England is Miss Anna Stoddart, 36, Dennington Park, West Hampstead.

Evangelisation in Germany.

ADDRESS BY DR. H. P. ZIEMANN,
At the Noon Prayer-meeting, Aldersgate-street.

NEXT to the privilege of speaking for Christ to those who have not heard the Gospel, I think a worker likes nothing better than to meet with those who are praying for his work. I know there are many here whose hearts are deeply interested in Germany; and you will rejoice to hear some good tidings of what the Lord is doing there.

I have read in English papers accounts of the "Land of Luther," giving the impression that infidelity and spiritual deadness were its predominant features. However true this may have been in the past, thank God, it is no longer so! All over Germany a marked change for the better has come. I do not mean to say that all the people are turning to God, that there are everywhere revivals. There is still much that is sad and depressing; nevertheless, God's Spirit is working, and new forces are moulding the nation.

For the last few years I have been constantly travelling about in Germany, mixing with all classes of the people, and I have been often surprised and delighted to meet unexpectedly with believers of true and deep piety, shining characters. Of late the number of such is rapidly increasing. From the upper as well as from the lower classes, many are turning to God, and bear witness to what the Lord Jesus has done for them. A desire for growth in the knowledge of God seems to prevail; meetings for prayer, for study of the Word, conferences for the deepening of spiritual life, are to be found in many places where such things were unknown a few years ago. It has been my privilege to witness

TOUCHING EVIDENCES OF CHRISTIAN UNITY.

From these centres a vast increase of Christian activity and enterprise has sprung up. Never before were agencies so numerous, so vigorous; never before were so many devoted servants of Christ at work. I could name five gentlemen of high rank and station who, during the last two years, have forsaken all for Christ, have taken up his cross, and now serve Him with a holy passion. What splendid triumphs of the cross such lives present; how quickening to the zeal of others. I must not forget to mention Court Chaplain Stöcker, the head of the City Mission in Berlin, who was the first to try all kinds of organisations in the solution of the problem, How to reach the masses. Not everyone can subscribe to all he says and does, but all must admire his untiring zeal, his boldness, his enthusiasm for the cause of Christ, and rejoice that he has been used as a mighty instrument in pioneer work, which has changed public opinion amongst the masses with regard to Christianity.

Perhaps the most encouraging aspect is the willingness of the people to come and listen to the Gospel. During the year 1888 I had the privilege of holding 513 meetings; sometimes three in one day, mostly in large towns, meetings which were in themselves an inspiration. Many evenings I had the joy of standing before 2000 to 3000 men; on several occasions even more. What a privilege! How solemn, how glorious, to gaze into this sea of uplifted faces, and be the bearer of a message of eternal life. Coming one evening from such a crowded meeting, a greyheaded pastor kissed me and said, with tears, "Glory be to God, that the name of Jesus Christ has been sounded in this town before these thousands of men!"

ENCOURAGING RESULTS.

And the results? I could tell many; deeply interesting cases, real romances of life, such as only God's Holy Spirit can work out! I have seen the power of the simple Gospel story renew hearts and transform characters; I have seen the selfish heart touched and filled with gratitude to God and love to man! In one place a lady, weary to death of the aimless round of a fashionable life, came from mere curiosity to hear what this new religion is. God met her there. She soon opened her elegant drawing-room for the preaching of the Gospel to her own friends, and she is now the soul of rescue work in that town. A scientific gentleman came to me with his doubts; he wanted answers to deep problems. I pointed him to the fact that not science but God's Holy Spirit is the teacher of truth. I urged him to ask for the Holy Spirit, and I know he is now a man of childlike trust in the Lord Jesus Christ. But I will not give statistics; results will be known and seen on that happy day, when all the sowers "shall doubtless come again with rejoicing, bringing their sheaves with them."

EVANGELISTIC PASTORS.

Another most encouraging aspect is the increasing number of pastors who, with warm sympathy, welcome evangelistic work. In conversing lately with Mr. Schrenk—a man used in Germany as none else—we calculated that it would take us several years to respond to all the invitations which we two have in hand from pastors of different towns. It was not always thus. I remember the time when to be welcomed was a very exceptional, joyful event; now I have friends and brothers all over the country, and have formed loving links, which I trust will never be severed.

COUNTERACTIVE INFLUENCES.

In closing, let me turn to the other side, and point out the influences which counteract this blessed movement. There is first Papal Rome, with her blasphemous superstition and her intriguing designs. One can only wonder in amazement how a statesman like Prince Bismarck could have been led to give her in Germany a standing with privileges and power such as she never had before since the Reformation. There is Socialism, with its horrible creed: "No heaven, no hell, no God!" One cannot shut one's eyes to the fact that these pernicious doctrines have struck their roots far and wide among the working population. They manifest a scoffing indifference or bitter hostility towards religion; but in mixing with them, as I have tried to do, it appeared to me that this bitter spirit is much more caused by the life of professing Christians, which stumbles them, than by the principles of Christianity, of which they are ignorant. The selfishness, the heartlessness, the indifference, with which wealthy professing Christians ignore the bitter cry of the struggling poor, have done their part to bring about this hostile estrangement. In Germany, as everywhere else, only the manifestation of a Christlike compassion will reach the masses.

DOUBT-INSTILLERS.

Lastly, and perhaps the most dangerous of all, is that theological school which trains pastors to set human reason above Divine revelation; men who use their position in the pulpit to instil doubts into the minds of earnest seekers; messengers without a message, building up a school of so-called "advanced" thinkers on the foundation of a rejected Atonement and a mutilated Bible. Thank God, the Church of Christ in Germany is awake to these enemies and is roused to new energy of life and spirit. There has hardly been of late a pastoral conference in which those dangers have not been discussed, and the battle-cry raised. More and more it is recognised, that not clergymen only or men fully equipped by a long course of training, are to take part in this battle, "*Unto every man his work!*" Surely it is the hand of God, which in this crisis has given to Germany an Emperor and an Empress who show themselves so ready to advance the cause of truth. I have travelled lately in those parts where the Empress spent her youth. Everyone spoke with admiration of the beauty and simplicity of her Christian character. What a blessing for a nation to have a ruler who rules in the fear of God. What rôle Germany may have to play as a nation God alone knows, but we see out of her midst numbers gathered to swell the multitudes which no man can number. Now is the struggle, soon will be the victory, when the song shall sound: "Hallelujah! the Lord God omnipotent reigneth!"

TO OPEN-AIR PREACHERS.

THE annual letter to the members of the Open-Air Mission is by Rev. Dr. Culross, President of the Baptist College, Bristol. It is a very telling utterance from the motto of the Mission for 1889, "Preach the word; be instant in season, out of season." We give one or two extracts:—

In order to preach you must have a tremendous conviction *that God has spoken*. Hesitance here is fatal. You must be a man into whose very heart God's word has entered. You must personally grasp, for your own soul's sake, the truth that you proclaim to others. If you hold it loosely, if you are not very sure about it, if you are at the mercy of "every wind of doctrine," your preaching can well be spared.

The word "*preach*" deserves consideration. There is a way of presenting the true Gospel in which the preacher seems to say, "Take it or leave it just as you please." There is a threatening way, as if one held out a gift in one hand, and a loaded revolver in the other to compel acceptance. There is a way of eloquence, by which the hearer is delighted and spell-bound, while yet he misses the truth itself; as, in the case of a written document, weighty to momentousness in its matter, the attention of the reader may be taken up with the wonderful flourishes of penmanship, while the meaning is never once thought of. True preaching is a simpler and a greater thing. You are a herald—a public crier—with a message which you did not yourself make. Without self-consciousness, let the God-given message ring out in the hearing of all who will listen—rich and poor, rude and cultured, scornful and reverent, the lowest of the low and the men whose stainless honour is their pride: and leave God to prove it in his own way. It is his power unto salvation. Do not covet "a fine audience"; take the audience that God sends, and despair of none...."Be instant in season," when all is favourable; but also "out of season," when it clashes with your convenience. Do not wait idly for "chances," nor merely seize opportunities, but *make* them.

To carry out this charge practically, two things are absolutely necessary. First, deep, patient, systematic study of Scripture. If you evade or shrink from this, you lack one of the essentials. You may have what is fashionably called "success," you may gather crowds to listen, you may create a sensation, you may win praise for men; but you are false to Jesus Christ. Second, there must be a surrender, a fearless "*abandonment*" of ourselves, void of self-consciousness, to the Holy Spirit. Apart from this, no reasoning, no eloquence, no persuasiveness, no zeal or human urgency, will avail. With this, who can set a limit to the marvels that the weakest may accomplish?

A SUCCESSOR TO BALAAM.—At the re-opening of the Elliott Home, Townsend-street, Dublin, Rev. H. Fishe said the papers had placarded Mrs. Smyly on the walls, and decried her all over the city. Their Roman Catholic friends believed they could stifle out that Home altogether; but, instead of hindering the work, those articles had done it good. A friend of his lately said that he saw the Home so much abused in *The Freeman's Journal* and other papers, that it must be a good work, and a Roman Catholic gentleman in Sligo gave £1, because it was so much abused in *The Irish Catholic*. The work had been abundantly blessed in consequence of the persecution by *The Irish Catholic*, which gave them an excellent advertisement, and God had been graciously pleased to turn the sword against their enemies.—*Rock*.

London Waifdom.

LONDON has lately been trying to take stock of its social progress. Rev. Mr. McCree asked the question, "Is London growing better?" (which, by the way, he himself answered with a breezy "Yes"), and straightway everybody fell to telling his experiences. Dr. Barnardo on Thursday last supplied *his* contribution to the discussion, and, as usual, it was a practical one. Surely even the possibility of such a meeting as he assembled at the Edinburgh Castle on the evening named is of vital bearing in regard to our social progress, the occasion was the Street Boys' Supper, which for fourteen years has been an annual institution in connection with Dr. Barnardo's Homes.

Over 2000 children, 200 of them being girls, and none of them over sixteen years of age, crowded the Castle hall with an unfashionable punctuality. Surely it means something that at two nights' notice tickets could be placed in the hands of such a crowd of destitute waifs within the metropolitan area; and that expresses only half the truth, for a crowd of ticketless ones outside the gates surged and bickered all the evening through on the faintest chance of further admissions! Dr. Barnardo's helpers had made, we were told, a careful selection in the lowest localities of the neediest youngsters. All but a few of the guests were either lodging-house "dossers," occupants of "furnished rooms," or genuine waifs of the streets; their appearance, indeed, betokened that they had emerged "from the depths," for this one night of brightness and warmth and human interest. The clothing and boots of the assembled urchins appeared to be invariably ragged. A frowsy muffler was universal. Many guests, both boys and girls, were barefoot, and it was with an involuntary shiver that one marked the threadbare rags which did duty as winter clothing in so many instances. As one mentally contrasted West-end luxury with this accumulation of poverty, the old reproach of St. Jerome to his countrymen recurred to one's mind, "Our walls and our ceilings are resplendent with gold, and Christ is dying at our gates, naked and starving."

Seldom, if ever, indeed, in the history of this unique feast to the hungry have want and misery so obviously set their seal upon the guests. The average age, too, was younger than usual, and the pitiful aspect of the crowd was intensified by the presence of so many puny and childlike frames among the guests. Not a few were only about eight or nine years of age.

The ordinary course of the supper in past years was followed. Arranged in orderly numbered rows by active stewards, whose services were in constant requisition, the little fellows were served with an abundant meal of tea, with cake and bread and butter, music being meanwhile supplied by the Boys' Band of the Stepney Home, and the Little Handbell Ringers. A band of lads from the Labour House, smartly attired in white jerseys, acted as waiters. The guests ate ravenously, with boisterous outbursts of animal spirits at frequent intervals. They sang grace admirably, however, and their behaviour was perfectly reverent during the short prayer which Dr. Barnardo subsequently offered. When the relics of the prolonged feast were cleared away, Rev. Walter J. Mayers greatly delighted the boys by singing a couple of solos, and they took up the chorus of one with enthusiastic vigour.

Dr. Barnardo, however, did not long delay in proceeding to what he confessed was, from his point of view, the business of the evening. *The* object of the gathering, he explained, was not so much the supplying of the boon of a hearty meal, to be followed, as we afterwards found, by a silver sixpence to each waif, but to offer the permanent benefits of the Homes to those who fulfilled the fundamental condition of elegibility of being absolutely destitute. A few brief words of greeting and of kindness led to a direct offer to volunteers. There was no lack of eager responses, and Dr. Barnardo and his helpers at once engaged themselves in passing the stories of the candidates through the preliminary sifting dictated by prudence. Many strangely pathetic histories came to light—histories which, if their force was fully realised, would inflame easy-going Christianity to a pitch of zeal and fervour which would make a clean sweep of many social abuses. The contrast between the existence of squalor from which these young people had come, and the well-ordered life of the Homes which they were invited to enter, must appear almost immeasurable to the privileged entrants. At 11 p.m. we left Dr. Barnardo busily employed in answering Mr. McCree's question by attacking social evils in detail, and pulling London's pariahs one by one over the borderline back again into decency and respectability, and within the sound of the Christian church bells.

During the evening's proceedings, it appeared that the record of the Homes during the year just closed is more than usually crowded and interesting. The inmates of the thirty-eight branches have, during its course, increased from 2300 to no fewer than 3000. 1797 admissions, in all, took place during the year, and 1207 had been sent out in various ways, including 488 emigrated to Canada, and 316 placed in situations in the United Kingdom. Skilled agents of the Homes have been engaged nightly throughout the autumn and winter in scouring the lowest streets and slums, and many waif wanderers have thereby been admitted. Three emigration centres are now in full operation in Canada, for younger boys, for girls, and for older lads respectively, the last named being the Industrial Farm in Manitoba, now being developed by the energies of youths sent forth from the Labour House. As indicating the large field of operation in which the Homes are now engaged, it was also mentioned that no fewer than 7120 applications for admission were made to them throughout the twelve months.

SOUTH AMERICAN MISSIONS.

A MEETING to bid farewell to Mr. Edwin C. Aspinall, of the Y.M.C.A., on his return as superintendent of the mission stations in Tierra del Fuego, under the auspices of the South American Missionary Society, was held in Exeter Hall, on Wednesday evening last week. Mr. George Williams presided.

Mr. H. B. Katunushwünjiz. a young Fuegian convert who has accompanied Mr. Aspinall in his visit to England, warmly thanked the English people for what they have already done for his people. He is anxious that all his people may be told about Jesus. Before the missionaries went there, white men could not visit his land; but this has now been changed.

Rev. R. J. Simpson, clerical secretary of the South American Missionary Society, said that Society employs several clerical and lay agents, but there is large scope for many more, and if young men volunteered for work their applications would be given prayerful consideration. Mr. Williams then exhorted the Christian young men present to seriously think of this matter.

Mr. Aspinall gave an extremely interesting account of the progress of the Mission in past years, and unfolded his plans as to future work. His object has been to obtain the consent of the committee to open a mission station amongst a tribe hitherto entirely neglected. He asked for prayer that this effort might be crowned with success. Mr. Hind Smith and Mr. W. H. Seagram also spoke.

GOOD-BYE—GOD BE WITH YOU.

TO A MISSIONARY FRIEND LEAVING ENGLAND.

THERE'S a word we speak at parting—
Half a word and half a sigh,
While the tears, uncalled, are starting—
Saddest of sad words, "Good-bye!"

Has it more of meaning in it
Than as symbol of a pain,
Pain compact in one short minute,
Grief that dies to live again?

Coin at every mart and haven
Passing marred from hand to hand,
Yet it bears a legend graven
For the eyes that understand.

Marred, misshapen, thus I found it,
All fair chasing worn away,
Yet I read this legend round it:
"God be with my friend to-day."

Word of all sad words the saddest,
Thus we break and change thy spell,
Thought of all glad thoughts the gladdest
Art thou now—"Emmanuel!"

So doth many a seeming sorrow,
Looming o'er the soul's dim sea,
Speak a presage for the morrow
That we read imperfectly.

For full oft that shadowy presage,
Smote athwart with heavenly light,
Lifts aloft a Father's message,
"I am with my child to-night."

Then, though there be ears that hear not,
'Mid the echoes of the end,
Let us bravely say and fear not,
"God be with us both, my friend."

A. W. R.

LADS IN NORTH LONDON.

IN your issue of December 23, 1886, you noticed a work going on among schoolboys, which had taken its rise from Rev. E. Payson Hammond's mission at the Mildmay Conference Hall in September, 1885. This work, under name of "The Young Christians' Union," is still progressing favourably. It has entered upon its fourth year with great promise. Two sections have been instituted, one for those who are properly schoolboys, the other for those who have graduated into business life. These sections meet every week. The meetings are of a diversified character. The sole object of the Union is to win lads to Christ, and having won them, to supply opportunities for mutual help in the spiritual life. Hitherto the work seems to have confined itself to what would be termed the better class of lads and youths, though all comers are welcome.

The third annual report, and also a reprint of the first and second annual reports combined, can be obtained of the hon. secretary, Mr. F. Neal, Norfolk House, Queen Elizabeth's-avenue, Stoke Newington, N., who will supply information, or render help in establishing similar work elsewhere. Friends inquiring about the work will find it of a really unique character, and may acquire acceptable hints as to dealing with Christian schoolboys and business youths.

R. A. E.

LITTLEHAMPTON HOME OF REST.—This Convalescent Home and Rest for Christians, "The Hillyers," Norfolk-road, Littlehampton, was blessed to many weary toilers during last year. About 150 persons, labouring in various spheres, availed themselves of the advantages of the Home, and enjoyed the retirement of the seaside town. It is hoped soon to double the accommodation of the institution, and to provide a quarter especially for children. That will make it possible to lodge and board forty visitors instead of eighteen. Applications should be made to Rev. W. Darlow Sarjeant Friends-road, East Croydon.

The Old Theology & the New.

IN *The Expositor* for the current month, the venerable Professor Franz Delitzsch, of Leipzig, has an article entitled, "The Deep Gulf between the Old Theology and the New." It is "a last confession of faith," and is as truly valuable in matter as it is deeply interesting in manner. He opens by saying that the more his earthly life declines, the more he feels compelled to concentrate his strength and time on practical aims. Privileged to live contemporaneous with a bright period of re-awakening in Christian faith and life, he has, he says, with a few others, been reserved to witness the rending of the structure of half a century, and to see that which seemed likely to endure being undermined and overthrown. Between the old and new theology lies a deep gulf.

Showing what the gulf really is, the writer points out that, Scripturally considered, nature and grace stand in fundamental juxtaposition. "Man's nature was originally good, but is now, through his wilful alienation from God, become sinful, fallen into the service of sin. But it is God's merciful will to free man from the self-corruption of his nature. He has appointed Christ, the Son of God and man, to mediate in the restoration of our communion with God; and grace is the name of God's action for us and to us, the purpose of which is to free us from the consciousness of guilt, and from the ban of sin-service. The work of God's grace in Christ, aiming as it does at our deliverance, at the breaking of our bonds, at our salvation, is a supernatural work; and he who submits himself to this can in his own experience distinguish the supernatural workings of grace from the workings of his natural powers and impulses. Nature and grace are as rootedly, as essentially antithetical as world and God. But it is a fundamental characteristic of the new theology that it so softens down the sharpness of these antitheses as to make the distinction vanish. Whether it admits the fact or not, the case actually stands thus: it alters the essence of grace, and makes everything nature. This is the deep gulf which parts the old from the new theology, and makes intercourse impossible.

Proceeding, Dr. Delitzsch maintains with much power that grace works into the natural life of man a new supernatural life, which differs from the former as essentially as the world of glory differs from the present world of birth and decay. It is incompetent for the new theology to question the reality of this, seeing that it starts from preconceptions which render it incapable of experiences such as those of a Paul or a Luther. Further, there is no Biblical conception which, as treated by the new theology, does not lose in depth, and in fulness of contents. "The new birth, which is accomplished within the realm of Divine grace by way of repentance and faith, together with the workings of grace by which it is brought to pass and maintained, does not receive its due. Even as the closest living union with God and the risen Saviour is rejected as mystical, this process of conversion is considered pietistic. Though I differed on many points with the late Ferdinand Walther, together with whom I passed through the throes and raptures of the new spiritual birth, on one point we remained ever agreed—that the condition of the true Christian is a supernatural one, seeing that it has its root in the new birth which he has experienced. This condition is wanting in the new theology."

How deep the gulf appears when account is taken of the fact that in identifying grace with nature, the new theology denies the reality of miracles. "The restricting of God to the course of nature has for its result that we must deny to all prayer, alike of entreaty and intercession, any effect on external events mediated by response to prayer. As if there were not accredited answers to prayer, like the intercession of Luther for Melanchthon and Myconius! And as if each faithful petitioner could not, from his own experience, substantiate the Psalmist's words (lxvi. 3): 'Thou hearest prayer, therefore cometh all flesh to Thee!' All flesh — for everywhere in the world of men where prayer is offered, this is done in the certainty that prayer has effect on God, and could call forth active help in return."

Dr. Delitzsch goes on to show that faith in the Easter message is affected by this position. He who on principle rejects miracles, must also reject the historical nature of the resurrection of Christ. An accommodation to the antagonism of the new theology is impossible. The fundamental question remains: "Is there a supernatural realm of grace, and within it a miraculous interference of God in the world of nature—an interference displaying itself most centrally and decisively in the raising of the Redeemer from the dead? To this fundamental question, however we may seek to evade it, the answer can only be yes or no. The deep gulf remains; it will remain to the end of time."

After some allusions to the assumptions of science, the writer says in conclusion: "In the Muldenthal I was, as a young man, a witness of soul-struggles and spiritual victories, which rendered distasteful to me for ever the overestimation of science. And the faith which I professed in my first sermons, which I could maintain in Niederfrohna and Lunzenau, remains mine to-day, undiminished in strength, and immeasurably higher than all earthly knowledge. Even if in many Biblical questions I have to oppose the traditional opinion, certainly my opposition remains on this side of the gulf, on the side of the theology of the cross, of grace, of miracles, in harmony with the good confession of our Lutheran Church. By this banner let us stand; folding ourselves in it, let us die."

MISSIONARY PRAYER UNION.

WE have already chronicled the formation of this Union. In a paper issued from the office, 186, Aldersgate-street, London, E.C., the following hints are given to intending members:—

"It is suggested that, in order to promote definiteness in intercession, the following order should be observed:—

"*The Lord's Day.*—For missionaries, Native Churches, and Christian workers in all lands, and for a greater manifestation of the unity of the Body of Christ.

"*Monday.*—For the Greek and Roman Catholic Churches throughout the world.

"*Tuesday.*—For Persia, India, China, Japan, and all other Asiatic countries.

"*Wednesday.*—For the Heathen in Africa, Madagascar, New Guinea, and the islands of the sea.

"*Thursday.*—For the Heathen in North and South America.

"*Friday.*—For Mohammedans, whether in Europe, Asia, or Africa.

"*Saturday.*—For the Jewish race in Palestine and the lands of their dispersion.

"Where practicable, it was urged that the same hour should be observed, so that the wave of prayer might follow the dawn of light round the world. The early morning hour of prayer is therefore suggested, and thus may be realised the ancient prediction, 'For Him shall prayer be made *continually*.'

"It is intended to hold a meeting in connection with the Foreign Missionary Prayer Union on the first Monday of each month, at three p.m., at 186, Aldersgate-street, for prayer, praise, and mutual help. It is hoped this meeting will become a rallying point for missionaries, and all Christians interested in the extension of the kingdom of God, as well as for members of the Prayer Union. It is suggested that similar meetings should be held in other localities wherever practicable."

A NIGHT SHELTER FOR DESTITUTE MEN in South London has been opened in Star-yard, Borough. Revs. Burman Cassin and G. W. McCree have identified themselves with this effort, as also have several gentlemen of local influence.

THE HIGHLAND ORPHANAGE.

THIS excellent institution at Inverness, available for orphans in all parts of Northern Scotland, has made considerable progress during the past year. The additional building, entitled the Victoria Home, opened last summer, has proved of great benefit in giving enlarged accommodation. According to the recently issued report there are 35 children in the Orphanage, who are being lovingly cared for and trained for future usefulness. The good fruits of the institution are beginning to be reaped, as five of the elder boys are now at work in the town, and are thus, to some extent, providing for their own maintenance.

There is a balance yet to be made up on the building account. At the opening of the new Home Mr. Campbell White generously offered to contribute the last £100 of the amount; we trust that he may soon be called on to make good his promise. We are glad to know that Mr. J. R. Mackenzie, of the Monthly Tract Society (181, Queen Victoria-street, London, E.C.), himself lately a citizen of Inverness, will be the medium of conveying to the institution any gifts of Southern friends; he will also forward copies of the report.

INDUSTRIAL HOMES, FOREST HILL.—During the last fifteen years these Homes have sprung up from the earnest voluntary effort of their founder, Mr. A. C. H. Chaplin, assisted by a zealous voluntary staff. The last report shows that forty boys and twenty-four girls are maintained, and the annual cost per child is about £20. The lads are engaged in bootmaking under a master, and the girls learn washing and other domestic work, fitting both to maintain themselves in after life. The inmates are drawn from the waifs and strays of the East-end of London and other parts. We regret to hear that the Homes are in need of funds. The Hon. Secretary at the Homes will thankfully receive the communications of friends.

MR. D. L. MOODY'S COLONY.—While Mr. Moody is labouring on the Pacific coast, his great educational interests at Mount Hermon and Northfield are flourishing, the schools being crowded. The girls' school at Northfield has just had another big windfall in the gift of funds to establish a hospital, and a force of men and teams are drawing stone for the foundations, which will be put in as soon as spring opens, and plans are being made for the building, which, like the other seminary buildings, will be constructed of stone and brick, and will cost when finished between 30,000 and 40,000 dollars. Mr. Moody has always been opposed to having his name attached to any of the building, but in this case he has been circumvented in a certain sense, as a woman gave several thousand dollars as a starter on condition that the building be called "The Betsy Moody Hospital," being named after the stirring evangelist's noble mother, who still, at eighty-three years of age, is living in the old homestead, near which the hospital is to be erected.

THE BAPTIST MISSIONARY SOCIETY held their usual New Year's prayer-meeting at the Mission House, Furnival-street, Holborn. On Tuesday morning last week, Rev. T. M. Morris, of Ipswich, presided, and delivered an address. Prayer was offered by Revs. Dr. Borrett White, of the Religious Tract Society; R. Wardlaw Thompson, London Missionary Society; R. Lang, Church Missionary Society; Evan Thomas, of Hackney; Mr. B. Broomhall, of the China Inland Mission; and Mr. J. P. Bacon. Among representatives of other societies present were: Rev. W. M. Paull, British and Foreign Bible Society; Rev. Marmaduke Osborn, Wesleyan Missionary Society; and Captain Poulden, South American Missionary Society. Sympathetic letters and telegrams were received from the secretaries of the London City Mission, who were attending their own prayer-meeting at the same time; from Rev. B. Latrobe, of the Moravian Mission; Rev. J. Sharp, of the Bible Society; Drs. Angus, Booth, and Underhill, and others. Mr. A. H. Baynes, the secretary, announced the receipt of a cheque of £1000 as a New Year's offering towards the funds of the Society from one of its old and attached friends, and a further cheque of £100 from another friend.

WEEK OF UNITED PRAYER.

STEINWAY HALL.

THE West-end meetings, convened by the Council of the Evangelical Alliance, were held each morning throughout the week in Steinway Hall, Lower Seymour-street, Portman-square. On Monday the chair was occupied by Sir JOHN COODE, who, in opening the proceedings, read Ps. ciii. 1—5, and Hosea xiv. 1, 2. An address was delivered by Rev. Dr. STOUGHTON. The subject of petition was "Thanksgiving and Confession," and to a consideration of this, the speaker confined his remarks. Thanksgiving is the expression of gratitude, which is very apt to be selfish. As we think of God's mercies to us, we must ever remember that, as they are bestowed, they are manifestations of his own infinite perfections. As reasons for special gratitude to God, Dr. Stoughton spoke of the increasing spirit of unity among Christians, and the advance of missionary work. Nothing gratifies the spirit of all evil more than to witness the discords which prevail in Christendom; and we may well believe that there is nothing upon which God looks down with more satisfaction and approval than upon the cultivation of a spirit of union. As to missionary enterprise, its ramifications are so numerous, so extensive, and so minute, that God should be praised for giving such wisdom unto those who fear Him.

Indicating subjects for general confession, Dr. Stoughton referred to our sins in society, in Christian work, and as a nation. He pointed out how deplorable is the increase of worldliness to-day, entering even the religious organisations. Moreover, Christian principle should as much govern the accumulation of wealth as the disposal of it when acquired. After some remarks upon the great patience of God, Dr. Stoughton concluded by urging the need for prayer for the indwelling of the Holy Spirit.

THE CITY MEETINGS.

On Monday at noon the City friends came together to the Centenary Hall, through a chilling fog, almost Egyptian in its darkness and density. The praying company was a comparatively little one, at the start, but the numbers increased during the second hour. The topic of the first hour being Confession of sin and shortcomings, Mr. J. H. TRITTON, in his remarks, cited several instances in the Old Testament history in which the beginnings of the year were devoted by the people of God to abasement of spirit before Him. These examples he applied to the Church of to-day, exhorting to greater fidelity and wholeheartedness in the year that is before us.

Rev. A. G. BROWN, who had gathered up the confessions of the meeting in the closing prayer of the first hour, took the presidency during the second, when the subject was "Thanksgiving." Naturally a more triumphant tone pervaded the petitions and songs. One of the brethren, who led in prayer, referred with jubilation to the fact that this New Year has brought the Church of Christ a period of time nearer to her Lord's return. Even the very darkness of the surroundings was a sure sign that our redemption draweth nigh. The Chairman, seizing the point, gave out the hymn, "Jesus is Coming Again," which was sung with spirit. Mr. Brown said that the devil knows well the influence which a bright hope of the Second Advent has on the life of the Church, and so he has done his best to shelve it. A man who is waiting for his Lord is not likely to get much mixed up with the world, but will lead a separated life. Mr. Edward Trotter thanked God in prayer for the increase in number of those who proclaim the Gospel, especially among his ancient people. Mr. Brown, referring subsequently to this, said it was a solemn fact that though the Gospel is being increasingly proclaimed, it is also being very widely rejected. London is almost sodden by the Gospel, yet how few are hearing it to salvation. In the story of the Acts we notice the paucity of the organisation and the plenitude of the power; nowadays we find a plenitude of organisation, but a paucity of power. Might God send a mighty revival on all the churches.

Mr. BROWN'S address was based on the word "Hallelujah," as one of the most striking embodiments of the idea of praise. Though a majestic and awful word, how often it is degraded by flippant and thoughtless use. In Ps. civ. we first find it in that book, and in a very solemn connection — the destruction of the ungodly. Towards the end of the book the Hallelujahs increase, and the closing Psalms are, as it were, embedded in it. Again it rings out in the end of the Revelation, and also in connection with the downfall of God's enemies.

In Ps. cvi. there the saint's Hallelujah for mercy that won't be tired out, and that is long-suffering. God's enduring mercy is marvellously displayed throughout the Psalm, in view of the ignorance, the forgetfulness, the idolatry, the unbelief, and the spiritual downgrade, of the Israelites. How like to them are Christians oftentimes; yet God remembers his covenant.

Ps. cxiii. has two Hallelujahs, and between them we discover the evidences of God's enriching and ennobling grace. He so high and holy, and yet stooping to save and exalt the low and base. In Ps. cxxxv., we have a Hallelujah for a reigning and ruling God. There are those who would rob God of his sovereignty; but the Holy Spirit puts on record that He *does* reign and doeth whatsoever pleaseth Him. In Ps. cxlvi., we see the Hallelujah for a helping God; much we shall need his help before the year is out. In the last Psalm there is the universal Hallelujah. This old Hebrew word of praise resounds again in the Revelation, and the end will be that all creation will be to his praise. Let our life through the year begin and end with a Hallelujah.

WHITTINGTON AVENUE Y.M.C.A.

At the Metal Exchange, Whittington-avenue, Leadenhall-street, on Monday evening, the chair was occupied by Mr. W. Fowler. Prayer having been offered, and John xiv. 12 to 31 having been read by Prebendary Whittington, the Chairman spoke a few words on the results of Christian doctrine as seen in the life of those who serve God. The BISHOP OF LONDON followed with an address on thoughts suggested by the passage read, especially the promise: "He that hath my commandments, and keepeth them, he it is that loveth Me: and he that loveth Me shall be loved of my Father, and I will love him, and will manifest Myself unto him" (ver. 21).

Having spoken of the many ways in which Christ manifested his glory while yet on the earth, the Bishop dealt with the epiphany specified in the passage quoted. To every man that believes in Him, and believing in Him loves Him—to every man who loving Him keeps his commandments, Jesus manifests Himself. This manifestation is the crown of the Christian life. Our Lord does not speak of it as though it was altogether independent of ourselves, but He tells us it will be vouchsafed to those who love Him and who keep his commandments. It is not as if the manifestation came first, and the keeping of the commandments afterwards. Rather the order is the reverse. This manifestation is not what we ordinarily call conversion, but the crown of it. And the Lord tells us we are to seek it by keeping his commandments in love.

No such manifestation is possible, except to those who have an eye to see it. The light was presented to the Scribes and Pharisees of old, but they had not the eye to see it. It is the same to-day, and those who cannot see will remain in darkness. To keep the Lord's commandments, to live in the light, to copy his example—this opens the eyes of the spiritual man. This copying is, in fact, the great rule of all education. If we are to learn anything, we must not only listen to the teacher, but we must exercise our own intellects. So, too, we must learn to appreciate the Lord. We must copy Him, and although the copy will be absurdly faulty, it will yet involve such study as will give the spiritual man to know more than he otherwise could of the great Subject. Little by little, but by sure degrees, the man who does this will come to know what the Lord Jesus is like, and to that man's heart and conscience the Lord will manifest Himself, as He is in the beauty of holiness. He does not keep those who are able to see Him waiting for the manifestation, but He gives them this crown of glory, and they then become changed from glory to glory as by the Spirit of the Lord.

The address was highly appreciated. When the Bishop alluded to the darkness of the Scribes and other leaders of religious thought among the Jews in the days of Christ, one of his hearers interrupted with an ejaculation that similar darkness exists to-day. Moving towards the door, the interrupter earnestly said: "The Lord does not tell us to put up an idol in St. Paul's Cathedral. His glory is the first thing, and worship must be not to the Virgin Mary, but to God—Father, Son, and Holy Ghost."

A REVERED TUTOR died last week at Cambridge—Rev. Dr. Stephen Parkinson, of St. John's College. His kind, genial manner, and Christian bearing to the young men under his care, exercised a most beneficial influence over them, especially at the critical point of commencing a University career. He retired from tutorial duties in 1883, being succeeded by Rev. A. T. Ward, M.A., who bids fair to gain as great respect as his predecessor.

FREEDOM FOR SLAVES.—A *Times* telegram from Zanzibar says:—"At Bagamoyo, the Daressalam Church Missionary Society station of Rabai, was witnessed a very remarkable sight on New Year's Day, when Mr. Mackenzie, before an immense concourse of people, presented papers of freedom to many hundreds of runaway slaves, for whose unconditional redemption he had amicably arranged with their owners. This philanthropic measure has had an extraordinarily widespread beneficial effect on all classes."

LONDON SAMARITAN SOCIETY.—DEAR SIR,—Stowed away in many a cupboard and wardrobe are stores of cast-off old-fashioned clothing, which, if cleared out and sent on to us, would bring comfort to many a shivering body. All sorts of clothing, boots, hats, &c., can be turned to good account. Poor women are employed in making up and mending; those who respond to this plea will not only benefit thousands, but give employment to these poor workers.—Yours most obediently,

JOHN JAMES JONES.

98, *High-street, Homerton, London, E.*

THE "JOHN WILLIAMS."—*The Sydney Morning Herald* of Nov. 22 says:—"The missionary schooner, *John Williams*, returned to Sydney on the 16th, after her periodical visit to the islands of the South Seas and New Guinea. She reports bad news of a drought at New Guinea. The country round Port Moresby is suffering severely from want of rain, the whole place having a burnt-up appearance. Scarcely a green spot could be seen for many miles, and no planting had been done by the natives, who may be expected ere long to be subjected to great privations in consequence."

REQUESTS FOR PRAISE AND PRAYER.—PRAISE for the partial recovery to health of Pastor Lopez Rodriguez, of Figueras, Spain.——PRAYER for blessing on a special evangelistic mission at Eastbourne, by Messrs. J. E. Taylor and J. Crofton Rainey, commencing Jan. 13.——For blessing on special services at Baptist Chapel, Longhope, Glos., by Mr. Opie Rodway, on Jan. 12 to 16.——For blessing on a three weeks' evangelistic mission at Arbroath, Forfarshire, N.B., beginning Sunday next.——For blessing on a fourteen days' mission at Barnard Castle.——For blessing on Gospel services at Liskeard Baptist Chapel, Cornwall, Jan. 14 to 28, by Mr. J. E. Burt.——That the Divine blessing may abundantly rest upon the work amongst the showpeople during the remaining weeks of the World's Fair.

MR. A. G. BROWN'S PASTORATE.

THE many-sided character of the work done in connection with the East London Tabernacle was happily demonstrated at a meeting held on Monday evening, in celebration of the twenty-second anniversary of Pastor Archibald G. Brown. The large audience, including past and present members of the church and congregation, was presided over by Mr. R. C. Morgan.

After some remarks by the CHAIRMAN, expressing a hope that the pastor's faithful labours will be increasingly owned of God in the future, Mr. Brown made a deeply-interesting statement on church work. At the outset he referred to the length of his pastorate. Two years ago he was much exercised as to whether he ought not to make way for a younger man, but as the congregation would not listen to his overtures, he had continued at his much-loved work.

Alluding to the changes of twenty-two years, he remarked that only a handful of his earliest members are among the 2100 now in fellowship. Death has removed many, and the exodus of people to suburban districts has greatly thinned the ranks. Yet new members take their place. At present there are members living eastward as far as Ilford, northward as far as Stoke Newington and Mildmay Park, and at similar distances in other directions. They are held together by the simple exposition of the Word of God. His endeavour has ever been to follow Apostolic methods as well as teach Apostolic doctrines, and as the church at large more distinctly does the same, so a mighty impression will certainly be made upon the outlying masses.

During the twenty-two years, said Mr. Brown, I have given the right hand of fellowship to 4162 persons. To God be the glory! No one is more amazed than myself. The spirit of prayerfulness still abides with this church. Our prayer-meetings are our great meetings—our most popular meetings. Nothing will draw an audience here like a prayer-meeting. Mr. Brown went on to speak of his deacons and other helpers—men with whom it is a distinct joy to work. There is no friction, and the meetings of officers are about the happiest of all.

Proceeding, Mr. Brown spoke of the many agencies of which the Tabernacle is the home and centre. There is no debt on any branch of the work, the money having recently come in without any begging. The Orphan and other Homes have been a blessing to many little ones, while among the poor and afflicted, old and young alike in large numbers have been greatly benefited, and in many ways, by one or other of the mission operations.

Mr. OVENDEN, on behalf of the deacons, declared the continued confidence of the church in Mr. Brown, whom they now looked upon as "settled down to the work." Rev. G. D. HOOPER, of Hendon, followed with an address, in which he attributed much of Mr. Brown's success to his Apostolic character. Rev. J. STEPHENS, of the Highgate-road Baptist Church, which has rendered much assistance to Mr. Brown in his work, also spoke. Unsound doctrine, he said, leads to unsound life. Therefore he sympathised with such labourers as Mr. Brown, who earnestly contend for the faith, and take care that all their ministrations shall conduce to definitely leading men to Christ.

The proceedings were very hearty, and constituted a powerful testimony to the warmth of the affection felt for Mr. Brown by his flock and the people among whom he labours.

MR. WILLIAM FORBES has been giving addresses in Calton United Presbyterian Church, Finnieston Free Church, Bethany Hall, the Tolbooth Hall, &c

A Y.M.C.A. RECEPTION.

AN excellent beginning to the work of another year was made last week at Aldersgate-street, when Mr. and Mrs. George Williams gave their customary annual "reception." The response by City young men was large; a goodly proportion of the guests were lads, a most hopeful circumstance. After tea, the lecture-hall was well filled with the young fellows, who listened with the deepest interest to some lively songs by a quartette of coloured singers, and afterwards to addresses. Mr. Williams, in the name of himself and his wife, gave a New Year's greeting and wished for all the happiness that comes from Christian life and service. Mr. T. A. Denny pleasantly chimed in and briefly exhorted his younger brethren to decision for Christ.

A very cogent and full address followed from Dr. G. F. Pentecost, who took up and dealt with in a masterly way various excuses that young men advance for not taking a definite stand on the side of Jesus Christ. The Doctor's weighty words fell on most attentive ears, and his closing bit of personal testimony, showing how he knew nothing of real happiness or peace of soul till he gave himself to the service of Christ, was very effective. Dr. Ziemann also spoke in the same vein, earnestly impressing on his hearers the need of having Jesus Christ as Saviour and Lord if they would conquer the temptations and discharge the duties of daily life. Mr. Seagram offered some concluding observations, and the hallowed influences of the Spirit seemed to rest on the interesting gathering.

In the course of the evening, Mr. R. Burn, secretary, unfolded a varied and attractive programme for the session in the way of classes, lectures, &c. Rev. Dr. Wright, of the British and Foreign Bible Society, has kindly consented to deliver a series of Lectures at the Young Men's Christian Association, 186, Aldersgate-street, E.C., on Friday evenings at 8 p.m., commencing January 11, when his subject will be "The Power Behind the Pope." This will be followed by three popular lectures, entitled, "Side Lights on the Bible," giving deeply interesting geographical, historical, and practical details with which he has become acquainted during his travels and researches in the East. The subjects are as follow: Jan. 18, "The Texture of the Bible"; 25th, "The Boyhood of Jesus at Bethlehem and Nazareth"; Feb. 1, "The History of the Hittites."

THE SLAVE TRADE.—In reply to an autograph letter from Cardinal Lavigerie, Queen Christina of Spain has promised to support the anti-slavery campaign in Africa, which will also be assisted by the Spanish African Society. This body numbers among its members men of all parties, including Senors Castelar and Canovas. The Madrid press points out that nearer home the slave trade is openly carried on—namely, in Morocco, where young natives of both sexes are brought to the markets from the interior of North Africa.—*Daily News.*

THE HOUSE OF REST, 7 and 8, Cambridge-gardens, Kilburn.—The New Year's all-day meeting on Friday last proved a time of more than usual blessing. At the morning gathering Christian missioners and workers were brought before the Lord in earnest prayer. The afternoon brought a very crowded audience, when Rev. F. B. Meyer gave an earnest address on the necessity of being passive in the Lord's hands when He is seeking to mould us by what may appear to us untoward circumstances into vessels meet for his use. In the evening Miss Mason gave a brief address on the motto of the year, "No weapon that is formed against thee shall prosper." Rev. T. D. Sanford spoke at some length on the subject of sanctification; showing that the whole man, spirit and soul and body, and all that he is in the habit of calling his own belongs to God. There was much praise on behalf of the House of Rest for spiritual and temporal prosperity during the past year.

Evangelistic Notes.

Rev. W. A. Meaton has conducted an eight days' mission at Bethel, Sheerness (Rev. W. H. Whitbread, pastor). The meetings were most helpful, especially some home gatherings of children and young people.

Evangelistic meetings were held last week in the E. U. Church, Govan, conducted by the pastor, Rev. C. E. Crosthwaite, and Mr. William S. Ross. The attendance was very good for a holiday week, and we believe a number have found salvation.

Miss Susannah Wesley Davies, a lady preacher from South Wales, is exciting considerable attention in Flintshire by her evangelistic services. Large crowds have gathered at Holywell, Groes, Gronant, and other places. Miss Davies sings as well as preaches the Gospel.

Mr. Herbert R. Francis has held a series of revival services in Danvers, Illinois, U.S., lasting nearly five weeks. His lectures on the Tabernacle of Moses, illustrated by a large model, were greatly appreciated, and a source of much blessing. Mr. Francis has been encouraged in his work in Danvers by a number of persons professing decided conversion. He has since been holding evangelistic meetings at Mosquito Grove.

Whitehaven. — Three weeks' evangelistic services have been held here, conducted by Mr. W. Thompson, of Glasgow. God was pleased to bless the earnest impressive appeals of the evangelist, along with his graphic description of the journey of Christian, in Bunyan's "Pilgrim's Progress," and his frequent application of the truth. The last week, being specially devoted to the young people was a time of much blessing.

Messrs. Fullerton and Smith are being much encouraged in their mission at Exeter Hall. Despite the cold and foggy weather, there have been large audiences, and many persons have intimated decision for Christ. Mr. Fullerton's Bible-readings have been highly appreciated, while the prayer-meetings, conducted by Mr. Smith, have been seasons of much blessing. The workers have been cheered night after night, and the meetings are growing in size and interest.

Ballywalter.—A successful series of evangelistic meetings, held in the First Presbyterian Church, of which Rev. J. A. Anderson is the pastor, was brought to a close last week. Mr. J. H. Crawford, of Derry, assisted. The meetings were largely attended; many were brought under deep conviction of sin, and, chiefly through the inquiry-room, a large number professed to accept Christ as their Saviour. The services have given a fresh stimulus to Christian work in the district.

Wroxton. — This village, three miles from Banbury, has been the scene of earnest work during the past year and a half. The awakening dates from the summer of 1887, when Messrs. Newell and Hall conducted a tent mission in the place. Afterwards, a building which had once been used as a chapel, but had been given over to other purposes, was renovated, and Gospel truth is now being proclaimed week by week. The village has no other evangelical lightstand. On New Year's day, Messrs. Newell and Hall attended a happy gathering in the building, and not only renewed their testimony, but listened with pleasure to hearty addresses by other friends. This village is one of three hundred lying within a radius of ten miles of Banbury, and they afford a grand field for evangelistic work.

Belfast.—At the end of February next a mission will be held in Belfast by Mr. George Clarke. The mission will be a united one, and has been arranged for by the local committee of the Evangelical Alliance.

Rev. W. Hay Aitken will conduct missions in St. Silas, Liverpool, January 6 to 20; and at Waterloo, Liverpool, January 27 to February 10. Prayer is requested for blessing upon the work in these places.

SUNDERLAND. — A Conference for the Deepening of the Spiritual Life and the furtherance of foreign missions is to be held on Monday, Tuesday, and Wednesday, February 11, 12, and 13, in the Assembly Hall, Fawcett-street, Sunderland. Feb. 11 will be devoted to the subject of "Deepening of the Spiritual Life"; Feb. 12 and 13 to "The Claims of the Heathen." Speakers well versed in these subjects will take part in the various meetings. Mr. Walter Price, 33, Chester-road, Sunderland, is the hon. secretary.

The Book World.

*** *Prices of books sent for review will be given if stated.*

A BATCH OF BIOGRAPHIES.

THIS branch of religious literature has lately had some notable additions. Of these, several are on our table, all recording the lives of men who made their mark among their fellows. First let us note

A CHRISTIAN MERCHANT.

The name of ALEXANDER BALFOUR, the Christian Merchant and Philanthropist, will long be green in the minds of many outside of Liverpool, which was most closely associated with his life-work. Rev. R. H. Lundie's memoir (*James Nisbet & Co.*) is a fitting and admirable presentation of a truly noble and consecrated career. It would he well for England's future reputation if all her kings of commerce were animated by the high principle and unselfish integrity that marked the business life of Alexander Balfour. As to his zeal for the promotion of every good cause, and his munificent though quietly bestowed benefactions, it can truthfully be said that the late Mr. Balfour was a model, and reached a standard which too few strive after, and to which fewer still attain. The words spoken of the Great Master—that He continually went about doing good—were fully applicable to the disciple whose acts and words are so faithfully enshrined in these pages. Mr. Lundie's book is one that we should greatly like all our Christian young men to read; if they do not find inspiration in it, it will not be the fault of the author or his subject.

THE AUTHOR OF "PRAYING AND WORKING."

Equally beloved and revered by all who knew him was WILLIAM FLEMING STEVENSON, the Irish Presbyterian pastor, and friend of missions. Those who recollect the brief sketch of him, which appeared in our columns shortly after his death, will be glad to make a more detailed acquaintance with his busy and fruitful life, as recorded in the "LIFE AND LETTERS," edited by his wife, and published by *Messrs. Nelson & Sons* (5s. 6d.) As a pastor, Dr. Stevenson was highly successful. His gifted pen was freely at the service of the Church universal, while his devoted endeavours on behalf of foreign missions were worthy of the fullest imitation by all who do not devote their lives wholly to that department of Christian service. He died in harness, and if he had spared himself he might have been with us still. But he accomplished much; by tongue, and pen, and example, he sowed the seeds, we believe, of a far more extended harvest than he was permitted on earth to see. May his mantle descend on many who shall push the battle to the gate.

HENRY WARD BEECHER.

The life of this eminent American preacher, compiled by his son and his son-in-law (21s. *Sampson Low & Co.*) makes a big book, but Mr. Beecher's busy career was so closely interwoven with his nation's history that a briefer record would scarcely have been adequate. Whatever may be thought of his lapses into theological mistiness in his later years, there is no gainsaying the fact that Mr. Beecher was a man of extraordinary gifts, and that he used these gifts in the advocacy of the great social reforms of his time. His noble services on behalf of freedom for the slave can never be forgotten by his countrymen. In this ample narrative we have an extremely vivid presentation of the man and the prominent figure he played in many parts. His early experiences as a Gospel preacher were unusually interesting, and one could wish that he had retained to the end the simplicity and evangelistic zeal which caused him to exercise such an influence for good among the youth who came under the scope of his ministry. The dark controversy that clouded his later life could not, of course, be passed over. The case as here presented affirms a complete vindication of his character. We can only trust that Mr. Beecher's speculative opinions will soon be forgotten, and his earnestness in upholding the cause of the oppressed will find many imitators.

MISSIONARY BIOGRAPHY.

A memoir of THOMAS J. COMBER, Pioneer to the Congo, by Rev. J. B. Myers, has been issued by *Messrs. S. W. Partridge & Co.*, as one of their admirable series of eighteenpenny Missionary Biographies. It is an intensely interesting record of a noble career. To the same series is added a life of SAMUEL CROWTHER, the slave boy who became Bishop of the Niger, by Mr. Jesse Page. In a few introductory words the venerable African Bishop testifies that it is a faithful record of his life. We cannot conceive of anything better calculated to inspire in the hearts of young people an enthusiasm for the cause of foreign missions than the reading of such biographies as these.

MISCELLANEOUS.

AVONDALE PRIORY, by Mrs. Lucas Shadwell, is a telling temperance story from a polished pen (*Temperance Depôt*).

STELLA RAY, by Harriet E. Burch (*Gall & Inglis*) will please those who like a story for its own sake without inquiring very curiously as to the lessons to be learned.

DAVID: THE MAN AFTER GOD'S OWN HEART. By Rev. H. E. Stone. 2s. 6d. *Nisbet & Co.* This book contains the substance of sermons delivered on successive Sunday mornings in Nottingham Tabernacle. It is a study of the life and character of David, intended for the help of young men. It is not remarkable for depth or originality of thought, but is exceedingly earnest in tone, and practical in its aim, and it abounds in inspiring and helpful lessons.

OUR CELESTIAL HOME. By Jermain G. Porter. *Nisbet & Co.* The author thinks he has reasonable ground for believing that heaven is a material locality, and lies within the starry heavens. Whatever we may think of his theory, we thank him for his most interesting book. In a very small compass he has condensed a great wealth of instruction concerning the heavenly bodies. Even those who do not accept his conclusions will find pleasure and profit in reading the work.

DANIEL'S PROPHECIES NOW BEING FULFILLED. By Rev. E. P. Cachemaille, M.A. *Hodder & Stoughton.* This is not an exhaustive work. It gives general outlines rather than particular details. The author's aim is "to give a brief and condensed exposition" of Daniel's visions. The advantage of the book will be in making the reader long for a more thorough study of this deeply interesting theme. The carefully-arranged harmony of the visions in the Book of Daniel is very helpful.

ON THE WAY TO THE THRONE. By R. Ballantine. *Oliphant, Anderson & Ferrier.* These seven discourses are designed to unfold the teaching of subjects represented on a stained glass window, recently erected in the Peebles church. We commend the sermons warmly. They are fearless in their statement of truth, full of strong and healthy evangelicalism, clear and vigorous in style, and enlivened by appropriate illustration. The author knows what he believes, and is not afraid to teach it. His book indicates a well-instructed mind, a sound judgment, and a fervent spirit.

HIGHWAYS AND HEDGES. Edited by Rev. T. Bowman Stephenson, LL.D. Vol. i. of the new series of this organ of the Wesleyan Methodist Children's Homes is a very attractive book. There is here much for young people as well as for Christian workers. We trust this latest development of the well-known "Children's Advocate" will prove a valuable help in the work of the Homes. Dr. Stephenson has also brought out the first number of THE CHILDREN'S HOUR, a halfpenny monthly. Illustrations form a prominent feature of both these publications. (*T. Woolmer.*)

EVERY MORNING. FIRST THOUGHTS FOR FIRST HOURS. By Joseph Parker, D.D. *Burnet & Co.* This book contains meditations, expositions, and prayers, designed to minister inspiration, and comfort, and strength at the beginning of the day. Like all that Dr. Parker writes, it is thoughtful, suggestive, practical, and original. Yet we think the work might have been done better. The usual method of providing a separate portion for each morning's reading is better than the Doctor's new and awkward arrangement. Books of this character are most helpful when they turn the reader to the Word of God itself; but in this, even the texts quoted above some of the portions are without indication of chapter and verse. Though we cannot think that the book will be widely used for the purpose for which it is intended, yet all will find it interesting and profitable reading for quiet hours.

HOW WE ARE SAVED. By J. A. R. Dickson, B.D. *Religious Tract Society.* A book for inquirers, brief, simple, clear, and safe. It is not remarkable either in thought or illustration, but many will find it helpful.

WHAT SAITH THE MASTER? (*W. P. Nimmo, Edinburgh*) is a very pretty specimen of the daily text-book series. The texts selected by Miss Cochrane are all chosen from the utterances of the Saviour. The binding is exceptionally chaste and neat.

REMARKABLE SAYINGS OF REMARKABLE QUEENS. By Eleanor F. Cobby. 1s. *Elliot Stock.* There is nothing remarkable either in the sayings or the queens; and the compiler, who indulges in very "tall talk," needs to learn the art of "boiling down."

WORDS OF CHEER FOR MOTHERS BEREFT OF CHILDREN is a posthumous and pathetic work by the lamented Mrs. Prentiss, and consists mainly of extracts from her letters or journals as to her own family sorrows and bereavements (1s. 6d. *Hodder & Stoughton*).

"MY MASTER AND MY FRIEND." By Rev. George Everard. *Religious Tract Society.* Twelve brief chapters containing "words about the love and service of the Lord Jesus." A gracious book, brightly written, and one that will help many Christians to more fervent love, and more devoted service to their Master and their Friend.

THE CHRISTIAN DOCTRINE OF GOD. By J. S. Candlish, D.D. *T. & T. Clark, Edinburgh.* A valuable addition to the series of "Handbooks for Bible-classes." The author deals with God as the Infinite Spirit, manifested in nature and providence; as Holy Love, revealed by Jesus Christ; and as Three in One. The treatment of the subject is clear, scholarly, thoughtful, Scriptural, and devout. Others besides conductors of Bible-classes will find this to be profitable and interesting reading.

THE BIBLICAL ILLUSTRATOR: GALATIANS. By Rev. J. S. Exell. 7s. 6d. *Nisbet.* A monument of patient industry in book-making. The illustrations are of various kinds, gathered from a wide range of reading, home and foreign, and the book cannot but be of great service to persons desiring an abundance of expository information on this fundamentally important Epistle. The pages would certainly be more inviting to busy students if the type were larger, and the matter broken up into more frequent paragraphs; but the collection is so full and well digested that it seems ungracious to say anything calculated to qualify our praise of such a useful book.

THE GOSPEL OF ST. MATTHEW IN FORMOSAN has just been published by *Messrs. Trübner & Co.* It is edited by Rev. W. Campbell, from a translation by Daniel Gravius, issued at Amsterdam in 1661. A minister of the Reformed Church of Holland, Gravius laboured for some time among the aboriginal tribes in that part of the Island of Formosa which formed a colonial possession of the Dutch East Indian Company. Through political and other circumstances, his work was never permitted to reach the people whom he wished much to benefit. It is hoped that now his endeavours will be rewarded, and that the editor, who has bestowed much care upon the re-issue, will be greatly cheered by the results of its circulation.

LUX BENIGNA, being the history of Orange-street Chapel. By Rev. R. W. Free, M.A. *W. B. Whittingham & Co.* Orange-street, or Leicester Fields Chapel, has had a most remarkable and interesting history. It was occupied from 1693 to 1776 by the French Huguenots, from 1776 to 1876 by the Church of England, and from 1787 to the present date by the Congregationalists. The author of this book is the present minister of the chapel, and the subject loses nothing in his hands. His style is easy, bright, and sometimes humorous; and he possesses the power of stating historical facts with clearness and brevity. The first chapter contains a very valuable outline of Protestant history in France up to the flight of the Huguenots. The subsequent history introduces us to many memorable names, which are enough of themselves to secure the reader's interest; but the author makes his book even more readable by graphic descriptions which enliven his pages. In his closing chapter he is not likely to carry all his readers with him. Many will unite in deploring the present divisions of the Church of Christ, and in the feeling that "sectarianism is doomed." But they will want to know whither the author is tending before they fully follow him. None the less, however, will they enjoy and profit by the book.

T. NELSON & SONS.

This firm is celebrated for the neatness and general attractiveness of the get-up of their publications. Several are before us. SAVED BY LOVE, by Emma Leslie, is a touching tale of the London waifdom, in which love proves the conqueror. EAGLE AND DOVE, by M. E. Clements, is a well-told story, founded on fact, the scene of which is in the theatre of the Franco-German War. Apart from the intrinsic charm of the tale, some vivid glimpses are afforded of the vicissitudes of that terrible struggle. OUT IN THE WORLD, by Pansy, is a truly delightful story, describing the many good deeds accomplished by one devoted and earnest-minded young lady. The narrative is thoroughly American in its vivaciousness and swing. We heartily commend it, especially to young ladies whose time hangs heavy on their hands. ILLUSTRATED BIBLE STORIES FOR THE YOUNG embrace some of the better known Scripture narratives couched in simple language.

JOHN F. SHAW & CO.

IN ALL OUR DOINGS, by Grace Stebbing (3s. 6d.), is a bright, healthy, bracing story, fit to put into the hands of any boy over ten. This author's stories are always well worth reading, and these twenty-five breezy chapters are even better than her best.—TWICE RESCUED, by Nellie Cornwall (2s. 6d.), is a Cornish story, very touching and beautiful. The author is pleasantly conversant with Cornish ways and dialect, and her story is full of the Gospel.—PRISON BARS, by Catherine Shaw (2s. 6d.), is a beautifully practical little story, written in a sweet natural style. Anyone desiring a nobly true example of every-day Christianity, to give to their growing girl friends, cannot do better than to introduce them to Gwendoline.—PIXIE'S ADVENTURES, by N. D'Anvers (2s. 6d), is supposed to be a portion of the biography of a rather conceited and self-satisfied little dog, written from his own point of view. It may amuse, but will not elevate.—SYBIL'S MESSAGE, by Emily Brodie. 1s. 6d. With such an author, so perfectly in sympathy with her subject, what wonder that this little story, written on behalf of the "Theatrical Mission," is one of the most touching we have read for some time?—TO THE END, by C. Lockhart Gordon (1s.), is a tale of five lives—all commenced their Christian course together, but all do not run the race in the same way. It contains some useful lessons.

JANUARY MAGAZINES.

ILLUSTRATIONS (3d.) answers well to its title, and, as usual, contains entertaining and practical contributions in several of the chief departments of general knowledge. *Kent & Co.*

THE MOTHER'S TREASURY enters upon its twenty-sixth year in an enlarged form, and is more than ever a first-rate monthly for the home. 1d. *Religious Book Society, 27, Paternoster-row.*

THE WELCOME HOUR (1d.), *Marshall Brothers*, is another useful publication of the same class, also brightly illustrated.

THE HOSPITAL is replete with information of wide interest. Five nursing supplements are stitched with part 15, making in all 100 pages of very readable and really valuable matter. 6d. *The Hospital, Limited, 38, Old Jewry, E.C.*

THE HOMILIST begins the new year with a varied fare. Generally speaking, the articles are characterised by sound and vigorous exposition; in most of them, moreover, Scripture teaching is viewed in the light of present-day needs. 6d. *Houlston & Sons.*

OUR DARLINGS. 3d. *J. F. Shaw & Co.* The new issue of Dr. Barnardo's illustrated monthly is full of promise for the volume for 1889. Old and young cannot but find much in this magazine to excite their interest in the weak and needy.

THE BIBLE SOCIETY MONTHLY REPORTER comes out in an enlarged form, capitally illustrated. THE BIBLE SOCIETY GLEANINGS FOR THE YOUNG also begins a new series. These are halfpenny monthly publications, issued from *The Bible House, 146, Queen Victoria-street, E.C.*

BABYHOOD is a magazine which mothers and others who have the care of young children cannot but read with pleasure and profit. The pages are uniformly bright and instructive, and as their readers increase, the comfort of infants will undoubtedly be enhanced. 6d. *Babyhood Publishing Company, 92 and 93, Fleet-street, E.C.*

THE MISSIONARY REVIEW OF THE WORLD gives promise of making good the editors' promise that 1889 shall excel 1888. In the literature section there are nine original articles, every one of which is good, for instance, Dr. Pierson's "Christian Missions as the Enterprise of the Church," and "Signs of the Supernatural in the General Work"; Dr. J. M. Ludlow's paper on "Henry Martyn," "Missions in the Levant," "British Opium in China," and "Translations from Foreign Missionary Periodicals." Under "Organised Missionary Work," we have the latest report of the eighteen woman's missionary societies of Canada and of Great Britain and Ireland. Then correspondence from China, Brazil, Persia, Asia Minor, and Africa. The portrait of the Earl of Aberdeen, President of the World's Missionary Conference, adorns the number. *Funk & Wagnalls.*

THE REAPER (1d. *Houlston & Sons*) is an admirably conducted paper, containing thoughtful papers and well-digested missionary and other items. MEDICAL MISSIONS (1d. *T. O. Smith*, 14, *Paternoster-row*) deals with important phases of evangelistic work at home and abroad. THE CHRONICLE OF THE LONDON MISSIONARY SOCIETY (1d. *Snow & Co., Ivy-lane*) tells of earnest work in many lands, the blessing of God distinctly attending the same. THE CHURCH MISSIONARY INTELLIGENCER AND RECORD (6d.) is a very ably managed magazine, published from the *Church Missionary House, Salisbury-square.* From the same source comes THE CHURCH MISSIONARY GLEANER, which is a remarkably well illustrated monthly. The January issue of NORTH AFRICA (1d.), the quarterly record of the North Africa Mission, contains reports that are full of encouragement to those who are supporting testimony in Morocco, Algeria, and Tunis. The opening part of vol. v. of ALL THE WORLD (3d.) is filled with varied reading matter. A portrait and sketch of "Commandant" H. H. Booth are given (*Salvation Army Headquarters*).

FRET NOT THYSELF. A message for the New Year, by Mrs. Cronyn. 1d. *Partridge.* This booklet contains much that is always in season.

ELSIE: THE ANGEL CHILD. By Michael Scott. *Tunbridge Wells: Baldwin.* A story in verse; the execution cannot, however, be pronounced successful from a poetical point of view.

Messrs. Collins & Sons' Combination Diary, Blotting Pad, and Slate Tablet, is a very handy and useful companion for the desk or table. Those who use it once will not easily relinquish it.

THE MORAVIAN ALMANAC AND YEAR BOOK contains full information relating to every department of the Church of the United Brethren. (4d. *Moravian Publication Office, 32, Fetter-lane, E.C.*)

HOME MISSION WORK. *Mr. J. N. Mackinlay*, 421, *Sauchiehall-street, Glasgow*, has published a suggestive booklet, by Michael Honeyman, on Congregation Charity, with some remarks on mission work in general.

Three penny booklets, by Rev. John Averill, of Teignmouth, are: THE PREDICTED RAPTURE OF THE SAINTS; THE CROWNS PROMISED TO BELIEVERS; and THE TABERNACLE OF GOD WITH MEN. They are thoughtful and instructive. (*E. Stock.*)

THE BETRAYAL AND CRUCIFIXION OF OUR LORD. By Alfred Cooper. 6d. *E. Stock.* A consolidation of the Gospel records, in some measure serving the purpose of a harmony. It is compiled in accordance with the order followed by Archdeacon Farrar in his "Life of Christ."

DOVES: THE LESSONS THEY TEACH US. By Rev. W. Talbot Hindley, vicar of St. Barnabas, Holloway. 1s. *Hunt & Co.* An address to the young, presenting great lessons in simple language. The truths are, moreover, such as maturer minds do well to have in constant remembrance.

THE TIME TO BEGIN. By Rev. A. E. Foster, Hastings. 1d. *Partridge & Co.* A New Year's call to the unconverted. It is forcibly shown that there is a time to die as well as to live; therefore it is needful that men should, while it is possible, decide to repent and believe the Gospel. A good, useful tract.

Mr. Henry Putman, of 41, Middle-street, Southsea, has written and published some pretty and graceful stanzas, entitled "Perfect Peace and other Verses." But fourpence for seven short poems will be deemed by most people an inordinate price, even though the proceeds be "devoted to Christian work.'

THE SHILLING BABY. By Dr. Barnardo. This is "an incident of the London slave trade." It tells of a little girl whom the author bought for a shilling from her wretched mother in an East-end lodging-house. The child is a type of many who have been rescued from misery and shame. (6d. per dozen. 18 *to* 26, *Stepney-causeway, London, E.*)

A new monthly paper, entitled, *The Banner of Asia*, is to be published at Bombay. It will be edited by Alfred S. Dyer, Wallace J. Gladwin, and Maurice Gregory. Its object will be "to uphold the right of Christ to reign in the councils of the nations, and to demand the immediate stoppage of the iniquitous Government traffic in vice, liquor, and opium, in and from British territory in the East."

THE BOOK OF THE CHURCH OF SCOTLAND. 6d. *Edinburgh: R. & R. Clark.* This year-book is published for the General Assembly's Committee on Christian Life and Work. The issue for 1889 contains a large amount of tabulated information, and several historical and other articles specially interesting to members of the Church of Scotland.

SELL'S DICTIONARY OF THE WORLD'S PRESS. Each successive issue of this work finds it increased in bulk and interest. The 1889 edition contains no fewer than 1450 pages, and remains the same price—2s.! The newspaper lists are very complete, while the articles and illustrations are more numerous then ever. *Sell's Advertising Agency*, 197, *Fleet-street, E.C.*

CLERICAL VISITING LIST. 3s. *Hazell, Watson & Viney.* A compact and complete pocket-book for parish purposes. Besides an ample visiting list, separate pages are left for various church helpers, nurses, lent and borrowed books, &c., a full list of church societies and officers is given, and a table to find daily Psalms is added this year, and a clear wages or income table. For town clergy the book is most convenient.

The 14th and concluding volume of Messrs. Cassell & Company's ENCYCLOPÆDIC DICTIONARY is ready for publication. This work, which has been in preparation for nearly seventeen years, will contain about 50,000 more words than any other existing dictionary. Whilst "Webster's Unabridged Dictionary" fills 1538 pages, and the "Imperial Dictionary" 2222, the ENCYCLOPÆDIC DICTIONARY extends to no less than 5629 pages.

KEEPING THE HEART is the title of an illustrated booklet, in which the young are simply and lovingly addressed by Rev. W. Duncan. *Glasgow: Aird & Coghill.*—In THE "LITTLE MEMBER," a New Year's address to the young, by J. Forbes Moncrieff, there is instruction which many grown-up people would do well carefully to read, as to the use of the tongue. This booklet also is illustrated. (1½d. *Glasgow: Charles Glass & Co.*)

PHONOGRAPHIC LITERATURE. The rapid growth of good reading matter printed in the beautiful phonographic symbols is an index of the increasing popularity of Mr. Pitman's system of shorthand. Mr. E. J. Nankivell has commenced the issue, in weekly penny numbers, of that social classic, UNCLE TOM'S CABIN, with clever illustrations. A new generation of young readers has arisen that knows very little about one of the most remarkable narratives ever penned, and we anticipate that most phonographers, students or otherwise, will become acquainted with it, or renew their acquaintance, through these superbly written pages. THE REPORTERS' MAGAZINE is unusually interesting this month, because of the new phonographic game of "outline quartettes" described in it by the editor. An important addition to the literature of the art is the issue of a new edition of Mr. Pitman's PHONETIC SHORTHAND DICTIONARY (in fornightly parts, 4d. *Pitman & Sons*). The most approved outlines of all the working words in the English language are given in this work, which will be indispensable in every phonographer's library.

*** There was an unfortunate printer's error in our notice last week of Mr. L. Macbean's excellent collection of "Songs and Hymns of the Highlands." "A rich but largely *worked* mine of Celtic poesy," should have read, "A rich but largely *un*worked mine," &c.

AN EVENING SONG.

LET me sing:
I am weary to-night;
Let me sing, and the music will light
All my heart, with the thought that the right
Must triumph at last, in my sight.

With the ring
Of the harmonies clear,
Surely, sweetly, there falls on my ear
An echo of harps I shall hear
When free from all faintness and fear.

As I cling
To the thought of the joy,
I arise from each earthly annoy,
To the rapture no power can destroy,
To the pleasure which never shall cloy.

Thus I wing
Up, up to the source of delight,
As the skylark soars, spurning the night,
And returning, refreshed from the flight;
Fresh hope for the morrow is bright,
New strength to my work I can bring.

MARGARET BERESFORD.

REV. JAMES GILMOUR, the solitary worker of the London Missionary Society in Mongolia, recently paid a visit to Tientsin. Nothing had been heard of him for more than three months prior to his sudden appearance. He has had a sorely trying experience "among the Mongols," but sees signs of spiritual movement which cheer his heart. Five men—not Mongols, however, but Chinese—have been baptized, and seven more have enrolled themselves.

Letters to the Editor.

ANECDOTAL ILLUSTRATIONS.

Dear Sir,—May I ask your readers, through you, to send me any anecdotes which they may come across in their reading during the coming year? I do not wish for any out of any already existing collections. It does not matter what the subject of the anecdotes, or from what sources gathered, with the above exception. I am preparing an illustrative work on a new system for the use of preachers, Sunday-school teachers, &c., and the greater the variety of its contents, the more useful will it be.—Yours faithfully,

P. B. Power,
Author of "The I Wills of the Psalms,"
"The Oiled Feather," &c.

Richmond, Surrey.

LOCK HOSPITAL AND ASYLUM,

Harrow-road, W.

Dear Sir,—Since the repeal of the Contagious Diseases Acts all Government support has been withdrawn from our hospital, involving a loss of £1400 per annum. We urgently need £5000, to remove a heavy and long-standing debt. These poor girls, whose sufferings we alleviate, and whom we seek to restore to a better and brighter life, are aptly described by the words, "Nobody's hope, and nobody's care."

Still, they are our follow-creatures, have bodies to be healed, and souls to be saved. May I earnestly appeal to your readers to help us in what has recently been well called by Mrs. Bramwell Booth, our "sad but noble work."

During the past six months more than 50 per cent. of the inmates of this hospital have been rescued, and sent either to the Lock Asylum or to some other Home.—Yours very truly,

Algernon C. P. Coote, Sec.

A NOTABLE BOOK.

Sir,—I ask permission to call attention in your columns to a very remarkable work lately published, a work of peculiar value at the present time, but of which I have only seen one very brief notice, and which I fear has consequently not obtained the circulation it, in my humble judgment, unquestionably deserves. I refer to the book, "The Divine Programme of the World's History," by Mr. and Mrs. H. Grattan Guinness (*Hodder & Stoughton*). Written with all the perspicuity and ability which characterise the previous productions of its authors, it exhibits in a most striking manner the seven main sections of the prophetic history of mankind, as associated with Adam, Noah, Abraham, Moses, David, Nebuchadnezzar, and—last and greatest—our Lord Jesus Christ. The extreme, the stupendous improbability of the fulfilment of that prophetic history, and yet its marvellous and precise accomplishment, are pointed out in the clearest and most interesting manner, and open what will probably be to many an entirely new aspect of the Word of God.

But the main value of the work, to my mind, consists in the overwhelming evidence it affords of the Divine inspiration of the Scriptures, an evidence which is, indeed, nothing less than a mathematical demonstration, and to a candid mind can hardly fail to carry the deepest conviction.

"If," to quote one sentence, "the Bible offers as a pledge of its Divine inspiration *a complete programme of future history*, if it has recorded in advance the events of ages to come; and placed the document containing the record in the possession of mankind; if all the events of the slowly unfolding ages have actually fallen out according to its prophetic foreview; if all that was predicted has happened, and nothing has occurred contrary to its programme; then, beyond all question, we are bound to hold the Bible to be from God, and practically to acknowledge its Divine authority."

The battle is now raging over the Word of God, and will probably wax fiercer as the days go on. We cannot afford to neglect any weapon which has been placed in our hands, and in Mr. and Mrs. Guinness's work we have, I believe, one which will prove of immense value. This is my principal reason for venturing to ask your readers' attention to the book. But I am also led to do so by the fact that the profits of its sale will be devoted to the East London Institute for Home and Foreign Missions, of which its authors are the founders and directors, and of which I have the privilege of being the treasurer.—Yours obediently,

S. Arthur Blackwood.

Shortlands, Kent.

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THE TERRIBLE CRIME IN INDIA.

Dear Sir,—It would be a very desirable thing if every minister of the Gospel and every ministers' meeting would forward to Viscount Cross, at the India Office, an energetic and strongly-worded protest against the abominable illegality exposed in The Christian of the 4th inst. Government cannot be made to feel and act except by the protest of a righteous indignation.—Yours faithfully,

Ilfracombe. W. R. Foster.

THE ROMAN CATHOLIC CHURCH AND BIBLE-READING.

Sir,—It may interest your readers to know that I, who was brought up a Roman Catholic, was sent by my parents as a boy to the college of the "Josephite" Fathers at Grammont, Belgium, and my Roman Catholic New Testament was taken away from me on my arrival, on the ground that in a Catholic country the Bible must not be possessed except by the bishop's special permission.

It was in a great measure what I saw in that priests' college that led me afterwards to abandon Romanism—the low moral tone, especially as regards truth; the superstition, making presents to the Virgin's image to win favours from her; the unmanly form of piety instilled into the pupils. The "good" boys, who were favoured because of their piety, which was often hypocrisy, were unmitigated sneaks; and to make sneaks of them seemed to be the great object of the fathers.

Yours, &c., Ex-Romanist.

P.S.—Even in England priests rarely allow Bible-reading.

HOMES FOR AGED CHRISTIAN BLIND.—Fifty-seven inmates were present at the annual Christmas dinner; two other urgent cases have since been admitted. There is accommodation for seventy-five inmates, and those who are able to strengthen the hands of the committee will make it possible for more poor and sadly afflicted people to enter the Homes. The hon. superintendents are: Rev. H. and Mrs. Bright, Hanley-road, Crouch-hill, N.

JEWS IN JERUSALEM.—Mr. D. C. Joseph, of the Evangelical Mission to Israel, writing from Jerusalem since his return to his post, says:—"We found the condition of our poor Jewish brethren much improved. The Lord has sent us rain, so at present there is plenty of water, and this is no little joy to the poor. Though the downfall lasted only a short time, the floods went to the trenches and filled the cisterns, so we have plenty of water for the present. The Jews have now permission to come to Jerusalem, and houses are built for them. The best part of the commercial enterprise is now in Jewish hands. There are also a good number of Jewish craftsmen, and they do their work skillfully. Foolish superstitions are also dying out among them."

RATCLIFF STRANGERS' REST.—The monthly meeting of workers and friends, held on Friday last, was attended by a large number, and was much enjoyed. The chair was occupied by Mr. W. H. Seagram. After several friends had engaged in prayer, Mr. J. T. Isaac gave a short account of the happy time spent at the Rest by many of the sailors at Christmas time. He spoke thankfully of the encouragement given in the Scandinavian meetings, at which, on Sunday week, several of the men were decidedly impressed. Then followed an interesting and helpful address by Rev. F. B. Meyer, on "The Principles upon which the Apostle Paul wrought his Life-work." Miss Hodges, who is about to leave for mission work in North Africa, and Mr. E. H. Glenny, who has recently returned from his eighth visit there, also spoke briefly.

DR. STEPHENSON'S CHILDREN'S HOME.—There was a large assemblage of friends of this institution a few evenings ago, on the occasion of the annual festival at Exeter Hall. The children seemed to much enjoy the proceedings, while their singing and manipulation of the many musical instruments of the orchestra gave great pleasure to the friends and supporters of the Homes. The meeting was presided over by Mr. T. B. Holmes, of Hull, who said that already some 2000 Sunday-schools send subscriptions. Dr. Stephenson, in the course of an exhaustive address, stated that about 300 children are received every year, and there are always more applications than vacancies. Three more Homes might be built within the next six months, if the means of maintaining them, about £1000 a year, could be reckoned upon. The chief office of the institution is Bonner-road, London, E.

CONTINENTAL & FOREIGN NOTES.

THE EVANGELICAL SOCIETY OF GENEVA supports or assists five pastors, six evangelists, and one teacher, labouring in France. Moreover, during the last year, fifty-seven colporteurs worked under its direction in thirty-eight Departments of France.

MR. J. A. NARDON, an ex-Roman Catholic priest, has joined the Reformed Church of France. In a declaration recently published, he urges his brethren in the priesthood who have consciences harassed by doubt (and he says they are numerous) not to be afraid to imitate him.

M. REVEILLAUD has been holding meetings in several Belgian towns. At Liège on three successive evenings there were large audiences, that on the last occasion numbering about one thousand persons. The Gospel continues to find eager hearers in Belgium wherever it is proclaimed.

PALESTINE.—M. Schneller, the missionary, reports that the Evangelical Church at Bethlehem, for which funds have been collected, is being rapidly erected. He points out the necessity for a place of worship in connection with the Syrian Orphanage at Jerusalem, directed by his father.—*Journal Religieux.*

"THE LEGION OF HONOUR."—That the political condition of France at the present time is favourable for aggressive work on the part of Protestants is shown by the fact that three evangelical pastors and several well-known Protestant laymen were among those who, on January 1, were made Knights of the Legion of Honour.

PROTESTANTISM IN FRANCE.—French religious papers have been discussing the question of the strength of Protestantism in France. The *Journal Religieux* quotes M. Puaux, editor of *L'Annuaire Protestant*, as estimating the number of the Protestant population of the country at 750,000. Having carefully studied the history of the free churches, M. Puaux regards this result as encouraging.

HAMBURG.—Several remarkable meetings have been held in this busy town by Rev. E. Schrenk. Night after night a large concert hall was crowded, the audiences reaching in numbers to 2400. Such earnest assemblages of people to hear the Gospel had never before been known in Hamburg. Meetings specially held for Christians were attended with much blessing.

JUVENILE SMOKING IN FRANCE.—The members of the Society against the Abuse of Tobacco have determined vigorously to petition for legislation to put down juvenile smoking. The Society has conducted investigations into the evil effects of the habit upon children ranging in age from nine to fifteen. In a large number of cases serious diseases have been distinctly traced to the practice.

THE EVANGELISATION OF FRANCE is the theme of earnest articles in *Le Signal*. It is felt that the time has arrived for talking and writing to give place to real active work. To penetrate the rural districts, inaccessible by railways, will not be easy, and unless the workers are many, and of special physical calibre, the rate of progress must be slow. It has been suggested that the churches might well, and profitably, liberate their pastors for occasional evangelistic tours.

AUSTRALIA.—Writing on Nov. 12 last, the Melbourne correspondent of *The Presbyterian Messenger* says:—"Our Centennial Mission in Victoria is drawing to its close. The winding-up of the lengthened series of evangelistic services is to be marked by the circulation, far and wide, of a brief printed statement of Gospel truth. Its object is to present, in clear and impressive language, the love of God in Jesus Christ. It is proposed to distribute this address broadcast over the land, so that not a family may escape.

MADAGASCAR still presents large heathen tracts of country to the Christian missionary. Indeed, in spite of the encouraging progress which the Gospel has made in the island, paganism still holds sway over the majority of its upwards of five million inhabitants. The Holy Spirit is now beginning to work in the hearts of the people, especially amongst the young, in a manner such as has not been heard of for many a year; and there seems, says *The Chronicle* of the London Missionary Society, to be a real stirring among the "dry bones."

SWITZERLAND.—The evangelical churches are showing greatly increased activity. A correspondent of *Le Christianisme* speaks of the diversity of form which the meetings have assumed at Geneva, noting especially that women as well as men have been praying at the after-meetings, and that large audiences have been assembling on Sunday evenings in a public hall, in which the Gospel has been preached. A petition for the total suppression of haunts of vice has received 6000 signatures in Geneva alone. Temperance work is making a remarkable impression at Lausanne and Neuchâtel.

THE THEATRICAL MISSION.—In a pamphlet entitled, "Only Players," Mr. Courthope Todd gives an interesting account of eighteen months' work. Old and young, sick and poor, have been reached, and help has been given in various ways to those who have needed it. The institute, "Macready House," Henrietta-street, Covent-garden, London, W.C., has been in greater requisition than ever, and there have been many evidences that the loving solicitude of the Mission is duly appreciated by many who toil on the stage. The cause has lately been advocated in many cities of the Continent, and actors and actresses have learned that, though "only players," they occupy a place in the sympathies of the followers of Jesus Christ.

Among the Churches.

CHURCH OF ENGLAND.

Rev. F. S. Webster, late principal of the Church Army Training Home, and a highly esteemed missioner of the Church Parochial Mission Society, has been appointed vicar of St. Thomas's, Birmingham.

The Bishop of Rochester has left London for a voyage to Australia. He expects to be at home again before Easter. Dr. Barry, Bishop of Sydney, has announced his acceptance of the post of Assistant Bishop of Rochester. Dr. Barry will arrive in England about May next.

Dr. Goe, Bishop of Melbourne, has refused the offer of a layman in the colony to erect a reredos in the new cathedral that is being built in Melbourne, because, when the plans were submitted to him, the centre panel was found to contain a figure of the Virgin, to the removal of which the donor would not consent.

Mr. Paulus Ashkenazi, who worked for some time amongst Jews in Spitalfields, in connection with the Home of Industry, has been ordained by the Bishop of Rochester, and is now at work in a very poor parish at Deptford, S.E., as curate to Rev. James Malcolmson, vicar of St. Luke's, Deptford. Mr. Ashkenazi will still continue his work among the Jews of Spitalfields voluntarily on Wednesdays and Saturdays.

Rev. A. H. Delmé-Radcliffe, vicar of St. Andrew-the-Less and Christ Church, Cambridge, has been appointed to succeed Sir Emilius Laurie in the incumbency of St. John the Evangelist parish, Paddington, London. Mr. Delmé-Radcliffe is a devoted evangelical clergyman, whose ministry at Cambridge during the last few years has been greatly blessed. He took warm interest in the work carried on in connection with the Theatre Mission, Barnwell.

Rev. Dr. Bullinger has retired from the oversight of St. Stephen's, Walthamstow, Essex, and is succeeded by Rev. H. E. Noyes, of Kingstown, Dublin, also a spiritually minded clergyman holding sound evangelical principles. It was with deep regret that the congregation heard of Dr. Bullinger's retirement, and a few days ago, by an address and testimonial, they affectionately acknowledged his faithful ministry during the past sixteen years.

PRESBYTERIAN.

There are 2000 Icelanders in the city of Winnipeg, and a Presbyterian mission has been formed under the care of a converted Icelander. An Icelandic hymn-book has been printed, and there are two Icelandic newspapers. No church organisation has yet been begun among these children of the north, but there are evidences that this will soon be needed.

Rev. C. P. Way, who has been pastor of the English Presbyterian congregation at Alderney for nearly six years, is about to resign the charge. Though the scope for aggressive effort in the island is very limited, his work has been greatly blessed; many souls have been born again, and the church membership has been increased threefold. Mr. Way proposes devoting himself to the work of an evangelist.

CONGREGATIONAL.

Rev. J. Spurgeon, father of C. H. Spurgeon, preached in the Crown-lane Chapel, Maldon, twice on Sunday, December 23. Very good congregations assembled to hear the venerable gentleman.

At the mission anniversary in connection with the South Cliff Church, Scarborough (Rev. A. Vine Hall's), the work at the mission chapels was shown to have been very successful during the past year, increased accommodation being imperative.

Rev. Edward Storrow has closed his ministry of thirteen years at Sudeley-place Chapel, Brighton. He does not seek another pastorate, but will devote his time to writing on various aspects of the foreign missionary question, and to preaching as occasion offers.

The Colonial Missionary Society are about to establish a Congregational Church at the Johannesburg Goldfields, South Africa. Rev. F. J. Ecclestone, late of Broadstairs, has accepted the charge, and will leave for South Africa directly. Johannesburg is a new town in the Transvaal Highlands, of nearly 20,000 Europeans. It is already the second largest town in South Africa.

BAPTIST.

The Baptists of Northwich have been granted the use of the public baths for baptismal immersions.

One hundred and thirty-two converts, gathered by the revival of the Virginia-street Baptist Church, at Hopkinsville, Kentucky, were immersed on the 2nd ult. by Rev. Mr. Williams, pastor of the church, in a mill-pond in a bend of Little River, in the presence of several thousand persons.

At the annual meeting of the church at Beeston, Nottingham, reports of the various branches of Christian work showed signs of increasing prosperity. A larger number was added to the church during the year than for many years past. The pastor, Rev. R. Pursey, and deacons are greatly encouraged.

Rev. J. T. Wigner, the venerable pastor of Brockley-road Chapel, New Cross, London, on Sunday week commenced the fiftieth year of his ministerial work. He read a brief statement showing that he began his ministerial course on December 30, 1839. During these years there have been but twelve Sabbaths on which he did not preach. Among other things, he said, "I need an assistant.'

METHODIST.

Great Home Missionary Conventions are to be held in Bolton and Burnley next week. Revs. J. E. Clapham, Hugh Price Hughes, and P. Thompson are announced as speakers.

Rev. T. Champness, who is to be liberated from circuit work at the next Wesleyan Conference, so that he may give himself to the extension of the *Joyful News* Mission, announces that, as he will not receive any salary, he will support himself by the sale of *Joyful News* and other kinds of pure literature. He invites friends to purchase from his book depôt at Rochdale. He will send any book on receipt of the published price.

Mr. Champness, says *The Methodist Times*, has hit upon a happy idea in his new temperance magazine for the young people. *The Joyful News Banner of Hope*, edited by Rev. Josiah Mee is a very good "ha'porth." Multitudes of children are enrolled in our Bands of Hope who know very little of the terrible evils of drink. This little magazine is admirably calculated to give them "a reason for the hope that is in them."

Methodism is waking up to its duty with regard to the working classes. A working-men's club, with reading and refreshment rooms, has been opened (says *The Methodist Times*), and every effort is being made to provide such an institution as shall successfully compete with the attractions of the public-house. We regard it as a matter for great thankfulness that our Church is beginning to realise the necessity of attending to the social aspects of religion, as well as the more directly spiritual.

The staff of Rev. Charles Garrett's Liverpool Mission consists of two ministers, six laymen, and a large number of voluntary helpers. During the year 20,000 visits have been paid, 3000 of these being to the sick and dying; 60,000 tracts have been distributed, 912 persons have signed the pledge, and 327 cottage meetings have been held. In addition to these, numerous open-air services have taken place, and diligent attention has been paid to the dockyards, railway sheds, and similar establishments. *The Methodist Times* urges that this work should be taken by a Conference Committee in the same way as the London Missions, as at present Mr. Garrett bears the whole burden of carrying on the Mission, having to find all the money and do all the work.

NOTES FROM IRELAND.

Successful evangelistic services, conducted by Revs. S. Hollingsworth, J. D. Lamont, and others, were held each evening last week in Holywood Methodist Church.

Evangelical Alliance meetings for united prayer and praise were held each evening last week in various towns and cities of Ireland. They were well attended and very interesting.

St. Enoch's Presbyterian congregation, Belfast, of which Rev. Dr. Hanna is the pastor, is a flourishing one. It has over 700 seatholders, besides a large number of adherents, is attended by 1000 soldiers. It has 3200 children in its Sabbath-schools, and 2300 in its day-schools.

It is proposed to found a Soldiers' Home in Belfast. The institution will form a safe place of resort for soldiers when out of barracks, and provide them with coffee, reading, and recreation rooms; while sleeping accommodation will be supplied for soldiers passing through Belfast during the furlough season. The Home will also offer numerous other advantages, and is urgently needed in Belfast, with its large garrison. The subscriptions now amount to over £1000, but about £2000 more is required.

NOTES FROM SCOTLAND.

The work in Trinity Free Church, Glasgow, has so increased under the pastorate of Rev. J. J. Mackay, that Rev. A. S. A. Bishop has been appointed as assistant.

Rev. John Leathley, the new pastor of the Govan Wesleyan Church, has entered upon a course of earnest evangelistic work in connection with his congregation.

Special services have been held in London-road United Presbyterian Church, Edinburgh, to express thanksgiving for the fact that in four years a membership of 400 has been doubled, and a debt of £4000 halved.

The United Presbyterian Church has lost one of her ablest ministers by the death, on Thursday, January 3, of Rev. Joseph Leckie, D.D., of Ibrox U.P. Church, Paisley-road, Glasgow, aged 62 years. He had been settled at Ibrox for twenty-two years, and was greatly beloved.

The annual tea-meeting of the Gordon Evangelistic Mission, Aberdeen, was held in the Hall, Queen-street, on New Year's night. A number of testimonies were given by friends from many places in the country where the evangelists had been working during the year.

The Clydebank Wesleyan Church, Glasgow, has only been opened eighteen months, and during fifteen months it has enjoyed a series of weekly conversions without a break. Every month the pastor lectures on Sunday afternoon to men, and has an average congregation of three hundred. Every Saturday night there is a crowded Gospel Temperance meeting, at which pledges are taken and souls saved, while the Mission Band is always making raids on the neighbourhood.

DEATHS.

At Limerick, Rev. James B. Gillman, probably the ablest preacher Irish Methodism ever possessed.—Captain Edward Littlehales, R.N., for twenty years the devoted honorary secretary of the Thames Church Mission, and a warm friend of Christian enterprise.—At St. Mark's Hospital, City-road, London, after an operation for cancer, Rev. W. R. Mullett, of Frodsham, for the last ten years a minister of the United Methodist Free Churches, and an ardent labourer in the Gospel.—Colonel O. de Büren, of Berne, whose loss is much felt in Switzerland.—Rev. C. C. Tyte, Congregational minister, late of Sheffield.—Rev. George Kettle, pastor of the Swan Hill Congregational Church, Shrewsbury.—Rev. James Simpson Macnab, Minister of Cumbrae Established Church.—Rev. George Campbell, of Tarbat Ross-shire.—Mr. George Voss, of Stoney Stanton, an evangelist well known in Lincolnshire.—Rev. Henry Quick, Congregational pastor, formerly of Clifton, Bristol.—Rev. Thomas Russell, a veteran Methodist minister, and one of the co-workers with Hugh and James Bourne in founding the Primitive Methodist Connexion. In 1830 Mr. Russell was sentenced to three months' hard labour in Abingdon Gaol for open-air preaching.

Appeals.

Lambeth Ragged Schools.—Funds are greatly needed for the free breakfasts, halfpenny dinners, and other benevolent agencies. Gifts in money and kind will be gladly acknowledged by Mr. E. NICHOLLS, hon. sec., 106, Leathwaite-road, S.W.

Old Hall, Wellington.—The expenses of our Mission in this town are pressing us sorely. Four hundred hands turned out of closed ironworks means great distress among their families, and our various agencies for preaching the Gospel and relieving the poor are in full operation with greatly increased demands. We rejoice with heartfelt praises for the blessing attending the word in our large congregations.—J. EDWARD CRANAGE, The Old Hall, Wellington, Salop.

Hackney-road Mission.—A series of festivals has lately been provided by the Mission's friends. It is with the rougher element of children that special interest is taken for their welfare, and it is intended to develop this part of the Mission's efforts. Aid is needed to supply the needy poor with grants of coal and bread this trying weather. Left-off clothing would be acceptable, to help to clothe these half-clad children.—Hon. sec., CHARLES C. GIRLING, 33, Queen Margaret's-grove, Mildmay-park, N.

Gifts of ladies' left-off garments are very acceptable at any of the Homes for Working Girls:—Victoria House, 135 and 137, Queen's-road, Bayswater, W.; Morley House, 14, Fitzroy-street, Fitzroy-square, W.; Gordon House, 8, Endsleigh-gardens, N.W.; Woodford House, 28 and 29, Duncan-terrace, Islington, N.; Garfield House, 361, Brixton-road, S.W.; Norfolk House, 50, Well-street, Hackney, E.; Hyde House, 27, Somerset-street, W.; Lincoln House, 12, York-place, Baker-street, W. Please address to the SUPERINTENDENT at the respective Homes, carriage paid.

TEMPERANCE NOTES.

HOME.

It is stated that the business of Truman, Hanbury & Buxton, the eminent brewers of London and Burton-on-Trent, is to be sold to a limited liability company.

Sir Wilfrid Lawson believes the licensing question, Sunday closing included, will be referred to the County Councils, and that therefore sound temperance members should be secured.

Rev. Mark Guy Pearse, speaking at Helston, mentioned that in Salford Gaol, out of 744 prisoners 688 had been to Sunday-school, and every one of them ascribed his or her fall to drink.

Dr. Coley, Newcastle, urges as the next most practical step the bringing in of a Bill to enforce earlier closing during the week. He holds that the worst form of drinking is after 9 p.m.

Teetotalers are raising a protest against the danger and inconvenience caused through publicans being allowed to lower barrels into cellars by means of obstructive ropes. Why, they ask, should publicans be permitted to take liberties with the public which would not be tolerated in ordinary tradesmen.

FOREIGN.

Mrs. M. C. Leavitt has organised a Women's Christian Temperance Union in Madagascar.

The next International Temperance Conference is to be held in August next in Christiania, Norway.

Mr. George Kennan, in *The Century*, says there are thirty rum shops to every school in Western Siberia, and thirty-five rum shops to every school in Eastern Siberia. These drinking establishments bring revenue to the Government, but demoralisation to the peasants. They are mainly responsible for the dirty, slovenly, poverty-stricken appearance of all the villages on the great Siberian road.

LIVERPOOL SHELTERING HOMES.—Between three and four thousand poor children, collected from the most crowded districts of Liverpool, enjoyed a "Robin" feast on the 3rd inst., organised by Mrs. Birt, of the Sheltering Homes. The band of the Myrtle-street Orphanage added much to the pleasure of the proceedings, which passed off in a manner affording delight to all who took part. The edibles were distributed in bags, and many of the little ones took a goodly portion home for mothers and sick sisters and brothers. After the feast, hymns were heartily sung by the "Robins."

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE E.C.—Fri., Jan. 11, 6 p.m., foreign missionary meeting. Rev. G. Cousins and others. Jan. 14, 21, and 28, 6.30 p.m., Bible-readings, by Mr. Finlay Gibson.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Jan. 13, 3 and 7 p.m., Mr. Ransome Wallis. Meetings for prayer, Suns., 7.45 a.m.; Wed., 7.30 p.m.; Fri., midday; Sat. 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Messrs. Fullerton and Smith, Jan. 5—27. Week night (Fridays excepted), at 8. Song service on Sat. Suns. at 7.30. Bible-readings, Tues. and Thurs., 3.30 p.m. Special men's meeting, Suns., 3.45 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Fri., Jan. 11, 8 p.m., lecture, "The Power behind the Pope," by Rev. William Wright. Tues., Jan. 15, 8 p.m., talk on chemistry, illustrated by experiments by Mr. Lapraik. Wed., Jan. 16, lecture, "Marvels of Modern Photography," by Mr. C. Hopworth.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., Jan. 10, 8.30 p.m., lecture, by Mr. E. H. Pearce, on "1789." Fri., Jan. 11, 8.30 p.m., Gospel temperance address, by Rev. J. Hind.

Y.M.C.A., FINSBURY PARK HALL, 255, Seven Sisters'-road, N.—Series of Bible-readings by Rev. F. B. Meyer, commencing Fri., Jan. 11, 8.15 p.m.

MORLEY HALLS, 316, Regent-street, W.—Thurs., Jan. 10, 11.30 a.m., Bible-reading, by Rev. F. D. Sanford, subject—"Wholeheartedness." Bible-readings, by Lord Radstock, Thurs., Jan. 17 and 24, 11.30 a.m.

CONFERENCE HALL, Mildmay-park, N.—Sun. next, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. James Stephens. Tues., Jan. 15, 7.30 p.m., "Church Reform in Italy," by Rev. Philip Norton. Thurs., Jan. 17, 3 p.m., Bible-reading on "The Pentateuch," by Rev. Dr. H. S. Paterson.

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Jan. 18, 7 p.m., "The Signs of the Times." Social gathering, 6 p.m.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Jan. 11, Rev. Evan H. Hopkins. Jan. 18, Rev. J. B. Figgis.

PRAYER-MEETING FOR FOREIGN MISSIONS, Harley House Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness.

PRAYER-MEETING FOR MEDICAL MISSIONS, every Wed., 11 a.m., 104, Petherton-road, Highbury, N.

LADIES' PRAYER-MEETING for Christian workers in the Gospel and total abstinence, first Fri. every month 11.15 a.m., Parlour, Y.M.C.A., 186, Aldersgate-st., E.C.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—Annual prayer-meeting, 16, Lincoln's-inn-fields, W.C., Mon., Jan. 21, 3 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. Charles Inglis.

YOUNG ABSTAINERS' UNION.—New Year's meeting, Mansion House, E.C., postponed to Wed., Jan. 23, 3 p.m.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer, Sundays, at 11 and 7. Mondays, at 7.30. All gallery seats free.

PORTMAN ROOMS, Baker-street, W.—Bible-readings and accounts of Salvation Army work, by Mrs. Charles Read and other ladies, Weds., Jan. 9, 16, 23, 30, Feb. 6, 13, 3 p.m.

KILBURN TOWN HALL, Belsize-road, N.W.—Sun., 7 p.m., Mr. C. Russell Hurditch.

GOSPEL MISSION HALL, Kensal-road (near Westbourne Park Station)—Jan. 13—18, meetings for the deepening of spiritual life. Rev. F. D. Sanford and Mr. Reader Harris. Sun., 3 and 7.30 p.m.; week-days, 4 and 8 p.m.

FRIENDS' FOREIGN MISSIONS.—Meeting, Devonshire House, Bishopsgate-street, E.C., Mon., Jan. 14, 7 p.m. Addresses on work in Madagascar, by Mr. and Mrs. H. E. Clark, and on Syria by Dr. R. Hingston Fox.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Jan. 16. Tea at 6; meeting at 7. Address by Mr. E. H. Glenny, lately returned from North Africa.

TALBOT TABERNACLE, Bayswater, W.—Lecture, by Dr. C. Y. Biss, on "The Nature and Importance of Prophetic Study," Wed., Jan. 16, 8.30 p.m.

DR. THAIN DAVIDSON, to young men, Presbyterian Church, Colebrooke-row, Islington, N., Sun. next, 6.30 p.m.

SHAFTESBURY INSTITUTE, Harrow-street, Lisson-grove.—Anniversary meeting, Mon., Jan. 14, 4.30 p.m. Addresses by Dr. Donald Fraser, Hon. and Rev. W. T. Rice, and Dr. Barnardo, besides an account of the life and surroundings of our factory girls, by the Hon. Resident Superintendent. Meeting for praise and prayer, Sat., Jan. 12, 5 p.m.

EVANGELISTIC MISSION.—South London Palace, Gospel service, Suns., 7 p.m., Mr. Newton Jones.

MEDICAL ZENANA MISSION.—Opening meeting for the session, the College, 58, St. George's-road, S.W., Wed., Jan. 16, noon. Rev. F. B. Meyer will preside.

METROPOLITAN MUSIC-HALL, W.—Sun., Jan. 13, 6.30 p.m., Mr. Charles Cook.

HYDE PARK HALL, Edgware-road, W.—Tues., Jan. 15, 8 p.m., special believers' meeting.

CLAPTON HALL, Upper Clapton.—Mr. Herbert W. Taylor, Sun., 6.30 p.m.; Fri., 7.30 p.m.

EAST LONDON TABERNACLE, Burdett-road, E.—Wed., Jan. 16, 8 p.m., oratorio, by a Christian choir, "Christ and his Soldiers," in aid of the Pastor's Orphan Home.

CONFERENCE HALL, Eccleston-street, S.W.—Jan. 18, 3.30 p.m., Mr. Fred S. Arnot, "Journey across Africa." Jan. 22, 3.30 p.m., Mr. George Holland, "The Condition of the Inmates of the Lodging-houses in Whitechapel." Jan. 29, 3.30 p.m., Miss Annie Macpherson, "How can I save the Children?"

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. W. R. Lane; 3 p.m., Rev. Henry Bright.

FOURTEENTH ANNUAL CONFERENCE OF BELIEVERS, Gospel Hall, St. Nicholas-road, Bristol, Jan. 15 and 16.—Mr. J. A. Vicary, Ebenezer House, Dalrymple-road, Bristol, will supply particulars.

DUBLIN CONVENTION for the Deepening of Spiritual Life, Ancient Concert Rooms, Great Brunswick-street, Dublin, Jan. 21—25. Conveners—Mr. H. F. Bowker, 42, St. John's-wood Park, London, N.W., and Mr. R. Wilson, Broughton Grange, near Carlisle. Revs. Dr. Elder Cumming, G. C. Grubb, J. Gelson Gregson, Evan H. Hopkins, F. B. Meyer, E. W. Moore, and others are expected to take part.

CONFERENCE ON FOREIGN MISSIONS, Sunderland, Feb. 11—13. Mr. W. Price, 33, Chester-road, Sunderland, will supply information.

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

BRONCHIAL ASTHMA—ASTHMA and WEAK HEART—SON of a P. M. MINISTER at BRISTOL—and ANOTHER CASE.

This case was brought under my notice several years ago, by the father of the patient, REV. GEO. MORGAN, then of Chippenham, now of Stanley-villa, Eastville, Bristol.

The symptoms were those of Bronchial Asthma, accompanied with night sweats and debility. The patient was eight months, I believe, under my treatment.

Writing me May 14th, 1888, Mr. Morgan says:—"Your medicine having done my son so much good—(in fact he is quite well now)—I have recommended it to others. A member of one of my chapels is suffering from asthma and a weak heart, and I believe it would do him good," &c. Accordingly medicine was sent.

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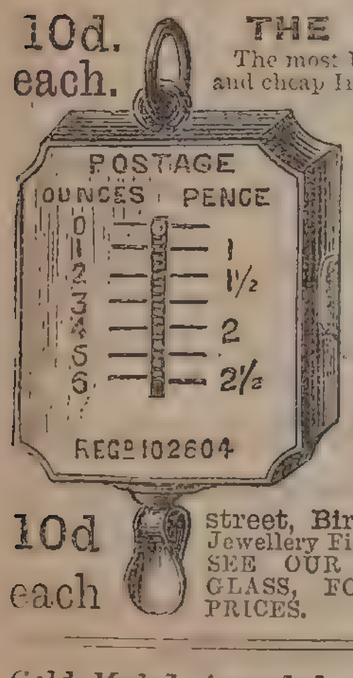
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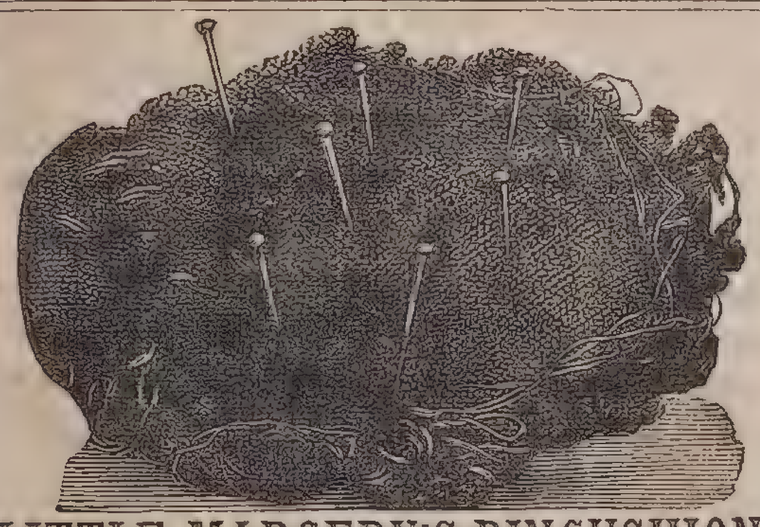
upon the things of God's revelation are constantly increasing in subtlety and in malice. In it, therefore, effort is being made, in humble dependence upon the Holy Spirit, to declare the "whole counsel of God" and to teach the "all things of the Lord," as revealed in the Scriptures of Truth, since thus alone can these assaults be successfully

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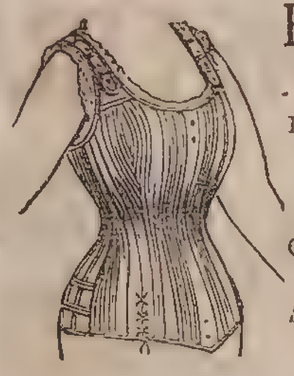


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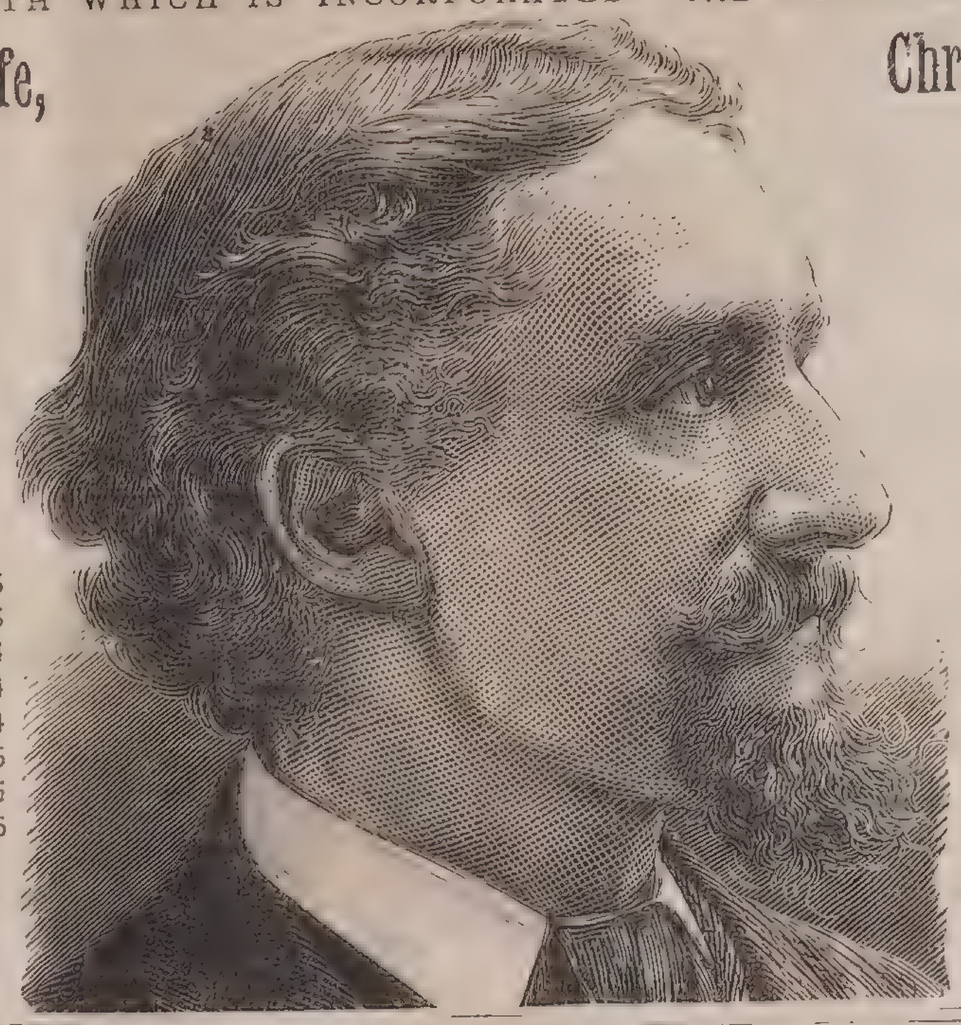
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No. 990.] FRIDAY, JANUARY 18, 1889.

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* * *

I think I may assume that even at that early period the Christians, influenced by a regard for their safety, had commenced taking refuge from popular dislike, Jewish opposition, and the persecution of the Roman Government, in these subterranean fastnesses, which have been found to extend at least *fifteen miles from Rome in the direction of the Appian Way*. This is, at all events, an interesting speculation, and may account for these poor people being able to meet Paul at so great a distance from Rome."—*From "Contents and Teachings of the Catacombs at Rome." By Benjamin Scott, City Chamberlain.* Cloth, 2s. 6d.

"I AM WITH YOU" (Matt. xxviii. 20).—Two hundred years ago there lived in the Carmelite monastery, in Paris, a simple-minded man who, though a cook by profession, was one of God's rarest jewels. At the age of eighteen, when wandering through a wood in the depth of winter, the thought was suddenly flashed into his mind, that those very trees which stood before him, naked and bare, would ere long be clothed in all the glory of luxuriant leafage, quivering in the summer breeze. In a moment he realized that God must be there, and, if there, also everywhere; and he said to himself, "He is here, close beside me, and He is everywhere, so that I can never again be out of his Holy presence." This sense of the nearness and presence of God became thenceforth one of the formative thoughts of his soul; it never left him for long, and he carefully cultivated it, so that it moulded his whole inner being.

* * *

It was a noble thought, and it would be of immense assistance to each reader to acquire an habitual experience of the same kind. But before we can do so, we need a strong foundation on which we can build it up; and surely it would be impossible to find one more suited to our purpose than that contained in those precious words with which our Lord parted from his disciples, "LO, I AM WITH YOU ALL THE DAYS, EVEN UNTO THE CONSUMMATION OF THE AGE."

* * *

How full of meaning is *that present tense!* It is not that He *was* with us, or *will be* with us; but that He *is* with us. We may not always see Him, or realize his presence; we may be blinded by our tears, or dazzled with the false glare of this evil world; we may even, like the Lord Himself, in moments of crushing sorrow, reckon ourselves forsaken, and cry out for fear, like startled babes in the dark, who do not know that their mother is sitting by their side; or, like silly children, we may look for our Friend through a reversed telescope, removing Him to an infinite distance by our way of regarding Him.

* * *

But all this will not alter the fact that He is with us, pitying us, yearning over us, and awaiting the moment when, by a gesture—as to the two at Emmaus—or by the tone of his voice—as to Mary, weeping by the empty grave—He may make us start with the glad consciousness that He is near. Happy the soul which has learnt to say by faith, when it cannot say by feeling, "Thou art near, O Lord."—*From "The Present Tenses of the Blessed Life." By F. B. Meyer, B.A.* Cloth, 1s.

* * *

THE ALPHA AND OMEGA of the promises of God is to bring a people nigh unto Himself. The mercy of God reaches us through the promises. Every promise is a mercy; but, once given, it becomes a just and holy thing to fulfil it, therefore "the sure mercies of David" are among "the just things and holy things" of the inheritance of the saints, for "the gifts and calling of God are without repentance."

* * *

The mercies of God are secured to us through the Everlasting Covenant by the blood of the Lamb slain; "for all the promises of God in Him are yea, and in Him Amen, unto the glory of God by us" (2 Cor. i. 20); therefore the death and resurrection of Emmanuel (God manifest in the flesh), the Lord Jesus Christ, is pre-eminently the sure mercy of David (Ps. xvi. 9, 11; Hosea xiii. 14).

* * *

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TORQUAY.—Mildmay Consumptive Home, for Female Patients ineligible for other Institutions. 10s. 6d. and 7s. weekly. Apply SECRETARY, Smyrna, Torquay. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

KONIGSHEIM HOUSE OF REST, Weston-super-Mare.—This Home affords rest and change to English and Foreign Governesses, also to Lady Christian Workers. Terms, 12s. to 21s. inclusive.—LADY SUPERINTENDENT.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. Contributions in money, clothing, or coal tickets will be gratefully acknowledged by the Committee.

DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks.—A Gentleman has given £10 for two weeks' free meals to be given to the unemployed labourers at the Dock gates. Will a Christian friend give another £10 for two weeks, as it is much needed?—C. COLEMAN.

ASHLEY MISSION, Peel Grove, Bethnal-green, E. — Earl of Shaftesbury late President.—Mothers' Meetings. Classes for Men, Women, Factory Girls, and Lads, Tract distribution. Open-air work. Evangelistic Services. Sunday-school. Temperance work carried on daily. Visitors welcomed any evening. Subscriptions and donations are earnestly asked for, also for "A Day in the Country" for some of the poor Mothers and others.—Miss BONTEIN, Hon. Lady Superintendent, 22A, Devonshire-street, W.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

Educational.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. DELTA, MacLaren's Library, Notting-hill-gate, W.

BETHANY HOUSE SCHOOL,
GOUDHURST, KENT (near Tunbridge Wells),
Principal: Rev. J. J. KENDON.

Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examinations of the University of Cambridge.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

MORAVIAN LADIES' SCHOOL, BEDFORD.—Accommodation for thirty Boarders and twenty Day Scholars. Pupils preparing for Cambridge Local and R.A.M. examinations. For terms and all particulars apply to
Miss SEIFFERTH, Principal.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

CLIFTONVILLE, MARGATE.
LYNTON HOUSE LADIES' SCHOOL.

A thorough Education given, including languages and music. Constant care and attention given to the health and comfort of each pupil. A sound Christian and moral training. Very successful in exams. Inclusive and moderate terms. Excellent references.—Apply for a prospectus to Mrs. WARD.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

MORAVIAN SCHOOLS, Fairfield, Manchester. Founded 1790. Rebuilt and renovated 1871. Terms moderate. For prospectus of Ladies' School apply to Miss KOFLER; for the Boys' School apply to Rev. W. J. BIRTILL.

DE MONTFORT HOUSE,
LEICESTER.
A BOARDING SCHOOL FOR GIRLS.

Principal, Miss ROBERTS. Careful training and personal supervision. Prospectus and copy of testimonials on application. The spring term will commence on Thursday, January 17, 1889.

MARLBOROUGH COLLEGE

For Young Ladies, Larkbeare, Exeter, Devon.—To ensure a high moral tone, and safe Christian training. Residents only are received.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign Governesses, visiting Professors. Pupils prepared for local examinations. Special terms for student teaching Latin.
Principals, Misses GEATER.

SOUTHSEA. — Small, high-class Home School for a few Girls, exclusively Gentlemen's Daughters. Christian training. Pupils successfully prepared for Cambridge Royal Academy of Music, and College of Preceptors' exams. References to clergymen, officers of high rank, and others. Terms reduced to fill two vacancies at Christmas.—PRINCIPAL, 5, Sussex-place, Southsea.

HAMMERSMITH HIGH SCHOOL FOR GIRLS.—Boarders received on moderate terms by the Head Mistress at Glandwr House, Hammersmith. Every care taken of the health and comfort of the pupils. Vacancy for Student-Teacher. Term commences January 17.—Terms, &c., on application to Miss MARY E. PAGE, Head Mistress.

BRAYBROOKE COLLEGE for Girls, Holmesdale-gardens, Hastings.—Principals, the Misses OAKE, assisted by certificated resident and visiting teachers. The aim of the Principals is to combine intellectual advantages with the comforts of a refined and happy home.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

EDUCATIONAL HOME for Girls.—Miss E. DICKES (LL.A., St. Andrews) undertakes the entire charge of children during the absence (temporary or otherwise) of their parents.
75, Loughborough-park, Brixton, S.W.

MOUNT HOUSE COLLEGIATE SCHOOL for Girls, Braintree, Essex.—House large, beautifully situated in its own grounds, 20 lofty rooms. Careful training and home comforts. Dietary liberal and varied. Pupils prepared for all examinations when desired. Terms from 35 guineas.—Prospectus, with list of professors, references, also view of house, on application to Miss DUNCAN. Duties resumed January 21.

EDUCATION (SEASIDE). — The Principals of a small, old-established finishing School can receive two Sisters the daughters of a clergyman, Christian officer, or professional gentleman, upon half terms. 36 guineas per annum each. Satisfactory reasons for reduction given.—SIGMA, care of Miss Steel, Stationer, Marmion-rd., Southsea.

NONCONFORMIST HOME SCHOOL in Farm-house.—A few young Ladies can be received and thoroughly educated. Freedom of country life combined with careful training. Special arrangements for weak-sighted children, under medical direction.—Mrs. J. F. MADDOX, Shipton-under-Wychwood, Oxon.

RAMSGATE.—Modern Side.—Education in thoroughly Protestant School. Special advantages for backward and delicate boys. Liberal reduction for orphans and clergymen's sons. Reference to parents and late pupils. For prospectus apply to A. P. SOUTHIE, West Cliff School. Terms begins (D.V.) January 24.

SOUTHPORT, Eagley Bank, Leicester-street.—School for Young Ladies, conducted by Miss POOLE, assisted by English and foreign governesses and professors. Pupils prepared for Oxford and Cambridge, Kensington Local, and Trinity College Examinations. Referees, The Venerable Archdeacon Clarke, and Rev. J. E. Symons, Southport.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Principal, Miss BASTIN.—Thorough teaching and careful training. Preparation for Cambridge and other examinations. Vacancy for a Governess-Student. Premium required.

VACANCIES in good Home School. Girls and Boys. Six pupils received. Much experience and success with backward children. Certificated Governess. Highest references, personal and otherwise.
Miss STEVENS, Church Fields, Cheshunt.

GROVE HOUSE SCHOOL, Braintree, Essex.—Principals, The Misses ASHLEY.—The course of instruction is thorough and based upon the best modern system, under the personal conduct of the Principals, assisted by efficient masters and resident teachers. Preparation for Local Exams. Special success in Trinity College (music). House and grounds large, air bracing, situation healthy and pleasant. Recommended by medical men for delicate girls. Diet unlimited. Hot and cold baths. Terms strictly moderate. Reopens Jan. 21.

KINGSTON HOUSE LADIES' SCHOOL, Abbotsford-road, Clifton.—High-class education, careful Christian training. Vacancies for Boarders, 30 guineas inclusive fees. Junior teacher required, terms reciprocal; also Governess-Student, with small premium.

BRIGHTON.—2, Sussex-square.—Miss GOULTY'S Educational Home for Young Ladies. Moderate terms and modern arrangements. Pupils prepared for examinations when desired. The Rev. J. B. Figgis is kindly willing to bear his testimony to the School.

BRIGHTON. — EDUCATION.—Mr. ALFRED CLARKE, B.A. (Lond.), receives about twenty Sons of Gentlemen, from 7 to 14 years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other examinations. Personal care, Christian influence, and a healthy, happy home. — 85, Buckingham-road, Brighton. Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's. Term commences January 21.

HOME SCHOOL for Girls, The Grove, Clapham Common.—Miss WINTERBOTTOM, assisted by efficient English and foreign governesses, receives twelve Boarders. Thorough Bible teaching, and careful Christian training. References to parents. Terms moderate. Studies recommence (D.V.) January 22.

EDUCATION GRATUITOUS. — Principal of a Select Home School will receive a Gentleman's daughter (needing such help as above). First-class education, comfortable home. References exchanged. Small amount required for board and laundry. Strictly confidential.
ELVA, May's Advertising Offices, 162, Piccadilly.

DRESDEN.—Two German Ladies who receive a few young English Ladies in their comfortable home have one vacancy. Best professors for music, painting, singing, French. English comforts. Highest references in England. Family life.—Frl. MORAND, 8, Walpingsstrasse, Dresden.

PREPARATORY SCHOOL, Hurstpierpoint, Brighton, Sussex.—Individual teaching. Special attention to delicate boys. Home comforts. Christian training. Preparation for public schools. Twenty guineas. Indian children received at moderate terms.
LADY PRINCIPAL, Hamilton Lodge.

NEW PROSPECT HOUSE, Southampton. Principal, Miss GARRISH, LL.A.—Resident English and foreign Governesses. Christian training. Thorough education. University examinations. Governess-Pupil required, age about 15. Exceptional advantages. Suit clergyman's daughter.

EASTBOURNE.—Sea House School. —Specially built for fifty boarders in one of the best positions in this healthy town. Careful training and personal oversight. Thorough and practical education.—Head Master, Mr. EBAM.

NEW COLLEGE, CLIFTONVILLE, MARGATE.—Head Master, Rev. G. Hugh Jones, F.A.S. High-class education. Splendid premises. Decided Christian training. Moderate fees. Prospectus, honours list, references, on application.

MORAVIAN SCHOOL.—Christian education. Pupils prepared for Royal Academy and other local exams.—PRINCIPAL, East Tytherton, Chippenham, Wilts.

HIGH-CLASS PREPARATORY SCHOOL.—Boys thoroughly grounded and prepared for public schools. Backward boys receive much individual attention. Careful Christian training, with home comforts. Vacancies for boarders. Term commences January 21.—Principal, Miss BAMBEE, 4, Waresly-villas, Cheltenham.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

EDUCATION IN HIGHGATE. — Rev. G. D. BARTLET, M.A., South Grove, Highgate, receives ten Pupils (from nine years), to Board and Educate, for commercial or professional life. Individual attention; thorough grounding. Careful Christian training, with the comforts and care of a superior home. Fees from 20 guineas per term. Highgate is strongly recommended by the medical profession. References permitted to the Revs. J. M. Gibbon, Highgate; R. Balgarnie, Crouch Hall-road; and Chas. Graham, Shepherd's Bush, London.

HIGHBURY HOUSE, St. Leonards-on-Sea.—Boys prepared for commerce, public schools, or the Universities. Upper, middle, and preparatory departments. Seven resident masters. The junior division taught by Ladies. Delicate boys requiring a mild climate receive every kindness and constant care.—For prospectus, apply to Mrs. DUFF, the Lady Principal, or the HEAD MASTER. The Easter Term will commence January 19.

YOUR BOYS will have a Christian Home and sound Education with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey parks. Healthy and beautiful district. 18 to 25 guineas yearly. Prospectus.

ALRESFORD HOUSE SCHOOL, Margate.—High-class Preparatory School for the Sons of Gentlemen. Special preparation for University Local and public school exams. Comforts of a Christian home. Special arrangements for children from India. Resident foreign master. For prospectus address the PRINCIPAL.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons; aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

WELLESLEY COLLEGE,
Nr. NOTTINGHAM.—Boys prepared for Professional and Commercial life. Very healthy situation. Best dietary. Sanitation testified by the medical faculty as perfect. Boys receive individual attention, which ensures success in teaching. Christian principles instilled. Those in delicate health receive kindly care and attention. Very moderate and inclusive terms.
Prospectus address, HEADMASTER.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv., French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

WANTED, TUTORSHIP, by highly educated, long experienced Christian, clergyman's son. Best references.
NORDLAND, Y.M.C.A., Newcastle.

CAMBRIDGE LODGE, Worthing (South Coast).—TOWNSEND STORRS, M.A. (mathematical honours, &c., Cambridge) receives pupils to educate for the Public Schools, professions, &c. Terms and references on application.

TUNBRIDGE WELLS.—Lady, experienced in care and education of children, living in this healthy and beautiful town, receives little Boys. Every care and attention.
Mrs. PLUMMER, Sidcup, Upper Grosvenor-road.

A GERMAN LADY wants to help by correspondence persons preparing for examinations or wanting to improve in German composition, &c. Terms moderate.—A. C., Housekeeper, 13, Rose-street, Newgate-street, E.C.

NORTH GERMAN GOVERNESS wanted. Five children. Very comfortable home for godly Gentlewoman. Fond of children, musical, and competent teacher. Age over five and twenty. Send photo and full particulars to
Mrs. N., Hamilton House, Acton, London, W.

THE BLIND.—An experienced Teacher of the Blind, who has now the charge of one child, wishes to meet with another pupil.—Miss BLOTT, 17, St. Charles-square, North Kensington, W.

A LADY required as Governess to two motherless Girls. Aged respectively 11 and 6. In small country town 40 miles from London. —Letters only, Z. Z., care of E. Seymour, Esq., 3, Copthall-buildings, E.C.

A LADY, certificated and experienced, desires morning or part weekly engagement. Thorough English, French (Paris), music, drawing, and painting. Highest references.—H. R., Farmer's Library, 1, Edwardes-terr., Kensington, W.

Appointments, Situations, &c., Wanted.

MEDICAL.—Wanted, by a Gentleman used to every kind of practice, a situation as Out or Indoor Assistant. Well qualified virtually, but not registered.
ALPHA, 36, Flavell-road, Wandsworth, S.W.

AS MISSIONARY. — Re-engagement wanted. Several years' experience. Total abstainer.—E. T. P., Mr. Parkins, 64, St. Peter's-street, St. Albans, Herts.

AS MISSIONARY.—Can take charge of Gospel Meetings. Aged 26. Several months' experience in the East of London, where much blessed. Good references. Undenominational preferred. (Rom. v. 1.)
J. S., 8, Grosvenor-road, Richmond.

EVANGELISTIC WORK. — An earnest Christian, total abstainer, strong, and willing to do any work for the Lord. Unsectarian. Can give good references.
JAS. COSTER, Potters Bar, Middlesex.

AS PAGE.—A Lady recommends willing and trustworthy Boy, about 15, as Page in Christian family. Been out before, but needs further training. Town or country.—A. T., 29, Queen's Gate-place Mews, South Kensington, S.W.

AS PAGE.—Will any Christian Lady or Gentleman take as Page, a bright, intelligent orphan Lad, a Christian, age 14, who has just left school ?—ROUSE, 17, Belmont-park, Lee, S.E.

A GENTLEMAN wishes to recommend his Gardener. Decided Christian, abstainer. Married. One child. Has had two or three under him. Accustomed to forcing, &c.—S. C. BOSANQUET, Esq., Dingestow Court, Monmouth.

ADVERTISER seeking to obtain situation as Rent Collector on estate, or any place of trust. Not afraid of work. Married; Christian; abstainer.—J. R., 36, Kingsgate-road, Kilburn, N.W.

THE REV. GORDON CALTHROP, Vicar of St. Augustine's, Highbury, N., is very anxious to hear of light employment, at a small salary, for a middle-aged Man, whom he knows well, and knows to be reliable and trustworthy. The man is not robust enough for heavy manual labour: but having had a good education, and writing a good hand, he would be well suited for the duties of a caretaker or verger, or collector of rents, or anything of the kind. The Rev. GORDON CALTHROP would be glad to receive any communications or answer any inquiries at his house, 9, Highbury Grange, N.

MR. GEO. HATTON, of St. Giles' Christian Mission, is very anxious to obtain a situation as Porter, Messenger, or Copying Clerk, for an able-bodied, elderly Man of good appearance.—B., care of Mr. Hatton, 4, Ampton-street, Regent-square, W.C.

A GENTLEMAN strongly recommends Christian Man, abstainer (24), married, as good Gardener, or General Man with horses. Four years in present situation.—F. R., 22, Ordnance-Buildings, Lower Castle-yard, Dublin.

EXPERIENCED PRACTICAL WORKER seeks charge of small orphanage, training home, or cert. ind. school. Teaching (cert.) and training combined. Permanent post desired.
Y.W.C.A. SECRETARY, Chesham, Bucks.

A LADY REQUIRES a situation as Companion-Governess, or Companion-Housekeeper. Has had experience in each capacity. Good reader, acquainted with French and German. Unexceptionable references.
E. S. B., Bardwell Cottage, Esher, Surrey.

ATTENDANT to Invalid Lady. Experienced, good references. Disengaged.
S. B., 3, Grosvenor-street, Blackman-lane, Leeds.

AS WORKING HOUSEKEEPER.—Accustomed to farm-house. Good manager. Age 35. Family preferred. Salary £25.
A. B., The Home, Essex-road, Basingstoke.

A VACANCY DESIRED by a young Lady, aged 21, as Companion or Amanuensis in private family, or employment in house of business. Good arithmetician. French, music. Good references. Address, in first instance,
A. G. W., 44, High-street, Hampstead, N.W.

AS MOTHER'S HELP. — Young Lady desires re-engagement. Four years' good references.—Miss J. M., 448, Commercial-road, E.

AS COMPANION to invalid Lady. —A hospital-trained Nurse requires an engagement for two months only, in return for comfortable Home.
A. WILSON, 47, Alexandra-road, East Croydon.

A LADY, WELL EDUCATED, certificated trained Nurse, seeks appointment as Companion to Invalid, or in other position of trust. Would go abroad. Good testimonials.—Address, stating salary,
MURIEL, Quorndon, Loughborough.

THE CAMBRIDGE FEMALE REFUGE, a Home of Mercy. Places are wanted for two well-trained Laundry Maids.
Mrs. CHASE, 16, Brookside, Cambridge.

WANTED AT ONCE, with Christians, situation by young person of very respectable family, as Cook-Housekeeper. Experienced in housekeeping, cooking, and nursing. Clever needlewoman. Abstainer.
Miss DIX, Parsons Mead, Croydon.

LADY F. wishes to find a situation for a Lady as Help in the nursery, or Companion. Willing to make herself generally useful.—M. C., 324, Kentish Town-road, Camden Town, N.W.

A SITUATION WANTED in a Christian family. Is good needlewoman. Experience with children. —A. S., Flood & Edwards, Ramsden-road, Balham, S.W., Surrey.

AS LADY HOUSEKEEPER, Companion, or any position of trust. Re-engagement desired by a middle-aged Gentlewoman of experience. Salary nominal. Highest references.
S. H., 102, Bedford-road, Clapham.

MONTHLY NURSE.—A Lady wishes to recommend her Monthly Nurse. Total abstainer.—Mrs. DAWES, 82, Walford-road, Stoke Newington, N.

USEFUL MAID.—A Lady wishes to recommend a pleasant, Useful Maid. Good needlewoman, including plain dressmaking and children's clothes. Reads and writes well. Wages £26.—R. T. B., Easneye, Ware.

LADY, MIDDLE-AGED, of some experience, seeks situation as Nurse-Companion or Housekeeper. Good references. Has had £30 in two situations.—F., 23, Regent-street, Hull.

AMONG REAL CHRISTIANS.—Wanted for young Lady of pleasing manners and appearance, a post in house of above. Very musical. Experienced in housekeeping, teaching, district visiting. — ARBEIT, 9, South-crescent, Bedford-square, W.C.

A LADY can recommend a Girl for house, pantry, or kitchen work in Gentleman's family. Aged over 15. Two months' training under good cook, eleven months' previous service. Good character. Eastern counties preferred.
Miss CATHERINE BUXTON, Cromer.

MRS. CLIFTON BROWN, of Holmbush, Faygate, Sussex, wishes to find a situation for a most respectable young Woman, who has been her Under-Nurse for the past year and is leaving to improve her position. Quite capable of sole charge of children. Age 24. Prefers situation near Liverpool.

A LADY RECOMMENDS as Housemaid, where parlourmaid is kept, a Girl (22). With her three years. Steady, industrious; fair laundress. Quiet Christian home, near Blackheath, desired.
Mrs. B., Sunbury, Sidcup.

A LADY wishes to find an afternoon place, as Kitchen-maid or General Assistant, for a young Woman. Character in last place, honest, sober, and truthful.
Miss F. COOKSON, 4, Kent-terrace, Regent's-park.

A LADY RECOMMENDS a Christian Girl of 17 as Under-Housemaid or Schoolroom-Maid Is a good needlewoman, and accustomed to housework.—Mrs. HYMERS, Swan-street, West Malling.

WILL KIND CHRISTIAN LADIES take Servants desiring to redeem their characters? Housemaid, under Laundrymaid, and older person for working Housekeeper or plain Cook. Total abstainers.—28, Fonbert's-place, W.

WILL ANY CHRISTIAN LADY take a Girl (20) to train for service. Tall, strong; could teach young children.
K. BIRD, 6, Malwood-road, Balham.

GENERAL SERVANT.—Lady recommends a General Servant. Plain cooking. Wages £16.—Miss TURNER, Hythe House, Staines.

A LADY would be glad to hear of an opening for a Woman who does simple dressmaking, or who would help in light housework. She is at present in very low water.—A. K., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A GENTLEMAN requires an appointment, position of trust, or would attend on invalid Gentleman during day. Good references.
STANLEY, 202, Lewisham-road, S.E.

WORKING WOMAN'S HOUSE, 53, Horseferry-road, Westminster. — The LADY REGISTRAR recommends Young Woman, 26, for any light post in London; not needlework. Church of England.

Appointments, Situations, &c., Vacant.

SCRIPTURE READER or Parish Worker wanted. An earnest Christian, with special aptitude for Sunday Schools and work amongst young men preferred. Ability to play on harmonium desirable. Small stipend.—M. G., The Hermitage, Mayfield, near Ashbourne, Derbyshire.

BAPTIZED BELIEVER wanted, for Christian Work in country town in Scotland. Must be clear Gospel Preacher, thoroughly aggressive, and unsectarian. State qualifications, experience, and salary expected. All communications confidential.—X., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

MISSION TO FALLEN WOMEN.—Wanted a Christian Woman for Rescue work. State age, experience, and salary required.—Rev. J. S. MOORE, 109, Wellesley-road, Great Yarmouth.

PAGE wanted.—A Boy of good education and principles, 12 to 14 years old, and tall.
Mr. A., Mr. Howard, Stationer, Green Lanes, N.

A BIBLE-WOMAN wanted for country district.
Rev. J. J. KENDON, Goudhurst, Kent.

NURSE.—Can any Lady recommend a bright, active Christian Girl as Nurse, age not under 20. Wages £12. Also, a good Christian Girl as GENERAL SERVANT. Plain cooking required. Wages £14.
E., 54, Manor-park, Lee, Kent.

CONSCIENTIOUS NURSE WANTED, with good health, for three children, youngest seven months. Good needlewoman, and early riser. Girl to assist. Wages £16.
Mrs. THORP, 55, Shaw-street, Liverpool.

A GOOD PARLOURMAID wanted, one who thoroughly understands her duties. Must be a Christian. Tall. About 24.
Miss BRODIE, 3, Devonshire-place, Eastbourne.

HOUSE-PARLOURMAID (thorough) required in small family at Forest Hill, able to do plain needlework. Abstainer preferred. Good character indispensable.
T. A., Morley, Stationer, Forest-hill, S.E.

PARLOURMAID.—Wanted in a Ladies' School in Brighton, a good Parlourmaid. Must have a good character. Wages £16, all found.
A. Z., Haling Hyrst, Warham-road, Croydon.

HOUSE-PARLOURMAID wanted, in family of two; age 19 or 20. A healthy, steady, active Girl. Good needlewoman. Christian preferred. Good character.
Mrs. STEWART, Altoft, Ventnor, Isle of Wight.

LAUNDRY.—Experienced working Forewoman wanted, Christian, abstainer, to take charge of small but growing concern. One accustomed to all kinds of work.
Mr. CROSS, 3, Portland-road, South Norwood.

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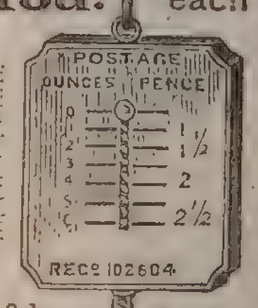
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JANUARY 18, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Rev. Thos. Truscott, missionary in Sierra Leone of the United Methodist Free Churches.

Can any of our readers oblige us with copies of the following numbers of THE CHRISTIAN for 1887:—February 24, June 17, September 30?

We have been asked to mention that the widow of our late friend and fellow labourer in the Gospel, Mr. George Brealey, of the Blackdown Hills Mission, is now residing at 12, Elstow-terrace, Hatfield-road, Torquay. It may be that some who knew Mr. Brealey, and valued his labours for the Lord, would like to express their sympathy with her.

In *The Standard* of the 10th instant appeared a letter addressed to Cardinal Manning by Cardinal Lavigerie, in which the latter pleads for "reconciliation and union" with the Protestant Church. But what does such "reconciliation" mean? The foreign Cardinal himself explains:—

Why do we remain separated? Your English Protestants, quite different from the rationalists of other countries, have preserved the faith of their fathers in all the great doctrines of Christianity; they believe in the Holy Trinity, in our Lord's incarnation, in his redemption. They love and respect the law of God. Prejudices alone keep them apart from the ancient Church, which is ever mourning for them, and even opens to them her maternal arms.

It is the old story. We must give up our liberty, and what do we get in return? Nought, but the worthless benediction of a "man of like passions with ourselves." The Pope takes all and gives nothing. Union on such conditions is impossible. We love the people who are enthralled in this evil system, but union with Popery is impossible on any terms.

The expulsion of the C.M.S. missionaries from Uganda, and the massacre of some of the native converts, to which Mr. Eugene Stock referred at one of the City prayer-meetings, is a very sad and sorrowful chapter in the history of Gospel effort on the still Dark Continent. This revolution is clearly the work of the Arabs, who are making a bold stroke for the preservation of their slave-trading immunities. We fear there is too much ground for the current opinion that the warlike operations by Germany and England on the Zanzibar Coast have provoked these unhappy reprisals.

We are glad to know that a telegram was received on Monday from Zanzibar, to the effect that letters from the interior have been received, and that all was well at the London Missionary Society's stations at Urambo and on Lake Tanganyika.

In these days of bloated and crushing armaments, it is refreshing to find that the old Quaker spirit is alive in some parts of the Continent. The following is from the Vienna correspondence of *The Times* of Tuesday last:—

The Nazarenes, twelve men and seven women, who were arrested several weeks ago for holding unauthorised religious meetings, have been brought before the Court of First Instance, at Belgrade, Servia, and sentenced to terms of imprisonment varying between sixteen and three months. The main count in the indictment charged them with conspiracy to hinder the execution of the law, that is, with inciting people to refuse military service. The prisoners are reported to have behaved with great propriety in the dock. They declared fearlessly, but without arrogance, that their Christian faith forbade them to bear arms. Much sympathy is felt for these poor people, and especially for the women.

It is much to be feared that China is now experiencing a famine more widespread and disastrous than any of those with which it has been afflicted in recent years. In the provinces of Honan, Shantung, and Chihli, large food-producing regions are at present suffering not only from the inundation of the Yellow River last year, but from total loss of crops consequent upon destructive rains. Dr. Nevius, the well-known missionary, has investigated the matter, and he describes the condition of things as sad in the extreme. He visited districts covering an area of about 6,000 square miles, and having a population of 1,500,000, and destitution and beggary made up the entire scene. Happily, there are missionaries on the spot willing, to the best of their ability, to dispense relief to the sorely tried people, and we do not doubt that funds for this purpose will be promptly raised in Great Britain and America.

The room in which the dead woman was lying was so small that one could touch both the walls by stretching out one's arms. The ceiling was very low, and was breaking away, and hanging in wreaths of filthy plaster entwined with cobwebs. There was no ventilation except by the little skylight, which is the only window that the room possesses....A recess about three feet deep investigation showed to be the only sanitary accommodation in the place.

Such is a contemporary's description of the chamber in which, "upon a shutter spread on the top of four herring boxes, and covered with a piece of coarse cloth," the wasted body of a poor old widow, who had died alone in the night, was laid for inquest. She and her husband had lived in the place for twenty-five years, keeping a wretched old furniture shop, of which the apartment in question was the back room, and after the death of her husband the woman had continued to pay five shillings per week for the "accommodation." It is satisfactory to find that she was "aided by a very little parish relief," but it is terrible to reflect that such a lot is that of thousands of the poor in our large centres, while on the other hand, and almost within a stone's throw from so much misery, entertainments are given which are stated to cost thousands of pounds. Surely, the responsibilities of wealth must be immense, and who shall dare to say that if they are ignored there will not one day be a terrible reckoning?

Statistics recently published by *The Manchester Guardian* show that there are in Manchester no less than 2585 houses licensed for the sale of intoxicating drink, or one to every twenty-five families, and a map which our contemporary has published, showing the number and position of the public-houses, depicts the city as a network of drink-shops. It goes without saying that pauperism in Manchester is excessive, for drink and pauperism are twin sisters, and we are not surprised to find an eminent authority stating, from personal inquiry, that 51·24 of that pauperism is directly attributable to the drink traffic. When shall we have a statesman able to grasp the fact that a revenue derived from drink simply means the expenditure of a larger amount in the repression and punishment of crime, and in the alleviation of pauperism?

There is again, we regret to notice, an increase in pauperism in England and Wales, the number of paupers, according to the latest return of the Local Government Board, being 331,000, there being 260,000 in the workhouses, and 625,000 "outdoor," the proportion to the whole population being one in thirty-four. We have frequently urged that the system of Poor Law Relief is capable of wide improvement, and there is only too good ground for the belief that the millions expended in relief do but result in the punishment of myriads of the really deserving poor, and in the encouragement of the professional vagrant.

The Hospital recently commented upon the establishment in America of an association of invalids, under the name of "The Shut-in Society," with a magazine entitled "The Open Window," and there is much in the work of the society deserving of imitation, the chief objects being—

To relieve the weariness of the sick-room by sending and receiving letters and other tokens of remembrance, to testify of the love and presence of Christ in the hour of suffering and privation, to stimulate faith, hope, patience, and courage in fellow-sufferers by the study and presentation of Bible promises.

As the only qualification for membership is the pathetic one of being a sufferer shut in from the outside world, there being "no fees, and no promises required," there seems no reason why a similar society should not be started in England. A means of intercommunion between invalids could not but be a blessing, and to many it might be the medium of peace and rest in Jesus.

Many feel that there is much in the state of London that calls for prayer and humiliation before God. Lawlessness and godlessness are but too manifest in our midst; excessive luxury and self-indulgence are common, while thousands are going down into drunkards' graves, and multitudes are living in sin and misery, corrupted and corrupting others, streaming into eternity "without hope and without God in the world." With deepest thankfulness we see a great advance in Christian activity. Still there is a loud call for more devotedness of life and unity of action. There will, there-

fore, be meetings for intercession for London, and prayer for more entire personal consecration of life, at the Conference Hall, Eccleston-street (three minutes from Victoria Station), January and February, Tuesdays at 11.30 a.m., Fridays at 3 p.m. All Christians are earnestly invited.

Many of the miserable creatures met with in our streets and highways are, as Mr. Francis Peek has said, "our own manufacture," and their wretched existence is largely due to irresponsible and indiscriminate almsgiving. Yet to escape this Scylla may be only to strike upon the Charybdis of a pure political economy. This danger is pointed out in a thoughtful paper, by Lord Meath, in the current *Nineteenth Century*, augmented by the fact that every day sees a thousand more mouths to be fed in England. As he says:—

No doubt, indiscriminate almsgiving is hurtful to the State as well as to the individual who receives the dole, but not less dangerous would it be to society if the principles of these stern political economists were to be literally accepted by any large number of the rich, and if charity ceased to be practised in the land. We cannot yet afford to shut ourselves up in the castle of philosophic indifference, regardless of the fate of those who have the misfortune to find themselves outside its walls.

Is it impracticable that the present mendicants and vagrants should be dealt with by the police, and that the supply of recruits to their ranks should be gradually cut off on the one side by a more discriminating administration of the existing Poor Law, and less stringent adherence to cast-iron rules by guardians and similar authorities, and on the other side by a more careful exercise of private charity? But, as Lord Meath indicates, the latter stream must by no means be dammed up, but rather allowed to flow into more useful and practical channels. There will still remain ample scope in numberless directions for the benevolence of individuals. "Ye have the poor with you always, and whensoever ye will ye may do them good."

The Roman Catholics are pressing Dr. Barnardo hard on every side to cause him to deliver up to them children admitted to the Homes in a destitute condition. A case is now pending, in which a great effort will be made to compel him to deliver up to the custody of worthless people a girl rescued by him from a position of grave danger. He asks the prayerful sympathy of Christian people generally, on his own behalf that he may be strong to do what is right. We understand that the case now going on is a test case, and if the Papists are successful other applications will follow.

The usual practice of the Roman Catholics is to proselytise among the middle and upper classes of Protestants, but largely to exclude the actually destitute poor; yet when a Christian institution opens a door of hope to these children, after they have been a while in the institution then the priests urge their spiritual influence to bear upon any relatives whom the child may possess, and compel them to apply for the removal of the child from the Home. Dr. Barnardo has taken the stand that his institutions are a preparatory medium for children not admitted for religious reasons, but solely because of destitution, hence [illegible] they expend to the profit of ratepayers. He has refused them for these reasons, and always by the wish and consent of their relatives at the time. He now declines to surrender a single child upon religious grounds.

If we are to accept the statements contained in a recent book of travel, entitled "Round New Zealand," by E. W. Payton, the prevalence of hard drinking in that country is a black spot in an otherwise fair picture. The result is that, although the population is only a little more than half a million, this colony has recently been obliged to enlarge an already immense lunatic asylum, built at a cost of several hundred thousand pounds. Describing how [illegible] he says:—

From personal observation I am inclined to think it is the universal and extensive use of [illegible] which accounts for the enlargement of that establishment on the one hand. We are accustomed to hear drunkards at home are decidedly addicted to their destructive habits. Many men who can earn £5 per week and keep themselves in all, will drink the remainder of [illegible], and run into debt.

Thus it is that the scourge of alcoholism throws out its deadly tentacles in all directions. Drunk is made of nineteenth century enlightenment and civilisation; but as Africa can bear witness, these drinking habits dog the steps of the explorer and the colonist with a fatal pertinacity.

We have frequently commented upon the painful fact that one of the greatest stumbling-blocks in the way of the Gospel in India is the inconsistent and practically Godless lives led by so many of the European laity. A letter confirming and illustrating this, from the pen of a native, recently appeared in *The Statesman*, a Calcutta daily paper; the following is an extract:—

We in this country are apt to think that [illegible] alone are Christians, and that [illegible] Europeans as a rule have no religion at all. It is a common belief among those of us who have never been to Europe that Christianity is professed by a small minority in civilised countries, that it is an old, defunct creed, and that whatever appearance it has of the prevailing creed of the West. We draw our inference from the behaviour of the clergy, and it is they more than the clergy who are responsible for the prevalence as well as [illegible] that results in the spread of Christianity in this country.

The Hindu or Mohammedan judges by what he sees: it is small wonder, then, if he is puzzled to reconcile Christianity with the lax morality of its professors.

The two columns in *The Daily Telegraph* of the 5th instant, from its St. Petersburg correspondent, present a picture of Jewish sufferings in Russia which is unutterably distressing. Millions of them, we are told, are condemned to remain in one circumscribed district, and never obtain a glimpse of the world beyond. They are naturally treated by Government officials with curses and oaths, and are insulted and assaulted by other Russians. Almost every right is denied them, and the most oppressive disabilities are heaped upon them. Their poverty beggars description, and, forbidden to venture outside the land pale, hardly any means are left to them to eke out the barest livelihood. Even the Czar is their enemy. Is this history repeating itself, and Israel in Russia, in another true sense of bondage? The correspondent who made the accurate remarks on their mutual love; is not this a welding of them together, as of old in Egypt?

Surely these Jewish persecutions are on the eve, not a preparation for what is to come. Through the repentance of modern Jews may come through a trial of fire, they will yet turn unto their God with weeping and supplication, and in truth are beginning to do so. While evil powers seek to embitter or to crush them, the battle culminates and ripens into a day of deliverance, and soon shall see how truly the Lord has been answering prayer and working on their behalf. The consummation of the ages hastens, and the time when in their gathering together Israel shall sing the song of Moses and of the Lamb.

The [illegible] of Wolverhampton, while granting [illegible] a theatrical application, expressed a very strong opinion on the practice of placarding walls with highly-coloured and scenes against morals. It is so far gratifying that in one important town a magisterial condemnation has been heard. Surely it might be made a condition of granting a theatrical licence that there should be no such demoralising advertisements to attract and corrupt the young in the streets.

The printing of the revised version of the Mahratta Bible has been completed. The British Committee, presided over by Rev. W. H. Crosse, of the London Missionary Society, commenced their work in December, 1857. It has thus taken fifteen years to accomplish the great work which has now been happily brought to a successful conclusion by the printers, Messrs. Richard Clay & Sons.

Agnostics, Freethinkers, and Buddhists are just now much disquieted among themselves. Mr. Harrison is severe upon Mr. Horton Spencer, and Mr. Laing is equally so on Mr. Harrison. Meanwhile the latter has replied to the current *Fortnightly Review*, maintaining that the most pressing problem before Christianity is to overcome Agnosticism. We have no such idea. Christianity has always had to overcome the ignorance which is culture, and the task is scarcely more difficult to overcome the ignorance which is avowed. Man's intellect will not be content with ignorance when the means of knowledge are at hand. The avowed ignorance of Agnosticism makes all life an enigma of loss and darkness, and clothes the future with an Egyptian darkness. The term "Agnosticism" is not twenty years old, and an escape from Atheism can not be many years longer. If Christianity, which brings "the light of life" to men, were studied and preached as it ought to be, it would be more far from finding it difficult to overcome Agnosticism.

REQUESTS FOR PRAYER.—For [illegible] a month's special evangelistic services at St. Jude's Christian Mission Church, Lisle Street, Leicester Square, W.C., being conducted by Mr. C. Hallard of the Haymarket Theatre.—For blessing on special services by Rev. H. Bulgarin, at Zion Chapel, Bethnal Green, E.; at Union Road, Jan. 21 to 27; and at Coventry, Jan. 28 to Feb. 3.—For blessing on evangelistic services conducted by Mr. J. M. [illegible], in Queen-street Free Church, Glasgow, from Jan. 24 to 31.—For a special outpouring of the Holy Spirit from 6 to 7 p.m. on Sunday next, January 17, at Mr. W. Brown's, of Elm Terrace, Hull.—For a blessing on a series of Gospel meetings at Bolton Woodhouse, near Leeds, on Thursday.—For [illegible] on a tour in Ireland, commencing on Wednesday next, Jan. 27, at Dublin.

Letters to the Editor.

"TERRIBLE CRIME IN INDIA."

DEAR SIR,—I have just read, with my spirit burning within me, the case of the poor Indian girl in your first issue of THE CHRISTIAN this year. God bless you for lifting up your voice against such monstrous iniquity, and God bless Mr. Dyer and all the noble men and women who stand up in behalf of the young, the weak, and defenceless, to deliver them from ruin.

You may be sure their Maker and Redeemer is not unmindful of your efforts, and you have with you the sympathies of many who have the bowels of Jesus Christ.

Go forward until the Church of God awake, and in her heaven-born beauty of tenderness and holiness be the light of the world, the salt of the earth.

ALBERT R. FENN.

Madrid, January 7.

"THE UNIVERSAL REVIEW" AND THE PAPACY.

SIR,—I have not yet seen it noted anywhere that Mr. Harry Quilter's gorgeous new magazine, *The Universal Review*, is, last month, peculiarly in harmony with its symbolical red cover. Or, to speak seriously, is it not rather curious to find, in a single issue of a general magazine, published in Protestant England, no less than three long articles, written by Romanists, or in the interests of Romanism? One is by the well-known and keenly sectarian Roman Catholic who edits *Punch*, Mr. F. C. Burnand; a second is by a priest in a Romish seminary, whilst a third is anonymous.

This last receives the place of honour. It is of enormous length, attempting to review everything in heaven and earth for the last half-century. But its most striking passage is the one in which the writer bursts forth into a long and impassioned eulogium, couched in terms of the most extravagant and cringing flattery, upon modern Popery, and its glorious prospects, and its magnificent leader, Leo XIII.

What are we to make of such strange literary phenomena? It seems as if the secret union between Romanism and infidelity were about to assume an overt and explicit form.

Aberdeen. A CONSTANT READER.

ROMAN CATHOLICS AND THE BIBLE.

SIR,—The letter of "Ex-Romanist," in your columns of the 11th inst., opens out a subject teeming with interest at the present moment [illegible] to discern the signs of the times. An [illegible] phenomenon in the history of the Roman Catholic Church has occurred. A Roman Catholic insists on his right to read the Bible, and yet to remain a Roman Catholic. He moreover asserts, with an audacity which must have shaken the nerves of the Vatican itself, that this privilege and right of reading the Bible is of ancient date, and was only removed at the Reformation because of the free handling of Scripture by Protestants, and the consequent error of individual interpretation.

Such is the gist of M. Lasserre's special pleading for the restoration of the right, granted as we know, by the Pope on Dec. 3, 1881, withdrawn a year later. Meanwhile, twenty-five editions of his Gospels have been circulated, and are doing their work somewhere. Even the power behind the Pope cannot prevent that, and surely we ought to pray earnestly that the outcome of this may be an immense impetus to the study of God's Word on the Continent. Would, indeed, that evangelical Roman Catholics, like Henri Lasserre, could see their way to come boldly out from the Roman system, where Jesus could teach them! Meanwhile, we can but marvel how persons of devout minds can read the Scriptures, and yet remain linked with Rome.

May I add, that the freshness and fragrance of Lasserre's translation must make it a study to all Bible students. It is interesting to compare it with other French translations, and with our Revised Version.

SOPHIA L. BURGESS.

Dunmurry, January 12.

NATIONAL VIGILANCE ASSOCIATION.

The [illegible] annual report of the executive committee, read at the meeting recently held, has been published in pamphlet form. It contains a large amount of information, and by a perusal of its pages friends will be able easily to acquaint themselves with the important work of the Society. The offices are 327, Strand, London, W.C.

Personalia.

Princess Eugene of Sweden is said to have parted with her family jewels that she might build a hospital for cripples.

Mrs. G. S. Reaney has opened a new convalescent and holiday Home at Blackpool. She is writing a new serial, to be called "For Richer for Poorer."

Mrs. Robertson, hon. secretary of the Association for the Free Distribution of the Scriptures, has changed her address from 1, Oakhill-park, to Chesils, Christchurch-road, Hampstead, N.W.

Rev. James Smith, of Simla, has had an accident, which might have proved very serious. A somewhat fractious horse rolled over Mr. Smith, but the venerable gentleman was not hurt very severely.

The Czar of Russia has devoted a million roubles, and an estate worth 300,000 roubles a year, to the foundation and maintenance of a blind asylum in St. Petersburg in honour of his parents, to be called the Alexander-Marian Institute.

Mrs. Leavitt gave a lecture at Faravohitra, Madagascar, at which 1200 natives were present. Malagasy is the twenty-seventh language in which she has spoken through an interpreter since leaving America, besides the innumerable lectures she has given in English.

Mrs. Anna Shipton is, we regret to say, very ill, having been for the last three weeks in a very critical state. Many of our readers who have derived benefit from her books will, we are sure, unite in earnest prayer for her recovery. A telegram just received says, "Better, but very weak."

Rev. James Mountain has received and accepted a perfectly unanimous invitation to succeed Rev. George Jones, as minister of the Countess of Huntingdon's Chapel, Mount Ephraim, Tunbridge Wells. The settlement is regarded as very hopeful, and likely to continue the evangelical teaching and liberal spirit of Christian unity for which the Church has been distinguished.

The Countess of Aberdeen, writing to *The Queen* on the election of the County Councils, says that women ratepayers have a special responsibility as to many social questions, such as the housing of the poor, industrial schools, reformatories, the Infant Protection Act, &c. They should, therefore, strain every nerve to secure the return of those who will study the truest progress and welfare of the people.

The late Duchess of Sutherland (says a writer in *The Queen*) was intensely religious in character; while at an earlier period of her life she was an ardent Presbyterian, she latterly took a strong leaning to the High Church. Any cause she thought it right to adopt found in her a devoted and generous supporter. She was an ardent promoter of temperance, and wore the blue ribbon as an example and encouragement to the numerous servants in the large establishments of her husband.

Mr. C. H. Spurgeon.—At the Metropolitan Tabernacle, on Sunday morning, it was announced that the latest accounts from Mr. Spurgeon were not encouraging or cheering. He was still confined to his room, very weak, and unable to write. He had, however, sent the following telegram to be read to his congregation:—"Most generous friends,—Thanks for your precious words and deeds. I am worse than my fall led me to think. It has caused a sort of total injury. It will take time, but I shall yet walk, speak, and be glad. Over your prayers I exceedingly joy. I would gladly suffer such another smash to win a prayerless sinner."

Dr. Alex. Maclaren, of Manchester, has been enjoying his visit to Australia immensely. He has been doing much varied work, including preaching to crowded churches, in one case hundreds having to leave, not being able to get even standing room. It was expected that Dr. Maclaren would visit India. There has been a careful consultation with friends, which it is thought will result in a decision not to allow the Doctor to run the risk of the stress and strain and exhaustion which would almost certainly be the effect of a visit to India. When last heard from, Dr. Maclaren had sailed for New Zealand, where he was to have taken a rest before returning to Australia, thence to England; he is expected to reach home about the end of March.

Mr. Henry Thorne, who has laboured for several years under the auspices of the English National Council of the Y.M.C.A., lately resigned his office, and purposes devoting himself entirely to general evangelistic work. The National Council, at a recent meeting held at Exeter Hall, adopted the following resolution:—

That in adopting the report of the Executive, one of the recommendations of which involves the acceptance of Mr. Thorne's resignation of his position as travelling secretary, which was rendered to the Executive in October last, the Council desires to place on record (a) the expression of its sense of the invaluable services rendered by Mr. Thorne to the cause of Y.M.C.A.'s during the many years he has been occupied in their work: (b) its satisfaction on being so completely in accord with Mr. Thorne's view of the circumstances rendering necessary his resignation, that he might henceforth devote himself entirely to the work of an evangelist, to which God is so manifestly calling him; (c) the special pleasure it affords the Council to be able to co-operate with Mr. Thorne in endeavouring to further the arrangements for his future work, under the direction of an independent committee, which it is hoped will receive the support of friends of Y.M.C.A. and Y.W.C.A. alike, and of others who are specially interested in work of a general evangelistic character; and also (d) its earnest hope that the warm sympathy that will continue to be felt with Mr. Thorne's labours by Association workers throughout the country will often find expression in reciprocal help being given that will be for the mutual advantage of Mr. Thorne's missions and of the Associations, and bear fruit for the Lord's own glory in the gathering in of very many precious souls to his kingdom.

At a meeting held at Exeter Hall, on the 7th inst., a Council of Reference consisting of a large number of representation Christian men residing in London and several provincial towns, and an Executive Committee, were elected to make arrangements for Mr. Thorne's future work. As Mr. Thorne will be left free to make his own engagements, applications for his services should be sent direct to his address, 8, Mill Hill-road, Derby. He hopes to begin work on the new lines on April 1. Friends wishing to render financial help may communicate with Mr. Thorne, or with Mr. W. H. Mills, Hon. Sec., Stafford Rooms, Tichborne-street, London, N.W.

UNION IN WORK.—In a recent address in New York, Dr. Josiah Strong said: "What the Church needed was not to be a great Christian mob, but a mighty Christian army. Snowflakes were harmless and insignificant things, but acting in concert they could sweep away villages in their destroying flight down the mountain side. The external pressure must make the Church close up its ranks. This would be a good thing in more ways than one. Nor only would it produce greater power, but it would bring about a deeper Christian love for each other. If Christian unity was ever realised on earth it would not be through discussion, but by being drawn nearer together by a common work for a common Master."

MISSION TO DEEP SEA FISHERMEN.—An excellent article on this Mission in the current *Gentleman's Magazine* says the work which has been performed at the instance of the Mission, and through the means which have been so readily contributed by the generous British public, has been in the truest sense a service to humanity. As it was said of the Emperor Augustus that he found Rome brick and left it marble; so may it be said of this Mission that it found a large and important body of Englishmen dead to their highest interests, sunk in deplorable ignorance and almost savage barbarity, and in seven brief years so succeeded in raising them in the scale of moral and intellectual being as to make it possible for the cynical man of the world to forget his cynicism and describe the movement as "a very beautiful and wonderful social phenomenon."

THE COTTAGE HOME FOR LITTLE CHILDREN, Tivoli-road, Kingstown, continues to engage the sympathies of many friends of work among the helpless and needy. The object of the institution is to provide a safe and happy shelter for very young children of the industrious Protestant poor, who from various causes are left without a home. There are Homes in Ireland for older children, but were the "Cottage" to close its doors, the little ones would have no other shelter but the workhouse. When the ninth annual report, recently published, was drawn up, there were forty inmates, varying in age from eleven months to six years. To maintain the institution in efficiency the assistance of the Christian public is solicited, as the cost of management is considerably in excess of the income in the shape of fees charged in respect of inmates. The hon. secretary is Miss R. M. Barrett, 6, De Vesci-terrace, Kingstown, co. Dublin.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

VIII.—Did Christ leave Instructions for his Servants?

WE now approach the heart of the subject of missionary methods. Before proceeding, it may be well, from the attitude we have now attained, to GLANCE BACKWARD OVER THE GROUND WE HAVE TRAVERSED. We have looked on the field that we might know our position. We have reviewed our forces that we might know our strength, and weakness as well. We have sought to dispel the glamour with which popular address and appeal have encircled certain highly estimated points of advantage, and found them fictitious, not real. We have scrutinised the spiritual condition of the Church, and perceived how defective is the consecration of the most advanced, and in what that defect consists. We have examined the relation of money to the work, and have seen the hurtful effect of putting it in the lordly place it holds to-day, and contrasted it with its true position in Apostolic times. We have perceived also why the Church permits foreign mission operations to languish for lack of funds, and have spoken of her sin in accumulating riches, and have sought to put Giving in its true spiritual light.

THE BEARING OF ALL THIS UPON DIRECT FOREIGN EFFORT IS OF VAST MOMENT. For it is evident that until the work in hand is clearly understood, and all spurious advantages rightly estimated; till the normal state of consecration is attained in the home churches, if not by all at least by those who thirst to do God's will; and until money is relegated to its place in the shade, mission work cannot largely prosper. We must gather out the stones that "the Lord the Spirit" may come along his appointed pathway to do the blessed work He longs to accomplish among the nations. These things must be corrected at home; for there the future missionary is trained, and there he takes his conception of Christian life, and breathes in the spirit, which afterwards he carries with him abroad to his own hurt, and to the lasting injury of those to whom he is sent, who in him see the only living exponent and example of Christianity they know. Without a far more rugged home training in Christ's first principles of renunciation, simplicity, and faith, how can the intending missionary enter upon the thorny path to which the words of Christ are about to point him? How unreasonable also to expect those who go forth to endure great hardness, while those at home have every outward comfort! Hence the responsibility of every believer.

As we enter this theme of missionary methods, we find ourselves at the focus-point of all the light we have hitherto sought to throw on the subjects leading up to this prime one. Many may be disposed to justify worldly conformity in the rank and file of believers, and to evade the force of those commands of Christ intended to free his people from world-choking cares, and perpetuate the primitive simplicity of Christianity. But let it be known to them that they do it at their peril. However this may be, we are now about to see that THE PRINCIPLES WHICH UNDERLIE THOSE LONG-FORGOTTEN COMMANDS OF CHRIST ARE UNMISTAKABLY APPLIED BY HIM, AND WITH TREMENDOUS EMPHASIS, TO THE PATHWAY OF THE HERALDS OF HIS KINGDOM. Hence, O beloved messengers of Christ, it is for us, uninfluenced by the pernicious example of others, to "do whatever He saith unto us;" to come under the conditions appointed by Him for all his disciples, and to obey and embody those special precepts we shall find He lays on all who covet the high honour of laying the foundations of his empire among the unreached nations.

As in Apostolic times, so now, THE RESISTLESS POWER OF THE HOLY GHOST AWAITS OBEDIENCE, NOT PARTIAL, BUT PERFECT. The Church now awake to her real calling, with aroused interest would afresh press out among the nations. But past failure causes her to pause questioningly. A consciousness of defect somewhere—she scarcely can discover where—weighs down her willing footsteps. The gold without which she cannot go forward is not in her treasuries, for her present tactics, like modern carnal warfare, are costly. How shall she gain the victory? How become newly anointed? Only by doing as the early disciples did when waiting for the promise of the Spirit: to wit, by ceasing from her own self-prompted efforts; by laying aside all carnal reasoning and maxims borrowed from the world; by parting company with that inordinate and restless activity that ever mars God's work; by cleansing from her vision the film of human tradition, that her eye may be single to perceive her Lord's will; and then by quietly waiting, in the spirit of receptiveness and obedience, to discover how far she has diverged from his way of work, and to discern the true and appointed methods. Then, if repentance and ready obedience follow, she shall again "look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners."

Our question is now, DID CHRIST LEAVE INSTRUCTIONS TO GUIDE HIS MISSIONARIES IN THEIR WORK? *If, for an answer, we consult the present practices of those in the field, it must be:* No, there are no certain lines of action laid down. We behold everything modelled on the principles of prudential foresight and human expediency, and administered as statesmen might conduct the affairs of a colony, where the reference is not to those sublime, and eternal, and heavenly principles which are designed ever to obtain in the spiritual realm, but where worldly wisdom draws its springs of action from the seen and temporal, and takes not a step that may not be justified by sight. We see also a great variety of plans of action not agreeing with each other, nor with anything we know of in the Word of God. It is evident that it is assumed by the leading spirits of missionary enterprise that there are no explicit directions left by Christ as to the details to be followed in spreading his kingdom.

But must we take this negative reply as final? Let us stand in thought with the eleven on Mount Olivet. Their beloved Lord had just been hidden from view by the cloud. His last words were resounding still in their ears—his royal commission, "Go into all the world and preach the Gospel to every creature." How they would ponder it in the stillness of the night that followed! How they would con it over with each other during the ten waiting days! I imagine Peter saying, "The Lord gave us our errand to the world. We are to go everywhere with the glad tidings, after the promise of the Father shall come upon us. We are to begin at Jerusalem. We are to baptize those that believe. But *how* are we to go? What about

our temporal supplies? How are we to regulate our conduct in all the details of our life and service?" James might have replied, "He said to us just before He died, '*As* the Father hath sent me *so* send I you.' We are to be outwardly circumstanced just as our Lord was." Then John might have truly added, "Has not the Lord been training us for this work for three years and a half? When He called us, He said He would make us fishers of men. We followed Him for that purpose. After a time He gave us power (some such power as we are waiting for now), and sent us forth to preach and to heal, as He afterwards did the seventy who are here with us. He told us then just how we were to go, and gave us detailed instructions. It was part of our training for our future work. Of course there is no other way but for us to go forth on the same lines the Lord has schooled us in." Then, as they went on conversing upon the precious words of Jesus, they would recall how, in those instructions for their missionary journeys, there were clauses they understood not—far-reaching precepts which dimly outlined something not then revealed to them. "He spoke to us," they would say, "of raising the dead. But we have not yet fulfilled that word. He spoke of our being delivered up to councils and scourged in synagogues, and brought before governors and kings for a testimony against them and the Gentiles. But these things did not happen to us, for on that first journey the Lord told us not to go into the way of the Gentiles. He must have spoken of our future work also in those instructions."

But, however it may have been as to their thoughts and conversations, it is true that *when the Holy Ghost had come upon them and they went forth, it was on just the lines laid down by our Lord* to the twelve and the seventy, of which the record is in Matt. x., Mark vi., and Luke ix. x. Therefore our reply to the question that heads this article is, Yes, CHRIST VERILY LAID DOWN IN THESE SCRIPTURES THE MISSIONARY CONSTITUTION FOR ALL TIME, the methods upon which the enlarging frontiers of his kingdom were ever to be extended. We are sure that, to the single eye, whatever doubts or difficulties may seem in the way, all will become clear as the mid-day sun in a cloudless sky, as we go on to examine these precious words and note their blessed meaning—the Divine philosophy that underlies them and their perpetual obligation.

As to pastors and deacons, it is admitted that there are explicit directions for their selection and duties. The manner in which the former are to be supported is laid down. Is it then credible that the Lord Jesus has left those whose task is the most important, as well as the most perilous and difficult of all, to act in the light of their own judgment, or according to the prevalent ideas of the times in which they live? What envoy of any earthly state would be so circumstanced? These are the ambassadors of the High Court of Heaven to the rebellious provinces of earth. They are commissioned with a message which makes them the targets of men's hate and contempt. They must hazard their lives for his name's sake. *Is it possible that He gives them no exact command* as to how to deport themselves? What about their temporal supplies? Shall they lade themselves with burdensome outfits, and establish their base of supplies, and keep open their line of communications, like an army in a hostile country? Shall they stock themselves like a trader, with goods and trinkets, to tickle the fancy of the savage tribes to which they go, and secure the necessities of life from them? Shall they go empty or full? armed or defenceless? clad so as to command outward respect, or in mean attire? Shall they invoke the aid and protection of the strong arm of power? Shall they locate or itinerate? What shall be their resource when persecuted? What is required of them when their message is rejected? What their course when brought before rulers? How impossible that all these should have been left to the misleading rulings of worldly wisdom, or even to the uncertain application of general principles!

Each one of the many and divers forms of Church government in these times claims to find its original upon the page of the New Testament. Much more shall not we find the Divine model of the Gospel herald?

We are now prepared to consider these missionary instructions.

A MISSIONARY.

[EDITORIAL NOTE.]

Now that foreign missions are in the crucible, and ancient and modern methods are exposed to unsparing criticism from foes and friends, we could not but give publicity to this series of papers from one who is himself a missionary—and not only a missionary, but working on the lines which he believes are scriptural, and which he lays down for others; and with signs following. It was not to be expected that these views, leading to a revolution in missionary management, would pass unquestioned. We have received communications in reply; but it will be more convenient that the Missionary should first complete his articles (which extend to No. XX.); then we shall be prepared to receive replies, provided that they deal with the important principles which have been contended for, rather than with secondary or side issues.

"WAS IT NOT WONDERFUL?"

A TRUE INCIDENT.

WE have received from Mr. George Lawrence the following remarkable incident, related in a recent letter to him by his daughter, who resides in Cardiff. Miss Lawrence writes:—

As I am talking about gifts, I may as well tell you about one of those Christmas presents we saw distributed on Boxing night at the Festival. A Norwegian "wandering boy" had left his home and mother twenty-one years ago, and had not written to the latter for sixteen years. He was wandering about on Christmas morning in an unhappy frame of mind, when he heard the singing, and went into the N—— church. Mr. H—— invited all present to the Festival to be held next day. At the time named the "wandering boy" turned up. The number of his ticket was four hundred and something, and I think the corresponding present was a muffler.

He did not trouble much about it; but, before "turning in" that night, he thought he would inspect it. Fastened to it was a letter addressed to whatever sailor should receive the gift. He opened it, and read the kind message from the maker and sender, who said she was over seventy years old; she had three sons who had gone to sea; the youngest of them had not written to her for sixteen years, and she knew nothing of him. Her signature was at the bottom. When he read it, imagine his feelings; it was his mother's!

He had £27 coming to him as wages. He received it, "rigged himself out," and took the first steamer home to gladden her heart and give her a "Happy New Year." Was it not wonderful?—nearly 1000 presents sent, and the right one to go to the right man. I am sure that she is a praying mother!

CHESTERFIELD LODGING-HOUSE MISSION.—At the quarterly meeting of workers a few days ago, it was reported that eight houses had been visited every Sunday evening. The inmates received the workers with pleasures, and listened with attention to the Gospel message.

KOLAR.—Parties of natives passing through Kolar are still frequent visitors at the orphanage. On such occasions Miss Anstey feels it a great privilege as well as a duty temporarily to lay aside other work, in order to tell the story of salvation. Sometimes, on market days, from twenty to thirty persons will follow each other in, and many seem much impressed with what they hear. Miss Anstey writes, December 8:—"The granaries have been empty a long time, and there have been heavy expenses. We have a daily prayer meeting, at 6 a.m., when we bring the many needs of the Mission before the Lord. He has indeed blessed us with spiritual blessings, and having given the greater, will He withhold the lesser blessing? He will help us right through, though the funds have been strikingly less this year."

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XIII.—OUR GETHSEMANES.

HEBREWS v. 7, &c.

EIGHT old olive trees mark the site of Gethsemane. It is thought that they may have been witnesses of that memorable and mysterious scene, where Christ's obedience, as man, to his Father's will, was tested to the uttermost. What a scene was that! It had stood unparalleled in history, had it not been followed by fifteen hours of greater wonders.

Some of the strongest words in the Greek language are used to describe his bitter anguish. He *began* to be sorrowful, as if, in spite of all his past experiences, He had never really tasted sorrow till then. *Sore amazed*, as if his mind were dazed, and reason were shaken on her throne. *Very heavy*, so that his spirit stooped beneath the weight of sorrow, as afterward his body under the burden of the cross; or the word may mean that He was so distracted with sorrow, as to be almost beside Himself. Nor could our Lord have used a much stronger expression than when He said, *my soul is exceeding sorrowful even unto death.* The Evangelist Luke also adds a touch to the scene, which more than all beside proves the extremity of his anguish. It must have been a cold night, but He was covered with sweat, as He lay prostrate on the frosty ground; and his sweat was blood, and He was in an agony as He prayed. And here, one further addition is made, borrowed, perhaps, from oral tradition, that He offered up his prayers and supplications, *with strong crying and tears.* Those groans, and sighs, and prayers were borne afar on the evening air; and his tears plentifully besprinkled thy bosom, O mother-earth, who surely might have found for Him a softer, warmer resting-place.

Understand that, as man, He submitted in perfect simplicity to every movement of his Father's will. He was the Father's Fellow, co-equal in his Divine nature; but for the purposes of redeeming man, and becoming the second Adam, it was needful that He should temporarily lay aside the attributes of his Deity, and live a truly human life. As man, He carefully marked each symptom of his Father's will, from the day when it bade Him stay behind the good Joseph and Mary in the Temple, and instantly, at whatever cost, did its behests. "I came down from heaven," He said, "not to do mine own will, but the will of Him that sent Me." This was the yoke He carried, and in this He found rest for his soul. Whatever was the danger and difficulty into which obedience might carry Him, He ever followed the beacon-cloud of the Divine will, sure that the manna of daily strength would fall, and that the sweet, deep waters of rest would follow where it led the way. But during the last few months that pathway had been getting ever more and more difficult. And now, when the will of God seemed about to demand that He should tread a path which would bring Him under the burden of a world's sin, it seemed as if He could not bear it, and in the darkness of the mystery his soul cried out, "Is there no other way than this? To think of going thus is anguish so bitter that it crushes my life down to the dust. Spare Me if Thou canst."

But there was no other way. On the one hand there were the awful things to suffer, on the other hand there was the demand of obedience. And when He knew that the choice lay between these two, He did not hesitate for a moment; the will and command of God were dearer to Him than all beside, and He determined to obey to the last jot, to drink the cup to the last dreg. But in this determination He learnt and taught what obedience meant. In the furnace of that trial, which so tested his obedience, it shone out in unequalled majesty, beauty, and tenacity, and there was given to men and angels the example of an obedience which is unparalleled in the annals of the universe. As man, Jesus never knew how much obedience meant till then. "He learned obedience by the things that He suffered," and through his obedience was perfected. And He now asks that we should obey Him as He obeyed God. "He learned obedience." "Unto them that obey Him."

I. THE DEMAND FOR OBEDIENCE.—As Jesus, our Lord, obeyed his Father, He expects us to obey Him. Here is one of those assumptions of authority which would be utterly inconsistent with the meekness and humility of his character, and would be rank blasphemy if He were not Son as well as Servant. He is no longer the meekest and holiest of men, if He arrogates to Himself an authority over his fellows which belongs to God alone, unless He have such a right to do so as naturally springs from that oneness with the Almighty on which no mortal can presume. But this is his one majestic demand: "He that hath my commandments, and keepeth them"; "That all men should honour the Son, even as they honour the Father."

It is of little use to call Him "Lord, Lord." We must do the things that He says. We must follow Him, as He followed the Father. We must obey Him, as He obeyed the Father. We must do his will, as He fulfilled the will of the Father. The one searching question of each disciple is: *Do you obey Him?* Are you eager to know, quick to discern, prompt to obey? Can you say, as the Apostle did, "Whom I serve." Not with any thought of merit, but because you must since his love has mastered you?

II. OBEDIENCE TO CHRIST OFTEN LEADS TO A GETHSEMANE.—At first the path of obedience is made easy to our unaccustomed feet; but the path climbs upward, and the gradient is constantly steeper; the shadows grow denser; and the lissom climber of the morning creeps slowly forward on hands and knees. The day is never greater than the strength; but, as the strength grows by use, the demands are greater, the hours longer. And when the will has acquired the habit of submission, and the lesson of obedience seems almost learnt, then there often comes one solemn, searching, final test. It is the hour of Gethsemane.

On the one hand, there is the will of God, clearly defined and evident; but it lies through suffering, from which the weak flesh and the soul shrink with unutterable dismay. A cup is presented to the lips, brimming with a draught so bitter that the entire nature seems on the point of revolt. We have exceedingly feared and quaked as we have entered the brooding cloud, or climbed the smoking mount. To part from some dear circle, to risk the loss of name and fame, to relinquish the cherished ambition of a life, to incur obloquy, persecution, and loss. Ah! then, when God has made such demands on us, and our flesh has quivered and drawn back, torn between obedience and alarm, unable to realise that such a path can lead out into the light, we have kept the midnight vigil of the garden of Gethsemane.

III. IN OUR GETHSEMANES, OUR BEST RESORT IS PRAYER.—Our Lord betook Himself to prayer; and if He needed its relief, much more shall we. Heaven and God are best discerned through tears, and are hardly discerned without them. Trouble will sometimes show a man's unreality by staying his prayers; but it often has the effect of driving us to our knees. Some aromatic shrubs only exhale their sweetest odours when pounded and beaten.

At first, we may ask with Him that our cup may be removed. "Take away this cup from me." "O my Father, if it be possible, let this cup pass from me; nevertheless, not my will, but Thine be done." There was no real reluctance in the Saviour's heart to redeem men; He only wished the coming woes to be averted, if it were possible, consistently with the will of God and the salvation of men, that the same ends should be realised in some other way. And it is quite natural, as we realise the nearness of some terrible sorrow, which we are soon to encounter, to ask whether it may not be averted, and some other path chosen, without thwarting the Divine purpose or losing any fragment of blessing.

Do not mind to say, the same words again and again. It will soothe you. Your pitiful Father does not forget that you are dust. Pour out all your heart before Him. And as you do so you will get calmer and quieter; you will come probably to feel that the path must be trodden, the cup drained, and a change will pass over the spirit of your prayer; you will no longer ask importunately that the cup may be taken away, but, realising that it is God's will for it to remain, you will murmur, as a child sobs itself to rest on its mother's bosom, "O my Father, if this cup may not pass from me, except I drink it, thy will be done." If you do not like God's will, go on willing it, and you will come to choose it.

IV. SUCH PRAYERS, OFFERED IN GODLY FEAR, ARE SURE TO BE HEARD.—"He was heard for his godly fear." His holy reverence and devotion to the will of God made it impossible that his prayers should be unanswered, though the answer assumed another guise than at first He asked. But it came. It came in the mission of the angel that stood beside Him, and strengthened Him. It came in the calm serenity with which He met the brutal crowd, saying to Peter, "Sheathe thy sword, the cup which my Father hath given Me to drink, shall I not drink it?" It came in his deliverance from the power of death and the grave. It came in his being able to be a faithful and sympathising High Priest, and in being constituted the Author of eternal salvation to all who obey Him.

Prayers prompted by love and in harmony with godly fear are never lost. We may ask for things which it would be unwise and unkind of God to grant. But in that case his goodness shows itself rather in the refusal than the assent. And yet the prayer is heard and answered. Strength is instilled into fainting hearts. The faithful and merciful High Priest does for us what the angel tried to do for Him,

but how much better can He do it since He learnt so much of the art of comfort in the school of suffering. And out of it we emerge to the resurrection morning, the ascension mount, the right hand of the throne, with power to comfort and help those who shall be called to pass through the same dark glades.

Let no one therefore flinch from the inevitable Gethsemanes of life. The Captain of Salvation has been there Himself. They are the schools of manhood. They are threaded by the King's highway, which passes directly through them towards the New Jerusalem.

THE FIGHT IN EAST LONDON.

UNDER this appropriate title, Rev. W. E. Hurndall, of Harley-street Chapel, Bow, has issued a report of the past year's work in connection with his congregation. We make a few brief extracts :—

"Our staff is just as it was a year ago, eight missionaries of our own, and one city missionary. The missionary staff is the very key and centre of our position in this daily fight. I have a splendid staff of voluntary visitors, who do another kind of work excellently; but they are busy folk, and it is utterly impossible for them to spare either the time, energy, or concentration of mind needful. Our staff should be augmented. I am very much astonished that rich people do not charter missionaries. If I were wealthy and living in a good neighbourhood, I think I should have no rest until I had set a missionary to work for me in some squalid streets. An annual subscription of £70 would secure the unceasing work of a missionary amongst the East-end poor. Our Crèche could not be started for lack of funds. The battle sorely needed this weapon, but friends seemed to forget all about it.

"It has been, I think, the best year since the special work amongst the poor was commenced. The missionaries have laboured with much diligence and enthusiasm. It is impossible to tabulate their labours. Their visits to the poor have reached the large total of almost 40,000. Of these over 21,000 were "conversational visits," many of considerable length. Conversions of a remarkable character have taken place. A week of special services has revealed what a beneficent influence the missionaries exercise over the people, and what true seed-sowing has been going on.

"Our Relief work is thoroughly separated from our *Mission* work. I have no faith whatever in paying people, either directly or *indirectly*, to attend services or make a profession of religion. We relieve solely on the ground of *deserving poverty*, and care not who the people are—Turks, Jews, Christians, Infidels. The people thoroughly appreciate this mode of dealing with them, and we are freed from the presence of canting hypocrites. During the year we have helped folks to help themselves, by placing in their hands sewing machines, giving them small sums for stock-in-trade, providing them with clothing in which to go to work, and so on. Our dinners for hungry children have been greatly appreciated by the half-famished bairns. Saving homes from brokers, taking tools out of pawn, giving meat, bread, groceries, &c., to the half-starving, and small sums of money in urgent cases, have been the means employed to benefit our poor clients. We have helped a number to emigrate to Canada and other parts, spending £190 for this object. The results have been very satisfactory—in some quite surprising. The people's free services in the Bow and Bromley Institute have flourished greatly. Our Christmas dinners were this year on a gigantic scale. I feel confident that those who have helped before will seek to do great things during 1889, and also that I should have an increased number of warm-hearted supporters.

"W. EVANS HURNDALL.

"16, *Cottage Grove, Bow, London, E.*"

MILDMAY MISSION TO THE JEWS.

IN accordance with custom for several years past this Mission began the year by holding two tea and Gospel meetings among the Jews, Jewesses, and their children in the East-end of London. In the schoolroom under Sion Chapel, Whitechapel-road, hired for the occasion, the adults had their meeting on New Year's Day, and the night school and other Jewish children on the following day. About 350 were gathered on the first evening, and about 400 on the second. The missionary staff with other ladies and gentlemen attended, and rendered loving service. After tea, on the first evening, a few words of hearty welcome were spoken by Mr. John Wilkinson. Prayer was offered by various friends in English and in German, and soul-stirring Gospel addresses were given in English by Mr. T. A. Denny and Mr. Henry Hutchinson, and in German by Mr. Adler and Mr. David Baron.

It was matter of devout gratitude to God that so many sons and daughters of Abraham could be gathered together for more than three hours, listening without disturbance to the message of salvation through the atoning blood of the Crucified One. Only one Jew wished to disturb the meeting, but he yielded to kindly influence. Two representatives of the Jewish Board of Guardians got into the meeting, and frightened a few poor Jewesses, but they were soon requested to leave. The meeting being thrown open for testimony to faith in the Lord Jesus Christ, it was most touching to see Jews rising one after another and boldly saying, "I believe with all my heart in the Lord Jesus Christ."

On the second evening about 100 of the night school children and 300 outsiders were gathered. The night school children had prizes given for neatness, punctuality, and good behaviour, &c., by Mr. Field, an old friend of the Mission. During the meeting they sang most heartily. Mr. Wilkinson asked them a number of questions, which for the most part were admirably answered. To the question, "Will Christ save all who come to Him?" one little boy said, "He saves good sinners," which furnished Mr. Hutchinson with a topic for a simple but powerful address. The lady teachers singled out a few of the children, who repeated texts of Scripture bearing on the way of salvation. Many of them brightly testified their love for Jesus.

Not more regularly are these meetings held, year by year, amongst the Jews, than are meetings on their behalf held at the Mildmay Conference Hall on the first day of the week of prayer. This year the numbers in attendance were not so large, on account of the dense fog. But so far as interest is concerned, the meetings were never better. The interest was sustained for two full hours in the morning, and for two and a half hours in the evening. Mr. James E. Mathieson occupied the chair on both occasions. Mr. Wilkinson gave at both meetings a brief statement of the work during the past year, and of the various institutions of the Mission, together with a reference to the marvellous work of God in New Testament distribution in Russia and elsewhere. Pastor Frank White, in the morning, gave an encouraging address based on Rom. ix.—xi. Dr. Dixon, the senior medical missionary, Mr. Adler, and Mr. Baron also gave deeply interesting addresses at the evening meeting. Over 16,000 visits to the Medical Mission, including visits of doctors and deaconesses to indoor patients, were paid during the past year; over 5000 Jews and Jewesses heard the Gospel at the Mission in the same period, and over fifty confessed their faith in Jesus as the Messiah. The interest of these meetings was deepened by the singing in Hebrew and English of twelve Jewish children, under training of Miss F. Wilkinson, a Mildmay deaconess, at the Children's Home, Newington-green. The spirit of praise and prayer richly rested on these hallowed gatherings.

WORK ON THE FRENCH COAST.

THE work on the French coast in connection with the Portsmouth and Gosport Seamen's Mission was greatly blessed during the year just ended. It is nine years since Mr. Henry Cook, superintendent of the Mission, added this to his other undertakings. From the first the results have been gratifying beyond all expectation. In the report for 1888, details are given of visits to Bordeaux, Havre, Trouville, Cherbourg, and Morlaix. The Mission ships were heartily welcomed, and the word preached was heard gladly by large numbers of French people, while in some cases English and other sailors found their way into the audiences, or were visited in their own vessels.

The few scattered Protestants in these French seaports were much cheered by the visits of the Mission ships. It was with pain that the superintendent and his helpers left them to preach the Gospel in other places. The year ended with a small debt on this useful Mission. Mr. Cook's address is 47, Stoke-road, Gosport.

VICTORIA HALL MISSION, NORWICH.

A REAL, live work is being carried on here, under the superintendence of Mr. Robert Adcock, who has just issued his annual summary of the year's efforts.

The foundation of the Mission dates back to 1864, but twelve years ago it was reconstituted, and very encouraging results have since been achieved. The most important feature of the work is seen in the largely-attended services held every Sabbath afternoon and evening, conducted by various denominations, many of whom represent special departments of the Lord's work at home and abroad. By this means the members of the Mission have become practically interested in such well-known endeavours as those of the Open-Air Mission, the Mildmay Mission to the Jews (an annual "Jews' Sunday" having been established), Mr. Grattan Guinness' Missionary Institute, and in connection with the last-named work Mr. J. McKittrick, from the Congo, paid a visit, accompanied by an African lad, in whom much interest was evinced.

Then the Opium Question has its share of notice, and in this manner Mr. Adcock keeps his people in touch with various outside branches of the Lord's work. Good work, again, is done by the "Lamp Mission," which comprises six bands of workers who spend an hour and a half every Saturday evening in each, holding three or four brief out-door services, at which also the meetings of the following Sabbath are announced. By a carefully organised plan this effort reaches over the whole town. On Sunday mornings a "Court and Alley Mission" is carried on, and light is brought into many a sick or aged heart by means of the "Bible and Flower Mission."

The expenses for the year amounted to £200, of which £120 was contributed at the Sunday gatherings, the remainder being made up by other friends. But under "expenses" we find *over twenty guineas* handed over to other missions! Evidently these friends are educated up to not only supporting their own work, but having practical fellowship in the labour of others. We wish this were true of a great many more.

TRINCOMALIE, CEYLON.—God is blessing our work here, several conversions having occurred among our comrades lately. Any Christian men in Her Majesty's ships or merchant service calling at Trincomalie will receive a hearty welcome by making themselves known at my quarters, next the flagstaff. We have meetings nearly every evening, either at my quarters or in the schoolroom.

D. J. GRANT, Quartermaster-Sergeant, R.A.
Fort Frederick, Trincomalie.

"OH! MY FATHER!" *

A WOMAN, a young, fair woman,
Meant for the helpmeet of man,
Meant by her God to tread the path
That only a woman can;

Meant to spread joy and blessing,
Meant to be mother and wife,
Meant to be friend and consoler,
Healer in discord and strife.

A woman, a young, fair woman,
But fallen so low, so low, [brain reels,
That the heart's blood chills, and the sick
At thought of her shame and woe.

Lying befouled in the gutter,
Struck at and kicked by men,
An object of scorn to the vilest,
Cast out from the drinking den.

Shall we turn with a deadly faintness,
With loathing, and leave her there,
Lost, and debased, and ruined,
Alone in the chill night air?

"Stand back!" cry two fresh young voices,
As they fearlessly break the ring,
"We are Christians; we mean to save her,"
And the crowd stands wondering.

And the women bear their sister
In their arms to the place of rest—
The blest saloon, where no gin is sold;
And at last is the truth confessed:

"My father, oh, my father,
He drank, and he beat us all,
Mother, and brothers, and sisters:
It led to my fearful fall.

"It drove me from home and mother
To the streets with their horrible sin;
And the shame, and the pain, and the *thinking*,
I have striven to drown in gin."

Her voice cries out from the gutter,
It rings on the chill night air,
It strikes on our ears with a sharp, wild note
Of horror and despair.

The drink! Oh, the cursèd poison!
From the father to child it came—
The craze for the fiery liquor—
The harvest of woe and shame.

Christians! go forth, like the women,
Who picked up the senseless heap
That God had said was their sister,
Though lost in her drunken sleep.

Christians! go forth for the Master,
And fight with the shameful sin—
Herald of death and disaster—
Fight with this demon of gin.

Join with the host of abstainers;
By ribbon or medal forth tell,
By your life, by your pen, by your language,
How to flee from a drunkard's hell.

LAURA L. McL. BACKLER.

* Suggested by the article bearing this title, written by Lady Hope, which appeared in THE CHRISTIAN of December 28, 1888.

PROTESTANT PRINCIPLES.—At a meeting of the Commemoration Council, held a few days ago, resolutions were passed calling upon all loyal Protestants to unite in associations, having for their first object the education of the people in the following principles: "The Word of God is the sole, sufficient, and supreme Rule of Faith, Worship, and Life. Justification is by Faith alone. The One Offering of Christ was finished upon the Cross. All human Pretensions to Sacerdotal Power and Authority in the Church of Christ are to be utterly repudiated." This education is to be carried out by meetings, classes of instruction, and examinations, and the dissemination of Protestant literature. The ultimate object is the promotion of political action on distinctly Protestant lines. The necessary funds are being raised by the Protestant Alliance, 9, Strand, London.

FACTORY GIRLS IN THE EAST.

OF the many means employed by Dr. Barnardo to influence young people for good, none are more popular than the free teas annually given to the factory girls of East London. These are as nets let down in the sea of young life of the great city, in the hope that some of those who are taken therein will prove of the sort which the great Fisher of men shall keep and use unto his own praise and glory. That the teas and the entertainments which follow them are humanising in a remarkable degree is beyond question, while Dr. Barnardo and his zealous helpers know of many instances in which these occasions have been stepping-stones to a new and better life.

In years gone by, Dr. Barnardo has invited large numbers of girls to a tea and entertainment at the Edinburgh Castle, Burdett-road. This year he has spread the invitations over three nights, and with much advantage, for it is easier to manage six hundred lively girls, some of them disposed to be boisterous, than it is to keep thrice that number in really good order. On Tuesday, Wednesday, and Thursday, last week, he provided tea for three such parties. The first two nights were for the most part devoted to girls employed at the match works, and the third night to those employed at jam, jute, rope, blacking, and sweet works. About one-third of the last six hundred were members of the Sturge House classes, in which the needful training is given to those factory girls who wish to enter domestic service.

The tea was heartily enjoyed, and the proceedings which followed were, on each evening, full of interest. The few friends of the work who were privileged to be present were much struck by the general good behaviour of the girls. On the last night, the bell ringers gave performances which were loudly cheered, and after the little pipers from the Homes had played some Scottish airs, the guests of the evening were in excellent spirits for the treat which followed. That was a magic-lantern entertainment, for the most part descriptive of the sea and its wonders, with an accompanying address by Rev. W. J. Mayers. The attention was most cheering, being accorded alike to the thrilling scenes that were exhibited, and to the words of warning and stories illustrative of Christian truth which Mr. Mayers fittingly introduced at intervals. Occasional songs by Mr. Mayers were also much enjoyed, and the way in which the girls took up the choruses was evidence of a pleasing familiarity with some of the most hallowed of Gospel songs.

As the evening wore on, some forty prizes, consisting of work-boxes, books, and dress materials, were distributed to members of the Factory Girls' classes. As they left the building, each of the girls received a parcel, containing an illustrated almanac, a picture-book, and two oranges. That the impressions of the occasion will bring forth fruit to the glory of God, was the lively hope and strong conviction of those who witnessed the sincerity of the workers and the thorough happiness of the girls.

DAILY PRAYER UNION.—In his quarterly paper, Rev. H. L. Harkness, of Worcester, gives a large number of testimonies as to the spiritual benefits received through this Union.

SEAMEN'S REST, PRINCE'S DOCK, BOMBAY.—Much good has resulted from the operations of this institution. Besides conducting Gospel services and arranging free teas, the superintendent visits the ships in dock daily, and becomes personally acquainted with the men. With the help of the police and magistrates, he has succeeded in closing all the disreputable houses and grog-shops in the vicinity. Worthy and destitute seamen are cared for and fitted out with decent clothing, and, when possible, work is secured for them. In a word, the men are in every way influenced to sobriety and godliness. The superintendent is Rev. Ben. Mitchell.

DIED AT HIS POST.

MY DEAR SIR,—I send on the accompanying letter without opening it. The writer of it, Rev. W. E. Richards, my only colleague in this Mission, died on December 27, after a fortnight's most painful illness, at the age of 32, leaving a wife and child.

Mr. Richards joined the London Missionary Society's Mission in Madras in the autumn of 1882, but, health breaking down, he was sent to Sydney (N.S.W.) to recruit. Unable, however, to rejoin the Mission in Madras, he was appointed to this Mission at the end of 1884, and arrived here May, 1885.

Exceptional circumstances have contributed to this second and fatal breakdown of Mr. Richards' health. He was a true missionary, unsparing of himself. Two ideas possessed him—seeking the Master's glory, and the elevation and enlightenment of heathen races through the Gospel.

I have in sorrow to ask you to discontinue sending THE CHRISTIAN to his address.

I remain, yours very sincerely,
EBENEZER V. COOPER, of Huahine.

Raiatea, Society Islands, viâ Tahiti, South Seas, Oct. 15, 1888.

P.S.—THE CHRISTIAN continues to afford me much enjoyable and refreshing reading, for which I am grateful.

MR. RICHARDS' LETTER.

MY DEAR SIRS,—Owing to the Christian sympathy of some kind friend in the Motherland, I have received regularly a copy of THE CHRISTIAN for a long time. I have often wished to thank the sender, and yourselves also, for one of the brightest features in my monthly mail. Little duties cropping up thickly every day have kept me from my desk; a passing hour of pain now gives me liberty to express my gratitude.

To a missionary, like myself, voluntarily exiled to the South Pacific, such an excellent focus of the Home and Foreign Mission Fields as THE CHRISTIAN is most welcome. Friends at home may sometimes think that hand-to-hand conflicts with heathenism, or with the crude Christianity of half-leavened island races, must of necessity be a constant stimulus to work. Alas! speaking for myself, these daily scenes would often become anodynes to the travail of a missionary's soul, were it not for the inspiring and healthy spirit that your paper brings into our isolated home; and when I have read it, I pass it on to one or another of the few English residents on Raiatea. Will you kindly convey my thanks to the thoughtful friend who has thus remembered one of Christ's servants on active service in a foreign land.

Very sincerely yours,
WILLIAM E. RICHARDS.

Raiatea, South Seas, Sept. 12, 1888.

[We are sure our readers will join in sympathy for the bereaved family and co-workers of this devoted man, and in prayer that the Lord of the harvest will supply his place. Such a letter as this gives a glimpse of what missionary life involves for the service of the Master. The details may not be recorded in annual reports, but God will be mindful of them.—ED.]

VINEGAR GROUNDS MISSION.—Several festivals for poor children have recently been held at the Costers' Mission, Vinegar-grounds, off the City-road. Besides the substantial meals, many warm garments were given them, a number of poor women being paid here twice a week to make clothing. There are six meetings held here weekly; a Gospel service and Band of Hope for children, which are well attended, every Tuesday and Thursday evening. Anyone taking an interest in the rising generation will be gladly welcomed by the superintendent, Mr. W. Penrose, and his wife.

For the Young.

THE "WANDERING STAR."

It is nearly twelve years ago since, in a little out-of-the-way place in Dumfries, report and some few printed notices made known the startling fact that, independently of all the churches in the place, a little unsectarian mission was to be held "near by;" that is, in a village about four miles distant, where there was a building which had once been used as a mill, but which now, from depression in the weaving trade, was standing unused and empty.

Barefooted, bareheaded, and otherwise barely clothed, little Grace McEwen was on an errand when she heard of the innovation—"A mission to the folk near by." "And maybe they want it," said one, "but I hope they'll have better manners than to come preachin' here." Gracie heard the words, and longed to know more. "Father," she asked, on reaching home, "what will it be that's comin'? They're aye talkin' o' a mission." "Mission, indeed!" said her father, contemptuously, "I winna hae yer heid crammed fu' wi' sic nonsense. Ye've got to be content withoot the mission. I'll hae nae wanderin' stars, amo' ye; the kirk's guid eneuch for you, if it's guid eneuch for me."

But two days after this, as Gracie was returning from morning school, she stopped to read a notice of the coming mission; at the bottom of the bill were the words, "All are earnestly invited to attend." "Surely," said she, half aloud, that means me, as weel as the ithers. I'm sair hearted that I canna gang." "Would you like to go?" asked a stranger, stepping across the burn that divided his path from Gracie's. Gracie was very shy of strangers, but desire gave her courage. "That would I; but I'm no' to think ony mair aboot it." "I'm sorry for that," said the kind stranger, "but perhaps, if you were to ask father or mother, you might come." "I daurna think o' that, for ma feyther says he'll hae nae wanderin' stars amang his bairns, sae I canna come."

At once the stranger saw how matters stood. It was not the first peep he had got into some of these Kirk-bestarched hearts; but he was not discouraged. "Suppose," he suggested, "that you and I pray about it? We will ask God to make a way for you to attend this mission, if it be his will. Shall we?"

The language was new to Gracie; she looked puzzled, and so the stranger-gentleman explained to her what he meant, and by this time they were only a mile from Grace's home, the school-house being two miles distant. Little Grace's heart was full of joy that day; she might hope, for she would pray about going to the mission. The day came when Dumlie meant to show that it could turn its back on such new-fangled nonsense as missions. Nobody out of the whole village went. The next day the stranger called on Grace's father, and gave an order for a piece of cloth from the too-often idle loom. McEwen was in high spirits; he found out who his patron was, then he called Gracie into his place behind the loom, and said, "Ye can gang for ae nicht to the fulin', for maybe, if he sees ye there, he may be inclined to mak' anither order. I must put up wi' a wanderin' star sometimes for the sake o' the siller." And he laughed softly to himself at his wit in thinking of such a bargain.

Gracie went, her heart leaping for joy, and at the door her stranger friend met her with a warm welcome. "I've been expecting you," he said, "for I knew you would come." "It's for the sake o' the siller I'm here; but I'm richt glad to be here onyway, though it'll be the last time," said the child. She looked round the big, bare room—not a creature from Dumlie was there; altogether there were six souls that night who had come to hear the good news.

Gracie was surprised to hear the stranger give out the text, after a hymn. The words were, "Come unto Me," and she drank in every word of the little address, as one who, for the first time, hears that which means new life to the soul. At the close of the meeting the preacher said: "Six souls wanting, seeking, peace with God! Who will be the first to yield to his loving invitation, '*Come*'?" At once little Grace dropped upon her knees, and there and then, with broken heart and stammering tongue, gave herself, as she was, to her loving Saviour. "Oh, dear Jesus! I'm a wanderin' star, but my sair heart langs to find its everlasting rest in Thee." And she found it. And so did the five others, for Grace's confession gave them courage, and one by one they accepted the Saviour's call.

And Grace's father? As he got no more orders for cloth from the stranger, he was continually teasing Grace about her new-found piety and zeal for God. "Ye'll always be prayin' now, I suppose. What is it ye'll be asking maist o' the time?"

"Ye'll no' like me to tell ye, father; but I'm just worryin' the blessed Lord to mak' ye a wanderin' star, for I ken naething that can gie ye mair joy than that."

Contrary to her fears, her father did not strike her for such a bold answer; but laughed and said, "I'm no' like to fash mysel wi' sic notions, and ae wanderer is eneuch in the place for me."

But Grace had persuaded a neighbour to invite one of the six souls saved that night to hold a little meeting in the best room. To this McEwen was invited, and he went. During a pause he stood up and confessed that God had called him out of his groove, and that henceforth he must serve Him with a *living* faith, and not rest satisfied with the dry bones of mere theology. Everyone was surprised, but Grace softly took his hand as he sat down.

"An' noo there are twa wanderin' stars in ae place, and we winna rest until we ha' gotten mony mair sic stars to lay at his blessed feet."

Grace will have many crowns to bring to the King, but the brightest gem of all will be her father, the *first* soul given in answer to her loving prayers.

M. B. GERDS.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Congleton Town Hall, to Jan. 20; Birmingham, Jan. 21—22; Hartford, Jan. 23; Stoke-on-Trent, Jan. 24; Halifax, Jan. 25; Wakefield, Jan. 26—27; Bradford, Jan. 28. Mr. T. Lewes Sayer, St. Mary's Mission Hall, Merton, Jan. 20—25; Mission Hall, Hackney Wick, Jan. 27 to Feb. 1; Y.M.C.A., Finsbury Park, Feb. 9—19. Mr. Josiah Spiers, Fuller-street Church, Kettering, to Jan. 25. Mr. H. W. Pewtress, Park-road, Kilburn, Jan. 20—25. Mr. S. D. Rickards, Cotton-street Chapel, Poplar, E., Feb. 5—8.

THE YOUNG FOR JESUS.

"Remember now thy Creator in the days of thy youth." ECCLES. xii. 1.

We want the young for Jesus!
Now in their youthful days,
Oh, may they seek the Saviour,
And early sing his praise.

Chorus—O Lord, in life's bright morning,
To Thee our hearts we bring:
Our praises Thou wilt welcome
When from the heart we sing.

We want the young for Jesus!
On earth when He was here,
With gentle, sweet affection,
He drew the children near.

And still He waits to bless them
With fond and yearning love;
Kind Shepherd, He would lead them
Safe to the fold above.

We want the young for Jesus!
Be this our blest employ;
No mission could be nobler,
Or fraught with sweeter joy.

For e'en the tiniest jewel
Shall shine in Jesus' crown;
And sparkle there for ever
When time itself has flown.

H. TUTIN THOMAS.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 20, Dan. vi. 15—18; Mon., Jan. 21, Dan. ix. 1—15; Tues., Jan 22, Dan. ix. 16—27; Wed., Jan. 23, Dan. x. 1—11; Thurs., Jan. 24, Dan. x. 12—21; Fri., Jan. 25, Dan. xii. 1—13; Sat., Jan. 26, Ps. cxxi. 1—8.

HOSPITAL WORK IN JERUSALEM.

DEAR SIR,—There is great need for a new English hospital outside the city walls, where alone it can be healthy. At the present hospital there is no drainage, or any provision for the application of sanitary principles. The hospital represents Protestant England, and compares unfavourably with those of all other nations and creeds, who have been able to build fine hospitals in good situations. It is meant only for Jews, who flock to it in great numbers, and seem impressed with the kindness and skill of the doctor, who is an earnest Christian, and speaks to them very plainly of his belief in the Saviour. We have lately come from Tottenham to take charge of the nursing; we feel we cannot do justice to the patients, and so we make this appeal. A lady in England has promised £1000, and we trust that sufficient help will be given to enable us to proceed with the work.

At present we are in the midst of narrow streets, into which refuse of every description is thrown, and the effluvia makes fever unavoidable. In the court-yard is the opening from an old cesspool underlying the hospital, and connected with the drains of the town. A stream of foul air penetrates to every part of the building incessantly. The wards are cold, dark, not properly ventilated, and with no means of heating them. This is a real practical mission work, intended to benefit both the souls and bodies of men. It only needs ample support to make it a centre of great blessing in the years to come, when the Jews will probably be here in increased numbers. The patients seem astonished to be treated with kindness, having been accustomed to the reverse. The London Jews' Society, 16, Lincoln's Inn Fields, W.C., will supply further information and receive the gifts of friends.—Yours faithfully,

DEACONESS ADA.

Care of Dr. Wheeler, English Hospital, Jerusalem.

THE REFORMED CHURCH OF FRANCE.—In a review of the past year, *Le Christianisme* says: "The seminaries of Batignolles and Tournon are full, and the faculties of theology also number many students. If the harvest is white, the workers are being prepared."

REV. WILLIAM WILLIAMS,

Upton Chapel, Lambeth-road, S.E.

"COME into the College, and God bless you!" This was Mr. Spurgeon's reply to his application, and in August, 1872, the subject of this sketch entered the Pastors' College, where he proved a most diligent student. He was then in his twentieth year, and had resolved, by the grace of God, to make the best of his opportunity, and to consecrate the whole of himself to the ministry of the Word.

The only son of godly parents, his early years were spent in an atmosphere which made youthful discipleship easy; but it was not till he was sixteen years of age that he became consciously Christian by his personal faith in the Lord Jesus Christ and the witness of the Spirit. If grace cannot be claimed as an hereditary principle, the children of God-fearing parents are, as a rule, peculiarly conditioned for its reception. "Thou and thy house" is a promise which embodies or expresses a certain law of the kingdom. Young WILLIAMS was early dedicated to God, in conformity with the rites of the Calvinistic Methodist Church, at Waverton, Cheshire, of which his parents, were members. As he emerged from the twilight of his experience as a child of Christian parents, into the light of another sonship, he soon gave evidence of the change, and began to labour as a Sunday-school teacher; and later on as a village preacher. Developing a character of an intensely spiritual type, and labouring with all the zeal of a youthful enthusiast, he found an ever-widening sphere of usefulness.

It was proposed that he should enter Bala College as a student for the ministry; but, as his views upon the subject of baptism had undergone a change, the proposal fell through. When he entered the Pastors' College he was baptized by Rev. James Spurgeon. During the two years he spent in that institution he drank in deeply the spirit of the President, whose character and preaching suggested an ideal after which he felt he ought to strive.

On completing his college term, he was called to the pastorate of the Baptist Church at Clay Cross, and the record of his three years' ministry in that place attested his fitness for a larger sphere of service. The opportunity for change came, and after much prayer he accepted an invitation to the church of which he is still the pastor.

Upton Chapel was erected to perpetuate the work of Rev. James Upton at Blackfriars, where he laboured from 1786 to 1834. The old chapel was removed during the construction of the London, Chatham & Dover Railway. James Upton was a companion as well as a neighbour of the celebrated Rowland Hill. It is said that on one occasion Mr. Hill remarked to his fellow-pilgrim, "If you and I don't move off soon, the angels yonder will think we have missed our way."

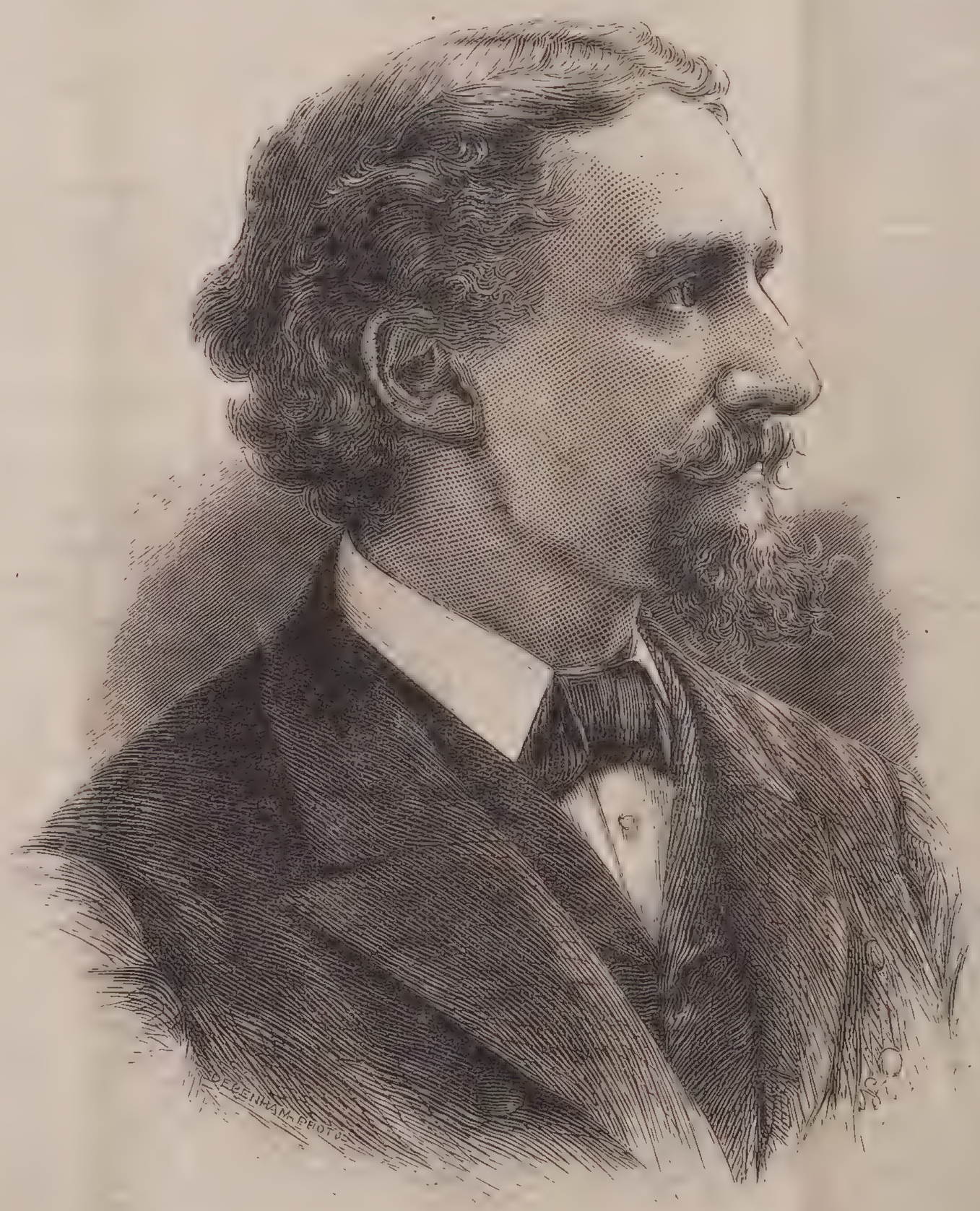
Depressed as was the condition of the church at Upton, an earnest band of godly people held together, and prayed, and worked for better days. Faith triumphed, and hope was rewarded in the advent of Mr. Williams, to whom they felt they had been Divinely led. A gracious revival soon commenced, and has continued for eleven years, during which the pastor has welcomed into the church members who may be reckoned by hundreds. At the present time there are upwards of six hundred baptized believers in fellowship. Foremost in every good work, Mr. Williams is ably supported by a choice body of church officers, and a devoted band of Christian workers; a missionary is also maintained to labour under the direction of the pastor. We have seldom met with a more touching little record of congregational work than a green-covered booklet which Mr. Williams has lately issued, detailing his second annual story of work among the Lambeth poor. Its title, "Sunshine in Sadness," is singularly appropriate. Speaking of Mr. and Mrs. Ellis, the missionary and his wife, the pastor says:—

> They have thrown into their service a self-sacrificing energy and holy zeal of which we cannot speak too highly. On the part of Mrs. Ellis, the labour has been all voluntary, without either fee or reward. Yet many times has she taken girls and young women, and even young men, to her own home, and cared for them until they were in some newly-found situation, or safe among friends. It would be a great boon to us in our mission work if we could rent a house where our missionary and his wife could live rent free in order to take in, for a day or two, young girls and others, to whom kindly help at the right moment might bring temporal and eternal salvation. If any friend or friends could help us to do this, we should be deeply grateful.

Though the chapel is situated midway between the Tabernacle and Christ Church, and Mr. Williams has to labour under the local disadvantage incidental to the near neighbourhood of such preachers as C. H. Spurgeon and Mr. Newman Hall, the large congregations attracted by his ministry attest his fitness for the peculiar position he is called to occupy.

Mr. Williams enjoys the personal friendship of Mr. Spurgeon, and has frequently occupied his place at the Tabernacle with much acceptance. His services are sought for anniversary and other meetings, and, till recently, he was a useful member of the Committee of the London Baptist Association. He has published a volume of sermons, and has given a concise history of the church of which he is pastor.

As may be inferred from his portrait, Mr. Williams is a man of a sensitive temperament, and of great tenderness of spirit. That he may be long spared to occupy his present sphere, and find, with ripening years, a richer harvesting of souls, is, not only a wish, but the fervent prayer of all who have any knowledge of his worth and work.



(From Photograph by Mr. A. Debenham, Sandown, Isle of Wight.)

PETERHEAD.—The annual conference in connection with Topping's Hall Mission was held on New Year's day. Helpful and instructive addresses were given by Messrs. J. W. Moodie, John Thompson, and several of the ministers in town. The subject of conference was The Spirit's work in the believer. W. S.

Frederick Stanley Arnot.

HIS MISSIONARY TRAVELS IN AFRICA.

LAST week we briefly referred to the appearance of this young missionary before the Geographical Society, when he read a paper describing his seven years' experiences as a traveller across a great part of South Central Africa. That paper did not give any details of the missionary work which Mr. Arnot has been quietly and successfully endeavouring to do all these years, while pursuing his main purpose—to found a station in a healthy locality, which could be used as a centre for Gospel effort among the surrounding peoples. Our readers will be glad to have a pretty full account of one of Mr. Arnot's missionary addresses, recently delivered; in it we have embodied several paragraphs from his paper read to the Geographers:—

In 1864, on Livingstone's return from the Zambesi expedition, I was taken, when quite a child, by my parents to witness his distribution of prizes in a school at Hamilton, in Scotland. The impressions regarding Africa which I then received remained with me; in course of time, as I was enabled to take a more intelligent interest in the subject, and somewhat to understand the needs of Africa, I purposed to make some effort towards helping her people. Cherishing this thought, I prepared to set out for Africa as soon as opportunity offered, with a view to missionary work among some of the tribes to the north of the Zambesi. I also sought to obtain a little knowledge of such handicrafts as might be useful there. Seven years ago I started for Africa, hoping that God would lead me to make my way into the interior from the south. My object was to reach the high watershed of Africa, thinking it would be possible to find some healthy country, habitable by Europeans, where missionaries could carry on preliminary work in training natives for evangelising the people who reside in the lower and less healthy parts.



MAP OF SOUTHERN PORTION OF AFRICA

The heavy dotted line indicates the route taken by Mr Arnot.

THE WAY TO EVANGELISE AFRICA.

I started from Natal, making use of the ordinary means of travel, bullock waggon, and succeeded in reaching the first native station at Shoshong. The missionaries at Shoshong have for some time been greatly blessed. The young native Christians go out in all directions to the villages, and carry the Gospel message to their fellow countrymen. I saw there that the only way to evangelise Africa is by means of Africans themselves. At Shoshong I had to remain from necessity for some time, as the country to the north was a great arid desert, very difficult to traverse. One cannot start lightly on such a trying and often perilous journey.

I had no proper means of crossing the desert, but I secured three donkeys, and was planning a start on foot, or in any way, when the great Christian chief Khama came to my help. He became interested in my mission, and placed at my disposal his own waggon, with twenty oxen and some of his men, to accompany me as far as they could towards the Zambesi. This chief Khama not only desires to see the Gospel prosper in his own country, but to carry it forward to those in the regions beyond. We succeeded in crossing the first part of the desert, and, after many delays, we started on the most trying part of the desert journey. We soon got past the permanent springs of water, and got into the great untrodden region; we pushed on day and night, not knowing when or how we should reach water, but hoping to strike it somewhere.

HOW BUSHMEN DRAW WATER.

At this time we were dependent on a few bushmen who provided us with water. These inhabitants of the desert, about four feet high, are supposed to be among the lowest types of humanity in existence, yet we found them capable of wonderful kindness. They came and dug pits alongside of our waggon. At the bottom of these they sank long hollow reeds which acted as a kind of artesian wells. Every morning they sucked up a little moisture that had gathered round the reeds during the night, this they spat into tortoise-shells and gave to us to drink. So that by a little frothy water out of their own mouths, they sustained us in life in the heart of the desert, until the oxen returned. Then we started off again, and by and by we reached a spot where water was fairly plentiful.

We found, however, that we could not proceed further with the oxen, owing to the prevalence of the tsetse fly, which is fatal to them. The oxen and waggon had to return, and I had to look about for means of transport on foot. I was able to muster twenty men in all, gathered from the villages. Each man carried a supply of water, and off we started. We had a long march before we could reach the River Chobe, a tributary of the Zambesi. We thought that by being very economical of the water, and travelling long marches, we would succeed. The country, however, proved very difficult to travel through; the low blackthorn rendered it impossible to journey by night. Our water supply became less and less, and it had to be served out in cupfuls. At one point we hoped to reach a pool where we expected to find water. Just before we got there we came on the track of elephants; they had been before us, and had drained the pool of its last drop. The men were completely discouraged; they threw down their loads, and from the look of things I saw no chance of starting again unless we got water. They went out in all directions in search of water.

WELLS IN THE DESERT.

At last they came back more cast down than ever; they saw no signs of water, and there seemed no hope of life, unless they ran away and left their loads behind them. One lad, however, who had gone out in a different direction, fell in with some bushmen who were on the trail of elephants. Meeting the boy they left the trail and took him to one of their own deposits of water in the desert. They fill ostrich shells with water and bury them in the sand, so that they can be found when needed. These men brought some of the water to us, and we were sufficiently refreshed, so that we were enabled to start and traverse the remaining sixty miles that lay between us and the River Chobe. You can imagine the effect it had upon us when we saw that great rolling stream. We sat down on the bank and, like children, gazed at the river; and, though we could only swallow a few cupfuls, we felt as though we would like to drink bucketfuls, after our long and weary journey of two months.

How that stream reminded me of the stream of God's grace flowing so full and rich and free for all. Out there in the desert several hours before a few drops of that water would have been beyond price, not to be compared with gold or diamonds. Ah, we do not know the infinite value of the stream of God's grace, if we have never felt our great need of it. Only those who have tasted of it in the time of their need can tell the preciousness and blessedness of it.

We remained at this river resting for about ten days, and, starting again, at length reached the Zambesi. Here I did not exactly know how my steps would be directed—whether to remain there or to proceed towards the north. I was told that some distance up the river there lived a powerful chief, Liwanika, who was paramount ruler over all the country to the north of the Zambesi; and that no one could cross the river without getting his permission. I sent a messenger to him, and he at once sent down three boats for me. Meantime I had returned to Panda-ma-tenka, to procure some things necessary for the journey up the river. Starting a second time for the river, and crossing the seventy miles of desert country that lay between, I was struck down with

MY FIRST TOUCH OF AFRICAN FEVER.

It comes so suddenly that before one knows its effect he is unconscious. We were nearly half way on our journey when I was seized. I was behind my party, and had with me only a little boy. I felt myself growing more and more unfit to travel, and I was obliged to lie down, sending the boy after the carriers to call them back. He missed them, however, as, not knowing I was so ill, and thinking that I would follow on, they had pushed on for the river, without any instructions from me; the lad started back at once, showing that he knew how serious my case was. He went on all that night and till about eleven o'clock next day, through a country infested with wild animals. He had really run the whole of the way, fully

thirty miles. When he reached the station he told a trader that I was out in the desert dying. There I lay until the third, when a messenger that the trader had sent reached me. This kind man found me in a desperate condition from thirst and fever. My tongue was swollen so that I could not speak a word, and I was so feeble that they had to lift me up and nurse me for five weeks. It was entirely owing to the kindness of that little boy that my life was saved at that time. On recovering strength, I started back to the Zambesi, and the king's boats reached that point on the river two days after my arrival. These five weeks of sickness had not been lost time after all, as I was in plenty of time to meet the messengers from the king.

This was my first experience of travel in Africa by river, and it was certainly much pleasanter than walking. That part of the river was very beautiful. There were great cataracts over which we had to struggle; sometimes we had to force the boats over land, stumbling on over rocks and stones. There were trials, however, on the river also. Food is very scarce there, because the people do not live along the banks of the rivers. They are really deserted, because the slave raiders make use of the water highways. The people, in order to be out of the track of these dealers, have gone off towards the watershed of the country, and it is there that the great mass of the people are found, rather than on the waterways and lakes.

A KINDLY RECEPTION.

On reaching his capital, Liwanika received me very kindly, and was willing I should remain. He did not at all approve of my going to the north, though he acknowledged that it was a very healthy country. It was inhabited by a class of people whom he called his "dogs"; they were reserved by him to be raided upon at his pleasure, and to replenish his own villages as he desired. I thought it was better to remain there for a few months, and see how things went. So I remained, learning the language and picking up some strength, so far as it was possible to do so in such a country. The Zambesi overflows its banks twenty feet every year. The grass grows high, and, as the water returns at the time of overflow, the grass falls down and becomes a great rotting heap all the rest of the year.

It is in this Barotse country, under Chief Liwanika, that Mr. and Mrs. Coillard, of the French Mission, are. They are enduring hardships and privations such as I myself even have little idea of. They are living in the country, whereas I only passed through it. When I was there a revolution was threatening to break out; it kept the country in a state of tumult for eighteen months after I had started.

I returned a second time to Panda-ma-tenka, hoping to hear of the arrival of someone to join me. I was disappointed in this, and concluded it was no use going further north. I then resolved to go towards the west coast. On the way thither I passed through a most interesting country. My idea of Africa had been that of a land very much desert, or else marshy and almost uninhabitable. But here was a region, rich, fertile, and beautiful, well watered, and, better still, with many people living all along the banks of the rivers. Of course we had varied kinds of receptions. At one place, among the Bakuti, it was very remarkable how the people seemed to open their ears and hearts, and gave their time. I spent ten days among them. The first five I went among their villages, having large meetings. As I could speak a dialect which many of them understood, I could explain myself quite freely to them. They became very much interested in what they heard me say, and they said among themselves: "We are only tiring the white man out by coming day after day to our villages; we will go to him." So, for the last five days, they gathered together, and we had

ALL-DAY MEETINGS

—a most extraordinary time, I might say, for Africa. They kept up the discussions among themselves, and before I left at least two of the men stood up in the midst of their tribe, and declared for Jesus before all their friends, in their own simple language. They acknowledged that the things that we said to them were true, and they renounced their superstitions and fetish worship. Since then I have heard that they are still longing for a return visit from me, or that some other white teacher should go to their country.

We had to leave these people, and went on travelling from day to day. At one point we had rather a different reception. We had pitched our camp in the midst of long grass. Towards evening, as we were getting things in order, we found that the grass round our camp was on fire. As soon as the men succeeded in extinguishing the flames, we found that eight of them were missing. Then we understood that an enemy had surrounded us, set the grass on fire, and carried off all the stragglers. There was nothing to do but to find their trail and follow them up. After a ten-miles' journey we reached a little village in the forest where they were resting. They thought we had come to fight with them, and they rushed out with their guns, bows and arrows, and spears to receive us. My men, thirty or forty in number, being only Africans, got into fighting order, and began to load their guns for action. I was a little way behind, and did not take in the situation at once. Seeing how things were going, I ran forward, seized a little stool, and held it up in the air as a signal of peace. This arrested the enemy, and at last two of them came forward to hear what I had to say. After a little talk, it turned out that the whole thing was a mistake. They thought we had come to their country to rob and plunder them, and quite naturally, in self-defence, they wished to have the first hit at us. Next day we spent the time in receiving presents and telling them of the things we had been speaking to the people all along the road.

"SO STRANGE...AND I SO OLD."

At another point on the journey there was a chief who had heard about the things of God. He was intensely interested in the reports, and he came himself to see me. Before we had time to settle down to speak he said: "All the huntsmen have been called in; the women are in from the fields; we are all here, and we want you at once to begin your conversation with us about the Great Spirit, and those things you have been talking of along the road." After talking with them for some hours, the chief asked me to go with him to their village. He said there were some old people there who could not come down to hear me with the others, and he wanted me very much to go and see them. I went up to the village, and conversed with these poor old broken-down people, one after another, and it was most touching. They shook hands with me, and looked me in the face with such a look. What a feeling of guilt came over me at that moment, the guilt of the professing Church of Christ, knowing these things, and acknowledging the preciousness of the Gospel, and yet withholding the Gospel message from these people so long. Some of them were too old to understand the things I had been telling to the younger people; they could only look wistfully at me, and shake me by the hand. It reminded me of an old man I had spoken with on the upper Zambesi. After leaving my hut, he came back to the door and said: "It is so strange for me to hear these things for the first time, and I so old." Truly it must strike them. And how our Lord and Master, Jesus Christ, must yearn over them. On us lies the guilt of neglecting them; why have we not taken the message of the Gospel to them sooner? There are many physical difficulties connected with travel in Africa, and I would be the last to urge any particular individual to go out there. But there are no difficulties in the preaching of the word. As soon as you learn a little of the language, you can have all the attention of the people, and all their time. I may say that, in going amongst them, it is important to get some standing at their native courts. I have always taken the place of an ambassador from another country, and have demanded from them a hearing. This is the surest way of getting the attention, not only of the chief, but the whole of the people.

(To be concluded in our next.)

TO "LITTLE-DROP" CHRISTIANS.

"You have no Scripture for total abstinence," were the words of a minister to me one day. To this I replied in the words of the loving disciple, 1 John iii. 16, "Hereby perceive we the love of God, because He laid down his life for us: and we ought to lay down our lives for the brethren."

"Now, my friend," I said, "is not the less comprehended in the greater? If we are to lay down our lives for each other, is it too much to ask of the professed followers of Christ to lay down an article of superfluous and injurious luxury, for the sake of those whom it is causing to stumble, to be offended, made weak, and many to fall and rise no more?" He replied, "That kills me. I thought I could have held my ground, but I cannot; you have killed me."

Ten years passed over, and we met again. He came towards me with a smiling countenance, saying, "Ten years ago you killed me; nevertheless I live, and live a better, a happier, and more useful life than I did before." Thus, every refuge failing (even the crumbling, time-worn fortresses of Cana in Galilee and poor Timothy's stomach), the good man nobly surrendered.

JONATHAN GRUBB.

Sudbury, Suffolk.

BETHNAL GREEN FREE LIBRARY.

THE chief objects of this institution are to raise the moral and the intellectual condition of the people; to improve their homes; and to find for them recreative engagements to relieve their hard and daily toil. To do this many efforts are put forth; the Library itself, with its 20,000 volumes and spacious reading-room, gives the means whereby the working men who nightly fill every section are kept from the attractions of the public-house; likewise are the lads and youths from their manifold temptations.

The work is far from being limited to the building itself, as grants of books are frequently made to various working-men's clubs, coffee-palaces, police stations, youths' institutes, Sunday-school, and other libraries; so that the total number benefited during the past few years has been estimated at 360,000 persons. There is also a lecture hall, where free lectures are given to men and women on health, Christian evidence, and other important topics. The crowded state of the room testifies to the appreciation of this important branch of the work. The hall is used also for evening classes. Among the subjects taught are wood-carving, book-keeping, &c.

A very interesting part of the benevolent work is amongst the factory girls of the neighbourhood, whose daily labours prevent them learning needlework; and for these a class has been formed in which free instruction is given in plain needlework and dressmaking by voluntary lady friends.

To sum up the entire benefits, we cannot do better than quote from the London City Missionary's report concerning its value:—

"I know of many men whose minds have been much elevated and enlightened by this institution; and, in some cases, minds have been opened to receive spiritual truth, homes have been improved, and families been better kept."

WEEK OF UNITED PRAYER.

STEINWAY HALL, PORTMAN SQUARE.

TUESDAY, JAN. 8.

ON Tuesday "The Holy Spirit in the Church" was the subject. Sir William Willis presided, and read John xvi. 8—15. Rev. J. R. WOOD, of Upper Holloway, followed with an earnest address. At the outset he called attention to the prominence occupied in the Gospels by the Lord's promise of the Holy Ghost to the Church. Already dwelling with believers, comforting them in trouble, and helping their infirmities, the Spirit need not be asked for as if He had not been already sent forth. Rather, we must pray for a larger measure of the blessing already granted, and with our petitions we must blend devout thanksgiving for what we actually enjoy. Mr. Wood spoke helpfully of the various offices of the Spirit—the Comforter, Advocate, Teacher, and Guide — and pointed out that when the spiritual life is enfeebled, the Giver of all good will, in answer to prayer, warm and quicken his people by the Holy Ghost, and fit each and all for effective service in their several spheres.

WEDNESDAY.

Mr. George Williams presided on Wednesday, when the topic was "Families and Schools." The address was given by Rev. W. H. BARLOW, vicar of Islington, who based his remarks on Rom. xii. 6—8. He pointed out that the varied gifts of God all come from the same Spirit. There is "prophecy," not the foretelling of future events, but the declaring the will of God; and those having the gift of public teaching were warned that they must not teach portions simply, but must take every portion of the Word, every doctrine in its turn, place, and proportion. Surely, it is the bounden duty of parents and heads of colleges and of schools to proclaim the truth, and in doing so to study the capacity and powers of those to whom they proclaim it. Then there is "ministry." It may take the form of teaching, or of visiting the sick, the sad, the sorrowful, and the dying. In teaching, rightly understood, there is an imparting to another mind that which we have found to be a treasure and a blessing to ourselves. The great secret of a teacher's art is patience. "Exhortation" or comfort is also a distinct class of service for Christ. Not all can comfort others in distress.

THURSDAY.

On Thursday morning, Sir R. N. Fowler presided, and in opening the meeting read Matt. ix. 35—38 and Eph. v. The subject of petition was "Home Missions and Social Reforms," respecting which a deeply interesting address was delivered by Rev. G. W. OLVER, of the Wesleyan Missionary Society. He maintained that in the service of Christ the temporal and spiritual, the bodily and eternal, cannot be separated. At the same time they need not be confounded. The speaker called special attention to the words of Christ when talking of feeding the hungry, clothing the naked, and visiting the desolate: "Inasmuch as ye did it not unto one of the least of these my brethren, ye did it not unto Me." So it is clear that Christ requires us to take account of the needs and troubles of our fellow-men.

There is to-day not only an earnest desire in the Church for consecration to service, but, on the other hand, there are multitudes of men and women in the world who are weary with hunger and heartache. Of these latter many would work for a living but cannot, and some who are ready to work cannot get it to do. Such are bringing forward bitter complainings because of the order of things in social life, and they mock at Christianity because they say that it proclaims glory to God in the highest, while as seen by them, it brings but little of good-will, to men. If, continued the speaker, my belief is right, the heart of the people is not set against the true God, but it is set against what they call "the Christian's God." As, therefore, his people look up to Him, and ask for consecration for service, Christ points to the world around us, suffering bodily as well as spiritually, and He says again, "Inasmuch as ye did it unto one of the least of these, ye did it unto Me."

Mr. Olver went on to point out that from the very beginning Christ attained the spiritual by means of the material, the benefit of the soul by means of the body. He condescended to appear among us in the likeness of sinful flesh, in order that he might bring life and immortality to light. He shared our weakness, our pain, our woe, before he claimed our allegiance and our trust. Are we to be afraid to follow in his steps? Bodily suffering and family troubles brought the people to the Saviour, and He looked upon the multitude as a plenteous harvest. The duty of Christian workers is to follow the Master in solicitude for the body, for the benefit of the soul. If they do that, Christ will draw men to Him, as He has said. In conclusion, Mr. Olver urged to simple surrender and true consecration to God, in readiness for work in any way and anywhere.

FRIDAY.

Sir Robert Phayre presided on Friday, when the subject was, "Missions to Israel, Moslems, and the Heathen." Having read Matt. xxviii. 18—20, and Rom. x. 9—15, he pointed out that we know that bearing witness for the truth, as Christ Himself set us the example, is according to the mind and will of God. If, therefore, we ask for the Divine blessing on the work, we know that God heareth us, and may be quite confident of receiving that for which we plead.

After a prayer by Rev. W. Fuller Gooch, in which the desires of the meeting were very acceptably and fervently expressed, an address was delivered by Rev. G. KARNEY, of Hampstead. It was founded on the story of the thinning of the ranks of Israel before the fight with the Midianites under Gideon, as recorded in Judges vii. 1—7. As the land of promise was reduced to desolation by tribes who knew not God, so the earth, which has been given to Christ for his inheritance, has been overrun by those who worship idols, and give not glory to the living and true God. The thinning of the ranks of Israel showed that only courageous men were fit for the fight. There is to-day a call for men of like mind, as also is there need of leaders in the spirit and power of Gideon, through whom Israel became victorious. Much is being earned at the present time as to the methods, of warfare, and those who at home are engaged in devising means, as well as those who go into the thick of the battle, require wisdom from above. The issue is beyond question, for Christ will yet draw all men unto Him.

Rev. Burman Cassin, who followed with prayer, asked that some Gideon may be raised up in the Church of England to do battle against error and superstition, and carry forward the fresh Reformation which the invasions of Popery have rendered desirable.

SATURDAY.

The closing day of the week was set apart for prayer for the nations of the earth. The weather was very unfavourable, but the season was a specially blessed one to the few friends who attended the meeting. The chair was occupied by Mr. G. Lidgett, who read Amos v. 6—15. After prayer, by Rev. J. Fordyce and Sir R. Phayre, an address was delivered by Rev. ROBERT TAYLOR, of Norwood. The old divines, he said, made a very good and Scriptural distinction between the common and the saving operations of the Holy Spirit—a distinction which is not so generally recognised to-day. Nevertheless it remains true that all good gifts, including intelligence, power, and skill, are bestowed upon the inhabitants of the earth by God's Spirit, which also enlightens the human conscience and controls the conduct of nations. Praying for the Holy Spirit to be poured out upon the nations, we commit ourselves to personal exertion for the advancement of truth and righteousness.

With this basis the speaker entered upon a thoughtful consideration of Christian duty in relation to slavery, the opium traffic, and the drink curse, also alluding to the need for Divine restraint upon the military spirit which so largely prevails. He emphasised the importance of citizens of the heavenly country being acquainted with political questions. English Christians ought to rejoice that, with considerable differences of tendency and opinion, there is in the general sentiment of this nation a large measure of agreement as to what is best for the nation's interest. Not only is it desirable, however, that political life should be purified and elevated—that politics should recognise Divine truth and authority as both rule and guide—but there should be a political charity, as there is a Christian charity. This would wonderfully sweeten the national life, and breathe peace in many a divided home. In conclusion, Mr. Taylor pointed to the Gospel hope of the returning Christ, who will not only make blessed provision for his saints, but will so transform England, Europe, and the entire world that "the people shall be all righteous," so that they shall inherit the land for ever, the branch of his planting, the work of his hands, and that He may be glorified.

THE CITY MEETINGS.

TUESDAY, JAN. 8.

The meetings at the Centenary Hall, Bishopsgate-street Within, on Tuesday, Jan. 8, were well attended. At the first, Rev. H. W. WEBB-PEPLOE delivered a powerful address, founded on Gen. vi. 3, "And the Lord said, My Spirit shall not always strive with man, for that he also is flesh: yet his days shall be an hundred and twenty years." God's thoughts are not our thoughts, nor are his ways our ways. According to human standards, the people of Noah's day were at once progressive, prosperous, and powerful. God saw, however, that man had corrupted his way upon the earth. There had been a mingling of the holy seed of Seth with the unholy of the race, and every imagination of man's heart became evil—became fleshly as opposed to that which is spiritual. May not the record also describe the condition of things to-day? The signs of prosperity and tokens of civilisation are, indeed, apparent to the onlooker, but God sees something more. He sees that the Church no longer occupies the high level of separation she once enjoyed, but is bound up with much that is worldly. He sees that barbarian nations learn from us not only the arts of civilisation, but also drunkenness, opium-smoking, and debauchery of a kind that makes the very heathen shudder. What can we do but bow our faces to the ground before God, when we look at India, placed under our power, and yet Christian truth and the Bible are banished from every school under the Government? When, again, we look at China and see the results of the use of the opium we have forced upon her people; and when we look to Africa, and see what has followed the civilisation which had been introduced, shame and confusion should cover our faces. Moreover, when we look West, it is the same, for in America men who once worshipped the Great Father have been taught to drink themselves to death. Doubtless, the nations of Europe are powerful and prosperous, yet we see that twelve millions of them are in arms, ever ready to spread ruin abroad, and we cannot overlook the fact that one great end of scientific endeavour is to compass most quickly the destruction of God's creatures. God sees all these things, and His patience and long-suffering are truly amazing.

The fact that God's Spirit "shall not always strive with man" is evidence that He does now

strive. As, however, man becomes more given over to the flesh, the striving will surely cease, and the vials of God's wrath will be poured out. In the meantime, the Holy Spirit restrains the awful judgment. It is God's resting time, during which men may obtain salvation. It is for true believers now to embrace their opportunities. Having been saved themselves, they must, as Noah of old, see after the salvation of their households, and also be preachers of righteousness.

At the second meeting, Pastor F. H. WHITE delivered a brief address. He maintained that the object of the meetings was not merely to provide occasions for prayer, but to provoke Christians to a continuing instant in prayer. Living in an atmosphere of prayer, we shall not only be blessed ourselves, but be a blessing to those with whom we come in contact. Moreover, being filled with the Spirit, we shall have such boldness in the faith that our word will have power with men and be greatly owned of God. In conclusion, Mr. White showed that, in order to be filled with the Spirit, we must first be emptied of self.

The prayers were spontaneous, the burden of petition being the quickening of the Church by the Holy Spirit.

WEDNESDAY.

Families and schools were prayed for on Wednesday. During the first hour, the chair was occupied by Rev. NEWMAN HALL, who founded a thoughtful address on expressions found in the great intercessory prayer in John xvii. Throughout the chapter the Lord wonderfully identifies Himself with his people in many terms, one of them being, "The glory which Thou gavest Me, I have given them." That glory could not be the Lord's antecedent glory; further, it cannot be the glory in which He will one day come again—his own glory, and that of his Father. Rather, it is the glory with which the Father glorified Him as the Son of Man, for the suffering of death and the saving of men. That glory is given to the Lord's followers, who, therefore, must, in like manner as He did, serve God, show forth God, work for the salvation of men, and be prepared to endure suffering while so engaged. All Christ's true disciples are thus privileged, and their glory is greater than any which the world can bestow. It is the real bond of union between all Christians, as it is also an earnest of the blessed inheritance to which they are called. "If we suffer with Him, we shall also reign with Him."

During the second hour Rev. MARK GUY PEARSE presided, and at the outset requested the sympathy and prayers of the meeting on behalf of Mr. Spurgeon in his sad illness. Mr. Olney, senior deacon at the Metropolitan Tabernacle, led the petitions. A message of love was afterwards telegraphed to Mr. Spurgeon at Mentone. Having read Ps. ci., Mr. Pearse made a speech full of practical sense and spiritual instruction. He said that the school we have to concern ourselves most about is not that to which the children go, but that to which they come home. The lessons that are imperishable are the influences of home, rather than its precepts. The health of the children does not so much depend upon the pillars and walls and appointments of the house as upon the atmosphere which pervades it. In the story of the Prodigal Son, it was the memory of the father that saved the boy. The best real estate and personal property to leave our children is a memory of what we are. Coming to himself, the prodigal did not reason: "My father will not receive me; it's no use going home." Rather his memory told him of a father who was saying, "Come home, my lad, come home."

The real school is the home, and the real teacher is the parent. Therefore, we should ask: What is supreme with us? Mr. Pearse went on to speak of worldly ambition as opposed to the life of faith, pointing out, by way of illustration, the sad contrast presented in the lives of Abraham and Lot, as given in Gen. xviii. and xix. They were two righteous men, but while the home of the one became a misery and a curse, that of the other became a brightness and a blessedness unending. He showed how much preferable it is to dwell in a pilgrim's tent which the Lord visits, to sitting among the men of the city and only being visited by angels. Lot's business and other enterprises led him to Sodom, and the consequences were fearful. Isaac grew up to bless his father Abraham; on the other hand, when Lot told his sons-in-law to leave the doomed place, they altogether disregarded him. In conclusion, the speaker urged his hearers to put God first, and let the world and its concerns come on behind.

The audience was an unusually large one.

THURSDAY.

In addressing a fair gathering in the Centenary Hall, on Thursday, Rev. E. A. STUART referred, in passing, to the mutual re-action of home and foreign mission work, the former being the topic of prayer and meditation for the day. Speaking of John the Baptist's action in sending his disciples to Jesus Christ, Mr. Stuart drew the lesson for home mission workers, of pointing men away from the worker to the Master, and also from John's message of repentance to Christ and his atonement. Such moral agencies as temperance and purity effort are good; but they will not of themselves renew and regenerate the man without living contact with the Life Giver. Another lesson deduced from the narrative in Matt. xi. was the necessity of preachers being stable and decided in their own spiritual convictions before they seek to teach others. The same indifference and opposition meet the workers of to-day as presented themselves in the days of our Lord; but let us not be discouraged. Christ is still the friend of publicans and sinners; He still sends out his invitation: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."

The proceedings of the second hour were led by Rev. F. B. MEYER, who read out the subjects for the day, commenting as he read on such special efforts and classes as pastors, lay workers, policemen, sailors, soldiers, pressmen and publishers of literature, temperance work, &c. Here, he said, is a great field for thought and prayer. Let us have prayers by the inch rather than by the yard; and let us be definite, each one, sisters as well as brothers, praying for the thing he or she is most interested in. Among the specific objects thus presented for common petition were Y.M.C.A., Y.W.C.A.; labour among bankers and men on the Stock Exchange; the fight against the drink evil, and the consequent misery among the little ones (a very pressing and pathetic petition by a sister); work in mission-halls among the outcasts; for the thousands of work girls in the City (also by a sister); for work among the emigrants going abroad in the *Jumna*, and others who had previously sailed; for the sailors at Miss Hedenström's and all other Homes; also for the conversion of gambling mates and cursing captains, who make it so hard for believing seamen; for all open-air workers; for soldiers and those working among them; for those who are seeking to advance the cause of purity; for policemen, exposed as they are to temptations to bribery and other lapses of duty; for all sufferers in hospitals and elsewhere, and for dying ones.

In his address Mr. Meyer said we must all be thankful for the many great schemes on foot for the amelioration of the condition of the people. But the world will never be saved by big philanthropic enterprises; that can only be compassed by individual conversions. Some practical lessons for workers were deduced from the story of Moses' early life—his failure to redeem his people in his own strength, his forty years' solitary training in the wilderness, and his Divine equipment for the great task of leading the nation into freedom. Those who are prepared to be nothing have taken the first step towards being endowed with power from God—towards being something and doing something for Him.

FRIDAY.

On Friday the petitions were directed towards Missions to Israel, to Moslems, and to the heathen. Mr. W. Hind Smith presided over the meeting for the first hour, and Rev. F. W. BALLER, of the China Inland Mission, delivered the address. China of course was his theme. He related some encouraging facts concerning the progress of Christian effort in the country, and forcibly pointed out how great is the claim which her millions have upon British Christians owing to the shameful manner in which we as a nation have forced upon them the deadly opium. He concluded by saying that China wants only the old theology, and only missionaries who will preach Jesus Christ and Him crucified.

One of the Misses LEITCH, of Jaffna, then rehearsed some interesting particulars relative to Ceylon. She and her sister have been engaged for seven years in work amongst the Tamils in the northern part of the island. The district in which they reside has a population of 20,000. Every house in the district is open to visitation by the missionaries, who are always welcomed, and listened to with gladness by the people. There have already been cheering results of their labours, but the great harvest time is yet to come. Miss Leitch closed with an earnest call for full consecration to the service of God.

The needs of China and Ceylon, the missionaries of all societies engaged in those and other lands, and the native converts, were borne up in prayer by several brethren and sisters in the assembly.

Mr. Eugene Stock then took the chair, and, after prayer had been offered, introduced Rev. H. D. WILLIAMSON, of the C.M.S., who spoke of the Mission to the Gonds of Central India, to whom attention has recently been drawn in these columns. For nearly ten years Mr. Williamson has been stationed at Mandla, in the very heart of the Gond country, carrying on itinerating work amongst these aborigines. Having his headquarters at Mandla, the missionary goes out on tours lasting for five or six weeks during nine months of the year, camping in the villages through which he passes, and preaching the "glad tidings" as he goes along. For over six years they toiled on without any coming forward for baptism, and not until 1885 was the first convert baptized, in 1886 there were six more, and in 1887 sixteen were added to the Church. A large ingathering of souls in the near future is looked forward to. The area of Mr. Williamson's "parish" is 160 by 130 miles. One often has to travel 100 miles without coming across a missionary in these central provinces, which contain vast numbers of people who are waiting for and ready to receive the Gospel. The ministry of the few who are at work in these parts is being greatly blessed, and converts are constantly being brought out. Mr. Williamson feelingly alluded to the late Bishop Parker, who was working amongst the Gonds when he was called to Eastern Equatorial Africa, where he laid down his life. Out there, in one of the Gond villages, stands the hut which he had built at his own expense, waiting for an occupant who shall carry on the work of evangelising these ignorant aboriginals who lay so near to the heart of the devoted Bishop.

Mr. STOCK announced that at ten o'clock that morning a telegram was received from Zanzibar bringing news that the missionaries in Uganda, Revs. E. C. Gordon and R. H. Walker, had been plundered and expelled from the country, and at the time the messenger left were at Usambiro with Mr. A. M. Mackay and other missionaries. Mr. Stock said it was matter for thankfulness to God that their lives had been spared, and it was astonishing that they had been allowed to remain bearing witness for Christ so long as eleven years. They have left behind them the printed Word of God, which several hundreds have been taught to read, and these in turn will teach others. There is a little church of between 200 and 300 members, a number of whom, it will be remembered, have

already sealed their testimony with their blood.

Prayer was offered on behalf of the Gonds and the bereaved native converts in Uganda, and also that the blockading operations on the East Coast of Africa may not be a hindrance to the spread of the Gospel in those parts.

Meetings were also held during the week at Exeter Hall, Mildmay Conference Hall, Wandsworth, and various parts of South London.

TUNBRIDGE WELLS.

By general consent, the Week of Prayer this year has been more largely attended, more solemn, and accompanied with a deeper sense of blessing than any of its predecessors. Its close was marked by an event of most happy omen, the beginning, let us hope, of a time when Christians, will be filled with a spirit of true unity and love for all who love the Lord Jesus Christ in sincerity. It has been usual for some years past to close the week with a meeting for prayer on Saturday evening. This year Canon Hoare sent an invitation to the committee of the local branch of the Evangelical Alliance, inviting all to close the solemn gatherings of the week by meeting round the table of the Lord at Trinity Church, and there partaking of the emblems of his dying love.

No more fitting close of a week of united prayer can be conceived, nor could there be any more affecting symbol of oneness in the Lord of all his believing people. Canon Hoare's address on "Christ, full of Grace and Truth," was very solemn and touching, and all left the church with grateful hearts for a week of blessing, and its most appropriate and happy close. It is understood that this was the first united Communion, and that another year the invitation will come from one of the Nonconformist churches.

A CEYLON ORPHANAGE.

ACCORDING to a statement by Rev. S. Langdon, Haputalé, Uva, Ceylon, the number of orphans and destitute children in Ceylon is immense. Many who do not die of starvation are brought up to a life of vice and crime. The ranks of the dangerous classes are largely reinforced from these neglected children. A great need exists in Ceylon for the establishment of Orphanages and Homes, where such children can be trained to habits of honest industry, and have their consciences educated in the fear and love of God.

It appears that something, though comparatively little, is being done in this direction for girls. Mr. Langdon has been moved to endeavour to meet the needs of the boys. He has started at Uva an Industrial Home and School for orphaned lads, with accommodation for some seventy. The Government has granted a reserve of land surrounding the school, in order to train the inmates in agricultural and other industrial pursuits. Mr. and Mrs. Langdon are also arranging for a similar Home and School for Girls at Badulla. Children of all classes and creeds are to be admitted. Mr. Langdon writes to us making an appeal that British Christians should support this effort, which for some years at least cannot be in any degree self-sustaining. We cordially second his appeal. There are many in this land who have business connections with the island of Ceylon, and to them the claim of the neglected orphan comes with a peculiar weight and force.

BOLEYN MISSION AND SCHOOL, EAST HAM.—By this agency the young are disciplined intellectually, and instructed in godliness, while endeavours are also made to commend the Gospel to all men. Open-air preaching and tract distribution are carried on; likewise temperance work and mothers' meetings. Moreover, the poor are befriended, and the needy helped. The hon. superintendent of the Mission is Mr. J. Comley Page, Queen's-square, Upton-park, E.

ST. GILES' CHRISTIAN MISSION.

A NEW DEPARTURE.

THE notorious parish of St. Giles' presents a somewhat altered face now from what it wore a few years ago. Despite, however, the efforts of Board of Works' improvers and social iconoclasts, the needs of its packed population are about as urgent as ever. A public-house does not now occupy each of the seven corners of "The Dials." Many rookeries have disappeared before the march of improvement; but the poor people are still there in apparently undiminished numbers, so that St. Giles remains a fruitful corner of that mission-field which is the world.

The successive murders of a number of unhappy women at the East-end has naturally produced a panic among the class to which they belonged; there has been more or less of an exodus of women from the dreaded purlieus of Whitechapel to other parts of London, St. Giles being one centre of attraction. Perhaps, at such a time, these poor creatures are more than usually amenable to Christian influences. Mr. George Hatton saw there would be rare opportunities in the way of reclamation. That, however, would mean the institution of a new department in the St. Giles's Mission, and a large expenditure of additional funds. Was it not singularly providential, that a Christian friend in the country should perceive the crisis, and the opportunity it brought, without any appeal being made to him? He saw that the cold of winter had set in early, that one class of misguided women were "having a terrible and perhaps a wholesome scare." Thinking that Mr. Hatton's band of workers in St. Giles might take the opportunity of reaching and reclaiming such subjects, if extra supplies were forthcoming, he sent £100 for the purpose. A little later a similar idea occurred to a lady in the north, and she also sent £100 for the same object. Coming in that way, and with such letters as accompanied the gifts, the money was at once a call and a stimulus to action. Mr. Hatton was not the man to lag behind God's leading.

"The Dials" represents the most commanding situation in St. Giles'; and to secure a house there for a mission-station has been the dream of years. At last a quondam public-house and penny-gaff has been secured on advantageous terms in the best possible position. Although a considerable outlay will have to be incurred before the premises can be used, it will be a great acquisition to the work in general, the little theatre being well adapted for an assembly-room. At all events a place of vicious amusement will be transformed into a Christian lighthouse.

On New Year's Day still larger premises were secured in Drury Lane, which will henceforth be used as a temporary Refuge for women. The house is so admirably adapted for the purpose in view that probably fifty beds will be provided, and in case of emergency, a hundred may perhaps be made up at both stations. The spacious old house in Drury Lane belongs to a London company, which favours the work, the terms being thus more advantageous than might otherwise have been the case. In the good providence of God this place of refuge will open a door of hope to many an erring woman who might otherwise yield to despair.

Of course the opening of a Refuge in the very heart of St. Giles, where the class of women sought so thickly congregate, also necessitates another costly provision—a Home in the suburbs where the most hopeful cases can be received, and where temporary employment will be found for them. The girls will be fitted for service, or they will be taught some useful trade.

We are not speaking of the beginning of a work among the particular class of women in question; the house of refuge and the quondam gin-shop of "The Dials" have not been secured merely to try an experiment; the work, which represents a third department of Mr. Hatton's mission, has really been carried on for some time past with very much of encouragement to those engaged in it. Some of the cases have no doubt turned out badly; but numbers are doing very well, by giving satifaction in the situations which have been found for them. It is altogether an enterprise which offers unusual opportunities of reclaiming numbers of unhappy girls. The need of £1000 at the present moment is most urgent, for the purpose of adapting the houses in St. Giles for their new requirements, as well as for the preliminary outlay in connection with the new suburban Home. In a marvellous way good will be brought out of evil, if a crisis which a provincial friend calls "perhaps a wholesome scare" is not allowed to pass without its providential opportunities being seized and turned to account.

Mr. Hatton's address is 4, Ampton-street, Regent-square, W.C.

THIRTY YEARS AMONG THE POOR.

"AFTER labouring for over thirty years among the poor of the East of London, starting and sustaining, with my own money and that of a few personal friends, several religious and philanthropic agencies, their claims have now become so onerous that I am compelled either to leave the work undone, or—for the first time in my life—to make an appeal to the public for help."

Such is the plaintive note with which Mr. G. Hamilton opens his report of work done in connection with the Free Gospel Mission, of which he is the superintendent. It is impossible to gauge accurately the direct benefit which has accrued during all these years to the recipients of aid—bodily and spiritual—from this excellent mission; but it is certain that if it were not for this and others like it, the condition of the East-end poor would be far worse than it is.

Those who live at home and at ease may have little conception of the abject misery with which men like Mr. Hamilton are brought daily face to face; but they may rest assured that their charity will be wisely disbursed, if entrusted to his care.

The principal feature of the work is the free night shelter for women who cannot afford even 4d. for a night's lodging. No bed is provided. A room, a fire, some wooden benches, and the bare boards, constitute the shelter; a cup of tea the refreshment; a slice of bread and butter is added if funds are flourishing. Yet so great is the demand for this scant accommodation that landlord and neighbours complain of the "nuisance." This has led to the securing of a suitable place in Duke-street, Spitalfields, which will be opened as soon as the necessary alterations are complete.

In connection with the work medical treatment also is given, which greatly adds to its efficiency and value. We have not space to record even a few of the heartrending cases which come before Mr. Hamilton—cases of honest misfortune and of decent poverty, as well as of the results of lives of sin. But a perusal of Mr. Hamilton's leaflet will reward the reader. His address is 59, Mile End-road, London, E.

A STIRRING LITTLE GOSPEL BOOKLET has been written by Mr. J. Townsend Trench, entitled. "Compel them to come in" (1d. each, 6s. per 100. *Partridge & Co.*), the proceeds being devoted to the Scripture Readers' Society for Ireland, of which the hon. sec. is Captain J. Kearney White, Dublin. The last "Occasional Paper" of this Society draws an historical sketch of England's relationship to Ireland, and pleads for the aid of English Christians to give the word of life to their brethren and sisters in the "Emerald Isle."

FACTORY GIRLS IN MARYLEBONE.

Shaftesbury Institute, Harrow-st., Lissongrove, N.W., is the home and centre of many and vigorous operations for God and humanity, carried on under the direction of Miss Meredith Brown. On Tuesday afternoon a large number of friends assembled, and celebrated the anniversary of the opening of the Institute. A look around in the region was enough to convince any Christian of the great need of efforts such as Miss Brown and her helpers are putting forth. The account rendered at the meeting amply showed that results of a very cheering character have crowned the loving labours of the workers. The chair was occupied by Sir Owen Burne, who, in opening the proceedings, spoke in warm terms of the unselfish devotion of Miss Brown, and commended the Institute to the hearty support of the benevolent public.

Miss Brown described the work in detail. The agencies are many, and devised and conducted with the definite object of winning the weak and erring for Christ. The Home, wherein destitute girls are trained for domestic service, first received attention. Since last January, twenty-two inmates have been received, and some of them are already doing well in situations. What anxieties and disappointments, however, with respect to some who have sought shelter and care! It was most painful to listen to some parts of the story; but, on the other hand, there were also proofs of workings of Divine grace, subduing unruly natures, which delighted all who heard their recital. The message of God has been sympathetically delivered, and the most boisterous and wild have been brought under restraint, and in some cases reduced to that meekness which characterises the new and better life. The Bible-classes are highly appreciated. The girls have often avowed their deep interest in the teachings of Holy Writ, saying, "We never heard the Bible before." Sunday evening meetings are a great success, as are also mothers' meetings, and the regular gatherings of little children. The lads of the district, having nowhere to go when not at work, for a time amused themselves by disturbing the work of the Institute, but afterwards they asked that something should be done for them. The result was the establishment of the Lads' Club, in separate premises adjoining the Institute. There are already sixty members, among whom encouraging Gospel work is also carried on. Miss Brown went on to say that a Working Lads' Institute is a distinct need, and the sooner it can be founded, the better it will be for boys and girls alike. In conclusion, Miss Brown appealed for funds for this good project, as well as for the Institute.

Rev. Dr. Donald Fraser heartily commended the work, and expressed a hope that it would continue to be greatly blessed. Dr. Barnardo followed with some words of congratulation and encouragement. He pointed out that many factory girls need home surroundings at once decent and comfortable. If, in addition to this, ladies can use Christian influence, then a great social want will be met. The meeting was a hearty one, and we trust the outcome will prove very helpful to the work.

FRANCE.—A Protestant place of worship has been opened at Baigne, Charente. The town was first missioned about a year ago by Pasteur Duproix, who has now had the pleasure to establish religious ordinances, which will be supported by a body of earnest witnesses for evangelical truth.

FRENCH FOREIGN MISSIONS.—The January issue of the *Journal des Missions Evangéliques* hails 1889 as "the year of departures." And such it may well be styled in view of the greatly increased activity of the Paris Society of Evangelical Missions. The year will, if the Society's purposes are all realised, see the departure of more missionaries than any previous year. Altogether, in the space of a few months, seven workers will leave for the foreign field—six for different parts of Africa and one for Tahiti.

AT DAWN.

Isa. xxxiii. 2.

Be Thou, my God, mine arm this day,
I am but weak and Thou art strong;
Clouds hang above the winding way,
The road is rough, the road is long.

The road is rough, the road is long,
Be gracious, Lord, I wait for Thee;
The journey through let thy new song
Cheer my faint heart and comfort me.

Cheer my faint heart and comfort me
With promises as vast and wide
As thy great love that, like a sea,
Sweeps round my life a boundless tide.

Sweeps round my life a boundless tide,
Whose healing waters still increase;
So shall I safely by thy side
Pass through the wilderness in peace.

Pass through the wilderness in peace,
Without a fear of any ill;
And every trouble find surcease
Within the circle of thy will.

James Bowker.

"BRADFORD'S HOUSE," NORTHAMPTON.

Our readers will doubtless recollect the courageous protest against the election of Mr. Charles Bradlaugh for Northampton, made by Rev. Henry Bradford, of that town. Mr. Bradford's action was resented by a portion of his congregation, with the result that he had to leave the church and congregation in Princes-street. Many friends, on the other hand, showed him sympathy and help, and a new Union Church was erected, of which Mr. Bradford now holds the pastorate. It was then suggested that a residence should be built and presented to this fearless champion of Christian truth, as a recognition of his fidelity, and as a set-off to the loss he had incurred through his outspoken testimony.

This house has recently been finished and formally handed over to Mr. Bradford. With the site, it has cost some £1500, a great part of this sum having been raised by Lady King Hall, whose late husband, Admiral Sir William King Hall, was deeply interested in the Northampton struggle associated with Mr. Bradford's name. We learn that there is yet scope for the practical sympathy of those who appreciate Mr. Bradford's course of action. Any such may communicate with Lady King Hall, The Elms, Sutton Bonnington, Loughborough, Leicestershire.

"THE CHRISTIAN HARBOUR LIGHTS."—After a Sailors' Tea, in the Seamen's Christian Friend Society's reading-rooms in Ratcliff Highway, on Thursday last week, a well-attended meeting was held in the adjoining chapel, under the presidency of Mr. H. W. Maynard, to inaugurate the above movement. Rev. G. J. Hill explained that, at the request of many workers, it had been decided to band together seamen and their friends for the purposes of aggressive Christian and temperance work in London and other ports. The aim of the members would be to "shine as lights in the world—holding forth the word of life," so that they might lead sin-imperilled souls to Him who "is a hidingplace from the wind and a covert from the tempest." At the close of the meeting, many enrolled their names as members, including the chairman and Mrs. Maynard, of Wimbledon. An after-meeting was held, at which several seamen were led to the Saviour, and a goodly number signed the temperance pledge. Two new Sailors' Rests have been opened, a steam-launch sustained, and new mission boats have been purchased during the past few months. This increase of expenditure, together with the decease of some of the Society's supporters, has left the Mission very short of funds, which it is hoped will be replenished by charitable Christians.

MR. STEAD'S NEW BOOK.*

PERSECUTION IN RUSSIA.

We have already announced the publication of this book, eagerly anticipated in many quarters. Those who know anything of Mr. Stead's keen receptive intellect, and his phenomenal enterprise as a journalist, expected, of course, that he would turn to good account his flying visit to Eastern Europe in the early summer of last year; they have been in no wise disappointed. Readers of *The Pall Mall Gazette* have had the opportunity of reading a good deal of the matter that makes up his intensely live and readable narration. It does not fall within our province to comment upon the description given in these pages of the present political aspects of European affairs. The writer is a politician of necessity, and has very pronounced views on the questions that bear on the international relations of all the European peoples, as well as the home politics of each. But he is much less a party man than a cosmopolitan and a humanitarian, and that makes his testimony all the more valuable.

That division of the book which deals with the probabilities of "War or Peace" has a very special and immediate interest. Britons may deem themselves pretty secure in the prospects of peace on their sea-girt isle; but they cannot, in any case, contemplate without dismay such a dread eventuality as another European conflict, in view of the tremendous armaments now at the disposal of the Great Powers. We would earnestly second Mr. Stead's appeal to British journalists and statesmen to avoid writing or saying anything that might needlessly "exasperate national animosities and influence prejudices that can only be slaked in blood." If England has it in her power to act to any extent as the peacemaker of the world, nothing could be more criminal on her part than, by unwise alliance or hasty rhetoric, to forfeit such a blessed function.

The section of Mr. Stead's volume that interests us most deeply is Book vi., entitled, "The Shadow on the Throne." It is a very powerful impeachment of the ecclesiastical rulers of the Russian Empire for their persecuting intolerance towards all who do not meekly subscribe to the creed and formularies of the Orthdox or Greek Church, which is the "established" system of religious faith in the realms of the Czar. According to the author, the man who is chiefly responsible for this barbarous *régime* is M. Pobedonestzeff, "the procureur of the Holy Synod." His influence "overshadows the throne." In the matter of religious freedom and liberty of conscience, Mr. Stead does not hesitate to attribute to this dignitary some of the worst characteristics of Diocletian, Torquemada, and Archbishop Laud. The chapter in this record of intolerant oppression that will excite the greatest attention in England is "The Story of the Pashkoffski." They are the band of evangelical believers of which Lord Radstock is described as the founder. It includes M. Pashkoff, Count Korff, and other persons of good social position in St. Petersburg. Simply because these friends held little prayer-meetings and Bible-readings, and distributed Gospel literature among the people, both the Russian gentlemen we have named were ultimately banished from the country, without opportunity of defence or explanation, and Lord Radstock was forbidden to enter it again.

Mr. Stead terms it "persecution naked and unshamed," but proceeds to show, from the history of the past, the utter futility of this method of suppressing the truth. The Christian Church surely owes a debt of gratitude to the writer of this book for having shed the light of wide publicity on such a discreditable page of contemporary history. It is to be hoped that all who can in any way influence the action of the Russian authorities will seek to instil into them some of the elementary principles of the faith they profess to hold.

We must reserve some remarks on the closing part of Mr. Stead's most interesting book, which deals with the extraordinary teachings of Count Tolstoï, the Russian novelist and revolutionary.

* Truth about Russia. By W. T. Stead. 10s. 6d. *Cassell & Co., Limited.*

M. FOURNEAU has completed an evangelistic tour in the south-east of France. He spoke forty-seven times in forty-three days, addressing about 12,000 people, Protestants and Catholics, in fifteen different places. In some towns there were distinct indications of revived spiritual activity.

Evangelistic Notes.

Pandy, Monmouthshire.—Mr. H. Bray, of the Evangelisation Society, is conducting united mission services here with evident success.

Mr. H. Collins, of the Evangelisation Society, is holding meetings at Castle Carey, which are well attended. Deep interest is shown, and it is hoped that many conversions will be the result.

Gospel meetings were held each evening during the past fortnight in the Methodist Church, Coleraine, by Mr. James Dixon, a converted soldier, and were well attended, and resulted, it is believed, in blessing to many.

Major Whittle has terminated a most encouraging period of Gospel service in Limerick. The closing meeting in the Theatre was crowded, and many professed to accept Christ. The evangelist labours next at Tralee.

Misses Smith and Bax held a mission at Chichester last month, which was owned of God to the conversion of many. Prayer is asked of our readers on behalf of a mission being held at Tunbridge Wells until the 28th inst.

Mr. J. Knowles, Iron-room, Shoreditch, writes:—Not a year passes but God gives us to see the fruit of our labours. Besides the standing fruit, owing to being kept to "the Word," are shining lights—their neighbours' workshops.

Mr. Henry Smith, Jun., will complete his three weeks' mission at Wingate on Sunday, Jan. 20. He commences a three weeks' mission at Haswell, Sunday, Jan. 27. The meetings at Wingate have been crowded, and many have confessed Christ.

Galashiels.—Evangelistic service were conducted during three weeks in December, by Rev. T. W. Lister, of Leslie, and were largely blessed. During the meetings nearly sixty persons professed conversion, a goodly number of them being children.

Special services have been held at Marlborough Baptist Chapel, for ten days, by Mr. John Elliott, of the Evangelisation Society, assisted by the pastor, Rev. G. F. Owen. The meetings were well attended, and there is every prospect of lasting good being accomplished.

Armscott, Stratford-on-Avon.—A time of refreshing from the presence of the Lord has been experienced by the Methodists here. A mission, conducted by Mr. T. Hickling, of Sheffield, has been greatly blessed, many penitent ones having been brought to Jesus. Now not a few young, middle-aged, and very old people, who were formerly without hope, are rejoicing in the truth.

Rev. E. P. Hammond has held a very successful mission at Jackson, Michigan, U.S.A. The "good-bye" meetings lasted the greater part of an entire day, children as well as grown-up people being addressed. At the close of the evening meeting, all the audience, especially young converts, were invited to cross the platform for a hearty hand-shaking, which Mr. Hammond described as "a rotation inquiry meeting." Occasionally, while this was proceeding, Mr. Hammond stopped young converts, and asked them to relate their experience.

Messrs. Fullerton and Smith's mission at Exeter Hall continues to be greatly blessed. Th meetings are largely attended; on Sunday eve ing, several hundreds of people had to be turned away from the doors. As the interes grows, so is the power of God more distinctly recognised in the progress of the mission. The young men's Bible-class has been the means of convicting many of sin, and affording needed light as to the way of salvation. The inquiry-rooms have been filled night after night, and those who have helped have shared the great joy of the evangelists themselves.

Mr. George C. Needham's meetings at Merrion Hall, Dublin, have been largely attended all through, and there has been manifest blessing. For a month Mr. Needham held Gospel meetings every night in the hall (except Saturdays), and in the afternoons gave Bible-readings in the Friends' Meeting House, Eustace-street. These meetings were all richly blest. The meetings for the soldiers and police have been very happy ones, and we believe there has never been one held without evident tokens of the Holy Spirit's work. During one week last month the evangelist held a mission for the R. I. Constabulary. Many of the young men have professed to trust Jesus. Mr. Needham desires prayer that the remainder of his time at Dublin may be even more markedly blessed.

St. Stephen's, Cardiff Docks.—During the past two months special efforts have been made to evangelise the thousands of poor in this desolate part of the town.

Mr. Peek, of the Irish Evangelisation Society, held during last week a successful series of meetings in the Methodist Church, Donoughmore, co. Down. The meetings were well attended, and some were led to the Saviour.

Gospel meetings were held in connection with the Central Presbyterian Association, in Assembly's Hall, Belfast, each evening last week, and were addressed by Revs. Drs. Hamilton, Watts, Robinson, Rogers, and others.

Dr. Pentecost's meetings in Berkeley-street, U.P. Church, Glasgow, are being well attended, and much blessing received. The Sabbath evening meetings are in the large St. Andrew's Hall, and the daily Bible-readings in Free St. Matthews.

Mr. George Clarke.—A correspondent, writing from Melbourne on Nov. 27, says:—We are just having the finishing addresses here from Mr. G. Clarke; his work has been greatly blessed; most wonderful meetings have been held in Melbourne and suburbs.

Evangelistic services, extending over a period of three weeks, have been held in the Methodist Church, Creagh, co. Fermanagh. The meetings were addressed by Revs. E. C. West, W. J. Russell, and Thomas Moran, and a good number professed conversion, and nobly confessed Christ.

Mr. Richard Weaver was to have conducted a mission at the Orphan Home Hall, Glasgow, in connection with Mr. William Quarrier, on week nights, and in the large City Hall on Sabbath nights; we regret to learn that an attack of bronchitis has prevented his fulfilling the engagement.

Restitution.—One of the peculiarities of the Gospel in its effects upon men, when once they have accepted Christ, is that it makes them honest in their dealings man with man. We have been particularly impressed with this in following Mr. Moody's work for twenty years or more. The Gospel is having this same power in the meetings on the Pacific coast, where Mr. Moody is now. Chet. Terry, of opium-smuggling fame, was converted not long since at Victoria, and since then his conscience has been so smiting him that, in order to make restitution, he deeded to Mr. Moody, so says the evangelist, two lots in Port Townsend, valued at 5000 dollars, the result of his illicit work. In return, Mr. Moody will deed them over to the Government.—*Chicago Record.*

Presbyterian Missions.—A circular letter has been addressed to all the pastors in the London Presbytery, offering the assistance of the Special Committee in conducting evangelistic work in churches or mission halls during 1889. It is now generally considered desirable to have, each year, in every church and mission hall, a series of special evangelistic services. Fully forty ministers connected with London Presbyteries have given their names as willing to conduct either the whole or part of such a series within the bounds of these Presbyteries during this year. Already during this winter there have been special services at Aldershot, Alderney, Kentish Town, Edenbridge, Victoria Docks, Regent-square, and Silverhill, St. Leonards; arrangements are in progress for services at St. John's Wood, Kilburn, Hoxton, Chatham, Canterbury, Haverstock Hill, Wimbledon, Woolston, Forest Hill Mission Hall, and Warrior-square, St. Leonard's.

Mrs. Evered Poole's engagements:—Bishop Waltham, Jan. 25; Christ Church, Kennington-road (Rev. N. Hall's), Jan. 29; Sidcup, Jan. 30, 31, and Feb. 1; Barnstaple, Feb. 8—10; Holy Trinity, Tulse Hill, Feb. 19—25.

Church Parochial Mission Society.—The following Missions have been arranged for the month of January. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken: to Jan. 21, St. Silas', Liverpool. Revs. W. Hay Aitken and Jas. Stephens: Jan. 26 to Feb. 11, St. John's, Waterloo, Liverpool. Rev. C. I. Atherton: Jan. 20, Exmouth; Jan. 23 to 27, Braunton; Jan. 28 to 30, Berrynarbor; Jan. 31 to Feb. 1, St. Mary Magdalene, Taunton. Rev. R. Catterall: Jan, 19 to 29, St. Anne's, Brindle Heath, Pendleton. Rev. W. E. Cleworth: Jan. 27 to Feb. 4, Maidstone. Rev. J. Cullin: Jan. 20 to Feb. 4, Maidstone. Rev. A. R. D'Arcy: Jan. 19 to Feb. 3, Holy Trinity, Aldershot. Revs. H. Armstrong Hall and W. E. Cleworth: Jan. 19 to 29, Christ Church, Battersea, London, S.W. Rev. R. D. Monro: Jan. 19 to 23, Wick; Jan. 23 to 28, Westwood, Bradford-on-Avon. Rev. Dr. Morris: to Jan. 21, Stapleford, Nottingham; Jan. 26 to Feb. 12, Silloth, Cumberland. Rev. Jas. Stephens: to Jan. 23, Somerby, Oakham. Rev. F. S. Webster: Jan. 19 to 29, Bushbury, Wolverhampton.

OBITUARY.

FATHER GAVAZZI.

THIS eloquent Italian patriot, preacher, and reformer died last week at the age of 80. He was present and spoke briefly at the Pan-Presbyterian Council in Exeter Hall last summer. He was an ardent Romanist for about half of his life, but the reactionary programme of Pope Pius IX. led him to renounce his allegiance. Henceforth he devoted his great rhetorical powers to the advocacy of the Protestant faith, and especially to the building up of the Free Italian Church. We hope soon to give a portrait and sketch of his life.

ED. PETITPIERRE, NEUCHATEL.

M. Edouard Petitpierre, pastor of the Free Church of Neuchâtel, died on the 4th inst., at the good old age of 84. In early life a friend of Ami Bost and Felix Neff; he did excellent service during some years as an evangelist. Since 1836 he has laboured mostly in and around Neuchâtel, where his influence has been great and good. He was a warm worker in connection with the Evangelical Alliance, and an ardent advocate of the cause of evangelisation in Spain. Among his literary productions may be named translations of the biographies of Mr. George Müller and the Brothers Haldane. The *Journal Religieux* speaks in very high terms of the work and character of the late pastor.

MRS. MORGAN, ROME.

We much regret to learn of the death, on Thursday, last week, after a trying illness, of some weeks' duration, of Mrs. Morgan, a lady well known in the Italian capital as an ardent evangelical worker. In 1883 Mrs. Morgan founded an orphanage in Rome, which two years afterwards was transferred to Farfa. After she opened the institution in the latter place, the work was the object of perpetual persecution by the Romish priests, and about twelve months since it was ordered to be closed at their instigation. This, however, was not carried out. Mrs. Morgan's was a life of constant self-sacrificing devotion to the cause of Christ, and the evangelical work not only in Rome, but in all Italy, has in her removal, says a correspondent, suffered an irreparable loss. She leaves a blank not easily to be filled; but she, being dead, yet speaketh, and her works do follow her.

Notices.

ONE IN EARNEST.—We have sent your request to the Noon Prayer-meeting. Will you favour us with name and address?

COMMUNICATIONS RECEIVED WITH THANKS.—J.M.G. J.P.S. E.A.K. J.M. J.E.L. W.H.D. F.B.M. J.P. J.E.S. M.S. T.R. S.P.D. T.P. A.D. H.S. A.J.B. J.M. H.L.H. J.F. W.H.S. J.K.W. A.R.F. E.E. F.H.W. C.B.S. C.E.M. T.F.P. J.G.M. A.J.S.M. A.M.G. W.E.H. E.G.G. R.D.F. H.T. W.S. W.B. A.D. C.L.W. F.W. T.H.G. G.K. G.H. F.H.W. C.G. W.W. J.C. H.B. R.S. E.W. S.H.B. A H. J.H.M. T.J.B. J.P.H. G.F. J.M.S. H.S. C.J.P. G.C. R.C. W.F. M.H. N.W. G.S. G.J.H. J.B. G.B. J.W. W.H. S.L.B. W.S.R. F.P. R.B.W. W.L. A.D. G.K. G.A.M. R.F.P. A.L. E.W.B. D.G.

APPLICANTS FOR TRACTS.—A. Grose, 14, Longley-street, Southwark Park-road, S.E.; T. H. Vance, Saltcoats, N.B.; H. A. Ruff, 64, Blount-street, Maroon-street, Limehouse; C. E. Jackson, Waverley-cottages, West Hill-road, Bournemouth; T. De La Mare, Post Office, Guernsey (English and French); B. Bryant, 27, Windsor-place, Cardiff; S. Vivian, Valley Farm, Churchill, Axminster, Devon; J. S. Rowe, 31, Jubilee-street, Commercial-road, E.; Mr. Moulton, 57, Melford-road, Sudbury, Suffolk; J. P. Fison, Horningsea, Cambridge; Miss E. A. H., 141, Victor-road, Parish-road, Penge, S.E.; Miss S. Evernden, 70, Western-road, Brighton; H. E. Littlewood, 131, Speke-road, Battersea, S.W.; G. Coultas, Assembly Hall, Cubitt Town, E.; Mrs. Stephenson, 32, Villa-street, Hockley, Birmingham; Mr. Maskell, 4, King-street, Brecon, S. Wales; H. Pitt, 30, Carfax-street, New Swindon, Wilts.; Miss M. E. Norman, 64, Church-road, New Brompton, Kent; Miss E. A. Morris, 116, Oxford-street, Stepney, E.; C. Hooper, 16, Clifton-terace, Parish-lane, Penge, S.E.; Mrs. Stevens 103, Lucas-street, Commercial-road, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Gospel services were held last week in Baunside Presbyterian Church, Banbridge, and were well attended. Appropriate addresses were delivered by Revs. J. McMillan, Dundalk, Thomas Hamill, Lurgan, and others.

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NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, JAN. 20.—Gen. IV.

WE notice: *The contrast between two different kinds of worship.*—Cain deliberately refused the Divine appointment of sacrifice, instituted in Eden; and brought fruit which, however fair and ripe, was only a confession of the Divine creatorship; and failed to acknowledge that he was a sinful man, needing sacrifice, atonement, and forgiveness. Abel, on the other hand, realised his sinnership, and brought the goodliest of his flock, confessing, as he did so, that he deserved to die; but pleading for forgiveness in virtue of the lamb's shed blood, emblem of the richer blood, which was one day to bedew the world (Heb. xi. 4). Still the distinction holds; the Rationalist may profess religion, but it is the religion of Cain, without blood. How contrary to Heb. ix.

The genesis of sin.—When Cain saw the descending fire burn on Abel's altar, the evil of his nature flamed out, for he was of the wicked one. Self-will led to disobedience, that to hatred and jealousy, these to murder, murder to lying, and the imputation of harshness and injustice to God. Beware of the first beginnings of sin; they are like the first drops of an ocean trickling through a sandbank.

The cry of a covered sin.—Abel's blood spoke. It cried to God, as all innocent martyr-blood cries, "How long, O Lord, holy and true" (Rev. vi. 10). And sin, which has not been confessed to God, always cries to God for vengeance; nor will that cry cease till the sinner has fled to the blood of Jesus, which cries for mercy in sweeter, louder tones (Heb. xii. 24). Shelter yourselves under that blood.

The beginning of the division between the world and the Church.—Cain founded a city, where arts, and music, and all that pleased the taste began to flourish. These were the chief objects sought by his children and their descendants. This was "the way of Cain," brilliant but godless, out of the presence of the Lord (ver. 16).

MONDAY, JAN. 21.—Gen. V.

In this chapter we are permitted to walk over one of the cemeteries of the old world, and look at the time-worn monuments on which we can still decipher the ancient names, and the age at which they died. But only the good people are buried here, those of the line of Seth, who in some degree took the place of the martyred Abel. It is sad, however, to notice, that though they were clearly divided from the Cainites, yet they were all tinged with Adam's sin, and its results. Adam was made in the image of God, but he begat Seth in his own likeness, after his image (ver. 3), and so was propagated that bias and tendency towards evil which has passed to every twig in the great tree of humanity. "That which is born of the flesh is flesh."

Mark the monotony of death.—Eight times the bell tolls out the solemn words, "And he died." However long the life, it always succumbed at last to the scythe of death. Methuselah himself at last must follow the generations of his race to the darkness of the grave. And there is one reason, amply sufficient, death passed on all, because all sinned (Rom. v. 12). It is appointed unto all men, *and to you*, once to die. Prepare to meet thy God!

The possibilities of faith (Heb. xi. 5).—It enabled a poor, weak man, like ourselves, to walk with God, and please Him, for three hundred years, amid the growing darkness and impurity of his times. And if he could, surely we can. Why not resolve henceforth to agree with God, bringing our thoughts and ways into harmony with his (Amos iii. 3). Then let it be the aim of our life to do always those things that please Him, and the Father will never leave us alone (John viii. 29); we shall walk with Him in holy and delightful fellowship (1 John i. 3); we shall be able, like Enoch, to give a bright testimony to the world (Jude 14); and we shall be ready to be translated, so as not to see death, if so be that Jesus comes before we die (1 Cor xv. 57).

The disappointment of human hopes.—An aged pair clasped in their arms an infant boy, and called him Noah (rest); but it was premature, the Deluge was soon to sweep over the world of men. And the weary generations were yet to wait till One should say, "Come unto Me, and I will give you rest." Our rest cannot come from within, but from above.

TUESDAY, JAN. 22.—Gen. VI.

God only hastened the results of sin.—Many terms are used to indicate the virulence of the disease (vv. 5, 6, 11, 12). So bad was it that ultimately it must have swept the world of men, as small-pox some fair isle in the southern seas. Was it not better to hasten the inevitable result in one sudden act of judgment than let it run out its dismal course of agony? It is kind to forestall the last stages of rabies. Yet how virulent is sin that it could send its poison across the flood in a selected household.

Every means was taken to divert man from his evil way.—God's Spirit strove with man, and though a limit was put to his tender pleadings, yet He plied men with yearning remonstrances, turning away disappointed and grieved at heart (ver. 6). There was also considerable delay; for 120 years the long-suffering of God waited (1 Pet. iii. 20), as it waits for you, though it will not wait for ever; there is a limit (Luke xiii. 9). And in the meanwhile the Ark was a-preparing, and Noah was preaching righteousness (2 Pet. ii. 5).

The character of Noah shines out for our admiration. Just towards man, perfect in wholeheartedness towards God, walking step by step in heavenly fellowship, and yielding implicit obedience to each command (vv. 9, 22). This is the man to whom God tells his secrets concerning coming doom, with whom a covenant is established, and who is permitted to pass over into the world of resurrection; saved himself, and a means of salvation to others. Let that character be thine!

WEDNESDAY, JAN. 23.—Gen. VII.

What a flood was this! They climbed to the highest storey of their towers in vain, then to the hills, but the greedy waters followed them in their flight, and hemmed them in, driving close together into smaller groups men, women, children, and wild beasts that crouched with fear, or fought for the highest crag, till this also was covered, and all was still, as the last cry was lost amid the moan of the breaker and the pitiless downpour of rain.

Equally certain and unexpected shall be the final judgment which shall close the present age.—"*As it was* in the days of Noah, *so shall it be* in the days of the Son of Man" (Luke xvii. 26). In those days there was no sign of a millennium, sin and lawlessness held undisputed sway, one faithful heart alone beat true to God. Nor shall the Son of Man find it otherwise when He comes. His advent shall startle the children of the world in their wine-parties, their balls, their brilliant theatres, their studios of art and music. Men think it cannot be; they argue from the unbroken course of nature. But the course of nature was broken once by the baptism of water, and it shall be again by the baptism of fire (2 Peter iii. 7).

The safety of the inmates of the ark.—God said, Come in: *He* was inside. The invitation included all Noah's household. God does not wish us to be saved alone. Seven days before the Deluge came they entered, amid the loud laughter and mockery of the world, to which Noah had often preached. But no one, not even of the builders, went with them. And the Lord shut the door behind the last that entered. And when once the Master has shut the door there is no further hope of entrance, neither shall any surge of trouble or judgment break through, though the roar of the billow be heard without (Rev. iii. 7). Are you inside God's Ark? If not, make haste. What saved Noah? The ark, or his feelings about it? Certainly, the ark. So are we saved, not by our feelings about Christ, but by his free grace. And in the ark the mouse was as safe as the lion.

THURSDAY, JAN. 24.—Gen. VIII.

Traditions of the Flood are found in every land, from the tablets of Babylon to the rude carvings of the Aztecs. Nothing has ever left so profound an impression on the heart of man as this stupendous act of judgment, and the universal tradition attests the truth of Scripture. Never since then have men been ignorant of the mind of God against sin.

The mindfulness of God (Ps. cxi. 11).—"God remembered Noah." The floods have been descending on your life, but He has not forgotten you, nor can He. He sees the peril, and counts the tears of his saints. Though He tarry long, He will interpose and deliver (Isa. xliv. 21; xlix. 15), and the tossing ark shall at last come to rest.

The mission of the birds.—Noah's window looked upward only for fellowship; it had no outlook on the world, so he sent forth the winged couriers to bear him tidings. The interval of seven days marks a Sabbath-keeping even in the ark. Surely if they kept it there, it is possible anywhere. The unclean raven found its food and home amid the débris of the flood. But the gentle dove found no rest in such scenes, and in this recalls the renewed heart which sighs for rest in vain, till the hand of Jesus takes it in unto Himself.

The descent on resurrection ground.—Through the waters of death and judgment Noah sailed in the ark, and finally, when the face of nature emerged, green and smiling, beautiful as when Eden lay under the blessing of God, he stepped out into a new heavens and a new earth, in which dwelt righteousness. Then, of the clean animals, which, for purposes of sacrifice, he had taken in larger numbers (vii. 2), he offered a burnt offering. We who believe in Jesus have in Him travelled across from the old world that lies under God's curse, the world of the flesh; we have passed to the windward of the storm; we are the children of the resurrection. Let us live as such.

FRIDAY, JAN. 26.—Gen. IX.

It is very remarkable to meet here (ver. 4) the clear prohibition against the use of blood in food which is so often afterwards repeated on the page of Scripture (Lev. xvii. 11, and Acts xv. 35). And the reason is clearly given, that the blood is the life. Is not this what we mean when we speak of the precious blood of Jesus Christ—that He laid down his life for us? The blood maketh atonement for the soul.

The value of human life (ver. 5).—If an ox gored a man, or any beast of prey slew him, it was to be killed. The brother of a murdered man was to require the blood of the murderer. The lower creation might be freely used for food (ver. 3), but human life was surrounded by the most solemn sanctions. This would correct any thought begotten by the destruction of the Deluge that God was prodigal of human life.

The covenant (ver. 11).—How much grace there was in it. It depended on no condition from man's part, but originated and was maintained in the unmerited mercy of God. Its sign was the rainbow. When you see a rainbow, recall God's pledge, so that you may think the same thing as God; then think of another covenant, true of the spiritual seed of Abraham (Is. liv. 9, 10). We see only half here, but the rainbow in heaven is a complete circle (Rev. iv. 3).

Noah's sin reminds us how weak are the best of men; liable to fall, even after the most marvellous deliverances. The love of drink will drag a preacher of righteousness into the dust. Let us only drink "to the glory of God," then we shall be delivered from this temptation, and not tempt others. And if our brethren sin, let us not parade or tell their faults, but cover them with the mantle of Divine love. Hating the sin, but seeking to save the sinner (Gal. vi. 1).

SATURDAY, JAN. 27.—Gen. X.

It is very necessary to read this chapter carefully, in order to understand the references to foreign nations made in after Scriptures; and it will well repay the earnest student to trace the spread of mankind over the world, with aid of Bible dictionary and map. Over the whole, let us write, "God loved the world."

Gentiles cannot but find a deep interest in this first mention of their name (ver. 5). And, in these old terms, learned ethnologists have found traces of much that exists around us still. Gomer is Celt; Javan is Greece; Tubal is Tobolsk; Ashkenaz probably Saxon; Tarshish is Spain; Kittim may even be the British Isles. These are those "other sheep" of which the Good Shepherd spoke; and it is sweet to feel that God keeps a list of his prodigal children.

In the enumeration of the children of Ham, we meet the first mention of Nineveh, and specially of Babylon. From this place to Rev. xviii. this name continually recurs, and it is always hostile to the people of God. She is Satan's counterfeit of the Church of God. She exists still in the world around us; and Babylonish garments tempt us, as they did in the days of Achan; whilst many of God's children are betrayed into worse than Babylonish captivity. Note in 16—18 the progenitors of the seven nations of Canaan, so often referred to in Joshua. Nimrod, the mighty hunter, probably hunted men, the forerunner of the terrible slave-drivers of Central Africa.

But the main interest centres about Shem and his children, because there we strike the origin of that marvellous line of witnesses for the truth, which gave to the world an Abraham, a Moses, an Isaiah, a Paul, and, above all, Jesus Christ, as to his human nature. (Rom. ix. 4). F. M.

International S.S. Lessons.

Sunday Afternoon, January 20.

HEALING THE LEPER.

MARK i. 35—45. GOLDEN TEXT: MARK i. 42.

THE previous day had been one of unceasing and exhausting toil for the Saviour, but ver. 35 tells how the following day began. "*In the morning.*"—This was the Lord's time for prayer. The days were too busy, the throng too soon pressed upon Him and demanded his attention; but prayer was not crowded out. Rest and refreshment after previous labour could be found, not in prolonged sleep, but in early prayer. McCheyne's advice to meet with God before having intercourse with men needs repeating. Our Lord *began* the day thus (Isa. l. 4). "*A desert place.*"—"One of the bare and barren spots stretching away north or west from Capernaum."—*Morison.* He felt the *need* of a secret place of prayer, such as He has recommended to us (Matt. vi. 6). Free from the thronging crowd, in a spot where interruption was unlikely, He found his place of prayer. There is no lesson more worthy our attention than that suggested by our Lord's habit of prayer. What He was, and what He did before men, was intimately connected with his communion with God. He worked much because He prayed much. His own spirit was kept in freshness and vigour because contact with men was always followed by prolonged contact with God. "He spake as never man spake," because He prayed as never man prayed. It was his *praying* the disciples noticed so particularly, hence their desire (Luke xi. 1). Let every teacher imitate Him in his habit of prayer.

The work of another day began early (36—39). "*Simon,*" already to the front, led Andrew, James, and John, "they that were with him," in search of Jesus. "All men seek for Thee." Though so early, the crowd had already gathered. Peter's estimate of the value of this crowd was very different from the Lord's. Jesus did not mistake popularity for true success. Note: (1) *How the conduct of Jesus was determined.*—"To this end came I forth" (38). He never lost the consciousness that He was sent on a Divine mission, and He kept in view the *end* for which He had come. He was thus free to disregard the voice of the crowd, because He was obedient to his Father's authority. To itinerate, preaching the word, not to make Himself popular, was the Lord's work. Note: (2) The *important position assigned to preaching* (38, 39).—"Casting out devils" is secondary. A mere miracle-worker may excite the wonder of a gaping crowd, but does not necessarily leave any permanent blessing. Miracles were only signs by which the Lord's Divine mission was authenticated, and were intended to secure hearers for his word. He still has "the *words of eternal life*" (John vi. 68). To receive his words by faith is to possess eternal life (John v. 24).

The miracle of healing the leper is particularly important and instructive. The disease in its severest forms was most terrible and loathsome. "The symptoms of white leprosy are sufficiently described in Lev. xiii. When the disease is decided in its character, it is either rapidly cured, or else spreads inward. In the former case there is a violent eruption, so that the patient is white from head to foot (Lev. xiii. 12; 2 Kings v. 27); in the latter case the disease progresses slowly, and the symptoms are equally distressing and fatal, ending in consumption, dropsy, suffocation, and death. No remedy was known for the disease itself; the leper was declared unclean, and excluded from intercourse with all other persons. He had to wear the prescribed mourning garment (Lev. xiii. 45), but was permitted to associate with other lepers. Their abodes were commonly outside the city walls (Lev. xiii. 46; Num. v. 2); but they were allowed to go about freely."—*Lange.* To heal such a disease was a miracle of mercy, and our Lord properly included it among those evidences of his Messiahship sent to John the Baptist (Matt. xi. 5). As Lange also points out, "This kind of healing especially has a symbolical character. In the Old Testament leprosy was an image of sin, and purification from leprosy a type of the forgiveness of sins." We must not lose sight of its symbolical character in studying this incident.

Valuable lessons are suggested by—

(1) *The leper's approach to Jesus.*—He came *reverently.* "Kneeling down" (40); Matthew says, "worshipped"; Luke, "he fell on his face." Was it not becoming that one physically and ceremonially unclean should be conscious of his unworthiness? But remember that *sin* is spiritual leprosy, of which the physical disease is only a type. With equal humility let us draw near. He came *earnestly*—"beseeching Him" (40). He was deeply conscious of his wretched and loathsome condition, and was in earnest in desiring its removal. Listless seeking obtains no spiritual blessing. Regard salvation from the leprosy of sin as all-important, and seek for it "as for hid treasures" (Prov. ii. 4, 5). He came *acting the faith that he had.* It was not perfect, yet it was no light thing to be able to say, "If Thou wilt, Thou *canst.*" To believe that Jesus was able to heal such a disease was to attribute to Him Divine power. So, believing that He *could*, He threw himself upon the will of Christ. Do that in seeking spiritual cleansing. Act the faith you have, and you will find reason for trusting Him further. But leave out the "if" in seeking pardon, for we know that "the blood of Jesus Christ cleanseth us from all sin" (1 John i. 7).

(2) *The act of healing,* 41—42.—"Moved with *compassion.*" This was the feeling excited by this loathsome disease, and this equally moves Him in saving sinners. Our hope lies in that He is "full of compassion." Even those who loathe themselves and are loathed by others may be sure of His compassion. He loves, therefore He saves. "*Touched him*"—only *He* could do so without being defiled. It brought Him into contact with the disease, which fled from His touch. Has He not "touched" us as sinners—becoming still more closely identified with our sin? He even bore it—(2 Cor. v. 21)—and though He died beneath the burden, yet thus He put it away. "*Saith unto him,*" &c.—By his *word* the cleansing was effected. The leper was healed the *moment* he received the Saviour's word. Precisely so does He save from sin. His compassion led Him to die for us, but the salvation is communicated to us only through his *word.* Between receiving his word and being saved there is not a moment's delay.

(3) *What followed the healing?* (43—45).—"*Straitly charged him.*"—R.V. says "*strictly,*" and margin "sternly." Our Lord claims authority over those He heals; and, though the command was contrary to the man's own idea, yet he would have helped the Saviour by obedience to it. To be *silent* for Jesus is as important under some circumstances as to speak for Him under others. "*Show thyself to the priest.*" This was according to the Divine ordinance (Lev. xiv.). Every appointment of God was deemed holy by Jesus. He came not to destroy, but to fulfil (Matt. v. 17, 18). An example for imitation by those who are saved. There are ordinances appointed for his people—do not neglect them. "*Was without in desert places*" (45).—The man's mistaken zeal hindered the Saviour's work. We need *re*-straint, as well as *con*-straint. Love must not only inspire us with zeal, but his word must wisely direct our service, otherwise we may prove hinderers.

Sunday Afternoon, January 27.

FORGIVENESS AND HEALING.

MARK ii. 1—17. GOLDEN TEXT: PS. ciii 3.

EXPLANATORY.—"*Capernaum*" (1), called by Matthew "his own city," because He lived there with his mother and his brethren (Mark iii. 31, 32). "*The house*"—probably either that in which He lived, or Peter's (i. 29.) "*Not so much as about the door*" (2).—If the house was of the humbler class, it consisted mainly of one apartment, into which the door directly opened, so that the crowd by the door would see and hear the Saviour. "*Uncovered the roof*" (4).—Morison says: "The cottages of the mass of the people are very humble, low-roofed, one-storied residences... With a little agility, and, if need be, with some simple appliance far less elaborate than the application of a ladder, there would be no difficulty at all in getting on to the flat roof." Dr. Robinson describes the roofs as consisting of large beams, then joists, and across these small poles or brushwood, and earth or gravel rolled hard on the top." In this case tiles seem to have been used in place of the brushwood (Luke v. 19). Dr. Thomson says: "The roof is only a few feet high; and by stooping down, and holding the corners of the couch, they would let down the sick man without any apparatus of ropes or cords to assist them." "*Bed*" (ver. 4), a mat easily folded up and carried (vv. 11, 12); or Thomson says: "A padded quilt." "*Scribes*" (ver 6). See Luke v. 17. They were there as spies, not as learners. "*Levi*" (ver. 14), called Matthew. He became an Apostle, and was the writer of the first Gospel. Probably the name was changed when he became a disciple of Jesus, as was the case with Simon. "*Receipt of custom*" (14), "place where custom was levied, toll-house, custom-house, collector's office."—*Lange.* "*Sat at meat*" (ver. 15), reclined. "*His house,*" i.e., Levi's. "*Publicans and sinners*" (ver. 16). The mention of the two together shows how publicans were regarded. It was a degrading, but lucrative calling.

LESSONS are many and valuable. Learn—

(1) *From the friends of the palsied man.*—They were men of *faith* (5). Their confidence in the healing power of Jesus prompted their action. Faith *worked by love.* They could not heal their friend, but they could carry him in his helplessness to the great Healer. Our faith can only help others by *working* to bring them into contact with Jesus. *Their earnestness and perseverance* are deserving of all praise. Finding no access by the door, they defied all propriety, and made an entrance by the roof. Neither the fear of interrupting the Saviour's teaching, nor of annoying the people who heard, deterred them. For those whose spiritual distress needs the Saviour let us learn to do a similar work. We have not done what we could, unless we have brought them within sound of the Saviour's word.

(2) *The man himself.*—Helpless with palsy, he was also distressed in mind because of sin. Hence the Saviour's first word, "Be of good cheer" (Matt. ix. 2). He perhaps saw some connection between his sin and his disease, and so was eager not only for healing, but for pardon. He was probably young, as the Saviour calls him "*child*" (ver. 5, R.V., margin). His faith was included in ver. 5, and was probably not less than his friends'. Their earnestness and perseverance were no doubt inspired by his. A youth, consciously guilty and needy, coming to Jesus, is an example calculated to help our scholars.

(3) *The Saviour's power to read the secrets of the heart.*—"He saw their *faith,*" not only *what* was done, but *why.* He saw behind the physical disease to the *mental distress on account of sin,* and recognised the desire for pardon. He saw also the thought *in the heart* of the Scribes (ver. 8). How important to remember Heb. iv. 13. Every thought is known to Him.

(4) *Forgiveness of sins.*—The *importance* of this blessing above even bodily healing. It is better to have a saved soul in a diseased body than a sinful soul in a body full of health. Seek first this blessing of the kingdom (Matt. vi. 33). The *inability of man to forgive sins* is suggested by the Scribes' complaint. They were right in saying that a *mere* man would be blaspheming if he pretended to forgive sin. No man, no priest dare arrogate to Himself this Divine prerogative. Sin is committed against God, and only He can pardon it. Priestly absolution is a snare. *Divine* forgiveness alone can satisfy. *The power of Jesus to forgive sins* is proved by this miracle. He accepted the Scribes' challenge. To *say* either sentence in ver. 9 was easy. But if the Saviour *heals* by his word, then He proves Himself possessed of Divine authority to speak the word of pardon. The forgiveness of sin was an *invisible* work, what proof had they that He had not spoken empty words? The proof contained in the miracle that followed. Thus the healing of the palsied man served many purposes. It was not only a physical blessing to the man himself, but accredited to *him* the forgiveness Jesus had previously spoken; while it was enough also to convince the adversaries of Jesus. Let it not be forgotten that the power to forgive sins then was *in view of the atonement* which was to follow. God is righteous, even in exercising mercy (Rom. iii. 26). Note also that the pardon is communicated by the *word of Jesus.* The written word now, as the spoken word then, gives us the assurance of pardon. Hence to us, as to the paralytic, the blessing comes by faith (Acts x. 43).

(5) *The call of Levi* suggests that *Jesus finds his followers among all classes.* None were deemed less worthy, none were more despised and hated, yet more than one honourable disciple of Jesus had belonged to that class. The disciple is to "*follow Jesus*" (14), John xii. 26. Faith that does not lead us to imitate Him will not satisfy Him. We are saved the moment we believe; we *evidence* our salvation by following Him.

(6) *Levi's ready response* (ver. 14) is worthy of our imitation. "He arose and followed." And he was ready to confess the Saviour too. Was not the feast which followed, and to which Jesus was invited as a guest, a bold act of confession? And was it not also a laudable attempt to bring some of his fellow publicans into the same salvation?

(7) Our Lord's word in reply to the Scribes and Pharisees is *most encouraging:* "Not the righteous, but sinners." Consciousness of guilt does not disqualify us, but is a necessary qualification for coming to Christ. Don't try to make yourselves *good* in order to come to Him. Your *sin,* not your righteousness, is the point of contact between you and the Saviour.

Among the Churches.

CHURCH OF ENGLAND.

Rev. A. H. Kelk, of the London Jews' Society, reports the baptism of three Israelites in Christ Church, Mount Zion, Jerusalem, on October 28, and the baptism of an Artouf Jew on Christmas Day.

The bishops who attended the Lambeth Conference last summer have now nearly all returned to their dioceses. Dr. Thornhill Webber, Bishop of Brisbane, was one of the latest to leave. Before his departure, a farewell service was held in the church of St. John, Red Lion-square, London, of which parish he was for many years the vicar.

SOCIETY OF FRIENDS.

John G. Whittier reached his 81st birthday on the 17th ult. Many friends and neighbours called to pay him their respects, and a large number of congratulatory telegrams and letters were received.

English Friends will learn with regret that Henry Stanley Newman has been obliged to suspend for a few months his vigorous and successful work in America on account of poor health. He is expected home this week, but hopes to return in the spring and resume his greatly appreciated and useful services among the American Friends and people.

On the 4th inst. the new Friends' meeting-house was opened in Cardiff. It is a handsome structure, capable of holding about 500 people, and will be well used. The opening meeting was well attended, and successful. Joseph Storrs Fry, clerk of the Yearly Meeting, gave a most appropriate and able address, and local Friends also spoke. Wm. W. Brown, the chairman and treasurer, intimated a debt of £250 or so, which Friends are anxious to clear off. Frederick Sessions has since given two lectures to very interested audiences on "The Teachings and Work of the Society of Friends," and a successful adult school tea-meeting has also been held.

METHODIST.

Cheering news has been received from the Bible Christian missionaries in China; several Chinese converts have recently been baptized.

Wesley Chapel, Leeds, says *The Methodist Times*, is to become at once the centre of an earnest evangelistic movement. The authorities of the chapel have decided to make strenuous efforts to reach the population that encircles the building.

In the Brixton-hill Circuit, London, the first number has appeared of a local Wesleyan magazine. *The Wesleyan* is to be a monthly devoted to the interests of the churches of that Connexion at Brixton-hall, Roupell-park, Streatham, and West Norwood.

At the last Quarterly Meeting of the Wesleyans at Shepton Mallet, Somerset, a letter was read from Rev. J. B. D'Aguilar, vicar of Ashwick, Bath, referring to the good work done by the Methodists in his parish, and enclosing a cheque for ten guineas as an annual subscription to the circuit funds.

The new steam-launch for the use of the Primitive Methodist missionaries on the West Coast of Africa has been despatched from Liverpool. The name of the launch is *La Paz*, the Spanish for "Peace." The use of this steamboat will save the missionaries much exposure and danger on the West African coast.

A blessed work for God is going on at New Surrey Chapel. Souls have been converted every week since it was opened. The pastor, Rev. B. Senior, gave a welcome to thirty new members into the church on Sunday week. The Wednesday midday prayer-meeting and the other special meetings are full of blessing.

Glowing accounts of the work in West London, under the direction of Revs. Hugh Price Hughes and Mark Guy Pearse, continue to be published. A report of a recent Sunday evening service says:—"At night St. James's Hall was densely crowded, and the power of God was present to heal. There were several conversions of special interest."

Many Wesleyan circuits are coming to be affected by the "Forward Movement," and everywhere methods are being adapted to the surroundings. In important centres large halls are being occupied with surprising results. Unwieldly circuits are being divided, and in rural districts places which have been abandoned for years are being reopened.

Evangelism is being actively promoted throughout the United Methodist Free Churches body. Rev. Alfred Jones reports that four evangelists are already employed by the Connexion, and a fifth is about to be engaged. The reports of missions held are of a most encouraging character; the churches have been greatly revived, and a large number of conversions have taken place.

Speaking at a recent meeting of Mission Bands at Great Queen-street Chapel, London, Rev. Thomas Champness, in the course of a rousing speech, said that when he thought of the drunkenness, uncleanness, and gambling of this world, he said to himself, it was time they had singing bands for Christ. In their methods of adaptation they must endeavour to imitate the organisation of the wicked one. "It is," cried Mr. Champness, "more difficult to get into a chapel than into the public-house. Is it to be easier for a man to go to hell than to heaven? Never, if I can help it! Let not politicians exceed us in enthusiasm."

PRESBYTERIAN.

Rev. John McNeill will be inducted at Regent-square Church on February 28.

Rev. Dr. Mathews, the general secretary of the Pan-Presbyterian Alliance, has settled at 25, Christ Church-road, Brondesbury, London, N.W., which for the present will be the office of the Alliance, where all communications should be addressed.

Rev. William Wright, D.D., of the British and Foreign Bible Society, has undertaken to conduct, for the present, the Sunday services in Belgrave Presbyterian Church, Halkin-street West, and will give a course of evening lectures, made specially interesting by illustrations drawn from his personal knowledge of Bible lands.

BAPTIST.

The Baptist last week announced that this week they will commence a symposium upon the subject of "The dead: where are they?" The first contribution will be by Dr. Culross, and will have special reference to "the dead in Christ." Dr. Clifford and other well-known writers will follow.

A church has been formally constituted at Primrose-hill, Huddersfield, as the result of a mission carried on for several years by the church at Lockwood. Rev. John Longson, who has had charge of the station for five years, was appointed pastor; 110 members were transferred from the parent church, and on Sunday six were baptized.

The Oxford correspondent of *The Baptist* reports a remarkable season of revival at Littlemore, one of the mission stations in connection with the New-road Baptist Church, Oxford. At Headington, another station, a similar movement is in progress. A special effort has also been made at the St. Thomas's station, in the lowest part of the city, where the Lord's hand has been manifest.

CONGREGATIONAL.

Rev. Frederick Hastings, of Tolmer-square, London, has decided to accept the invitation to the pastorate of the Congregational Church at North Adelaide, South Australia, where the late Rev. Samuel Hebditch, formerly of Clapton, for some time ministered.

The annual meeting of the congregation of Mount View Chapel, Stroud Green, N., was held last week. Rev. E. D. Braimbridge, the pastor, said that though the church had been formed but eight months, it has 150 members, while nearly 300 children are receiving Scriptural instruction in the Sunday-school.

Rev. Charles Phillips, of the London Missionary Society, late of Apia, Samoa, has accepted a call to take charge of the church at Graaff-Reinet, Cape Colony, and purposes to set sail for South Africa about the end of February. The church was founded by the London Missionary Society, but is now self-supporting.

Rev. Stanley Rogers, in his New Year letter to Westminster-road Church, Liverpool, declares that there has been a vast reformation in that city during the last ten years, especially in regard to intemperance. He proceeds: "All the churches of the city are more or less catching the new spirit of aggressive effort which has lately been excited amongst us."

The Congregational Church at Carnforth, Lancashire, a town with a population of a little over 1000, seems, says *The Christian World*, to be blessed with a very energetic pastor, Rev. J. Harrison. Connected with it are two mission stations. During the past year, although for one month his labours were interrupted by illness, he has delivered 179 sermons and addresses, and made 1112 pastoral visits.

At Argyle Chapel, Bath, on December 30, Rev. T. Stephens preached from 1 Cor. vii. 29—31, and incorporated in his discourse passages from a sermon preached from that text by the late Rev. Wm. Jay fifty years before. Mr. Jay mentioned on that occasion that he had taken the same text thirty years previously. A new departure in the services at Argyle Chapel is a short sermonette to children, lasting five or ten minutes.

NOTES FROM SCOTLAND.

At the Female Bible Mission, Kilmarnock, all the speakers bore testimony to the good work steadily and quietly done by Miss Glover, who has been employed for many years in carrying the Bible message to the homes of the poor, the sick, and the dying. She also conducts mothers' meetings and working girls' classes.

Rev. W. J. Dawson has held a series of services for young men in Glasgow, which have excited widespread interest, and have resulted in much good. St. John's Wesleyan Church was crowded on each occasion. The congregations consisted mainly of young men, including all grades, from artisans to University students.

On Friday evening last the annual meeting of the workers, in connection with the Cowcaddens Free Church, was held. Rev. William Ross, pastor, said that there were 404 workers engaged; forty-five more had been added during the year. Their Sabbath-schools were doing splendid service, and in the Bible-class there were 412 on the regular roll.

NOTES FROM IRELAND.

All the ministers of the Irish Presbyterian Church were expected to preach in their respective churches last Lord's Day, on the subject of Systematic Beneficence.

Mr. J. Townsend Trench contributes a valuable article on the "Greek Tenses in Bible Teaching" to the current issue of the Irish *Christian Advocate*. He shows that the various shades of meaning involved in the different tenses of the Greek verb have much to do with a proper understanding of the teaching of the New Testament.

Mr. George Clarke's visit to Belfast, next month, is looked forward to with great interest, and, already, vigorous preparations are being made for his coming.

Interesting meetings for prayer and praise were held each day last week, under the auspices of the Evangelical Alliance, in the hall of the Y.M.C.A., Belfast, and were well attended by ministers and members of the various Protestant denominations.

DEATHS.

At Dublin, Rev. Alfred Hackett, late incumbent of Strokestown.—At Armoy, co. Antrim, suddenly, Mr. J. Moore Knox, an attached member of the Presbyterian Church.—Rev. C. J. F. Morton, vicar of Goole, Yorkshire.—Rev. J. Sidney Hall, until lately minister of the Congregational Church in The Grove, Sydenham, Kent.—Mr. James Lauchbury, superintendent of the Chorlton-on-Otmow Mission Station, in connection with New-road Baptist Church, Oxford.—Rev. F. Silvester, pastor of Bethel Chapel, Elmgrove, West Norwood.—Mr. William Pretty, sen., of Ipswich, a gentleman well known in Methodist circles as a Christian merchant and philanthropist.

TEMPERANCE NOTES.

HOME.

It is stated that there are 4000 pledged abstainers amongst the 14,000 cabmen in London.

All the inspectors in Aberdeenshire have reported most favourably of the effects of the Early Closing Act.

Five English brewers who died last year left fortunes amounting to considerably over a million and a quarter of money.

In London between the closing of "theatrical" and the opening of "market" public-houses there is but a single hour.

A drink map of Manchester, published by the *Manchester Guardian*, shows that there is one house licensed to sell liquors for every twenty-five families throughout the city.

The Congregational Abstainer, the new monthly organ of the Congregational Total Abstinence Association, is bright and attractive. We wish it health and long life. A good likeness of the late S. Morley adorns the title page.

The Edinburgh Committee of the British Women's Temperance Association has forwarded to the London Secretary for Britain, of the World's Women's Temperance Union, 15,086 women's signatures, inhabitants of Edinburgh, to their petition for the total prohibition of the liquor traffic. They have also forwarded smaller petitions from various other places, in all 17,686 signatures.

Mrs. Maclagan, wife of the Bishop of Lichfield, has been speaking against the so-called moderate drinking of some female members of the Church of England Temperance Society. It requires, she said, an effort of self-denial to be an abstainer, but the advantages are incalculable. She was fifty-two years of age, and thought herself a pretty good total abstinence advertisement. There was, she added, no woman in Lichfield slept better, or did more work.

FOREIGN.

The International Temperance Convention at Melbourne was an enthusiastic success.

The diminution of the spirit traffic with the Niger territories consequent on restrictions enforced by the company has been more than made up by an increase in trade in useful manufactured articles.

Mr. W. S. Caine, M.P., recently delivered an address at Calcutta in which he severely criticised the Indian excise laws. He declared that the increase in the revenue was undoubtedly due to a greater consumption of alcoholic liquors, and not to a better system of collecting the duties.

APPLEDORE, NORTH DEVON.—In September last a Sailors' Rest was opened here. It met a much-felt want, and has since been the means of blessing to many seafaring men. Drunkards have been induced to leave their old ways, and in other respects great good has been done. The local police have observed the improvement in public behaviour, and reported that during the past Christmas holidays the place enjoyed an unusual tranquillity.

IRELAND.—A correspondent writes:—"We hear of a willingness on the part of the Roman Catholics in Ireland to hear and receive the Word of God such as perhaps there has never been before. Missions are being held all over the country, with manifest tokens of blessing. One cannot but feel that if Christians, irrespective of political prejudices, would unite in prayer for Ireland, we should soon see the result in the extension of vital Christianity, and with it a change in the moral and material condition of this stricken land." Another well-informed correspondent writes:—"The Roman Catholic movement in Ireland is wonderful. I have been investigating. The day of her visitation in mercy is nigh. My heart is cheered with such grand tokens of coming good."

The People's Bible Union, 1889.

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THE STEPNEY HOMES are also open for inspection on the afternoon of every other week-day (except Saturday, when no one can ever be admitted). But Dr. Barnardo hopes it will be remembered that the great pressure of the work in his hands compels him to announce that he cannot personally see visitors on any other day, except Tuesday, save by appointment, made and confirmed beforehand.

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FRANK A. BEVAN, Esq.,

And Addresses delivered by the Rev. WILLIAM CUFF, Minister of Shoreditch Tabernacle; Rev. SYDENHAM L. DIXON, Incumbent of Park Chapel, Chelsea; Rev. J. MONRO GIBSON, D.D., St. John's Wood Presbyterian Church; Rev. COLMER B. SYMES, B.A., Leytonstone Congregational Church.

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earnestly appeal to the Readers of The Christian to help them in their **PRESSING WINTER WORK**, which comprises, **SOUP KITCHEN, FREE** and **HALFPENNY DINNERS, RELIEF** in the shape of **FOOD** and **COALS** to the **DESTITUTE, EVENING SHELTERS** for the **CHILDREN** of the **STREETS, INFANT DAY NURSERY, TEMPERANCE MEETINGS, GOSPEL SERVICES, SUNDAY SCHOOLS,** &c.

TEN SHILLINGS will provide **250 HUNGRY CHILDREN** with **A GOOD MEAL** of Soup and bread.

CONTRIBUTIONS are **URGENTLY REQUIRED**, and may be sent to Messrs. Morgan & Scott; Miss Gladstone, Hon. Sec.; or to Charles Smallman, Secretary, Latymer Road Mission, Blechynden Street, Notting Hill, W.

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"It is admirable"—"and so pure."—BRITISH MEDICAL JOURNAL

C. J. VAN HOUTEN & ZOON.—WEESP-HOLLAND.

RHEUMATISM AGAIN.

A FEW weeks ago we considered the enquiry, "Is Rheumatism Curable?" and facts were quoted which abundantly proved its amenability to Magnetic Treatment. Since writing, the following remarkable testimony has been voluntarily confirmed up to date, and, with a brief preface, it will tell its own story.

Mr. W. Noakes, Mucking, Essex, had suffered 8½ years from Sciatica, and failed to obtain relief from hospitals or private practitioners. Through the influence of a friend he sought Mr. Garratt's advice, and after a few months' treatment he reported improvement to an extent which enabled him to follow a light employment. A year later he furnished an account of his progress, saying:—

"I am much better than I have been for a very long time. I am able to follow my occupation on the farm, and can work as well as other men. Harvesting tried me considerably, but I got over it comfortably because I could *rest* when I got to bed, whereas formerly rest was impossible. Doubtless had I sought your advice before my complaint got so severe, I should not have lost a single day's work through it."

Subsequently, Mr. Noakes laid his sister's case before Mr. Garratt. She had been suffering eight years from chronic Rheumatism, and could not walk across a room unaided. All other remedies having failed, Magnetism was tried as a last resource. Mr. Garratt did not give much encouragement, but after eleven months' treatment the following came to hand:—

December 2, 1887.—"I have recently seen my sister, and am pleased to find that she is able to praise your treatment highly. She hasn't had a bad attack at night such as she used to have since she has worn your appliances, and she is able to get about. She is faithfully carrying out your instructions, and no doubt this will lead to further improvement in time. I thankfully report continual progress; I am like a new man, and all last summer, and during harvest, I was not troubled in the least by my leg. I can now walk several miles where formerly I could scarcely walk at all."

Then, after a year's silence, this report was confirmed as follows:—

December 26, 1888.—"I continue to gain great benefit, and I know you will be pleased to hear that I am even better than when I last wrote, for I notice an increase of strength every day. The appliances have done well—they have been literally a God-send to me, and I bless God that I ever heard of your Treatment.

"One word about my sister. She is ever singing your praises, for your Treatment has done all we could wish for, or even think of, in her case. Our thankfulness is beyond our power of expression, but we recommend your Treatment, and hope all who come to you may profit as we have done."

Sufferers are cordially invited to lay their symptoms before Mr. Garratt, who will gladly and gratuitously advise in *any* case.

ADDRESS—

B. COPSON GARRATT,
16, Finsbury Square,
LONDON, E.C.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE E C. — Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. (Sat. ex.). Jan. 22, lecture, by Rev. W. J. Mayers, "Lifeboat Work on the Human Sea," 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Jan. 20, 3 p.m., Rev. James Knaggs; 7 p.m., Mr. Robert Burn. Bible-readings, Suns., 3 p.m.; Tues., 8.15 p.m.; Weds., 8.15 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Messrs. Fullerton and Smith, Jan. 5—27. Week night (Fridays excepted), at 8. Song service on Sat., "Homeward Bound." Suns. at 7.30. Bible-readings, Tues. and Thurs., 3.30 p.m. Special men's meeting, Suns., 3.45 p.m. French Bible-class, Thurs., 8 p.m.

Y.M.C.A., FINSBURY PARK HALL, 255, Seven Sisters'-road, N.—Series of Bible-readings by Rev. F. B. Meyer, Fris., 8.15 p.m.

MORLEY HALLS, 316, Regent-street, W.—Thurs., Jan. 17 and 24, 11.30 a.m., Bible-readings, by Lord Radstock. Weds., Jan. 23—30, 9 p.m., historical Protestant lectures, by Mr. Mark Knowles.

CONFERENCE HALL, Mildmay-park, N.—Sun. next, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m, Rev. Henry Simon. Tues., 7.30 p.m., meeting on behalf of Dr. Barnardo's Homes. Thurs., 3 p.m., Bible-reading, by Rev. John Wilkinson, "The Divine Plan in the Jewish People."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Jan. 18, 7 p.m., "The Signs of the Times"; social gathering, 6 p.m. Feb. 1, all-day meeting; 11 a.m., prayer; 3 p.m., Dr. McKilliam; 7 p.m., Mr. Reader Harris.

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m, Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Jan. 18, Rev. J. B. Figgis. Jan. 25, Rev. John Harford-Battersby.

PRAYER-MEETING FOR FOREIGN MISSIONS, Harley House Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness.

PRAYER-MEETING FOR MEDICAL MISSIONS, every Wed., 11 a.m., 104, Petherton-road, Highbury, N.

LADIES' PRAYER-MEETING for Christian workers in the Gospel and total abstinence, first Fri. every month 11.15 a.m., Parlour, Y.M.C.A., 186, Aldersgate-st., E.C.

LONDON SOCIETY FOR PROMOTING CHRISTIANITY AMONG THE JEWS.—Annual prayer-meeting, 16, Lincoln's-inn-fields, W.C., Mon., Jan. 21, 3 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. Charles Inglis.

YOUNG ABSTAINERS' UNION.—New Year's meeting, Mansion House, E.C., Wed., Jan. 23, 3 p.m.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer, Sundays, at 11 and 7. Mondays, at 7.30. All gallery seats free.

PORTMAN ROOMS, Baker-street, W.—Bible-readings and accounts of Salvation Army work, by Mrs. Charles Read and other ladies, Weds., Jan. 23, 30, Feb. 6, 13, 3 p.m.

EVANGELISTIC MISSION.—South London Palace, Gospel service, Sun., 7 p.m., Mr. Newton Jones.

CLAPTON HALL, Upper Clapton.—Mr. Herbert W. Taylor, Sun., 6.30 p.m.; Fri., 7.30 p.m.

CONFERENCE HALL, Eccleston-street, S.W.—Jan. 18, 3.30 p.m., Mr. Fred S. Arnot, "Journey across Africa." Jan. 22, 3.30 p.m., Mr. George Holland, "The Condition of the Inmates of the Lodging-houses in Whitechapel." Jan. 29, 3.30 p.m., Miss Annie Macpherson, "How can I save the Children?"

MANOR ASSEMBLY ROOMS, Hackney (near station).—Messrs. George Hucklesby and William Grove, of the Evangelistic Mission, Sun. next, 7 p.m.

OPEN-AIR MISSION.—Annual meeting, Exeter (Lower) Hall, Tues., Jan. 22. Chairman, Mr. F. A. Bevan. Speakers — Revs. W. Cuff, S. L. Dixon, Dr. Monro Gibson, and Colmer B. Symes. Tea at 6; meeting at 7.

MALDEN HALL, Queen's-crescent, Haverstock-hill.—Fifteenth Anniversary, Thurs., Jan. 24, 4 and 7 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. W. R. Lane; 3 p.m., Rev. Henry Bright.

MISSION TO DEEP SEA FISHERMEN.—Meeting for thanksgiving and prayer, Exeter Hall, Fri., Jan. 25, 3 p.m. Tickets free from the offices of the Mission, 181, Queen Victoria-street, E.C.

DUBLIN CONVENTION for the Deepening of Spiritual Life, Ancient Concert Rooms, Great Brunswick-street, Dublin, Jan. 21—25. Conveners—Mr. H. F. Bowker, 42, St. John's-wood Park, London, N.W., and Mr. R. Wilson, Broughton Grange, near Carlisle. Revs. Dr. Elder Cumming, G.C. Grubb, J. G. Gregson, E. H. Hopkins, F. B. Meyer, and others are expected to take part.

CONFERENCE ON FOREIGN MISSIONS, Sunderland, Feb. 11—13. Mr. W. Price, 33, Chester-road, Sunderland, will supply information.

DONATIONS
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*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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Miss Mittendorff's Orphan Homes—R.B.J. £5; M.S. £5	10	0	0
Mdme. De Launay's Gospel Mission, Paris—W.D.	1	0	0
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Aldershot Soldiers' Home (Miss Daniells)—R.J....	1	0	0
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Miss Robinson's Soldier's Home—R.J.	5	0	0
Miss Weston's Work, R.N.—R.J. £3; P.N.Z. £1	4	0	0
Mrs. Jeffery's Sailors' Letters—R.J.	1	0	0
Free Italian Church—R.J...	5	0	0
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Rev. A. J. Robinson's Work, Whitechapel—S.G...	1	0	0
Spezia Protestant Hospital—M.D....	0	8	0
London Wesleyan Mission—P.N.Z...	1	0	0
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China Inland Mission—Omega, 10s; M., The Hut on Clyde, £2; N., The Hut on Clyde, 10s; M.L. 2s 6d; C.H.H.C. 10s 6d	3	13	0
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Moravian Missions (London Association)—M., The Hut on Clyde, £2; N., The Hut on Clyde, £1	3	0	0
Evangelisation Society—M., The Hut on Clyde, £2; N., The Hut on Clyde, £1	3	0	0
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N.E. London Gospel Mission—M.S.	5	0	0
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Work at Port Said (Mr. Eoll)—M.S.	3	3	0
Bridge of Hope (Miss Steer)—Mrs. L. 5s; A.J.C. £2; E.R. 10s; M.B. 10s; S.O. 2s 6d; His Own, £10	13	7	6
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Samaritan Institute, 59, *Mile End-road*—W.W. £5; A.F.C., Bayswater, 5s	5	5	0
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Rescue Society—S.M.B. 5s; P.N.Z. £2	2	5	0
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George-yard Mission—E.R. 10s; K.F.C. 10s; S.G. £1; F.H. 10s; A Servant, 2s	2	12	0
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Marylebone Medical Msn.—E.R. 10s; M.S. £3 3s	3	13	0
Mr. Fegan's Boys' Home—E.R. 10s; R.J. £1; M., The Hut on Clyde, £1; A.F.C., Bayswater, 7s 6d; *Emigration*—His Own, £10 ...	12	17	6
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E. London Training Institute (Poor)—R.	5	0	0
Bethnal Green Hospital, Mildmay—R....	2	10	0
Friedenheim, Mildmay—R.	2	10	0
Free Ch. of Scotland (Foreign Jewish Msns.)—R.	5	0	0
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London Samaritan Society (Free Meals)—Mrs. A. 13s 6d; Miss E.A.V. 10s; Miss E.E.B. 8s.

LESSONTO.—Mr. Ed. Jacottet, of this South African Mission, writes to the *Journal Religieux* that he and his family are enjoying good health. The work is steadily progressing, and the converts, by enduring hardship, are showing themselves good soldiers of Jesus Christ. The Romanist propaganda, with its many concessions to paganism, is not proving dangerous to evangelical effort.

NEWFOUNDLAND.—Sir,—A very earnest appeal from Rev. C. F. Hubbard, a clergyman of the Reformed Church, has been received by me from Trinity Bay, Newfoundland, for help in their present distress, in what he describes as "a fast-growing corner of the vineyard." The chief wants seem to be clothing and books. If any of your readers will assist, I shall feel grateful in adding to a grant which I have sent.—Yours, T. HUBAND GREGG, The Rectory, Southend, Essex.

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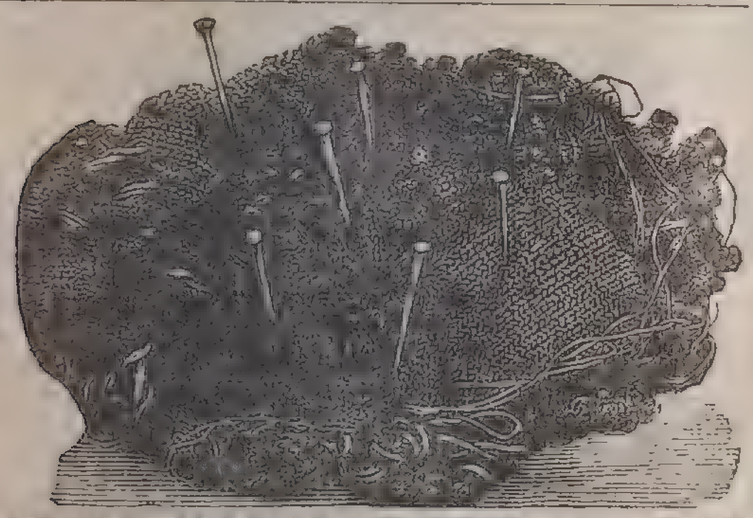
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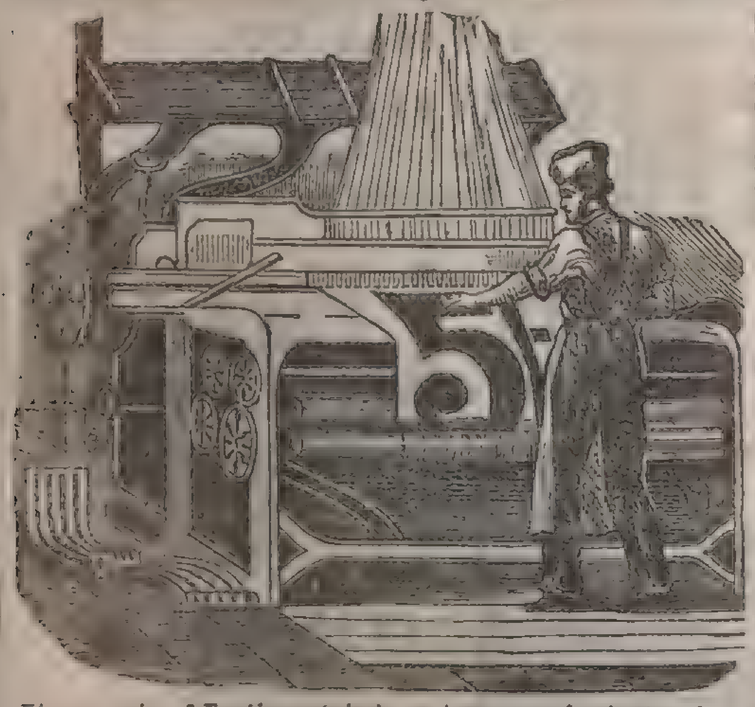
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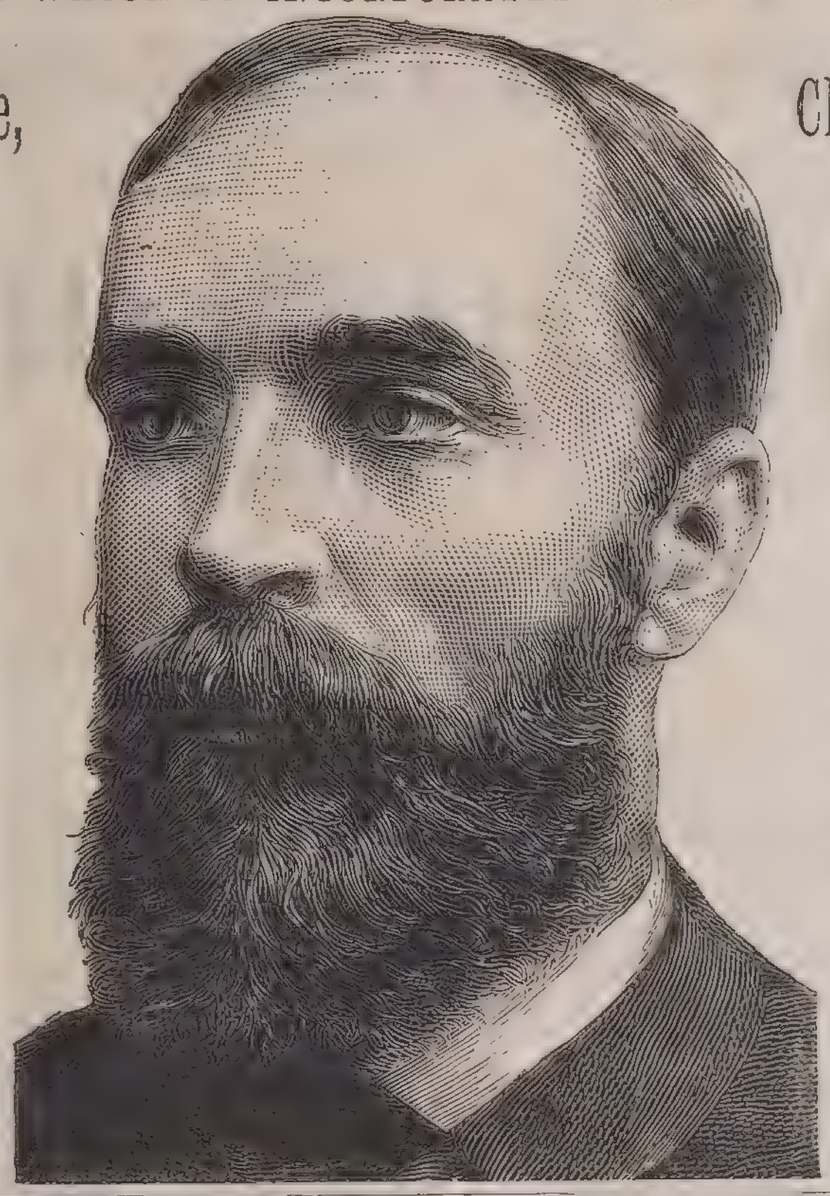
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No. 991.] FRIDAY, JANUARY 25, 1889.

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is also a large corner building situate in the worst part of Drury Lane, and again within a stone's throw of a large colony of fallen women. It will give sleeping accommodation to a great number of applicants, and will be leased to us by the Mercers' Company very cheaply.

By special permission of the Chief Commissioner of Police, tickets will be placed in the hands of the constables on duty in the immediate neighbourhood through the night, and any **really destitute woman** *found in the streets will be given an admission order. The cost of alterations and fitting up would be about* **£450,** *so that if* **£1000** *can be raised at once, we can proceed with what is on our hearts, and we have been so distinctly guided in the matter that we doubt not that the money will soon be forthcoming.*

Donations *will be thankfully acknowledged, if sent to the Treasurer, F. A. BEVAN, Esq., 54, Lombard Street, E.C., or to yours sincerely,*

GEORGE HATTON,
Superintendent St. Giles' Christian Mission.

4, *Ampton Street, Regent Square, W.C.*

WANTED TO PLACE GIRL (16) in School, on mutual terms, to teach juniors English, music (Trinity College), in exchange for further instruction.
ALICE, Fernlee, Castle-road, Newport, I. of W.

FRENCH GOVERNESS AND FRENCH CHILDREN'S MAID.—Wanted, situations as above for two superior Frenchwomen, Christians. References.—Apply by letter to
A. B., 80, Powerscroft-road, Clapton, E.

NURSERY GOVERNESS.—A bright, cheerful young Lady, fond of and accustomed to the management of children, wishes to meet with an engagement, resident, in or near London. Unexceptionable references.—M., care of T. P. Jones, Esq., 82, Seven Sisters-road, Holloway, N.

ENGAGEMENT wanted, in earnest Christian family, by highly educated, experienced Christian Governess (Group B Honours, Higher Local). Speaks French and German fluently (Paris, Germany). Willing to travel.
THEKLA, 45, Fairmead-road, Tufnell-park, N.

GENTLEMAN with experience desires work in school, chiefly junior subjects. Terms arranged according to time, &c., given.
X., J. H. Kelly, 2, Vigo-street, W.

Appointments, Situations, &c., Wanted.

A POSITION WANTED, as Confidential Clerk or Manager of Counting House, by one who has held similar appointment for many years, in a large West-end drapery establishment. Can give references to leading houses in the City and West-end.
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EXPERIENCED AND ACTIVE MAN, aged 34, total abstainer, solicits employment as Confidential Clerk, Collector, or any place of trust. Several years' experience in Christian work in London. Undeniable references.
W. E., 3, Platt-street, Pancras-road, N.W.

LAYMAN.—Married Man, aged 30, desires a post as Lay-Helper in England. Good references. Several years' experience, Mission-halls, lodging-houses, on board ship, house to house visiting. Stipend expected £100.—Apply by letter, to T. G., care of Rev. Herbert Wood, M.A., Missionary Clergyman, Gay-street, Liverpool.

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H. R. MOULE, Dorchester.

EXPERIENCED PASTOR seeks introduction to Vacant Church. Powerful extempore preacher of undiluted Gospel. Willing to supply for Sunday or week-day.—B., 3, Gundulph-villas, Strood-hill, Rochester, Kent.

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Mr. PHILIPS, 18, Parr-street, Hoxton, N.

A CHRISTIAN MAN, age 22, tall, seeks a situation to take charge of an invalid Gentleman. Town or country. Good references.
JOHN J. CLARK, The Hospital, Tottenham.

WANTED BY ADVERTISER, age 34, a situation, or partial employment, as Collector, or any position of trust. Used to business. Abstainer, non-smoker. Good references.
2, Fortess-road, Kentish Town.

A GENTLEMAN wishes to find employment for a Christian Man, about 30, who has been several years under-manager in a Coffee Tavern in Liverpool. Could undertake almost any sort of confidential employment, or Christian work. Wife an earnest Christian.—J. G. RICHARDSON, Moyallon House, Gilford, Co. Down.

EMPLOYMENT wanted in any capacity, by young Man, married. Total abstainer. Christian worker. Town or country. Good references. — S., care of Hall, 2, Hawarden-terrace, Luther-road, Teddington, Middlesex.

A CHRISTIAN YOUNG MAN (22) desires an engagement in any Christian work. Some experience in preaching. Musical. Good references. Salary no great object.
M. L. BIDMEAD, North Moreton, Wallingford.

MAN AND WIFE.—Wanted, by a young Man and his Wife, the position of Managers to a temperance hotel. Good reference. Capable of giving satisfaction.—Mr. BROOKE, Lewisham-road, Lewisham, London.

COMPANION-ATTENDANT, OR HOUSEKEEPER.—An invalid requiring a faithful Companion-Attendant, or a Widower needing an economical Housekeeper, can be recommended an experienced and intelligent person, an abstainer and fond of children.—SECRETARY, Strangers' Friend Society, 52, Finsbury-pavement, E.C.

GOVERNESS OR COMPANION to elderly Lady. Re-engagement in Christian family. Experienced in tuition, English, music. Aged 23. Salary £18. Four years' reference. Domesticated.
L. S., Marden Ash Villa, Ongar, Essex.

A LADY WISHES to find a situation for a highly accomplished young Lady, who had given way to habits of intemperance, but who has been in a home for a year, and is now a total abstainer. She is very artistic, and competent to teach young children.
SMITH, 5, Collingwood-street, Newcastle-on-Tyne.

A LADY WISHES to recommend a respectable young person as young Ladies' Maid. Age 19. Three years in last place.
Miss E. B., Clifton Mount, Winchester, Hants.

TO LADIES.—A certificated Nurse, at present disengaged, is open to monthly engagements.—For terms apply by letter to
Mrs. W., 22, Farm-road, Hove, Brighton.

A VACANCY DESIRED by a young Lady, aged 21, as Companion or Amanuensis in private family, or employment in house of business. Good arithmetician. French, music. Good references. Address, in first instance,
A. G. W., 44, High-street, Hampstead, N.W.

AS MOTHER'S HELP.— Young Lady desires re-engagement. Age 20. London or suburbs preferred. Four years' good references.
Miss J. M., 448, Commercial-road, E.

YOUNG LADY, 21, seeks engagement as Companion. Is musical, can do needlework, read aloud, make herself useful, and is a good walker. References exchanged.
L., care of Vicar, St. Helens, Isle of Wight.

PAGE.—A Congregational Minister is anxious to recommend a sharp, active Lad. Age 15. Previous training, and good references.
Rev. E. CADOUX, Hayling Island, Hants.

YOUNG LADY, with good references, desires position as Companion, Amanuensis, or to assist in parish or mission work. Singing and music; could also assist in preparing MSS., and correcting proofs for the press.
N., Little Odyns, Horsted Keynes, Sussex.

AS HOUSEKEEPER to single Gentleman or Widower, where girl is kept. Good cook and needlewoman. Thoroughly competent.
G. E., 238, Romford-road, Forest Gate, London.

AS HOUSEKEEPER, where servant is kept, or any position of trust. Just relinquished lodging-house keeping at Buxton, Derbyshire. Highest references.—S. A., care of Mrs. Scholefield, 47, Walnut-street, Cheetham, Manchester.

LADY RECOMMENDS Working Housekeeper. Reliable, proficient, good cook, highly respectable, not young. Quiet home desired, with moderate salary. London or suburbs.
A. S., Miss Hill, 23, Wigmore-street, W.

AS ASSISTANT-HOUSEKEEPER, or any similar position, by respectable person. Age 27. She is domesticated, can cook, and is a good needlewoman. Church of England. Abstainer.
S., Y.W.C.A., Mildmay, Liverpool.

A LADY, related to the late Miss F. R. Havergal, desires an engagement as Companion to an invalid, or to read or otherwise be helpful to anyone. Non-resident if more suitable. Excellent testimonials. Terms moderate.
A. B., 88, Brooke-road, Stoke Newington, N.

YOUNG LADY (24) seeks engagement in Christian home, as Useful Companion to invalid, or assist mother with family. Domesticated. Church of England. Good reference.—ALPHA, Eastbourne House, George-street, Croydon.

YOUNG PERSON (31) wishes to meet with useful work. Would go as Housekeeper to respectable, Christian Widower with small family. Understands household duties. Fond of children. Total abstainer. Or useful Maid to elderly or invalid Lady.
E. M., 6, Alexandra-villas, Castle-hill, Ealing.

MISS CREED, Twickenham, recommends young Ladies' Maid. Good dressmaker. Has been out before. Wages £16 to £18. Age 20.

TRUSTWORTHY PERSON as Housekeeper, Wardrobe-keeper. Any position of trust. Good needlewoman.
E. S., 132, Lisson-grove, Regent's-park.

A LADY RECOMMENDS willing, trustworthy, young Woman as Mother's Help, Schoolroom-maid, or Nursery-maid. Now at liberty. Christian. Abstainer.
E. F., Oakley Cottage, Weston-super-Mare.

AS USEFUL MAID to invalid Lady. Situation wanted by experienced person (27). No objection to travelling.
G. LION, Hill Cottage, Oakhill, near Bath.

SUITABLE AS SEWING-MAID in institution, where she would be overlooked.—Wanted, help for a Woman wishful to turn from drink, which she has not touched now for twelve months. Low wages for comfortable home.
A. E. B., 246, Upper Parliament-street, Liverpool.

AS SEWING-MAID or Mother's Help. Fond of children. Has not been out before. Not very strong, but good at plain needlework, and knows a little of dressmaking. Age 20. Good references given. Christian home essential.—A. C., Messrs. King & Son, 10, Bolt-court, Fleet-street, E.C.

NURSE OR ATTENDANT to invalid Lady or Gentleman. Town or country.—N. D., 15, Gloucester-villas, Glyn-road, Clapton-park, London.

LADY WISHES to find good first Situations for four nice Girls. In or near London preferred.—Miss TURNER, Hythe House, Staines.

LADY DESIRES to find first place for tall Girl of 16, abstainer, as Kitchen-maid or Under-Housemaid. Christian influence and thorough training more an object than high wages.—Miss SPICER-JAY, Willowdene, King's-road, Clapham-park, S.W.

LADY WISHES to recommend a Christian Girl, aged 16, as Housemaid, Under-Housemaid, or Nursemaid, for a clergyman's family. Abstainer. Highly respectable.—Miss WESSON, Sidney Dairy, King-street, Cambridge.

TWO DAUGHTERS (ages 18 and 20) of a City Missionary are seeking suitable situations. Would travel with a young Lady as Companion, or take Clerkship in City. Well educated. One can teach music, &c. Also, Boy (17). Eligible to take some position of trust in City. Will some friends of the City Mission kindly help?
HOPE, 29, Oliver-grove, South Norwood, S.E.

Appointments, Situations, &c., Vacant.

BATH CITY MISSION. — Agent wanted in the above Mission. Must be from 30 to 45 years of age. Total abstainer. Must have had practical experience in domestic visiting, and be able to conduct indoors and outdoors Mission Services. A knowledge of singing is required. He will be called upon to visit during 30 hours in the week, at such times in the day and in the evening as shall be appointed, and also to conduct one Week-day Mission Service. On Sunday he must carry out such Christian work as may be required of him. Saturday afternoon will be given to him as a holiday. Salary for a single man, £52 per annum. For man and wife, £60 per annum, and for each child under 14 years, £2 10s. per annum. Salary to be paid monthly or quarterly, at the discretion of the Committee. — Applications, with copies of testimonials, to be sent to SECRETARY, Bath City Mission, care of Secretary, Y.M.C.A., Broad-street, Bath, by February 4, 1889.

ADMIRAL PREVOST will be grateful to any Clergyman or Layman, who will recommend him a really experienced and trustworthy Coffee-house Manager and his Wife, without children, to take charge of a Coffee-house in the country. They must be earnest Christians and total abstainers.—133, Ebury-street, Eaton-square.

SUPERINTENDENT REQUIRED by the Homes for Working Girls in London. Age not to exceed 30. Only suitable women need apply.—Address by letter only to JOHN SHRIMPTON, Esq., Honorary Director, 2, Westminster Chambers, London, S.W.

FARM PUPIL wanted by practical Farmer. Mixed farm. Very pleasant situation. Christian home, total abstaining family. Good references. Had young gentlemen previously.—R., Manor Farm, Gretworth, near Banbury, Oxon.

CAN ANY LADY recommend a good Maid for an invalid Lady. She must be a good hair-dresser, milliner, and plain dressmaker, and write a good hand. Christian desired. Age 35 to 40.—Lady A., care of Mr. Greenish, Chemist, 5, Bathurst-street, Sussex-square, W.

USEFUL MAID wanted. Thorough needlewoman. Assist in light household duties. House-parlourmaid kept. No fringe allowed.—Apply by letter, stating age and wages, to Mrs. THOMPSON, 86, Lower Addiscombe-road, Croydon.

SUPERIOR CHILDREN'S MAID wanted, to take charge of nursery. Good needlework, and thoroughly good personal character indispensable. Quiet place.
Mrs. B. SEEBOHM, 1, Dynevor-road, Bedford.

NURSE.—Can any Lady recommend an experienced and faithful Nurse, age 25 to 30, to take the charge of three children, ages 9, 7, and 3½ years.
Mrs. REED, 13, Well Walk, Hampstead, London.

A PERSON wanted, used to invalid nursing. To read aloud, and assist in house. Abstainer. 4s. per week.
D., 29, Bouverie-road, Stoke Newington.

SUPERIOR NURSE or Mother's Help wanted, entirely for the nursery. Quite young children. — Mrs. GERALD HUNNYBUN, Old Court Hall, Godmanchester, Huntingdon.

THOROUGHLY EXPERIENCED HOUSEMAID wanted, good needlewoman, accustomed to wait upon a Lady. Second housemaid kept. Neighbourhood of Bristol. Age 35. Address, by letter,
Mrs. MILLER, Terrace Cottage, Bournemouth.

NURSE, HOUSEMAID, AND GENERAL SERVANT wanted. Wages £16, £14, and £12. Must be Christians; those with Open Brethren preferred. Small family.
H. J. H., Messrs. Deacon's, Leadenhall-street.

CAN ANY LADY recommend a superior young Woman as Second Maid or Children's Maid. Must be a good dressmaker and needlewoman. Kind, Christian home.—Mrs. WILMOT, 202, Lewisham-road, Lewisham, London.

THOROUGH WORKING LAUNDRESS wanted, methodical and respectable. Age 30 to 40. Salary £30, and all found.—SUPERINTENDENT, Girls' Industrial School, Northumberland-terrace, Liverpool.

AN EXPERIENCED LAUNDRYMAID wanted, for a school (100 children and 20 adults).—Apply, stating age and wages required, to
Mrs. LINNEY, Friends' School, Saffron Walden.

GOOD COOK wanted. Must be clean, trustworthy, early riser, and abstainer. Can any Lady recommend a Christian young person as above? — Mrs. EVAN HOPKINS, Holy Trinity Vicarage, Richmond, Surrey.

A GOOD COOK AND GENERAL SERVANT wanted. Early dinner. Family four. Two other maids kept. No fringe allowed. Personal character required. Apply first by letter, stating age and wages.—Mrs. THOMPSON, 86, Lower Addiscombe-road, Croydon.

A SUPERIOR SERVANT required, to do a little light housework. Good needlewoman, and capable to be Maid to a delicate Lady. Age about 30. Must have good references.
Box 21, Post-office, Derby.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

A GOOD GENERAL SERVANT wanted, age about 30. Good character indispensable. Must cook well. Total abstainer.
Mrs. MILLS, 408, Old Kent-road.

GOOD GENERAL SERVANT wanted, by middle of February, who can cook well. Wages £16. Over 22; abstainer; early riser. Very clean and neat in person and work, and good character.—M., care of Mr. Virgo, 54, Broadway, Wimbledon.

STEADY, SUPERIOR YOUNG PERSON (about 20) wanted, as Servant, in small Christian family. One only kept. Quiet, comfortable home. Plain cooking required. Dissenter.
S., 52, Dartmouth-park-road, London, N.W.

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INTEMPERANCE OR NERVOUS DEBILITY.—A private Home for a limited number in a cheerful locality, where the above has been long and successfully treated. Christian influence, home comforts, and amusements. Highest references.—MEDICUS, 28, Stokes Croft, Bristol.

MENTAL.—Wanted, in a Christian home, to look after a Lady, not violent or requiring especial care. Over 20 years' experience in an asylum.
Mrs. LOOSEMORE, Exminster, Devon.

WINDSOR. — Gentlewoman receives two or three Boarders. Pleasant locality. Close to church; few minutes' walk to Castle and Park. Refined, comfortable home; bath-room. Moderate terms.—S., 9, Trinity-place.

RHYL.—Will any Christian Lady take two large, furnished Rooms, moderate rent, to increase Y.W.C.A. funds. Newly started.
Y.W.C.A., 19, Water-street, Rhyl.

TUNBRIDGE WELLS.—Two Ladies who have been in comfortable apartments wish to recommend them. Board if required. Vacant on 24th. Terms moderate.
Miss B, 2, Monson-terrace.

HAMPSTEAD HEATH.—Board, &c.—Vacancy in a small, quiet household. Good bedroom. Open front and rear. Near to churches, station, &c. References exchanged.—ZETA, Kay's, Newsagent, Gayton-road, Hampstead, N.W.

SOUTH COAST. — Two young Ladies (sisters) offer cheerful, comfortable Home to Lady or Widow with little daughter), who could receive instruction if wished). One Lady, 18s. weekly. Clerical references.—ROSAMUND, care of Messrs. Seeley, Essex-street, London.

A WIDOW LADY OFFERS on very moderate terms a comfortable, happy Home to one or two Christian young Men.—Mrs. W., 23, Princess-road, Cambridge-gardens, Kilburn, N.W.

POOR GENTLEWOMEN AND GOVERNESSES seeking a quiet Christian Home can be received at the Worthing Y.W.C.A. during the winter months. Terms from 12s.
LADY SUPERINTENDENT, 2, Liverpool-terrace.

TO LET, for three or four months, with immediate possession, prettily-furnished Cottage, with stabling and garden. Nominal rent accepted from a careful tenant, who would carry on evangelistic work in the village.
S. G., Shornbrook House, Bedford.

ACCOUCHEMENT. — Board and Apartments (private) for Lady in the house of a diplomaed midwife. Skilful nursing, professional attendance. Terms moderate. Reference, Mr. Knott, 88, Ashbrook-road, Upper Holloway.
Mrs. DAVY, 87, St. John's-road, Upper Holloway.

TO INVALIDS.—Board and Residence, medical attendance, and trained nursing, in well-appointed house in healthiest London suburb; for massage and electric treatment. Electric, pine, and other baths; excellent cuisine. Terms from two guineas. Special terms for permanent cases.—COMFORT, care of Lindley Jones & Co.'s Advertising Offices, 46, Watling-street, E.C.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. Luke ii. 11.

SUB-HIMALAYAN TEA, direct from Tea Estate of R. Morton, in 10 lb. chests, price £1 each (sample 2d). Cash with order.—Address, care Colonel MORTON, 2, Priory-parade, Cheltenham.

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IS during the WINTER months specially useful to persons needing Rest, Change, Society, good Cuisine invigorating Mountain Air, Beautiful Scenery, with (OR WITHOUT) Mild Restorative Treatment In all Functional Disorders of the Stomach and Liver, Loss of Nerve Power, Debility, Poverty of Blood, Rheumatic and Gouty tendencies, Feeble Heart, and the evil effects of residence in Hot Climates, great benefit will be derived. Terms moderate. Apply to Dr. JOHNSON, Malvern.

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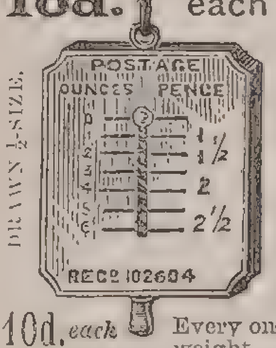
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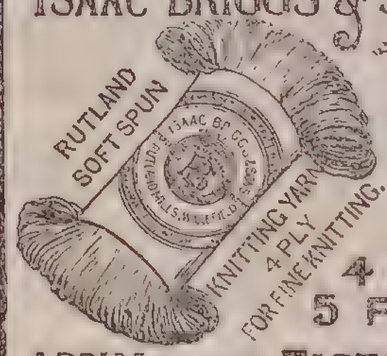
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JANUARY 25, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Dr. Singleton, of Melbourne.

There are at present 110 students under training in the East London Institute for Home and Foreign Missions—the largest number reached since its establishment in 1873.

We are thankful to hear of one at least brought into the joy of simply trusting Jesus, through reading the "New Year's Resolve," by Mrs. Evered Poole, in our first issue of 1889.

We observe with satisfaction that several theatrical lessees have been convicted in the police courts, at the instance of the School Board, of employing children under the age of ten in connection with pantomimes. If this method of dealing with the subject is steadfastly pursued, it may remedy a crying evil.

A play, entitled "The Conversion of England," has been prepared in ten tableaux, with dialogue. There are forty performers, the leading characters being assumed by clergymen. This is a clever and subtle scheme, not to reconcile Church and Stage, as unofficial observers suppose, but to convert, or rather to pervert England back to Rome. Christianity is made synonymous with Popery. This dramatic departure will doubtless have further development.

It is surely very desirable that the vexed question of international copyright should be settled in a manner satisfactory alike to America and England. A discussion on the subject in recent issues of *The Athenæum* has led to unkind words and mutual recriminations. One English author writes:—

> America does not yet stand within the morals of civilisation; to give up slave-trading and to continue to pirate English books is equivalent to saying, "I will not break into houses, but I must stand at the street corners, and pick pockets."

It is much to be regretted that there should be any ground for such a serious charge as is implied in these words. The sooner an honourable understanding is arrived at, the better it will be both for America and England.

A friend writes:—"I was in the city of Glasgow several Sundays ago, and though, as you know, it is one of the most drunken places on earth (and it was the Old Year Sabbath), I never saw one drunken person. I heard like testimony from another gentleman. This fact is a strong argument for Sunday closing (they close there all Saturday). Had there been the least hesitancy that some objections spoil the case, there would have been some drunken people about; but not even in Argyle-street, among tens of thousands of people, did I see one." If this be the usual condition of Glasgow on Sunday, it is indeed a mighty argument for Sunday closing.

The growing desecration of the Lord's Day is a matter for grave consideration at the hands of all those who are interested in the welfare of the country at large, for it may safely be assumed that when great laxity in this direction is permitted there must necessarily be degeneration and decline. It is far from unusual now to observe the announcements of entertainments at various clubs on Sundays, and recently one has been started at which there is a dancing party every Sunday night. If this meant nothing more than the Sabbath-breaking of the subscribers themselves it would be sufficiently serious; but, unfortunately, it involves the employment of a large number of people who are paid only six days' wages for seven days' work, and whose bodies and souls have to suffer loss for the selfish and sinful enjoyment of others. This makes the question essentially one for the thoughtful consideration of working-men.

As will be seen by our American Notes, the demoralisation caused by the Sunday newspaper is a serious element of the social life across the Atlantic. The evil already exists among ourselves, but we notice with deep regret that a projected new London morning daily—which will virtually be an English edition of an American paper—is to be published on Sunday the same as on other days. We strongly protest against this aggravation of the wrong-doing. We cannot see why the laws that restrict the transaction of business on the first day of the week should not apply to the sale of newspapers. They are surely not a necessity of life, with a teeming press at work all the week through.

Rev. T. Richard, who has recently returned from Japan, states that the educational work in that country is simply surprising. Japan wishes to be "westernised," he says, though China does not, and that the labours of the Christian missionaries are regarded with sympathy by all classes of the people. He concludes:—

> If things go on as they do now, the main work of the foreign missionary will be accomplished by the year 1900, *i.e.*, only twelve years hence. Not that Japan will be all converted by that time, but then, with the aid of the missionaries in the field and other Japanese Christians, there will be enough to go on to the completion of the work.

No more pressing subject can be brought before united meetings for prayer than that of the reposition in Uganda, to which we again advert. King Mtesa was a professor of missionaries; his son Mwanga is weak, vain, and cruel; and it seems beyond doubt that at his door lies the murder of Bishop Hannington. The tyrant is himself now a fugitive, and the Arabs are supreme. Their intentions are threefold—to root out Christianity, to establish Islamism, and to extend the horrors of the slave trade. But for faith in God the outlook would be dark. He, however, works for the deliverance of the oppressed in unexpected ways, and Mtesa can even now, under Him, become the means of deliverance from the most inhuman of oppressions.

Charles Kingsley once wrote, "The fault of most preachers seems to me to be that they apply their medicines to the people without deigning to take the least diagnosis of the case." Dr. Parker, by his new departure of inviting working-men to the schoolroom of the City Temple, where, at noon on Mondays, they may come in their working-clothes, eat their dinners, if they so choose, and smoke, is acting on this method. Barring the last indulgence, about which there will be a difference of opinion, the attempt to understand working-men by friendly intercourse, and to talk with them as between man and man, might be as useful to preachers as to the men.

On all accounts we may welcome efforts for the people that begin with respecting them. The attempt to win intelligent workmen by amusing them have been as offensive to them as it has been degrading to Christian teachers. Equally abortive have been descents to Sunday secular lectures. The working men do not respect these compromises. They have a higher thought of Christ than they once had, but they have hard thoughts of Christian professors, of the icy atmosphere of churches and chapels, and have hold of half truths in relation to scientific and social questions which are harmful. Friendly, unassuming, and uncompromising intercourse with them, on the part of Christian men, would go far to remove the lamentation over their irreligion.

Dr. Parker's first congregation of working men, last Monday, had too many backs covered with broadcloth to please him, but his remarks were probably as applicable to these as to the wearers of fustian. He defended preachers from some mistaken charges popularly levelled at them. In the course of his address he said:—

> Let them contradict him, and ask him questions; but let them do it in a right spirit. Let them ask only their own questions, and not be duped into playing cat's-paw for some infidel. He wished there were far more cross-examinations of ministers than there were. Personally, he should like to have questions asked at every service. There were some who thought that ministers were too busy with the next world to have any time for the affairs of this, but he had never met such a man, and he did not want to. He contended that a man did not know how adequately and wisely to treat a part until he grasped, with some measure of complete comprehension, the whole. Unless he got right hold of eternity he could not handle time in the proper way. Let them clearly understand that there was nothing in Christianity opposed to the true use of the present world.

We expressed our regret last year at the absence of lucidity in the papers read at the Islington Clerical meeting. No such complaint can be laid against the papers and free addresses of the meeting of last week. The subjects chosen were singularly timely, and were treated with a fulness, clearness, and vigour, that left nothing to be desired. Canon Bardsley spoke of "God's Word, the sole and sufficient authority in things spiritual"; the Bishop of Liverpool on "The teaching of Scripture respecting the Lord's Supper"; and Canon Hoare on its "Teaching respecting holiness of heart in life." The three addresses

which are printed *in extenso* in last Friday's *Record*, form a powerful Protestant manifesto. They are very valuable, and go to the very roots of modern controversies. The attendance of the clergy was large, and the meeting deserved to be called "an emphatic success."

Bishop Ryle's paper was full of timely teaching, and, though couched in kindly terms, was uncompromising in its fidelity to evangelical truth. The Bishop expressed the belief that the principal causes of the "present distress" are: The gradual departure of many of the clergy from the old Church of England doctrine that the Bible is the only rule of faith; the extravagant spirit of liberality and toleration which prevails among laymen in the upper classes about matters of doctrine; and the desire of many Churchmen to get behind the Reformation, and as near as possible to the Church of Rome. In the course of some parting words, the Bishop truly said with regard to his own efforts:—

I have tried in my poor way to fight the battle of evangelical truth for forty-five years, and cannot expect to fight much longer. But, looking back on that long period, I thank God that I have never changed my opinions. I take you to record this day that I am not ashamed of the flag under which I have fought.

The Bishop's paper also contained some manly counsel to young clergymen.

Mr. Tallack, the well-known secretary of the Howard Association, in a letter to *The Times*, has put forward a practical plea for the further enlistment of the services of women in criminal and pauper administration. He points out that some of the abuses lately exposed with regard to police cells are more the result of the insufficient employment of women as matrons than of structural defects, and he justly urges that in the custody, control, regulation, and reclamation of female offenders in general, and of the fallen in particular, in dealing with pauper women and children, in visiting boarded-out children, and the like, the active co-operation of women is absolutely essential to success. We cordially agree with Mr. Tallack in setting a high value upon women's aid in such practical offices as these, "which require a combination of shrewdness, sympathy, and sense."

We certainly owe a large Blue Book to the Royal Commission upon the Housing of the Poor, but beyond that it may be doubted if anything of moment has resulted from the costly and cumbrous inquiry. By and by, doubtless, the Commission will sit again, and proceed "inquiring"; but in the meantime men and women are dying in slums and fever dens, and children are growing up stunted and diseased, in entire districts of our large cities and towns.

It is satisfactory to find, however, that various societies of philanthropic and benevolent people are calmly working away with the view of quietly improving a condition of things very discreditable to our nineteenth century Christianity. "The Mansion House Council on the Dwellings of the Poor," assisted by our twenty committees in various districts of the Metropolis, is endeavouring to enforce existing laws in regard to the houses in which the poor are compelled to crowd together, and during 1888 they have enforced the law in at least 3000 cases. We learn that all the workers employed in the duty are unpaid, and it is gratifying to find that these sympathetic persons at any rate are not content to allow things to go on as they are.

Scarcely a week passes without furnishing some apt but painful illustration of the contrast between the little runnel of charity and the full-flowing stream of luxury. In one column of the daily press we read of a sumptuous ball, estimated to have cost £7000, whilst another informs us that the poor people of Lambeth have asked the Prince of Wales by his presence among them to help them to raise £4000 for the purchase of an open space of eight acres for their little ones in the heart of their crowded streets. In the face of such abuses the "levelling up" schemes of Socialism are scarcely to be wondered at, though it is not in that direction that the true remedy is to be sought. What is needed is a fuller and more general recognition of the Divine principle, that the greater the wealth, the greater the responsibility to Him whose are the silver and the gold.

The case as to the custody of a child, claimed by the Romanists from Dr. Barnardo, again came before a Judge in chambers last Monday. The adjournment had been made with a view of extracting from the Doctor information as to the whereabouts of the girl, who is now beyond the jurisdiction of the Court. The first matter dealt with, however, related to the personal fitness of the proposed guardians, and on this point Dr. Barnardo had no difficulty in producing incontestable proof that they are persons whose character totally unfits them from having the care of a girl of tender age. Foiled on this issue, the applicants completely shifted their ground, and submitted the names of certain conductors of Romish conventual institutions who would be willing to receive and train the girl. Dr. Barnardo again declined either to agree to that arrangement, or to disclose the whereabouts of the child. Ultimately an order was made by the Judge requiring Dr. Barnardo to produce her in Court on April 30. Whether under such circumstances the order ought to be complied with, is a question open to grave consideration.

As we stated last week, this case forcibly illustrates the unworthy tactics of the Roman Catholic priesthood. They leave the destitute children of their own communion to grow up as a burden and a source of danger to the community. When any of these children have been rescued from positions of moral and physical danger by such institutions as those of Dr. Barnardo, the priests suddenly discover that they are worth looking after, and instigate the parents or legal guardians to take action to compel their return. If Dr. Barnardo should unfortunately come into collision with the Bench on this question, we feel sure he will be heartily supported by the Christian community in his endeavour to bring the law into conformity with principles of equity and the best interests of our neglected child population.

We direct attention to the further contribution from Mr. A. S. Dyer, on a succeeding page, to the history of the Patna case. It would appear that the authorities in India are beginning to recognise the gravity of the situation. *The Times'* correspondence of Monday states that the High Court at Calcutta has granted a rule in the Patna Mission case, directing the magistrate to show cause why the order should not be set aside. The Court will decide whether the girl is retained for an "unlawful, mean, and immoral purpose," and the matter will be fully argued. This information is by telegram, and appears to show an entire departure from the action described in the article we have quoted (p. 9) from *The Bombay Guardian* of January 5. It would seem that if the magistrate had obtained permission from the Bengal Government to prosecute Mr. Dyer, the tables are now turned, and the magistrate's own decision is to become the subject of investigation.

Further intelligence from China describes the famine in the northern provinces of the empire as "a widespread national calamity." It is due in some places to inundations, in others to drought, and the regions affected are very thickly populated. In order to make known the sad state of things, the February issue of *China's Millions* has been published unusually early. We are glad to learn from its pages that the workers of the China Inland Mission are doing something for the starving millions. Mr. J. J. Coulthard has been engaged in relieving the sufferers from the Yellow River disaster, and Mr. W. S. Johnston and Mr. D. J. Mills are now making a survey of the inundated district to the east and north of Chau-Kia-Kéo. We extract the following from *China's Millions*:—

For the relief of the sufferers by the famine of 1887—8 about £8000 was sent through the China Inland Mission. Contributions for the relief of those now suffering will be gratefully received by Mr. B. Broomhall, secretary of the China Inland Mission, 2, Pyrland-road, Mildmay, London, N., and telegraphed to China without delay. If, as estimated by Dr. Nevius, of Chefoo, "a halfpenny a day, or fifteenpence a month, will, in addition to what the people can do themselves, support life," it is within the reach of all to do something to alleviate the distress which, whatever may be the combined efforts put forth to meet it, must prevail for months to come to an awful extent.

We have received the following letter:—

The following extract from a letter just received from my nephew, Mr. J. J. Coulthard, refers to the suffering caused by the Yellow River disaster. It is dated Cheo-Kia-Kéo, Honan, Nov. 21, 1888:—

"The contributions will supply the need for a short time, and are most valuable. I write to express our thanks and to appeal for further help. We hope to support 3000 families, say 15,000 souls, during the winter months, at a cost of about £700 per month. We find that in the villages about eight or ten miles away from here there are very many who are glad to get a little help, and if we do not supply it they must try to subsist upon leaves and bark."

Referring to the destitution in the above Province, Rev. J. Hudson Taylor says, in a letter dated Shanghai, Dec. 12, also received this morning:—"So far as our tidings go, the needs of Shan-Tung are incomparably greater, and the Government help far less." B. Broomhall.

2, *Pyrland-road, London, N., Jan.* 21.

"JOYFUL NEWS" MISSION.—Rev. T. Champness published in last week's *Joyful News* a brief report of his mission work during 1888. Mr. Champness received last year for his *Joyful News* Mission a total sum of £4,184 14s. 8d. The cost of the English work, including the expenses of the Rochdale Training Home, was £3,423 4s. 4d. The cost of the foreign work was £712 14s. 4d. Mr. Champness has now seventy-three evangelists, including a native agent in India and a Spanish lady in Barcelona. He has taken a large hall in the neighbourhood of Rochdale for his future home, and he now asks his friends to pray that he may secure one hundred devoted evangelists who, at home and abroad, shall spread in the most economical manner the tidings of salvation.

LIFE, LOVE, AND WORK.

THE wings of the living creatures kissed each other (Ezek. iii. 13, *mar.*). They were joined one to another; they did not overlap; they were always in contact, and it was the contact of harmony and peace and love. This is a beautiful and eloquent picture of Christian service according to God's ideal. Of the living creatures it is testified that where the Spirit was to go they went; thither was their spirit to go. Therefore they never went where they were not wanted; and they always went where they were wanted. They turned not aside as they went, but to the place whither the Head looked they followed it. And there was power with them, for there appeared in the cherubim the form of a man's hand under their wings.

In painful contrast with every feature of the Divinely drawn picture of the living creatures are many of the methods of modern mission work. They go where they are not wanted; we hear of a village of 1200 inhabitants, where ten denominations are represented. They do not go where they are wanted; for there are numerous villages and hamlets where the Gospel is never preached. There are districts in London where the wings of the workers not only touch, but overlap each other, and their contact is one not of co-operation, but of competition; and at best little better than an armed peace.

There is great need of brotherly and prayerful conference on this subject. The icy isolation and independence one of another is not thawed by a yearly or even a monthly gathering. The hindrances to Christian work are not in the world so much as in the Church. There is little power because there is little unity. The living creatures went and returned like a flash of lightning. A week of Christian work, characterised by the immediateness, the swiftness, the directness, the effectiveness, of lightning flashes, would stop the mouths of all the infidels, and would answer the taunting question of the world, "Where is their God?"

The living creatures went and *returned*. There are some workers who went whither God sent them, and did the work; but they have settled down there, and have not returned to their place of waiting on God for another service. There are zealous and godly workers treading on each other's heels, whom the Spirit might send from Samaria unto the way that goeth down from Jerusalem to Gaza, which is desert; or to whom visions might appear in the night of men saying: "Come over into Macedonia, and help us." But they are too much absorbed in their own work: possibly, alas, too much engaged in holding their own against the competition of some other worker: to have an ear at leisure to hear or a heart at leisure to obey the still small voice of the Spirit; or the entreaty of Ethiopia stretching out her hands unto God; or the cry of Southern Europe for the help of those to whom God has committed a dispensation of the Gospel.

Life is short; it is the seed-time of eternity; as we sow we shall reap. If it is painful to contemplate the awful abuse of human energy, is not the misuse, the non-use of spiritual power, by God's living ones, still more sorrowful?

We are very far from undervaluing the individual, voluntary, and often unpaid labour of many who are doing some of the very best work for God in the whole land; but there is a want of harmony and co-operation almost everywhere, which must give place to that kind of self-denial which denies self, if the work of God is to prosper.

M.

THE PATNA CASE.

(*From "The Bombay Guardian," January* 5.)

ON December 24, the Hon. Secretaries of the Gospel Purity Council for India addressed a letter to Sir Steuart Bayley, Lieutenant-Governor of Bengal, of which the following is the substance:—"This Council having been informed, in answer to communications to the Viceroy, that the Bengal Government was occupying itself with the case of the girl Luchmin at Patna, we are requested on behalf of the said Council to inquire what action has been taken in this matter. The Council has been privately informed that this girl has been removed from Patna, and it feels that the public who have been so deeply interested in this case, should be informed as to the steps, if any, which have been taken on her behalf."

On January 3, Rev. H. C. Stuntz, Bombay, received answer from the Chief Secretary to the Government of Bengal that:—"His honor, as at present advised, does not propose to take any further action with regard to the order passed by the magistrate." The day this explicit intelligence was received that the Government of Bengal, to whom the Government of India relegated the matter, does not intend to lift a finger to save the girl Luchmin from the horrible fate to which she has been consigned, Mr. Alfred S. Dyer sent the subjoined telegram to several of the leading Christian women of England:—"The Indian Government is leaving the poor girl Luchmin to perish. Will the Christian women of Great Britain appeal to the Queen-Empress on her behalf." The following is an amplified version of that message:—

SHALL SHE PERISH?

Twenty-nine days have passed since the Christian girl Luchmin was consigned by a British magistrate at Patna to a life of shame. Twenty-eight days have passed since an appeal was made to the Government of India to annul the prostituted authority of this magistrate, and to save the girl. So far as effective action is concerned, the appeal has been made to deaf ears, although if Lord Lansdowne's or Sir Steuart Bayley's dog had been mutilated by an official at Patna, it would not have taken twenty-eight hours to have intervened on the dog's behalf.

The Government Press in India has been publishing carefully worded statements, designed to remove from the Government the responsibility of Luchmin's continuance in the hands of her immoral custodians, and to place that responsibility upon the private individuals who have espoused her cause. This will not deceive the friends in England of outraged womanhood in India. The responsibility for the position and life of that girl rests upon the persons who have the power to save her by a stroke of a pen.

Instead of the girl being saved, a wronged man appears upon the scene! Who is he? *The Bombay Gazette* exults in being able to record the news that the magistrate at Patna whose illegal and brutal decision and assault upon the rights, the liberty, and the honour of a Christian girl, are becoming the subject of indignant comment wherever the English language is spoken, "has received the permission of the Bengal Government" to prosecute the Editor of *The Bombay Guardian*, who has dared to make public the tale of Luchmin's wrongs. If this news is true, thanks be to God the day is at hand when such an outrage as that at Patna shall be impossible in India, and Indian womanhood shall be delivered from the hands of its official oppressors. Those who refuse to hear the cry of the perishing, will fall into pits of their own digging.

India is ruled in the name of a Christian woman whose high character and sympathy with the poor and oppressed, and not least with her fellow-women, is known throughout the world. The Viceroy and the Government of India having refused to do justice to the poor girl Luchmin, it has now become a duty to appeal to the Queen-Empress. And who can more fittingly appeal on her behalf than the Christian women of Great Britain—that noble army of women who have successfully fought against the degradation of womanhood by legalised sin—the Christian women of England who are represented in the persons of Mrs. Josephine E. Butler, Miss Ellice Hopkins, Mrs. Margaret Bright Lucas, Mrs. Eva McLaren, Mrs. Percy Bunting, Mrs. Edward Backhouse, Mrs. Margaret Tanner, Mrs. Henry Richardson, Miss Eliza Wigham, Miss M. Priestman, and a host of others whose honoured names are household words in the British isles. This poor Indian girl is ignorant of these elect women, but they will not love her the less, nor be less solicitous and active to save her on that account. In her ignorance, however, she knows that there is a Queen-Empress, and doubtless wonders how a poor girl can be so cruelly treated by the great Sahibs in a land over which she rules.

We do not doubt the sympathy, the courage, and the persistence of the Christian members of Parliament to whom we have made known Luchmin's case, but let the Christian women of Great Britain do their part also.

BIBLE-CARRIAGE WORK.—During the past twelve months one hundred and forty-three villages and towns have been visited; much precious seed has been scattered, and numbers have heard the words of eternal life. Nearly 20,000 Bibles and Testaments, over 44,000 Gospel books, and about 86,000 tracts, Scripture cards, leaflets, &c., were circulated during 1888. We want to purchase and stock a Bible-carriage, especially for Yorkshire.

NORTHCOTE WILLY.

Cambridge-avenue, Chapeltown-road, Leeds.

BETHESDA MISSION, PORTSMOUTH.—The seventeenth annual report of this well-known Mission is a record of much earnest labour. Effort takes various approved forms, visitation from house to house among the poor being one of the most important. Through lowness of funds, it has recently been found necessary to give one of the missionaries notice to leave. There are debts on the mission-halls amounting in the aggregate to £700, and efforts are now being made to clear these off. The superintendent of the Mission is Commander B. H. Key, Downham-street, Edward's-road, Southsea.

BLACKHEATH Y.M.C.A.—Two former members of this Association, Mr. E. C. Aspinall, of Tierra del Fuego, and Mr. Graham W. Brooke, recently returned from the Soudan, delivered addresses on mission work at a meeting held a few days ago. They both related their experiences in heathen countries, and called upon Christian young men to consecrate themselves to the work of taking the Gospel to those who know it not. The earnest words of the missionaries went straight to the hearts of many present. Prayer was offered that God would take Messrs. Aspinall and Brooke safely back to their spheres of labour, and prosper them in declaring the truth as it is in Jesus.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

IX.—Christ's Instructions for his Missionaries:

THEIR EQUIPMENT.

UNDER the heading of THE MISSIONARY CONSTITUTION' we have placed, in the beginning of this work, parts of Matt. x., Mark vi., and Luke ix. and x.* Herein are contained Christ's instructions for his missionaries. The fullest text is in Matt. x.; but it is by viewing these passages together that we perceive their grand sweep and full meaning. They were given first to the Twelve; but, that they might not be supposed to pertain only to the Apostles, they were repeated in substance afterwards to the Seventy. Thus their obligation upon all bearers of the glad tidings is indicated. If a clause occurs in one passage which seems to limit their application, they may be read in the parallel Scriptures without any limiting phrases. We claim that herein are outlined the true character of the missionary, and the exact legislation as to his equipment, deportment, and work, which are of perpetual obligation. To show their perpetuity is of the first importance, and will be undertaken further on.

It is now for us to consider this missionary constitution. If we purpose accepting it, we must decide upon the reversal, as far as we may be concerned, of that order in missionary operations now in the ascendent. The world's subtle spell has been thrown about the Church's most sacred things, and its spirit has legislated for her work for the Lord. In these instructions we are confronted by the opposite of all that this world's wisdom and this world's pride dictate. The right eye, by which we walk by sight, must needs be plucked out before these holy lessons may be read. The right hand of human cunning must needs be cut off and cast from us. It is better for God's Jacobs to have Him touch the hollow of their thigh, even though thereafter they go limping through life, if thereby they may learn to hang upon Him and become Israels, spiritual princes, having power with God and men.

The Lord Jesus called his disciples that they might follow Him, and become adepts in the holy art of winning men. For nearly two years and a half He had been fully exhibiting to them its ministry of healing, and teaching and impressing them with its outward form and circumstances. The time had now come for them to begin practising those object-lessons. After the lapse of little more than another year He would be taken from them. Then, without his bodily presence, they must go forth into all the world to preach the Gospel. It was well that they should stretch their pinions for a short flight while yet their Lord was with them, to correct mistakes and encourage their growing faith. But, as He teaches them to plume their wings for this, did He mean that other methods should come into play in their future and longer flights? Did He mean that we in this distant time should have other supports to bear us up upon the yielding air of this spiritual service? By no means.

By reading the context we also see that the Lord Himself could now no longer personally overtake the work. In the chapter preceding Matt. x., the fullest record of these instructions, one scene of busy service succeeds another. He saw the multitudes, and had compassion on them. He bade the disciples pray for labourers, for the harvest truly was plenteous. He then calls them and gives them power, and sends them forth to preach, and heal, and cast out demons, and so answers the prayer He had put into their mouths. In doing so He gives them the exact instructions we are about to examine.

Our first concern is with THEIR EQUIPMENT. He tells them HOW they are to go. "Take nothing for your journey. Provide neither gold, nor silver, nor brass in your purses, nor scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat; and salute no man by the way." He begins by stripping them of those very things which worldly prudence would put at the head of the list, and that this same worldly prudence, having usurped the place of faith, does now so put. *He first of all separates them from the great world-power—gold.* It is this that dominates the minds and hearts of men. It is this that holds all but universal sway. It is this that the nations worship. His messengers who go to break the shackles of this slavery of gold must have none. They must exhibit faith which eschews that after which the Gentiles seek; must avoid that the ownership of which brings in a host of hurtful cares; must flee, not only the love of money, but its possession.

Next, they were to take "no scrip for their journey." This was the ordinary wallet for carrying food and other articles, which one may see slung at the side of Orientals to this day. These heralds of salvation were to be unhindered by *impedimenta*. Long lines of carriers, with guns, ammunition, beads, wire, cloth, provisions and camp equipage, would be quite out of their line. Also *they were not to provide "two coats, neither shoes."* The simple garments necessary for nature's covering must suffice. Changes of raiment were forbidden. No stock or store of anything was permitted. *A staff only was allowed*, the sign of lowly pilgrimage. By this they were removed from all ease and accommodation in travelling. Their sandalled feet were to bear them from place to place.

Finally, *there were to be no salutations*. These, so formal and prolonged in the East, were to be sacrificed to the pressing haste of their message. They were not to go from house to house making friends. No speeches were to be prepared to ingratiate themselves with rulers or governors when apprehended. By these last three prohibitions they were separated from supplementing their helplessness and defencelessness with the aids of human friendship. They were deprived of all those resources to which the weakness of human nature ever betakes itself. The beggar might bestow the coin he received in his purse, or carry with him the food the pity of the people had given; but not these whom Christ sent forth. The birds could hie them to their nests and the beasts to their dens; but they, like their Lord, had not where to lay their head.

THESE FIVE THINGS (THE PURSE, THE WALLET, RAIMENT, COMFORT IN TRAVELLING, THE MAKING AND RETAINING OF FRIENDS), FROM WHOSE HELP THEY WERE DEBARRED, STAND FOR THOSE APPLIANCES BY WHICH THE WORLD IS APPROPRIATED AND ENJOYED BY THOSE WHO LOVE IT. As the hand lays hold of what the heart desires, so all that is in the world, morally and materially, the lust of the flesh, the lust of the eyes, and the pride of life, and that which gratifies them, are gained, and used, and retained, by means of these five items. Money, possessions, raiment, travelling, and friends and acquaintances, is it not these that administer to the senses all that man lusts after? Here is the right hand to be severed from him who aspires to the high and perilous office of proclaiming by lip, and illustrating by life, "the love of the Father," which stands opposed to "the love of the world."

These deprivations were expedient, because they made them the embodiments of that faith and disinterestedness and giving up of all to follow Christ, which they went forth to preach. BUT THEY ALSO GREW OUT OF THE NATURE OF

* This sentence refers to the book form in which it is proposed to publish these articles.

THINGS. They were sent "as sheep among wolves." They were told to "Beware of men," and forewarned that they would be "hated of all for his name's sake." Foes would arise in their households, and their death be sought by their nearest kindred. There must be far more than the giving up of the trifling accessories of life which were interdicted; there must be the losing of life itself. The Lord foresaw that, as his messengers invaded one province after another of the kingdom of darkness, all the powers of hell and earth would league for their defeat and destruction. Any expectation they might entertain of earthly ease or human consolation was better dispelled at the outset.

Cape Horn was to be doubled by those intrepid mariners, and it was but kindness to lead them to expect tempests and headwinds, for in that region the sea is never calm. As one has well said, "He spoke plainly unto them, and said, If ye have not a heart for the extremes of human suffering, and a soul above the fear of man, ye need not undertake this work—more perilous than war, more adventurous than a voyage to regions of thick-ribbed ice, and more important to earth than the most sacred legation which ever went forth on behalf of suffering and insulted humanity."

Although the Lord despoiled them of all expectation from human channels, and forbade their commerce in those things which occupy the rest of men, yet He left them not void of hope. Far from it. THOSE HEARTS AND LIVES HE THUS EMPTIED OF THE CHOICE THINGS OF EARTH HE FILLED WITH THE PRECIOUS THINGS OF HEAVEN. Faith supplied what sight lacked. Hope of heavenly bliss burned brightly as the desires of earth expired. The temporal faded from their view that the unseen and eternal might replace it. Earthly motives receded before heavenly incentives. Faith in some leads them to claim and receive much from God. Faith in others leads them to surrender all to God, and in deep emptiness of heart and life to trust Him for all. One is receiving Christ into the boat, while the other is going to Him on the billows at his call. The one is passive; the other active.

Both of these phases of faith are united in perfection in the character of these model messengers. As to the little food they needed, no fear must stir their souls. That the Father made his care. It would be supplied to them by those to whom they were sent. "The labourer is worthy of his hire" is the law of the kingdom in this regard. Even a cup of cold water given to one of them would be rewarded. Those who received the homeless ones received also both the Son and the Father who sent Him, and raised themselves to the pinnacle of honour. Those who despised them despised Him, and those who despised Him despised Him that sent Him. The "Son of Peace" went before them to prepare for the reception of both their message and their persons. That city or house which rejected them was placed beneath the ban of the Most High. The Spirit of their Father would speak through them when brought before the great ones of earth. If they are called Beelzebub, they may strengthen their hearts by the recollection that so also their Lord was called. They need not fear those who kill the body. God alone was to be feared by these unearthly ones, whose very hairs were numbered, and who in the very act of losing their lives would gain them.

Thus their hearts are fortified and their spirits nerved and emboldened for their high undertaking. With a quiet power, not of earth, they move among the sons of men. No applause elates them. To curses, ridicule, and witticisms, they are invulnerable. "Away with such fanatics from the earth!" says one; "Leave them to perish in their foolhardy undertaking," says another; "Lay hold on them, they are beside themselves," says a third. But the Father's smile plays upon their hearts, and the mighty arm of the God of Jacob is beneath them. He causeth them to go forth in victory, and causeth them to triumph everywhere. Happy missionaries! The poor and lowly bless them. Their names are written in heaven. They are also written down in the chapter before us by the Holy Ghost, as those who thus went at their Lord's bidding. God still delights to write down the names of those who follow his Son in his service and suffering.

The details of this missionary legislation are but the details of those conditions under which Christ Himself came in his earthly ministry. They are but an expansion of the pregnant word, "AS the Father hath sent Me, so send I you." The twelve were first brought into this fellowship with the service of the Son of Man—the Father's model and example in all things. Afterwards it was enlarged to include the seventy. After Pentecost it was entered into by all the multitude of God-ordained missionaries, of whom the Holy Ghost selects Paul as an illustrious example. They are God's eternal principles. They apply now in the end of the dispensation as in the beginning. The Holy Ghost but awaits those who will come under them to fill them again as at the first.

We will next consider the directions of this missionary constitution as to the deportment of these messengers in the varied scenes of service in which they would be led.

A MISSIONARY.

MAJOR WHITTLE IN IRELAND.

ON Wednesday evening, last week, an hour before midnight ended the mission which for nine days has been conducted at Tralee by Major Whittle and his son Charles. The afternoon meeting of each day was held at the Protestant Hall, accommodating from two to three hundred persons, the addresses being mainly directed to the confirmation of weak believers and the instruction of the stronger. They were from the first well attended, and much appreciated by an audience of all the denominations.

For the evening meetings the Protestant Hall was too small, and a new departure was made in securing the County Court House, which was kindly lent by the High Sheriff for the purpose. It was nightly crowded by a mixed gathering of Protestants and Catholics quietly listening to the grand old gospel. Thus we were given to see in a measure an answer to the prayers of years for this unhappy country, and the earnest of great things to come, when the many, as now the few, will lend a willing and respectful ear to the preaching of Jesus and the resurrection.

An after-meeting for men and boys was nightly conducted by Mr. Charles Whittle and Mr. McCann, of the Belfast Y.M.C.A., the effect of which was shown when Major Whittle, on the last night, requested those of them who were conscious of having received good during the week to stand up. Certainly half of those present did so.

Major Whittle's after-meeting was conducted in the Court House, and night after night might be seen hands held up in desire for prayer, or in expression of blessing received, from all parts of the building by the most prominent of the town's-folk down to those of the lowest rank, alike accepting the reproach of the name of Jesus, and alike, let us believe, accepted by Him to share his glory.

His labours were not confined to the public work, for, as a man of God in truth, he gave himself in the intervals to personal dealing, whether for the reconciliation of Christians who had become estranged from one another, or to bring anxious souls to peace with God. It is a pleasure to record the indications of true union by the presence at the meetings of Rev. Oliver Park, Methodist; Rev. Mr. Becher, Episcopalian; and the Rev. Mr. Gailey, Presbyterian.

On Monday evening, the 14th, Major Whittle's only half-holiday, a large meeting was gathered at Ardfert, a village six miles from Tralee, when, following what was perhaps the most striking address of the series, upon the words of Romans iii. 22, "There is no difference," sixteen or seventeen persons openly expressed their desire to become Christians, or boldly confessed that there and then they "had received the Lord Jesus." The evangelists have now left for Clonmel, with many requests for their early return, and many prayers following them in their labours.

A numerously and heartily signed requisition has been sent from Edinburgh, inviting Major Whittle to revisit that city. He has accepted the invitation, and commences a month's mission on February 10. His former visit in 1880 was productive of widespread blessing, and to it could be traced the commencement of the work among the University students that was afterwards carried on by Messrs. Stanley Smith and C. T. Studd, and Professor Drummond. The committee ask the prayers of our readers on behalf of the approaching services.

FINSBURY PARK Y.M.C.A.—The Bible-readings for young men, now being conducted by Rev. F. B. Meyer, are times of great spiritual refreshing. Earnest prayer has been offered with reference to these meetings, and God has graciously answered and blessed the effort.

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The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XIV.—IMPOSSIBLE TO RENEW TO REPENTANCE.

HEBREWS vi.

THE sacred writer enumerates four fundamental principles. Repentance from dead works, which in the old dispensation was symbolised by divers baptisms, or washings. Faith toward God, typified by the laying of hands on the head of the victim-sacrifices. The resurrection of the dead, and eternal judgment. And then he proposes not to lay them again, but *to leave them*. There is no thought, however, of deserting them. The great principles on which God saves the soul are identical in every age, and indispensable.

We can only leave them, as the child leaves the multiplication table, when it is well learnt, but which lies at the root of all after-study; as the plant leaves the root, when it towers into the majestic shrub, which draws all its life from that low origin; and as the builder leaves the foundation, that he may carry up stone on stone, and leans on the foundation most heavily, when he has left it at the furthest distance below him. And we are taught the reason why these principles are not laid afresh. It would be useless to do so; it would serve no good purpose; it would leave in the same state as it found them those who had apostatised from the faith. And so we are led to one of those passages which sensitive spirits have turned to their own torment and anguish; just as men will distil the rankest poison from some of the sweetest flowers.

I. HOW FAR WE MAY GO, AND YET FALL AWAY.—These apostate disciples had been *enlightened* (ver. 4). They had been led to see their sin and danger, the temporary nature of Judaism, the dignity and glory of the Saviour. Other Hebrews might be ignorant, the folds of the veil hanging heavily over their sight, but it could never be so with them, since they had stood in the midst of the Gospel's meridian light, and had been enlightened.

So may it be with us. Not like the savage, crouching before his fetich, or roaming over the wild; not like the follower of Confucius, Buddha, or Mahomet, groping in the twilight of nature, or religious guess-work; not like myriads in our own land, whose hearts are as dark as the chaos into which God commanded the primeval beam to shine; we have been enlightened. We may know that we are sinners; we may have learnt from childhood the scheme of salvation; we may be familiar with the mysteries of the kingdom of heaven, into which angels desire to look; and yet we may fall away.

These Hebrews, here referred to, had also *tasted of the heavenly gift*. What gift is that? I hear a voice, which we know well, speaking from the well of Sychar, and saying: "The water that I shall give shall be in thee, springing up into everlasting life." It is the life of God in the soul; it is Christ Himself; and He is willing to be in us, like a perennial spring, unstanched in drought, unfrozen in frost, leaping up, in fresh and living beauty, like some warm spring that makes a paradise in the arctic circle.

But some are content not to receive it, only to taste it. This is what these persons did. They sipped the sweetness of Christ. They had a passing superficial glimpse into his heart. Like Gideon's soldiers, they caught up a few drops in their hands from the river of God, and hastened on their way. So we may have some pleasure in thoughts of Christ. His sufferings touch; his beauty attracts; his history moves and inspires. But it is only a taste; and yet we may fall away. They had also been made *partakers of the Holy Ghost*. It is not said that they had been converted, regenerated, or filled by the Holy Ghost. The expression is a very peculiar one, and it is used because the sacred writer could not affirm any of these things of them, and yet was anxious to show that they had been brought under his gracious influences. For instance, He had convinced them of sin, had striven with them, had plied them with warning and entreaty, with fear and hope. And they had so far yielded to Him as to give up some of their sins, and assume the outward guise of Christianity.

Moreover, they had tasted the good word of God, and the powers of the world to come.—The first of these is obviously the Scriptures, and the second is the usual expression for the age in which we live, and which, with all its spiritual forces, was beginning to thrill the hearts of men when these words were penned. They liked a good sermon, the Bible was full of interest and charm, they had heard the prophets, and seen the Apostles of the Pentecostal age. All these had been analysed, weighed, and counted, and yet they were in peril of going back. Let us, therefore, beware!

II. WHAT IS IT TO FALL AWAY?—*It is something more than to fall.* The real child of God may fall, as David, or as Peter did, but there is a vast difference between falling and falling away. This latter experience can no more come to a real believer than a second flood of waters to the earth; but it will certainly find out the counterfeit and the sham.

To fall away is to go back from the outward profession of Christianity—not temporarily, but finally; not as the result of some sudden sin, but because the first outward stimulus is exhausted, and there is no true life beating at the heart, to repair or re-invigorate the wasting devotion of the life. It is to resemble those wandering planets, which never shone with their own light, but only in the reflected light of some central sun; but which, having broken from its guiding leash, dash further and further into the blackness of darkness, without one spark of life, or heat, or light. It is to return as a dog to its vomit, and as a sow to her filth; because the reformation was only outward and temporary, and the dog or sow natures were never changed through the gracious work of the Holy Spirit. It is to be another Judas; to commit the sin against the Holy Ghost; to lose all earnestness of feeling, all desire for better things, all power of tender emotion, and to become utterly callous and dead, as the pavement on which we walk, or the rusty armour hanging on the old castle's walls.

III. WHY IT IS IMPOSSIBLE TO RESTORE SUCH TO REPENTANCE.—Notice, there is nothing said here of what God can do. The only question is as to the limits of human power, and the ordinary methods of influencing human wills. Also notice, we are not told that God could not save those who had fallen away; but that it is impossible to hope that a man who has passed through the experiences just described, and has nevertheless apostatised, can be reached or touched by any of those arguments or motives which are familiar weapons in the Gospel armoury. If the mightiest arguments have been brought to bear on the conscience in vain; if after some slight response, which gave hopes of better things, it has relapsed into the stupor and insensibility of its former state, there remains nothing more to be done. There is nothing more potent than the wail of Calvary's broken heart and the peal from Sinai's brow, and, if these have been tried in vain, no argument is left which can touch the conscience and arouse the heart. If those people had never been exposed to these appeals, there would have been some hope for them, but what hope can there be now, since, in having passed through them without permanent effect, they have become more hardened in the process than they were at first.

Here is a man dragged from an ice-pond, and brought into the infirmary. Hot flannels are at once applied, the limbs are chafed, every means known to modern science for restoring life is employed. At first it seems as if these appliances will take effect, there are twitchings and convulsive movements; but, alas! they soon subside, and the surgeon gravely shakes his head. "Can you do nothing else?" "Nothing," he replies; "I have used every method I can devise, and if these fail, it is impossible to renew again to life."

This passage has nothing to do with those who fear lest it condemns them. The presence of that anxiety, like the cry which betrayed the real mother in the days of Solomon, establishes beyond a doubt that you are not one that has fallen away beyond the possibility of renewal to repentance. If you are still touched by Gospel sermons, and are anxious to repent, and are in godly fear lest you should be a castaway, take heart; these are signs that this passage has no bearing on you. Why make yourself ill with a sick man's medicine? But if you are growing callous and insensible under the preaching of the Gospel, look into this passage, and see your doom, unless you speedily arrest your steps.

IV. THE NATURAL ILLUSTRATION (ver. 7).—Behold that field, well-situated, prepared by careful culture and arduous toil, the good seed is scattered with lavish hand, the rain comes oft upon it, the sunshine kisses it, the seasons, as they pass, woo it to bear fruit. At first it would appear as if it were about to answer the expectations freely entertained. But see, the show of green that covers its face turns out to be a crop of briars and thorns. The owner, for whom it was dressed, comes to visit it. "What," cries he, "have you done all you could—this and that and the other?" "All," is the reply. Then the decision comes back, stern and sad, "It is useless to expend more time or care. Leave it to its fate. Let no fruit grow on it henceforth and for ever."

We may resemble that field; and yet, whilst there is a spark of devotion, a thrill of holy longing, a sigh after a better life, a yearning to be penitent and holy, there is still hope. The great Husbandman will not cast us off so long as there is one redeeming feature in our condition. He will not break the bruised reed, or quench the smoking flax. He will not fail, nor be discouraged, until He has made the desert into a garden, and the wilderness like the paradise of God.

Frederick Stanley Arnot.

HIS MISSIONARY TRAVELS IN AFRICA.

No. II.

ENTERPRISING TRADERS.

PASSING on, I reached Bihé. The country there is inhabited by a very active tribe of Africans. They are greatly devoted to trade, and most enterprising. They carry on a large commerce in ivory, rubber, and other things. They have become very useful to us as porters, and as guides into the far interior. I rested for some months at Bihé, where the Americans have an interesting and successful mission. Then I proceeded to the coasts to Benguela, where I received letters from home, and was able to take some things for the return journey. Money is a very cumbersome thing in Africa. It takes the shape of cloth, beads, &c., for barter, and has all to be carried on the shoulders of porters. I reached Bihé a second time, and then passed into a country that had been almost entirely unknown. However, it proved to be very healthy and enjoyable; I should think it is about 4,000 to 5,000 feet above the level of the sea.

After entering into that country, we came on a tribe that were somewhat troublesome. They go about armed to the teeth, anxious to bring on a disturbance, so that they may get the best of it, and secure plunder. They gave us a good deal of anxiety, at first, but we managed to get safely through, and we went on, day after day, until we reached their capital. The chief came to see me, dressed in his royal robes. His custom is to levy very heavy blackmail. We had several things to talk about, however, as he found to his astonishment. Our conversation began about three o'clock in the afternoon, and it went on and on, with the chief seated in a chair and all the people gathered round. The man had never heard of these things before, and he was deeply interested. Towards evening

HE THREW OFF HIS ROBES

and sat in his native costume. We went on discussing these matters, he listening intently and asking questions, till ten o'clock at night. At last he said, "You have explained everything to me; you are very reasonable. I understand your explanation very well, but I have one question to ask you before you leave, and I do not think you will be able to answer it." I said I would do my best to answer, if he would tell me what it was. He said, "Why do you think of going past my town and my people, to those in the far interior? We are just as ignorant of the things you speak of as they are." I confess I was not able to answer that question, and I told him so. I said I would not forget his request, and would represent it to others.

We went on towards the east, and found ourselves among a very industrious people. As we passed along we came to a chieftainess who was very helpful to us. She was a very powerful woman, and was the mother of several chiefs. From the first she proved a true friend to me. Before reaching her town my porters were every day getting more and more discontented. They were getting homesick, and would run away to get back to their wives and families, leaving their loads. At last they all came to a standstill, and struck work. I could only leave the matter in the hands of the Lord. The field is the world, and all we need is God's guidance. I was perfectly willing to remain there if it seemed his will that I should do so. As I sat, I looked up in the direction of the camp, and saw that there was a stir among the men. I noticed that one by one they lifted their loads, and, without any more talking or disputing, they rushed off, loads and all. At first I could not understand it, but at length I found the whole camp swarming with little black creatures that sting like wasps. There I saw the men going off holding the loads on their shoulders with one hand, and with the other picking off these little creatures from their bodies. I had to follow on behind as quickly as I could. On they went without a word, but at the next camp they had such a laugh about the way in which they had been "done for," and they were completely restored to good nature and to discipline. So God came to our help in that wonderful way.

THE SLAVE TRADERS' WORK.

We had now reached an important stage in our journey. Some of the men said they were not willing to go further, as the country beyond was almost entirely deserted, and they did not want to run any risk of being starved to death. I may explain that this region of country is deserted because of the ravages of the slave traders in former years. There are large clearances where villages had been, but now the place is overgrown, and all the people have been either captured or shot down.

The chieftainess came to my help, and supplied me with carriers to go with me the remainder of the journey to the Lualaba river. We went on by forced marches every day, but we were greatly impeded. We had to cross large rivers where there were no bridges, and the country was overgrown with jungle bush. At the end of twelve days the men were utterly exhausted. They had struggled on bravely, but they became leaner and leaner, and on the morning of the twelfth day they were all lying down in camp with no heart to get up and continue the march. I said they had better take a little longer rest, and I would go on ahead. As I started, I lifted up my heart to God in prayer that He would send us some relief. The work was his, and these men were in his employ. Up to that time we had not found any game; but that morning I came across a fresh trail of wild pig. Going on through the long grass, we came upon a clearing, where we found the animals all in a group. I crept forward and shot two of them. The men who were with me ran back to the others in great glee. On they came, and they all had a meal, which enabled them to start off next morning. What a happy journey they had, shouting back to one another: "After all we did not make a mistake in coming with the white man. You remember how we talked about him and his God, and here He has filled our bellies with pig meat." And so in a little while we reached the Lualaba river, which is really one of the main sources of the Congo.

MESSAGES FROM MOSHIDE.

Resting there, I sent on two messengers to the court of Moshide, who is the ruler of that great district of country. They sent out messengers to meet us. Each day they came with cooked food in baskets and everything ready for us. So much did they bring that we could not eat all, and we had to collect the people from the surrounding country to share in it, as we went along. At last we reached the capital, and the chief was very glad to receive me. He had never met an Englishman before, but he had heard the Arab reports about them, and these reports were very bad indeed. At that time some Arabs were with the chief, and they did all they could to persuade him that I was a rascal, and that he ought not to receive me. One day the chief turned to me and said: "Well, I do not know this man; I have never seen an Englishman before, *but one thing I know—I know you Arabs.*" So he was content to suspend judgment concerning me, since he knew very well the character of the men who spoke against me.

In order to satisfy these people, I had to go into a kind of quarantine for six days, so that they might test whether my heart was as white as my skin. The doctors and medicine-men went through their ceremonies, making decoctions with a certain kind of bark in it. If they found each morning that the wood was sound, that proved that the heart of the visitor was sound. If the wood proved to be rotten, that would show that the heart of the visitor was rotten. Happily it turned out in my favour, and the order was given that the people should gather and give me a grand reception. Three days were occupied in gathering the people together. Then I had to march down through them and receive a military salute. In the centre of the court was the chief Moshong, surrounded by his five hundred wives, and the reception was very imposing and impressive.

OFFICERS OF STATE.

In connection with these wives, I may say that the chief has divided his large empire into so many sections. Each section is presided over by a minor chief, and this chief is ruled over by one of his wives. They are really officers of state, and all transactions are made through them. In this way, without books, and without archives, the chief holds the empire in his hand, and his name is feared everywhere. He was glad to receive me, and to hear that I thought of remaining with him. He provided me with men to send back for the loads I had left, and he also enabled me to start off a few men to go to Bihé, and await the arrival of expected helpers from England.

He did not receive me with his eyes blinded as to my true mission. It was one point for which I sought special grace from God, to deal faithfully and personally with him, so that he might not have me speaking smooth and pleasant things to him at first, and afterwards find out that there was deception on my part. I took every opportunity of speaking to him as plainly as possible. At one time I made a remark to him, the same as I had made a year or two before to the great chief of the Barotse Valley, which so enraged that chief against me that he ordered me from his presence and would not allow me near his country for nearly two months. What I said was this: "You great and mighty chief here in Africa amongst your own people are no greater in the sight of God than the poorest man in your empire." I did not know how it would turn out for a few moments; it was a very hard thing to have said to him in the presence of his courtiers. At last he replied with an effort, "It must be so; yes, it must be so. If God is so great as you say, and so high above us all, we must be all the same in his sight."

So this great chief made the wonderful confession before all his courtiers, and it had a great effect. Ever since he has taken every opportunity to come to my house. In the midst of the stress of business he would steal out in disguise and come

AND SIT FOR HOURS WITH ME,

as I explained to him some of the precious passages in God's Word. I cannot say, of course, that the man is truly a Christian, but he has opened his ear to God's word, and is willing to listen. That is one of the things that give us so much encouragement in Africa—the people are willing to listen to us. They are not bound up with any ingenious system of false religion, as they are in India and China. They have handed down to them from their forefathers a great accumulation of traditions and superstitions that really when examined have no connection the one with the other, but which have fastened themselves on the people. There they are weighted down by this agglomeration, and they groan under the burden. As we explain something of the grace of God, that will free them from all this, how earnestly they strain after it. There, as at home, we are dependent on the Spirit of God working with us. We find that no amount of reasoning or of wise words will make them wise. We can explain everything to them, and they intelligently understand all we have to say, but it is the power of the Holy Spirit that we need, to fall upon those who have heard the word. Especially do we need that you should bear us up in your prayers, that God would be with us in power. The one great thing that opposes the Gospel in Africa is not the systems of religions they have; it is their

own degradation of heart, their love of sin and wickedness. One truly feels that the power of God is needed there to save these people out of such a mass of corruption as they are buried in.

REINFORCEMENTS.

Mr. Swan, from Sunderland, and Mr. Faulkner, from Canada, arrived in the Garanganze country in 1887, and we had the pleasure of being together for some months. I have left them there for a time, going on grandly with the work. Although Mr. Swan had only been two years in the country, he could preach freely. Mr. Faulkner has a wonderfully warm heart for the children. We have had thrust upon us many little children, so as to save them really from cruel deaths. The youngest that came to me was only nine or ten months old. We were compelled to receive them, and to care for them. It is beautiful to see Mr. Faulkner, sitting, sewing little shirts for them, and acting the part of a mother to them in many ways. Let us bear these two brethren up in our hearts before God. They are going through many trials you at home know nothing about, but God is sufficient. The one thing they need is grace from God, and He is able to do far more than we can ask or think.

The object I had in going to Africa, viz., to establish a station in a healthy part of the interior, was accomplished after seven years. Although I travelled without a white or even a black companion, and with no body-guard or show of arms, I never received any ill treatment. Guns were carried by some of the party for hunting purposes, but I was generally careful to keep them out of sight during the day, a fact which the natives were not slow to notice. Repeatedly they expressed their joy and satisfaction at the way I had treated them by coming amongst them with "open hands." Difficulties, of course, arose from time to time by the way. My porters sometimes got me into trouble, and mistakes were often made by myself; but every difficult case that arose I referred to their own native tribunals, demanding justice from them; and without a single exception I received nothing but just and fair treatment. Let me also add, that from the Portuguese at Benguela I invariably experienced gentlemanly consideration. Though tariffs are heavy at their port, I yet found traders always moderate in their charges.

As the result of seven years' experience, I would say that you can go anywhere in Africa, if you only go in peace and love. I pray that God may thrust forth many more labourers into poor, dark Africa.

EVICTIONS IN LONDON.—The slackness of work has told severely upon many occupiers of "model" tenements during recent weeks. This has in many cases involved eviction, with much consequent misery and pain. Parents and children, with their little "lumber," are turned into the road, because the rent has not been paid. In Bow and East London generally, there are hundreds of poor families asking whose turn it will be next. Among these the workers of the North-East London Gospel Mission are engaged in ministrations of love and mercy. Only a few days ago they helped a poor evicted widow, whose family had lived for twenty-six years in the same house. The superintendent of the Mission is Mr. William Chorley, 2, Marquess-grove, Canonbury, N.

AT ATHERTON, NEAR MANCHESTER, an excellent work is carried on in connection with the mission-hall and ragged school. During 1888 many persons found peace in believing, most of them heads of families, who will, it is hoped, train up their children in "the nurture and admonition of the Lord." The missionaries conduct evening classes, at which the poor are taught to read, and, with increased intelligence, moral and spiritual advance is frequently observed. The inmates of the workhouse hear the Gospel from the lips of the mission workers, who also pursue a diligent course of tract distribution. The district is a very needy one, and Mr. James Rawlinson, the director, will be glad to hear from earnest Christians able and willing to assist in one or more of the many ways possible.

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MR. J. DENHAM SMITH.

A FRIEND writes:—A few days back I called to see that dear old warrior of the Gospel, Mr. Denham Smith, who for so many years has delighted in preaching the grace of God. He has been laid low for some time past, and, as he puts it, is "still kept waiting at the gate." I found him very weak, having passed a most trying night of pain and coughing.

These are some of his words: "I am looking at Him. If I look at the past, I see nothing but the cross; if I look at the present or within, it is wretchedness; if I look at the future, there is heaven, God's delectable garden, God's paradise, glory—but I am looking at Christ; I keep looking at Him. God has been telling me from his own Word why He is keeping me here so long. One reason is that I may know his love more. 'Whom the Lord loveth He chasteneth.' Another is that He may purge away the dross. 'He sitteth as a Refiner and Purifier.' Another, for the trial of faith. He says to me, 'You have been trying for fifty years to get others to believe. Now do *you* believe? The trial of your faith being much more precious,' &c.; and a fourth reason is that I may have little intervals in which to tell Him how good and how precious He is to me."

I was truly delighted to be with him, and hold intercourse with one who seems so near the pearly gates.

"NO WORK TO DO."

ON Thursday night, last week, Dr. Barnardo's Edinburgh Castle was the scene of an immense gathering of "unemployed dockmen," for whom an admirable programme was provided. They were a quiet, almost listless, throng. The average age of the majority appeared to be 35 or a little over. Scarcely any were under 25, while very many were men of 60 and over. An abundant meal was served by the lads of the Labour House, and during dinner music was supplied from the ample resources of the Homes.

After the protracted meal had come to a close, Dr. Barnardo found the opportunity of a "straight talk" to his guests. Having proferred some opening words of sympathy, he glided into a little disquisition on want of work. He advised them to make up their minds that the public-house should not have a penny of their money, particularly seeing that times are so hard. "We have got too many men in London," he continued, "and there are some parts of the world where they have not got enough." His advice was that the young, the strong, the healthy, and the unencumbered among his audience should "Go west." Where there is a will there is a way, and if such a recommendation can dispel the apathy of too many of our workless workers, good results may yet follow to the labour market and to the labourers.

Ned Wright and Charles Inglis followed with a pair of pithy Gospel appeals. There was still a long evening left, and Rev. Walter J. Mayers turned it to instructive use with an admirable series of dissolving views, with a tender Gospel commentary interspersed with solo singing. It may be added that personal inquiries disclosed the fact that, in addition to ordinary dockmen, over forty different trades and callings were represented amongst the gathering, among whom were not a few educated men who had fallen so low in life that only the dock gate remained to them as their sphere of casual labour.

"COLONEL" AND MRS. BOOTH-CLIBBORN have been addressing meetings at Neuchatel, convened by personal invitation. The principles and methods of the Salvation Army have been set forth in detail, and altogether without outside molestation.

MESSRS. FULLERTON AND SMITH.

EXETER HALL, with which so many memories are associated, lends itself to a great variety of agencies in the interests of the young men of London. Never, during the entire course of its history, has it been put to a better use than now—a climax of usefulness having been reached by the special mission conducted by Messrs. Fullerton and Smith.

The evangelists are young men, and also young men's men, by special endowment of nature and grace. Mr. Fullerton is a man of a chaste spirit and of rare mental gifts, with a felicitous style of speech. He can hold any audience, night after night, without any decline of interest. His coadjutor, Mr. Manton Smith, is, in many important respects, his complement, and their dual ministry is perfect. With a unity of purpose, they are agreed as to the exercise of their special gifts, and each holds the other in the highest esteem.

Aiming at the immediate decision of their hearers for Christ, everything is concentrated upon that one object. They look as regularly for anxious inquirers at the close of every service as the farmer for the reaping at the harvest moon. The daily prayer-meetings have been crowded, and an earnest spirit of prayer has been manifested. Bible-readings, on Tuesdays and Thursdays at 3.30., are conducted by Mr. Fullerton. These are of intense interest, for Mr. Fullerton has a deep acquaintance with Bible truth. On Saturday evenings, song services are given and are attended with most blessed results. They are really evangelistic addresses illustrated throughout by sacred songs.

The evangelists have had a choice band of workers for the inquiry-meetings, foremost amongst them being Mr. E. J. Kennedy, the active secretary of the Y.M.C.A. There have been inquirers after each service, and many have found peace in believing. How great a change will be effected in our houses of business if a goodly number of young men become converted it is impossible to say; but the committee of the Y.M.C.A. have this issue in view, and thereby justify the large expenditure of the mission. Twenty pounds per day appears to be a large sum, but the committee are assured of general sympathy with the undertaking, and confidently hope that friends will enable them to discharge all liabilities, and to send a thankoffering to Mr. Spurgeon's Society of Evangelists, in recognition of the services of Messrs. Fullerton and Smith. C.

SOUTHSEA MISSION, PORTSMOUTH.—The fifth annual report gives an account of earnest efforts in many directions. Among the many operations, the one most prominent just now is that of reaching the unemployed and needy by means of free suppers. This is in continuation of a plan which has been followed for some years, and has been attended with much blessing. Temporal benefit is the way to the ears and hearts of many, and inclines those who would otherwise be unfriendly to listen to the Gospel. Communications respecting the work should be addressed to Mr. John Denning, Ebenezer, Saxeweimar-road, Southsea, Hants.

SWALWELL, NEWCASTLE-UPON-TYNE.—The blessing of God has rested upon several missions held in this village during the past year, so that a number are now rejoicing in new-found peace. The converts are almost entirely from among the young men and women. There is no provision for our young men in the shape of reading-rooms or coffee-rooms, &c. I have seen them hanging about the streets in rain, sleet, or snow, and I have long desired to provide some place of refuge for them. We have now started a branch of the Y.M.C.A., and in a few weeks forty-four members were enrolled. New premises will be ready, we hope, shortly, but we need help to furnish them very plainly. Will your readers remember our colliery and working lads this wintry weather, and help us to provide a comfortable room for them?

(REV.) W. R. THOMPSON.

Centenary-house, Blaydon-on-Tyne, near Newcastle.

For the Young.

TO ENGLISH BOYS AND GIRLS.

DEAR YOUNG FRIENDS,

How you would have enjoyed Volrent, and how often I longed to show you the people and their ways; but, as that was not possible, I must tell you about them instead. Volrent is built on the side of a hill so steep that you go downstairs from one street to another. There is just level ground enough for one street on the hill-top, where are the school in the ancient chateau, the Catholic chapel, and the "Place." The "Place" is just a wide thrashing-floor, with a huge crucifix set up in the middle of it. Sometimes the "aire" was heaped with sheaves of barley, sometimes of sainfoin, but all went on as if *it* were not there. I never could get used to it; but no one seemed to notice it, and the sculptured form on the cross looked straight into the always open door of the café.

THE LAVENDER HARVEST.

It was Saturday evening when we arrived, and the first sound we heard on Sunday morning was a drum beating almost under our windows. Every village has its "Maire," and he gives his orders by beat of drum. This time it was to announce that the lavender harvest was postponed for three weeks. Did you ever hear of the lavender harvest? We were high up on the shoulders of the mountains, and the mountain top belongs to the Commune, so, to give every one an equal chance, no one was to begin before the others, and no one was to cut it before it was ripe. The people in the village are very, very poor, and this harvest is, above all others, the harvest of the poor.

It seemed a very pleasant harvest; the heat was over, and the wide mountain slopes were blue—the strange grey blue of the lavender spikes; and how sweet and pure the air was you cannot imagine. One woman told me she had cut 150 lbs. weight in a day, and she would sell it for 2s. 6d. per 100 lbs. The women came down laden with their fragrant burden, and all the village was soon sweet with lavender. It was piled in heaps, spread out on the "aires," and night and day the lavender stills were at work to make the lavender oil.

It was sad, when all was so sweet and healthful out of doors, to find

THE HOUSES SO DARK

and so many sick. I can hardly say I was very sorry for this, as sickness opens many doors which would otherwise be shut to a Protestant. One dear Christian woman was helpless and paralysed. She could not speak at first, but looked delighted when I opened her well-read Testament; by degrees, her power of speech came back, and she was disappointed if a day passed without a visit. How glad we were to be there just when she needed us!

Then a poor old man, almost close to her house, was far more to be pitied. Crippled with rheumatism, he could not even turn in bed; his wife was out at work all day long, and he had recently become totally blind. There was so little one could do for him. It seemed a great comfort to him to tell out his troubles, but when I read or spoke of Jesus he seemed to pay no attention—he only begged for a bit of chocolate or an egg. Poor man! With a sick woman across the ravine it was very different; she seemed to drink in the Gospel message. But the Curé got hold of an "Evangile" which I had given, tore it up, and told them they would

GO TO HELL IF THEY READ PROTESTANT BOOKS

Don't you think the Curé is the most to be pitied of all? What must God think of one who not only rejects his Word himself, but forbids others to read it? One old man, also Catholic, came one day to ask if I could give him some medicine. I could do little for him but tell him of what Jesus had done and could do. I never saw him again; his door was locked when we passed his house. His wife was in the habit of locking the door when she left him at home, and one Sunday evening when she came home she found him dead. He had got out of bed and was kneeling by the table, his head resting on it. I am glad, even now, to think that no one was there to disturb that last prayer.

Now I must tell you of a young Protestant girl who has greatly excited our sympathy. She lives in a hamlet an hour's distance from Volrent. It is just in another parish, and between the two pastors poor Rostan had been left out of sight. The people went to hear the Ancelon pastor when he came to Volrent, as their own pastor lives two and a half hours' away, and neither pastor knew of this poor girl. We found her

CROUCHED ON THE EARTHEN FLOOR

upon a rug, and leaning against the wall; her lower limbs are paralysed, and have been since she was six—only think what a life! She can drag herself across the floor, and has somehow learned to sew; and it is she who has cared for her little nephew of three, who looks healthy and well looked after. Father and mother dead, and no one ever taught her anything—not a letter, or a hymn, or a text.

I wish you could have seen her when I gave her a Gospel, and told her that when anyone came to the house she could ask them to read her a verse or a chapter. I never saw a Gospel give so much pleasure. She seems very intelligent, and if she were near us she would soon learn to read, and it seemed to me she was all ready to accept the Saviour for her own. She is just twenty. Will you think of her weary life, dear young friends, and thank God for yours?—Yours affectionately,

S. R. GELDARD.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Jan. 27, Psa. cxxii. 1—9; Mon., Jan. 28, Ps. cxxiii. 1—4; Tues., Jan 29, Ps. cxxiv. 1—8; Wed., Jan. 30, Ps. cxxv. 1—5; Thurs., Jan. 31, Ps. cxxvi. 1—6; Fri., Feb. 1, Luke i. 1—17; Sat., Feb. 2, Luke i. 18—33.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Stoke-on-Trent, Jan. 24; Halifax, Jan. 25; Wakefield, Jan. 26—27; Bradford, Jan. 28. Mr. T. Lewes Sayer, St. Mary's Mission Hall, Merton, Jan. 20—25, 6.30 p.m.; Wesleyan Chapel, Hackney Wick, Jan. 27 to Feb. 1, 7 p.m.; Home of Industry, Bethnal Green, Feb. 3—8, 7 p.m; Finsbury Park Hall, Feb. 9—19, 7 p.m. Mr. Josiah Spiers, Fuller-street Church, Kettering, to Jan. 25. Mr. S. D. Rickards, Cotton-street Chapel, Poplar, E., Feb. 5—8. Mr. E. Arrowsmith, Hull, Jan. 26—31.

THE CHRISTIAN'S WAR-SONG.

THE battles of our God
Are ready for the fighting;
Then gird your armour on,
Nor fear the foemen's smiting.
Himself, the Lord of Hosts
Will lead his children on,
Till every foe is vanquished quite,
And every triumph won.

The harvests of our God
Are ready for the reaping;
Then let us hasten forth,
Nor linger longer sleeping.
Until the harvest-home
Shall bring our toil's reward,
Oh, let us reap the golden ears,
And bind them for the Lord.

The cross of One who died
To give our sins remission,
Is waiting to be borne
In patience and contrition.
Oh, take his easy yoke,
And bear it through the night,
Till on your pathway streams at last
His own eternal light.

Then, bearing Jesu's cross,
And fighting Jesu's fight,
Let us go forward still
In his unfailing might.
Till, when the day shall dawn
That bids our conflict cease,
Our earthly battle-cries shall change
To heavenly hymns of peace.

A. L. S.

MISS MITTENDORFF'S HOME.

MISS MITTENDORFF'S Home for Destitute and Deserted Children, Clayton House, Epsom, has now attained its majority. Through continued illness, Miss Mittendorff was not able to write the report for the year just ended. It has, however, been drawn up by Miss Macgrath, who has for many years nobly and faithfully laboured in connection with the institution.

Though Miss Macgrath is acting superintendent, the Home still enjoys the heartfelt interest and prayerful sympathy of Miss Mittendorff, who will be glad, when sufficiently recovered, to attend drawing-room meetings, and recount the Lord's dealings with her in the inception and continued support of the work. During the year there was both ebb and flow in the affairs of the Home, but supplies never failed. There were seasons of anxiety, but never of doubt that the needs of the little ones would be met. Rich friends have died and others left the country, but others have been raised up, and praise has accordingly followed prayer to the God of all mercy.

The year was begun with sixty-eight children. Thirteen fresh ones were afterwards received, while six left the Home, three of them for service, and three to reside with their friends. The Home is continued on the same lines, as heretofore, of dependence upon God. Communications should be addressed to Miss Macgrath. Friends desiring to help in special ways may learn from the report how they can best assist.

MORAVIAN MISSIONS.—The London Association in Aid of Moravian Missions has issued an appeal, asking for funds to meet present pressing needs. It seems that, though the total expenditure last year was carefully kept within that of the previous twelve months, there was a deficiency of more than £3,000. Among the negroes of Surinam, South America, the Hlubi tribes in Kaffraria, South Africa, and neglected populations in the British West Indies, the Moravians have operations which should on no account be allowed to languish. The Leper Asylum at Jerusalem is another important undertaking, to assist in the proper maintenance of which many Christians would willingly make personal sacrifices. Copies of the appeal may be had from the secretaries, 29, Ely-place, Holborn, London, E.C.

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THE LATE REV. THOMAS TRUSCOTT,

United Methodist Free Church Missionary, Sierra Leone.

ON the fifteenth of last November, news was telegraphed to England of the death of this devoted missionary. In his own denomination—the United Methodist Free Churches—the tidings were received with something like consternation, and they excited the deepest regret wherever his work and his worth were known.

Much, humanly speaking, depended on his life. Difficulties had been surmounted which had baffled some of his predecessors. He was on the very crest of a wave of useful schemes. The foundation stones of a new chapel, to replace the old "Samaria," had to be laid on December 4. A visit to the interior, where he had established a mission, was in contemplation. His hands were full of work. Despite the dangers of the climate, no special grounds for apprehension were known in this country when the startling tidings of his death arrived.

THOMAS TRUSCOTT was generally supposed to be a Cornishman, but he was born at Lifton, in Devonshire, on April 17, 1848. As his father was a local preacher amongst the Bible Christians, Thomas received his earliest training amongst that simple and warm-hearted people. While he was yet a boy, his father removed to the parish of Linkinhorne, in Cornwall; and, finding no church of his own denomination there, he joined the Free Methodists in the Liskeard Circuit, attending with his family the chapel at Caradon Town.

The conversion of the son, Thomas, occurred when he was eleven years of age. As he had been piously brought up, and was brought to the knowledge of the truth at so tender an age, it is probable that no very striking phenomena could be recorded. After his conversion he joined the fellowship of the Church, and soon began to engage in Christian work. He served in the Sunday-school, and, ere he was out of his teens, he began to call sinners to repentance. At an early age Thomas Truscott was placed on the local preachers' "plan," and preached in the towns and villages of that part of Cornwall "the words of this life." His talents, his zeal, his usefulness, evidently fitted him for a higher sphere.

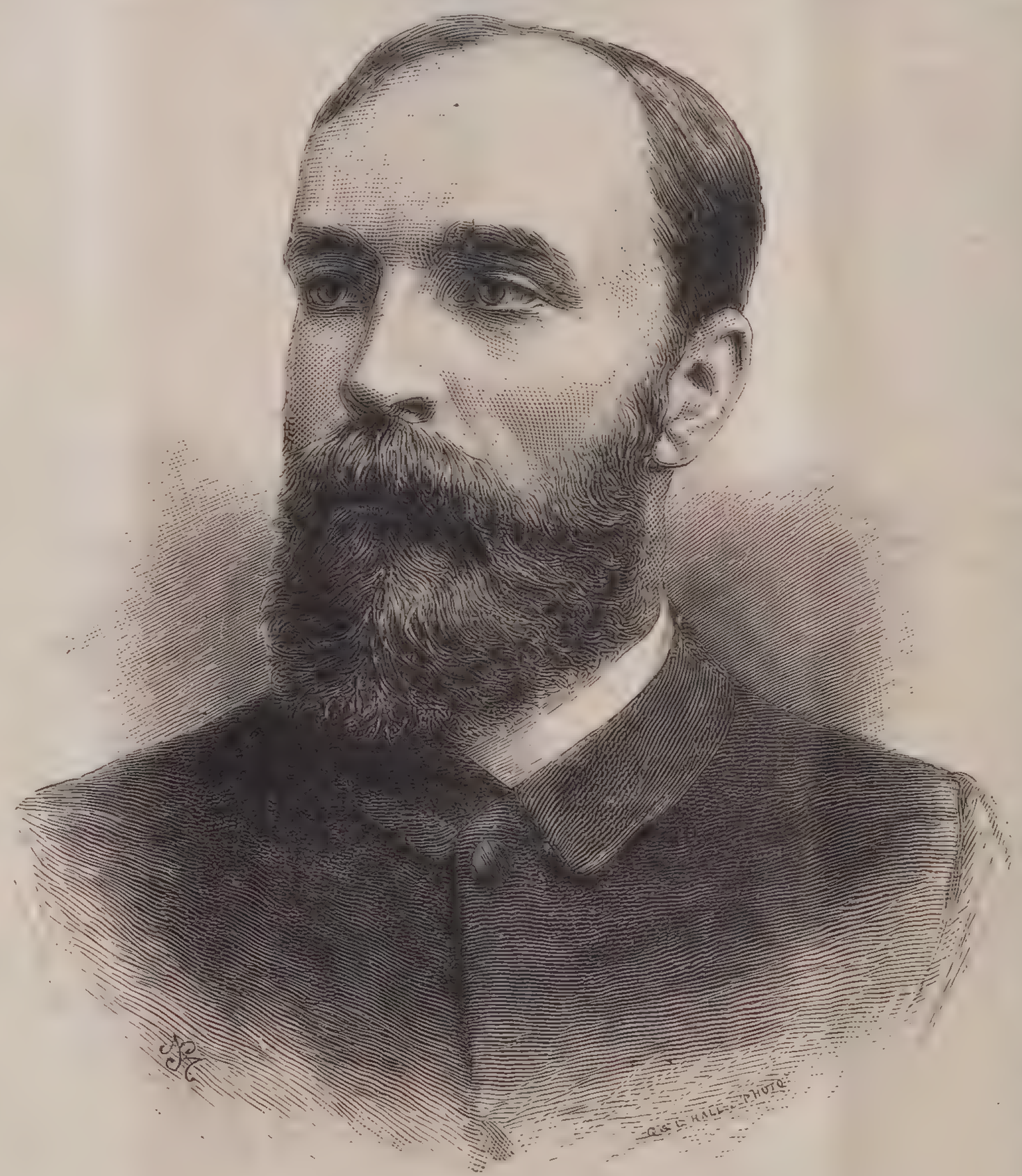
For a year or two he laboured as an evangelist. For this position he was eminently fitted. The fervour of spirit which was one of his most marked qualities, made his ministry one of power. At a later period, when his entrance on foreign mission work was unavoidably delayed, he engaged, with happy results, in special services for the awakening of men. Indeed, his work in this sphere was so much owned of God that some, who rejoiced in his success, questioned the wisdom of his foreign appointment. On this matter, however, Mr. Truscott had himself no doubt or question. It was in his heart to live or die for the sable sons of Africa.

In due time Mr. Truscott entered the itinerant ministry of the United Methodist Free Churches. His name first appears on the printed minutes of the Annual Assembly of 1872, where he stands for Tunbridge. As a matter of fact, he had served as a supply for that circuit during a considerable portion of the previous year; the circuit having become vacant through the resignation of a minister. From Tunbridge he proceeded to Bristol South, where he continued for three years, and where he formed a circle of loving friends. His next appointment was to the Farsley and Yeadon Circuit, a group of important churches in the cloth-manufacturing district near Leeds. Here also Mr. Truscott laboured three years. His next appointment was to the Todmorden Circuit; his place of residence being at Cornholme, a pretty village in the valley which runs from Todmorden to Burnley. Here he continued for one year only.

At the end of that year the current of his life was entirely changed. He seemed to have fairly entered on the itinerant life of the Methodist minister, but its course was interrupted by the deep conviction that the foreign field was his providential sphere. The Free Methodists had possessed a mission in Sierra Leone ever since 1859. It was a very important mission, numbering in 1880, 2817 members, with 489 candidates for membership, 16 chapels, 88 local preachers, and 127 leaders. In that year a superintendent was wanted, and, after prayerful consideration, Mr. Truscott said to the Missionary Committee, "Here am I; send me." His offer was accepted, and in 1880 Mr. Truscott was appointed for Freetown, Sierra Leone.

We have already intimated that his entrance on this field of labour was delayed. The cause was a deeply painful one. Ere he could set out, his wife died after giving birth to a son. Their only other child had died six months before. This bereavement prevented Mr. Truscott's immediate departure, and he employed the time of his detention in holding special services for the revival of the work of God. Having made arrangements for the upbringing of his motherless child, Mr. Truscott desired to proceed to his chosen sphere. The Annual Assembly of 1881 again designated him for Western Africa, and he arrived at Freetown on October 25, 1881; being received with the demonstrativeness of the African temperament, which was not altogether to his taste. Indeed, he thought it right afterwards to repress, with caution, that extravagance both of joy and grief in which negroes are apt to indulge. We may here mention that the dear child he left behind lived only two years. Tidings of his death reached his father in Africa when he was preparing a sermon on our Lord's raising of the widow's son at Nain.

On his arrival Mr. Truscott found many things out of joint, and he at once set about putting them right. In the absence of an English minister, Rev. Philip Wilson, a venerable coloured man, had acted as superintendent; but he was aged and approaching his end. Indeed, he died a few days



(From Photograph by Messrs. G. & J. Hall, Wakefield.)

before Mr. Truscott's arrival. The latter entered upon his work with zeal and pursued it with assiduity. He did not love to see his name and doings in print, and there was no great effusiveness in his communications to the home authorities. But, though he sought for no fame and did not even court publicity, he ever lived as in his Master's sight, and his labour was not in vain.

The most marked quality in Mr. Truscott's mental or spiritual make was his fervour. "Fervent in spirit" would be a true description of him. He was eminently holy, yet there have been men of as deep devotedness to God as he, whose zeal did not provoke many as his did. There was something diffusive, magnetic, electric in it. His presence was an impulse, an inspiration. His fervour did not, when he preached or spoke, manifest itself by loud tones or violent gestures; it operated silently, but irresistibly. As heat raises the surrounding temperature, so, as you listened to him, you were aware of a strange kindling of heart and soul which put you in unison with the speaker.

Mr. Truscott's zealous labours, and the influence of the unhealthy climate, at length so told on him that he was brought almost to the dust of death. Indeed, but for the wondrous kindness of brother missionaries, his useful life would have ended some years ago. Wesleyan brethren had him conveyed to their mission house, and there they nursed him night and day. As the only means of prolonging his life, he was put on shipboard in an unconscious state. He was some days at sea ere he became master of his thoughts. He landed in England, and was present at the Annual Assembly of 1884, where he was received with enthusiasm. On his recovery he returned to the colony, contrary to the wish of many members of the Missionary Committee, who felt he was running enormous risks after he had been brought so low. But nothing could repress his burning zeal or deter him from prosecuting the work he believed God had given him to do.

He paid a short and unexpected visit to England in 1886. He had gone to the United States partly on grounds of health—for which occasional absence from the colony is essential—and partly to solicit help towards chapel-building projects which were important to the well-being of his mission. When there, the weather became colder than he could bear; and, as no vessel would sail to Sierra Leone for several weeks, he took the first ship for Liverpool. On his arrival he proceeded to the house of his brother, Rev. John Truscott, of Manchester, an esteemed minister of the same denomination. Thither his brothers and sisters came to meet him. It was a farewell gathering, although they knew it not. They saw him no more.

His last illness was very short. The rains had been very heavy, and when the dry season set in, it was accompanied by such intense heat that Mr. Truscott proposed to his English colleague, Rev. William Vivian, that they should seek a few days' rest and change at the farm of a friend, Hon. S. Doyle. Not finding the expected benefit at the farm, the two brethren returned to Freetown, and Mr. Truscott became violently ill. Two medical men were assiduous in their attentions. His colleague and other missionaries did all that love could prompt or experience could suggest, but in vain. On Thursday, November 15, he passed peacefully away. He died of the accumulated effects of the climate. As soon as his death was known, the street where he had lived was filled with crowds, who rent the air with cries—which Mr. Vivian sought in vain to repress. Hundreds visited the mission house to see the remains; and, with every token of respect and love, he was laid the next day in the house appointed for all living. "Blessed are the dead which die in the Lord."

HEBREW CHRISTIANS IN WHITECHAPEL.

ON a recent evening, the mission-hall in Old Montague-street, Whitechapel, was crowded with a number of earnest Christians, of Hebrew parentage, in response to an invitation from Mrs. Ehrlich, the wife of the missionary to the Jews in that quarter of the Metropolis. After tea a public gathering was held, presided over by Dr. Tyler, minister of Trinity Congregational Church, Mile End New Town. Outside there was a crowd anxious to gain admission, but the hall was already inconveniently crowded.

Dr. Tyler, remarking upon the fact that the district was getting more thickly inhabited by Jews every year, said the need for religious instruction among them was correspondingly on the increase. He could think of little more interesting than to see these descendants of an ancient people listening patiently to the Gospel, preached in a simple and humble way. He spoke of the need of more commodious premises, and trusted the missionary might be long spared to prosecute his labours in the district.

Addresses were also delivered by Rev. J. B. Barraclough, Rev. J. M. Eppstein, Rev. R. Dawson, Mr. Field, and others; the need of a larger hall was strongly urged.

A CEYLON CONVENTION.

CEYLON was visited in the early part of 1888 by two earnest evangelists, Rev. G. C. Grubb and Colonel Oldham. God blessed their visit to the conversion of planters and others. Shortly after the missioners left us, a Christian Union was started, and it was felt that it would be good to hold Christian Conventions from time to time. Two such gatherings have now been held, and both these have proved to be seasons of special blessing.

The second Convention lately held at Newera Eliya was felt, by those who attended it, to be one which will not be easily forgotten. We were fortunate in having the presence of Mr. George Müller of Bristol, who delivered three addresses on the Power of Prayer, the Power of Faith, and Holiness. The simple record of what God had wrought through him went straight to all hearts. In his three addresses Mr. Müller gave an account of his experience, his work, and his line of action, which was listened to with the deepest interest.

The Convention, which lasted three days, was a great success, for Jesus was kept "in the midst" throughout the meetings, and all minor distinctions were lost sight of. It is proposed to hold the next convention in Colombo, and it is hoped that large numbers may be able to attend it. The Holy Spirit is certainly working in the hearts of many in this island, both among Europeans and natives and we are praying for a still greater increase of true religion among us.

H. H.

FRESH AIR FOR LONDON CHILDREN.—In *The Queen*, of last week, Lady Lamington writes a very pathetic plea on behalf of the movement for transplanting children from the over-crowded parts of the Metropolis to some country retreat in the summer time.

FRENCH IN KABYLIA.

OUTSIDE the rocky wall which encloses the Grande Kabylie proper runs the river Sahel, on both sides of which are scattered numerous villages of Kabyles, speaking the same language as those within the Jur Jura. A good many French villages are situated at the foot of the southern slopes of the mountains and on the borders of the Sahel. One of them is the village of Akbou, and above it are many villages of Kabyles.

Mr. A. S. Lamb, missionary of the North African Mission, lives at Akbou, and two Christian women have come to live near him in a Kabyle hut which cannot be very comfortable in winter. But, as Miss Collins and Miss Brunel love the people, and speak their language to some extent, they are willing to confront all the hardship and privation for the sake of bringing them to the knowledge of Christ. They depend on God's good providence to supply them with the means for their daily support. Mr. and Mrs. G. Pearse, of Algiers, know them both personally, and think highly of their zeal and devotedness, and will be thankful if their singular self-consecration will interest Christian friends in France and England, or elsewhere, to think of them and extend some pecuniary assistance, as they have no means of their own. The people have been won by their adopting two orphan children.

Any further details may be had from Mdlles. de Lorial, 86 Boulevard Pont Royal, Paris.

FROM CONSTANTINOPLE.

DEAR SIR,—My interpreter being laid by with the Kaukasian fever, and I myself having a slight touch of it, also the roads being blocked up with snow, and the communications in the Kaukasus being very difficult at this season, I was led to change my plans and to come apart for a little while to Constantinople. From Batoum we had a very pleasant passage, although at the same time it was very rough on the north shore of the Black Sea. We had a whole day on shore on Sunday, January 6, and I had happy opportunities for preaching the word to the Armenians at Samsoun. We entered the Bosphorus on Tuesday, and landed here in the afternoon of that day.

This is one of the world's great centres where every nationality is represented, and where there are great opportunities for bringing the Gospel to many nations. The Americans are doing a noble work in this city, and in the adjoining countries. They have their witnesses in Asia Minor, in Bulgaria, and in different parts of Turkey. Also the Free Church of Scotland has a good work amongst the Jews, of whom there are said to be 80,000 in this city. The Strangers' Rest, under Miss Armytage, is a place of refuge for many weary wanderers; the Greeks seem to be specially drawn to it, and happy opportunities are given for bringing them under the power of the word. "There is much land to be possessed" in this great thoroughfare of nations. One is brought in close contact with Europe and Asia.

The week of prayer is observed here in unison with Christians at home and elsewhere, and there seems to be a spirit of love and oneness amongst the various workers such as is not always seen in lands more highly favoured.

I hope to pay a short visit to Athens, and perhaps Smyrna, and then to return to Russia, and to continue my visits to the prisons. Permission has been given me again at Odessa for some public addresses in German, but at present Odessa is inaccessible by water, and I shall have to go by steamer to Sevastopol, and then by land to Odessa.

My address will shortly be Hôtel d'Europe, Odessa, where letters will reach me, God willing.

Yours sincerely,

F. W. BAEDEKER.

WORK AT COSTERS' HALL.

AT the present moment Costers' Hall, Hoxton, is as fine an illustration of the development of ragged-school work as London can supply. Mr. W. J. Orsman is virtually the pastor of a working mission church; the 135 volunteers who help in carrying on the aggressive Christian service in the neighbourhood are for the most part drawn from the people themselves.

At this season of the year some extra endeavour is made to infuse more gladness into the lives of the children in a way that such subjects will best appreciate. On Wednesday evening last week a Robin Dinner, for which Rev. Charles Bullock collects the funds, was given to 450 guests. This is always a notable occasion, at which Mr. E. Compton, Comptroller of the Post Office Savings Bank, usually takes pleasure in presiding. This week the annual distribution to about 750 Sunday-school scholars has taken place, the gifts, supplied by a number of friends, consisting of wearing apparel, toys, albums, books, seasonable cards, &c. In addition to all this and the soup kitchen, which on certain days of the week supplies a quart of savoury stew with a piece of bread for a penny, cocoa breakfasts are supplied on two or three mornings of the week to large companies of famishing little ones who attend the Board schools of the neighbourhood.

The general work of the Mission at Costers' Hall is carried on with that vigour which alone commands success. As each one who becomes associated with the main body is expected to do something, "the little one" of old Golden-lane of a few years ago may be said literally to have become a thousand. The work was originally intended to benefit street traders, and so successfully has this been effected, that the influence of Mr. Orsman and his staff is plainly visible throughout London. While the costers are still far from being reclaimed for Christ, they are yet a civilised class when compared with their ancestors of a generation or two ago. One of the most valuable reference books concerning the condition of London in the early years of our Queen's reign is Mayhew's "London Labour and the London Poor"; and we are glad to think that the change for the better which has come over what ought always to be a useful body of traffickers, is as remarkable as anything connected with the history of London. The seventh Earl of Shaftesbury repeatedly dwelt on this fact with delight; and while he was himself "K.G. and Coster," there were many poor persons associated with Costers' Hall that ranked among the good earl's personal friends. The periodical donkey and pony shows which this nobleman and Mr. Orsman originated, have in themselves done wonders for the men and the animals. Such a congregation of contented, well cared-for four-footed servants as were shown at the People's Palace last July, was in itself striking evidence of the fact, that when you benefit a body of men in a Christian sense you also benefit their hearts. The costers are as proud of their hall as if they belonged to a City guild; and it is an immense convenience to them to be able to hold their club meetings in warm, well lighted rooms, free of charge, instead of going to public-houses as used to be the case.

The Sunday services are held both morning and evening, Mr. Orsman, as a rule, himself preaching the evening sermon, Mr. C. Hart taking the morning. On the Sunday afternoon the hall is thronged with about eight hundred Sunday-school scholars, and as many more might be taken if there were available accommodation. The week-night services and classes are also a special feature, and they testify to the good that is being done quite as forcibly as the fuller meetings. Much is also done in the way of house-to-house visitation, so that the neighbourhood around the hall is well known and understood. So interested was the great Earl of Shaftesbury in what was going on, that he frequently went among the people himself. During the summer weather open-air preaching is carried on in front of the Royal Exchange and elsewhere, the summer quiet of many parts of the old City helping to make such efforts effective.

Thus, after looking at it from all sides, impartial observers will be bound to admit that London is all the better for this Golden-lane Mission. The costers have been reformed, they are still improving; and poor female street traders have often been started in a business by grants free of interest from the Emily Fund—the best monument that could have been raised to the sainted Countess of Shaftesbury. The costers have found that their Christian friends came to them laden with blessing in both hands, relating to this world as well as the next. Before very long we believe that they will have provided for them a large block of model dwellings, specially adapted for their requirements. G. H. P.

SALVATION ARMY SHELTERS.

THE scheme which Rev. W. Booth has recently drawn up for providing food and shelter at a nominal cost for the poor and outcast of London is by degrees being translated into practical Christian endeavour. On Wednesday, last week, another building was opened, designed to befriend destitute and unemployed men, with a view to assisting them to a higher life. The new Shelter is situate in St. John's-square, Clerkenwell, and provides sleeping accommodation for 250 persons, who will be supplied with bed, supper, and breakfast for threepence each. The institution includes a kitchen, where the poor of the neighbourhood may obtain cooked food at prices as low as those charged to the lodgers.

At the opening ceremony, Mr. Booth spoke of the undoubted success with which the Shelter at Limehouse has so far been carried on. During eleven months there have been 29,000 lodgers, no fewer than 595,000 meals having been supplied at prices ranging from a farthing upwards. Loving sympathy is cultivated, and reciprocated in the Shelter. Nineteen of the men who have used the place have professed to enter upon a life for God. Moreover, keeping people from the low associations of the common lodging-house, must be beneficial to them morally.

Mr. T. A. Denny having commended the project, Mr. Booth then gave some details of his further plans. He intends shortly to open a food depôt in Marylebone, and a Shelter for Women in Hanbury-street, Spitalfields, with a crèche and other agencies, such as poor and needy women will doubtless readily use. The Shelters are being fitted up from funds contributed by the public. If they are patronised to the extent which is expected, it is believed that they will afterwards pay their working expenses.

CHURCH MISSIONARY SOCIETY.—Within a fortnight after receiving the £100 sent by the Bishop of Exeter "as a pledge of unshaken confidence and affection," the C.M.S. also received the following sums, accompanied by warm expressions of sympathy and confidence:—"Gratitude," £1000; "A Canon's Reply to the Canon," £325; Rev. G. F. Whidborne, £100; Rev. Canon France-Hayhurst, £100; the congregation of St. Paul's, Leamington, per Rev. J. Bradley, £30; Rev. Canon Carus, £25.

SOUTHPORT.—Meetings were held here during the Week of Prayer in the reading-room of the Y.M.C.A. The meeting on Saturday evening was devoted to testimony and prayer, and some marvellous testimony to the power of prayer was given. One man attributed his conversion to the influence exerted by one of the prayer-meetings of the Week of Prayer in the same room last year. He came in partly under the effects of drink, and with no knowledge of the nature of the meeting, but the power of the Spirit reached him, and he left the meeting convinced of sin; shortly afterwards he found peace in believing. After the lapse of twelve months he thus returned to give glory to God.

"THE HALF WAS NOT TOLD ME."

1 KINGS x. 1—9.

"IT was a true report," said Sheba's Queen,
"I heard in my own land; there I was told
Of that magnificence I now behold,
But I believed it not. Now have I seen
Thy majesty, have heard thy wisdom, and
Communed with thee of all the weighty things
Which lodgment found within my heart. O kings
Thou art the mightiest. The men who stand
Within thy courts are blessed. Thy fame exceeds
All I had heard. The Lord who did delight
To make thee king, and clothed thee with his might,
Is God. O king, where'er I hear thy deeds,
Thy power, thyself, and thy great God extolled,
I shall reply, 'The half has not been told.'"

And I believed it not, O Saviour-King,
The fair report which reached my far-off land
Of all thy love. I did not understand
Such graciousness; nor did I dare to bring
To Thee my sin-stained soul with all its needs
But Thou saidst "Come"; and, coming, fears were stilled,
All wants supplied, and my sad heart was filled
With thy dear self. How far thy grace exceeds
All I had heard. Peace reigns instead of strife
No fears alarm, no doubts can now dismay,
For dwelling in thy love, learning each day
Some new, sweet truth of Thee who art my life,
I too can say, like Sheba's Queen of old,
"The half," thy love and grace, "has ne'er been told."

N. A. N.

TEMPERANCE IN BIRMINGHAM.

THE Gospel Temperance Mission in this city whilst it has been co-operating with the Christian churches in the holding of more than 50 meetings, and enrolling some 4000 pledges, is endeavouring in a special way to lay hold of the poor women of Birmingham. This it does by organising and conducting weekly meetings in schoolrooms, &c., belonging to any church willing to lend buildings for that purpose. Five superintendents and eight assistants, most of whom have been for years voluntary Christian workers, are gathering together, week by week, more than 2000 women in these twenty "Happy Home" classes. Much effort and prayer, not only on the part of the conductors, but of the women themselves, have more than doubled the number of members during the last year. The results of these meetings are seen in hundreds of homes. In many of the classes scarcely a week passes without one or more openly professing to accept the Saviour, and becoming earnest workers in his cause.

In bringing together these women for a big tea-meeting in the Town Hall, on a recent evening, Mr. J. M. Goodchild, the secretary of the Mission, set himself a task which nothing but careful organisation and efficient help enabled him to carry through with complete success. After tea Mr. Richard Cadbury spoke some kindly words of welcome and advice. The motto, "Looking unto Jesus," which he gave them, will, it is hoped, inspire many to take heart and struggle bravely through the troubles of their daily lives. Desirous of showing grateful affection, the women presented beautiful bouquets to Mr. and Mrs. Cadbury. The chief speaker at the meeting was Mrs. Lewis, who gave her sisters very earnest counsel illustrated by incidents connected with her successful work in Blackburn.

THE BLUE CROSS TEMPERANCE SOCIETY holding meetings in various parts of Paris during the present month.

AMONG EAST-END POSTMEN.

e have had many happy gatherings this New ar (writes Miss Macpherson from the Home Industry) of hundreds of our poor people, both and young — mothers, widows, children, s, young women, and stalwart costers. One st blessed meeting was that for postmen and ir wives.

After a substantial tea, Sir ARTHUR BLACKOD addressed them. He commenced with ne cheery words on the "service," its advanes and associations, and then took the portunity of speaking most lovingly and nestly of the Lord Jesus Christ. "It did heart good to hear you all sing, 'Be glad in Lord and rejoice'; for I am sure some of sang because it was the expression of your rt.

Many years ago I went to Chester to give address to soldiers. In the house was a yer from London, not a Christian. His was that at the best it must be rather a thing; that even if it does lead to heaven ast, it shuts one off from everything that kes life happy. Two days after I was surd by this gentleman's card being put into hand. He wished to see me; his face was nged. He said, 'Sir, I have come to tell that I have found Christ as my Saviour.' ell, how was it?' 'It was the happy faces of se young Christian officers,' was his reply. nk God, this gladness *is* a reality. When tells us to be glad, He is not like Pharaoh, told the people to make bricks without w. He gives us a reason to be glad. 'Son, f good cheer, thy sins are forgiven thee.'

May I give you my practical experience? As ung man I drank deeply of all the so-called sures of life, but they left a bitter dreg in cup, for my soul had no peace with God. n there came the blessed day when I saw the precious blood of Christ was shed to me from my sins, and I know that it is er on before: 'Always more to follow.' se are not cunningly devised fables; it is imagination that takes a man out of the ible pit, turns him right round, and gives such joy. It is this joy I want you all to "

hen Sir Arthur spoke of the Christian Post e Association in its relation both to Chris- and to unconverted men. "It makes me leased to see so many here in the same vice'; but what we want is to see you all he heavenly service, with your names written he Lamb's book of life. I am not here as Secretary of the Post Office, but as a friend, ok you straight in the face, and beseech to be reconciled to God. Without Christ must go down; you cannot stand against world, the flesh, and the devil. Lay hold ternal life, and grasp that pierced, loving l that is stretched out still."

iss Edmonstone and Miss Synge then adsed the meeting. Miss Gibbons gave a ty invitation to the men to attend the ses, and Miss Macpherson closed with er.

INTENDING MISSIONARIES.—Mr. J. M. ment, secretary of the Missionary and Evange- Bureau, 186, Aldersgate-street, E.C., writes:— any of your readers would be willing to join a for the study of Hindustani, as a preparation missionary work in India, I shall be glad to from them. Should the number offering be ient, I think arrangements could be made for cher."

. HELIER'S, JERSEY.—A seamen's mission is place, which for some time has been carried ith much encouragement under the superinnce of Colonel Marrett, is, we regret to learn, to succumb through lack of public support. e is great need for Protestant testimony in the l, and we believe that guarantees of help, o Colonel Marrett, Westbourne House, Mont bbé, St. Helier's, will even now be in time to this lighthouse in its place.

SEAMEN AT PORT SAID.

MR. G. A. EOLL has published a report of the important work carried on by himself at Port Said, Egypt, during the four years ending April last. It is a modest statement, which those who best know the earnest worker and the great needs of the place where he labours, will be enabled most highly to appreciate. Mr. Eoll has been engaged, under conditions sometimes peculiarly trying, in making known the love of God to seamen and others from all parts of the earth, and his house has been a veritable well of water in a thirsty land to many a poor wayfarer and weary traveller.

Altogether nearly 1400 persons, speaking over thirty different languages, sought the help of the Mission, during the four years, in food, shelter, or clothes. Over 500 sick people of various nationalities were assisted, and the Scriptures were freely distributed. Many thousands of tracts and books were also given away. Ships passing through the Suez Canal have been boarded, and thus the truth as it is in Jesus has been scattered abroad.

Mr. Eoll refers with joy to the frequent visits received from missionaries on their way to foreign fields of labour, or on their return home. Owing to prostration he felt compelled, a few months ago, to come to England for rest and change of air. He is now restored to health, and intends, all being well, to return shortly to his much-loved work. Anything forwarded to him can be gratuitously sent from Cardiff if addressed thus: G. A. Eoll, Port Said, Egypt, care of Messrs. Cory Brothers, Bute Docks, Cardiff.

REV. JAMES JOHNSTON, secretary of the Missionary Conference, attended at the noonday prayer-meeting on Monday at the Y.M.C.A., 186, Aldersgate-street, and spoke briefly on the great increase of interest in missionary effort. On his recent visit to America he found widespread and warm sympathy with the work. The Report of the Missionary Conference, which he edited for the press, is already in its seventh thousand.

THE COLONIAL AND CONTINENTAL CHURCH SOCIETY supplies clergymen, catechists, and teachers, to British residents and sojourners in the colonies, on the Continent, and in other parts of the world. The report for the year 1887—8 gives deeply interesting details of the work, which has many earnest supporters, both at home and abroad. It also gives a list of missionaries and chaplains, with the principal places of worship and stations. Much other information will have special value to English travellers abroad. The Society's house is 9, Serjeants' Inn, Fleet-street, E.C.

ASYLUM FOR THE DEAF AND DUMB.—There are 340 indigent deaf and dumb children in this Institution, some at the Old Kent-road branch, and the remainder at the Margate Asylum. They are fed, clothed, and educated free of cost, and at the end of the school period apprenticed to suitable trades. In a booklet, "The New Picture," by Mr. Joseph Hatton, an account is given of the work, with special reference to the new system of teaching, whereby the children are taught to speak, and to follow the utterances of others by watching the movement of the lips. Copies may be had from the offices of the Society, 93, Cannon-street, E.C.

BRITTANY.—The Trinitarian Bible Society, following the recent successful venture in connection with the Italian Bible, is about to publish the new Breton translation of the Old Testament, now nearly completed, by Pasteur Lecoat, of Tremel, in penny numbers. The people of Brittany seem now to be willing, and in many cases anxious, to receive the Scriptures. The experience gained during the past three years in the circulation of the entire New Testament by the same translator has been most helpful and encouraging. Pastor Lecoat has recently secured, at a cost of £120, a wooden châlet for the purposes of his mission work in Brest. He has to pay £80 down, and he appeals to Christian friends in England for help. Rev. Dr. Bullinger, Bremgarten, Woking, Surrey, will give full details.

CONFERENCE AT BRISTOL.

THE annual meetings convened by Messrs. Vicary and Gittins, in connection with the fourteenth anniversary of the Gospel Hall, St. Nicholas-road, Bristol, were held on the 15th and 16th inst., and were largely attended. As in former years, the opening meeting was devoted to confession, prayer, and praise, and a spirit of much earnestness and devotion pervaded the proceedings. In the afternoon, "The Responsibility of Christian Parents" was considered, addresses being delivered by Messrs. J. L. Stanley, E. Groves, and G. F. Bergin. The importance of home discipline, and the need for kindness, were well emphasised. "The various aspects of the Gospel as presented in the Scriptures" were spoken of in the evening by Messrs. Stanley, West, and J. Wright. After having been considered in its relation to God, the Gospel was helpfully explained in its relation to the sinner.

On Wednesday the first subject was "Our responsibility to spread the Gospel in this and other lands." Mr. Vicary having read several passages of Holy Writ, addresses were delivered by Messrs. W. Nobbs, Stanley, Douglas Russell, and West, each showing the great importance of individual effort. In the afternoon brief addresses were given by several missionaries and intending missionaries, including Mr. Eoll, of Port Said; Dr. Fisher, about to go to Central Africa; Mr. Panting, who purposes leaving soon for Demerara; the Bros. Fish, shortly to set out for the diamond fields at Kimberley; and Mr. Hill, going to Singapore. Mr. Clement Cuff, lately resident in Singapore, also made some acceptable remarks. Several friends spoke at the concluding meeting in the evening. The Conference was marked by brotherly love throughout, and several testimonies were borne to its edifying character.

IRISH CHURCH MISSIONS.—The anniversary prayer-meeting was held in the offices of the Society, Buckingham-street, London, on Wednesday last week. Sir Robert Phayre, K.C.B., presided. After prayer by Rev. Gilbert Karney, and a short address by the chairman, the secretaries reported the success of the work of the Society during the past year. Notwithstanding the disturbed state of some parts of Ireland, the operations of the Society had not been hindered in any place. The agents report that there is an increasing spirit of inquiry among the Roman Catholics in different places, arising from the manner in which the Pope's Rescript has been received, and from other causes. Prayer was offered by Rev. E. D. Wickham, and Rev. Dallas Harington.

CHARING CROSS RESCUE AND VIGILANCE COMMITTEE is moving in the work of repressing vice in a part of London where, sad to say, there is only too much reason for its activity. In the first instance, its efforts are directed to impelling parochial overseers to perform the duties imposed up them by the Legislature and long-established custom; only when these endeavours fail, does the committee itself take steps to bring offenders to justice. A ladies' committee superintends a house which is open at all hours for the reception of the victims of sin, who, as opportunities offer, are urged and helped to forsake their evil course. The hon. secretary is Mr. Stephen Bourne, St. Martin's Vestry Hall, Charing Cross, W.C.

NORTH CAMP, ALDERSHOT.—This Soldiers' Home was opened about fourteen years ago. It is available for soldiers of all denominations, free of charge. There are a reading-room and good library, game room, and refreshment bar. A large room is set apart for Bible-classes, Gospel services, prayer-meetings, &c. Many have been brought to the knowledge of the Lord Jesus. There are now stationed in the North Camp a large number of Artillery, the Bedford Regiment, and two Irish regiments, the Munster Fusiliers and Connaught Rangers. It is proposed to give a free tea, and to hold some Gospel services. The Home is supported by voluntary contributions, and help is now required for this work. A. S. BEETON

Netley-street, Farnborough, Hants.

Spain: A Mission Field.—2.

FROM the wild rocky Finisterre on the North West to the sunny Andalucia of the South is comprised an extraordinary variety of scenery and climate. Its towns adorned with buildings whose splendid architecture commemorates the romantic reigns of the kings of Castile, and the Mohammedan rulers of the South, who possessed for centuries the whole of the southern parts of Spain from Valencia and Toledo to the sea, their principal ports being St. Lucia at the mouth of the Guadalquivir and Almeria.

MISSIONS IN THE PROVINCES.

Several brethren are labouring in Galicia, which possesses that magnificent port and bay of Vigo, one of the finest in the world. From hence issued forth the Spanish galleons in all the pomp and terror of the Papal Armada with the Pope's blessing for the conquest of England. Some humble English missionaries may be seen bringing to the descendants of the Cantabrian sailors who manned that fleet the religion of Christ, which the Armada was commissioned to uproot by Dominican persuasion of the thumb-screw. There are seeking souls in these parts, and some that have found the English heretics' Saviour.

Another famous port on this north-west coast is Ferrol, which was the grand naval arsenal of Spain; it rivalled the Royal Dockyards of England or Russia, and was capable of holding a hundred first-rate vessels of war. In this province are also labouring two missionaries who were trained in Mr. Spurgeon's Pastors' College, and others whom God has so much blessed that there are 200 baptized converts to show that many dear Spanish hearts will welcome the message of a free salvation, and that promptly, not being, like many in England, Gospel hardened by the reiteration of the same truths year after year.

Leon, too, has its witnesses, even under the shadow of the College of Salamanca, the Alma Mater of the priesthood. The English Roman Catholic College here has a fine picture gallery, in which figure "portraits of a variety of scholars who suffered *martyrdom* in England in the exercise of their vocation in the reign of Elizabeth"—in other words, these conspirators were condemned and executed for treason, and have been recently canonised by the Pope.

Valladolid, the ancient capital of Castile, has its witnesses for Christ. Here is the celebrated university for jurisprudence, which still has about 800 students. The town is filled with convents.

Biscay, Aragon, and Catalonia have their missionaries. Several are sustained by the A.B.C.F.M., others are independent missions, whilst others, again, are sustained by the Spanish and Portuguese Church Aid Society, of which Rev. L. S. Tugwell, 8, Adam-street, Adelphi, London, is the secretary. The Society has some also in the south.

MISSIONS IN MADRID.

In Madrid itself there are several missions; it has a population of more than half a million, with an extraordinary variety of provincials, who ply their trades in the capital, the water-carriers of Asturia, the cabmen from Valencia, the beggars of La Mancha, the valets of Biscay, and bull-fighters of Andalucia, &c. To add to the variety in the Spanish race in the north, there are the French and Spanish Basques, and a peculiar people called Maragatos (or Moorish Goths), inhabiting the town and vicinity of Astorga. They are the carriers of Northern Spain. The gipsies are mostly found in Andalucia. That extraordinary Bible pioneer, George Borrow, some fifty years back travelled through the length and breadth of the country in prosecuting with enthusiasm his great enterprise, mixed much with the gipsies, learnt their language, and translated the Gospel of Luke into Gitano, and, it may be added, he did this also for the Basques.

With the exception of Madrid, the whole of the central provinces, as far as I know, are without a missionary. There are thousands of villages, and hundreds of towns, without a single witness for Christ, and this amongst a people who have many noble features of character. Amongst the peasants, shepherds, and muleteers, and, indeed, with the poor generally, one will almost invariably meet with kindness and courtesy, much stern heroic virtue, and, we fear we must add, considerable pride, and much savage and terrible crime.

George Borrow says, "You may draw the last cuarto from a Spaniard, provided you will concede to him the title of Cavalier." Politeness and courtesy are sure to be met by generous manifestations of the same qualities. The genuine Spaniard is not to be found in the sea ports and large towns, but in lone and remote villages; it is amongst them one finds the gravity, not to say formality, of deportment, and that chivalry of disposition which are peculiarly Spanish. In Spain, poverty is not treated with contempt, and the beggar does not feel himself a degraded being, as he is treated with the respect properly due to man, whatever condition he is in.

OTHER MISSIONS.

There are missionaries in the south-west of Spain—in Andalucia, Granada, and Seville. One lady, Mrs. Peddie, of 8, Granville-terrace, Edinburgh, has for thirty-six years been the earnest advocate of missions in Spain, and edits a quarterly periodical, *Times of Refreshing in Spain*. By her instrumentality four churches have been formed, and evangelisation carried on in villages around. As an instance of the readiness of Spanish Christians to spread the truth around them, during the twelve years of work at Seville twenty-four members of that church have gone forth to labour in the Gospel.

The Presbyterian Church of Ireland supports three stations, and gives its help towards the college of which Mr. Moore is principal. A Dutch lady also sustains two stations, and partly a third. The United Presbyterian Church has just withdrawn its support from Jerez and San Fernando. Rev. D. R. Kilpatrick, of Glasgow, speaks of the Vega of Granada—the estate given by the Spanish Government to the Duke of Wellington, and now in possession of his heirs, on which are four towns and several villages scattered through that lovely valley. One village is almost entirely Protestant, and has a well-conducted school. "What a splendid field," he says, "that valley would make for some earnest missionary, and so of other parts of Andalucia! This province is nearly as large as Scotland. The field is ripe but the labourers are few."

THE CHIEF NEED OF SPAIN.

A Christian friend writes: "The great need of Spain is evangelists, male and female; the woman can do more than the man, and in Spain, to their honour be it said, the woman is respected. Never in Spain would a female evangelist be insulted as in England, France, Italy, and Switzerland. The language is as you know, a splendid one, and can be easily learnt. Then it opens the door for Mexico and the South American Republics."

Another missionary brother writes: "I believe Spain to be almost as good a mission-field as there is in the world. New comers should always attach themselves to those already in the field, until they know the people, and how to go to work. There are more than half the capitals of provinces without workers. Great opening for tracts—that is, of course, when distributed with prudence—and a general desire to possess the Holy Scriptures. There is a wonderfully open door. I greatly need a younger brother to help me, having all the meetings on myself."

Another missionary writes: "Besides the day-schools there are the Sunday-schools, in all o which there is room for service in Bible lesson and special classes. The visiting of the parents am unable to continue. The state of societ generally makes it necessary that two person should visit together in order to avoid suspicion The fact that the priests of Rome, as a rule live such unholy lives, secures for us in thou sands of cases the ready ear; and the words o the Lord Jesus, followed up with a life agreein thereto, have a power which none can tell."

Each of these beloved brethren calls loudl for helpers. GEORGE PEARSE.

Letter to the Editor.

THE CHURCH AND AMUSEMENTS.

DEAR SIR,—I would be so thankful if you coul see your way to condemn in the strongest way th methods adopted in this country for raising mone for church purposes. I was greatly distressed th other day when a playbill was handed to me, such a you would see at one of our provincial theatres headed "The laughable farce of 'Box and Cox' wil be performed by the following artistes, &c., with songs, solos, &c.; the proceeds of the entertainmen will go to the Parish Church funds," the rector being considered one of our best men here. Another rector has his fashionable concerts, with many o the performers clergymen and their families. It is so sad to read in our local papers full accounts o these gay, worldly scenes, while the Master says "the friendship of this world is enmity with God"; they appear to be all sight and no faith—not much of the stranger and pilgrim about them.—Yours,

Ireland. L. W.

CENTRAL AFRICA.—At the meeting of the C.M.S. Committee, at Salisbury-square, on Monday last week, a warm resolution was passed of sympathy with the Uganda missionaries and Christians in their present distress, and asking the earnest prayer of all friends of the mission work there, sealed as it has been with the blood of Christian martyrs. The Committee also expressed a hope that Commander Cameron's meeting and appeal for measures to suppress the slave trade, on Feb. 25, would be successful, provided there were no suggestion of a recourse to physical force.

FIELD LANE BAND OF HOPE.—Earl Compton presided over a largely attended meeting held a few evenings ago in the Field Lane Ragged School, Clerkenwell. It was reported that during the year 349 children had signed the pledge and 214 new members been enrolled. Prizes for good conduct, attendance, &c., to the number of 33, were distributed by Lady Compton, and 210 articles of clothing, and upwards of 500 toys from the Christmas tree were also given away. Addresses were delivered by Mr. John Kirk, of the Ragged School Union, and Rev. E. Smith, who spoke of the advantage of children declaring for total abstinence.

BURTON-ON-TRENT Y.M.C.A.—Various evangelistic and educational agencies have their home and centre at the Association Rooms, 32, Union-street. The interests of the "physical section" are allotted more space than the higher objects in the first annual report, just published. Lords Burton and Hindlip are patrons of the Association, and with other local brewers have contributed more or less substantially to the funds. We do not notice that temperance work comes within the range of the Association's efforts. The general hon. secretaries are, Messrs. W. Allen and E. J. Buxton.

CHURCH OF ENGLAND SCRIPTURE READERS' ASSOCIATION.—A meeting in aid of this Association was held a few days ago, whereat the secretary, Rev. M. Rainsford, stated that about 125 readers are at present employed, and doing excellent work in their several districts. The Bishop of London, who presided, commended the Association very heartily to public support, and the Bishop of Bedford spoke of the great usefulness of its agents in East London. Mr. Sydney Gedge, M.P., having eulogised the work done by the Association in South London, addresses of warm sympathy were delivered by Revs. C. J. Lawrence, of Bermondsey, and J. A. Robinson, of Whitechapel. The last financial year ended with a deficit, and this meeting was held in order to excite increased interest in the Association and its operations.

AMERICAN NOTES.

take up a thoughtful Presbyterian paper
l read: "The Christian year has closed, and
ugh much faithful work has been done in
churches, we cannot record that any marked
ival in any locality has signalised the year."
glance at another paper, a Methodist organ,
l read: "All joy; precious revival seasons
e characterised the ended year. Satan's
gdom has been shaken to its foundation.
ousands have found salvation or cleansing."
presume it will be safe and just to strike a
ance between these two, and believe this, the
imony of a third Christian watchman:
uch has been done; but much yet remains
e done."

. . . . .

How are we to purify the worship of God's
se?" is the cry that comes from many
rters. Scarcely a religious periodical passes
er our eye that does not contain some sug-
ion on this subject. One writes: "If we
ld draw the people to church, and win
n to Christ, the first question with scores of
istians is, What new turn can be given to
kaleidoscope of entertainment? What new
can we insert in our organ, and what
er and more exquisite strain can we reach
ur quartette? What fresh novelty in the
of social attraction can be introduced?
what new coruscation can be let off from the
it to dazzle and cultivate the people? Oh,
faith to abandon utterly these devices of
uralism, and to throw the Church, without
rve, upon the power of the supernatural."

. . . . .

ne Sunday paper! how all spiritual Chris-
s groan over its presence. A New York
espondent of a Chicago paper, writes:—
e are watching you Chicago people to see
you accomplish in this crusade now
ng against it. Perhaps you will show us
e practical way of removing it or in some
solving the knotty problem. The Sunday
r is, perhaps, doing more than anything
to destroy our Sunday. It is eating out
very life of the day as a Lord's Day. It is
oying in the minds of our young people all
rd for the day as holy time. It is encoura-
all sorts of Sunday desecration, in sports
amusements and business. It must cease
are to preserve our institutions. It must
if we are to see the masses converted."

. . . . .

nerican critics are exceedingly reserved in
reviews of the autobiography of the Nun
enmare. None question the clever ability
ayed in the compiling. Had the writer
Rome solely for Christ's sake, and stepped
from her past position of honour and
ity, renouncing all for a better way, no
an would have commanded such attention
encomium as she. Alas! that unbelief,
rness, and disappointment figure so largely
er protest against the Church she served
ng and so devotedly.

PLES SAILORS' REST.—At the annual
ng held a few days ago, the superintendent
onary, Mr. S. Burrowes, reported an encourag-
ear's work. Among those who had found a
orary home in the institution were some
destitute seamen. In many ways sailors and
llers have been befriended, and endeavours
niformly made to turn everything to account
he spiritual blessing of men and the pro-
n of the glory of God in the earth. The
ng-rooms are better attended than ever, and
e Gospel services about 10,000 persons were
ed ashore and afloat last year. The evan-
l and unsectarian character of the Rest, and
veral missions which are affiliated to it, is
known. The treasurer in England is Mr. S.
exander, Weston-super-Mare.

MARRIAGE OF MISS HEDENSTROM.

A WEDDING of more than common interest took place at noon on Monday, at All Saints', Knightsbridge, where Miss Agnes Hedenström, the founder and superintendent of the Scandinavian Sailors' Temperance Home, West India Docks, was married to Mr. Axel Welin. The bride was given away by Mr. T. A. Denny, always one of the most generous friends of the work. The service was conducted by the vicar (Rev. R. Stewart) with exceptional and appropriate simplicity.

By the kindness of Lady Ashburton, the wedding breakfast was given at Kent House, Knightsbridge. Among the guests present were Lord and Lady Caird, Earl Compton, Sir Donald and Lady Currie, the Secretary of the Swedish Legation, Baron d'Adelborg and Baroness d'Adelborg, Mr. and Mrs. J. E. Mathieson, Miss Johnstone, and many other friends of the bride. Sir Donald Currie expressed his opinion that the best present to Mr. and Mrs. Welin would be to welcome them back from their short honeymoon at Addiscombe Farm, Croydon, which Lady Ashburton had kindly put at their disposal, with the news that the debt which still remained on the Home would be cleared off; but Sir Donald did not say that he himself has already subscribed £100, and that Lady Ashburton has done the same, towards this end. Mr. Welin, Mr. Denny, Mr. Mathieson, and Mr. Birger, the Scandinavian Consul-General, all testified in their several speeches to Miss Hedenström's excellent work, expressing their hope that henceforth it would be carried on with double vigour, since Mr. Welin is to assist his wife in her ever-increasing labours.

THE McALL MISSION IN FRANCE.—A rumour has circulated, mainly in the United States, whence the McAll Mission derives nearly half its support, to the effect that a tendency has arisen in the Mission to depart from the neutral ground of the Evangelical Alliance, on which it was founded. Against this the members of the Committee feel called upon to utter a unanimous and earnest protest. They declare that from the beginning they have aimed, not to form separatist communities, but to swell the ranks of the existing evangelical bodies. They require that in all cases their Mission stations shall retain unchanged their strictly undenominational and purely evangelistic character.

"THE MESSIAH'S KINGDOM" is a new penny monthly, calling upon Christians practically and consistently to associate peace with righteousness, in conformity with the teachings of the Prince of Peace. The opening article says: "The Church of Christ, which in the early ages openly denounced war, and in the middle ages acted often as a peacemaker, has for over three centuries spoken with an uncertain and hesitating voice. It is only within the last few years that Christians have begun to arouse themselves from their sleep. We desire to do our part towards pressing home the importance of this question." The articles cover a wide area, and are remarkably pointed and stimulating. The publishers are *Dyer Brothers, Paternoster-square, E.C.*

THE BRITISH AND FOREIGN BIBLE SOCIETY'S district secretaries from all parts of the country held their annual conference at the Bible House, 146, Queen Victoria-street, on Monday last week. There are scattered throughout England no fewer than 5407 societies, auxiliaries and branch associations. Besides raising funds for the British and Foreign Bible Society, these branch organisations distribute copies of the Scriptures in the localities in which they are situated. The Society sends away to different parts of the world between 7000 and 8000 Bibles, Testaments, or portions of Scriptures, every working day, and spends £70,000 annually for printing Bibles in this country. One of the latest of the 298 languages and dialects into which the Scriptures have been translated by the Society is Lugunda, the language spoken by the people of Uganda, in Central Africa. The translation was made by Mr. A. M. Mackay, of the Church Missionary Society, a year or two ago, and was brought to England by Rev. R. P. Ashe, who revised it for the press.

Personalia.

Mrs. Anna Shipton is getting better slowly.

Mr. Edward Clarke, director of the Spezia Mission, is now daily advancing in strength. He sends thanks to many inquiring friends.

Mr. George Muller, of Bristol, with his wife, will probably return to Sydney, which they have found suitable for their age and declining strength.

Mr. Spurgeon is recovering from the effects of the accident which he met with some three weeks ago. He is able to take carriage exercise daily, and it is hoped that in a shor time the will be well again.

Mr. Joseph Cook will begin his usual course of lectures at Tremont Temple, Boston, the first Monday in February. His principal topic will be Romanism in the Public Schools, and the preludes, as heretofore, will deal with matters of current interest.

Rev. James Chadburn was unable to conduct the service on Sunday week at Trinity Church, Poplar. On the previous day he slipped on the pavement in St. Paul's-churchyard, and, falling in the road, a cab ran over him. He was greatly shaken, but is now recovering.

Mr. Denham Smith.—We much regret to learn that Mr. Denham Smith's condition again gives rise to grave anxiety. A bronchial attack, added to a fresh onset of the more serious symptoms of his malady, has greatly reduced what little strength remained. Notwithstanding continuous physical prostration and suffering, however, his faith is as unimpaired as his peace of soul is cloudless.

Major-General Hutchinson, who has filled with marked ability and zeal the post of Lay Secretary to the Church Missionary Society since June, 1881, has tendered his resignation to the committee. General Hutchinson was anxious to retire in June last, but consented to aid the Society for one more year. The committee, in accepting his resignation, have put on record their very high sense of the great services the retiring Lay Secretary has rendered to the cause of the C.M.S.

Rev. Jacob Freshman, pastor of the Hebrew Christian Church, New York, is about to make a missionary journey to Palestine. He will probably be in London this week, and will remain in England a little while. He will be glad to preach and lecture on the Jewish question as he may be invited. Letters addressed to our care will reach him. During the past year Mr. Freshman received twenty persons into the Hebrew Christian Church, eighteen of whom were Jewish men and women, and one a Roman Catholic.

Mr. Edward Clifford writes to us from Honolulu, on December 17, 1888:—"I hear that it has been said in some newspapers that I am intending to make a lengthened stay in Molokai, the leper island. This is a mistake. I hope to reach it to-morrow morning, and to spend some little time there, seeing something of the work going on amongst Protestant and Roman Catholic lepers, and taking with me a remedy which has been found very useful in Burmah. But I expect to return to London in March."

BAPTIST Y. M. MISSIONARY ASSOCIATION.—A crowded soirée was held on Tuesday evening last week in connection with the Young Men's Missionary Association, at the Baptist Mission House, Furnival-street, Holborn. Mr. H. M. Bompas, Q.C., presided. Rev. A. E. Scrivener, of the Congo, denied that the Congo Mission has been a failure. He gave instances showing that the natives are not deficient in intellectual capacity, and have in them all that is needful to make them a civilised people by and by. Rev. R. Glover, of Bristol, said the cause of missions at home and abroad is the work of the Church. He did not believe they estimated missions as they ought. Affirming that the moment the cultured civilisation of Europe touched any native race, it either cursed or saved them, he noticed the evils introduced into China by the opium trade. He showed the progress of mission work in China and Japan, and, while wishing the Salvation Army success in India, said he had not so much faith in its wisdom as he had admiration for its heroism. Rev. E. S. Summers, Principal of Serampore College, having spoken, Mrs. Bentley, wife of Rev. W. Holman Bentley (who was accompanied by an African girl), gave some interesting particulars of the work carried on at the Congo stations.

The Book World.

*** Prices of books sent for review will be given if stated.*

A Preacher's Repertoire.

FLASHES FROM THE WELSH PULPIT. Edited by Rev. J. Gwynoro Davies, of Barmouth. 5s. *Hodder & Stoughton.* English preachers may learn much from their Welsh brethren as regards freshness of thought, vividness of representation, and vigour of delivery. These characteristics have stirred thousands of listeners who have attended the ministry, in London and other English cities and towns, of Welsh pastors, showing that the power is a real one, and not merely an effect produced by these preachers upon the sensibilities of their own countrymen. In this book we have extracts from the powerful and trenchant utterances of some of the most eminent and eloquent Welshmen who have ever lifted up their voices on behalf of Gospel truth. The collection of "flashes" is an admirable one. It affords food for earnest thought, and cannot be read without profit. Preachers will find it especially valuable. A list of authors is given, but we hope to find in the next edition these names appended to the extracts themselves. As an introduction, Dr. Edwards, Principal of the University College of Wales at Aberystwith, contributes his instructive and useful paper on "The Present Condition of Religious Thought in Wales," which he read before the Pan-Presbyterian Council last year, and this forms a fitting prelude to the book.

Philosophic Fallacies.

THE ELEMENTS OF MENTAL AND MORAL SCIENCE AS APPLIED TO TEACHING. By W. C. Coupland, M.A., D.Sc. *J. Hughes, Pilgrim-street, Ludgate-hill.* Students will understand the drift of this work when we describe it as applied sensationalism. Dr. Coupland takes for granted that Locke's principle that "there is nothing in the intellect which was not first in the senses" is established, and that the doctrine of *à priori* notions is for ever exploded. We should have valued this work much more had Dr. Coupland gained his point by argument instead of by assumption. Such writers as Kant, Mansel, Hamilton, &c., have not only maintained the doctrine of *à priori* ideas, but have demonstrated their reality. They show that while the senses may be the occasion they are certainly not the cause of much of the knowledge that we possess; that the greater part of knowledge is due to the informing power of the mind itself. We think it is a serious mistake to explain mental and moral science on the grounds of mere naturalism. Man, according to Dr. Coupland, is a mere natural product, and his "embodied mind," as it is called, "has been slowly built up by the prolonged reciprocal action of organism and environment." Dr. Coupland is a clear writer and thoroughly understands the philosophy of the modern sensory school, but we deem it worse than unfortunate that such a system should be taught to young people as if it were authoritative, and had been conclusively verified.

Memorial Volumes.

A deeply stimulating and highly edifying little volume is FALLEN ON THE FIELD: being Memorials of Rev. Alfred Henry Clegg, Wesleyan missionary to the Gambia, West Africa, by Rev. John S. Pawlyn. 1s. *T. Woolmer.* The subject of the memoir was "a young man of choice and singular worth, superior in ability, charming in spirit, and eminently distinguished by the ardour and purity of his zeal and devotion." Such a book as this should secure a large circulation, and be the means of arousing in the hearts of young people much interest and enthusiasm in the cause of missions to the heathen.

MEMORIALS OF JOSEPH TRITTON. *Baptist Mission House, Furnival-street, Holborn, E.C.* This choice little book contains a selection of compositions in poetry and prose from the pen of one whose name is held in honoured memory by a large circle in all sections of the Christian Church, and who unostentatiously, although laboriously and efficiently, filled an important sphere in the service of the Master he loved, published and sold for the benefit of the Baptist Missionary Society, of which he was for many years the treasurer. The book has not been widely known outside a limited circle, but we are sure many of our readers will be glad to have their attention called to these "Memorials," which abound in Scripture teaching, and in refined spiritual thought, beautifully expressed. Copies may be had from the Mission-house, at 2s. each, or 2s. 3d. post free.

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Books on Prophecy.

PROPHETIC NOTES. By Rev. John Sturt. *Elliot Stock.* The author has not ventured upon the uncertain field of speculation, but endeavoured to keep close to what is written. He has lucidly expounded the chief parts of sacred prophecy, at all times preferring the plain and obvious sense. The concluding chapter, on the times in which we live, is as comprehensive as the entire work is eminently helpful to the Bible student, whatever method of interpreting prophecy he may specially favour. While commending this book for its suggestiveness in its particular sphere, we are glad to say that it strongly impresses the careful reader concerning Him who knows the end from the beginning.

WHAT ARE WE TO BELIEVE? By Rev. John Urquhart. *J. & A. Mack.* This excellent book has reached a second edition, and we trust it will yet be largely called for. It answers the title question by presenting the testimony of fulfilled prophecy with regard to Tyre, Sidon, Egypt, Idumea, Judea, Babylon, and other ancient kingdoms. We must believe the Bible and acknowledge the God of the Bible: this is powerfully impressed upon the reader when he realises the minuteness with which history has been written beforehand in the words of holy men of old, who spake as they were moved by the Holy Ghost. The condition of the world at the present time, and the dispersed state of the Jewish people, are duly considered, and the arguments are as unanswerable as the facts upon which they are founded are indisputable. This well-written book presents one of the most important arguments for Christianity in an admirable manner, and is calculated to speak peace to many a mind distressed with intellectual questionings.

MISCELLANEOUS.

TAKE IT AT ONCE, by Miss E. P. Leakey (6d. *Shaw & Co.*), is an admirable little book, setting forth in direct and convincing language with ample illustration the leading truths about salvation and its enjoyment. We commend it highly as well suited for putting into the hands of the doubting or the undecided.

THE HOMILIST. Vol. iii. Popular Series. 7s. 6d. *Houlston & Sons.* Edited by Revs. Dr. Thomas and J. J. S. Bird. This magazine continues to place much valuable homiletical matter within easy reach of hard-worked preachers and teachers. The contents of this volume, the 59th of the whole series, are very varied, consisting of commentaries, sermons, outlines, and other practical helps. The personal notes are the least useful feature of the publication.

THE CHRISTIAN IRISHMAN. This monthly, edited by Rev. Dr. Magee, is always filled with readable and instructive matter, specially calculated to commend evangelical truths to Irish people. Volume vi. contains the issues for last year stitched together. We hope it will find its way into many of the homes of Ireland, and also receive attention at the hands of friends of our warm-hearted Celtic brethren. (1s. *Dublin: Mecredy & Kyle.*)

MEDITATIONS ON THE CHERUBIM AND TEMPLE OF EZEKIEL. By A. B. *John F. Shaw & Co.* An unpretentious little book, full of devout meditations, and showing a spiritual acquaintance with Scripture. The writer does not regard the temple seen by Ezekiel as one that shall literally be erected, but as a temple of "living stones"—a type of the Church of Christ, completed, purified, and glorified. Though many may favour other interpretations, none can read these pages without profit and interest.

THE WONDERFUL BOOK. By G. T. Seymour. 1s. 6d. *Wesleyan Methodist S.S. Union.* Truly a book for everybody. The sub-title is, "Twelve Reasons why the Bible is the most Wonderful Book in the World." As, however, almost every one of the testimonies filling these pages, collected from a wide course of reading, amounts to a good and sufficient argument in support of the proposition, the "twelve" may be understood as many times multiplied. This work is likely to disarm much infidel prejudice, and also to send nominal Christians more frequently to the Book of books. It makes a very useful presentation volume to young people. We much regret to learn that the author is in circumstances of deep poverty. He was for twenty-one years a clerk in a large city house, and was dismissed in the course of reduction of staff. He has a family of six children, and is greatly in need of employment.

The first annual volume of THE SUN (6s. *Nisbet & Co.*) contains a plentiful supply of stories from able pens, with a fair admixture of more solid reading. It will constitute a suitable addition to village libraries.

THE SCRIPTURE MOTHER'S HELP; or, My Children's Sunday Hours. *Houlston & Sons.* A box of cards containing eighty-four questions and answers on evangelical truth. They are excellent in every way.

WHO IS THE WHITE PASHA? 2s. 6d. *Nisbet & Co.* The author has certainly written a book that all Christian admirers of the late General Gordon will be able to appreciate, though his surmise that Gordon is the White Pasha, of whom we have lately heard, will not be widely accepted. The chapter on "England's Blessings" deserves attention.

THE CITY OF FAITH. By S. B. Blean, M.A. *Elliot Stock.* This book contains "notes and gleanings in religious inquiry," which have helped the author "to find what he humbly considers to be a firm basis for belief." Those whose doubts are of a philosophical character will find help in these pages. The book is the result of extensive and careful reading, and of thoughtful and earnest inquiry.

GUIDE TO SCHOOLS, HOMES, AND REFUGES FOR GIRLS AND WOMEN. — This manual will doubtless prove of great service to all persons engaged in preventive and rescue work. The information given is in many cases but meagre, but the editors declare that they will be abundantly gratified if their labour shall but serve to prevent the placing of young women in Homes not suited for their special cases. The lists include uncertificated as well as certificated institutions, classified in a manner which makes reference easy. (*Longmans.*)

THE NATIONAL TEMPERANCE LEAGUE'S ANNUAL for 1889. A useful repertory of information on drink, pauperism, and crime. Allied topics, including various means of extending the temperance reformation, also come in for thoughtful treatment. For months to come this book will be an invaluable help to temperance workers, for whom many eloquent facts and figures have been collected, and are compendiously presented. There is a sketch, accompanied by portrait, of the late John Andrew. The "Year's Retrospect" is very lucid. (1s. 6d. *National Temperance Publication Depôt, 33, Paternoster-row.*)

THE PEARL OF DAYS. Mr. Charles Hill, secretary of the Lord's Day Rest Association, who has done much to promote Sabbath observance among the working classes, has here furnished readers and speakers with a well-nigh inexhaustible fund of anecdote and argument on nearly all branches of the subject. Illustrations, facts, and opinions that have already done good service in the monthly organ of the Association, will, we trust, in this volume containing several years' numbers, yet be read with pleasure and profit by many, with the result that the "Pearl of Days" will be esteemed more highly than hitherto. (*Partridge & Co.*)

LIGHT AND COLOUR, emblematic of Revealed Truth. By the late Major R. W. D. Nickle. Edited by Sarah Sharp. With Explanatory Diagrams. 7s. 6d. *Hodder & Stoughton.* There is much in this work that is truly excellent; but it is marred by "Anglo-Israelite" sympathies and teaching. Apart from that, the work is highly edifying, and will be found by lovers of Holy Scripture to contain much that is fresh and instructive. The diagrams are choice, and tend greatly to the elucidation of the subject. The emblematic significance of Light and Colour has been but vaguely understood. By the help of this work, however, a new domain of knowledge is opened out, and many passages of Holy Writ re-illumined.

THE VISION OF THE CANDLESTICK. By Rev. Hubert Brooke, M.A. *Marshall Brothers.* The title of this book is a little misleading, but its contents will be found spiritual and helpful in a very high degree. It comprises a number of Bible-readings, the outcome of devout and earnest study of the Divine Word. The subjects, the first of which forms the title of the book, are all connected and treat of the call of God's people; their inability; their provision in God; their consequent action; and their experience of blessing. Those who have been privileged to hear any of the author's Bible-readings will know how rich a feast to expect from such a book. There are here no mere superficial or fanciful interpretations of Scripture; but there is evidence of the author's power to discover the hidden treasures of God's Word, and to teach them to others with a clearness that cannot be misunderstood.

THE GREAT QUESTION ANSWERED. By Rev. Metcalfe. *Elliot Stock.* Evangelical in sentiment, earnest in tone, simple in style, pointed in appeals, calculated to help anxious inquirers.

LIGHT FROM PENIEL ON THE CHRISTIAN WARFARE. By Rev. William Johnston. 1s. *Hodder & Stoughton.* A little unpretentious volume, full of precious truths, clearly demonstrated. Practical and intensely real. All who read it must be helped.

FORBIDDEN FRUIT FOR YOUNG MEN. By Major Churchill. *Nisbet & Co.* This book is already so well known, and has proved so valuable that no commendation is needed. A difficult and delicate subject is dealt with in a wise yet faithful manner. The demand for this third edition is proof of the usefulness and interest of the book.

REST AND UNREST. By the author of "Footprints in the Wilderness." *Seeley & Co.* A careful review of spiritual rest and unrest, viewed, however, from a pessimistic standpoint. The drift of the teaching is that man can have rest only in the next life, when he shall have attained to the final state of the blessed. But there are those who know what it is to enjoy a blessed rest in Christ here and now.

BISHOP ELLICOTT'S OLD TESTAMENT COMMENTARY. 7d. each part. *Cassells.* The issue for the current month completes the third volume, the point reached being Job vii.

The committee of the Swansea Y.M.C.A. (Dynevor-place, Swansea), have issued THE YOUNG MAN'S BIRTHDAY TEXT BOOK. The texts have been very carefully chosen by Y.M.C.A. and other workers, including Messrs. Williams, R. Burn, E. J. Kennedy, H. Thorne, and others. Mr. George Williams writes an introduction, in which he expresses the hope that the little book may have a wide circulation, and be abundantly productive of practical usefulness. It is issued at 1s., 1s. 6d., and Profits from its sale will go towards wiping off a debt which greatly impedes the work at Swansea.

FRATERNISING AT HULL.—An interchange of pulpits took place on Sunday week in thirty-four Nonconformist churches at Hull, including Baptist, Congregational, Presbyterian, Wesleyan, Primitive Methodist, Methodist New Connexion, and United Free Methodist. On the following evening there was a united communion service in Albion Congregational Chapel. Rev. W. Scott (pastor) presided, and addresses were given by Revs. J. Posnett (Wesleyan) and J. O'Dell (Baptist).

SCOTTISH DEACONESSES. — Three ladies, highly esteemed for piety and good works, have been set apart as Deaconesses in connection with the Church of Scotland. The three are: Lady Grisell Baillie, sister of the Dowager Countess of Aberdeen; Miss Katherine H. Davidson, for several years associated with Mrs. Meredith's Prison Mission and diaconal work at Mildmay; and Miss Alice M. Maxwell, superintendent of the Deaconesses' Institution and Training Home in George-square, Edinburgh. In answer to questions appointed by the General Assembly, the ladies expressed their desire to serve as deaconesses in the Church, and promised submission to the courts of the Church. Lady Grisell Baillie intends to continue her parochial ministry at Dryburgh; Miss Davidson will devote her time to the extension of the Women's Guild, and the encouragement of women's work in parishes throughout Scotland; and Miss Maxwell will remain at her present post, and have charge of home mission operations in a poor district of Edinburgh.

REQUESTS FOR PRAYER.—For blessing on special services at North Camp Soldiers' Home, Jan. 28 and Feb. 4.——For blessing on special services at Godmanchester and Huntingdon, by Mr. James Scroggie and Mr. Chas. Inglis, Jan. 27 to Feb. 8.——For blessing on special services at East Surrey Grove Baptist Church, by Metropolitan Tabernacle evangelists, commencing on Jan. 27.——For blessing on a mission at Peterchurch, Herefordshire, to Jan. 27, by Mr. J. C. Hereford, of the Evangelisation Society.——For blessing on a mission being held in Westbourne Presbyterian Church, Belfast, Ireland, by Mr. Wm. Thomson, until Feb. 10.——For blessing on a ministers' conference, to be held in Bath from Feb. 4 to 6.——For blessing on a ten days' mission at Greyfriars' Church, Reading, by Rev. Sholto D. C. Douglas and Mr. W. Spencer Walton, commencing on Feb. 16.——For blessing on special services at Cage-lane Mission Hall, Plumstead, to Sunday, Jan. 27, by Mr. Alfred J. Davies, of the Evangelisation Society.——For blessing on evangelistic meetings being held at Arbroath, Forfarshire, N.B., until Feb. 2.——For a great revival of God's work all over Sweden and Norway.

Evangelistic Notes.

Mr. Henry Varley is addressing largely attended services in the Theatre Royal, Melbourne, on Sunday evenings.

Rev. E. P. Hammond has had a very encouraging season of Gospel work at Marshall, Mich.; we hope to furnish some details next week.

Mr. Charles Roger, Y.M.C.A. evangelist, conducted a week of special meetings at Govan last week. The attendance was not encouraging, but Mr. Roger preached the word faithfully.

Mr. W. R. Lane has been holding meetings at the Edinburgh Castle, Burdett-road. On Sunday evening last he was gratified to find a number of Dr. Barnardo's boys among the anxious inquirers.

Mr. Leonard Weaver has conducted an eight days' mission in Barnsley. His labours have been manifestly owned of God. Souls have been brought from darkness to light, and Christians refreshed and encouraged.

Evangelistic services have been held in the Town Hall, Dufftown, N.B., with much blessing. Mr. J. A. Smith, Aberdeen, and the local ministers took part in the services, which were held under the auspices of the Y.M.C.A.

Cranleigh, Surrey.—Mr. Murch, of the London Evangelisation Society, has held a fortnight's Gospel services in the Mission Hall here. The attendances have been very good, and there have been much power and blessing.

Mr. J. Bennett Anderson has been holding services of sermon and song in Waterloo-place Church, Dumfries. Large congregations have been gathered, both on Sundays and week-days, and the effort has been blessed to many.

Messrs. Dennis and Allanson, of the Village Mission, have been holding Gospel services in the Wesleyan Chapel, Kinscliff, Northamptonshire. Many have been found seeking the Saviour, and Christians of all denominations have been richly blessed.

A Gospel mission is being conducted, in connection with the Primitive Methodist Society, at Briton Ferry, South Wales, by Rev. Edward Icke and J. S. Hendra. Night after night, for the past fortnight, the chapel has been filled. A gracious influence has fallen on the people, and already a good many cases of conversion are reported.

Mr. George Clarke returned to London last week; he desires our readers to join with him in thanking God for many journeying mercies, for perfect health, and for the blessing vouchsafed on his labours at the Antipodes. Mr. Clarke preached twice at Talbot Tabernacle, Notting-hill, last Lord's day, and will also preach there on Sunday next at 11 a.m. and 3 p.m.

Union Chapel, Luton.—A very successful mission to children and young people, conducted by Mr. Herbert W. Pewtress, of the Children's Special Service Mission, was commenced on Sunday afternoon, January 13, and continued each evening up to and including Friday last. Each meeting was attended by four or five hundred young people. Very many confessed repentance towards God, and faith in Jesus Christ. Such a mission cannot but prove a great blessing to any church.

Shanklin, I.W.—The Wesleyans, Congregationalists, and Bible Christians banded together here during the week before last for a united evangelical mission. The meetings were held night after night at the different chapels, the Wesleyan minister speaking at the Congregational and Bible Christian chapels, and the Congregational and Bible Christian ministers speaking at the Wesleyan. A spirit of union prevailed among all parties, and the one earnest desire was to reach outsiders and to do good.

Mr. Opie Rodway, of Stroud, has held special services at the Baptist Chapel, Longhope, Glos. God has graciously heard and answered prayer. Saint and sinner, child and adult, have alike felt that Divine power was working in our midst. Many have professed faith in Christ, and many more have been convinced by the Holy Spirit. During the nine years I have been pastor here no such awakening has taken place. Pray that the work may extend, deepen, and prosper.

CHARLES L. GORDON.

Southgate, N.—Mr. W. Groves has concluded a fortnight's Gospel mission at Chase-road Baptist Chapel. The meetings have been crowded, and it is believed many have been eternally blessed. Mr. C. Wickerson, the pastor, will follow up the mission by a series of special addresses.

Rev. Sholto D. C. Douglas and Mr. W. Spencer Walton commence a ten days' mission at Greyfriar's Church and Iron Room, Reading, on February 16.

TEMPERANCE NOTES.

HOME.

The Watchword last week had a portrait and sketch of the life and work of Dr. Dawson Burns.

Campbelltown, N.B., shipped in 1888, 1,135,000 gallons of whisky, 30,000 more than in 1887, and 16,000 more than in 1886.

It is understood that Sharpe *v.* Wakefield, the famous licensing case, is to be carried to the Judicial Committee of the House of Lords as the final court of appeal.

Mr. W. C. Hollowell, the temperance candidate, has this year secured a seat on the Northampton School Board. There are three or four others on the Board who are abstainers, including Marianne Farningham.

The Accrington Town Council has decided to prohibit the sale of intoxicating liquors in the Town Hall. Recently the magistrates granted an occasional licence for a ball in the hall, and in consequence of the disgraceful conduct on the occasion, the Watch Committee recommended the course now decided on.

Lady Henry Somerset was recently admitted a member of the Rechabite Order at Hereford. In the course of a speech on temperance, she conjured the members of the Order to do battle with the great social enemy of England, and expressed herself as entirely in favour of the principles of Local Option.

A new series of warehouse meetings in advocacy of temperance principles has been arranged by the Council of the City of London Total Abstainers' Union. The Middlesex District Lodge of the I.O.G.T. has been greatly encouraged with the success of a mission held in John-street Chapel, near Holborn Town Hall.

FOREIGN.

King Humbert of Italy is said to be a teetotaler and a non-smoker.

The President and Vice-President-elect of the United States are both total abstainers.

A section of Brisbane having twenty-five miles of streets has not a single public-house.

The drink bill of the United States published in 1888 showed a large increase over that in 1887.

A temperance movement has been commenced at Moscow, headed by the celebrated author, Count Leo Tolstoi.

The "Amir" of Bokhara has agreed to the introduction into his territory of Russian merchandise, except intoxicants of all kinds.

Last autumn when the conscripts of the Danish army were up for four weeks, the administration calculated for a demand of 17,000 bottles of brandy. But only 1500 bottles were consumed.

The American monthly, *Our Day*, says:—"Conscientious public sentiment is slowly rising to the level of the declaration of the Methodist Church, that the liquor traffic can never be legalised without sin."

The Calcutta Missionary Conference has adopted a memorial to the Lieutenant-Governor of Bengal, praying for the abolition of the pernicious out-still system, and the institution of local option regarding the opening of houses for the sale of liquor.

"NATIONAL RIGHTEOUSNESS." — We are exceedingly glad to know that the first issue of this serial is in its thirtieth thousand. Those who wish to create a healthy opinion about our national misdoings will do well to circulate the paper. (2d. *Morgan & Scott.*)

NORTH AFRICA.—Mr. E. H. Glenny, who has recently returned from a tour of the mission stations in North Africa, delivered an address on Wednesday evening last week, at the monthly workers' meeting at the Home of Industry, 29, Bethnal Green-road, E., Dr. Soltau Eccles presiding. Mr. Glenny made an encouraging statement concerning the work at the different stations occupied by agents of the North Africa Mission. There have already been drops of blessing, but the workers are looking in faith to God for the showers and floods. It is felt that only a special manifestation of the Holy Spirit can bring about definite results to their labours. Missionaries are urgently needed who will devote themselves to work amongst the many thousands of Europeans in North Africa, and the council of the Mission purpose making this a special department of their work. They invite offers of service from any who feel led of God to give themselves to this portion of the great harvest field.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, JAN. 27.—Genesis XI.

(1) *The building of Babel.*—Driven by a fear of another deluge, notwithstanding God's distinct assurance to the contrary, and impelled by a common desire to make a name (ver. 4), the descendants of Noah began to build on the plain of Shinar. Men seem born to be builders. They build houses, or fortunes, or reputations; systems or societies—but how often atheistically. They reject God's foundation, and build on the sand of the alluvial plain. They think to secure themselves against any flood of misfortune or trouble that may sweep through the world. They are bent on making a name. Some men are always taking bricks for stone and slime for mortar, but the work ends in disappointment and confusion. Oh, builders for eternity, get on God's Rock, build according to his plan, and for his glory.

(2) *The confusion of tongues.*—The whole world had been of one lip and one stock of words (ver. 1). But God came down, first to see, then to confound. He never confounds in judgment, unless He has carefully examined into the rights of a matter for Himself. He is always coming down to see what we are doing, and nothing can escape his searching eyes. And He can judge us by a very little thing. He touched the lip, and altered the whole method of pronunciation. This disunion prevails in the world, but in the Church God has given the true principle of union in the risen Jesus, and at Pentecost Babel was reversed; whilst heaven will give all one lip again (Rev. vii. 9).

(3) *The call of Abram.*—We must not forget to compare Acts vii. 2 with the words before us. The movement of that little clan in the grey dawn of history from its original seat was the result of a Divine call to the youngest son. He carried with him the old father Terah, and others of his race, but their presence stayed his march and impeded his obedience, so that the exodus stopped short at Charran, instead of going forward to Canaan. Only when his father was dead did Abram carry out the Divine programme to the full. "Let us lay aside every weight." Let us do God's will to the uttermost, come what may (Deut. xxxiii. 9).

MONDAY, JAN. 28.—Genesis XII.

God's commands are always linked with promise. Count the seven *shalls* and *wills* of this promise. God does not always give his reasons, but He is lavish of his promises. The one cry of Scripture is for separation, to which we are graciously allured (Matt. xix. 29; 2 Cor. vi. 17, 18). The keynote of Abram's life was separation; not all at once, but step by step, until country, kindred, Lot, worldly alliances, fleshly expedients were one after another cast aside, and he stood alone with God.

(1) *Abram's obedience.*—"So Abram departed" (Heb. xi. 8). His obedience was the result of faith in the bare word of God. He was not sure of his destination. The land had yet to be shown. Fierce nations were around. Trackless deserts lay beyond the Euphrates-flood. It seemed impossible that the world could be blessed through a childless man. But it was enough for him that God had spoken. Faith prompted obedience, and obedience reacted on faith (Rom. iv. 16). Immediate and scrupulous obedience is the secret of a healthy and useful life.

(2) *The tent and the altar.*—"He dwelt in tents" (Heb. xi. 9). The tent life is natural to the man whose portion is God, and whose fatherland is the Land of Promise. "We have here no abiding city, but we seek one to come." The tent is good enough for the pilgrim. God met his obedient child with a new promise, when he reached Canaan. *This* is the land (ver. 7). And there he built his first altar; and afterwards, where he pitched his tent, he reared the altar of praise and prayer and consecration. Wherever we go, at home or abroad, however short our stay, we should rear an altar.

(3) *The famine.*—In the way of obedience and faith there always will be difficulties. By these God tests and teaches us. A famine is no indication that we are wrong, but that God is going to reveal some marvellous deliverance. Alas! Abram failed under the test, and went down to Egypt, always the Scripture symbol of reliance on an arm of flesh (Isa. xxx.). And one sin led to another, in his shameful denial of his wife. But God did not cast him off; He graciously protected and restored him (Ps. cv. 15).

TUESDAY, JAN. 29.—Genesis XIII.

In the opening verses of this chapter the patriarch seems like a restored backslider. After his grievous descent, he comes up again out of Egypt: and makes his way back to the old spot on the highlands of Bethel, where his first tent and altar had stood. But all through his wanderings there had been a depressing worldly element in his camp: Lot, his nephew, went with him (ver. 5), and he was one of those who are swept along by the religious earnestness of others, but are destitute of religious principle and force of character.

(1) *Abram's proposal.*—He was older and richer, but he took no advantage from either. Feeling that separation was inevitable, he gave Lot the right of choice (ver. 9). And it was less difficult to do this, because he was so sure that, whatever Lot decided, God would do the best thing for himself. We can afford to waive our rights when God is the portion of our inheritance, and maintains our lot (Ps. xvi. 5).

(2) *Lot's choice.*—The plain of Jordan was fair as a garden, but steeped in shameful sin. And the young man chose according to the sight of his eyes, with a view to material and worldly gain. He determined to gain the world, though he should lose his soul. Are there not many still who choose health-resorts, dwelling-places, and schools, irrespective of the religious and moral atmosphere, and only upon such grounds as appeal to the uplifted eyes of human judgment and outward promise?

(3) *God's renewed promise.*—It came in the loneliness after Lot's last followers had streamed out of the camp (ver. 14). Lot had lifted his eyes for himself; now God bade Abram lift up his eyes, not to choose, but to behold what God had chosen for him. He was first to estimate his treasures, then to enjoy them (ver. 17). Let us count up the inestimable wealth stored up in Jesus, and let us enter upon its full and delightful enjoyment. Lot grasped all, and lost all. Abram left all, and won all (John xii. 25).

WEDNESDAY, JAN. 30.—Genesis XIV.

The little confederate kings of the plain of Sodom thought themselves safe from the kings of the basin of the Euphrates. The desert lay between them; and it was a far cry from Sodom to Shinar. After twelve years' servitude they rebelled. But in the fourteenth year the dreaded Chedorlaomer swept down, and ravaged the neighbouring territories, narrowing the circle closer and closer, till he defeated them on the slippery soil, and marched up the course of the Jordan, homewards, flushed with victory, laden with booty, and carrying with them Lot.

(1) *Lot's plight* (ver. 12).—It was a terrible fall from the tent and altar of Abraham to the captivity of Chedorlaomer. We cannot expect to get all the sweets of the world, and miss its bitters. The path of separation is the only path of safety and peace. From the heights of Mamre, Abram beheld the march of the invaders, but they came not nigh him (Ps. xci. 7).

(2) *His triumphant deliverance.*—It was an heroic enterprise, that a pastoral chief should dare, with 318 untrained shepherds, to attack a disciplined host. But faith subdues kingdoms. Here, too, was an example of chivalrous love, which is ever forgetful of injuries and negligent of self. His dispositions were carefully made. His success was complete. He brought back all.

(3) *Abram's return.*—The moment of success is always one of danger. The king of Sodom insidiously proposed that they should share the spoils; thus ever does the world approach us when we succeed, and attract notice. But Abram had previously met Melchisedec, the holy priest, who had given him bread and wine, and his blessing, and a new title for God, which the patriarch quoted in the moment of temptation (19, 22). Thus God *prevents* us with the blessings of his goodness.

THURSDAY, JAN. 31.—Genesis XV

When temptation has been met and overcome, we may ever expect new revelations (verse 1). Abram might dread retaliation on the part of Chedorlaomer, and therefore God said, "Fear not, I am thy shield." He had not accepted the king of Sodom's offer: therefore came the words, "I am thy exceeding great reward." And all previous promises were excelled by the new great assurance about the seed. Abram was to have a child of his own, and his descendants were to be as numerous as the stars which fill the midnight Eastern sky (ver. 5). And he believed God. Simple wo but how much they mean; often referred to aft wards. When we reckon God true, He reckons righteous. Directly we believe, we not only ha the seed-germ of a righteous life, but we accounted judicially righteous before a holy G (Rom. iv. 23, 24).

(1) *The covenant.*—In olden times, when m bound themselves to each other by solemn oat the parts of a victim were divided, and laid upon t ground, and the covenanting parties passed betwe them; thus Abram divided the appointed sacrifi (ver. 10), and the lamp of the Shechinah fire pass between them, signifying the ratification of t presence of God. How much God will do to gi a substantial resting-ground for faith (Heb. vi. 1

(2) *The horror of darkness.*—It is hard to w and watch for God. Abram watched for the wh of a long Eastern day, scaring the vultures fr the scorched pieces. Let us be vigilant again aught that might mar our sacrifices. Then, as t sun set, a great darkness fell upon his soul, as foresaw the sufferings of his posterity; and yet h much mercy was there in it all. God would w hundreds of years, rather than cut off nations u their iniquity had brimmed to overflowing (ver. 1

FRIDAY, FEB. 1.—Genesis XVI.

Here we have an example of that energy of o self-life which seeks to fulfil for itself the purpos and promises of God. It is not enough to sure of God's will, we must wait till He show how to secure its fulfilment. But Abram anti pated God, and fell in with Sarai's unwoman proposal that he should marry her slave-girl. was the plan of expediency and policy, which e tailed endless misery to all three.

(1) *Hagar's flight.*—She could bear it no mo and so she fled. She had not learnt the meaning that word *submit*. Yet, what wonder! How fe Christians have learnt it, among servants, a indeed all classes. Remember that even the ha dealings of men are God's permissions, and the fore his will. Take up the yoke, and carry until He says, "It is enough," and bids you go o free (1 Pet. ii. 18—25).

(2) *The Angel-Jehovah* (ver. 10).—Before his i carnation the Lord Jesus often appeared to men angel-guise; and the peculiar expression of t Hebrew indicates that it was no ordinary angel w spoke to the poor slave-girl, and read the desti of the wild ass man, to whom she was to give bir She was right, when, in an outburst of mingl awe and joy, she called Him a God who sees (2 C xvi. 9; 1 Pet. iii. 12)

(3) *Sound advice.*—To all who are fretti against God's appointments, and who are flee from the path of duty, there is but one word advice needed, *Return and submit*. And amid the hardships of life, let the promises of God ring your heart, as in that of Hagar, making endura possible, and life a refrain of sweet music. C listen to God's angel speaking beside the fountai of life!

SATURDAY, FEB. 2.—Genesis XVII.

For thirteen years God's voice was still; and th as if in passing allusion to his servant's failure, said, "Be thou perfect" (verse 1). We must whole-hearted. Our surrender must be witho reserve, our obedience implicit. So only will G enter into covenant with us, and multiply us e ceedingly. It is the whole-hearted service which ever fruitful service.

(1) *The terms of the covenant.*—Investigate th thoroughly, then lay hand on them, and claim th all. All is yours, if by faith you are one w faithful Abraham (Gal. iii. 9). Fruitfulness Christian life, the salvation of our households, t inheriting of the land, the abundance of spiritu seed—all these are guaranteed to those who c believe God, and walk before Him with an u divided heart.

(2) *The sign of the covenant.*—The promises God were made to Abraham, when yet uncircu cised, and therefore are irrespective of any r (Rom iv. 11). Still it was a sign and seal. T counterpart of it, spiritually, is in that purity heart and life, which Christ secures (Col. ii. 1 As to the mere outward rite, that is abolished Christ. It was the one aim of the Apostle Paul show that it was temporary and national in range (Acts xv. 24; Gal. v. 4, vi. 18).

(3) *Abram's reception of God's covenant.*— laughed with assurance of hope, as he lay hum in the dust (verse 17). He received promises his wife, for Ishmael, and for the coming ch He obeyed, at whatever cost of suffering, and cured obedience throughout his house (verse 2 He quietly waited for the salvation of God.

International S.S. Lessons.

Sunday Afternoon, February 3.

THE PARABLE OF THE SOWER.

MARK iv. 1—20. GOLDEN TEXT: MARK iv. 23.

ICTURE the scene brought before us in ver. 1. n the Sea of Galilee, probably not far from Beth-ida, our Lord sits in a fisherman's boat, which oats in deep water only a few yards from the ore. Upon the rising beach a great multitude ve gathered, eager to see and hear the great eacher. Perhaps from our Lord's position He n look inland upon a scene which Dean Stanley s described as "disclosing in detail every feature the great parable. The undulating grain field scending to the water's edge. The trodden path-y running through the midst of it, with no fence hedge to prevent the seed from falling upon it, elf hard with the constant tramp of horse, and ule, and human feet (4)...The rocky ground of e hill side protruding here and there through the ain fields (5, 6). The large bushes of thorn, he nabk,' that kind of which tradition says the own of thorns was woven, springing up in the ry midst of the waving wheat" (7). Followed a multitude who were not eager *simply* to learn e truth, such a view before the Saviour might ll suggest this parable.

'He taught them by parables" (2).—This method teaching was not new. There are many illus-tions of it in the Old Testament (Jud. ix. 7; . v. 1). But its adoption by our Lord was signi-nt. Already his hearers were divided generally o two classes, those who had become disciples eed, and desired to know the truth (John viii. ; and those whose prejudices had led them to ect what they had already heard, and who were, refore, contented not to learn. The two classes contrasted in ver. 10—12.

For both these this method of teaching was ended. It *revealed* truth to the one, by leading m to closer fellowship with Christ ("*alone*," 10), l to more careful attention to his teaching. But *oncealed* truth from the other, because to make own the mysteries to them would only have ravated their condemnation (11, 12). So the d adopted this method of teaching by parables nercy to his true disciples, and in judgment to se who were not willing to see. Yet even the gment was tempered with mercy. It was ainly not his desire that they should not repent, their attitude of mind was such that they *could* . It was not more truth they needed, but the it of subjection to what they had already heard. knew that "they could not *see* 'the secret of kingdom' without being repelled in spirit, and firmed in their dissent and dislike."—*Morison.* e twofold object of the parables is thus described Lange: "Those who were aroused would pro-s and inquire, as the disciples inquired; while se who were ready to harden themselves would preserved from suddenly incurring that awful t which the full disclosure of the mysteries of kingdom would have entailed."

olemn and important lessons are suggested by e thoughts, which fittingly introduce this able. Whether the truth will save us or not ends upon our attitude to it. If we are bent n *not seeing* it, and not surrendering our will to then the very form in which it is taught will us in our unholy purpose (2 Cor. ii. 15, 16). se who desire to learn, get "alone" (10) with us, and "ask" Him. Unto such the hidden tery is revealed, but unto those who are already sting the light the mystery remains concealed

The sower soweth the word" (14).—First our d Himself, then his servants—all who preach teach his word are included as "sowers." *e seed is the Word of God"* (Luke viii. 11). It esses life (Heb. iv. 12); is incorruptible (1 Pet. 3); regenerates (James i. 18). It is the word he kingdom (Matt. xiii. 19, ix. 35, xxiv. 14).

he hearers of the word are represented by four ds of soil (comp. 4—8 with 15—20). Of these , only one bears fruit. Are profitable hearers n equally small minority? The chances seem e against our hearing aright, and demand great and self-examination.

) *Wayside hearers* (4, 15).—No one expects the seed sown upon the hard footpath will fruit. It lies *on* the ground, until "trodden r foot" (Luke viii. 5), or devoured by the s. "The wayside hearers are those who never allow the word to get under the surface of their thoughts; and hence any little superficial influence which it may exert is easily and speedily removed by any of the winged and watchful agencies of Satan."—*Morison.* They are thoughtless and careless, do not seek to "understand" (Matt. xiii. 19), and making no effort to hold what they have heard, it is easily taken away. The habit of procrastination; the fear of what a companion may say; an unfavourable remark concerning the teacher; worldly or foolish conversation—these are some of the evil birds that take away the good seed. How many examples may be found among our scholars!

(2) *Stony ground hearers* (5, 6, 16, 17).—Beneath a very thin layer of soil is the hard rock. On such ground no perfect fruit is expected. Yet its very defect (5) causes the seed to spring up the more rapidly. "There was no scope for development downward, hence the forces of the plant rushed prematurely upward."—*Morison.* These are the hearers that excite the hopes of the teacher or preacher, only to cause him sad disappointment. The "gladness" with which they receive the word looks like the joy of the true convert. Then the growth is so rapid they soon seem to be in advance of others who began before they did. But the inevitable persecution and tribulation come, which wither the plant more rapidly than it grew. Why? Because all the growth was *outward.* It is not the presence of temptation, but the absence of root, that leads to failure. Examples of this are numerous: Herod (Matt. vi. 20); disciples (John vi. 66); Pliable, in "Pilgrim's Progress."

(3) *Thorny ground hearers* (7, 18, 19).—Jesus referred to soil in which "a clump of thorny plants had been burnt down, according to Oriental custom, before the seed-sowing time."—*Morison.* What chance has the seed under such conditions? The thorns that choke the good seed are "the cares of this world, the deceitfulness of riches, and the lust of other things." Let the young beware. As years advance "cares" increase, and many now complain that life is such a struggle that they have no opportunity to think of their soul's condition. Riches become more alluring, and divert the mind from that wisdom which is better than gold (Prov. viii. 19). And desires are multiplied in many directions, giving the Word less chance to do its work. A divided heart, in which the cares and riches and honours of this world have place, cannot bring forth fruit unto perfection. Judas, Ananias, and a host of others since then, are examples of these hearers.

(4) *Good ground hearers* (20).—These present the contrast. They "*understand*" (Matt. xiii. 23), and "*keep* the word" (Luke viii. 15), and "bring forth fruit with *patience.*" And what a result follows—"thirty, sixty, and a hundredfold."

Apply.—To which of these hearers do we belong? If to either of the first three, we need not continue so. We are not like the inanimate, irresponsible soil: seek the right condition, that we hear not in vain.

UNION TABERNACLE, WANDSWORTH.—Rev. D. M. Cameron has an earnest band of workers assisting him in this needy district. The congregation is chiefly composed of working-class people, who have battled bravely with straitened circumstances, and succeeded in establishing many useful agencies. A considerable debt remaining on the building necessitates the payment of interest money, whereby progress is somewhat retarded. Friends are, however, coming to the rescue, and it is hoped that more will follow, so that the testimony for Christ may not be thus hindered. Some friends of the work attended the tea given a few days ago by the members of the mothers' meeting, and were delighted with the contrast which the bright scene presented with the neglected condition of things in the district a few years ago.

HOMES OF HOPE.—Mr. W. Hornibrook, secretary to the Homes of Hope, Regent-square, W.C., writes:—"The applications every day are very urgent, and many of them are distressing. In number they are far beyond our funds, so that we are sadly straitened in our work. The thought of refusing a helping hand to any young woman struggling to get out of her miserable life is very distressing, and especially so in the case of those who have made a first false step." There is a world of pathos in this brief and touching statement. As an old subscriber, and well acquainted with the good the Homes are doing, I would ask some of your numerous readers to send help, and that all of them might be induced to give the work and its workers their earnest prayers, now and during the year."—Yours truly,

R. B. WILLIAMS.

A NOBLE TALE WELL TOLD.*

THE "Tale" is the story of the life of the Authoress of "Mother's Last Words," and it is told, partly by Mrs. Sewell herself, and partly by her friend, Mrs. Bayly (authoress of "Ragged Homes and How to Mend Them"). Seldom has a gracious woman been so happy in her biographer; seldom has biographer been so happy in her subject; and seldom have we received from the press a book so good and beautiful, so helpful and inspiring as this. The portrait of Mrs. Sewell, which stands as frontispiece to this handsome volume, adds greatly to its value.

The autobiography, which fills the first seventy-five pages—very interesting on its own account—is specially so as the work of extreme old age. It was begun in Mrs. Sewell's 82nd, and continued through her 87th year. But her Life gives us an even more remarkable example of late maturity. It is almost astounding to be told that the writer of these ballads was in her 60th year before she ever thought of writing verse for the public; and "I have heard no one," writes Miss Bayly (who prepared the chapter on "Literary Work"), "ever mention Mrs. Sewell's having previously written verses as an amusement. She saw a thing that wanted to be done, and thought she would try and do it herself, and found that she could. This appears to be the history of her discovering her vocation, after threescore years of training, by using her imagination as a power of sympathy." This sympathy, and the perfect unselfishness and considerateness which flows from fulness of sympathy, glorified her life. A friend writes:—"The thought in my mind about our dear Mrs. Sewell is, 'Blessed is she that considereth the poor.' There have been many who have done more notable things for the poor, but I know of no one who has considered them as she has done."

Mrs. Bayly's part of the work is beyond praise. Written amid great weakness, and finished under the shadow of widowhood, it is work specially calculated to comfort and inspire those that suffer and mourn. At the same time, the book brims over with bright, healthy, *practical* Christianity, and abounds in passages of beauty and power. The chapter on "Education" is particularly wise and helpful; and the one entitled "My Nannie" is simply perfect, but it must be read to be understood.

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* THE LIFE AND LETTERS OF MRS. SEWELL. By Mrs. Bayly. 6s. (*James Nisbet & Co.*)

THE IRISH TEMPERANCE LEAGUE held its annual meetings last week in Belfast. At the business session, over which Mr. J. G. Richardson of Bessbrook presided, it was reported that during the year just closed great progress was made. In Munster, arrests for drunkenness are showing "a marvellous falling off"; while, for the past four years, there has also been steady decrease on this head throughout Ireland. Mr. W. Johnston, M.P., who occupied the chair at the public meeting, took a brief survey of what was done, as well as what was left undone in the cause of temperance in the last Session of Parliament.

THE CRIPPLES' HOME AND INDUSTRIAL SCHOOL FOR GIRLS, Marylebone-road, W., is an institution which, during many years, has been extending help and blessing to a specially needy class. Since 1853, nearly a thousand patients have enjoyed the advantages of the Home. They have come from all parts of the country, and upon many poor bent forms physical wonders have been wrought. Efforts are now being made to restore and enlarge the Home, before which there is, we hope, a career of greater usefulness than hitherto. In a booklet recently published, entitled, "Mercy's Touch," an interesting account is given of the work. The treasurer is, Dr. C. H. F. Routh, 52, Montagu-square, W.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION has annually a special week of prayer for young women. This year the period fixed is from February 3 to 10 inclusive. Meetings are held in the institutes and branches throughout the world. In addition to the means usually employed at this time, the Association seeks to gain this year a wider advantage still. The United Central Council (316, Regent-street, London, W.) has addressed a letter to clergy and ministers, requesting them to preach specially to young women on one of the Sundays included in this week of prayer. The Association is now so extended, and its work so varied and important, that such a kindness on the part of preachers would be of much value, and it is hoped that many will respond.

Among the Churches.

CHURCH OF ENGLAND.

The Ladies' Home Mission Union, lately formed in connection with the Church Pastoral Aid Society, is making encouraging progress. The main object of the Union is to bring the ladies interested in the Society's work, either as collectors, subscribers, hon. secretaries, or otherwise, into closer union with each other all over the country, binding them together in spirit and active sympathy for home mission work.

BAPTIST.

Rev. Frank Smith, of Weymouth, who a few weeks ago seceded from the Congregational body, and was baptized in Regent's Park Chapel, London, has accepted an invitation to the pastorate of Jesmond Baptist Church, Newcastle-on-Tyne.

SALVATION ARMY.

The Army is making rapid advances in the Colonies. The following extract from *The Victorian Freeman* shows how the secular Press in Australia regards their operations:—"The month that has passed away has witnessed some remarkable gatherings of the Salvation Army in our metropolis. When we consider that eight years ago they were an unknown quantity in these colonies, and when we see such a mass of enthusiastic men and women as were gathered together for 'two days with God' we must confess the sight is extraordinary. It perplexes us."

METHODIST.

A Holiness Convention was held at Hampstead last week. Various well-known speakers, including Revs. E. E. Jenkins, F. B. Meyer, and Mark Guy Pearse, took part, and the meetings were a source of much inspiration to those present.

The "forward movement," says the London correspondent of *The Manchester Guardian*, has the full sympathy of the President of the Wesleyan Conference; and at the next annual gathering of this body, at Sheffield, which commences on July 23, some daring and novel schemes of aggression will be submitted, which are likely to meet with the sympathy of the Methodist people generally.

Great Home Mission Conventions were held at Bolton and Blackburn last week. At the gathering at Bolton, on Monday evening, there was such an immense assemblage that an overflow meeting was held in a large Congregational Chapel, lent for the purpose. That fraternal act was much appreciated by the Methodists. As a practical outcome of the Convention at Bolton a simultaneous mission is being held in all the Wesleyan Circuits of the town, for which careful and extensive preparation has been made.

CONGREGATIONAL.

The Congregational Union will hold their autumnal assembly this year at Hull.

Rev. F. Hastings, of Tolmer-square Congregational Church, leaves England for Adelaide, Australia, where he has accepted a call to an important sphere on Friday, March 29. His removal is widely regretted in London.

A mission-hall, the outgrowth of cottage services held in Cyril-street by members of the Ormskirk-street congregation, has been opened in Knowsley-road, St. Helen's. Revs. R. J. Ward, D. P. McPherson, J. Brown, and C. Garrett took part in the opening services.

A month of special evangelistic work in connection with the church at West Marsh, Grimsby, has been conducted by Rev. T. J. Leslie. One feature of the mission has been the holding of cottage prayer-meetings in different parts of West Marsh, thereby reaching the people at their homes.

Rev. Walker King, rector of Huish Champflower, occupied the chair at a meeting, in the Congregational Church, Wiveliscombe, Somerset, of the members of a large Bible-class under the tuition of Mr. W. Brown. Addresses were delivered by his son, Mr. Walker King, and also by representatives of the Wesleyan and Congregational bodies, the Society of Friends, and the Salvation Army.

PRESBYTERIAN.

Dr. Thain Davidson's monthly sermon to young men, on January 13, at Colebrooke-row Presbyterian Church, was based on Zech. ii. 4: "Run, speak to this young man." The discourse was replete with sound instruction, and characterised by pointed and direct appeal.

Joint Committees of the American Presbyterian Church for the North and South have been in conference in New York. After long secret sessions, which extended over a week, it is announced that nothing definite was done. The original subject was to arrange for united mission work by the branches in the North and the South. It was agreed to hold another meeting in Atlanta, Ga., on April 24 next, and conclude discussion there.

A new Presbyterian Church, at College-park, Willesden, London, was opened on Sunday week; a social meeting of the congregation being held on the following evening. This work was commenced about seven years ago, and has steadily grown ever since. This advancement, says *The Presbyterian Messenger*, is chiefly due to the earnest spiritual life which has, from the beginning, animated the congregation. The number of devoted servants of Christ who have gathered around the church at all periods of its brief history is a cause of much gratitude to God, and of hope for the untried future. The new church seats about 650 people.

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NOTES FROM SCOTLAND.

Signor Silva, a deputy from the Free Italian Church, who was for some years a priest and monk of the Roman Catholic Church, but is now heart and soul engaged in the work of evangelisation in Italy, spoke at the meeting of Edinburgh Free Church Presbytery the other day.

The Lanarkshire Christian Union held a special conference at Parkhead on Saturday last. The first part was devotional, after which the subject of "The Indwelling of the Holy Spirit" was taken up. About eighty delegates were present from the various districts of the county. There was a large attendance of the general public.

Dundee Established Church Presbytery, at its last meeting, agreed to a report on non-churchgoing, that urges on all members of the church the necessity of making their religious profession far more manifest by holy living. Great prominence was given in the discussion to the revelations of *The Dundee Advertiser* as to hovels in the city where the poor are huddled.

Rev. J. A. Graham was ordained on Sunday week in St. George's, Edinburgh, as first foreign missionary of the Church of Scotland Young Men's Guild. The building was filled to overflowing, and fully a thousand young men were present, including representatives of the Guild from all parts of Scotland. Dr. Norman Macleod, who presided, called attention to the remarkable nature of the meeting, which was without a parallel in the history of the church. Mr. Graham goes to Kalimpong, North-eastern Bengal, India.

NOTES FROM IRELAND.

The Ladies' Temperance Union, of which Mrs. Richardson is the president, is doing excellent service to the temperance cause. During the past year it did much to further the use of unfermented wine at the Lord's Table.

Since the Belfast Methodist Town Mission was established, in October last, the two agents employed have paid 6900 visits, besides conducting four weekly meetings, and a Sabbath-school. The prospects of the Mission are hopeful and encouraging.

The Irish Temperance League, which is doing an excellent work throughout Ireland, held its annual meetings last week in Belfast. The report was of a cheering and encouraging character, and the anniversary on the whole passed off successfully.

The Belfast Female Mission is doing much good in a quiet way. During the past year its ten agents paid over 16,000 visits, read the Word to, and conversed with, over 24,000 persons, held nearly 2000 prayer-meetings, distributed a large number of tracts, and got several to sign the pledge and begin to attend a place of worship.

A largely attended Conference for the Promotion of the Spiritual Life was held last week in the Presbyterian Church, Dervock. A Conference on Missions and other departments of Christian work was held in Newry, under the auspices of the Newry Presbytery. A Conference of Elders was held in the Presbyterian Church, Mill-row, Antrim.

High ritualism and clerical bigotry are showing their head in Ireland. Rev. W. A. Hayes, rector of Dromore, in a sheet-almanack for 1889, calls his own church "the Holy Catholic and Apostolic Church," and says that the Roman Church "is also a branch of the Holy Catholic Church" founded by Jesus Christ and his Apostles; while Presbyterians, Congregationalists, Methodists, and other denominations are only religious societies of recent date, with a human origin. Rev. H. D. Murphy, incumbent of St. George's, Belfast, has also been teaching, in effect, that not to belong to his communion is to be outside the Christian Church altogether. Such sentiments carry their own condemnation, but it is sad even to have to record them.

DEATHS.

Mr. Alex. Moore, one of the oldest Methodists in Belfast.—Mr. Hugh Andrews, Belfast, a respected elder of the Presbyterian Church, aged 91.—Miss Mahaffy, Belfast, a devoted Methodist class leader.—Mrs. Selina Wright, widow of the late Francis Wright, of Osmasten Manor.—Rev. Prebendary William Hunt, late vicar of Holy Trinity, Weston-super-Mare.—Rev. T. B. Dodds, minister of the Free Church, Lochee.—Rev. R. Black, Free Church minister of Kilsyth, N.B.—Miss Alice Barrett, one of "the hundred" missionaries who went out to China during 1887, under the auspices of the China Inland Mission.—Rev. P. Grant, parish minister of Tenandry, N.B.—M. Emile Vautier, of Lyons, an influential member of the Reformed Church of France.—Mr. John Chisholm, merchant, of Beauly, an elder in the Free Church since 1843.—Rev. T. H. Tarlton, rector of Lutterworth, Leicestershire, a valued worker in the Y.M.C.A. in the early days of its existence, and its first secretary.—Dr. N. Jesudasen, M.A., M.D., health officer of Madras, whose death will be a great loss to the native Christian community of Madras.—The Bishop of St. Asaph, Wales.

"STRANGERS' REST," RATCLIFF HIGHWAY.

—Two hundred hungry men were fed at the "Strangers' Rest" on Thursday week; many had not tasted food that day. The lodging-houses in which these men live are visited by workers from the Rest every Sunday evening, who sing and preach to them. As funds permit, teas are given to show the men a little practical sympathy. On Friday evening the hall was filled by sailors. After tea an earnest Gospel address was given by Miss Messer. The annual report will be forwarded to anyone who will write to Mr. J. T. Isaac, hon. sec., 163, Ratcliff-highway, E.

CONTINENTAL & FOREIGN NOTES.

THE AMERICAN BAPTIST MISSIONARY UNION calls for eighty men to fill vacancies and open new work on the various mission fields.

IN LUCERNE, Switzerland, there are 2856 Protestants—a seventh of the entire population. In eight years the number of Protestants has doubled.

AT LUCKNOW, INDIA, where so many were murdered during the Sepoy rebellion thirty years ago, 2000 children, nearly all of Hindu or Mohammedam parentage, recently marched in a Sabbath-school procession.

THE LORD'S DAY IN FRANCE.—The French Society for the Observance of the Lord's Day has issued an appeal, signed by over two hundred heads of workshops and manufactories, demanding the closing of such places and warehouses on Sundays. A Roman Catholic association in Loire is co-operating in the work of circulating the appeals among the people.

THE McALL MISSION.—A hall, providing seating accommodation for 500 persons, has been opened at 133, Rue Saint Denis. It is in place of one hitherto occupied at 10, Boulevard Sébastopol, and is held in conjunction with a Baptist Church. Once a convent chapel, and latterly a warehouse, the building will, it is hoped, prove of great value in the very needy district in which it is situate.

PRIESTS AND PEOPLE.—Noticing that quarrels between priests and people sometimes afford grand opportunities for popular attention to evangelical truth, M. Réveillaud, in *Le Signal*, calls upon ambassadors of Christ not to be above profiting by such occurrences. He cites the remarkable movement in Paifve, near Liège, as an instance of what great things may grow out of such apparently small matters.

ANTI-SLAVERY IN SWITZERLAND.—As a result of the crusade undertaken throughout Europe by Cardinal Lavigerie, an Anti-Slavery League has been formed at Geneva, and a manifesto has been issued by the provisional committee, urging the claims of the native Africans on the sympathy and help of the Swiss. Active steps are being taken to keep alive and extend the interest aroused in the abolition of all forms of African slavery.

ITALY.—As the Bible is being issued in parts by Sig. Sonzogno, of Milan, so it is forming the subject of popular lectures by Pastor Borgia, of the same city. Taking the weekly parts with them, curious and inquiring people attend the lectures, whereat special attention is paid to the "notes," which constitute a Roman Catholic commentary on the Scriptures. The pastor finds no difficulty in showing that the text is very often much more plain than the "elucidation."

THE POOR OF PARIS, as well as the aged and young who need help and protection, are the objects of increasing solicitude on the part of the Reformed Church of France. Aged and infirm poor are maintained in asylums and similar institutions; sick people are cared for in Homes presided over by deaconesses; and the education of orphan and other children is undertaken. M. Robin's Industrial Home at Belleville continues to be visited by such unemployed men as are willing to work for the assistance given to them.

THE BELGIAN EVANGELICAL SOCIETY continues to report cheering results in several provinces of the country. In Liége the people are asking for new missions. The same holds true of Namur, where large congregations are listening to the Gospel. As additional stations are founded, it is constantly being found that the ground has already been prepared by the colporteur. Among the Flemish people of Ostend and Ghent, prejudice is being overcome, and the workers are receiving great encouragement.

PRACTICAL TOLERATION.—The Abbé Genthial, of the Lycée of Tournon, who has just died at Gilhoc, Ardèche, aged 83 years, was a man of warm and broad sympathies. *Le Christianisme* says he left orders to be buried in the simplest possible manner, the bearers to be six poor heads of families, two of them Protestants, to be selected by the local pastor. Provision was made for each of these to be handsomely remunerated. The Abbé's last and ardent wish was that the people of Gilhoc would thoroughly cultivate religious toleration, which he held to be of the essence of Christian charity.

NORTHERN FRANCE is receiving the Gospel in a cheering manner. Four or five years ago Protestants were very rare indeed in the populous villages of Pas de Calais and Nord. Now there are vigorous churches at Hersin, Bruay, and Beuvry, as well as other centres of growing evangelical effort. When the Reformed faith was first preached among the people, whose principal occupation is mining, a spirit of persecution was manifested by employers and others. As, however, the converts have turned their backs upon the drinking tavern and renounced other habits of dissipation common to the mining class, they have very practically commended Protestantism to their employers, who have by degrees ceased to offer opposition to the new movement.

Ben Jonson's-road Hall, Stepney Green. — For several years past the poorest children of the neighbourhood have been fed. Parcels of food and clothing and donations, will be thankfully received by Mr. JAMES TAYLOR, as above.

Castle-yard Sunday-school, Holland-street, Southwark.—This school, having been erected at the beginning of the present century, sorely needs rebuilding. Contributions towards this object will be thankfully received by Mr. W. H. BUNCOMBE, Ingleside, Knatchbull-road, Camberwell, London, S.E.

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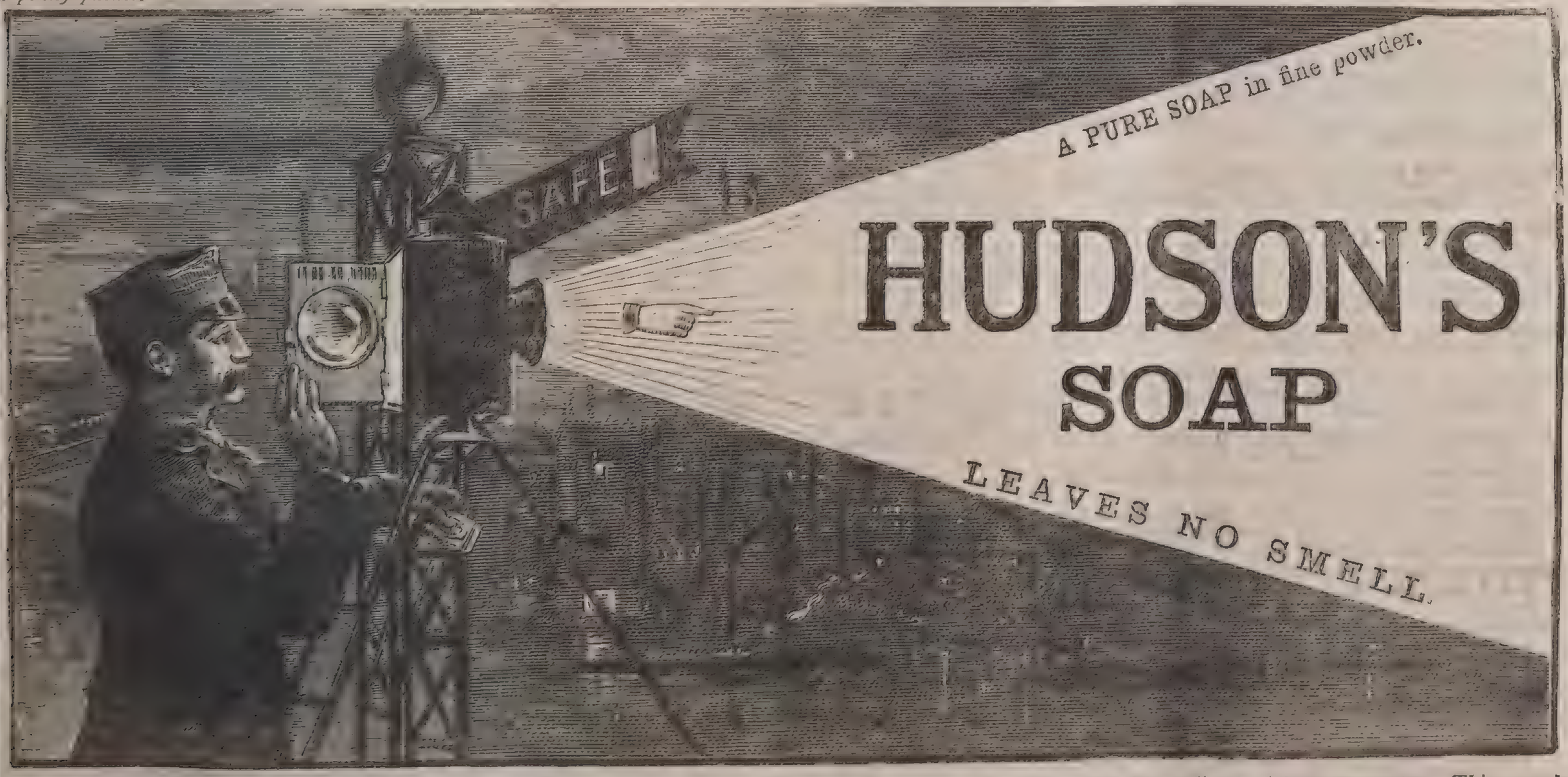
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CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Jan. 27, 3 and 7 p.m., Mr. J. H. Putterill. Bible-readings, Suns., 3 p.m.; Tues. and Weds., 8.15 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Messrs. Fullerton and Smith, to Jan. 27. Fri., Jan. 25, 8 p.m., Mr. Manton Smith's lecture, "Stray Leaves from my Life Story." Tickets free. Song service, Sat., 8 p.m. Evangelistic meeting, Sun., 7.30 p.m. Special men's meeting, Sun., 3.45 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Fri., Jan. 25, 8 p.m., "The Boyhood of Jesus at Bethlehem and Nazareth," by Rev. Dr. Wright. Tues., Jan. 29, 8 p.m, "An Evening with the Poets," by Mr. W. E. Tydeman and others. Wed., Jan. 30, 8 p.m., "The Christmas Carol," recitation, by Mr. Mechelen Rogers. Thurs., Jan. 31, 7.30 p.m., Practical Bible Talks for Young Christians, by General Secretary; 8 p.m., mass meeting of members in N.E. Metropolitan district.

Y.M.C.A., FINSBURY PARK HALL, 255, Seven Sisters'-road, N.—Bible-readings by Rev. F. B. Meyer, Fri., 8.15 p.m., to young men only.

MORLEY HALLS, 316, Regent-street, W.—Thurs., Jan. 24 and 31, 11.30 a.m., Bible-readings, by Lord Radstock.

CONFERENCE HALL, Mildmay-park, N.—Sun. Jan. 27. 3.30 p m., Mr. P. S. Badenoch; 7 p.m., Rev. W. Michael Smith. Tues., Jan. 29, 8 p.m., Gospel temperance meeting; chairman, Sir S. A. Blackwood. Speakers—Dr. Barnardo and others. Thurs., Jan. 31, 3 p.m., Bible-reading, by Rev. J. Wilkinson; subject—"The Promises and Oath of God in Relation to the Jews and the Throne of David."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Feb. 1, all-day meetings; 11 a.m., prayer and short accounts of work; 3 p.m., address, by Dr. McKilliam; 7 p.m., Rev. F. D. Sanford.

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Jan. 25, Rev. John Harford-Battersby. Feb. 1, Rev. S. A. Selwyn.

PRAYER-MEETING FOR FOREIGN MISSIONS, Harley House Bow-road, E., every Fri., 3.30 to 5 p.m., conducted by Dr. Grattan Guinness.

PRAYER-MEETING FOR MEDICAL MISSIONS, every Wed., 11 a.m., 104, Petherton-road, Highbury, N.

LADIES' PRAYER-MEETING for Christian workers in the Gospel and total abstinence, first Fri. every month 11.15 a.m., Parlour, Y.M.C.A., 186, Aldersgate-st., E.C.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. Charles Inglis.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer, Sundays, at 11 and 7. Mondays, at 7.30. All gallery seats free.

PORTMAN ROOMS, Baker-street, W.—Bible-readings and accounts of Salvation Army work, by Mrs. Charles Read and other ladies, Weds., Jan. 30, Feb. 6, 13, 3 p.m.

EVANGELISTIC MISSION.—South London Palace, Gospel service, Sun., 7 p.m., Mr. Newton Jones.

CLAPTON HALL, Upper Clapton.—Mr. Herbert W. Taylor, Sun., 6.30 p.m.; Fri., 7.30 p.m.

CONFERENCE HALL, Eccleston-street, S.W.—Jan. 23, 3.30 p.m., address by Miss Annie Macpherson, "How can I save the Children?"

MISSION TO DEEP SEA FISHERMEN.—Meeting for thanksgiving and prayer, Exeter Hall, Fri., Jan. 25, 3 p.m. Tickets free from the offices of the Mission, 181, Queen Victoria-street, E.C.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly meeting of Christian Lifeboat Crew, Tues., Feb. 5, 7 p.m.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. W. R. Lane; 3 p.m., Rev. Henry Bright.

METROPOLITAN TABERNACLE, Newington-butts, S.E.—Sunday next, 11 a.m. and 6.30 p.m., Rev. John McNeill, minister-elect of Regent-square Presbyterian Church.

NEW SURREY CHAPEL, Blackfriars-road, S.E.—Prayer-meeting every Wed., 1 to 2 p.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Feb. 1. Tea at 6; meeting at 7. Address by Mr. Joseph Merry.

TALBOT TABERNACLE, Talbot-road, Bayswater.—Wed., Jan. 30, 8 p.m., to young men, Mr. C. Y. Biss.

MINISTERS' CONFERENCE on Spiritual Life and Power, Bath, Somerset, Feb. 4—6. Rev. G. E. Thomas, Swanswick, Bath, Secretary.

CONFERENCE ON FOREIGN MISSIONS, Sunderland, Feb. 11—13. Mr. W. Price, 33, Chester-road, Sunderland, will supply information.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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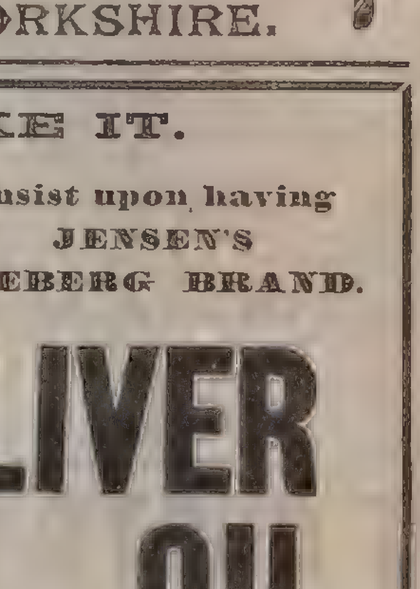
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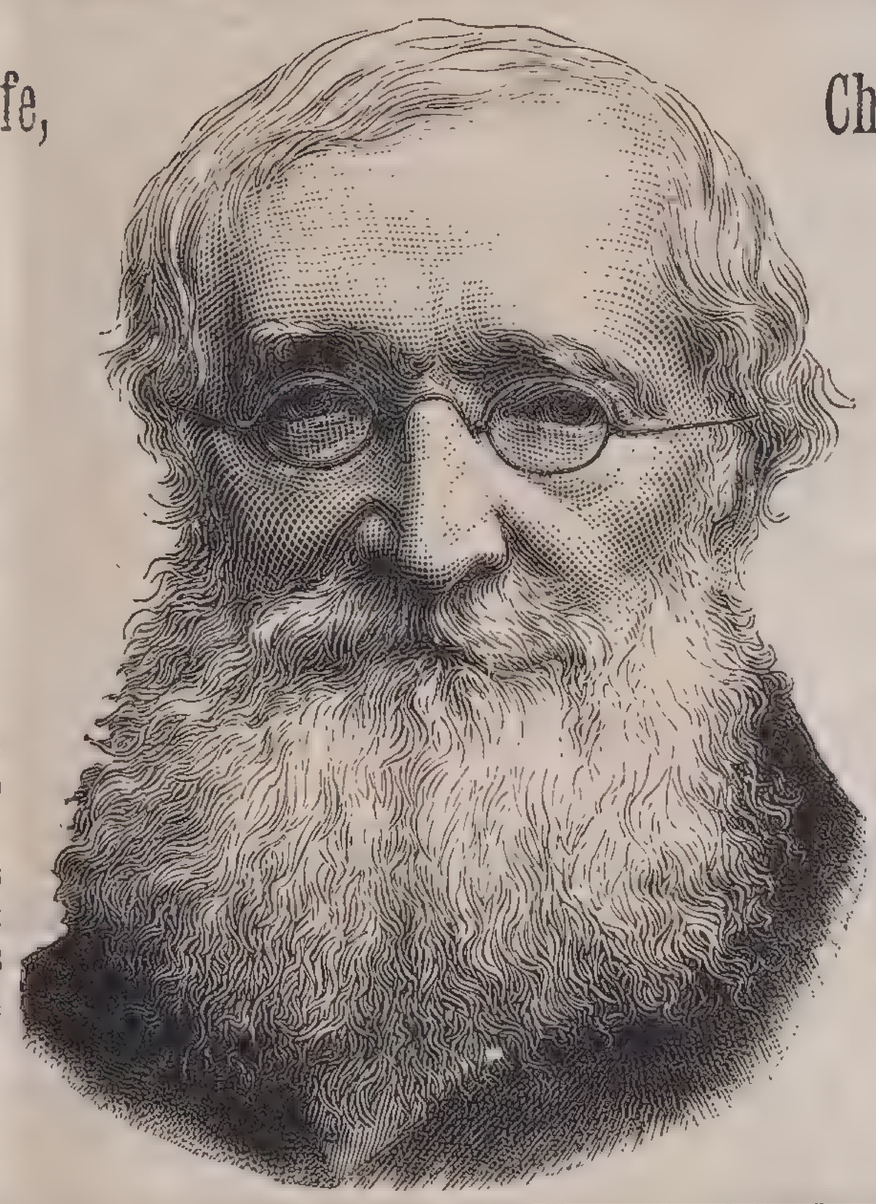
JOHN WILSON & SON (*of Ballymena*), 10, CASTLE PLACE, BELFAST. (*ESTABLISHED 1827.*)

The Christian.

WITH WHICH IS NCORPORATED "THE REV VAL"

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

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No. 992.] FRIDAY, FEBRUARY 1, 1889.

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LOST WOMEN OF ST. GILES'.

We have been engaged for some weeks past in a special Rescue Work among Fallen Women: several midnight meetings have been held in different parts of St. Giles' with promising results, and we have secured admirable premises on exceptionally low terms for a Rescue Home and Night Shelter.

THE RESCUE HOME

is one of the large corner houses in the well-known Seven Dials, and within a step or two of the dens in which many of the women live. **£550** *will purchase the remainder of the lease, nearly thirteen years at a ground rent of* **£30.**

THE WOMEN'S NIGHT SHELTER

is also a large corner building situate in the worst part of Drury Lane, and again within a stone's throw of a large colony of fallen women. It will give sleeping accommodation to a great number of applicants, and will be leased to us by the Mercers' Company very cheaply.

By special permission of the Chief Commissioner of Police, tickets will be placed in the hands of the constables on duty in the immediate neighbourhood through the night, and any **really destitute woman** *found in the streets will be given an admission order. The cost of alterations and fitting up would be about* **£450,** *so that if* **£1000** *can be raised at once, we can proceed with what is on our hearts, and we have been so distinctly guided in the matter that we doubt not that the money will soon be forthcoming.*

Donations *will be thankfully acknowledged, if sent to the Treasurer, F. A. BEVAN, Esq.,* **54,** *Lombard Street, E.C., or to yours sincerely,*

GEORGE HATTON.
Superintendent St. Giles' Christian Mission.

4, *Ampton Street, Regent Square, W.C.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks from L. M., 5s.

A. A.—Classes for boys over fourteen are held on Sunday evening at 6, in Shaftesbury House, at 6.45, in the large class-room; on Tuesdays, at 8 p.m., and at other times during the week.

Rations of Food to Hungry Children. Infant Day Nursery. Free Day Ragged Schools. Band of Hope. Children's Services. Sunday Schools. Work amongst Young Women and Elder Girls. Mothers' Meetings. Mission to Inebriate Women. Bible Classes. Temperance Meetings. Clothing Clubs. Penny Bank. Mission to Women on Door-steps. Evangelistic Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

EVANGELICAL MISSION FOR THE POOR FRENCH IN LONDON, Founded 1866. —Funds are urgently needed, and will be gratefully received and acknowledged if sent either to Mons. BARBIER, Missionary, 10, Charlotte-street, Portland-place, W.; or JOSEPH WEATHERLEY, Esq., Treasurer, 51, Gordon-square, W.

TORQUAY.—Mildmay Consumptive Home, for Female Patients ineligible for other Institutions. 10s. 6d. and 7s. weekly. Apply SECRETARY, Smyrna, Torquay. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

ASHLEY MISSION, Bethnal Green, E.—Assistance is earnestly asked for, to maintain this Mission. Large Mothers' Meetings. Classes for Factory Girls, for Men and Lads. Sunday-school. Band of Hope. Tract distribution and Temperance work. All in efficient working order. Cast-off Clothing thankfully received, and the smallest contributions.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

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DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

CONTRIBUTIONS of Money, Clothing, Coal or Bread Tickets are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. The smallest donations will be thankfully acknowledged.

COSTERMONGERS' COTTAGE MISSION, Vinegar Ground, City-road (established sixteen years).—Funds urgently needed at this time to carry on this work which has increased since opening new hall. Judicious almsgiving in cash, clothing, &c. Much distress and sickness prevails.

WALTER PENROSE, Vinegar Ground, City-road.

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CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles, are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

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Appointments, Situations, &c., Wanted.

AN ARCHITECT, properly qualified, of good practical experience in design, superintendence, drawing, specifying, surveying, levelling, &c., would be glad to hear of some work, either on commission for clients or to assist other architects. Would act as clerk of the works, make surveys, take levels, or prepare bills of quantities. Would entertain partnership. Highest references. —ARC., Box 3s8, Willing's Advertising Offices, 125, Strand, W.C.

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W. BARNES, Kingston Lacy, Wimborne, Dorset.

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M. D., 41, Martell-road, West Dulwich.

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J. W., 72, George-street, Hove, Sussex.

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A HOME WANTED, by an educated Christian Lady, on the South Coast, as Companion. Cheerful disposition, and musical. Dissenter. Age 20. Salary not so much an object as a kind home.

E., 32, Endlesham-road, Balham, London.

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A LADY OF EXPERIENCE desires an engagement as Matron, Housekeeper, or any position of trust. Highest references.—Address, with full particulars,

M. A., 2, St. Jude's-villas, Asylum-road, Peckham.

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EXPERIENCED PASTOR seeks introduction to Vacant Church. Powerful extempore preacher of undiluted Gospel. Willing to supply for Sunday or week-day.—B., 3, Gundulph-villas, Strood-hill, Rochester, Kent.

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MAN AND WIFE.—Wanted, by a young Man and his Wife, the position of Managers to a temperance hotel. Good reference. Capable of giving satisfaction.—Mr. BROOKE, 202, Lewisham-road, Lewisham, London.

A LADY WISHES to find a situation for young Lady as Mother's or Lady's Help. Aged 19. Tall, active. Willing to undertake light household duties.—Apply by letter, to Mrs. PEWTRESS, 10, Clarendon-road, Lewisham, S.E.

AS USEFUL MAID, or any post of trust.—Wanted, a situation in a Christian family. Good dressmaker. Town or country. Age 26.—A. P., 68, Newington-green-road, Ball's Pond, London, N.

A LADY, giving up her carriage, wishes very highly to recommend her Coachman. Very reliable, trustworthy, an excellent stable-man, knows town, country preferred. Age 32. Married; two children. Christian and abstainer. Seven years' excellent character.
G. W. DANESFIELD, Stables, Honor Oak Park, S.E.

A LADY RECOMMENDS her former Parlourmaid for light housework and wait on Lady. Middle-aged. Thoroughly trustworthy. Small wages for comfortable home.
Hon. Mrs. PELHAM, Oakfield, Emsworth, Hants.

LADY STRONGLY RECOMMENDS very respectable Girl, age 15, but tall. First place in house or kitchen (not nursery), under others. Christian home desired.
Miss S., 157, Sutherland-avenue, W.

AS CHILDREN'S OR SEWING-MAID.—A Lady recommends a superior Christian Girl of 20, beautiful needlewoman; also Christian HOUSEMAID. Situations on South Coast desired.
Miss MALAN, 42, Stanhope-gardens, London.

WANTED TO PLACE a strong Orphan Girl, 13, in Christian home or school, where she will be trained to usefulness. Has been educated. No remuneration required. — Miss EVERSLEY, 16, Walker-street, Wellington, Salop.

A LADY IS ANXIOUS to get a comfortable place, with one or two Ladies, for a General Servant. Age 26. Good cook. Most clean and willing; would prefer single place. Good Churchwoman. Wages £12 and all found.—Mrs. F. CARR, 39, St. George's-square, London, S.W.

AS GENERAL SERVANT in a small, quiet family. Wages not so much an object as a comfortable, Christian home. London objected to. Age 31.—A. SURRIDGE, 47, Albert-road, Luton.

MISS E. LEWIS, 5, Cadogan-square, London, seeks light place as Nursemaid, for respectable Girl (24), not strong or very bright, but honest and clean. Small wages.

A LADY WISHES to hear of a situation for young Girl, age 15, who has not been out before, and is fond of children.
Miss ARTER, Yulecroft, Chelmsford.

WILL SOME CHRISTIAN LADY take as Housemaid, or as General Servant, a young Woman very desirous of redeeming her character?—For particulars, please write to
Miss VASEY, The Circus, Greenwich.

WILL ANY LADY, for the Master's sake, take as General or Housemaid, a strong young Woman, 21. Has a previous good character from mistress, and is very anxious to regain the same. Willing to work. Respectably connected.
S. E. B., 133, Upper Kennington-lane.

Appointments, Situations, &c., Vacant.

EVENING EMPLOYMENT.—Christian Man (25 to 40) as Superintendent of Youths' Club, ages 14 to 20, in Chelsea. Hours 7 to 10 p.m. each night. Must be able to exercise complete moral control, and capable of instructing classes held for the members.—Apply, letter only, stating qualifications, salary expected (moderate), and forwarding copies of testimonials, to CLUB, 100, Cheyne Walk, Chelsea. No reply to unsuccessful candidates.

SHORTHAND WRITERS and Correspondence Clerks.—Several capable Men wanted. Must be well-saved Christians.—Apply any evening to Mr. BARRITT, 80, Southwold-road, Clapton, E.

WANTED IMMEDIATELY, a capable, earnest Christian Man to take charge of a small wood-chopping business, carried on for philanthropic purposes. Thorough knowledge of the trade indispensable.—Apply by letter only, to R. G. J., 42, St. Paul's-road, Canonbury.

A WORKING MANAGER wanted, for Wood-chopping. Total abstainer. — Apply between 10 and 11 Saturday morning, at the Latymer-road Mission, Blechynden-street, Notting-hill, W.

WANTED, IN MALTA, Man and Wife to take charge of Soldiers' and Sailors' Home, having refreshment and lecture rooms, beds, &c. Must be abstainers. Preference will be given to Christian people without family. None but competent, experienced persons need apply.—Address, with full particulars, Rev. J. LAVERACK, Wesleyan Minister, Malta.

WANTED IMMEDIATELY, for the Plymouth Penitentiary, the following persons: (1) MATRON, duly qualified. Christian, total abstainer. (2) Experienced LAUNDRESS, capable of teaching. Abstainer.
Mrs. CREAK, 12, Whitefield-terrace, Plymouth.

AS WORKING MATRON in a small Rescue Home.—Wanted, an earnest, loving Christian. Age about 30. Salary £14.
E. W., Rock End, Histon-road, Cambridge.

A LADY wanted, between 25 and 30 years of age, as Assistant Matron at the Royal Albert Orphan Asylum. She must have a thorough knowledge of domestic duties, be active and energetic, and fond of children. The Committee wish to find a Lady of truly Christian principles who will take a pleasure in the work.—For further particulars apply to Mr. RICHARD WITHERBY, Secretary, 62, King William-street, E.C.

A WORKING HOUSEKEEPER wanted. Good plain cook and needlewoman. One in family; help given. Church of England. Country situation.—Apply for particulars, 28, Argyll-road, Kensington, London.

NURSERY GOVERNESS wanted, in Ireland. Christian young Lady with some experience, who obeys the Lord's command with regard to baptism and the remembrance of His death, to teach and mind two children.—A. B., care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

NURSERY GOVERNESS, about 25, required at once, for two children. An abstainer, and one whose life is consecrated to Christ. Church of England.—Write fully, stating age, qualifications, and salary, 18, St. John's-road, Brixton, S.W.

A NURSERY GOVERNESS wanted at Waterloo, near Liverpool, to take entire charge of four children under eight. Salary from £20 to £25.—Apply by letter to A 31, care C. Birchall, Advertising Agent, Liverpool.

EXPERIENCED NURSE wanted. Christian and Churchwoman. Thoroughly trustworthy. Age from 25 to 35. Four children. Good needlewoman.—Care of Mrs. Newton, Beechwood, Driffield, East Yorks.

A MAID'S NURSE wanted, accustomed to mental cases. Must be a Christian Woman, firm, but most patient and trustworthy. A married woman with children preferred. Age about 40.—M. B. O., 22, The Avenue, Eastbourne.

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X., 159, Oxford-road, Reading.

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SUPERINTENDENT REQUIRED by the Homes for Working Girls in London. Age not to exceed 30. Only suitable women need apply.—Address by letter only to JOHN SHRIMPTON, Esq., Honorary Director, 2, Westminster Chambers, London, S.W.

MOTHER'S HELP. — Wanted, a bright, active Christian Girl. Fond of children. Fairly good needlewoman. No teaching required. Comfortable home. Moderate salary.
A. W., 11, Windsor-road, Forest Gate.

CAN ANY LADY recommend a superior person, to cook and assist housemaid. One child. Christian family, abstainers. Comfortable home. Good wages.
Mrs. BENSON, Bowerfold, High Barnet.

HOUSE-PARLOURMAID wanted. Must be able to give personal references.—Apply by letter, stating age, length of time in last situation, and wages required, to
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HOUSEMAID-WAITRESS wanted. Churchwoman. Active and trustworthy. Good character indispensable.—Care of Mrs. Newton, Beechwood, Driffield, East Yorks.

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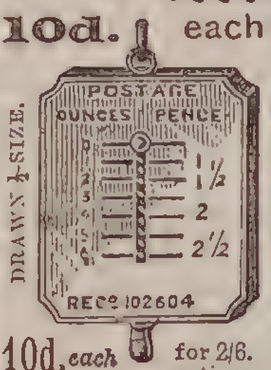
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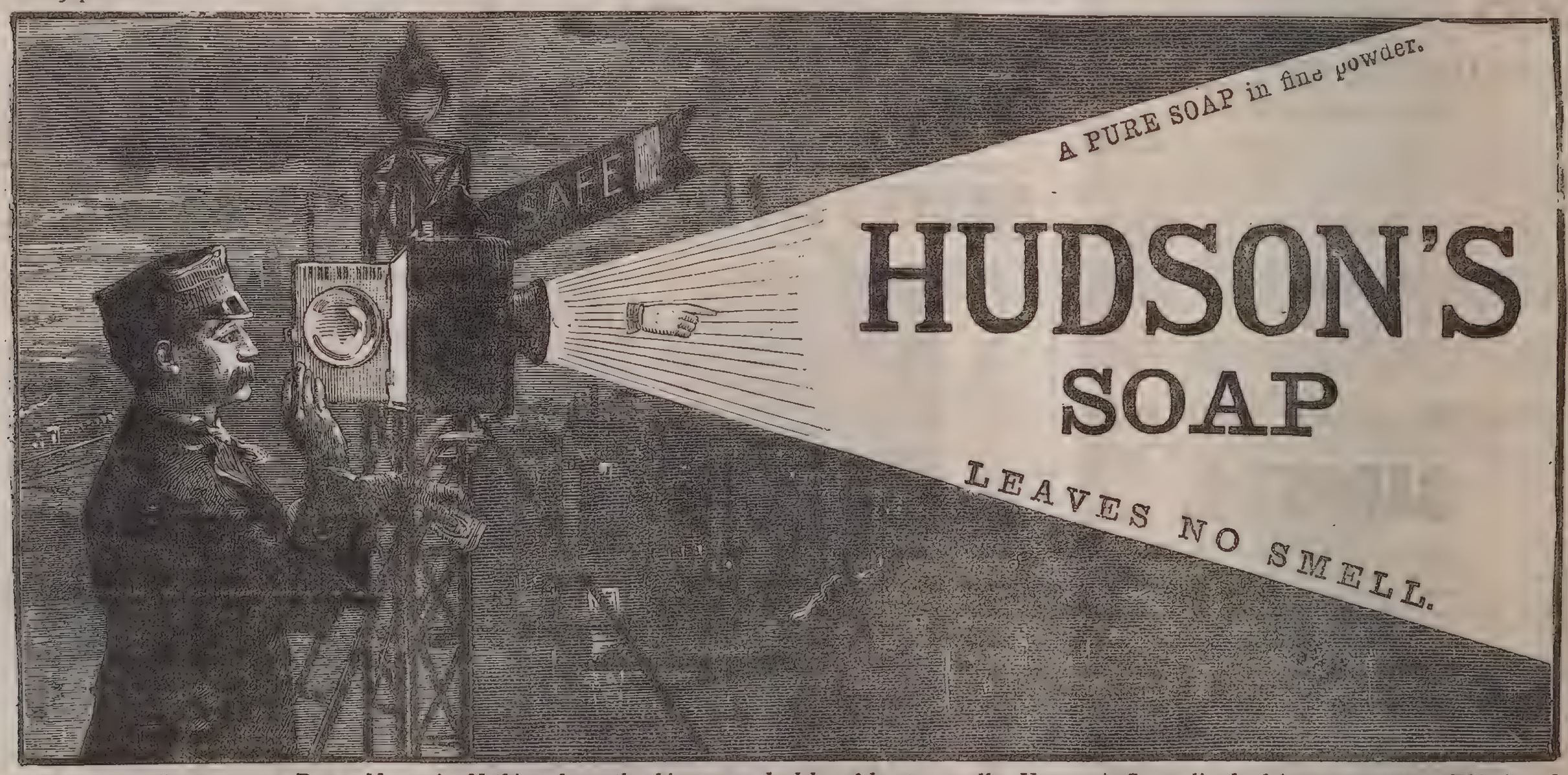
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February 1, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. George C. Needham, Evangelist.

A friend in Glasgow writes to us as follows:—

> Your correspondent is right as regards Sundays in Glasgow, and the one described in last week's issue is a specimen of Sundays all the year round. Would that the same could be said of the Saturday evening, which is a sad contrast.

Many of our London readers will be glad to see, from the announcement elsewhere, that Dr. Adolph Saphir resumes his lectures on the Old Testament at Allen-street, Kensington, on Thursday next.

We are exceedingly obliged to a number of friends who have kindly sent us copies of the back numbers for 1887 which were asked for three weeks ago. We shall also be thankful to any who can supply us with copies of The Christian for November 30, 1888.

Considering the increased attention of late paid to Mohammedanism, the testimony of Canon Bell in his recent volume, "A Winter on the Nile," is not without interest. The result of his own observations, and of careful inquiry among competent authorities, is that "it has failed in Egypt, as elsewhere, to civilise or to elevate or purify the people": the facility of divorce and re-marriage, which can be exercised at the mere word and caprice of the husband, is such that "Islamism cannot foster purity or chastity." A false glamour is nowadays often thrown over Mohammedanism by picturing it as a half-Christian faith—an imperfect Christianity. In view of this the Canon well remarks:—

> With a professed respect for Christ as a prophet, it denies his oneness with the Father, and his equality with God, his atonement and mediation, and subordinates Him and his teachings to Mohammed and the Koran. And is not the Moslem faith so intolerant of Christianity that persecution and death are often the penalties that attend those who abandon Mohammed for Christ? Islam has no great ideals or high aspirations—has nothing to attract the noblest minds or to constrain them to dare all things, and to count all things but loss, if they can only reach the lofty standard which is proposed to their hope.

Canon Tristram, to whom we owe so much of our accurate knowledge of the Holy Land, found over the doorway, when he visited the Great Mosque in "the street that is called Straight" at Damascus, an inscription in Greek: "Thy kingdom, O Christ, is an everlasting kingdom, and thy dominion endureth throughout all generations." The building in early ages was a heathen temple, and afterwards the Christian cathedral. To-day the Moslem passes beneath the grand portals, and cannot but read the words carved in the stone above. Will not every one of our readers take them as Tristram did, "as a silent prophecy that the day is coming when this dark land shall be Christ's once more, and He shall reign for ever and ever," and join earnestly in the traveller's prayer, "Even so, come Lord Jesus"?

Pastor Archibald G. Brown's pamphlet, "The Devil's Mission of Amusement," is now ready, and may be obtained through any bookseller, price 1d.; 1s. per dozen, post free; 7s. per 100; £3 per 1000.

On another page will be found some intensely painful and humiliating accounts of the havoc wrought by the opium drug in China, from the pen of Archdeacon Wolfe, of the C.M.S. Still more ghastly in their horrible realism are the details that Mr. W. S. Caine, M.P., has sent home. If the British nation, and especially the British legislature, is not roused to action by such statements as the following, surely it will be a sign that the Spirit of God has ceased to strive with the consciences of our people and our rulers:—

> I have been in East-end gin palaces on Saturday nights; I have seen men in various stages of delirium tremens; I have visited many idiot and lunatic asylums (writes Mr. Caine, M.P., from Lucknow), but I have never seen such horrible destruction of God's image in the face of man as I saw in the "Government" opium dens of Lucknow. To my dying day I shall carry the recollection of the face of a handsome young woman of eighteen or nineteen years, sprawling on the senseless bodies of men, her fine brown eyes flattened and dulled with coming stupor, and her lips drawn back from her glittering white teeth. Green hands could get drunk for a penny or less, but by degrees more and more opium is needed, and the callous keeper of this hideous den showed us men whom 180 drops of thick opium, mixed with tobacco, hardly sufficed to intoxicate. I came out staggering and faint with the poison-laden atmosphere...
>
> Again I went from room to room, and counted on the ground floor alone 117 human swine of both sexes. I was asked to go upstairs, where there were many more customers; I had had more than even my strong stomach could stand, but I was told that there would be probably fifty more. It was three in the afternoon when I visited these places, and I am told that after dark the attendance is doubled. In the city of Lucknow there are thirty distilleries of native spirits, 201 liquor shops, twenty-four opium shops, and ninety-two for bhang and other intoxicating drugs. An opium sot is the most hopeless of all drunkards; once he is well into the clutches of this fiend, everything gives way to his fierce promptings. He only works to get more money for opium. Wife, children, and home are all sacrificed to this horrible lust.
>
> The receipts of the Government of the North-West Province and Oude from opium, bhang, and other intoxicating drugs, is no less than £67,000, and is steadily on the increase. It will give your readers some idea of the way in which this horrible traffic in intoxicants is being stimulated, if I give the average revenue for the North-West Province and Oude from all intoxicants for the three years 1878-79-80, as compared with 1885-86-87. In the former case its yearly average was £284,000: in the latter *it had run up to* £546,000, *showing a doubled consumption within seven years.* Every day I spend in India brings fresh proof that the Government are stimulating the sale of intoxicants to the very verge of decency, for the sake of the cheaply collected and rapidly increasing revenue which it furnishes.

At a time when so much boasting is heard about "the well-established results of historical criticism," and when assertion is made to do duty for proof, it is well to be reminded that science is yet only in its infancy, and that Scripture is not to be limited by our ideas or interpreted by our ignorance. Bishop Ellicott, therefore, did well, in his recent annual pastoral address, to warn his clergy that "while it was their duty to set forth all that verified science or tested historical research may have contributed towards the better understanding of God's Word, it was not their duty to give any place to that motley assemblage of evanescent theories, unsupported conjectures, and unverified assertions, now put forward as established results of Biblical criticism." Do these destructive critics, it may be asked, who, in the name of "modern thought," contend (*inter alia*) that the early chapters of Genesis are a myth, who reject the Biblical story of the creation for the evolutionary theory of Darwin, or who affirm that Deuteronomy dates from the age of Jeremiah—ever reflect that they are thus practically claiming to know more on the subject than our Lord and his Apostles? "What saith the Lord?" is the point to which we must come at last.

A clergyman of the Church of England, and a member of the Protestant Alliance, writes from Canada:—

> The situation as regards the safety of our common Protestantism, the bases of our civil and religious liberty, is, I fear, much more serious than our people seem to realise, or are willing to admit. The crisis in Christendom to-day is a great struggle for Romish ascendency, carried out under various aliases and subterfuges. The man too blind to see this, or too cowardly to own it, will strive in vain to repress the rising storm. The fond delusion about the corporate reunion of Christendom is another mode of securing the ascendency of priestcraft. The prime movers do not want reunion with the Protestant churches of Christendom; only with the corrupt Greek and Latin churches, to give them a vantage ground for crushing all nonconformity. The invisible Church of Christ is one; the visible Church never was, and never will be, one. But the time has come when all true Protestants should stand shoulder to shoulder in opposing the progress of superstition and infidelity. Our Church has suffered much in this country through ritualistic innovations, which, consciously or unconsciously, play into the hands of Romanism and infidelity. Through this cause thousands have been driven from the Church of England. The great body of the people here have no sympathy with ritualism, but a few hair-brained ritualists from England can do a vast amount of mischief.

We agree with all the above except the assertion that the visible Church never was and never will be one. It certainly was one in Pentecostal days; if it never will again be one, how can the Lord's prayer be answered: "That they all may be one, as Thou Father art in Me, and I in Thee, that they also may be one in us: that the world may believe that Thou hast sent Me"? The world cannot see the unity of the invisible Church; and if the visible Church will never be one, how can the world be convinced by its oneness that the Father sent the Son to be the Saviour of the world?

The late Dr. Harris said in his admirable essay on "Christian Union":—What is urgently enforced in Scripture is that *the union of Christians should be visible.* For this our Saviour prayed; and prayed for it as a requisite to the conversion of the world. It is in vain to reply that his followers are now, and ever have been one, as members of that one body of which He is the glorified Head. This is *known* only to the Church in heaven; and *understood* only by the Church on earth; whereas the world must *see* it. Our Jerusalem, like that of old, must both be "builded as a city that is compact together," and be "set upon a

hill." Evidences must be given to the senses of men, that not merely in profession, but in heart and object, we are one. The fact should be too plain to be misunderstood; and too palpable to remain a secret.

From recent numbers of *The Friends' Review*, Philadelphia, we learn that a new visitation of the Spirit of life is appearing in the American Societies. The wealth of Friends is, we are told, steadily increasing in the United States, and they are making an effort for the more systematic distribution of their books and standard writings. They are renewing their former zeal in the way of visitations, and for the reviving of languishing Societies. This movement will have the sympathy of faithful men. The testimony of Friends against the war spirit as contrary to Christianity, and concerning the spiritual nature of Christ's kingdom, is as needful now as ever it was.

Among the Methodists, also, there are evidences of a growing spiritual activity. In Leeds £20,000 is to be devoted to extension work. In chapel buildings and removal of debts, the Wesleyan Calendar tells of more than £400,000 raised during 1888. In Manchester the various bodies of Methodists have unitedly held a series of meetings, in order to strengthen the bond of brotherly love, and to stimulate the severed branches of that communion to their initial zeal, and to a oneness of testimony.

The machinery of the law seems to be on its trial just now, to a large extent, in India. The famous, or rather infamous, Patna case has opened our eyes to the possibility of justice being perverted in its very seat and centre. The proceedings of the Crawford Commission recently concluded also reveal an alarming condition of venality and corruption in places of judicial power. It appears that the Bombay Government had previously given a pledge of indemnity to those called on to give evidence. Now that some native magistrates have confessed their misdeeds in the witness-box, the public conscience is scandalised at the idea of their being permitted to resume magisterial functions. The Calcutta correspondent of *The Times* says:—

> Lord Reay is now impaled on the horns of a dilemma. He must apparently either falsify the Government's pledge, and so break faith with these magisterial witnesses, or else he must betray his duty to the public by prostituting the administration of justice. Unless he at once make up his mind to resign all thought of the latter immoral alternative, public action will be promptly taken in the matter.

Thanks to those "watch dogs of society," the daily and weekly press, it is now becoming increasingly difficult for the unprincipled holder of power to cover up and escape the consequences of his misdoings.

Ministers could hardly do a better service to the members of their congregation than by recommending the purchase of the two volumes of the Report of the ten days' Missionary Conference of last June (*Nisbet & Co.*). They can be obtained at a comparatively cheap rate, and contain the most mature utterances on almost every aspect of Protestant Missions. They embody, moreover, a vast amount of valuable and interesting information on the social condition of two-thirds of the human race. To those who know little of what the Christian Church is now attempting, and nothing of what is being done beyond their own denominational lines, the volumes would come as a new revelation of the ascended Lord's doings in the earth, and of the zeal, courage, and Apostolic witnessing He is inspiring in these latter days.

Lord Wolseley may be an authority on military matters, but his recent utterances in advocacy of a national "conscription" will not meet with the approval of a large, and we trust a growing, section of his fellow-countrymen. It is too much of a tax upon our common-sense to try and make us suppose that we cannot properly develope our physical manhood, or acquire the qualities of self-discipline and obedience, without also training ourselves in the murderous arts of war. On this question of a national conscription, Rev. Hugh Price Hughes said some strong but timely things in his afternoon address at St. James's Hall last Sunday:—

> Napoleon had a good deal of truth on his side when he sneered at us as a "nation of shopkeepers." How much do we owe to Livingstone and Stanley, to philanthropists and missionaries! To prove that an unarmed nation is surer of peace than an armed nation, Mr. Hughes mentioned the State of Pennsylvania, which was founded in peace, and was unarmed for seventy long years. No blood was shed then, while the neighbouring armed States were plunged into war with the Indians. Pennsylvania might have continued in peace, but that the original founders were in time outnumbered. Emigrants are the men who found nations. Spain was a great military nation at the time England was a small one. And to-day we are in advance of France because we have a purer faith. France to-day is a specimen of a nation eaten up by military power. Ploughshares and pruning-hooks have made the British Empire, and the only danger is from such military longings as Lord Wolseley's.

The words of Dr. Hannay, who is now representing the English Congregationalists in Australia, generally deserve attention for their indications of keen and impartial observation. In Adelaide he has been interviewed by ministers, and among some prepared questions was one relating to the results in England of the "Moody and Sankey movement." Dr. Hannay expressed the view that while there were genuine conversions, the general effect was ecclesiastical unsettlement; that religious excitement and mediocrity were twin sisters; and that a revival system carried with it more evil than good. We cannot congratulate Dr. Hannay on this utterance. Not a few of the most generous and devoted servants of Christ in our time are men who have been born unto God in revivals. When pastors have stood by such evangelists as Mr. Moody, they have afterwards acknowledged that the pulse of spiritual life in their churches was powerfully quickened, and that these movements produced some of their best workers.

Some correspondents have addressed us with regard to Sir Arthur Blackwood's note commending Mr. Grattan Guinness' recent work "The Divine Programme of the World's History;" saying that they wished for it, but could not afford to possess it, and asking whether they could obtain it at a reduced price. Anyone wishing to do this should communicate direct with the Secretary, Harley House, Bow, London, E. We know that hundreds of missionaries and poor ministers have beeen supplied with copies gratuitously.

The Puritans and Ourselves.

Dear Editor,—Is not the following, by Mr. Samuel Smith, M.P. (from a letter in *The Liverpool Daily Post*), worthy of a place in your columns?

Reginald Radcliffe.

The Puritan period of England was its heroic age; that is, the period beginning with the reign of Elizabeth, and ending with the death of Cromwell. There were then a greater number of noble God-fearing patriots than in any other age of English history. Need I recall such names as Cromwell and Hampden, Pym and Elliott, Milton and Bunyan, Baxter and Howe, Blake and Ralcigh? Never was the public life of England permeated by so deep a sense of religion as in the time of the Commonwealth; never were the ideals of politicians more lofty and inspiring. Cromwell's addresses to Parliament read like sermons (see Carlyle's life), and the debates were marked by a tone of seriousness that has never been equalled since. The Long Parliament was the most patriotic and the most religious legislative assembly that ever sat in England, and to it we owe in great measure the inestimable blessing of civil and religious liberty.

Though Puritanism was temporarily crushed under the Restoration, its principles survived, and gave us the Revolution Settlement of 1688, and it was the parent of the Nonconformist and Liberal party for the next two centuries. It gave what was best and noblest to the American Commonwealth, and the pilgrim fathers, and the spiritual ancestors of the American churches of to-day. Yet I admit that we could not acquit the Puritans of intolerance; they had the defects of their virtues, and their zeal for God was not always tempered by charity.

Contrasting the Puritan period with the present, the dominating idea then was righteousness, whereas now it is liberty; and it is possible to push liberty into licence. Instance the abounding temptations to drunkenness and vice that exist in all our large towns, and the shocking demoralisation they produce. These evils are all defended on the ground of liberty, and it is almost impossible to get persons to deal with them owing to this excessive deference to that idea. The Puritan conception was a very different one: it was liberty to do right, not to do wrong; it was controlled by the everlasting law of righteousness. They differed from us in that they considered the State to be an organism for enforcing righteousness of life. Granted that this is impracticable, one may still long to see something of their reverence for God imported into our public life, instead of the increasing secularism that characterises politics.

One may point out how widely different are the conceptions of a Christian Commonwealth, as held by Cromwell and Milton, from that taught now by the Secularists of England, as typified by the members for Northampton. It cannot be denied that the aim of the Secularist party in this country is to assimilate our Constitution to that of the French Republic, which is purely atheistic, so far as its public acts and utterances are concerned. Instance its enactments forbidding any allusion to the existence of God in the public schools of the country.

The fathers of English Nonconformity, and the founders of English and American liberties, had very different notions as to the true functions of a Christian State.

They were as far removed from the principles of the Secularist politicians of this day as they were from those of Charles I. and Laud; and time will show who was right. Certainly, no successful experiment has ever yet been witnessed in the world's history of a State that ignored the existence and the authority of the Supreme Legislator. The French Republic is tottering to its fall, because it has flouted and ignored the religious element in human nature; the American Republic has lasted because it has not done so; and our country will do well in the future to follow American rather than French precedents in the matter of acknowledging the authority of the Most High.

Points for Preachers.

THE MARTYR SPIRIT.

SEE that young girl, in the days of Diocletian, beautiful and richly dressed, standing before the altar, with the judge on the one side, her lover on the other, her companions grouped around. If she will but throw a few grains of incense on the brazier she shall be spared from cruel death and given back to love and friends and life. But not a grain is cast upon the expectant flames, and she is ruthlessly led off to die for Him whom she loves better than all. Was she not consistent? Would you not have done the same? Then do the same now, and dare to be true to your lover, Christ.—*Rev. F. B. Meyer.*

LIFTING POWER.

I remember a vessel sinking in the Clyde. Pontoons were brought down from Glasgow, and at low water fastened hard and close to the ship. It was over-girded and under-girded, and I don't know what, to make it one with the pontoons. When man had done everything he could, we all stood back and waited till God did his part. The tide began to rise. Would these pontoons lift that helpless wreck with them, or the wreck hold them down beneath the tide that must rise? There was a moment like that here. Peter and John made themselves one with the lame man, like the pontoons. Then they cried to God, and waited for the tide, and it came, glorious, full, uplifting. We need this great heart that loves a drunken man and a worse woman; that will take off its fine gloves and lift them. If that has gone out of us, God help us.—*Rev. John McNeill.*

SYMPATHY IN CIRCUMSTANCES.

Christ makes Himself one with us, not only in nature but in circumstances. None can be so close to us as Jesus Christ, because none has had the same experience. I used to notice in hospitals, years ago, how the people who had the same complaint, and were under the same treatment, had a wonderful way of finding each other out. They might not have known of each other's existence before, but somehow a strange affinity brought them into contact. They suffered from the same complaint, and what sympathy there was! Everything else was forgotten because of the oneness in their sufferings. Oh, think how thy Lord can be one with each of us in all the circumstances of our life. Do difficulties press upon thee? He understands it, and He saith: "I can help thee here. I know what are the aches and pains and wearinesses of life." Oh, look to Him then in all the circumstances of thy life, and thine eye can scarcely fail to see Him.—*Rev. Mark Guy Pearse.*

Leaves from my Note-Book.

BY REV. WILLIAM HASLAM, M.A.,

Author of "From Death into Life: An Autobiography."

XXXVI.—THE ANGRY MAN.

I HAD been speaking one day upon the power of God to subdue the unruly wills and sinful tendencies of believers. I said that too often people have compassion upon the slaves o drink, temper, or any other besetment, without having regard to their sin against God. Too often they try to deliver a drunkard from his bad habit, and if they succeed in this effort they think everything is done. But what about the drunkard's sin against God? Is not this like covering up past sins with successful reformation? Supposing a man succeeds in getting the better of a besetment with which he has been habitually sinning before God, is that enough? Does he need nothing in the way of pardon as well as deliverance?

At the close of my address an elderly clergyman came forward, and said, "I thank you for your discourse. Let me tell you something which you may use another time as

AN ILLUSTRATION.

"I inherited a dreadful temper. As a child I was often punished for it, as a boy at school even more severely so, and at college I was shamed again and again for my passionate outbursts. At my conversion I thought to myself, Now my temper is subdued; and so it was for a time. I was very happy, and rejoiced, not only about the salvation of my soul, but, as I supposed, for deliverance from my great enemy. But, alas! soon after this my temper reappeared in full force, and I found out that though my sins were pardoned, yet the long-desired deliverance had not come.

"After my ordination, I grieve to say, I was betrayed into many improprieties of violent temper, for which I had to apologise, and sometimes make amends.

"Oh, how earnestly I prayed God to help me to overcome this infirmity, and how often I made resolutions; but all was in vain. Sometimes I had power over my weakness, and rejoiced in being able to control myself under provocation; but I cannot say that I was ever satisfied, or that I was sure I should succeed another time.

"'How was this?' you ask. It was because I felt that my temper was still there, boiling within. It was not dead or gone, but only kept under for the time. I continued in prayer, and with many watchful efforts I tried to keep down my enemy.

"One day after a great fall I was most dejected. I made supplication with tears, and besought God to help me in my trouble. On that occasion I expected that victory was sure, and that I should have power given me to overcome. I must say that I left my room that morning feeling hopeful.

"As I neared the foot of the stairs, I saw a sturdy beggar man standing and looking in through the glass panel of the door. He appeared strong and able enough for work, instead of begging; but he may have been a thief looking in to spy out the land. Our eyes met, whereupon I beckoned him to be gone. As he did not move, I shook my head, as if to say, 'I have nothing for you.' The impudent fellow shook his head, too, as much as to say, 'I will not go.' In a moment my blood was up, and I was boiling with rage. I opened the door, and commanded the man to go away instantly.

"The beggar quietly put his foot inside, so that I could not shut the door again. He looked at me in the coolest manner, saying, 'Are you a minister of religion, and send away a poor starving man from your door like that?' I could not find words to express my indignation, for the man did not look or speak as if he was in a starving condition at all. He stood before me with a provoking insolence which was very irritating. Seeing my anger, he remained cool, and said in a whining tone, 'I've not had a taste of victuals or a morsel to eat!'

"I was deaf to his complaint, for I did not believe a word of it. I therefore told him again to go away.

"'You had much better give me a trifle,' was his reply, 'and let me go, than get into that towering passion. You a parson, and with such a temper as that!'

"Immediately I put my hand into my pocket, and took out the first coin that came—I think it was a shilling—and gave it to the man, saying, 'There, go away with you!'

"'Thank you, thank you,' said the provoking beggar, and went away shrugging his shoulders, as if he had done a good stroke of business.

"So he had, even better than he thought. I could have burst into tears with vexation at my weakness and that impudent man's triumph. Shutting the door, I returned to my study in despair. Kneeling down, I said: 'O Lord, is there no deliverance for me? Forgive my sin, I beseech Thee, and do deliver me from this temper. I cannot do anything to conquer it. Lord, do Thou save me.'

"When I once let myself go into God's hands, such a calm thankfulness stole over me. The Lord was present in the power of his love, and it seemed as though He pitied me in my distress. Hot tears flowed from my eyes, and I could do nothing but sob. I felt that my prayer was answered, and my deliverance had come. With grateful love I thanked God, and rose up from my knees.

"All that afternoon, I felt as if I had been actually in the Divine presence, and that the Lord had spoken to me. From that day to this, nearly three years, I have had many and often very great provocations; but, thank God, I have not been overcome by them. I cannot tell you what has become of my temper—the Lord has taken it away."

"Praise Him," I said; "that is just like his way of deliverance."

"Yes, indeed, I do," said my friend; "and I thank you too. I have learned from your words how the deliverance came to me. I see now that Christ, the risen Lord Himself, was there that afternoon—it was his power alone that released me. I see also why He did not do it before. I never asked Him to forgive my sins, nor did I know of his power to deliver me from my temper. I only asked that He would help me to conquer it myself. How blind I was, not to see that the Lord must do it, and He alone—that we must stand aside, and see the glory of God."

The dear man said, "I feel as if I was going over the ground again. The Lord is here showing Himself to me."

The more I observed this gentleman afterwards, the more confirmed I was of the reality of his story. If he had been an irritable and passionate man before, beyond all doubt he was now most loving and patient—full of compassion for others; his forbearance and gentleness were so striking that it seemed impossible he could ever have been otherwise.

"Oh, the years of misery and trial I have passed through," he said, "all because I did not know that the Lord was able and willing to give me a complete deliverance!"

Yes, indeed it is so. What multitudes of persons exercise themselves and labour hard to overcome that which cannot be conquered by self. It is the Lord's work. Salvation, in every sense of the word, belongs to Him, and to Him only.

The White Cross Society.—The attention of the White Cross Society having been drawn to the sale of immoral literature in Liverpool, one thousand papers have been sent for gratuitous distribution in the warehouses of that city. This is an instalment of a very much wider work which will shortly be attempted. Help towards the extension of the Society's operations should be remitted to Rev. G. S. S. Vidal, Museum-close Oxford.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

X.—Christ's Instructions for his Missionaries:

THEIR DEPORTMENT.

WE have seen the Lord Jesus bringing his disciples into those same conditions of life and service in which He, their and our prototype in all things, came and worked; those conditions which largely obtained in the lives of the prophets of old, and which must ever characterise those who stand as the representatives to men of God's eternal verities. In every realm of human activity that which is most appropriate to it directs its energies. Among the Governments of earth, power rules and fixes the place of each in the scale of the nations. In science, human wisdom prevails. In commercial circles, mammon bears sway. So, too, the spiritual realm has its appropriate power—the Holy Spirit.

It was a deep-laid necessity that the Lord Jesus should separate his disciples from all human resources and expectations. Faith must now dominate them. Disinterestedness must dictate their actions. They were furnished with spiritual weapons and appliances from the armoury of heaven for their spiritual and heavenly task. Being thus equipped with that which was appropriate to their high errand, THE LORD PROCEEDED TO GIVE THEM EXACT INSTRUCTIONS AS TO HOW THEY WERE TO BEAR THEMSELVES IN THE VARIED AND TRYING CIRCUMSTANCES THAT AWAITED THEM. These details we will now review. THEY WERE TO GO BY TWO AND TWO, not alone, that one might strengthen and second the other.

THEY WERE NOT PERMANENTLY TO LOCATE, BUT TO MOVE FROM PLACE TO PLACE. Shepherds to remain with the flocks God would raise up from among them; but *they* were ever to press on to yet untrodden fields. These heroic souls afterwards did so; planting the Gospel from India to Britain. How unfortunate and mistaken, if they had settled themselves comfortably somewhere upon the borders of civilisation!

Upon entering a city or town they were TO INQUIRE WHO IN IT WAS WORTHY. As they entered the house they were to salute it. Here they were to remain so long as they were welcome, or until their ministry there was completed. They were not to visit from house to house. They were not, like mendicants, to beg their bread. They were Heaven's messengers on the high embassy of peace, and were therefore to ascertain who was most esteemed for real worth among his fellows, and that one they were to honour with their presence. They were not to seek after the rich, the great, the wise, or the famous, but those characterised by practical worth. Like Abraham's servant in the house of Laban, they were to be far more intent on their heavenly errand than upon satisfying the cravings of nature. Yet what was set before them they were to eat.

It is intimated that THEIR STEPS WERE PRECEDED BY AN INVISIBLE MESSENGER, "THE SON OF PEACE." This was none other than the Lord Himself, who then, by this spiritual power, and now, by the Holy Ghost, precedes and accompanies all who venture forth in his name. It was the bright shadow, the sure prophecy, of the approaching promise, "Lo, I am with you alway, even unto the end of the age," which was to assure their hearts as they started upon that world-wide conquest for which they were now in training. In accord with this, the curtain falls upon the busy scenes of the Gospel of Mark with the disciples going forth and preaching everywhere, the Lord working with them and confirming the word with signs following.

In this mysterious "Messenger of the Covenant" who foreran them, lay the secret of their protection, their reception, their power in word and deed. It is so with those who now go out into new regions to spread the name of Jesus. But let them see that they miss not the spirit, or even the letter, of those details. To human policy and worldly reasoning they present a dark labyrinth of impossible and confusing intricacy. But it is faith's highway. Herein they have what will stand them instead of assured support, elaborate outfits, human appliances, safeguards, and modes of procedure, which encumber the modern successor of these primitive Apostles. Happy men! From how much care and strife, and questionings, and misdirected energy, they were cut off! With every weight laid aside, they, with swift and unimpeded step, pressed toward the goal of their single aim. Has this heavenly type of missionary indeed passed from the earth beyond recall?

THERE IS DIVINE WISDOM IN THE DIRECTION TO WEND THEIR STEPS TO THOSE WHO WERE "WORTHY." These are none other than the ones who possess the soil of "an honest and good heart," prepared by the Spirit to "hear the word, and understand it, and keep it, and bring forth fruit with patience." Such was the centurion in the Gospel story. The elders of the Jews reported him to Jesus as one who was "worthy." This appeared in his profound humility, and in his great faith, at which Christ marvelled. Another of these "worthy" ones was Cornelius, also a centurion, to whom Peter directed his way, being preceded by this same "Son of Peace," who had prepared Cornelius to receive both the messenger and the message.

It is among the frank and honest hearted, the "worthy," those in whom the Spirit of God has perhaps from their birth been preparing the soil of "an honest and good heart," that the Gospel most readily takes root. A certain ingenuousness and nobility of character is discernible even in many who have been rescued from gross sin. Although none may limit the grace of God, yet how exceptional is it that men of base, knavish, sinister, and dishonest character are won to God. The same principle is seen in nations. Among the honest Scandinavians, and sturdy open-hearted Anglo-Saxons, what speed the Gospel has made. On the contrary, how small have been its triumphs among those nations of Europe who are chiefly marked by craft and cunning, by crookedness and deceit. Abroad, it passed by the arrogant Burmese to bless the childlike Karens, and found its way to the far-distant simple-minded islanders of the South Seas, while the wily North American Indian was unreached by that salvation that bore fruit under his very eye!

In every nation, yea, in nearly every town and village, to which the Spirit-directed messenger of the Cross comes, going in obedience to these instructions, he will yet find a gleaning of "worthy" ones, ready for the word of the kingdom, and willing to become, in their turn, light-holders for their region, and many of them pastors of the little flocks that will hear the voice of the Good Shepherd. It is these for whom the faithful missionary will inquire. From them he will receive audience for his message, and shelter and food for his natural wants.

But THEY MAY COME TO SOME WHO WILL NOT RECEIVE THEM. Here their directions are explicit. They are to shake off the dust of their feet, as a testimony against them, as we find Paul and Barnabas did at Antioch in Pisidia. Upon such, an awful woe was pronounced. Their visitors were the accredited envoys of high Heaven. To receive them was to receive the Lord Himself and Him that sent Him. To despise them was to despise the Lord Himself and Him that sent Him. Such were "nigh unto cursing, whose end was to be burned."

What mighty issues waited on the steps of these despised men, stripped of all that the world values; more dependent upon God than the young lion in the thicket. Yet they were a sweet savour to God in them that were saved, and in

them that perish. They were vessels bound to every town on every seaboard where an anchorage could be secured, all invisibly carrying, not only the precious freightage of eternal life and physical healing in their holds, but bearing hidden wrath as well, which, if occasion required, could frown from their ports. Alas! how the glory of all this high dignity that once sat on Christ's heralds has faded from them. In its place we see in dull monotony the weak manœuvrings and worldly commonplaces of modern Gospel warfare.

There were SUNDRY OTHER DIRECTIONS. They were forewarned that they would be brought before governors and kings. They might not be astonished if they found themselves delivered up to death by parents, or children, or brothers. When hated by all men, they must endure. When persecuted, they must flee. When brought before rulers, they need not be anxious or abashed. In that same hour words would be given them to speak. Not a ripple of fear was to disturb the serene peace of their souls. No surprise need overtake them in view of these gloomy prospects. It was enough for the disciple to be as his Master, and the servant as his Lord.

Such was the unearthly tone of these instructions to the first missionaries. They are as binding to-day as then. The deep wisdom of God is in them. The Church has departed far from them, but it is her wisdom again to accept and obey them. Yea, it is her only hope of success—the only hope of salvation, in large measure, to the nations.

A MISSIONARY.

London Lodging-Houses.

BY GEORGE HOLLAND.

THE condition of the inmates of the lodging-houses in Whitechapel was the subject of an address delivered by Mr. George Holland on Tuesday afternoon, last week, in the Conference Hall, Eccleston-street, W. The story was an inexpressibly sad one, and listened to with deep attention by an audience which included the Duchess of Teck, who is well known to take a lively interest in such subjects.

In the course of his address Mr. HOLLAND said: There are about forty thousand persons inmates of common lodging-houses in London. The charge made to them is fourpence a night, for bed and use of kitchen with its fire and cooking utensils. Besides this class of accommodation, there is that afforded by the furnished rooms, for which tenpence or a shilling a night is charged, with an advantage if a week's rent is paid in advance. Poor families are glad of these places, the dirty furniture of which is, however, only fit to be burned. The sheets in the bedroom are marked, "Stolen from," and then the name of the owner of the house; or, "Stop thief," and so forth. The proprietors seem to prosper well, for they are able early to retire into private comfort.

The common lodging-houses of to-day are a great improvement upon those of forty years ago, but there is still great room for improvement. If such institutions as the Victoria Home in Commercial-street were multiplied, the condition of the poor would be further improved, for those who keep the lodging-houses would either have to make them more comfortable, or close them altogether. At the Victoria Home everything is clean and cheap, and a man may have a bed for fourpence, and easily secure a day's food for another similar sum. Moreover, ladies and gentlemen visit the place, and greatly encourage and cheer the inmates. No wonder that the House is inadequate to providing for all who would like to enter it.

In some common lodging-houses men and women are received as inmates. Some of the women I knew myself, thirty or forty years ago, as beautiful girls. I have sometimes asked myself whether they are possessed by the devil, that they should be so low, so coarse, so repulsive. The evil one certainly rules them with a rod of iron, leading them from vice to vice, from profligacy to profligacy. There are seventeen thousand of these to be found in our common lodging-houses, and in the wilderness into which they have been driven, they seem to be away from all good influences, and leading lives of great misery. The men who live in the lodging-houses are the casual labourers at the docks, costers, boys who sell papers, idlers, hangers-on, and the lowest class of thieves. Among these the victims of drunkenness are numberless. There are a few honest, decent people among them, who, from long-standing habit and family ties, cannot make up their minds to leave their old surroundings, but all have to put up with many discomforts. Many of the lodgers are very sympathetic, and not a few are, by the grace and mercy of God, followers of the Lord Jesus Christ. Indeed, some gladly carry the good news of salvation o others.

In some houses libraries have been opened, the proprietors having set apart a room for those who wish to read. For thirty-five years we have been permitted to hold meetings among the inmates. We go in bands of five or six, and have audiences ranging from thirty to 200, and occasionally more. We are generally very welcome; indeed, if we do not go, inquiry is soon made as to the reason why. Should anyone attempt to disturb the proceedings, the audience soon secures his removal. The meetings are held in the kitchen, while cooking and other operations are progressing. In unfavourable weather, when work cannot be got, we have to help to feed these poor people. We often find them very generous; the man who has money will say, "Give the food to that man who wants it; I may be glad of help another time, but do not want it now." Many of the casual labourers are incapacitated from sustained work. They get permanently injured at the docks, and the mortality among them is very great. Many have sustained fatal injuries, and drowning cases are numerous.

The competition for labour at the dock gates is sadly keen, and the disappointment of those who cannot secure it is very acute. Foolish young men of good family associations are sometimes found in these haunts, and mission workers are instrumental in smoothing their way back to the parental roof. In conclusion, Mr. Holland spoke of the many encouragements of his work among the lodging-house population of Whitechapel. A lady has been doing much to raise the door-step people. Large numbers of the poor and helpless are desirous of improved surroundings, but they want someone to assist them upward. Ladies wishful to work among the poor women need fear no harm coming to them while so engaged, for the women themselves will honour and protect them; and God will surely bless, as he has blessed, such efforts put forth in his name.

Lord RADSTOCK emphasised the need for many more workers in this field. He expressed his conviction that there is more real heathenism in London than in India; many have got down lower than the brutes, and thousands, yes, hundreds of thousands, are growing up in savagery, sin, and corruption. What is being done is quite inadequate to meeting the evil; therefore every person who bears the name of Christ should realise his individual responsibility to act as Christ would act if He were still going about among the people. With this wholesome advice the meeting was brought to a close.

MORLEY HALLS.—An excellent description of the work carried on at the headquarters of the Y.W.C.A. appears in the February number of *The Girl's Own Paper*, from the pen of Miss Annie Beale.

A LOVE-SONG OF THE REDEEMED.

BY REV. V. J. CHARLESWORTH.

As God is love—then love is all,
The primal fount of being:
We are, because He willed to love—
All-knowing and all-seeing.

Unquenched by floods of human hate,
The love of God abideth;
We shall be, for He lives to love,
And love all good provideth.

By Bethlehem and Calvary,
Love wrought our full redemption;
And from the guilt and curse of sin,
Demands our blest exemption.

Our hearts by love are overcome,
And conquered sin's resistance;
Constrained by love, to God we live,
And glory in existence.

To worship Him, to whom we owe
Our life and our salvation,
Is love's response to love revealed,
And heaven's anticipation.

When love exults, then joy abounds;
And peace when love reposes;
Love's quickened vision hope inspires;
Love strews our path with roses.

If sorrow, like a stormy sea,
Earth's hope or joy is drowning,
Love sings, and so defies despair,
Till dawns its day of crowning.

. . . . .

Through nature's vast and varied realm
All beauty is love smiling,
And quickened souls, rejoicing, own
Its influence beguiling.

When music lends itself to praise,
Love's own sweet voice is singing;
And souls that love rise like the lark
With song to heaven upspringing.

When love to self-communion turns,
Its altar-flames are glowing,
And, finding voice, it breathes a psalm
In numbers richly flowing.

Benevolence is love's resolve—
Its deed a benefaction;
Love finds its wealth in sacrifice,
Its goal of ease in action.

For perfect love, the ransomed soul
Must strive with strong endeavour; [won,
The crown, though long pursued, when
Resplendent shines for ever!

A SAILORS' PRAYER-MEETING. — Three months ago a noon prayer-meeting was begun for seamen in the Sailors' Institute, Mercer-street, Shadwell. The first day there were three present, and one of the three went out. Now we have almost every day men coming considerable distances to be with us at noon. We have more than once had to take in extra seats, and the time is all too short for those who would take part.

DAVID CARNEGIE.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE ANCHORAGE OF THE SOUL.

HEBREWS vi.

THE PROMISES OF GOD! That is a key-word here. *Inherit the promises* (12); *God made promise* (13); *he obtained the promise* (15); *the heirs of promise* (17). But perhaps the reiteration of the word does not awaken the interest or stir the heart of those who read it. We are so familiar with it; and, above all, we are not in circumstances which make the Divine promises specially precious. The night of sorrow must obscure our sky, or we can never descry or appreciate the stars of promise that sparkle as gems in the firmament of Scripture. Those who are rich and increased in goods and have need of nothing cannot realise what the promises of God really mean.

Possessed of a good income, guaranteeing the supply of every need, it is of little moment that God has pledged Himself to provide all needful things for those who seek his kingdom first. Environed by troops of faithful friends, like so many successive lines of defence, entrenched in the strong fortress of position and rank, there is less interest in the assurance that God will be the shield and buckler, the munition of rocks, the refuge from the storm for his saints. But when riches dwindle, and friends fail, and health declines, and difficulty, persecution, and trial threaten, then the soul betakes itself to the promises of God, and cons them over, studying them by the hour together, until it wakes up to find mines of treasure under pages which were blank as the moorlands beneath which coal beds lie. It would be well for some of us if God would strip us of all those things in which we place such confidence, so that we might be compelled, perhaps for the first time in our lives, to seek in Himself all that we are now wont to seek in his gifts. Oh, blessed loss which should teach us our true wealth! Oh, happy deprivation, which should reveal our inexhaustible resources! Oh, loving discipline, which should break the cisterns that hold the brackish rain water, and compel us to betake ourselves to the river of God, which proceeds from the throne of the Lamb!

The lax and cursory manner in which we read pages begemmed with Divine promise is largely due to the fact that we have never been put into such straits of sorrow and privation as to appreciate their value. One crushing trial would open up whole tracts of promise, which are now like the shut doors of a corridor in a royal palace. This is one reason why such a man as the Christian hero Gordon would spend such hours over the Word of God, counting up his Father's promises, holding them up as jewels in the sunshine, and rejoicing over them as great spoil; such men as he have had little else; they have had no other resources to fall back upon; they were driven to lay hold on them for very existence. And thus they fulfilled the enigma of the Apostle, "Having nothing, yet possessing all things." Those who are conscious of their poverty are they who become rich in faith and heirs of the kingdom.

It was in precisely such a condition that the Hebrews here addressed were found. Their goods had been spoiled; they had endured a great fight of affliction; they had been made a gazing stock both by reproaches and afflictions; all on which men are accustomed to rely had been swept from them, and therefore the Holy Ghost, in these pages, directs their minds to the exceeding great and precious promises, in which God pledged Himself to supply all their need, and to furnish from his own treasuries all, and more than all, that they had lost, not giving them these things in visible possession, but supplying them as they were needed, and in proportion to their faith. It was surely a good exchange to lose all, and to recover all in God.

THESE PROMISES ARE RELIABLE.—A good man's word is his bond. And when such a one has given a promise our anxiety is allayed, our fears are quieted, we have strong consolation. But, if, in addition to the promise, our friend has solemnly bound himself by an oath, calling heaven and earth to witness, and God to ratify, the asseveration is so momentous, the appeal so awful, the impression made on the mind so deep, that, whatever happens, the soul shelters itself in the immutability of his decision. It is doubly impossible for him to change or deceive. And this is the bond by which God has bound Himself.

When dealing with Abraham, God gave him repeated promises—first of the land, then of the seed, also of the blessing which should accrue to all generations of men through him. On one occasion He went through the form of covenant-making in vogue among the surrounding peoples (Gen. xv. 17). But, on Mount Moriah, when the faithful patriarch had given the one stupendous evidence of faith and obedience, even unto death, *God sware*, and "because He could sware by no greater, He sware by Himself." "By Myself have I sworn," saith the Lord (Gen. xxii. 16).

And so it is with us. We who by faith are the spiritual seed of Abraham are blessed with him. "The promise is sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all" (Rom. iv. 16). All the promises of God are Yea and Amen. He is not a man that He should lie, nor the son of man that He should repent. He has well calculated his resources, before He has pledged Himself, and when once He has done so it is impossible that He should fail. Fall flat on the Divine promises; cling to them as a shipwrecked sailor to the floating spar; venture all on them; their fulfilment is guaranteed by covenant and oath; by blood and agony and death; by the light of the resurrection morning, and the glory of the ascension mount; by the experience of myriads, who have never found them fail. If any man living has found one promise untrustworthy, let him publish it to the world, and the heavens will clothe themselves in sackcloth, the sun and moon and stars will reel from their seats, the universe will rock, and a hollow wind will moan through creation, bearing the tidings that God is mutable, that God can lie. And that voice will be the herald of universal dissolution. But it can never, never be. Heirs of promise! God's power is eternal, his counsel is immutable. Heaven and earth may pass away, but his words shall never pass away, ye therefore may have strong consolation; though ye lose all else your heritage in the word and oath of God shall be unimpaired, world without end.

SUCH PROMISES, THUS ASSURED, MAKE AN ANCHORAGE FOR THE SOUL.—Few things are more important for the mariner than to secure a good anchorage ground, where the soil will not give before the weight of the vessel, and the strain of the storm. And with all those inclinations towards *drifting* which we have already considered, we urgently need to discover something permanent, unchanging, and satisfying, with which we may grapple by the anchor of our hope.

The faculty of hope in a Christian is not different to that of a worldly man. It is the same quality or faculty in each. But there is a vast difference in the ground in which the anchor is fixed. In the case of the worldly man, it is the loose, light, unreliable soil of peradventures and speculations. In the case of the Christian, it is the unyielding, immutable promise and oath of the Eternal God. Therefore the former is often darkened with misgiving and fear; while the latter cries, without a shadow of doubt, "I know whom I have believed, and am persuaded."

Hope is something more than faith.—Faith accepts and credits testimony; hope anticipates. Faith says the fruit is good; hope picks and eats. Faith is bud; hope blossom. Faith presents the cheque; hope lays out the amount received. And such hope is *the anchor* of the soul. The comparison between hope and an anchor is familiar even to heathen writers, and it is easy to see how fit it is. It steadies the soul. Take an illustration from common life: A young man pledges his troth to a poor but noble girl. He is draughted for foreign service, and says farewell for long years. Meanwhile she is left to do as well as she can to maintain herself. Work is scanty, wages low, she is sometimes severely tempted and tried. But, amidst all, she is kept true to her absent lover, and to her nobler self, by the little strand of hope which links her to a happy and united future. So, when suffering, or tempted, or discouraged, our hope goes forward into the blessed future, depicted on the page of Scripture in glowing colours, and promised by the word of Him who cannot lie; and the anticipation of it fills the soul with courage and patience, so as to endure the trials of time, in view of the certain blessedness of eternity.

THIS ANCHORAGE HAS A THREEFOLD VALUE.—It is *sure*, there is no fear of it failing; sure as the sure mercies of David; sure as the everlasting covenant, ordered in all things and sure; sure as God can make it. It is *steadfast*, its influence on the soul is to keep it steady: "Steadfast and unmoveable, always abounding in the work of the Lord." It *entereth into that within the veil*. In the ancient world, when there was not water enough to float a ship into the harbour, a man would carry the anchor over the shoals, and fix it in the calm waters of the inner basin. In some such way as this, our Lord Jesus, when like the high priest in the Jewish Tabernacle He passed through the blue veil that hides the celestial world from ours, took our hope with Him, and holds it there. The Lord Jesus is our hope (1 Tim. i. 1, also 1 John iii. 3). He is our forerunner. He has preceded us into his Father's presence, the firstfruits of them that slept. He has gone thither as our Representative and Priest. When He majestically passed from the sight of his disciples, and was hidden from the eyes

that longingly followed Him, He entered within the veil. There He ever liveth, and because of it our hopes follow Him, centre in Him, and connect us already with that bright home of which He is the radiant centre.

THERE ARE CERTAIN QUALITIES WHICH WE HAVE GOT TO EXERCISE.—Faith and patience can alone inherit the promises (12). Abraham had patiently to endure before he received the promise (15). It is not easy to wait, or to let patience have her perfect work. And it is only possible to faith. There is no sublimer instance of long waiting than the history of Abraham, for which his faith nerved him, and the promise was literally fulfilled. And so shall it be again. Patience! weary, eager hearts. The time shall come when you shall lay hands on your capital; but be content in the meanwhile to enjoy the interest. The auspicious moment hastens when you shall know and taste all the blessedness of Paradise regained, but feast in the interim on the grapes of Eshcol, the pomegranates and other produce of the land. Claim the patience of Christ, of which the last of the Apostles, who had need of it to sustain him in the long delay, so sweetly speaks (Rev. i. 9). "Be ye patient; stablish your hearts; for the coming of the Lord draweth night." "Let us run with patience the race set before us, looking unto Jesus." Thus shall we manifest "the patience of the saints," and thus shall we, like those who have preceded us, finally inherit the promises.

A STORY OF BIBLE WORK.

In a letter received lately from an evangelist in Messina, by Mrs. Robertson, of the Association for the Free Distribution of the Scriptures (Chesils, Christ Church-road, Hampstead, N.W.), the following very interesting narrative occurs:—

"Some time ago a coastguard, who had been evangelised by us, was presented with a copy of the Bible. The reading of that blessed Book brought him to the feet of the Saviour. This man used to read the Bible to his comrades, who in turn would apply to us for some copies of the New Testament. Some time after, he being removed to another station and promoted to a higher rank, a quarrel took place among his subordinates which he could not quell. In consequence of some mistake he was charged with breach of military discipline, and was sent here to Messina, to the military prison, to await his trial.

"While in prison he sent for us, to receive the comforts of religion, to hear the word, and to join in prayer. Having obtained a special permission from the general commanding the Messina division for this object, we were allowed to enter the citadel twice a week, and to take with us such books as we liked for distribution among the prisoners. To our great comfort we found that our Christian brother had evangelised his fellow-prisoners, and that his time in prison was spent in reading the Bible aloud to his fellow military prisoners, and in singing our beautiful evangelical hymns. To our great joy they all joined in our worship held in the prison-room, at the end of which service we had earnest requests from those present to be supplied with New Testaments.

"At the end of a service the following Sunday we were literally besieged by inquirers anxious for their souls, and we could perceive the Holy Spirit's work in all this. The soldiers, as we came out, kept requesting us for copies of the New Testament, which we freely distributed among them. This lasted all the time that our friend was in prison (about one month and a half), and we were permitted to enter the citadel. Several were brought to the Saviour during that time—amongst others, two officers."

ON THE BLACKDOWN HILLS.

"BY the good hand of our God upon us" we have been brought forward on our journey hitherto, and have entered the new year. The past twelve months have been to us a season of severe testing of faith and patience, but we have been enabled to learn lessons of our heavenly Father's love and faithfulness. While praising Him, we thank our many friends for all their help in sympathy and prayer on our behalf.

It has been our joy to see the Gospel of God's grace win stubborn hearts to Christ. Several cases of deep interest have lately come under our notice, showing that the Gospel is still "the power of God unto salvation to everyone that believeth." I give one instance as typical of many others.

"FEELING IS NOT FAITH."

I was returning from a short journey, and, entering into conversation with a young lady travelling with me, at length I said, "A real Christian never regrets yielding Himself to Christ, do you think so?" "I cannot say," she replied; "I have no experience of such matters." "Then, may I be allowed to somewhat change the question, and ask, If you were a real Christian, do you think you *would* regret being so?" For a moment she paused, and, as the tears filled her eyes, she said, "No, I should never regret it, if I were a real Christian, but I am not. I wish I were. I want reality, and nothing else; but I am afraid it is not for me." "Why afraid?" I asked. "Because I have tried my very utmost, but to no purpose. I have prayed and agonised for salvation. I have attended mission services on purpose to find peace, and have frequently entered the inquiry-room with friends; but all to no good. They have been converted, and tell me how happy they are, and I believe it; but I can't feel happy. I always come away more miserable than before. I sometimes think I am too great a sinner to be saved, and that is why God won't hear me. I am as miserable as a person can be, and have been so for more than twelve months."

"You say you have tried your best, and prayed and agonised, and yet cannot feel happy?" "No, I cannot," she persisted; "I suppose I am not earnest enough. If I were more real, perhaps I should be happy; shouldn't I?" "Well, really," said I, "I cannot see how being earnest and real would make you feel happy any more than being hungry and thirsty would make a person feel satisfied. But I think I see your mistake, and perhaps God may show it to you and put you right." "Oh, I hope so," she earnestly replied; "but where is my mistake?" Without at once replying to her question, I asked her if she remembered the story of the brazen serpent. "Oh, yes, perfectly." "Then you will remember that when Moses put it on the pole, all who were very earnest in their effort and prayers were healed, were they not?" "Oh, no, it had nothing to do with their earnestness at all; they had to look." "But it was when they understood how very bad they were, and were quite satisfied they were real and earnest enough that they felt healed, and were happy, was it not?"

The light was dawning. Her countenance brightened, as she said, "Oh, I see where my mistake has been. I have been looking at myself all this time and not at Jesus." After some further conversation she said, "I see it, I see it! It is as clear as noonday. I must depend, not on myself, but on what Christ has done and on God's promise to give eternal life to everyone that believeth."

I might write of other equally interesting and clear cases. I am purposing to publish the memoir of my late father in a separate form, and am now preparing the MS. If any of your readers who knew and corresponded with him have by them any letters of interest that might be of value and help in the book, I should be thankful if they will kindly lend them to me that I may take extracts; I will return them uninjured very shortly afterwards.

Earnestly desiring a continuance of the prayers and sympathy of your readers,

Yours faithfully in the Lord,
W. J. H. BREALEY.

Clayhidon, Wellington, Somerset.

ABORIGINES IN AUSTRALIA.

DEAR SIR,—The blacks, who have been so long neglected in this Colony, both by the Church and the Government, are now, through the agency of the missionaries, securing a good measure of attention. Ten years ago, when my wife and I relinquished our work amongst the whites to found the Warangesda Mission, friends thought we were mad; while the Government of the day branded the effort as a foolish hobby which would eventually fall with us. Thank God, we have lived to see the work grow and prosper; hundreds of poor dark-skinned children of the bush have been reached by the Gospel. Four mission stations have been formed. Many have died in the Christian faith. Scores of the children have been educated. The legislature, recognising the reality of the scheme, have come to our assistance, and are now giving to our Society £2 for every pound raised by voluntary contributions. We therefore take courage, being confident that He who led us to begin this great and good work will conduct it to a glorious finish.

We have yet much land to be possessed. In this great southern land there are about 200,000 aborigines remaining, and of that number only about 4000 have had the Gospel preached to them. Into the great northern regions beyond us we desire to penetrate with the lamp of life, and the olive branch of peace. I am thankful to say the doors are opening. We shall, as we have the workers and the means, enter and take possession of those fields, white unto the harvest. Our great want is suitable men and women as missionaries; so few in Australia care to devote themselves to this kind of work. We have at present three promising openings; but, if we had overflowing means, we should be at a loss for real missionaries. At one camp which I visited recently there were 65 poor aboriginals, at another I found 91, and at another 80; sad to say, no man cared for their souls—many of them had never heard the Gospel. Such is the state of things existing within this Colony of New South Wales, with all its machinery of a professedly spiritual character. I trust that some in England may be led to devote themselves to this great and promising work.

Yours sincerely, JOHN B. GRIBBLE.

Warangesda Mission, Darlington Point, N.S.W., Australia.

SUNDAY REST ASSOCIATION.—This Association, basing its operations on the principle of moral suasion, has been eminently successful in entirely or partially closing very many Sunday trading shops, thereby releasing a great number of toilers from desecrating the Lord's Day. It has also induced many thousands of buyers either to abandon or materially diminish their purchases on that day. Its distinct and avowed object is to reduce to the minimum all unlawful and unnecessary Sunday labour, as preliminary and preparatory to its total abolition. The agents visit from shop to shop, and stall to stall, seeking by all kindly means to induce the owners to desist from their unholy traffic—and by the free distribution of tracts, handbills, and other suitable literature, combined with personal remonstrance to buyers and sellers, endeavour to point out the "more excellent way"—with most cheering and encouraging results. The secretary is Mr. John Whitehead, 22, Charing-cross, London, S.W.

For the Young.

THE SNOWDROP'S STORY.

By Eva Travers Evered Poole.

The winter's morning was calm and cold, the freshly fallen snow pure and white, the keen bracing air crisp and clear, and the February sunlight shining across the snow was almost dazzling in its brightness. Groups of merry children were gathered together, tossing snowballs at each other; laughing and shouting right merrily. Oh, it was a beautiful picture: below, a pure earth; above, a smiling heaven; and between them, happy-hearted child-faces full of joy and life.

In the little garden of a country parsonage stood an old brown apple-tree, at this winter season bare of leaf and blossom. But kind winter had clothed it in white snow garments, powdered with diamond spray. On one of its branches a red-breasted robin sat, and sang its story of love to its soberer mate, while underneath it grew a little group of snowdrops, the hope-flowers of the poor frozen earth. Long ago, in the early winter, the snowdrop roots had begun to feel the stirrings of life in their brown-cased bulbs. The little daughter of the house had planted them with her own hands under the apple-tree, saying to her mother—"How lovely they will look when they come up in the spring!" The words had wrapped themselves round the snowdrops, and lay buried with them, keeping them warm all the winter long. Over and over again one little snowdrop had whispered to itself the comforting words of promise, and wondered what shape or form its loveliness would take when it left its dark home for the light above. Bravely it struggled upward until its brown shell burst, and its tiny, slender shaft pushed aside the clods of earth and small stones that tried to hinder it. How wonderful was its first peep at the immensity of earth! How cold and frightened it felt as it shivered in the wintry blast, and looked around at the great expanse of field and garden, and sky above! A longing crept over it to shrink back again, and hide itself in the kindly earth, whose warm embrace now seemed so motherlike and kind.

But by-and-by the fear passed away; the little green shaft parted into twin leaves, and a still slenderer stem shot heavenwards. Then braver, stronger grown, the snowy flower, delicately striped with palest green, developed, and hung its beautiful, graceful head as if in awe at its own loveliness. Fair as it looked to others, the snowdrop was blind to its own beauty, all its longing was for power to lift up an unblushing face towards His clear heaven above, and to live out its little life for God's glory. But, try as it would, it could not look up. Full of eager desire, the snowdrop stiffened its stem, and made vigorous efforts to hold up its head, and to gaze around with the independent air of other flowers. In vain!

"What is the matter with me?" the little flower cried aloud, in accents of mortified pride. "Why does my head hang down, as though I had some cause for shame? Why am I pale and colourless, as though I had no life in my heart? Why does my stalk quiver and tremble at every kiss of the cold east wind? Why does my slender neck curve and droop, unable to bear the weight of my beautiful flower? Alas! alas! that I should ever have been made such a lowly, mean-spirited thing. I shall never do anything great in life. Where is my promised loveliness?"

And the snowdrop wept tears of bitterest sorrow, which the brown mother-earth hastily hid in its heart, not liking the world to know the folly of its little hope-flower.

Just then the Rector's daughter danced down the pathway, looking so bright and happy, that it did the heart good to gaze upon her. She paused in front of the group of snowdrops, breathless with admiration.

"Oh, mother, come and look at these lovely flowers. Did you ever see anything so exquisite? What does this beauty remind you of?" stooping to gather our friend the snowdrop, and holding it up to her mother's gaze.

"Sweet, pure little flower!" said her mother, taking the trembling snowdrop in her hand and kissing it. "It always teaches me a lesson, Nina. It seems to whisper that a humble spirit is beautiful in our Father's eyes, and that the lowliest hearts are those that know most of his love. See how fair and white are its petals! Surely it is just God's picture of a soul clothed with humility, washed white in the blood of Jesus, and filled with the consciousness of its own unworthiness."

Then still more softly the lady added, "The snowdrop has often preached to me a lesson of contentment with God's will, Nina. I have wished again and again from the time I was a very little girl to be or to do something wonderful and very great. I have never been given the opportunity, and my heart has so often rebelled against my lowly place in God's great world.

> And yet 'tis Thou who willest me
> This lowly spot to fill;
> Giving me nothing great or grand
> To be or to fulfil.

But I have at last learned, like the snowdrop, to be content."

And she laid the fragile blossom on her bosom where it rested, sorrowful now for very shame, as its impatience and sinful questioning of God's will for it.

"So my lowliness is my loveliness!" it whispered to itself, "and God meant it so, and if I had had my way and lifted up my blossoms, I should not have carried out his fair design and taught his truth; I should have spoiled the meaning of my life. How little I knew of God's purposes and plans! How nearly I made a fatal mistake!"

And what the flower said human hearts have said too, and, like the snowdrop, they have had to learn the same lesson.

What God loves is a humble heart. "For thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones" (Isa. lvii. 15).

The pure in heart are always humble in soul, and the truly great in God's sight have no high thoughts of self. "Lord, my heart is not haughty, nor mine eyes lofty: neither do I exercise myself in great matters, nor in things too high for me," says the great and good Psalmist (Ps. cxxxi. 1).

If you would be lovely in the sight of others, you must be lowly in your own eyes. Do you know that Jesus, our great example, was "meek and lowly in heart," and that "God giveth grace for loveliness unto the humble"? If you are a little flower, "a pleasant plant" (Isa. v. 5), growing in God's great garden of souls, snow-white and pure through Christ's righteousness, and made beautiful by the work of his Spirit, your heart will be very, *very* humble. Lovely though you are, you will say of yourself, "I am clad in beauty *not my own*," and you will learn, resting on the bosom of Jesus, that "a meek and quiet spirit, which is in the sight of God of great price," is your true soul-loveliness.

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CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Derby, Feb. 1; Nottingham, Feb. 2. Mr. T. Lewes Sayer, Home of Industry, Bethnal Green, Feb. 3—8, 7 p.m.; Finsbury Park Hall, Feb. 9—19, 7 p.m.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 3, Luke i. 46—56; Mon., Feb. 4, Luke i. 57—66; Tues., Feb. 5, Luke i. 67—80; Wed., Feb. 6, Luke ii. 1—14; Thurs., Feb. 7, Luke ii. 15—24; Fri., Feb. 8, Luke ii. 25—39 Sat., Feb. 9, Luke ii. 40—52.

SPECIAL SERVICE MISSION.

Services for young people have been held at St. John's Church, Wembley, Harrow, by Mr. T. Lewes Sayer, of the Children's Special Service Mission. The attendance was very good, and increased nightly, children and young people coming from the distant hamlets of Sudbury, Alperton, &c., to be present. The attention throughout was most marked, and the impressions made on many young hearts was deep and enduring. The vicar, Rev. A. M. Maynard, Rev. C. J. Parmenter, and the teachers, threw themselves heartily into the work.

Services were conducted in the Mission Hall, St. Mary's, Merton, by Mr. T. Lewes Sayer, from Sunday, Jan. 20, to the following Friday. There was an average attendance of about 300 nightly, and the greatest interest was manifested throughout. Good results followed each service. The clergy, Rev. A. Kempson and Rev. E. H. Brown, co-operated very heartily with the missioner, as did also many of the Sunday-school teachers and other friends, the ladies of the congregation forming themselves into an effective choir. A Scripture-searching competition was a very successful feature of the work, and the local branch of the Children's Scripture Union was greatly strengthened.

REV. E. PAYSON HAMMOND.

Mr. Hammond has now been in Marshall, Mich., nearly two weeks. He came here from Jackson, where he laboured three weeks, at the invitation of the Pastors' Union. Rev. Mr. White, of the Baptist Church, came here with him, and the account he gave of the work there did much to strengthen the faith of our people to labour for similar blessing here.

From the first it was evident that the Spirit of God was present, convicting sinners of sin and leading them to Christ. All the pastors here, except the Episcopal clergymen, have entered heartily into the work. Last Sabbath Mr. Hammond was nearly ten hours conducting religious services, which began at nine o'clock in the morning and continued until ten at night, with not long intermissions. Many who have seldom heard the Gospel have been attracted to the meetings, either indoors or out, and have been deeply impressed.

The children have been especially delighted with the services Mr. Hammond has held for them, and many have given satisfactory evidence of true conversion. Each of the pastors has from the first understood the work among the children, and rejoiced in it. It has been good to see the evidence they have given of a change of heart. Fathers and mothers, Sunday-school and day teachers, have borne witness to the manifest change in the lives of those who have professed conversion. Truly God has answered prayer.

Though Mr. Hammond goes, in a few days, to Saginaw City, we trust the work will go on, and many more be converted. The prayers of many here will go with him.

Amelia Beckwith Gatrell.

Marshall, Mich., Jan. 8.

REGENT'S-PARK COLLEGE PREACHING-STATION SOCIETY has for its object the furnishing of supplies to village and other chapels that are not able to support a settled minister. It has completed its sixteenth year, and its operations have been attended with encouraging success. The plan generally adopted by the committee, on receiving an application for assistance, is to send several students successively to the church or congregation, who elect one of them as superintendent. In so far as circumstances will allow, the superintendent acts as pastor; he pays a visit to his charge every month, the other Sundays being supplied by various students. The report for last year, just issued, gives an account of much earnest labour. Communications may be addressed to the secretary, Mr. William L. Forfeitt, Regent's-park College, N.W.

THE YOUNG ABSTAINERS' UNION.

A TEMPERANCE meeting in the Mansion House, with the Lord Mayor of London in the chair, is indeed a new thing. We are exceedingly glad to be able to report that on Wednesday afternoon, last week, the spacious Egyptian Hall of the Mansion House, was crowded with members and friends of the Young Abstainers' Union, the Lord Mayor (Alderman Whitehead) presiding in a most sympathetic manner, accompanied by the Lady Mayoress, and supported by a large number of temperance workers. It is believed that on no previous occasion has the cause of total abstinence been, as then, advocated in public meeting in the Mansion House.

After a few words by the Lord Mayor, Lady HOPE delivered a brief but hearty address. She rejoiced to say that wherever she went about the country, she met with members of the Union. Speaking to the parents present, she counselled them to exercise great care in bringing up their children to a wholesome dread of that which is the cause of so much sin and misery. She told of a mother who foolishly compelled her little boy to drink wine, although it was quite distasteful to him; afterwards, having acquired a taste for the hateful thing, and being desirous of pleasing his mother, the child said he would drink it without hesitation, and actually added that he would like some every day! Little did the mother think of the dangers to which she was exposing her child. Lady Hope pointed out the blessedness of engaging in the work of rescuing those who have fallen, also of helping them by setting an example of abstinence.

Canon BARKER remarked with pleasure upon the growth of the temperance movement, and spoke of the importance of the work of the Young Abstainers' Union. Reasoning very simply, he said: The liking for strong drink grows only when the drink is used. If you never touch it at all, you will never have a taste for it; and if you never have a taste for it, you can never be in danger from it. In conclusion, declaring that the future of the cause rests with the women, he asked mothers to shield their children from that which is the most destructive of all temptations.

Mr. J. Hayward having made some observations, Mr. GEORGE WILLIAMS expressed a hope that great good would come of the Band of Hope Union scheme for giving temperance instruction to children attending elementary schools.

Sir ARTHUR BLACKWOOD, K.C.B., attached an excellent speech to a vote of thanks to the Lord Mayor and Lady Mayoress for their kindness in receiving the friends of the Union, and placing the Mansion House at their service. Having observed that in the past the influence of the Mansion House had not been very favourable to teetotalism, he expressed joy at finding a friend of the cause at present discharging the duties of Lord Mayor. In some concluding remarks, Sir Arthur said that he was celebrating the tenth anniversary of having signed the pledge, although he wished he had taken that step long before. Mr. A. C. P. COOTE seconded the resolution, which was carried with acclamation.

The LORD MAYOR made a graceful and hearty acknowledgment. Having declared his sympathy with the work, and intimated that three of his children are members of the Union, he said that he had for years been a local optionist. He was convinced that the question would never be satisfactorily settled until taken in hand by the people, with the power of direct veto. He believed in moral suasion, but in this question, which is one of vital importance to the country, he also believed in legislation. Alluding to the Band of Hope Union scheme for disseminating temperance knowledge among children, he suggested that much good would be done if coloured drawings were exhibited in schools, representing the effect of drink upon the stomach, the heart, and the liver. Having deplored the manner in which drink has spread misery and death in the antipodes, the aboriginal races having in some cases almost died out through its ravages, the Lord Mayor said he believed that the Colonial Governments are now more alive than is the Home Government to the importance of the question. Speaking as a magistrate, he said that directly or indirectly, eight-tenths of the cases coming before him are the result of drink. In conclusion, he observed that at all times it will be his aim and endeavour, as far as possible, not only to give his countenance but his support to all associations and efforts having for their object the improved temperance of the people.

The audience dispersed highly gratified by the Lord Mayor's wholesome and kindly words, and the friends of the Union are hoping for large accessions through his warm advocacy of the cause.

GOSPEL TRIUMPHS IN CUBA.

WITHIN the past three years a striking evangelical movement has been in progress in Cuba. In 1886, Mr. Alberto J. Diaz organised the first Baptist church on the island. This was the beginning of aggressive Protestant effort; and now, such has been the encouraging progress of the movement, there are six churches with half a score of ministers, some of them men of marked ability. These churches have 1100 members, and there are Sunday-schools with 2500 children on the rolls.

Mr. Diaz was an officer of the insurgents in the last uprising in Cuba. One night he and some comrades were surrounded by Spaniards, and could escape capture only by pushing out to sea on some logs of wood. Picked up by a passing vessel, he made his way to New York. Stricken down with illness, he was brought to death's door. Christian care opened his heart to Christian counsels, and, on recovering his health, he decided for Christ. Determining to pursue Christian work, he returned to Cuba as a Bible colporteur, and being a man of culture as well as energy, his efforts were speedily crowned with success.

The movement has encountered the fierce opposition of the Romish clergy, but the people are generally very favourable to it. Dr. Norman Fox, when describing the work in the New York *Independent*, says:—"The Spaniards have been deemed the most bigoted of Romanists; but we now find them giving a respectful hearing to evangelical preaching. When Roman Catholic communities renounce medieval superstitions, they are apt to fall into scepticism, if not atheism; but in Cuba we behold obsolescent superstition succeeded by a purer Christianity. The movement is as yet only in its infancy; whereunto it shall grow, none can foretell."

EDINBURGH COALMEN.

"No, missie, nobody cares for us," was a remark made by one of these men to a little girl of twelve, on her asking him if he loved Jesus, or ever attended any meetings. The interest awakened by this casual conversation has culminated in the establishment of an important Mission. There are between 600 and 700 coalmen in Edinburgh. The work amongst them has so grown in the hands of Miss L. D. Dougal and her friends that they now need a hall of their own. Now that the building of a hall has become necessary, Miss Dougal and her friends have been constrained to ask for the co-operation of the Christian public. The blessing of God has manifestly rested on the work. Rev. George Wilson, of St. Michael's Church, says: "I know of no Christian work in Edinburgh more wisely or prudently conducted." The address of Miss Dougal is 23, Morningside-place, Edinburgh.

WELLESLEY C. BAILEY.

17, *Glengyle-terrace, Edinburgh.*

MR. MOODY ON THE PACIFIC COAST.

THE labours of Mr. D. L. Moody and his helpers in the far West, are being signally owned of God, in the awaking of dry bones and the vivifying of dead souls. The whole of December was spent in Portland, Oregon, with large audiences, and hundreds at every service inquiring what they must do to be saved. Prominent among the converts was Judge Williams, Attorney-General in the late President Grant's Cabinet. The following, from one of the Portland daily papers, will be read with interest:—

"Judge George H. Williams, being called by Mr. Moody at this point, spoke in substance as follows: 'I have made a great many speeches in my life, and some from this platform, but this is the first time I have ever spoken at a religious meeting. For several months I have been troubled very much on the subject of Christianity. I had been looking forward to the meetings of Mr. Moody, and made up my mind I would attend them. When I first came to these meetings I made up my mind I would sneak in and take a back seat; but I changed my mind, and said I would go on to the platform and identify myself with these meetings. This I have done, with the exception of one evening. This was the first victory over my pride. Then yesterday Mr. Moody came to my house, and I joined with him in prayer; the first time I ever bowed my knee to God or man in my life. This was my second victory. Last night I got up and asked the prayers of God's people. This was my third victory. I feel now perfectly satisfied; the burden is rolled off and all gone, and feel that I could run or fly into the arms of Jesus Christ. This is my fourth victory. May God give us strength to be true to our convictions!'"

Another Portland daily states that a marked addition to the singing force of the Moody meetings had been made in the person of Mr. George C. Stebbins, of Brooklyn, who joined Mr. Moody at the beginning of December.

Great preparations were made in San Francisco for the meetings which opened January 6. A tabernacle has been built capable of seating five thousand people, with inquiry rooms, and every facility for carrying on a successful work. An earnest spirit of expectation prevails, and Christians throughout the city have been prayerfully preparing themselves for co-operation in the good cause.

ROUEN, FRANCE.—The new Seamen's Institute is now opened, and the seamen attend pretty regularly. If Christian friends could send interesting religious literature, periodicals, &c., the seamen would appreciate it; then the good impressions received at the service would not be lost. I still owe £50 on the furnishing account for No. 1 reading-room. JOHN W. HERIVEL.

Institute, Rue Grand Pont, Rouen.

DR. JOHN SINGLETON,

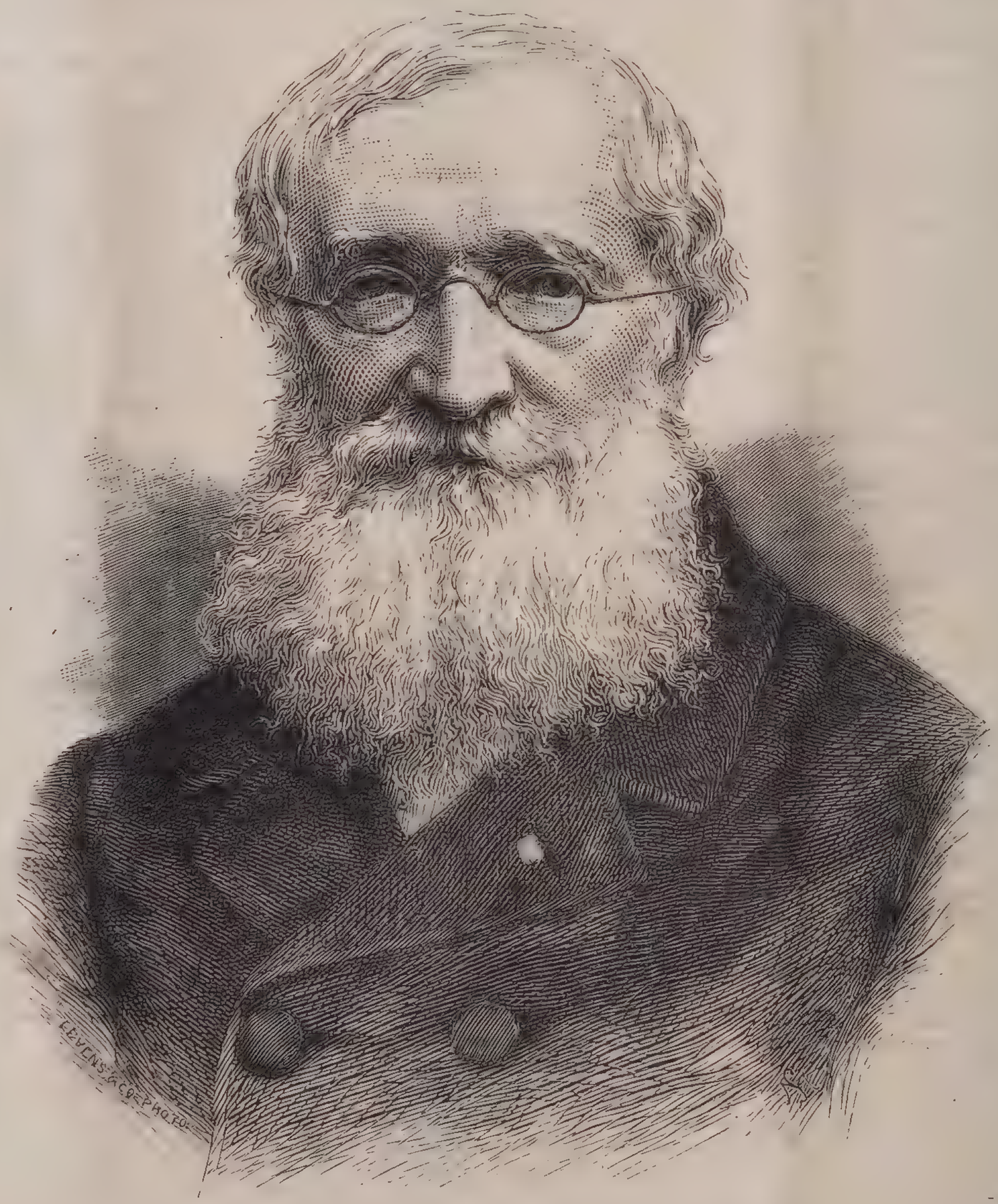
Physician and Philanthropist, Melbourne.

THIS honoured servant of God was born in Dublin in January, 1808. At the age of fifteen he was apprenticed for three years to a medical man, a tenant of his father's in the country. During this time a circumstance occurred which had no little influence on his future life. He was induced on one occasion to take spirituous liquor which sickened him; he resolved next day never to take intoxicants again. He has not only kept this resolution for sixty-four years past, but has declined to prescribe them as medicines in his professional career of nearly sixty years. He has formed a number of total abstinence societies, on Gospel temperance principles, in various directions, and personally has for many years induced an average of one thousand persons annually to sign the total abstinence pledge cards which he carried with him constantly.

He finished his term of apprenticeship with a retired navy surgeon in Dublin. There, after deep convictions of his unfitness for eternity, and constant failures in trying to gain God's favour and justify himself by fasting, reading the Scriptures, saying prayers, &c., he obtained peace of mind and assurance of his salvation through faith in Christ, in October, 1827. Resting on the promises of the Gospel and filled with love to God, he consecrated his life to the happy service of his Redeemer.

He entered on his professional work in 1830 in the centre of a poor but densely populated part of Dublin. In the year 1832 the city was visited by Asiatic cholera. The Doctor was engaged night and day among the afflicted poor, refusing no one, whether a fee could be given or not. By carrying with him in his visits a few trusted medicines, and promptly applying them, he had very remarkable success. He also succeeded in allaying the terror which existed in his district. From observing that every case he investigated gave evidence that diarrhœa had preceded the attack for a longer or shorter period, and by applying a remedy, he saved numerous lives. In every instance he told the story of the Cross. With this object in view he found time to visit the hospitals for cholera patients, and told the dying of God's love to men and Christ's gift of pardon and eternal life.

In 1834 he became united in marriage to his late wife, who was a devoted Christian, and aided him in all his efforts to lessen the sorrows of the poor. Previous to this he had collected a band of Christian men and women to visit with religious tracts the shipping, barracks, prisons, hospitals, and poorest parts of the city. For twenty years this noble band won many jewels for their Lord and Master's crown. The Doctor took as his share of the work some of the hospitals and prisons, especially Newgate, which he regularly visited for twenty years till leaving Ireland. The visitors' hearts were gladdened by the great and happy results almost constantly witnessed. He also collected five large classes of adults, besides a boys' class, which he taught in the Sunday-school.



(From Photograph by Messrs. Levens & Co., Collingwood, Melbourne.)

In 1850, at the invitation of his brother, who was an Episcopalian clergyman in Victoria, he sailed for Melbourne, where he arrived, January, 1851, just before the goldfields were discovered. At once he entered on a large practice. He obtained for himself and Mrs. Singleton, from the Governor, the same permission as he had had in Dublin to visit the gaols. During the exciting scenes caused by the gold discovery a number of executions took place. From amongst these criminals he had some remarkable conversions. He held services in the large penal establishments when no chaplain attended. He read papers at the Medical Society, among the subjects being "Alcohol as a Medicine." In the Senate of the Melbourne University he helped to promote the best interests of the profession.

For four years he resided in Maryborough in the centre of a large goldfield. With an extensive practice, he had remarkable success in winning souls for Christ in the gaols, hospitals, and various gold-digging localities. He opened several Gospel temperance societies, and procured places for undenominational services. He introduced Christian men to aid in teaching the truths of the Gospel, and rescue the careless and prayerless around. As there were men on these goldfields from every European nation, as well as Asiatics, he got from London tracts in the various languages, and by the aid of some Christian friends circulated these, as well as New Testaments, among the people. He founded a large Bible-class of Chinese, Maoris, Sandwich Islanders, Samoans, and British. He engaged a Christian Malagasy and an Armenian from Persia to visit the scattered population with the light of the Gospel.

On his health failing he removed to the vicinity of Melbourne. Here also he formed Bible, book, and tract depôts, as well as auxiliary societies. He engaged a colporteur to go through the large scattered suburban population selling cheap Gospel books, Bibles, &c. When his health became recovered he removed to East Melbourne, and formed, on the model of the medical mission at the Cowgate, Edinburgh, a free medical mission dispensary. A mission-hall was erected beside it. In these not only were thousands benefited physically, but many professed to have found salvation. The converted patients help to conduct the meetings for prayer and religious conversation with those in the waiting-room; they also visit the sick and those awakened to a sense of sin. No alcoholic liquors are prescribed for disease or convalescence. The mission-hall has been a centre of Christian work for many years.

Eighteen years ago the Doctor opened a temporary Home for friendless and fallen women. Some hundreds were admitted in one year, and no less than ninety professed to have found salvation. In this institution the friendless are, as quickly as possible, pro-

vided with work. The fallen are admitted for three months as a rule. They are taught useful habits, and led to see their need of a Saviour; to trust in, love, and obey Him. Christian ladies visit and pray with them during the week. In times of great distress and want of employment the Doctor opened, by the aid of Christian friends, a Night Shelter for women and children. An average of 1000 women and 150 children nightly had a bed and breakfast in it last year. Considerably more have been helped in the men's Night Shelter which was opened more than a year since. At each of these, good men and women attend every night for short religious services and conversation with the lodgers, and assist in procuring work for them.

The Doctor has had a teacher for the blind employed during the past fourteen years. He secured for him a free pass on the railways. He teaches Moon's system of reading, and Braille's of writing. Dr. Singleton also visits the gaol of Melbourne, where he has on Saturdays over one hundred women in one Bible-class, and over two hundred men in another. The prisoners greatly enjoy the simple, heart-searching Gospel services, and not a few have professed to have received Christ.

The Doctor visited for many years the back lanes and slums of Melbourne with tracts. Such were the scenes of wickedness he witnessed that he erected a mission-hall in the centre of a vicious neighbourhood. It has since been twice enlarged, and has been the scene of a constant awakening among the surrounding masses, consisting of the criminal and fallen classes, drunkards, &c. About six years ago the Doctor gave the Salvation Army the use of the hall, and it has been a place fruitful in conversions to God.

The Doctor is now in his eighty-second year, and, with a view to perpetuate his many charities, he has had them placed in suitable trust for their future maintenance. He has experienced no difficulty in getting monetary help to carry on these Christian efforts. He has now erected a noble pile of buildings, consisting of a free medical mission dispensary, a free reading room with a registry for employment of labour, a Bible and tract depôt, and a coffee-saloon for the labouring population. He himself collected nearly the entire cost of land and buildings. Surrounded by his children and grand-children, he is closing a truly happy life in the service of his Lord.

It need scarcely be added that Dr. Singleton's devoted and multifarious efforts on behalf of the Melbourne community have met with the heartiest appreciation of his fellow-Christians. Even the secular press of the city has not failed to pay its tribute of well-merited esteem to the venerable Christian philanthropist. In an interesting account of his life and work, recently published, the Melbourne *Daily Telegraph* says:—

"The mere money value of a philanthropist like Dr. Singleton to the city, if expressed accurately in figures, would reach surprising dimensions. But the value of a citizen like Dr. Singleton is greater than could be measured by arithmetic; he is himself more than all his institutions and "shelters." He helps to preserve amongst us a lofty ideal of life. Amid all the fever and hurry of the city here stands one figure whose choice is not to fill his pockets, but to empty them for the poor and the fallen. While others strain every faculty to build splendid mansions for themselves, here is a man whose strange ambition is to build shelters for the harlot and homes for the outcast! And has he not his reward? For the selfish rich there will remain the splendid lies of a costly monument; but when "the good, grey head that all men knew" of a character like Dr. Singleton lies in the coffin, there will be paid to it the homage of a great city's grief.

Yes, and there will also remain for him in full measure the welcome "Well done!" and the eternal reward of that Master whom he has served so long and so faithfully.

Opium Havoc in China.

ARCHDEACON WOLFE, of the C.M.S., has written an account of a visit to Hoh-Chiang, commencing in September last. He says:—

Kang Cheng is situated in the heart of a beautiful valley, rich in rice crops, and well watered at all seasons of the year. The population is immense, and the position is well suited as a missionary centre for the entire valley; but, alas! it is filled with opium smokers, and where these abound there is very small hope of an entrance for the Gospel of Christ. Though the town stands in the midst of much natural beauty and grandeur, there are no attractions in the town itself; on the contrary, every sight and object that the eye rests on, as well as nearly every word that the ear listens to, is most repulsive and degrading. Such is heathenism in every place that I have seen it in China, and especially in a place given up to opium smoking.

In consequence of the removal of the local tax on the sale of opium, the drug is very much cheaper than before; consequently its use is rapidly spreading among all classes, and is fast destroying the vitality of this people. The devil could not have invented a more pernicious vice for the destruction of soul and body than this of opium smoking, and woe to the man who by word or deed gives any support or encouragement to the hell-born traffic! It is necessary for every friend of the Chinese to speak out in the plainest and most decisive manner of the evils of opium smoking. The people are being ruined by it, and it is indeed a lamentable spectacle to see professing Christian men speaking and writing in defence of the horrible crime.

The pernicious results of this soul and body destroying vice are apparent all around. Cadaverous-looking faces meet one on every side, and the slovenly habits and the filthy appearance of the people generally testify too plainly to the evil it is working on this once industrious and energetic population. The rapid progress which opium smoking has made during the last twenty years among all classes of this population is a very serious matter for us missionaries. Humanly speaking, opium smokers are beyond the reach of conversion, as the vice unfits them for the perception of any moral or spiritual truths. Can the Church of Christ in England do nothing to influence the nation to withdraw from the abominable traffic which is causing so much moral, spiritual, physical ruin to this great people? It is a sad reflection on the Church of Christ in England that it seems powerless to influence the English people in so important a matter as the Indian traffic in opium.

Almost the entire population in some places is abandoned to the use of this poisonous drug. The effects are witnessed in the extreme poverty of the people, in the broken-down and dilapidated dwellings all through the village, and in the gross immorality which prevails among the inhabitants. Men openly and without shame prostitute their wives, in order to procure for themselves the means of indulging in opium smoking. Little children are sold as slaves and turned away from the embrace of their helpless mothers in order that their degraded fathers may have money to buy opium. All this and much more may be told of the effects of opium smoking on the miserable people; yet professing Christians in England see no harm in it, and openly advocate the abominable traffic which makes it possible, and comparatively easy for the Chinese people to ruin themselves and their wives and children for time and for eternity!

At one place I met Sia, the literary graduate, and had a long and painful conversation with him on this question. Sia himself comes regularly to church, and contributes to the support of the catechist and the repairs, &c., of the church, but at present he is much discouraged and disgusted by the conduct of England and China with reference to the opium question. He says that since the recent arrangements which allow the opium to be transported into the interior free of lekin tax the consumption has more than doubled, as the price has by these arrangements been much reduced. The Imperial revenue has been largely increased; but, the local taxation having been removed by the special request of England, it can be conveyed into the interior and sold for a much less price than it cost under the old arrangement! Hence the country is being visited with a heavier curse than ever before by the action and greed of England. Will not God visit for these things? Sia's only son has succumbed to the temptation, and has become within the last year a confirmed opium smoker. The grief and anger of the father may well be imagined, and the shame and helpless indignation of the English missionary are beyond expression. Often and often has the missionary to endure the humiliation which no other nationality has to bear in this country. Often has he wished in his heart that the flag of some other nation which is not stained with the poisonous, polluted opium drug, was the one under which he lived in this country rather than the English, which to the Chinese is the emblem of the moral ruin of their nation.

DR. PENTECOST IN GLASGOW.

DR. PENTECOST commenced his second series of meetings in the West-end of Glasgow on Wednesday, January 9. Bible-readings had been arranged for four afternoons of each week in Free St. Matthew's Church, Rev. J. Stalker's; while the evangelistic meetings were fixed for Sunday evenings in the St. Andrew's Hall, and on each week evening, except Saturday, in Mr. Carstairs' Church, Berkeley-street. The mission was organised by the directors of the Evangelistic Association, and of the West-end Christian Union, in sympathy with thirty-one churches in the district of all the evangelical denominations.

It has been no small strain, physically, mentally, and spiritually, to carry on all this work, especially as there has been added to it an extra sermon or two on Sundays in some church of the district, and an additional Bible-reading on two forenoons of the week in the Christian Institute. Yet the preacher has stood the test, and his addresses have been wonderfully varied, extremely telling, and opening up to all hearers the wonderful fulness of the Gospel of God. To the Christians the truth has gone home in power, and many a one has to thank God for the teaching sent through his servant. The Sabbath night meetings in the St. Andrew's Hall have been largely attended, 3000 people or more crowding the great building. The subjects discoursed on were, "The reasonableness of Christianity," and "The things that are seen compared with the things that are not seen."

The afternoon Bible-readings have drawn most interested audiences; while the work in the evangelistic meetings has deepened, and the results of the second week have been more full and thorough than during the first week. Still there is much ground to overtake, many yet to be gathered in. Let there be deep real prayer going up from each reader of this notice that God would strengthen and use Dr. Pentecost, and draw very many to the Lord Jesus.

IRISH NOTES.

IT was very thoughtful of you to call the attention of your readers to the address of Mrs. George Brealey. Surely there are many who will respond to your invitation (in THE CHRISTIAN, Jan. 18) to express their practical sympathy with her. When men who give their lives for the spiritual and physical elevation of thousands fall in the battle, the noble wives who have fought by their side should not be forgotten in the days of their widowhood. May I not also hope that the widow of the late lamented Henry Moorhouse may have a share in the thoughtful love of those whom he served in the Gospel. His daughter is "Little Minnie" no longer. She is now growing a fine, industrious girl; but she is ever helpless, and can only walk by the aid of costly appliances, which tax the dear mother, as the machinery has to be frequently adjusted to the rapid growth of the beloved daughter, who can never romp nor play, nor walk like other children. Nor should "Little Willy" be forgotten, a loving boy of ten years, delicate of constitution, tender of heart, affectionate, but now without the supporting arm of that loving father who poured out his earnest life in seeking to win the lost to Christ and heaven.

. . . .

A population of four millions of people are at our doors; when will true-hearted missionaries be ready to pour out their lives upon Ireland's altar? The Congo swallows up our men and women, while others press onward to carry the Gospel to Africa's dark children. May the number of volunteers for Africa increase a thousandfold! But are there none willing to face a few irate priests, whose hands dare not strike down any messenger of mercy who would labour for the present and eternal good of this land? Evangelists crowd to the North, while the West and South are enshrouded in darkness. Yet evangelists can do little until the pioneer missionary enters the homes of the people with the light of life.

. . . .

The different societies, and the many individuals who have large experience amongst Roman Catholics, assure me that for centuries there have not been so great opportunities for Ireland's evangelisation. The agitations of the past are doing a work of disintegration; the Italian hand cannot now check the Catholic of independent thought. The politics of Rome are obnoxious to Catholic Irishmen, who, when they throw off the Papal yoke, will be free to hear the Gospel from any true ambassador of the cross.

. . . .

When once Protestants give up every antipathy towards their Catholic neighbours; when men and women begin to labour for their salvation; when the Spirit of God comes in answer to many tears and groans and prayers, then will sectarianism lessen, and vital Christianity be revived. No one sect can do this mission work, but the best in all the sects will flow together like globules of mercury in their combined effort for poor Ireland's salvation.

. . . .

On Tuesday, February 19, I hope to call a special meeting in Dublin with a view of uniting with Christians all over the world to make special supplication for the success of the Gospel among the Roman Catholics of Ireland, and that a great company of the priests may become obedient to the faith.

Dublin, January. GEO. C. NEEDHAM.

Mrs. Ross, Regent-square, Doncaster, will thankfully receive old Christmas cards, scraps, &c., for charitable and missionary purposes.

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THE OPEN-AIR MISSION.

THE anniversary of the Open-Air Mission was celebrated on Tuesday, last week, when a meeting was held at Exeter Hall, attended by a goodly number of members and friends. The chair was occupied by Mr. F. A. BEVAN, and addresses full of encouragement were delivered by warm friends of the work. In the course of the proceedings, another testimony was borne to the high esteem in which the secretary, Mr. Gawin Kirkham, is held. When the members recently learned that he desired to visit the Holy Land, they determined to facilitate the journey, and as a result the sum of £120 was collected. This was now handed to Mr. Kirkham, with some words of loving regard, and acknowledged in a like spirit. It is twenty-nine years since Mr. Kirkham was first appointed secretary of the Mission, and, as he said, he has uniformly received kindness at the hands of those who have laboured with him in the good cause.

Extracts were read from the deeply interesting report of the year's operations. A rich blessing has attended the word spoken in the open air, and all that has been needed for carrying on the work has been supplied. The members of the Mission number 1064, many of whom reported cheering results of their endeavours. What was read of the voluminous report made those present desire to hear more, but as time would not allow of multiplying extracts, there was no help for it but to wait with patience for the publication of the whole. The CHAIRMAN spoke some words of hearty sympathy and congratulation.

An address abounding in good points was delivered by Rev. SYDENHAM L. DIXON, incumbent of Park Chapel, Chelsea. It is some years since he made his *début* "beneath the blue sky;" he therefore spoke as a fellow-labourer with the members of the Mission. First, citing Psalm xlv. 1, he showed that open-air preachers need godly matter, full hearts, and loosened tongues. Having largely illustrated his subject, he ably maintained that sanctified intensity, or sustained enthusiasm, is the great want of those who would succeed in such Gospel work. He concluded by commending to notice Jer. i. 9, and expressing a hope that, as in the case of the prophet, the Lord's hand would be on the lips of the preachers, and his words in their mouths.

Rev. COLMER B. SYMES, of Leytonstone Congregational Church, followed with some very helpful remarks. He rejoiced at the fact that the English people are always ready to listen when a man has a serious and earnest message to deliver. Having called attention to the blessedness of preaching the living Christ, he urged his hearers to emphasise the Lord's claim upon the consciences of men. He said that the compassion and sympathy of Christ should not be proclaimed in such a manner as to obscure his royal rights. The awfulness of sin must also be continually kept to the front, and it must, moreover, be made plain that Christ is worthy of the largest sacrifices that can be made in his name. In conclusion, Mr. Symes counselled the preachers to proclaim the pure Gospel with all confidence, accomplishing the essential contradiction of putting themselves into their work, and yet keeping themselves out of it.

ITALIAN MISSION IN GENEVA.—This winter has thus far been a time of spiritual as well as temporal blessing for this church and Mission. Over thirty Roman Catholics have left the Church of Rome. And an equal number of Italian speaking young men have joined the Circolo Diodati Y.M.C.A., which numbers now 57 members. A hall for meetings and classes was inaugurated fifteen months ago. The reading-room, with good books and newspapers, is now the well-known rendezvous of the Italian Protestants of Geneva. There is a prosperous Sunday-school.

THE GOSPEL IN SPAIN.

THE foreign work of the Edinburgh Spanish Evangelisation Society comprises three long-established centre stations—viz., Huelva, Cadiz, and Seville. In all of these towns are congregations of Spaniards, with resident missionary pastors, itinerant work being carried on, as far as possible from these stations. In the centre stations there are day and Sabbath schools with pastoral religious instruction and superintendence. There is also a wide-spread, free distribution of tracts, with other means for the advancement of Gospel truth among the outlying populations.

In addition to the three centre stations, there is one at Escornar, in the province of Granada, attended to by an evangelist teacher, with occasional Sabbath services by Señor Alhama, of Granada. There are also day and Sabbath schools. Through these evangelical labours, the Romish Church is almost defunct in the place, and the priest and his helpers can only get a few old men and women to attend their services. The Society has likewise minor missions, with mission premises, in some other places.

The results of the aggressive operations of the missionary agents are of a most touching character, in the outcry that is being made, from various parts, for the Gospel, and applications for mission services, which the strength and time of the agents cannot admit of their overtaking to the extent desired. Suffice it now to say that, were we provided with sufficient means to expand the work, such as we have described, and to increase the number of our evangelical schools, a large work for Christ could be overtaken in the provinces of Andalusia and Granada. This arises from the wonderful preparedness of the people to hear the Gospel, and the avidity with which it is received when it is presented to them.

Towards the close of 1887, under the conjoined solicitations of Rev. William Moore, the superintendent of our foreign work, and Rev. D. R. Kilpatrick, of Glasgow, who had been on a visit of inspection to our foreign stations, we took up Puerto Real as a new station. It is being supplied, meanwhile, through Mr. Moore, until an evangelist and teachers can be provided for it. About the beginning of last year we took up another minor mission, to be ministered to by our missionary pastor of Huelva, Señor Jimenez. The name of the town is Tharsis, and some hundreds of Spaniards there appear to be stretching out their hands to God, in their eagerness to hear the Gospel and to learn the way of salvation through the redemption that is in Christ Jesus. Thus the cords of this Mission are being lengthened and its stakes strengthened. What we desire and need is a due and increased financial support by God's people, to enable us still further to extend our missionary agencies throughout the yet evangelically unoccupied portions of the province of Andalusia.

Rev. Daniel R. Kilpatrick, having, in 1887, undertaken a mission of inquiry to this Society's stations in Andalusia, sent us, after his return home, a deeply interesting account of his experiences in that mission field. It is now embodied in an occasional paper, and can be had free, on application as below.

In the year 1871 we prepared and issued a volume, entitled "The Dawn of the Second Reformation in Spain: Being the Story of its Rise and Progress from the year 1852," price 3s. 6d. The remaining copies can now be had from us at the greatly reduced price of 1s. 6d. each, post free.

(MRS.) MARIA DENOON PEDDIE,
Secretary and Treasurer of the Spanish Evangelisation Society.
8, *Granville-terrace, Edinburgh.*

Costermongers' Mission, Vinegar-ground. — Just now this Mission is sadly straitened for want of funds. The people are very poor, and it is difficult to carry such a Mission on without having a share in feeding them. Walter Penrose, Vinegar-ground, City-road, E.C., is the superintendent. Mr. GAWIN KIRKHAM, 14, Duke-street, Adelphi, W.C., will receive contributions.

THE CATACOMBS.

IN a recent letter to us, expressing strongly his appreciation of the value of Mr. Benjamin Scott's book on "The Catacombs of Rome" (of which a new edition is just issued by *Morgan & Scott*), the Dean of Achonry states the following facts which have come under his notice :—

Some years ago a clergyman named Hemans, son of the poetess Felicia Hemans, went over to the Romish Church. He afterwards visited Rome; during his stay in that city, going through the Lapidarian Gallery, he was struck by the absence of any proofs of the teaching of the modern Church of Rome, in the inscriptions taken from the Catacombs. As he read and studied and compared them, the truth came flashing back on his mind, that he had left the pure faith of his fathers for the corrupt Roman system, and he returned. When the present Archbishop of Dublin, Lord Plunket, visited Rome some time ago, Mr. Hemans brought him to the Lapidarian Gallery and explained to his lordship the inscriptions, and showed how, after the third and fourth centuries, corruption and error came creeping gradually in till the dark ages when the Romish system had fully developed.

REVIVAL IN CARDIFF.

SPRINGING out of the annual week of prayer there is now progressing in Cardiff a very healthy and glorious revival. At present it is confined to one large section of the town, *i.e.*, the Roath district, but there is abundant evidence that it is spreading out in all directions, and promises to reach every corner of the town. In the Roath district there are eleven ministers and churches engaged in the work. Three services are held daily. Great crowds of people have attended the meetings, and large overflow meetings have been held; while the ministers and workers have been detained until a late hour in dealing with anxious inquirers.

The present is the fourth week of the mission, and it is to be continued until further notice. It is the one topic of conversation in the town, and is causing great interest among many apathetic people who are beginning to long for the same blessing. Requests for prayer have poured in at every meeting, and many of these petitions have been answered.

Mr. William Hobson also writes:—The work of conversion and upbuilding goes on. Many days from thirty to forty profess blessing, and the hallowed unity of the churches is very cheering and encouraging. Last week the Cathays district, and also the central district commenced services, the latter on the same lines as Roath. The morning meetings are to be held in the Friends' Meeting-house, the afternoon Bible-readings in the Congregational Chapel, while evening evangelistic meetings will circulate among the Free Methodist, Congregational, Baptist, and Wesleyan chapels. Lines of demarcation seem obliterated, and the impress of Divine approval crowns all. Prayer is incessant that the revival influence may spread to neighbouring towns, to our ships and captains; may reach all classes of the community, and produce pure lives and happy homes, and that the floodgates of evil, working such havoc in our midst, may be closed by the power of a purified public opinion and life.

Unhappily, so far, the union is confined to Nonconformists, but we would gladly welcome our friends of the Established Church to the brotherhood of service for Him who said: "One is your Master, even Christ, and all ye are brethren."

Caution.—We are desired to warn the public against a man by the name of James Alexander, who represents himself as a Christian and connected with Kilburn.

WORKERS IN ROME.

DEAR SIR,—To many of your readers Mrs. Wall's work in Rome is well known, but I would like to bring before their notice a fresh undertaking that has been much laid upon her heart—the opening of a small Home for lady workers. Mrs. Wall has rented and furnished a few suitable rooms in a healthy situation, with the advantage of being under the same roof as the house in which she lives. The rooms would be offered rent free, but any ladies, whose hearts the Lord may dispose to come out, would be required to have some means for the paying of their board, &c. Two or three lady workers would be gladly welcomed.

The work increases; fresh branches of the medical mission have been started. It is especially in connection with this that workers are greatly needed; to take part in the medical mission, and to follow it up by house visitation. Hundreds of people and families are lost sight of for want of this kind of help.

Any ladies desiring to respond to this appeal are requested to furnish some references; all communications on the subject may be addressed to, Yours faithfully,

(MISS) M. SIMPSON.

3, *Piazza di Spagna, Rome.*

MESSRS. HYDE AND STEVENSON.

SHOWERS of blessing have been falling upon the mill and factory girls of North Belfast during the fortnight's mission conducted by Messrs. Hyde and Stevenson (of Northfield, America), in the "Welcome," a branch of the Y.W.C.A. Every day at 1.15 a band of plaid-shawled, white-aproned girls gathered together, for a brief, bright meeting of praise and prayer and helpful words, which, as they expressed it, gave them a "big lift," and sent them back to their work strong and happy. These little meetings were characterised by a freshness of method which greatly delighted the girls. One day, for instance, they were asked to write questions upon slips of paper concerning their every-day needs and difficulties, which Mr. Hyde then simply and clearly answered. Another day Mr. Stevenson sang to them, and taught them to sing one of those beautiful Gospel hymns, which, once heard, echo and re-echo in the mind, sowing seeds, one day, we trust, to blossom into "precious fruit." The girls brought requests for prayer, for themselves and their "comrades," many of which were answered on the evening of the day they were offered; thus faith was strengthened, and prayer became praise.

Daily, at 4 o'clock, a mothers' meeting was held, and there were heavy-laden hearts to whom the message sung and spoken came home with power. "It was good of the Lord to bring them two young gentlemen all the way from Chicago, just to lead me and my husband to Jesus," said one of the mothers gratefully. Another added, "Yes, they has brought peace to us. I can say the Lord is *my* Shepherd now, praise Him."

In the evening meetings, which were open to all, much work for eternity was done. Many of the girls and men and boys came out clearly on the Lord's side, and very interesting has it been to watch their eagerness to bring fathers and mothers, sisters and brothers, and friends to the Saviour whom they had just learned to love. That God may still more richly bless and own these young messengers of the Cross wherever they go, is the earnest prayer of their fellow-workers in the Welcome mission.

SOUL-WINNING AND PRAYER UNION.—Text for February 10 (Zech. xiii. 9): "And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried: they shall call on my name, and I will hear them: I will say, It is my people: and they shall say, The Lord is my God."

RESCUE WORK.

THE chief event of the past year in connection with the Society for the Rescue of Young Women and Children, 79, Finsbury-pavement, London, E.C., was the rebuilding on an enlarged scale of the burnt-out Home at Woodford. It was opened in November last, and is now occupied by a large and gradually increasing number of young girls saved from positions of great danger and being trained for different spheres of domestic service. A second important event was the taking possession of a fine house with an acre of ground in Dalston, to which our Home from Greenwich was removed. This has proved a great boon and is an immense advantage over our old premises.

Notwithstanding these changes, which for the time naturally restricted our reception of girls, the total shows a very large increase in the number aided through the year. The terrible crimes in the East-end drove a number of young women to seek our aid, many of whom are still under our care. Exactly 600 were admitted to our eight Homes, against 542 in 1887. The number of applications we were unable to help also increased from 419 in 1887, to 472 in 1888. Since January 1, 44 girls have been welcomed to our "Door of Hope," and nearly all the Homes are full. The balance of £312, due to the builder for the Woodford Home, must be paid by Feb. 8. The spiritual work in the Homes was never more encouraging than last year, many being truly converted to God and now living Christian lives.

C. STUART THORPE, Secretary.

THEATRICAL TEA MEETING.—Mr. William Forbes held one of his tea-meetings for theatrical *employés* on Wednesday, January 23, at Whitefield Church school-room, Drury-lane. After tea hymns were sung, and an earnest address was given by Lord Radstock on "The Reality of Christ as a Saviour and as a Friend."

THE EVANGELISTIC MISSION.—The fifteenth anniversary of the Malden Hall branch of this Mission, at Kentish Town, was celebrated on Thursday last week, when afternoon and evening meetings were addressed by a number of friends. At the former, after a few words by Mr. C. Russell Hurditch, Mr. W. R. Lane delivered an address on the parable of the talents, as recorded in Matt. xxv., Mr. Charles Inglis following with some helpful observations on Ps. xxiii. In the evening, after remarks by Mr. Miles, a brief statement was made by Mr. C. Bateman, superintendent of the Sunday-school, to the effect that that useful adjunct of the work is in a prosperous condition. Dr. Neatby presented lessons from Mark v., on the cure of the demoniac; and Mr. Robert Paton laid stress on the fact that salvation is not only from the consequence of sin, but from sin itself. Dr. McKilliam made some practical remarks on Mark iii. 13—Christ's call to his servants. The other speakers were Revs. D. M. Cameron, of Wandsworth; W. M. Smith, of Bow; and Mr. Thomas Miller. The addresses were characterised by much vigour and earnestness, and were felt to be words in season.

COLPORTAGE IN IRELAND.—The Bible and Colportage Society, founded in 1859, with branches at Belfast, Derry, and Dublin, has had a chequered career. The branch in Derry has continued ever since, but the others collapsed. The Belfast branch has just been resuscitated, the Religious Tract and Book Society of Scotland having most opportunely undertaken the entire working of the book department. A public meeting in support of the branch was held a few days ago. The chairman, Rev. G. R. Wedgwood, spoke of the organisation as an effort which unites all the evangelical churches, and maintained that the Bible is the real remedy for the ills of Ireland. Rev. R. J. Lynd dwelt upon the great hopefulness of the work. There is, he said, no people more religious, according to their lights, than the Irish. The very strength of their emotion, if guided by a knowledge of Divine truth, would place them in the highest class in the school of Christ. He therefore urged widespread sowing of the seed of God's Word, and was glad to recognise the great usefulness of the Bible and Colportage Society. The unsectarian character of the organisation and the spiritual-mindedness of its agents were alluded to with pleasure by several speakers.

Y.W.C.A. INSTITUTE, GLASGOW.

THE formal inauguration of the new premises of the Y.W.C.A. in Glasgow took place last week. The ceremony was performed by the Countess of Aberdeen; the Lord Provost (Sir James King, Bart.) being in the chair. The Lord Provost, in introducing the Countess, said that this Institute had been a long-felt need in Glasgow.

The COUNTESS said that the Earl and she were often asked to open similar institutions, but scarcely ever any that were free of debt. The Glasgow one, she was glad to say, was without this burden so far as the building was concerned, and now only required £300 to complete the furnishing. The other necessary £14,000 had been contributed by the Glasgow public during the last three or four years. Her plea for further help and support was a powerful one—that of work accomplished rather than of work to come. After some words on the needs of young women in our great cities, and the best ways of helping them, her ladyship declared the Institute open.

The premises were inspected by a large number of the friends present. Certainly it will not be owing to any negligence on the part of their lady well-wishers, if friendless young women in Glasgow remain without a home. Everything has been done in this Institute to promote the welfare and comfort of the occupants, and to give a real touch of home in the furnishing and appointments of the various apartments. But the Association has provided attractions of a more durable character—viz., accommodation for forty boarders, and for twenty-six servants out of situations; a sitting-room, reading-room, and library; a restaurant, daily taken advantage of by hundreds of young women in the city; a servants' registry office, a fine hall to be used for the various meetings, not to speak of Bible, educational, and cooking-classes.

The inauguration was followed next day by the annual meeting of the Y.W.C.A., held in the Queen's-rooms. With a due sense of its increased importance, the Association had, this year, prepared a social gathering on a larger and more important scale than its predecessors, and had further taken the step of admitting representatives of the sterner sex.

After tea had been served, Mr. CAMPBELL WHITE, who was in the chair, gave a short and pointed address on the responsibility of the individual members of the Y.W.C.A. with regard to one another. This was a time for women to come forward to help women. Young ladies might take part in musical entertainments, &c., without anyone thinking the action the least unbecoming; but directly they opened their lips for God, people said it was "not proper."

Mr. White was followed by Rev. SHOLTO DOUGLAS, who drew some apt lessons for Y.W.C.A. workers from the incident of our Lord's sending Peter to get the tribute-money from the fish's mouth. Rev. W. CARSTAIRS spoke on fitness for service. Rev. Dr. Bonar gave a short Bible-reading on the dedication of the Temple, with reference to the interesting ceremony of the previous day. Some sacred music having been sung, Mr. William Oatts, Y.M.C.A. Secretary, brought the meeting to a close by an animated, short, and pithy address on the mutual help and influence possible between the two Associations.

REFUGES IN MANCHESTER.—Mrs. Leonard K. Shaw recently laid the corner stone of the new Refuges for boys and girls in Strangeways. The stone bore this inscription: "That our sons may grow up as young plants, and our daughters be as polished corners of the Temple." Mrs. Shaw, in the course of a short address, alluded to the balance of £4000 still required to complete the building, which is divided into several sections. One will accommodate the Prison Gate Mission, and others will be devoted to working lads, the Caxton boys, shoe brigade, &c.

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SEED-SOWING IN NORMANDY.

THROUGHOUT the winter Mr. Henry Cook's Gospel ship *Mystery* has been stationed at Trouville in Normandy, and a really good work, attended by much encouragement, has been in progress among seamen and others. A number of Englishmen, engaged in constructing a new pier, have been invited to attend meetings on board, and spiritual blessing has been evident in more than one case. Scandinavian seamen have also been the subject of loving solicitude, and some of them have gone away rejoicing in the Lord. Several French people have acknowledged the good they have derived. These endeavours have been greatly furthered by a devoted lady worker sent to Trouville by Lord Radstock. Among English, French, and Scandinavian seamen, as well as residents of the town, her labours have been greatly blessed.

It has now been thought highly desirable to secure a small house for mission purposes, and to serve as a sailors' rest, so that the results of this visit of the *Mystery* to Trouville may be rendered permanent. Mr. Cook writes that he has received £130 in donations and promises to meet the cost of the building. A gentleman at Trouville has offered for sale a very desirable plot of ground, over 360 square yards for £200; the house will be plain and cost not over £800; the property to be secured by trustees. This is an undertaking full of promise, and it is hoped that the scheme will receive the encouragement which it deserves. Mr. Cook's address is Stoke-road, Gosport.

TEMPERANCE NOTES.

HOME.

Nearly all the lads on the training-ships in the Thames are total abstainers.

Mr. Coad has again visited Crossley Hall, Openshaw, Manchester, and had a very successful six days' mission.

The Pall Mall Gazette calls attention to the need for increased attention to temperance teaching in schools. It points out that in this respect America is far ahead.

The master of Elham Union, several years a prison governor and twenty years at the workhouse, says, "I do not remember at any time to have had a total abstainer under my charge."

A Gospel Temperance mission, under the joint auspices of the Women's Temperance Association and the Hibernian Band of Hope Union, has been held in Dublin. It was conducted by Miss Brewster, of London, and was a time of much blessing.

A recent convert of the Wesleyan West London Mission was a gentleman of good family connections, who had for many years been enslaved by drink. The craving for intoxicating liquors has quite left him, and since his conversion he has never attended an evangelistic service without taking with him other wanderers from the paths of sobriety and godliness.

Rev. J. D. Hird, London Diocesan Secretary of the Church of England Temperance Society, has made a special appeal for funds to carry on rescue work in connection with the Metropolitan police-courts. Three missionaries have already done good work, as the magistrates have willingly testified. It is desired to appoint temperance missionaries in each of the eleven courts of the Metropolis.

FOREIGN.

In Lagos there is no special restriction on the sale of spirits to the natives.

There are now in Berlin so many drinking saloons that there is one for every 112 inhabitants, but at Heidelberg there is one to every 87.

Mrs. Miller, a large landowner in Colorado, steadily refuses to let ground for a public-house. Two thousand dollars was offered in vain for a lot for a saloon.

Sacramento, Cal., has passed an ordinance making it unlawful for any person under seventeen years of age to smoke cigarettes within the corporate limits.

In Belgium working men occupying small houses frequently make the basement into dram-shops. As the children are often made to serve out the drink, the evil consequences may be imagined.

A worker among the coloured people of the Southern States says that the work is steadily gaining ground, that the coloured brethren are more willing to hear the truth, and to become practical total abstainers.

CHILI.—The Swiss emigrants in this country are shortly to have a resident pastor, M. Arnold Leutwyler having been appointed to the work by the Basel Society on behalf of scattered Protestants.

Personalia.

Mrs. Shipton, we are glad to say, is progressing towards recovery, though still slowly.

Rev. W. Cuff is suffering in health from overwork; he is absent from London for much-needed rest.

Mr. Wilson, the new M.P. for Govan, is (says *The British Weekly*) a man of stainless integrity, a lifelong friend of the temperance cause, an ardent advocate of religious equality, and a leading member of that honourable body of Christians who have done so much for Scotland—the Evangelical Union.

The late General Gordon is characteristically sketched by Mr. W. T. Stead in the current issue of *The Young Man*. Says Mr. Stead:—"His statue stands in the centre of Trafalgar-square, and it will be well if the memory of his heroic life were to become more and more the centre of the thoughts of our youth. For he brought back to our times the romance of the age of chivalry, the stern passion for righteousness that distinguished the Ironsides of Cromwell, together with much of the gracious childlikeness and tender sympathy of Jesus of Nazareth."

The late Rev. Alex. MacColl.—Speaking of this well-known Highland minister, whose death has recently occurred, *The Inverness Courier* says:—"Mr. MacColl belonged to a type that is fast passing away. He was one of the last of a race of ministers who have left their mark upon Highland character. 'The old order changeth, giving place to new,' but those who imagine that the old was feeble or unsuited to its time are entirely mistaken. In a broader sphere, mingling with a larger world, men like Mr. MacColl would have attained distinction, and left a more abiding reputation. But they served their generation in the place which they occupied, and no man can seek a better record."

Mrs. Elizabeth Thompson, the "philanthropic millionaire," was recently described by Miss Frances E. Willard in *The Union Signal*. On the death of her husband in 1867, this New England lady found herself with an income of 75,000 dollars a year at her absolute disposal. Large-hearted and highly intelligent, she chose to be the almoner of her own bounty, and now she spends each month all the money she receives. Needy individuals are helped in many ways, and organisations of various kinds are likewise assisted. Moreover, education, temperance, and social progress have an earnest and liberal patron in Mrs. Thompson, whose life-motto is thus characteristically worded: "In things proven, unity; in whatsoever can be doubted, free diversity; in things not trenching upon others' rights, liberty; in all things, industry, frugality, and charity."

Mr. Spurgeon, writing to an English friend, says:—"I am very much better; have been out for several rides. I am very weak; voice feeble, knee painful, &c.; but these will all be vanishing quantities. Eternal love abides." In a letter read at the Metropolitan Tabernacle on Sunday last, after mentioning that some of his friends had suggested longer rest, Mr. Spurgeon said:—"Turning everything over with the single eye to God's glory and the permanent good of the church, I can get no further than this—as soon as I can stand through a sermon and walk without pain I will take it as my order home. Soon may the glad token be given me, for I long to be among you after these months of weakness, interset with weeks of pain. All things being thus uncertain, I yet propose to set before me as the desired thing to be preaching among you on February 17. If I improve from day to day, as I now do, this is not too sanguine a hope."

Pundita Ramabai (says *The Lend A Hand Monthly*) is between two fires. On the one hand, when the Indian Government offers to support her school if she will make it purely secular, she refuses, as a Christian woman should do. She is a Christian, and she means that her school shall be carried on under the auspices of the Christian religion, and with the help of Christian teachers. Surely it is hard that Christian people, on the other hand, shall refuse to sustain the school which has thus loyally refused the benefactions of the strongest government on earth, because, indeed, Ramabai is not in this or that or another denominational organisation. She thinks, and she has a right to say, that the women of India will take an interest in the work of a woman of India, who does not appear among them as a foreigner, which it is impossible to expect that they will take in the work of persons of another race, who come to them from abroad.

MISSION TO DEEP SEA FISHERMEN.

o conspicuously has God owned the endeavours f the Mission to Deep Sea Fishermen that raise and prayer might well be, as they truly re, ever the order of the day with those who ave the direction of the increasingly impor- nt interests of the Mission. On Friday last, public meeting for thanksgiving and petition as held in Exeter Hall, presided over by Mr. J. MATHER. Reasons for praise and objects r prayer needed little rehearsal, for the entire rcumstances and condition of the work suggest pendence upon God, as well as constitute a ll to glorifying his name for the great things e has done.

An address of warm sympathy was delivered Rev. J. S. MOORE, vicar of St. George's, reat Yarmouth. Though not personally quainted with the work at sea, the speaker new something of its results as seen on shore, nd he not only declared, but showed by anec- ote and illustration, that the entire tone of the nacksmen has of late years been changed for e better. He was able to testify to souls aving been brought to a knowledge of the ord Jesus Christ through the Mission. He entioned individual cases, and rejoiced at is work of grace among the rough and rdened toilers on the deep. A smacksman cently said to him, "Only a few years ago, was hardly possible to find a smacksman that uld help his fellow to do right; but to-day I arcely ever come across one who would not nder such help." Mr. Moore referred to cases men who have died in the faith of the Gospel, nd expressed a hope that the work would con- nue to be thus abundantly blessed.

The CHAIRMAN said that during the past three ars ten of the Mission workers have lost their es on the deep. In eight cases the bodies beneath the waves, but in every case the en were true followers of Christ. In the nks of the fishermen themselves hundreds ve been drowned during the same period, nd it is gratifying to know that in many cases good testimony has been borne unto them rough their faith.

Skipper Jones, who, with others, was recently ceived by the Queen at Windsor, was pre- nted with his certificate as master of the w Hospital ship *Queen Victoria*. In acknow- lgment, he expressed a sincere hope that the ip will prove a blessing to many. Mr. Mather ving stated that during last year upwards of 00 cases were treated on board the Mission ips, Dr. Schofield spoke hopefully of the reer of the *Queen Victoria*, which is admirably pointed for its important work. The cause the Mission was laid before the Lord in rnest prayer, and the season was felt to be ry refreshing and helpful.

REQUESTS FOR PRAYER.—For blessing on jor Whittle's mission at Clonmel, Ireland.—— n blessing on a mission in the Parish Church, igstock, Northamptonshire, conducted by Rev. derick Hart, of Nottingham.——For blessing eived among the young at recent evangelistic tings at Pollokshields, Glasgow.——By a naval cer, that God would open the way for him to ve the service and become a missionary.——For ssing on Gospel services this week, at Ickleton, mbs.

THE "SHUT INS."—With respect to our re- t note on the "Shut In Society" of America, a respondent draws our attention to a similar iety in England called the "Watchers and iters." It numbers over 500 members (some of m, however, are not invalids, but sympathisers) not only cheer each other under mutual trial, engage in many good works. The honorary retary is Miss Edith Jacob, The Close, Winches- Another friend mentions "The Invalids' xiliary" of the Edinburgh Medical Missionary iety, the tenth annual report of which is full of resting details.

Evangelistic Notes.

Major Whittle and his son have had a fruitful day at Cork, and a good week at Clonmel and Tipperary.

Rev. W. A. Meaton has concluded successful missions in Wareham and Beaminster. The attention of the children at these services has been marked, and results of a most satisfactory nature have followed.

Mr. Herbert R. Francis left Virginia City, Illinois, a fortnight since for a month's work at Stirling, on the borders of Colorado. He asks prayer for blessing upon the preaching of the Gospel there.

Bristol.—Special services were held at Kensington Baptist Chapel, Stapleton-road, from Jan. 6 to 18, conducted by Mr. and Mrs. Harrison, from Australia. The meetings were remarkably successful in point of numbers, enthusiasm, and results.

Mr. Benson, evangelist of Christ Church, Westminster Bridge-road, has conducted a week's mission in Union Hall, Highbury, which has been much owned of God. Many have been led to decision, especially among the young, while believers have been quickened and strengthened.

Mr. John Protheroe, of the Evangelisation Society, has held a sixteen days' mission in the Congregational Chapel, Cannington. The interest was kept up from first to last. The Gospel was preached with clearness, simplicity, and freshness of illustration, which carried conviction to many a heart.

Mr. W. R. Lane completed a month's work at the "Edinburgh Castle," Limehouse, on Sunday evening last. Besides addressing the ordinary Sunday and week day services during January, he preached at special gatherings of "waifs and strays," unemployed, &c., and that with great acceptance. Mr. Lane and his visit will long be remembered at the Castle.

Mr. George C. Needham is on a short visit to county Kerry. He will preach in Tralee, holding a union mission there and elsewhere. He commences a special mission in the new Baptist Chapel, Dublin, on February 10. Both Mr. Needham and Major Whittle have succeeded in turning the attention of many Christians in Ireland to the work of evangelising their Roman Catholic countrymen.

Buckhurst Hill.—Last Sunday evening a very interesting meeting was held at Princes' Hall, when five Jewish converts testified to the power of the Gospel. A deep impression was made on the hearers. A ten days' mission is to be held in the hall by two fishermen from Lowestoft—from February 3 to 13. There will be afternoon meetings at 3 for believers, and Gospel services in the evening.

Rochester.—The Baptist Church here (Pastor Rev. G. Anderson Miller) has received much blessing in connection with a week's special services, conducted by Rev. W. Fuller Gooch, of West Norwood. Good congregations attended the services. Christians were quickened and stirred up, and some unsaved ones were led to decision. A very earnest spirit is manifest in the church, and the influence of these services will not soon die away.

Mr. Walter Notman, of the Evangelisation Society, has been conducting special services at Cornelly, South Wales, during the past three weeks. The meetings have been well attended, and blessing is expected to follow the clear and faithful preaching of the Gospel. He has been in Vale of Glamorgan and neighbourhood for nearly eighteen months, during which time wondrous seasons of blessing have been experienced, hundreds having professed Christ. He remains in the district for some months yet.

Loughbrickland, Ireland.—Mr. Edward Peatt, of the Irish Evangelisation Society, has finished a successful series of meetings. On the closing night the hall was crowded out, and a large number stood on the street and heard through the open door the "old, old story." Many professed to rest upon Christ. Mr. Peatt held a series of meetings here in January of last year, which were owned of the Lord in a remarkable manner. A large number of young men are now taking part in prayer and cottage meetings.

Rev. J. F. T. Hallowes has held a series of special evangelistic services in the Church of the Redeemer, Birmingham. As a result, a number of persons have been brought into the realisation of peace in Christ, and there are between thirty and forty, chiefly young persons, applying for membership of the Church. Mr. Hallowes has since concluded a mission at Ebenezer Church, West Bromwich, which is being followed up by the pastor, Rev. W. Kelly.

Bolton.—Great success has attended the special mission services, held simultaneously in all the Methodist Churches in Bolton, and the whole town has been moved. The meetings in all the chapels were times of much blessing. The first day of the campaign (Sunday week) was, says a correspondent of *The Methodist Times*, a day of splendid triumph. "Early morning prayer-meetings were largely attended and fervently enthusiastic. The young people's services in the afternoon were crowded gatherings, and hundreds of inquirers came out to seek the Lord. The evening services were the great event of the day. Chapels full, congregations eager, and penitents at once springing to their feet and rushing forward at the call of the missioner, were events common to nearly all the places. Hundreds of adult seekers have professed to find peace with God."

Methodist missions are reported from several towns. At Horncastle, Rev. Thomas Cook's services were abundantly blessed. About a hundred and fifty persons definitely professed conversion, and the church there has been greatly quickened. A similar report comes from Alford, where Rev. Thomas Waugh has been holding revival meetings. "The whole town has been stirred." A mission by Mr. Sampson at Faversham, Kent, has been attended by "showers of blessing." Over two hundred persons came forward as anxious for their souls' salvation. At Calverley, Bradford, "pentecostal power and showers of blessing were bestowed" upon meetings held by the district evangelist. Todmorden is enjoying a very gracious visitation. Rev. J. Gawthorp has held a mission there which has resulted in the ingathering of a plenteous harvest. At the service in the evening, on Sunday week, there were a hundred and twenty persons asking the way of salvation. Among the new converts are a number of young men, from whom valiant service for Christ is looked for.

REV. J. P. SUNDERLAND, of the London Missionary Society, Sydney, has had a stroke of paralysis, and, although subsequently somewhat improved, there is no prospect of his being able to resume his duties. Mr. Sunderland commenced his labours as a missionary in the South Sea Islands in 1844. In 1867 he was appointed sole agent of the Society in Australia, an extensive sphere of work, which he has continued to fill until the present illness.

EDINBURGH SABBATH FREE BREAKFAST MISSION.—The new premises have been opened at the foot of Old Fishmarket Close. Rev. Dr. Wilson, of Barclay Free Church, presided over a meeting of inauguration a few days ago, being supported by many prominent citizens. Mr. R. Wilson, the architect, who sketched the rise and progress of the Mission, stated that the desire of the directors is to work in harmony will all existing agencies, seeking rather to help them than to do anything in the way of overlapping. Sir William Muir expressed a hope that the debt on the place, amounting to £785, would soon be paid off, and in the course of the day subscriptions to this end were received, amounting in the aggregate to £130.

THE MILITARY CHURCH IN ROME.—Encouraging fruit of labour is appearing here. Recently, a number of catechumens were received into fellowship, testifying for Christ in a church crowded with soldiers from all branches of the service. The proceedings formed an occasion for a very interesting display of Christian union. Rev. H. J. Piggott presided; an address was delivered by Bishop Cheetham, and prayer was offered by Rev. Dr. Prochet, of the Waldensian Church. After repeating the profession of faith, the catechumens joined in a formula, promising to lead a Christian life. On leaving the church, the newly admitted members were each presented with a Bible, as a memorial of their becoming soldiers of Christ. Signor Capellini warmly urged them: "Never part with that holy Book. Let it be your guide, your counsellor, in all the vicissitudes of life."

TWO INSIDIOUS ERRORS.

IT is a glorious truth that all God's children will be in heaven, Rom. viii. 17; but all "*must* be born again," John iii. 3, to "*become* children of God," John i. 12. The one specious error is that "all who do not reject Christ are saved," which would mean that all are in actual possession of Christ and have to divest themselves of Him to be lost.

The other prevalent error is that a person being born into a world that is redeemed can't be lost unless by rejecting; but this is putting the person into the position of Adam before he fell; for Adam had communion with God, and had to divest himself of God. If this were true, a person then only by sinning could get himself into the lost position.

How falacious these two errors are when seen in the light of God Word, for Rom. v. 12 says, "By one man (Adam) sin entered into the world, and death by sin, *and so* death passed upon *all* men, for that all have sinned," and "To as many as *received* Him, to them gave He the right to *become* the sons of God"—an individual acceptance (positive, not negative) of the Saviour, whereby the believer is made a partaker of the Divine nature, *having* everlasting life. D. D.

THE FAMINE IN CHINA.

AT the noon prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, on Tuesday last, Rev. F. W. Baller, of the China Inland Mission, delivered an address on the famine which is now devastating large districts in China, and gave some account of the methods which are employed in distributing relief among the needy millions. The story of the overflow of the Yellow River, followed by the loss of the early crops last year through the drought, is now a tale oft repeated. The more recent aggravation of the desolation and sorrow in the fertile provinces of Honan, Shantung, and Chihli, by deluging downfalls of rain, was listened to with sad interest by those present.

Mr. Coulthard, an agent of the C.I.M., has already organised relief in Honan, whereby some fifteen thousand people will be sustained throughout the present winter. This effort will be supported, and extended endeavours will be made, according as funds are placed at the disposal of the workers. Mr. Baller described in an interesting manner the method of relief, which is rendered comparatively easy by the co-operation of the various village elders, men having government duties. He went on to show that small sums of money may be made to go a long way in China, so that whatever is subscribed will be employed to the very best advantage. On the occasion of the famine in 1877, the workers of the C.I.M. distributed about £8,000. Then the deaths numbered, it is estimated, as many as eight millions. In conclusion, Mr. Baller showed that great spiritual results followed the last famine, and he expressed a firm belief that, in consequence of the present scourge, many will have their confidence in idolatry shaken, and be ready to listen to the message of the Gospel.

Relief subscribed for distribution by the China Inland Mission, 2, Pyrland-road, N., will be made available without delay, by telegraph to Shanghai.

VILLAGE WORK IN SUSSEX.—The Gospel is preached in the open air during the summer months, and in cottages and mission-rooms during the winter. Missions are being established, but the work is in danger of coming to a standstill for want of means. Particulars may be obtained of Captain Moorhouse, care of Mr. G. Kirkham, 14, Duke-street, Adelphi, London, W.C.

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The Book World.

**** *Prices of books sent for review will be given if stated.*

TWO NEW NOTE-PAPERS lie before us: *The Ladies' Club Note* and *The Gentleman's Note*, five quires of which cost 9d. and 1s. respectively. The finish of the former is smooth and rich, while the latter is serviceable and strong; each being well adapted to its purpose.

THE STORY OF GENESIS. By Frances Younghusband. 2s. 6d. *Longmans.* This is Part i. of "The Story of the Bible." It is not a commentary, but a lucid recital. Occasionally there is a broadness of view in which we cannot follow the author; but, on the whole, the work is well done, and the book may be advantageously used by parents who wish their children intelligently to grasp the Old Testament story.

ECHOES FROM THE WELSH HILLS. By Rev. David Davies. 5s. *Passmore & Alabaster.* We gladly welcome the issue of this very instructive book in this "popular edition," and hope it will be extensively read. It is brimful of interest, alike of a quaint and a serious kind, and many a valuable lesson will be learnt from its perusal.—We also note that Mr. Davies is publishing a weekly series of sermons preached at his Brighton chapel, under the title of "The Holland-road Pulpit." (1d. each. *Elliot Stock.*)

THE BIBLE IN THE PACIFIC. By Rev. A. W. Murray, author of "Martyrs of Polynesia," &c. 6s. *Nisbet & Co.* Various and abundant as missionary books and pamphlets are now, this volume covers new ground and fills many gaps. The author, himself an experienced missionary of many years' standing, gives, by the aid of other missionaries, a detailed account of the origin and perfecting of numerous versions of the Scriptures in South Sea dialects. The glimpses of missionary life are most interesting. This able book should be in the hands of all friends of missions, and assailants will do well to study it.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS. By Rev. John Liggins. *New York: The Baker & Taylor Co., 740 and 742, Broadway.* A manual of great interest at the present time, although the compilation does not exhibit much care. The testimony of diplomatic agents, consuls, naval officers, travellers, and others, is adduced in proof of the title proposition, and the leading facts and statistics of missions in various parts of the world are briefly given. Rev. Dr. A. T. Pierson contributes an introduction. We have read the book with much pleasure, and trust it will help somewhat in furthering "the question of the hour."

FIFTEEN HUNDRED FACTS AND SIMILES FOR SERMONS AND ADDRESSES. By Rev. J. F. B. Tinling. 6s. *Hodder & Stoughton.* It is claimed that this is, on the whole, a new collection of pulpit and platform illustrations, no example having been taken from any preceding book of the kind. Excellent judgment is shown in the selection, and the secondary headings admirably indicate the real points of the paragraphs. The indices—one to subjects, and another to Scripture texts—are unusually full, so that the very useful contents of the book may be applied with facility. Preachers and teachers will do well to secure this volume, which may also be commended to the attention of others who require a fund of Christian anecdote and wisdom.

THE RELIGIOUS CENSUS OF LONDON. 3s. 6d. *Hodder & Stoughton.* This is a reprint of the figures and summaries which appeared in *The British Weekly* shortly after the well-known countings were made. The Church and Chapel census took place on October 24, 1886, and the Mission Hall census on the last Sunday in November in the following year. The figures are admirably set out, and the book has evidently been produced with great care. The lapse of time since the facts were first got together will probably limit the demand for this work; but, nevertheless, many organisers of Christian activity will be glad to possess it, while statisticians will find in its pages much food for serious thought.

A VESSEL UNTO HONOUR. By W. Frith. 1d. *Partridge & Co.* A letter booklet for the New Year, containing much important and practical instruction.

Evans's Temperance Annual this year is entitled STRICTLY CONFIDENTIAL. It contains several original temperance readings in prose and verse. (6d. *National Temperance Publication Depôt.*)

Mr. John Kensit, 18, *Paternoster-row, E.C.*, has publish two lectures by Mr. S. J. Celestine-Edwards, entit IS CHRISTIANITY A FAILURE?-and ATHEISM A FAILU They are marked by considerable vigour of stateme (1d.)

Rev. J. E. Shephard, pastor of John-street Cha Bedford-row, London, has written a very readable sket of the history of this place of worship, so well kno as being the scene of the labours of the Hon. and R Baptist Noel.

SIX HYMNAL GEMS. 6d. the set. *Marshall & Co.* The are beautifully designed quarto wall cards with the follo ing hymns: "Abide with Me," "Lead Kindly Ligh "My God, my Father, while I stray," "O God our H in ages past," "Rock of Ages," "Sun of my Soul."

BERTHE DE PARIS. Par G. Appia. 10 centim *Paris: Société des Ecoles du Dimanche.* An interesti and instructive presentation of the story of the Christi wife of Ethelbert, King of Kent, and the important p she took in the conversion of the Anglo-Saxons in t sixth century.

Messrs. Iliffe & Son, 98, *Fleet-street, E.C.*, have publish a volume entitled THE INDISPENSABLE HANDBOOK TO T OPTICAL LANTERN. It has been compiled and edited W. D. Welford and H. Sturmey, and contains a la amount of information on lanterns, slides, and accesso apparatus. (2s. 6d.)

WOMEN ON WOMEN'S WORK. *Messrs. D. Wyllie & S of Aberdeen*, have published a Report of the Wome Conference on Women's Work, held in October la under the auspices of the Aberdeen Ladies' Uni Some of the addresses were well worth preservation this collected form. (1s.)

OUR LITTLE DOTS' PICTURE PUZZLES. 6d. *Religi Tract Society.* Here are twelve cards, chaotically ill trated. It will delight children to cut them up, and p the pieces in order. Moreover, the key contains sugg tions which will enhance the pleasure, and render t occupation quite instructive to the young.

POETIC PHOTOS OF THE CONFESSIONAL. This is No of a series of pamphlets against Ritualism. It conta some vigorous and witty verses illustrative of Romani in Ireland, and Puseyite practices in England. T author is apparently a warm-hearted Irish Protesta well acquainted with modern religious controversi (3d. *C. W. Brabner*, 150, *Kingsland-road, London, E.*)

Mr. W. R. Bradlaugh has made a very useful additi to the anti-infidel literature with which his name associated. The CONVERTED INFIDEL SERIES of trac published in shilling packets of fifty, is devoted to t exposure of Atheism, by means of narratives of instanc in which Gospel light has dawned upon the minds those who had previously been known as Secularis and Infidels. (*J. Snow & Co.*)

ROCKS AHEAD. By the author of "Maranatha." The people of Australia are warned not to place co dence in man. It is shown that personal union wi Christ is the only safe attitude, in view of the fact th the earth is ripening for God's judgments.—In SEVEN DAY ADVENTISM the same author (Rev. G. W. Gillin shows that those who would observe Saturday as t day of rest overlook developments of the Divine purpo which lie at the root of the subject. (1d. *Partridge.*)

COMING CONFLICT OF THE CHURCH. By Rev. Samu Garratt, honorary canon of Norwich. 6d. *W. Hunt Co.* A very thoughtful pamphlet, expounding the Bo of Revelation on historical lines. The claim that the pages give "present truth for the present day" will allowed by all earnest Christian readers, while studen of prophecy, whatever method of interpretation th may follow, will generally agree that many of t independent suggestions which Mr. Garratt has ma are both interesting and important.

THE RELIGIOUS TRACT SOCIETY has published so very attractive birthday cards. "Birthday Blessing in packets of four, costing 1s., contain beautiful origi verses by M. S. Haycraft. In packets of twelve for 8 the cards registered No. 19, bear appropriate Scriptu wishes and benedictions. "Birthday Greetings," N 29, four small embossed cards for 6d., are very chas The same house has also published packets of il minated texts, with outlines for painting by you people, twelve for 6d.

Among penny illustrated story-books which may recommended for purity and brightness combined m be named: ROY THE SILENT, a South American Ste by Sydney Watson; DONALD MCDOUGALL'S REVENGE tale of the Covenanters, by James J. Ellis; and FRED PERIL, a tale of Saxon England, by M. E. L. These all recent additions to *Messrs. W. B. Horner & So* "Penny Stories for the People" series. Two me "Memoirs of Mighty Men" have been published *Mr. A. Holness*, the one on JOHN BUNYAN, and the oth on ROBERT MOFFAT. These are all illustrated, and s at a penny each.

DR. THAIN DAVIDSON, of Islington, l tured on Monday evening last to the Y.M.C. at Rochdale, and on Tuesday evening at Leed he also addressed young men at Sheffield Wednesday, and was announced to speak to a la gathering of the same class yesterday (Thursd in Manchester. Dr. Davidson has during the p year travelled ten thousand miles, chiefly in t interest of provincial branches of the Y.M.C At the annual meeting of his congregation, l week, however, it appeared that the work at ho does not suffer, the various agencies at Colebro row and the Agricultural Hall maintaining th efficiency.

Letters to the Editor.

FOREIGN MISSIONS.

Dear Sir,—We are now supposed to be in the "Crisis of Missions," and Christians are being stirred up to make sacrifices of themselves and of their purses towards the "evangelisation of the world." If The Christian be a test of the pocket sacrifice, I fear we are not doing much. In your issue of January 18 you received donations for about 120 objects amounting to £493, of these there were donations of about £56 for 17 missions towards the evangelisation of the heathen.

Yours very faithfully,
(Major-General) W. Hatt Noble.
Redhill, Surrey.

MISSIONARY SUPPORT.

Sir,—No one, I think, can complain that the methods of action adopted by the London Missionary Society should just now be subjected to criticism, and it is well that matters are being ventilated in our religious newspapers. Such a discussion should be friendly; and, in order to that, I think it is very desirable that those who take part in it should not shrink from being known. Much has already been made of the salaries paid to the officers of our Society, and comparisons are drawn between these salaries and those paid to the pastors of country churches. Is this fair, when the work required of the officials necessitates their being men who are on a level with the ministers of our leading churches? Surely, a fairer comparison would be the salaries of these two classes, not of the extremes.

Another matter criticised is the salaries of the missionaries. Let me speak for myself. I commenced work twenty-two years ago with a salary of little more than half of what I now receive. That salary was not sufficient to enable me to keep out of debt; nor has there been a time since, when I have found myself able to make any provision for the future. In fact, the few years when I could feel that my expenditure was clearly within my income have been specially happy times. I receive now what would no doubt seem a large salary to some of the struggling country brethren whose churches I lately visited; but, though we live as economically as we well can, and though the school fees of one of my four children now in England are being paid by a generous friend, I shall not be out of debt at the close of this year; and my wife is anxiously looking forward to the time when some of next year's salary can be drawn upon in order to procure needed things for the children at home.

In this case, too, the comparisons made should not be misleading ones. Some time ago a son of one of my brethren obtained a situation in a wholesale store in the town where his father is missionary, and his salary exceeded that of his father. My own boy of nineteen commenced work this year as assistant in a public school in a colonial town, at a salary only twenty pounds less than that upon which I commenced life as a married missionary. He has to pay sixty pounds a year for board and lodging. Last month a storekeeper died here, and his son was asked to reside on the premises as caretaker until the official meeting was held. His idea of a suitable recompense was a pound a day. I sent some work to the smith lately, and though it did not take him half a day to do it, I was charged twenty-eight shillings for the job. I plead that when comparisons are made, they should be of things that can fairly be compared.

Another point is the expense incurred in connection with deputation work in England. Who is responsible for this? I know that when I was at home last year, I always charged third-class fare, and also carried my bag from the stations to my entertainers' houses. Let me give one experience which may not be very exceptional. I was down on the list for Sunday services in a large town, and three week evening meetings in neighbouring villages. A bitterly cold Sunday told upon a weak lung; and, though I managed to struggle through the three Sunday services, I could not possibly do more. One of the two ministers of the town very kindly took the Monday night's meeting, but for the other two meetings another misionary was telegraphed for to London, a distance of about a hundred miles. Our time of service before furlough has lately been shortened, and I am told that this change was partly necessitated by the pressure of the demands made by the churches for missionary deputations. "Unless a missionary goes no money will be given," is what is generally heard. When our brethren complain of the expense of the deputation system, let them remember that the officials at Blomfield-street did not originate the system, nor can they do much to control it; while most of the missionaries of the Society would gladly give up such frequent visits to England if the funds could be raised in some other way.

And then there is the contrast between the economical methods adopted by some new organisations and the very expensive methods of the L.M.S. A quotation from a religious paper just received may suitably come in here. "Of 140 persons who have gone out in connection with Bishop Taylor's African Mission, he reports that fifteen have died, and thirty-four others have left the service. A large proportion of this loss may be charged to two causes—want of care in the selection of those who were sent out, and insufficient provision for their health and comfort after they reached Africa."

I have recently had an opportunity of observing the economical methods of the Salvation Army. During the past month two of the officers forming the Bechuanaland advanced guard have been at my house. Both of them arrived almost prostrate; and in one case the young brother acknowledged that he was suffering from hunger as well as weakness. I wonder if his story illustrates the methods of the Army in other parts of the mission field. He had been suddenly summoned by telegraph to leave a colonial town and proceed to Bechuanaland. His railway fare was paid to Kimberley, and he was told that a certain officer there would help him to go on. He found this officer absent, and he received no help from his own brethren at Kimberley. He found a Boer's waggon on which he could have a passage to his destination, but he had to arrange with the owner to be paid at the end of the journey, as a few shillings was all the money he had, and he needed that to procure food on the road in a country where such food is not cheap. The waggon was laden with cases, and on these he had to lie as best as he could, for the little tent at the end of the waggon was fully occupied by the Boer's family. I heard of the poor fellow arriving at the first station of the L.M.S. "*hungry and ready to faint, and without a penny in his pocket,*" but the missionary entertained him for the day the waggon stayed there, and gave him a little money to buy food. He arrived at my station after a four hours' walk on a hot morning in heavy sand, having left the waggon and come on, in the hope of getting a little food and rest. I could see, when he came to my door, that any but a kindly welcome on my part would have led to a complete breakdown on his; but of course we were glad to receive him for the day, and thankful that we had a comfortable bed to offer him for the night. Both of the men I have mentioned acknowledged that they did not feel fit for work in Bechuanaland, and the last comer especially was confident that he should not stay long.

Now I would take leave to ask: Is this the method which the Congregational churches of the present day would like to see adopted in the case of their messengers to the heathen? Is it either necessary or desirable that such a system should be adopted? Is it not rather to be feared that such a system, so much akin to the barefooted friar's method of olden time, will result in some of its evils? That such a system can result in anything permanent, I should find it difficult to believe. We are now looking forward with some interest to the "drastic resolutions" which a special finance committee at Blomfield-street was expected to propose; and I do not think that the missionaries of the L.M.S. will be found backward in adopting any plans that may be proposed which will be likely to improve the financial position of the Society, and advance Christ's cause in the world. At the same time, I must express my opinion that the falling off in the funds cannot point to an increased interest in mission work in heathen lands. I cannot forget that what is at present lamented is not even a lack of progress, but a decided going back, and this in the face of the manifest signs of increasing wealth which returned missionaries have no difficulty in discerning after every ten years' absence. Handsome churches with luxurious fittings, and larger houses with more expensive furniture seem to have been associated with the giving up of missionary prayer-meetings, a waning of the missionary interest, and a falling off in contributions. When I call to mind some of my varied experience in deputation work, that of one Sunday morning stands out distinctly. A beautifully appointed church, a handsomely dressed congregation, and two evidently well-to-do deacons in the vestry, each of whom thought it incumbent upon him, after shaking hands with the deputation, to say that their people did not like long sermons. No doubt the deputation was wanting in fire that morning, and the collection was very likely a little less than the previous year.—Yours faithfully,

John Brown, London Missionary Society.
Taungs, British Bechuanaland, South Africa, December 13, 1888.

FASHION AND CRUELTY.

Sir,—There is a connection between fashion, pleasure-seeking, self-indulgence, and cruelty, not sufficiently noticed, and often ignored by those who show considerable sentimental dislike to cruelty. Fashion must have its bird-ornaments, seal-skins, &c., and the ordinary supply must be supplemented by slaughtering the mother-seals and the nesting-birds, leaving the young to starve. Pleasure must have its excitement, and poor little children are trained, flogged, and broken-in, to do strange, useless feats. Who thinks of the amount of unnoticed horror to humanity, and brutes "behind the scenes" of popular entertainments?

Self-indulgence may not now demand some of the older unmentionable methods of preparing and killing animals for food, but while a *pâté de foie gras* is imported, or wretched birds and beasts are "crammed" and fed into disease and monstrosities, cruelty is a true charge that many may lay to heart. T. R. H.

"THE CONVERSION OF ENGLAND."

Dear Sir,—Your paragraph in "Notes and Comments," with reference to the Tableaux recently represented, calls most timely attention to that which is, at any rate, a very possible danger.

The right of Rome to "The Conversion of England" is but a part of that arrogant assumption which would claim all our old institutions as peculiarly her own. I have no knowledge of the clergy who took part in this revival of mediæval miracle plays, and can, therefore, express no opinion whether it be as you suggest, "A clever and subtle attempt to pervert England back to Rome." While admitting and deploring the existence of a Romanising party, yet, the instance upon which you comment, I view more as a serious mistake, open to grave misinterpretation. This perversion party to which I refer is in reality opposed not only by "Evangelicals," but by Churchmen technically classified as "High." Indeed, the paper which is peculiarly their organ, had recently a leading article against this Romanising tendency.

Though taking, therefore, a less pessimistic view of the object of the Tableaux in question, I agree with you that such may produce great mischief in the minds of those who have little or no knowledge of church history. Certainly to date "The Conversion of England" from the time of St. Augustine (to whom no doubt, however, honour is due) is to imply that we owe our first knowledge of Christianity to the zeal of the Roman Mission. This, as many of your readers are doubtless aware, is absolutely contrary to fact. May I, therefore, for the strengthening of the faith of those who have not hitherto thought much about the matter, briefly refer to the position of the Anglican Church as regards its absolute independence of Rome?

Whether the good news of "the glorious Gospel of the grace of God" came, as is quite possible, from Paul himself; whether from Claudia, our British princess, or Pudens, her Roman husband; or whether from others moved by the gross darkness that covered our land, it matters not. Well may we be content with *the historic fact that a British Church, founded in the Apostolic age, was existent in the second century.* Further that British bishops were present at the Councils of Arles, A.D. 314, Nicæa, A.D. 325, and Sardica, A.D. 347, more than two hundred and fifty years before St. Augustine landed, A.D. 597. Among many other proofs, Celtic crosses in England, Wales, Scotland, and particularly in Ireland, bear witness to this day, how false is the loudly reiterated claim of Rome to "The Conversion of England." Never has such been the result of her influence; never will it be, unless, purged of her error, she will declare that "the Church's one foundation is Jesus Christ her Lord."—Yours faithfully,

George F. E. Scott.

BURTON-ON-TRENT Y.M.C.A.—Mr. W. J. Mayger, hon. treasurer, assures us that all the work done here has for its object the salvation of souls. With reference to our recent notice of the annual report, he says that next to nothing has been done outside the higher aims of the institution.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, FEB. 3.—Genesis XVIII.

THE Lord Jesus is here giving some anticipation of what He is ready to do for all saintly and separated hearts (John xiv. 23; Rev. iii. 20). And Abraham knew well that the High and Lofty One, who inhabits eternity, had come to dwell with him. Others might only have seen three men, but he recognised his Divine Friend, addressing Him as "my Lord" (3). And when the two angels went forward alone to do their awful work in Sodom, there arose high converse between the mortal man so honoured, and his Almighty Friend who lingered still.

(1) *Entertainment* (2—8).—Abraham was prompt. He lost no time. Twice we are told "he ran"; once, that he hastened. Neither he nor Sarah was unaccustomed to perform the common acts of domestic life. And he insisted on this personal service to his august guest. Oh that we might do all we do for Christ our Lord. The very best was chosen, *fine, tender, good*. And in such a home the Lord found *comfort* and *rest* (4—5). Why should not each heart so open itself towards Him. "Abide with us."

(2) *Communion* (9—12).—Christ tells his secrets to those He loves (Ps. xxv. 14; John xv. 15). Secrets about their domestic life. The promised son was not only to be Abraham's, but Sarah's also. The mother laughed with incredulity and then denied it. And yet the memory that this mysterious stranger had discerned her laugh through the curtain which concealed the women's quarters must have assured her of his ability to read the future also. The question of ver. 14, is answered Jer. xxxii. 17. Reckon on God's faithfulness and omnipotence. God also can tell his secrets about the world and its destiny to those whom He knows (19).

(3) *Intercession.*—Amid all the mysteries of God's moral government of men, we must cherish the conviction that he is doing what is right. But we must draw near Him to feel so (23—25). Abraham's faith grew at each answer to his prayers. Thus God leads on our weak hearts to further and yet further flights of trust, till we ask what we had not dared to imagine, but which we would have asked at the first, had we known God better. And even then God does exceeding abundantly.

MONDAY, FEB. 4.—Genesis XIX.

Here is the God of judgment. With the forward He shows Himself froward. And amid the terrors of the scene there are signs of mercy. He simply did at one stroke what must have been the inevitable result of the sin of Sodom. And the blow did not fall until means had been used, both through the deliverance from Chedorlaomer and the words of Lot (7), to turn them from their evil ways. Moreover, Christ said (Matt. xi. 23).

(1) *The awful symptoms of depravity.*—Before doing anything, the Lord went down to hold a solemn inquest (xviii. 21), and so ver. 1. The angels who had come gladly to Abraham's tent refused Lot's first appeal (2); but were soon made aware that the streets were not safe. When vice walks the midnight thoroughfares, and the sanctity of home is invaded, then be sure that the judgments of God are not far away.

(2) *Mercy towards Lot.*—How he had deteriorated! At first he only pitched his tent in the vicinity (xiii. 12); then he dwelt in Sodom (xiv. 12); finally he sits in the gate as one of its aldermen (1). But though he had gone up in worldly honour, he had gone back in God's esteem; for He would not come to his home at all, and his servants with great difficulty. A backslidden child—one in whom the good seed had been crushed out by the cares of the world, the deceitfulness of riches, and the lusts of many things. Yet God had mercy on him, and saved him so as by fire, while the fabric of his life-work was burnt up (1 Cor. iii. 15). The angels had four hands, and each was full of work (16). Lot left Sodom, yet took Sodom with him.

(3) *The example of judgment* (Jude 7).—God is love, but He will most certainly punish sin, and we must look on it from our standing-ground with God. Do not look up at God from the burning of Sodom, but down on Sodom from the presence of God (27).

TUESDAY, FEB. 5.—Genesis XX.

What a terrible fall was here! First, in perpetuating an evil compact entered into years before, and which ought long ago to have been cast off (ver. 13). Secondly, in returning to a course of action, which had already proved disastrous (xii. 18). Thirdly, in not believing that nothing could annul the distinct promise of God as to the promised seed. Yet how sweetly did the grace of God step in to avert the evil consequences of the patriarch's fault! And what a delightful assurance there is in the words, "*I withheld thee from sinning*" (6). Let us claim 1 Cor x. 13; 2 Pet. ii. 9.

See what Abraham was by nature.—The Scripture often draws aside the veil from the character of the loftiest saints, that we may see that originally they were not a whit nobler or greater than ourselves. What they were was due to no native grace, but to the grace of God. Their exploits were entirely due to the power of God, received by faith. And what God did for them, He can do for any one of us who yields entirely to Him.

Learn God's shielding care.—Even though Abraham had seriously deflected from the straight path of obedience, yet God did not let the full results of his evil conduct descend upon his head. He said to Abimelech, "Thou art but a dead man"; and of his servant, "He is a prophet, and he shall pray for thee." God may have to chastise his children for their backslidings, but He will not deliver them wholly into the hand of the oppressor. "The Lord God is a shield." Who is He that condemneth? (Rom. viii. 34).

The stringency of God's dealing with secret sin.—He who has eyes as a flame of fire to detect, has a sharp sword to amputate. Never again did the patriarch fail after this fashion. It was needful to take this vein of sand out of the bed of his character, that there might be a firm platform for the faith which would soon be demanded (xxii.).

WEDNESDAY, FEB. 6.—Genesis XXI.

At last the *promise was fulfilled* at the set time (2). God never is before his time, or after. As the appointed hour strikes, his messenger stands on the doorstep, the looked-for gift in his hand. Faith may be put to a long test, but never in vain (Ps. xl. 1; Isa. xlix. 23). Meanwhile, look, not at circumstances, but at the word and power of the living God (Rom. iv. 20). And God will keep his word. Then comes the happy laughter of fulfilled hope, which wipes out the bitter memories of the past. When God bids you to laugh, laugh (6; Ps. cxxvi. 1).

The conflict.—Ishmael represents the covenant of works spoken from Sinai; Isaac the promise of grace in the Gospel (Gal. iv. 23). There always has been and will be conflict between these two principles, whether in the world or in the heart (Rom. vii. 7). The law is not sin, but it stirs up our evil propensities, as a pure sunbeam brings out the fœtid odour of a pond. We must therefore cast out the legal principle from our heart, as a method of sanctification as of justification, and give up our nature to the sole indwelling and operation of faith. It is impossible for the two to co-exist.

The tender pity of God.—Are you alone, failing, wondering what will come of your little ones. The bottle of water soon gets spent; you need the fountain of John iv. 10. But if you are on God's plan, as Hagar was (12), God will certainly provide. He has heard. He will open sources of supply where all seems desert (Isa. xli. 18). God listens to the voice of lads when mothers cannot catch a syllable (17). Take heart, the boy of whom you have almost lost hope has already begun to pray. The time of extreme anguish will reveal an earnestness you know not of. Is there not compensation in this?

THURSDAY, FEB. 7.—Genesis XXII.

In this chapter we have an anticipation of Calvary: and we learn the meaning of those words, He spared not his own Son. Though it is clear that God saved his friend from sorrow, from which He did not spare Himself. Jesus died, whilst Isaac lived. God never tempts to sin (James i. 13), but He puts his children to the test, to bring out into clear daylight the good that is in them, and to force them to take up a position which they had never realised, but from which they shall never recede. So did Jesus test the woman of Canaan (Matt. xv. 27). That which can endure fire must go through fire (Num. xxxi. 23). The branch that bears fruit must be purged (John xv. 2).

Abraham's obedience.—It was *immediate;* God said: Take *now*, and he arose early in the morning. It was *exact;* finding place of which God had told him. It was performed in the spirit of *worship* (5). It was *contagious;* for Isaac behaved and spoke to his father, after the same manner as his father to God: "Here am I." Everything in the way of promise and blessing (17, 18) depends on our prompt and exact obedience.

His faith.—He did not for a moment expect to return without Isaac. He knew that Isaac was the link of promise, and indispensable to God's plans. If needs were, he would be raised from the dead (Heb. xi. 19), so he told the young men that he and the lad would return to them (5). And such faith could not be disappointed. In the very moment of direst need, the Angel-Jehovah arrested his hand. Do not be surprised if God delay up to the very last moment ere He appears to your help, but He will provide. In the Mount is his deliverance seen (14).

The obedience of Christ (Phil. ii. 8).—Isaac asked, "Where is the lamb?" That question is answered (John i. 29). That fire and knife had their counterparts in the sufferings of our blessed Lord; but He shrank from neither, because it was his Father's will. "They went both of them together." The Lord, like Isaac, bore his own wood; was bound, not by rope, but by iron; made no resistance, and was quiet in his death (Isa. liii. 7). And out of that has come a seed vast as the sands and the stars. He shall see of the travail of his soul, and shall be satisfied.

FRIDAY, FEB. 8.—Genesis XXIII.

Sarah was the last relic of that old life beyond the river. It was no common loss when she died; no wonder the aged husband wept. *His confession.*—Times of great sorrow remind us of the lightness of our tenure of all things earthly and human (4). A confession often repeated in after times (1 Chron. xxix. 15; Ps. xxxix. 12; Heb. xi. 9, &c.)

His business habits.—Ephron proposed to make a gift of it, but the patriarch would only take it as a gift from God, and insisted on paying purchase money (9). And his payment was made before proper witnesses, and with great exactitude (16). It becomes us, as Christians, to be specially accurate and careful in all business engagements, because men will judge of our religion by our precision in such things.

His anticipation of the future.—The patriarch might have taken the beloved remains back to Charran. But he felt sure that his children's children would never go thither; and, on the principle that the graves of the dead mark the homes of the living, he resolved that the burying-place should be in the heart of the land which God had promised to his seed (Jer. xxxii. 8). His faith anticipated the return of his people thither (xv. 16), and until then, in that ancient cave, he and Sarah would await them. Machpelah was the expression of his unwavering belief that Canaan was to become his.

SATURDAY, FEB. 9.—Genesis XXIV.

How important that the children of godly parents should marry only in the Lord (1 Cor. vii. 39). So only can we hope to perpetuate a godly seed (Mal. ii. 15). But those who have long followed the guidance of God may confidently calculate on an angel being sent to bring this desirable issue to pass (7).

A model prayer (12).—As we enter upon a new day, or a fresh engagement, it is always well to ask for good-speed. Good-speed is God-speed. Praying times are not lost times. The reaper does not lose time when he stops to whet his scythe. The old man had learnt to respect his master's piety, and felt it was a sure plea with God. How much more may we utter the name of our Master, Jesus (John xiv. 13).

The answer.—Whilst he was praying, the answer was approaching him, and as he finished, Rebekah stood at his side (Isa. lxv. 24). God often gives his waiting children a sign which falls in with the impression made by his Spirit on their hearts, and indicates his will. So the knock of the servants of Cornelius led Peter (Acts x. 17). Compare the use of the word *prosper* (21, 40, 42, 56). The sure clue to prosperity is Ps. i. 3.

The answer of the soul to the call of God.—Can you wonder that the old man's visit and invitation sounded as such to the young girl. Her friends persuaded her to delay. But she insisted on an immediate response; she said, "*I will go*" (58). Then the jewels of her unseen bridegroom hung heavily on her person, the foretaste and pledges of his love, when she should see him, and share his wealth for ever. Thus does the Holy Spirit give us foretastes of our inheritance (Eph. i. 14).

International S.S. Lessons.

Sunday Afternoon, February 10.

SATAN CONQUERED.

MARK v. 1—20. GOLDEN TEXT: MARK v. 19.

THE scene of this remarkable miracle was "the country of the Gadarenes" (1). But the town of Gadara was several miles south-east of the Sea of Galilee, and would, therefore, be too far inland to suit the details of this incident. The R.V. reads, "Gerasenes." The ruins of the town of Gerasa or Kersa, and traces of the wall that once enclosed it, may still be found on the east coast of the Sea.

There is no miracle concerning which more difficult questions may be raised to which at present no certain answers can be given. It is wiser, therefore, to avoid profitless speculation, and to see in this incident a most conspicuous example of our Lord's power and grace.

A DESPERATE CASE (2—5).—Matthew mentions two demoniacs, Mark and Luke only one. Probably he was the more prominent, and the more desperate case. "*Unclean spirit*" (2).—Cases of demon possession were frequent in our Lord's day. Was it because Satan was putting forth all his strength to oppose Him who came to destroy the works of the devil? If so, it only made the Saviour's triumph the more complete. "*Unclean.*"—If, as some suppose, this connects his unhappy condition with previous indulgence in sin, as delirium tremens results from drunkenness, then how powerfully we are warned against even the beginnings of sin (3, 5). "*Tombs.*"—"An immense mountain rises directly above Chersa, in which are many ancient tombs."—*Dr. Thomson.* There were no asylums in those days where maniacs could be kept under proper restraint. The abode of the dead was therefore his chosen dwelling. The other details of the description prove him to have possessed superhuman strength, so that chains and fetters were snapped asunder by him (4). He startled the district night and day by his hideous cries, while inflicting torture upon himself (5). Matthew adds that he was "exceeding fierce, so that no man might pass by that way"; and Luke "that he wore no clothes." What a terrible picture of Satanic influence over men! Except the form and the voice there is hardly anything human left. Even the man's consciousness is so possessed by the demon that it is difficult to say whether he speaks or the demon speaks in him. It is hardly likely that the Saviour ever met with a more desperate case than this. It may serve to illustrate the case of the most desperate and hopeless sinner. Even such are not beyond the Saviour's power.

THE STRANGE DELIVERANCE (6—15).—There were many things strange in connection with this miracle, but all were calculated to serve a wise purpose. "*Ran and worshipped Him*" (6).—This was strange. As soon as Jesus landed (2), the demoniac ran from "afar off." Was this act of worship that of the man himself, or was the demon constrained to it by the presence of Jesus? Probably the latter. It is a mysterious and awful thought that there are beings constrained to worship Jesus, who yet find his presence a torture to them. The unclean—whether demons or men—cannot endure the presence of the Holy one. "*What is thy name?*" (9).—If this question was directed to the man, it seems to have been answered not by him, but by the spirit. The answer reveals the man's terrible condition more fully. Not one demon, but a legion, a great number, possessed him. Often the first contact with Jesus serves to bring out more conspicuously a man's sinful condition, and so enhances the value of the deliverance.

The demon's request is even more strange (10—12). There is much in it that we cannot fully understand. Yet it recognises the power of Jesus to send the spirits to a worse torture ("abyss," Luke viii. 31); and confesses that they could not even enter into the swine without his permission. We might be in terror when we think of the demons' power to degrade and destroy man; but we can be at rest when we see the Saviour's authority extending even to them. "*He gave them leave*" (13).—This is also strange, though not without excellent reason. Swine, under the law, were unclean animals. If these people were Jews, they acted unlawfully in driving such a trade. And evidently they were so debased that they preferred to keep their swine rather than see the demoniac healed. Such people required strange treatment. Was not this a call to repentance? Rob Roy speaks of "a steep so close to the water as to make it sure that if a herd ran violently down they would go into the sea." And so 2000 swine were destroyed in connection with this man's deliverance. That such a desperate case could be healed at all is a marvellous testimony to the Saviour's power; that he was healed in such a manner involved important lessons to the man, to the people, and not less to us.

THE RESULTS OF THE DELIVERANCE (15—20).—The people beheld the change (15). To see the man who had been the terror of the district now sitting, clothed, and in his right mind with Jesus, ought to have been cause for unbounded gratitude. But they needed the lesson which the destruction of the herd was calculated to teach. They thought more of their swine than of that unhappy man, and so they grieved more over the loss of the swine than they rejoiced over the salvation of the man (17). It was a terrible request. It seemed like a deliberate rejection of Jesus, in spite of the convincing miracle He had performed, and evidenced the basest ingratitude. Yet they are not alone. Their guilt is equalled by all those who prefer gain of whatever kind to the Saviour. It is a solemn thought that Jesus answered their prayer (18), and never during his earthly life visited that place again, so far as we can tell. But *upon the man* the result was very different (18—20). After receiving such a blessing, was it not natural that he should long to be in the company of his benefactor? It is the inevitable result when any man is truly saved. "*Jesus suffered* him not" (19).—He had other work for him. In grace, He would leave him as a witness to the district which had rejected Him. Every saved person is intended for similar work. The sphere of the witness-bearing is first the home and the friends there; then the district where the previous life was known. "*In Decapolis*" (20).—Not a single city, but the district of ten cities.

How important was this brief visit of our Lord! The man who, up to that time, had been the terror of the neighbourhood, was left behind him perfectly healed, and a monument of the saving power of Christ. He found him a curse; he left him a blessing. The visit had also discovered the wickedness of this people. The demoniac's dreadful condition was hardly so sad as the base and ungrateful spirit they showed. Yet even this spirit serves to reveal more of the Lord' patience and grace. To them He will send the man to bless them by his testimony. They had returned Him evil for good; He responds by giving more good for their evil.

PARALYSED AND EPILEPTIC.—The annual meeting of the Ladies' Samaritan Society, Queen-square, Bloomsbury, W.C., was held on the 22nd ult. Every effort is made to help those patients who are unable to help themselves, and it would be a matter for deep regret should the Committee be compelled to curtail their field of labour in consequence of a diminution of income. Full particulars of the Society may be obtained of Miss S. Whitmore, clerk to the Ladies' Committee, at the Hospital, Queen-square, Bloomsbury.

LADY MISSIONARIES FOR PALESTINE.—At the Keswick Convention in 1887, an appeal was presented by Mr. H. F. Bowker from Rev. J. R. L. Hall, Church Missionary Society's missionary at Jaffa, for ten ladies to go to Palestine as honorary missionaries. *The whole ten are now there.* Four of them have gone in connection with the Church Missionary Society, two in connection with the Society for Promoting Female Education in the East, and four in connection with Mrs. Meredith's scheme for a Deaconess House at Jerusalem. Ten were asked for and ten God has sent.—*The Life of Faith*

DUSTMEN AT TEA.—On Monday week the dustmen, sewermen, scavengers, and watchmen in the employ of the Hackney District Board of Works were entertained at tea by Mr. J. J. Jones at the Homerton Evangelical Hall, High-street, Homerton. The men having been regaled from a bountiful supply, were each presented with a "button-hole," with a text of Scripture attached, and a meeting was then held in the hall, at which Rev. F. R. Blatch, vicar of Homerton, presided, and made a short introductory speech. Mr. J. Lovegrove, chief surveyor to the Hackney Board of Works, followed with a few words to the men. Rev. Frederick Evelyn Gardner, rector of Hackney, Mr. J. J. Jones, and Mr. McMillan also gave suitable addresses. The proceedings were freely interspersed with singing, and they were at length brought to a close after a very enjoyable and, it is to be hoped, profitable evening had been spent.

AN ARABIC JOURNAL.

HAVING made up my mind to publish an Arabic Spiritual and Moral Journal in this poor country, which is in great need of it, and as the printing-press alone, without the type, will cost me £80, I hope the Christian brothers and sisters will help me in making up the required price with as much as they can, and God will reward them with his goodness.—Yours obediently, AISA FARAH.

Received from T. Murray, £2 1s.; W. Mackintosh, 8s.; J. D. Dewar, 10s.; C. C. T. Fagan, 4s.; J. D. Briscoe, 4s.; S. H. Fagan, 4s.; O. Hay, 2s.; S. P. Fish, 8s.; Macleod Brash, 8s.; Maciver Macleod, 8s.; Sir W. Green, £1; W. M. Lewis, £1.

Rev. C. T. Fagan, English chaplain, Tangier, Morocco, has kindly offered to receive any donations that may be given to the Arabic Printing Press.

Tangier, Morocco, Jan. 11.

GAELIC SERVICES IN LONDON.—Highlanders in London will be glad to know that Rev. Gustavus Aird, D.D., Moderator of the Free Church of Scotland, will preach a Gaelic sermon on March 3, in the Whitefield Church, Drury-lane. Rev. John Macmillan, of Ullapool, will preach in the Whitefield Presbyterian Church on Sabbath next, February 3.

SEAMEN'S INSTITUTE, ROTTERDAM.—The British Seamen's Institute in this large city is sadly in need of a good circulating library. This port abounds in places of temptation for drinking, gambling, and other vices, and we are trying to make this Institute an attractive centre for good to old and young seamen. Our doors are open from 10 a.m. to 10 p.m. every day, and many British seamen spend their spare time here. Parcels sent to Rev. E. W. Matthews, Seamen's Institute, Mercer-street, Shadwell, London, E., will be sent here by steamer. Please direct fully as below.

J. JONES, Seamen's Missionary.

Seamen's Institute, 113, *Boompjes, Rotterdam.*

BRIBES IN BUSINESS.—We have more than once denounced the growing practice of giving bribes in order to obtain orders. The subject was discussed at the annual meeting of the Commercial Travellers' Christian Association. It was admitted that a dishonest system had crept into the business life of the country, and the evil was very strongly condemned. Mr. George Williams has instructed all his travellers to have nothing to do with bribery. We hope, however, that Christian merchants will go beyond bribery—which is generally acknowledged as an evil—and will try to annihilate the system of "treating," which many good men are, unfortunately, willing to tolerate. Hundreds of smart young fellows have become hopeless drunkards through this habit.—*The Young Man.*

"STRANGERS' RESTS."—In a penny booklet having this title, and now in its second thousand (*Partridge & Co.*), Mrs. Reginald Radcliffe asks respecting these institutions: "What are they? How may they be multiplied?" Answering the questions, she briefly recounts the history of the movement for providing Rests for strangers, giving some details of the large amount of blessing which has attended their operation in Liverpool and elsewhere. Men of many nationalities have been benefited both temporally and spiritually, and the need for more such institutions is very clear to those who know their great usefulness. Mrs. Radcliffe has a special word to say to American Christians on the subject of the great immigration, which includes many foreigners, on whose behalf definite endeavours should without delay be made in the great cities of the Union.

AN ENGLISH MISSIONARY SHOT IN CENTRAL AFRICA.—On Thursday last week information was received by cable from the agents of the London Missionary Society at Zanzibar of the death, under very painful circumstances, of Mr. Arthur Brooks, one of their missionaries in Central Africa, he having been shot dead by natives on the previous Monday, at Mkange, close to the coast. Mr. Brooks was returning to England on furlough, and had succeeded in making his way in safety through 500 miles of country, but lost his life when he got into the region which has recently been the scene of much disastrous strife between the Germans and the natives. The news was evidently brought to Zanzibar by one of the porters who saw Mr. Brooks shot dead, and then fled. An eye-witness states that he was killed simply as being a white man, and in revenge for German cruelties.

Among the Churches.

CHURCH OF ENGLAND.

The Lord Chancellor has offered the City living of Holy Trinity, Minories, to Rev. Dr. Samuel Kinns, F.R.A.S., who has accepted it.

Rev. Charles Melville Pym, rector of Cherry Burton, East Yorkshire, died suddenly at his residence, on Saturday morning. He was in his usual health up to Friday. The deceased was a well-known mission preacher, and was formerly in the Army.

Two Church Army evangelists have lately been sent out to India—Captains Perry and Jessop. They have commenced work in Santhalia under the direction of Rev. A. J. Shields, of the C.M.S. They are sent out on very small allowances, but, of course, are never allowed to lack the necessaries of life.

Rev. A. Bernstein, missionary of the London Jews' Society at Frankfort-on-Main, reports with joy the admission of two sons of Abraham into the Church of Christ by baptism. Both are German Jews, and have been diligently studying the written Word of God for a long time, at last being led to put their trust in Him whom to know is life eternal.

PRESBYTERIAN.

Rev. Z. B. Woffendale's congregation in Somer's Town, held its annual meeting on Wednesday, last week. The report shows great spiritual prosperity, 263 have been added to the membership during the year. The total number of members on the church roll is now 917.

The London correspondent of *The Scotsman* says that Rev. John McNeill's advent at Regent-square Church is looked for with a good deal of curiosity. Dr. Oswald Dykes drew his hearers from every quarter of London, and some of these, it is stated, have already ceased to attend the church, and many of the old members are said to express sincere regret at the breaking up of old associations. The immediate neighbourhood of Regent-square will, however, furnish ample scope for missionary efforts without going very far afield.

Mr. McNeill, preaching on Sunday last in the Metropolitan Tabernacle, alluded to his impending settlement in London. Taking for his evening text Luke xix. 1—10, he dwelt with great power upon the work of Christ in seeking and saving the lost, and deduced many lessons from the story of Zacchæus. Mr. McNeill added: In the day when Regent-square Church ceases to be a sycamore tree, into the branches or benches of which poor London sinners may climb to see Jesus, when they expect Him to be passing by, then may God destroy it or take me out of it.

CONGREGATIONAL.

The new buildings at the Memorial Hall, Farringdon-street, E.C., have now been completed. Eighteen additional rooms are thus provided.

A new mission-hall at Eccles, near Manchester, in connection with the Congregational Church, of which Rev. H. H. Carlisle is pastor, has lately been completed. Following the opening services, a twelve days' special evangelistic mission is to be held by Rev. W. A. Blake.

Mayer's-green Church, West Bromwich, reports an addition of thirty-five members since the settlement of Rev. T. P. Hookey as pastor in April last; the roll now numbers 252. Efforts amongst the children, and evangelistic work amongst the poor, are carried on with vigour.

Lewisham High-road Church, S.E. (Rev. J. Morley Wright, pastor), reports steady progress and increase, the membership being 850, and the Sunday scholars numbering nearly 2000. The mission work of the congregation has been extended, and the various classes and auxiliaries are well sustained.

Rev. George H. Lea, who went out to Africa in 1887 to join the Lake Tanganyika Mission of the London Missionary Society, but had to return home at once in consequence of his having been completely prostrated by disease immediately after arrival, has accepted an invitation to the pastorate of the churches at Four Paths and Brixton Hill, Jamaica. He leaves for the West Indies at the end of February.

BAPTIST.

Rev. T. R. Stevenson, late of Derby, arrived in China and commenced his labours as pastor of the Union Church, Shanghai, several weeks ago. Already his ministrations have borne good results.

The Baptist is publishing a symposium on the subject of "Our Dead—Where are they?" Drs. Culross and Clifford have already contributed to the discussion. A paper from the pen of Dr. Bickersteth, Bishop of Exeter, is announced to appear this week.

The annual meeting of the church and congregation of Regent's Park Chapel, London, and the first anniversary of the settlement of the pastor, were celebrated last week, Rev. F. B. Meyer presiding. Reports presented showed that not only have all departments of Christian work in connection with the church perceptibly revived, but that others have been successfully commenced.

A series of united meetings of General and Particular Baptist and Congregational Churches in Leicestershire and Rutland was held in Leicester on Wednesday, January 16. The meetings, says a contemporary, arose out of a growing desire for closer brotherhood and co-operation amongst these sections of the Church. Representatives were present from nearly all the churches in town and country, and the proceedings were characterised by great harmony and enthusiasm, while a tone of deep spirituality was evident through all the engagements of the day.

In accordance with the arrangement made to attach the attendants at the various halls of the McAll Mission in Paris to the churches of different denominations, a Baptist Church has been inaugurated at 133, Rue St. Denis; M. R. Saillens is the pastor.

Colonel J. T. Griffin was introduced as president for the year of the London Baptist Association at its annual meeting last week. Dr. Clifford made mention of a proposed new departure. He said the Association is engaged in mission-hall work, but the thing needs to be enlarged. They want to open some great central hall among the masses of the people, conducted by a man of the people, from which others will afterwards spring. He has the support of many members in this new departure. They need something of this kind to stir up the enthusiasm of the churches.

SOCIETY OF FRIENDS.

The last Ulster quarterly meeting, held in Belfast, sent a letter of sympathy to the illustrious and Christian statesman, John Bright.

The twelfth annual report of Pales (Radnorshire) Mission shows the work to be in a healthy state, and progressing. Anne E. Warner, on account of weakened health, is spending the winter at Long Sutton and Somerton, Somersetshire.

The Friends of Newcastle and Sunderland have held a series of Gospel meetings in South Shields, and are establishing an adult school there, which, it is hoped, may sustain missionary work where it is much needed. Charles Dymond, of Newcastle, has taken an active interest in the services.

The Christian Worker gives a very interesting account of the remarkable conversion of an infidel in Des Moines, Iowa, under the preaching of Seth C. Rees and wife. He did not rest till he had apologised to everyone to whom he had spoken sharply, and afterwards decided that himself and family should join the Friends.

Bristol and Somerset quarterly meeting was held in Bristol on the 15th ult., and was largely attended. John T. Dorland was very acceptably present, and has since been holding meetings in the city. Five Bible-readings have been given by him in the Redland Meeting-house to crowded audiences, from twelve to one o'clock daily. He has also had special meetings with young Friends. His very clear and convincing expositions of Friends' specific views of truth have confirmed many. This was specially so in Plymouth, just before his visit to Bristol. What good one consecrated young man may do. John H. Williams and Henry E. Clark, returned foreign missionaries, also addressed Missionary Helpers' Union and foreign mission meetings at Bristol on the 14th ult. They pleaded for more men, women, and money.

METHODIST.

A District Convention for the deepening of spiritual life was held in Willow-street Chapel, E.C., last week. Addresses and testimonies were given and prayers offered, and the meetings were marked by deep spiritual feeling.

Rev. T. Champness from time to time receives interesting and encouraging letters from the evangelists whom he has sent to Shimoga, Madras, and Natal. The men are in good health and spirits, and are addressing themselves to their work of evangelising the heathen with much earnestness and devotion.

A Convention to further the "Forward Movement" in Methodism was held in the Northgate Wesleyan Chapel, Gloucester, on Tuesday, last week, and was well attended by ministers, laymen, and the general public. The proceedings throughout were of a most enthusiastic character, and it is earnestly hoped that the result will be a great impetus to mission work in the district.

At the beginning of January a Primitive Methodist Sunday-school Bible and Prayer Union was started. Cards containing passages of Scripture for each day in the year are issued, and there are already reported nearly two hundred branches formed in different parts of the country, with about seven thousand members. The systematic reading of God's Word by these thousands of young people, and their united daily pleadings at the mercy-seat, are, says *The Methodist Times*, full of rich promise for future blessing.

The Wesleyan, Primitive Methodist, Methodist New Connexion, and United Methodist Free Churches' ministers of Sunderland met together on Monday, last week, to deliberate on the question of a closer union. A conversation took place as to the best methods of cultivating a more practical union, with a view to strengthen and extend the work of God in the different Churches represented, and it was unanimously resolved to form a Methodist Ministers' Union, to meet quarterly. The utmost unanimity and harmony prevailed throughout the whole proceedings, and more united and aggressive work is looked forward to.

NOTES FROM SCOTLAND.

Rev. John Smith, of Broughton-place, Edinburgh, has received a call to Claremont U.P. church, Glasgow.

Rev. Dr. Alex. Beith, senior minister of the Free North Church, Stirling, lately attained the age of ninety. He was ordained in 1822.

A public meeting was held in the Christian Institute, Glasgow, on Wednesday evening, last week, to protest against the demoralisation of the native races by the drink traffic. Sir William Collins presided, and many influential gentlemen took part.

By the will of the late Mr. James Smith, of Forbes-road, Edinburgh, upwards of £14,000 falls to be divided among various schemes of the Free Church. To Free St. George's (Dr. Alex. Whyte's church), of which he was a member, Mr. Smith has left £1000 for the poor of the congregation. A sum of £6,000 is to be applied to the building of a new church in or near Edinburgh.

The District Mission, Plantation-street, Glasgow, in connection with Paisley-road Free Church, has re-opened their mission-hall, after repairs and alterations, by a series of evangelistic meetings.

At the quarterly Communion in Trinity Free Church, Glasgow (Rev. J. J. Mackay, minister), fifty-six communicants were welcomed, many of these being the fruits of congregational evangelistic work. The additions for the past year number 199.

DEATHS.

Rev. John Stock, vicar of St. George's, Chorley, Lancashire.—Rev. Robert Fiddes, for fifty-six years a minister of the Church of Scotland.—Rev. J. T. Carno, an ex-moderator of the Welsh Calvinistic Methodist Church.—Mr. John Wear, an elder of Market-place Presbyterian Church, Whitehaven, and an earnest worker in the Gospel.—Rev. Charles Pratt, incumbent of Stanstead St. Margaret's, Ware, Herts.—Mr. Daniel Cook, senior deacon of the Baptist Church, Markgate-street, Dunstable.—Rev. James Nicolson, dean of Brechin, Forfarshire.—Rev. Alex. McColl, Free Church minister of Lochalsh, N.B.

CONTINENTAL & FOREIGN NOTES.

LAUSANNE.—The January prayer-meetings were very helpful. They were in French, German, and English.

NEW CALEDONIA.—*Le Christianisme* gives some account of the painful, though certainly not hopeless, work of Pastor Lengereau in this French penal settlement. Some three or four hundred criminals of various classes receive attention at the hands of the pastor, who also visits the other inhabitants of the islands. M. Lengereau's situation is very uninviting, and the difficulties in his path are many, but evidences of blessing encourage him, and his faithful labours cannot but prove fruitful.

THE BLUE CROSS TEMPERANCE SOCIETY has come under serious suspicion in Eastern France through its representative having celebrated the Lord's Supper in a coffee tavern with unfermented wine in the town of Montbeliard, Doubs. This act, said to be in violation of the rules of the Society, has given rise to apprehension that a new religious sect is in formation. On hearing of the circumstance, Pasteur Dieterlen resigned the presidency of the Society. Demand is, however, being made for such action as shall correct the offending agent and reinstate the Society in the confidence of the Protestant churches.

ANOTHER EGYPTIAN PYRAMID ENTERED.—Mr. W. M. Flinders Petrie has at last accomplished the difficult task of forcing an entrance into the sepulchral chamber of the pyramid of Amenemhat III., at Hawara, in the Fayûm. It took skilled masons three weeks to cut a small vertical shaft through the roof of the chamber. Once in, the true entrance was soon discovered, and it proves to be by a long subterranean passage. The pyramid was found to have been plundered long ago. The chamber is all but monolithic, the weight of the block of stone being estimated at from one to two hundred tons.

AGGRESSIVE BUDDHISM.—An attempt is being made to improve the condition and prospects of Buddhism in Japan. Schools have been founded, and other aggressive steps taken; but in Kioto the endeavour has taken the form of a missionary magazine in the English language. The new organ has the curious title of *Bijou of Asia*, and in its pages Christianity is denounced and said to be declining, while Buddhism is described as appropriate for Western peoples, and reasons are urged for its world-wide acceptance! We regret to learn that persons living in the United States have contributed to the magazine.

PERSECUTION IN RUSSIA.—Not only has Colonel Pashkoff been banished from his native country for embracing and preaching evangelical truth, but his trusted servant, Basil Kirpitchnikoff has learned even more sadly what it means to declare for the pure Gospel of Christ in preference to the Greek Church and its corruptions. Kirpitchnikoff by no means made himself offensive to his neighbours of the Orthodox faith, but simply told those around him that he no longer revered images or believed in the intervention of the saints. False witnesses, however, rose up against him, and, being condemned by the ecclesiastical tribunal, he was sent to Siberia in chains. There he remains, but with a consolation of which his enemies are deplorably ignorant.

LETTERS TO THEATRICAL EMPLOYEES.—Just now multitudes of girls of all ages are for the first time engaged in theatres; should not these have a special claim? The thousands already reached thus each month by the Theatrical Mission greatly appreciate the missives of some 1380 ladies. Mr. and Mrs. Courthope Todd appeal to their present helpers to increase the number of cases entrusted to them, and may God move many another also to write to the members of Macready House, that all may thus hear the good news of salvation. All communications should be addressed: Theatrical Mission, Henrietta-street, Covent-garden, London, W.C.

THE

PEOPLE'S BIBLE UNION, 1889.

BRANCH FOR MEN, YOUNG MEN, AND WOMEN.

This Union is arranged in short passages especially adapted to the capacity of our working people; and is an attempt to get them into the habit of daily Bible Reading. It is suitable for members of Men's, Young Men's, and Women's Bible Classes; Mothers' Meetings, Sunday Morning Schools, and Domestic Servants. Will those interested in any of the above who would like to have a specimen Calendar, containing the Daily Passage and Practical Notes upon the Passage, send a stamped envelope, with address, saying which Branch is required, to

The Rev. HERBERT H. DIBBEN,
THE RECTORY, BRIERLEY HILL, STAFFS.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions are urgently required.** Ample provision made for private cases on payments regulated by the Board of Management.

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NOTE.—If Country Customers find any difficulty in procuring DUNN & HEWETT'S ICELAND MOSS COCOA, they are respectfully informed that the same can be procured at 1s. 4d. per lb., Carriage Paid (not less than 2 lbs. supplied), direct from the Manufactory, PENTONVILLE, LONDON, N.

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THE COMMITTEE OF THE

LATYMER ROAD MISSION

Earnestly appeal to the Readers of The Christian to help them in their **PRESSING WINTER WORK**, which comprises, **SOUP KITCHEN, FREE** and **HALFPENNY DINNERS, RELIEF** in the shape of **FOOD** and **COALS** to the **DESTITUTE, EVENING SHELTERS** for the **CHILDREN** of the **STREETS, INFANT DAY NURSERY, TEMPERANCE MEETINGS GOSPEL SERVICES, SUNDAY SCHOOLS**, &c.

TEN SHILLINGS will provide **250 HUNGRY CHILDREN** with **A GOOD MEAL** of Soup and bread.

CONTRIBUTIONS are **URGENTLY REQUIRED**, and may be sent to Messrs. Morgan & Scott; Miss Gladstone, Hon. Sec.; or to Charles Smallman, Secretary, Latymer Road Mission, Blechynden Street, Notting Hill, W.

SPANISH EVANGELISATION SOCIETY.

MISSIONARY SUPERINTENDENT OF THE WHOLE FOREIGN WORK—

The Rev. WILLIAM MOORE, M.A., of Puerto Santa Maria, near Cadiz.

THERE are three centre stations, viz., Cadiz, Seville, Huelva, where are missionary pastors, who in addition to their own congregations of Spanish people, carry on evangelistic work in these towns, and missionary itineracy as far as possible in adjacent towns and villages. In these centre stations we have Sabbath Schools, and separate daily schools for boys and girls, with male and female teachers. The boys' school in Huelva is, however, supported and conducted by the English in that town, our Missionary Agent, Señor Jiménez, giving the religious instruction.

In Escornar, Province of Granada, we have Don Juan Ruiz Lopez, Teacher of Day and Night Schools, and Evangelist. Through the evangelical labours of this humble man, the Romish Church is almost defunct in the place, and the priest and his helpers can only get a few old men and women to attend the services. We have also *Minor Missions* at VILLAFRANCA, PUERTO REAL, EL CARPIO, and THARSIS, which have no placed Evangelist, but are ministered to by adjacent Missionaries.

To the above-stated agencies maintained by this Mission, we must add the work of supplying Spaniards and Portuguese visiting some of our seaports with the Scriptures and evangelical tracts. Many thousands also of Tracts and Gospels are sent from Edinburgh direct to Spain and Spanish settlements.

The whole expenditure for the evangelical work now described, together with all the expenses in raising the funds and in management, amounts to about or under £1,800 yearly. On this moderate expenditure all these extensive agencies are being carried on.

The Rev. Daniel R. Kilpatrick of Glasgow having, in the summer of 1887, undertaken a mission of inspection to this Society's stations in Spain, sent us after his return home a deeply interesting account of his experiences in our mission field. It is now embodied in an Occasional Paper, and can be had free on application to Mrs. PEDDIE.

Contributions in aid of the yearly income of this important Society are earnestly solicited, and will be thankfully received by Mrs. PEDDIE, 8, Granville Terrace, Edinburgh, Secretary and Treasurer of the Spanish Evangelisation Society. Cheques and Post Office Orders made payable to MARIA DENOON PEDDIE. Contributions will also be received in England by DONALD MATHESON, Esq., 120, Queen's Gate, London, S.W.; ROBERT INNES, Esq., 6, Adelaide Road, Brockley, S.E., Kent; and by the Rev. HORACE NOEL, White Rose Grange, Woking Station, Surrey. Also by all COLLECTORS and LOCAL TREASURERS.

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"MR. GEO. THOS. CONGREVE on

CONSUMPTION

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SHOWING THE

PERMANENCE of CURE.

N.B.—The work "ON CONSUMPTION," by itself (in paper covers), may be had for SIXPENCE (*post free*) from the Author, Coombe Lodge, Peckham, S.E., or from the Publisher, Elliot Stock, 62, Paternoster-row, E.C.

The Twenty-Eighth Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

BRONCHITIS AND ASTHMA—CASE AT LEYTONSTONE.

On August 23 last, I was consulted by Mrs E. JONES, of 23, Forest Drive West, LEYTONSTONE, Essex.

Twelve months before coming to Coombe Lodge, Mrs. Jones had an attack of pneumonia, which was followed by a cough—which she did not lose; and this was followed by bronchitis in the early spring, which assumed the chronic form, and became bronchial asthma.

At this time the cough was very bad, the expectoration tinged with blood, and the breathing short. She had begun to lose flesh, and was becoming weaker daily. She had been under two doctors prior to this.

I received a letter from Mrs. Jones on Oct. 18, in which she says:—"I scarcely know how to thank you enough for your invaluable medicine. I was very ill, and had suffered for many months. I am now quite well and strong. It is a surprise to every one, and I have recommended you to all my friends. You are at liberty to make any use of this."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

FIVE GOLD MEDALS AWARDED.

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FOR NEARLY HALF A CENTURY this Powder has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST Article for Cleaning Silver and Electro Plate. Sold in Boxes 1s., 2s. 6d., and 4s. 6d. each, by Grocers, Chemists, Ironmongers, &c.

CRUELTIES IN MATEBELELAND.

IN *The Bechuanaland News* of December 13, there is a report of some statements made at Vryburg by the Bishop of Bloemfontein, on his return from a tour through the Bechuanaland Protectorate, and other parts of the interior south of the Zambesi, which are said to be within the sphere of British influence. After telling of the success of his journey in acquiring the knowledge he desired, he says:—

"If by any accident the Matebele people were forced up on to the banks of the Zambesi, there is no knowing what the fearful consequences will be. They will then introduce into the new tribes and nations with which they will be brought into contact a system of slavery, compared with which I consider all the slavery which has ever taken place in Central Africa is as nothing. I have never heard, read, or conceived of such a system of cruelty as is carried on by that nation. I am told that in the Mashona country thirteen different Matebele impis (bodies of warriors) have gone out this year. I do not wish to enter into the details of the devastation wrought by these impis; they are sickening and horrible. I am told they never leave a baby alive in the Mashona settlements they go to. I was at a village this year which another traveller had visited some little time before, when he mentioned that the whole place had been wiped out. When I got there this year I saw that the poor creatures had evidently come back again. Their little plots were made ready to grow the rice, their huts were being erected once more, when the Matebele swept down upon them for the second time that year and hardly one escaped. Not one was living there when I reached the place.

"The horror of a bloodthirsty nation existing and practising their inhuman cruelties here, close to our borders, seems to me intolerable. With the Matebele I have nothing to do. All that I have to concern myself with is that there is a nation called the Mashona, a gentle, industrious, and skilful people, being cut off, man, woman, and child, with no chance of escape and no hope of succour; that their slaughter went on last year, and will go on again this year, beginning in two or three months' time, and there is no refuge, no help. I do not say that England *ought to* and *must* interfere, but I do say this—that it would be an act of which England might be proud for ever, if she would exercise a proper protection over that unfortunate country from any people which might wish to reign over it."

Notices.

APPLICANTS FOR TRACTS.—W. Grundy, Parish Room, Maypole, Barkingside, Essex; W. Lippett, 1, Walker's-buildings, Lich-street, Worcester; R. Cattee, 55, Beatrice-road, Bermondsey, S.E.; G. Lottner, 28, Fassett-square, Dalston, E.; Mrs. Dickinson, 18, Mainstone-terrace, Cattedown-road, Plymouth; W. Crall, 6, Station-road, St. James's-street, Walthamstow, Essex; M. B. Jefferys, Thornton-terrace, Grays; A. S. Bartlett, 249, High-street, Camden Town, N.; Miss Elliott, 3, Stuart-street, Doncaster; D. N. Kentfield, 59, Balls Pond-road, N.; A. Rason, 61, Ellesmere-road, Old Ford, E.; W. Mortlock, 30, Beaufort-street, Liverpool-road, Manchester; T. Pearce, Newcastle-street, Cubitt Town, E.

COMMUNICATIONS RECEIVED WITH THANKS.—G.A.T. D.D. J.W.H. J.M. M.S.J. C.M. J.H. J.C.W. M.L.M. J.T.G. H.J.W. M.H. A.P. C.C. M.B. G.H.P. J.G. H.L. H.P. de St.D. E.J.B. W.H.N. C.B. J.B. J.C. J.T.T. E.J.M. E.A.W. J.V.McC. J.W. H.H. M.G. F.W. G.K. J.S.F. J.W.A. J.R.McD. E.F.B. M.D.P. T.R.H. C.T. R.D.F. E.P. L.J.S. W.T.F. A.E.K. F.B.M. T.D.M. A.J.B. E.L. J.L.S. J.E. F.M.I.J. C.J.S. K.L. S.R. F.C.T. W.A.M. S.W. T.C.B. M.A.E. S.P. G.S.S.V. C.G. S.H.S.W. W.J.H.B. M.A.P. D.M. J.D.M. W.C. W.T.E. A.S. C.S.T. W.H. E.J.K. G.C.N. A.M. W.R. M.J.M. D.S. W.R.M. J.T.S. A.B.C. W.P. F.D. J.A. L.A. P.L. W.L.L. J.T.D. W.F. R.C. H.J.Y. K.N. A.McP. M.B.G. J.Y. F.A.M. J.P.H. J.F.P. M.A.B. J.C. E.F.B. A.M. W.M.O. J.J. M.W. J.E. M.H. J.J.M. W.B. G.W.S. C.F. W.R.N. Z.B.W. J.M.M. W.R.M. E.C. J.H. W.S. H.H. A.A.B. W.F.B. H.N. A.R. G.A.M. M.C.G. F.E.E. L.H.C. R.B. B.G.R. W.J.M.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Special meetings, opening of additional rooms, Fri., Feb. 1, 1 p m Mr. J. H. Tritton will preside. Members' meeting. 6.15 p.m. Luncheon and tea in new restaurant.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Feb. 3, 3 and 7 p.m., Mr. E. H. Glenny. Bible-readings, Suns., 3 p.m.; Tues. and Weds., 8.15 p.m. Evangelistic service, Sats., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy, on "Taking Sides"; 7.30 p.m., public, Mr. A. C. P. Coote. Mon., Tues, Wed., and Fri., 8 p.m., special young men's meetings. Thurs., 8 p.m., conversational Bible-class. Fri., 8 p.m., conversational prophetic Bible-study.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Sun., 3.15 p.m., special address, by Rev. H. J. Berguer. Wed., 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A, FINSBURY PARK HALL, 255, Seven Sisters'-road, N.—Bible-readings by Rev. F. B. Meyer, Fri., 8.15 p.m., to young men only. Fri., Feb. 8, 4 p.m., special address, by Rev. F. B. Meyer. Open to all.

Y.M.C.A, 91, EUSTON-ROAD, King's-cross, N.W.—Sun., Feb. 3, 3.15 p.m., special address to young men, by Mr. J. Bevan Braithwaite.

Y.W.C.A., SEYMOUR HOUSE, Lower Clapton.—Opening of enlarged premises, Mon., Feb. 4, 8 p.m., Bishop of Bedford presiding. Meetings for the deepening of spiritual life, every afternoon, 3.30 p.m.

CONFERENCE HALL, Mildmay-park, N.—Feb. 6, 3.30 p.m., meeting of London City Mission. Feb. 7, 3 p.m., Bible-reading, by Rev. John Wilkinson; subject—"Jewish Blindness—What is it?"

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Feb. 1, all-day meetings; 11 a.m., prayer and short accounts of work; 3 p.m., address, by Dr. McKilliam; 7 p.m., Rev. F. D. Sanford.

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Feb. 1, Rev. S. A. Selwyn. Feb. 8, Mr. R. C. Morgan.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Feb. 1. Tea at 6; meeting at 7. Addresses by Dr. Neatby and Mr. Joseph Merry.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. William Nobbs.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Feb. 20. Tea at 6; meeting at 7. Address by Rev. C. A. Fox, on "The Worker's Equipment."

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer will conduct a weekly service for workers and others, Thurs., 11.30 a.m., beginning Feb. 7. Sun. services, 11 a.m. and 7 p.m. Gallery seats free.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly meeting of Christian Lifeboat Crew, Tues., Feb. 5, 7 p.m.

NORTH AFRICA MISSION.—Monthly prayer-meeting, Y.M.C.A., Whittington-avenue, Leadenhall-street, E.C., Fri., Feb. 1, 6.30 p.m. Mr. H. Harding and Miss Hodges, leaving the same evening for North Africa, will be present.

ADDRESS TO CHRISTIAN WORKERS, by Rev. F. B. Meyer, Feb. 1, 4.45 p.m., New Hall, Lower Ashburton-buildings, Custom House-terrace, Canning Town, E.

FOREIGN MISSIONARY PRAYER UNION.—Meeting, Mon. Feb. 4, Y.M.C.A., 186, Aldersgate-street, 3 p.m.

ADDRESSES ON THE OLD TESTAMENT, by Rev. Adolph Saphir.—Second course, commencing Thurs., Feb. 7, St. John's Presbyterian Church, Allen-street, Kensington, 11.30 to 12.30.

DRURY-LANE WORKING GIRLS' HOUSE, 73, Drury-lane, W.C.—Annual meeting, Feb. 7, 4.15 p.m. Mr. Justice Grantham will preside.

MINISTERS' CONFERENCE on Spiritual Life and Power, Bath, Somerset, Feb. 4—6. Rev. G. E. Thomas, Swanswick, Bath, Secretary.

CONFERENCE ON FOREIGN MISSIONS, Sunderland, Feb. 11—13. Mr. W. Price, 33, Chester-road, Sunderland, will supply information.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JANUARY 28, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Dr. Barnardo's Homes—A.T.S. 5s; M.E.D. 10s; E.B. & L.B. 10s; C.J.C. £5; P. £1; Marion, £5; Miss T. 4s 6d; J.H. 10s; J.O. £1; Beta, £5; W.H.E.M.T. 5s; *Lodging-house Fund*—J.P. 2s 6d	19	7	0
St. Giles' Christian Mission—A.T.S. 5s; E. £20; O.W.E. £1; E.S.H. 4s; Marion, £5; A.E.H. £3	29	9	0
Mrs. Raban—S.P. 5s; Friends, Albany Hall, Glasgow, £1 4s	1	9	0
Mr. Fegan's Boys' Home—L.N. 10s; M.E.D. 10s; C.J.C. £8; Marion, £5; Miss T. 3s; Mrs. E.P.C. £3; Beta, £3; Dr. G. £1; B.A. 7s 6d	21	10	6
Miss Robinson's Soldiers' Home—L.N.	0	10	0
Miss Leigh's Work, Paris—L.N.	0	10	0
Childrn's 1d. Dnrs.—L.N. 10s; S.M. 5s; S.C.E. 10s	1	5	0
Stockwell Orphanage—M.E.D.	0	10	0
Halfpenny Dinners—Watford, 5s; Willie, 1s	0	6	0
Destitute Children's Dinner Society—Miss H. 10s; S.R.S. 10s; A.B. 2s 6d; Mrs. L.M.C. 10s; E.G. 9s	2	1	6
Ind. Fem. Norml. Schl. Soc. (Zenana Wk.)—G.W.	0	7	6
Dinners Sick Children—G.W. 2s 6d; S.C.E. 10s	0	12	6
Free Suppers (Miss Child)—G.W.	0	2	6
National Lifeboat Institution—G.W.	0	2	6
Salvation Army—Mrs. B. £1; S.E.H. £1; F.D. 10s; J.H. 10s; A.M.B. £1; G.W. 2s 6d; E.A. £1	5	2	6
Evangelical Mission to Israel—A.B.D.	0	1	0
China Inland Mission—A.P.F. £1; O.W.E. £2; F.D. 10s; Bath, 10s; Beta, £3; H.A.C. 10s; A.C.W. £1; M.A. 10s	9	0	0
Miss Mittendorff's Homes—A.P.F. £1; E. £20; A.E.H. £3; S.C.E. 10s	24	10	0
Mission to Deep Sea Fishermen—E. £20; Marion, £5; Beta, £3; W.G. £1; S.C.E. £2; B.A. 7s 6d	31	7	6
Samaritan Institute, 59, *Mile End-road*—E.	20	0	0
Theatrical Mission—E.	20	0	0
George-yard Mission—C.J.C. £5; Mrs. R. 4s 7d; Mrs. E.P.C. £5; Beta, £5	15	4	7
London Samaritan Society, &c.—C.J.C. £5; Mrs. M.A.G. 10s; E.V. £2	7	10	0
Christian Community—Mrs. B.	0	10	0
Mildmay Mission to Jews—T.O. 5s; O.W.E. £2; Mrs. E.P.C. £5; M. 1s	7	6	0
Latymer-road Mission—C.H.H.C.	0	10	0
British & Foreign Bible Society—O.W.E.	5	0	0
London City Mission—O.W.E. £2; Beta, £3	5	0	0
Home Incurable Childrn.—Bobby, 1s; Tommy, 1s	0	2	0
Home Little Boys, Farningham, &c.—Miss T.	0	3	0
Mr. Baldwin's Work, Morocco—L.B. £5; Rev. W.B. 5s	5	5	0
Dock Labourers' Mission—M.L.B. 10s; Two Young Ladies, 4s; E.D. 7s	1	1	0
Tower Hamlets Msn.—J.H. 10s; S.C.E. £1	1	10	0
Society Free Distribution of Scriptures—J.H.	0	10	0
Society for Relief of Persecuted Jews—J.O.	0	10	0
Scripture Readers' Society, Ireland—A.M.B.	1	0	0
Railway Mission—S.A.T.	0	10	0
Mrs. Hilton's Crèche, &c.—Mrs. E.P.C.	2	0	0
Field-lane Refuges, &c.—Mrs. E.P.C. £3; Beta, £2; E.D. 7s	5	7	0
Bridge of Hope (Miss Steer)—Mrs. E.C.P.	2	0	0
Evangelisation Society—Beta	3	0	0
Miss Weston's Work, Royal Navy—Beta	2	0	0
Mr. A. G. Brown's Work—Beta	3	0	0
Home of Industry—Beta	5	0	0
Friendless & Fallen—Beta, £3; Dr. G. £1	4	0	0
Bristol Orphan Houses—Beta, £5; W.G. £1	6	0	0
Children's Special Service Mission—Beta	3	0	0
Rev. W. E. Hurndall's Work, Harley Chpl.—Beta	2	0	0
Strangers' Rest, 163, *St. George's-street*—E.D.	0	7	0
Night Shelter for Women—E.D. 7s 6d; A.E.H. £1	1	7	6
McAll Mission—A.C.W.	0	10	0
Miss de Broen's Work, Paris—A.C.W.	0	10	0
Rescue Society—W.G. £1; E.G. 5s	1	5	0
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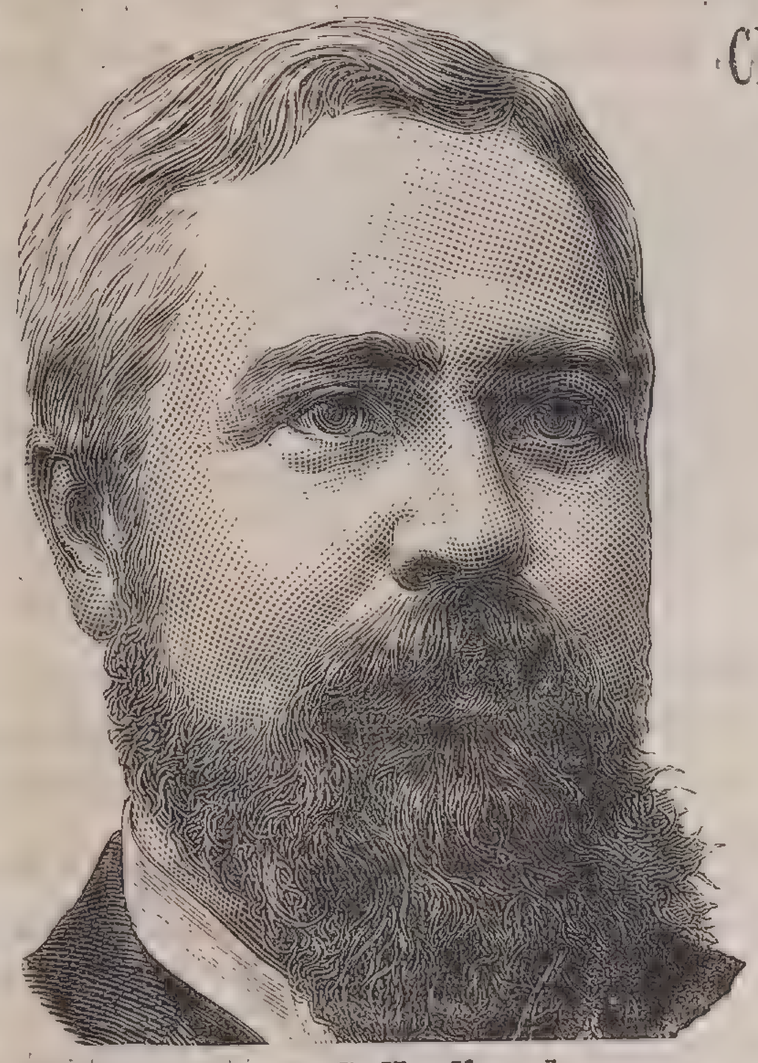
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No. 993.] FRIDAY, FEBRUARY 8, 1889.

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FEBRUARY 8, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Signor Gavazzi.

The title of Mr. Francis Peek's article, "Ideal Sabbaths," in the current *Contemporary Review*, noticed elsewhere, is derived from the following modern "Society" view and ancient Scripture views of the Sabbath:—

The Ideal Sabbath of the Materialist.—"There is a club for the express purpose of driving to Richmond on Sundays: on returning one need not be bored, for there are plays and Sunday dances; some of the best 'hops' of the season have been on the Sabbath, to say nothing of the charming entertainments at the Gaiety. There is now no need to retire to bed early, morose and melancholy that there should be such a day in the week as an old-fashioned Sunday."—*Society Journal.*

The Ideal Sabbath of the Israelite.—See Deut. v. 13 and 14, and Exod. xxiii. 12.

The Ideal Sabbath under the Prophets.—See Isa. lviii. 13.

The Ideal Sabbath of the Christian.—See Matt. v. 17, and Mark ii. 27 and 28.

The New York Herald, with its London Sunday edition, will certainly contribute to the realisation of the "Ideal Sabbath" of the Society journal, and to the further desecration of the Ideal Sabbath of the Old and New Testaments.

A lady in the Isle of Wight writes to us:—

I wish to thank the Editor of THE CHRISTIAN very much for the insertion of such splendid notes on Genesis, and also for papers on Hebrews, which are carefully studied each week for the purpose of reproduction in a class.

We have received other expressions of appreciation, for which we cordially thank the writers.

There is an alarming increase in unblushing rationalistic interpretations of Scripture among professing Christians, calling for constant watchfulness on the part of Christian parents and guardians of the young. There was enough of this poison in one of our contemporaries last week to inflict irretrievable damage on ardent and impressionable minds, with no attempt to supply them with some positive substitute for that which was wantonly assailed. The following items occurred in successive columns: the devil, an idea borrowed from the Persians during the exile in Babylon; the Book of Jonah, an example of the humour of God; the probability of Universal Restoration; sneers at laymen, whose suspicions of this new teaching is great in proportion as their knowledge of the evolution of theological thought is small. Our only hope is that this kind of thing will cure itself, and that earnest Christians will the more readily see and avoid error when clothed in such glaring colours.

We should not question the evolution of anything that was in Scripture, but we are very suspicious of what modern theologians evolve from their own cogitations. We are not at all confident that "the survival of the fittest" is a true law in relation to human interpretations of the Word of God; for what may seem "fittest" in the judgment of men may prove to be abomination in the sight of God.

Two contradictory facts are spoken of in the columns of religious journals. On the one hand, the meagre attendance in the second of the two Sunday services in Scotland is represented as "really becoming serious." The same is true of many towns in England. But, on the other hand, we know of evangelical clergymen who, on the most unobtrusive announcement, can secure a full church of working men on a Sunday afternoon. Has not a restricted pew system much to do with the difference? Why should a seat-holder regard his pew in a place of worship as a man does his castle, so that it is as much held to be his in his absence as in his presence? The restriction and reserve around seats in churches and chapels has much to do with meagre attendances.

An amusing American story is told by Mr. Sankey to this effect. A seatholder found a stranger in his pew. Taking his seat, he wrote, "I pay for this pew," and handed it to the intruder. The other wrote back, "How much do you pay?" "So many dollars a year." To which the Massachusetts man replied, "It's a comfortable pew and worth the money; I'll stay where I am."

We regret that, in referring to Mrs. Raban in our issue of January 4, we made the mistake of attributing to her the hymn commencing, "Quicken, Lord, thy Church and me." This hymn was, we believe, written by the late Benjamin Gough. The hymn we should have named as by Mrs. Raban commences thus:—

Interceding Lamb of heaven,
Advocate before the throne,
Through thy mighty intercession,
May the Comforter come down,
And the riches
Of thy boundless love make known.

The following was also written by her as "a Revival Hymn for the New Year," 1860:—

Now, with the opening year,
O Lord, thy grace display;
Our supplications hear,
Revive thy work we pray;
With saving power, Lord Jesus, come,
And make our fallen world thy home.

And this is the first verse of another:—

Before the glorious mercy-seat
Of their ascended Lord,
The early Church of earnest souls
Appear with one accord,
Pleading with fervent heart and voice—
Panting with strong desire—
Expecting with unwavering faith
The Spirit's hallowed fire.

It was a true word of Dr. Parker, in his talk last week to working men, that mere scholarship in Christianity had made a "puzzle of the heart of God." If ordinary hearers will not come out to a second service on a Sunday, might not preachers put aside the intellectual sermon prepared for them, and fall upon a strain of sincere and fervent talk for the common people? They would probably find that the absentees began to come if popular address as from man to man were substituted for the sermon that is redolent only of the study.

The third of these conferences with working men, last Monday, was chiefly noteworthy because of Dr. Parker's unqualified advice as to the disestablishment of the public-house. If he can induce our sons of toil in London to boycott the brewer and the publican he will earn the eternal gratitude of the community at large.

The British Weekly, having completed its articles on "Tempted London," is now giving a series of articles on "Unknown Paris." They are of a very informing character, and likely to prove useful.

Few things better serve the truth than the carrying of theological negations to their logical issue. In a course of sermons now being preached by Rev. John Hunter in Glasgow on the "Beginnings of Religious Beliefs," there has been one against the belief in a powerful evil personality outside of man exercising influence upon him. The belief was put down to the cabalistic interpretations of Jewish Rabbis after the Captivity, and the use of the common phraseology in the New Testament was attributed either to the accommodation of Christ to popular delusions, or to errors of the Evangelists. This would make valueless one half of the synoptical Gospels, and such notions have always and inevitably opened a pathway to utter infidelity. Surely there are theologians in Glasgow who are equal to expostulate with this superficiality of rationalism.

Our civilisation is developing a large class of persons who from first to last are not sure of a meal or of the common needs of life. Our statesmen, because they know no remedy, take care to have as little to do with the matter as possible.

These words, from an address delivered by the Archbishop of York at the recent annual meeting of the York Association for the care of Young Girls, seem almost commonplace, so familiar have we become with the facts to which reference is made. The Archbishop went on to prophesy that this question would be the agony and the struggle of the next generation and of generations after that. We are unable to admit, however, that no solution of the terribly difficult problem has yet been suggested. If the laws of political economy have been tried and found wanting, the Divine laws proclaimed by Jesus Christ are sufficient for this as for every other human difficulty and wrong. The more the teachings of the Saviour in respect to social relationships and duties are impressed upon the hearts and consciences of individual men, the less likely will it be that the settlement of vexed questions between capital and labour, and wealth and poverty, will be postponed for generations.

The publication of the results of the recent annual collection in Dublin places of worship for the "Hospital Sunday Fund" again brings to light the unpleasant fact that the Roman Catholic Chapels did not contribute in any way to the sum of £4096 collected, although the vast majority of those who benefit from the fund are Romanists. This says little for the Roman Catholic population of the Irish metropolis, but it says less for those who guide the flocks.

Colonel North, of Eltham, in Kent, has set a good example to millionaires. He recently presented Kirkstall Abbey, which cost him £10,000, with adjacent lands, to his native town of Leeds, as an additional recreation ground. He has also given £5000 to the Leeds General Infirmary, and substantial sums to other Yorkshire institutions. In acknowledging the honour of the freedom of the town which had been conferred upon him, Colonel North said in acknowledgment, "What is the use of having money if it is not spent in the way it should be?"

We should like to see an Association of Christian Shareholders in Railways, formed with a view to practical action as to the grave evil of overwork upon some of our leading lines. The receipt of large dividends upon capital invested in lines on which men are compelled to toil many hours per day, involves grave responsibility. That the dividends are not infrequently drawn from such toil is shown by the statement that on one line during the last month nearly 1500 men had to work eighteen hours at a stretch, and no fewer than 5958 were on duty from fifteen to seventeen hours. That much of this labour was done on the Sabbath adds greatly to the pain with which such statistics must be perused.

Those who work in barrack towns frequently become aware of the misery which girls bring upon themselves by marrying soldiers who are not "on the strength" of their regiment. The real facts in relation to these matters cannot be too strongly impressed upon young women. A recent letter from Lieut.-Colonel Gildea, in the Dublin *Express*, gives particulars as to the misery of women and children "left behind" by men embarking on foreign service. These details are distressing in the extreme. Help is needed, not in the way of funds, for these are forthcoming as the cases are discovered and made known, but in the direction of "representatives to look after and see to the wants of those whose husbands are abroad." If any of our readers are willing to be useful in this work, Lieut.-Colonel Gildea, of the "Soldiers' and Sailors' Families' Associacion," will be glad to hear from them, if they will address him at 7, Knaresborough-place, London, S.W.

From *The Nonconformist and Independent* we learn that Mr. Edward Crossley, M.P., has retired from an official position in connection with a Halifax Congregational Church, in consequence of what he holds to be defective teaching of the minister respecting the doctrine of the atonement. It is not for those without to enter into the merits of the controversy that has been raised. But is not much that we hear of the impossibility of formulating a theory of the atonement misleading? Etymologically the word, which was continually before the Israelites in the Law, means a "covering." Surely scholarship ought not to throw a cloud of difficulty and ambiguity around such a word, which is plain enough in its bearing upon sin, which the awakened sinner dreads as he approaches unto God. In like usage and higher meaning the New Testament uses the term "propitiation through faith in His blood"; and this is set forth as the transcendent and supreme ground of the appeals and hopes of the Gospel of our salvation.

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The Guardians of the Galway Union have, according to the correspondent of *The Dublin Daily Express*, been guilty of gross injustice and intolerance. An inmate having studied a Douay Bible notified his desire to be henceforth registered as a Protestant instead of a Roman Catholic. Whereupon the Guardians, with two exceptions, decided that he must be a "lunatic" and should be treated accordingly. So scandalous a piece of tyranny should suffice to disqualify such men for office.

Our readers will have seen by recent notices that Mr. George Hatton, of the St. Giles Christian Mission, has commenced a new effort in central London, in connection with rescue work among young women. He is planning large things in this endeavour, and has secured two centres of work, one at Seven Dials, and the other in Drury-lane. We are glad to know that the police will co-operate with him in directing homeless women to the Shelters he is to provide. No kind of Christian work demands or needs more generous support, and we trust it will be freely accorded to Mr. Hatton.

We recently inserted an account from a correspondent of evangelistic work in Rothesay by members of the "Faith Mission." We regret to find, however, that their teachings are more than questionable. We have received a pamphlet entitled "Perfectionism, the False and the True," containing a lecture by Rev. C. A. Salmond, Rothesay (4d. *J. N. Mackinlay, Glasgow*), on the teaching of the "Faith Mission Pilgrims." While speaking charitably of the teachers and of their work, Mr. Salmond shows by lengthy extracts that they have fallen into the first of the two errors pointed out by Mr. Meyer in this week's paper on the Hebrews, p. 18.

A more fascinating and thrilling bit of missionary history has seldom been given to the public than Rev. J. G. Paton's AUTOBIOGRAPHY, published by *Messrs. Hodder & Stoughton* (6s.). While devotion to Jesus Christ can produce men of the heroic stamp of Mr. Paton and his fellow-workers among the degraded heathen, Christianity can well afford to smile at the vaticinations and dubious questionings of rationalistic critics, such as Professor Huxley proves himself to be in this month's *Nineteenth Century*. We cannot doubt that the reception which Mr. Paton's book will receive will be such as to encourage him in completing his marvellous life history.

We strongly counsel the friends of foreign missions to procure and read the important correspondence, recently published as a Government paper (8½. *Eyre & Spottiswoode*), relating to the expulsion of Rev. J. Jones from Maré, in the South Seas, by the French authorities. The high-handed action revealed in these documents is one more proof, added to the many constantly happening, that Romish propagandists carry with them strife and oppression as surely as darkness follows the setting of the sun. It is most discreditable to the French Government that they have not compensated Mr. Jones and the London Missionary Society for the damage and loss they have sustained. We purpose in an early issue to give a portrait of this worthy and ill-used man of God, with a sketch of his remarkable missionary career.

Generally speaking, the most wealthy of the Jewish people are the least actuated by religious principle, and those who most enjoy this world's good reflect least of the nation's glorious past, and contemplate least the gracious promises of God which have yet to be fulfilled towards the seed of Abraham. *The New York Herald* declares that Baron Hirsch, of Paris, a Jewish millionaire, who has long been held in high regard among his people for his benevolence, is desirous of improving the Jews off the face of the earth. His proposal is that the Jews of Eastern Europe shall cease to guard racial and religious separation, and to inter-marry without hesitation with other nationalities. Hebrew sentiment, however, rejects the proposal indignantly. We need not say that the promises of God, as contained in the prophecies of Scripture, undoubtedly involve the continued separateness of the Jewish race.

We understand that the Baptist Union is arranging for a fortnight's general mission throughout the Metropolis, beginning next week. Some ninety churches are to take part. We are glad to see that, in spite of recent controversies, the Baptists are preparing to present a strong front to the combined forces of evil by which we are surrounded. It is much better, instead of crossing swords with each other, that those who are one in polity and faith should concentrate all their endeavours against the common foe. Perhaps it would be impossible to discover a better means of cementing the agreement that has lately been arrived at in the London Baptist Association. At the same time, we become increasingly anxious that spiritual movements should begin with the Church of Christ, the revival of which must ever involve blessing of the world. We should like to see it more clearly defined—whether this mission is to the churches, or to the outside world. Surely, in the primary sense, it should be the former.

It cannot be said that our divorce law (hitherto also the law of Australia) is too stringent, yet even the present restrictions appear to be considered irksome by many in New South Wales. A Divorce Extension Bill has been re-introduced into the Legislature of that colony, which, it is earnestly hoped, in the interests of religion and morality, may never become law. The worst clause of this mischievous measure is one making mere desertion by either party for three years and upwards a sufficient ground for divorce: this obviously opens a wide door to collusion, for the marriage of any couple who may live apart for the required period will thus be practically dissolved, and it will be easy for any unprincipled fellow, simply by three years' absence at the goldfields, or residence in an adjoining colony, to relieve himself with impunity of his family responsibilities. It is satisfactory to note that a determined opposition, in which Churchmen, Wesleyans, and Roman Catholics are alike united, is being made to this Bill. The family and the nation act and re-act upon each other; if the atmosphere of the former be tainted, the life of the latter cannot be healthy.

ALSACE-LORRAINE.—For forty-six years vigorous work has been done by the Alsace-Lorraine Evangelisation Society, which last year sent forth Gospel light from thirty-four centres. Grants were made to missions in various towns, and also to the funds of the Church of France.

THE DAY OF REST.

The Contemporary Review contains, amongst other forceful papers, an admirable manifesto by Mr. Francis Peek, on behalf of the Sabbath, or rather on behalf of man, for whom the Sabbath was made. As a Divine institution, the Sabbath is far beyond the defiling touch of the most purblind agnostic or iconoclast; but its disuse or misuse on the part of any people must inevitably carry with it its own revenge in national loss and deterioration. In this matter, as in every other, God is not mocked; whatsoever a nation sows that shall it also reap. Mr. Peek takes a comprehensive and statesmanlike survey of the whole question. He traces the expanding growth and application of the Sabbath principle, which he happily describes as "the consecration of one day out of seven for the rest and refreshment of man." If the Sabbath was necessary in the more primitive stages of human history, its necessity is a hundredfold greater in these days of hot haste and cutting competition. Can any sane, reflecting dweller in our great cities doubt it for an instant?

Mr. Peek shrewdly observes that, in this latitudinarian age, legislation is impossible that "would compel one man to do or to refrain from doing what he wishes because another may deem his conduct irreligious." The grounds for legislation must therefore be social. One day's rest from toil out of seven is not only "the absolute right of man bestowed by God," but it is a social necessity. This may seem to some to be low ground on which to base the argument, but at any rate it is ground that will defy assault. Mr. Peek would not only enforce existing laws (which in itself would be a great matter), but he pleads for the strengthening of the law by fresh enactments, providing that all public servants, such as post-office officials, should have a seventh rest-day; that the same boon be extended to those engaged in occupations which require Government or municipal licence—*e.g.*, railways and all public vehicles; and that there should be a six days' limit on the labour of those who serve in places of public refreshment. Everybody who believes that human lives are greater than traders' profits or shareholders' dividends will say Amen to such legislation, and it ought to be possible by a combined endeavour to bring it about.

Mr. Peek's views of "the Sabbath as a religious institution" will only appeal, of course, to those who regard the question from the Christian standpoint, and all such will, we think, deem them weighty and well considered. We commend the whole article to the careful study of our readers, and especially to those who are to any extent leaders and educators of public opinion.

REQUESTS FOR PRAYER.—For blessing on a month's mission at the Edinburgh Castle.——For blessing on a mission to be conducted by Rev. J. E. Linnell, at St. John's Mission Church, Copenhagen-street, Feb. 11 and following days.——For blessing on a mission by Rev. R. Balgarnie, at Baptist Chapel, Loughborough, Feb. 16 to March 1.——For blessing on a special mission at Hythe and Sandgate, Kent, Feb. 11 to 15, to be conducted by Mr. Charles Inglis.——For blessing on an eight days' mission, by Mr. George Clarke, in St. George's Church, Oakfield-road, West Croydon, beginning Sunday, Feb. 10.——For blessing on evangelistic services at the Wesleyan Chapel, Portrush, Cornwall, conducted by Mr. M. E. Farwell.——For blessing on a special mission to young women, at the Y.W.C.A., Lady Havelock Branch, West-end Chapel, Hammersmith, by Mrs. Beresford Baker, of Dover.——For services being held at Dulverton, Somerset, by Mr. John Elliott.

THE NEW YORK INNOVATION.

MR. FRANCIS PEEK'S most timely vindication of God's wisdom and lovingkindness in his gift of the Sabbath to mankind receives an unexpected emphasis by an event which has just transpired. The proprietor of *The New York Herald* has thought fit, in producing an edition for the special benefit of England, to introduce the unquestionable evil of an issue on the day of rest. America already groans under the tyrannous chain of seven-day papers. There is not a Christian in that great country who does not deplore the bondage to things of the earth earthy which is effected through the repudiation of the Sabbath Day by the seven-day newspapers. And no protest against this innovation can be too vehement, no appeal to Christian and public opinion too persistent, against this cruel endeavour to fasten such an incubus upon the shoulders of the English people.

If any evidence were wanted of the magnitude of the evil, it is fully furnished by *The Herald's* own account, given on Monday, of the distribution of Sunday's issue. It says:—

> London had a sensation yesterday. It was the appearance of *The New York Herald* newsboys in cabs flying over the city selling the Sunday edition on all the great thoroughfares as fast as they could hand out the papers and "make change." Piccadilly, Oxford street, Pall Mall, and the aristocratic districts around the clubs and big hotels were musical with the cries of the busy lads. And there was a good demand during the entire day. Bundles of Sunday *Heralds* were "closed out" in a very short time, and the cabs sent back for more papers.

The *Herald* is indignant at the opposition to having "a live journal published every day in the week, and sold on Sunday the same as any other day." Describing the scene in front of the *Herald* office, which "attracted crowds of spectators to the neighbourhood," it says:—

> A line of cabs stretched away on either hand, each awaiting its newsboy with his bundle. With a crack of the whip and a "whirl," the cabs dashed away, carrying the newsboys to their various routes, so that the entire city was in the hands of the *Herald* newsboys in a very short time. During the afternoon, *Herald* representatives visited the routes in different parts of the City, and found the sale of papers still going on, as was the case earlier in the day. This was particularly true in Piccadilly, near the clubs and hotels, while at the great railway stations the boys did a wholesale business as the trains came in."

In the days of Nehemiah men of Tyre brought fish and all manner of ware, and sold on the Sabbath to the men of Judah and in Jerusalem; but that wise governor put a summary stop to their operations, and set his servants at the gates, that there should no burden be brought in on the Sabbath Day. We need a Nehemiah in like manner to prevent this man of America bringing such a Sabbath Day burden into our country.

"A Protest and an Appeal" has been made purely on humanitarian grounds against this iniquity, but humanity cannot save itself from this or any other evil. GOD made the Sabbath for man, and in the name of God must our appeal be made. It has been well said that the desecration of the Sabbath is an insult to God as Creator, for "God blessed the seventh day, and sanctified it, because that in it He had rested from all his work which God created and made." This Sabbath He gave to man, because, as Mr. Peek well says: "The rest which it commands is a universal need of humanity, and, therefore, it is man's universal right to enjoy." It must be those who fear and love the God of love, who must move and keep moving public opinion, if the great calamity with which we are threatened is to be turned aside. On all moral and religious questions Christian men must form public opinion, or it will not be formed at all.

We fear, also, the effect produced on other great dailies, which may be tempted to follow suit. One after another, the sanctions of the Rest-day are being tampered with. It is to the Church of Christ that men look in such an emergency. She is the natural custodian of the Rest-day for the toiling myriads. If every pulpit in London were to raise its protest, and every professing Christian use his influence, a public feeling would be produced, against which the new venture could not stand. The Sabbath was made for man; let it be kept for man. At present it is estimated that three millions out of seventeen millions of wage workers in America are deprived of their weekly rest. Englishmen, beware!

MESSRS. FULLERTON AND SMITH.

FEW public rooms have a nobler history than Exeter Hall, and no effort yet made in this building has been more marked by apparent success than the three weeks' mission by these beloved brethren, concluding January 27. The friends responsible for the arrangements launched out in a way probably unparalleled in any previous mission. In order to ensure the placing of tickets and bills in the right hands, relays of members of the Y.M.C.A. undertook the difficult task of visiting the entrance of the principal theatres and music-halls at the close of the performances, and disposed of large numbers of notices.

Many most interesting cases of professed conversion have come under the notice of the workers. One elderly gentleman came to a service of song with the express determination of "finding Christ," and, need we say, seeking, "he found." An owner of racehorses, who had strolled in to see what was going on, remained to the close, entered the inquiry-room and, we trust, started with an interest in a new "race." A Roman Catholic lady, seeking a scientific meeting, missed her way, entered the hall, and was seen by the writer earnestly inquiring as to "the way of life." Three young warehousemen, employed at one of the largest City houses, yielded themselves to God on separate nights, and now, occupying the same dormitory, are seeking to live out the life they have received. At the close of the inquiry-meetings on the last two Sunday evenings, 150 people rose as accepting Christ as their Saviour, 70 on the former and 80 on the latter evening.

The closing service will be ever remembered by the many present. Long before the hour of commencement the Hall was filled, and an overflow meeting was held in the Lower Hall. Breathlessly the people listened to the sweet message of love sung most touchingly by Mr. Manton Smith, whose bright face and consecrated voice proved a fitting prelude to the earnest utterances of his brother evangelist. Mr. Fullerton spoke with singular power on the words "Choose life" (Deut. xxx. 19), and the pointed appeal made at the close was inexpressibly solemn; turning to each part of the building, his last words rang out amid a deathlike silence: "Choose life!" "Choose life!!" "Choose life!!!" During the refrain of the closing hymn, he invited all who had received Christ during the mission to rise to their feet, and then they rose, truly a noble band; men, women, and children—old and young, rich and poor, making one grand confession as to the saving power of Christ. Upwards of 500 names of inquirers have been handed in, forming only a portion of those dealt with. E. J. K.

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THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

XI.—Christ's Instructions for his Missionaries:

THEIR MESSAGE AND MIRACLES.

IN this legislation for the heralds of the kingdom we have weighed our Lord's commands touching their strange equipment; we have seen them divested of the resources and expedients of earth, and, in lieu thereof, fortified by faith, and supplied with heavenly solace. We have also scanned their instructions as to their deportment in fulfilling their mission.

We now need to give a separate place to that which was the inner kernel of their errand—THEIR MESSAGE AND THE ACCOMPANYING MIRACLES. The record says, "Then He called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases, and He sent them to preach the kingdom of God and to heal the sick. And they went out and preached that men should repent. And they cast out many devils, and anointed with oil many that were sick, and healed them." They bore the word of salvation, and, as an earnest of the power of Him in whose name they spoke, they performed these mighty works. They had freely received this spiritual power, and freely they were to bestow it.

The commission as given in the end of Mark is much the same, only putting the message in its place of greater relative importance, and adding the direction to baptize believers. It reads, "Go ye into all the world and preach the Gospel to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned. And these signs shall follow them that believe: In my name they shall cast out devils...they shall lay hands on the sick, and they shall recover."

A serious question now confronts every lover of foreign missions. It relates not to the methods of work, or to the accompanying signs, but to the work itself—the message to be told out. IS THE CHURCH IN HER EFFORTS ABROAD REALLY WORKING IN THE LINE OF OBEDIENCE TO THIS COMMISSION? Does the modern aspect of foreign missions accord with it? The disciples were instructed to preach the Gospel, and baptize all who believed. Is this now the single object of those who go forth? Alas! no. Abroad, as at home, multiplied aims and ambitions struggle each for the mastery. There is an inordinate tendency towards endeavouring to produce in other lands those secondary and outward effects of Christianity that appeal to sight, and that commend themselves to the natural man. Various philanthropic, educational, and civilising schemes are set on foot. The many are intent upon those forms of effort which tabulate visible and tangible, as opposed to purely spiritual, results, and which make a fair show in the flesh. The reason for this is found, in part, in the Church having lost her pristine power to heal the sick and cast out devils, and in her groping around for some substitute; and in part in the materialising tendencies of the age, which values practical philanthropy above those results which are inner and spiritual; and in part in her comparative powerlessness to accomplish spiritual results in any marked degree by the simple preaching of the Gospel. This is not as it should be. The preaching of the Gospel comes to take its place as one among many objects. It stands as one of sundry summits in the mountain range of mission endeavour, instead of rising in solitary majesty like the Peak of Teneriffe.

It is the more serious as this tendency is so on the increase and is so universally approved and applauded. Some few entertain doubts and look on with apprehension; but what voice is raised to point out the danger? It is supposed that every objection is silenced, and that all qualms of the overcautious are stilled, by the assertion that conversion is the ultimate object in view.

We would say: Let those who wish to do so engage in medical, hospital, educational, and other philanthropic enterprises designed outwardly to benefit mankind; but let them not sail under the flag inscribed with the Great Commission. Why should they? Let things be called by their proper names. There are many diverse forms of admirable Christian philanthropy, and they are sustained respectively by those whose inclinations are towards them. So let it be with these others which have so unsuitably come to be regarded as part of the work of preaching the Gospel. To put forward, as a substitute for the mighty works of healing with which Christ of old authenticated the message of salvation, modern medical missions, admirable as they are from the proper point of view, is utterly to confuse things totally different. Those appealed purely to faith; these to sight. Those were wrought solely by spiritual power and in greatest simplicity; these are wrought by human means and through human wisdom, and require many appliances and much expense. *Let it be understood that the simple preaching of the Gospel alone is the fulfilling of the commission.* In some fields the unwelcome consciousness of failure has at last come, after years of toil in some of these directions. So, too, we are assured the Church will sooner or later wake up in alarm and disappointment to learn her mistake in having expended her best energies and lavished her treasure on these side issues which are not included within the scope of her marching orders. And herein we think we have the mind of Christ.

We now come to the subject of the signs which followed the preaching of the early disciples. The question inevitably arises in the mind of him who desires to follow the Lord fully: MAY THESE MIGHTY WORKS YET BE LOOKED FOR BY THOSE WHO GO FORTH IN OBEDIENCE TO THE FIRST INSTRUCTIONS OF OUR LORD? Or it may take the more serious form: Can I be assured that I am in this pathway of obedience if I fail to see these signs following? The answer is easily discerned. We have only to be entirely obedient. It is ours to go as Christ commands, seeking to exercise an instructed faith. It is his thus to work with us, confirming the word by outward demonstration of the Spirit, if such be his good pleasure. The seventy went forth with no commission beyond preaching and healing the sick. But Christ exceeded his own word. With surprised joy they returned to report that even demons were subject to them through his name. He then caused them to inherit still fuller promises, giving them supremacy "over all the power of the enemy." Why should it be different now? Who may limit the power of Him who is "the same yesterday, to-day, and for ever"? Here also the saying will apply: "The world has yet to see what God will do through the man who is thoroughly yielded up to Him." The need is for "vessels meet for the Master's use." Obedience to every detail of his instructions was the condition upon which the disciples exercised power. May it not be then that our departure from them is the secret of our inability to do as they did?

THE QUESTION OF MIRACLES RECURRING IN THE PRESENT DAY IS ONE OF CONFESSED DIFFICULTY. The difficulty, however, is much more in the times than in the subject itself: more in the vision of the age than in the scene that God's Word opens to us. The tendency is to discredit the supernatural, especially in those forms that take hold of material things. Miracles are denied by rationalists, and by professed Christian teachers the life is explained out of them in the attempt to naturalise them. "Christianity without dogma or miracle" is the bad motto of a powerful and growing

school. In others there is a disposition to refer everything unusual in the early days of Christianity to the presence of miracle; then, by the short cut of assuming that they are now impossible, they justify the levelling down of all the high hopes and expectations of faith. But whatever theories may be held as to the supernatural intervention of God in Pentecostal times, there is an almost universal concert of agreement, by the nominal and the true, the spiritual and the worldly, the simple and the learned, that they are now out of the question. In nothing has Satan been more successful than in first persuading men that he has no personal existence, and then in palming off upon them as veritable truth, "science, falsely so called," which teaches that God may not supersede the operation of the ordinary laws He has established, and bring into action other and higher laws. These last may be as "natural" as the ordinary laws. Men strangely overlook the disorder that sin has introduced, and how it has broken into and disarranged those primal laws of Eden which obtained before man fell, especially in all that pertains to man's physical well-being. If we knew the whole truth better, it may be that our ignorance would be informed by the discovery that those beneficent laws which come into play when miracles of bodily healing occur, are more normal than the much-vaunted "laws of nature."

We may mention in passing that THE DEVOTEES OF SPIRITUALISM ARE NOT TROUBLED WITH ANY SCEPTICISM AS TO THE EXISTENCE OF SUPERNATURAL OPERATIONS. With them Satan's "signs and wonders" are a daily experience. How well *they* know the infilling of the evil spirit and the reality of demoniacal possession! How often do they boast of speaking by direct spirit-inspiration! Satan seeks to discredit inspiration, miracle, and kindred truths, in the minds of professed Christians; but meantime he is industriously exhibiting before his own followers their reality. Thus truth suffers, and falsehood thrives.

In view of all this, it is evident that, like much else in this day, THIS QUESTION MUST NOT BE DETERMINED BY THE FALSE CRITERION OF POPULAR BELIEF, BUT BY WHAT IS WRITTEN. Prejudice, or the application of preconceived ideas, will be fatal to a right understanding of it. Let it be viewed with the single eye. While, on the one side, it must be approached with sobriety of mind, on the other, let not our conservatism degenerate into unbelief. At this crisis in the Church's history it is needful that someone should have courage to give utterance to the thoughts that are tremblingly, and almost secretly, entertained by many of the faithful. May we indeed expect again the putting forth in the physical realm of the healing power of our risen Lord? It can no longer be dismissed with the flippant saying, "The days of miracles are past." Its vast importance, in its bearing upon the future of foreign missions, needs scarcely be mentioned; it is apparent.

Is it not true that here, as in every department of spiritual things, IT IS OUR FAITH BY WHICH GOD MEASURES TO US OUR BLESSING? The principle ever holds good, "According to your faith be it unto you." "Said I not unto thee, that if thou wouldest believe, thou shouldest see the glory of God?" When faith, in those bright early days of Christianity, was strong, miracles of healing abounded. As faith lessened they decreased, until they well-nigh disappeared. Like the sensitive plant, those supernatural results, that yield themselves freely to an instructed and courageous faith, and that bloomed unhindered in the favouring atmosphere of Pentecostal times, close themselves beneath the rough handling of this utilitarian age. The heavenly visitant is neither wooed nor desired by those to whom she is sent; and while she leaves not wholly the confines of the Church, she yet retires from the multitude, and finds welcome in secluded scenes, with lowly ones, where she is still honoured, and where she somewhat reveals her powers, and sends forth hardly credited rumours of her presence still on earth. Thus she will hide herself, until such time as the quickened faith of God's people again invites her open presence.

And now, we are better prepared to inquire what the Word of God warrants us to expect as to miraculous intervention in this day.

A MISSIONARY.

THE CHURCH IN MADAGASCAR.

IN spite of many difficulties, Christian influence is increasing in volume and power in Madagascar. This was plainly indicated by the proceedings at the autumn meetings of the Congregational Union at Antananarivo, described in a recent issue of the New York *Independent*. During the week of the meetings, representatives from some eight hundred churches visit the capital, and educational and religious subjects are discussed and voted upon with a view to stimulating progress and developing public opinion in truly healthy directions. Much has already been done to undermine the foundations of tyranny and injustice, and it is believed that an ever strengthening influence is still being exercised.

One of the subjects recently discussed was, "What can be done to stem the tide of rampant, shameless immorality which is rising all around us?" Introduced by the eloquent native pastor, who is generally regarded as the Spurgeon of Madagascar, the theme was discussed with vigour, and it is hoped to good purpose. The Union has six native missionaries at work among the outlying tribes in various parts of the island, and the reports from them of the work they had been able to accomplish, all things considered, were quite satisfactory. The conferences between native workers and the missionaries are always helpful. They were so on this occasion, and the Union meetings are said, taken as a whole, to have excelled in interest any that have been held for twenty years past. That the outcome may be to the glory of God, will be the prayer of many who read these lines.

In an article in *The Union Signal*, Mrs. Mary C. Leavitt describes her recent visit to Madagascar. Referring to the men who conveyed her from Tamatave to Antananarivo, a distance of two hundred miles, she says: I suppose they were all slaves. Some years ago, in consequence of pressure brought to bear by England, the slave trade with Africa was forbidden. The Malagasy government saw no way to enforce this but to free all African slaves, and make it a penal offence to be found holding an African slave. But this did not touch Malagasy slaves. Most of them are descendants of captives taken long ago in wars between the different tribes.

Mrs. Leavitt further writes: I have visited no country more impure than this. The Hovas, living on the great central plateau, the ruling people, are nominally Christians. There are many, many true-hearted Christians, pure and upright; but still, as in all Asiatic countries, the missionaries and pastors are plagued by immorality and lying in the churches. A Malagasy Moody is wanted to preach up and down the country. The London Missionary Society and the Friends work most harmoniously. At the present time both are preaching and teaching. Outside the city they each have their own districts.

MEN WANTED.—The Baptist Missionary Society is opening a new mission station at Bolobo, on the Upper Congo. Miss Edith Butcher writes, after reaching there:—"It is one of the most promising places on the Congo. The towns extend for miles, and there are multitudes of people. We are studying hard at the language, and long to be at work. We want four more missionaries to work these up-river stations well, and for effective work we cannot do without them."

FREE TO SERVE.

FREE to serve: no longer laden
With a chain of sin and care;
We, the servants of Jehovah,
Now his mark upon us bear.

Free to serve: no cruel labour
Is the service of our Lord;
Happiness and peace it brings us,
Peace this world cannot afford.

Free to serve: once under Satan
We were captives led away;
Ours was then a grievous bondage,
Now we work for Christ alway.

Free to serve: He came and sought us,
Broke the chain around us thrown,
From the power of Satan bought us,
Saved and kept us for his own.

Free to serve: ah, yes! who would not
Serve the Friend who for them died?
'Tis indeed a willing service
For our Saviour crucified.

Free, yet bound: held tightly to Him,
Serving here till life is o'er;
And when face to face we see Him
Serving still for evermore.

H. M. S.

BETHEL SANTHAL MISSION.—Mr. G. W. Panes, who lately went from England to join this Mission, writes home stating that blessing in testimony was given to him and his fellow-travellers on the outward voyage. He also speaks well of the work of the Mission as he found it on arrival at the scene of his labours.

THE PRESENT APOSTASY.

I HAVE never read 2 Thess. ii. without finding my thoughts led away to the Papal Apostasy; and still I believe the Holy Spirit refers, in this chapter, to Rome. But, as history, which someone has defined as a record of fulfilled prophecy given in detail, is said continually to repeat itself, I am now compelled by circumstances to believe that a special reference is made to "the falling away" of these last days, which, to my own mind, is far more startling, and is soon to become more vast in extent, and awful in result, than even was the relapse of the early Church into the follies of Romanism.

With all her errors, Rome professes a belief in the Divinity of our Lord Jesus Christ, and in his vicarious sacrifice for the sin of the world. She acknowledges, too, the Holy Scriptures as the Word of God, though interpreting them for her own private ends in a most unscrupulous fashion. But now numbers of men who are connected with Protestant churches, and who appear to the world as ministers of Christ, are rejecting the Scriptures with the greatest contempt, robbing the Lord Jesus of his Godhead, and branding the faith of those who build their hopes on the blood of Christ as "the religion of the shambles."

A very few years ago, and, of all the languishing "isms," Unitarianism appeared most sickly. To-day its adherents, open and secret, gathering in its own synagogues, or assembling in the churches of all denominations, are to be numbered by thousands.

I know this will seem incredible to many good folk; but if, the next time they receive a call from their popular minister, they will press home the question, "What think ye of Christ?" nor be content with a vaguely given answer—if they shall pointedly ask him whether the Scripture, as a whole, be the Word of God; whether Christ Himself be very God, and Christ's blood was shed as a propitiation for sin—some of these may possibly be startled to find that their own spiritual guide has been practically nothing more nor less than a Unitarian himself.

If ever there was a time when we should try the spirits to know whether they are of God, it is the present time. And this is a solemn duty we owe to God, ourselves, and the Church; nor must the dread of being deemed uncharitable prevent us from discharging it. Toleration of error is injury to truth; charity dealt out to Antichrist is uncharitableness to Christ. We must not be deceived with high-sounding words; the emissaries of error deal largely in these, especially when speaking of "the exalted sentiments of Scripture," and the character of Christ. We must remember that either the Scriptures are the very Word of God, or they form a mass of misleading absurdities, self-contradictions, and glaring falsehoods. The Christ who claims to be One with the Father must either be God, or the greatest impostor who ever walked the earth; and the sacrifice of Christ must either have been for the sinner's salvation, or a useless parade of self-endurance. Nor can the written Word and the Living Word be separated; for if it be possible to disprove the Divine origin of the one, the Godhead of the other vanishes as a matter of course. If Christ be not the Divine Saviour of the world, the Bible that reveals Him as such is worse than valueless; and if the Bible be not the Word of God, then the Christ it reveals can have no claim to the regard of the men of this century. But if the Bible be the Word of God, and Christ the Son of God (I only use the word "if" for convenience sake), how about those who reject the Divine claims of each? We have not here a matter of mere views and opinions, in which men who cannot agree may yet agree to differ. It is a matter of life or death—*eternal* life or *eternal* death. It is the teaching of Scripture, because the teaching of Christ, that all shall honour the Son, even as they honour the Father. What about those who refuse this honour to the Son? Again, it is written that "*In none other is there salvation;* neither is there any other name under heaven that is given among men wherein we must be saved" (R.V.). But what must be the fate of those who will not come to Him that they may have life, and who, while they profess to regard Him as a great teacher, and admire Him as a great pattern, refuse Him as the only Saviour?

Once more, there is no more plainly expressed truth in the Word of God than, "Without the shedding of blood there is no remission of sin." What, then, becomes of the sin of such as trample under foot the blood of Christ, and blasphemously make mention of it as savouring of the shambles? We constantly hear of men who are said to be good men, though "rather shaky" on the doctrine of the Atonement. But if "shaky" here, of what value to themselves or others is their soundness elsewhere? And yet when we question the right of such to minister in the Church of Christ, we are "uncharitable"; and *most uncharitable*, if we venture to expose their errors to the unwary souls they would fain beguile with their soul-destroying doctrine. It is a strange state of things, but many of my readers will have noticed as well as myself that one is told to be *charitable*, if speaking of the Unitarian who denies Christ's Divinity, the Romanist who steals his priesthood, or the Infidel who denies his very existence; yet, if it is some one who confesses Him as Christ and Lord, and is contending earnestly for the faith once delivered to the saints, that may be the subject of conversation, no word shall be too severe for such a one, because of his narrow-mindedness. A significant fact; but happy those who go forth to Jesus, outside the camp, *bearing his reproach!*

One thing with regard to the present apostasy must be specially noted — that many of those who now deny the Lord that bought them were once ultra-evangelicals both in views and doctrine. What does it mean? What, but this—that they refused to use the light God gave them, and have been given over to judicial darkness? It was said by one of these men, but a few months since: "My present belief can neither give joy to me, nor will allow me to administer cheer to anyone else." Yet the poor man remained bound, as it were, in chains of darkness. His pulpit work had become most bitter bondage, yet, like blinded Samson at the mill, he felt compelled still to "grind on." "Where are we?" asked another, whose name had become famous through all the English-speaking world, of a friend of mine who was standing by his dying bed. "All, to me, seems dark," he added. Yet there appeared no disposition to return to the light from which he had wilfully wandered. Nay, and here is the danger that threatens so many—loving darkness rather than light, we may choose the darkness rather than the light, and God may set his seal on our choice. Then, as Whittier sings:—

> For ever round the mercy seat,
> The guiding lights of love might burn;
> But still, if habit-bound, the feet
> Would lack the will to turn.

JOHN E. LINNELL.

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Points for Preachers.

THE BIBLE A MIRACLE.

EVERY study of the Bible is a study of the evidences of Christianity. The Bible is itself the greatest miracle of all, and the Son of God more wonderful than any of the wonders that confirm his claims. The believer feels this in every fibre of his being. Rob me of miracles and of prophecy: you have not robbed me of Him. Before Him I bow, because of what He is. The morning star pales and fades at sunrise. There is a glory, in the presence of which all else is dim.

A PRESENT-DAY PERIL.

The world's attentions are more deadly to the Christian than its antagonisms, and it is against these that we must be especially on our guard. When religion becomes respectable, or, to use John Bunyan's phrase, when it walks forth in silver slippers, and its adherents are taken notice of by those who care nothing for their faith; when they are invited to the feasts at which the ungodly do homage to their own deities, ah! then, like the Pergamenes, they are in danger of being swept into the doctrines of Baal and the practices of the Nicolaitans. These influences break down the boundary between the Church and the world, and let the world into the Church, thereby destroying its vitality and ensuring its destruction. —*Dr. W. M. Taylor.*

THE UNCHANGEABLE CHRIST.

The world has been the scene of incessant revolution and struggle and mutation. Think how many different great men have risen, each trying to carry out some great plan for his nation or for the world; how many great names have risen and passed and been forgotten. The face of the earth has changed since our Lord lived and died and rose again. The ruling powers the world over are changed, the world's philosophy has changed, and political ideas and science and the conditions of social life. Countries that were barbarous are now the foremost in civilisation, and the seats of old civilisations have become dreary wastes. Scarcely anything has remained unchanged. And the process of change is going on to-day as rapidly as ever. The mercy is that Jesus Christ is unchanged amidst all these changes. He is One who is not affected by these changes, who is "the same yesterday and to-day and for ever"—the same, that is, through all the cycles of time, the same to the human race.—*Rev. Dr. Culross.*

Y.W.C.A.—The second annual meeting of the Lady Havelock Branch was recently held in the West-end Lecture Hall, Hammersmith. The report read by Rev. W. Page showed that the work is progressing steadily, although under some difficulty on account of the late hours of business. Forty-five new members joined during the year. Interesting and earnest addresses were delivered by several friends.

PRECIOUS PRIVILEGES

PROCEEDING FROM THE PERCEIVED PERPETUAL PRESENCE OF CHRIST.

FEW believers need to be told that in theory our Lord will be with and in his people perpetually by his Holy Spirit. Yet how few really act upon that belief, or make it, not a theory, but a fact in themselves! If our Lord's words (John xiv. 16), "that He may abide with you for ever," mean anything, they mean just what they say—that, if we will, the Comforter shall *abide* with us (not come as a visitor and leave again), and that *for ever*. Only He does not force his blessings upon us; we must be willing and give Him the whole heart, and then He will enter and never leaves us. How many among us are starved Christians, because we offer the Master half a heart, or perhaps try to reserve just one chamber for self. But if we are to receive his full blessing and presence, it can only be by whole-hearted surrender (Jer. xxix. 13). What need to pray daily "unite my heart," and plead the promise in Jer. xxxii. 39. So shall we have and realise more and more the perpetual presence of Christ.

Let us think for a few moments on seven precious privileges which are the promised portion of the child of God.

(1) PERPETUAL PARDON.—How different is God's pardon to man's! Man says, "I will forgive, but I cannot forget"; God's perfect pardon is sin forgiven and forgotten. It is a perpetual pardon, given once for all, and not cancelled if we offend Him again; and given the moment we really seek Him with our whole heart. Have you thus sought Him? If so, it is because his Holy Spirit first reproved you of your sin and of God's righteousness, and then, when you were crushed with a sense of it, He showed to you God's judgment by which Christ triumphed over the powers that enchained you (John xvi. 8, and Col. ii. 13). That loving Spirit first drew you to the Saviour, or you could not have come at all, and it is through Him that you understand God's perfect pardon—sins forgiven and forgotten (Jer. xxxi. 33, 34). Then, when your sins rise up before you as a thick cloud to tempt you to doubt, think, if you remember them (and it is well we should (Ezek. xvi. 63), God has forgotten them, and as a cloud blotted them out. But you so often stumble you say: ah, once forgiven ever forgiven but as you travel through life your whole body shall not need again to be washed, but only your earth-stained feet; and for that too there is perpetual cleansing (1 John i. 7).

(2) PERPETUAL PROTECTION.—Why should we so often stumble? We need not; but do, because we prefer to walk by sight rather than by faith (Hab. ii. 4). Are you part of Christ's vineyard? Then He is pledged to keep you, lest any hurt you; HE keeps you night and day (Isa. xxvii. 3). It is as we give up keeping ourselves and look to Him our feet are plucked out of the net (Psm. xxv. 15). Will you look at Col. ii. 6, 7? In the R.V., margin, this is still clearer: "as therefore ye received Christ Jesus the Lord (not through merit of your own, but simply through faith in Him), *so* walk in Him: rooted and builded up in Him, and stablished by your faith, abounding in thanksgiving." We often act as if we thought, "Jesus saved me and started me in the new life, but I must keep myself in it." No, we soon sadly prove we cannot do that; but, thank God, He is able to keep you from falling (Jude 24). Dear fellow-believer, will you not let Him? If you would even now enter into rest, you must cease from your own works (Heb. iv. 10, and Isa. xxxii. 17). Yield yourself to the leading of the Spirit, and you shall hear the voice saying, "This is the way, walk ye in it" (Isa. xxx. 21). Throw the burden of living for Christ on Christ, and say with David: "Be thou exalted, Lord, in thine own strength: so will we sing and praise thy power. (Ps. xxi. 13). So shall you not, only have perpetual protection but perpetual praise.

(3) PERPETUAL PEACE.—For what does the human heart long so much as peace? Perfect peace is only realised as we cease from self, and leave all to the Lord, and rest on Him. In proportion as we feel our weakness and lean hard upon the Lord in whom is everlasting strength (the Rock of Ages) shall we know nothing but peace, peace, perfect peace (Isa. xxvi. 3, 4). Not the world's peace shall you have, felt to-day and gone to-morrow; but the very peace of God, which passeth all understanding, shall keep your heart and mind (Phil. iv. 7), if you lean all on Him in perpetual prayer and praise. It is a precious last gift of Jesus, and He wishes you to have it (John xiv. 27). Will you not have it for yourself?

(4) PERPETUAL PLEASURE.—Ah, is that too good to be true? "At thy right hand there are pleasures for evermore," and "in his presence is fulness of joy" (Ps. xvi. 11, xxxvi. 8). Trouble may come, and will come; but, if you are in the hollow of his hand, what hurts you hurts Him first and more (Isa. lxiii. 9); and in his presence even sorrow shall be sweetened, and you shall even take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake (2 Cor. xii. 10).

(5) PLENTIFUL PASTURAGE. — Christ not only saves and keeps the soul, but He teaches and feeds it. He says, "I will water it every moment" (Isa. xxvii. 3). You cannot need more frequent care or food than that. His sheep shall not starve, for they shall find pasture (John x. 9). You shall not want, but shall lie down in green pastures (Ps. xxiii. 2). How does Christ feed the soul? By a prayerful study of his Word (Jer. xv. 16), by his ordinances, and by prayer and silent waiting towards Him (Ps. xxxvii. 7; Zeph. iii. 17, margin). Do we not need more silence in our waiting on God? I fear our prayers are often so full of wants, we cannot wait and listen for what He has to say to us, and will say, if we will let Him. See what the Psalmist says, Ps. lxxxv. 8 (P.B.V.)

(6) PERPETUAL PRODUCTIVENESS. — Who does not wish for more fruit for God's glory? Perhaps we mourn that we bring Him so little. It is only by abiding in Him that we can yield any at all; but so abiding that the life sap of the vine can flow into you, you shall bear Him much precious fruit (John xv. 4, 5). "From Me is thy fruit found" (Hos. xiv. 8). Abide in Him, and you shall yield your fruit, not once a year, but "every month"; yes, every day, in love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance, virtue, patience, and brotherly kindness. Have you thought of the wonderful condescension of the True Vine, in so ordering it that He cannot bear fruit without branches? If you are your Beloved's, oh, his desire is towards you (Cant. vii. 10). Will you not let Him have fruit in you for his Father's glory? (John xv. 8).

(7) PERPETUAL POWER. — Do you mourn that you have so little power over others for the Master? It is only by the indwelling of the Holy Ghost that you can receive it (Acts i. 8). If you are filled with the Spirit your life shall be one of perpetual power over the souls of others for Him. Apart from Him you can do nothing in your own spiritual life, much less for others (John xv. 5); but united to Him you shall wax valiant in fight, and turn to flight armies of aliens. You shall do it through faith in Him, not in your strength, but in his. Be not like those who are not valiant for the truth (Jer. ix. 3); but, if you would overcome the world around you, have faith in his real, perpetual, abiding presence (1 John v. 4).

These are some of the many blessed privileges of those who abide in Jesus. Will you not, dear fellow-believer, look up to Him, and say, "Lord, I do abide in Thee," each moment you have time for self-recollectedness in your busy life, and leave the rest to Him; all the guiding, all the teaching, all the power shall come just as it is needed, for "the Lord will PERFECT that which concerneth me" (Ps. cxxxviii. 8).

EDWARD J. BELLERBY.

THE LONDON HOSPITALS.

ROUGHLY speaking, the annual deficit of the London hospitals is £100,000; this, too, notwithstanding all the noble efforts made to decrease it. Mr. A. C. P. Coote has propounded a scheme whereby this state of things may be remedied. He proposes a penny a week collection in the workshops of the Metropolis, which would more than raise the required sum. The working classes are chiefly benefited by the hospitals, and it is believed that on the subject being wisely laid before them they will very generally follow the example of several northern towns, and regularly contribute their pence towards the support of the institutions. The Hospital Saturday Fund having taken up the movement, a meeting in its furtherance was held on Tuesday last week in the Mansion House, the Lord Mayor presiding.

Mr. Coote having addressed the meeting in explanation of his proposal, which is by no means a new one, but rather an oft-made suggestion put into a definite form, Sir Sidney Waterlow, vice-president of the Hospital Sunday Fund, spoke words of hearty commendation, being followed by Sir Arthur Blackwood, who declared the customary bazaars, balls, dances, and so forth to be highly objectionable means of raising money for such charitable purposes. After a few words by Canon Fleming, a resolution, describing the proposal as one "deserving of the hearty co-operation of employers of labour and others interested in the welfare of these institutions," was carried unanimously.

Mr. George Howell, M.P., was of opinion that if properly approached on the subject, the working classes will heartily respond. Mr. F. C. Carr-Gomm, chairman of the London Hospital, and Mr. George Shipton, of the London Trades Council, also approved the scheme, the latter maintaining that if it is to work satisfactorily it will be needful to allow the working classes some influence in the administration of the institutions. A discussion followed, in the course of which it was shown that the present management of the hospitals does not altogether meet the needs of the people. Working men say that they ought to be able to attend and get medical advice in the morning or the evening, so as not to be compelled, as at present, to lose half a day waiting for their turn. Other matters, important in their way, were also mentioned, and it is hoped that with these attended to, the scheme will be translated into practical utility.

The Nature of Christian Unity.

BY THE LATE DR. JOHN HARRIS,

Principal of New College.

Author of "Union," "Mammon," "The Great Commission," &c.

I.

Wherein does Christian unity consist? We reply, first, that the foundation of a Scriptural union among Christians is laid in the belief of those truths which are essential to our union with Christ. Here, we presume, the following propositions will be admitted as soon as read:—That Christianity, in common with every other system, contains some principles which serve at once to identify and distinguish it; that as the inculcation of morality is not peculiar to the Gospel, its essence must be sought for in that in which it is peculiar—in being a remedial system, a provision of mercy for a sinful world, through a Divine Mediator; and that as Christianity is a provision of mercy, its fundamental truths may be expected to be few and simple, if only to be in accordance with its kind and compassionate design.

But how are these truths, few and simple as they may be, to be discriminated and determined? Had this question never engaged our attention before, we should naturally adopt some or all of the following methods:—We should inquire whether, on a devout and careful perusal of the Gospel, as a whole, Christians generally have received an *identity* of impression as to its scope and design; whether it contained within its pages anything professing to be an epitome or abridgment of the system which it reveals; whether the Apostolic preaching contained any one leading feature, or, whether the question of *fundamental truth* was ever agitated in Apostolic times, and determined by Apostolic authority. Now, on adopting this course of inquiry, we not only obtain replies—and these replies not merely agree—but, by the unanimous verdict of the orthodox Church, they all prove to be *one;* and that one, *the doctrine of justification by faith in the atoning sacrifice of Christ.*

Let us hear the final commission which our Lord gave to his Apostles when He charged them with the duty of evangelising the world; they were to "preach *repentance, and the remission of sins, in his name,* among all nations." If we inquire of St. Paul the subject of his preaching, he replies, "Christ, and Him crucified"; or the substance of Apostolic preaching generally, his answer is still the same, "*We* preach Christ crucified"; and the reason assigned is, that "He is made of God unto us, wisdom, and righteousness, and sanctification, and redemption." The prevailing impression of the Christian Church is, that the New Testament is, in brief, "a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners," and this, too, is its own compendium of itself.

But if ever the Apostle referred to the fundamental truth of the Gospel, it was surely when he uttered the fearful anathema, "If we, or an angel from heaven, *preach any other Gospel* unto you than that which we have preached, let him be accursed." Now, here the point to be remarked is, that the Galatians had not renounced the Christian profession; they still retained the doctrines they had been taught, but *some part* of those doctrines they were in danger of surrendering to false teachers, and that part is considered by the Apostle as so fundamental that he puts it for the whole Gospel. What, then, is the vital and essential truth, the belief of which amounts to a belief of the Gospel, and the rejection of which, either by a Christian or a church, is a rejection of Christianity? Let us seek an answer by inquiring, what was that counter doctrine for which the Galatians were in danger of renouncing this fundamental truth? The entire drift of the Apostolic argument shows that it was *justification by the works of the law.* In opposition to this fundamental error it is that the Apostle affirms the fundamental truth, "*Christ* hath redeemed us from the curse of the law, being made a curse for us": fearfully denouncing the teacher of the antagonist error, to whatever order of beings he might belong, and from whatever region of space he may come, as a subverter of the entire Gospel; and declaring, concerning every man who seeks justification through any other medium, "that Christ can profit him nothing." Here again, then, we meet the one grand doctrine in question; so that from whatever point of the circle we may commence our search, we find this to be the central truth; and, however we may vary the inquiry, "What is truth — fundamental truth?" the response of the living oracle is invariably the same, *Justification by faith in the atoning sacrifice of the Son of God.*

This parent truth *necessarily* involves in it (according to our apprehension) the divinity of Christ, the necessity of renewal and sanctification by the Holy Spirit, and whatever is commonly called evangelical in doctrine; while it sprinkles the path of duty with atoning blood, and is the seminal principle of universal holiness. But whatever the precise amount of truth which it may comprehend, it is evidently *the* doctrine by the humble and hearty belief of which a man becomes united to Christ, and, consequently, one with his people. Whatever variety of sentiment he may hold on subordinate points, the cordial reception of "redemption through the blood of the cross" unites him to "the Head of the body," and through the Head to the body itself. Whatever the order and discipline of the particular church to which he may belong, his union to Christ, being derived from an independent and superior source, is left untouched, as well as his union to the body of Christ. And that Church itself, teaching this faith, and composed of such members, is a true Church, and an integral part of the great Christian community.

Thus the basis of the unity of the Church is laid in the unity of the faith. By giving us "one Lord" to provide for us a "common salvation," the "one God and Father of all" has wisely ordered that all the saved shall be generalised and united in "one faith" concerning Him, by the "one baptism" of the "one Spirit," who actuates and lives in them as "one body."

PLEASANT HOMES FOR WORKING PEOPLE.—Writing on this subject to a Birmingham paper, Mr. T. Freeman, of Stoke-on-Trent, says:—A large proportion of our lads and men have, strictly speaking, no homes; they have sleeping places, but, except where there is a thrifty wife or mother, a place corresponding to the parlour of the middle-class is unknown. The tavern becomes a resort from sheer necessity, and intemperance naturally follows. In every town and village there are school and other rooms attached to places of worship. Why should they not be open all day long for use every day of the week? Can we wonder at the working classes fighting shy of these buildings on Sunday? Get them to make them their homes, with firing and light, during the days and evenings of the week, and on Sunday they and probably their friends and relatives will hardly like to be absent if kindly hospitality has been shown them on the other days.

ROME, THE SORCERESS.

Amongst many matters of interest connected with the Oxford movement of fifty years ago, which are brought to light in the late Dean Burgon's "Lives of Twelve Good Men," none is more interesting than the revelation afforded of the wonderful change which came over the mind of the present Cardinal Newman as to the character of that system which he formally adopted as his religion in the winter of 1845. Thirteen years before, when travelling in Italy, he thus wrote on first approaching Rome:—

It cannot be denied that Rome is one of the four monsters of Daniel's vision. Do Christian travellers keep this enough in mind? I think not...But, further, Rome is put on a level with Babylon in Scripture; nay, it is worse than it. The vengeance has fallen on Babylon, and it is no more. On Rome, too, plagues have come, but it survives. Does this circumstance imply that further judgments are in store? I fear it does. Rome, the mightiest monster, has as yet escaped on easier terms than Babylon. Surely it has not drunk out the Lord's cup of fury, nor expiated the curse! And then, again, the fearful Apocalypse occurs to my mind. Amid the obscurities of that holy book, one doctrine is clear enough—the ungodliness of Rome; and, further, its destined destruction. *That* destruction has not yet overtaken it, therefore it is in store. I am approaching a doomed city.

Upon which Dean Burgon remarks, "This is terrible reading truly, though it be Scripturally true." We are surprised to be presently assured that:—

In the Book of Revelation the sorceress upon the seven hills is not the *Church* of Rome, as is often taken for granted, but Rome itself, that bad spirit which in its former shape was the animating principle of the Fourth Monarchy, and now has learned by experience a deeper cunning. If anyone thinks this a refined distinction difficult to enter into, and useless if understood, I admit it is most difficult, but not useless. Not in good only, but in evil also, the old spirit has revived; and the monster of Daniel's vision, untamed by its former judgments, has seized upon Christianity as the new instrument of its impieties, and awaits a second and final woe from God's hand.

Truly this is a distinction without much difference. But, subtle as the distinction is, it is borne out by Rev. xii. and xiii., which chapters both relate to Daniel's fourth beast; in chap. xii. seen in its pagan, and in chap. xiii. in its professedly Christian, phase. Newman's "refined distinction" is, therefore, quite true, although he lacks consistency in denying that the sorceress of Rev. xvii. is the Church of Rome. However, about six years afterwards he fully admits that the evil spirit of Rome in its revived form (as we might say, in the form presented in Rev. xiii.) is the Church of Rome, for here are his own words, written in 1838:—

If we are induced to believe the professions of Rome and make advances towards her as if a sister or a mother Church, which in theory she is, we shall find, too late, that we are in the arms of a pitiless and unnatural relative, who will but triumph in the arts which have inveigled us within her reach.

What a sad commentary on this is afforded by Dr. Newman's own course. When one possessed of such a mind as his has fallen a victim to this "pitiless and unnatural relative," it would seem that they are safest who deny the relationship altogether! Let

us, however, hear what more he had to say in 1838 of the Church of Rome.

We need not depart from Christian charity toward her. We must deal with her as we would towards a friend who is visited by derangement; in great affliction, with all affectionate tender thoughts, with tearful regret and a broken heart, but still with a steady eye and a firm hand. For in truth she is a church beside herself, abounding in noble gifts and rightful titles, but unable to use them religiously; crafty, obstinate, wilful, malicious, cruel, unnatural, as madmen are. Or rather she may be said to resemble a demoniac...Thus she is her real self only in name; and till God vouchsafe to restore her, we must treat her as if she were that evil one which governs her.

How strange it seems that one who could write thus of the apostate Church of Rome should seven years later fall himself a victim to her wiles. Does not his case illustrate the "strong delusion" of which we read 2 Thess. ii. 11, which is sent as a judgment to those who are not faithful to the light they have? There is a solemn parallel between the falling away of heathendom from the light of nature which made them "without excuse," as described in the first chapter of the Epistle to the Romans, and the falling away of Christendom, as shown in 2 Thess. ii. In the first case, "Even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind"; and in the second, "because they received not the love of the truth, that they might be saved...God shall send them strong delusion, that they might believe a lie"; and what is true of Christendom as a whole, is true of each soul that, like Cardinal Newman, once saw and received what God's Word teaches as to Rome's true character, but, like the moth fluttering round the candle, is at last lured to its own destruction.

At the very time that Dr. Newman first visited Rome, and, on approaching the city, wrote what is contained in the first extract in this paper, he yet so far yielded to the fascination of the Sorceress that he called, with his companion, Hurrell Froude, upon Monseignor (afterwards Cardinal) Wiseman, at the English College, to know on what terms they might be admitted into the Church of Rome!

We got introduced (writes Froude) to him, to find out whether they would take us in on any terms to which we could twist our consciences; and we found, to our dismay, that not one step would be gained without swallowing the Council of Trent as a whole.

The consciences which could not be twisted in 1832 were more pliable afterwards. Two or three years later Froude joined the Church of Rome, and Newman followed in the year 1845. The latter's secession led to that of many others, and, as the late Lord Beaconsfield said, "The secession of Dr. Newman dealt a blow to the Church of England, under which it still reels." H. E. B.

BRAUNTON, NEAR BARNSTAPLE.—Since 1880, a coffee-tavern in this place has served as a useful counter-attraction to the public-house, and a centre for much quiet Christian effort. The house has been only partly self-supporting, about £40 per annum having been raised by Mrs. D. A. Robinson, of Succoth Lodge, Braunton, to meet the management expenses. The present premises being required by their owner, Mrs. Robinson has had to find another house. It is proposed shortly to enter a more suitable place, where, it is hoped, the work which has been associated with the old tavern will be successfully carried on. The rent, however, is higher, and the help of friends would at present be very welcome. Mrs. Robinson will be glad to supply particulars.

Dr. Talmage on Revivals.

A COURSE of special revival services is now in progress at the great Brooklyn Tabernacle, conducted by Dr. Munhall. Many are professing conversion, under the stirring and convincing appeals of the evangelist. On Sunday morning January 13, Dr. Talmage preached an intensely earnest discourse on the need of a great religious awakening. We reproduce some parts of his sermon:—

"The pulpit must preach to itself before it preaches to the pew. The simple fact is that many of our pulpits are struck through with dry rot. We are dying of conventionalities and are blasted with metaphysics; and none of us in pulpits or in Sabbath-schools or in reformatory circles is doing one-half of what he ought to be doing for God, and the betterment of the world's condition. I tell you, ministers of religion, and Sabbath-school teachers, and Christian workers, let the work begin at home. Brother ministers, what is the use of telling men they are all right when they know they are not all right? There is a throne in every man's conscience which tells him that when he accepts Jesus Christ as his Lord he does right, and when he refuses to accept Jesus Christ he does wrong. But, oh! the temptations which we in the ministry have—you laymen know nothing about them. In this age the temptation is so mighty to smooth down the truth and hush the alarms of the Gospel, and pat men on the shoulder, or as the old poet said—

Smooth down the stubborn text for ears polite,
And simply keep damnation out of sight!

Oh, my friends in the Gospel ministry, if you are hiding any of the truths of God's Word, quit the folly or you had better stand away from that soul in the last great day, for that soul will cry out: 'I admired your philosophical disquisitions; I liked your gestures, I liked your sentences, but you never told me about this great day of test and trial. Cursed be your rhetoric. Witness, all ye hosts of light and all ye hosts of darkness, I am going down and I am going to take that minister with me. It is his fault. He never told me.' And worlds of darkness echo it back: 'His fault! his fault!'

"I argue the need of a mighty awakening from the cold heartedness in the experience of a vast multitude of professors of religion. I am not stating an abstraction now. I am stating what you know. If a church have a membership of eight hundred, seven hundred are sound asleep. If a church have a membership of six hundred, five hundred of the members are sound asleep. If a church have a membership of one hundred, ninety are sound asleep. If a question of a religious meeting comes up and that same night there is to be some entertainment or a meeting of a lodge or a meeting of a social circle, or a meeting of a literary circle, and a man has to choose between the two, which does he take? I do not answer the question, but in your own silence answer. Does Christ or the world get that occasion? Hundreds and thousands of Christians stand asking themselves the infinitesimal questions: 'Shall we dance? shall we play cards? shall we go to the theatre?' and a thousand questions like that without asking the one question, 'What is to be the destiny of millions of souls now marching on toward the bar of God? Where are the men and women who are making religion the primordial thing, the first and the last? Oh, ye backslidden Christians, if you die as you are, all the communion tables at which you ever sat will lift up their hands of blood crying for your condemnation, and neglected Bibles and prayerless pillows will cry: 'Let him go down. He broke the sacramental vow. Out of the seven days of the week he gave not five hours to Christ. Let him go down.' I verily believe that if the professors of religion who are living far away from God and neglect their duty could see their condition this morning they would bite their lips until the blood came, and wring their hands until the bones cracked, and utter a shriek that would send this whole audience to their feet.

"I argue the need of a great arousal from the fact that the cause of God is comparatively so slowly progressing. More Christians now than ever, more churches than ever, more religion in the world than ever; but at the present ratio of increase do you think this world will ever be brought to God? Why, it is a mathematical impossibility. There are more people born into the world than are born into the kingdom of God. Where one man enters the kingdom of God ten drop into dissipation. Where one church is built fifty grog-shops. Churches here and there flaming with religious zeal; multitudes of them sinking back to spiritualism and humanitarianism and nothingism and devilism; and if a man stand up and tell people unless they are born again they cannot see the kingdom of God, kid gloves, diamonds bursting through, come up to the forehead in shame and humiliation. It is not elegant.

"Oh, that God would whelm us with the realities. Oh, that He would kill our stupidity, that He would pull from under us our couches of ease, that He would hurl us to the front. It seems to me, it is time for something almost desperate if this world is to be saved at all, if these mighty abominations abroad in our cities are to be overthrown and God is to be honoured in the salvation of men and nations. Ordinary solicitation will not do the work. We need a momentum born of whole nights spent in prayer."

THE HACKNEY ROAD MISSION has taken a new departure in arranging for a series of brilliantly illuminated Dissolving View Exhibitions on Tuesday evenings at a late hour to allow opportunity for the working classes to attend. These exhibitions are of a high class. The subject on Tuesday week was "The English Bible: Its history and defenders." There is a system of visitation employed around the neighbourhood, so that all have a personal invitation. The hon. sec. of the Mission is Mr. Charles Girling, 33, Queen Margaret's-grove, Mildmay Park, N.

INVALID HOME AT SAN REMO.—This Home is intended to enable ladies in delicate health to enjoy the advantages of a winter's residence here, whose means are not sufficient to bear the expense of living in a hotel or pension. It offers every comfort, including medical advice and nursing, when required, at a low figure. Many applications for admission have had to be refused this season, and the committee have determined to enlarge it. A bazaar will be held on Feb. 26 and 27 towards this object. The secretary, Miss E. C. Macdonald Lockhart, Villa Teresa, San Remo, will gladly correspond with any disposed to help, and will receive their gifts.

MR. GEORGE C. NEEDHAM,

Anglo-American Evangelist.

THE subject of this sketch is personally known both in eastern and western hemispheres, and in many countries which he has not visited he has for some years been held in high regard, as an evangelist whose efforts have been owned of God to the salvation of many souls. He claims to be "a plain man, telling a plain story, in a plain manner," and he would in all probability not feel in the least complimented if described as scholarly, smart, or eloquent. The simple truth, however, is told concerning him, when it is said that he is at once a conscientious and industrious worker in the Lord's vineyard. He is, furthermore, well qualified, in the best sense of the word, for the calling of an evangelist. His life story will in some measure exhibit his religious principles and evangelistic methods.



(*From Photograph by Messrs. A. & G. Taylor, Manchester.*)

GEORGE NEEDHAM first saw the light on the shores of the Bay of Kenmare, not far from the far-famed lakes of Killarney. His parents were Irish Protestants, and, with nine brothers and sisters, he enjoyed careful religious training. When but five years of age, he was decidedly impressed by an elder sister reciting what she remembered of a sermon she had heard on the second coming of Christ. But it was not until his 18th year, in 1861, when the great revival wave had swept over Ireland, that he found peace in believing. Nine years previously he had stood by the bedside of his dying mother, whose departing blessing was a prayer for the spiritual welfare of her large family. That prayer was heard and answered in a remarkable way. George has long been a successful preacher of the Gospel, ever keeping in mind the great evangelical truth by which he was early impressed; while his three younger brothers have also made good proof of their active ministry for Christ.

At the age of nineteen, young Mr. Needham entered upon business life, obtaining work in a Dublin office. He soon won the respect of his employers. Detecting and exposing a system of fraud which had for some time been in vogue in the office, he became established in the confidence of the firm. Though naturally timid, he boldly preached the Gospel in the surrounding district, and at the close of a year became convinced that the great harvest field was the sphere of his life work. To the great disappointment of his employers, Mr. Needham resigned his business position. After having for some years proclaimed the Gospel with much power and acceptance in Ireland, he was invited to visit England. While in Essex he was thrown into contact with Mr. Spurgeon, then on a visit to Kelvedon, his native place. The Pastors' College was in its infancy, and Mr. Needham was disposed to avail himself of its advantages. Mr. Spurgeon, however, having seen great cause for rejoicing at the results of the young preacher's efforts, recommended him to give uninterrupted attention to evangelisation. Settling down to hard work, Mr. Needham was content to draw his theology from the Bible, in the exposition of which he has ever shown an independence of theological formulas or systematic prestige.

In 1866, Mr. Needham accompanied Mr. H. Grattan Guinness on an evangelistic tour through the North of Ireland. The visit was one of extraordinary interest. Thousands flocked to the services, and conversions were numerous. In the following year our friend met Mr. Moody in London, and formed an acquaintance which has been cherished with mutual affection ever since. Shortly afterwards he went to America, accompanying a sister who was out of health, and not only needed the sea voyage, but desired to visit her sisters in the United States. He carried a letter of introduction to the American churches from Mr. Spurgeon, and intended to stay about three months. Having begun preaching, he found himself in such great demand that returning was indefinitely postponed. In 1869, in company with his newly-married wife, a Massachusetts lady, he spent three months at Chicago. He spent his honeymoon hard at work preaching. Being the guest of Mr. Moody, he enjoyed the visit, and had the pleasure and profit of spiritual communion with Major Whittle and others who have since that time been prominently before the Christian public.

Mr. Needham's distinguishing power lies in the way in which, to use the words of a friendly critic, he "emphasises and elucidates the Bible." Wherever he goes, the same testimony is borne concerning him. God owns and blesses his own Word. The people may be met on Bible ground, the preacher who devotes himself to explaining the Book will infallibly find willing hearers. The Scriptures are still "profitable for doctrine, for reproof, for correction, for instruction in righteousness." Desiring to prove himself "a man of God...perfect, throughly furnished unto all good works," Mr. Needham has, therefore, made the Bible his rule and its teaching his theme. He has from the first shown himself a really hard-working evangelist. Not only has he preached in all the principal cities of the United States, and organised many branches of the Young Men's Christian Association, but also used his pen with much diligence. Mr. Needham has likewise organised many large conferences on Prophecy and Christian teaching and effort, the latest being one at Philadelphia, on the Inspiration of the Bible. As a public speaker, he enjoys a power of lively fluency which finds many examples among the Irish race. He is now travelling through the counties of the "Isle of Saints," and we are glad to find that he has had a ready hearing in many distinctly Roman Catholic centres. He knows well that loving solicitude and faithful Gospel appeal will touch the hearts of Papists as well as other people.

Mrs. Needham, who usually accompanies her husband in his travels, is widely known through her writings. She is a native of Manchester-by-the-Sea, one of the oldest

towns in New England, and of Puritan descent. From her childhood she has known the Scriptures, and has acquired a remarkable facility of exposition. Several American journals have for a long time published articles and poems from her pen. Her meetings for Bible-study and public testimony have been helpful to many. It may be added that, in giving time and energy as a public teacher, she has not neglected her maternal duties. She has two children, both sons, and it is hoped that they are both maturing in wisdom as well as stature, with a view to lives of self-denial in the service of God. Mr. and Mrs. Needham have conjointly prepared for the press a new work, called, "Bible Briefs; or, Studies for Scripture Students."

Doubtless the influence of Mr. Spurgeon and Mr. Guinness were a great help to Mr. Needham in his younger days. In a letter to us, however, our friend recognises another agency which has, under God, been much blessed to him. He says:—

I have been a reader of THE CHRISTIAN from its birth, and all these years it has followed me weekly in my peregrinations. It has had a marked influence upon my life. Having been a pioneer evangelist through many of the States and Canada, and, when far from home and friends, having been frequently looked upon with suspicion, and at times suffered bitter opposition in my efforts to win sinners to Christ, the paper has often come to me like a veritable angelic messenger. The reports of other workers, their afflictions and their successes, have nerved my arm afresh, and kindled a new hope within me.

And more besides, but this meets the case. We sincerely trust that Mr. Needham and his excellent helpmeet will yet see much fruit of their work of faith, labour of love, and patience of hope: moreover, that they will take renewed comfort in prospect of glory and joy which awaits all true workers "before our Lord Jesus at his coming."

THE REVIVAL IN CARDIFF.

THERE has been no cessation of the revival influence here during the week. In the central district and in Cathays three meetings per day are held with manifest blessing, and in Roath marvellous conversions are taking place. The feeling has rested on many minds that a large neutral building is needed to reach those who, from various causes, will not enter any of the chapels. The new Exhibition building if it can be secured will in good measure supply the want thus felt, and efforts are being made to secure it. The Wesleyan friends have rendered noble service in giving up their own work so largely, and lending their fine chapel and schoolroom for united work; but, as that cannot continue, the meetings will again circulate among the chapels, until a great united effort can be made either in the Exhibition buildings, or Park Hall, or on some other neutral ground.

In addition to the districts named, meetings have been held daily with the Taff Vale railway men; at the Docks; and the work has spread to Penarth. Besides there have been morning prayer-meetings in Canton. Inexpressible gratitude rests on the hearts of Christians for the gracious manifestations of the Spirit of God; for the real unity felt and shown; and for the results already seen, as well as the prospect of permanent and lasting good confidently anticipated.

Beginning about the same time, though quite independently, the "Sunday afternoon services for the people," held from three to four o'clock, have been a real success. Large crowds have been attracted to the Park Hall, Christian life quickened, and several known cases of conversion have stamped the work as Divine.

W. HOBSON.

THE STORY OF A TRAMP.

MORE than two years ago the story of C——'s conversion was told in THE CHRISTIAN, but the sequel of his story is so interesting that I have been asked to relate it. He came first to Gray's-yard about four or five years ago. Though we had spoken to him and had helped him to obtain a seaman's berth on board ship, it was not until his return to Gray's-yard in June, 1886, that we heard his story. He was then living for only one object—revenge on the man who had broken up his home in Australia, and gone off with his young wife. This it was that had brought C—— to London, and he seemed determined to take the life of the man, whom he had been following from place to place for three years. His heart, we believe, was touched, and by God's grace he was led to see his own need of pardon, and to seek strength to forgive his enemy. Not long afterwards he met both in Piccadilly, and, avoiding them, turned up Bolton-street. "It would have been very different," he said, "if this had happened a few months ago."

Now comes the sequel. About a year since, I was suggesting to him that he should return to the colonies where he would be more likely to find work. He had come back to Gray's-yard in rags; for, after working in the country during the summer months, another tramp, whom he had befriended, had robbed him of his savings and clothes, and he was once more in the greatest poverty. He seemed, however, very bright, but shook his head at my suggestion, and said he could not leave London *yet*. I found that he was still hoping to have his wife back again, as she had left the other man; and on asking him if he knew where she was, he replied: "Yes, she was here to-night." She had slipped out immediately after the meeting, but I determined to look out for her another time.

The following Sunday, when I arrived at the mission-room, I saw a girl sitting by the fireplace, with her head hung down and her eyes on the ground. Although it was the depth of winter she was clothed in rags that would hardly hold together, partially covered by a torn and threadbare old waterproof. C—— came in rather late, and took his place on the other side of the room, and I instantly saw that she knew that he was there, and her head went lower still. When the meeting was over, I went up to her, and, finding that she was the one I was looking for, asked her to come to the other end of the room and have a little talk with me. She at once complied, C—— making his way towards us and taking his seat by her side. I have often thought of the picture they made as they sat there, both in rags, but he with his face beaming with delight, and she too much ashamed to raise her eyes.

She seemed thoroughly penitent, and as I talked with her, he continually put in a little word of comment. I asked her if she believed in her husband's forgiveness. "Oh, yes," she replied, giving him a tearful look full of gratitude and affection. "And why do you believe it? Is it not because you believe he loves you?" "Yes," she answered; and then I was able to tell her how far more willing God was to receive and forgive her, and how much greater was *his* love. As she listened, the light seemed to break in, and we believe that she too accepted Christ as her Saviour; and both went away rejoicing.

C—— was very anxious to have a home of his own once more, as he said he would not take her back to a common lodging-house; a few days afterwards he found a room which we assisted them to take and furnish. They were easily satisfied, for their requirements were very simple. "You will want a table," I said, offering to lend them money for its purchase. "Oh, no," said C——, "there's a cupboard in the room, and the shelf does quite well." "Have you got a bedstead?" "No, we don't want one, the bed on the floor is all right." A teapot I considered quite indispensable and suggested it, but C—— said he had an old tin can that answered every purpose. So they set up housekeeping once more, with a bed, blanket, and quilt, two broken chairs, a penny lamp, one or two other necessaries, and a pail which they purchased cheaply because it had a hole in the bottom; the whole suite of furniture costing 16s.

When I went to visit them in their new home, I understood their fear of over furnishing, for there certainly would not have been space for either table or bedstead, the bed rolled up in the corner leaving only just space for one to sit down comfortably in the tiny little room. But how proud they were of it all, and told me they had never been so happy in their lives before. "Oh, miss, isn't it pretty?" said Mrs. C——, several times during my visit, as she looked proudly round her home, which was as clean as soap and water could make it, and explained to me the mysteries of housekeeping on a very small scale—how long a halfpenny worth of oil would last, &c.

C—— set up as an orange-seller, but found it very difficult to make ends meet, in spite of the strictest economy, and we were very glad when by the kindness of several friends we were able to send them out to Canada. I have had several letters from them, each telling of slowly brightening prospects, and in one lately received from C——, he says, "I have been in constant work since Sept. 11, so that we have got a snug little home at last, but it cost £4 10s. without the stove, that cost 12½ dollars; but it is worth more—we got it at a sale. We have a barrel of flour in for the winter, but I thank God for the little we have got, and that I am able to work for more; thank God for it. Good news! Caroline has started a mothers' meeting with four members besides herself. Sometimes I am allowed in the kitchen to hear the singing if I am very good."

Surely we may expect this little effort may be used of God who has chosen the foolish things of the world to confound the wise; and the weak things of the world to confound the mighty." After the joint signature to the letter, C—— adds, "We are

Simply trusting every day,
Trusting through a stormy way,
Even when my faith is small,
Trusting Jesus, that is all."

Such cases as this, and others that we might relate, encourage us to go on with a work which is often disheartening, and always sad. Those who know Gray's-yard will be interested to hear that a fresh branch of work is begun. The basement of the new premises is to be used as a men's lodging-house, the charge being fourpence a night, including food evening and morning. We hope soon to have over sixty beds, although we begin with a smaller number. There has been considerable outlay in furnishing the lodging-house and soup kitchen, which is to be opened shortly, but we hope that when this has been subscribed they will be self-supporting. Rev. F. B. Meyer, who has had valuable experience in this sort of work, has kindly promised to superintend the lodging-house. Nearly £2200 are still required to cover all the expenses of the building of the new premises.

ADA R. HABERSHON.

70, *Brook-street, Grosvenor-square, W.*

KILBURN HOUSE OF REST.—The usual all-day meeting was held on Friday last, and was a time of much spiritual refreshment. It was remarkable that, without any pre-arrangement, the addresses, morning, afternoon, and evening, all took the same general tone—viz., the call of God to his people to self-sacrifice; the necessity of putting away all self-dependence; and the unlimited resources we have in the Lord Jesus Christ, through the Holy Spirit, for the accomplishing of God's purposes in the earth.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XVI.—THE PRIESTHOOD OF CHRIST.

HEBREWS vii.

VARIOUS fancies have gathered around the person of Melchizedek, investing him with extraordinary qualities, but it is better far to think of him simply as the head or chieftain of a large family or clan, which gathered around the site to be known, in after years, as "the holy city." Already its name was shadowed forth in the term, "Salem," that designated the clustered rude huts or tents. Amid the almost universal lawlessness and depravity which swept over Palestine, righteousness and peace seem to have fled for shelter to this little community, where alone due reverence was given to the Most High God, possessor of heaven and earth.

How this oasis had come into existence amid the surrounding moral desert, we cannot tell; but it may have been due to the commanding personal influence of the king, who, according to patriarchal custom, as father of the family, was not only the ruler of the family life, but leader in the family devotions; and thus, whilst Melchizedek was king of Salem, he was also priest of the Most High. Moreover, it would appear that he bore a special commission, and was raised up for a specific purpose, as the ordained messenger between God and men, and as embodying a striking portraiture of the priesthood exercised for man by the Son of God.

Note the significance of the words, *made like unto the Son of God* (3). Christ's eternal Priesthood was the archetypal reality, after the similitude of which that of Melchizedek was fashioned. It was as if the Father could not await the day of his Son's priestly entrance within the veil, but must needs anticipate the marvels of his ministry, by embodying its leading features in miniature. Let us now study some of them.

I. CHRIST IS KING AS WELL AS PRIEST (1).—History gives its unanimous judgment against the temporal and the spiritual power being vested in the same man. In Israel the two offices were kept rigorously separate; and when, on one occasion, a king passed the sacred barriers, and, snatching up a censer, strode into the inner court, he was at once followed by the remonstrances of the priestly band, whilst the white brand of leprosy wrote his doom upon his brow; "and he himself hastened to go out, because the Lord had smitten him." But the simple monarch, of whom we write, living before gathering abuses forbade the union, combined in his person the royal sceptre and the sacerdotal censer. And herein he foreshadowed the Christ.

Jesus is King and Priest. *He is King, because He is a Priest.*—He is highly exalted, demanding homage from every knee, and confession from every lip, because He became obedient to the death of the cross. He bases his royal claims, not on hereditary descent, though the blood of David flowed in his veins; not on conquest or superior force; not on the legislation that underpins the kingdom of heaven among men; but on this, that He redeemed us to God by his blood. He is the King of glory, because He is the Lamb of God which taketh away the sin of the world. The cross was the stepping-stone to his throne.

And He cannot fulfil his office as Priest unless He be first recognised as King.—Many fail to derive all the blessing offered to men, through the Priesthood of Christ, because they are not willing to admit his claims as King. They do not reverence and obey Him. They do not open the whole of the inner realm to his sceptre. They endeavour to serve two masters, and to stand well with empires as different as light and darkness, heaven and hell, God and Satan. There must be consecration before there can be perfect faith, coronation before deliverance, the King before the Priest.

The order is invariable; first King of Righteousness, and after that also King of Peace (2).—Peace, give us peace, is the importunate demand of men; peace at any price; by all means peace. But God, in the deep waters, lays the foundation of righteousness, "and the work of righteousness shall be peace, and the effect of righteousness quietness and assurance for ever." It is of no use to heal the wound slightly, saying, "Peace, peace," when there is none. Infinitely better is it to probe them to the bottom, and to build up from a sound and healthy foundation to the surface of the flesh. And the King of Peace will never enter your soul until you have first acknowledged Him as King of Righteousness, submitting yourself to his righteous claims, and renouncing the righteousness which is of the law for that which is by faith.

It is lamentable to find how few Christians, comparatively, are realising the full meaning or power of Christianity. Joyless, fruitless, powerless, they are a stumbling-block to the world, and a mockery to devils. And is not the reason here? They are not *right*. They are harbouring traitors and aliens in their souls. They constantly condemn themselves in things that they allow. No doubt they excuse themselves, and invent special reasons to palliate their faults, so that what would be inadmissible with others is pardonable in them. What special pleading! What ingenious arguments! What gymnastic feats are theirs! But all in vain. Let any such who read these lines learn that it is peremptory to make Christ King, and King of Righteousness, before ever they can appreciate the peace which accrues from his Priesthood on our behalf.

II. CHRIST'S PRIESTHOOD WAS NOT INHERITED (3).—This also comes out clearly in the history of the priest-king of Salem. The Levitical priest had carefully to trace his connection with Aaron, and hence the elaborate genealogies with which some parts of the Bible are full. The priests, at the time of the return from Babylon, who could not prove their pedigree, were suspended until a priest rose up with Urim and Thummim. But Melchizedek's priesthood had evidently nothing to do with his descent. He was independent of priestly pedigree. Of course, it is not necessary to infer that he really had no human parentage, and that he knew neither birth nor death. This is neither stated nor assumed. The argument is simply built on the omission of any special reference to these ordinary events in human life; and aims to prove that, therefore, this old-world priesthood was quite independent of those conditions, which were of prime importance in the Levitical dispensation. It was of an entirely different order from that which officiated in the Jewish Temple; and was, therefore, so capable to represent Christ's.

As God, our Lord had no mother. As man, no father. He did not spring from a family of priests, for it is evident that our Lord sprang out of Judah, of which tribe Moses spake nothing concerning the priesthood. What was allegorically true of Melchizedek was literally true of Jesus; who has had neither beginning of days, nor end of life. His Priesthood, therefore, is utterly unique. He stands amongst men unrivalled. None like Him before or since. His functions derived from none, shared by none, transmitted to none. Made what He was from all eternity by the foreknowledge and counsel of God.

There never was a beginning to the priestliness of our Saviour's heart. There is no date in heaven's calendar for the uprising within Him of mercy and pity, and the intention to stand as the advocate and intercessor for our race. Before the mountains were brought forth, or the heavens and earth were made, there was already in his thoughts the germ of that marvellous drama which is slowly unfolding before the gaze of the universe. He was Priest, as well as the Lamb slain from before the foundation of the world. Love is eternal. Sacrifice is one of the root principles of the being of God. Priesthood is part of the texture of the nature of the Second Person in the adorable Trinity. There need be no fear, therefore, that He will ever desert his office, or lay it aside for some other purpose, or cease to have compassion on the ignorant and erring, the tempted and fallen.

III. CHRIST'S PRIESTHOOD IS CONTINUAL (3).—The priests of Aaron's line were not suffered to continue by reason of death. But of Him "it is witnessed that He liveth" (8). Hallelujah! a Priest has arisen "after the power of an endless life" (16). "The Lord sware and will not repent, Thou art a Priest *for ever*" (21). "Because He abideth for ever, his Priesthood is unchangeable" (24). "He ever liveth to make intercession" (25). "Consecrated for evermore" (28). What explicit and abundant testimony! Our High Priest shall never ascend Mount Hor to be stripped of his robes of office and die. The secrets confided to Him need never be told again to his successor. The tender love which links Him and us shall never be snapped or cut in death. No one else will ever be called in to take his place in the superintendence of our souls.

This teaching rebukes two errors.—(1) *The error of those who teach sinlessness in the flesh*—It is impossible to exaggerate the mischief which is being wrought just now by some who take advantage of the universal yearning for a higher experience, and are holding out to credulous souls the prospect of reaching a position in which they will no longer need to confess sin, no longer require perpetual cleansing in the blood of Christ, no longer be sensible of their sinnership.

Such teaching confounds sin and sins. It applies the term *infirmity* to acts and dispositions which the Word of God calls by blacker, darker names. It lowers a man's standard of sin to suit the erroneous doctrine which he has imbibed. It is contrary to the distinct teaching of Scripture that the flesh in the believer may yet lust for the upper hand. It is in opposition to all deeper experience of the Christian life, which goes to show that, even

when we know nothing against ourselves, yet are we not hereby justified, because there may be many evils of which, for want of clearer light, we are completely ignorant, but which stand out patent enough to the eye of Him who judges us, the Lord who searches the heart and reins.

(2) *The error of those who teach the perpetuity of a sacrificing priesthood.*—Of course all believers are priests, in the sense of offering the sacrifice of praise and prayer, the burnt offerings of self-denying love. But there are many among us who persist in affirming that they are called, in addition, constantly to offer the perpetual sacrifice of Calvary, in the elements of the Lord's Supper. Amid the ceremonial of the mass, as offered in too many of our English churches by professedly Protestant priests, it is hard to see any trace of the simple institution of the Lord's Supper. And it makes one tingle with righteous indignation to see the way in which these blind leaders of the blind are deceiving the multitudes to the ruin of their souls.

Sometimes one longs for the withering sarcasm of an Erasmus, the sturdy common sense of a Latimer, the vehemence of a Knox to show up the unscriptural pretensions of these men; tricked out in the gaudy finery of pagan costumes, and going through mummeries which would provoke to laughter, if the whole system were not so inexpressibly sad. How long, O Lord, how long!

But, after all, the true way to meet these errors is to insist upon our Lord's continual and unchangeable intercession and priesthood. Surely if He lives and continues his work, it is a piece of impertinent and arrogant folly to intrude upon his functions. We must revert to the earlier methods of Scriptural interpretation and exposition before ever we shall be able to forearm our young people against the monstrous errors of our times, or win back those who have been so disastrously led astray.

JEWS IN CAIRO.—DEAR SIR,—My sister, Miss M. L. Whately, and the helpers and friends of the Cairo Medical Mission have been long anxious to extend its benefits to the numerous Jews in the city, many of whom are miserably poor and very sickly, from the unhealthiness of their special quarter. We now find this could be done if £50 a year were added to the very moderate Medical Mission funds. Will some friends of Israel help to raise this small amount? Miss Jourdan, 21, Westbourne-park Villas, London, W., is hon. secretary.
—Yours faithfully, E. JANE WHATELY.
Cairo, Jan. 19.

HOUNSLOW.—A generous officer began a Soldiers' Club at Hounslow two years ago, and said he disapproved of cramming religion down the men's throats; but, after reading the memorials of Miss Elizabeth Wesley, who did such a noble work among soldiers, he came forward as a changed man. He declared publicly that he had been brought to see how essential the religious element was, and handed the Club and its furniture over to be converted into a true "Soldiers' Home." This Home now bears Miss Wesley's name, and an effort is begun to secure a large and permanent institute, to be designated "The Miss Wesley Soldiers' Home." Hoping to see this object accomplished, Mrs. Wesley and her husband have promised £100 to the fund for the purpose. Hounslow, more than any other garrison in England, needs such a Home.

MISSIONARY ARROWROOT.—The missionary arrowroot, by which the native communicants in the New Hebrides islands of Aneityum and Futuna, in the Pacific Ocean, maintain Divine ordinances among themselves, and purchase copies of the Word of God in their own tongue, has just reached Edinburgh. Orders for any quantity above one pound should be sent to Messrs. Dymock, Guthrie & Howden, 135, George-street, Edinburgh (telegraphic address, "Dymock," Edinburgh), who have kindly undertaken, on behalf of the Foreign Missions Committee of the Free Church of Scotland, to supply this finest arrowroot at 1s. 3d. per lb. Last year's consignment yielded above £200 net, making the two Aneityum congregations of Anelcauhat and Anamè, to which Rev. J. Lawrie has ministered for the past ten years, practically self-supporting, while they send out native teachers to still heathen islands.

For the Young.

"GOD FEEDETH THEM."

How I wish I could have you here at my cottage window, far away in the cold North, one of these keen, frosty January mornings (I am writing, you must know, in the very heart of our winter), to draw aside the curtain very softly and to peep out upon the green, mossy grass, exquisitely silver-spangled, in the bright beams of the newly risen sun. You would see the prettiest sight imaginable — brown-coated thrushes, yellow-beaked blackbirds, scarlet-vested robins, merry, chirping sparrows, black-and-white wagtails, nearly a score, with now and then a big, awkward rook in the midst, evidently deemed an intruder by the rest of the party, all enjoying a most sumptuous breakfast.

"Breakfast! How came breakfast there?" you ask.

Let me explain. Every night I scatter upon the same spot, a plentiful supply of bread crumbs; and so well do my tame feathered pets understand this, that no sooner do they unfold their wings, with the first glad streaks of dawn, than they fly away where they never for a moment doubt they shall find ready waiting for them their morning meal. Dear, beautiful birds. They have neither storehouse nor barn; through my humble hand, "God feedeth them." What precious lessons they teach me of daily spiritual expectancy, and of simple, unwavering trust.

But our Heavenly Father permits you and me to do far more than feed robins and blackbirds. I wish to secure the loving prayers and the practical help of every young reader of THE CHRISTIAN for the boys and girls day-by-day—exactly like the ravens and the lilies—God-fed and God-clothed under the roof of our Highland Orphanage.

To those of you in Australia, India, Canada, and our other British colonies, whose parents are Scotch, if not actually Highland, and whom you have often heard speak so enthusiastically of the loved old country—

> Land of brown heath and shaggy wood,
> Land of the mountain and the flood—

I send a special appeal. Please tell my request to father, or mother; to uncle, or aunt; or, best of all, to dear old "grannie," if the grey hairs have not yet gone down with honour to a foreign grave. I know the answer, the bright responsive smile mingled with the sudden tear, which you cannot possibly comprehend, as long-buried memories of thirty, forty, fifty years instantly flit back—dreamlike, beautiful. "Help! to be sure! An Orphanage in Inverness—why, we never heard of it before, and these poor children so tenderly cared for—by all means, let us help!"

Help is continually needed to keep our porridge and broth pots boiling, and to get Maggie and Jeannie new frocks and hats, and Willie and Donald new boots and jackets. This year, too, in July, we hope to have a sale of work to clear the debt, and to complete the furnishing of the recent addition to our Orphanage, the Victoria Home. Mrs. Forbes, of Culloden, Inverness, N.B., will be pleased to receive boxes of foreign handiwork, curiosities, pictures, shells, fruits—in short, anything and everything that you are able to send us.

When April comes, laden with its violets and primroses, I quite expect that my present morning visitors will thank me in concert by many a sweet carol; and if you ever cross the sea, and take a summer trip to our romantic Highland capital, I can promise you that thirty-five happy little singers will welcome you with the most charming song of gratitude. The first sight of their bonnie, sunny faces will infinitely more than repay you.

Dingwall, N.B. CLARA ST. CLAIR.

TWELVE YEARS OLD.

BY THE LATE Dr. A. RALEIGH.

No word is spoken in the Gospel story about the earliest years of the Saviour's life. We never see Him after He is presented in the Temple till He is twelve years old. Not one thing about Him is told us from the time He was an infant until now, when He is a lad. Some people have thought this very strange, as no doubt it is, that the Son of God should grow up in a human home, in a house, in a street; should be fed and clothed, and go out and come in, and meet with other children, and learn lessons, and talk to his mother and to other people, and pray to God his Father—strange that He should do all this for twelve years, and yet that we should not be told one word about it. We do not know anything He said; we do not know anything He did for all that time.

Well, I think it shows this—that God can carry on his greatest work, and say nothing about it. His own dear Son was in the world twelve years, and no one knew about Him; at least no one but his mother and Joseph. During all that time He was a perfect child—just what a growing child ought to be—and yet no one really thought that He was the Son of God, the Saviour of the world. His mother knew a good deal; but even she did not know all, and sometimes, I daresay, could hardly tell what to think of his wonderful childhood.

I think this twelve years' silence shows us this, that little boys and girls, if they want to be God's children, ought to be quiet—they ought not to be much seen or much heard. They ought to listen more than they speak. They ought to learn. They may talk to one another or to their parents; for God means children to talk, just as He means the birds to sing; but they must not try to put themselves forward as if they were great persons, for they are not. Jesus *was* great, the greatest of all, yet He was quiet and retiring. You, dear children, are *not great*, although you are so very dear to many; do not act as if you were. Be silent; be busy; be humble.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 10, Luke iii. 1—14; Mon., Feb. 11, Luke iii. 15—23; Tues., Feb. 12, Luke iv. 1—15; Wed., Feb. 13, Luke iv. 16—32; Thurs., Feb. 14, Luke iv. 33—44; Fri., Feb. 15, Luke v. 1—15; Sat., Feb. 16, Luke v. 16—26.

SPECIAL SERVICE MISSION.—In compliance with an invitation from a united meeting of the Baptist, Independent, and Wesleyan schools, Mr. Josiah Spiers has conducted a fortnight's mission to children and young people in the Fuller Chapel, Kettering. The ground was well prepared by various meetings for prayer and conference, &c. The services were well attended. Many anxious ones remained behind for personal conversation. At the final meeting regrets were expressed that the mission had been brought to a close, and many prayers offered for the work of the Special Service Mission.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Lewes Sayer, Home of Industry, Bethnal Green, Feb. 3—8, 7 p.m.; Finsbury Park Hall, Feb. 9—19, 7 p.m.; New Barnet, Feb. 23—24. Mr. Josiah Spiers, Christ Church Parochial Room, Cancell-road, North Brixton, workers' meetings, Feb. 22—24, at 8; childrens' meetings, Feb. 25 to March 9, at 7. Mr. H. W. Pewtress, Cotton-street, Poplar, Feb. 5—8; Caterham, Feb. 17—22.

BIBLE STAND, CRYSTAL PALACE.—The total receipts of last year exceeded those of 1887 by nearly £300, while the number of Gospels disposed of was also greatly increased. The circulation is carried on chiefly through the book post, and unpaid agents. The Bible carriage in France still continues its work, and is a great success. Help is needed for the work in Ireland, Spain, Vienna, and Berlin, as well as for the general fund.

SPANISH EVANGELICAL MISSION.

In its general features the work carried on by Pastor and Madame Lopez Rodriguez in the province of Gerona, north-east Spain, is well-known to our readers. With Figueras as a centre, the operations are steadily extending, and while the past is a record of blessing, the future is full of promise. The Gospel is now preached in eight halls, and there are five Sunday-schools in which the workers and converts exert themselves in the interests of the young. Night-schools and mothers' meetings are also carried on at the chief stations.

The medical mission is a great power for good. During last year some 1760 patients attended, and received advice and medicine; many of them also received copies of the New Testament. Words and deeds of sympathy have transformed into friends some who had previously been bitterly opposed. The success with which cases of intermittent fever were treated last year gained for the Mission a high medical reputation, and priestly denunciations were but little regarded when the cheering effects of the Mission remedies were observed.

Prejudice has thus been effectually removed, especially in Castillon. Only four years ago Pastor Lopez Rodriguez and his brother were compelled to flee from this place under a shower of stones; now there is a Gospel hall open, and among the officials and the public there are those who will befriend and protect the evangelists.

Colportage work proceeds actively among the mountains, and much success attends it. Sometimes fanatics insult and illtreat the colporteur, who has, however, to be ready to take unkindness as a matter of course. *El Heraldo*, the monthly illustrated Mission paper, is making many friends. The converts engage in tract distribution, and thus become confirmed in the faith themselves. In the fifth "Letter from Spain," just issued, Pastor Lopez Rodriguez gives an interesting account of the work. We cite one remarkable case (details of which have reached us since the "Letter" went to press) which occurred in a town some distance from Figueras, in which a branch of the Mission exists.

From curiosity, a notorious character was induced to listen at the foot of the stairs to the preaching in the hall. Becoming interested, he crept upstairs, and was invited to enter by the converts, who could hardly believe that he really desired to join their number. For three months he never missed a meeting. One night, weary from work, he went early to bed. Living next door to the hall, he was awakened by the sounds of the harmonium, and, springing up, he dressed and hurried into the meeting. Before all the converts he told his sad story. Asked by Pastor Rodriguez if he would accept Christ as his Saviour, he replied, "Only one thing keeps me back. I have yet one debt of revenge to pay. There is one enemy I can never forgive. In the war I was taken prisoner. On my knees, clasping a crucifix, I implored for mercy. It was granted by all but *one*, who turned the tide against me. Aim was taken; in a moment more I should have been shot dead had not some friends suddenly arrived to rescue me. That man I can never forgive, and would take his life if I could." The pastor laid his hand on the man's shoulder, and reminded him that Christ on the cross forgave those who were taking his life, and added, "Who can tell that your enemy may not come here, be converted, and ask your pardon?" The poor man tried hard to keep back his tears, and, in a tremulous voice, replied, "It is true! It is true! There is *now* nothing to keep me back."

We recorded last year the very serious illness of the pastor, which greatly impeded the work; we regret to have to state that he is still under medical care.

Among the present needs of the Mission are medicines and bandages, electros for illustrating *El Heraldo*, magic lantern slides, materials for sewing classes and mothers' meetings, and old and new clothing. Parcels may be sent to Miss Smith, Fairfield House, Hampstead-hill Gardens, N.W. The treasurer is Rev. J. C. Stewart Mathias, Aldringham Vicarage, Saxmundham, Suffolk. The address of the Mission is Calle Pedro, 3, Figueras, Spain.

REFUGE WORK IN MANCHESTER.

A truly excellent work is done by the Manchester and Salford Boys' and Girls' Refuges and Homes and Children's Aid Society, which has just entered upon its twentieth year. The report of operations during 1888 is full of interest. The Committee is made up of true-hearted workers, under whom devoted servants of Christ labour with much earnestness in sheltering the weak and caring for neglected children, with a view to establishing their feet in the paths of wisdom and virtue.

The Central Refuge and Industrial Home in Strangeways is the headquarters of many agencies of love and mercy. There are Homes for orphans and working boys, for girls and young emigrants in training, and other valuable institutions, making thirteen in all. Altogether 506 children were under care in the Homes during the year, and of that number eighty-five were placed in good homes in Canada. Over 200 little ones enjoyed a brief stay in the sea-side Home at Lytham; upwards of 400 poor Manchester boys had a week under canvas in the summer at Ansdell; and 232 little ones were received into the Shelter for Wandering Children, the door of which is never closed. No fewer than ninety-one of these waifs and strays were introduced by police officers, and a still larger number were admitted between the hours of ten p.m. and three a.m., a fact which eloquently shows the need for this agency. At the prevention of cruelty to children branch, the cases of 443 children were investigated; while the industrial brigades were conducted with success, a number of boys having also been provided with situations. The Prison Gate Mission, carried on by a band of devoted Christian ladies and gentlemen, is a specially interesting department of work. No fewer than 11,425 discharged prisoners accepted invitations to the mission-room, and 3534 voluntarily signed the pledge. Moreover, 57 girls and women entered Rescue Homes, while a large number, chiefly young women, were assisted to lead better lives.

The Institution at Strangeways is being extended, and a Home for Crippled and Incurable Children is being established at Cheetham Hill. It is hoped that by structural improvements and additions the important work of the various Homes and agencies will be materially facilitated. The committee's desires are efficiently carried out by a staff of earnest workers, and seconded by a considerable number of volunteers, who have contributed in no small degree to the attainment of results which are as gratifying as they are truly blessed. Manchester, however, needs unflagging attention at the hands of its Christian philanthropists. The report shows that, with God on their side, and cheering supporters behind them, the committee intend to go forward with their grand work. We are confident that their endeavours will redound to the glory of God, and trust they will also make an impression upon the misery and crime which prevail among the poor and neglected classes of the population.

MALTA.—Evangelistic meetings have been conducted by Major Sherrard, Royal Engineers, at the Soldiers' and Sailors' Home. The evangelist's clear and persuasive way of presenting the Gospel has been blessed of God in the winning of some souls.

Personalia.

Mr. W. Noble.—Late accounts from Malvern give the satisfactory intelligence that Mr. Noble is progressing favourably, if slowly, towards recovery.

Mr. C. H. Spurgeon is recovering, but somewhat slowly, from the effects of his recent accident. He writes to his congregation that he hopes to be with them on Sunday, 24th inst.

Miss Frances E. Willard is writing her autobiography. It will contain illustrations in colours, representing some of the State and national banners of the peaceful army waging war for God and home and native land.

Rev. Charles Spurgeon, of Greenwich, has lately been suffering severely from neuralgia. He has been advised to take a sea voyage to restore him to health, and he is leaving this week for New Zealand to visit his brother, Rev. Thomas Spurgeon, the pastor of the Baptist Tabernacle at Auckland.

Dr. Ziemann, we are sorry to hear, is laid aside. Just as he was starting to resume his work in Germany, his health, long failing, gave way. His doctor pronounced the symptoms to be such as threatened a serious malady, and ordered immediate and entire rest. Our readers are asked to pray that it may please God to restore him.

Mr. George Muller was preaching in Calcutta on Sunday, January 6. At the Methodist Church, Dhurrumtollah-street, in the morning, after reading and commenting upon Ps. ciii., he referred to the history of his conversion, "sixty-three years and six weeks ago." "The veteran of eighty-five," says *The Indian Witness*, "spoke with a vigour, earnestness, and force that are seldom seen even in young men."

Mr. Graham Wilmot-Brooke purposes sailing from England for West Africa on Saturday, March 16, and hopes to reach Lokoja, a C.M.S. mission station some 300 miles up the Niger River, about May 10. For a time Mr. Wilmot-Brooke will be associated with the Church Missionary Society's Niger Mission in his efforts as an independent pioneer missionary to reach the Mohammedan Soudan.

Mr. David Macdonald, a well-known Canadian business man and evangelist, is about to visit this country, and purposes to conduct Gospel services in England and Scotland, as the way may open up. He is highly spoken of by Rev. Dr. Parsons, of Toronto, and other Canadian workers. Any friends desiring his services should communicate with his secretary, Mr. E. Farnol, 28, Waldemar-avenue, Fulham, S.W.

Mr. Cuthbert Nairn and Miss Jessie Nairn, who lately left England for Morocco, North Africa, as missionary representatives of the Ayrshire Christian Union, safely arrived at Mogador on Thursday, January 10, after a pleasant journey, and in excellent health. They were accorded a hearty welcome by Mr. E. F. Baldwin and his family, in conjunction with whom they are to engage in work in and around Mogador.

Dr. F. W. Baedeker writes from Sevastopol, Jan. 22:—The Kaukasian fever has followed me, and, after repeated attacks, has left me very weak. I take it as a call from the Lord to come home and rest awhile. I hope to be able to visit one or two prisons before I break off my work, and I trust the Lord will enable me in a few months to take it up with renewed vigour. It is like going into the very breeding-dens of sin and iniquity, yet we know that "where sin aboundeth, the grace of God doth much more abound." I hope yet to revisit Odessa on my way home. Praise the Lord for all his goodness hitherto!

A MISSIONARY CONGREGATION.—The Free Church congregation at Pollokshields, Glasgow (Rev. James Wells, minister), undertakes to pay £150 a year toward the salary of Dr. Kerr Cross, one of the missionaries in Livingstonia, Lake Nyassa, and at the same time to support a native Santhal boy in Central Africa, and one of the rescued slaves who have been taken to Aden.

A CHILDREN'S CRECHE has been opened in connection with the Wesleyan West Central Mission, at Lincoln House, Greek-street, Soho. A registry office for domestic servants has been opened at Wardour Hall. Applications can be made personally, every Wednesday and Saturday, from eleven to one. Letters should be addressed to Sister Mary, Lincoln House, 60, Greek-street, Soho, W.C.

MR. MOODY IN SAN FRANCISCO.

ON Sabbath morning, January 6, Mr. D. L. Moody commenced special services in this city. For many weeks previous great preparations were made. This earnest work, combined with prayer going up daily for a rich blessing, and backed by the co-operation of the different churches, is already bearing fruit. Over a thousand people were turned away on the first evening, the enormous pavilion seated for 6000 being packed. The interest has been kept up; every night sees the doors closed and many turned away unable to gain admittance. The work in the inquiry-room has grown to such an extent that the workers are unable to go in until after Mr. Moody has addressed the seekers, because there are so many desiring to know the way of life.

Little over a week has passed. The Bible-readings have been moved from a large church to the largest in the city, in order to accommodate those who come every afternoon to hear the Word of God. The singing of the Gospel songs, led by Mr. George C. Stebbins, is soul inspiring, as are also the solos and duets by Mr. Stebbins and Miss Boole.

The churches—nay, the whole city, seems to be aroused. Mr. Moody's mission will be followed by one under Mr. Sam Jones. The Christians are praying and working, and who knows but that the name "Wicked City," which has so long been coupled with that of San Francisco, may be changed to "City where God dwells." ROBERT S. BOYNS.

San Francisco, Cal., January 14.

The San Francisco *Pacific*, of January 16, says:—

The interest in the Moody meetings is unabated. A prominent and very intelligent layman in one of our churches said the other day that he thought no class received more benefit from these meetings than the ministers. Mr. Moody's earnest, plain, direct, practical preaching has a lesson for them which they need to learn and which they do learn. Some of our ministers from the country are attending the meetings. We wish many of them could spend a week or two here now. On Sabbath afternoon a brother said, "How many of these thousands in the pavilion do you think are church-goers?" "Not one-half," was the reply. At no religious meeting held for years in this city have there been so many non-church-goers.

OBITUARY.

M. ROSSEEUW ST. HILAIRE.

ANOTHER star has gone from the earthly horizon to be for ever with the Lord. This aged and much-loved servant of God, whose vital union with Christ and whose loving spirit was a felt power in his daily life and intercourse, earnestly desired that the love of Jesus should be known and accepted by his French countrymen. For this he laboured personally, and sympathised heartily with all efforts to promote it.

MR. BENJAMIN WIGMORE.

This gentleman, for many years Literary Secretary of the Eastbourne Y.M.C.A., was buried on Saturday with public honours. Deceased, who had been eight years on *The Eastbourne Gazette*, was fifty-eight years of age, and was a very useful, able, and popular Christian man; *The Sussex Daily News* gave a copious record of his high gifts. character, and well-spent life. At the funeral most of the societies in Eastbourne were represented, and all the local papers.

MR. T. A. BEWLEY, DUBLIN.

This gentleman, a member of the Society of Friends, met with his death in a sad manner a few days ago. With his wife, he was ever engaged in works of love and mercy, and it was whilst arranging for the comfort and enlightenment of others that he met his end. As he was providing for a magic-lantern entertainment, he had occasion to carry some hydrogen in a steel bottle. The vessel exploded, however, and he was shockingly mutilated, death being instantaneous. Mrs. Bewley is quite prostrate under the terrible shock.

Evangelistic Notes.

Maindee, Newport.—A marked work of revival has been in progress at the Baptist Chapel here, in connection with the evangelical labours of Rev. F. C. Spurr, of Cardiff.

Mr. Alexander McGrimman, from Canada, has been conducting a series of evangelistic meetings in Richmond Hall, Huntly. The meetings have been fairly well attended.

Messrs. Middleton and Hogben commenced a month's mission at the Edinburgh Castle (Dr. Barnardo's) on Sunday last. Meetings will be held every week evening except Friday.

Mr. E. J. Parker has closed a fourteen days' mission at Emanuel Church, Falmouth. The word, in speech and song, was with power; a large number of adults and young people professed to decide for Christ.

Mr. A. A. Harmer conducted evangelistic services in the Baptist Chapel, March, Cambs., from Jan. 20—30. Men and women were convinced of sin under the preaching of the word, and led to trust in Christ. Among the converts are a goodly number of the elder scholars of the Sunday-school.

Miss Smith and Miss Bax have concluded a successful mission at Tunbridge Wells. The addresses on Christian living were particularly blessed; while whole families came to the Lord in answer to prayer. The solo and duet singing were a means, through God, of drawing hearers to the Saviour.

Mr. and Mrs. Evens (The Gipsy Lass) have closed a successful mission at the Coton-road Congregational Church, Nuneaton. A goodly company professed conversion, many of them being young people connected with Bible-classes. The singing of Mrs. Evens produced a marked effect upon the crowded congregations.

Mr. Arthur Cook, of the Evangelisation Society, during January, was working in the Spalding district of Lincolnshire with many tokens of blessing. In every place he has visited it has been pleasingly made manifest that the Gospel is the power of God to salvation. Mr. Cook requests prayer for special services being held at Luxborough until Feb. 24.

Rev. E. P. Hammond in Michigan.—Mr. Hammond has been holding united services in Saginaw City. The Spirit of God has been working among the young and old. Only those who work in the inquiry-meetings can fully realise this. One evening about one hundred spoke in a "praise meeting." Many teachers testified that nearly all in their classes had professed conversion; and parents told how they had seen a great change in their children.

An eight days' mission has been held in connection with the Ryde Y.W.C.A. and Sea-side Home, by Miss Naish from Weston-super-Mare. There were many indications of God's blessing, in the earnest inquiry of some, and in others a deep conviction of sin, while several were brought to the saving knowledge of the truth. A request was made by the women for Miss Naish to continue longer among them, or to return soon to Ryde.

Mr. Charles Inglis.—During the whole of January, Mr. Inglis conducted meetings in the Great Assembly Hall, Mile End-road. The sight witnessed, especially on Sunday night, will long be remembered; nearly five thousand people have been crowded into the building, and the vast audiences have been spell-bound, while the preacher told out the Gospel in all its fulness, and warned the careless of their doom. The Spirit of God worked mightily among the people. The many workers were occupied often till a late hour in pointing the anxious ones to the Lord Jesus. Mr. Inglis is now holding meetings twice each day in Huntingdon.

Douglas, Isle of Man.—Mr. Henry Thorne has held a ten days' Gospel mission in connection with the Y.M.C.A. The Bible-readings were owned of God, in strengthening believers. The Association Rooms were packed by members of the different churches, gathered to unite in waiting upon God and feeding on his Word. The Gospel meetings in the Wellington Hall were largely attended, and accompanied with power. Hundreds remained to the after-meetings, and many professed to have found peace in believing. The Association was burdened with a debt of £60, which was removed through Mr. Thorne's efforts, before the close of the mission.

Mr. W. R. Bradlaugh is conducting a successful mission in Bethel Congregational Church, Wortley, Leeds. Friday nights are set apart specially for sceptics and others, and the evangelist answers questions put to him by those present.

Rev. G. C. Grubb has conducted a week's special mission services at Manorhamilton, Ireland. assisted by the rector of the parish, Rev. Isaac Coulter. The addresses of Mr. Grubb were most solemn and searching, and were greatly blessed to many.

Rev. R. Balgarnie has lately held a successful week's mission at the Congregational Church, Luton. Over a hundred persons went into the inquiry-room, and professed to have decided for Jesus Christ. A week's mission has also been conducted by Mr. Balgarnie at the Balham Congregational Church. The services were well attended, and the mission resulted in some sixty persons giving in their names as having decided for Christ. The occasion was rendered more impressive by the sad loss sustained by Mr. Balgarnie in the death of his son at the beginning of the mission. The courage and self-denial shown by the missioner under these trying circumstances were thoroughly appreciated by his audiences. The evangelist has also had a week's mission at Vicar-lane Chapel, Coventry. A large number of young people have been deeply impressed, and many led to decision for Christ.

Church Parochial Mission Society.—Special missions by preachers of the Church Parochial Mission Society are shortly to be held at Newcastle on-Tyne, Ramsgate, and Reading. At Newcastle services will be held in eleven churches, there being fifteen missioners, including Revs. W. Hay Aitken, H. Armstrong Hall, W. Haslam, Dr. Morris, J. Stephens, and others. At Ramsgate four of the churches will unite in the mission, and at Reading ten. The following missions have also been arranged in connection with the Society.. It is hoped they will be made a subject of prayer by our readers:—Revs. W. Hay Aitken and J. Stephens: to Feb. 11, St. John's, Waterloo, Liverpool. Rev. C. I. Atherton: Feb. 9 to 18, North Molton, Devon; Feb. 19 to 21, Totnes. Rev. M. C. Bickersteth: Feb. 21 to Mar. 3, St. Clement's, City-road, London. Rev. C. Boddington: Feb. 23 to Mar. 5, St. Margaret's, Burton-on-Trent. Rev. W. St. Hill Bourne, Feb. 16 to 26, Willesborough, Kent. Rev. R. Catterall: to Feb. 12, St. James's, Accrington. Revs. R. Catterall and G. Thompson: Feb. 16 to 26, St. John's, Smallbridge, Rochdale. Rev. T. Clarke: Feb. 10 to 20, Walsden, Todmorden. Rev. A. R. D'Arcy: Feb. 9 to 13, All Saints', Leyton; Feb. 14 and 15, Chenies, Bucks. Canon Donaldson: to Feb. 11, Mullyon, Cornwall. Rev. A. C. Downer: to Feb. 10, Tempsford, Beds. Rev. Rowland Ellis: Feb. 16 to 26, St. Clement's, Salford, Manchester. Rev. John H. Haslam: Feb. 9 to 19, St. Andrew's, Stockwell; Feb. 23 to Mar. 5, St. Margaret's, Rochester. Revs. G. W. Herbert, T. Bates, R. E. Giraud, and A. V. Cox: to Feb. 16. Mildenhall with West Row and Beck Row. Rev. J. W. Mills: Feb. 18 to 21, Bidborough, near Tunbridge Wells. Rev. R. D. Monro: Feb. 9 to 20, Bleadon, Weston-super-Mare. Rev. S. C. Morgan, D.D.: Feb. 23 to Mar. 5, St. Nicholas, Rochester. Rev. S. A. Selwyn: Feb. 16 to 26, Fisherton, Salisbury. Rev. F. S. Webster: to Feb. 13, St. Luke's, Tittensor. Rev. R. A. White: Feb. 16 to 26, Fleckney, Leicestershire.

NORTH CAMP, ALDERSHOT.—During the last six months about 100,000 tracts, leaflets, and small books have been distributed in the camp, and in house-to-house visitation; the tracts, &c., are distributed also in the highways, &c. I should be glad of tracts, either Gospel or temperance, and Bibles for free distribution. At a recent special mission. conducted by Christian officers, several professed to find peace in Christ. JOHN POATE, Sec.

Sherborne-road, Farnborough, Hants.

BASSES PYRENEES.—Mdme. Pozzi, of the Free Evangelical Church, Pau, writes:—"The Spanish work carried on for many years under our supervision, and for the last four years by Señor Toribio de la Crus and his wife, at Jurançon, Pau, is about to be given up from want of means, and also on account of our leaving Pau later in the spring. We should rejoice to hear of any opening in their own country for them, or to receive any gifts towards their maintenance. We would gladly give any particulars about them or the work to any-one interested."

ORPHAN APPRENTICE HOME (Upland Cottage, Bathwick Hill, Bath).—The report of this institution says: "This Home was established to take the lads from the 'Williamson Orphan Home for Boys,' Claverton Down, when old enough to be apprenticed, and to provide them with a Christian home during their 'term,' at a time of life when they are exposed to many temptations. Those now in the Home are apprenticed to the following trades: cabinet-making, carpentering, bookbinding, printing, and basket-making. Gifts of new and worn clothing considerably save the funds."

HEBREWS IN NEW YORK CITY.

REV. JACOB FRESHMAN, who has been preaching the Gospel during the past seven years among the hundred thousand Hebrews of New York City, is very much encouraged by the success of his work, in spite of bitter opposition. The Lord has given him souls for his hire; many Jewish men and women have accepted Christ as the true Messiah. Among the Hebrew converts, there are now twelve young men who are in different seminaries preparing to preach the Gospel. There is a Sunday-school of Jewish children. At the Christmas festival two hundred Jewish boys and girls were present, and sang "Rejoice and be glad, the Redeemer has come." Mrs. Freshman is an active worker, and stands nobly by her husband. The work is altogether undenominational.

Mr. Freshman is now in London, on his way to Jerusalem. During his absence the work in New York will be carried on as usual. Mr. Freshman receives no salary, but trusts in God, not only for the supply of his own needs, but for means to carry on the work. A property was bought and dedicated as the First Hebrew Christian Church in America. Of the cost, 15,000 dollars have already been paid, and Mr. Freshman is desirous that the remaining debt of 10,000 dollars should be wiped off, that he may be able to throw himself into his work unburdened by any financial weight. If friends in Great Britain could contribute £1000, half the amount due, he would probably, on his return to New York, be able to collect the other half among his American helpers. One Christian friend in Liverpool has already promised £100 towards this object. Mr. Freshman may be addressed care of the publishers of this paper.

LONDON YOUNG MEN.

As the Whittington-avenue Y.M.C.A. finds its various agencies increasingly appreciated, so it is developing its resources, and becoming more and more helpful to young men in the City of London. It is not yet three years since the present home of the Association was first entered, a great improvement upon the inconvenient premises in Gracechurch-street. From that time the progress of the institution has been remarkably rapid, every enlargement of responsibility having been accompanied by increase of blessing.

Last week additional premises, adjoining those already in occupation, were opened, including: luncheon rooms, a general secretary's office, a room in which members may engage in prayer and private study, and an office for the important employment agency connected with the branch. These additions will, it is believed, do much practically to enhance the value of the place to the members, the facilities afforded for working the employment agency being specially welcome. It is a pleasure to learn that merchants and others in the City habitually apply to the Association when in want of clerks. During last week nine of the ten approved men were successfully introduced to new situations.

On Friday afternoon last the new premises were entered, and dedicated to the work of the Lord in prayer; Mr. J. Herbert Tritton, chairman of committee, presiding over the proceedings. The temporal and spiritual work of the Association were laid before God, whose blessing on the forward movement was earnestly supplicated. We sincerely trust that the best anticipations of the workers and supporters will be abundantly realised. Mr. N. R. Hughman is the secretary of the branch.

CLARENDON CHAPEL, CAMBERWELL.—This Baptist place of worship has unhappily been destroyed by fire. The Masonic Hall has been secured for the Sunday services and a neighbouring mission-hall for the week-night meetings, but of course the work in some of its branches will be interrupted pending the erection of a new church. The pastor and congregation will welcome any help given by sympathising friends. The pastor is Mr. John Creer, 260, Kennington Park-road, S.W.

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The Book World.

THE REAPER. The annual volume of this excellent monthly contains much vigorous Scripture exposition, and gives a well-digested summary of Christian effort at home and abroad. This magazine serves high practical purposes in an admirable manner. (Monthly, 1d.; bound volume, 2s. 6d. *Houlston & Sons.*)

WORDS OF LIFE. By David Merson, M.A., B.D. *Dickinson.* This is a volume of sermons on Christian doctrine, experience, and duty. The subjects cover a wide range, and the treatment is always thoughtful, earnest, devout and practical. The doctrine is evangelical, and the style, though not bright, is vigorous and clear.

In a small but well-packed volume, called NEWLY ENLISTED, Dr. Cuyler gives much valuable counsel to young converts, on questions of practical everyday life. He has the knack of compelling the reader's interested attention by an incisive style and plenty of illustration. The little book is dedicated to Mr. Moody. (1s. 6d. *Hodder & Stoughton.*)

THE LIBRARY OF ENGLISH LITERATURE. *Messrs. Cassell & Co.* have begun a serial issue of this very useful work, as edited by Professor Henry Morley. Accompanying the first part is a large presentation plate, giving facsimile reproductions of famous literary documents and manuscripts. The completed work will contain several hundred illustrations, and form a valuable introduction to the study of a great subject. (6d. each part.)

OUR BOYS' MAGAZINE. Volume ii. of this monthly makes an excellent presentation-book for well-bred schoolboys. We cannot name a serial more calculated to please and benefit such boys than is this monthly paper. The fact that it is edited by University men will commend it highly to the class it is intended to reach. The general features of the paper are at once entertaining and elevating, and we shall be pleased to hear of its increased influence and continued success. (Monthly, 1d.; bound volume, 2s. *Schoolboys' Scripture Union*, 13, *Warwick-lane, E.C.*)

COLLOQUIES ON PREACHING. By Canon Twells. 5s. *Longmans & Co.* The first thing that strikes us in reading these twenty imaginary conversations on present-day preaching, between all sorts and conditions of people, is their exceeding cleverness; they are sketched to the life, and some of them, besides being edifying, are vastly entertaining. At the same time the author has a keen sense of the transcendent importance of his subject, and lays his finger upon many a weak spot, both in preachers and hearers. We resent the occasional remarks that betray the prejudiced ecclesiastic and the bigoted "Churchman," but with this exception we commend the work for its earnest spirit and its sanctified common sense.

HARD BATTLES FOR LIFE AND USEFULNESS. By Rev. James Inches Hillocks. 3s. 6d. *Houlston & Sons.* We rejoice to find that this remarkable autobiography has reached a third edition, wherein the stirring story is brought fully down to date. By the side of such statements of fact as this book presents, the empty weavings of fiction quite lose their charm and attractiveness. It is hoped that, by reading these pages, many a young person will be stimulated not only to persevere in self-help, but also to engage in zealous endeavour in the service of others. Mr. Hillocks's success has received well-merited recognition; and, in setting forth his life-principles and motives, he has done a conspicuous service to the rising generation. The illustrations of this edition include a portrait of the author.

MANY INFALLIBLE PROOFS. By Dr. A. T. Pierson. 2s. 6d. *Morgan & Scott.* Nothing is more wonderful in the history of the Christian religion than the triumphant way in which its sacred writings have not only survived the continuous attacks of unbelievers, but have gained a surer position than ever through the ordeal. It is refreshing to meet with a Christian apologist and advocate, at once so able and so enthusiastic, as Dr. Pierson. He has fairly mastered his subject, and handles it, therefore, in no timorous or half-hearted way. Having been once tempted to doubt, he set himself to search diligently into the foundations of the faith, and here we have the result of his inquiries. "Honest doubters" may be recommended to the same course of action, and they will find in Dr. Pierson a faithful and friendly monitor. Even those who have never been belated among the mists of intellectual scepticism may have their faith and hope confirmed by the study of these glowing and convincing chapters.

FEBRUARY MAGAZINES.

THE LONDON CITY MISSION MAGAZINE contains a full report of the New Year's Address to the missionaries by Rev. H. J. Berguer. (1d. *Seeleys.*)

In OUR OWN MAGAZINE, among other interesting contributions, is a story by Miss Butler Gerds. (1d. *Children's Special Service Mission*, 13, *Warwick-lane.*)

EVANGELICAL CHRISTENDOM, the organ of the Evangelical Alliance, gives a comprehensive account of the proceedings during the week of Universal Prayer. (6d. *T. G. Johnson*, 121, *Fleet-street.*)

THE YOUNG MEN'S REVIEW (1d.), the organ of the Exeter Hall Association, in its current issue happily combines solidity with brightness and variety. It gives an excellent litho-portrait of the Earl of Aberdeen.

TOILERS OF THE DEEP, the record of the labours of the Mission to Deep Sea Fishermen, describes the new cruising hospital, and tells the interesting story of medical work on the North Sea. (3d. *Office of the Mission*, 181, *Queen Victoria-street, E.C.*)

Mrs. Stephen Menzies continues to make "A1" remarkably attractive. Among the most striking contents of the latest part are illustrated sketches of the Philadelphia post-office and its work, and the Reading-room of the British Museum and its visitors.

REGIONS BEYOND contains an article by Rev. H. Grattan Guinness, entitled, "The Devil's Missionary Enterprise," giving a saddening account of the horrible drink traffic among the natives of Africa, India, Polynesia, and other uncivilised or semi-civilised countries.

THE LIFE OF FAITH and THE DIVINE LIFE are two monthly magazines, having essentially similar aims and purposes. The latter presents a greater variety of matter than the former, but both expound the ideal Christian life, and urge it as that whereunto all disciples should aspire. (2d. each, *Marshall Bros.*)

Rev. Charles Bullock's three monthlies, THE FIRESIDE (6d.), HOME WORDS (1d.), and THE DAY OF DAYS, are always attractively illustrated and uniformly filled with wholesome reading matter. ("*Home Words*" *Office*, 7, *Paternoster-square.*) THE HOME VISITOR is also a capital monthly for plain people. (1d. *Hunt & Co.*)

Among the smaller publications of *Messrs. Partridge & Co.* are: THE FRIENDLY VISITOR, THE MOTHER'S COMPANION, and THE FAMILY FRIEND, all excellent magazines for the home. THE BRITISH WORKMAN maintains its high reputation. THE CHILDREN'S FRIEND is in all respects good, and THE INFANTS' MAGAZINE is not excelled by any similar publication. (1d. each).

The smaller serials of *The Religious Tract Society* include: FRIENDLY GREETINGS (4d.), a magazine that would brighten and bless many a home; THE TRACT MAGAZINE (1d.), a capital collection of instructive articles and sketches; THE COTTAGER AND ARTISAN, a first-class sheet for district visitors; THE CHILD'S COMPANION, well illustrated and varied in contents; OUR LITTLE DOTS, a good serial for the little ones. The last three are one penny each.

REST AND REAPING, edited by Miss Mason, devotes attention to instruction in the Scriptures as well as intelligence as to the progress of Christian work at home and abroad. It appears in an improved form this year. (1d. *Morgan & Scott.*) THE CHRISTIAN WORKER, edited by Mr. L. K. Shaw, ever breathes the spirit of earnest endeavour and loyalty to revealed truth. (1d. *Partridge & Co.*) THE BRITISH MESSENGER, filled with sound teaching and entertaining reading matter, is worthy of extended circulation. (1d. *Drummond Tract Depôt, Stirling.*)

Some of *Messrs. Cassell's* serial publications:—THE OLD TESTAMENT COMMENTARY FOR ENGLISH READERS has reached Part 53, which closes with the beginning of Job xxviii., the marvellous "Search after Wisdom." Part 57 of THE COUNTRIES OF THE WORLD brings this excellent work very near its completion. MILTON'S PARADISE LOST, edited by Dr. Robert Vaughan, and illustrated by Gustave Doré, is now half completed, Part 13 being out this month. Rev. Dr. Wylie's HISTORY OF PROTESTANTISM is a work of permanent value. In Part 9 the reader is introduced to Zwingli and the part he took in the Reformation in Switzerland.

No. 64 of the NEW BIOGRAPHICAL SERIES (1d. *Religious Tract Society*) is devoted to Reginald Heber, Bishop of Calcutta, author of the hymn, "From Greenland's Icy Mountains."

Letters to the Editor.

TRACT DISTRIBUTION.

DEAR SIR,—It has long been my practice and delight to give away and send under cover little Gospel books, chosen with care, and, to the best of my judgment, individually suitable to those who receive them. This practice arose through my meeting in the course of business with many whose condition awakened my sympathy and desire for their eternal welfare, but to whom I could in no other way render them the help I wished but by sending a silent messenger. In past years I was able to expend without any imprudence what was needed for this service, but of late years very heavy losses, through the depreciation in value of everything that I possess, has rendered this small outlay more than I can manage.

Having still many opportunities of circulating books of the kind I mention, it has occurred to me that under the circumstances you might be able and willing to introduce me to some Christian who, with earnest desire for the spread of God's truth, and with ample means, has not the same opportunities that I have, and might be willing to assist me in the purchase, allowing me the selection.

I know of no means of procuring this help myself, and object to advertise, as I feel that only *one* such friend is needed. I should be glad to wait upon anyone within a convenient distance to satisfy them personally as to my *bona fides*. Can you help me?—Respectfully yours, H. J.

[The writer of the above is only one of very many who would distribute if others would supply. We shall be glad to receive contributions to our Tract Fund, and to supply tracts which may be desired by subscribers or distributors.—ED.]

SALVATION ARMY REPORTS.

SIR,—Our friends of the Salvation Army sometimes complain of the little sympathy shown them by Christians of other denominations. Is there not perhaps a cause for this? I am wondering today if I have found some of the reasons for this want of sympathy. The Army has just commenced operations in Bechuanaland. As yet they have only come into contact with two missionaries of the London Missionary Society, one of these being a venerable brother, who has been exceedingly kind in receiving the officers into his house, and freely giving them opportunities for holding meetings in his church, and making collections. In fact he has from their first arrival at his station till the present time fully shown his sympathy with them in every way, and manifested his wish to help them to the best of his ability. The other of the two is myself; and though I have only as yet seen two of the officers when passing through my station, still I have shown them that I was fully prepared to help them in their work among the surrounding heathen.

Under these circumstances, your readers may imagine the feelings with which I read the following paragraph taken from the South African *War Cry* of the 15th inst., sent me by a friend. Of a meeting held at Port Elizabeth it is said:—"The Colonel describing the power and accomplishments of faith, giving as an illustration the darkness and discouragement which met Staff-Captain Lewis when he first went to Bechuanaland, caused in a great measure through the missionaries preaching against those 'red-jerseyed' men, and the grand and encouraging results which are now attending their labours." As a commentary on this statement, I may mention that this Staff-Captain Lewis, who is a delicate man, was cared for for a week in the house of one of the two missionaries who must be referred to, and expressed to myself a sense of the kindness he had received from that brother. He also spent part of a day with myself, which was passed in what I thought was the friendly intercourse suitable in the case of Christ's people in a heathen land; and since he left I have received a letter from him thanking me for my help and interest in their work. In addition to this, I may mention that the Army's work among the natives of Bechuanaland has not yet been begun; and where it has been begun among the natives in Griqualand West there are as yet no proofs of "the grand and encouraging results" to which the Colonel refers.

Staff-Captain Lewis passed through my station about a month ago on his way to commence work at Vryburg, a European town forty miles to the north. So far as I have heard, the results of the meetings there are as yet exactly the opposite of grand and encouraging; and in last week's Vryburg paper I saw an advertisement of a lecture on the Army's history that was to be delivered by Captain Lewis, who was leaving Vryburg.

Now, in the face of all this, I fail to see how my interest in the work of the Army can be sustained; and I am wondering whether similar disappointing experience on the part of others may have led to a lessening of their confidence in the successes claimed by general officers, and the statements made in *The War Cry*. So far as I know, no missionary in Bechuanaland has as yet preached against the red jerseys, or shown anything but a kindly interest in their work. I can, at all events, say this with certainty of the missionaries of the London Missionary Society whom Mr. Lewis has met. I myself have not even yet mentioned the work of the Army to my people, because I thought best not to do so until they are ready to commence.

A request is being made to those who are responsible for the above statement, either to prove its truth or withdraw it; but as such a paragraph is very likely to be copied into other papers, and no one, I think, could read it without receiving an impression unfavourable to the missionaries complained of, I thought it best to deny the statement at once.

JOHN BROWN,
London Missionary Society.

Taungs, British Bechuanaland, Dec. 24, 1888.

Writing again on January 1, Mr. Brown says:—

I have just received a letter from the missionary who, with myself, was charged in *The War Cry* with preaching against the Salvation Army officers. He unexpectedly met Staff-Captain Lewis who had originated the charge, and of course spoke to him on the subject. He says: "Captain Lewis was here on Sunday, and stayed till Monday morning. I charged him at once with what I saw in *The War Cry*. He denied having written it. He said the Colonel had misunderstood his letter, and then that he did not think the Colonel had said what was in the *Cry*. That the young man who had to do with the paper had put it in. I said, 'What did you write?' I said that the Kaffirs said the canteen keepers had told them that the missionaries had preached against the 'red jerseyed men.' He said he would get the statement contradicted, as it was not true."

I give this extract from my friend's letter without comment; and trust that any English paper that may have taken over the charge will also copy the denial when it appears. I shall still hope to do what I can to help the Army when they are ready to begin work here; and I trust they will be prepared to give the missionaries of the L.M.S. credit for zeal in the Lord's work equal to their own, though perhaps manifested after a different fashion.

MRS. SEWELL'S BEST BOOK.

DEAR SIR,—As I have no personal interest in the sale of the late Mrs. Sewell's works, may I say that, to my mind, the one most worthy to be kept in remembrance and circulated is "Patience Hart's First Experience in Service." If a copy of this were given to every girl when she goes to her first place, it might, with God's blessing, prevent many a sad history of sin and ruin.—Truly yours,

DISCIPULUS.

"MY BOOK OF REMEMBRANCE," compiled and issued by Charles Brewer, 13, Perseverance-road, Leominster, contains the names of 131 labourers in different parts of the world, in connection with the "Open Brethren." The list gives the addresses as well as names of many well-known workers, and shows that the Brethren are alive to the importance of effort abroad.

PUTNEY ADULT SCHOOL.—The second annual meeting of this school took place on Saturday last in the Assembly Rooms, High-street, Putney, and was a great success. Alderman White, of Birmingham, gave a most interesting address, which was followed by bright, telling speeches from Rev. William Reed (vicar of Wandsworth), Rev. J. W. Ewing, and Mr. J. Allen Baker. Figures are given in the annual report, which prove that adult school methods only need to be carrird out in London with the same spirit as in the Midlands, to secure the same results. The average attendance for January, 1889, was 116, the highest figure yet recorded. A women's division, which meets in the afternoon, and is managed entirely by ladies, was commenced in December, and has already secured an average attendance of over sixty. A Conference on Adult School work in London, to be held on Saturday, February 16, at the Bunhill-fields School, will, it is hoped, result in the rapid extension of this successful method of "reaching the masses."

INQUIRERS' COLUMN.

QUESTIONS.

SIR,—As President of a Bible-class, meeting each Sunday to study the Word of the Lord, may I ask for the following information in your columns?

To whom do the following references allude?

(1) "And so all Israel shall be saved" (Rom. ii. 26).

(2) "Son of man, these bones are the whole house of Israel" (Ezek. xxxvii. 11).

(3) "Michael shall deliver Israel from their troubles: Daniel is informed of the times."—Heading of twelfth chapter of Daniel.

Yours respectfully, JAS. HUNT.

Westbury Park, Bristol.

REPLIES.

(1) The "all Israel" here referred to are, in our judgment, the believing members of the seed of Jacob through all the ages. There may be a secondary reference to all believers, inasmuch as all such are included in the Israel of God.

(2) The reference is to Israel, as the words stand. Though withered and dead, Israel shall live and flourish. For flesh has come upon the bones, and spirit within the body. The parable is founded upon resurrection truth. Nevertheless, "They are not all Israel which are of Israel." God's mercy will thus be shown to the faithful in Israel, as it will also be manifested to all who are Israelites indeed (see Rom. ix. 7; Gal. vi. 16).

(3) The heading quoted is a fair statement of verse 1. God's people chosen in Abraham will one day be delivered, and, in view of their tribulations, the receiving of them shall be "as life from the dead." In succeeding verses the awakening of the dead to life is spoken of, and "Daniel *is* informed of the times" as the heading states (see Rom. xi. 15).

Considering the enlarged way in which the New Testament quotes Old Testament truth, it is impossible not to give these passages a wider, if secondary, meaning, inclusive of all saints, inasmuch as all believers are the children of Abraham.

QUESTIONS.

SIR,—I send you some difficulties which I have met with in recent reading:—

What is the meaning of Mark ix. 49: "Every one shall be salted with fire"?

Who is the "blessed and only Potentate," &c.? (1 Tim. vi. 14—16).

Wherein did the faith of Jephthah lie (Heb. xi. 32)? Is it connected with carrying out his vow?

S. P. D.

REPLIES.

(1) Salt preserves; fire consumes. Every man must be a sacrifice to God. The godly present themselves as thank-offerings; the wicked will be sacrifices to God's justice. If we are not salted with salt by self-mortification, we shall be salted with fire, by falling under the wrath of God. Some expositors hold that "salting with fire" is also expressive of the spirit of self-sacrifice, which parts with a hand, a foot, or an eye, for righteousness' sake, by which spirit disciples of Christ are preserved from corruption and destruction.

(2) The "blessed and only Potentate" is God, who will, "in his own times," show, or manifest, "the appearing of our Lord Jesus Christ." Verse 16 recites the attributes of Him who is the King of kings and Lord of lords.

(3) Jephthah's faith is shown by the way in which he espoused the Lord's cause. It was in dependence upon God that he judged Israel, and overcame the children of Ammon. His faith was not illustrated by his vow, or the execution thereof.

LODGING-HOUSE PEOPLE.—The East London Evangelisation Society and Lodging-house Mission, seeing the great number of lodging-houses in Westminster, has extended its operations, and is now doing a good work in the West-end. The workers in the various lodging-houses are received at the regular Sunday services with marked kindness, and the best attention is given.

SOUTHWARK.—In November last a few earnest workers opened up a field of labour in Whitecross-street, Southwark, and their work has been abundantly blessed. They saw the necessity of opening a ragged-school for the poorest and most destitute children, and in this branch they have been eminently successful. There are Sunday evening services, and the place is open several nights in the week.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, FEB. 10.—Genesis XXV.

THERE is evidently what is known as dispensational truth in the opening verses of this chapter. Isaac's bride comes from a far country, and in this is the type of the Church, which is so largely composed of those who once were strangers and foreigners (Eph. ii. 12, 13). But after the marriage supper has been consummated, there will no doubt be a wonderful concentration of interest on the seed of Abraham. These things are wonderful, but certain (Rom. xi. 25).

Abraham's death.—The old man, after being for sixteen years contemporary with Esau and Jacob, died without owning a foot of land, which he did not pay for (Acts vii. 5). But all was his, and his soul had acquired a property superior to the fairest earthly land that ever invited the quest of a pilgrim. He died in faith, not having received the promises, but greeting them from afar, and being persuaded of them, and eagerly desiring the city which hath foundations (Heb. xi. 13, &c.). He was an old man and *full*, satisfied. *Gathered to his people*, a phrase which speaks not of dust to dust, for his people were far away across the desert, but of the recognition and welcome of the departed. His sons met to bury him; whatever our differences, a common sorrow makes us one.

Two manner of people.—In all time there have been these two classes. The Esaus, jovial, pleasure-loving, addicted to feats of endurance and strength, grasping at present gratification, and indifferent to spiritual issues (Heb. xii. 16). The Jacobs, quiet, home-loving, deficient in many of those qualities which attract admiration and win love, but devoted to the things of the unseen and future—a curious mixture of cunning and spiritual power. These are both dear to God; but it is only of the latter that He can make princes. This is the meaning of Malachi i. 1, 2.

MONDAY, FEB. 11.—Genesis XXVI.

There was no harm in Isaac going to Gerar, as he had a distinct command to that effect (2, 3). But he does not seem to have been morally strong enough to stand the test of residence there. Certainly he failed under it; and he failed because he did not realise that God had made Himself responsible for his safety. What could have been more reassuring than "I will be with thee, and bless thee?" They who have the Divine companionship are absolutely safe, and need resort to no earthly expedients.

His faithless cowardice (7).—He repeated Abraham's sin, endangering his wife, because so careful of himself. There is a sad deterioration here from the time when he was so willing to die beneath his father's knife. That early dawn had become sadly overcast. But, in spite of this, God kept His word with him, and blessed him (12). A sweet illustration of 2 Tim. ii. 13. A man may have outward blessing, but this is no certain proof that his heart is right with God.

Emptied from vessel to vessel (17).—These verses are full of strife and removal. Well was it for him that it thus befell, else he might have become too comfortable in Gerar. God has often to break up our nest, and to pour us forth (Deut. xxxii. 11, and Jer. xlviii. 11).

The path of separation is that of communion and blessing (23).—As soon as he took up the right attitude, "the Lord appeared"; there was a renewal of the altar of consecration; he reared his tent to take up again the pilgrim life; water gushed forth to refresh him; and his enemies were reconciled (Prov. xvi. 7).

TUESDAY, FEB. 12.—Genesis XXVII.

Here was a series of those fatal mistakes which issue in years of misery to all concerned. Isaac ignored and sought to set aside the Divine purpose, clearly revealed (xxv. 23). Esau, notwithstanding his distinct bargain, was now eager to regain the birthright privilege and position which he had despised, and gladly fell in with his father's proposal. Jacob sought to win by fraud what had been promised to him, and would have been secured, by the promise of God. And Rebekah was as deeply implicated as any; deceiving her husband, showing evident partiality, and sowing for herself a bitter harvest of pain, in the enforced absence of her darling, and in the division of her house. We dare not attempt to palliate or conceal the guilt of one of these offenders. Would that this had been the last home, professing godliness, but rent by the same sins, and visited by similar woes.

God keeps us to our choice.—Esau could not change the results of his own act in the sale of his birthright. His bitter cries and tears could not reverse its effect. He might be forgiven, but he could not undo (Heb. xii. 17—20).

The raw material of God's noblest saints is often very disappointing.—Who would have thought, looking at Jacob, covered by the kid-skins, that one day he would have power with God and men, and bless the mightiest monarch of his time? And if God did so much for him, why should He not do as much for each one who reads these lines, if only we are willing to be as clay in the hand of the Great Potter (Isa. lxiv. 8).

WEDNESDAY, FEB. 13.—Genesis XXVIII.

This is the Ladder-chapter, in which a wayward, crooked man is seen holding fellowship with the eternal God; who loves us, not because of our shortcomings, but in spite of them, and who desires to lift us right away from them into a life of power and victory. Fugitive and erring you may be, but never give up your fellowship with God. From the far country of exile you may cry to Him, even from the fish's belly (Jonah ii. 1). And there is no moorland waste so lonely, so man-deserted, so bare, but that it may be the place from which the ladder may reach to heaven.

Sunset (11).—Overtaken on a moor by the swift oriental night, Jacob had no alternative but the cold ground, the hard stone pillows, the exposed position on the hill-slope. But he slept both safe and sound, being sure of Divine protection. His last thoughts would possibly blend in motley combination the mighty slabs that lay around, and the guardianship of the angels (Ps. iii. 5, 6). Hence his dream. Our dreams reflect our waking thoughts.

Night.—"He saw a ladder." There is communication between heaven and earth; the angels come down laden with answers to the prayers which they bear up. Wait for them. Though they delay, they will come. The circulation of tide, and air, and blood, is not more incessant or multiplied. Oh for opened eyes to see these heavenly activities on our behalf! (Heb. i. 14). How full are these gracious words of God of what He is, and will do. "I am with"; "I will keep"; "I will bring"; "I will not leave" (15).

Morning.—The devout soul finds God's house and heaven's gate everywhere. We make our own environment. There was too much bargain-making in Jacob's vow (20); and yet the final resolution was good. Well would it be if all readers would resolve to devote a definite part of their income to Him who guards our nights and guides our days. The ladder of Providence is good, but how much better that of Redemption (John i. 51).

THURSDAY, FEB. 14.—Genesis XXIX.

Well might Jacob lift up his feet (1, marg.). When we have seen God, we receive strength, which enables us to run (Heb. xii. 1). The steps of a good man are ordered of the Lord, and we have a special claim on Him in all that relates to the most solemn step of our lives, in our matrimonial alliances. These ought not to be left to fancy, or whim, or the choice of friends (Prov. xix. 14).

There were *many qualities in Rachel*, as a girl, which bespoke her fitness to be a good wife. Her humility and industry, her patience under the oppression of the stronger shepherds, her haste to share the new-found joy with her father, churl though he were (12); all these received their reward in the love with which Jacob devoted himself to her, and which made the toil of years seem as a few days (20). Oh, that we had such love to Jesus shed abroad in our hearts by the Holy Spirit, that we might consider hard things easy, and rough ones delightful, for his dear sake (Phil. iii. 8).

The deceiver deceived.—With what measure we mete it is often measured to us again. Jacob was served as he had served his father; and Leah was substituted for her sister. There is a Nemesis in wrong-doing. Misdeeds come home to roost (Ps. lvii. 6).

The compensations of life (31).—Poor Leah, she was very eager for her husband's love, and reckoned the loss of it as her grief (32). Yet she had a noble family of sons. Whilst Rachel, secure of affection, pined for children. So God tempers our joys with our sorrows, and amid them carries forward our education. For the names of her children indicate the inner life of devotion, and the outer life of praise. In all this how accurately God kept the promises made (xxviii. 15).

FRIDAY, FEB. 15.—Genesis XXX.

This is a very humiliating chapter, showing to what depths the child and heir of promise may fall. We cannot wonder at Laban, for he had never been at Bethel, or heard the voice of God, or received the blessed promise. He was one of those described by David (Ps. xvii. 13). A worldly man may be expected to act on worldly principles. But to find Jacob acting thus is without excuse.

In the opening verses, a *disordered home.* Envy between the sisters (1); and anger in Jacob (2), and the reign of the flesh. Policy, expediency, self-will, and pride of heart, roaming at will through heart and home. What a contrast to the holy home of Abraham, to the vision under the midnight sky! And is it marvellous that children brought up under such influences became infected with every kind of vice? It is of prime importance to maintain the purity of the home life.

Then, *a schemer.* Heedless of the distinct promise that God would provide for him, we find Jacob using every deceitful art to provide for himself. Instead of allowing God to multiply his flocks, he secures his ends by fraud; and all the while is laying plans to steal away. Throughout he is the supplanter. These years were indeed the wandering of a prodigal into a far country. What disgrace to the name of God! Yet the *love of God* still brooded over the wanderer, allowing him to learn the full evil of his own nature, and to manifest what was in him. We none of us know how base and evil we are by nature, only God knows the possibilities that lurk within our hearts (John ii. 24). But notwithstanding all, He loves us, and can make Israels out of Jacobs. Contrast 1 Sam. ii. 30; Matt. vi. 33.

SATURDAY, FEB. 16.—Genesis XXXI.

Jacob was a remarkable mixture. He spoke of God as if He had been a party to his own trickery (9, 13). At the same time, his was an eminently religious nature, and when it got the upper hand, he evidently had very intimate dealings with God (3, 5, 7, 13). So flesh and spirit struggle within us all, as St. Paul found it, and only as the grace of God enters into us do we come to know the supremacy of the spirit (Gal. v. 17).

The secret departure (20).—This was very undignified and unnecessary, and wholly faithless. God had promised to keep him in all places (xxviii. 15). Oh, when shall we realise the perpetual keeping power of God (Ps. xxxi. 20)? And yet God did keep him (24), and made Laban realise that he must not touch him (29). How marvellous that the Almighty should undertake the safe keeping of such worthless ones. But He does it for his own name's sake (Ezek. xxxvi. 32).

The altercation between Laban and Jacob is very unseemly. Each meeting the other with craft (26, 36). If only Jacob had realised that his cause was in the hands of God, he would have been able to hold his peace and quietly wait. Do we always commit our cause to God, as we should? The exhortations of Rom. xii. 18—21 need to be engraven on our hearts.

The oath (44).—Here these families part for the last time, into an armed neutrality, God watching between. Laban returns to his money making; and the pilgrim Jacob goes on his way, freed from the shackles which had bound him, though with idols still in his tents (34). He must be delivered from these also; that he may become meet for the Master's use (1 Tim. ii. 21).

WHITECHAPEL WORKING LADS' INSTITUTE.—At the invitation of the committee of the Working Lads' Institute, Whitechapel, a number of ladies and gentlemen interested in the work of the establishment assembled at a conversazione last week. Mr. F. A. Bevan, the treasurer, to whom the institution is indebted for so much of its success, presided. The visitors were conducted over the dormitories, class-rooms, and other branches of the institute. Mr. Bevan briefly addressed the visitors and explained that the institution was still in debt to the extent of about £5000, and appealed for subscriptions towards its liquidation. He also urged the suggestion that the premises, which were almost unused in the daytime, might, with advantage, be used as a middle-class school. Mr. Henry Hill, the secretary, later in the evening announced that subscriptions to the amount of about £250 had been received from friends of the institute.

International S.S. Lessons.

Sunday Afternoon, February 17.

THE TIMID WOMAN'S TOUCH.

MARK v. 25—34. GOLDEN TEXT: v. 36.

THOUGH rejected by the Gadarenes, our Lord found "much people" waiting for Him when He crossed to the western side of the lake (21). This incident took place while Jesus was the centre of a great throng of people, moving towards the house of Jairus (24). The woman's *faith* is specially referred to by Jesus (34), and the Golden Text suggests the importance of faith in the study of this incident.

Her faith—how formed (25—27).—"*An issue of blood*" (25).—A distressing malady, which was draining away her physical strength, and involved ceremonial uncleanness (Lev. 15—25). This consciousness of pressing need was the first step to her faith. "*Suffered many things*" (26).—During the twelve years of her affliction (25), she had spent her living upon physicians, with no satisfactory result. Very literally she had "suffered" from the remedies applied as well as from the disease. Medical science in that day was in a very imperfect condition, and the remedies were often very severe, She knew, therefore, that no human skill could help her; this was another step to her faith. "*Heard of Jesus*" (27).—The fame of the wonderful works of Jesus had spread abroad, and she had listened with deepest interest. Earthly physicians had failed, but here was One who had power to heal. This was the next step to her faith. In the same way the sinner is led to faith in Jesus as the Saviour. Consciousness of need, arising from the fact of our sin; sense of helplessness, and of the impossibility of salvation apart from Christ; then hearing the truth concerning Jesus as "mighty to save." "Faith cometh by hearing" (Rom. x. 17). He who does not hear cannot believe, and he who is not conscious of helplessness and need will not value what he hears.

Her faith—how exercised (27—29).—She recognised that her faith must lead to a personal application to Jesus. Faith as a mere conviction of the mind could never have healed her. So the sinner's faith must act. To believe that a remedy will heal, that a lifeboat will save, if we do not apply the remedy, or get into the lifeboat, will do no good. Is not this just the difference between this woman's faith and that of many who know more about Christ than she did? "*Came in the press*" (27).—Her faith met with difficulties. But timid though she was, she mingled with the crowd, and elbowed her way through them to the Saviour. "*Touched his garment*" (27).—"The hem of his garment" (Matt. ix. 20). According to many critics "hem" means tassel, and is referred to Numb. xv. 38, 39, where the tassels at the four corners of the robe are called fringes. Her faith was such that she believed she would be healed, if she could but touch this tassel (28). Yet her faith was not without defects. Perhaps even in her desire to touch there was an element of superstition. Her attempt at concealment looks as though she doubted the Saviour's will, while believing in his power. Like a great many others in approaching the Saviour she made too much of her own unworthiness, and too little of his love. Yet, see the result (29). It is not the perfection of our faith, but faith itself that obtains the blessings. "Straightway"—not less speedily does He save even the feeblest believer.

Her faith—how confessed (30—34).—"Jesus knowing that *virtue*='power' had gone out of Him" (30). She had not stolen the blessing without the consciousness of Jesus. He knew the difference between the pressure of the throng, and the touch of faith (31). And the question "Who touched Me?" was in order that the woman might come forth and confess Him. Confession was due to Him. Was it right that she should obtain from Him by a touch what many physicians had been unable to do, and yet make no acknowledgment of it? And equally was it necessary for herself. For she does not really know the Saviour. She is "fearing and trembling" (33), as though He would be angry with her. But when "she told Him all the truth," then He corrected her mistakes, and sent her home "in peace" (34). See then her faith. As a conviction in the mind, it led her to hope for healing; as exercised, it brought her the experience of the blessing; but as confessed, it led her to greater enjoyment of her restored health, to a fuller knowledge of her Deliverer, and consequently to an abiding peace.

ILLUSTRATIONS.

Coming to Christ as needy.—A great monarch was accustomed on set occasions to entertain all the beggars of the city. Among the courtiers, who on such occasions sat around the king, was one whose silken apparel was spoiled so that he could not appear in it at the feast. But, if he could not appear among the courtiers, he could appear in rags and enter among the beggars. Thus we may come.

Strong faith.—"You are a woman of strong faith," said someone to an old disciple. "No," was the reply, "I am a woman of little faith in a strong Saviour." The strength to heal and to save is not in the faith, but in its object.

Confessing Christ.—A man who had been living a grossly wicked life was converted some years ago. When he first received the Saviour he had no conscious possession of peace. But that night, for the first time in his home, he read the Bible to his family, and then in prayer before them confessed his faith in Christ. The joy of pardon filled him while thus engaged.

[Students of these Lessons may get much help from Mr. Henry Thorne's "Bible Readings on Mark." 1s. 6d. *Morgan & Scott.*]

THE ENCYCLOPÆDIC DICTIONARY.

MESSRS. CASSELL & CO. are to be congratulated upon the completion of THE ENCYCLOPÆDIC DICTIONARY, which is a new and original work of reference to all the words in the English language, and much besides. For, as its title implies, the work is encyclopædic, and therefore subjects as well as words are defined and explained. Naturally words are the basis, and in these volumes we have a full account of their origin, meaning, pronunciation, and use. Moreover, this work deals with about 50,000 more words than any other English dictionary.

The preface is a literary performance of considerable interest. We there learn that this production has involved seventeen years of labour. The features which distinguish this from all other books of words are likewise set forth, and they are undoubtedly features which give the Encyclopædic Dictionary superlative place and value as compared with its predecessors. The list of those who have assisted the editor, Dr. Hunter, includes the names of scholars of world-wide reputation, and the result of their combined labour is worthy of the careful organisation which the plan of operations entailed. We have here a dictionary which stands alone both for fulness and reliability.

In this work we have all the words (except geographical and biographical names) which are contained in a first-rate encyclopædia; while the dictionary proper not only gives modern English words, but a nearly exhaustive list of obsolete words, and a very full vocabulary of words occurring in Scottish literature. A large number of technical terms and colloquialisms are also included, and the arrangement is all that could be desired. The illustrations are numerous, and as artistic in character as they are really helpful in elucidating the text. In a number of test examinations, we have been delighted to find not only comprehensiveness, but commendable accuracy, throughout the work, and great regard for etymological and critical detail.

For some years to come this will, doubtless, remain the fullest of complete dictionaries of the English language, and we cordially and strongly recommend it to committees of libraries and individuals who can afford to purchase it. We observe that it is now being published in monthly divisional volumes (fourteen) at 10s. 6d., and bi-monthly double volumes (seven) at 21s.

TREATMENT OF INEBRIETY.—In a letter to a medical journal on this subject, Dr. Clarke, of Leicester, says:—I have found it far better to break the habit at once by putting the patient in a Home conducted on strict total abstinence principles, than to try and break the habit by degrees in some less rigid way. Abundant experience from all quarters testifies to the safety with which this may be done. Suitable medical treatment, time, and persistence in total abstinence, are the great factors in insuring success. I also agree that it is indispensable that the family into which the patient returns should adopt total abstinence as a help and safeguard to the patient for the future. It is a cruel temptation for a husband to take stimulants at meals, or have such in the house, where his wife has a weakness or fondness for drink, and when a taste, or even a smell, is sufficient to light up afresh the old habit.

MR. DENHAM SMITH.

DEAR SIR,—This day week a letter was read at Clapton Hall, telling us how very weak and prostrate our dear brother, Mr. Denham Smith, was. It was feared that he would not survive the day, so prayer was requested that, should it please the Lord to take him, He would grant Him an abundant entrance into the everlasting kingdom of our Lord and Saviour Jesus Christ. But the Lord has determined it otherwise, and our brother is still alive in his frail tabernacle.

On calling this morning to inquire how he was, I had the great pleasure of seeing him. So I thought his many friends far and near, who are unable to have this privilege, would like to know a little about him.

He had passed a fairly good night and was free from pain, but no words could describe his helplessness and feebleness. It was difficult to catch all that he said or wished to say, but what I did hear was very precious. He reminded me of some great general who, having served his Queen and country so faithfully, was on the eve of being rewarded with a peerage and with a seat in the Upper House, there to enjoy his well-earned laurels and repose. His favourite expression was, "He was waiting at the gate," and so, to beguile the time, until "the porter openeth," he was full of the Good Shepherd who gave his life for the sheep—showing that his ruling passion all his life (the Gospel of the grace of God) was strong in death. "Ours," he said, "was an eternal redemption—we were eternally bought," and referred to heaven as the "sweet rallying place for all God's blood-bought children."

While he was talking, his face was beautiful to look upon—so peaceful, bright, and loving. "Waiting at the gate"—a ray of light from the glory of which the Lamb is the light thereof, had settled on his face. This is no imagination; for, as the perfumes of Arabia Felix exhale their odours in the neighbouring provinces, and, when travellers approach the confines of that country, they can tell by these perfumes Arabia Felix is not far off, in like manner our dear brother's bright face and heavenly talk indicate that he is not far from that country where the inhabitant shall not say, "I am sick." I repeated—

Here we suffer grief and pain,
Here we meet to part again,
In heaven we'll part no more.

In taking my farewell, with a loving embrace, he said—

In heaven we'll part no more.

Yours faithfully,

Feb. 3. J. C. A.

SUMMERS TOWN, S.W.—Help is needed to carry on the work in this locality, which is a sort of "no man's land," between Lower Tooting, Wimbledon, and Wandsworth Common. There are about 500 houses in the district, inhabited almost exclusively by the labouring classes. Besides Gospel services at the mission-hall on the Sunday, the following branches of Christian work are in operation:—Sunday-school, mothers' meeting, girls' sewing class, Band of Hope, provident and penny banks, &c. The workers, many of whom come from long distances, hope that outside friends will help, that the work may be efficiently carried on. Miss Haddon, Naseby, Bedford-hill, Balham, will give further details.

WORK AMONG SAILORS IN GLASGOW.—During last year the many agencies of the Glasgow Seamen's Friend Society were not only carried on with vigour, but greatly blessed in their operation. The efforts for the temporal good of the many sailors visiting the port are all inspired by, and subordinated to, a desire to secure the highest benefit of the men. During the year 107,000 visits were made by seamen to the institutes upon the north and south sides of the river, while 95,000 seamen and their friends attended the Gospel meetings. In every branch of work there was cheerfulness and animation, funds being very conveniently available. At the sixty-sixth annual meeting, held a few days ago, Mr. John Burns, who presided, spoke in favour of a Seamen's Orphan Institute being founded in Glasgow. The hon. treasurer and secretary of this excellent Society is Mr. R. H. Hunter, 27, Jamaica-street, Glasgow.

THE MINISTERING CHILDREN'S LEAGUE.

BY THE COUNTESS OF MEATH.

THE report of this League for 1888 has been lately issued. Any unprejudiced person glancing over its pages would, I think, feel satisfied that the work which this Society has accomplished during the four years of its existence has been very material and far-reaching. It now possesses some 500 branches scattered over the globe, and its members and associates number nearly 24,000. Two charitable institutions have been started in connection with it, one a Home for Destitute Children at Ottershaw, Surrey; the other in Ottawa, Canada, where a Hospital for Sick Children has been for some time established, and is affording great relief to suffering little ones. Quantities of clothing for the poor are made by those who belong to the Society, and delightful gifts of playthings, scrap books, &c., find their way into toyless homes. One London branch alone contributed over 1000 garments, toys, &c., besides giving £25 towards the Ministering Children's League Home. Other branches have contributed equally large sums for charitable purposes; and, when we consider that if this League had not been established little or nothing of this help would possibly have been afforded, we cannot but think that the Association is carrying on most useful work.

The "M.C.L." must not, however, be regarded only as a society for supplying the needs of the poor. It has been termed, not inaptly, the "Practical Christianity Society," deeds of kindness at home, as well as to the poor, being promoted. The children are taught to pray as well as to work; and who will say that the prayer, asking that the little members should become "loving, kind, and useful to others," which is being offered up by thousands of youthful hearts, is not being answered, and that their lives may not hereafter become greatly blessed? The League is unsectarian. In England it has not been so much taken up by Nonconformists as it might have been; but both Dr. Clifford and Rev. J. Chadburn, leading Dissenting ministers, have established branches amongst the members of their respective congregations. If anyone would like further information, with a view to starting a branch of the League, will they kindly write to me, at 83, Lancaster-gate, London, or to our hon. secretary, at the same address.

"POPULAR SERVICES FOR THE PEOPLE" are being held by several churches in Birmingham, both Established and Nonconformist. At the monthly meeting of Nonconformist ministers of the town held a few days since, Dr. Dale remarked that he has watched very anxiously recent movements among the working classes in regard to religious matters, and he is of opinion that a great change is observable in the attitude of the working men of that town towards religion. Thirty years ago anyone who went to speak to them of Jesus Christ would not be listened to. But a great change has come. Everywhere the people are ready and eager for the Gospel, and wherever it is carried to them are ready to receive it.

WOOD GREEN.—In this rising North London suburb a new Gospel Mission has been inaugurated by Mr. James Bryant, of the Evangelisation Society, who has erected a comfortable iron building in which to hold evangelistic services. The hall is in Mayes-road, in the centre of a very needy district, and is capable of seating about 200 persons. At the opening meeting a few days ago, Mr. R. C. Morgan presided, and addresses were delivered by Messrs. James Townley, G. Clarke, J. L. Wood, and David Baron (Mildmay Mission to Jews). At the service on the Sunday evening following the opening, some 160 were present, and there were manifest signs of the Lord's blessing. It is earnestly hoped that much good work may be accomplished through this new agency for the evangelisation of the people in a neighbourhood where there is large scope for aggressive Christian effort.

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Among the Churches.

CHURCH OF ENGLAND.

The "Confidence Fund" of the Church Missionary Society, started by the Bishop of Exeter, in response to Canon Isaac Taylor's charges amounted on January 21 to £2354.

The Bishop of North Queensland is appealing for clergymen to go pioneering in outlying districts of his large diocese. He is anxious to send a pioneer to Thursday Island and the group around it, lying between Australia and New Guinea.

At St. Mary Magdalene Church, Upton, Torquay, an interesting event recently took place. Mr. Hero Yoshi Honda, a native of Japan, whose father holds a position of importance in the Japanese Government, was admitted into the Church by baptism.

SOCIETY OF FRIENDS.

Many English Friends will join their American brethren in the pain and regret felt that Barnabas C. Hobbs, through an accident, has had to have the two middle fingers of his right hand amputated.

According to *The Friends Review*, Philadelphia Friends seem waking up to the duty of holding public meetings, and making themselves felt as a power for good in and around the Quaker City of "Brotherly Love."

President Joseph John Mills, of Earlham College, U.S.A., is on a visit to England, and has the prospect of visiting Egypt and Palestine, as well as Ireland, before returning home. He will probably be at London and Dublin Yearly Meetings.

In *The Christian Worker*, of the 17th ult., is a very able paper on "Our Woman's Foreign Missionary Societies," by Esther Tuttle Pritchard. The subject of women's separate control and organisation of foreign work is forcibly and convincingly dealt with. It is hoped that English and American Women Friends may co-operate therein.

PRESBYTERIAN.

Professor McAlister, of Cambridge, is exerting himself to secure the transference of the Presbyterian College from London to that seat of learning.

The Italian Mission on Great Saffron-hill, with which the late Professor Leone Levi was so closely identified, is shortly to be closed owing to the difficulty of finding anyone to carry it on.

Rev. James Paterson, of Ballater, has accepted the call from Belgrave Church, which has been vacant since the resignation of Dr. Adolph Saphir. Mr. Paterson is an old college friend of Rev. John McNeill.

Although the Regent-square congregation has for six months been without a minister, the church has suffered little, either financially or numerically. From the report circulated at the annual meeting it appeared that the membership at the end of the year was 739, against 843 twelve months previously. The many and varied agencies of the congregation are in a flourishing condition. Rev. J. B. Thorburn, who acted as assistant to Dr. Dykes, and has rendered such good service during the vacancy, has recently started a Working Men's Institute.

BAPTIST.

The Manual of Longcross-street Church, Cardiff, for 1889, shows that the church, under the pastorate of Rev. F. C. Spurr, has prospered during the past year; the clear increase of membership has been ninety-three, making the present number of members 303.

The church at Crayford, Kent, has received new life into it since Rev. T. F. Waddell became the pastor three years ago. During his pastorate about ninety have been added to the membership, and the church has received much spiritual blessing. The congregation are active in good works.

Rev. E. E. Fisk, of Walthamstow, has received a very hearty invitation to the pastorate of Priory-street Baptist Chapel, York. It was here that the great tidal wave of blessing rose in connection with the work of Messrs. Moody and Sankey. Rev. F. B. Meyer was then pastor of the church. The savour of his ministry still abides in the city.

At Ebenezer Chapel, Cefn, North Wales, there has been a great revival, extending over three months, which is still going on. Some forty have been added to the church, and sixty or seventy more have professed to find Christ, and are either before the church for baptism, or have joined other churches. Special services have been held nightly since the revival began.

Rev. William Cuff, of Shoreditch Tabernacle, although still in a weak state, is slowly recovering, and it is hoped will soon be completely restored to health. His congregation are full of sympathy for their pastor, and are looking forward with interest to the forthcoming special evangelistic services to be held at the Shoreditch Tabernacle by Messrs. Fullerton and Smith.

The anniversary of Penge Baptist Tabernacle was celebrated on Wednesday, last week. Encouraging reports were presented of fourteen branches of work in connection with the church. The number of members is 532, there having been ninety additions during the year. The Sunday-school has about 500 children, with forty teachers, and a Young Christian's Association, formed last October, numbers sixty members. During the year over £75 was distributed amongst the poor.

SALVATION ARMY.

At Lancaster much opposition has been encountered, but a recent eight-days' report is encouraging.

On Saturday and Monday last two new Rescue Homes were opened by the General and Mrs. Bramwell Booth, accommodating 30 each; both are within easy distance of the Receiving House, 259, Mare-street, Hackney.

"Captain" Sterling, of Chillon fame, has spoken recently at the great conventions led by General Booth at Manchester and Brighton. Her many sympathisers in London will probably have the privilege of hearing from her own lips the story of modern Swiss persecution.

METHODIST.

A Methodist Foreign Missionary Convention was held at Birmingham last week. Rooms were fitted up to illustrate life in India, China, Africa, Palestine, and the Fiji Islands.

Mount Pleasant Chapel, Liverpool, is to be transferred to Rev. Charles Garrett's Mission. During recent years it has been a severe struggle to sustain the cause in a condition approaching real prosperity.

The Primitive Methodists have under consideration a movement for the employment of lay agents, similar to Rev. Thomas Champness's *Joyful News* Mission. Nine districts belonging to this Methodist Church are now employing lay evangelists.

The next Wesleyan Conference is to be held at Sheffield, commencing on July 23. The Fernley Lecture is to be delivered by Rev. Joseph Agar Beet. The subject will be "The Credentials of the Gospel: A Statement of the Reason of the Christian Hope."

The Studley-road (Lambeth) Mission Band has a membership numbering 133. There are also a total abstinence society, a children's service, Gospel temperance meetings, lodging-house and open-air services, &c. Among the members of the band are some of the converts due to its instrumentality.

A meeting was held at Islington Chapel, Birmingham, with the object of raising portion of a sum of £5000, part of which is required to build a new chapel. Before the meeting closed, over £2605 had been promised. A report from the circuit says, "The work of God is prospering among us in all its departments."

The Belfast Students' Missionary Association is making a new move, and one, says *The Belfast Witness*, which ought to be attended with good results. The committee have arranged to send out some of the senior students to plead the cause of the Association in the pulpits of some of the leading Presbyterian Churches in Ireland, as opportunity may be given.

The Shaftesbury Hall (City) Wesleyan Mission Band have met to organise themselves for the coming year. The year's work is to comprise house-to-house visitation, tract distribution; open-air preaching, "popular" services, the ragged school and mission at Hare-court, under Mr. John Taylor, and—as a new feature—a monthly meeting of workers to report progress and consider suggestions for improvement.

At a home missionary meeting at Old Market-street Chapel, Bristol, lately, Mr. J. P. Distin related the interesting story of the Barrow-lane Mission. A public-house in a prominent position, afterwards used as a Mormon church, was opened as a Methodist mission-hall about twelve months ago. Souls were saved on the very first Sunday, and these were only the firstfruits of a harvest which has been reaped nearly every Sunday since. All work is done voluntarily, the services on Sunday evenings, which are of a distinctly evangelistic character, being conducted by members of the men's Bible-class (which numbers over 800 men), under the guidance of Mr. C. R. Parsons.

NOTES FROM IRELAND.

The Methodist congregation in Stephen's-green, Dublin, is flourishing. Vigorous mission work is carried on throughout the circuit.

Three weeks' Gospel services, largely attended, have been held by Mr. Thompson, of Glasgow, in Westbourne Presbyterian Church, Belfast.

A fortnight's evangelistic services have been held in the Methodist Church, Wilton-street, Belfast. Hundreds of families were visited every evening by Christian workers, and several persons have professed to accept Christ as their Saviour.

Rev. John Fordyce, of Belfast, sailed last Friday from London for Sydney, Australia, where he has accepted the pastorate of Piper-road Church, Woollahra. Dr. McMordie is to succeed him as editor of *The Irish Temperance League Journal*.

Three weeks' evangelistic services have been held at Newtownbutler by Rev. Dr. Ker; and similar services have just been held at Pettigo and the neighbourhood by Revs. Wm. Addy, Geo. Barnes, and G. L. Webster In each case much good is believed to have been done.

FALLEN ASLEEP.

Rev. A. Smith, United Presbyterian minister, Eccleſechan, N.B.—At Loughgall, co. Armagh, Rev. A. M. Dobbs.—At Belfast, Mrs. McKay, wife of Rev. Dr. McKay, President of the Methodist College, Belfast.—Rev. F. J. Armitage, vicar of Casterton, Kirkby Lonsdale, Westmoreland.—Rev. E. Minton, of Heaton Moor, for many years pastor of the Congregational Church at Mossley, Ashton-under-Lyme.—Rev. John Henderson, minister of St. James's Established Church, Glasgow.—Rev. William Richardson, rector of St. Chad's, Poulton-le-Fylde, near Preston, Lancashire. — Rev. John Williams, for nearly sixty years in the Congregational ministry.—Rev. J. Builder, Canadian Presbyterian missionary, Mhow, Central India.—Rev. George Anderson, for nearly thirty-five years minister of the Free Church, New Cumnock, Ayrshire.—Rev. A. F. Muir, recently minister of Perry-hill Congregational Church, Catford.

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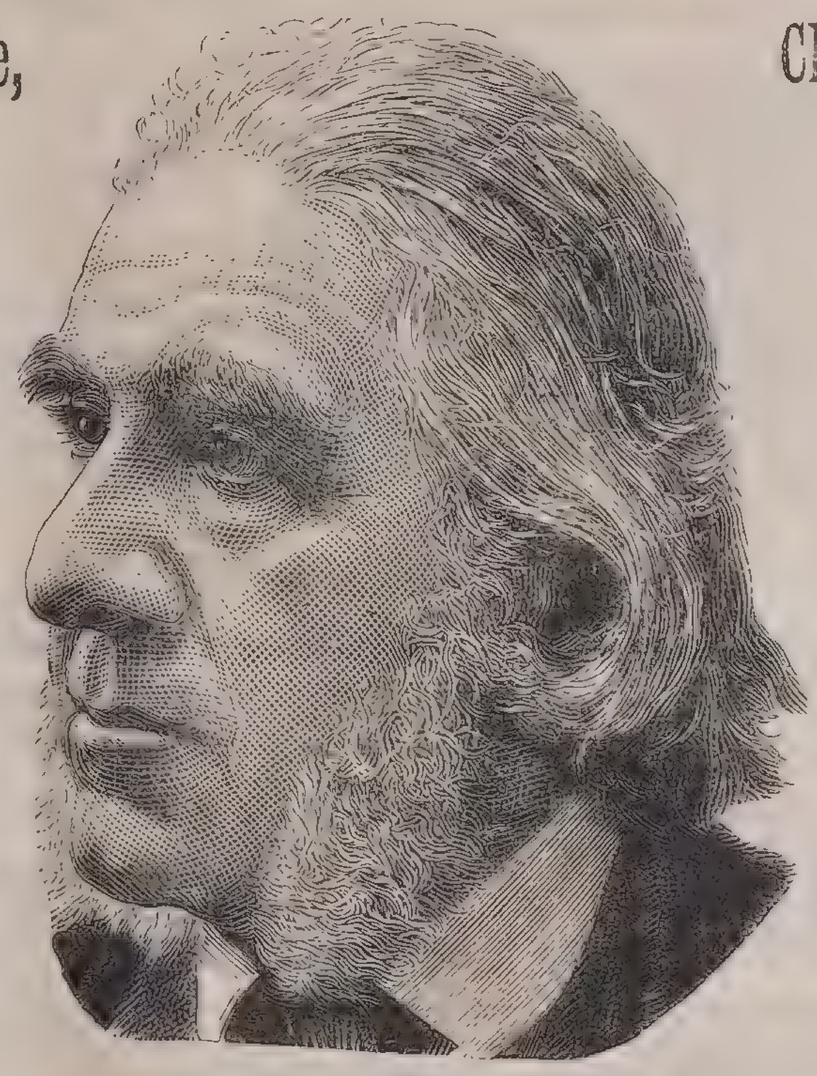
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[Signor Gavazzi.]

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Office of the Society, 52, Finsbury Pavement, E.C.

EAST END DISTRESS. — Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., appeals for assistance for destitute families. Children's Free Dinners, and Soup Kitchen Fund in urgent need of funds. Gifts of money, food, or clothing promptly acknowledged, and exclusively appropriated to the relief of destitution.

ABBEY STREET SUNDAY AND RAGGED SCHOOL and Mission and Institute. Mr. WIRE, the Hon. Superintendent of the above, again makes an earnest appeal for providing Free Breakfasts and Clothing for destitute children attending our Board schools. Hundreds are sent to school without food, and scarcely shoes to their feet. During the last three winters, through the generosity of the public, 42,000 free breakfasts have been given, also about 5,000 boots and garments have been given through the recommendation of our School Board visitors and head-masters and mistresses, also our visiting committee. We are unable this winter to continue this good work unless funds are forthcoming. We trust this will meet with a generous response. Gifts of cocoa, sugar, and milk, or left off clothing, will be thankfully received and acknowledged by Mr. B. WIRE, 25, Church-row, or Bethnal Green-road; 60, King Edward's-road, Mare-street, South Hackney; also Mr. J. D. LINK, Heath Lea, Amhurst Park-road, Stamford-hill.

£500 REQUIRED IMMEDIATELY, to carry on Evangelistic Work amongst Poor at East End. We are in great need of funds just now to carry on our SOUP KITCHEN AND CHILDREN'S HALFPENNY DINNERS, open five days per week, besides other meals. Also our Evangelistic Work. Visits are paid to dock labourers, ships, hospitals, police stations, railway warehouses, public-houses, &c., &c. The work is strongly recommended. Who will come to rescue and help His poor ones? We have many sad cases which continually come under our notice. If every reader will send, their "offering" would be gratefully received and duly acknowledged by GEORGE FULLER, Superintendent, Brunswick Hall, Brunswick-road, Poplar, E., or by Messrs. MORGAN & SCOTT, THE CHRISTIAN Office. Left-off clothing, hats, &c., thankfully received. The "Widow's Mite" would be welcomed.

NORTH BOW MISSION, London, East.—REACHING THE MASSES.—£2,700 will entirely liquidate our debt upon three splendid Freehold Churches, and one large School-room. The property accommodates 1,500 adults, and 1,000 children. The population are all working people, and mostly very poor. Nearly 1,000 persons have been admitted in Church fellowship upon profession of conversion since Aug. 1876. Contributions will be acknowledged through THE CHRISTIAN. The Lord's houses should not be mortgaged to money lenders, whilst the Lord's stewards are rolling in wealth.—JOHN FLETCHER PORTER, Superintendent Missionary, 362, Old Ford-road, Bow, London, E.

CONTRIBUTIONS of Money, Clothing, Coal or Bread Tickets in aid of the poorer patients who are attending the Hospital for treatment, will be very gratefully received by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, W.C.

DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks. — Great distress prevails among the unemployed labourers standing daily at the dock gates cold and hungry. Funds are much needed to assist them.

KONIGSHEIM HOUSE OF REST, Weston-super-Mare. — This Home affords rest and change to English and Foreign Governesses, also to Lady Christian Workers. Terms, 12s. to 21s. inclusive.—LADY SUPERINTENDENT.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 58, High-st., Homerton, London, E.

A BAZAAR,

Under the Patronage of H.R.H. Princess Christian,

FOR THE BENEFIT OF

MRS. HILTON'S CRÈCHE AND ITS BRANCHES,

Will be held at CANNON STREET HOTEL,

On MONDAY, TUESDAY, and WEDNESDAY, MAY 27, 28, and 29.



Mrs. HILTON earnestly solicits your help and sympathy in this undertaking. **Funds are greatly needed** to support the large family of little Children sheltered in these Homes. The Country Branch has been closed during the winter months for want of Funds, but has now been re-opened in faith that this Bazaar will supply the means for its maintenance.

CONTRIBUTIONS to the Bazaar may be sent in on or before May 20, addressed to

Mrs. Hilton's Crèche, 12, 14, & 16, Stepney Causeway, Commercial Rd., E.

Parcels should be plainly marked with the name and address of the sender.

Donations in money will also be acceptable, and may be sent to Mrs. HILTON, Langveld House, 76, Bow-road, E.

WORKING MEN'S LORD'S DAY REST ASSOCIATION.

More than **600** CLERGYMEN and MINISTERS of London and **20,000** of the Working Classes of East London have signed the **PROTEST** against the **SUNDAY OPENING** of the **PEOPLE'S PALACE.**

Clergymen and Ministers in London who have not yet added their names to the list are respectfully asked to do so.

CHARLES HILL, *Secretary.*

Offices: 13, BEDFORD ROW, LONDON, W.C.

The Bishop of Liverpool's important Sermon on SUNDAY OBSERVANCE is now ready.

Paris City Mission.

President: LORD KINNAIRD.
Treasurer: F. A. BEVAN, Esq.

This Mission was formed in Paris during the time of the last Exhibition there, and it has proved a great and permanent blessing.

Its model is the London City Mission, both in constitution and action.

Sixteen leading Pastors, Ministers, and Laymen form its Committee, including Pastor Theodore Monod, Rev. F. Howard Gill, and Rev. R. W. McAll.

Eight devout and earnest Missionaries—seven French and one English—now carry a knowledge of the glorious Gospel to the poor of Paris; teaching from room to room and in public places, defending and circulating the Holy Scripture. So pressing is the

NEED FOR MORE EVANGELISTS

that the small and overpressed French Churches will contribute a third, and in some cases half, the support of new Agents.

The International Exhibition of this year opens an effective door for evangelising Paris and France.

CONTRIBUTIONS are earnestly needed to sustain and increase this testimony of Jesus.

Statements about the Society will be sent free by the Hon. Secretary for England, J. M. WEYLLAND, 31, Carlton Hill, St. John's Wood, N.W., who will gladly receive Contributions.

Bankers: BARCLAY, BEVAN, RANSOM & CO., 54, Lombard Street, E.C.

ASHLEY MISSION, Bethnal Green, E.—Assistance is earnestly asked for, to maintain this Mission. Large Mothers' Meetings. Classes for Factory Girls, for Men and Lads. Sunday-school. Band of Hope. Tract distribution and Temperance work. All in efficient working order. Cast-off Clothing thankfully received, and the smallest contributions.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

A CONFERENCE ON The Work of the Holy Spirit

Will (D.V.) be Held in the

Congregational Church, East Finchley,

On TUESDAY, WEDNESDAY & THURSDAY,

March 5, 6, and 7,

AT 3 AND 7 P.M. EACH DAY.

Addresses will be delivered by Sir Arthur Blackwood, K.C.B., The Rev. Principal Cave, J. B. Figgis, W. Guest, Rev. F. Hastings, R. F. Horton, C. New, A. Rowland, H. Simon, W. Skerry, E. White, and others.

The special subject of Tuesday will be, "The Promise of the Spirit; its Meaning and Condition of Realisation Now"; on Wednesday, "The Fruit of the Spirit, in Secret, Domestic, and Social Life"; and on Thursday, "The Power of the Spirit, in Public and Private Ministry."

There will be time for open Conference at each meeting. All who are interested in these subjects are cordially invited.

Educational.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. DELTA, MacLaren's Library, Notting-hill-gate, W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,

Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

HOME SCHOOL for Girls. Limited number of Boarders. Good education, based on Bible teaching, "Seek ye first the kingdom of God, and His righteousness." Pupils prepared for the various Exams. Kindergarten for Juniors. Terms inclusive. Recommended by R. C. Morgan and parents of pupils.—Mrs. SILVESTER, Clarence House, Pellatt-grove, Wood-green.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign Governesses, visiting Professors. Pupils prepared for local examinations. Half Term will begin February 28.

Principals, Misses GEATER.

LONDON EDUCATION.—Immanuel College, Streatham, S.W. — Sound Evangelical training. Home comforts. Very healthy situation. Great attention to modern languages. Preparation for all examinations.—Principals, C. B. and J. CHEGWYN.

EASTBOURNE.—Sea House School.—Specially built for fifty boarders in one of the best positions in this healthy town. Careful training and personal oversight. Thorough and practical education.—Head Master, Mr. ESAM.

NEW COLLEGE, CLIFTONVILLE, MARGATE.—Head Master, Rev. G. Hugh Jones, F.A.S. High-class education. Splendid premises. Decided Christian training. Moderate fees. Prospectus, honours list, references, on application.

BATH.—Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

ALRESFORD HOUSE SCHOOL, Margate.—High-class Preparatory School for the Sons of Gentlemen. Special preparation for University, Local and public school exams. Comforts of a Christian home. Special arrangements for children from India. Resident foreign master. For prospectus, address the PRINCIPAL.

HIGH-CLASS SCHOOL for Girls, Glebe-place, Stoke Newington. Principal, Miss BASTIN.—Thorough teaching and careful training. Preparation for Cambridge and other examinations. Vacancy for a Governess-Student. Premium required.

HEALTH AND EDUCATION among the Surrey hills. Christian home life, with carefully superintended studies.—Misses SHRIMPTON & GERDS, Chertsey House, Redhill.

BRIGHTON. — EDUCATION.—Mr. ALFRED CLARKE, B.A. (Lond.), receives about twenty Sons of Gentlemen, from 7 to 14 years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other examinations. Personal care, Christian influence, and a healthy, happy home. — 85, Buckingham-road, Brighton. Referees: Mrs. W. Poole Balfern, Brighton; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's; Henry Edwards, Esq., 4, Buckingham-road, Brighton. Term commenced January 21.

EDUCATION IN SWITZERLAND.— Young Ladies' College, in connection with a School of Art, artistic and plain needlework, Landhaus Haltli, Mollis (Glarus, Switzerland).

New term commences May 13.

Thorough instruction in languages, music, singing, drawing, painting, and all kinds of artistic and plain needlework; German, French, and Italian conversation in the house. Careful training and happy Christian home. Beautiful situation, at the foot of the Alps, near the Lakes Weesen and Klönthal, two hours distant from Zürich, on the Engadine route. Healthy, bracing climate, especially suitable for young Ladies of delicate health.

Full particulars, with best references from English families having their daughters at present at the College, can be had on application to the LADY PRINCIPAL. Address as above.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve Pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. Reference kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.

B., The Ferns, Duffield, Derby.

MANADON VILLA LADIES' SCHOOL,
PLYMOUTH.

Principals: THE MISSES LANE.

A limited number of resident and daily Pupils received, whose education is conducted with the utmost care. Pupils prepared for the Cambridge Royal Academy of Music, and other Local examinations.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal (A. E. COWENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

THOROUGH EDUCATION.—To fill up unexpected vacancies, two or three Boarders can be received in a high-class, Christian School. Beautifully situated house, home comforts, and successful preparation for examinations, if such are desired.

Principal, Miss ADCOCK, Park, Nottingham.

INDIAN AND OTHER CHILDREN.— A Lady, the wife of a Solicitor, living in a large house with good garden and fields attached, wishes to receive two little Girls to bring up with her youngest daughter. Superior educational advantages under a good governess. Home comforts and care. References exchanged.

M., Record Office, Fleet-street, London.

HOME SCHOOL for Little Boys, Rother House, College Park, Lewisham. Home life. Number of Boarders limited to six. Well suited for delicate or backward boys. Successful in local examinations. Terms very moderate. Excellent references to parents of former pupils.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

DUSSELDORF ART-CITY ON THE RHINE.— Pension in a highly educated German family. Conservatory music, painting, German taught by excellent teachers. Finest locality. Home comforts. Terms moderate. Best references.

Mrs. HAAG, 4, Marschall-strasse.

TWO SISTERS, long accustomed to teaching, are anxious to find neighbourhood, evangelical, Berks, Wilts, or Hants, where there is good opening for School.

M., Mrs. Wilson, Addington House, Bow, London.

A LADY WISHES to receive into her home a few Girls, in addition to some she has already, or an Indian Family. Live close to good day-schools. Best references. Good locality. Every home comfort. Terms moderate.—MATER, care of Mr. Timæus, Bookseller, Bedford.

GOVERNESS to young Children, or Companion to elderly Lady.—Re-engagement by Christian Lady (23) meeting with Open Brethren. Experienced in tuition, English, music. Domesticated.

Miss STAPLES, 23, London-road, Chelmsford.

GOVERNESS.—Earnest Christian Lady, about 27. Country. Two children, 12, 14. Thorough English. North German. Good music. Needlework.—CHELMSLEY, Sheldon, Birmingham.

A LADY WISHES to recommend a young German for children under 12. German, French, Russian, drawing, and a little English.

Mrs. DASHWOOD, 39, Bryanston-square, W.

EXPERIENCED FRENCH PROTESTANT, 40. Re-engagement in Christian family. Children under 12. French, German, English, music, rudiments drawing, needlework. Certificated for Scientific Dress Cutting. £45.

W., Clonskeagh Castle, Dublin, Ireland.

NURSERY GOVERNESS, young and domesticated, wanted for three children. Evangelical Church of England. Elementary music required. £16 and laundress.—Apply, stating age and previous experience,

X., Seifton, Bromfield, Shropshire.

Appointments, Situations, &c., Wanted.

GENTLEMAN, single, of business habits and good education (London University), seeks post as Manager, Secretary, or other responsible position. Long and first-class reference.

A., 7 Alexandra-road, Finsbury-park, London.

LAYMAN, Anti-Ritualist, desires to be engaged in the Master's service, by Church of England. Highest references. Distance no object.

55, Welbeck-street, C.-on-M., Manchester.

TO CABINET-MAKERS and Upholsterers.—A young Man, age 21, seeks a situation as Junior Salesman. London preferred. Practical knowledge and highest references.

E. J. C., 28, Gordon-road, West Ealing, W.

MAN AND WIFE.—A Lady wishes to recommend a highly respectable Man and Wife (not young), as Lodgekeepers. The former can do a little gardening, the latter is a good needlewoman. —Letters, care of Mrs. Skerritt, Markham House, Wokingham, will be forwarded.

GARDENER.—A Lady recommends her late highly valued Groom-Gardener. Understands vines, cows, &c. Strictly trustworthy, thoughtful, willing, industrious. Married, one infant. Wife good cook and very useful person. Christians.—Mrs. GRAVES, 13, Wynnstay-gardens, Kensington, W.

HEAD COACHMAN, married, requires situation through master's death. Christian Lady will be glad to recommend. Would take single-handed place.

SHAW, 4, St. David's-terrace, Edinburgh.

THE REV. C. E. STORY, Vicar of Great Missenden, Bucks, is anxious to find a situation for a young Man 17 years of age, now in his employ as Under Gardener. Abstainer. Good character.

WANTED TO PLACE an intelligent, well-educated Youth (15) with a Bookseller or Stationer. Within 30 miles of London. A Christian home indispensable.

D., Kennington, Ashford, Kent.

SITUATIONS WANTED for two Lads, partially trained to house and garden work. Healthy, intelligent Lads, 16 years of age. Board, lodging, and washing required, and a small sum per week to keep up clothing.

Mr. EDWARD PASH, Chelmsford.

AS PAGE, in a Gentleman's family. Wanted, for a sharp Youth of 15.—W. T., Wychnor Park, Burton-on-Trent, Staffordshire.

NO SALARY.—A Lady, middle-aged, desires engagement as Companion or Housekeeper to elderly Lady. Would pay small sum if desired. Good references.

E. E., at Shelley & Co.'s, 5, Leadenhall-st., E.C.

COMPANION, HOUSEKEEPER. —Evangelical Churchwoman (36) seeks re-engagement. Willing to help in Christian work, and to be generally useful. Good references.—Miss GINN, Mr. Procter, 41, Church-road, Tunbridge Wells.

COMPANION, or children's Governess.—A Lady recommends a Christian Gentlewoman, 32, abstainer, cheerful, kind, domesticated, and methodical, musical, good needlewoman. Salary £26.—TRUST, 3, Mayfield-terrace, Castle Hill, Ealing, Middlesex.

A LADY, member of the Church of England, musical, and well educated, wishes to obtain a situation as Companion to a Lady. Excellent references.—L. W., care of George Brook, Stationer, 19, Westgate, Huddersfield.

DESIRED for Parisian Maids, situations in evangelical families. One, 27, experienced Lady's Maid. One, 20. Nursery Governess, or Mother's General Helper. One, 14, Under-Nurse. None speaking English. References required. —Mme. DALENCOURT, Mission Evangelique, Boulogne-sur-Seine. Stamped envelope.

YOUNG FRENCHWOMAN.—A Lady can recommend one speaking a little English. Very good needlewoman, and can undertake light housework.—M. L. B., 28, Clapton-square, Clapton.

AS HOUSEKEEPER, superior, working, experienced. Very domesticated. Good manager. Educated and musical. Highest references.—C. F. HAM, South Nutfield, Surrey.

AS WORKING HOUSEKEEPER, accustomed to farmhouse and children. Good manager. Age 35. Salary £25. Excellent references for management, &c.

Miss TURNER, The Home, Essex-road, Basingstoke.

MOTHER'S HELP.—A Clergyman's Wife can highly recommend a bright, active young Lady, earnest Christian and abstainer, as above. Age 21. Salary £20. Preliminary branches of education, including music; languages excepted.

K. P., 23, Wrotham-road, Camden Town, N.W.

REV. J. B. BARRACLOUGH is anxious to place a bright and intelligent Hebrew Christian Girl, aged 15, in either a private school as Pupil Teacher, or a good business house, under Christian influences.

46, King Edward-road, Hackney.

NURSERY GOVERNESS.—A bright, cheerful young Lady, fond of and accustomed to the management of children, wishes to meet with an engagement, resident, in or near London. Unexceptionable references.—M., care of T. P. Jones, Esq., 82, Seven Sisters-road, Holloway, N.

A CHRISTIAN LADY desires an engagement as Companion to an elderly Lady. Is kind, gentle, trustworthy, and total abstainer. Excellent references.

T., 9, Cambridge-gardens, Notting-hill, London.

A SITUATION WANTED for young Woman about 23. Also, for one 17, in Christian family. Been in a Home twelve months. Country preferred.

MATRON, Lock Asylum, Harrow-road, W.

AS PARLOURMAID OR HOUSE-PARLOURMAID, in a small, private family. Age 32. 5½ years' good character.

J., care of Mrs. Pryor, West-street, Dorking.

A RESPECTABLE GIRL, brought up in country, desires a place as Schoolroom Maid.

Mrs. HOBSON, Vicarage, Stanstead Abbots, Ware.

TO CHRISTIAN EMPLOYERS.— Employment earnestly sought for a young Woman for several years engaged in a biscuit factory.—Particulars upon application by letter or otherwise. —Y.W.C.A. SECRETARY, Cairns House, Brandram-road, Lee.

A CHRISTIAN LADY requires an engagement as Amanuensis, Companion, Housekeeper, or Children's Governess. Good reader, musical, experienced. Excellent references.

H. H., c/o Wilmshurst, Stationer, Blackheath, S.E.

A LADY is seeking for a light situation for her Nurse, who lived with her for seventeen years. A quiet place as Working Housekeeper, or any place of trust. She is most trustworthy, well educated, good reader, but could not do hard work. A sincere Christian.—S. T., care of Mr. French, 24, Langley-road, Watford.

A LADY RECOMMENDS Christian Girl, age 17, as Under-Housemaid, or Nurse, in Christian family. Has had some experience.

M. S., 24, Stroud-road, Forest-gate, E.

A LADY WISHES to recommend young person, age 21, as Useful or Sewing-Maid. Christian family much valued. — Miss PERRY, Avonleigh, Stoke Bishop, near Bristol.

STRONG GIRL.—A Lady wishes to find a place for a strong Girl of 17, anxious to reform. Has been general servant, and is accustomed to children.—Miss HARVEY, Purbrook Heath House, Cosham, Hants.

WILL ANYONE take as Servant a strong, active Girl, 18 (subject to very slight epileptic fits). Good character from former situation. Kind home all that is required.—For full particulars, write to Miss B. NICHOLSON, 28, Queen Anne's Gate, Westminster.

WILL ANY LADY take into her service a respectable young Woman, who has lost her situation through intemperance. Is now a total abstainer. Good housemaid, clever needlewoman. Age 27. Country preferred.—For particulars, apply to Mrs. C., care of Relfe Brothers, 6, Charterhouse-buildings, London.

WILL ANY CHRISTIAN LADY take into her family a young Girl, 20, of good appearance, who is rescued from a giddy life and wishful to do better.—Miss PICKERING, Brandling Village, Newcastle-on-Tyne.

GENERAL SERVANT or Plain Cook. Abstainer. Can wash and iron. Age 22. In country only. Supervision of Christian mistress required.—For information, apply,

Mrs. LAYCOCK, Charles' Vicarage, Plymouth.

AS GENERAL SERVANT, for one who has reclaimed her character by several months' residence in a Christian Home.

The MATRON, 229, Shirley-road, Southampton.

WILL ANY LADY, living by herself, take a young Woman of 25, as General Servant. Has been out before. Little or no wages for first year, in return for a kind Christian home. References required.

Mrs. JEBB, 5, The Gables, Derby.

Appointments, Situations, &c., Vacant.

CURATE WANTED, for St. Bartholomew, Islington, N. Evangelical views. Single, active, and heart in the Lord's work. Stipend £130, with possible increase.

Rev. L. STANHAM, M.A., 15, Milner-square, N.

Y.M.C.A., HONORARY SECRETARY. —An excellent opportunity offers for Christian work. Will any earnest young Man of genial, active character, volunteer? — COMMITTEE, Y.M.C.A., Willoughby-road, Hampstead.

A COMPETENT, EARNEST CHRISTIAN MAN wanted, to take charge of Mission work in connection with a London Baptist chapel, and to assist the Pastor in visitation. Salary £100 per annum. Age, under 30 preferred. Married. —Apply in first instance, by letter addressed FEBRUARY, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

A RESPECTABLE YOUNG MAN wanted (single), to take Foreman's place in Garden. Must understand vines, &c., and live in gardenhouse. Abstainer, Churchman.

Lady A. MOSTYN, Gloddaeth, Llandudno.

TRAVELLER (confectioner's) wanted on salary and commission, with cash connection among bakers and confectioners in London and ten miles round.—Apply by letter, in confidence, F., 6119, Smith's Advertising Agency, 132, Fleet-street, E.C.

CHRISTIAN YOUNG MAN, unmarried, abstainer, of literary tastes, desires engagement as Clerk, Collector, Private Secretary, or Librarian, or in Bookstore or similar position.

X., 2, Clive-cottages, Harold-road, Hastings.

PUPIL.—An Architect and Surveyor, established in London 25 years, has vacancy for suitably educated Youth of Christian character as Pupil. Moderate premium.—YORK, Keeping's Library, Bishops-road, Bayswater.

TO PARENTS AND GUARDIANS.— An Architect and Surveyor, who also holds a public appointment in a Southern watering place, of decided evangelical opinions, has a vacancy in his office for an Architect Pupil. A premium required. Arrangements can be made for boarding in the house.—A. B., Thornton, Sandown, I. of Wight.

APPRENTICE.—A. SMITH, Chemist, 5, High-street, Newport, Mon., has a vacancy for a Youth who has passed the preliminary Examination; last pupil gained the Pharm. Soc.'s Silver Medal for the best Herbarium. Moderate premium required.

GARDENER wanted.—Experienced, understanding vines; an industrious, trustworthy, Christian Man. Small garden. Some duties in house. Wife to undertake laundry. State wages, and all particulars.

K., 6, Jeffreys-square, London, E.C.

CANADA.—To Parents.—Advertiser has Vacancy for Pupil on stock-farm in North-West Canada. Comfortable home. References exchanged. Premium required. Brother shortly returning.—H. HUTCHINSON, Wythemail Park, Wellingboro', Northamptonshire.

WANTED IMMEDIATELY, for the Plymouth Penitentiary, the following persons: (1) MATRON, duly qualified. Christian, total abstainer. (2) Experienced LAUNDRESS, capable of teaching. Abstainer.

Mrs. CREAK, 12, Whitefield-terrace, Plymouth.

HANDY MAN AND WIFE wanted, without family. Man well qualified to do repairs to cottage property, keep accounts, &c. Wife as domestic Servant to owner. Terms commencing 28s. per week, with apartments, firing, &c.—Send full particulars, of experience, age, testimonials, &c. (in man's own writing), to

43, The Common, Upper Clapton.

A YOUNG LADY wanted, as Apprentice to Fancy Drapery. Sleep out. Or Improver, without salary to start. Christian desired. —H. M. WRIGHT, 2, South-hill-park, Hampstead Heath (close to station).

AN EXPERIENCED COOK-HOUSEKEEPER wanted for a country house in Cheshire. Wages £30. Temperance; no beer. Number of servants thirteen.

Mrs. MELVILLE, Post-office, Llandudno.

NURSERY GOVERNESS to take entire charge of three children, ages 5, 6, and 7, and assist with one aged 9. Good needlewoman. Must have good reference from similar engagement. Age about 30.

DUNLEWEY, Bedford Park, Croydon.

A SUPERIOR YOUNG NURSE wanted. Good HOUSE-PARLOURMAID, and good plain COOK. None with less than a year's good reference need apply.

Mrs. EVERED POOLE, Rockholme, Southampton.

NURSE WANTED.—Welsh Nurse, able to speak English. Trustworthy, truthful, steady, good needlewoman. Not under 20, or less than three years' experience. Two children. Quiet family.—Apply, stating wages, A., Llandudno.

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The Holt-Yates Memorial Home, 5, Parson's-green ..	30	
	—	117
OPEN-ALL-NIGHT REFUGE, 37, MANCHESTER-STREET, W.C. Visited every morning by Mr. THOMAS, to endeavour to arrange Permanent Help to all new comers	20	
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Total to be supported ..		235
Daily No. of Meals to be supplied		940
Meals to be supplied weekly ..		6,580
Ditto, annually..		343,100

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Earnestly appeal to the Readers of The Christian to help them in their **PRESSING WINTER WORK**, which comprises, **SOUP KITCHEN, FREE** and **HALFPENNY DINNERS, RELIEF** in the shape of **FOOD** and **COALS** to the **DESTITUTE, EVENING SHELTERS** for the **CHILDREN** of the **STREETS, INFANT DAY NURSERY, TEMPERANCE MEETINGS, GOSPEL SERVICES, SUNDAY SCHOOLS**, &c.

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URGENT APPEAL

ON BEHALF OF

The ISLAND & COAST SOCIETY of IRELAND.

ESTABLISHED 1833.] Patrons: [ESTABLISHED 1833.

HIS GRACE THE ARCHBISHOP OF DUBLIN;
THE LORD BISHOP OF CORK; AND THE LORD BISHOP OF KILLALOE, &c.

THIS Society, formed for the Education of Children and promotion of Scriptural Truth in remote parts of the Coast and adjacent Islands, mainly supports Forty-one Schools. Seldom have more pressing appeals beset the Committee. Help for Scriptural Schools is *urgently needed* in the remote and thinly populated parts of the Country. Local aid is all but gone through failure of rents and the existing agitation. The clergy in these parts, perplexed as to how to maintain their little "Forts of Truth," where children of the loyal and patient Protestant poor are instructed in the way of Life, earnestly look to this Society; and its Committee, with a similar anxiety, look to those whom God has blessed with peaceful homes and means to aid them in their work.

The Lord Bishop of Derry and Raphoe writes November 17, 1887:—

"The Island and Coast Society for Ireland has rendered *true* and valuable aid to poor and remote parts of the diocese of Raphoe, for which we are *very* grateful."

The Lord Bishop of Cork, at the last Annual Meeting, says:—

"In his own diocese fifteen schools were supported by this Society, and he was there that day to express what he felt, that the work of this Society had been of very great benefit and advantage to those distant and remote parishes."

Contributions will be most thankfully received by the Secretary, the Rev. C. W. FLEURY, M.A., at the Office, 30, Lower Sackville-street, Dublin; or by the Rev. D. HOLDEN (Hon. Sec. for England), Mickleham, Dorking, Surrey.

FEBRUARY 15, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. John Jones, Missionary, late of Maré, South Seas.

We heartily thank those friends who have sent copies of THE CHRISTIAN for November 30, 1888, as asked for a fortnight since. We have now received as many of this number as we require.

Will Christians throughout the kingdom join with those in Dublin who intend to make special prayer on behalf of the Roman Catholics of Ireland on Tuesday, February 19? Whether alone, or together in companies, we suggest that some hours of that day be devoted to this purpose by all who love the Lord, and who earnestly desire the salvation of our Catholic friends and neighbours.

At a recent meeting of shareholders of a tramway company, reference was made to agitation on the part of the men. It was asserted that all they wanted was for their hours of labour to be reduced to "twelve daily for six days a week." When the smallness of the wages paid for such labour is taken into account, it can only be considered that the high dividend declared is nothing more nor less than blood-money.

In days when there is reason to fear the advance of rationalism in many quarters, it is gratifying to learn that Unitarian influence is losing ground among the General Baptists. Of three churches in London which were once in the hands of teachers denying the divinity of Christ, and the sacrificial nature of his death, all have now re-asserted their original character. The last to return to the communion of evangelical churches was formerly known as White's Alley Church, and is now situate at East Surrey Grove, Peckham. The pastor is Rev. W. Glanville, who is building up a spiritual church, with the sympathy of Mr. Spurgeon and others. The case is one of peculiar interest. Details may be had from Rev. V. J. Charlesworth, Stockwell Orphanage, London, S.W.

We are informed that the statement of *The New York Herald*, referred to in our last week's issue, to the effect that Baron Hirsch has made proposals which, if acted upon, would result in the "improvement" of the Jews off the face of the earth, has arisen from misapprehension. The truth seems to be that the Baron, who is a very benevolent as well as wealthy man, desires to mitigate the misery of the millions of Jews in Russia, which is largely the outcome of the fact that they are quite misunderstood by their fellow-subjects. By legal disabilities and enactments, the Jews of Russia are isolated from the general community, even from childhood. Baron Hirsch proposes, by way of remedying this evil, to endow, at large expense, a number of schools, in which Jewish and Russian children shall be educated together. The scheme is now under the consideration of the authorities, and it is devoutly to be hoped that it will be adopted and put into operation.

Sunday, March 31, closes the tenth year of the establishment of the Children's Scripture Union. Mr. T. B. Bishop, in a letter which we print elsewhere, proposes that sermons should be preached on that day in the various pulpits of our land, advocating the importance of the daily private reading of God's Word by our boys and girls. We are sure our ministerial readers will gladly join in this effort on behalf of the young people.

The following is in reply to a Note in our last issue :—

DEAR BROTHER,—I have been much pained by the paragraph in your issue of last week, regarding Rev. C. A. Salmond's pamphlet on the "Faith Mission." Mr. Salmond's pamphlet has met with nothing but the most hearty condemnation on all hands here, even from elders and others in his own communion, who are intimate with the "Faith Mission" and its work. This Mission has for the past two or three years been doing a most blessed work in many of the villages of our land, and there are few, if any, of the friends who condemn it following nearly so closely in the Master's footsteps and teaching.—Yours in Christ,

D. J. FINDLAY.

255, *Argyle-street, Glasgow.*

We have received other letters to the same effect, as well as some on the other side. Also a third edition of Mr. Salmond's pamphlet, and the reply of Mr. Govan. It is claimed that the teaching of the Faith Mission is identical with that of the Keswick Convention and *Divine Life*. But these are scarcely identical with each other. We are far from wishing to hinder any good work, and pray for God's blessing on the Mission so far as it is sound and true. But while a number of Salvation Army officers have been ensnared by the Agapemone, it behoves all teachers to be severely scriptural in their statements as to "perfection." We purpose noticing the above pamphlets in our next.

Mr. B. Broomhall, secretary of the China Inland Mission, 4, Pyrland-road, Mildmay, N., wrote to us last week :—

You will be pleased to learn that we have been enabled to telegraph to China for the relief of the sufferers by the famine, £2200. The manifestation of sympathy which every post brings is something to touch one's heart. Children and poor people send a shilling or two, and those who can send more do so with warm words of sympathy.

By the time this appears in print we doubt not the contributions through the C.I.M. will amount to a much larger sum, in addition to the Lord Mayor's fund, and those of other Missionary Societies.

It is instructive and suggestive to learn from the last report that Sir Sydney Waterlow's Industrial Dwellings Company pays five per cent., and no more, and that the sanitary condition is such that the death-rate of the occupiers is 13·27 in the thousand against 19·6, the average London death-rate. Wealthy persons, especially manufacturers and farmers, might surely extend this system. It would go far to solve questions of vital import. To say nothing of the comfort of the people, more healthy children would grow up, promiscuous overcrowding would be diminished, and men and women could not plead this as one of the inducements they now urge for resorting to the public-house.

The following note, which is taken from the answers to "Queries," in *The Echo*, will be read with deep interest by many :—

The child's hymn, "I think when I read that sweet story of old," was written on the back of an envelope in a stage-coach in 1841, for the children of our village school. My father heard them sing it of their own accord one Sunday afternoon, asked for a copy, and sent it without my knowledge to the *Sunday School Teachers' Magazine*, or it would not have appeared in print. My name was then Thompson. In 1843 I married Rev. S. Luke, and have been a widow twenty years. I have been fairly successful as an author, but nothing has yielded me so much pleasure as that hymn. Slight as are its pretensions to poetry, it has found its way into almost every child's hymn-book, has been translated by missionaries, and little children have died with it on their lips. Now in my seventy-sixth year I thank God for that brief inspiration in my early days.—J. LUKE, Brading.

Truly does Mr. Gladstone say, in *The Nineteenth Century*, that many will be startled on learning that in the old State of Connecticut one marriage is dissolved in every ten, in the new State of California one in every seven. The discussion which is now going on upon this question threatens an upheaval in America which will change the moral surface of the earth, and shift, in a revolutionary sense, the polarity of life. It is when the poison of disregard to Scripture has been imbibed by a people, that new notions of marriage will be "rapidly and perilously tried out." Marrying and giving in marriage will, in a low sense, like that of the antediluvians, become an engrossing matter in life.

There is much that is interesting and valuable in Dr. Dale's article on "Education in Australia," which appears in the current *Contemporary Review*. In New South Wales there is provision for a public school for twenty children in sparsely-populated localities; free railway passes are granted; the education, even in these country districts, is under inspection; where the population is more sparse, an itinerant teacher goes from house to house; fees are charged in some colonies and not in others, and in some an arrangement is made whereby religious instruction may be given. Emigrants who are taking young children into thinly populated parts of Australia will value this information, and also, what we are told in the article, that the colonial children in the schools look bright and prosperous. It is to be hoped that religious teaching will keep pace with these educational efforts.

The attempt now being made to eliminate miracles from the records of the evangelists, and the assertion that they belong to a prescientific age, must not only be firmly but intelligently withstood. The sceptics of our day know well that the evidence for the appearance of Christ is absolutely incontestable. But this choice must be forced on them: there is no Christ at all if there is not a miraculous Christ. If He came with superhuman authority, and is abidingly man's Saviour, He must bear superhuman credentials. Moreover, the plea is inadmissible that myths and legends had grown around the Gospels when they appeared. Scholarly criticism has in our age shown that there was not time for this. Let us remember

that when the Son of God passed through humanity, He would cause a commotion among all evil powers, and He would make proof of his Father's compassion for man's maladies and enthralments.

Now that we are threatened with an organised invasion by *The New York Herald* of the quietude and sanctity of the Day of Rest, it is of interest to see how this matter is regarded by the Christians of the United States. In an article in *The New York Observer*, on the religious condition of that city, the following remarks have reference to the question of Sunday papers :—

There were no Sunday papers before 1825, and *The Sunday Courier* lived alone for several years. *The Sun* was founded in 1833, *The Herald*, in 1835, *The Tribune* in 1841, and *The Times*, in 1851. *The Herald* was the first daily Sunday paper, and it was not till the Civil War caused an eagerness for news, which broke through all restraints, that the other papers, hitherto deferential to the sentiment of Christian people, published Sunday editions. In former years the daily papers gave no accounts of religious services and undertakings. *The New York Herald* inaugurated such reports by giving for the amusement of its readers burlesques of the anniversaries held in the Broadway Tabernacle. Finding, however, that the public had a real interest in these things, Mr. Bennett began a system of regular reporting the religious news, accompanying it with editorial comment, serious or profane. Other journals followed, and now no New York daily is without its religious editor. The war did more than any and all influences in the city and the land to break down Sabbath keeping. People became familiar with the movement of armies, the forwarding of supplies, the conduct of army and naval and executive business upon the Sabbath ; Christian people modified their views and habits of Sabbath keeping, and in spite of the efforts of the pulpit and the Sabbath Committee, and the protests of pious Sabbath-keeping individuals and societies, the anti-Sabbatarians have made inroads upon the day of rest.

The Pall Mall Gazette has obtained the opinions of many leading public men on the New York innovation. The Bishop of Ripon, Archdeacon Farrar, Rev. H. Price Hughes, Dr. Henry Allon, Dr. Joseph Parker, Dr. Dale, Cardinal Manning, the Duke of Argyll, Rev. J. Guinness Rogers, Rev. Newman Hall, Rev. Archibald G. Brown, and others, write to our evening contemporary, approving of its protest against this unwarrantable intrusion on the English Sabbath. The Archbishop of Canterbury and the Bishop of London write similarly to *The Times*. Such expressions of opinion ought to have weight, though we are not very sanguine that anything short of Parliamentary action will bring *The Herald* to a sense of its duty.

REQUESTS FOR PRAYER.—For blessing on special services at Hazelbury-Plucknett, by Mr. A. W. Rogerson, of the Evangelisation Society, Feb. 3 to 17.——For blessing on a five days' mission at Trinity Church, Finchley New-road, Hampstead, N.W., from Wednesday, Feb. 13, to Sunday, Feb. 17 (each evening at 7.30 p.m.), by Rev. Geo. C. Grubb. ——For blessing on the preaching of the Gospel, and the distribution of the Scriptures amongst Jews in France, Spain, and North Africa, by Messrs. Baron and Barnett, of the Mildmay Mission to the Jews.——For blessing on an eight days' mission, to be held at Leaf Hall, Eastbourne, Feb. 18 to 24, by Mr. John McAuliffe.——For blessing on special Gospel services being held at Thorncombe, Somerset, by Mr. J. E. Burt.——For blessing on a fortnight's meetings at Ferryden, Forfarshire, N.B. ——That the Lord will speedily remove a great bodily affliction which has lasted more than a year, and is wearing out body and spirit; and that patience and peace of mind may be given. Also that a dear one may be converted, and become upright and truthful.

[130]

THE STORY OF A NUN.*

WE doubt if a more damaging, not to say damning, exposure of the ecclesiastical system of the Romish communion has ever seen the light than that recently written and published by the well-known "Nun of Kenmare." What a fluttering its issue must have caused in the dovecots of the Vatican. The poor Pope must be more chagrined than anybody, for if this record proves anything, it proves to demonstration that the boasted authority over the Roman Catholic world, popularly supposed to be exercised by "the Holy Father," is in reality a sham and a delusion. Romish dignitaries, at least in Ireland and America, seem to snap their fingers at the Pope and do as inclination leads them, whatever he may say.

We are by no means disappointed to learn on such good authority as that of the writer of this extraordinary story, that "the conversion of England" to Roman Catholicism hangs fire. Referring to the Catholic revival in England heralded by the perversion of Newman, Manning, and others, she says :—

It is a certain fact that conversions, after the first rush was over, suddenly ceased, and are now few and far between. The mass of the people has never been reached by this movement. All the prayers that were offered for the conversion of England, and they were fervent and multiplied, have been unanswered.

These words ought to inspire Protestant Christians with thankfulness and with hope, while they should nerve to continued and faithful testimony against the hollow imposture with which the Romish hierarchy are seeking to hoodwink and hocus this and other nations. Certainly the Nun of Kenmare has supplied Protestant advocates with plenty of effective material wherewith to reveal the inherent rottenness of the system they are fighting ; and for this we are grateful to her. If her sorrowful and shameful tale could be read in every family throughout the land, Rome, we should think, might at once say good-bye to its hopes for the coveted "conversion of England."

It is impossible not to feel a certain amount of sympathy with this estimable lady in her persevering struggles to do good work for her fellow-women in the path of service she chose. At the same time we can but regret that her energy and devotion were not directed into channels where success would have been certain and untainted. The reasons she gives, in the second chapter of her book, for joining the Church of Rome seem to us to be of the flimsiest and poorest description. They confirm the oft-expressed opinion that the High Church clerics of the Established Church of England are the best recruiting sergeants that Rome possesses in our midst. We must also regret that the writer does not now appear to have severed herself from the bastard church within whose pale she has suffered so much. That fact, while it will modify the sympathy extended to her, makes the force of her testimony all the stronger. No one can say that this book is the work of a soured and disappointed renegade.†

The gist of her story is that, in her efforts to succour and elevate her poorer Roman Catholic sisters, she was baffled, thwarted, traduced, maligned, and brutally treated in inconceivable ways by nearly every high ecclesiastic into whose jurisdiction she came. It was the same in Ireland, in America, and to a great extent in England. It is difficult to explain the animosity of the priesthood so universally directed against this high-souled and self-denying, though mistaken worker. We can only account for it on the theory that the possession of such autocratic and absolute authority as that vested in Romish bishops and priests, is essentially and inevitably demoralising. A few quotations from the book will describe the inner history and character of the system better than any summary we can give :—

I could not believe there could be so much selfishness amongst those who made such high professions of religion (p. 4).

The practice of the Inquisition still holds in the Roman Church, as I have found again and again (p. 8).

In many cases Roman Catholic priests and superiors put obedience to themselves in the place of obedience to God (p. 14).

The priest knows what he must suffer if he dares refuse his signature to a declaration which he abhors, and the consequences of refusal are such that few men dare to risk it (p. 15).

I had to learn to my infinite grief that scandals of a most serious kind exist, and exist unreproved, which is the real evil (p. 28).

To believe that putting on a religious garb will at once alter the dispositions, tempers, or personal peculiarities is a sad delusion (p. 34).

This very year we have had evidence in the case of Lasserre how influence can be brought on the Pope to make him change the most strongly expressed approvals. All the past history of the Holy See goes to prove the same thing (p. 44).

It is commonly supposed that those who devote themselves to God in a "religious house" are freer from temptations and trials than persons who live in the world ; this is far from being the case (p. 46).

In Killarney we were received in the Bishop's palace, a magnificent building, in strange contrast to the misery, dirt, and wretchedness around (p. 53).

When the superior of a religious house was capable of forging a despatch for the purpose of giving me pain, was it likely that she would hesitate to do any other act of injustice ? (p. 149).

I was to learn all too soon that neither prudence nor justice, nor the most exact observance of religious discipline would avail where ecclesiastics, who should have been the first to protect a woman and a sister, were determined to ruin her as far as they could do so (p. 189).

It is this unfortunate policy of condemning people without allowing them any chance of being heard or of knowing who are their accusers which brings such discredit on the Roman Church (p. 199).

In the Roman Catholic Church the Bishop is judge, jury, and executioner, and the unhappy being who refuses submission to an injustice may be very sure of scant shrift at a second appeal (p. 232).

Oh sad, oh selfish, oh fatal policy which shields itself under the cloak of religion, but knows not true religion. Avarice and greed have been the ruin of the Church in many lands, and will yet, if God forbids it not, be the ruin of the Church in this country (p. 386).

The Roman Catholic Church points with pride to her charitable institutions, and the world, too often taking such statements at her own valuation, looks on and applauds. But how little of the truth is known. The crushing hand of ecclesiastical despotism stifles every cry of suffering or complaint ... Sisterhoods have often succeeded, not because of the help of the Church, but in the face of its determined, and often cruel, opposition (p. 404).

We might make other equally outspoken and condemnatory criticisms by one who knows from painful experience of what she writes; but for the present we forbear. Some of the later chapters are most scathing in their denunciation of things that are as far as possible removed from anything in the shape of Christianity. We shall be curious to see how the defenders of the Papacy will meet or treat this powerful and crushing deliverance.

---

* THE NUN OF KENMARE: An Autobiography. With portrait. 7s. 6d. *Hodder & Stoughton.*

† Since writing this we learn that Miss Cusack ("the Nun of Kenmare") was received back into the Protestant Episcopal Church at New York on December 4, 1888.

SIGNS OF THE TIMES.

"I see on thrones of gold the careworn monarchs weep;
I hear the people sadly sighing in their sleep."

THERE are many who undertake to explain to us events that have not yet happened; many more who find no difficulty in explaining events that happened thousands of years ago; but, if the Spirit of God be with the Church, surely there are some who might be able to explain the events of our own day—events which, above all others, apply to us of this generation, and are intended for our teaching.

In December, 1861, little more than twenty-seven years ago, a heavy calamity befel the British throne: one who, to paraphrase the Laureate's words, shone so close to the Queen of these realms that "they made one light together, then suddenly went out, and left the crown a lonely splendour." In April, 1865, a man standing in a still higher position in the United States, fell still more suddenly by the bullet of an assassin. Prince Albert and Abraham Lincoln—what finer characters in their respective spheres? Yet the terrible series of events we are about to recall began with them.

Two years after the death of President Lincoln, the Emperor Maximilian of Mexico, brother of the present Emperor of Austria, was executed, by order of a revolutionary tribunal: June 19, 1867. The tragic end of Maximilian precursed that of the European potentate who had led him into the position.

The defeat and surrender of Napoleon III., in 1870, and his death, an exile ruined and discredited, in 1873, produced a sensation hardly less than that of Napoleon I.; indeed, it touched men's hearts far more when it was followed, in 1879, by the tragic end of the Prince Imperial, slaughtered in Zululand by an apparent mischance. Less than two years later, in March, 1881, the Emperor Alexander II. of Russia was assassinated under quite terrific circumstances.

Thus within twenty years the rulers of England, the United States, Austria, France, and Russia were directly smitten, either in themselves or those very dear to them; and now quite recently the only great throne in Christendom not in the list just mentioned, has been the scene of a long-drawn-out tragedy, an Emperor at one and the same time ascending a throne and descending into the tomb.

But this by no means closes the succession of royal catastrophes which will colour with dark and sombre tints the history of our dying age. In the ten years which began with the catastrophe which closed the second Napoleonic dynasty, and that frightful calamity which has just closed the Austrian dynasty that Francis Joseph might have expected to found—between these two tragedies have come a series of catastrophes personally affecting the greater part of the rulers of Christendom. The bright hopes built on the accession of President Garfield to power were cut short by his assassination in 1881; while President Grévy's long and honourable career was unexpectedly closed in 1887 by a family disgrace. King Alphonso of Spain, the hope of the Spanish monarchy, passed rapidly away in November, 1885, leaving the throne to an unborn child, while in the June following came the fearful scene in which Ludwig, King of Bavaria, drowned both himself and his medical attendant. And now, in the last and present year, have come the most amazing afflictions on the two great German thrones. Nor is this storm of trouble confined to those who reign in the larger countries. The rulers in some of the lesser States have also suffered catastrophes in themselves or their families.

Four emperors, two kings, two United States presidents, four princes standing close to thrones, all cut off in a most tragical manner: this is what has occurred in one generation. Three assassinated, and one slain by savages; two dead by self-murder, and another murdered by military law; leave five only who have died by natural causes, and these have all come to their end under lamentable circumstances.

O readers of the horoscope of the future, is there not a prophet among you that can discern the signs of the times? R. H.

AGNOSTICISM.

THE long paper of Professor Huxley in the current *Nineteenth Century*, in defence of his position as an Agnostic, is written in a spirit very antagonistic to the beliefs of the Christian religion, and in language of assertive confidence that hardly becomes any man, however distinguished he may be, who, in relation to the deepest and most stupendous of all human questions, differs from the conclusions of a long line of the noblest and most scholarly men during eighteen centuries. The dogmatism which modern scepticism adopts has not in the past been the characteristic of real truth-seekers, and truth is likely to hide itself from such a temper. If the Professor looks for a moment at the bright side of Christianity—its patience, pity, helpfulness, self-sacrifice, and ethical purity—he makes deductions of most unfair proportions, and which are, in their exaggerated form, a libel on the influence which the Christian faith has had on myriads of the human race.

It is remarkable how far one of the most acute intellects of this generation may go in imposing a sophism upon itself. The evidence is held to be accumulating against the judgment that the three synoptic Gospels are the works of three independent writers; and the argument is this—that each of the three Gospels is a compilation consisting of a groundwork common to the three writers. But this has been an admission long maintained by the most eminent Biblical critics. Suppose three contemporary writers had compiled a history of the Prince Albert; would the fact that the three had taken the columns of *The Times* newspaper, and its yearly summary, as a common groundwork, be proof that they were not independent witnesses and historians?

It has been our privilege to witness the ability with which the eminent Professor has defined the outlines of a huge fossil, and to observe how it became more and more distinct under his inspection. The Professor admits, however, and a very terrible admission it is, that, study as long as he may, he cannot define the figure of Jesus as it lies in the primary strata of Christian literature. Are men, then, to believe that after Jesus lived, the world was in twenty-five years changed, hope created, and a purity and self-denial exemplified in the first Christian disciples which had been hitherto unknown (as Dean Church has conclusively shown), and yet the history of Christ so surrounded at that time with worthless myths, that not even an outline of his Person can now be obtained? Was He, the most influential of all men, at the same time the most hazy in all history? Did He by his tread upon earth manifestly design to change its character and destiny, and yet take no means to perpetuate the knowledge of Himself, and of his teaching? Such conceptions require a far greater stretch of credulity than any that can be charged upon Christian believers.

As to the statements that the Nazarenism taught by the Apostle James, and the doctrine taught by Paul, were irreconcilably divergent, and that the Nicene Creed would have been termed audacious by the party headed by James, let it be remembered, that such confident utterances are nothing more nor less than the unsupported assertions of a teacher whose life-work has been in other directions than such investigations, and are totally at variance with the conclusions of scholars whose life-work has been exclusively devoted to these Christian inquiries.

Anything approximating to a reply to the Professor's article is not our design. The article, with much elsewhere of the same import, will, unhappily, tend to overthrow the restraints to lawlessness which a Christian society has built up. But let young men, who are specially imperilled, be assured that Christianity itself can have nothing to fear from assumptions, upon inadequate inquiry or prejudice. The Christ of the New Testament not only once came in our humanity to redeem from sin and evil, but is with us now in the thick of our conflict; and we know that He inspires strength and courage, and gives hope which is the pledge of final victory to all who believe on Him. W. G.

SCUTARI MEDICAL MISSION.

WE are exhorted to "bear one another's burdens, and so fulfil the law of Christ," and the state of the above Mission just now presents an opportunity for obeying the precept. Mrs. Alexandrian, the wife of Dr. Alexandrian, who is conducting it, came recently to England to report progress, and revive, by personal intercourse, the interest of the friends of the Mission. Many meetings in England and Scotland were kindly arranged for her, and she had just begun to conduct them when she was taken seriously ill, and prevented from using these opportunities. Two medical men ordered her immediate return to Constantinople, as it would be dangerous for her to remain in our climate at this season. So she had no option but to go at once. Yet the needs of the Mission and Orphanage are great and urgent, and this devoted and hard-working sister has started on her long homeward journey, in precarious health, depressed by disappointed plans, to meet only anxious fellow-workers with an empty exchequer at home.

The Scutari Medical Mission is not connected in any way with our Institute. But we have visited it, and been rejoiced to note the good it is doing in a dreadfully needy sphere, and the Christians in Constantinople think highly of it. Not only Lady White, of the British Embassy, but Dr. Bliss, of the American Bible Society, Mr. J. R. Van Millingen, director of the Imperial Ottoman Bank, Stamboul, and others, bear the highest testimony to the value of the work carried on by Dr. and Mrs. Alexandrian. We have ourselves every confidence in them, and admire their loving, self-sacrificing missionary devotion. We would gladly forward to them any aid committed to our care. The last report of this brave and little-known effort can be had on application to Harley-house, Bow, E.

H. GRATTAN GUINNESS, JUN., M.R.C.S.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

XII.—Christ's Instructions for his Missionaries:

THEIR MESSAGE AND MIRACLES—(*Continued*).

THE ground is now somewhat cleared for us to seek a definite answer to the question we have already asked, viz.:—MAY MIRACLES OF HEALING AND CASTING OUT OF DEMONS BE LOOKED FOR NOW BY THOSE WHO PLACE THEMSELVES UNDER THESE PRIMITIVE INSTRUCTIONS?

And first we would say: THE WORD OF GOD DOES NOT HINT AT THEIR CESSATION. A prominent foreign mission speaker recently said in Scotland: "Some say that the day of miracles has passed away. Where is there in the Scripture the slightest intimation that the supernatural and miraculous manifestation of his power was intended by Christ to cease in the early days of Christianity? Who can say at what point in its history these manifestations did cease?"

But what saith Christ Himself in his Word, which liveth and endureth for ever? Is it not evident that He intended miracles to continue, from his promise: "Verily, verily, I say unto you, He that believeth on Me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father"? This word includes, not only the Apostles, but all who believe. The works that He did were chiefly beneficent miracles. He made their continuance to depend upon faith. It is far better to put their cessation to the account of our unbelief than to impute it to God's unwillingness still to deliver men from disease and Satanic possession. "Yea, let God be true, but every man a liar; as it is written, that Thou mightest be justified in thy sayings." It is evident that after Pentecost miracles of physical healing were intended to take a secondary place to these "greater works" of spiritual healing, in regard to both importance and frequency, as the chief design of Christ's life and death became more apparent; but to disappear—never.

The most conclusive Scripture on this subject is found in the closing words of Mark's Gospel, which we have already quoted. There, after the disciples are commissioned to go into all the world and preach the Gospel to every creature, it is added: "And these signs shall follow them that believe: in my name they shall cast out devils; they shall speak with new tongues; they shall take up serpents; and if they drink any deadly thing, it shall not hurt them; they shall lay hands on the sick, and they shall recover." Surely this is conclusive. The Revisers having retained the passage in the text, sufficiently meets any questions as to its genuineness. It was not a privileged class among Christians who were to cast out devils, and lay hands on the sick, and be miraculously preserved from serpents and poisoning, but simply "those that believe." Moreover, this word of Christ here in the end of Mark is followed with the declaration: "And they went forth, and preached everywhere, the Lord working with them, and confirming the word with signs following." Couple this declaration of *how* the Lord works with his disciples who believe for it, as He accompanies them, with the promise in the end of Matthew, which assures us of the *duration* of this companionship: "Lo, I am with you alway, even unto the end of the age." Thus is disclosed the truth that one purpose of his presence going with them was to confirm the word with these "signs following," and the promise of this presence reaches to us, and beyond us, even to "the end of the age." Let us read this very last sentence in Mark in the light of that very last sentence in Matthew, and let our hearts add in faith the "Amen" with which both close. With reference to this Scripture, it has been said: "I believe many have yet to learn what has been and what ought to be the effect of the touch of the hand of God's servants...I will only say time was when virtue accompanied it; nay, when even the shadow of an Apostle could heal. It will not hurt us to remember, even if the glory is now departed from us, that such things have once been. And this I will add, that as the day seems returning, when devils are rebuked, and lame ones healed, those who look closely will see that a tender hand is not wanting in such service. But where, as one has asked, are the layers-on of hands, who give man back to himself and God, by casting out of devils?...Many say that the age of miracles is past. But Christianity, as we find it in the Scriptures, was the institution of miracle, and if the age of miracle be well nigh gone, is it not because the age of Christianity is well nigh gone? The age of mathematics would be past if no man cultivated them." This quotation is worthy of being written in letters of gold.

We now move on to another consideration of great weight, viz.: THE NEED OF OUR LORD'S MIRACULOUS INTERVENTION ON BEHALF OF THE BODIES OF MEN IS THE SAME AS IN THE EARLY DAYS. *If those bound by disease and Satan then needed loosing, they do none the less now.* Involuntary demoniacal possession exists now as then, while voluntary commerce with demons, and yielding of their bodies to them by men and women, is alarmingly rife and increasing.

If these signs were needed in the beginning to call attention to the Gospel, and as an earnest of Christ's mighty power, is the need less to-day? *It is not less among the heathen* who never heard of Christ. The establishment of Christianity, and its existence through the centuries, is unknown to them, and, therefore, is no proof of the power of the Gospel. If you reply, But the missionary can apprise them of how the religion of Christ has won its way. Yes, he may; but if he honestly tell them its history, the story of its sects, its sloth, its worldliness, the awful things done under the name of Christ, would it accredit the Gospel to these heathens? Besides, they see so-called Christian nations guilty of national sins against themselves which cry to Heaven for vengeance. Therefore, is not their need of signs confirming the word far greater than that of the nations of Apostolic times?

Mohammedans need them also. They have felt the keen sword of the Crusaders, and have witnessed, both in the east in Turkey, and in the west in Spain, the corrupt forms of the Greek and Roman apostasies. They believe our Scriptures are changed so as to silence the testimony they say they originally bore to the coming of Mohammed as the final prophet. What is the miracle of Christianity's existence, or "the witness of history to Christ," to them? Do they less need to behold the outward evidence of the power of Him who is mighty to save than did the ancient inhabitants of those very lands they now dominate?

And poor Christendom, drifting away from truth into godless science, hugging to its bosom its darling speculations, which are doing much to contravene the truth of God and to bring in the fast approaching apostasy—does not it need a sight again of the power of Christ in miracle? If we believe prophecy, we know that it will yet behold and welcome the miracles of him "whose coming is after the working of Satan, with all power, and signs, and lying wonders."

And there is *the Church of Christ* also, honey-combed and weakened at home by "another gospel, which is not another," which would deny all miracle; and abroad, under the name of giving the word of life to the peoples sitting in darkness, expending her strength in sundry philanthropic, educational, and civilising schemes—could not she profit from again beholding men delivered by the direct power of her Lord from

the hard tyranny which Satan exercises through disease and demoniacal possession? How this would give the lie to the rationalism that would explain away Christ's gracious works of old! How this would correct that growing tendency, becoming every day more popular, by which her work abroad is being so materialised! How blessed it would be if only the more excellent way, the simple, and beautiful, and effective way, of the sick being healed by the direct power of the risen Christ, could take the place of the machinery of modern Medical Mission effort.

This state of things in the Church finds its parallel in that leaf of our Lord's history in Mark vi. where it is written, "And He could there do no mighty work, save that He laid his hands on a few sick folk, and healed them. And He marvelled because of their unbelief. And He went round about their villages, teaching." These pregnant words outline our time. Now, because of unbelief, no mighty works are done. But Christ will not have the world without a testimony to his unchanging compassion and power. Therefore we see "a few sick folk healed." Alas! how few! How partial and intermittent is the putting forth of this power!

Let us not fail to note well the significance of the fact that the presence of unbelief and the consequent absence of mighty works did not prevent Christ from going "round about teaching," as the record in Mark tells us. Even so now there is an abundance of teaching. A certain large degree of spiritual intelligence may mark an era in which there is a low degree of spiritual power. This spiritual intelligence may go on into a good measure of real and precious consecration, and yet spiritual power be absent. It is even so in these days. But in Mark the Gospel narrative goes on at once to tell of the Lord calling his disciples to Him and giving them power to heal and sending them forth. So may it be now!

An author already quoted says: "All things seem to show that a new day is breaking, and the latter rain is being poured out, and souls are awaking to expect great things from God their Saviour." He has all gifts and grace laid up for us. An aroused general faith would doubtless be the prelude to marvellous showings forth of healing power. May that searching word of the Spirit concerning the Apostles, "They considered not the miracle of the loaves: for their heart was hardened," cease to apply to us!

We are aware that the putting forth of this direct healing power has been only among believers, and that few of the unconverted at home or abroad have been healed. If faith is so slight and halting in God's intervention to cure his people's ills, it is no wonder that, as yet, the expectation of his power in this direction accompanying the preaching of the Gospel among the heathen is unrevived to any discernible degree. But they are parts of one whole. What has occurred at home should kindle our faith for similar results abroad. If this testimony to Christ being "the same yesterday, to-day, and for ever," is needed among Christians, and He is "glorified thereby," how much greater is the need of it among those who have not yet heard his fame! Let those then that are prepared to go out to the unsaved nations under these instructions of the Lord Jesus, in full obedience to their every detail, wait upon Him in simple and confident faith as to this! Let them cherish and plead the promises we have brought from the Word! Let them encourage themselves with every argument that faith and facts can supply! We cannot expect or claim too much. Let them pray as they did of old: "And now, Lord, grant unto thy servants, that with all boldness we may speak thy word, by stretching forth thy hand to heal; and that signs and wonders may be done in the name of thy Holy Child, Jesus." That prayer was answered then. Why should it not be now?

The only hindrance we know of is the weakness of faith in the whole body of disciples. When one member suffers, all the other members suffer with it. No one can escape the effect of the general and corporate weakness. It is only when "all saints" see together, and believe together, and love each other, that the greatest spiritual results are possible. As one has said: It takes all the wonderful composite eye of some insects to behold an object. Mar even one of those parts of the organ of vision, and the power of sight is proportionately lessened. So, it is only "with all saints" we can "know the love of Christ that passeth knowledge, that we might be filled unto all the fulness of God." The same principle holds good as to faith. Here is the chief explanation of the meagre dimensions which gifts of healing have attained in these times. And yet we may encourage ourselves by remembering the vast results granted to individual faith in times of corporate failure. Think of the judges in Israel, and of some of the prophets, such as Elijah; Think of Luther in his day! Think of the things wrought by the faith of George Müller in this age when faith is excessively weak! Therefore, though the results may not be what they would if all believers were one in conviction and faith as to these methods of missionary work, and in certain expectation of seeing the Lord go forth with his messengers, confirming the word with signs following, yet let us be assured that very much of power and blessing will accompany those who adopt the Lord's own plan of this Gospel campaign, and who confidently expect Him to work in measure as of old.

We have next to study the Divine philosophy of these details of the missionary constitution.

A MISSIONARY.

LUCHMINNIA.*

ONLY a poor child-widow, in India's wide domains;
Only an outraged woman where the Queen-Empress reigns;
Only one of the "little ones" whom the Lord Christ came to save,
Torn from his servant's keeping to be made a heathen's slave.

Who saw that young girl's agony—who heard her shriek of fear—
With eye of cold indifference, and dull and heavy ear?
Whose cruel lips the sentence spake, in the law's outraged name,
Which doomed that Christian sister to a life of foulest shame?

O England! O my country! in *thy* name this was done;
Thy children wrought the cruel deed 'neath India's tropic sun;
From Magistrate to Viceroy, each heart seemed turned to stone:
Crushed by an Empire's power, she met her fate alone.

And shall *we*, her Western sisters—shall *we* stand silent by, [cry?
Now we know poor Luchmin's story, and have heard her mournful
In England, as in India, there are men who, if they could,
Would gag us, while they trample on our common womanhood.

But *we* can speak for Luchmin, though *her* child-lips are dumb;
We can tell her piteous story till it touch the hearts of some,
Who, sitting in high places, can avenge her bitter wrong,
And punish her oppressors, though their cruel hands are strong.

A woman and a mother rules in England—India; too;
Beneath the royal purple that woman's heart beats true;
Let us tell her Luchmin's story: the Queen-Empress cannot know
That her servants in that far-off land have wrought her subject's woe.

Who is it speaks? May Luchmin's voice by us be understood!
Who was it of a woman said, "She hath done what she could"?
Oh, let the Master speak again, and may his sentence be,
"As ye did it unto Luchmin, ye have done it unto Me."

E. B. P.

[This poem has been published in leaflet form, and may be had from *Messrs. Morgan & Scott*, 12, *Paternoster-buildings, E.C.* Price 2s. per hundred.]

* See Mr. A. S. Dyer's articles on the Patna case.

AKYAB, BURMAH.—SIR,—There is a band of about thirty believers here formed into a Christian Church. They have to contend against Ritualism, Romanism, Buddhism, &c. They ask your prayers and help. THE CHRISTIAN and other religious papers and books would help to dispel the surrounding darkness.

E. BOMBAY EDWARDS.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XVII.—THE SUPERLATIVE GREATNESS OF CHRIST.

HEBREWS vii.

THESE chapters need to be read under a deep sense of sin, to be properly understood and appreciated. It is the conscious sinner who needs the Priest. We can do very well with Christ as Teacher, Philanthropist, Ideal Man, until we see ourselves as we are in the sight of God; but when that vision is given to us, our hearts cry out with an exceeding great and bitter cry for the Priest, who can stand for us with God, and for God with us.

There is urgent need for a fresh consciousness and conviction of our sinnership, both amongst unbelievers and professing Christians. Light views of sin give slight views of the sacrifice of Calvary, of the need for propitiation, and of the dread future penalty on wilful wrong-doing. Did men really understand what sin is, they would not talk so glibly of their complete deliverance from it, confounding as they do the few sins of which they are cognisant with the mass of evil that lies still in their nature, like the mud at the bottom of a pellucid lake, only needing to be stirred to show itself. And if men really felt their sins, there would be a unanimous rush to the precious blood and to the only Priest, for absolution and pardon.

It is hardly likely that these poor words can affect the set of the current; yet, if it were possible to reach the great mass of the preachers of the present day, one would urge them to lay aside their literary essays, their arguments with evolutionists, their poetry, and rhetoric; and to bring the trenchant teaching of God's Word to bear on human consciences and lives. Let them attack sin as sin. Let them deal with the sins of their congregations specifically, as the Boer marks his man for his bullet. Let them show what God thinks of the sins which we treat so lightly. And as soon as we get back to the old-fashioned style of preaching, we shall see a revival of old-fashioned conversions. It is of no use complaining, when we are ourselves to blame. Human nature is unaltered. The law of God is unchanged. The cry of the conscience is stifled not silenced. Again shall we hear of multitudes pierced to the heart, and crying for mercy. And then the Priesthood of Christ, as described here, will acquire a new preciousness.

HE IS A GREAT HIGH PRIEST (4).—How great, appears from the episode here referred to. Flushed with victory, bringing with him all the captives and goods, which Chedorlaomer had swept away from Sodom, the patriarch Abraham had nearly reached his own camp. But as he drew nigh to Salem, where peace and righteousness dwelt beneath the rule of Melchizedek, he was met by this saintly figure, bearing in his hand the sacred emblems of bread and wine: meet type of Him who often accosts us on the road of life, when weary with conflict, or when entering into subtle temptation, and refreshes us with the bread of his flesh, and the wine of his blood. And Abraham knelt to receive a blessing at his hand, and gave him tithes of all (Gen. xiv. 19, 20).

Does not this prove the greatness of Melchizedek? The Levites and priests were indeed permitted to take tithes of their brethren, but this glorious priest feels no compunction to take tithes of one of another race. He rose above the narrow boundaries of race or blood, and was prepared to do his office with equal care for an alien as for his own. This unsectarian, cosmopolitan, large-hearted view of his obligations to man as man is a true mark of greatness. And in this he betrays a trait of the greatness of our dear Lord, whose Priesthood overleaps the limits which might be set by nationality or birth, and deals with man as man; with thee, reader, and me, if only we will come to Him.

Besides this, since the greater must bless the less, it is obvious that Abraham, great and good though he was, the friend of God, and the recipient of the promises, must have felt that Melchizedek was his superior, or he would never have treated him with such marked respect (6, 7). Surely, then, this holy man was a fit representative of our blessed Lord, to whom all the noblest in heaven and earth bow the knee, confessing that He is Lord, and consecrating to Him, not a tenth only, but the whole of what they have and are.

HE IS A GREATER HIGH PRIEST THAN AARON OR HIS SONS.—When Abraham knelt beneath that royal and priestly hand, he did not do so for himself alone, but as the representative man. First and head of his race, his descendants were identified with him in his deed. Levi, therefore, who receiveth tithes payed tithes in the patriarch, and, in doing so, for evermore took up the second place as inferior, and second best.

"Stop," cries an objector; "if you affirm this inferiority of the Jewish prieshood to that of Melchizedek, you are making an assertion so far-reaching in its results as to need some further corroboration. Are you quite sure that this is as you say?" "Certainly," is the reply, "else, why should there be so emphatic an announcement made in David's Psalms of the coming of another Priest long after the Jewish priesthood had been in operation? If perfection were by the Levitical priesthood, what further need was there that another Priest should rise after the order of Melchizedek, and not be called after the order of Aaron?" (11).

"But, stay," again interposes the objector; "if you are going to supersede the Levitical priesthood, you are of necessity making a change in all that ceremonial law which rested on the priesthood as an arch upon its keystone. Are you prepared to sweep away a system so venerable, so religiously maintained, the bulwark of religion, the institution of God?" "I am prepared for this," is the reply; "the previous commandments that relate to sacrifices, and rites, and ceremonies, will have to go. They were temporary and imperfect. Types, not realities; moulds, not the real vessels; shadows, not the substance. They made nothing perfect. Their office was to bring in a better hope, but, now that this is come, they may be disannulled and laid aside."

It seems a light thing to us, but it was of the gravest import to those who were here addressed. To them the Jewish priesthood and ceremonial were more than a State religion, they were religion itself. Tradition, custom, ancestral veneration, personal admiration, and adherence—all these ties had to be rudely snapt, as they were compelled to admit the cogency of this inspired and irresistible argument. If Jesus were indeed the Priest spoken of by David in Psalm cx., and of this there seemed no doubt, because it was so often applied to Him (Matt. xxii. 44; Acts ii. 34), then there could be no doubt that his Priesthood was better than Aaron's, and that the whole system of which the Levitical priesthood was the essential characteristic must pass away before that system which gathers around the person and work of the Lord Jesus.

We must distinguish between the moral and the ceremonial law; the latter is transient, and was fulfilled in Jesus Christ; the former, of course, is of permanent and eternal force, written on the conscience of man and the government of the world.

We can only stay for a moment here to show how absurd it is, for either the Roman or the Anglican priest to base his pretensions on the example of the Old Testament. To do so is to confess their inferiority to the only Priesthood which is recognised in the present age. They are in evil case. Press them for their warrant of existence. If they quote Rev. i. 6, then we all have an equal right to wear their dress, and fulfil their office. If they quote Leviticus, then are they hopelessly undone, for that priesthood has been superseded. The time is coming when all HIS people will have to disavow connection with those men whose pretensions are baseless, or worse, delusive; and an unwarrantable intrusion into the sacred offices of Christ. Alas! poor souls, deluded and fleeced by them!

HE IS THE GREATEST OF HIGH PRIESTS.—(1) *Because He was made Priest by the oath of God* (20). Ordinary priests had no such sanction to their appointment, but He by an oath. Jehovah sware, and will not change his mind. His appointment is final, absolute, immutable. It never can be superseded, as that of Aaron has been. Heaven and earth may pass away, but it will not pass away.

(2) *Because He continueth ever.*—His is the Priesthood in which throbs the power of an endless life (16). It is witnessed of Him, that He liveth. "Behold," said He, "I am alive for evermore." What a contrast to all human priests, on whose graves this epitaph may ever be inscribed, *not suffered to continue by reason of death!* One by one they grow old and die. The eye often filmed with tears is closed. The heart stands still. The hands, often raised in absolution, crossed meekly on the breast, as if asking for pardon. But He ever liveth. And of this perpetual life, there are two blessed results. On the one hand, He has an untransferable Priesthood (24); on the other hand, He is able to save them to the uttermost, that come unto God by Him (25). There is no limit to his salvation, no barrier beyond which He may not pass. Uttermost in time, and in character, and in desperation, you may be at one of the ends of the earth, yet you shall be lifted to the uttermost degree of glory.

(3) *Because of his blameless character.*—*Holy* towards God; *harmless* towards man; *undefiled* in heart; *separate from sinners* in life. Not needing to offer up sacrifice for Himself as the priests did always before offering for the congregation; not requiring to make a daily or yearly repetition of that perfect sacrifice and oblation which was once made on the cross (26, 27).

(4) *Because of the dignity of his Person* (28).—The office of mediation is no longer entrusted to a man, or set of men, encompassed by in-

firmity. See through the shining ranks of being there advances the Son, Light of light, Fellow of Jehovah, Co-equal with God, One with Father and Spirit in the ever-blessed Trinity. He is solemnly consecrated to this task of reconciling and saving sinners. All heaven hears and ratifies the oath. And surely we may well ponder what must be our worth in the thought of God, and what our destiny, when our case is undertaken, amid such solemnities, by One so august, so glorious, so Divine, as the High Priest, who now awaits the appeal of the humblest penitent of the human race. "Such a High Priest became us."

Dr. Saphir on the Bible.

ON Thursday last week Dr. Saphir delivered the first of a second series of addresses on the Bible in St. John's Presbyterian Church, Allen-street, Kensington. Doubt and unbelief as regards Holy Writ formed the subject, and a large audience listened with rapt attention to the deeply interesting treatment it received at Dr. Saphir's hands. During the preliminary proceedings the passages, 1 John i. 1—4, and v. 20, 21, were read, the "Word of Life" which "was with the Father, and was manifested unto us" thus being very opportunely brought under notice.

In some introductory remarks, Dr. Saphir emphasised the need of recognising that the continuity of Scripture revelation does not consist in oracles and prophecies given from time to time without any connection; but it is one connected and united chain, in which link gives strength unto link. Thus it is that unless Moses had believed in the God of Abraham, Isaac, and Jacob, he could not have received the new revelation of Jehovah, and of the covenant which God was about to make with his people. Every prophet refers back to the Law, until at last in John the Baptist we have both the Law and the Prophets reproduced. The disciples of Christ were in like manner in possession of the Scriptures when the Lord had opened their understandings to know them—in possession of the Scriptures in a way such as the Scribes and Pharisees were not.

The Scriptures are now finished, but the Spirit by whom they were written is still watching over them, as the history of the Bible for the past eighteen hundred years wonderfully proves. God the Creator, after He had finished the heavens and the earth, did not leave creation unto itself; but, rather, He is still "upholding all things by the word of his power." Jesus the Saviour also, after He had laid the foundation of the Church by his incarnation, death, and resurrection, did not leave the Church unto herself, but is Immanuel—"I am with you alway, even unto the end of the age." So, too, the Holy Ghost, by whom the Scriptures came into existence, did not leave them, but still breathes in them and out of them the breath of life, of everlasting blessedness.

Dr. Saphir proceeded to compare the history of the Church up to the time of the Reformation with the history of the Jewish nation from Moses unto the time of Ezra and Nehemiah, pointing out very striking resemblances. Had it not been for the written record of revelation given to Moses and acknowledged to be perfect, Samuel and the prophets would have been helpless in the face of a wicked generation. The prophets were not men of genius anticipating the future; on the contrary, instead of being leaders in advance of their age, they pointed back to the ages gone by. Their watchword was not "Excelsior!" but "Repent!" "Return!" They said, "Seek out the old paths," "Remember the law which my servant Moses gave unto you on Mount Horeb." So also it was at the Reformation. Ezra stood between Moses and the first advent of Christ; the Reformers stood between the first and second advents. In each case there was a pointing back to a revelation to which nothing could be added and from which nothing could be taken. Nothing has to be developed in the Church, for all is perfect and complete in the Scriptures.

Passing on, Dr. Saphir noticed the influence of Paul's Epistle to the Galatians at the time of the Reformation. Luther there found absolute truth as to the Gospel, sin, justification by faith, and more besides. Reproducing that testimony, the Reformers, being men of faith enlightened by the Holy Ghost, were able to speak out of their own experience. Then, telling old and young of all classes of the people that Scripture explains itself, they made the entire congregation independent of human tradition and ambition. Moreover, the Reformers had a wonderful insight into the Old Testament; otherwise, indeed, they could not have brought before the Church the truths of the New Testament, of which the foundation lay in Moses and the prophets. In the Papacy Luther had imbibed metaphysical ideas of God, as to his infiniteness and incomprehensibleness; in the Old Testament, especially in the Book of Psalms, he found God revealed as condescending, and, as it were, clothing Himself in human form—full of mercy and compassion. The Reformers had, secondly, to go back to the Old Testament, because the people did not know the true nature of sin and godliness. The bright mirror of the law was looked into, and told what sin really was; while from the Psalms it was shown that the man whose affections are set upon Jehovah will, by the Divine Spirit, be drawn into fellowship with God. Thirdly, the Old Testament furnished what was of supreme importance, a complete analysis and anatomy of the human heart—as shown in the lives of patriarchs, kings, prophets, and others. Lastly, since the New Testament appeals unto the Church, whose calling is a heavenly one, the Old was resorted to for instruction as to God's government with nations and families.

These points having been ably elaborated, it was shown that, like the revivals in Israel, the Reformation awakening was of short duration. It is not orthodoxy that "overcometh the world," but "our faith." Shortly after the Reformation came a reign of rationalism. This was briefly described, as were also the pantheistic and materialistic movements of subsequent periods. The impressions these left upon the minds of men were likewise set forth. Remarking upon the admission of scientific men that the beginning and end of things are quite beyond their investigations, Dr. Saphir said: "What is this but a corroboration of God's words: 'I am the first and I am the last'?" The result of the movements referred to is antipathy to the Scriptures and their teachings. However, all the high looks will, in God's time, be brought down. In the meantime, the words of the Apostle of Love are: "Little children, keep yourselves from idols."

SOLDIERS IN SOUTH AFRICA.—We should be glad to receive religious literature and tracts for distribution amongst the men of the army in barracks or hospital, and for the coloured population here. Some two months ago a branch of Miss Rundle's Association was started, and the Lord has blessed our efforts. There were twelve of us when we started, and now we number forty. Of these, sixteen have found redemption at our meetings. Two of our number are leaving the army for the mission field as evangelists and colporteurs. We have started an institute at Wynberg which is well attended by soldiers and civilians, and now the Lord has opened up the way for work amongst the coloured people. We ask the prayers of your readers. Parcels, &c., may be addressed, Gunner F. Field, Western Div. R.A., Castle, Cape Town, South Africa.

THE CROSS OF CHRIST.

Before the Cross with all my sins
I bowed, and mercy sought;
Salvation soon was mine through grace,
With peace and pardon fraught.

Behind the Cross I hide me now,
That Jesus might appear;
Himself, not I; his love, not mine;
The witness I would bear.

Beyond the Cross, where faith beholds
The rainbow-'circled throne,
I soon shall be, and there in bliss
His love who saved me own.

O wondrous Cross! its triumphs see
Where waves of glory roll;
The starting-point of precious faith,
Eternal bliss its goal.

ALBERT MIDLANE.

BATH MINISTERIAL CONFERENCE.

WE have had a three days' conference of the Congregational and Baptist ministers of the three counties of Wiltshire, Somersetshire, and Gloucestershire. Some eighty gathered in Argyle Chapel (hallowed by the memory of Mr. Jay), where the keynote was struck by the pastor, Rev. T. STEPHENS, of Confession to God. This was followed by a public meeting, when Holiness to God was strongly impressed upon us.

Next day Rev. F. B. MEYER joined us, and presided at the meetings. We were first led to examine and see wherein our ministerial failure lay: there were private as well as public sins that had to be confessed; there were also family, social, and pulpit sins; at the remembrance of these we were deeply humbled. The next call was to Consecration, when there was definite yielding of the citadel of the will and of the whole manhood to God.

The afternoon of that day was a most interesting time, when one after another rose to tell of some definite spiritual crisis since their conversion, when self-surrender had been accompanied by the Divine infilling; many difficulties were removed, and the presence of God was consciously realised by this experimental rehearsal.

The evening meeting was public. Heart-searching were the words of Mr. Meyer, as he applied it powerfully to our hearts, how far the words we had been singing were true, "I am thine and Thou art mine." Did we recognise that we were as much the property of Christ as the slave is of his master? Then how far has there been appropriation as well as consecration? Do we in our weakness claim Christ's strength, in our depression his joy, in our irritability his peace? Oh, the miserable poverty of our lives considering the wealth at our disposal.

The last morning we gathered for our farewell meeting round the Lord's table. We caught a glimpse of the overflowing life, when our Divine Master is allowed, with our consent, to fill our hearts with Himself. Wise words of caution were given to us on "How to retain the abiding presence, and how to recover it when lost." We were shown how easily we may grieve the Holy Spirit, and how our spiritual sensibilities now quickened should jealously guard against the smallest departures. The concluding word given to us was, "Now unto Him that is able to keep you from stumbling, and to present you faultless," &c. So we left for our home occupations, feeling as though we had been on the Mount of God. The result of these gatherings, not only personally but relatively, who can estimate? Of one thing we are sure, that the future ministry of many who were present will henceforth be one of joy to themselves, and of attractive power to their people.

G. E. T.

A KERB-STONE MEETING.

ONE night, with two friends, I was at work on the Bowery, New York. I was talking with a drunken man while my companions stood waiting for me. I noticed one of a gang of thieves who were lounging around the door of a concert hall, leave his companions, approach my friends, and enter into conversation. I left my man and joined them. Seeing that I was the leader of the party, he addressed himself to me. After some talk he was about to try and induce us to try some "confidence game," when I said: "My friend, I know you and your game; we are not as simple as you thought. I should think a man like you would want to be in some better business than taking in unsuspecting people. It's mighty mean business—that of a thief—don't you think so?" He looked and acted as though he was about to make some forcible remarks; but, before he could do anything, I laid my hand on his arm and said: "You ought to be a Christian."

He started back as though struck, but quickly recovered, and said with a sneer, "Me a Christian? Will Christ pay my rent? Will Christ feed me?"

"Well," I said, "I have seen a good many start to serve Christ, without a cent or even a place to lay their heads, and I never knew one He let go down, who was really in earnest."

"But, see here, did you ever see Christ?"

"No, but I expect to see Him; I have his word that I shall."

Turning to his companions, he called out: "Come here, and see a fellow who's got a promise of seeing Christ."

We were standing under an electric light, it being past midnight. Quite a number who were passing stopped. His companions gathered round, and I found myself in the centre of a typical Bowery crowd—Jew and Gentile, a number of sporting men and thieves, two or three fallen women, several drunken men, and others attracted by the crowd, eager to see what was going on.

As his companions joined him he said: "This fellow is going to see Christ."

"Yes," I said, opening the Bible, "I have his word for it; I will read it to you: 'Beloved, now are we the sons of God, and it doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for *we shall see Him as He is*.'"

"Oh, you are a son of God, are you?" he exclaimed contemptuously.

"Yes, and I have his word for that," reading the Bible again. "'As many as received Him to them gave He power to become the sons of God, even to them that believe on his name.' I was once far away from God, a great sinner, but I believed and received, and became his child."

"Well, brother, here's my hand; I am a child of God, too," he said, winking at his companions.

"Oh, no"; said I, "don't call me brother; you don't belong to the Lord's family. 'Ye are of your father the devil.'" And I read from Romans: "'Know ye not to whom ye yield yourselves servants to obey his servants ye are to whom ye obey'; your regular business is serving the devil, and you can't palm yourself off on me as one of God's family. But you may be adopted into his family if you will." Then I read John iii. 16: "'For God so loved the world that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.'"

A man who had one of his ears nearly cut off from a fight, and whose head was bandaged, said: "You had better take a back seat, Bill; he's too much for you." Bill turned with an oath, and said: "You had better get out; there's nothing here for a man with one ear." At this the crowd laughed and jeered him. He was making his way out of the crowd, when I reached over and caught him by the shoulder, and said: "Hold on, friend, there is something for you," and turning to Revelation I read, "'He that hath *an ear*, *let him hear*. To him that overcometh will I give to eat of the tree of life.'"

The crowd laughed heartily at this quotation, and I saw I had their sympathy, so I gave them an invitation to attend the meetings at the mission, and after a few earnest words about their souls, I closed by saying: "We shall never all meet on earth again, but we shall each have to give an account for this kerb-stone meeting. May God bless every one of you."

One rough fellow stepped forward with tears in his eyes, and shook my hand heartily, saying: "Stick to it, young fellow, I wish I had; I was brought up right, in Sunday-school and all, and if I had stuck to it I wouldn't be what I am to-night."

Just as I was going away, Bill came up and said: "You mustn't mind what I said, I've been drinking. I used to belong to the church and was a Christian, but I got off. I know it's the better way, but there's no good talking to me."

After a few words with him, I left, praying God to bless the seed sown by the wayside. This was on Thursday. Sunday evening, when I opened the meeting for testimony, a man got up and said: "I have been a drinking man all my life, and have spent many years in prison; but last Thursday night the young man in the chair there, came down near where I stay, and was talking about Christ, and I made up my mind to be a Christian, and I haven't touched a drop since, and I believe I am saved." When the invitation for prayers was given, the first one to come forward was Bill. For two nights both were present, Bill coming forward each night; then I lost sight of them.

Nearly six months passed, when the first man, nicely dressed and greatly altered, came in. He requested us to sing:—

All the way my Saviour leads me,
What have I to ask beside?

and followed it by saying, "That is my experience." He then told us how God had kept and blessed him, and had given him employment. The very Inspector of Police who had so many times caused his arrest obtained work for him. He was with us in the meetings, and became an earnest worker.

One night he said: "Do you remember Bill L———, the one who wanted to know if Christ would pay his rent?" "Yes."

"Well, the devil has paid his rent for life; he was sentenced for life last week, for shooting the bar-tender in the A——— Hotel on the Bowery."

Speaking at a convention of this incident, a nurse from the city hospital came and inquired the time this occurred, and said: "I think I attended that man who had his ear injured. He came and an operation was performed; but it was unsuccessful, and he was obliged to come back again and have his ear cut off. The man asked the surgeon if he could get a false ear. 'No,' said the surgeon, 'you will have to go through life with one ear.'

"'Well,' said the man, 'thank God, I have heard of a book that says there is something for a man with one ear.'"

So God blessed the seed even though it seemed to fall on stony ground.—*The (Boston) Watchword.*

SAILORS' WELCOME HOME.—At the last monthly meeting of the Christian Lifeboat Crew on Feb. 5, a very practical address was given by Rev. H. Bloomer on God's love. This was followed by many testimonies from sailors, bargemen, and others. Miss Child said that great blessing had resulted from her visit with some of the crew to Faversham, where a strong branch had been formed. She also spoke of the blessings attending the free soup suppers at the Welcome Home.

"A LIGHT IN A DARK PLACE."

SOME two years ago, we were led by the good hand of God upon us, to pitch our tent in the midst of Woodberry Town, Stamford-hill, where there are about 4000 people closely dwelling together. Thanks be unto God, we have been graciously led to gather together, a "church in the wilderness." Our little green spot has been well used, so that some few weeks ago we made our third enlargement. Already it is far too small for the demand. We have on Sunday morning a service chiefly for the young. The afternoon service is packed again with children, and the evening filled with adults. We are greatly cheered in bringing in some sheaves from among the young, middle-aged, and old men. Some blessed instances might be told of real conversions and happy deaths.

These testimonies are confirming us in our resolve to dwell among the common people. We find the afternoon weekly cottage meeting very blessed to the mothers when the children are in school. This day (Monday), we were twelve adults besides children holding service in a small kitchen lent by a poor woman. We are pained to see in our visitation so much suffering, want of employment, food, and coals, &c.

DAVID HUMPHREYS.

7, Moreton-road, Woodberry Town, Stamford Hill, N.

MISSION TO TRAMPS.

THE latest report of the work among this vagrant section of the community, begun some years since through the efforts of Miss Barnett, of Cheltenham, says:—

Gospel services have been arranged, or permission given to the tramps to attend the regular religious services in 100 unions. In 88 unions small libraries of Bibles and books calculated to be most helpful to this peculiar class have been introduced, and placed in charge of the casual ward master. The walls of the cells have been lighted up by Scripture cards with floral devices and texts. With the permission of the authorities many gentlemen and several ladies visit the wards and speak to the tramps; Gospel addresses are also given and greatly appreciated.

The following testimony as to results is given, and much more of the same kind could be added:—"A striking case of conversion occurred in the casual ward of —— Union. A tramp in a state of mental depression attempted suicide; he was removed to the infirmary; I saw him frequently, gave him the Gospel by John, and asked him to read the third chapter; he became convinced of sin, and began to pray for the first time in his life; he came in deep penitence to the Saviour, and found peace; the Gospel was his daily comfort. The prison chaplain wrote: 'I do, indeed, believe that he is a new man in Christ Jesus.'"

The chaplain of Worcester Union wrote last December: "I scarcely know how sufficiently to thank you for the cards and leaflets; they have been a great help in my ministrations to the poor tramps, and the library has proved of untold benefit. Many tramps now pray where once the word prayer was never heard."

A committee has been formed to assist Miss Barnett, whose address is 2, Eldon-villas, Battledown, Cheltenham.

MRS. HILTON'S CRECHE.—A sale of work will be held in May for the benefit of this institution. The Crèche receives from eighty to a hundred young children daily, while the mothers are at work. The Orphan Home has forty inmates. Help is urgently needed to re-open the country branch at Feltham, which has been closed during the winter, as well as to support the large family in the Stepney Home. All kinds of saleable articles will be welcomed, up to the end of April, by Mrs. Hilton, 12, Stepney-causeway, London, E.

For the Young.

TO ENGLISH BOYS AND GIRLS.

WILL the Editor give me space for another letter about Volrent? My last told you about the lavender harvest; but the wheat harvest came first, and I am sure you would have been interested in it. I think I might say without exaggeration that there were far more stones than stalks of wheat in the fields; but there was the wheat, and everyone was out all day long, men and women, reaping, the men with large, light, dangerous-looking sickles, and the women with short, clumsy, heavy hooks, which they carried tucked through their apron strings behind in a very droll fashion; and children gleaning.

One day I went with Madame as she carried the "goûter" to the reapers. It was a wallet, one end holding a great round flat loaf, and the other filled with walnuts. There was a huge bottle, but I don't know what was in it; as, though they invited me to share their bread and walnuts, no one asked me to drink out of the bottle as everyone else did. I think it was water, for the people of Volrent, unlike any other French people I have seen, drink water freely and fearlessly. They are too high up for vineyards; even the swallows never come there. I saw the little gleaners grouped at a distance as we ate our lunch, but no one invited them to eat with us. I saw them very nearly gleaning among the sheaves, and looking as if they longed to get some handfuls of ears.

One night, coming back from a distant expedition to the "Désert," we saw a pretty scene in a cornfield across a ravine. The sun was just setting, and the harvest was all cut. Nothing remained to be done but the ingathering, and the reapers, apparently one family, were carrying the sheaves, laughing and shouting as they raced with one another, trying who should reach home first with the sheaves.

It was with us time to sow rather than to reap; and when we went to the temple to meet the scattered Protestants it was not very encouraging. The temple was a barn once. It is ventilated by broken panes; one end is green with the rain that came in in winter; the Bible is falling to pieces; there were no hymn-books, and no one seemed to know how to sing. How the pastor dares to stay in the pulpit when he has climbed the little rickety ladder into it, I don't know. Perhaps he stops on the floor.

And the people, the first three who came in, only spoke "patois," and two could not read. One after another came till we were perhaps twenty. We had brought hymn-books, and some could read, and join in "Une bonne nouvelle, Descend des cieux." But, in spite of my speaking slowly and simply, I had a painful feeling of not being understood. It was small comfort to know that it was certain the pastor was no better understood than I was, but the effort to understand was a little encouragement. It was wonderful, however, how much four Sundays of regular services made the French comprehensible, and when the women came to our room for a Bible-reading in the afternoons and sometimes at night, the faces gained in expression and intelligence more than I could have believed possible. "The entrance of thy Word giveth light" is true now as formerly. We hope to get up to Volrent for a week this winter if the way is not blocked.

I must not forget to tell you of an old shepherd of ninety, a splendid old man with really courtly manners, eyes not dimmed, and natural force hardly diminished. It was strange to talk with one who remembered the old Revolution times, who remembered when the last Seigneur of Volrent was chased by the peasants from his château, and only saved from death by the kindness of some peasant who hid him three days in a hut in the mountains till his friends came for him. He had had the power of life and death over his vassals; no wonder they rejoiced when such tyranny was abolished! How this old man loved his sheep, leading them out in the early morning, and bringing them home to rest in the heat of the day, and then leading them out again for the cool of the evening, staying out with them till long after dark, when he himself must have been worn out with fatigue and hunger. They were his first thought.

But I think the goats would have amused you more than the sheep, which are very silly creatures. There was quite a flock of them belonging to the village. Most families had from one to five, but all went out to feed on the mountains under the care of the goatherd every morning, and came back at night, each one knowing its own home, and coming even to knock at the door to ask to be milked!

It was a strange sight every morning. The goatherd had a kind of horn which he blew, and the goats recognised the call and came running together to him, only waiting, if it were possible to do any mischief on the way. There was a fig tree near us in a court, and it was droll to see some of the goats rush in, stand up on their hind legs, and snatch a mouthful of the leaves; but, nevertheless, quit them at once when the imperative summons of their master sounded hoarse and near. I saw him once with his flock hanging, so it seemed, on the bare mountain side, away from the green pastures and fresh running streams; away, too, from the lofty summits basking in sunlight and sweet with lavender. What they found to eat and why their goatherd led them there I could not imagine; but I like better to think of the stately old shepherd and the flock he loved so well. If I get to Volrent this winter I must tell you how it looks in its winter dress.

S. R. GELDARD.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 17, Luke v. 27—39; Mon., Feb. 18, Luke vi. 1—12; Tues., Feb. 19, Luke vi. 13—26; Wed., Feb. 20, Luke vi. 27—38; Thurs., Feb. 21, Luke vi. 39—49; Fri., Feb. 22, Luke vii. 1—10; Sat., Feb. 23, Luke vii. 11—23.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Lewes Sayer, Finsbury Park Hall, Feb. 9—19, 7 p.m.; New Barnet, Feb. 23—24; Hackney Wick Wesleyan Chapel, Feb. 27 to March 1. Mr. H. W. Pewtress, Caterham, Feb. 17, 17—22; South-street Chapel, Greenwich, March 3—8. Mr. H. Hutchinson, Bexley, Feb. 13; Dr. Barnardo's Village Home, Ilford, Feb. 17—19; Upper Norwood, Feb. 24; Christ Church Parochial Room, Cancell-road, North Brixton, March 4—8; St. Andrews, New Kent-road, March 10—17. Mr. Josiah Spiers, Wood Green Mission Hall, March 15—20.

NOT TO BE REGRETTED.

There are ten things for which no one has ever been sorry. These are:—

For doing good to all;
For speaking evil of none;
For hearing before judging:
For thinking before speaking;
For holding an angry tongue;
For being kind to the distressed;
For asking pardon for all wrongs;
For being patient toward everybody;
For stopping the ears to a tale-bearer;
For disbelieving most of the ill reports.

REV. E. P. HAMMOND.

MR. HAMMOND has been conducting meetings in the Saginaw Valley, Michigan, for the past two weeks. A minister in South Saginaw stated he was converted in one of Mr. Hammond's meetings at Detroit, Mich., twenty-three years ago. Three other minsters, now preaching in towns near here, have testified they were converted in the children's meetings at Detroit at the same time.

Already 465 children, young people, and adults have given in their names, professing conversion here and in East Saginaw. Rev. Mr. Bruske stated that those whom he had examined gave as good evidence of conversion as would be required to be received into his church, and no objection to taking them into the church could be justly raised. Truly God hath done great things for us, whereof we are glad. Mr. Hammond begins meetings in Big Rapids, Mich., to-morrow.

J. S. B.

Saginaw, Mich., Jan. 29.

CHILDREN'S SCRIPTURE UNION.

DEAR SIR,—This Union completes the first ten years of its work on March 31. As that day falls on a Sunday, it has been thought that it would be a fitting occasion for sermons to be preached from many pulpits, in all parts of our land, upon the importance to our young people of *systematic daily Bible-reading and study*. A large number of clergymen have already signified their willingness to preach sermons on the subject on the day named, and we feel sure that many to whom we have been unable to write personally will be glad to know of it through your columns. We earnestly desire that ministers of the Gospel of all evangelical denominations should join in this effort, and if any who desire to do so will kindly send their names, they can be included in a list which our committee propose to print and circulate.

The progress of the Scripture Union has certainly been of the most encouraging character. We began on April 1, 1879, with about 7000 members. We now have 3,500 branches in Great Britain alone, to which more than 300,000 cards for the New Year 1889 have been supplied, and the cards issued to Australia, New Zealand, South Africa, Canada, the United States, &c., in the English language, number about 40,000 more. The list of portions is printed besides in about twenty-eight different languages, and the cards issued in them bring the total up to more than 400,000. The total number of the publications issued in connection with the Union in English last year, *Our Own Magazine*, *Our Boys' Magazine*, The "Monthly Letters," The Scripture Union Almanacs, &c., amounted to about three and a half millions, each of these containing a clear Gospel message, and illustrating and enforcing the truths taught in the daily Scripture portions.—Yours faithfully,

T. B. BISHOP, Hon. Secretary.
H. HANKINSON, Secretary.
H. HUTCHINSON, Organising Sec.

13A, *Warwick-lane, E.C.*

THE LATE ALESSANDRO GAVAZZI,

Italian Patriot and Orator.

BY REV. J. R. MACDOUGALL, FLORENCE

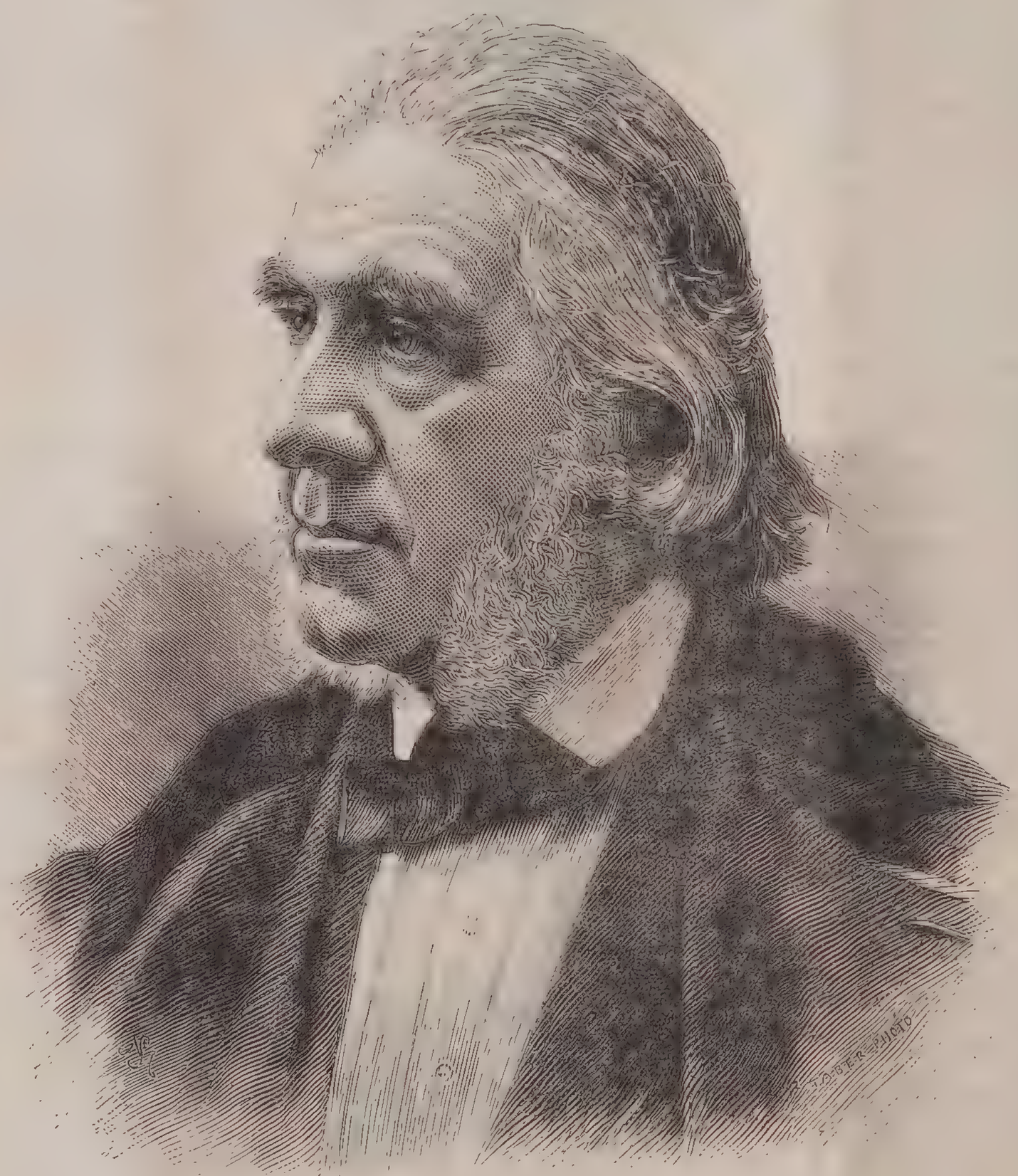
WITH the death of the Christian patriot, ALESSANDRO GAVAZZI, there has closed one of the most remarkable careers of the present century. His long life of eighty years was crowded with events of national importance, bearing on the intellectual, political, and, especially, the religious reformation which has been slowly but surely developing in Italian thought and Italian institutions.

Gavazzi was born in Bologna in 1809. His paternal grandfather, while yet a young man, became Vice-Chancellor of the Portuguese Legation, and was held in honour by the King and Court of that realm. His maternal grandfather was President of the Supreme Court of Appeal, and bore so high a character as to be called, "The Just Man." His father was Professor of Law in the famous University of the town, and trained many men who afterwards became distinguished at the Bar and in the Senate.

Brought up in a pious family, Gavazzi early showed the religious bent of his mind. At fifteen years of age, of his own choice, he became a monk of the Barnabite order, at that time one of the most learned and liberal of the Papal orders. He was not long in making his mark. Possessed of a splendid physique, a brilliant mind, and a rich and resonant voice, he was not only appointed at the age of twenty Professor of Rhetoric in the College of Naples, but, shortly after, was ordained priest, and started as one of those popular preaching friars whom the Church of Rome shows its wisdom in sending forth to hold the masses in thrall. Wherever he preached, the churches were filled to excess. The genius of the orator and the loving heart of the man were equally appreciated. Sympathy was awakened by his daring appeals for reform in the Church, and a return to the simplicity of the Gospel; as a consequence, persecution arose, which dogged his steps through life.

Italy was then broken up into many kingdoms, and tyranny held sway in them all, with consent of the Pope in Rome. When the friar's powerful voice spoke out on the depravities of the rulers and the sorrows of the ruled, the Jesuits were terror-stricken, and had the preacher removed, on suspicion of liberal sentiments, from Naples, that home of despotism under Ferdinand II. So Gavazzi stayed for a while in Leghorn as Professor of Belles Lettres, though the chair had little attraction for him compared with the pulpit.

It was here that doubts first sprang up in the mind of this earnest and honest believer in Popish doctrines. "Alessandro," said his venerable confessor, "you will one day become a great heretic." But, seeing the grief this caused Gavazzi, the old man added, "These doubts you must look upon as temptations of the devil, and spit in their face every time they return"; an injunction which our hero used to say he often obeyed; but the doubts came back faster and stronger.



Gavazzi's lot was next cast in Piedmont, where he spent eight years, preaching before the Court and the people in Turin, Genoa, Vercelli, Alessandria, and other towns, with extraordinary fervour and growing popularity. The watchful eye of the Jesuits was upon his movements, and the King's confessor was induced to influence the mind of Carlo Alberto against the intrepid Barnabite, either to destroy or thrust him forth from the kingdom. The latter expedient was resorted to, at the very time Gavazzi was preaching a course of sermons and raising money to found hospitals and asylums in Turin. It is understood that the Superior of his order yielded with great regret, and appointed him to Parma, where he remained four years—from 1841 to 1844, often preaching ten times a day. In fact, the boxes of manu script left at his death bear out the statement that in fifteen years he had preached four thousand sermons for all ranks and conditions of men.

A visit paid by Gavazzi to Bologna at this time brought him into fresh trouble. The "Immaculate Conception" was to be his theme; but the Austrians had invaded the Marches with 23,000 men, and the patriotic feelings of his fellow-citizens were on fire. Catching the flame, he poured out his eloquent soul on the fallen condition of Italy, and was suspended from preaching by the Pope. Happily, the Parmese Government highly esteemed his labours, and appointed him Chaplain-General of Prisons. As many as five thousand prisoners, of four different classes, were under his care. And it was while here, and meeting with great success among some of the vilest of men, that he printed his first brochure, insisting upon the reformatory aim in prison discipline, and how best to secure it.

The Barnabite order standing in need of his services, the recall of the Papal suspension was secured, and Gavazzi appeared at Perugia, where his popularity reached an unparalleled height. A year was spent here and at Spoleto, Assisi, Ancona, and Città della Pieve. Avoiding reference to present times and characters, he adopted the historical method, and, under the thin veil of evils in the past, both in Church and State, held up and denounced by this new Arnaldo da Brescia, Central Italy was roused from the torpor of ages. Again the Papal prohibition fell upon him, and in its severest form. He had to spend eighteen months in the Convent of San Severino, a hotbed of reactionaries. Anyone even professing friendship for the noble champion of "God and country" would have been proceeded against by the Holy Office. The torture was thus complete though no prison apparatus appeared.

The death of Pope Gregory XVI. led to his release, however. With the election of the new Pope, Pius IX., the hopes of the liberal party rose high. The enthusiasm of the people became unbounded. Deputa-

tions of Jews came from various parts of the Mediterranean, in the belief that in Pius IX. the long-looked-for Messiah had come. Gavazzi, as a friar, expected reform from a Pope, and believed Pius IX. to be sincere and honest. His admiration took the shape of a volume of poetry, written and printed by himself in splendid type, and with the Pontifical escutcheon gilded on the handsome binding. Through the Pope's brother, whose acquaintance he had made when preaching at Sinigaglia, he presented the work in person, and was graciously received by the Pope immediately on his arrival at the palace. Contrary to usage, the Pope refused to allow Gavazzi to kneel to kiss his slipper, giving him instead the fisherman's ring to kiss. And yet His Holiness was so urgent that the friar should not rouse the aspirations of the people that in half an hour's conversation Gavazzi felt his illusions passing away.

On the anniversary of the so-called reforming Pope's election, and when the Jesuit plot against his life had failed, through the energy of the Romans, Gavazzi preached by unanimous request the sermon of thanksgiving to God for the deliverance of the country. In doing this, he so pictured the abuses of the last Pontificate and so set forth the religion of love and Christian brotherhood in opposition to the Papal system of blood and cruelty, and so insisted on the necessity for teachers of the Gospel in place of those who had made Italy a nation of atheists, that, instead of receiving thanks from the Pope, he was again forbidden to preach.

The atrocities of the Austrians in Padua caused such a ferment in Rome in the early part of 1849, however, that Gavazzi was forced to break the silence imposed on him. The flower of Roman citizenship had marched to the Pantheon, and, seeing the great orator present, cries of "Speak, Gavazzi," arose from the vast audience. He spoke to such purpose that, though imprisoned in the Polveriera Convent, 5000 visiting cards were left at the gate, and the people demanded his release. This the Pope promised to grant that very night; but, instead, he had Gavazzi removed to the Convent of Genzano, where, after much search, he was discovered by the students of the University and brought to town.

Then began the great series of oratorical triumphs on the part of Gavazzi. The Pope was obliged to grant a constitution. France and Austria were in revolution, Northern Italy had risen against the foe, and banished them from Venice, Mantua, Verona, and Milan. The unarmed citizens of Milan had fought for five days against 14,000 Austrian troops, and expelled them. A cry of distress and sympathy arose. The Romans longed to share in the struggle. And the time and the man to guide them had come. As if inspired, Gavazzi preached in the Square of the Capitol, in honour of the dead who had fallen in the five glorious days at Milan, and proclaimed that the time for action had come. For two months he preached daily in the Colosseum to 60,000 people, and enrolled volunteers. Preacher and hearers vowed to die for their country. The Cross was chosen for the standard by the new Peter the Hermit. The Pope gave his consent, promised help, and appointed Gavazzi Chaplain-General, blessing him and his patriotic countrymen.

Then began the march northwards. Gavazzi refused horses and carriages, and went on foot alongside of the men, cheering them amid difficulties, suppressing by a word any mutinous feeling, and preaching in Ancona, Bologna, Venice, alongside of Manin, where the people acclaimed him as "Bishop Savonarola," and raising the sinews of war, which the Pope failed to supply. Wonderful are the stories told of this triumphant march through the Roman States and Tuscany. Troops of damsels strewed flowers in the way and sang national songs, as the Hebrew maidens did before King David. The people everywhere gave of their wealth most enthusiastically for the prosperity of the war.

Alas, for the Roman legion! The Austrians had made a stand at Treviso and Cornuta, and were more than a match for undisciplined troops. But Gavazzi was ever among the foremost, despising danger and defying death. At Treviso, against the remonstrances of the troops, he bore away a wounded man, amidst a storm of bullets, and never ceased his exertions during the retreat, till every wounded man was safe in the ambulance waggon. The excitement of the Romans was so great against the treachery of the Pope that a revolution was imminent. His Holiness fled, under the guise of a lackey, and in the darkness of night, to Gaeta, and so enabled the people to shake off the Papal tyranny, and proclaim the Republic in the memorable year of 1848.

Again Gavazzi came to the front. The gates of the Ghetto were broken down, and the Jews restored to freedom. The prisons of the Inquisition were opened, and many a political prisoner released. Great things were planned in those days of liberty by the Triumvirs. But France sent her legions against the city. A splendid defence was made by Garibaldi. Gavazzi and Ugo Bassi were inspectors of hospitals, and attended to the wounded. Many of the patriots who fell, Mameli, Dandolo, Panizza, and others, were comforted in their last hours by Gavazzi. But every effort was vain. The French entered Rome, and Gavazzi owed his safety to the kindness of the American Consul. But for his passport, Gavazzi would have shared the fate of Ugo Bassi.

Reaching London, Gavazzi gave lessons in Italian, and had great difficulty in keeping the wolf from the door. After months of semi-starvation, two of his orations to his fellow-countrymen were, happily, translated in *The Daily News* by Father Prout, and Gavazzi became famous. Then he went through Great Britain and Ireland, Canada and the United States, during three or four years, crowding the largest halls and enlisting universal sympathy by his monk's dress, his platform action, his eloquent denunciation of Pio Nono and Romish oppression, and his earnest warnings about the Puseyite viper which was being fondled in the generous bosom of England. No such feat is on record, of a stranger, speaking a foreign tongue, entrancing the English-speaking race for years. To his honour be it said, all the proceeds of his labours were given to his brother exiles and to the Protestant schools of Dr. Desanctis in Turin.

In 1858, and as a result of close study of the Bible and contact with earnest Christians, the greatest event in Gavazzi's life took place—his conversion to God, and the new departure of consecration to evangelical work. Dr. Desanctis was most helpful at this juncture, when, in the house of a friend near Sheffield, Gavazzi was on his knees under conviction of sin, crying out, "What must I do to be saved?" Thereafter, "the Bible, the whole Bible, and nothing but the Bible" was his motto. He had come out of Popery, bringing not a rag of the old system with him, so that hundreds of Protestants even were edified by his sermons on "Salvation by faith alone, but not that faith which is alone."

Though, as a Christian patriot, he was again with Garibaldi in 1860 in the Sicilian campaign, which ended in the handing over of the kingdom of the Two Sicilies, with eight millions of people, to the sway of King Victor Emmanuel; and again in 1866 in the Tyrol and at Mentana in 1867, it was to care for the wounded, and to preach the Gospel of Jesus Christ, and to circulate Bibles and tracts. When not so engaged, he was busy from 1858 to 1870 in preaching and holding conferences in all the large towns of his native land. He did so with such happy effect, that in Italy to-day you can scarcely meet with an individual in any rank of life who has not heard Gavazzi at some period or another, and been set free from some doctrine of Popery, or led to the reading of the Bible, or savingly brought to Jesus Christ.

From the time of his conversion no subject so exercised Gavazzi's mind, as the unity of the Evangelical Church in Italy. His first attempt was to found a National Catholic Church in Florence in 1859. Then with Desanctis he drew up a Project of Organisation of the Italian Evangelical Churches. Later on he greatly longed for the union of the various denominations working in Italy, and still later for the union of the Waldensian and Free Italian Churches. None of these plans prospered, except the second, and that only after the lapse of years; for it was not till 1870 that the Free Italian Church took its rise in Milan. It was under its auspices that Gavazzi preached every winter in Rome, and travelled in deputation work abroad during the summer months.

The notable feature of Gavazzi's character was simplicity. He was truly without guile. Neither policy nor cunning entered into his plans. He had no element of the ecclesiastic in his nature. As simple as a child, he believed in those around him, and therefore needed, like his friend Garibaldi, to be well surrounded. He was equally simple in his faith. The listening crowds who heard him speak of the Saviour as *il mio Gesù* (my Jesus) heard his whole confession. In his mode of living none could be more simple, whether in the humble room in the Roman College or in his plainly furnished cottage above Pistoia. In his love of country we find the noble and unselfish principle that saved him in his earlier career. Many other patriots have feathered their nests well, and not all the Garibaldians were worthy of their leader; but Gavazzi died as he had lived, a poor man, leaving a few francs, books, and manuscripts, and two gold medals awarded him in America.

The same simplicity was incarnated in his efforts to Christianise Italy. His only aim was the spread of Christ's kingdom—not in a sectarian, but a spiritual form. It was, therefore, a great pleasure to work with him in the same cause, and enjoy unbroken harmony, and sympathy, and affection in pressing forward the cause of the Redeemer.

The versatility of Gavazzi's genius was so great as to impress men with a sense of his prodigious industry and acquirements. Though he carried the monkish habit of shyness to excess among strangers, he readily poured out his abundant stores of knowledge among friends, though ever modest and reticent in everything regarding himself or his achievements. He was a profound theologian, especially on all controversial subjects. Well versed in botany

and all the natural sciences, he was also an adept in medical lore, thoroughly acquainted with music, and a keen observer of men and manners and scenery during his extensive travels. Had he been a disciple of Soyer, he would readily have made a fortune.

His voice was a marvellous instrument for the expression of every feeling of the human heart. Quiet and pleasant in ordinary conversation, it became firm, sustained and persuasive in logical demonstration; rising to tones of thunder, as he denounced the godlessness and iniquity of men, and especially the gross errors and absurdities of the Papal system; again melting into accents of most touching pathos, as he carried the dying saint across the Jordan, into the paradise of God.

The manner of the speaker was in full sympathy with the mind and speech. No listener could doubt for a moment that the orator was, like the poet, born, not made. The action was ever suited to the word. Unconsciously, the whole body of Gavazzi, in its moving features, speaking eye, and expressive gestures, rendered immensely more effective the powerful reasoning and the sympathetic voice. Many an admirer was absorbed in the beautiful fitness of the gesticulation, from the simple movement of the finger to the natural and graceful action of the whole manly frame.

Gavazzi in his influence on Italy was a reformer before the reformation. A man remarkably fitted for his time, he had not the business faculty, nor the constructive power, among his many other gifts. He was the nearest approach to a reformer, but still not a reformer. When the seed-sowing time has passed, for which Gavazzi so successfully broke up the ground, others will be raised up by God to build the walls of Italy's Zion.

In accord with his earnest wish, Gavazzi died in harness. Last June he had a persistent bronchitic cough, which was not improved by his visit to the Pan-Presbyterian Council in London in July; so that in October his chest was weakened, and the doctors recommended caution. But on the morning of his death he was well and hearty. After lunch, he had dressed to go to the Pantheon to see the flowers on the grave of King Victor Emmanuel. A fit of coughing came on, and a vein was ruptured; in a minute, falling into the arms of his friend Conti, and moving his lips in prayer, he was taken home to his rest and his reward. Crowds of people of all ranks came to see the body. All the newspapers, not excepting the clerical, have paid noble tributes to the greatness and goodness of the deceased Christian patriot. In all the large towns of Italy commemoration services are being held. The funeral was attended by Christian men of all the Churches, by Garibaldians, and by the general public. According to his own desire, frequently expressed, on hygienic grounds, the body was cremated; the ashes will be placed in a tombstone of the Roman Evangelical Cemetery, with the simple record, at his own request, "A Christian Patriot."

As the years roll on, especially when his biography and autobiography appear, Gavazzi will stand out more and more as a great personality, and one of Italy's noblest sons. May many of her young men of to-day be baptized into the spirit of this mighty man whose presence has passed away, but whose name and fame will long abide.

MR. GEORGE MULLER has been stirring up the churches of Calcutta. He took active part in the meetings there during the week of prayer, which was a time of much blessing.

AT WORK IN CHINA.

THE following are extracts from the diary of Miss Mary E. Scott, who is working at Ta-ning in connection with the China Inland Mission:—

We are much interested in a poor woman in the city who appears to be slowly dying. She is a very heavy opium smoker, and it has wrought such havoc that she is almost reduced to a skeleton. Her husband came a few days ago to ask us if we would give her some medicines for one of her ailments. We went to see her, and I think I shall never forget the sight—she was such a miserable-looking object: for opium smokers soon lose that self-respect which leads people to care for being clean and tidy; and they will sell or pawn anything to obtain the awful drug. Of course we did what we could, though feeling that, humanly speaking, she was beyond our aid. This has proved to be the case; for her husband came again in a day or two to see if we would try some other remedy. We were sorrowfully obliged to tell him that, considering the quantity of opium she smoked daily, we feared any English medicine would be useless; but we would be pleased for good Elder Chang, who is himself a native doctor, to try his skill. The husband, who is an intelligent man, began to question us as to where the opium came from; and once more we had to blush for England's shame...

Yesterday we had plenty of people here, both old and new friends. One man brought a little child five years old, whose face and one arm and hand were covered with dreadful sores, which had been left by small-pox a few months before. It took more than an hour to cleanse and dress the child's wounds; but I cannot remember ever seeing a more patient little sufferer. In the afternoon, when the sun went off the courtyard, we had a splendid gathering of men and women to listen to the Gospel; there were about sixty men, eight or ten women, and many children. Excepting these little rogues, whom it certainly required some exertion to keep quiet, one could nowhere wish to see a better behaved audience. The meeting lasted for about two hours; as, when some left, others kept coming in.

During the course of it I took our woman and went to visit the poor opium smoker again. Mrs. Yang talked very faithfully and lovingly to her, and to two or three other women there; but the sick woman's faculties seemed so numbed by the opium that she is constantly taking, that we feel only God's power can save her. She and another woman had a turn at their pipes while we were there: a more saddening and heart-sickening sight one cannot imagine. Opium is a frightful form of the great enemy's power; they are no imaginary chains with which these victims are bound, but real iron fetters, as hard and painful to break as the cutting-off of a hand, or the plucking-out of an eye...

This morning the child who had been suffering from the effects of small-pox was again brought: and it was very gratifying to notice a slight improvement in the condition of the wounds—a definite answer to prayer; for we both felt extremely sorry for the girl. We told the father what a great pity it was that she had not been brought to us sooner; for her eyes were in a fearful state in consequence of neglect and want of proper treatment. Yang-kiao-in then told us that some months ago he had advised the man to bring his child to us; but bad men had warned him not to come for fear we should deceive him! It appears now, that through a relative who knew us, the man was induced to bring his child; and he seems both pleased and gratified with the attention we are bestowing upon the little invalid. I like the man very much, for he is so very kind and gentle to his girlie, who seems very fond of him.

At breakfast time Miss Miles [the lady missionary working with Miss Scott] proposed that I should ride out to a village about 10 *li* from here, that we visited once before, and see how our sick friends there were getting on. Accordingly I started off about 3 p.m. with our "boy" Wen-kong, leaving Yang to help Mr. Lo with our courtyard meeting. When I returned Miss Miles had a most interesting account to tell me of the cure of a man badly stung by a scorpion, who had come for help.

I found all the sick folk in the village better. One man, who had been very weak, and unable to work, I believe, also rheumatic for some months, we found was off in the fields! We had given him quinine, and some splendid liniment which Miss Miles's hospital sister sent out. The chief invalid, a man with a very bad ulcerated leg, was so far recovered as to be able to leave his k'ang and sit on his mat in the courtyard. He declared he was much better, could eat, &c., and he appeared most bright and thankful. After all this encouraging news came something very sad, namely, that a young girl, with diseased feet, had passed away. On the occasion of our previous visit to the village we, just at the last moment, had been asked to go and see her: as we were obliged to hasten off to reach the city before the gates closed, we could do very little for her. We have often since prayed for her, and felt truly sorry that we had not been able to do more for her; so that it was some little consolation to have our good Yang and his wife tell us that hitherto both foreigners and natives had found the disease incurable. The deformed little feet seem riddled with ulcers, and I suppose death arises from mortification. Nen-kong and I had a nice time of singing and talking, with a few words of prayer, before we left our friend's courtyard, for several women and children and a few men had assembled and seated themselves on the ground.

Taking a friendly farewell of these good people we returned home to find our own courtyard meeting just breaking up. A goodly number had been there again, and Mr. Lo seems much encouraged. We do praise God for the many answers that He has given to our prayers: truly they that wait on Him shall not be ashamed.

HACKNEY AND CLAPTON Y.W.C.A.

AN influential and interesting meeting was held at Seymour House on Monday, Feb. 4, with the Bishop of Bedford in the chair. The occasion was the formal opening of additional premises, a large adjoining house having been taken, and communication made between that and the existing building. This is a recently formed, but most flourishing, branch of the Y.W.C.A. So much is Seymour House felt to be a centre of useful, recreative, and, above all, spiritual influence in the surrounding parishes, that all denominations bid it God-speed, and recognise the catholic character of its work.

After a brief opening address by the Bishop of Bedford, the various speakers who followed spoke upon different aspects of the work. Mr. Gardiner specially referred to the noble influence of a true and good woman, and Mr. Habershon to the value of individual effort. The institution is in much need of interesting, elevating books for the library, and any pictures to brighten the walls of the new premises would, we understand, be very acceptable.

GOVAN, N.B.—The Model Lodging House Mission was begun in November, 1887, and is doing a great and blessed work among the lodgers, about two hundred in number. Many have taken the pledge against drink, and a few have professed conversion. Many of the men have no steady employment, and are often at their wits' end how to get the price of their bed and a bite of food. The workers are doing what they can to help them along, and keep them in the paths of honesty. Gospel tracts, books, and left-off clothing will be welcome. The president of the Mission is Mr. William S. Ross, 118, Maclellan-street, Plantation, Glasgow.

Lost—A Heathen Horse Shoe.

IN the heart of Africa is a territory, enclosed by the great northward bend of the Congo which describes a horse shoe. There dwell ten millions of people sunk in heathen degradation, living and dying to-day without Christ, and therefore without hope. This huge heathen horse shoe is lost, and the clear duty of Christians is to go, or send forth searchers, with the lamp of the Gospel, to dispel the darkness and find the Lord's treasure.

This, in a word, was the earnest message with which Mr. GRAHAM WILMOT BROOKE, of the Soudan, prefaced his missionary address at the Conference recently held in the Young Men's Christian Institute, Glasgow. Sympathy is very strong in Glasgow with missionary endeavours. The platform and hall were filled with representative ministers and laity of every denomination, although the two hours of Conference were wedged into the busiest period of busy men's lives. Young women, members and associates of the Y.W.C.A., slipped in for half an hour of their dinner time, and left with evident reluctance. A few of their number are already in the mission field, and it is not improbable that, as an immediate result of Mr. Brooke's searching appeal, their ranks will be recruited.

The people mainly spoken of at the Conference were the Balolo, a nation of conquerers, and probably the most powerful amongst the many dwellers in Equatorial Africa. In physique they are generally superior to Europeans; their physiognomy is in marked contrast to the Negro type. With all these favourable points, they are yet sunk in gross darkness; are childishly superstitious; believe in charms and witch-doctors; and have not the faintest conception of future reward or punishment. Strange as it may seem, they are not idolaters; no idols, to the best of the missionaries' belief, are to be found in the upper reaches of the Congo. In their superior intelligence, the Balolo, with wistful, groping spirits, reach through to the idea of one Supreme Being. They have traditions of the Creation, while a common expression among them is "God is the Maker of all." In many ways they are advanced; in as many other ways uncivilised and barbaric. Intellect, friendliness, and industry are redeeming qualities in any people, and these are distinguishing features in the Balolo character. Happily they are beginning to emerge from barbarism, and may be said to have set foot on the first rungs of the ladder of civilisation. The Balolos are not so much addicted to cannibalism as the ferocious Mobange tribes, but they practise crucifixion, gross cruelties, and make a funeral an excuse for sacrificing life.

The natives are filled with amazement that white man after white man comes to help them, only to die and gain no money, while "white man" who deals in rum at the coast waxes rich and has much prosperity! A deep and lasting impression was made on these poor people when the pitiless sun scorched up the grain, and, unless rain came, famine was imminent. The "witch-doctor's" incantations proved ineffectual, and, at last, in despair, the chief came to the missionaries and said, "White man, ask *your* God to send us rain." This was a time of terrible anxiety for the missionaries. They might lose the little influence they had if rain came not; they might gain many souls if it did fall. They prayed over the matter, and resolved to call a general meeting of the natives and chief, that prayer might be offered up. Two hours after that pathetic prayer-meeting, rain fell; the effect was magical. Many simply believed in God from then; a witch-doctor became a Christian and a powerful influence for good. The Church of Christ, as a result of that particular mission, is to-day 250 strong, and from that station alone two of the best preachers—natives—have been sent into the interior to preach Christ. People say we cannot expect the heathen to have the same spiritual understanding as we. Mr. Brooke declared that he knew of no conference so near to Christ as one of converted natives. They are earnest and abiding in the warmth of their love to God.

Mr. Brooke and Mr. Todd, with Mr. John McKittrick, first leader of this mission to the great horse-shoe territory, hope to leave in March for the Lakes District. They desire to establish two new interior stations during the summer. A native boy of thirteen, a small representative of ten millions, delighted everyone by singing in a soft, clear voice, "Jesus loves me": the Balolo tongue seems to be low and liquid in sound. A curious piece of cloth, manufactured and designed by the natives, was exhibited to the audience, also a fur cap worn by the witch-doctor, a wild-looking head-dress used by the peasantry, and a kind of dirk with carved sheath. Will Christians remember that the supply of missionaries is nothing compared with the urgent demand? Who will say: "Here am I, send me"?

HOXTON HALL ANNIVERSARY.

THE eleventh anniversary of the foundation of the Gospel Temperance Movement was celebrated in Hoxton Hall on Saturday, Sunday, and Monday last.

On Saturday afternoon, Mr. William I. Palmer, J.P., presided over a largely attended conference in Hoxton Hall. Mr. Wyndham A. Bewes read a paper dealing with the question of "Co-operation in Temperance Effort." A pleasant hour and a half was spent in an interchange of thoughts and opinions as to details of the work. A message of loving sympathy proposed by Rev. Thomas Evans, seconded by Mr. John Hilton, and supported by Mr. J. W. Leng was sent through the family to Mr. William Noble. Throughout the meetings the speakers expressed their regret and sorrow at Mr. Noble's enforced absence through illness.

The large hall was crowded in the evening, and Mr. Palmer, together with the speakers, was supported by an influential body of temperance workers. Two stirring addresses were delivered by Rev. Pelham Stokes and Rev. Thomas Evans. The former spoke on "Gospel Temperance," and the latter on "Enthusiasm." Mr. Evans's address was intensely practical, vigorous, and sympathetic. The meeting was certainly one of the warmest that has been held in Hoxton Hall.

The Sunday afternoon service in Shoreditch Town Hall was held in strict celebration of the anniversary, as the date fell on the Sabbath. Mr. Palmer, who presided, alluded to a strange coincidence. The day on which Mr. Noble held the first meeting in connection with Hoxton Hall was a Sunday; a snowstorm came over the city in the afternoon, and the key of the hall not appearing, the first service was held in the open air. Rev. Septimus Buss, vicar of Shoreditch, gave an address on "The Blue Ribbon," in which he expressed the belief that its day of usefulness had not gone by, as many would have us believe. Notwithstanding the severe snowstorm, the evening service in Hoxton Hall was well attended. Addresses were given by Messrs. Hawley, Braymin, and Goulding.

WESTERN AUSTRALIA.—Mr. Shearer, of Perth, Western Australia, wishes to thank the many friends who send him books, tracts, copies of THE CHRISTIAN, &c. He also thanks the kind friends who continue to send copies of THE CHRISTIAN regularly. All this good seed he distributes in the colony, and hopes the Lord of the harvest will bless it greatly. He desires prayer for wisdom and guidance in his work, and that a work of revival may break out among all the churches of the Colony.

THE LATE REV. H. FRIEDLANDER.

THE recent decease of this well-known Christian Hebrew removes from missionary life one of whom it may truly be said that his heart's desire and prayer to God was that all Israel might be saved. For fourteen years Mr. Friedländer laboured with great devotion among his people in Palestine, in the hope that he might win some to Christ; and, looking back upon his entire career, we are glad to recognise its blessed purpose and cheering fruitfulness as a testimony for the Gospel.

Born in Prussia in 1832, Hermann Friedländer was brought up after the fashion of Jewish youth in the so-called "orthodox" community. He early imbibed an ardent love for his kindred, and for the land of his fathers. Enjoying a good secular education, he seemed pretty sure of success in life. At the age of thirty, however, he underwent a change, which was in every sense a new beginning to him; he became a Christian, and determined upon throwing his heart and soul into inviting Israel, after the example of Philip of old, to see in Jesus of Nazareth "Him of whom Moses in the law, and the prophets, did write."

In 1863, having taken orders in the Church of England, he joined the missionary staff of the London Society for the Promotion of Christianity among the Jews, and spent some twenty-three years in this service. Of these about three were passed among African Jews in Tunis, and two or three in England. As already intimated, he also spent fourteen years in Jerusalem itself, first among the city residents, and afterwards among the thousands of Jews who sought refuge in the land from Russian persecution. During this period, Mr. Friedländer not only laboured in connection with the Church of England on Mount Zion; but, looking around him with compassion upon the Hebrew population, he ever held himself at liberty to assist such as were desirous of experiencing the peace of God. And his efforts and organisation did not fall short of very successful endeavours to feed the hungry and clothe the naked, as is abundantly clear from the pages of *Tidings from Zion*, a periodical which he conducted in co-operation with Rev. A. H. Kelk.

Continued heavy strain told at last upon Mr. Friedländer's health, and in 1886 his connection with the London Society ceased. Family affairs called for a visit to his native town of Schneidemuhl, where he remained for some months. Thence he proceeded to America, in full hope of returning to spend and be spent for the Lord among His ancient people in Palestine. But the Master adjudged the labourer's task to be over, and a fever, to which Mr. Friedländer had become subject by living in Palestine, laid him low at New York. On November 12, while in communion with God by the bedside, he "fell asleep."

It need hardly be said that Mr. Friedländer's death is deeply mourned in Palestine. Moreover, he had friends everywhere who lament his loss. It is proposed to show the high appreciation in which he was held, by providing in some measure for the sorrowing widow and three children. Mr. W. Greene, C.E., "Oriolet," Loughton, Essex, has this good work in hand, in co-operation with several well-known friends of Israel, and he will be glad to send a circular to applicants. It is hoped that substantial compassion for the fatherless and the widow will be cordially and promptly shown.

"HARVEST SHEAVES" is the title of a graphically-written and well-illustrated report of the last year's rescue work of the Salvation Army, under Mrs. Bramwell Booth's direction. It is a truly noble work, and seems to be carried on with a discretion that has been rewarded with much success. Copies of the little book may be had from the office of the Army, 101, Queen Victoria-street, London, E.C., price 2d.

THE GOSPEL IN SPAIN.

THE work in Spain with which the name of Mr. L. B. Armstrong is so honourably connected is well described in the report of the Association for the Diffusion of the Gospel in Spain, recently issued. In spite of persecution, a goodly number of converts cheer the workers, and there are many indications that they are but the firstfruits of a harvest yet to be gathered. Not only by word, but by deed also, do some of these poor people commend the truth to their fellow-countrymen.

Mr. Armstrong tells of a member of the Valladolid church, who gains his living by selling provisions, but who regards it as his supreme business to make known the Gospel in its purity. The priests have denounced him from the altar, excommunicated him, told the people not to buy from him, and threatened to have him beaten or assassinated; but, being in real earnest, the man holds on his way, saying, "Fear not them which kill the body." The more the priests curse, the more the people buy of this man, who has prepared four villages for the Gospel. Evangelists, male and female, are sadly wanted to take the field. Further particulars as to this promising work may be had from Mr. J. B. Hunter (J. Rew & Co.), Brown's-buildings, Liverpool.

FRIENDLESS AND FALLEN.

THE annual devotional meeting of the friends of this effort, convened by Mr. E. W. Thomas, took place on Tuesday week in Exeter Hall, and was very well attended. It has been increasingly desired that this should not be merely a meeting of those specially connected with one association, but that all engaged in the same kind of work should feel in sympathetic touch with each other, and meet unitedly for praise and prayer. Mr. J. J. Drysdale said they had good reason for thankfulness for all that has been done. It is always difficult to tabulate results; but it could with truth be said that a very large percentage of the cases that came under their care turned out well. He spoke with great heartiness of the good which was known to have resulted from the Open All Night Refuge. Mr. Barnes gave a suggestive address, founded on the Apostolic injunction, "Be ye stedfast, unmoveable, always abounding in the work of the Lord."

An interesting feature in the meeting was the presentation to Mr. Thomas of a handsome easy chair, together with a writing table, the cost of which had been met by upwards of a hundred of the young women who had formerly been in the Homes, but who were now living in various parts of the country. The good secretary also had given him a large packet of letters which those once under his care had written at the same time that they had sent their little donations; and, as he rose with the letters in his hand, he did not find it the easiest thing in the world to speak. He very cordially acknowledged the kind gift, and proceeded to speak on behalf both of the friendless and the fallen. He believed that in proportion as Christians are united in heart before the throne of grace would they see still greater achievements in the future.

FRENCH IN LONDON.—The annual social gathering of M. Barbier's "Evangelical French Mission" was recently held. This work was founded by Mr. and Mrs. George Pearse, and has been continued more than twenty years with much success by Monsieur le Pasteur G. Barbier. The results of the labour bestowed on the Mission might have been seen in the bright faces of the children who thronged the "Chapelle Evangélique." After a substantial tea the children received prizes of books and clothing. The strictest economy is exercised, but help is urgently needed in more than one department of the work. M. Barbier's address is 10, Charlotte-street, Great Portland street, W.

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MISS DE BROEN'S MISSION.

M. ROSSEEUW ST. HILAIRE, of l'Institut de France, whose death we recorded last week, recently wrote as follows concerning the work of Miss de Broen's Mission, Belleville, Paris:—

"I am glad to join my testimony to that of all those who have already recommended Miss de Broen's work, and, as a Frenchman, to pay my debt of gratitude to the devoted Christian lady, who, immediately after our disasters—twice laid waste by war and by the Commune—dared to undertake this work which God has blessed. May the Lord preserve to this dear sister the strength she requires to carry on this laborious work, and may the Christians of France, seeing all that our English brethren have done, and daily do, to spread the Gospel throughout our land, be moved to jealousy to contribute, in their turn, to the expense of an enterprise of which all the cost belongs to England, and all the fruit is ours."

FARNINGHAM BOYS' HOMES.

LAST week a conversazione was given by the Lord Mayor and Lady Mayoress in the interest of the Homes for Little Boys, Farningham and Swanley, at the Mansion House. A very numerous and brilliant company assembled in response to the Lord Mayor's invitation. In the saloon and other parts of the Mansion House there were to be seen improvised workshops, at which a number of boys from the Homes were engaged in the various trades and industrial occupations in which they are being instructed in the Homes. The skilful manner in which they handled their tools afforded great interest to the visitors. In other parts of the building there were a number of stalls stocked with specimens of the work done at the Homes. Accommodation is now provided for 500 boys, and there are 486 in the Homes at the present times. In the Homes the boys are divided into families of 30 each, with a Christian man and his wife as heads of the family. They are fed, clothed, educated, and taught trades, while particular care is paid to their religious training.

After some time spent in witnessing the boys working at their trades, the visitors adjourned to the Egyptian Hall, where a meeting was held, and several short speeches advocating the claims of the Homes delivered. The Lord Mayor, in a short speech, said he was glad to offer every facility his position enabled him to any institution that existed for the good of the people. The Little Boys' Homes was one of the best institutions of its kind in the world. The boys were admitted because they were either orphans or homeless. Mr. B. Clarke (secretary of the Homes) made a statement as to the work in connection with the Homes, and said they certainly had a claim upon the great City companies, and after this meeting he trusted those claims would be fully recognised. Brief addresses were also given by Rev. H. W. Webb Peploe, and Rev. A. Rowland.

THE BISHOP OF LIVERPOOL ON PREACHING.—In the course of a sermon from the text, "Preach the Word," at the opening of a mission hall in Liverpool the other day, Dr. Ryle said there is no occupation more important than that of the minister of Christ, and no one whose labours produce more lasting results. Preaching consists in telling in simple language the things of the Gospel, and so long as the world stands no instrument can be compared to it for doing good. Christ was sent into the world as a preacher; Christ commissioned his Apostles as preachers; preaching established Christianity; preaching brought the light of the Reformation into Germany and England; and preaching accomplished the great revival in England in the last century. What is wanted now is not more ceremonies and forms, but more simple preaching of the Gospel. A revival among ministers is needed.

Evangelistic Notes.

Messrs. Crossley and Hunter, the evangelists, are holding successful meetings in Brandon, Manitoba.

Major J. H. Cole is labouring in Chicago. The blessing of the Lord attends his labours everywhere he goes.

Mr. George Hefford, of the Evangelisation Society, has conducted a month's mission to young and old, at St. Giles' Christian Mission, Little Wild-street. Many anxious ones have been spoken to.

Rev. W. E. Shaw has held a week's mission in Carmarthen-road Congregational Church, Swansea. Many were led to decision for Christ, and so much blessing was received that the mission was continued another week.

Mr. G. B. Studd, who has been assisting Mr. Moody in his work on the Pacific coast, is now following up the work by tarrying in the towns visited after Mr. Moody has left. Mr. John H. Burke, from Chicago, a singer of unusual power is associated with Mr. Studd.

Mr. Leonard Weaver has held a twelve days' mission in connection with the Leicester Evangelistic Mission. The Lord helped his servant to deliver the word faithfully. Believers were greatly quickened, some professed conversion, and many were deeply convicted.

Rev. W. Hay Aitken has held special missions at St. Silas Church, Liverpool, and St. John's, Waterloo, which have been attended with much blessing. On Sunday next a ten days' general mission is to be commenced at Newcastle-on-Tyne. Mr. Aitken will conduct the services at the Parish Church, Jesmond. Prayer is requested for much blessing upon this work.

Christchurch, Hants.—An interesting mission has closed in this town. The results are very encouraging. The mission was arranged for fourteen days, in the Town Hall, conducted by Messrs. W. Spencer Walton and John M. McAuliffe. The blessing given and the interest awakened were such that the mission was continued by Mr. McAuliffe for another week. The meetings were closed on Sunday, February 3, by two earnest and faithful addresses by Lord Polwarth.

Mr. E. P. Telford, who is now at Bournemouth, has just completed a six weeks' mission at Byrom Hall, Liverpool, where about a hundred and twenty souls professed faith in Christ. He preached several times in the shipyards and railway shops during the dinner hour, and on Sunday afternoons at Mr. Radcliffe's Strangers' Rest. Mr. Telford has consented to hold a week's mission, beginning next Lord's Day, at Westbourne Baptist Chapel, Bournemouth. The month of July will be spent at Mr. Charrington's Great Assembly Hall, where he has preached during a month in each year for thirteen consecutive years. He then purposes to leave with Mrs. Telford for a tour round the world, crossing the Atlantic, passing through the States from Boston to San Francisco, then to Australia, India, and the Cape, holding missions in all those countries. He is an evangelist whom God has much used in convincing men of sin, of righteousness, and of judgment; and so basing their subsequent peace on a sure foundation.

Rev. W. Haslam's engagements are as follow:—St. Silas, Heaton, Newcastle-on-Tyne, February 16 to 26; Consett Parish Church, March 3.

Major and Mrs. Evered Poole.—Special evangelistic mission, Holy Trinity Schoolrooms, Lutheran-place, Upper Tulse-hill, S.W. February 19 to 22; each evening at 8 p.m.

THE CHILDREN'S AID SOCIETY has opened its twenty-seventh lodging-house for boys in New York. Eighty-five thousand boys have been rescued from the streets, from crime and vice, and sent to Homes by this Society.

THERE IS A GROWING SENTIMENT among the Jews in favour of transferring the religious observance of their Sabbath to the Christian Sunday. The present system works inconveniences, and sometimes positive hardship, and occasions a laxity of observance which causes a good deal of concern.

Apostolic Evangelism.

WE append some extracts from letters sent to us by Mr. E. F. Baldwin, who is labouring in Morocco. The letters are dated in November last; but the remarkable events they record will not be stale to the sympathetic reader. After telling of encouragement found in nightly dealing with inquirers after the way of life, and in baptizing the converts, Mr. Baldwin describes how some of these converts were arrested and haled before the governor. He then proceeds:—

A work of grace begun. Soon I was meeting from twelve to twenty inquirers and young converts every night. This has continued now nearly three weeks. We have had baptisms in different places. Conversions occur almost daily. The Church of Christ in Mogador is now a fact, with its native bishops and deacons. Nineteen baptized believers (including ourselves) sat down last Sunday night to the Lord's Supper. The night before last, after fasting and prayer, we set apart two native Christians, converted since I came here, to go forth to preach in the mountains. They are wonderfully taught of God and full of faith and zeal. Both are superior men. They believe scores of churches will spring up where they go, and thousands be saved. I firmly believe it too. So do the believers here. There is not a convert who does not both speak and pray every night at our meetings. There are at least three others who anticipate going forth to preach when better instructed. Also Mr. Martin and I are soon starting. This makes seven of our infant church who are either actually committed to mission work or who wish to be, and have definitely proposed it.

All the converts are young men. They are laying aside on the first day of the week as the Lord prospers them. Almost all are Sous or Shluh. Some are of good position, and read well. Others the reverse. Night after night they relate answers to prayer, some of them remarkable. The Christians are some of them always here. We have purposely given them no material help that could influence them. One of them has already been to Morocco city, where three believed, whose faces I have not yet seen. One, Musa, was evidently a God-ordained missionary and pastor, for he began at once to preach. He is an educated man. The other man-convert (for the third was a woman) was a rich merchant. Soon the entire household of the latter, some seven or eight souls, mostly men, believed. Also many others, Musa writes me. Also eight men from a distant Sous town in a populous district, who entreated Musa to go with them, saying many would believe. All these entreated Musa to baptize them. Even now are springing up native Apostolic churches, to which God is daily adding those who shall be saved, following exactly in the steps of the early Christians, full of faith and love and zeal and the Holy Ghost, and knowing nothing of the traditions of men, but cleaving to the Word, which they search with delight.

November 12.—The work goes on here steadily and blessedly, and quietly, but with power. There are always new inquirers coming, and there seem no exceptions to the rule that everyone who comes fairly under the word is converted. Two, I trust, came into the light yesterday; one, I trust, to-day, and one other the day before yesterday. This latter travelled 250 miles to see me about the way of life, and the third day after arriving he was rejoicing in Christ. He is a man of position and intelligence, and 65 years old. We baptized him to-day—only four days after he first heard of Christ as the Saviour, and who, four days ago, was grounded by a life-time's training and prejudices in Mohammedanism.

...As to our trip, I cannot now write much. It was a wondrous experience. I never felt so subdued and low before God, and so full of praise. Mr. Martin alone accompanied me. The native Christian who was to have gone, and who knew the country, was forcibly detained at the very hour of embarking. We penetrated a country seldom visited by Europeans, and in 21 days went on foot from Mazagan, S.E. to Morocco city, and then W. to Mogador—about 250 miles by the roads we took. How I praise God for our rich experience of his guidance, providing, defence, and teaching. We were without purse or scrip—nothing but the native clothes we wore. Yet daily God fed us and kept us. About 15 nights out of the 21 we were received, lodged, and fed in the native mosques, where we daily preached Christ to all who came, and with a help and power I have never before known. This reception in mosques is hardly believed by the Europeans here who have heard of it. We received not a mouthful except from the Father's hand, and how sweet it tasted direct from Him! How it nourished thanksgiving in our hearts, as well as strength in our bodies! What He gave we ate, and never was there a morsel too much. When He withheld, even for an entire day, we rejoiced to taste fellowship with Christ and Paul, and humbled ourselves with this unmistakably appointed fasting, and learned to live, not on bread alone, but upon every word of God.

We had many, almost daily, experiences like this. We had been walking from before dawn until noon in a wild part where were few people, and had accomplished perhaps 20 miles, but had not tasted food. We prayed by the roadside that the Lord would kindly feed us. We rose and went on, and almost at once met a man with a basket on his shoulder, which he let down, and disclosed a dish of hot *kous-kous*, saying "Eat," which we did. He, of course, knew nothing of us. We were daily kept in great peace and blessing. Notwithstanding occasionally sleeping out, even in the rain, and always on the ground with never once a bed, but generally matting; repeated fastings, and much cold and rain and exposure, and wading many icy streams from the near-by Atlas snows; some pursuits by robbers and bad men, and threatenings of violence, and arrests; being brought before governors and rulers—yet we had perfect health. We had never once a headache or cold, though I started with a stubborn headache, and Satan made a great onslaught to drive us back at the first.

[We have since received further particulars of this journey.]

OBITUARY.

M. EDOUARD PANCHAUD.

THIS veteran pastor, who has, through illness, been for some years compelled to live in retirement, died a few days ago at Lausanne. In early life he laboured long and earnestly at Havre and Brussels, and was one of the founders of the organisation known as the Belgian Missionary Church.

MR. SHADRACH LEADBEATTER.

This well-known servant of God passed away at his residence, 38, Hope-street, Southport, on the morning of February 7. Mr. Leadbeatter has had an active life of service for his Master. He has been laid aside from preaching and teaching for some considerable time, suffering from paralysis. The day before his earthly course was ended, speaking to the writer, he told him of the prospect he had in view of joining "the great multitude which no man can number."

A NEW FOUNTAIN PEN.—We have tried a good many "patent" pens, but have found none which bear an all-round test so well as the "WIRT FOUNTAIN PEN" (10s. 6d.), sent us by Mr. C. W. Robinson, 16, Holborn Bars, W.C. It neither requires jerking to start the flow of ink, nor does the ink fail at any point until the barrel is empty, a steady supply being maintained throughout. The holder is fitted with a gold nib to suit the handwriting of the purchaser. It is very simple in construction, but thoroughly reliable in use.

SPITALFIELDS GOSPEL MISSION.

MEETINGS for Dock labourers are being held every week. Hundreds of these half-fed, dispirited men come seeking food and shelter. Last year many hopeful cases came out of similar gatherings. The men are gathered two hundred at a time, and supplied with bread and butter and as much hot tea as they require.

While the meal is being eaten, some cheerful singing drives away sadness from many faces. This is followed by short loving addresses full of tenderness and sympathy, setting forth the Lord Jesus as a Saviour and friend. We ask prayer that we may be made wise to win many to Him this season. JAMES SHARPLESS.

14, *Sidney-square, E.*

LONDON YOUNG WOMEN.

THE Y.W.C.A. Institute, 14, Finsbury-square, E.C., is becoming an increasingly important centre of work among the young women of the Metropolis. During the last three years its agencies have become very numerous, and there has been much cause for encouragement at the way in which the advantages of the Institute have been sought after by those whom it is specially desired to reach. Last week a new hall, which has been fitted up as a gymnasium, was opened in connection with the branch, and the Lord Mayor and Lady Mayoress graced the proceedings with their presence. As Lord Kinnaird said on the occasion, the fact that the chief citizen of London had shown an interest in the movement will do much to convince such as have not yet inquired into the work of the Association that this is no private fad or sectarian affair, but rather an important philanthropic undertaking, with a view to benefiting the young women of the City.

After some hearty words tracing the history of the branch, by the Bishop of Bedford, Rev. Dr. Donald Fraser spoke admirably on the Y.W.C.A. as a moral power. The educational and spiritual aspects of the work were also dwelt upon by Mr. H. Cunynghame and Sir T. Fowell Buxton. The Lord Mayor, in a thoughtful address, spoke in high terms of the Association, and also of the Y.M.C.A., and expressed himself delighted at opportunities of recognising their great value. At the close of the meeting about £170 was received in donations towards defraying the cost of the new hall. The superintendent of the Institute is Miss Baldwin.

MR. H. WIGGAN is delivering lectures each Monday evening, on Scripture Characters, with dissolving views, at the Tabernacle in Herries-street, Queen's Park, W. There have been crowded audiences, and not a little converting power has accompanied the addresses. During the last few weeks many have professed a change of heart and life. We are sorry to learn that the Tabernacle is still encumbered with a debt. Several friends of the work, including Messrs. E. M. and T. A. Denny, have generously contributed; but some £150 yet remains to be subscribed.

MESSRS. BARON AND BARNETT, of the Mildmay Mission to Jews, accompanied by a young man named Saadi, from Harley House, Bow, were to have left London yesterday for a three months' evangelistic tour to North Africa. It is estimated that there are a million Jews in the various countries in North Africa—Morocco, Algeria, Tunis, &c.—and amongst them these brethren will find large scope for the distribution of the Scriptures, and the preaching of the Gospel. They travel through France and Spain, and hope on the journey to visit the Jewish communities in those lands. They ask prayer that the Lord will accompany and go before them, and open wide doors for the reception of the truth amongst the sons of Israel.

Northern Lights.

DR. PENTECOST'S mission in Glasgow is brightening the churches. From Tuesday until Friday of this week an important series of Bible-readings are being held. But perhaps the most important of all his meetings was that in the Young Men's Christian Institute on Monday evening, instead of Mr. W. A. Campbell's famous fellowship meeting, which is a spiritual tonic to hundreds of young lives. Dr. Pentecost's subject was "The Conditions of Revival."

* * *

In the little Scotch village of Busby, near to the Covenanting farmhouse of Lochgair, which still shelters descendants of the fine old Howie stock, is to be found a United Presbyterian Church, whose minister will yet distinguish himself. Like more than one noted divine belonging to this body, he is intensely in sympathy with the Jews. One would hardly expect to find so much brain-power, individuality, and oratory in this sleepy little spot. One of Mr. Melville's "old wifies," more than usually impressed by her pastor's denunciation of some political iniquity, thus delivered her opinion: "Oor Mr. Melville would ornament the hoose o' Parliament mair than the hoose of the Lord!" That was her rather curious way of complimenting the minister. Mr. Melville is a sturdy Orcadian.

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A very interesting drawing-room meeting was held in Glasgow, in the house of Mr. Alex. Stephen, in order to give Mr. Arnold, secretary of the Evangelical Alliance, an opportunity of speaking about the persecuted in foreign lands. A touching story of two persecuted Persians, who walked to Germany in order to get ship for England, to lay their story before the Alliance, moved the meeting very much. The Shah of Persia, strange to say, gave his aid to the oppressed Christians, and subscribed £100 towards a fund for restoring their property which had been ruthlessly destroyed. In Russia, terrible persecution is rampant, Lutheran pastors being smuggled away to Siberia. This meeting will stimulate sympathy already existing in the North. H.

JERUSALEM. — Mrs. Meredith is making arrangements for a trip to Jerusalem on very moderate terms. Any spiritual and prayerful Christian friends who would wish to accompany this small party are invited to communicate with Mrs. Meredith, the Conference Hall, 143, Clapham-road, London, S.W.

CENTRAL LONDON OPHTHALMIC HOSPITAL.—During the forty-five years this Institution has been opened over 200,000 patients have been partakers of the benefits it affords. There is accommodation for a large number of in-patients, and several thousand out-patients receive treatment every year. We regret, however, to state that, through great falling off of income, wards are being closed. Mrs. Frank Snoad, of The Lillies, Lee, has written a powerful appeal for help, entitled, "Can you see to read this?" We trust it will be widely circulated, and replenish the resources of the Institution, the treasurer of which is Mr. C. Reeve, 214, High Holborn, W.C.

SCOTCHMEN IN LONDON.—A social gathering of Scotsmen was convened last week by Mr. and Mrs. H. M. Matheson, at the Aldersgate-street Y.M.C.A. There were tea and music, the latter including several songs in the broad Northern brogue. Then came several short addresses. Mr. Matheson drew attention to the advantages of the Y.M.C.A., as well as to the benefits resulting from living the Christian life. Rev. J. R. Gillies, of Hampstead, spoke a few words on "Daniel" as a model for young men. Mr. Arthur Robertson, secretary of the Caledonian Christian Club, followed with a short address based on "Overcoming the world." We understand that this is not to be the last gathering of the kind at Aldersgate-street; it is intended to invite, in turn, young men of other nationalities, Irish, Welsh, French, &c., to similar receptions.

Personalia.

Rev. H. Grattan Guinness has been lecturing to large audiences in Boston, U.S., on "Romanism," "Missions to Africa," and other topics.

Mrs. Leavitt was lately invited to preach in the Royal Chapel before the Queen of Madagascar, and was heard with great attention. The Queen gave her £20 as a mark of interest in her temperance work.

Dr. Lightfoot, Bishop of Durham, who has been very ill at Bournemouth, has been making steady progress during the last three weeks. It is expected that he will be unable to resume his episcopal duties for several months.

Mrs. Watts-Hughes continues to carry on her valuable work at Mountford House, Barnsbury-square, where she offers a home to a large number of boys, and enables them to earn an honest livelihood. She sends them to the Board Schools, and by advice and counsel supplies the place of a mother to them.

Mr. Denham Smith's condition is one of increasing weakness. Although unable to notice much that passes around him, yet now and then he brightens up and speaks a sentence or two which show that his mind is still calmed with the same peaceful joy and bright hope. We are glad to hear that he suffers but little pain.

Mr. David Walker, secretary of the Sydney Y.M.C.A., received a hearty public welcome on his return to his post after his European and American tour. In his address Mr. Walker said he and his companion, Mr. Fairfax, had travelled some 40,000 miles. He spoke in very encouraging terms of the progress of Y.M.C.A. work.

The Pundita Ramabai reached Japan on December 19. The Tokio W.C.T.U. welcomed her as an honoured guest, and the papers were filled with interesting accounts of her journey and arrival. Her first lectures were received with great attention and enthusiasm, as were also the addresses of Dr. Emma Brainard Ryder who accompanied her.

Rev. E. R. Young, who has spent nine years in Gospel work among the Cree and Saulteaux Indians of the far North-West, is now on a visit to this country, where he hopes to deliver lectures descriptive of his work. These lectures have been highly spoken of by American papers. Mr. Young may be communicated with, care of Rev. Mark Guy Pearse, 11, Bedford-place, W.C.

Rev. John Pyper, of Belfast, well known in connection with "Bible Temperance," is making his annual visit to London. Mr. Pyper is a powerful advocate of this phase of temperance work, and his lectures and addresses are exceedingly interesting and profitable. Among other engagements, he will speak at a conference to be held on February 22, at Finsbury Park Hall, N.

Rev. Dr. Cuyler, of Brooklyn, writing on his sixty-sixth birthday, says:—For unbroken health and an unbroken faith, I thank God to-day. If any kind friend were called to write my humble obituary to-morrow, there are three things he could honestly set down to my credit, viz., that I have never spent a Sunday in a sick-bed, I have never made a new hymn book, and never read "Robert Elsmere." Life is too short to waste time in hunting all the devil's rabbits.

Mr. D. L. Moody hopes to be in Chicago April 1, and for sixty days will conduct a Bible Institute. Students from theological seminaries and colleges are specially invited to the opening sessions for two weeks. The work of the Chicago Evangelisation Society, which has been so near Mr. Moody's heart for many years, will be fully organised while he is in Chicago, and he proposes to follow up the work closely for a year, giving it his personal attention and supervision.

Mr. Frederick Stanley Arnot.—Meetings to bid farewell to Mr. Arnot, and to commend him to the care of God previous to his return to Central Africa, are to be held at Exeter Hall, Strand, on Tuesday, March 19, at 3.30 and 6.30. Mr. Arnot intends to take half a dozen barrows with him, constructed after a pattern of his own invention. Each will carry the loads of five men, thus effecting an immense saving. Mr. Arnot takes with him quite a troop of missionaries who are to settle in the country of Chief Msidi, near the sources of the Congo and the Zambesi. Mr. Arnot's narrative will shortly be published, and to ensure its being widely read he has determined that the price will not exceed 2s. 6d.

Dr. Guinness has been obliged through illness to give up the tour on which he had started, in connection with the departure of the first party of missionaries of the new Balolo Mission to the Upper Congo. Meetings were arranged at Edinburgh, Aberdeen, Glasgow, Belfast, Dublin, Cork, Leicester, and London. These places will, however, be visited by Mr. John McKittrick, and his colleagues of the outgoing party. We are very thankful to say that Dr. Guinness is quite out of danger, and is regaining strength.

Mr. Spurgeon.—At the Metropolitan Tabernacle on Sunday, a letter from Mr. Spurgeon to his congregation was read, in which he stated that the wounded limb had steadily improved, but as yet he could not use it much. He hoped that in the days of rest which still remained, he should continue to gather strength so as to be able, on his return home, to stand out a sermon and to walk respectably. Mr. Spurgeon sent his special thanks to the several pastors who had successively occupied his pulpit since his departure from London in November last.

Rev. T. Lardner, pastor of Battersea Park Baptist Tabernacle, who has been suffering from a very painful and protracted illness, consequent upon the breaking of one of his arms, which necessitated amputation, has resumed his pastoral work after about twelve months' absence from his flock. At a meeting held a few days since, to welcome him back, he expressed his cordial appreciation of the sympathy which has been extended to him during his time of affliction by his friends and by the ministers of all denominations in the district, including clergymen of the Church of England.

Rev. J. M. Vila, a pastor of the Reformed Spanish Church, who had been so indefatigable in proclaiming the Word of God to multitudes of eager listeners in the villages, besides ministering to a large permanent congregation in Malaga, was last year sentenced to more than two years' imprisonment for writing and publishing a pamphlet against idolatry. The Government have at last granted an amnesty; so Senor Vila is free. "Blessed be God," writes this persecuted pastor; "now I shall be able to visit our Mission stations. The Lord has dispersed the clouds which overshadowed me, and I am left in peace. I shall now be able to visit the villages, and preach the blessed Gospel."

Father Damien.—An interesting letter from Mr. E. Clifford telling of his arrival in Molokai, the leper island, appears in *The Church Army Gazette*. Of Father Damien, he says:—"He is just what you would expect him to be—a simple, sturdy, hard-working, devout man. No job is too menial for him—building, carpentering, tending the sick, washing the dead, and many, many other such things form part of his daily work. He is always cheerful, often playful, and one of the most truly humble men I ever saw. The leprosy has disfigured him a good deal, but I never feel it anything but a pleasure to look at him; and already the gurjun oil which I brought is making a manifest difference in his face and hands, and in his power of sleeping. How far the cure will reach it is of course impossible to say. He is such a busy man that I sometimes fear he will not find time to do the medicine full justice. The English affection and sympathy touch him very much indeed."

Miss Ada Leigh, of the Homes for Englishwomen in Paris, is to be married to the Bishop of Ontario on Feb. 20. In *Echoes from Paris* for February, Miss Leigh gives a sketch of the origin and present position of her work. She says:—"By my marriage with one whose life and first recollections were years ago linked with our late revered president, the Earl of Shaftesbury, and with other esteemed friends, and whose labours God has greatly honoured, I feel that I shall entwine more matured experience with my hitherto single-handed toil in the work of our association. I shall retain my position as President and Honorary Secretary of the Association, and though I may leave my tried and greatly valued helpers for longer intervals than hitherto without my personal supervision, I shall always hope to be in Paris when occasion may necessitate. During my absence, Miss Moon will represent me in Paris; Miss H. G. Hensley, in London, at 22A, Queen's-road, Bayswater; whilst many of our friends will welcome Miss Carmichael upon occasional deputation work, and our Chaplain."

Rev. Philip Gast, 12, Noel-street, Islington, minister of Spencer-place Chapel, Goswell-road, pleads for the poor of St. Luke's and Clerkenwell. The distress just now is truly great—many well known to me are needing food and coals and clothing.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, FEB. 17.—Genesis XXXII.

TRAVELLING onwards from Laban, Jacob met a troop of angels. This vision was intended to assure him of his safety, and to prepare him for the hostile troop he was soon to encounter. God's hosts are always near us, though we see them not (Ps. xxiv. 7; 2 Kings ii. 11).

(1) *A great alarm* (6, 7).—It was no small matter to anticipate meeting Esau in a rage, and, in spite of all Divine assurances, Jacob sought for expedients to avert the blow. Obsequiously he speaks of himself as Esau's servant, and then invents plans by which Esau might be appeased, and at least something saved from the general wreck. There is no harm in making arrangements against approaching trial, if they are dictated by God. But there is great harm in originating them from our own fears, and relying on their sufficiency. Faith does not plan, but trusts.

(2) *A touching prayer* (9, &c.).—If only this prayer had come first, and he had entirely trusted God, nothing could have been better. What a strange mixture are we all. His humility (10), his pleading of promise; *twice*, "Thou saidst" (9, 12); his thankful recognition of the past (10); his direct entreaty for deliverance (11). Strange that we need to be put into great straits, ere we learn the true art of prayer!

(3) *The mysterious conflict* (24).—Alone, and in the dark, amid silence broken only by the murmur of the brook, he was drawn into conflict with a mysterious combatant. The Angel Jehovah wrestled with him. In the energy of his self-will he held his ground. So do we refuse to yield to God's Holy Spirit, who prevails not till He touches some cherished sinew of strength. Then we leave wrestling for clinging, wrapping our arms in desperation around the person of the unknown Angel. Then we prevail over God and man, and win the blessing, which enriches our lives for ever, and pass from Jacobs into Israels, who are princes with God.

MONDAY, FEB. 18.—Genesis XXXIII.

The old nature dies hard. Notwithstanding the wrestle and the blessing of the previous night, we find Jacob still scheming instead of trusting. And he surely abdicated his true position as a Prince with God, when he bowed himself seven times to the ground before his brother. How slow we are to trust God, and to believe that He will literally do as He has said! What could be more explicit than God's guarantees of his safety? (xxviii. 15; xxxi. 3). Unbelief cringes and schemes and trembles. Faith is erect, and bold, and sings (2 Chron. xx.).

(1) *An unlooked-for deliverance* (4).—The hearts of all men are in the hand of the Lord (Prov. xxi. 1). He can give us favour in quarters where we least expect it, changing the dreaded foe into a friend (Isa. liv. 17). The clouds we dread break in mercy; iron gates open of their own accord; crooked places straighten; mountains sink into the plain.

(2) *Prevarication.*—Such a blessing ought to have banished all further misgiving from Jacob's heart; but it seemed impossible to eradicate the subtlety of his crafty nature. He told his brother he would come to Seir, which he never for a moment intended to do (14). As soon as Esau was well out of sight, Jacob made for Succoth, and there built a house, with the evident intention of settling.

(3) Here, also, was *disobedience* (17), for he had been distinctly sent to Bethel (xxxi. 13). Soon after, he bought a parcel of a field, in the close proximity of an idolatrous city. This was worse and worse; it was what Abraham would never have done. Why buy a yard of the land wherein he was a stranger? And why settle so near Shalem, with the memory of Lot's troubles at Sodom, and when all the land was before him?

TUESDAY, FEB. 19.—Genesis XXXIV.

Poor Dinah! she was the only daughter. She went out into society. How she fell! What a pity she did not take her mother with her! Or perhaps she had seen too much of the duplicity and division of home to respect her parents; and she thought she could do well enough for herself. But she was caught in the outer circles of that fatal whirlpool, which has engulphed so many, sinking never to rise again. Curiosity is the parent of mischance.

(1) *The results of worldly conformity.*—If Jacob had not gone so near Shechem's city, he would never have brought all this sorrow on his home. Alas! professing Christian parents will have a very serious reckoning some day concerning their children's souls, ruined through their own inconsistency. And even though certain young men of the world may be more honourable than most (19), they are not suitable partners for the daughters of Israel. What can be more specious and lifelike than Hamor's proposals (8, 9). This is what the world is ever saying to the Church.

(2) *A dreadful retribution* (25).—This deed of blood and treachery was never forgotten by Jacob (xlix. 5, 6, 7), it left a terrible memory in the land (30), and it led to a rapid breaking up of the encampment, and a flight to safer and holier dwelling-places. Sin is always followed by disaster. What we sow we reap. It is pitiable to hear Jacob's miserable whine, *I shall be destroyed.* This for months now had been his one cry; how little did he realise that though he were faithless and sinful, God would not run back from his exceeding precious promises (xxxv. 5). By mistakes in education, parents make rods for their own backs.

WEDNESDAY, FEB. 20.—Genesis XXXV.

Back to Bethel! Hated, fugitive, dreading the consequences of his children's unbridled violence, Jacob knew not what next to do. Then this summons came to him. When we are in straits, God will often take advantage of them to suggest our return to a happier, holier past. The prodigal must have heard that voice, when he said, "I will arise and go to my Father."

(1) *Preparations for return* (2).—The idols are altogether unfitting at Bethel. There are things in our lives which we permit when we are living at a distance, which we feel instinctively are inconsistent with Bethel, with its memories of the ladder, and angel-haunted dreams, and holy converse and sacred vows. Probably the one thing which keeps you and yours from a Bethel experience is the permission in your tents of idols and strange gods. Remember 1 John v. 21.

(2) *The Divine response* (9).—It is long since God appeared to you. For long you have lived on an old and threadbare experience. But if you would yield up the accursed thing, He would appear again. You would be recalled from Jacob to Israel (10). Promises of fruitfulness would rejoice your heart (11). And the gifts of God would come thick and fast into your life (12).

(3) *Three deaths.*—Often a great blessing comes to prepare us for a great sorrow; and the sorrow confirms it, as a kiln burns in some fair colours on the vase. Deborah (8). How many of us can point to oaks of weeping, hard by altars of deliverance. Rachel (20). And Isaac, at whose grave the rival brothers buried their differences for ever (29). And then a crime, worse than death, broke in on the home, the crime of Reuben which cost him the birthright (xlix. 3, 4). Instability, weakness of character, may lead to the direst sins.

THURSDAY, FEB. 21.—Genesis XXXVI.

Though the story mostly concerns Jacob, yet here a whole chapter is devoted to Esau and his descendants. This book does not profess to record all God's dealings with the race, but those only which concerned the children of Israel, through whom such great blessings were destined to come to the world. We must ever remember Christ's words about the other sheep, which did not belong to the Jewish fold; and we must believe that God has followed the wanderings of all mankind with loving interest, noting their very names, supplying them with good things (Acts xvii. 25, 26), and giving them sufficient evidences of his being and law to lead them to Himself (Acts xiv. 17).

(1) *Entire deliverance* (6).—Many a time the proximity of Esau was a menace that filled Jacob with alarm. What a relief it must have been when the elder brother chose to remove further. So when dreaded evils have served their purpose in the education of our souls, they drop away. God will not be always threshing. He does not afflict willingly, nor grieve the children of men (Isa. xxviii. 28).

(2) *A royal line* (31).—We have a long line of royal dukes. Esau is a specimen of men of the world. Bluff, jovial, impulsive, quick equally to resent and to forgive, robust and pleasure-loving. Their portion is in this life (Ps. xvii. 14). What a contrast to the Jacobs, with all their sorrows, their stern discipline, their fiery trials. But, after all, these are the men who become the spiritual leaders of the race, and who conduct the pilgrims of eternity to new acquirements and conquests.

FRIDAY, FEB. 22.—Genesis XXXVII.

The Hebrew terms indicate that the coat of many colours was not the patchwork quilt, which we thought it was in the days of our childhood, but a long-sleeved garment of delicate and beautiful texture, which was worn by the upper classes, the gentry, the men who were not intended to soil themselves with manual labour. What a contrast to the coarse tunic of the other shepherd sons of Israel! It was this that made them jealous. The suspicion that their father meant to keep the son of his favourite wife from the common toils of the home, and even to make him ruler and heir. This partiality was a mistake, repeating that of Isaac and Rebekah, and bringing about similar miseries. It may also have induced a tinge of vainglory and conceit in the lad, which showed itself in his dreams, and aggravated his brothers' hate.

(1) *The history of a crime.*—Envy (11); hatred (4); unkind speech (4); conspiracy (18); deceit (31). At first the old man acquiesced in the story, but after a time his suspicions were turned on his sons (xlii. 36). And a terrible Nemesis awaited them. They were destined to hear the piercing cries of that young lad pleading for mercy for many years to come; and, in a moment of supreme anguish, they were to have that scene re-enacted before them (xlii. 21).

(2) *There is here the foreshadowing of the Cross.*—He was sent by the Father to his brethren. He came unto his own, and his own received Him not. They said, "This is the heir, let us slay Him, and seize upon the inheritance." He was sold for thirty pieces of silver, and thrown into the pit of death, where He did not tarry. In each case envy lay at the root of the crime; yet all unconsciously the schemes of the murderers were over-ruled to fulfil the purposes of God (compare l. 20 and Acts ii. 23).

SATURDAY, FEB. 23.—Genesis XXXVIII.

Another of these dark chapters! Stained deep with sin. Surely, if crimson and scarlet be fast colours, these might be employed of such a record as this, yet even such sins as these may be forgiven (1 Cor. vi. 10, 11; 1 John i. 9).

These sins are faithfully portrayed, because the Bible is God's looking-glass, held up to human nature, that men may know what is in them (James i. 24, 25). Here is a portraiture of the results, not of religion, but of its lack. It is like a background to show the need for the death of Jesus, and for the advent of the Holy Spirit (Tit. ii. 14; Gal. v. 17).

The record of such sins has not done the harm which some allege; for most read without realising how much evil is concealed beneath, whilst those who understand the depths of Satan are warned that all who commit such things are worthy of death. Many reading certain verses in the Bible are made to realise, perhaps for the first time, the true nature of practices into which they may have been thoughtlessly betrayed, but which they can never again commit in ignorance of their true nature.

We must be pure in heart. Without purity the strongest Samsons must become castaways (Judges xvi.), and we cannot see God (Matt. v. 8); but if we would attain this priceless jewel, we must incessantly claim the purity of Jesus, and trust Him to maintain intact for us the chastity of a pure heart.

A TRAINING SCHOOL FOR GOSPEL SINGERS is to be one of the additional features of Northfield, Mass., next summer. Prof. D. B. Towner is to conduct such a school of instruction, to commence in June, 1889, and continue during July and August. The increasing demand for competent leaders of singing in Gospel meetings, Sunday-schools, and Young Men's Christian Association work, as well as the social meetings of the church, is generally recognised.

PANTOMIME CHILDREN.—There can be little doubt (says *The Queen*) that according to recent decisions the employment in theatres of children under the age of ten is illegal, and that the days of youthful actors on the stage are numbered. Many of us are old enough to remember the troops of children hurried into the factories before the era of the Factory Act; some may even look back to the time of the small chimney-sweep. These types of childish labour have disappeared, and many will not be sorry that the pantomime children have been abolished with them.

International S.S. Lessons.

Sunday Afternoon, February 24.

THE GREAT TEACHER AND HIS TWELVE DISCIPLES.

MARK vi. 1—13. GOLDEN TEXT: ver. 12.

LEAVING Capernaum, which, with its surrounding district, had been the scene of our Lord's great popularity, He went to "his own country" (1)—Nazareth, "a district of quiet and seclusion as compared with the densely crowded district of Capernaum."—*Morison.* It was situated about twenty miles south-west of Capernaum, and would be easily reached in a day's journey. It was not his first visit. See Luke iv. 16—30. But his experience of his townsmen's former rejection and violence did not prevent his repeating the visit. Note *the persistence of his love.* His yearning desire for their salvation was not quenched. His only revenge for their former cruelty was greater love, and another opportunity to receive Him. Note, also, *how He exemplified in his own conduct* the instruction given to the healed demoniac (Mark v. 19), "Go home to thy friends." See John vii. 5. "Neither did his brethren believe." He would not neglect them, even for the sake of eager multitudes in other cities.

"*His disciples follow Him*" (1).—In view of the mission upon which they were to be sent (7—13), this statement is significant. Their companionship with Jesus was no unimportant part of their training. They had witnessed his popularity; it was well that they should witness also his rejection. They must be trained to endure hardness. The lesson of forgiving love which our Lord's visit taught was one they needed to learn. See Luke ix. 51—55.

His work began on the *Sabbath Day* (2). Notice how the sacred day, the synagogue, the work of teaching, were all honoured by Jesus. There is no better way of using the Sabbath still. The synagogues were local houses of worship. Unlike the Temple, where only priests could officiate, the synagogues were open to any who had a message. His hearers "*were astonished,*" and apparently interrupted his teaching by their questions. Their questions emphasise two things—on the one hand, the words He spake, the wisdom He manifested, and the works He performed. Each of these prompted a question (see R.V.). On the other hand, the person and position of the Saviour. This appears not only in the questions of ver. 3, but is suggested in ver. 2, R.V. "This *man*," and "his *hands*"—the hands they had seen at work in the carpenter's shop; the man whose kinsfolk were still among them. "*Carpenter*" (3).—Every Jewish parent was required to teach his son a trade. There is nothing ignoble in manual labour. Jesus has consecrated it. "*Son of Mary,*" probably Joseph, his reputed father, had been dead some years. The previous history and connections of Jesus made the people unwilling to recognise Him as the Messiah. Was there not a sinister suggestion behind their questions? "Wisdom *given* unto Him"; "works done *through* his hands." They seemed to recognise a power behind Him; but were unwilling to admit that it was the power of God. "They *were offended,*" scandalised, made to stumble. They rejected the message, notwithstanding its "wisdom," because they were prejudiced against the messenger. "*A prophet*" (4).—A proverb which Jesus often repeated (Luke iv. 24; John iv. 44), telling of frequent experience of rejection in some form.

Their unbelief hindered Him (5). He did so little, not because He had not the power, but because they lacked the moral condition necessary. "He marvelled" (6). Unbelief is always marvellous, because—without excuse—guilty (1 John v. 10); and most disastrous in its consequences (Mark xvi. 16).

Rejected by the Nazarenes, He still pursued his work of preaching and healing in the surrounding villages (6).

The disciples' first missionary commission (7—13).—He had called them at the first not only to save them, but to *use* them (Mark i. 17). He only sends those whom He has called (7). "*Two and two,*" "that they might help and encourage one another, and take counsel together."—*Morison.* "*Gave them power,*" authority. Whom He sends, He qualifies, as He did Moses, Gideon, and the Apostles in their final commission (Exod. iii.; Jud. vi. 14; Acts i. 8).

Their instructions were strange. Compare 8 and 9, with Matt. x. 9, 10. "*Take nothing*" (8).—Not even a superfluous staff, or coat, or pair of sandals, or money in their girdle. God undertakes to provide for those whom He sends. "Who will look after my business and my family while I am away?" asked one, when his king wished to send him on an important and difficult mission. "You look after my business," was the reply, "and I will look after yours." God makes it his business to care for those who make it their business to serve Him (Matt. vi. 33). Yet God would provide for them not in any miraculous way, but by means of the custom of hospitality that prevailed in Eastern countries (10). "*There abide.*"—They were not to weaken the value of their testimony by appearing fastidious as to their own comfort. Not their own self-indulgence, but their hearers' repentance must be their constant object. "*Shake off the dust*" (11).—A most significant and solemn testimony against those who rejected the message (Acts xiii. 51). The following clause is not in the Revised Version, though it is found in Matt. x. 15. It need not be overlooked. Rejection of great light involves greater guilt, and must lead to severer doom.

Their work (12, 13).—They preached repentance. This was John's message (Matt. iii. 1); our Lord's (iv. 17); and the Apostles' after Pentecost (Acts ii. 38). It means not merely sorrow for sin, but turning *from* sin to God through Christ. The *miracles* (13) were intended to enforce this message. They exercised the authority Jesus gave them (7). Let all Christian workers learn not only to do God's work, but to make full use of "the power from on high" given to them.

A Y.M.C.A. has been formed at Nairn, N.B. About thirty members were enrolled at the first meeting.

REV. C. MELVILLE PYM, whose death we recently announced, had a remarkable career. A member of a well-known Bedfordshire family, and born in 1834, he started in life as a midshipman in the East India merchant service, and later on held a commission in the army. During the Indian Mutiny he faithfully discharged important duties, and in 1863 retired with the rank of captain. Embarking in farming operations in Ireland, he lost his entire fortune, but he did not lose courage, for in the meantime his mind had been seriously engaged upon religious matters. Well nigh penniless, he became an itinerant open-air preacher, and worked with great zeal until he was ordained by the Archbishop of York, and appointed to a curacy. From 1873, till his death, he discharged in a praiseworthy manner the duties of rector of Cherry Burton, Yorkshire.

COMMANDER V. LOVETT CAMERON, C.B., R.N., delivered his lecture, "How I crossed Africa," at the Y.M.C.A., 186, Aldersgate-street, E.C., on Wednesday evening, last week. The story of his journey from Zanzibar to Benguela, *viâ* Unyanyembe and Ujiji (at the latter of which places he found the last journals, &c., of Dr. Livingstone, and sent them home to England) was listened to with deep interest by an audience of young men which crowded the lecture hall, and who frequently applauded the lecturer as he related stirring incidents which occurred in the course of his travels. Commander Cameron spoke forcibly of the evils wrought by the liquor traffic and the slave trade, and in closing drew attention to his scheme for the suppression of slavery in Eastern Africa. The plans are to be discussed at a great meeting to be held at Exeter Hall, London, on Tuesday, February 26, at 4 p.m., the Archbishop of Canterbury in the chair.

THE "JOYFUL NEWS" MISSIONS.—*Joyful News* gives its readers a great deal of fresh missionary information. In last week's number there are letters from the evangelists in Shimoga and Perambore (India), Lagos, and Ceylon, the intelligence being of very recent date. The evangelist in Madras reports that he has got right in the midst of the natives, one of whom has told him that if he would win them to Christianity, he must love them, and spend as much time as possible with them. He also added that one reason why more converts are not gained in India is that Europeans are apt to treat the natives as dogs. It is touching to see the way in which the poor are supporting the *Joyful News* Mission. Rev. Thomas Champness has now upwards of seventy evangelists, most of whom he clothes. This having become known, numbers of godly women in many parts of the country, unable to do much, are constantly sending Mr. Champness home-knitted socks, and other articles, and thus reducing in a considerable degree his outlay on wearing apparel. —*Methodist Times.*

INQUIRERS' COLUMN.

ABRAM'S AGE ON LEAVING HARAN.

[QUESTION.]

SIR,—Can you explain the following difficulty? It is said in "Notes on Genesis": When Terah was dead (Acts vii. 4) Abram left Haran. Terah was 70 when Abram was born (Gen. xi. 26), and Abram was 75 (Gen. xii. 4) on his departure from Haran. This would make Terah only 145, so that he must have lived 60 years longer, as his age at death was 205 (Gen. xi. 32).—Yours, &c., B.

[ANSWER.]

The explanation appears to be that Abram was not the eldest son of Terah, as is generally inferred from Gen. xi. 26, but the youngest, as stated in the "note." His name is given before the others because of his superior place and importance in the narrative; similarly Shem is mentioned first, although Japheth was Noah's eldest son; and Moses is generally mentioned before Aaron, although the latter was the elder. Terah's eldest son was born when he was 70 years of age. If, then, Abram was born when his father was 130, on leaving Haran at the latter's death at the age of 205, he would be 75 years old.

THE READY BRIDE.

[QUESTIONS.]

DEAR SIR,—Can any of your correspondents throw light upon that very obscure but most important passage in Rev. xix., "The marriage of the Lamb is come, and his wife hath made herself ready"?

(1) How is she to prepare herself?
(2) Where is the preparation to be made?
(3) When is it to take place?

[ANSWERS.]

(1) Since every member of the body of Christ is already clothed in God's righteousness, symbolised by the white raiment already given to him or her (Rev iii. 5) by God, it would scarcely seem that this can be the explanation.

(2) A very large portion of the redeemed family having already quitted the earth, being now with their Lord in the heavens, since they form part of the bride of the Lamb, in what way is their preparation to be made?

(3) According to the text, the preparation precedes the marriage. But would the marriage be complete previous to resurrection, since it is then only we are to be changed into the likeness of our adorable Lord, both in spirit, soul, and body.

While we contemplate the glorious and happy future, the question forces itself upon our attention, whether any portion of this preparation is to be made, corporately, by those who are still in this body of humiliation. ROBERT NELSON.

Waveridge Lawn, Malvern.

IRELAND'S NEED.—In an address to his Roman Catholic fellow-countrymen, Mr. William Pentland, of Mullingar, once a member of the Church of Rome, powerfully urges a return to the old paths of Gospel liberty. He points out that God's message to men is one of full and free salvation, and asks the Irish people to shake off the fetters of the Papacy. He does not ignore patriotic sentiment, but says: "Embrace the true faith of Christ, and of St. Patrick, the religion of Ireland for nearly one thousand years, before she was enslaved by Rome, under the combined influences of Pope Adrian IV. (an Englishman) and the arms of Henry II., King of England. Awake from your slavery under Italian rule, and be free in the Gospel of Christ your Saviour."

EAST-END POVERTY.—SIR,—We are now in the midst of our winter's campaign against the honest poverty and suffering of East London. We are desirous of providing fifty thousand free meals for starving children during the cold winter days. For one pound we can provide 250. Our other agencies embrace distribution of shilling food parcels, securing suitable employment for industrious poor, redemption of honest workmen's tools (and often even bedding) from pawn, loans for purchase of stock to struggling tradesmen, sending poor convalescents to seaside and other homes, providing outfits for seamen, &c., coal and bread tickets for the respectable unemployed, clothing, boots, &c., for poor children, and general mission work carried on in two halls by a large voluntary committee and one paid Bible-woman. A report is sent to every donor.—Yours faithfully,

(REV.) J. W. ATKINSON.

308, *Old Ford-road, London, E.*

Letters to the Editor.

SUNDAY CLOSING IN ENGLAND.

DEAR SIR,—We earnestly request of your readers that on Sunday next, February 17, special prayer may everywhere be offered, beseeching God to lead our legislators to pass the Bill for stopping the sale of intoxicating liquors throughout England during the whole of Sunday.—Yours truly,

ROBERT WHITWORTH.
T. A. STOWELL, M.A.
EDWARD WHITWELL.

Stafford Chambers, Manchester.

OVERWORK ON RAILWAYS.

DEAR SIR,—I am stirred to address you, seeing a suggestion for the formation of an "Association of Christian Railway Shareholders" to protest against overwork and overtime, and, I presume, Sunday excursions.

I am a shareholder in several railway companies (property which has come to me). The number of such must be very large who feel their responsibility, and would rather work for a reform than "sell out." If we did that we must still use the lines. I hope some influential Christian men will take the matter up.—Yours very truly,

10, *Russell-square, Brighton.* J. I. PIM.

ABOUT MISSIONARIES.

SIR,—I have lately been deeply pained by the statements that are being made about missionaries in the religious Press. It seems as though we are fast becoming regarded as "a mercenary army," not only by Canon Taylor, but also by some who are really zealous for the glory of God and the advance of Christ's cause in the world; and, had we not a happy assurance to the contrary, we might feel as though devotion of heart and life were something in which we had no share.

Surely it is asking but little to plead that missionaries of the old societies should be assumed to be men who have the love of God in their hearts, and are actuated by a desire to bring souls to Christ. I would even say that they can claim to be those who have been sent out by the churches in response to the direction of the Holy Ghost, even as Barnabas and Saul were sent out by the church at Antioch. There is not, I believe, a missionary of the L.M.S. whose dedication to the work was not in the first instance the result of the working of God's Spirit in the individual heart. This was followed by a solemn setting apart to the work by the Church, and the sending out and maintaining in the field by those whom the members of Christ's Church have selected for the special work of ministering in these things. All this is in danger of being ignored at the present time; and the importance of individual action is estimated as of far greater value, and as being much more likely to be blessed of God, than the united action of the churches.

I rejoice in the good that is being accomplished by individual action, and should rejoice if all the Lord's people were prophets. At the same time my experience has deepened the conviction that there are dangers connected with individual action which, to say the least, are as great as those which it is now supposed must necessarily be connected with co-operate action. I have seen an individual enterprise commenced which was to eclipse all that had been done by the old workers; but after a while the enterprise was abandoned, and only those who had been working in the old grooves were left to carry on the work. I have also been brought into personal contact with individual workers on new lines and noted the results. I remember some years ago an enthusiastic young fellow arriving at a mission station after a journey of a hundred miles, which he had accomplished with scarcely any money in his pocket. His story was that God had put it into his heart to go into the interior of Africa and work for Him; and being thus called, he could, of course, rely upon his wants being supplied by the way. The station at which I met him offered a good sphere for Christian work; but our friend did not find it fit in with the plans of his life to help us to do it. He must go further. To go further, he was offered an opportunity by a waggon, but to avail himself of this help would, he thought, be manifesting distrust of God's power, if not tempting God. He must go on foot and alone. After a careful preparation, I grasped his hand, and wished him God-speed as he set out laden with the things absolutely necessary. His was a kind of faith I did not possess, but I could appreciate it, nevertheless. Two days after, a pitiful message arrived, asking that help might be sent out to bring him back to the station. The first stretch of heavy sand had proved too much for his strength. After staying on the station some time engaged in business, he returned to England.

All honour to the men who feel constrained to attempt great things in obedience, as they believe, to the leading of the Spirit of God. Let fair consideration be also given to those who, led by the same Spirit, are content to labour for years in quiet endeavour to sow the seeds of Divine truth, and prepare the hearts of men for the coming of the Lord. There are many members in one body, and it does not seem to me that evangelists can yet say to the settled missionary, "We have no need of thee." JOHN BROWN.

Taungs, British Bechuanaland.

"THE STREET CALLED STRAIGHT."

SIR,—I have not seen Canon Tristram's account of Damascus to which your refer in a recent issue; but as one who has visited the city, and seen that remarkable quotation from Ps. cxlv., I venture to correct two mistakes which I think cannot be Canon Tristram's.

No Moslem to-day passes beneath the grand portals, nor reads the words carved there as he enters the grand Mosque. The fact is, that the beautiful doorway over which these wonderful words are sculptured has been blocked up for centuries, and the only way of seeing them is by climbing over the roofs of the houses composing the Silversmiths' Bazaar. Nor is the Mosque in the street which is called Straight, but much more in the centre of the city. The fact alluded to by you, and the use you make of it, are so important that I am jealous they should not be weakened by descriptions not strictly true.—Yours,

JOSEPH WEATHERLEY.

51, *Gordon-square, W.C.*

THE SALVATION ARMY.

SIR,—Rev. J. Brown's letters from Bechuanaland seem to call for some explanation from us. We are perfectly content to leave him to settle any question in discussion with the London Missionary Society; and the Society, with their subscribers, will, we rejoice to believe, continue to consider the urgent matters of missionary management and expenditure which are receiving so much attention on all hands.

But Mr. Brown tries to discredit our system, first by describing the great necessities of two of our pioneers, to whom he and a brother missionary showed kindness, and then by querying the correctness of the reports in our Cape *War Cry*.

Now we regret as much as anyone can that any allusion to missionary opposition should have been made publicly, either in speech or writing, by any officer of ours. But surely Mr. Brown is the last who should complain. When, by his own confession, he had seen nothing of our work, he took occasion from the visit of two officers, who were upon an altogether exceptional pioneer journey, to write to THE CHRISTIAN a letter calculated to injure us in the eyes of persons all round the world whose knowledge of our work and plans was no greater than his own.

We hail with joy the evidence he has supplied, that to the utmost extremities of our lines, our officers maintain that spirit of eagerness to advance upon the kingdom of darkness, and that disregard for their own comfort, which we think true love for God and souls demands. In the early records of the Society to which Mr. Brown belongs, as well as of every other missionary society, he can find stories of exhaustion and privation, and accusations of over-sanguine reporting too, not less creditable or discreditable than those he tells of the two dear lads trying to find out their best route to Bechuanaland.

But though we glory in tribulations necessarily involved in going after the lost sheep, we never authorise any journey to be undertaken without proper planning. And whatever pioneer journeys may be required, they are no indication of our ordinary system of work. We deprecate the frittering away of strength and time upon mere passing calls, and require every ordinary officer to be stationed where, by steady, persevering effort, he can raise up a native force that will not only support him, but, in turn, provide men and women to push the war on further. Our six officers amongst the Zulus, after only a few months' residence there, are, thank God, entirely independent of help from this country, and assure us that the people will support any more whom we can send to live amongst them in their own style. Surely missionaries who cannot now learn to stoop so low as this need not try to depreciate those who are determined to do so, even if in their first steps they often blunder and stumble.

We hope this incident will supply a fresh caution to our dear officers at the Cape and anywhere else. We have little doubt that the inquiries we have addressed to Colonel Thurman and Staff-Captain Lewis will bring us complete replies. We can readily imagine confusion in reports received from different persons hundreds of miles apart.

101, *Queen Victoria-street, E.C.* RAILTON.

"THE CONVERSION OF ENGLAND."

SIR,—Mr. Scott confuses the conversion of England with the conversion of Britain. St. Augustine's mission was not the first mission to our island, but there is, I suppose, no room for question that it was the first to those heathen English who had driven the Celtic races of Roman Britain into Wales and Cornwall.

The true ground for opposing the Roman claim, based on the mission of St. Augustine, seems to be, not to deny to the Italian missionaries the honour due to them and to Gregory the Great for their care for the souls of the heathen Angles, but to point out that the Rome of Gregory was wide apart from the Rome of to-day. It would take too much space to go into full particulars here, but allow me to recall to your readers that it was Gregory the Great who wrote to John Jejunator, Patriarch of Constantinople, those memorable words: "Whoever calls himself or desires to be called 'Universal Bishop' is the precursor of Antichrist."—Yours faithfully, L. D. D.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.—A friend of the Young Women's Christian Association has offered £25 for the best essays by members of the Association on the subject, "What is Protestant Christianity?" For conditions, please send a stamped addressed envelope to the Secretary, United Central Council, 316, Regent-street, London, W.

PAISLEY LODGING-HOUSE MISSION.—Many have had cause to thank God for this Mission, now only eighteen months old, but fully established as a means of blessing to very needy classes. Houses are visited regularly, and tea and Gospel meetings are also held by a band of voluntary workers, whose hands are cordially supported by Christians who cannot themselves give active help. As far as possible clothes are provided for the naked, and shelter for the homeless. Cast-off clothing, religious literature, and other assistance is welcome from all quarters. Communications may be addressed to Mr. B. J. B. Ledgerwood, 28, Argyle-street, Paisley.

AMONG EAST END POOR.—The Mission and Institute, Abbey-street, Bethnal Green-road, E., in connection with the Victoria Park Congregational Church, Approach-road, is an agency of much usefulness and growing importance. The Sunday and Ragged-schools are a blessing to many little ones, who are also welcomed in large numbers to Robin dinners. Free breakfasts and clothing are given to the adult poor, who sadly abound in the district. The depth of the poverty may be realised in some measure when it is stated that between six and seven thousand meals are provided every week to grown-up people. The sick are likewise helped, and, in order that this may be done more effectually, a convalescent home will, it is hoped, soon be opened at Pitsea, Essex. The hon. superintendent of the Mission is Mr. B. Wire, 57, Church-row, Bethnal Green, E.

FOR PERSISTENCE IN WELL DOING commend us to Anthony Comstock and the Society for the Suppression of Vice. It held its anniversary lately, and addresses were made by Dr. John Hall and Chauncey M. Depew, both of whom had received letters warning them not to appear. During the year the Society has expended only 9523 dollars, and yet it has made 94 arrests, secured 101 convictions, seized four tons of immoral books, 338,725 vile pictures, 230 negatives for obscene photographs, 26 copper plates, over 200,000 lottery circulars, 33,200 pool tickets, 674 lottery tickets, besides other gambling instruments. The good done by this Society is very great, and the thanks few. No man in this city gets more curses than Anthony Comstock, but he goes straight forward, and the Courts sustain him, and so do the churches, and so do all good people.—*New York Independent.*

Among the Churches.

CHURCH OF ENGLAND.

St. Bride's Church, Fleet-street, is open for rest, meditation, and prayer from eleven in the morning until four in the afternoon.

The biography of Archbishop Tait is being written by his son-in-law, the Dean of Windsor. Much interesting light will be thrown upon the part which the Archbishop took during the Tractarian struggle at Oxford, and also upon his relations with Bishop Wilberforce.

There was a remarkable gathering of working men at Holy Trinity Church, Bordesley, Birmingham, on a recent Sunday afternoon. The vicar (Rev. Henry Sutton), delivered an earnest address to the men, fervently exhorting them to put their trust in Christ.

Canon Blencowe, of Christ Church, Chester, has prohibited the holding, by laymen, of children's services in his schoolroom on Sunday evenings, because he objected to the hymn-book in use. The book, "Songs of Love and Mercy," had been used by three previous rectors.

Rev. H. E. Noyes, who has been appointed to the parish of St. Stephen's, Walthamstow, has been working for some years back in Kingstown, Ireland, where his labours have been very successful. Mr. Noyes is an evangelical preacher of much power, and is an earnest labourer amongst young men.

METHODIST.

At the instance of Rev. Charles Garrett, the Liverpool ministers connected with the various sections of Methodism attended a soirée in Brunswick Chapel. Mr. Garrett presided, and expressed the hope that they would frequently meet under such happy conditions in the future. After addresses by Revs. W. Welford and W. Middleton, the Lord's Supper was administered.

Three years ago St. John's-square Chapel, Clerkenwell, was a melancholy desert of empty seats. It was then made the headquarters of the Central Wesleyan London Mission, under Rev. Edward Smith. The result has been that out of the closely packed population of Clerkenwell a church of converts has been built up that at the present time fills every inch of space at the services. Mr. Smith has announced that unless a larger church is built for him, he must withdraw, as there is no further room either for converts or the unconverted. It is estimated that a new building will cost £20,000.

PRESBYTERIAN.

Rev. Richard Leitch, Newcastle-on-Tyne, has recently given two lectures againgst the growing Ritualism of the Church of England, and its tendency to weaken the Church. These lectures have been much appreciated.

A new church, in a prominent position, has been opened at Brondesbury, N.W. The minister is Rev. R. E. Welsh. This church was formed as a branch of Dr. Monro Gibson's congregation at St. John's Wood, and has grown very rapidly, until it has become a separate cause.

The Peel-road Church, Liverpool, has made marked progress during the past year. The church roll numbers 368, there having been added during the year seventy-two new members, nine of whom were attendants at the Sabbath-school Bible-class. A branch mission has been started. A band of earnest Christians took up the work, and God has graciously blessed the efforts put forth.

Rev. Dr. Ross, late of Reading, is meeting with much encouragement as successor to Rev. J. B. Meharry at Trinity Church, Newcastle-on-Tyne. There have been many accessions to the membership since Dr. Ross's settlement, the present total being 890. There is a successful mission church in Melbourne-street, and an effort is being made to organise a band of lady readers or deaconesses to visit the district.

CONGREGATIONAL.

Rev. George Wilkinson, in consequence of failing health and strength, has resigned the pastorate of London-road Congregational Chapel, Chelmsford. Mr. Wilkinson has for years enjoyed the reputation of being a most forcible preacher.

New and more commodious premises have just been opened for the Chesterfield-street mission of Castlegate Church, Nottingham. A good work has been carried on for many years by the missionary, Mr. T. Taylor, who has now retired from systematic work, though able still to render efficient aid. Much admirable work is being done at some of the mission stations of Castlegate Church in the poorer districts of Nottingham.

The new Islington Congregational Chapel was opened last week, Rev. Dr. Allon preaching the inaugural sermon. The church of which this is a perpetuation was founded in 1788. In 1880, when the cause was in a very low condition, Rev. Robert Berry became the pastor, and in a short time the membership increased from thirty-eight to 370, and the Sunday-school became renewed in life. The new chapel provides seating accommodation for about 1000 persons.

After nearly twenty-six years of faithful and effective ministry at Cambridge Heath, Hackney, Rev. William Marshall has resigned his pastoral charge. For some time past he has suffered from insomnia and consequent nervous exhaustion, and has been advised by the doctors to take a long rest. At a largely attended special meeting of the church, held on Monday week, a resolution was passed expressing affectionate sympathy with Mr. Marshall, and earnestly requesting him to withdraw his resignation, to take the rest he requires, and return to the sphere of work in which he has been so greatly blessed.

SALVATION ARMY.

Stoke Newington has been made into a training depôt. There is every prospect of the corps carrying on a successful work.

During the three months that Capt. Willerton and Lieut. Treby have been at Derby between forty and fifty have become "soldiers."

A meeting has been held at Portsmouth for the purpose of hearing the experiences of a number of converts, whose reformation has been brought about through the instrumentality of the Army. Police-Inspector Porter testified to the great good done by the Army in the town.

BAPTIST.

The spring term of the evening classes in connection with Mr. Spurgeon's Pastors' College has commenced.

The twenty-fifth anniversary of the settlement of Rev. D. Russell, at Edmonton, was lately celebrated at a public meeting, presided over by Mr. Joseph Howard, M.P. Mr. Russell became the pastor of the church five years after its formation thirty years ago, and has continued actively at work until the present time.

Rev. G. T. Gillingham, at the celebration of the second anniversary of the Ripple-road Church, Barking, presented an encouraging report of the year's work. There were seven additions to the church during the year, making the membership sixty. Various agencies in connection with the church are the means of much good being done in the district, especially amongst the poor.

The annual meeting of Upton Chapel, Lambeth-road, church and congregation was held on Monday week. The work of the church has greatly extended, and sufficient funds have been received to cover all increased expenditure. The pastor, Rev. W. Williams, stated that he had received £120 for mission work outside the church. Conversions are more numerous now than at any former period.

New Baptist chapels have been opened at New Brompton, and Stapleton Hall-road, Stroud Green, N. Ten years ago work was commenced at the former place by the present pastor (Rev. W. W. Blocksidge), and from that time the work has, under his direction and God's blessing, been so successful that to-day there is a church numbering 235 members. The chapel at Stroud Green is named the "Dowson Memorial" after its founder, the late Dr. Henry Dowson. The opening sermon was preached by Rev. F. B. Meyer. Rev. H. H. Pullen, the pastor, commenced his promising work at Stroud Green on the first Sunday of this year.

NOTES FROM SCOTLAND.

A new mission church was opened last week at Newcastleton.

Mr. George Robinson, blind evangelist, is conducting a special mission at Dreghorn, Ayrshire.

Dr. Pentecost is conducting a mission during this week in the Christian Institute, Glasgow; daily Bible-readings held at noon.

Special mission services have been held at Strathmiglo, Fife, where the claims of the heathen upon Christian congregations were forcibly illustrated.

Mr. James Walker, of the Scottish Evangelistic Association, Edinburgh, has been conducting services in the Town Hall, Turriff, under the auspices of the Y.M.C.A. The meetings have been fairly attended.

NOTES FROM IRELAND.

It has been decided to erect a Soldiers' Home at Belfast, and already an eligible site has been secured, and subscriptions amounting to about £2000 promised.

Arrangements have been made by which the missions of the U.P. Church of Scotland, in Spain, are to be placed under the care of the Irish Presbyterian Church.

Fifteen days' Gospel services have been held in the Methodist Church, Armagh, by Rev. R. Crawford Johnson. The meetings were seasons of great blessing to many.

The late Mr. Henry Campbell has left to Belfast about £150,000 to found, either a school, in which the sons of ministers would have special privileges, or a hospital, as his executors may determine.

Major Whittle and his son have left Ireland for Edinburgh. Before leaving Belfast a farewell meeting was held in the hall of the Y.M.C.A., at which Major Whittle delivered an earnest Gospel address. They commenced work in Edinburgh on Sunday last.

In the current issue of *The Christian Advocate*, Rev. James Robertson earnestly pleads for an extension of the time limit in the Methodist itinerancy from three to five, or seven years, on the ground that the three years' system is unfavourable to pastoral efficiency, spiritual enterprise, and vigorous mental growth on the part of the minister.

"The Forward Movement" is taking hold of Belfast Methodism, and rousing it to action. A largely attended public meeting was held in Donegall-square Church on Monday evening, when addresses were delivered by leading ministers and laymen on "Our duty to the tens of thousands in Belfast for whom no church home has been provided." Some striking incidents of success were related by the missionaries, who for some time have been engaged in this work.

FALLEN ASLEEP.

At Enniskillen, Mrs. Gamble, an earnest Sabbath-school worker.—At Mosside, Board-mills, Mrs. Kirkpatrick, a zealous Christian worker among the poor.—Rev. William Morris Colles, D.D., vicar of Melton Mowbray, Leicestershire.—Rev. John Gibson, Canadian Presbyterian missionary to the East Indian immigrants in Demerara, British Guiana.—Rev. A. M. Dobbs, rector of Loughgall, Armagh, son of Major-General Dobbs, whose death was announced a short time ago.—Rev. C. Mackenzie, for nearly thirty-five years Free Church minister at Golspie, N.B.—Rev. Canon H. F. Brock, vicar of Brodsworth, Yorks.—Rev. Jonathan Cadman Richardson, of Bridgetown, Barbadoes, a prominent Wesleyan minister in the West Indies.

CONTINENTAL & FOREIGN NOTES.

PARIS.—As in former years, soup is being distributed among the poor of Paris, under the auspices of Young Men's Christian Unions.

LAUSANNE.—A chapel capable of accommodating about eight hundred worshippers is to be erected at Lausanne in connection with the Free Church.

A NEW HYMN-BOOK FOR INDIA.—Rev. Dr. B. H. Badley, American Methodist missionary, of Lucknow, has compiled a hymn-book for the use of the natives of Northern India. It is printed in Roman-Urdu, and issued by the Methodist Publishing House, Lucknow. The book contains 405 hymns, including many of "Sacred Songs and Solos." The latter have been translated from the English by Rev. Isaac Fieldbrave, a native Christian missionary at Cawnpore.

CORSICA.—M. J. Brémond, who for some years has done colportage work in this island during the winter season, recently visited Sartene and Bonifacio, where he was accorded a hearty reception. As a result, much evangelical literature was put into circulation. The priests of the latter place, furious at the welcome the people had given to copies of the Bible, ordered the members of their flocks to give up the "Protestant books" on pain of excommunication. In a letter to *L'Evangéliste*, M. Brémond says that some of the people among whom he moved are having their eyes opened.

ICELAND.—To the north of Iceland, just outside the Arctic circle, lies the island of Grimsey, which has a population of about a hundred souls, mainly, but with difficulty, subsisting on birds and fishes. From the beginning of January to the end of August the island is icebound, and communication with Iceland itself is restricted to two or three visits a year from trading vessels. The spiritual needs of the people are ministered to by Pastor Gudmundsonn, who, in a letter which has been published in the French religious papers, says that the specially hard times of recent years seem now to be at an end.

CENTRAL AFRICA.—Letters have been received at Zanzibar from Mr. A. M. Mackay, of the Church Missionary Society, dated from Usambiro Nov. 26. He writes that a further revolution has occurred in Uganda. Kiwiwa, who after the deposition of Mwanga, was made king by the Arabs, has been deposed, and a younger brother of his set on the throne in his place. Before his deposition Kiwiwa killed with his own hand two Arabs who were the principal instigators of the expulsion of the English missionaries. Uganda is described as being in a state of civil war. Colonel Euan Smith, the British Consul-General at Zanzibar, is strenuously endeavouring to rescue the English missionaries at Mpwapwa, and has made arrangements which are calculated to ensure success.

THE NEW HEBRIDES.—Rev. J. G. Paton, the venerable New Hebrides missionary, urges the necessity of sending out more workers to these islands, the natives of which are eager to have Christian missionaries amongst them. Rev. Joseph Annand, an agent of the Canadian Presbyterian Church, has lately settled upon the island of Santo Espiritu, where heathen customs still prevail; he has been busy studying the language, and most likely is able by now freely to preach the Gospel to the people in their own tongue. Mr. Paton says that Mr. Annand is in need of two fellow-workers. There is not in the world, he thinks, a more needy, or a more inviting field, "or a field more likely to yield a richer harvest of converted souls to the Master's glory." Mr. Paton's four sons are studying for the ministry, with a view to labouring in the New Hebrides. "If I had a hundred sons, and were able," he says, "I would consecrate and educate them all for the heathen field, thus endeavouring to help in the fulfilment of Christ's command to preach the Gospel to every creature."

THE SANDWICH ISLANDS.—A pathetic interest attaches to the welfare of the leper community inhabiting one of these islands. Father Comardy, the Romish priest who lately went to the assistance of the devoted Father Damien, has written a letter descriptive of the state of affairs. From an extract given in *Le Réveil*, of Neuchâtel, we learn that while the life period of the lepers varies from five to ten years, in the great majority of cases the shorter term is not exceeded. Father Damien has seen the population replenished three times, but such are the fearful ravages of the malady upon him at present, it is not expected that he will live much longer. Father Comardy says that the repugnance which he once had for the scenes of the place has now gone; he gives the reason: "I am becoming leprous myself." He adds, heroically, "I am in the hands of my God; my mission is here, and here I remain." The poor people are building a small chapel of stone and wood, the masonic work being superintended by an Irish leper.

Cockenzie, N.B.—An appeal is made for help in building a mission hall for the fishermen of Cockenzie. A great work has been going on there, and the mission hall, built twenty-four years ago, only seats 150 people, while 400 are ready to come. £300 are still required in order that the hall may be begun. Donations will be received by Mr. WALTER THOMSON, secretary, Cockenzie, near Edinburgh.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **Many of these must be disappointed unless funds are forthcoming. Contributions are urgently required.** Ample provision made for private cases on payments regulated by the Board of Management.

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was, with the assistance of the local police, opened in October last; bare seats, with fire, a cup of coffee and a slice of bread being given in the morning before departure. Thousands availed themselves of this slight accommodation until the rush became so great that the neighbours complained of it as a nuisance, and the sanitary condition being unsuitable more commodious premises have been secured at 26, Duke-street, Spitalfields, in the very midst of

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"It must be understood that he (Mr. Hamilton) offers no attraction whatever. He does not even provide a bed for the visitors. All he does is to allow the wretched women to come and sit there for the night. There is just a fire, some wooden benches, and the bare boards. * * * * * Yet, so great is the demand for these scanty privileges, that his assistant, when he goes to the door to give the admission tickets to those who are patiently waiting for them outside, is often carried off his legs in the eager clamour to get in. It is a different party who gather there every night, and he seldom has one twice following. * * * * * One of the saddest stories I heard there was from a nice-looking, and quite young, woman, who seemed to feel her position acutely. She had been a servant, and had been dismissed from her situation seven months ago. She had picked up a few odd jobs occasionally, but had sunk and sunk, and could only dejectedly answer the question as to how she got her living by saying, 'Just how I can.' 'Would you like to go back to service?' I enquired. 'Ah! just shouldn't I,' she replied; 'but who would take me as I am?' * * * * * What are they to do? What are we to do for them? It is an increasing class. Many come there, and honestly say they don't want charity, but employment, and could they once get that they would ask no more."

The following Donations have been gratefully received:—J. H. S., 20s.; T. T., 21s.; Jersey 6s.; Mr. H., 5s.; L. B., 2s. 6d.; Mr. H. J. S., 20s.; J. B., £5; B. G., 5s.; Hampstead, 10s.; Miss T., 5s.; J. H., 10s.; Miss S. B., 20s.; E. M., 10s.; Mrs. G., £2; Mrs. J. B., 10s. 6d.; Readers of THE CHRISTIAN, £25 7s. 6d.—making a total, £39 12s. 6d.

"Blessed is he that considereth the poor."—PSALM xli. 1.

All communications to be addressed to Mr. G. HAMILTON, 59, Mile End Road, London, E.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

HOME.

An article in *The Gentleman's Magazine*, in which "wine and music" are said to be "wedded," has elicited earnest protests from composers and others.

At a meeting in Glasgow a few days since Sir William Collins said he knew that great merchants were making enormous profits out of the drink traffic with native races.

The Session of North Church (U.P.), Langholme, introduced unfermented wine at the Sacrament without consulting the congregation, and the Annandale Presbytery has concurred.

Arrangements have been made by the Marylebone Temperance Federation for a series of addresses on various aspects of the temperance question by well-known speakers. The meetings will be held in St. Mary's Hall, Crawford-street, W., on the evening of the third Monday in every month until October.

In connection with the Birmingham North Wesleyan Mission, of which Rev. J. G. Mantle is the superintendent, a Coffee Bar and Artisans' Club, with reading, &c. rooms, have been opened close to the chapel. The Mission has for several months been reaching a large number of men, most of whom have been addicted to intemperate habits, and it has become necessary to provide a home for them in lieu of the public-house. One hundred and fifty-four men have already joined the club, total abstinence and membership with the congregation at the Mission Chapel being conditions of membership.

FOREIGN.

Prohibition has become law in the State of Pennsylvania.

The idea of prohibiting the liquor traffic, says *The New York Witness*, is becoming continually more popular, in spite of the various schemes resorted to to turn the minds of religious thinking men away from it. Several States are getting ready to test the question at the ballot-box.

Dr. Walter Smith, of Edinburgh, in a recent lecture on his visit to America, said he had, on one occasion, while residing in a hotel in one of the Prohibitionist States, been surprised to see the inmates eagerly purchase what seemed to be copies of the "Pilgrim's Progress," but on investigation he found that the books contained, not the noble work of the Bedford prisoner, but small flasks of brandy.

Rev. Thomas Evans, who has accompanied Mr. W. S. Caine, M.P., during the greater portion of his tour through India, says that the advanced natives appear to wake up to the sad fact that strong drink is fast desolating the land. Had not the people of England taken up this question so energetically as the members of the Anglo-Indian Temperance Association in London have now done, there is no doubt but that ten years more of the progressive excise programme would result in flooding the land with a perfect deluge of drunkenness.

The World's Woman's Christian Temperance Union has appointed Mrs. Josephine R. Nichols, of Indianapolis, Indiana, U.S.A., Superintendent of Temperance Work in World's and National Expositions. The White Ribbon Pavilion, arranged by her at the New Orleans Exposition, did an incalculably excellent work in acquainting the people of all sections with the modern methods of temperance reform. Mrs. Nichols will now, in the Paris Exposition, repeat this work of making the temperance reform speak winsomely to the people of all nations. A directory of friends of temperance will be kept at the Pavilion in the Paris Exposition; it will be the rendezvous of temperance people from all countries; the World's Petition will be there offered for signatures, and a vast amount of varied and useful information gained by all who go there.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. (Sat. ex.). China Inland Mission prayer-meeting, Fri., 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Feb. 17, 3 and 7 p.m., Mr. William Taylor, the Navvy (Evangelisation Society). Also Sat., Feb. 16, 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy, on "Teneo et Teneor," 7.30 p.m., public. Mon., Tues., Wed., and Fri., 8 p.m., special young men's meetings. Thurs., 8 p.m., conversational Bible-class. Fri., 8 p.m., prophetic Bible-study. Prayer-meeting, daily, 1 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Mon., Feb. 18, 8 p.m., Gospel address, by Mr. S. R. How. Tues., microscopical evening. Wed., 8 p.m., illustrated lecture, "Rain, Hail, and Snow," by Mr. A. W. Clayden. Thurs., 8.30 p.m., address to young men, by Rev. E. A. Stuart.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Thurs., Feb. 14, 8.30 p.m., address, by Rev. D. E. Holland. Wed., 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., Feb. 14, social meeting for young people, 8 p.m., chairman, Mr. G. Hart-Dyke. Address by Rev. T. Eynon Davies.

Y.M.C.A., FINSBURY PARK HALL, 255, Seven Sisters-road, N.—Bible-readings by Rev. F. B. Meyer, Fri., 8.15 p.m., to young men only.

Y.M.C.A., 10, TUNSTALL-ROAD, Brixton, S.W.—Annual meeting, Brixton Hall, Acre-lane, Tues., Feb. 19, 8 p.m. Speakers—Revs. Burman Cassin, Marcus Rainsford, Jun., and H. O. Mackay.

CONFERENCE HALL, Mildmay-park, N.—Feb. 17, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. Edward Martin. Feb. 19, 7.30 p.m., dissolving view lecture, by Mr. G. A. Kidner; subject—"Bible Manners and Customs." Feb. 21, 3 p.m., Bible-reading, by Rev. F. B. Meyer; subject—"In Him."

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

ST. GEORGE'S HALL, Langham-place, W.—Mr. C. V. T. Onslow, Sun., 11 a.m. and 7 p.m. Burlington Hall, Wed., 8 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Feb. 15, social gathering for Bible study; subject—"The Coming of the Lord." Tea at 6; meeting at 7.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer conducts a service for workers and others, every Thurs., 11.30 a.m. Sun., 11 a.m. and 7 p.m. Gallery seats free.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. Feb. 15, Rev. Handley C. G. Moule, of Cambridge. Feb. 22, Rev. Charles A. Fox.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. William Nobbs.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Feb. 20. Tea at 6; meeting at 7. Address by Rev. C. A. Fox, on "The Worker's Equipment."

ADDRESSES ON THE OLD TESTAMENT, by Rev. Adolph Saphir, D.D., St. John's Presbyterian Church, Allen-street, Kensington, Thurs., 11.30 to 12.30.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., 3 and 7 p.m., Mr. Lancelot Middleton and Mr. Thomas Hogben.

MORLEY HALLS, 316, Regent-street, W.—Bible-readings by Rev. John Wilkinson, Weds., Feb. 20, 27, March 6, 13, 11.30 a.m. Open to all.

MR. HENRY TOYE'S ORPHAN HOME, Lewisham-road, Lewisham, S.E.—Meeting for praise and thanksgiving, to commemorate nineteenth anniversary, Fri., Feb. 15, 7 p.m.

CONFERENCE HALL, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. E. W. Bullinger.

METROPOLITAN TABERNACLE, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. John McNeill.

UNITED ARMY AND NAVY PRAYER-MEETING, for all who are serving or who have served as officers in the army or navy, Sat., March 9, City Terminus Hotel, Cannon-street, E.C., 2 p.m.

CONFERENCE ON THE SPIRITUAL LIFE, Eccleston Hall, S.W., Wed. and Thurs., Feb. 27 and 28, 3 and 7 p.m. each day.

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*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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Moravian Missions (London Association)—Westfield S.S. 10s; A.J.C. £2; J.T. £2	4	10	0
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Grat. Circ. THE CHRISTIAN—F.W. £1; E.W.P. 8d	1	0	8
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Hosptl., Jerusalem—F.W. £2; Elusendy, 4s 6d	2	4	6
Relief London Poor—L.E.S. £2; O'C. £2	4	0	0
Friendless & Fallen—L.E.S. £2; H.P. £1; S.L.A.T. £3	6	0	0
Home of Industry—L.E.S. £2; S.D. & M.C.O. £6	8	0	0
China Inland Mission—L.E.S. £2; R.H.Wd. 12s; A.P., Bath, 5s; J.A. £5; D. £1; Wandering Boy, 6d; *Famine Fund*—Two Sisters, 5s; T.C.M. £1; H. £5; E.M.G. 5s; Miss M.E. 5s; T.S. £1; J.G. £1; M.W. 5s; A.L. 5s; J.L. £2 10s	20	12	6
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British & Foreign Bible Society—A.J.C. £1; Collected, A.M.S. £1; Captain G.M. £5 ...	7	0	0
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Island & Coast Society, Ireland—Mrs. B.	3	0	0
Y.M.C.A., Swallwell—C.P., Clifton	0	5	0
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Cripples' Nursery, Regent's Park—Matt. xxv. 40	3	0	0
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Homes of Hope, Regent-square—S.D. & M.C.O...	2	0	0
Mr. Fegan's Boys' Home—O'C. £3; S.L.A.T. £3	6	0	0
Tower Hamlets Mission—O'C...	2	0	0
London Samaritan Society, &c.—E.V....	1	0	0
Bristol Orphan Houses—C.L.M.T...	1	0	0
Church Missionary Society—C.L.M.T...	1	0	0
Mrs. Hilton's Crèche, &c.—S.L.A.T.	3	0	0
Cow-cross Mission—S.L.A.T.	4	0	0
McAll Mission—S.L.A.T...	3	0	0
Movement against Opium Trade—H.W.M. 10s; T.E.C. £1 1s; Rev. M.G.P. £1 1s	2	12	0
Dr. Stephenson's Children's Homes—E T.	0	3	1
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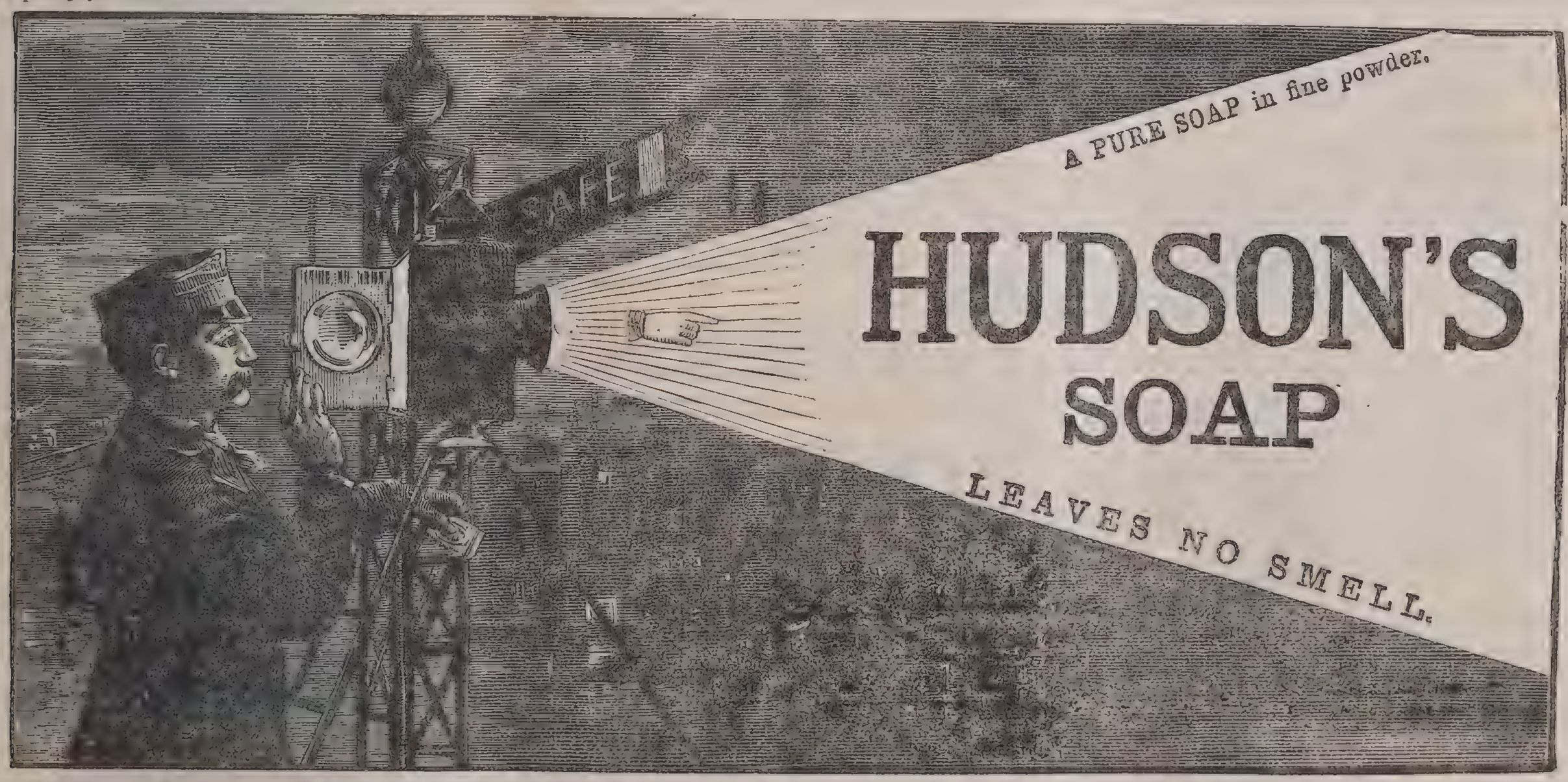
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Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

REFERENCE TO CASE LXXXII. (p. 31) of APPENDIX—MR. T. W. BATES.

On reference to this case (which was one of ADVANCED CONSUMPTION, following a severe attack of pleurisy)—an interesting case, and one of perfect cure—the result of determined and praiseworthy perseverance with God's blessing—it will be seen that four years have elapsed since the patient's recovery. I have heard from him recently (Nov. 12, 1888), he says:—"I am very happy to inform you that I have been quite free from the disease ever since, and am perfectly well. My case was a very bad one. I have sent you many patients, and should like some of your books to lend with advantage."

N.B.—*This testimony is useful and encouraging for patients to hope for* THOROUGH PERMANENT CURE *by steadfast perseverance, and by not discontinuing the treatment too early.*

While speaking of this, I might mention that another old patient, E. ROWLES, of BANBURY, just writing me about a case says:—"You set me up twenty years since."

Rev. T. F. BRYANT, Wesleyan minister, of Fernbank, Pontypridd, was seriously ill about three years ago, when minister of ST. JUST, Cornwall; was for eight months under my treatment, and recovered. His case has not been published, but since then he has recommended it to many, and writing Oct. 17 for members of his charge, says:—"I am thankful that I continue hearty and well."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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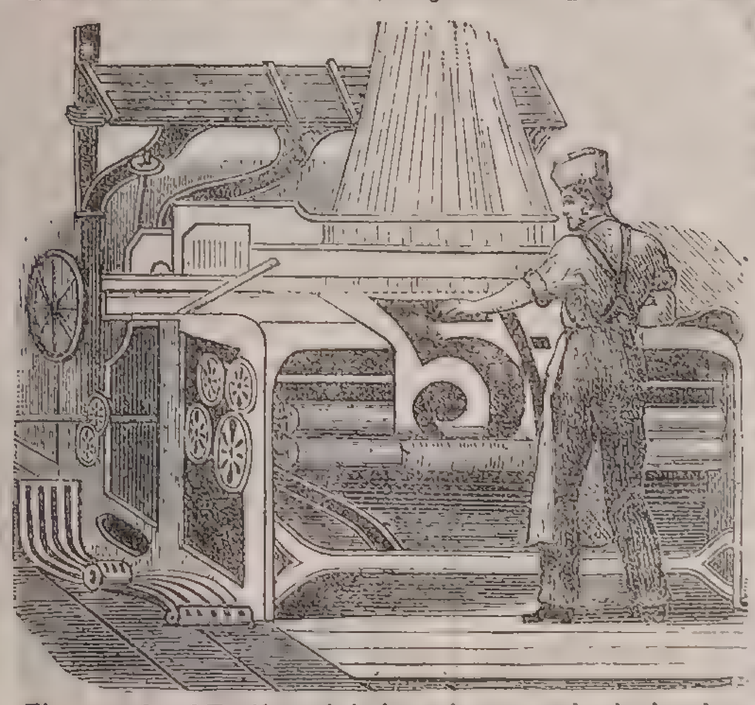
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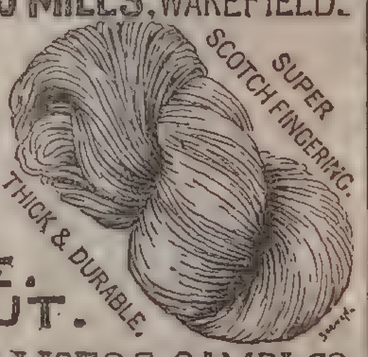
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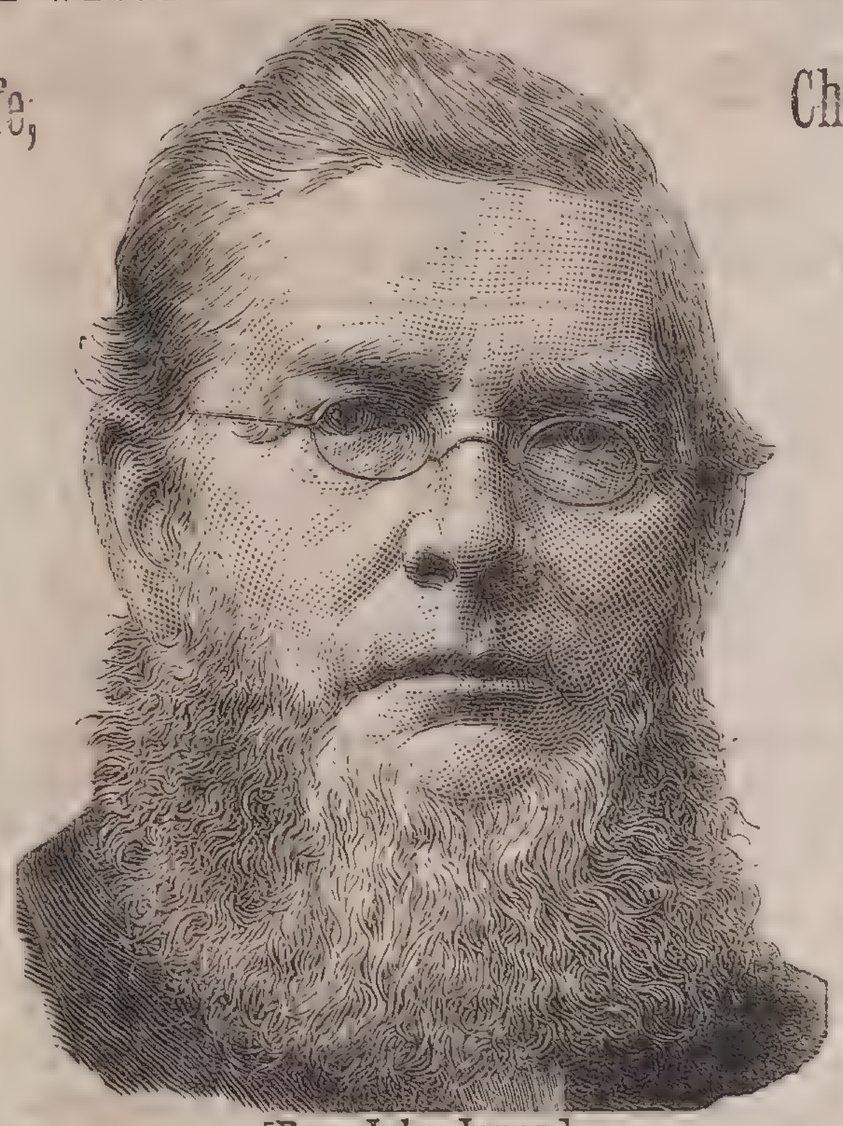
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A POISONED BOOK,

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No. 995.] FRIDAY, FEBRUARY 22, 1889.

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at G.P.O. Highstreet, Whitechapel, E., Letters and Parcels should be addressed to GEORGE HOLDAWAY, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

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DR. GRIFFITH, Hon. Sec.

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THE LONDON SAMARITAN SOCIETY

IS in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and suburbs, also for its Convalescent Homes at Bournemouth and Margate, with 180 beds. — Donations will be most thankfully received by JOHN JAMES JONES, 35, High-st., Somerton, London, E.

British & Foreign Sailors' Society.

"After seventy years I will visit you, and perform My good word toward you." We pray for God to do this, by causing His servants to enable us to take possession of seventy ports. Thousands of seamen perishing! Gifts could be sacredly invested in new forts. Legacies would also help the General or Aged Missionaries' Funds.

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President: LORD KINNAIRD.
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This Mission was formed in Paris during the time of the last Exhibition there, and it has proved a great and permanent blessing.

Its model is the London City Mission, both in constitution and action.

Sixteen leading Pastors, Ministers, and Laymen form its Committee, including Pastor Theodore Monod, Rev. F. Howard Gill, and Rev. R. W. McAll.

Eight devout and earnest Missionaries—seven French and one English—now carry a knowledge of the glorious Gospel to the poor of Paris; teaching from room to room and in public places, defending and circulating the Holy Scripture. So pressing is the

NEED FOR MORE EVANGELISTS

that the small and overpressed French Churches will contribute a third, and in some cases half, the support of new Agents.

The International Exhibition of this year opens an effective door for **evangelising Paris and France.**

CONTRIBUTIONS are earnestly needed to sustain and increase this testimony of Jesus.

Statements about the Society will be sent free by the Hon. Secretary for England, J. M. WEYLLAND, 31, Carlton Hill, St. John's Wood, N.W., who will gladly receive Contributions.

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E., The Ferns, Duffield, Derby.

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J. P., Stace's Library, Guildhall-street, Folkestone.

A LADY WISHES to receive into her home a few Girls, in addition to some she has already, or an Indian Family. Live close to good [illegible]. Best references. Good locality. Every home comfort. Terms moderate. — MATRON, care of Mr. Timms, Bookseller, Bedford.

FEBRUARY 22 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Professor Franz Delitzsch, of Leipzig.

We are glad and thankful to correct the remark made in our last, that a number of Salvation Army officers had been ensnared in the Agapemone delusion. We had been misinformed; although the statement was so categorically made to us, and on such authority, that we did not verify it by actual inquiry, as we admit we should have done. It appears that only two have fallen into the snare.

We are not often in accord with *The Catholic Times*, but we cordially agree with that journal in some remarks dealing with the recent paper on Agnosticism by Professor Huxley in *The Nineteenth Century*:—

> What we protest against is the facility with which Atheistical or anti-Christian articles find their way into the Reviews of the day. There is hardly a Review published (except those which are devoted to politics, or which are distinctively religious) that a Christian man, be he Protestant or Catholic, can safely place on his library table. If he does so, the chances are that he is putting before the eyes of his children, not only the most shocking blasphemies, but infidel arguments, cleverly put, and of course not answered, which may take root, spring up, and that bear fruit after their kind in years to come.

The stock defence of the search after truth cannot be urged in defence of these Reviews, for the tone changes with almost every issue, and it would be difficult, indeed, to discover from the numbers for a year the real mental attitude of the editors and proprietors.

Seldom, perhaps, has a more heartless defence been set up than that preferred by Mr. Lockwood, Q.C., on behalf of Mr. Leslie in the miserable divorce case which last week occupied the attention of Mr. Justice Butt. After his client had treacherously broken up a happy home, into which he had been received as a trusted friend, ruined a young wife, and coolly told her outraged husband (a man many years his junior) that he "had his remedy," Mr. Lockwood considered that it was "purely a matter of pounds, shillings, and pence, and must be looked upon from a common-place standpoint." But the Judge emphatically resented this, and directed the jury that they "must not be too niggardly in assessing damages," with the result that a sum of £5000 was awarded to the petitioner, who, be it said, appears to have acted most generously towards his erring wife.

The whole case affords yet another indication as to how far the stage can legitimately claim to be an exponent of morals. Certainly, if Mr. Leslie runs his theatre under that pretext, he cuts a sorry figure as its director. In defence, he urged, in effect, through his counsel, that the petitioner, after allowing his wife to go on the stage at all, might have anticipated the result. Fathers and husbands had better bear this dictum in mind, coming, as it does, from a theatrical authority. But it reflects upon the selfishness of those who patronise the theatre for their own amusement, regardless of the snares to which those who afford that amusement are inevitably exposed.

Mr. W. S. Caine's letter from India, criticising missionary methods and results in that empire, forms a serious indictment. He maintains, in brief, that the fruits of missionary effort in the past have not been at all in proportion to the advancing expenditure; that in many cases there has been decay instead of growth; and that plans of work need radical revision. As coming from an ardent friend of missions, Mr. Caine's views and animadversions ought to carry more weight than if they proceeded from an opponent or an outsider. At the same time Mr. Caine's criticisms are themselves open to remark on many points.

According to the Madrid correspondent of *The Daily News*, the establishment of a Spanish Anglican Bishopric in that city, as proposed by the Archbishop of Dublin, is regarded with serious misgivings by Protestants generally in Spain. He says:—

> Protestantism is now only tolerated within the walls of chapels and schools, and within the precincts of the burial-ground, but on the condition that no outward sign, inscription, or act shall be attempted that can convey to the outer world the existence of heresy. This state of things explains why the pastors and the native Protestants, except the Anglican clergymen and their very small congregations, deem that the contemplated creation of a Spanish Anglican Bishopric at Madrid is an ill-advised step, to say the least, and that it may be fraught with evil consequences for all the Protestant missions and communities in Spain.

We sincerely hope that the Archbishop will be so advised as not in any degree to jeopardise or discourage the small struggling communities scattered over the Dark Peninsula. It has been announced that he will not proceed further without first obtaining the sanction of his episcopal brethren, who will, we hope, have wisdom and grace to enable them to decide the matter aright.

The reign of superstition is not yet over. During the past year 79,483 pilgrims have visited Lourdes, the list including two cardinals, and seventy-four archbishops and bishops. These are exclusive of the large numbers of people who did not join in any public pilgrimage; 93,525 bottles of Lourdes water also have been sent all over the world, with what result we do not know. The gifts were, of course, something almost incredible, and a pile of costly buildings now testifies to the popular belief in the distempered visions of a sickly girl.

The New Testament published by a Roman Catholic firm in London, to which we recently referred, is said to have reached its third edition. It is being sold at sixpence a copy, and the publishers are advertising it with testimonals from certain Roman Catholic bishops as to its value. The Archbishop of Glasgow says, "Every Catholic ought to possess a copy,"—an opinion in which we heartily concur, as we do also in the wish of the Archbishop of Edinburgh that it may have a large circulation. Other bishops promise to do what they can to increase the circulation, and "to make your work known," so that altogether the publishers have reason to be glad that up to the present the Jesuits have not got hold of the precious book as they did of Lassere's edition of the New Testament in Paris.

A lady writes:—I wish some meetings could be arranged in London for Christians who are living in luxury, to wait on God in prayer (not to hear addresses) that He may show them how to obey his commands in respect to the inward and outward consecration, spoken of by "A Missionary," in your issue of December 28.

America has an experience of Sunday newspapers to which we have not yet attained. Lest it should be thought that those who are protesting against the innovation of a seven-day paper are crying out with no sufficient cause, let American Christians themselves be heard. We say Christians, for we are persuaded that opposition on merely humanitarian grounds will not avail to stop this abomination. The current number of *Our Day*, the foremost American monthly on religious and social questions, contains an address by Rev. Prof. Herrick Johnson, D.D., at the Washington Sabbath Conference, December 13, 1888, which exhaustively discusses the subject, and conclusively proves, from every point of view, the exceeding evil of the Sunday newspaper—an evil to which all Christians, and all who value the God-given day of rest, are earnestly alive.

The same number of *Our Day* contains a painful article on "Pagan Idols of English Make," showing that "it is not an uncommon occurrence for an East Indiaman, from Liverpool, just through the Red Sea and the shadows of Sinai, to touch at Madras and Calcutta, then lie up at Rangoon, at each wharf landing a missionary from her cabin, and unloading a crate of graven images from her hold."

One of the manifestations of true spiritual vigour in our day is a more widespread disposition than formerly prevailed to accept without qualification the New Testament ideal of Christian life and duty. All believers are priests upon whom it is incumbent to offer spiritual sacrifices unto God. The responsibility of witnessing for Christ is not confined to a class or order, but rather it accompanies the privileges of saintship. There is, in fact, no religious work or office which may not be entrusted to any believer who has the ability and grace to discharge it with acceptance to those among whom he moves. In a letter on this subject, a valued correspondent writes:—

> It is a remarkable fact that in all great revivals there has been a breaking down of all that savours of the priest system, and men have spoken as they were moved by the Holy Ghost. But I long to see the time when, not only under the special power of an exceptional movement, but as the recognised privilege of all believers, the Church shall be edified by that which every joint supplieth.

The feeling thus expressed is entertained by not a few ministers, as well as many

church members. The former often have thrown upon them duties which, as teachers and pastors with hands well filled, they would gladly delegate to competent fellow-labourers.

The Bishop of Bedford has landed himself in a hornet's nest by some ill-judged remarks he dropped at a recent Y.W.C.A. meeting in the City with respect to dancing. In briefly reporting the proceedings on the occasion, we did not deem it needful to refer to the matter, as the whole thing was a bit of jocular by-play between the Bishop and Mr. W. T. Paton, and was not to be taken seriously. Seeing the wide publicity that the matter has received, and the encouragement that many lovers of promiscuous dancing will doubtless draw from the incident, we cannot but regret deeply that Bishop Billing should have been betrayed into any approval, even without serious intent, of a pastime which has been found detrimental, in so many cases, to spiritual life, to say nothing more.

It is remarkable that while the Bishop of Bedford recommends dancing, the Methodist clergy in America are urging the omission, on moral grounds, of President Harrison's inauguration ball, and many join them in their protest. They do not consider public dancing so innocent on that side the water as the Bishop seems to do on this. Their plea is that its conditions are unhygienic, and many of them immoral, and that its concomitants tend to sensuality. It is a serious matter to link a Christian institution with amusements around which modern fashions have thrown customs that lead to the weakening of moral instincts.

Sinlessness in the Flesh.

In an article, in another column, on the Faith Mission Pilgrims, we refer to the Agapemone and its disastrous heretical teachings. The book from which in that article we have quoted the last words is entitled, "Br. Prince's Journal; or, An Account of the Destruction of the Works of the Devil in the Human Soul, by the Lord Jesus Christ, through the Gospel." The foundation of Mr. Prince's heresy, with its terrible results, is the asserted eradication of sin from fallen human nature in the present life. The logical result of such a delusion is the Agapemone. And wherever the same doctrine is taught, its disciples are in danger of that pit.

It is quite true that, while the heart is loyal to Christ, this or any other false doctrine is held in check; but the danger still remains of leading others into slippery places, even though the leaders may stand themselves. But when, as in Mr. Prince's case, men blinded by spiritual pride lead souls blind by ignorance, both fall into the ditch.

It is not only necessary to be preserved from erroneous doctrine, but from holding true doctrine in an exaggerated way, and out of proportion with other truths. No denomination can claim exemption from the peril of this corruption. And it is not the worldly and pleasure-loving Christians, but souls trying to be perfect, for whom this trap is laid. 2 Peter ii. is a very necessary study at this time. We believe we are only at the beginning of troubles from this pernicious heresy.

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THE OPIUM CURSE.

In a letter on this subject, Mr. Donald Matheson, chairman of the Society for the Suppression of the opium trade, Broadway Chambers, Westminster, S.W., writes:—

Chinese traders are learning that the seductive drug can be sold at large profits among the South Sea Islands, and thus it is being introduced to the certain destruction of the aboriginal races throughout the Eastern Archipelago and the Pacific, while in countries like Burmah and Australia, and wherever the Chinese emigrate, opium smoking accompanies them as a deadly virus.

From Japan we have the gratifying spectacle of a nation rising with rapid strides in civilisation, and in the acceptation of Christian truth. We ask, How is this? It is mainly in consequence of the prohibition of opium.

TOTAL PROHIBITION HAS SAVED JAPAN.

The inference is that the one and only means of preservation from the curse of opium smoking is total prohibition. Yet our Indian Government are proposing a policy in Burmah which may be described as simply childish—namely, to allow the use of opium by the Chinese in Burmah, but to prohibit its use by the Burmese themselves, as if such a distinction were possible for a single year. The only safety for Burmah and for any other country liable to this plague is in total prohibition.

The man who should have the credit of this suggestion is the leading Chinese merchant in Australia, Kwong Tai. He says, in connection with the agitation about the immigration of Chinese: "I wish to make it as clearly understood as possible, that were a law to be passed against the importation of the (poppy) juice, it would not only be an inestimable blessing bestowed upon the Chinese in general, but upon all classes of the community." He adds, after illustrating the misery produced in his native land: "Why not, then, try to stop it in this young country, before it reaches a state equal to what I have described?"

Has our British nation no reason to be deeply humbled by such a state of matters? We are sending thousands of pounds to save the millions in China now dying of famine, but we have withheld our sympathy for the millions more, dying year by year in increasing numbers, from a vice which we have ourselves introduced among them, in spite of the long-continued protestations of the Chinese Government, not to speak of the remonstrances of Lord Shaftesbury and others from 1843 onwards. Can we not at least show our regret for the past, before it is too late, by severing our Government connection with the opium traffic? In a few years more the Indian revenue from this source may be reduced to a small figure. Might not total prohibition be our policy in every country and island in the East where our influence prevails?

I commend to your readers' attention "The Christian Union," lately formed for prayer and action in this matter (104, Petherton-road, N.), as well as the Society for the Suppression of the Opium Trade, which has been much longer in existence. We may look with confidence to the increasing influence of Christian missions in China to assist in checking the evil, as total abstinence from opium smoking is an invariable rule on the part of all missionary societies in the admission of Chinese to church membership.

ADULT SCHOOL CONFERENCE.—A conference of friends interested in Adult Schools in London was held at Bunhill Fields on Saturday. Sixteen schools were represented, and some 300 delegates attended. At the afternoon session several interesting papers were read, bearing on the methods of teaching. In the evening it was resolved to organise an Adult School Union, with a view to the consolidation and the extension of the work throughout London. The proceedings were very hearty, and must have a potent influence on the future of this excellent movement.

A NOTE OF PRAISE.

I thank Thee for the *darkness*
That drew me close to Thee;
For tender care and guidance,
For perfect sympathy.

I thank Thee for the *wisdom*
And love that hath denied
The things that seemed so precious,
For which I often sighed.

I bless Thee for the *knowledge*
Thy will is always best;
In perfect acquiescence
The heart has perfect rest.

I thank Thee for the *sunlight*
That through the clouds has shone,
For triumph over suffering,
For every victory won.

I praise Thee for the *lessons*
Learned at thy blessed feet:
Of love, of faith, of patience,
And confidence most sweet.

To Thee, O gracious Saviour,
I raise the note of praise,
For goodness and for mercy
Vouchsafed me all my days.

Mary E. Bumstead.

WORKING MEN'S MISSION, NEW CUT.—At the recent anniversary meeting of the Sunday-school in connection with this Mission, it appeared from the report that much good work is being done. Many of the children remain behind from time to time to be prayed with and spoken to, while some of the elder ones have already been admitted into church fellowship.

MISS MACPHERSON'S HOMES.—A party of lads, to sail for Canada next month, attended the noon prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, E.C., on Monday, and were commended to the Lord, and affectionately urged to make Him their trust. With lads from other institutions, Miss Macpherson hopes to send out a party of about eighty on March 14. Some earnest words were addressed to those present by Mr. T. A. Denny.

THE LATE LADY KINNAIRD.—Sir,—As a memoir of the late Dowager Lady Kinnaird is in preparation, I am authorised to say that it will be esteemed a favour if your readers will kindly send to me (addressed 2, Pall Mall East, S.W.) any letters or other interesting information relating to the late Lord and Lady Kinnaird, which might be helpful in compiling a record of the various works with which they were associated.—I remain, yours truly, W. T. Paton.

CAPE GENERAL MISSION.—On February 27 we have three Christian railway-men sailing for Cape Town. At our Eastbourne Conference the claims of South Africa touched their hearts. They offered themselves as self-supporting missionaries; situations on the Cape Government railways were procured, and now they are going out to work as stokers, and speak for Jesus. If any of your readers could send me at once some tracts or little books for them they would be most acceptable. I have several more applying for information, and hope to have a good band before long working out there at their trades and professions, and at the same time carrying the glad tidings to the heathen and colonists. W. Spencer Walton.

11, *Tierney-road, Streatham-hill, S.W.*

MR. GEORGE CLARKE has accepted an invitation to hold a lengthened mission in Ireland, which will commence in Belfast on the 24th inst., and which, it is hoped, will embrace the principal cities and towns throughout the country. A large and representative committee has been formed, including many well-known clergymen and laymen who have been long identified with home mission work. As few towns in Ireland have buildings large enough to accommodate the numbers likely to attend, the Committee have been making an effort to obtain money to purchase a moveable wooden hall, seating about 1500 people, and they earnestly trust that funds will be forthcoming for this object, as well as for the general purposes of the mission. Mr. John R. Fowler is hon. treasurer, and Rev. D. Mullan and Mr. Robert Cotter hon. secretaries. The offices of the committee are in the Christian Union Buildings, Dublin.

Faith Mission Pilgrims.

SINCE our notice of Rev. C. A. Salmond's lecture on "Perfectionism" we have received a copy of "A Defence of Righteousness and True Holiness, by James F. Govan," and have carefully examined the pamphlet of the Chief Pilgrim (an odd title, by the way) on "The Holy Life," and the Reports of the Faith Mission. We have too much sympathy with the work and aims of that organisation to act the part of an unfriendly critic. The standard of Christian life generally is so low that we rejoice in every effort to lead to a fuller experience of holiness and power. But, while there is no subject on which the Church needs more exhortation, there is none which is more likely to be injured by unscriptural teaching. The most subtle errors lie close by the most spiritual truths. Let teachers of holiness be very true to the Scripture, and guard against the extremes which not only array against them those who are instructed in the Word, but which are often the beginnings of very serious falls. It is because a tendency to these extremes already appears in some of the utterances of Faith Mission Pilgrims that we venture to utter an earnest word of warning.

At the same time we should be doing them an injustice if we were to believe that they distinctly teach all that Mr. Salmond's lecture seems to suggest. They, as strongly as he, repudiate a Perfectionism which does not recognise the need of further progress.

We cordially admit that the experience the Pilgrims describe is, as to victory over sin and zeal in seeking and winning souls, very real and true, and entirely scriptural. But it is possible to draw a false inference from a true experience, and to describe the experience in language involving erroneous and dangerous doctrine. This is the mistake which we are convinced the Faith Mission Pilgrims are making. They *have* fallen into the error referred to in our note of February 8, and described by Mr. Meyer on page 18 of that issue. The following quotations will be sufficient proof of this, and will also show that Mr. Salmond is right in saying that they lower "the demands of God's holy and perfect law, by giving a definition to sin, which enables them to count as misfortune and infirmity what God counts guilt and corruption."

In "The Holy Life," by W. J. Govan, we read, "*He can take away sin from our inmost spiritual being*" (p. 9). "We find in James that every man is tempted when he is drawn away of his own lust, and enticed. Then, when lust hath conceived, it bringeth forth sin. When a man *feels a desire drawing towards sin, it does not say that he has sinned*, but only that he is tempted" (p. 11). Similarly, Mr. J. F. Govan writes, in his "Defence of Righteousness and True Holiness," "The underlying and abiding disposition of the heart must be holy before a man *can claim to be as perfectly conformed to the will of God* (for him) as the inhabitants of heaven are'" (p. 4). "It is only when we *have purified ourselves as He is pure* that we steadily press on to perfection" (p. 5). The italics are ours.

We most seriously object to these statements, because they distinctly claim *sinlessness in the flesh*. The pilgrims mistake deliverance from the *power* of sin for deliverance from the *presence* of sin. The first we will not question that they habitually enjoy; the second, they *think* they have, but only because they have lowered the standard. In what sense is "sin taken out of a man's inmost spiritual being," if he is still conscious of "a desire drawing towards sin"? And how can one conscious of such a desire "claim to be as perfectly conformed to the will of God (for him) as the inhabitants of heaven are"? Are the inhabitants of heaven conscious of "a desire drawing towards sin"? And how can those who are conscious of such a desire say, "*We have purified ourselves as He is pure*"? Is *He* conscious of any such desire drawing towards sin? We are far from believing that the writer of the "Defence" had thought out his words to their logical conclusions.

This remarkable claim of the Faith Pilgrims is accompanied by several unwarrantable interpretations of texts of Scripture. What, for example, could be more mistaken than the interpretation given above of 1 John iii. 3? Surely, if the purity of Christ is the pattern, then the purifying process is continued while life lasts. The most exalted saint may say, not "I *have* purified," but "I *am purifying* myself, as He is pure." The cleansing from all sin in 1 John i. 7 is put side by side with the cleansing in 2 Cor. vii. 1, as though they both referred to the same thing. The blood by which the cleansing is effected is thus referred to—"the 'life'-blood of Christ in our spiritual nature cleanses us from all sin. So we must continually drink" (*Holy Life*, pp. 14, 17). These are very forced interpretations. The last is especially mistaken and misleading. The obvious teaching of 1 John i. 7, 8 is, that if we are walking in the light as God is in the light, and are enjoying fellowship with Him, the light reveals sin otherwise undetected by us, but it is not allowed to break our communion, because the blood cleanses us from that which the light reveals. And even then, though we are not consciously sinning, yet "if we say we have no sin, we deceive ourselves." Sin is not "taken away out of a man's inmost spiritual being," even when he is enjoying unbroken fellowship with God.

These misstatements are more serious than may at first appear, and may lead to results greatly dishonouring to God. Br. Prince's Journal closes with these words: "He hath granted me according to the riches of his glory, to be strengthened with might by his Spirit in the *inner man*, so that Christ doth dwell in my heart by faith; and I, being *rooted* and *grounded* in love, *am able* to comprehend *what* is the breadth and depth, and length and height, and to know the love of Christ, which passeth knowledge, and am filled with all the fulness of God. Yes: I say it in all sobriety and seriousness, '*I am filled with all the fulness of God*'"—(his own italics)—a claim not very much unlike the words quoted above. We do not say that the Faith Mission Pilgrims *must* go to the disastrous lengths which Br. Prince has reached; but we *do* say that these teachings are on the lines which lead thither; and if, as they appear to imply, they "*claim*" that sin is taken out of them—that they *are* as perfectly conformed to the will of God (for them) as the inhabitants of heaven are—that they *have* purified themselves as He is pure—we fear that such teachings will bear bitter fruit, if not in the writers, yet in others who may follow them out to their natural results.

We write with sincere affection for them, and cordial interest in their earnest endeavours to win souls, and we earnestly hope that they will calmly and seriously consider what we have said, and that a good work may not be marred by these serious mistakes.

SEAMEN IN RATCLIFF HIGHWAY.—A large company of seamen assembled on Monday evening, last week, in the Seamen's Christian Friend Society's Chapel, in Ratcliff Highway, to hear a Gospel address from Vice-Admiral Grant. The Admiral said that as a sailor of fifty-two years experience, as one who owed his life to a sailor who had saved it at the loss of his own, he was glad to come among brother seamen, and talk to them of the Saviour's love. He then gave an earnest Gospel address, to which the men listened most attentively. Rev. G. J. Hill and Mrs. Hill also addressed the men. At the close several signed the temperance pledge; others remained to be conversed with, and expressed their desire to lead better lives.

Northern Light.

THE Lanarkshire Christian Union meets at Airdrie on February 23, the subject of the conference being an inexhaustible theme—"The riches of his grace." Clackmannan and Kinross Union on the same day will have some fresh thoughts about "Temptation."

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The true evangelists of the world care for the body as well as the soul. A deputation from Dundee Social Union lately besought the Commissioners of that town to take steps towards improving the miserable dwellings in which the poor live. It is gratifying to learn that the sanitary staff are investigating the slums, and that owners who refuse to make their properties habitable will be prosecuted, and very properly. Those who work among the poor know how much need for radical reform there is in such quarters.

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Dr. Pentecost says that one-third of the converts won during his present remarkable mission in Glasgow have been Church members! For all these cold, loveless years they had sat in their pews, listened to sermons, partaken of the Lord's Supper, with their souls asleep in their breasts. Ought it to be possible for this to be common in a Christian land? How could their ministers pass them through a communicant's class? It is a terrible responsibility to be a Christian minister; yet, in the light of Dr. Pentecost's information, the weight rests lightly on some shoulders.

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In 1560 there were only twelve ministers in the whole of Scotland; in 1567 there were 252, who, with other agents, composed an army of 689 at the back of Knox. There was much moral grit then in the religious instructors of Scotland.

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While it is said that Rev. J. McNeill, late of Edinburgh, must have made not a few enemies by his blunt, outspoken ways, he left none behind when he steamed away from the modern Athens. There is a sorrowful blank where the faithful pastor-evangelist's presence was. His induction to Regent-square Church, London, takes place February 28; Principal Rainy will conduct the service.

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The Church of Scotland Ladies' Association for Foreign Missions is doing good evangelical work in the zenanas of India. By educational means, which infuse a little intellectual interest into life, this Mission prepares the way for Christ's advent into these dismal dwellings.

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The Boys' Brigade is a great religious movement, using military methods for the evangelisation of boyhood. Every meeting is practically a fresh laying of Christ before the boys. Drill develops the body; obedience disciplines the heart. Both of these are happily wedded in the Boys' Brigade of the Christian Army. It has been called, by a noted superintendent of a large mission school, the missing link between the Sunday-school and the Young Men's Christian Association.

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Last week was a week of special prayer for the young women of Glasgow, and for the success of the newly opened Y.W.C.A. Home. Miss Stewart addressed the first meeting with power and simplicity; the subject was "The rich young Ruler;" her lesson, "One thing thou lackest,"

LUKE NORTH.

MISS DE BROEN hopes to have her annual sale of work in support of the Belleville Mission, in April, and would be very grateful for any contributions, which can be sent to her, care of Mrs. Roberts, 1, Campden Houses, Campden-hill, W.

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THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

XIII.—Christ's Instructions for his Missionaries:

THE DIVINE PHILOSOPHY OF THEIR DETAILS.

THE divine beauty and deep wisdom of these instructions unfold themselves little by little to the gaze of a studious and reverent faith. Principles eternal as God's throne underlie them. They are no arbitrary enactments or temporary expedients. They inhere in the inner nature of the spiritual concerns involved. To show this is now our purpose.

THIS MISSIONARY CONSTITUTION GIVES THE NECESSARY AND APPROPRIATE FORM IN WHICH THOSE MUST BE FOUND WHO ASPIRE TO LAY THE FOUNDATIONS OF CHRIST'S SPIRITUAL EMPIRE AMONG THE NATIONS. Every spiritual truth, every thought of God, must receive an outward expression before it can be intelligible to man. While it abides in the unspoken silence in which it has ever lain in the Divine mind, it is undiscerned and inoperative. It must needs be embodied. Without creation how would his eternal power and Godhead be expressed? Without the law how would his holiness be perceived. Human government shadows forth the truth or thought of Divine rule.

So God has appointed that all moral and spiritual truths should take on to the original essence in which they consist an external form by which they become intelligible. And when God comes to express outwardly that which lies deepest in his heart, viz., the truths of redemption, He constitutes all creation tributary to it in a ministry of symbolisation. His Word utters it in human language, and forth-shadows it in type and parable. All created things have tongues to speak somewhat of its glory. Human relationships picture spiritual ties.

But all this is not enough. He incarnates it in a human life, the life of Christ, that lives and throbs before the eyes of men; that which may be looked upon and handled. This is the sacred "mystery" and brightest glory of this chiefest work of God. This gives it its strange power over men, so that even enemies admire while they blaspheme. The Lord Jesus was the perfect expression, the exactly adapted impersonation, of Jehovah's salvation. And when God would give this salvation to men, and win to it their love and homage, it must be through human lives and lips. The written record is good and indispensable, the living voice is also needful; but embodying and interpreting all must be the lives of the heralds. They must be "witnesses" as well as "ministers." They must be living samples of what the Gospel can accomplish in a human heart and life.

Is it conceivable that He would leave the outward form that these messengers should take on, to the caprices of men and the changing rulings of each succeeding age? It is incredible. He who gave creation to express his divinity and might, and Adam to represent headship, and David to give his thought of a human king, and heaven and hell to tell of his approval and his wrath, and baptism and the Lord's Supper to utter their eloquent teachings, and the pastor and deacon, with their nicely adjusted positions and duties, would He not give an outward, exact, appropriate, unchangeable form to those most honoured of the sons of men who go forth to win men to admire and believe the story of that redemption to which all else in eternity and time has but led up?

This He did. It is in this missionary charter. Here is outlined the appropriate character; here are given the suited conditions. As the Christ of Scripture stands unchanged and unchangeable for all time, so does the office of the missionary. It may not be added to or taken from. Man's wisdom may not tamper with it. The Church may have changed, and in her practices departed from this ideal; but *it* is changeless, and stands before us to-day to correct our folly which has brought in weakness and defeat in place of the primitive vigour and success.

Thus have we seen that this form of the missionary scheme is that with which, by the certain operation of spiritual law, it clothes itself for its proper manifestation. But more than this, IT IS EXACTLY ADJUSTED TO ACCOMPLISH ITS WORK IN DELIVERING MEN FROM THEIR BONDAGE TO THINGS SEEN AND TEMPORAL. The world in its need, as well as the truth in its manifestation, requires this. Man lives in the visible and tangible. The things at hand are potent. He sees nothing better than that they should yield to him his chief good. Therefore he eagerly pursues them. He prefers them to God. He comes into absolute bondage to them. These oppose the entrance of the Gospel, as the thick winter ice of the Polar Seas bars the way of the explorer. Their fallacy must be discovered, and deliverance wrought from this idolatry of the seen and temporal. What shall do it? What shall effectively proclaim the valuelessness of these seemingly valuable things? Will preaching alone do it? especially preaching fat and flourishing in the soil of those very things out of which men must be delivered? Never! It is, indeed, by the foolishness of preaching that God will save; but preaching whose foolishness consists, not only in the substance of the message, but in the accompanying and appropriate foolishness, to human sight, of the proclaimers—that foolishness of condition which pertains to the God-equipped missionary whose portraiture we have been studying, and which is "wiser than men," and wiser than the prudent methods on which they now send out that same Gospel, which accords not at all with the framing they give it. New wine in old skins is as unsuitable now as it was in the days of our Lord.

In the world-realm things seen and temporal crystalise chiefly about the lust of money, possessions, physical pleasures and accommodations, travel, and human society and friendship. These, perhaps, cover the entire range of those forces and appliances by which the world is used and retained, and represent the chief human refuges and pursuits of ambition. The hollowness of all these must be shown. Therefore, the Gospel herald appears before men like a messenger from the skies. He heals their bodily ills. Their attention is gained. They listen. He offers them soul health, but demands faith in the unseen, and shows how vain and transitory are all those things of earth which receive their devotion. They scrutinise this strange being. They quickly discover that He is denuded of these five chief items of human preference and pursuit. He has no purse, that is, no certain income; no scrip, that is, no possessions; no change of raiment or shoes, that is, no provision for bodily ease; a staff only, that is, without convenient appointments of travel; saluting no man by the way, that is, separated from the ordinary engrossments of human friendships.

Here is faith, strong and serene, not because it has a certain emolument, or "much goods laid up for many years," but because, stripped of all else, it daily and evidently receives its supplies from the hand of the "living Father." Here is disinterestedness and self-denial, breathing in living utterances, and patience and love wearing the lowly garb that befits them. *This*, THIS is intelligible to men, refined or barbarous. It is instinct with a new, unfamiliar power in their eyes. Theories they can dispose of; but before the hard fact of a life like Christ's or Paul's, or Brainerd's, or Bowen's, of Bombay, their philosophy is dumb. Here altogether is an object-lesson which the Spirit can mightily use, and without which the Gospel is like an eagle with one wing clipped.

But not only does the truth itself and the world's deep need call for this type of missionary; IT REPRESENTS THE OUTWARD FORM OF THAT DEGREE OF SPIRITUALITY WHICH MUST BE ATTAINED BEFORE ONE IS FIT FOR THIS HONORABLE AND PERILOUS VOCATION. When once that altitude of faith and self-denial is reached that enables one to take on this heavenly pattern, how great is the attainment! how unspeakable the advantage! how complete the deliverance from all that comes in on the material side of life and service! What hosts of cares troop out of the soul! How anxiety ceases to distract! How restful is the Father's bosom, and how quieting the assurance of his care! What is there to feed ambition and vain-glory? How foolish pride would look in such a dress! How the opportunities for the actings of self are minimised! Even the engrossments of social intercourse may not now detain his footsteps. He is delivered out of the responsibility of making and retaining friends in the human sense. He has ceased from commerce with the things of sight, but he tastes of the powers of the world to come.

This high standard was intended to act as a wholesome check upon men entering unadvisedly upon this service. In this also is God's wisdom seen. If the five thousand missionaries of the present day were put through the meshes of this sieve, what would be the result? How many weaklings have succeeded in securing appointment, and have gone forth only to discredit their own teachings! Had our Lord's instructions been adhered to, this could not have occurred. As has been well said, "Christ wished none but spiritual men to take this office upon themselves; and, of the spiritual men in the Church, He wished those who were strongest in the faith, and those only, to venture forth. Therefore, He set the mark to the most unearthly standard...If anyone would undertake it, He would not permit him to be ignorant of the cost, but instructed him in the measure of faith which was indispensable to the work, saying: 'Unless the things of the Spirit have prospered thus, and thus far, with thee, thou art not prepared for the work; but, if otherwise, then go thy ways, and, lo, I am with thee unto the end of the world.'"

Such a type of missionary was also necessary for the reason that THE COMMANDS OF CHRIST REQUIRED HIS PEOPLE TO BECOME AND CONTINUE POOR IN THIS WORLD'S GOODS. How then could they undertake elaborately organised and costly missionary enterprises! The Church of the first century was without wealth, and her missionaries such as Christ appointed, and she fulfilled her task of giving the Gospel to the then known world. But now the melancholy picture is before us of a Church "rich and increased in goods," with abundance of means of sending out multitudes, even upon the costly lines she has devised for herself, and yet with empty treasuries and the work limping. Comparing one church of Apostolic days with another, we find the word going forth with marvellous power from the church at Jerusalem, whose possessions had been sold and distributed to those who had need. From the Thessalonians, of whose deep poverty mention is made, "the word sounded out, not only in Macedonia and Achaia, but also in every place their faith to Godward was spread abroad." But concerning the rich church at Corinth we have no such honourable record. In more modern times, witness the Moravian Church. Recently Dr. Robert N. Cust, in "The Heroic Missionary Society," says of this church:—

> They were first in the Protestant mission field, and they are one of the few associations that have obtained a footing in every one of the five portions of the world....Their agents wore the garb of poverty, and were poor in spirit also...content with the poorest and most unsavory fare, labouring with their own hands, trying not to be a burden to their own church, which was so poor that it has still to be sustained by the alms of universal Christendom; for they were doing work which no other Society could do. They literally went about as the disciples of Jesus, without scrip or change of garment, and their examples of self-denial carried the hearts of the people by storm...There were and are no Exeter Halls to trumpet their praise; in their church there are no rich men to subscribe annual thousands: and yet they have left a mark on the world which no time can efface.

It is evident that, if our Lord's ordained type of missionary again prevailed, it would sink the financial question of missions to its proper level.

We will continue this part of the subject in our next.

A MISSIONARY.

A POISONED BOOK.

A SHORT time ago we reviewed a small book published by the Religious Tract Society, entitled "St. Basil the Great on the Holy Spirit." It was one of the "Christian Classics Series," and on its general merits we described it as a timely statement of important Scripture teaching. We have since had reason to feel that part of one section is of a character which ought not to be found in a book published by an evangelical agency such as this great Society.

Shortly after it came out, the book was suppressed by the Society, presumably because in some parts of the text tradition was exalted to an equality of value with Scripture doctrine, and certain added notes showed what cannot but be regarded as Popish leanings. In a second edition, the text appeared as before, but some of the objectionable notes were omitted, "owing" it was explained, "to the controversial nature of their contents." The omitted notes actually adduced passages of Scripture as appearing to countenance the use of the sign of the cross; and stated that praying towards the East "was early adopted by the Christian Church in accordance with the wise rule which accepted all that was good and pure in the religious systems it came to supplant!"

A correspondent informs us that Rev. George Lewis, who translated the book, and supplied the notes, has for many years been closely associated with the Ritualistic party. In the choice of such an editor, the Society certainly made a great mistake. A scholar in full sympathy with the Society's work would certainly not have approvingly passed by such "traditions" as those we have mentioned and others, including "trine immersion," "anointing with oil," and the practice thus described: "We bless the water of baptism, and the anointing oil, and, what is more, the person himself who is baptized." Far from being commented upon with apparent approval, every one of these customs should, in a work bearing the *imprimatur* of the Religious Tract Society, have been declared to be essentially opposed to the principles and practices of pure envangelical Christianity.

The correspondent to whom we have referred, maintains that the whole of the section favouring tradition and superstitious customs is spurious, and he mentions several scholars of a past generation who were of that opinion. This point, as well as others connected with the controversy, we have submitted to Rev. R. Lovett, book editor of the Religious Tract Society, who writes in reply:—"We hold your correspondent to be quite wrong. As soon as he can adduce any competent modern authority who accepts his view, we shall be quite prepared to substantiate our contention." Mr. Lovett further states that "nineteen-twentieths of Basil's work are taken up with a beautiful, clear, and convincing exposition," and says that, if debarred from publishing a Scriptural work because it happens also to contain "some statements not in harmony with modern views, or the exact opinions of evangelical Christians of to-day," the Society's power for good may be seriously crippled. The conclusion by no means follows from the premisses. We are quite prepared to find classic works reflecting the opinions of the age in which they were written, but we hold that the Religious Tract Society, having the confidence and support of evangelical Christians, must not overlook its serious responsibility in regard to such publications. If it was deemed advisable to publish such a book as Basil's, then it ought to have been deemed necessary to point out the serious errors of the author, especially seeing that the corruptions of his time find much favour among nominal Protestants to-day. Section 66 and the notes thereon, although but a small proportion of the book, is as so much poison, spoiling the whole.

Mr. Lovett declares that there has never been a time when the Committee were more determined than at present to uphold evangelical truth in all rational and intelligent ways. This is reassuring, and we sincerely hope that the administration will so translate this determination into action that there shall not again be reason to complain at the publication of doubtful books, although they be in the form of "Christian classics." We hold that without wholesome annotations, Basil's book ought not to remain in continued circulation, and we trust the Society will see its way to defer to the timely counsel of those who well know to what sinister uses some who are Protestants in name only will be glad to put such a work when issued from such a source. Surely the honourable record of the past, and the real purpose of the Society's existence, should prompt the conclusion that the safe course is the wisest one in the case.

THE HIGHLAND ORPHANAGE.—We are desired to mention that friends wishing information regarding the Highland Orphanage, referred to in a recent issue, may obtain it from Mr. G. Walker, secretary, Ness Bank, Inverness. Clothing and eatables should be sent to Miss Macmaster, matron, at the Orphanage, Inverness; and articles for the bazaar, in July, to Mrs. Forbes of Culloden, Inverness, N.B.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XVIII.—THE TRUE TABERNACLE.

HEBREWS viii.

THERE were three stages by which Moses, the man of God, ascended into the Mount. To the first, he went in company with Aaron, Nadab, and Abihu, and seventy elders of the children of Israel, the chosen representatives of the people. "And they saw the God of Israel; and there was under his feet, as it were, a paved work of a sapphire stone, and as it were the firmament of heaven in its clearness; they saw God, and did eat and drink" (Exod. xxiv. 10). This eating and drinking was evidently a symbol of friendship and peace, based upon the shedding of the blood, which is recorded in the previous verses. We, too, may see God, and eat of the flesh and drink of the blood of the Son of Man, on the basis of that precious blood by which we have been made nigh.

When this feast was over, the voice of God called Moses up to a higher range—a further steep. He first bade the elders tarry where they were, and then, accompanied only by Joshua, he rose up, and went into the mount of God, on which the cloud brooded, steeped and bathed in the glory of the Lord, like the long bars of cloud in the brilliance of a setting sun.

But on the seventh day, even Joshua was left behind. God called unto Moses out of the cloud. And Moses went up further into the Mount, deeper and yet deeper into the heart of the burning glory. All his senses were keenly awake to the scenes around him, and entranced; each the channel for tides of rapturous enjoyment, without pain, without self-consciousness, without the paralysis of fear, as if one were borne ever onward by a tide of glory and music, each movement of which was rapture. "And Moses was in the Mount forty days and forty nights."

During that time minute instructions were given Moses concerning the Tabernacle, which was to be erected on the plains below. Those instructions are given in Exod. xxv., xxvi., xxvii., and are exceedingly minute. But nothing was left to human fancy. Beginning with the ark and its mercy-seat as the throne of God, the instructions pass through the table of shittim wood, the candlestick with its seven branches, the boards and curtains and hangings, until they end at the great brazen altar in the court of the Tabernacle, where God and the sinner met. Is not this also the path trodden by the Lord Himself, the substance of all these types, who travelled from the very bosom of the Father into the depths of the cross of Calvary, the brazen altar where he put away the sins of men?

But, in addition to the minute description thus given, there appears to have been presented to the mind of Moses some representation of the things which he was bidden to construct. It was as if the eternal realities which had dwelt for ever in the mind of God took some visible shape before his astonished vision. The Unseen became visible. The Eternal took form. A pattern was shown him. He trod the aisles of the true Tabernacle. He beheld the heavenly things themselves. And it was after this pattern that he was repeatedly urged and commanded to build. "According to all that I shew thee, after the pattern of the Tabernacle, and the pattern of all the instruments thereof, even so shall ye make it" (Exod. xxv. 9, 40, xxvi. 30, xxvii. 8).

THE JEWISH RITUAL DESERVES DEVOUT STUDY.—It is always interesting to study methods of religious worship, even though the rites have become obsolete, the altars deserted, and the dust of priest and votary has long since mingled in the sand of the desert, or the verdure of the glade. Who can look unmoved at the gigantic monuments which rear themselves in the dense forests of Central Mexico, the remnants of an age of giants who have passed away, giving no clue to the symbols or hieroglyphs which they have carved? Who can walk unmoved through the stone circles of Stonehenge, Keswick, or Penmaenmawr, and not fall into pensive musings.

For this reason, if for no other, the Levitical ritual would ever be possessed of intrinsic interest. When we think of the noble spirits who have bequeathed us our most precious religious records, who sang in the Psalms, and wept in the Lamentations, and flashed with the ecstasy of Messianic prediction and prophecy; and all of whom were trained in the system, of which the Tabernacle was the focus and heart; we cannot fail to examine it with holy curiosity and reverence, as if one should visit the nursery or schoolhouse where loved and honoured teachers spent their earliest years.

But there is a yet deeper interest here. For we are told that these things were made after the pattern of things in the heavens. Every knop, and tache, and curtain, and vessel, and piece of furniture had some analogue, some spiritual counterpart of which it was the rude and material expression. Through these examples and shadows there is no doubt that the ancient saints caught glimpses of the eternal realities. We infer this, because there is such a similarity between their religious life, as expressed in their writings, and our own. But if they, who had nothing but the type to guide them, were able to discern so many deep and holy lessons through its medium, how much more evidently should we be able to see the grand principles of redemption in the ancient ritual, when before us have passed the scenes of Bethlehem, Calvary, the Garden of Arimathæa, and the Ascension Mount.

Sometimes in a shadow we may see details of workmanship which otherwise in the substance we might have missed. One of the most wonderful achievements of the present day is sun-photography, by which photographs are obtained of the sun-disc, under certain conditions. And it is obviously much easier to investigate the nature of the sun from such photographs than to study it amid the unbearable glory of his presence. The eye may quietly pursue its investigations undazzled and unabashed. So we may better understand some of the details of Christ's work, as we study Leviticus, than when we stand with the Apostles amid the marvels of the cross, or with the Seer amid the supernal blaze of Apocalyptic vision.

Turn not lightly then from the Book of Leviticus, which shadows forth the Gospel; and, indeed, gives much of the terminology, the phrases and symbols, to be afterwards employed. And beneath the teaching of the same Holy Spirit as taught Moses of old, explore the sacred meanings which underlie ark and propitiatory; fine twined linen and blue; candlestick and table; altar of incense and altar of burnt-offering; basin and vessel and snuffer. Each is like a hook in the divine household, to which God has attached a sacred meaning, and which will yield up its secret to those who reverently ask, and seek, and knock. Adapting some memorable words we may say: "The invisible things of God from the construction of the Tabernacle are clearly seen, being understood by the things that were made, even his eternal purpose of redemption."

THE TRUTHS OF THE GOSPEL ARE ETERNAL REALITIES.—We must not think that they are ever destined to pass away, as the Jewish types did. They cannot. They are the heavenly things themselves. They are the true, the ideal, the Divine. They have always been what they are. They always will be what they are. We may yet have to see much deeper into them; we may need to be taught them in yet higher methods of Divine communication. We may have to be lifted on to a loftier region of experience in order to comprehend them. But they are essentially and for ever settled. The granite of eternal fact. Any structure built on them shall last for ever. The Jews had only the example, we have the reality; they the picture, we the person; they the shadow, we the substance.

It is interesting to feel that Moses saw no other truth in God's revelation than what Paul saw; though to Moses it shaped itself in the Tabernacle with its layers of skins, whilst to Paul it took shape in glowing trains of splendid argument and rhetoric. But ever in the mind and thought of God there has been the same distinction between holiness and sin; ever the need of sacrifice, even unto death; ever the demand for shed life, as the only means through which the sinner may approach his holy Majesty; ever the requirements of the incense of praise, the bread of obedience, the light of an illuminated character; ever the priest to make intercession; and ever the aisles, and courts, and spaces dedicated to worship and intercourse, lofty as the fellowship between the Father and the Son.

Calvary is no novelty, nor the Priesthood, nor the work of Jesus, but the shining forth of eternal facts in the deepest nature of God. To ignore them is to miss union with God on the most fundamental laws and processes of his being. The lamb was slain before the foundation of the world, and He appears in heaven still bearing the marks of his death—"a Lamb as it had been slain."

"THE TRUE TABERNACLE."

OUR PLACE OF WORSHIP.—We must needs assemble ourselves in places of assembly with fellow Christians, but in point of fact not one of them is essential to true worship. The type has passed, and we know that the Jewish Tabernacle is no more. But what do we see? Men are trying to reproduce it, or to invent a substitute for it. Ah! how greatly they misconceive our true position. We certainly neither need the Jewish Tabernacle nor any substitute, because we are constituted priests of the heavenly tabernacle, which no human hand ever reared, and which is the meeting-place between God and all true hearts, yea, of all who love God. "Neither in this mountain, nor yet at Jerusalem, shall ye worship the Father." When we meet a company of our fellow Christians we are not to think of them as the whole of those with whom we worship.

The true worshipper is one of a great festal throng, which is filling the spiritual temple. We are but part of a congregation consisting of all the sainted dead, and the believing living, in all communions, and throughout the universe of God. The prisoner, the traveller, the invalid, the mother, the nurse, *all* meet there in unsion, and worship God together. All are priests, and yonder is the High Priest, who has passed through the heavens and ever lives to make intercession. "A minister of the true tabernacle." How ridiculous do those appear in such an assembly who arrogate to themselves priestly pretensions, and who would make us believe that they are repeating the sacrifice of Christ. In this temple at least they are not wanted, for Christ is here to offer the sacrifice Himself.

THE TRUE PATTERN OF OUR LIFE IS SUGGESTED HERE.—We have many plans and schemes and patterns. But how often abortive and disappointing. Would that we could spend longer periods with God in the mount, getting his pattern, the pattern of our life and work. There is nothing higher for us than to build up some resemblance to God's eternal thought. All structures built on that scheme will stand for ever. And God will ever find material, more than enough, for those who dare to be singular, because they are true to the pattern which He shows on the mount. And if it be asked what that pattern is which God will show us in the mount of communion, we may reply, it is the life and character and work of Jesus Christ our Lord, the model and exemplar and pattern of all that is true, and just, and pure, and lovely, and of good report. See that thou make thy life on this pattern, which God waits to show thee in the mount. God calls thee to it, and He will enable thee to perform.

LIVERPOOL TOWN MISSION.

ALTHOUGH the public interest in the operations of the Liverpool Town Mission is much less intense than the active friends of the work would like to witness, yet there have of late been several forward movements, which have, we are glad to say, been attended by much encouragement. Mr. Thomas Matheson presided over the annual meeting a few days ago, when was stated that the Mission has now laboured for sixty years among the poor and perishing of he city. During that period, many new agencies have been started in connection with the various churches; but, as the population goes on increasing, the need for such work as that which the Mission performs seems greater than ever. The average number of missionaries in 1888 was 22; during the year 2762 indoor, and 308 outdoor meetings were held, with an aggregate attendance of over 230,000 persons. The mission schools also have flourished, and many names were taken of those who have professed conversion to God.

Mr. J. B. Bain, superintendent of the Mission, remarked upon some of the sadder features of the work. He had, he said, lived in Glasgow and in London, and in neither of these places had he seen so much wretchedness as he had found in Liverpool. Even in Spain, with which he was well acquainted, he had never seen anything approaching the misery and squalor which exists in Liverpool. Dwelling upon the methods of work, he said that in some streets the missionaries make it a point not to miss a single house. They find their way into every residence, and not in one case out of a hundred is a hearing refused. The mission-halls are fourteen in number, besides which there are seventeen other places of worship.

During the evening a large number of people rose from among the audience, and gave their religious experience, speaking in high terms of the great good of which the Mission agencies have been instrumental in their individual cases.

Dr. Saphir on the Bible.

WE are pleased to be able to state that the audiences continue to be large at Dr. Saphir's addresses in St. John's Presbyterian Church, Allen-street, Kensington. From the outline we give of these sterling discourses, our London readers will rightly judge that if they can attend as hearers they will be availing themselves of an opportunity for exceptional spiritual profit and instruction. Although the weather was most unfavourable on Thursday, last week, there was a very encouraging attendance. In the course of the opening exercises, Dr. Saphir read Ps. xxxvi. 5—12, remarking upon the mercy and majesty, loving-kindness and faithfulness of Jehovah, so beautifully extolled by the Psalmist.

The subject of the address was, "Difficulties and objections raised against the Old Testament Scriptures by persons who profess to believe in the New Testament." The first objection considered was the view of some that the God of the Old Testament is different from the God of the New: the God of the New Testament is love, full of mercy and tenderness, while the God of the Old seems to be one of wrath and anger. This objection, said Dr. Saphir, is rooted in an entire misunderstanding of the teaching of the New Testament. It is easy to think that God loves us when we think we are lovable; but when we see ourselves to be full of sin, and guilt, and pollution in the sight of God, it is difficult to believe that God is love towards us. The New Testament tells us wherein God's love consists; He "commendeth his love" toward mankind in that while we were ungodly, sinners, enemies, Christ died for us. Herein is love, not that we loved Him, but that He loved us, and gave his Son to be a propitiation for our sins. If God was nothing but the mercifulness which the world calls love, why was it necessary that there should be a propitiation at all? The New Testament, however, as well as the Old, brings forward the dark background of our lost condition, and the consequences of sin. True, we read that "the gift of God is eternal life," but what is it that precedes it? "The wages of sin is death." We also delight to read: "God so loved the world." Going on, however, we also read that He gave his Son that we "should not perish." Why, moreover, should anybody perish, unless it be that God in his holiness turns away from sin, and the very love of God reacts against sin—in fact, that God is a consuming fire against it?

The wrath of God, so distasteful at the present time, is found throughout the New Testament: "Flee from the wrath to come"; "the wrath of God abideth on him," and so on. The Old Testament conception of God is, in fact, the foundation on which the very love of God in the sacrifice of Jesus shines forth in the New Testament. The difference between the Old and New Testament consists in the arrangement of the elements of the subject. The Old Testament puts it—God is holy; you are sinful; therefore the wrath of God is upon you. Oh, that a redeemer would come to deliver you! The New Testament, on the other hand, puts it: Christ has come and redeemed you. Now understand how holy God is, that He could not save you except through the blood of Jesus Christ. And now, also, understand how great and foul a thing sin is, that it required the stupendous sacrifice of his own Son to remedy it. In Old and New Testament alike the character of God is the same.

In further remarks to establish his point, Dr. Saphir showed that the judgments of God in the old times were in postponement of the greater judgment which the New Testament brings before us; and in order to render a continuance of God's mercy possible. The New Testament reverses the order, and puts first the "acceptable year of the Lord," during which God is "reconciling the world unto Himself." Those who do not accept the Gospel invitation are "treasuring up to themselves wrath against the day of wrath." So that the God of the New Testament is a God of judgment, as well as the God of the Old. Dr. Saphir also drew attention to the fact that there are in the Old Testament many remarkable expressions of loving-kindness and tenderness and grace on the part of God, including, "I will abundantly pardon," and "with the Lord there is plenteous redemption." Further, he pointed out that the New Testament severity is not less but greater than that of the Old, for the simple reason that now the fulness of truth is come in Jesus Christ. When, in the person of Christ, God was in the world, and men crucified Him, it came out what sin was—that it is "enmity against God." The speaker added here that Old and New Testaments have together declared God unto us. "God is love" must be written over both. The Old Testament tells us who God is; the New Testament tells us what his love is. Therefore we cannot rightly interpret Christ and his work unless we read the New Testament in the light of Moses and the Prophets.

A second difficulty arises from the fact that the Old Testament deals with the nation of Israel. Dr. Saphir showed that, in choosing the people of Israel, God had a purpose of love for the world, and that the election of Israel as a nation was connected with the millenial age. In the New Testament, individuals, and not nations, are dealt with; therefore, if we would know God's mind on social subjects and matters relating to worldly government, we must go to the Old Testament. God has not cast off Israel, and when He resumes his direct governmental dealings with the world, in Christ returned, He will use his chosen nation, the affairs of which are prophetically, as well as historically, explained in the Old Testament.

The third objection is, that the Old Testament, leaving the eternal future in obscurity, contains promises only for the present life, Dr. Saphir explained on this head that God's method with Israel was not so much to tell them of the future life as to encourage spiritual communion with Himself, the Eternal. "Walk before Me," He said. It is quite true that God promised temporal prosperity to Israel, if the people would obey Him. As a Ruler He connected righteousness with happiness, and sin with misery, as the Apostle also said, "godliness hath promise of the life which now is, and of that which is to come." But this promise of prosperity was not so much for the actual present, as all God's saints in the Old Testament had to pass through deep afflictions and trials; rather was it prophetic and descriptive of the times of Messiah, when peace, abundance, and justice shall reign on earth.

Another difficulty is thus expressed: "The saints in the Old Testament are vindictive, asking God to send down judgments upon his enemies." On this point the speaker referred to the words of Paul, in quoting from the Old Testament, "If thine enemy hunger, feed him; if he thirst, give him drink." Forgiveness of enemies, and acts of kindness and help, are taught in Moses and the Prophets. The so-called vindictive passages were not prompted by personal feeling, but from a desire for God's glory in the establishment of his kingdom in the world. There are precisely similar expressions in the New Testament, especially in the Book of Revelation. One of the passages cited was that in which the risen Lord commends the Church at Ephesus for hating the deeds of the Nicolaitanes, "which," he added, "I also hate" (Rev. ii. 6). In some concluding remarks, Dr. Saphir showed that the objection, which is in reality against the idea of God's ultimate judgment of the ungodly, applies to New as well as Old Testament, but in the light of truth and righteousness it is an objection having no force whatever.

A MISSIONARY JOURNEY

ACCORDING TO MATT. X.

IT is known to many friends that I have long been exercised as to the perpetual obligation of those methods of missionary work laid down by the Lord Jesus in Matt. x., Mark vi., and Luke ix. and x. I believe them to be still binding, and that the Church will never overtake her task of evangelising the world until she returns to these neglected instructions, in which is contained the deep wisdom of her Lord. Just now a series of articles is appearing in THE CHRISTIAN, on "The Question of the Hour:—Foreign Missions. The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions," in which these methods are advocated, and objections met. I have recently taken a considerable journey, in which I have proved their practicability and preciousness, and, therefore, they are no longer a mere theory to me, but a rich experience.

THE START, AND THE DIRECTION TAKEN.

On the trip to which I refer, I was accompanied by a beloved fellow-worker, as yet unacquainted with the language. Omar, a native Christian, was also to go. Though recently converted, he has been much used in leading others to Christ. But at the moment of embarking he was arrested and temporarily imprisoned, and we were obliged to go on alone. We went by steamer to Mazagan, as we feared being followed and harassed if we started from here. We left that town at dawn, as soon as the city gate was open, one cloudy December morning. We were clad in native garments, and carried with us neither purse, nor scrip, nor change of raiment. The few pieces of silver we had left from the voyage we gave to two beggars sitting in the gate. Never before, we suppose, were they so enriched with alms. We walked on, taking the road to Morocco city, the southern capital of Morocco, deeply conscious of the gravity of our undertaking. We were pressing into a region unknown to us, where few Europeans had ever been seen, with no resources save what faith supplied, and where we knew the message we bore would provoke hostility. Indeed, it is part of the faith of Mohammedans to hate us, and any of them who kills a Christian is, they say, sure of heaven. The daily details of this trip are written in our inmost hearts, but are too lengthy to be reproduced here. Some of them would tax the credulity of those not familiar with the ways of God with those who trust Him.

FIRST EXPERIENCES.

Our first resting-place was about 11 o'clock that first morning, when we were invited to take shelter from the rain in a native *khima*, or tent, made of the fibrous root of the dume plant. Here we preached to a group that gathered. They asked us if we would eat, and the wife of our host, at the bidding of her lord, hasted to knead and bake a loaf of coarse bread, which they set before us hot, and with butter. We ate with hearts subdued by this early token of the Lord's presence. The brother with me wept for joy, saying never before was bread so sweet to his taste, for never before had he eaten direct from God's hand. Here the woman who prepared us food brought us her child, recently become blind through small-pox, begging us to heal it, and saying she had seen in a vision, the night before, one coming to her, who laid his hands on the child's head, calling on God. We dared not do otherwise than pray over it, which we did with much emotion. It did not please the Lord to show us an instantaneous result, but we confidently believe the answer was not long delayed.

FASTING AND BLESSING.

The question of food was one to my mind of great practical moment. Can missionaries indeed now travel and preach without carrying supplies, in faith of that word, "Provide neither gold, nor silver, nor brass in your purses, nor scrip (wallet) for your journey...for the workman is worthy of his meat" (Matt. x. 9, 10). We believed they could, but wished to prove it by experience, which we abundantly did, amid a strange and fanatical people, whose very Koran forbade them to be friends with us, and among whom we might well expect, humanly speaking, to starve, if indeed we escaped without violence. To the praise of our faithful Lord we can testify that not one of the twenty-one days we were journeying did we lie down without having eaten food, although several days the Lord permitted us to fast until well on in the day, and two or three times until night. But on those occasions we seemed inwardly sustained, and suffered no inconvenience and never grew hungry; although when at home the delay of an hour in taking food would produce faintness. These days of such evidently appointed fasting were generally our best days spiritually, in which prayer and praise abounded, and we learned that "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God."

We found the more we preached the more regularly and certainly our needs were supplied. If our zeal in speaking for Christ relaxed supplies grew scant. Almost invariably it was those to whom we testified who gave to us. Let no one think we asked food of any but God. We went forth in the consciousness of being the commissioned ones of Heaven, who had untold spiritual treasure to give, knowing it was a small thing that we should receive the little bread that fed the body, and the little space its weariness required for rest. We knew also that they who received us received Christ and Him that sent Him, and brought a sure reward thereby to themselves.

THE LORD PROVIDES.

One morning, having walked since dawn through a desolate region for more than twenty miles, it being now noon, and having eaten nothing, we prayed for food. Immediately thereafter we met a tall native (the first one, I think, we had seen in the road that day) who saluted us, and though knowing nothing of our need, he at once let down a basket from his shoulder, disclosed a dish of hot kous-kous, and bade us eat. Another day at noon, as we rested beneath a tree, and in the very act of praying for food, having eaten nothing, a man from a passing caravan invited us to share with him a loaf of excellent bread. Several times we arrived at villages or houses where, the moment we came in, there was brought us hot food, just "that instant" dished up, being, in God's knowledge, though not in theirs, for his weary servants. God's "instants" are instructive. Note this (Luke ii. 38).

To our surprise we were everywhere received into their mosques, over whose thresholds we had never known Christians to pass. Here we preached the Gospel to the *foukies*, or learned men, and all others who came. About fifteen nights out of the twenty-one we slept in mosques. Sometimes we were speaking on towards midnight to eager listeners. But many opposed and blasphemed. Occasionally we were treated as dogs, and put out of the mosques and houses, but never at night when we needed shelter.

NARROW ESCAPES.

It was far from being a holiday trip, for, besides our frequent fastings, and eating the coarsest food, with scarcely even a taste of meat, or eggs, or milk, we were four different times in imminent danger from clubs, knives, and stones, with which we were threatened Soaking rains were frequent. Once we were taken by a soldier before a governor, who ordered us to be taken to the Basha, but we escaped, and fled from the city at sunset, sleeping that night on the cobble stones that paved the entrance to an enclosed village. Twice we were detained by wicked men, who threatened us with weapons and stones. In one of these instances we were driven by "follows of the baser sort," at nightfall, into a filthy enclosure, open to the rain that was falling, and exposed to the keen winds from the snows that covered the Atlas mountains near by. We preached Christ to a group that gathered about us, and presently one of them took us into his own house, turning a colt and donkey out to make the needed room. He gave us food for our bodies, but better still for our souls, for he said, "Tell me again those precious words you spoke." We thought of Paul and Silas and the jailer at Philippi. This night a little straw made us an unusually comfortable bed, for we rarely slept save on the ground, sometimes on a piece of native matting, and sometimes awaking to find the rain flooding the place where we were lying.

HEALED THROUGH PRAYER.

After leaving Morocco city, and journeying west towards home, we had to ford many icy streams from the Atlas snows. Yet never once did we take cold. We both had perfect health the entire trip, after getting under way, though Satan made a determined onslaught to turn us back through a stubborn sick headache with which I started, and which hung on for two days. But the Lord healed me of that in answer to prayer, as also He did, the night before we left Mazagan, of a troublesome hard swelling in the throat, which I had long had, and which would not yield to remedies. That night I asked the Lord to remove it as an earnest of his approval of our journey. In the morning there was no trace of it. It never returned. Neither did the headache after it was healed, notwithstanding fasting, exposure, sleeplessness, and the excitement of our oft-recurring perils. I mention this to the praise of God's grace. I also confidently expect that those who go out thus, taking God at his word, will find that He will give them "boldness, by stretching forth his hand to heal" (Acts iv. 29, 30). "Heal the sick" is part of the marching orders of Matt. x., and, according to Mark xvi., part of the heritage of those who "believe." It only awaits faith and obedience.

In crossing a swift stream I lost one of my native shoes. So the latter half of the journey was slowly and rather painfully made, for everywhere the road was strewn with stones. However, the circumstance wrought patience, and showed us that the Lord would not have us push on rapidly, but pause and preach in every possible place. These few trials I mention were the richest part of our experience.

THE WISDOM OF GOD'S METHODS.

The Divine wisdom of the directions of Matt. x. impressed us daily. Among the points of advantage, I may mention our freedom from the cares attending travel with tents and baggage, which so wear upon one's patience and minimise one's time and opportunities for speaking; the ready access we had to the people, the way in which their hearts seemed disposed to attend to our message by their ministering to our temporal wants; the interest and surprise with which they listened when we told how we were travelling, and how the Lord supplied us; the lessons in kindness and patience we learned from God's ways with us; the advantage of being, as to all our circumstances, pliant in his hands, that He might mould and discipline us at his will; the consciousness of illustrating before the people, to some extent, the faith, self-denial, and disinterestedness which the Gospel we preached requires: these, and many other things, showed us the infinite wisdom and value of Christ's own methods in Matt. x. How a return to them would sift out the weak and unsuitable from among proposing missionaries, and secure a Gideon's band in faith and power.

Thinking over this memorable trip, there are

SOME DETAILS OF THRILLING INTEREST

I should like to reproduce, but time and space fail. Only the importance of the subject has led me to write as much at length as I have. I will only add that we sought in everything to conform to our Lord's instructions in Matt. x. We sought not the great, but asked after "the worthy," and abode with them; we fled when persecuted; when brought before rulers on two occasions we did not premeditate, but were given a message at the time; we were as sheep among wolves, yet we feared not the face of men.

Thousands of unmarried Christian men could go forth as missionaries upon these simple and effective methods. A small sum ($100, or £20 a year, per head, at most) would sustain them, living as natives, until they knew the language. After that the question of support sinks almost out of sight, where it belongs, and where it was in Apostolic times. Doubtless the difficulties and hardships may be great, but the joy and reward will also be found to be unspeakable.

The field here in Southern Morocco is vast and virtually untouched. Right here in Mogador can be learned the Arabic tongue, also the Shillah, the language of the Mohammedan Berbers, called Sous and Shluhs, who fill the Atlas Mountains, and from whom most of our converts have been won; also the language of the blacks of the Western Soudan can be studied here. Thus workers would be equipped to travel and preach in any of the vast regions in which these three tongues are spoken.

PAST AND FUTURE.

To those who have not had tidings of our work since we came from Tangier, now nearly nine months ago, I may mention that we have had great blessing; numbers have renounced Mohammedanism, and, showing evidence of faith in Christ, have been baptized. But persecution has seemingly made sad havoc among them. Many are scattered in other places, some, thank God, devoting themselves exclusively to preaching the word, going on the methods in Matt. x. Some still here fear to continue attending our meeting for converts and inquirers, which, until now, we have held nightly for months. A few come with all boldness. Some have caused us deep sorrow. Everything points to its being God's will that we should continually travel and preach. We hope to start out again soon.

As for years past we still continue to prove God's faithfulness in providing for our temporal needs. Though not working as the representative of any society, and though without human promise or prospect of support, we lack no good thing. God so interweaves trial and deliverance, discipline and consolation, that the outcome is ceaseless blessing. We feel we have learned a new and precious lesson of faith in trusting our Lord, not only for funds to be sent us, from time to time, but (which we found at first far harder, and in its issue far richer) waiting on Him in our journeyings, above spoken of, to give us, meal by meal, the food we needed, and places wherein nightly to lay our heads, as well as openings for service.

Mogador, Morocco. E. F. BALDWIN.

P.S.—Just as we are sending this off we are gladdened by full tidings from two beloved native brethren who were, three months ago, set apart with prayer and fasting to go forth as Matt. x. missionaries. They have been travelling since, without purse or scrip, in remote and dangerous parts, and experiencing hatred, rejection, and even severe stoning. But they write in the strength and joy of God, and tell of eager attention, of many believing, and of having baptized forty-five men, including some "honourable" ones. They are pressing on to other towns and tribes. Praise with us. Is not this in confirmation of these Matt. x. methods?

The New Balolo Mission.

BY MRS. H. GRATTAN GUINNESS.

IT is about four years since our Livingstone Inland Mission was transferred to the management of the American Baptist Missionary Union of Boston. At the time of this change the Mission had extended into the interior for seven hundred miles, a chain of stations from the coast to the Equator had been planted, and the missionaries were working in three different languages. The undertaking had become so important and difficult a one that we thought it better that it should be under the care of a large Society. We have carried on an auxiliary ever since, but have had no direct responsibilities on the Congo.

We are now, however, about to resume such. The Boston Board have not been able to extend the Mission further into the interior, nor up any of the large tributary rivers. This has been a matter of regret both to them and to us, though quite unavoidable. They very properly wished to send out American missionaries, as the Mission is now sustained by the American churches. But the supply of volunteers has been scarcely sufficient to sustain the seven stations already planted, and there has been no strength to spare for extension. Yet the circumstances loudly call for an advance. Our last station at Equatorville was on the edge of a large nation of ten or twelve millions of people speaking one and the same language.

THE BALOLO.

No tongue previously learned had so wide a range, and the climate was healthy. Subsequent discovery had revealed six large rivers—the Lulanga, Lopori, Maringa, Ikelemba, Juapa, and Bosira rivers, all running through this country and opening it up in every direction. The chiefs were begging for teachers to be sent to them. No other Society seemed likely to enter on the field, and it was the very region at which our old L.I.M. had always aimed—the extensive healthy and populous plateau of Central Africa.

Mr. John McKittrick, who has for some years worked and travelled among these people and acquired their language, returned on furlough about a year ago. He earnestly echoed in our ears the cry of the Balolo, "Come over and help us," and our hearts yearned to respond. We knew the friends of Africa in England were willing to do all they could for the Dark Continent. We knew many of our dear students were longing to join the ranks of those already there. We knew that no tongue could describe the deep need of Divine revelation existing in Central Africa, and felt that we ought, if possible, to respond to the cry. Hence, when our dear friend, Dr. Murdoch, the secretary of the American Baptist Missionary Union was in England last summer attending the Missionary Convention, we consulted him on the subject. He quite agreed with us that it would probably tend to the more rapid extension of the Mission, if our auxiliary were to be henceforth modified in character, and, instead of rendering mere financial assistance, were to give also active co-operation in the field. It was resolved that it should in future be quasi-independent, that is manned and managed as well as supported from England, though acting in perfect harmony and co-operation with the American Parent Mission, and that it should undertake the definite task of introducing the Gospel among the Balolo.

The new Mission will be like the old Livingstone Inland Mission, undenominational in character. Members of any of the evangelical churches will be welcomed as workers in it. It will offer no attractions in the way of good salaries or other earthly advantages. It will be a work of faith and labour of love, seeking the co-operation only of men and women willing to endure hardness, and if need be to lay down their lives in Africa for Christ's sake and the Gospels. It will be managed, as the original mission was, by the Directors for the time being of the East London Institute for Home and Foreign Missions, assisted by a council at home, and by a standing committee of senior missionaries in Africa. Dr. Guinness will act as secretary of the Mission, and Sir Arthur Blackwood as treasurer. Rev. Archibald G. Brown, Messrs. Hill, Seagram, Kennedy, Badenoch, Richard Cory, and Dr. Macrae, form the present council.

A steamer for the navigation of the tributary rivers has been promised to the Mission by the Y.M.C.A.'s of Ireland, and especially of Belfast; and the *Henry Reed* steamer, belonging to the old Mission, has been kindly lent for a year by the Boston Board while the new vessel is being built, carried up in sections and reconstructed.

It is hoped that in the course of the dry season this summer two stations on the Lolanga and Maringa rivers will be established.

THE FIRST PARTY

of missionaries will sail on March 28, and will consist of six or eight. Mr. John McKittrick will be the leader, as being the only one who has had experience in the country, and who knows the language. Two other members of the party have, however, had some years of missionary experience elsewhere, and all are well adapted for a pioneer expedition in a new country. Prior to the sailing of this party,

A MISSIONARY WEDDING,

at which we shall be glad to welcome any of our friends, is to take place. It is one in which we feel a special interest. Our dear niece, Miss Frances Theodora Fooks, who has for five years been working in Beyrout and Damascus, is to be married to Mr. John McKittrick, the leader of the new expedition to this Upper Congo mission field. The ceremony will take place at the East London Tabernacle, Burdett-road, Bow, E., at 2 p.m., on Thursday next, Feb. 28. A farewell meeting will be held in the same place at 7·30 p.m., when Mr. Archibald G. Brown will give a parting charge to twelve missionaries, about to leave for the regions beyond, including the bride and bridegroom, who will be present.

There is no connection, save that of warm sympathy, between this Mission and that contemplated by our friend Mr. Graham Wilmot Brooke in the Soudan. There was a slight confusion in last week's notice of a recent meeting in Glasgow, at which Mr. Brooke spoke. He has been on the Upper Congo for a time, but only with a view of entering the Soudan by that route. He is now going with the Church Missionary Society by the Niger route, as an independent pioneer, and is sailing shortly. We hope he will be at the wedding, as also Mr. F. S. Arnott, who is starting soon on his return journey across Africa to the country of the Garenganze.

May God inspire much intercession, and draw out much sympathy for all these devoted young workers, gladly giving themselves to poor Africa. Nowhere on the face of the globe is such moral gloom to be found as in the lost Continent. We are debtors to its dark sons and daughters to tell them of the Redeemer! If we cannot go ourselves, let us bid a hearty God-speed to those who can—those who are willing to resign everything and risk life itself that they may preach Christ to the perishing. There are hundreds who know and love his blessed name on the *Lower* Congo already. The blood of the martyrs has been the seed of the Church, there as elsewhere. Soon may there be hundreds more on the *Upper* Congo, and especially among the ten millions of Balololand.

LONDON FEMALE PENITENTIARY.—The new Probational Home, 21, Old Ford-road (near Bethnal Green Museum), will in future be open daily for the reception of applicants. No case will, after this notice, be received at the Training Home. A written application must be made prior to the admission of country cases.

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SERMON-STRUCTURE.

By ARTHUR T. PIERSON, D.D.

There are two principles which lie at the very foundation of preaching, of sermon-making. For lack of better terms, let us call them the Germinal and the Terminal. They pertain respectively to the starting-point and the goal.

The "germinal" law concerns the origin of a sermon. Preaching, when normal, is the simple unfolding of a Scripture germ, or a "Thus saith the Lord." A thorough search into the Word, comparing spiritual things with spiritual, enables the thinker, under guidance of the Holy Spirit, to think God's thoughts after God. He buries himself in the truth, and he gets at the mind of God; he buries this germ in his own heart, and meditation causes germination. The seed sprouts, sends roots downward, and shoots upward. The Word, born of God, is born again of man, and becomes flesh, taking a body in the preacher's thought, love, and speech. It is of the utmost importance that the right beginning be made. In a tree the expanse of the branches corresponds to the expanse of the roots; and so the power of impression determines the power of expression.

Thus preaching has a Divine genesis; it begins in a brooding process, in which the Spirit of God hovers over the spirit of man, brings order out of chaos, and light out of darkness. Preaching that has such a genesis ends in an apocalypse of Jesus Christ, a revelation of truth which fits a man to become God's ambassador and messenger to the churches.

How far such preaching is from a mere intellectual plant, branching into logic and blooming into rhetoric, will appear without argument. And how, before such a burning bush, aglow with a mystic spiritual flame, the hearer will instinctively incline to remove his critical sandals will likewise be obvious. This germinal law demands of the preacher that he get his message from God, and wait till he does; and then deliver it, just as far as he may even in words which are God-given.

This is the true preparation for preaching, scriptural, spiritual. That preacher risks everything who learns to do his work easily. He will mistake facility of thought and fluency of diction for pulpit power, and put the homiletic faculty in place of the intellect and tongue illumined and anointed of the Holy One. The stream rises no higher than the spring, and no preaching will exhibit more power than it first receives from above. When a man gets his theme and the essentials of its treatment from God's Word and Spirit, when the truth has first found its way to the deepest soul of the preacher, then may he hope to spread it over the whole man, applying it to intellect, sensibility, affection, conscience, and will.

The "terminal" law demands a certain end, or terminus, to be kept in view. A sermon is a speech having a definite aim, a result on the convictions, affections, resolutions of the hearer. In pulpit oratory either of three elements may control: the text, the subject, or the object. When the *text* rules, the result is an exposition or exegesis; when the *subject* controls, an essay or discourse; when the *object* to be attained is steadily kept in view, and controls the disposition of the parts and the expression and delivery, we get properly a sermon. For this reason it would seem obvious that the first thing to be fixed, in framing the normal sermon, is therefore the end or result to be reached; then we are ready to choose the best subject to reach the object, and the best text to develop the subject. To start with proposing to treat a subject risks accommodating the text to the theme rather than the theme to the text; and sometimes, the notion which is the germ of the sermon being found in the preacher's brain rather than in the mind of God, begets a use of Scripture so foreign to its original purport and purpose that it becomes a caricature. To start with a text, which seems attractive or effective, usually begets simply an exposition more or less instructive and profitable; and if, in the course of its treatment, no other end is held before us, whatever ingenuity and originality may be shown in interpretation, the preacher will not probably grapple powerfully with the hearer's conscience and will, as in the most energetic and effective oratory.

Preachers who have wielded most spiritual power, however crude and defective their methods, are always seeking *after souls;* they may set at defiance all homiletical and even grammatical laws; but, whether consciously or unconsciously, there has been a definite purpose, *evolved, perhaps, in the process of making or preaching the sermon,* and this reacts upon the product. Many a discourse which began in the violation of this fundamental law of the sermon has been remodelled as it was wrought. He who started with a topic or a text ends with an all-engrossing object—the saving or sanctifying of souls, the only way in which any preacher can produce the ideal sermon.

If we are to have a new era of power in preaching, we must have a more definite result, toward which all else moves. An essay may be ingenious, and an exposition original, and yet lack oratorical power; as Whately said, the man "aims at nothing—and hits it." Above all others, the preacher needs the power of an engrossing purpose. Then there will no longer be point in Betterton's epigram to the Bishop of London: "You, in the pulpit, tell a story; we, on the stage, show facts."

Could these germinal and terminal laws govern, they would revolutionise modern preaching. When the "preachers of the Gospel" are content to *preach the Gospel;* when Christ crucified is their theme, and is treated "in a crucified style"; when the germ of every sermon is some seed thought of God that has found root in the heart and borne fruit in the speech; when the aim of every sermon is to glorify Christ in saving and sanctifying souls, and toward that end every thought, word, gesture converge, results will follow, of which even Pentecost was but a forecast and foretaste.

In the assault on Fort Pulaski, in that first volley of seventy guns, every ball struck within a circle, whose radius was six feet! It was vain to resist such a fire, and down came the flag! Were our guns pointed in one direction, and shot upon shot hurled, heavy and hot, against the walls of Satan's citadel, many a flag would be hauled down. There is no promise that man's word shall not fail; but God's Word "shall not return unto Him void" (Isa. lv. 11).

We must have a thoroughly *evangelical,* if we are to have a thoroughly *evangelistic,* pulpit. Only those charms are legitimate in the preacher that make the cross effective. The Gospel is nullified by the admixture of human philosophy, poetry, rhetoric, and apologetics; incongruous material makes brittleness. That preaching that corrupts and adulterates God's Gospel with man's wisdom lacks consistency and coherence, and is doomed to practical failure. "I preached philosophy, and men applauded: I preached Christ, and men repented."

Even *the philosophy of redemption* we are not called upon to preach, but rather the *facts,* declaring the truth on the authority of a "Thus saith the Lord." To let down God's Word for comparison and competition with systems of human teaching sacrifices this unique authority. The primary test of human systems is found in their appeal to my reason and conscience; the primary appeal of the Gospel is found in the fact that God speaks. The philosophy of his scheme of salvation is too deep for the human mind: even the angels desire to look into the deep things of God. If Nicodemus still asks "How" or "Why" these things are so, God only answers by solemn and emphatic repetition: "*Verily, verily, I say unto thee.*" So must we dare to preach, with authority, as ambassadors of God. There has never been an era of pulpit power, except with such conditions, and there never will be.

Many are the trained ministers of the Gospel who never yet learned either the germinal or terminal law of the sermon. The preaching did not begin in God, and it does not end in the salvation of men. But he who will not preach until he gets his message from God, and who tarries till he gets the power of God to accompany the message, will set before him and keep before him the absorbing purpose to save the lost. This will become tension and elasticity to his bow, and barb and feather to his arrow. He may not hear the shouts of an admiring multitude that applaud the grace of the archer, but he will hear the groans of the wounded which are the supreme test of the archer's skill!

MRS. G. BREALEY.

Dear Sir,—Since coming to Torquay in October last, we have been busily occupied in house-to-house visitation in some of the worst districts, and speaking to individuals whom we have casually met, giving tracts, &c. Many interesting cases have come across us. I am now asked to interest myself specially in the work among fallen women. I am chiefly directing my efforts to this class, and have been somewhat encouraged.

While thanking many friends for their kind sympathy and prayers, when passing through deep trials, I would now ask your readers for their help in prayer for renewed strength. Tracts or books suitable for this class of work would be most acceptable, or a little to enable me to procure such, and to help needy cases in visiting.—Yours faithfully,

(Mrs.) M. A. Brealey,
Late of the Blackdown Hills.
12, *Elstow-terrace, Hatfield-road, Torquay.*

THE CHRISTIAN MEDICAL MISSION, Southend, Essex, has just issued its annual statement, showing that the number of cases attended to during the four years of its existence have made a total of 15,210. *The Southend Standard* of the 7th instant says:—"The Mission occupies premier position among the institutions of Southend." The honorary treasurer is Mr. T. M. Eastwood, Waltham Villa, Southend.

DEACON ABRAHAM.—We learn with much regret that the local authorities have declared their intention of dispersing the orphans under Deacon Abraham's care at Oroomiah, Persia. A petition on his behalf has been presented by ministers and delegates of the Nestorian Churches, but apparently without effect. Our readers are desired to unite in earnest prayer to God that this calamity to the orphan boys and girls may be averted. Further particulars may be had from Mr. Henry Tasker, Brookside, Andover, Hants.

REV. JOHN JONES,

Missionary in Maré, South Seas.

THE subject of this sketch is one of the most remarkable missionaries of modern times—remarkable for his call to the work, for his preparation for it, for his success in it, and for his expulsion from it by the French.

He was born at Sleigh Sinton, near Malvern, in 1829. Blessed with pious parents, he grew up in an atmosphere of earnest, practical religion. His father was one of the Puritan type, severely strict in the religious training of his children, diligent in his business, enthusiastic in Sunday-school work, and an earnest village preacher. His son John often accompanied him on Sunday nights to the preaching stations, where the seed was sown that brought forth such rich fruit in after years. He was sent to the village school, where his father declared there was more playing than learning; so at the age of nine years he was put where he could not play, viz., to learn the paternal business of shoe-making.

The whole family were taught to make some sacrifice for the foreign mission cause, such as taking their tea without sugar, &c., also by making, during spare time, little things which were sold, and the proceeds put into the missionary box; their ambition was to increase the sum every year. An appeal from the late Dr. Thomas Boaz, of Calcutta, who preached in their village chapel, led the young John to determine to be a missionary to the heathen; but, like the great missionary, Carey, he found that the way from shoe shop to college was by no means an easy one. He was educated for the work first by Rev. William Legge, of Fakenham, afterwards at the seminary, under the care of Rev. John Frost, at Cotton End. He was ordained at the City-road Chapel, London, in 1853, and sailed for the South Seas, accompanied by Rev. S. M. Creagh and Mrs. Creagh, arriving at Maré in the following year.



(From Photograph by Messrs. Elliott & Fry, London, W.

The natives were then wild savages and cannibals. In 1851 they captured the cutter *Lucy Anne*, and massacred the crew. In 1843 they had attempted to capture the *Brigand*, of China, and, although driven off, they killed seventeen of the crew. Two years before that, they cut off a boat's crew of six men belonging to the brig *Martha*, of Sydney. They were regarded as the most fierce and treacherous cannibals in Western Polynesia. It was amongst these people that Mr. Jones and his wife, together with Mr. and Mrs. Creagh, landed in 1854, and commenced a work that was destined to be crowned with glorious success. From these cannibals there were to go forth the ablest, the most energetic, and the most successful pioneer evangelists in Western Polynesia.

This young couple began wisely by devoting most of their time to the young. Mrs. Jones had been trained in London as a public teacher, and she very soon succeeded in commencing a boarding school, whilst Mr. Jones started an industrial school, adding soon afterwards a seminary for training native teachers and pastors. The influence of these schools soon began to be felt, not only throughout Maré, but in the regions beyond. These energetic cannibals, so well known and so greatly feared in Western Polynesia, became, under the influence of the blessed Gospel of peace and light and life, enthusiastic pioneer evangelists, daring sailors, faithful and intelligent servants in the Australian colonies and New Caledonia. Better houses were built, cattle and horses introduced, and the appliances of civilised life were obtained by the people. Traders arrived from New Caledonia and from Sydney. A commodious and beautiful church began to raise its substantial form and tower above the houses of the people. There was a growing trade, and a growing education, and a growing love of peace and progress, when, ten years after the arrival of Mr. Jones, the French took possession of the Loyalty group, and were closely followed by the priests. Then troubles began, first at Lifu and Urea, and then at Maré.

The plan adopted by the priests, seeing that they could not make any impression upon those who had embraced Protestantism, was to persuade the chiefs who still remained heathen, some of whom were tributaries of Naisilin, the great Protestant chief, that if they would accept Roman Catholicism the French Government would secure their independence, and place all of them above the Protestant chief. The old feuds and war spirit were revived. The few remaining heathen were led by the priests, under assurance of help from the secular arm at New Caledonia. Raids were made upon the plantations of the Protestants to provoke them to war, so that the French soldiers might be called in. But the Christian chief, Naisilin, by ordering forbearance, proved himself a shrewd man as he had formerly been a brave warrior.

The villages were next attacked, and some of the people killed; even Naisilin had then difficulty in restraining his people from punishing the offenders. They felt, however, that it was better to bear these insults and injuries than give the priests the opportunity they sought of appealing to the Governor of New Caledonia for soldiers to protect them and their followers, as they had done on the other islands. Naisilin himself appealed to the Governor. After several deputations and much writing and long-suffering and anxious waiting, a court of inquiry was at length appointed by the Governor of New Caledonia, in obedience to orders from the Imperial Government in France. The result was disappointing and discouraging in the extreme. As at Lifu when Dr. Samuel McFarlane was there, so at Maré—the innocent were punished, and the guilty cleared.

The priests declared that English missionaries Anglicised the people; consequently, the English missionaries came to be regarded by the French as political enemies of France. The idea was fostered in the minds of the authorities by the priests,

who maintained that the best way to make the natives French is to make them Roman Catholic. The Government care little about the religion of the natives, but they dislike English influence, and play into the hands of the priests to destroy it.

Finding that there was no hope of the priests being able to gain any influence over the Protestants, and that Mr. Jones's influence seemed rather to increase than otherwise by the methods employed to destroy it, the Government determined to establish a Protestant State church. A French pastor was taken to Maré as the Government missionary. Mr. Jones was virtually deposed, and the Protestant natives were told to look to the French pastor as their guide and director in religion. The natives were too good Nonconformists to be driven like sheep by the Government in religious matters. They said, "We will obey you in all things secular, but we will not have this man to reign over us in spiritual things." The French pastor occupied the fine new church that Mr. Jones had built (see picture and article in the *Chronicle* of the London Missionary Society, October, 1888), also the village chapels; but wherever this French pastor went to preach, the people stayed away. This led to the well-known persecutions of late years, which are a disgrace to the Government of France. Chiefs and native pastors have been banished, and ultimately Mr. Jones himself expelled from the island at an hour's notice—driven from his home and people where he had spent thirty-four years of his life.

Deputations from time to time have laid the matter before our Government, by whom strong representations have been made to the French Government. A Blue Book dealing with the whole question was presented to the House of Commons just before the prorogation of Parliament. It may be had through any bookseller for eightpence-halfpenny. It shows clearly that Mr. Jones has been the victim of high-handed injustice. He has, however, left behind him what the French cannot stamp out—the Word of God in the homes of the people, and the love of Christ in their hearts. They have been well trained, and are quite capable of taking care of themselves in religious matters.

Mr. Jones is now carrying through the press a Concordance of the New Testament in the Maré language, which has been prepared by Miss F. E. Hall, formerly of Brisbane, Australia, a lady who was so much interested in the natives from Maré who were working in Queensland, that she acquired their language, and prepared this work for their benefit. The French will find that at Maré, as elsewhere, natives are not to be won by persecution, and that those who have been trained like the people of Maré will suffer rather than submit to the civil power in matters of religious faith.

The following is an extract from a letter recently written to Mr. Jones by a young man, a native of Maré, who has been trained for the ministry:—

I will also tell you about the work of God here on Maré. We have now two places up in the bush for the gathering together of the church, and for conferring together about the work of Jesus. One is in the district of Tuo. Waiwe, the elder, began there on August 5, to commemorate the death of Jesus. The other place is here in the north, called Taponi Baianis Hollow. Waiwe, the pastor, commemorated the death of Jesus there also on August 12. There was a very great gathering of the church at those two places.

Some of the persons from the Government church came and expressed their repentance before the pastors and the church; but they did not receive them into fellowship. That was the decision the servants of the Lord came to after deliberation. They added also that if their desire for admittance to the church should prove to be very earnest and sincere, then it might be possible to receive them.

It is delightful to see how the work of God grows since the servants of the Lord commenced the setting up of the church in the bush.* The church members cease not to exhort one another to be stedfast and to cleave unto the Word of God. All the pastors, too, are very persevering in teaching the young to learn the Scriptures.

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* The French having driven the people out of their own church they have now apparently fixed upon two central spots in the interior where the pastors and church members can gather to carry on church work out in the open air or in booths constructed for the occasion. It appears that at present there is a lull in the French persecution of the natives of Maré, and that the people are now allowed to gather together for worship. If the people are thus left to themselves unmolested they will be able to carry on their church work without any assistance from European missionaries.

RUSSIAN PRISONERS.

Dear Sir,—The Lord has restored me to a measure of health, and in consideration of the great and real need of the prisons and their inmates, I have now made arrangements for visiting some of the large prisons in the central parts of European Russia. I hope next week to visit Kursk, Orel, Woronesch, Tambow, Tula, and to make my way to Moskow, where there are several large prisons. From Moskow I purpose going to St. Petersburg, where my address will be, care of Rev. W. Nicolson, British and Foreign Bible Depôt.

The extent of this field of work amongst the prisoners is beyond all calculation. About three months ago I visited the prison in Odessa, and gave books to about 600 prisoners. When calling there again this time I found that of the 600, about 250 had left, and about 300 had come in their places. At Tiflis I found the large prison emptied and refilled since last year. Very many are sent off to Siberia, others to larger prisons, and many are discharged. Oh that there were missions for the discharged, for they find it all but impossible to regain a character and to earn an honest livelihood. Sin is, indeed, a hard master.—Yours sincerely,

Odessa, February 8. F. W. Baedeker.

THE CONVERSATIONAL BIBLE-CLASS in connection with Messrs. Blundell Bros., Cheapside, has completed its third season of Gospel addresses to the young men of this house of business. The meetings have been held at the Y.M.C.A., 186, Aldersgate-street, once a fortnight, and have been a blessing to all who attended.

LONDON FLOWER GIRLS.

For more than twenty years the Watercress and Flower Girl Mission, and Flower Girl Brigade, of which the hon. superintendent is Mr. John A. Groom, has held on its way as one of the most useful home mission agencies. The benefit conferred on a class peculiarly exposed to temptation in a city like London, has been very great; hundreds of girls and young women who have been taken from the streets, first to be trained, and then placed in respectable situations, represent the best reward that anyone fighting the Lord's battle against the powers of evil could desire. As has been the case in other instances, there seems to be a providential tendency for new branches to be developed. The work in the markets during the early morning would, of course, be part of the original programme; but for some years there has been a very fully attended preaching service at Foresters' Hall on Sunday nights.

At first the design was simply to hold out a helping hand to girls earning the most precarious of livings, and who needed good counsel and religious instruction quite as much as temporal assistance. Then the brigade for teaching the making of artificial flowers opened a door of hope to those who might otherwise have yielded to despair. The work has gathered in volume as the years have gone by, proving in a pleasant way the great sympathy that Christian people have for poor women and children.

Having laboured for this class during twenty three years, Mr. Groom is a veteran in the service; as a result of long observation, he has lately had heavily laid upon his heart a desire to establish a home for orphan and street waifs of the flower-girl class under twelve years of age. There are many such whose surroundings are truly deplorable. Those who ought to be their guardians are frequently of the lowest class—drunken and depraved. At an age when they can easily be won for what is pure and noble, these little ones are sent out to sell, and that failing, they must steal, beg, or do anything to get money for their debauched elders to waste in grovelling self-indulgence. If they go home empty they are infamously ill-used.

Besides such as those described, there are others who are the daughters of widows too poor to look after them. Such women take to street trading, and, unhappily, they find that they can more readily excite the sympathy of the public if they are accompanied by children. Girls who grow up under such conditions become ruined both in body and soul. They seem naturally to take to the streets, and the unutterable curse of the streets too surely overtakes them. The only hope for such is to remove them altogether from the evil which threatens them.

This is what Mr. Groom now proposes to do as soon as the £1000 is subscribed which will enable him to make a start, by purchasing a house suitable for a Home. Premises which would in every way answer the purpose in view, accommodating thirty girls, have been offered. Experienced friends, to whom the scheme has been mentioned, heartily approve of it.

Mr. Groom's operations extend far beyond the Flower Girl Brigade, which now has thirty-two members. Some forty meetings a week are held in connection with the Mission and its branches. The Young Women's Institute has eighty-nine members, and there is also another for young men. Some 3000 breakfasts and 800 hot dinners are given weekly to poor children. There are nearly 1000 children in the Sunday-school, while tract distribution and lodging-house preaching are carried on. Then, not the least boon conferred on the flower girls is the room at Covent-garden Market which has lately been opened to them, and where they can wait, tie up flowers, &c., a pint of cocoa and bread and butter being given to each girl. Mr. Groom's address is 12, Clerkenwell-close, E.C.

r. Pentecost's Mission Work.

. PENTECOST comes like a storm from nerica, to ruffle the glassy waters of Church difference. Glasgow is just now being roused the quick by the resistless force of his proach. For two months he has been tacking the steel-clad figure of Indifference, d is rewarded by having found out weak aces in its armour. On Monday evening st week he winged an arrow, and left it edged in between the armour and the heart. s an evangelist he is powerfully gifted; as a eaker he is a great trial, especially to a hearer the back seats. He drops the voice at the nd of his sentences, and, while to an extent is is impressive, his meaning is only caught those close at hand.

Choosing for a subject "The Condition of evival," he prefaced his address by saying hat the Christian who does not engage in this ind of work is a hindrance, and not a help, to hrist's cause. To be filled with the Spirit, hich is absolutely necessary for real work, the hristian must humble himself. On this natter, consult 2 Chron. vii. 14, "If my people, hich are called by my name, shall humble hemselves, and pray, and seek my face, and urn from their wicked ways; then will I hear rom heaven, and will forgive their sin, and vill heal their land." Here is a straight chalenge and a clear promise. Those who hear uch words must either humble or deliberately harden themselves. At a revival season, what s the thing you want God to do? Have you prayed at all to-day? That is a question each must answer in his or her own heart.

There are three things the evangelist wants God to do: (1) To bless believers with a time of quickening and refreshing; (2) to restore backsliders. Where are the latter to be found? In the tavern, on the street? Yea, but there are heaps and piles of them to be found inside of the churches; many are present in this meeting! There are many kinds of backsliders: the woman who throws herself into the arms of the world, the man who abandons himself to the known curse of strong drink; but there is a worse in your midst—the respectable church-going, church-observing backslider, with heart as cold as death to God. Such are the curse of our churches. We want this great company of backsliders ever to be found where revival meetings are, to turn from their placid indifference and say, "Lord, behold, we come!"

We want (3) sinners for Christ. With all reverence Dr. Pentecost expressed his belief that it is impossible for the Holy Ghost to work through the medium of dead churches. Because of the Church's apathetic indifference God has to get witnesses outside; else why the Salvation Army, the evangelistic meeting, the individual working for Christ? Should men and women not be humble? Have you no sin? Do no sins rise up, to-night, before your God? Have you no besetting sin, no indulgence, no secret thought which, if bared to the world's scrutiny, would put you to the blush? If your imperfections are patent to the world's eye, what of God's? By the slow process of carelessness and familiarity have you not, many of you, reached this sad stage of indifference which says, "It is the old nature asserting itself, that is all." You mutter a little, protest a little, murmur an occasional prayer, and complacently relegate yourselves to the ranks of the backsliders.

What hard terms we impose on the young inquirer, what easy requirements are those of the Christian Church! This should humble us. Spiritual indifference is an appalling fact to-day. What a good time you Christians are having on the road to heaven, and never a thought of the thousands you are allowing to go down to hell unchecked! There is a great deal of infidelity in Scotland; open, defiant denial of the truth of the Bible. Dr. Pentecost said he was not so much afraid of the infidelity outside of the churches as the indifference inside. Infidelity would vanish in three weeks if indifference could only be broken up. Do you know what prayer really is? Words reeled formally off by the quarter or half-hour are useless. The spirit of Jacob must be in your prayer: "I will not let Thee go except Thou bless me!" Have you seen God's face to-day? Has there been the shining of a heavenly light on your heart? "When ye seek Me with all your heart, ye shall surely find Me."

When the speaker had got thus far, he paused, and said, with evident emotion, "Do you know the thought this moment in my heart? It is a question, Is the Holy Ghost really within me, or are these only words, words, words? O God, try me; search me!" What, he asked, were his hearers going to do? Were they really meaning to turn the meeting into a kind of spiritual pic-nic, where they could dine comfortably off the promises, or did they mean work? Were they not going to roll away the stone of Indifference from the spiritual tomb, where friends lay like Lazarus, dead, so that the Lord might bid them arise and come forth?

Probably none of Dr. Pentecost's missions have been more searching and productive of good than this Glasgow one. Day after day, for two months, Bible-readings and services have been eagerly attended, and with great blessing. In Edinburgh Major Whittle has started a like mission, for the success of which Dr. Pentecost earnestly pleaded in his concluding prayer.

The meetings grow in interest and blessing; the Christian Institute was crowded nightly last week. They are to be continued in the same place this week. After that Dr. Pentecost goes to Cowcaddens Free Church.

LUKE NORTH.

A MISSION AT WIMBLEDON.

IT is not much more than a year ago since I was permitted to record in your columns the remarkable results of a mission conducted here by Mr. W. Spencer Walton. I write now to chronicle in a few lines the wonderful wave of blessing which has accompanied a ten days' mission held in Emmanuel Church, by Rev. G. C. Grubb.

As the work proceeded, it became evident that the interest which it aroused was not confined to our own church and congregation, but had spread far and near. The vicar of a neighbouring parish came frequently to our services, with many of his people, and united with us at its close in public thanksgiving to God for the blessings that had resulted from the effort. Other clergy came almost daily from a considerable distance, and expressed to me their warmest appreciation of the services.

Mr. Grubb's preaching was marvellously simple, Biblical, and direct. One speaking to me of it, said, "You felt as you listened to him that you understood something of the meaning of the expression, 'The sword of the Spirit.' As the hearers sat riveted, they were occupied, not with the man, but with his message; to many and many a one did the word of God, through his servant's lips, prove itself to be 'quick and powerful.'" This remark applies equally to the Gospel addresses in the evening and to the Bible-readings for Christians in the afternoon. Many are the written testimonies which we have received to the blessings given through these readings.

Three hundred communicants remained to the Lord's Table at the thanksgiving service, and among these were many who had been enabled for the first time during this mission to rejoice in their Saviour's dying love. The full results of a work such as this will only be known in eternity; but we have been permitted to see enough to call forth our heartfelt praise. In this note of thanksgiving I would fain ask your readers to join. EDWARD W. MOORE.

Emmanuel Church Parsonage, Wimbledon.

MAJOR WHITTLE IN EDINBURGH.

NINE years ago, this honoured servant of God visited our city and held a six weeks' mission in the Free Assembly Hall—a place hallowed by the memories of Mr. Moody's and Mr. Sankey's first visit to Scotland. On that occasion he was accompanied by his faithful co-workers, Mr. and Mrs. McGranahan; the combined preaching and singing of the Gospel broke down many stubborn hearts, and we were left with a list of over a thousand who had professed allegiance to King Jesus.

In the following year, when Mr. Moody re-visited us, he was greatly struck with the evidences all around of the extent, and especially of the depth, of that work. It has probably yielded, proportionately, a larger percentage of Christian workers than any other mission in our city. This is to be accounted for by the markedly doctrinal preaching of Major Whittle, and by his fearless unmasking of sin. Each man's conscience is searched, and the reasonableness of the judgment of God's holy law on man's sin is insisted on. Then the substitutionary atonement of God's only begotten Son is brought in, and the love and the justice of God on this ground are seen to meet.

Major Whittle presides daily at the noon meeting, and the attendance has so increased that a return from the Moncrieff Hall to its old home in the large Free Assembly Hall has had to be made. The evening evangelistic meetings are being held in different churches for a week at a time. Last week, which was the first of the series, they were held in the Barclay Church. There was a large attendance each night, but it steadily increased till the last evening, Friday, when the church was full. Second meetings for young men and young women have been held, and scores have decided for Christ.

Mr. Charles Whittle, the Major's son, has conducted the men's meeting, and the work among them has been very fruitful. Major Whittle superintended the women's meeting, and the number of anxious souls rejoiced the hearts of the workers. No fewer than four meetings are held on each Sabbath, and soldiers, students, young men, and young women are being specially appealed to. The meetings this week are conducted in Newington Established Church, and the prayers of those who love the Lord are affectionately besought.

D. M.

UNION TABERNACLE, WANDSWORTH.—At the recent annual social meeting of this congregation, the pastor, Rev. D. M. Cameron, gave a cheering report of work during the year. Sinners have been converted; some of them have united in fellowship. The mothers' meetings have been well sustained, and the means of much good. The young women's Bible-class, under Mrs. Cameron, is the means of great blessing to many; the men's Bible-class is earnestly carried on. The Sunday-school is in a vigorous state. The Band of Hope meetings are increasing in attendance.

DRURY LANE WORKING GIRLS' HOME AND DAY NURSERY.—Mr. Justice Grantham recently presided at the fourth annual meeting of this institution. Mr. W. Fortescue Barratt, the hon. treasurer, read the annual report, which stated that the committee had done some useful work, which might have a deep effect on the lives of many of the girls who had used the house during the year. The house is intended to provide safe lodgings and a comfortable home for working girls in the neighbourhood, and for young servants friendless in London. It has been quite full all the year with resident girls. There is also a club for young girls, and there is a nursery for the children of women employed during the day. The objects of the institution were warmly commended by Mr. Justice Grantham, who remarked on the fact that institutions of the kind were far less common for girls than for boys, and he regretted that the financial state of the house had not been kept up to the point that was desired.

For the Young.

CHILDREN'S MISSION IN SHEFFIELD.

MR. EDWIN ARROWSMITH has lately had a very happy work amongst children and young people here at home for their holidays. A goodly band of Oxford and Cambridge undergraduates came with Mr. Arrowsmith, and devoted themselves specially to work amongst the boys for whom they had morning services and evening drawing-room meetings, whilst the afternoons were spent in the football field. Every morning a children's service was held in the Montgomery Hall; in spite of the most unfavourable weather and the great distance from the homes of many of the children the attendances steadily increased.

Mr. Arrowsmith believes thoroughly in teaching the young to deny themselves on behalf of their poorer brothers and sisters; and made an appeal on behalf of children in Stratford, East London. His youthful hearers responded nobly; and it was beautiful to see how many subscribed liberally on behalf of a fund for providing free breakfasts for the starving East-end children. A temperance meeting was held with successful results, and a large number joined the Scripture Union; many parents doing so with a view to encouraging their children in the daily reading of the Bible. Special meetings for young men were also held, and it was a matter of much regret that, owing to Mr. Arrowsmith's friends having to return to college, they could not be prolonged, as they proved a great help to many. The sight of so many young University men devoting their vacation to such an unselfish work is one full of promise.

The Vicar of Sheffield helped on the mission both publicly and in private by every means in his power, and was much interested to find when entertaining some of the helpers that half of them owed their conversion to the Children's Special Service Mission. Many of the clergy also showed great sympathy, and have since done their utmost to perpetuate the work by means of Bible-classes, &c.

We understand that Mr. Arrowsmith has arranged to hold a mission at Lausanne, where he had some very interesting work last summer, from April 14 to 28.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Feb. 24, Luke vii. 24—35; Mon., Feb. 25, Luke vii. 36—50; Tues., Feb. 26, Luke viii. 1—15; Wed., Feb. 27, Luke viii. 16—25; Thurs., Feb. 28, Luke viii. 26—40; Fri., March 1, Luke viii. 41—56; Sat., March 2, Luke ix. 1—11.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Gospel Hall, Southgate-road, Wood Green, N., March 17—29, 7 p.m.; Sundays, 11 a.m. and 6.30 p.m. Mr. T. Lewes Sayer, New Barnet, Feb. 23—24; Mission Hall, Merton-road, Tooting, Feb. 27 to March 1; St. Mary's School, Merton, March 3—5. Mr. H. W. Pewtress, South-street Chapel, Greenwich, March 3—8. Mr. H. Hutchinson, Upper Norwood, Feb. 24; Christ Church Parochial Room, Cancell-road, North Brixton, March 4—8; St. Andrews, New Kent-road, March 10—17. Mr. Macro, Hamond-square, Hoxton, March 11—16. Rev. Duncan Sillars, United Christian Mission, Coatbridge, N.B., commencing Feb. 25, for one week.

DESTITUTE CHILDREN IN IRELAND.—The Homes for destitute boys and girls at Ballygowan and Belfast continue to be agencies of great usefulness. During last year the cases of seventy-eight children were dealt with; fifteen of the number were sent to Canada, ten were placed in situations, and thirty-six are still in the Homes. Moreover, a large number of children received casual help, besides being aided in obtaining situations. The director of this good work is Mr. David Henderson, "Elim," Crumlin-road, Belfast.

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A MISSION TO EAST-END CHILDREN.

MY DEAR YOUNG FRIENDS,—I think you would like to hear a little about some special services amongst your little East-end sisters and brothers. Mr. T. Lewes Sayer has held a week's meetings for our Sunday-school children. What large audiences we got! A crowd of these poorly clad, half-starved little ones would be waiting outside the door for an hour before it was time to open it. Then they would rush upstairs into the room, so anxious to get into the warmth and brightness, so eager to hear the "minister" speak.

The service would commence by singing some nice bright hymns. Then Mr. Sayer would say he wanted them to do seven things: (1) All turn round with your faces towards your seats; (2) Put your hymn-sheets on the seat; (3) Turn round again; (4) Sit down on your hymn-sheets; (5) Stretch out your arms; (6) Fold them; (7) Close your eyes while we have a word of prayer. These little exercises were a source of great pleasure, and won for Mr. Sayer the children's goodwill.

When the address began, such expectant faces were raised to the speaker; the little restless hands and feet were still; eyes, ears, and often mouths open, to take in all that was said or done.

Mr. Sayer is just like some of your picture books which you had at Christmas—full of charming little stories. He seemed to paint the picture of the story as he told it so simply, so truly and quietly. Every story had something to teach the children, just as the Lord Jesus Christ tried to make his disciples understand what their hearts were like by describing different kinds of ground: "wayside" ground, "stony" ground, "thorny" ground, and "good" ground. After every service Mr. Sayer asked as many as would like to hear more of Jesus to stay behind. Many, both boys and girls, used to stay, when the teachers went round, and spoke lovingly to them, pointing them to Jesus.

Would you like to know some of the things these little children said? You know they are not brought up, like many of you, in comfortable houses, with kind, good friends to care for and love them. Many of them, instead of kisses, get kicks; instead of having a mother's arms around them, they get a box on the ears, or a broomstick across their poor little backs. Do you wonder then that they can hardly believe that God or anyone else loves them? One of the teachers wrote a note to her class because she was unable to be with them one evening. The next night the girls were all crowding round her. "O teacher," said one, "I shall keep this letter always"; and she took it out of her pocket, smiling, and stroking it. "Yes," said another, "it did make us cry, teacher, because you said you loved us in it!"

A lady had a little crowd of girls round her at one after-meeting, and she was asking them what sins would keep them out of heaven. "Swearin'," said a little girl of about ten years old. "But you don't swear, do you?" "Yes, I does; my big brother teaches me." "What do you do to him?" "I whacks him," she answered. Ah! she knew what sin was. Those of you who love Jesus, and want to hasten his kingdom, remember in your prayers these little brothers and sisters, whose lot is cast amid all that makes life hard and cheerless.

This is the second season of blessing Mr. Sayer has been used to bring to our hundreds of little ones. Many are now rejoicing in Jesus as their very own Saviour.

ANNIE MACPHERSON.

29, *Bethnal Green-road, E.*

CHILDREN IN THEATRES.—Several ladies have taken part in the discussion raised on this subject by Mrs. Fawcett. Miss Beale tells a melancholy story of her experiences when returning from the Crystal Palace in company with some of these child actors. She describes them as being quite tired out, and obliged to go long distances late at night, unaccompanied. Miss Beale urges that parents should not be relieved of their responsibility to support their families.

THE SNOW.

"Hast thou entered into the treasures of the snow?" JOB xxxviii. 22.

THE snow, the snow, the fair white snow,
On all the earth it lies,
In stainless, perfect purity,
Spread out beneath the skies;
Here piled in wreaths fantastical,
There sloping smooth away,
And sparkling, as with silver stars,
Beneath the wintry day.

There's beauty in the virgin snow
As it descends from heaven,
A fleecy robe for wintry days,
To earth in kindness given;
There's life, too, in the trembling flakes
That downward gently sift,
Though shoots no herb or flower yet
Beneath the frozen drift.

But when the earth, revolving on,
Shall turn her to the sun,
How will the frosty snow-wreaths then
In melting currents run!
How will the gushing waters leap
All joyous to the day,
And freshen life into the trees,
With scented blossoms gay.

For the snow is but the genial rain,
By winter's breath congealed,
And spread in cold unfruitfulness
O'er mountain, wood, and field;
And oft does many an earthly stain
On its pure breast arise,
And it keeps not here the purity
With which it left the skies.

So truth comes down to man from heaven,
With life-renewing power,
Like the rain that falls in early spring
On meadow, grove, and bower;
But, met with cold indifference,
'Tis fruitless as the snow,
And we stain it oft with falsehoods while
It tarries here below.

But when man turns himself to Him
Who ever waits to bless,
Who shines with healing in his rays,
The Sun of Righteousness,
How do the cold, dead truths he knew
To life and freshness start,
While a change, like that of summer time,
Comes o'er his wintry heart.

For God hath said, As falls the snow,
And as descends the rain,
Nor ever to its heavenly source
Vainly returns again,
But o'er the dry and barren earth
With skill divine is spread,
And giveth to the sower seed,
And to the eater bread:—

So goeth forth God's Holy Word,
In love paternal given,
To nourish in man's barren heart
The living things of heaven;
While God Himself, the Sun of heaven,
With beams, like those of spring,
Warms into life within our hearts
Each ruined precious thing.

Then Truth's pure words and holy ways
We love as well as know;
No more they seem to fall from heaven,
As falls the frozen snow;
But as the stream of life that flows
From God's eternal throne,
Where countless fruits upon the banks
Its fertile course make known.

A. J.

GENEROUS GIFTS.—By the will of the late Mr. John Carpenter, surgeon, of Camden-road, N., legacies of £15,000 each are left to the Royal Hospital for Incurables, the Orphan Working School, and the Royal Medical Benevolent Society.

CHAPTER OF GOSPEL TRIUMPHS.

(BY A SPECIAL CORRESPONDENT.)

AD the pleasure on a recent Sunday of ching a glimpse of the Thames Church ssion work among the employés at Woolwich enal, and of learning many encouraging and rious results. The missionary in charge of district, which extends from Greenwich Erith, having occasion frequently to pass ough the Arsenal, handed to those whose h he happened to cross, tracts and Scrip- e portions, never anticipating what this nple effort would grow to. A great demand s created among the 18,000 to 20,000 work- en engaged in the Arsenal for wholesome ristian literature. So numerous became the plications for "a bit of something to read," "a little book to take home to the missus d children," that the man of God resolved make the place, in which he foresaw a fine ening, one of regular visitation. Now he t only distributes reading matter, but has cess to different departments, in which dur- g meal hours he has talks with the men, d holds brief services; and marvellous deed have been the results.

Through the quiet ministrations of this de- ted agent, and the circulation of literature, en who were formerly out-and-out for the evil, regarded as altogether "sold unto sin," opeless drunkards or cruel parents, have been urned from darkness to light, and from the ower of Satan to God, and transformed into utiful, prudent, and God-fearing men. A oreman engineer with whom I conversed, hile the missionary was speaking to a police- an, whom he induced some months ago to gn the pledge, said, "I do praise the Lord r having sent Mr. C. here, and showing e, with many others, to take the right view f myself. He is doing a grand work among he roughest of our men. I can speak from xperience. I can never let an opportunity ass of speaking to my men of the goodness f the Lord, who has done so much for me. Some of them have acknowledged, though they coffed at the time, to having derived benefit rom what was said. Indeed, they soon showed y the change in their life and conduct that hey had reached a turning-point in their downward course." What a joy it is to hear uch men, who have become bold Christians, giving bright and clear testimony to the saving power of God!

I found from further conversation with this ame man, and from other sources, that, in a quiet way, a revival is going on among the Government employés at the Arsenal. In this work the Thames Church missionary finds great help from Christian workmen. Men have come to the missionary with tears, and mentioning a fellow-workman, once their com- panion in wickedness, but now soundly con- verted to God, have addressed him in some- thing like these terms: "We want to be like so and so. He used to be as fond of his drink, and to be as reckless with his brass as we were, but now he is a different man. He dresses respectably, and looks after the missus and the little ones at home, and goes to church with them whenever he can. We want to get that which has changed him." A little earnest talk with the anxious ones has, in the majority of cases, resulted in their acceptance of Christ.

I cannot repeat a tithe of the cheering facts in my possession. A few incidents will suffice to give an idea of the fruitfulness of the work. Some who made open confession of atheism have been impressed by the words of the missionary; instead of abusing and scoffing at him, as they previously did, they now wel- come his visits, listen with respect and rever- ence to all he says, and gratefully accept his printed messengers. There are a great many Irishmen employed in the Arsenal, a large number of whom are Roman Catholics; from these the missionary experiences considerable opposition. Among them also, I discovered that the mission- ary has had triumphs. Here is a specimen case. A fireman in the Gas Works, who had proved himself a somewhat troublesome opponent, en- deavoured one Sunday afternoon, in a rather furious manner, to ridicule some observations of the missionary. On the following Sunday the missionary visited the Gas Works as usual, and on entering the "lobby," the man in ques- tion approached him with the exclamation: "I'm happy to tell you, sir, I have found out that the last time I opposed you, you were right and I was wrong." Subsequently, one of the man's mates remarked to the missionary: "We have one who used to oppose you, but he is different now. He gives us advice, and genuine advice too, as genuine as your own. How God has changed him!" He is now leading a con- sistent Christian life. Another Roman Catho- lic, an elderly man, has for some time read with avidity the literature supplied him by the missionary. This man I met during my visit. He saluted the herald of the Gospel, and, with a smile on his face, observed: "That was a fine book you gave me last time. I've read it right through, and it's excellent." This book was a volume of Mr. Moody's addresses, the perusal of which, I have learned, has been the means of many a sailor's conversion.

While the firemen in the Gas Works were partaking of dinner in the "lobby," the mission- ary conducted a short service. These robust, but toilworn men, to the number of between twenty and thirty, some half dozen of whom were Roman Catholics, listened with rapt attention to the old, old story. Some of them appeared deeply touched when they were told of that home where sin and sorrow are unknown. Many of these hardy fellows are vicious and careless, but one good trait in their character is their appreciation of Christian care. The missionary, a man of deep piety and over- flowing good humour, is very popular among them, and as we left they were profuse in their expressions of gratitude for his kind advice and gifts of literature.

The thirst for sound, healthy religious read- ing is a hopeful sign. A policeman told me that when Mr. C. happens to put in an appearance at the Arsenal at meal times, when the thousands of workers are passing to and fro, an extraordinary scene takes place. "He is surrounded," said the officer "and he seldom gets away until his big bag is emptied." The demand is ten times greater than the supply which the Thames Church Mission, with its thousands of sailors and river-toilers to care for, can place at the disposal of its agents. The secretary (Rev. Henry Bloomer, 31, New Bridge-street, Ludgate-circus, E.C.) will be glad to receive books, tracts, &c., or any other practical help.

SAILORS' REUNION.—A large company of coasting and foreign-going seamen were entertained to tea on Monday week at the Seamen's Christian Friend Society's reading-rooms in Ratcliff High- way. After tea a sailors' prayer-meeting was held in the adjoining chapel, followed by an evangelistic service. An after-meeting was held, to which many anxious ones remained. A goodly number signed the temperance pledge, and several were led to the Saviour, and went back to their ships rejoicing.

BETHNAL GREEN.—For several years the Gospel and Temperance Mission has been doing a silent but real work amongst the very poor. Many have received the Gospel message and are giving proof of abiding union with Christ; a very large number have signed the temperance pledge and are living sober lives; while practical help of all sorts has been given to the suffering poor, both children and adults. As mothers' meetings, clothing clubs, relief of poor, Bands of Hope, sewing and instruc- tion classes, Sunday-schools, Bible-classes, Gospel and temperance work, indoors and out, to say nothing of support of missionaries and rent of halls, cannot be carried on without money, the Lord's stewards are entreated to help. Communi- cations may be addressed to Rev. W. Harvey Smith, 203½, Bethnal Green-road, London, E.

TRANSATLANTIC JOTTINGS.

MR. PHILIP PHILLIPS has been giving his song entertainments in New York city.

. . . .

The Tippecanoe Club of Indianapolis are to present President Harrison with a splendid copy of the Bible, bound in leather.

. . . .

Canon Knox-Little has been causing no small stir in Canadian cities by his customary mixture of sacramentarianism with evangelical doctrine.

. . . .

Mr. David Yuille, of Montreal, Canada, offers to maintain a missionary in China in connection with the Canada Presbyterian Church at his own expense for five years.

. . . .

Several of the leading editors of American Chris- tian papers have been discussing, at the Religious Press Club, their duty with regard to the temper- ance question.

. . . .

The death is reported of Dr. Otis Gibson, the well-known missionary to the Chinese in San Francisco. His labours in this position were faith- ful and heroic.

. . . .

The poet Whittier, in a recent letter, advised young men who would make the most of life to identify themselves early with some righteous but unpopular cause of reform.

. . . .

The Chinese Sunday-school, numbering one hundred men, connected with Clarendon-street Baptist Church (Dr. A. J. Gordon's), Boston, U.S., has voted to support three native missionaries in China.

. . .

The United Presbyterian Church, says *The New York Herald*, is face to face with a serious secession. Eighty-eight churches in the Detroit (Mich.) Presbytery withdrew last week, and were received into the regular Presbyterian Church.

. . . .

Mr. Thomas Jackson, a promising coloured citizen of Athens, Georgia, U.S., has given up a profitable business, and with the money he has saved by means of his trade is fitting himself to go as an independent missionary to Liberia, West Africa.

. . . .

Archbishop Corrigan, of New York, has issued a decree forbidding the attendance of Roman Catholics at the meetings of Dr. McGlynn's Anti- Poverty Society. The doughty doctor has defied the decree, to the boundless delight of his fol- lowers.

. . . .

On January 14 a great Sunday Rest petition was presented to the United States Senate. The suc- cess of the Sunday Rest movement (says *Our Day*) is indicated by the increasing misrepresentations and attacks of the strange allies, the Saturdarians, the saloonists, and the Sunday papers.

. . . .

A women's national council for the United States has been formed, with Miss Willard as president. It is "a confederation of workers committed to the overthrow of all forms of ignor- ance and injustice, and to the application of the golden rule to society, custom, and law."

. . . .

A national academy of theology was lately organised at New York. The friends of the move- ment hope to demonstrate theology to be a science; and to promote research in the various fields of religious scholarship, so as to prepare the way for more effective Christian work, and for union among the churches.

. . . .

At the beginning of his fourteenth annual course on Monday lectures, Mr. Joseph Cook was welcomed by even a larger audience than greeted him at the opening of the last course. Throughout his prelude and lecture, says *The Morning Star*, he was as rich as ever in well-digested material, point and clearness of statement, independence of thought, and force- ful eloquence.

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THANKOFFERING DAY.

DEAR SIR,—Will you allow me through your paper to remind former members of the church and congregation at the East London Tabernacle that next Monday, Feb. 25, will be our annual "Thankoffering Day." For some years past I have spent this day in my vestry to receive gifts for the work of the Lord, from those who have reason to thank God the place was ever built. Hundreds of those who have been saved, or had relatives saved in the building are now scattered in all parts of the country, but they like still to have fellowship in the annual offering. The present Tabernacle was opened Feb. 22, 1872.

Last year over £400 were brought or sent in. I hope the same loving tokens of gratitude for blessing received will be given this year. Another house has been added to the Orphan Home for boys, besides a Home opened for girls. Will former worshippers have fellowship with us, and communicate with, yours faithfully,

ARCHIBALD G. BROWN.

22, *Bow-road, E., Feb.* 18.

THE CHURCH MISSIONARY SOCIETY'S WORK.—In *The Church Missionary Gleaner* there was commenced last month a series of capital illustrated articles on "The Society's Missions." The first place was given to Tinnevelly, South India, the district in which the Society has achieved its greatest success. In the February number, the Mission to the scattered Indian population of Athabasca, in the far North-West of Canada, is described. A portrait of Dr. Young, the Bishop of Athabasca, is given. His diocese contains an area of 250,000 square miles, and the staff of the Mission consists of five clergymen besides the Bishop, one of these being a native. This work "is still only in its infancy, and needs the fostering prayer of the people of God."

PARIS MISSION TO THE JEWS.—For over a year the Mission Hall, 6, Rue Malher, has been open daily for evangelistic work among the Jews, who reside in large numbers in that quarter of Paris. At first the directors—Misses E. A. Law and M. A. Palmer—had much to endure from fanatical Hebrews; but latterly the various agencies have been carried on without serious molestation, and with encouraging success. The efforts of the missionary evangelist, Mr. Solomon Feingold, son of a Russian Rabbi, have been blessed in a remarkable manner, and it is hoped soon to establish a Training Home, in which young converts who are disowned by their relatives and friends may be cared for and helped to earn an independent livelihood. A medical mission is an important adjunct, and there is also a Sunday-school. Several friends render hearty assistance to Misses Law and Palmer, whose address is 36, Rue de la Verrerie, Paris.

THE REVOLUTION IN UGANDA.—Rev. E. C. Gordon, of the Church Missionary Society, has sent home a long account of the revolution in Uganda. Of late there has risen among the people a party called "Readers," or "Reformers," composed of Christians and Mohammedans. Composed of the youth and strength of the country, these should have been conciliated, but King Mwanga made himself odious and offensive to them, while all the time trusting himself to bodyguards made up of Readers. Hearing that the King was scheming methods of massacre, the Readers effected a bloodless revolution, by placing on the throne Kiwewa, a prince of their combined choice. After a poor show of resistance, Mwanga fled, and happy times at once dawned for the country. Reading and religious inquiry was permitted to go on without restriction, and the Christian missionaries were greatly cheered by the spirit of hearing manifest among the people. The Mohammedan Readers, however, were not long content, and, determined upon securing predominating influence at Court, they plotted against the Christians. Fighting ensued, with loss of life, and the Christians being scattered, the missionaries were expelled from the country. Going down the lake in the boat *Eleanor*, the party narrowly escaped drowning, the vessel being damaged by hippopotami. They ultimately arrived in safety at Usambiro, and the letter was sent off before the deposition of Kiwewa in favour of his younger brother, as recently reported.

Evangelistic Notes.

Mr. William Forbes has lately been evangelising in Lancashire.

Henry Smith, jun., has completed a three weeks' mission at Haswell, where much blessing has been received. He hopes to commence work at Brotton, Cleveland, Feb. 24.

Rev. James Kirkwood has conducted missions at Rathkeale, Ballingrane, and Borrisokane, which have been attended with much blessing. In each place souls were saved, and believers quickened.

Gospel temperance meetings, arranged for by the rector of Cavan, have been held by Rev. F. D. Sidley, of Granard, in the parishes of Lavey, Kilmore, and Cavan, and have, it is believed, done much good.

Evangelistic services have been held in Lisnaskea, Ballintra, Ballybay, Fivemiletown, and Glenavy Methodist Churches. In each case souls were saved, and the meetings were attended with much blessing.

An eight days' mission has been held by Mr. J. Townsend Trench in the Methodist Church, Parsonstown, Ireland. It has been the means of awakening the careless, and deepening the spiritual life of God's people.

A remarkable work of grace has taken place in the Methodist Sunday-school at Newtownbutler. A considerable number of the young people has decided for Christ, and in some of the classes nearly all have been converted.

Methodist missions are reported from Hanley (Staffs.); Hull (Yorks.); Newcastle-on-Tyne; Mostyn-road, Brixton, London; Tunbridge Wells; Burnopfield, Gateshead; Boston (Lincs.); Darlington; Horncastle, and a number of other places. In each case the Spirit of God has worked with the evangelists, confirming the word preached with signs following.

A united Gospel mission has been held in the National Schoolroom, Gorey, by Rev. John Hoffe, rector of Kilbride, and Rev. Wm. Harpur, Methodist minister. *The Irish Ecclesiastical Gazette* is not pleased with this mission, but there can be no doubt that, if such services were conducted in every parish in Ireland, they would do much to promote a spirit of piety and brotherly love.

Eastbourne.—A very blessed mission has just been held by Mr. Thomas Payne (author of "Enduement of Power") in Longstone Hall Eastbourne. Night after night souls were brought under the convicting power of the Holy Ghost and many hearts yielded to his strivings. One marked feature of the mission was the prominence given to the need of the Baptism of the Holy Ghost for a life of service and of power.

Buckhurst Hill.—There has been a ten days' visit of two fishermen from Lowestoft to Prince's Hall, Buckhurst Hill. The power of God was felt from the commencement. Believers have been much quickened, while many sinners have been caught in these fishermen's nets, and are now rejoicing in Christ Jesus. Deep snow did not stop the anxious souls. The hall was crowded out to its utmost capacity, and our hearts are made glad.

W. G.

Mr. Geo. D. Shipley and his daughter have been spending a fortnight at Townfield-street Mission Hall, Chelmsford. Every afternoon and evening they have been filling the hearts of God's people with joy by their new and delightful songs and hymns which serve to deepen the effect of Mr. Shipley's Bible talks. The blessing attending them can never be lost. As a practical result of these services I have been able to commence a Bible-class. H. BROWN, Missionary.

Y.M.C.A., Tunbridge Wells.—Mr. W. R. Lane has conducted a fourteen days' united mission, under the auspices of this Association. Much blessing was experienced in connection with the Gospel Meetings held each evening, which were well attended. The Bible lectures, in the afternoons, were very valuable and were much appreciated by the Christians attending. The mission was particularly noticeable for the number of young men who testified to having received blessing. The work among young men in Tunbridge Wells is now of a very encouraging nature.

ARTHUR C. TESSIER, Hon. Sec.

Malvern.—A successful mission has bee held in the North Malvern Chapel by Mr. Simmonds, of the Evangelisation Society, a Gipsy Smith and his wife, of Cambridge. Ma interesting cases of conversion took place.

Rev. R. Balgarnie last week concluded seven days' mission at Ashton-under-Lyne. Th week a fourteen days' mission has commenced Loughborough, in which sixteen Baptist and Co gregational Churches of the town are united.

Messrs. Middleton and Hogben complete half of their month's mission at the Edinburg Castle, Limehouse, on Sunday last. The Hol Spirit is honoured by these brethren in thei evangel, and He has greatly honoured them in consequence. Apparently real conversions are being seen every night.

Duntocher, N.B.—Mr. Thomas W. Canning of the London Evangelisation Society, has held fifteen days' Gospel mission in the three Presbyterian churches in the village. The Spirit of God was evidently working among the people, awakening an interest in spiritual things, and leading many to decision for Christ.

Plumstead.—A very successful mission ha been held in Cage-lane Mission Hall, conducted b Mr. Davies, of the Evangelisation Society. Th meetings extended over two weeks, and not only di many of those who attended confess Christ as thei Saviour, but believers generally were greatly blessed by the instructive addresses of the evangelist.

Mr. Chas. Inglis has re-visited Huntingdon where God gave much blessing in connection with mission held last year. The Corn Exchange ha been filled nightly with all classes; large number have been spoken to in the after-meetings, and no a few, especially among the men, have been brough to Christ. The afternoon Bible lectures have bee very largely attended. Many a worker has bee greatly refreshed and helped.

Great Chesterford, Essex.—A ten days' mis sion has just been concluded at the Congregational Baptist Church here. It has been a season of grea blessing to many. Believers have been stirred u to a sense of their responsibility for the souls o others, backsliders have been restored, and man have professed conversion. The work among th children has been most encouraging. The mi s o services were conducted throughout by Mr. A. E Sidford, who for the past fifteen months has bee acting as pastor, while carrying on evangelisti work there and in the villages around.

TEXTS FOR TRAMS.—A text of Scriptur boldly printed has been placed in one hundre vehicles belonging to the London Tramways Com pany, and those texts must be read by over te thousand passengers in the south of London daily Permission has been obtained to place texts in car running throughout the north of London, bu before this can be done a little monetary aid i required. For the sum of 10s. a text can be place and maintained in a good position for one yea The hon. treasurer of the Mission is Mr. W Walters, 53, Paternoster-row, London, E.C.

REQUESTS FOR PRAYER.—For blessing on fortnight's mission, to be conducted by Mr. and Mr J. S. Harrison (Australian evangelists), at Verno Chapel, King's Cross, commencing March 10.——For blessing on Gospel services in the Victori Music Hall, Walthamstow, by Mr, T. H. Morris every Sunday evening during March.——For bless ing on a special mission at Bath, by Mr. Henr Thorne, Feb. 23 to March 4.——For blessing on special mission being held at Garscube Hall Glasgow, by Mr. John Climie.——For one who ha been suffering from a most painful disease whic cannot be cured, and which afflicts him with sever pain both day and night. His faith is so weak that though he prays to God day and night, h cannot hear any answer. He is nearly worn ou with suffering, is alone in the world, withou friend or fellow, and is so deaf that he cannot hea a sermon.——For blessing on a special mission a Kingston-on-Thames, March 3 to 14, by Rev. F. D Sandford.——For blessing on a mission at Bess brook, Ireland, to be conducted by Miss Smith an Miss Bax, commencing on March 10.——For bless ing on a mission at the Baptist Chapel, Poulne near Ringwood, Hants., commencing Sunday Feb. 24, by Mr. William Lloyd.——For blessing o a mission at Billinghurst Congregational Chape by Mr. W. J. Taylor, of the Evangelisation Society March 10 to 24.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, FEB. 24.—Genesis XXXIX.

EGYPT then, as now, was a vast slave mart. In some great market-place Joseph may have been exposed for sale. Ah! what agony for that young heart, but God was in it all. His permissions are his providences. Potiphar was probably chief of the military force employed as the royal bodyguard in the precincts of the court. And the young captive might have been excused had he trembled a little in passing into the splendid Egyptian home, so different to the simplicity of Jacob's tents. But the Lord was with him (2). Better be Joseph in Egypt with God than the brothers with blood on their hands at home. However far from home, the soul is always at home in God (Ps. xci.).

His prosperity (2).—Some old versions say "he was a luckie fellow." All he handled went well. Men might call it luck, but there was another reason—he did all beneath the eye of God, feeling that God had sent him to fill that post. This is the true secret of success (Col. iii. 22, &c.). And on all such faithful work God's special blessing rests (Deut. xxviii. 1, 2; Ps. i. 3). The prosperity of some men may be due to the character of some obscure servant.

His temptation.—It is in days of prosperity that we are most likely to be tempted. And temptation is always hard when a worldly policy points in one direction and conscience in another. It seemed certain to ruin all his prospects if he did not yield, but had he yielded, he would never have become premier of Egypt. Do right, come what may; stand well with God, promotion cometh from Him. No temptation shall assail which is too great (1 Cor. x. 13). Our best safety is often in flight (15), but where that cannot be, trust Jesus to keep you (Ps. cxxi. 5, and 1 John v. 18, R.V.). Remember 1 Tim. v. 22.

MONDAY, FEB. 25.—Genesis XL.

Further details of Joseph's imprisonment are given (Ps. cv. 17). He was not only in prison, but there was the clank and hurt of the fetters. He could not move without being reminded, as Paul was, of his bonds (Col. iv. 18). It may be that his soul would also be perplexed with the mystery of God's ways. Why should he who had done only the right thing suffer, while many who did worse things daily escaped (Jer. xii. 1)? If you reason like that now, wait, and you will see differently when the Lord's plan has been worked out for you and them (Ps. xxxvii.).

His sufferings wrought beneficially.—The Psalm, in margin, tells us that his "soul entered into iron"; better still, the iron entered into him. We all need iron in our blood, and it is only by suffering rightly borne that it enters into our spiritual constitution. Besides, that imprisonment, though the young captive could not see it, was a link in a long chain of events that reached to Pharaoh's throne. And the Lord was with him there.

His ministry for others.—There is no cure for personal grief, like the effort to lighten the lot of those near us, in worse case than we are. Instead of brooding over your griefs, seek to comfort the sad (6).

His forgiving spirit.—Joseph did not recriminate on any of those who had caused him sorrow. Without entering into details, he said simply ver. 15. He might have read the words of the Apostle, Rom. xii. 19. When we bear a trial patiently, God says, Thank you (1 Peter ii. 20). And the word of God will clear us ultimately as it did him (Ps. cv. 19). Do not let us wonder at the closing words (23); we have often thus treated our best Friend.

TUESDAY, FEB. 26.—Genesis XLI.

"Two full years" (1). It must have seemed a long and weary time. But though God give patience time to have her perfect work, He comes at length (Ps. xlvi. 5 and Matt. xiv. 25). Foolishness and confusion fell upon the wise men, but God showed his secret to the babe (Matt. xi. 25).

Called to the palace.—"They made him run" (14 marg.). Even the punctilious etiquette of Egypt must give way when God speaks the word. Hope thou in God; ere long He shall make thee run and dance (Ps. xlii. 5). Notice Joseph's beautiful references to God (16, 28, and 32). And there was an evident presence of God with him, which impressed those who beheld Him, though he wist it not (38). To what desperate straits does the poor world come (19—23)!

The contrasts.—Jacob has rebuked him; Pharaoh welcomes him. His brethren despised him; the proudest nobility in the world opens its ranks to welcome him; his hands no longer hard with toil, but glistening with signet ring; his feet free from the fetter, and his neck girt with gold. What a comment on 1 Sam. ii. 30. And how apt an illustration of the Virgin's song (Luke i. 51, &c.).

The parallel.—Joseph in prison; Jesus in the grave. Joseph in prison preaching a gospel of deliverance to the butler, Jesus to the captives (Isa. lxi. 1). The two prisoners answer to the two malefactors. Like Joseph, Jesus was of Jewish birth, but disowned by Jews, yet exalted to the supreme seat of power, a Prince and a Saviour, and able to work deliverance for myriads of Gentiles. Jerome renders the name given to Joseph by Pharaoh as "Saviour of the world." There is always plenty where the Saviour is enthroned (Ps. lxxii. 1, 12).

WEDNESDAY, FEB. 27.—Genesis XLII.

Twenty-five years have passed since the tragedy at the pit's mouth, and again Joseph and his brethren meet. And now God takes in hand the work of dealing with their consciences with respect to their terrible crime. *The first step was the pressure of want.* As long as the land was full of plenty Jacob might have mourned alone; but when the famine was sore, they were driven out of their nest, to get what help they could, and in all this, though they never suspected it, they were being led to some great discoveries. It is when the mighty famine comes that prodigals repent (Luke xv. 14).

The second step was the rough usage they received.—It was not wonderful that they did not recognise their brother in the man of mature years, clothed in the splendid robes of office. But he knew them, perhaps had been on the outlook for them for years. And he at once set himself to repeat the experiences of the pit's mouth. They had probably accosted him as a spy, and he now says, "Ye are spies" (9). And as they had met his protestations to the contrary by violence, so now he met theirs. Perhaps they had thrust him into the pit till his words could be verified, as now he did with Simeon. It was under this strange repetition of the past that conscience awoke, and they said, "We are verily guilty" (21). It reminds of another scene (1 Kings xvii. 18). We can never be perfectly secure till sin is confessed and put away (Heb. viii. 12).

The third step was in the moments of quiet reflection, when conscience had time to work.—They were all in prison together for three days, then Simeon for longer; then came the journey home, and the discovery of the money, before which their heart failed, as it seemed as if God were near (28). Are we not all verily guilty concerning our Brother, Jesus, yet how carefully He provides for us and leads us to repentance.

THURSDAY, FEB. 28.—Genesis XLIII.

God, in infinite love, hedges up our way with thorns, and shuts up every door, except the one through which we may pass to plenty and happiness. Many a soul would never have thought of its ill-treatment of the great Elder Brother, unless our Father had called for a sore famine, and had broken the whole staff of bread (1, 2). At first we say stubbornly, "I will not yield, I will stand out and have my own way" (xlii. 38). But it is a mistake to wrestle against the love of God. Jacob tried it before at the Jabbok Ford, and he limped for the rest of his life. God will have his way at last, if not at first. It is in vain to try to row the ship to land, the sea will not cease her raging, till the runaway is on his way home (Hosea v. 14, 15). Well it was when at last the old father yielded (11).

A type of the mercifulness of Jesus.—Though these men had meditated murder, yet does he who might have become their prey here heap kindnesses on them. And thus, though we are inflicting sore wounds on Jesus, He provides us with all kinds of blessings (16).

A type of his unmerited grace (21, 22).—They had vaunted themselves on their good money. That at least could not be challenged; but, lo, it was given back. Is not this the way in which God treats us? The doles with which we thought to purchase his grace count for nothing, but the grace is still given.

A type of his tender love (30).—Joseph was easily moved. His love started his tears (xlii. 24; xliii. 31; xlv. 2, 14; xlvi. 29; l. 1, 17). But, ah! the great deep of Christ's love to us (Eph. iii. 18)!

FRIDAY, MARCH 1.—Genesis XLIV.

God can easily bring down our self-confidence! Little knowing what was in the sack of one of them, they started in high spirits at dawn, Simeon and Benjamin with them: the memory of the governor's handsome treatment: sacks full: even when accused of thieving, they were so sure of themselves that they courted inquiry (8, 9). But very soon their note altered (13—16). It recalls Job ix. 31. We think ourselves immaculate till God comes and searches us. And it is often in what we counted our choicest quality, our Benjamin, that the fatal cup is found (Prov. xviii. 17).

Anguish is permitted to rend our hearts that we may be brought to contrition.—The Elder Brother seems often harsh and rough. But the rude exterior hides a loving heart. It pains Him to see us suffer. But He loves us well enough to hold the bitter cup to our lips, that it may produce the desired result; and we confess the iniquity which we had long sought to conceal (16).

Mark the behaviour which becomes us (14).—Unconsciously they thus fulfilled the dream (xxxvii. 7). Judah had every right to act as spokesman (xxxvii. 26). There is nothing in literature more pathetic than this appeal. How much pathos lies behind the roughest natures, awaiting an occasion! If a frail, sinful man can plead thus, consider what *his* pleadings must be who loves us infinitely (Heb. vii. 25). Thus Joseph's object was gained; sin was confessed, their feelings to Benjamin were tested, and they clung to him though his mess had been five times more than theirs, and though he had brought them into trouble.

SATURDAY, MARCH 2.—Genesis XLV.

This chapter is full of Christ. It is probably a picture of a moment in the future, when the Jews, his brethren after the flesh, will be reconciled to Him, whom they rejected and crucified. But it is also a picture of how Jesus treats each of us as we come back to Him.

We meet Him alone (1).—As Peter met our Lord alone on the morning of the resurrection (1 Cor. xv. 5), so alone must each man meet Christ.

He names Himself (3).—Reminding us of Acts ix. 5. And He is not ashamed to add "your brother" (Heb. ii. 11). He adds a beautiful palliation to their grief (5), which recalls Acts ii. 23.

A loving invitation (4).—Come near. We are made nigh. One moment the bare moorland road, with the scene of agony; the next, a promise of ever being near unto Him, nourished and kept with the most tender care (10, 11 compared with Eph. v. 29). It is not so very far from the far country to the Father's heart, and home, and feast.

The provision for the journey (19).—He does not leave us to go on a pilgrimage at our own charges. He makes Himself responsible for the supply of all needs, and contrives that all grace shall abound (2 Cor. ix. 8). The waggons seem to be emblems of the grace of the Holy Spirit, by which we are certified of our Brother's love, and brought on our way. This is the earnest of the Spirit, the first-fruits of our inheritance.

SALCOMBE, SOUTH DEVON.—Rev. G. F. Owen, Baptist minister, and his workers are anxious to open their schoolroom every evening during the week for the lads and men; many of them have no comfortable homes. Books, periodicals, magazines, &c., will be gratefully accepted, and should be addressed to Mr. Owen, The Elms, Salcombe.

HOTEL SERVANTS.—Mrs. Chancellor, 70, Princes-square, W., who is deeply interested in reaching this class with Christian influence, writes to say that much might be done for them by such institutions as the Y.M.C.A. and the Y.W.C.A., and also by visitation with the consent of hotel proprietors. She adds:—"Let me testify to the success that God has given the meetings I have had for them at my house in London; both men and women have come in numbers, long distances, and chiefly from the best and largest hotels. God has richly blessed these gatherings in awakening and turning hearts to Himself. I should be glad to give information to Christians interested in such work, and to welcome them to my winter meetings the first Tuesday in each month at 8 p.m. The ladies and gentlemen helping me have, in some measure, supplied with good reading about 400 hotels in different towns, but much more is needed. What is being done for all the other hotels in our great commercial, seaside, and fashionable resorts?"

International S.S. Lessons.

Sunday Afternoon, March 3.

JESUS THE MESSIAH.

MARK viii. 27—ix. 1. GOLDEN TEXT: viii. 34.

IN the extreme north of Palestine, near to the remarkable fountain which forms one of the sources of the Jordan, and in the centre of scenery perhaps the most magnificent in Syria, is situated the modern village of Banias. This is the site of the New Testament Cæsarea Philippi. It was formerly a heathen city, called Paneas, but was enlarged and beautified by Philip the Tetrarch, and called Cæsarea in honour of Tiberius Cæsar. To distinguish it from the more important town of the same name, he added his own name to it, making it Cæsarea Philippi. While journeying to this district, the incidents of our lesson transpired.

From *vv.* 27—33, Jesus is teaching his disciples; but from 34—ix. 1, He speaks not to them alone, but to the multitude as well. The parallel passage in Matt. xvi. should be read in connection.

OUR LORD TEACHING HIS DISCIPLES.—He varied his methods of instruction. Here, by first asking them questions, He leads them on to declare what they do know; then supplies what they lack, and corrects their mistakes. The theme of his teaching is *Himself* (27, 28, 31). (1) Men's opinions concerning Him; (2) his disciples' better knowledge of Him; and (3) his own distinct declaration concerning Himself.

(1) The disciples knew that men were divided in their opinions. Some said, "John the Baptist" (vi. 16); others, "Elias"; and others, a "Prophet" (Luke ix. 19). All these were wrong, because they failed to recognise the Messiahship of Jesus, but all contained confession that Jesus was no ordinary man. Men perceived the evidence of our Lord's Messiahship, but refused the conviction to which that evidence should have led them. They would adopt any explanation, however wild and absurd, rather than accept the true one.

(2) To the same question put to the disciples, Peter answers with his bold and noble confession (Matt. xvi. 16). Not only "the Christ," but "the Son of the living God," involving the Messiahship and the Divinity of the Saviour. The evidences which had perplexed the people, had enlightened Peter. From Matthew we learn how Jesus rejoiced in this confession, and traced it to its source (1 Cor. xii. 3). For a while this confession was not to be declared publicly (30). The comparative ignorance of the disciples, and the attitude of the people towards the Saviour, rendered delay necessary.

(3) Our Lord's teaching concerning Himself begins now to assume a new character (31). "*He began.*"—Hitherto He had only hinted at his death in obscure phrases (John ii. 19, iii. 14); but now He speaks openly (32), without any mystery. He not only declares the *fact* of his death, but its *necessity*. "*Must* suffer" (see also Luke xxiv. 46; Acts xvii. 3). He "must"—not because He could not help Himself, but because our salvation required it (Matt. xx. 28, xxvi. 28). But the necessity applies to his *resurrection*, as well as to his death—"*after three days rise again*" (see Rom. iv. 25, viii. 34). The death of Jesus for sin and his resurrection are the central truths of the Gospel (1 Cor. xv. 3, 4); to believe in them and to confess them constitute the beginning of true Christian life.

Was Peter elated by the words of commendation Jesus had just spoken? How else could he "rebuke Him" (32)? Our Lord in turn "*rebuked Peter*" (33); not privately, but before all the disciples. "Get thee behind Me, Satan." How strange that a man who has but just uttered a Divinely inspired confession, should immediately become the mouthpiece of the adversary! But there was no mistaking the personality behind the speaker. Jesus had met him before (Matt. iii. 8—10). This was the same temptation in another and subtler form. And Peter, in being the instrument of such a temptation, "savoured"—or minded—rather the ideas of men than the teachings of God. It was a humbling experience for Peter after the commendation he had just received.

OUR LORD TEACHING THE PEOPLE WITH HIS DISCIPLES (34—ix. 1).—"Even in that out-of-the-way locality He was identified, and followed by groups of expectant hangers on, who were eager to see and hear."—*Morison.* Perhaps some desired to be his disciples, without any true idea of what discipleship meant. The Saviour's words are intended to instruct them.

Difficulties of discipleship (34).—"*Deny himself.*" "Be prepared to say No to many of the strongest cravings of his nature, in the direction more particularly of earthly ease, comfort, dignity, and glory."—*Morison.* But denying self means more than this. Peter denied Jesus—"I know not the man." To deny self is to refuse to recognise or to know it. See Deut. xxxiii. 9. Whatever hinders loyalty to Christ must be given up. "*Take up his cross.*"—Everywhere in the New Testament the cross represents death. A disciple, so far from objecting to Christ's death, must be prepared to follow Him in it. To some who heard his words, discipleship very literally involved the death of the cross. If the form is altered, the experience still remains. Daily cross-bearing—that is, daily dying in fellowship with Christ—is inevitable to every true follower of Jesus.

Reasons for meeting the difficulties.—First, "Whosoever will save his life shall lose it." The R.V. gives "life" instead of soul in 36 and 37. He who, to avoid cross-bearing, refuses to follow the Saviour, is preferring a present to an eternal gain. The only way to eternal life is by surrendering to death for Jesus' sake. To give up all to follow Christ is to *live* now in a better sense than the worldling knows (1 Tim. iv. 8).

Further reason, "*What shall it profit a man?*" &c. (36, 37).—Self interest should urge men to follow the Saviour. However much a man might gain, if he loses his soul's salvation, how is he profited? (Luke xii. 19—21). When the loss is realised, what would not man give to redeem it? (37). "If he had the whole world, would he not willingly give it, if he knew and felt that otherwise he would be utterly lost? King Richard cried, 'My kingdom for a horse!' How many kingdoms would be willingly surrendered for the salvation of the soul?"—*Morison.*

Another reason, "*Whosoever shall be ashamed,*" &c. (38).—Shame is one of the most frequent hindrances to discipleship. Notwithstanding that this is a "sinful and adulterous generation," men are so ashamed of being contrary to it that they are unwilling to confess Christ or his teaching. But of such "the Son of Man will be ashamed." Note the *time*, "When He cometh"; and the *surroundings*, "In the glory of his Father," &c. To be confessed by Him then is worth any amount of shame endured now.

The prediction in ix. 1 is variously applied to the transfiguration, the day of Pentecost, and the destruction of Jerusalem. We have no doubt it refers to the transfiguration.

ILLUSTRATIONS.

Self-denial.—When Garibaldi was going out to battle, he told his troops what he wanted them to do, and they said, "Well, general, what are you going to give us for all this?" He replied, "I don't know what else you will get, but you will get hunger, and cold, and wounds, perhaps death." They stood awhile in silence, and then threw up their hands, "We are the men."

Cross-bearing.—When Madame Guyon was sailing from Paris with her little girl and a nursemaid, the child cut out a number of little paper crosses, and fastened them all to her mother's dress. "Will you not give me a cross, too?" said the nursemaid. "No," said the child, "they are all for mamma." When she had finished the crosses, she made a crown, and, putting it on her mother's head, she said, "After the cross comes the crown." The words and the action were almost prophetic. For from that day Madame Guyon was persecuted wherever she went. Once she was poisoned, and several times in prison for Christ's sake.

Not ashamed of Jesus.—A young believer, full of joy, began to tell at the street corners what God had done for him. A sneering freethinker who heard him said, "You ought to be ashamed of yourself to talk such stuff." He replied, "I am *ashamed of myself*, but I am *not ashamed of my Master*."

EAST LONDON NURSING SOCIETY.—The twentieth year of this Society's existence has been one of progress and encouragement. Thoroughly trained nurses, each living in her own district, have been sent to the sick poor in their own homes, assisting ladies also visiting all cases, and providing nourishment where necessary. During 1888 the total number of persons nursed was 3021, over 73,000 visits being recorded. Two new districts are now being opened, and it is hoped that, with hearty co-operation on the part of friends, the advantages of this excellent charity may be made accessible to many more of the sick poor of East London. The office of the Society is 49, Philpot-street, Commercial-road, E.

The Book World.

THE CLERGY DIRECTORY AND PARISH GUIDE FOR 1889. This is a very useful book of reference. Revised and corrected up to date, it contains an alphabetical list of clergy of the Church of England, a list of benefices, and a large amount of other ecclesiastical information. (4s. 6d.) *T. G. Johnson*, 121, *Fleet-street.*

LIGHT AND LIFE. By Rev. F. Whitfield. *Nisbet & Co.* The title of one of the chapters in this book is a good description of the book itself. "Little, but Wise." In short, sharp, crisp sentences the author states clearly, and enforces earnestly, the teaching of God's Word upon practical Christian life. We commend it as an inspiring, instructive, and helpful book.

MEMORABLE BIBLE NIGHTS. By Rev. N. Curnock. 1s. *Wesleyan Methodist Sunday School Union.* Thirteen Sunday afternoon "talks" in the chapel of the Children's Home, Bonner-road, London, E., are here reproduced, and most appropriately dedicated to Rev. Dr. Stephenson, the founder and principal of that well-known and excellent institution. Some of the addresses will be useful in homes where children are being brought up in the fear of God.

TRADITIONS OF THE COVENANTERS. By Rev. Robt. Simpson, D.D. 3s. 6d. *Gall & Inglis.* In this goodly storehouse of Covenanting lore we have the fruit of much industry and sympathetic narration. The reminiscences all cluster around the south-western corner of Scotland, every hill and knowe of which seems to be classic ground in the history of a stern struggle with persecuting prelacy. The study of such courageous testimony on behalf of religious liberty will tend to make the lamp of faith burn clear and steady.

PHŒNICIA. By G. Rawlinson. 6s. *T. Fisher Unwin.* Like its predecessors, this eighteenth volume of the "Story of the Nations" series is essentially popular in style. It seems to have been compiled with commendable care. Old Testament references are well incorporated, and the result is an instructive as well as deeply interesting book. The story begins with the earliest Canaanite occupation, and is brought down to the time when, to use Professor Rawlinson's words, under the iron heel of Rome the unhappy country ceased to be in any respect a political entity, and passed into a "geographical expression." Numerous illustrations embellish the work.

THE DISCIPLINE OF SUFFERING. By Samuel Garratt, M.A. *William Hunt & Co.* This book is not critical, but practical. It is intended for the help and comfort of doubting and sorrowing hearts. The author deals mainly with the Authorised Version, and adopts in most cases the ordinary interpretation. To many readers it will be refreshing to find the words "Though he slay me, yet will I trust in Him" retained; and still more so to read the author's fearless interpretation of xix. 25—27, as Job's hope of resurrection. The book will not only help many to understand "the discipline of suffering," but will give clearness and interest to all devout readers of the Book of Job.

CHRISTIANITY EAST AND WEST. By Thomas Grieve Clark. *Hodder & Stoughton.* This is a book in which the author makes the reader his companion in visiting many places of interest to which the great bulk of readers have no hope of paying a personal visit. A most entertaining and instructive companion the author proves. His acquaintance with history and philosophy; with the theories of Renan and Strauss and Hume; and with the claims and pretensions of the Roman and Anglican Churches enables him to enliven the journey with most edifying reflections. His descriptions, too, whether of ecclesiastical ceremonies, of persons, or of places are exceedingly graphic and real; while his passion for music and art enables him to discourse with interest upon specimens of those met with during the pilgrimage. Beginning at Edinburgh, the reader is made acquainted with its ecclesiastical history, its church polity, its doctrinal teaching, and some of the best and greatest of Scottish worthies. Then to the Continent, stopping at Vienna, Athens, and Kieff; and then eastward to the Holy Land; and back again through Naples, Rome, and Venice homeward. The reader will be interested in the description of Jerusalem, Bethlehem, and the Lake of Gennesaret; of Pompeii, Vesuvius, and Rome; and especially of the gorgeous, yet blasphemous, ceremonial of St. Peter's: and will be thankful to the author for his interesting companionship.

THE STORY OF THE LIFE OF JESUS. 2s. *Hodder & Stoughton.* A new edition of a very useful book, by the author of "The Story of the Bible." In easy language, and with many large illustrations, the "old, old story" is told in a manner calculated at once to charm and instruct the young.

STORY BOOKS FOR CHILDREN. *Mr. A. Holness* has added two more wholesome little volumes to his series of illustrated books for the young. KITTY'S EARLY DAYS shows how a poor little girl may serve God as "a light in a dark place." IN AN ISLE OF THE SEA is a Shetland story, full of adventure and incidents which will instruct as well as charm the young.

ON THE BOOK OF THE PROPHET DANIEL. 2s. 6d. An anonymous volume of "Comments." The work is provokingly diffuse, and more oracular in style than suggestive in contents. The author's method of interpretation, so far as it can be briefly defined, is a combination of what are known as historical and futurist views. *Christian Commonwealth Publishing Co.*

READINGS WITH OUR MOTHERS ON WOMEN OF THE BIBLE. By Mrs. S. O. Habershon. 1s. 6d. *Partridge.* The substance of these readings was given to a large class of mothers. Stories from the books of Ruth and Esther are treated in a very helpful manner. Many mothers would profit by a perusal of this little book, which has, moreover, a word of kindly instruction for all classes and all ages.

THE WAY OF SALVATION. By Rev. Horace Noel *Nisbet & Co.* For sincere and thoughtful inquirers this book will be found helpful. The doctrine is soundly evangelical; the argument is clear; the style easy and interesting, though wanting in freshness and vigour. In the appendix there is an attempt to defend the doctrine of the Imputed Righteousness of Christ, which is only moderately successful.

HISTORICAL CONNECTION BETWEEN THE OLD AND NEW TESTAMENTS. By Rev. J. Skinner. 6d. *T. & T. Clark.* Another "Bible-class primer," and a specially useful one. In five chapters, subsectioned with remarkable precision, the author has given a very clear statement of the important events of the period "between the books," and he has also admirably pointed out the light which some of these throw upon New Testament history.

THE CIRCLE OF THE SEASONS. Hymns and verses for Seasons of the Church. By R. E. V. *Elliot Stock.* We cannot commend either the smoothness of the verses in this little book, or the purity of the writer's doctrine. To fall short of Keble in thought and rhythm is excusable, but to use extravagant language about the cross, and to find in the worthless Abimelech a type of Jesus Chaist, are errors into which his delicate taste and reverent spirit would never have fallen.

PALESTINE OF TO-DAY. Part i. of an illustrated serial bearing this title, contains ten beautiful plates by F. Thévoz & Co., of Geneva, and brief letterpress descriptions. The scenes include the Port of Jaffa, the Plain of Sharon, Ramleh, and Lydda, with others of great historical and natural interest. Unfortunately the descriptive part shows the hand of the foreign translator, Biblical and other names frequently appearing in their French dress. (Subscribers, 5s., non-subscribers, 6s. *Marshall Bros.*)

SUGGESTIVE TEACHING OUTLINES FOR WORKERS' TRAINING CLASSES. By John H. Elliot. This book contains a course of thirty-nine lessons, designed to cover a period of nine months' study. The general theme is the Bible, and it is treated in a threefold manner, so as to present the facts about the Book, the truths taught in it, and the best methods of using it. The teaching is excellent throughout. The pages, however, are sadly disfigured by verbal inaccuracies and misprints. (50 cents. *W. W. Vanarsdale,* 6, *Arcade-court, Chicago.*)

A CONCISE HISTORY OF THE CHURCH. By Alfred E. Knight. *Partridge.* The author set himself to supply general readers with a recital of the outstanding events of ecclesiastical life and thought from the Apostolic age to the establishment of the Reformation. He has succeeded admirably. Here, in one handy volume, is all that is essential, and much that is very interesting and instructive, succinctly and lucidly presented. The author holds that the period he has covered answers to the prophetic descriptions of the first five of the Seven Churches of the Apocalypse. His book is emphatically one for the times, and the more widely it is read the greater will be the general intelligence on struggles and sufferings which are only too sadly out of mind to-day.

Letters to the Editor.

MODERN MEDICAL MISSIONS.

DEAR SIR,—I am reading with interest the papers now appearing in THE CHRISTIAN, week by week, upon the subject of Foreign Missions. There are a few points in paper XI., published in your issue of Feb. 8, respecting medical missions, which I think ought not to be allowed to pass without remark from some of those who take a view of this particular matter the very opposite of that held by the writer of these articles.

I am glad to notice in the early part of the papers that the writer considers the command "Heal the sick" as a part of the Great Commission. He appears, however, strongly to deny that missionaries with a knowledge of modern medicine and surgery, who are preaching the Gospel and healing the sick in simple obedience to the command of Christ, are fulfilling the command, because God does not use them to bring about the result of the exercise of their gift in precisely the same manner as He did in the case of the Apostles. The writer's words are:—"Let those who wish to do so engage in medical, hospital, educational and other philanthropic enterprises; but let them not sail under the flag inscribed with the Great Commission. Why should they?" My answer is, because they are endeavouring to obey the command.

Every true medical missionary both preaches the Gospel and heals the sick; and he does neither the one nor the other in his own name. He, to my mind, above all other workers, if any distinction is to be made, has the greatest possible claim to "sail under the flag inscribed with the Great Commission."

Does it follow that the medical missionary has not received from God a gift of healing because the gift did not come to him in the manner in which it came to the Apostles and early Christians? Are we to shut our eyes to this important part of the Great Commission because in these days, for some reason or other, we do not see the gift bestowed miraculously? As well might the missionary going to the heathen expect to receive the gift of tongues miraculously, and therefore refuse to work hard to acquire by human means a knowledge of the language of the natives.

The only reason given, so far as I can discover, for concluding that modern medical missions should not be "regarded as part of the work of preaching the Gospel" is because the healing is "wrought by human means and through human wisdom, and require many appliances and much expense."

No medical missionary would dare to allow the heathen around him to think that in himself lay the power of healing their sicknesses; but would, and surely with justice could, declare the cures wrought to be as much the result of the grace and power of God as were the cures wrought by the Apostles.

As regards "human means and human wisdom," these surely are gifts not to be lightly esteemed in a servant of God when all are made to accord with the Word of God. Wisdom ceases to be wisdom when it runs counter to that Word. Is it not by human means such as dictionaries, grammars, and heathen teachers that we acquire a knowledge of heathen languages? And I am sure my fellow-missionary knows as well as I do that much wisdom is required in presenting the Gospel to the heathen, and that wise human means are required in the prosecution of effective missionary work.

I believe the medical missionary depends no more upon his means and wisdom in the exercise of his gift than the ordinary missionary does upon the means and wisdom he uses to reach the hearts of the people among whom he labours.

There is another remark which I cannot but notice, although I do not wish to appear hypercritical. It is this. The writer says: "*Let it be understood that the simple preaching of the Gospel alone is the fulfilling of the commission.*" I contend that the fulfilling of the commission means *more* than a simple proclamation of the Gospel message. It *includes* the healing of the sick; and in the early part of the paper I understand the writer to say so himself. Christ not only preached the Gospel, but He "went about doing good." Everywhere He healed the sick, comforted the troubled, fed the hungry, cleansed the lepers (of whom probably only one in ten "returned to give glory to God"). And in how many other ways—who can tell?—did He remove prejudice, hatred, and indifference by manifesting in some practical way his sympathy with the people.

A. G. PARROTT.

Chingford, Essex.

DEAR SIR,—Medical missions as at present conducted are rather to be regarded as a means for proving to the heathen our sympathy with them than of God's power over them; and as a means of expressing sympathy, we may as well give a dose of medicine as a loaf of bread. But we should not point to the healing in one case or to assuaging of hunger in the other as a means suited to heathen minds of proving God's power.

If we are expecting those who oppose us to say, "This is the finger of God," we must produce some wonder that the magicians cannot imitate with their enchantments, and all that is at present being done in medical missions has been and is being done just as successfully by the children of this world. Our medical missions may be wrought in God: so were Moses' first signs; but we must rise to something higher yet if the whole world is to see and confess "the finger of God."

GRAHAM WILMOT BROOKE.

[We have received a lengthy letter on this subject by Dr. Maxwell, late medical missionary in Formosa, but we have not space for it in this issue.]

"THE CONVERSION OF ENGLAND."

DEAR SIR,—May I add a few words to my previous letter, lest the "confusion" apparent to your correspondent "L. D. D." may also elsewhere be unintentionally misunderstood?

I used the word "England" in its geographical sense, when speaking of our island's first conversion to Christianity, and did not think it necessary to distinguish it as "Britain" prior to the Anglo-Saxon occupation. I, with your correspondent, would be the last "to deny the Italian missionaries the honour due to them," but still I love to remember that quite apart from the earlier labours of the then almost forgotten British Church, St. Augustine was not actually the first to introduce Christianity, even to the Saxons.

Had it not been for Bertha, the Christian wife of Ethelbert, and Luidhard, once bishop of Senlis, who on her marriage came with her from Gaul, it is more than probable that the Roman mission would have had but scant welcome. She espoused her Pagan husband only on the condition that she might continue in England the exercise of the Christian religion in which she had been trained. Indeed, prior to the baptism of Ethelbert and his court, St. Augustine and his followers themselves worshipped with Bertha and Luidhard in the little church of St. Martin, near Canterbury, which still remains. Had it not been for seed previously sown by the discarded British Church, and more particularly the influence of the Christian Queen, it is possible that the noble purpose of Gregory the Great would never have been fulfilled.—Yours faithfully,

GEORGE F. E. SCOTT.

MIDNIGHT MEETING MOVEMENT.—A mission to fallen women in the West-end of London was terminated on Friday last at Craven Lecture Hall, Regent-street. Many attended, a considerable number being German and French. They were addressed by various ladies and gentlemen. Some appeared deeply touched at the kindness shown to them, and there is hope that not a few will be finally rescued.

HOLIDAY COTTAGES.—Free Cottage Homes to accommodate three or four working girls during their summer holiday are much needed in connection with the Y.W.C.A. Convalescent Sick Aid and Holiday Department. If one or two such Homes, furnished in the simplest manner (within a 3s. return fare from London), were put at our disposal rent free, board for the girls (7s. each per week), and matron's salary and board (about £2 10s. per month) being also provided, it would be a great assistance. The existing Homes are filled by those able to pay for themselves. Two cottages were thus put at our disposal last summer, and answered admirably, but the Holiday Club membership is rapidly increasing, so that we should require six more to meet the needs of the London work. (MISS) F. M. FRASER, Hon. Sec.

30, *Onslow Gardens, London, S.W.*

CANAL, GIPSY, AND VAN CHILDREN.—SIR,—A week ago I spent a few hours on the towing path of the Oxford Canal, near Rugby, and in twelve boats I saw there were about thirty canal children who, if the Acts were thoroughly carried out, would have been at school. Instead of which, they and thousands of other canal children are going without education. It is time that the Acts were thoroughly carried out, and the children brought under educational and sanitary influences. Later I visited about thirty families of gipsies in a truly pitiable and heart-rending plight, near the Prince Regent's-road, Royal Albert Docks, E. There were from eighty to one hundred poor gipsy and van children of school age growing up in the blackest midnight darkness, with no hand near to guide them to the light upon earth, or the light in heaven.—Sincerely yours,

GEORGE SMITH, of Coalville.

The Cabin, Crick, Rugby, February 13.

Among the Churches.

CHURCH OF ENGLAND.

Rev. A. G. Edwards, vicar of St. Peter's, Carmarthen, has been appointed to the bishopric of St. Asaph, Wales.

At the evening service on Sunday week an interesting ceremony took place in St. Augustine's Church, Highbury. A Jew—a young man of twenty-two years of age—was baptised by Rev. H. Goldberg, one of the curates of St. Augustine's, Mr. Goldberg having been the instrument of his conversion.

At the last monthly service for men at St. John's, Bradford, the sermon was preached by the Bishop of Penrith to a very large congregation. These special services were begun three years since, and the congregation has varied from 300 to 600 men. The addresses deal in a popular way with moral, social, and religious difficulties.

Arrangements have lately been made to hold a short Welsh service every Sunday at All Saints' Church, Margaret-street, near the great shops in Oxford-street, where a large number of young Welshmen are said to be employed. It is proposed shortly to attach to the staff of All Saints' a curate who will preach in the vernacular. For the present the pulpit is occupied each Sunday by different Welsh divines, who undertake to assist the new movement.

METHODIST.

The East London Wesleyan Mission is reaping as well as sowing. The Girls' Parlour has been a means of much good. The editor of *The Methodist Recorder* has been greatly struck with the wonderful change that has been wrought in many of the young women who go there.

In December last the Methodists at Wakefield commenced the holding of evangelistic services in the Royal Opera House, one of the largest theatres in the town. It is intended to continue the services for an indefinite period, Satan thus being met on his own ground. The effort has, up to the present, according to a correspondent of a Methodist contemporary, proved a "gigantic success."

A brass band has been formed at South Molton for the purpose of holding open-air and special evangelistic services in the streets. Every member of the band is also a member of the Wesleyan Society in South Molton. The band goes out on Sundays to the villages around, preaching the Gospel, and exhorting the people to repent and turn unto the Lord. The other day they went on a trip to a village called All-Ways-End, eleven miles away, the testimony of some of the members being blessed to several souls.

On Monday week a very successful Home Mission Convention took place in the Punshon Memorial Wesleyan Church, Bournemouth. The meetings were characterised with much enthusiasm and heartiness. Amongst the speakers were Revs. J. E. Clatham, W. Darlow Sarjeant, and Hugh Price Hughes. The latter, in the course of some remarks, referred to the need that still exists for aggressive evangelical work, and denied in the strongest terms that there is any truth in the assertion that the respectable artisan and working classes are infidels, and that infidelity is spreading. As a fact, he said, there is so much earnestness in the air that sham Christianity has become intolerable. They have only to be thorough and Christ-like, and the whole country will be on their side.

BAPTIST.

The ten days' mission in the London Baptist churches was inaugurated with a prayer-meeting at the Mission House in Fenchurch-street, on Monday week, Colonel Griffin presiding. Rev. J. T. Brisco delivered a stirring address, and several earnest prayers were offered, asking an abundant blessing upon the efforts put forth.

Rev. C. E. Sawday's successor at Kings Cross (Rev. J. T. Marsh) has supplemented the associations already established at Vernon Chapel by a fresh effort—the establishment of an Evangelistic Association, by which young men have the opportunity of meeting together for the purpose of preparing themselves for active [illegible]. It will not confine its labours entirely to the locality, but will endeavour to find work for its members in any part of the Metropolis.

The congregation worshipping for over seventeen years in the iron chapel at Lansdowne-road, Notting Hill, removed to their new chapel in Ellsworth-road in December last. Since then the pulpit has been supplied by neighbouring ministers (both Baptist and Congregational) and the pastor alternately. The congregations have been most encouraging, and there seems every prospect of a flourishing cause being established in that densely populated neighbourhood. The pastor is Rev. T. J. Cole.

On Sunday week Mr. Archibald Brown preached his annual special sermon to men only at the East London Tabernacle. The [illegible] being estimated at about [illegible] people. Mr. Brown mentioned that there was present in the congregation a man who, seventeen years previously, when the foundation of the Tabernacle was laid, cursed every stone of the structure. He had for years drawn a considerable income from the publication of the [illegible] which were [illegible] Mr. Brown's congregations. [illegible] Mr. Brown's missions became converted, and was present, though an invalid, to express an earnest testimony to the value of the work.

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PRESBYTERIAN.

Rev. John McNeill is to be inducted to the pastorate of Regent-square Church on Thursday evening next, Rev. Z. B. Wolfendale to be the preacher on the occasion. Mr. McNeill again preached in the Metropolitan Tabernacle on Sunday last, there being crowded congregations both morning and evening.

SALVATION ARMY.

The Devizes corps have celebrated their first anniversary with great success. Considerably over one hundred have proved by their lives that conversion has been real, and altogether the work is in a healthy state.

Slum work has this winter been commenced at Newcastle-on-Tyne. The captain reports having found more poverty and wretchedness there than she ever witnessed in London. The poor people, however, as a rule receive the officers into their homes gladly.

CONGREGATIONAL.

The church at March, Cambs. (Rev. J. Lloyd James, pastor), reports the admission of fifty new members during the past year, seventy having been admitted in the previous year.

The anniversary of New-court Chapel, Tollington-park, N., was celebrated last week. The secretary, in presenting his annual report, spoke of the year then closed as an eventful one in the history of the church, particularly referring to the secession of Rev. J. Oswian Davies from the pastorate. The membership of the church numbers 302. Sixty new members joined during the year, the bulk of whom were fresh converts from the world. All the religious and social institutions and organisations connected with the church are in a flourishing condition.

By special invitation, Rev. Hugh Price Hughes met the members of the London Congregational Board in the Memorial Hall, Farringdon-street, on Tuesday afternoon, last week, to give them an address on the "Forward Movement" of Methodism. There were present about one hundred and fifty Congregational ministers, by whom Mr. Hughes was very kindly received, his account of the work, especially in the West-end, being listened to with many expressions of approval. The sympathy of the Congregationalists with this movement, Mr. Hughes thinks, is one of the most significant and hopeful signs of the times.

SOCIETY OF FRIENDS.

The Friends' Quarterly Examiner, just to hand, is a very interesting magazine. Beginning with a Review of William Edward Forster's Life, by the Editor, it contains other thirteen articles, covering a wide range of thought, and sustaining a high tone throughout.

As a result of John T. Dorland's visit to Bristol, and the wave of blessing felt there, the young Friends have since had a social gathering at a Friend's house, when the presence of the Lord was considered and felt, and fifteen offered prayer. Such a method of "gathering up the fragments" is the way to feed hungry disciples, and might be imitated.

By mutual arrangement the two Friends' missions in the Holy Land, viz., Brumana, on the Lebanon, and Ramallah, near Jerusalem, have been divided and placed—the former under English, the latter under American Friends. To thoroughly establish Ramallah work under the new arrangement, Charles M. Jones and Timothy B. Hussey, of New England, are there, and their presence will doubtless cheer and help the devoted English and native labourers.

Most cheering and blessed revival work has been going on in Indiana Yearly Meeting. At South Wabash, after [illegible]'s mission, 103 professed definite blessing, including [illegible] children, "happily converted"; and at Marion, [illegible] the efforts of one Friend, a new congregation is organised, and a meeting-house is to be built forthwith. In New York Yearly Meeting, too, at Glen's Falls, 103 professed conversion, and many the baptism of the Holy Spirit at a series of meetings.

NOTES FROM SCOTLAND.

Mr. John Climie, evangelist, is conducting meetings this week at Carnoustie Hall, Glasgow.

Mr. Steedman, evangelist, is conducting special meetings at Cambuslang, under the auspices of the Railway Mission.

Mr. M. Ferguson, evangelist from the Lanarkshire Christian Union, has begun a special mission in Free Church, Ellerigehill, with much blessing.

A Prison Aid Society, on similar lines to the St. Giles', London, to rescue and reclaim discharged prisoners and convicts, has been started in Glasgow.

Miss Rainy, sister of Principal Rainy, has been visiting the island of Lewis for the purpose of creating greater interest in the Free Church Indian Mission. Large audiences gathered to listen to Miss Rainy's interesting story of what she has herself seen and heard in India.

A valedictory missionary meeting in connection with the United Presbyterian Church was held in the Waterloo Rooms, Glasgow, on Sunday week. Farewell was taken of Rev. James Duke, who is about to return to Kafir Caldar, and Messrs. T. M. Young and J. A. Grieg, who are going to Manchuria, North China, as medical missionaries.

FALLEN ASLEEP.

At Brocktorough, Mr. Wm. Mitchell, for nearly sixty years Methodist class leader.—At Belfast, Mr. Thomas Vernon, for nearly half a century a generous supporter of the Methodist Church.—Rev. Thomas Howells, for twenty-eight years pastor of the Congregational Chapel, Trudoxhill, near Frome, Somerset.—Rev. Alex. Keith, senior minister of the Free Church, Strichen, Aberdeenshire.—Mr. R. M. Norracott, an earnest Christian worker connected with Myrtle-street Baptist Chapel, Liverpool.—Rev. James Wallace, parish minister of Tinwald, Dumfries.—Rev. J. F. Brindle, who was for several years vicar of St. John's, Bacup, Yorks.—Rev. Gilbert Mackenzie, a native Christian missionary connected with the American Presbyterian Mission at Saharanpur, India.—Rev. Ewen Campbell, minister of the Established Church, Lochs, Lewis, N.B.—Rev. Canon H. W. Jones, rector of Sculthorpe, Norfolk.—Mr. Alex. Beattie, a vice president of the C.M.S., and for many years a warm friend of the Society.

TEMPERANCE NOTES.

The Commander-in-Chief has informed the National Temperance Federation that civilians will not be allowed to enter canteens without the "special sanction of the commanding officer."

The workers in connection with the Liverpool Diocesan C.E.T.S. last year induced 1500 to sign the pledge. Besides the police-courts and prison gates, they visited large numbers of men in various public employments.

Mr. William Livesey, The Breck, Poulton-le-Fylde, will send to anyone sending a stamped addressed wrapper copies of "The Great Delusion," an illustrated poster showing the folly of ale drinking, and of which his father was the author.

Intemperance is reported to be on the increase among the young in Austria. It is by no means rare for teachers to find their scholars under the influence of drink, and inquiry then shows, in many cases, that the parents, being of bad character as well as poor, have given cheap spirituous liquors to the children to warm them and at the same time make them forget their hunger.

In a discussion in the Glasgow Free Presbytery on the subject of temperance, Rev. James Wells declared that nine-tenths of the non-churchgoing among the humble classes is due to drink. There are some 3400 men in the lodging-houses of the city, and he thought it morally certain that not one is a teetotaler. Mr. Oatts attributed much of the prevalent drinking to the recent Exhibition, saying that he knew many young men who began to drink while it was open, and are now being ruined.

Notices.

A. G., HYDE PARK.—Several articles exposing the Azapemone have appeared in THE CHRISTIAN. The last was in the issue of November 30, 1888.

COMMUNICATIONS RECEIVED WITH THANKS.—W.E.P. J.K. J.P.W. F.W.B. G.S. J.G.R. G.J.H. F.M.F. E.C. C.F.G.C. H.C.W. A.J.B. N.H. H.W. H.T. E.W.M. E.J.W. D.M. J.S.H. A.N.M. H.C.M. T.G. A.E.E. C.P. R.M. A.F.T. R.D.F. A.C.T. J.E. A.W.W. G.F.O. J.T.R. W.J. S.R. H.T. E.E.B. G.F. F.B. T.H.G. P.G. T.M.C. O.P.H. H.M. G.F.E.S. J.E.L. G.M. J.C. J.G.G. H.M.N.A. R.A. W.H.A. R.C. J.L.M. R.E.W. G.H.C. C.B. R.C.B. A.S.B. T.A.B. H.S. C.W.G. J.L. D.A.M. [illegible] E.T.E.P. S.M. T.K.D. A.H.S. W.D. H.J.H. C.I. J.H. A.W. S.S.P. E.D. M.H. K.R. R.M.W. W.E.L.

[illegible].—C. Price, 3, Queen's-road, Bayswater, W.; Miss Parker, Oak View-terrace, Tralee, co. Kerry, Ireland; G. Phillips, 1, Clemence-street, Burdett-road, Limehouse, E.; E. Rogers, 35, Picton-street, Stratford, E.; J. G. Clark, Hardingstone; Miss K. Watson, 46, Cranbrook-road, Victoria Park, E.; T. Goodall, 267, Bow-road, Bromley, E.; H. Dudley, 127, [illegible], Birmingham, Cornwall; Miss R. Greenwood, 11, Brierley-road, Grove-road, Bethnal Green-road, E.; H. Bennett, 31, Moor-road, West Ham, Stratford, E.; A. Hussey, 43, Worcester-street, Barrow-in-Furness; W. Hoskins, 44, Holden-street, Shaftesbury Park, S.W.; [illegible], St. Michael's, Bournemouth; Miss D. Duffield, 216, Great Lister-street, Birmingham; Rev. O. Harris, 46, Capel-street, Newport, Mon.; Miss H. A. Davies, 65, Caxton-street, New Brompton, Kent.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most [illegible] that no book or paper received should be carefully read before being given away.]

Large Wall Texts.—Mr. S. Goodman, 23, Prince's-[illegible], Hammersmith, writes:—"I have a large [illegible] I wish to give away on Sundays, and would be glad to hear of one large wall texts to [illegible] by the [illegible] Mills, especially mounted on [illegible] for the walls are none too dry."

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"Milton Villas, Southend-on-Sea, January 8, 1889.

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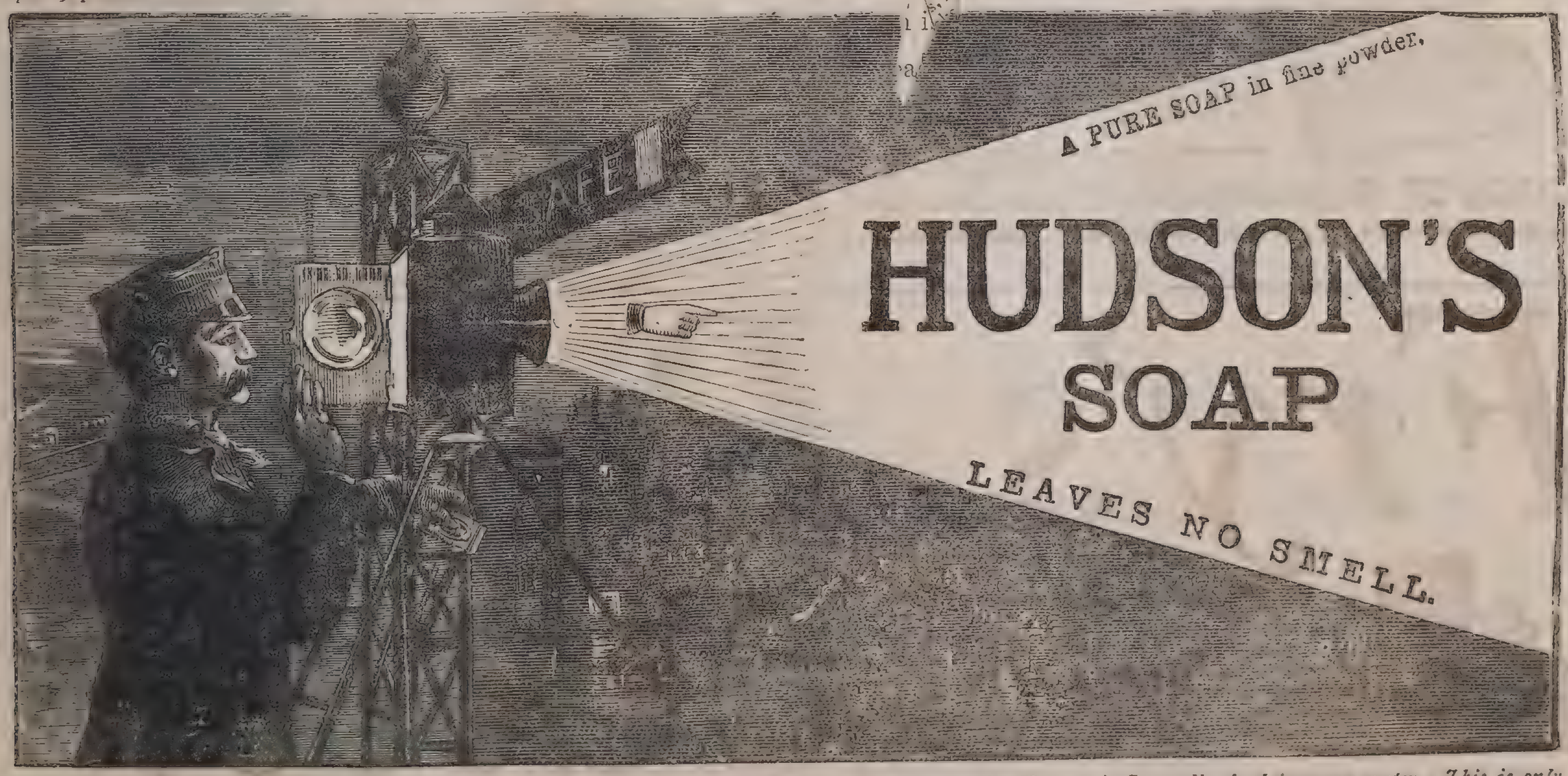
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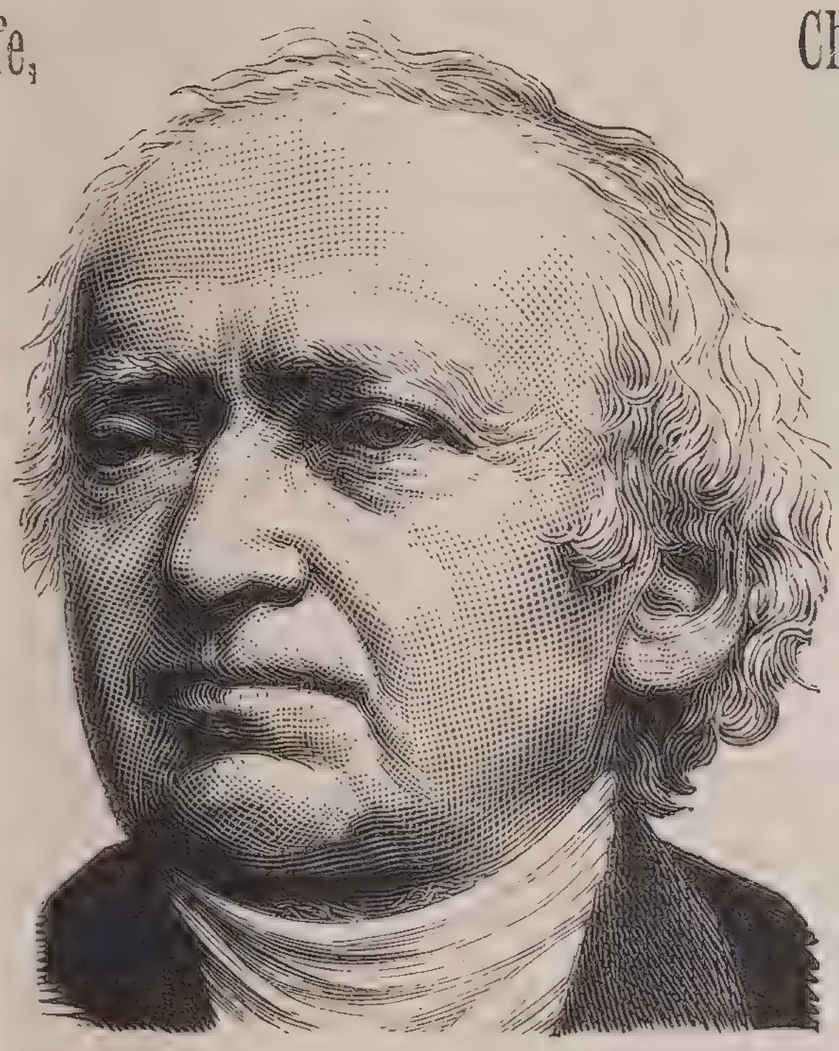
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MISSIONS & THEIR CRITICS, *v.* page 8.

NEARING THE GOAL, *v.* page 13.



[Professor Delitzsch.]

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No. 996.] FRIDAY, MARCH 1, 1889.

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OUR Missionaries and Bible-woman, who spend much of their time on the streets at night, and during the small hours of morning, meet with many homeless children, for whom they now ask sympathy and aid.

There are really hundreds of such, who are literally driven into the streets by the depraved men and women who have charge of them, in order to get money by selling, begging, or stealing; and while the resources thus obtained are squandered in self-indulgence, the children—who may be said to range from five to twelve years of age—are ill-used if they disappoint the expectations of their unnatural taskmasters or depraved mothers.

Some of these little ones are really orphans; others belong to struggling widows; but in any case they may be described as **NOBODY'S CHILDREN**; and because they inevitably yield to evil surroundings, they are classed with fallen girls, even before they are out of their childhood. To save such is now the aïm of the Committee.

Already

SEVEN HUNDRED FLOWER-GIRLS,

from thirteen to sixteen years of age, have been taken from the dangers of the streets; and after training, as members of our Brigade, have gone forth into respectable situations. The Committee now ardently desire to save those girls of the same class who are of more tender years.

Suitable freehold premises in the North of London, and capable of accommodating from thirty to forty children, have been offered.

ONE THOUSAND POUNDS

will enable the Committee to complete the purchase, and to furnish the house. A Lady has promised £100 on condition that £900 is raised at once, so that no time may be lost in saving these little girls.

DONATIONS will be thankfully received and acknowledged if sent to the Office of "THE CHRISTIAN," 12, Paternoster Buildings, E.C.; or to Mr. J. A. GROOM, Hon. Supt., 8, Sekforde Street, Clerkenwell, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness from Miss Watson, 4s. 2d.; T. E., 5s.

"A Mother."—Please send the "worn shoes," so many poor children will be glad of them.

Rations of Food to Hungry Children. Infant Day Nursery. Free Ragged Day Schools. Toy Classes. Band of Hope. Sunday Schools. Children's Services. Classes for Rough Boys. Mutual Industrial Classes for Lads. Meetings, Classes, Library, Clothing Club, and Tea-room for Work-Girls and Young Women. Temperance Meetings. Bible Classes. Mothers' Meetings. Common Lodging House Services. Room to Room Visitation. Evangelistic Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 63, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

EAST END DISTRESS. — Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., appeals for assistance for destitute families. Children's Free Dinners, and Soup Kitchen Fund in urgent need of funds. Gifts of money, food, or clothing promptly acknowledged, and exclusively appropriated to the relief of destitution.

KONIGSHEIM HOUSE OF REST, Weston-super-Mare.—This Home affords rest and change to English and Foreign Governesses, also to Lady Christian Workers. Terms, 12s. to 21s. inclusive.—LADY SUPERINTENDENT.

BETHNAL GREEN GOSPEL AND TEMPERANCE MISSION.—The Committee urgently appeal for funds for the following objects:—(1) To provide special help for the starving poor, thousands of whom are always living on the verge of starvation, and are at this season of the year in a pitiable state of want. Money to provide food and firing and gifts of clothing will be gratefully accepted and wisely used. (2) To purchase Gospel and Temperance tracts. (3) To support missionaries and evangelical mission work. (4) To pay off a debt of £500 on a large mission hall and institute, in which a most important and cheering work is being done.—Contributions may be sent to Messrs. MORGAN & SCOTT, Paternoster-buildings, London, E.C., or to Rev. W. HARVEY SMITH, 203½, Bethnal Green-road, London, E.

CONTRIBUTIONS in Money, Clothing, Coal or Bread Tickets are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. The smallest donations will be gratefully received. Acknowledged with thanks, T. C., 5s.

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DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks.—Mr. Coleman desires to express his sincere gratitude to the readers of THE CHRISTIAN for their kind support in his work. He wishes to continue the supply of free meals, given to the unemployed Labourers and their families a few weeks longer.

KINGSTON EVANGELISTIC ASSOCIATION.—A Mission will be held at Albany Hall, Kingston-on-Thames, March 3 to 14 by Rev. F. D. SANFORD, every evening at 8 o'clock. Bible readings: Tuesday, March 5, Albany Hall, Kingston; Thursday, March 7, Lecture Hall, Maple-road, Surbiton; Monday, March 11, Lecture Hall, Maple-road, Surbiton; Thursday, March 14, Albany Hall, Kingston. To commence at 3.30.

A SECOND ADVENT CONFERENCE will be held nearly all day, on Tuesday and Wednesday, March 5 and 6. In the mornings, 11 to 1; afternoons, 2.30 to 5 p.m.; evenings, 7 to 9.30 p.m., in the Pillar Hall of Cannon-street Hotel, at Cannon-street Station. Twenty large cartoons of the prophetic scenes in Daniel and Revelation will illustrate the prophetic addresses by several speakers. Questions and testimony are invited. Seats free.

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Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

HOME FOR BLIND CHILDREN, College-avenue, Hackney; Branch for Incapables, Wood-green, N.—Children are admitted from two years without election. They are educated and trained in industrial occupations.—Subscriptions thankfully received by Miss S. RYE, Founder and Superintendent.

THE MARY INSTITUTE, GRAYS.—Will any one kindly give piano, books, articles of furniture, or subscribe to fund, to enable members of Young Women's Christian Association to furnish a Home. Club, and Library. Very poor parish, more than 5,000 population, only a temporary iron church.—Rev. F. HASLOCK, The Mary Institute, William-street, Grays, Essex.

A PLEA TO THOSE WHO LOVE SAILORS.—The expenses of keeping up this most useful Mission work weigh heavily upon me. Will any of your readers kindly assist with gifts of any kind. All contributions most gratefully acknowledged by yours obediently, RICHARD MORGAN, Sailors' Rest, Amlwch, Anglesea.

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AS GROOM AND COACHMAN.—Christian, abstainer. Married. Age 33. Drive single and pair well. Thoroughly understands his duties. Three and half years' good character.
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GARDENER. — Advertiser seeks situation in Christian family. Age 38. Thoroughly experienced. Six years in last situation. Can be well recommended. — T. HINE, Robinhood-cottages, Hall-green, near Birmingham.

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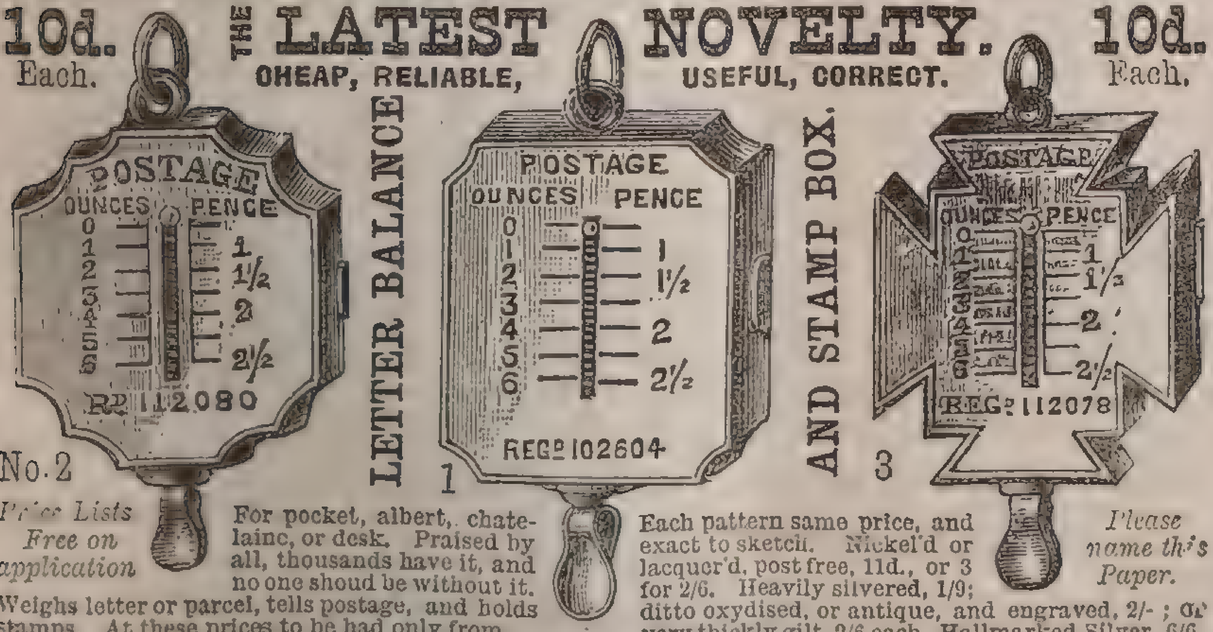
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The Christian.

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NEXT week we hope to give portrait and sketch of Rev. E. R. Young, Missionary to the Cree Indians, North-West Territory, Canada.

Monday, March 18, has been appointed by the Irish branch of the Evangelical Alliance as the annual day for special and united prayer for Ireland.

We commend to our readers the important and quite practicable suggestions of our correspondent, Mr. Charles W. Pidduck, in his letter on "The Management of Railways," p. 11.

We regret to learn that during the last week Mr. Denham Smith's strength has rapidly failed. The symptoms of his disease have become more prominent, and it is with difficulty that he can be induced to take nourishment.

Mr. George C. Needham will conduct evangelistic services for young men from Monday to Friday (inclusive), next week, at 8 p.m., at the Y.M.C.A., 186, Aldersgate-street. We hope there will be a large muster of young men from city establishments, and that Christian workers will rally round the evangelist.

We direct the earnest attention of our London readers to the announcement, in our list of special events, of the weekly gatherings to be held in Devonshire House, Bishopsgate, for prayer and conference on great national and social hindrances to the Gospel. These meetings should afford a fitting occasion for united confession and prayer, as well as for concerted action in seeking to abate and abolish the evils which threaten our national prosperity and hinder the progress of Christ's kingdom.

In its literary criticisms *The Nonconformist and Independent* said recently:—

> One of the most portentous indications of the theology of the day is the extreme of its revolt from governmental processes. An invertebrate, good-natured mercy is not the highest nor the truest conception of Christ's salvation.

It may be hoped that this language is an indication of a healthy re-action against a teaching in the pulpit that has been undermining the very foundations of Christianity, which has gone to destroy all idea of guilt, has left the sinner under the power of a fatal presumption, and has deplorably relaxed the spiritual fibre of churches. The greatest of theologians, while insisting upon Divine love as the essence of Deity, have always enforced the judgments and punishments of sin which necessarily arose from God's sovereign relations to the universe; and it has been a shallow theology which has in these days seen only a justifying righteousness in the Gospel, and not a retributive one.

Next week we shall commence the publication of a second series of evangelistic narratives by Rev. W. Haslam.

We find no difficulty in what are called the imprecatory Psalms, but we have sometimes been staggered by what seemed an imprecation of evil by the Apostle Paul on Alexander the coppersmith. It is a relief, therefore, to find that the Revised Version of 2 Tim. iv. 14 reads: "Alexander the coppersmith did me much evil: the Lord will render to him according to his works." Whereas the A.V. makes it almost a curse: "The Lord reward him according to his works." We may sometimes be tempted to utter a malediction, but we have not apostolic sanction for this, even though the object of our displeasure be such an one as Alexander the coppersmith.

A correspondent writes:—

> Little do the superficial preachers of our time realise how unutterably they pain long-established Christian men by their premature and rash conclusions. I recall a time when an honoured member came out of the stormy atmosphere of the House of Commons, and in effect said to me, with a pang of suffering I cannot describe, "I could bear all this; but it is when I go northward to spend a quiet Sunday, and listen to a preaching that explains away the great doctrines of Christianity, and leaves me neither consolation nor motive in the difficult duties of life—oh, it is this changed representation of the Gospel that is my great trouble in life." Some years have passed since then, but never shall I forget the distress of a legislator, and a man of universally recognised wisdom in business, as he thus spoke to me.

The Independent (New York) lately had some remarks on "Humour in the Pulpit," which apply to both sides of the Atlantic. The humour spoken of is not that of Luther or Latimer, which is as sunshine and relief to weighty arguments, but the modern affectation which is common, and for the sake of effect turns preaching into third-rate comedy. That, says the writer, which is often on my lips in these later days, is to say to the preacher, "Quit your fooling and come down." He adds, "Directly the preacher is lost in the comedian, the congregation sink below the level of the playgoer; the children lose their sense of reverence; sin ceases to shock; the holiest themes become parts of a performance; and no atheism can become so blasphemous as that which fills the sanctuary of God with echoes of a laughter upon which his shadow would bring an instant hush."

Proposed alterations of the code are announced by the Educational Department. The system of payment by results will be dealt with; a new syllabus of essential subjects for primary instruction is to be prepared; itinerant teachers, as organising inspectors, are suggested; the pupil-teacher arrangements are to be reconstructed, and a check is to be given to the passing on of incompetent ones; night schools are to be dealt with by liberal measures; and greater justice to trained, rather than untrained teachers, will be recommended. The Revised Code will thus deal with subjects of widely felt interest, and may do more in the way of improvement than has been hitherto attempted.

China's Millions for March conveys the pleasing information that up to February 19 £3600 had been advised by telegraph to China as available for the relief of the famine distress. This amount has been given in sums ranging from 6d. to £1000, the latter generous gift being an offering from "Father, mother, and seven children." From the districts affected by the Yellow River disaster the missionaries of the China Inland Mission have sent reports. Dr. Douthwaite, of the same Mission, earnestly calls attention to the awful destitution in the province of Shantung. In a letter dated Chefoo, January 1, he says:—

> A district of about 6000 square miles has been devastated so completely that at the lowest estimate 1,500,000 men, women, and children, are now reduced to the verge of starvation. Unless relief is speedily afforded from without, the greater part, if not all, of this great multitude must inevitably perish. The native authorities are doing little or nothing to relieve this distress.

The following telegram from Mr. Hudson Taylor, dated Shanghai, February 19, forbids the hope that the need is less urgent now than when Dr. Douthwaite wrote:—"Shantung—Manchuria—frightful distress—assistance is urgently required." As previously stated, help should be addressed to Mr. B. Broomhall, secretary C.I.M., 2, Pyrland-road, London, N.

Mr. Caine and Missions.

Mr. Baynes, the secretary of the Baptist Missionary Society, has written a manly and temperate answer to the strictures to which we alluded last week, as having been passed on the operations of the Society in India, by Mr. W. S. Caine, M.P. It is shown that Mr. Caine has based his conclusions on inaccurate statistics; the actual number of missionaries being less, and that of converts more, than stated. Mr. Baynes also affirms that the Baptist Missionary Soeiety has withdrawn, during late years, from general promiscuous education, leaving that to the Government, and confining itself to education entirely based on the Word of God. In addition, Mr. Baynes lays stress on the numbers which are constantly being added to the churches from heathen darkness, and which compensate for the inevitable drain always in progress, through natives moving to localities where there are no Christian churches of the same order. Mr. Baynes so far answers the charges, courting investigation, and professing the willingness of the committee to consider any methods better adapted to secure the conversion of men to Christ.

Rev. R. Wardlaw Thompson also replies to Mr. Caine, in a similar sense, on behalf of the London Missionary Society.

As we hear the different views of earnest men on the varied phases of the great Missionary problem, we feel that much may justly be said on both sides. Very often the truth lies between the extreme views on either side. There is a growing need that we should address ourselves to *construction*, rather than the *destruction* of agencies on which God has undoubtedly set his seal of approval.

Missions and their Critics.

The present time has well been called the crisis of missions. They are passing under the searching light of friendly inquiry, and through the fire of hostile criticism. The former is a healthy sign of the times; but the latter presents dangers to be carefully avoided. It is essential that Christians at home should be both personally interested in their brethren and sisters at work in the foreign field, and intelligently informed as to the nature and the necessities of their work, to their minutest details. But it would be a disastrous consequence of the present spirit of inquiry if the hearts of missionaries were discouraged abroad, or their hands weakened by loss of confidence at home. They have gone down into the depths trusting us to hold the rope; it would be unpardonable if we forsook our easier post while they cannot escape from their more perilous one.

Our Foreign Missions as a whole, whatever their failings or shortcomings, represent the best of our Christianity. In the devotedness of the labourers and the success with which God has blessed them, they compare more than favourably with the churches at home. To discourage Foreign Missions would be to blunt the edge of our sword and to break off the point of our spear; worse than this, it would be to sacrifice David with his sling and stone.

We do not here dwell upon the inaccurate attacks of Canon Taylor, or the questionable criticisms of Mr. Caine, M.P. In the papers on "The Question of the Hour," our missionary friend has urged, with great force as we think, his view, which indeed was that great man Edward Irving's view, of the principles on which the Great Commission was to be carried out. In giving publicity to these papers we do not pledge ourselves to all they advocate. It is on every ground desirable that we should give ample opportunity for the expression of the opinions of those whose position and experience entitle them to be heard in modification of the missionary's views, or in opposition to his contention.

It would be impossible for us to insert a promiscuous correspondence, but at the close of these articles we shall be prepared to follow them by a series of papers in reply, to the writer or writers of which we will submit all letters received, so that every important consideration may have attention.

It is not necessary that we should continue the anonymity of the writer of the articles now drawing to a close. They are by Mr. E. F. Baldwin, of Mogador, Morocco, whose narrative, "A Missionary Journey according to Matt. x.," shows that he has the courage of his convictions, and that he is shaping his life and work in accordance with them.

It would not be desirable, even if it were possible, suddenly to alter the whole method of missionary procedure. The sound principle, not to change horses in the middle of a stream, may be remembered here; but, as no one will contend that in our Foreign Missions the Church of Christ has done the best it was possible for her to do, so no one should be displeased that an attempt has here been made to discover what our Lord and Saviour meant to be the method in which his command should be fulfilled: "Go ye into all the world, and preach the Gospel to every creature."

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MAJOR WHITTLE IN EDINBURGH.

The meetings during the past week were held in Newington Parish Church, which is situated in a part of the city that has been, in some respects, less evangelised than others. The noon prayer-meetings in the Free Assembly Hall have been well attended, and here again the ministers and leading laymen have come day after day, and have held up the preacher's hands. The "Bread of Life" has been the subject, and Jesus has been lifted up, to the rejoicing of his servants, the winning of unsaved ones, and the restoration of backsliders.

The day before leaving Edinburgh Rev. John McNeill and Major Whittle dined together, and the former urged on our friend the advisibility of following up his great Sunday night gatherings in the circus. He showed how services in such a place were calculated to reach a large class of young men who had ceased to attend church, but who would resent the imputation of being among the lapsed masses; who were not affected by infidel sentiments farther than the natural heart always is so; and who, it may be, purposed, when they became the heads of families, to return to the church-going of their fathers' homes.

"They have come up," said Mr. McNeill, "to this great city, and have got clear, in the meantime, of parental restraints. Everything is new to them, and a sense of unfettered freedom has possessed their minds. I have tried to put myself into their place, and to see how it is that the services of the sanctuary, after the license of the theatre and music-hall, become irksome. They have become unused to sitting still, and saying nothing; and here, in church, they are called upon to do so for an hour and a half, which is a long time for a young fellow full of animal spirits to restrain himself. To his unawakened mind the message, unless delivered with unusual freshness, simplicity, and power, is uninteresting, the services formal, the language conventional, and the whole atmosphere of the place depressing. Soon he gets quite out of the way, even of thinking to go to church, and he would dread to be seen sitting in a pew, lest some comrade should hear of it. But the circus is neutral ground; he can get up and leave when he pleases, if his attention is not engaged, and he can take his young lady friend with him. Thus both sexes, at a critical age, may be reached, if the service be made bright with a good choir and hearty singing; with happy Christian workers about, to receive them cordially, and find them comfortable seats; and, above all, if the speaker will seek to adapt himself to their circumstances, sympathise with their sorrowings, deal kindly, yet fearlessly, with their consciences, and get his heart filled with love for their souls. Here preaching, as it is conventionally understood, is out of the question; it must be quiet, intense speaking, simple, direct, loving."

I wish I could reproduce Mr. McNeill's burning words, which are eloquent even in conversation, but I hope I have given their import. His impression was that Major Whittle's words and methods would continue the interest that had been awakened, and might be the means of garnering much precious seed that had been already sown.

The first circus meeting was held on Sabbath evening, and on the same afternoon, at five, there was a meeting for men in the Free Assembly Hall, special seats being reserved for students. Professor Henry Drummond, who is holding Sunday evening meetings for students, as in former years, attended, and took part in last Sabbath afternoon meeting along with Professor Simpson. On the present occasion fifty young men rose for prayer. On arriving at the circus it seemed as if as many nearly were outside as in, and it was with great difficulty that we reached the platform. Close on four thousand persons must have been present, and, from first to last, the power of God was present to heal. The text was, "Look unto Me, and be ye saved," &c., and as the Gospel was faithfully, clearly, and forcibly presented, the vast audience sat spellbound. At the close fully two-thirds remained to the after-meeting; and when those were asked to rise who wished to take Jesus as their Saviour and Lord, more than a hundred responded to the invitation, and many precious sheaves were brought in by the Christian workers. Mr. McNeill's expectation of immediate and extensive reaping was quite borne out, and doubtless many of them had been awakened at his meetings. The writer had the joy of pointing to the Lamb of God one who for years had been a Secularist, and who had not a Bible at home, for he had burnt it.

The evening evangelistic meetings will be held this week, in Broughton-place United Presbyterian Church. We ask earnest prayer that He who is mighty may do for us great things.

D. M.

CONFERENCE AT SUNDERLAND.

A Conference on "The Claims of Christ and the Claims of the Heathen" was held in the Assembly Hall, Fawcett-street, Sunderland, on February 11, 12, 13. There was a season of prayer every morning, and three meetings were held each day. "Ye are not your own" was the keynote of some of the earliest addresses, and in the evening of the first day, "The Jews in relation to the Evangelisation of the World" was dealt with by Rev. John Wilkinson.

On the second day the claims of several mission agencies were advocated. Mr. John McAuliffe spoke of Bible carriage work; Mrs. Gurney detailed the aims and methods of the Christian Police Association; and the Mission to Deep Sea Fishermen was described by a skipper of one of the Mission vessels. Dr. John Lowe spoke on Medical Missions; Mrs. Lowe on Zenana Missions; the Misses Leitch on Ceylon; Rev. C. G. Moore on China; and Mr. E. H. Glenny on Africa. The needs of the heathen world were very earnestly set forth, and it was held that the love of Christ, and the miserable darkness of the heathen, should constrain those who fear God to render more vigorous help in the evangelisation of the world.

"The drink question in relation to foreign missions" was considered on the closing day, references being also made to the opium iniquity. Rev. D. R. Kilpatrick pleaded the cause of Spain, now open to the preaching of the Gospel, after having been sealed for three hundred years. Rev. R. McAll having spoken of efforts in France which have been signally blessed of God, Mr. G. Wilmot Brooke commended the millions of Central Africa to prayerful sympathy and active effort. Mr. W. Spencer Walton delivered several addresses, one of them on South Africa. The Conference was a time of refreshing to many Christian people. Six workers are in the foreign field as the outcome of previous conferences.

OLD FORD MISSION.—This mission is doing a most useful, though quiet, work among the poor at the East-end, under the honorary superintendence of Mr. Arthur Farnan. From his statement, at the recent annual meeting, it appears that the work throughout the year has been well sustained. One feature of this good work is that it is, for the most part, accomplished by voluntary helpers.

PASTOR BROWN ON AMUSEMENTS.—A ministerial correspondent writes us concerning Pastor A. G. Brown's pamphlet, "The Devil's Mission of Amusement":—I feel it to be a timely and much-needed protest against a serious evil. I wish I could afford to give away the pamphlet largely, but I cannot; I have bought a few copies for this purpose. Could your readers, who have the means, place at your disposal sufficient money to give parcels of the pamphlet to those who would undertake to circulate it amongst those who are not at all likely to see it, unless given to them in this way, and yet who may most of all need to have their attention directed to the subject?

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

XIV.—Christ's Instructions for his Missionaries:

THE DIVINE PHILOSOPHY OF THEIR DETAILS—(*Continued*).

IN our last we saw that in this missionary charter our Lord has given us that form of equipment and activity which alone is consonant with the truth to be represented and the effect to be wrought; that the truth required it, and the world needed it. It was indispensable to the servant himself; and it is suited to the holy poverty in which the Lord would have had his Church abide. But this thought embodies much more that is profitable, which we will now seek to unfold.

IT IS THE MANNER IN WHICH ALL THOSE THROUGH WHOM GOD HAS BROUGHT HELP AND SALVATION TO THE SONS OF MEN HAVE EVER COME. This is true in the spirit, and in much also of the letter. They have been men of no condition, with nothing to recommend them to human wisdom. If they have started out with worldly advantages they have soon parted with them. Such was Joseph—despised, hated, enslaved, falsely accused, and imprisoned; and Moses, turning from the riches of Egypt to embrace the reproach of Christ, and leaving his vocation and portion in Jethro's house in Midian to take his way with only the shepherd's crook, which became "the rod of God" in his hand; and the Levites, who had no portion in Israel, for God was their inheritance; and the Judges the Lord raised up, who delivered his people out of the hand of them that spolied them, —Othniel, a younger son; Ehud, left-handed; Shamgar, the hero of the ox-goad; Deborah, a woman; timid Gideon, whose family was poor in Manasseh, and he the least in his father's house; Jephthah, the son of a harlot; Samson, blind and old, and dying as he conquered. Such also was Elijah, destitute and homeless; and Elisha, who, by sacrificing his oxen and burning their implements, crossed the river of his hazardous service; and who returned from the rapture of Elijah with only the mantle that had fallen upon him, but with the "double portion of the Spirit"; and of the prophets, Ezekiel and Daniel, captives; Amos, a herdman; Jonah, from the fish's belly.

All these, "of whom the world was not worthy," were men of faith, and therefore divested of the things of sight; they were spiritual men, entrusted with spiritual business, and hence appearing among men disrobed of earth's garments, which do not become the form that faith takes on.

Pre-eminently is all this true of John the Baptist, the greatest of prophets, who, like Samson, was a Nazarite from the womb, wearing the three marks of a Nazarite—separation from earthly joy, from the touch of moral death or defilement, and in complete subjection to God. His severe simplicity and abstemiousness consorted well with his calling and message. In him the missionary may behold his proper type as a forerunner and herald of the again approaching kingdom.

THESE INSTRUCTIONS ALSO OUTLINE THE CONDITION TO WHICH ALL SPIRITUALITY TENDS, AND IS BUT THE EXHIBITION OF THE PRINCIPLES OF CHRISTIANITY CARRIED TO THEIR FURTHEST REACH. The full and normal result of a heavenly life, manifesting itself amid the circumstances of earth, is seen in its perfection in the earthly life of the Lord Jesus. We may not lift the veil the Holy Spirit has seen fit to throw over the first thirty years of that life—that sinless, quietly lived, unostentatious page of his history before He publicly took his place of ministry for God. But we know He then had a home and friends, and doubtless tasted the responsibilities of those upon whom others depend for material supplies, for they afterwards said of Him: "Is not this the carpenter?" This part of his earthly experience may be considered as somewhat analogous, in some respects at least, to the manner of life appropriate to the private Christian.

But when He took his place of public ministry, and began moving among men as the "Apostle of our profession," He arrayed Himself in just this outward condition, with its spiritual accompaniments, that He appointed for his missionaries. He was the embodiment of every truth He taught. He was without those accessories of life from whose use He interdicted his disciples, and which we found, in God's deep wisdom, cover the entire range of those forces and appliances by which the world is laid hold of and enjoyed. It was his will that the same lofty ideal should ever be before the eyes of men; that it should ceaselessly utter its hallowed lessons of life and lip in the persons of men, real and yet spiritualised, refined from the coarse admixture of earth, and radiant with heaven's beauty.

But the position was so unique that the many can only approach it. Business and domestic responsibilities hold them in a set of circumstances which are providential, and in which they are bidden to abide with God. Their outward life must indeed be conformed to the unworldliness and holy simplicity of Christ. They must sell all superfluous possessions, and, as they value a heart ever opening heavenward, must not accumulate treasure on earth. Worldly position must be relinquished, the endless meaningless formalities that occupy the world's people eschewed, and all those adventitious and artificial distinctions which mark these modern days despised. Thus they ever tend to the lofty pattern these missionary instructions give us. But their likeness to Christ, the prototype in all inward exercises and outward service of believers, is necessarily modified by their circumstances. Many of them must needs have at least some possessions, a purse, a fixed abode, the responsibilities of social and domestic relations, with their time and strength-consuming demands. And herein they may honour their Lord, if, indeed, they honestly cut off all that is redundant, self-ministering and worldly, and that inheres not in the nature of their calling as Christians.

But Christ's exact example must not only be approached but reproduced. He would have it live on through the ages. What the light is to the lighthouse and it to the sea, Christ's life is to the faith and it to the nations. It must not cease to cast its intense and serene light across the waters. Therefore, He constituted this lasting order of Apostles, of sent ones, sent by Him into the world, as He, the "Apostle of our profession," was sent by the Father. In them, in their measure, as in Him, would He ever have witnessed, to the full, that lofty character and those lowly conditions which faith and love, by the certain operation of spiritual law, take to themselves. As Rome placed her colonies, which were bits of herself, with her prestige and privileges, on the confines of her kingdom, so Christ purposed that upon and beyond the ever-enlarging borders of his kingdom, should ever appear these reproductions of Himself, members of the order this document establishes. In them He would manifest his life in the same lowly and dependent condition in which He lived it: through them He would multiply his own mighty works, and speak his own irresistible words to the end of the age. As far as weak man could reflect his moral glory, these favoured ones should. Hallowed and heavenly purpose! Its glory shone out and gladdened and blessed men for a little time, and then paled and vanished, eclipsed by that which has the power to blot out all the fair spiritual creation of God—unbelief.

Seeing, as we have now shown, that in his appointments

for his missionaries, Christ gave that form to which, by the law of its operation, all spirituality tends, how beautiful and divinely suitable it appears! Afterwards, as God the Spirit reviewed these spiritual warriors, left by the Captain of salvation to carry the war into the enemies' country, He said, by the lips of Paul, the chief one among them, "God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things that are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are: that no flesh should glory in his presence." These are the five ranks with which God will overcome the things that are, and overthrow human wisdom and strength, viz., things foolish, things weak, things base, things despised, and things which are not. How like they are to Christ's order of missionaries! Thus the Spirit, long after the giving of the great commission to preach the Gospel to every creature, accords with that manner of preaching it instituted by Christ.

We think the ideal missionary, as he grapples with his work and walks with God therein, will perceive that the fittings and furnishings of prudence with which he started out hinder rather than help him, and if he be a man of faith, and with a mind open to the light, LITTLE BY LITTLE HE WILL PART WITH THOSE PROPS OF EARTH AND PRACTICES OF HUMAN WISDOM, WHICH ARE AT VARIANCE WITH THESE INSTRUCTIONS. It may not have been brought to his notice that these are his directions; and yet his spiritual instinct will gravitate towards this true model. In his journeyings it may transpire that, having started out full, he unwittingly comes into this very condition of need and dependence, when he is glad to receive his bread from "the worthy" he encounters.

This fruitful principle, that all spirituality tends to clothe itself in this outward form, yields us yet another weighty thought—viz., that SUCCESS IN MISSION WORK WILL BE IN PROPORTION AS THESE DIRECTIONS ARE CONFORMED TO. Not because they have been before the eye as a goal to be reached, but rather because the truer the missionary, and the more characterised by faith and disinterestedness, the more he would unconsciously shape his outward state in conformity to that of the Apostolic messenger. Hence, as his faith and self-denial determine both the measure of this conformity and his success, the conformity becomes a true gauge of success. The annals of missions from the beginning illustrate and prove this statement. He who would set about arranging this evidence, would be employing himself in a most interesting research, and place the cause of missions under lasting obligation.

In our own day there are significant indications of the truth of this remark we are dwelling on, to which we may well give heed. How glorious, then, would be the result of a thorough return and perfect conformity to our Lord's directions! An eminent advocate of missions said: "I think the lame and partial success which has attended modern missions in the way of conversion, compared with those of former times, should have humbled us to revise the principles upon which we have proceeded, and see whether there be not a large mixture of human wisdom and creature-trust in our measures."

But let not those who have yielded themselves to the Lord's work abroad, or who desire to do so, be stumbled or discouraged because of the loftiness of the ideal. It cannot be attained by all, or by many at a bound. If it be held before the gaze with the honest purpose of conforming oneself to it, as the strengthening grace of God is given, all will be well. Our Lord is pleased to vouchsafe blessing to lesser degrees of faith and zeal than can take on the conditions of life and service we are considering. Let this encourage us to go on to perfection.

We will next deal with the perpetuity of this missionary constitution.

A Missionary.

Modern Medical Missions.

IN REPLY TO "A MISSIONARY."

Dear Sir,—I have read with interest the series of papers by "A Missionary" which are now appearing in The Christian. The two papers to which I would specially refer might be classed together under one head, "Medical Missions *versus* Faith Healing." The writer's contention is that modern medical missions are no substitute for the healing works of Apostolic times, and that faith-healing or miraculous healing is to be looked for in a quickened Church in order to the more rapid extension of Christ's kingdom in the world. Dissenting earnestly from the views advanced in these two papers, and believing that their tendency can only be to unsettle and not to edify, I would beg the favour of a little space for reply.

We are all agreed that the sum and substance of the Gospel is the Lord Jesus Christ Himself. The great commission is to preach Christ—Christ in all that Scripture reveals Him to be to sinful man. Further, we are all agreed that for the preaching of this Gospel the one essential instrument is the living voice of the believer. All other instrumentalities, including the printed Bible, are subordinate to this. Having the Gospel, and recognising the Lord's will as to its proclamation, the question for the Church to-day, as always, is: How best to bring the living voice of its believing children to reach with the Gospel the ears and hearts of those who do not know it? What accessories, if any, has the Lord indicated as helps for the furtherance of the message concerning Himself? Did He plainly suggest any special line in the pursuit of which help might be found for getting near to men? Over and above the grace manifested in the servant from whose lips the message is to come is there any outward way by which the message may be specially commended?

For answer to this question we must look to Pentecostal and Apostolic times. There we find two things associated in a remarkable degree with the preaching of the Gospel, the miraculous gift of *tongues*, and the miraculous gift of *healings*. These were undoubtedly authentications of the Gospel message, but they were much more. The former was a wonder, associated especially with new ingatherings of believers, and indicated, no man can doubt, the purpose of the Spirit, not only that every believer should be a confessor and witness for Christ, but also that the Gospel should be diffused among all peoples, and in every tongue. The latter was also a wonder, which attracted powerfully the multitudes of the common people, touching them by the benignity which shone through those gracious healings, and leading them unquestionably to give more earnest heed to the message of eternal life. The gift of tongues and the gift of miraculous healings are the two great accessories in the earliest days of the Church for the furtherance of the Gospel. They were side by side in those early years of Church history, and when the Scripture books are completed, they equally, possibly very gradually, disappear. Whatever may be predicated of the one as a help to the authority of the message, and as a gracious seal upon it, may be predicated of the other.

Let us turn now to these latter days, and see what they present to us under these two heads—*tongues* and *healings*. First as to tongues. What do we see now? Just this, that we are rapidly coming within sight of the complete fulfilment of the Pentecostal prediction. The Bible—the Gospel, not science, or anything else but the Gospel, is leading the way into all the tongues of men. Is it by miracle, as at Pentecost? The universal answer is, No. It is by the sheer hard work of believing men who, under the guidance of the Spirit, are making ready the way of the Lord. And yet, under the administration of the same Spirit, which is the greater miracle? Which more marvellously proclaims the glory of the great Controller and Worker? Is it the partial, short-lived utterance of the few who, in an automatic and forcibly constrained fashion, were the vehicles of Divine speech? Or is it the full and continuous proclamation of the everlasting Gospel all round the globe, in the multitudinous tongues of the nations, by the willing, conscious, intelligent utterance of the vast array of Christ's servants in all the heathen lands? Both kinds of utterance are under the administration of the same Spirit. Which is more to the glory of the great Administrator?

And now as to healings. These also, in the first days of the Church, were miraculous, and, like the miraculous tongues, they passed away. What do we see now? What is the gracious Spirit of Christ doing through men now, and that in direct association with the preaching of the Gospel? We are only comparatively at the beginning of Medical Missions, and yet it is a low estimate when I say that, at the very least, half a million of Jews, Mohammedans, and heathen, come under the willing, loving, healing hands of the men and women who, in the mission fields of the world, are now serving the Lord as medical missionaries. Scores of hospitals and hundreds of dispensaries are to be found in the mission fields, all under the guidance of those who are diligently seeking the extension of Christ's kingdom. Innumerable works of healing of all kinds are being wrought by these labourers, and by many others who are not qualified by University degree or College diploma, but who are constrained to follow in their Master's healing footsteps as far as He will enable them. A work of physical healing, for Christ's sake, and under the administration of the Spirit of Christ, is being wrought in these days, of which, for the number of people it affects, and the amelioration of suffering

which it bestows, and the openings for the Gospel which it brings, the physical healing of the Apostolic times was but a faint foreshadowing. Let one but try to gather it together as it is now going on in all lands to which the Gospel is being carried, and it presents a picture of the compassion of Christ to the suffering bodies of men which should make the heart flow over with wonder and praise. Is it by miracle now? Not at all. There is no miracle about it, but there is much patient study and toil, there is much God-given skill, there is the heart and life gratefully laid at the Master's feet, and there is his acceptance and seal of favour. And yet, after all, I must again ask, Which is the greater miracle of the two? Is it the comparatively few and oft intermitted wonders of healing mercy miraculously wrought by the Apostles and a number of the leading Evangelists in the limited sphere of their labours, or is it the great river of healing mercies which has begun to flow through all the mission lands in connection with medical missions? Both methods are under the administration of the same Spirit.

I claim for the Church of Christ in these days that both in the matter of tongues and of healing gifts she has in her hands an incomparably greater power for the service of Christ than existed in the days of the Apostolic Church, and that, for the Church in either of these directions to throw aside her present methods, crowned as they are in heathendom with ever-increasing tokens of his blessing, and to set herself to look for miraculous gifts of tongues and miraculous gifts of healing, would be to ignore the plain teachings of the Spirit. There may be a truer and more God-glorifying FAITH in the recognition of his will to work his world-wide saving ends through the patient toil and loving ministry of his servants, than in looking for the faith-tongues and faith-healings to which "A Missionary" would counsel us. Our brother may call the present modes of working "human means and human wisdom," methods "which require many appliances and much expense," and say that it is only confusion to compare these with the methods "which wrought solely by spiritual power and in greatest simplicity." But where is the confusion? We fail to see it. The Holy Spirit did his work at one time by methods which ignored a "human means and a human wisdom" which He had not yet given to men, and He did in those days ignore "the many appliances and the much expense" which the Church in those days could not put out, because it had not yet got them. Cannot the Holy Spirit, with equal glory to Christ, now use what He has bestowed upon us in these days, the means and the wisdom, and the appliances and the wealth which are to be found among his people? Why has He bestowed them upon us? Is it not that we should lay them at Christ's feet, and that receiving them anew from Him we should serve Him therewith? I have seen far too much of the power of Medical Missions in South China to doubt for a moment that the Lord is pleased to use them in a marvellous way for the spread of his kingdom. They are a wondrous help, just as the miraculous healings of Apostolic times were, for opening the door for the Gospel, only they are on a scale which far surpasses in extent those ancient healings.

JAMES L. MAXWELL, M.D.

104, *Petherton-road, N.*

COW CROSS MISSION, CLERKENWELL.—SIR,—I would advise all Christians who rejoice in knowing of good, steady work amongst the poor, to read Mr. William Catlin's last report. Clerkenwell is his district, which I have known for many years, and have had exceptional opportunities of seeing the genuineness of the work, and the servant. Those who take pleasure in upholding such will not, I am sure, let him long remain with a debt due to the treasurer.—Yours truly,

FREDERICK NEWTH.

44, *Percival-street, Clerkenwell, London, E.C.*

Letters to the Editor.

A LOOSE SCREW IN MISSIONS.

DEAR SIR,—In a word or two I would give my opinion of missions in general, and especially to Irish Roman Catholics, of which I have some experience. I think the work is begun at the wrong end; the tree should be made good first; the so-called orthodox churches should be made right before "they compass sea and land" so much.

Our Roman Catholic neighbours can see us just living as they do—the same, all but in theory. We may tell them there is a spirituality among us here and there; but this is, indeed, an invisible Church to them and to many besides. Humanly speaking, how can they be converted to a religion that seems to make its professors no better than their religion makes them? For many years I have thought this to be "the screw loose" in missions."

Yours truly, J. K.

MODERN MEDICAL MISSIONS.

DEAR SIR,—I have read a letter in THE CHRISTIAN, by Mr. Graham Wilmot Brooke, in which he makes the following extraordinary statement:—"All that is at present being done in medical missions has been and is being done just as successfully by the children of this world."

At all medical missions with which I am acquainted, there are several Gospel addresses delivered to the patients every week. The patients visited at their own homes are pointed to Jesus, and there is tract distribution, &c. Now I hold that the children of this world cannot do such work as successfully as those who are born again and living in communion with God. I also hold that the medical man who asks God to guide him in the diagnosis and treatment of disease is more successful in his treatment than the one who does not ask God's blessing on the means used. Those who wish to know about medical mission work should pay a visit to one of the medical missions in London. The medical missionary walks most fully and thoroughly in the footsteps of our Lord and his Apostles, because he carries salvation alike for the body and the soul.—Yours faithfully,

ROBERT CHAMBERS.

MANAGEMENT OF RAILWAYS.

DEAR SIR,—I am pleased with your recent editorial note suggesting that an association of Christian shareholders in railways should be formed with a view to action with regard to such things as Sunday labour and overwork on other days. Might there not be one general association with a general committee, and then a small sub-committee for each of the leading companies? In this way the Christian shareholders of each company would be able to make their influence felt at the meetings of the shareholders, in the election of directors, and by means of memorials to the board, &c.

There is a great moral danger in the large companies by which so much of the trade of our time is carried on. A business man, trading alone or in partnership, feels, if he be a man of good principle, and still more if he be a Christian, his moral responsibility for the right conduct of that business; but a shareholder in a company, and particularly a small shareholder in a large company, feels little or nothing of such responsibility, because he does not take any practical part in the management of the concern, and he is apt to think that if the objects of the company are right he is not responsible for the methods and details of management, over which he has so little, if indeed any, practical control.

How different would it be if there were a watchful committee to inquire into and study the health and comfort, and moral and spiritual well-being of our railway servants, and to spread the information they gain among the shareholders and the outside public; and some organisation by which the Christian and philanthropic shareholders of each company might be banded together to make their influence felt on the side of righteousness and brotherly love. Further, if in this way our leading railway and other companies could be brought to conduct their business operations on the highest principles, what a mighty influence would this exert on the whole methods of trading in this country, and even throughout the world.

CHAS. W. PIDDUCK.

AN OPEN DOOR.

SIR,—May I point out to those of your readers, who, from physical infirmity, or other causes, are precluded from engaging in Christian work to the extent they would like, a door for service, which I believe is easily entered, easily kept open, and in which very extensive and effective work could be done for the Master, and that too in places not otherwise accessible. I mean the placing of secular newspapers in country districts under tribute to Christ's cause. This, I am persuaded—and I speak from personal knowledge—can be more easily done than at first seems probable. Country editors are almost invariably thankful to receive outside assistance from a competent person to add attractiveness to their columns. When I speak of competence, I do not mean literary ability or great theological knowledge, but merely the faculty to perceive what will prove entertaining to a miscellaneous class of readers. The contributions might not be original, though it would be well to make it plain that a prayerful heart superintends the column, or half-column in question. Clippings from the sayings of great preachers, interspersed with striking anecdotes and current incidents, would, in most cases, do admirably, where there is not the ability to do more.

In some cases where the offer otherwise might be rejected, the payment of a merely nominal sum would almost be certain to insure insertion (but care should be taken that the contributions are placed among the regular news columns, and not among the ordinary advertisements). This, I believe, would be found a much more economical and also a more effective plan than ordinary tract distribution. The newspaper would carry its messages of salvation to quarters where tracts or religious publications are never offered, or, if offered, rejected. What is better, if the paragraphs are bright and attractive, they are sure to be read by the entire family circle, and in nine cases out of ten they will afterwards be carried by the postmen to friends at a distance, or in foreign parts. L. M.

A HOMELY "HOME."—In a quiet position in Wray-crescent, Tollington Park, N., is Winifred House, where Mrs. Hampson has for thirteen years carried on her benevolent work of helping young girls and women, who have taken a false step in life, to redeem their character and position. The Home is conducted on the principle of the family rather than the reformatory. Last week the subscribers and friends of the charity met at the Inns of Court Hotel, Holborn. It was announced that Mrs. Hampson had been compelled by ill-health to relinquish her positions of superintendent, doctor, and adviser, but the meeting re-appointed the Executive Committee, and resolved to consider the best means of endeavouring to secure a suitable successor to Mrs. Hampson, the founder and mainspring of the Home.

LADS AT KING'S CROSS.—In 1884 a work was begun among the lads of King's Cross, especially those connected with the Great Northern Railway, a service being started for them on Sunday evenings. Last summer, the hall hitherto used being no longer available, a great difficulty was experienced in obtaining suitable premises. A fine hall, capable of seating about 250 people, with a large club-room attached, has now been taken in Cumming-street, Pentonville. These premises are admirably fitted for the work, which will thus all be carried on under one roof. Hitherto the expenses have been met by the workers, but with extended operations this has become impossible, and help is earnestly solicited. The co-operation of several Christian young men is also much needed. Gifts of books will be appreciated.

42, *Doughty-street, W.C.* ARTHUR E. JAY.

BATH PUBLIC-HOUSE AND CABMEN'S MISSION.—The object of this agency is to take the Gospel to classes who would not otherwise come directly under its influence. The sixth annual report states that during last year there were evidences of increased usefulness. Not only was the public-house visitation maintained, but the flymen and Bath-chairmen—about three hundred in number—were regularly visited on their ranks and in their houses. Several of the men have signed the temperance pledge, and a goodly number of their wives attend the Sunday evening services held in connection with the Mission. The report states: "During the last two years, on one stand alone, five flymen and three chairmen have died from cold and exposure to the weather. Is it not therefore most important to point them to the Saviour before it is too late?" The secretary of the Mission is Miss V. M. Skinner, 5, St. James's-square, Bath.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XIX.—THE TWO COVENANTS.

HEBREWS viii.

A NEW word comes into this marvellous treatise, which may repel some, as having a theological sound; and yet it contains new depths of meaning and interest for us all. It is the word Covenant. We all understand pretty clearly the covenants into which men enter with each other with respect to property, or other matters of daily business. One man undertakes to do certain things on condition that another pledges himself to do certain other things. When these respective undertakings are settled, they are engrossed on parchment, signed, and sealed, and from that moment each party is honourably bound to perform his share in the transaction.

In some such way, adapting Himself to our methods of thought and practice, the eternal God has entered into covenant with faithful and obedient souls. Nor is it possible to overestimate the condescension on his part, or the honour and advantage placed within our reach, by such relationship. It seems too wonderful to be true, yet it must be true, for on no other grounds than its revealed truthfulness could it ever have become a matter of human statement or debate. The covenant between a prince and a beggar, or between a man like William Penn and the rude darkskins of America, is dwarfed into utter insignificance and paltriness when mentioned in the same day as the covenant between God and the soul of man.

Theologians have detected several different kinds of covenant in the course of human history, and as depicted in the Bible. But it is sufficient for us to notice the two Covenants, Old and New, mentioned in this paragraph. And the basis of the whole argument is contained in Jer. xxxi. 31—34, in which there is a distinction made between the covenant made with the fathers, when God took them out of the land of Egypt, and that new covenant, which, in the days of Jeremiah, was still future. Moses was the mediator of the first, as Jesus is of the second.

I. THE MOSAIC COVENANT.—It was often reiterated in very gracious and searching tones. Take, for instance, that scene which took place as the vast host defiled into the plain beneath the brow of Sinai, in the third month of the Exodus. As yet there was no cloud or fire on Sinai's crest, but a proposition was made to the people by Moses, that if they, on their side, would obey God's voice, and keep his word, God, on his side, would do two things: He would regard them as his peculiar treasure above all people; and He would take them to Himself as a kingdom of priests, and a holy nation (Exod. xix. 6). And the people, little counting the cost, or realising all that was involved, cried, with one glib unanimous voice, "All that the Lord hath spoken will we do." They thus entered into covenant.

Shortly after, when the Ten Commandments had been given, the terms of the covenant on God's part were very much enlarged. On the fulfilment, on the part of the people, of the old condition of obedience, God went further than ever before in his promises, which comprehended a vast variety of need, and consisted of many parts (Exod. xxiii. 22—31). And again, the people gave one mighty unanimous shout of assent (xxiv. 3).

Nor was this all, for when, with the intention of recording these solemn engagements, they were entered in the book of the covenant, and read publicly, amid the solemn ratification of sprinkled blood, the people again said, "All that the Lord hath said will we do, and be obedient" (xxiv. 7). But how little they knew themselves. Within a week or two they were dancing wildly around the golden calf, and within a few months, there was not one who dared affirm that he had kept the covenant in every jot and tittle. Nay, on the contrary, "which my covenant they brake, saith the Lord." What else could be expected of them, although Moses did write them a second and detailed statement of the conditions of the covenant, in the Book of Deuteronomy, with the reiterated demand, that occurs like a refrain, "Ye shall observe to do."

There were two great defects in that old covenant, which arose out of the weakness of poor human nature; in the first place, it gave no power, no moral dynamics, to enable the human covenanters to do what they promised; and, secondly, it could not provide for the effectual putting away of those sins which arose from their failure to carry into effect their covenanted vows (ix. 9).

Surely the majority of men, aiming after a religious life, pass through an experience like this. When first we are redeemed by the blood of the Lamb, and brought out into the new life, we seem to stand again under Mount Sinai; or, better still, our conscience becomes our Sinai, and from its highest point we seem to hear the voice of God, engaging Himself to be a God to us, if we will in all things obey his voice. And this we immediately pledge ourselves to do. We are not insincere; we really mean to perform it; we are enamoured at the ideal of life presented to us. It is not only desirable as the condition of blessings, but it is eminently attractive and lovely.

But we make a profound mistake in pledging ourselves, for we are undertaking a matter which is totally beyond our reach. As well might a paralysed man undertake to climb Mount Blanc, or a bankrupt to pay his debts. We soon learn that sin has paralysed all our moral motor nerves. The good we would, we do not: the evil we would not, we do. We are brought into captivity to the law of sin in our members, which wars against the law of our mind. We go out to shake ourselves, as at other times, but we wist not that razors have passed over our locks of strength, leaving us powerless and helpless.

It seems a pity that each has to learn the uselessness of these attempts for himself, instead of profiting by the experience of others, and the records of the past. Yet so it is. One after another starts to earn the privilege of God's presence, and smile, and blessing, by being good, and obedient, and punctilious in complying with rules, and forms, and regulations. It goes on well for a little while, but soon utterly breaks down. We are baffled and beaten, as sea fowl who dash themselves against a lighthouse tower in the storm, and then fall wounded into the yeasty foam beneath. We are slow to learn, that as we receive justification, so must we receive sanctification, from the hands of God as his free gift.

If any reader of these lines is trying to keep up a friendly relationship with God on this principle of try, and do, and keep, the sooner that soul realises the certainty of failure, not for want of will, but through the weakness of the moral nature, and yields itself to the grace revealed in the second and better covenant, the more quickly will it find a secure and happy resting-place, from which it will not be disturbed or driven, world without end.

II. THE BETTER COVENANT.—It is so much better than that of Moses, in this way. While it pledges God to even better promises (6) than those of the earlier covenant, promises which for a moment demand our attention, there is no pledge or undertaking of any kind demanded from us. There are no *ifs*; no injunctions of *observe to do*; no conditions of obedience to be fulfilled. From first to last it consists of the *I wills* of the Most High. Count them up in this marvellous enumeration (10, 11, 12), and then dare to claim that each should be fulfilled in your personal experience; because this is the covenant under which we are living, and through which we have access to God.

I will put my laws into their minds.—That refers to the intellectual faculty, which thinks, remembers, argues. It will be of inestimable value to have them there for constant reference, so that they shall always stand inscribed on the side-posts and lintels of the inner life, demanding reverence, and compelling daily attention.

I will write them upon their hearts.—That is the seat of the emotional life and of the affections. If they are written there, they must engage our love. And what a man loves, he is pretty certain to follow and obey. "A little lower," said the dying veteran, as they probed for the bullet, which had sunk deep down into his breast, "and you will find the Emperor"; and in the case of the Christian who has been taken into covenant with God, the law is inscribed on the deepest affections of his being. He obeys because he loves to obey. He stays in his Master's service, not because he must, but because he chooses it for himself, saying, as his ear is bored to the door, *I love my Master, I will not go out free.*

I will be to them a God, and they shall be to Me a people.—The last clause is even better than the first, because it implies the keeping power of God. His chosen people so wandered from Him that He once called them "Lo-Ammi," *Not my people* (Hos. ii.). But if we are ever to be his people—people for his peculiar possession—then it can only result from the operation of his gracious Spirit, who keeps us, as the sun restrains the planets from dashing off into space to become wandering stars.

All shall know Me.—Oh, rapture of raptures! can it be? To know God! To know the deep things of God. To know Him, or to be known of Him. To know Him, as Abraham did, to whom He told his secrets; as Moses did, who conversed with Him face to face; or as the Apostle John did, when He beheld Him in the visions of the Apocalypse. And that this privilege should be within reach of the least!

I will be merciful to their unrighteousness.—In the old covenant there was little room for mercy. It was a matter of voluntary agreement; if one of the covenanting parties failed in the least particular, there was no obligation on the other to remain faithful to their mutual agreement. The failure of one party neutralised the whole covenant. But there is no such

stringency here. On the contrary, mercy is admitted into the relationship, and exercises her gracious sway.

I will remember their sins and iniquities no more.—As a score is forgotten when blotted from a slate, so shall sin be as if obliterated from the memory of God. It will be forgotten, as a debt paid years ago. It will be so entirely put out of mind that it shall be as if it had never been. If sought for, not found. The handwriting nailed through. The stone dropped into ocean depths. The cloud absorbed by the summer heat, as it fades from the deep blue sky. Joseph's brethren, in their last approach to Joseph, after their father's death, betrayed a fear, that though his resentment was cloked, it was not thoroughly relinquished. But their fears were entirely groundless. They discovered that the offence had utterly passed from their brother's thought, "and Joseph wept when they spake unto him." In some such way as this God ceases to consider our sins, and grieves if we do not believe the thoroughness of his abundant pardon.

Are you enjoying the terms of this covenant in your daily experience? God is prepared to fulfil them to the letter. Count on Him to do as He has promised. Reckon on his faithfulness. Claim that each pledge shall be realised in you to the fullest limits of his wealth, and your need. Do not try to invent conditions or terms not laid down by Him, but gladly accept the position of doing nothing to earn or win, and of accepting all that God gives, without money and without price.

Do you ask how God can call this a covenant in which there is no second covenanting party? The answer is easy: Jesus Christ has stood in our stead, and has not only negociated this covenant, but has fulfilled in our name, and on our behalf, all the conditions which were necessary and right. He has borne the penalty of human weakness and transgression. He has met all demands for a perfect and unbroken obedience. He has engaged to secure, by the gift of the Holy Spirit, a holiness in us which could never have been obtained by our own efforts. And as He has become our sponsor and surety, so God is able to enter into these liberal terms with us, saying nothing of all the cost to his Son, but permitting us to share all the benefits; on this condition only, that we identify ourselves with Him by a living faith, entrusting all spiritual transactions into his hands, and abiding by the decisions of his will. This is the new and better covenant, which has replaced the old.

HOSPITAL WORK IN JERUSALEM.

Having read a letter in The Christian on the above subject, I am induced to add a few words in favour of it, as an impartial witness of the work going on in Palestine. It was my great privilege last year to pay a short visit to Jerusalem, and while there I made it my business to visit the various schools and institutions in connection with the Society for Promoting Christianity among the Jews. I was indeed glad to find a good work going on at all points.

The work in the hospital I was especially interested in, under the careful supervision of Dr. Wheeler. I was greatly impressed with his Christian earnestness and skilful attention to his work, best illustrated by the impression he seemed to make on the numbers of poor Jews, old and young, who come seeking relief.

The hospital is a very poor one, and the situation so deplorable that it must tend to retard the recovery of the patients. It will be an act of great charity and of untold blessing if the Christian public will aid the work of building a new hospital outside the walls of the Holy City where the elevation is higher, and the air and surroundings very much better.

John Evans Preston (Clk.).

Julianstown Rectory, Drogheda, Ireland.

Nearing the Goal.

PROGRESS IN THE PATNA CASE.

Now that the case of the girl Luchmin has passed from the magistrate, Mr. Quinn, to the High Court in India, we are rapidly getting nearer to the goal which all who have worked for the girl have had in view—her salvation from a life of immorality.

The High Court at Calcutta, in January, issued a rule calling upon the magistrate to show cause why his order which consigned the girl to an infamous life should not be set aside.

The case came on for argument on Monday, Feb. 18, and the High Court not only pushed aside the magisterial order, but took a step towards recovering possession of the child, as will be seen from the following telegram which we have received from India:—

"Bombay, 20-2-89.

"A. S. Dyer to *Sentinel*, London.

"Rule issued on Radakissen and Mahatabo to show cause why order should not be made to restore *status quo*, and give back Luchmin to Mission, or other suitable order."

It will be remembered by our readers that Radakissen is the man who falsely claimed to be the husband of the girl, and Mahatabo is the girl's mother who sold her to Radakissen. They are the two to whom the magistrate consigned her. Our chief anxiety now is lest the girl who was carried off by her captors directly they got hold of her shall not be found. But with the order of the High Court before it demonstrating the iniquity of Mr. Quinn's unjustifiable order, the Indian Government must see that it is bound to exert itself to the utmost to find her, that she may be set free.

The Anglo-Indian papers have been asserting that the Government had authorised Mr. Quinn to prosecute Mr. A. S. Dyer for his determined championship of this girl's cause. The decision of the High Court that Mr. Quinn was wrong, demonstrates that Mr. Dyer was right. We shall therefore now hear nothing more of these suggestions of a Government prosecution, but may expect a Government condemnation and removal of Mr. Quinn.—*The Sentinel* (March).

TRACT DISTRIBUTION.

Dear Sir,—If "H. J." (*v.* your issue of February 8) will kindly write to me, I think I can help him. I have just received the following from India. I hope it will encourage tract distributors. My informant is a person I can trust.

Yours faithfully, M. Millett, Colonel.

19, *Bury-street, S.W.*

"I send in (to the hospital) a few tracts, when I can, and through that instrumentality I am happy to report the salvation of a soul. The circumstances of the case are rather singular. The hospital was full of men. In one of the beds lat a man dying; he had only been brought in thas morning. The young man who lay in the bed next to his, being well acquainted with the dying many life, and knowing the dreadful eternity that awaited him, could not bear to see him gasping for breath in that trying hour, and, as he said to me afterwards, 'especially knowing the state of his soul. I jumped out of bed, and ran into another room, for the sight was too much for me. There, amongst some papers, I found a tract with this title, "If I should die to-night, what would become of me?"' He had no need to read more; that was sufficient to make him feel his lost condition, and to cry to God for mercy. God had mercy, and in that hospital he found peace in Christ, his Saviour, and is now trying in his simple manner to point his comrades to 'the Lamb of God, which taketh away the sin of the world.'

"I think it is well to know cases of this kind, as they stimulate us in our work, and help us not to grow weary in well-doing. This is only one case; there are many more which will be one day revealed."

THE CATACOMBS OF ROME.

There are many persons who possess some little meagre knowledge of the Catacombs of Rome. But how few there are who could give anything like an intelligent account of these remarkable places. Yet the Catacombs are closely identified with the history of our common Christianity, and form an important link in the chain of that history. The word Catacomb literally means any subterraneous excavation; but in use it has become limited in application, and now signifies simply a cavity in the earth for the burial of the dead. Beneath many of the older populous cities, such as Paris, Alexandria, Syracuse, and Naples, extensive burying-places of this character are found. Starting from a quarry, or a sand-pit, galleries have been driven in different directions, and in these tunnelled avenues the dead have been laid in tiers. But it is with the Catacombs of Rome that we at present have to do. For fully three centuries—that is to say, for ten generations—the entire Christian population of Rome was interred in what are known as *the Christian Catacombs;* and it is estimated that the graves would total up to *nearly four millions.* The entire length of the whole of the passages of the Catacombs is reckoned at 587 miles; a distance equal to the entire extent of Italy from Etna to the Alps.

But it was not simply that the early Christians were buried in these vaulted galleries. From the time of Nero, on through the ten persecutions which terminated with that of Diocletian, the Roman converts here found shelter from their persecutors. Probably some of the quarry-men and sand-diggers early adopted the new faith; and these fossers or diggers no doubt made known to their Christian brethren the secret chambers and winding ways of this underground Rome—places not likely to be searched, and where the persecuted could remain in seclusion, and worship unmolested. And here in these natural crypts the men of faith were secreted when persecution was the hottest; and here they gathered to worship at all favourable opportunities. As in Jerusalem at a yet earlier day, "the number of the disciples multiplied;" and to accommodate both the living and the dead, increased space became necessary; and shafts were sunk vertically, and galleries driven horizontally—just as in a modern mine—until, as has been previously stated, the subterranean passages of the Catacombs extended to hundreds of miles.

And here thousands of holy men and women—yes, and of children also—worshipped when living, and were committed to the tomb at death. They were laid, tier after tier, along the sides of those narrow galleries, to wait until the dawning of the resurrection day. Out of the seventy thousand engraved inscriptions which it is estimated were placed over these Catacomb graves, over three thousand remain: and these have been placed in the Lapidarian Gallery of the Vatican. On the question as to what constituted the creed of the Early Church, these monumental slabs yield important testimony. They render no support to modern Romish doctrine, or to modern Romish practice. The doctrine of purgatory finds no sanction in the Catacomb inscriptions; no hint of an intermediate state is given on its slabs. Confidence—and not uncertainty—is expressed in these tablets of stone: Valeria sleeps in peace.—Borne away by Angels.—It is forbidden to weep for one who lives in God. No shade of intimation is given as to the recognition of a human priesthood; in fact, the only ecclesiastical official (we cannot designate him as a "dignitary") indicated, is the Reader (Lector). In a Catacomb inscription—as in the Book of Revelation (i. 10)—the Lord's Day is distinctly recognised: die domini.

One prominent writer on the subject (Raoul Rochette) went to Rome with the intention of spending *six months* in the study of the Catacombs; he remained for *fifty years* pursuing this one object, and died whilst preparing his book for publication. Another, an Italian named Bosio, spent *more than thirty years* in exploration and investigation. Mr. Benjamin Scott has given in his excellent volume a most interesting and graphic account of the Catacombs and their teachings.*

* The Contents and Teachings of the Catacombs at Rome. By Benjamin Scott, F.R.A.S., Chamberlain of the City of London. With Illustrations. Fourth Edition. *Morgan & Scott.* Tinted covers, 2s.; Cloth boards, 2s. 6d.

Dr. Saphir on the Old Testament.

Dr. Saphir's address on Thursday, last week, in St. John's Presbyterian Church, Allen-street, Kensington, was devoted to a consideration of further popular objections against the Old Testament by persons who profess to have faith in the New Testament, and to a study of the relation of the two great divisions of Holy Writ to one another. In the preliminary exercise, Dr. Saphir read Rev. xxii. 16—21, specially pointing out the significance of the words "I Jesus" at the beginning of the passage. In the previous chapters the Lord is set forth under different designations; but here, as if He wished the last impression left on the mind of the beloved disciple and the entire Church to be one of the personal living Saviour who died on Calvary, He uses his name Jesus, as the angel also, on his ascension, said, "This same Jesus ...shall so come."

At the outset of his address, Dr. Saphir maintained that the objections against the Old Testament are rooted in an insufficient understanding of the teaching of the New Testament. The first of two remaining objections takes the form of doubt being thrown upon the miracles of the Old Testament, on the ground of their being essentially different from those recorded in the New. This impression is, however, quite a mistaken one, as the miracles of the entire Bible are of one and the same character. In the time of Christ and his Apostles there was a far greater number of miracles than during many centuries of Israelitish history. The Old Testament miracles, moreover, are recorded as having happened in periods of great importance, in times of transition and religious apostasy, and they were enacted not as mere prodigies, but to manifest the power of Him who was carrying forward a wonderful history for his own glory. Further, all those miracles of the Old Testament which are stumbling-blocks to some were ratified by Christ and his Apostles. If a man does not believe in the story of Jonah, it is not simply the book of that name that he disbelieves, but the word of Jesus, who specially referred to it. So with regard to the flood in the days of Noah. Again, as to the fate of Lot's wife, He said, "Remember Lot's wife." Moreover, the Apostle Peter referred to the incident of Balaam's ass speaking. In some further interesting remarks on this head, Dr. Saphir showed that there was a difference between the New Testament miracles and those of the Old Testament, inasmuch as in the miracles of the Old Testament Jehovah's glory was manifested; in those of the New Testament the glory of Jesus was manifested.

The last objection noticed was: The sins and follies of Jacob, Jonah, and others are told in the Old Testament with so much plainness that it is difficult to believe that such men should be still regarded as the saints of God. On this, Dr. Saphir pointed out that the object of the Bible is not to glorify and eulogise men, but to glorify God. It is designed that it shall impress upon us that our favoured standing before God is all of grace, and that only grace can sustain us. It clearly shows to us that there was in the saints of old the "other law" striving against the holy will of God. The Scripture lays bare the sins of God's people, but not to approve of them; it does not present them in a fascinating or seducing light. Moreover, it shows that God severely chastised his people, and brought them to humiliation and repentance. Many people say they like Esau better than Jacob. Why? Because they do not understand Jacob. They do not see that the entire bent of Jacob was godliness, and that during the whole of his life he was walking in communion with God.

Proceeding, Dr. Saphir took up the thread of an earlier address, in which he alluded to the Pelagian view that the world will improve gradually, and not through Divine judgments. The Reformation, with all its glory, was defective in two respects, and to a large extent we are still labouring under the disadvantages of those defects. Firstly, the Reformers did not distinguish the dispensations; secondly, they did not see the important position of the Jews, nor clearly apprehend the doctrine of the second advent of our Lord. The truth about personal salvation—man's sinfulness, atonement, renewal by the Holy Spirit, and the fruit of the Spirit—forms the centre; but we must not overlook the circumference, the whole counsel of God. While the Reformers were giving almost exclusive attention to the centre, the world, by its philosophy and science, was steadily undermining the circumference. Developing his explanations, the speaker pointed out that the fact that the Bible consists of two parts may be variously illustrated. One part was written before Christ, and one part after; the former belongs to Israel, and the latter to the Church, made up of Jews and Gentiles, who also believe in the former. His own favourite comparison was that the entire Scriptures are like unto a day—evening and morning. First there comes night, with the moon of promise and the stars of prophets whose shining gladdened and comforted the hearts of God's people. Then there came the brightness of day—the whole making one day.

Going on, Dr. Saphir showed the Gospel to be in every part of the Old Testament, and that the distinguishing feature of the two books was, that one was the Book of the Kingdom and Israel, the other the Book of the Church. Realising the great importance of the subject, he spoke with much fervour. The Old Testament, he said, looks forward to the coming of Jehovah, and the New to the second advent of the Lord "with his saints," when He will make himself manifest unto Israel and the whole world, not in order that the last judgment may be held, but that another historical period shall be ushered in, when God's will shall be "done in earth as it is in heaven," and when Jesus Christ with his transfigured saints shall come to be seen and acknowledged. Israel will say, "It is Jehovah and his advent"; but the Church will say, "It is Jesus and his second advent." Israel will say, "He has come to take the throne of his father David. Jerusalem will be glorified, and they shall be his nation"; but the Church will say, "He is glorfied in his saints, and admired in all them that believe, and we whom He has redeemed with his blood shall reign on the earth."

Objectors urge: "Have we not enough to say about the first advent?" Notice that the Apostles, who had the glory of the first advent irradiating their countenances and solemnising their hearts, who had heard the words that had flowed from the Lord's blessed lips, seen Him dying on the cross, and enjoyed intercourse with Him after his resurrection, never could dissociate these things from the return of Him they loved. This part of the address was replete with instruction which cannot be compressed into this outline.

Attention having been drawn to the fact that both in the Gospels and the Epistles the coming of Christ is connected with the national restoration and blessing to Israel, the attitude of the Church was lucidly illustrated by the two miracles in John vi.—the feeding of the multitude and the walking on the sea. The wilderness is the emblem of the world in its need and famine. For eighteen centuries, thousands and thousands of such needy ones have been fed and found life everlasting. In the second miracle, the sea is the emblem of the world with its unrest and opposition to God. Christ is no longer in the midst of his disciples, but on the mountain apart praying unto the Father. It is for them to row and toil, but they make no progress. But in the fourth watch, Jesus Himself comes, and immediately the ship is safe and close to the shore.

MILDMAY MISSION TO THE JEWS.

Rev. John Wilkinson has published a deeply interesting summary of work among the Jews and on their behalf during last year, under the auspices of the Mildmay Mission to the Jews, of which he is the honoured director. The numerous agencies have been in active operation, and people of the Hebrew race have been reached in several countries of Europe, and in North Africa, as well as at home. The endeavours have at times been of a very anxious nature, but the Mission motto for 1889 has been a source of encouragement to many during long years of patient testimony: "They who sow in tears shall reap in joy."

This report presents particulars of the estimated number of Jews in different countries, with their religious condition. Some account is also given of the distribution of Hebrew New Testaments on the Continent and elsewhere. In the strongholds of Talmudism in Russia, copies have been received with delight by large numbers of Jews, who have at once made Christianity and its claims the subject of earnest discussion. Having no idea before of the contents of the New Testament, Rabbis and common people alike have become well acquainted therewith by means of this well-organised distribution.

The work of the medical mission in Goulston-street, Aldgate, E., the night school in George-yard, Whitechapel, and the general mission in Wellclose-square, all continue to be blessed of God. The Homes for convalescents, children, and inquirers have also proved very useful in their special ways. A great need at present is a central mission hall in the East-end to embrace all the departments of this important work. It is estimated that this will cost about £10,000, towards which £1500 is already in hand. In concluding this stimulating report Mr. Wilkinson says: "The Jews were never so accessible as now. Never before was the New Testament so willingly received and read. Never before could we gather such large numbers to listen with respectful attention to the preached Gospel. Never before had we such numbers confessing secretly and openly their faith in Jesus as the Messiah. Let the Church, in loyalty to her Lord, embrace her opportunities and respond to the claims of Israel, and she will get the approval of her Lord, she will bring blessing on the Jews, and, through them, blessing on the world." Mr. Wilkinson's address is 79, Mildmay-road, N.

SOLDIERS IN INDIA.—Rev. J. H. Bateson, Wesleyan Chaplain, Umballa, Punjaub, India, writes:—In connection with my hospital work in several of the large garrisons in the Punjaub, I am much in want of suitable literature to leave with the patients. If any of your readers have papers, tracts, or booklets which are of no use to them when once read, I shall be glad to receive them for distribution in the wards.

THE LEYSIAN MISSION.—The third year's work of the interesting Mission which has for its centre 199, White Cross-street, E.C., has been marked by steady progress. The several agencies have been carried on more systematically than formerly, and new fields of labour have been entered upon. The endeavours of the Ladies' Committee have been directed to relieving the needy, the suffering, and the sick, while the medical help rendered by Dr. Griffiths, of Finsbury-square, has been as blessed in results as it has been most devotedly rendered. The movement to establish a permanent home for the work by erecting premises at once suitable and attractive, seems to be taking shape. It is much to be hoped that more Cambridge Old Leysians will come to the help of the Mission in connection with its special and general efforts. The hon. sec. and treasurer is Mr. F. A. Holman, 23, St. Mary Axe, E.C.

For the Young.

THE PINK-TIPPED DAISY.

By Eva Travers Evered Poole.

A beautiful moss-green meadow lay stretched out under the cloud-flecked sky as far as the eye could see; the soft white cloudlets kissing its distant edges, and a silvery river streak separating it from the farmhouse on the hill.

Thousands and thousands of daisies studded the broad, green meadow, far too many to count, for they grew so thickly as almost to look like a snow-white sheet spread over its face. Daisies there were, old and young, baby buds and seedlings, all looking up at the glorious sun in the mid-day heaven, and all opening their golden hearts to drink in his delicious warmth and smile. Each daisy-cup was filled to the very brim with sweet, soft sunshine, and the great golden sun smiled serenely down on the flowerets from his cloud-throne in the sky, glad of his royal power to give.

Did I say *every* daisy-cup was filled? If I did, I made a mistake; for right in the centre of a meadow there grew a baby daisy flower. At first it was only a bud, like a little pale-green button, daintily flecked with crimson and white, where the delicate edges of the fast folded petals peeped out of their hiding sheaths of green. But when the green calyx burst, oh, what a rich, dark crimson hue those daisy petals wore! When I was a little, little girl, I often walked over just such a star-studded meadow in search of pink-tipped daisies, and perhaps you have done the same. I thought very little of the white-petaled flowers—they were so common. But those rare, rose-tinted ones! why, I felt sure they were Daisy Princesses, and that their crimson tint was the royal blood that flowed in their veins.

Our little friend, the pink-tipped daisy, was just such a beauty, and might well have been proud of herself, but for one terrible misfortune, which completely clouded all her happiness, and hid her beauty. A careless passer by, kicking up the soil, had wrought all the mischief, one sorrowful day; for before the daisy bud could burst, right on its very head lay a great lump of clay—moist at first, but gradually hardening in the breeze, and fast clasping, as in fetters, the petals of the little flower.

How it struggled to free itself! Oh, how it pined beneath its burden! Tiny though the clod of earth was to you and me, it seemed a mighty mountain to the poor little daisy. How was it all to end? Was it for ever to bear on its heart this terrible burden? Was there no hope of relief? Day by day the flower hearts round opened wide at dawn, and drank in the sunlight; day by day flower voices chorussed sweet praises of the great, the glorious sun; evening by evening he smiled on each little flower, and sealed its closing eyes with a good-night kiss. But the pink-tipped daisy knew nothing of heart-opening, nothing of the sunlight, nothing of the fulness of joy of which the other flowers whispered.

It had never even beheld the face of the sun. Its prisoned heart was cold, and joyless, and dark. Oh, those fetters! that load! Must it be ever thus?

For a time darkness and despair settled down upon the daisy's spirit. But one evening a belated bee flitted past, and, being weary with his long round and the burden of his heavily laden honey-bag, stopped to take breath on the stalk of a tall, golden-flowered buttercup, at whose root grew our friend, the pink-tipped daisy.

The daisy was making a little moan over its sore trouble.

"What ails you?" asked the bee, who, busy worker though he was, always made it a habit to notice other people's sorrows, and to drop some soothing word along his line of flight. This he was well able to do, as his daily occupation brought him into contact with so many different flowers, and gave him quite a mission in life.

The daisy wept out her story, encouraged by the kindly question. The friendly bee, taking breath before his last homeward flight, said—

"Don't despair; if you long for the sunlight, depend upon it some day the sunlight will be yours. Welcome the dewdrops to your heart, little daisy; I have often known them make way for the sunlight." And, opening his wings, he flew away humming his favourite lullaby.

The daisy flower took heart, and she stretched out her head, on which the clay still rested, towards the evening sky. As if in pity, the dark blue heaven above dropped right upon her prisoned heart a drop of dew. When the morning dawned, the pink-tipped daisy felt new hope rise in her heart. Surely there was a loosening of those prison bonds, a softening of the hard unyielding clay! Had the dewdrop done its work?

As slowly and steadily the sun mounted the steps of his meridian throne, the daisy grew eagerly desperate. With all the determination, all the strength, and all the passion it possessed, it put forth one mighty, supreme effort to cast off that crushing clod of clay—and, oh! was it possible? *could* it be? the heavy clod loosened by the dewdrop's gentle influence, and losing its balance, as the daisy stalk trembled with passionate longing, slowly tilted over and dropped to the ground, quitting once and for ever its hold on the daisy's heart! Who can tell the delight of that first moment of freedom; when the daisy heart opened, and the first sweet kiss of the sunlight was laid gently on its petals. Who can tell the ecstacy of basking in the fulness of the rich, golden glory that flooded earth and heaven, and filled the daisy cup to overflowing? Who can tell the joy of that first sight of the sun's glorious face.

And the great sun shone on, smiling, serene, and majestic as ever, its glorious fulness not one whit diminished because one daisy cup more was over-brimming, one daisy heart more was made glad.

Only a parable, children, after all. But a parable that may speak to some of your hearts to-day.

Souls by the myriad stud the wide plain of life, and the Lord Jesus is the great "Sun of Righteousness" (Malachi iv. 2) who shines on serenely, sweetly, majestically, able and willing to fill all hearts with gladness, and each life with joy. Some of us "love his appearing," and day by day look up to welcome Him, basking in the light of his love, singing his praises, and opening our hearts to the glorious fulness which "filleth all in all"—not all of us. No; not *all*. Here and there are souls upon whom lies the heavy, crushing load of sin, prisoning the spirit, darkening the life, and blotting out the sight of Jesus. Ah! it is all gloom, and darkness with those who cannot see the face of Jesus, as they walk through life! Others speak of their happiness, and tell the story of sin forgiven, and peace shining in their hearts; but you? well, perhaps, it is all different with *you*, and you can only say with a great, great longing—

A long time I wandered in darkness and sin,
And wondered if ever the light would shine in;
I heard Christian friends speak of raptures divine:
And I wished—how I wished—that their Saviour was mine!

Perhaps this is just your case, reader, and darkness and despair have settled upon your spirit, as they did upon my daisy flower. You have almost given up the hope of ever being a Christian. You think that you will never be brought "out of darkness into his marvellous light" (1 Peter ii. 9).

Let me whisper the message:—Do not despair. If you want Jesus and long to know his love, He *first* wanted you, and longs to reveal Himself to you. Open your heart to the gentle dew of his Holy Spirit, and let that blessed Spirit do his softening work upon your soul. Is it a load of sin that lies upon you? Oh! make the effort of faith, and cast it down at Jesus' feet. Is it a load of unbelief, or anxiety, or care? Will all the strength that your feeble faith can put forth, cast it away? "Roll thy burden on the Lord, and He shall sustain thee" (Ps. lv. 22).

I cannot picture for you in words the joy, the delight that a soul feels when it first looks up with a sin-freed heart into the face of Jesus. I cannot describe to you (you must taste and see for yourself) what it is to have his love, like sunlight, flooding one's heart and life. And to know that his fulness, and his power to bless is not one whit the less because your cup is filled by Him to the very brim; nay, "runneth over" (Ps. xxiii. 5).

Won't you try for yourself? Are you not tired of the cold, and the darkness, and the prison house, and do you not long for the light? I think you do. I think as you put this down you will just look up and say: "Lord, I accept thy message. I must, I do believe, I will not let this load of sin shut Thee out longer from me. At thy feet I cast myself, my sins, my all!"

Jesus, I will trust Thee,
Trust Thee with my soul;
Guilty, lost, and helpless,
Thou canst make me whole.

Then you will join in the glad chorus of redeemed souls: "And of his fulness have we all received, and grace for grace."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 3, Luke ix. 12—22; Mon., March 4, Luke ix. 23—36; Tues., March 5, Luke ix. 37—48; Wed., March 6, Luke ix. 49—62; Thurs., March 7, Luke x. 1—16; Fri., March 8, Luke x. 17—28; Sat., March 9, Luke x. 29—42.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Bishop Stortford, March 8—20; Gospel Hall, Southgate-road, Wood Green, N., March 22—24, 8 p.m., for teachers and workers; and March 25 to April 5 (Sat. and Sun. excepted), for children, 7 p.m. Mr. T. Lewes Sayer, St. Mary's School, Merton, March 3—5. Mr. Herbert W. Pewtress, South-street Chapel, Greenwich, March 3—8. Mr. H. Hutchinson, Christ Church Parochial Room, Cancell-road, North Brixton, March 4—8; St. Andrew's Schools, New Kent-road, March 10—17. Mr. Macro, Hamond-square, Hoxton, March 11—16.

AMPTHILL Y.M.C.A.—The Association here has completed its 13th year. The membership numbers 88, which is encouraging for such a small town. On Sunday, Feb. 3 and 10, evangelistic services were conducted by Hatterchele Macher Kistheshe, a young Soudanese. He sang and preached the Gospel to crowded audiences with much blessing.

THE PEACE SOCIETY.—At a committee of the Peace Society, an address to the British people, signed on behalf of the Society by Sir Joseph W. Pease, Bart., M.P. (president) and Mr. W. Evans Darby (secretary), was adopted and ordered to be circulated, in protest against the Government proposals for a further heavy expenditure upon armaments, in consequence of recent panic outcries by members of the two services.

"THE BANNER OF ASIA" is the title of a monthly magazine, edited by Messrs. Alfred S. Dyer, W. J. Gladwin, and Maurice Gregory, and published at Tardeo, Bombay. The January issue contains stimulating articles on national righteousness, for the most part based on the opium curse of China, and impurity and intemperance as promoted by legal regulation in India. There is an informing article on "The wrongs of Indian women," in which the Government is asked to supplement the legislation forbidding the burning of widows, by an Act having for its object the putting down of the horrible widow-torture which has taken the place of *suttee*. We trust this paper will serve a high and useful purpose. In England subscriptions (2s. 6d. per annum) may be sent to Dyer Brothers, Office of *The Sentinel*, Paternoster-square, E.C.

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Workers and their Equipment.

The Home of Industry continues amply to justify its title of the "Beehive." This was apparent to the visitor at the Workers' Meeting last week, when a well-arranged group of fat and flourishing children in the lower room was the centre of an admiring throng, while Miss Macpherson dilated with much heartiness on the rescue branch of the work. Many touching bits of child biography were thrown in, and pathetic facts related by Miss Macpherson and Miss Stock, as to the circumstances in which the members of this growing family were found. That very afternoon a mother had been laid in the grave; two of her children were to be received. Two other newly made orphans were on their way to the Home. The previous Saturday a little fellow was taken in; at the mature age of twelve he had threatened to drown himself because of his homeless misery. A wee lass was deserted by her mother, and the sorrow-stricken father, himself out of work and half starved, had been glad to place the child under the sheltering wing of the Institution. So our friends of the Beehive are able from week to week to dry up a little of the stream of sin and sorrow that surges through London's East-end.

As to the general work, Miss Macpherson said that during January two thousand of the surrounding poor were entertained and cheered in their pilgrimage. Conversions are being granted in connection with the mothers' meetings, Bible-classes, and cottage meetings. Our columns last week told of the special mission to children; a young converts' class is established to watch over and feed these lambs of the flock. There is also much to encourage in the lads' night school, and other branches of the work. It was with a pang of sorrow we heard from Miss Macpherson that the Old Home in Commercial-street, where so much good work has been done, is about to be vacated. The lease has almost expired, and the varied work carried on there during the past year will now be distributed into other channels.

THE WORKERS' EQUIPMENT

was the theme on which Rev. C. A. Fox expatiated in the upper room, with all his customary suggestiveness, practicality, and happiness of phrase. With Phil. iv. for a text, he had first of all some things to say in application of the Apostle's entreaty to Euodias and Syntyche to be "of the same mind in the Lord." Mr. Fox said he was persuaded that a great deal of Christian work is hindered because of the lack of perfect unity and brotherhood among the workers. Let there be more of the spirit of the true yokefellow, helping to bring all those who work for the Master in different places, and in various ways, into perfect unity. There is need for more harmony among workers everywhere.

The Apostle goes on to speak of his fellow-labourers, "whose names are in the book of life." This is the first part of the worker's equipment—he must be *registered* in the book of life. A valuable package going through the post is registered; it has a red or a blue mark across it. So the Christian worker must be registered with the red mark of the Cross, and the blue mark of the constancy of God. Everyone born into the kingdom of God is registered. They are part of Christ's army, and He knows them all by name. The next part of the worker's equipment is *joy*—"rejoice in the Lord alway." Someone has said there is no light which shines out so far to sea as Christian joy. No man can be sure that his name is written in heaven without being full to overflowing with Divine joy. This is a very important thing. Some Christians look so very doleful and fearful, always saying there is something in the way. As to the man who has the joy of God in his heart and in his face, people say, "I will go with him; he is so full of gladness." Everybody wants gladness in this world.

Another point in the equipment is set forth in ver. 6, "Be careful for nothing," &c. If you are registered and rejoicing, see also that you are at rest. Let nothing fret you. I dare say we all know the fretting Christian—that person is ourself. How can we be careful for nothing? "In everything by prayer and supplication, with thanksgiving, let your requests be made known unto God." Prayer and thanksgiving—that is the recipe for rest. Do we know this wonderful experience? Have we not had some heavy burden, something that we could not really undertake—have we not cast it honestly, humbly, and determinedly on the Lord, and then the peace of God has filled our life? In this fevered place in which we live, how could we work at all if we had not rest of soul and freedom from care? It would be impossible.

And now, if we have these things, what shall happen? You will observe that in this chapter there are

THREE "SHALLS."

I want you, Christian worker, to put them in your knapsack. If you are registered, rejoicing, and at rest, then "the peace of God which passeth all understanding *shall* keep your hearts and minds." It is a certainty. It is not the peace of earth, that may be broken up so quickly; it is the peace of God. I believe it is possible for the child of God to have this unbroken peace, year by year. Every true worker ought to seek to possess, by the grace of God, the consciousness of this peace permament in his soul.

Pass on to another "shall" in ver. 9: "The God of peace *shall* be with you." We have spoken of the peace of God, but here we have the God of peace, which is still better. To have a cheque out of a cheque-book is good; but it is better to have the banker himself. Do we know anything of this continual presence of God with us? Mr. F. Arnot, the African traveller, who has been with us for some time, lately told me that he was sustained amid all the difficulty, disease, and danger of his long journeys by the conciousness of the presence of the living God with him. That is what we all want.

Yet one other shall (ver. 19): "My God *shall* supply all your need," &c. The Apostle in writing to the Philippians says they were the only church that had supplied his need and ministered to him. Child of God, minister, wherever you go, to the Lord and to his people. Give away Jesus; give away some word of his; some blessed promise, something which is of Christ—a kind word, a shake of the hand, a look, a song for Him; give what you can, if it is only the widow's farthing. We have had the shall of peace, the shall of the presence, and now we have the shall of supply. My God *shall* supply; there is no doubt about it. This is what I call "the armchair promise"—like the luxurious armchairs they make nowadays, with cushions all round it. Wherever you turn you lean on a great promise.

This very brief outline of Mr. Fox's address will indicate the comforting and stimulating character of it. When he had finished, Rev. Mr. McAll gave some interesting particulars as to the spread of the McAll Mission throughout France. During the evening prayer was made on behalf of workers, especially those formerly connected with the Home of Industry, and now toiling in far distant lands. It was mentioned that Mrs. Merry had arrived from Canada. On the railway journey to Halifax a snow plough came into collision with the train, but Mrs. Merry and her travelling companions escaped any serious injury. For this praise was heartily offered to God.

About a year ago the Queen of Sweden paid a visit to Miss Macpherson, and was greatly delighted with what she saw of the work among the East-end poor. The Queen recently sent to Miss Macpherson a beautiful illumination of the text, "Behold the Lamb of God," executed by Her Majesty's own hand, and splendidly framed, as a souvenir of her visit, and an expression of the deep interest she takes in the work. Would that all the kings and queens of earth might follow such a right Royal example.

Northern Light.

Dr. Stephenson, of the Children's Home, Bonner-road, London, purposes visiting Scotland in March. Ayr, Greenock, Glasgow, Paisley, Edinburgh, and Hawick, are the places to be favoured by a call from the Doctor and his choir from the Home.

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Ayrshire Christian Union will have a conference at Kilmarnock on March 3, on "The Divinity of Christ as set forth in John's Gospel." These conferences are very quickening to spiritual life, and are much enjoyed by attending Christians.

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Dr. Pentecost is about to start a fortnight's mission in Cowcaddens, a very rough quarter of Glasgow, but one where evangelists have already done great things. His next district will lie to the east of the city, and from thence he will pass to the south-western suburb of Pollokshields. From Feb. 25 until March 1, a series of meetings for business men have been held. For the last two months the St. Andrew's Hall Sunday evening meetings have been packed, and as many as fifty inquirers have been aided in one night.

* * *

The National Bible Society of Scotland dropped good seed by the wayside last summer when it presented every foreign attendant at the Exhibition with a Bible in his or her own language. The attendants included Parsees, Buddhists, and Mohammedans, yet the gifts were gratefully accepted. In after days the fruit may be shown.

* * *

Out of three or four hundred lads taken from the waif, stray, and juvenile delinquent class, it was hardly to be expected that the criminal element would be totally lacking. By the incendiarism of four boys, the training ship *Cumberland*, which was the salvation of many a lad, has been burned to the edge of Gareloch waters. The *Cumberland* has for many years been the chief object of interest as she lay safe on this beautiful arm of the Firth of Clyde, and there is much sadness of heart amongst lovers of good work as to what will now be done. The poor homeless boys have been kindly housed meantime in Glasgow.

* * *

Those who have spent even a stray holiday in any of the Scottish farming shires, and have given the most casual glance at the "bothy" life of the men servants, will readily confirm the opinion of Forfar Established Presbytery when it expresses the belief that these represent, in the country, the lapsed masses. They are hardly to be got at, seeing they are continually changing their "bothy" abodes. The causes for non-churchgoing in the towns are many, and difficult to tabulate, but intemperance is a mighty factor for evil, it is confessedly the source of poverty, religious indifference, and bad physical environment.

* * *

The Mission to the West Coast of Scotland is now thirty-three years old, and its history has been one of steady growth and extension. But for the Mission very many people in the Western Highlands and Islands would be without the means of grace from January until December, owing to their distance from church and the impassableness of winter roads. The agents have therefore been increased from twenty-eight to thirty, and, through their instrumentality, a great revival has taken place in Coll. There is sad poverty in the homes in the Island of Lewis, and the little children are miserably clad.

Luke North.

Professor Franz Delitzsch, D.D., Ph.D.,

University of Leipzig.

IF there is at present in religious and theological circles in Germany one person whose character is pre-eminently interesting and sympathetic, it is certainly that of Professor Franz Delitzsch. Who has not heard of his commentaries on the Old Testament, of his remarkable Hebrew translation of the New, of his prodigious activity as a professor and as an author? Who can tell how many English and Scotch pastors, attracted by his great reputation as a learned man and as a Christian, have come to sit at the feet of the celebrated professor of Leipzig? Our readers will not therefore be surprised to find in our pages a biography of a German scholar whose lessons, during the past forty years, have been attended by more than one generation of English divines.

Delitzsch is both a learned man and a Christian to an eminent degree. No one better than he has succeeded in reconciling two things often considered as irreconcilable—profound science and sincere faith. If the Professor, now seventy-five years of age, has been able by arduous study to arrive at an astonishing degree of scientific knowledge, he also had as a young man to win his faith at the cost of many a struggle against indifference and doubt. His career is in itself sufficiently eloquent, and it is worth our while to retrace its principal features.



(From Photograph by Georg Brokelmann, Leipzig.)

Franz Delitzsch was born in February, 1813, at Leipzig. His parents were in humble circumstances. He became an orphan in early life, but a Jew named Hirsch Lévy took the boy under his protection. Delitzsch says that without the paternal solicitude of this kind man it would not have been possible for him to carry on his studies. May we not trace to this circumstance the sympathy that Delitzsch has always manifested towards the Jewish race? At any rate, the benefits received from an Israelite remained engraved on the heart of the young man, and were largely repaid in after life. Delitzsch is not a Jew by birth, as has been sometimes asserted.

He passed through the regular stages of public instruction, the elementary school taught according to the system of Pestalozzi and Lancaster; the Gymnasium, where he began the study of Hebrew, and where he became, as he himself says, a thorough rationalist. "I felt myself drawn towards God," he says, "but the person of Christ meant nothing to me." He began his University career, and plunged head foremost into the great systems of philosophy. Christian friends, however, were trying to gain him over to evangelical truth. He resisted a long time, but yielded at last, and he still remembers the spot at Leipzig where the ray of Divine light entered into his soul, and where he was able to say with the Apostle, "My Lord and my God."

From this time Delitzsch studied theology and Oriental philology. He became connected with missionary efforts among the Jews, a work to which he has rendered signal services. At Leipzig he was intimate with the missionaries Messrs. Goldberg and Becker; the latter initiated him into the study of rabbinical Hebrew. One great desire engrossed him at this time, and was the subject of much prayer: he longed for the conversion of his Jewish benefactor. Some years later his prayer was answered, and Hirsch Lévy fell asleep in Jesus.

In 1842 Delitzsch obtained the degree of Doctor in Philosophy, and the right to teach in the German Universities. He had published a learned essay on the legends relating to the prophet Habakkuk. He was called as Professor to Rostock in 1846, but he left that town in 1850 to respond to a call from Erlangen. A group of distinguished men had made this University one of the most important in Germany. Thomasius, Frank, Von Hofmann, Herzog, Spiegel, Karl von Raumer, Zeschwitz, and Ebrard, were not far distant. It is easy to understand the influx of pupils who crowded to Erlangen when Delitzsch began to lecture on the Old Testament and Von Hofmann on the New.

It is a custom in German Universities that when the professors attain to celebrity they are called, when a vacancy occurs, to a more important seat of learning. Delitzsch was not long without receiving such a call. In 1867 the University of Leipzig offered him the chair of Old Testament Theology. In this great centre of German learning and of Lutheran faith, Delitzsch had surroundings which were eminently sympathetic, and colleagues not less distinguished than those he was leaving at Erlangen—Kahnis (who died a few months ago), and Luthardt Fricke.

In the University of Leipzig Delitzsch has taught for more than twenty years, and there he hopes to remain to the end of his earthly career. There he has been in contact with hundreds of students from all Protestant countries, and has pursued with indefatigable zeal his task of a Christian professor, the representative of positive exegetical theology. There he has exercised the most cordial hospitality towards his students of every nationality—English, American, Norwegian, Swedish, Swiss, &c. His reception-room and his table are often a Babel of tongues. The Professor himself speaks English with great facility.

Such, in outline, has been the life of Dr. Delitzsch: one of studious retirement in the midst of the activity of a German University town. Delitzsch has visited England, Switzerland, and other countries. Last year, passing through Leipzig, the writer wished to see his venerable Professor. He was absent spending his holidays in Holland, learning Dutch and searching into the libraries of that country. During the session, besides his regular lessons, the aged but indefatigable Professor gives lectures to the Anglo-American Society at the Institutum Judaicum and at the Lusatian Students' Society. There is no theologian in Germany who, with such a

widely extended reputation, writes with so much simplicity and such hearty cordiality.

It would be difficult to give, in a few sentences, anything like a complete idea of Delitzsch as a professor and as a writer. A Hebrew scholar of the highest order, versed in all Hebrew literature, he has published commentaries on the principal books of the Old Testament—Isaiah, Habakkuk, the Psalms, Proverbs, Job, Ecclesiastes, Song of Solomon, and Genesis. These commentaries are remarkable for exact scientific research, for the importance attached to grammatical construction, and for the astonishing erudition which they display. What makes his works especially valuable is the religious spirit that reigns throughout in a degree rarely met with in the exegetical writings of our day.

In his commentaries Delitzsch treats his subjects as a whole. A continuous idea runs through them. His explanations are not merely a series of separate notes; they form a chain binding firmly together the different parts of the text. He may sometimes exaggerate the typical and allegorical meaning, and has also a certain subtlety of thought; but he is remarkable for the force with which he takes hold of the Messianic types and prophecies contained in the books of the Old Testament, and brings out of them the story of salvation. He published in English in 1880 an interesting study on the Messianic prophecies.

His style, generally, is rather encumbered with uncommon expressions; its characteristics are power and originality; it is rich, varied, and coloured.

Amongst his writings on Rabbinical literature we may mention his "History of Jewish Rabbinical Poetry" (1836), which shows prodigious learning in so young a man, for, when he wrote it, he was only twenty-three years of age; "Anecdota zur Geschichte der mittelalterlicher Scholastik unter Juden und Moslemen (1841)," and a number of other works on different points in the history of Israel, and also of the mission among the Jews. He has always been a zealous and sincere advocate of the cause of Israel, and Jews in all lands have long since learnt to love and esteem him. His principal work in this department was the publication in 1877 of his Hebrew New Testament, which has already passed through eight editions. Who can tell how much good this translation has done among the dispersed children of Abraham! It has awakened in many a heart the desire to come to the knowledge of Christ, the true Messiah, and has been a blessing to Jews in distant lands.

Among his principal works are: "The Sacrament of the Real Body and Blood of Christ" (1844), "Die Biblisch-prophetische Theologie" (1845), "The Four Books of the Church" (1847), "The System of Biblical Psychology" (1855), which was translated into English, a first-rate essay on this difficult subject; "System des Christlichen Apologetik" (1869), &c. He has also given attention to the New Testament; he treated the question of "The Canonical Gospels" (1853), "The Epistle to the Hebrews" (1857), "Ein Tag in Capernaum" (third edition, 1881). There are many others of which we will not attempt even to give the names.

It has been said of Delitzsch that in him "the man was greater than even the theologian." This is surely high praise, when we recollect what scholarship he possesses. Germany has sometimes been represented as overrun with infidel professors. When a theologian like Delitzsch is so highly appreciated it is clear that evangelical principles have still their influence in the German Universities. Moreover the Professor is not only a great scholar, he is also a faithful believer in Jesus Christ. He is not only consumed with a thirst of knowledge, but also with an earnest love for souls. He strives to speak to the understandings of his hearers and also to make the truth penetrate into their hearts.

POST OFFICE EMPLOYÉS.

It is most cheering to observe the rapid progress of Christian work among Post Office employés through the three kingdoms. Generally speaking, the controllers and postmasters give hearty support to the Christian Post Office Association, which in less than two years has become an agency having a very distinct influence upon large numbers of those connected with the service. The first annual meeting was held on Wednesday last week in the City Temple, Holborn Viaduct, the assembly being large beyond all expectation. The building was well filled, and for the most part the audience was made up of Post Office employés.

Sir Arthur Blackwood, K.C.B., secretary of the Post Office, presided, and the proceedings were characterised by earnestness throughout. In the course of his opening address, Sir Arthur referred with pleasure to the progress of the Association, and recognised in its growth the distinct blessing of God upon the initial efforts of two or three ladies not connected with the service. Christian members of the Association have been much benefited, and their efforts to bring others to a knowledge of the Saviour have been greatly blessed. Herein the speaker saw the highest aspect of the work of the Association, which knows no denomination, and is full of promise for the future. That promise will be realised just in proportion to the reality of the Christian life of each individual member. In conclusion, Sir Arthur Blackwood expressed a hope that the order of the words in the title will in due time be fully justified, by the Post Office being emphatically Christian, and a great blessing to the public which it serves, and with which its members are daily brought into very close contact.

Canon Wilberforce delivered a powerful address. Having spoken in terms of warm admiration of the modern principle of special efforts to reach special classes of people, he founded some words of encouragement and counsel upon the expression, "Behold, He cometh with clouds" (Rev. i. 7), which, he said, though doubtless referring to the future glorious appearing of the Lord, may also be taken as an assurance that He is ever at hand when trial and distress overtake those who trust Him. Proceeding to urge communion with God, the speaker pointed out that Post Office workers cannot but be better for being Christians. People around will read such as profess godliness a thousand times more than they will read their Bibles. Man is not his own centre; his heart and mind must be set upon God. Those who know Jesus, by whom God is manifested, learn the secret of a quiet mind, and are at once impelled to an active life. God's guarantee is that we may have our sins forgiven forthwith; but though our standing before Him is absolutely immovable, our present sinlessness is not ensured. Though our salvation is of God, our holiness is the outcome of successful struggle with the evil around us, with his guidance and help. Dwelling upon the importance of exercising moral courage, the Canon said that if we would be safe, we must testify for Christ, without fearing the sneers of men. In conclusion, he expressed a hope that the members of the Association would give up the use of intoxicating drinks, which are the cause of so much sin and misery.

After a few hearty words by Mr. R. M. Webb-Peploe, the meeting closed. The telegraph messengers marched to the Temple from their respective offices, in some cases headed by their bands. During the evening many kindly allusions were made to them, and also to the large number of young women connected with the service.

JEWS IN PARIS.—Mr. L. C. Mamlock, missionary of the London Jews' Society, Paris, writes that he has again been permitted to gather some fruits of his labour among God's ancient people in Paris. Another son of Abraham has been drawn by the Gospel to the Saviour, and to confess Him openly in baptism.

SIGHTLESS CHILDREN.—A Branch Home has recently been opened at Alexandra House, Palace Gates-road, Wood Green, N., in connection with the Home for Blind Children, Hackney, for the reception of incapable blind children who are not eligible for admission into any of the institutions for the blind. These poor children require more loving sympathy and help than even ordinary blind children. Miss Rye earnestly asks for the sympathy and help of Christian friends for her sightless family.

"THE CHRISTIAN" FOR SOLDIERS.—Mr. Henry Hull, soldiers' missionary, Sandgate, Kent, writes to say that some of those soldiers to whom friends send copies of The Christian have to pay threepence postage, because the senders paste together the wrapper and the packet; that is contrary to the Post-office regulations. It would be well also for senders of copies to inform the recipients of their address, in order that any change of barracks may be noted. When soldiers move, papers and letters are forwarded, but they have to pay extra postage. Attention to these points will save trouble and expense.

YOUNG PEOPLE'S SERVICES.—Dear Sir,—I should be very thankful if friends would come forward and assist me in the Young People's Mission work at Princes' Hall, Piccadilly, (1) by collecting girls and boys who do not attend Sunday-schools, young people employed in places of business, &c., and bringing them to the services and proposed gatherings; (2) by assisting me to arrange outdoor services, country rambles, sketching and collecting parties, &c. I shall be very pleased to supply further information.—Yours,

43, *Gordon-square, W.C.* H. J. Meares.

DEAF MUTES IN CHINA.—It is said there are over a hundred thousand deaf mutes in the Chinese Empire. For these there exists no institution. Rev. J. Crosslet, an American missionary, and Mr. Cranston, from Scotland, are trying to help this numerous and sadly neglected class, and they are earnestly looking for some qualified teacher of the deaf and dumb willing to give himself to this work, to go out and found an institution where these afflicted ones may be educated and brought to the knowledge of God's grace. Any desiring to help should write to Rev. J. Crosslet, care of United States Consulate, Shanghai; or Rev. J. Edkins, Peking, China.

HEBREW-CHRISTIAN WORK, N.Y.

Rev. Jacob Freshman preached on the Jewish question last Sunday evening in Whitfield's Tabernacle, Tottenham Court-road. Since his arrival from New York, he has been to Scotland, where kind friends interested in the Jewish Mission have aided him in his work. He reports £100 from a friend in Glasgow, and is also expecting a large donation from Edinburgh, in aid of the £1000 he is endeavouring to raise for the first Hebrew-Christian Church in America.

Mr. Freshman leaves soon for Jerusalem, to see his Jewish brethren there. In his absence we shall be glad to receive any help towards his good work that friends may send to us.

SOLDIERS' HOME, CAPE TOWN.

Dear Sir,—Permit me to thank your readers heartily for the copies of The Christian which are being sent regularly both to the Soldiers' Home and the Home for Aged Ladies. The kindness is much appreciated, and I am asked to convey the thanks of the recipients.

Through your kindness, I am enabled to supply the Soldiers' Reading-room at Wynberg, as well as in Cape Town, with a copy.

Lately in the military hospital one of the most earnest of our soldier-workers entered into rest. Converted during Mr. Varley's mission, two years ago, he became at once a zealous worker. Renting a room in a low neighbourhood, he, with some of his comrades, preached the Gospel nightly to the poorest of the natives. The room became over-crowded, and had to be enlarged. Unweariedly he worked after each day's military duty, until illness laid him aside. The poor coloured people went constantly to the hospital to inquire after him. Black and white wept around his grave, and there a few weeks later, a little native girl was found tending the flowers. She said he had brought her to Jesus.

He was only a private, aged twenty-two, but this young life has proved again that it is possible for our soldiers to be missionaries as well as witnesses for Christ. M. S. Osborn.

The Soldiers' Home, Cape Town.

EASTERN SOUDAN.—Mr. Francis William Fox, 8, Queen Anne's-gate, Westminster, S.W., writes to say that he is anxious to see a small Medical Mission established in the Eastern Soudan, as one among many other measures which may be adopted for ameliorating the condition of the people of that region. Any of our readers interested are invited to communicate with him.

MISSIONARY ARROWROOT. — Messrs. Dymock Guthrie and Howden, 135, George-street, Edinburgh, who have kindly undertaken to distribute the finest arrowroot from the Native Christians of the New Hebrides, Island of Aneityum, under the Free Church of Scotland, at 1s. 3d. per lb. asks us to notify that the smallest quantity sold is two lbs., and that remittances for small parcels to be sent to the country snould include postage, viz., under 3 lbs., 6d.; 4 lbs., 7½d.; 5 lbs., 9d.; 6 lbs., 10½d.; 7 lbs., 1s.; 8 lbs., 1s. 1½d.; 9 lbs., 1s. 3d.; 10 lbs., 1s. 4½d.; and 11 lbs., 1s. 6d. Parcels over this weight, and under 28 lbs., will be sent by passenger train.

FAREWELL TO MR. BLAIKLOCK.—The president and committee of the Gospel Temperance Movement tendered a farewell reception to Mr. George Blaiklock, at the Memorial Hall last Friday evening. The gathering was thoroughly representative. Mr. William I. Palmer, of Reading, spoke in warm terms as to the work that Mr. Blaiklock has accomplished in this country. A number of local and provincial friends, including the secretaries of the National Temperance League, Band of Hope Union, and Irish Temperance League joined in expressing regard for the high character and services of Mr. Blaiklock, and in commending him to friends in Australia. The whole meeting was of the heartiest and warmest description.

THE KOLAR MISSION.

Miss Anstey, of the Kolar Mission, Mysore, whose work is well known to our readers, in a recent letter says:—

The Lord has given this Orphanage and Mission favour in the eyes of the heathen. It is a sermon preached in India as to the truth of a prayer-hearing and prayer-answering God. It is a witness to the truth—a living daily witness that cannot be silenced.

Our Mohammedan deputy commissioner is most friendly. At Christmas he sent us fruit for 400. The other day a Brahmin gentleman sent fifteen rupees, with a request to have it spent on good food for the children. Again, when our Mission people observed my jubilee at their own expense, one of the native gentlemen present declared that he heartily echoed the expressions of the prayers offered up for me. In those petitions mention was made of the Lord's goodness in enabling me to establish the Mission some eleven years ago, and to carry it on ever since.

When I think of this work as a powerful witness of the truth, I feel encouraged to believe that it is not the will of the Lord that this door of usefulness should be closed.

FRIENDLESS GIRLS.

Many will be glad to learn that Mr. E. W. Thomas and his Committee have now added to the Preventive Homes, already doing good service at Parson's-green and the Hampstead-road, another Home of the same type at 459, Holloway-road. This was opened with a devotional meeting on Thursday, last week; the large attendance of visitors on the occasion was a clear indication of the interest taken in the object. It is matter of devout thankfulness that such excellent provision has been made to meet the wants of so many young servants "out of place," and of others absolutely friendless in this quarter of the Metropolis. Mr. R. C. Morgan presided. Rev. Marmaduke Washington preceded the dedicatory prayer by a most appropriate address on Eccl. xi. 1. The Home was then formally declared open by Mrs. F. A. Bevan, at the close of an exceedingly sympathetic and encouraging address.

An interesting feature in the proceedings was the presentation of an address by Mr. Nicholls, on the part of the Committee, to Mrs. Bevan, cordially thanking her for her unabated interest in the work. In response, Mrs. Bevan said that it was increasingly her desire and that of her husband to be enabled to testify to all working in the Lord's vineyard, that it was only by steadily keeping their hand to the plough they could expect to see the results they longed to see. Mr. E. W. Thomas said he had been very greatly encouraged in all that concerned the Home. An unknown friend had sent £200, and tidings had reached him of £25 having also been given. He could not but take these things as indications to go forward. The meeting was also addressed by Rev. H. J. Berguer and Mr. Allen Davis, hon. secretary of the new Home.

EVENING HOME FOR WORKING GIRLS.—Two years ago a quiet work was commenced among girls in a house in the Wandsworth-road. It has been carried on by several ladies, who, though themselves busily occupied, desire to win their less favoured sisters for Christ. The Home is open every evening. A marked improvement has shown itself in the outward conduct of those who attend. There is great need of a loving and devoted Christian lady who would be willing to assist in this work. Help is also needed in the way of ladies' left-off clothing, boots, &c., or remnants of print. The hon. sec. is Mrs. Jenks, 27, Union-grove, South Lambeth, S.W.

MR. SPURGEON AT HOME.

The famous Tabernacle pastor returned from the Continent last week. Though not completely recovered from the effects of his recent accident, he was able to preach morning and evening on Sunday to crowded congregations. He stated that during his absence he had had most happy fellowship with friends belonging to all denominations. Though he was from time to time confined to the chamber of sickness, he blessed the Lord for it, and praised him for recovery.

The morning discourse was founded upon John xxi. 12. The Lord Jesus, said Mr. Spurgeon, is always thoughtful of bodily wants. The fact that He thought of the hunger of his disciples on this particular occasion may be a warrant to the people of God as churches to try and fed the poor. Mr. Spurgeon laid great stress on the point that all Christians must attend to the commissariat of their soul, dwelling upon the importance of "a meal with Jesus," and of being in a thoroughly flourishing condition within. "We want," he cried, "stamina if we are to work for Christ, and there is no stamina without the food of heaven. The most fascinating, living evangelist, if he attempts to live in his own work, will make a very great mistake. He must feed himself on heavenly bread. He who is nourished with heavenly food can always be put through his facings."

WORK IN GREECE.

Until about three years ago the few converts had to face the usual taunt that the missionaries' money was the object of their converts. It was then decided that the foreign missionaries should retire. The few converts banded together and threw their income into a common fund, from which distribution was made to the brethren as each had need. God blessed this effort, and spiritual blessings resulted. The little band clung to the Lord and one another, under the title of the "Greek Evangelical Church."

The Athens and Volo brethren have buildings of their own in which to hold their gatherings. Not so, however, at the Piræus where a work of grace is going on. The preaching is well attended. A man and his wife have been ejected from their employments for not permitting the priest to come each month and sanctify their house for the usual fee, an old custom for fleecing those who belong to the Greek Church. The persecution, however, has only served to quicken the faith of the converts.

There is, besides Miss Lierhamer's well-known work among sailors, her Sunday-school and visiting work among waifs and strays. At Volo fourteen members have been admitted. At Athens, among others, a priest was converted, and has gone forth as a colporteur to convey the truth to others. Thousands of copies of God's Word are doing their silent work. Help towards erecting a suitable building, so urgently required for carrying on the work at the Piræus, will be welcomed by Rev. Dr. M. D. Kalopothakes, Greek Evangelical Church, Athens.

Pericles Green.

16, *Buckingham-road, Brighton.*

THE CONGO.—Mr. Frederickson and his wife, who are labouring at Galabala, on the Congo, writing to Mr. J. C. Smith, of the Soul-winning and Prayer Union, Newport-on-Tay, say they are enjoying good health, although sickness and death have been rife in the region. Some of the people are disposed to accept Christ, but they are keeping back for fear of their kings. At Vunda, not far from Galabala, Mr. Frederickson recently found the natives willing to hear the Gospel, and desirous that he should build among them.

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A MISSION IN NEWCASTLE.

(From a Correspondent.)

The city of Newcastle-upon-Tyne has been during the past week the scene of a very promising and encouraging general Church of England mission. The Bishop of the diocese and his clergy spared no pains on their preparation for the work, and it would seem that their efforts are being richly rewarded.

The mission was preceded by a quiet day for for church workers, conducted by Canon Body, whose striking and forcible addresses were highly appreciated, and found very profitable by Christians of all sorts of different schools of thought. His afternoon address on the necessity of conversion was most impressive and definite. On the Saturday morning the parochial clergy of Newcastle and most of the missioners met at St. Nicholas' Cathedral, to hear an address of welcome and of counsel from the Bishop. Very heart-searching and thoroughly to the purpose that address was felt to be; and, in that happy service, the mission found a most auspicious commencement.

Canon Body is the missioner at the Cathedral, which is also a parish church; but the vicar, Canon Lloyd, invited Rev. W. Hay Aitken to address special gatherings for business men there in the middle of the day. Canon Body's services have been very largely attended, and he has expressed himself as much encouraged and gratified by the definite spiritual results that seem to have flowed from them.

Mr. Hay Aitken has delivered a series of addresses on some of the great problems of life, taking for his subjects such inquiries as, "Is life worth living?" "What makes life worth living?" and so forth. From the first the attendance was very large, but towards the end of the week the nave of the grand old church was crowded, and the vast congregation, composed of men only, overflowed into the choir and filled it. The rapt attention and wonderful stillness of that most remarkable gathering, as the preacher worked his way, step by step, to the *reductio ad absurdum* of materialism, and then went on to speak of the blessedness of the life of faith, prompted the hope that not a few were listening for words whereby they might be saved. The same preacher is holding two services daily at Jesmond Church, which have also been very largely attended, and where he reports that a very hopeful work of grace seems to be going forward.

That veteran missioner, Rev. W. Haslam, has also been addressing crowded congregations at St. Silas's, Byker. We have heard good news of Dr. Morris's work at St. Paul's, and of Mr. Russell's, at St. Ann's. Mr. Somerset Pennefather, the nephew of one whose name is familiar to our readers, has recently been appointed Canon Missioner of this diocese, and upon him the work of organising the mission has to a great extent devolved. He is himself happy in having secured the services of a very gifted missioner, in the person of Rev. Armstrong Hall, whose ministrations are much appreciated by the very important congregation from a social point of view, gathered at the beautiful new church of St. George's.

The Bishop has been most assiduous in giving addresses in all sorts of places, and to all sorts of people—on the quay side, at factories and workshops, and, last Sunday night, in the Town Hall. This very active dignitary has given proof that a bishop is intended to be something more than a sort of ecclesiastical figurehead. The latest news that has reached us of him is that he is to address the prisoners in the gaol. So far as we can gather, showers of blessing are falling all around. We thankfully accept these hopeful indications, and trust the last days of the mission may prove the best. In most of the churches it will, we believe, be continued till the end of this week.

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The Baptist Visitation.

At our request brief reports have kindly been sent to us by the pastors of nearly half the Baptist churches taking part in the recent united mission throughout London. We append the greater number of the replies, excluding details; as will be seen the results of the mission are fraught with encouragement, and full of promise for the future work of the churches. The most marked effect of this visitation by provincial pastors seems to have been the quickening of the spiritual life of the churches:—

Penge Tabernacle (Pastor, J. W. Boud).—All the services were well attended, and we feel sure will be productive of good.

New Southgate (Pastor, J. L. Bennett).—All the services were well attended, and many found it good to wait upon the Lord.

Waltham Abbey (Pastor, W. Jackson).—The services were well attended and calculated to quicken believers, instruct inquirers, and awaken sinners.

West-end, Hammersmith (Pastor, W. Page).—The attendance at all the services was good; a very hallowed feeling pervaded all hearts, and it is believed much good will result.

East-hill, Wandsworth (Pastor, J. W. Ewing).—Large congregations gathered, and a deep impression was created by the stirring words of the deputation. All the services were highly successful and profitable.

East Plumstead (Pastor, T. Henson).—The words of our visitors produced deep impressions, and we are looking for future results. Two young men came forward for prayer and help. Doubtless much blessing will follow the mission.

Brockley-road, S.E. (Pastor, J. T. Wigner).—In the whole of our services there was the right tone. We had the gracious presence of the Divine Lord, and the Holy Spirit's grace was felt and known. We are thankful and hopeful.

Regent's Park Chapel (Pastor, F. B. Meyer).—Four services were held. The attendances were not as large as could have been desired; but the effect of the mission has been helpful and wholesome.

Barry-road, East Dulwich (Pastor, A. J. Grant).—The attendance each evening was very fair, and great interest felt in the messages delivered by the visitors. Much good has been done, and desires expressed for a repetition of such services.

Cross-street, Islington (Pastor, F. A. Jones).—The attendances have been fair. The members of the church and congregation have received a spiritual stimulus to devotion and service, and have valued highly the Christian fellowship of honoured brethren from the provinces, who have brought messages of encouragement and Christian sympathy from the churches at large.

Brondesbury, N.W. (Pastor, J. C. Thompson).—The meetings were good, and have resulted in blessing to the church. The work was taken up in the spirit of prayer, and the result has been a general quickening, with special cases of inquiry. We anticipate more direct results by and by, and intend to follow up the work by special evangelistic efforts on Sunday evenings. The church is missionary and evangelistic, and inquirers are looked after and brought in at the ordinary services.

Poplar and Bromley Tabernacle (Pastor, W. Knight Chaplin).—In response to the call of the Baptist Union it was resolved to set aside the usual weekly meetings, and to conduct a fifteen days' mission—February 10 to 25. Notices were taken by visitors to about 10,000 homes. Open-air meetings were held previous to the indoor gatherings. The average week-evening attendance has been from 300 to 400. Many are known to have entered upon the service of our Lord Jesus Christ during the progress of the mission.

Trinity Chapel, Bexley Heath (Pastor, G. K. Smith).—The services were seasons of spiritual refreshing. In spiritual enjoyment and stimulus to believers the meetings were highly successful. The able and beloved brethren who came as missioners evidently felt the burden of the Lord, and were graciously helped to speak words full of encouragement. The afternoon conferences were a new feature, and proved helpful by allowing a free expression of opinion by friends in the congregation. Our hope is that the brief visit will be fraught with lasting and blessed results.

Tiptree Heath.—Rev. W. and Mrs. Jackson, of Waltham Abbey, held a seven days' mission here. Many were deeply impressed.

Stockwell Baptist Church, South Lambeth (Pastor, Arthur Mursell).—A number of meetings were held; a very happy feeling prevailed, and there was a deep impression throughout.

Harlington (Pastor, F. Thomson Smythe).—A four days' mission was held here. All the meetings were well attended, and the church has been strengthened by the visit of the brethren.

Hornsey-rise (Pastor, Geo. Duncan).—The meetings were well attended, but 90 per cent. were Christians. A good spirit prevailed, and no doubt good will result. The mission ought to be made annual.

Rye-lane, Peckham (Pastor, J. T. Briscoe).—The interest was sustained throughout, and the object of these services, the deepening of the spiritual life, was kept in view. Some refreshing seasons were enjoyed.

Leytonstone (Pastor, G. T. Ennals).—Addresses excellent, attendance good, and power attended the word. The visit of our brethren has been most helpful, and beyond present enjoyment we look for a revived interest in church life and work.

John-street, Bedford-row (Pastor, J. E. Shepherd).—With us the main desire was the deepening of the spiritual life of the people, and this we trust will be fully realised. But we have reason to believe many hearts were reached, and we look for conversions.

Abbey-road, St. John's Wood (Pastor, W. Stott).—Our mission has been a success. We have had good attendances. A hearty feeling and much prayer have characterised all the meetings. There has been a manifest deepening of spiritual life, and souls have been converted to God.

Chalk Farm, N.W. (Pastor, Geo. Scudamore).—The services were fairly well attended. We could have wished for more outsiders. The messages delivered by the preachers were well adapted to stir up church members, and were equally suited to the young and old, decided and undecided. The word has been blessed to many, and we are looking for fruit.

Walworth-road Chapel (Pastor, W. J. Mills).—For the first few days the attendance was small, owing to inclement weather. The services were evangelistic in character. Twenty-five inquirers have been seen. The church has been constant in prayer, and in labours, distributing invitations, &c. We hope for much permanent good indirectly through the meetings.

Haven-green (Pastor, W. T. Adey).—Services were held, with well-sustained interest, from Monday till Friday. It was felt that the spiritual life of those attending was stirred into freshness, and for the young people it was decided to form a class of inquirers, under the pastor's leadership. The spirit of earnest prayer was very manifest, and there can be no doubt that tangible results are following the mission.

North Finchley (Pastor, A. B. Middleditch).—Prior to our mission, a week of special prayer was held in drawing-rooms, cottages, and school-room, all well attended. Ladies made a house-to-house visitation, giving a personal invitation, with the result there were good audiences every evening. It is hoped that Christians have been quickened, and it is known that some have been brought to decision.

Gunnersbury (Pastor, J. Cumming Brown).—The meetings here were very encouraging; not in the number of strangers brought to them—there were not twenty, so difficult is it to move a genteel locality—but in the deepening of Christian life of believers, and the bringing to decision of a few undecided ones of our congregation. They have prepared the way for having at any future time such a series of meetings, and that is a great advantage.

Streatham, S.W. (Pastor, J. Pearce Clark).—The attendance was fairly good, in spite of snow and sleet. The meetings were very quiet, but warm and purposeful. Definite results were seen after almost every one. Already more than a dozen hopeful professions of conversion to God have been made, and we fully expect to hear of many more. The general life of the church has been deepened, its energies roused, and new doors of opportunity have been opened.

We have also received encouraging statements of the work at Wynne-road, Brixton; Mare-street, Hackney; Park-road, Plumstead; Commercial-road, E.; Romney-street, Westminster; Borough-road; Lewisham-road; Upper Holloway; Highbury Hill; Fulham; and Bloomsbury.

DR. PENTECOST IN GLASGOW.

The last series of meetings by this evangelist was held in the Christian Institute, as we have already stated. Night after night the hall was well filled. The Bible-readings at noon have been attended by from 400 to 600, and the addresses have been full of instruction and inspiration. The evangelistic meetings have been very striking as to results. In the after-meetings Dr. Pentecost always insists that those seeking prayer should leave their seats and come forward to front pews. The ordeal is trying and one requires to be in earnest about salvation before taking such a step. At every meeting there were inquirers. Some of these after-meetings were solemn and impressive.

Last Friday a social meeting was held in the Institute, of all those who had professed conversion and who had handed in their names. Over 500 invitations were issued, and about 350 were present, besides workers. Mr. Campbell White presided, and the following gentlemen gave suitable advice to the young converts, Rev. Dr. Bonar, Rev. Mr. Donald, Messrs. W. A. Campbell, Alex. Sloan, W. M. Oatts, and others. The chairman called for short testimonies, and all over the hall young men and women spoke of their having surrendered to Jesus. Some of their stories were very interesting. Infidels and sceptics told of their simple trust in Jesus; backsliders spoke of being restored, and others gave simple testimony of conversion. Dr. Pentecost closed with an earnest address, calling on the young converts to be "out and out" for Christ.

For the next fortnight Dr. Pentecost gives addresses to business men in the Merchants' Hall, at 1.15 every day, and conducts an evangelistic meeting at night in Cowcaddens Free Church. Then he goes for two weeks to Bethany Hall; after that to Pollokshields for a fortnight; and lastly to Dennistoun District for two weeks.

WORLD-WIDE PRAYER UNION.—Mrs. Merelith asks us to give notice that this Union, organised by the late Rev. E. Melville Pym, will still be carried on in connection with the annual Convention for the study of prophetic Scripture. Information will be circulated among the members, and an "Occasional Paper" will be forwarded to them. Invitations to the Convention will be posted to them from the office at the Conference Hall, Clapham-road. The Convention will (D.V.) be held this year on June 18, 19, and 20.

THE EAST LONDON SEWING-CLASS FUND.—It is now twenty years since this fund was started. During that time a class has been held in Sidney-street, Mile-end, all through the year, and in the winter months it has had a large membership. Other classes have been opened at Shadwell, Stratford, and Whitechapel. The work was personally superintended by the late Lady Hobart, who regularly visited the class held in Sidney-street. Her daughter, Lady Albinia Hobart-Hampden, is now helping to sustain the endeavour. The classes are good occasions for spiritual instruction to the women. With more outside help, it would be possible to admit larger numbers to the classes, which prove a great assistance to many poor women. Lady Albinia Hobart-Hampden's address is 63, St. George's-road, S.W.

DOCK LABOURERS OF EAST LONDON.—The North-East London Gospel Mission continues, as it has opportunity, to show kindness to the dock labourers. These poor men stand about, in large bodies, for hours every day, in the hope of a "call" to work, and the disappointed are always numerous. Tickets for a free dinner of Irish stew and bread are very welcome to them, and such a form of charity can hardly be abused. In consequence, however, of the limited assistance received this season, only about half as many dinners as last year have so far been given. On Thursday, last week, the hall in Charles-street, Millwall, was filled with hungry men of this class, to whom Christian compassion was practically shown. The need is expected to continue for quite a month longer. The Director of the Mission is Mr. W. Chorley, 2, Marquess-grove, Canonbury, N.

Evangelistic Notes.

Rev. A. Abraham has held Gospel services in the Methodist Church, Bailieboro, Ireland. It is believed much real good was done.

Hazelbury Plucknett.—A mission has been held here by Mr. A. W. Rogerson, of the Evangelisation Society, with most encouraging results.

Rev. W. R. Mowll, of All Souls', Langham-place, has held a mission in Christ Church, North Brixton, from which much blessing has resulted.

Mr. Richard Murphy is holding Gospel meetings at the George Clark Halls, Paisley. They are well attended, and much blessing accompanies the word.

Mr. G. C. Needham has returned to Dublin, from the South of England, and is now in the midst of a good work at the Baptist Church, Rathgar.

Gospel services were held last week, in connection with the Baptist churches, at Lechlade and Arlington, Gloucestershire, conducted by Mr. James Sprunt.

Mr. John M. Scroggie conducted a mission which has been attended with great blessing, in Victoria Free Church, Glasgow, last week; over 100 seeking souls were dealt with.

Rev. J. Hallowes has changed his address to 144, Hagley-road, Birmingham. God is blessing his missions more and more. In the last three, quite a hundred persons professed surrender to Christ.

Evangelistic services were held last week by Rev. Robt. Barron in the Presbyterian schoolroom, Cairncastle, Ireland. Pointed and earnest addresses were given, and a very deep interest was awakened.

Messrs. Fullerton and Smith are conducting special services with much spiritual blessing at Dalston Junction. On Sunday evening last the large Baptist church and schoolroom were crowded to excess, and hundreds could not obtain admission.

Baptist Missions.—Special missions have been held in Baptist churches at Dormans, Surrey; Moretonhampstead; Sandy, Beds.; Sittingbourne; Waterbeach, Cambs., and Wrexham, spiritual life in the members being aroused, and outsiders led to the Saviour,

Mr. Edward Hurditch, of the Evangelistic Mission, has just concluded an eight days' mission in the village of Marden, Kent. Despite the snow, the villagers assembled in goodly numbers in Mr. Fox's barn, and the power of God was manifest. The mission was a blessing to many.

Sittingbourne.—Rev. J. S. Harrison, from Australia, has recently held a mission at Sittingbourne. The congregations were large, and a goodly number professed to decide for Christ. Mrs. Harrison sings the Gospel in a clear and telling style. Mr. Harrison is an able preacher; his sermons made a deep impression upon the hearers.

Mr. Walter Notman has concluded a fortnight's mission at Lisworney, S. Wales. Believers have been greatly refreshed, and not a few have professed faith in Christ. Many of the cases are of an interesting character. Mr. Notman commenced a mission at Bonvilstone, near Cardiff, for three weeks on Sunday, February 24.

Dr. L. W. Munhall has closed a successful series of meetings in Brooklyn Tabernacle. The Lord of the harvest alone can tell the number of the sheaves. But over two hundred persons have joined our church as a result of Dr. Munhall's work. Mr. and Mrs. Lowe, the Gospel singers, assisted in the services. Vast good has been done, and the results are eternal.

T. De Witt Talmage,
Pastor, Brooklyn Tabernacle.

Brooklyn, Feb. 1.

Mr. D. L. Moody concluded, on February 3, a month of evangelistic meetings in San Francisco. They were attended, night after night, by audiences of from 5000 to 8000; besides a goodly number of seemingly genuine conversion, there has been awakened in the community a wide-spread interest in spiritual matters. Judging from his frequent allusions, "the old country" seems to have a warm place in Mr. Moody's heart. In one of his first meetings, he called for volunteers for a male choir (since organised) on the principle of the Glasgow Mizpah Band, of which he gave a short history, and pronounced their singing to be "the best he ever heard on earth." Mr. Moody, after a ten days' mission in Oakland, purposes visiting some of the southern cities of California.

Mr. Leonard Weaver conducted evangelistic services for ten days in Leicester, in the Workmen's Hall, and on Sunday evenings in the Temperance Hall, with much blessing as the result. The Bible readings were felt to be deeply helpful to the Christians, and we believe many were roused to closer study of the word of God. Many souls also professed to find peace through a crucified Saviour. The following Sunday and Monday were also times of rich blessing. Mr. T. B. Allanson, of Carnarvon, preached with much power, and led the people on to fuller consecration. Mr. Weaver held a series of Gospel services at Old Hill, attended by much power and blessing. Many professed to receive the Lord Jesus, and are now very happy in the assurance of salvation. The Bible readings were exceedingly helpful to Christians.

OBITUARY.

M. HENRI LUTTEROTH, PARIS.

French Protestantism has sustained a serious loss by the death of M. Henri Lutteroth, at Paris, at the age of 87. The author of an important work on the early history of evangelical testimony in France, he for nearly fifty years directed a weekly paper, *Le Semeur*. He was held in high esteem as a man, while his faith and works greatly endeared him to the Reformed churches in general.

MR. RICHARD PERRIN, DUBLIN.

The death is announced of this gentleman, of an old mercantile family in Dublin. He maintained for fifty years the highest character, and, though consistent, zealous, and decided in his opinions, he seems to have made no enemies. Mr. Perrin had attained the age of seventy-seven. In every charitable work his aid could be reckoned upon; he was at all times ready to undertake personal labour in the cause of the needy and suffering; and many useful projects in Dublin for the benefit of waifs and strays, as well as the ailing and impoverished, owe their origin to him.

MR. A. D. SLADE, CONGO MISSIONARY.

Another name has been added to the long list of those who have fallen while carrying the Gospel to the Dark Continent. News had been received of the death of Mr. Arthur Demaine Slade, of the Wathen station, Congo River, who was sent out by the Baptist Missionary Society as recently as last spring. The deceased relinquished a lucrative partnership in England, feeling he was called to fill the places of those who had so nobly fallen in that dangerous climate, and, like them, has died at his post. He was a singularly healthy and athletic man, aged thirty-seven, but seems to have indiscreetly bathed when overheated, and so contracted a chill. Mr. Slade was a brother of Revs. H. P. Slade, of Hull, and Francis Slade, of Silvertown, both ministers of the English Presbyterian Church.

SOUL WINNING AND PRAYER UNION.—Text for March 10, Jer. xxxiii. 3: "Call unto Me, and I will answer thee, and shew thee great and mighty things, which thou knowest not."

PORTLAND HALL, ROTHERHITHE.—For nearly fourteen years an excellent work has been carried on in Deptford-road. Sin in its various forms has been rebuked, and the toiling multitudes have been called upon to repent and believe the Gospel. A few days ago a special meeting in aid of the mission was held. Mr. Trevor Francis, one of the founders, presided, and the several workers detailed the success which has attended their efforts among children as well as adults. The sick and needy are cared for, and in many ways sympathy is shown with the people. Mr. Trevor Francis's address is 36, Tressillian-road, St. John's, S.E.

AGED CHRISTIAN BLIND.—Never during the existence of the North London Homes for Christian Blind have we been so pressed for means as at present. The number of inmates whom we have daily to care for is sixty, while almost by every post we are appealed to by other aged ones seeking admission. They have no alternative but the workhouse, unless they are received into the Homes. £130 is required to meet the expense of each month. Your readers, to whose generosity we bear glad witness, will, we are sure, give response to the appeal of sixty blind sufferers.

Henry and Ann Bright.
171, *Hanley-road, Crouch-hill, N.*

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SALVATION SLUM WORK.

The importance of the "Slum Work" of the Salvation Army was fully demonstrated on Monday evening in Exeter Hall, when, with trophies of Divine grace before their eyes, and the testimony of earnest labourers for Christ ringing in their ears, many were constrained to praise God from the heart. The large audience included many warm friends and supporters of the agencies with which General Booth's name is associated, and the hall was filled with such as were truly delighted to learn that the second year's operations in the "slums" had been productive of much good. The opening prayer, by Major Cooke, who is in charge of this work, breathed a sentiment which ran through the meeting; in that petition God was praised, first, for having sent Jesus down into the "slums" of this world, and, secondly, for having thrust forth saved men and women to take the glad tidings of redemption to the poor and miserable in the courts and alleys of our great cities.

General Booth presided, and, in a vigorous address, gloried in the work of the Salvation Army among the lowest classes of society. Having given some account of the great success which has so far attended the shelters for poor men, he announced the speedy opening in East London of a shelter for poor women, and a day nursery for children, on a large scale. Rescue work was also referred to, and then came particulars of the "slumming," which is now carried on in several large towns. There are twenty-five Homes of this class, and 60 officers —young women who live in the "slums" and receive no salary, being only supplied with food, lodging, and clothes. A goodly number of these devoted workers were on the platform. Some of them have given up homes of comfort and quiet, in order to win the hearts of the poor toilers by showing them practical help. They nurse the sick, clean the houses and care for the children of women who have to earn a living by incessant toil, and in many other ways they show compassion and kindness, in the hope of thereby leading the poor and downtrodden to the great Helper and Saviour. The weak and erring are also the objects of solicitude, and the "slummers" are ever ready to cheer the fallen and comfort the dying.

As General Booth and others referred to the special duties of the "slummers," the large audience showed an interest amounting to enthusiasm. During the year, 5689 meetings were held, many of them in lodging-houses; 85,328 families were visited, many of them prayed with; 70 fallen girls were rescued; 6222 garments were distributed; 4000 people were assisted by goods, clothes, &c., and 1504 children were admitted to the crèches. Many efforts were carried on, which cannot be here particularised, and yet the expenditure was within £2000. Major Cooke is desirous of opening twenty more "slum" homes and six more crèches. £52 a year will maintain a Home, and £16 18s. a year a "slum" missionary. There were about 300 converts from the "slums" on the platform, and the stories of some of them were deeply interesting. Several missionaries also spoke earnest and cheering words. The General's appeal for funds for this year's work resulted in promises amounting to several hundred pounds. More workers were also called for.

BLIND IN CHINA.—The following message came on a postcard to Mrs. Newbery, of the Home for Blind Children, Kilburn, from J. Crossett, Ningpo, China, dated December 12, 1888:—"Will you and the pupils and friends of your institution kindly regard our want of teachers here in China for the Blind. Among the philanthropic friends of the blind there must be those who could come here themselves or give us teachers through their efforts.....Please send any available literature relating to the blind for creating an interest."

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Hungry Blind in China.

By Miss C. F. GORDON CUMMING.

As in the good Providence of God, blessings are so often evolved from what seem to our mortal judgment unmitigated evils, we venture to hope that the practical sympathy of the Christian world, which is now being aroused to help the Chinese in the appalling calamity of wide-spread famine, will prove the true key to unlock many hearts hitherto rigidly closed to all foreign influence, and therefore intensely antagonistic to the preaching of the Gospel of Jesus.

It is evident that the more the distribution of the famine relief fund is entrusted to Christian missionaries, the more will their position be strengthened, not only among the recipients of relief, but also among the mass of a people singularly appreciative of all phases of benevolence. Amongst the missions which would be specially benefited by this direct administration of our offerings on behalf of the starving Chinese is that to the blind in North China, where, at Mr. Murray's school at Peking, starving and most miserable blind beggars are, in the course of from three to six months, transformed into efficient Scripture-readers and singers of sacred song. In many cases they acquire so satisfactory a knowledge of various musical instruments that, while some attract groups of their countrymen in the streets, to hear from their lips the story of the Cross, others have obtained situations as organists in various chapels, and fulfil their duties with delight to themselves, and to the satisfaction of the congregations.

The number of the blind in China is so enormous* and includes so large a proportion of the very poorest of the people, that it is certain that a very large number of those afflicted ones must now be included among the sufferers from famine, and it is certain that, were Mr. Murray able to provide the needful food for starving bodies, the number of his pupils might be very largely increased.

In order to work effectually, he finds it necessary during their course of training to isolate his students from the vile influences of the street, and so small and cramped are the present limits of his school premises that expansion, and the very desirable power of isolating any student suffering from infectious illness, are alike impossible. Still less can Mr. Murray arrange for such total separation of the sexes as will satisfy rigid Chinese views, and induce blind women of the respectable classes to attend the female school—just the women whom it is so very desirable to reach, as blind Bible-readers and musicians thus trained would be certain of a welcome in the zenanas, wherein about 200,000,000 women (the mothers of the next generation) are now living their dull lives, carefully training their sons in that incessant propitiation of their own ancestors which, under the name of ancestral worship, lies at the root of all antagonism towards Christianity.

Strange to say, Mr. Murray writes that at the present moment his neighbours owning the premises on either side of the Blind School are desirous of selling their property, which therefore may any day be bought as the site for a new temple, or for such an objectionable purpose as an opium den. It would be an immense advantage that he should be enabled to secure these two small additions to the property of the Blind Mission, and thus be enabled to establish a separate school for women, while enlarging that for men. At the same time, however, we must note that the very limited funds now at Mr. Murray's command do not admit of his receiving any more students who cannot pay for their own maintenance. Donations for this purpose, as well as for the purchase of the adjacent premises, will be thankfully received by Messrs. Honeyman & Drummond, Chartered Accountants, 58, Bath-street, Glasgow.

A very interesting novelty in China is the correspondence of the blind men trained in Mr. Murray's School at Peking, and already scattered as organists and Scripture-readers in many remote corners of the Empire. Of course it is extremely desirable that these isolated workers should be kept in touch with their teacher and their blind brethren, and, thanks to the facility with which they acquire Mr. Murray's system of embossed writing, this would be easy enough, were it not that transmission by post of the large embossed sheets was found to be very expensive, and, moreover, that the dots were so crushed as to become illegible even to the sensitive fingers of the blind.

In this dilemma, Mr. Murray set himself to devise an envelope so strong as to protect the embossed page, yet so light as to travel by post. His ingenuity found the solution of the problem in a heap of old oil and sugar tins, which, under his instructions, a Chinese tinker soon transformed into small cylinders, each just large enough to contain a rolled letter. This is secured by a thread; a rough paper cover bears the address, and the Imperial mail carries these little tubes as Book Post. The same tubes can be used again and again, and thus the blind men have the great pleasure of a frequent interchange of thought for a very trifling cost, and those at the School in Peking take delight in writing out any new tune or hymn, or other interesting information they have received, and despatching it to their late companions. Thus the little seeds of good are scattered far and wide by this humble instrumentality.

* See Work for the Blind in China, by C. F. Gordon Cumming. *Messrs. Nisbet & Co.* 1s. 6d. Or, for distribution, from *Messrs. Gilbert & Rivington*, 2s. per dozen. Postage 4½d. per dozen.

Personalia.

Rev. E. J. Peck has been a missionary among the Eskimo for many years. Writing of his work, the Bishop of Moosonee says:—"Hardship daunts him not; danger is his frequent companion, and his superior is not to be found in the mission field. He is always at work, and is as content to sleep in the *igloe*, or snow-house, surrounded by his somewhat odoriferous flock, as in his own comfortable bed at Fort George, if by that means he can speak a word for his Master, or cause an extra ray of light to shine in the hearts of those committed to his care.

The late Mr. John Rylands, of Manchester, merchant and Christian philanthropist, is described by a writer in *The Sunday at Home*. An incident of his early business life is told, which gives a clue to his success, and to his inflexible Christian character. In many of his journeys he found it an unwritten law to indulge in wine at the commercial table. Everyone was expected to drink and pay his share. This youth of eighteen or nineteen steadily refused. It was represented to him that he would make himself disagreeable to the rest. To all expostulation he replied, "For one thing, I cannot afford it; for another, if I muddle my brain with wine I cannot attend to business." So he went his own way, to the disgust of the others, many of whom succumbed to the loose habits of "the road," while the youth who had the courage to withstand them throve and prospered.

Count Lev Tolstoi.—The life and writings of this eminent Russian philosopher are the subject of an extremely interesting paper by Mr. Richard Heath in *The Leisure Hour*. Several sketches by a Russian painter show the occupations of the Count, in the life and labour which he considers the only true one. "We see him engaged in agricultural labour, harrowing and mowing, but we do not see him at his indoor occupations of making boots, or mending the shoes of peasant women who are widows." A friend of the writer of the sketch, being in his native country after years of absence, made a pilgrimage to Yasnaya Polyana. He found Tolstoi living in a room at the top of his former palace, the rest of the apartments being occupied by several peasant families. Tolstoi acted as his servant, attending to all his wants himself. Long and earnest were the conversations of these two men, both of whom had, for the sake of leading what they thought a right life, quitted the higher ranks of Russian society and made themselves one with the poorest.

Miss Von Finkelstein.—After a lengthened and most successful period of lecturing work at the Antipodes, Miss Von Finkelstein is now enjoying a brief period of rest in visiting the Holy Land. She hopes to return to the Australian colonies at the end of this month, and to commence another series of Palestine lectures there early in May. These representations of Eastern life, as illustrating Holy Writ, have met with much favour among our Australian cousins.

Mr. R. M. Ballantyne, the well-known writer of books for boys, has been interviewed at his Harrow home by a representative of *The Pall Mall Gazette*. We extract the following passage from the account:—"Do I advisedly give a religious tone to my books? Yes, decidedly. I hate cant, but I feel very strongly on this point. I may or may not have been very successful in my efforts in that direction, but my aim in writing from the beginning of my career (and my first book I wrote for my mother's amusement, and then never dreamed of taking it up as a profession) has been to work in the spirit of the text, 'In all thy ways acknowledge Him.' Friends and reviewers have sometimes charged me with 'overdoing religion' in my books, and being 'goody-goody.' It may be so; but I can only say I would rather err in that way than give forth an uncertain sound in the midst of a world where multitudes refuse to recognise that, whether we eat or drink, or whatsoever we do, we are bound as well as privileged to do all to the glory of God; and I feel my responsibility as an instructor of young boys very keenly. I do not think one can be too particular how one writes for them."

The Book World.

SOME very graceful poems by C. Maude Battersby, entitled VILLAGE PICTURES, are published by *Mr. E. J. Clayton*, 62, *Carter-lane, E.C.* The themes cluster around the village church and its kindly pastor; while the stanzas themselves show a strong gift of versification and musical cadence.

HEART BREATHINGS. By Mary E. Bumstead. A small volume of poems, in its third edition. The breathings are very warm, and tell of overflowing love to Christ, and full-souled confidence in God. Rev. J. T. Wrenford, of Newport, Mon., contributes a hearty introduction. (*Southport: T. Greener*, 136, *Lord-street.*)

A third volume of *Messrs. W. B. Horner & Son's* excellent series of PENNY STORIES FOR THE PEOPLE has been issued (1s.) The "Stories" will be found very useful by Christian workers; Gospel truth is pleasantly interwoven with the narratives, which are all of a most interesting and thoroughly readable character, and calculated to accomplish much good.

THE DIVINE ENIGMA CONSIDERED. By an Old English Churchman. 1s. *Kensit.* The object of this pamphlet is to answer the question, "Who and what is the Beast of the Apocalypse?" By a number of quotations from the early Fathers, many important historical references, and several independent arguments, all briefly expressed, the author arrives at the conclusion that the Church of Rome meets all the requirements of the prophecy.

Our occasional contributor, Mr. J. Kee, of Larchhill, Donemana, Strabane, Ireland, has published a little selection of his poetical sketches. He is a genuinely gifted interpreter of the beauties and changing moods of nature, as seen in different parts of the green isle. His descriptive verse is singularly fresh and pathetic, and throughout there runs that indefinable something that proclaims the true poet. Copies of the little book, called SPRAY, can be had from Mr. Kee direct, 6d. each.

NOT CUNNINGLY-DEVISED GOSPELS. By C. Underwood. Cloth, 1s. 3d. *Kensit.* Happily, the genuineness and antiquity of the Gospels is not to-day made the point of infidel attack so frequently as once was the case. Nevertheless, it is well that the grounds of faith should be kept well before the Christian public. This little book is a well-meant endeavour to place within the reach of plain English readers, historical evidence of the undoubted origination of the Gospels in the Apostolic age. As, however, the author has overlooked the important testimony of the ancient manual known as "The Teaching of the Twelve Apostles," his collection of extracts from early writings is wanting in completeness.

BRANDS PLUCKED OUT OF THE FIRE. By Canon Ellison. 1s. *Church of England Temperance Society's Depôt, 9, Bridge-street, Westminster.* With the object of showing the need of definite efforts to rescue drunkards, and also the signal blessing which has in the past attended endeavours to this end, the author records deeply interesting cases which have come within his own knowledge of men and women of intemperate habits being quite reclaimed to respectability and Christian life. This new edition includes chapters on temperance work and female intemperance.

DAS CHECKBUCH DER GLAUBENSBANK. This is the title of Mr. Spurgeon's "Cheque Book of the Bank of Faith" in a German dress, translated by E. Spliedt, and published by *D. B. Wiemann, Barmen.* It is well that such an excellent manual should be accessible to German Christians, and we are glad to notice that the spiritual vigour of the original is admirably conveyed in the translation. The work is to be completed in twelve parts, eight of which are already issued. The subscription price is 30 pfennige each part, making about 3s. 6d. of English money for the entire book.

THE GOVERNMENT YEAR BOOK. Edited by Lewis Sergeant. 6s. *T. Fisher Unwin.* This second annual issue of a useful book shows a careful editorial hand throughout. As a comprehensive and reliable record of the actual forms and methods of Government, not only in Great Britain and her colonies, but also throughout the world, the "Year-book" stands alone. There is an introduction, on the diffusion of popular Government and on the nature and extent of international jurisdictions; a review is also added, of the chief occurrences affecting national and international Government during last year.

DAVID: HIS LIFE AND TIMES. By Rev. W. J. Deane. 2s. 6d. *Nisbet.* This is equally as successful a performance as the author's previous contributions to the "Men of the Bible" series. The chequered story is admirably told, due regard being paid to the inner life of the king, which the Psalms so grandly exhibit and illustrate. On doubtful points, Mr. Deane brings to bear a sound judgment, but whether or no we always follow him, or look at things from his point of view, we cannot but pronounce his work an exceedingly useful one. Written in an easy, flowing style, it is, moreover, a model of biographical beauty.

THE CRUSADE OF RICHARD I. Selected and arranged by T. A. Archer. 2s. 6d. *D. Nutt.* This is another volume of the "English History from Contemporary Writers" series. The extracts are from many records by Christians and Mohammedans, Englishmen and Franco-Syrians, and the reader is mentally transported to the scene of conflict, and interested as well as instructed by the babble and rumour and prejudice of rival nations and rival religions. The narrative is well presented; moreover, the notes are numerous and valuable, while the illustrations add greatly to the practical utility of the book.

THE AUTOBIOGRAPHY OF THOMAS WITTS. *F. Kirby*, 17, *Bouverie-street, Fleet-street.* Formerly of Her Majesty's 52nd Regiment Light Infantry, the author is now minister of the Strict Baptist Church meeting at 796, George-street, Sydney, N.S.W. This first of two parts deals mainly with his early life, which seems to have been to a sad degree wayward and unhappy. Mr. Witts' subsequent conversion to God and first Christian experiences are also described. The description is, however, marred by several uncharitable and unjust references to believers other than those among whom Mr. Witts now finds himself. The story is prolix, and not specially instructive.

THE FULNESS OF THE NATIONS. By Alder Smith. *Hodder & Stoughton.* This book claims to give "the A B C of the promises given to the House of Israel," and, what with its frequent repetitions and continual recapitulations of points and positions it is as wearisome a study as the acquirement of the alphabet itself was made to some of us. Dr. Alder Smith believes that the ten tribes of Israel are to-day to be found as a company of "Gentilised nations;" in other words, as the British people. Some of the most important questions in the argument are unhesitatingly begged, and from not a few Scripture statements altogether unjustifiable inferences are drawn. We regard the book as a good argument against the so-called "Anglo-Israel" theory, as it well shows the shifts to which one is put who tries to prove the "identity" from Holy Writ. A better understanding of the main facts of dispensational truth would certainly guard Christians from favouring this speculative notion.

THE COUNTER REFORMATION. By A. W. Ward. 2s. 6d. *Longmans.* An important addition to the "Epochs of Church History" series. On the outbreak of the Reformation in Germany, many of the best members of the Church of Rome exerted themselves to effect a Catholic revival, and for a considerable period great efforts were made for the recovery of the losses inflicted upon the Church by the successes of Protestantism. This "Counter Reformation" is lucidly described by Professor Ward, who brings to bear upon his task ample reading, great regard for accuracy of detail, and a critical instinct in evident sympathy with the Protestant cause. This work admirably unfolds an important chapter of ecclesiastical history.

THE BIBLICAL ILLUSTRATOR: EPHESIANS. This is another volume of the work on which Rev. J. S. Exell has for some time been diligently engaged. Seven hundred pages of close print in exposition of six brief chapters of Holy Writ is certainly abundant as to quantity. The quality of the excerpts is very variable; while some are of great value, others are distinctly inferior in point of interest and force. Similes, anecdotes, and emblems, as well as historical and scientific illustrations, collected from a wide range of reading, constitute the most useful feature of the book, which, however, would have been much more handy if reduced to half its present size by the exclusion of redundances and essentially weak quotations. Nevertheless, preachers and others will find the work very serviceable. (7s. 6d. *Nisbet & Co.*)

The Illustrated London News of February 9 had, as a supplement, a successful portrait of Mr. C. H. Spurgeon, suitable for framing.

PEACE IN THE STORM. By J. H. Burridge. This booklet speaks reassuring words to doubting and tried Christians. (1d.) *G. Morrish.*

Under the title of THE TEACHER'S CROWN, *Mr. E. Stock* has published a stimulating address to Sabbath-school teachers, by W. J. Baxter. (2d.)

CHRIST THE GREAT SUBSTITUTE. By Rev. J. H. Wood. A plain, homely appeal to the unsaved, exhibiting vital redemptive truth in a forcible manner. (1d. *E. Stock.*)

HOW CAN I BE SAVED? By Heyman Wreford. This is the second edition of a searching booklet, giving personal incidents in illustration of the way of salvation. (1d. *A. Holness.*)

IN HIS NAME, the monthly record of the Ragged School Union, contains, in its February issue, an excellent and life-like portrait of Mr. George Holland, of George-yard, Whitechapel.

A recent number of *The Graphic* contained an admirable illustration, entitled, "Her Majesty inspecting the *Queen Victoria*, the Hospital Ship of the Mission to Deep Sea Fishermen, in Osborne Bay."

An admirable and highly sympathetic sketch of the Salvation Army and its work, by the Hon. Mrs. Drummond, reprinted from *Time*, is published from the Office of the Army. (2s. 6d. per hundred.)

Mr. W. R. Bradlaugh, in consequence of some of his readers objecting to the title of his monthly, *The Anti-Infidel*, proposes to change its name with the beginning of the next volume to *Faith and Reason.*

DAILY TEXTS AND HELPS FOR THE YOUNG. By E. Agate. *Geo. Stoneman*, 67, *Paternoster-row.* Here are texts for a month, with reflections. The compilation is not exactly what is required for children generally.

PASTOR CHINIQUY writes from Montreal, where he is now resident:—"It has been my privilege these last twelve months, to preach the Gospel before, at least, 10,000 Roman Catholics, who with very few exceptions have listened with respect and attention. Many of them have publicly renounced their errors to follow Christ. Among these converts there are five priests. It is a public fact now that there are many priests of Rome whose faith in their Church is shaken."

REQUESTS FOR PRAYER.—For blessing on a United Y.M. and Y.W.C.A. mission at Ealing, March 3 to 17, by Mr. John Wood, of the Evangelisation Society.——For blessing on a fortnight's mission at Kilmarnock, in connection with the Ayrshire Christian Union.——For blessing on a fifteen days' misson, to be conducted in the Victoria Hall, New Brighton, by Mr. J. Butler, of the Evangelisation Society, commencing Sunday, March 3.——For much blessing on a fortnight's mission in Rev. Robert Howie's Church, Govan, conducted by Mr. John M. Scroggie, commencing March 3.——For an aged evangelist, that his health may be restored, and that he may again be able to labour for his Master.

The Late Rev. D. Anthravady.—The friends of this Burmese missionary are preparing a memoir, and appeal to all who knew him to furnish them with any letters or incidents that will aid them in this project. Letters should be sent to Rev. J. S. Aaron, Mission Press, Rangoon.

Among the Churches.

CONGREGATIONAL.

Rev. R. Sewell, at the annual meeting of Old Meeting Church, Uxbridge, testified to a remarkable religious awakening among the young in the Sunday-school.

PRESBYTERIAN.

From the report submitted at the annual meeting of Rev. D. Fotheringham's church at Tottenham it appeared that the congregation have had a very prosperous year in every department. Branch missions at Sewardstone and Coleraine Park are centres of much good work.

Principal Rainy, of Edinburgh, will introduce Rev. John McNeill to his new congregation at Regent's-square Church on Sunday morning. On Thursday next, at the public meeting to welcome Mr. McNeill to London, the speakers are expected to include Principal Dykes, Dr. Parker, and Rev. Hugh Price Hughes.

SALVATION ARMY.

The total number of officers now in the work is 7608. The demand for trained officers as yet exceeds the supply.

New Southgate, N., has just experienced a revival. The work there has, for some time, been very hard, but now there are signs of improvement.

The Army have opened a station at Stone. A number of soldiers, from other Pottery towns, paraded the town, and large congregations gathered in the barracks.

The work in Scotland, under the command of Major Adams, is going forward. In Glasgow, and other towns, souls are being saved, and the number of soldiers is increasing.

BAPTIST.

The Baptist last week had a leading article entitled, "Heathen London's Cry to Baptists." Our contemporary would be glad to see practical shape given to Dr. Clifford's idea of a Baptist London "Mission," somewhat after the Wesleyan plan.

Thirty-eight members have been added to the church at Prickwillow, Cambs., since the commencement of Rev. A. D. Campbell's pastorate in May last, and there are a large number waiting to be received. A fortnight's special services have just been held, conducted by Revs. E. Blake (Ely). C. Gomm (Soham), and the pastor, assisted by bands of workers from Ely, Soham, and Isleham Fen, the attendance being large, and much blessing being experienced.

At the twelfth anniversary of Highgate-road Chapel (Rev. James Stephens, pastor) an encouraging report was submitted, from which it appeared that ninety-four members had been admitted during the year, making a total membership of 654. The sum of £425 had been contributed for foreign missions. Seven members of this church are labouring in the foreign field as missionaries, another is about to leave for China, and four others are in training for the same work.

METHODIST.

Rev. Thomas Champness purposes sending five more of his *Joyful News* evangelists abroad early in May.

The Birmingham North Wesleyan Mission, under the direction of Rev. J. G. Mantle, is succeeding beyond all expectation. "Our class-meeting difficulty," writes one of the helpers, "is not to secure the presence of the members, but to find room for those who are anxious to meet. The Coffee Palace and Artisans' Club, lately opened, are as crowded at night as the gin-palaces and beer-shops used to be."

A "Central Mission," similar to those in London, Birmingham, and Manchester, has been inaugurated in Leeds, Wesley Chapel being the headquarters. The work has begun in a quiet way, under the superintendence of Rev. Stephen Cox. The promoters are much encouraged by the start. "Old institutions are being worked with new vigour, and new work is being commenced every week. Loving toilers on the spot are working with might and main, while volunteers from all parts of the town are putting their shoulders to the wheel."

Home Mission Conventions continue to be held in various places with remarkable success. Rev. J. Earnest Clapham, speaking at York, said that within the last thirty years Methodists have increased their fabrics to an amazing extent, but their spiritual forces have not increased to a like degree. There is to-day a beggarly array of half empty seats in large chapels in some towns. In some parts of rural England Methodism has died down, if it has not died out, and in others it has died out altogether. They must and they will put an end to this state of things.

With a view to reviving an interest in religion in some of the large village congregations in the Luton (Beds.) Wesleyan Circuit, Rev. W. Waters, one of the circuit ministers, recently volunteered to spend a week in one of the largest villages, ten miles from the town, living on the spot and conducting a special mission. Accompanied by a friend, he spent every morning in going from house to house, speaking pointedly to the people on the subject of personal religion, and praying wherever he went. He held church meetings each afternoon for promoting Christian holiness, and preached every evening to large congregations. The result has been an awakening all over the village.

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SOCIETY OF FRIENDS.

In connection with Hereford Adult School, W. H. Wilson, of Cockermouth has just held ten days of special services, which have been much blessed.

The energetic and devoted workers of the Burley-road Mission, Leeds, are cheered by the presence and help of Howard Nicholson, of London. Many are asking their way to Zion.

In Metehuala, Mexico, the Friend's Mission is at work among 45,000 Roman Catholics. The opposition is fairly aroused, but the authorities protect from violence, and some of the people are hearing the Gospel.

A very successful ten days' mission has just been concluded at Highgate-street Mission, Birmingham, conducted by Sarah Bell and Marie L. Gilpin. Many found blessing. The Mission is large and flourishing.

Education has always been a strong point with Friends, and Kansas, U.S.A., feels its need in the matter. Hence the appeal for help to complete the "John Bright" University of Wichita. The trustees have 300 acres of land and a good site.

The Monthly Record of the 15th inst. gives reports from over thirty adult schools, and indicates great and varied services for the good of young people and working men and women. Vast influence for good is exercised by these democratic institutions so Christianly carried on.

NOTE FROM IRELAND.

A most interesting missionary valedictory meeting was held in Rosemary-street Presbyterian Church, Belfast, on Tuesday evening, when farewell was taken of Dr. J. A. Greig and Mrs. Greig, Rev. Wilfred W. Shaw and Mrs. Shaw, and Miss Nicholson, who are immediately starting for work in Manchuria (N.W. China).

NOTES FROM SCOTLAND.

The U.P. Synod's evangelistic deputies are to hold evangelistic meetings during the next four weeks in Hamilton.

The Blantyre Works Y.M.C.A. are holding a fortnight's evangelistic meetings. Addresses are given by local ministers and others.

The Hamilton Evangelistic Union held their annual meeting in the Soldiers' Institute, on February 18. The reports proved that the Union to be in a vigorous condition.

The Foreign Mission committee of the United Presbyterian Church have had to refuse many invitations to take possession of fresh districts in foreign fields. In India, China, and Kaffraria the work is extending, but more money is wanted.

Rev. S. R. Macphail, of Liverpool, last week gave two lectures at Elgin, N.B., on a recent tour in the Holy Land and Syria. Mr. Macphail left the Free High Church, Elgin, eleven years ago, but the fruits of his ministry during the nine years he was there are not few. His present visit of eight days' has been a time of great refreshing to all. Mr. Macphail has not lost any of his enthusiasm; his addresses on the present occasion were characterised by careful thought, and delivered with great power.

FALLEN ASLEEP.

Rev. Wm. Ward, of Sheffield, for over fifty years a minister of the Primitive Methodist Connexion.—Rev. Bartholomew Edwards, the oldest clergyman in England, for over seventy-five years rector of Ashill, Norfolk, who was within ten days of completing his one hundredth year.—Mr. Wm. McCarter, of Derry and Castlerock, a devoted elder of the Irish Presbyterian Church.—Rev. Arch. McGillivray, minister of the Free Church, Fearn, Ross-shire. Miss Maggie MacKee, one of the hundred missionaries who went out to China during 1887, under the auspices of the China Inland Mission.—Mr. Edward J. Baxter, J.P., of Newcastle-under-Lyme, formerly a Methodist New Connexion minister.—Rev. Alex. Montgomery, Presbyterian minister, Magherafelt, Ireland.—Rev. J. E. Dalton, for over thirty-six years rector of Seagrave, Leicestershire.—Rev. James Prophit, parish minister of St. Mungo, Dumfriesshire.

RYDE Y.W.C.A. AND SEASIDE HOME.—The tenth annual report of this Association and Home is an encouraging one. The earnest desire of the committee is to be of service to young women, in trying to save them from evil companions by providing them with a pleasant and comfortable retreat when the hours of business are over. There are Bible and educational classes, also lectures on cookery, temperance, and other subjects. A debt of £400 upon Garfield House is an incubus, of which the committee would be glad to be rid. Mrs. J. T. O. Johnston, Caithness House, Ryde, is the honorary secretary of the Association.

TASMANIA.—A valued correspondent, Mrs. Fagg, writes from Newtown, Hobart, describing efforts among the poor, the infirm, and the criminal. In some districts of the colony the Gospel is seldom heard, and suitable tracts and papers are very welcome for circulation by Christian workers. The following extract from the letter shows a sad state of affairs:—"Some young men came out from England and 'took up' a piece of land on a peninsula. For more than a year they have had no service—nothing to mark the Sunday from other days. They live in a hut, obtaining provisions from such steamers as happen to call."

TEMPERANCE NOTES.

HOME.

The Liverpool Sailors' Home and coffee-taverns are reducing the value of licensed houses.

The Liverpool Society for the Prevention of Cruelty to Children last year dealt with the cases of 1381 children, mostly due to drink.

"Brands Plucked out of the Fire" is the title of a shilling book by Canon Ellison, and contains accounts of remarkable cases of rescue during his fifteen years of Church temperance work in the parish of New Windsor.

We regret to hear of the death of Rev. A. G. Marment, so long and so honourably known as an earnest temperance worker. Newcastle-on-Tyne was his last official sphere, his valuable police-court rescue work there being suddenly cut-short by a serious accident.

The Mayor of Birmingham has protested against the want of thought on the part of people who give intoxicating drink to policemen. It appears that in Birmingham the other day there were under the consideration of the Town Council no less than seven cases of intoxication on the part of policemen.

Mrs. Eynon, of the B.W.T.A., Memorial Hall, Farringdon-street, lately addressed a meeting of ladies at Rochester, urging that Christian women ought to do more aggressive work on the lines of total abstinence in sight of the terrible havoc drink is making in homes and churches. At Margate and Ramsgate, at drawing-room meetings, Mrs. Servante, of London, and Mrs. Eynon advocated the Master's claims upon his servants to deny themselves for his sake.

FOREIGN.

The temperance societies at Malta, under the auspices of the National Temperance League, are reported flourishing.

A resolution prohibiting the manufacture and sale of liquors was thrown out by the Canadian House of Commons on Friday last, by 99 votes against 59.

The Y.M.C.A. at Cookstown has passed a strong resolution deploring the prevalent use of ether in that neighbourhood, and calling on the Government to pass some measure for restricting the sale of this pernicious drug.

Mr. Matthew Burnett's second year's Gospel temperance work in New South Wales has resulted in 12 250 signing the pledge, and over 16,000 donning the blue ribbon. Amongst the converts all classes are represented.

CONTINENTAL & FOREIGN NOTES.

NORWAY.—The Friends of Missions Society have divided Norway into eight districts, comprising some 900 auxiliaries and 3000 ladies' work meetings. The Society supports important operations in South Africa and Madagascar.

AT VERDUN the Freethinkers assembled in force to hear M. Eugène Réveilhaud (who has made a tour in the department of Meuse) lecture on "Science and Faith." The preacher's logic was irresistible, and the enraged Freethinkers consequently resorted to interruption.

THE BLUE CROSS TEMPERANCE SOCIETY, founded at Geneva in 1877, numbers to-day 5000 members, all total abstainers. Of these, 1500 were formerly addicted to intemperance. The Paris branch of the Society is about three years old, and of the hundred members several were formerly drinkers.

FRENCH RECOIL AGAINST ROMANISM is showing itself in many ways. One of the latest manifestations of this spirit is the determination of the Municipal Council of Rochelle to name a projected new thoroughfare, "Avenue de Coligny," after the well-known Huguenot who fell in the massacre of St. Bartholomew's Eve.

THE BIBLE SOCIETY OF FRANCE last year distributed 24,280 copies of Holy Scripture, being a slight advance upon the operations of the previous twelve months. The present year began with an adverse balance of 6000 francs, and the Society calls upon churches to whom it makes grants not to overlook their obligations.

THE LORD'S DAY IN BERLIN.—Under new regulations, the soldiers in Berlin have every facility for attending Divine service on Sundays. Another pleasing reform is the suppression of race meetings, which have long broken the public rest, and the interdiction of political gatherings on the Lord's Day. It is to be hoped that the good example thus set in Berlin will be imitated through the Empire. *Der Wahrheitzeuge* says: "It is no secret that these new regulations are the result of the Emperor having used his personal influence."

FRANCE.—That the "broad" section of the Reformed Church of France does not represent present-day Protestant sentiment in the country was made abundantly clear on Sunday, Feb. 10, when the Presbyterial elections took place. The chief interest centred in Paris, where for some years the so-called "Liberals," who do not insist upon a doctrinal basis, have been in the majority, and exercising an influence which threatened to sap the life of the Church. The contest ended in a decisive victory for the "orthodox" candidates, who maintained the right of the Church to control the pastors by holding them to evangelical principles. Of twenty-five members elected on the councils in Paris all but one are evangelicals. The result has caused much joy among the spiritually minded Protestants of the Republic.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Robinson, Vicar of [illegible], Hyde End-road, London, E., of whom card of members may be had for 1d., and Monthly Notes, prepared by himself, 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are [illegible] from these.

SUNDAY, MARCH 3.—Genesis XLVI.

After the resolve with which the last chapter closes, the patriarch seems to have been overtaken by sudden qualms as to his duty, especially remembering the disastrous consequences of Abraham's and Jacob's going down into Egypt; and therefore he went to Beersheba, by special sacrifices to obtain the distinct guidance of God. How necessary that we should always act on Prov. iii. 5. We cannot wait on God in vain. He will assuredly speak to us and guide us (2). So Acts xvi. 9.

How eminently comforting was the Divine assurance (3).—When we know, after patient waiting, that we are on God's plan, we need not fear. The Bible is full of *Fear nots* (Isa. xli. 10). When God goes down with us into Egypt, we have no need for alarm. The promise that he should come up again (4) doubtless refers to the nation of which he was head; it was not to be absorbed into Egypt. And it was sweet to the old man to know that his favourite son would close in death those eyes which had become dim through many tears.

The journey to Egypt.—The number is given at seventy (27). Stephen speaks of it as seventy-five (Acts vii. 14), because he adds the children of Ephraim and Manasseh. How slow is the advance the fulfilment of God's promises: 250 years had passed since xii. 2, and now only a handful of souls, but soon the little one was to become a thousand. God keeps a record of his pilgrims.

The meeting (29).—What a contrast to the bitter wail of xlii. 36 (compare Rom. viii. 29). There seemed an anticipation of Luke ii. 29. But he was not to die yet; several happy years still awaited him. What will it not be to see the face of Jesus, and be for ever with Him, as secure under his care, as Jacob under Joseph's. The hatred of the Egyptians to a pastoral people arose from the bitter results of the invasion of the shepherd-kings, whose intrusion on Egypt is a matter of history But see Isa. liv. 17.

MONDAY, MARCH 4.—Genesis XLVII.

Joseph was not ashamed of his kin, though they were shepherds, and his father was old, decrepit, and lame. Would that all young people were equally mindful of those who expended so much care on their early years (Eph. vi. 2). Nor should any of us be ashamed of our Elder Brother, who is not ashamed of us (Heb. ii. 11 and Mark viii. 38).

Jacob's presentation to Pharaoh (7).—His confession recalls Heb. xi. 13. *Few*—Terah, 205; Abraham, 175; Isaac, 180; but Jacob only 130 at this time. *Evil*—what a contrast to Esau's splendid successes. Some might even pronounce his life a failure. Yet he blessed Pharaoh. "Without controversy the less is blessed by the greater." Jacob was greater than the greatest monarch of his time. He was a royal man, with a Divine patent of royalty, "A prince with God" (xxxii. 28). These things made him royal, as they will make us. Prayer, suffering, contact with the angel.

Joseph's administration of Egypt (14).—One-fifth of the entire produce was hoarded in the vast granaries, and when the years of famine came, he sold, first for money, and then for lands and cattle, so that, by a masterstroke of policy, the Egyptians became tenant-farmers of the crown. He was diligent in business, fervent in spirit, serving the Lord (Rom. xii. 11). His one thought was that God had made him ruler (xlv. 8). Do your daily work, remembering that God has put you just where you are. Therein abide with Him (1 Cor. vii. 24). Our Joseph can not only keep his church, but also feed the dying world.

An old man's faith (30).—He had spent seventeen years in Egypt, but his heart was away in the land of promise. He knew that his people should go thither again, and there he longed to lie, that he might be amongst them when the promises were fulfilled (Gen. xv. 15).

TUESDAY, MARCH 5.—Genesis XLVIII.

The summons of the dying man brought Joseph speedily to his side, and the sound of the loved voice revived him. With wonderful accuracy he began to review the past. He dwelt especially on the weakest point of the celestial ladder, and words of promise (3, 4). Though one hundred years may have passed since he heard those words, they were as fresh as ever. Then he adopted the two lads of Joseph as his own (5). Then his mind wandered to that scene just outside Bethlehem, where he had parted from the beloved Rachel, whom he was soon to meet again (7). But from that reverie the sight of those young faces called him back (8). And he blessed them.

The names for God (15, 16). "the God of Abraham and Isaac."—Let us so live that one bond between our children and God may be that He was our God, before whom we walked. "Which fed," *i.e.*, shepherded. It was natural to a shepherd to attribute to God the same qualities of shepherdly care as he was wont to exercise (xlix. 24). Here is the first trace of the Shepherd-Psalm. "The Angel which redeemed me." He ever accompanies us still. No evil touches us. What seems evil is good in disguise (Ps. xxxiv. 22).

The distinguishing between the two lads (14).—There was nothing arbitrary in this. Certain qualities in Ephraim demanded that he should be in the first place. God is no respecter of persons, and will lift even the youngest to the front rank if there are elements in the character which he approves (1 Sam. xvi).

Once more the old man's faith flames up (21).—Our dearest die, but God is with us for ever (Heb. xiii. 7). And in full assurance Jacob anticipated the apportioning of the land, and appropriated one extra portion to Joseph. There Joseph was afterwards buried (Joshua xxiv. 32, and John iv. 5).

WEDNESDAY, MARCH 6.—Genesis XLIX.

A third time did Joseph stand beside his father's dying bed, alongside of his brethren; twelve strong, bearded men. How intense the awe as they heard their names called one by one, and listened to that trembling voice reading their destiny from the pages of the future. And let us always remember that destiny is made of character. This scene is an anticipation of the Judgment-Throne, where all secret things shall be exposed, and the irrevocable doom pronounced.

Reuben sacrificed a proud position and splendid abilities for one act of sin. Instability of character leads to sensual indulgence.

The curse on Simeon and Levi was changed in the case of Levi into a great blessing, in consideration of Exod. xxxii. 26. They were scattered, but they became the priests of the Lord, and their inheritance was in Him.

Judah became the royal tribe, of which the Lion was to come (Rev. v. 5, and Heb. vii. 14). Shiloh is Peace-giver, or the Giver of Rest. He who says, *I will give rest, and ye shall find rest* (Heb. iv.).

The position of *Zebulun* and the following tribes in the land of promise is accurately foretold. Compare the allotments of Joshua xviii. Notice the exclamation of the dying man in ver. 18. Such waiting cannot be disappointed (Isa. xxvi. 8, 9).

Joseph's blessing is pre-eminently beautiful. *Fruitful.* This is mentioned twice (John xv. 3). But fruitfulness is only possible where there is the *wall* of separation, and the *well* of communion. When these are present, the branches droop over the wall with clusters of blessing to a thirsty world. Let us seek Divine strength, and that the mighty hands of God may be placed upon our own poor, weak hands (Ps. cxliv. 1). When once we are separate, we enjoy blessings beyond count (26, and 2 Cor. vi. 16). Then, with another charge about his burial in Machpelah, the weary pilgrim was gathered to his people, went over to the other side, and saw again Rachel, and Leah, and Isaac, and Rebekah; the great host gathering through the ages (Heb. xi. 40).

THURSDAY, MARCH 7.—Genesis L.

The days of mourning for Jacob were only two less in number than for a king; 300 miles were traversed by that splendid funeral cortege. Not only the family of Israel, but the magnates of Egypt, went also. The words, *beyond Jordan* (10), indicate that this book was finished on the further side of Jordan, where afterwards Moses died (Num. xxxii. 32). When God wills to do honour to any servant of his, He can bring it about in the most remarkable way, being quite independent of human methods and reasonings.

Joseph's brethren seem to have felt as if they could not believe that they were really forgiven. Their deep sense of sin made them mistrustful. Have not we all been afflicted thus? "Can such sinners as we are hope for mercy"? At such times let us not look in on ourselves, but at once seek the presence of Jesus, who will graciously reassure us, and speak comfortably to us (21). Give God credit for his perfect forgiveness, when once He forgives; it is needless and mistrustful to go to Him again about the same sin.

Joseph's old age came at last. Ninety three years had passed since lifted from the pit; eighty since he had first stood before Pharaoh; sixty since he had buried his father. He saw the faces of his great-grandchildren (23). There was realised Ps. xci. 16. Again the old promise was quoted (xv. 16). And he commanded that his bones should be unburied, so that at any moment, however hurried, when the trumpet of Exodus sounded, they might be ready to be caught up, and borne onward in the glad march for Canaan (Heb. xi. 22). This coffin in Egypt (26) to the eye of sense seems the end of all; to the eye of faith the pledge of the Exodus.

FRIDAY, MARCH 8. Exodus I.*

When Joseph was dead, the people multiplied, and were fiercely persecuted. There is an analogy here to the multiplication and persecution of the early church, after the death of the Lord Jesus (John xii. 24).

The new king.—There was probably a new dynasty desiring to prevent the recurrence of shepherd domination. "Let us deal wisely" (Ps. ii. 2). However great are the services rendered to men, they are soon forgotten. The only thing which can give lasting satisfaction is the Divine "Well done."

The first policy was to make their lives bitter with bondage (Dan. vii. 25). A picture has been discovered on the walls of an Egyptian tomb, in which men, with a Hebrew cast of face, are evidently being compelled to make bricks by Egyptian taskmasters, who stand by armed with sticks. It is possible even that some of the pyramids were built by the enforced toil of the much-suffering Hebrews. But this failed (12).

The second stroke of policy was to begin with the children. Pharaoh and Herod set us an example in turning their attention to young life. Save or destroy the children, and you affect for good or evil the whole destiny of a people. But this policy also failed (20). Days of sorrow and anguish have always been growing days for churches and individuals. Let persecution and trouble come, we wax very mighty (Rom. viii. 31).

The heroism of these two women (17).—On the one hand, was the royal edict; on the other, the Divine fear. It may be that they were not Hebrews by birth, but Egyptians who did office for the Hebrew women, and had learnt to fear God. If so, their conduct was more remarkable. But all such action, however obscure and ignorant the doer, is noticed and rewarded by God (20, 21). He is never in debt for any kindness done to Himself or his people; and He gave them a name and place in Israel.

SATURDAY, MARCH 9.—Exodus II.

When matters have reached their worst in respect to God's people, He is preparing a deliverer. So it was in Egypt. Moses was more than ordinarily beautiful; he was *exceeding fair* (Acts vii. 20). His parents hid him *by faith* (Heb. xi. 23). Perhaps they had received some special revelation of his great future, on the strength of which they dared to disobey the royal command. And in the same faith they launched him in the ark, not on the Nile only, but on the Providence of God. Miriam stood there to watch. Surely this is the true attitude of faith. There was no fear of consequences, from crocodile or royal executioners; but a simple desire to see what God would do. And He inclined the daughter of their greatest foe to preserve the life, which was to inflict the direst blow on the national life. How little do men realise that they are working out God's plans, when they seem most free to do their worst (Ps. lxxvi. 10, and Acts ii. 23).

We know little of *Moses' education*, except what Stephen says (Acts vii. 22). Josephus speaks of him as being a great soldier, and filling important offices in the state. But the memory of what his mother had taught him concerning the hope of his people never deserted him, and he made a choice which decided his whole career (Heb. xi. 24, &c.).

His first attempt to emancipate his people ended in failure, because it was originated and carried out in the impetuosity of the flesh. "It came into his heart." "He supposed" (Acts vii. 23—25). He thought that a few blows of his might would do it. But this was not God's method (1 Cor. i. 26). And he must be taken to the back side of the desert, in order to be drained of all creature self-sufficiency, so that, he who seemed so stalwart and mighty,

* As our next issue will appear on March 8, the day upon which the book of Exodus will be commenced, we shall reserve the introduction to that book until that date.

became as it were a little child in his own sense of helplessness, though even in his long and weary education. God alleviated the hardships of his lot, by finding him a home and love (Ps. lxviii. 6).

Meanwhile *the anguish of the people* increased. It became almost unbearable, and expressed itself in three different forms. They sighed, and cried, and groaned. And God regarded them. God heard; God remembered; God looked; God knew. Oh weary sufferers, not one sigh is wasted on the air; all enters into the heart of God, and He will arise to save.

International S.S. Lessons.

Sunday Afternoon, March 10.

THE CHILDLIKE SPIRIT.

Mark ix. 33—45. Golden Text: x. 15.

During the journey from the district of Cæsarea Philippi towards Capernaum, the incidents recorded in Matt. xvii. 22—27 transpired. As bearing particularly upon this lesson, note the prediction of the cross repeated in ver. 22, 23. In a house—perhaps Peter's—in the city of Capernaum, the incidents of this lesson took place. See parallel passages, Matt. xviii. 1—7; Luke ix. 46—50. The lesson instructs us concerning Humility (33—37); False Zeal (38—41), and Occasions of Stumbling (42—45).

Humility.—The disciples had held an unworthy dispute during their recent journey (33, 34). "*Who should be greatest*"?—Among the incidents which may have led to such a dispute may be mentioned particularly the commendation of Peter after his confession (Matt. xvi. 17—19): and the choice of three only to be with the Lord on the Mount (Matt. ix. 2). But such a question, at such a time shows "how little the Saviour's repeated prediction of his sufferings had yet taken root in the mind of his disciples. In their thoughts they had already distributed crowns, while the Master had the cross in his eye."—*Lange*.

"*They held their peace*" (34).—They were ashamed even to mention in the presence of Jesus that which they had eagerly disputed by the way. Their silence was an acknowledgment of their sin. For all our conversation an excellent rule would be, only to say what we are not ashamed for Jesus to hear. The spirit of pride and ambition which had led to the dispute was the direct opposite of the spirit of Christ.

The Saviour's answer is given solemnly: "*Sat down, and called the twelve*" (35).—They were already subdued and ashamed, and were now to hear what would further rebuke their pride. "*If any man desire to be first*," &c.—The phrase may be understood in two ways, either as declaring the penal result of ambition, or as announcing the condition of true greatness. Lange says the clause "includes two rules: Whosoever exalteth himself shall be abased: whosoever humbleth himself shall be exalted." For the disciple, as for his Lord, humility is true greatness (Matt. xx. 28, 29; Phil. ii. 5—11): while an unworthy ambition to be great is followed by humiliation.

The truth is enforced by an object-lesson. "He took a child" (36). Note Mark's graphic description, "in the midst," then "in his arms." Does not this last touch reveal our Lord's love for children? "*Whosoever shall receive*," &c. (37).—The connection, and Matt. xviii. 4, suggest that the feature of childhood which is emphasised is humility, the absence of which appeared in the disciples. "By this humility, the child's understanding was yet free from vain imagination, the child's heart from rivalry, the child's will from stubbornness."—*Lange*. The spirit that would receive children was not common (Matt. xxi. 15, 16; xix. 13); but they who are childlike will receive them (Matt. xviii. 4, 5); and at the same time will receive Jesus and the Father. The children to whom our Lord refers are not simply believers who are childlike—nor persons of any age just born into the kingdom—but, literally, children who believe (42). Jesus nowhere even hints at the idea that children must become men before they trust in Him. Happily the Church is learning to recognise and to receive young Christians.

False Zeal (38—41).—"*John answered*."—"Through the words of Jesus just spoken, John's mind got a gleam of light, and his conscience smote him."—*Morison*. His recent manifestation of zeal had not been in character with what he had just heard. Hence "*he answered*." "*We saw one*," &c. (38).—We know little about this man. Probably, almost certainly, he was a true believer in Jesus; he made use of the name of Jesus for casting out demons, with no such result as followed to the sons of Sceva (Acts xix. 13—16); but he was not among the disciples themselves. This last was in John's view a reason for rebuking him. Note his word: "He followeth not with *us*"—*not* with *Thee*. There is the beginning of the party spirit, leading to exclusiveness and intolerance. His zeal was not according to knowledge. "*Forbid him not*" (39).—The disciples would not receive him; but Jesus would. Even if there was much in the man that was faulty and imperfect, yet the smoking flax must not be quenched, and the good work he was doing in Christ's name must not cease. Note the three reasons given in the next three clauses, each beginning with "for." "*No man which shall do a miracle in my name, that can lightly speak evil of Me*" (39). Assuming, therefore, that he is only a *beginner* in the service and faith of Christ, and that there are still many things needing correction, yet don't restrain his zeal. Let faith, in every young Christian, act and move according to the measure of its development."—*Lange*. We make John's mistake when we fail to recognise and encourage even the imperfect service of the new disciple.

"*For he that is not against us is for us*" (40).—Contrast this with Matt. xii. 30. Both state the same thing, but in opposite ways. Neutrality in relation to Christ is impossible. Morison well says, "When we are judging ourselves we should apply the law, as in Matt. xii. 30; but when we are judging others the law as here."

"*For whosoever shall give a cup of water*," &c. (41).—This is a third reason. Not only is the man who casts out demons in the name of Jesus not against you; but even the man who gives a cup of cold water in my name. Do not restrain either one or the other. The friendly feeling which prompts even the smallest gift to disciples of Christ as such may increase, until, from receiving the disciples of Christ, they pass on to receive Christ Himself. Is not this one form in which they obtain their "reward"?

Occasions of stumbling (42—45).—"*Whosoever shall offend*," scandalise, or cause to stumble. "*One of these little ones that believe*."—How clearly the Saviour took for granted that little ones such as that on his knee would be among the believers. The spirit of pride which has just been rebuked is, of all things, most likely to cause them to stumble. How serious the sin! Judge by what follows. "A millstone"—not the small hand-mill, but the great millstone which required an ass to work it. To be cast into the sea with such a weight round the neck is awful: but even that is better than the consequences of stumbling these little ones!

"*Thy hand*" (43); "*Thy foot*" (45).—These may be causes of stumbling to ourselves. Shall we allow them to keep us out of life? Better lose what is as dear to us as these members than lose life. The doom of those who allow anything to stumble them is described in awful words. They are too solemn to need exposition. To add to their force is impossible: to weaken by attempting to explain them is unwise.

ILLUSTRATIONS.

A few days before the massacre of St. Bartholomew's day, a soldier was taken ill while on guard, and besought a number of ladies passing at the time to get him a little water, as he dared not fetch it himself. A young English woman only heeded the request, and on the day of the massacre God rewarded her act of kindness by saving her life, through the efforts of the soldier whom she had relieved.

Archbishop Cranmer, after he had signed a disavowal of the Protestant faith, and had retracted his error, was led to the stake, and stretched forth his right hand, holding it in the flames till it was entirely consumed, and exclaiming several times, "This hand has offended! This unworthy hand!"

MR. E. C. NEWBERY, writing from Bordighera, Italy, says:—In January I opened a new Gospel hall, built by my landlord. There were some 120 persons present, and a young woman who was saved at San Remo in December, delivered a marvellous testimony. The new hall at San Remo is far too small. We are urged to go and open meetings in four other towns, but so far the way does not seem quite clear. God is drawing souls to Himself through Jesus being exalted, and we are now praying for workers of his own choosing and training, and likewise for aid to finish and furnish our halls.

BROTHERHOOD.

"A brother is born for adversity."—Prov. xvii. 17.

"I would the joy which cheers my life
Might haply light on thine;
I would the clouds athwart thy sky
Might spend themselves on mine.
The added grief no pain would be,
Nor were it loss to lose for thee."

So pleads the heart, and nobly pleads—
The heart both true and tried—
When self is buried 'neath the rush
Of love's uprising tide.
All aching for another's woe,
It sighs, "Ah, let *me* feel the blow."

Yet vain the sigh. So weak, so poor,
Is human love at best,
We cannot intercept the storm;
And, though we bare our breast,
The arrow may not miss its mark;
The sword, it strikes not in the dark.

Alas, alas, for human love!
How powerless and how frail!
Yet there is One to interpose
Whose love shall aye prevail.
O'er Him the waves and billows went,
On Him the sword its fury spent.

Our sin, our shame, He freely bore,
The Man of Sorrows, He.
We hail Him Brother evermore,
"Born for adversity."
Where cleft the spear his holy side,
Our daily care and grief may hide.

Lucy A. Bennett.

"OH, MY FATHER."—The poem under this title, suggested by the story with the same heading by Lady Hope—both of which appeared in The Christian—may be obtained (50 copies for 7d., post paid) from the author, Miss L. L. McL. Backler, Norland, Champion-park, Denmark-hill, London, S.E.

AMONG EAST-END JEWS.—Mr. Israel Isaiah Aschkenasi continues his labours among the Jews of the East-end. By the kindness of a number of friends, he has been able to assist the poor, while instructing the ignorant and preaching Christ to all who will hear. The premises 160, Brick-lane, Spitalfields, are resorted to on Saturday afternoons by men, women, and children, to whom the Gospel is proclaimed in their own tongue. The young are looked after, house visitation is carried on, and Mrs. Aschkenasi interests herself in the Jewesses, who highly appreciate her kindness. Mr. Aschkenasi's address is 52, Alconbury-road, Clapton, E.

MISSIONS TO SEAMEN.—A Conference of Workers among Seamen is proposed to be held at the Scandinavian Sailors' Temperance Home, London, on April 20, 21, and 22. All friends interested in such work are desired to send their names and addresses to "The Secretary" of the Institution as early as possible, that it may be seen how far the suggestion meets with approval. Board (and lodging for a limited number) would be provided for delegates at very reasonable rates. Hints as to employing the time of the Conference to the best advantage will be thankfully received by Mr. and Mrs. Hedenström Welin, Scandinavian Sailors' Temperance Home, West India Docks, London, E.

RELIGIOUS LIBERTY.—The influence of the Evangelical Alliance, in regard to cases of religious intolerance, is generally acknowledged; and it is gratifying to learn that God continues to give his blessing to the efforts of the Society in this direction. A striking illustration of this fact is furnished by a communication from the Constantinople branch of the Alliance, which appears in the March number of *Evangelical Christendom*. An Armenian merchant at Alacham, in Turkey, who had embraced Christianity, has suffered considerable persecution and imprisonment during the past year. Representations were made by the Alliance, on his behalf, to the Turkish Government; and the kindly offices of the British Government were also secured. The result has been that Nicolaki Effendi, the Protestant merchant, has been released, and allowed to return to his home.

The Shivering & Suffering Poor

Sympathising friends are heartily thanked for contributions toward giving Food, Coals, and Clothing to the Poor of a very poor London parish. For each 10s. forwarded, 15 adults or 20 children can be provided—by a local Committee—with a substantial meal.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell (nearly 30 years in London), 45, Colebrooke-row, N.

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Y.M.C.A., Whittington-avenue, E.C.— March 5, lecture on Palestine, by Mr. G. H. Lord, 6.30 p.m. March 19, lecture, by Rev. W. J. Mayers, "Lifeboat Work on the Human Sea," 6.30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., March 3, 3 and 7 p.m., Mr. J. Williams. Rev. F. D. Sanford commences a mission, Sat., March 16; meetings each day, 3 and 7.45 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only; 7.30 p.m., public, Mr. S. Golding. Mon., 7.30 p.m., public lecture, "True and False Religion," by Rev. S. Wainwright, Mon., Tues., Wed., and Fri., 8 p.m., special young men's meetings. Thurs., 8 p.m., Bible-class. Fri., 8 p.m., prophetic Bible-study.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Sun., March 3, 3.15 p.m., special address, by Rev. Uriah Davies. Wed., 6 to 10 p.m., anxious inquirers and strangers.

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St. George's Hall, Langham-place, W.—Mr. G. Hucklesby, Sun., 11 a.m. and 7 p.m. Wed., 8 p.m., Burlington Hall, Savile-row.

Farewell Meetings to commend to God Mr. Frederick Stanley Arnot and two parties of labourers intending to go out to Central Africa, Exeter Hall, Strand, Tues., March 19. 3.30 p.m., in small hall; 6.30 p.m., in large hall. Messrs. F. S. Arnot, T. H. Morris, H. Groves, T. B. Miller, and others will address the evening meeting.

Devonshire House, Bishopsgate-street, Without.—Weekly meeting, 1 to 2 p.m., for united prayer about great national evils, with a view to their mitigation or removal. March 5, Social Purity (chairman, Mr. R. C. Morgan; March 12, War (Mr. George Gillett; March 19, Opium Traffic (Rev. Mark Guy Pearse); March 26, Drink Traffic (Mr. John Taylor).

Burlington Hall, Savile-row, W.—Six addresses, by Mrs. Yapp, to ladies only, on "Union with Christ," Fri., March 8, 15, 22, 29, April 5 and 12, 3.30 p.m.

Foreign Missionary Prayer Union.—Monthly prayer-meeting, Y.M.C.A., 186, Aldersgate-street, E.C., Mon. next, 3 p.m.

Open-air Mission.—West London Auxiliary.—Address on "Aggressive Christian Work," Regent's Park Chapel, by Rev. F. B. Meyer, Mon., March 4. Tea at 6; meeting at 7.30.

Conference Hall, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. Dr. E. W. Bullinger.

Metropolitan Tabernacle, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

United Army and Navy Prayer-meeting, for all who are serving or who have served as officers in the army or navy, Sat., March 9, City Terminus Hotel, Cannon-street, E.C., 2 p.m.

Clapton Hall, Alkham-road, Upper Clapton, N.—Mr. C. Russell Hurditch during March; Sun., 6.30 p.m.; Fri., 7.30 p.m.

Union Hall Mission.—Special gathering of friends, Union Hall, Carlisle-street, Edgware-road, Tues., March 12. Tea at 6.30; meeting at 7.30.

Town Hall, Walthamstow.—Addresses to Christians: March 7 and 14, 7.30 p.m., Mr. W. R. Lane.

Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E.—Monthly muster of the Christian Lifeboat Crew, Tues., March 5, 7 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., March 1. Tea at 6; meeting at 7. Mr. R. C. Morgan will preside. Address, by Pastor Frank H. White, on "Consecration and Consecration."

Evangelical Alliance.—Conference, 7, Adam-street, Strand, Fri., March 1, 11.30 a.m; subject—"Christ as a Son over his House," introduced by Rev. E. W. Moore.

Conference on the Work of the Holy Spirit, Congregational Church, East Finchley, N., March 5, 6, 7, at 3 and 7 each day. Addresses by Sir Arthur Blackwood, Revs. Principal Cave, J. B. Figgis, W. Guest, F. Hastings, R. F. Horton. C. New, A. Rowland, H. Simon, W. R. Skerry, E. White, and others. On Tues. Sir A. Blackwood will preside.

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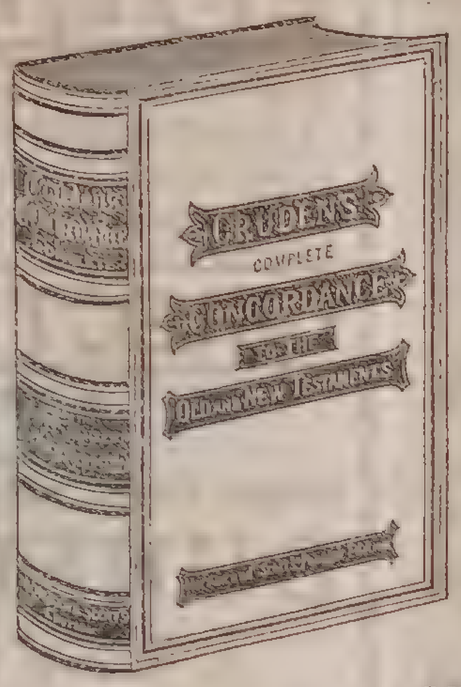
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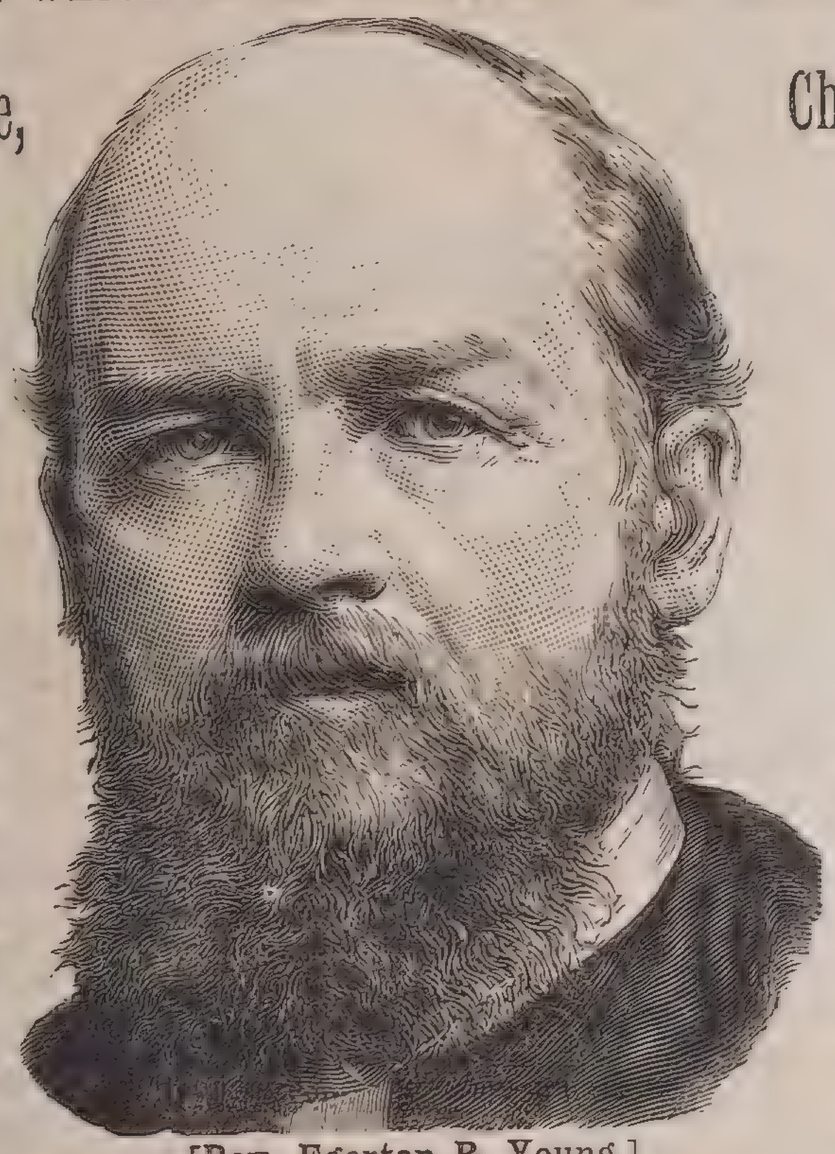
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[Rev. Egerton R. Young.]

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No. 997.] FRIDAY, MARCH 8, 1889.

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FUNDS URGENTLY needed to carry on Evangelistic Work amongst Poor at East End. Also are in great need of funds just now to carry on our SOUP KITCHEN AND CHILDREN'S HALFPENNY DINNERS. The work is strongly recommended. Donations gratefully acknowledged by George Fuller, Superintendent, Brunswick Hall, Brunswick-road, Poplar, E., or by Messrs. Morgan & Scott, The Christian Office. Left-off clothing, Tracts, &c., thankfully received. The "Widow's Mite" would be welcomed.

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BATH.—Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

BEDFORD.—A Lady wishes to receive into her home a few Girls, in addition to some she has already; or an Indian Family. Lives close to good day-schools. Best references. Good locality. Every home comfort. Terms moderate. MATER, care of Mr. Timæus, Bookseller, Bedford.

PARISIENNE (diplomée de la Sorbonne) désire un engagement pour le matin. Musique, Anglais, Italien. Ouvrages à l'aiguille. —MADEMOISELLE, 19, Queen-street, Bryanston-square, W.

WIESBADEN, Villa Schönblick, Frl. EISBACH.—Superior Home School for young Ladies. Highest references. Summer term begins April 23. £69 per annum.

EDUCATION.—BROXBOURNE, HERTS (half-hour from London G.E.R.) Delightful high-class, Christian Home-School for Girls.—Lady Principals, The Misses WILKINSON and AVERY.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or lessons in dressmaking, cooking, &c.
St. John's de Ocklynge, Eastbourne.

BRIGHTON.—High-class School for Ladies.—Healthy situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Pupils prepared for the Local examinations. A few vacancies. Terms moderate.—The Misses NORTON, Farndon House School, Stanford-road.

A SURGEON'S WIDOW and her Daughters (educated at Princess Helena College, Ealing), residing in healthy part of Devon, offer comfortable Home and thorough Education to children whose parents are abroad. Good references given and required.
Mrs. CRABBE, Dashpers, Brixham, S. Devon.

WIDOW (Shipbroker's) with young family, depending upon her exertions, is most anxious to obtain two little Girls to educate (has one boarder). Terms thirty guineas. Highly recommended.—Prospectus and all particulars, please address.
SCHOLASTIC, Seagrief's Library, Crouch End.

INTERNATIONAL TECHNICAL COLLEGE for Women, London.—Thorough Education, combined with practical training in all domestic and technical arts, music, drawing, painting, modelling in clay, cameo cutting, wood carving, piano tuning, etching, designing, shorthand, book-keeping, type-writing, hygiene, sick-nursing, dressmaking, millinery, domestic economy, and cookery. Residential students received.—Prospectus, &c., on application to HON. SECRETARY, Charles Tayler & Co.'s Advertisement Offices, 154 to 157, Fleet-street, E.C,

EDUCATION.—An M.D. is anxious to recommend a School for the Daughters of Gentlemen, in a western county, where his daughters are being educated. He is desirous of expressing his personal indebtedness, for the individual Christian training, exceptional educational advantages, refined home surroundings, liberal diet, and judicious discipline exercised. He has personally inspected the perfect domestic and sanitary arrangements.—Dr. H. T., care of Caretaker, 13, Rose-street, Newgate-street, London, E.C.

SWITZERLAND. — Mlles. HAEFLIGER, Villa Joli Site, Ouchy, Lausanne, receive a limited number of pupils. Highest educational advantages. Home comfort and care.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAINTER, Secretary.

THOROUGH EDUCATION.—To fill up unexpected vacancies, two or three Boarders can be received in a high-class, Christian School. Beautifully situated house, home comforts, and successful preparation for examinations, if such are desired.
Principal, Miss ADCOCK, Park, Nottingham.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

LONDON EDUCATION.—Immanuel College, Streatham, S.W. — Sound Evangelical training. Home comforts. Very healthy situation. Great attention to modern languages. Preparation for all examinations.—Principals, C. B. and J. CHEGWYN.

NEW COLLEGE, CLIFTONVILLE, MARGATE.—Head Master, Rev. G. Hugh Jones, F.A.S. High-class education. Splendid premises. Decided Christian training. Moderate fees. Prospectus, honours list, references, on application.

GOVERNESS. — Required by a young Lady, re-engagement as Governess to young children; or Companion. English, German (Germany), French, drawing, elementary music. Good references. Two years' experience.
META, 24, Lambourn-road, Clapham, London.

GOVERNESS (experienced) desires, at Easter, an engagement to children under 12 English, music, advanced arithmetic, drawing, painting, elementary French and Latin. Excellent references.
L., 40, Lansdowne-road, Clapham, Surrey.

NURSERY GOVERNESS wanted, for young children. English, music, French, and drawing. Good needlewoman. Age under 30 years. Mrs. TAYLER, Osborne-terrace, Hoylake, Cheshire.

GOVERNESS WANTED, domesticated, for children under 12. Thorough English, French, music, drawing, and rudiments of German. Moderate salary. Comfortable home.
M., Gravel-hill, Kington, Herefordshire.

A LADY, living in Richmond, requires a North German Lady, speaking French, who would be willing to teach both languages (part of the day) in exchange for comfortable home. No children.—R. W., *Herald* Office, Richmond, Surrey.

HOME AND EDUCATION, in the family of a married retired Medical Officer. Three or four children can be received. References.
Major-General SYNGE, Upnagur, Southsea.

NURSERY GOVERNESS.—A young Lady desires re-engagement as Nursery Governess to young children. Good needlewoman; a Christian, and one who meets with Open Brethren.—B. C., 1, Laburnum-villas, Waldingfield-road, Sudbury.

LADY WITH SMALL CAPITAL invited to join another in opening a Preparatory School. Experience not necessary. Advertiser has a furnished house, local interest, and experience.
R. 10, *Morning News* Office, Plymouth.

GERMANY.—A Pension kept by Protestant German family.—Best opportunities for art, and learning the language. Highest references given and expected.—Frau BÖHMER, 49, Rosen Strasse, Düsseldorf, North Germany.

GOVERNESS.—A Lady can recommend her experienced Governess. Disengaged April 1. Acquirements, thorough English, French, Latin, music, and elementary drawing. Highest references.—Mrs. A. STREETER, 1, Apsley-terrace, Ilfracombe, N. Devon.

TUTOR for a family in the country. Must have had experience in teaching and training boys.—Colonel SLADEN, Ripple Court, Deal.

THE REV. DU PONTET DE LA HARPE recommends a French Graduate who wishes to enter in a school or family. Moderate salary.—N. E., Antingham Hall, Norwich.

AS RESIDENT GOVERNESS to one or two young children in a Christian family. A young Lady desires an engagement. Good references.—G. W. C., Camperdown, Lansdowne-road, Bournemouth.

Appointments, Situations, &c., Wanted.

AN EXPERIENCED EVANGELIST (for seven years secretary of a London Y.M.C.A., and for eight engaged in evangelistic and pastoral work) will be free in April for engagement as Pastor (Baptist or Undenominational), or Evangelist, or Superintendent of general mission work. Sound, old-fashioned, Evangelical truth believed and taught. First-class testimonials.
EVANGELICAL, 13, Rose-street, Newgate-st., E.C.

SECRETARY.—A Gentleman desires a post as Secretary to a religious or temperance society, or as Lay Missionary in connection with some evangelical institution. Highest references given. — ALPHA, care of Chaplain, Portway House, Plasket-road, Upton Manor, E.

MISSIONARY, alone, or in connection with Nonconformist ministry. Good visitor, fluent speaker, well read. Would take management of Mission-room, or small place of worship. One year and ten months' experience in Mission work. Age 31. Married.
H. D., 330, Wandsworth-road, Clapham.

A GENTLEMAN for many years occupied in both evangelistic and pastoral work, seeks a sphere of settled labour for the Lord in a healthy country town or district, within a radius of about 50 miles of London. Would undertake the pastorate of a Baptist, or Undenominational church, or establish Sunday preaching services in a Town Hall, or available building. 1 Cor. i. 23, 24.
ALPHA, 34, New-road, Aylesbury, Bucks.

CHRISTIAN WORK.—Re-engagement required by trustworthy, energetic person in useful Christian work, institution, or otherwise. Understands good plain cooking, housekeeping, &c. Abstainer and Congregationalist.
BETA, 88, Rendlesham-road, Clapton, N.E.

A CHRISTIAN YOUNG MAN (22) seeks situation in Mission Work. Accustomed to open-air preaching, visitation, conducting mission services, &c. Willing to make himself generally useful. Abstainer.—Particulars,
Mr. W. H. DALTON, 2, Whittington-avenue, City.

TWO YOUNG MEN, experienced in Evangelistic and Mission work, are desirous of devoting their week evenings to Preaching and Singing the Gospel, within twelve miles of London. —G. L., 15, Channelsea-road, Burford-road, Stratford, E.

AS TELEGRAPHIST. — Christian young Man seeks situation in post-office. Thorough knowledge of postal and telegraph duties. S.N. Four years' experience. First-class references.—WILLIAM HAWKINS, Post-office, White Hart-lane, Tottenham.

AN EARNEST CHRISTIAN WORKER of sound evangelical principles, well educated, good experience, and affectionate anxiety for the spiritual and temporal interests of young women, desires engagement at Easter, Y.W.C.A. Good reference.—Y.W., Woodward's Library, Rosslyn-hill, Hampstead, N.W.

PENSIONER, thirty years a Christian and abstainer. As Timekeeper, Storeholder Handy Man, or any position where trust and confidence is required.
R. SUTTON, 47, Bramblebury-road, Plumstead, S.E.

AS FOOTMAN UNDER BUTLER.—Age 20. 5 feet 7½. 2½ years' good character, and highly recommended. Leaving through death.
W. D., Knapton House, North Walsham, Norfolk.

COACHMAN, OR CARMAN.—Town or country. Married. Five years' good character.
A. P., 17, Lavina-grove, Wharfdale-road, N.

VALET OR FOOTMAN. French-Swiss. A Christian, aged 24. Knows a little English. Good references. Wages very moderate.
J. H., 9, Oxford-mansion, Oxford-circus, W.

LAD.—A Lady wishes to recommend a Lad for stable or garden work. Age 17. Total abstainer.
Miss DENMAN, Westergate, Arundel.

A CHRISTIAN LADY desires engagement as Companion to elderly Lady, or position of trust. Can be well recommended. Cheerful, kind, thoroughly trustworthy, and total abstainer.
F., 9, Cambridge-gardens, Notting-hill, London.

MATRONSHIP, Clerkship, or position of trust, wanted by Widow (30). Good manager, disciplinarian, accountant, musician. Could take organ service. Christian abstainer. Highest testimonials.
FIDES, 7, Aldbridge-street, Surrey-square, S.E.

AS ATTENDANT AND HOUSEKEEPER to invalid, or any place of trust. Experienced with invalids. Good cook, careful manager. Highest references. Christian, abstainer.
E. N., Beulah, Swindon-road, Cheltenham.

AS COMPANION OR NURSE to an invalid or to one or two children.—A Lady can, with great confidence, recommend a young Christian Lady to either of the above engagements. Musical; she has also a good knowledge of cooking.
Mrs. O., 9, The Paragon, New Kent-road, S.E.

HOUSEKEEPER OR COMPANION. Could take charge of motherless little ones. Domesticated, economical manager. Good needlework. Three years' excellent reference from last situation. Christian and abstainer.
L. B., Manor Farm, Sharnbrook, Beds.

COMPANION.—Young Lady, 20, desires situation as Companion to young or elderly Lady. Well educated. Superior music. Conscientious, cheerful, kind. Fond of children. No objection to one young pupil. Church of England. Highest references.
M., Mrs. Ouston, Woodhouse Cliff, Leeds.

A LADY, related to the late Miss F. R. Havergal, desires an engagement as Companion to an invalid, or to read or otherwise be helpful to anyone. Non-resident if more suitable. Excellent testimonials. Terms moderate.
M. W., 88, Brooke-road, Stoke Newington, N.

COMPANION.—Required by Lady, domesticated, cheerful, and obliging, an engagement as useful Companion. A comfortable home appreciated. Good references.
A. B., Mrs. Burgess, Ongar.

AS COMPANION OR MOTHER'S HELP. — A Clergyman recommends Christian young Lady. Abstainer. Good reader and needlewoman. Cannot do hard work. No salary if comfortable home.—Rev. LIGHT, Fleet, Hampshire.

HOME.—Required, for an intractable Girl of 11, a home with an experienced Gentlewoman, where she would have strict discipline, supervision, and education. Not a school, or with other children. Only suitable replies answered.—T. D. C., National Safe Deposit Co., 1, Queen Victoria-street, E.C.

PARLOURMAID in a small family, or **SCHOOLROOM-MAID.** Age 21. Two years' good personal character. Abstainer. State wages. Not house and parlourmaid.
Miss MACINNES, Fern Lodge, Hampstead, N.W.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

AS NURSERY GOVERNESS, Companion, or Mother's Help.—A Lady wishes to recommend a young Lady, a Christian. Bright and active. Good references.
A. L., 122, Mildmay-road, London, N.

A YOUNG PERSON (17), accustomed to teach in a school, seeks a situation to give elementary instruction to young children, or Mother's Help.
M. C., 6, Buxton-terrace, Victoria-road, Plaistow.

AS SECOND NURSE, Children's Maid, or Schoolroom Maid in Christian family. A Lady recommends respectable Girl, 18. Good needlewoman; understands plain dressmaking.
Miss COX, Marienberg, Malvern.

MOTHER'S HELP.—Advertiser is desirous to find a Christian Home for a strong Girl, 17, to assist in household duties. Small salary. Country preferred.—Mrs. G., Stroud, Gloucester.

HOUSEMAID.—A Lady wishes to find a situation for a young Woman anxious to retrieve her character. Good housemaid. Honest, cleanly. Good previous character.—Write to Miss MACGREGOR, 6, Upper Porchester-street, Cambridge-square.

DAILY EMPLOYMENT.—Who will give respectable Widow, Daily Employment? Willing to do anything. Clean, or take charge of offices. Good references.
M. P., 168, Alderminster-road, Bermondsey, S.E.

PLACES WANTED.—Lady wants place in or near London, for respectable, well-grown Girl, 16. Not experienced. Also place in temperance family as Housemaid or General Servant for young Woman, 24, who has just signed the pledge. Honest, and can work.
B., 11, Endsleigh-gardens, Euston-square, N.W.

GIRL.—Will any Lady, for the love of Christ, take an undisciplined Girl of 23 into her home. She is very fond of children, very clever at secretarial work, and is capable of making herself generally useful. Country preferred,
A. B., 82, Mortimer-street, W.

Appointments, Situations, &c., Vacant.

TRAVELLING AGENT and Collector for England, wanted by the Trustees of the Stirling Tract Enterprise.—Apply, stating experience, &c., to Mr. MACFARLANE, Manager, Drummond's Tract Depôt, Stirling.

BIBLE CARRIAGE WORK.—Wanted, a single young Man, willing to do anything for Christ, to take charge of a Bible Carriage in South Wales in the summer months, and carry colporteur's pack and assist in Mission work in the winter. One with a knowledge of Welsh preferred. —Apply, stating wages, with recent testimonials, to Mr. T. M. WINTLE, Pontymoile, near Pontypool, South Wales.

BIBLE CARRIAGE WORK.—Wanted by April 1, four whole-hearted Christian unmarried Men for the above work, able to preach, sing, and willing to endure hardness for Christ's sake.—Mr DENNING, Ebenezer, Saxeweimar-road, Southsea.

SCRIPTURE READERS wanted to fill one or two vacancies on the staff of the Church of England Scripture Readers' Association. Candidates must be of undoubted religious character, and of sincere personal piety. They must be communicant members of the Church of England, and know their Bibles well. Preference will be given to those between 23 and 35, and who are resident in or near London. Commencing stipend £70.—Apply personally or by letter to the LAY SECRETARY, 56, Haymarket.

A PORTER wanted, in April, for Convalescent Home. Good scrubber; total abstainer; Church of England. Age over 25. Salary £20.—Black Rock Home, Brighton.

AS PAGE.—Wanted, a good active Boy, willing to make himself generally useful. Age 14 to 15.—X. C., care of Street & Co., 30, Cornhill, E.C.

EXPERIENCED UNDER-GARDENER wanted, married, with Son about 16 as Helper under coachman. Cottage and garden. Gardener 14s. a week, son 10s. Abstainers; Christian people. —Mrs. C., Post-office, Westbury-on-Trym, near Bristol.

COACHMAN.—Wanted, a steady, respectable Man as good Coachman. If married, no family. Must be a thorough stableman, and quiet with horses.—Address, with full particulars and photo, to
A. B., 81, Pevensey-road, St. Leonards-on-Sea.

LONDON SOCIETY for Promoting Christianity amongst the Jews.—Wanted, a certificated Mistress for the Hebrew Girls' School, Palestine-place, E. Evangelical, Church of England. Salary £40 per annum, with lodging, washing, and board (as provided).—Apply, with testimonials and references, to the CHAPLAIN, Rev. J. B. Barraclough, 46, King Edward-road, Hackney, not later than March 11.

ST. JOHN'S NURSING INSTITUTE, 69, Hoghton-street, Southport. Superintendent, Miss BROADFOOT.—Certificated medical, surgical, and monthly nurses wanted at once. Total abstainers. Salary; comfortable home.

USEFUL PERSON for invalid elderly Lady, with knowledge of nursing. Patient and trustworthy. Good needlewoman. Age about 40. Good wages.
Mrs. DEACON, 12, Pownall-gardens, Hounslow.

Y.W.C.A. — A Lady wanted, to take charge of the Carlisle Institute. Must be an experienced Christian worker. No salary.
Miss ELLIOT, 35, Lowther-street, Carlisle.

SUB-MATRON wanted in Training Home for young Servants. Able to do and teach plain cooking, housework, washing and ironing. Salary £16 per annum.—Apply by letter, to
Miss L. BLIGH, 17, Portland-place, Brighton.

USEFUL MATRON wanted at once, for homes of rest. To work under Lady Superintendent. Church of England. Not over 40. Small salary, happy Christian home.
Miss RODWELL, Rhoda Lodge, Folkestone.

COMPANION-NURSE.—Required, middle-aged Widow Lady, strong, willing to travel, abstainer. Moderate salary. Only suitable offers answered.—Write to C., care of Mr. Howard, Stationer, Green Lanes, Stoke Newington, N.

SUPERIOR YOUNG NURSE, single-handed.—Can a Lady recommend a thoroughly trustworthy, active Girl. Clever with needle. Trained under good head-nurse preferred. Abstainer.
Mrs. DEACON, 12, Pownall-gardens, Hounslow.

AS LADY HELP AND NURSE to one young Child.—Can any Lady recommend a really Christian young person, accustomed to children. — Mrs. WELLS, 4, Tavistock-crescent, Westbourne-park.

NURSE wanted. Experienced. Good character and disposition indispensable. Five children (three going to school). — Mrs. W. D. HODGES, 55, Egerton-gardens, Brompton-road, London.

NURSE WANTED, experienced and trustworthy, age 25 to 30, for baby five months old. —Apply between 3 and 7, Mrs. FURNESS, 19, Stapleton Hall-road, Stroud Green, N. Abstainer preferred.

NURSE.—Can any Lady recommend a thorough, experienced Nurse for little children? Christian woman. Abstainer. Age 30 to 35. Under-nurse kept.
Mrs. CUBITT, Honing Hall, Smallburgh, Norwich.

NURSE. — Wanted, in April, by Madame LOPEZ RODRIGUEZ, of Figueras, Spain (Province Gerona), an experienced Nurse, to take charge of infant from the birth. Wages £16. Also, a good GENERAL SERVANT. Wages £16. Write to above, or interview Miss LUCY SMITH, Fairfield House, Hampstead-hill-gardens, N.W.

HOUSE-PARLOURMAID.—Can any Lady recommend a good House-Parlourmaid, age 35, for a quiet place in the country. One lady. Must clean plate and lamps well. Church of England.—Dowager Lady SHAKERLEY, Haling Grove, Penkridge, Stafford.

A PARLOUR AND SEWING-MAID combined wanted, for a small family. Age 24 to 36.—W., care of Mr. Parkinson, 42, Neville-street, Southport.

THOROUGH HOUSE-PARLOURMAID (abstainer) wanted, by March 23, in Gentleman's quiet family. Boots and knives cleaned. Wages about £17.—6, Albany-gardens, King's-road, Richmond, Surrey.

GOOD PLAIN COOK and **HOUSE-PARLOURMAID** wanted for the country, who thoroughly understand their duties. Must have excellent characters.
M. M., Cranwell House, Rusthall, Tunbridge Wells.

AS COOK in a small family, where one other servant is kept.—E. D., care of Mrs. Kidd, Bronsmead, Cuckfield, Hayward Heath, Sussex.

COOK.—A superior person wanted, as thorough good Cook, where assistance is given. Wages £20, all found but beer.—Apply before 12 or after 5 o'clock, at
10, Endsleigh-gardens, Euston, N.W.

GOOD COOK wanted. Personal character. Not under 35 years of age. Abstainer or a Christian preferred. Ten in family. Kitchen-maid half the day. Wages £35.—Reply by letter only, stating particulars, to
Mrs. R., The Cottage, Upper Long Ditton.

COOK WANTED, by April 1. Must be strong, active, and an early riser. Age from 24 to 30.—Apply by letter, stating wages required, to
W. C. D., 50, Longton-grove, Sydenham.

PLAIN COOK in a small family where a housemaid is kept.
E. W., 195, Hampstead-road, N.W.

PLAIN COOK wanted, for family of three. Required to do little housework. Housemaid kept. Good character indispensable.—Mrs. WHYMPER, 55, Fitzroy-road, Regent's Park-road, N.W.

HOUSEMAID wanted immediately, who understands her work thoroughly. Very clean, active, strong. Church of England.
Miss M. TUDOR, Hadley, Barnet.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

GENERAL SERVANT.—Can any Lady recommend a thoroughly clean, active General Servant, for a quiet private family. Plain cooking. Other servants kept.
Mrs. DEACON, 12, Pownall-gardens, Hounslow.

GENERAL SERVANT WANTED, thoroughly good. Christian, not too young. Good cook, able to wash and iron. Homely situation for suitable person.—Address, stating wages.
O., 19, Park-road, Liverpool.

GENERAL SERVANT WANTED. Thoroughly experienced. Good cooking indispensable. One baby; nurse kept.—Mrs. LOVELL, 19, Outram-rd., Croydon (close to Addiscombe Station).

GENERAL SERVANT wanted, from country. Strong, clean, active; early riser. Abstainer. Plain cooking. Housework. No washing. Over 23. Wages £14.—Apply, letter only,
X. X., 3, Goldsmith-gardens, Acton, W.

AGENTS.—A few reliable, diligent Agents required to sell some Teas of high standard, secured in lead cases of 2, 1, ½, and ¼ lbs. net.
The 2s. quality will be charged at 1s. 8d.; the 2s. 6d. at 2s. 1d.; the 3s. at 2s. 5d., carriage paid. Cash to accompany order.
No orders sent for less than 20 lbs.—IMPORTER, British Indian and Ceylon Tea Agency, 29, Fenchurch-street, E.C.

AGENTS WANTED for the Sale of the Universal Tea Company's Celebrated Teas. Liberal commission.
137, Fenchurch-street, London, E.C.

A BONA-FIDE APPOINTMENT OPEN TO ALL.—In order to make our new Digestive Tea known to every family, we are appointing Agents (both sexes) to sell amongst their friends, connections, and others. Most liberal remuneration; equal 20s. to 40s. weekly. No risk. Free delivery. Cheapest house (wholesale) for Ceylon and Indian Teas. Samples free.—UNITED TEA GROWERS' ASSOCIATION, Union Court, London, E.C. Name paper.

MIDLAND TEMPERANCE HOTEL, 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

ANNESLEY HOUSE,
186, EUSTON ROAD, N.W.
Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

INTEMPERANCE.
BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BOURNEMOUTH. — Furnished Apartments. Central, sheltered position. South aspect. Near pier and gardens. Hot and cold water baths. Terms moderate.
Mrs. MOON, Ootacamund, St. Peter's-road.

INTEMPERANCE OR NERVOUS DEBILITY.—A private Home for a limited number in a cheerful locality, where the above has been long and successfully treated. Christian influence, home comforts, and amusements. Highest references.—MEDICUS, 28, Stokes Croft, Bristol.

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MORLEY HOUSE	14, Fitzroy Street, Fitzroy Square, W.
GORDON HOUSE	8, Endsleigh Gardens, N.W.
WOODFORD HOUSE	28 & 29, Duncan Terrace, Islington, N.
GARFIELD HOUSE	361, Brixton Road, S.W.
NORFOLK HOUSE	50, Well Street, Hackney, E.
HYDE HOUSE	27, Somerset Street, W.
LINCOLN HOUSE	12, York Place, Baker Street, W.
DOMGAY HOUSE	11, Fitzroy Street, Fitzroy Square, W.

RENT of BEDROOM, including USE of DINING and SITTING ROOMS (with Library), **2s. 6d. and 4s. per WEEK.**
BOARD, *i.e.*, Breakfast, Dinner, and Tea, 4s. 6d. per Week. *Subject to Arrangement.*
Application to be made to the Superintendents of the respective Houses.

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BISHOPS TEIGNTON (Teignmouth the nearest Station.)
For Terms and Testimonials, apply to
C. F. CARPENTER, *Proprietor.*

Strongly recommended for those who are seeking rest and healthful change. "Has all the comfort and charm of a gentleman's country home" (*extract from testimonial*). Beautiful private grounds; Turkish and other baths; Massage also given.

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PERCY'S HOTEL, LONDON.
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First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.— Mrs. LLOYD HARRIS, Proprietress.

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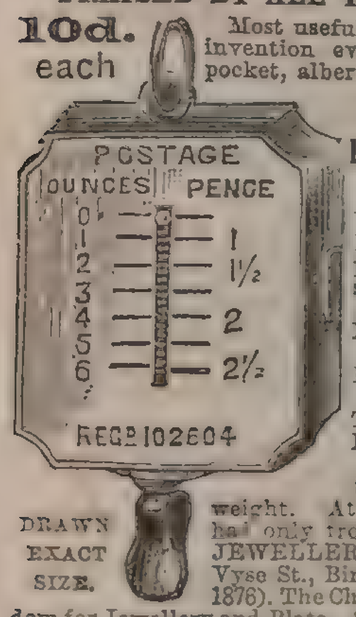
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March 8, 1889.

The Christian.

Notes and Comments.

Rev. J. Denham Smith has at length "fallen asleep." He breathed his last in perfect calm at 8.50 on Tuesday morning. His desire that his home-going might be during sleep was granted. In our next issue we hope to give a portrait and sketch of the long and happy life work of this eminent servant of God. The funeral is fixed to take place to-morrow (Saturday), at Hampstead Cemetery, at three o'clock.

The suicide in Madrid of Richard Pigott terminates the earthly part of a melancholy and inglorious career. Seldom has history revealed such a perjured and prostituted life record. The unhappy conspirator is now beyond human censure, or even pity, and we leave him to the One who will mingle all possible mercy with strict and impartial judgment.

But what can be said of those who tacitly encouraged Mr. Pigott in his deeds of infamy, and thereby made themselves accessory to his crime? As journalists we feel humiliated and ashamed that any respectable English organ of public opinion, much more that a newspaper, bearing the proud title of "the leading journal," should have covered itself with such confusion and contempt as are now heaped on *The Times* for its action in publishing, without strict proof of genuineness, the letters supplied to it. Almost worse than the initial error is the altogether inadequate explanation and apology dragged out of it by the proceedings of the Special Commission. All newspapers are fallible, and liable to be imposed upon, but the mark of gentlemanly, not to say Christian, behaviour, lies in the readiness to make full atonement, even for a wrong that may have been unwittingly done.

Whilst the newspapers are full of accounts of entertainments and parties, upon which wealth is literally lavished, the following item, taken from *The East London Church Chronicle*, is of deep interest:—

Let us learn thrift from an old lady who lives in Whitechapel. Her rent is paid for her, and her weekly allowance consists of relief tickets for half cwt. of coal, one four-pound loaf, two ounces of tea, half a pound of sugar, and a shilling. The shilling is spent as follows: clothing card, 2d.; oil and wood, 1d.; meat, 3d.; soap, 1d.; butter, 2½d.; vegetables, 1½d.; apples for dumpling, ½d.; flour, ½d. The meat means either bones or the trimmings of fish and meat from an eating-house. She and another old woman put by one lump of coal each week, and this lasts them through the summer months, when coal tickets are not given out.

A clerical friend in Whitechapel tells us that for a long time after he took up his work in that locality he was quite unable to take his dinner at the close of a hard day's visiting, so sick was he made by the sight of so much suffering and hunger, which it was quite out of his power to relieve. Yet there are hundreds of people who are spending upon foolish and sinful dinner parties sufficient to feed hundreds upon hundreds of these starving people, and who are indignant that occasionally Lazarus questions the equity of modern social arrangements.

Rev. W. Allan, of Bermondsey, who has visited the stations of the Church Missionary Society on the West Coast of Africa, lately gave a deeply interesting address at the Church Missionary House, Salisbury-square, on the present state of the little native church at Bonny, formerly the seat of the most debased form of pagan worship and of cannibalism. Mr. Allan said that two hundred years ago English trade was commenced at this spot. Twenty-five years since the first Christian missionary landed there, and found the inhabitants sunk in the lowest civilised vices; at the same time they were practising the most debased forms of idolatry and openly addicted to cannibalism. How deeply humiliating to hear facts such as these! If the "Christianised commerce" of the remaining decade of the nineteenth century will be true to its title, what results may we not expect from the preaching and practising of the Gospel, seeing that in spite of the terrible scourge of two centuries of anti-Christian intercourse and influence, twenty-five years have sufficed to transform one small portion of that moral wilderness into "the garden of the Lord."

The Report of the "Centenary Conference on Foreign Missions," held in Exeter Hall in June last, was published by James Nisbet & Co., in the middle of November, in two large 8vo. volumes. Within three months two editions, amounting together to 7000 copies, were sold out. The demand is still such as to encourage the issue of a third edition of 5000 copies—making 12,000 sets, or 24,000 volumes in all. That these volumes are of exceptional interest and value is seen from the fact that it is a rare event for a Report of Meetings to have a *bonâ fide* sale of more than a few hundreds. The work was said to be the cheapest book of the season when it was published at 7s. 6d., but now these same two volumes of 600 pages each are offered to the public for 6s. Such an offer should command an immense sale, which the work well deserves from its intrinsic value, even more than its very low price.

The Christian Statesman says:—"There are still 200,000 Indians within the borders of the United States un-Christianised, and amongst these there are only eighty-one missionaries at work." Well, this is bad enough; but what shall we say about the destitute state of the Malay Peninsula and the surrounding country, such as Singapore, Malacca, Penang, with one and a quarter millions of pagan and Mohammedan souls still unreached, with only some five missionaries all told. More than half of the whole population are under the British flag and protection. Every part is open from end to end; accessible to workers of any denomination or nationality. Here is a field ready for a host of workers, among some 600,000 Chinese, as many Malays, besides Tamils and others. The Europeans and Eurasians are fairly cared for, but not the heathen and Mohammedans.

We are almost constantly in receipt of communications from different parts of the world to the same purport as the following. We need hardly say that we feel thankfully encouraged by such tokens of appreciation, and shall be only too glad if the kind suggestion of the writer is taken up, and acted on by our readers:—

May I give vent to a pent-up feeling? The Christian of February 21 has incited the oft-recurring desire that your journal might find an enlarged sphere of usefulness. Who can read of the Lord's doings throughout the world in the columns of this evangelistic-missionary paper without being cheered thereby? How re-invigorating are such reports! Who can read and remain indifferent? May I not urge the scores of evangelists, the hundreds of pastors, and the thousands of readers who are constantly stimulated through the pages of The Christian to make a conscientious painstaking effort for a large subscription list. Many who subscribe for one copy might easily subscribe for a dozen, and post them weekly to poorer friends. Evangelists, through their committees, and pastors from their pulpits can recommend it. Let there be a determined effort made by every reader, until 100,000 copies shall be sent flying through all lands supplementing the work, and comforting the workers.

A correspondent in Ireland writes to us as follows:—

In conversation with a "Nationalist," I lately received much interesting information. This chiefly: that there is a growing restiveness under the Italian yoke, with an increasing desire for a return to the simple faith of St. Patrick. Some Roman Catholics are hopeful that not many years hence Irishmen will treat Papal interference in religious matters as they have treated Papal interference with politics. The recent "Rescript" dropped harmlessly as from a palsied hand, and is now buried in oblivion. A recent brief tour through the South furnished me with abundant proof that the country is on the eve of spiritual blessing. The Bible is winging its way through multiplied opportunities to the homes of the people. Thousands are to-day reading God's Word fearlessly, while thousands more are doing so in secret.

A report of the Lower House of Convocation admits that betting and gambling are largely on the increase. This serious admission proceeds from public men, who may be supposed to know the people. The recommendations of remonstrance with all persons in authority, employers of labour, captains of ships, and managers of railways, are most valuable, and ought at once to be acted upon. But more is needed. In view of the endless evils of the betting mania, and the way it is carrying into all social ranks a feverish excitement that unfits for honest industry, and undermines morality, is it too much to expect that a solemn remonstrance from Convocation would induce leading legislators, and persons on the summit of society, to withhold the influence of their example from scenes which stimulate the betting passion?

The resumption of the Lords' Committee upon the Sweating System will doubtless draw public attention again for a little while to one of the most serious of the pressing questions of the day. Painful as much of the evidence was that was given during the previous sittings of the Committee, it was exceeded by that which the physician of the North London Hospital for Consumption tendered on Thursday, last week. Dr. Squire stated that most of his patients were

dressmakers, or tailors. He added the striking fact that 25 per cent. of the whole number of deaths in London from consumption was among tailors; his belief was that this was due to want of fresh air, of exercise, and of suitable food. Overcrowding, he asserted, was a more prolific cause of consumption than the climate.

Correspondents who have read Mr. Archibald Brown's protest, "The Devil's Mission of Amusement," write suggesting measures whereby the little book may be put into wider circulation. One friend writes:—

If a small fund could be instituted at the office of The Christian, so that the clergy and pastors as well as directors of missions and Sunday-school teachers could be supplied with copies, I feel sure great blessing would result. Each copy should be accompanied by a letter drawing attention to the book, and asking for its careful perusal.

A learned and interesting paper, on the Aborigines of Australia, by Dr. Fraser, of New South Wales, has just been published by the Victoria Institute. Reference is made in it to the religion of the ancestors of the people of Pergamos. The rites were fearfully sensual, so that in the address to that church, Rev. ii., the city is twice spoken of as a stronghold of Satan; but the ancient superstitions included the giving of a white stone and new name which was not to be divulged. Our Lord would thus, according to the author of the paper, refer to a custom that was known, and promises the new name and stone which the heathen could not know, but which would become a new nature and a safeguard amid existing abominations.

At a meeting of the same Institute last week, the President of the Royal Society in the chair, and the President of the New South Wales Royal Society reading a paper, it was said that Genesis i. is a grand picture in bold outline of what took place in Creation; and, while the text-books of science had been continually changing during the last thirty years, this picture remained true for all time. Doubtless scientific text-books will just as much vary in the years to come; and it becomes the young men of this day to be as calmly confident that Scripture will outlive future changes of science, as were the untroubled believers of a past generation.

Infidelity is, according to some interpreters, to be the mark of the last days. There is much in these times to justify such an opinion. *The Nineteenth Century* for March has two more papers in this direction. Professor Huxley, continuing his attack on Christianity, seeks to discredit the testimony of the Evangelists by showing that, in the age of ignorance and semi-barbarism that followed the breaking up of the Roman Empire, legendary lore found acceptance. Mrs. Humphry Ward argues that a "new Reformation" is at hand, when there will be a devotion to Christ which repudiates his resurrection, his credentials that He came forth from God, and his claim to throw hope over the future of the world's history. Meanwhile, in the same Review, Mr. F. W. H. Myers tells us that France and Germany, where this sort of scepticism prevails, are honeycombed with a tacit despair, and that the present is the darkest hour of the world's thought. Most assuredly these things will not lead wise men to give up the Gospel of God.

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A correspondent makes the excellent suggestion that a Social Reform Association should be founded (on the lines of the British Association) for the discussion of matters bearing on national and social well-being and well-doing. He says:—

Think of such a meeting convened annually in one of our large centres with the earnest advocates of public morality, temperance, peace, those opposed to gambling, and others, held for ten or twelve days; with the various branches of these and other similar subjects treated of by the most competent persons, according to a carefully arranged programme. Would not the bringing of the entire subject of public morality, and its various parts which are inseparably woven together, in one view, and the sustaining of the attention for a lengthened period, be calculated, under God, to exercise a great influence for good and produce excellent results?...One thing I regard as most essential, namely, that the work should be distinctively connected with undenominational evangelical Christianity, and should take for the standpoint of its proposed efforts an earnest belief in the truths of the Holy Scripture.

The spiritual claims of the Church of Rome are well illustrated by an appeal now in circulation for funds for a new church in North London. While those who sell large numbers of sixpenny tickets are to receive valuable prizes, all who render financial assistance have spiritual advantages held out to them, as follows:—

Your name will be placed under the High Altar of the new church, where it will remain for ever.

One thousand Masses will be specially offered for all the contributors.

Two Masses each month in all the houses of the Passionist Order for all living benefactors, and a Mass each month for deceased benefactors.

This is not all, but it is enough. Rome will multiply prayers for the dead and the living—for a financial consideration! The mystery lies in the fact that shrewd and intelligent people can bring themselves to believe in the efficacy of such prayers.

The question of the limitation or suppression of infantile life assurance is surrounded by difficulties, and the Society for the Prevention of Cruelty to Children will have to proceed carefully in dealing with the subject. There can, unfortunately, be no doubt that the so-called "burial societies" are the foundation of much infant mortality; but, on the other hand, those societies are in thousands of cases helpful to the prudent. Perhaps the suggestion which has been made by the Coroner for Surrey, that only the necessary funeral expenses should be insured, will be found to meet the difficulty; if it does, Mr. Hicks will have done good service.

The action of the Bishop of Gibraltar in refusing to license a chaplain to take duty at Monte Carlo has been much commented upon. It is being urged by Rev. Mr. Wollaston, of Cannes, that there are many reasons why a chaplain is now needed, but that he should be "a very John the Baptist, to protest against the evils of the place." The question is a somewhat difficult one, but people are now going to reside at Monte Carlo on account of its extreme salubrity; and even if such were not the case, surely it would still be desirable that those who frequent the unholy place should not be left without some one to convey the message of warning. But his convictions against gambling must be uncompromising, and he must have the courage to express them.

THE NEW BALOLO MISSION.

The new Mission on the Upper Congo, described in a recent issue by Mrs. Grattan Guinness, may well excite the interest and sympathy of those who feel for the woes of the millions who inhabit the Dark Continent. We trust that as the time draws near for Mr. John McKittrick and his devoted party of six or eight to leave for their distant sphere of labour, many more eyes will be turned to Balololand, and a large volume of prayer will ascend to God abundantly to bless the missionaries and prosper their message. Mr. McKittrick, the leader of the expedition, is the only one of the party who has had any experience of the country, but two others have worked as missionaries for some years elsewhere, and all are believed to be as well adapted to do their part as they are heartily desirous of promoting the glory of God by preaching the Gospel to the ignorant and erring populations of Central Africa.

Christian domestic life is, we rejoice to say, to be illustrated to the Balolos. Mr. McKittrick takes out with him a wife to whom he was married on Thursday afternoon last in the East London Tabernacle, Burdett-road, E. The lady, Miss Frances Theodora Fooks, has for five years been working in Beyrout and Damascus, and we trust she will be much blessed and a great blessing on the Upper Congo. In the evening a missionary farewell was held in the Tabernacle, when, with others who are shortly going into "the regions beyond," the party was commended to the Lord in earnest prayer.

Mrs. Guinness delivered a stirring address on England's responsibility in regard to the heathen. It is hoped that, starting on March 28, the party will be at their station in about two months' time. Captain Hore, from Lake Tanganyika, spoke of the darkness of Central Africa, but rejoiced to be able also to testify that, while labourers are called upon to endure much, they are being blessed by many evidences of the sufficiency of the Gospel, not only to meet the needs of the people, but likewise to give them a good hope through faith. Lord Radstock followed with some earnest words. He urged self-examination as to what each of us can do and is doing to let our light shine, and counselled those who go abroad, as well as those who remain behind, to "wait only upon God."

Pastor A. G. Brown briefly addressed the outgoing missionaries, basing his remarks upon Acts xx. 18—27, in which the prince of missionaries relates some of his experiences to the Ephesian elders. Having pointed out the number and nature of the characteristics of Paul's service, the speaker advanced several important lessons and duties. If service is not emphatically to "the Lord," it is contemptible; to be effective it must not be spasmodic, but "at all seasons." Pride may co-exist with Christian endeavour, but if Christian service is to be really acceptable, it must be rendered with "humility of mind"; it is possible to talk in a cold professional manner on great truths, but Paul's ministry was accompanied with "many tears." Having further remarked on the fact that the Apostle "kept back nothing that was profitable," but taught "from house to house," as well as "publicly," testifying as to one Gospel to all alike, both to "Jews and Greeks," Mr. Brown earnestly commended Paul's great and glorious example to the outgoing missionaries, asking them likewise to imitate the Apostle by preaching only "the Gospel of the grace of God." We read that when he had finished addressing the elders, Paul "kneeled down and prayed with them all"; so when Mr. Brown had rehearsed these precious exemplary truths, he asked the Lord to keep the mission party, and graciously use them to his own praise and glory.

THE BLOOD OF CHRIST
IN RELATION TO SANCTIFICATION.

Our recent notice of the teaching of the Faith Mission Pilgrims has called forth several replies, which it is impossible for us to notice at length. But we quote the following from a letter received from Mr. James F. Govan :—

All we desire to contend for is that in the Gospel of Jesus Christ full provision is made, through the power of the Holy Ghost, for our presently enjoying salvation from sins of the heart—from unholy anger, wrath, bitterness, malice, pride, sloth, envy, jealousy, love of the world, impatience, worry, discontent, fear, inordinate self-love, unholy desires and affections, rebelliousness, unbelief, and such like—as well as from the outward manifestations to which these indwelling sins would pre-dispose us. This we hold Scripture fully teaches.

Perhaps the Pilgrims will better understand our position when we express our hearty endorsement of these words. We would unite with them in proclaiming the desirability and the possibility of a full salvation. It is not our desire to lower the standard of Christian life; but we do want for ourselves and them to "hold fast the form of sound words," and we remind them that any statement of experience which denies 1 John i. 8, and which does not recognise that even in the holiest there is *sin* needing the atoning blood for its cleansing, is unscriptural and dangerous. It is against such statements that our warning was uttered.

Does not danger lurk behind the following words, which we have previously quoted from "The Holy Life," by W. J. Govan?—"The 'life'-blood of Christ in our spiritual nature cleanses us from all sin. So we must continually drink." This very forced interpretation of 1 John i. 7 is supported by Rev. F. D. Sanford, from whose tract, "Sanctified Wholly," we quote the following words :—

Sanctification is not a state in which we do not need the blood, and that continually. We never needed it more. Sin is only driven from its stronghold by the all-cleansing blood, and can only be kept from returning by the same blessed power—the life (for "the blood is the life"), the glorified life of the Son of God always flowing through the soul, and thus keeping it clean.

This very confusing quotation raises two important questions: first, Is the phrase, "the blood of Christ," *ever* applied to the glorified life of Christ? Does it not in every place mean atonement? Not the life of Christ *communicated* in order to drive out sin, but the life of Christ *poured out* in order to atone for sin? It meets, not our inability to overcome sin, but the guilt which would otherwise cut us off from fellowship with God. And if this is its true meaning, the second question is: Why is not this meaning retained in this passage? Why force into it a significance not even hinted at in other Scriptures? The glorified life of Christ is communicated by the Spirit of God, and is, without doubt, the power for true holiness. It is the possession of this Spirit that enables us to walk in the light. The blood of Christ does different work for the sanctified man—it cleanses him from the guilt of sin which is there, *whether he knows it or not*, and which, but for the cleansing blood, would prevent his fellowship being maintained.

This is just the truth which the interpretation given by Mr. Govan and Mr. Sanford seems intended to deny. It is *assumed* that the man who is walking in the light, and enjoying fellowship with God, has no sin that needs the application of atoning blood. Hence the idea of atonement is not allowed, and the blood is unwarrantably applied to the glorified life of Christ which "drives sin from its stronghold." What is this but saying that "we have no sin"?—the very mistake of which 1 John i. 8 warns us. To translate "the blood of Christ" into his "glorified life," and to say that this is what the sanctified need, is to use the same term to represent entirely different things, and to imply that the sanctified do not need the blood of Christ in the sense which it invariably has in Scripture—that of expiation for sin.

"If *we* say" (we who are "walking in the light") "that we have no sin, we deceive ourselves, and the truth is not in us." Observe the contrast with ver. 6—not "we lie" deliberately and intentionally, but we "deceive ourselves." Every man, however perfectly sanctified, who says—as many are saying now—"The prince of this world cometh and hath nothing in me," "Sin is taken away from my inmost spiritual being," is self-deceived. And to be deceived on such a matter is serious. Happily, many do not carry these unscriptural teachings to their logical issue. But *the number who do is becoming increasingly great.* Will not teachers of sanctification receive an earnest word of warning? For long, many public teachers made the standard of Christian life too low, and made actual conscious sinning to be almost a necessity in the Christian life. Now, in some cases at least, the pendulum has swung to the opposite extreme. And the tendency to claim freedom from the presence of sin, which is more than the Scripture warrants, is raught with dangers more subtle, and more seriously dishonouring to God.

It is often asked, Is not God able to do this? Certainly He is able. He was able to have prevented the entry of Satan into Paradise. He was able to have sent his Son to make atonement as soon as Adam fell. But He did not. And if He is pleased to leave us in this body of our humiliation, and not to change it into the fashion of the body of his glory until the coming of our Lord Jesus Christ, who shall say unto Him, "What doest Thou?"

Because we are in the most cordial sympathy with all who are seeking "Scriptural holiness," we earnestly desire that we may all hold fast the form of sound words; and in unfeigned brotherly love we beg the Faith Mission Pilgrims to reconsider the statements we have quoted, and others allied to them.

HEYWOOD MISSION, MANCHESTER, is carried on by working men, whose aim is to reach the masses who go to no place of worship. God has been pleased to own their labours in the salvation of many of the most degraded characters of the city. An effort is now being made to reduce the debt of £420 on the new mission chapel. Particulars may be obtained from Mr. W. Wortley, 109, Starky-street, Heywood, Manchester.

THE QUEEN'S ROAD HALL, WALTHAMSTOW, in which, in days gone by, many a weary sinner has found rest in the Saviour, is now lying in heaps, it having been judicially declared that the structure was erected in contravention of stipulations contained in the freeholders' covenants on the Hoe-street estate. Compelled to remove the hall, the committee have taken the Victoria Hall for Sunday engagements, and the Town Hall for Thursday evening meetings. It is estimated that £1800 will be required before the loss can be made up, and it has been decided not to begin building operations until substantial promises of financial help are received. Inquiries may be addressed to Mr. Ransome Wallis, Walthamstow.

London Missionary Society.

A crisis which has been threatening this Society for several years has come at last; and the question must now be promptly settled whether it is to continue its present work, or withdraw at once from one or more of its fields of labour.

A careful examination of the condition and cost of the various fields of labour has therefore been made, and the Directors have determined upon certain stations in different parts of the world which must be the first to be sacrificed, if this bitter necessity actually comes upon them. Yet they cannot believe that the necessity has come even now. *At any rate they are not prepared to sound the retreat without making one more earnest appeal for reinforcements.* They believe the work is God's work; that He has opened the doors and has laid upon his people the burden and the privilege of this great enterprise.

There never was a time in the Society's history when its work was so prosperous and so full of promise. The development of female missions has been most remarkable. Medical missions, especially in China, are proving to be the means of richest spiritual blessing. The missionaries in Madagascar are burdened with the care of a work which taxes all their strength and resources to the utmost. New Guinea is repeating the wonderful story of the early days of the South Sea missions. The heavy expenditure of money and of consecrated lives in Central Africa appears at length to have opened the way for earnest and effective work. And the vast mission fields in South India, and in several of the Chinese stations, are ripe for a great harvest. Is it possible, the Directors ask, for Christian men and women to give up such work with clear consciences? Is it wise and worthy of them to desert the fields which as yet are hard and unprofitable in favour of the easier and more remunerative tasks?

It should be clearly understood that there has been no *falling off* in the Society's income. It is stationary, and a stationary income cannot suffice for a growing work. To do the present work as it ought to be done, an increase of at least £15,000 in the Society's annual income is required. To provide for actual needs at present pressing, an immediate addition to the funds of fully £10,000 per annum must be obtained. The Directors themselves feel the urgency of the question, and have no doubt about the answer which should be given to it. The Society's officials and missionaries also feel the urgency of the question, and are prepared to make large sacrifices rather than to give up the work they love. From the Board the appeal is being made to the constituency generally. The Society's financial year closes on April 30, and the Directors earnestly ask for some clear indication of the feeling of the country before that date.

HYDE PARK HALL.—A tea-dinner was recently given by the friends and workers to a number of men out of employ. Words of hope and cheer were spoken to the guests by the chairman, Mr. E. Tildesly, and a lecture on the Holy Land and the East given by Mr. Cook. Many of the working men were accompanied by their wives: on leaving each couple were provided with two quartern loaves and two packets of tea. It is purposed to hold another such meeting if friends will help to provide means.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

XV.—Christ's Instructions for his Missionaries:

THEIR PERPETUAL OBLIGATION—SHOWN FROM THE TEXT.

THE enactments of the Lord Jesus, which form the basis of missionary estate, we have studied. They provide for the equipment, deportment, and message of those who go forth. They were first given to the twelve, afterwards to the seventy. They were never repealed or abridged. When Christ committed to them the fuller commission to preach the Gospel to every creature He added nothing more, only giving them the assurance that He would be with them to the end. How otherwise would they go than upon those tried methods in which they had so long been trained, and in whose practice they had lacked nothing? How otherwise did they go after Pentecost? Paul, who laboured more abundantly than they all, neither knew nor followed any other. Therefore, we conclude that they are of unceasing obligation, and as binding on this generation as on that.

But the question of the perpetuity of these enactments is of such vast moment that we will seek so to demonstrate it that no foothold for doubt will remain.

In our last chapters, EVERY POINT WE MADE, WHEN TREATING OF THE DIVINE PHILOSOPHY OF THIS LAW OF MISSIONARY OPERATIONS, ARGUED FOR ITS PERPETUITY, AND WAS A CONTRIBUTION TO THIS PORTION OF OUR SUBJECT. How firmly founded is the truth of the lasting force of this legislation, if it is indeed evident that it gives the necessary and appropriate form in which the messengers must, by the operation of spiritual law, appear; if this form is seen to be needed by the truth itself, by the world to be saved, by the workers themselves, by the circumstances of the Church; and if also it is the mould into which spiritual service has ever been wont to be cast, and the character and condition to which spirituality ever tends, and which crystallised in Christ, and was designed perpetually to bless the sons of men. And of this, those who have read can judge.

It might also suffice to reply that THE BURDEN IS UPON OBJECTORS TO SHOW THAT THESE OR ANY OTHER OF CHRIST'S COMMANDS HAVE BEEN RESCINDED. He came, not to destroy even the law and the prophets. As to the Old Testament, only the mere shadows passed away, but the substance remains. Much more, then, shall his own words, his deliberately given law and solemnly announced predictions, be fulfilled. He came to enact laws whose obligation should never cease. Every institution He established, every precept that fell from his lips, to which a permanent meaning can be attached, became eternally binding. The impress of fixedness and age-during power was upon all that He said and did. He came to end the dispensations of preparation and foreshadowings, and establish the age of complete revelation. The waxing and waning light of the pale moon is not found in his words and deeds, but the strong shining of an unsetting sun. So then, in approaching this vital question of the permanency of these instructions, we have the right, yea, it is our bounden duty, to come with the conviction that they are of perpetual obligation, except indisputable evidence to the contrary exists.

There are many of Christ's eternal sayings, if not most of them, which were called forth by the most accidental of circumstances—the passing occurrences of the hour. But these contributed to the code of New Testament law. Even his actions, such as changing the water into wine in the beginning of his ministry, and the withering of the fig-tree in the end, have an undying application and meaning, the things signified in them not yet having been entirely fulfilled. This being so, shall set and prolonged instructions, that pertained to that to which his servants ever thereafter were called as their life work, be dismissed as of but temporary application?

THAN THESE INSTRUCTIONS, THERE IS, PERHAPS, NOTHING MORE FORMAL IN THE RECORDED SAYINGS OF THE LORD JESUS, AND ABOUT WHICH HANGS THE AIR OF SUPREME IMPORTANCE AND AUTHORITY, EXCEPT IT BE THE SERMON ON THE MOUNT, to which it bears no small resemblance. In fact, the principles that underlie them are found in it; and, even if the instructions be blotted out, they can be virtually reproduced from those marvellous utterances on the Mount. *That* was the legislation of the King for his subjects; *these* are his legislation for his heralds. So in these we find the principles of the Sermon on the Mount projected into this divinest of callings, and built about with the secure ramparts of its appropriate condition and outward form, so that his servants should be doubly guarded, being deprived of aught on which sight might lean, or from which selfishness proceed, or to which nature's weakness might betake itself. As the legislation for his subjects is of lasting force, so also is this for his missionaries, which is after all but the soul of the former taking on to itself such outward form as befits these high-commissioned ones.

It has been said that the germs of all New Testament truth, both of doctrine and practice, are included in the Sermon on the Mount. This is true. So in these directions we have such a development of those seed principles as is suited to the missionary character; and elsewhere we have such developments as are appropriate to all classes and conditions of the disciples of Christ, whether pastors or members of the flock, whether teachers or deacons, whether husbands or wives, parents or children, masters or servants, bond or free, male or female, Jew or Gentile. Is it then to be believed that, while all other outgrowths of this primal and comprehensive enunciation of the root principles of the kingdom are to stand for the classes to which they apply, that only one which enlightens his missionaries as to their vocation is abrogated, or was intended but for a passing occasion? Impossible!

Men have even taught that the Sermon on the Mount is applicable only to the Jewish remnant, and not to Gentile believers; and that the Lord's prayer, which was part of it, is not intended for our use. Hence it is not so surprising that these definite directions have been held not to apply now. But we are glad to believe that carelessness, and a conformity to the rulings of worldly wisdom, account for their being gradually departed from, rather than intelligently rejected by a crooked perverseness. They are now lost sight of, not because, after devout scrutiny, they are believed to be remote from us, but in consequence of their being hidden behind the pile of traditional habits of thought and practice in this field of Christian work. And, seeing that no one has arisen in these days to point the Church to this forgotten roll of the oracles of God, the writer does it in fervent hope and prayer that the spiritual will acknowledge these things, and that men of God, who have the ears of the people, will trumpet them forth, and put the Church under responsibility to do what Israel of old had so often to do—viz., search again her sacred books and correct her doings thereby.

But what is the internal evidence of the document itself as to its perpetuity? The objection that might, upon a cursory reading, be drawn from the clause in Matt. x., limiting this particular journey to Israel, will be dealt with hereafter. Passing on, then, we are at once met with the weighty consideration that THE CHURCH HAS ALREADY GIVEN HER VERDICT TO ITS LASTING OBLIGATION. In her missionary operations she has never ceased to claim these very promises, to drink in these consolations, to profit by these predictions, and even

to obey such of these precepts as accorded with her mixed practices. Has not the announcement, "the workman is worthy of his meat," ever been the basis on which the right to be ministered to in carnal things accrues to those who serve in spiritual? Have not Christ's servants ever sought to profit by the caution and command, "Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and as harmless as doves"? Have they not ever been forewarned by those clauses which tell them they will be hated of all men, and that the cross will divide between them of the same household? Has not the Church fed her hope with that heart-strengthening word, "He that endureth to the end shall be saved"? and fortified her faith by the assurances of the Father's power and care? When did she surrender the privilege given her in the command, "When they persecute you in this city, flee into another"? Thus she has made her election to prosecute her work under this missionary constitution, and betakes herself to this as her spiritual armoury.

But she cannot accept it in part and reject it in part. It stands or falls together. It requires obedience to every precept, if to any. And yet those specific precepts which give to the sent one his suited character and heavenly form, she disobediently rejects, and those clauses designed to continue to her the primitive power of delivering men from the domination of disease and Satan, she has lost faith to appropriate. She has shorn her messengers of that outward form in which they were without purse, scrip, change of raiment, convenience of travel, or the resources and engrossments of human friendship, by all of which they were made models of the faith and self-denying simplicity of life their preaching required; therefore she is consistent in fitting them out with every material supply, and providing against all contingency of disaster; for such is the balanced harmony of this missionary constitution, that if one feature of it be removed, its symmetry is destroyed; if one wheel be broken, its working power is impaired. Take away the typical person, deprived of earthly means, and going forth in naked faith; where can be the fulfilment of the promises of heavenly care and power that applied to such a one?

But there is yet another argument to be drawn from this code, by which its permanency appears beyond question. IT IS BELITTLED, AND MADE IMPOSSIBLE AND ABSURD, IF IT BE LIMITED IN ITS DURATION TO THAT FIRST JOURNEY. It contained provisions that overleaped all restrictions, and proclaimed themselves the marching orders of the Church's van of conquest for all time. Let us reverently note the care with which the Lord, in giving these instructions, sought to save them from dishonour by curtailment or neglect! They contain three departments, in each of which He inserted clauses which stretch into the future.

The first in the order of the record relates to what they were to do and say. They were to preach the Gospel, heal the sick, cast out devils, and raise the dead. Here our Lord inserted an item which had no fulfilment on that journey, nor until He had left the earth—viz., raising the dead. The honour of performing this mighty work was reserved until after Pentecost, when it was given to both Peter and Paul. From this it is evident that this first part of the missionary constitution both reached beyond the Apostolic circle, and applied after the earthly life of the Lord Jesus had been completed.

The next department applies to how they were to go—their equipment. It is here that we have those directions which the Lord knew would be most objected to, and which have been ignored as impracticable, for they denude the messengers of the things of time and sense, and require that they go moneyless and scripless, and receive their needed daily supplies on the principle that "the workman is worthy of his meat." The Lord Jesus inserted in the heart of this section the clause just quoted, and gives it as a reason for their going unburdened by the things of earth. This same clause is referred to by Paul, in writing to the Corinthians upon ministry, as of lasting obligation.

The third of these departments gives detailed directions as to their deportment in the varied vicissitudes of their difficult service. Here we have a number of items which no ingenuity can apply or confine to that first journey. They were forewarned that they would be delivered up to councils, and scourged in synagogues, and brought before governors and kings for a testimony against them and the Gentiles, and that when delivered up they were not to premeditate their words, but be assured the Spirit of their Father would speak through them. They were not to be overtaken by surprise if their nearest relatives conspired to secure their death. They must endure to the end if they would be saved.

And so the chapter (Matt. x.) goes on to the end with general directions, cautions, and consolations that have ever been taken as the heritage of the universal Church. These arraignments before councils and kings, these scourgings in their synagogues, these deliverings up to death, had no fulfilment on those first journeys or during the earthly life of Christ. But how abundantly they were fulfilled after Pentecost, not only in Apostolic times, but so long as the Church retained any considerable measure of faithfulness to her commission. After the descent of the Spirit how applicable was the word concerning his speaking through them. From all this we may see that when the Lord uttered this missionary constitution He had in his eye the entire stretch of the history of his Church on earth. Therefore it applies to all time, and the Church of to-day is bound to revise her missionary procedure by these deathless enactments.

We will next show that primitive example also gives its verdict for their perpetuity. A MISSIONARY.

COUNT CAMPELLO AND ROMANISM.

CONTE ENRICO DI CAMPELLO has been holding conferences at San Remo to advance the cause of "Catholic Reform." It will be remembered that the Count was, up till September, 1881, a canon in St. Peter's, Rome. He there had before him the prospect of a splendid career in the Roman Catholic Church. For conscience' sake he sacrificed all. Unable to worship and serve God according to Scripture teaching, and to be true and faithful to his king and country, as he desired to be; unable to be a Christian without hypocrisy, and an Italian subject without being an enemy of his nation, he voluntarily placed his resignation of his canonry in the hands of Pope Leo XIII. Very early he unfurled the banner of Catholic Reform. He worked for a time in Rome, and then transferred the centre of his labours to his native district in Valnerina, in Umbria, where his cause is advancing day by day.

It is a notorious fact that the Church of Rome in Italy has lost its hold on the great mass of the people. Men of intelligence and education rarely enter a church door. It is also indisputable that, so long as the Church of the country remains what it is, there will be no return to it. The hatred in the Italian mind of the Papal system is something that an Englishman can hardly understand. His whole being loathes it. It is to him the embodiment of everything that, as a man and a patriot, he should hate and despise. What, then, is happening is this, the Italian people are drifting fast into indifference and infidelity. When I have talked to some on religious matters, they have replied, "We are sick of priests and churches. We have thrown them all overboard." Others openly avow themselves infidels and atheists. Still the religious element is strong in the Italian character, and many say, "We *should* like to have a religion we could believe in."

This is exactly the want that Count Campello seeks to meet. He wishes to see established in Italy a Reformed Catholic Church. Protestant churches in Italy are doing excellent work. Still these are mostly on Presbyterian lines, and therefore, whilst meeting the wants and wishes of many, fail to meet those of many more.

Count Campello has visited San Remo, where he addressed his countrymen in the theatre on his reason for leaving the Church of Rome. The Italians turned out in thousands to hear him. He told them plainly that he left the Vatican because he was wearied of hypocrisy and of slavery. He left it because he wished to profess himself a believer and follower of Jesus Christ. He called upon the Italians to drive the Papacy from their consciences and minds, and hearts and homes, and, if one day an opportunity came to do so, out of their country. And then, in most earnest and impressive words, he urged them to put Christ in the place of the Pope, and the Gospel in place of the Syllabus. In all he said he was supported by the applause of his audience. Even when preaching Christ, there was not raised one cry of opposition. The local press is strongly supporting Count Campello and his movement, and some of the young Italians waited upon him before he left for Umbria to beg his return. A. R.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XX.—THE HEAVENLY THINGS THEMSELVES.

HEBREWS ix.

THE eye is quicker than the ear. And there is therefore no language so expressive as the language of symbols. The multitude will better catch your meaning by one apt symbol than by a thousand words. The mind shrinks from the intellectual effort of grappling with the subtle essences of things, and loves to have truth wrapped up in a form which can easily be taken in by the eye, the ear, the sense of touch.

This explains why there is such a tendency towards Ritualism in the Romish and Anglican Churches. Where man's spiritual life is strong, it is independent of the outward form; but when it is weak it leans feebly on external aids. And it was because the children of Israel were in so childish a condition that God enshrined his deep and holy thoughts in outward forms, and material shadows. The untutored people must have spiritual truth expressed in symbols, which appealed to the most obtuse. For 1500 years, therefore, the Jewish worship gathered round the most splendid ceremonial that the world has ever seen—a ceremonial which these Hebrew Christians sadly missed when they passed into the simple ordinances of some bare upper room.

Let us for a moment study those ancient symbols. Choose an expanse of sand; mark out an oblong space, 45 ft. long by 15 ft. broad. Lay all along upon your outlines a continuous belt of silver sockets, hollowed out so as to hold the ends of the planks that form the walls of the Tabernacle. Now fetch those boards themselves, beams of acacia-wood, 15 ft. high, covered with the choicest gold, and fastened together by three long bars of gold, running from end to end. The entrance doorway must face the east, composed of five golden pillars, over which fall the folds of a rich and heavy curtain. Then measure 30 ft. from this, and let another curtain separate the holy from the most holy place. Now fetch more curtains to make the ceiling, and to hang down on either side over the gilded acacia beams that form the outer walls; first, a gorgeous curtain wrought with brilliant hues, and covered with the forms of cherubim; next, a veil of pure white linen; third, a strong curtain of rams' skins, dyed red; and, lastly, to defend it from the weather, a common and coarse covering of badgers' skins. The court is constituted by heavy curtains that hang around, and veil the movements of the priests within.

Let us cast a brief glance at each item as we briefly pass from the outer to the inner shrine.

THE BRAZEN ALTAR, with its projecting horns, to which animals designated for sacrifice were tied (Ps. cxviii. 27), or on which the fugitive laid hold for sanctuary and shelter (Exod. xxi. 14), stood in the outer court. There were offered the sin-offering, the burnt-offering, and the peace-offering. It was deemed most holy (Exod. xxix. 37). And well it might be; for it was the symbol of the Cross of Calvary, that wondrous cross where Jesus offered Himself as a sacrifice for sin; Himself both priest, and victim, and altar too. None could enter the holy place save by passing this sacred emblem, any more than we could ever have entered into fellowship with God, unless there had been wrought for us upon the cross that one all-sufficient sacrifice and oblation for sins, which purges our hearts from an evil conscience. The longer we live, and the more we know of God, the more precious and indispensable does that cross appear; our hope in sorrow, our beacon in the dark, our shelter in the storm, our refuge in hours of conviction, our trysting-place with God, our pride and joy.

> Blest cross! blest sepulchre! blest rather be
> The Man that there was put to death for me.

And if the brazen altar speaks of the one sacrifice, once for all, of Calvary; *the laver* speaks of the daily washing of the stains of our wilderness journeyings, as Jesus washed the feet of his disciples (John xiii.).

THE SEVEN-BRANCHED CANDLESTICK, from which the light was shed which lit up the holy place, would first arrest the eye of the priest, who might cross the threshold for the first time. Its form is familiar to us from the bas-relief upon the Arch of Titus. How eloquently does it speak of Christ. The texture of beaten gold, on every part of which the hammer strokes had fallen, tells of his bruisings for us (Exod. xxv. 36). The union of the six lesser lamps with the one tall centre one, bewrays the mystery of that union in light-giving, which makes the Church one with her Lord for evermore in illuminating a dark world. The golden oil stealing through the golden pipes that needed to be kept clean and unchoked, shows our dependence on Him for supplies of the daily grace of the Holy Spirit (Zech. iv. 2). And the very snuffers, all of gold, used wisely by the high priest to trim the flame, are significant of those processes by which our dear Lord is often obliged to cut away the unevenness of the wick, and to cause us a momentary dimming of light that we may afterwards burn more clearly and steadily. His life is the light of men. In his light we see light. He sheds light on hearts and homes and mysteries and space, and hereafter the Lamb shall be the light of heaven.

THE GOLDEN SHEW-BREAD TABLE must not be overlooked, with its array of twelve loaves of fine flour, sprinkled with sweet-smelling frankincense, and eaten only by the priests, when replaced on the seventh day by a fresh supply. Here again, as in the last symbol, is that mysterious blending of Christ and his people. Christ is the true bread of presence. He is the bread of God. Jehovah finds in his obedience, and life, and death, perfect satisfaction, and we too feed on Him. His flesh is meat indeed. We eat his flesh and live by Him. The table was portable, so as to be carried in the journeyings of the people, and we can never thrive without taking Him with us wherever we go. This is the heavenly manna; our daily bread; our priestly perquisite. But the people also were represented in those twelve loaves, as they were in the twelve stones of the breastplate. And doubtless there is a sense in which all believers still stand ever before God in the purity and sweetness of Christ, "for we, being many, are one bread and one body, for we are all partakers of that one bread." Oh, is it possible for me to give aught of satisfaction to God! To believe this would surely instil a new meaning into the meanest acts of life. Yet this may be so.

THE CENSER OR ALTAR OF INCENSE is classed with the most holy place, not because it stood inside the vail, but because it was so closely associated with the worship rendered there. It was as near as possible to the ark (Exod. xxx. 6). It reminds us of the golden altar which was before the throne (Rev. viii. 3). No blood ever dimmed the lustre of the gold; the ashes that glowed there were brought from the altar of burnt offering; and on them was sprinkled the incense, which had been compounded by very special art (Exod. xxx. 34—38). That precious incense, which it was death to imitate, speaks of *His* much merit, in virtue of which our prayers and praises find acceptance. Is not this his perpetual work for us, standing in heaven as our great High Priest, ever living to make intercession, catching our poor prayers, and presenting them to his Father, fragrant with the savour of his own grace, and loveliness, and merit?

THE VAIL, passed only once a year by the high priest, carrying blood, reminded the worshippers that the way into the Holiest was not yet perfect. There were degrees of fellowship with God to which those rites could give no introduction. "The way into the Holiest was not yet made manifest." "The vail, that is to say, his flesh" (x. 20). Oh, fine twined linen, in thy purity, thou wert never so pure as that body which was conceived without sin! Oh, exquisite work of curious imagery, thou canst not vie with the marvellous mysteries that gather in that human form! Yet, till Jesus died, there was a barrier, an obstacle, a vail. It was bespattered with blood, but it was a vail still. But at the hour when He breathed out his soul in death, the vail was rent by mighty unseen hands from top to bottom, disclosing all the sacred mysteries beyond to the unaccustomed eyes of any priests who at that moment may have been burning incense at the hour of prayer, while the whole multitude stood without (Luke i. 9). It is a rent vail now. And the way into the holiest lies open. It is new, and living, and blood-marked; we may, therefore, tread it without fear or mistake, and pass in with holy boldness to stand where angels veil their faces with their wings in ceaseless adoration (x. 19, 20).

THE ARK.—A box, oblong in shape, 4 ft. 6 in. in length by 2 ft. 8 in. in breadth and height; made of shittim wood, overlaid by gold; its lid, a golden slab, called the mercy-seat, on which angel forms stood or knelt with eyes fixed on the blood-stained golden slab between them; for it was on the mercy-seat that the blood was copiously sprinkled year by year, and there the Shekinah light ever shone. In the wilderness wanderings the ark contained the tables of stone, not broken but whole, the manna, and the rod. But when it came to rest, and the staves were drawn out, the manna food for pilgrims, and the rod, which symbolised the power of life, were gone; only the law remained.

The law can never go. It is holy, just, and good. Not one jot or tittle can pass away from it. It is at the heart of all things. Beneath all surfaces, below all coverlets, deeper than the foam, and tumult, and revolution of the world, rests righteous and inexorable law. We must all yield to its imperial sway. Even the atheist must build his walls according to the dictates of the plumb-line, or they will inevitably crumble to ruin.

But law is under love.—The golden mercy-seat exactly covered and hid the tables, as they no longer leapt from crag to crag, but lay quietly beneath it. An ark without a covering,

and from which tables of stony law looked cut on one, would be terrible indeed. But there need be no dread to those who know that God will commune with them from off a mercy-seat, which completely meets the case, and is sprinkled with blood. We are told by the Apostle, who had well read the deepest meaning of these types, that "God hath set forth Christ Jesus as a mercy-seat, through faith in his blood" (Rom. iii. 24, 25). Jesus has met the demands of law by his golden life and his death of blood, and we may meet God's righteousness in Him. Our own righteousness would be an insufficient covering, too narrow or too short, but our Substitute has met every possible demand. "Who is he that condemneth? It is Christ that died." Grace reigns through righteousness unto eternal life.

But, ah, no blood of goat or calf can speak the priceless value of his blood, by which we have access into the holiest. Oh, precious blood, which tells of a heart breaking with love and sorrow, which betrays a life poured out like water on the ground in extremest agony, which gathers up all the meaning of Leviticus and its many hecatombs of victims; the pledge of tenderest friendship, the purchase-money of our redemption, the wine of life; thy scarlet thread speaks to us from the windows of the past in symbols of joy, and hope, and peace, and immortal love. The precious blood of Christ!

PRAYER FOR IRELAND.

A CIRCULAR has been issued by the Irish branch of the Evangelical Alliance from which we extract the following:—

For a number of years March 17 (St. Patrick's Day) has been observed as a day of United Prayer for Ireland. As it falls this year upon Sunday, it has been decided that, in addition to the services which may be held on that day, Monday 18, be also set apart for prayer.

The Council regard with the deepest thankfulness to God the tokens of life and earnestness that are visible in all the churches, and in connection with those efforts which Christian men and women are unitedly making in behalf of the perishing. Renewed energy has been put forth for the circulation of the Holy Scriptures and a healthy Christian literature. Mission services on a large scale have done much to extend the kingdom of Jesus Christ, and at the same time the claims of foreign missions are being responded to with increasing zeal and liberality. Nor are we without reason to hope that the social and political troubles which have so long disturbed the peace of the country are subsiding.

At the same time we cannot close our eyes to the fact that the great and bitter need of our country has been scarcely touched. The deep gulf between classes and parties still remains. The great mass of our people still reject that precious Gospel which alone can bring true rest to the heart, and peace and prosperity to the land. Intemperance is still doing its ruinous work, and Sabbath desecration is continuing its demoralising and God-dishonouring influence. We hope therefore that the forthcoming Day of Prayer for Ireland will find us again united in earnest supplication that it may please God to put forth his almighty power, that He may restore peace and concord to his Church, that He may break down the barriers of prejudice and superstition, and cause the evangelical doctrines which St. Patrick so faithfully preached to be universally embraced in our land.

McALL MISSION IN FRANCE.—Rev. S. R. Brown and Rev. R. McAll are about to visit different parts of the country as a deputation on behalf of this Mission. The following are their immediate engagements:—Bloomsbury Chapel, March 4; Birmingham, March 5 and 6; Bristol, March 7; Cheltenham, March 8; Weston-super-Mare, March 9; Falmouth, March 12; Plymouth, March 13; Exeter, March 14; Torquay, March 15.

Dr. Saphir on the Old Testament.

CONTINUING his addresses on the Old Testament in St. John's Presbyterian Church, Allen-street, Kensington, on Thursday, last week, Dr. Saphir dealt with further phases of his subject before a large and interested audience. At the outset, he deplored the prevailing doubt and unbelief, and pointed out that the questions which are so much debated are not secondary, but fundamental. But such conflict is not accidental, but an inherent necessity, and modern doubt and criticism is not new, as appears by studying the attack of Celsus in the second century of our era.

That the Old Testament should be made the object of attack is by no means disquieting to those who hold Chirst's word to be not merely the word of God, but the highest reason, absolute wisdom, and truth. Jesus founded his claims and based his teaching, and explained all the facts of his life, death, and resurrection, by reference to Moses and the Prophets; and when the Apostles went to the heathen who knew nothing of the Old Testament, they even preached to them that Christ died and rose again, "according to the Scriptures." From these and other facts, Dr. Saphir maintained that there is no way of proving the truth or studying the truth save by reference to the Old Testament; Christ must not be viewed apart from the Divine history with which He was connected.

Speaking of the second advent as the central point from which the whole Bible may be apprehended, both in its unity and diversity, the speaker said: The "glorious appearing of the great God and Saviour" is the coming of Jehovah to Israel and Jerusalem, in order to restore the kingdom to the nation; while it is the coming of Jesus-Jehovah to the Church, in order to receive the saints unto Himself, that they in heavenly places may reign with Him. Moses and the Prophets constitute the Book of Israel and the Kingdom; the Evangelists and the Apostles constitute the Book of the Church. These are better names than Old and New Testament. In the one we have Jehovah, in the other Jesus; in the one Israel and the nations, in the other an election from all nations, making up the body of Christ; one pertains to that which is earthly, the other to that which is heavenly. The Bible is not an aggregate of literary productions, but therein we have the testimony and voice of the Living One who is coming.

Emphasising the importance of Old Testament study, Dr. Saphir quoted words of Schopenhauer to the effect that if a work consists of one idea, and is, in fact, an organism, the beginning cannot be understood unless you know the end, and the smaller and less important parts cannot be rightly understood unless you know the whole, for they throw light upon the whole, as the whole also throws light upon them. A work of such a character must be read through twice, the first time with a patience which can only be obtained by a freely granted confidence that the beginning pre-supposes the end as much as the end pre-supposes the beginning; on the second reading part will be found to explain part. The Bible, said the speaker, is such a book of one idea, with God as its author. He by whom the first three chapters of Genesis were written had the last three chapters of Revelation also in his mind. When, therefore, we have read the whole, and got the solution and the key of the Old Testament in the New, we can begin again, and read Moses and the Prophets in the light given in the Gospels and Epistles, which is the only proper way to read and understand them. Several reasons were stated why this method is rational and according to God's will, specially the misunderstanding of the New Testament by the Jews since their rejection of Christ.

Proceeding to speak on the structure of Scripture, Dr. Saphir said: In the book of Israel, it is God who is the beginning, who redeems, who guides, who commands. God is manifested in creation, in the promise of redemption, in the election of Abraham, the bringing of Israel out of Egypt, the planting of the Tabernacle, and the whole of the Levitical dispensation. The mighty acts, words, institutions, gifts, and promises vouchsafed by God through Moses are the foundation. After that, there comes the account of how this was carried into actual reality, and appropriated by the nation, with all their sins and backslidings. These are found in what are called the historical books. Then there is the response of the believer to what God has said, and this is in the book of Psalms. The prophets follow with the promise of the fulfilment and consummation of all God's purpose. In the book of the Church we have the same order of things. First comes, not what is known about God, but the account of the incarnation and history of Christ on earth, his death, resurrection, and ascension. This is in the four Gospels, which answer to the five books of Moses. Then, in the Acts, we read how all this was appropriated and actually carried out, the planting of the Church in Israel and among the Gentiles. The response of believers to what God had revealed, and the development of Gospel truth found in the Epistles, which are, to a certain extent, the counterpart of the Psalms in the Old Testament. Lastly, in the Apocalypse, we read how all things will be consummated.

Dr. Saphir proceeded to show that the earlier books of Holy Scripture contain in germ all that the later ones unfold, and, moreover, that each and every separate portion breathes the breath of life. The whole are united, blended, and harmoniously wrought together. In conclusion, he again directed attention to the blessed hope of the Lord's return, which is the one central and leading idea that throws light upon Old and New Testaments alike. Leaving exegesis, he spoke in beautiful terms of that affectionate expectancy of Christ which should be in the heart of those who love Him, preparing them to hail with joy the "bright morning star" which heralds the rising of "the sun of righteousness with healing in its wings."

MESSRS. FULLERTON AND SMITH.

THE Shoreditch Tabernacle has proved also a very wonderful centre, and although it was the third visit of the evangelists, greater crowds than ever rallied to the call during the fifteen days over which the meetings there extended. Mr. Fullerton reports that he was never, in any previous mission, brought into contact with so many people who had gone so far astray. Of the hundreds whose names were taken in the inquiry-rooms, it is impossible to say how many were savingly converted or effectually restored; but families, workshops, and whole neighbourhoods will reap an advantage, and many local churches will derive a considerable accession to their membership.

On February 17 the evangelists held six services, and effected a transition from Shoreditch to Dalston Junction. Dalston being a residential suburb, the family rather than the individual is the unit of the congregation, and there are instances of whole families receiving a blessing. Chapel and schoolrooms have been crowded on several occasions. This is not surprising, for the pastor, Rev. W. H. Burton, has a large congregation, and the Church is characterised by spiritual life and vigour. Amongst the converts there was a Jewess, who sang "My Jesus I love Thee." Friends pleaded with friends, and rejoiced in seeing them also brought to her Saviour, and not a few who had been hearers of the word for years were led to decision.

C.

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More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

I.—CAST AWAY.

"I do not like your confident Christians," remarked a gentleman; "they should be more humble-minded, and more fearful about falling."

Another gentleman who was in the party said, "I suppose the people you refer to are so careful and watchful that they do not fall."

"No," said the first speaker, "we must all fall, you know!"

"Yes," I replied, "that is true, you will surely fall, if you expect to do so; it will be according to your faith. How can it be otherwise? Do you not think that Christ can keep the believer who trusts in Him for that purpose?"

"Oh, yes, certainly He can," was the answer. "But suppose the believer will not be kept—what then?"

This was uttered in a triumphant tone, as if it settled the question finally.

"But," I asked, "what sort of a believer is he who will not let Christ keep him? The Lord says, 'My sheep hear my voice, and I know them, and they follow Me: and I give unto them eternal life; and they shall never perish, neither shall any man pluck them out of my hand'" (John x. 27, 28).

"Well," said my friend, "St. Paul himself was not so confident as you make out; for he said, 'Lest, when I have preached to others, I myself should be a castaway'" (1 Cor. ix. 27).

I answered, "Do you really suppose that St. Paul was referring to his salvation when he wrote those words?"

"Certainly," said the gentleman; "he says so."

"Can you really think," I asked, "that, after all St. Paul teaches upon the subject of salvation as God's free gift to man, he meant to say in that passage that he might be finally lost, if he did not persevere in the race, and win it?"

"Was not Judas lost," said my friend, "although he went about with Christ Himself, and preached the Gospel; and, more than that, worked miracles?"

"Yes," I answered, "without doubt we are to understand Judas was lost for ever; because he was never saved. He had an office and a ministry; but he knew he was not changed. On the other hand, St. Paul was saved, and he knew it. He said: 'I know in whom I have believed, and I am persuaded that He is able to keep that which I have committed to Him against that day."

"Well," said my friend, with some hesitation, "I have always been taught that St. Paul did doubt his safety; or, rather, was not altogether sure of his final salvation; though he knew about his conversion."

I said, "Would you be surprised to hear that the Apostle was not referring to salvation at all when he wrote those words about being a 'castaway,' which you quote?"

"I confess," said my friend, "that I hate your Calvinism; you are sensible enough when you keep off that subject."

"You dear man," I answered, "look at the context for yourself. St. Paul is speaking, in the end of the ninth chapter of the first of Corinthians, about a race, and a crown to be had at the end of the race. A crown or reward for something which men may do. That is a very different thing to salvation, which is given to men freely for what Christ has done once for all."

This gentleman had been taught that men are saved at their conversion by faith; but that their final salvation into heaven depended upon their faithfulness to grace.

He was angry at my spoiling this good and "very useful text," as he called it. He thought my interpretation worth nothing—it was only a fancy; whereas, believers might be continually whipped to diligence and faithfulness by putting before them the danger of being lost hereafter! He said he had three excellent sermons upon the subject, which he would lend me. God had blessed them. He hated Calvinism.

However, in place of disputing with him about points of opinion, I preferred bringing him to the statements in God's Word. He became very uneasy as I set them before him. They did not altogether coincide with his cherished views.

I said, "You cannot really suppose that St. Paul meant to teach in this passage that he could run himself into heaven, or run into spiritual life by his own efforts and diligence?"

He did not reply, so I continued, "You must have birth, before you can live; grace before you can grow in it; and life before you can run a race. In England, they do not run dead horses, nor did the Corinthians run dead men."

The third party in the room began to laugh at the idea of dead things running themselves into life. This had the effect of vexing my friend still more. He said somewhat hastily—

"I never did like controversy; it does no good whatever. The fact is," he added, "you are like the cattle which trample down the pastures they cannot eat. This text about being cast away is one of the best texts in the world for believers, it helps to keep them in the way of life. If it were not for such warnings, shoals of them would wander further away."

"It is not well," I said, "to misinterpret God's Word, even though it be to do God's work."

"Sir," said my friend, getting indignant, "if God blesses it, how can it be wrong?"

I answered, "God says in his Word, 'If a prophet come to me with an idol in his heart, I, the Lord, will answer him according to his idol.'"

This did not tend to mollify matters, for my friend's bugbear and idol were both in danger. The former was something he called Calvinism, and the latter, human perseverance, or "the perseverance of the saints."

I endeavoured to show him that the "perseverance of the saints" did not mean man's perseverance with God, but God's perseverance in man.

"Pshaw—nonsense—fanaticism—don't believe a word of it," he exclaimed all in one breath, at the same time rising from his seat.

"Come, sit down," I said quietly, "and I will give you four good reasons why St. Paul did not mean what you think he did."

"Come, sit down, friend," said the other gentleman present, "and let us hear him out."

He did so, and I proceeded to set before them the four good reasons:—

"First," I said, "St. Paul is not speaking about salvation, or life and death, in this passage; but about a race, and a crown to be attained by running for it.

"Secondly, St. Paul never put salvation at the end, but at the beginning of Christian life.

"Thirdly, this same Apostle teaches that salvation is not by works, but by faith alone in the Lord Jesus Christ.

"Lastly, the words "cast away" are not in the original at all. The Greek word so translated means rejected, as unworthy of the prize. Supposing twenty people started to run in the race, only one could obtain the crown; all the rest would be rejected, or 'cast away' if you like."

My friend was very vexed with the four reasons, and still remained unwilling to be convinced.

I told of a similar man who said he was sorry for the Greek, and what did the "'Postle Paul know about Greek!"

The other gentleman laughed again, to the complete vexation of my friend.

However, I bid him think over the matter calmly, and come again. I said, "We will have a talk about the Race and the Crown, and I will show you how to make a good sermon upon the subject."

Dear man, he professed to be very jealous for the truth, and would not have it interfered with by "modern discoveries."

A man, convinced against his will, has to be convinced still.

Thus he went away, without adding more. He was an earnest, though mistaken, man.

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RATCLIFF STRANGERS' REST.

The monthly meeting of workers on Friday last, at the Strangers' Rest, Ratcliff-highway, was a season of much spiritual profit. The announcement that Mr. W. C. K. Torre, a valued labourer in connection with the Rest, is about to leave for Buenos Ayres, awakened many regrets; but, in view of the fact that, with his wife and family, Mr. Torre is going as a self-sustaining missionary to a country where witnesses for the truth are sadly wanted, fervent prayers were offered to the God of all grace to prosper his servant's way, and abundantly bless his endeavours in South America. It is hoped that Miss Ullmann, another worker in connection with the Rest, will follow Mr. and Mrs. Torre in a few months.

The meeting was presided over by Mr. J. T Grellier, and addressed by Pastor F. H. White, whose words of spiritual cheer and good counsel were much enjoyed. The subject, "Consecration and Consecration," sounds controversial, but Mr. White's aim and purpose was far higher; for, taking his hearers to the Book of Leviticus, he expounded from chapter viii. the consecration of Aaron by Moses, and from chapter ix. the activities which were afterwards displayed by the one thus set apart. The consecration of which we generally speak is that of service; but he showed that we must not lose sight of that setting apart which precedes, and of which all true Christians are subjects. It was not the flesh of the priest that was sanctified but his priestly clothes; so it is as new creatures in Christ Jesus that we are anointed and set apart for service.

PERSECUTION IN SWITZERLAND.

In view of the eighth anniversary of the Salvation Army in France and Switzerland, our readers will be reminded that this body is still the subject of most cruel persecution.

In November, a State Council issued a Decree forbidding meetings after nightfall. In the village of Trateniles, a decree was issued because some soldiers were beaten on leaving the meetings, the usual logic being that the Salvation Army were responsible for the disturbance. But the meetings continued; there were no further troubles. For breaking one decree, Captain Saundon, Miss Convert, and five others were prosecuted. The captain went on her knees and prayed with the gendarme who was deputed to execute the conviction. He was afraid to arrest Miss Convert, as her family is influential.

After three days she gave herself up. The Perfect gave orders to treat the prisoners severely. After leaving the prison, meetings continued, and twenty-two summonses were issued. All appeared at one court. What a sight in this boasted land of liberty! A friendly pastor was amongst the accused, who furnished his own lawyer, and obtained his postponement. The meetings are now going ahead.

As the plan has failed, the Federal authorities have issued an order to leave the Salvation Army without police protection. The roughs have consequently broken into the hall at Corcelles, beat the soldiers, and tried to get into the officers' quarters.

The anniversary meeting of the Salvation Army is to be held at Exeter Hall on Wednesday next, when Colonel and Mrs. Booth-Clibborn and Miss Sterling will take part.

For the Young.

BRAVE GEORGIE.

One Sunday afternoon, a few summers ago, I was taking a class in a little village school. When the lesson was over and the Bibles closed, the superintendent rose to give the address. I forget what the subject was, the uncertainty of life, perhaps, for he soon began to speak of a little boy, a scholar of another Sunday-school, who, the Sunday before, had been alive, but was now lying dead. He was a brave, manly little fellow, and such a comfort to his widowed mother, who was heart broken at his loss. Young as he was, he had been in the habit of going alone to Stratford and even to London to buy articles for their little shop; and, whenever possible, he would bring the things home himself, so as to save the expense of carriage. Only a week or two before, the superintendent had met Georgie toiling home with a load which he was sure was too heavy for him, so he had placed the parcel in his own office, and sent the boy home to fetch the baby's perambulator, thinking in that way to lighten his burden.

What I heard interested me so much that at the close of the school I obtained the widow's address, meaning as soon as possible to go and see her. Accordingly, a few days later, I found my way to the small general shop. It was a dreary spot, such as is not unusual in the outskirts of large towns. On every side stretched rows of mean-looking and, in some cases, unfinished houses. I found the poor mother, as might be expected, in much sorrow. Yes, Georgie was all that I had heard and more. He had been an untold comfort to her, and how she and the five younger children would manage without him, she did not know. Her husband had been a chemist in Surrey, but through failing health had been obliged to give up his business, and the year before they had settled in a new neighbourhood, hoping that change of air might do him good. But it was a vain hope. He grew rapidly worse, and in a few months died, and then little Georgie with only a child's strength attempted to do a man's work. As might have been expected it proved too much for him. A cold which he caught ended in rheumatic fever, and, though he recovered, he was never really strong again. When the warm weather came, he was able, through the kindness of friends, to spend a week or two at the seaside. He came back looking so much better for the change, and so anxious that his mother should go too. When she hesitated, not knowing how she could leave the business, he undertook to see to everything, and so well did he and the little maid servant manage that when at the end of a few days, his mother returned, "there was not a halfpenny wrong."

One day, when he was in London "on business," a gentleman, amazed at the little fellow, gave him a shilling with which to get some refreshment for himself. He spent fourpence of it on his dinner, then carried the remainder home, saying to his mother, "I thought the children would like a treat too."

His last illness lasted about a fortnight. There was not much pain, only a constant aching at his heart. Sometimes he found relief by lying in the baby's cradle, whilst his mother rocked him, and all the time he was so patient, and so afraid that she would tire herself out. Often his eyes would be fixed on his favourite picture—"The Light of the World," and sometimes he would speak to a younger brother "about Jesus who died for our sins." During the last night of his life he repeatedly said: "Never despair, mother, God will take care of you." When the morning came, he asked to see the lady who was his Sunday-school teacher, and also a neighbour who had been with his father when he died. They both came. When his teacher was leaving, his mother left the room for a minute, and almost immediately Georgie covered his face with his hand, saying to the neighbour at the bedside, "I don't want my mother to see, but I can feel the cold all coming up." Another minute, and, before his mother could return, he was gone.

So Georgie died, a brave little soldier, who fell at his post, killed by the hard struggle for bread. You who have kind parents and comfortable homes, who know nothing of the bitter poverty which is the lot of so many, thank God with all your hearts for his goodness to you, and seek to pass on to others the good gifts which are yours. "It is more blessed to give than to receive."

E. A. K.

A SCRIPTURE UNION MEETING.

Such a noise of children's voices,
  Merry faces, hurrying feet!
Quite a tumult, sudden breaking
  On the stillness of the street,
Streaming through the open doorway
  Where the Union members meet.

Will you follow? Don't be frightened
  At that most uproarious din!
'Twill be silenced in a minute
  When they see us entering in.
Come! The old church clock is striking,
  Punctually we must begin.

Hymns and prayer and Bible-reading,
  All as simple as can be;
No one here but girls and children,
  Very quiet folk are we.
Now the message! Master, teach me
  Every word that I shall say,
Giving food of thy providing
  To thy little ones to-day.

See yon group of maiden helpers,
  Quick and gentle, grave and gay,
Somewhat young perhaps for teachers,
  But they all have found the Way.
And their gladsome girlhood mingleth
  Sunshine with the Gospel ray.

There's a rosy fair-haired urchin
  With a gaze serene and clear;
Deep that curly head is plotting
  Subtle mischief, much I fear!
But he seldom fails in coming,
  So we make him welcome here.

See that boy who can't be quiet,
  Head and body forward bent,
Restless eyebrows, wrinkled forehead,
  Eyes most curiously intent,
Face replying to the speaker,
  Like some answering instrument.

Watch that stolid lad beside him,
  Fashioned of far different clay:
Does he understand, we wonder,
  Anything of what we say?
Yet he seems to like to listen,
  And we never warn away.

There's a girl! all "fuss and feathers,"
  Bold, bright eyes, and frizzled hair.
Age? when child and woman meeteth,
  With a not too modest air.
Ah! sweet heart, the teacher pleadeth
  For *thy* soul in special prayer.

Just behind, a ten-year maiden,
  Simply clad and tender-eyed,
Self-possessed and very quiet,
  Never smiles or looks aside.
Tears (God bless you, little sister!)
  As she hears how Jesus died.

There's a tiny six-year blossom,
  Monarch of her cottage home,
Much too young to be a "member,"
  But she loveth here to roam.
Close-clasped dolly, too, my darling;
  Well, next time she must not come.

Lads and lasses, thoughtful, thoughtless,
  Spirit-touched, not touched at all.
Here, attentive; there, most careless;
  Make the hundreds in the hall,
Gathered of their own free willing
  Just to hear the Saviour's call.

Six! The short address is ended,
  Swells the music, soars the hymn,
Children's voices sweetly blended—
  But the speaker's eyes grow dim,
And the crowd of youthful faces
  Seems to faint, and fail, and swim.

Fades the roof, the white walls widen
  Till she sees a far-off land:
Swaying trees are gently sighing
  By the warm noon breezes fanned;
Comes a group of women leading
  Smiling children by the hand.

Humble fishermen are standing
  Idly by a summer sea,
And a kind-faced Man reclining
  Eyes the infant on his knee,
Sounds the voice of the Belovèd,
  "Bring the little ones to Me."

So we sow, in full assurance
  Of a harvest rich and fair,
Though no present wealth of tillage
  We may garner for our care.
"Cast thy bread upon the waters:"
  We obey, and place it there.

Meekly trusting that the children
  Whom we humbly try to bring,
Through thy Holy Spirit's blessing
  On our feeble nurturing,
May grow up as "polished corners"
  In the palace of our King.

Give me all my bairnies, Master,
  Ah! I want them every one.
Let me meet them in thy presence
  When my sowing time is done;—
So the Scripture Union meeting
  Leaves me kneeling at the throne.

A. F. Thornton.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 10, Luke xi. 1—13; Mon., March 11, Luke xi. 14—28; Tues., March 12, Luke xi. 29—44; Wed., March 13, Luke xi. 45—54; Thurs., March 14, Luke xii. 1—15; Fri., March 15, Luke xii. 16—34; Sat., March 16, Luke xii. 35—48.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Bishop Stortford, March 8—20; Gospel Hall, Southgate-road, Wood Green, N., March 22—24, 8 p.m., for teachers and workers; and March 25 to April 5 (Sat. and Sun. excepted), for children, 7 p.m. Mr. Herbert W. Pewtress, South-street Chapel, Greenwich, March 3—8. Mr. H. Hutchinson, Christ Church Parochial Room, Cancell-road, North Brixton, March 4—8; St. Andrew's Schools, New Kent-road, March 10—17. Mr. Macro, Hamond-square, Hoxton, March 11—16. Mr. T. Lewes Sayer, Romford, March 31 to April 12.

REV. ROBERT WALLACE.—At the meeting at Mr. Spurgeon's Tabernacle on Monday week, an interesting feature of the evening was the ordination of Mr. Robert Wallace, one of the students of the College, to the work of the ministry in Canada. Mr. Wallace has been engaged in Christian work in that country for some years, placing out in good Canadian homes little orphan boys and girls sent from different orphanages and schools in England and Scotland. In the course of his address he spoke of the numbers sent out each year to the Marchmont Home, Bellevile, Ontario, and how well, as a rule, they turned out. The children are adopted by farmers and others, and are constantly visited in their homes, and a kindly Christian influence brought to bear on them. Mr. Wallace stated that there was a great demand for them, and their position and prospects were infinitely better than they could possibly be in this country. He returns to Canada this month with a band of boys.

Rev. John McNeill in London.

This sturdy son of Inverkip, who has so rapidly shot into the giddy heights of popularity, is now a factor in our London life. His formal "induction" to the oversight of Regent-square Church took place on Thursday evening last week. The wild and wintry weather did not prevent a very large congregation from assembling. Induction services in the Presbyterian Church seem to be based on the principle that the chief actor of the occasion shall have no opportunity of "inducting" himself by word of mouth to the notice of an interested public. All that Mr. McNeill did (besides shaking hands with the congregation as it retired) was to respond in the affirmative to the customary questions designed to test his orthodoxy; one of these pledged him to an acceptance of the Westminster Confession of Faith, barring a reservation as to the status and province of the secular ruler. Before this Rev. Z. B. Woffendale had preached a long sermon on Paul's declaration, "I am not ashamed of the Gospel of Christ." The discourse was highly argumentative, not to say pugnacious, and would have been better suited perhaps to one of those free-thinking audiences with which the preacher has had many a tilt and tournay.

Having satisfied himself of Mr. McNeill's soundness in the faith, and given him the right hand of fellowship, the venerable Dr. Edmond, of Highbury, as Moderator of the Presbytery, "charged" his young brother-presbyter in another lengthy discourse, throwing out much fatherly advice as to his prospective duties as preacher, pastor, presbyter, and those relating to his personal welfare. Many who were unacquainted with the routine of such a service must have gone away a little disappointed at the very subordinate part that the "Hamlet" of the evening had to play.

On Sunday morning, Principal Rainy, of Edinburgh, preached at Regent-square, and still further introduced the famous pastor to his new flock.

Mr. McNeill's first innings came at last in the evening service, and right nobly he rose to the occasion. We do not know the exact capacity of the square, old-fashioned church, but probably it is seated for over 1500. Long before 7 o'clock there must have been hundreds more, sitting or standing in the aisles and other open spaces. The front doors had to be closed, and hosts of late-comers went away mourning their fate. The writer (and a few others) by the exercise of a little patient strategy, got entrance by a back door, and he was well rewarded by a seat on the pulpit stairs, literally at the feet of the preacher.

Before the sermon began, Mr. McNeill cast off the encumbering Geneva gown, and manfully addressed himself to the difficult task of preaching his first discourse, to a throng of hearers, partly curious, partly critical, but all on the tiptoe of high expectation. The man who had swayed with his rugged fiery eloquence ten thousand hearers in the Waverley Market, Edinburgh, was not likely to show much nervousness in the presence of a fifth of that number; neither did he. The sermon was an exposition and application of the narrative in Acts iii. of the healing of the impotent man who lay at the gate of the Temple. It struck a truly admirable keynote of a ministry that promises to be one of much power and virtue in reaching and healing those who, by reason of sin, have been lame enough from their mother's womb. Space, unfortunately, will not permit us to give any adequate notes of the powerful sermon. Suffice to say that it was full of vigour and freshness, and packed with weighty admonitions to saints and sinners alike. Mr. McNeill's forte in the pulpit seems to be the illumination and revivification of the Bible narratives. He makes them stand out in lines of living light, as sharp and clear cut as though they had only happened yesterday, and he had been an eye-witness. His description of the man lame from his mother's womb as a type of fallen humanity; his appeals to preachers of the Gospel to vindicate its Divine origin and power; his exposure of the heartless and fruitless church going which goes to and from "the worship of God," and turns its blind eye to the miseries that are all around; his pathetic invitations to the sin-burdened ones; his declaration of personal desire as to the nature of his own ministry in Regent-square; these and many other features of this first utterance were worthy of the high occasion. In an impassioned passage near the close, he said that if sinful men and women were not persuaded and empowered in the name of Jesus to walk in newness of life, through his preaching and ministry, he prayed God to separate pastor and people as speedily even as He had brought them together.



(*Winter Travel in the North-West Territory.*)

As the great congregation dispersed, one and another could be heard expressing their hope and prayer that this would be the beginning of great things at Regent-square. If the church exercise the same faith, boldness, and courage as its divinely-gifted minister, such a consummation will soon be brought about.

MAJOR WHITTLE IN EDINBURGH.

The meetings have been held during the past week in Broughton-place United Presbyterian Church (Revs. Dr. Andrew Thomson and John Smith). They have been the smallest of the series, owing to various circumstances, but the after-meetings were fruitful, and several striking conversions occurred, more particularly among the young men, through the instrumentality of Mr. Charles Whittle. God has been pleased to own the testimony of his young servant, here and elsewhere, to the awakening and conversion of schoolfellows and others whom he associated with in days gone by. The last night was one which we believe many will remember as long as they live.

On Sunday Major Whittle was to address the forenoon congregation in Free St. Andrew's Church, wherein the week's meetings are held. This is a most important arrangement, as by it the professing Christians see and hear the evangelist, and are often stirred up to concern for the souls of others. The greatest difficulty we experience in Edinburgh is from the supineness of Christians. It is distressing when one meets a Christian lady or gentleman whose presence even at the meetings would, humanly speaking, be a great help, to find such a one begin a long story of regrets at not attending, and a longer string of excuses for the omission. Then there is the other class, who enjoy evangelistic addresses, who always come early and occupy the best seats, often to the exclusion of the unsaved, but who, apparently, never think of bringing unconverted friends or neighbours along with them. Thank God, there are others who have the Christ-like spirit, and who show it in trying to seek and save that which is lost. But how rare such Christians are, even among those who call themselves Christian workers. How inventive such soul-seekers are in bringing the unsaved under the sound of the Gospel, and how striking, and often how immediate, are God's answers to their faith. We saw a mother on the last night, who had herself found Christ that night, patiently waiting for her two little boys, who were being dealt with by the Major's son. All three went out rejoicing.

A young lady has been bringing her Sunday-school class in detachments every night, and God has been hearing her prayers. An elderly man, who found Christ at one of our meetings a few years ago, when he was over seventy years of age, has been more or less engaged ever since in bringing his neighbours, young and old, to the meetings, and persuading them to remain for conversation. He has done more for his Master in these few years than many a Christian in a long lifetime. Oh! for a band of Andrews and Philips! Oh! for sisters in Christ like the woman of Samaria! We ask your prayers for the professing Christians of Edinburgh, and for ourselves, for it is easy to find fault with others in the very thing wherein we are ourselves to blame.

D. M.

FATHER O'CONNOR, of New York, is said to have been the means of the conversion of eight hundred Catholics during the past five years.

MR. GEORGE FULLER, superintendent of the East London Gospel Mission, Poplar, is purposing to pay a visit to Canada at the close of the present winter's work, chiefly for the recruiting of his health.

LADS IN HOLLOWAY.—Some three years ago a club was started in what is well known as one of the lowest parts of Holloway, Queensland-road, to reach a rough class of lads. It has been increasingly appreciated from the first, there being now some forty on the roll-book. Instead of spending their evenings amidst scenes of temptation they give their time to innocent recreation, educational improvement, and spiritual instruction. The Lord has blessed the efforts put forth, and many of these rough fellows are living witnesses of what his grace can accomplish. Many of their homes, however, are not worthy the name, and the workers are anxious to open a Home, under loving Christian discipline, where those who have the desire can find a comfortable shelter, and be saved from the demoralising influences of their surroundings. £100 will permanently establish a suitable place. The hon. superintendent is Miss Huskisson, 118, Highbury-hill, N.

GIPSIES ON WANSTEAD FLATS.—We were led two years ago to try and do something for these wanderers, who gather on Wanstead Flats every Bank Holiday. As each holiday arrived, we have tried to do something for them by holding services and distributing Gospel literature. We have had much to discourage us, but we have also had encouragements. We hope to continue the work this year. We want, if possible, by Easter, to get an umbrella tent, or small Bible-carriage, so as to take our stand on the Monday in some part of the fair, and so every Bank Holiday.

Thos. J. Bray.

30, *Foulden-road, Stoke Newington-road, N.*

Rev. EGERTON R. YOUNG,

Missionary to North American Indians.

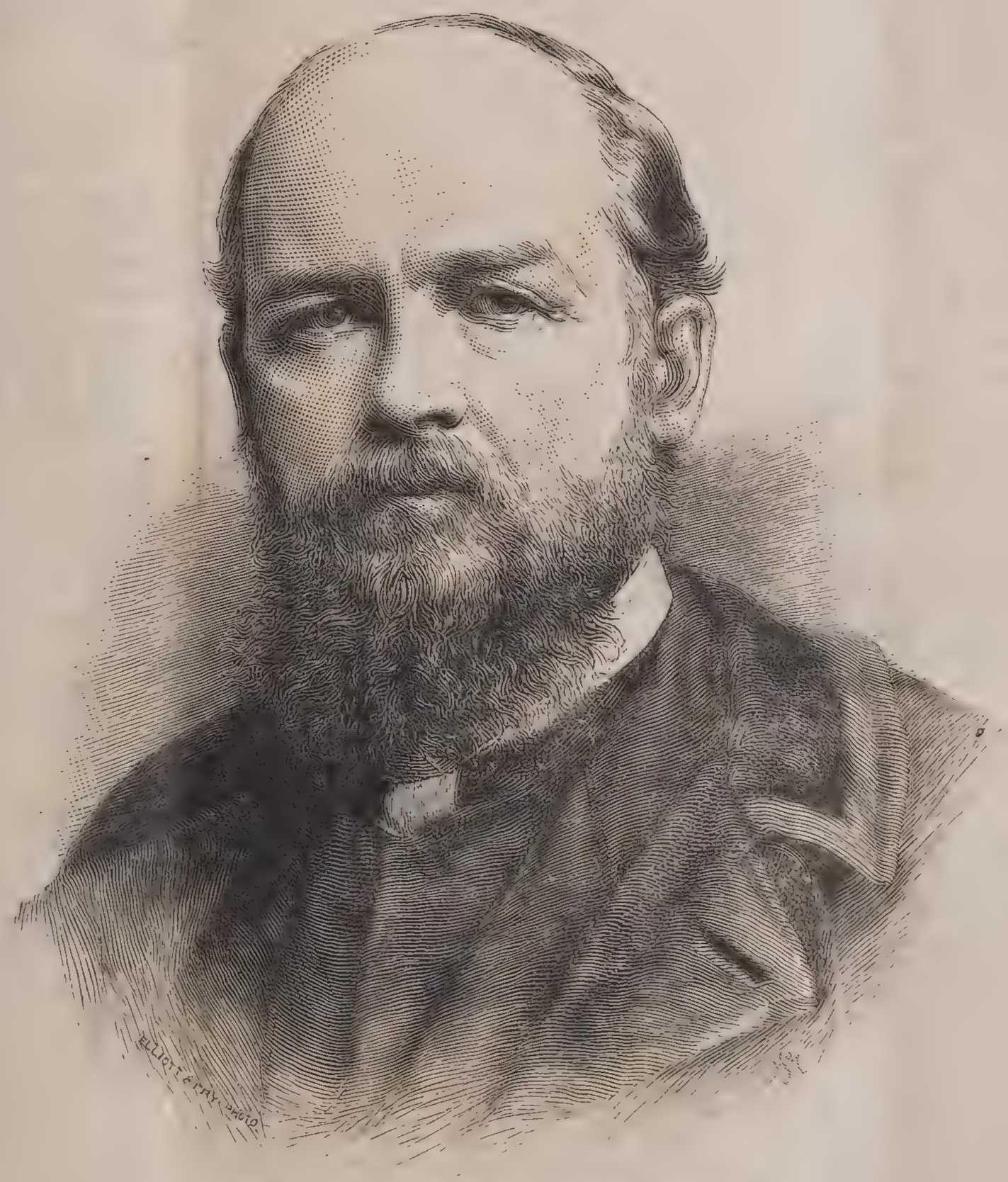
OUR portrait this week is that of a very active worker among a people little known to British Christians. Yet the North American Indians, to whom we refer, are our fellow-subjects; they are, moreover, a people interesting enough on their own account to demand the attention of the Churches in this country.

Rev. Egerton R. Young, who is the subject of our sketch, has come to England at the request of a number of ministers of different churches who have met him in America. He has been for several years a missionary among the aborigines of North America. His work has been among the Cree and Saulteaux Indians north of Lake Winnipeg and west of Hudson Bay. He went out to that almost unknown land in 1868. On their way to their post of labour he and his wife travelled for thirty days with horses over the great prairie regions of Minnesota and Dakota. They crossed into the British territories at Pembina, seventy miles south of Fort Garry, now known as the city of Winnipeg. From that place they travelled down Red River and the whole length of Lake Winnipeg in a little open boat manned by Indians. This adventurous trip was of fourteen days' duration.

Their first home was at Rossville Mission, near a large Hudson Bay Company's fort called Norway House. Here they lived five years. They were four hundred miles from the nearest post office or doctor. They only received their mails twice a year. They were entirely isolated from white or civilised society, with the exception of the few fur traders. Yet they were happy in their work, for it was most successful. Many of those wandering red men were converted, and their old horrid heathen customs were given up. Not content with merely consolidating the work begun by very heroic and self-sacrificing predecessors, Mr. Young extended the mission field until it was over five hundred miles long and three hundred wide.

We can hardly realise the idea of one missionary having a circuit larger than all England, over which he had to travel in summer in a birch bark canoe and in winter with dog trains. There was not a sign or vestige of a road or trail. Yet in summer Mr. Young, with skilful Indian canoemen, travelled thousands of miles up or down rivers, and across stormy lakes, often at great peril. In winter they harnessed up their dogs, four to a sled (see engraving on opposite page); started off through the deep snow into the pathless forests, and visited pagan bands of Indians as remote from the mission house as Glasgow is from London. When night overtook them, they dug a hole in the snow, made a fire, cooked their supper of fat meat, said their prayers, and lay down to sleep in their bed of blankets and robes on some balsam boughs.

Their sufferings at times were severe, but the love of Christ was the constraining power, and there was the thought: If fur traders can endure such hardships for the sake of gain, what does our love for Christ and souls amount to if we cannot endure as much?



(*From Photograph by Messrs. Elliott & Fry, London, W.*)

Mr. Young speaks in glowing terms of the teeming resources and great fruitfulness of the great North West. As an example of the latter we may quote the following remarks made by him in conversation:—

> When I went amongst the Crees, I took with me four potatoes for planting. In the first year I had a crop of a pailful; the next year I had six bushels; the year after I had 125 bushels; and before I left we raised thousands of bushels. Then, as to wheat, I dragged a bag of wheat in a dog sledge four hundred miles. I harnessed eight dogs to an iron plough which was given to me by the Governor, and ploughed up an acre of land. I sowed my wheat, and hoed it with a hoe of my own making; I cut it with a sickle, thrashed it with a flail, and I and my wife winnowed it on half-a-dozen sheets which Mrs. Young sewed together. Thus we obtained thirty bushels of beautiful wheat, raised, mind you, four hundred miles north of Lake Winnipeg. Having no mills, we ground our wheat with hand coffee mills, and the wheaten porridge which we made was a welcome addition to our bill of fare, as you will see, when I tell you that we had lived for six months on fish, twenty-one times a week.

As to the natural wealth and the possibilities of these vast uninhabited regions, he says that the land abounds with gold, oil, iron, coal, petroleum, and other mineral products. The long-stretching spaces might furnish sufficient land and sustenance for a hundred millions of people. In the face of such a fact, the problem of providing for the crowds of starving and unemployed at home becomes one of practical interest.

Though the cold is severe the winters are very beautiful. There are none of the fogs, mists, and damps that afflict the dwellers in Old England. The aurora shines with wondrous loveliness and splendour. The atmosphere is so rare that objects many miles away seem as if close at hand.

Our visitor has also many interesting facts to tell about the people among whom he has laboured. In former times a good deal of rum was distributed among the Indians, and was productive of great harm. Since the Dominion Government took possession of this great territory, stringent prohibitive laws have been in force, and none rejoice more than the Indians themselves that no intoxicating liquor can be obtained. Any troubles that have arisen have been caused by the disaffection of the French half-breeds rather than the native Indians. These are a fine race, and those of them affected by the Christian missions never require the oversight of constable or magistrate. Mrs. Young says it was not his habit to lock a door or fasten a window, yet nothing was ever stolen from the mission house. His view of the ultimate future of the natives is that they will disappear by absorption, through intermarriage with the whites. The rights of citizenship are granted to them by the Government as they become civilised.

The mission work sustained by Mr. Young, as we have already intimated, has been

most successful. Churches have been built, and schools established. There are now five missionaries busy in the large district where at one time he laboured alone. The Bible is printed in the Cree dialect, and many copies have been circulated, besides catechisms, hymn-books, and other religious literature. Some of the Indians are now well-educated men, and are rendering efficient service as missionaries among their own people.

Mrs. Young and family are at present in Toronto, where the children are being educated. For the last few months Mr. Young has been giving addresses descriptive of his work in leading cities of the United States. At Washington amongst those who heard him were ex-President Cleveland and Mrs. Cleveland, who were much interested in his account of the methods of dealing with the Indians. At a subsequent interview in the White House, Mrs. Cleveland said, "Your Indians surely must be better than ours, as you have much less trouble with them than we have in the States." The suggestive reply was: "They have had better treatment." Mr. Young hopes to remain in this country for a short period, and is open to engagements to preach or lecture respecting his deeply interesting work. He may be addressed, care of Rev. Mark Guy Pearse, 11, Bedford-place, Russell-square, London, W.C.

PARIS CITY MISSION.

For several years the Paris City Mission has been doing a really good work. At its annual public meeting a few days ago, Lord Kinnaird in the chair, testimony was borne to the fact that the Mission continues to render welcome Christian service, and also to see cheering fruit of its efforts.

Mr. W. J. Lockie, secretary, briefly referred to the progress of the work. Eight missionaries are employed, and labour under the superintendence of pastors. The committee is desirous, should funds allow, of engaging more agents, for special endeavours during the coming Exhibition.

Rev. T. Howard Gill spoke in warm appreciation of the work of the Mission. Referring to the present "laicising" of education, he expressed great regret at the conduct of the Municipal Council of Paris, which, on finding that the name of God occurred in a grammar supplied to the schools, paid 600,000 francs for a new grammar in which the Divine Being is not once mentioned. In the public hospitals not a word of prayer or any religious service is allowed. Emphasising the importance of mission work in Paris, the speaker observed that there are 11,000 English people in the city.

Lord Kinnaird having spoken a few hearty words, Rev. R. W. McAll remarked upon present opportunities in France. He expressed a hope that the number of the Mission agents would be increased ten-fold, and that all Christians who visit the Exhibition will lend a hand in Gospel work. Words of sympathy were also spoken by M. le Baron S. de Neufville, Rev. S. K. Anderson, and Mr. Hoste, secretary of Miss de Bröen's work. Mr. Lockie's address in Paris is 71, Rue des Batignolles.

WRECKS.—The Royal National Lifeboat Institution has introduced a Bill into the House of Commons, entitled, "A Bill to amend the Removal of Wrecks Act, 1877." It provides for the removal of all wrecks on or near the coasts of the United Kingdom, whether in navigable waters or not, which may prove a danger to the crews of lifeboats in their endeavours to save life and property. The Bill is backed by members representing all shades of political thought, and is likely to receive very general support. The second reading is fixed for Wednesday, the 27th instant.

Back to Africa.

Our beloved young friend, Mr. Graham Wilmot Brooke, starts once more for Africa from Liverpool on Saturday, March 16, on his arduous enterprise to try to get into the Central Soudan. Meetings of a very special character have been arranged to take place in Liverpool on Friday, the day previous to his sailing—in the hall of the Strangers' Rest, 24, Park-lane, at 3 p.m.; and in the Rotunda Lecture Hall at 7 p.m., with an overflow meeting in the Concert Hall.

Mr. James E. Mathieson, of Mildmay, comes down to preside. Mr. Brooke will have his own farewell message to give. Mr. Ernest Shaw, of Ridley College, Cambridge, whose outspoken confession at a late conference at Keswick will be remembered by many, accompanies Mr. Brooke in this renewed attempt to get into the Central Soudan.

Rev. J. B. Whiting, vicar of St. Luke's, Ramsgate, will tell the remarkable story of God's dealings with the missionaries of the Church Missionary Society in the gradual opening of the River Niger. It is by this river, and assisted by this Society, that the present attempt of Mr. Brooke is to be made. Rev. J. Gelson Gregson, who knows India from experience, will speak on the need of that country. Rev. G. C. Grubb, missioner of the Church of Ireland, and who was lately, in company with Colonel Oldham, evangelising in India, has undertaken to speak. Mr. Spencer Walton, who is proceeding shortly to evangelise in Cape Colony and South Africa, can tell of what he has lately witnessed in that land from the effects of the vilest spirit supplied by civilised white men to the heathen blacks at the Kimberley diamond fields and elsewhere.

It will thus be seen that there will be no lack of speakers well able to plead for different parts of Africa and India. But it is desired that a considerable portion of the time shall be reserved for prayer, and for consecration, and for conversing with any who may be desirous of going out as missionaries, either sustained by others, or supporting themselves by their own labour, or having independent means. Others may wish to inquire about the spiritual qualifications needed by those desiring to live an out-and-out life amongst the heathen.

Mr. F. S. Arnot and his party are fixed to embark from London, for his station in Africa, very soon after Mr. Brooke's departure from Liverpool. Both of these young men, Mr. Arnot and Mr. Brooke, in remote parts of Africa, far distant from one another, were each rushed upon by a crowd of armed savages. Mr. Arnot makes a practice of carrying no arms. In the face of these savage threateners he made no attempt to fight, but, assuming a sitting posture, quietly expostulated with them. Mr. Brooke was similarly surrounded, and the spears savagely thrust at his face. He, too, sat down, saying, "If you want me to fight, you must send to the town and buy me a spear, for I have brought none." These young men have taken their lives in their hands, and the Lord in whom they trusted has upheld them both; giving them a mind readily to be themselves killed, but not an atom of courage to shoot a single savage. They have shown us once more how the Lord can safeguard the unprotected, unarmed Christian missionary amongst the savage tribes of Africa, as many of their predecessors had proved before.

Is it not fitting then that much prayer for both of these departing ones, and their respective companies, should ascend from all parts of our country, both in meetings and in the closet? Do we not want much more real prayer at home in connection with our missionaries abroad? And as we see newly opened doors, for instance to the Jews in Russia, and the striking conversion of Mohammedans in North Africa, should we not send up a shout of thanksgiving? Therefore, though few, comparatively, of your readers may be able to be present at the farewell meetings of Mr. Arnot or of Mr. Brooke, yet would we venture humbly but most earnestly to entreat absent ones to join their hearts with ours at that time.

Reginald Radcliffe.

CAPE GENERAL MISSION.

Our three self-supporting missionaries sailed last Wednesday, full of joy and peace in the Holy Ghost. A letter from Dartmouth tells of witnessing already for Christ, but, at the same time, conveys the news that they have on board a Roman Catholic bishop, two priests, and six nuns, who are to establish seven churches and two convents in South Africa. Surely this should be a fresh call for more men.

These men are all going to situations on the Cape Government Railway, obtained through the influence of our good colleague, Mrs. Osborn. The last mails have brought cheering news from her and her co-workers; much blessing among the soldiers and sailors, and open doors up-country. Our co-worker, Mr. G. B. Howe, has started on a tour to visit the railway stations, and so prepare the way for our railway missionary, as well as pay a visit to Kimberley and other towns. He has been working with very great success, and his pioneer work is most successful.

Many who know Mrs. Osborn, and pray for her, will rejoice to see how her quiet, persevering work is breaking out into a widespread mission. I hope to return in August, and, should all be arranged, to take up the branches started, adding others to them as God sends the means, and working in union with those who have already been in the battle-field, and been bearing the burden and heat of the day. I hope to bring out a little book on the Mission in a week or two, and will gladly send a copy to any, on receipt of a post-card, with name and address. The liberality of the Eastbourne Christians went a great way in helping our first three men out, who were earnest members of the Railway Mission there.

W. Spencer Walton.

11, *Tierney-road, Streatham Hill.*

GIRLS IN LIVERPOOL.—A new "Evening Home" for girls, is being erected in Liverpool. Twelve months ago the movement was started, for the purpose of enlivening the spare hours of girls, many of whom have cheerless homes to go to after a hard day's work.

PUNDITA RAMBAI'S SCHEME for organising a Home for Child-Widows at Bombay promises to become a large and successful undertaking. A large sum has already been guaranteed to start the Institution and carry it on. The inmates are to be taught nursing and medicine, or to be trained as teachers. Rambai is lecturing in Japan to great audiences.

The Baptist Visitation.

Some reports of the recent ten days' mission in London churches reached us after going to press last week. The pastor of Queen-street Church, Woolwich, states that the members have been greatly refreshed, while the Gospel services were seasons of much blessing.

Pastor Hobbs, of Gipsy-road Church, Norwood, writes:—The services have been well attended, and great spiritual blessing vouchsafed. Many have been led to the Saviour, and the church generally stimulated. The Gospel has been clearly presented, and faithfully enforced.

Pastor Alfred Walker, Fulham, writes:—The services were evangelistic throughout, and were well attended, the neighbourhood having been well canvassed. No great results among outsiders are to be reported, but much interest was shown, and we have some hopeful cases among our own people.

Pastor W. H. King, of Highbury-hill Church, writes:—The co-operation on the part of members of the church was very thorough and earnest. There were many cases of avowed decision for Christ; some of them of very deep interest. It was for all a happy, solemn time of refreshing from the presence of the Lord.

Pastor A. C. Gray, of Lewisham-road Baptist Church, writes:—The addresses were intensely evangelical, earnest, and able. The people were deeply impressed; Christians were comforted, strengthened, and encouraged. Anxious souls were conversed with. The young people's meeting filled the under part of the church. We expect further fruit in days to come.

From Pastor J. R. Wood, Upper Holloway:—All the meetings had one object, the deepening of spiritual life in believers; they were not evangelistic in any considerable degree. Of course it is difficult to say how far our object was realised. The addresses given were fresh, Scriptural, and stimulating, and the spirit of the meetings marked by quiet power. Grateful expressions are heard on all hands.

Pastor G. W. McCree, of Borough-road Church, writes:—We had much of the spirit of prayer. One evening we had a number of poor men to a substantial tea, and they heard a true Gospel address. Several of them have since attended our services. Starvation and salvation do not go well together. We should feed the hungry and then preach to them. We shall be glad to see the mission repeated. London churches are often awfully dead.

Pastor T. Lardner, of Battersea Park Tabernacle, writes:—The meetings were a time of great refreshing and much blessing. All the brethren faithfully and eloquently proclaimed the Gospel, and sweetly set forth a loving, mighty Saviour. We rejoiced much at the close. Many came out, and more still come, in larger numbers than before. We had a week of preparation and prayer; here, I believe, is the secret of our success. What we are striving after is to deepen the life of God in the soul of every Christian, that there may be a sound, healthy church to labour, and to save sending so many cripples into the harvest field.

Dr. Clifford, President of the Baptist Union, writes:—From reports that have reached me from several of our churches, and from the statements made by the missionaries and pastors at our meeting for prayer and praise, I gather that the ten days' mission has been fraught with real and lasting good. Souls have been converted to God. Faith and zeal have been increased. Devoutness has been nourished, and consecration perfected. One pastor rejoices in the avowal of discipleship made by his daughter, another in the confession of faith in Christ by three members of his congregation, and another writes of 'blessing deep and full through the whole of the ten days.' Moreover, we have learned valuable lessons as to the most effective ways of carrying on such work in days to come.

Several pastors express the wish that the visitation may become an annual institution. One is strongly of opinion (and we agree with him) that the change of preachers each night was a source of weakness. For evangelistic work, no arrangement could surely be worse.

SLAVERY IN AFRICA.

A meeting was held on Tuesday, last week, in Exeter Hall, to consider the slave traffic so far as it affects Africa. The audience included many ministers of religion, military men, and politicians, who listened with much interest to an address on this important subject by Commander Cameron, R.N.

The Archbishop of Canterbury presided over the proceedings, and delivered a thoughtful opening speech. He rejoiced to find that English people are making up their minds that all slavery must come to an end. He would fain we had been moved to this determination by the principle that every kind of slavery is a degradation to him who slaves, and a worse degradation to the man who makes his fellow slave, rather than by the intolerable evils which lie behind the system, and have now assumed so gross a character that the human mind revolts at the very thought of them. Whole tracts of Africa are, he remarked, returning to the silent void which preceded the creation of man on the earth, and we may well ask what is at the root of the matter. There ought to be a power of resistance amongst the people, but we see that among the African tribes there is, unfortunately, nothing that deserves the name of community, no form of national life. We find, however, that the African people form communities round about Englishmen, and learn from them many things. Therefore, continued the Archbishop, it is beginning to dawn upon us that the way to stop slavery is to guide these great nations to profitable labour by what may be called "industrial missions." We either possess or have claims to large tracts of country in East Africa, and it behoves us to consider why God has given us power over them. Whatever we do in the matter, we should do as Christians, and then we shall have God's blessing.

Commander Cameron dealt at length with the horrors of slavery, and the pressing need for the abolition of the system. In Central Africa, he said, whole nations, millions of people, have been swept away, and the iniquity of slavery is increasing. Legitimate trade is a valuable ally in efforts to stop slavery, but it cannot flourish alongside of the fearful traffic. The speaker exhibited large branches of trees, called "slave forks," which are bound to the necks of slaves. The victims of this wicked bondage have no fear of death, but rather desire it, for something worse than death awaits them after enduring the awful agonies while travelling. Commander Cameron claimed that it is the duty of Britain to say to those nations who dabble in slavery, "You shall not do this thing." If we show ourselves perfectly clean in this respect, our influence will be very great. He also claimed that we have an indefeasible right to the great lakes of Africa. In conclusion, he urged the desirability of conciliatory intervention in African affairs for the good of the people, with a police force to maintain order and prevent slave-hunting and fighting. He asked his hearers to pray to God for the success of well-devised proposals to meet the necessities of the case.

Captain Hore, of the London Missionary Society, for twelve years resident at Lake Tanganyika, followed with an address, in which the subject was treated in great detail. He maintained that under good and peaceful government slavery would disappear.

The Bishop of London moved a resolution urging the British Government, either alone or in association with other powers, to consider the possibility of devising measures calculated to diminish and suppress the evil, and, moreover, to use all its influence to secure the maintenance of the Zambesi as an open highway. This was seconded by the Dean of Westminster, and carried with acclamation. A healthy public opinion on this subject in Great Britain is greatly needed at the present time, and if such meetings, with really warm-hearted as well as fully informed speakers, could be arranged throughout the country, much good must result.

RAGGED SCHOOL WORK.

A very large number of Ragged School teachers assembled on Monday week at the King Edward School, Spitalfields. The Baroness Burdett-Coutts presided. In the course of an effective address the Baroness said there was still much evil to be contended against; but times are not as they were; they are more hopeful when compared with the deadness of other days. She referred to the extraordinary influence of the life work of the late Earl of Shaftesbury. He aroused the nation to a sense of its responsibility and taught people to foster a spirit of Christian brotherhood.

Mr. George Holland reckoned that between forty and fifty thousand children had passed through his own school, and he knew of three hundred former scholars who are now working as teachers, &c. He showed that although the slums of London had been in so many instances abolished by the erection of beautiful buildings, the squalor had only been removed to the suburbs where there schools would still be needed. Mr. Montague, Jun., a son of the hon. superintendent of the King Edward Schools, argued that the success of the past is the encouragement for the present. Mr. J. Kirk, secretary of the Ragged School Union, showed the necessity of entering heartily into the great work that there is to be done. The committee are desirous of extending the gymnasia, while greater attention needs to be paid to the libraries of the schools, and to prizes. Mr. W. J. Orsman pointed out that their main object is to bring the children to Christ; and hence it is necessary that in all instances teachers should be converted themselves. Speeches also followed by Mr. Passmore, of Lansdowne-place School; Mr. Goodwin, of St. Giles'; Rev. Prebendary Barnes; Rev. Mr. Twining, Westminster; and Mr. R. J. Curtis.

CONFERENCE ON SPIRITUAL LIFE.—On Wednesday and Thursday last excellent addresses were given at Eccleston Hall by Rev. C. H. Sturdy, E. W. Moore, W. Frith, Lord Radstock, Sir R. Phayre, Rev. John Wilkinson, and Dr. M'Killiam. Owing to the inclemency of the weather the attendance was rather small, but those present realised the power and presence of the Lord.

THE INFALLIBILITY OF THE SCRIPTURES was the subject of a vigorous letter written by the late Rev. Dr. Hugh Martin to another Free Church minister. It has just been published, and the following is an extract:—"It is by virtue of a truly inspired word—his own word—that the Holy Spirit acts as *a Person*. It is degradation to suppose Him speaking by the word or words of any person *less than Himself*. He does not speak as a person by any word less than his own word. Deprive Him of his own word, and you make the Holy Spirit merely *a force*. Alas! how many of our leaders and speakers deal with Divine truth as irreverently as a kitten playing with a cork. I am sorely afraid there is to be a great decline in our Church—a great want of holy courage, in defending the absolute infallibility of the entire Scriptures."

THE LONDON WESLEYAN MISSION.

With the object of increasing interest in the London Wesleyan Mission, a meeting was held on Thursday evening of last week in City-road Chapel, which was crowded with Methodists from all parts of the Metropolis. The Lord Mayor of York presided, and delivered a sympathetic and stimulating address. He dwelt in eloquent terms upon the noble efforts of the Christian ladies at the East and West Central branches, and, as a teetotaler of thirty years' standing, congratulated the missioners upon their success in promoting the temperance cause. Drink he declared to be one of the greatest hindrances to the march of Christianity. It was a sad thing, he said, for a magistrate, who has been a Sunday-school superintendent, to see brought before him young people who had been under his care in the school, and who had fallen through the accursed drink.

Rev. Edward Smith, superintendent of the Central Branch of the Mission, followed with an interesting address upon the triumphs of the Gospel in that thickly populated region. Though situated in the centre of Clerkenwell, St. John's-square Chapel three years ago was almost empty; now on a Sunday night it is crowded with 1000 people, gathered to hear the plain, simple preaching of Jesus Christ. There is a flourishing Sunday-school, a men's Bible-class with an attendance of 100 and between 500 and 600 persons meeting in class. Not a week passes without conversions. Working men now came to the chapel who had not been in a place of worship for twelve or fifteen years before. There is plenty of room for developing the work.

Rev. Dr. Rigg declared that the Forward Movement in Methodism is beginning to be recognised as a national movement. He did not believe anything done even in John Wesley's time was a more remarkable manifestation of Divine grace than some of the work of the London Mission.

Rev. Hugh Price Hughes, in a lengthy address, pointed out that the only opposition that now exists to the Forward Movement is based upon misconception. He advocated the establishment of great mission centres as essential to the success of the ordinary pastoral work. He broached a proposal that the ladies of the Methodist Connexion should form themselves into an association to maintain the branches of the work in which their sisters were engaged. This suggestion was received with hearty approval, and so was the remark of the speaker that one devoted lady in a circuit could do as much good as two ministers. The only difficulty regarding the London Mission is the want of money adequately to maintain and extend the work. It is absolutely necessary that these Missions should have a regular annual income, and they wanted to encourage Methodists, and all friends of Christianity, to become annual subscribers. To maintain the London work in its present scale £3000 a year is needed. If they decided, as they are almost certain to do, to have a centre in South London, other £2000 will be required. Mr. Hughes, after giving an account of his work in the West-end, appealed to the trustees of this world's wealth, and all who believe in aggressive effort for Christ, to contribute to the work.

Then came Rev. Peter Thompson, whose burly figure is now so well known at Methodist gatherings, and who is immensely popular. He spoke only for a few minutes, but precious were his utterances. Without going into detail, he told of the victories which the Lord had permitted them to witness in the degraded East-end. At St. George's Chapel, "Paddy's Goose," the "Old Mahogany Bar," Spitalfields Chapel, and the Seamen's Chapel, Commercial-road, they are fighting the devil, and having many victories. Mr. Thompson stated that a medical man and his wife, as well as a chemist, his wife, and two daughters, intend to connect themselves with the Mission, and a dispensary is to be established. In order that this might be done, and some much-needed repairs executed upon the Seamen's and St. George's Chapels, £2500 is required. Surely Mr. Thompson's appeal will not be in vain.

OBITUARY.

WILLIAM TWAMLEY, SEAPOINT, DUBLIN.

This Christian worker passed peacefully home on Tuesday, February 26, at the early age of 25 years. He was greatly esteemed and beloved as an earnest and devoted Christian, ever ready to help in good work. He took a deep interest in the poor and needy, especially the waifs and strays. He was an earnest worker and advocate of the temperance and Band of Hope movement.

MISS M. MACKEE, CHINA MISSIONARY.

The China Inland Mission has to lament the loss by death of another of the hundred missionaries who went out to China during 1887. Miss Maggie Mackee died at her post in China, on January 10 last, of smallpox. She was the daughter of a respected elder of the Mourne Presbyterian Church. Her short course in the mission field has been eminently useful. She seems rapidly to have so far mastered the language as to be able to tell the story of salvation to the Chinese women around her, and she had seals to her prayerful work in souls converted. She and another lady missionary had just gone to occupy a new post, and were settling up their new home, when the illness overtook her, which ended fatally in seven days.

MISS CAPPER.

The Society of Friends has lost a devoted worker in the recent death, at the early age of thirty-nine, of Miss Capper, of Headingley, Leeds. At Birkenhead she had been actively engaged in Christian work, and in 1880 she moved to live with a friend at Headingley.

Here, too, her life was one constant confession of faith in the Lord Jesus Christ. The Y.W.C.A., Home for Fallen Girls, Mothers' Meeting, Temperance work, and a very successful Bible-class, being amongst the many interests which lay near her heart.

Many in Leeds and elsewhere have lost in her a true friend—one well qualified to instruct in the deep things of God, and "She led me to Jesus" is the expression of many a mourning heart.

MISS S. DAVIES, DUBLIN.

Sarah Davies fell asleep in Jesus, on Wednesday, February 27, 1889, aged 59 years. She had from her early girlhood consecrated herself to God; and in her English home, without any natural tie to Ireland, had always longed to be a missionary in that country. At the age of nineteen she went to live with Mrs. Smyly in Dublin, first helping in the education of her children, and afterwards devoting herself to mission work.

The "Bird's Nest" was specially near her heart. Her book, "Holly and Ivy: a Story of a Winter Bird's Nest," written for children; as well as "Other Cities Also," "St. Patrick's Armour," and many smaller books, proved that she was an authoress of no mean ability. But this, as every other gift, she joyfully laid at the Master's feet, and used only for his glory. Even in great weakness of body and much pain the work was carried on, those around her often wondering at the brave, unselfish spirit that practically ignored self, when others could be helped and blessed.

GROVE MISSION, SOUTHWARK.—Sir,—Since the opening day last December God's blessing has crowned all our efforts. We have professed conversions nearly every Sunday. Both halls have to be used every Sunday evening. We are in the midst of a crowded neighbourhood. A splendid field of work lies before us, and a number of willing workers are hard at work spreading the truth. All our work is gratuitous. We require £400 to pay the final instalment to builder, &c.; unless this is forthcoming, the work will be hampered.

John Wm. Weston, Hon. Sup.

31, *Park-street, London, S.E.*

DR. PENTECOST & BUSINESS MEN.

On Monday week Dr. Pentecost began in the Merchants' Hall, Glasgow, a series of ten "talks" to business men. These meetings have been the most striking that have been held by this evangelist in "the second city of the kingdom." The Merchants' Hall is a beautiful chamber, seated for about 400. It is dedicated to important business meetings and charitable institutions. Never before in its history has a purely religious service been held. It was thought by many of the evangelistic committee that Dr. Pentecost was peculiarly fitted for addressing men of culture and business habits. The hall was free for a clear fortnight, and the managers were willing to grant its use. Invitations were sent to all the members (over 1800) of the Royal Exchange, the members of the Stock Exchange, the Association of Accountants, and many of the leading business men of the city. At the first meeting the hall was not only quite full, but gentlemen were standing all around the room, and crowding about the doors. It was with difficulty that accommodation could be got for all.

Dr. Pentecost took for his subject, "What think ye of Christ?" It is needless to state that the evangelist has been heard at his best in these meetings. He feels that he is dealing with practical, keen business men, and has to reach their hearts through their heads. His reasoning was of the closest, and everything advanced was supported by Scripture reference.

During the first five addresses, Dr. Pentecost has had the hall filled to its utmost capacity. He has had listening to him many of our leading merchants (men not often seen at an evangelistic meeting), and it is within the mark to say that, for the three-quarters of an hour the meeting has lasted, he has kept his audience spell-bound. No one leaves till the Benediction is pronounced. Many elderly gentlemen have been present, many of them our "merchant princes."

The subjects of the addresses last week were: "What think ye of Christ?" "What, then, will I do with Jesus, who is called Christ?" "Profit and Loss," "Godliness is Profitable," and "Christ or the Devil?" At the close of the last address, he said that the day before a gentleman in going out of the hall had said to a friend it was "impossible to live up to the high Christian standard of life set forth in these addresses and do business in Glasgow." Dr. Pentecost appealed to the gentlemen before him, and asked if that statement was not a "deliberate lie," and the majority present applauded the remark. The meetings will be continued during the present week. W. O.

THE "SHARON" CONVALESCENT HOME, Chelston, Torquay, founded by the Dowager Countess of Castlestuart, is intended for respectable working women recovering for illness or over-work, and requiring the air of Torquay. The Home is undenominational and teetotal. All applications to be made direct to the Honorary Secretary, Chelston Manor, Torquay.

SUNDAY MORNING PAPERS.—In a recent letter, Dr. Harwood Pattison, of Rochester University, U.S., says:—Referring to the English edition of *The New York Herald*, which is published in London on Sundays, it may be useful if I make a note of the fact that the strongest objection felt here against Sunday papers is by no means that they are printed on that day. But they are sold, bought, and read on Sunday. They are the staple of Sunday morning literature with many who go from reading them to attend some church service. Nothing can be more demoralising. The average Sunday paper is about as bad a preparation for the average Sunday service as can be found anywhere. In a vast number of instances these papers furnish the excuse for remaining at home from church, and so violate the true Sabbath idea, which I understand to be rest and healthful change of occupation. There is, I am told, only one Sunday newspaper in Canada.

Y.M.C.A. ANNIVERSARIES.

WEST-END BRANCH.

The branch of the Y.M.C.A. at Burlington Hall, Savile-row, Regent-street, celebrated their forty-second anniversary on Thursday evening, last week. The report presented by Mr. John Pearce, the secretary, spoke of good work done during the year, which is bound to have lasting effects; the ordinary evangelistic services, Bible-classes, &c., and the living testimony of the members in their houses of business has borne fruit to the glory of God.

Mr. F. A. Bevan, who presided, referred to various social evils of our day, earnestly counselling young men to lay hold of the Rock of Salvation, and made an earnest call for renewed activity in carrying on the work. After a few words by Mr. Edmund S. Hanbury, and the Hon. Hamilton Tollemache, Rev. E. A. Stuart, of Holloway, delivered an address. He made some strong remarks on the gambling curse, and affectionately warned young men to be aware of the rationalistic tendency of the age, closing with an earnest Gospel appeal to the unconverted. Mr. Grenfell Williams spoke of the joy in the Christian service and recommended all to put their trust in Christ whom to know is life eternal.

FINSBURY PARK.

The tenth annual meeting of this Association was held on the 26th ult., when the chair was taken by Mr. J. McCann. From the printed report which was circulated, we gather that the work of the Association has been well maintained during the past year. Fifty-seven members and twenty-three associates have been received during the year, and the number of names on the roll now stands at 328.

After singing and prayer, Mr. R. Howard Hinson, the hon. sec., made a short statement with reference to the object of the Association. Whatever auxiliary efforts might be put forth, the supreme object in all its agencies was the conversion of young men. The treasurer (Mr. J. L. Ackland) made the financial statement, which showed receipts, £787, expenditure, £769. The small deficit of £12 was being met by a special effort among the young men. In connection with the debt liquidation fund, an amount of £719 has been raised during the year so that the debt of £1380 had been reduced to £661.

The Chairman dwelt in his speech on the importance of a right use of leisure time. He was glad that the Association was calculated to be so helpful to young men in this particular. He urged the Association to take a firm stand in regard to Sunday observance. He felt it necessary to sound a note of warning, for a tendency to misuse the Sunday was observable even among professedly Christian young men.

Dr. Duncan then spoke on "Essentials to Success." Rev. A. G. Gimson advocated enthusiasm in the physical and intellectual departments of the work; but urged that above all attention should be given to the Bible-classes, which ought to be the backbone of every Association. An appeal for donations in aid of the debt-fund was made by the treasurer (Mr. Ackland), who generously promised to give 50 per cent. on all contributions that evening. About £60 was raised.

A CRÈCHE FOR SOHO.—Rev. W. T. Gracehall, of Copenhagen-street, Rev. E. Wilson—I have much pleasure, in connection with our East London work amongst the poor, in asking your kind help for a Crèche for poor children in Soho. A kind friend has promised £50 towards the cost of building, but we have to raise £100 more before we can proceed with the work. It is the only Crèche in Soho, and will supply a long-felt want. I am sure the readers of THE CHRISTIAN will thoroughly sympathise with our new effort.

Letters to the Editor.

MODERN MEDICAL MISSIONS.

Dear Sir,—I am very sorry that Dr. Chambers should have been misled as to the meaning of my letter of Feb. 22. Of course, my meaning was this, "All the *medical cures* achieved in modern medical missions have been and are being achieved equally successfully by the children of this world." Having been for four years at work as a member of the London Medical Prayer Union, I have heard enough from medical missionaries to know that this is very generally admitted to be the case.—Yours, Graham Wilmott Brooke.

Shortlands, Kent.

THE RAILWAYS AND THE LORD'S DAY.

Dear Sir.—It may interest your readers to learn that we have recently canvassed the shareholders of the Midland and Eastern Counties Railway Company, and are now canvassing the shareholders of the London, Brighton and South Coast Railway, to obtain the passing of resolutions at the next meeting of proprietors against the cheap Sunday excursion and other traffic. I would gladly receive communications from Mr. Pidduck and others. It is true that Mr. Pidduck's suggestion embraces more than would be within the perview of this Society, but we will give him all the help we can in our proper sphere?

It would help us greatly if all shareholders who wish to see overwork and Sunday work dealt with, would send me their names and addresses, with the character and amount of their stock, or, indeed, without this latter item.

We are fighting an uphill battle for our Railwaymen, and need all possible help from Christian shareholders.—I am, &c., John Gritton, D.D.

20, *Bedford-street, Strand, W.C.*

"A POISONED BOOK."

Sir.—Under this heading you draw attention, in an editorial article, to the translation of the treatise of St. Basil on the Holy Spirit. It is difficult to fix the meaning, with any degree of precision, of *poisoned*, when used in this connection. If, however, you wish to insinuate that I have, either in the text or in the notes, misrepresented my author, I shall be glad if you will cite instances of my so doing. It is possible that the ambiguous word is no more than a rhetorical fire-work, and that the writer of your article would be the last person to desire that its meaning should be clearly defined.

No competent modern authority, as Mr. Lovett with truth implies, would deny that section 66 is the genuine work of St. Basil, and as for my notes thereon, with the exception of one, which was critical, they were so purely historical that it is marvellous how any person not utterly devoid of even an antiquarian interest could have objected to them. Your article, apparently, would have a translator not only put his author before the public, but at the same time with more or less of pious fervour express his own views as to his author's opinions. I respectfully submit that it was no part of my work to sit in judgment on St. Basil.

You say that I have "for many years been closely associated with the ritualistic party." It is true that both at Oxford and elsewhere I have been proud to number among my friends some of the leading members of that very energetic and successful party, and many of its rank and file. Still, in forming my own opinions I have tried to be as impartial as I was in presenting St. Basil in an English dress.—Your obedient servant.

Geo. Lewis, Vicar of Dodderhill.

[As to whether Mr. Lewis has misinterpresented his author is a question hardly worth considering, in view of the fact that, in his notes on section 66, he has altogether failed to vindicate pure Christianity. We contend that when a book which is generally speaking good contains erroneous teaching on certain points, it is the duty of an editor to bring such points to the light of Divine revelation, and discriminate between the false and the true. Mr. Lewis did not address himself to this important task, and the last paragraph of his letter evidently supplies the reason why. But we really have no quarrel with Mr. Lewis. He could only edit according to his views. Our contention is that an evangelical Society should not put books into the hands of confessedly Ritualistic editors.—Ed.]

"HOCUS."

Sir,—I have read the remarks in The Christian of February 15, page 8, in which you allude to "the hollow imposture with which the Romish hierarchy are seeking to hoodwink and hocus this and other nations," and I should wish to call attention to the derivation and apt significance of that word "Hocus." In performing the Roman Mass the priests say, *Hoc est corpus*, and they teach that the bread, thereupon, instantly and actually becomes the "Living Body" of Christ, and offer it Divine worship and adoration, and even carry it about in procession to receive divine honours, as the Host, or "Living Victim," "Christ the Lord." But our forefathers, not having any belief in this conjuration, called the ceremony a "hocus pokus," which in short becomes "hocus," or more mildly, "hoax."

And this "hoax" is really the foundation of all "Romanism," and its imitation, "Ritualism"; and the gains obtained by "masses for the dead and the living" are the great source of all the wealth and influence of the Romish priesthood, for "what will not a man give to save his own soul," or that of a loved departed relative, if the man can once be made to believe this "hoax"? For it must be borne in mind that the Romish priests claim to be the only ones that can accomplish this conjuration. The priests well know that by "this craft they have their wealth," and whenever there is any "danger of this craft being set at nought," they are, of course, "full of wrath," and create a continuous uproar and disturbance, like the "worshippers of the great goddess Diana of the Ephesians" (Acts xix.).—Yours, &c., A Layman.

REQUESTS FOR PRAYER.—For blessing on a mission in Rowington parish, Warwickshire, from March 9 to 18, to be conducted by Mr. John M. McAuliffe and Rev. F. Brodie.——For blessing on meetings being held at Monkton, Ayrshire, March 3 to 12, conducted by Mr. M. E. Steedman.——For blessing on services at the Primitive Methodist Chapel, Ickleton, Cambs., from March 11 to 15. ——For blessing on a mission at Lonesomeford, Warwick, March 9 to 18, by Mr. John McAuliffe.

LONDON LODGING-HOUSES.—Workers in connection with the East London Evangelisation Society and London Lodging-house Mission visited Tuiton-street, Westminster, on Sunday last, when upwards of a hundred inmates had a free breakfast, provided by the generosity of Mr. and Mrs. Cook, the proprietors. After the repast, the Gospel was preached to a goodly congregation of men, who would not otherwise hear it. This house is one of thirteen of the same class in Westminster, which are visited by friends of the Mission named. The director of the Mission is Mr. J. Harvey, 29, Senrab-street, Stepney.

A NEEDY CORNER.—In many a country village aggressive work for God is sustained, though with difficulty, on account of severe agricultural depression. Such is the case with a valuable work in a country village in Essex, where a lady, once living in affluence, spends her life for the good of her poorer neighbours. It used to be a joy and privilege to the lady in question to bear all the expense of the work, but now, through depreciation in land and other causes, she is entirely dependent upon voluntary help for its support. Gospel and temperance work is actively carried on. At the present time £100 would be an immense boon. Mr. Leite Rosas, 42, Kensington Park Gardens, W., will gladly furnish further details.

AFRICA FOR CHRIST.—The steady growth of interest in the work of African evangelisation on the American continent is, indeed, very cheering to witness. A few months ago, *The African Mission Herald*, a monthly paper, was started as the official organ of the African Mission of the Baptist General Association of the Western States and Territories. The price is fifty cents per annum, and it is edited by Rev. T. L. Johnson, who may be addressed, Post-office box, 678, Chicago. With the present year a more comprehensive monthly publication, costing a dollar per annum, was commenced, *The African News*, the organ of Bishop William Taylor's work in the Dark Continent. The January issue contained a portrait of the Bishop, and a good deal of information about him and his labours in various parts of the world. Bishop Taylor hopes to send contributions to the pages of his magazine every month. Friends and correspondents must address the associate editor, Dr. T. B. Welch, Vineland, New Jersey, U.S.A.

HIGHLANDERS IN LONDON.

The presence in the Metropolis of the venerable Dr. Aird, of Creich, Moderator of the Free Church of Scotland, was made the occasion of an interesting little gathering of Scotch folk from the far north, last week, at the Caledonian Christian Club. The good Doctor bears his years right well, and wears his honours meekly. His homely talk was heard with great interest and delight. If his locks are scant, his heart is still youthful, and his warm words of commendation with respect to the value of the club to friendless young people from Scotland were well merited. When we mention the fact that Dr. Aird has not visited London since 1833, it will be seen that, like the good Shunammite of old, he loves to dwell among his own people. He preached in Gaelic, and also in English, on Sunday last at Whitfield Presbyterian Church, Drury-lane.

At the meeting in the Caledonian Club, suitable words were also spoken by Mr. Allan, of Aros (Mull), Major Swanson, of the 74th Highlanders (a Caithness man), Mr. Colin Young, and Mr. Arthur Robertson, both of Inverness. Mr. Robertson, as our readers know, is the energetic secretary of the Club, which is in Southampton-street, Bloomsbury, and is a centre of varied effort on behalf of all Scotch people in this great city, who stand in need of help.

HELPING ONE ANOTHER.

The "Help One Another Society," in connection with Hoxton Hall, is the embodiment of an admirable idea. As Mr. Shorey remarked at its annual meeting, on Monday evening, there is unimpeachable authority for its operations in the Scripture dictum, "No man liveth to himself." The members of this Society however, are women. The men have a "Help Myself Society"—very good in its way, but on a lower plane, we think.

The "Help One Another" meeting on Monday was in every way delightful. The members and their friends mustered in strength, and seemed thoroughly to enjoy the diversified programme. That warm-hearted and unfailing friend of every good work, especially of Hoxton Hall work, Mr. W. I. Palmer, of Reading, came and presided over the meeting; he also brought with him some Reading friends, who contributed to the evening's tale of speech and song. The speeches, which we have not space to particularise, were all full of telling points, and well calculated to strengthen conviction and to stimulate zeal in the total abstinence cause. These words of good cheer were plentifully sandwiched with well-rendered music from various kind lady friends. In her brief but very appropriate address Mrs. Noble, the president of the Society, congratulated the members on the good work they were sustaining and urged them to press forward still further. Regrets were cordially expressed by several speakers at the absence, through illness, of Mr. William Noble.

The report submitted by Mrs. Howell, the active working superintendent, was full of encouraging facts, and bright with "the eloquence of hope." The women are not only finding out that they are better without their "little drop," but they are persuading others to join the ranks. It was reported that only two members out of some two hundred had finally relapsed from their pledges during the year. Mr. Palmer and others pointed out that the field of temperance effort among East-end women is very great; so it will be a long time, we fear, before this "Help One Another Society" finds its occupation gone.

The Book World.

A Model Missionary.

Stephen Hislop. By George Smith, C.I.E., LL.D. *John Murray.* The subject of this biography is described on the title-page as "Pioneer Missionary and Naturalist in Central India, from 1844 to 1863." For fourteen years he toiled in the plains of India before he could be induced to return home for rest and change. For eight of these years he enjoyed the companionship and help of Robert Hunter, but for the remaining six he was alone. After his brief furlough he returned to his beloved work, which, however, ended all too soon in our human judgment. In crossing a heavily swollen stream, both he and his horse were submerged. The riderless horse told the story, and the rider himself was shortly afterwards discovered with turf grasped in each hand—significant of the struggle for life. His Bible in one pocket, and trophies from the excavations of the day in the other, were characteristic of his twofold career. As a missionary, Mr. Hislop deserves to rank with Livingstone in Africa, and Judson in Burmah. His difficulties were hardly inferior, his dangers were frequent, yet his success was most encouraging. Many of the narratives of conversion indicate a fearless confession of Christ, and a readiness to suffer for his name, reminding the reader of New Testament times. Nagpoor and the district have need to thank God for such a faithful and devoted life. His character was as beautiful as it was heroic. Every reader must be the better for contact with him. We commend the book as full of instruction, and calculated to inspire others by its excellently written record of so devoted and useful a life.

MISCELLANEOUS.

Anecdotes on Bible Texts: The Gospel according to St. Mark. By J. L. Nye. 1s. *Sunday School Union.* Many of the anecdotes are in a high degree illustrative of Scripture teaching, and the book will prove of great value to teachers and preachers. This volume completes the New Testament series.

Bible Chronology and Dictionary. By W. T. Lynn. *G. Stoneman.* A compact and useful volume. The principal events recorded in the Old and New Testaments are arranged under their probable respective dates. There is also a geographical dictionary of places, and an appendix on some European translations of the Bible.

Vital Truths and Opposing Errors. 2s. 6d. *Kensit.* In the words of Holy Scripture, Romish error is exposed and evangelical truth set forth, by "Clericus Anglicanus." Dr. W. Cust Gwynne, in editing the work, has added some cogent notes, and many weighty testimonies bearing on Ritualism. Evangelical members of the Church of England will specially appreciate this book.

Hell: Words from the Orthodox Side. 1s. *W. H. Howe, 38, Old Jewry, E.C.* Dean Goulburn writes an introduction to this anonymous pamphlet. The unscriptural character of Universalism is easily shown, but the author's assumptions as to "the intermediate state" exhibit a decided tendency on his part to go beyond what is clearly revealed.

Scripture Animals. By the late Rev. Dr. Newton, of Philadelphia. 2s. 6d. Here are sixteen sermons to children by one who was pre-eminently qualified to interest the young. By means of natural history information and a large number of anecdotes about animals important lessons are enforced in a manner specially calculated to attract and instruct the little ones. The book is worthy of cordial commendation, and forms a capital presentation volume. (*Nisbet.*)

The Case for Total Abstinence. By Wm. J. Lacey. *National Temperance Publication Depôt.* A most exhaustive. yet succinct statement of the case for total abstinence. It is a library condensed. The author has omitted no phase of the question from the range of his inquiry. He has collated a vast number of facts and testimonies of the most important character, and has presented them in a clear, forcible, and interesting style. Popular fallacies concerning alcohol are well exposed; the moral and religious aspects of the question are stated in a convincing manner. We trust the book may find a large circle of readers, and anticipate that it will do good work for the cause of total abstinence.

GREAT NATIONAL EVILS.

No more important meeting was held in the entire kingdom on Tuesday afternoon last than that which assembled at Devonshire House, Bishopsgate-street Without, to plead with God for the mitigation or entire removal of the sin of impurity from the British Empire. The meeting was the first of a series to be held in the same building, on successive Tuesdays, to awaken the Christian conscience, and encourage prayer to God against great national sins. The movement is undenominational, and has the sympathy of many prominent workers in London and elsewhere.

Mr. R. C. Morgan presided over the meeting, which was characterised by much earnestness. The spirit of prayer was manifest, and the burden of petition was definite. Mr. B. Broomhall, in a brief address, read an outspoken article from *The Echo*, showing the great need for purer living and nobler thinking among high and low throughout the land. Other friends also spoke of various evils. On the one hand, parents were urged to be increasingly jealous in the bringing up of their children, boys as well as girls; and, on the other hand, the Church was enjoined to rise to her high calling, and show herself holy, so as to constitute a standing rebuke to impurity and other open sins. The season was one of blessing to those present. Important and far-reaching results are confidently expected from this united waiting upon God.

STREET BOYS' GRATITUDE.—A few days ago a draft for £108 15s. was sent to Mr. Egan, of the Boys' Home, 95, Southwark-street, S.E., by boys rescued from the streets and sent out to Canada by that institution. This money was given voluntarily by them out of their own earnings as a "surprise gift," to help towards the expenses of a party of 100 which will start in a few weeks to fill carefully selected openings across the Atlantic. The cost of outfit, passage, &c., is £10 in each case.

THE EVANGELISTIC MISSION.—It is proposed to open the new Kilburn Hall, Kilburn Gate, on Thursday, March 28, when meetings will be held, afternoon and evening. A number of gentlemen who have at heart the extension of evangelistic effort have promised to attend. On preceding evenings in the same week prayer-meetings will be held, and it is sincerely hoped that the opening will be in the highest sense auspicious, and that many will be born from above in the new hall. The director of the mission is Mr. C. Russell Hurditch, 164, Alexandra-road, St. John's Wood, N.W.

MR. RICHARD WEAVER, the well-known evangelist, is, we regret to hear, passing through the furnace of affliction. For nearly a month he has been unable to leave his house, where his daughter and niece have also been lying ill. In a recent letter to a friend, he says:—"I need the prayers of God's people, for things seem very dark at times. But my hope is in the Lord, whose promises never fail. I feel as if my labours of preaching the Gospel have come to an end. I suffer both with my heart and head, and the doctor says I am not fit to be alone; but I tell him I cannot be alone, for Christ has promised never to leave me." We understand that practical sympathy with Mr. Weaver would be very opportune at the present time. His address is: Fallibroome, Macclesfield.

SWANAGE, DORSET.—On Monday, Feb. 25, an audience, filling the Congregational Schoolroom, listened with rapt and eager attention to accounts given by Miss Mary H. Steer and one of her helpers, Miss A. Smedmore, of the Rescue and Preventive work carried on in the East of London at the Bridge of Hope Mission. The rector of Swanage, Rev. T. A. Gurney, presided; the Wesleyan and Congregational ministers were also present. We learn that good and earnest work is being done in this retired, but exceedingly pretty, seaside resort, in the directions both of temperance and social purity, by united effort. The clergy and ministers are at one on these questions of social reform, and it is to this accord and co-operation that the encouraging character of the meetings held this winter is chiefly due.

Evangelistic Notes.

Dulverton, Somerset. — Mr. John Elliott and Mr. James Scroggie have been preaching in the Gospel Hall during the past month. It is believed that true and lasting blessing will be the result.

Messrs. Hyde and Stevenson, who have for some time been conducting Gospel meetings in various parts of Ireland, purpose to hold a mission in the Metropolitan Christian Union Buildings, Dublin, from March 17 to 24.

Paisley Lodging-House Mission.—A fruitful series of special meetings has been held in connection with the common lodging-houses here. Every night souls have professed to be born again, and backsliders have been restored.

Great Haseley, Oxon.—Mission services have been conducted in the Congregational Chapel here for eight days by Rev. E. Lee, Congregational minister, of Billinghurst, Sussex. As a result of his visit thirty members have been added to the church.

Darlington.—An eight days' mission has been conducted by Rev. T. C. Tatham, vicar of Willington, and Mr. H. Cook, of Stockton, in St. Paul's Mission-room, Darlington. We thank God for souls saved and Christians strengthened. S. L.

Dr. W. L. Munhall, after his mission at Dr. Talmage's Tabernacle, went to La Crosse, Wisconsin, a town of 30,000 inhabitants, for three weeks' services. Dr. Munhall has arranged to conduct a Bible Conference at Ocean Grove, N.J., July 25—30, and Drs. Brooke, Pierson, Moorehead, Erdman, and others will give addresses.

Hollingworth, near Manchester. — Mr. Thomas Price, of the Borough Mission, Newcastle, held a twenty-one days' mission here, with blessed results. Mr. Price is a converted collier; his method of preaching is not unlike that of Mr. Richard Weaver, through whom he was converted. The result of the three weeks' effort is that 125 persons, of both sexes and all ages, have openly professed to accept Christ as their Saviour. J. C.

Mr. Wm. Hobbs has been conducting the services for some weeks at the Great Assembly Hall, Mile End-road, and the blessing of God has been given to this earnest testimony. Many have been awakened from the sleep of indifference, and some have professed to be new creatures in Christ Jesus. The addresses to believers have also been seasons of refreshing. God is raising up not a few of those converted at the Assembly Hall to become earnest workers in other places.

Christchurch, N.Z.—A corespondent here, writing with respect to aggressive evangelistic work, says:—"During the summer season, we take advantage of the lovely fine evenings, more especially Sunday, for open-air work. We have the advantage of being able to conduct services in the centre of the city, in the Cathedral-square, which, being in the heart of the traffic, makes it very suitable for collecting a congregation when the services in the churches are finished. Some of our friends address the meetings and give testimonies which have been owned of the Lord, and we rarely close one without being allowed to see souls for our hire. After the open-air service we invite the people to our hall across the street. We also meet during the week at the mission hall."

Mission at Ramsgate.—A general Church of England mission, of ten days' duration, has been held in the various churches of Ramsgate and St. Lawrence. The mission opened on Saturday, February 16, with special services for the workers, in most of the churches of the district. At St. Luke's Church (Vicar, Rev. J. B. Whiting), more than forty services were held during the week before last. As in the other districts, both clergy and laymen laboured literally from morning till night amongst that more lowly class of people in whose interests the mission was more particularly undertaken. At Christ Church (Vicar, Rev. J. E. Brennan), morning services were held for the deepening of the spiritual life, and a series of thoughtful addresses were delivered; but the evangelistic service in the evening, with the after-meeting, was by far the most striking feature of the mission. On each occasion from 900 to 1000 assembled, and as the week progressed the number steadily increased. On the Thursday night the whole assembly remained for the after-meeting. During the singing of successive hymns the missioner and the clergy moved about the church, giving spiritual help and comfort to those who appeared to need it; and a large number have expressed deep thankfulness for spiritual benefits received.

Mr. Herbert Yeasey, of Torquay, recently conducted six weeks' Gospel services in Barnstaple and its neighbourhood. Several have professed conversion, and Christians have been greatly blessed.

Evangelistic meetings are being held every night during the week in the Congregational Church, Cambuslang. The attendance hitherto has been very encouraging, and blessing has been received.

Gospel services have just been brought to a close at the Baptist Chapel, Poulner, near Ringwood, by Mr. Lloyd, of Broadstone, colporteur. The meetings were well attended, and the power of the Holy Ghost was manifest.

Leaf Hall, Eastbourne. — An interesting eight days' mission, accompanied with very much blessing, has been closed in this place. The mission was conducted by Mr. John M. McAuliffe, accompanied by Mr. Thomas R. Fothergill and other friends.

Mr. J. M. Scroggie has held a week's evangelistic services at Rutherglen, N.B., which have been attended by much blessing. Many professed to be "born again." Mr. Scroggie commenced a series of meetings in the St. Mary's Free Church, Govan, on Sabbath last.

Nelson, Lancashire.—During the last fortnight evangelistic meetings have been conducted in the Manchester-road Congregational Church, by Mr. George Green. The attendance has been good, and the evangelist's work has been greatly blessed, many having professed to decide for Christ.

Dromore, co. Down, has been stirred by evangelistic services which Rev. R. Crawford Johnson has been conducting in the Methodist church for the past fortnight. There have been immense congregations; hnndreds have waited to be conversed with in the after-meetings, and many have decided for the Lord.

Altrincham.—Mr. Henry Lakin has held a very successful fortnight's mission in the Baptist Church. The services have been largely attended, and a considerable number of persons have professed to decide for Christ. Believers have been much refreshed. Mr. Lakin labours during the next three weeks at Doncaster.

Mr. John W. Bennett, of Southampton, has conducted a mission (Wesleyan) at Nulborne Port, Somerset, which resulted in many professed conversions; others testified to having received a deepening of their Christian experience. A united mission followed at Shaftesbury in connection with two societies of Primitives; this also was crowned with blessing.

Grosmont, Mon.—The Lord has been pleased to visit this secluded village with wonderful blessing. The revival commenced with a visit from Mr. Frank Sloggett, of Dowlais, and has continued for the past six weeks. Each night has seen some decided for Christ; amongst those who are rejoicing in a new-found Christ are some of the most unlooked-for of the neighbourhood.

Longhope.—A work of grace has been going on lately in this Gloucestershire village, Mr. Opie Rodway having been instrumental in awakening interest in eternal things by meetings held in January last. Pastor C. L. Gordon writes:—"Both young and adults are exercised about their state before God. Some, we have reason to believe, are truly changed, and others are nigh nnto the kingdom."

Mr. Charles Inglis has been holding special evangelistic services at Auckland Hall, West Norwood, which have been attended with great blessing. Believers have been refreshed, and nearly each night some professed to decide for Christ. Mr. Inglis has also conducted a series of Gospel meetings at Hythe, that have been owned of God in the conversion of sinners and the spiritual revival of believers.

Mr. J. Crofton Rainey has held a month's special services in Wellington, Som., and neighbourhood, including West Buckland and Rockwell Green. Much prayer had been offered on behalf of the mission for several weeks previously, and great blessing has resulted. Scores have professed faith in Christ, particularly amongst young men and young women, and the children of believing parents. It is generally felt that such a work of revival has not been experienced in this locality for years. H. A. T.

Rev. Jas. Kirkwood has held during the past month successful evangelistic services in Rathkeale, Boirisokane, and Bandon, Ireland. In each place much interest was awakened by the meetings.

The united mission at Loughborough has been one of unusual fruitfulness and refreshing to the churches. The two Baptist and the Congregational churches worked heartily together. During the fourteen days of the mission services were held by Rev. R. Balgarnie at Woodgate Chapel (Rev. C. Vick, pastor); Baxter Gate Chapel (Rev. R. M. Julian, pastor); Ashley-place Chapel (Rev. H. T. Walker, pastor). These services were largely attended. Meetings of mothers and working men were also held. A Bible-reading was given in the afternoon. At the closing service for testimony Mr. Julian reported that 250 persons had professed decision for Christ, most of them being young men and women belonging to various Bible-classes. In one case the teacher had had the joy of seeing the whole class in the inquiry-room. About 100 letters were sent in for special prayer, or thanksgiving for prayers answered. It was also stated that the blessing had not been confined to one or two denominations, but the Church of England, Wesleyan, Methodist Free Church, Unitarian, and Roman Catholic had also representatives whose names had been handed in.

Rev. W. Haslam, M.A., will conduct a ten days mission, from March 23 to April 2, in St. John's Church New North-road, Hoxton, London.

Church Parochial Mission Society.—The following Missions have been arranged for the month of March. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken: Mar. 9 to 22, St. George's, Bolton, Lancashire; Mar. 24 to April 9, St. Mary Magdalene, Peckham Rye. Rev. C. I. Atherton: Mar. 10, 17, 24, and 31, St. George's, Clyst, Devon, and Exmouth; Mar. 12, 19, and 26, St. Luke's, Torquay, and St. George's, Stonehouse; Mar. 13, 20, and 22, Stoke Damerel, Devonport, East Teignmouth, and Totnes; Mar. 14 and 28, Heavitree, Exeter. Rev. R. Catterall: to Mar. 12, Parish Church, Eccles, Manchester; Mar. 16 to 26, St. Thomas', Pendleton; Mar. 30 to April 9, St. Thomas', Leefield. Rev. J. Cullin: Mar. 23 to April 2, Herne Bay, Kent. Rev. A. R. D'Arcy: to Mar. 13, St. Andrew's, Eccles; Mar. 16 to 24, Lyng, Norwich; Mar. 30 to April 14, Ripley, Derby. Rev. W. Haslam: to Mar. 12, Consett, Durham; Mar. 23 to 31, St. John's, Hoxton. Rev. J. H. Haslam: Mar. 10, St. Mary's, Chatham; Mar. 13, St. Mark's, Reigate; Mar. 10 to 27, St. John's, Angell Town, Brixton. Rev. G. Howell: Mar. 27 to 31: Hope, Mold. Rev. W. Hayton: Mar. 9 to 18, Farlam, Carlisle. Rev. R. D. Monro: Mar. 12, 19, 26, Yeovil; Mar. 13, 20, 27, Parish Church, Taunton; Mar. 14, 21, 28, Long Ashton; Mar. 8, 15, 22, 29, St. Andrew's, Walcot, Bath. Dr. Morris: Mar. 10 to 25, Holy Trinity, Newport, Mon.; Mar. 31 to April 15, Birkdale, Southport. Canon Pennefather: Mar. 12, 19, 26, and April 2 and 9, Whitley, Northumberland; Mar. 13, 20, 27, and April 3 and 10, St. George's, Newcastle; Mar. 14, 21, 28, and April 4 and 11, St. Paul's, Alnwick; Mar. 8, 15, Holy Saviour's, Tynemouth; Mar. 22, Walker, Newcastle; Mar. 29, Simonburn, Humshaugh. Rev. C. Pilkington: to Mar. 12, St. Frideswide's, Oxford. Rev. J. Stephens: Mar. 9 to 18. Lyddington, Swindon.

SCENES IN PALESTINE.

On Tuesday, Wednesday, and Thursday evenings last week three eminently interesting and instructive lectures on Egypt and the Holy Land were delivered in the Gospel Hall, Southgate-road, Wood Green, by Mr. G. H. Lord, who has recently returned from a tour in the Bible Lands. The platform was so arranged as to present quite an Oriental appearance, and several friends robed in characteristic Eastern habiliments, besides a large number of photographic views, paintings of scenery and numerous curios which were on exhibition, greatly helped to illustrate the lectures. Mr. Lord has a pleasing manner of dealing with his subject, and of blending Gospel truth with his descriptions of Eastern life and customs, and as an aid to the fuller understanding of the Scriptures, his lectures are extremely useful. They are as entertaining to children as they are instructive to adults. Mr. G. H. Lord's address is Florence Villa, Buckhurst Hill, Essex.

THE SEAMEN OF THE ROYAL NAVY.—Miss Agnes Weston's important work among the seamen of the Royal Navy will in future be described in a quarterly magazine, entitled, *Jottings from my Log*. The first issue of this paper, just published, contains much that cannot but interest seamen and those who are concerned in their welfare. The illustrations are as excellent as the references to past endeavour are full of promise. This new venture will be forwarded post free to any address for 2s. 6d. a year, sent to Publishing Office, Sailors' Rest, Portsmouth.

Northern Light.

One of the attractive features of the forenoon service of White Memorial Church is the repeating of Scripture texts by the boys and girls of the congregation. Thirty-one children recently gained book prizes for proficiency. Spiritual child-life is eagerly nutured in this congregation. In 1885, the first year of the church, the Sunday-school had only 120 names on the roll; now there are upwards of 800.

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Sunday drinking is a growing evil in and around the mining district of Airdrie.

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The Missionary Society of Aberdeen University gives a good account of both home and foreign mission work. Glasgow can honestly report happily on all matters save a very important one, the financial. St. Andrews and Edinburgh are also satisfactory.

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Southern friends will be sorry to learn that the Scottish Missions in Nyassaland are in a critical condition. Dr. Alexander Hetherwick, from the Church of Scotland Mission at Domasi, considers that, if Portugal is allowed to take possession of Nyassaland, she will hinder the preaching of the Gospel, nullify missionary effort, and introduce the drink traffic, which, in the doctor's opinion, would be even worse for Africa than the infamous slave trade. At a recent meeting in Edinburgh it was resolved to lay before her Majesty's Government the necessity for missionary effort having undisturbed freedom in Nyassaland.

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There has just been issued in Glasgow, the city of the Brigade's birth, a capital little paper called *The Boys' Brigade Gazette*. It is published for the use of the officers by the authority of the executive committee. Its opening number contains a full report of the addresses delivered at the recent first public meeting, where the favourable opinions of men whose judgments are weighty, and who viewed the movement from different standpoints of life, were heard concerning this mighty lever for the upraising of boyhood to a healthy, happy, Christian platform. "The boy," said one speaker, "is a modern discovery." That is too true, but the Boys' Brigade committee mean to keep hold of their prize, and are endeavouring to lead boys to Christ by boyish methods.

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There is a Mission to Italians in Glasgow. Miss Scott, a minister's daughter, and some other ladies, do much towards brightening the lives of these picturesque aliens from Italy. Sunny hearts do abound in Glasgow, perhaps to make up for the prevalence of leaden skies. To celebrate the "Festa," given annually towards the close of the winter evening-school session, an entertainment has just been given to these Italian folk. By the aid of lime light views they were taken back to sunny Italy in spirit, while the bright Italian flags which decorated the hall made them forget it was but a dream.

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Mr. W. R. Bradlaugh commenced a three weeks' mission in the Free Church, Pathhead, Kirkcaldy, on Sunday, March 3.

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Addresses to Christians are to be given in the Glasgow Christian Institute on Sunday afternoons. "Complete Deliverance" is the title of the first lecture.

Luke North.

THE "CHRISTIAN" BLIND RELIEF SOCIETY is now granting relief to persons residing in twenty different counties in England. Fresh applications are constantly being made, so that they need all the help they can possibly secure.

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Among the Churches.

CHURCH OF ENGLAND.

During the month of January Rev. Professor Cassel, missionary of the London Jews' Society in Berlin, baptized in Christ Church two Jews on their profession of faith in Jesus Christ.

Rev. W. T. McCormick, vicar of St. Matthew's, Brighton, baptized an old Jew, eighty years of age, on Sunday week. He has been under instruction, and quite broke down at the time of his baptism; he said afterwards, "I felt quite overcome when I thought of my having been in darkness for nearly eighty years."

Rev. Gilbert S. Karney, of Hampstead, has been appointed vicar of Melton Mowbray, in the room of the late Rev. Dr. Colles. Mr. Karney is a well-known and widely esteemed evangelical clergyman. He has rendered signal service to the cause of foreign missions in his capacity of secretary to the Church of England Zenana Missionary Society, and as one of the missioners of the recent C.M.S. "Winter Mission" to India.

St. Mary's Church, Whitechapel, has five Scripture readers, a mission woman, a parish nurse, six volunteer lay readers, and two hundred and eighty-six other unpaid workers, male and female, "assisting in various ways in spreading a knowledge of the Lord Jesus amongst the people." The whole staff, with three exceptions, are "genuine Whitechapel men and women." The same church maintains a missionary in Equatorial Africa, a lodging-house mission, and a large number of other good works.

Rev. James Weller, curate of St. Nicholas Church, Brighton, has lately commenced giving Sunday afternoon addresses on Christian evidences to young men in the Oddfellows' Hall. The subject of his first discourse, on January 20, was, "The causes of unbelief"; on this occasion the hall was crowded, and the attendance has been well maintained on each succeeding Sunday. In this effort Mr. Weller has the hearty sympathy of many Christians, and he has been encouraged by seeing definite results from the services.

PRESBYTERIAN.

At the annual meeting of Grange-road Church, Birkenhead, it was reported that fifty-two had been added to the communion during the past year. At the two mission stations connected with the congregation there is much earnest work being done, with many gratifying tokens of success.

Mr. Robert Stark has held a profitable series of evangelistic services in St. Andrew's Presbyterian Church, Canterbury. The attendance throughout the week was good, and Mr. Stark's earnest and attractive presentations of Gospel truth were listened to night after night with an ever-increasing interest.

METHODIST.

Rev. W. N. Barleycorn, native missionary from West Africa, is addressing meetings in the Primitive Methodist churches, and arousing interest in the cause of missions to the heathen.

Rev. Thomas Champness's *Joyful News* movement for employing lay evangelists (says *The Methodist Times*) is winning the adhesion of the influential laity, as well as of the great mass of the Methodist people, more and more every day.

Rev. Dr. Moulton, of the Leys School, Cambridge, has launched a proposal for the establishment of a Methodist "Toynbee Hall" in London, to be more distinctly associated with definite Christian work, however, than is the case at Toynbee Hall.

A gracious revival has broken out in the Wesleyan Sunday-school at Stoneyholme, Burnley. Special prayer-meetings were held on consecutive evenings during two weeks, with the result that over twenty, all young people in the school, professed conversion.

BAPTIST.

Dr. Clifford's proposal for a "forward movement" in London has not, says *The Baptist*, been ignored by the Baptist Union, but will probably be dealt with at the forthcoming spring meetings.

The pastor of the church at Newport-road, Middlesbrough (Rev. J. Fleming Shearer), has held a series of evangelistic services, which have been fruitful in their results. Over fifty persons have professed conversion, a large proportion of these being elder scholars in the Sunday-schools.

Rev. Thomas Rutland was ordained to the work of foreign missions on Sunday week, at Westbourne-park Chapel. Mr. Rutland will be the third representative of Westbourne-park Chapel in the foreign mission field. Dr. Clifford conducted the service, giving an address on "The Religions of India and the Christianity of Christ."

On Monday, February 25, Pastor A. G. Brown's "Thankoffering Day," he was in attendance at his vestry from 7 a.m. During the day £431 1s. 4d. was deposited with him by persons who had received some spiritual blessing in connection with the Tabernacle. Four prayer-meetings were held at intervals during the day.

Rev. T. W. Medhurst has just left Portsmouth for Cardiff, after a pastorate of nearly twenty years at Lake-road Baptist Church. Mr. Medhurst's ministerial work has been very largely blessed to the winning of souls. During his pastorate 1199 have been added to the church, and he has baptized at Portsmouth 948 persons on a profession of their faith in the Lord Jesus.

CONGREGATIONAL.

During Rev. Arthur Hall's two years' ministry at Craven Chapel, Regent-street, W., 140 members have been added to the Church. The pastor, at the recent annual meeting, said that, should some other sphere be opened to him, it might now be for the interests of the church that a younger man should take his place.

Gosport Church has now 265 members, 108 of whom have been admitted during the three and a half years' pastorate of Rev. G. S. Smith. A mutual improvement society, an evangelistic association, a Christian band, Band of Hope and "Leisure Hour" working party for providing garments for the poor, are in active operation. Lodging-house services are conducted every Sunday evening.

SOCIETY OF FRIENDS.

The Friend of Missions gives an exceedingly interesting account of work done, and in prospect in the revived meeting of Oxford. Adult school, mission band, Band of Hope, and other agencies are actively employed in combating evil and doing good.

English Friends, in addition to home mission labours, are doing Christian work in India, where the mission is extending; in Madagascar and Syria blessing is resting on the workers; in China and South Africa, in spite of heathen opposition in the former, and Romish in the latter, God is helping and blessing greatly. Reports from all the fields of service are full of encouragement and open up vistas of hope, at once animating to workers abroad and helpers at home.

American Friends are constantly widening their sphere of missions. At present they are successfully working among North American Indians, where they have twelve meetings, six Bible-schools, and fifteen white and seven coloured teachers. In Alaska they are teaching and preaching Christ. In Mexico and in Jamaica the same course is successfully pursued; and in Japan and Palestine American and English Friends are united in Christian enterprise. A Japanese Quaker has been sent sixty miles in response to an appeal for a teacher, and there, as in Tokio and environs, spiritual truth is being promoted. More workers are urgently needed.

FALLEN ASLEEP.

Rev. George Bryan, who was for nearly fifty-five years vicar of Huttoft, Lincolnshire.—Rev. William Armstrong, minister of the East Free Church, Rutherglen, N.B.—Rev. G. G. Daugars, pastor-moderator of the French Protestant Church, London.—Rev. J. H. Godwin, an honorary professor in New (Congregational) College, London.—Rev. Canon A. G. Ryder, D.D., rector of St. Mary's, Donnybrook, Dublin.—Rev. John Barker, Baptist minister, of Lockwood, Yorks.—Mr. James Everitt, of Atherstone, the leader of mission work there amongst the poor, and an acceptable preacher of the Gospel. — Rev. J. Gilmour, Presbyterian minister, Omagh.—Mr. John Conn, a devoted Christian, at Castlewellan.—Miss Jane Caspari, C.M.S. missionary in Japan. —Rev. J. G. Wood, the eminent lecturer and writer on natural history.

CONTINENTAL & FOREIGN NOTES.

FRANCE.—Pastor Bersier has called a conference on the "Position and Prospects of the Reformed Church," in the American Church, 21, Rue de Berri, Champs Elysées, for Sunday afternoon, March 17. M. Bersier is Moderator of the church, and will make official statements on the work that is being accomplished.

RUSSIA continues to persecute and oppress Lutheran and other evangelical believers. A St. Petersburg pastor of high character is now awaiting his doom for having admitted a young Russian to Church fellowship. Banishment to Siberia is all but a foregone conclusion, as the pastor not only administered the Lord's Supper to the pervert from the "orthodox" faith, but was previously instrumental in his instruction in Gospel truth.

TAHITI.—A letter from Papéété, in the *Journal des Missions Evangéliques*, states that Ah-fat, a converted Chinaman, has determined to return to his native country, and do the work of an evangelist there. While engaged as cook in the household of Pasteur Viénst, Ah-fat found peace in Christ, and stands high in the esteem of all who know him in Tahiti. Though he can ill be spared from the South Seas, Ah-fat goes back to China with the loving benediction of those among whom he has hitherto been quietly and devotedly labouring in the Gospel, and it is hoped that much blessing will attend his message of what God has done for his soul.

A NEW MEDICAL MISSION.—Ten months ago, Mr. J. T. Morton, of London, offered to the Free Church of Scotland the salaries of a medical missionary and two native assistants for three years, to start a mission where no medical missionary had hitherto been. Dr. William Walker and his wife sailed for Bombay in the end of December to found this mission in Conjevaram, a city of forty thousand inhabitants, forty-five miles to the south-west of Madras. Conjevaram contains a thousand idol temples, and every May its shrines are visited by one hundred and fifty thousand pilgrims. The district around contains about a million of inhabitants, and is just the field for a new mission.

Pastor Th. Marzials is now so feeble that Mme. Marzials cannot leave him any length of time. The whole burden of the Orphanage and evangelistic work rests upon her. A lady of private means would find there a large field of usefulness, and relieve an overburdened worker. Mme. Marzials' address is Barnave, Drôme, France.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

THE BOOK OF EXODUS.

THE word means "going out." The main subject is the going out of Israel from Egypt. The opening word, "Now," closely connects it with the previous book of Genesis. The two books were evidently produced by the same pen. And if any further argument were required to prove that Moses was the author, it might easily be gained from the contents of this book, which could only have been written by one who had a thorough knowledge of Egypt and Sinai, and of the internal history of that mighty struggle which preceded the Exodus. In addition to this, Luke xx. 37 is conclusive proof of Mosaic authorship.

Exodus differs from Genesis. Genesis is a book of universal history, and full of minute personal biographies, which gradually taper down to the story of Israel and Joseph. Exodus, on the contrary, is wholly taken up with the history of Israel, and the only biographical sketch is the life of Moses.

There are three great divisions of this book.

ISRAEL IN EGYPT.—Chh. i.—xii.

ISRAEL ON THE MARCH TO SINAI.—Chh. xiii.—xix.

ISRAEL AT SINAI.—Chh. xx.—xlii.

These stages correspond closely with the history of every saved soul; as well as with the history of redemption.

The great burden of this book is the object-lesson given in the Passover of redemption by blood. There was a clear division made throughout between Egypt and Israel. Upon the former fell the strokes of judgment, whilst for the other there was light, and deliverance, and salvation. And the only reason that is adduced for the distinction is that the one was sheltered from evil by the blood, whilst the other was left unprotected to bear the result of its sins. We, too, enjoy all our freedom from the curse and darkness of sin, and our emancipation into the liberty of God's children by reason of the blood (Eph. i. 7, ii. 13; Rom. iii. 25).

After redemption, there is the giving of law. We stand beneath Sinai, and learn the inability of the flesh to obey the holy law of God—an experience which drives us more earnestly to the efficacy of the precious blood as our only plea. And thus we pass into worship and fellowship, like that which Moses had with God, face to face, or which Aaron had in the Holy Place.

The imagery of this book supplies many of the metaphors in the Book of Revelation. The conflict between Israel and Egypt is that in which the saints of all ages are engaged. And God is ever calling us out of Egypt (Hos. xi. 1); the Egypt of worldly alliance; the Egypt of the fleshpots of sensual indulgence; the Egypt of mighty forms of human power. But the struggle is ever unto blood; until on the sea of glass the victors stand, having the harps of God, and sing the song of Moses, the servant of God, and the song of the Lamb (Rev. xv. 3).

SUNDAY, MARCH 10.—Exodus III.

God's servants must spend much time alone with Him. All the learning of Egypt was not enough to equip Moses for his life-work; but he is taken to the back side of the desert. That is God's college. And all who have done anything great in the world have graduated there. Elijah at Horeb, Ezekiel at Chebar, Paul in Arabia, John in Patmos. Whenever we see a man taken by himself into such seclusion, we may be sure that a great future is in store. God's workers may take their Arts course in the world's universities, but they must take their Divinity course alone with Him.

The fire which was its own fuel (2).—Often in doing daily duty, we come on the grandest revelations of God, and it is always well to be on the outlook for them, and to turn aside to see. This burning bush has generally been taken as an emblem of the Church, existing amid persecution. But there is a deeper meaning. That fire was the evidence of the presence of God. God was there. And the lesson evidently was, that God was in the midst of Israel; and was willing to come into the life of Moses, though it might seem no worthier than the acacia shrub of the desert. And where God is, there is holiness (5). We are holy in proportion as God dwells in our hearts. The fire is an emblem of the purity and eternity of God. He is the I AM, needing no sustenance. The 6th verse was quoted by Christ as proving that men who had died were living yet (Matt. xxii. 32).

The promise of Divine deliverance (8).—Note the successive steps. "I have seen," "I have heard." "I know," "I am come down," "I will send thee." There were no merits in Israel, but urgent need. It was enough that they were his people. All else was secured to them by his own all-sufficient nature. It had seemed long to wait, but God came at length. So will it be always. The sighs and groans of chap. ii. are answered by the coming down of chap. iii. (Luke xviii. 7).

The hesitance of the human instrument (11).—How unlike the man who, forty years before, had acted with such impulsive haste (Acts vii. 23). He had learnt much since then, and most about himself, so that he was diffident of himself, nervous and timid. But there ought to be no such shrinking, when God says, "I will send thee," "I will be with thee"; and when He further describes Himself as the I AM, Jehovah. Demand whatever gift or grace you need, and God will honour the cheque which you may fill in, but which He signs.

MONDAY, MARCH 11.—Exodus IV.

This marvellous chapter describes the manner in which God dealt with the misgivings of his servant.

To his first misgiving God answers by giving him two signs. Here first we meet with that rod which was so often to be stretched out over the land of Egypt, to make a way through the deep, to bring water from the rock. Moses was but a rod, but what cannot a rod do when handled by the Almighty. When returning from preaching, Dupanloup would cast himself on the ground, and lick it with his tongue, to remind himself of his utter nothingness. Leprosy is the type of sin, and the cleansed hand indicates the marvellous power of God to cleanse and sanctify all who will yield themselves to Him, thus qualifying them for service.

To his second misgiving (10) there was a promise of exceeding beauty, which all who speak for God do well to ponder (12). It reminds us of Jer. i. 7, 8, 9; and of 1 Cor. ii. 4. Strange that we rely so much more on any natural gifts than on the Giver. If we truly understood our position, we should glory in our want of eloquence, as affording a better platform on which God should work (2 Cor. xii. 9, 10). God is willing to teach us what to say (12), and what to do (15).

To his third misgiving (13).—God gave Him his brother as an assistant. But, ah! how great the loss! On the one hand Moses lost half the honour which might have been his; on the other, he was associated with one who was often a great hindrance to him (Exod. xxxii. 35; Num. xii. 1). Humility is a lovely grace, but it is not humility when we refuse to take up work which God assigns us.

There is a mysterious incident at the close of the chapter which shows that we must be willing to put away every act of disobedience to God's law, before we can be used in his service.

TUESDAY, MARCH 12.—Exodus V.

The bondage of Israel in Egypt is an apt type of our bondage to sin. How emphatic are the allusions of Scripture in this sense (John viii. 34—36; Rom. vii. 23—25). The weary tyranny of besetting sin; the demands of Satan that we should obey him; the absence of all return for our toils; these are striking points of analogy. And, though we weep and struggle, there is no help for us unless it come from without. But this is the glad announcement of the Gospel (Luke iv. 18).

At first, the proposals of deliverance make the burden of captivity even heavier.—No straw! No minishing of the tale of bricks! The charge of idleness! Cruel beatings! Deliverance further off than ever! The darkest hour precedes the dawn. Satan raises the hue and cry over a man who is escaping, whilst he is still enough with regard to those who are safe in his power. Conviction of our need necessarily precedes deliverance.

The conflict with Pharaoh.—He was not an irreligious man, but he would not admit that Jehovah was supreme over the gods of Egypt. One design of the plagues was to convince him that He was so. And when this had been clearly proved, it became a question of his proud self-will, which would not yield to God. The plagues left him without excuse. He was conquered, but not converted.

The true way of meeting complaints and difficulties (22).—The disciples did something of the same sort (Matt. xiv. 12; Mark vi. 30). It is a great mistake to carry the anxieties and cares consequent on our doing God's will in the world. As soon might the clerk in Rothschild's bank worry about the payment by his employers of a prodigious loan. Submit thy will to the will of God. Commit thy burdens to the care of God.

WEDNESDAY, MARCH 13.—Exodus VI.

This chapter should be connected with the close of the former one. Instead of reproving the petulant impatience of his servant, God bade him wait in patience for what He would do (1).

The statement of ver. 3 is, at first sight, startling, because we remember many passages in Genesis where the name occurs. But this arises from the fact that much of Genesis was composed by Moses after the Exodus, and it was natural for him to apply to God the name which was in daily use among the people at the period of writing. Some affirm that as a name Jehovah was known to the patriarchs, but that the full development of its meaning had not been exhibited. The glorious attribute of *immutability* especially had yet to be displayed. To the patriarchs God was the mighty *El*, providing for them. To the Israelites, the unchanging *Jehovah*, fulfilling promises after the lapse of five centuries (Mal. iii. 6). Jesus loves to the end those on whom He once sets his affection (John xiii. 1).

Notice the "I wills" of God's covenant (4). There are *seven* of them, besides the *two* "I AMs" with which the list opens and closes. This is like the new covenant of Heb. viii. We are never secure so long as aught is left to us; but when God alone is concerned, who can stay Him? How often our faith in God is hindered by physical or temporal circumstances (9).

God's inventory of his people.—Here is the making up of jewels (Mal. iii. 17). As if God were numbering his own, that not one might be left behind. Yet the principal names in this list are of men who still shrink from their work (30). What a marvel it is that God bears with us as we repeat the same mistakes, and fall so constantly into the same murmuring complaints! Is your name in his book?

THURSDAY, MARCH 14.—Exodus VII.

The plagues fell on objects that the Egyptians worshipped, and were intended to answer Pharaoh's question, Who is Jehovah? also to show God's infinite superiority. It would not have been just to punish Pharaoh with immediate overthrow in the Red Sea. There must first be given evidence enough of the glory and majesty of Him who demanded that his people should go free. The plagues occupied probably a few months, one following on the other. There is a beautiful description of them in Ps. cv. 26—36. The conflict with Pharaoh, probably the great Rameses Sesostris, whose form and face are familiar to us in those colossal representations which stand in our museums, is the emblem of a yet greater conflict, with which the Bible closes (Rev. xvii. 8, xx. 10).

The magicians.—The Apostle Paul gives us their names, and tells us that they shall have their representatives in the last days (2 Tim. iii. 1—9). This mimicry of Moses was probably the result of legerdemain, in which Orientals excel, and they were permitted to succeed (11, 22, viii. 7); but they could not go beyond a certain point (viii. 18), that the contrast might become more strikingly manifest. Is not this imitation what we see around us to-day? Satan's most successful resistance to the Gospel is in imitating the form, without the divine power.

The First Plague.—It was probably towards the end of June, when the Nile was rising. Its waters were peculiarly sweet, gave fertility to the land, and were worshipped; the blow was therefore the more crushing to sustain. Had the magicians possessed real power, they had better have removed the plague. This they could not do. It therefore suited their policy to produce something which looked like the real miracle, and probably on a very small scale. What a contrast between Egypt's river which failed, and Jehovah Himself (Isa. xxxiii. 21).

FRIDAY, MARCH 15.—Exodus VIII.

Pharaoh made four efforts at compromise. The first (25); the second (28); the third (x. 8—11); the fourth (x. 24). Every inch was thus disputed. Satan is willing for us to be religious, so long as we do not separate ourselves from the world. The one thing he dreads most of all is separation. But nothing can please God which is not clearly separate from evil. There must be three days' journey, through the waters of death, on to resurrection ground (2 Cor. vi. 17, 18).

The Second Plague.—The frog was held in honour by the Egyptians. There was a frog-headed god and goddess. Frogs were embalmed and buried in the tombs of Thebes. They now came everywhere, to the consternation of all. One frog could not do much, but when they came in myriads they were irresistible. We may accomplish by numbers and unity what would be impossible to individuals. How remarkable is man's inability to trust God. Pharaoh fixed to-morrow (10), but it would have been quite as easy for the plague to be removed on that very day. God's time is always to-day; man's to-morrow (2 Cor. vi. 2). Under the pressure of sorrow, Pharaoh was willing to yield (8), but when there was respite, he repented; and in doing so, he hardened his heart. No ice is so hard as that which freezes after a thaw.

The Third Plague.—If these were *lice*, it would be a serious judgment on a nation which made so much of cleanliness; if *gnats*, or sandflies (R.V.), the torture would be intolerable. With what small weapons can God humble the pride of man. What a remarkable confession (19).

The Fourth Plague.—It is thought by some that this word stands for the sacred beetle, the emblem of the sun. That these venerated vermin should become their tormentors, to be trodden under foot, or swept from their houses, must have been a severe infliction on the Egyptians. How beautifully Moses used his intimacy with God as an intercessor for his people (12, 29).

SATURDAY, MARCH 16.—Exodus IX.

This awful conflict between the proud will of Pharaoh and the will of God has its counterpart in the inner history of very many. Even in the case of professing Christians, there is often a terrific struggle in respect to some demand to which they refuse to assent; and many of the sorrows which befall us are sent in order to wean us from our idols, to vindicate the power of God, and to lead us to repentance. So long as we stand out, we bring nothing but anguish and disaster upon ourselves, and all connected with us. Up to this chapter we are told that Pharaoh hardened his heart; here we learn that God hardened Pharaoh's heart (12). Here there is attributed to God's agency a state of heart which was, in fact, the outcome of the conditions which God set on foot. If only Pharaoh had yielded, God would have shown his power in bringing about his repentance and penitent acknowledgment, as in the case of Nebuchadnezzar (Dan. iv. 34); but, alas! since the king resisted, he became rather the means of making conspicuous the Divine power in destruction. God always means to bless and save; but, by resistance, we may transform that which He intends for blessing into a curse and bane.

Fifth Plague.—"All the cattle of Egypt died" probably means (see 19) that there was death among all the cattle of Egypt—no kind was spared. Probably the mortality was specially among the sacred oxen, which were objects of peculiar veneration. Notice the care of God for his own (6).

Sixth Plague.—This touched the persons of the Egyptians, and even of the magicians, in the form of ulcerous eruptions. So the ulcer of sin must disqualify for standing in the presence of God (11). But men think less of their souls than of their skins.

Seventh Plague.—In the middle of February or beginning of March there befell this fearful storm, a phenomenon almost unknown in Egypt, and this extorted the first confession of sin from that proud heart. How different the tones of confession (Numb. xxii. 34; Joshua vii. 20; 1 Sam. xv. 24; 2 Sam. xii. 13; Matt. xxvii. 4; Luke xv. 18). But it was not a godly sorrow (2 Cor. vii. 10). Compare Rev. xvi. 21 and Isa. xxvi. 20. And how beautiful it is to remark God's care over his own people (22). A severance often repeated afterwards. They were hidden in a pavilion, and in the secret place of his presence from the pride and wrath of man. Is not this an anticipation of the protecting care which shall be exercised over God's people in those perilous times which are coming on the world? (Isa. xxvi. 20; Matt. xxiv. 22).

THEATRICAL TEA MEETING.—At the schoolroom, Whitfield Presbyterian Church, Wilson-street, Long-acre, a company of theatrical employées, to the number of about 120, partook of tea on Wednesday evening, last week. Addresses were given by Mr. Forbes and Mr. Thomas Bennett (an elder of the church), and on leaving each guest received a sachet bearing a Scriptural motto, the gift of the Bible Flower Mission.

International S.S. Lessons.

Sunday Afternoon, March 17.

CHRIST'S LOVE TO THE YOUNG.

MARK x. 13—22. GOLDEN TEXT: x. 14.

DURING our Lord's last journey to Jerusalem, while in the district of Perea, in the south of Palestine, and east of Jordan, the incidents of this lesson took place.

Jesus and the children (13—16).—Note the added details given in Matt. xix. and Luke xviii. The people of Perea recognised the dignity of Jesus, and resolved that their children, even infants (Luke), should receive his benediction. To "put his hands on them and pray" (Matt.) would be to Hebrew mothers a familiar form of blessing. They had seen the presidents of their synagogues do the same.

It is a mistake to argue from this incident that children do not need conversion, that they *are* already in the kingdom, and only need to be trained in it. Whatever Jesus means by saying, "Of such is the kingdom of God" (14), He does not intend to contradict the statement of John iii. 6. The first birth—even from the best earthly parentage—is only of the flesh; a second birth is needed in every case. True, many young people may not be able to tell the time of their conversion; their trust may have passed almost imperceptibly beyond their parents to the Saviour, but the definite act of coming to Jesus, and of putting the life in his hands, must take place in all. By prayer, and instruction, and example, we may now bring our children to Jesus.

"*The disciples rebuked*" *them* (13).—They did not think that children could be proper subjects for his ministry. Hinderers now are: (1) Those who deny the necessity of child conversion, for how should they seek the Saviour if they do not consciously need Him? (2) those who deny the possibility of their conversion; (3) those who expect a *man's* experience in a little child; and, of course (4), those who, by evil example or pernicious teaching, train the young to sin. It is a grievous sin to be a cause of stumbling to the young (Mark ix. 42). Our Lord's indignation with his disciples proved it (14).

"*Of such is the kingdom of God*" (14).—Does not the following verse partly explain this? "Whosoever shall not receive...as a little child," &c. (15). This is a direct inversion of what has been too long believed. The child need not wait to become a man before he trusts the Saviour; but the man needs to become a child. The advantage is *all* on the side of the young; and the older they grow, the less likely are they to be saved at all. At a meeting in Calcutta Lord Radstock stated that he had the pleasure of seeing all his children converted before they were eight years of age. The freedom from scepticism, distrust, hypocrisy, pride which marks children is the reason why, "Of such is the kingdom," and makes them much more susceptible to spiritual instruction. Let parents, teachers, and churches recognise this.

The rich young man (17—22).—By comparing Matt. and Luke with Mark, we learn that this man was a ruler—was young, rich, and outwardly moral and religious. To all young men he is an example and a warning.

His hopeful approach to Jesus (17).—His concern was about "eternal life." Though he was wealthy, and attached to his possessions, he did not allow them to crowd out eternal things. He brought his inquiry to Jesus, and came both earnestly ("running") and humbly ("kneeled to Him"). He seized an opportunity that might not occur again, and he made his application publicly—not as Nicodemus (John iii.) Is he not in all these particulars a worthy example? A reproof to the carelessness and the timidity, and the spirit of delay which so commonly prevails?

Our Lord's treatment of him (18—21).—It was an unusual method of treatment, but one eminently suited to his case. "*Why callest thou Me good?*" (18).—He had used the word without recognising all it meant in its application to Jesus. Merely human excellence of character was not all that Jesus possessed. "Absolute goodness and God are one."—*Morison.* This was more than the young man had recognised. "*Thou knowest the commandments*," &c. (19).—According to Matt. the man's question was, "What *good* thing shall I do?" Our Lord's answer takes him on his own ground in order: (1) To correct his mistake in expecting life by doing; and (2) to show that he had not, as he supposed, kept the whole law. He who is not prepared to obey (21) has not fully obeyed the command, "Love thy neighbour as thyself" (Matt. xix. 19). Yet, while dealing with him thus faithfully, our Lord recognised the natural beauty of his character—"He loved him" (21). May we not learn the following important lessons? (1) A man may be amiable and lovable and moral, yet lack the one thing needful. (2) Even great riches do not prevent him feeling the lack.

The young man's departure from Jesus (22).—Two alternatives had been put before him—the Saviour, eternal life, treasure in heaven, or his great possessions. And so far as this narrative tells us he made a wrong choice. "*Went away grieved.*" Did he never repent? If not, how bitter would be the memory of that day, in which he had been so near to the kingdom, yet had so deliberately refused to enter! But the narrative is left unfinished. He may have sorrowed unto repentance—we know not. Every young man to whom a similar alternative is presented should choose the good part, which cannot be taken away.

ILLUSTRATIONS.

Mr. Spurgeon says that he has never had to exclude a single member from the church who was received as a child.

A girl who had read through the "Pilgrim's Progress" was asked which character in the book she liked best. "Christiana," she replied; "for she not only went to the celestial city herself, but she took the children with her."

George Whitefield once stayed with a general, whose whole family were unconverted. He had never been able to speak to them personally about their souls; but, on the last day, he wrote with his diamond ring upon the window: "One thing thou lackest." When the good man had gone, the general saw the message, and God blessed it to his conversion.

During the progress of a revival, a lady of wealth who saw the poor crowding to the Saviour, cried aloud: "O my God, is there no mercy for the rich?"

NO SECRETS.

HAVE no secrets, brother, nothing thou need'st hide.
Let thy surcharged bosom pour its flooded tide;
Only let its fulness at the fountain flow,
Mingled with the river of thy Saviour's woe.

Secrets sever friendship—cankers on the tree,
Blighting all the roses we had hoped to see.
Love can never linger where a secret lies;
Fellowship is broken, and affection dies.

Jesus, Friend of sinners; Jesus, knowing all,
Is there any secret, any little fall;
Any little action, any little bliss,
Any little secret, anything amiss?

Jesus, if my friendship with a fellow-heart
Suffers when a secret bids my trust depart,
What must be thy sorrow when I think or do
Aught I wish were secret, hidden from thy view?

Jesus, Friend of sinners, may I tell Thee all,
Hiding nothing from Thee, nothing great or small;
Living in the sunlight, knowing Jesus knows
All my faults and failings, all my joys and woes.

WILLIAM LUFF.

MRS. HILL, widow of Rev. G. T. Hill, founder of the Seamen's Christian Friend Society, entered into the heavenly rest on March 1, in the 77th year of her age. Her mind was clear, her faith unwavering, and her hope bright to the end. She testified with joy to the presence and preciousness of the Saviour.

KILBURN HOUSE OF REST.—The House has been very full during the winter. Many a worker has to "rest awhile," not only from the ever-increasing pressure of the work, but also because of "retrenchments" being necessitated in many centres of work from lack of funds. The all-day meeting was on Friday last. In the morning Miss Mason spoke on the responsibility of being "brought nigh to God," and the privileges that are attached to this responsibility. There was a continuous flow of earnest prayer for the various subjects brought before the meeting; and three answers to prayers of the previous month were recorded. In the afternoon Lord Radstock gave a most earnest address on living near to God. In the evening Rev. F. D. Sanford gave a most helpful and impressive address on the analogy between the Temple and the believer.

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Miss Leigh's Home, Paris—M.S.B....	1	0	0
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Watercress & Flowersellers' Mission—Miss H. £2; A.E.T. 6s 1d; Gal. vi. 2, £1 10s; M.S. £3 3s; A. G.D. 10s; C. & E. £3	10	9	1
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CHILDREN'S MISSION AT FINSBURY PARK.

—A very encouraging series of meetings for young people has just been concluded in the Finsbury-park Hall, the missioner being Mr. T. Lewes Sayer, of the Children's Special Service Mission, assisted by other workers. Despite the very unfavourable weather which prevailed during some part of the mission, the attendance increased nightly. The meetings for conversation at the close of each service were very impressive, and every night there were clear and blessed decisions for Christ, especially among the older children. Mr. H. Leigh Holme, who originated the work among the young in this Hall, contributed much to the success of the effort.

Miss Green, 95, Ledbury-road, Bayswater, W. (of the Female Mission of the Reformatory and Refuge Union), appeals for tracts suitable for distribution in hospitals and infirmaries. She is also greatly in need of left-off clothing for girls.

Artillery-lane Mission.—The workers of this Mission have been giving shelter and free meals to the destitute, to whom also the Gospel is preached. These efforts will have to be stayed unless funds are provided by the generous public. The superintendent is Mrs. Finn, 14 Talbot-place, St. Ann's-row, Stamford Hill, N.

"SWARMING OFF!"

220 Trained Lads (the First Party this year) will (D.V.) "Swarm Off" from our various "Homes" for Canada on March 28. Of this number about 70 will be bound for our New Industrial Farm, Manitoba, the remainder for Ontario.

Dear Friends,

After the trials and struggles of another Winter's toil amid the **Slums of London,** *we are now ready to commend to GOD'S care our first party of Young Emigrants for this year, consisting of about 220 dear Young Lads, trained and tested in our Workshops and Homes, and many of whom have manifestly yielded their hearts to Christ, and have for some time been actively engaged in His service.*

The prospect before these Boys is indeed a bright and hopeful one, for already I have received more demands for them from Farmers in excellent positions in Canada than would suffice to engage this whole party twice over!

Although the **OUTFIT** *given to each Young Emigrant is ample in quantity and of the* **best quality** *(experience having taught us the prime importance of this), yet by the exercise of* **rigid economy** *in all the arrangements, it is found that* **£9 per Boy** *entirely covers the whole cost incurred in settling him in a God-fearing family in Ontario, after which no further expenditure will be needed on his behalf.*

£54 *will therefore give* **Six Boys** *a start in life, or* **£108** *will do the same for* **Twelve Boys.**

To send Youths (of 17 to 21 years of age) to Manitoba is more expensive, a railway journey of 2,000 miles further West having to be paid for, which involves a further cost of £2, or in all **£11 per head;** *but the greater advantages of placing these big fellows from our Labour House there, rather than in Ontario, are well worth paying the higher rate to secure.*

£66, *therefore, will give a start in life to* **Six Lads** *sent to Manitoba;* **£132** *will do the same for* **Twelve Lads;** *or* **£220** *for* **Twenty Lads.**

No truer, wiser method has ever been devised for effecting three desirable objects, than this scheme of well-organised Christian Emigration of trained and tested Young People, for

1st.—*It* **saves the Child,** *delivering it for ever from the perils of its former lot.*

2nd.—*It* **relieves our over-crowded cities,** *the labour markets of which are hopelessly congested, and where the struggle for existence is getting fiercer every day.*

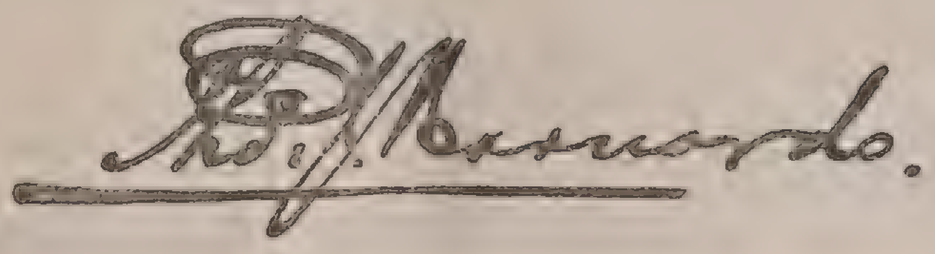
3rd.—*It* **supplies Canada with her greatest need:** *additions to her population of the choicest materials—honest, industrious, and piously-trained Children, who, by God's blessing, will grow into the successful Citizens of the near future.*

It will greatly strengthen my hands to do this work for GOD and humanity, if Readers of The Christian *are led to manifest prayerful and practical sympathy with the present undertaking, and so to give a real start in life to these Young Fellows who have been rescued from utter destitution and evil surroundings, and carefully trained for years or months past in our "Homes." Our need is pressingly urgent, for the time is short. Next week I shall hope to announce the dates of our Farewell Meetings.*

I hope during **the present year** *to be permitted to place out at least* **600 trained children in the Dominion,** *far from the squalor and wretchedness of the East End of London.*

Gifts of **£9** *or* **£11**, *or indeed of any sums, however small, in aid of our* **EMIGRATION FUND,** *will be gratefully received and acknowledged by*

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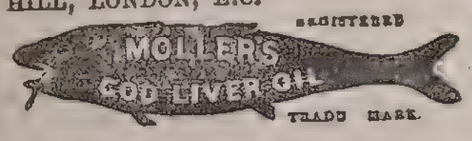
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CASE FOR THIS WEEK.

ADVANCED CONSUMPTION.

CASE of T. FRANKLIN, LEICESTER.

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"I feel I ought to have testified before this to the wonderful cure your medicine has accomplished in my case. To-day, I am thankful to say, I never felt better in my life.—THOMAS FRANKLIN, GREAT WIGSTON."

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THE DRINK CURSE IN INDIA.

v. page 14.

MR. MOODY AND HIS WORK.

v. page 19.



[The Late Mr. Denham Smith.]

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No. 998.] FRIDAY, MARCH 15, 1889.

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AN APPEAL FROM JERUSALEM.—The Evangelical Mission to Israel is in great need of Christian help. Those of the Lord's children who would like to know it and afford their help, should correspond with Mrs. T. WALKER, The Hall, Glenn, Leicester; HENRY TASKER, Esq., Brook Side, Andover; and Mr. ROBERT MORGAN, 138, Clifden-road, Clapton, London. We are also known to the editors of this periodical for more than 20 years. We may mention the following branches of the work are carried on:—The Gospel to Jews in their houses, and every opportunity. Our meetings in the Mission-room are as follows:—Sunday morning, Worship; evening, Gospel. Tuesday evening, Lecture on Prophecy. Wednesday noon, Mothers' Meeting. Friday evening, Bible-class. Saturday, Lecture to Jews. The Reading-room open all day. Night School, Monday, Wednesday, and Saturday, from 6 to 9 p.m. Pray for all the branches.—D. CHRISTOPHER JOSEPH, Evangelical Mission to Israel, Jerusalem.

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An earnest appeal is now made to all Christians to give according to their ability. It may be, that some who have been largely blessed with means, will give generously in this crisis, so that the above special sum may be raised before the end of March, and thus a New Financial Year open for the Society without this great hindrance to the freer course of God's Most Holy Word.

Contributions will be received in England, by National Provincial Bank, 212, Piccadilly, London; Messrs. Nisbet & Co., Berners Street, London, W.; Rev. T. Keane, or Rev. R. Mease, Irish Society, 32, Sackville-street, London, W. In Ireland, by Rev. W. Fitzpatrick, 17, Upper Sackville-street, Dublin.

THE COW CROSS MISSION

To those who did not help us in 1888.

DEAR FRIENDS,—

Through the tender mercy of our God—with restoration to health—the last year has been one of encouragement and manifest blessing in connection with our Mission, both in London and at the Isle of Wight. A few weeks' change of air and scene (with a little Mission work among the villages) has refitted several of us for further service at home in Clerkenwell. But by reference to the balance sheet it will be seen that our income has fallen off considerably. We have spent less in printing, certainly more in the pressing necessities of the distressed people of God, so at the close of the year we reckon

£58 DUE TO THE TREASURER.

This is a serious matter with us, and a time of sore trial. We dare not go further into debt, and funds are urgently needed for nearly a year's *Current expenses.* We are giving up our "Home of Rest" at Ventnor, to remove *at once* to a more humble cottage within 30 miles of London, at St. John's, Woking, Surrey.

THE EXPENSES OF REMOVAL

of the furniture will entail an additional outlay. May we not trust that some who have forgotten us during the past year will remember us now, and endeavour to influence others to help us over our present difficulties?

Annual Report on application.

Yours, in the Lord Jesus,

WILLIAM CATLIN.

17, CLAREMONT SQUARE, PENTONVILLE, LONDON, N.

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Principals: THE MISSES LANE.
A limited number of resident and daily Pupils received, whose education is conducted with the utmost care. Pupils prepared for the Cambridge Royal Academy of Music, and other Local examinations.

BATH.—Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

March 15, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. Jackson Wray, of Whitefield Tabernacle, Tottenham Court-road.

Owing to our lengthened notice of the late Mr. Denham Smith's life, funeral service, &c., we have been obliged to curtail some communications, and to hold others over. In our next issue we hope, as stated elsewhere, to furnish some interesting reminiscences of Mr. Denham Smith, mainly with reference to his testimony in the sick-room. We shall also give a second portrait of Mr. Smith, different in pose from that which appears in this number.

A new Convalescent Home for women and girls is about to be opened at Brighton. Mrs. Seaman has long been engaged in mission work in London, and it is hoped that, under her superintendence, Engedi House, Eastern-road, Brighton, will prove a blessing to many weak and poor women from our great cities.

Rev. Dr. Verner M. White's recent statements on church and chapel attendance in Liverpool and other large cities may well be termed alarming and almost incredible. *The Northern Advance* gives this summary of Dr. White's figures in relation to Liverpool:—

With an increase of 176,000 in the population, and also an increase of 57,000 sittings in the church and chapel accommodation, the attendances (morning, afternoon, and evening) in 1882 were 14,000 less than 1851. Those absent from any place of worship in 1851 who could have been present were 53 per cent., and in 1882 were 75 per cent. This deplorable and alarming state of things is found more or less in all denominations, and in all districts, town and country alike. The percentages, without exception, have largely fallen off.

This startling decrease occurred during the years when the evangelical revival was arrested. It is specially since 1851 that men in churches and chapels have brought to religion their selfish interests, and have infused into that which saves, their accommodating doctrines. Artificialities, spectacular rituals, musical performances, negative theologies, ornate buildings, have become the dependence. These substitutes for the religion of Jesus our Lord, and efforts to please the unconverted instead of saving them, have proved a portentous and tremendous mistake. The people have not been won by them; the fault has not been in our Christianity, but in the false representations of it.

An attempt is made to attribute this falling away of the people from public worship in part to the drain which has been made on congregations by Christian workers acting on their own independent judgment, and selecting spheres of Christian service under their own control. The explanation is insufficient. These independent spheres have come in to meet the needs of the people which were not met elsewhere. Where Christ's truth is fully manifested; where there is, on the part of the preacher, obvious confidence in it; where there is warmth, fidelity, and pressing entreaty—there devoted men and women will be found in cordial co-operation. Services of a converting nature win the workers as well as the people.

It were to be wished that Mr. Plimsoll were still in the House of Commons to protest there against "coffin-ship" inhumanities with that passion of sincerity which originated a reform so miserably carried forward. It is well that he urges his views in the March *Nineteenth Century*. Still, through an utterly false system, the owner of a ship is tempted to regard his own interests and the safety of a crew as not identical, and brave men go down, and insurance companies are defrauded, and wreck registers are not adequately inquired into. Twelve millions of money yearly wasted at sea is a heavy indictment against the present system; but the loss of life and the suffering of seamen's families, ought to weigh more heavily on the consciences of statesmen, who could do much to remedy the inhuman waste and wrong.

There has been some official rejoicing over the fact that the number of paupers in London in the third week of February was only 106,284, as compared with 110,458 in the corresponding week of 1888. Unfortunately, however, last year an addition of nearly 6000 to the numbers of 1887 took place, and we have, therefore, some distance to progress in the way of the desired improvement before we reach the average of 1886. The returns, too, do not include vagrants, of whom over 1200 received workhouse relief upon each day of the week in question.

At the beginning of his last illness Mr. J. Denham Smith wrote an introduction to a halfpenny booklet, entitled, "Keep to the Old Paths," published by *Mr. J. E. Hawkins*, 17, *Paternoster-row*. This little work presents, in the very words of Holy Scripture, what is revealed as to sound and unsound doctrine. Mr. Smith confidently commended this collation of Scripture teaching, and we are glad to do the same. Mr. Hawkins also publishes other works by Mr. Smith, including his last, "The Prophet of Glory; or, Zechariah's Visions of the Coming and Kingdom of Christ." The pages of this beautiful book are luminous with sound teaching as to the ways and workings of God in human redemption.

A statement has been made recently in regard to a certain public company that the girls they employ are required to work from 6 a.m. to 6 p.m. daily for the sum of seven shillings per week, and that, if "through any cause" they are compelled to absent themselves for a day the company deduct 1s. 5½d. from the week's wages, *i.e.*, the actual day's pay and a fine of 3½d. Perhaps there is little room for wonder if they get wearied of such a life of toil, and permit themselves to be tempted into a life of shame. It must require something heroic in a girl, possibly away from her home, to enable her to continue to starve upon the balance out of 7s. after she has paid the rent of a room.

Very much good may be done, at a comparatively little outlay, by the employment of a professional district nurse in small towns which are without a hospital. Those who are disposed to make the experiment will find full particulars as to the cost and method of procedure given in an interesting paper in *The Hospital* for March 2. What sickness means in the homes of the working classes and of the poor is known to only few, even of the charitable. The dissemination of some of the facts would result in the necessary funds being promptly furnished for the employment of a nurse in many small towns, and in populous districts of larger ones.

There is, perhaps, at the present day too strong a tendency to trust to legislation for the remedying of social evils. No doubt the State may properly and wisely interfere in certain directions, but the only permanent solution of many of the most pressing social questions rests with the people themselves. We may have beneficial legislation in regard to the housing of the poor; but, if the poor are vicious and drunken, the State cannot protect them from the results. And so with respect to many other matters. Those who are interested in the well-being of the working classes should never lose sight of the fact that the moral aspect of these questions is by far the most important, and that the value of legislation as a factor in the amelioration of the condition of the poor is but small, compared with that of the improved morality of the people themselves.

This improved morality, which is so desirable, cannot be permanently founded upon any other basis than that of the Christian religion, and it is, therefore, of the highest importance that, whatever may be done in the way of legislative interference, there should be no cessation of the efforts being made to bring men to the knowledge of Christ. The good Christian will necessarily be a good citizen, following the Divine injunction to render unto God the things that are God's and unto Cæsar the things that are Cæsar's.

A remarkable testimony was borne a few days ago to the great usefulness of the St. Giles' Christian Mission. A Lancashire lad named Smith, in December last, found himself in want and friendless in London. He went to the workhouse casual ward, but was refused admittance. However, at the door of that institution he met with an old criminal, who was ready to victimise, while pretending to help him. Subsequently the two were apprehended on a charge of stealing a roll of cloth. Last week, at the Middlesex Sessions, the prisoners took their trial, the poor lad being sentenced to three months' hard labour, and the wicked man acquitted. The painful antecedent facts coming to the knowledge of Mr. Wheatley, secretary to the Mission, representations were promptly made to the judge, who fully appreciated the nature of the circumstances. Accord-

ingly the sentence was reduced to the few days the lad had already been in prison, and not only was he thereupon committed to the care of the Mission, but the compassionate jury handed Mr. Wheatley a sum of money towards the cost of measures of protection and help.

We have received a second pamphlet by Rev. C. A. Salmond, M.A., with special reference to the "Faith Mission," entitled "Pilgrims toward Plymouth." We think this title unfortunate and inaccurate. While some good counsel is given to the "Pilgrims," there is a sarcastic tone throughout, which is not calculated to win them, even if all the truth were on the other side. We earnestly deprecate personal or aggravating remarks in discussion, especially on so sacred a subject as holiness to the Lord. We all need to study very constantly Eph. iv. 15, 16.

In consequence of our article last week on "The Blood of Christ in relation to Sanctification," a Christian brother, professing to be entirely sanctified, writes to us:—

> There is fear that God the Holy Ghost will protect his own truth by punishing those who wilfully pervert his words to prove their limited ideas of his power according to the tradition of men.

Then, for our own welfare, presumably that we may escape the punishment feared, we are asked to read certain passages from Dr. Westcott and others with an unprejudiced mind. Now, we venture to suggest that the imputation of wilful misrepresentation, and the veiled imprecation of punishment, upon a writer of whom our correspondent knows nothing, is scarcely an illustration of the entire removal of an evil disposition of heart, which he claims to have experienced, so that at death "his body must be changed, but not his soul or his spirit." It is a cause of thankfulness to be assured by the Holy Spirit that, "as the sparrow in her wandering, as the swallow in her flying, so the curse that is causeless lighteth not" (Prov. xxvi. 2, R.V.). Nevertheless, the causeless curse should not be uttered.

Rev. H. C. G. Moule, M.A., entirely supports the view given in our above-named article. We heartily commend his booklet just published—"The Cleansing Blood: a Study of 1 John i. 7." (1d. *Seeley*.) All the New Testament passages in which the blood of Christ is spoken of are examined and shown to be in accord with 1 John i. 7, of which Mr. Moule says that:—

> Its "cleanseth" marks a continuous process, and therefore a continuous need. And that process is not "keeping clean," but "cleansing," a widely different matter. Whether the cleansing is propitiatory or internal, there is something to be cleansed away, or *the cleansing would cease*, of course.

We do not think the correspondent quoted in the previous note would charge Mr. Moule with wilfully perverting the truth; yet nothing could more thoroughly endorse our article than his pamphlet.

A YOUNG NORWEGIAN ENGINEER, named Christian Dahl, was killed recently in a railway accident near Maubeuge, Nord, while journeying to Paris, to represent this country at the Universal Exhibition. A New Testament which was found upon him served to indicate to the civil authorities that he was a Protestant. Before the transmission of the remains to Norway for interment, a funeral service was held at Maubeuge, the occasion being improved by earnest testimony for the living Christ.

Euodia and Syntyche.—1.

Some time ago the endeavour to heal a breach between two Christian sisters who were at variance naturally led me to Paul's entreaty to Euodia and Syntyche to be of one mind in the Lord. Continued study and meditation showed with increasing clearness that these two women are the key to the Epistle.*

If the contents of a letter can be relied upon as indicating the circumstances of those to whom it was written, we are led to three conclusions, with regard to the Epistle to the Philippians: (1) That there was discord at Philippi, of which (2) Euodia and Syntyche were the centre. And (3) that the subject of dissension was some phase of the question of perfection or holiness.

(1) That there was discord is evident from the repeated exhortation to unity: see, *e.g.*, i. 27; ii. 3; iii. 15, 16; iv. 2; and especially the almost vehement appeal of ii. 1, 2:—"If then you can be entreated in Christ, if you can be persuaded by love, if you have any fellowship in the Spirit, if you have any tenderness or compassion, I pray you make my joy full, be of one accord, filled with the same love, of one soul, of one mind." This is the translation given in "Conybeare and Howson's Life and Epistles of St. Paul." These commentators remark on the above verses:—

> The extreme earnestness of this exhortation to unity shows that the Philippians were guilty of dissension; perhaps Euodia and Syntyche, whose opposition to each other is mentioned (iv. 2), had partisans who shared their quarrel.

With singular want of perception some have said that there was little or nothing to blame at Philippi.

Observe the Divine wisdom and tact with which the Spirit-taught Apostle deals with this unhappy state of things.

(i.) He will not recognise two parties. This is shown by the frequent and significant use of the comprehensive word "all." He addresses *all* the saints at Philippi, with the bishops and deacons; he makes request for them *all* with joy; he is confident that He who began a good work in them will perfect it, and it is meet to think this of them *all*, because *all* of them are partakers of his grace; and God is his record how greatly he longs after them *all* in the bowels of Jesus Christ. And though he desires to depart, and to be with Christ, he knows that he shall abide, and abide with them *all*, for their furtherance and joy of faith. In anticipation of his martyrdom he rejoices with them *all*. Epaphroditus longs after them *all*. The Apostle prays, in closing, that the grace of the Lord Jesus Christ may be with them *all*.† In acknowledging their care and kindness in ministering to his necessities, &c., he addresses them as "ye Philippians." Thus, all through his letter, he shows equal love to them all, and his absolute freedom from partisanship or partiality.

(ii.) He dwells on subjects of common interest to them all. They are agreed in loving him: then he will unite them in sympathy with his bonds and with his work, leading them to united prayer for his salvation, and the supply of all his needs, by the Spirit of Jesus Christ. His mention of Timothy and of Epaphroditus (ii. 19—30) similarly tended to unite their hearts in sympathy with those brethren for whom they had a common affection.

(iii.) The Apostle prays that their *love* may abound yet more and more in true knowledge, and in all understanding; that they may distinguish good from evil; that they may be pure, and walk without stumbling, until the day of Christ; being filled with the fruit of righteousness unto the glory and praise of God. He gives them credit for the love they have, but He would have it multiplied. For love is the source of wisdom. If love abounds, they will have wisdom to discern the things that are more excellent. If they love one another, they will not exaggerate their differences, but each will endeavour to see what is good in the conduct, and true in the argument, of those from whom he may at present differ in judgment. They will try to look at the matter from the others' point of view, as well as from their own. And the spirit of love will help their infirmities, and, wherein they are otherwise minded, God will reveal even this unto them. Paul himself intensely loves them, and exhorts them: "My brethren, dearly beloved and longed for, my joy and crown, so stand fast in the Lord, my dearly beloved."

There is now, perhaps there has always been, a tendency amongst those who follow after holiness to regard themselves as an eclectic body—a Church within the Church. This may have been the view of Euodia, or of Syntyche, and of the party which either of them represented; if so, the Apostle's evident determination to recognise no such eclecticism, but to regard all the saints at Philippi as equally dear to God and to himself, and all alike partakers with him of grace, is most instructive. It is, on the one hand, a quiet protest against dividing the Church into sections: against, *e.g.*, distinguishing the bride from the body, or separating those who have obtained "the blessing" from those who have not; or railing off the sanctified from those who are supposed to be only justified; and, on the other hand, it is an example of how the Holy Spirit would have us deal between individuals or parties at variance with one another in the Church of God.

The Apostle first insists upon the fact of their equal oneness as believers in Christ. Then he draws them together by subjects of common interest. Then he prays that their love may abound. It is not so much that he expects them to love, as that he lays before them considerations calculated to evoke their love to himself, to one another, and to God.

Differences between brethren, whether personal or doctrinal, ought always to be dealt with after this Divine pattern. If they always had been, how different would have been the condition of the Church to-day. If this should be the way which shall henceforth be trodden in our discussions or our disagreements, how our children will bless us for such a heritage of peace.

M.

* It has been said that the key to every book in the Bible may be found in a single word. It may be so in some cases, but I am convinced it is not so in all, and the attempt to confine the key to a single word may mislead as to the true object of the writing.

† Other Epistles are addressed to all the saints, and conclude with grace to all; but in none beside is there the same reiteration of the word.

THE "FORWARD MOVEMENT" is making itself felt in Ireland. Last week the Methodists of Cork opened a large central hall, which they have built at a cost of over £2,000, and in which it is intended to carry on social and evangelistic work for the city and neighbourhood.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.
Author of "From Death into Life. An Autobiography."

II.—THE DOOR-MAT CHRISTIAN.

I WENT to a place to preach in rotation with others. The friend who invited me, in course of conversation, said, "By the way, what are you going to preach about to-night?"

I replied, "I do not usually tell, for somehow, if I do, I find that I invariably lose my message."

"Oh, very well," he answered, "if that be so, by all means keep your secret. But let me beg of you not to take the prodigal son for your subject."

"Why not?" I asked. "It is the subject of subjects, and one very much needed at the present time."

"Oh, pray do not," he repeated; "everybody has that theme, and they tell us what the prodigal said, and what his father did. The people here have heard that story at least a dozen times."

I said, "Have they ever heard about door-mat Christians?"

"No," he replied, "what may they be?"

I answered, "Let your curiosity rise to tip-toe in expectation, and I will tell you at the proper time."

"No," he said, "my curiosity is roused quite enough now; tell me at once."

"Suppose," I said, "a great man invited you to dinner, and suppose you are a very humble-minded individual; that is, one who thinks much of yourself and your humility. You have received the invitation, and wish to accept it; but you are really so unworthy! You imagine that the master of the house knows nothing about your unfitness. You walk up and down outside the house, saying, 'I am invited to this great mansion, but how can such as I go in?' At last, you go up trembling to the door, and give a timid single knock, like a beggar, or rather, such as beggars used to give. When the door is opened, you ask if you may enter, though you have been invited to the feast. You are bidden to come in, and assured again and again of your welcome; but still you remain standing on the door-mat, wondering whether you have any good reason for being there.

"Something keeps telling you that you are not accepted. All this time the door is open behind you, filling the house with cold air. Your worldly friends outside look on and wonder what you are doing there on the door-mat. You certainly do not look like a welcomed guest, nor do you recommend the invitation to dine at such a house. You have been bidden to come to the dining-hall and to the banquet, but you shrink back for fear and feel your unworthiness. You have some hope that you may get to the great banquet when you die! Think what a troublesome guest you would be, and how unwelcome too, if you are not to come to dinner till you are dead!"

"Oh," said my friend, "I begin to see what your drift is now. You mean to say that we bring the invited guests just inside the door of salvation and leave them there, instead of bringing them to the banqueting hall."

"Yes, indeed," I said, "and I mean even more than that. If you will look at the story of the prodigal, you will see that there are five things provided for him, and that they are all ready. There is the kiss of reconciliation or pardon, the robe, the ring, the shoes, and the fatted calf. No wonder that young converts are not satisfied or satisfactory, when five such things are provided, and they only take one.

"Supposing a legacy were left you in five figures, 12,345—twelve thousand three hundred and forty-five pounds. You go to prove the will, and, because of your humility, you only take five pounds. Would that satisfy you?"

"I expect," said my friend, "I am one of your door-mat Christians. I do not think I am further than that. Like the prodigal son, I was a long time making resolutions and wishing; but when I arose to go to my Father, He met me and forgave my sins. There I have stopped."

"St. Paul tells us," I said, "'that through this man, Christ Jesus, is preached forgiveness of sins, and by Him all that believe,' that is all like you, who have received forgiveness, 'are justified.' As surely as you have received your welcome, there is the best robe for you."

"What is that?" asked my friend.

"Our robe," I replied, "is our justification before God, our being accounted righteous for Christ's sake as if we had not sinned. Being justified by faith we have peace with God, we have access to our Father in heaven, and we rejoice in the hope of the glory of God.

"Next, there is a ring for our hand, a token of our oneness with Christ now, as we were one with Adam before. His God is our God, and his Father ours. We are united to Him, as a bride is united with her husband.

"Then there are the shoes for our feet, to protect us from the flints and thorns of this world. While we are in the body we come into contact with the world, just as our feet touch the ground upon which we stand. We need this protection, and it is provided for us by and in the grace of the Lord Jesus Christ.

"Lastly, we have the fatted calf, the feast of communion with the Father, in the gift of his beloved Son for us. He so loved us that He gave us his Son, and we love Him in consequence, and so feast and rejoice with Him in the banqueting house, where the banner over us is love!"

My friend was evidently thinking, and was silent. I therefore continued, "When you see a rejoicing Christian, one who is not afraid or ashamed to tell what the Lord has done for his soul, you see a man in the banquet. Such an one recommends it, and is not content to feast alone, but longs for others to come and partake with him of his Lord's bounty. It is as free for them as for him."

"I do not wonder now," said my friend, "at the doubts and misgivings I am subject to. I am nothing but a door-mat Christian! I have been trying my best to make myself happy by doing all the good I could to other people. How may I enter into all these privileges?"

I answered: "You may have them as freely as you received pardon. You received that by simple faith, by the same faith you may rejoice in your justification before God, and realise your oneness with Christ, the protection of his grace, and the fulness of his blessing. It is all provided and offered together, though you enter into the experience of these several blessings one by one, progressively. Why take five pounds, when you may have twelve thousand three hundred and forty-five?"

"Most speakers," said my friend, "offer but the one thing."

I replied: "Never mind us poor messengers. Look at your Bible; there you will find the full message of the King. Read of his royal bounties so richly and abundantly provided, and accept them with rejoicing.

"Notice, in the story of the prodigal, that, when he reached the banquet, then it was that they 'began to be merry.' And however great this joy is, yet it is only the beginning of still higher and greater things to be enjoyed even in this world, to say nothing of the eternal glory which awaits the believer hereafter."

AMONG KAFFIRS.—We find the work among the Kaffirs here very trying in many respects. The people are in a transition state, and are, therefore, specially liable to fall into mistakes of various kinds. Many of the young people on the station are better educated than their parents, and, I am sorry to say, show very little respect for them. Many have not the fear of God in their hearts, and are living careless and indifferent lives. We pray that the Lord may revive his work and bring many to the feet of Jesus. ALEXANDER WELSH.
Emgwali, Dohne, Cape of Good Hope.

Jacob and his Family.

Notes of an Address by Lord Radstock, at Aldersgate-street Noon Meeting.

GENESIS xxxii. 7, 8.—Jacob was a man of expedient. The foundation of true family weal is "in the Lord." Jacob looked to God, and at the same time leant somewhat heavily on the crutch of self. This double proceeding never works well. It lands its possessor in difficulties. It develops crises. So Jacob found. "Then Jacob was greatly afraid and distressed." He is now face to face with the consequences of his own crookedness. Mere fleshly contrivance cannot yield satisfactory results. It may gain its end for the time being. But the period of searching sooner or later comes; and then the big success is big folly—the great fortune, like a house of cards, tumbles down at a touch. Jacob feels the ground giving way beneath him. He saw his all at stake—self and family disastrously involved. From what cause? The energy of his own fleshly mind. He would by his own scheming couple the blessing with the birthright. And now he has cause in conscience to forebode evil at Esau's hands.

There is much of fleshly haste and fleshly building in the Church to-day. It is forgotten that "except the Lord build the house they labour in vain that build it." See the sad work Abraham made of it by carnal expedients. Not content to bide God's time with respect to the promised seed; wearied by delay; he listens to the voice of fleshly suggestion. The consequence is, Ishmael is born, to mar his home and to be a thorn in his side. There is instructive warning here. We cannot wait on God. We cannot await the Spirit's time to convince and to convert. We have not patience believingly to hold on to the promise. No. We must expedite matters. We must have our hours of pleasure for the people; our own fanciful and carnal ways of tickling sinners, and reaching the masses. And so Ishmaels are born, and confusion bred. The more haste the less speed. The wood, hay, stubble, must all be burnt. The Ishmaelites must all go out.

Verse 9.—"And Jacob said, O God of my father Abraham, and God of my father Isaac." He does not say, "My God." He is too abashed to do that. Yet has he refuge in the covenant relation. The child of God has ever refuge here. "I am the Lord, I change not; therefore ye sons of Jacob are not consumed."

Verse 24.—"And Jacob was left alone." He has made an end of contriving, and now he stands apart, *alone*. How much does this term involve! It was on the Mount; apart, alone with God, that Moses got the secret of right building. The same is true to-day. When we come to the end of self we come to the beginning of God. Conversion is much, but let us note what comes after: "Except ye be converted, and *become as little children*." In that lies the secret of power with God and men.

"And there wrestled a man with him until the breaking of the day." A man! So it seemed to Jacob. Therefore he wrestled. Have we never felt it so? We have said, "It is only a man," and in that belief have closed with the difficulty. But as the conflict proceeded we have found that we were not wrestling with flesh and blood. Solemn moment if our eyes be opened to see that we are in controversy with the Lord.

Flesh and blood cannot prevail with God. But let the flesh die, and victory follows. Such is the significance of the disjointed thigh. We have to die to live. For "except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit."

MR. CHARLES GARNETT, of Runcorn, has recently conducted a very successful Gospel mission at the Wesleyan Chapel, Stoke-on-Trent.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions

XVI.—Christ's Instructions for his Missionaries:

THEIR PERPETUAL OBLIGATION—SHOWN FROM PRIMITIVE EXAMPLE.

AN unanswerable argument in favour of the unceasing obligation of the law for missionary operations is derived from THE EXAMPLE OF THE APOSTLES AND OTHERS IN PRIMITIVE TIMES. It was first given to the twelve; then, that it might not seem confined to them, it was repeated to the seventy; then, on the coming of the Holy Spirit, by his powerful inward impulse, the Pentecostal believers voluntarily came under the spirit and letter of those conditions, as far as they were applicable to the multitude of the disciples, surrendering lands and possessions and outward distinctions; and, afterwards, when they were scattered abroad by the persecution after Stephen's death, they were stripped of earthly things, and "took joyfully the spoiling of their goods."

Throughout the Acts, every glimpse we get of the first army of missionaries finds them exactly obeying their Lord's primal instructions. The wealth of the early Church had been poured out at the Apostles' feet; but yet they did not provide themselves with a purse. "Silver and gold have I none," was Peter's word a few days after, when human need appealed to him for alms. A little later we see Philip in Samaria, preaching and healing according to Christ's words, and going thence to the south in the manner the disciples were bidden to journey, on foot and unimpeded, until the Spirit directed him to one of the "worthy," the eunuch. We see Peter passing through all quarters, and going to the "worthy" at Lydda and Joppa, where he raised one that was dead. Where, we may well ask, did he receive the instructions under which he acted in performing this marvellous work of power, if not from this missionary document in which the Lord bids them to go forth and raise the dead? This was a word they had not fulfilled before. At Joppa he is received, and lodged, and fed by another of the "worthy." From there the "Son of Peace" directs his steps to still another of the same class, Cornelius, the devout centurion, which same invisible messenger precedes him and prepares for the reception of both him and his message. In this same house he abode until he left the place.

Through every vista the Holy Spirit opens to us in the thirty-two years' history of the Acts, we saw the typical Apostolic missionary, unfettered with the appliances of modern wisdom; without purse or scrip or human patronage; hurrying on from town to town; entering into the houses of the "worthy," and there abiding until he goes thence; preaching, healing, casting out devils, and raising the dead; fleeing when persecuted; shaking off the dust of his feet as a testimony against them; in extreme cases pronouncing a woe upon those who wilfully opposed; stoned, scourged, imprisoned; often brought before councils, kings, and governors, and speaking without anxious forethought the ready Spirit-given words that perplexed his judges and made royalty to tremble on its throne. They show the wisdom of the serpent, and the harmlessness of the dove; they are hated of all men, but they endure; they count it not a great hardship but a joy; for them it is enough for the disciple to be as his Master, and the servant as his Lord; they are beset by no fear; no thought of food or raiment intrudes; they have nothing, but are yet possessed of all things; hated and despised of men, but the earthly centre of heaven's interest and care. What clause of this missionary constitution did they not obey and embody? If here were not their instructions, where were they? If they were not under them, why did they thus obey them? As they thus obeyed them, why not we?

HERE THEN ARE THE METHODS BY WHICH THE EARLY CHURCH FULFILLED HER LORD'S COMMISSION. She gave the Gospel to the then known world. With such rapidity did it spread, that, eighteen years after the door of the kingdom of heaven had been opened to the Gentiles in the house of Cornelius, Paul could say in his Epistle to the Romans, "Have they not heard? Yes, verily, their sound went into all the earth, and their words to the ends of the world." Eusebius, the historian, declared, in the fourth century, that the Pentecostal disciples had preached the Gospel "to the Romans, Persians, Armenians, Parthians, Indians, Scythians, and to those of what are called the British Isles." Theodoret bore a like testimony. Here, then, is wisdom for us if we will be instructed. Within two decades the Gospel had penetrated eastward to India, southward into Ethiopia, where it was planted in the palace, and westward to Mauritania and Spain, and even Britain itself.

But note well how those early reapers worked. Our plans are far different. So, also, is our success. If *this* were greater, or even equal, we might maintain our attitude of superior wisdom. What majestic strength marked them! What humiliating weakness accompanies us! What can be said to justify our adopting methods other than theirs which were so effective? Ours are easier to the flesh, and accord with the drift of human preference. They secure a base of temporal supplies and open communications, and so far dispense with faith. They also look well, and make a fair show in the flesh, and commend our agents to the worldly great among the heathen.

But, alas, all this that is appropriate to carnal warfare and to the proud embassies of earth is the death of success in the spiritual realm. Has it not yet been sufficiently proved by our experience? Why should we not abandon our self-chosen path and betake ourselves to the footsteps of our Lord and his Apostles? Are we better than they, that the work, for us, should be accommodated to sight and ease? In surrendering Christ's instructions, have we not also forgotten that clause in them—"The disciple is not above his Master, nor the servant above his Lord. It is enough for the disciple that he be as his Master, and the servant as his Lord." Were not their ships and nets as much to James and John, and his official position to Matthew, and his association with the religious *élite* of the day and many fleshly advantages to Paul, and lands and wealth to Barnabas, as corresponding things are to us? Yet they left them, and counted them but refuse. It would appear from Paul's allusion in 1 Cor. ix. that all the other Apostles were married men. But this did not hinder their work among the nations, a sharp contrast to the same question in modern times, as Dr. R. N. Cust has recently so incisively pointed out.

The Church has now been a full century at work, with great wealth and all her much-lauded facilities of printing, travel, and all modern appliances, and yet how great a proportion of the world's population have never yet seen a missionary. She has gained about three millions of adherents, nominal and real, while the heathen and Mohammedans have increased two hundred millions. The old-world superstitions reeled beneath the sturdy blows of the spiritual giants of that first century, and soon after many of them came to their overthrow. But in this last hundred years, "Christian Missions," we read in Mr. Johnston's startling statistical pamphlet, "have made almost no impression on the great systems of heathenism, while the heathen have converted many millions to the faith of Brahma, Buddha, and Mohammed," and some of these, he might have added, to Christendom's indelible shame, have been from

her metropolitan centres. Well does the writer just quoted say: "It will appear obvious that if Christ's command is to be obeyed, 'Go ye, therefore, and make disciples of all nations,' Christian missions must enter upon a new era as to their methods." Canon Farrar says of these instructions in Matt. x.: "Every missionary should write them in letters of gold. The sterility of missionary labour is a constant subject of regret and discouragement among us. Would it be so if all our missions were carried out in this wise and conciliatory, in this simple and self-abandoning, in this faithful and dauntless spirit? Was a missionary ever unsuccessful who, being enabled by the grace of God to live in the light of such precepts as these, worked as St. Paul worked?"

It is a remarkable fact that, from the great seat of Mohammedan learning and training at Cairo, thousands yearly go forth into Asia and Africa to propagate their false faith on lines much resembling those instituted by Christ, which we have abandoned. They are sent out with only a Koran in their hand, a turban on their head, sandals on their feet, and a strip of woollen cloth around them as a garment. No question of "ways and means" weighs with them or hinders their *propaganda*. The hospitality they everywhere find meets all their simple needs. Thus the false, using the methods of the true, prospers; while the true, abandoning her God-arranged programme of action, falls back discomfited. Simplicity of method and aim marks God's plan. Complication, weight, and multiplied aims mark man's. How single and definite the object of the first witnesses—to tell out the glad tidings and work the accompanying signs! But who can enumerate the diverse aims which foreign missions now include?

Paul, being the Apostle to the Gentiles, was the one specially chosen by the Holy Ghost, whose missionary journeys should be recorded in the fullest detail. His work was among many nations of different superstitions and greatly diversified characteristics. He was debtor to both Greeks and Barbarians. Therefore it is peculiarly suitable that its study should occupy, and its details instruct, those who would plant the Gospel among sundry peoples. What succeeded so admirably in his hands would certainly be blessed now. Were he on earth at this time, is it to be supposed he would adopt modern expediencies and weight himself with modern missionary appliances, and propose to himself their many aims? Impossible! But what were his methods? Exactly those of this missionary code. By what law was he brought beneath them that does not equally bind us? Search and see if there is a single clause in them that he did not act upon. See if there is a command he did not obey, or a promise or prediction he did not realise, or a consolation he did not appropriate. Wherein did he ever deviate? Time would fail us to run the exact parallel between this missionary constitution and the life-record of this chiefest of missionaries, who, more than any other, filled out the proportions it outlined, and therefore more than any other enlarged the confines of the kingdom of heaven.

Incidentally Paul confirms these instructions, when, in defending himself from his defamers to the Corinthians he says, "Even so hath the Lord ordained that they which preach the Gospel shall live of the Gospel" (1 Cor. ix. 14). Where did the Lord so ordain except it be in his enactments for whose dignity we contend? He there said, "The workman is worthy of his meat." Thus the Apostle quotes one of them as a standing law of the kingdom; and it is remarkable that this clause which he quotes is from that portion which is the most uncompromisingly opposed to present plans, for it is in the same sentence that bids them go forth purseless, scripless, without change of raiment or shoes, with nothing but the staff in their hands. It is the reason assigned why they were thus to go; and if the reason for a certain course of action is quoted as authoritative, with what emphasis does it insist on the obligation of the command out of which it grows!

However, there is a deviation on the part of the Apostle from this exact ritual (if it may even be called a deviation), in which, for special reasons, he exceeded their spirit, and so confirmed rather than weakened them. It is in the two instances in which we read of his labouring at his craft while preaching the Gospel. The chief occasion was at Corinth. This region had been traversed by false apostles, who accused him of making a gain of those among whom he wrought. His disinterestedness was questioned. The Gospel was thus obstructed. Therefore he wisely laid his plans so as to defeat this strategem of the adversary. He would, temporarily, earn his bread by manual labour. He would stop the mouth of this lie. His counterplot was successful.

But, lest it should be taken as a precedent, he is at great care in 1 Cor. ix. to explain that his course was exceptional; that he had waived the right which the Lord's ordinance above quoted gave him, with the special object of meeting an exceptional state of things. In 2 Cor. xi. he asks, "Have I committed an offence in abasing myself that ye might be exalted, because I have preached to you the Gospel of God freely? I robbed other churches, taking wages of them, to do you service. And when I was present with you, and wanted, I was chargeable to no man: for that which was lacking to me the brethren which came from Macedonia supplied: and in all things I have kept myself from being burdensome to you ... Wherefore? ... That I may cut off occasion from them which desire occasion."

If the context in both 1 and 2 Cor. be considered, several strong side-lights will be thrown upon our subject. It will be seen that it was the rule for Apostolic missionaries to go from place to place, dependent only upon the bounty of the "worthy"; that to work with their hands was exceptional, they keeping themselves wholly disentangled from the concerns of this life, that they might the more effectively follow their holy calling; that this deviation from Christ's rule required full explanation, and even an apology, although it is true that this last contained a touch of irony; that it was altogether unusual for workers to be ministered to by foreign churches, for what Paul thus received he thanks the Philippians for, telling them that no other church did likewise; and thus, too, he reveals what was the robbery of other churches, and the taking of "wages," of which he speaks to the Corinthians.

The very stumbling-block that Paul was at such pains to remove is one which exists to-day, and is, as those who know the mission field are well aware, a chief hindrance to success. In one section of which the writer knows something, the question is constantly asked by the natives, How are you supported? How much do you receive for preaching? Who pays you? They learn that these are salaried, fed and clothed, and wholly provided for from abroad. This is the death of any thoughts these natives might otherwise have had of disinterestedness. Moreover, their cupidity is at once aroused. A letter from Siam says of the people there: "They tell us, You can well afford to teach people to be good, because your living depends on it. You are paid for it. Thus respect for our teaching is damned." Therefore, as one has said, the use, if any, to be made of Paul's example in working with his hands is that "for as many years as we have fed and hired men, to require that they should go, as Paul did, into the other extreme of not even eating and drinking at anyone's expense, but that they should support themselves by the labour of their hands, and glory thereby over the false prejudice with which the cause, by our mismanagement has come to be circumvented." Self-supporting missions are not wholly Scriptural, if regard be had to the Lord's instructions; but they have this merit just alluded to, and tend to silence the lie with which the mission field rings, that the agents of missionary societies are well provided for, even better than those to whom they are sent, otherwise they would not have ventured forth.

We will next examine objections that may be made to the perpetuity of this charter.

A Missionary.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXI.—TEACHING BY CONTRAST.

HEBREWS ix. 6—14.

In this marvellous paragraph there are five striking and well-defined contrasts between the picture-symbols of Leviticus, and the realities revealed in the New Testament Scriptures. And to their consideration we will at once proceed, thanking God as we do so, that we live in the very midst of the heavenly things themselves, rather than in the shadows, which, though they doubtless helped and nourished the devout souls of an earlier age, were confessedly inadequate to supply the deeper demands of man's spiritual life.

I. THE FIRST TABERNACLE IS CONTRASTED WITH THE TRUE (6, 8, 11).—It must have been a fair and lovely sight to behold, when first, on the plains of Sinai, the Tabernacle was reared, with its golden furniture and sumptuous drapery. The very angels may have desired to look into it, and trace the outlines of thoughts, which perhaps were only beginning to unfold themselves to their intelligence. The sculptured forms that bent over the mercy-seat had their counterpart in real beings bending low from heaven. But fair though it was, it had in it all those traces of imperfection which necessarily attach to human workmanship, and make even a needle-point seem coarse beneath the microscope. "It was made with hands" (7). Besides which it was destined to grow old, and perish beneath the gnawing tooth or fret of time. Already it must have shown signs of decay, when it was carefully borne across the Jordan; and in David's days its venerable associations could not blind him to the necessity of replacing it as soon as possible.

How different to this is the real tabernacle, of which it was the type, which is so much "greater and more perfect." What is that tabernacle, and where; sometimes it seems to pious musing as if the whole universe were one great temple; the mountains its altars; the seas and oceans, with their vast depths, its lavers; the heavens its blue curtains; the loftier spaces, with their stars and mystery of colour, and fragrant incense-breath and angel worship, its holy place; whilst the very throne-room of God, where the seer's eye beheld the rainbow-circled throne, corresponds to the most holy place, in which the light of the Shechinah glistened over the blood-stained mercy-seat.

But such poetic flights are forbidden by the sober prose which tells us that the true tabernacle is not "of this creation" (11). It is no part of this created world, whether earth or heaven; it would exist, though all the material universe should resolve itself into primæval chaos; it is a spiritual fabric, whose aisles are trodden by saintly spirits in their loftiest experiences, when, forgetting that they are creatures of time, they rise into communion with God, and enjoy rapturous moments, which seem ages in their wealth of blessed meaning. Such is the true tabernacle which the Lord pitched, and not man (viii. 2).

II. THE HIGH PRIESTS ARE CONTRASTED WITH CHRIST (7, 11).—The outer court of the sanctuary might be trodden, under certain conditions, by ordinary Israelites, but for the most part they were excluded, and service was rendered by Levites and priests, at the head of whom stood the high priest, radiant in his garments for glory and beauty. The garment of fine white linen worn next his person. The linen girdle girt about his loins fitting him for ministry (John xiii. 4). The robe of the Ephod woven all of blue, and fringed with scarlet tassels in the form of pomegranates. The Ephod itself composed of the same materials as constituted the veil. And on his breast the twelve precious stones, engraven with the names of Israel. How fair a spectacle was there!

And yet there were two fatal flaws. He was not suffered to continue by reason of death (vii. 23); and he was a sinful man, who needed to offer sacrifice for Himself (7). On the great day of atonement it was expressly stated that he was not to go within the veil to plead for the people, until he had made an atonement for himself and his house by the blood of the young bullock, which he had previously killed (Lev. xvi. 11, 12, 13).

In these respects, how different is our High Priest after the order of Melchizedek. Death tried to master him, but He could not be holden of it, and by death destroyed him that hath the power of death. He continueth ever. He ever liveth. His priesthood is unchangeable. He is a priest for ever. All this was clearly proved in a previous chapter (vii. 23, &c.). But now it is asserted that He was "without spot" (14). He was well searched, but none could convince Him of sin. Judas tried to find some warrant for his treachery, but was compelled to confess that it was innocent blood. Caiaphas and Annas called in false witnesses in vain, and at last condemned Him on words uttered by his own lips, claiming Divine authority and power. Pilate repeatedly asseverated, even washing his hands in proof, that He could find in Him no fault at all. Nay, the Lord Himself bared his breast to the Father in conscious innocence, unlike the saintliest of men, who, in proportion to their goodness, assert their sinnership. "Such a High Priest became us, who is holy, harmless, undefiled, and separate from sinners, who needeth not daily to offer up sacrifice for his own sins."

III. THE VAILED WAY INTO THE HOLIEST IS CONTRASTED WITH OUR FREEDOM TO ENTER THE PRESENCE OF GOD.—We have the positive assurance of these words that the Holy Spirit meant to signify direct spiritual truth in the construction of the Jewish Tabernacle (8). He who revealed Divine truth by inspired prophets, revealed it also in the structure of the material edifice. The methods of instruction might vary, the teacher was the same. Indeed, the whole ritual was a parable for the time then present (9).

Every well-taught child is aware of the distinction between the holy place, with its candlestick, incense table, and shew bread, and the holy of holies, with its ark, and cloud of glory. The first tabernacle was separated from the second by heavy curtains, which were never drawn aside except by the high priest, and by him only once a year, and then in connection with an unusually solemn ritual. Surely the dullest Israelite must have understood the meaning of that expressive figure; and have felt that, even though his race might claim to be nearer to God than all mankind beside, yet there was a depth of intimacy from which his foot was checked by the prohibition of God Himself. "The way into the holiest was not yet made manifest."

For us, however, the veil is rent. Jesus entered once into the holy place, and as He passed He tore the heavy folds in twain from the top to the bottom. Surely no priest that witnessed it could ever forget the moment, when, as the earth trembled beneath the Temple floor, the thickly woven veil split and fell back, and disclosed the solemnities on which no eyes but those of the high priest dared to gaze. Surely the most obtuse can read the meaning signified herein by the Holy Ghost. There need be no veil between us and God but that which we weave by our own sin and ignorance. We may go into the very secrets of his love. We may stand unabashed where angels worship with veiled faces. We may behold mysteries hidden from before the foundation of the world. The love of God has no secrets for us whom it calls friends.

Oh, why are we so content with the superficial and the transient, with the ephemeral gossip and literature of our times, with the outer courts in which the formalists and worldly Christians around us are contended to remain, when there are such heights and depths, such lengths and breadths, to be explored in the very nature of God? Why do men in our time bring back that veil, though they call it "a screen?" Alas, they are blind leaders of the blind.

IV. THE RITES OF JUDAISM ARE CONTRASTED WITH THE CONSCIENCE-CLEASING ORDINANCES OF THE GOSPEL.—They stood in meats, and drinks, and divers washings, which at the best were but carnal ordinances, imposed until a time of reformation; and though they rendered the worshipper ceremonially clean, they left his conscience unappeased.

A great many of the offences which required to be put away in those olden days arose from the breach of ceremonial laws. A man might touch the dead, or the unclean, and be ceremonially defiled. Or he might eat that which was not killed according to strict Levitical enactments, or might have failed in some small ablution. For any such thing he must undergo the rites of sacrifice and cleansing, ere he could enter the courts of the Lord's house. The sacrificial rites of Moses were quite competent to deal with delinquencies like these, but they failed in providing atonement, or in securing rest for voluntary acts of sin, in which some holy command or precept had been openly and notoriously violated. "They could not make him that did the service perfect, as pertaining to the conscience."

The unsatisfactory nature of sacrifices was even patent on the great day of atonement, which is here evidently referred to. Laying aside the gorgeous robes in which he was usually arrayed, the high priest clothed himself in simple linen. The animals to be offered during the day were next presented at the door of the Tabernacle; and lots were cast as to which of the two bullocks was to be for himself, and which of the two goats was to be slain. Then for the first time he entered the most holy place amid the fumes of fragrant incense, and sprinkled the blood of the bullock to make an atonement for the sins of himself and his house. A second time he entered with the blood of the goat, to make an atonement for the sins of the people, who, meanwhile, stood without in penitential grief. And when all was

over the nation's sins were confessed over the head of the living goat, which was sent into the land of forgetfulness. Still, no one could suppose that the slaying of the one goat or the sending of the other into the wilderness actually expiated the offence of the whole people. There was a remembrance of sins made once a year, but not necessarily entire remission for all who stood in that vast silent crowd. And many must have turned away in doubt and misgiving. David expressed their feeling when he sang Ps. li., beneath the impression of his own sinnership (see also Micah vi. 6).

But how different is all this now. Our consciences are purged (14). We have no more conscience of sins. We feel that the death of our Lord Jesus is an adequate expiation for them all, and that He has so fully taken them from us, and put them away, that they cannot be found; they are as though they had never been; they have ceased from the very memory of God. True, there are works which are constantly rendering our conscience unclean, as of old the flesh of the Israelite was rendered unclean by the touch of death. But the blood of Jesus does for our conscience what the ashes of the heifer did for the flesh of the ceremonially unclean. "The blood of Jesus Christ his Son cleanseth from all sin." We have therefore no longer an evil conscience resulting from unexpiated sin.

V. THE BLOOD OF ANIMALS IS CONTRASTED WITH THE BLOOD OF CHRIST.—Hecatombs of victims are not of equal value with one man, how much less with the Son of God. Rivers of the blood of beasts are not equivalent to one drop of his. They offer no standard by which to apprise his precious blood. This is too obvious to need further comment here, and we shall need to defer to another paper our estimate, however inadequate, of the value of that blood.

But in the meanwhile, let us notice that it was *through the Eternal Spirit* that Christ offered Himself without spot to God. It was not, as some falsely affirm, that the Father forced an innocent man to suffer for sins He had never done, or that our Saviour suffered to appease the Father's wrath; but that the eternal nature of God came out in the sacrifice of Calvary. "God was in Christ, reconciling the world unto Himself." When God determined to save men, He did not delegate the work to angels, nor did He permit a sinless man to sink beneath the intolerable burden of a world's sin; but, in the person of his Son, He took home to Himself the agony and curse and cost of sin, and by bearing them, wiped them out for ever. It is, therefore, eternal redemption (12).

The death of the cross was a voluntary act; "He offered Himself"; Priest and victim both. And it was an act in which the Eternal Trinity participated; the manifestation in time of an eternal fact of the Divine nature.

And how can we ever show our gratitude, except by serving the living God (11)? Redeemed to serve. Bought to be slaves. Who can refuse a service so reasonable, fraught with blessedness so transcendent? Head! think for Him whose brow was thorn-girt. Hands! toil for Him whose hands were nailed to the cross. Feet! speed to do his behests whose feet were pierced. Body of mine! be his temple whose body was wrung with pains unspeakable. To serve Him, this is the only true attitude and behaviour, as those who are not their own, but his.

BELGIAN EVANGELISTIC MISSION.—SIR,—I read with much interest in your paper, from time to time, of the success attending the efforts of this Mission. But may I be permitted to ask through your columns what is being done for Bruges, notoriously the most priestridden town in Belgium? Circumstances lead me to go there every year, and, though I make inquiries, I have not been able to learn that there is any Gospel agency at work there. If there is, I should be glad to know of it, as it would be a pleasure to me, when I am there, to give it my co-operation.—Yours,

Mentone. T. R. T.

Dr. Saphir on the Old Testament.

ON Thursday, last week, in St. John's Presbyterian Church, Allen-street, Kensington, Dr. Saphir delivered the fifth of his second series of addresses on the Bible. During the preliminary proceedings, Ps. cxvii. was read. It is, said Dr. Saphir, the shortest of the Psalms, but yet it embraces the whole teaching of the Old Testament. It is based upon what is said in the song of Moses, "Rejoice, O ye nations, with his people." In the first place, it is a Psalm of Israel, for it is Israel that calls upon the other nations to "Praise the Lord." In the second place, it is cosmopolitan, because its language embraces all the inhabitants of the earth. In the third place, it is evangelical, telling of the grace and truth of the Lord—his faithfulness in fulfilling promises given to Israel in his merciful kindness, which affects all the nations of the earth. Lastly, it is joyful, "Praise ye the Lord." The prophetic description of the glory of Christ's kingdom—Israel and the nations walking in "the ways of the Lord"—was also read from Isa. ii. 1—5.

In some opening remarks, Dr. Saphir called attention to the Apostle Paul's distinct testimony as to the evangelical character of the Old Testament Scriptures, in the words to Timothy: "The Holy Scriptures...are able to make thee wise unto salvation through faith which is in Christ Jesus." Proceeding, he insisted that Old Testament history supplies us with the facts and principles upon which all true philosophical and universal history is based. As philosophy may be made up of ideas without facts, so history may be made up of facts without ideas. Scripture facts, however, are full of ideas; they are, so to speak, full of eyes from which light shines to us.

Scripture contains chiefly history. The Christian's faith is in facts, revealing God—God the Creator, whose name, Jehovah, would not be known apart from the Bible. That name implies, first, that He is Sovereign, self-existent, and eternal; second, that He has become the God of history; and, third, that He is the God that is coming, who is fulfilling his promises, and will consummate all his eternal counsel. The name contains all Scripture history, teaching, and prophecy, and the people who accept it live alike in the past, the present, and future; they remember the merciful deeds of God in the past, they live in communion with Him in the present, and they look forward to the glorious consummation of God's purpose at Christ's second coming.

Going into detail as to the character of Bible history, Dr. Saphir said: The history is theological; the selection of events, and the way in which they are narrated, show that the writers were men of the prophetic spirit. The books exhibit God's dealings with men, and tell us how the salvation in Jesus Christ was prepared. And yet light is thrown upon history in general It is shown that humanity is a unity, and not only do events succeed each other, but there is a purpose in them. In fact, history leads up to some goal, to some end. As scientists cannot fathom the beginning and end of things, so man of himself knows nothing of the beginning and end of history. Before geography had made any great progress, the Bible anticipated that the earth would be inhabited to its utmost bounds, and one day acknowledge God in righteousness and prosperity. Moses wrote that the Most High "divided to the nations their inheritance, and separated the sons of Adam"; and Paul said that God "hath made of one blood all nations of men, and hath determined the bounds of their inheritance."

Having spoken at length on the beginning of history, Dr. Saphir referred to Scripture light as to its end. Without entering into the details of events regarding different nations, the Bible presents to us the programme, the Divine idea, the real aim and purpose of history. From the fall of Adam there is a downward line of judgment after judgment; also, from the promise of redemption, there is an upward line of deliverance and grace rescuing a remnant, as the basis of a new period. Tracing the dispensational judgments of God, the speaker pointed out that the combination at Babel was founded on the thought that out of his own resources of strength, wisdom, and culture, man can form an independent and united organism without God. From that day Babel has been a type of the world power in its opposition to God, until, at last, we read of its end in the Book of Revelation—"Babylon is fallen." Further illustrating this point, Dr. Saphir referred to Daniel's interpretation of Nebuchadnezzar's dream, and the parallel vision in the seventh chapter of Daniel, calling special attention to the fact that human history is not towards improvement; but, on the contrary, there will be deterioration until the reign of humanity, when Christ comes in glory and restores all things, as the prophets have foretold.

The actual reality of Jewish history was next dwelt upon. In all its parts the Bible professes to be history, and discoveries in the East during the present generation have remarkably attested its minute accuracy. The objection that many of the Old Testament statements are simply myths was met by showing that the Biblical facts are quite different in character from the heroic and other legends of ancient Greece and Rome. On the comparison, Dr. Saphir founded a strong argument. The fact, he said, that there is base coin in circulation, is no proof that the genuine coin, bearing the superscription of God, the Lord Himself, does not exist. As the idols of the nations were only nothings, or heroes, or demons, so the mythology concerning them does not belong to the realm of fact, but of fiction. But as the God of Israel is the true God, the living God, who created the heavens and the earth, the history which tells of Him does not belong to the realm of fiction but to the realm of truth. Abraham, Isaac and Jacob are no mythological characters, and they are not described as different from other men. Moreover, the tone of the historical books is throughout sober, and severely unadorned. The myths of the ancients, because they were not facts, required the embellishment of poetry and rhetoric; but the history of creation, paradise, the patriarchs, of Moses and the children of Israel, of David and Christ, and his apostles, required no such ornamentation. Again, the patriotic self-exaltation and bias are not found in the Bible. Israel's history shows what a wicked and ungrateful nation they were, and they acknowledged that God punished them by making other nations come and subdue them. An intense veracity not found in other ancient writings is apparent throughout, as well as a high purpose in setting forth God's way and will.

Having illustrated the accuracy of the Old Testament, by testimonies of history and recent discoveries, the speaker maintained that, well-attested as is the truth of Bible history, the facts, of which Christ's life on earth is the culmination, demand not merely credence, but faith at the hands of the reader.

SALVATION ARMY RESCUE WORK.—In a letter on this branch of the work, Mrs. Bramwell Booth says:—I have decided to open a small Training House for preparing and instructing those who now offer themselves for this work. The growing friendliness of the particular class we are seeking giving access for our officers to houses to which even the police are never admitted enables us often to bring help to those whose friends have lost all trace of them for years. This branch of the work is costly; but it is marvellously fruitful, both in spiritual result and in human happiness. Very few of us can estimate the joy of a mother whose lost daughter is restored to the old home after years of dark wandering.

The Drink Curse in India.

IN a farewell speech at Bombay (reported in *The Guardian* of that city), Mr. W. S. Caine made some startling and painful statements as to the increase of the drink curse in India and the complicity of the Government. After remarking on the suggestive fact that the native drink is taxed while beer for consumption by Europeans is subject to no duty, he said:—

The one great, but false, argument in support of the Abkari system had been, that the increase in revenue was caused by the suppression of illicit distillation. That argument was entirely knocked on the head now. The system had been in force fifty years, and in the places where it had been most strenuously worked, the officials admitted that there had been no illicit distillation for years, and yet in those very places the consumption had enormously increased. All the officials that he had met, from the Viceroy downwards, had admitted that the increasing drink revenue was caused by increased drunkenness. Some had said that the increase of drink had caused a decrease in the use of drugs, such as opium, and ganga, and bhang. This was not so. Reference to the reports showed that the increase in the consumption of other drugs was in precisely the same ratio as the increase in the use of alcohol. The taste for one drug increased the taste for the others. The enormous increase was not only in country spirits, but in imported foreign liquors. He had seen in one of the drink-shops in Darjeeling, "African" spirits. This "African" brandy was a vile burning poison, full of fusil oil made from decayed potatoes in Scotland and on the Continent of Europe, especially for sale amongst the natives of Africa. Upon this shop was the notice: "No liquor allowed to be sold to soldiers here, by order of the Government." They might poison the natives, but not the English soldier. Sixteen collectors in the Bengal district had been warmly applauded by the Government for the large increase in the sale of drink in their districts. The largest of these was at Patna, where the duty had increased 97,000 rupees in the twelve months. Mr. Caine drew a graphic picture of the misery, and want, and destitution in Patna caused by this increase. The Government complimented the collector for the increase in revenue arising out of the destruction of its subjects!

Terrible cases of oppression and injustice happened under this system. At an annual *mela* at Backergunge a shop for the sale of wines, opium, and ganga, was set up some years ago. The owner of the land seeing the fearful harm that was being done by it, refused to let the shop any longer for the purpose. The collector of the district sent a notice to the keeper, commanding him to remain where he was and take no notice of his landlord, and in addition sent a threatening letter to the landlord for daring to deal with his own property in this manner. Drink-shops were set up just outside the cotton mills to tempt the operatives. The system was for the Government to distil the spirits, and let out districts to the men who engaged to buy the largest amount. These men, called "liquor farmers," in their anxiety to obtain the contract, bid for much higher quantities than they could possibly sell in the ordinary way. The consequence was that at the end of their contract they had large quantities left, which they sold at exceedingly low rates, and flooded the district with abominable drunkenness, increasing the craving for it in thousands of cases, and thus laying the foundation for an increased consumption in the future.

The moral to be deduced from his revelations is that prohibition and nothing less should be demanded from the Government. The native conscience and opinion are entirely in favour of such a course. As Mr. Caine himself pointed out, at Muttra, before the Abkari system was instituted, there was only one drink-shop, and that outside the town, the native authorities not allowing it within the walls. To-day there are forty Government drink-shops inside the town.

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EAST FINCHLEY CONFERENCE.

THE promoters of the conference on The Christian Life, held last year at East Finchley, were so encouraged by its success that they decided upon a similar conference this year. The meetings were held on Tuesday, Wednesday, and Thursday of last week. The subject discussed during the three days was "The Work of the Holy Spirit," this being subdivided into the "Promise of the Spirit," "The Fruit of the Spirit," and "The Power of the Spirit," with one day devoted to each of these three aspects. At three and seven each day public meetings were held in the Congregational Church, addressed, amongst others, by Revs. Dr. Cave, R. F. Horton, E. White, A. Rowland, J. B. Figgis, F. Hastings, and W. R. Skerry. Sir Arthur Blackwood presided at the Tuesday evening meeting; Mr. Tinling presided at all the others, by special request.

Deep interest was manifest throughout all the meetings, and on the very first occasion the Holy Spirit honoured the deliberation on his own work by a striking sense of his presence. Larger attendances marked these meetings than those of last year, and they were thoroughly sustained in interest and power. Manifest appreciation of the words spoken was demonstrated by the audience, and testimonies as to the usefulness and helpfulness were most emphatic. The following note sent in on the third day is an instance in point:—"The mother who asked prayer for her two sons last evening desires with them to praise the Lord for answering that prayer, and to ask that the Holy Ghost imparted to them may cleanse and fill them entirely, and keep them in the sunshine of the Lord's presence. Praise is also desired on behalf of three servants in that family, who each received a blessing at the meetings yesterday."

The practical aspects of the work of the Holy Ghost are more and more pressing themselves upon the mind and heart of the Church in the presence of great problems that now face her; and very welcome and very useful were the clear statements made as to the real need, the full supply of that need in the Holy Ghost, and the way that supply was to be secured. Very definitely was it pointed out that, beyond the first reception of the Holy Ghost creating the soul anew at conversion, there was necessary an additional inflowing of the Spirit in larger measure to fit for service and Christian living, and that without this additional baptism Christian life must remain far below the purpose of Christ and the demands of the age. To secure this additional and indispensable baptism, it was made equally clear that strict adherence to Gospel truth, entire self-humiliation, full consecration, and prayer were all essential, and that if these conditions were provided and permanently cherished, certain and permanent power must be the result. Many will date a clearer view of their need and a fuller supply to that need from these most successful and helpful meetings.

Apart from the words spoken, the spiritual atmosphere which pervaded all the gatherings was stimulating and health-giving to the spiritual faculties. There were meetings also held each day at noon for ministers only, and the frank confession of personal experience, the practical hints as to discharge of ministerial duty, the happy harmony of spirit, and the sense of God's presence in prayer and confession were greatly helpful and enjoyable to all who embraced the privilege of being present. On the second and third days public prayer-meetings were held in the Lecture Hall, where tea was provided for all remaining from afternoon to evening meetings.

A word should be said in praise of the good offices of the pastor of the church, Rev. J. F. B. Tinling, and his people, whose excellent arrangements and extreme courtesy and kindness added so much to the smooth working and complete enjoyment of the various gatherings. One outcome of the conference of last year was the holding of succeeding monthly meetings of a similar character at various North London churches in order, both Congregational and Baptist. So satisfactory was this arrangement, that it has been decided to repeat these meetings this year also. The promoters of the two conferences at East Finchley have been so much encouraged by the decided and developing success of both, that it is probable the meetings may become annual, held possibly in various churches in turn.

THIRTY YEARS IN TURKEY.

DEAR SIR,—Your reference in your first issue for this year to having completed thirty years of service reminds us of our thirty years here in this city and province, and of the marked change by the Gospel. The church of five members organised in this city twenty-five years ago now numbers one hundred and eighty. There are seventy-five boys in our high school, twenty of whom are in the boarding department, with the view, on the part of a few, of becoming teachers and preachers; from which department four have entered either the college or theological seminary at Harpoot. Work is encouraging among the fourteen out-stations, in one of which is a church of fifty members. The girls' boarding school in this city, for twenty years under the successful management of the Misses Ely, numbers forty pupils, with as many day scholars. There is this winter an unusual religious interest in this school.

Since 1884 we have been greatly aided by the efficient labours of Rev. R. M. Cole. Amid the increasing hindrances we are thankful for what the Lord has accomplished.—Your co-labourer in Christ, GEORGE C. KNAPP.

Bitlis, Turkey in Asia.

EAST LONDON DISTRESS.—During the past two months, the Clapton Park Tabernacle Benevolent Society has helped weekly an average of 300 families, many of which have been in the greatest destitution. To the families of unemployed working men there have been supplied 3000 quarts of soup and 25 sacks of broken bread. We find many families eager to obtain broken provisions left from the dinner-table that previously were given to the pigs. With this, good dinners are obtained by those who would otherwise not have any dinner at all. We have had so much distress to deal with of late, that, owing to the lack of sufficient funds, we have had to discontinue our free dinners to poor children that are sent to the Board school without food. This is a great grief to us.

THOMAS JACKSON.

41, *Powerscroft-road, Clapton, E.*

MRS. AITCHISON, in a recent letter from Ikwezi Lamaci, Harding, Natal, reports favourably upon all branches of the work in which, with her husband, she is engaged among the heathen population. The good seed is certainly taking root, and the bonds of superstition are as evidently being broken. The school has been greatly used for the enlightenment of the people, and among recent victories is mentioned the fact that a "witch-doctoress," who has long withstood all Christian efforts, has begun to send her children to school. This has been talked of in every kraal; and the prejudice of other natives will, it is hoped, speedily be overcome. The utter indifference to Christian truth, which was formerly observable, has disappeared, and "the old, old story" is now listened to with intelligence and eagerness. Mrs. Aitchison adds that the toys and useful articles which, by the kindness of friends, she was enabled to distribute on the last "breaking-up" day, were highly prized by children and parents alike.

For the Young.

A BOY'S ANSWER.

Two years ago, some gentlemen were invited to speak at a large gathering of Jewish children in Whitechapel. One of these, a well-known and much-loved worker among children as well as adults, told the writer that when the conductor of the meeting asked the boys and girls why the good gentlemen had come so far to talk to them, one of the boys answered boldly and earnestly: "Because they have found a good thing, and they likes it, and they wants others to taste."

Suppose, for a moment or two, we look at this boy's reasons, to see if they are good, and if what he so positively stated can be proved to be true.

(1) "*They have found a good thing.*"—What had they found? Just what one brother, many years ago, told another he had found—Salvation, the Christ of God (John i.); Him of whom one friend spoke to another as "Jesus of Nazareth" (John i.); that gracious One whose voice and speech were so divine and beautiful that those who heard Him give an invitation were constrained to abide with and follow Him (John i.). That holy One who called the little children unto Him, and took them upon his knee, and drew them to his bosom (Mark x.).

A little girl saw a picture of this scene, and she asked what one mother in the foreground was doing to her baby girl. "Oh," answered her mother, "she is pushing her to Jesus." "Mother," said little Carrie, "I should not want you to push me, I would run without pushing." This child thought it a "good thing" to come to Jesus. Many boys and girls who have found out the state of their own hearts, and have come to Christ to have them cleansed, have also found that "no good thing will He withhold" (Ps. lxxxiv.) from his own dear, faithful children.

You remember, Nathanael asked the question: "Can any good thing come out of Nazareth?" (John i.). Would you be able to answer out of a full heart: "*This is my Beloved, and this is my Friend*" (Song v.)?

(2) "*They like it.*" Why do they like it? Ah, "We love Him, because He first loved us" (1. John iv.). The Saviour set his seal to it (John xv.) that this was the highest possible love in the heart of man, to lay down his life for his friends. One of the Divine Master's honoured servants records it as a reason for his living faith that the Son of God had given it him by his death—"Who loved me, and gave Himself for me" (Gal. ii.). No wonder that some of us love Him! Have you heard his voice asking you, "Lovest thou Me?" What a blessed and "good thing" for you if you can answer: "Lord, Thou knowest all things; Thou knowest that I love Thee" (John xxi.).

(3) "*They want others to taste.*"—That is the first feeling of those who have experienced the joy of salvation. They long to bring others to the feet of Jesus; they are like that one, who, when he had found the Saviour, brought him (his brother) to Jesus (John i.). If you know what it is to have a clean heart and a right spirit (Ps. li.), I am sure you will not rest satisfied until, like Andrew, you have brought some to that Saviour who died that all might live unto Him (1 Cor. v.). God wants you for his little missionary, and He will show you how you may serve Him in this. A girl whom I know well has a prayer-meeting in her own room once a week, by consent of her mother; and here she gathers those of her friends who know not Jesus, and tells them about Him, and then she asks Him that they may be blessed by his Spirit to the yielding of themselves to God. If we love Him, it is a sign of that love that we bring others to Him.

In this first chapter of St. John's Gospel, there are said to be four steps which fit in very beautifully with the three reasons given by the Jewish lad beforenamed. They are:—

Looking upon Jesus (ver.).
Following Jesus (ver.).
Abiding with Jesus (ver.).
Bringing others to Jesus (ver.).

Fill in all the blank spaces I have left for the numbers of the verses. If you have not already given yourself to this loving Saviour, surely you will resolve to do so now.

Come to the Saviour, make no delay,
Here, in his Word, He has shown us the way
Here, in our midst, He is standing to-day,
Tenderly saying—"Come."

M. Butler Gerds.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 17, Luke xii. 49—59; Mon., March 18, Luke xiii. 1—17; Tues., March 19, Luke xiii. 18—35; Wed., March 20, Luke xiv. 1—14; Thurs., March 21, Luke xiv. 15—24; Fri., March 22, Luke xiv. 25—35; Sat., March 23, Luke xv. 1—10.

"HAVE YOU ANY STARS IN YOUR CROWN?"

"Are you going to the ball, to-night, Sissy?
You've stars all over your gown,
And diamonds on your arms and neck;
Have you any stars in your crown?"

"My darling, I don't understand you;
I have no crown, dear May."
"Oh, but, Sissy, if you love Jesus,
He'll give you a crown some day.

You know how I came to Jesus,
Not very long ago?
Well, ever since then I've been trying
To get others to come, you know.

And there's one little girl called Nellie,
Who at school I often see,
So I told her all about Jesus,
And what He has done for me.

And I told her that at my Saviour's feet
She might lay her sins all down;
That He would forgive her—and so He has.
So Nellie 's one star in my crown.

But I've only one star yet, Sissy,
To wear in my crown in heaven—
I can't get many stars yet, Sissy,
You see, I'm only eleven.

But you are grown up, and pretty;
And you know so many folks, too;
Won't there be lots of stars, Sissy,
In the crown Jesus gives to you!"

. . . . .

That night in the crowded ball-room,
Mid the glitter and glare around,
"Have you any stars in your crown, Sissy?
Rang out with a warning sound.

Rang louder than merriest music,
Amid the giddiest whirl;
Rang higher than happiest voices,
In the ear of a startled girl.

"Have you any stars in your crown, Sissy?"
"But I have no crown to wear!
If I went to-night to the unseen world,
No crown awaiteth me there."

In the light of a conscience awakened,
She looked back on the days and hours
On the opportunities thrown away,
On the misused talents and powers.

And she fled from the crowded ball-room,
With its 'wildering music and glare,
To the side of a little sleeping child,
And lowly she bowed her there;

And all the sins of a lifetime,
She laid at the Saviour's feet;
And received to her weary spirit,
His pardon, gracious and sweet.

Then took she the hand of the sleeper,
On the fair little face looked down,
Softly whispering, "May, my darling,
I am one more star in your crown."

Edith Gilling Cherry (aged 16).
10, *Lockyer-street, Plymouth.*

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Bishop's Stortford, March 8—20; Gospel Hall, Southgate-road, Wood Green, N., March 22—24, 8 p.m., for teachers and workers; and March 25 to April 5 (Sat. and Sun. excepted), for children, 7 p.m. Mr. H. Hutchinson, St. Andrew's Schools, New Kent-road, March 10—17; St. Silas, Birmingham, March 26. Mr. Macro, Hamond-square, Hoxton, March 11—16. Mr. T. Lewes Sayer, Romford, March 31 to April 12; Doveridge, Uttoxeter, April 17—23. Mr. Martin J. Hall, St. James's Schools, Plumstead, March 16—20; St. Jude's Iron Room, Mildmay, March 30 to April 5; Southampton, April 5—7.

CHRIST CHURCH, NORTH BRIXTON.—Five days' mission services for young people were lately held in this parish, under the auspices of the Special Service Mission, and conducted by Mr. H. Hutchinson. The evening meetings were attended by 500 or 600 young people, and great earnestness was apparent throughout. The hearts of the workers were greatly encouraged by the evident tokens of God's presence and blessing. One remarkable feature in this mission has been the increased earnestness of the Sunday-school teachers. In some cases the same teachers might have been seen surrounded by their classes night after night, and great blessing has been the result.

FRIEDENHEIM.—Miss Davidson still carries on her gracious work at 133, Mildmay-road, N. The report for last year shows that fifteen sufferers experienced the blessing of a quiet place in which to die. Most of the deaths in this "Home of Peace" were calm and beautiful, strong hope being inspired by the confidence that the Lord "will never forsake" those who trust in Him.

SAILORS' REST, DUBLIN.—A deeply interesting work has been started, at 63, North Wall, for the benefit of seamen by the Missionary of the British and Foreign Sailors' Society, London. The North Wall is the great highway to Liverpool, Glasgow, and many other ports in England, Scotland, and Wales; about forty steamers leave every week; thousands of sailors of all nations start from this port on their way home, with from one to twelve months' pay on them. Since the Rest has been opened seamen have entered it homeless, penniless, and friendless. In June last the Rest was opened, and since then over 4400 seamen have visited the place. Sixty have had board and lodging free of charge. Those in distress, besides some shipwrecked men, have had a free pass to their homes. Some have been dealt with personally, and directed to the Saviour. The workers have been the means of saving money and clothes to the amount of £200. Encouraging letters of thanks come from these poor fellows. Tracts, books, and good reading, may be sent to the missionary, J. Tierney.

THE LATE MR. DENHAM SMITH.

"I shall walk through the valley of the shadow of death;
I shall walk through the valley in peace.
For Jesus Himself will be my Leader,
I shall walk through the valley in peace."

SUCH was the song with which the saintly Joseph Denham Smith passed away from this scene of sin and death, to be for ever with the Lord. Thousands will recognise how perfectly it accords with the unique life and ministry, familiar to them through a lengthened course of years.

In the calling home of this beloved Christian, the Church of God on earth loses one of its brightest ornaments, and one of its most faithful servants, who unswervingly followed his Lord, and counted it, throughout his ministry of fifty years, his highest joy to spend and be spent in his Master's service. That ministry, so redolent with the savour of Christ, has endeared him to many thousands in this and other lands, who have never had the privilege of his personal acquaintance or of his *vivâ voce* exposition of the Word.

Whilst widely known by reason of the eloquence, simplicity, power of imagery, choice of language, and force by which in pulpit and platform he preached the Gospel or expounded Scripture doctrine, Mr. Denham Smith is still more extensively known by the activity of his pen, not only in prose but in sacred verse. His literary attainment was of a high order, which in early life exhibited itself in works of no mean merit, such as "The Rhine and the Reformation," "A Voice from the Alps," "Cromwell," and other publications, but in later years confined itself to the writing of largely circulating volumes, such as "Life Truths," "The Brides of Scripture," "The Prophet of Glory," "Hosea," besides Merrion Hall and Freemasons' Hall addresses, and numerous other well-known religious works. As a writer of sacred hymns Mr. Denham Smith will be long known by the sweet combination of poetry and doctrinal truth, as shown in such hymns as "Just as thou art," "Jesus, thy dying love I own," "Communion with the Lord," and others.

Mr. DENHAM SMITH was born in July, 1817. He had a happy childhood, and possessed a buoyancy of spirit which never forsook him. His widowed mother, a devoted Christian, longed for his early conversion, and abundantly were her prayers answered.



(*From Photograph by Messrs. Elliott & Fry, London, W.*)

At the age of sixteen he first preached the Gospel, and many were thrilled by his lifting up of Christ. Hearing of Ireland's need, he determined to settle in that land, and there for many years spent a happy and blessed life in pointing sinners to Christ. In 1841 he commenced his more recognised public ministerial career at Newry, where his memory is still held in affection and gratitude. Thence he removed to Kingstown in 1848, and devoted himself to the pastorate of the church that he was instrumental in planting in Northumberland-avenue, and which was destined to prove so remarkable a centre of spiritual life and blessing to multitudes.

In 1859 a wave of blessing rolled over the north of Ireland, whence the work spread to other parts. In August, 1859, Mr. and Mrs. John Morley, of Clapton, visited Ireland, to see the beauties of Wicklow and other places of interest. Mr. Denham Smith remarked, "But you will not return, will you, without seeing something of the remarkable revival?" "We had not thought of seeing it," said Mr. Morley, "but we will consider it." Accordingly, accompanied by him, they visited Belfast, Ballymena, and other places which formed the centre of this blessed work. Mr. Denham Smith rejoiced in the wondrous movement, and received a fresh baptism of power from on high as the result of the visit. This was evidenced by a remarkable outburst of spiritual blessing on Sept. 9 in his church at Kingstown, which continued for many months with notable blessing to literally thousands of souls. Services were commenced on board the four express boats then running between Kingstown and Holyhead, which were remarkably owned of God.

Thousands were brought under the saving power of the Holy Spirit. These were by no means drawn from the poorer classes only, but included people from all sections of society, many of whom are now prominent servants of God.

Mr. Shuldham Henry, since then a well-known preacher of the Gospel, was converted to God through the instrumentality of Mr. Smith, whom he was induced to hear in January, 1860. Awakened to a sense of sin, Mr. Henry went to the Northumberland-avenue Church, Kingstown, and was brought to realise his lost condition by Mr. Denham Smith looking him in the face and saying, "I see there are some singing 'Jesus is mine' who have no right." Shortly afterwards Mr. Henry found peace.

From Kingstown Mr. Smith now went forth with a yearning heart for souls, to commence services in the Irish Metropolis, the Metropolitan Hall being taken, where meetings that will be borne in everlasting remembrance by many who shared in the blessing vouchsafed therein were held, the abiding fruit of which may be found in many parts of the world to-day. Thousands flocked together in the morning, and remained hour after hour, many without refreshments until ten and eleven at night. Careless ones were awakened, anxious ones led into peace, and persons of all classes rejoiced in a newly found Saviour.

Amongst those from England who visited this work in Dublin was Mr. Benjamin Scott, Chamberlain of the City of London, who wrote to *The Revival* as follows:—

...The work may be said to have commenced at Kingstown, on Sept. 5, 1859, and the conversion of almost the whole crews of the *Cambria*, *Telegraph*, *Scotia*, and *Eblana* [steamers crossing the Irish Channel] followed. Meetings for praise and prayer were held by the crews of the several vessels, whenever they were in harbour. The cabins were

soon found to be too strait for the numbers attending, and preaching from the deck of one or other of the boats moored alongside the quay was commenced on Sunday afternoons; and the scenes witnessed on the shore of Lake Galilee in the days of our Lord's earthly sojourn were reproduced in the harbour of Kingstown.

"Conversion invariably attends these services; as few as one and as many as sixty-nine have been reported as the result of a single meeting; and on the anniversary of the outbreak of the work, it was announced that some three thousand known conversions had resulted in the space of twelve months. Many of the conversions have been of a remarkable kind. Roman Catholics of all classes, including the highest ladies and gentlemen moving in the best circles in Dublin, young men and women from the shops and warehouses, sailors, soldiers, and children of tender age, have alike professed change of heart, and have manifested that change in the life.

As might be expected amidst such scenes and services as these, Mr. Denham Smith soon felt that he could no longer be bound by denominational bonds. Accordingly, he retired from the pastorate of his church at Kingstown, in order to take his stand as a servant of the Church at large. Like Whitefield and the Wesleys, counting the world his parish, he resolved thenceforth to devote his life to the proclamation of the Gospel apart from all sectarian lines. It was, however, the deep desire of his friends, on his leaving Kingstown, to secure the continuance of his labours amongst them, and, in accordance with this, it was decided to erect for him a suitable building for religious services, so that Dublin might be "a centre of evangelising effort," in which building Mr. Denham Smith might have "the privilege and joy of the co-operation and fellowship of various devoted ministers and servants of Christ." In this way was built Merrion Memorial Hall, Dublin.

Mr. William Fry, who had taken so prominent a part in initiating the Metropolitan Hall services, induced the late Mr. Henry Bewley to take the lead in the erection of Merrion Hall, which, in due time, was opened by Mr. Denham Smith, Dr. Octavius Winslow, Rev. Frederick Trench, Rev. Marcus Rainsford, and many other prominent men.

Shortly afterwards Mr. Denham Smith, accompanied by Dr. Kidd, the late Mr. Henry Bewley, and Mr. William Fry, visited Paris and Geneva, where crowded meetings were held. The hymns that had proved so useful in Dublin were translated into French by Hon. Elizabeth Waldegrave and others.

About this time Mr. John Morley invited Mr. Denham Smith to visit London, to preach the Word, and to give an account of the work of God in the sister island. Freemasons' Hall was taken, and a series of meetings held which are still fresh in the memory of many readers of these lines.

Mr. Denham Smith frequently re-visited London at Mr. Morley's invitation. Drawing-room and other meetings were held at Upper Clapton, the Manor Rooms, Hackney, St. James's Hall, Hanover-square Rooms, Bedford-row Chapel (Hon. Baptist Noel's), Sadler's Wells Theatre, and other places, with remarkable results, and an iron building was subsequently erected at Upper Clapton, in which he was the first to conduct a series of services. This became a permanent centre of spiritual life and activity, and the iron building subsequently gave place to the commodious Clapton Hall, in which Mr. Denham Smith continued to minister the Gospel during the months of May and November each year, until the beginning of the illness which terminated his earthly course. This large building was invariably filled whenever he preached there, and his loss will be deeply felt by a large circle in that district, who loved him well, and to whom he used to send brief messages from time to time throughout his illness.

During the next few years he visited several provincial towns in England, amongst others, Liverpool, Leamington, Brighton, Hastings, and Chichester, also various counties in Ireland, preaching the Gospel with the same wonderful blessing that had followed his labours elsewhere.

St. George's Hall in Langham-place, London, had been secured for Sunday evening services by Mr. C. R. Hurditch, at which Mr. Denham Smith frequently preached. On his removal for permanent residence to London, he undertook the responsibility of the double service on the Lord's Day at this hall in conjunction with Dr. Habershon and Mr. Shuldham Henry. Since that time he continued to preach in St. George's Hall on Sundays for the greater part of each year, and never without large audiences and manifest fruit in the conversion of souls. Believers were greatly edified and built up in their holy faith, and a considerable church was gathered. These services are still continued.

In the spring of 1886 Mr. Denham Smith's health gave way. Persistent attacks of indigestion weakened his hitherto active constitution, and caused much anxiety to his friends. His visit to Ireland, with its attendant engagements, was undertaken with difficulty. A short stay in Switzerland failed to benefit him. Returning home, his health underwent decided improvement, yet his former vigour was not regained. During the winter of 1886-87 he appeared at many meetings, but platform exertions were followed by complete prostration. The month of July, 1887, found him suddenly compelled, by serious and alarming illness, to relinquish work altogether. It was after four weeks of happy service in Merrion Memorial Hall, Dublin, that on Tuesday, July 26, he closed his long and eventful public ministration. During a short stay at Shanklin he enjoyed an interlude of strength enabling him to take walks in front of his house, but another attack of illness speedily brought him nigh to death. However, he recovered so as to be conveyed to London, where he continued throughout to be nursed by loved ones, tended by his son Dr. Gilbart Smith, watched over by Dr. Habershon, and seen from time to time by numerous friends, including his old and attached friend Dr. Kidd.

The intense affection of the father for all the members of his family was fully reciprocated by them; each seemed to vie with the other in showing the most devoted attention to his every want in his long sickness. It fell, however, to the willing lot of his eldest son as physician, and to his two eldest daughters, to bear the chief burden of the care through the eighteen months of his lingering illness; and a lovelier instance of family affection and unwearied devotion we have never seen or known. Often during these months of prostration have we heard the beloved invalid speak of this with pardonable parental pride and gratitude to God.

Many choice testimonies to the preciousness of Christ were given by Mr. Smith during the eighteen months of his illness. Some of these will appear in our next issue.

The expressions of disease varied with the passing months, so that last summer Mr. Denham Smith was so far convalescent as to be able to enjoy occasional drives. Since September, however, strength had been slowly departing, and at the beginning of the present year a recurrence of the more serious symptoms took place. On Thursday, February 29, in much prostration, he roused to ask the doctor, "Can you give me the shadow of an idea how long it will be?" "Not long, dear one, only a little while now." "Oh, how sweet—how sweet!" On another occasion, when in great pain, he said, "God is good—and if the furnace were ten times hotter, I should still say God is love." Again, he remarked, "Don't you think that if you and I were inside those gates together, and had the welcomes, and saw the joy, it would compensate for all these sorrows and sadnesses?"

Specially, during the last few weeks, he loved to hear his second daughter softly singing some of the old hymns. He would say, "They cheer the way down through the valley," and would join in with the chorus or words, here and there, in his own old way, up to almost the very last. Even when the voice was gone, it was touching to find him still keeping time with his hand. His favourite hymns for such times were, "Jesus, Lover of my soul," "Come, sing to me of heaven," "There are angels hovering round," "I shall walk through the valley," "Beulah Land." Usually he was soothed to sleep by them. One day the doctor said, "You feel as if you wanted to go to sleep, don't you?" "I feel, dear friend, as if I wanted to go to heaven," and soon this longing was granted.

All day on Monday, March 4, he lay as if asleep. Early on Tuesday morning those around him noticed the rapidly failing pulse, and calling the absent ones, they silently watched for the closing of that life so precious to them. His wish had long been expressed that he might pass away in his sleep, and this wish was granted. In perfect stillness his wife and children, with only one exception, stood around till he quietly, peacefully, and without a sigh or struggle, "passed through the gates" into the presence of his Lord and Master. The last hymns in which he joined on Friday and Saturday night were, "I shall walk through the valley," and "Beulah Land." The last text to which he responded was, "Come unto Me all ye that labour and are heavy laden, and I will give you rest." With his weak and trembling voice he echoed "rest." Early on Monday morning the last prayer he breathed was, "Lord Jesus, receive my spirit."

Thus we bid farewell to a beautiful life that has gone from us, which for purity, peace, and power, was as perfect as we may expect to find on earth, till the Lord Himself shall return.

In adding a stanza of the hymn written by the beloved departed one, nearly thirty years ago, it will probably awaken in the memory of thousands an echo of the intense feeling with which it was so often sung, then and since, in the memorable meetings in England and Ireland, in many of which it was led by the clear, silvery voice of our departed brother:—

Thus we part, but not for ever,
Joyful hopes our bosoms swell;
They who love the Saviour, never
Know a last, a long farewell;
Blissful unions
Lie beyond this parting vale.

"Therefore, my beloved,...be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord."

The Funeral.

In the presence of a large and representative gathering of Christian friends, some of whom had come from Ireland and other distant places, the mortal remains of Mr. Smith were consigned to their resting-place in Hampstead Cemetery on Saturday afternoon. After two days of continuous rain the clouds had cleared away, and the bright spring sunshine that bathed the scene was a fitting reminder of the sunny, gracious, and fruitful life that had been lived by our departed friend. The plain coffin, with its simple inscription, having been borne from the gate of the cemetery to the grave on the shoulders of various friends, followed by the mourning relatives and others, a short and interesting service was held. Mr. Shuldham Henry prefaced it by saying that Mr. Smith had himself indicated Saturday afternoon as the time of his interment, in order that many of his friends might conveniently be present. By his wish also there were no wreaths or flowers displayed on the coffin. Mr. Henry added that the service would not be an open one; but, in accordance with the desire of the deceased, it would be conducted by Dr. McKilliam, Mr. C. R. Hurditch, and himself.

After having led in earnest prayer, Dr. McKillam said that thirty years ago at one of the great gatherings convened by the late Duchess of Gordon at Huntly, he first looked in the face of Mr. Denham Smith. He had not been long a Christian, and Mr. Smith's bright sunlit countenance preached a sermon to him that he had never forgotten. He had known him intimately since, and had come to know that the sunniness that shone out of his face was but the reflection of the Christ-life dwelling in his heart. We may be certain that one reason why the Lord kept him so long in the sick-chamber was that the hundreds of people who passed through it during those many months might see how one who had so devotedly served his Master could meet the last enemy, Death; and show that that enemy had been overcome through the One whom he loved and served. Mr. Smith's very dying might be said to have been as impressive as his life. His one thought in life and death was Jesus, Jesus, Jesus; he was constantly bearing testimony to the gladsomeness of the Christian life even down here, and to the joy of looking for the Lord's return. As we commit the remains of our friend to the dust, we may know for ourselves the one great thing that will lift us above present circumstances, the thought that even now the Lord may come to receive us to Himself, and to bring back with Him those dear friends who have fallen asleep.

Mr. Shuldham Henry prayed that consolation might be granted to the sorrowing relatives, and that the solemn occasion might carry its message to any unsaved ones present. Addressing the bystanders, Mr. Henry went on to say that, as he was interring a relative of his own twenty-nine years ago, God spoke in power to his soul. He had been up to that time a careless, pleasure-loving man of the world, but that was the turning point in his life. He was afterwards induced to attend Mr. Denham Smith's church in Kingstown. At an evening service in the schoolroom Mr. Smith was singing the hymn—

There is a fountain filled with blood.

Laying his hand on Mr. Henry's shoulder, he said—

There may *you* ——
Wash all your sins away.

He was able to sing—

I will believe, I do believe,
That Jesus died for me.

The whole current of his life—his feelings and prospects were changed, and since then he had been a follower and servant of the Lord Jesus Christ. Mr. Henry followed up his statement of personal experience by a very urgent entreaty that any unconverted ones present might over the open grave of this beloved servant of God, accept the offer of God's grace, who is now ready to forgive, but who will one day be ready to judge those who have spurned his salvation.

Mr. C. Russell Hurditch, in the course of his address, said we were surrounding the grave of no ordinary Christian. We were not there to applaud his memory, but to magnify the grace of God that shone in him. For fifty years Mr. Smith had served his Master in the ministry of the Gospel. About thirty years ago his Christian life became more decided and emphatic in connection with the memorable Irish revival of the time. Thousands have been led through his ministry to know and to love the Saviour, while many of God's servants have been led into a fuller and more abundant life by receiving the truth from his lips. After quoting from a warm tribute to Mr. Smith's memory and saintly life, from Mrs. Grattan Guinness (which we hope to give in our next issue), Mr. Hurditch addressed some words of Gospel appeal to the listeners, and closed his remarks with prayer.

The coffin was lowered into its place, and Mr. Shuldham Henry, amid solemn silence, broken only by the utterances of heavy grief from mourning ones, repeated the words—"Ashes to ashes, dust to dust; in sure and certain hope of a resurrection to eternal life and coming glory." Then was sung the hymn chosen by the deceased, of which we give the first and last verses:—

Sleep on beloved, sleep and take thy rest,
Lay down thy head upon thy Saviour's breast;
We love thee well, but Jesus loves thee best.—
Good night.

. . . .

Until we meet again before his throne,
Clothed in the spotless robes He gives his own,
Until we know, even as we are known.—
Good night.

In a concluding petition, Mr. Hurditch prayed for those who had come from the sister isle, and for a blessing on the future labours of all the brethren present. The benediction closed the service. The last lingering looks were taken at the oaken casket that enclosed the precious remains, and the mourners slowly departed. A gentle hand from among the crowd scattered a posy of beautiful snowdrops on the coffin. Gradually the silent and chastened company turned away from the tomb to face once more their duties to the living, and to ponder, doubtless, on the pregnant lessons of the occasion. The West Hampstead Cemetery is pleasantly situated, high up in the north-western suburb. The air is sweet and nimble, and in the coming summer days we should think there will be many a pilgrimage to the spot where lies the dissolving earthly tabernacle of one of the most useful and most loveable disciples of Jesus Christ that this generation has known.

BARBICAN MISSION TO THE JEWS.—The friends of Israel will be sorry to learn that, owing to ill-health, Rev. P. I. Warschawski will be compelled to relinquish the above Mission, in which he has laboured for several years with much acceptance. He hopes to proceed to Hastings with his family at the end of March.

MISS FLAVIN, a young Liverpool lady, is on her way to Father Damien's leper colony in Molokai. She has gone through a special course of hospital training, and has studied the horrible malady for the last two years.

THE CHINESE PRESS is stirring up missionaries to undertake medical work. *The China Medical Mission Journal* contains articles by Dr. J. G. Kerr, of Canton, and Rev. A. W. Douthwaite, M.D., of Chefoo, on the value of medical work as an aid to evangelisation. Commenting upon them, *The China Overland Mail* says: "We think it is becoming more and more apparent to religious workers in this part of the world that the masses of China cannot be reached by merely preaching to them; that their best chance of success is in imitating the example of the Master they serve, who inculcated his teaching while going about doing good. Of course one does not wish to see all the missionaries turned into sick nurses pure and simple, but only that they should realise that by discriminatingly helping the natives in their sufferings they can best reach their hearts."

A PROSPEROUS DUBLIN CHURCH.

The most rapid progress in pure and simple evangelical Christianity I have observed in Ireland is in connection with the Harcourt-street Baptist Chapel, of Dublin. During the past 250 years the Baptists have had a foothold in the Irish capital, but for the last half-century, like the conies, they were indeed "a feeble folk." The church, being dependent for support on the English Baptist Union, was practically a mission. In spite of difficulties, there continued a faithful remnant, upon whom the dew has descended, greatly refreshing the weary heritage.

Within the past few years a surprising change has taken place; new life has throbbed in the veins of the church: a commodious and attractive chapel has sprung into existence in a central location, with every facility for the various branches of Christian philanthropy set in motion. Crowds attend the services, and conversions are numerous. God has provided them with a pastor, Mr. Hugh D. Brown, a young barrister-at-law, who has withdrawn from every temporal advantage, that he may be free to devote his years to the work of the ministry. His vigorous evangelical preaching has been signally owned of God.

Soon, greater accommodation became a necessity, while earnest prayer was made for Divine guidance. And prayer was promptly answered. Without appeal to any a building was presented, completely furnished and free of debt. This noble gift is already bearing fruit beyond the most sanguine expectations. Generally, the sittings are well occupied; last evening (February 24) 900 persons were accommodated. It was, indeed, a thrilling sight, in the midst of this needy city; an eager, attentive, profoundly serious company rallying around the Gospel of Christ.

Pastor Brown's sermons are issued monthly, one of them dealing with the question of scriptural baptism having had a circulation of 10,000 copies. He is a bold champion of orthodox evangelicalism. Holding with no relaxing grip, he preaches with energetic directness, the doctrines of grace. He strongly advocates the priesthood of all believers, the free exercise of ministry, and the official recognition of elders and deacons. He thus guards the assembly on the one hand from priestly rule and clerical assumption, while warning against socialistic license and the impulsive intrusions of loose irresponsible ministry.

Mr. Brown and his people have made financial provision for two evangelists who are now in the field. The old chapel is also retained as a mission station, where an increasing congregation appreciates the faithful ministry of the word. I hail this grand effort in my native land with exceeding joy. Dublin is the geographical centre from which north and south will radiate whatever light visits the Metropolis.

There are many agencies at work in Dublin among soldiers, constables, city police, and civilians. The seed is sown with liberal hand; surely there will be a ripening harvest.

George C. Needham.

THE BRETON BIBLE CARRIAGE sold or distributed last year 1096 New Testaments, 2347 almanacks, 32,044 tracts, and 208 books and pamphlets.

THE PARIS HOME MISSION COMMITTEE is to be amalgamated with the Central Society of Evangelisation, of which it will constitute a section.

THE AMERICAN SABBATH UNION is engaged in an earnest effort to secure the passage of an Act of Congress against Sunday work within the jurisdiction of the National Government, including the transmission of mails on Sunday. The American Sabbath Union in "this branch of its work co-operates with Catholics and labour organisations that would not wish to be counted as endorsing its religious basis."

THE BUNDULKUND MISSION.

Bundulkund is the lake country of India, amongst whose woodland scenes you constantly expect to meet a baronial residence or village church. "It is a good land, a land of brooks, of water, of fountains and depths that spring out of valleys and hills. A land of wheat and barley...a land whose stones are iron." The only wonder is how British Christians allowed it to fall into the hands of foreigners. The late Dr. Kimp, of the Bengal Army, who was one of those that established the Church Mission in Peshawur in 1853, being stationed soon afterwards at Jhansi, soon awakened a spirit of inquiry after the truth there also, but the outbreak of the Mutiny soon afterwards stopped the work, and in escaping from the massacre Dr. Kimp did not survive to reach Bombay.

The country has been held for more than a century by us. I have seen European soldiers' names in old temples dating even further back, but until the last few months I did not know that anything had been done towards giving the Gospel to its teeming millions. A letter received from an American Presbyterian missionary at Jhansi reveals a tale of marvellous progress. In the first place these Central Provinces, through which we used to tramp like gipsies, unassisted by roads, bridges, or any other appliances of civilisation, are now intersected throughout by railways, which are bringing throngs of every tribe, nation, and religion to settle there, and transforming the face of the country; next missionaries, hitherto there as swallows at Christmas, have occupied the land in all directions; five distinct societies are at work in it, embracing sixteen to twenty stations, and doors are open in all directions.

Every missionary operation is in full activity. This marvellous success, however, threatens a collapse. Such is the inroad of railway officials, Government employés, and European soldiers, with their camp followers, &c., all pitched pell-mell into this centre of heathenism, that with all the kindly encouragement the missionaries receive from chaplains and residents, there is danger of the native work being swamped through the ungodliness prevalent amongst European communities, their energies being monopolised for saving "Christians." They thus appeal to us in the crisis—assured as they are of triumph—to come and divide the spoil: "It seems fitting English money should largely help in such an undertaking, since it is to benefit British sons and subjects. A plain, commodious, but substantial building is necessary, and cannot be built under £1200. *You* know India and its needs, and you know how sorely the class we hope to reach needs the uplifting influence of the Gospel"... I *do* know it, and it seems to me that in this first invasion of his territories, Satan is casting out of his mouth water as a river after "the woman," that he may cause her to be carried away by the flood. I shall be thankful to communicate any assistance which friends of India would like to give.

H. Conran.

Ixworth, Suffolk.

CAPTAIN BROTCHE, of Greenock, who has for a generation held a high position as a Christian worker and temperance reformer on the Clyde, recently died, at the age of eighty-two years.

VICTORIA HOME FOR WORKING MEN (41, Commercial-street, E.).—Much attention has of late been drawn to the East-end, but many may be unaware of the existence of this large lodging-house for men, which has now been in full work for several years. Each night the 470 beds are full, and lodgers who once get in are very loath to leave. The committee are much encouraged in the Christian work carried on. Coming across such a large number of men, it may be easily imagined that many cases really deserving of help are met with, and the committee earnestly appeal for a supply of old clothes, boots, &c., to aid them. Parcels addressed to Mr. Wilké, 41, Commercial-street, E., will be thankfully acknowledged.

E. Trotter.

Mr. Moody and his Work.

The evangelist has been meeting with his usual large success on the Pacific Coast. A recent issue of *The Pacific* reports the last service in San Francisco, on February 8, in which Mr. Moody opened his famous question drawer. We will give some of his answers in our next. Meanwhile, we quote from the same paper the following report of Mr. Moody interviewed as to

A NEW DEPARTURE IN CHICAGO.

Question.—We see that you are to be in Chicago April 1st, to engage in a special work there for sixty days. What is the society that you are there organising?

Answer.—The Chicago Evangelisation Society. I shall also conduct a Bible Institute.

Q.—What do you thus aim to accomplish?

A.—To raise up a class of men and women who will help pastors in their work; who will visit from house to house and reach the non-churchgoers. In other words, we must have a class of men and women between the laity and ministry to do the work that must be done.

Q.—Will not such an organisation antagonise with theological seminaries?

A.—I think it will help the seminaries. Many who go into the work will see the need of more training and study, and after a year or two, will go into some theological seminary and take the regular course.

Q.—What do you intend to teach at Chicago?

A.—The great fundamental doctrines of the Bible, such as repentance, regeneration by the Holy Spirit, atonement, conversion, justification, redemption, faith and assurance, law and grace, sanctification and consecration, resurrection. Of course, a great deal of the instruction will be in methods of practical work; as, "How to interest non-churchgoers," &c. Such matters will be discussed at many of the sessions.

Q.—Do you intend to work independent of the churches?

A.—No; but in full sympathy with all evangelical churches.

Q.—What class of men and women do you want?

A.—I want consecrated men and women from all classes, graduates of ladies' seminaries, and it would be a good thing for theological students to take a year or two in this way before becoming pastors of churches.

Q.—How will you select from those who apply?

A.—I expect to open a training class in Chicago during April and May. The sessions will be open to all, and I expect that trial in the work will develop those who are fitted for it. I don't know any better way to find out who have gifts.

Q.—Will your society be undenominational?

A.—Yes. All my work has been and will be undenominational.

Q.—Will persons have to bind themselves to continue in special Christian work?

A.—No; Christian wives and mothers and fathers are just as important as any other workers.

Q.—What will be the length of the course?

A.—The first course will be for two months.

Q.—What will be the cost?

A.—Instruction will be free; the workers will board and lodge themselves.

Q.—Do you know of any scheme like this in this country?

A.—I do not, nor in any other country, but I think it is the crying need of our churches to-day. Three-fourths of the working men in all our large cities are entirely neglected, and we must train men and women to reach them.

Q.—What will you say to those who appear, on trial, to have no gifts for the work?

A.—Advise them to take some other calling. Sixty days' experience will test their fitness.

Q.—Do you intend to fit workers for the foreign field?

A.—Any field on earth that God calls to. I think the training will be good for foreign work. Persons who cannot lead souls to Christ in America, can't do it in Africa or China.

Q.—Will you take persons of any nationality?

A.—Yes; anyone who can understand the English language.

Q.—Can you find work for labourers thus fitted?

A.—Yes; I could put a thousand in the field to-day. There are hundreds of Christians out of employment to-day who could do grand service. Many can't take a full student's course in college and seminary, to whom this will be a short cut to fields of usefulness. I want to raise up workers to help the pulpit. Many ministers have too much to do. They can't visit the non-churchgoers. Our churches want such assistance. I want to get hold of a large number of consecrated men and women who are willing to give all to God. There are many persons of wealth in this country, as in Great Britain, who could and would give their time and money to such work if they once had the joy of winning souls to Christ.

Q.—What will be the order of exercises in this preparation of workers?

A.—The mornings will be for drill in the Bible, where I find my system of doctrine, also for reports of the previous day's work. The afternoons will be spent in visits from house to house. In the evenings meetings will be held in cottages, halls, and churches—small meetings in order to get nearer the people than in large mass-meetings.

MISS CHARLOTTE TUCKER, "A.L.O.E.," is busily and happily engaged in her mission work at Batála, in the Punjaub, India. Batála is a little city of 26,000 inhabitants, half Hindus and half Mohammedans. The Mohammedans are very bitter, and are trying to spoil her work, but around Batála there are numbers of villages—at least fifty within a circuit of five miles—and a most encouraging work is carried on amongst their many inhabitants.

"DOWN IN WATER-STREET" is the title of a pamphlet containing the sixteenth annual report of the Old Jerry McAuley Mission, New York. The meetings are, it seems, still attended by many hardened sinners, who are affectionately pointed to Him whom the notorious Jerry McAuley learned to love and serve. Water-street is truly in a dreadful district, but it is the scene of real missionary effort, and nearly every night men from several countries hear the Gospel. The report gives some remarkable testimonies from men who have found Christ at No. 316, Water-street.

"STREAMS IN THE DESERT" is the title of the record of a year's general mission work in the East of London, under the direction of Rev. J. W. Atkinson. The destitute as well as the respectable poor were befriended in many ways, while devoted workers take the Gospel into the common lodging-houses and the humblest homes of the people. Special efforts are made to help the poor to help themselves. Very successful work has been carried on in local mission-halls, and out-door services have been attended by many tokens of Divine blessing. Communications as to the work and its pressing needs may be addressed to Mr. Atkinson at 308, Old Ford-road, E.

A CLERGYMAN CENSURED.—Rev. F. A. Grace, vicar of Great Barling, Essex, who recently published a catechism, in which he denounced it as a sin, equal to lying and theft, to attend a dissenting place of worship, has been censured by the Bishop of St. Albans for his publication. The bishop says that the vicar's assertions are most unrighteous. In South Wales the offensive words had been printed on election placards, and done a great deal of mischief. His lordship adds that he fears he can do nothing to restrain Mr. Grace. He hoped that such publications, which he had to notice twenty years ago, had now gone out of date. Their revival had caused great scandal.

ST. MARK'S HOSPITAL.—This noble institution in City-road, E.C., which deals specially with that painful disease fistula, is unable to meet the many demands upon it. The last report states that at the close of the year there were over two hundred patients on the books of the hospital waiting for their turn to be admitted as in-patients, a state of things which the committee are totally unable to remedy from want of larger accommodation. Were the number of beds double what they are they could easily be filled, and the committee therefore earnestly appeal to the charitable public to assist them in raising the necessary funds to enable them to utilise the freehold property, which was acquired a few years ago, adjoining the present building, for the purpose of enlarging the hospital. It was mentioned at the recent annual meeting of the hospital that the committee desire to secure some institution in the nature of a convalescent home—were it only a cottage of three or four rooms—to which they could send delicate patients under the charge of one of their own nurses. As it is, patients who are drafted to general convalescent homes often suffer for want of proper treatment. To prevent this they frequently have to keep them at the hospital longer than is desirable, as they are too weak to be sent home. The secretary is Mr. Arthur Leared.

"TAKE NO THOUGHT."

Matt. vi. 25.

We are not *sparrows*, Lord,
But we are men;
In nature's garments clad,
Palace or den
Affords them equal home:
While loss or gain
Moves not their senseless minds
To joy or pain.

We are not *lilies*, Lord,
But we are men;
They care not where they grow,
On hill or fen;
Their robes, of matchless leaf
And colour wrought,
Cause them no thrill of pride
Or evil thought.

We are not *field-grass*, Lord,
But we are men;
With souls that crave to learn
Each why and when;
With hands decreed to toil
For needful meat;
While hearts keep painful beat
To weary feet.

We are thy *creatures*, Lord,
For we are men,
In sin and sorrow born;
How can we then
Be thoughtless and serene,
Like simple bird,
To which the "cares of life"
Are things unheard?

Philadelphia, U.S. E. A. Needham.

MARYLEBONE MEDICAL MISSION.

This Mission has so grown that the premises in Carlisle-street, where the work was for so many years carried on, were quite inadequate to accommodate the large numbers of the poor who attend our meetings. We have now entered large and most suitable premises, right in the centre of our work. In addition to several rooms for classes, &c., we have a large, well-ventilated hall. Last year 12,227 patients attended at the dispensary, and 3506 visits were paid to the sick poor at their own homes, by the medical superintendent. In addition to our mid-day services for the patients there are Gospel services held on Sunday and Wednesday evenings, and a Bible-class with an average attendance of 100 poor women; tract distribution, and daily district visiting by several ladies.

A lady has joined the work who is a thoroughly trained hospital nurse. Since the starting of the Mission vast numbers of the sick poor have been cured, others relieved; drunkards have been reclaimed, and many who when they came to the Mission were living without God, are now consistent Christians. The increase in the work means, of course, a considerable increase in the expenditure. Visitors are invited to call at the Mission any Monday, Wednesday, or Friday, at a quarter before one o'clock. All communications should be addressed to me at 12, Bell-street, Edgware-road, W. Robert Chambers.

IRISH EVANGELICAL ALLIANCE.—A series of lectures for the times have been arranged by the Council of the Irish branch of the Evangelical Alliance, to be delivered in the Christian Union Buildings, Dublin, on successive Monday evenings, commencing March 18. The subjects embrace "The True Catholic Church," "The Christian Priesthood," "The Holy Scriptures," "The Way of Salvation." The speakers will be Canon Neligan, Dr. Hamilton Magee, Rev. W. E. Burroughs, Dr. Nicholas, Rev. E. F. Rambaut, Professor Watts, Rev. R. McCheyne Edgar, and Rev. Henry Fishe.

Northern Light.

A desire has been expressed that the mid-day meeting for merchants, now being held by Dr. Pentecost, should be perpetuated. More than one of them has offered support to any scheme which would establish such a resting spot for harassed minds. Dr. Pentecost threw out a hint in Cowcaddens Free Church which Christians should bear in mind. He said that down in the Christian Institute the sinners had hardly a chance to get in, they were crowded out by the Christians night after night attending the meetings. There are, verily, many ways of being stumbling-blocks.

* * *

The agents of the Ayrshire Christian Union a few weeks ago conducted evangelistic meetings in the following seven places: Lugar, Sorn, Glenmuir, Galston, Prestwick, Ayr, Dunure. Much good resulted.

* * *

Pollokshields Free Church has extended its sphere of usefulness by opening a new mission station. Mr. William A. Campbell, one of Glasgow's merchant-evangelists, took part in the opening services.

* * *

Scotland is warm at heart, though undemonstrative. Her citizens are ready and willing to assist England in relieving China's famine-stricken millions. Arrangements are being made by which the towns may have an opportunity of contributing to the relief fund. It is sad to think that, while the magnitude of the present calamity is not yet fully realised, it is certain that several millions of people are starving.

* * *

Of 5996 persons apprehended in Edinburgh during 1888 for crimes and offences, 3932 were drunk when arrested. During the year 2190 persons were found in the streets utterly incapable. A sad record!

Luke North.

MISSIONARY PRAYER UNION.—The monthly meeting of this Union was held last week at 186, Aldersgate-street, Mr. Alexander Grant, missionary from Singapore, presiding. A spirit of fervent prayer was manifest. The number enrolled in the Union up to date is 112. The committee are arranging to send a copy of the Prayer Union Circular to all missionaries abroad. The Missionary Bureau has received an urgent plea for workers to enter open doors in Spain. The committee would be glad to hear of any Christian congregations that would send out their missionary representative and support him in the field. They are still looking for Christian journeymen tailors willing to settle at the Cape of Good Hope. The committee also repeat their request for information from foreign missionaries concerning needy places in the field. All correspondence should be addressed to Mr. John Pamment, secretary, Missionary Bureau, 186, Aldersgate-street, London, E.C.

THE NATIONAL VIGILANCE ASSOCIATION recently brought under the notice of the Government the subject of the guardianship of neglected and ill-treated children. A memorial on the same subject has been presented to the Home Secretary, urging the importance of parental control being limited, or entirely taken away, in the case of parents who have either been convicted of cruelty or vicious criminality towards their children, or who are otherwise judicially ascertained to have grossly neglected or abused their parental powers and duties. The memorialists pray for legislation, providing that the jurisdiction in case of infants, now exercised by the High Court of Justice, may be extended to the County Courts, and, in special cases, to the magistrates; also, that boards of guardians, and, if necessary, the managers of reformatories and industrial schools may be empowered to undertake the guardianship of children, if entrusted to them by the courts. The office of the National Vigilance Association is 267, Strand, W.C.

THE SOLDIERS' HOME, BELFAST.

On Saturday afternoon a drawing-room meeting was held at the residence of Mr. and Mrs. Greer, Regent's Park, in aid of the effort now being made to establish a Soldiers' Home in Belfast. Sir Robert Phayre presided, and spoke cordially of the need of providing a safe place of resort for soldiers. The Homes already in existence in England, in Dublin, the Curragh, Cork, and Limerick, had, in many instances, proved refuges from temptation, and had worked most beneficently.

Colonel Clarke having given some instances of the ignorance of Divine things amongst the recruits, and of the necessity of earnest work amongst them, Miss Sandes, of the Soldiers' Home, Cork, gave an interesting account of the work there, which commenced twenty years ago. She narrated several affecting stories of soldiers who had come under her notice. In our next issue we hope to give a detailed sketch of the work from her own pen.

AN ECHO FROM THE WEST.

Dear Sir,—How strange it seems that we, living here in Ohio, in the interior of this new Republic of the West, should find our innermost thoughts voiced so exactly in a London newspaper—*The Methodist Times*—as quoted by you in your issue of December 28. We find ourselves in true and earnest sympathy with the new movement in thought and life, so characteristic of the present time, so intensely Christian, and so well represented by your admirable paper. We, too, yearn for the pure primitive Christianity of brotherly love, for the ethical Christianity of Christ, for an applied Christianity—a Christianity which will exhibit itself in business and in politics, as much as in sacraments and prayer-meetings; a Christianity, "not of the letter, but of the Spirit," not of form and ceremony, but of the Holy Ghost.

In this country there is as with you a new pity for the poor, a new sense of social wrong, a new demand for social purity, a growing abhorrence of war, a yearning for ecclesiastical peace, a longing for a closer, truer brotherhood among the redeemed—all marking, as we trust, the birth of a great era. The spirit of the time, if we judge it aright, is intensely orthodox, evangelical, positive, and aggressive, yet emancipated from the traditions of conventional and ecclesiastical Christianity. We are here in the midst of hundreds of students of both sexes—earnest and thoughtful youth—and, with the writer in *The Methodist Times*, we would hail the appearance in either country of a divinely-sent poet, who would give articulate expression to the unselfish and tender-hearted sentiments which are fermenting in the souls of these young men and young women, and who would at the same time separate these beautiful human social aspirations from all atheistic and violent associations.—Yours sincerely,

Wooster, O., U.S.A. T. K. Davis.

DEACONESSES IN LIVERPOOL.—The North of England Deaconess and Foreign Missionary Training Institute, Liverpool, is designed as a centre for home and foreign missionaries, very much on the lines of the well-known Mildmay Park Deaconesses Institution. Candidates accepted by any foreign missionary society can here gain experience in the various branches of mission work, and also medical training in one of the largest Liverpool hospitals. Ladies with private means are expected to contribute according to their ability; those who have no such resources are received free. All information may be obtained from Mrs. Stephen Menzies, Princes Park, Liverpool, or from Rev. W. J. Madden, incumbent of St. Luke's, Liverpool, who is taking a warm interest in this movement.

THE OPIUM INIQUITY.

WHAT CAN THE CHURCH DO TO STOP IT?

By ALFRED S. DYER.

THERE is no country which at the present time occupies a larger share of the attention of the Christian Church than China. Every few weeks some new party of missionary re-inforcements embarks for that land. It is probable that the accessions to the missionary ranks will increase at a still more rapid rate. Ten thousand missionaries could be easily absorbed among the nearly four hundred millions of China.

But let not the Christian Church rejoice with unqualified joy at the fields white to the harvest, the grain ready to be reaped, and in the numerous labourers who are pressing forward into the service of the Lord of the harvest. An enemy has been at work. There is a deadly blight spreading amongst the grain. Ah! this is no figure of speech. The opium which has been forced by the British Government on the Chinese at the point of the bayonet is spreading destruction and death upon all hands.

It will be true missionary zeal and economy for the Churches of Great Britain to turn some earnest and determined attention to the deeds of their own Government through its representatives in India, and insist upon such action as shall not indeed stop the blight, for that is now beyond its power; but stop the British opium traffic which produced it, and which is at this hour adding momentum to its deadly course. To stop the traffic which feeds that blight would be worth more than a thousand additional missionaries to the cause of Christ in China.

In Great Britain, opium is declared by Act of Parliament to be a poison. There is no question as to the baneful nature of this drug. The Chinese authorities desired to save their people from it. It was not until Great Britian had twice gone to war with China, that the Chinese Government consented to the opium trade being made legal. The first war (1839-42) sprang directly out of the opium traffic, the Chinese having destroyed 20,000 chests of the poison, for which they were afterwards made to pay. It must be confessed with shame that the history of Britain's commercial dealings with China has justified the Chinese, in view of their experience, in referring to the English people as "foreign devils." If the English people had been similarly treated, their description of their oppressors would not have been less severe and emphatic. If the Churches of Great Britain will realise what the opium habit really means to its victims, apathy on this tremendous subject of the temporal and eternal welfare of 400 millions of the human race will immediately disappear, and be replaced by a deep solicitude to make whatever amends are possible for the deep wrong which has been committed.

Let one fact regarding the personal effect of opium-smoking stand as a specimen. Mr. Masters, Wesleyan missionary at Canton, says:—"One day a young man came into my preaching hall. His name was Tong. He had been a slave to opium-smoking for five or six years, but he had been impressed at our preaching services, and he joined our inquiry class. He at once determined to give up the opium. I watched his struggles day after day while he was in the fierce grip of the opium demon. One day he would smash his pipe to pieces, and the next day he would buy another. I have seen him come to our preaching-hall crying bitterly, as he has confessed to me his sin and weakness. He would go, perhaps, for a week, or a few days, without touching his pipe; but he has told me how he has felt himself carried almost involuntarily in a half-dream to the fatal den. The intolerable craving and gnawing hunger for opium, added to the remorse which he felt, caused him great bodily and mental suffering. Finally, however, the power came, as we hoped, to drag him free from the drug. He went two weeks without a taste of the pipe. Altogether he seemed to be a changed person, and in two months I had hoped to admit him to Christian baptism. Every evening he would come into the preaching hall, and attend the services, and he would spend his spare time in reading the Scriptures, and in conversation about good things.

"But, alas! he was seen to grow weaker and weaker every day. His eyes were sunken, his face had a deathly pallor, his gait was unsteady, and his appetite for food was gone. He told me one day how his friends and fellow-workpeople had been beseeching him to return to the opium pipe for relief, and how nearly he had yielded. Remember that these are the usual effects in China of a confirmed opium sot breaking free from this noxious drug. He went for two or three weeks, I say, without any taste of the drug; but he was getting weaker and weaker and completely emaciated. After a short conversation with him, in which I exhorted him to courage and patience, he said, 'Well, *sinshang*, I am determined what to do. I know that to return to the pipe would prolong my life for perhaps a month or two, but the end must come. Sooner or later it must be death, and I am resolved what to do.' He stood up, and said, 'I am resolved what to do. Come what may, I will never smoke again; and if I die—well, better die than sin against God.'

"But one Sunday soon after, we missed him from his place. It was the first Sunday which he had missed attending our chapel for two months. I became anxious about him. We went to his home; he was not there. We went to his workshop; he was not there. His fellow-workpeople began to laugh and jeer, and one pointed the way to the den called 'Heavenly Joy.' We passed along a narrow back street, full of dark dens of vice, and at last we came to the opium den. We pushed aside the grimy curtain which concealed the room from passers-by, and entered the place, amidst dense fumes of stupefying smoke. There was nothing to be heard but the spluttering of the opium pipes; for, you know, there is that advantage which the opium-den possesses over the liquor shop—you hear no noise; you hear no brawls; everything is as quiet as death. There at the corner of the room was our lost sheep. His eyes fell as we entered. We approached him, and with gentle remonstrances besought him to return to us. But, alas! the fiend within him was too strong. He turned upon us with wild eyes and awful imprecations, cursing us and the very God that we hoped he had learned to love."

The principal official argument by which this ghastly trade is maintained, is that the Indian Government cannot do without the revenue which it brings. Where is the morality of that position? That is the argument of a robber who pleads that he needs his victim's money, and is determined to have it, even at the cost of his victim's life. Thus it has come to this, that in the matter of its revenue, the great empire of India is ruled by a "Christian" Government on the moral level of the thief and the assassin.

What, under these circumstances, can British Christians do? There is a gleam of light amidst the clouds. In 1885, the Chinese Government was successful in obtaining from Great Britain an Opium Agreement, which can be made to expire on January 18, 1891, by twelve months' previous notice being given by either party. Now that the opium habit has made such tremendous strides in China, and the poppy is so extensively grown there, the difficulties of the Chinese Government in dealing with the matter on the lines of prohibition have enormously increased. But does it not appear to be a present and plain duty of the churches of Great Britain to let the Chinese Government know that British Christians deeply lament the past opium policy of their rulers, and that the Christian opinion of this empire will support the Chinese authorities in closing the present Opium Agreement, and refusing to be a party to another? The day when Great Britain could force an opium treaty upon China by an appeal to arms is now past.

What the exact terms of the communication from the British Churches to the Government of China should be, it is unnecessary to discuss. It is, however, desirable to say that it should represent an overwhelming expression of opinion, and that the significance of this great and important document should be added to by its being carried to China by an influential deputation expressly appointed for that purpose.—*The Banner of Asia.*

THE CARDIFF REVIVAL.

WHEN I wrote last there was some hope that a central hall might possibly be secured for a grand, and perhaps concluding, united effort. This turned out to be impracticable, and so the work in several districts has again been circulating among the chapels as at the first. In Roath, where immense and incalculable blessing has been realized, this goes on. In Canton, where, next to Roath, the most good appears to result, no cessation yet appears, and there probably hundreds of children have given their hearts definitely to Christ.

Between these two extremes of the town, Cathays comes in, and there, too, the churches have been considerably enlarged, chiefly by their attendants and adherents, and especially by the young crossing the line. Many have joined the Baptist churches in these districts by baptism, and large numbers are "on trial" in the Methodist bodies, while doubtless the Congregational and other churches have shared the increase. In the Central and Docks districts all extra effort of a united character has ceased, except that a seven a.m. prayer has been held in the former.

At the last meeting of the Nonconformist Ministerial Union the matter of results was referred to, but it was thought to be too soon to tabulate them or attempt to record what had been done. It is, nevertheless, the universal feeling that a Divine visitation in answer to prayer has been graciously vouchsafed, and that greatly increased responsibilities rest on the churches. There has been a drawing together of ministers and members of the various bodies of Christians, never before known. Confidence and love seem established, and the "isms" have lost at least some of their meaning. Conferences, not only of the preachers but of the officers and leaders together with them, are likely to come out of the revival, and how to maintain a united and firm front against the common foe will be discussed and aimed at. Faith in a prayer-answering Father has been greatly strengthened, and great numbers of families previously disunited are now united and happy. We have therefore abundant reason to "thank God and take courage."

A conference on "Christian Life," for three days, to begin on the 26th inst., we trust will still further purify and bless us.

Cardiff. WILLIAM HOBSON.

AGGRESSIVE CHRISTIAN WORK.—This was the title selected by the Rev. F. B. Meyer for an address to the members and friends of the West London Auxiliary of the Open-air Mission in Regent's Park Chapel last week. It proved, however, to be a series of "hints" to open-air preachers, arranged in the following order: (1) The personal character of the preacher should be above suspicion. (2) Never go out without the same preparation as a minister would make for his pulpit. (3) Use business tact in your meetings. (4) Have good singing. (5) Be short, and to the point. (6) Your thoughts should revolve round a text. (7) Introduce as many analogies, parables, and similitudes as possible. (8) Do not always be pleading with sinners to come to Christ. (9) Where at all possible have an after-meeting. (10) Rely more upon God's co-operation.

MAJOR WHITTLE IN EDINBURGH.

Last week's meetings commenced with the forenoon service on the Sabbath, in Free St. Andrew's Church, where the minister, Rev. R. J. Sandeman, took the opening exercises, and Major Whittle addressed an earnest word to Christians. At five o'clock the Free Assembly Hall was nearly full of women, and the power of God came down on the meeting, so that at the close over a hundred rose in expression of their desire to be saved. The Christian workers were gladdened by the many willing souls who remained to be conversed with. At seven o'clock the large circus was almost full of men, and an inspiring sight it was to see how they listened to the preaching of the simple Gospel. Again the message of salvation was delivered with great faithfulness, and God honoured his word.

The week's meetings in the Free Assembly Hall at noon, have been largely attended, and the Lord's people have been greatly strengthened and refreshed. The evening evangelistic meetings were held in the most fashionable quarter of the city. From the first the church has been well filled, the numbers have increased, and the work has deepened nightly, till the last evening when there was not room for the crowds that came pouring in.

In addition to the evening meetings, there have been three afternoon gatherings for young people, when the Major gave addresses with telling illustrations. On the last occasion the church was full, and scores of children and young ladies remained to be pointed to Jesus. Altogether the week has been the most fruitful of the series, and the number of thanksgivings for conversion have been most encouraging.

Last Sabbath has been the most memorable. In the forenoon the Major preached in Junction-road U.P. Church, Leith, where the week's evangelistic meetings are to be held. The church was full, and the Gospel was presented from the text, Acts xxii. 11, "the glory of that light." A deep impression was produced, and there was a feeling that God was already hearing the prayers of his children, who have been pleading for souls during the past weeks.

The meeting for women, at five o'clock, in the Free Assembly Hall was crowded, and over a hundred rose for prayer. Many remained to the after-meeting, and decided for Christ. The circus was crowded by men, and a grand work was done for eternity. It was computed that nearly two hundred rose for prayer, and the Christian workers had as much as they could overtake.

On Monday, March 4, the day of the inauguration of General Harrison as President of the United States, Major Whittle, in the noon prayer-meeting, asked those present to pray for the General, that he might be enabled to maintain an unfaltering testimony as a believer in the Lord Jesus Christ, and that God would give him the Holy Spirit to guide him in the onerous duties of his new office. Rev. Dr. Andrew Thomson led in a fervent, earnest prayer, which found an echo in the hearts of all present.

D. M.

WESTBOURNE GROVE Y.M.C.A.—The annual meeting of the above Association was lately held at the Paddington Baths Hall, Queen's-road. Mr. J. D. Allcroft presided. Brief extracts from the report for the past year were read, which showed that one of the members had gone out to Minnesota to preach the Gospel, and that another had for the past nine months been labouring as a colporteur at Singapore. Rev. H. Webb-Peploe addressed the gathering, and urged that even if there were no heaven a Christian life was preferable to any other. He pleaded also for thoroughness in Christian life and profession. Mr. Geo. Williams and the Chairman having spoken, Rev. F. B. Meyer urged that it was of no use to endeavour to induce men to give up old associations, amusements, and attractions, unless they provided them with something of a higher character. Mr. W. H. Mills also spoke.

MR. McNEILL'S SETTLEMENT.

The social meeting of welcome to Rev. J. McNeill at Regent-square Church on Thursday week was no ordinary affair. The large church was full, and the platform crowded with "fathers and brethren," not exclusively Presbyterians. Many well-known public teachers who could not be present, wrote expressing their gratification at Mr. McNeill's advent to London.

All the speeches were excellent. Specially so were those of the late pastor, Dr. Dykes, Rev. J. Moinet, of Kensington, Rev. Hugh Price Hughes, Rev. J. Baillie, of Bloomsbury, and Mr. McNeill himself. He very happily remarked that if Dr. Dykes could still have retained the oversight of the church, he would have been content to be the Doctor's missionary.

On Sunday Mr. McNeill preached two powerful discourses to crowded congregations. In giving out the notices of congregational work, he made a strenuous plea for a large attendance at the Thursday evening service for the people which he proposes to hold. He wanted it to be a little Sunday in the middle of the week that would be helpful to all in the battle of life. "Shut your shop and come," he exclaimed; "the Lord will make it up to you."

MR. G. C. NEEDHAM IN LONDON.

While *en route* from Ireland to Paris and Rome, this evangelist tarried five days in London, in order that he might preach the Gospel to the young men of the City in the Aldersgate-street Y.M.C.A. A goodly band of young men gathered night by night.

The subjects of discourse were varied and attractive, and were pointed and enforced by many graphic illustrations. Two of the most searching subjects were "The exceeding sinfulness of sin," contrasted with "the exceeding riches of his grace," and the pertinent inquiry of the four lepers in the Second Book of Kings, "Why sit we here until we die?"

Mr. Needham also addressed the central noon prayer-meeting on two occasions during the week. On Wednesday he spoke of "The Holy Spirit in relation to the person of Christ;" and on Thursday of "The Holy Spirit in relation to the written Word." These Bible-readings were much appreciated. In the course of the second address he faithfully warned his hearers against accepting any guidance as from the Holy Spirit apart from the confirmation and direct agency of the written Word.

SOLDIERS IN CAIRO.—We have been much blessed by a visit from Miss Herdman, of Melrose, who conducted a number of meetings in the different barracks, also at the American mission. She has now gone to Alexandria to carry on the good work there; then, perhaps, to Cyprus.

James Ewing, Army Scripture-reader.

ROMANISM.—Rev. Dr. Samuel Wainwright on Monday evening delivered the second of his course of lectures on False and True Religion, in Exeter Hall. The phase of the subject dealt with was "Romanism," and the audience included a goodly number of candidates for prizes under the examination schemes of the Protestant Educational Institute. Sir Arthur Blackwood, K.C.B., who occupied the chair, opened the proceedings with a few words on the great importance of the subject, and at the close urged the pressing need that to-day exists for Protestants to show their sincerity in contending for the faith of Christ. It need hardly be said that the lecture was replete with facts and arguments, marshalled with much ability, to explain and expose the Romish system. It was shown that Romanism is not only an idolatrous apostasy, but, in the words of Blanco White, a "monstrous heap of falsehood and imposture." The deluded votaries of the system were referred to with charity, but the system itself, with its pretensions and novelties, was denounced in terms consistent with a hearty love of the pure truth of God. We trust the four remaining lectures of the series will be listened to by equally enthusiastic audiences.

MOUNTAIN VIEW.*

O'er the wilds and lakes of Afric,
In the heart of that land of night,
At the parting of mighty waters,
There beameth a beacon light.

From the height whence streams of Congo
And Zambesi's feeders flow,
With a message of love to millions
Now living waters go!

What soldier hath raised a fortress
In the Garenganze land?
A soldier of Christ hath done it,
Unaided by warrior band.

It is but a hut, defended
By nought that meets mortal sight;
And yet is it kept and guarded
By host of surpassing might!

The angels of God camp round it,
Protecting the men of peace,
Who come with the sword of the Spirit
To bid earthly warfare cease.

Isette Teresa Mody.

* The small house built by Mr. Frederick S. Arnot in Southern Central Africa.

MISS MARY PETRIE is delivering lectures on the missionary history of the Church of England at Steinway Hall, Portman-square. The lectures take place on Tuesdays in March, at 3 p.m.

BOROUGH ROAD, SOUTHWARK.—A large company of policemen and their wives were entertained at tea on Friday evening, March 8, in the Lecture Hall, and a most solemn and interesting evangelistic service was then held. Several constables bore testimony to the power of the grace of God.

BACK TO AFRICA.—Meetings to commend to the care of God and bid farewell to Mr. Frederick Stanley Arnot and those accompanying him on his return to resume his missionary work in Central Africa, are to be held in Exeter Hall, Strand, on Tuesday next. In the afternoon, at 3.30, the gathering will be in the small hall; and in the evening, at 6.30, in the large hall. Various friends will take part in the proceedings.

PROFESSOR DELITZSCH, whose life and work we recently sketched, is not insensible to the joys and sorrows of family life. In his autobiography he tells us that he made the acquaintance of his wife at Scripture-reading meetings, which he held with some friends at Leipzig, from 1835 to 1842. Full of sympathy and amiability, Frau Delitzsch was the good genius of the professor's hearth, making his house a model of cheerful hospitality. Dr. Delitzsch had four sons. Three died in early manhood; the youngest, Friedrich, is the well-known Assyriologist.

REQUESTS FOR PRAYER.—For blessing on a mission by Rev. W. Hay Aitken, in St. George's Church, Bolton-le-Moor, March 10 to 21.——For blessing on a Gospel mission at Huddersfield, March 9 to 25.——For blessing on a mission to be conducted by Messrs. Hyde and Stevenson (evangelists from Mr. D. L. Moody's College), in Metropolitan Christian Union Buildings, Dublin, from March 17 to 28.——For blessing on a united mission at Neath, Glam., Wales, during this and the next four weeks, in which the Wesleyan, Baptist, Congregational, and Bible Christian Churches are joining.——For blessing on a 22 days' mission by Mr. George Andrews (of the Evangelisation Society), at Hereford, March 24 to April 14.

A GOOD SIGN AT BRIGHTON.—A united prayer-meeting has been commenced on Tuesday afternoons, from three to four o'clock, in the institute connected with Clifton-road Congregational Church, Brighton. The first meetings, at which Rev. W. Crosbie has presided, have been very largely attended; the meeting last week was crowded, and a very earnest spirit prevailed. Christian people of different denominations take part. The object is to seek the enduement of power, and to organise new effort for the evangelisation of the neighbourhood as God shall direct. A devout member of the Society of Friends, getting up at the last meeting, made a deep impression on the minds of all present by the earnest words he spoke.

Evangelistic Notes.

Evangelistic meetings are being held this week at the Clutha Dining Hall, Plantation, Glasgow.

Danbury.—Special meetings have been held this winter at the chapel, Danbury Common, by Miss Parker and Miss Gillard, and recently by Mr. G. D. Shipley. Many have received blessing.

Mr. J. A. Smith, evangelist, has been conducting meetings in Grange and Rothiemay, Banffshire. Much interest was awakened. Mr. Smith is now conducting a mission at New Pitsligo.

Ilfracombe.—Pastor J. T. Mateer, of Vernon Chapel, London, held a ten days' mission at the Baptist Chapel here. The attendance was good. Saints were quickened, and unconverted ones brought into the kingdom.

Mr. J. Maxted, who, since he left Leigh-next-Tunbridge, last April, has been preaching at Liverpool, Guernsey, Rotherhithe, Aldershot, and Bristol, has completed a very successful week's mission at East Leach, Lechlade, Gloucestershire. The mission partook rather of the temperance aspect, and a great many "donned the blue."

Rev. E. Payson Hammond has been conducting meetings at Big Rapids, Michigan, U.S.A., with encouraging results. Adults were addressed on Christian doctrine and life; while children were spoken to on the Gospel and conversion to God. Referring to an afternoon meeting, a local newspaper says: "It filled the Methodist Church. The children minded nothing about the snowstorm, but flocked in, as to a feast. The grown-up people, of whom a large number were present, seemed as much interested as the children."

Mr. Henry Thorne has conducted a ten days' mission in Bath in connection with the Y.M.C.A., and his earnest labours have been crowned with much success. The noon prayer-meetings were so largely attended that on some occasions they had to be moved to the Assembly Rooms. The Bible-readings and the Gospel meetings have been times of spiritual refreshment and saving power. One special feature which Mr. Thorne has introduced to Bath is "the pleasant afternoons for men." These meetings, lasting only three quarters of an hour, are bright and Scriptural. Prizes are given for regular attendance. Absentees and sick members will be visited, whilst all are encouraged to promote mutual Christian sympathy. The various meetings connected with the mission have resulted in many cases of conversion.

The Southern States.—Mr. James Wharton has spent the winter again among the mission churches in the Southern United States—mainly those churches fostered by the American Missionary Association for the coloured people. Mr. Wharton held meetings at Louisville (Kentucky), Athens and Florence (Alabama), Sherwood, Nashville, and Memphis (Tenn). A good number of converts has been the aggregate result of these meetings; while the churches generally have been quickened and encouraged. At the end of ten days' work in Memphis more than 100 persons confessed Christ. The people learn to regard Mr. Wharton with confidence, because of his unaffected but genuine sympathy, and Christlike spirit among the lowly. Our love and prayers follow him to Jackson, Mississippi, and Montgomery, Alabama, whither he goes to labour before returning to England.

B. A. Imes (Pastor, Congregational Church).
Memphis, Tenn.

Mr. Herbert R. Francis writes:—Through the goodness of God we were led to take up work in Sterling, Colorado, a town of about 1500 inhabitants. The Lord has answered the prayers of God's children. I was weak in body, through a bad throat, nevertheless, we confidently believe the thirty-three who professed Christ are true cases of conversion, some of them leading business men of the town. We had no place large enough to hold the people. Mrs. Francis took an overflow at the Methodist Church, which was crowded, so that many went away who could not get in. The town became astir, and we left it so, to come on here to this town, Salida, 150 miles from Denver. Drink and sin prevail, but the Spirit moved amongst the people the first night, and we are seeing already "signs and wonders" wrought. To Him be all the glory. We go from this to Bradford, Ohio, for three weeks. Do pray for us. Whilst we see much blessing, we see also much bold opposition to the truth.

Mr. Jas. Thompson, of the Irish Evangelisation Society, has held a series of meetings in a tent at Dollingstown, near Lurgan, and much good has been done.

A great work of grace has been witnessed at Briton Ferry, Glam., Wales. Many of the vilest characters have been saved, and the whole town is said to be moved on religious matters.

Evangelistic meetings, conducted by Mr. George Grey, Lanarkshire Union evangelist, were held in the Mission-hall, Fauldhouse, last week. Many professed to have received blessing.

Gospel meetings, under the auspices of the Evangelistic Union, Kilbirnie, are being held. Mr. G. F. Sinclair, Glasgow, is the principal speaker. The attendance is large, and souls are being saved.

Hamilton, N.B.—Evangelistic meetings were held in Auchingramant United Presbyterian Church during the past week, addressed by various ministers. The addresses were pointed and powerful, and attended with much blessing.

Leeds.—Blessed success has attended a mission conducted by Rev. Thomas Cook, in Brunswick Wesleyan Chapel, Leeds. Many have decided to be henceforth servants of Christ, and the whole town is feeling the effect of this work.

Three weeks' Gospel meetings have been held in Castlewellan Presbyterian Church, by Mr. J. H. Crawford. The services were largely attended by intensely earnest congregations, and many professed to have received spiritual blessing.

Rev. F. C. Spurr, of Cardiff, visited Newport lately on a mission, and afterwards to assist in the United Mission, which sprang out of his former visit. *The South Wales Telegram* describes the services as being largely attended, and followed with happy results.

Mr. George Clarke's mission at Belfast continues to be attended with much interest and success. The noon prayer-meetings in the hall of the Y.M.C.A., the afternoon Bible-readings in the Carlisle Memorial Methodist Church, and the evening evangelistic services in St. Enoch's Presbyterian Church, have all been largely attended. Gospel truth has been presented with freshness and power, and large results are being prayed for.

Mr. G. H. Somerset Gardner has recently conducted a mission at the Baptist Chapel at Malton. The Christians were quickened by his searching appeals; the Gospel message was carried home, and resulted in professed conversions. One evening was devoted to personal reminiscences of Roman Catholicism, when also Mr. Gardner spoke on monks, nuns, converts, and the confessional, Roman Catholics attending. From Malton Mr. Gardner went to Snainton, and held a week of successful meetings.

Dr. Pentecost and Business Men.—These meetings in Glasgow have now entered on their third week. Last week the attendances were larger than ever. On several of the days questions were sent in, and Dr. Pentecost has answered them with great clearness and tact. The subjects of address have been "Christ died for our sins," "The new birth," "A vain faith and a true faith," "The Resurrection," "Benefits springing out of the Resurrection." The addresses have been searching, eloquent, and powerful, and the large gatherings of men have listened with great attention. There have been inquirers; one gentleman on going out last week told a friend that "he saw it quite clearly now; it was 'trusting,' not 'trying.'"

THE COW CROSS MISSION, CLERKENWELL.—For twenty-two years Mr. William Catlin has laboured for the Lord in Clerkenwell, and the high character of his work is known far and near. By day and by night, Mr. Catlin is at the call of the poor, and seeking their highest welfare. He is assisted by good friends, as also is Mrs. Catlin with her mothers' meeting. It is encouraging to know that among the poorest of the population there are many intelligent Christians, while earnest temperance endeavour has resulted in a goodly number of young and old taking the right side in regard to the drink evil. The hungry and destitute find in Mr. Catlin one who is ever ready to plead their cause and help them so far as he is enabled. The various agencies of the Mission are in vigorous operation, and we trust that the friends of the work will not be behind in according the sympathy and support which are constantly needed. Mr. Catlin's address is, 17, Claremont-square, Pentonville, London, N.

Letters to the Editor.

PROPHETIC (?) MEETINGS.

Dear Sir,—You have perhaps read the advertisement of the six "Prophetic Meetings" now being held in Kennington-park. I subjoin a rough copy of the placard, which attracts some attention in our City streets just now. Who are they who dare to make such statements as this placard contains? Do they set themselves up above their Maker, who, as the everlasting Father, alone "knoweth the day and the hour"?

Let them read the twenty-fourth chapter of St. Matthew's Gospel before they venture to make these "Prophetic" announcements, and quote texts from God's Word, which we are taught by our Church to "*read, mark,* and *learn,*" and not to use as a vehicle for sensational outcry and presumptuous advertisement.

I could write at length on this subject, but fear to trespass too much on your valuable space.

Yours, Cameron W. H. Brock.
12, *Whiteley-road, Gipsy-hill, S.E.*

(Copy.)

COMING PROPHETIC EVENTS.

According to Daniel and Revelation during next 12 years, before the end of this age in Passover week in April, 1890.

The greatest war ever known in Europe, in 1889 or 1890, caused by France, led by Boulanger, whose name contains 666, defeating Germany, changing 23 kingdoms into 10. Britain's loss of Ireland, India, &c., before 1892. Napoleon's rise in 1891—1892 as a Greek king before his 7 years' covenant, as Syrian king before the Jews in April 21, 1890, their sacrifices restored Nov. 8, 1894. Dan. vii. 24, viii. 14, ix. 27. Ascension of 144,000 living Christians to heaven without dying on March 5. 1896. Napoleon's subsequent massacre of millions of Christians during 1260 days from August, 1897, to Jan. 26, 1901, coming earthquakes, famine, pestilences, Christ's descent on earth, commencement of Millennium on the last days of Passover Week, April 11, 1891.

THE CURSE OF MONTE CARLO.

Dear Sir,—I am in sight, at my house, of Monte Carlo, which is but an hour or so away. Petitions to man have failed to close it; kings, emperors, and the greatest men of the day sent petitions to the French Parliament, which have been of no avail.

I am sure the only way to overturn that domain of Satan is through prayer of faith to God. As Jericho fell by God's intervening power, so shall Monte Carlo. Will you ask through your columns how many will join us in signing a petition to God, by taking the matter before Him in earnest prayer daily. As Joshua marched around Jericho, so I and my co-workers are walking around it, and sowing eternal seed also in it by distributions, which, though forbidden, are easily accomplished.

Will you be good enough to warn God's children from entering the *Bisca* or *Casino?* I could relate such terrible suicides and ruination to Christian families, but I must spare. I beg to hand you the following statistics, which I translate from the *Secolo XIX.* of March 7, a Genoa daily paper:—

MILLIONS AND SUICIDES AT MONTE CARLO.

"We hear from Monte Carlo that during Carnival the number of visitors to the celebrated Bisco reached about 50,000. The receipts have been fabulous—twenty million francs. However, the list of *duels* and *suicides* is also sufficiently rich—fifteen of the former and sixteen of the latter."

Will any of your readers willing to join us in petitioning God believingly send me their name and address? Matt. xviii. 19; Mark xi. 24; John xiv. 13, and xv. 7. Let us wrestle against this principality of Monaco and powers of the rulers of darkness till we prevail. "He is faithful that promised."—Yours, E. C. Newberry.
Bordighera, Italy.

THE NEW EVANGELICAL METHODIST REVIVAL is reaching the smallest villages as well as the great town populations. A cheering bit of intelligence comes from a little village in the Frome Circuit, called Garehill. That hamlet contains only nineteen houses. But out of those houses thirty persons have sought and found Christ, as a result of a mission conducted by Mr. T. G. Reed, a *Joyful News* evangelist. We fully share Rev. J. E. Clapham's conviction that we are on the eve of the greatest revival we have ever known. Let all men promote it with might and main.—*Methodist Times.*

Among the Churches.

CHURCH OF ENGLAND.

Eight clergymen have offered themselves to the Church Missionary Society since January 1 for service in the foreign mission field, and others are contemplating such a course.

Rev. R. Hobson, vicar of St. Nathaniel's Church, Windsor, Liverpool, has recently been making provision for the wants of unemployed working men in his parish. Aided by several Christian workers, funds are systematically being raised for the purpose of giving the men free substantial suppers. On these occasions numbers are drawn together, and in some instances spiritual good has resulted.

At the close of the usual evening service on Sunday week Rev. T. J. Madden, the new incumbent of St. Luke's Church, Liverpool, held a short service for men only. There were about four hundred present, and Mr. Madden dealt in an able manner with the various phases of infidelity to be met within the present day. He pointed out how many leading scientists had embraced the faith of Jesus Christ, and recommended this to the consideration of all who had any serious doubts.

SOCIETY OF FRIENDS.

Leominster is a fine centre of active agencies for good, and has just been privileged with several days' Bible-readings, and other Gospel services, by Frederick Sessions, of Gloucester. Blessing cannot but result from such labour.

At Bridport, in Dorset, an adult school has just been opened under auspicious and hopeful circumstances. The meetings, too, appear to be growing, and the prospect brightening. The Home Mission Committee sends occasional help.

A very interesting foreign mission meeting was held in Charlbury, Oxon, by John H. Williams, on Jan. 27, in which he related his call to service in India, and described Friends' work there. Joined by his wife in heart and sympathy, he can say, "I thank God that ever He took me to India."

Wm. C. Collyer, of Cardiff, has visited and held a week's mission at the Willowholme, Carlisle, and a similar mission at the Byrom-street Mission Hall, Manchester. At the former the room has been recently enlarged, and an excellent and greatly needed Gospel work is vigorously carried on there; and in both missions W. C. Collyer's visit was at once acceptable and helpful to the Friends.

PRESBYTERIAN.

A block of buildings close to the Broadway, Deptford, has just been acquired by Rev. Hugh M'Intosh, and will be devoted to mission purposes in connection with his church at Brockley. The premises, which were formally opened last week, by Mr. Hugh M. Matheson, include an auction mart, which will in future be known as "The People's Hall." It is close to a most squalid region, in which locality the Brockley Presbyterian congregation have long conducted a mission which had outgrown their premises.

One of the most flourishing efforts in connection with Regent's-square Church is the Aldenham Institute, the Presbyterian "Polytechnic." It attracts young fellows of the artisan class, who find under its roof a spiritual, social, and educational home. It owes its existence to Mr. James Robertson, of Messrs. Nisbet & Co., who presided at the annual meeting on Saturday week. An unusual interest attached to this year's reunion, owing to the presence of the new minister of Regent's-square, Rev. John McNeill, who said that everything depended upon the spiritual side of the work done. In connection with the institute there are twenty-eight educational and technical classes.

METHODIST.

At the evening service of the Wesleyan West-Central Mission at St. James's Hall, on Sunday week, Professor Elmslie, of the Presbyterian Theological College, was present. He remained to the close of the after-meeting, and expressed his intention to send all the Presbyterian students to that "inspiring" service.

The young men's class connected with Priory-street Church, York, has 228 members. It furnishes no fewer than 67 Sunday-school workers, 37 exhorters and prayer leaders, and 9 local preachers. The class meets both morning and afternoon on Sundays, and is in full sympathywith the aggre sive work of the Church, contributing largely to the home and foreign mission work. It maintains a native missionary in China.

The tenth anniversary was celebrated last week of Rev. B. Senior's ministry at Surrey Chapel (now New Surrey Chapel), Blackfriars-road, London. Mr. Senior said that when he came to the place ten years ago there were 65 church members. To-day they have about 300 members, a Sunday-school of 500 scholars, and a Sunday evening children's service of 250. No Sunday passes without professions of conversion.

At a praise meeting in Wardour Hall, on the following evening, many remarkable testimonies were borne. God has greatly blessed the services conducted by the young men from Lincoln House in town and country. A touching and remarkable testimony was given by a venerable-looking, white-headed man, who confessed that until his conversion at Wardour Hall, three weeks ago, he had been for "sixty years" more or less under the influence of drink, but that after he had trusted in Christ the very desire for strong drink had been taken away.

SALVATION ARMY.

Two more female officers have gone to prison in Sweden rather than desist from holding meetings after nine o'clock at night.

Out of seventeen officers in Wurmenburg, Germany, seven of them have been raised through the labours of the others during the last eighteen months.

A Shelter for women and children only was opened at Hanbury-street, Spitalfields, on Friday last. Beds are provided for 200 women and fifty children per night, and in the daytime a crèche for 250 children will be carried on. This Shelter will be worked very largely in connection with the rescue work.

BAPTIST.

Mr. C. H. Spurgeon is preparing a new work on proverbs, using for it the materials collected in his John Ploughman almanacks.

The young men connected with Regent's-park Chapel have started an evening club for the lads in the vicinity who are roaming the streets.

Beulah Church, Thornton Heath (Rev. J. W. Harrald, pastor), which was formed in February, 1888, with 79 members, now reports 112, with fourteen regular communicants who are not members. In the Sunday-school and Bible-classes there are 360 scholars, with 31 teachers and officers. New buildings are about to be provided to afford increased accommodation.

The Earthen Vessel contains an official statement tha the Metropolitan Association of Strict Baptist Churches has excluded from membership the church at Highbury-place, Islington (Rev. P. Reynolds, pastor), for "having received to full membership, and having admitted to the Lord's table, an afflicted sister in the Lord without immersion."

Hampton Court Church (Rev. A. Hall, pastor) reports the admission of 26 to membership during the year; the roll now numbers 62. At the annual meeting it was unanimously resolved that the following paragraph be added to the church covenant and inserted in the trust deed:—"We deny every form of salvation after death; purgatory, restoration, life only in Christ, annihilation, and every other invention which aims to explain away the clear meaning of Matt. xxv. 46."

CONGREGATIONAL.

Rev. Thomas Rowlands, of Madagascar, has been visiting some of the churches in Wales, to arouse interest in the cause of missions to the heathen.

The church at Winchmore-hill, N., reports seventy-seven members, nineteen of whom were received last year, four of these from the Sunday-school. The congregations have steadily increased since the pastor, Rev. John Jermyn, settled in September, 1887.

Rev. F. Hall, of Heckmondwike, has concluded a series of Sunday afternoon popular services which have been conducted in the large hall of the Co-operative Society on unsectarian lines. A string band and a voluntary choir led the singing. The attendances have been most gratifying, especially of those who attend no place of worship.

A service to take farewell of Rev. Frederick Hastings, prior to his departure for Australia, will be held at Tolmer-square Congregational Church, N.W., on Tuesday, March 26. Dr. R. W. Dale, of Birmingham, through whom Mr. Hastings received the invitation to succeed the late Rev. S. Hebditch in the pastorate of the church at North Adelaide, and other ministers will take part in the meeting.

The annual meeting of the congregation at Harecourt Chapel, Canonbury, under the pastoral care of Rev. Henry Simon, was held last week. The various societies were reported to be in a flourishing condition. Much good has been accomplished during the first year of Mr. Simon's pastorate. A Band of Hope, mutual improvement and debating societies, and gymnasium have been organised, as well as a ministers' aid society. Mission work has been undertaken at Hoxton, the school and congregation have largely increased, and ninety-three members have been added to the church.

NOTES FROM IRELAND.

Salvation Army "lasses" have opened fire in Maryborough, Queen's County. Large numbers of Roman Catholics have listened to them respectfully while they sang and preached in the streets.

Some conversions of Roman Catholics have taken place of late in connection with several Methodist churches. The political controversy, says *The Methodist Times*, is not disturbing the spiritual work.

NOTES FROM SCOTLAND.

Rev. Dr. Laird, of Cupar, is to be the next Moderator of the Free Church.

The work at the Sabbath morning free breakfast, Kilmarnock, is going on very successfully, proving a boon to many poor children and grown-up people. From 200 to 250 have breakfast, after which they are addressed by various speakers.

By the death of Rev. George Philp, Saltcoats, Glengarnock U.P. Church loses one of its best friends. The congregation was only a mission one when it started, and under the supervision of Mr. Philp it was raised to the full status of a congregation. He was much esteemed by all.

The annual meeting of the Lorne Hall Mission, Govan, was lately held. Mrs. Watt, who superintends the work, is engaged in a noble mission. She has in view the moral training and religious education of the youths in this district, over whom the churches have but scant control. The past success has been in great measure due to her earnestness and zeal.

FALLEN ASLEEP.

Mr. William Twamley, at Blackrock, Dublin, a devoted Sunday-school teacher and earnest temperance worker.—Sir Frederick Boyd, at Ballycastle, formerly rector of Holwell, Bedfordshire.—Rev. William Murdoch, incumbent of Ardglass, at his brother's residence in Australia.—Rev. William Ward, a venerable Primitive Methodist minister, of Sheffield.—Mrs. Haile, wife of Rev. J. H. Haile, missionary of the London Missionary Society at Ambòhibelòma, Madagascar.—At Downham Market, Rev. Miles Pickering, for forty years in the Wesleyan ministry.—Rev. John Evans, since 1844 vicar of Whixall, Whitchurch, Salop.—Rev. G. W. Armitage, for over fifty-five years a minister of the Primitive Methodist Connexion.

TEMPERANCE NOTES.

HOME.

Mr. Coad has had a successful temperance mission at Chancery-lane, Ardwick, Manchester.

The Committee of the Liverpool Sailors' Home reports that drunkenness amongst sailors is decreasing.

Mr. Caine, M.P., has given notice of a resolution in the House of Commons on the administration of the liquor and opium laws in India.

Over four hundred pledges were taken at the recent temperance mission at Rev. Jackson Wray's Church (Whitefield's Old Tabernacle), Tottenham-court-road.

The Temperance Record, 33, Paternoster-row, offers "Home Circle Prize Competitions" on temperance subjects. Anyone desiring further information should apply as above.

Drunkenness has increased so sadly in the Birmingham police force that at a meeting a few days ago the Watch Committee decided to dismiss six officers, to warn others, and to issue a general order to the force warning the members against the offence.

The licensing magistrates for the Tottenham district have set an example which might be widely followed on other benches. Eleven applications for new licences were made, but were in every case refused. Such guarding of the best and truest interests of the neighbourhoods concerned cannot be too highly commended.

FOREIGN.

The Sunday afternoon temperance meetings in Toronto, Canada, have an average attendance of 2500 people. Six daily papers of wide circulation carry extensive reports of these meetings all over the country.

"A writing, resting, and temperance refreshment room," says *The Woman's Chronicle*, has been opened in Paris, nearly opposite St. Roch Church and very near to the Louvre Museum. It is designed for the convenience of American visitors to Paris.

Rev. Joseph Cook in the prelude to his Monday lecture, February 11, said that there is more money behind the rum-shop oligarchy than there was behind slavery, and that so intrenched is this power that there is hardly hope of succeeding without the military arm. Although one point after another of the intrenchment may be carried, the victory cannot be complete until there is a national constitutional amendment.

The Homes for Aged Christian Blind Men and Women (under the direction of Rev. Henry Bright) are at the Mansion House, 71, 73 and 75, Hanley-road, Hornsey-rise, London, N.; not 171, Hanley-road, as given in our issue of March 1.

Lessouto. — There has been much sickness in the families of the missionaries in this part of the South African mission fields, two or three workers having lost children by measles and other ailments. It is hoped that, during the present year, at least two other labourers will leave for Basutoland.

A Mission Hall is sadly needed at Plumstead in which to carry on the good work in which Mr. and Mrs. George Richardson have for some years been engaged. At present the only available place for services is the club-room of a public-house. Land on which to build has been secured, and £500 is needed to erect the hall. The treasurer, Mr. W. H. Lewis, of the London and Provincial Bank, Woolwich, will be glad to receive contributions, and answer inquiries respecting the work.

The Annual Meeting of the Aldersgate-street Young Mens' Christian Association is fixed for Friday, April 12, in the Mansion House, the Lord Mayor in the chair. Addresses will be delivered by Rev. E. A. Stuart, of Holloway, and Rev. John McNeill, of Regent-square. A new departure will, on this occasion, be taken with regard to the hour of meeting, with a view of securing the attendance of City business men. Tea and coffee will be served at half-past four o'clock, and the meeting held between five and six o'clock

Engedi House.—Mrs. Seaman, after some years of active mission work in London, is opening a Convalescent Home for women and girls in Eastern-road, Brighton. Her long experience at Bethnal Green Dispensary in connection with a medical mission has made her realise the boon of a Convalescent Home at the seaside for the benefit of the many poor and needy ones of our great City. She has secured a most desirable house at Brighton. It is her desire to dedicate "Engedi House" to the service of God by seeking through its instrumentality to benefit not only the bodily health but spiritual life of the patients. Prayer and kindly interest in this new work are asked, as well as contributions for carrying on the Home efficiently.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, MARCH 17.—Exodus X.

THERE is a crisis in every soul-history, up to which God's methods appear likely to turn the proud will to Himself; but after that is passed, all those methods only seem to harden. The direct result of the most gracious and tender dealings is hardening; and it is in this sense that God is said to have hardened Pharaoh's heart. The real conflict lay with his stubborn will, which would not yield (3), although his chosen advisers persuaded him to let the people go (7). The only result of their pleadings was to induce the king to recall Moses and Aaron into his presence, and make another effort at compromise (8).

The Eighth Plague.—The locust is the most terrible plague of Eastern lands. The heat intense; the air quite still; there is a sound, as of a strong breeze sweeping through a forest; presently the sun is darkened by a cloud, which is composed of myriads of locusts. They cover all surfaces inches deep, and eat up every green thing, so that they leave a perfect wilderness in their rear (15). Notice the confession extorted by deadly fear (16).

The Ninth Plague.—The Hebrew word for "darkness" is that used of the darkness which covered the deep at the time of creation. The sun was among the chief deities of Egypt; hence there was a horror which might be felt, and which seemed to act as a paralysis (23). But there was light in Goshen. Compare Psa. cxii. 4, and John viii. 12.

The Lord's claim on his people.—"Not a hoof left behind" (26). Christ has redeemed us all, and claims all; every whit must speak his praise, and do Him service. Nothing must be left to the world. But it is only when we have passed through death and resurrection, and have come clearly out into the new world, that we realise all that his service involves. We go out, not knowing our full sphere, but trusting Him, whose service is blessed and perfect freedom.

MONDAY, MARCH 18.—Exodus XI.

"One plague more" (1).—Ominous words were these! And this final act of judgment would smite the fetters from Israel's neck for ever. It is vain for man to enter into conflict with God. God does not crush him at once, as He might, because He is longsuffering and forgiving, and would give opportunity of repentance; but, if he do not yield, the irreparable blow must fall (Ps. vii. 12). The word translated "borrow" is better rendered "ask" (2, R.V.). There is no suggestion in the original of a return being contemplated. It was fit payment for the long, unrewarded toils of the captivity; and the Egyptians understood that they were to part from Israel for ever.

There was more judgment to the parents than to the sweet children whom God took to Himself; gathering the lambs to his arms, as he does so often in our crowded cities still. And perhaps it was better that they should be rescued from the evil to come.

The great cry (6) reminds us of the piercing wail that rings through an Eastern town when a death takes place; and if every house were thus bereaved the accumulated anguish would indeed reach a heartrending climax. But there is to be one other such cry (Rev. i. 7). God alone can put the difference which divided Israel and Egypt. There was a difference like that which will separate sheep and goats at last. But it was not determined on mere arbitrary grounds. It arose from the difference in the characters of the two peoples. All Egypt inclined to side with Pharaoh against Israel, and Israel's God (Psa. cxxxvi.).

TUESDAY, MARCH 19.—Exodus XII.

Henceforth there was a new order of time, the sacred as well as the civil year (2). We should date our birthdays, not from the cradle, but from the cross, where we received redemption. Our life before conversion is not reckoned in the annals of God.

The Paschal Lamb is a striking type of Jesus (1. Cor. v. 7). "Without blemish" (1. Pet. i. 19). In the prime of life. Set apart before actually required (1. Pet. i. 20). Killed "between the evenings" (6). The blood speaking to God without, the flesh feeding the host of Israel within. Roasting, and unleavened bread, and bitter herbs, bespeak the intensity of his sufferings, and remind us of that humble and chastened spirit in which we should draw nigh. And does not the pilgrim attitude bespeak the spirit of the Church? (11). It would ill become us to sit or lie at our ease; all our life is to be a feast; but at any moment we may be summoned to go forth by the trumpet of the archangel. A separated and pilgrim host.

The foundation of peace.—They did not only rest on the blood thus sprinkled, but also on the distinct promise of God (see 13). It did not matter whether the people within doors were aware of the mighty mystery being enacted, or felt as they ought. The one question concerned the blood. All under the blood were safe. If there had been death to the least child, God's word would have been forfeited. And it is just this which we rely on for our own ultimate salvation. He hath said that whosoever believeth shall not perish. It is not your feelings about the blood, but the blood as seen by God, which secures your salvation.

The Exodus.—Plans had been most efficiently made with the greatest ease; the vast host began to take its way from Egypt—one of the greatest events in history! The efficient men amounted to 600,000, which would indicate the aggregate numbers as being not far short of two and a half millions, to which we must add some thousands more for the mixed multitude, who were destined to be both an inconvenience and a danger. The bulk of them were idolaters, whose spirit was very infectious, and frequently led the people of Israel into sin (Numb. xi. 4). They desired the rewards of the pilgrimage, but bitterly found fault with the supplies, and excited the murmurs of discontent.

The laws of partaking the Passover Supper (43—49).—Circumcision has its counterpart in our dispensation (Col. ii. 11). We must have the sentence of death written on our natures, and ever before us, cutting us off and separating us from sin, before we have any right to feed on Christ (Rom. viii. 8). Let a man examine himself also, ere he dares to partake of the Lord's Supper.

WEDNESDAY, MARCH 20.—Exodus XIII.

Two customs perpetuated, amongst the children of Israel, that ever memorable night of Exodus: the dedication of the firstborn to God's service, and the feast of unleavened bread, when the Passover must be killed (Luke xxii. 7). As to the reason for these, it was clearly based on this marvellous night in which God's hosts were redeemed by blood, and by a strong hand. How clearly we are reminded of the demand which is made upon all redeemed ones in the direction of personal devotedness and personal holiness. Compare Titus ii. 14.

The firstborn sons in after years were replaced by the Levites, who did for Israel the religious service which would otherwise have been wrought by the eldest sons from every home—a privilege forfeited by sin (xxxii). But still they were only exempted from direct religious service by the offering of a lamb. Every firstborn son lived because blood had been shed. A forfeited life given back! And, in this act, notice that he was put on the same level as the firstling of an ass, deemed an unclean animal, and demanding also the slain lamb as the only escape from the breaking of the neck (13). This parable is for us. See Job xi. 12. Our lives are forfeited as unclean. We are redeemed to serve as God's priests (Rev. i. 5, 6).

The feast of passover was often intermitted in early years. But seven are of historical importance. This the first. The first in the desert (Numb. ix.) Joshua's (Josh. v.); Hezekiah's (2 Chron. xxx.); Josiah's (2 Chron. xxxv.); Ezra's (Ezra vi.). The last passover of the life of Jesus, when the shadow was fulfilled by the substance (Luke xxii.).

The phylacteries of later times were a literal interpretation of the command of ver. 16.

What tenderness in the choice of route! (18).—God had many deep lessons to teach his people, which could only be learnt in the desert (Deut. viii. 2—4). He did not want to show them war until they had first learnt their inexhaustible resources in Himself.

THURSDAY, MARCH 21.—Exodus XIV.

After three days' march they reached the head of the Red Sea, and there received the direction, at that time mysterious, to turn southward, and put themselves in such a position between the mountains which border the sea on the west as would completely stay their further progress unless they could pass over the sea in front, or return through the valley behind them, into the heart of Egypt. How strangely does God lead us, apparently into a net of entanglement (3). But it is only to provide a platform for the putting forth of his might. All is love (Ps. cxxxvi.). The tidings were immediately communicated to Pharaoh, who seems to have had a large standing force at hand, with which he started in pursuit (6, 7).

Consternation (10, 11).—We cannot blame them. How often have we been panic-stricken because we have looked upon our perils and foes, instead of looking up at the stationary cloud, which is the pledge of God's interposition on our behalf. Let us be very wary of ourselves, lest we murmur as they (1 Cor. x. 10).

Stand still (13).—This is impossible to flesh and blood. We must be doing something. We call it the "legitimate use of means." Faith, however, rises above the tumult into the majesty of simple waiting for God, and shelters itself behind Him. If you don't know what to do, wait till you do; it is God's business to direct and defend the believing soul. Let God do your fighting (14).

Go forward (15).—How? The sea foam lined the beach! There were miles of deep water! But when they reached the surf, the billows parted. So will all obstacles yield to us when God leads us on (Ps. lxvi. 6, lxxviii. 13; Is. lxiii. 13). The very waves we dreaded will be our wall (22). The Egyptians owed their safety to the presence of the Israelites, as the ungodly owe their prolonged existence to the presence of the Church (Gen. xix. 22). Which side are you of God's cloud? (19). What terror there is in one look from the eyes of God! (24, and Heb. iv. 13; Rev. vi. 16).

Our Father is ever choosing the best way; let us trust Him, and follow the movements of the cloud. The Lord goes before us by day and night (21, and John x. 4), He will never fail us, or take away the manifestation of his presence, if only we are willing and obedient (Ps. li. 11; Heb. xiii. 5).

FRIDAY, MARCH 22.—Exodus XV.

Israel passed through the Red Sea, as a symbol of death (1 Cor. x. 2). The Red Sea lay between them and Egypt, as the grave of Jesus lies between us and the world which expelled Him from its midst (Gal. vi. 14). And on the farther side the ransomed hosts stood as it were on resurrection ground, to sing their song of triumph. That song is the emblem of another (Rev. xv. 2). The sea of glass recalls the placid stillness ot the Red Sea; the fire recalls the sunrise over the hills of the desert. "They sang his praise" (Psa. cvi. 12).

All praise is ascribed to God.—There is nothing ascribed to *self* (2). Circumstances, leaders, all are lost sight of, and God alone fills the whole field of vision. How happy would it be for us if we could enter more fully into this spirit, and praise God thus (Ps. xcii. 4). Count up the mercies of God, and weave your praises into a crown to cast at his feet.

The range of this song is from redemption on the one side to settlement in the land on the other. Founding their trust on what God had done, the people were able to boast of what He would do (14—17). They sing of guidance as a past and accomplished fact, so sure are they that He who redeemed would lead (13). Notice that holy resolution (2). Let us remember that God is willing to inhabit our hearts, and let us make Him room (Is. lvii. 15 and Rev. xxi. 3—4).

Marah (23).—God leads us to bitterness that we may learn to appreciate the tree which makes all sweet. That tree is the cross, which turns the bitter things of life into sweetnesses. "Thy will be done" transforms Gethsemane into Paradise.

Elim.—It is not all desert travelling or bitter waters. Full often an oasis shines on our pathway, where we can rest and be satisfied. Green pastures and waters of rest. (Ps. xxiii. 2). But Elim is not Canaan; it is only a foretaste.

SATURDAY, MARCH 23.—Exodus XVI.

The manna was heavenly food. In many points it was a type of Christ (John vi. 32, &c.). It came down from heaven. Angels' food. Its colour was white, its texture was pure, its taste was sweet. There was enough for all the host, but it must be gathered in the early morning, ere the dew had left the ground, and it must be gathered fresh. The manna of yesterday would not do for to-day. As Jesus fed on his Father day by day, so must we perpetually have fresh glimpses of Himself, or else we shall never be able to sustain the toils of the desert (John vi. 57). And there is urgent need that we get such glimpses, before the busy world has engrossed our thoughts. Those who for some good reason were prevented from

gathering their full measure were compensated (18); and those who for certain providential reasons are unable to get as much time as they would like with God, have it made up to them (Ps. lxviii. 12).

Quails (13) are still known in those lands, flying in vast flocks, so low to the ground as to be easily knocked down. But it was a providence that they came just at this time. All creation serves those who walk with God (1 Cor. iii. 21).

The Sabbath (23).—Evidently, before the law was given from Sinai, the people were accustomed to observe the Sabbath, which, indeed, is of permanent authority, like the rest of the commands of the Decalogue, being made for man, and having come down to Israel from the gates of Eden. We must not hoard God's gifts, lest they breed worms, and stink. We may be prodigal in using them, for He has unsearchable riches to supply our need.

International S.S. Lessons.

Sunday Afternoon, March 24.

BLIND BARTIMÆUS.

MARK x. 46—52. GOLDEN TEXT: x. 48.

JERICHO was situated about five miles to the west of the Jordan, and rather more than fifteen from Jerusalem, from which it was separated by a difficult and dangerous road, as suggested in the Parable of the Good Samaritan. Though the modern village of Riha is a wretched and poorly inhabited place, yet the Jericho of our Lord's day was a place of considerable importance and beauty. It has been described as "a blooming oasis in the midst of an extended sandy plain, watered and fruitful, rich in palms, roses, and balsam," hence its name, meaning, "place of fragrance." Through this city our Lord passed in his triumphal journey from Perea to Jerusalem.

There are apparent discrepancies in the three accounts of this miracle. Mark and Luke speak of *one* blind man, Matthew of *two*. According to Matt. and Mark, the miracle took place as Jesus *left* the city; Luke says it occurred as He *entered*. The first difficulty is easily explained. No doubt there were two, but Mark mentions only the more prominent, and the better known of the two (compare also Mark v. 2 with Matt. viii. 28). Nor is the second difficulty a serious one. Morison supports the suggestion that the appeal to the Saviour began as the procession entered the city, but was not immediately answered, and was renewed as the Saviour departed. This is a very probable conjecture, and would not be the only case in which faith and perseverance were thus tested and strengthened (see Matt. ix. 27, 28 and xv. 22—28).

Bartimæus is an interesting character. His name means, *Son of Timæus*. Probably he, and perhaps his father, were well known. His disease was, and is, unhappily, too common in the East. Speaking of Arabia, W. G. Palgrave says, "Ophthalmia is fearfully prevalent. It would be no exaggeration to say that one adult out of every five has his eyes more or less damaged by the consequences of this disease." His blindness incapacitated him for work, and made him dependent on the charity of others. But he appears to have had some excellent qualities as well. While sitting there by the wayside, he had heard of Jesus—of the claims He made, the works He performed; and, comparing these with what he knew of prophecy, had concluded that this was the Messiah. He saw what many who had eyes could not see. And as he could form an independent judgment, so he could be equally independent in his conduct. Without much help from others, he had formed his own conclusions, and, in spite of the opposition of others, he fearlessly and persistently acts upon his convictions. In some things, therefore, he is a worthy example for our imitation.

The incident illustrates the salvation of the sinner. Every unsaved person is *blind*. Jesus came to do a double work: to give sight to those who knew their blindness, and to make blind those who think they see (John ix. 39—41). It is possible to think ourselves both rich and seeing, while we are poor, and wretched, and blind (Rev. iii. 17). Let everyone begin by acknowledging both blindness and poverty. Then imitate Bartimæus.

His persistent appeal (47, 48).—How *intelligent* it was. Not only did he know his own condition and need, but he knew that Jesus was the Messiah. The people had called Him "Jesus of Nazareth," he appealed to Him as "Son of David." His conscious need quickened his intelligence. If the Messiah, then He could heal his blindness (Isa. xxxv. 5). Hence his urgent appeal. It was not an experiment, but the result of an unwavering confidence. Let every unsaved person have equal intelligence of need, and of the power and willingness of the Saviour, then make a similar appeal.

He made use of *a passing opportunity* (Luke xviii. 37).—Jesus came to Jericho, not to tarry, but to pass through. It was his first and last visit, and was therefore the blind man's only opportunity. We do not feel the need of such prompt action. We have had so many opportunities, and are expecting so many more that we carelessly let the present slip by unused. Yet delay is shortening our "day of visitation"; too soon it will close!

He persisted in spite of discouragement.—If the conjecture mentioned above is correct, then he was tried by the Saviour's apparent indifference to his cry. But that did not silence him. The people tried to hinder him (48). His cry annoyed them; they thought the cry would annoy the Saviour; a triumphal procession stopped by a blind beggar! So completely did they misunderstand the Saviour. But the blind man understood Him better, and only increased the persistency of his cry. Every soul seeking the Saviour will need persistence. Some hindrances are sure to be in the way. Heed them not, but cry.

The Saviour's response (49—52).—Notwithstanding the noise made by that large multitude—the tramp of their feet, the sound of their voices, yet He heard the cry of this poor man. More welcome to Him than all the evidences of popularity was this opportunity of relieving distress. He "stood still" (49). The whole procession must be stayed until this cry was answered. What an evidence of his willingness to hear the appeal of the guilty now! The people echoed the call: "Be of good cheer." They had discouraged him before. They render Christ better service by their encouragement now.

He "*came to Jesus*" (50).—Anything short of this would have left him still blind. *Coming* to Jesus, not merely hearing and believing much about Him, is the important condition. "He rose," or sprang up (R.V.). He was in earnest, and sought diligently for the blessing. We must seek with our whole heart if we are to find. "*Casting away his garment.*"—The loose outer robe, which might have entangled him and delayed his reaching Jesus. A blind beggar could not have many garments to spare, yet he would part with this rather than risk the continuance of his blindness. The garment which some have to cast aside is an evil companionship, a doubtful amusement, a sinful habit. Cast aside anything that hinders your approach to Jesus.

The Saviour got him to tell before all the people what he desired (51). "*What wilt thou?*"—Could we always answer that inquiry? Are not our prayers sometimes too indefinite? "*Thy faith*" (52).—He *heard* this word, he *believed* it, and "*immediately he received his sight.*" That is the order in our salvation. Hear, believe, and have (John v. 24). Faith is the instrument. Christ is "the power of God unto salvation to everyone that believeth" (Rom. i. 16). "*He followed Jesus in the way.*"—Jesus had said, "Go thy way." He did, for he had now chosen the way of Jesus. True conversion produces this result. See a further result in Luke xviii. 43.

ILLUSTRATIONS.

Blindness.—Seneca tells of a blind woman who insisted that the trouble was not with the eyes, but in the absence of light from the room.

Opportunity.—A wicked Kentucky soldier, deeply convicted of sin, after praying a whole night without obtaining relief, met the chaplain in the morning, and asked him to pray for him. He promised. "I mean *now*," said the man. "What! here in the road?" "*Yes, here*, chaplain, *now*." The chaplain dismounted, and they knelt by the roadside, and prayed until God answered the prayer, and saved the sinner.

DEACONESSES FOR CHINA AND SYRIA.—The Church of England Women's Missionary Association held a very interesting meeting in the Parlour at Exeter Hall last week to take leave of four deaconesses, two going to Shanghai, and two to Jerusalem. These sisters are trained both for teaching and nursing. The speakers at the meeting were Dr. Bullinger, Mrs. Meredith, Miss Lloyd, Miss Cross, Lord Radstock, and Rev. J. Gossett Tanner. Earnest prayer closed the meeting, which was very fully attended.

OBITUARY.

MISS M. L. WHATELY, EGYPT.

OUR readers will hear with great sorrow of the decease of this devoted worker, which took place at Alexandria on Saturday last, after a fortnight's illness. Miss Whately was the daughter of the late Dr. Whately, Archbishop of Dublin. She founded the British Mission Schools in Egypt, an agency which is of immense value, and her death will be a great loss to missionary enterprise in that country. The funeral took place on Sunday afternoon, in the presence of a large company, which included many distinguished personages.

MRS. JOSEPH GURNEY.

On Saturday, March 9, at 11, Ladbroke-terrace, Notting-hill Gate, Harriet, widow of the late Joseph Gurney, fell asleep in Jesus, aged 66. Mrs. Gurney was very well known in missionary circles, as Treasurer of the Baptist Zenana Society, and one of the promoters of the Missionary Prayer Union. She was also, for many years, one of the committee of the British and Foreign Training College, Stockwell. Her death has been sudden and unexpected, and we feel sure the bereaved relations will have the sympathy of many Christian friends.

PASTOR CHARPIOT, OF BRANGES.

Another prominent French pastor has gone. M. J. P. Charpiot, who died a few days ago at Branges, Saône-et-Loire, was justly held in high esteem throughout the eastern departments of France. Born in 1813 near Montbeliard, he was early converted to God, and began the work of evangelisation when quite young. In 1844 he entered upon a life-long ministry at Sornay. With other pastors he suffered imprisonment under the persecuting decree of 1852, spending over three months in gaol for not having secured the registration of his place of worship. Hundreds of persons owe their spiritual enlightenment to the deceased, by whom many Christians were strengthened on their life-course.

REV. DR. M'COY, OF "THE INDIAN WITNESS."

The Indian Witness, of Calcutta, in its issue of February 16, just to hand, announces the death of its editor, Rev. Frank Latimer McCoy, Ph.D. A native of Ireland, he emigrated to America while quite a youth, and at the age of eighteen studied for the Methodist ministry. After labouring in several spheres in the State of Michigan, he accepted the editorial post, which he occupied from January, 1887, to the time of his death. He was a forcible writer, and ever on the alert to deliver himself on moral and religious questions for the good of India and the glory of God. His last earthly work was to invite all the missionaries of his church in Calcutta to a prayer-meeting at his house. The next day he was sick unto death. He has left an example of sanctified activity, as well as a bright Christian testimony.

RATCLIFF STRANGERS' REST.—The excellent practical address on "Paul the Worker," recently delivered here by Rev. F. B. Meyer, is now published in booklet form, and may be had from the Rest, 108, Ratcliff-highway, E. (Seven copies, 6d., post free: 6s. per 100.) Those who procure it will not only have their money's worth, but will help a good work, as all profits go to the funds of the institution. Mr. Isaac, the secretary, asks to say that he will be very thankful for supplies of German and Scandinavian tracts, for distribution among seamen.

SALVATION ARMY REPORTS.—The following "Correction," which appears in the South African *War Cry*, has reference to the communication lately sent to us by Rev. J. Brown, of Bechuanaland:—"Staff-Captain Lewis wishes the editor to state that a mistaken impression is conveyed in the report of an officers' meeting held in Port Elizabeth, by 'Anti-Laodicean,' in *The War Cry* of the 15th ult., on the subject of missionaries in Bechuanaland. It was certain unprincipled persons who sought to prejudice the minds of the people against the 'red-jerseyed men,' and our efforts had triumphed in spite of such base conduct. Staff-Captain Lewis informs us that he has met uniform kindness and help from the missionaries, and mentions the names of Rev. Wm. Ashton and Rev. John Brown, who have rendered valuable assistance to the Salvation Army. We are glad to make the correction, and heartily wish our brethren, the missionaries, much success and blessing in their efforts to bring salvation to the native races."

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CASE FOR THIS WEEK.

CASE of DISEASED LUNGS.

Mrs. E. W., also CASE of HER CHILD.

This lady, for certain reasons, would not like her name published; but writing me in December last, she says:—"I shall be pleased to answer any inquiry of any patient of yours whom you may privately refer to me."

For some years she had suffered from internal misplacement, and nursing her children during an epidemic of measles, she caught cold upon cold. Cough followed, with pains in the legs and heavy expectoration of green and yellow phlegm, with such a feeling of weight over the heart that she could not lie down. The pain became acute. She was almost pulseless and delirious. The doctor then pronounced her "*lungs to be diseased, the right lung most.*" She had read my book, and, unknown to him, she commenced my treatment. "My progress and recovery (she says) puzzled him. I am stronger than I have been for years. My friends consider it a marvel, but we believe God directed us and blessed the means."

The case of this lady's little boy is also interesting. It was several years ago the child had measles and inflammation of the lungs, which left a most distressing cough. "I asked the doctor, (Mrs. W. writes me) if he could give him nothing to relieve it. He shook his head and said *nothing could be done more than I had done.* I was then getting ill myself, and was alarmed, but hearing of your medicine I obtained it, and in a few weeks the child was well, and since his recovery has had no relapse."

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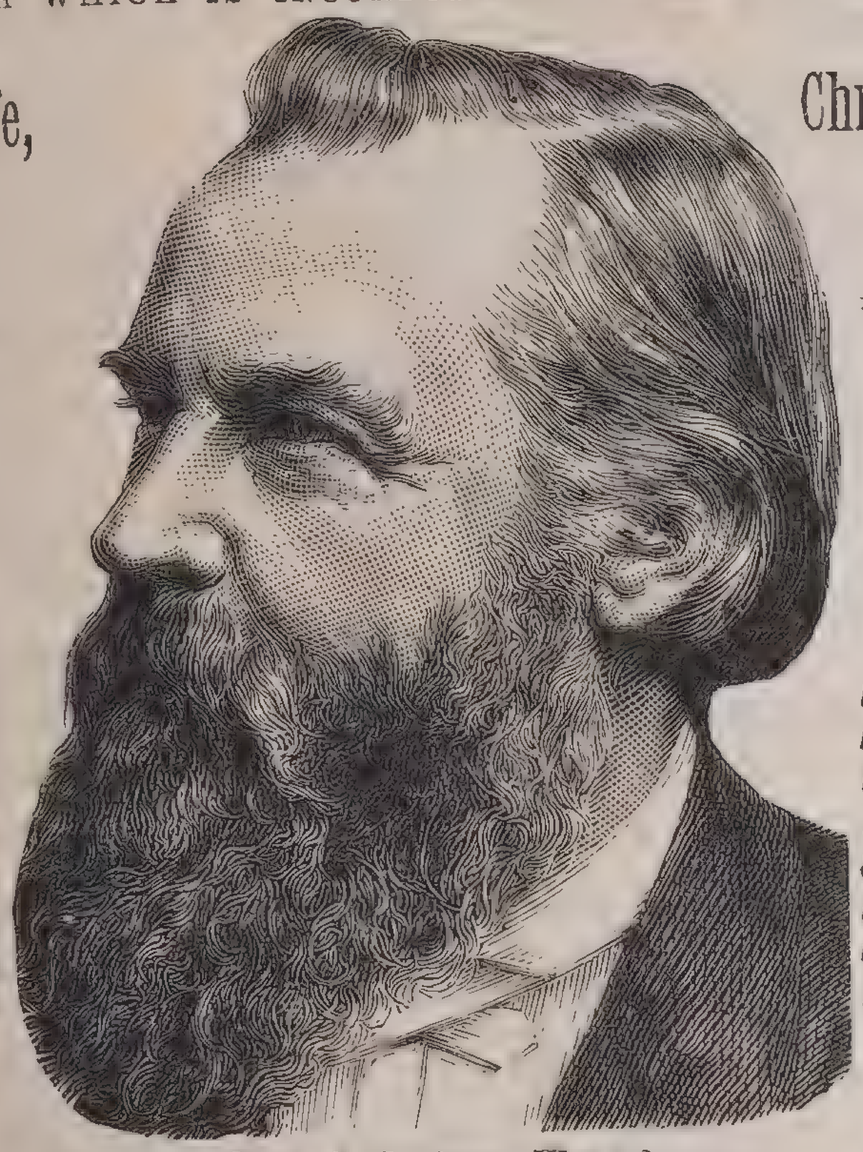
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[Rev. J. Jackson Wray.]

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For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

EAST END DISTRESS. — Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., appeals for assistance for destitute families. Children's Free Dinners, and Soup Kitchen Fund in urgent need of funds. Gifts of money, food, or clothing promptly acknowledged, and exclusively appropriated to the relief of destitution.

AN APPEAL FROM JERUSALEM. —The Evangelical Mission to Israel is in great need of Christian help. Those of the Lord's children who would like to know it and afford their help, should correspond with Mrs. T. WALKER, The Hall, Glenn, Leicester; HENRY TASKER, Esq., Brook Side, Andover; and Mr. ROBERT MORGAN, 138, Clifden-road, Clapton, London. We are also known to the editors of this periodical for more than 20 years. We may mention the following branches of the work are carried on:—The Gospel to Jews in their houses, and every opportunity. Our meetings in the Mission-room are as follows:—Sunday morning, Worship; evening, Gospel. Tuesday evening, Lecture on Prophecy. Wednesday noon, Mothers' Meeting. Friday evening, Bible-class. Saturday, Lecture to Jews. The Reading-room open all day. Night School, Monday, Wednesday, and Saturday, from 6 to 9 p.m. Pray for all the branches.—D. CHRISTOPHER JOSEPH, Evangelical Mission to Israel, Jerusalem.

CONTRIBUTIONS of Money and Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. The smallest donations will be thankfully received. A few old coats are much needed.

PADDINGTON HALL and Hyde Park Mission.—This Mission has a Sunday School. Open-air Preaching. Indoor Meetings. Visits the Sick and Dying. Works among the Fallen, Dust Women, &c. But is £40 in debt. Who will kindly assist?—J. DAVIDGE, 90, Church-street, Paddington-green, W.

CLOSING OF THE BARBICAN MISSION TO THE JEWS.—I regret to have to inform the friends of Israel, that through failing health, I am compelled to terminate the Barbican Mission, which will be finally closed on March 25.
C. WARSCHAWSKI, 11, Torriano-avenue, N.W.

THE MARY INSTITUTE, GRAYS.— Will any one kindly give piano, books, articles of furniture, or subscribe to fund, to enable members of Young Women's Christian Association to furnish a Home Club, and Library. Very poor parish, more than 5,000 population, only a temporary iron church.—Rev. F. HASLOCK, The Mary Institute, William-street, Grays, Essex.

DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks. The distress among the unemployed and families have drawn us into a debt of £53, which have been spent in food and lodgings. A gentleman will give £20 if the remainder can be raised before April. Will the Lord's stewards kindly help us clear off this debt?

TRAM-CAR AND 'BUS SCRIPTURE TEXT MISSION.—Established 1883, to publish the Word of God to the millions who travel by these means. Funds much needed. Address all communications to Mrs. E. WOOD, Hon. Sec.; or W. WALTERS, Hon. Treasurer, 53, Paternoster-row, E.C.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

A BAZAAR,

Under the Patronage of H.R.H. Princess Christian,

FOR THE BENEFIT OF

MRS. HILTON'S CRÈCHE AND ITS BRANCHES,

Will be held at CANNON STREET HOTEL,

On MONDAY, TUESDAY, and WEDNESDAY, MAY 27, 28, and 29.



Mrs. HILTON earnestly solicits your help and sympathy in this undertaking. **Funds are greatly needed** to support the large family of little Children sheltered in these Homes. The Country Branch has been closed during the winter months for want of Funds, but has now been re-opened in faith that this Bazaar will supply the means for its maintenance.

CONTRIBUTIONS to the Bazaar may be sent in on or before May 20, addressed to

Mrs. Hilton's Crèche, 12, 14, & 16, Stepney Causeway, Commercial Rd., E.

Parcels should be plainly marked with the name and address of the sender.

Donations in money will also be acceptable, and may be sent to Mrs. HILTON, Langveld House, 76, Bow-road, E.

British & Foreign Sailors' Society.

"After seventy years I will visit you, and perform My good word toward you." We pray for God to do this, by causing His servants to enable us to take possession of seventy ports. Thousands of seamen perishing! Gifts could be sacredly invested in new ports. Legacies would also help the General or Aged Missionaries Funds.

Contributions may be sent to Messrs. MORGAN & SCOTT; the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

FOOD and SHELTER for POOR CHILDREN.

THE Committee of the **LATYMER ROAD MISSION** make an **EARNEST APPEAL** for **HELP** towards Free Dinners and Evening Shelters for the Children of the Streets, Soup Kitchen, Sick Relief, Infant Day Nursery, Night Schools, and other agencies.

10s. WILL PROVIDE 250 HUNGRY CHILDREN with a **GOOD MEAL** of Soup and Bread.

Contributions will be gratefully received by Miss GLADSTONE, Hon. Sec., Latymer Road Mission, Blechynden Street, Notting Hill, W.

CHAS. SMALLMAN, *Secretary.*

COMING PROPHETIC EVENTS.

THE announcement of the recent prophetic meetings at Cannon-street Hotel, which was printed on page 23 of last week's CHRISTIAN for March 15, contained by the printer or correspondent a misquotation of the following three dates, which on the original placard are as follows:—On second and third line the words should be "End of this Age in Passover Week in April, 1901 (not 1890). Also on ninth and tenth line, "Before his Seven Years' Covenant, as Syrian King, with the Jews on April 21 (Passover Day), 1894" (not 1890). Also on last line, "Commencement of Millennium on Last Day of Passover Week, April 11, 1901 (not 1891).

Opportunity is also taken here to mention that the objection expressed in connection with that paragraph on page 23, by Mr. Cameron Brock as to the texts in Matthew xxiv. and xxv. about the Day and Hour being unknown—is contrary to the best expositors, such as Rev. Canon Birks, Bengel, Shimeall, Dr. Duffield, Dr. Baylee, Pym, Bicheno, Bayford, J. Fletcher, Granville Penn, &c., who justly hold that those texts only apply to the generation before the Book of Revelation was given, and long before the present "Time of the End," when the words of the Prophecy are to be unsealed and unclosed and the Wise shall understand them according to Daniel xii.

Attention is particularly requested to Mr. Birch's 827th printed Sunday sermon published last week by Messrs. Brook & Chrystal, Market-street, Manchester (at 1d.), in which he shows that there are Four Progressive Stages in the "Cleansing of the Jewish Sanctuary," according to Daniel's dates, viz.:—1st on March 21 (Nisan 1), 1844, at the primary ending of the 2,300 years from Ezra's Reforms, completed on Nisan 1, 457 B.C.—2ndly, on April 27 (Nisan 22), 1856, at the Crimean War Treaty of Peace, which was the secondary ending of the 2,300 years from Nehemiah's command to rebuild Jerusalem on Nisan 22, B.C. 445 (Daniel viii. 14, ix. 25, Nehemiah ii).—3rdly, about April 2 (Nisan 1), 1889, which will be exactly 2,345 years from Ezra's Reforms, completed on Nisan 1, B.C. 457, as stated in Ezra vii. This expected further "cleansing of the sanctuary" will probably be some concession by the Turkish Sultan or Governor of Jerusalem of additional rights, privileges or more civil and religious liberty or facilities for the Jewish ecclesiastical observances.—4thly, on Nisan 22, the last day of Passover week, 1901, which will be precisely 2,345 years from Nehemiah's command to rebuild Jerusalem on Nisan 22, B.C. 445, and the final and complete cleansing of the sanctuary. The 2,345 years consists of the 2,300 years, with the additional 45 years, which are the extension of the 1335 years over and beyond the final 1,290 years of the 2,300 years in Daniel xii. 11, 12.

THERE ARE BYE-PATHS of human suffering from whence no cry is heard. Miss FAITHFULL, The Institute, 136, Regent-street, earnestly pleads for many needy, invalid, and distressing cases. The winter is so severe, want so great.

Educational.

PARISIENNE (diplomée de la Sorbonne) désire un engagement pour le matin. Musique, Anglais, Italien. Ouvrages à l'aiguille. —MADEMOISELLE, 19, Queen-street, Bryanston-square, W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

MANADON VILLA LADIES' SCHOOL,
PLYMOUTH.
Principals: THE MISSES LANE.
A limited number of resident and daily Pupils received, whose education is conducted with the utmost care. Pupils prepared for the Cambridge Royal Academy of Music, and other Local examinations.

BATH.—Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive terms from 27 guineas per annum.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or lessons in dressmaking, cooking, &c.
St. John's de Ocklynge, Eastbourne.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign Governesses, visiting Professors. Pupils prepared for Local Examinations. Next Term will begin May 3.
Principals, Misses GEATER.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

SWITZERLAND. — Miles. HAEFLIGER, Villa Joli Site, Ouchy, Lausanne, receive a limited number of pupils. Highest educational advantages. Home comfort and care.

BEDFORD.—A Lady wishes to receive into her home a few Girls, in addition to some she has already; or an Indian Family. Lives close to good day-schools. Best references. Good locality. Every home comfort. Terms moderate. MATER, care of Mr. Timæus, Bookseller, Bedford.

WIESBADEN, Villa Schönblick, Frl. EISBACH.—Superior Home School for young Ladies. Highest references. Summer term begins April 23. £60 per annum.

EDUCATION. — **BROXBOURNE,** HERTS (half-hour from London G.E.R.) Delightful high-class, Christian Home-School for Girls.—Lady Principals, The Misses WILKINSON and AVERY.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

EDUCATION.—An M.D. is anxious to recommend a School for the Daughters of Gentlemen, in a western county, where his daughters are being educated. He is desirous of expressing his personal indebtedness, for the individual Christian training, exceptional educational advantages, refined home surroundings, liberal diet, and judicious discipline exercised. He has personally inspected the perfect domestic and sanitary arrangements.—Dr. H. T., care of Caretaker, 13, Rose-street, Newgate-street, London, E.C.

BRIGHTON.—High-class School for Ladies.—Healthy situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Pupils prepared for the Local examinations. A few vacancies. Terms moderate.—The Misses NORTON, Farndon House School, Stanford-road.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest educational advantages, combined with every home comfort, and individual training and guidance. Recommended by clergymen, parents of pupils, and others. Two vacancies at Easter.—D. C. L., Lane's Library, Fitzjohn's-parade, Hampstead.

DUSSELDORF, finest city on the Rhine.—Pension in a highly educated German family. Best opportunity to study Conservatory music, painting, and German. Finest locality. Home comforts. Terms moderate. References exchanged.—Mrs. HAAG, 4, Marschall Strasse.

TO PARENTS AND GUARDIANS.— Worthing, South Coast.—A Guardian wishes highly to recommend a quiet Christian Home School (Girls). Successful teaching. Climate adapted, and special attention given, to delicate children. Moderate and inclusive terms.
Mr. SMITH, Blakelands, Bobbington, Stourbridge.

PROPOSED FRENCH BRANCH connected with PEMBROKE HOUSE SCHOOL, BEDFORD.—To be conducted by Miss FRANCES SAW. Both establishments worked on the same religious principles. The French Branch will provide special advantages for acquiring French, English lectures on selected subjects, booking, scope for Christian work. Arrangements for school-girls to spend holidays at the Branch.—Apply, Pembroke House, Bedford.

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

THOROUGH EDUCATION.—To fill up unexpected vacancies, two or three Boarders can be received in a high-class, Christian School. Beautifully situated house, home comforts, and successful preparation for examinations, if such are desired. Principal, Miss ADCOCK, Park, Nottingham.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

LONDON EDUCATION.—Immanuel College, Streatham, S.W. — Sound Evangelical training. Home comforts. Very healthy situation. Great attention to modern languages. Preparation for all examinations.—Principals, C. B. and J. CHEGWYN.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

NEW COLLEGE, CLIFTONVILLE, MARGATE.—Head Master, Rev. G. Hugh Jones, F.A.S. High-class education. Splendid premises. Decided Christian training. Moderate fees. Prospectus, honours list, references, on application.

BAKEWELL, DERBYSHIRE.—The Preparatory School buildings are upon chalk. Perfect sanitary arrangements, pure air, beautiful scenery. Good playground; aviary, workshop, &c. Liberal meals and home comforts. Twenty guineas per term. References to Rev. H. C. G. Moule and others. See prospectus.

W. STORRS FOX, M.A., Cambridge.

SPA, BELGIUM.—One or two young Gentlemen would find a comfortable Home, with the advantage of thoroughly learning French and German, in a Protestant family. Preparation for civil and military service. Best references. Certificated masters.

Monsieur REUTER, Professeur, Spa.

AS MUSICAL GOVERNESS (certificated pianoforte, harmony), Companion, or Nursery Governess.—Daughter of late Medical Man seeks engagement. Age 23. 6 years' experience. Good needlewoman. Dissenter.

L., 7, Prestonville-terrace, Brighton.

A DUTCH LADY, 21 years of age, is desirous of meeting, about September, with a nice Protestant family with one or two daughters, in or about London, in order so perfect herself in English, and to spend there about half a year (all expenses for her account). Terms asked. References given and required.—Letters to be addressed to Mrs. BASSET, Villa Louisendorf, Laren, North Holland.

STUDENT-TEACHER wanted at once in High-class Boys' School. One desiring to be trained for any examination, can be received on mutual terms.—Apply PRINCIPAL, 42, Amhurst-park, Stamford-hill, London, N.

GOVERNESS required in large family, a true Christian (Dissenter). Certificated and well qualified to teach good music, German, French, and drawing. Eldest 16, would assist with younger children.

ALPHA, Miss Potter, Chadwell Heath, Essex.

AS GOVERNESS in Evangelical family — [illegible] wanted at Easter. A French Christian Lady (diplomée). Thorough German, no music [illegible]. Highly recommended by the [illegible] Booksellers, Eastbourne.

Appointments, Situations, &c., Wanted.

AS CASHIER, BOOKKEEPER, ETC.—A Gentleman (Christian), of 20 years' experience, desires re-engagement. Can give the very highest references.—S. T., 7, Jewin-street, E.C.

FARM MANAGER OR STEWARD. Most highly recommended, a first-rate Farmer. Fond of stock; won many prizes. Trustworthy, industrious, steady; educated, good accountant. ALPHA, Mr. Gale's, Stationer, High-street, Lincoln.

AS BOOKKEEPER, CASHIER, OR CLERK, by a Christian Man, age 45. Salary moderate. Steady, sober, honest, and painstaking. First-class references.

A. V. C., 51, Akerman-road, North Brixton, S.W.

CANDIDATE FOR HOLY ORDERS seeks Lay-work for long vacation. Extempore speaker. Musical. Experienced in mission services, visiting, &c. Licensed by Archbishop.—ALPHA, St. Bee's College, viâ Carnforth, Cumberland.

A GENTLEMAN, engaged the last eight years in Mission work, desires similar employment, or a Secretaryship of some religious society. Good shorthand. First-class references.

C. S. C., 56, Castle-street, Battersea, S.W.

EXPERIENCED PREACHER would be glad to hear of struggling Church needing Pastor without salary, or of Mission which requires worker who can find some expenses.

EXPERIENCE, 186, Aldersgate-street, London.

AS COACHMAN.—Single-handed or otherwise. Thorough. Married, no family. Age 26. Two years' character, four previous. Leaving when suited.

J. F., 10, Cambridge Mews, Hove, Brighton.

COACHMAN.—A Gentleman wishes to recommend his late Coachman. Thoroughly understands his duties. Good and careful driver. Age 26. Married.

J. DUBERY, Aston Hall, Aston Clinton, Bucks.

A YOUNG MAN desires Situation as Assistant in coffee hotel, with Christian work; or any position of trust. Age 26. Twelve years' character.—A. E. S., Granville Lodge, Eastbourne.

LAD.—Will any kind Christian Lady in north of Ireland, take a Lad into her employment where he could learn gardening. Well recommended from last situation.

Miss TURNLY, Finsbury House, Ramsgate.

AS ODD BOY.—A steady, obliging Lad. Age 18. Anxious to learn indoor work. Has been out for short time.

WILLIAM, Newton House, Shortlands, Kent.

MATRON, BIBLEWOMAN, OR CHRISTIAN WORK.—A Lady recommends her experienced Bible-woman. Business habits, energetic, cheerful, abstainer. Take meetings and classes, manage clubs.

S. H., 82, Drummond-road, Bermondsey.

MATRONSHIP, Clerkship, or position of trust, wanted by Widow. Good manager, disciplinarian, accountant, musician. Could take organ service. Christian, abstainer. Highest testimonials.

FIDES, 7, Aldbridge-street, Surrey-square, S.E.

AS UNDER-MATRON. — Strong, active Woman, to train twelve young girls. Home work, laundry, cooking and baking. £18. Highest references required.

Mrs. WHITWELL, Tyndall's Park, Bristol.

MATRON desires re-engagement in Convalescent, Home of Rest, Orphanage, or similar work. Undenominational preferred. Is a Christian, abstainer, active, capable, well recommended.

Mrs. D., 28, Foubert's-place, Regent-street.

COMPANION TO ELDERLY LADY, or re-engagement as Governess to young children, required by Christian Lady (36). Musical, a good reader; domesticated. Excellent references.

H., The Laurels, Newport, Salop.

USEFUL COMPANION.—Homelike re-engagement desired. Fond of children. Thoroughly domesticated. Musical. Good needlework. Age 34 years. Abstainer. Evangelical views. Moderate salary. Good reference.

A. L., Catalpa House, Addlestone, Surrey.

WORKING HOUSEKEEPER, Useful Companion, or any place of trust. Could assist in business. Age 30. Careful manager. Needlewoman. Six and eight years' references.

B., 6, East-grove, Brook-road, Bristol.

LADY NURSE, experienced. Three children. Age 25. Nursery-maid kept.

Mrs. WOODIWISS, The Field, Derby.

NURSERY GOVERNESS.—A Lady strongly recommends a young friend as Nursery Governess to one or two young children. Nonconformist. Capable, cheerful, conscientious.

B. A., 51, Beconsfield-road, Highbury, N.

AS NURSERY GOVERNESS, wanted by young Lady. Aged 20. Fond of children, competent to teach English, French, music, and drawing. Very cheerful; willing to make herself useful. Referee, Mrs. RICHARDSON, Ashburn, Darlington.

AS LADY HELP OR HOUSEKEEPER.—An engagement required in or near London. Well educated. Domesticated. Salary £18.

S., Northover House, Shepton Mallet, Somerset.

HEAD GARDENER.—A Lady desires to recommend her Head Gardener. Trustworthy; married, no children. Well experienced in all branches. Nine years' character.

Mrs. WELDON, Mordon-hill, Lewisham.

AS WORKING HOUSEKEEPER to one or two Gentlemen or Widower. A Dissenter.—A., St. John's Dairy, Upper Richmond-road, Putney.

USEFUL OR MOTHER'S HELP.—A Lady recommends a Useful or Mother's Help. Fond of children, with knowledge of dressmaking. Good references. Age 29.

H. V., Y.W.C.A., 215, Harrow-road, W.

MOTHER'S HELP.—A Clergyman's Wife can recommend one in this capacity. Age 24. Good needlewoman, reader, writer. Elementary education.—Mrs. WYATT, 41, Highbury-park, N.

MISS MEREDITH BROWN can confidently recommend as Under-Housemaid a young Christian Girl, aged 18. Careful Christian training indispensable.—Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.

AS UNDER-HOUSEMAID, or Single-handed where there is a parlourmaid. Age 20.—Mr. VICK, Fountain-building, Tetbury, Gloucestershire.

AS UNDER-SUPERINTENDENT OR CARETAKER.—Christian Man, aged about 30, required for a Club for rough Working Lads.—Apply by letter or personally on Friday and Saturday evenings from 6 to 7 o'clock.—Miss MEREDITH BROWN, Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.

AS COMPANION, NURSERY GOVERNESS, or Lady Help. Required by young Lady. Age 18. Domesticated, cheerful, and musical. Church of England. Highly recommended.

X., care of Mr. Darling, Audnam, Stourbridge.

AS ATTENDANT.—A Lady wishes to recommend a highly respectable person as Attendant to an elderly or invalid Lady. London preferred.

L. M., 4, Little Elm-place, Fulham-road, London.

GOOD COOK.—A Lady is anxious to find a situation for a very good Cook, aged 26, who has given way to intemperance. Will any Lady give her a trial.—FRANKLIN SMITH, Holme House, Hampstead-hill Gardens, N.W.

A LIGHT, EASY PLACE, under careful supervision, is wanted in a Christian family for an orphan Girl of 18. Deformed by curvature of the spine. Small wages required. South Kensington preferred. Recommended by a Lady.

Mrs. WING, 1, Rosary-gardens, S.W.

AS USEFUL MAID, or attendant on invalid Lady. A Lady recommends a young Woman. Not been in service before. Age 31. Wages not so much a consideration as suitable situation.

Mrs. DUNCAN, 68, Dyke-road, Brighton.

AS MAID to one or two Ladies.—Situation wanted by a Christian young person. Hair-dresser, dressmaker, and packer. No objection to travelling.—W., Kingston, Ringwood.

HOUSE-PARLOURMAID in a small, quiet Christian family. Comfortable home desired. N.W. or S.W. of London preferred. Well recommended. Age 27.—B. G., 29, Queen's-terrace, Sandycombe-road, Kew, Surrey.

AS HOUSE-PARLOURMAID.—Quiet family preferred. 3½ years' good character. Age 25. Wages £17, all found. Disengaged March 28.

F. O., 38, King Henry's-road, South Hampstead.

A CHRISTIAN PARLOURMAID, anxious to help in the Lord's work, desires a country situation with a Lady who would give her as fellow-servant one who has been rescued, and wishes to redeem her character.—Apply for particulars to Miss C. SHAW-STEWART, 41, Pelham-street, S.W.

GIRL, as Under-Nurse.—Wanted, a situation for one trained in a Home. Age 14. Wages £10.

Miss RAINS, The Oaks, Nightingale-lane, S.W.

Appointments, Situations, &c., Vacant.

PARTNER.—A country Draper, doing a good medium trade, desires to meet with a Christian young Man, with £500 capital, who could throw energy and good taste into a business capable of larger development, with a view to Partnership.—Apply first to D. S., care of Messrs. Hitchcock, Williams & Co., St. Paul's Churchyard, London.

PARTNER WANTED.—An excellent opportunity for a decided Christian Gentleman, in a wholesale London business. Practical knowledge of the business not absolutely necessary. Principals only. Apply by letter, to

S., 22, Chancery-lane, W.C.

A MISSIONARY required to take the superintendence of a Mission in full working order, in connection with a Baptist church. Must be a young man of experience and unexceptionable character.—Apply with references to

Mr. GEORGE WHITE, Bourne Villa, Norwich.

A GENTLEMAN, farming in Manitoba, near Winnipeg, would take a Resident Pupil. The fullest particulars may be obtained and an interview with Advertiser's father arranged, by addressing STUART, Pelton's Library, The Pantiles, Tunbridge Wells.

SECRETARY wanted.—Will any Christian Gentleman, who has a private income, offer his services gratuitously to a promising mission work. Evangelistic, approaching the Salvation Army in its efforts.

J. J., 80, Hackney-road, London, E.

CANADA.—Advertiser has vacancy for Pupil on stock farm, in North-West Canada. Comfortable home. References exchanged. Premium required. Brother is shortly returning.—H. HUTCHINSON, Wythemail Park, Wellingboro', Northamptonshire.

LAY READERSHIP vacant for a young and devoted Evangelical Churchman, with some ability to give Mission-room addresses.

Canon NASH, Lowestoft Rectory.

COMPOSITORS.—A Christian first-rate Jobbing Compositor. One just out of his apprenticeship preferred. A good opportunity for advancement. Send specimens of own work, to X. L., Fuller & Jackson, 11, Grocers Hall-court, E.C.

LAD.—An opening for, offers in an Engineer's office to one who is thoroughly trustworthy, as Apprentice. No salary first 3 months. Address in own writing, to

A. B., 10, Little Queen-street, S.W.

A MANAGER AND WIFE wanted, for a Coffee Tavern with mission-room attached, in London, near Edgware-road.

A. F. BUXTON, 5, Hyde-park-street, W.

MAN AND WIFE.—Can any reader recommend me a trustworthy couple, without family. Man as plain Gardener. Clean boots, knives, &c. Wife as General Servant. Both to make themselves generally useful. All found. N.W. suburb of London.—A. Z., Messrs. J. & J. Greenwood, Arthur-street West, London Bridge, E.C.

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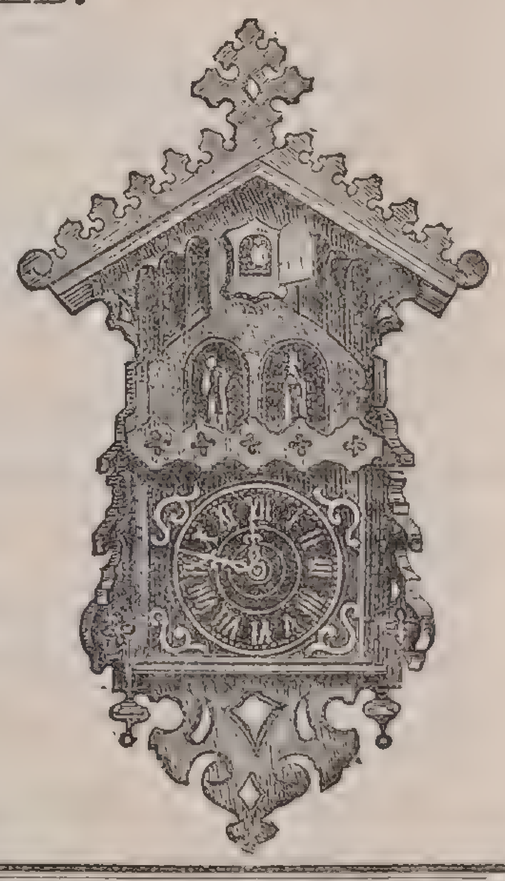
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TO ADVERTISERS.

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BASIS.—"The Institution is Scriptural, but Unsectarian: and the boys are educated in the fear of God and in the knowledge of the Holy Scriptures."

FUNDS are URGENTLY NEEDED to maintain the **500** Boys now in the Homes. Over **1,000** have already been sent out into the world.

Annual Subscriptions, Donations, Congregational Collections, and Bequests are earnestly solicited, and will be thankfully received by Messrs. Morgan & Scott, Office of The Christian: or the Secretary.

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THE TENTH ANNIVERSARY

CHILDREN'S SCRIPTURE UNION

THE PRINCES' HALL, PICCADILLY,

(Nearly opposite St. James's Hall and Royal Academy).

ON TUESDAY, APRIL 2, 1889.

In the AFTERNOON at THREE o'clock

Rev. EDWARD A. STUART, M.A., will preside.

In the EVENING at HALF-PAST SIX o'clock

Rev. H. SINCLAIR PATERSON, D.D., will preside.

Mrs. EVERED POOLE

Will give an ADDRESS to SCRIPTURE UNION WORKERS at the AFTERNOON MEETING.

And other Addresses will be given by different Friends.

TEA will be provided in the Supper Room under the Hall at 5 o'clock. Tickets 1s. each. [illegible]

Office: 183, WARWICK LANE, PATERNOSTER ROW, E.C.

No Tickets are required for the Meetings.

A NEW LIFE in the FAR WEST!

Dr. Barnardo heartily invites the attendance of all who are interested in Our Lord's work among Waifs and Strays

At the two following **FAREWELL MEETINGS**, at which (p.v.)

220 Trained Lads from the Homes

Will be commended to God ere they start upon their new career.

The First Meeting will be chiefly for Prayer, and will be held at **Y.M.C.A. Rooms, Aldersgate Street**, on **Monday next**, the 25th instant, at **12 noon** precisely, terminating at 1 o'clock.

But the chief Meeting will be held in

THE LARGE GYMNASIUM of the Boys' Home, Stepney Causeway.

On **TUESDAY AFTERNOON**, the 26th instant, at 3 o'clock.

Admission by ticket (free), on application to the undersigned.

At the Meeting on Tuesday afternoon, Mr. Samuel Gurney Sheppard will preside, and

Dr. Barnardo will make an interesting statement concerning the progress and results of his Emigration work.

The Boys in their outfits, ready for Colonial life, will take part in the Meeting.

Some account will also be given at this Meeting of the progress of the **CHILDREN'S LODGING HOUSES**, recently established in East London.

Tea and Coffee provided at 5 p.m.

JOHN ODLING, Secretary.

18 to 26, Stepney Causeway, London, E.

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25 YEARS' MISSION WORK for the SUNDAY SCHOOLS in EUROPE.

THE ANNUAL MEETING

OF THE

Continental Sunday School Mission

Being the 25th Anniversary of the Mission, will be held in the

LECTURE HALL

Of the SUNDAY SCHOOL UNION, 56, OLD BAILEY,

On THURSDAY, MAY 2, 1889.

G. WILLIAMS, Esq., has kindly consented to take the Chair. Pastor Paters, of Berlin, and other Speakers will address the Meeting. Tickets may be had on application, enclosing stamped envelope to

MR. W. E. MILLAR,

Director, Correspondence Secretary, of the Continental Sunday School Mission,

Sunday School Union, 56, Old Bailey, E.C.

ZENANA MEDICAL COLLEGE,

58, ST. GEORGE'S ROAD, S.W.

The Committee gratefully acknowledge £295 9s. from the Hon. Alexander Bell, Legislative Council, Brisbane. Will other friends of Medical Missions do likewise? and thus help us to receive some of the many applicants.—Hon. Sec., Dr. Griffith.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

OFFICES: 27, LOWER PEMBROKE ST., DUBLIN;

And 9, PATERNOSTER ROW, LONDON.

NOTICE.—As accounts for the year will soon be closing, the Secretary and Committee would thank kind friends to send in their contributions at an early date.

SCRIPTURE TEXTS

For Walls of Mission Rooms, Hospitals, &c.

A List of these Large Type Texts, printed in blue ink, size 21 inches by 11 (70 different Texts, 5d. each), will be sent on application to the Publishers,

Messrs. Morgan & Scott, 12, Paternoster-buildings, E.C.

March 22, 1889.

The Christian.

Notes and Comments.

As our readers will see, we give four additional pages this week, but even these do not enable us to publish all the interesting articles that are in type. As our second portrait of the late Mr. Denham Smith is not out of the engraver's hands, we defer the promised collection of his sick-chamber utterances, and give instead some touching reminiscences by Mrs. Guinness and Rev. W. Crosbie.

It may remove some misapprehension if we inform our readers that the note respecting *The Times* and Mr. Parnell, in our issue of a fortnight since, was inserted just before going to press, without having been previously seen by the Editor.

Our advertising columns contain an "explanation" by Rev. M. Baxter. We must say, however, that such prognostications seem to us only calculated to discredit "the sure word of prophecy," to lead to useless speculation, and to mislead inquiring minds.

In one of his first sermons in Regent-square, Rev. John McNeill expressed a strong conviction that the ministerial practice of giving "lectures" at the forenoon Sunday diet of worship is very much overdone, while the evangelising of the Church is sadly underdone. If he can inoculate his fellow-preachers with that opinion, he will do much to infuse new life into the services of the sanctuary.

We have a suggestion to make which, if carried out, would tend in the same direction. Mr. Reginald Radcliffe is, just now, deeply burdened with the idea that we are making a mistake in so largely relegating missionary meetings to week evenings. He would have us make a much freer use of the Sabbath evenings, say, after the regular church services are over, in order to spread missionary information and awaken missionary devotion. Our suggestion is that the Sunday morning hour of worship should also be frequently utilised for that purpose. It is then that the Christian people come together in largest numbers, and there could be no better opportunity for laying on the mind and heart of the churches their responsibilities in this matter.

At the missionary meetings in Liverpool last week, Mr. J. E. Mathieson warmly commended his hearers to read Mr. F. S. Arnot's new missionary book, GARENGANZE, just published by *Mr. J. E. Hawkins*, 17, Paternoster-row (2s. 6d.). We very cordially endorse this commendation. Among its greatest charms are the simplicity of the narration, and the little meditative and expository touches that light up the matters of fact. For let no one suppose it is a dry record of events, though much of it is in diary form. It is full of the romance of travel and of adventure; while through the whole seven years' story there breathes the spirit of the fully consecrated servant of Jesus Christ. It is, moreover, a notable contribution to the discussion of modern missionary methods.

Dr. Barnardo's latest issue of *Night and Day* is one of wonderful interest, and gives a very complete bird's-eye view of the great work he is sustaining on behalf of the destitute and forsaken children of this great city. Those who are attracted by romance in real life should give it an attentive study. We hope to be able to give, next week, some typical extracts; meantime we heartily recommend to the best sympathies of our readers this now gigantic work of Christian philanthropy.

It is very desirable to minimise and not to exaggerate our divergences on points of doctrine, and we are anxious to come as near to our brethren as possible. A few of our correspondents have supposed that we wish to confine the action of the precious blood of Christ to the removal of guilt, and to deny its power to cleanse and purify. This is a total misapprehension. We are quite at one in this respect. Where we differ is in that we maintain the almost universal view that the blood of Christ in the New Testament, and the blood of beasts, which typified it in the Old, is invariably blood shed to make expiation for sin. Can one text be quoted where the blood clearly means not the poured out life, but the life of Jesus during his sojourn on earth, or since his resurrection; and where it clearly does not mean the blood shed upon the cross, or afterwards applied by sprinkling? We confidently believe that this latter is its invariable significance. If there be any passage where it necessarily has any other meaning, we anxiously beg to have it pointed out.

It is said that the blood has other effects besides that of making expiation. Quite true: but it is its expiatory efficacy which gives it power and virtue for every further function it performs. Redemption and reconciliation, forgiveness and cleansing, justification and sanctification, sonship and heirship, kingship and priesthood, bridal blessing and session upon the throne, God's inheritance in us, and our inheritance in God, every glory which accrues to God through man, and every blessing which accrues to man in time and in eternity—are only rendered possible by the blood of the cross.

A Cardiff newspaper, *The Western Mail*, recently published a series of articles with the object of showing that since the passing of the Welsh Sunday Closing Act, Sunday drinking has largely increased, and bogus clubs have become more numerous than formerly in South Wales. Doubtless, the articles showed a bad state of things to exist in some places; but, while they by no means demonstrated that state of things to result from the operation of the Act, they pointed the obvious inference that the evil must be accounted for by imperfect administration of its provisions. What has given some importance to these articles is the fact that they have induced Lord Aberdare, who had much to do with passing the Act, to declare that it "had failed in its object, and had done, and was doing, more harm than good." On the other hand, temperance workers and others in South Wales, who have carefully observed its working, affirm that the Act has not only been a success, but is becoming an increasing success. A resolution to this effect was carried unanimously at a meeting held at Cardiff, on Saturday last, and we are glad to be assured that overwhelming proofs will in due course be forthcoming. Similar allegations of failure were made against the operation of Sunday closing in Scotland and Ireland, but in each case the charge was abundantly disproved before Parliamentary Commissions.

At Liverpool Assizes, the other day, a mere lad was sentenced to imprisonment for burglary. It appeared from the evidence that the lad's mind had been inflamed by pernicious literature, and that when he was arrested some weekly numbers of vile stories of highwaymen and thieves were found upon him. A younger brother, only twelve years old, who had assisted in the burglaries, was let off. Is it not possible to regulate to some degree, if we cannot stop altogether, the incessant flood of harmful and dangerous trash, which is being issued by shameless publishers?

There is much anxiety felt in many quarters regarding the future of foreign missions. Nearly a hundred years ago Britain sent its first missionary to India; now there is a probability that the abandonment of several mission stations, through the Church's inability to support them on the same scale, will mark the centenary. Falling off in the contributions is attributed as one cause; lack of the fervent missionary spirit in our midst is a more potent one. An earnest writer in a Glasgow paper says, if there should be any work in which churches should forget their differences, and simply labour to make men Christians, it is this mission work. William Carey, the first British missionary sent to India, the decay of whose then planted mission church is so specially grievous, was an apostolically spirited man. The arising of many like men—for as yet we have but the few—is more necessary to save foreign missions from falling into decay than largely increased revenue, though that is needful enough.

It is to be regretted that some of the evils which have been made apparent during the sittings of the Lords' Committee upon Sweating cannot be promptly dealt with. Many of the shameful things which have been testified to ought not to be allowed to continue to exist a single month. One married couple—spike nailmakers from the Black Country—stated last week that they worked from 7 a.m. to 9 p.m. daily. They could, between them, earn from 18s. to 20s. a week; but from their wages 2s. 3d. for fuel and 5s. for carriage had to be deducted, so that only from 11s. to 13s. per week remained. Out of this, house-rent of 2s. 6d. per week had to be paid. The wife was described as a "sad-looking, pale-faced woman." A girl who followed stated that she was thirteen years of age, and worked from 7 a.m. to 8 p.m., and earned from 3s. to 5s. per week, from which 6d. is deducted by the sweater.

This state of things would be bad enough without the sweater and the trucker coming in; but "the curse of the poor is his poverty," and these poor creatures are at the mercy of all sorts of heartless middlemen, who compel them to deal at their shops, where trade profit is supplemented by shop-keeping profit. The evils of "cruel cheapness" in connection with these unfortunate toilers was painfully illustrated by the statement, made before the Committee by Mr. G. Reay, of a Dudley firm, that "the Government obtained their horse nails from abroad, because they got them cheaper, although they were greatly inferior." Such a fact speaks for itself, as does the placid assertion of *The Daily Telegraph*, that "no law can ensure good wages while human life and labour are cheap."

A wealthy Congregationalist, and successful Manchester man, who died worth more than two millions and a half sterling, has bequeathed £163,000 to charitable institutions. A Manchester paper says:—

Whatever use he made of his money while he lived, no one will say he has not directed that it should be wisely distributed after his decease. But, then, it is after, and not before. We often marvel, when we see such bequests, that men in such positions should cling so tenaciously to their superfluous wealth during their lifetime, when they might have done untold good with it, and been the recipients of inestimable pleasure in seeing the good they did.

It is recorded of Reynolds, the Quaker, that another told him he intended to leave certain sums of money to religious uses. "Friend," said the Quaker, "thou shouldst remember, thou wilt be judged for the deeds done IN the body, whereas thou wilt be out of the body when such money is used according to thy bequests." David, inspiration tells us, "served his own generation."

We have often urged caution, and an attitude of waiting, before accepting the conclusions of science. The wisdom of this is shown in a remarkable paper in the current *Harper's Magazine* by no less an astronomical authority than Norman Lockyer. When Lord Rosse's powerful telescope was constructed, much was made of the supposed discovery that far-distant objects, hitherto thought to be formless nebulæ, were in reality clusters of stars. The conclusion was held to favour the notion of a natural history of creation. From this, however, came a further opinion that the nebulæ were masses of gas. The view is now held, until some better explanation is given, that nebulæ like comets are neither clusters of stars, nor masses of gas, but merely consist of meteorites. Such is the last result of spectroscopic inquiry. There are other most important suggestions in the paper that ought to make men question the scepticism which they vainly say is supported by the magnitude of creation.

Attention is being drawn in many quarters to a modern style of preaching which purposely leaves out all appeals to fear. In conferences on preaching there have been those who recommend this omission. Happily, a reaction is setting in against these one-sided sermons. It may be useful, as a help to this reaction, to quote one of the greatest of the so-called fathers. Clement of Alexandria speaks of the function of fear as implanted by God in order to man's safety, and as a motive to righteous action. He regards an appeal to it as indispensable to the Divine method of teaching by means of revelation, and as that which is wrought in the soul by the inspiring Spirit. A remembrance of these things would preserve audiences from the preaching which is as novel and shallow as it is soul-destroying.

The state of Italy, like that of other kingdoms, is one of troubled agitation. At the beginning of this month the Pope was carried in state to celebrate Mass in the Sistine Chapel, and then poured out bitter complaints against the Government for its policy against the Papacy. On the other hand, statesmen dilate on the injustice of the Pope's action in the matter of the appointment of bishops. Meanwhile, a Franciscan preacher of marked popular gifts is drawing crowds to his Lenten addresses in a church in the Corso which is blocked by the people as he leaves the building. What is the meaning of this shaking and perturbation of nations? Does not everything show how hungry the souls of men are, spite of falsehoods and infidelities, and that, unconsciously to themselves, peoples are crying out for Him who is the Peace and the Truth?

A singular contrast has happened in two religious communions. A minister has sent in to the Liverpool Presbytery the resignation of his charge of St. Andrew's Church, Douglas, Isle of Man, in consequence of the majority of his office-bearers attending a supper in celebration of Burns the poet, and, soon after, sitting down at the Lord's Supper. He had remonstrated against this as inconsistent, but in vain. On the other hand, in Halifax, five of the deacons of Park Congregational Church have signed a letter of dissent from the views taught by their minister on the subject of Christ's atonement. These are strong measures; but it must be felt that a practical protest on the part of a pastor, against what he deems a false liberty, and an open expression, on the part of deacons, against what they deem to be false theology, are signs of the times.

A very encouraging account has been given of the satisfactory results which have followed the employment of a medical missionary, Miss Sugden, at Hankow, China. The Wesleyan Missionary Society are now having a large hospital built for women and children, at which Miss Sugden, and Rev. S. R. Hodge, who has surgical and medical diplomas, will act. "The Gospel," it is stated in the report "will be daily preached to the out-patients in the waiting-room, and special attention given to the spiritual interests of the in-patients." What a blessing such a work must be in a country like China.

DR. BARNARDO'S HOMES.—A large ward in Her Majesty's Hospital for Sick Children, Stepney, is to be named after *The Boy's Own Paper*, the readers of which have nearly raised the sum of £750, by which the appropriation was secured. The ward will be dedicated to the memory of General Gordon.

SABBATH SANCTIFICATION.—It is proposed to circulate 300,000 copies of a call to prayer for this object, in London and neighbourhood. The sum of £40 is needed to accomplish this, and subscriptions can be sent to Mr. Joseph W. Leng, 33, Paternoster-row, London, W.C. Last year, when this special effort for the Metropolis began, the number of copies distributed did not reach 30,000. Friends are kindly asked to send help at once, as the days agreed on for distribution are from April 7 to 14.

Which is Right?

A few weeks ago a Church of England Mission was held, in which, amongst others, an advanced Ritualist and a prominent evangelical clergyman took part. "A Watchman" writes to us that the former, together with another whom he names, has

Done more to Romanise the Church of England than any other clergymen we know. It is true that he blends the Gospel with belief and practice of the Confessional, and of the Romish Sacraments, which include the sacrifice of the Mass. What must be the state of a conscience—ay, what must be the perilous self-delusion of that spiritual life, which, while it remains in the Church of England, teaches and practises those dogmas of the apostate Church of Rome, and which dogmas are called by the Church of England "damnable doctrines and dangerous deceits." Rome to-day largely owes her popularity with the upper classes, and the bishops of our Church, to the plausible and perfervid minglemangle of Ritualistic missioners."

In reply to this, the evangelical clergyman writes:—

I heard him twice: the one sermon involved a reference to Holy Communion, his text being, "Give us this day our daily bread"; and the other involved reference to forgiveness of sins. In neither sermon did he say anything to which I should have taken any very serious exception. I don't mean to say that my views and his coincide, but I would go so far as to say that the difference lies more in point of view and form of expression than in the essential nature of things spiritual. He referred to Confession, but in a very guarded way, that could hardly be described as going beyond the Prayer Book, to which your correspondent has given his adhesion. A very evangelical clergyman sitting beside me was so much pleased with the sermon that he went in and thanked him for it very cordially.

My own theory of ———'s is that he is God's appointed messenger to the High Churchmen of our land, and that he has done more than any other man now living to infuse spiritual life into the dry bones of High Church theology. I believe solemnly before God that there are thousands of High Church people to-day rejoicing in conscious pardon and peace who have received it either directly or indirectly through him. Are we justified in setting upon the pillory of theological denunciation a brother in Christ who is full of his Master's spirit, and who is honoured by the Master to "cast out devils in his name," "because he followeth not with us"?

It should, I think, further be borne in mind that —— was appointed to his present position by Bishop ——, who has no sympathy with extreme opinions, and they seem to get on extremely well together. Further, he told me that he is received by men of all sorts of different schools in his diocese, and evangelicals on the whole attend his gatherings for the clergy better than do High Churchmen. Of one thing I am as certain as I am of anything, that such diatribes only injure the cause they are intended to serve. They only disgust men of moderation and particularly rising young men, while they tend to narrow the prejudices of bigots.

We withhold names, in order to avoid personalities. A very important question is here raised, as to which we have ourselves reached a very definite conclusion. But we should be glad of the views of our readers on the subject. The question is, Which of the views expressed above is right?

PARIS MISSION TO THE JEWS.—Mr. Solomon Feingold, evangelist, informs us that on March 1 the Jews, being jealous of the success attending his labours, raised an uproar in the mission hall, 6, Rue Malherbes. Having destroyed some of the furniture, and assaulted the workers, they started cries of "Vive Boulanger!" This constituted a political offence, and the police at once ordered that the Hall should be closed. The demonstration was evidently the design of wicked men who wished to bring discredit upon the Mission. The directors, Misses Law and Palmer, may count upon sympathy in this trial, which, it is hoped, will soon be terminated, by the police allowing the hall to be re-opened.

Euodia and Syntyche.—2.

Our second point is that Euodia and Syntyche were the centre of the dissension in the Church at Philippi.

Dr. Watts told his young friends that "Thomas and William and such pretty names should be quiet and harmless as lambs." Euodia and Syntyche are beautiful names; Euodia—Sweet-savour; Syntyche—Affable. They remind us of the times of our Puritan ancestresses, when two sisters or two companions might have been called Faith and Patience, or Hope and Joy, or Grace and Peace. In these days of modern thought and less direct dealing with the Bible, their parents might have named them Sweetness and Light.

But Euodia and Syntyche, in spite of their well-meaning names, fell out by the way. It may be inferred, however, that it was no mere personal quarrel that divided them: for they had fervently laboured with the Apostle in the Gospel, and on this account it is more likely their disagreement should arise from the doctrine or the work of the Gospel than from any collision of their individual tastes or private interests. "Their activity," says John N. Darby, "having gone beyond the measure of their spiritual life, betrayed them into an exercise of self-will, and set them at variance."

The earnestness of the Apostle's entreaty to them to be reconciled is an echo of the vehement appeal, noticed in our former paper, with which the second chapter opens. Indeed, if we connect that passage with his message to these two sisters, we shall see that they must have been regarded by the Apostle as the chief cause of the division which existed. The connected passages are thus translated by Conybeare and Howson:—

> If then you can be entreated in Christ, if you can be persuaded by love, if you have any fellowship in the Spirit, if you have any tenderness or compassion, I pray you, make my joy full, be of one accord, filled with the same love, of one soul, of one mind. Do nothing in a spirit of intrigue or vanity, but in lowliness of mind let each account others above himself. Seek not your private ends alone, but let every man seek likewise his neighbour's good....I exhort Euodia and I exhort Syntyche to be of one mind in the Lord. Yea, and I beseech thee also, my true yokefellow, to help them [to be reconciled]; for they strove earnestly * in the work of the glad tidings with me,—together with Clement and my other fellow-labourers, whose names are in the Book of Life.

"Here," says the Dean of Raphoe, in the *Speaker's Commentary*, "he apparently associates Clement and the others with his yokefellow, in the proposed task of peacemaking. Thus these words are to be connected with 'help,' and not, as by most, with 'labourers with me.' To mention the past services of Clement and others would be here irrelevant; but it is in keeping with the spirit and tenor of the Epistle that not the chief pastor only, but all who under him are 'fellow-labourers' with the Apostle, should be invited by him to unite in restoring harmony to the Church. The importance thus stamped on the matter serves to show these women at once his high regard for them, and his sense of the hurt done to the cause of Christ by their discord."

Surely it seems to show also that if the chief pastor, and all his fellow-labourers, were entreated to lend their aid in reconciling these women, they must have been the very core of the dissension which was troubling the church at Philippi. Nor need this seem strange; that was not the last time that the sisterhood have embroiled a church. Moreover, women had from the first been an important element in the Philippian assembly. See Acts xvi. 13; 14, 15; 16—18; 40. It was to women assembled by the river-side that Paul and Silas first preached. Then Lydia's heart was opened, she and her household were baptized, and she constrained the Apostle and his companions to abide in her house. It was a woman, a pythoness, who opposed them, and out of whom Paul cast the evil spirit. And it was to the house of Lydia that they returned after they had been released from prison. No wonder the tempter should seek to sow discord among the loving saints at Philippi, and that it should be especially by means of women who had been foremost in the work of the Gospel that his wicked purpose should be effected.

The form of the Apostle's entreaty to Euodia and Syntyche, to be *of the same mind* in the Lord, connects itself with the same words used more than once previously; *e.g.*:—

> i. 27.—"That ye stand fast in one spirit, with *one mind* striving together for the faith of the Gospel." ii. 2—"That ye be like minded, having the same love, of one accord, of one mind." iii. 15, 16—"Let us therefore as many as be perfect be thus minded; and if in anything ye be otherwise minded, God shall reveal even this unto you. ...Let us mind the same thing."

This repeated entreaty to them all to be of one mind culminates in the exhortation to Euodia and Syntyche, and traces the discord home to them as its cause and centre.

The words "*in the Lord*" also are significant. They perhaps, more than any others, characterise this Epistle, in which they occur nine times, besides "in Christ," "in Jesus Christ," "in Christ Jesus." Self-will, self-love, self-seeking, had entered into the Gospel service of the saints at Philippi, and the Apostle again and again insists that they are "brethren in the Lord"; all his own purposes and expectations are "in the Lord"; he rejoices and will have them rejoice only "in the Lord"; their gladness in receiving Timothy must be "in the Lord"; and he entreats these women not only to be of one mind, but "of one mind *in the Lord*."

Observe the gracious tact with which the Apostle approaches the unhappy variance between Euodia and Syntyche. He does not scold them, nor point them out to his true yokefellow as two quarrelsome or self-seeking women. He does not at first, nor indeed until the close, refer to them at all. He fetches a compass, and comes round to them. He surrounds them with a network of love, human and divine. He contrasts, without direct reference to them, the self-sacrificing spirit of Jesus with the spirit of vanity and intrigue which has taken hold of them. He prepares them for his direct appeal, at last, to "be of one mind in the Lord," by his previous exhortation, to all their fellow-saints at Philippi, "Let that mind be in you which was also in Christ Jesus"—and all the wondrous words that follow (ii.).

What a pattern of spiritual warfare, of holy skill, of divine tactics, in turning the devices of the enemy into a means of enlarging the experience, deepening the lowliness, and intensifying the love, of those who had once run well, but Satan hindered them. Now they will mount up as on eagles' wings, they will run and not be wearied, they will walk and not faint. They will labour in the Gospel with an imitation of Jesus before unknown.

Pastors may learn, from Paul's dealing with Euodia and Syntyche, an invaluable lesson as to the delicate handling necessary to the human spirit even of the regenerate, especially when the tenderer half of human nature is concerned. Learn, also, how patiently and lovingly he bore that heaviest burden, which came upon him daily, the care of all the churches. And what an exceeding need there is of faithful pastors, who will feed the flock of God, not of constraint, but willingly; neither as being lords over God's heritage, but being ensamples to the flock. Paul will not only have the crown of righteousness, which the Righteous Judge shall give at that day to all that love his appearing; but, when the Chief Shepherd shall appear, he shall receive a crown of glory that fadeth not away. May there be many elders of this generation who shall receive it likewise. M.

* "The verb is the same as that used in i. 27, of the *unanimous* struggle of the church for the faith."

AMONG THE SANTALS.

Dear Sir,—It is just a year ago since I wrote to you and mentioned that Miss Adam and I were in tent, visiting the Santali and Bengali villages. Miss Adam is spending this winter in her van at Deoghur, an exceedingly dark place. She gets interesting interviews with English-speaking babus who seem inclined to talk over the truth, if not to receive it. She also visits the villages there.

I have joined with Mr. and Mrs. Cornelius, and hope to commence a mission for Santals in connection with their Mission, about ten miles from their station. I hope in time to get schools to train the children for Jesus, and shall have an oxen cart to visit distant villages.

You may not know anything about Mr. and Mrs. Cornelius, so I would say that God has kept them sixteen years in the mission field without any change to England or the hills. The Lord has truly supplied all their need as they themselves testify. I do not mean to say that they have had every comfort all these years. There has been self-denial practised, and this God calls us all to; it preserves the health of our souls. Mr. Cornelius left a comfortable home in Sweden for sea life. While thus occupied, God's Spirit strove mightily with him; and, behind one of the boats on deck, alone, he gave his heart to God. Then he felt called of God to spread the glad tidings amongst India's millions. His ship came to Calcutta. After some difficulty he got leave from the captain, and started for the Bengal jungle, following the railway line, alone, and without a knowledge of the language. He joined Mr. Boerresen's Mission.

After two years he married Mrs. Body, a missionary's widow, and went up with her from Calcutta to her bungalow, where he has faithfully preached the Gospel in the surrounding villages and native markets ever since. His work has been chiefly amongst Bengalis, though he preaches in Santali villages, and understands both languages well. I ask an interest in your prayers that God will, in his mercy, lead this people to Himself.—Yours in the Gospel, Emmeline Hollyer.

Bhaga, near Mihijam,
viâ Jamtara, Bengal.

HAM YARD SOUP-KITCHEN.—The annual meeting of this old-established and useful charity was recently held. From the report we gather that during the past twelve months 220,354 meals were given to the destitute and distressed, 4662 nights' lodgings with meals were afforded to homeless men in the Hospice. Over 1000 Christmas dinners were distributed to poor families on Christmas Eve. In addition to this, nearly 100 tons of coals were supplied gratuitously to the poor of the Metropolis. Relief is not given indiscriminately and by single meals only; 2777 families were registered and provided for during a period not exceeding a month at a time. Another important feature is the provision of penny dinners for sandwichmen and others of that class.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

XVII.—Christ's Instructions for his Missionaries:

THE PERPETUAL OBLIGATION.—OBJECTIONS MET.

THE first objection to the claim that these instructions are of ceaseless application lies near at hand and is easily met. It is the fact that CHRIST, WHEN HE GAVE THEM TO HIS DISCIPLES, BADE THEM RESTRICT THEIR FIRST JOURNEY TO THE CONFINES OF ISRAEL AND NOT GO INTO THE WAY OF THE GENTILES. Therefore, says the superficial reader, the instructions were limited to that journey. We have already shown that they bear within their bosom that which makes it impossible so to narrow them. But, that our position as to their perpetuity may be bulwarked in every possible way, we will fully meet this point, which is a real difficulty with some.

This objection grows out of a feature which this missionary code has in common with almost if not all of Christ's teachings. They were called forth by the exigencies of the moment, and wore the drapery of the hour that gave them birth. The Lord Jesus, with that wisdom which was from above, was ever intent upon making tributary to the cause of eternal and unchangeable truth the changing events in the kaleidoscope of ordinary occurrence. Therefore He seized upon something that the scene before the eyes of the people afforded, which formed the text or pointed the theme from which He spake. Now it was the sower scattering the seed; again, it is the appeal of one who would have his brother divide the inheritance with him; again, it is the unseemly disputes among the disciples for pre-eminence; and again, the vine-clad hillside, with the smouldering fires that have consumed the fruitless branches, yield the suggestion for immortal discourse.

That most full and comprehensive of all his utterances, the Sermon on the Mount, was spoken largely to meet Jewish errors. It was this characteristic that gave his teaching such a charm in the eyes of the people. It wore a garb and throbbed with a life familiar to them. But it did not, for that reason, expire with the occasion that produced it, but is authoritative still. So it was with this law for missionary operations. It was not given as an abstract code, such as a newly formed state might enact for supposed contingencies. That was not Christ's method. But He took an opportunity which the needs of the hour supplied to announce this constitution of the missionary estate. The fields were white and the labourers few. The time had come for the disciples to put in practice the long-witnessed object-lessons they had in his ministry. But He would add the weight of formulated command to the force of the example of his own missionary methods. In doing it He would, as was his wont, legislate for all time. He has in his eye their life-work, which would begin, in its fullest sense, at Pentecost. He thinks and speaks of the Gentiles to whom they would ultimately carry the glad tidings.

But the time had not yet come for the tide of God's salvation, which was of the Jews, to overflow its ancient banks. His own earthly ministry was confined to Israel, and so necessarily was that of the Apostles before his death. Therefore He told them that for the present they were not to go in any way of the Gentiles. His spiritual athletes are but in training. These, his spiritual vessels, are indeed destined soon to bear a precious freightage to distant shores; but this is only their trial trip. Therefore He necessarily fixes the limit of their journey and provides for their return. When events should be fully ripe for their going forth from his personal presence, no more to return on earth, they would be sent with the enlarged commission, but with no further instructions, for they had all been given, but only with the added assurance that He was with them alway, even unto the end. How unreasonable and superficial, then, this objection.

It is the manner of the prophetic Scriptures—and these instructions deal largely in prediction—to put before the mind a primary and provisional and then a full and final fulfilment. This principle is discerned in Isaiah's prophecy that the Virgin should conceive and bear a son. Study it in the seventh chapter, and see how interwoven are the allusions to the son of the prophetess, brought forth as an earnest of the final and full accomplishment, and the Son of Mary, who was to redeem his people. So in the Messianic psalms, one can scarcely disentangle the threads of prophecy which speak of David and those which foretell the glory of Him whom David foreshadowed. So too, Joel's prophecy had but partial though glorious accomplishment on the day of Pentecost. Its full splendours are yet to break upon the sons of men. (Oh that now the Church may know the day of her visitation, and obey these instructions for her missionaries, that the bright predictions of Joel may speedily come to pass, and the locust-eaten years since Pentecost be restored!)

This same double application is also true of much of the teaching of Christ, and has led to that error to which we have already alluded, by which large portions are claimed to apply exclusively to Israel. If this same double meaning had been discerned in the Apocalypse, the heated controversy between the historical and futurist schools would have given place to that wise moderation of interpretation that would have found that both were largely right. So also when the Spirit says to Timothy, "Know this, that in the last days perilous times shall come," He speaks also much more to us. And so, too, Paul instructs Titus what he is to do in Crete; but it is rightly taken to instruct all bishops for all time. So with all the Epistles. "His commandment is exceeding broad."

This same principle applies to Matt. x. It was intended for all time, and yet it had an immediate application to that specific journey. As in other Scriptures we have mentioned, it contained a clause or two which could not apply to the future, but the greater part of its text cannot be brought within the confines of that single trip of the Apostles. Therefore, we may claim that the existence of these limiting phrases, instead of throwing doubt upon the perpetuity of this document, rather gives it a provisional and sample fulfilment, which was the earnest to the disciples, and is also to us, of the certainty of its continuous fulfilment, so long as obedience took on its conditions and robed itself in the character it presents.

If anything be yet needed to show the weakness of this objection we have examined, let it be considered that in the parallel passages in both Mark and Luke, and in the instructions to the seventy, these limiting clauses are omitted.

We come now to deal with another objection. It is THE WORD OF THE LORD JESUS RECORDED IN LUKE XXII., and is as follows:—"And He said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said He unto them, But now, he that hath a purse, let him take it, and likewise his scrip: and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end. And they said, Lord, behold, here are two swords. And He said unto them, It is enough." Here, some would say, Christ repealed his direction to go purseless and scripless. It is

true He said, "If you have purse or scrip take it, and take also a sword. Sell your garment to secure a sword." Did Christ then mean that ever thereafter they must take purse, scrip, and sword? But throughout the Acts we find them taking neither purse, nor scrip, nor sword. Therefore either they were disobedient, or we must look for another interpretation than one which would overthrow the missionary constitution.

Again, if the words of Christ are here to be taken literally and as applying to all time, then, as the sword was the most emphasised, the Crusaders must have been right in seeking to spread the Gospel thereby. It cannot be taken in part and rejected in part. A crusade of steel is then the order of the dispensation. But this all spiritual people know is not the meaning. Therefore we see that this scripture in Luke xxii. cannot rightly be used against the missionary code, for if it prove anything it proves too much, and not only arms the proclaimers of faith with gold and temporal supplies but also with carnal weapons. This fully silences the objection, and here we might leave it; but again, that no doubt may remain, we will briefly expound the true meaning of these remarkable utterances of our Lord, and it will be seen that the full understanding of them not only does not weaken our position, but contributes with peculiar force to its stability.

Why then did the Lord warn them to take purse, scrip, and a sword? The reason is given in the context, included in the quotation we have made. "For," added Christ, "I say unto you, that this that is written must yet be accomplished in Me, And He was reckoned among the transgressors: for the things concerning Me have an end." He had been their Provider and Protector. He had stood them instead of reputation, material supplies, safe-conducts, and the patronage of the great. He fixes their minds upon this by asking them if, when they went forth at his command, they lacked aught. "Nothing," they replied. But now He informs them a temporary change impends. It is the hour and power of darkness. The central conflict of all ages is upon Him. He goes now to grapple with the awful sin question. He is to be numbered among transgressors, He tells them; and the things concerning Him have an end. The Father was about to smite the Shepherd, and the sheep, it was as plainly foretold, would be scattered.

When Jehovah was the smiter of the Shepherd and the scatterer of the flock, and permitted the One to whose care He had intrusted the sheep to be counted a transgressor, is it surprising that Christ should forewarn them that a short but dark interval in His power to provide for and protect them had come? Is it surprising that no mighty one stands pledged to see that they have food and raiment while the awful question of the eternal weal or woe of their souls trembles in the scale? Christ also foresaw that they would be stumbled and their faith in Him well nigh fail. They would themselves forsake their spiritual covert. In view of all this, the Lord said to them in effect: "I cannot now care for you as heretofore. The redemption of your souls is the supreme question at this time. Therefore look out for yourselves, and betake yourselves to your natural resources, as you did before I called you from your nets and boats. But it will not be for long. A little while and ye shall not see Me: and again a little while and ye shall see Me, because I go to my Father. I am about to be crucified through weakness. Ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. The conflict will be sharp but short. I will, after my death and resurrection, see you again, and your heart shall rejoice, and your joy no man shall again take from you. It shall never again be interrupted as now."

Thus Christ, on the background of this dark episode of his temporary absence, would bring out by contrast the bright colours of his past and future care for them. After this temporary eclipse, the sun would seem to shine more gloriously. Thus, too, He would impress them and us with the stupendous character of that herculean burden which He bore—the double burden of our Alpine sins and our Himalayan sorrows.

The Lord reminded them in the context in Luke xxii. that they had continued with Him in his temptations. They were to drink of his cup and be baptized with his baptism. Now He was entering into the deepest sorrow of all. Therefore it seemed but meet and fit that they should have fellowship with Him at this time of supreme anguish, unintelligent and unwilling though that fellowship was; that, while the Father's face was being hidden from Him because sin was on Him, they, whose sin it was, should taste what was the loss of that Father's care in at least temporal things. Thus the shadows of the cave of Adullam fell upon not only the true David, but likewise upon his "mighty men" who were to take the kingdom with Him.

But why did the Lord bid them take a sword? Just before, we are told, they were striving as to which should be greatest in that kingdom which they thought was to be a carnal one and sustained by carnal weapons. Christ rebukes this unseemly strife, and points them to the path of humility, and assures them that they shall yet sit on thrones judging the twelve tribes of Israel. He then warns them of Satan's temptations that were just before them, and of how Peter would that night deny Him. But they all assured Him that they would die with Him before they would deny Him. Their pride, self-confidence, and high thoughts of power and of a carnal kingdom were uncorrected. Therefore Christ bade them take swords. But that He did not mean them actually to use them is apparent, for when Peter asked, as the mob soon after closed around them, "Lord, shall we smite with the sword?" and did so without waiting for an answer, Christ healed the wounded ear, and said: "Suffer ye thus far. Put up again thy sword into its place; for all they that take the sword shall perish with the sword."

Therefore it becomes clear that the literal use of the sword was not commanded, but prohibited. Hence we gather that his command to take the sword was a figurative way of telling them that in this interval of his absence they must betake themselves to the ordinary human measures of self-preservation, and look for no supernatural intervention in their behalf; and also, by exhibiting the helplessness of the sword to defend Him in the garden, or to fortify their courage so that they might stand by Him in the hour of his trial, He would instruct them, in this striking and figurative way, that all carnal weapons and measures were useless in that spiritual realm in which only his kingdom at present consisted. So He would bring out into bolder relief their weakness in the direction of being leaders to uphold Him in the earthly kingdom they wished Him to take.

But how cheering now to glance away from this to a post-resurrection scene. The disciples had, in accordance with Christ's word, betaken themselves to their old vocation of fishing. They had toiled all night and had caught nothing. In the early morning Jesus stood on the shore, and so directed them that they took a multitude of great fish, symbolical of the vast success that was to attend their fishing for men. When they were come to land they saw a fire of coals and fish laid thereon, and bread. Jesus said: "Come and dine," and He took bread and gave them, and fish likewise. How beautiful to faith is this picture! Here the Lord took again, as of old, the place of their Provider, which the exigencies of accomplishing their redemption necessitated his laying temporarily aside. He bids them feed his sheep, having said in effect: I will feed you. The language of Christ's action in this morning scene is briefly this:—I am with you to give you great success as fishers of men, and also to feed you with material bread. I assume again, as of old, the responsibility of giving you both heavenly power and earthly supplies.

With all this in our eye, we may read with new meaning the great commission given a day or two thereafter:—"All power is given unto Me in heaven and in earth. Go ye there-

fore and teach all nations; . . and, lo, I am with you alway, even unto the end of the world." We may paraphrase it thus:—"That power in which I sent you forth to preach and heal, that power in which I provided for and protected you, was indeed suspended by my death and burial; but now all power is forever mine. Fear not to go forth as of old in my name. All earthly power is mine, which avails you for earthly supplies; all heavenly power is mine, which avails you for heavenly supplies. Do not fear another break, for I am with you now, even unto the end of the age." Thus Matthew's Gospel ends, while the last words of Mark reveal to us the disciples going forth as of old, the Lord working with them and confirming the word with the old familiar signs following.

A Missionary.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXII.—THE BLOOD OF CHRIST.

Hebrews ix.

Round and round this ancient window into the past is bound the red cord of blood. Twelve times at the very least does this solemn, this awful, word occur. The devil himself seems to admit that it is invested with some mystic potency; else why should he compel his miserable followers to interlard each phrase they utter by some reference to it. Man cannot look on, or speak of, blood without an involuntary solemnity, unless, indeed, he has done despite to some of the deepest instincts of his being, or through familiarity has learnt contempt. And we feel, whilst reading this chapter, as if we have come into the very heart of the deepest of all mysteries, the most solemn of all solemnities, the most awful of all tragedies, or martyrdoms, or sacrificial rites. Take off the shoes from off your feet, for the place on which we stand together now is holy ground.

Blood is becoming increasingly recognised as one of the most important constituents of the human body. Scientific and other research is more and more inclined to verify the ancient sayings, which may have been spoken in the colleges of Egypt, where Moses learned the most advanced science of his time, before ever they were stamped with the imprimatur of inspiration, "*the blood is the life*"; "*the life of the flesh is in the blood*" (Deut. xii. 23; Lev. xvii. 11). We know that the red corpuscles of the blood play an important function in carrying the oxygen of the air to consume the decaying tissues, and to light fires in every part of the human frame. But who can tell all the mysterious functions of the numberless colourless discs which float along the currents of the blood, and which may be intimately connected with the very essence of our vitality? Certain it is that impoverished blood means decrepit life; tainted blood means corruption and disease; ebbing blood means waning life. The first effort of the physician is to feel the pulse of the blood; whilst the most fatal disease is the poisoning of the blood. Blood is life. Life is blood. And shed blood is life poured forth from its source and fountain-head.

There is nothing, therefore, in man more precious than blood. If he gives that, he gives the best he has to give. His blood is his life—his all; and it is a noble act when a man is ready to make this supreme gift for others. It is this which lights up the devilry of war, and sheds a transient gleam of nobility on the coarsest, roughest soldiery, that they are prepared to sacrifice their lives in torrents of blood, to beat the foeman back from hearth and home and fatherland. This is why women have treasured up handkerchiefs dipped in the blood that has flowed on the headsman's block from the veins of martyrs for liberty or religion. This is why men point without a shudder to the stains of blood on blades that have been drawn in freedom's holy cause, or on tattered banners which led the fight against the battalions of Paganism or Popery. This is why the historian of the Church does not feel too dainty to make frequent reference to the blood which flowed in rivers on the eve of the Sicilian Vespers, and on the day of black St. Bartholomew. No, we glory in the blood which noble men have poured out as water on the ground. None of us too squeamish or sensitive to dwell with relish on the phrase.

Why, then, should we hesitate to speak of the blood of Christ? It was *royal* blood. "His own" (12), and He was a King indeed. It was *voluntarily shed*. "He offered Himself" (14). It was *pure*, "Innocent blood," "Without spot" (14). It was *sacrificial*. He died not as a martyr, but as a Saviour (26). It flowed from his head, thorn-girt, that it might atone for sins of thought; from his hands and feet, fast nailed, that it might expiate sins of deed and walk; from his side, that it might wipe out the sins of our affections, as well as tell us of his deep and fervent love, which could not be confined within the four chambers of his heart, but must find vent in falling on the earth. Why should we be ashamed of the Blood of Christ? No other phrase will so readily or sufficiently gather up all the complex thoughts which mingle in the death of Christ. Life; life shed; life shed violently; life shed violently, and as a sacrifice; life passing forth by violence, and sacrificially, to become a tide of which we must also all stoop down and drink, if we desire to have life in ourselves (John vi. 53—56).

"This is He that came by water and blood, not by water only, but by water and blood" (1 John v. 6). Oh, precious words, recalling that never-to-be-forgotten incident, when, following the rugged point of the soldier's spear, there came out blood and water from the Saviour's broken heart (John xix. 34). Had it been water only, we had been undone. Water might do for respectable sinners, 50-pence debtors, Pharisees, who are not sinners as other men. But some of us feel water would be of no avail at all. Our sins are so deep-dyed, so inveterate, so fast, that nothing but blood could set us free. Blood must atone for us. Blood must buy us. Blood must cleanse us. Blood must be poured into bloodless or corruptly-blooded veins. Blood must be rubbed in, so to speak, to the very texture and fibre of our moral being, to stay the spread of the contagion, to arrest the poison, to cancel the plague. In other words, life must be shed to redeem us, and life must be poured from the very being of the Son of God into our exhausted and lifeless souls, as the river of prophetic vision swept into the sea of death, with tides that healed marshes and salt plains, and carried life and fertility everywhere.

But there is a deep sense in which that blood is flowing, washing, cleansing, and feeding souls, all down the age. Like the stream of the desert, it follows us. "It speaketh," pleading with God for man, and with man for God (xii. 24). "It cleanseth," not as a single past act, but as a perpetual experience in the believer's soul, removing recent sin, and checking the uprisings of our evil nature (1 John i. 7). It is the drink of all devout souls, and its perennial presence and efficacy is well symbolised by the appearance still on the communion tables of the Church of the wine, which tells the worshipper that the blood of Calvary, once shed, and never to be shed again, is as fresh and efficacious as ever, or as the wine poured freshly into the cup. Let men say what they will, the shedding of the blood of Christ is an embodiment of an eternal fact in the Being of God, and is an essential condition of the healthy life of man.

(1) *It purges the defiled conscience* as completely as the ashes of the heifer purged the flesh of the ceremonially unclean (14). Why, then, do you carry about the perpetual consciousness of sin? Confess sin instantly, or ever you are aware of it. Claim the blood of sprinkling, and go at once to serve the living God.

(2) *It puts away the sins of previous dispensations.*—It was in virtue of the death to be offered on Calvary that the holy God was able to forgive the offences and accept the imperfect services of Old Testament saints. The shadow of the cross fell backward, as forward. And it is because of what Jesus did that all have been saved, who have passed within the pearly gate, or shall pass it (15, and compare Rom. iv. 25).

(3) *It ratifies the covenant.*—No covenant was ratified in the old time, except in blood. When God entered into covenant with Abraham, five victims were divided in the midst, making a lane, down which the fire-symbol of the Divine presence passed. "There is of necessity the death of the covenant maker." And, in pursuance of this ancient custom, the first covenant was solemnly sealed by blood (18, 19). How sure and steadfast must that covenant be into which God has entered with our Surety on our behalf. The blood of Jesus is an asseveration which cannot be gainsayed or transgressed. All God's will is opened to us since Jesus died. We may claim what we like. We are his heirs, the heirs of the wealth of our Elder Brother, Jesus.

(4) *It opens the way into the holiest.*—What the High Priest did every year in miniature, Christ has done once (24, 25, 26). "He died unto sin once." By virtue of his own shed blood, He went once for all into the real holiest place, appearing in the presence of God for us as our High Priest, and leaving the way for ever open to those who dare to follow. "The heavenly things themselves" need cleansing, not because of any intrinsic evil in themselves, but because they are constantly being used and trodden by sinful men. Now, however, though that is so, there is an efficacy in the work of Jesus which is always countervailing our impurity, and making it possible for us to draw near to God with boldness and acceptance.

(5) *It put away sin.*—"Once for all." "Once in the end of the world." Not for each dispen-

sation, but for all dispensations. Not for one age, but for all ages. Not for a few, but for the "many," comprehending the vastness of the number which no man can compute of the great family of man. As the year's sin of a nation was borne away into the desert by the scapegoat, and put away, so was the whole sin of the race centred on the head of Jesus. He was made sin. As a physician might be imagined drawing on to himself all the maladies of his patients, so did Jesus draw to Himself and assume all the sins of mankind. He was the propitiation for the sins of the whole world. And when He died, He dropped sin as a stone into the depths of oblivion. And He *put away* sin. The Greek word is very strong: *annihilated, made nothing of, made as though it had never been.* Sin, in the mind and purpose of God, is as entirely done away as a debt when it is paid. Hallelujah! in heaven and on earth (Rev. v. 9, i. 5). But whilst this is an eterna truth with Him who knows not our distinctions of time, yet it will avail only as a fact when each individual sinner lays claim to this wonderful provision, confesses his sin, and realises that there is now no longer condemnation, because the Lamb of God has borne away his sin and the world's. Will you now dare to reckon this to be true for you, not because you feel it, but because God says it? Dare to repeat 1 Pet. ii. 24, and Isa. liii. 5, substituting "my" for "our."

What marvellous appearances are these *three!* He appeared once in the end of the world as a Sacrifice. He appears now in heaven as a Priest. He will appear the second time without sin unto salvation, as of old the high priest, at the close of the day of atonement, came out with outstretched hands to bless the people. Oh, to be looking for Him, that we may not miss the radiant vision or the tender blessing of peace.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

III.—THE OLD GENERAL.

Upon one occasion I observed a fine-looking military man, though he wore no uniform; but his carriage and bearing betokened his calling plainly enough. He was marching out of church, as cool as probably he was on the battle-field.

"Who was that fine-looking man?" I enquired afterwards.

"He is General ——, from India," replied my friend, with a smile.

"Why do you smile?" I asked.

My friend answered, "Why, you admire him more than he does you. He was asking me who in the world you were, and remarked, that he came to church to hear about Christ, but that you seemed to know and talk more about the devil. He says he has heard enough from you, and will wait until you are gone before he comes to church again. I expect you have hit him rather hard."

"I hope so," I said. "'He that winneth souls is wise.' I was led to expose a few of the devices of the devil this morning, that some of my hearers might be made aware of him. 'Surely in vain the net is spread in the sight of any bird.'"

However, to my relief, in the evening I saw the same erect figure striding into church, and to my great pleasure as well as surprise, he remained to the after-meeting.

As soon as I had given instruction collectively to those who remained behind from the first congregation, I went down to speak to individuals who were still waiting. As the General did not move from his place I took him in his turn. When I came up to him I asked the usual question, "Are you saved? or can I do anything to help you?"

"Why, sir," he answered, "I have been a champion for the truth for years, but you make out that I am only standing outside the door, and looking through—what is more than that, you say the devil is sure to have me."

Inwardly thanking God, I sat down by his side, and asked him the question, "What makes you think you are outside and not inside the door?"

"Sir," he replied, "I never in my life thought or even heard of such a thing as crossing the threshold. You say there is a wall, and that all those inside that wall are saved. How are we to know who is inside?"

I replied, "When you are outside you knock and pray for admission. When you are inside you do not do that, but thankfully accept your position as safe."

"Then you mean to say that if I am knocking for admission I am still in the enemy's power and entangled in his net?"

I hesitated a moment, for I wanted to say, that God had opened his eyes to see things so clearly, that I was sure he was not far from the kingdom.

Observing my hesitation, the General said, "I see you do not mean the same thing out of the pulpit that you so bravely preach while you are in it. Some of you people, when they are up in 'Coward's Castle,' utter things you are afraid to say to our faces. Do you mean me to understand that you are saved, and that you have crossed the threshold yourself?"

I replied, "Yes, I do indeed mean to say that, and I do mean out of the pulpit every word that I declare in it. More than that, I know by experience about those nets of the devil, and I also know how the Lord can and does deliver from them."

"Then," said the General, "you are my man. Let me talk freely with you."

I said, "I am under promise to speak to two or three persons who are now waiting. Will you let me go to them first? In the meantime, please think over some definite questions or points for consideration."

When I returned to him he said, "I am obliged to go away now. Besides, I have more questions to ask than I care to detain you with to-night. But will you call upon me in the morning?"

I willingly agreed to do this, but before parting I said, "I cannot help telling you that there is only one step between you and salvation, and no one can take that step for you, you must take it for yourself. Do it like a man to-night, and we will go into your difficulties, please God, to-morrow morning, if needful. Now just a short prayer before you go." The General knelt down, and I did the same. He was greatly moved during my prayer, and then rising from his knees, thanked me with much emotion, exclaiming, "God bless you!"

"Yes," I said, "thank you, and may He bless me to your soul's good."

The gallant man turned away his face, but he pressed my hand. Having given me his card, he went away.

The next morning I called, according to promise, punctually at ten o'clock.

"Come in," said the General, "I like punctuality." He looked so much brighter than the previous evening that I was not surprised when he said, "I have taken the one step which you said no one else could take for me. Now, instead of asking, I am thanking; I am inside the wall. I thank God and you too."

What a marvellous change twenty-four hours had made in that man! He said to me, "I used to be a thoughtless worldly man in India, but when the cholera broke out with great virulence, and I saw strong men seized in the morning and dead at night, I was moved with fear. It was awful, I can tell you, and dreadful to see the way in which they died. It made me think and pray as well. I then and there determined to live a better life, and that I have ever since persevered in doing to the best of my ability. I commenced at once reading religious books, and was amazed to find how ignorant I was, and how much there was to be said and written upon these subjects.

"I soon became aware that I was a marked man, and that my fellow-officers meant me when they pointed fun at religious people—'the psalm-singing lot.' These men were not so bold during the cholera time, I assure you. I told them this, and told them also that I was not ashamed of being a Christian. I was enabled not only to stand against them and their fun, but was compelled to be aggressive. The more I read the Bible, the better I understood the way of salvation, or at least I thought so. I used to talk freely of what I saw in God's Word, and what I knew to be true. I suppose this is what you call looking through the door which was made for me to go through.

"When you described 'doing your best' as a denial of the finished work of Christ who has done all, that was a severe blow to me; and when you added, 'That is one of the devil's nets by which people are kept outside the door of salvation,' I was astonished beyond measure; though, to tell the truth, I had not been satisfied with my work. I felt all along that there was something wanting, though I was accounted such a saint. I wished to feel more than I did, and to realise what I stood up for."

I said, "Now you understand how this waiting to feel is another of the devil's nets. How can you feel saved until you are saved—or feel inside the door until you are there?"

"I pacified my mind," said the General, "by hoping that all would come right somehow or sometime."

"This hoping to be saved is also one of the devil's nets. People do not hope for a thing they have."

"Yes," said the General, "I understand it now; but I must confess I was immensely disgusted with you when you said that this kind of hope was the devil's hope."

I said, "Satan uses such devices as these for keeping back souls whom the Holy Spirit has made anxious and brought even to the door of salvation."

"I cannot tell," said the General, "how I reached home after that morning discourse of yours, it upset me so thoroughly. I found some relief in abusing you and saying I would never hear you again."

"I am obliged to you, General," I said, "for this insight into the other side. I see and feel my side of the story, and often wonder what people can be made of who remain so cool and untouched by God's word. I am encouraged by what you tell me to hope that more good is done by the preaching of the truth than we are aware of at the time. I observed you marching out of church, and must confess the thought crossed my mind: 'That fine man has not felt very much,' whereas it appears that you were riddled through and through with the shots of Divine truth.

"Now, dear friend, let me advise you to make a note of these thoughts and experiences of yours. You will meet with many who are looking through the door, who are doing their best, who are waiting to feel, and who are hoping they shall be saved sometime; and you will know how to deal with such. Remember the whole world is outside the door of salvation until they step over the threshold to enter inside. Never trifle with souls. It is far better to say that a saint is not saved, than to say a sinner is. You can do no harm to the former, and may flatter the other into hell. This is what the devil is ever doing with saints and sinners."

The General became an out-and-out Christian soldier. Among his other badges of honour he had this degree to his name—O.A.O. (Out and Out). Moreover, he was happy in his home besides, for his wife, son, and daughter were all on the Lord's side. A man cannot work happily abroad, if those at home are not in sympathy with him.

SUNDAY-SCHOOL WORK is being pushed forward with commendable diligence in Paris. The Sunday-school Society of France has arranged a series of Wednesday evening conferences for the discussion of practical questions. M. Theodore Monod delivered a helpful address at the first meeting held recently.

Pilgrims Toward Plymouth.*

This is a sequel to "Perfectionism, the False, and the True," and contains further strictures upon the work and teaching of the "Faith Mission." Its smart sarcasms make it attractive reading to those who have no interest in the important issues involved in this controversy, but are likely to lessen its effectiveness for good. Controversy in defence of the truth becomes at times unavoidable; but to possess and manifest the spirit of love in controversy is necessary in order to win our opponent; the battle is gained when he himself is gained—not otherwise. It is possible to excite admiration and applause for the manner in which we defeat our opponent, rather than sympathy for the truth we defend. No doubt this is far from Mr. Salmond's intention, and he may rightly conclude that some of the assumptions of the Faith Pilgrims are deserving of sarcasm, but we doubt whether this method will help those for whose benefit his pamphlet is written.

Not only the tone, but the matter of this pamphlet is open to criticism. Mr. Salmond quotes in full, a letter by Dr. Elder, and describes it as "an admirable letter," in which the ideal of Christian life is as faulty in one direction as that of the Faith Pilgrims in another. For example, we see no reason for contesting Mr. Govan's statement "that every Christian to-day should have a definite baptism, or filling of the Holy Ghost, as they had at Pentecost." Yet this letter describes this as "neither Scriptural nor consistent with facts," and enforces this by the reference in Scripture to "Babes in Christ," "Young Men," and "Fathers." Further, this letter complains of "confusion and misunderstanding" in the following quotations. Mr. Govan says: "The promises were due when Christ went up to heaven"; "we have alongside the promises of God, his commands"; "He does not give us commands that He is not willing to give us power to obey." Are these words wide of the truth? So Mr. Salmond, adopting Dr. Elder's letter, seems to say: "Surely what Scripture teaches, and the experience of his people in every age confirms, is that He reserves to Himself in his infinite wisdom to choose the times and ways in which He will fulfil his gracious promises." We do not like this quotation so well as the statement of Mr. Govan which it seeks to correct. It seems to us to be an apparently successful cover for present disobedience and failure. We think Mr. Salmond's own teaching would have been less open to criticism than this of Dr. Elder, which he quotes with such approval.

The title of this pamphlet is unfortunate, and contains a somewhat contemptuous reference to a people who are certainly not without a claim upon the gratitude of the churches of Christ. Whatever may be the faults of the Brethren, it is certain that they have had no small share in teaching clearly, and enforcing faithfully, many truths of Scripture, to which other sections of the Church have not given sufficient heed. It is a pity that Mr. Salmond should have chosen a title that must of necessity array against him many intelligent students of the Divine Word. But, on the other hand, it is also a pity if the Pilgrims have so conducted their work as to convey the impression that, as one minister who has observed their work, says, "they seek early co-operation with the churches only in order to ultimate separation." This is a serious charge, and Mr. Salmond seems so sure of its truthfulness that he says, "The Faith Mission movement, besides striking on the rock of false teaching, has been run into the shallows of Unsectarian Sectarianism, *towards which*, indeed, *from the first it has been studiously guided*." (The italics are ours.) Whether the Pilgrims attempt to defend themselves against this charge or not, they will surely see that they need to avoid such methods and such references to churches and to the ministry as have helped to give rise to this impression.

We sincerely hope that good will result from this controversy. There is something to be yielded on both sides. While we regret that in this pamphlet, Mr. Salmond does not speak in language calculated to win his opponents, we are equally convinced that the Faith Pilgrims have mingled with their teaching doubtful doctrines which must prove injurious to their hearers, and therefore injurious to their movement. Is it too much to hope that they will receive counsel given in the spirit of Christian love?

* Pilgrims toward Plymouth. By Rev. C. A. Salmond, M.A. (4d. *J. N. Mackinlay, Glasgow.*)

Dr. Saphir on the Old Testament.

Dr. Saphir's address on Thursday morning, last week, in St. John's Presbyterian Church, Allen-street, Kensington, was devoted to the supernatural and miraculous character of Bible history. There was a large audience. In the course of the preliminary exercises, Dr. Saphir read from the books of Daniel and Ezra the wonderful testimonies of Nebuchadnezzar, Darius, and Cyrus, to Jehovah as the true God.

At the outset of his address, Dr. Saphir showed that the reason the human intellect is not able to receive the Bible is, not because there is any lack of evidence as to its perfect truthfulness and accuracy, but because the history is of a supernatural and miraculous character. God and the things which refer to his eternal and spiritual kingdom are so interwoven in Scripture history, that without the light and power of the Holy Ghost man is unable to accept it. Therefore, the history is an object of faith as well as credence, and faith is the gift of God. Alluding to the relation of the Bible to science, the speaker said that there is no collision at all, so long as science keeps within its proper limits. Atheists and pantheists cannot logically accept the possibility of a miracle, but persons who believe that there is a God who is living, full of wisdom and power and love, can find no difficulty in accepting the testimony which shows that God reveals Himself by acts upon earth, and within the history of mankind. As to the laws of nature, we who believe in God do not conceive of them as limits to his power and liberty. He who made the laws—for laws pre-suppose a lawgiver—uses them as his servants, and in and above them asserts his own power and wisdom.

Speaking of Bible history as a development of the purpose of God, who saw the end from the beginning, Dr. Saphir maintained that, concerning salvation and glory, the supernatural and miraculous was quite to be expected. Before the execution of the work of creation, there was in the depths of the Deity an idea of the new heavens and the new earth, wherein dwelleth righteousness, and the new creation in Christ Jesus. Without Christ the history would never have taken place; without Christ it would have had no end, no purpose. In this light the miraculous element of Scripture is seen to be full of wisdom and consistency. For great reasons and purposes, God acts upon earth apart from the laws of Nature. This is miracle. The miracles of the Bible are not isolated or unconnected, but links in a chain, and by them the history of God's work on earth is carried forward. They appear at important times and crises, when, according to the Divine wisdom, it is necessary for God to interfere.

Having described the supernatural as when God speaks, appears, or acts, and the miraculous as when, through the agency of his chosen servants, God breaks through the phenomena which we behold, and manifests his own presence and purpose, Dr. Saphir rapidly traced the chain of the supernatural in the Old Testament. He dwelt at length upon the many occurrences recorded in the Pentateuch, in the Book of Joshua, in the history of Elijah and Elisha, and of Daniel. Speaking of Jonah, he said: This book stands out for its vivid and graphic character. There is no reflection; everything is fact and picture. "God is not the God of the Jews only, but also of the Gentiles." He sends the prophet to Nineveh! There are two miracles; one belongs to outward nature, and one to the inward kingdom. How great is the miracle of the conversion of the Ninevites! That great city, which contained millions of inhabitants, from the king on his throne down to the lowest of the people, repented, simply on hearing the message of a strange prophet, who was landed on their shore. The other miracle was that God prepared a monster of the sea to swallow up Jonah and preserve him three days, and afterwards bring him forth on the dry land. Impossible as this appears to some, there are many corroborative instances to be found in secular history, of great monsters of the sea, which are only able, either to swallow their prey entire, or to break it into pieces. But when we remember what God purposed by this history, when we see its sublime idea—the pity of God upon the Gentiles—and that God would afterwards, through Israel and Him of whom Jonah was a type, "command all men everywhere to repent," and return unto his love; when we remember how our blessed Saviour repeatedly referred to this very book in both its aspects, first as to his burial being typified by Jonah's experience in the sea monster, and secondly, as to the repentance of the Ninevites, who "shall stand up in judgment" against those who did not obey the voice of the "Greater than Jonah"—then we see the peculiar significance of the book, and regard its miracle as the manifestation of Him who is perfect wisdom and love.

Proceeding, the Doctor held that all that is supernatural and miraculous in the Old Testament has its explanation, its root, and its purpose in Christ Jesus. God spoke to Abraham and to Moses; He appeared unto Abraham and unto Moses; the glory of the Lord was seen between the cherubim in the holy of holies. That was supernatural, but it was all because, in the fulness of time, God APPEARED—was made manifest in the flesh—and we beheld his glory. The Shekinah tabernacled in Him who tabernacled and dwelt among us. And if God SPAKE, his ultimate and perfect message to mankind was given in Jesus. Coming to the miraculous in the Old Testament, we find God acting in many ways, healing the sick, forgiving sin, subduing the powers of nature, showing Himself stronger than Satan, whom He will vanquish, and as able to raise the dead. Jesus, in like manner, forgives sins, cleanses the leper, restores to the blind their sight, stills the storm, conquers devils, and raises the dead! If, in Old Testament times, God performed miracles by men who had faith, so also Jesus by faith did miracles with the finger of God. As is evident from the narrative of Lazarus, the miracles of Jesus proceeded from Him, both as the Son and as the servant of God.

Miracle must be viewed also in the light of the Present and of the Future. Everyone who is convinced of sin and brought to love the Lord Jesus Christ is a miracle. Is it not the Holy Ghost Himself who quickens? Is not the power put forth by Jesus Himself? Moreover, in the further development of his purpose as foreshadowed in prophecy, God will again make his power known in the world, and marvellous things will be seen. In conclusion, Dr. Saphir spoke on "miracle" rousing us to behold God in Nature and in Providence, and urged his hearers to take to heart the Lord's words, "Have faith in God."

THE BOYS OF RUGBY SCHOOL support a mission school at Masulipatam, South India, and it is stated that they now propose to support a mission work in the East-end of London.

For the Young.

"I THIRSTED STILL."

The following incident will show how God is longed for as the true source of happiness, even by the poor Hindoo. A missionary and his wife in India, itinerating among the villages connected with their station, passed a few days in the home of one of the catechists. A little room, a kind of "prophet's chamber," with a cot, a stool, and a lamp-stick, had been prepared for them. The missionary had gone on to another village, his wife remained behind. Having spent a somewhat tiring day, she was about to retire for the night, when an old man came to her, saying, "Salaam ma'am, I have many words to say to you; I have much to tell you, and I must tell you. Please allow Moses and his daughter to sit by while I speak to you."

So Moses and his daughter and the old man sat down on a mat, and the lady seated herself on the side of the cot to listen. The room was but dimly lighted by the tiny lamp fixed to the stick. As the old man went on with his story, a light not of the earth, seemed to fill the room.

"Salaam, ma'am, I am an old man. Grey hairs have long been on my head, and for many years I was a sorrowful man. I worshipped idols as my fathers and grandfathers had done; but I had no comfort, I wanted something more. I thirsted, oh, how I thirsted for something better than my idols could give. I went to a goaroo; I told him I wanted God—to see God. He told me to perform ceremonies, and repeat *muntrums*. I did this, but it was like digging in a dry well; not one drop of water came, and I thirsted still.

"I went to a Brahmin. He told me I must wash the Brahmin's feet, and drink the water, and perform many other abominable rites. I obeyed him; but, alas! without any effect, and I thirsted still.

"Then I was told to visit some holy places and take money and cloths to the priests, and they would show me their god. This I did, and many a weary mile I travelled, hungry and thirsty; but the hope of gaining what I wished helped me on, and, mile after mile, I journeyed. But this, too, was all in vain; 'I thirsted still.'

"In despair I came back to my own village, thinking it was of no use; I must give it up. But, oh! ma'am, God had mercy on my weary, thirsty soul. One day I met this man," pointing to Moses, "and he gave me a little book. I read in it these words (John iv. 14): 'Whosoever drinketh of the water that I shall give him shall never thirst.' I read, I stopped, I asked, 'Who is this "I" that will give this water?' Oh, ma'am, I can never tell what I felt as I read these words again and again. I can say no more now." Here the dear man broke down, and, turning to Moses' daughter, said, "Child, sing."

She had a peculiarly sweet voice, and started a Telugu hymn on the loveliness of Christ. He soon joined in, his voice tremulous with emotion. We all sang. It was a small and humble choir; but the music was such as angels love to listen to. After we had sung, he began to speak again.

"Well, ma'am, I went to Moses and asked him what these words meant. He said it meant the well of salvation, opened by Jesus Christ. Oh! I said: 'Will He give me the water?' He said, 'Yes'; and I believed, and found it was quite true. Oh, lady, lady, how many wells I had dug in, but they were all dry. But this well of salvation through Jesus bubbles up and up. I feel it now," and again he began to sing. He said, "I have written some hymns about Jesus Christ. May I sing one of them?" This he did. Then he said, "Now I must confess Christ before the world, and be baptized in that precious name."

"Yes, father," said Moses; "but you know you will lose your caste then."

"Ay, my son, I know it, I know it, and my own sons will, perhaps, not allow me to live in my own house. But, never mind, I shall find a corner to live somewhere. Jesus will take care of me. The water will still spring up to everlasting life."

Midnight passed ere he finished the "many words" he had to say. The oil in the little lamp was well-nigh consumed, but still he lingered. He seemed as though he would never tire of talking of the love of Christ.

Some time after this he was baptized. Truly in losing his caste he lost his home. His sons turned him out of his house, but the catechist, Moses, took him in; as he said, he found "a corner to live in." He was so anxious to tell others of the "living water," that he used to travel from one village to another and sing Christian songs, telling of the love of Christ. When he grew blind and unable to guide himself, he paid a boy a small sum to guide him about and read the Scriptures to the people. After a while he fell ill. Moses nursed and cared for him till he passed away to see Him for whom his soul had thirsted; and now what draughts of joy will he drink from the "river of the water of life."

"HIS STAR."

"We have seen his star in the East and are come to worship Him.

Twinkle, twinkle little star,
How I wonder what you are;
Never name to thee was given,
As to other lights of heaven.

But I know you were "his star,"
Shining bright in heaven afar;
So that men might guided be,
And the Babe of Bethlehem see.

I too want to be Christ's star,
Shining for Him as you are;
Not to make my brightness seen,
But dark souls from earth to wean.

Twinkle, twinkle, little star,
Never ask I whose you are;
For did not the wise men say
'Twas his star that led the way.

Jesus make me too, thy star,
Shedding thine own light afar;
Guiding by my steadfast light,
Weary souls from out the night.

Hamilton. A. Stephenson.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 24, Luke xv. 11—32; Mon., March 25, Luke xvi. 1—18; Tues., March 26, Luke xvi. 19—31; Wed., March 27, Luke xvii. 1—10; Thurs., March 28, Luke xvii. 11—25; Fri., March 29, Luke xvii. 26—37; Sat., March 30, Luke xviii. 1—17.

ST. ANDREW'S CHURCH, NEW KENT ROAD, S.E.—The special services for children held by Mr. Henry Hutchinson, of the Special Service Mission, from March 10 to 17, have (writes a correspondent) been greatly blessed. A mighty stream of grace from the throne of God has filled and overflowed the channels dug for it by prayer and faith. Very many dear children have been brought under conviction of sin, and have been deeply touched and drawn to Christ by the story of the Saviour's love and sacrifice. The joy of the teachers has been too great for words, as they have taken their scholars by the hand and heard them declare their decision for Christ.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Bishop's Stortford, March 8—20 Gospel Hall, Southgate-road, Wood Green, N., March 22—24, 8 p.m., for teachers and workers; and March 25 to April 5 (Sat. and Sun. excepted), for children, 7 p.m. Mr. H. Hutchinson, St. Silas, Birmingham, March 26; Wickhambrook, Suffolk, April 8—13; St. Bride's, Liverpool (with Rev. W. S. Standen), April 22—27. Mr. T. Lewes Sayer, Congregational Church, Romford, April 7—12; Doveridge, Uttoxeter, April 19—23. Mr. Martin J. Hall, St. James's Schools, Plumstead, March 16—20; St. Jude's Iron Room, Mildmay, March 30 to April 5; Southampton, April 5—8.

Tenth Anniversary of Children's Scripture Union, Prince's Hall, Piccadilly, Tuesday, April 2, 3 p.m. Rev. A. A. Stuart will preside, and Mrs. Evered Poole will give an address to workers; 6.30 p.m., Dr. H. Sinclair Paterson will preside.

EAST LONDON TABERNACLE.

Mr. Archibald G. Brown's record of work during 1888 is as interesting in its details as it is varied in character. Combined with his recently delivered discourse on "The Devil's Mission of Amusement," it orms a compact booklet, in which the man and his exertions are well epitomised and shown. A perusal of the pages on amusement leads those who are least acquainted with the work of the East London Tabernacle and its adjuncts to the inevitable conclusion that Mr. Brown's heart and soul are devoted to the attainment of the highest ends by the safest possible means. Coming to the "record of service," questions of matter and manner are once and for all defined and stated. The work is, first and foremost, soul-saving, and it is, moreover, continuous throughout the year. A third first principle of Mr. Brown's administration is, expenditure is regulated by income; like other similar operations, his depend, as to their extent, upon the funds which are placed at his disposal.

The room-to-room visitation by the missionaries, which Mr. Brown calls the "main trunk" rather than a branch of his work, continues. With unabated zeal and ever-increasing experience, the workers go their daily rounds. "There is no picking or choosing; the families are taken as they come. Many thousands of visits have been paid. The careless have been faithfully warned; the anxious tenderly helped into peace; the sad ones comforted; the sick prayed with; and the dying pointed to the Lamb of God so long as life lingered. The testimony has not been in vain in the Lord. Souls have been saved. The Church on earth has been increased. Heaven has been enriched.

Gracious words have been accompanied by kindly help where needed. This assistance took many forms during the year, affecting young and old alike. A new departure is recorded in the form of a little Girls' Home at Sheering, Essex, which is at the same time a centre of spiritual blessing in the village. With the present year, moreover, another effort began—a medical agency. Arrangements have been made with a local practitioner, who is also an earnest Christian, to prescribe and care for any cases that may be brought under notice. The poor will likewise highly appreciate other arrangements made for their welfare in connection with the Tabernacle. The seaside Home at Herne Bay had 250 weary inmates during the year, making just 1000 who have enjoyed its comfort and quiet since it was opened in the autumn of 1884.

The mission chapels are all doing a good work. Standing in the thick of squalid little streets, they are neither too large nor too grand. Earnest Gospel preaching is maintained in each, and many efforts are made by the workers to help the poor to help themselves. Mr. Brown is very cordial in acknowledging the co-operation of friends from all parts of the country, and, indeed, from different countries of the world. We trust that his many excellent undertakings will have God's blessing upon them during this year. Mr. Brown's address is 22, Bow-road, London, E.

MRS. AMANDA SMITH has been continuing her labours in Liberia; but, being run down in health, has now gone to the more civilised settlements of Sierra Leone, in search of the rest necessary to recruit. Wherever she goes meetings are arranged for her, and she is obliged to labour on. Suffering constantly from rheumatism, and often from fever, she claims our sympathy. Mrs. Thomas Davis, Foxrock, co. Dublin, Ireland, will gladly receive contributions for the next remittance to Mrs. Smith. She has now two adopted children to provide for as well as her own simple wants.

Missionary Meetings in Liverpool.

On Saturday last, Mr. Graham Wilmot Brooke and a companion, Mr. Ernest Shaw, sailed from Liverpool for their new post of labour on the Niger. The occasion was seized by some of the earnest friends of missions in Liverpool for the holding of two union missionary meetings on the previous day. The gatherings were designed to partake of the nature of a farewell and God-speed to Mr. Brooke and his friend; but they actually took a wider scope, and were well used to convey missionary facts as well as to deepen in the minds of the Christians present a sense of their overwhelming responsibility as to the heathen world. The idea of Mr. Reginald Radcliffe and those who co-operate with him in this movement is that, if the churches could be led into the path of full consecration in life and service, the result would be seen in the self-dedication of many to the work of evangelising those parts of the world that still lie enshrouded in heathen darkness. To this point a good deal of the speaking was directed, especially the addresses of Rev. G. C. Grubb, Mr. G. Wilmot Brooke, and Mr. Gelson Gregson.

THE VOICES OF THE NATIONS.

The afternoon meeting was held in the large hall of the Strangers' Rest, Park-lane, where a very blessed work among sailors and emigrants of different nationalities is sustained. Mr. James E. Mathieson, of Mildmay (who had gone expressly from London), presided, and the interest awakened was so great that an overflow meeting had to be held. Mr. Mathieson read a portion of that very appropriate Scripture, Psa. lxvi., which begins by invoking *all lands* to make a joyful noise unto the Lord. His application of the words was most impressive. What, he asked are the sounds that we hear going up to God from China? They are the wail of infants left to die, and the anguished cry of women suicides. Another sound we should hear would be the groan of the many victims of the opium drug, were it not that the drug stupefies and silences as it drags its votaries down to speedy and certain death. Turn the listening ear to India; where is the joyful noise ascending from that land to the Lord? Do we not rather hear the pitiful and oft-repeated wail of the child widow, whose life is a living death? Yet English rule in India has had more than a century in which to show what it can do to staunch the sorrows of her people. From Africa, too, what sounds go up to God? Above them all there is the hideous wail of the tens of thousands done to death by the poison water sent from Christian Liverpool, London, Glasgow, Hamburg, or New York. Hear again the despairing cry of the slave who sinks beneath his burden, and whose bones lie bleaching on the jungle pathway, or who goes to a fate worse perhaps than death. Mr. Mathieson went on to mention the two previous attempts of Mr. Wilmot Brooke, to enter the Soudan, and of this third endeavour which is to be made by the way of the Niger. Shall not our prayers go with him, that the darkness of that vast region may be pierced and the light of the Gospel let in? In the Epistle to Philemon there is a beautiful expression, "Having confidence in thine obedience." Of how many of us who are professing Christians could the Master say with regard to the great work of missions, "I have confidence in thine obedience"? Why do our young people stay at home, with so many open doors for workers all the world over?

SOUTH AFRICA.

Mr. W. Spencer Walton remarked on the awful fact that in South Africa, as well as elsewhere, English civilisation has proved a greater curse than a blessing to the natives. The churches themselves have not been free from blame. It seems in South Africa as though everybody was anxious to plant his own little flower in his own special denominational flowerpot. Mr. Walton said he had received from a Ritualistic clergyman in Grahamstown a long letter trying to convince him of the folly of starting an unsectarian mission in South Africa. We fear the Ritualist has written in vain, for Mr. Walton says he is firmly convinced that if missions are to succeed there, sectarian boundaries must disappear. In this address he also entered a protest against diverting salvation work into educational lines. Education may be a good work, but the servant of Jesus must aim directly at reaching the hearts and consciences of the people, and not rest till they are brought to the cross of Christ. Mr. Walton described the proposed scope of the recently formed Cape General Mission, in connection with which he hopes to go to South Africa in August. It is desired to establish centres of missionary operation at Kimberley, Pretoria (or Johannesberg), and Barbertown. The little territory of Swaziland, near the Orange Free State, is without a single missionary, and it is hoped that something may be done for that people. The scourge of drink is a terrible one in South Africa. The traveller from Cape Town to Kimberley by rail may see a broken brandy bottle on an average every twenty-five yards. Brandy is 3d. a bottle, and a man can get drunk for a halfpenny. It is said that five hundred natives are picked up dead in Kimberley every year, slain through the drink. Mr. Walton closed his recital by exhorting all to give of their best to the Lord, going forward in his strength and leaving results to Him.

C.M.S. WORK ON THE NIGER.

As the representative of the Church Missionary Society, Rev. J. B. Whiting, of Ramsgate, said that Society greatly appreciated the fact that in his new endeavour Mr. Wilmot Brooke would work in harmony with their Mission on the Niger. He and his companion would be able to show the Europeans there the example of a real Christian life. It must be sorrowfully confessed that the ungodly lives of Englishmen are the greatest hindrance to the work of God in those regions. Thank God, many African merchants are now feeling their responsibility in the matter, and are becoming more careful in selecting their agents. It will be a grand day for missions when those who go to foreign lands in search of wealth will live the upright righteous lives that many of our business men do at home. We may be sure the native Christian workers on the Niger will receive a great blessing for themselves as well as in their work through the visit of Mr. Brooke and his companion. Mr. Whiting gave some interesting particulars as to the conformation of the vast country drained by the Niger, and the great opportunities it affords for missionary work. He said he did not believe in the popular outcry about the smallness of apparent results in comparison with missionary expenditure. How do we know what numbers are savingly converted? Let our prayer be, "Show thy servants thy work and their children thy glory." If we do the work committed to us and leave the results with God, future generations shall see the triumphs He has won.

The speaking at the afternoon gathering was closed by a very telling address from Rev. George C. Grubb on the "Fulness of the Spirit." It had no special bearing on foreign as apart from home mission work, but it was a singularly fresh and practical utterance; we hope to give notes of it in a succeeding issue. Mr. Brooke offered the concluding prayer. Many of the friends adjourned to an upper room, where tea was provided, and where some time was spent in pleasant social intercourse.

THE EVENING MEETING.

The evening meeting was in the Rotunda, the large auditorium of which was well filled with interested listeners. A number of local and other ministers and Christian workers were on the platform. In opening the proceedings, Mr. J. E. Mathieson read a part of Psa. cxv. He said that the words, "Not unto us, O Lord," might afford some explanation of the poverty of blessing at home and the smallness of the ingathering abroad. Men have been taking to themselves the glory, instead of giving it to God alone; so the showers have been stayed; the heavens have been as brass, and the ground as iron. Thirty years ago God poured out on this land a remarkable time of spiritual blessing, and many were set at liberty for service. We want to see these mighty works repeated. If we have blessing at home we may expect to see it abroad. We have been building fine churches and chapels, and "restoring" cathedrals at enormous expense, but there has been no corresponding blessing. It has been stayed because we have been so selfish. The Jews were not punished and dispersed as a people so much for their rejection of Jesus Christ as for their refusal to extend the knowledge of the Saviour to the Gentile nations around. We in England are a highly favoured people, as highly favoured, we are disposed to think, as was the Jewish nation; but we have been exceedingly slow in discharging our responsibility to send the Gospel message to other lands. Of late we have been having our eyes opened to these things, and it is satisfactory to know that the great missionary societies are revising their methods. They are being prepared now to take workers into their ranks who have not gone through a long course of college education. There are not a few now going forth to the mission field like Mr. Wilmot Brooke, without any human ordination, but plainly anointed of God to this work. The love of money, alas, has crept into the modern Church with all its blighting, deadening influence. This is why the professing Church of Christ is so deaf and dumb and lame and impotent. Let us cry to God that He would open our eyes to see what is wrong, so that every hindrance and stumbling-block may be taken out of the way. In closing, the Chairman introduced Mr. Brooke to the meeting, and spoke of some of his relatives who have been and are earnest workers at home.

A WORLDLY AND POWERLESS CHURCH.

Mr. G. W. Brooke said we would do well to inquire how it is that so many millions are passing into a hopeless eternity, and the Church does not seem to have the strength to stop any of them. In connection with the missionary question, there seems to be a call at the present time for almost greater self-examination than at any time in the past. A special danger seems to be hanging over the whole foreign missionary movement. In the past we have had to contend with indifference; there is now the far more subtle danger arising from popularity and enthusiasm. What we need is to have the wisdom of God, which is counted foolishness among men. In this work there is no present danger more freezing and subtle in its influence than the co-operation of "the world." In Haggai ii. we read: "If one that is unclean by a dead body touch any of these, shall it be unclean? And the priests answered and said, It shall be unclean. Then answered Haggai, and said, So is this people, and so is this nation before Me, saith the Lord; and so is every work of their hands; and that which they offer there is unclean." The Lord keep us from having such an awful thing said of our work, or from its being said in the future. Are not those that are "unclean by a dead body" touching mission work? Let one have heart contact and communion with a dead world, and the very touch of their fingers is certain pollution. Do we not see it from the beginning to the end of this

revived missionary work? I ask very humbly: Do we not see it in the missionary announcements? Do they look as if they were made up by the inner circle of God's children? Do they not look as though the Church were going down to Egypt for help—the galvanising of a kind of enthusiasm from a dead world? I have actually seen a missionary pamphlet entitled, "Independent Testimonies to Foreign Missions." I am perfectly certain some of these testimonies would never have been given to Christ. I am ashamed to see it stated for the enlightenment of the Church that missions are a wonderful help to the cause of the world; for that is all that civilisation is. If we want to see what the world's civilisation is, let us look at Tyre. And the civilisation of this hypocritical and lying England is just the same. Look at her Parliament, in which nobody would get up and damn his speech by mentioning the name of Jesus Christ three times in it. Do we not see those who have "touched the dead body" in our missionary meetings, with their carnal enthusiasm and excitements, which produce nothing but cheers and waving of handkerchiefs, where there ought to be confusion of face for the worldly motives and methods and sympathies? Do we not see it in many missionary addresses? Does not the Gehazi spirit creep in? and where God has wrought a cure, are not individuals and societies pressing in to get a present? I am afraid we have lost the spirit of refusing to be seen that the glory of God may appear. The prophet has sometimes been too anxious to come down to be shown, and he has himself gone and asked for a present. Do we not see the desire to win the praise of man creeping into mission work? Let us look into these things. I need not tell you of the deadness in the foreign mission field. I suppose we would not have to go a mile from here to see the awful spiritual deadness in the churches in Liverpool, which we should find repeated and re-repeated in so many places in the heathen field. Alas, the missionary societies are in too many cases fed by dead churches, that know nothing of the power of the Spirit of God.

Mr. Brooke, referring to the spirit of consecration in the days of the early Church, when none said that the things he possessed were his own, asked whether Christ could find that the Church is now giving half as much in proportion as those first Christians. The Gospel is being preached in all its fulness, and yet there is little result. Satan does not seem to think it worth while to stir up opposition, because he is not feeling the sword of the Spirit. How many Christians have ever been filled with the Spirit, so that they know the sword of the Spirit pierces to the dividing asunder of soul and spirit, and of joints and marrow? When God opened my eyes (said Mr. Brooke) to the fact of there being such a gift as this, a little more than two years ago, by reading of the defeat of Israel before Ai, and when He led me to ask for this gift, I was perfectly startled at the extraordinary things that happened. Ridiculously simple words were used to produce results that I had longed for after three or four hours earnest talk with people. Do we not need to be cleansed from all that hinders? Most of us must feel guilty in that we have been at times "unclean through a dead body." Here we are talking of the service of God, and we have been bringing pollution into the work of our hands, so that the Lord has smitten us with blasting and mildew. The Lord show us how the windows of heaven may be opened!

REV. J. GELSON GREGSON,

in touching on the principles of God's action in revealing his will to the world, referred to the lowly position of the chosen Apostles. It was "in the name of Jesus of Nazareth" that their wonderful works were performed; and that name is the same to-day. It has not lost its power and influence. Some of our wise people seem to think that the old methods are fossilised, and we must adapt ourselves. The people of India, they say, are so learned that we must get at their understandings and their hearts through their brains. So we have been taking away the safeguards of their own religion, and we have given them nothing in its place. The caste system, much as we Englishmen may despise it, has its advantages. It has a moral force to restrain a man from gross evils, and keep him straight. With our western culture we have snapped that bond, and now by our teaching of negation the man has got nothing. The early disciples were not sent to teach mathematics or astronomy; they were to be witnesses to the fact that Christ had risen, and this they did by the power of the Holy Ghost abiding in them. And this will be the power of our witness-bearing to-day. With this we can successfully challenge all the false religions of the time, and the world with its superior mental equipment. God's principles of working are the same everywhere. With Him there is no Europe or Asia, or Liverpool, or London; the world is one vast brotherhood. Or rather it is two vast kingdoms—the kingdom of God and the kingdom of Satan. Shall we shake hands with the foe? will we cross the line and join the enemy? As Christians, we must not truckle to the times, or make a compromise with error. We are to be like the prophet on Carmel, with his "Thus saith the Lord"; then we shall know that there is power in the Divine presence of the Holy Ghost, where it rests and abides. If we are disappointed with the results, let us inquire what seed we have been sowing. Let us look the question honestly in the face, and, if there has been anything wrong in our methods, let us turn right about and do right. Let us see to it that we are acting on principles as eternal as God Himself, and let us leave responsibilities with Him. A Church baptized with the Holy Ghost will have no difficulty about missions; there will be the men to send out, and there will be the money to keep them when they are there. The difficulty is that we, with our superlative wisdom are trying to supersede the Divine order. As soon as the Church is humble and teachable and loyal enough to say to her Master: We are ready to go anywhere and do anything, the question of missions is a solved problem. Just think of ten or twelve different missionary societies planting themselves in one heathen town. A man goes to the representative of one society and says: "What is your religion?" "Oh, ours is all right; but don't go to the others—they are all wrong!" Away the man goes to another, and he says: "Nay, we are all right, and the others are all wrong." Such a state of things needs to be looked in the face. We shall find that unity is possible when we are baptized into the Holy Ghost, but it is not possible till then. To send forth men to propagate sectarianism in a country that had a religion when our forefathers were savages, is a thing that the world may well say is an absurdity. We want to send men out simply and only as witnesses to Christ; then we shall see God working in mighty power.

"THE WINDOWS OF HEAVEN."

The closing address was by Rev. G. C. Grubb, on the conditions on which God can alone open the windows of heaven and cause his blessing to descend. This expression, "The windows of heaven," occurs three times in the Scriptures. The phrase as it stands in Malachi is quoted in almost every prayer-meeting, but we scarcely ever hear the precedent condition mentioned. We meet with the expression first in Gen. vii. 11, where we read that the fountains of the great deep were broken up, and the windows of heaven were opened. So the first opening of the widows of heaven is an opening in judgment on all corrupt flesh. Peter gives us Apostolic licence to spiritualise the Flood. In doing so he tells us that baptism really means death and resurrection with the Lord Jesus Christ. As the waters of the Flood prevailed till the highest hills were covered, so in the judgment of sin, through the sacrifice of Christ, all pride, self-laudation, and all working in the power of the flesh, go down, and are covered over in death by the Spirit of God. Are we really willing to find out what is wrong in ourselves? It is a terrible thing when a man finds out that his past life has been a mistake. Let us cleanse ourselves from all defilement of the flesh and spirit. Before we can lead a holy life there must be this cleansing.

In 2 Kings vii. we read that when Elisha prophesied of plenty, one of the king's lords said, "If the Lord would make windows in heaven, might this thing be!" Here we find that the windows of heaven are closed to unbelief, and to an unbelieving Israelite. As we go about the world we find a great many Christian people who deny that the Lord can give plenty instead of scarceness, and instead of defeat can give constant victory. Are there any weary hearts here longing for blessing, and yet in a state of starvation? What is the matter? How is it that the Bible has become so uninteresting to you? It is because your heart is not really right with Jesus. You have forgotten that man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. The attitude of the soul to the Word of God is a spiritual thermometer. If you love supremely the uncommentatored Word of God, then your heart is fairly right with Jesus. The naked Word of God is like honey to the obedient soul.

Lastly, we have the well-known passage in Malachi: "Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it." There is the secret of success, in work at home and abroad. *Bring the whole tithe*—the whole of your time, your money, your investments. Everything must pass beneath his gaze. It is a blessed thing when God rules completely. Let Jesus have his own way, and all will go well.

An after-meeting was held, to which a large proportion of the audience remained. After some brief words of exhortation from Mr. Grubb, and prayer by Mr. Brooke, a number stood up, expressing their desire for guidance with respect to their future service. Some time was spent in conversation with these, and probably the seeds were sown that will produce a crop of devoted missionary service in coming years.

The intention of Mr. Brooke and his companion is to go as far as, if not beyond, the kingdom of Sockotoo, some hundreds of miles up the Niger River. This is the fourth visit Mr. Brooke is making to Africa, his previous visits being to the Congo, and also the Senegambia regions. Mr. Brooke is anxious for it to be known that his visits are not for exploration, but entirely of a missionary nature. This is the second attempt that Mr. Brooke has made to reach Sockotoo, his previous one being unsuccessful through ill-health. Mr. Brooke's last experience in the Congo district was full of exciting incidents. He penetrated the country as far as Mobangi. His intention was to reach a place 1350 miles distant, but when he got about 1000 miles inland, and a little up the Mobangi River, he was seized by the pirate tribe of Baloi. Mr. Brooke was then in the company of a French Government agent, named Gol, and had about thirty canoe paddlers. As soon as the voyageurs were brought into the village of the Balois, the place became a perfect pandemonium, the yells, shrieks, and noise being terrible. The fate of the strangers was very soon settled, the natives drawing their knives across their own throats to indicate that all of the captives were to be beheaded. However, Mr. Brooke was able, by his knowledge of the language, to make the natives understand that if they killed the white men or the canoe men, the fellow-natives of the latter, a powerful tribe, would come up and kill all of the Balois. The men-

tion of the tribe was sufficient, and the Balois allowed the strangers to pass. They, however, repented at night and gave chase. The fugitives, however, managed to elude their pursuers, and, by braving a very dangerous river at night-time, succeeded in getting clear. These circumstances made the party abandon their first intention, and they had to return to the coast.

On another occasion, when alone, Mr. Brooke was captured by a ferocious tribe. His execution was soon fixed upon, and one man levelled his rifle at him, whilst others stood around with uplifted knives and spears. So near was the end that Mr. Brooke seized the muzzle of the rifle, and explained to the people that his death could do them no good, and if he lived he would do them no harm. His persuasion succeeded in bringing the chief and people to his side, and he was released. Speaking generally, Mr. Brooke found the tribes on the main rivers much more civilised and humane than those dwelling alongside the tributaries, which latter were in most instances either complete or semi-savages. Mr. Brooke carries no firearms with him, the Bible being, he says, his great protector. As at present arranged, the Church Missionary steamer *Henry Venn* is to meet Mr. Brooke and his companion at Akassa, and take them up the Niger.

Mr. Moody and his Work.

THE QUESTION DRAWER.

The following questions and answers were given at a recent meeting in San Francisco:—

Q.—*How shall we treat people that can't afford to go to church?*

A.—The idea that people can't afford to go to church! I find your theatres are full, your saloons are full, places of amusement are well patronised. Think of the money that is spent for sin in this city, and yet people can't afford to go to church. I tell you it is one of the devil's lies. I don't know of any man or woman who can't afford to go. I think a great many of the churches in your city have free pews. It is a mere excuse. People can attend church if they want to. I seldom go into any church but what they are very anxious to have the people come.

Q.—*How do you treat these people who don't believe in revivals?*

A.—I treat them very kindly, and I try to convince them that revivals are perfectly Scriptural. I don't see how any man or woman can take the Bible and read it carefully and not believe in revivals. I will venture to say that three-fourths of this audience were converted during a time of revival. Those who talk against revivals are those who get back into the world and who get cold The minister who won't go into the inquiry-room and lead inquirers to Christ wants something to ease his conscience, and he says, "I don't believe in revivals": and, a few weeks after revival services are held, says, "I have not seen any converts." Do you think they are going to knock at your front door and tell you they are converted? If you will look for them you will find them.

Mr. Sankey and myself were holding meetings in a large city once, I remember, and we did not have a good room for an inquiry-meeting. There were two churches close by—one at one end of the block, and the other at the other end. One of them was the most fashionable church in the place. It was a new building, and everything was first class. It was finished in black walnut, very fine carpets throughout the building. The minister said, "You can have this whole building from top to bottom." Their doors were thrown wide open. The minister said, "We are going to lay ourselves out for this work; we are not going to accept of any engagements on the evenings of the meetings." For about eight weeks every night when a meeting was held you would see that minister and his wife at work in the inquiry-room. I don't think there was a pew in that church but had half a dozen converts. All around you would see Christian men and women praying and leading others to Jesus Christ. When the meetings were over 326 joined the church one Sabbath. The minister of the other church never stepped foot into the inquiry-meeting, and I don't think he had 50 join his church. Not a great while before he said he didn't believe in revivals. Of course, he didn't.

Some say a revival leaves the churches in worse condition than they were before. It does—some of them. The young converts are going where they get sympathy, and where people take an interest in them, and where people believe in such things.

I have not taken the pains to ask about the work that was accomplished when I was here eight years ago, but I meet the converts everywhere working for Jesus Christ. I met some of them in Portland, some in Washington Territory, and I don't go to a town or city that I don't meet the converts of fifteen or twenty years ago. I would doubt my existence as soon as I would doubt the fact that God is not in revivals; that he is not in this movement.

I remember that three or four years ago 480 churches reported that not a soul had been converted during the whole year. It seems to me if I was a pastor I would try to lead someone to Christ in a year, if only a child, and not have to report a whole year perfectly barren. Some people say they don't believe in evangelists. You know God had only one Son, and He made Him an evangelist. The evangelist has his place in the Church as well as the ministers and deacons. I think if men would become acquainted with the Bible a little better they wouldn't have so much to say against revivals.

Q.—*You said if a church member went to church on Wednesday night, to a party on Thursday night, the theatre on Friday night, and a progressive euchre party on Saturday night, you thought God hated him.*

A.—I didn't say that. I said God hated shams and that kind of thing; He don't want you to go that way. I think a person's heart isn't right who is all the time seeking worldly amusements. What God wants is to keep his children out of the world.

Q.—*What is the best method of keeping up the Sabbath evening service?*

A.—I think we want a revolution in a great many of our churches. I believe the Sabbath evening service should be devoted to preaching the Gospel of the Son of God. I believe in conducting it in a way to interest the people, and to get all the people we can to take part in the services in the way of singing and working up the service.

There was a minister called from Minneapolis to Worcester, Mass., to take charge of a down-town church. Business had come in around the building, but they did not want to give up the church; they wanted to hold it in that part of the city. Sabbath mornings he would have very fine audiences; people would come three and four miles to attend the old church. But Sabbath evenings he would preach to empty pews. So he called a church meeting and he told them he would have to resign. They were surprised, and they said: "Why the church has not been so prosperous before; we have to bring stools and chairs into the aisles; no one has had the success that you have."

"I am a young man," he said, "and I am very much pleased with my congregation on Sabbath morning, but I can get only one audience a week, and a great many are off in the summer, and some Sabbath mornings in the summer I don't have a full church; I must go where I can get an audience twice on the Sabbath, and a pretty fair audience on a week day."

They didn't want to part with the young man, and they said: "What do you want us to do? How can we make things different?"

"I want the members to come out on Sabbath evenings, and I want the young people to come down here and sing in the evening, and a band of young men to distribute handbills and to invite the people off from the street into the church. Then I want the elders to come and act as ushers," he said. Some of them were aristocratic and some of them millionaires, but they were very fond of this pastor, and rather than let him go they consented. It was but a little while before that church was packed every Sabbath night, and people had to come early in order to get a seat. He preached earnestly, just the best he knew how, and then he would hold an inquiry-meeting right after the sermon, and it was not long before they had a great many accessions every communion Sabbath. And now in every church in Worcester they are having evening services of that kind.

In this country, and in England, where the ministers only get a good congregation Sabbath morning, very few persons are converted. Hardly anybody ever thinks of getting converted Sabbath morning; and there is really no opportunity given for a person to come into the kingdom of God. The church does not look for conversions on Sabbath mornings; and if you do not urge them to come in Sabbath evenings, when shall you reach them? They do not come Wednesday evening, and the result is the unconverted have but little influence brought to bear upon them.

I know a wealthy young man; he and his wife are in the habit of sitting in the gallery where they can overlook the congregation, and when the minister gets through they start for the door to meet someone who seems to have been interested; they get them by the hand, and they try to lead them to Christ. Each of them has a large Bible-class. There have been large additions to that church, and there has not been a communion but somebody has been baptized through their influence. This work clinches the sermon, and with such labour there will be results all the while. I believe that is the normal state of the church, and when it is in that condition people won't be so anxious to attend theatres and to dance. Somebody wants to know my opinion about dancing. I think this modern round dance is the world, the flesh, and the devil. That is my opinion; take it for what it is worth.

Q.—*How shall we best look after the inquirers, and how shall we know how many sought and found the Lord during this work?*

A.—I don't think you will ever know until eternity; I have not time to be counting converts; we will find that out when we get home. I would rather have a hundred genuine cases than have a thousand professed conversions, and yet hardly know whether they are saved or not. Let us drop that idea of counting converts. But let us keep to work, and if we will just keep at it there will be a good many converted before the year is over.

Q.—*Would you advise the forming of fellowship meetings for the instruction of the young converts?*

A.—I certainly would. It stands to reason that a man who has been in the church for twenty-five years needs different instruction from one who is just starting out in the Christian life. A gentleman called upon me with his wife at the hotel, and he has been blessed up here at the Pavilion, and his wife. They have been keeping their store open on the Sabbath, and it was the most important day of the week, and he wanted to know if he had got to give that up. These young converts need instruction. I told him certainly, he ought to close his store by all means; that no work should be done on that day unless it was necessary, and it certainly was not necessary for him to keep his shop open on the Sabbath. He said he should close the store, and he went off with the burden gone.

Q.—*Is it advisable in regular church work to have after-meetings follow each service?*

A.—I would not say each service. Some should be for instructing and building up Christians There are three kinds of service I would have in all churches. One is where we go to worship God. Another is where we go to be fed. The Church must be fed. And then the third is proclaiming the Gospel, and we should look for results right on the spot. The very best time to get persons to turn to Christ is right then and there, when they have been impressed with a powerful sermon and are under conviction. Here is a drinking man, and he is inclined to change his course; he goes away; no one has a word for him; in twenty-four hours he has mingled with his old associates, taken a glass of liquor and the whole impression is gone. Then if he should come again it is harder to make an impression on him than it was before, and the hardening process goes on all the while. We want to strike while the iron is hot; follow the matter up right then and there on the spot. If we watch for souls, we will get them.

Of the meetings in San Francisco, an American contemporary says:—The inquiry-room was opened early in the "campaign," but seemed at first to be an arena for discussion. As described by Dr. M. M. Gibson, the United Presbyterian pastor: "A San Francisco inquiry-room, especially in a large work of this kind, is a singularly cosmopolitan affair. There is not a shade of unbelief or downright infidelity existing under the shining sun that you will not meet there—German philosophy, English rationalism, French infidelity, Huxley, Spencer, Darwin—in short, the whole rank and file of these subtile thinkers thrown in your face. In fact it requires almost that the worker be posted on the whole system of Evidences. In this medley of conflicting opinions it is refreshing to get a clear case of real repentance for sin."

Rev. J. JACKSON WRAY,

Whitefield's Tabernacle, Tottenham-court-road, London, N.W.

THE subject of our brief sketch was born in the village of Sancton, in the East Riding of Yorkshire, in 1832. Mr. Wray is the son of a village carpenter, and in his youth learned his father's trade. It is said that he still credits himself with the ability to "turn out a decent cartwheel" if put to the test.

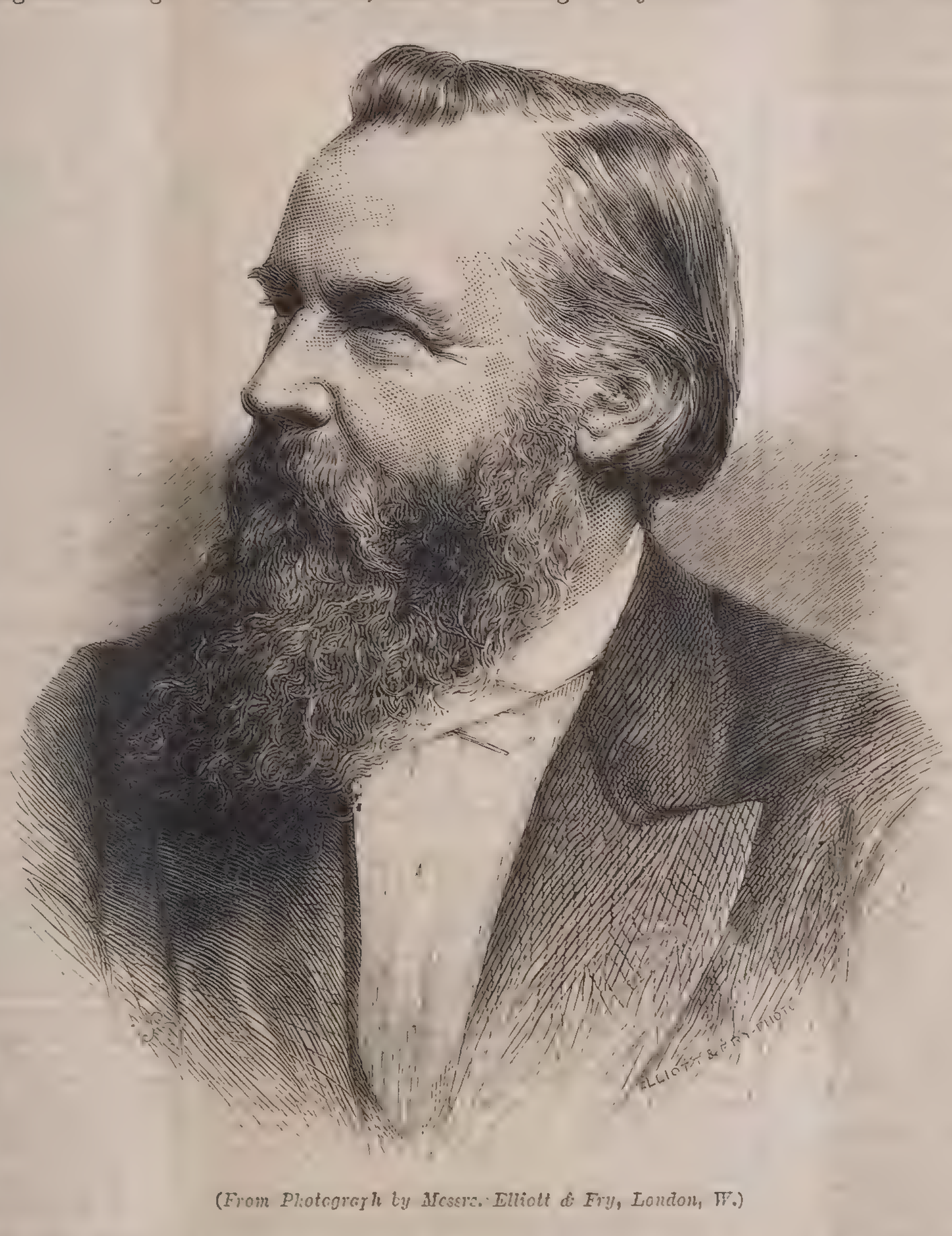
His father was a long-headed and thoughtful reader of books, quite famous as a local poet; to that father's judicious training and profound interest in his mental improvement he declares that he owes more than to all the subsequent schooling and college training he ever received. His father took especial pains with him in the matter of a clear, well-rounded fashion of speaking the Queen's English, and that vigorous Anglo-Saxon form of it which is found in the works of Shakespeare, Bunyan, and the Book of books. From him, too, he has inherited that strong poetic instinct, which is sufficiently patent alike in his sermons, his lectures, and his books.

His mother, who was sister to the somewhat celebrated Thomas Jackson, was generally beloved and honoured in her circle as "a woman of a godly sort"; she did much to mould her son's character on the same lines.

An early removal to the little town of Market Weighton placed the youth within reach of an excellent private school, where, though the master was one of the Rhadamanthus order, with a dry rod which has left green memories behind it, yet the foundations of a good education were well and duly laid. The calling of a wheelwright had no fascinations for him, and he felt always that he had that within him which urged him to a higher and a wider, though, as he affirms, not necessarily a nobler, sphere. The sudden death of his mother led him to serious and decisive thought about religion. By her grave he vowed to give his heart to God, and was able to realise the change which follows simple faith in the Lord Jesus Christ.

He commenced a private school before he was twenty years of age, mainly that he might have opportunity to teach himself. After a brief spell at teaching, he offered himself to, and was accepted by, the Wesleyan Education Committee, and was sent for training to their Normal College at Westminster. He regards that course of training as one of the best experiences that ever befel him. His first subsequent scholastic charge was a school at Madeley Wood, established by the celebrated John Fletcher, of Madeley, on behalf of the colliery children of that region.

After a brief but eminently successful course there he sought and found a much larger and more influential sphere at Oldham, where well nigh a thousand children and a staff of seven or eight masters were under his control. With characteristic energy he threw himself into the work he loved, and achieved success not only in his secular work, but in leading his youthful



(*From Photograph by Messrs. Elliott & Fry, London, W.*)

charge to Christ. One of his choicest memories lies in the fact that many of his pupil-teachers and scholars have become ministers and missionaries, and have won high position in the scholastic world.

But all the while he could not free himself from the impression of an early call, emphasised by his mother's prayers that he might be, and her prophecies that he would be, a preacher of the Gospel. The revered and saintly Dr. John Hannah, of Didsbury, gave him encouragement and aid, and Rev. F. A. West, at that time President, in answer to his appeal for counsel, wrote: "Writing as the President of Conference to a married applicant, I must say your chance of acceptance is not good, but writing in the light of your letter and of what I hear of you, you ought to try." He did try, and was warmly and even eagerly received at the Conference of 1858.

Mr. Wray was appointed forthwith to Freetown, Sierra Leone, to take charge of an institution for training native schoolmasters and catechists, an employment for which he was peculiarly fitted. An epidemic of yellow fever ravaged the colony; and after twelve months of sore trial, during which the mission suffered the loss of well nigh all its agents, Mr. Wray returned to England, bereaved of children, his wife helplessly weakened by African fevers, her sister who resided with them dying at sea on the homeward voyage, and himself reduced to the wreck and shadow of a man. After a year's rest for recuperation he was appointed to minister to the spiritual needs of the large population of artisans in the London and North-Western Railway town of Crewe. Here he was specially successful in crowding the sanctuary, rearing schools, and winning souls to Jesus on every hand. He has left his mark there legible enough at this day.

From thence to Macclesfield, to Redruth, to Exeter, where his repute as a lecturer became widespread; and thence, according to the Methodist law of circulation, which has something of the Wandering Jew in its stern "move on," he came to London. As might have been predicted, he stayed there, and became one of its forces "for good and truth and right." At Kilburn, at Great Queen-street, at Wandsworth, he fulfilled a three years' appointment, and all the while his name and note as a preacher, a lecturer, and, eventually, an author, became wider and stronger, until Jackson Wray became a name known through the length and breadth of the land.

At the close of his Wandsworth labours he felt called on to resign his connection with the Wesleyan Church. He had always wished to travel, in order that he might gain fresh pabulum for platform, pulpit, and press; and now he thought his opportunity had come: but it was not to be. No sooner was it known that he was free than he was besieged with calls to the pastorate. Among them was one from Whitefield's old Tabernacle, in the Tottenham-court-road. In

pursuance of his design, he declined; but again the call came. Mr. Wray felt then that his hopes of travel must be given up; the Divine providence marked out another path for him. The Tabernacle was at that time without pastor and rapidly becoming without people. The desire to raise the historic place up to its old-time character for soul-saving took possession of him, and for ten years he has done his utmost to bring that ideal about. Whitefield's has not had such a spell, genuine and long continued, of true prosperity for many a long year. There crowds hear the Gospel strain sounded out in earnest and burning fashion, and a live and rapidly growing church fills the place with life, and light, and energy. Active organisations of every kind are flourishing, but flourishing under restraint; and with one accord the people cry, "Give us room, for the place is too strait for us." Let us hope that this hindrance may be soon overmastered and that the energetic pastor and his flock may be no more "let and hindered" in their aggressive warfare for the Master.

As a lecturer, as well as a preacher of the Gospel, Jackson Wray has gained a good degree. His favourite topics are the heroes of the Reformation, modern heroes of philanthropic fame, and last and certainly not least, "Rare Old Æsop," who is made to discourse from his fables sound commonsense and clear Gospel truth that would have astonished the quaint philosopher himself. These latter are mingled with a native humour which makes them immensely taking everywhere they are delivered.

As an author, Mr. Jackson Wray may be fairly said to have won a world-wide name. His "Nestleton Magna," "Matthew Mellowdew," "Simon Holmes," and pretty well a score of other books for old and young people have received a welcome not only in the three kingdoms but in Canada, the United States, Australia, and other lands beyond the sea. His two volumes of "Homespun Homilies," and other works of the same class, diffuse Gospel light over a wide area.

Since Mr. Wray's return from a protracted stay in Canada and the States he has identified himself with the Total Abstinence movement, and bids fair to make as great a mark in that direction as in the many others in which his eloquent tongue and versatile pen have travelled. A nine days' Gospel Temperance mission has lately been held at the Tabernacle, of the most successful kind. Four hundred people, including several of his deacons and leading members of the church, have signed the pledge; and the pastor himself vows a lifelong campaign against the traffic in strong drink.

Mr. Wray is editor of, and chief contributor to, a monthly magazine called *Good Company*, which well deserves its name. In the interests of the movement for an international Bible-reading through all the churches he has undertaken the editorship of another monthly, *Bible Light*.

IRISH SOCIETY.—Sir,—I was one of the examiners at the recent periodical examination in Manchester, when 166 Irish Roman Catholics passed inspection in reading, translating, and repeating from memory selected portions of Holy Scripture in Irish and English. The progress of this work is impaired, and partially imperilled by financial pressure. There are now in Ireland nearly 6000 persons under Scriptural instruction, and about 500 in Liverpool and Manchester.

Thomas Keane,
Clerical Secretary for England and Scotland.
32, *Sackville-street, London, W.*

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The Late Mr. Denham Smith.

TRIBUTE BY MRS. GRATTAN GUINNESS.

The following interesting "recollections" of our departed brother by Mrs. Grattan Guinness were partly read at the funeral by Mr. C. Russell Hurditch. They present a true idea of the character and worth of Mr. Denham Smith, and the loss that the Church on earth has sustained in his removal:—

"Harley House, March 9.—Dear Denham Smith—so he is really gone to the Saviour he loved so well. It seems strange, yet not strange, to picture him in heaven instead of on earth! He knew so much of heaven on earth, that heaven without earth will seem very natural to him. He passes before my mind as a vision of incarnate 'love, joy, peace, long-suffering, gentleness, goodness, faith.' Who can recall any bitter or unbrotherly word from his lips, or associate sad and depressing memories with any one of his addresses? Who ever saw his sweet beaming countenance ruffled or disturbed, or witnessed a harsh act or unkind deed done by him? What thought of evil can be associated with him, or who has ever shivered under the frosts of unbelief in his company?

"His range of teaching may have been more circumscribed than that of some others, but for that very reason his main theme, which was the central theme of Christianity, was peculiarly emphasised by him. 'Christ died for the ungodly.' How he loved to dwell on that 'substitution.' How his illustrations and his arguments and his hymns and his prayers and his pleadings with men and with God, clustered around it and were based upon it. No wonder he was a helper to many, awakened and convinced of sin perhaps under other preachers, led into light and liberty under him.

"He was one who enjoyed life and service, and did not—at any rate before being laid aside by illness—long to enter into rest. One day at the Mildmay Conference, I met him in the garden. It was soon after our 'Approaching End of the Age' was published, and he greeted me with his usual loving brightness, adding immediately, with a humorous expression of countenance, 'I don't like your new book at all; no not at all!' 'Why not?' I asked. 'Oh,' he replied, 'I don't profess to understand it all, but one thing I do understand, and I don't believe.' 'Indeed; do tell me what it is!' 'Why,' said he, in the most pleasant, indignant tone, 'you say in your "law of completion in weeks" that old age begins at sixty-three. I'm sixty-three! I don't feel a bit like old age yet, and I don't intend to for a long time. That can't be true!' And assuredly, if the mind and heart are the measure of the man more than the mere physical frame, he was never an old man.

"And now he has renewed his youth for ever. To how many of the loved and lost he is now for ever re-united. He must have had a glad welcome from them, as well as from the blessed Master Himself! His will be no starless crown by and by. My husband, who is in Mexico at present, will, when he hears of this removal, feel he has lost one of his oldest and most loving friends. They were a good deal associated in the early days of their ministry, thirty years ago, and parted in a tender, loving interview some months ago, when Mr. Smith's end seemed nearer than it proved to be."

MR. DENHAM SMITH'S MOTHER.

Sir,—I was much interested in reading the sketch of the life and character of the late Mr. Denham Smith which appeared in The Christian last week. I began my ministry at Romsey, in Hampshire, in 1856; and at that time Mr. Smith's mother was a member of the Congregational Church over which it was my privilege to preside. She was then advanced in years; but her intellect was clear and vigorous, and a more holy woman I have not known. She was often a great help to me in spiritual things. Her insight into God's Word was wonderful. I always felt I could preach better after conversation with her. Texts of Scripture became luminous with new meanings as she cited them, and explained them in her way. Mr. Smith owed a great deal to his mother. He used to come frequently from Ireland to see her. And I remember with much thankfulness his visiting us during the Irish Revival in 1859, and stirring our hearts with the accounts he gave us of that remarkable work of God.

Now that the devoted and most useful servant of God has joined his sainted mother in the heavenly land, it is to me a joy and a means of grace to recall the memories of those days.—Yours faithfully, William Crosbie.

Ecclefechan, Dyke-road, Brighton.

The commodious Clapton Hall at Upper Clapton, which for many years has been one of the principal scenes of the late Mr. Denham Smith's labours, was crowded on Sunday evening last, when an address was given by Mr. Russell Hurditch on "The Power of Divine Grace." He was listened to with rapt attention throughout, many of the audience being visibly affected.

PROTESTANT ALLIANCE.—At a recent meeting of the Committee of the Protestant Alliance the following resolution was adopted:—"That the Committee of the Protestant Alliance desire to express their deep sympathy with the Evangelical Alliance of Canada, and with their Protestant fellow subjects in that country, in the struggle in which they are engaged in resisting the aggressive aims and demands preferred by the Jesuits and other opponents of faith and freedom in the Dominion; and earnestly hope that, with the blessing of Almighty God, their efforts for the preservation of religious and civil liberties may be crowned with success."

T. Myles Sandys, Lieut.-Col., *Chairman.*
A. H. Guinness, *Secretary.*

MR. W. C. K. TORRE, for some years a valued worker in connection with the Strangers' Rest, Ratcliff-highway, and about to leave for Buenos Ayres, attended the noon prayer-meeting on Monday at the Y.M.C.A., 186, Aldersgate-street, E.C. He delivered a brief address, detailing the way in which the Lord had led him to give up a railway appointment in London, and accept one in the Argentine Republic, in order that he might there preach the Gospel to those who have never yet heard it. Mr. Torre, who has had South America laid upon his heart for two years, takes a wife and family with him, and will soon be followed by Miss Ullmann, who is at present pursuing medical studies in London. The entire party was committed to the Lord's keeping, and a blessing was earnestly invoked upon Mr. Torre's efforts to spread the knowledge of Christ among the Spanish-speaking population of the Argentine Republic.

Major Whittle in Edinburgh.

We have now to recount the Lord's loving-kindnesses to us during the penultimate week of our beloved brother's mission in our midst. In many respects it has been the best; and we believe that such a work has been started in Leith as will continue to bear fruit for many days to come. From the first, among ministers and laymen, there have been expectation, preparation, separation, and co-operation. The expectation manifested itself in a very general and prayerful desire that the Major might visit Leith; God answered it by giving his servant the wish to do so.

The preparation at once commenced in a week's meetings for prayer. The separation unto the work appeared in the readiness with which whole churches and missions suspended their ordinary week's meetings to make this special effort a united one. And the co-operation was shown in the faithfulness of the Lord's people in bringing the unsaved to the meetings. Ministers of all the evangelical churches were present night after night, both at the preliminary prayer-meeting, and in the short intense outpouring of soul in the vestry with the beloved evangelist. These last were very precious moments, and were not only a great help and encouragement to the soul of our brother, but they were a deep blessing to us all. The beloved Himself was with us; the Father blessed us; the Holy Spirit filled each longing heart.

The word preached was with power, and sinners were converted to God. Postmen, policemen, and telegraph boys received special blessing. Of the latter, a number were reported as having decided for Christ. The young men's after-meetings, in the adjoining hall, conducted by Mr. Charles E. Whittle, were largely attended, and the Lord greatly owned the testimony of his young servant. He has a firm persuasion that God never saved a more undeserving, unlikely, nay, a more hell-deserving sinner than himself; and "As He has been able and willing to save me, He can just save anybody here, right away! So let Him, let Him!" Young, timid believers, whose lives otherwise might have borne no fruit, have been night after night almost compelled by his outspokenness to stand up and confess Christ; while men giving way to their passions and appetites have been dealt with in no measured terms. An enthusiastic band of young Christians has supported him thoughout. The meetings were held in Junction-road U.P. Church, and the minister, Rev. J. M. Scott, and the office-bearers, afforded us the most loyal and loving help. We had quite a band of ministers nightly, and the only difficulty was who to select to accompany the Major into the pulpit; for he likes to have two or three earnest men close to him, praying while he preaches. Among others we had the co-operation of Rev. Messrs. McCulloch, Park Millar, Kilpatrick, Crerar, Kelman, Dickson, Scott, Stevenson, and many others, as well as evangelists and City missionaries. Many interesting cases of conversion have been reported.

D. M.

MISS MITTENDORFF'S HOME. — Mr. J. Weatherley desires us to call attention to the fact that the annual meeting of the friends of this Home will be held at the rooms of the Y.W.C.A., 17, Old Cavendish-street, W., on Wednesday evening, April 10. Miss Mittendorff continues to reside on the Continent, where in her native air, she hopes it may please the Lord to renew her strength. The Home is still under the superintendence of Miss Macgrath, who has the entire confidence of the council of management. Copies of the last annual report will be sent gladly to any who write for them to Mr. Weatherley, 51, Gordon-square, W.C.

Northern Light.

The Sunday afternoon addresses to Christians, held in Glasgow Christian Institute, are going to be a source of much profitable enjoyment. "Africa" was the last subject treated, and some of those who purpose going out to co-operate in the Gospel with Mr. Fred. S. Arnot were amongst the speakers.

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Dr. Pentecost, having bidden farewell to the business men, has resumed his noon-day Bible-readings. He is now in the evenings evangelising in Bethany Hall, East Glasgow. For overflow meetings, a neighbouring church's accommodation has been secured.

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Rev. John Robertson, of Stonehaven, whom certain papers call the "Stonehaven Spurgeon," is the son of a ploughman. He honours the old sire who toiled in the fields to pay his son's college fees.

* * *

Speaking at the first social gathering of the Scottish Farm Servants' Union, Mr. Robertson gave some good advice which, unhappily, he very much marred by subsequent extravagances of speech. He said he regretted that a meeting which they began so sensibly was to be ended, like a pack of fools, by dancing. He hoped everyone would take cramp in their toes; that each foot would be transfixed through and through with a judgment! Speaking of the farm-servant's courtship, he gave golden advice, which the same class in every land would do well to engrave on their minds. He urged the men to be open and above-board in their wooing; to go straight to the door and say to the farmer, "I'm in love with your kitchen lassie; give me a free pass in, and I'll not abuse it." Back-door and window courtship he prayed them to avoid and despise. Despite the sharp warning about dancing, an assembly followed, and the minister was taken to task for his remarks.

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In Edinburgh, thirty-two churches of various denominations have adopted unfermented wine for communion purposes.

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It is eighteen years since the Scottish Band of Hope Union was established. The young are the hope of the country, and the aim of this Society is to defend their present and future from the ravages of the drink traffic. There are 130,000 Band of Hope children in Scotland connected with the Union, but there are also Bands of Hope not affiliated, so that, connected with, and apart from, the Union, there are in Scotland not less than 200,000 boys and girls—Band of Hope in truth.

* * *

Rev. John McNeill will be in Edinburgh once more in April. He is going to lift up his voice on behalf of the Y.M.C.A., which is in debt, and consequently in need of a friend who is a powerful pleader and a great attraction in himself.

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Glasgow United Evangelistic Association, whose objects are two-fold, evangelistic and ameliorative, requires £700 to enable the financial year to close free of debt.

Luke North.

Soldiers' Institute, Sandgate.—The Militia will be shortly called up for training in Shorncliffe Camp. In May there will be about 5000 troops in camp here. I shall be glad to receive and distribute Testaments, books, tracts, and text cards. Carriage should be prepaid.

Henry Hull.

Feathers for Arrows.

REJOICING IN SUFFERING.

To an invalid friend of long standing, whose sick chamber is a cage for sunshine instead of a prison of gloom, I heard the doctor say, "How is it you are so full of smiles? Why, if I had both my lungs so inflamed as yours are, and you could hear my breathing all out to the front door as I do yours, I should be very different." Her answer was, "The Lord puts me into the furnace to purify me, to make me more like Christ, so I can rejoice in my sufferings!"—*Miss Leakey.*

"DID YOU EXPECT ME?"

The anecdote is told of Rev. Mr. Kidd, a Scotch minister who was very eccentric, and had his own way of doing things. "Just as the year was opening," says one of his parishioners, "I was very busy in my shop, when, right in the midst of my work, in stepped the parson. 'Did you expect me?' was his abrupt inquiry, without ever giving or waiting for a salutation. 'No, sir,' was my reply, 'I did not.' 'What if I had been death?' he asked in a solemn, earnest tone, and out he stepped, as suddenly as he had come, and was gone almost before I knew it."

THE SPIRIT OF SLUMBER.

I saw a man yesterday, when travelling on the railway, trying to awaken himself out of sleep. It took him some fifteen minutes before he could shake off the deep slumber that had taken hold of him in travelling through the cold and wind. It is a very difficult thing to fight against the spirit of slumber. The faithful at Sardis, in fighting against it in their neighbourhood, must have felt it in themselves. To overcome this creeping death which paralysed the church's heart and conscience, required a vigorous inward life; the habit of keeping before the mind a high spiritual ideal; a fortitude that no ridicule could shake; and much prayer, private as well as with like-minded brethren, for the all-supporting grace of Christ.—*Dr. Donald Fraser.*

"THE SAINTLY SELF."

Self dies hard, even when we have made the discovery that in Christ he has been already representatively crucified...Perhaps the subtlest self of all is the *saintly* self—the self that asserts itself in denying itself, and fosters a subtle, spiritual pride in the emphatic profession of humility. I meet with dear Christian souls who seem calmly to take it for granted that they are living on a higher plane than their less enlightened fellow-Christians. "We are living the higher Christian life, and we have such wonderful times up here on the mountain-top; we are so sorry for you poor dear half-enlightened souls, who are still on the wilderness side of Jordan, and haven't yet entered the promised land, with which we are now quite familiar." There is a deal of dying to be done still by those who cherish these lofty thoughts of their own attainments. The holiest man will ever be the man who thinks least of his own holiness.—*Rev. W. H. Aitken.*

FAVERSHAM GOSPEL BAND is made up of Christian men and women who labour earnestly to bring their fellows under the sound and influence of the Gospel. With the goodwill of local friends, and the assistance of members of various denominations, the work has grown, and a commodious Gospel hall has been provided. The undertaking has cost about £1500, less than half of which has been collected. The services are conducted by members of the band, who welcome assistance by all who love the Lord.

A VILLAGE REVIVAL.—Some weeks since a lady, in passing through a village in Middlesex, engaged in conversation with an aged man who, living quite alone, was much used of God as a light shining in a dark place. She sent him subsequently a parcel of tracts and books, and, in a letter expressing his thanks, he says: "They have caused quite a revival in our locality already; they have been received very thankfully, and I have engaged a little girl—a cripple—to read them to the neighbours who cannot read themselves." There is no knowing how much fruit a little seed-sowing of this kind may bring forth in the dark villages of our land.

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Active Service in Soldiers' Homes.

It is now nearly twenty years since I was led into active service among soldiers in Ireland. From a small Bible-class in my own home, to well-attended gatherings in Tralee, and thence to the Soldiers' Home in Cork, traces briefly the beginnings of my work.

All special missions have their own peculiar characteristics. Work among soldiers is remarkable for variety of incident, which naturally attends efforts to bring home the Gospel to the hearts of masses of young men, gathered from all classes of society, and separated from kindred and home. Perhaps it will be interesting to your readers if I give a brief sketch of

ONE DAY'S WORK.

In the morning our chief interest is the post, and it is a real pleasure to hear from our friends in the different regiments which have left us. But, although the whole morning is spent in letter-writing, we find it almost impossible to keep up with our large and ever-increasing correspondence. I could give many testimonies as to how these men value even a few hurried lines of sympathy and encouragement. Some hundreds of soldiers scattered everywhere belong to our "Soldiers' Bible Union." My co-worker, Miss Schofield, edits a magazine entitled "*Forward*," which contains notes on their Bible-readings, and helps us to keep in touch with men who have received blessing in the "Home." Early in the afternoon we go up to the barracks to visit in

THE HOSPITAL.

This hospital is generally pretty full, as it accommodates, besides the sick of Cork garrison, any soldiers throughout the whole South of Ireland whose health incapacitates them for further service. They are sent to it for invaliding. They arrive here strangers, amongst men belonging to strange corps; often hopelessly ill, and, separated from all their old companions and friends, they are naturally depressed, and a few kind words of sympathy find a ready entrance into their hearts.

Let us enter ward No. 1. We want to see a poor lad who is far gone in consumption. A hospital orderly has told us, "He is dying, and would like to see you; but I don't think he would like you to 'talk religion' to him, for he says he can't bear it." Going up to his cot, we tell him that we will only stay a few minutes, for we don't want to tire him; we know he can't talk much with that hacking cough. Then we give him some flowers to smell, and as he hands them back, we say, "Oh, no, they are for you." "What, for me? it is kind of you. It is a long time since I have seen any flowers, and I am fonder of flowers than anything." As he looks admiringly at them, he points out one and another to us, saying, "My mother used to have flowers like that in her little garden." This leads to some talk about his home and his mother, and the tears stand in his eyes as he says, "Ah, my mother is as good a Christian woman as lives, but I've been the black sheep of the family." "Perhaps for that very reason she thinks oftener of you than of the others, for she is anxious on your account." "I believe you're right there." "Wouldn't she like to have you home now that she might nurse you?" "That she would."

Then we venture to say a little about One whose love for him is more deep and tender than even that mother's, and who for long years has longed, as no earthly parent could, for the return of His prodigal. But we said we had promised to stay only a few minutes, and we rise to go. "Oh, you're not tiring me. Don't go just yet." Before we leave we promise to come and see him next day. Ere we pass on, I may just mention that before his death, which took place a few weeks later, that young soldier had rallied sufficiently to enable him to travel home, and he was restored not only to his mother, but to his mother's God.

In Ward No. 2 there are no serious cases, so we find all our friends sitting round the fire, and very glad they are to see us and our books. When a man is kept in during long weeks of convalescence, or for some slight injury which unfits him for duty, he finds the time hang heavily on his hands. A visit from a friend is then a pleasant break in the monotony of the day. Our first business is to give them some flowers to make their room bright, and then to exchange our

LIBRARY BOOKS.

They are always eager to get something to read, and our only difficulty is that the supply is not equal to the demand. One soldier, as he returns his book, says, "It made me feel quite soft-hearted; these tales remind one of bygone days." Now, this is a young fellow whose confidence we have for some time been trying to gain, but hitherto we have found him shy and reserved. As he has opened the conversation himself, to-day, we try to make the most of our opportunity; so while one lady engages his comrades in conversation, another has a quiet talk with him. To her remarks he answers, "There's no use in my trying to be different, I've gone too far—you don't know how bad I've been."

Then he tells his tale. When a mere lad he got into drinking habits. His poor mother became alarmed about him. She had good cause to fear drink, for her husband died in delirium tremens, and now her son seemed to be following his father's steps. Thinking that perhaps, if he got away from his drinking companions, he would be different, she persuaded him to go out to some of her friends in America, who found employment for him; but he soon lost this through drink, and returned to London, where he plunged into all kinds of dissipation. Letter after letter came from his mother entreating him to come home. At times he half resolved to return; but then the thought occurred to him that if he did he would have to lead a different life, for he could not bear to witness his parent's sorrow, and the resolution was abandoned. A telegram came that his mother was dying, and at last he hastened homewards—but arrived too late! "When I heard she was gone," he said, "I turned from the door. I dared not face my relatives, for I knew that they would think, and think rightly, that my conduct had helped to bring her to the grave, and from that day to this they have not heard anything of me." "But you can meet that mother in heaven; her prayers have been following you, and the Saviour has been following you all these long years. He is saying to you now, 'Him that cometh to Me I will in no wise—no matter what they have been, no matter what they are—I will in no wise cast out.' Will you come to Him to-day?"

There are many other wards to visit, and the same work to be done in each, so we cannot stay any longer here. But, on returning home that evening, a letter was written to that young man, trying to explain the way of salvation more fully to him, and it brought this answer:

> I received your kind letter this morning, and am very thankful to you for it. I have read the verses which you pointed out to me. I never enjoyed reading the Bible so much before, and I feel much happier since. I have been very wicked, but the Lord says: "Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and He will have mercy upon him, and to our God, for He will abundantly pardon." I do want to forsake my evil ways, and I have confessed my sin to God, and believe He has pardoned me....May God help you to bring light, and peace, and pardon, to many more hearts.
>
> Your truly grateful, ———

This young man afterwards proved, by his changed life, the reality of his conversion. Leaving the hospital, we turn our steps towards the

MARRIED QUARTERS.

Passing along the Verandah, we knock at a door, and introduce ourselves as coming from the "Home." Here we find a poor, weary-looking woman; evidently it would be useless to ask her to attend any meetings, for she has too much to do, with three or four children, to be able to get out; and, as she says, "He won't stop in to mind them of an evening, but I do wish he'd go down to your Home, Miss." We ask when he is likely to be in, and if we cannot see him that day, we promise to call soon again, and do our best to get hold of him.

Our knock at the next door is answered by a gruff, "Come in." We find the wife is out, probably at the wash-house; but this is an opportunity long prayed for, and not to be missed. Here is a man whom we have tried again and again to get hold of, but never had the chance before. He knows what we want, and laughs as he sees how he is caught, for he remembers, and so do we, how often he has purposely avoided us. Now we go straight to the point, and try to tell him of the real danger he is in by putting off his salvation and trifling with God from day to day. He sobers down; God's message lays hold of his heart, and we have the joy before long of seeing that man, and soon after his wife also, leading steadfast Christian lives.

Now we must make haste down the Barrack Hill, and "go home," as the men say, when they follow us an hour or so later. They generally begin to come in for the evening between six and seven, and in the winter time

THE READING-ROOM

looks very bright, with one group round the fire chatting and reading; others at the table looking over old volumes of *The Illustrated London News* or *The Graphic*, while a few more are at the writing table busy with letters. Downstairs in the Coffee-room the men have been coming and going all day, and will be till eleven o'clock. It is just eight now, and time for

OUR NIGHTLY MEETING.

After a good deal of singing, we read a few verses, and talk over them as simply as possible. While some of those present are very intelligent and well educated, there are others who can only understand the plainest and simplest language. We do our utmost to encourage the men to speak freely and ask questions, for in this way we find out what is going on in their minds, and can grapple better with their difficulties.

It is time for those who are not "on pass" to think about getting up the Barrack Hill; but before saying "Good night," we generally manage to get a little quiet chat with one or two, and often there are men "on pass" who stay talking with us up to eleven o'clock. God does reveal his love to many of these men who attend our meetings night after night, and then it is very encouraging to see their anxiety that others should know Him. Nearly every night, before the eight o'clock meeting, the Christian soldiers get together to plead for the salvation of their comrades, and we could fill many a page with the record of God's faithfulness and lovingkindness in answering these prayers.

So the days go by, embracing not only the work I have narrated, but numerous visits and meetings at out-stations, such as Ballincollig, the headquarters of a cavalry regiment, Youghal, Haulbowline, Naval and Military Station, Cork Harbour, and troop-ships at Queenstown; while our Home and work include also the Royal Irish Constabulary.

I now desire to ask attention to the fact that the second city in Ireland, Belfast, with a large garrison of 2000 soldiers and some 800 policemen, is yet without a "Home" such as I have described. To the founding of a "Home" in this city I am giving my attention. Two thousand pounds have already been subscribed, and a site secured; £2000 more is needed. To try and obtain this sum I am at present in London. The need is very great; the Lord's stewards will surely speedily supply it.

For Cork, in order to close our financial year out of debt, we require £200. Let me remind your readers that the large majority of soldiers in Ireland are English and Scotch, and, in the present depressed state of our country, it is impossible to get funds there to carry on a work among them.

My co-worker, Miss Schofield, with two ladies helping her, who all give their services voluntarily, are most efficiently carrying on the work in Cork.

This work appeals to all Christians, by whatever name they may be called. It is purely unsectarian. Men of all denominations make the "Home" their own, and the work is carried on in sympathy with their chaplains.

Soldiers' Home, Cork. ELISE SANDES.

Letters to the Editor.

WHITE CROSS LITERATURE.

DEAR SIR,—Will you allow me to offer through your columns a grant of one hundred copies of the White Cross series, upon certain conditions, to anyone who may be interested in the movement?

During the course of the year, it is hoped that a hundred thousand papers may be issued. Upwards of ten thousand have been already issued.—Faithfully yours, G. S. S. VIDAL.

Museum Close, Oxford.

"CAST AWAY."

DEAR SIR,—After having read twice through Rev. W. Haslam's "Cast Away" in THE CHRISTIAN for March 8, p. 14, may I ask whether it is really meant for *a serious* argument in favour of the doctrine that a person once converted is safe for ever? I can hardly think Mr. Haslam himself can believe that his article is convincing. To one who holds the opposite view it is interesting to notice how weak a case appears to be brought forward by one of so large an experience as Mr. Haslam.

Surely no Christian can doubt God's power to keep *us if we will let Him*, but the gist of the question is this, Does "conversion" destroy our free will—deprive us of the power *to take ourselves* away from Christ Jesus? Do not the Bible and life's experience both teach us that it does not?

I am, truly, J. MARSHALL STURGE.

Bewdley, Worcestershire.

[Certainly, conversion does not destroy our free will; but if by conversion is meant regeneration, we should say that a man once born cannot be unborn. The Jacobs, the Davids, the Peters, are regenerate though they fall; the Esaus, the Sauls, the Judases, are not, however fair they may seem sometimes. See 2 Peter ii. 22; 1 John ii. 19.—ED.]

THE WORK OF GOD IN ROME.

DEAR SIR,—Last year a lady visiting Rome organised a branch of the Y.W.C.A. That branch is now flourishing, and its weekly class for young ladies is very well attended; it seems to be the centre of meeting for Christian ladies in the capital of Italy. It is now proposed to advance a great step; arrangements are in progress for a Christian Convention in Rome on April 28, "for the building up of believers, and for quickening and deepening spiritual life." For this purpose an influential committee has been formed, and the prayers of God's people are earnestly requested for a great blessing on this important undertaking. Speakers have been invited from England, and as the expenses for travelling and for the local arrangements will be considerable, pecuniary help from us at home has been solicited. I shall be very ready to receive donations toward the expenses.

A Christian Convention in Rome will be one of the year marks of 1889, and I earnestly hope that Christian people in our islands will help to make it a great blessing to the many visitors who will be in Rome, by their prayers and their substantial aid. Miss Grace Filder, 27, Via Sistina, Rome, is the honorary secretary at Rome, and I shall be very ready to help her in England.—Yours very sincerely, W. HATT NOBLE.

Redhill.

[We rejoice in the prospect of such a Convention, and trust that some of our readers will be able to avail themselves of the opportunity to visit Rome on the occasion.—ED.]

THE CURSE OF MONTE CARLO.

SIR,—Referring to the editorial note in your last issue as to the advisability of establishing a church at Monte Carlo, may I (seeing that you seem to consider such a step desirable) say that having spent a short time at Cannes and Mentone, I took the opportunity to make inquiry into this matter.

I cannot help thinking that the Bishop of Gibraltar, and those who agree with him, came to a wise decision. The effect of the gambling is so thoroughly demoralising that the Christian Church should not, even in appearance, give it the slightest sanction; and the strongest protest which can be made is to have nothing whatever to do with the place or with its proceedings.

Yours truly, KINNAIRD.

1, *Pall Mall East, London, S.W.*

TRAVELLING ON THE LORD'S DAY.

DEAR SIR,—I notice letters in THE CHRISTIAN in reference to railway-men and Sunday work.

It has appeared to me that many ministers and others are "out of court" to a large extent on this question, inasmuch as they use railway trains and other public conveyances to go to their preaching engagements on Sundays. There is, or was, a train out of Derby on a Sunday morning known as the "ministers'" or "parsons'" train, because so largely used by those going out to "take services."

I heard many years ago of an infidel commercial traveller who was so convinced of the value of a day of rest that he altogether avoided going by train on Sunday. Would that religious people generally would follow his example.—I am, truly,

Bewdley. J. M. S.

Evangelistic Notes.

An Eight Days' Gospel Mission, conducted at the Methodist New Connexion Chapel, Beswick (Manchester South Circuit), by Mr. George Evens and his wife, has been owned of God to the salvation of sinners and the upbuilding of believers in their holy faith.

Rev. William Haslam commences a mission at St. John's Church, New North-road, Hoxton, N., on Sunday next. It will be continued until April 2. Addresses for Christian workers will be given at the church each week-day morning at 11.30 (Saturdays excepted).

Rev. J. F. T. Hallowes has held an eight days' mission at the Congregational Church, Seaford, with encouraging results. As an outcome of an address on Social Purity, delivered to a large audience of men by Mr. Hallowes, a branch of the White Cross Society has been formed.

Miss M. S. S. Herdman lately addressed the sailors and soldiers at Miss Robinson's Institute in Alexandria for five consecutive evenings. She was assisted by Rev. T. R. Lawrence and General Haig. There have been several marked cases of conversion, and the Christian men have been much blessed.

Kingsbridge, Devon.—Rev. R. Balgarnie's mission in this town, held in connection with the Baptist and Congregational bodies, has been a means of great blessing. Crowded congregations have attended the meetings every night. A large number, including many from other denominations, have gone into the inquiry-room and professed faith in Christ.

Feckenham, near Redditch.—Three weeks' special evangelistic services have been conducted in the Free Church by Mr. J. S. Brunning, of the Evangelisation Society. The meetings have been well attended, and a goodly number have been brought to Christ. Believers have been much encouraged and strengthened in the faith of the Gospel.

Mr. T. M. Carleton, of the Irish Evangelisation Society, has conducted a Gospel mission in the Temperance Hall, Donegal, and in the adjoining district of Cassany. In the latter place a good work of grace has begun. Every night an attentive audience listened to the stirring and scriptural addresses of the preacher. The power of the Spirit accompanied the word, and old and young were alike humbled under a sense of sin. Many are now rejoicing in the assurance of pardon. At the close of the meetings a temperance society was formed; also a branch of the Y.W.C.A.

Mr. Sankey.—In a recent letter, Rev. Dr. Cuyler, of Brooklyn, writes: "My neighbour and friend, Ira D. Sankey, spoke in my pulpit last (Sunday) evening."

Mr. Douglas Russell conducted evangelistic meetings in Tunbridge Wells from Feb. 17 to March 4, in Great and Vale-road Halls. The Gospel told out nightly in its scriptural simplicity, was made the power of God to the conversion of numbers, young men predominating. Several cases of special interest came before the workers. Afternoon Bible addresses were given on fundamental truths. These meetings were seasons of much help and blessing to Christians.

Messrs. Peatt and Crozier, of the Irish Evangelisation Society, have given Gospel addresses in the Boyle Presbyterian Church for three weeks, and much blessing has followed the services. Believers have been greatly refreshed and there have been many professed conversions. At the after-meeting of the closing service, more than half those present waited to be conversed with about salvation. The evangelists have also been giving addresses in Carrick-on-Shannon.

Ireland.—Mr. Robert Clark, an evangelist connected with Harcourt-street Baptist Chapel, Dublin, has been preaching with much blessing at Athlone and Tubbermore during the past month. In spite of severe weather, the attendance at the former place was good, believers were refreshed, and souls born from above. Tubbermore Baptist Chapel, which holds 500 people, has been crowded to the doors, and several have professed to receive the Lord Jesus as their personal Saviour and Friend.

Mr. G. C. Needham in Paris.—Between Sunday, the day after his arrival in Paris, and Thursday evening last week, when he left for Rome, Mr. George Needham lifted up the name of Christ in no fewer than six assemblies of English hearers and six of French. His daily addresses to English workers, at 23, Rue Royale, were highly prized by many. His appeals in several of the McAll Mission Halls, and in connection with Miss De Broën's Mission, arrested the eager attention of the Parisian crowds everywhere. After his discourse at Salle New York (Rivoli), on the suggestion of a French pastor, a long and loud salvo of applause was given by some 300 French people as a token of admiration and gratitude to Mr. Needham and the Americans who so generously help forward the evangelisation of Paris.

SAMUEL H. ANDERSON.

SOUTHSEA MISSION.—Tens of thousands of persons have during the past eight years heard the Gospel, as proclaimed in the tent on Southsea Common during the summer months. To many the word spoken has proved the power of God unto salvation, and it is hoped that the work will continue to receive like blessing from God in future years. The superintendent, Mr. John Denning, is at present at a standstill for want of funds to order new canvas for the tent. His address is "Ebenezer," Saxe-Weimar-road, Southsea.

"THE CHRISTIAN HARBOUR LIGHTS."—A large company of seamen and others attended the monthly muster at the Seamen's Chapel, St. George-street, E., on Monday evening last. Several seamen testified to the blessedness of the Christian life, and exhorted their mates to yield themselves to Christ. Short and stirring addresses were given by Mr. W. H. Seagram, Mr. H. W. Maynard, Miss Messer, and Rev. G. J. Hill. Many seamen were deeply impressed, several signed the pledge, and others were enrolled as members of the Christian Harbour Lights.

MISSION WORK IN LAMBETH. — On Thursday evening, March 14, the annual meeting of the George-street Mission, Princes-road, Lambeth, was held. Tea was provided in the Lambeth Ragged Schools, and the public meeting held in the mission hall. The chair was taken by Mr. James Doulton. The hall was tastefully decorated. The report, read by the hon. sec., Mr. Thomas Wild, told of benevolent, temperance, and Gospel work carried on by Mr. Goodman, the city missionary, and a good staff of friends and helpers many of whom were on the platform forming a choir, and a brave array of speakers. After a short speech from the chairman, and Mr. William Luff, Lady Hope addressed the audience, offering to open one of her coffee-rooms in the neighbourhood, if any friend would provide funds to set it going. This offer ought not to be allowed to fall to the ground.

SALVATION ARMY on the CONTINENT

Exeter Hall was crowded to its utmost capacity on Wednesday evening, last week, on the occasion of the eighth anniversary meeting in connection with the Salvation Army work in France and Switzerland. The announcement that Maréchale Booth-Clibborn would attend and speak was, doubtless, a great attraction, and genuine and widespread regret was felt at the announcement that, in consequence of illness, she was unable to be present. For some time she has been in poor health, yet, after wearying travels in the south of France, she did not hesitate to visit England for the purposes of the meeting. Arrived in London, however, she quite broke down under an attack of rheumatic fever. Colonel Booth-Clibborn, husband of the Maréchale, was present, as was also Miss Sterling, "the prisoner of Chillon," and the proceedings were enthusiastic throughout.

After a season of earnest prayer, and some hearty singing, General Booth, who presided, delivered a vigorous address. Having referred to recent controversy as to missionary methods and their results, he spoke on consecration. This word points the remedy for the state of things complained of. Following up thoughts suggested by it, the General said: "Where is Mr. Caine? Why does he not come and put on a jersey? He loves the Salvation Army, but why do not he and such-like people join it? Devildom and heathendom are growing ever so much faster than Christian truth is being expanded, and we are going at the old coach rate instead of at railway rate." Alluding to the charges brought against the Salvation Army, that it allows its workers to use themselves up too quickly, Mr. Booth said: "I always tell my officers, 'You shall suffer,' and I never stand between them and the cross. They do not serve me, but Jesus Christ, whom they love, and who will in due course reward them for whatever they do." In conclusion, Mr. Booth said that on these principles the war has been carried on, and with cheering success, in France and Switzerland.

Colonel Booth-Clibborn gave an account of the work. The story was one of travel and toil, perplexity and opposition; but there were cheering circumstances, as well as many difficulties. Twenty-four new posts were opened during the year. A commodious central hall, with adjoining offices, has been taken in Paris, at 3, Rue Auber, near the Opera, and a low theatre has been captured in the revolutionary quarter of Belleville. These will be specially useful during the Exhibition. The people have been reached better than ever before, and considerable progress has been made towards the various corps becoming self-supporting. Among the most determined enemies of the Army, as well as among the most depraved and desperate of the people, conversions have taken place. In Switzerland persecution has been to a great extent lived down, and it is hoped that, as the high objects of the Army are better understood by the authorities, the remaining obstacles will be removed from the path of progress.

An interesting episode followed, Colonel Booth-Clibborn's infant daughter, Catherine Evangeline, being brought in, and solemnly dedicated to the Lord. The General took the little one in his arms, and received from its father a promise that with his wife he would train the darling for God, and to fight as a soldier in the Salvation Army. Having received the child in the name of Christ, the General invoked the blessing of God upon it, the audience joining in a hearty "Amen."

Mr. F. W. Crossley, of Manchester, having, in a few words, given expression to his great interest in the Continental work, Captain Stirling detailed her experiences at Chillon, where, as will be remembered, she was incarcerated fifty-three days for breaking an antiquated law, by collecting children to whom she spoke of the love of Christ. The pending appeal has been decided adversely, and we assume that she will have to return and complete the term of one hundred days. The imprisonment afforded Miss Stirling grand occasions to testify for the Lord, and of these she was not slow to avail herself.

The total income of the continental work for the year amounted to £10,650. Details may be read in a report (illustrated) just published, and to be had from the International Headquarters, 101, Queen Victoria-street, E.C. At the close of the meeting several promises of support during the present year were announced.

LONDON CITY MISSION.

By the kind invitation of the Lord Mayor and Lady Mayoress, the members of the London City Mission, with a goodly number of their friends and supporters of the work, spent a pleasant season, on Thursday evening last week, at the Mansion House. The company included the Lord Chancellor, and a number of influential gentlemen. A goodly number of ladies also attended, and the preliminary reception passed off enjoyably, being followed by a sacred concert, vocal and instrumental.

The Lord Mayor presided at a meeting which was afterwards held in the Egyptian Hall, and delivered an address full of sympathy with the work of the Mission. He rehearsed its objects and methods, and spoke highly of them; dwelling upon the history and progress of the Mission, he rejoiced that so much success had attended the labours of the missionaries. He pointed out that the population of London is increasing at the rate of 110,000 a year, and expressed a hope that the public would continue to recognise the high claims of the Mission upon their sympathy and support.

Mr. F. A. Bevan, treasurer of the Mission, in a brief statement, said that each missionary costs £100 per annum.

The Lord Chancellor moved a resolution cordially acknowledging the efforts of the Mission in constructing a bridge of practical sympathy between the rich and the poor. He observed that the continuous influx of provincials and foreigners into the Metropolis is seriously aggravating economic problems, and there is great danger of a seething mass of humanity being brought together without the civilising elements in which a nation grows up. The speaker pictured the devoted missionary going from room to room, and from cellar to garret, teaching precious truths and showing sympathy to hearts overcharged with sorrow, and weary under life's heavy burden. He concluded by commending the generous example of the late Mr. Samuel Morley to imitation by those who have it in their power to help the City Mission.

The resolution was seconded by Rev. J. H. Scott, rector of Spitalfields, who said that in his parish there are fifty common lodging-houses, with 6,000 inmates Mr. T. Vicary, the missionary on the Billingsgate district, having given a brief account of his interesting work, the resolution was carried with acclamation.

The missionaries number 481, and last year paid 3,388,763 calls. The office of the Mission is 3, Bridewell-place, New Bridge-street, E.C.

DEACON ABRAHAM, in a letter from Oroomiah, Persia, tells of earnest effort among Moslems and Jews, as well as continued endeavours in the midst of the Nestorian population. As a rule he gets a patient hearing while reading the Scriptures to the people. The Deacon says he should like to communicate with English artisans, filled with the Holy Ghost, and desirous of settling in Persia in order to help on the cause of God. The demand is for such as are skilful in well-drilling, leather-curing, wool-dealing, glass-making, and carriage building.

ROMANISTS AND RESCUE WORK.

A case is now before the High Court of some interest to managers of public institutions, and to all engaged in rescue work. Some six months ago a young girl, aged fifteen, was brought by an elder sister, aged twenty, to Mr. L. K. Shaw, of the Manchester and Salford Children's Aid Society. The girl was without mother, but had a father, of drunken and vagrant habits, who for two years had provided no home for the girl. She was living in a common lodging-house, earning about 4s. a week by rag-sorting, &c., but exposed to grave moral danger. It was her own desire to escape from these low surroundings, and, with the full acquiescence of the father, she entered one of the Homes of Mr. Shaw's Institution. During the interval that has elapsed she has seen her father and other relations, who expressed their satisfaction at the improved appearance and surroundings of the girl.

Six weeks ago she left the Homes at her own desire, for a situation as domestic servant, to which Mr. Shaw recommended her, and where she is now supporting herself, and giving entire satisfaction in a respectable household. Just recently, however, the so-called Catholic Rescue and Protection Society (of which Dr. Vaughan, the Roman Catholic Bishop of Salford is President) have prevailed on the father to sign a document demanding this girl to be restored to him, in order that she may be placed in a Roman Catholic Home, under the care of Dr. Vaughan. To this both the girl in question and her elder sister object, both girls having gone for some years to a Protestant Mission Hall in Manchester.

The application to the Court now is to compel Messrs. L. R. Shaw, and G. R. Kirlew, the hon. secs. of the Manchester Children's Aid Society, to divulge the present residence of the girl, in order that she may be removed therefrom. This they naturally object to do, urging that, the girl having left their Homes, their control has ceased, and also that they should not be called upon to betray the confidence of a girl who is in service, and who objects to enter a Roman Catholic Home. This is another of the many instances where the Romanists leave their children neglected and uncared for, until some Christian individual seeks to help and care for them, when they at once become solicitous about their welfare. The Romish party seem resolved to press the theory of parental rights to its extremest limit in the interests of their Church, and Messrs. Shaw and Kirlew are resolved to resist to the utmost any attempt which, if successful, might prove a dangerous precedent to all engaged in rescue work. Whatever support can be given to Messrs. Shaw and Kirlew by the assurance of Christian sympathy and prayer, should certainly not be wanting.

SOUTH AFRICA.—We wish to draw the attention of our London readers to the announcement of an address on South Africa, to be delivered by Mr. W. Spencer Walton, in the Conference Hall, Mildmay Park, N., on Friday next (March 29), at 8 p.m.

AMONG THE KASHMIRIS.—Miss Fanny J. Butler, of the Church of England Zenana Missionary Society, has sent a deeply interesting letter home from Kashmir. The home life of the Kashmiris strikes English people as extremely devoid of comfort at the best of times. In sickness, however, it is worse, for the natives have no knowledge of sick nursing and feeding. The dispensary was opened on August 13, 1888, and by the end of the year there had been nearly 5000 attendances. A little house adjoining the dispensary has been opened as a hospital, and it has never yet been without patients. Miss Butler does not echo the sentiment that Orientals are ungrateful; it is, she says, doubtless true of some, but others are contented and pleased. This is a pleasing testimony, and we trust that it will be made possible for Miss Butler so to extend her efforts that she may witness increasing gratitude on the part of the people. Assistance towards the mission operations may be sent to Miss A. Butler, 7, Park-villas, Blackheath, S.E.

MISSION WORK in BECHUANALAND.

WE have just had our annual gathering, when the Christians from the neighbouring villages meet together at the head station for the transaction of church business, for intercourse and fellowship, and for united prayer. Twenty members were received into church fellowship. On Sunday, the little church, which will hold about 250, was filled with visitors; while the regular home congregation, amounting to about the same number, sat outside. In the afternoon, upwards of 200 sat together at the Lord's table, and I believe all felt it good to be there. On Monday, Tuesday, and Wednesday, we had morning and afternoon meetings for prayer and praise.

As one result of these meetings, we have determined to let the present year be marked by increased and earnest effort in carrying on evangelistic work. As a church, we have resolved if possible to preach the Gospel in all the outside villages, and also in all the principal divisions of the larger towns. We shall have many hindrances, and there are existing circumstances that may render this year's work more difficult than it has been before; still I believe the people are entering upon it with trust in the power of God, and a desire to bring glory to the Lord Jesus. May I ask your readers to remember us in prayer.

JOHN BROWN, London Missionary Society.

Taungs, British Bechuanaland, Jan. 10.

MISS DE BROEN'S WORK IN PARIS.

ON Thursday, last week, Mr. George Needham opened with prayer, and dedicated to the service of God, an office in the centre of Paris for Miss de Broen's Belleville Mission. The place is situate 205, Rue St. Honoré, between the Rue Castiglione and the Louvre, near the Tuileries Gardens. English and American friends took part in the service of prayer and praise for mercies received. Mr. Needham spoke warmly on the usefulness of the enterprise, and Miss de Broen said that her heart was full of praise, that after six months of praying and working, and of innumerable difficulties, she had at last succeeded, by God's help in securing the room.

Prayer was offered by several visitors and friends, God's blessing being invoked on behalf of the Mission, and all others in Paris. Hopes were expressed that the room might become, according to Miss de Broen's earnest wish, another place of witness for the Saviour. Friends of the Mission have long desired that there should be an accessible office, whereat information respecting the Mission may be obtained. From thence, four times a week, a guide will conduct visitors to the Mission in Belleville. It will also be in connection with the large Women's Christian Temperance Union of America, Miss de Broen being president of the Paris section.

Besides accommodation for writing, reading, and resting, tea and coffee will be supplied at a moderate rate at all hours; and there will be an inquiry office for schools, hotels, &c. The light and airy room, with capital frontage to the crowded thoroughfare, is suitable for meetings in French and English. Texts and scenes from the life of our Lord ornament the walls and windows.

MADRID.—Mr. A. R. Fenn writes:—We have just had some extra meetings, having had with us for a few days Mr. and Mrs. Armstrong. Not only did the attendance, night after night, keep up, but several persons appeared to be brought to decision; indeed, this whole district seems to be in a remarkable degree prepared for the simple message of salvation through Christ. Oh, if we only had men and women endued with power from on high who would go and gather the sheaves.

TRACTS FOR JAPAN.

DEAR SIR,—Permit me to thank the friends who have so kindly responded to my request for tracts, and especially the two friends who have encouraged me by practical help. These expressions of sympathy lead me to hope that many more might like to bear a share in the work I am engaged in. I am a self-supporting missionary, and have preached in my own house, having set apart a large room for this purpose. During the past year the Lord has acknowledged my testimony for Him, and permitted me to baptize eleven converts.

My object, in addition to preaching, is to circulate Gospel literature in the form of small tracts, and the practical sympathy I have received induces me to hope that I may obtain a small printing press, a few founts of English type, and other needs of a similar nature, and print my own tracts. I am well informed in all matters connected with the art of printing, and, by the aid of a press, &c., I could circulate many thousands of Gospel tracts, and many a weary pilgrim, over mountain paths to distant shrines, may find in Christ that rest of soul which he travels many weary miles to seek.

There are, indeed, open doors in Japan, and it is my desire to enter into a few more of them. The harvest is great, and men are needed, men of earnest spirit, to reap the harvest, and fill the granaries of God.—Yours sincerely,

100, *Yokohama, Japan.* F. STANILAND.

A NEW WORK IN SPAIN.

DEAR SIR,—It will be in your recollection that many years ago (in 1862) our now aged brother in Christ, Mr. R. C. Chapman, accompanied by the late William Gould and Mr. George Lawrence, passed through London on their way to Spain to make use of such opportunities as God should open to them for carrying the Gospel into that country.

At that time there was no liberty for either the distribution of the Word or the preaching of the Gospel openly; but when, shortly afterwards, religious liberty was proclaimed, other servants of Christ entered by that open door, and centres of Gospel effort were established in Barcelona, Madrid, and other places. For over twenty years, as you and many of the readers of THE CHRISTIAN will remember, Mr. Geo. Lawrence continued in the work, labouring at Madrid, but principally at Barcelona, with much blessing to many souls. But there are many parts of Spain yet untouched, and, having in mind the great need that exists in the province of La Mancha, I have recently been permitted to erect a hall, with small house adjoining, at the town of Criptana, where there is a station on the Alicant Railway; where many have been and can be gathered to hear the Gospel from the surrounding districts. My object in writing is to say, that as Mr. Lawrence is now ready to resume work in Spain, I propose in a few weeks to accompany him to Criptana where he will remain to carry on the work, and where I trust he will have the sympathy, prayers, and fellowship of his brethren in both England and Spain. I may mention that our beloved and aged brother, R. C. Chapman, who has been intimately associated with the work in Spain from its commencement, is in full sympathy with our brother, George Lawrence, in this his intended new departure and service in Spain.

Any communications respecting this work may be made to Mr. T. S. Mark, The Laurels, Whetstone, London, N., or to, yours truly,

Oriolet, Loughton, Essex. WILLIAM GREENE.

MISSION TO MILITIA ON HOUNSLOW HEATH.—During May and two following months three regiments of militia, numbering 2500 will be in camp. They will be Middlesex men, and many of them from the East-end of London. Packets of tracts, or any literature likely to make the mission successful, are earnestly asked, addressed (post paid) to Rev. Samuel Wesley, Hampton House, Hounslow.

ACHSAH'S REQUEST.

JOSHUA XV. 19.

BRAVELY Othniel had won her
By his warrior skill that day,
When in the dust before him
Proud Kirjath-Sepher lay.
Now she comes with richest dowry,
His promised bride to be,
Is her portion insufficient
To bring to such as he?

Then why so quickly move him
To ask another field!
Yea, haste herself to do it;
Caleb she knows will yield.
"What wouldest thou, my daughter?
A goodly land is thine,
Of sunny slope and fruitful vale,
Of pomegranate and vine!"

"True, father, thou hast given me
A sunny, southern land,
But still one other blessing
I crave for at thy hand.
Give to me springs of water,
A constant, full supply,
Lest in some future day of drought
My vines should droop and die."

And not in vain she pleaded;
He gave her all she sought,
"The upper and the nether springs,"
With richest blessing fraught.

. . . . .

Can we not say with Achsah
Our heritage is fair?
With golden opportunities
And privileges rare.
But the fairest fields unwatered
Will soon be parched and dry,
Have we then sought the secret springs
Where all true blessings lie?

Have we claimed the glorious fulness
Laid up in Christ above?
Do we fill our vessels daily
At the fountain of his love?
Do we know the deep indwelling
Of the Holy Spirit's power,
The wasted energies of life
Renewing hour by hour?

For to everyone that asketh
God giveth of his store,
And the fulness of the blessing
May be ours for evermore.

E. A. E. K.

THE Br. AND For. BIBLE SOCIETY.

THE yearly reports which are now being received give full and interesting details of Bible work in every part of the world. In none is there a more sorrowful background than in that from the flooded districts of China. In December last, Mr. T. Paton, writing home from Chefoo, said: "The awful misery I have seen these last two years haunts and oppresses me night and day. Notwithstanding the sore trials and persecution, the native church is increasing very rapidly. Personally I have seen the influence and power of our Bible work to be such that I am confident it will be foremost in the great means and agencies employed to give the knowledge of the Saviour to the nations of the earth. There are thousands of seeking souls in China who are daily seen doing their best to be and to live holy; and to such our Scriptures are silent messengers of salvation, instruction, and peace."

In the report of the Society for 1888, which has been issued in an attractive popular form, thirty pages are devoted to China, replete with interest to all who are concerned in the spiritual welfare of the vast awakening empire of the East.

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DR. PENTECOST IN GLASGOW.

Cowcaddens Free Church, where aggressive work has been carried on for six years without intermission, occupies a central position in the northern district of the city. When Dr. Pentecost began his work there on February 25 there was manifest expectation of blessing. Before the hour of meeting the large church was crowded in every part, there being fully 1150 people present, among them evidently a large number of the poor, with which the district abounds. The church has been filled every night. The whole work has been characterised by the powerful individuality of the man, as well as by the Holy Ghost. In Cowcaddens alone there are upwards of fifty soul-winners and 400 workers, and it was quite an education for all of these to see how the Doctor handled the after-meeting from night to night, varying his method, and thus giving vitality and interest to the work. He calls for every inquirer taking such personal action by stepping to the front as shall show that they mean what they are doing, and the results certainly justify this.

The blessing has been real, as it has been abundant. Only a very few cases in all have been unsatisfactory, so far as the reports show. Many are troubled as to what is to be done with the masses. There need be no doubt nor difficulty about the matter. Let the churches unitedly, prayerfully, and unceasingly carry forward such aggressive work as this, upon which the Lord has set his seal, and the question is settled. On the Sabbath forenoons Dr. Pentecost preached in the Barony Parish Church (Dr. Lang's) and St. George's-road United Presbyterian Church. We have learned to esteem him very highly in love for his work's sake. He is a man of real power, and mighty in the Scriptures. We have but one regret, and that is the shortness of the mission—only a fortnight. Yet our hearts rejoice at the Lord's goodness to his servant, and to us through him.

William Ross.

DR. CUYLER, of Brooklyn, hopes to visit this country in June next.

THE GOVERNESSES' INTERNATIONAL ASSOCIATION, PARIS, exists for the purpose of helping young girls from other countries desirous of finding situations as teachers. The English part of the work is carried on by Miss Osborne, 65, Avenue de Neuilly, Seine, who is at home every Wednesday after three o'clock, in order to see ladies who may wish for a personal interview. Miss Osborne is endeavouring to establish a sick and provident fund in connection with the Association, and will welcome any help that may be sent her for this purpose.

BISHOP TAYLOR.—In a recent letter to a fellow-worker, Bishop Taylor, of Central Africa, says:—"I laboured last summer at twenty camp meetings; I had sixteen conferences and a great deal of preaching besides. I never had a heavier campaign in my life, but the Lord helped me through all right. My wife and four sons are getting on nicely in California. I had four Sabbaths in California; my son Ross has had, and is having, great success on his circuit. I have to man our vacant stations on the West Coast, and shall remain in Liberia three or four months."

DORKING.—Mr. A. H. Brace, superintendent of the Distributing Boys' Home, Toronto, Canada, in connection with Mr. J. W. C. Fegan's rescue work in London, having returned home to take out another 100 boys, visited Dorking, the former sphere of his work, where he laboured as missionary for nine years. Various meetings were held, when much power and the presence of the Lord were abundantly realised, and the large number of old friends who rallied round Mr. Brace proved that his former labours had not been in vain in the Lord. A deeply interesting and graphic account was given one evening of the work amongst the boys in Canada, showing how they have been taken from London street life and placed in Canadian farms, where they are now happy, earning good wages, and in a great number of cases living Christian lives.

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A WORKERS' WEDDING.

The even tenour of the good work that goes on at the Home of Industry was happily broken in upon last week by the excitement that always attends a wedding. On Thursday morning, in the adjoining Baptist Church, Mr. William H. Merry and Miss Maria Granger were joined in the holy bonds of matrimony, in the presence of a goodly company of friends and well-wishers. The bridegroom, who is the third son of Mr. and Mrs. Joseph Merry, has for fourteen years been an able helper in the work of his aunt, Miss Macpherson, both here and in Canada; he has crossed the ocean with twenty-five parties of young emigrants. The bride has actively worked for several years at the Hackney Home, and in other branches of the Mission. Her special department has been the training of the girls rescued and sent out to Canada from time to time. In this she has been much blessed, and has been the instrument of winning many young hearts to Christ. In their new relationship we wish and pray for them many years of happy service on behalf of the young lives that may be entrusted to their care.

The nuptial knot was tied by Rev. Harvey Smith, the ceremony being one of the simplest, and the appointments of the most unpretending kind. Miss Granger was married in her travelling attire. At the chapel were many of the workers—old as well as new, the children of the Hackney Home, and a number of the poorer friends in the neighbourhood, who are brought under the influence of the Mission. Miss Macpherson was unfortunately suffering from sore throat, and was not able to go to the chapel at the early hour of eight, but she was one of the large company that afterwards greeted the young couple in the Home of Industry. Her tender, pleading voice was heard in prayer for the married pair, and also for the band of eighty promising lads that started with them an hour afterwards, as a novel bodyguard on their wedding trip to Canada. Many of the friends companied them to Euston Station to speak the last good-byes, and wish them *bon voyage*. The party sailed from Liverpool the same afternoon in the *Parisian*.

ORPHAN AND DESTITUTE CHILDREN, to the number of over 130, have from time to time been placed under the care of Mrs. M. Parsons, superintendent of the Home, Eastfield House, Hoe-street, Walthamstow. From 30 to 35 little ones can be accommodated in the Home. All who are taken in are instructed in domestic arts, and carefully trained to a godly life. Hitherto much blessing has been vouchsafed to Mrs. Parsons' endeavours. In a few cases children are partially maintained by friends; but most of the inmates are dependent upon the offerings of the Lord's people.

THE ASILO EVANGELICO is an important centre of Gospel work in Florence. Upwards of fifteen years ago, Dr. Comandi, discarding the Roman Catholic faith, turned his earnest attention to succouring the orphan boys of the city. In dependence upon God, he has ever since carried on a growing work. Conducted on the family system, his institution has proved of great practical use, and his unremitting endeavours to lead the people to Christ have also been greatly blessed. The boys are educated and trained to trades, and there are day and Sunday-schools in flourishing activity. Both Dr. Comandi, and a devoted fellow-labourer with him, were led to thinking about their relation to God by the death of their wives; but in each case grace was given to enable them to see their all in Christ, and their life's pleasure in working for the salvation of others. Among other agencies may be mentioned sewing classes for women, and a crèche for infants; while the hungry are fed as means will allow, and the Gospel is continually presented to all who will hear. The institution is as an oasis in a desert place, and Mr. J. E. Mathieson, of Mildmay, may be named as one of many English gentlemen able to testify as to its worth. Help towards carrying on the work will be gladly acknowledged by Mrs. F. B. Smythe, 16, The Grove, Blackheath-hill, London, S.E.

WHO THIS DAY?

"Who then is willing to consecrate his service this day unto the Lord?"—1 Chron. xxix. 5.

Oh! who this day will rejoicing say,
With a grateful heart and free,
"Thou King Divine, my life shall be thine:
I consecrate all to Thee"?

We daily give and we daily live
For some object near the heart:
Some purpose bold, some name that we hold,
Where the gushing life-springs start.

But, oh, 'tis wise when the heart can rise
And carry its wealth away
Where the angels fall. He deserveth all
That we at his feet can lay.

The question rings where his bounty flings
Heaven's light o'er a pathway dim—
Oh, who this day will gratefully say,
"I consecrate all to Him"?

Will no young heart, in life's busy mart,
Start up at the heavenly voice,
And humbly make for the Saviour's sake
The vow of a holy choice?

Will no rich soul, where the wealth heaps roll,
Respond to the tender call,
And give the store they have counted o'er
To Him who has granted all?

'Tis strange indeed that the Lord should need
Such service as we can give;
But if He bows to accept our vows,
Oh, yield what his hands receive.

The question rings from the King of kings,
Whose gifts have by far outdone
The gifts we place on his throne of grace:
We give to the Giving One.

A life that serves, where a love deserves
The life and the love we give,
Is a life sublime, on the fields of time,
A life it is sweet to live.

Then who this day will rejoicing say,
With a grateful heart and free,
"Thou King Divine, *my* life shall be thine:
I consecrate *all* to Thee"?

William Luff.

[Copies of this hymn may be had gratis from Mr. R. B. Pim, 18, Tomb-street, Belfast, by sending addressed and stamped wrapper.]

THE SPEZIA MISSION.—Mr. Edward Clarke continues his faithful testimony. In a recent report he records the conversion of a man who was previously an earnest devotee of Rome. As an evangelist, this man has been called upon to endure much for Christ's sake. Once when efforts were made to diminish his zeal, he exclaimed, "Who can be calm when one sees the English leaving their country to preach the truth to us, while there are among our own countrymen those who are seeking to deceive us? Who could have thought that strangers should love us better than our own countrymen?" Mr. Clarke says that in the present condition of Italy, especially in its northern sections, wealthy, large-hearted Christians might speedily become as a river of consolation to the long neglected, the desolate, and the languishing.

REQUESTS FOR PRAYER.—For great blessing upon a special mission to children and young people in the Gospel Hall, Southgate-road, Wood Green, N., to be conducted by Mr. Josiah Spiers, commencing on Monday next, and to be continued until April 5.——For blessing on a mission at St. Andrew's Church, New Kent-road, S.E., by Rev. Joseph Potter, of Londonderry, March 24 to 31.——For blessing on a special mission in the Christian Mission-hall, Middle Market-road, Great Yarmouth, March 24 to April 4.——For blessing on a fortnight's evangelistic meetings at Brechin, N.B., commencing March 24, in connection with Forfarshire Christian Union.——For blessing on special services being held by Mr. John Elliott, evangelist, at Llantrissant (near Cardiff).——M. F. writes:—Though I am the woman that was a sinner, yet my heart rejoices in my salvation through the blood of Jesus. Pray that our heavenly Father will, in his own time and way, be mercifully pleased to give me a place in some Christian home, with kind, loving friends to help and guide me through the remainder of a weary pilgrimage.

OBITUARY.

PROFESSOR GOADBY, NOTTINGHAM.

REV. T. GOADBY, B.A., President of the Baptist College, Nottingham, expired on Saturday last, after a brief illness. The author of several religious works, and an able translator of German theological literature, he twice occupied the chair of the General Baptist Association, and has filled the office of President of the Baptist College during the last sixteen years. The Professor was in his sixtieth year.

REV. DR. PORTER, OF BELFAST.

The well-known President of Queen's College, Belfast, died on Saturday morning last, from an attack of congestion of the brain. Born at Burt, county Donegal, in 1823, he spent a short period as pastor of a Presbyterian Church in Newcastle-on-Tyne, and afterwards went to Damascus, as a missionary to the Jews. He remained several years in the East, travelling a great deal, and writing "The Giant Cities of Bashan," and other very useful books. Returning to Ireland, in 1859, he was appointed Professor of Biblical Criticism in the Assembly's College. He was chosen Moderator of the General Assembly in 1875, and appointed President of Queen's College four years later, a position which he held until his end came. A son-in-law and biographer of the celebrated Rev. Dr. Cooke, the deceased was a man of high character and many talents, and his loss is widely mourned in Ireland.

MR. F. S. ARNOT, and those who are accompanying him to Central Africa, were bid a loving farewell at a meeting held on Saturday last, in the Waterloo Rooms, Glasgow. Each delivered a brief address, the narratives of the manner in which the way of the new workers had been providentially opened up, being followed by rapt attention by a large audience.

CHELSEA PREVENTIVE AND RESCUE HOME deserves to be widely known and well supported. On examining the last annual report I was surprised to find that, with an income of only £230, 159 cases had been cared for—ninety-four rescue and sixty-five preventive. Who can rightly estimate the effect of sixty-five lives sheltered from the power of sin? Were there no other result of this work, it is surely enough to move the heart of many to help forward this deserving effort. The hon. sec. is Mr. J. W. Hopwood, at the "Home," 28 and 30, Margaretta-terrace, King's-road, Chelsea, London, S.W. D. M.

SWEDEN.—Madame de Ramsay, writing from Jönköping, Wilhelmsro, gives an account of interesting work among women and girls. She has started a branch of the Blue Ribbon Society, and thus secured the influence of the women against the drink traffic. "With regard to the young," she writes, "I would recommend that much more attention were shown to the girls between twelve and fifteen, that they might be drawn into the Y.W.C.A., and taught knitting, weaving, spinning, and other useful arts. Our girls finish in the Board-schools at the age of twelve, but the mills do not take them in until they are fifteen. Among us weaving with hand-looms and spinning with wheels have not altogether ceased, and they afford interesting occupations to young people, as well as help in the development of good and natural tastes." Madame de Ramsay would be thankful for magic-lantern slides, even though a little rubbed and worn. Miss Hornbuckle, 3, Alexandra-villas, Brighton, will gladly forward them.

ROUND THE LONDON PARKS.—The good work done in Hyde-park and Regent's-park by the missionary of the London Y.W.C.A. and her helpers has deepened and increased in usefulness during the past year. A report just published, to be had from Miss Weitbrecht, 16A, Old Cavendish-street, W., gives a number of cases of young people being rescued when on the verge of ruin. Many a girl, friendless and alone, has by this agency been helped to get a situation, or placed in respectable homes, while not a few have been induced to join the Y.W.C.A., the advantages of which they have speedily come to value highly. The workers have been much cheered in their difficult task, and among the various means of testifying for Christ they specially mention the distribution of booklets which friends have kindly placed at their disposal. Nearly all the cases in which young women are helped to leave evil companions and vicious surroundings involve the expenditure of money, so that practical sympathy with this effort will be very welcome.

WOMEN AND CHURCH RULE.

AN American correspondent writes:—

Last year, at the General Conference of the Methodist Episcopal Church, convened in New York, certain sisters claimed the right of representation as lay delegates. It was decided that, without change in the restrictive rules of the Church, women could not be admitted as delegates to that body. Later the Council of Women which met in Washington advised all women "to withdraw from any church where the pastors upheld the action of the Methodist General Conference."

Miss Willard, president of the National W.C.T.U., in her annual address before that Convention, said: "Letters and consultation with men and women high in church circles develop a plan like this: An organisation to be formed, called the Church Union, made up of those who are unwilling longer to leave inoperative the protest of their souls against a government of the Church by its ministry. This Church Union to be open to any and all who submit to the Apostles' Creed and the triple pledge of total abstinence, anti-tobacco, and social purity." In the same paper Miss Willard said: "Women are, if possible, even more to blame than men that they are so discounted in the Church, as well as State, at this late day. A majority of men in this country have so far outgrown the ignorant notion of this divine right of men to rule over women that, if we had but the courage of conviction and that dignity that ought to mark us as daughters of the Lord God Almighty, men would, within a twelvemonth, seat us beside themselves upon the throne of Government in Church and State, ruling the world jointly, as He meant they should when, as the Bible says, 'He gave *them* dominion.'"

"OUR VILLAGES" is a booklet in which Mr. Leonard Weaver gives an account of work in which he engaged around Leominster during November and December last. He pleads for the establishment of a Village Unsectarian Evangelistic Mission. Copies of the report may be had from the Orphans' Printing Press, Broad-street, Leominster.

THE DUBLIN UNITED SERVICES COMMITTEE works on a broad evangelical basis, and its efforts in various directions have been fruitful of encouraging results. The mission held last autumn, after the Convention, did not secure the amount of financial aid which the Committee anticipated, and, as a consequence, the funds have ever since been embarrassed. Mr. J. R. Fowler, 6, Duncairn-terrace, Bray, Dublin, is the treasurer.

NAPLES.—The friends connected with the Strangers' Rest have arranged to publish a monthly English paper, *The Herald*, to be distributed in the hotels on the Continent, and on board passenger steamers bound for the East. The object will be to promote moral and religious movements, and to maintain truth and righteousness, in the love of Christ, without controversy. Details may be had from Mr. Stephen Burrowes, 15, Flavia Goija, Naples.

A USEFUL EXPERIMENT is proceeding in Naples, under the auspices of the Waldensian Church, aided by the Waldensian Church Missions in Italy Society. Outside a ground-floor room, and visible from the Principe Umberto-square, near the railway station, is the inscription, "Conferenze Religiose." Meetings are held three times a week. On Friday, Pastor G. Pons, the director of the work, is delivering a series of popular lectures, on "Jesus Christ; his Foes and his Friends." The work has gone on for a little over a year; and Signor Pons says that seven of his present catechumens first heard the Gospel at these meetings.

MARTIN FROBISHER.

EAST-END EMIGRATION FUND.—During last year, 319 persons were assisted by this fund to get to one or other of the British colonies. Of this number 109 joined friends in Canada, who had been previously sent out by the help of the fund. The average cost per head was £3 17s., of which the applicants and their friends found £1 16s. 4d. It is proposed to raise the cost somewhat, so that emigrants may be provided with a larger sum than hitherto for use on landing. Canadian clergymen and others have formed committees in several large centres, and it is hoped that the endeavours of the fund will, by their assistance, be still more successfully carried out. Copies of the report may be had from the office 160, Mile End-road, E.

CONTINENTAL & FOREIGN NOTES.

SCATTERED SWISS PROTESTANTS IN CHILI are exciting the compassion of several of the Continental Churches. Their cause has recently been advocated in Neuchâtel, and proposals for itinerating missionaries have been cordially received on many hands.

RURUTU, one of the islands of Oceania, has a population of 750, of whom 311 are church members. A generation ago cannibalism reigned in the island; now there are three places of worship, and the people subscribe towards evangelising the heathen in "regions beyond."

MR. JOHN H. MAC VICAR, a son of Principal Mac Vicar, of the Presbyterian Theological College, Montreal, is being sent out as a missionary to China under the Canadian Presbyterian Foreign Missions Board, at the expense of the congregation of Crescent-street Presbyterian Church, Montreal.

SPAIN.—A Bible colporteur in the province of Biscay recently came upon a party of Romish collegians, with a Jesuit at their head. "Down with the heretic!" cried the leader, and in an instant the defenceless man was in the power of the angry company. A bonfire was then made of his Bibles, Testaments, and tracts. "All that was required," says a Continental contemporary, "to make the work more meritorious, was that the fanatics should put the man in the middle! Let us say to their honour that, though they may have had the thought, they did not carry their action so far as that."

THE EVANGELICAL MOVEMENT IN FRANCE increases alike in depth and breadth. *Le Témoin de la Vérité* records substantial progress in several of the western departments. The Gospel finds many sympathetic hearers in districts which have been regarded as strongholds of Romanism. A new Protestant temple is about to be opened at Charenton, near Paris. There was some two centuries ago a building here capable of holding several thousand people, but its demolition was commenced on the very day of the Revocation of the Edict of Nantes, in 1685. However, the times have greatly and happily changed, and an earnest endeavour is now being put forth to recover the old position at Charenton.

A YEAR'S WORK IN THE MYSORE.—The missionaries of the Wesleyan Mission in Mysore have lately held their annual meeting for the review of the past year's work. It has been the largest conference they have yet held, there being eleven European missionaries present and eight native ministers. The tone of the Conference has been good—distinctly hopeful and aggressive. Surely there was sufficient reason for it. We have reached and passed the first thousand in the church membership, a goal towards which we have been slowly striving for a long time. The full number of members is now 1103, being an increase during the year of 113. There has been no spasmodic outburst of revival power, but in most of the stations there has been steady growth. Perhaps the largest net increase has been in Mysore city, where thirty-four have been added to the church. In the boys' schools there is an increase of 426, and in the girls' schools an increase of 329. Sunday-schools are growing satisfactorily, and in the temperance societies there is an addition of 172 members. There have been fifty-six baptisms of adults from heathenism, some of which are full of interest.—*The Harvest Field.*

THE RELIEF OF MARITIME DISTRESS.—The Lord Mayor being unable to start a fund for the relief of the many widows and orphans left in destitution through the recent loss in the North Sea, with all hands, of fourteen fishing-vessels belonging to Grimsby, Yarmouth, and Hull, an urgent appeal is made on behalf of the "Special Disaster Fund" of the Shipwrecked Fishermen and Mariners' Royal Benevolent Society. The secretary (Mr. W. R. Buck) explains that every penny of the money thus given will be handed over or directly disbursed for the full benefit of the sufferers, the Society defraying the cost of working expenses, and the executive holding itself responsible for the administration of the fund. The central offices of the Society are at Sailors' Home-chambers, Dock-street, E.

ENGLAND'S GREAT NATIONAL SINS.—Rev. Mark Guy Pearse presided on Tuesday afternoon at the prayer-meeting at Devonshire House, Bishopsgate-street Without, when the opium traffic was made the subject of humble confession before God, and prayer was offered for wisdom and help in efforts to terminate the evil. Mr. Pearse spoke on the criminal apathy of Christians in relation to the traffic, and showed the great need for righteous activity on the part of the Church at the present time. He also quoted figures to show that the consumption of opium is making rapid strides in our own country. Dr. Maxwell, Messrs. J. E. Mathieson, B. Broomhall, and D. McLaren, made some remarks on special phases of the traffic and the present agitation, and God was earnestly asked to raise up powerful men to lead a great movement, whereby the English people may be duly instructed in their solemn duty in this important matter.

The Book World.

Christ and Society.

Social Christianity. By Rev. Hugh Price Hughes. 3s. 6d. *Hodder & Stoughton.* A volume of sermons delivered in St. James's Hall, London. Mr. Hughes holds that, in our reaction from mediæval ecclesiasticism, we have gone too far. "We have," he says, "practically neglected the fact that Christ came to save the nation as well as the individual, and that it is an essential feature of his mission to reconstruct human society on a basis of justice and love." Twenty in number, these vigorous sermons are an attempt to show that what must be called the social failure of Christianity is not the fault of Christianity or of Christ, but rather the result of Christians having been selfishly individualistic. The great evils of our day, and especially those of our own country, are brought to view with much directness, and the duties and responsibilities of disciples of Christ are enforced with plainness and power. Whether the subject be social distress, the administration of justice, Christ's authority, or the problem of unbelief, we find these pages uniformly practical, and in a high degree instructive. Christianity is amply shown to be not an ethical system merely, but a new life. We sincerely trust these sermons will prove as useful in this collected form, as they were helpful to many who heard them when originally delivered.

MISCELLANEOUS.

An admirably neat and cheap edition of Dr. Andrew Thomson's Life of Samuel Rutherford has been issued by *Messrs. Hodder & Stoughton.* There are few volumes in the whole cycle of sacred biography better fitted to feed the flame of holy meditation, and it is now placed within the reach of everybody.

Do *versus* Done; or, Salvation is all the Work of God. This is a timely little book on the free Gospel of God, that cannot fail to be profitable to any who will carefully read it. As the title shows, it is prepared specially for those who vainly try to save themselves by their own works. *Drummond's Tract Depôt, Stirling, N.B.* 6d. per dozen.

Poor Relief in Foreign Countries, and Out-door Relief in England. By Louisa Twining. *Cassell & Co.* A Guardian of the Poor herself, the author has long made a study of the administration of the poor laws. This book deals briefly with a great problem, and is certainly worthy the attention of social reformers.

Pen Pictures from the Life of Christ. By Rev. John Cullen, M.A. *R. D. Dickinson.* We are not disposed to give this volume a very high place among published sermons. Though sound in doctrine, earnest in tone, and devout in spirit, it displays neither depth nor freshness of thought. The style, too, wants more brightness and vigour.

Scribner's Magazine for March contains articles on a great variety of subjects, from the practical questions of the railway mail service to the subtilties of economy in mental work, with an abundance of fiction and papers on topics of contemporary interest, several of them richly illustrated in a manner sustaining the reputation made by this magazine for strong and original art work.

Young People's Prayer Meetings. By Rev. F. E. Clark. 1s. *Sunday School Union.* A very useful treatise on an important subject. The author is president of the United States Society of Christian Endeavour, and he deals with prayer-meeting arrangements in practice as well as in theory. Some four hundred topics for consideration at prayer-meetings are given in an appendix.

Castle Building. By Rev. Gordon Calthrop, M.A. 3s. 6d. *Hunt & Co.* This volume comprises a series of "Lectures on Home Subjects" of an eminently practical character. Among the subjects treated of are "Family Duties," "Little Things," "Newspapers and Novels," "Manliness," "Gossip," &c., and these are dealt with in a masterly way, which rivets the attention of the reader and sends the arrows home.

Media. By Zénaïde A. Ragozin. 5s. *T. F. Unwin.* The same pen that supplied "Chaldea" and "Assyria" to the "Story of the Nations" series, has now contributed the remarkably interesting history of Media, Babylon, and Persia. This handy volume admirably covers the entire period from the fall of Nineveh to the Persian war, and includes a study of the Zend-Avesta, or religion of Zoroaster. The book is fully illustrated, and occasionally an interesting side-light is thrown upon Old Testament history.

Rev. Dr. Saphir's address to the members and friends of the Open-Air Mission on "What is Implied in Preaching Christ?" has been published in pamphlet form. It need hardly be said that every page contains fundamental teaching forcibly expressed. Stimulating in a high degree to those who heard it, this comprehensive and practical address will, we trust, be instrumental of much good to the thousands who may read it. (1d. *Morgan & Scott.*)

Methodism: A Parallel. By William A. Quick. *T. Woolmer.* To demonstrate that Methodism is Apostolic Christianity is the interesting and difficult task this book is intended to accomplish. Various readers will form different conclusions as to its success. The author certainly does succeed in giving some interesting episodes in the early history of Methodism, and in establishing some sort of parallel between these and the experiences of the Apostolic Church; but probably other denominations could find equally striking points of similarity. All readers will thank him for his facts, and *perhaps* Methodist readers will accept his conclusion.

Socialism and Christianity. By Rev. M. Kaufmann. 4d. *Religious Tract Society.* This is No. 59 of the "Present Day Tracts" series. After a lucid explanation of Socialist tenets and aims, the author temperately exposes the fallacies of the system. He sums up by showing that Christianity contains principles which, if fully carried out, would solve in the best manner all the problems with which Socialism deals; while, in the work of Divine redemption, it furnishes the motive, and, in the agency of the Holy Spirit, the powers which are wholly lacking in political Socialism. This is a capital tract, evidently the work of a practical and well-informed writer.

A Gauntlet to the Theologian and Scientist. By Thos. Clarke. 5s. *Frederic Norgate.* A retired physician and a member of the Church of England, the author of this singular book traverses the psychology of the theologian, and the unbelief of the scientist. Personally, he glories in Christ and the things pertaining to his redeeming work. The book is an argument for what is commonly known as "conditional immortality," conducted on distinctly novel lines, as the author's psychology is peculiar. The style is easy, but somewhat discursive, some heavy blows being dealt on the one hand at philosophic doubt, and on the other hand at modern Romanising tendencies.

The Written Word. By. S. G. Green. 2s. 6d. *Sunday School Union.* A new edition of a very useful book, devoted to the consideration of the contents and interpretation of Holy Scripture. It is undoubtedly from an imperfect apprehension of what the Bible really is, that many to-day question and reject it. Dr. Green not only examines the causes of perplexity and the grounds of unbelief, but brings forward facts and truths in abundances and with excellent effect, to establish the thing, most surely believed among evangelical Christians in regard to the Book and its story. There is a useful chapter on the Revised Version. The book will prove of great service to thoughtful young people.

The Theological Monthly. Nisbet & Co. The second issue of this new serial contains able and interesting articles upon topics of present importance contributed by several well-known writers. "The Döllinger-Reusch History of the Intestine Conflict on Morals in the Church of Rome" is reviewed by Rev. Wm. Arthur, in a valuable and instructive article. This deservedly occupies the first position, especially because of the information it contains. There is strong reason for getting the clearest light possible upon the moral—or *immoral*—teachings of the Jesuits. Prebendary Reynolds defines a miracle, and gives proof of it. Chinese literature is treated by Dr. Edkins in an article evidencing much careful research. A prophetic article by Canon Fausset on "The Signs of the Times" is specially interesting and important. There are few writers who can treat so clearly, and so wisely, the doctrine of our Lord's Second Advent. By a comparison of God's Word with the present events of God's providence, the Canon shows that there are many signs of the end to which the wise should give heed. The mistakes of Mr. Leslie Stephen's article on "Belief and Conduct," which appeared in *The Nineteenth Century*, are well exhibited in a brief article by Mr. J. Gregory Smith. Cremation is defended by Sir T. Spencer Wells; and Mr. James Neil contributes an interesting notice of Handclapping in Palestine. For variety, and ability, and interest, this issue is to be commended.

Wycliffe and Movements for Reform. By Reginald Lane Poole. Another volume of the "Epochs of Church History" series. It is not a eulogy of Wycliffe or his work, but a historical study of actions and tendencies, conducted in a singularly impartial spirit. Perhaps scant credit is given to Wycliffe for high motives and spiritual purposes, but, on the whole, the book is both lucid and useful. Church history is rapidly traced during a period of two hundred years, ending with the Council of Lateran at the beginning of the sixteenth century. (2s. 6d. *Longmans & Co.*)

The Four Gospels in One. By Rev. John Mostyn. 3s. *Bible Christian Book Room.* Many have at various times taken in hand the task of constructing a continuous Gospel narrative on a chronological arrangement. The work is not easy, and the result depends largely upon the judgment of the consolidator. Mr. Mostyn seems to have exercised good judgment in cases of chronological difficulty, and his work shows a careful hand throughout. The sub-divisions are always helpful, and by marginal references the reader is always kept informed as to the source of the passage under his eye. Indexes and tables add to the usefulness of a handbook which students and ordinary readers will alike find very serviceable.

Cogitations and Conclusions. By O. F. Routh. 4s. 6d. *Elliot Stock.* The author assumes a position of humility when he describes this as "a commonplace book of passing thoughts." Commonplace his thoughts are not. They teem with a freshness and power that impart considerable value to his work, which is the result of wide experience and keen observation during a long life. We have but one complaint to make. The preface informs us that "the 'Cogitations' have been put down just about as they occurred to the mind, with little attention to elegance, and none at all to order and connection." This is a pity; the "Index of Subjects" should have been more concise and alphabetically arranged. But perhaps that which is found with difficulty is valued the more. Certainly the brief thoughts on no less than 838 subjects which this book contains are worth studying, and none could read them without feeling thankful that a life so long spared has been used to such good advantage for the instruction and the good of others.

Security. By G. F. Trench. A booklet giving the substance of addresses intended to meet the case of those who, having found pardon and acceptance in Christ, yet fear that they may ultimately be lost. (*J. F. Shaw & Co.*)

The Inspiration of the Scriptures. By Rev. P. Reynolds. 3d. *R. Banks & Son, Racquet-court, Fleet-street.* This is a vigorous statement of the grounds of entire confidence in the Bible as a revelation of the mind and will of God.

Investment Hints. By Maurice C. Hime, LL.D. 6d. *Simpkin, Marshall & Co.* An eminently practical little book. The author is headmaster of Foyle College, Londonderry, and he has dedicated these pages of sensible counsel to his "Old Boys."

Two Sides of a Picture: What God does with our Sins, and what our Sins will bring upon us. Compiled by C. E. Gowan. A very useful booklet, clearly presenting essential Scripture truth. (1d. *T. Hamblen,* 16, *The Higher Parade, Leamington Spa.*)

Be Manly Christians. By Rev. J. T. Wrenford. 6d. per dozen. *Partridge & Co.* This is a satirical poem on the question of "Amusements." It is dec dedly "smart," though, perhaps, too comprehensive. We hope it will accomplish the purpose for which it is written.

Noah and her Sisters is the curious title of a little book, which contains much practical instruction and exhortation as to the way of life and the Christian's walk. It is by the late Rev. J. Metcalfe White, of Tisbury, Wilts., and is published by *Partridge & Co.* 2d.

Cookery for Working Men's Wives. 3d. *Paisley: Alexander Gardner.* A useful compilation for people of limited means. It contains recipes by Martha H. Gordon, as given in the domestic economy classes instituted at Govan by Mrs. John Elder. There are also some useful hints on washing and sanitation.

The Mission of the Church and the Conditions of Success. By Rev. William Crosbie. Here are notes of two sermons preached at Clifton-road Church, Brighton, in January last. The need for hearty co-operation between preacher and people in the work of winning souls if strongly urged. (2d. *D. B. Friend,* 77, *Western-road Brighton.*)

Man's Debt to Man. By Rev. Alex. Martin. *Edinburgh: Macniven & Wallace.* This is a sermon recently preached to the Edinburgh University Arts Students' Christian Association. Truths which sadly require wider recognition are set forth with much power. The responsibilities of riches, culture, and Christianity are specially dwelt upon.

Homes for Working Boys.—The Corporation of London have made a grant of one hundred guineas to the funds of the Homes for Working Boys in London, which sum has been supplemented by a like amount from Mr. Horace Brooks Marshall.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, MARCH 24.—Exodus XVII.

How wonderful that the people should chide thus, when so recently they had beheld such marvellous interpositions on their behalf. It would be incomprehensible, unless we had often acted in a similar manner, forgetting the goodness of the past under the pressure of some sudden need (Ps. lxviii. 19, 20). All these trials were permitted to test their hearts, and to afford them opportunities of learning the abundant wealth of the Divine resources (Deut. viii. 2, 3). Trials are the occasions for the putting forth of the Divine power on our behalf.

The smitten rock is the evident type of Christ (1 Cor. x. 4). He is the Rock of Ages, who was cleft and smitten for us on the cross by the nails and spear; and out of Him there have flowed the gracious influences of the Holy Spirit, who could not be given in his fulness until the bitter passion of the cross was over. We may all not only drink of the water, but have it within us, springing up into everlasting life (John iv. 14).

This chiding of the people is referred to more than once in after Scripture (Deut. vi. 16; Heb. iii. 8). We need to be very careful not to allow ourselves to murmur or chide, but to say "Yes" to God's appointments, and to believe that He does all things well.

Amalek is always a type of the flesh. He was the grandson of Esau, who was sensual (Gen. xxxvi. 12). It was a treacherous nomad tribe (Deut. xxv. 18). We may be redeemed by blood, but we may expect conflict and perpetual war (16). We are not in the flesh, but the flesh is in us. But victory is sure, if only we will let the Lord fight for us. The attitude which wins the victory is that of the bended knee and the uplifted hand. The Spirit of God lusts against the flesh, so that we may not do as we otherwise would (Gal. v. 17).

MONDAY, MARCH 25.—Exodus XVIII.

A joyful meeting.—How humble Moses was in attributing all the glory of the Exodus to Jehovah (1, 8, 9, 10). This is the sure cure of pride. When we recount the mighty triumphs with which we may have been associated, let us carefully give all the honour and glory to God. And, indeed, what are we but weapons and instruments, who are no more able to accomplish aught of ourselves than an axe lying at the tree-foot, or the dry jawbone of an ass (Isa. x. 15; 1 Cor. i. 27)?

The names of Moses' sons betray the drift of his thoughts when in the wilderness-exile of his shepherd life. May we ever remember that we are strangers here, and that our only help is in God.

The appointment of the elders is described more in detail in Numb. xi. 10, &c. We find there not only that Jethro instigated Moses, but that Moses himself was complaining. He seemed to feel as if he were called on to carry the whole people. But this was not the case (Exod. xix. 4). And he came to see more clearly in after days that it was not so, but that stronger arms than his were beneath (Deut. xxxiii. 27). How very careful should we be of the advice we give, lest it chime in with the unexpressed mood of some friend, and lead him further than he would have thought of going. In this case no new spirit was bestowed, but some of the spirit which was on Moses was taken from him and placed on these men (Numb. xi. 16, 17). If we can trust God utterly, rolling our burdens on Him, there is nothing too heavy for us to bear, for the weight rests not on us, but Him. Let us cultivate the habit of rolling off our burdens on to God as soon as they accrue, and we shall find that there is nothing too heavy for us, or which we cannot perform (18).

TUESDAY, MARCH 26.—Exodus XIX.

The plain beneath Sinai, where Israel encamped, has been clearly identified, and the reader should study the books of travellers that will give him a mental conception of the scene. The brilliant colours, in which red sandstone predominates; the shattered, thunder-stricken peaks; the awful silence; the utter absence of vegetation; the level plain on which the vast host encamped, in view of the Mount.

How tender was the Divine address to the people (4, 5, 6).—Nor are we excluded from these promises if we are the spiritual children of Abraham by faith (Rom. iv. 16). If God could bear three millions of people, He can us. We may be his peculiar treasure (Tit. ii. 14). We may inherit all things in Him (1 Cor. iii. 21). We may be his priestly kingdom (Rev. i. 6).

The solemn pledge of Israel (8) was a great mistake. They knew little of themselves, or they would never have made it. How could they dare affirm that they would obey all, when they did not even know what would be demanded of them. And from that moment God set Himself to show how impossible it is for man to stand before Him on the ground of obedience. It was a long process, and it has to be repeated with each individual man. There is a sense in which we all stand before Sinai, and each protests his ability to do all that is required, and has to learn his impotence.

The holiness of God was taught in object-lessons. The people must wash, the Mount must be fenced, the intruder must be stoned. Moses must be sent down twice (14, 21) to warn the people, and then he alone and Aaron may ascend. All was done to show the people by outward signs the vast distance between themselves and God. Thus did God teach men to understand the meaning of holiness. What a contrast exists between that dispensation and ours (Heb. xii. 18).

WEDNESDAY, MARCH 27.—Exodus XX.

The law was given by Moses, by the disposition of angels (John i. 17; Acts vii. 53). It tells us not what God is, that is only to be seen in Jesus; but what man ought to be. It is held up in the face of sinful men, as God's standard of perfect manhood, that they may learn to know themselves, and to see how infinitely short they come of it, and that they may be so emptied of all self-confidence as to be driven to the only hope of sinners in the unmerited grace of God (Rom. v. 20, vii. 9, &c.). So utterly unable is man to fulfil the law of God, by the weakness and evil of his nature, that the best man living must be under its curse (Gal. iii. 10). The law knows no mercy; one flaw in keeping its requirements is fatal.

The ten commandments are the embodiment, in a concise form, of Divine requirements which were in existence from the creation; and were written on the conscience of man (Rom. ii. 15). It is probable that the fourth is no exception to this. We should judge ourselves by these "ten words," that we be not judged. They are useful to us for purposes of self-examination. We may read their deeper meaning in Matt. v. They consist of the first table of duties to God, and of a second to man, and are capable of being gathered into two all-comprehending precepts (Mark xii. 29—31). And in a sense they focus into a single word (Gal. v. 14). Christ has fulfilled for us the requirements of the law, and borne for us the penalty of the broken law.

The law is not our ground or rule of life (Rom. vi. 14).—But we are under the law of love to Christ; and that law, being wrought in us by the grace of the Holy Spirit, produces in us the same results as would have been secured, if we had been perfectly able to obey the original requirements (Rom. x. 4).

The dread of the people (19).—This is graphically described in Deut. v. And yet God requires our worship (24), and purposes to meet us at the altar, if we approach in all humility, offering sacrifices of blood (Eph. ii. 13).

THURSDAY, MARCH 28.—Exodus XXI.

Here is the beginning of a code of laws, civil, political, ceremonial, which were afterwards given in detail in the Book of Deuteronomy. There is a great difference between the moral law, which is eternal as God, and is written on all hearts, and the ceremonial and political law, which had a more limited range as pertaining to the history of Israel. It was in great advance of all similar codes of that age, but it was far inferior to that of Christ. It was of no use to impose the highest Christian demands on these untutored people, but to lead them by gentle ascents from the grossness of Egypt and surrounding nations (Mark x. 4, 5).

The law of the Hebrew slave (2, &c.) is a beautiful lesson. He served at first, because there was no other way of wiping out his debt; but after, he served because he loved. He elected to remain in slavery for ever, and learnt perfect freedom. Love is the true source of service; and we, who determine to serve Christ, may ask to have our ear pierced to the door as his was, then shall the Son make us free indeed (Ps. xl. 6; John viii. 33). Our spirit is not "must I?" but "may I?"

The other laws of the female slave (8—11), of the treatment of acts of rude violence (12—27), of the disputes as to animals (28—36) are all very instructive, and rest upon principles of absolute justice, which a little thought will enable the reader to appreciate.

But the main conception of the Mosaic code is retaliation (23, 24, 25).—Our Lord Jesus Christ alluded to this (Matt. v. 38), and insisted that his own followers should adopt a higher code, that of merciful love, after the example of their Father. How well it is for us that He has not dealt with us on the principle of absolute justice, serving us as we have served Him and others (Ps. cxxx. 3). But what a picture do these laws give of the depravity of man's heart, which demanded them!

FRIDAY, MARCH 29.—Exodus XXII.

Restitution is one of the prime thoughts in this chapter (1, 3, 4, 5, 6, 7, 9, 12, &c.). Alas, that this is far from being recognised by us Christians as it should be. But it is the first sign of a genuine work of grace (Luke xix. 8). It is not enough to confess to God; we must also confess and make restitution to man. Men are very often kept from peace and trust, by their memory of some wrong, which they have not made right. But no amount of religious observance will compensate for the failure to adjust, so far as possible, the frauds of the past.

Mercy also shines in many of these enactments (21, 22, 26, 30). The graciousness of God (27) was a reason and motive why they should be tender and gentle in their dealings with strangers, the defenceless, and the poor. Infraction of these commands was severely alluded to in after days (Amos ii. 6, 7, 8). We seem to forget that God demands similar mercy of us towards the weak and poor, and nothing so greatly commends his children to Him (Ps. xli. 1; James i. 27).

God's nearness is taught. He hears any cry that is raised (23—27), and He comes near to avenge the cause of the poor. He was the invisible King of Israel (28, R.V.), who beheld each of his subjects with searching and minute inspection, judging the evil and the good, and interposing on the behalf of those who could not help themselves. This is the meaning of a Theocracy.

Holiness was his prime requirement. Here first is the demand, "Ye shall be holy men," which was destined to ring throughout the remaining books of Moses, and is the appeal of all Scripture (1 Peter i. 15). Holiness means separation *from* and *to*. When we yield ourselves only to God, we are weaned from, and lose our taste for, the things which once fascinated us (31).

SATURDAY, MARCH 30.—Exodus XXIII.

This chapter is full of sweet and profitable reading. Many of the laws breathe the spirit of the New Testament. Do we not sometimes raise and receive (1, marg.) false reports, and circulate them? Are we not all influenced by the opinions and actions of the multitude (2). Do we exert ourselves to help those whom we hate, in their conflict with difficulties (4, 5)? Are we always careful to keep our hands free of anything false, or bribes (7, 8)? Do we never take advantage of those who may not be as well acquainted with our methods or language (9)? Sometimes professing Christians take undue advantage of foreigners. Do we think enough of the poor, and of the rest required by our servants and animals (11, 12). Alas, too, how often we mention "chance," and "fate," and "Jove," and other names of heathen gods (13).

The three feasts are elsewhere mentioned at greater length (Lev. xxiii.) and are significant of certain great events in the story of redemption. The feast of passover speaks of the cross; the offering of the firstfruits of the resurrection; and the final feast of a completed harvest of Pentecost.

A precious promise closes these injunctions (20). That angel, with the attributes of God (21) still goes before us, to set us in the way of his steps, and to lead us to the many mansions prepared. Happy are they who keep behind Him, allowing Him to face all their spiritual foes (23), and who obey Him utterly. How tender is that thought of us which deals with us by littles (30). It is so that all noble character is built up. Obey in little things, and God will lead you into the very fulness of blessing (John xiv. 23).

THE CHURCH MISSIONARY SOCIETY, says *The Record*, does not seem to have suffered from the criticisms of Canon Isaac Taylor. The flow of candidates for service in the foreign field, so far from being checked, has increased, and the total income is not likely to show any decrease when reported at the annual meeting in May.

International S.S. Lessons.

Sunday Afternoon, March 31. Review of the Quarter's Lessons.

Golden Text: Acts x. 38.

The incidents of the quarter's lessons admirably illustrate the Golden Text, in which, indeed, the Holy Spirit, in a brief verse, gives a biography of the whole life of Jesus. It is also specially valuable as connecting all that Jesus did with the anointing with the Holy Ghost and with power. See also Isa. lxi. 1; Luke iv. 18—21; Matt. xii. 28. The dependence of Jesus upon the Holy Ghost for wisdom and power was a feature of exceeding significance. How it enforces upon his servants the necessity of receiving the same Spirit!

"*He went about.*"—See how this is illustrated by the quarter's lessons. While working chiefly in Galilee, and especially in Capernaum and its district, we have found Him in Gadara, in Cæsarea Philippi, to the extreme north of Palestine, down to the south-east in Perea, and in Jericho on his way to Jerusalem. He consulted not his own ease, nor his own popularity, but his Father's will (Mark i. 38), and the people's need. His rest was in unwearying service. Such is his method still as He continues his work through his servants by the power of the Holy Spirit. Diffusion, not centralisation, is the genius of the Gospel of Christ. Not now to the Jewish nation alone, but to "all nations" his servants are sent (Matt. xxviii. 19). The review may very properly have a missionary application.

"*Doing good.*"—How this, too, is illustrated by the work in which we have seen the Saviour engaged. The statement that He healed "all that were oppressed of the devil" is suggestive. It will apply not only to the healing of the demoniac (Mark v.), but to other instances of healing as well. Satan's connection with bodily disease is often referred to. See Luke xiii. 16, and the case of Job, and of Saul's thorn in the flesh, which is called "a messenger of Satan," 2 Cor. xii. 7. Yet manifestly his power is not absolute, but is exercised in subservience to Divine authority, and is allowed only for the glory of God, and the ultimate benefit of those oppressed (John ix. 3, xi. 4). Jesus proved his power to heal *all*. No case baffled Him. And the importance of such works as testifying of Him was often referred to by Him. They are his credentials (Matt. xii. 28; John v. 36, xiv. 11). An unbeliever is guilty of rejecting the most convincing evidence. But "doing good" had a wider meaning. It includes his teaching, as well as his miracles. Recall his Parable of the Sower, his instructions to his twelve disciples; his prediction of his sufferings and death; his inculcation of a child-like spirit. He spake "the words of eternal life" (John vi. 68). Sin began by doubting the word of God (Gen. iii. 1), salvation begins by hearing and receiving his words. To learn of Him is as needful as to take our burden to Him (Matt. xi. 28—30).

The period covered by the quarter's lessons was about four years. John the Baptist began his ministry six months before the Saviour, and the last lesson brought us to near the close of the Saviour's life. During this period, we have not only beheld his miracles, and listened to his teachings, but we have seen various sorts of persons brought into contact with Him—typical, perhaps, of those who hear of Him still. Some have received bodily healing and spiritual blessing as well—notably, the paralytic, the demoniac, and the timid woman. How many among the scholars belong to that number? The great bulk, however, have simply been aroused to a temporary interest, but have not sought and obtained from Him any blessing. Of this class there are many to-day. One, at least, has been brought to a doubtful position; he left the Saviour "sorrowful" (Mark x. 22), because not fully prepared to meet his claims. Perhaps many are in the same condition of indecision. Nothing is more sad or more unworthy.

Among the lessons suggested by the review we name only the following as of practical importance:—

(1) *The possibility of early discipleship.*—The young may believe in Him (Mark ix., x.).

(2) *The power of Jesus to save.*—None were too bad. Even the desperate case of the demoniac did not baffle Him (Heb. vii. 25).

(3) *He saves all who come to Him.*—It matters not how they come—whether boldly as the paralytic, or timidly as the woman in the crowd (John vi. 37).

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Among the Churches.

CHURCH OF ENGLAND.

Rev. John Barton, of Cambridge, who has had over fifteen years' experience of mission work in India, has expressed his willingness to the C.M.S. committee to go out to Tinnevelly for eighteen months, and to place his services at the disposal of the Mission there.

The vicar of Tamworth, Staffordshire (Rev. E. G. Thatcher), has decided upon a new form of Sunday evening services in Tamworth, whereby he hopes to secure the attendance of those persons who do not attend any place of worship. He intends holding a service after the ordinary service on Sunday evening, when magic-lantern slides will be exhibited illustrating the subject of discourse.

A Conference with the object of promoting lay-preaching in the Church of England was lately held at Brampton, Cumberland. A long discussion took place, in which several speakers referred to lay evangelisation on a small scale having been successfully carried out in their districts, and a resolution was passed to the effect that a system of organised lay-preaching in the Church of England is desirable.

METHODIST.

Rev. Mark Guy Pearse is devoting much time and thought to revive the spiritual life of three or four London suburban Wesleyan chapels, which are depressed and desolate. It is, says *The Methodist Times*, a much-needed and most blessed work, in which he has already reaped encouraging success.

Spiritual life in the Wesleyan Church at Westbourne, Hartlepool, has been much revived since the congregation removed to their new premises a short time since, and scarcely a Sunday evening service has been held without visible results. At some recent special services held a number of conversions were witnessed.

At Bishop Auckland, the other day, a most interesting meeting was conducted entirely by boys, whose speeches on China, India, noted missionary worthies, &c., elicited frequent applause. The minister of the church, Rev. W. L. Tasker, had composed a special missionary dialogue for the occasion, entitled, "Home and Foreign Missions." This created a very good impression, and was well appreciated.

BAPTIST.

Rev. Edmund Morley, late of Halstead, Essex, has settled in the pastorate of Coupland-street Chapel, Manchester, which became vacant by the removal of Rev. G. Wainwright to Westbourne, Bournemouth, last year.

Mr. A. H. Baynes, the secretary of the Baptist Missionary Society, has given a striking proof of his unselfish devotion to the cause of foreign missions, by declining the offer of an appointment with a salary five times that which he is in receipt of from the Society.

At the annual church meeting held at the Metropolitan Tabernacle on Tuesday evening, last week, it was reported that the present number of members is 5275. There are in connection with the Tabernacle Church twenty-six mission stations, containing 4110 sittings; and also twenty-eight Sunday and Ragged Schools, with 594 teachers and 7811 scholars.

Until the spring of last year, the island of Guernsey, with its population of upwards of 30,000, possessed no English Baptist Church. By the exertions of Rev. F. T. Snell, the scattered Baptists have now been gathered, and already much blessing has attended work among them. At the commencement of this year the friends felt that it was quite time that a place of worship should be opened at St. Peter-Port. Unexpectedly, a building known as All Saints' Chapel, for many years licensed for the celebration of Divine service according to the rites of the Church of England, was closed. This was promptly purchased, and will, all being well, be opened on May 1 as a Baptist Chapel.

SOCIETY OF FRIENDS.

On the 6th inst. South Wales lost a devoted and excellent man by the death of George Phillips, of Haverfordwest. This was illustrated by the remarkable and influential representative gathering of worth, wealth, and respectability at the funeral, on the 11th. Frederick J. Gibbins and Charles S. Price, of Neath, and William Jackson Smith, of Tenby, represented Friends.

About the same time Lydie Majolier, of Congenies (sister of the late Christine Alsop), passed away. Her benignant influence and thoughtful love and care will be much missed in the South of France, and by English Friends who travel or reside there. Fredk. and Anna Fox and Wm. Smythe attended the funeral.

The new meeting-house in Cardiff is supplying a felt want in the town. On the 6th inst. a cabmen's tea was followed by an excellent meeting, with about sixty cabmen present, and a sick benefit society for them is likely to be the result. Five days later a large audience had the privilege of hearing Henry Newman, of Leominster, lecture on Palestine, dressed as an Arab gentleman. The lecturer was very successful in illustrating and proving Holy Scripture.

It will interest and gratify many Friends to hear that Samuel Morris, of Germanstown, Philadelphia, has been liberated by his Quarterly Meeting to visit Friends in Great Britain, Norway, and the South of France, with Thomas P. Coope, an elder, as his companion. It is over thirty years since any official correspondence with London Yearly Meeting has come from Philadelphia, although English Friends would gladly welcome such intercourse with the city of "Brotherly Love."

CONGREGATIONAL.

Edmonton and Tottenham Church reports a membership of 452. Mission work has been carried on at five centres; upwards of 1100 children are in the Sunday-schools.

Chapel-in-the-Field Church, Norwich (Rev. J. P. Perkins, pastor), reports its membership about 370; over 500 children are in the Sunday-schools. A monthly evangelistic service is held in the Church; two flourishing mission stations are also worked.

After the morning service, on Sunday week, at Streatham Hill Church, a conference was held at which Rev. J. P. Gledstone gave an address on the crisis in the history of the London Missionary Society, and urged upon his hearers the duty of self-sacrifice in order to raise the funds requisite for vigorously prosecuting the work of foreign missions. On the motion of Mr. Alderman Spicer a resolution was adopted pledging the congregation to raise £600 within the next two years for the Society's work.

PRESBYTERIAN.

A large canoe, for the use of Rev. J. F. Gartshore, Scottish United Presbyterian missionary at Unwana, Old Calabar, West Africa, has been built at the expense of the children of Lansdowne U.P. Church, Glasgow. The craft has been named *Lansdowne*.

Mr. Robert Stark, the London Presbytery's evangelistic agent, has concluded a most encouraging series of special services in Haverstock-hill Church. The pastor (Rev. D. Sillars) followed up the stirring addresses of the evangelist on Sunday week by a practical discourse on the text, "Meditate on these things."

An evangelical mission on a large scale has been carried on for some years in a district of Birmingham called Nechells, Mr. W. F. Holt, the missionary, having been remarkably successful. A commodious church has been built to hold nearly a thousand persons, and was opened last week by Dr. Thain Davidson. The mission has thus far been carried on on undenominational lines, but it is expected that the minister and congregation will shortly be admitted into the Presbyterian Church of England.

NOTES FROM SCOTLAND.

Evangelistic meetings were held in Saffronhall Church, Hamilton, last week, accompanied with much blessing.

Mr. Rodger, Y.M.C.A. evangelist, has concluded a most successful and encouraging series of meetings at Alexandria, Vale of Leven.

Mr. Scroggie has concluded a series of Gospel meetings at Free St. Mary's, Govan. He is this week at Union Free Church, Morrison-street, Glasgow.

A fortnight's evangelistic services are being held, in connection with the opening of the new mission premises, Kinning-park, Glasgow, belonging to the Pollokshields Free Church.

NOTES FROM IRELAND.

Rev. Ribton McCracken has held a successful series of mission services in Edgarstown parochial schoolroom, near Portadown.

Rev. Jas. Kirkwood has closed a very successful fortnight's series of meetings in the Methodist Church, Bandon, and is now conducting similar meetings in Dunmanway, co. Cork.

The Gospel mission which, for the past three weeks, Mr. George Clarke has been conducting in Belfast, is growing in interest and results. Large numbers of men and women have remained night after night for the after-meetings, and many have professed conversion.

A two weeks' Gospel mission, preceded by a Christian workers' convention, has been held in Fivemiletown Methodist Church. During the second week the mission was conducted by Mr. J. Townsend Trench, who preached with great power, and many seekers found the Saviour.

The evangelistic services which, for the previous four weeks, Rev. R. Crawford Johnson had been conducting in the Methodist Church, Dromore, came to a close on Monday evening week. From the first the meetings were very largely attended; Divine power accompanied the word, and many persons decided for Christ.

A noteworthy revival of religious life is taking place in Trinity College, Dublin. The Missionary Prayer Union shows more signs of vitality than it has done for years. The Wednesday morning missionary meetings are well attended. The students have started a Saturday night prayer-meeting specially for those who take part in Christian work on the following Lord's Day.

FALLEN ASLEEP.

Rev. T. M. Patey, rector since 1857 of Hampreston, Dorset.—Rev. Canon Thomas Dalton, vicar of Holy Trinity, Whitehaven.—In the United States, Rev. Wm. Ireland, missionary of the American Board at Adams, Durban, Natal, South Africa.—Rev. W. B. Boyce, of Sydney, New South Wales, at one time one of the general secretaries of the Wesleyan Missionary Society.—Rev. D. A. Moullin, for forty years rector of Newington, S.E.—Rev. Jabez Rought, for over fifty years in the Wesleyan ministry.

Flower Mission.—Dear Sir,—May I ask your readers to help me in starting a Flower Mission for a poor part of South London? I want ladies to undertake to send a hamper of flowers either monthly or weekly during the summer months, the flowers to be tied up in bunches with a text, so that we can not only send flowers to the sick and suffering, but also the Gospel of Christ to those who are unable to attend any place of worship. Several ladies have already promised to help, but we sadly need more. I will gladly give further particulars.—Yours truly, (Miss) F. F. Young.

32, *Westbourne Park, London, W.*

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"Mr. SCOTT'S object in this work is to derive from the CATACOMBS 'a vindication of pure and primitive Christianity, and an exposure of the corruptions of Romanism.' He has attained a high degree of success, and produced a valuable and standard work. We rejoice in its continued circulation. It is remarkably cheap."

Baptist Magazine, March, 1889.

"Few subjects have greater attraction for the student of antiquity than that of the CATACOMBS OF ROME; and it is seldom that it has been treated in so graceful a manner as in the present elegant little work by Mr. BENJAMIN SCOTT, F.R.S.A. We cordially commend this beautiful book to the notice of our readers."

Hull Daily Mail, March 14, 1889.

"The Chamberlain of the City of London dedicates this *fourth edition* of his well-known work to Dr. Edwin Abbott [Head Master of the City of London School]; who has spoken highly of the earlier editions—not more highly, however, than the merits of the book amply warrant. There is no volume equally moderate in price giving to English readers so full and clear an account of these sepulchral remains of the early Christians. The work is executed with strict accuracy as well as with enthusiasm; it is copiously illustrated; and in an age of revived sacerdotalism among the Anglican clergy its appearance is specially opportune."

Christian Leader, March 7, 1889.

"A new edition of a deservedly popular work. It contains a very interesting description of the CATACOMBS: but a great deal beside—Chapters on Paganism, Primitive Christianity, and Romanism. Preachers will find many good 'illustrations' here."

Local Preacher's Treasury, March, 1889.

"A careful and interested perusal of these pages enables us to pronounce the volume as worthy of a place in every library; and it should command a very large circle of readers. It would be serviceable in the library of the Sunday-school, and find a hearty welcome in all our Book Societies. We desire for this beautiful volume a large circulation."—*Baptist Messenger*, March, 1889.

"Most people have heard of these famous CATACOMBS; but nowhere have we met with a more graphic or instructive account of their contents than in this book. The many wood engravings help to make the whole thing quite plain. We advise our young ministers, or more educated Sunday-school teachers, to study this volume."—*General Baptist Magazine*, March, 1889.

"We note with pleasure that a *fourth edition* of this interesting and instructive book has been called for. Little wonder, however, that these Lectures, wherein the story of Rome pagan, Rome Christian, and Rome apostate—as revealed in the CATACOMBS—is so admirably told, should have won a wide welcome. Even apart from its evidential value, the book possesses great antiquarian and historical interest."—*Word and Work*, Feb. 8, 1889.

"A wonderfully interesting book on a theme of great importance in reference to the Faith and Hope of the Primitive Christians. The author devotes *two* chapters to Paganism; *one* to the origin of Christianity; *two* to the Catacombs (or sleeping places of the early Christians); and the *two* closing chapters to Romanism. The part devoted to the CATACOMBS is the most interesting, and gives numerous cuts representing the Figures and the Inscriptions found therein. It should find a place in every Sunday-school library."

Methodist New Connexion Magazine, March, 1889.

"A powerful vindication of pure and primitive Christianity. The value of the book is enhanced by a great number of fine Illustrations. The public have given this book a very hearty reception, as it has now reached its *fourth edition*. May it reach a thousand more editions! Mr. SCOTT has done his work well. This book will well repay a careful perusal. Mr. SCOTT has something to tell, and he tells it in a most fascinating manner."

Irish Congregational Magazine, March, 1889.

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The British Messenger, March, 1889.

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Mon., March 25, Bible-reading, by Mr. W. R. Lane, 6.15 p.m. Fri., March 29, 6.30 p.m., foreign missionary meeting. Addresses by Mr. T. Morris (shortly leaving for Africa) and others.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. S. Golding. Mon., 7.30 p.m., lecture (free), by Rev. Dr. Wainwright, "Abomination of Desolation." Mon., Tues., Wed., and Fri., 8 p.m., young men's meetings. Prayer-meeting (Sat. ex.), 1 to 2 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Fri., March 22, 8 p.m., Bible-reading, by Rev. F. B. Meyer; subject—"Calvary"—Crucifixion. Thurs., March 28, 8 p.m., address to young men, by Rev. B. Senior.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thurs., March 21, 8.30 p.m., address, by Rev. Amos Dyson. Wed., 6 to 10 p.m., anxious inquirers and strangers.

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Bible-readings, by Rev. F. B. Meyer, Fri., March 22, 29, April 5, 12, 11.30 a.m. Open to all.

Y.W.C.A., 12, Portland-terrace, Regent's Park, N.W.—Deepening of Christian life, March 26, 28, and 30, 11.45 a.m.; and March 25—31, 8.30 p.m. Miss Bell, of Eastbourne, to preside.

The West Central Mission.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

Conference Hall, Mildmay-park, N.—Sun. next, March 24, 3.30 and 7 p.m., Mr. W. Spencer Walton. Tues., 3.30 p.m., "Gospel Work among Irish Roman Catholics," by Mrs. and Miss Smyly. Wed., 8.45 p.m., annual meeting of men's night school. Address by Rev. John McNeill. Countess Compton will distribute certificates and prizes. Thurs., 3 p.m., Bible-reading by Rev. F. B. Meyer; subject—"The Man and his Work." Fri., 8 p.m., illustrated lecture, on "South Africa," by Mr. Spencer Walton.

House of Rest, 8 Cambridge-gardens, Kilburn, N.W.—Fri., April 5, all-day meetings. 11 a.m., prayer for temporal and spiritual needs of missions; 3 p.m., Rev. R. P. Ashe, from Uganda, Central Africa; Rev. H. P. Grubb, of the C.M.S., will preside; 7 p.m., Mr. Reader Harris.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. March 22, Rev. William Haslam; March 29, Mr. Eugene Stock.

Great Assembly Hall, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. W. R. Lane.

Addresses on the Old Testament, by Rev. Adolph Saphir, D.D., St. John's Presbyterian Church, Allen-street, Kensington, Thurs., 11.30 to 12.30.

St. George's Hall, Langham-place, W.—Mr. G. Hucklesby, Sun., 11 a.m. and 7 p.m. Wed., 8 p.m., Burlington Hall, Savile-row.

Devonshire House, Bishopsgate-street, Without.—Weekly meeting, 1 to 2 p.m., for united prayer concerning great national evils, with a view to their mitigation or removal. March 26, Drink Traffic (chairman, Mr. John Taylor).

Burlington Hall, Savile-row, W.—Addresses, by Mrs. Yapp, to ladies only, on "Union with Christ," Fri., March 22, 29, April 5 and 12, 3.30 p.m.

Agricultural Hall, Islington, N.—Evangelistic address, by Rev. John McNeill, Sun., March 24, 3 p.m.

Conference Hall, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. Dr. E. W. Bullinger.

Metropolitan Tabernacle, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Thurs., 7 p.m. Young people specially invited.

Regent's Park Chapel, Park-square East, near Portland-road Station.—Rev. F. B. Meyer conducts a service for workers and others, every Thurs., 11.30 a.m. Sun., 11 a.m. and 7 p.m. Gallery seats free.

New Kilburn Hall, Kilburn-gate, N.W.—Opening meetings, Thurs., March 28, Mr. J. E. Mathieson will preside at 4, and Mr. T. A. Denny at 7. Various friends are expected to take part.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

Open-air Mission.—Quarterly meeting in Eccleston-square Church, Pimlico, S.W., Mon., March 25. Address by Rev. Dr. J. Hiles Hitchens on "The First Christian Preachers and their Successors." Tea at 6; meeting at 7.

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Talbot Tabernacle, Bayswater.—Young Men's Society. Special address on home mission work, Wed., March 27, 8.30 p.m., by Mr. C. Russell Hurditch.

Victoria Hall, Walthamstow.—Sundays in March, Mr. T. H. Morris, 6.30 p.m.

Miss Mittendorff's Homes.—Annual meeting, Y.W.C.A., 17, Old Cavendish-street, W., Wed., April 10, 8 p.m.

Granby Gospel Mission, Lower Marsh, Lambeth, S.E.—Public meeting in connection with opening, Mon. March 25, 8 p.m.

Children's Scripture Union.—Address, by Rev. F. B. Meyer, Park Hall, Sydenham, March 29, 4 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., April 5, 7 p.m. Address, by Rev. W. Fuller Gooch, on "Vexing the Midianites."

Welcome Home, 173, St. George's-street, E.—Monthly meeting of Christian Lifeboat Crew, Tues., April 2, 7 p.m.

Shaftesbury Ragged School Mission and Infant Nursery.—Opening of new premises, 5, Railton-road, Brixton, S.W., by Earl and Countess Compton, Tues., March 26, 7 p.m.

Union Hall Mission.—Annual gatherings, Union Hall, Carlisle-street, Edgware-road, Thurs., April 4, 3.30 p.m., Lord Radstock in the chair; at 7, the Earl of Aberdeen is expected to preside. Tea at 5.30.

Glasgow Half-yearly Meetings of Christians, Waterloo Rooms, near Central Station, April 22 and 23.

Christian Convention at Rome for the Deepening of Spiritual Life, April 28. Hon. sec., Miss Grace Filder, 27, Via Sistina, Rome.—Particulars from General Hatt Noble, Redhill, Surrey.

Nottingham.—Convention for the deepening of spiritual life, Mechanics' Hall, May 20—22.—Hon. Sec., Rev. C. Lea Wilson, Radford Vicarage, Nottingham, of whom particulars may be obtained.

TEMPERANCE NOTES.

HOME.

Mr. William Forbes has concluded an eight days' Gospel temperance mission in the Assembly Hall, Sunderland.

The Manx House of Keys, by 17 votes to 4, has finally rejected what was left after hostile amendments of the Licensing Bill sent down by the Legislative Council.

Energetic protests are being made against any transfer of the licensing power to County Councils. It is held such transfer should be to a body elected for the purpose.

The Lancet hopes there is a growing appreciation of the fact that alcohol is too serious a thing to be played with, and that only very strong people can take it carelessly without harm.

Sunday, April 28, has been appointed by the Committee as the day for holding meetings especially in the interest of the World's Women's Christian Temperance Union. Workers in the cause are urged to celebrate the day wherever possible by securing the preaching of temperance sermons and addresses.

The Welsh Sunday Closing Act has not been administered with such vigour as it might have been. Lord Aberdare, who piloted the measure through the House of Lords, has lately expressed regret at this, and resented being called a "fanatic" for having endeavoured to restrict what he properly styles "a great evil."

FOREIGN.

Of 9898 commitments to Baltimore Gaol in 1888, 7584 were for drunkenness, and 1711 of the 2223 new insane cases were adult drunkards.

In Iowa the decision of the Supreme Court allowing the inter-State traffic in liquor is said to be doing much harm. Four firms have been established there to sell liquor in sealed packages.

The experience of Canada proves that in no locality can Prohibition be permanently successful unless it express the prevailing conviction of the people. The home moral is ceaseless temperance instruction of the people.

Of 5193 apprentices at the School Ship, Newport, Rhode Island, who, during 1888, were granted liberty ashore, only eleven returned under the influence of drink. Previous to Prohibition as many often so came back in a single day.

The electors of New Hampshire have voted upon the "Prohibitory Liquor Law Amendment" to the Constitution. The amendment was rejected by a decided majority. Another amendment was adopted, striking the word "evangelical" from the Bill of Rights, thus making it nonsectarian.

Mr. P. T. Barnum, the American showman, has been a teetotaler for more than forty years. When he was in England from 1844 to 1847 he found that the appetite for drink was growing upon him, and he there and then "with a tremendous effort and determined resolution, broke the habit square off."

English Baptist Church, Guernsey.—The Baptists of St. Peter-Port, having recently fallen into Church order, have purchased a chapel formerly used by a clergyman of the Church of England. The building has cost £475, and about £100 will have to be expended in repairs. There is need of outside help, as the cause is small, although the work is full of promise. Subscriptions will be thankfully received by the pastor, Rev. F. T. Snell, 5, Marine-terrace, Banks, Guernsey.

Notices.

Communications Received with Thanks.—A.H.G. R.R. J.G.H. L.D. A.P. A.S.H. T.W.F. G.G.S. A.C.J. C.C. S.G. G.A.M. A.V.H. A.R.B. J.W.C. A.J.S. E.M. T.S.M. D.R. T.G.W. R.P. G.F.N. W.L. J.F.T.H. M.F. R.C.B. M.D.P. W.C. J.M.S. W.S. J.P. C.M. C.D. A.S. E.R.F. G.S.S.V. S.H.A. J.P.H. J.S.M. M.C. S W. M F. W.C. R.D.F. A.L. H.W.F. S.S.S. G.K. F.T.Y. E.H B. W.G. G.W.S. G.J.H. R.C. W.J.G. J.S.C. A.S. M.H. J.W. W.L. D.A.M. W.H. H.E.S. D.S. L.T. M.B. A.D. J.McC. R.W. C.R.H. J.B. T.J.B. R.C. Lord K. J.A. W.R.F. A.J.P. R.G.W. E.A.K. H.H. H.McI. R.J. H.G.U. E.H.S. W.R. S.A. W.S.R. W.C.L. E.M.T.

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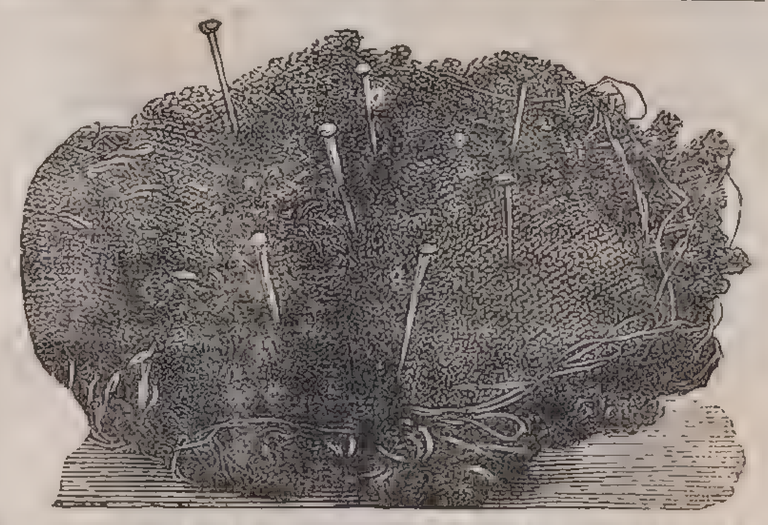
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CASE FOR THIS WEEK.

CASE PRONOUNCED INCURABLE.
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This case was introduced to me by Mr. James Coyston, of Berdon, whose wife had derived great benefit from my treatment.

Particulars of the case were sent to me in July of last year. The patient had been ill for four months. He had suffered for some time, in addition to the usual symptoms, with severe pains in the bowels, also in the back, chest, and shoulders. Consumption had been very prevalent in the family. The medical report declared there to be tubercular disease, and added, "*he will not get well again.*"

At Mr. Coyston's request I sent medicine and advice. He had been unable to keep down other medicine, but this he could. In a very short time he improved. In September Mr. C. writes:—"He is very much better, and can walk about anywhere, much to the astonishment of all, as it had been said '*there was no hope of him.*'"

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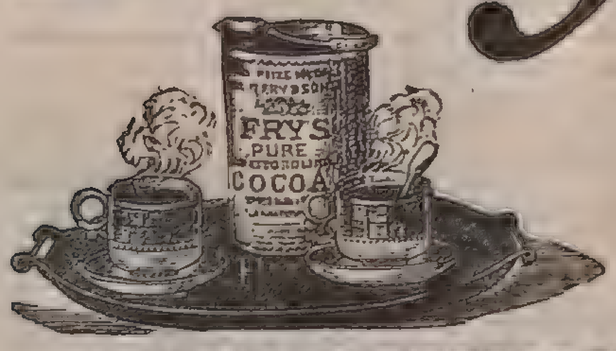
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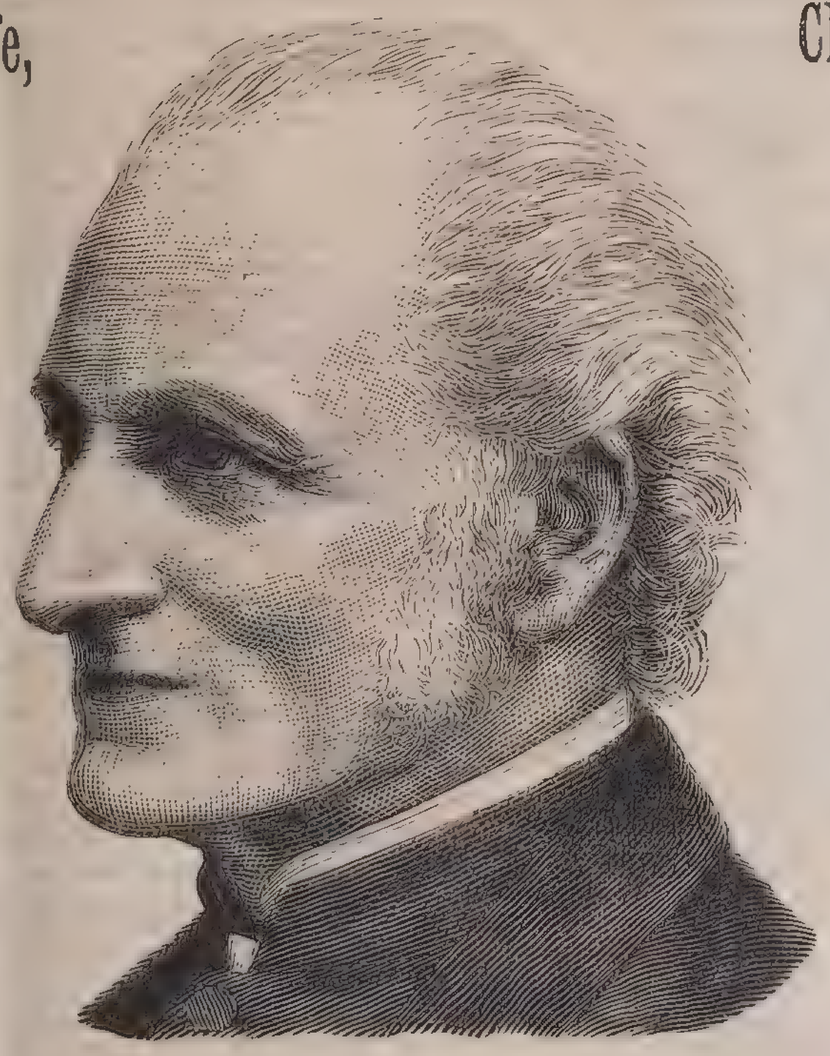
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v. pp. 16, 17.

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v. page 19.



[The Late Mr. Denham Smith.]

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No. 1000.] FRIDAY, MARCH 29, 1889.

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The 103rd ANNUAL MEETING will be held at the MANSION HOUSE on Tuesday, April 30, at 3 o'clock.

The Right Hon. the Lord Mayor will preside. Speakers: Ald. and Sheriff Gray; Mr. Sheriff Newton; Rev. Dr. Clifford; Rev. John McNeill; Rev. Richard Roberts; Sir Henry W. Peek, Bart., and others.

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—A family in Hamburg, of good position, wish to receive into their home young Ladies as Boarders where they would have every opportunity for any accomplishments desired.—Apply to Mrs. HEINEKEY, Knysna, Gleneldon-road, Streatham, London, S.W.; or direct to Frau HOEKMEYER, 33, Lübeckerstrasse, Hamburg.

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for Young Ladies, Gomersal, near Leeds. Established 1792. This School offers the advantages of a Christian Home for the pupils. Special care is given to religious instruction. The School will reopen May 9.—Apply to Miss DREXLER, the Lady Principal, or to Rev. G. B. McLEAVY, B.A., the Director.

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The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.: Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

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Preparatory School buildings are upon limestone. Perfect sanitary arrangements, pure air, beautiful scenery. Good playground; aviary, workshop, &c. Liberal meals and home comforts. Twenty guineas per term. References to Rev. H. C. G. Moule and others. See prospectus.—W. STORRS FOX, M.A. Camb., Bakewell, Derbyshire.

MR. J. W. C. FEGAN desires to

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College, Streatham, S.W. — Sound Evangelical training. Home comforts. Very healthy situation. Great attention to modern languages. Preparation for all examinations.—Principals, C. B. and J. CHEGWYN.

MANY CHRISTIAN PARENTS, who

at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

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ALFRED CLARKE, B.A. (Lond.), receives about twenty Sons of Gentlemen, from 7 to 14 years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other examinations. Personal care, Christian influence, and a healthy, happy home. — 85, Buckingham-road, Brighton. Referees: Mrs. W. Poole Balfern, Brighton; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's; Henry Edwards, Esq., 4, Buckingham-road, Brighton. Term commenced January 21.

YOUR BOYS will receive sound

education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

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Gentlemen would find a comfortable Home, with the advantage of thoroughly learning French and German, in a Protestant family. Preparation for civil and military service. Best references. Certificated masters.
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School for Gentlemen's Daughters, a young Lady to superintend juniors' practice, two hours daily. She will be received at half terms (30 guineas per annum), and enjoy special advantages in music and languages. Preparation for musical and other examinations.
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EVANGELICAL CLERGYMAN

seeks sphere of work, unconnected with the Establishment. Experienced. Good extempore preacher. Visitor. Married; no family. Would undertake erection of iron church if site were given. Prospect of moderate income sufficient.
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A GENTLEMAN, many years

occupied in both evangelistic and pastoral work, seeks opening in healthy country town or district. Would accept by arrangement Pastorate of Baptist or Undenominational Church not able to support minister.—X., 34, New-road, Aylesbury.

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is desirous of placing a youth with the above to learn the profession.—Address with full particulars, to GUARDIAN, Keay's Library, Eastbourne.

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Good practical knowledge of Gardening in all branches. Four years' good character. Age 25.
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AS HEAD GARDENER, where two

or more are kept. Married, no family. Christian, abstainer. Aged 31. Three years' character from present employer. Highest references.
J. WRIGHT, Napier Cottages, Hanger Hill, Ealing.

UNDER-GARDENER.—Clergyman

seeks Situation for young Man, where he would gain experience in greenhouse work. Age 19. Total abstainer. Member of Bible-class.
N., 9, Brock-street, Bath.

AS STATIONERY PACKER.—Nearly

four years' experience with good character from last situation. Time-keeper, or other light employment. Christian young Man. Total abstainer. Good writer. Has an artificial leg, but walks well.
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COACHMAN, Christian, 36. Un-

married. 15 years' experience. Excellent references. Disengaged early in April, owing to family going abroad.—J. M., 31, Winslade-road, Upper Clapton.

AS COACHMAN, single-handed, experienced in gardening. Age 38. Good references from present and former mistress. Country preferred.
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YOUNG MAN seeks situation as Plain Gardener or Under. Willing to make himself generally useful. Age 23. Christian, abstainer.—A. E. GLADWELL, Doddinghurst, Kelvedon Hatch, near Brentwood, Essex.

AS COACHMAN (experienced), or place of trust. Drive single or pair. Age 32. Married, no family. Total abstainers. Highest references. Willing to be useful.
ARTHUR SCOTT, George Town, Jersey.

UNDER-COACHMAN OR GARDENER. To live in the house. Useful, intelligent Lad of 16. Five years' good character.
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USEFUL MAN about house, able to do Plain Gardening, manage small greenhouse. Single, middle-aged, Christian. Church preferred. £14, board, lodging. References.—Miss JACKSON, The Seines, Avenue-road, Scarboro'.

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W. F., 90A, High-street, Hastings.

AS COFFEE-HOUSE KEEPERS, or other situation of trust or Christian work. A Christian couple with one child.—D., care of Rev. Dr. Morgan, Vicar St. Mary's, Leamington.

MATRON in home of any kind. Experienced with young women. Take Bible classes, &c. Earnest Evangelical. Abstainer. Highest references. Could furnish own rooms. Salary small.
Z., 26, Quebec-street, Montagu-square, W.

AS MATRON, HOUSEKEEPER, or any position of trust. A Lady, highly recommended, earnestly desires re-engagement. 5½ years' good reference. Thoroughly experienced, domesticated, fond of children.
M. B., 2, North-road, Clapham-park.

USEFUL COMPANION OR HOUSEKEEPER.—Re-engagement desired by Lady (35). Educated, thoroughly domesticated, obliging. Very active in household duties. Good needlewoman. Abstainer. Excellent references.
B., 10, Goldington-road, Bedford.

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WORKING HOUSEKEEPER, Useful Companion, or any place of trust. Could assist in business. Age 29. Careful manager; needlewoman.
D. M., Bazaar, Fore-street, Tiverton, Devon.

AS USEFUL COMPANION, Lady-Help, or any post of trust. Domesticated. Good needlewoman. Cheerful. Church of England. State salary. Good references.
A., 5, Cheney's-road, Wanstead, E.

AS MOTHER'S HELP or Needlewoman, or any light situation other than cooking, wanted for two young Women. Low wages, but comfortable homes wanted.
Miss H., 21, Althorpe-road, Upper Tooting, S.W.

AS NURSERY GOVERNESS.—Required re-engagement. Thorough English (no music). Or as Companion or Mother's Help. Good references.—Miss K. SOMMERTON, Sibford Gower, near Banbury, Oxon.

COMPANION.—A Lady is desirous of obtaining an engagement as a Companion to a Christian Lady, in a refined home. Remuneration no object.—Address in the first instance to
A. B., 18, Canonbury-terrace, London, N.

ENGAGEMENT wanted in a Christian Home for bright, attractive young person, of respectable family. Has been useful Companion for two years to the writer, who will answer any inquiries.
M., care of Miss B., Volta House, Harrogate.

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YOUNG LADY seeks engagement in a Christian family, as Useful Help or Companion to a Lady. Domesticated. Has good references from similar engagements.—G., Y.W.C.A., Cairns House, Brandram-road, Lee.

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AS YOUNG LADIES' MAID, or Schoolroom-maid. Age 19. Good needlewoman and dressmaker. Thoroughly reliable. Good appearance. Church of England.
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AS NURSE OR USEFUL MAID in a Christian family. Good needlewoman. Experienced with children.—A. S., care of Flood & Edwards, Ramsden-road, Balham, Surrey.

NURSE.—A Lady strongly recommends her Nurse. Experienced and trustworthy. Leaving through no fault. Can take Lady's first baby from the month. Age 31. Churchwoman. Neighbourhood of Bayswater preferred.
C. F. MILLIGAN, London-road, Reading.

NURSE TO AN INVALID.—A trained Nurse requires re-engagement.
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GIRL.—Situation wanted in Christian family for young Girl, age 18, as Under-Housemaid preferred. Kind and careful training required. Moderate salary,
Mrs. THURKETTLE, Stowmarket.

RESPECTABLE GIRLS.—A Lady is desirous to find suitable situations for several respectable Girls varying in age from 14 to 17 years.
W., Normanhurst, Basingstoke.

STRONG GIRL of nineteen. Needs looking after. Will anyone take her into a Christian home? No wages, only clothes as required.
Miss THOMAS, 79, Finsbury-pavement, London, E.C

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HOUSEMAID.—A Lady wishes to recommend a young Woman as Housemaid, and to wait on an old Lady.
N. N., The Manor House, Stanmore.

Appointments, Situations, &c., Vacant.

PARTNER WANTED.—An excellent opportunity for a decided Christian Gentleman, in a wholesale London business. Practical knowledge of the business not absolutely necessary. Principals only. Apply by letter, to
S., 22, Chancery-lane, W.C.

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A GENTLEMAN, farming in Manitoba, near Winnipeg, would take a Resident Pupil. The fullest particulars may be obtained and an interview with Advertiser's father arranged, by addressing STUART, Pelton's Library, The Pantiles, Tunbridge Wells.

COACHMAN wanted, in Kent, twelve miles from London. Single, abstainer, Christian. Wages commence at £28, and board in house. State age and height.
W., 35, Lincoln's Inn Fields.

COACHMAN wanted. — Married, without family. Must thoroughly understand his duties, and be willing to make himself useful. Christian and abstainer.
Miss SMITH, Miramichi, Withdean, near Brighton.

STEADY, RESPECTABLE MAN wanted at once to look after one horse, and carriages, garden, cucumber-frame, greenhouse, and vine. A sincere Christian preferred, and one who would be willing to assist in Sunday-school work. The village contains about 100 inhabitants Gospel faithfully preached and Church of England Liturgy used twice on Sunday a mile distant.
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MAN AND WIFE, middle-aged, wanted in small family. Wife thorough Plain Cook, baker; Man, Indoor Servant, and care of small garden. Both Church of England and abstainers.
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NURSERY GOVERNESS.—Can any Lady recommend a Superior Nursery Governess to take entire charge of two little children, eldest 7, and look after their wardrobes. Must be fond of children, and had experience in teaching and training them. English, French, music, and needlework. Quiet, cheerful, and painstaking.
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FRENCH MAID wanted at once (under 30), for two little boys (5 and 6). Good accent. Good needlewoman. Christian, abstainer if possible. Must do their rooms, and help a little in housework. Good wages.
Mrs. H., Maison Riviera, St. Servan, France.

USEFUL HELP wanted in Gentleman's family, where three other servants are kept. Age not under 40. Abstainer. Must be good cook, and good needlewoman and cutter-out; understand machine. Good personal reference indispensable. Swiss-French who can speak English preferred.
Mrs. GRAY, Belmont, Hurstpierpoint, Sussex.

A YOUNG LADY wanted, for the Art and Fancy Needlework and Berlin Wool business. Good home. Age about 18.—Apply, stating salary, &c., A. B., Hart & Son, Saffron Walden.

CHRISTIAN YOUNG LADY wanted as Nursery Governess and assist in household duties. Meeting with Open Brethren preferred. Abstainer, musical. State age, salary, reference, full particulars.—BOX, 19, Suffolk-parade, Cheltenham.

NO SALARY.—Wanted, educated person, who in exchange for comfortable home, would give slight services and bright, cheery companionship to invalid Lady.
C., 23, Shooters-hill-road, Blackheath.

AS USEFUL COMPANION.—Wanted, a bright, energetic Christian, to assist in the supervision of servants, and housekeeping. Also good Needlewoman, industrious, and able to sing by note. Small family, no children.—State age, experience, salary (moderate), and full particulars, to FAITH, care of Mr. Rubie, Grocer, Elphinstone-road, Hastings.

COOK. — Wanted after Easter, trustworthy good plain Cook in Gentleman's small family. Must be a good manager and early riser. Good wages to competent servant. Write, stating all particulars.—Mrs. MORRIS, 48, Wellington-road, St. John's-wood, N.W.

COOK.—Can any Lady recommend a respectable Christian Woman as Cook, for a house of business.—M. A. E., 20, Sloane-street.

PLAIN COOK wanted, nice-looking, small family. Also House-Parlourmaid. Christians, abstainers, respectable, trustworthy. Must understand their duties. Well recommended. Man cleans boots, knives.—Particulars to
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A COOK AND A HOUSEMAID wanted, in a comfortable situation. Wages £15 and £16.
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HEAD LAUNDRESS.—A good Christian Woman wanted, as Head Laundress for a public institution in Liverpool.—Apply first by letter, to
Mrs. J. D. CROSFIELD, Huyton, near Liverpool.

UNDER-LAUNDRESS.—Wanted immediately, for the Bristol Penitentiary, a capable, efficient Under-Laundress.—Apply by letter, Miss MARRIOTT, Oldbury House, St. Michael's-hill, Bristol.

NURSE SEWING-MAID.—Wanted May term, young Christian Girl (English), fairly well educated, for family in country. Quiet, comfortable home. Knowledge of dressmaking. Abstainer and Nonconformist preferred. Salary £12, all found.—Apply with photo and references, to BETA, care of Miss Isabella McKenzie, 1, Acre-street-place, Nairn.

NURSE.—A Lady requires a decided Christian Nurse, who is fond of, and accustomed to the management of young children. Capable of taking baby from the month. Some needlework required. No cleaning of nurseries. State age and wages required, to
Mrs. F., 27, Tyrwhitt-road, St. John's, S.E.

NURSE wanted for two young children where one other servant is kept.—Apply any morning before 11, or evening after 7, to
107, King Henry's-road, South Hampstead.

NURSE-ATTENDANT to Elderly Lady wanted April 16. Must be good reader and needlewoman. Church of England. Total abstainer. Not under 30 or over 40 years. Good references and spensable. Salary £14.
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TWO SERVANTS wanted by a Lady. Mother and daughter, or two sisters, would find a quiet, comfortable home; or husband and wife no objection.—Miss ATWELL-SMITH, 45, Leamington-road Villas, Bayswater, W.

GOOD GENERAL SERVANT wanted. One who can cook plainly, but nicely. Apply between 10 and 11 a.m., or 6 and 7 p.m.
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GENERAL SERVANT wanted in small family; other help kept.—Apply between 12 and 3, Albert-villa, Granville-road, Southfields, Wandsworth, S.W.

GENERAL SERVANT wanted, in Wesleyan Minister's family. Must be thoroughly clean, capable, abstainer, and able to do plain cooking and washing. Three children; nurse kept.—Mrs. REES, Southbourne-terrace, Weston-super-Mare.

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AGENTS.—A few reliable, diligent Agents required to sell some Teas of high standard, secured in lead cases of 2, 1, ½, and ¼ lbs. net.
The 2s. quality will be charged at 1s. 8d.; the 2s. 6d. at 2s. 1d.; the 3s. at 2s. 5d., carriage paid. Cash to accompany order.
No orders sent for less than 20 lbs.—IMPORTER, British Indian and Ceylon Tea Agency, 29, Fenchurch-street, E.C.

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GERMAN SEWINGMAID for little Girls, youngest aged 6. Good needlewoman and dressmaker. To speak only German. Fairly educated.—22, Heriot-row, Edinburgh.

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First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

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This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

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Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

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BOURNEMOUTH.—A professional Gentleman and his Wife are desirous of taking a Lady to board with them. A Nonconformist desired. Refer nces exchanged.
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DORKING.—To be Let, furnished, for some weeks, at nominal rent, to desirable tenant, pretty detached Cottage, with pleasant little garden. Drains and water excellent.
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BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

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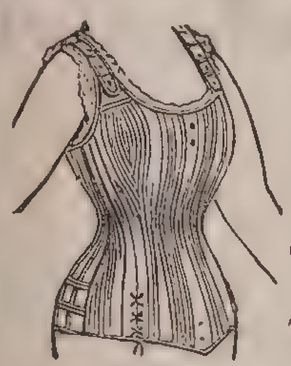
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(Nearly opposite St. James's Hall and Royal Academy),

ON TUESDAY, APRIL 2, 1889.

In the AFTERNOON *at* THREE *o'clock,*

Rev. EDWARD A. STUART, M.A., will preside.

In the EVENING *at* HALF-PAST SIX *o'clock,*

Rev. H. SINCLAIR PATERSON, D.D., will preside.

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March 29, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. John Blackham, of West Bromwich, Founder of the Pleasant Sunday Afternoons for the people.

The allegation that the Sunday closing of public-houses in Wales has conduced to an increase of drunkenness has called forth several cogent utterances to the contrary during the last few days. Among other things, it has been pointed out that the restrictive measure was gained by the people of the Principality in spite of the opposition of the constabulary, magistrates, and upper classes. It is, therefore, hardly to be expected that the success of legislation which they heartily disapproved should now be acknowledged from these quarters. We are glad to observe that the question of success or failure is to be investigated, the Home Secretary having, a few days ago, announced in the House of Commons, that the Government intend to institute an inquiry into the operation of the Act.

Revolution is not reformation. It is not in violence or wholesale confiscation of property that we must seek for the solution of such grave social problems as the relations between capital and labour, the vast inequalities in the distribution of wealth, overcrowding, or starvation wages. Dr. Plummer, in his recent "Exposition of the Pastoral Epistles," aptly recognises this fact; after pointing out that, in dealing with the question of Roman slavery, Paul did not appeal to the spirit of political revolution, but insisted upon principles which must necessarily lead to reform, he makes the following noteworthy observations:—

> We have no right to preach revolution and plunder to those who are suffering from undeserved poverty, any more than Paul had to preach revolt to the slaves. . . . We need more faith in the principles of Christianity, and in their power to promote happiness as well as godliness. What is required is not a sudden redistribution of wealth, or laws to prevent its accumulation, but a proper appreciation of its value. . . . It seems a terrible thing to leave whole generations suffering from destitution, just as it was a terrible thing to leave whole generations groaning in slavery. But a general manumission would not have helped matters then, and a general distribution to the indigent would not help matters now. The remedy adopted then was that each was charged to behave to the other—the master in commanding, and the slave in obeying—as Christian to Christian in the sight of God. . . . The same remedy now, if faithfully applied, will be not less effectual.

This is good so far as it goes, but it is only applicable to a community Christian in fact as well as in name.

The Guardian is admitting some vigorously written articles on the critics of the Pentateuch. The view that the Pentateuchal codes were introduced by Ezra is a theory, and nothing else. It passes current, because it is advocated with a show of learning, but must fall to pieces when thoroughly examined. The style and tone of the Book of Ezra bear the colour and impress of its date, and are altogether different from the language of the priestly code of the Pentateuch. As to such statements as those in the historical books that "the high places were not taken away," they are not an evidence against the ordained sacrifices, but clearly a reflection on the half-heartedness of the kings. Moreover, can we conceive that in Jeremiah's time there were no Temple sacrifices, because the prophet contends that they were not substitutes for obedience of life?

The same journal reflects on the growing irreverence in Sunday services. It says one great cause is that "Church" is a matter of show, a social performance, and therefore people conclude that there is no harm in staring about and noticing what is going on. The same is true of many chapels. When any part of worship is made a performance and a display, the controlling idea of offering the sacrifice of lip and heart to God dies out, and in this respect the age reaps as it sows.

The Scottish correspondent of *The Nonconformist and Independent* writes:—

> It is no longer possible to deny the existence of what Mr. Spurgeon would call the down-grade in the Free Church of Scotland....It is notorious that a number of the younger men have become disciples of the broad school of Biblical critics, and are also preaching in a way that would almost satisfy Dean Stanley. I question very much whether the Church is prepared to stand this change as yet.

The true Church of Christ will never be prepared to stand the change. It is the mark of the foretold time when men will turn away their ears from the truth. It either begins with an unenlightened state, or with a running down in colleges of spiritual life by the over-estimate of mere intellectuality; it proceeds with no influencing and transforming effects on human nature; and ends with a denial of the supreme authority of Scripture.

Let us, however, guard against the notion that the believer in sound doctrine is intellectually feeble. The truth in Christ has commanded the allegiance of the highest and most splendid intellects, from Paul down to the notable Christian scholars of our own times. But, just as the devil's first temptation was that man should "know," so intellect is confident in its own strength. It cannot stoop to the lowliness of accepting a salvation unearned by man; it shirks the humility which alone can find its way to the cross; and evades that yoke of the Meek and Lowly in heart which subjects man to the ever-living might of Him who makes all things new. The disposition that makes the greatest in the kingdom of heaven is the docility of a little child.

A week or two ago it was stated by the Home Secretary in the House of Commons that corporal punishment is opposed to the tendency of modern legislation, and the statement was received with applanse. It is difficult, however, to imagine in what way the rapidly increasing crimes of brutal violence are to be dealt with if sentiment has to become a factor in the treatment of those who are guilty of them. The judges do not appear to concur in the ministerial view, for a few days ago at Bristol one of them regretted that he could not add the lash to the punishment of five years' transportation which he inflicted upon a ruffian guilty of assaulting a child; and at Liverpool Mr. Justice Charles gave three prisoners, who had robbed and brutally assaulted a woman, fifteen lashes with the cat, in addition to six months' imprisonment.

With myriads of people in these islands who find it exceedingly difficult to provide food with their low wages, it is to be regretted that we so shamefully neglect the great harvest of the sea. Moreover, where modern appliances are brought into use for the capture of fish, it frequently happens that the railway rates are next to prohibitive, so that, at the one end, there is a large supply of food which would not pay the cost of conveyance, and at the other, a population of would-be buyers. When the question of the feeding of our poorer classes assumes even greater importance than it now possesses, an attempt will have to be made to do away with this difficulty. It certainly seems to be inconsistent to be talking so much of our starving thousands, when we are either neglecting or wasting the food which God provides.

The Roman Catholic journals are rejoicing over the announcement that the old hospital at Ayr has been purchased for the Dominican Order of Nuns, who will shortly occupy it. It is added that the Order had a convent in Ayr before the Reformation, and that the one now about to be opened will be the first in Scotland since that period. Gradually being reduced in number on the Continent of Europe, these conventual institutions are rapidly multiplying in Great Britain.

It is not only fitting, but desirable and urgent, that our national sins should be made the subject of concerted confession and prayer to God. Framing and presenting petitions to the throne of grace with reference to evils flowing from our national action and policy, we shall individually receive such grace and strength as will enable us earnestly and consistently to testify for holiness and justice in the sight of all men. A revived Christian conscience would assuredly go far towards creating a true national conscience, which would, in turn, exalt the people, and prove a blessing to the world at large. The prayer-meetings, held with this very object in view, on Tuesday afternoons at Devonshire House, Bishopsgate-street Without, have been arranged from a sense of the grave responsibility of British Christians in regard to the great evils prevailing among us, and associated with our rule and commerce abroad. Already impurity, war, the opium traffic, and drunkenness, have been deplored, and God has been asked not to enter into judgment with us for our continued national guiltiness on all these heads. The reproach of other glaring sins also lies heavily upon us, and from time to time these will also be lamented before the Lord. Those of our readers who can attend these

weekly meetings in London will do well to do so, not only for their own spiritual profit, but for the encouragement which their presence will give to this important movement. Let other periodical meetings also be organised, so that in all parts of the country holy hands may be uplifted to God in reference to things which Christians everywhere must deeply deplore.

Mr. R. N. Cust, in an article on "The Duty of a Christian Missionary in the Hour of Personal Peril," says:—

Prayers are offered weekly in some churches for the safety of our missionaries in Africa. Is that sufficient? The very object of missions is to convert the heathen and build up native churches; we should pray that these poor converts may be strengthened in the hour of trial; and that the missionary, the prolongation of whose short span of life is a small matter, may have grace given to him to do his duty in the moment of extreme necessity, and witness a good confession.

These words will doubtless indicate to many the desirable form which prayer on behalf of foreign missions should take.

THE CHILDREN OF THE POOR.

The London Samaritan Society and Homerton Mission continues its work of feeding the hungry and clothing the naked children at Homerton Hall. Free dinners are given to destitute children. Teachers, missionaries, visitors, &c., finding little ones fainting, give or obtain for them tickets for these dinners. From 120 to 190, according to circumstance, may be found enjoying nourishing soup, Irish stew, &c. Arrangements have also been in operation all the winter, whereby mission workers in all parts of London have been aided in affording relief in their respective districts. More applications for assistance of this kind are received than can be complied with, as the help rendered depends, of course, on the state of the funds.

The naked are clothed, as well as the hungry fed. The clothing department at High-street, Homerton, is extensive, and so are the demands upon it. Busy hands are at work making and mending, patching up and altering old and disused clothing, hats, jackets, dresses, and underclothing for the girls; caps, coats, trousers, or knickers, and so on for the boys. A worker, who was present lately at one of the distributions of clothing, describes "the crowd of poor men and women awaiting their turn, each having children clad in pitiful tatters." Besides the distribution, parcels of clothing are granted to responsible applicants for use among the poor. Full details of the work may be had of Mr. J. J. Jones, 98, High-street, Homerton, London, E.

THE STEPNEY CRECHE.—The Goldsmiths' Company has voted a contribution of £20 to Mrs. Hilton's crèche and branches in Stepney-causeway.

MISS MACPHERSON'S EMIGRANTS.—A telegram was received on Monday announcing the safe arrival on the other side, of the party of boys under the charge of Mr. and Mrs. W. H. Merry.

CORRECTION.—Rev. H. C. G. Moule's booklet, "The Cleansing Blood," recently referred to in a note, was priced at 1d.; it should have been 2d. The publishers are *Messrs. Seeley & Co., Essex-street, Strand.*

THE SIN OF INTEMPERANCE was the subject on Tuesday afternoon at the prayer-meeting on "Great National Evils," at Devonshire House, Bishopsgate-street Without. Mr. John Taylor presided, and spoke in earnest commendation of total abstinence on the part of Christian people. He referred to the great grief caused by the drink traffic both at home and abroad, among the upper as well as the lower classes. Messrs. B. Broomhall and J. W. Leng followed, each urging the supreme importance of Christian example being on the safe side. The prayers were fervent, the Almighty being asked, among other things, to give believers grace to vote consistently with their prayers.

Letters to the Editor.

UNDENOMINATIONAL MISSIONS.

Dear Sir,—May I correct a statement in the report you kindly gave last week of my address at Liverpool, which might convey a wrong impression. I was dwelling upon the hindrances to the advancement of missionary enterprise—worldliness in the churches, and the desire to plant a special effort in a special denominational flower-pot, instead of running on undenominational lines.

In your report the words "South Africa" are introduced, as if I accused our brethren there especially of these evils. I did see in the Church of South Africa gross worldliness and bigotry in many instances, but found amongst the other sections, except in one town, much true unity, and a desire to go forward, and to keep the world outside.—Yours very truly, W. Spencer Walton.

Clent-villa, Versailles-road, Anerley, S.E.

SELF-SUPPORTING MISSIONS.

Sir,—It is well known to all supporters of the London Missionary Society that it has for some years had considerable difficulty in raising the funds that are necessary for carrying on its work in various parts of the heathen world. With an almost stationary income, it is very difficult for the Society adequately to extend its operations even in those countries where it already has representatives, and almost impossible for it to commence new missions in other lands which have in recent years been opened to European commerce. We have noticed lately in the home papers various suggestions for retrenchment in the Society's expenditure. In regard to these suggestions we do not now express any opinion except this—that a long experience of life in China leads us to disbelieving altogether in the principle of reducing to the lowest possible point the salaries of missionaries. A missionary, male or female, may of course *exist* in China, and probably in other countries also, on a very small income indeed; but as regards the great majority of Europeans, if they are to live in *health*, to work *efficiently* as missionaries, and to give their children a proper education, something more than the bare necessities of life is requisite. We cannot help thinking, however, that the work of our own Society and other societies might be very largely developed, not by reducing the rate of remuneration paid to salaried agents abroad, but by the addition of a band of *entirely unremunerated* labourers to the ranks of missionaries who are supported by the Churches.

This is the matter we now wish to press on the attention of our fellow Christians in England. We ourselves are prepared, if others will join us, to forego the salary and various money allowances for personal needs granted by the Society to its missionaries, and we appeal to young men possessed of private means to come out and unite themselves with us as honorary workers in the Hankow Mission of the London Society.

This is not the place to enter into details of our work, and of the opportunities that exist for its extension. It is enough to say that the needs of this district cannot well be overstated. Situated in the very heart of a province containing many millions of people, Hankow presents one of the finest centres for missionary enterprise in the whole world. Almost at our very doors we have in the three cities of Hankow, Hanyang, and Wuchang, a town population that cannot be very far short of the population of Liverpool and Glasgow taken together. In the country districts round about there are many other large towns and villages, and we long to see European evangelists stationed in various central positions throughout those districts, from which, with the help of native Christians, each one could work the region surrounding his own headquarters. Judging from the experience of the past, there is no likelihood that this work can ever be overtaken by the existing agencies either of our own or of other societies.

We therefore invite men who have an independent income, or men whose personal friends are able and willing to send them abroad, to come out and supplement, in the way just described, and without any cost to the Society, the work that is being already done by the Society's missionaries in this neighbourhood. Most of the English societies now represented in China—our own as well as others—number some unpaid missionaries amongst their agents. We wish for all the missions, as well as for our own, a large increase for such workers. We think that an unmarried man of frugal habits would be able to live here on £100 per annum. Our desire is that every one coming to Hankow in connection with this scheme should, if he wishes it, be provided with free quarters. At present, however, we cannot definitely promise this in all cases, but we shall try to make arrangements whereby the expenses of house rent will at all events be reduced to as small a sum as possible. Should this letter meet the eyes of any medical men who are anxious to combine evangelistic work with the practice of medicine, we can promise them rare opportunities for usefulness here; and if the consciousness of having been able to do untold good to the bodies as well as the souls of men be not a sufficient recompense, they will find as the result of a few years' labour here such recompense as few medical men in England attain. A rule of the Society exists which forbids any of its medical men to engage in private practice amongst Europeans. We are thoroughly convinced of the wisdom of this rule, and our district committee is unanimous in thinking that it should be observed by honorary not less than by paid agents of the Society.

Our idea is that anyone who joins us should live for the first year or two in Hankow, where he could study the language and become familiar with the work of the Mission; after that, he could gradually feel his way to settling down in some of the country districts where we have converts already, who form the nucleus of a country church. We do not wish to appeal for single men only. Married couples would also find a very hearty welcome and plenty of work; but it is essential that both husband and wife should be full of the missionary spirit, strong in health, and prepared, if need be, to put up with some inconveniencies. In view of all the contingencies connected with married life amongst Europeans in a country like China, we could not recommend married people to come out unless they had something like an assured income of £200 per annum. They would require more if they had children.

We shall either of us be happy to correspond with anyone who wishes for fuller information concerning the work and its conditions; or inquiries can be addressed to Rev. R. Wardlaw Thompson at the London Missionary Society's office, 14, Blomfield-street, London, E.C., to whom we are sending more particulars of our scheme. We ourselves shall be, in all matters affecting our work, subject to the vote of the District Committee of the Society; those who join us will be members of the same committee, and will be expected to act in accordance with its decisions. It is not essential that our honorary workers should have had a college education, or that they should be ordained, but we wish that they should all be really "self-supporting" in the sense of having private sources of income. We should not encourage anyone to join this branch of our mission if supported by a church, or by a local auxiliary of the parent Society.

Finally we appeal to parents possessed of means, asking them, if they have children who desire to become missionaries, to enable them to do so as honorary members of the Society. We are persuaded that few things will help so much to convince the world of the disinterestedness of missionaries as seeing the missionary body largely recruited from amongst men and women of culture and good social position, who are willing to go forth into all the world to preach the Gospel to the heathen, taking nothing for their service, but living on inherited wealth, their hands strengthened and upheld by the prayers, and sympathy, and benedictions of Christian parents.

We are, Sir, &c.,

Griffith John,
Arnold Foster.

Hankow, China.

HOME FOR AGED BLIND.—On behalf of this excellent Institution, presided over by Rev. Henry Bright, a sale of work will be held on April 2 to 4, at the Home, in Hanley-road, Crouch Hill, N., at which the presence of sympathisers is earnestly invited.

REQUESTS FOR PRAISE AND PRAYER.—Praise, for a most successful Gospel mission held at Berkeley, during the past fortnight, by Mr. Gibbens, of the Evangelisation Society.——Prayer, for blessing on a mission in co. Tipperary, Ireland, commencing April 7.——For blessing on a month's mission in the Stratford-on-Avon Primitive Methodist Circuit, conducted by Mr. Thomas Hickling, evangelist.

Euodia and Syntyche.—3.

We have shown that there was dissension at Philippi, and at least the probability that Euodia and Syntyche were the cause and centre of it. Our next inquiry is whether the Epistle itself indicates the subject of discord. We have found reason to conclude that this was not a mere personal quarrel between these two women, but a controversy as to some phase of Gospel truth. We have now to point out that the Epistle discusses the doctrine of Christian perfection, both in theory and practice, and therefore the probability that this was the subject concerning which these two devoted fellow-labourers of the Apostle were disagreed. If this be so, and if the Epistle to the Philippians has this for its main theme, it must be of great value at the present time, when diverse views as to Christian perfection and perfectibility are warmly advocated.

We have already shown that the Apostle refrains from attaching himself to either party, comprehending and uniting them in the reiterated word *all*. We now remark that very early in his letter he gives us in the word *perfect* the key to the subject of dispute: "Being confident of this very thing—that He who began a good work in you will perfect it until the day of Jesus Christ." And their perfection is further dwelt upon in iii. 12—15. The temptation in all endeavour after perfection is to fix the attention upon oneself and the work wrought within, rather than upon Him by whom the work is done. The Apostle meets this by pointing them to God who began and who will perfect the good work in them. He prays (9—11) that they may be "filled with the fruit of righteousness, which is by Jesus Christ, unto the glory and praise of God." And so all through the chapter, his concern is that Christ may be preached, even though it be by false brethren; that Christ may be magnified in the Apostle's body, whether by his life or his death; for to him to live is Christ—Christ *is* his life—and to die is gain, for to be with Christ is far better. So far from being self-complacent in their own perfection, they are to work out their own salvation with fear and trembling, for it is God that worketh in them to will and to do of his good pleasure. And though the Apostle had more reason to glory in the flesh than any man who lived, yet he counted all personal advantages, of birth, education, or attainment, absolute loss, that he might win Christ and lose himself in Him.

Another temptation is to regard the work wrought within as, in some sense or other, in some degree or other, final. Thus, one says that the body will be changed, but not the soul or the spirit. Others claim that body, soul, and spirit are already changed, which is tantamount to saying that the resurrection is past already. Nor are these by any means all the wild and fantastic statements that are made.

In contravention of all such self-deception and deception of others, as are embodied in these delusions, the Apostle is assured that He who began the good work in them "will perfect it *until the day of Jesus Christ.*" "That ye may be sincere and without offence *against the day of Christ.*" "Here the preposition distinctly brings out the idea of *preparation for* the judgment, faintly above indicated by *until*" (*Speaker's Commentary*). Again (ii. 15, 16) he would have them blameless and harmless, holding forth the word of life, that *in the day of Christ* he may rejoice that he did not run in vain neither labour in vain. In i. 6, 10, to quote the same commentator, "he looks to that day for the completion of God's work in them; *here*, for the final approval of his own labour bestowed on them." But in each case he is looking forward to the day of Christ, and knows nothing of finality until that day comes. Indeed, his use of the figure of the footrace here, as in iii. 12—14, is essentially opposed to any such idea, for his and our country is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change the body of our humiliation, that it may be conformed unto the body of his glory, according to the working of his power, whereby He is able to subdue all things unto Himself." We shall have to refer to this passage in a concluding paper.

Another of Satan's snares specially adapted for those who are seeking high attainment in the Divine life is spiritual pride. It is not improbable that Euodia or Syntyche, or both of them, as well as those associated with them, had become elated with their supposed attainment. Nothing could more certainly tend to disunion; and the Apostle follows his vehement appeal for unity (ii. 1, 2) with a fervent exhortation to unselfishness and lowliness. Only the lowly heart finds rest. Only in such a heart does love bear fruit of righteousness. Therefore, let them think nothing in the spirit of faction, nor in the spirit of vain glory, but in lowliness of mind accounting one another better than themselves; for "no one," says Neander, "can fairly view himself and his neighbours, without seeing in them some gifts which he is conscious of being without."

But love and lowliness are only to be learned of Jesus: therefore we have the true method of perfection pictured in the supreme example of the Meek and Lowly in heart, in that classic passage (ii. 5—12). The warning against strife and vainglory, and the exhortation to lowliness and obedience, illustrated by the example of the Equal of God, self-emptied, and therefore highly exalted and given the Name above every name—suggest that there was a tendency at Philippi to spiritual pride, which always accompanies the attempt at perfection in ourselves.

If any at Philippi claimed perfection, the Apostle disallows the claim, by exhorting them to do all things without murmurings and disputings against God's will—whether outward complainings or inward questionings—in order that they may become blameless and harmless ("implying progress toward holier life"—*S.C.*) children of God, unblamable, in the midst of a crooked and perverse generation. These words refer to Deut. xxxii. 5, LXX.—"Not his children, blamable, a crooked and perverse generation." Paul would have his Philippians, unlike Israel, to be followers of God as dear children; shining as lights in the world; holding forth the word of life.

As in 1 John i. to ii. 2, the question of sin in the believer, and its relation to communion with God on the one hand, and to the blood of Jesus on the other, is concisely and exhaustively considered: so in the Epistle to the Philippians the claim to perfection in the flesh is dealt with doctrinally and practically, with illustrations from the life and experience of the Lord Jesus and of the Apostle Paul. The study of these portions of the Word of God will definitely and definitively answer questions which are exercising many hearts just now. M.

MR. E. F. BALDWIN IN MOROCCO.

The letters received by us from Mr. E. F. Baldwin, of Mogador, show that he is putting into operation the principles set forth in his missionary papers. In a communication dated March 4, he writes:—"I have returned from another 'Matt. x.' trip. While Mr. Nairn and I were in one direction, Mr. Martin and Omar were in another, and Abraham and Hosine in still another, besides local work here and in other places. Omar has gone to Morocco city and Dimnath to bring me full tidings of the work in those places. Future journeys must be taken, at present, in regions remote from this neighbourhood, for all about here our work and testimony have made a great stir. Every phrase in Matt. x. glows with sevenfold light as experience tests it. We had plenty of threats and a little pulling about, but not a hair of our head perished.

"Omar has just returned. The day he started for the interior to see the Christians we had heard from, he was waylaid, arrested, tied, and imprisoned. After two days he escaped with no outer clothing. Another convert was baptized by Mr. Nairn to-day. Still another professed faith this morning here. He was brought by a native Christian, who also, like Omar, had come from his home where he had twice been forcibly taken and retained."

MISSION IN BOLTON.

On Thursday, March 21, Rev. W. Hay Aitken finished a twelve days' mission at St. George's Church. From the first day the power of the Lord was present to heal. Hundreds every night stayed to the after-meeting, of these many were no doubt true Christians, but many also remained for the purpose of laying hold of Christ's salvation by faith. This fact was soon demonstrated. The missioner allowed the first two or three nights to pass away without requiring from the anxious ones any outward acknowledgment of their desire to be saved. But on the fourth night of the mission he asked all those who wished to have the question of reconciliation with God settled at once, to repair to the north gallery, where he and his helpers would meet them, and endeavour by the blessing of God to remove all doubts and fears. Numbers acceded, and many entered into the enjoyment of God's peace that very night. The same method was adopted from that time forth with the same blessed results. On the last night but one of the mission, there were quite a hundred souls seeking peace, and all, so far as was ascertained, appeared to find rest for their souls. Altogether there must have been many definite and clear conversions to God, not to mention those timid ones who perhaps shrank from giving publicity to the blessing vouchsafed them.

The meetings on the spiritual life were particularly helpful to Christians, and everyone is full of gratitude for the time of refreshing with which God has visited this part of his vineyard. Mrs. Crouch, who conducted the women's meeting, was also greatly blessed, many coming forward and acknowledging the Lord to be their God. A thankoffering of over £60 was given on the second Sunday of the mission to the Church of England Parochial Mission Society.

THE DROME VALLEY, FRANCE.—Madame Marzials has twenty-eight orphan girls in her Home at Barnave, all more or less entirely dependent upon her and her helpers. The Orphanage is a centre of varied Christian effort. The sick and poor are visited, and the Gospel is preached by an evangelist who has succeeded in gaining the sympathetic attention of the people. The ninth annual report gives a birdseye view of the work, which has excited the interest of a number of English people, as it has commanded the confidence of French Protestants. We regret to hear that the health of Pastor Marzials continues indifferent.

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THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

The Situation surveyed, Defects disclosed, and the Church recalled to her Lord's Instructions.

XVIII.—Conclusion.

UNLESS there is a practical issue from these pages, we shall have spent our strength for nought. That there will be, we are assured, for we have even seen the beginning of it. One immediate result of what we have brought forth, with much study, from the Word of God, and set in order for the perusal of others, is that we ourselves are unspeakably strengthened in our conviction that in this pathway alone is to be found real and large success in foreign mission endeavour. We have also, as we have studied and written, again and again paused, and admired, and praised, as, more and more, the matchless wisdom of these instructions of Christ grew upon us. Here is the panacea for every ill, the correction of every defect, that mars and hinders the work. It is the wisdom of the Church to accept without further delay the divinely appointed constitution of the missionary estate, and permit no other principles to actuate and no other practices to obtain in her future work for the nations than can be clearly drawn from this age-enduring document. In these concluding remarks we desire to point out some of the vast advantages that would accrue from a return to these primitive Missionary methods.

IT WOULD ENABLE THE CHURCH TO PRESENT TO THE NATIONS A UNITED FRONT IN AT LEAST THIS PRIME FACTOR OF GIVING THEM THE GOSPEL. It has been Satan's work to lead believers to search and sift the New Testament to justify and bulwark their pre-conceived ideas of Church government. It has been his endeavour to lead them to magnify questions of little moment and minimise the importance of themes which embosom the honour and glory of Christ's person and work. Thus chasms of division yawn where nothing ought to separate. But, on the other hand, it is the Spirit's work to unite believers. If we must needs retain our sad differences at home, may we not at least yield ourselves to the Spirit's leading, and unite upon adopting this Apostolic Missionary form, and let all our messengers, of whatever name, go forth under just those conditions laid down by Christ, which we have been studying, and whose excellence and obligation we have shown with many arguments. Then, everywhere, among all the nations will be seen the same type of missionary, all alike denuded of the things of earth, but glowing with faith, simplicity, self-denial, and disinterestedness, and the evident objects of heaven's care; and all bearing the same message, and all exhibiting the same heavenly deportment.

There would be still another advantage in the Church taking up her proper work in the Scriptural way, providing there were linked with it conformity to Apostolic example in dealing with the native churches which may spring up in consequence of this preaching of the Gospel. IT WOULD LARGELY PREVENT THE REPRODUCTION IN OTHER LANDS OF THE SAD DIVISIONS EXISTING AT HOME, AND WOULD DISPOSE OF THE VEXED QUESTION OF MISSIONARY COMITY. It is to our lasting disgrace that these divisions appear abroad, and is a result of our inattention to Apostolic precedent as well as of disobedience to the Missionary Constitution. God's plan, as seen in the New Testament, is as follows:—Those who go from settled Christian communities as missionaries should not, as a rule, locate, but move from place to place, as commanded by Christ, and as practised by Paul and others in Apostolic times. They should not become pastors, save in very exceptional cases, but continue to be evangelists. When, in a place, believers are gathered together through their labours, they should be left to develop the gifts that may be among them. If the Spirit of God is thus honoured, pastors, teachers, evangelists, and deacons, will, as the needs of this infant church demand, appear from among themselves. When a sufficient time has elapsed, it is right that the missionary should, if possible, re-visit the place, and assist the church in determining, according to the instructions in the Epistles to Timothy, and elsewhere, who are suitable to be recognised as the elders and shepherds of the flock. No set form of Church government should be imposed upon them, and great care should be exercised as to introducing the customs of other lands. Rather they should be left in the hands of the Spirit of God, that the spiritual life within them as a local body should become developed and operative according to their peculiar needs, surroundings, habits of thought, and social and other customs. It is as unsuitable to apparel an oriental or other church in all the form and fashion (even though it be religious form and fashion) of occidental congregations, as it would be to deprive them of their appropriate native dress and substitute European costume. One of the crying evils of missionary work is seen when native churches are nursed and subsidised and controlled until they are limp and helpless and no proper self-reliance is possible.

It will be found, if this New Testament plan is pursued, that missionaries will be speedily raised up from among these newly formed churches, who will go forth on exactly Christ's principles, with no question of pay ever being raised, to spread the glad tidings among the surrounding peoples, with whose language and habits of thought and religious and social prejudices they have been familiar from childhood. If one has a family, the church, if instructed thereto, will look after their simple needs. It is surprising how true to these primitive plans of missionary operation the spiritual instinct of native Christians will be found, if they are left uninfluenced. The writer knows whereof he speaks. But the aspect of the ordinary modern missionary, with his guaranteed support from beyond the seas, and the suggestion that there is a mint of money available from the same quarter, at once unfavourably influences, if it does not corrupt, the minds of those native believers who are most likely to become helpers.

Thus also, as we said, the perplexing question of missionary comity disappears; for if the single aim of all who go forth is to preach the Gospel, and go just as Christ appointed, and leave the native churches, as gathered, in the hands of the Lord who well knows how to develop and strengthen them, where is the danger of the work of the different denominations overlapping?

Another result would be THE SINGLE AIM OF PREACHING THE GOSPEL TO EVERY CREATURE, AS COMMANDED BY THE GREAT COMMISSION, WOULD BE RESCUED FROM THE MULTITUDE OF OTHER OBJECTS THAT NOW THREATEN TO CONCEAL IT. It cannot be too often asserted that those who go out under that commission have but "one thing" to do. They are not sent to teach secular knowledge, or to introduce the institutions of civilisation, or to prescribe medicines for the bodies of men with human skill. The command is simple and unmistakable. "Go ye into all the world and *preach the Gospel* to every creature. He that believeth and is baptized shall be saved; but he that believeth not shall be damned." Let the churches send out their faith-filled messengers on the lines laid down by Christ, and to do only that which He commanded, and the vast continents of darkness and sin and false religion will begin to shake as in the early days.

Here it will possibly be objected that the Missionary Societies are committed to a large amount of educational and medical work from which they cannot well withdraw, and which is calculated to produce good results. It is even claimed by some that these outward forms of work are the

most important, and that it is but right that the greater part of the funds of these societies should be thus expended. We have before us a recent missionary sermon, published and circulated with approval, in which statements to this effect are made, and with a complacency which causes one to wonder if the author, himself a missionary, ever seriously pondered his marching orders. Speaking of education, he says:—

> This is an important feature in *every* report of mission boards. Many useful arts are taught, and the number of scholars in mission schools is more than half a million. The young who become educated belong tothose races chiefly where literature was unknown, and reading and writing had to be taught by missionaries as a means of mental improvement and as a preliminary to spiritual teaching and religious elevation. The annual expenditure of missionary societies and of Bible and tract societies may be two million pounds sterling. Quite a large proportion of this fund has been and is devoted to the diffusion of useful knowledge and the educational training of youth of both sexes. This very considerable attention given to education by mission boards and missionaries is a most important fact in regard to the probability of the world's conversion. It tends to show that enormous success must ultimately crown the efforts of these evangelistic organisations, seeing that their aim is not merely religious, but embraces the instruction of the ignorant and the spread of scientific information, of benefit to all men socially and intellectually.

This quotation speaks volumes of mournful fact, and emphasises the point we are now making. We entreat the spiritual to consider it well. Let them note in what direction is the chief expenditure of the energies and treasure of such a mis-named missionary society. If, as they thus unhesitatingly claim, their main work abroad is "the diffusion of useful knowledge and the educational training of the youth of both sexes," and "the spread of scientific information, of benefit to all men socially and intellectually," surely it would but be honest for them to call themselves educational and not missionary societies. Thousands give to these institutions under the impression that they are thereby helping to send the bread of life to the perishing. In view of all this, we would venture to suggest that these societies continue to carry on this philanthropic and benevolent work to which they have committed themselves, and which is worthy of all commendation, if it be called by its right name and if it does not displace the simple preaching of the Gospel. The thousands of kindly disposed people whose inclinations are toward that kind of effort could go on supporting it; while the churches, as such, could take up their definite and unmixed work of simply giving out the glad tidings, for only thus can they meet the tremendous responsibility that rests upon them. Then those earnest and spiritual people who desire their gifts to go immediately into Gospel effort, undiminished by heavy secretarial and other home expenses, and undiverted to other outward objects abroad, would have their wish gratified. But whether or not the great societies consent to such an arrangement, it will come about of itself; indeed, its beginnings are plainly visible in the cordial support of the China Inland Mission and other organised movements where the chief aim, that of giving out the word of life, is kept steadily in view, and perhaps more abundantly in the multitude of lesser and more private attempts to fulfil the great commission. Thus the spiritually minded among God's people are giving their verdict unmistakably on this vital point, and while some societies are crying out for the funds they find it hard to procure for their costly enterprises, agencies much more in the right line are springing up.

Space fails us in which to dwell upon many other of the advantages to be at once gained from a return to Christ's simple and unencumbered ways. But they will occur to the attentive reader. He will recall how thus the Lord's own tests will be applied to all proposing missionaries, which will sift out the weak and unsuitable ones, and secure the sending forth of the best and strongest. And this result will be attained, not by any unwarranted legislation, or the use of the tests of worldly wisdom, but by the legitimate operation of the Lord's own matchless provisions for the missionary estate. Though this may at first diminish the number, it will vastly improve the quality. How much better to have a Paul stirring a kingdom to its centre than to plant a school teacher in every town in it! It will also occur to the reader how thus the financial aspect of the work, which is the overshadowing question of the hour, will be at once reduced to its true and diminutive dimensions, as far as applies to that which is really pure Gospel effort. Thus also would multitudes of unpaid, effective, and disinterested native missionaries be everywhere raised up under the instructions and inspiring example of those who, from the home churches, went abroad in the manner appointed by Christ, committing the things which they had heard to faithful men who should be able to teach others also, in which word of the Apostle is God's simple and speedy plan of multiplying missionaries ready to hand with the language and knowledge of the people. Thus would soon be brought in the latter rain, and quickly would the promise be fulfilled to restore the locust-eaten years that have elapsed since the Church abandoned her Lord's instructions. Thus, in a surprisingly short space of time, would the entire world be evangelised, "and then shall the end come." Blessed, soul-inspiring word!

"He which testifieth these things saith, Surely I come quickly. Amen. Even so, come, Lord Jesus."

A Missionary.

☞ *In our next will appear the first of a short series of articles by Mr. Eugene Stock, Editorial Secretary of the Church Missionary Society, in reply to some of the views expressed in these papers by* "A Missionary."

THE BRIXTON ORPHANAGE.

The Lord Mayor presided last week at the thirteenth anniversary meeting of the Brixton Orphanage for Fatherless Girls, held at Brixton Hall. There was a large attendance. The Orphanage, which is situated in Barrington-road, Brixton, accommodates 300 girls, who, by the loss of both parents or the father only, have been left without any means of support. The orphan children were present at the meeting, presenting a tidy and healthful appearance, and they sang at intervals during the proceedings. From the annual report and financial statement read by Mr. Montague, it appeared that the Orphanage had relieved many sad and necessitous cases. During the past year 33 orphan girls had been received, and many others equally needy are awaiting their turn for admission, as the full complement of 300 children are in residence. The Orphanage is now quite free from encumbrance.

The Lord Mayor said he had received a letter from Mr. H. B. Marshall, who was a good friend of the institution, enclosing £50 as a contribution towards the funds, and also £25 from his son. He referred to the necessity for proper training for domestic service, but he was afraid that the tendency of the present day was to look on domestic service as somewhat derogatory. To his mind no honest labour was degrading. He well remembered, indeed, when he left home to become an apprentice, his father said to him, "If you have to sweep out the warehouse, clean the windows, or dust the counters, don't hesitate to do it, and endeavour to do it so well that nobody could possibly do it better." That advice had, probably, more influence on his success in life than any other circumstance in his career. So, too, the most useful and conscientious servants were those who boasted the least, assumed the least, and showed the most willingness, desire to learn, and uprightness; he appealed to the ladies to say whether the domestic servants who displayed most prominently these characteristics were not those who were the most thorough in their work. By training the inmates as domestic servants, this Orphanage was not only doing a great service to the children themselves, but was conferring a great benefit upon society. Institutions like these should be multiplied and extended. The institution owed much to its founder and honorary superintendent, Mrs. Montague, and being most economically conducted, was worthy of increased public support.

The meeting was afterwards addressed by Revs. Burman Cassin, Marmaduke Osborn, Canon Hussey, D. A. Herschell, Llewellyn Caley, and A. Mercer, and there was a collection in aid of the funds of the Orphanage.

THE MISSION TO DEEP SEA FISHERMEN is making many friends abroad. A few days ago, Mr. E. J. Mather, director, gave an account of its operations to a highly appreciative assemblage of Christian people at Clarens, on the Lake of Geneva.

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The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXIII.—"ONCE."

HEBREWS ix., x.

THERE is a word here which recurs, like a note on an organ beneath the tumult of majestic sound. Five times, at least, it rolls forth its thunder, pealing through all ages, echoing through all worlds, announcing the finality of an accomplished redemption to the whole universe of God. "Once!"

And there is another phrase which we must couple with it, spoken by the parched lips of the dying Saviour, yet with a loud voice, as though it were the cry of a conqueror: "When Jesus, therefore, had received the vinegar, He said, It is finished, and He bowed his head and gave up the ghost." It is very seldom that man can look back on a finished life-work. The chisel drops from the paralysed hand ere the statue is complete; the chilling fingers refuse to guide the pen along another line, though the book is so nearly done; the statesman must leave his plans and far-reaching schemes to be completed by another, perhaps his rival. But as from his cross Jesus Christ our Lord looked upon the work of redemption which He had undertaken, and in connection with which He had suffered even to the hiding of his Father's face, He could not discover one stitch, or stone, or particle deficient. For untold myriads, for thee, and me, and all, there was done that which never needed to be done again, but stood as an accomplished fact for evermore.

THE "ONCE" OF A COMPLETED WORK (ix. 26).—In these words there is a sigh of relief. A thought had for a moment flashed across the sunlit page of Scripture, which had suggested an infinite horror. In pursuing the parallels between the incidents of the great day of atonement and the great day when Jesus died, we had been suddenly reminded of the fact that that solemn spectacle was witnessed once a year—"The high priest entereth into the holy place every year with blood of others" (25). Every year the same rites performed, the same blood shed, the same propitiation made. Suppose that, after the same analogy, Jesus had suffered every year! Every year the agony of the shadowed garden! Every year the bitter anguish of the cross! Every year the burial in the garden tomb! Then earth would have been overcast with midnight, and life would have been agony! Who could bear to see Him suffer often!

But there was no necessity for Him to suffer more than once, because repetition means imperfection, of which, in his work, there is no sign or trace. The repetition of the sacrifices of the Jewish law meant that they could not take away sin, or make the comers thereunto perfect. Again and again the crowds of pious Jews gathered, driven to seek deliverance from the conscience of sins, which brooded deeply and darkly over their souls. Perhaps they would receive momentary respite as they saw the elaborate ceremonial, and felt that they were included in the high priest's confession and benediction. And so they wended their way homewards; but ere long a weary sense of dissatisfaction would again betake them; they would reflect on the inadequacy of the atonement which stood only in the offering of the life of slain beasts. Sins were remembered, but not put away; it was impossible that the blood of bulls and goats could do that (x. 4). And so, doubtless, in the more thoughtful, hearts must have failed, and consciences moaned out their weary plaint unsatisfied. Therefore the sacrifices had to be presented continually.

On the other hand, Christ's work needs no repetition. It is final because it is perfect. Its perfection is attested, because it has never been repeated. "In that He died, He died unto sin once." Our Saviour set his hand to save us; He did not mean to fail; He came into our world with this distinct purpose; He died to do it; and, having done it, He went home to God. But, if from the vantage-ground of the throne, reviewing his work, He had discerned any deficiency or flaw, He would have come back to make it good; and, inasmuch as He has not done so, we may be sure that the death of the cross is perfectly satisfactory. "Now once, in the end of the ages, hath He appeared to put away sin by the sacrifice of Himself."

Oh, ponder these wondrous words!

Once.—He liveth for evermore; and shall never again pass for a moment under the dark shadow of death.

Hath He appeared (or been manifested).—What then? He must have existed previously. The Incarnation was but the embodiment in visible form of One who existed before all worlds; and the death of the cross was the unfolding in a single act of eternal facts in the nature of God. As the great sun disc may be mirrored in a tiny mountain tarn, so in the one day of crucifixion, there were set forth to men, angels, and devils, love, sacrifice, and redeeming mercy, which are part of the very essence of God. Marvellous, indeed, the rending of the veil, by which such marvels are revealed.

In the end of the world, or of the ages.—God is called the King of the Ages. Time is probably as much a creation as space, or distance, or matter. It is an accommodation to finite thought; a parenthesis in eternity; a rainbow flung across the mighty age of Deity. We break time into hours, God breaks it into ages. There are ages behind us, and ages before. We stand on a narrow neck of land between two seas. The first age of which we know anything is that of creation. The second, of Paradise. The third, of the world before the flood. The fourth of the Patriarchs. The fifth, of Moses, ending with the Fall of Jerusalem, and the death of the Messiah. The sixth, of the Gentiles, in which we live. And, before us, we can dimly descry the forms of the Age of Millennium, the Age of Regeneration and Restitution, the Age of Judgment, and the Age in which the kingdom shall be delivered to the Father. There is thus a complete analogy between the creation of the material world, and the creation of the new heavens and earth. Geologists love to enumerate the strata of the earth's formation through which the processes of world-building were carried, and we shall probably discover some day that God has been building up the new creation through successive ages of history and development. Christ's death is here said to have happened at the end of the ages; and we should at once see the force of this, even though there may remain several great ages to be fulfilled, ere time run out its course, if only we knew how many ages have preceded. Compared to the number that have been, this is the end, the climax, the ridge of the weary climb; what lies beyond are the miles of level surface, till the sudden dip down of the cliffs in face of the ocean of eternity.

He hath put away sin.—Oh, marvellous word! It might be rendered to annihilate, to make as if it had never been. The wreath of cloud may disappear, but the separated drops still float through space. The bubble may break on the foam-tipt wave, but the film of water has gone to add its attenuated addition to the ocean depth. But Jesus has put sin away as when a debt is paid, an obligation is cancelled, or a sin-laden victim was slain, burnt, and buried in the old days of Moses. All sin, the sin of the world, the accumulated sin of mankind was made to meet in Jesus. He was made sin. He stood before the universe as though He had drawn upon Himself all human sin which has ever rent the air or befouled the earth, or put the stars of night to the blush; and, bearing the shame, the horror, the penalty during those dread hours which wrung from Him the cry of desolate forsakenness, He put it away, and wiped it out for ever; and, in doing this, He has put away the penal results of Adam's fall.

The inherited tendencies to evil remain in all the race; but the spiritual penalty which Adam incurred for himself and all of us, as our representative and head, has been cancelled by the sufferings and death of our glorious representative and head, the Second Adam, the Lord from heaven. Men will still have to suffer the penalty of sins which they voluntarily commit, and for which they do not seek forgiveness and cleansing through the blood; but men will not have to suffer the penalty which otherwise must have accrued to them, as members of a fallen race—fallen with their first parent and father—because Jesus put away that when He died. And thus it is that the multitudes of sweet babes, idiots, and others who belong to Adam's race, but have had no opportunity of personal transgression, are able to enter without let or hindrance into the land where there entereth nothing which defileth.

By the sacrifice of Himself.—Not by his example, fair and lovely though it was. Not by his teaching, though the food of the world. Not by his works, the source and fountain-head of modern philanthropy. But by his death, and by his death as a sacrifice. If you want to understand a writer, you must know the sense in which he uses his characteristic words, and you must carefully study the definitions which he gives of them. And if you would understand the meaning of Christ's death, you must go back to the definitions, given in minute detail in Leviticus, of the meaning of sacrifice and atonement and propitiation, by which that death is afterwards described; and only so must you dare to interpret it. Whatever *sacrifice* meant in Leviticus, it means when applied to the death of the cross. And surely there can be no controversy that of old it stood for the substitution of the innocent for the guilty, the cancelling of deserved penalty because it had been borne by another, the wiping out of sin by the shedding of blood. All this it must mean when applied to the death of Christ, with this difference, that of old the suffering was borne and death endured involuntarily; but in the case of our blessed Redeemer, God in Him took home to Himself, voluntarily and freely, the accumulated results of a world's sin, and suffered them, and made them as if they

had never been. "He put away sin by the sacrifice of Himself."

What was the death of Christ? A martyrdom, cries modern thought. A mischance in an unenlightened age, replies the reviewer. An outcome of all such efforts to battle with evil, says the broad church teacher. A sacrifice! thunders this Book. A voluntary sacrifice! A voluntary sacrifice by which sin has been borne and put away. Here we rest, content to abide, in a world of mystery, at the foot of one mystery more, which, despite all its mystery, answers the cry of a convicted conscience, and sheds the peace of heaven through our hearts.

The "Once" of Mortality (ix. 27).—With a few exceptions mentioned on the page of Scripture, where miracles of raising are recounted, men die but once. For those there was one cradle, two coffins; one birth, two burials. But for most it is mercifully arranged that the agony and pain of dissolution should be experienced only once. And this, which is the ordinary lot of humanity, also befell Jesus Christ. He could not die often, because He was literally man, and it would have been inconsistent to violate in his case the universal law. He must become man, because only through the portal of birth could He reach the bourne of death; but, having been born, and assumed our nature, He must obey the laws of that nature, and die but once.

The "Once" of Deity (ix. 28).—There must have been something more than mortal in Him, who in his one death could bear away the sins of many. Good and great men have died, who would have done anything to cancel or atone for the sins of their nation, their family, and their beloved; but in vain. How marvellous then must be his worth, whose sufferings and death will countervail for a world's sin.

And we can see the imperious necessity that our Saviour should be God manifest in the flesh; and that He who became obedient to the death of the cross should be also He who was in the form of God, and thought it not robbery to be God's equal. If it be true that his death "once" has put away sin, then, bring hither your songs of worship, your wreaths of empire, your ascriptions of lowliest adoration, for He must be God. No being of inferior make could do for man what, in that brief but dreadful darkness, He has done once for all, and for ever.

The "Once" of a Purged Conscience (x. 2).—We are not in the position of the Jews, needing to repeat their sacrifices year by year, in sad monotony; our sacrifice has been offered once for all. Therefore, we have not, like them, the perpetual conscience of sins. Our hearts are, once and for ever, sprinkled from an evil conscience (22).

There is no necessity to ask repeatedly for forgiveness for the sins that have been once confessed and forgiven. God does not accuse us of them; we need not accuse ourselves. God does not remember them; we may well forget them, save as incentives to gratitude and humility. There is daily need for fresh confession of recent sin; but when once the soul realises the completeness of Christ's work on its behalf, it cries with great joy: "As far as the east is from the west, so far hath He removed our transgressions from us."

The "Once" of a Fulfilled Purpose (x. 10).—Space forbids our lingering longer. In our next we may show how completely the purpose of God has been realised in Jesus, and, therefore, that there is no necessity for a repetition of his sacrificial work. The will or purpose of God for man's redemption asks for nothing more than that which is given it in the life and death of our Saviour. Nothing more is required for the glory of God, for the accomplishment of the Divine counsels, or for the perfect deliverance and sanctification of those who believe.

Once for all, oh, sinner, receive it!
Once for all, oh, brother, believe it!
Cling to the cross, the burden will fall;
Christ has redeemed us, once for all.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

IV.—THE APPLE TREE.

In my congregation, there sat a great man, in a pew lined with velvet. He sat at the door, and his lady at the other end, leaving the middle seats for other members of the family or visitors. They came very regularly to church, but I had never heard of any of them being touched by the word which was preached. They were very kind and friendly towards me, and on one occasion said that I reminded them of a Welsh clergyman whom they had as their chaplain in Wales.

One day, when I was preaching, I was much roused and encouraged by hearing responses from the velvet pew. Someone sitting there was evidently happy. Once he almost clapped his hands, bringing them together sharply, at the same time ejaculating, "Praise the Lord, hallelujah!" I did not venture to look round as I was preaching, but I was aware that his enthusiasm was increasing and kindling mine, and that of others as well.

After the sermon I looked down from the pulpit, and saw a gentleman in a new glossy black suit, with a long beard, and a pair of round metal-framed spectacles. I took him to be the Welsh chaplain I had heard of; so when I descended from the pulpit I went up to the great man of the velvet pew, and asked to be introduced to his friend.

"Oh," said the gentleman, "he is no friend of mine! I do not know how in the world he came in here. He says he is a friend of yours. I wish you would introduce him to me. He seems to be a lively man."

I immediately turned round towards the stranger, but my mind being preoccupied with the idea that he must be the Welsh clergyman, I did not at first recognise my old friend.

"You know me well enough," he said. "I am the station-master at B——."

It was true I had known this man for twelve or fourteen years, but had never before seen him out of his official dress, nor had I ever known of his leaving his post to take a holiday. He loved his work, and therefore did not care for change. But this time he was out, for a wonder, and had on a new suit of clothes for the occasion.

Turning to the great man, he said, "I'm glad to hear him give it to you so faithful. That is just how we country people used to get it in Norfolk. Are you converted?"

The great man made no reply; but looked at my friend as if he thought, You are an original. The lady, in response to the challenge, said, "I am happy to say that I am converted."

"That's right, ma'am," said the stranger; "and you, sir," turning to the gentleman, "mind you don't lose your chance."

The great man was evidently inclined to be amused, and asked me to bring my friend to luncheon with him.

I told the station-master who the great man was, and then said, "He bids you come and lunch with him."

"What," he replied, "and have a lot of their men-servants to wait on me. Oh, no, thank you, sir; that won't suit the like of me."

I was not at all sorry for this decision, for I happened to be engaged elsewhere. I was right glad, however, to see my old acquaintance, and what is more, to find him so bold, and so happy in the Lord.

I could not help putting the question to him, "When were you converted?"

"Why," he said, "it was soon after you left us. I was dreadfully down when you were gone. We all missed you sadly. So I began to pray as you had taught me, under that apple tree, you know. It was there I found salvation. Praise the Lord!"

The tree he referred to was a flourishing one which stood in his garden. It was covered with the most luxuriant blossom every season, a wonderful picture of bloom and beauty. One springtime I said to the station-master, "You have a fine promise there," pointing to the tree. "Yes, it is a fine promise," he repeated, laughing; "but that is all I ever get from it. It has given me flowery promises like that for seventeen years or more, but never did I get an apple."

I was surprised to hear this, and while I was looking at the flourishing tree, he said, "Look here, nothing will grow under its shadow, not even grass. In the summer there is such a crowd of leaves on it, that people ask, 'What tree is that? It does not look like any other apple tree.'"

"Why do you not cut it down then," I said, "out of the way?"

"Ah," he replied thoughtfully, "and suppose I am cut down like that!"

"Oh, is that where you are?" I said, and immediately began to speak to him about eternal realities; but he, hearing the telegraph signal of a coming train, went to his post.

As I left the station I thought to myself, Now I know where to find that man.

A short time afterwards, I had the opportunity of speaking to him again. I said, "I suppose you make flowery promises sometimes, like your apple tree, and do not keep them. Nothing comes out of your promises; they are something like the morning cloud and the early dew."

He replied, "I don't know what else to do. I can't keep my promises. It of no use to make them. I find that!"

I said, "But why make promises? When God invites you, He does not ask for a promise from you, but for your acceptance of his offer or invitation."

"Then, you see, it would be all up with me."

"Oh no," I answered, "it would be all down with you, and up with God and his salvation."

"Thank you," he said, laughing; "that is the very thing I can't make up my mind about."

After I had proceeded thus far in conversation with him, I knew his tender place, and he knew it himself too.

"That apple tree," I said, "has its tap root in some cold soil, or something that is not congenial to it, that is why it is unfruitful; and you in like manner have your heart set upon something which hinders you; you know best what it is. That tree cannot help itself; but you can, if you will; and you must, or you will perish."

"But even if I do," said the man, "I can't get to heaven. It's a lot to do to go there!"

"No, indeed," I replied, "it is not; as soon as you give up, you will find it is far easier than you think. Supposing now that some important business called me to London, that, being unwilling to leave my home, I made the excuse that I had no money; but you came forward and said, 'I have a ticket ready for you, you will have nothing to pay. The ticket is paid for, and is here.' If I was still reluctant to get off, or refused to go, whose fault would it be if I lost the benefit offered me in London? So I say to you, if you are willing to give up, God has already, through his Son Jesus Christ, provided a free salvation for you."

In this and other ways I pleaded with this dear man, but in vain. I do not know what held him; but so it was. He was in this frame of mind when I left the parish to take another charge in London.

There was evidently something in his way, and he could not make up his mind to give it up, though, as he said, "that there tree was always talking to him, and warning him too."

I rejoiced, therefore, all the more to meet my old friend now, and to hear the joyful news of his salvation.

Spain: A Mission Field.—3.

I FORWARD you this paper, with its suggestions for the better prosecution of the work of evangelisation in Spain. It is written by an honoured servant of Christ, who for nearly twenty years has laboured there, and now gives us the results of his observation and long experience.

In sending it, I have in view the many Christian young men and women who have lately consecrated themselves to the Lord for service in the foreign mission field. Here is an attractive sphere of labour, with brethren and sisters on the spot to welcome them.

As for means for their support, it will surely be practicable for churches in towns and even villages to arrange and have their own missionary to represent them, as suggested in THE CHRISTIAN of Aug. 3, 1888, sustaining them by their sympathy, their prayers, and their pecuniary means, and be thus honoured of God to enter into a very intimate connection with his work. GEORGE PEARSE.

2, *Rue Levacher, Algiers.*

The claims of Spain are many and various I think the most pressing is for—

(1) A BAND OF EVANGELISTS

to take up and carry on the work of the Bible Societies' colporteurs. For twenty years now these men have been going over the length and breadth of the land, and I have often asked myself, how is it that we do not SEE more results of their labours? That there are results, I do not and cannot doubt; but there are not many visible results. I believe the cause is the want of men to follow the colporteurs, make their home among the people, teach, and show them how to *live* the Bible. Many Scriptures have been sold these twenty years; but I am afraid a great part of them have failed of their effect from want of someone to explain the Book. It is long since I have been writing to many Christian friends, urging them to take up this work, and help to water the seed the Bible Societies have sown, so that your question fits in most admirably with all my thoughts and aspirations. Native Spaniards have not presented themselves; and, after all, they are not too capable of *living* the Gospel, from their inveterate habits; and I say it mournfully, that we have not many cases of that wonderful working of God's Spirit which gives such a testimony to the *power* of the Gospel. There are many who profess faith in Christ as their only and all-sufficient Saviour, and who live fairly consistent lives; but, as I say, there is a want of power about many, which makes them differ all too little from their Romish neighbours, who also live fairly moral lives, so that I should hail with joy the coming among us of Christians such as you refer to.

(2) THE EXAMPLE OF A LIVING CHRISTIANITY.

There are many districts in Spain where there are numerous groups of people who have and read the Scriptures, but they live in the midst of strong and resolute enemies—enemies who cannot burn and imprison as in old times, but who can "boycott" most effectually anyone who dares to follow the hated Protestantism. There is, on the other hand, no lack in Spain of adversaries to Roman Catholicism, but these have already gone, or are fast going, over to infidelity. Bible readers get even less sympathy from them than from the Catholics, so that what these groups really need is some experienced Christian to take them in hand and encourage them in giving their testimony, and open up to them the Scriptures, and, as I have said, show them what the life of the Christian can and ought to be.

(3) RESIDENCE AND CLIMATE.

The question of residence is a very difficult one. The climate of Spain is very extreme, hot in summer, and *very* cold in winter; and this is the case all over, except on the sea coast, and even there both extremes are often experienced. But to anyone of ordinary health there is neither danger nor difficulty. I have now lived in Spain for nineteen years, and my wife for seventeen and a half, and we have enjoyed excellent health all the time. The climate of Spain is specially dangerous and fatal for little children, and infant mortality is frightfully high; but even in their case, with proper precautions and care, a fairly satisfactory result may be looked for. Of six children we have been able to bring up four, who, though they have had some of the usual children's diseases, are sufficiently strong and healthy. With respect to

(4) THE CLASS OF LABOURERS

needed, I should almost be inclined to say that any class and every class would be acceptable, provided they came with sufficient Christian experience, and "self-contained" enough to live among practical heathens, and with wisdom to teach the way of God and to *live* it. I could imagine it a possible thing for good artisans to settle in the towns and ply their trades, and be at the same time centres of light, though it would be better to have men and *women* wholly dedicated to evangelising. There are so many points to be worked that how numerous soever the band of evangelists might be, they would all find their hands full of work going from point to point of their respective districts.

There is undoubtedly and unfortunately a prejudice against foreigners; but, that being inevitable, we must accept it, and by the excellence of our work live down the prejudice; and, seeing that it is only by foreigners that the country can be evangelised, make the best of the situation by prudence and tact. I believe, if simple, earnest, Christian men and women were settling in Spain to evangelise, they would meet with a cordial reception from the simple people who seek to know the way of salvation. They would everywhere be sneered at by the *esprits forts;* but there would be sufficient field for them among the poor to give them plenty of occupation. In Andalusia I hear of many towns which would be pleasant enough as places of residence, and in which there are groups of people who have the Bible; but, in fact, I scarcely know of any town where this is not the case, and round the towns are numberless villages in which it would always be possible to evangelise. If I were not otherwise occupied, my ambition would be to be agent of an Evangelisation Society, such as you hint at, to supply these towns and villages with the preaching of the Gospel.

And I imagine the *rôle* of such a Society would by no means be to spend a penny beyond the support of the evangelist, or if he supported himself his only expense would be his own maintenance and his travelling. I am afraid we have in the past

COMMITTED A MISTAKE

in arranging *locales*, and setting up churches and schools, and organising a service that it is materially impossible that the people can ever support. Having done so, I am afraid that we must go on, for our own credit, sustaining the work we have created; but in this way it can never be widespread nor rapidly increased. If, however, we were to begin, so to speak, on new lines, and introduce a new class of evangelists who would restrict themselves to teaching the people from house to house in the first place, and letting them organise themselves, and acquire *locales* as they needed them and could support them, then I can imagine the evangelisation of the country proceeding just as fast as evangelists presented themselves. I have had no small connection with church organisation, and I am free to confess it has been a failure so far; it may contain elements of future usefulness, but in the meantime it is somewhat like Saul's armour on David. I think the stones of the brook slung by hands moved by simple faith will do more execution than "ancient armour." Now, with regard to

(5) THE ATTRACTIONS OF THE FIELD

I cannot say enough. It has always been a complete mystery to me how there should be such glamour about heathen fields, when there were nations quite as practically heathen as the most, to be evangelised at our doors. And it has latterly forced itself very strongly on my mind that it is in consequence of Protestant Christians being so enthusiastic about *pagan* lands, and lavishing such sums on what they call "Foreign Missions," and so completely neglecting *Popish* lands, as if they had no need of evangelisation that missionary enterprise on behalf of Spain is so little prosecuted. And I ask myself, if the protest was justifiable in the sixteenth century, is it less so in the nineteenth? If it was needed then, is it less needed now? Or is it that we have quietly accepted the principles of the Peace of Westphalia, and agreed that the North is to be Protestant and the South Catholic? The more I think about it, the less I can explain to myself the utter collapse in Protestant countries of the crusade against Popery, except in a few pamphlets and annual meeting speeches. Surely, surely if our fathers' protest was good and just in the sixteenth century, we their successors have just the same grounds, and reasons, and necessity for protesting, and making good, and justifying our protest by aggressive action against Popery, both at home and abroad. Rome is still the same. *Semper eadem* has not changed. Romanism is the same

SOUL-DESTROYING SUPERSTITION

as when our fathers laid down their lives in protest. And the souls of these Latin nations have been so surely destroyed that there is scarcely a man who thinks at all who is not an infidel, and no wonder. Then the very name of Spain wakens memories of the grandest history of any country in Europe. True it is that the glory has departed, but it may come back. I feel convinced that there are still elements in the Spanish character that make its restoration possible, and I venture to think that, fairly and wisely evangelised, results not only not inferior but in some respects much superior to those of other Latin countries will be obtained. There is much degradation, as cannot be wondered at after three hundred years of the Inquisition; but in the midst of the degradation there is a simplicity and sincerity which make me very hopeful for the future. At the present time, and during all the years since the Bourbon restoration in 1875, there is a strong *official* reaction, and much fear of consequences if the proscribed Protestantism is adopted; but were a liberal move to come over, and it cannot be long delayed now, things would greatly change, and many would declare themselves who now fear to do so. It would be simple policy and wisdom for Christians

TO BE PREPARING

for the next Liberal movement. Just in these days there is much petty persecution. Alcaldes (Maires) drum colporteurs summarily out of their towns and villages. Proprietors summarily eject Protestants from their houses, or refuse to let them in, or threaten them with ejectment if they continue Protestant. Employers of labour refuse to admit, or dismiss, those whom they find attending Protestant worship, or sending their children to Protestant schools. And withal our Protestant congregations hold their own, and increase, if very slowly. But the time will come soon, I believe, when these things will be greatly changed, and there will be at least much more freedom. And I am deeply anxious that the change should not take us so at unawares as the previous change in 1868 did. And the plan you indicate seems to me in many ways to pro-

vide just what we need—a band of workers, who in the meanwhile shall work quietly and patiently with the elements they have, preparing themselves for being the guides of the increasing numbers who will gather together as the sense of freedom and liberty makes itself felt. It would be difficult to enter into detail about the names of places or districts; these would be best found out by personal inspection when the moment comes for action. Of one thing be quite sure, that, so long as men offer themselves, we shall find sites for them.

I pray God that your appeal may be cordially responded to. You may always count on my cordial and enthusiastic help, as far as my circumstances may allow me to give it.

Dr. Saphir on the Old Testament.

Continuing his addresses on the Old Testament, Rev. Dr. Saphir spoke to a goodly audience on Thursday morning last week in St. John's Presbyterian Church, Allen-street, Kensington. The subject was a presentation of Israelitish history as centring in the person of Abraham. At the outset, he referred to the structure of the Old Testament, doctrine and prophecy being so interwoven with history that it is difficult to consider separately any one of these component parts. God's acts were always explained by the Word, and in accordance with the present was the type and promise of the future. It is said that "history repeats itself"; so in the history of God's dealings with mankind, and with Israel especially, we see a continual foreshadowing of what was at last fulfilled when He sent his Son, Jesus Christ, down from heaven.

Though, however, Jewish history culminated in Jesus Christ, it did not terminate there. It is complete in Christ, and in Him its future is secured. All the prophecies, in like manner, are fulfilled in Christ Jesus, and yet they are not yet perfectly fulfilled. If we separate his first from his second advent, it is impossible to explain the Old Testament promises. True, He came, the Messiah promised to Israel, but Scripture speaks of a future manifestation, when "men shall learn war no more," and there shall be peace everywhere, when the kingdom shall be established. Christ is also the explanation of the history, the law, and the promises, as well as the fulfilment of the types, both in what they are and what they are not able to represent. All have found their end in Jesus Christ, in whom everything that God has provided for his people is treasured up, and the fulness of the Godhead is dwelling bodily.

Having shown that the object of Scripture is to reveal God, so that man may know Him and be brought into communion with Him, Dr. Saphir pointed out that the twofold nature of Christ was taught by the two lines of the Old Testament history and prophecy, God revealing Himself as the covenant God, in his name, the Angel of his Presence, &c., and also in the seed of the woman, the seed of Abraham and of David—one line from heaven earthwards, the other from earth heavenwards. In the course of a lucid description of the Book of Genesis, he pointed out that the promise given in Eden of a Deliverer was understood by Adam and his descendants, as is shown by Eve's words on the birth of Cain, and Lamech's when Noah was born. From the beginning the race was divided into the seed of the woman and the seed of the serpent—the descendants of Cain who left God, and those of Seth who called upon the name of the Lord. With Noah, the second father of the race, God made a covenant, in which He promised blessings to extend to the end of history. Moreover, by revelation to Noah, the first promise was made more definite and limited to one of the three sections of the human race—to Shem.

In the days of Abraham, however, there came a time when God, who had hitherto dealt with the entire race, separated unto Himself one nation, there to kindle and preserve the light which was ultimately to illumine the whole world. To the nations which were then left to themselves, these were "the times of ignorance," when "the world in wisdom knew not God." Yet, notwithstanding all this, God did not forget the Gentiles, and when Abraham and the other patriarchs were brought into contact with them, they never treated them as outside the goodness and wisdom of God, but always testified to them in the name of God, and appealed to that which they still retained in their remembrance of the knowledge of the Most High.

The question is often asked: Why did God for so many centuries restrict Himself to one nation, and give special promises to them? Although it is impossible for us to understand the whole counsel of God, yet, from what we read in Scripture, we can see that it was necessary thus to separate Israel, in order that the fire kindled could be intense in its brightness and heat. It was also necessary to keep Israel from being contaminated by the abominations of the heathen, and to prepare a soil out of which Christ should appear, so that there might be a godly people to welcome Him and form the nucleus of the Church. This election has, however, a spiritual aspect: "Not all are Israel that are of Israel." Not Ishmael, but Isaac; not Esau, but Jacob, was chosen; so it was to the kernel of the nation, the spiritually minded, the "little flock," that the promise really pertained. Not in a mere carnal or outward way did God choose Israel, as is made clear from the facilities that existed for those from without to join with, and be reckoned as, the seed of Abraham. Those of the Israelitish people who rejected Christ were far larger in number than those who believed in Him, but, nevertheless, the latter represent the real strength of the nation. Therefore the Apostle says, "But what if some did not believe?" Also in the future the wall of separation removed by Christ will never be reared again, and Israel and the nations would be perfectly united and on an equality, though Israel's position will be central.

Dr. Saphir passed on to speak of God's appearances unto Abraham, and, referring to his covenant with him, showed that it cannot be set aside, that it was unconditional and ratified by an oath. It embraced three points: First, that from Abraham was to come an exceedingly numerous nation; secondly, that it was to possess the land of Canaan; and thirdly, that the seed of Abraham should be the centre of blessing unto all the families of the earth. All the promises based upon this covenant take these points in their literal meaning, their concrete sense, the land of Canaan being never overlooked in the predictions of future glory. Abraham's faith, and the changing of the patriarch's name from Abram, having been dwelt upon, some observations were made on Jacob's name being changed to the victorious Israel, by which the nation had from early days been designated. In conclusion, Dr. Saphir pointed out that, as before the law "sin was not imputed, but death reigned," so the types of Genesis referred not so much to expiation, as to deliverance from death unto life and from suffering to glory.

[The lecture of next week, Thursday, April 4, will be the concluding one of the series.]

A New Poet.

A little volume of Poems, by Rev. Arthur Vine Hall, of Scarborough (1s. *Simpkin, Marshall & Co.*), heralds the advent of a new religious poet. Mr. Hall is the son of Rev. Arthur Hall, of Craven Chapel, and the remarkable sermon he delivered at his ordination was transferred to our columns at the time. This little collection betokens no mean gift of vigorous conception, and strong rhythmic verse. The pieces are varied in subject and in metre, but all are full of rich promise, as the specimens which we cull from the book will show. There is a wealth of spiritual suggestion in this stanza:—

> Sombre pines all pointing skyward,
> While their roots fast clutched the boulders,
> Whispered, Every life well rooted
> Points a finger to the heavens.

The same poem, "The Star and the Stone," thus concludes:—

> Rolled in that thunder from the blue abyss,
> A message which interpreted is this:
> Thus from a stone an avalanche may grow;
> Thus little thoughts may make a hell of woe;
> Thus may a little word, so swift to roll,
> Become a host, and laugh at all control;
> Thus one small act may start a swelling power,
> Which grows omnipotent within an hour.
> Beware! a trembling stone by thy foot sped
> May wreck the pathway thou shalt need to tread,
> And, crashing on in ruin's hideous race,
> Gathering mad might with the yet madd'ning pace,
> Sweep all before—while follows close in rear
> Fleet-footed death and desolation drear.

Of a different order, but equally pregnant with meaning, is this hymn:—

"PEACE, BE STILL."

> Dark was the night—the foaming deep
> Raged madly round; He rose from sleep:—
> The Man; the God; the tempest's Lord.
> He spake! obedient, trembling, awed,
> Low sank the proud wave's crested head;
> Far the affrighted storm-fiend fled.
>
> We sail on life's tempestuous sea!
> O Thou whose voice wild Galilee
> Heard 'bove the storm-blast, speak the word
> Which oft since then the saints have heard;
> May we, when tempests baffle skill,
> Hear the commanding, "Peace, be still."
>
> Speak! and the sky of sorrow's night
> Is radiant with celestial light;
> Speak! and the wildest waves obey,
> And gently bear us on our way;
> Speak! and temptation's fiercest blast
> Is harmless, all its fury past.
>
> Speak! and the very winds of death
> Shall waft—a more than welcome breath—
> To fairer realms than heart conceives,
> Or thread of happiest fancy weaves;
> To worlds where evil never trod;
> Bright as the diadem of God.

THE BRISTOL PUBLIC-HOUSE MISSION has been in operation about eighteen months, and over 2000 visits have been made by the evangelists. Hundreds of meetings have been held, and 15,000 tracts and books have been given away, while scores of drunkards and others have been soundly converted to God. Mr. S. T. Crocker is anxious to commence his tent services in connection with this agency. Information can be had of Dr. Elliott, Pembroke-road, Clifton, hon. treasurer.

THE LATE MR. DENHAM SMITH.

Recollections.

By Rev. Dr. H. R. REYNOLDS,
PRINCIPAL OF CHESHUNT COLLEGE.

YOUR interesting obituary notice touching the career of Rev. J. Denham Smith passed over his earlier days. The bare reference, however, to these days has stirred within me some of the most sacred memories of my boyhood, and may perhaps be not wholly uninteresting to some of your readers.

Mr. Smith was, I have reason to believe, brought to his early decision for Christ and his service by the ministry of my father, Rev. John Reynolds, of Romsey, who, to the end of his days, took the most profound interest in his young friend's spiritual and ministerial career. Mr. Smith was in business relations at East Cowes with exceedingly dear friends of the Romsey society, including Mrs. Smith, whose character and home are vividly remembered by me after the lapse of half a century. As a boy, I paid more than one visit to Mr. Smith's friends in East Cowes, and was in constant communion with my dear friend before he went for some ministerial training to the academy of Rev. Mr. Cooper, of Dublin.

I wish to say a few words of the lifelong impression he produced upon me and others in those far-distant days. Night after night, day after day, he spoke to me of the bliss, the strength, the protection involved in being one of the lambs of Christ's flock. I remember the fervency of his whispered prayers, and the hold he seemed to have of the very hand of the Lord, as though he would wind it round me and leave it there for ever. One incident has, I think, never passed my lips since then. We walked together in the woods of Norris Castle. Everything around us was supremely lovely in sight and sound, the waving branches of the trees, the rippling of the Solent, the songs of birds, the bleat of lambs. We remained in perfect stillness for five minutes, and I was moved to break the oppressive silence by reciting Montgomery's fine poem commencing with—

> The God of nature and of grace
> In all his works appears.

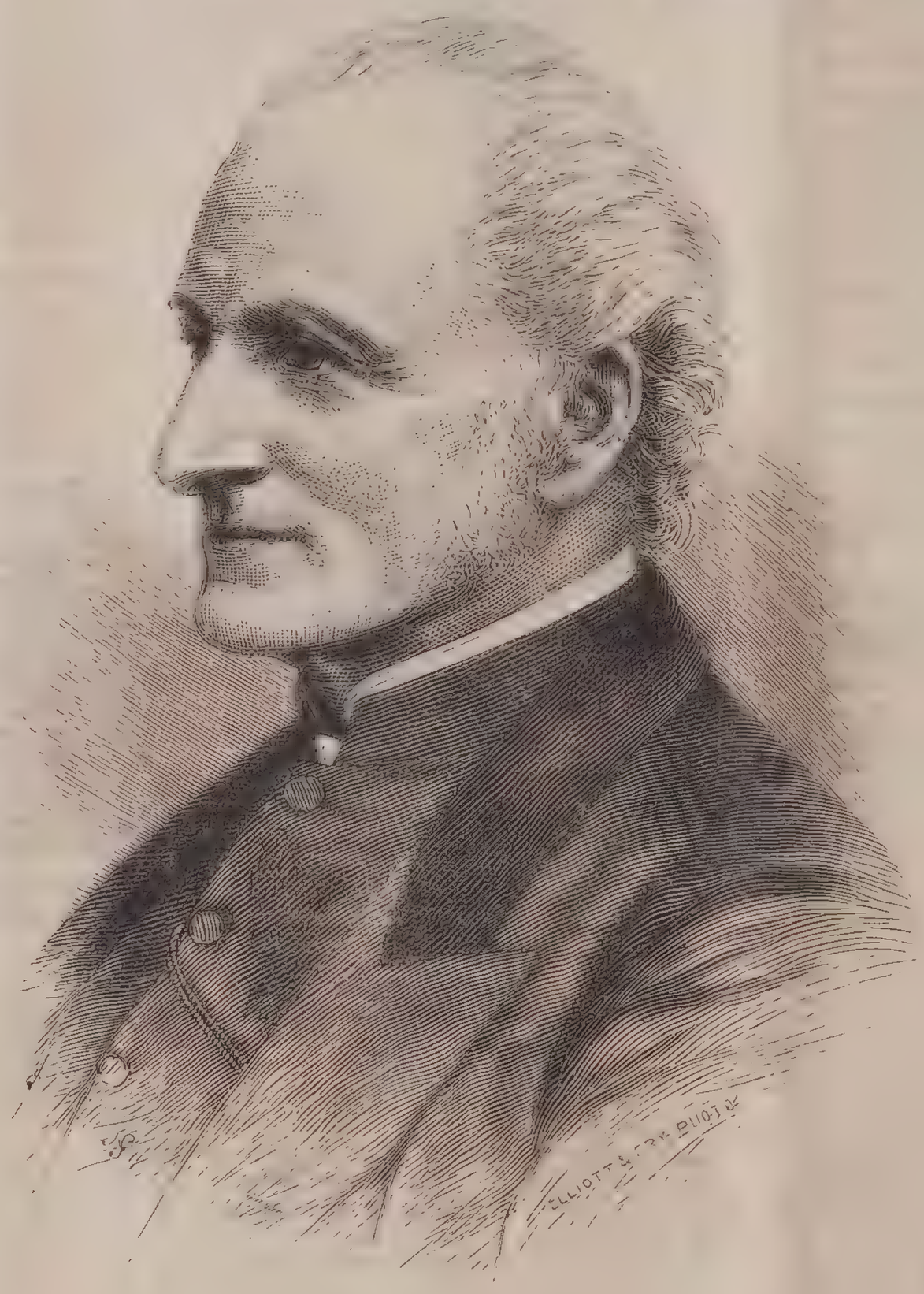
After the last verse—

> If God hath made this earth so fair,
> Where sin and death abound;
> How beautiful beyond compare
> Will Paradise be found!

Mr. Smith revealed that entranced look which many who knew him have so often observed, and he poured out a prayer, the words of which I cannot now recall, but the tones and spirit of which will abide with me for ever. We spoke no single word in our long walk back to the town.

It was either on that night or on the following that he fulfilled an engagement to go and speak to the Irish crew of a large vessel lying well out in the "Roads." It was a stormy night; the wind blew half a gale, but he persisted in taking an open boat and making for the vessel. His friends, and I, his little friend, among them, listened anxiously to the wind, which was "blowing great guns," until long after midnight, when we discovered his cheery voice in the passage, and heard him tell how the seamen had thronged the hold and listened to him as he read from the Douay Bible the story of the Cross; how they sang and prayed and wept together amid the furious gale, and how thankful he was that he had not shown the white feather.

I will not enter upon the deep impression upon me and others of what seemed his passionate desire to save men from their sins by faith in the righteousness and love of God in Christ Jesus. I felt then and have felt ever since that he was one of God's ministers and prophets. Doubtless he totally forgot the circumstances; but, though very different occupations have, without the faintest dimming of our old and mutual affection, prevented our intercourse during the last fifteen or sixteen years, yet, I hardly know why, I have found it a matter of privilege and gratitude and conscience to intrude, if you think fit, so far upon your space.



(From Photograph by Messrs. Elliott & Fry, London, W.)

By Rev. J. B. FIGGIS
BRIGHTON.

In the year 1860 a little book issued from the press with this title, "Times of Refreshing." As a hymn-book it was the precursor of Mr. Sankey's, and some of its sweet tones, as led by one of the sweetest voices ever heard, echo in our ears still. But it was more than a hymn-book; its publication marked an epoch of which, in larger editions, it contained some record. Of that epoch and its leader I want to speak a little.

In 1856 a Christian lady in the North felt a strong desire to go and stir up God's work in Ireland. She went, and probed many that she met with earnest inquiries as to whether they were born again. A young man heard her thus speaking to a friend at Ballymena, the arrow entered the joints of the harness, and he came to Christ. He was soon removed to Connor, and, with two other young men, he instituted a society for prayer. They met in a schoolhouse in September, 1857, the very year and month in which the devoted Lanphier established the daily prayer-meeting in New York, the seed of world-wide good. One and another Christian was admitted to the secret prayer-meeting at Connor, and in three months' time they had the joy of seeing the first manifest answer in a soul brought to Christ (December, 1857). Next month another convert was added, and the following February two more.

Early in 1859 one of the converts visited friends at Ahoghill, and by his earnest words and prayers the whole family were converted. The converts, like the first Christians, became missionaries to their friends and neighbours. Meetings for prayer sprang up here too, and people from the country heard the news of the Gospel, and some of them when passing

through Ballymena were struck down, cast upon the pavement in a swoon. They could not eat, some for hours, some even for days. Many could not speak except at intervals. Some were affected once, some oftener, by this prostration. While utterance was allowed them they might be heard calling upon God in earnest tones for mercy, and in a few hours thanking Him that they had found it through Christ. "The stricken cases" excited immense attention. Newspapers referred to them, and everybody talked about them. But, whatever their cause or character, this has to be remembered, that side by side with them a silent work was going on in the souls of men; sometimes there were fifty converts to one "stricken" case.

The interest was deep and widespread; meetings were held day after day and night after night in churches—Presbyterian churches many of them. Thence they spread to private houses, and thence even to the streets, so that people could not restrain their anxiety of soul even when they had come together for other purposes, *e.g.*, some assemblies of Orange lodges were turned into prayer-meetings, and in many a mill might be heard sounds of prayer and praise. This sort of thing went on in town after town, and village after village. The converts might be counted by thousands and tens of thousands.

When this was noised abroad, not a few turned aside to see this great sight, and amongst these was the dear servant of God lately laid in the grave at Hampstead. He was then a Congregational minister at Kingstown. He came back to his own church at Kingstown full of ardour. Fired himself, he soon set that church on flame, and others around came together to get kindled. There were services on Sunday, services on week-days, services in that seaside town, and services in the city near. Fifteen hundred people would be found coming together three or four times a week to be dealt with about sin and the Saviour, to sing the sweet hymns referred to, and to send in special requests for prayer by the score.

Perhaps the most striking meetings of all were those in the steamers in Kingstown Harbour. I have been at one of those services; officers and crew and hundreds of people from the shore crowding with earnest zeal to hear the sweet story of old. For years after, one could not cross the Channel in one of the express boats without hearing something to remind one of the times of refreshing. A devoted servant of God—one of the best Bishops that ever was—Dr. John Gregg, was crossing once, when a sailor touched his hat to him, "Are you a clergyman, sir?" "A minister of Christ, I hope," said the Bishop, humbly. "Would you like to join us at a prayer-meeting?" "With all my heart," said the Bishop. He led him below, and there all was ready for the meeting, and they asked him to preside. "No, indeed," he said; "it is your meeting, and you only asked me to join. Go on as usual." So one gave out the hymn, another read, and another prayed, and then, I doubt not, the "minister of Christ" spoke to them from a full heart. "But," said he, when all was done, "how did all this come about?" "Well, sir," said a pious sailor, "indeed, it was Mr. Denham Smith, who when we were in port used to have services with us, and all the crew came to Jesus. We keep up the meetings amongst ourselves now." The Bishop was delighted, and went to a gentleman I know, sending a message to dear Mr. Smith to tell him that he would honour his work ever after. Ah! John Gregg and Denham Smith have met in glory now, perchance, and draw together like twin flames.

It is of the latter I would speak; but where shall I find words warm enough to describe him? He was a man of rare joy and gladness. Never have I heard anyone speak such solemn things as fell from his lips; but never have I seen anyone so habitually happy—happy in the Lord, and happy in his home, and happy in God's beautiful world. He carried "music in his heart;" he was ever ringing bells of hope He was a man of intense affection; "he had a thousand friends, and loved each as though he had a thousand hearts." He might have been supposed to have led a life so much before the public as to forget his family; but on the contrary he manifested such family affection as I have never seen surpassed, seldom equalled. His last word was one of recognition of his eldest son: "My boy, my dear boy." He was a man of winning gentleness. He threw himself into every circle as though it gave him more interest than any other for the time, and so, by persuasiveness of manner as of word, sweetly drew scores and hundreds to the Saviour. Staying at hotels abroad, he showed how men of the world might be won over to Christ.

His early ministry was stimulating to readers, and calculated to promote much human advancement. Of later years he seemed to have one thing to do—to set forth the love of Jesus, the loveliness of Jesus, the perfect work of Jesus, the glorious hope of the return of Jesus. When they built the great hall in Dublin, where he was to take a leading part, his first text was, characteristically, "He shall bear the glory." *He had a very strong grasp of Gospel truth;* the trumpet gave no uncertain sound. Man's ruin, Christ's salvation, the Holy Spirit's work, were dwelt on with great clearness and fulness.

TESTIMONY IN THE SICK-ROOM.

During the eighteen months of Mr. Denham Smith's more serious illness, his sick-room has proved to many a very banqueting house of the King. The beloved patient seemed to be perpetually revelling in the fulness of Christ's love and grace; and for everyone who visited him he invariably had the word most suited to their circumstances and need. Like Samuel Rutherford, he was ever living above this present scene, dwelling in the rapturous love of his Divine Lord. The pourings forth of his heart, at such times as these, if recorded, would fill a volume of considerable size. Many choice utterances have been borne away by those to whom they were spoken, to companies far and near, to whom they have proved words of comfort and refreshing as "showers upon the mown grass." Space forbids our giving more than a few of these recollections, culled, almost at random, from notes jotted down at the time:—

IN SHANKLIN.

When thought to be almost gone, he said, "It is like the going out of the candle—is it not? No more sins, no more judgment for sin. No more sorrow, no more death—all ended, and then I am ready for the white robe."

Afterwards, when he had rallied, he said, "There are four reasons why the Lord did not take me away quickly: (1) That I might have a sweet time of holy happy communion with Himself. (2) That I might tell Him of all my dear ones. (3) That I might tell Him of all his dear ones; all I know; all his Church. (4) That I might see the love of my dear ones—and his dear ones."

"I never saw the Bible so beautiful as I have done on this bed."

Having spoken to his assembled family as though they were remembering the Lord's death, he closed his prayer by these words: "O Lord, this sickness! Thou knowest how many are praying it may be healed. Thou couldest do it very easily; but we want, Lord, to have thy mind about it all, to have no particular will ourselves. Like Paul, thy servant says he would like to go and be with Christ, which is far better, and though it is very simple, it is very solemn. Thou canst give grace for everything. Give us thine answer."

"Truths are precious, because they lead us to Him—it is HIMSELF. If I should be lost, I should still want HIM; therefore I could not be lost."

IN LONDON.

The dear patient was brought home from Shanklin on October 18, 1887. He said in the train, "I have been for weeks lying at the very gates of heaven, the Lord alone knows why He did not let me in."

He loved to look on the Regent's Park facing his residence, which was then in its autumn glory. He would say to his family, "Look at those beautiful trees. I've been watching the leaves fall—some fall so gently with the sunlight on them. 'We all do fade as a leaf,' and I am just like one of those leaves, gently falling, but with the bright sunlight too!"

Speaking of some who neglect the Lord's Supper, he said: "Oh, is it not a little thing to do for Him? Just going to meet Himself at it."

"Faith," he remarked, "is a very wonderful thing, you have nothing else to rest upon when you come to enter the valley of the shadows, as I have. It is all darkness with me as to how this is to end, but it is all light as regards the Lord Himself."

"A long time seems behind me. How triumphant the grace that has borne with, forgiven, and restored, during all this journey in the wilderness. A little while and then no more wilderness; all beyond, clear as crystal and calm as a sea of glass. The years fly, and if we only knew, we should never regret that we have not more of them. They are precursors of a life and of a home, to be kept from which, did we but know, would be only a trial and not a pleasure. Yet, it is well to live on for a work never to be enjoyed in heaven. When He came to be made sin, it was that heaven might be all the sweeter, and saved sinners might be there without sin. How wonderful will be the retrospect when with perfected natures we shall look over both the life passed on earth and the life in our heavenly home, for ever possessed, and for ever progressing."

"You know that in a warehouse, the goods are packed up and often laid aside for some time before they are directed and sent off. I am just like that, a bale of goods ready packed, but I am waiting for the direction; the Lord has not yet shown me whether it is 'to be sent back to earth,' or 'to be taken home,' but it is a grand thing to be ready packed. I think I am getting weaker; but never mind. 'In the sweet fields of Eden, on the other side of Jordan, there is rest for you, there is rest for me.'"

"I have been on the border. I do not know whether He will give me a little margin back to earth, or let me in. It would be better to go in; I do not want to go back."

"Did I tell you of a little vision I had? I thought I was in a large square room—very lofty. There was a gaselier, or something of the sort, in the middle, and the Lord Jesus stood there (pointing to the foot of the bed), I could not see his face for the gaselier came in the way, but I knew it was Himself. He did not say anything, and He did not do anything, but it was as though He had said, 'I have just come to show you I am here. I am with you. I will never leave thee, nor forsake thee.' Oh, how often He has said that. You know, I do not build on visions; but was it not beautiful? Now all I want is to fall asleep and see his face. The letters that come are all about me; I suppose that is natural, but I think the sweetest thing in dying is just when we come to the end of all earth-ties, and it is only the Lord Himself. No possibility of anything coming in the way."

"I have many nice little talks with the Lord as I lie here quietly awake and with no pain. I wonder shall I see Him. How sweet if He were to come for me, and you would all know He came. There will be glories on glories by and by, and this earth will be so beautiful—Isa. xli. is so lovely, people say 'no sorrow, no death,' but forget all the glory, yet, the Bible is full of it."

"I am a little brighter to-day. That is all I can boast of, but I am filled with praise. 'Bless the Lord, O my soul; and all that is within me, bless his holy name.' The Lord has not brought me this way hitherto, it is a path I have never trodden before. 'You remember what you gave us once at St. George's Hall: "The path of the just is as the shining light, that shineth more and more unto the perfect day"?' 'Yes. Is not that beautiful? There is no going out. But now it is as though the Lord had brought me to bay, put me into a corner, and shown me all my life, labour, and service, that it is nothing—nothing but Himself. It is like a little new revelation. We shall all be manifested at the judgment-seat of Christ, and in that day it may be that He will not forget our work and labour of love. But I want nothing but Him.' 'I am sure that in that day you will find many that you have not known of, whom you will have brought to Christ.' 'Perhaps so; but don't you see that it is all Christ. It is nothing till we can say, "Christ

for me." If He likes He may hold to my little bits of service; but I am quite sure I shall only want to cling to Him. It is probable that He may remember our service of love; but it is more than probable—it is certain—that we shall not want to remember it. We shall be wholly occupied with Himself, and his beauty and glory. I do not know how long it may be before I see his face. It may be very soon; meanwhile my prayer is, Come, Lord Jesus, come quickly.'"

"We are just waiting till the shadows flee away. When I am gone, there will be no more shadows for me. You will journey on still amidst the shadows, but 'My grace is sufficient for thee.'"

One friend writes:—"I found him, as usual, full of Christ. He said to me, 'They thought I should have passed away in my sleep.' I said I knew one who had wished to go to sleep, and wake in heaven in the glory, and had his wish. He answered, 'Ah, dear S——, and it's not so much *the glory*. I feel I cannot look beyond, even to the glory, but to the person of the blessed Lord Jesus Himself. Oh, to be gazing up into his face, to see his lovely person, to be for ever with *Him*. God looks upon Him, and is satisfied. *I* look at Him, and I am satisfied. God looks at Him, and looks at me, and what He sees wanting in me, He finds in Him for me. "Wait on the Lord, be of good cheer, and He shall strengthen thine heart." This is just what we need when we are under care and trial and pain, to have *the heart* strengthened. It is the poor heart that gives way, and the Lord knows what to strengthen. But the thing is, *Do we wait upon Him*, not merely in our moments of special communion, but as the continued attitude of our souls? How helpful, lying upon a bed of pain and weakness, just to *wait on the Lord*. Sweet and condescending is it in Him to tell us that we *may* do so. It is as if He had said, "When you are in anguish, trial, or perplexity, come to Me! Look to Me! Wait on Me! and be not disspirited in mind, or low in faith, but be of *good* courage." Not the courage of mere power, but the courage fed by this very command twice repeated, "Wait, I say, on the Lord."

'Instead of faith, the sight of Him who dwelleth
In love's serene abode;
Instead of hope, the glory that excelleth
The "afterward" of God.'

Soon the waiting time with us all will give way to the eternal fruition."

LEAMINGTON Y.W.C.A.—The Young Dressmakers' Home in connection with this Association has "enlarged its borders" by removing to York House, Clarendon-place, Leamington Spa. It is fourteen years since the Home was established, and from small beginnings it has grown in size and usefulness. There is at present accommodation for thirty inmates, besides rooms for junior classes. During last year, the eleventh in Stanhope House, many deeply interesting cases of blessing through the Home have come under the notice of the workers. All letters respecting the work should be addressed to the hon. lady superintendent, Miss Bagster, 7, Heath-terrace, Leamington Spa.

BEN JONSON MISSION.—A genuine work in a quiet way is being carried on in Ben Jonson-road, Stepney Green, E., by Mr. Jas. Taylor. Engaged in business during the day, Mr. Taylor devotes his evenings and spare time to the amelioration of the bodily, moral, and spiritual welfare of the people around him. Evangelistic meetings are held in his little hall, as well as Band of Hope and crowded children's services. Living amongst those for whom he thus labours he is well acquainted with their needs. Friends who entrust gifts (either provisions, clothes, or money) to Mr. Taylor may be sure they are well distributed. His address is—28, Cressy-place, Stepney Green, E.

LONDON'S WORKING LADS.—A good work among lads has been carried on for the last four years in the neighbourhood of Eagle-street, Holborn. The aim has been to provide for the spiritual, intellectual, and physical training of these lads. The workers who are connected with the Regent-street Polytechnic have had the joy of seeing them confessing Christ. Several of the members are now at Buenos Ayres, where they are carrying on work for their Master in their leisure time. At the Aldersgate-street prayer-meeting Mr. Ewen lately spoke highly of the work being done by them at Buenos Ayres. He stated that a Bible carriage costing £300 was on its way to Buenos Ayres, whither he hoped shortly to proceed to help in the work. Two more of the members will soon join the foreign band. A new Institute at 49, Lamb's Conduit-street, will be opened on April 2.

For the Young.

A MESSAGE TO THE CHILDREN.

By Rev. E. Payson Hammond.

Dear Young Friends,—We have had children's meetings in several cities in Michigan, and I would like to tell you something about them.

The first were in Detroit, where there was a convention of Christian workers from different parts of the country; each day, at four o'clock, they adjourned and came into the children's meeting, or rather the children's meeting came to them. As soon as I had done speaking to the young people, these ministers and earnest Christians went to work among them and led many to Christ.

Twenty-three years ago I was in that city holding meetings. Many boys and girls wept for their sins, but they found that weeping did not save them. Then we told them of Jesus, and the Holy Spirit helped them to see how Jesus had loved them and given Himself for them. When I went back there last fall I was delighted to find many of them who said: "I am so glad that in these meetings I gave my heart to Jesus; He has kept me all these years, and I have been trying to do what I could for Him."

In one of those meetings sat a little boy weeping; at last he came and confessed his sins and believed in Jesus, and the Lord gave him a new heart and made him a happy Christian. One day a nice-looking young minister came to me and said: "I was that boy; ever since then I have been trying to work for Jesus; now I am pastor of a church in this city, I wish you could come and help me hold some meetings;" and he added, "I knew many children who at that time were converted, who are now living useful Christian lives."

A little Catholic girl found her way into one of our meetings, and was deeply affected as she heard the story of Jesus; as the Christians talked and prayed with her she saw the way to be saved was to trust in Jesus who said: "Suffer little children to come unto Me, and forbid them not, for of such is the kingdom of heaven." When she went home, her mother whipped her very severely, and told her she must not go to such meetings, but she said: "Mother, I must go and hear about Jesus; I want to go and hear about Jesus; it is such a beautiful story; I never heard it before. They sing so sweetly, and I love to sing those hymns; they never sing such hymns in our church; they never tell us about Jesus as I heard it in the meeting yesterday. I never had a new heart before, mother, but I am sure I have got one now, for I love to pray, I love Christians, and I love to hear that man tell about Christ suffering on the cross for us." The child was taken by a neighbour to the meeting the next day, and was again punished very severely for going. Are you not sorry for such children, whose parents punish them because they love to go to meetings where the simple Gospel is preached?

I have lately been hearing from those who about a year ago signed this covenant card: "I believe I have found Jesus to be my precious Saviour, and I promise with his help to live as his loving child and faithful servant all my life." Here is a part of one letter:—

"I signed the covenant card at your meeting held in the First Baptist Church in Denver, Colorado, just a year ago to-day. I wish to let you know that I am still persevering in living a Christian life. I am fourteen now; I have been in Chicago a little over three months. They have made me a Sunday-school teacher at the Union Tabernacle Mission; I have a class of nineteen girls. We need teachers very badly; if you know of any in this city who would be willing to become teachers we should welcome them most heartily."

I should think they did need teachers when they have to get girls of fourteen years of age to teach large classes. It always pleases me to hear that those who have become Christians are working for Christ.

I hope you, my young friends, will not only become Christians, but be active, earnest workers; try to get all your friends to come to Christ. Some of the best workers we had in the meetings around the city of Jackson were boys and girls who went out from the centre of the city with us; they seemed to know just what to say to those who were anxious about their souls. I think it was the Spirit of God that taught them.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., March 31, Luke xviii. 18—30; Mon., April 1, Luke xviii. 31—43; Tues., April 2, Luke xix. 1—10; Wed., April 3, Luke xix. 11—27; Thurs., April 4, Luke xix. 28—38; Fri., April 5, Luke xix. 39—48; Sat., April 6, Luke xx. 1—18.

MR. JOSIAH SPIERS concluded a fortnight's special services for children at Bishop's Stortford, Herts, on Thursday last week. He had large congregations, and much good was accomplished; many young people are now rejoicing in the Saviour as a result of the work. On Sunday last Mr. Spiers commenced a mission at the Gospel Hall, Southgate-road, Wood Green, N., where he will continue to hold meetings nightly (Saturday and Sunday exeepted), at seven o'clock, until Friday, April 5. Prayer is asked that this mission may be greatly blessed to the young people of the neighbourhood. The help at the services of Christian workers of all denominations residing in the district will be much appreciated.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Josiah Spiers, Gospel Hall, Southgate-road, Wood Green, N., each evening at 7, until April 5 (Sat. and Sun. excepted). Mr. H. Hutchinson, Wickhambrook, Suffolk, April 8—13; St. Bride's, Liverpool (with Rev. W. S. Standen), April 22—27. Mr. T. Lewes Sayer, Tunbridge Wells, March 30, 31; Beacontree Heath, April 2—4; Congregational Church, Romford, April 7—12. Mr. Martin J. Hall, St. Jude's Iron Room, Mildmay, March 30 to April 5; Southampton, April 5—8. Mr. Edwin Arrowsmith, Lausanne, April 14—28.

Tenth Anniversary of Children's Scripture Union, Prince's Hall, Piccadilly, Tuesday, April 2, 3 p.m. Rev. E. A. Stuart will preside, and Mrs. Evered Poole will give an address to workers; 6.30 p.m., Dr. H. Sinclair Paterson will preside. Meeting for prayer and praise will be held at the Y.M.C.A., 186, Aldersgate-street, E.C., Monday, April 1, 7 p.m.

SPITALFIELDS GOSPEL MISSION.—For a quarter of a century Mr. James Sharpless has been labouring among the poor and needy of Spitalfields, and he continues to see very cheering fruit of his toil. This is the time of the year when the dock and wharf men, with little or no work to do, sadly require to be befriended. Among other efforts for the comfort of these poor fellows, may be named the free teas to which they are invited every Thursday. The repast over, loving words are spoken about the Bread of Life who came down from heaven. These meetings have been blessed by conversions, and there have been a number of cases in which wandering lads have had their hearts so touched that they have arisen and returned repentant to the parental roof. Mr Sharpless's address is 14, Sidney-square, E.

THE UGANDA MISSION.—At the workers' meeting at the Home of Industry last week, Mr. Eugene Stock gave a very interesting account of the Uganda Mission. Speaking of more recent events he said, when the old king died, his son came to the throne, and then the persecution began. Youths and men who had professed their faith in Christ were brutally tortured, many roasted alive. After a short period the king seemed to change his mind, and favoured the Christians, and put many in high office. Suddenly the revolution broke out. The Arab traders rose up and deposed the king, placed another man in his place, sacked the Mission premises, and took the missionaries prisoners. Subsequently, the rebels placed the missionaries in their small boat, and sent them adrift on the lake. They were wrecked on a small island; their boat, though damaged considerably, they managed to patch up, and committed themselves once more to the perils of the water, and to the care of Jehovah.

Mr. F. S. Arnot's Farewell.

ON Tuesday, last week, two meetings were held in Exeter Hall, to take farewell of Mr. F. S. Arnot, and his companions, who are now *en route* for Africa, as well as various friends destined for other spheres of missionary work. The interest in the proceedings was wide and deep, as shown in a remarkable attendance. In the afternoon the body of the large hall was filled, though it had been intended to meet in the lower and smaller hall. Mr. HENRY GROVES, of Kendal, took a leading part in the guidance of the proceedings.

Dr. NEATBY gave an address setting forth, among other things, the duty of believers in regard to evangelisation, and the principles which should actuate all work for Christ. It is the most God-like work on earth, this taking the Gospel of Jesus to those who have never heard it. Going on to speak on the words "God was in Christ reconciling the world unto Himself," Dr. Neatby pointed out how exceedingly refreshing this statement is. "Reconciling the world unto Himself" is God's choice work. To us God has committed the word of reconciliation, and we are "ambassadors for Christ." May God give the brethren who are going abroad a consciousness in their soul of this high calling. The poor black Africans will, we hope, soon hear from their lips that "God was in Christ reconciling the world unto Himself." What a message of grace our brethren have to take! What we desire, as we say good-bye to our brethren is, that the Holy Ghost may be in each one of them in unhindered power; that He may be the minister of Christ to each of their souls, and by their lips speak words of burning power to the hearts of the children of men, such as will lead them to Christ.

Several of the outgoing labourers delivered short addresses. Mr. GEORGE FISHER, from Swansea, who is proceeding to Africa, referred to Isa. xxx. 21, and spoke of the importance of following God's guidance, not going in front nor behind Providence. Mr. FREDERICK LANE, of Hounslow, who also hopes to accompany Mr. Arnot, declared himself confident of God's guidance, and of blessing upon the work in hand. Mr. DANIEL CRAWFORD, of Gourock, also for Africa, quoting Deut. xii. 13, 14, pointed out that God must ever be the chooser for his people. Mr. ARCHIBALD MUNNOCK, of Grangemouth, Falkirk, said that by God's grace he would seek to live for Christ in Africa, and be a light to those sitting in darkness. Mr. WALTER FISHER, of Greenwich, said that for about ten years he had had an earnest desire to serve God in some foreign land, and he felt satisfied that Central Africa was the place which God would have him work in.

Mr. F. S. ARNOT followed with a few words. Some might be apprehensive, he said, of a company of young men going to the foreign field, and we ourselves may well be apprehensive if we in any way depart from the attitude of waiting upon God, and depending upon Him for guidance in leading us forth, and also in guiding us all the way to our destination. It is only when we recognise that our brethren are dependent upon God and responsible to God, and learn to submit ourselves to one another, that God's work can go on by us. On this point we greatly need to be remembered in prayer. Do not start us off, and then leave us; but more earnestly, day by day, bear us up before God. Referring to the long journey across country to the high lands of Garenganze, Mr. Arnot spoke of the narrow paths which have to be trodden, through thick jungles, and along mountain ridges. No beasts of burden, and no ordinary vehicles, can be employed. Some novel trucks, designed by Mr. Edward K. Groves, of Bristol, will, however, be taken out, and it is hoped the native porters will use them. One pattern, designed for carriage of goods, has a single wheel; the other, which will carry two persons, is of peculiar construction: the wheels are so swung that, though two feet apart at the top of the vehicle, they will run on a path six inches wide. These contrivances, with handles at each end, will, it is hoped, prove very useful in the work of transport.*

Messrs. James Moore, of Hackney, and Hills, of Swansea, who are going soon to the Straits Settlements, in a few words gave expression to their confidence in God. A season of prayer followed, several friends presenting to God the desires of the meeting, that the going-forth from England and the work in Africa may be abundantly blessed.

THE EVENING MEETING.

The big Exeter Hall was not big enough comfortably to contain the eager crowd that desired to have a share in this memorable farewell. Galleries and gangways were packed with people glad to get even standing-room, and an overflow meeting had to be held in the hall below. Leading members of the community of Brethren were prominent all along the platform, but there was a goodly sprinkling of other Christians.

The venerable HENRY GROVES was again in the president's chair. In a most animated opening address, the old man eloquent exhorted his hearers to a more real faith in God, and to a more patient expectancy of the return of the Lord of the harvest. He believed the reason why Africa is so much before the world just now is because that nation is the last to be "brought in" before Christ's return; but it *has* to be brought in. Speaking of the limitless Divine resources out of which the outgoing friends will have to draw, he said that this generation sorely needs to learn that money is not almighty. Mr. Groves launched out at some length into a message of counsel and encouragement, designed to strengthen the hearts of the departing brethren.

The great audience "could scarce forbear to cheer" when Mr. F. S. ARNOT rose to speak, but the platform effectually imposed a wet blanket, and hushed the people to silence. Why the speakers should have unfettered freedom to liberate their souls in glowing speech, and the thousands in front of them should have rigidly to repress their emotions we fail to understand. Can there be anything dishonouring to God in a hearty cheer? Mr. Arnot gave a plain, unvarnished, and condensed account of some of his experiences in Africa. He had much to tell of God's interposing hand in times of difficulty, and his leading hand in circumstances of perplexity and doubt. At one point in his story he made a very warm reference to M. and Mdme. Coillard who are most devotedly sticking to their post among the Barotse tribes, long after most people think they ought to have returned to Europe on furlough. The remarkable readiness with which nearly all the native chiefs welcomed him and his message was illustrated by Mr. Arnot, and the spiritual wants of the dwellers in these regions depicted, with the view that some other workers might be constrained to give their lives to African evangelisation. It is not our civilisation they need, for they are happy enough in their simple industrious life; it is Christ that they need. The sooner we give them the Gospel the better, for the ravages of the slave trader and the European adventurer are making them more inaccessible and more suspicious of the white man. Some very touching instances were given by Mr. Arnot of the way in which these artless peoples had endeared themselves to his heart by their trust and confidence, and he was longing to be back again among them. He lay for a whole month at one time among utter strangers, and they nursed him tenderly, never laying a hand on any of his goods and belongings which might have proved very valuable to them. He said in closing that he did not ask for the pity of those he left behind—the work is glorious; but he asked for prayer that he and his fellow-workers might be sustained in faith and patience while God spared them to take part in his service.

Mr. P. J. HOCQUARD, who has laboured in the Gospel for the last ten years in the Malay Peninsula, said there were there in that region about 1,200,000 souls. Helpers are needed; some are going, but there is room for more. There are a million Malays, for the most part Mohammedans, and for many years there has been no direct work among them. They are in great spiritual darkness, though they observe all the formalities of their so-called religion. Will not the hearts of some English Christians be stirred up to do something on their behalf? There are also 100,000 Chinese at Singapore living in heathen darkness. The whole of the Peninsula is open to the Gospel messenger; workers full of faith and power and of the Holy Ghost are needed who will carry to these people the message of God's mercy and love.

Mr. J. G. MCVICAR, of Clapton Hall, having explained how his objections to the departure for Africa of Mr. T. H. Morris, of Walthamstow, with his wife and family, had been removed, Mr. MORRIS himself briefly recounted the way by which God had led him in thus deciding to leave native land, and kindred, and occupation, that he might witness for Christ in that far-off land. Mr. Morris and his family go forth with a second party in June. A brief word of testimony and exhortation followed from Mr. HONEYWILL, of Devonshire, who, with his wife, expects to go forth about June to labour in Singapore. Mr. W. C. K. TORRE, who goes to the Argentine Republic, to labour with his hands, as well as to testify for Christ there, spoke of the need of South America. We hear very little from the Argentine Republic, though it is twenty times the size of England. Trade is rapidly opening up there, and many are pushing out to make money; should not the servants of the Lord go, too, in order to distribute among the people the bread of life? The call had come to him, and he had been constrained to obey. He asked for earnest prayer for his work, and appealed to others to give themselves to a like service in some foreign land.

Several of the young men who addressed the afternoon meeting stood up and gave a parting text of Scripture. A brother in the prime of life, Mr. SEARLE is giving up his business in this country that he may go to the point of departure at the West Coast of Africa and act as agent in the transmission of goods to the interior for Garenganze. Calico is the great article of barter with the natives, and there will have to be consignments of that commodity to the missionaries as the need arises. Mr. Searle, in a little speech, pathetically told how at first he was in a difficulty as to his future path of service, chiefly because his mother was not a Christian. Now, through the mercy of God, she was a rejoicing believer, and he had taken this as an indication of God's will that he was free to go on foreign service. After an exhortation by Mr. Holiday, the speaking was admirably brought to a close by Mr. T. B. MILLER, of Barnet. One result of the meetings he hoped would be that many hearts would be set on fire to go forth as ambassadors of the Cross to heathen lands. But the point he specially emphasised was the duty of all who stayed at home to see that the needs of those who go to the front are fully met. "As his part is who goeth down to the battle, so should his part be that tarrieth by the stuff." The home friends, therefore, are partners with Mr. Arnot, Mr. Morris, and the others. As there was to be no collection, he urged that each should lay by him in store for this work as the Lord prospered him; let them ever be willing to deny themselves, so that there should be no lack in the Lord's treasury for this blessed work of taking the Gospel to the heathen.

* Photographs of these novel conveyances can be had at different prices from Mr. G. T. Carter, Dorset House, Alfred-hill, Bristol. Some of the pictures include Mr. Arnot, and Mr. Groves the designer.

Northern Light.

Sunday, March 24, was mission day in the Glasgow Baptist Churches. Rev. J. J. Fuller, coloured missionary from the West Coast of Africa, addressed three or four of the meetings. Services for young people, well calculated to stimulate their interest in such work, were a feature in these annual gatherings.

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Miss Annie Swan, the well-known Scottish authoress, read a wise paper on "The Influence of Women in Home Life," at a meeting of the Hamilton Branch of the British Women's Temperance Association. Twenty-three women joined the Association.

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Dr. Stephenson's little orphans from London have attracted thousands of charmed listeners to Glasgow's ancient cathedral.

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The Highland girls connected with the Y.W.C.A., Glasgow, had a social evening lately. Addresses and conversation were in Gaelic. If there is a dearth of Gaelic-speaking divinity students, there is no lack of maidens conversant with what Professor Blackie once called "the language of Eden!"

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Arbroath Town Mission continues to do good work. Girls' sewing-meetings, workers' prayer-meetings, and conferences, are all flourishing, but the temperance meetings have meantime been discontinued. It is, however, on the faithful house-to-house visitation that the hope of abiding good to Arbroath is based.

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General Booth has had many ministers in his large audiences at Dundee. He believes the Salvation Army has roused up many Aberdonians, and what he considers more marvellous still, nearly converted two newspapers. The modern "prisoner of Chillon" has spoken at many of these Northern meetings, and with much acceptance.

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A prayer-meeting, in view of Major Whittle's approaching evangelistic mission to Aberdeen, was held in the Y.M.C.A. rooms. Major Whittle is at work for three weeks in Dundee.

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The forty-seventh Glasgow Company of the Boys' Brigade has some clever laddies in the ranks. At a recent social meeting the halls were decorated with veritable works of art in water colour and crayon; models were exhibited, also long rows of hyacinths and tulips reared by the boys. Prizes for these were justly awarded. The ambulance class connected with this and nearly every other company shows a high percentage of passes.

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Dr. Pentecost persues his work in Glasgow. He dropped into the Christian policemen's social meeting the other night. Talking seemed to freshen rather than jade him. Miss Campbell, sister of Mr. W. A. Campbell, the merchant preacher, is the good angel who cares for Glasgow's policemen, and strives to brighten their lives both when on and off duty.

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There has just died at Stornoway an old lady of 105. Until six years ago she walked regularly to church. She had often sat outside in the churchyard on a communion Sabbath from nine o'clock in the morning until late afternoon service was done. She leaves fifty great-grandchildren. and was one of the few remaining links of the last quaint century.

Luke North.

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FRIENDLESS GIRLS IN LONDON.

There is no section of our seething society more in need of being searched out and helped than girls who are either friendless and alone in London, or in circumstances of moral danger. Rescue work is all too sadly needed, but after the first fatal step has been taken on the downward path, recovery is generally difficult, and too often hopeless. In this, as in many other kinds of Christian service, "prevention is better than cure." We, therefore, thankfully hail the beginning of a new preventive effort in connection with the "Ashburton Girls' Home" in Globe-road, Mile-end. The Home, as its name implies, belongs to Lady Ashburton, and it is her earnest desire that it may prove a place of refuge and safety to many a tried and tempted sister. It is situated in a quiet little square at the back of Globe-road, and is under the superintendence of Miss M. L. Okell, who has for some years past been on the working staff of Miss Macpherson's institutions, and who for the last year or so was in charge at the Old Home of Industry. She is assisted in the good work by Miss Scott, who has also worked with Miss Macpherson.

Destitute girls between thirteen and eighteen are eligible for admission. The girls are carefully trained in all branches of domestic work, in needlework, reading, writing, &c. Special care is given to instruction in the Word of God, and direct conversion work is aimed at. There are many more applicants than can be admitted, and the most needy have the first claim. One of the present inmates has spent most nights of the last six months tramping about with her mother; a few days since the police found the mother dead on a door-step, and the girl was happily directed to this haven of rest and safety. Many of the cases must, of necessity, be taken free of charge, and therefore the expenses will be considerable. We cannot imagine a work that calls more loudly for generous support. Besides money help, women's clothing, both old and new, will be very acceptable.

In an adjoining house (separate from the Home) provision is made for the temporary reception of rescue cases. The visits of friends interested in this good work will be welcomed. Parcels, and all communications, should be sent to Miss Mary L. Okell, Ashburton Girls' Home, Hertford-place, Globe-road, Mile End, E.

UNHAPPY CHILDREN.—Under this title, the Countess of Mar gives in *The Queen* of last week an excellent and touching account of the work of the Society for the Prevention of Cruelty to Children. Some of the details she gives are extremely harrowing.

HYDE PARK.—After several nights' visiting the fallen women in their nightly walks, we gathered nearly forty of them to a good tea. At the meeting a bright Christian young woman arose and said: "Two years ago I was living as you are; but, having received an invitation from Mr. Davidge, I came here to tea, took his advice, and went into a Home. Now I am in good service. Let me press upon you to take encouragement by his kindness." The women listened attentively to the Gospel lovingly and earnestly preached to them. We have had many encouraging cases from this part of our work. Who will help by their prayers and aid?

John Davidge.

90, *Church-street, Paddington-green, W.*

MR. HENRY COOK, of the Gospel ship *Mystery*, writes from Trouville, France, on March 21:—Our little mission schooner is still at this port, and continues to prove a great boon to our English and Scandinavian seamen, and to the workmen building the new pier here, likewise to the French people. The French and English have expressed a desire that, as an outcome of our many visits to this port, a House of Rest for mission purposes shall be erected. I have purchased 252 square mètres of ground, in a very promising place, facing the docks, for the sum of £211 10s., and purpose to build at once, as the money is given me, the house, or Sailors' Rest, so long felt needed. The estimated cost is £600; towards this sum I shall be most grateful for help.

AN EXETER HALL RECEPTION.

The social receptions given by the Y.M.C.A. are amongst the most effectual methods of bringing the work of the Association to the notice of young men who are strangers to London. Last week in the rooms at Exeter Hall there was gathered a large and hopeful-looking assembly of young fellows. Mr. F. A. Bevan (who was the host of the evening) presided after the tea. In the course of some very kindly, practical remarks, he uttered an earnest warning against yielding to the first promptings to vice of any kind. He was specially emphatic in his condemnation of the betting mania; he pitied the young man who won his first bet. He assured those who might attach themselves to the Y.M.C.A. that they would not only find wholesome physical and intellectual recreation, but encouragment and sympathy in all that relates to the higher life. Mr. E. J. Kennedy, the secretary, said the Association were anxious to reach new men, and there were a good many present who had only been a very short time in London.

A pleasant and varied selection of music, vocal and instrumental, was first on the programme, but the great attraction of the evening was an address from Rev. John McNeill. It was a combination of wit and wisdom quite characteristic of the man. What we all need, from the oldest to the youngest, he said, is grace more abundant. Let no young man, newly come to London, think he ought to go searching out the seamy side of life. He cannot safely do it, any more than he can safely look for a gas escape with a lighted match. On the words, "Whatsoever thy hand findeth to do, do it with thy might," Mr. McNeill based a plea for good, honest hard work. Do not let so-called "secular" work get into arrear, but let the work of the day be done in the day. Then came a rousing and impressive deliverance in favour of total abstinence, not only from intoxicating drink, but gambling, and "a whole lot of other things—smoking, for example." If any were already tempted in the direction of the drink, he adjured them to sign the pledge as for their life: "Let the scratching of the pen be heard in heaven, to let God know He has got you; let it be heard in hell, to let the devil know he has lost you." If a man has to face the current by taking a stand for God and righteousness, he will get the Divine help he needs, and it will go to the making of his true manhood. On the back of this came a strong and affectionate appeal for spiritual decision; the gist of the Gospel was described as putting the hand in the hand of Christ, who will hold us up and stand between us and all kinds of temptation.

TRACT WORK IN PARIS.—Over 200,000 French tracts and leaflets have been forwarded from Drummond's Tract Depôt, Stirling, N.B., to Paris, for circulation there by the City Mission and other agencies. Mr. W. J. Lockie writes:—"They will be most valuable to our missionaries for distribution at the Exhibition." Other French booklets are in the press, and it is hoped that generous friends will help to place these also in the hands of many thousands of French readers.

PREVENTIVE WORK IN MANCHESTER.—The Female Strangers' Lodging-house, B 105, Piccadilly, Manchester, for respectable women and girls, is increasingly appreciated by those for whose good it is maintained. The scheme dovetails into every effort for the welfare of women, besides being a protective and vigilance agency. During last year 3293 beds were occupied, to a large extent by utter strangers. Women in straightened circumstances, and young girls needing shelter and advice, have found at the Home just the friend they required, and timely shelter as well. Such institutions as this, and its branch at 53, New Bridge-street, Strangeways, would be sources of blessing in many other large towns. The hon. superintendent and treasurer is Miss Wright, 9, Addison-terrace, Victoria Park, Manchester.

Notes from "Night and Day."

As promised, we make some brief extracts from the very varied contents of the current number of Dr. Barnardo's magazine:—

CARING FOR THE CRIPPLES.

I am receiving a large instalment of cripples, of every age and sort. People are beginning to find out that when no other institution in the kingdom will open its doors for the free reception of a crippled boy or girl, there is *one* Home, in Stepney Causeway, which never refuses a really destitute case. Some of these cases present, even to me, very great difficulties, because of the advanced age at which they come. However, I do not allow the thought of the difficulties which the future of these boys presents, to paralyse my willingness to help them. Good food and constant care will certainly not make them less able to earn their bread in the days to come, and so I keep my doors wide to the wall for these peculiarly pitiable cases.

A GRATEFUL FATHER.

In one of our East-end streets a co-worker of mine some time ago lit upon a Christian man, who, after the death of his wife, had struggled almost hopelessly to keep starvation from his door for himself and his two children. He had at length fallen fatally ill, and during his illness he was visited by one of our deaconesses, who ministered as far as she could to his wants. She often came from that chamber of the dying man (a poor tenement in a squalid street) with her eyes bedewed with tears at the spectacle of his sufferings, but her face lit up with joy as she recalled the faith in God which the dying Christian evinced. The case was brought before me, and, after careful consultation, it was decided to admit the two little boys, aged five and seven years respectively, whose approaching orphanhood was the father's greatest trial. My helper was able to assure the sufferer that his little ones would be gathered under a Christian roof and watched over with tender solicitude until they were fit to earn their own bread. The poor man's gratitude knew no bounds. Almost his last act was to sit up in bed to indite a letter expressing his gratitude, which reached me after his death. It is, surely, the divinest work on earth to minister to these little orphans in the Saviour's name, to comfort the despairing hearts of dying parents, and to stimulate their failing courage by the promise of such help as shall encompass their offspring when their own feeble arms are cold and helpless in the grave.

"SAVED SO AS BY FIRE."

These were the words that rose irresistibly to my lips when I heard for the first time the story of Eliza Anne. There was literally *no hope* for her, had she continued as she was when her history reached me, for she was an inmate of one of the vilest dens in a garrison town, and all her companions were women of abandoned life. "If not rescued at once," wrote the Archdeacon of C——, "she must grow up profligate." I may be asked, "Why was this case not dealt with under the Criminal Laws Amendment Act?" Because the garrison town was in a foreign settlement, although over it floated the English flag. This poor child had already served an apprenticeship in evil, the effects of which it will take years of Christian care and teaching to undo. But, as Eliza Anne is only ten years of age, I am told by the lady under whose care she now is that we need not despair of her future. That the grace of God can purify and keep a sinful child is a great truth borne in upon us by a thousand wonderful facts in our rescue work.

A CONTRAST.

"Frank" lived on the streets and by the streets. His mother was a woman of the poorest sort. I afterwards discovered her to be a drunken and immoral creature, who cared little or nothing for her unfortunate son. The latter was clad when I met him in two ragged garments only, and it appeared that he habitually lived the whole day on the streets, faring as best he could (that is, about as badly as possible), and creeping late at night for a shelter into the wretched room his mother occupied. On being sent to Canada after some training, he was admitted to the house of a certain Canadian barrister as a page boy. The family soon grew to like him, and he quickly became a general favourite. Finally his employer was so pleased with him that, after a year's service, he begged to be allowed to enter into articles of adoption, and so Frank became the adopted son of a professional gentleman in a good position. He fulfilled the promise of his boyhood, and profited to the utmost by the opening which was set before him. I have had the pleasure of learning that he has lately been admitted to the office of his adopted father. The latter is also a member of the Canadian House of Commons, so that my boy Frank now mingles constantly with persons in the best class of society. One of these days he expects to be called to the bar himself, and who knows what further distinction may not lie before him?

ROMISH TACTICS.

Upon the streets of London there are great numbers of homeless Roman Catholic children, as likewise in the common lodging-houses, in the casual wards, and in tramps' kitchens. It is a curious and suggestive fact, which can neither be gainsaid or resisted, that no attempt, or only the very feeblest and most desultory, has been organised by Roman Catholicism to rescue from crime, from degradation, and from uttermost poverty, waifs and strays of either sex whom they claim for their community.

Our Homes come upon the scene with their helping hand and their bright opportunities; and, lo! all is changed. These children are no sooner admitted through our portals, than the Roman Catholics grow zealous, almost to slaying, about the salvation of the little ones, and set all possible wheels in motion to invoke the strong arm of the law for their dismissal from our Homes in the sacred names of liberty, parental authority, and religious toleration.

It need hardly be said that we resist to the utmost such encroachments, as we deem them, upon child rights and upon the charter of our Homes. God helping us, we will never willingly surrender a child to the custody of criminal or immoral parents or relatives on the score of religion; and we cannot but believe that when the right moment comes to publish all the facts of the cases, which even as we write are under consideration by the courts, and therefore cannot be more particularly referred to, Christian public opinion will be entirely with us. But, be this as it may, our course is clear, and our line of action determined upon beforehand; we cannot swerve to the right hand or to the left.

MONEY MATTERS.

To close our financial year (which ends on March 31) on the right side of the balance-sheet, I shall require a very considerable sum, and can but entreat those who have joined our Prayer Union to unite afresh and regularly every day in beseeching our Father to touch the hearts of his children everywhere so to respond to the needs of his growing work that the whole of the heavy burdens which still linger may be swept away. With what a light heart I would go to work if I had nothing to do with money-getting, if some body of Christian people would but unite together and say, "We will supply you with so much money every year, and you need have no further anxiety, nor take any steps to seek pecuniary aid! We will see to that. You give yourself entirely to doing the work." I suppose, however, the picture is too fair a one to be realised, and I must be content to plod on slowly, but by God's help surely, spending half my time in seeking for and rescuing homeless children, and the other half in talking about them and writing about them, and endeavouring to stir up and awaken the conscience of the Lord's people on their behalf.

Emigrant Lads.

Dr. Barnardo attended the Aldersgate-street noon prayer-meeting, on Monday, with a band of boys about to sail for Canada. From the strong Labour House lads down to the smallest of the party, the boys presented a smart and healthy appearance. A goodly number of friends assembled to look them in the face and pray that God would take them safely across the water and bless them in the great Dominion of the West. In the course of an address, Dr. Barnardo gave some particulars of the party, 226 in number, and the largest he has ever been permitted to send out. More than half the entire number, 130 in fact, were taken into the Homes from off the streets. The average period of residence in the Institutions reached twelve months and three days, the highest average yet attained, and therefore he had greater hopes of the temporal success of the lads than he could have entertained if they had been less time under his care. Only twenty-two of the number have both parents living; twenty-seven have only a father living, and seventy-nine only a mother; while ninety-eight have neither father nor mother. In some cases the surroundings from which the lads have been rescued were so degraded that nothing better could happen to the lads than that they should be taken right away. On the other hand, some of the lads have had praying mothers, whose prayers are being answered. Inquiries showed that thirty-six counties in the United Kingdom were represented: while there were also boys (one each) from the Channel Islands, Germany, Russia, and India. Over 100 of the whole have professed to find Christ as their Saviour, and will, it is hoped, be missionaries as well as good citizens in Canada. Dr. Barnardo expressed gratitude to God for the blessing which has attended the spiritual teaching imparted in the Homes. There are to-day 3090 children in the Institutions, the largest number that has ever been under his care. The expenses incidental to outfit and voyage have been paid in respect of 126 of the emigrating boys; the older of them cost £11 each, and the younger £9. In conclusion, Dr. Barnardo alluded to the kindly supervision that is exercised over the lads while in Canada, so that the tie with the Rescue Institutions is not broken until that age is reached at which they can look after themselves.

Prayer and testimony followed. Two lads from the Labour Homes confessed Christ, declaring their intention also to confess Him in Canada. God was fervently asked to bless the lads, and also increasingly to bless Dr. Barnardo's Homes.

BRISTOL MEN'S BIBLE-CLASSES.—The membership of these Sunday afternoon classes has now increased to over 800. All the several departments of work show progress during the past year. We are glad to learn, from the report, that the president, Mr. C. R. Parsons, has assisted in the establishment and development of similar classes in several other parts of the country. The Sunday morning class for lads has 146 names on the roll. The general secretary of the work is Mr. C. H. Trezise, Melbourne House, Clark-street, Bristol.

THE BLIND.—Through the kindness of Mr. and Mrs. James Armitage, and in connection with the East-end Branch of the Indigent Blind Visiting Society, some 430 blind men and women and guides were recently entertained to tea at the Infant School, Redman's-road, Stepney-green. In the Eastern division of the Indigent Blind Visiting Society there are three blind visitors, or rather missionaries, who have under visitation over 230 blind people, the work being very similar to that of the ordinary City missionary—viz., reading the Scriptures, offering prayer, giving religious instruction, and relieving, through the Society, the needy. Great numbers have been helped in the time of need; while many in absolute want and sickness have been assisted.

Women and Temperance.

Like the advocates of every good cause, temperance reformers have had, and still have, an uphill battle to fight. All the more they welcome the tokens of encouragement that now and then cross their path. Such an event was the meeting of the British Women's Temperance Association at the Mansion House last week. To find that regal apartment, the Egyptian Hall, which has so often re-echoed to the clink of the wine-glass, and the convivial song, crammed to overflowing with the friends of the temperance cause, is surely an indication that that cause, like the soul of John Brown, is "marching on." The present chief magistrate of the City of London is a warm friend of the movement, and it is a significant sign of the times that the two most numerously attended meetings at the Mayoral Mansion as yet during his *régime* have been temperance meetings.

This meeting called by the British Women's Association was an unqualified success. In his presidential speech, the Lord Mayor spoke out right bravely in favour, not only of local option, but of the popular veto. He was also strong in his condemnation of the grocer's licence as an aider and abettor of secret drinking among women. Mrs. Ward Poole spoke well in moving a resolution calling for temperance legislation, and this was seconded by the veteran temperance orator, Mr. J. H. Raper, in his most efficient and convincing style. Then came the silvery tones of Mrs. Ormiston Chant, who pathetically pleaded the cause of the suffering children. Lady Sebright, following in the same strain, told of the many little ones taken to hospitals in London through accidents caused by their having taken drink. She knew of one child taken to the London Hospital whose first words were, "Missy, give me a drop o' gin, please." Formerly it used to be expected that abstainers should apologise for drinking water. Her Ladyship said she once visited a well-known brewer who considered it "an insult to a host to ask for a glass of water." Now we find that the wine drinkers are they who apologise.

Canon Wilberforce was received with a tempest of cheering, which broke out again and again as he proceeded with an eloquent vindication of abstinence principles. In speaking of women's work, he threw a fine scorn on the popular phrase, "the weaker sex." The vials of his satire were also poured out on the current talk as to "the failure of the teetotal movement." At the same time we need more "real business" in this fight. Let us ever remember the words of the Master, "Wist ye not that I must be about my Father's business?" We must not be content simply to "hold the fort"; we must go forth and attack and rout the enemy. Surely there is no business that can be compared to the tearing off of the shackles that bind humanity. How can we help being earnest in this cause when we are brought face to face with the miseries caused by the drink? Within a mile of the very spot there was an aggregate of inconceivable misery that might drive one mad. The sneers at the blue ribbon, and that which it represents, the fiery Canon declared to be nothing but the crackling of thorns under a pot. What is the mockery of a whole world compared to the saving of a single soul?

There were yet several ladies to address the meeting, which they did briefly, and the splendid demonstration closed with "the temperance doxology":—

> Praise God from whom all blessings flow,
> Praise Him who heals the drunkard's woe,
> Praise Him who leads the temperance host,
> Praise Father, Son, and Holy Ghost.

Rev. Dr. Sall, The Thicket, Southsea, wants Gospel tracts or little books to send to fishermen in Newfoundland.

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Major Whittle in Edinburgh.

The last two weeks have been the best, and our only regret is that we had not arranged for three months instead of six weeks. A second campaign, beginning about the middle of October and going on to Christmas, would, we believe, be of immense blessing to our city, and especially to our students, who through various causes could not be so easily reached during the last six weeks. The manliness of the Major's style, the solidity of his teaching, and the lovableness of his ways, would infallibly attract the young men; and could his son accompany him, still greater results might be anticipated.

The impression produced on Leith may be gauged by the fact that twenty out of its twenty-three ministers took part in the mission; the three who absented themselves were Scotch Episcopalians. During the last week in the Free Assembly Hall, the Leith ministers have been prominent in the noon meeting, and a large contingent of the overflowing Leith congregations have come up nightly to swell our numbers.

A special feature in the last week has been the troops of boys and young lads with shining faces seated in different parts of the hall. Afterwards they crowd off to Mr. Charles Whittle's young men's after-meeting. Most of these youngsters were captured for the Lord in the circus, on the Sabbath evenings, where about a hundred of them nightly managed to fill the front benches. At first there was a little restlessness, and one or two would leave; but latterly no more intent listeners could be found. They all seemed to remain to the after-meeting, and when we came to deal with them, it was often to discover that they had "found Him of whom Moses in the law and the prophets did write, Jesus of Nazareth," while the good news was being preached. When we got to Leith, a fresh contingent joined the ranks in the shape of the telegraph boys. Some godly postmen and devoted young ladies had been ministering to them and praying for them, and now great was their joy in this blessed season of reaping.

A similar preparatory work had been going on among the Edinburgh boys, and many of them also turned to the Lord. These lads, as, one after another, they received Christ, became young Andrews and Philips. Nor were they content with one Peter and one Nathanael, but some of them would bring in two and three, and even six, at a time. Mr. C. Whittle's great aim in his after-meetings was to obtain confession of Christ. His own manly, straightforward testimony, and his indignant protests against the shame of denial, which non-confession meant, greatly helped to open coward lips; but the fearless outspoken testimony of little fellows of ten or twelve years of age often compelled confessions that had withstood all other promptings.

Dr. Alexander Whyte, in the midst of his manifold labours, managed to be present at one of these meetings. It was by no means one of the most striking of these gatherings, yet, on the following Tuesday, as he discoursed on Bunyan's "Grace Abounding," he referred to it in the following terms: "I do not know whether any of you have been to hear Major Whittle; you have missed a great deal if you have not. Last week I was present; it was a grand meeting; I never got my heart so warmed in my life as I did at the meeting of young men. It was a testimony meeting. Perhaps you are too proper to attend such. Ah! you have been in more improper places. It was a grand sight to see those young men, lads of from seventeen to twenty—students, clerks, rich men's sons, and poor lads from the country—standing up, like the Psalmist, to tell what God had done for their souls.' 'This was the stepping-stone I got my feet on.' 'This was the verse.' 'This is my own peculiar Scripture.' It would have done you heart good to have heard them. I wish my boy had been old enough to have gone. I wanted to give them a verse; but I was too old, so I sat in a corner regretting my years, as one after another rose. Oh, if you had just heard them! There is hope for Edinburgh and for Scotland when her sons gather in that way and tell of the stepping-stones, piers, and bulwarks, on which were planted their gliding feet."

From beginning to end our beloved evangelist has kept himself in the back ground, and has held up Christ. Beginning with man's inborn sinful nature, and his helplessness to alter it, and with his own actual sins and his inability to atone for them, he pointed us away to God's way of salvation through the death of his beloved Son. He showed us how this salvation became ours, by trusting the Saviour and confessing Him. Then he pointed to the proof of the new birth, which would be seen in the changed aims and motives, and desires and loves of the believer. Lastly, he threw the responsibility of acceptance on all who heard and gave them an opportunity of rising in their places to indicate their willingness to submit to God. Thereafter the hearty band of workers got among the anxious, and individual difficulties were solved over the Word of God. That father and son may come back to us in October is our earnest prayer.

We pray that at Dundee, Aberdeen, and elsewhere, they may be used more abundantly even than among ourselves. D. M.

OUR YOUNG SHOP-GIRLS.

Some years ago your readers kindly assisted in establishing a little Home for sick shop-women on the borders of Epping Forest. Since that time many hundreds have revelled in the sweet air, the rest, and the love, that provided all, and returned to their toiling work in the hot City, cheered, soothed, and re-established in health, utterly different in appearance from the wan and almost despairing girls who begged for a short respite from this struggle for life. The surroundings in this peaceful little Home, too, work a great change in their spiritual condition. The daily prayer and Bible reading, texts on the walls, kind and gentle voices trying to soothe and comfort them, all so delight the weary strugglers that one of them thought it must be "just like heaven."

But this little Paradise is closed now, because the funds have all run out. The young ladies who arranged it will not go into debt, and it must remain closed until the kind friends of these poor workers are again able to spare the needful sum for the simple cottage life. Miss Reynolds begs attention to this now, as she is expecting many applications for Easter, and entreaties that she will allow the applicants another week in the Forest, and help to save the fading life of those in whom disease has already begun its mournful work. Many of us are talking of summer plans; can we not lend a moment to think of those to whom no plans for rest, health, and "pleasure" are possible? The chief worker at the Home is Miss Helen Reynolds, Epping New-road, Buckhurst-hill, Essex, who will gladly give full particulars and receive help.

Sophia May.

4, *Bruce-grove, Tottenham, N.*

Tower Hamlets Mission.—The Artisan Y.M.C.A. has very nearly two hundred members, all workingmen in the East-end of London, and as such they are not admitted into any of the seaside Homes of the Y.M.C.A. Will anyone lend us a cottage for a few months, during which time evangelistic services would be held, or help us to enable our working-men to have a well-earned rest at some seaside place? Sydney B. Russell.

Cotton Estate House, Bow-common, E.

CHILDREN FOR CANADA.

FROM THE LIVERPOOL SHELTERING HOMES.

MRS. BIRT has sailed for Canada with the thirty-second band of little ones from the Institution which she superintends. With the high purpose and excellent working of the Liverpool Sheltering Homes our readers are familiar. Every year about 300 orphan and destitute children are admitted and cared for, and of these from 150 to 200 are annually introduced into Christian homes in Canada. In the Homes they are trained for work and given an elementary education; in the Dominion across the water they are provided for as to their material needs, and have opportunities of continuing their education. Moreover, they find themselves in a land with room for millions, and not a few of them have in these circumstances made their way to positions of respectability and influence.

For the six months' training, maintenance, clothing, outfit, and travelling expenses, it takes £15 for each child. Having seen to the placing of the children under her care, Mrs. Birt hopes to return and furnish the new Home in Myrtle-street, Liverpool, and rescue and train another band of little ones for a happier and holier life. We trust that Mrs. Birt will be greatly cheered by what she will see and hear in Canada of the success of the boys and girls once under her care, and also stimulated to continue to wage battle against ignorance and misery among the poor of Liverpool.

FROM MR. QUARRIER'S HOMES.

A few days ago a farewell meeting was held in the church amidst the Cottage Homes at Bridge of Weir, when 130 boys, bound for Canada, were commended to the protection of the Lord. Sympathisers attended from all parts of the West of Scotland, and Mr. Quarrier beautifully testified to God's loving care of the little ones. He produced two hundred letters received this year from his children already in Canada, all of whom expressed gratitude to God for past mercies. Some were studying for the ministry, some going into business, some getting married, and so on. Mr. Quarrier gave an account of the manner in which the children are dealt with in Canada, where the Brockville Distributing Home is a very interesting centre of operations. Both boys and girls are carefully watched over until they are eighteen years of age. For the last six years an average of 250 children per annum have been sent from the Homes.

Mr. Quarrier went on to say that he hoped by and by to be able to send as many as 400 a year across the water. To do this ten additional houses will be required. The work is greatly needed, for from all parts of Scotland the cry comes, "Cannot you help us with the orphans?" In conclusion, he said he had resolved, the Lord helping him, to do the Scottish poorhouses out of the orphans. At present there are some 5000 fatherless children in the poorhouses of Scotland, and he wishes to be called upon to save the little ones from ever going there. A party of 120 girls will be ready to start about the middle of May.

ROME.—A meeting was lately held on behalf of the Church of England Zenana Missionary Society, Bishop Cheetham in the chair. It was addressed by Miss Wanton, of Amritsar, who has laboured for fifteen years in the Punjaub, and has come to Europe to recruit her health, hoping to return to her mission work in the autumn. The Mohammedans, she said, are more ready to receive the truth than the Punjaubi. The medical mission at Amritsar had 31,000 patients in one year. Miss Clay's village mission has been much blessed; also the work of Miss Tucker (better known as A.L.O.E.) at Peshawur. Miss Wanton pressed home the need of workers; in Peshawur there is one worker to a population of 15,000 people. A liberal collection was made at the close of this interesting meeting.

Evangelistic Notes.

Rev. R. Balgarnie has held a seven days' mission at Soho-hill Chapel, Birmingham, with very encouraging results; there were 150 inquirers from the Sunday-schools alone.

Mr. S. T. Crocker, evangelist, has brought to a close a successful mission at the Primitive Methodist Chapel, Totterdown. The services were largely attended, and numbers professed conversion.

Mr. Walter Notman has completed three weeks' services at Bonvilstone and Trehill, South Wales. He is about to conduct a united mission at Pontypridd, S. Wales, for which prayer is asked.

Worksop.—Mrs. W. E. Legg, of Hampstead, has completed a week's mission in connection with St. John's Church in this town. The meetings were well attended, and numbers testified to blessing received, both at the Bible-readings, and at the evangelistic services.

Mr. E. P. Telford has conducted recently a twelve days' mission, prior to his leaving for "a tour round the world," in Scotland-street Chapel, Sheffield, with much power and acceptance. Great blessing has been realised, believers have been quickened, and many conversions. Mr. Telford is now in the second week of a successful mission near Bournemouth.

North London.—A successful eight days' mission has been held at Highbury Corner Gospel Mission Hall, conducted by the North London Evangelists' Association. Some few conversions have come to the knowledge of the workers, while believers have been stirred up to more zeal in the Master's cause.

Hotwells, Clifton.—An interesting series of evangelistic addresses has closed here, conducted by Messrs. Newby and Beckley. Much prayer preceded, and the services are believed to have been owned of God, to saint and sinner. An interesting feature of them has been the many requests for prayer for relatives and friends.

Rewington, Warwick.—In this sequestered hamlet we have experienced a blessed time. Mr. J. McAuliffe spoke the word in faithfulness and power, and at every mission service there have been conversions. On Monday night, at a thanksgiving service, many Christians testified to blessing received, as well as those who have just been converted. F. M. B.

Evangelistic Mission.—Messrs. Newell and Hall have recently held missions at Eynsham and Charlton (Oxfordshire), visiting from house to house, circulating Gospel papers, and addressing numerous meetings. Several persons testified to the blessing they had received. Mr. Routledge has also been visiting Bodicote, and neighbouring villages, holding special meetings, with most encouraging results.

Rev. Sam P. Jones (writes a correspondent) has been at work in California since January 13, and the great good which, under God, has attended his efforts is wonderful. Los Angeles was stirred during his stay there, and in Sacramento even more wonderful results were obtained. It is a regular centre for gambling. After Mr. Jones's sermon to men only, the Mayor and chief of police of the city had all the gambling-hells closed. The prospects of a grand work under his ministry at San Francisco are very encouraging.

Bible Carriage Work.—The Liverpool carriage worked by Messrs. Taylor and Fellows, has been scattering the "good seed" during the past few weeks in Nottinghamshire and Derbyshire. The weather has been very rough for outdoor work, nevertheless a goodly number of Scriptures and Gospel books have been circulated, and many have listened to the story of the Cross, told out from the carriage. They purpose working for a time in the Potteries. The Bethany Bible-van is being worked in Yorkshire. NORTHCOTE WILLY.

Cambridge-avenue, Chapeltown-road, Leeds.

The united churches of Ottery St. Mary, Devon (Congregationalists, Baptists, Wesleyans, "Brethren," and Salvationists), have held a Gospel mission in the town and neighbourhood during five successive weeks past, conducted by Mr. Oscar Owers, of the Evangelisation Society. Very marked clearness and soundness of Gospel teaching, with great power of argument and appeal, characterised the services throughout, with the blessed result that many were turned from darkness to light, and from the power of Satan unto God. The afternoon "Bible talks," by Mr. Owers were also well attended by Christian people, who have received great stimulus in the service of their Master.

Mr. George King has been evangelising lately at East Grinstead and Tunbridge Wells.

West Brighton.—A seven days' mission has been conducted at Clarendon-villas mission-hall by Mr. John M. McAuliffe. Much power and blessing accompanied the preaching of the Word. The afternoon Bible-readings were helpful to many Christians, and the Gospel meetings were attended by hundreds of the working classes.

Rev. J. Compston, of Upper Tooting, has been spending some weeks in evangelistic labours with the Baptist Church, York-road, Leeds. He then proceeded to Barnsley for a ten days' Gospel mission at the Baptist Mission Chapel, Parker-street, where a very promising commencement has been made.

Messrs. Hyde and Stevenson.—These evangelists have held a successful mission in the Christian Union Buildings, Dublin, under the auspices of the Y.M.C.A. Some very hopeful cases of conversion took place. Mr. Hyde's addresses were earnest and to the point; Mr. Stevenson's singing was greatly appreciated. Many prayers will follow these brethren in their future labours.

Mr. George Clarke's mission at Belfast has been attended by many tokens of Divine blessing. Classes that have never been reached before have been attending the meetings, and the workers are full of rejoicing. There have been after-meetings for men only, lads only, and women only, in three different churches. Mr. Clarke has secured the ear of young men of athletic inclinations; and, what is better, Christ has revealed Himself to many of them. The Y.M.C.A. is doing a wonderfully good work, and the Y.W.C.A. is also pushing ahead. It is hoped that both these agencies will receive great and lasting help from this mission.

Mr. Charles Inglis has just concluded a mission at Brighton, under the auspices of the Young Women's Christian Association. A very deep interest was taken in the mission—so much so, that three meetings were held daily, and every service was greatly owned and blessed of God. The afternoon meetings for Bible talks have not only been crowded by Christians of all positions in life, but very many workers have confessed how greatly they have been helped by the points and jottings they have received. Twice every night meetings have been held to reach all classes; and the solemn searching addresses which have been given have led numbers to a decision for Christ.

Stornoway, Lewis, N.B.—During the last fortnight evangelistic meetings have been held in the Free English Church (Rev. D. J. Martin's), conducted by Mr. S. Mackenzie, evangelist, from Campbeltown. The meetings have been largely attended, and many cases of spiritual decision have been the result. An interesting feature of the work has been that many have been calling at the Manse during the day to see Mr. Mackenzie concerning their difficulties. The interest taken in the meetings throughout the town is very perceptible, and is shared by all classes of the community. The work is still going on in a very encouraging manner, Mr. Mackenzie having decided to remain another week. THOMAS RUSSELL.

Stornoway, March 18.

Mr. H. S. Bryson is open for engagements to conduct evangelistic services. In past time he has laboured with much blessing in various parts of the country. His address is 9, Athol-street, Dunston-on-Tyne.

VAUDOIS OF THE UPPER ALPS.—A cry of bitter anguish comes from these poor people. M. Réveillaud, in *Le Signal*, introducing an urgent appeal on their behalf from an influential committee in Paris, refers to the lamentably miserable condition of the population of the hamlets of Dormillouse, Les Violins, and Les Mensals. He points out that, in the opinion of the pastors of the people, extinction through the ravages of disease and want of sustenance, or emigration by the assistance of benevolent friends, are inevitable alternatives. This opinion he himself confirms, after personal observation. The proposal is that more of the inhabitants shall be helped to join their brethren already planted (and doing well) in the colony of Trois Marabouts, in the province of Oran, Algeria. All whose pity is stirred by the unhappy condition of these villagers are asked to assist in this merciful movement. Baron Gustave de Turckheim, 7, Rue des Batignolles, Paris, is secretary of the Protestant Committee of Colonisation, which has charge of the matter.

OBITUARY.

REV. LUKE TYERMAN.

REV. LUKE TYERMAN, one of the foremost ministers of the Wesleyan Methodists, died last week at his residence, Clapham Park, after a lingering illness. The deceased entered the Wesleyan ministry in 1844. After twenty years in active circuit work in Newcastle, Bristol, Sheffield, Manchester, and Liverpool, where his ministry drew crowds, he came to the Metropolis, and since that time had devoted himself almost wholly to literature. He is known throughout Methodism as the biographer of Wesley, Whitfield, and John Fletcher.

REV. DR. EDERSHEIM.

Rev. Alfred Edersheim, the well-known writer on Jewish history and the life and times of our Lord, expired at Mentone, a few days ago, after only a brief illness, in the sixty-fourth year of his age. Born in Austria, and educated in the Jewish religion, he graduated at Kiel and Giessen, and finished his theological course in Scotland. Holding foreign and British degrees in Arts, Philosophy, and Divinity, he entered the ministry of the Church of England, and was for some time Vicar of Loders, in Dorset. During recent years he had resided at Oxford, where he discharged important duties in connection with the University. To the world at large he was known by his very useful magazine articles and numerous theological works, including "The Life and Times of Jesus the Messiah," "The Temple and its Ministry," and "A Bible History." He was an earnest and strong defender of the faith of the Gospel, and his writings have been blessed to many. He was, moreover, a man of singularly amiable disposition, and will be missed by a large circle of friends.

CONTINENTAL & FOREIGN NOTES.

BERLIN has sadly too few places of worship. One parish has 80,000 souls to one church; another has 50,000 to a building hardly capable of holding 500 persons; the parish of St. John has a church to seat 450, with a surrounding population of 70,000! Sion parish, with 105,000 souls, has but one church and three pastors.

L'ASILE DE LA MUETTE, a Protestant Home for aged poor, situate at No. 9, Rue des Boulets, Paris, has been recognised by the President of the Republic as an institution of public utility, and therefore entitled to certain privileges. Under the control of the Reformed Church, the Asylum shelters Protestants of both sexes and divers nationalities and forms of faith. At present there are 25 male and 38 female inmates.

SPAIN.—M. Vila, pastor at Malaga, condemned to imprisonment for two years for having written and published a tract on the superstitions of the Roman Church, has been pardoned. This act of justice on the part of the Government is reassuring for the prospects of the Gospel in Spain. Protestant chapels are, says a Spanish correspondent, being multiplied in all parts of the country, and old Romish churches have, in some cases been transformed into evangelical places of worship.

KABYLIA.—Pastor Th. Hocart, writing from Il-Maten, reports that a lady friend from Jersey has opened a sewing-class for girls in association with his mission. The Mohammedan priests are in every way possible opposing the work, but they are unable to dismay those who, under God, have at heart the eternal welfare of the people. The fact that the Gospels of Luke and John are now translated into Kabyle is an indication of substantial progress in this part of the mission field.

SWITZERLAND.—The long-continued exertions of the Swiss Society for the Observance of Sunday have been fruitful of very gratifying results, among the most important of which must be reckoned the proposed legislation on behalf of railway employés, at present before the Chambers, with the support of the Federal Council. The Society's efforts have been directed to securing weekly rest for other classes of workmen, and it is hoped that beneficent legislation will in due course be extended to postmen, tramway-men, and others. The Society's memorial to the members of the Federal Chambers sets forth many and strong reasons, patriotic, humane, and moral, for the proposed social amelioration.

SYRIA.—The Turkish authorities seem resolved to close all mission schools in Syria. Schools of the Irish Presbyterian Mission, of the American Mission, of the Church Missionary Society, and of the Jesuits have been closed, notwithstanding the spontaneous desire of the people for teachers and educational facilities.—During an outburst of fanaticism in Syria some years ago, one of the missionaries of the Irish Presbyterian Church was massacred in the streets of Damascus. Recently, at Antioch, another martyrdom has taken place in connection with the mission of the Reformed Presbyterian Church of Ireland in that city. The telegram which reached Belfast said: "Member murdered for religion by Greek Churchmen; religious liberty departed; ask the prayers of the Church." The great success of Rev. Dr. Martin in this mission field has roused the fierce persecution which has produced this sad outrage.

Among the Churches.

CHURCH OF ENGLAND.

Rev. F. S. Webster, late of the Church Army, was a few days ago inducted to the living of St. Thomas's, Birmingham.

The proposal to hold a large public gathering of evangelical clergy and laity at Exeter Hall in June next, has been dropped. A private conference is still, however, in contemplation.

The Church Missionary Society has of late been receiving an unprecedented number of offers of service from clergymen and others, not a week passing without at least one such offer being made. Amongst the most striking of these is that of a young medical man of high promise, a professor, who will probably be sent to China to train men for medical mission work there.

BAPTIST.

The church at St. George's-place, Canterbury, lately celebrated their twenty-fifth anniversary. Rev. W. Townsend has had the oversight of the church for five years, during which time a good and growing work has been done, congregations have been good, and the various agencies of the church have been well maintained in constant and progressive activity. During his pastorate 150 have been baptized, and 205 received into fellowship by him.

PRESBYTERIAN.

Rev. John McNeill's intimation to his people, "Shut your shops and come to the Thursday evening service, and the Lord will make it up to you," has had the desired effect—the attendance at his first Thursday evening meeting being so large as to necessitate an adjournment from the lecture hall to the church.

An interesting wedding took place at St. Mark's Church, Sheffield, on Wednesday week, when Mr. Thomas McCubbin Young, son of Rev. J. Young, of Greenock, was married to Miss Florence M. Benson, of Sheffield. Mr. Young has been appointed medical missionary to Moukden, Manchuria, China, in succession to Dr. Dugald Christie, and in connection with the Mission of the United Presbyterian Church of Scotland.

METHODIST.

A great Home Mission Convention has been held at Sheffield. It was attended by most of the ministers in the Sheffield Wesleyan "district," and the influence of meetings, says *The Methodist Times*, will unquestionably be great in that important centre.

A convention of the various branches of the Methodist Church at Penzance was held in the Wesleyan Chapel the other day. Rev. E. Workman (Wesleyan), who presided, said that Methodism, as a whole, was never so powerful and progressive as in the present day, and so long as it kept to its great work of spreading Spiritural holiness it would continue to grow.

Rev. Thomas Champness's *Joyful News* Mission is doing good work in Radnorshire, Worcestershire, and Shropshire, as well as in other parts of the country. In some parts of the counties named chapels had been closed, sometimes because preachers could not be found to take the services, and sometimes because money to carry them on could not be obtained. In several cases closed chapels have been re-opened by Mr. Champness's men, and they are now well attended, and are often the birthplace of souls.

SOCIETY OF FRIENDS.

Joseph Cosand reports Friends' work in Japan as now "in a fair condition of prosperity."

Margaret W. Haines, of Pennsylvania, appeals earnestly for a lady missionary teacher for Japan.

Murray Shipley and wife have just paid a visit to Metamoras, Mexico, and Elkanah Beard has laboured in Ohio.

Mary Ann Marriage Allen, of Dublin, is devotedly at work among coloured people and others in North Carolina.

The Society of Christian Endeavour, Glens Falls, New York, is inviting young Friends to meet them during yearly meeting there.

Josiah Dillon, of Marchioneale, Jamaica, appeals to American Friends for a successor there, as he must return home in spring.

"It is plainly observable," says *The Christian Worker*, "that the Lord is working with remarkable power this winter in evangelistic service in our Church."

President J. J. Mills gives a very interesting account of his travels in Palestine and France, and Professor J. Rendel Harris writes glowingly from Jerusalem.

The Christian Worker of the 28th ult. strongly advocates the continuance of separate women's church meetings as a training school for women's talents.

There will be widespread sorrow and sympathy at the death of Arthur John Naish, of Birmingham, which took place, after a lingering illness, on the 21st inst. As an earnest evangelical minister of wide sympathies, he will be greatly missed.

John T. Dorland has recently been at Reigate, in Surrey, and at Bunhill Fields, London, and much blessing has resulted. The noonday Bible-readings at the former place were very favoured times, and at nights there was not even standing-room for those wishing to attend; while at Bunhill meetings fifty professed conversion. After attending Kent quarterly meeting last week, Mr. Dorland was joined by his wife from Canada.

SALVATION ARMY.

Less than three months ago the Army celebrated the commissioning of the 7000th officer. Since then, another thousand have been added, making 8000. The number is still increasing.

General Booth's sixtieth birthday (April 10) is to be celebrated in the Congress Hall, at Clapton, and by the Salvation Army generally, with a great effort to raise an Ebenezer Fund of £6000 for the further extension of the work.

CONGREGATIONAL.

The church at Stroud Green, of which Rev. E. D. Braimbridge is minister, has completed the first year of its existence. On Wednesday evening last week this event was commemorated by a special meeting of the members, when a digest of the work accomplished during the past year was given. The different organisations connected with it each furnished ground to "thank God and take courage."

Lyndhurst-road Church, Hampstead, of which Mr. R. F. Horton is pastor, was only formed on October 27, 1880, when fifty-nine entered into fellowship; the present number of members is 878, and the amount raised for various purposes last year was £3677. Among the successful church institutions are a young men's guild, a bi-monthly Wednesday evening service for men, men's Bible-classes on Saturday and Sunday, a church poor fund that raised £2.5 last year, and an invalid dinner fund.

NOTES FROM IRELAND.

Meetings for special prayer for Ireland were held last week in various cities and towns of Ireland.

Mr. C. W. Horne has held a series of Gospel meetings in Victoria Hall, Belfast, during the past week.

There are now 780 orphans under the care of the Protestant Orphan Society of Antrim and Down.

An eight days' evangelistic mission ha been conducted, with gratifying results, in Holywood, co. Down, by Rev. W. E. Burroughs.

Revs. J. Coulter and William Addy have held a fortnight s series of Gospel services in the Methodist Church, Springfield, at which many souls received much blessing.

Dr. Maurice Eustace, son of Dr. Eustace, of Elmhurst, Glasnevin, co. Dublin, is going out to Julfa, Persia, as a medical missionary, under the auspices of the Church Missionary Society.

The Ulster Institution for the deaf, dumb, and blind is still continuing its career of benefit and usefulness. During the year 132 pupils, of whom 106 were deaf and dumb, and twenty-six blind, received the benefit of the Institution.

This is to be the last week of Mr. George Clarke's mission in Belfast, and as the meetings approach their close the interest and attendance increase. The services last week in Fisherwick-place Church were times of refreshing to many souls.

Mr. R. Clarke, formerly connected with the Irish Evangelisation Society, but now an evangelist connected with the Baptist Church in Dublin, has been holding during the past fortnight Gospel services, with encouraging results, in the Baptist Church, Banbridge.

NOTES FROM SCOTLAND.

Mr. M. Ferguson, Lanarkshire Christian Union evangelist, is conducting special meetings at Newbigging Public School.

Gospel meetings were held last week at Bolton-street Mission, Glasgow, conducted by ex-Bailie George and others; much blessing followed.

Evangelistic services have been held during the past week in Brandon-street U.P. Church, Hamilton. They were well attended and much blessed.

The Y.M.C.A., Paisley, are conducting special services in the Clark Hall every Sabbath evening, which are attended by nearly 2000. Much good is being done.

Miss Tyson has been addressing children's meetings at Cowcaddens' Free Church Hall, Glasgow. They have been largely attended. Miss Tyson's interesting work has been greatly blessed here.

Miss Christie, daughter of Professor Christie, of Aberdeen, has received an appointment as missionary to Domasi, East Africa, from the Ladies' Association of the Church of Scotland. Miss Christie, with two other missionaries—Mrs. Fenwick and Rev. A. Hetherwick—will leave for the mission field early in May.

The U.P. Church at Bathgate (Rev. J. Lindsay, pastor) has witnessed a glorious work of grace during the last three weeks. Both in the prayer and evangelistic meetings, the Holy Spirit was powerfully present, and God's children were gladdened by seeing between thirty-five and forty persons yielding themselves to the Lord. All of these, excepting two, are young women and young men. A stranger, on entering, would possibly have been astonished at seeing the brethren of the Salvation Army (which is doing a good work here) present night after night.

FALLEN ASLEEP.

Mr. Richard Vynne, Swaffham, a devoted worker and most liberal supporter of the cause of Christ.—Rev. Ishmael Jones, a Wesleyan minister for very many years.—Rev. T. H. Nock, rector of Bressingham, Norfolk.—Dr. Holland Nimmons McTyeire, senior bishop of the Methodist Episcopal Church South, U.S.A..—Mrs. Lakin, wife of Mr. Henry Lakin, evangelist.—Rev. R. H. Groome, rector of Monk Soham, formerly for some years Archdeacon of Suffolk.—Rev. Asugo Kenjiro, of Fukuoka, Nagasaki district, an honoured pastor of the American Methodist Episcopal Church in Japan.—Rev. W. H. Finnimore, United Methodist Free Churches minister of Liskeard, Cornwall.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and. Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, MARCH 31.—Exodus XXIV.

In xx. 21 we learn that Moses remained in communion with God whilst receiving the regulations detailed in xxi., xxii., xxiii. On the following day, this covenant between God and the people was solemnly ratified. The altar built under the hill (4) probably represented God; and the twelve pillars the tribes of Israel. The young men (5) did the work of the priests according to xiii. 2, until the tribe of Levi was set definitely apart for this work. It must have been a very solemn scene, when Israel and its King thus entered into holy compact, and the copious sprinkling of blood intimated that they could not have stood as parties to that covenant with God, unless by virtue of shed life. This scene is specially referred to in Heb. ix. 18—20. There were three ascents of Sinai.

First, Moses went up with the elders (9).—Of course they did not really see God (1 Tim. vi. 16 and Deut. iv. 15). But, doubtless, there was some symbol or emblem of the Divine Presence, like the Shechinah of after days. The azure blue tesselated pavement is very suggestive of the purity and beauty of the outward surroundings of this Theophany. But the glory did not smite them dead, they were even able to eat and drink with equanimity (11), because they stood on the basis of shed life. This feasting on the flesh of slain victims was the precursor of the peace-offerings, and has its counterpart in the Lord's Supper.

Second, Moses went up with Joshua (14—16).—These tables of stone were evidently of Divine workmanship (xxxi. 18). At an elevated spot, within the circle of the illuminated cloud, Moses waited for six days, and this must have greatly tested his patience and faith. How often God keeps us waiting thus. Some cannot endure it (1 Sam. xiii. 12).

Third, Moses went up alone (18).—On the day of rest, he went into the heart of the devouring glory. But where God bids us come, we need not fear to go.

MONDAY, APRIL 1.—Exodus XXV.

We now begin a distinct section of this book, which tells of the construction of the Tabernacle, beginning with the ark of the covenant of the manifested presence of God, and working outwards to the brazen altar at which He met man. This is the pathway trodden once by Christ, from the throne to the cross. The Tabernacle signifies two things: first, it is a pattern of things in the heavens, and gives material representations of the spiritual realities of our worship and service (Heb. ix.); secondly, it is a type of the body of Christ (Heb. x.).

The materials were drawn from the presents made on leaving Egypt, and the spoils of the Egyptian host washed on shore, or were derived from barter with commercial caravans passing through the peninsula. There were mines in the neighbourhood for metals, and the Israelites themselves must have acquired many arts during their sojourn in Egypt.

The plan was given by God.—This was repeatedly insisted on (xxv. 9, 40, xxvi. 30, xxvii. 8; Heb. viii. 5). Well would it be for us did we obey this heavenly injunction, and construct the fabric of our lives only on God's plan as revealed to us by his Word and providence. The vessels of the Tabernacle have been lately described in the series of papers on the Epistle to the Hebrews, in The Christian, to which we refer our readers for greater details.

The Ark was the throne of God (22); it contained the law (1 Kings viii. 9), covered by the mercy-seat or propitiatory (Rom. iii. 25), which was sprinkled with blood once each year. It was meant to travel (14), until 1 Kings viii. 6—8, and Ps. cxxxii. 8. As to the cherubim, see 1 Peter i. 12.

The shewbread table held the bread of the priests (Lev. xxiv. 5—9), which was called *presence bread*, because it was constantly exhibited before the Lord. It consisted of twelves loaves, made of fine flour, setting forth the provision made in Jesus for our nourishment.

The candlestick had seven branches, three on each side, and one in the centre. The bowls were like the *calix* of a flower; the knops were round balls or bosses; the flowers were lilies. The light was of pure olive oil, probably always burning (Lev. xxiv. 2). It cost £7000 (39). Is not this a type of Christ, our Light, and of the Church's work in the world?

Oh for more of that willing offering (Rom. xii. 1).

TUESDAY, APRIL 2.—Exodus XXVI.

The Tabernacle consisted of upright boards, over which were thrown curtains, here described, and which probably prefigure certain aspects of Christ's character and work; because, in a mystical sense, the Tabernacle and Temple prefigured his nature (John ii. 21; Heb. x. 5, &c.). Each curtain was fifteen yards long and two yards broad, and they were coupled together lengthways, making a vast awning.

The first set of curtains was a splendid piece of tapestry, embroidered with cherubim in various colours of blue, scarlet, and purple—the cunning work of a damask weaver. The texture setting forth Christ's matchless manhood; his heavenly nature; his royalty; and his death.

The second set of curtains, flung over the first, was made of goats' hair, but they were longer and broader, so as to protect those beneath. How few saw the inner beauty of Jesus (Isa. liii. 3).

The third and fourth sets were of rams' and badgers' skins, respectively. How splendid even these were; the one dyed red, recalling the precious blood-shedding; the other dyed blue, (probably) pointing heavenwards.

The boards of shittim wood (18) were the walls of the Tabernacle. Twenty on the north side, twenty on the south, six on the west; knit by five cross bars. They stood in silver sockets, buried in the sand.

The veil was of the same materials as the inner curtains, and divided the holy from the most holy place. The high priest passed it alone once every year, not without blood (see Heb. ix. 8). How minute are God's directions in all these matters; surely it becomes us to study them minutely; and to remember how microscopic God's interest is in all the details of our lives.

WEDNESDAY, APRIL 3.—Exodus XXVII.

The brazen altar here claims our attention. It was about three yards square, and one yard and a half high, made of shittim wood, like the golden altar of incense, but overlaid, not with gold, but with brass, because there sin was to be dealt with by fire. The shittim wood in each case represents Christ's humanity; but, while in the golden altar He is the medium of our praise, in the brazen altar He bears our sins in his own body on the tree, and bears the penalty of sin. "The horns of the altar" were angular projections, in the form of horns. Animals to be sacrificed were bound to these (Ps. cxviii. 27), and part of the blood was applied to them (xxix. 12; Lev. iv. 25).

The court of the Tabernacle (9, &c.) was fifty yards long by twenty-five broad, and was formed by a connected series of curtains, made of fine twined linen yarn, woven in an open network, so that the people could see through; the curtains were suspended on sixty brazen pillars, standing on brazen sockets, with silver filets and hooks. Brazen pins were used to fix the curtains in the sand, so that they might not be swayed about by the wind.

The oil for the light.—This was specially prepared; no one might imitate its mixture. It was pure and beaten. None shine so well in this dark world as those who are pure in heart and poor in spirit. McCheyne used to say, "Beaten oil for the sanctuary," referring to the care with which ministers and others should prepare for their work. The lamp was never to go out, but was constantly ordered. We too shall shine under his care who tends his candlesticks still, sometimes using snuffers, which, however, are of gold (Rev. i. 20). But we derive our oil direct (Zech. iv. 2, 3). A statute for ever (xxx. 21; Lev. iii. 17, vi. 8, &c.).

THURSDAY, APRIL 4.—Exodus XXVIII.

We have here a description of the robes of the high priest, "for glory and beauty."

The ephod was very gorgeous; it was short, reaching from the breast below the loins, and was kept in position by straps, called shoulder-pieces, and which united on the shoulder by two onyx stones (9), set in gold (11), and engraven with names. "The government shall be upon his shoulder" (Isa. ix. 6). The girdle was wrought with golden thread, wound twice round the upper part of the waist (Rev. i. 13).

The breastplate (15, &c.) bore twelve precious stones, containing each the name of a tribe, and arranged in four rows of three in each. These same stones lie at the foundation of the New Jerusalem (Rev. xxi. 19). Thus are our names written on the heart of Jesus, and none can tear us thence. In the breastplate were the Urim and Thummim (30), which were probably large and lustrous stones, which flashed with the Divine "Yes," and dimmed with "No" (Deut. xxxiii. 8), and probably referred to in the white stone of Rev. ii. 17.

The robe of the ephod was worn under it. It was of blue (31), and had a hole through which the head was thrust (32); so that it was carefully formed of one piece (John xix. 23). It ended in a fringe, in which bells and pomegranates of gold were alternated.

The headplate bore an inscription such as each of us should wear always on our fore-front, and should write on our commonest duties (Zech. xiv. 20, 21).

The clothing for the ordinary priests (40, &c.) was very simple, pure white linen. This is the garb in which we should all be attired (Rev. xix. 8). And if there should be any stain or spot, go at once to the laver of the blood of Christ.

FRIDAY, APRIL 5.—Exodus XXIX.

The consecration of priests was an elaborate and impressive ceremony. They were first washed in water (4), intimating the necessity of personal purity on the part of God's priests (Heb. x. 22). Then they were attired in their official robes. All God's priests should be clad in the beauties of holiness (Ps. cx. 3). The anointing oil (7) is the emblem of the Holy Spirit, whose unction is essential to the right performance of all priestly service (Ps. cxxxii., and 1 John ii. 27). It is not enough to have the Holy Spirit within for character; He must be upon us for ministry.

The sacrifices appointed for the occasion were significant. The bullock for sin (Heb. vii. 27). One ram as a burnt-offering, indicating the willingness to be only God's (Rom. xii. 1). A second ram, yielding blood for sprinkled ear, and hand, and foot, in token of the necessity of dedicating all the powers to God. Part of the flesh was waved up and down in token of its being offered to God, it was then burnt; the rest was eaten by the priest, and thus it seemed as if God and man met together, and feasted on the same flesh, in token of peace and fellowship.

The very altar must be cleansed and sanctified (36), for it was made of materials which were under the contagion of sin (Matt. xxiii. 19).

Daily sacrifices were instituted which were to last throughout all the history of the chosen people till the Lamb of God was given; they were presented in the name of the whole people (Numb. xxviii.).

The assurance with which this chapter closes is precious indeed, and yet there is a sense in which each one of us may share in it (John xiv. 23; Gal. ii. 20).

SATURDAY, APRIL 6.—Exodus XXX.

Here, at last, is the *altar of incense*, 3 ft. 6 in. high by 21 in. broad. It was overlaid with gold, and stood immediately before the veil; indeed, it belonged to the most holy place (Heb. ix. 3, 4). It symbolises our life of prayer, accepted for Christ's sake (Rev. viii. 3). The priest who officiated there was, therefore, like Christ in a very special sense (Luke i. 10). It needed blood (10), and all our prayers need to be cleansed in the blood of Jesus ere they can be acceptable.

The atonement money (11—16) was paid by all alike. In the matter of atonement there can be no distinctions. This is referred to in Matt. xvii. 24—27. The changers of money gathered about the Temple in after days to give the holy shekel in exchange for common or heathen coins.

The laver (18) reminds us of our need of constant daily washing. We need the putting away of sin, not only once when we come to the cross, but always (John xiii.). It is very necessary to keep constantly in the cleansing efficacy of the grace of Christ (1 John i. 6, 7). The laver was made out of the brazen looking-glasses of the women (xxxviii. 8). It was a good use for them. Is there not some allusion to the Word of God, which is as a mirror and as water?

The composition of the oil is a matter of very careful direction. Surely here is a type of the varied graces of the Holy Ghost, which were found in Jesus Christ (Ps. xlv. 8), and will reveal themselves also in us (Gal. v. 22). There must be no imitation of those graces (32, 38). And they must be put to no common use, because all that is fair and lovely in character is for God alone (37).

Miss Jessie Akerman, California, is to follow Mrs. M. C. Leavitt in a round-the-world temperance tour

International S.S. Lessons.

Sunday Afternoon, April 7.

The Triumphal Entry.

Mark xi. 1—11. Golden Text: Zech. ix. 9.

In this incident our Lord's popularity reached its height. The multitude was increased by the numbers of pilgrims who were journeying to Jerusalem to keep the Passover Feast. The miracles of Jesus, and especially the raising of Lazarus, had spread his fame abroad. The enthusiasm of the people was extreme, and it seemed as though He was now to be welcomed as their Messiah. Yet, strange as it appears, this triumph was the prelude to his sufferings. The meridian of his popularity was followed by the midnight gloom of his passion. *He* knows, though the people do not, to what that procession leads. It is significant that this entry should take place on the first day of the Passion Week—the 10th of the month Nisan. Upon that day the Passover lamb was to be chosen (Exod. xii. 3). "On that day, therefore, Christ our Passover, who was to be sacrificed for us, was publicly showed."—*Matthew Henry.* How accurately God fulfils his types! We ought not to forget, also, that in the whole incident prophecy receives a very literal fulfilment (see Matt. xxi. 4, and Golden Text). An incident so fully described in all the Gospels, and so accurately foretold by the prophet, must be worthy of careful study. Parallel passages will be found in Matt. xxi., Luke xix., and John xii.

Preparations for the Triumph (ver. 1).—The villages of Bethphage (House of Figs), and Bethany (House of Dates) lay on the road to Jerusalem from the east. Authorities are not decided as to the site of the former, yet it probably lay between Bethany and Jerusalem. The site of Bethany is marked by the modern village of that name, and is described by Robinson as "a poor village of some twenty families." "The Mount of Olives rises to the east of Jerusalem, and affords a magnificent and most commanding view of the city and the surrounding country."—*Morison.* "At the time of the Passover, the many trains of pilgrims, and the tents on the sides of the Mount of Olives (in which many pilgrims lodged) made the road look like a festal and excited encampment."—*Lange.*

A remarkable commission (2—6).—The two disciples were probably Peter and John (Luke xxii. 8); the village to which they were sent was no doubt Bethphage; the man whose colt they were to borrow was either a secret disciple of Jesus, who had not yet begun to follow Him, or was one so fully in sympathy with the popular expectation concerning Jesus, that he was ready to grant any demand from Him; the commission was to *borrow* the colt. R.V., "Straightway He will send him back hither" (3). The words are the Saviour's promise to return the colt.

It was a strange request; strange, that Jesus should be in such *need;* that, while they were anticipating his Messiahship, He should be willing to make known his need; and that these apparent signs of humiliation should accompany such indications of power and glory. He *knew* where the colt was; to whom it belonged; that it would be tied; and that He had but to demand the use of it, and it would be granted (see John ii. 24, 25).

The disciples needed the spirit of *unquestioning obedience.* The questioning spirit would have said—"We may find no colt tied; and, if we do, is it likely the owner will let it go?" It would seem like a fool's errand. Only those who had confidence in the Saviour would do it. It required "the obedience of faith." To obey without asking any questions is what our Lord demands and deserves. In yielding such obedience the disciples found as He had said (4, 5). His word as to finding the colt and getting the consent of the owners proved true. So all will find who set forth to obey his commands, however unlikely they may be. The event will prove the truth and the wisdom of his word, and so strengthen for future obedience.

The Triumphal Procession (7—10).—It was the only time during our Lord's life that He consented to occupy such a position. No doubt one reason was that prophecy might be fulfilled; but He saw in it a symbol of his future real triumph. Matt. xxiii. 39 predicts another coming to Jerusalem, when He is to have a more sincere welcome. Never, except on this occasion, do we read that the Saviour rode. "He mounted that He might enter the holy city with all the significance of a triumph. He would not enter it, indeed, like a haughty warrior on his steed; He was the Prince of peace. Neither would He enter it in a bedazzlement of purple and pomp and pageantry; He was the meek and lowly One, and yet He was a Conqueror and a King."—*Morison.* There is no more beautiful proof of his majesty and his meekness than in his equanimity during this season of excitement. The enthusiasm of the multitude did not elate Him. While they were exulting, He was moved to tears and lamentations, because of the impending doom of Jerusalem (Luke xix. 41—44).

The enthusiasm of the multitude was unbounded. Their garments provided a saddle (7), or were spread upon the way for Him to pass over (8). Some cut down branches of the trees (John says palm branches), and these served as decorations for the procession. The people who followed, and the people coming out of the city to meet the Saviour, formed one great multitude, and sang their welcome in words taken from Ps. cxviii. 25, 26. Their first word, "Hosanna," means "Oh, save." And this is repeated at the close of their song (9, 10). How much more was in it than they understood! He *had* come "in the name of the Lord." He was the *sent* of Jehovah. And his work *was* salvation in its fullest and highest sense. But they did not understand this. An earthly kingdom and a temporal salvation were what they expected. How worthless may be even the greatest enthusiasm! Jesus as the Saviour comes to us. He still preserves the same character, "meek and lowly" (Matt. xi. 29), and He comes to save from sin. Let us not sing words of welcome while we do not in our hearts receive Him.

How strangely the day closed! In Matt. xxi. 10—11, note the continued enthusiasm of the people. Yet He only looked round about the city and the Temple, and at eventide "went out to Bethany with the twelve" (11). Was this only because the city was too full? or had the enthusiasm of the morning so soon died away that there was not enough left to detain Him for the night? or did He, by his departure, thus solemnly witness against the sins of the city?

ILLUSTRATIONS.

Ready obedience.—In reply to the question, "How do the angels do God's will in heaven?" a scholar said, "They obey without asking any questions."

Spreading their garments.—When Queen Elizabeth hesitated before crossing a miry part of the road, Sir Walter Raleigh took off his new plush mantle, and spread it on the ground for Her Majesty to tread over.

Branches off the trees.—At the close of the Franco-German War, when the victorious German troops made their triumphal entry into Berlin, on each side of the way were placed gilt pedestals, and between each pedestal hung a festoon of laurel and fir.

THE POOLE COLPORTEUR.—Mr. W. Lloyd reports that his labours last year were encouraging in more ways than one. The work at Corfe Mullen Chapel has been blessed; the Sunday-school is increasing in membership, and the other agencies are in a flourishing condition. The tract society also is a means of great good, and the visitation work is well kept up by devoted ladies. Mr. J. P. Godwin, Perry-gardens, Poole, is superintendent of the Mission.

LONDON MEDICAL MISSION.—From the seventeenth report, it would appear that last year's work enjoyed the Divine blessing. Dr. John Latchford has undertaken the superintendence, and it has been decided, on the expiry of the lease of the premises in Endell-street, to carry on the work at 33 and 34, Short's-gardens, which are the freehold of the Mission. Should funds be forthcoming, the Council is disposed to open a branch in another needy locality.

"THE THRESHING FLOOR OF BETHLEHEM."—On Tuesday evening, March 19, Mrs. C. F. Allison gave her popular lecture on this subject, the proceeds being given to the Society for Promoting Female Education in the East. The materials for Mrs. Allison's lecture were gathered during a tour in the Holy Land; and as this is constantly being given each winter without any honorarium, many charitable objects are thereby aided. The references made to missions and education in the East show that the work is progressing, the school at Nazareth being in a most flourishing state. As an illustrated lecture on the manners and customs of the country, the whole was most striking. Mrs. Allison receives more applications than can be accepted for the delivery of her lecture, but it is given about once a week during the season.

INQUIRERS' COLUMN.

Q.—Phil. iii. 11.—What is the correct meaning of this text? "If by any means I might attain unto the resurrection of the dead."—C. B.

A.—"The resurrection of the dead" is literally "the resurrection from among the dead," and points to the first resurrection (Rev. xx. 5), or that of those "who are Christ's at his coming" (1 Cor. xv. 23). The words, "if by any means," do not in the Greek express doubt, but aim. "An expression not so much of doubt as of humility, indicating the object contemplated, in 'being made conformable unto his death.'"—*Bishop Ellicott.* "'If by any means' expresses, not doubt, but rather the eagerness that strives by all ways to reach its end."—*Speaker's Commentary.*

CHRISTIAN LIFEBOAT CREW.—A goodly number of sailors, bargemen, and others of the crew occupied the platform of Mr. Charrington's large Assembly Hall, Mile End-road, on Thursday, 21st inst. After Miss Child had explained the object of the Crew, one after another bore testimony to the power of God to save and keep. At the close a number came forward to sign the pledge, and others remained to be spoken with.

THE EVANGELICAL ALLIANCE will hold the next annual Conference at Cheltenham, in the third week of October. The central position which this town occupies leads the Council to believe that a large number of members and friends of the Alliance will attend from various parts of the country. Mr. A. J. Arnold, secretary of the Alliance, has left England, on a deputation tour to the Riviera, where he is to hold meetings for furthering the objects of the Alliance; also to Spain and Portugal for the formation of a branch.

IRELAND.—Those who are interested in the welfare of the sister island will be glad to learn from a return recently prepared by the Registrar General for Ireland that there has been an increase of £1,208,600 in the deposits in Joint Stock Banks in that country during the year 1888. This fact, however, has not so much bearing upon the condition of the general body of the people as the corresponding fact has that there has been a steady increase in the deposits in the Post-office Savings Banks. The trustees' Savings Banks report an increase almost as large.

BIRKENHEAD Y.M.C.A.—The scheme for the erection of a Y.M.C.A. Literary Institute and Gymnasium, on a scale commensurate with the requirements of the borough, has considerably advanced. The requisite site, on Grange-road, has been purchased, and it is hoped that subscriptions in sufficient volume, will soon come in to justify building without further delay. At present the work of the Association is carried on under many disadvantages in premises at 42, Conway-street, the membership being over 250. Mr. C. J. Procter, president of the Association, is treasurer of the building fund.

NURSING FOR THE POOR.—We referred recently to the comparative economy with which arrangements could be made in crowded districts of large towns, and in smaller towns without hospitals, for the employment of nurses for the sick poor. A few days ago, at the annual meeting of the North London Nursing Association for the Poor, it was stated that in the district during the past year 1319 cases had been nursed at a cost of 17s. 6d. each, and 27,960 visits paid at a cost of 9½d. each. In this way the skilled aid of educated women trained in hospital and district nursing was provided for a great number of people, whose means were too limited to enable them to obtain paid professional nurses.

THE FARNINGHAM AND SWANLEY HOMES for Little Boys celebrated the twenty-fifth anniversary of their existence on Tuesday evening of last week, when their supporters were entertained at the Hôtel Métropole. These excellent institutions are founded on the principle that it is better to train and care for orphan boys before they become criminals, than to allow them to do so and take them in hand afterwards. Very encouraging reports are constantly reaching the committee of the success in life of "old boys," which amply justifies the efforts put forth in their behalf. Mr. Benjamin Clarke, who took the secretaryship upon the lamented death of Rev. A. O. Charles last year, announced subscriptions to the amount of £1500, but it is sad to find that two of the Homes are now closed for lack of funds to carry them on. This good work should not be allowed to stand still.

"An Exceeding Bitter Cry" from Ireland

THERE is a famine in the land, and our little ones are perishing; "A famine not of bread, but of hearing the words of the Lord."

We found our Protestant little ones being brought up under the influence and surroundings of one of the darkest phases of Roman Catholicism.

We dared not leave it so; and therefore opened a School and gathered in the children. For a year we have struggled on, but we cannot continue if unsupported. We have sought to tell our need, but comparatively so few have responded that we are almost in despair. Our children are helpless, for they know not their danger, but the voice of the tender Shepherd is raised on their behalf, "Feed My lambs." Can they die when He asks your aid and identifies Himself with them in their need?

THE BISHOP OF KILLALOE is most anxious for the establishment of similar Schools throughout his diocese, and writes as follows:—"I can most confidently recommend the School recently opened in Lorrha parish. I have reason to think it is very effectively worked, and believe it to be not only desirable but essential for the best interests of the young in the locality. (Signed), WM. B. KILLALOE."

We have received and acknowledged nearly **£300** towards the **£800** needed to establish the School. A Report and Balance Sheet will be forwarded to any who will help us in our sore need.

Donations may be sent to any of the following, who will at once acknowledge them:—

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A PLAIN OFFER.

THERE are numbers of people in every country who are continually suffering in one way or another, and a large percentage of these sufferers are without hope, not so much because they are incurable as because they are so tired of putting forth vain efforts to regain health. Who could help sympathising with such folks? No one can tell what bitterness they have felt when one cause after another has failed to help them, and often the pecuniary considerations involved have been very great. All such sufferers Mr. B. Copson Garratt cordially invites to correspond with him about themselves. He will give them full advice gratis, and no treatment will be urged upon them. Mr. Garratt believes heartily in "Natural Healing," *without* physic, and will be pleased to point out the way of relief to all sufferers who will only lay their cases before him. His pamphlet on this subject will be forwarded on request, post free, to any enquirer. The following is interesting:—

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"I am certainly improving in health, if only slowly, the irritability of the nervous system is much lessened and the general tone of health improved. I am not of course equal to much exertion, but can still go about certain domestic duties with comparative ease. You know from what you saw that this means much in a case like mine. Another boon is that I sleep much better; in fact, since wearing my Vest and using the Gloves, I have enjoyed nights of unbroken sleep. So thankful am I for this relief that you are at perfect liberty to make what use you like of this statement."

A later report.—"I consider your Treatment with such grateful feelings, contrasting my present health, amid so many advantages (having so much to try me from morning till night with domestic affairs and the tuition of my children), with what it was when under the doctor's care taking bromides, chloric and sulphuric ether, being unable to rest for weeks together after a bad attack. Life was then a misery and a dread—nights worse than days—never lying properly down, always propped up with bolster and four pillows. I often now think of my kind doctor and his frequent exclamation, 'If I could only cause a suffusion,' &c. The very thing I needed, your Treatment supplied. Before I applied to you I was taking ether every hour to quiet my nervous system, now I never take any."

MARCH 12, 1889.—"While I possess any powers of persuasion they shall be employed in proclaiming the merits of Magnetism. Thanks for kind enquiries concerning my own health: always a delicate although strong-willed woman, I am a marvel to myself and others, having had to do the whole of our household work, without any help other than that of my daughter, a girl of sixteen, far from strong. When I suffer at times from exhaustion, and almost feel passing away, an extra use of your Friction Gloves brings me round again. My only source of life, with God's blessing on it, is Odo-Magnetism. How glad I should be to send this testimony to some poor sufferer in similarly trying circumstances!"

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send lay preachers and evangelists to any chapel or hall of any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. S. Golding. Mon., 7.30 p.m., lecture (free), by Rev. Dr. Wainwright, "Jesuitism." Mon., Tues., Wed., and Fri., 8 p.m., young men's meetings. Bible-reading, by Colonel Puget, Sat., 8 p.m.

Y.M.C.A., 186, Aldersgate-street, E.C.—Fri., March 29, 8 p.m., address, by Rev. F. B. Meyer; subject—"Arimathæa"—Resurrection.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Annual meeting, Highbury-hill Chapel, Aubert Park, N., Tues., April 2. Mr. Hugh M. Matheson will preside. Addresses by Rev. John McNeill, Rev. Dr. Edmond, Rev. W. H. King, and others.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Thurs., March 28, 8.30 p.m., lecture, by Rev. Thomas Turner, on "Constantinople, the Crimea, and the Caucasus."

Y.M.C.A., 91, Euston-road, King's-cross, N.W.—Fifth annual meeting, St. Pancras Vestry Hall, Pancras-road, N.W., Fri., March 29, 8 p.m. The Earl of Aberdeen will preside. Addresses by Rev. Archibald B. Boyd-Carpenter, Mr. George Williams, and Rev. Z. B. Woffendale.

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Bible-readings, by Rev. F. B. Meyer, Fri., March 29, April 5, 12, 11.30 a.m. Open to all.

Y.W.C.A., 12, Portland-terrace, Regent's Park, N.W.—Deepening of Christian life, March 30, 11.45 a.m.; and March 29—31, 8.30 p.m. Miss Bell, of Eastbourne, to preside.

The West Central Mission.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

Conference Hall, Mildmay-park, N.—Special mission by Messrs. Fullerton and Smith, Sat., March 30 to Sat., April 14. Suns., 3.30 and 7 p.m.; week-days (except Fri.), 8 p.m. Fri., March 29, 8 p.m., lecture on South Africa, by Mr. W. Spencer Walton, illustrated by dissolving views.

House of Rest, 8 Cambridge-gardens, Kilburn, N.W.—Fri., April 5, all-day meetings. 11 a.m., prayer for temporal and spiritual needs of missions; 3 p.m., Rev. R. P. Ashe, from Uganda, Central Africa; Rev. H. P. Grubb, C.M.S., will preside; 7 p.m., Mr. Reader Harris.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. March 29, Mr. Eugene Stock.

Great Assembly Hall, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. W. R. Lane.

Addresses on the Old Testament, by Rev. Adolph Saphir, D.D., St. John's Presbyterian Church, Allen-street, Kensington, Thurs., 11.30 to 12.30.

England's Great National Sins.—Meeting each Tues., 1 to 2 p.m., Devonshire House, 12, Bishopsgate-street Without, E.C., for united prayer concerning great national evils, with a view to their mitigation or removal. April 2, Dishonesty and Speculation (chairman, Mr. J. Bevan Braithwaite).

Burlington Hall, Savile-row, W.—Addresses, by Mrs. Yapp, to ladies only, on "Union with Christ," Fri., March 29, April 5 and 12, 3.30 p.m.

Agricultural Hall, Islington, N.—Evangelistic address, Sun., 3 p.m.

Conference Hall, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. Dr. E. W. Bullinger.

Metropolitan Tabernacle, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Thurs., 7 p.m. Young people specially invited.

Regent's Park Chapel, Park-square East, near Portland-road Station.—Rev. F. B. Meyer conducts a service for workers and others, every Thurs., 11.30 a.m. Sun., 11 a.m. and 7 p.m. Gallery seats free.

New Kilburn Hall, Kilburn-gate, N.W.—Opening meetings, Thurs., March 28, Mr. J. E. Mathieson will preside at 4, and Mr. T. A. Denny at 7.

Miss Mittendorff's Homes.—Annual meeting, Y.W.C.A., 17, Old Cavendish-street, W., Wed., April 10, 8 p.m.

Children's Scripture Union.—Address, by Rev. F. B. Meyer, Park Hall, Sydenham, Fri., March 29, 4 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., April 5, 7 p.m. Address, by Rev. W. Fuller Gooch, on "Vexing the Midianites."

Welcome Home, 173, St. George's-street, E.—Monthly meeting of Christian Lifeboat Crew, Tues., April 2, 7 p.m.

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Foreign Missionary Prayer Union.—Monthly prayer-meeting, Mon., April 1, 3 p.m., Y.M.C.A., 186, Aldersgate-street, E.C.

Haddon Hall, Bermondsey New-road, S.E.—Sun., March 31, Ned Wright, at 11.30 and 6.45.

Christian Police Association.—Annual meetings, Exeter Hall, Strand, Thurs., March 28, 5 p.m. Chairman, Lord Polwarth. Speakers—Revs. H. Nevile Sherbrooke, John McNeill, Mr. Reader Harris, and others. 8 p.m., speakers—Revs. E. A. Stuart, F. E. Marsh, and Mr. A. C. P. Coote.

Union Hall Mission.—Annual gatherings, Union Hall, Carlisle-street, Edgware-road, Thurs., April 4, 3.30 p.m., Lord Radstock in the chair; at 7, the Earl of Aberdeen is expected to preside. Tea at 5.30.

Glasgow Half-yearly Meetings of Christians, Waterloo Rooms, near Central Station, April 22 and 23.

Christian Convention at Rome for the Deepening of Spiritual Life, April 28. Hon. sec., Miss Grace Filder, 27, Via Sistina, Rome.—Particulars from General Hatt Noble, Redhill, Surrey.

Nottingham.—Convention for the deepening of spiritual life, Mechanics' Hall, May 20—23.—Hon. Sec., Rev. C. Lea Wilson, Radford Vicarage, Nottingham, of whom particulars may be obtained.

Notices.

Communications Received with Thanks.—J.W.C. T.B. J.R.McD. R.W. T.G. C.A.S. H.W.C. C.K. W.H.E. L.B. F.M.B. T.B.K. G.W. T.F. R.S.B. J.M. O.F.J. G.S. S.B.R. J.T. C.E.B. N.W. H.A B. W.W. G.T. D.H. N.H. C.B.S. J.B. W.T.M. W.J.G. R.D.F. J.T. A.M. E.T. S.T.C. M.M. F.B.M. J.E.W. J.B.A. J.S. A.W. P.H. S.B.C. F.A. A.R. T.W. E.A.J. H.C. E.M.L. J.H. C.R.H. R.N. J.P.H. R.B.P. W.H. W.J.A. D.A.M. R.C. F.C.C. T.G.S. W.S.W. J.H.C. J.F.G. A.S. L.B. C.H. H.S. W.S.R. F.E.M. G.J.M. J.W. J.E.R. M.H. W.H. W.P. T.J.B. C.D. J.M. M.M. T.O.K. C.C. J.C. J.C.P. W.T. T.J.H. W.A.M. R.C. A.McP. F.F. L.L.H. M.W.

Applicants for Tracts.—Miss Neve, 261, New Cross-road, S.E. (for children); E. Tyler, Mission House, Low Valley, near Barnsley, York; Miss L. Saunders, 45, Usher-road, Roman-road, North Bow, E.; Miss A. Foster, 139, Belgrave-street, Stepney, E.; A. Kilby, 342A, Woodborough-road, Mapperly Hill, Nottingham; A. Battershell, 24, Chatsworth-road, Clapton Park, E.; Miss J. King, 53, Cyprus-street, Victoria Park, E.; G. W. Dover, 21, Market-street, Abergavenny; S. Cornish, 139, Shakespeare-road, Stoke Newington, N.; J. T. Stevenson, High-street, Brigstock, near Thrapston.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

In New Zealand no married woman can legally keep a public-house.

The King of Italy, a total abstainer, has recently given up tobacco, with marked benefit to his health.

The Bishop of London will preach a sermon on temperance in St. Paul's Cathedral on Sunday evening at 7 o'clock.

The National Temperance Advocate, from recent cases, concludes that temperance work is much needed among college young men.

Kinross-shire has resolved to close the public-houses at 10 p.m. Last year it was the only county in Scotland that did not adopt this regulation.

The brewery of Messrs. Bass & Co., Burton, uses daily as much barley as sixty thousand acres of land will produce, besides the hops grown on two thousand acres.

THE PARIS SOCIETY OF MISSIONS has bid Godspeed to M. Adolphe Jalla, who hopes soon to be at work on the Zambezi. MM. Allégret and Teisserès have also left for the Congo. M. Coillard reports with joy the conversion of a young man, the firstfruits of his work for Christ on the Zambezi.

ITALY.—Hundreds of thousands are starving in Italy, and the Socialists have got up demonstrations in the large towns, resulting in collisions with the civil authority. Let us pray for peace among the nations, as the preparations for war are causing taxation, a burden which the people are unable to bear. Scarcely a day but some destitute person comes to the Sailors' Rest for help of some kind, and it is hard to send any of God's creatures away. The beginning of this month grave disorders appeared among the shipping. Drink was got freely and cheaply in the harbour. Two seamen being drunk fought in a small boat, fell into the water, and were saved from drowning by other seamen. On Sunday, the 3rd, several tipsy seamen behaved rudely at the service in the Rest. Next day these men were changed, and requested another meeting on Monday night. The two men saved from drowning were there, and one said, "I will never drink again." This man's face seemed as if eternity was stamped upon it (Rom. i. 16). Seven of the men took the pledge. All came into our private room to prayers, and it was glorious to see men turned from rude drunkards to serious and courteous seamen in one day. We have had no such disorders in this port for nine years. Since that precious meeting we have not seen a tipsy seaman here.

Stephen Burrowes.

15, *Flavia Goija, Naples.*

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, MARCH 25, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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	£	s.	d.
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Mr. F. S. Arnot's Work, Central Africa—A.L.O.A. 5s; W.R.J. 5s	0	10	0
Mrs. Boyce's Work, Bordighera—Misses C. ...	1	0	0
Girls' School, Osaka, Japan—Misses C.	1	0	0
McAll Mission—Miss McC.	0	2	6
New Balolo Msn., Upper Congo—G.E. & W.H.N.	1	0	0
British Syrian Schools—G.E. & W.H.N.	2	0	0
Smyrna Rest—G.E. & W.H.N.	1	0	0
Constantinople Rest—G.E. & W.H.N.	1	0	0
Unemployed Workmen, Worthing—M.S.	1	1	0
East London Distress (Rev. J. Jackson)—A.E.H.	2	0	0
Msn. Deep Sea Fishermen—A.E.H. £2; M.F. £10	12	0	0
London Wesleyan Medical Mission—A.E.H. ...	2	0	0
George-yard Msn.—A.E.H. £2; Leicester, 2s 6d	2	2	6
Mr. Fegan's Boys' Home—A.E.H. £2; Bath, £1; Leicester, 2s 6d	3	2	6
Lon. Missy. Soc.—A.S.B. £1; C.U.U. 5s; E.S. £1	2	5	0
Self-Help Emigrtn. Soc., 4, Fleet-lane—Misses C.	0	10	0
Dr. Barnardo's Homes—J.T.S. £1; Leicester, 2s 6d	1	2	6
Dock Labourers' Mission—M.A.Z. 5s; J.H. 5s; Sympathy, £1; Widow, 2s 6d	1	12	6
Watercress & Flower-sellers' Mission—E.E.S. ...	0	5	0
Home Aged Blind Christian Men, &c.—E.E.S....	0	5	0
Christian Community—E.E.S. 5s; H.M.A.S. 10s	0	15	0
London Medical Mission—E.E.S.	0	5	0
Mildmay Mission to Jews—F.C.	0	10	0
London Bible-women & Nurses—Misses C... ...	1	0	0
Home Little Boys, Farningham, &c.—G.E. & W.H.N.	1	0	0
"Chichester" & "Arethusa" Training Ships—G.E. & W.H.N.	1	0	0
Field-lane Ragged Schools, &c.—G.E. & W.H.N.	1	0	0
Mrs. Meredith's Work—G.E. & W.H.N. £1; Leicester, 2s 6d	1	2	6
Miss Weston's Work, R. Navy—G.E. & W.H.N.	1	0	0
Midnight Meeting Movement—P.W.	25	0	0
Friendless & Fallen—P.W. £25; Leicester, 2s 6d	25	2	6
Salvation Army—G.N.	1	0	0
Mrs. Raban—Widow's Thankoffering..	0	3	0
Seamen's Christian Friend Society—H.M.A.S....	0	10	0
Latymer-road Mission—H.M.A.S....	0	5	0
Home of Industry—H.M.A.S.	1	0	0
Y.M.C.A., Aldersgate-street—H.M.A.S...	1	0	0
Sick Childrn's. Dnrs.—H.M.A.S 5s; Sympathy, £1	1	5	0
Freedmen's Missions' Aid Society—H.M.A.S. ...	0	10	0
Aldershot Mission (Miss Daniells)—H.M.A.S. ...	0	10	0
London City Mission (Public-houses)—X.C. ...	50	0	0
Bible-stand, Crystal Palace—X.C....	5	0	0
Thames Church Mission—X.C...	20	0	0
Evangelisation Society—X.C....	10	0	0
Scripture Readers' Society, Ireland—X.C.	5	0	0
Movement against our Opium Trade—Miss E.L.F. 5s; W.D. 1s; W.M. 10s; W.J.C. £1 1s; Mrs. C. 2s 6d; T.M. 10s; J.W. 10s; Mrs. B. £2; J.R. £3 3s; Miss E. 10s; A.W. £2 2s ...	10	14	6
Halfpenny Dinners—T.E.L.	0	5	0
Miss Meredith Brown's Work—Leicester	0	2	6
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	£236	19	0

[Advertisements.]

London Samaritan Society (Free Meals)—Miss D. (collection), 16s 4d; Mrs. F.A.F. 10s; Miss R.M. 7s 6d.

Evangelistic Mission—Anon. 5s; J.E. 5s; B.F. (Restitution), 2s; Anon. 1s; Anon. 7d; Mrs. R. 6d.

Thames Church Mission—Mrs. A., Parcel of Tracts.

Blaenavon.—An appeal is made for left-off clothing of every description for necessitous families, also for the sick and distressed. Gospel books, tracts, cards, &c., will also be welcomed and gratefully acknowledged. All parcels to be directed to Pastor O. Tidman, 39, Park-road, Blaenavon, Mon.

Hanwell, W.—A Mission in a needy part of Hanwell has for eighteen months been the centre of vigorous exertions to rescue the drunken and point sinners to the Saviour. As the present premises have to be vacated, considerable expense will be incurred in connection with the work. Contributions will be thankfully received by Miss M. Ames, Clifden Cottage, Hanwell.



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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of REV. AARON SMITH, of RAMSGATE.

The patient, who is a Primitive Methodist minister, came to me first between three and four years ago. He had been ailing for several years with cough and shortness of breath, which had grown upon him, and loss of flesh was now apparent, with other symptoms of general decline. He was then located at Halifax. The cough had now become chronic, and there was extreme weakness of the lungs. Undoubtedly if he had not then commenced my treatment his disease would have developed into Consumption, as other means had failed to relieve.

He saw me again in the summer, when there was a marked improvement manifest. Correspondence continued at intervals. He entirely recovered his health and strength. He is now minister at Ramsgate.

And writing me from 5, Arthur-terrace, Ramsgate, Jan. 21st of this year, he says:—"I have much grateful pleasure in informing you that through the use of your medicine my health has been so benefited that I am now fairly well. I have been recommending others to use it, to their special advantage."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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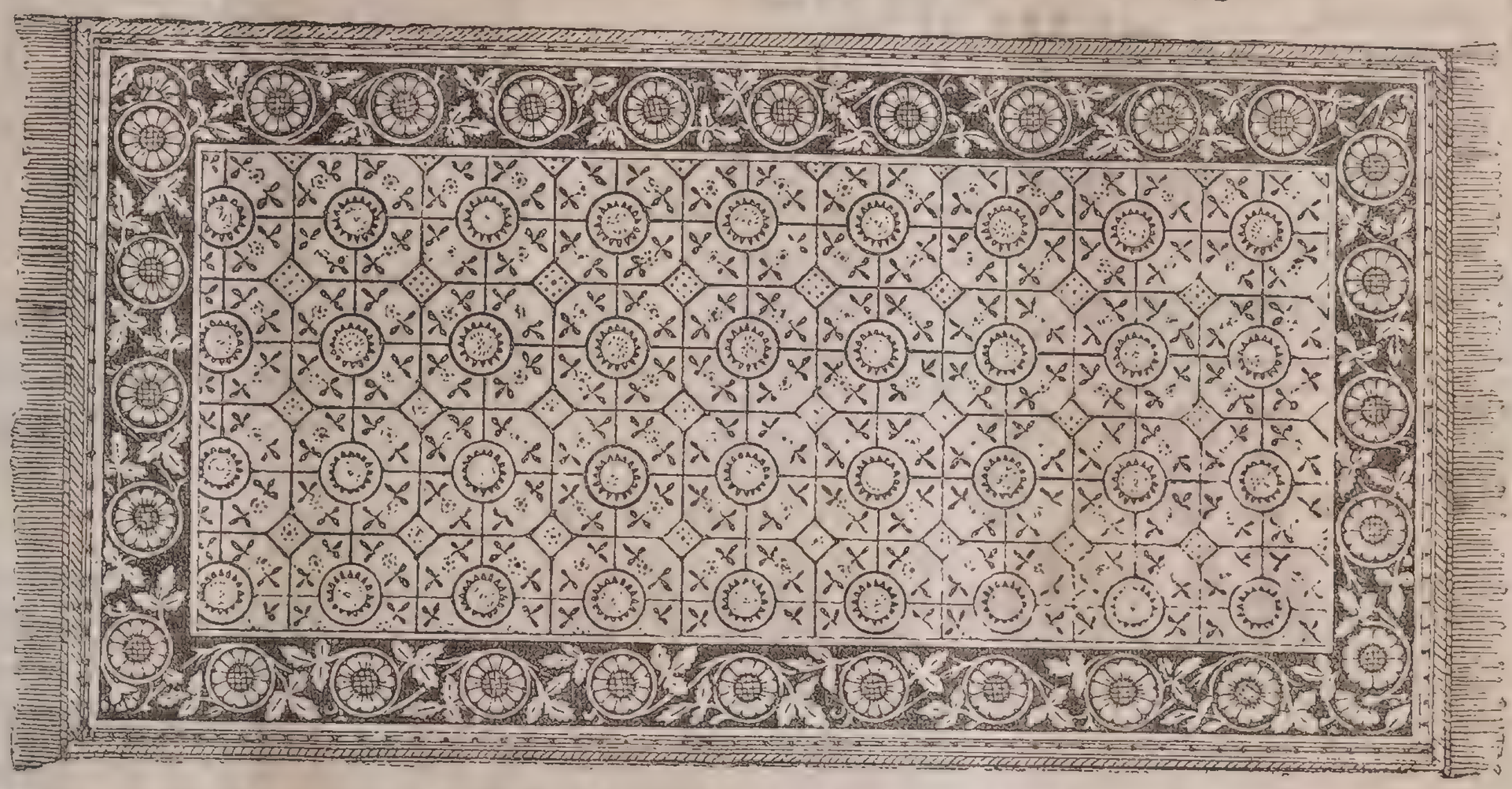
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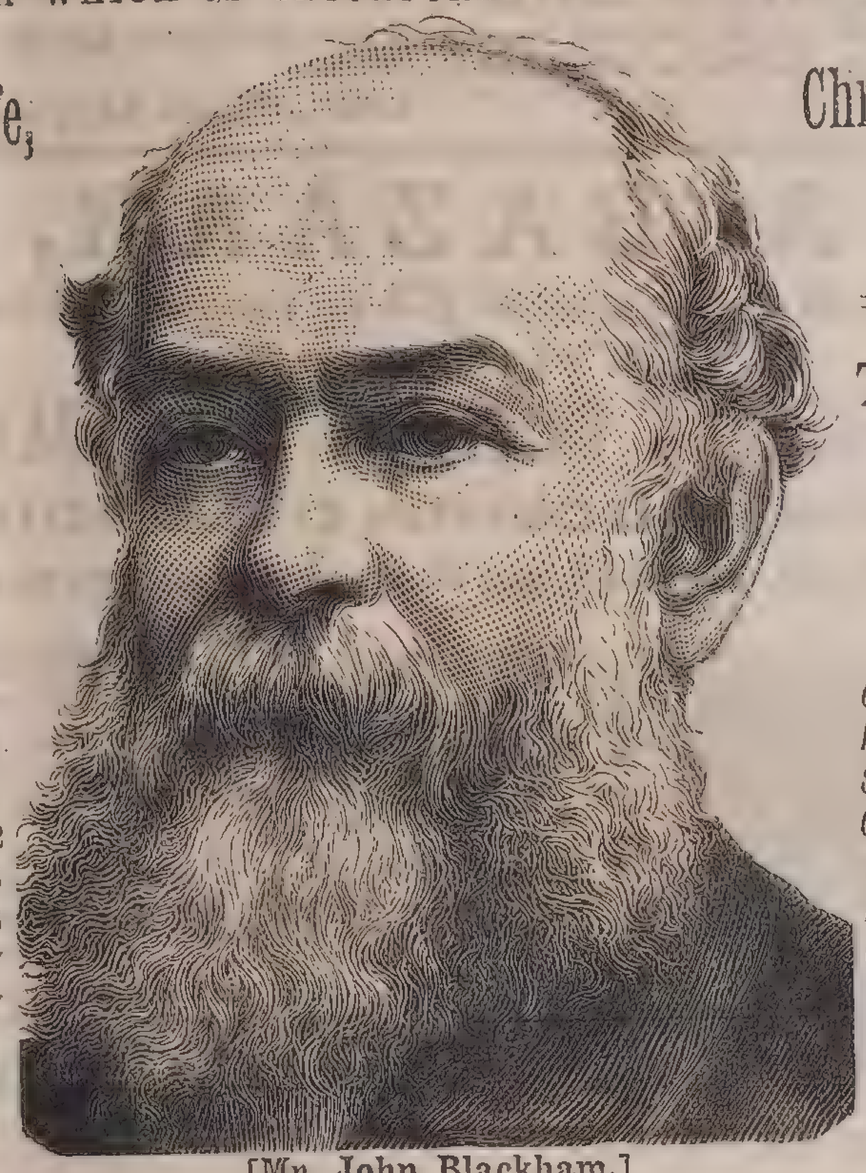
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Mr. EUGENE STOCK'S REPLY TO "A MISSIONARY."

v. page 10.



[Mr. John Blackham.]

THE NEW BALOLO MISSION.

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No. 1001.] FRIDAY, APRIL 5, 1889.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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BY AND BY.

A STARTLING STORY FOR THESE CRITICAL TIMES.

BY FRANK BRITTON.

Read the following letter from Father Chiniquy :—

"I must say that I consider 'By and By' as one of the best works written against Rome I ever read. Surely the God of Truth was inspiring you when you were telling us what the Priests were plotting against their fair penitents, or what they were saying to each other about their dark schemes, &c., &c.

"Far from having exaggerated anything, you have not said the tenth part of what my ears have heard, my eyes seen, my intelligence known, and my memory retained, of the abominations practised by the young and old Confessors with their female penitents.

"Read the Memoirs of the Bishop Scipio de Ricci, in Italy, and you will know from the very testimony of a Bishop of Rome. Yes, read that book, which was published by the authority and at the expense of the Roman Catholic Government of Italy, and you will see.

"Read also the book written by the Princess Henrietta Caracciolo, who is still living. The title of that book is 'Mysteries of Neapolitan Nunneries,' and you will have the same evidence from that noble lady, who, after having spent several years in the nunneries of Italy as a Nun, left them with indignation and disgust.

"These are hard words; I know it. But they are the words of Truth, as the 25 years of my Priesthood in the Church of Rome have taught me.

"I tell you the Truth, my dear sir, when I tell you those sad things. I am in my 80th year of age; I have no reason, no interest to deceive you on such a grave subject. Why should I lie before the whole world and damn my soul when I am so near my grave?

"After being 25 years Father Confessor not only of the common people, but of many Bishops, many Priests, and many Nuns, I solemnly tell you that auricular confession is the most diabolical and powerful invention coming from Hell to corrupt, degrade, and damn the body and the soul of the Priest and his penitents.

"Surely there are some Priests and penitents who escape from the snares laid to them by the Devil in the confessional box; but those exceptions are rare and few. They are as rare and few as the apples which remain in the orchard after they have been picked by the gardener. They are as few and rare as the bunches of grapes which remain in the vine after the vintage. They are as rare and few as the houses which as by a miracle stood uninjured in the midst of the ocean of fire which destroyed the 16,000 houses of the city of Chicago a few years ago. Let those who refuse to believe me, and say that I am exaggerating, read in Dens, *Liguori*, Kenrick, &c., &c., the questions which the Father Confessors must put to their female penitents, and they will understand, they will feel that I say the truth.

If the legislators of England, France, Italy, &c., would understand the protection they owe to their sisters, their daughters, and to the wives of their people, they would forbid auricular confession with more severity than they forbid the public selling of poison by the apothecary. The permission of selling arsenic to everyone who asks for it from the apothecary would be less imprudent and criminal than to allow every priest to put the deadly poison of those infamous questions into the memory, the heart, and the soul of *all* their male or female penitents.

"I know that there are many Roman Catholics who bravely deny that such questions are put to them. But 99 per cent. of them say a lie when they deny it. It is because, as a general thing, they are already secretly lost to every sense of truth and honesty that they deny it; or it is because their confessors have made them promise that they would deny it; or it is because, having been persuaded by their confessor that there is no impropriety, no dishonesty in conversing on those subjects that they deny it.

"The eloquent 'Escaped Nun,' Edith O'Gorman, now Mrs. Auffray, is now lecturing somewhere in England I think. Please consult her—is now lecturing somewhere in England I think. Please consult her—ask her what kind of honesty does exist in the nunneries, and she will tell you the same tale which thousands and thousands of escaped Nuns have said before her.

"'By and By': I wish that your book should be read by everyone in Great Britain; then your noble English people might understand, before it is too late, how they are betrayed into the hands of popery, not only by the High Church Party and Gladstone, but even by your present Prime Minister (Lord Salisbury).

"If the schemes of those traitors are not soon stopped, before long there will be rivers of tears and blood shed in England, Scotland, and Ireland. For there are millions and millions in your grand country who will prefer to die than to submit again to the yoke of the Pope.

"The rapid and deplorable progress of Popery in England, through the treachery of the many Bishops and Ministers of the Church of England, who are nothing but disguised Jesuits, means the most terrible and bloody civil war your country has ever seen. May God grant that my humble books, with your 'By and By,' will open the eyes of the disciples of the Gospel soon enough to stop the impending and terrible conflict which is so rapidly coming between the children of God and the slaves of the Pope."

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ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

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Received with many thanks, 14s. from an Unknown Friend.

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Friends are invited to visit the Institution any day but Saturday.

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THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The 103rd ANNUAL MEETING will be held at the MANSION HOUSE on Tuesday, April 30, at 3 o'clock.

The Right Hon. the Lord Mayor will preside. Speakers: Ald. and Sheriff Gray; Mr. Sheriff Newton; Rev. Dr. Clifford; Rev. John McNeill; Rev. Richard Roberts; Sir Henry W. Peek, Bart., and others.

Admission by ticket only, to be obtained free of charge at the Office, 52, Finsbury-pavement, E.C.

EAST END DISTRESS. — Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., appeals for assistance for destitute families. Children's Free Dinners, and Soup Kitchen Fund in urgent need of funds. Gifts of money, food, or clothing promptly acknowledged, and exclusively appropriated to the relief of destitution.

CONTRIBUTIONS of Money and Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. The smallest donations will be thankfully received. A few old coats are much needed.

TRAM-CAR AND 'BUS SCRIPTURE TEXT MISSION.—Established 1883, to publish the Word of God to the millions who travel by these means. Funds much needed. Address all communications to Mrs. E. WOOD, Hon. Sec.; or W. WALTERS, Hon. Treasurer, 53, Paternoster-row, E.C.

ASHLEY MISSION, Bethnal Green. —Who will entertain thirty or forty Factory and Work-room Girls in connection with the Y.W.C.A. on Easter Monday, enabling them to have a little fresh air and change.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next session open May 4. A few vacancies for Midwifery students; also for the full course. Dispensing and other classes daily. Two partially free scholarships offered.
Dr. GRIFFITH, Hon. Sec.

THERE ARE BYE-PATHS of human suffering from whence no cry is heard. Miss FAITHFULL, The Institute, 136, Regent-street, earnestly pleads for many needy, invalid, and distressing cases. The need is so great.

SOCIETY FOR PROMOTING FEMALE WELFARE.—Furnished Apartments.—The Committee desire to find a quiet tenant for their spare rooms at 22A, Devonshire-street, Harley-street, W. Terms according to number of rooms on 1st and 3rd floors: £75 to £100 a year, or from a guinea-and-half to two guineas per week. A permanent tenant preferred.

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THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

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THE MEADS, EASTBOURNE.
Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

FOOD and SHELTER for POOR CHILDREN.

THE Committee of the **LATYMER ROAD MISSION** make an **EARNEST APPEAL** for **HELP** towards Free Dinners and Evening Shelters for the Children of the Streets, Soup Kitchen, Sick Relief, Infant Day Nursery, Night Schools, and other agencies.

10s. **WILL PROVIDE 250 HUNGRY CHILDREN** with a **GOOD MEAL** of Soup and Bread.

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CHAS. SMALLMAN, *Secretary.*

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FOR THE BENEFIT OF

MRS. HILTON'S CRÈCHE AND ITS BRANCHES,

Will be held at CANNON STREET HOTEL,

On MONDAY, TUESDAY, and WEDNESDAY, MAY 27, 28, and 29.



Mrs. HILTON earnestly solicits your help and sympathy in this undertaking. **Funds are greatly needed** to support the large family of little Children sheltered in these Homes. The Country Branch has been closed during the winter months for want of Funds, but has now been re-opened in faith that this Bazaar will supply the means for its maintenance.

CONTRIBUTIONS to the Bazaar may be sent in on or before May 20, addressed to

Mrs. Hilton's Crèche, 12, 14, & 16, Stepney Causeway, Commercial Rd., E.

Parcels should be plainly marked with the name and address of the sender.

Donations in money will also be acceptable, and may be sent to Mrs. HILTON, Langveld House, 76, Bow-road, E.

SOCIETY for the SUPPRESSION OF THE OPIUM TRADE.

President ... Sir JOSEPH WHITWELL PEASE, Bart, M.P.
Treasurer ... Sir R. N. FOWLER, Bart., M.P.
Secretary ... E. ARTHUR WILLIAMS, B.A.

CONTRIBUTIONS in aid of the Society will be thankfully received by the SECRETARY, 6, Broadway Chambers, Westminster, S.W.; or by Messrs. DIMSDALE, FOWLER & Co., Bankers, 50, Cornhill, London, E.C.

The Secretary is prepared to address Meetings in the provinces.

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Principals: THE MISSES LANE.
A limited number of resident and daily Pupils received, whose education is conducted with the utmost care. Pupils prepared for the Cambridge Royal Academy of Music, and other Local examinations.

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SUPERIOR EDUCATIONAL ADVANTAGES for Girls, combined with Christian training and thorough home comforts. House beautifully situated in own grounds. Health resort. Boys also received with entirely separate supervision by Mr. E. J. H. Churcher, M.R.C.P. and F.S.Sc. London Great experience with foreign pupils. From five guineas per term.
PRINCIPAL, Broomfield Villa, Henfield, Sussex.

MORAVIAN BOARDING SCHOOL for Young Ladies, Gomersal, near Leeds. Established 1792. This School offers the advantages of a Christian Home for the pupils. Special care is given to religious instruction. The School will reopen May 9.—Apply to Miss DREXLER, the Lady Principal, or to Rev. G. B. MCLEAVY, B.A., the Director.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen.—Miss PENN receives a limited number of pupils. Efficient resident governesses and visiting masters. Individual Christian influence. Home comforts. Large house and garden. Entire charge taken of pupils from abroad. Languages and music specialities. Young Ladies are also received to pursue certain studies only, or lessons in dressmaking, cooking, &c.
St. John's de Ocklynge, Eastbourne.

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B., The Ferns, Duffield, Derby.

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MORAVIAN EDUCATION IN IRELAND.—The Gracehill School for Boys and Girls. Christian training. Home comforts. Terms very moderate. For prospectus, &c., Rev. E. R. HASSE, or (for Ladies' School), Miss HULL, Gracehill, near Ballymena.

MRS. TALBOT, Priory House, Gloucester, wishes to place her Boy, aged 10, in a good Ladies' School for Boys, under Christian influence, home comforts. Would be very glad if any reader of THE CHRISTIAN will kindly write recommending one.

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GERMANY (on the Rhine).—Board and Apartments wanted, in the home of a Protestant family (pastor preferred) for a few months, specially for the study of the languages, and also for chemistry, physics, &c. Must have good facilities for the latter.
B. X., care of Mr. Kerry, 8, Shoreditch, London.

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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

LONDON EDUCATION.—Immanuel College, Streatham, S.W. — Sound Evangelical training. Home comforts. Very healthy situation. Great attention to modern languages. Preparation for all examinations.—Principals, C. B. and J. CHEGWYN.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

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YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

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GOVERNESS, in School or family, nearly 15 years' experience. English, French, music, calisthenics, needlework. Age 33. Salary £30 to £40. Good references.

B. H., 8, Kennington Park-road, London, S.E.

DR. MOXEY wishes to recommend a Christian Home in Edinburgh, where Indian children would be wisely and kindly cared for.—Apply for full particulars, to him, care of Mr. Boyd, 2, York-place, Edinburgh.

A CAMBRIDGE GRADUATE (classical honours) desires a Resident or Travelling Tutorship during the Easter holidays. Accustomed to boys, and Mission and Sunday-school work. Highest references.

C. H. NASH, 276, King-street, Hammersmith.

A YOUNG LADY (18), holding Senior Cambridge certificate (Honours), requires an engagement as Junior Governess on reciprocal terms. Preparation for Higher examinations.

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JUNIOR GOVERNESS, on reciprocal terms, required in a Ladies' school for May 6. Also an ARTICLED PUPIL. Premium moderate.—Apply to the

Misses REECE, Heyop House, Axminster, Devon.

AS GOVERNESS in a Christian home.—Re-engagement required. English, mathematics, French, Latin, music (to beginners). Good references. Domesticated. Moderate salary. South of England preferred.

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CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

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GARDENER (Head Working).—Thoroughly experienced in all branches. Highest references. Over six years in last place. Age 38. Married. Abstainer and Christian.

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GARDENER.—Christian Man, unmarried, middle-age, seeks a situation. Understands the kitchen and flower-garden, greenhouse and vines, horse and carriage. Abstainer. References.

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AS VALET, BUTLER, or Attendant on invalid Gentleman. Several years' experience. Excellent references. Christian, abstainer.—JAMES ROSS, 6, Albion-place, Little John's-lane, Clerkenwell, N.

AS COACHMAN (single-handed), in the country. Single; age 24. Christian; total abstainer. Threee years' good character.

A. POPE, 23B, George-street, Manchester-square, W.

AS COACHMAN.—Four years' good character, personal or otherwise. Age 23. Single.

A. S., 28, Queen's-road, Crown-hill, Upper Norwood.

WILL ANY LADY employ another who is well instructed in fitting dresses and various kinds of work. Could make by measurement. Moderate charges for re-modelling.

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V., Mr. Love, Stationer, High-street, Streatham.

COMPANION TO ELDERLY LADY, or re-engagement as Governess to young children, required by Christian Lady (36). Musical; a good reader. Domesticated. Excellent references.

H., The Laurels, Newport, Salop.

RE-ENGAGEMENT required in useful Christian work, Institution or otherwise; or as Assistant-Housekeeper; by trustworthy, energetic person. Good plain cook. Abstainer. Dissenter. Age 35.

B. J., 83, Rendelsham-road, Clapton, N.E.

AS HOUSEKEEPER.—Lady (39). Entire charge of young family, house, servants. English, French (fluently), German, music, needlework. Domesticated. References 10 years. A children's friend. Christian family.—PAX, Mr. Bowen, Chemist, Belsize-road, West Hampstead.

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K. K., 88, Messrs. Deacon, Leadenhall-street, E.C.

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AS PARLOUR-HOUSEKEEPER or Companion, by a Lady who would like to assist in Christian work. Leeds or neighbourhood preferred.

B. R., Victoria Library, Headingley.

AS MOTHER'S HELP.—Strong and healthy, willing to assist in any household duties. Good needlewoman. Highly respectable references.—Miss N. THOMPSON, High-street, Melton Mowbray.

HOUSEKEEPER.—A respectable, elderly person desires an engagement in a small, quiet family. Kind Christian home more valued than high wages. Satisfactory references given.

A. H., 21, Victoria-road, Leamington.

WILL ANY CHRISTIAN LADY take a Girl (20), anxious to redeem her character. She belongs to a respectable family. Has been Cook.

Miss BROWN, Beech House, Park-lane, Croydon.

GIRL.—Lady desires to place respectable, well-trained, willing Girl as Scullery-maid, under cook, in thoroughly Christian household. Not out before. Anxious to learn. Child of godly, superior parents.—Mrs. STAREY, 53, Hilldrop-road, Camden-road, London.

MISS TAYLOR wishes to find situation (not in nursery) for active, intelligent Girl of 13, who has had two months' training.

208, Denmark-hill, S.E.

A LADY WISHES to obtain situations as Housemaid and General Servant for two young Girls who have been in a home for the fallen for nearly two years.

MATRON, Hampton House, Plymouth.

A LADY WISHES to recommend a Girl of 15 as Under-Housemaid. Very good needlewoman.—Mr C. CARUS-WILSON, 11, Grenville-place, Cromwell-road, S.W.

WILL ANY CHRISTIAN LADY take a young Woman into her service, who has been to a Home, but unhappily relapsed into sin for a time; is now repentant, and earnestly desirous of reforming. She is a good Servant, and cooks well.—Mrs. STURGE, 27, North-parade, Penzance.

REDHILL ASSOCIATION for Befriending Young Women.—Situations are wanted for Girls of from 14 to 18, General Servants, Under-Nurses, and Housemaids.—Stamped envelope to REGISTER, Penrhyn Villa, Redhill, Surrey.

DAILY EMPLOYMENT.—Who will give respectable Widow, Daily Employment? Willing to do anything. Clean, or take charge of offices. Good references.

M. P., 168, Alderminster-road, Bermondsey, S.E.

WILL A CHRISTIAN LADY (in her own home) attempt the reformation of a dishonest Girl, aged 18, as a work of love.

TROUBLED, 41, Randolph-street, Camden Town.

RESPECTABLE GIRL.—A Lady wishes to hear of a situation for a respectable Girl (16), as Under-Housemaid, who is irous of becoming a Parlour-maid.

Miss SUSETTE ASHBY, Colne House, Staines.

PLACES WANTED for capable and trustworthy General Servant, age 40; deaf. Also for quick, nice-looking, useful Boy, age 13, as Page.

HON. SEC., 32, Bow-road, E.

Appointments, Situations, &c., Vacant.

SCRIPTURE READERS wanted to fill one or two vacancies on the staff of the Church of England Scripture Readers' Association. Candidates must be of undoubted religious character, and of sincere personal piety. They must be communicant members of the Church of England, and know their Bibles well. Preference will be given to those between 23 and 35, and who are resident in or near London. Commencing stipend £70.—Apply personally or by letter to the LAY SECRETARY, 56, Haymarket.

BIBLE-CARRIAGE WORK.—Two whole-hearted Christian unmarried Men wanted. Able to preach, sing, and willing to endure hardness for Christ's sake. Those who have a knowledge of horses preferred.

JOHN DENNING, Saxeweimar-road, Southsea.

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B. C., Laureston, Brixham, Devon.

CHRISTIAN COUPLE wanted for Boys' Home. Husband to take charge of boys, the wife to assist with sewing, nursing, &c. If the man is plumber or tailor preference will be given. Two unmarried people might suit.

MANAGER, The Carter Home, Clapham, S.W.

USEFUL MAN wanted, about house, able to do Plain Gardening, manage small greenhouse. Single, middle-aged, Christian. Church preferred. £14, board, lodging. References.—Miss JACKSON, The Limes, Avenue-road, Scarboro'.

MATRON WANTED in Industrial Home. Good needlewoman, able to cut out: and train in domestic work. Also UNDER-MATRON, able to do and teach plain cooking, house and laundry work. Church of England.

Miss HANMER, 1, Leaside, Rhosddu, Wrexham.

MATRON wanted immediately for small London Refuge. Wages low. Rent and fuel found.—Apply by letter, to SECRETARY, 2, Sloane-terrace, S.W.

DRESSMAKER.—Can any Lady recommend a young person, clever dressmaker, able to fit and cut well, to live in family. Kind home. Christian privileges.

FRANCIS, 202, Lewisham-road, Lewisham.

NURSE wanted at once, to take a Lady's first baby from the month. Must be young, cheerful, and accustomed to the work.

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WANTED ABOUT APRIL 15, a thoroughly trustworthy Nurse for a small Incurable Home. Wages £18. Also a strong, capable COOK for same. Wages £18.—Apply personally, at 131, Mildmay-road, on April 5 and 6, between 10 and 1 o'clock.

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A GOOD PLAIN COOK wanted in a small and very quiet family. Age not under 30.

H. N. D., 1, Jeffreys-road, Clapham, S.W.

COOK.—Wanted by April 20, in a family of two, good plain Cook, and to assist in housework. Aged about 25.
109, Lordship-road, Stoke Newington.

CAN ANY LADY recommend a Cook. Wages about £22. Age 25 to 30. Some assistance given. Also Nurserymaid. Must have been out before. Wages £10.—Mrs. CARUS-WILSON, Nonington Vicarage, Wingham, Kent.

PLAIN COOK wanted; nice cooking, small family. Also House-Parlourmaid. Christians, abstainers, respectable, trustworthy. Must understand their duties. Well recommended. Man cleans boots, knives.—Particulars to
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AN EXPERIENCED LAUNDRYMAID wanted for a School, 100 children and 20 adults.—Apply, stating age and wages required, to Mrs. LENNEY, Friends' School, Saffron Walden, Essex.

LAUNDRY-MAID required in a Christian family, able to undertake shirts and collars. Good character. Neat mender.—Mrs. MILLER, Chase House, Hadley-common, Barnet.

WANTED FOR SMALL REFUGE, a good Laundress to teach inmates. Also Assistant, as good needlewoman. Christians and abstainers.
Mrs. SHETTLE, 73, London-street, Reading.

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G., 14, Clifton-place, Clifton, Bristol.

TWO COUNTRY SERVANTS wanted, House-Parlourmaid, and Second House-Parlourmaid. Good needlewoman. Small family. Write for and with particulars.—Mrs. HARRIS, Chesnuts, Calverley Park, Tunbridge Wells.

A LADY would be glad to hear of a respectable, active Girl, about 20, as Kitchenmaid, and to assist housemaid three hours in the morning. Must be well recommended.—A. A., care of Mrs. Edmondson, 1, Spa-place, Beulah-hill, Upper Norwood, Surrey.

NEW ZEALAND.—FARMING.—HOULTON FORLONG, son of Gordon Forlong, New Zealand, and formerly pastor of the Talbot Tabernacle, London, is desirous of receiving Christian young Men as pupils to learn all branches of practical farming. Two pupils are already with him. Terms, 60 guineas per annum.—Apply for full particulars to Mrs. S. JACOB, Oakfield Villa, Bedford. References kindly permitted to R. D. Crawford, Esq., Elgin House, Highgate; Pastor Frank White, Talbot Tabernacle, Bayswater, London.

AGENTS.—A few reliable, diligent Agents required to sell some Teas of high standard, secured in lead cases of 2, 1, ½, and ¼ lbs. net.
The 2s. quality will be charged at 1s. 8d.; the 2s. 6d. at 2s. 1d.; the 3s. at 2s. 5d., carriage paid. Cash to accompany order.
No orders sent for less than 20 lbs.—IMPORTER, British Indian and Ceylon Tea Agency, 29, Fenchurch-street, E.C.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

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First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

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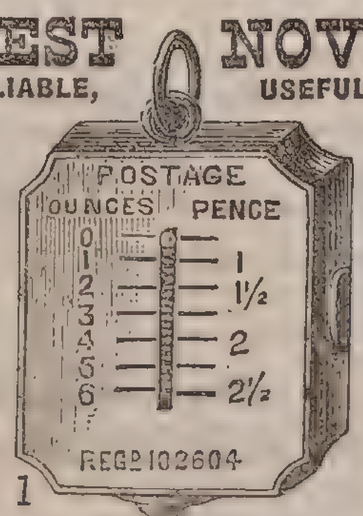
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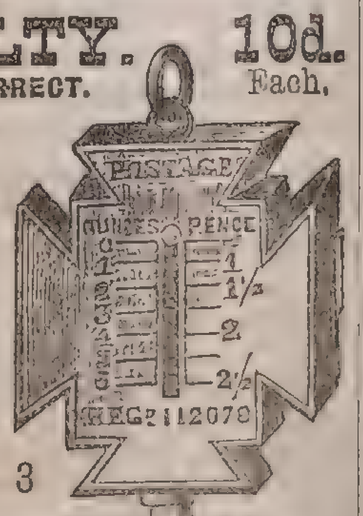


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THE

SUNDAY AT HOME

FOR APRIL CONTAINS—

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25 YEARS' MISSION WORK for the SUNDAY SCHOOLS in EUROPE.

THE ANNUAL MEETING

OF THE

Continental Sunday School Mission

Being the 25th Anniversary of the Mission, will be held in the

LECTURE HALL

Of the SUNDAY SCHOOL UNION, 56, OLD BAILEY,

On THURSDAY, MAY 2, 1889.

G. WILLIAMS, Esq., has kindly consented to take the Chair. PASTOR PETERS, of Berlin, J. STORRS FRY, Esq., President of the Bristol Sunday School Union, and other Speakers will address the Meeting. Tickets may be had on application, enclosing stamped envelope, to

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Honorary Corresponding Secretary of the Continental Sunday School Mission.
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April 5, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Pastor G. E. Beskow, of Stockholm, Sweden.

The writer of the papers on "The Question of the Hour" having on two occasions quoted the name of Dr. R. N. Cust, that gentleman desires us to state that he does not agree with the views of "A Missionary," but is opposed to them. Dr. Cust recognises certain weaknesses in the present system, but his object is to reform, not to destroy. In his "Notes on Missionary Subjects," part iv., p. 112, he has thus recorded his opinion:—

> What is required is not the faith mission, or the brotherhood, or the common fund, or the haphazard, or the "Root, Hog, or die" systems, which I have described, but a stern, economic, and fearless administration of our sacred funds, reminding the missionaries, that the committee will not tolerate luxuries, or indulgences, or pride, or waste, *and expects self-sacrifice, and self-consecration, and self-control on their part.* This would set free large sums for the entertainment of additional agents. In the present state of English feeling it is throwing words away: perhaps a new generation of a sterner type will succeed us. I am glad to chronicle symptoms of this feeling in the field. Instances occur, where the missionary has, in the presence of the parent-committee, offered to share his subsistence allowance with another, assuring us that his expenses fell short of his supply: invitations have come home to send out men on sixty rupees per mensem, or £70 per annum: all missionaries should contribute as much as they can from their private means to their own support, and draw as little as possible on the sacred funds.

The discussion on missionary work raised by Mr. W. S. Caine, M.P., continues in some of our contemporaries, and will no doubt do good in the end. Mr. Caine has made many statements that appear to be of a damaging character; most of them, however, are evidently not the result of personal observation, but have been discovered by diligent search into the annual reports issued by missionary societies for several years past. This does not, of course, make the statements themselves less true, but still we cannot help thinking that a little inquiry and observation made in the places to which the statements refer might have led the critic to see that they did not warrant his bold and serious indictment. A diminishing membership such as he has discovered in seven mission stations in India, may be capable of perfectly intelligible explanation by those who know the circumstances of the work.

Than Mr. Baynes, who comes in for a large share of the criticism, there can be no warmer friend of mission work. This has been proved, not only by the long years of faithful and efficient service he has rendered to the Baptist Missionary Society, but also by his recent refusal of an appointment which would have brought him a salary just five times what he at present receives. We are thankful to note the spirit in which he meets Mr. Caine's strictures. Our hope is that, during the present crisis of missions, the friends and subscribers of the various societies will not allow the work to suffer in any degree. The obligation to do the work remains the same, and until better methods have been adopted, it is wise to use such as already exist.

The second reading of Mr. J. C. Stevenson's English Sunday Closing Bill is matter for sincere congratulation and thankfulness on the part of all friends of temperance. To urge any arguments in its favour here would be superfluous. Let it suffice to note two points in the debate in the House of Commons. Firstly, in moving the rejection of the measure, it was asked why it was not sought to close the luxurious clubs on Sunday. This, it may be answered, is precisely what Mr. Stevenson and his friends would wish to see: it is high time that clubs of all kinds, and under whatever names, were brought into line with the public-houses, and it is hoped that the proposal to include them within the operation of the Bill will be accepted in committee. Secondly, Sir George Trevelyan made a good point when he said that those who pleaded that the working man could not be expected to spend his Sunday in a wretched home forgot that but for the Sunday drinking his home might not be a poor one. It is for the temperance party in and out of Parliament to strain every nerve, not only to ensure the passing of this Bill, but to protect it from emasculation in committee.

It is remarkable, especially in its bearing upon the question which has been raised with respect to the success of Sunday closing in Wales, that twenty-two Welsh members voted for the measure. A similar number of Irish members voted in favour of the Bill, and it should not be overlooked that the latter have had a considerable experience now of the working of a too-limited measure of the kind in the Irish cities.

It is high time a *caveat* was raised against the cold and one-sided treatment which Scripture receives from the professed Biblical scholars of our times; against their verbal dissection of the human authorship of separate books of the Bible; and their mode of isolating these from the organic unity of the whole. This is done by Rev. C. H. Waller, Principal of St. John's College, Highbury, in the April *Theological Monthly*. Several examples are given of this modern "Partial Exegesis." Among them is one from Canon Cheyne's work on Isaiah. The Canon says on Isa. vi. that it was a *stone* which one of the seraphs took from "the never-extinguished fire of the altar of incense," and laid on the prophet's lips. The writer of the article contends that there was no such thing as a never-extinguished fire on the altar of incense, and that the idea of a cold paving-stone brought to Isaiah arises from partial and not complete learning. This partial knowledge is bewildering on all sides just now.

Mr. Waller further argues that the chief reason why men deny that Paul wrote the Epistle to the Hebrews is that one or two prominent writers have spoken contemptuously of this view. We cannot enter on the argument, but we could wish that Dr. Moses Stuart's book in defence of the Pauline authorship were better known in these days. This is what we are coming to: men save themselves thought, either by accepting the authority of a leading scholar, or they listen to the voice that says, "Come and believe in the Church, and your peace will be settled." So people are being beguiled from that deep searching of the Scriptures as the supreme authority which is a condition of discipleship.

M. Henri Lasserre has now been in Rome four months, and continues to hope that his famous version of the Gospels into French, first blessed and then banned by the Pope, may have a renewed lease of life and usefulness under the sanction of the Roman Catholic Church. It is expected that the authorities of the *Index* will shortly announce their decision. M. Lasserre has been greatly supported in his trial by the interest which Protestants have shown in his praiseworthy endeavour. In a letter to an English correspondent he says:—

> I ask you to continue to pray that the great trial through which the new translation of the Gospels is at this moment passing may issue in a happy result, and in a greater diffusion of God's Word among us.

Not only is the result of the appeal being awaited with anxiety by those who desire the spread of the Gospel light in France, but many are looking on with great interest to see whether M. Lasserre will not show himself to be made of the same material as many religious reformers whose names stand out prominently in the glorious history of French Protestantism.

During the month of March the different districts discuss the fitness of local candidates for the Wesleyan ministry. *The Methodist Recorder* argues against the acceptance of men of merely average ability. The Christian minister of the future ought to be a man whose qualification rises much higher than that he has creditably passed certain humanly devised examinations. He ought to have Christ's mark upon him in some noticeable way. Few utterances go more directly to the very heart of a great question than this. The Puritans believed in a Divine call to the ministry. Are evidences of this call sought now? Instead of a sphere for the bearing of God's messages, the ministry has become a profession, and there is no more solemn duty which missionary, college, and other committees owe to the age, than to see to it that the door is closed against young men who have no other thought of the ministry than a profession.

A controversy, chiefly among Northern Congregationalists, has been carried on for some time in *The Northern Advance*, on the Doctrine of the Atonement. We notice two letters of a writer who does not give his name, but who has manifestly occupied important positions. He speaks of hundreds of persons who have come to him as inquirers after salvation, and whose subsequent course has been marked in almost all cases by Christian consistency and usefulness.

He attributes this to the blessing which has been given to full and clear teaching at the beginning respecting Christ's sacrifice for sin, whereby the accusations of conscience have been silenced, and a transcendent motive furnished. He remarks further upon the fact that many who accept the Old Testament teaching that there was no other way whereby man could find acceptance with God than through atoning blood, habitually pass over this truth in their free prayers, and the omission, he contends, is followed by immense loss to their congregations.

Charles Kingsley, in one of the volumes in which he dealt with the social evils of forty years ago, gives a graphic description of a death through infection conveyed by a garment from a sweater's den. It would appear that in the risk of such infection another horror has been added to the already sufficiently dark catalogue of cases at the door of "cruel cheapness." At the St. James's Vestry, Westminster, last week, Dr. Edmunds, the Medical Officer of Health, stated that the infectious dens in that parish were chiefly occupied by persons engaged in tailoring work. Most of them, he said, were foreigners, of whom sixty frequently worked in one room. In one instance within his knowledge clothing was being made in a house in which small-pox was raging, three deaths having occurred before the garments were completed. Surely there is not a political economist living who would insist that such a state of things as this is the necessary basis of a system of supply and demand?

The question of interference between employer and workman, dealer and purchaser, may be surrounded by difficulties, but there is no reason why the State should find any insurmountable obstacles in the way of fair and righteous dealing. The money to be expended is the nation's, and the nation will not cry out if the sweater is not permitted to intervene between the labourer and the real employer, the Government. Unfortunately, however, some of our Public Departments seem to be only too careless in these matters, for a few days ago before the House of Lords' Committee, Mr. James Smith produced a soldier's belt which had been made for a sweater for a payment of twopence, the work having occupied over an hour. Mr. Smith added that it was a common thing for these sweaters to advance money to the workpeople, and to charge for it a penny per shilling interest.

A seizure by the police in Dublin of immoral books exposed for sale has given rise again to the vexed question as to the inability of magistrates to grant orders for the destruction of obscene and indecent works in the French language. Unfortunately, after a remand and much consideration of the case, the presiding Justice was compelled to decide that he was powerless unless the publications were in English, and the owner of the French immoralities was, therefore, sent out to pursue his calling.

We cannot urge that this was not quite in keeping with the present state of the law on the subject, but we must take strong exception to the pronouncement from the Bench that "the Act was made to prevent the defilement of the young, and he did not see how books in another language could do so," for, as a matter of fact, thanks to Intermediate Education and other schemes, a very large proportion of our young people are now grounded in French and other Continental languages; and, unfortunately, it is no longer an unusual sight to see quite young lads in our city trains reading that filth which has done so much to degrade and demoralise the French race. By-and-by a little common sense may be imparted into the consideration of this important case, and our legislators may become able to grasp the fact that if a book is vile in a translation, in all probability it is still more so in the original.

We are extremely glad to publish the following letter, received from Dr. Blaikie, with reference to a note which we inserted last week:—

In your Notes and Comments of last week I find a paragraph in which you quote a passage from the Scottish correspondent of *The Nonconformist and Independent* to the effect "that it is notorious that in the Free Church a number of the younger men have become disciples of the broad school of Biblical critics, and are also preaching in a way that would almost satisfy Dean Stanley." I desire, with all respect, to ask whether such statements ought to be circulated, and commented on as if undoubted, without reference to a single name proving their veracity?

I have from time to time heard such statements, and have begged to be furnished with the names of the men thus accused. I have never succeeded in getting any. I myself do not know any minister of the Free Church whose preaching corresponds to the description here given. I am quite certain there is not one in Edinburgh. If you would furnish me with the names of half-a-dozen, I should be much obliged. And if the fact be "notorious," this ought not to be difficult. That some scholarly men in the Free Church are in the same position as Delitzsch with regard to Old Testament criticism, is true; what I wholly impugn is, that "a number are preaching in a way that would almost satisfy Dean Stanley."

We have anxieties not a few with reference to our young men and the present outlook; but of the 160 students at the New College during the present session, I can say that during the twenty-one years in which I have been a professor, I have never known a more promising set.

W. J. Blaikie.
Edinburgh, April 1. Professor, New College.

A truly noble cause is that championed by Rev. Benjamin Waugh on behalf of ill-treated and destitute children. For four and a half years the London Society for the Prevention of Cruelty to Children has been striving to prevent the starvation and cruel injury of little children. It has dealt with upwards of 1000 cases, in 800 of which proceedings were instituted against the offenders. Says Mr. Waugh:—

Drunkenness is the cause of much of the cruelty, and he mentions one case in which a man who received 35s. a week, spent it all upon himself, leaving his children locked up in the house or begging in the streets, no clothing, no food, and when they came home at night constantly whipped by the man who was full of drink. This is a sample of thousands of always-suffering children. The Society's great object is to *prevent* cruelty without prosecution. To this end they have sent out a warning notice in six hundred cases where complaints have been made, and this warning, which hints at legal proceedings, is accompanied by a list of one hundred and twenty convictions for similar offences.

Many important legal provisions in the interest of the young have been embodied in a Bill for the Better Prevention of Cruelty to Children, which will be introduced into Parliament without delay. The measure will, we understand, be favourably received by the Government. Our readers are urged to write to Mr. Waugh, 7, Harpur-street, Theobald's-road, London, for petition forms in favour of the Bill.

We regret extremely to read the following in the Indian telegraphic news in *The Times* of Monday:—

The High Court's judgment in the Patna Mission case upholds the magistrate's decision on the merits, but finds him technically wrong in construing the unlawful detention in fact of the girl in the mission-house as identical in law with a detention for an unlawful purpose. The judges refuse to deprive the mother and husband of the lawful guardianship in order to make over the girl to the custody of the missionaries.

So far as we understand the facts of the case, this decision seems like a miscarriage of justice; we hope the venue will now be changed to the House of Commons.

Some time ago, on the authority of newspaper reports from Australia, we commented on certain adverse criticisms that Dr. Hannay was stated to have made on the evangelistic missions in London of Mr. Moody and Mr. Sankey. In his recent address at a welcome meeting in the Memorial Hall, Dr. Hannay said he had no recollection of having passed such criticisms; we are glad to give this disavowal the same publicity as we gave to the report.

There is a sad commentary upon the discussion as to appointing a chaplain to Monte Carlo in the terrible fact, noted by the Nice correspondent of *The Daily News*, March 28, that from Christmas to the end of February no less than twenty-seven persons committed suicide there, and that during March the number was increased by several more. It is stated that the administration have profited during the present season to the extent of £150,000, yet the fatal spirit of gambling does not appear to receive any check.

The Jesuits in Canada may well ask to be saved from their friends, for it appears that the Pope has directed that of the £80,000 worth of property which the Canadian Government has handed back to that body, the Roman Catholic bishops shall receive £20,000, and the Roman Catholic University £28,000. The Pope seems to think the Jesuits are becoming too rich, a fact which has been apparent to outsiders for years back. In Italy, however, there is no hesitation in taking a similar view as to the Pope himself.

PROGRESS IN NATAL.

Dear Sir,—The Christian reaches us regularly. It is a great source of pleasure, and instruction, and encouragement to hear how the Lord leads and blesses his servants in different parts of the world. We feel the Master's presence with us in our work. The day school, the workshops, &c., are well attended, and in regular operation; the Sabbath services are well kept up here and in the other three centres.

We are hoping soon to erect another school, amongst a tribe near the Pavdo border. The Chief is most anxious to have a teacher placed amongst his people. Many Christians could easily send the £36 per annum needed for this.—Yours sincerely, S. Aitchison.

Ikwezi Lamaci, near Harding,
Alfred Co., Natal.

AUSTRIA.—Total abstinence has long been regarded in Galicia as the remedy for intemperance. Among the Ruthenians, servants, mechanics, and workmen who have given way to drink are compelled by their employers to abstain henceforth, on pain of losing their situations. The priests are in the habit of exhorting and instructing such erring people, to whom in due course they solemnly administer an oath of total abstinence, which, a recent resident in the country says, is never violated.

John Bright.

"The angel of death has been abroad throughout the land: you may almost hear the beating of his wings: he takes his victims from the castle of the noble, the mansion of the wealthy, and the cottage of the poor and lowly." So spoke John Bright thirty years ago in one of his most eloquent speeches before the House of Commons. That silvery voice, vibrating with all the fervour of intense conviction, which has so often thrilled an attentive Senate and swayed vast popular audiences, is now hushed in death.

With the political opinions of the gifted tribune of the people we have not here to do, but we would fain pay a brief tribute to the sincerity, the uprightness, and the consistency which marked the career of one whose death removes from us a statesman of a type all too rare. His voice was ever on the side of truth, justice, and peace; his words came not only from the tongue, but from the heart, and his one aim was the true welfare of his country. Preferring, in his own characteristic words, to "dwell among his own people," he declined the higher honours of the State, and his life teaches the lesson that a busy political career is not incompatible with a simple, manly religion; and that, in the words of the poet, "God may be feared amidst the busiest scenes." Well would it be for England had she more public men of like character.

Professor Huxley's Latest.

In the April *Nineteenth Century* Professor Huxley returns to a defence of his Agnosticism in a rejoinder of twenty-three pages to the Bishop of Peterborough and Dr. Wace. He has been led on to positions where he cannot abide, and to admissions which must prove fatal to his negations. He unhesitatingly accepts now the results of modern scholarship as to the Epistle to the Galations having been written by Paul twenty or twenty-five years after the crucifixion; and, altogether against former assumptions, he admits the early appearance of at least the Gospel of Mark. His theory that the silence of one evangelist on any point discredits another, will have no weight whatever with those who have traced out the specific object any one evangelist had in view; much less can his revival of the German theory stand, that Jesus was not dead but inanimate when He was deposited in a rock chamber. Such a notion raises a hundred difficulties in laying one, and many of them insuperable. Equally will the Professor be held to fail in his account of "the defiant sarcasms" which Paul hurled at Peter and James, with whom he says the Apostle had a "bitter quarrel."

Altogether, it is a matter of great satisfaction, and must prove a powerful gain to the Christian cause, that scientific scepticism abandons its attitude of sneers, and its attacks in ambush, and is compelled to come into close quarters with the firmest and most reasoned conclusions of the Christian faith. To recede from the position or to maintain it will prove alike impossible.

JAPAN.—Rev. Gideon F. Draper writes from Yokohama, on Feb. 15:—"There is great cause for rejoicing at the prosperity of God's cause here, and especially in view of the fact that the new constitution granted by His Majesty the Emperor provides religious freedom to the people, within due bounds.

"Which is Right?"

We have received many communications in reply to this question, some taking a very lenient view of Ritualistic and Romanising error, and others sternly rebuking it. Our question, however, was specially this, Which is right—the union, in evangelistic missions, of evangelical men with men on the borders of Rome, or the avoidance of such union? Let the Scripture answer by another question: "Can two walk together except they be agreed?"

Evangelical men condemn the confessional as an unclean institution, invented by the father of lies to corrupt morals and to destroy souls. If they are seen co-operating in evangelistic work with those who set up the confessional, and who are otherwise labouring to foster Popish deceptions, what can the people think of the consistency of their denunciation of those delusions?

In all unions of good and evil the good gets the worst of it. When the sons of God saw the daughters of men that they were fair, and took them wives of all whom they chose, the resulting progeny was evil and not good. They became giants in the earth, men of the earth, and they destroyed the earth, for they filled it with violence and brought on the Flood. When Lot went down to Sodom he lost all his influence, while Abraham in his tent on the plain of Mamre had fellowship with God.

According to the showing of our correspondent who advocated the union which we deprecate, the Romanising clergyman "referred to confession, but in a very guarded way, that could hardly be described as going beyond the Prayer-book." This suggests, at least, that though very guarded he went a little beyond the Prayer-book. When he is not speaking in a very guarded way, does he not go a long way beyond the Prayer-book, at least as understood and expounded by evangelical clergymen?

What is the result of his preaching? "A very evangelical clergyman thanked him cordially....And evangelicals on the whole attend his gatherings for the clergy better than do High Churchmen."

Exactly. The evangelical preaching feathers the arrow of Romish error, and these evangelical men will in all likelihood become more Ritualistic than the High Churchmen whom they outnumber at these clergymen's gatherings.

Earl Nelson, a very High Churchman, in an article on Christian union for the removal of all social evils, with much of which we heartily sympathise, says:—

> I am perfectly convinced that we must leave outside our proposed co-operate action all which would in any way interfere with the distinctly *religious* work of the different denominations. We must not hamper it with the knotty question of interchange of pulpits or united missionary action, though these things may subsequently come about; and *we must by no means endeavour to come nearer together* by agreeing to sink, as unessential, truths which many would in their consciences consider to be of vital importance. The effect would only be to hinder the full and perfect witness for Christ, which, whether it comes from individuals or from different combinations of Christians, must be, to have any power over the world, *essentially real.*

These are honest and faithful words, which we respect; and we equally endorse, with qualification, the next sentence:—

> We must desire to cultivate a truly loving spirit, and, while trying by personal intercourse to understand one another more, we must strive to check bitter attacks one against another, knowing that, however much we differ, we are sincere in our different beliefs, so far as present lights lead us.

The qualification is this: Truly evangelical men, Protestants, must attack Romish error, because the Romish apostasy is the enemy of God and man. And they must protest against professedly Protestant clergymen and others who are Romanists at heart, and who feather their Romish darts with evangelical truths.

There can be no substantial union which is not based upon the truth of God. In order to true unity there must be an agreed foundation. That foundation can for Christians only be the Bible. Unity in the things of God can go no further than we are prepared to bring our views, our ecclesiastical position, our doctrine, and our practice, to the absolute test of the Scriptures of truth.

A LETTER FROM POONA.

Dear Sir,—I really cannot tell you how very grateful we are at the receipt of The Christian week by week. It comes into our lives as a bright ray of sunlight, enlivening, bearing up, building our strength for the great work before us. We are a large band of workers together in the mission field, and after devouring all there is to be read in them, the copies are passed round to friends, and then again go into the hospital wards to comfort the sick and weak. The lives of God's saints, as they come before us week by week, help us to realise that we can aim after perfection, and that it is by walking in the footsteps of our beloved Lord and Saviour that we too shall attain to great heights of nearness to Him.

It may interest you to hear that, besides the work of three schools in which we are engaged, we have zenana (house) visiting, district visiting, and general mission work. Our large school is called the Victoria High School; in it we have 140 children—Europeans, Eurasians, Jews, Parsees, and Brahmins. The second is a small school, of 16 children, purely native. The third, a Ragged School, holding from 120 to 130 children. This last began with a view to meet the need of waifs and strays, but it has grown into a very large and useful branch of our work, and one which is doing real good, leavening and preparing the way for great things hereafter. Pray that we may be blessed, and may be the means of bringing many to the fold of Christ Jesus our Lord.

We have, in Poona, many and great privileges. We have a branch of the Y.W.C.A., numbering 88 members, besides a children's Scripture Union, which enrolls 200 names. My sister is Secretary of the Children's Scripture Union, and I of the Y.W.C.A.

With Christian regards, and many grateful thanks, yours affectionately in Him,

80, *Civil Lines, Poona.* Jane Sorabji.

RIO BAPTIST MISSION.—Mr. E. H. Soper writes on February 25, telling of many and sore domestic trials by sickness, and adds: "Our work goes on and souls are saved. The way is opening up for the Gospel, but we need more workers for this field. Why is Brazil forgotten by the many who seem anxious to go forth and preach the Gospel to those who know it not?" Mrs. Soper, who had been obliged to return to England invalided, will be pleased to hear from any friends interested in Brazilian Missions. She may be addressed at 179, Cattell-road, Small Heath, Birmingham.

HIBERNIAN BIBLE SOCIETY.—The committee of this old and valuable Society, at their meeting on Tuesday, the 26th ult., granted the sum of £500 to the British and Foreign Bible Society, to aid that great Society in its noble work of circulating the Holy Scriptures throughout the world. The Hibernian Bible Society has many difficulties to contend with in its endeavours to circulate the Word of God in Ireland; more especially in the South and West. The aim of the Society is to place a copy of the Word that giveth light and life in the hands and homes of every man, woman, and child in Ireland.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

I.—Introductory.

I HAVE been requested by the Editor to contribute to The Christian some comments on the important series of articles by "A Missionary," which has lately appeared in its pages. I do so under a deep sense of responsibility. Those articles have well deserved attention for the power of the writing, as well as for the true spirit of love to the Master, and of loyalty to his Word, which they have manifested. It is a serious, and by no means a welcome task, to point out what I believe to be fallacies in argument and misstatements in regard to fact.

I am so heartily in accord with the writer in the general spirit that actuates him, that I desire to consider with the utmost candour all his reasonings, and to emphasise every point of agreement. I am not under any temptation to indulge in mere controversial devices in order to win a dialectical victory. I believe that the writer and myself are at one in desiring to know the will of the Lord in regard to what, indeed, is most emphatically the Question of the Hour. If Foreign Missions are being conducted in ways that are unscriptural, and not such as can rightly expect the blessing of God, the sooner we know it the better. Neither individuals nor societies should ever be too old to learn. On the other hand, if an inquiry into the matter shows that Missions are being conducted in accordance with Scripture, and that the criticisms upon them are unfounded, it is of no less importance to be guarded against rash and reckless changes of method.

Let me say distinctly, however, that I do not come forward as a professional advocate of existing methods, bound to defend them against all comers. Nor must my articles be understood as deriving any official authority from my connection with one of the great missionary societies. I write as a private individual, and for myself alone.

"A Missionary" lays down for us one great principle, and warns us against one great danger. The principle is that the Word of God is to be the basis of all our missionary plans and methods. This I heartily accept. The danger is our natural tendency to accommodate our plans and methods to the ways of the world. This is most true. But when we go on to read our instructor's application of these maxims to the actual facts of the case, the question arises, Does he know the actual facts of the case? Now, the plain answer to this question must be, There is abundant evidence that he does not. No one who knows anything of modern missions and missionary societies can read these articles carefully without being continually "taken aback," so to speak, by statements which reveal the writer's absolute unconsciousness of much that is going on, both at home and abroad. In national affairs, reform is always preceded by inquiry. We may lay down right principles, but before we can apply them we must know facts. Whatever may be the value of the principles enunciated by "A Missionary," it is quite certain that the ordinary reader must gather from his articles ideas regarding modern missionaries and missionary societies which are totally inconsistent with actual fact.

And yet our critic uses Apostolic language to enforce his authority. He says (art. No. 6), "We feel an inward admonition that many godly men will fail to see [the matter] in the light in which we feel constrained to put it....We would say, 'If any man think himself to be spiritual...let him acknowledge that the things that I write (as far as they are found confirmed by the New Testament) are the commandments of the Lord.'" If the qualifying parenthetical clause saves this quotation from the apparent assumption of Apostolic authority, it follows that any one of us, I myself included, might say the same thing. In that case, I do not see the purpose of the quotation.

I shall by and by give abundant evidence to illustrate the divergence of "A Missionary's" statements from the actualities of modern missions; but this will not in natural order come first. I must first deal with his Scriptural arguments. My plan will be as follows:—

First, I shall discuss our Lord Jesus Christ's life and teaching as bearing on the subject. I shall show (1) that the faithful following of His example does not involve the asceticism advocated by "A Missionary"; (2) that His teachings in Matt. x. and elsewhere lay down general principles for our guidance, and not detailed rules; and (3) that missionaries do act upon those principles now. In other words, that what is true in the articles before us is not new, and that what is new is not true.

Secondly, I shall consider the missionary practice of the Apostles and the Early Church. I shall show (1) that "A Missionary's" account of it is partly incorrect, and partly imaginary; (2) that, so far as we are able to judge, and subject to differences of age and country, it confirms our modern missionary methods, and gives no warrant for the changes suggested; (3) that the progress of the Gospel in the early centuries was not as is described, and that the results achieved are greatly over-estimated.

Thirdly, having thus shown the fallacy of "A Missionary's" arguments from Scripture, I shall turn to Modern Missions. I shall first discuss the question of Home Machinery and Funds, respecting which "A Missionary" says much that is invidious, and much that is incorrect; and I shall show that missionary societies (quite apart from their direct work abroad) are a blessing to the Church at home by providing channels for the very gifts to God's service which are most pleasing in his sight.

Fourthly, I shall review the position of Missions in the Church at home more generally, mentioning many facts which will probably be new to "A Missionary" and to many of his readers, and showing that, while it is true that the Christian circles represented by him have but lately waked up to a sense of their responsibility for the Evangelisation of the World, other Christian circles, of whose existence he is apparently unconscious, have been awake and at work a long time.

Fifthly, then proceeding to the foreign field, I shall show that, however modestly one may estimate the results of Missions, those results have been achieved, under God, not by the pioneers and free-lances for whom alone "A Missionary" has a good word to say, but by the very men who, throughout his articles, are disparaged and depreciated.

Sixthly, I shall vindicate the actual methods of our modern missions, not speculating what sorts of work I think God ought to bless, and probably will bless, but showing what sorts, as a matter of fact, He has blessed and does bless. Especially I shall show that no one method of evangelisation has any claim to exclusive adoption, but that in the mission field, as in the Church at home, there are "diversities of gifts, but the same Spirit." And I shall conclude by briefly pointing out what are the real deficiencies and needs of our missions.

It will be seen, therefore, that I am compelled to traverse "A Missionary's" opinions at almost every point. I did not expect to do so when I began to study them. But, having now read his articles several times over, I am deeply convinced that, with much that is good and true in spirit and motive and purpose, they are not a safe guide for us if we desire to follow the will of the Lord in our work for the Evangelisation of the World.

Two further introductory remarks may be now made.

(1) I earnestly combat the idea that "prudential foresight" is necessarily opposed to "living faith." Prudential foresight without faith is mere worldliness, but faith without prudential foresight is little better than fatalism. I suppose I may safely claim the Book of Proverbs as part of the written Word of God, though I fear it is not much studied by modern Christians. Certainly, if one thing more than another is inculcated in that book, it is prudential foresight. But I can come to the New Testament. Prudential foresight and faith are brought together in a remarkable way in one verse, 1 Tim. v. 8: "If any provide not for his own, and specially for those of his own house, he hath denied *the faith*, and is worse than an *infidel*" [R.V., "*unbeliever*"; literally, one *without faith*]. I say, therefore, that, while it is true that "foreign missions are largely founded and conducted on the principle of prudential foresight," the sentence should go on, not "rather than living faith," but "combined with living faith."

(2) I confess to being indignant at the allusions to "the average missionary." It is inexcusable to use an invidious phrase like that of the great body of devoted men and women belonging to all churches and denominations scattered over the world. The "average missionary" is not perfect; but the modern free-lance might do worse than sit at his feet and walk in his steps. The "average missionary," at all events, does not do *this:* he does not decry the appliances of modern civilisation (see the third and fifth articles), and then use one of the most potent of them, the printing press, to disparage his brethren, and to proclaim the exclusive virtue of a new method he has just begun to try.

"A Missionary" alludes in one place (eleventh article) to "the wily North American Indian" as "unreached" by the

salvation of the Gospel. He is evidently quite unconscious that through the work of "average missionaries" the Red Indian Missions have been among the most successful on the face of the earth.

Let me just mention four of these "average missionaries" to the Red Indians. (1) William Cockran laboured amongst them for forty years, in the country now known as Manitoba. He never once came home; and he died at his post in 1865, three years before that excellent Methodist missionary first went out, whose portrait THE CHRISTIAN gave lately. (2) Abraham Cowley laboured in the same district forty-six years, during which he paid two visits home; and he died at his post in 1887. (3) John Horden has laboured thirty-eight years on the inhospitable shores of Hudson's Bay. Just now he is in England, but he is going back shortly to finish (D.V.) his forty years at all events. (4) William Carpenter Bompas has laboured twenty-four years (with one visit home of five months) in the most northerly mission district in the world, a large part of it within the Arctic Circle. During all that time he has had literally no home, but has been constantly travelling from station to station, over an area of two thousand miles square. All these four "average missionaries" have slept hundreds of times in holes dug out of the snow. They have certainly transgressed the literal meaning of Matt. x., for they have had the "prudential foresight" to provide themselves with gigantic Indian snow-shoes! The two former, after many years of humble service, happen to have been made archdeacons, and the two latter (also after years of humble work), happen to have been made bishops. Whether on that account they have forfeited their claims to our sympathy, I leave others to judge. But this one thing is a fact: through their labours, and the labours of their fellow-workers, the "wily North American Indian" has been "reached," and many thousands have been gathered into the Church of Christ.

In all sad seriousness I ask, Why are men like these to be disparaged? It seems to me that it is such as they who could justly take up the words of St. Paul which "A Missionary" quotes (art. No. 6), and say, "*We* are fools for Christ's sake, but ye are wise in Christ; *we* are weak, but ye are strong: ye are honourable, but *we* are despised." And why, I ask again, is their work, upon which God's gracious blessing has so signally rested, to be absolutely ignored, and the uninformed reader to be left under the impression that the Red Indian is unreached by the Gospel, because "the average missionary settles down safely and comfortably upon the edge of civilisation"?

But our "average missionaries" do not seek human applause. They work for the Lord who bought them, and whose smile they do covet. But the question for us is, whether we are not losing a blessing for ourselves while we are failing to follow them with our watchful sympathy, our ready liberality, and our loving intercession.

EUGENE STOCK.

THE BOLTON WORKING MEN'S MISSION, since its establishment three years ago, has been attended with much blessing. Outdoor services have attracted many who were not in the habit of attending religious worship, and a number of men who were formerly drunkards, gamblers, infidels, and pigeon-flyers, are now living for the glory of God. The affairs of the Mission are directed by a committee. The evangelist is Mr. H. G. Harris, B.A., 32, Abbey-grove, Bolton.

Euodia and Syntyche.—4.

How strange it seems that a people so dear to the Apostle, his dearly beloved and longed for, his joy and crown, should need to be warned of the profane and the impure; the false apostles; the mutilators—"Beware of the dogs; beware of the evil workers; beware of the concision." These were the Judaizers, the most dangerous and mischievous antagonists of Gospel and Apostolic truth. They were those who went from Judea to Antioch and taught the brethren, "Except ye be circumcised after the manner of Moses, ye cannot be saved." Whom Peter rebuked by asking, "Why tempt ye God, to put a yoke upon the neck of the disciples, which neither we nor our fathers were able to bear? But we believe that through the grace of the Lord Jesus Christ we shall be saved, even as they." They were the inexcusable ones of Rom. ii., who made their boast of the law, yet through breaking the law dishonoured God. They were the false apostles of 2 Cor. xi., deceitful workers, ministers of Satan, transforming themselves into apostles of Christ. They were the troublers of the Galatians, who perverted the Gospel, and turned them from the grace of Christ unto another gospel, which is not another; who bewitched the Galatians so that having begun in the Spirit they sought to be perfected in the flesh; and against whom the Apostle pronounced his indignant and vehement anathema. They were those among the Hebrews who were once enlightened, and had tasted the heavenly gift, and were made partakers of the Holy Ghost, and yet had fallen away, and trodden under foot the Son of God, and done despite to the Spirit of grace. They were those who at Smyrna said they were Jews, but were not, but were the synagogue of Satan (Rev. ii. 9).

No wonder that the Apostle, held by his chain at Rome, writhed in spirit as he thought of his beloved Philippians exposed to these false apostles. He remembered that the Holy Ghost had forbidden him to preach the word in Asia, and that when he had essayed to go into Bithynia the Spirit suffered him not. But in a vision of the night there stood a man of Macedonia, and prayed him, saying: "Come over into Macedonia and help us!" He remembered how he had been convinced that this was the will of God, and how the winds had carried them with a straight course to Neapolis and Philippi. Then all the thrilling scenes at Philippi must surely have come back to his mind—the prayer by the river side; the opened heart and house of Lydia; the pythoness and the prison; their feet fast in stocks, and their free souls pouring themselves forth in song; the gaoler's suicidal terror lest they had escaped, and his resurrection joy in believing in God with all his house. This and much more than this made the city, where first in Europe he had preached Christ's Gospel, inexpressibly dear to Paul. And now, like guileful serpents, like wolves in sheep's clothing, these dogs, these evil workers, these Jews in flesh but not in spirit, whose circumcision was outward and not of the heart, were preaching their other gospel among his dearly beloved children in Christ at Philippi.

Why was Judaism so incompatible with the truth of the Gospel? It was the endeavour to build again the things which faith in Jesus had destroyed. The whole Jewish dispensation had for its purpose to prove man in his fallen nature utterly and absolutely sinful. The law made the offence abound. It proved that righteousness could not come by law. That dispensation ended in the death by wicked hands of God's incarnate Son. The new age began with his resurrection by the power of God. The Apostolic Gospel was "Jesus and the Resurrection." Judaism ignored this, and supposed that there was still virtue in the flesh, and that if its filth could only be put away, man could please God. Paul rejected with loathing this attempted rehabilitation of sinful flesh, and by his term "concision" showed that the old rite had lost its Divine sanction, and had become an operation in the flesh and nothing more. For we, Jews inwardly, whether Jews or Gentiles in the flesh—we are the circumcision, we who worship not in carnal ordinances, but by the Spirit of God, and exult in Christ Jesus, and put no confidence in the flesh.

Satan's apostles did not begin with profane or filthy teachings, nor with outward evil works. All they asked was some degree of confidence in the flesh; all the rest would follow in due time. Those two gracious women, Euodia and Syntyche, Paul's former fellow-labourers in the Gospel, could not have been ensnared by the grosser forms of sin, but Euodia, perhaps had imbibed the error that, having begun in the Spirit, she could be perfected in the flesh; and possibly Syntyche, in her zeal for God, opposed her sister with an energy which itself was of the flesh, forgetting that the wrath of man worketh not the righteousness of God. Just as Barnabas would trust his nephew Mark a second time, but Paul, with excess of righteous jealousy for the Gospel, would not so soon again commit the work to unreliable hands. Perhaps the memory of that sharp contention, which had sundered Paul from Barnabas, brought tears into the Apostle's eyes, and a tremor into his voice, as he dictated the message, "I beseech Euodia and I beseech Syntyche that they be of the same mind IN THE LORD."

That is the antidote to confidence in the flesh; and the Apostle goes on to show that while no man had so much excuse for trusting in the flesh as he, yet he counted all his advantages, whether natural or acquired, loss and refuse for the excellency of the knowledge of Christ Jesus his Lord, that he might gain Christ and be found IN HIM.

Clearly the subject of which his mind was full was similar to, if not identical with, that of Eph. iv. 13—"Till we all attain unto the unity of the faith, and of the knowledge of the Son of God, unto a perfect [or full-grown] man, unto the measure of the stature of the fulness of Christ." But confidence in the flesh undermined this conception of the Gospel, and if he whose advantages were so great repudiated all such confidence, it was certain that no other could attain perfection in the flesh.

In the previous chapter God's Perfect Man had been held forth as our pattern and example; here the Apostle manifests the lowliness of mind which he had there pointed to in Christ, and declares that all he desires is to be conformed to Him in his death and risen life. He and some at Philippi were perfect or mature, in that they had learned the utter worthlessness of the flesh, and the excellency of Christ, and took up their cross daily and followed Him; but neither he nor they were perfected; nor would they be until they had reached the goal. Let all the perfect ones at Philippi be of the same

mind with Paul and the true circumcision, who worship by the Spirit of God, and glory in Christ Jesus, and have no confidence in the flesh; and who, forgetting the things which are behind, and stretching forward to the things which are before, press on toward the goal, unto the prize of the high, the heavenly, calling of God in Christ Jesus.

What is that prize? Is it not to be clothed upon with the house which is from heaven? "For our country, our citizenship, our commonwealth, is in heaven, from whence also we wait for a Saviour, the Lord Jesus Christ: who shall fashion anew the body of our humiliation, that it may be conformed to the body of his glory, according to the working, whereby he is able even to subject all things to Himself." Therefore he exhorts his beloved Philippian brethren, putting no confidence in the flesh, so to stand fast IN THE LORD.

And now, having come by the way of the lowly incarnation, cross, and resurrection of the Son of God; and of his own repudiation of the flesh, and hope alone in Christ; perfect, but not perfected; pressing onward for the prize: he entreats Euodia, and he entreats Syntyche, to be of the same mind in the Lord; not only of the same mind with one another, but of the same mind with himself and all the perfect ones, who, like him, are pressing on, yet waiting, for the prize, the body conformed to the body of the Saviour's glory, not by effort of their own, but according to his working, whereby He is able even to subdue all things unto Himself. Is not this the reason for the mention of the Book of Life? It is those whose names are there who shall receive the prize, the glorious body, like that of Jesus Christ. Therefore, he entreats his true yokefellow and Clement and all his fellow-workers, whose names are enrolled in heaven, to help these women, whose labour with him in the Gospel he lovingly remembers, to be of the same mind IN THE LORD.

This is the great antithesis of the Epistle —"Put no confidence in the flesh: REJOICE IN THE LORD." This is the antidote for the primeval religion of Cain; for Legalism, Pharisaism, Judaism; for Romanism and Ritualism; for Buddhism and the Religion of Humanity; for Perfectionism and Sacramentarianism; and for every error or idolatry which is based upon confidence in the flesh. M.

MR. GEORGE RAWSON, the well-known hymnologist, recently died at Clifton, at the age of eighty-two years. In earlier life he was member of a firm of Leeds solicitors, but forty years ago he became known as a writer of sacred lyrics. Amongst many well-known hymns written by Mr. Rawson are those beginning "Father, in high heaven dwelling," "Come to our poor Nature's night," and "In the dark and cloudy day."

PURE LITERATURE SOCIETY.—Mr. Samuel Smith, M.P., has written a letter commending this Society to the support of the benevolent public. He urges the importance of counteracting the evil attending the dissemination of poisonous literature, by circulating that which is undoubtedly pure. This Society, he says, supplies on easy terms well-selected literature, wholesome yet lively and entertaining; and, if adequate means were subscribed, it would become a powerful competitor with the purveyors of trash. As indicating the amount of good effected by the Society, it may be mentioned that it has granted over £63,000 worth of books at half price to 7762 libraries throughout the kingdom. Its agents have visited nearly 22,000 newsvenders' shops in the lowest neighbourhoods of 228 towns in Great Britain. It has over 100 magazine associations at work in various parts, and requires an addition of £1000 to its annual subscriptions to enable it to sustain its grants, &c.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXIV.—AN ANCIENT HEBREW CUSTOM.

HEBREWS x. 5.

IN that old Hebrew world that lies now so far back in the dim twilight of the past, there were several customs, of more than transient interest, one of which claims our thought as it glistens for a moment beneath the touch of this Epistle, as a wave far out to sea, when smitten for a moment by the sunlight.

It appears that if an Israelite, through the stress of bad seasons and disappointing harvests, were to fall into deep arrears to some rich neighbouring creditor, so much so that he owed him more than even the land of his inheritance was worth, he was permitted, not only to alienate his land till the year of jubilee, but to sell his own service so as to work out his debt. It must have been a very painful thing for the peasant proprietor to say farewell to his humble home and endeared possessions, in which his forefathers had lived and thriven, and to go forth into the service of another. Very affecting must have been the farewell walk around the tiny plot, which he and his might not live to revisit. And yet the bitterness of the separation must have been greatly mitigated and lessened by the instant freedom from anxiety which ensued. No more dark forebodings for the future; no eager questioning of how to keep the wolf from the door; no unequal struggle with the adverse seasons. All responsibility, from henceforth, for the payment of other creditors, for supplies of food and clothing for himself and his wife and children must henceforth rest on the shoulders of another.

So the appointed six years passed away, and at their close the master would call the labourer into his presence, to give him his discharge. But at that moment he might, if he chose, bind himself to that master's service for ever. If he shrank from facing the storms of poverty and difficulty; if he preferred the shelter and plenty of his master's home to the struggle for existence from which he had been so happily shielded; if, above all, he loved his master, and desired not to be separated from him again, he was at liberty to say so—"I love my master, I will not go out free." Then, solemnly and before the judges, that the choice was deliberately ratified, his master bored his ear through with an awl to the doorpost, leaving a permanent and indelible impression of the relationship into which they had entered. "And he shall serve him for ever" (Exod. xxi. 6). This custom was—

I. ALLUDED TO BY THE PSALMIST (Ps. xl. 6).—Living amid the routine of daily, monthly, and yearly sacrifices, this saint felt deeply their inability to take away sin, and saw that the true offering to God must be of another kind. What could he do adequately to express his sense of the wonderful works and countless thoughts of God! Surely the offered sacrifice of flour or blood, the burnt-offering or sin-offering could not be the highest expression of human love and devotion, and then he bethought him of a more excellent way. He will come to God, bearing in his hand the volume of the book of his will; his heart shall dote upon that holy transcript of his Father's character; yea, he will translate its precepts into prompt and loving obedience. "I delight to do thy will, O my God; yea, thy law is within my heart." "This shall please the Lord better than an ox or bullock that hath horns and hoofs."

Nor is this all, recalling the ancient usage to which we have alluded, he imagines himself repeating the vow of the Hebrew bond-servant, and standing meekly and voluntarily at God's door, while his ear is bored to it for ever. Henceforth he may almost cry with the Apostle, "From henceforth let no man trouble me; for I bear branded on my body the marks of Jesus." "Mine ears hast Thou bored." "Truly I am thy servant, Thou hast loosed my bonds."

We need not wonder at the glad outburst which succeeds (10). As with emphatic and repeated phrase the Psalmist avows his intention of telling the great congregation his discoveries of the love of God, we can well understand the reason of his exultation. There is no life so free as that which has escaped all other masters in becoming the bond-slave of Jesus. There is no nature so exuberant with joy and peace unspeakable as that which has felt the stab of the awl, has been tinged with the blood of self-sacrifice for his dear sake, and has passed through the open doorway to go out never more. There is no rest so unutterable as that which knows no further care, since all care has been once and for ever laid on Him who can alone bear the pressure of sorrow and sin, responsibility and need.

II. APPROPRIATED BY THE LORD JESUS.—In his incarnation our blessed Lord has realised all the noblest aspirations and assertions which had ever been spoken by the lips of his most illustrious saints. The very words used by them can, therefore, be literally appropriated by Him, without exaggeration, save where they falter with the broken confessions of sin and mortal weakness. Amongst others, when He came into the world He could take up those olden words of the fortieth Psalm, and, through them, fulfil the meaning of the ancient Hebrew custom.

The sacrifices of Leviticus had served a very necessary purpose in familiarising men with the thoughts of God as to the true aspect in which our Saviour's death was to be viewed; but it was evident that they could not exhaust his idea, or fill up the measure of his redeeming purpose. His will went far beyond them all, and, therefore, they could not be other than incomplete; and, on account of their very incompleteness, they needed incessant repetition; and even then, though repeated for centuries, they could not accomplish the purposes on which the Divine nature was set. As well fill up the ocean with cartloads of soil as accomplish the measure of God's will by the blood of bulls and goats.

But when Jesus came into the world He at once set Himself to accomplish that holy will. This was his constant cry: "Lo, I come to do thy will, O God." And He not only essayed to do God's will in every minute particular and detail of his life, but especially where it touched the removal of sin, the redemption of men, the sanctification and perfecting of those who believe. It was to accomplish God's will in these respects that the Saviour died on the cross. And it is because He perfectly succeeded, cutting out the entire pattern of the Divine mind in the cloth of his obedience, that the ineffective sacrifices of Judaism have been

put an end to, whilst his own sacrifice has not required the addition of a single sigh, or tear, or hour of darkness, or thrill of agony. By the offering of his body once for all we have been sanctified (*i.e.*, our judicial standing before God is completely satisfactory). And by one offering He hath perfected for ever them that are being sanctified (*i.e.*, He has accomplished all the objective work of our redemption in such wise as that in Him we stand before God as accepted saints, though much more has yet to be done in our subjective inward experience). See vv. 10 and 14.

The entire submission of our Lord to his Father's will comes out very sweetly in a slight change here made in quoting the ancient Psalm. It may be that some older version, or various reading, is given, with the sanction of the Divine Spirit. Instead of saying, "Mine ear hast Thou opened," the Lord is represented as saying, "A body hast thou prepared for Me." In point of fact, though the ear carried the body with it, because it is notoriously difficult to move hand or foot so long as the ear is a captive, yet the Hebrew slave only gave his ear to the piercing awl in token of his surrender. But our Lord Jesus gave, not his ear only, but his whole body, in every faculty and power. He held nothing back, but yielded to God the Father the entirety of that body which was prepared for Him by the Holy Ghost in the mystery of the holy incarnation. Ah! Blessed is our lot, that God's Holy redemptive purpose has been so utterly, and so efficiently fulfilled, through the offering of that body once for all, nailed not to the doorpost, but to the cross.

III. Applicable to Ourselves.—There is a strong demand amongst God's people in the present day for that "more abundant life" which the Good Shepherd came to bestow. Out of this demand is springing a mighty movement, which, if it obey the following rules and conditions, will surely be a blessing to the Church.

It must be natural.—The saintliness that cannot romp and laugh with little children, and looks askance on the great movements in the world around, and shuts itself up in cloistered seclusion, is not the ideal of Jesus Christ, who watched the children playing in the market places, and called them to his arms, and mingled freely at the dinner tables of the rich. It is easier, perhaps, than his, but it is a profound mistake to suppose that it will satisfy his heart. No, the saintliness of the true saint must find its home in the ordinary homes and haunts of men.

It must be humble.—Directly a man begins to boast of what he has attained, you may be sure that he makes up in talk for what he lacks in vital experience. The tone with which some speak of perfection indicates how far they are from it. To brag of sinlessness is to yield to pride, the worst of sins. No face truly shines so long as its owner wists it. No heart is childlike which is conscious of itself.

It must lay stress on the objective side of Christ's work.—There must be introspection for the detection and removal of anything that lies between the soul and God; just as there must be sometimes a discharge of gunpowder to dislodge the accumulated soot of a foul chimney. But when the necessary work of introspection and confession is over, there should be an instant return to God, with the devout outlook of the soul on the person and work of the Lord Jesus. We must never encourage the introspection, except with the view of a more uninterrupted vision of Jesus.

If these three conditions are complied with, the movement now afoot cannot but be fraught with blessing to the Universal Church; and it will probably have the effect of leading multitudes to pass through an experience like that indicated in the Psalm. Previously they may have acted merely from a sense of Legalism and Duty, giving sacrifices and offerings as appointed by the law. But from the glad hour that they realise all the claims of Jesus on their emancipated and surrendered natures, they will exclaim, "We love our Master; we will not go out free; bore our ears to his door, that we may serve Him for ever; we delight to do his will; his law is within our hearts; we are eager to do all things written in the roll of the book of his will."

Have you ever uttered words like these? Has your life been only a monotonous round of unavoidable service, of which the key word has been "must." Alas! you have not as yet tasted how easy is his yoke, how light his burden. But if only from this moment you would open your whole heart to the work of the Holy Spirit, yielding fully to him, He would shed the love of God abroad within you, kindling your love to Him; and, at once, you would do from love what you have done from law: you would be so knit to Christ that you would not be free from Him, even though you could do without Him; you would have for ever the scar of the slavery of Jesus wrought into your very nature.

There is nothing in the world that gives so much rest to the soul as to do the will of God, whether it speaks on the page of Scripture or through the inspirations of the Holy Spirit within the shrine of the heart, or in the daily routine of ordinary or extraordinary Providence. If only we could always say "I delight to do thy will, I come, I come." If only we could offer up to God, as Jesus did, the bodies which He has prepared for us, though to the very bitterness of the cross. If only we were as intent on finishing the work given us to do by Him, as men are in achieving the ends of personal ambition. Then the spirit of heaven, where the will of God is done, would engird our barren, weary lives, as the Gulf Stream some wintry shore, dispelling the frost and mantling the soil with flowers of fairest texture and fruits of Paradise. Do not try to feel the will of God; will it, choose it, obey it; and as time goes on, what you commenced by choosing you will end by loving with ardent and even vehement affection.

BRIXTON.—The Countess Compton presided last week at the opening of the new premises of the Shaftesbury Ragged-school Mission and Infant Nursery in Railton-road, Brixton. This philanthropic movement is the direct outcome of the efforts of Mrs. A. W. Cunningham, who some years ago opened in this neighbourhood an infant nursery, where mothers could leave their little ones during the day, and after their daily work was over could take the children home again. There was shortly afterwards undertaken in addition the rescue of young women from evil ways, and later a ragged school, for lads only, was established in a stable loft. All these beneficent efforts have outgrown the original humble accommodation, and the new premises, close to Brixton Railway Station. have been acquired. Here will be carried on, upon a more extended scale, an infant nursery, rescue work, boys' and girls' classes, religious services, temperance and mothers' meetings, soup kitchens, and sewing classes. The work is entirely unsectarian; a debt of £200 remains upon the premises. The Countess Compton pointed out that everywhere there were openings for much beneficent work, if there were only workers to undertake it. Mr. Richard Stapley moved a resolution approving of the work of the mission and ragged school. Rev. Dr. Stephenson seconded the motion, which was supported by Rev. A. Mursell. Others who took part in the proceedings were Rev. Walter Horne, Rev. Marcus Rainsford, Mr. John Kirk, and Mr. R. J. Curtis, of the Ragged School Union.

CONTENTMENT.

"I have learned to be content."—Phil. iv. 11.

I am content to *trust* Him
In gladness or distress,
My Father's hand is only laid
Upon his child to bless.
Through all the past his gracious care
Has kept me safely still;
Shall I not trust for future days
The wisdom of his will?

I am content to *follow*
The pathway that He shows,
Although it be not what I choose,
But what is best He knows:
And o'er the darkest, roughest road
I walk with fearless feet;
For a pierced hand enclasps mine own
In union tried and sweet.

I am content to *serve* Him,
However He may please;
Better to win his kind "Well done!"
Than earthly fame or ease;
And whatsoever present joy
For his dear sake I miss,
I know in heaven He keeps for me
An endless weight of bliss.

I am content to *praise* Him.
I may not understand
The splendour of his purposes,
The love which moves his hand;
Yet faith will sing through prison gloom,
And though my words be weak,
He reads the secrets of my heart—
The praise I cannot speak.

I am content to *trust* Him,
To have no will beside
His will to whom my life belongs,
Because for me He died;
For Him let all my time and strength
And all my powers be spent,
To serve Him till He calls me home
I shall be well content.

Bertie.

A NORTH LONDON MISSION.

A work successful in the best sense, and in some points unique, is being carried on at Belle Isle Mission Chapel, situated in Brewery-road, Caledonian-road, N. Taking its rise as a branch work of the Camden-road Baptist Chapel in 1870, it so developed that, in 1877, with a membership of eighty-three, it was launched as a separate church, and Mr. Joseph Benson, who had been acting as hon. superintendent, was unanimously chosen as honorary pastor.

From that time the work has grown, till now there is a membership of 314, no fewer than 507 having joined the church since its formation. A branch work is vigorously maintained at the Blundell-street Hall, a place capable of seating 300. Both the chapel and mission-hall services are well attended, the seating capacity (for 550) of the former being so taxed from time to time as to render an enlargement very desirable. The members of the church and congregation chiefly comprise railway employés and their families. The preaching is fraught with much evident blessing; the prayer-meetings are well sustained; and the young men's work is strikingly successful. Recently a gracious revival, unaroused by an specific effort, has taken place. The manual for 1889, obtainable of the church secretary, Mr. A. Stevenson, 7, Brecknock-road, N., will supply further information to any interested to know more of this good work.

GIBRALTAR AND TANGIER.—Rev. Walter Bradbury sails this week on a mission tour to the soldiers and sailors of Gibraltar, also visiting the Kabyle Mission (D.V.). Should any desire him to visit friends there, Mr. Bradbury's address will be Soldiers' Institute, Gibraltar.

The New Balolo Mission.

On Thursday evening last week a large congregation assembled in Exeter Hall to take leave of, and commend to God in prayer, the party of eight missionaries about to start for Central Africa under the leadership of Mr. John McKittrick. As is well known, this new mission to the great Balolo nation on the Upper Congo, is a branch of the East London Institute for Home and Foreign Missions, the important agencies of which had many warm friends and hearty supporters among the enthusiastic audience. Lord Radstock having led in prayer, Mr. E. H. Glenny read 2 Cor. v. 9—21, pointing out that we here have three things: A great motive for missionary work: "The love of Christ constraineth us"; a ministry: "He hath given to us the ministry of reconciliation"; and a message: "He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him."

The Chairman, Mr. J. E. Mathieson, in the course of an address full of sympathy with missionary effort, said that it is well that Africa, so long sealed against the Gospel, should now occupy so large a place in the affections and interest of the Church of God. Having remarked upon the manner in which the older missionary societies have of late been stimulated by the methods of the younger, he said that it is an open secret that the former are now willing to take on workers who have not gone through a college curriculum, but who can show the one essential qualification of having engaged in effort upon which God has placed the impress of his blessing. Addressing a word to the missionaries, the Chairman said that Mr. Arnot, in his book, "Garenganze," tells of the veteran Robert Moffat having given him advice in this form: "Patience, patience, patience." May God, said Mr. Mathieson, impart that virtue to each member of the party going to the land of the Balolos!

DR. GRATTAN GUINNESS

followed with a graphic description of Africa, its needs, and the attempts already made to supply them. He showed that a new world has been discovered by the exploration of the Dark Continent, and, having enlarged upon the work of Livingstone and Stanley, he referred to the important part played by Leopold, King of the Belgians, in the founding of the Congo Free State. Passing on to give an account of mission work in Central Africa, Dr. Guinness told of the starting of the Livingstone Inland Mission. He said he was very much inclined to think that it is to the death of so many missionaries in the country that the recent marvellous revival on the Lower Congo must be attributed. The people rightly say, "These men are not traders; they get nothing for their work; they are living here, and dying here, and there must be something in their message." In one station a man from the East London Institute, who was formerly a carriage painter, actually had no fewer than twelve hundred inquirers in the course of three weeks. The place was, in fact, turned into an inquiry-room, and some 250 persons have been received into church fellowship. Five of them have suffered martyrdom in the name of Christ. They are, moreover, Christians who put many at home to the blush. They have set apart two of their number to preach the Gospel to outsiders, thus setting us an excellent example of the way to solve the missionary problem.

Speaking of the Balolos, Dr. Guinness said: There, on the Upper Congo, 800 miles in the interior, is a nation which at the lowest computation numbers ten millions of souls, speaking one language, and with only two Christian teachers among them. They are not only willing but waiting to hear the Gospel. The language has been reduced to writing; also a portion of Holy Writ and some hymns have been translated into it. Dr. Guinness proceeded to show how, after prayerful expectation, the way towards founding the new Mission has been very remarkably opened. Without soliciting a penny, sufficient money has been subscribed, and volunteer workers have come forward. The Y.M.C.A.'s of Ireland are providing a steam launch for the Upper Congo, and so a country which has only recently been providentially opened to the Gospel, is now being providentially entered by ambassadors of Christ. When Dr. Guinness concluded by saying that the occasion was one of great interest, and ought to call forth deep sympathy and fervent prayer, he evidently carried the meeting with him.

REV. HUGH PRICE HUGHES

delivered a vigorous address. Alluding to the romantic character of foreign missions, he maintained that an active interest in them would fully meet the present-day demand for exciting occupation. If Christians in general could be induced right heartily to take up the subject, the mouth of the blasphemer would be effectually stopped. Nothing would impress unbelievers so much as to see the Church of Christ really in earnest, and its members denying themselves of comforts in order to send the Gospel abroad. When did anyone hear of infidels going to China for the purpose of doing good? When did anyone hear of men going to the heart of Africa, ready to die there, out of enthusiasm for humanity? Except by the constraining influence of the love of Christ, this enthusiasm does not exist. Having said it was well that attention had of late been directed to the fact that, although nineteen centuries have passed since the death and resurrection of Christ, two-thirds of the human race are not even nominal Christians, Mr. Hughes maintained that the reason so little progress has been made is that missionary endeavour has been relaxed. All through the generations in which English and Scottish Protestants have been spending their time in quarrelling one with another, the Roman Catholics, who never ceased to be missionary, have been going to the ends of the earth. The only safe policy for any Christian Church is to be aggressive; the only way to maintain prosperity at home is to attack the devil abroad.

Continuing, Mr. Hughes said: God never created a Christian to be on the defensive. Our duty is to move onward, continually onward. The principle of the German army in the Franco-German War was to carry on war in the enemy's country, and at the enemy's expense. So we must do with the devil. As young David snatched Goliath's sword from his hand and therewith cut off the giant's head, so we must lay hold of all the resources of civilisation to destroy the powers of evil. We English people are under very special responsibilities. First of all, consider the enormous crimes which we have perpetrated in all parts of the world—we have taken strong drink, lust and the diseases of lust, and war, everywhere. Secondly, in spite of our wickedness, God has given us the greatest empire under heaven. Why? So that we may crush and make money out of the people, selling them gin and gunpowder? No, a thousand times no; but that we may take them the Bible and the Gospel which has made us free. There is no nation in the world which is so bound to be a truly missionary nation as we. Mr. Hughes expressed a hope that the outgoing missionaries would not only show patience, but Christian audacity—great boldness in God. He said he saw a thousand signs in all parts of the world that if we are only faithful to do our duty, God will give us such a blessing as neither we nor our fathers have known. He was quite in favour of the Gospel being preached to Europeans, but he thought that, as they had never yet heard the name of Christ, the Africans now have the first claim. He proceeded: I have long felt, taking to heart the misery and sin of mankind, that we need something like a revolution in our efforts with respect to foreign missions. I believe we have been making a great mistake, by putting the pastor first and the evangelist second. Exactly the reverse seems to me to have been the Apostolic order. While we have far too few ministers abroad, we have far too many at home. In conclusion, Mr. Hughes referred in kindly terms to the good work done by the East London Institute. He invoked God's blessing upon it, and upon the men who are educated in it. He also congratulated the missionaries to Bolololand upon the great privilege which God had conferred upon them in giving them such a ministry.

MRS. GUINNESS

also maintained that, in view of the urgent needs of the regions beyond, the Christian workers at home are far too numerous. Now, as the dispensation draws to its close, God has opened up Africa. But a short time now lies before us, and yet two-thirds of the task which Christ gave to his disciples remains undone! Within the last fifty years God has given us a new world to evangelise. If we are living for the sake of living, and without any regard to the great work of God in the world, let us remember "the world passeth away, but he that doeth the will of God abideth for ever." The only thing worth living for, is to seek to carry out the purposes of God, to take part in his work, and to do his will—especially when He indicates it by such remarkable facts as those connected with this undertaking. Addressing the young men and young women present, Mrs. Guinness urged them to ask themselves whether they were doing their utmost for the glory of Him who redeemed them. Many would escape city temptations, and be on the way to a truly useful life, by deciding to consecrate themselves to God. To this life Mrs. Guinness called her young hearers, reminding them of the great commission given by the Lord to his disciples.

Dr. Grattan Guinness intimated that the missionaries were from different countries and positions in life, also associated with various evangelical denominations. He called upon

MR. McKITTRICK,

who gave some account of his work in Africa. He began by mentioning the drink abomination, and its ravages on the Lower Congo. He was glad, however, to say that it had not, so far, reached the Balolo people. For four years he laboured on the Congo, and saw much to cheer him. There are living churches on the Lower Congo, Banza Manteke being a very promising centre. If the country is to be evangelised, it must, he said, be by native agency, and it is gladdening to know that this fact is not lost sight of on the spot. Mr. McKittrick said that the Balolos treated him with much kindness. One chief sent a messenger a long distance to invite the white teacher to settle in his territory, and there were many evidences of the willingness of the people to hear the Gospel.

As our readers are aware, Mr. McKittrick recently married Miss F. T. Fooks, for five years a valued worker in connection with the British Syrian Schools at Beyrout and Damascus. Introduced to the audience after her husband had spoken, Mrs. McKittrick said a few words. Why, she asked, has God given us a knowledge of the Gospel? Is it that we may keep it to ourselves? No, but rather that we may give it to others. Pray for us, she added, that we may have power from on high, to show forth the love of Christ—to live for Him who died for us.

OTHER MISSIONARIES

said a few words. Miss Hailes, who goes out with medical qualifications, gave out the Scripture text, "Pray for us, that the word of the Lord may have free course and be glorified."

Bompole, a little boy whom Mr. McKittrick brought home with him, belonging to the Bankundu tribe, an offshoot of the Balolos, also spoke. The lad has shown fruit of the grace of God, and it is hoped that he will prove a Christian in deed as well as name. He said:

My people want to hear of Jesus. They have never heard the Gospel. What a shame it is that you have kept it all this time!

Mr. Peter Whytock, for some years missionary to sailors at Port Said, gave some details of the way in which he had been led to join the party. The other members could not be called upon individually, for lack of time. They were asked to stand up, however, and, having been looked in the face by the audience, not a few lips told of a heart response to Dr. Guinness's appeal to remember one and all before the Lord continually.

Mr. D. A. Black, secretary of the Y.M.C.A. of Belfast, in a warm-hearted and thoroughly characteristic address, said that the Mission has many warm friends in Ireland. He referred to the leader of the Mission as a gift from Ireland, as well as the steam launch.

The entire party having been commended to the Lord in prayer by Mr. R. C. Morgan, the proceedings terminated with a hymn of praise.

At the close a donation of £100 was handed to Mr. Black by a lady who wishes to remain anonymous. The gift is in aid of the fund for providing the steam launch.

Dr. Saphir on the Old Testament.

Rev. Dr. Saphir delivered the last but one of his course of lectures on the Old Testament, in St. John's Presbyterian church, Allen-street, Kensington, on Thursday morning last week. At the outset he spoke of Genesis as the Alpha of Scripture; and because Jesus Christ is the Alpha, Genesis is full of Christ. Before the first chapter of Genesis, with its "In the beginning," there is the first chapter of the Gospel of John, which reveals unto us the eternal beginning; and in the light of that chapter and many declarations of the Apostle Paul, who can fail to see in Genesis a revelation of the Blessed Trinity? Ten times it is written "And God said," for by the Word of the Lord all things were made, when the Spirit of God was moving upon the face of the waters. Who, moreover, can fail to see, in the light of teaching given in the Epistles to the Corinthians and Romans, that Adam the first was a type of the Last Adam, and that, as by the disobedience of the first many were constituted sinners, so by the obedience of Christ, the Everlasting Father, many are constituted righteous in the sight of God? The formation of Eve out of Adam, we are told in the Epistle to the Ephesians is a type of the creation of the Church of Jesus Christ out of Him who was crucified but rose again, the First-Born from the dead. The meaning of God's resting upon the seventh day is explained in the Epistle to the Hebrews, as showing that God, in his great love, wishes that we should enter into his rest, and thus find our blessedness in Him. Again, the victory that it is said shall be achieved over the serpent, what is it but that victory which spiritually was achieved when Christ died upon the cross, and the prince of this world was cast out, and which shall be actually achieved, as written in Rev. xx., when Satan shall be chained for a thousand years, and which, further, shall be finally accomplished when Satan shall be "bruised under our feet?"

After pointing out the typical significance of other events in Genesis, Dr. Saphir maintained that God revealed Himself as a God of mercy to the patriarchs, who pleased Him by the exercise of faith. It was by faith that they served God, and the very first time the word "righteousness" occurs in Scripture is when we are told that "Abraham believed God, and it was counted unto him for righteousness." The very first time, too, that the word "priest" is mentioned in Scripture is in connection with Melchizedek, who had in himself the right of priesthood, and was a type of Him who is now seated on the throne of glory, and dispensing the blessings of the New Covenant unto his people.

While in sore bondage in Egypt, as recorded in the Book of Exodus, although contaminated to some extent by the idolatry of the Egyptians, the children of Israel worshipped the God of Abraham, Isaac, and Jacob. They believed the promises which had been made of God unto their fathers, and looked forward to the time when God would bring them back to their own land. Dr. Saphir expounded at length the typical character of the Passover. The deliverance from Egypt was the beginning of the history of Israel. All the prophets allude to the fact that God brought the people out of Egypt, and we cannot but remember that the Lord Himself said, "With desire have I desired to eat this passover." Not until the greater event shall happen, when Jehovah shall make Israel again his manifest and glorified people, shall that memorable night be forgotten, or the ordinance of that great exodus be eclipsed.

Mount Sinai is generally regarded as the place where God revealed his justice and majesty. It was also the place where He betrothed his people unto Himself. "To Israel pertaineth the adoption." God revealed Himself to Abram, and according to his covenant, redeemed Israel, to be their God. There is no trace of monotheism until we come to the time of Abraham, and, with the exception of the Jews, all the Semitic tribes were idolaters. Israel could never have known God apart from revelation. To conclude, as philosophers have done, that there is one supreme cause of all things, is not to know God. Man has never been known to worship an abstraction. The one small nation which from antiquity alone worshipped God, believed in Him as a personal being. Since, however, Israel has forsaken God, and only prides himself in the unicity of God, he is approaching the idea of an abstraction, and doing nothing to convert the heathen nations, as was his recognised duty in ages gone by. We Christians, however, who believe in Father, Son, and Holy Ghost, and have the name of Jesus standing out as a personal name, as Israel of old had the name Jehovah, have gone forth, and at our teaching many have turned from idols to serve the living and true God, and to wait for the coming of the Lord Jesus from heaven.

Proceeding, Dr. Saphir spoke of the holiness of the Covenant God. The holiness of God, as revealed in Scripture, is not one of his many attributes, but that out of which all the attributes of God flow, and in which they are all connected. God *is* holy; He only is holy; the holiness of God is, so to speak, the infinite self-containedness of God. In one aspect holiness removes God to an infinite distance from all that is sinful: "He is of purer eyes than to behold iniquity." In another it separates unto Himself a people, to bring them into communion with Him. God is "the Holy One of Israel," not to condemn Israel, but to be his "Redeemer." By election and bringing near unto Himself, God makes any thing or person holy. The covenant of God on Mount Sinai was next examined. In one respect it was a covenant of works, or a law of condemnation and curse; but that is only a very limited, secondary, or, so to speak, negative attribute of the dispensation commenced on Mount Sinai. It was shown that the law did not set aside the unconditional promises made to the fathers. Proof was then adduced to make it clear that those in Israel who walked in the commandments of the Lord blameless, did so because they were spiritually minded, and relied by faith upon the promises of God. The law has been divided into moral, ceremonial, and political parts. As a fact, it is one—an organism. The Ten Commandments do not teach what is implied by "morality," but rather our relation to God. By that which is ceremonial, people imagine something which strikes the senses, and is wanting in reality. There was nothing like this in Israel; all that is called "ceremonial" had regard to eternal truths, and was a transaction between God and his people. As for the national law, it was the expression and application to the nation of Israel of all the truths and relationships expressed in the spiritual law, and the preparatory evangelical law, which God had given unto his people.

Having dwelt upon the law, as "holy, just, and good," in its various enactments, Dr. Saphir spoke of sacrifices. "Without shedding of blood there is no remission." David wrote the 51st Psalm, although his Scripture was confined to the law. There was in Israel no co-operative idea as to salvation. The people were continually taught, "I, even I, am He that sanctifieth thee;" and to pray: "Incline my heart, that I may keep Thy commandments." With all its beauty, and glory, and loving kindness, "the law was weak through the flesh." It made nothing perfect; and "the way into the holiest was not yet made manifest." The true Sacrifice having not yet been offered, the conscience was not made perfect; the Father was not yet revealed by the Son; and the indwelling Spirit was not yet given. After explaining the typical meaning of the Priesthood, the Tabernacle, and the Sacrifices, Dr. Saphir remarked that the whole *history* of the Old Testament *may* be described as a failure, because weak through the flesh, but it may also be written "Yea and amen" in Christ Jesus, who is the Alpha and Omega, the Root and the Offspring of David, the Son of Abraham, and yet the "I am" before Abraham. *He* will bring the *Kingdom* to Israel.

THE BIBLE SOCIETY.

From a distant part of the north-east of Manchuria comes the following:—"One of our new Bible colporteurs came marching home with a convert along with him, and a glorious account of a movement in his district far away, near the imperial hunting forests. He says there is a number of inquirers. The report from which this extract is taken tells of progress, and is strongly indicative of the vitality of Christian life and of Bible work in the Chinese empire. During the past twelve months 110,000 copies of different books of the Bible have been printed, and this large number is amply required by the sales. These have been some 85,000, that is, 8000 more than last year. Free grants have also been made when it seemed desirable. The colporteurs are a hard-working body of men."

"Affairs in Corea," the same report says, "are in anything but a settled condition; nevertheless, the Christian work there is progressing. Let us continue our prayer that the country may soon be opened for the unrestricted dissemination of the Scriptures among the people, and for the free proclamation of the Gospel to the multitudes who are at present in gross darkness." One of the Corean colporteurs had a pleasant testimony recently borne to him: "He is the first Corean I have met with who proclaims his faith from the house-tops; and because I like the bold way in which he goes at his work, I want to know more of him." This is the day of beginnings in Corea.

CAGE-LANE MISSION, PLUMSTEAD.—The annual report of work states that Miss Russell's hearty helpers, to the number of thirty-six, continue constant in their zeal, and are privileged to see much which encourages them in their labours. During last year more work was done, and larger audiences were gathered together, than in any previous year, and there were not wanting cases of changed lives among those who came under the sound of the Gospel. The Sunday-school and other agencies are in a flourishing condition. There is, however, still a considerable debt on the Mission Hall. Had not kind friends come to the rescue from time to time, this mission to the poor would long since have collapsed; as things are, there is a continual struggle for existence, which sadly weighs and embarrasses the workers. Communications may be addressed to Miss Russell, 1, Thames View Terrace, Plumstead, S.E.

Northern Light.

The British Women's Temperance Association has a flourishing branch at Forfar. The work is a pure and womanly one.

Two Free Churches in and near Glasgow, and one Baptist, have abolished seat rents, free-will offerings meeting their expenses. The incomes do not seem to suffer.

Major Whittle's Bible-readings at Dundee are characterised as treats of no ordinary kind. The interesting and forcible manner in which he expounds the Scriptures wins large audiences for the evening meetings. This week he will be joined by Dr. Moxey, of Edinburgh, who is already a Dundee favourite. Several afternoons have been set aside for children's services, Dr. Moxey giving the readings and Major Whittle the illustrations. The evening adult meetings are to be conducted in St. Mark's Established Church, in order to give the West-end an opportunity of hearing these two earnest evangelists.

It may interest readers in the South to know that Annie Swan, the Northern authoress, whose talents are conspicuously devoted to the Master's service, was in youth a Sabbath-school scholar in the Evangelical Union Church, Eyemouth. Her father was at that time a farmer at Templehall, near Coldingham, and one of her latest works, "The Pearl of Orr's Haven," is founded, it is said, upon life at Coldingham Shore.

Mrs. Woyka, a well-known Glasgow lecturer on temperance, was very realistic last week in her address at Dundee. She exhibited a half gill measure, and showed how little it contained for 3½d. She then humorously explained that for the same sum a good single breakfast could be obtained. Her bill of fare was a generous one, including porridge and milk; tea, sugar, and cream; bread, butter, and an egg; sticks and coals for the fire! Her audience was deeply impressed.

Dr. Pentecost continues his work with much success in Glasgow suburbs. The Bible-readings are given in Camphill U.P. Church every afternoon, and the evening evangelistic meetings are held in Pollokshields' Free Church (Mr. Wells'), a church which has always been closely identified with revival work.

A series of evangelistic meetings have been held in the Art Galleries, Kilmarnock. In the second week, Mr. Richard Hill, the evangelist, took up what proved to be a blessed work. On the fair and race day at Cumnock, March 7, the Gospel was preached outside the course from 11 a.m. until 6 p.m. A lorry was used as a platform, and a harmonium aided the music. Many will remember the fair at Cumnock.

The fact that one of Mr. Quarrier's old boys has been accepted by Mr. Hudson Taylor for mission work in China has induced the founder of Scotland's Orphan Homes at Bridge of Weir to ask for £1000, to form a fund from which to assist some older boys and girls to enter the ministry, or mission or educational work.

It is to be regretted that because a majority of the ministers did not sign a requisition, Major Whittle has declined to visit Ayr. The local committee were urgent in their request, and *The Reaper* thinks that no one can blame these friends, if, in connection with any future work they may undertake, they should avoid consulting these ministers.

Luke North.

BRIDGE OF HOPE MISSION.—An excellent account of Miss Steer's rescue and preventive work in Ratcliff finds a place in last week's *Queen*. The writer says: "Those who have the welfare of East London women and girl-children at heart cannot help them better than by assisting Miss Steer and her fellow-workers in their noble enterprise."

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THE OLD BEEHIVE.

By Miss ANNIE MACPHERSON.

The door of this historic rendezvous in Commercial-street for the poor and needy has now been closed as a "Home of Industry." Many a precious memory springs up as we recall the work of the past twenty years carried on within its walls. The chief events have been recorded in the pages of The Christian as they have occurred. The names of the Editor, Messrs. H. A. Maude, W.F. A. Archibald, and C. Dobbin, might be mentioned, out of many, as among those who have greatly helped us by their counsel and their co-operation. We could enumerate a long muster-roll of revered helpers, donors, and sharers with us of the spoil; all of whom will shortly, "when He cometh," receive their due reward, and the smile of our loving Father's approbation. Unitedly we shall join in songs of praise with those poor but rich in faith who have found the Saviour in that old cholera warehouse, as we ascribe the glory "unto Him that loved us, and washed us from our sins in his own blood."

Many noble workers whose training began there are now in full harness in different quarters of the globe, wise in winning souls. Through these workers many a blessedly "fresh departure" for the glory of our God and the good of our fellow-men, has sprung into existence. This life in touch with the poor, devoted to a relief of their dire necessities, is not a miserable existence, as some imagine. We allow that it took us a little time to become reconciled to the loss of the sweet home-life, and to use all our powers for Jesus in every hour of every day; but where is the regret now? It is swallowed up in adoring praise to God for the privilege permitted us of trying day by day to follow in his steps.

Three hundred widows used to meet with us in the old Home after the scourge of cholera. Two hundred of these have passed away, many of them as triumphant conquerors now with the King. Those widowed recipients of the weekly well-earned pittances, teas and garments, have met in the Father's house, to go no more out. Those who pray for and think of the widows and their constant need, hear the Man of Sorrows still say to his disciples, "Behold thy mother." This work goes on, with its gifts of gowns and garments, sixpences for the weekly sewing class, tea, bread and butter, &c.

The match-box makers were our first love in this great East-end, and under another name they are with us still. They are now the women who "earn mother's bread," or cheer father's heart in helping to pay the rent; yea, they often keep together the little sacred spot called "home." They toil in all kinds of factories immediately around us from dawn till dark; too often it is with them "all work and no play." We sorrow to see them pale and worn; they frequently get sick, and die of consumption. Others pine away in hospitals. The home life of many is dreary; they have no sympathy, and little knowledge to fall back upon. Their associates are too often not of the best. They go to no place of worship; sleep, wash up, and roam down Whitechapel-road on Sundays, making the thoroughfare hideous with their unwomanly jests and laughter. Such are the circumstances surrounding many of the young girls growing up around us.

But we are not discouraged; patient toil has ever its reward. Many, we thankfully record, are now our sisters in Christ Jesus, refined by the Gospel, grateful for every lesson, whether it be a touch to brighten home, or a light thrown on some portion of Holy Scripture. Their sweet singing "in the Spirit" is one of our cheers, and their heartfelt praise ascends to God's throne as the odour of precious ointment. Nearly a hundred of these young girls spend several evenings a week with us, and the new Home of Industry has a whole floor devoted to them in their spare hours. Bright young lady workers are watching for their souls here, and in the half-hour services in the places where they work.

The door of the old Home was ever open by night and by day to the waifs and strays, and, thank God, through the kindness of friends, the new door is open still for such as they. In our present premises we are both brighter and cleaner, and not so cramped for space. Economy of every sixpence is our principle—educating all around to diligent industry, both in temporal and in spiritual things. Self-help and self-respect, constantly enjoined both by precept and example, are, with God's blessing, seen in over 4000 whose lives are now woven in among the industrious Canadian communities of Ontario. All these were outfitted for their fresh start in life in the old Beehive.

The closed door changes somewhat the work among the Jewesses, which is transferred to the Gospel Hall of the "Victoria Home" for Working Men, which is almost in the centre of the Jewish colony in Whitechapel. Mr. P. Ashkenazie, the evangelist whom we employed for over a year, has become a Church of England curate, and is now at work in Deptford.

The soup dinners for the poor children have been transferred to our new Home, 29, Bethnal Green-road, which is in the midst of a densely populated parish. Knowing the pressing poverty that prevails, we hope to give the dinners free during the winter time. The work for telegraph boys is also transferred to the new Home, a place for which we shall never cease to be deeply grateful to God.

THE GOSPEL AROUND LIVERPOOL.

During last year the Gospel was preached with encouraging results, under the auspices of the Evangelisation Society for Liverpool and neighbourhood. Some sixteen special missions were held, involving a large amount of work, and tent meetings were blessed to many in places surrounding the city.

Mr. T. Lydiatt, the agent of the Society, was assisted by a willing band of evangelists. A large congregation of about 1500 of the very poorest of the people still attend the Sunday evening services in the Rotunda Lecture Hall. The amount of good done by this preaching of the Cross cannot be estimated, but there are constant tokens of blessing in this as well as other departments of the effort. On the sands at New Brighton the workers were engaged as usual in the excursion season. Copies of the thirteenth annual report may be had from the office of the Society, 3, Hackin's Hey, Liverpool.

PARBOLD, LANCASHIRE.—There is certainly much spiritual darkness in our country villages, but it seems to be mainly because the Gospel is not taken to the people. In September last a family of Christians from Southport took lodgings in the scattered village of Parbold, Lancashire, and spent their holiday in earnest evangelical effort. Cottage Bible-class meetings led to regular Gospel and temperance work, carried on in course of time with the co-operation of a number of Southport friends. Throughout the winter services have been held every Sunday, and many of the villagers have decided for Christ. The need of a commodious room has been much felt, and, after waiting upon the Lord, the workers have decided to erect a building capable of holding 250 people. The Mission will continue to be conducted on undenominational lines, under the direction of a committee of lay preachers. The people are mostly very poor, walking miles to attend the services. The remarkable blessing which has so far been realised is evidence of the pressing need. Mr. F. Kaye, 145, Sefton-street, Southport, is the hon. secretary of the Mission.

THE LADS OF LISSON GROVE.

Miss Meredith Brown writes to us from the Shaftesbury Institute, Harrow-street, Lisson Grove :—

Some months ago, the following urgent appeal reached us:—"We lads round about here have nowhere to go to but the corners of the streets and the public-houses. The police orders us to move on; if we don't, we gets run in for idle loiterin'. We should much like that you would grant us the use of some rooms in your Institute."

"Miss," said one of our resident girls, "you'll never get them low, drinkin' girls until you 'ave the lads in. We often wanted to come in the Institute, but they would say, 'Don't go in that old religious place, come and 'ave a drink instead;' and if we don't do as they wish, they 'pay us out,' they do, till we're black and blue."

Living in this neighbourhood, surrounded by the deepest depths of sin, seeing from day to day sights of degraded womanhood, and hearing from night to night vile and corrupt language, we discovered that if ever we were to do permanent good amongst these our sisters their surroundings must be reached. Accordingly, in November last, we opened, for the working lads, a part of the Institute, wholly shut off from the girls. Over a hundred lads (from seventeen to twenty-five years of age) have joined our club, and there is an average attendance of about sixty. They are employed at games, gymnastics, &c., and on two evenings in the week night school is held. Each evening is closed by some hymns, a short Bible-talk, and prayer.

How can we manage this work along with our girls' classes? Through the kindness of Lady Howard de Walden, we have gained two additional class-rooms upstairs, and we can now employ three rooms in the basement hitherto damp and unfit for use. After the girls are dismissed, the lads are brought into the hall by another entrance, and by this arrangement the streets—once besieged by lads waiting for our girls, to draw them away to the public-houses—are now quiet and quite clear. Numbers of lads are waiting to join, but we cannot receive any more. What is needed is a Working Lads' Institute, with coffee-house, gymnasium, class-rooms, &c. £3000 would be required for the purchase of additional premises, including alterations and furnishing; of this sum we have received £250. "You'll never do any good amongst the lads," said a policeman; "they are mostly all known to us. You think this is a good place to put down an Institute? It isn't; it's too low, it's far worse than the East-end; they are steeped in vice." In reply we quote our neighbour, the publican: "I wish I could put down the 'Shaftesbury' by law: it's a regular nuisance; it's spoiling my business." "As long as you live," replied one of our lads, "you'll never bust the 'Shaftesbury;' it's stronger than ever."

A few Sundays back, nine of the lads remained behind unasked after our meeting closed. As we watch the earnest interest which some take in the Bible—quite a new book to them—and the hearty singing of their favourite hymn—

> Christ receiveth sinful men,
> Even me with all my sin,

can we doubt that from amongst these the Lord of the harvest will gather in some of his sheaves? We should be grateful if any gentleman could help us one evening in the week.

MR. GEORGE ANDREW, of the China Inland Mission, writing from Kevei-Yang-Fu, says:—"During the past year I have been called out to seventy-four cases of opium-poisoning, in fifty of which I was successful in saving life. Opium is smoked by high and low, rich and poor, even by beggars in the streets. Children learn to smoke and love the drug, and it follows them with a curse." Mr. Andrew is expected in England shortly, on a visit to his friends.

MRS. SPURGEON'S BOOK FUND.

The record for the past year, sent out by the devoted wife of the Tabernacle pastor, is full of the sunshine of good works. The only cloud is in the preface, which speaks of the sickness of the chief worker herself, and the sorrow she feels at not having been able to do all she would, in rendering help to her special clients. She says:—"For the first time for thirteen years the ledgers were closed, letters were unopened, applications unaccepted, appeals disregarded. Severe physical suffering deprived me of all thought or care for the service, always so dear to me. As soon as God gave me back a little strength, the old love asserted itself; I resumed work by slow and painful degrees, and have been graciously helped ever since to 'keep inching along,' just getting through the day's duties in time to bear the pain which the shadows of evening still bring to my wearied mind and body."

Work carried on under such stress of personal suffering must be doubly precious to the Master, and also to those who are the recipients of the book fund's bounty. We are glad to see, by the report, that the gifts of friends did not cease throughout the year, the total amount subscribed being close on £900, in addition to 1500 volumes sent by friends. There were nearly 8000 helpful volumes distributed during the year to 582 poor pastors of various churches, one of them being a Swedenborgian. That means an access of stimulus and working power to the ministry of the Gospel that cannot be tabulated or reckoned. A new feature of this effort is the extension of the fund's operations to poor "lay" workers; that branch, in response to an appeal from Mrs. Spurgeon, was heartily undertaken by Mr. S. S. Bagster, of the Conference Hall, Mildmay, and during 1888 he was enabled to supply 126 humble workers with 1142 volumes. The year's record, therefore, notwithstanding the unwelcome part of it, is still a noble and satisfactory one. Mr. Spurgeon's writings are, of course, "a leading line" in the parcels sent out, and we may be sure they are not the least welcome.

We are entertained, as well as delighted, with the lively little account headed "Bonnets besides Books." The giving of an occasional new bonnet to the wives of poor pastors is, indeed, a happy thought, and the outcome of this department, as it is brightly recorded in these pages, shows how much can be done, and yet remains to be done, in scattering happiness throughout a world that has not too much of it, by the exercise of a little sanctified and inventive originality. May the founder of this unique mission be long spared, and have better health, while she dispenses bonnets and books to those who find them such a welcome boon.

AN INTER-COLONIAL Y.M.C.A. CONFERENCE is to be held in Sydney in May. The organ of the Sydney Association says:—"There ought to be more Associations in these colonies, and one plain duty of the older Associations is to see that their number is increased, and that the right men for general secretaries are obtained."

BEN JONSON MISSION.—The anniversary of the Ben Jonson-road Mission, Stepney was celebrated recently, when the chair was occupied by F. A. Bevan, Esq. Mr. James Taylor, the founder and superintendent, carefully looks after the temporal needs of the poor, as well as the spiritual good of the people generally. During the summer meetings are held among the costers in Stepney Market. The Sunday services, and other regular engagements, are well attended, the Sunday-school being a very promising adjunct. The present accommodation is so inadequate to the needs of the Sunday-school, that it has been deemed advisable to erect a roof over the yard at the back, as the most economical means of enlargement, as soon as means are forthcoming. In the various thoroughfares some 50,000 tracts and other publications are distributed every year. At the various meetings, some very interesting testimonies are given by converts, and the workers are much cheered.

AMONG THE FREEDMEN.

REVIVAL AT LE MOYNE INSTITUTE.

We are now in the midst of one of the most gracious visitations that I have ever experienced, and I recall "times of refreshing" not a few. In 1875, the first great revival in connection with this Institution saw over a hundred and twenty-five of our pupils hopefully converted to Christ. The young converts, by their faithfulness, overcame all the fixed notions and ways of the old churches on the subject of early conversions. I have since that time, year by year, followed many of these young people, and know that the great majority of them have proven faithful followers of the Saviour. Many have lived lives of exceptional influence and usefulness. Since that notable year in the history of the Institute, but one year has passed without most evident tokens of God's gracious presence in the conversion of pupils attending. In some years the number has been large, and in others not so many have made open profession of faith in Christ. I think I am safe in saying that not a year, nor a month, has passed in which the Institute has not been markedly under the influence of the Spirit, giving guidance and instruction, and drawing, as with cords of love, many of our pupils to see in the religion of the Cross a peace and joy to be found nowhere else.

I rejoice now, with all my fellow-workers, that we are in the midst of another season of reaping, after months of sowing precious seed. During the past week, two members of the senior class, young men, professed their faith in Christ in the quiet prayer-meeting, as did also a young lady of a lower class. This week, Brother Wharton, who has laboured for many years among these people, is with us, and to-day, at the first meeting led by him, sixteen of our students, three more of the senior class, quietly but hopefully profess to become followers of the Master, with scores more earnestly seeking to "enter in." Since writing the foregoing, two days of great but quiet interest have passed in our work. Between thirty and forty of our students, including five of the seniors and nearly every pupil of the other higher classes, have learned the joy of Christian experience, and there are still many more to follow. The night meetings at the Congregational Church, where Brother Wharton is preaching, are very interesting, and in them conversions are occurring in considerable numbers.

A. J. Steele, Prof.

Memphis, Tenn.

THE BLIND OF BELFAST are lovingly looked after by the local "Home Mission." The workers have under their care 205 blind folk of varying ages and all denominations. The affectionate appreciation shown by the poor afflicted people greatly cheers those who have their welfare at heart. The report states that during last year the Bible-woman, Miss Isles, and the trained nurse, Miss McLeary, paid 2878 visits, besides calls at workshops. The relief fund proved a great boon, and the clothing guild will doubtless continue to be a very useful adjunct of the mission work. The hon. treasurer is Mrs. R. B. Pim, 4, West Elmwood, Belfast.

THE DUBLIN VISITING MISSION, in connection with the Society for Irish Church Missions, answers the question of "How to reach the Masses?" Scripture-readers and Bible-women go to the homes of the people, taking with them the good news of salvation. Roman Catholics are thus conversed with in a friendly manner, and told of Him to whom, as they must admit, Mary gave supreme place when she said, "Whatsoever *He* saith unto you, do it." The public meetings are attended by inquiring, thoughtful classes of people, and it is gratifying to read, in the report just published: "Many a golden sheaf has been gathered in, and God has blessed his servants who have carried it on for so many years." The tract enterprise continues to flourish. The secretary of the Mission is Mrs. Smyly, 35, Upper Fitzwilliam-street, Dublin.

COLPORTAGE IN WHITECHAPEL.

The late Dowager Lady Kinnaird, shortly before her decease, having her heart deeply stirred with the tragedies that had been occurring in Whitechapel, made an appeal in our columns for aid to increase mission work there, part of the project being the employment of a colporteur. A number of our readers responded to her appeal, and the Christian Colportage Association recently appointed an agent as an addition to the many Christian agencies already at work in East London. The following extracts from his narrative of the first three days' work by the colporteur will give an idea of the kind of people among whom he is working, and how the Lord is opening up his way:—

"I started in Princes-square, calling at every house. My reception at the beginning was rather cheering, but after a time many doors were slammed in my face. On one occasion I went into a shop, and the man, who was a Jew, seemed very angry. I offered him a tract, but he wouldn't take it; I then asked him whether he would shake hands with me. He clenched his fist, and asked me if I was a Gentile. I said, 'No, I am a sinner saved by grace.' He said, 'Then I will shake hands with you,' and he did so.

"Shortly afterwards a poor woman, seeing the motto on my pack 'Buy the Truth,' crossed over to me and said she thought I must be selling something good. Talking with her I found she was a Christian and in sad trouble, her husband being out of work, and her son having lost his life recently through an accident. I spoke to her of the love of God, and tried to comfort her a little. She was too poor to purchase a book, so I gave her a Testament.

"Yesterday afternoon being wet, I visited the lodging-houses in Grace-alley. I went into a women's lodging-house first, and in the kitchen I found about eight women. I asked them whether they would mind my singing to them. They said, 'That won't fill a hungry body.' I answered, 'Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you.' I sang—

God loved the world of sinners lost,
And ruined by the fall;

and read to them from Matt. vi. after which I prayed. As none of them had any money I did not sell anything.

"I then went into a men's lodging-house, in which I was abused very much at first. After a time God gave me the victory, and they let me sing 'Brightly beams our Father's mercy.' While I was reading a few verses of Scripture one man took hold of me by the collar and was going to throw me out, but was stopped by others of the inmates. Another man took my hat and was walking off with it, but someone fetched the hat back, and put it on my pack again. I sold two Testaments and some text-cards. In Ship-alley I visited another lodging-house, where I found several women and sailors carousing. I sang 'Jesu, Lover of my soul,' and sold some text-cards and Testaments, which the men bought and gave to the women.

"This morning I started in Wellclose-square, and was well received by many who readily bought books and Bibles. The Lord gave me many opportunities of speaking for Him.

"In Harrod's-alley I knocked at a door and heard a gruff voice, 'Who's there?' I answered, 'I have brought you good news.' He said, 'Come down here, then.' When I got downstairs he put his fist in my face, and told me if I insulted him he would knock my teeth down my throat. I told him I did not wish to insult him, but wanted to tell him that Jesus died for him. He gave me a chair, and told me to sit down, as he wanted to talk to me. I said, 'All right, mate,' and sat down. He then offered me a pipe and tobacco, which, however, I refused. He said he was 'an atheist, or something of that sort.' He 'did not believe in hell,' but said he 'thought there was a God of some kind somewhere.' I opened my Bible and read from Zephaniah i. the last few verses, which seemed to enlighten him a bit, and he said, thoughtfully, 'Perhaps you might be right after all.' He told me he had lived in that house twenty years, and no one had ever visited him before in this way but once. He bought 'Rough Pathways,' and invited me to come there at any time I liked, and have a cup of tea with him.'

In the three days the colporteur sold Bibles, penny Testaments, text-cards, and small books, to the value of nearly one pound. The Association has over ninety colporteurs dotted over England; by this system of house-to-house visitation they have sold some 450,000 Bibles and Testaments, and over five millions of Christian books and magazines. There is a great field for such work, and we can warmly recommend the Society. Any information concerning it may be obtained from the Secretary, Mr. H. D. Brown, 37, Farringdon-street, E.C.

MISS READE'S WORK IN INDIA.

There is much that is deeply interesting in the report, for the past three years, which Miss F. M. Reade has just rendered of the S. Arcot Highways and Hedges Mission. The weekly "At Homes" for Mohammedan women are highly appreciated by some of those whom they are intended to attract.

During last year Miss Reade took five tours around Ulundurpett, where she secured a piece of ground on which she hopes shortly to establish an out-station. One of these tours resulted in the enlightenment of a young man, previously a professed atheist, who at once set about endeavouring to awaken others. The medical work has opened many doors, both among Mohammedans and Hindus. In one village the people brought the sick and blind, lame and palsied, out into the street, and laid them before Miss Reade, whom they besought to return and render further help. Sad to say, response to such calls is rarely possible.

A new branch of work is the Postal Mission, by means of which tracts are sent to the various native officials. Persons who cannot be reached in any other way are accessible by this channel. Miss Reade says: "For two quarters I sent packets of tracts, each containing a Scripture portion, to all the Devastanams (or endowed temples), and police stations of the district. Then, finding the labour almost beyond the time at my disposal, I put the matter before the friends at Bangalore, and through them, Miss Ryan, a young lady there, was led to take up the work, and she kindly undertakes the labour of selecting and addressing the quarterly packets. Already I have met with much to encourage us in the work, when out touring, finding that the papers have been made the common property of priests, gurus, postmasters, and other educated classes. My great longing is that some Christian ladies not engaged in direct mission work may be found to carry on such an effort in every district in India.

The duties of secretary of this Mission are performed by Miss C. M. S. Lowe, 12, Dafforne-road, Upper Tooting, S.W.

THE ARGENTINE REPUBLIC.—Dear Sir,—I have been out here since last April. I am employed on the Central Argentine Railway, but move about a good deal, and am seeking to do what I can for Christ among Germans, Italians, French, Spaniards, and the natives, as my knowledge of Spanish gives me access to all, and I distribute tracts, texts, &c., in several languages. A great many English people have come out here lately, but I have met with very few Christians. This is a fine field for Christian testimony.

George Spooner.

Estacion Carcaraná, Ferro Carril,
Central Argentino, South America.

SAILORS AT PORT SAID.

Port Said is a place largely visited by sailors, and not before it was needed have several Christian workers concentrated their attention upon it. Mr. Eoll's endeavours during recent years have been alike earnest and fruitful, and by his instrumentality many thousands of persons of many nationalities have had the Gospel presented to their serious notice. Moreover, his residence at Port Said has been a house of mercy to all who have called. A correspondent who recently went on shore at the place, writes to us respecting its many temptations. Immoral pictures and suggestions of wickedness are met with even in the large shops, which thus become snares for the entrapping of foolish young men, as well as resorts of habitual evil-doers.

Commander Carey-Brenton, of H.M.S. *Fearless*, writes urging the great need of a Sailors' Rest. He says:—

"There is no place where a seaman can obtain a clean and respectable night's lodging. There is nothing in the shape of a coffee-house where hot meals are supplied. There is no meeting-room, Bible-class room, or any public place where men can meet for reading God's Word or prayer, or to pass a quiet hour when on shore. Mr. Taylor, the Bible Society Depositary, kindly lends one of his rooms for meetings from time to time, but this does not meet the need of a public centre of Christian sympathy and effort."

It is proposed to hire a shop which stands next door to the Bible Society's Depôt, at a rental of £60 a year, and to partition the place off so as to provide the needed accommodation. Any friends who would wish to help in this humble commencement of a Sailors' Rest are requested to send their subscriptions to Mr. W. H. Taylor, Bible Society Depôt, Port Said.

SPANISH EVANGELISATION SOCIETY.

Dear Sir,—Rev. William Moore, of Puerto Sta. Maria (superintendent of the foreign work of this Society), writes to us with reference to the great need their is at present for a missionary in the Vega of Granada. This large district of country was bestowed by the Spanish Government upon the Duke of Wellington, in reward for his defence of Spain during the invasion of the first Napoleon. In Escornar, a village of the Vega, the Society has employed for a number of years past, a schoolmaster evangelist. Through his labours, and specially through the missionary work of Señor Alhama, of Granada—one of the firstfruits of this Mission, and the fellow-prisoner of Matamoros—the Gospel has been proclaimed and an extended interest awakened in the glad tidings of salvation. On the occasion of a visit of a missionary to Esconar, at the request of Mr. Moore, to organise a little church of believers, thirty-four men and women professed their faith in Christ. The adjoining villages are crying out for the Gospel and for evangelical schools.

After speaking of the feeble health of the teacher at Esconar, and of Don José Alhama. Mr. Moore, says:—"It is a sad pity there is not an active young man in Granada who could visit these out-stations frequently and statedly. I believe such a one could be found if we had the funds for his support and the expenses consequent upon his itinerant mission. No time should be lost in taking this step if we are not to lose the fruits of so many years' labours." Mr. Moore having been authorised to commence this mission in the Vega, in the hope of our being able to carry it on, I shall be very thankful to receive help for this special purpose. I shall gladly send free copies of *Times of Refreshing* to any who may desire further information about the work in Escornar.—I am, &c., (Mrs.) Maria Denoon Peddie,

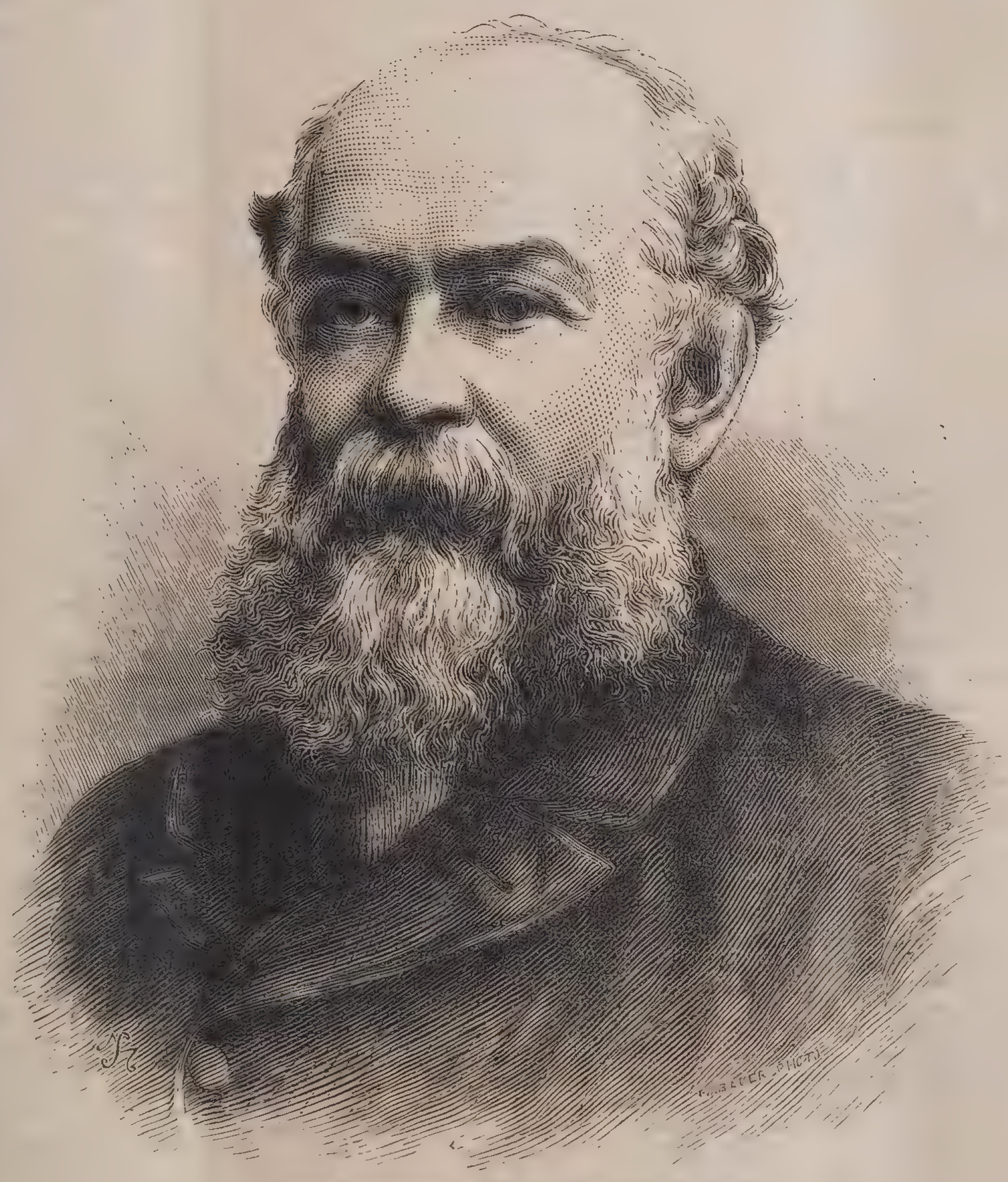
Secretary and Treasurer.

8, *Granville-terrace, Edinburgh.*

MR. JOHN BLACKHAM,

Founder of the "Pleasant Sunday Afternoon Class."

IF we compare the number of people living in Great Britain to-day with the number existing at any given time during the past and present century, there is little doubt but the percentage of those who do not attend any place of worship will be larger now than formerly. Probably that is not because the masses of the people are more irreligious; but our churches have become so "respectable" that people who are "free and easy" all the week do not like to be stiff and formal on Sundays. Moreover, the churches have, to a great extent, ceased to act under the direction of the Holy Ghost. They prefer to be bound by "the traditions of the elders." As preaching in the church and teaching in the Sabbath-school have been the two great channels into which the teaching of religious truth has been compressed in the past, we seem to think it ever should be. There is, however, an infinity of work requiring infinite variety in the modes of operation. We need to go in Christ's name and Christ's spirit along every way we can find into the wilderness to seek and to save those who are lost. It was this spirit in all the great leaders of Christianity since the time of Christ that has caused such wonderful results. They saw that the old methods would not reach the great masses of the people, and so they went out of the old ruts in various and varying directions until the lost was found.



(From Photograph by Mr. H. Baker, Birmingham.)

Thus has it been with Mr. John Blackham, the founder of the "Pleasant Sunday Afternoon Class." He was born at West Bromwich in 1834. At an early age he attended the Sunday-school connected with the Ebenezer Congregational Church. The late Rev. J. C. Gallaway was then pastor, and Mr. Blackham dates his first serious and permanent impressions to an address delivered in the Sunday-school by the minister. The address was on "Giving the Heart to God"; our friend, though only eleven years old, went away and prayed with all earnestness that the Divine Father would receive him as his believing child. The following year he was led to renewed consecration under a sermon preached by Rev. B. Parsons, at Bromsgrove, from the text, "Mark the perfect man," &c. Another great influence brought to bear upon the life of Mr. Blackham was the fine spiritual power manifested by Mr. Eld, who has for many years held office in the Ebenezer church and school, and who is now partner in business with Mr. Blackham. In this age of "hard cash," it is refreshing to hear the bright, genial talk of Mr. Blackham respecting the spiritual power exercised upon him by the senior partner.

Besides being a Sunday-school teacher and a Deacon of the Church, Mr. Blackham is the inaugurator of the Sunday Adult School movement in the Black Country. That admirable institution, originated by the Society of Friends in Birmingham, was pretty much restricted to that town, until Mr. Blackham carried it into the country places. There can be no doubt that the knowledge he had of the working of the system suggested to his fertile mind the idea of the "Pleasant Sunday Afternoon Class." For forty years, however, he worked upon the old lines, but he was growingly impressed with the wide gap existing between the Sunday-school and the Church—*i.e.*, the school lost the young men and women, and the Church did not receive them. He was impressed with another fact—that many of the churches were empty while the streets and public-houses were full. Mr. Blackham's soul was on fire, and he prayed, "Lord, what wilt Thou have me to do?"

Early in 1875 he went to Birmingham with the intention of hearing Mr. Moody. The Town Hall was full, so he asked where he could see one of the largest Bible-classes at work; he was directed, and went. He saw about thirty students, with a splendid fellow at their head, full of information. "But," says Mr. Blackham, when giving his experience, "the address was so long and so good that it made one's head and back ache with the prolonged attention, and I learned one important lesson: 'how *not* to do it.'"

But he was also shown how to accomplish the work his heart desired, and the result is great and glorious. A hundred Sunday afternoon classes have been established in the Midlands, attended by thousands of people. The movement is spreading weekly, from London in the south to Sheffield in the north, and to Liverpool and other towns in the west. So greatly has it been blessed during the past five years that it is confidently anticipated the "Pleasant Sunday Afternoon Class" will number six millions of members in the course of the ensuing ten.

The work was commenced at West Bromwich in the Ebenezer school. Mr. Blackham on returning from Birmingham, agreed to take a Bible-class, if the teachers in the school would pray for him, and if they would not hamper him with rules. These conditions being readily and heartily granted, he began in the streets. Seeing young men standing at the corners he went to them and said, "Will you come to a 'Pleasant Sunday Afternoon Class' at Ebenezer next Sunday?" More than one hundred responded to his request, and from that day to this the "P.S.A.C." has been an established fact in West Bromwich. A few years afterwards another came into existence in the same town; now about twenty may be found there, with a membership of about five thousand.

A few years ago Mr. Blackham had a conversation with Mr. Thorne, the travelling secretary of the Y.M.C.A.; this resulted in a meeting at Derby, in the house of Dr. Ogle, to which Mr. Blackham was invited. This meeting may be regarded as the beginning of the real spread of the movement, and the result is a large class under the superintendence of Mr. Hodder. The influence spread to Nottingham, and there

a class may be found, numbering 2000 men and 600 women. This, perhaps, is one of the most energetic of Mr. Blackham's children, for it has had born to it many sons and daughters in the shape of useful organisations and institutions for the people. At Leicester, Wednesbury, Walsall, Wolverhampton, Darlaston, and many other towns, these classes have been in existence for years, numbering their thousands of members. The Church of England has interested herself in the movement; one of the most successful gatherings in connection with that body may be found in Walsall under the care of Rev. E. M. Fitzgerald.

Sheffield is the last town in which the movement has taken root. The large chapel of which Mr. Calvert is pastor was filled with working people on a recent Sunday afternoon to hear an address from Mr. Blackham on "Aims and Methods." Indeed, so many are the invitations which pour in upon the founder that he has had to resign the presidency of his own class to minister to the needs of others. He has had a conference of ministers in Birmingham, under the presidency of Dr. Dale, and he has numerous invitations to London to introduce the great work here.

So much then for the originator of the "P.S.A.C." and the spread of the work. Much more could be said, but we prefer to conclude our sketch with a few suggestions which may be helpful to those who are desirous of engaging in this part of the Lord's vineyard:—

If the organisation can be started in a church so much the better; it will be a great step gained to get many of "the masses of the people" inside a church building. Let the church meet for prayer for at least a week before anything is done, and at the end of the week let them covenant together to use all methods "if by any means they may save some." Let as many members as can come down on the Sunday afternoon and give the strangers a hearty welcome. Let the pastor issue from 100 to 20,000 handbills (according to the size of the town) somewhat after this style.

"PLEASANT SUNDAY AFTERNOON CLASS.

"A hearty welcome will be given to the friend who receives this, at the —— Church next Sunday afternoon, to hear an address from Rev. Mr. Cheerful, who will explain the methods for the conduct of a Pleasant Sunday Afternoon Class. Service from three to four."

At three o'clock on Sunday afternoon let "Mr. Cheerful" begin the meeting by giving out some well-known hymn, a verse at a time, unless the church has courage enough to go to the expense of providing hymns in leaflet form. The hymn must be short, and the tune one with a melody in it. Then a brief, direct prayer for the Father's blessing on the people and the endeavour made. Let this be followed by a short lesson from the Bible, say the story of the Prodigal Son, or the lost sheep, or the woman of Samaria. Then another hymn or a solo from some friend with a captivating voice, and then a hymn in which all the people will join. Then an address, not a sermon or anything like it, from the President, pointing out the purpose and the plan of the movement—to lead men to love God, whose heart is full of love for them; to make home happier by making hearts joyful; to revolutionise workshops and warehouses, by helping artizans to sing the songs of Zion; to empty the public-house and dismantle the pawnshop, by filling the home exchequer and adding to the income of the savings bank.

THE PLAN.

(1) A hearty greeting and welcome to all. Brotherliness must be the order of the day.

(2) Card of membership, divided into spaces for each Sunday in the year, which will be stamped every time the member presents it on succeeding afternoons, 1d. being paid each Sunday.

(3) Useful book prizes, 46 attendances entitling the holder to a first class, 40 to a second, and 35 to a third.

(4) Strict punctuality in opening and closing.

(5) The more varied the programme the better; sometimes a twenty minutes' address from one man; at others, four addresses of five minutes each, from four friends.

Having thus explained, invite those present to give their names and addresses to friends stationed at the doors. Let the member's card, properly numbered and stamped, be handed to those so enrolling themselves.

The class, being thus started, turn each member into a missionary, and get him or her to bring others, if room can be found. Then work on with Boldness, Brightness, Brevity, and Brotherliness. It will be well to establish a committee to carry out the details of the work. This should consist partly of the Elders and Deacons of the church; let the rest be elected by "the people" themselves, so that they may feel the service is really their own. The committee should meet monthly, and the work should be divided amongst them.

It has often been asked, "Do these services increase the regular congregation?" We answer, "Yes, if conducted in the spirit indicated." People will always come to churches where they are welcomed; but if the movement is not supported by the members, if the feeling is once conveyed, "This is *my* pew, please sit elsewhere," "the masses" will not be found in the church; they may come to the afternoon service, but not to any other.

Mr. Blackham's address is Hill Top, West Bromwich, and he will be glad to give any information in his power to those who wish to establish a "Pleasant Sunday Afternoon Class."

We have received the following letter, to which we direct the earnest attention of our readers:—

Dear Sir,—I am glad you are arranging to give an account of the Pleasant Sunday Afternoon movement. It appears to me most opportune. My special object in now writing is to ask whether you could insert an earnest request from me for the prayers of your readers, that God would greatly bless and extend this movement, and raise up and qualify men and women to begin and carry on the work of Bible-classes, on a larger and more effective scale than ever. This work is only in its infancy, but there lies unfolded in it the most wondrous possibilities of good. In answer to prayer, there may be such an outpouring of the Holy Spirit upon all engaged in this movement that multitudes may be brought to the knowledge, the acceptance, and obedience of the truth. Our cry is, "Brethren, pray for us!"
—Yours respectfully, James Blackham.
Hill Top, West Bromwich.

THE LIVERPOOL SABBATH MORNING FREE BREAKFAST MISSION is an evangelical and unsectarian agency, seeking by means of free breakfasts to bring destitute persons such as are not reached by ordinary means under the sound and influence of the Gospel. Breakfast meetings are held every Sunday morning at two schoolrooms lent for the purpose, and on Thursday evenings children's meetings and sewing classes are held. The report of the thirteenth year's operations shows that by these means a loving hand was held out to thousands of the weak and outcast classes, while evangelistic work in connection with the lodging-houses at the south end of the city gives promise of blessed results. The hon. secretary of the Mission is Mr. W. J. Banks, 16, Plumpton-street, Liverpool.

For the Young.

FORGET-ME-NOT; OR, THE SECRET OF SERVICE.

By Eva Travers Evered Poole.

How sweet and fair the fresh Mayday's dawn, full of song-birds' music, and fragrant with apple and hawthorn bloom!

Elinor Stewart's home was in the heart of the country. She lived in an old, brown house, which, gabled and ivy-covered, stood on the top of a hill, overlooking the quaint old town of Pembroke. In the early spring, the old grey castle and the shining river on which it stood were hidden by a wealth of lilac and laburnum, their leafy screen of mauve and golden blossoms shutting out all the lovely view, and later on the hillside was carpeted by their bright, falling petals. The little girl who lived in the old brown house liked a cool shady place to play in; so, down at the bottom of the lawn where a brook babbled and danced over the little weeds and stones in its bed, and where a large oak tree spread out its kindly arms to shelter such tiny plants as could not bear much sunshine, Elinor made her playroom. It was a sweet spot, under that deep oak-shadow, where the tiny brook ran merrily along, singing its own little song to the pale lilies and forget-me-nots growing on its borders. Old John, the gardener, brought a bench and placed it under the tree for his little mistress, and many a pleasant hour Elinor and her mother spent sitting there, reading, working, and indulging in delightful talk together. Year after year the dear old tree stood there, sheltering the brook and the plants, and the little girl; its thick foliage careful to permit only a stray glinting sunbeam now and again to fall on the flowers that clustered at its root, and on Elinor's brown head of curls.

I do not know that I can tell you half the treasures Elinor found on the borders and in the bed of the babbling brook! Pretty coloured stones, curious winged insects, and great clusters of blue-eyed forget-me-nots, in spring and early summer-time; green and brown acorns, red fungi, and exquisitely fronded moss in autumn. In winter-time she never sat there; it made her too sad to see the death of all things.

On this fairest of May days Elinor and her mother sat reading. A Bible lay between them, and they were talking earnestly together over its sacred truths.

Some of Elinor's sweetest lessons of faith and trust had been learned under the shadow of the old oak tree, from her mother's lips, while the brook babbled at their feet, and the happy birds rained music through the branches overhead. God teaches us so often by natural things, by flowers and trees, by brooks and birds, by stones and sky, and mother, knowing God's ways, let all things speak his message to her little daughter's heart.

To-day they had been talking about pleasing Jesus, and asking each other the best way to do it. Of course, Elinor's thoughts flew off to great deeds of self-sacrifice, to mission-fields and martyrdom, to anything and everything but the little quiet ways opening before her day by day, in which Jesus can be served and pleased perhaps best of all.

Are we not all apt to make Elinor's mistake, and to forget that "whether we eat or drink, or whatsoever we do, we 'may' do all to the glory of God." Mother smiled gently as her little daughter laid bare a very ambitious heart before her.

As Mrs. Stewart listened to her child's longing desires, she could not help sighing a little. The eager, upturned face was so full of bright hope for the future, that it seemed cruel to cast

any shadow across it. Yet, was Elinor's longing quite *all* it should be? Listen!

"Oh! if I were older and cleverer, and gooder—better, I mean," correcting herself with a blush, "I would serve Jesus with all my heart and soul, as I cannot do now. I shall never be content to be an every-day Christian, Mamsie dear. I want to be a *splendid* one, an example to everyone, and that dozens and dozens should be brought to Jesus by my words. I should like a biography written of me when I'm dead," reflectively, "and, oh! yes, I should like to speak well; to be like Peter preaching to three thousand at once. Oh! mother, is it wrong to wish such *big* things? Isn't it right to want to do great things for such a great Saviour?"

And Elinor's eyes filled as she looked appealingly from her mother to the blue sky above. She was a very impulsive, ardent-natured girl of eleven—older than her years from constant intercourse with her mother. She had never known a time when she did not love her Saviour. From early babyhood she had had sweet cradle teaching from her mother's lips, and day by day the faith and love implanted in those early years had grown stronger and brighter, until the girl's whole heart at times yearned for closer knowledge of Jesus and fuller yielding to his service.

Strange for a child so young, you say? Oh, no; not strange—for Jesus can win and inspire, can fill and teach the youngest soul. You little know the intense love for Him burning in many a childish, innocent heart.

Mrs. Stewart did not answer for a minute; but, stooping from her mossy seat, dipped her hand into the brook and let the water ripple through her white, slender fingers, and then she plucked suddenly a great bunch of blue forget-me-nots, wet-eyed and beautiful, with long trailing roots, and held them out, letting the water drip off them on to the grass at her feet.

"Didn't you tell me yesterday that these were your favourite flowers, Nell?"

"Well, almost, mother," admitted Elinor. "I am very, very fond of the sweet little flowers," touching the wet blossoms affectionately. Then she glanced inquiringly at her mother, surprised at the sudden change of conversation, and half suspecting her mother's meaning.

"They have a pretty name," said her mother, slowly, and then stopped, looking at her daughter.

"For-get-me-not? Oh, yes. How did they get it, mother?" asked Elinor. It is rather a curious name, too."

"There are many reasons given for the fanciful flower name," replied Mrs. Stewart. "One of the prettiest is found in an old German legend I have come across somewhere. Shall I tell it you?"

"Yes, do, Mamsie, dear. You know I *love* stories," cried Elinor, nestling closely to her mother's side; "but, first, what is a legend?"

"A story; a fancy; an imagination, dear. Something beautiful, perhaps, but that we cannot be certain is true."

"Ah! then I'm sorry your story is a legend, mother. I like things to be true. Never mind; go on, please."

"The pretty fancy says that when God made the world and carpeted it with myriads of bright-hued, sweet-scented flowers, no flower had a name. But day by day as God came down to walk in Paradise, 'in the cool of the day,' He saw these fair creations of his hands blossoming at his feet, and He gave them each a name and a work to do in the world. But when the little blue flower, that I hold in my hand, met the gaze of her Creator, God, she drooped her head, lost in wonder and love and adoration. He spoke her name and pronounced a blessing upon her; but in the rapture of her heart at the sound of her Maker's voice, and the sweetness that thrilled her through like sunlight as He smiled upon her, she heard and knew nothing of what He said.

"Only could she think of *Him*. Her whole being was filled with one thought—that *He* had made her, that *He* loved her, that *He* had blessed her. But when the evening and the morning made another day, the little, blue floweret waked from her happy dream of joy to feel a great fear and sorrow of spirit. By and by the Master would again walk in the garden where she grew. He might pause and ask her if she remembered her name and his charge. What *should* she say? How dared she tell Him she had forgotten it all? Would He not frown upon her and rebuke her; and, ah, she felt if He hid his face from her, all light and joy, nay, life itself, would cease for ever.

"So the little flower wept and wept until her sweet, blue eyes were dim with tears, and her heart was nearly broken. Then the evening shadows lengthened; she became aware of a presence close to her. God cares even for the sorrow of a little flower, and his heart of love was grieved that one of the works of his hands should shed tears in Paradise. The flower dared not look up, but waited trembling.

"Then came a voice, gentle and soft as the whisper of a summer wind, asking the little flower her name.

"'Alas! alas!' cried the little flower in shame and sorrow, 'I cannot remember it. I was so filled with love for Thee, my Maker, so lost in looking upon thy beauty, and in listening to thy voice, that I forgot myself, my name, and my work. Oh! forgive me, Lord, I pray; forgive me that I forgot myself in Thee, and tell me my name once more.'

"'Fear not, little flower,' came the gracious answer of the great Father of all. 'I pardon thee. I am glad thou hast forgotten self in Me. From henceforth this shall be thy name—"Forget-Me-not."'

"Then the little flower raised a face all radiant with joy to God, and her sweet, blue eyes shone with love and gratitude for his patience and pardon. So down through all ages the blue-eyed flower has borne the name, 'Forget-Me-not.'"

"How pretty!" cried Elinor. "And it *might* be true, mother!"

"I do not know," smiled back her mother; "but the story has a truth underlying it."

"Why did you tell it to me?" asked the girl, a little shyly. "Is it some truth I had forgotten?"

"I thought so, dear," replied her mother, gently. "When I heard my little daughter's plans for herself and her life, full of so much about self, and so little about her Saviour, I wondered if she needed the sweet rebuke: 'Forget-Me-not.' Better to be taken up with Jesus than to be taken up with his work, Elinor; wiser far to forget all about self, and what we are doing for Him in sweet communion with Him. Don't you remember our motto for this year?

> Live looking into his face;
> Live listening to his voice;
> Live sitting at his feet.

My little girl was full of the great things she was going to do in the future, and fancied it was all right to seek such great things for herself, because they were sought in the name of Jesus. But I think it would please the dear Master more if we just forgot ourselves oftener in Him; if, every day, as we held communion with Him, self and its ambitious longings faded away, and we lost sight of all in admiration of Him. What do you think, my child? Am I right?"

Elinor felt a little ashamed of herself. After all, she knew there had been a good deal of self hidden under the expressed desire to do great service for her Master. Her mother had rightly divined this; but Elinor was too true and too humble-hearted a follower of Jesus not to accept his teaching, even through her mother's lips, and so she said, softly, as they rose to go:

"Yes, mother. I wanted the Forget-me-not's lesson, and I hope Jesus will be as patient with me, and forgive me for not remembering Him as often as I should. I hope He will often whisper to me, 'Forget Me not.'"

Do you and I need the same lesson? Have we often forgotten the Master in the work—the great Saviour, in our great service? Often, I fear. Nevertheless, from to-day, let us hear his voice saying—

"In serving Me, Forget Me not."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., April 7, Luke xx. 19—36; Mon., April 8, Luke xx. 37—47; Tues., April 9, Luke xxi. 1—13; Wed., April 10, Luke xxi. 14—24; Thurs., April 11, Luke xxi. 25—38; Fri., April 12, Luke xxii. 1—13; Sat., April 13, Luke xxii. 14—23.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Wickhambrook, Suffolk, April 8—13; St. Bride's, Liverpool (with Rev. W. S. Standen), April 22—27; Bowden, Cheshire, April 28 to May 3. Mr. T. Lewes Sayer, Congregational Church, Romford, April 7—12. Mr. John Wigner, Norwich, to April 7. Mr. Martin J. Hall, Southampton, April 5—8. Mr. H. Lidstone, Brondesbury Chapel, Kilburn, April 8—12.

At Gresham Hall, Brixton, Messrs. Reginald Callender and Henry de Candole, of Christ's College, Cambridge, will hold a mission for young people from Sun., April 7—14.

CHRISTIAN POLICE ASSOCIATION.

At meetings held in Exeter Hall on Thursday last week, in celebration of the sixth anniversary, cheering testimony was borne to the increasing usefulness of the Christian Police Association. Approved by the Commissioners this admirable organisation has not only been the means of much blessing to the Christian members of the force throughout the country; but, at the various branch meetings, many who had previously lived without God in the world have decided for Christ and begun the life of faith. In the course of the morning and afternoon, meetings were held at which sympathetic addresses were delivered by various friends, including Mr. J. Monro, Chief Commissioner of Metropolitan police, Dr. R. Anderson, of the Criminal Investigation Department, and Rev. John McNeill. Encouraging reports were rendered of work in different centres, and earnest prayer was offered for continued prosperity.

The evening meeting was largely attended, Mr. A. C. P. Coote presiding. Rev. E. A. Stuart delivered a vigorous address, on the first prisoner we read of in Holy Scripture. As stated and expounded, the story of Pharaoh's dreams and Joseph's interpretations afforded lessons of an eminently practical character. After having visions of prosperous times, the Egyptian king dreamed of famine. So also, after having youthful dreams of a life of success and influence, we see sickness, sorrow, death, and judgment ahead. As too, by following Joseph's counsel, Pharaoh was enabled to prepare against the approaching famine, so, by making the Lord Jesus Christ our friend, we shall reap present blessings, and also be prepared against future troubles and death and judgment. The address had a true Gospel ring about it, and was highly appreciated.

Rev. F. E. Marsh, of Sunderland, followed with a hearty Gospel call. He took for his text some words he once saw on an almanac with reference to the word "Saviour." *A* Saviour, it said, reminds us of our need; *the* Saviour tells us of the only one who can meet that need; *my* Saviour tells us that the need is met. On these various aspects of saving truth, very helpful words were spoken.

Mr. Arthur Pease having said a few words by way of encouraging police officers to deeds of kindness towards the weak and fallen, the Chairman founded an address on Exod. xii. 42: "that night of the Lord." He urged immediate decision for Christ. The meetings were attended by delegates from England, Scotland, Ireland, and Wales, and were stimulating throughout.

OUR GREAT NATIONAL SINS.

During the past few weeks we have several times called attention to the prayer-meetings held every Tuesday afternoon at Devonshire House, Bishopsgate-st. without, with the special and important object of approaching the Most High with regard to England's great national sins. Not a moment too soon have efforts been made to rouse Christian people to a sense of their duties and responsibilities in reference to the great evils of Britain, which meet the eye and ear on every hand. God has blessed us as a people, and given us influence throughout the world; further, he has blessed us as a race, and obviously committed to us the work of world-wide evangelisation. Yet, as a nation, we sin grievously in many ways, and as a race we are a stumbling-block in the way of millions for whom Christ died. These things have for some time lain heavily on the hearts of many individual Christians, and not long ago a few London workers decided to organise a weekly prayer-meeting, whereat our national sins might be deplored, the longsuffering of God be invoked, and grace be sought to enable us as a people to repent and seek purity, peace, temperance, and righteousness.

These meetings have not been nearly so largely attended as the promoters desired and would like. On each occasion an endeavour has been made to impress upon Christians the duty of protesting against public as well as private sins, and also to urge them to beseech the Lord by his Spirit to direct and overrule the councils of the nation, to the end that vice and its sorrows may be lessened, and purity and peace be multiplied. At the first meeting, presided over by Mr. R. C. Morgan, the fearful ravages of Impurity, with its attendant widespread curses, were spoken of. It was shown that "begin at home" is certainly a rule which Christians must observe in regard to this. Are we pure in heart? The Christian conscience requires waking up to the evil, and parents must see how the subject touches and threatens the family life. The many demoralising agencies of large cities were spoken of by various friends, and the need for prayer having been shown, the Divine intervention was implored.

At the second meeting War was considered. Mr. G. Gillett, who presided, spoke of the extent to which warfare enters into political life and interest. Having shown that the military system is to human appearance beyond attack, he well pointed out that, being thus helpless ourselves, we cannot but look to God, and encourage ourselves in Him. The Lord was asked to give wisdom to statesmen and incline them towards peace; also by his Holy Spirit to cause those who fear and serve Him to be at peace one with another.

Rev. Mark Guy Pearse was chairman the following week, when the Opium traffic afforded sad ground of humiliation, and grievous reason for earnest prayer. In the course of an address, Mr. Pearse maintained that the evil is not a question for experts and travellers, who have seen and understand the working of the traffic, but rather a question for Christian men and women—a matter of right and wrong. Whether with good reason or not, the people of China think that we force opium upon them; certainly in days gone by, we coerced them to take it. We created the appetite for the drug, and have never given the Chinese an opportunity of saying they will not have it. We have grievously wronged the people of the Empire, and the only reparation we can make is to give them liberty to say to us, as they have said to the United States, Russia, and Japan, "You shall not import any opium." Having spoken of the fearful consequences of opium-smoking, which is now increasing, not only in India and Australia, but also at home, Mr. Pearse urged Christians to use their influence for right and God in this matter. Dr. Maxwell and others having spoken, the Lord was asked, among other things, to raise up powerful men to stir up the public conscience on the subject.

Mr. John Taylor, on the fourth Tuesday, speaking on Intemperance, showed the great importance of Christian example being on the safe side, which is the side of total abstinence. The extent to which this evil touches our homes was shown with painful truthfulness, and the horrors induced by the traffic in foreign lands and among weaker peoples sadly realised.

The fifth meeting, and last for the present, was held on Tuesday last. Mr. J. E. Mathieson presided, and the subject was "Commercial Dishonesty and Speculation." Pertinent remarks were made by several friends, and, as on previous occasions, the prayers were fervent. The Lord was asked to vouchsafe unto his people a spirit of contentment, and to convince those who are "making haste to get rich" of the great folly of their course.

It is hoped to arrange another series of meetings shortly.

MR. AND MRS. GEORGE MULLER.

Some months ago, we stated, on the authority of a contemporary, that Mr. and Mrs. Müller were expecting to return to Sydney, because of declining strength and the suitability of the climate. We have received a letter from Mr. Müller, dated Calcutta, February 25, in which he contradicts this statement. He says his health is good, and his mental vigour as good as at any time during the past sixty years. He is able with the greatest ease to address congregations of 2000, 3000, 4000, or more.

In an accompanying letter, Mrs. Müller gives the following very interesting particulars:—

"This is our fifteenth long missionary tour. In the course of it we travelled through South Australia, Tasmania, and New Zealand, in which three colonies Mr. Müller preached 186 times in all the largest and most important cities they contain. On June 27, 1838, we sailed from Auckland, New Zealand, landed at Sydney, New South Wales, on July 2, and remained there until November 10. Whilst at Sydney my husband preached 86 times altogether, in that large city and its suburbs. On November 10 we sailed from Sydney, and, as the vessel stopped for a short time at Williamstown and at Largs Bay on her way to Ceylon, Mr. Müller preached again—twice at Melbourne (twelve miles from Williamstown) and once more at Adelaide (ten miles from Largs Bay). On November 19 we sailed for Ceylon. There, at Colombo, at Moratuwa, at Koticawatte, at Eliya Nuwara, and at Kandy, he held a great number of meetings, and occasionally preached to the natives, with translation into the Cingalese language by the native pastors.

"On Dec. 31 we landed at Garden Reach and went on into Calcutta. Since our arrival here Mr. Müller has been preaching twice every Lord's Day, has been holding meetings on week evenings also, during the eight weeks of our stay. During this, our second visit to India, he has before him the prospect of an abundance of work in other cities, such as Serampore, Bankipore, Allahabad, Cawnpore, Delhi, &c. We have no intention whatever of returning to Sydney, but perhaps may go to Burmah, and afterwards pay a second visit to China and Japan, in order that Mr. Müller may labour further for the Lord in those two idolatrous countries. In the course of the last fourteen years Mr. Müller and I have travelled 155,074 miles by land and by sea in the Lord's service, and may probably travel tens of thousands of miles further."

CHINA.—The following were the statistics of the China missions at the beginning of 1889:—Total number of foreign missionaries, men, wives, and unmarried women, 1123 (an increase of 93 during the year); native ordained ministers, 162; unordained native helpers, 1271; communicants, 34,555 (an increase of 2295 during the twelve months); pupils in schools, 14,817; contributions by native churches, 44,173 dollars (an advance of 5936 dollars on the previous year's contributions).

MR. McNEILL AT ISLINGTON.

The attendance at the Agricultural Hall service in Islington, on Sunday afternoon, was exceptionally large, some hundreds of persons being disappointed of admission. In introducing Rev. John McNeill, Dr. Thain Davidson said that he wished, in the name of the evangelistic workers of the Metropolis, to give a most hearty welcome to one who had stirred Edinburgh, and who, he trusted, had a grand work before him in London. To himself Edinburgh, when he now visited it, seemed like a quiet village, and he dared say that, to Mr. McNeill, London appeared a kingdom. As, according to the Lord Mayor, 100,000 souls are added to it per annum, they would need a hundred Mr. McNeills every year to keep pace with the population.

The preacher chose for his subject the miraculous healing of the paralytic man at Capernaum, and seemed more thoroughly at home on the platform of the Agricultural Hall than in the box pulpit of Regent-square. His easy, natural eloquence, his bold home-thrusts, and occasional sallies of humour, captivated the audience; and when at the close Dr. Davidson stated that evidently Mr. McNeill was in his right place in that Hall, a burst of cheering showed how fully the congregation endorsed the remark.

KING'S CROSS Y.M.C.A.

The fifth annual meeting of the members of this branch was held last week at the St. Pancras Vestry-hall. The Earl of Aberdeen presided. The annual report stated that the past year had been one of blessing. An evangelistic association was inaugurated in November last, and soon afterwards a week's special services were held at Drayton-park, Highbury. They were attended with considerable success, and were followed by a series of mission meetings in various parts of London. A number of social meetings had been held, and had produced many converts to Christ, whilst success had also attended the Sunday evening evangelistic meetings.

The noble Chairman, in his address, said the Association, as a whole, was a magnificent institution, and was doing incalculable good. Rev. A. Boyd-Carpenter said the Association went forward with the assumption that there was a definite work to be done among young men, and that work devolved upon the Christian Church. He looked upon it as one of the signs of the awakening of these latter days that the Church had roused itself to recognise that her work did not consist of only Sunday work, and the few other orthodox church services, but that there was work to be done for all classes; and among them stood out the young men of the day. Rev. Z. B. Woffendale said when it was remembered that in London there were more than 2,000,000 persons who were comparatively outside the influence of the churches, not being members of the congregation of any place of worship, they must be struck with the great need there was for the work of such societies as the Y.M.C.A. He would like to see a branch established in every quarter of the Metropolis. It seemed to him that the Church was not yet fully awake to a true realisation of the evils about it. The work of the Church had certainly been very greatly extended within the last few years, but it had not kept pace with the times. Other addresses were given.

REV. DR. SOMERVILLE.—We are sorry to learn that Dr. Somerville's health has not been good of late, and he has been under the necessity of keeping in retirement this season.

DR. BAEDEKER & RUSSIAN PRISONS.

AT the Aldersgate-street noon prayer-meeting, on Friday last, Dr. Baedeker, who had that morning arrived in London from Russia, gave a deeply interesting story of his experiences during his evangelistic tour, extending over more than twelve months. He brought greetings from a Y.M.C.A. newly formed in Transcaucasia, at Schemachah, as the result of a wonderful spiritual quickening.

In Russia the prisoners are out of all proportion to the population. Every town of any size contains a prison with its small windows, iron-barred, and every prison is full. The poor fellows are drafted off to Siberia, but the prisons fill again, and are always full—over full. One prison, for instance, in Transcaucasia, built for eighty, contained at the time of Dr. Baedeker's visit 340 prisoners. It was an intense joy to put a New Testament into the hands of these men; for one of the cruellest features of their imprisonment is that they have nothing to do and nothing to read day after day, year after year. Some of them have their heads half shaved, a sign that they are marked out for banishment to Siberia.

Dr. Baedeker visited between thirty and forty prisons, and in each he was kindly and joyfully received both by the staff and the inmates. One governor, a Mohammedan, on the Doctor's departure, embraced and kissed him as if his dearest friend, exclaiming, "We have heard things to-day our fathers never told us." Much to Dr. Baedeker's joy he came across those who had accepted Christ as Saviour during his former visit. He found that they had not only remained faithful, but also that some had never ceased to pray for him daily that God would bless his message to others. Many interesting incidents, for which space will not suffice, illustrated again the mighty saving power of the Gospel of God.

MR. WALLACE J. GLADWIN, of Bombay, is contemplating a visit to England and America, returning to India in the autumn. One object of his journey will be to take his motherless lads, and place them for some years under the care of his sister, in the United States. He expects, however, to have considerable opportunities for Gospel and purity work.

REV. JAMES H. LAWRIE, Free Church of Scotland missionary to the New Hebrides, has lately come home on furlough after ten years' service in the island of Aneityum. It was with much sorrow that the natives parted with him, and he had great difficulty in getting away. One man, in bidding farewell to Mr. Lawrie, said, "When you came here I was as a man wandering in the wilderness; now I can sit at the communion table, and know that Jesus died for my sins." "The last missionary act that I did before leaving," says Mr. Lawrie, "was to make a coffin out of an old canoe for our good friend Nimtiwan. This was undoubtedly the oldest man on the island, having been a noted warrior, savage, and cannibal when Drs. Geddie and Inglis came to Aneityum. I visited him and prayed with him shortly before he died, and he expressed to me his confidence in Jesus as his Saviour from all sin."

OPEN-AIR MISSION.—Under the title of "The first Christian Preachers and their Successors," Rev. Dr. J. Hiles Hitchens gave an admirable address to the members and friends of the Open-air Mission, at their quarterly meeting, on the 25th ult., in the Lecture Hall of Eccleston-square Chapel, Pimlico. Mark iii. 13, 14 was the basis of the address, where Jesus called and ordained the twelve Apostles. The objects of the ordination, or appointment, were, first, that they might be with Him, and then that He might send them forth. He enumerated the diversity of gifts on the part of the twelve as an illustration that all who were duly called of the Lord would be used by Him in carrying on his work in the world. The proof of Apostolic succession was the ability to preach the same Gospel with the same power in the present day. Sir Robert Phayre, who presided, greatly interested the meeting by relating the story of his conversion in India.

THE EVANGELISTIC MISSION.

NEW GOSPEL HALL AT KILBURN.

FOR one-and-twenty years Mr. C. Russell Hurditch and his fellow evangelists have held aloft the banner of the Cross at Kilburn Gate, first in a tent and then in an iron hall. The latter structure was originally a ritualistic synagogue, we believe, at St. Leonards. Through the kind co-operation of Lord Radstock, it was secured for the Evangelistic Mission, and in its North London location it has been the scene of many a Gospel triumph; while from it has flowed many a rill of spiritual refreshment to Christian warriors and workers. At length, about a year ago, it had to go the way of all things terrestrial, and a spacious brick erection has now taken its place.

Last week Mr. Hurditch summoned his friends and helpers to celebrate the opening of the new building; afternoon and evening of Thursday they responded in goodly numbers, and rejoiced with him over the auspicious event. The premises comprise a large meeting-place, constructed to seat 800; a schoolroom, a soup kitchen, and various rooms for the workers. Part of the scheme is the erection of a hall in another part of the same thickly populated district. The Kilburn Gate buildings have been paid for, thanks to the generous aid of many friends, prominent among them being Mr. James E. Mathieson, Messrs. T. A. and E. M. Denny, Mr. John Morley, of Clapton, Mr. R. C. L. Bevan, &c. These and other facts were embodied by Mr. Hurditch in his business statement on Thursday, which he rounded off by an appeal for further help to the tune of £4000, in order to carry through the complete scheme of rearrangement. The entirely unsectarian and the mainly evangelistic complexion of the Mission was advanced as a plea for general support. "We know nothing of Churchman or Dissenter," said Mr. Hurditch; "we cordially welcome all preachers who will declare the Gospel of God. Many of those who receive blessing at the services attach themselves to different churches in the locality. It is matter of rejoicing too that Christians of all evangelical denominations have been drawn together here—a thing of no small importance in the present day."

This last sentiment expressed by the Director of the Mission was very well exemplified by the appearance of the platform both afternoon and evening. Those who addressed the former assembly were Mr. J. E. Mathieson, Lord Radstock, Mr. R. C. Morgan, Dr. Habershon, Rev. W. Stott, and Rev. F. B. Meyer. In the evening the like service was heartily rendered by Mr. T. B. Miller, Mr. J. McCall, Dr. Monro Gibson, Rev. Henry Sharp, Dr. Robert Anderson, Dr. Porter (from Australia), Rev. D. M. Cameron, and Mr. Herbert Taylor. All these friends wove into their short speeches cordial congratulations to Mr. Hurditch, as well as some words of exhortation or exposition fitted to strengthen the faith and fan the zeal of the workers. A very powerful Gospel appeal to the undecided, by Rev. W. Stott, closed the evening programme, so the hope may be cherished that the saving and sanctifying work to be carried on in the new hall was well and effectually begun on the very opening day.

An added interest was imparted to the proceedings by the brief but rousing words of Messrs. Egerton and Hardman, of Dublin, and Mr. Donald, of Glasgow, all of whom are about to enter on foreign mission work in far-off China.

The opening services embraced a variety of meetings, to be spread over several days, one of them being the inauguration of a "Children's Service Band" this (Friday) evening.

GEORGE YARD, WHITECHAPEL.

BY new premises just added to the George-yard Mission buildings, Whitechapel, Mr. George Holland's grand work among the poor and friendless will be greatly facilitated. For some time there has been a strong desire to annex the house, 87, High-street, standing directly in front of the Yard premises, but only recently was the way made perfectly clear. The period of waiting being ended, it is more than ever evident that the delay was of the Lord's ordering, for the better accomplishment of the important end in view. When the time to purchase arrived, the needful money was provided by a friend, whose name is kept secret, and gentlemen who are never behind in good works promptly came forward, and had the place suitably furnished. The result is capital accommodation for public meetings and the large and growing work among young girls.

The new premises were opened on Monday afternoon by the Princess Mary of Teck, who was accompanied by her daughter and one of her sons. Lady Ashburton, the Countess Compton, and many other warm friends of the work were present, and arrangements were also made whereby a number of those among whom Mr. Holland labours were able to witness the interesting proceedings. After giving a brief account of the many and varied agencies which have their home and centre in George-yard, Mr. Holland rejoiced to believe that the Girls' Institute, with more than 200 members, will prosper beyond past experience in the new and very commodious premises. He referred with pleasure to the great interest Princess Mary of Teck has shown in the Mission operations, and prayed that God would long spare her practically to sympathise with the poor and suffering, as well as actively to encourage those who labour for God in the metropolis.

Having declared the building open, the Princess gave expression to her high appreciation of Mr. Holland's devotion, saying that she trusted God's blessing would continue to rest upon him. Lord Radstock moved a vote of thanks to the Princess for her kindness. For many years, he said, he had refused to move such resolutions, because they are generally unmeaning ceremonies; but it gave him genuine pleasure to recognise the special interest of the occasion, and to discern in it an augury for good. He maintained that there is no higher honour than work for Christ, and expressed a hope that many more of the well-to-do residents of the West-end would show active sympathy with the needy of the East-end. The motion, having been seconded by Sir Thomas Fowell Buxton, was carried with acclamation.

Mr. Holland and his helpers have our hearty congratulations upon this important addition to their Mission premises, and we trust God's blessing will, from the first, rest upon the work done in the new building.

THE SELF-HELP EMIGRATION SOCIETY was instrumental in assisting 902 persons to the British colonies, mostly to Canada, during last year. Care was, as usual, taken to select from the applicants only such as are able and willing to work. That the Society performs a much-needed function is made abundantly clear from the letters which are continually being received from emigrants abroad, who, through the Society's assistance, have been enabled to improve their condition in life. Rev. R. Mackay, the secretary, has collected some encouraging facts in "New Homes in Canada, and How to Make Them," a threepenny pamphlet, to be had from the office of the Society, 4, Fleet-lane, Farringdon-street, E.C. The Society offers to the benevolent various opportunities for doing good, and, as there are many eligible applicants for assistance this season, it is hoped that the funds will receive timely replenishment.

MILDMAY MEN'S NIGHT-SCHOOL.

It would be an immense boon to the nation if there were multiplied up and down the country, especially in our great cities and their suburbs, institutions similar to the admirable Night-school for Men carried on at the Mildmay Conference Hall. The success and blessing that have attended the effort show what can be done in that direction.

The annual meeting of the School is always an interesting occasion, and draws together a large number of the men and their friends. Last week some 400 of the "pupils" were entertained to tea, following which a public meeting was held in the great hall, which was crowded. After prayer by Rev. D. B. Hankin, and a few opening words by Mr. J. E. Mathieson, the certificates and prizes awarded for regular attendance and successful work during the past winter session were distributed by the Countess Compton, whose mother, Lady Ashburton, was also present.

Then the annual statement regarding the work was presented by the superintendent, Mr. P. S. Badenoch. Since the opening of the session on October 1, the School has been open 71 nights, there being 47 classes, with an average attendance of 374. The number on the books is 1064, and the highest attendance has been 541, the lowest being 256. The men represent 159 different occupations. The results of the last examination were considered very satisfactory: 334 took certificates for secular knowledge, and 236 passed in the Scripture examination. Mr. Badenoch laid particular stress upon the fact that while the intellectual improvement is a prominent factor, the chief aim is the conversion of the men. Many who have passed through the school are now engaged in various spheres of Christian work, and one has lately entered the East London Institute to prepare for service in the foreign field.

The address of the evening was delivered by Rev. John McNeill. After some felicitous remarks, he made a fervid temperance appeal, especially warning young men against "taking a little," and urging any who were halting between two opinions to determine for ever to let alone the intoxicating cup. He reminded them that temperance, however, is not salvation—it is not saving grace, although it often holds a man until the grace of God comes to him. With impassioned earnestness he affectionately invited all to decide for Christ without delay. "Let Him have you every bit," he exclaimed; "and when you have yielded yourself to Him, let the world know it by working for Him with all your might."

REV. FREDERICK HASTINGS was affectionately bidden farewell at an enthusiastic meeting of the congregation of Tolmers-square Congregational Church, N.W., on Tuesday, last week, previous to his departure for Australia, to enter upon the pastorate of the church at Adelaide, where Rev. S. O. Hebditch ministered for several years until his death a few months ago. Many expressions of goodwill concerning Mr. Hastings were spoken by the various speakers, who included Revs. J. C. Harrison, Dr. R. W. Dale, Edward White, Dr. Hannay, Newman Hall, Arthur Hall, and others. Rev. Charles Leech, of Queen's Park Church, Harrow-road, has declined an invitation to succeed Mr. Hastings at Tolmers-square.

ILL-USED OR DELINQUENT CHILDREN.—According to an order issued by the Chief Commissioner of the Metropolitan Police, in all cases coming to the knowledge of the police under his command in which children are treated with cruelty, either by their parents or others, whether witnessed by or reported to the police, the particulars are at once to be notified to the London Society for the Prevention of Cruelty to Children, and the police are to afford it every information and assistance within their power. Also when children are apprehended under the Vagrant Act, the Society is to be at once informed of the arrest, and on application its officer will be permitted to bail the child, to take charge of it, and to produce it at the police-court at the hearing of the case.

Evangelistic Notes.

Mr. Henry Thorne has lately closed a successful seventeen days' mission at Huddersfield, in conjunction with the Y.M.C.A.

Dr. L. W. Munhall has been busy evangelising at Pottsville, Pa. The outspoken testimonies of the evangelist against the prevalent evils of the time have produced a strong impression.

Billinghurst.—Mr. W. J. Taylor, of the Evangelisation Society, has held a fortnight's mission here, which has resulted in many professed decisions for Christ and a deeper spiritual life among the members.

Cornelius ("Gipsy") Smith and his wife have been evangelising at Stretham, Cambs., with many tokens of blessing. The permanent address of these friends is Sedgwick-street, Mill-road, Cambridge.

Dr. Pentecost has been much owned of God during his visit to Bethany Hall, Glasgow. Many have been quickened, and nearly 300 professed to have undergone a saving change. Dr. Pentecost held a mission last week in Pollokshields Free Church.

Mr. Sydney Black is preaching on Lord's Day evenings, to large and attentive audiences, in the Chelsea Town Hall. These services for the people, which have extended over a period of nearly six months, have been maintained with unabated interest.

Mr. Herbert W. Pewtress, of the Children's Special Service Mission, has conducted a week of services for children at the South-street Baptist Church, Greenwich. A number of scholars made a profession of faith in the Saviour, and the teachers were much cheered and encouraged in their work.

Mr. W. Humpstone's winter tour in the United States has been attended by much blessing. Churches were revived in many places, and backsliders reclaimed, while a large number of persons professed to find peace in Christ. During twenty-four years the Lord has graciously owned Mr. Humpstone's Gospel labours in America.

Mr. Sankey has lately been conducting some meetings in Denver, Colorado, at the Y.M.C.A. At the closing service he told the story of his first meeting with Mr. Moody at a Y.M.C.A. convention in Indianopolis, and spoke earnestly to the young men on the need of watchfulness and prayer. By special desire he sang effectively the old favourite, "The Ninety and Nine."

Mr. George Clarke's mission in Belfast came to a close on Sunday evening, after lasting for five weeks. During the last week the meetings were held in the Crescent Church, which was crowded to such an extent each night that hundreds had generally to go away. Many remained for the after-meetings. Mr. Clarke goes from Belfast to Newtownards, where he is to conduct a fortnight's mission.

Mr. Opie Rodway, of Stroud, Gloucestershire, after staying at Matlock for two months, is now in a large measure restored to health, and is able to resume his evangelistic work. To-morrow (Saturday) he commences a four days' mission at the Baptist Chapel, Painswick, near Stroud, and asks prayer that at each service the Holy Spirit's power may work in the hearts of the people, and that there may be much fruit.

Manningtree, Essex.—There is here a flourishing branch of the Young Women's Christian Association. In connection with it an eight days' mission has just been conducted by Rev. W. H. Williamson, of Ipswich. Bible-readings were held at various centres, the gentry in the neighbourhood allowing the use of their drawing-rooms. The week evening meetings were held in the large public hall. The word preached was not in vain, for many souls were savingly blessed.

Messrs. Middleton and Hogben have again undertaken a three weeks' mission in Miss Robinson's Gospel tent at Landport. They have been preparing for the work by a ten days' mission in the Portsmouth Soldiers' Institute. Not a night passed without apparently real conversions. The Christian workers have to record their gratitude for solid help received. For the intervening weeks we are going on praying and believing for much blessing in the tent, and that the coffee palace and mission hall, now rapidly rising, may be the more permanent scene of lasting good later on.

ALICE WALKER.

Soldiers' Institute, Portsmouth.

Mr. E. P. Telford, on Friday, March 29, concluded a very successful fortnight's mission at Morley Hall, near Bournemouth, a mission-hall connected with the Westbourne Baptist Chapel. The attendance has been continuously increasing, and at the closing meeting the hall was crowded to its utmost capacity. The meetings have been full of power, and many souls have been converted. Mr. Telford has been ably assisted by his wife, who is a sweet and accomplished singer, and an apt and patient worker in the inquiry-room.

Evangelistic Mission.—The work of this Mission is spreading in the far east of London, the public hall in Green-street, Upton Park, having been taken for Sundays and other week nights. The hall is crowded on the Sundays at the Gospel services, at which Messrs. William Brown and William Grove have been the preachers. A special mission was held last week, with a good attendance every night, and many souls have confessed to have found salvation through Christ. The hall has been secured for a continuance of these meetings on Sunday mornings and evenings, and Saturday nights.

Mr. and Mrs. Harrison, the Australian evangelists have conducted a three weeks' mission at Vernon Chapel, King's Cross, which has been greatly owned of God. The church has received much blessing and instruction, and a fresh impetus in soul winning, while not a few men and women have professed conversion. Some of the cases of conversion have been very interesting—one was an atheist, others drunkards. Two husbands went into the inquiry-room one evening to find their wives also seeking the Saviour, and all four went away rejoicing together. The Gospel was proclaimed with great earnestness, pith, and power by Mr. J. S. Harrison, while his wife sang the old, old story in loving and sympathetic tones, reaching the hearts of many in the audience.

Mr. Herbert Francis writes from Bradford, Ohio, U.S.A., on March 19:—We are thankful to the Lord He has led us out to labour in America. For nearly fourteen months we have been travelling from east to west and north to south to preach the blessed Gospel, chiefly where others have not gone, covering a distance of about 7500 miles. I have held about 500 services in twenty-nine or thirty different places, with much manifested blessing. Hundreds (a large proportion of them church members) are longing to know more of the Word, and to be brought into a deeper experience of spiritual life. Circumstances call us home, at least for a time. We expect to reach England about the middle of May, and I shall be glad to give help in the Gospel to any desiring it. Letters may be addressed to me in London, care of Mr. F. E. Paynter, 57, St. Paul's Churchyard, E.C.

A MEETING OF TEMPERANCE MAYORS was held on Friday last at the Mansion House. It was in connection with the National Temperance League, and many provincial mayors who could not attend sent sympathetic letters. In the course of a hearty speech, the Lord Mayor, who presided, alluded to the festal gatherings held at the Mansion House. He said that within his own knowledge not one-half the wine is now drunk on such occasions as was the case twenty years ago. His lordship advocated the popular veto, giving good reasons for his views. Among others who addressed the meeting were the Lord Mayor of York, and the Mayor of Birmingham, the latter saying that the late Mr. Bright was a total abstainer during the greater part of his life, and when first he spoke in public his subject was temperance.

GOSPEL WORK AT BORDESLEY, BIRMINGHAM.—With the sympathy of Christians of various denominations, Mr. J. Stead is carrying on with much success an evangelical mission and Gospel temperance work in the populous districts of Bordesley and Palmer-street, Birmingham. This quarter contains about forty large streets, besides slums and rookeries, and over forty public-houses and beer-shops. Besides the poorer inhabitants, there are salt-girls, costermongers, rag and bone pickers, and hawkers. To these the Gospel is preached in the Mission-room and in the open air, the superintendent being assisted by a band of hearty workers. There is a Sunday-school of about four hundred children; temperance effort is sustained among old and young; the sick are visited, and the poor relieved. Last year's report states that the Mission premises greatly require enlargement. Communications should be addressed to Mr. J. Stead, 221, St. Andrew's-road, Birmingham.

BISHOP TAYLOR'S MISSION.

The following letter from one of Bishop Taylor's mission party, in central Africa, will be read with interest; it was addressed to M. Chatelain in Switzerland:—

Malange, Africa, January 22, 1889.—We received your post-card and Gospels, and parts of your grammar by last mail. The Gospel by John is good. The natives understand it. I feel it has come from God through you. I have thanked God for it many times. I assure you I am much interested in your work and shall do all in my power to push it on, on this side of the ocean. I was wishing I had about 1000 or 2000 of your Gospels by John for this part. How much will they cost per 100, or will the Bible Society give any free grants? I might let you know a little about the work here in Malange and villages. God is greatly blessing our labours. Some time ago I started a meeting on the other side of the Malange river. One man got troubled about his sins, and turned from them to the Lord, and the next Sunday another man gave himself up to God. They threw away their idols. You know they wear a lot of things around their heads and necks. These they threw away also, and their testimony is: "When I did not know God, I dressed in these things and served idols; but now we know God, and we don't want them any more." I believe there is a work of grace commenced in many hearts. We are gathering them together one day in the week for prayer, and to encourage them on in the good way. If they continue steadfast, when the bishop comes they shall be received into the church. I am glad the bishop is on his way.

The store is doing well. I bought 170 lbs. of rubber last Saturday, and cleared over nine dollars. I am not confined all the time to shop-keeping. If I was, it would be a hindrance to the work. But on any day or at any time, when I feel led to go out and preach and teach Jesus, I go; shut up the doors. By his grace I am full of hope and courage for this work. My heart and soul are in it. All that the poor Africans need is Jesus. Have some Gospels sent to us here as soon as you can. Robert Shields.

In forwarding the letter to us, M. Chatelain says:—

I have been longer in Switzerland than I anticipated. Only now have I completed what I then purposed to accomplish. The primer has been printed and in part despatched to the field; the Gospel of John has been printed and has reached its destination and begun its blessed work. The grammar is as good as published, the last sheet having been returned to the printer with corrections. Mr. Shields' letter will show you not only that the ground is beginning to thaw, but that what I expounded to you in London concerning self-support through trading has a practical basis. After considerable correspondence, the Congo-State has granted my request to let me have Dr. Summers' MSS., who, you remember, had asked me to publish them, in case he should die in Africa.

THE POOR OF CHISWICK still have the Gospel preached to them in the mission hall which is the home and centre of Mr. R. T. Smith's many and unremitting endeavours. The eighth annual report, just out, shows that there is need for all the effort that can be directed upon the needy neighbours of the well-to-do residents of Gunnersbury and Bedford-park. In addition to evangelistic work, there are meetings for the encouragement of temperance and thrift, the sick also are helped, and the young made to feel that they are cared for. The Crèche has proved a great success, no fewer than 3024 admissions being registered during the year. The Mission deserves support, for it does a good work in a quiet way. Mr. Smith's address is 15, Linden-gardens, Chiswick.

THE BLOOD OF CHRIST
IN RELATION TO SANCTIFICATION.

A fortnight ago, in a note on New Testament teaching concerning the blood of Christ, we asked: "Can one text be quoted where the blood clearly means, not the poured-out life, but the life of Jesus during his sojourn on earth or since his resurrection; and where it clearly does not mean the blood shed upon the cross or afterwards applied by sprinkling?" We have received the following in reply:—

My Dear Sir,—I was thankful to see the note on this subject. It did not reach me in time to answer your request for a proof text of the doctrine that the glorified life of Jesus is called blood, soon enough for the forthcoming issue. Our Lord gives it Himself. He calls the spirit which quickens us and puts life in us his flesh and *blood* (see John vi. 53 and 63). When it is said, "the blood cleanseth," it must mean the life of Jesus—the glorified life—because it is that life which is now sanctifying us, and this is confirmed by the text, "the law of the spirit of life in Christ Jesus hath made me free from the law of sin and death." And this again is witnessed to by *a portion* of the blood under the law being used to sprinkle the people, &c. This must have its place in the Gospel. But where? If you deny that it is the spirit of Jesus, then you deny it a place.

Your loving friend, Wm. Woods Smyth.

A reference to the passage quoted from the Gospel of John shows that our friend has quite misconstrued the Lord's words. Having spoken of believing on Him as receiving the bread from heaven (ver. 33—36, 47 and 48), our Lord explained his metaphor by saying: "The bread which I will give is my flesh, for the life of the world." Indisputably, it was not his glorified flesh that He was about to give, but rather his flesh in the condition of liability to death. When He saw that his disciples followed the Jews in putting a sensuous interpretation upon his words, our Lord showed that his teaching was not to be apprehended carnally, but spiritually: "It is the Spirit that quickeneth; the flesh profiteth nothing: the words that I have spoken unto you are spirit and are life." What is flesh in comparison with spirit? and what is blood in comparison with life? In thus speaking of spirit and life, our Lord was clearly not identifying them with his flesh and blood, as our correspondent seems to imply.

We also make the following observations:—

(1) The blood is not, in Scripture, used as the equivalent of life, but only of the life of all flesh (Lev. xvii. 14).

(2) All flesh had corrupted its way before God, and therefore the blood which was its life could not represent the Divine life of the Son of God.

(3) It was because the children were partakers of blood and flesh (*sic*, Greek) that Jesus Himself likewise took part of the same, that through death (= the shedding of his blood—the pouring out of his life unto death), He might destroy him that had the power of death, and deliver them who through fear of death were all their lifetime subject to bondage (Heb. ii. 14).

(4) There is, so far as we know, no blood in the glorified body of the Lord Jesus—for "Flesh and blood cannot inherit the kingdom of God." If this applies to us, it must apply to Him, for our body of humiliation is to be transfigured into the likeness of his glorious body.

(5) To make the blood of Jesus in any passage represent his glorified life is to deny that its atoning efficacy is taught in that passage, and to imply that it was not necessary in that connection. But it was by the shedding of his blood that He became the propitiation for our sins. His glorified human life is the consequence and *result* of his pouring out his soul, his life, his blood, unto death on the cross, and cannot, therefore, mean the same thing *as* his blood.

(6) To make "the Spirit which quickens us and puts life in us" synonymous with "his flesh and *blood*" is to attribute the work of the Holy Spirit to the flesh and blood of Christ. This is confusion.

(7) The words of John vi. 53, 54, are surely to be paralleled with those of Matt. xxvi. 26—28, where the Lord Himself declared the wine to represent his blood, which was shed for many for the remission of sins. It cannot, therefore, in John vi. 53, mean his glorified life.

(8) To make the sprinkling of blood upon the people symbolic of the impartation of the glorified life of Christ to his believing people is to fail to distinguish between things that differ both in symbol and in fact.

(9) We cannot comprehend our correspondent's arguments as to a portion of the blood being sprinkled. The sprinkling of the blood surely means the application of the shed blood to the person or thing to be purified.

(10) Certainly the blood in John vi. 53 does not clearly mean the glorified life; we think it clearly means the life poured out, *i.e.*, the death of Christ.

THE "BUTCHERS' FESTIVAL," which has formerly been held at the Metropolitan Tabernacle, will take place at Exeter Hall on the evening of April 16, when addresses will be given by gentlemen and friends interested in the welfare of the butchers of Smithfield Market.

WAKEFIELD Y.M.C.A.—This flourishing little Y.M.C.A., with its 294 members and associates, held its third annual tea and meeting on Thursday, March 21. The meeting was very enthusiastic; stirring addresses were given by several friends, including Mr. W. H. Newett, of Manchester Y.M.C.A., and Rev. J. Sloan, of Glasgow.

MRS. H. M. DYKE, writing from Morija, Basutoland, says:—Since the month of October there has been much sickness among us, and, during the absence of her parents on a holiday, death took away our little grandchild Alice, two and a half years of age, the darling of the house. Our beloved daughter-in-law has, we are glad to say, now quite recovered from a long and serious illness.

CHRIST CHURCH, WESTMINSTER-ROAD.—At the annual meeting for receiving reports (Rev. Newman Hall presiding) the following statistics were presented:—Church members 900, Sunday-schools 13 with 4580 children and 376 teachers, £344; Southwark mission to working classes, with evangelist holding 160 open-air and 350 indoor meetings, £182; City mission, £40; Christian instruction society, conducting services in twelve lodging-houses every Sunday evening, £35; benevolent and nursing society and poor members' fund, £560; almshouses for twenty-three women, £952; building fund, Sunday-schools, £981; Dorcas and working societies, £108; foreign missions, £134; temperance, £62; tract and Bible, &c., £115; total for all purposes, including church expenses, £5078 13s. 4d.

THE BISHOP OF LONDON preached a sermon on intemperance in St. Paul's Cathedral on Sunday evening. Taking for his text, "Bear ye one another's burdens, and so fulfil the law of Christ" (Gal. vi. 2), he showed that besetting sins, overwhelming temptations, and difficulties in the path of life, are the spiritual burdens spoken of by the Apostle. The burden of intemperance is by many found terrible to bear, as well as hard to escape from. What is required is that those who realise their duty as Christians should not merely preach, not merely set an example, but afford active encouragement. If the tempted must abstain altogether from that which is dangerous to them, then those who are not tempted must also abstain, in order to afford strength and sympathy to the weak. This is the way the battle can be fought with most success, and the Bishop entreated all whom he addressed to assist to the utmost of their ability in reclaiming those who by weakness, bad example or evil instruction, have fallen victims to intemperance.

YOUNG WOMEN AT MORLEY ROOMS.—Through the kindness of Miss Erskine, a very pleasant social evening was provided last week by Miss C. M. Gough, at her rooms in John-street, W.C., to her special clients—young women engaged in restaurants and refreshment bars. About sixty of these friends were present, and for several hours they were beguiled into forgetfulness of the long, weary hours which they spend in ministering to the wants of an exacting public. Mingled with song, music, and recitation, there were words of good cheer and temperance talk from Canon Leigh, and Mr. Harris, of the Church of England Temperance Society. In his address, Canon Leigh made excellent spiritual application of the wonderful powers of the phonograph in recording and reproducing the utterances committed to it. The evening seemed all too short, and when the proceedings closed with the singing of "What a Friend we have in Jesus," it could be seen that the guests were very reluctant to take their departure. Such occasions are green spots in the lives of these young people, and the memory of them must be helpful amid the wear and tear of daily work.

Letters to the Editor.

SUNDAY CLOSING FOR ENGLAND.

Dear Sir,—We ask your readers to give praise to God for the second reading of the English Sunday Closing Bill. We also earnestly request prayer that, notwithstanding all opposers, the Bill may become law in the present session of Parliament.—Yours truly, Robert Whitworth.
T. A. Stowell, M.A.
Edward Whitwell.

Stafford Chambers, Manchester.

THE MILITARY CHURCH IN ITALY.

Dear Friend,—The work begun seventeen years ago under this title, that of evangelising the soldiers of our large standing army, has prospered in a marvellous manner, producing good fruit in every part of Italy. The original Church in Rome is now the mother of several others, established in various localities; but Rome is still the centre where the chief work of evangelisation is carried on.

This Mission is maintained by the voluntary offerings of friends, and, as the sphere extends, the expenses naturally increase.

I find myself at the commencement of the new year in great straits for money, and I am under the absolute necessity of making this appeal for further support, so that I, founder and head of the movement, may carry on the work unfettered with so much care for providing funds. The Lord will surely reward those who will contribute towards this important object—those who love Italy, and who desire to see her sons true Christians; and the prayers of the soldiers throughout the land will rise up to heaven in grateful thanks.—Your devoted brother in Christ Jesus,
Cav. Luigi Capellini.

14, *Pozzo delle Cornacchie, Roma.*

THE FAITH MISSION.

Dear Sir,—I read with considerable interest the review of "Pilgrims Towards Plymouth," which appeared in a recent issue. The article was written in a thoroughly Christian spirit, and cannot but be productive of good. There is, however, one sentence in the article referred to that demands some notice. It is as follows: "It is also a pity if the Pilgrims have so conducted their work as to convey the impression that, as one minister who has observed their work, says, 'They seek early co-operation with the churches only in order to ultimate separation.'"

With the writer I believe this is a "serious charge." But I, too, am a minister of the Gospel. I have had considerable experience of the work of the Faith Mission, having attended upwards of fifty of their meetings within the past eighteen months. I have had besides this several conversations and discussions with the leaders of the Mission, and yet I must assert that never on any occasion did I hear anything directed against the churches, nor was there anything done by them from which I could infer that they sought "early co-operation with the churches only in order to ultimate separation." There are, of course, many things in the churches that we all regret, and would like to see remedied. The Pilgrims have never been slow to denounce these things. That, however, is a different matter.—Yours, &c.,
Another Minister.

A friend of Mr. Govan also writes:—

Mr. Govan has a great objection to the spirit of denominationalism, and, where possible, he prefers not to be identified with any particular church. This is, however, really necessary, especially in smaller town and country places, where identification with one church would probably mean the confinement of the work to its adherents. This, to some extent, gives the work the appearance of being opposed to the churches, but the real fact is that, speaking generally, there are comparatively few ministers or churches in a position to join with work which has much spiritual vitality in it, and excuses are found for abstaining from it. So much is this the case in Mr. Govan's experience that he has repeatedly spoken to me of ceasing to seek at all the co-operation of the churches, but I have always urged him to give the ministers at least the opportunity of showing sympathy, as one can scarcely expect a man in the position of a minister to give much support to Christian work begun in his village without any reference to a recognition of him. This is the extent to which Mr. Govan seeks their co-operation, unless invited to the place by the minister himself.

THE CHURCH MISSIONARY SOCIETY.

Dear Sir,—In last week's issue of The Christian, under the head "Among the Churches," it is stated that the Church Missionary Society has lately had an unprecedented number of offers of service "from clergymen *and others*," at least one a week. The words "*and others*" should have been struck out. There would be nothing remarkable in one offer per week, if all sorts of offers were included. One a day would be nearer the mark. What is unprecedented is the number of clergymen willing to give up ministerial work at home to go into the foreign field. It has never been one a month before. It has been one a week lately. Surely this is a cause for much thanksgiving.—Yours very truly, Eugene Stock.

C. M. House, Salisbury-square, London, E.C.

TRANSATLANTIC JOTTINGS.

Messrs. Crossley and Hunter have been holding evangelistic services in Peterborough, Ontario.

Dr. Fulton, the Anti-Popish lecturer, whose recent book created a great stir, is to pay a visit to Europe this summer.

The Italian Y.C.M.A. of New York has held its seventh anniversary. It has 200 members, with Sunday-school, industrial school, &c.

Midnight Mission work for the rescue of the fallen has been begun in the city of Rochester, New York, and many conversions are reported.

A revival of much interest has been in progress at Pleasant Hill, Tennessee, and already twelve young men and women connected with the academy have professed conversion.

A recent revival at Memphis, U.S., has resulted in the professed conversion of nearly one hundred persons, many of them being young people from the Sunday-school and normal school.

A spiritual revival of considerable depth and solidity is reported from Maryville College, Tennessee. It is said that not more than fifteen out of 260 students remain without a Christian hope.

Rev. Joseph Cook, in his Boston Monday lectures, continues to deal heavy blows at the pretensions of the Roman Catholic Church in seeking to control the national education of the young in the States.

Miss Jessie A. Ackerman has been appointed by the American W.C.T.U. to follow Mrs. Leavitt in a round-the-world mission. By latest accounts she was in Honolulu, where she had made a deep impression, and good results were expected.

Mrs. S. R. Gordon, the mother of Rev. A. J. Gordon, D.D., of Boston, died on February 26, at the age of seventy-eight. Mrs. Gordon was the mother of twelve children, of whom eight are still living, and all walking in her footsteps as followers of Jesus.

Mr. Grattan Guinness is very highly spoken of by some of our American contemporaries. After his return from Mexico he is to hold a series of missionary conferences in leading cities in the States; he will be accompanied by Dr. Ashmore, late of China.

Mr. L. D. Wishard writes from Kyoto, Japan, on February 1, to the Chicago Y.M.C.A. *Watchman*, announcing his arrival there, and some interesting gatherings of Japanese Christians. He and a friend had held a series of meetings in one college, where nearly a hundred students expressed a desire to become Christians.

Twelve students in the Worcester (U.S.) Academy have pledged themselves to go as foreign missionaries, and a very deep religious interest is steadily spreading in the school, between thirty and forty having confessed Christ. Though this institution has been affiliated chiefly with the Baptist denomination, it draws many students from Congregational homes all over New England.

Bible lectures by leading ministers are being held on Sunday evenings in one of the Brooklyn churches.

Mr. John Wanamaker, the new American Postmaster-General, continues to superintend his leviathan Sunday-school at Bethany Church, Philadelphia.

Miss F. E. Willard's autobiography, entitled, "Glimpses of Fifty Years," is stated to be a book of rare interest. Judging from some specimen advance pages we have seen, the work will not merely be a personal record, but a review of temperance work during the half-century, and a trumpet-call to further advances.

Philadelphia.—A very unusual interest in the subject of vital godliness has been witnessed in certain large sections of this city since early in the autumn of last year. Indeed, it may be truthfully said, there has been no such awakening in the city, when so many hearts have been stirred, and so many persons hopefully converted, since the great revival in the fall and winter of 1857.

Thousands of immigrant girls who go to America are annually lost to purity through the lack of systematic effort to protect and instruct them in their chosen work—domestic service. The "Sunshine Mission" aims to meet this great need by establishing Homes for the training of these girls. It is hoped that the "Sunshine" work of prevention may some time dispel for ever the need of "Midnight Missions" of reformation.

TEMPERANCE NOTES.

Hon. Neal Dow may visit Europe this year; he is now 85.

In Ceylon temperance work is prominently associated with the churches.

Mr. William Forbes has been giving addresses at Wandsworth and Stoke Newington.

The Canada Citizen says there has been a general decrease of drunkenness in "Scott Act" counties.

Melbourne is distinguished by its coffee-palaces, which are built on a scale of which we in England have no idea, and often make up from three to four hundred beds.

The Gospel temperance meetings at Langloan Free Church, Coatbridge, held every Saturday by the energetic minister, Rev. Mr. McDougall, are are a source of blessing to not a few.

The Pittsburg millionaire, Mr. A. Carnegie, has written a paper on "How a Young Man can Succeed." He must keep clear of pitfalls; and Mr. Carnegie points to drink as one of the worst.

In his address at the farewell meeting to Rev. F. Hastings, who is proceeding to Adelaide, Dr. Hannay said there was one cloud on the future of Australia. The colonists were placing their hopes on the production of wine as the great staple industry. He told them he hoped that before this time arrived people would be too wise to drink wine.

The Committee of the United Kingdom Band of Hope Union has succeeded in its scheme of raising £10,000 for special educational work, and has actively commenced operations. In response to an advertisement seventy-five applications were received for the post of lecturer, and from these seven gentlemen have been selected. They are—Mr. Joseph Addison, of Crowle, Doncaster, teacher; Mr. John Burgess, of London, teacher; Mr. William Finnemore, of London, teacher; Mr. Arthur Grieves, of London, a medical man; Dr. James Searson, of Dublin, a medical man; Mr. John Topham, of London, teacher; and Mr. Albert Howard Trow, B.Sc., of Newtown, Mont., also a teacher.

MR. GEORGE STOTT.—Miss E. R. Teage, Sanders, Dartmouth, writes on March 30:—Mr. George Stott, of the China Inland Mission, whose strength has been failing during the last few months, is fast nearing home, if he is not already in the presence of the King. About the middle of November, Mr. and Mrs. Stott left England for Cannes, hoping that the mild climate might, with God's blessing, renew Mr. Stott's health, and enable them to return to their much-loved work in China, some time this year. But the Lord has ordered it otherwise for his servant, and is now calling him "up higher." Mr. Stott has been gradually failing, and although, until March 11, he was taking drives almost daily, he is now unable to leave his room, and we are expecting at any moment to hear he has gone to be with the Lord. His last message to us, three days ago, was, "It is well with my soul." We feel sure that those who know Mr. and Mrs. Stott will be remembering them in prayer during this time of trial. Mrs. Stott has asked me to answer any inquiries, if friends wish to know further particulars, as her time is so fully taken up, that she finds it impossible to write to all.

The Book World.

Mr. Aitken's New Book.

Eastertide: Thoughts on the Passion and Resurrection of our Lord. By Rev. W. Hay M. H. Aitken. 3s. *J. F. Shaw & Co.* Having been originally preached in St. Jude's Church, Mildmay, these sermons, sixteen in number, are affectionately dedicated to Mrs. Pennefather, with whose sainted husband, in the same North London parish, the author began his ministerial career more than twenty years ago. In some prefatory remarks Mr. Aitken beautifully enunciates the truth that it is always Holy Week and Eastertide with the true Christian; he goes on to observe that it is nevertheless well that, from time to time, we should have those great events of the past, on which our present hopes depend, brought with special vividness before our mind's eye, and that we should learn afresh all the many lessons that cluster around Calvary. We thank him for this helpful book, which will, we trust, prove enlightening to persons spiritually blind, as well as edifying to those who are already in the faith. The discourses are not only eloquent, but remarkable for their great wealth of instruction on the sublimest of all themes. They are, moreover, characterised by a freshness and vigour which are not the less welcome because fully expected in the work of one from whom so many good things, in the way of mission sermons, have been received in the past.

MISCELLANEOUS.

Family Worship. By Rev. G. S. Barrett. 2s. 6d. *Jarrold & Sons.* This volume contains morning and evening prayers for a month. Some may be glad of such a guide to family worship. The quiet reading of the petitions would, moreover, prove a means of grace to many isolated believers.

Canon Bell's Gleanings from a Tour in Palestine and the East (*Hodder & Stoughton*, 6s.) has gone into a second edition. The intrinsic merits of the work are sure to gain for it a growing circle of readers, who will follow with interest the Canon's wanderings over "those holy fields" that were trod by the Redeemer of the world. Excellent illustrations illuminate the book.

Work is the title of a new penny weekly paper published by *Messrs. Cassell & Co.* As an instructor in theory and practice, designed for both professionals and amateurs, it is calculated to prove exceedingly useful. Methods are clearly expounded, and a large amount of information given on the arts and sciences which in any degree bear on handiwork of a constructive or decorative character. Illustrations and diagrams add to the practical value of the paper.

Récits et Allégories. Par R. Saillens. *Paris: Librairie Fischbacher*, 33, *Rue de Seine.* Fifteen parabolic stories, all of which have been related in McAll meetings in France. Chaste in language, and forcibly illustrating the fundamental truths of Christianity, some of these pieces are quite charming specimens of religious allegory. We are not at all surprised to learn from the preface that one of them has been translated into Russian by the illustrious novelist, Count Leo Tolstoï.

The Repeated Name. By Rev. James Smith, of Dufftown. 9d. *Hamilton, Adams & Co.* A very successful attempt to set forth some of the fathomless and precious teachings of Holy Writ. "Abraham, Abraham," "Martha, Martha," and other repeated names, both in Old and New Testaments, are made central points of Biblical studies, rich in spiritual suggestiveness. In some additional chapters Mr. Smith shows that other Biblical name incidents have lessons for to-day which are too commonly overlooked. Bible students will be rewarded by perusing this useful work.

At Evening Time. By Lewis Lauriston. *The London Literary Society*, 376, *Strand, W.C.* That self-sufficiency which often goes under the name of philosophic doubt is exposed in its essential impotence, and the claims of Christ upon the human conscience are strongly enforced. In the form of a biography, and in kind and tender language, the author storms one of the citadels of modern unbelief, and brings to view that faithful service of God, as revealed in Christ, which has its fruit unto holiness, and gives the victory over sin and death. In some respects the treatment lacks cogency, and the literary style is rather tedious.

Church and People is a new threepenny quarterly issued by the Church Pastoral Aid Society from their offices, Falcon-court, Fleet-street, E.C. The first number contains several live records of home mission work in connection with the Church of England, and also articles of a weightier sort from well-known pens. We wish the new venture all success in its chosen mission.

The death of John Bright lends a special value to the very excellent collection of sketches by Mr. Joseph Wright, entitled, Janet Hamilton and other Papers, published by *Messrs. R. & R. Clark, Edinburgh.* The first five sketches relate to the venerable Scottish poetess, in whose writings the late Mr. Bright was much interested, and a vivid account is given of the statesman's visit to her humble home. All the papers are graphically written, and marked by a fine literary taste; they will, of course, be best appreciated by Northerners.

Concise Harmony of the Four Gospels. *Seeley & Co.* In this quarto volume, by an anonymous compiler, the life of the Son of God upon earth, as recorded by the Evangelists, is carefully and effectively set out in parallel columns. Where preferable, the Revised Version has been followed, and the points of resemblance and difference are displayed in a manner which Bible students will highly appreciate. In some pages of "Notes" at the end, points of difficulty are discussed, but never in a dogmatic spirit. It is, however, to be regretted that the author should, in this part of his work, although with evident hesitation, have referred to critical doubts and questionings, such as trouble but few people who are so earnest in Bible study as to make use of so practical a help as his "Concise Harmony."

Short Biographies for the People. The latest addition to this admirable series of penny tracts is devoted to Henry Kirke White. Mr. S. R. Pattison is to be congratulated upon the success with which he has compressed a very large amount of instructive matter into the small space at his disposal. The yearly bound volumes of these biographies have proved exceedingly useful, but a place of special importance must be given to the latest collection, containing twelve Reformers. (1s. 6d.) It is hoped that many who have not paid much attention to the individual history of the Reformers will by this handy volume be led to do so, and thus to acquaint themselves in a very effective manner with the glorious Reformation itself. While calculated to do good service in Sunday-school libraries, this book is deserving of cordial recommendation to readers of biography in general, and to those who desire to know something of the Reformation in particular. (*Religious Tract Society.*)

Psycho-Therapeutics; or, Treatment by Sleep and Suggestion. By C. Lloyd Tuckey, M.D. *Baillière, Tindall & Cox.* For some years past Dr. Liébault, of Nancy, with an ever-increasing number of followers, has been treating nervous and other troublesome maladies by what has been called "suggestion." The patient is hypnotised, or led into an artificial sleep, in which he is remarkably open to psychic impressions. Attention being then directed to the malady complained of, the physician "suggests" improvement; and, absurd as it may seem to some, it is yet true that in many countries of Europe results as well authenticated as they are wonderful to contemplate, have followed "suggestions" thus made in the hypnotic state. We are glad to learn that in the sphere of "moral" diseases—dipsomania, the opium habit, and the craving for narcotics—this treatment has proved specially serviceable, patients having by "sleep and suggestion" become possessed of a wholesome horror of the hateful things to which they had previously been enslaved. Though somewhat of a novelty in its present form, "suggestion" has more than once been half discovered. In a singular manner this statement of the system illustrates the many wonderful capabilities and accommodations of the mind of man.

Wells of Elim. A collection of over fifty devotional poems, of varying merit. (To be had from "*Neophyte*," 90, *Elderfield-road, Clapton, E.*, price 3d.)

How to Study the Bible is a very thoughtful and useful booklet by Rev. C. H. Waller, principal of St. John's Hall, Highbury. We trust it will be widely circulated. (1d. *S. W. Partridge & Co.*)

Mr. J. Kensit, 18, *Paternoster-row*, continues to issue pamphlets counteracting ritualism, and exposing atheism. Among his recent publications are: Babylonianism Protected, by a Retired Rector; Impeachment of Atheism, by S. J. Celestine Edwards; No Sect in Heaven, a Poem; and Sketch of the Life of Bishop King, with Portrait, by J. Hanchard. These are all penny publications.

Some "personal reminiscences" of the late W. E. Forster, from the pen of James H. Tuke, will appear in the next number of *The Friends' Quarterly Examiner.*

In Nothing New, Canon Bell presents us with some vigorous "thoughts on Robert Elsmere," and a succinct and lucid statement of the veracity of Christianity. (4d. *Nisbet & Co.*)

The Dying Pillow. In this penny tract the last days of Infidels and Christians are contrasted. The facts are eloquent, and will, we trust, be greatly blessed to the awakening of sinners. (*W. Wileman*, 34, *Bouverie-street, E.C.*)

Shelley & Co.'s Complete Press Directory for 1889 contains a full and impartial guide to the Press of the United Kingdom. The summary of the leading newspaper law cases during last year will give a very practical value to the compilation. (1s. *Shelley & Co.*, 5, *Leadenhall-street, E.C.*)

Two excellent booklets from *Drummond's Tract Depôt, Stirling*, are: "I Don't Like Tracts," in which a common plea is well considered, and an important method of Christian testimony powerfully defended; and The Christian Soldier, which contains searching and stimulating thoughts for the battle of life.

"Emmanuel" Texts. 6d. each. *Partridge & Co.* This is a series of texts, with ornamental letters, embossed in thick cardboard, the silver letters on a dark ground being bright and effective. Cord for hanging is attached to each, which renders them easy of adjustment. The designs are superior in style, and the words well chosen.

Old Testament Chronology. As a companion to his New Testament Handbook, recently published, Mr. W. T. Lynn has arranged under their probable respective dates the principal events recorded in the Old Testament. The work is carefully done, and four well-executed maps are included. (Cloth, 6d. *George Stoneman*, 67, *Paternoster-row.*)

Worldliness: its Inroads, and the Worship and Work of the Church. By Rev. J. E. Sampson. 1d. *Partridge & Co.* Here are some plain words on a subject of pressing importance. Originally spoken eleven years ago at the conference of members of the Church of England, they were embodied in this booklet, which has already had a wide circulation.

The Christian Artisan, a record of the Tower Hamlets Branch of the Young Men's Christian Association, is a new penny monthly publication. We trust it will prove serviceable to the Association, and helpful to all its members. It is edited by Mr. S. B. Russell, hon. secretary of the branch, the home of which is at the Great Assembly Hall, Mile End-road, E.

Everybody's Pocket Cyclopædia. The third edition each of fifty thousand, is rapidly being exhausted. The book gives "things worth knowing, things difficult to remember, and tables of reference." Remarkable alike for cheapness and comprehensiveness, it is not surprising that it sells. A number of maps are bound up with this edition. (Cloth, 6d.; leather, 1s. *Saxon & Co.*, 23, *Bouverie-street, E.C.*)

Memorial Sermons Preached on the Death of the Hon. Thomas Holt, of Halcot, Bexley, Kent. This booklet contains sermons delivered by Rev. B. W. Chancellor, at the Iron Church, Bexley; by Rev. T. F. Waddell, at Crayford Baptist Chapel; and by Mr. William Harrison, at Bloomsbury Hall, Meard-street, Soho, London, W. They constitute a fitting tribute to a man of conspicuous work.

Among recent pamphlets against Ritualism may be named:—Six Points of Ritualism, wherein Romish practices are traced to their pagan origin. (3d. *Office of "The Rock,"* 7, *Southampton-street, Strand.*)—Ritualism, its Unscriptural Aims and Tendencies, a lecture by Rev. R. Leitch. (1d. *Newcastle-on-Tyne Bible Depôt*, 33, *Pilgrim-street.*)—The Real Presence and the E. C. U., a sermon by Rev. L. H. Byrnes. (3d. *Kensit.*)

The Great Image; or, Nebuchadnezzar's Dream, and the Time of the End. By Rev. J. B. Waddington. 6d. *Clitheroe Tract Depôt, Lancashire.* A large amount of information compressed into a small compass. The author calls upon Christians to look forward to, and be ready for, the second appearing of Christ, and he gives sound Scripture reasons for his solicitous appeal. Keeping clear of speculation, he unfolds many prophetic portions, generally from what is denominated the "historical" point of view.

The Big Wheel of the Church, and some hints on working it. By Rev. Mark Guy Pearse. 1d. *T. Woolmer.* Few writers have the gift of presenting important truths in the interesting form which characterises the many products of this charming author's pen, and this, his most recent treatise, is one which demands serious attention. Under the parable of a water-mill, which, if its big wheel be out of gear (though the minor portions of the machinery be in working order), is absolutely useless, he allures the reader to the consideration of the vital importance of prayer as the power which links church work to the great first cause of all blessing. His points are clear and forcible, and the booklet is one of great value and usefulness.

BELGIUM.—The work of the Belgian Evangelical Society progresses in a most encouraging manner in the province of Liège. It is constantly being discovered that the colporteur has prepared the way of the active evangelist. In spite of the threatenings of the priests, the Bible and Gospel tracts are read with pleasure by many people who remain in the Romish communion. Temperance work has become quite popular in some quarters, and the administration of the pledge affords an excellent occasion for speaking a word for God and his righteousness.

MR. SPURGEON ON MISSIONS.

In *The Sword and the Trowel*, Mr. Spurgeon makes various references to the current discussion of missionary methods. He says:—

"We are on the eve of a new departure in missions. Without breathing a complaint against the old, we shall welcome the new. The world has to be evangelised, and he that can show us how to do it, or even how *not* to do it, is our friend."

"The remarks made by Mr. Caine as to mission operations are not to be set aside because of minor errors in his statistics and other matters. He will have done good service to the great cause if the managers of the societies will take to heart whatever is right in his somewhat severe strictures. There can be no need to pull down what is already built up; but there might be additions to the edifice. Missionaries, with their families, should not be stinted; but a body of young men might be sent out, pledged to remain for, say, five years, and then permitted honourably to return. These could be supported in plenty at about £100 a year each, and would be a great addition to the forces in the field. He who points out a flaw or failure in any good work should not be howled at as an enemy, but utilised to the utmost as an aid to wiser procedure."

Among the Churches.

CHURCH OF ENGLAND.

Rev. Edward Noel Hodges, principal of Trinity College, Kandy, Ceylon, an experienced C.M.S. missionary, has been appointed to the bishopric of Travancore and Cochin, vacant by the retirement of Dr. J. M. Speechly several months since.

The following ladies and gentlemen have been accepted by the Church Missionary Society for work abroad:—Rev. Herbert Knott, curate of St. Simon's, Southsea; Rev. Donald J. McKenzie, curate of Christ Church, Derby; Miss Blanch Emily Bullock, daughter of Rev. C. Bullock, editor of *Home Words*, &c.; and Miss Ellen Dunkley, who offers for Sierra Leone, West Africa.

On Saturday week a new Mission-room in the parish of St. James's, Ashted, Birmingham, was opened by the Bishop of Worcester. The room will seat between three and four hundred persons, and is built in an outlying district of the parish, having a population of 5000. In the district which this Mission-room is intended to benefit there has been no Sunday-school or any place of worship. In future Sunday-school will be held, morning and afternoon, and at least one service each Sunday.

Dean Pigou is busy at Chichester, and his special services at the Cathedral are being very largely attended. There is scarcely a service during which the Lady Chapel is not crowded. Dr. Pigou conducts a special service for the children of the well-to-do classes resident in Chichester, at three on Saturday afternoons, and the services are so numerously attended that the Lady Chapel is found too small to accommodate all those who come to them. His Bible-class of young men already numbers about seventy members.

PRESBYTERIAN.

The English Presbyterian Foreign Mission Committee have engaged a new missionary (Mr. Duncan Ferguson) to reinforce the staff at Formosa.

Rev. John McNeill has agreed to open a Conference on the subject of "Open-air Services," to be held at Clapham-road Church (Dr. MacEwan's), under the auspices of the Evangelisation Committee of the London Presbyteries, on April 23. The Evangelisation Committee has under consideration the propriety and advantage of beginning and closing the season for open-air work by a meeting to be held on Sunday afternoon or evening in each of the London parks, or other large open spaces used for public resort in the Metropolis on Sundays.

CONGREGATIONAL.

Rev. Clement Clemance, D.D., has resigned the pastorate of the church at Camberwell Green, London, which he has held since 1875.

Rev. Charles New, of Robertson-street Church, Hastings, on Sunday week, referred to the crisis of the London Missionary Society, and said that he hoped the amount raised by his own congregation last year (£250) would increase to £400. He then preached an earnest missionary sermon, recounting some of the triumphs of the Gospel in heathen lands, and closed with a fervent appeal to all to realise their responsibility. Mr. New having concluded a week's special mission services, addressing in the evening those who had recently joined the church. The work of Robertson-street Church is in a most flourishing condition, nine preaching stations being conducted by members of the church, besides many other agencies.

SALVATION ARMY.

Mrs. Ballington-Booth has been pleading the cause of Army work among the cultured classes of New York.

On the 10th inst. General Booth's sixtieth birthday is to be celebrated by a special gathering at Clapton Congress Hall.

An Army officer in Barberton, Transvaal, reports some noted "trophies" of the work, especially a converted publican and jockey. The visitation of the prison is also said to be very successful.

METHODIST.

A men's Bible-class was formed at Birstal, Gomersal, a few weeks ago. The number of attendants is steadily increasing, and many who have hitherto not been attending any place of worship are being got hold of. Much good is being done in the village through the labours of Rev. G. Adcock.

The Wesleyans have opened in Paris a new *salle* at 20, Rue Clairant, Batignolles, in the midst of a dense population, and in connection with their missionary restaurant. The hall is one of the most commodious, and best fitted up of the many halls now open for mission services in Paris. Since the opening, a month ago, services have been held with very encouraging results.

At a lecture delivered at Wesley Chapel, Reading, the other day, the chair was taked by Major Liebenrood, who expressed the pleasure it afforded him to be able to show his sympathy with the Wesleyans. He was a "High Churchman," being a member of that Church whose names are written on high, and he had a warm heart for the brethren, of whatever denomination, who loved the Lord Jesus Christ in sincerity.

SOCIETY OF FRIENDS.

Herbert J. Mott, of Nebraska, writes:—"We want fifteen men and women to enter the field *at once* as preachers of the Gospel." He reports fifty-three additions to Friends' Church as the result of a four weeks' mission.

Many American Friends are anxious to change the name of the "Society of Friends" to the "Friends' Church." And *The Christian Worker* much prefers "Meeting for Sufferings," with all its historic meaning, to "Representative Meeting."

Isabella Young travels with certificate in Scotland. Howard Nicholson (late clerk of Canada Yearly Meeting) is much encouraged in his work in Bethnal Green; while Arthur E. Dixon's work spreads in Huntingdonshire and Cambridgeshire.

The Friend of Missions of the 1st inst. says:—"Within the last six weeks series of meetings have been held, in connection with Friends' Home Mission Committee, at Carlisle; Grayrigg, near Kendal; Byrom-street, Manchester; Rawdon and Yeadon; Southampton; Newport, Isle of Wight; Birmingham; Leeds; Peckham; Horsforth; Nailsworth, and Hereford."

Caroline N. Southall reports her safe arrival at Yangchaw, on her way to join R. and M. J. Davidson in Hangchung, China. Dr. G. M. Dobrashian gives cheering accounts of medical and Gospel work done in Constantinople. Mr. St. Dalmas pleads for more help, specially among the 340,000 Gonds adjoining Sohagpur, before their absorption into Hinduism. And William Wilson describes his Cottage Hospital, and other mission services in the Friends' wide district in Madagascar.

BAPTIST.

Dr. Alexander Maclaren, of Manchester, has received a hearty welcome on his return home from his tour to the Australian colonies.

The Baptist Missionary Society have accepted two new missionaries for the Congo—Messrs. Forfeitt and White, of Regent's-park College—who will probably leave for Africa at the end of April, accompanied by Messrs. Comber, Cameron, and Scrivener, and Mrs. Holman Bentley.

During last year the membership of Bloomsbury Chapel (pastor, Rev. James Baillie) increased from 714 to 774, eighty-three being converted. The Sunday-school numbers 111 teachers and 1133 scholars. In the pastor's annual address to his congregation, special reference is made to the good resulting from Messrs. Fullerton and Smith's recent visit.

The hostility towards the English and American missionaries in Chi-Nan-Fu, in Shantung, culminated towards the end of December in an attack on a member of the English Baptist Mission. A mob, urged on by the *literati*, entered the house of the missionary, Rev. Frank Harmon, dragged him out, trampled him under foot, pulled him round the courtyard, and locked him up. They re-entered the house, and either took away all his things or smashed them to pieces.

The Metropolitan Tabernacle has been densely crowded at the services every Sunday since Mr. C. H. Spurgeon's return home. The multitudes, says the pastor, are as eager as ever to hear "the old, old story"; and to many of them "faith cometh by hearing." Since his return, the pastor has been very busy seeing candidates for church fellowship. He was able to select, in three sittings, no less than fifty-five, who have been proposed for membership. Day after day he returns wearied with the gladsome work of gathering in the sheaves.

NOTES FROM SCOTLAND.

Mr. Scroggie is labouring this week at Kinning-park Free Church, Shields-road, Glasgow.

The British Weekly says it is likely that Rev. Dr. Pentecost will be called to the pastorate of Claremont United Presbyterian Church, Glasgow.

Rev. David Lowe, of London-road Free Church, Glasgow, formerly of John Knox Church, Newcastle-on-Tyne, has just celebrated his ministerial semi-jubilee.

The Gospel work among the fleshers of the Moore-street Market, Glasgow, is being carried on with great vigour and good results, more especially among the younger men.

Principal Rainy, of Edinburgh, is going to Australia this summer as the representative of the Free Church of Scotland at the celebration of the jubilee of the Presbyterian Church there.

Rev. R. Lawson, of Maybole, has returned from his tour to India. He has visited many mission stations in various parts of our great Eastern Empire, and doubtless will have an interesting story to tell of his travels.

NOTES FROM IRELAND.

Evangelistic services, conducted by Rev. W. J. Christie in the Methodist Church, Blacklion, has been attended with much blessing.

The sum of £3000 go under the will of the late Dr. J. W. Swan, of Kingstown, to various charities connected with the Irish Episcopal Church.

The Mountpottinger Y.M.C.A. has had a successful year, and between members and associates there are now 323 persons connected with the Society.

A stimulating and helpful series of services for the deepening of the spiritual life has been conducted by Rev. J. O. Park, of Tralee, in the Methodist Church, Killarney.

Rev. R. Crawford Johnson, Methodist evangelist, closed on Sunday evening last fifteen days' Gospel services, which were instrumental in the awakening and conversion of many in Portadown, co. Armagh.

The Dublin White Cross (Social Purity) Association, has been instrumental during the past year in preventing much social crime, in saving several young girls, and in getting some houses of questionable character closed.

The committee of the Kingstown Y.M.C.A. have secured the Corrig-avenue Assembly Rooms, containing a hall, capable of seating over 300 people, for meetings, lectures, &c., while other suitable offices, &c., adjoin this building.

The "Forward Movement" is exerting its influence on Methodism in Cork. A splendid hall has been built in the centre of the city, and already 300 young men have enrolled themselves as an association. Arrangements are being made for carrying on all kinds of social and evangelistic work.

FALLEN ASLEEP.

Rev. R. B. Maurice Bonnor, ex-Dean of St. Asaph, Wales.—Rev. H. W. Sheppard, for forty-five years rector of Emsworth, Hants.—Mr. George Rawson, of Clifton, a well-known hymnologist, and one of the compilers of "Psalms and Hymns."—Mr. Henry Atherton, of Southport, a wealthy cotton merchant, and a prominent layman of the Methodist New Connexion.—Rev. Isaac Stubbins, of Leicester, from 1837 to 1865 a General Baptist missionary in Orissa, India.—Rev. Wm. Adley, rector of Rudbaxton, near Haverfordwest, since 1857, previous to which he was a C.M.S. missionary in Ceylon.

LONDON MEDICAL MISSION.—Dr. F. A. Pring, who has resigned the superintendence of this Mission, was lately presented with a testimonial by patients among the poor of St. Giles's, in grateful remembrance of his many acts of kindness to them. Dr. Pring has been connected with the Mission for the past eight years, during four and a half of which the institution has been under his superintendence. The Deptford Medical Mission, High-street, Deptford, is to be the scene of his labours, and we trust that every blessing may rest on his future work.

UNITED PRAYER AT BRIGHTON.—On Wednesday evening, March 27, the Congregational churches of Brighton, and their pastors, met for prayer, and on the following evening there was a united communion service. The united prayer-meeting in the Institute connected with Clifton road Congregational Church on Tuesday afternoons at three o'clock has become so large that adjournment has become necessary to the commodious hall of the Institute, and that is filled by Christians belonging to all denominations, and much good is being done. Testimony is being borne by many to blessing received.

REQUESTS FOR PRAYER.—For blessing on a mission to young men, at the Shoreditch Young Men's Christian Association, by Mr. W. R. Lane, from Monday, April 8, to Saturday, April 13, each night at eight.——For blessing on four days' special services by Mr. Opie Rodway, at the Baptist Chapel, Painswick, near Stroud, commencing on Saturday, April 6.——For blessing on special meetings in St. Andrew's Hall, Leith, from April 1 to 21, conducted by Mr. M. E. Steadman; and praise for blessing received at Monkton, Ayrshire.——For blessing on a mission being conducted by Mr. Townsend, of the Evangelisation Society, at Smallthorne, Stoke-on-Trent, until Easter.——For blessing during another week of evangelistic meetings at Brechin, N.B., in connection with Forfarshire Christian Union.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, APRIL 7.—Exodus XXXI.

The equipment of the two artists for their work stands first in this chapter. When we follow God's pattern, we may always count on the requisite workers and gifts being provided. It was the same Holy Spirit that rested on Moses which wrought in these men. The Spirit which filled the Apostles, and made them such powerful witnesses of the resurrection (Acts iv. 31) filled these two, and made them able to devise and to execute (1 Cor. xii. 4, 5, 6). It was in each case the same Holy Spirit of God. Why should we not seek his aid to fit us for doing our daily work? And why should we not view as sacred all toils, in connection with which we may claim and count upon his presence.

The observance of the Sabbath was again appointed.—This law had been given more than once (xvi. 23; xx. 8, 9, xxiii. 12). However great might be the pressure of preparing the Tabernacle, it was not to interfere with the Sabbath rest. Our work for God must not break our rest in God. It was a sign (vv. 13, 17; Ezek. xx. 12, 20). The equivalent of the Sabbath in our time is not only the Lord's Day, but more especially the rest of faith. And there is no such sign of a soul being right with God, as when it is able to cast all its sins and sorrows, its cares and troubles on the Lord. We should keep a perpetual Sabbath in the heart (Neh. xiii. 19).

The tables of the law were written on stone, to denote their lasting obligation. God wrote them once on stone; but in our case He gives a heart of flesh, before He writes there with his own finger his holy will (2 Cor. iii. 3). They were entrusted to Moses, a fact referred to afterwards in contrast to the work of our Lord (John i. 1—7).

MONDAY, APRIL 8.—Exodus XXXII.

A notable chapter! We are taught *the nature of idolatry*, which craves some outward symbol of the unseen. This episode was not a violation of the *first*, but of the *second* commandment. It is always dangerous to associate our worship of God with a material emblem, for in time men invest the emblem with the properties of God Himself. People are willing enough to part with ornaments in the service of an idol, why are we so slow in giving up all for the love of Christ, grudging no expenditure, and counting no cost too great? The people's worship was, no doubt, associated with some of the obscene practices, to which they had become accustomed during their stay in Egypt.

Moses' intercession.—God announced the people's sin to Moses in such a manner as to establish two things; first, the noble character of Moses stood out very conspicuously in great relief; secondly, there were given grave grounds of alarm that Israel might yet miss the privileges that seemed so sure. God is not changeable (Jas. i. 17), but He treats men differently, as they alter their attitude to Him. The change is not in Him, but in them; and He acts as one might do who had literally changed his mind. This intercession (see also 32) reminds us of the Apostle and the Saviour (Rom. ix. 9; Luke xxiii. 34).

The result was terrible. The broken tables betokened the inability of man to keep the law of God. The excuse of Aaron was childish (24), and put him in great danger (Deut. ix. 20). Many fell by the sword, and the plague (28 and 35). The rallying of the Levites at this critical moment was never forgotten, and lay the foundation of their selection for the priesthood (Deut. xxxiii. 9, and Mal. ii. 5). The presence of Christ was to be exchanged for that of a created angel, but Moses obtained a revocation of this threatening (xxxiii. 14—17).

TUESDAY, APRIL 9.—Exodus XXXIII.

When the tidings that God's personal Presence was to be taken from the camp reached them, the people were filled with dismay, and they divested themselves of their ornaments. It was needful that God should deal with them in this way, that they might, through symbols, learn to understand what sin was, and how it grieved Him, and how certainly it would ruin all their prospects. The pitching of the Tabernacle outside the camp was a significant sign of the inability of God to remain amid so much evil. It was in all likelihood a temporary structure, which had served for purposes of worship since the exodus.

Moses' intimacy with God.—"Face to face" (11) expresses vividly the intimacy of that converse which in some sense is still possible (2 Cor. iii. 18). What a noble prayer for us all (13). Surely the great end of life is to serve God in his way. He asked two things, one for the people, that the Divine Presence should go with them, the other for himself, that he might see the Divine glory. The first of these received a complete and immediate answer (14). Wherever God's Presence goes there is rest, and if He is with thee ever thou shalt drink of waters of rest (Matt. xii. 28). It is when the holy heart is in abiding fellowship with God that it can have its way (John xv. 7).

The Rock (21) is a type of Christ, the Rock of Ages cleft for us. It is in the clefts of that Rock where his saints hide (Sol. Song ii. 14). We can only know and enjoy God when we are standing in the very shadows of God's Rock. Yet when we know the most of God, it is only, so to speak, his back parts. How little we know of Him at the best (Job xi. 7).

WEDNESDAY, APRIL 10.—Exodus XXXIV.

God had been reconciled to Israel, stripped of their jewels (xxxiii. 6) through the mediation of Moses, and the broken covenant must be restored, but the material in this case was to be provided by Moses himself; but God wrote the holy words. Would that He would do as much for us (Heb. viii. 10).

Moses' vision of God.—The name of God is his character. In olden days names betrayed some prominent feature in the natures of the bearers. To know the name was to know the person (Gen. xxxii. 29). What a list of lovely titles (6 and 7). "Will by no means clear" is rendered by some, "I will not utterly destroy" (Jer. xxv. 29). Iniquity was not visited on the children beyond the third and fourth generation—*i.e.*, the great law of heredity was curtailed in its action. Amid all the rapture of that moment Moses was true to the people, and with rare self-oblivion began to plead again for Israel (9).

The renewed covenant (10, &c.).—It was a marriage covenant (Jer. xxxi. 32); idolatry was therefore adultery. They were, therefore, bidden to destroy all traces of idolatry, reject all treaties of alliance in marriage, and refuse all invitations to idolatrous feasts. How jealous is God of his people's love, and how careful should we be to give Him all our love (Jas. iv. 4). The three feasts were recapitulated. Passover; Feast of Weeks, *i.e.*, Pentecost, seven weeks after Passover; Feast of Ingathering, or of Tabernacles. God will always take care of our interests, if we do not flinch from obedience to Him (24; Matt. vi. 33). The seething the kid probably alludes to some idolatrous practice.

Moses' vail.—Communion with God did literally for him what it does spiritually for us. The light was different to Christ's, in being from without, while Christ's was from within (Matt. xvii. 2). True holiness is unconscious of its beauty (29). The vail taught the obscurity of that dispensation, which is now done away (2 Cor. iii. 13). But we all... (2 Cor. iii. 18).

THURSDAY, APRIL 11.—Exodus XXXV.

The Sabbath was again enjoined with peculiar solemnity. We are obviously not bound by these strict injunctions (3), but there are spiritual obligations quite as searching and minute.

Israel's free-will gifts teach us a great lesson. Its willingness is repeatedly noticed (5, 21, 22, 29). Different gifts all found specific and sufficient scope. The rich gave of their wealth, the skilful of their handicraft (10), and the women found appropriate spheres (1 Pet. iv. 10). So in the building up of God's Church, in which He is to make his abode, it becomes every child of his to contribute something, either wealth, or service, or skill (1 Cor. vii. 7). And that which beautified and elevated the whole was the repeated thought that it was *to the Lord*. One powerful motive for this outburst of liberality was the memory of recent forgiveness. There is nothing that so constrains generosity as gratitude (2 Cor. v. 14). We do not hear of any murmuring during this busy time; one of the best preservatives against which is to be all at it, and always at it.

The two artists were now specially called to their work.—When God summons his servants to special work He endows them with special gifts. The wisdom to devise and the power to work are alike from Him; and of all such precious talents we must give account as to their faithful use. Even the power to teach is here expressly ascribed to the Spirit of God (34). We do not depend enough on the Spirit of God to find and prepare workers for his great work in the world. But all is of Him, and He is the Great Worker in the Church (1 Cor. iii. 7—9). How much better it is to construct than to destroy: to build up is God-like; to pull down is the devil's work. Let each find the sphere in which He can do the best service, and keep to it, envying none, interfering with none (Mark xiii. 34).

FRIDAY, APRIL 12.—Exodus XXXVI.

Then.—There was no needless delay. From the moment that the Divine will and pattern were made known till the final completion of the sacred edifice, the workers laboured with untiring energy and devotion. The heart-stirring and the liberal gifts seem to have come together (2). We are reminded of the zeal and speed with which the people laboured in after years in the erection of the Temple (Neh. iv. 6).

The morning gifts.—Like other Oriental magistrates, Moses sat on the seat of justice every morning, and it was then that the people came to him with their gifts, and surely it was much better for them to come on such errands than for purposes of litigiousness. It might be that during the night some of them finished a self-imposed task, others were prompted by meditation during the night-watches. Piety, penitence, and gratitude would contribute the impulses that led them to the place where Moses sat. Would it not be well if we came each morning to God, not only to receive from Him, but to give to Him, the offerings of our love, and praise, and service (Phil. iv. 18; 1 Cor. vi. 20)?

The restraints put on the people's gifts were very unusual (6), and have rarely needed repetition. In general, men need to be pressed to give more than they have given. May we not be rebuked by this outburst from a nation of emancipated slaves? The men who did the work were evidently men of strict integrity, or they might have kept the overplus as payment or perquisites; they set an example to many professing Christians.

The scrupulous care with which each of God's commands about the Tabernacle was carried into effect is very instructive; and this elaborate enumeration, when so many things are left unmentioned, shows how important was the religious education of the people.

SATURDAY, APRIL 13.—Exodus XXXVII.

The description here given of *the furniture within the sacred edifice* is almost identical with ch. xxv. It is not, however, useless; it emphasises the minute and scrupulous care with which God's commands were carried into effect, and with which He expects to be obeyed. There is nothing too trifling or insignificant for our obedience in his code.

The skill shown in this work was admirable. It was not a small matter to beat out with the hammer from a solid piece of gold figures measuring from two to three feet in their outstretched wings. It would be a triumph in the art of the present day. How much more so then (vii. 17). Why do such work with the hammer, when it would have been so much easier to cast it—a process with which Israel was familiar? Doubtless there was a sufficient reason, and one perhaps connected with the sufferings and patience of our Lord, from whose nature, as from gold molten in a furnace, there has been beaten out, by the ponderous hammer of suffering, those marvellous qualifications to help and save us.

Let us remind ourselves of our sacred duties and relationships. The mercy-seat bids us hold fellowship with God on the ground of the sprinkled blood. The altar of incense prompts us to praise and prayer. The candlestick demands of us to shine as lights in the world. The table of shew-bread signifies our urgent need to feed daily on Christ, eating his flesh, and drinking his blood. The many preparations for moving the Tabernacle remind us that here we have no continuing city, but are pilgrims and strangers seeking one to come (Heb. xi. 13; 1 Pet. ii. 11).

SOUL-WINNING AND PRAYER UNION.—Text for April 10 (Ezek. xxxvi. 26):—"A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh."

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International S.S. Lessons.

Sunday Afternoon, April 14.

The Rejected Son.

Mark xii. 1—12. Golden Text: John i. 11.

Ver. 1: "He began to speak by parables."—Not for the first time. When the Galileans were rejecting Him He adopted this method of teaching, and for the same twofold reason He adopts it now towards the rulers in Jerusalem (Mark iv. 2, 11, 12). It will warn those who are willing to be warned. It was like a mirror in which they saw themselves reflected in the husbandmen, and were constrained to pronounce their own condemnation (Matt. xxi. 40, 41). To persist in their rejection and crucifixion of the Saviour after such a warning was guilty in the very last degree.

The primary application is, of course, to the Jewish nation and their rulers, but it is not less applicable to us. The points of the lesson are: the people's unexampled privileges, their heinous guilt, and their certain doom.

(1) *The people's unexampled privileges.*—The parable is evidently intended to set them forth, for their privileges determine the measure of their guilt. Note how much ver. 1 suggests. They were like "*A vineyard*"—not a wilderness from which no vintage might be expected. "A vineyard *planted*"—"with the choicest vine" (Isa. v. 2); planted by God (Ps. lxxx. 8). "*Hedge*"—it was fenced or walled to separate it from the surrounding country, and to protect it from ravages of wild beasts (Ps. lxxx. 13). "*Winepress*"—a kind of trough, often excavated out of rock, into which the pressed juice of the grape flowed from another trough above it. "*Tower*"—for the watchman. All these particulars emphasise the thought that nothing was wanting in order to its fruitfulness. This was entrusted to "*husbandmen*"—the rulers of the Jewish nation, to whom God looked for the fruit. No nation at that time was so highly privileged, therefore God expected from none so much as He had reason to expect from Israel. Responsibility is measured by privilege. Are not our privileges even greater? (Isa. v. 4). Has He not reason to ask for our trust, and love, and obedience? He is the very opposite to the description of the slothful servant (Luke xix. 21—23).

He neither expects to reap where He has not sown, nor to reap before the time.

"*At the season*" (2).—His patience in waiting is as great as his power in bestowing.

(2) *Their heinous guilt* (3—8).—Side by side with the record of their base and cruel conduct, these verses declare *God's great forbearance and long-suffering*, which considerably aggravate their guilt. Their ill-treatment of the first servant was answered, not by revenge, but by the sending of other messengers; until He had sent "*many others*" (5), and all had been cruelly and shamefully treated. Nor did He send servants alone, but his "*one Son, his well beloved*" (6). Note how clearly Jesus distinguishes Himself from the other *servants* in the parable. And He recognises, too, that the people knew who He was, hence the expectation, "They will reverence my Son." They knew Him as distinct from the rest. His *works* had borne witness of Him (John v. 36); his *words* were equally clear (John x. 30, 33). But who can measure the grace revealed in sending the Son, after his servants had been so shamefully treated? (John iii. 16). This love it is which so aggravates the people's guilt. It is possible to sin more grievously "in these last days" than ever before (Heb. i. 2, ii. 1—4). To reject the servants was bad; but to reject the "only and well beloved Son" is much worse.

With this Divine longsuffering contrast the people's conduct. For Old Testament illustrations of their treatment of God's servants, see 2 Chron. xxxvi. 16; Jer. xx. 1, 2, xxvi. 11; Acts vii. 52; Heb. xi. 36.

But their guilt reached its climax in their treatment of the Son. Among those to whom Jesus spake were some who had already determined to treat Him as the husbandmen treated the heir (see John xi. 53). "Cast out and killed" (8). Such is the order in Matt. xxi. 39. See also Heb. xiii. 11, 12. Such conduct was as foolish as it was guilty. What a vain hope to cherish—"the inheritance shall be ours!" "Did they presume that their Lord would be tolerant for ever?"—*Morison.* The folly of rejecting Christ is as great as its guilt. Can such an insult to God's love and grace go unpunished?

(3) *Their certain doom* (9—12).—According to Matthew, the people themselves pronounce their own doom. In the awful destruction of Jerusalem, and the scattering of the nation, this doom was executed upon the Jews. To the Gentiles the privileges were then given, not that they should boast over the Jews (see Rom. xi. 18—22): "Be not highminded, but fear." We fail to learn the lesson of the parable unless the doom of the Israelites is made a warning to us. A further fulfilment of this threatened doom will be at the Lord's second appearing (2 Thess. i. 8, 9).

In applying the parable, Jesus quotes from Ps. cxviii., from which the people had taken the songs with which they greeted Him a few days before (Mark xi. 9; Ps. cxviii. 26). The rejected stone becomes the head stone of the corner, and this, though accomplished through the guilt of the people, was yet "the Lord's doing" (Acts ii. 23, iv. 11, 28).

Gospel Incidents.

The following very interesting "cases" in connection with Major Whittle's recent mission in Edinburgh have been sent to us by our correspondent, Dr. Moxey:—

"HAVE YOU LOST JESUS?"

A woman I spoke to told me of a circumstance that was narrated to her by a Christian neighbour respecting herself, which had been helpful in bringing her, as a believer, to an assurance of her salvation. She had gone to an evangelistic service, where some such verse as John iii. 16 had brought her into light and peace. When she got home her little boy noticed her happy face, and asked the reason of it. "I have found Jesus, my dear boy," she exclaimed. "I am saved by his precious blood." "How do you know?" asked the little fellow. "Listen," she said, and she read the verses to him that had brought the joyful assurance.

Next morning Satan raised his favourite question of "feelings," and she came down to breakfast with the old miserable expression that her son had been so long accustomed to. "What's wrong now, mother?" questioned the boy. "Everything's wrong, dear; I have made a terrible mistake, I fear." "Have you lost Jesus, mother?" She did not like to say she had. "Has the verse changed then?" continued the boy; "it seems as if it had. Stop, I'll go and see," and away ran the dear lad, to return triumphantly with his Bible. "No, mother, it's not changed; it's just the same every word as last night," and he read aloud the blessed message. Said the mother to my friend, "That was many years ago, but my dear boy's faith rebuked my unbelief. I then and there believed God's bare word, feel or no feel, because it was his word, and I am just resting my soul there now." The story was greatly blessed to my friend, whose spiritual life up to that time had been anything but a satisfactory one.

TAKEN FROM THE GUTTER.

Behind the speaker, a poor waif, drifting down helpless and hopeless to an undone eternity, was sitting in his rags and dirt. A humble Christian man had come across him in the morning. Moved with compassion he had laid a kind hand on his shoulder, and said, "God bless you, my friend." The man would have got away, but a shilling was offered to buy a comfortable meal, and get him shelter. The poor fellow was grateful, and, when asked to meet his new friend that evening at the Circus, promised to do so. The Christian was there on the outlook for him at the door, and at last espied him crouching under his load of self-abasement in a doorway, a little distance off. He was ashamed to be seen in the company of respectably dressed men, but his friend and two others cheered and encouraged him, and led him to the entrance. At the door a policeman said, "That man can't go in dressed like that; he's not decent; I have refused him already." "It is all right, friend," said the Christian worker; "he is my brother and yours, and the Lord Jesus Christ loves to save such as he." In the after-meeting, the poor fellow gave his heart to Jesus. Since then, clothing, food, and work have been found for him by this plain working man. His wife and family, who had left him, have been written to and told the glorious news. He had come down step by step to the very gutter, from a good income and social position. We ask prayer for him, that he may be preserved from the drink that may still be a temptation.

AN INCONSISTENT DOUBTER.

I spoke to a young man who, I was told, was not sure that there was a God at all; and, even if there were, he could not know that Jesus Christ was his Son. In spite of this statement, I witnessed the contradictory fact that he was sitting in an after-meeting, and allowing himself to be spoken to. So, after a few friendly sentences, I said, "Anyhow, friend, you would like to be saved, wouldn't you?" "Oh, yes!" said the dear fellow, quite oblivious of the inconsistency. "And if you are going to be a Christian at all, you would like to be a real one, wouldn't you?" "Certainly," was the answer, and it was evidently meant. "Let us pray," said I, and he willingly joined. I asked the Lord to reveal Himself to his soul *now*, and then I inquired if he was willing to be saved in God's way. He was. I showed him John vi. 37, and over that blessed verse, that brought the light of life into my own soul, the young man, I believe, stepped into the kingdom of heaven.

A CONSTABLE ENROLLED.

The writer was asked to speak to a policeman, a professed infidel, who had been with difficulty persuaded to come to the large meeting, and with even more trouble had been got into the men's after-meeting. I found him sitting with a Christian brother-constable by his side watching for his soul. I sat down, and, unnoticed by him, observed the effect of the many testimonies of emancipated souls, and then the searching of his conscience by the words as to secret sins so faithfully spoken by Mr. Charles Whittle. I went up to him and found, instead of infidel objections, a broken spirit and a contrite heart. "Dost thou believe on the Son of God?" was asked. "Yes." "Do you believe that God raised Him from the dead, and that He is a living Saviour, present now?" "Yes." "Are you willing to break with the devil, and serve Christ instead as your new Lord and Master?" "I am." "Are you willing to confess it?" "How?" "Now, in prayer." "I am." "First," I said, "let me show you from God's Word that this is all God requires for salvation, and that in doing it you *are* saved." I then turned to Rom. x. 9 in the Revised Version, and read: "If thou wilt confess with thy mouth Jesus is Lord, and shalt believe in thy heart that God raised Him from the dead, thou shalt be saved." He humbly made the confession, and thankfully accepted God's assurance as to the result.

NORTH CAMP SOLDIERS' HOME, ALDERSHOT.—Dr. Wade, of Hoxton Hall Blue Ribbon Gospel Temperance Union, has conducted a very successful mission here. The evils of drinking were powerfully set forth, and Christ was proclaimed as the deliverer from all sin. Sixty pledges were taken, and the meetings will long be remembered for their blessed influence. It is proposed to hold a tent mission during May, June, and July. Contributions towards the incidental expenses will be thankfully received by Mr. John Poate, Sherbourne-road, Farnborough, Hants.

COREA.—Rev. H. G. Underwood, Seoul, Corea, writes to us on January 22:—We look back over the year as the most promising time that Christianity has seen in the land. The native church is to-day five-fold stronger, and the outlook is brighter than we could ever have hoped for. Last year, during our native week of prayer, the total number of baptized converts was about twenty; to-day there are over a hundred; and when this year we again spend a week in prayer at the throne of grace we expect with God's help to obtain even a greater blessing. The work among the women is going along very nicely. On all sides there are open doors for work, but few to do it. A good work has been started among boys.

SPECULATION, once the exception, is now the essence and the rule of financial dealings; syndicates and corners increase in number and in power every day, and purchase every day more openly the good word of those who would oppose them. The "squaring" of officials, of pressmen, of influential dealers, of experts, of everyone who can put a spoke in the wheel of speculation, has attained almost to the limits of an exact science. A most influential man of business told the present writer only a few days ago that in all his experience he had seen nothing like "the gold hunger," as he called it, of the past few weeks, and described the attempts at bribery, of which he was cognisant, as absolutely astounding.—*Universal Review.*

LONDON CITY MISSION.

THE FIFTY-FOURTH

ANNUAL MEETING

WILL BE HELD (D.V.)

On THURSDAY, MAY 2nd,

IN EXETER HALL.

The Chair to be taken at 10.30 a.m., by

WILLIAM ELLICE, ESQ.

(MEMBER OF PARENT COMMITTEE).

Speakers:

E. BRODIE HOARE, Esq., M.P.;

Rev. Canon MONEY, M.A., Vicar of Holy Trinity, Kilburn;

Rev. PETER THOMPSON, Superintendent of the East London Wesleyan Mission;

And one of the Society's Missionaries.

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A MEETING OF THE

PARIS CITY MISSION

WILL BE HELD AT

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Conference Hall and Y.M.C.A., Stratford, E.—Sun., April 7, 3 p.m., praise, prayer, and testimony; 7 p.m., Mr. Thomas B. Miller. April 11, meeting of the London Evangelistic Choirs to be addressed by Lady Hope.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Alderman Phillips. Mon., 7.30 p.m., lecture (free), by Rev. Dr. Wainwright. Mon., Tues., Wed., and Fri., 8 p.m., young men's meetings. Bible-reading, by Colonel Puget, Sat., 8 p.m. Prayer-meeting, 1 to 2 (Sat. ex.).

Y.M.C.A., 186, Aldersgate-street, E.C. — Fri., April 5, 8 p.m., Bible-reading, by Rev. F. B. Meyer; subject—"Olivet"—Ascension. Fri., April 12, annual meeting in Mansion House. Reception by Lord Mayor, 4.30 p.m. Addresses by Rev. J. McNeill and Rev. E. A. Stuart, 5 p.m.

Y.W.C.A., 14, Finsbury-square, E.C.—Missionary meeting, with dissolving views, will be conducted by Misses Leitch, of Ceylon, Mon. next, 8 p.m.

Y.W.C.A., Seymour House, Lower Clapton.—Farewell meeting in connection with the departure of Rev. Percy E. Comber for the Congo, Africa, Fri., April 5, 8 p.m.

Young Women's Christian Association.—Annual conference, Morley Halls, 316, Regent-street, W., April 10 and 11, all day. Subject—"Soul Winning at Home and Abroad."

———Annual meeting, Exeter Hall, Thurs., April 11, 8.30 p.m. Lord Kinnaird in the chair. Speakers—Rev. John McNeill, Misses Leitch (missionaries from Ceylon).

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Bible-readings, by Rev. F. B. Meyer, Fridays, April 5 and 12, 11.30 a.m. Open to all.

The West Central Mission.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

Conference Hall, Mildmay-park, N.—Special mission by Messrs. Fullerton and Smith, to Sat., April 14. Suns., 3.30 and 7 p.m.; week-days (except Fri.), 8 p.m.

House of Rest, 8 Cambridge-gardens, Kilburn, N.W.—Fri., April 5, all-day meetings. 11 a.m., prayer for temporal and spiritual needs of missions; 3 p.m., Rev. R. P. Ashe, from Uganda, Central Africa; Rev. H. P. Grubb, C.M.S., will preside; 7 p.m., Mr. Reader Harris.

Great Assembly Hall, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Rev. E. A. Telfer.

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Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. April 5, Rev. J. A. Halloran. April 12, Rev. Evan H. Hopkins.

Burlington Hall, Savile-row, W. — Addresses, by Mrs. Yapp, to ladies only, on "Union with Christ," Fridays, April 5 and 12, at 3.30.

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Miss Mittendorff's Homes.—Annual meeting, Y.W.C.A., 17, Old Cavendish-street, W., Wed., April 10, 8 p.m.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., April 5, 7 p.m. Address, by Rev. W. Fuller Gooch.

Open-air Mission (South London Auxiliary).—Wed., April 10, Carter Home, 49, High-street, Clapham. Addresses by Colonel MacGregor, Revs. Robert Culley and E. Henderson, and Mr. Gawin Kirkham.

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Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

Conference on the Christian Life and Claims of the Heathen, Leamington, April 9, 10, and 11. Revs. Colin Campbell, T. J. Luce, F. S. Webster, Gelson Gregson, Messrs. W. Spencer Walton, Reginald Radcliffe, and E. H. Glenny will be among the speakers.

Glasgow Half-yearly Meetings of Christians, Waterloo Rooms, near Central Station, April 22 and 23.

Christian Convention at Rome for the Deepening of Spiritual Life, April 28. Hon. sec., Miss Grace Filder, 27, Via Sistina, Rome.—Particulars from General Hatt Noble, Redhill, Surrey.

Nottingham.—Convention for the deepening of spiritual life, Mechanics' Hall, May 20—23.—Hon. Sec., Rev. C. Lea Wilson, Radford Vicarage, Nottingham, of whom particulars may be obtained.

Notices.

A.B.C.—A.R.J. has received "A Love Token." Many thanks to unknown donor.

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[A it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

CONTINENTAL & FOREIGN NOTES.

REV. H. C. STUNTZ, pastor of Grant-road Methodist Episcopal Church, Bombay, has been appointed to succeed the late Dr. F. L. McCoy, as editor of *The Indian Witness*. Mr. Stuntz wields the pen of a ready writer, and edited *The Bombay Guardian* from Mr. Bowen's death till its transfer to its present owners.

SLAVERY IN ECUADOR.—A French missionary, who has been travelling through Ecuador, has made inquiries into the condition of the Indians, and reports that although they are nominally free, they are in reality in a state of slavery. The greater part of the Indians of the interior are reduced to this condition, and live a life of the utmost degradation and misery.

FUH-KIEN is a large province of China. The centres of mission work on the coast of the province are, in the north, Foochow, and in the south, Amoy and Swatow. For the last forty years work has been carried on under the direction of several societies at these places and inland. Dublin University last year sent out a representative to work in connection with the Church Missionary Society, and hope shortly to send another man to the same work. The need of labourers is very manifest.

JAPANESE IN THE SANDWICH ISLANDS.—The American Methodist Episcopal Church is doing a splendid work among the Japanese in the Hawaiian islands, and a rich harvest of souls is being gathered in. Since his arrival last spring Rev. K. Miyama has baptized about ninety new converts, including the Japanese Consul and his entire household. Nearly thirty of these are on other islands. Drunkenness has nearly ceased among the Japanese of Honolulu. Mr. Miyama has at present only one trained helper in Honolulu, one in Hawaii, and one in Kanai. This small force has to meet the demand for the evangelisation of upwards of 7000 Japanese.

"The Wordless Book."—Kindly allow me to thank those of your readers who sent me accounts of blessing received in connection with this little book. May I again ask your readers to kindly let me have any accounts of good being done by it of which they have any knowledge? Alfred Lambert.

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REV. GEORGE C. NEEDHAM arrived on Saturday from Paris, Rome, and Naples, where he has been preaching the Gospel, and giving Bible lessons. He preached on Sunday in the East-end Tabernacle to the usual crowded congregations, and gave his final address on Monday noon at the Y.M.C.A., 186, Aldersgate-street, E.C. Alluding to his travels, he spoke of the painful spiritual isolation of Christian workers in the great cities of the continent. In many places he saw much that was very repellent, and could not help feeling keenly for those who pass their whole lives in such circumstances. He promised those he came across that he would ask for the prayers of the noon meeting on their behalf. The weary workers were earnestly remembered before God. Mr. Needham sailed for New York on Wednesday by the s.s. *Britannic*.

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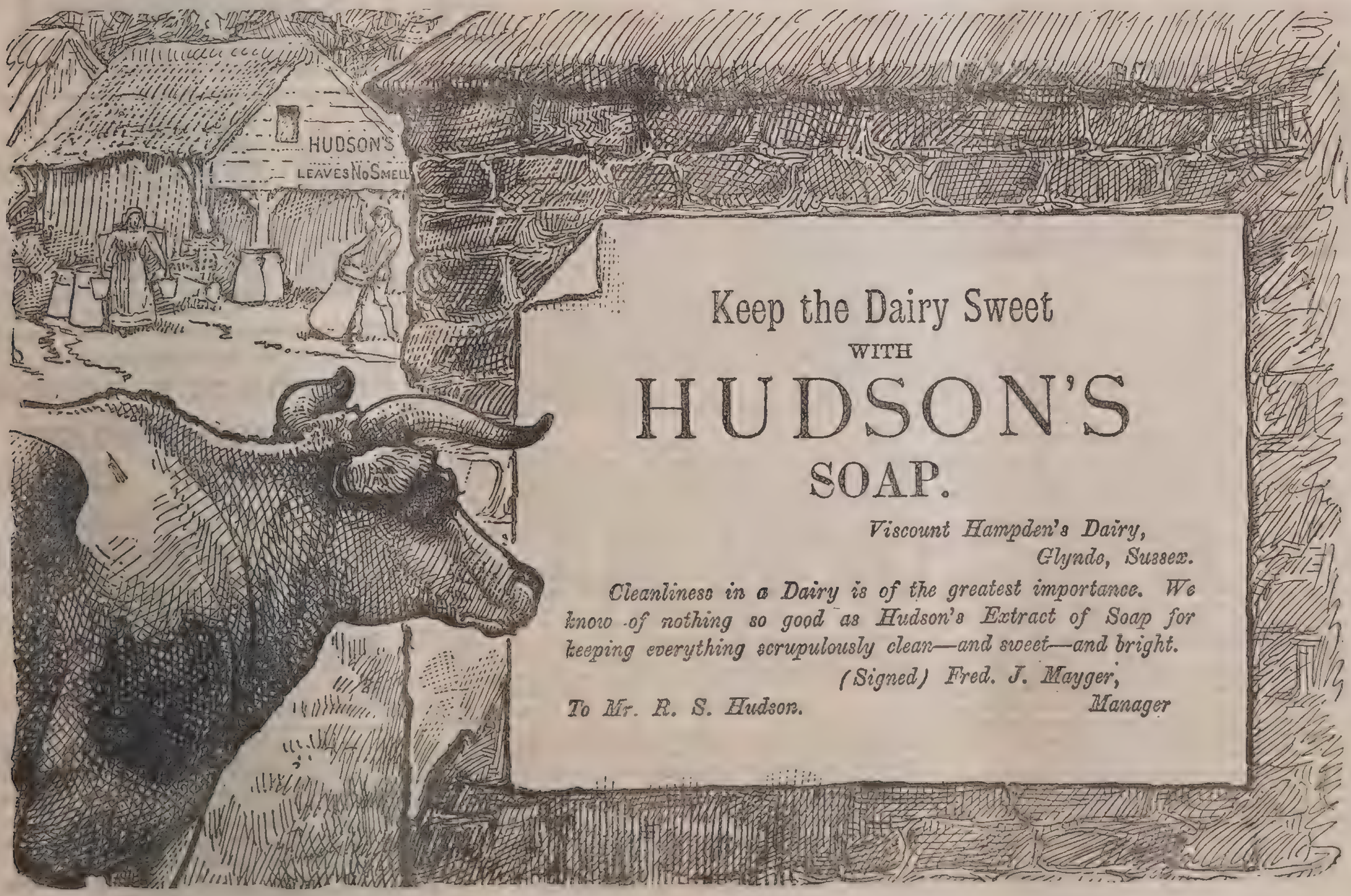
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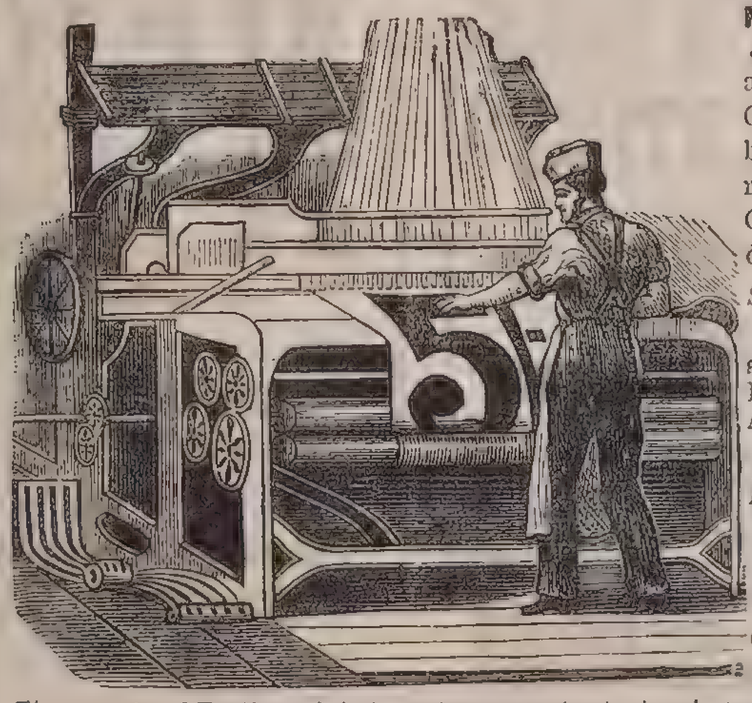
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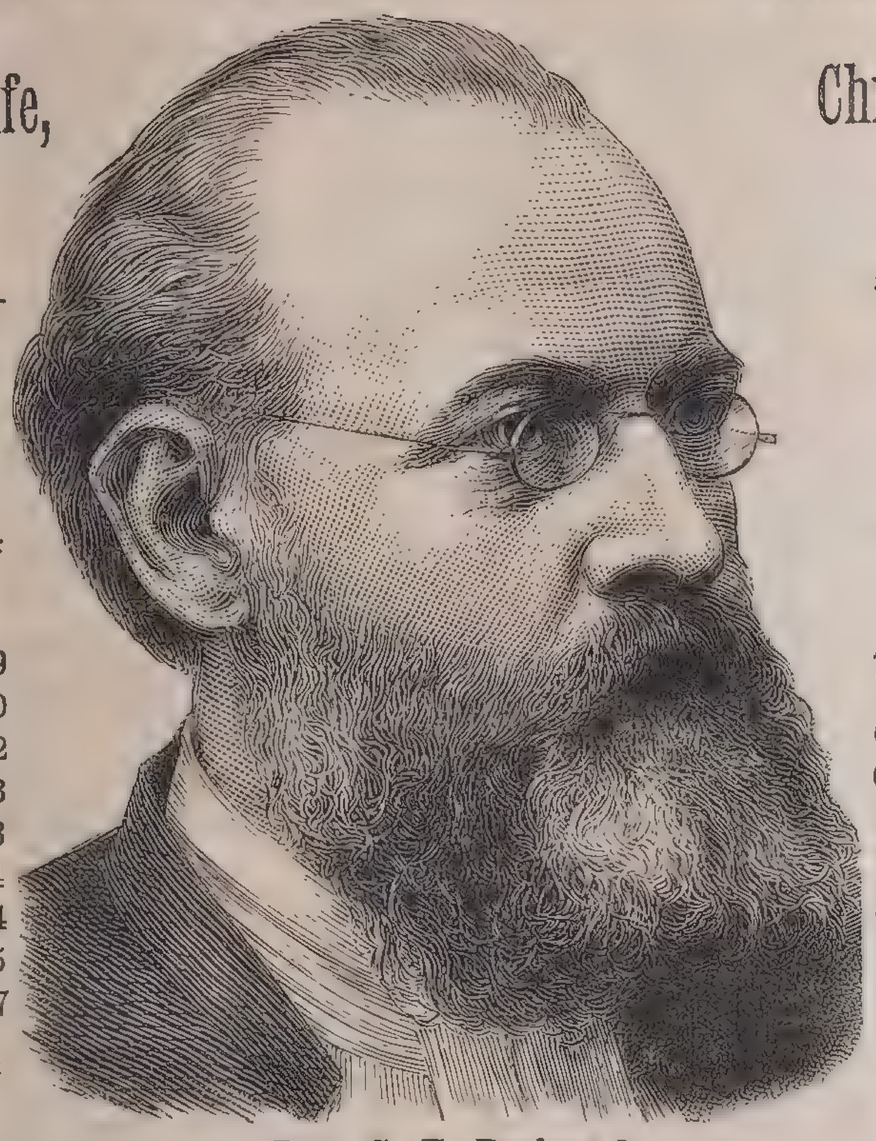
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No. 1002.] FRIDAY, APRIL 12, 1889.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C. [ONE PENNY. POST FREE, 2d.

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Sinners, turn, why will ye die?
Saviour of sinners, lend Thine ear.
Oh, have you not heard of a beautiful stream?
Jesus Christ is passing by.
Lord, I hear of showers of blessing.
Spirit of the living God.
Day of judgment, day of wonders.
Love Divine, all love excelling.
The pearly gates are open.
Of Thy love some gracious token.

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ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

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Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The 103rd ANNUAL MEETING will be held at the MANSION HOUSE on Tuesday, April 30, at 3 o'clock.

The Right Hon. the Lord Mayor will preside. Speakers: Ald. and Sheriff Gray; Mr. Sheriff Newton; Rev. Dr. Clifford; Rev. John McNeill; Rev. Richard Roberts; Sir Henry W. Peek, Bart., and others.

Admission by ticket only, to be obtained free of charge at the Office, 52, Finsbury-pavement, E.C.

EAST END DISTRESS. — Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., appeals for assistance for destitute families. Children's Free Dinners, and Soup Kitchen Fund in urgent need of funds. Gifts of money, good, or clothing promptly acknowledged, and exclusively appropriated to the relief of destitution.

CONTRIBUTIONS of Money and Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. The smallest donations will be thankfully received. A few old coats are much needed.

SOCIETY FOR PROMOTING FEMALE WELFARE.—Furnished Apartments.—The Committee desire to find a quiet tenant for their spare rooms at 22A, Devonshire-street, Harley-street, W. Terms according to number of rooms on 1st and 3rd floors: £75 to £100 a year, or from a guinea-and-half to two guineas per week. A permanent tenant preferred.

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NO LIQUOR TRAFFIC ON SUNDAY. —All Englishmen and Englishwomen who desire this blessing for London and all England are invited to meet in the Royal Victoria Hall, Waterloo Bridge-road, S.E., on the evening of Good Friday, April 26. Chair to be taken at 8 o'clock by the Hon. CONRAD DILLON.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

Educational.

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Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

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President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

SOCIETY for the SUPPRESSION OF THE OPIUM TRADE.

President ... Sir JOSEPH WHITWELL PEASE, Bart, M.P.
Treasurer ... Sir R. N. FOWLER, Bart., M.P.
Secretary ... E. ARTHUR WILLIAMS, B.A.

CONTRIBUTIONS in aid of the Society will be thankfully received by the SECRETARY, 6, Broadway Chambers, Westminster, S.W.; or by Messrs. DIMSDALE, FOWLER & Co., Bankers, 50, Cornhill, London, E.C.

The Secretary is prepared to address Meetings in the provinces.

WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

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J. WRIGHT, Napier Cottages, Hanger Hill, Ealing.

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J. H., Hayes Court Stables, Hayes, Kent.

AS COACHMAN.—A Lady strongly recommends her Coachman. Age 38. Married. 8½ years' excellent character. Leaving through death. Drives a pair. Town or country.
W. G., 11, Ladbroke-terrace, Notting-hill, W.

AS COACHMAN.—Christian, abstainer. Married, no family, Age 30. Drive single or pair. Good character. Willing to be useful.—J. BRETT, Reymerston Hall, Attleborough, Norfolk.

GROOM OR COACHMAN.—Young Man, age 24, wants situation. Christian. Total abstainer. Good references.
J. C., 58, Devonshire-road, Chiswick, W.

EVENING EMPLOYMENT wanted, after 5 p.m., by a gentleman, 24 years of age, who has had 4 years' experience in a Railway Company's Office, and who would be willing to accept any kind of secretarial or society's work.—H. W., care of Metchim & Son, 32, Clements-lane, E.C.

WILL ANY CHRISTIAN help a young Man to retrieve his character by giving him some employment, being used to indoor service.—All particulars to written application,
G. B., Burch's, 52, Great Marylebone-street, W.

AS HOUSEKEEPER, or any place of trust, where girl is kept, to Lady or Gentleman. Good plain cook, needlewoman. Highest references.
HOUSEKEEPER, 11, Elm-park, Brixton-hill, S.W.

AS HOUSEKEEPER, or useful Companion. A Lady (37) seeks an engagement. Thoroughly domesticated. Good manager and needlewoman.—A. A., Northiam, near Rye, Sussex.

AS HOUSEKEEPER OR NURSERY GOVERNESS.—A middle-aged Lady desires re-engagement. English, music, French, and needlework. Good reference. Salary £18 and laundress.—F., Mrs. Thomas Griffin, Farnborough Fields, near Banbury.

A LADY, hitherto engaged in tuition, desires employment as Confidential Companion to blind, or elderly Lady. Good reader; needlewoman. Or would take charge and educate one child. Cheerful, reliable, conscientious; middle-aged. Moderate salary.
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COMPANION.—A Lady is desirous of obtaining an engagement as a Companion to a Christian Lady, in a refined home. Remuneration no object.—Address in the first instance to
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AS COMPANION to an invalid or elderly Lady, or as Useful Help. Domesticated. A Lady recommends a very superior young person.
M. P., 17, Leyland-road, Lee, S.E.

USEFUL COMPANION to a Lady, or position of trust, with opportunities for Christian work.—Lady, 26, decided Christian, seeks appointment. Excellent references.
TRUST, Post-office, West Drayton, Middlesex.

WARDROBE-KEEPER, or Useful Companion.—Clergyman's Wife can recommend one in either capacity. Age 24. Moderate salary. Good references. Good needlewoman. Abstainer, and Church of England.
F. B., 45, Highbury-quadrant, London, N.

LADY HOUSEKEEPER, or to travel. Physician's daughter, accomplished and thoroughly domesticated, requires re-engagement. Lived much abroad; is musical, and very cheerful. Unexceptionable references.
D., 454, Messrs. Deacon, Leadenhall-street.

AS NURSERY, AND UNDER-HOUSEMAIDS.—A Lady is anxious to find situations for two Girls of 16. Good characters.—Miss D. BUTLER, Bury Lodge, Hambledon, Hampshire.

AS USEFUL MAID.—Lady desires to recommend young Woman. Has learnt dressmaking and hairdressing, is respectable, obliging. Church of England.—Miss KATHERINE GRENFELL, Maesteg House, Swansea.

AS YOUNG LADY'S MAID in a quiet family.—A Lady wishes to hear of a situation for a young person, with good knowledge of dressmaking.—Mrs. A. JOHNS COPLAND, Chelmsford.

GOVERNESS to young children, or Companion Housekeeper to elderly Lady. Re-engagement desired by Christian Lady (23). Thorough English, music, elementary French, drawing. Four years' reference.
STAPLES, 23, London-road, Chelmsford.

YOUNG LADY seeks engagement in a Christian family as Governess. Good English, music, French, elementary drawing, and flower painting. Good references.
G., Post-office, Axminster.

A YOUNG LADY, aged 23, refined, well educated, and domesticated, desires a situation as Companion or Lady Help.—E. M., care of Mr. Blanchard, 1, Dartmouth-row, Blackheath.

NURSERY GOVERNESS.—A young Lady seeks a re-engagement. English, French, music, Latin (rudimentary), and drawing. Two years' reference.—F. S. F., Kentwin's Wood, South Nutfield, Redhill, Surrey.

SUPERIOR NURSERY GOVERNESS. Re-engagement required by an experienced young Lady. Entire charge. Thorough English, music, French, needlework. Personal references.
G., 3, The Terrace, Park-road, Clapham, S.W.

A FARMER'S DAUGHTER (25) desires re-engagement as Nursery Governess. Acquirements: English, good music, elementary French. Good needlewoman. Communicant. Abstainer. Clergyman's family. Good references.
L. FRENCH, Great Chart, Ashford, Kent.

LADY RECOMMENDS superior Nursery Governess (resident). English, French, good music. Excellent needlewoman. Fond of children. Most painstaking and trustworthy. Christian home required.—Mrs. B., Stanstead Lodge, Stanstead-road, Forest-hill.

AS FRENCH NURSERY GOVERNESS to children over 7 years of age. Good references.—Mlle. CHABLOZ, Young Women's Christian Association, Lockyer-street, Plymouth.

A LADY WISHES to recommend a young Lady as Governess to young children. She would prove herself an invaluable help to a busy or invalid mother.
G. R., Spring Lodge, Ealing, W.

MIDDLE-AGED LADY, Hospital trained, experienced, would give services as Matron of Convalescent Home; assist Christian work; or Companion-Housekeeper to elderly Lady or Gentleman.—M. B., Channon, 96, Brompton-road.

AS MAID-ATTENDANT or Nurse to an elderly invalid Lady, or any position of trust (30). Christian family desired. Willing to travel. Good needlewoman. State wages.
E., 7, Egremont-place, Brighton.

A LADY highly recommends Maid to elderly Lady. 3½ years' reference. Age 40. Salary £25. Accustomed to illness.
LEWIS, 128, Goldhawk-road, Shepherds Bush, W.

A LADY RECOMMENDS a Servant as Cook-Housekeeper to a single Gentleman, or Lady, or as Attendant on an invalid. Good plain needlewoman.—Miss NICHOLLS, Oakfield, Southborough, Tunbridge Wells.

A LADY WISHES to recommend a Cook, also a House-Parlourmaid (from a Home). Wages £15.
Miss ALLEN, 5, Durham-place, Chelsea.

A LADY RECOMMENDS as Under-Housemaid, or to be under a parlourmaid, a very respectable Girl of 17, who has been out before.
Miss ONSLOW, 33, Leinster-square, W.

MISS SPICER-JAY recommends steady Girl, 15, abstainer (parents decided Christians, members of her Bible-Classes), as Under-Housemaid, &c., in Christian family. Eight months' experience.—Willowdene, Clapham-park, S.W.

DAILY EMPLOYMENT.—Who will give respectable Widow, Daily Employment? Willing to do anything. Clean, or take charge of offices. Good references.
B. M. P., 168, Alderminster-road, Bermondsey, S.E.

HOUSEMAID, where parlourmaid is kept. Quiet Christian family. Comfortable home desired. Good needlewoman. Well recommended. Age 30. Country preferred.
C. H., Rose Cottage, Kiln Green, Twyford, Berks.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

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SCRIPTURE READERS wanted, to fill one or two vacancies on the staff of the Church of England Scripture Readers' Association. Candidates must be of undoubted religious character, and of sincere personal piety; they must be communicant members of the Church of England, and know their Bibles well. Preference will be given to those between 23 and 35, and who are resident in or near London. Commencing stipend £70.—Apply personally or by letter, to the
LAY SECRETARY 56, Haymarket.

ORGANIST, OR ORGANIST AND LAY HELPER. Salary according to qualifications.
RECTOR, Wrentham, Suffolk.

WORKING FARM BAILIFF AND GARDENER.—Wanted, a thoroughly competent Man. Christian abstainer preferred.—Letters stating age and experience, to
B., care of Good & Son, 12, Moorgate-street, E.C.

AS FOOTMAN UNDER BUTLER, or First Footman where two are kept.—A Lady has pleasure in recommending Footman, age 20. Six years' good character. Height 5 ft. 8 in. Total abstainer. Willing and obliging.
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VACANCY FOR PUPIL, suitably educated and of Christian character, in office of Architect and Surveyor, established 25 years in West London. Moderate premium.
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FEMALE MISSIONARY wanted, to work in East London. Strong, active, and devoted.
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A CHRISTIAN WOMAN wanted, to share the work in a seaside lodging-house. Must be strong, and a good plain cook. Remuneration 5s. a week and a proportion of profits of lodging-house. Age 35 to 50.—Apply, giving references, to
A., Y.W.C.A. Home, Winchester.

MATRON.—Ilkley Orphanage.—Protestant, unsectarian. Wanted, experienced Matron. Conscientious, kind, methodical. Good needlewoman. £30. Also conscientious, practical, working Under-Matron. Clean, strong, orderly. To train girls in all household work, bread-making, laundry. £18.—Miss BRUCE, Ilkley.

REQUIRED IN SEASIDE HOME, a decided Christian, to assist generally, and instruct children in plain English and needlework. Institutional experience preferred.
G., 18, Pembertou-road, Upper Holloway, N.

COUPLE WANTED immediately, for small Soldiers' Home. Christians; total abstainers. No children. Wife to cook and clean; man charge of bar and rooms, and visit.
Miss HAMILTON, Streatham-common, S.W.

FEMALE CARETAKER wanted, for Y.W.C.A. Rooms. Must be without husband or children, an abstainer, and Church communicant. Rooms, coals, gas, and £5 a year to begin with; with extras.
Miss ROWLAND, 237, Roman-road, Old Ford, E.

MOTHER'S HELP wanted, to take entire charge of four young children, three going to school, and to assist in light house duties. Good needlewoman.
Mrs. FOSTER, 3, Bridge-street, Sunderland.

YOUNG LADIES' MAID wanted. Good needlewoman, with knowledge of dressmaking preferred. Must be able to wait at table. Church of England.
Miss GIBSON, The White House, Ongar, Essex.

LAUNDRY ASSISTANT wanted.—Apply in writing, stating age, experience and salary required, to the SECRETARY, London Female Penitentiary and Guardian Society, 191, High-street, Stoke Newington, N.

HEAD NURSE.—Can any Lady recommend a really good, experienced Head Nurse to young children, youngest 18 months old. Must be really fond of children, and thoroughly good-tempered. Two years' excellent character necessary. Age about 30. Wages £30.—Apply by letter, stating all particulars, to
Countess B., Boveridge, Cranborne, Salisbury.

NURSERY GOVERNESS wanted, for Hampshire, to assist a Lady in the charge of her four children. Thorough English and music.
Mrs. G., 60, Brixton-hill.

NURSERY GOVERNESS wanted, for Hants. Four children, ages 1 to 7. Christian. Good references.
Mrs. GOTELEE, 60, Brixton-hill, S.W.

NURSERY GOVERNESS wanted immediately, for three children. Ages 4½ to 7, and to assist with one aged 9 (taught by resident tutor). Must have had similar experience, and be fond of, and willing to interest them. Clever needlewoman. Not under 28. To accompany family on visit to Bournemouth.
DENLEWEY, Bedford-park, Croydon.

NURSE.—Wanted by May, a Christian Nurse for three children. Experienced with an infant. Trustworthy and good-tempered. Age 22 to 30. Wages £20. Good needlewoman. Personal character required.—Mrs. C., Highfield, Upper Beulah Hill, Upper Norwood.

NURSE, with some experience, wanted for two young Children. Must be good sewer. Wages according to experience.—Mrs. LOCKHART, 46, Spencer-park, Clapham Junction, S.W.

NURSE.—Wanted for June, superior person, single-handed. Not over 30. Three little girls, 8, 5, and 1½. Officer's family. Abstainer. Bright Christian. £16 to £20. Swiss or French Protestants may apply.—Mrs. H. CROSBIE, 53, Forsyth-street, Greenock, N.B.

GOOD PLAIN COOK wanted in small family. Three servants kept. Age under 30. Must be willing and able to assist in housework.—Mrs. CARTER, Barnage, Laurie Park Avenue, Sydenham, London.

COOK.—Wanted, a thoroughly good plain Cook, for two Ladies in the country. Three maidservants. Must be active and trustworthy. There is a small dairy.
Mrs. M., care of Mrs. G. Neal, Harrold, Beds.

COOK.—Wanted in a small family in the country, a trustworthy person as good plain Cook. She must be honest, clean, active, and an early riser, and must assist in housework. A comfortable home offered. Wages £12.
Miss MARGETTS, Hemingford, St. Ives, Hunts.

COOK (GOOD PLAIN), over 30, a Christian. Wanted in Gentleman's family in Kent, near London. Manservant kept. Assistance given occasionally. Wages £28, all found except beer State age.—W., 35, Lincoln's Inn Fields.

COOK (good plain), wanted at once. Age not under 25. Wages £18 to £20. No knives or boots.
Mrs. R., 30, Victoria-road, Old Charlton, S.E.

USEFUL MAID wanted, for one little Girl of six, and to wait on Lady. Thoroughly good personal character. Good needlewoman indispensable. Age about 25.
Mrs. BROCK, 17, Cornwell-terrace, Regent's-park

USEFUL MAN wanted, about house, able to do Plain Gardening, manage small greenhouse. Single, middle-aged, Christian. Church preferred. £14. board, lodging. References.—Miss JACKSON, The Limes, Avenue-road, Scarboro'.

WILL ANY LADY kindly recommend a strong, active Girl, good worker. Well trained in gentleman's house. Help housemaid morning, kitchen afternoon. Church of England. Age 18. £12 to £14. Wanted April 16.
Lady L., 5, Herne-parade, West Worthing.

COOK.—Can any Lady recommend a well-trained and respectable young Woman as plain Cook. Four servants. Write age, wages, and reference, to
Mrs. BERREY, Johannisbad, Beckenham.

COOK AND HOUSEMAID wanted, in a comfortable situation. Wages £17 and £14.—Mrs. G., St. Luke's Vicarage, Penn-road, Camden-road, N.

KITCHEN-MATRON wanted, a Christian and abstainer, to Cook, and teach cooking, and train girl. Age about 30. Salary £20.
Cripples' Home, 226, Marylebone-road, N.W.

HOUSE-PARLOURMAID wanted, who thoroughly understands her duties. Christian abstainer preferred.
B., Manor Farm House, East Acton, W.

CAN ANY LADY RECOMMEND a quiet, well-principled Girl as Under-Housemaid, where two are kept? Must know her work well, and be a good needlewoman. Also a single-handed Kitchenmaid, well-trained. Both able to sing in choir. Kindly state age and wages required; all found except beer.
Mrs. BOSANQUET, Dingestow Court, Monmouth.

HOUSEMAID.—Can any Lady recommend a conscientious Girl, about 15, with good character, to train as Housemaid in a small family in the country. Wages £4.
Miss MARGETTS, Hemingford, St. Ives, Hunts.

A THOROUGH HOUSEMAID, Christian and abstainer preferred, wanted, in small quiet, country family. Four servants, half assistance.—Mrs. SMALL, Claydon, Winslow.

KITCHENMAID wanted.—A Christian Girl, strong and active, in a Y.W.C.A. Home and Restaurant.—Apply at
106, Brompton-road, S.W.

THOROUGH GENERAL SERVANT wanted, for a small family. Age about 30. Boy kept. No washing. An abstainer. Wages £20, all found.—Apply, by letter only, to
Mrs. N., 17, Alexandra-villas, Finsbury-park, N.

GOOD GENERAL SERVANT wanted. Housekeeper kept. Wages £14. Four in family, easy place, no children. Washing done at home, with help.
Mrs. H., 4, Hyde Vale-villas, Greenwich, S.E.

GENERAL SERVANT wanted, in May. A trustworthy, willing person, with good character, in a small family. No children. Boy kept. Send particulars to Fernbank, Ware, Herts.

GOOD GENERAL SERVANT for Cook's place. Quiet Christian home. One from the country preferred. Wages £14 to £16. Abstainer. Also ATTENDANT for an elderly Lady confined to her room. Wages £16.
S., 21, Mount Park-road, Ealing, W.

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A BONA-FIDE APPOINTMENT OPEN TO ALL.—In order to make our new Digestive Tea known to every family, we are appointing Agents (both sexes) to sell amongst their friends, connections, and others. Most liberal remuneration; equal 20s. to 40s. weekly. No risk. Free delivery. Cheapest house (wholesale) for Ceylon and Indian Teas. Samples free.—UNITED TEA GROWERS' ASSOCIATION, Union Court, London, E.C. Name paper.

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GARFIELD HOUSE	361, Brixton Road, S.W.
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First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

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This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

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Manchester Annual Convention

OF

CITY MISSIONARIES,

HOME MISSIONARIES, EVANGELISTS, STUDENTS OF MISSIONARY COLLEGES, AND VOLUNTEER WORKERS,

UNDER THE AUSPICES OF THE

MANCHESTER CITY MISSION.

PRELIMINARY.

FRIENDS arrive at City Mission Offices, 100, Corporation-street, on MONDAY AFTERNOON, MAY 27. Welcome Tea Meeting in the same place at 6 p.m. Midnight Meeting (for those who wish to see our Rescue Work) at Roby Schools, Aytoun-street, at 10 p.m.

On TUESDAY, MAY 28:—Preliminary Convention Meetings at between 60 and 70 Dining Halls of Public Works, during the breakfast and dinner hour; and in the evening at 7.30, Preliminary Convention Meetings in 21 Mission Halls, when delegates will have an opportunity of seeing Manchester work and addressing the Meetings.

On WEDNESDAY, MAY 29:—General Convention commences.

MAY 29:—Rev. Dr. H. SINCLAIR-PATERSON, Rev. GEORGE ROBSON, and others. Subject (Practical): "The Missionary—his Bible, Theme, his Plans of Work."

MAY 30.—Rev. EVAN HOPKINS, M.A., Rev. GEORGE WAINWRIGHT, Mr. W. P. LOCKHART, and others. Subject (Theological): "Foundation Truths—the Sinner, the Convert, the Saint."

MAY 31.—Rev. F. B. MEYER, Mrs. BANNISTER, Rev. W. S. STANDEN, and others. Subject (Experimental): "Consecration, Endowment with Power, Communion, and Worship."

The City Mission will provide hospitality for all Missionaries, accredited Evangelists, Students of Missionary Colleges, and Leaders of Gospel Missions who apply during April. The Meetings will be held in the City Mission's New Central Institute, Union Rooms, Ardwick-green, Manchester.

J. WAKEFIELD MacGILL, *Secretary M.C.M.*

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LONDON CITY MISSION.

THE FIFTY-FOURTH

ANNUAL MEETING

WILL BE HELD (D.V.)

On THURSDAY, MAY 2nd,

IN EXETER HALL.

The Chair to be taken at 10.30 a.m., by

WILLIAM ELLICE, ESQ.

(MEMBER OF PARENT COMMITTEE).

Speakers:

E. BRODIE HOARE, Esq., M.P.;

Rev. Canon MONEY, M.A., Vicar of Holy Trinity, Kilburn;

Rev. PETER THOMPSON, Superintendent of the East London Wesleyan Mission;

And one of the Society's Missionaries.

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A few special Reserved Tickets for ladies can be had, on application only to the Secretaries, at the Mission House.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **CONTRIBUTIONS ARE URGENTLY REQUIRED TO DEFRAY THE CURRENT EXPENSES.** Ample provision made for private cases on payments regulated by the Board of Management.

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The continuance of this much-needed work must depend upon the liberality of those having the means to support it. Contributions will be gratefully received by the Secretary; or Treasurer, F. A. Bevan, Esq., 54, Lombard-street, E.C.; or by the Editors of "The Christian."

JAMES ATKINSON, *Secretary.*

28, Enfield Road, Kingsland, N.

NEW IRON CHAPELS, MISSION-ROOMS, SCHOOLS, &c., TO BE SOLD BY AUCTION on Tuesday, April 16, and two following days, at Windsor Ironworks, Spekeland-road, near Edge-hill Station, Liverpool. The Sale will include twelve buildings, 65 ft. by 25 ft., twelve 50 ft. by 20 ft., twelve 24 ft. by 15 ft. There will also be offered about 200 Iron Roofs, Sheds, Buildings, Houses, and Stables. Messrs Dixon's reputation is sufficient guarantee that the buildings will be satisfactory in all details. Sample buildings can now be seen, and catalogues had a week before sale, from Messrs. THOMAS WHITEHEAD & SON, 17, Hanover-street, and from ISAAC DIXON & CO., Liverpool. In meantime all information may be had from Messrs. Dixon

April 12, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. John Bright.

What promises to be a substantial contribution to the discussion of foreign missionary methods is commenced in last week's *Methodist Times*. The main contention in the series of articles will be that the educational policy initiated in India by Dr. Duff, and continued by his successors, has proved an egregious mistake; and that there must be a return to the simpler and more direct evangelistic methods of the primitive Church. We shall follow with much interest the unfolding of the "new [and yet old] missionary policy" in the columns of our contemporary.

During the months of May and June Mr. J. B. Wookey will be open to address drawing-room meetings on behalf of the work of Dr. Barnardo's Homes. In these institutions there are now over three thousand children being cared for, so that Mr. Wookey will have abundance of material wherewith to interest those who may gather to hear him. We hope many drawing-rooms in and around London will be placed at his disposal; he may be communicated with at 18, Stepney-causeway, E.

The Spectator recently had a paper upon the gambling mania, which the writer somewhat aptly designated "the drunkenness of speculation." The fever of gain is spreading through all classes of the community, and that which in one direction takes the form of speculation on the Stock Exchange in another becomes betting. Making haste to be rich is the attitude of thousands of persons who literally lack nothing, and the wealthy, affected by the same covetous spirit, are forming syndicates, which, now that they have begun to seize upon articles of daily food and use, will soon have to be restrained by law. In the midst of this condition of things, it becomes the Christian now more than ever to remember the words of Christ, that "a man's life consisteth not in the abundance of the things which he possesseth," and to bear in mind the parable with which Jesus illustrated that Divine utterance.

A most painful illustration of "The Devil's Mission of Amusement" has just been given in connection with a Primitive Methodist Church in Northampton, in the form of a "Wild West Bazaar." Buffalo Bill, Mexican Joe, Buck Taylor, Red Shirt, and numerous Mexican Cowboys were all represented, presumably by persons connected with the church. Others impersonated Red Indians, not excluding war paint and feathers; while settlers' wives and prairie girls were represented by young ladies attired in bright fancy costumes. The entertainments included a performance of "Courting Under Difficulties," comic songs, and an effigy of Rd. Pigott. This, to us, is humiliating and pitiful; and our contemporary *The Baptist* did well in calling public attention to it. But a letter, written by the minister of the church, and published in the same paper, is still more extraordinary, "Devout men" told the minister "that it had been as good to them as a prayer-meeting." This statement is more saddening than the bazaar itself. We deplore the condition of a church in which such an expedient for raising money could be adopted; but still more deplorable is it that men, whom the minister deems "devout," should put such folly on an equality with a prayer-meeting. It is an indication of the success with which the devil has conducted his mission among the churches; and is calculated to injure the cause of Christ most seriously.

The truth about Monte Carlo must be sought out by every candid man for himself. *The Daily News* of Friday last inserts a communication from a medical doctor, who lives there part of the year, and who contradicts some of the statements made about the place. On the other hand the chaplain at Mentone, who has watched Monte Carlo for eighteen years (without going into statistics of suicides), declares in the current *Nineteenth Century* that a veiled immorality exists, and a laxity between the sexes which would be thought scandalous among many of the *demi-monde* of Paris; that the fascinations of the music are the price of blood; that lads and girls of eighteen play without hindrance; that homes in the neighbouring parts of the Riviera are infected by the contagion, and with families in England are impoverished and ruined; and protests against giving respectability to the place by establishing an English chaplaincy.

But while we ought to know all this, "Physician, heal thyself" ought also to be sounded in our ears. If half of what Mr. Runciman says in the April *Contemporary Review* is true, it should arouse the nation. The writer of the article is no purist on matters of the turf. He says too much in praise of horseracing; and, at the same time, after full knowledge of facts, declares that the betting now engendered by the turf is, among the lower middle class, a raging disease which is bringing out every symptom of national decadence. The country swarms with clubs, where betting goes on day and night; dupes are sinking to ruin; bookmakers grow rich on the demoralisation they occasion; notions of right and wrong are confused; faith banished, honesty unknown; to gain money without working is the passion; and the talk of the gamblers when it is not about betting passes into depths below foulness. There are fifteen pages of such revelations of turf ethics, and if the patrons of it are not moved by them we might despair of England.

A truly admirable movement has been set on foot for throwing some sunshine into the dreary lot of the aged paupers who find a last and sorry refuge in our workhouses. Committees of ladies, having secured a few pounds for the purchase of materials, and having obtained the sanction of the parish authorities, set about teaching the unemployed paupers such light occupations as knitting, netting, carving, fretwork, &c. The scheme, though only in force in a few institutions, has already proved itself to be self-supporting, and it is capable of indefinite extension. Ladies whose time hangs heavy on their hands, and who are willing to help their poor neighbours, should communicate with the Hon. Secretary of the "Brabazon Pauper Employment Scheme" (as it is called), 83, Lancaster-gate, London, W. The Countess of Meath described the plan in last week's *Queen*.

It is not easy to exaggerate the condition of the poor in our large towns. It has fittingly formed the subject of debate in the House of Commons; five and a half millions of people in the United Kingdom in a state of poverty, as has been stated, ought to have led to a more satisfactory result. Many of our legislators know well that the drink question lies at the bottom of three-fourths of this misery, and yet Liberal and Conservative Governments alike have for years evaded any thorough attempt to grapple with it. We are glad to observe that the President of the Local Government Board has given notice of a motion relating to emigration.

Mr. H. M. Stanley's forest march has moved England, as heroism always does. It was a feat of exploration scarcely ever equalled. Pleasant also has it been to learn the great traveller's concern for, and enumeration of, his dead and missing men. But what about the multitude of natives shot down and villages laid in ruins? The large amount of spent-ammunition recorded suggests a terrible story, and must seriously block the way to missionary efforts of white men. Has the result of the expedition been worth this awful cost? We are sorry to suggest these reflections, but humanity demands that they should not be overlooked.

In relation to "Pleasant Sunday Afternoons for the People," of which we wrote in our last issue, the question was asked, at a meeting last week of the London Congregational Union, What about the next stage—"Opening of museums on Sunday, picture galleries, Crystal Palace," &c? To this Mr. Blackham, who was present, replied, "The word 'Pleasant' is not essential. It can be dropped, and has been so at West Bromwich and in other towns. The term was necessary in the first instance. They are now simply called, Adult Bible-classes."

We are glad to know that the Earl of Meath has introduced a Bill into the House of Lords for the suppression of indecent advertisements. The step has been taken not one day too soon, for the walls in many of our cities, and in most of the suburbs of our towns, have of late years been gradually becoming more and more disgraceful owing to the billstickers being left free to post obscene and immoral placards. It does not say much for the interest which is taken by Parliament in the public morals that Lord Meath's measure should be to a large extent not much more than an embodiment of local Acts, some of the municipal bodies

having been sooner alive to the necessity of dealing sternly with that which had become a public scandal, and having already legislated to prohibit the dissemination of quack pamphlets and notices.

It has taken the authorities in Spain a long time to recognise the evils attendant upon the employment of young people in mills and mines. At length, however, a Bill has been prepared by the Minister of the Interior dealing with many of the abuses, and utterly prohibiting the employment of any child under nine years old, and of any child under thirteen in either mines or factories. The hours of child labour, too, are restricted—for those under thirteen years old, five hours; and between thirteen and seventeen, eight hours. One wise provision prohibits the employment of anyone under seventeen in public entertainments and shows.

We are behind Spain in this latter respect, for we still pressingly need legislation dealing with the young children who are compelled to minister to public enjoyment at a great cost to themselves: desirable liberty of the subject in England being considered to include the right of lazy and oftentimes cruel parents to live upon the labours and sufferings of children.

Rev. Benjamin Waugh writes to *The Times*, explaining how the new police regulation with respect to neglected children will work for the benefit of these "ill-used and delinquent" members of society. Persons who encounter these mendicant waifs in our London streets need have no hesitation in giving them in charge to the police, since that step will lead to inquiries being made as to their real condition, and in all probability to their rescue from evil surroundings. Mr. Waugh's Society have greatly enlarged their accommodation at headquarters, in order to cope with the new state of things; this, of course, gives them a still stronger claim on the practical support of the Christian public.

It ought not to be difficult to trace the relationship between starvation wages and heavy poor rates; but Guardians apparently too often fail to connect cause and effect in this matter. Contracts have, it is said, been entered into under which the children at Hanwell Schools are to be supplied with shoes at sixpence a pair, and coal-scuttles are charged sixpence each. When intermediate profits are deducted from this price it is not hard to see that the workpeople who have to produce the articles must come badly off: and that the ratepayers who permit such false economy must necessarily have to make up for it by paying a heavy poor rate.

A Staffordshire lady, whose will has just been proved, has bequeathed the sum of £5000 to a Roman Catholic priest of St. Mary's Abbey, Oulton, in order that he may annually say for the repose of her soul "such a number of masses as he may think right, having regard to the amount of the legacy." Another priest at Oscott College has also been bequeathed for the same object the deceased lady's interest in certain funds. We should like to know the priests' estimate of their obligations in the matter. Apparently the poor lady saw no reason to hope that the consideration would be anything but the amount of the payment, and did not venture to imagine that there would be any generosity based upon an idea of her need. What an impression this gives one of the traffic which Rome carries on in such matters!

Our readers will remember that it was asserted very widely some little time ago, as on the authority of the British Medical Association, that teetotalism shortened the duration of life. At a meeting of the Victoria Institute the other evening, Dr. Norman Kerr stated that the British Association never made any such contention, and that, on the contrary, "the shortening of life was proportional to the degree of indulgence." This is an opinion worth noting.

The Working Men's Lord Day Rest Association have stated that between two and three hundred thousand barmen and barmaids "work on the average 15½ hours seven days a week." No wonder that publicans and brewers grow rich; but who will be held responsible for the bodies and souls of these people? Our friend, Miss C. M. Gough, of 14, John-street, Bedford-row, W.C., who labours so earnestly amongst young ladies employed in bars and restaurants, could furnish some sad instances of the effect of this life upon their health and morals. We warmly commend her work to the interest of our readers.

A contemporary announces that "the problem of what to do on a Sunday evening in London among Society and club men has at last been solved by Mr. Macleay, the present vice-chairman of the Lyric Club." We were not aware that Society was troubled by such a difficulty; but, if the problem really was troubling anyone but thoughtless and selfish idlers, we do not think that "the idea of giving smoking concerts" has anything in it so original or brilliant as to justify any credit being given to the person named. That there are plenty of persons who do not know what to do either on week day or Sunday with the life God has given them is only too true, but even these people might be, and should be, taught to regard the Sabbath Day's rest of those who work early and late on week days. The lot of myriads of our working people is bad enough, without their having the few hours of the Sabbath stolen from them.

Spending last Sabbath at the house of an eminent minister in the City, we were painfully struck with the number of itinerant Sunday paper vendors who made the silent morn hideous with their cries. Our host expressed himself strongly adverse to the recent addition to this nuisance created by *The New York Herald*. The following letter addressed to us by another minister is *apropos* of this:—

Dear Sir,—As I received the enclosed last evening, I suppose the same form has been sent to most ministers in London. I have declined on the ground that I should be sorry in any way to countenance the publication of a Sunday newspaper. You will, of course, form your own opinion as to the object with which the request is issued.

ENCLOSURE.

Dear Sir,—The London Edition of *The New York Herald* begs the favour (per enclosed stamped envelope) of receiving from you, for publication in its religious programme, the text and general scope of your next sermon. Please mail the same before next Saturday morning.—Very truly yours,

James Gordon Bennett.

N.B.—Enclosed is a sample extract from last Sunday's issue.

The last-named "extract" contains information as to the subject-matter of a number of sermons which were to be preached in and around London on the Sunday in question. We heard a minister complaining the other day that many Church members, who attend their own place of worship on the Sabbath morning, make a point of going elsewhere at night. This creates a spirit of unrest and discontent which is highly injurious to spiritual life as well as discouraging to their ministers. It is just this sort of thing that the above feature of the *Herald* will tend to develop, and is one greatly to be deprecated. Doubtless it may be pleasing to any minister to have his audience swelled by the presence of strangers, but, as Rev. John McNeill powerfully deduced last Sunday evening from the story of Gideon and his army, "God does not count *heads*; He wants *hearts!*"

But, besides this unrest, is involved a great increase of Sunday travelling, which is an additional evil, and an injustice to a large portion of the community. We therefore strongly urge ministers who may receive overtures from the *Herald* to follow the example of our correspondent, and protest against them. Hitherto the purchasing of a Sunday paper has been considered "hardly the thing" by respectable people, and we earnestly hope that this view will still be maintained by all who call themselves by that name, and that this attempt to put the stamp of respectability upon an objectionable traffic will not be allowed to succeed.

Mr. Edward Whitwell writes to us as follows:—

Permit me to invite your readers to the meeting on Good Friday evening, at 8 p.m., in the Royal Victoria Hall, Waterloo Bridge-road, S.E., to further the getting of Sunday Closing for London and the rest of England. All who desire that the Lord's Day should be honoured, and the curse of intemperance diminished are earnestly invited. That God who heard prayer, and gave a majority of twenty-two at the Second Reading of the Sunday Closing Bill, only can give the guidance and help and blessing which will overcome all opposition and give our beloved, but drink-degraded, country a Sunday without the curse of the liquor traffic.

We trust many of our readers will avail themselves of this opportunity of witnessing against a God-dishonouring traffic.

Messrs. Sampson Low & Co. state in their annual supplement that there have been no fewer than 912 books on theological subjects published during the last year, and the figures may give rise to some doubt as to the utility of all this theological writing. It is, indeed, open to question if in these later days we are not devoting too much time to the study of works upon the Bible, which ought to be given rather to the study of God's Word itself. Many of the publications are far from helpful, and it is refreshing to turn from them to strengthening pages of the Bible in its simplicity and purity.

REQUESTS FOR PRAYER.—For blessing on a mission in St. Mark's Parish, Leeds, April 6 to 18.——For blessing on a mission by Mr. Henry Thorne, at the George Moore Memorial Hall, Mealsgate, Cumberland, and at the Y.M.C.A., Plymouth, April 27 to May 13.——For blessing on an eight days' Gospel mission, to be conducted by Mr. Herbert Veasey, at Hampt, Cornwall, commencing April 14.——For blessing on Gospel services during April at the Girls' Village Home, Ilford, conducted by Messrs. Middleton and Hogben.——For blessing on a mission in Bootle, Liverpool, commencing April 13.

Armed Europe.

Fifteen years ago *The Times*, in a leading article, wrote as follows:—

Europe is striving still to add to the number of her effective soldiers. Her present state is scarcely less truly one of actual war, though no shot is fired in anger, and no trumpet as yet blown for battle. Her armies are arrayed against one another, though none of them has passed beyond the limits of its own frontiers. Modern war has long been a question of comparative resources, and these are expended during the continuance of peace as lavishly as they could be if the very name of peace had been given up. *If this state of things is permitted to continue, it will be a disgrace to European statesmen. It is on their shoulders that the real blame is to be laid.*

If this was true fifteen years ago, what are we to say to the present condition of things? Then the standing armies of Europe numbered about six millions of men, while to-day they number ten and a half millions.

The pressure of such enormous armaments has been shown as regards the peasantry of Italy by the Blue Books of a Parliamentary Commission (1882—1885), where it is stated that 45 per cent. of the net returns of land is swallowed up by taxation. The income tax is equal to 2s. 8d. in the pound, and the grist tax and salt tax add much bitterness to the poverty and hunger of the people. A story of equal suffering comes from Russia, whilst in France the taxation upon almost every article of diet makes the cost of living bear very heavily upon the working classes.

The dissatisfaction of the people of Europe with this state of things was strikingly brought out by the late Henry Richard in an address to the Social Science Congress at Newcastle shortly after the late Franco-German War. He spoke of motions in favour of immediate reduction of armaments having been influentially supported in the legislatures both of Berlin and Vienna, and carried in the Saxon Chamber at Dresden, whilst in France so strong was the feeling amongst the people that, at a General Election, nearly all the candidates felt obliged to put into their addresses to the electors a promise to vote for a great reduction in the military establishment of France. There is every reason to believe that the state of public feeling throughout Europe is equally emphatic to-day: and yet the statesmen of Europe continue steadily to prepare for war—though they evidence a desire to avoid the threatened conflict if possible.

In the presence of all these facts it is surely time for the Christian Church seriously to consider whether a policy of simultaneous disarmament cannot be pressed home upon statesmen. Canon Westcott has long felt the burden of this state of affairs, and in the same way Dr. Paton, of Nottingham, and several other Christians in other sections of the Protestant Church, have the matter much at heart, whilst a recent writer in *Church Bells* inquires whether every Christian community throughout Europe could not memorialise the Governing Powers in favour of a convention for the one simple object of promoting disarmament.

We trust the matter will not be allowed to rest, but that Christians will find some means of united action by which to express their abhorrence of maintaining these enormous military establishments in time of peace.

The Relation of the Believer to God's Promises.

By ARTHUR T. PIERSON, D.D.

The promises of God touch the believer at every vital point of contact. Their relation to Him is as varied as his spiritual wants are multiplied, and his spiritual experience is multiform.

To his faith they are both foundation and culmination, corner-stone and capstone. We are told to "believe." But what are we to believe? Blind confidence, however positive, can lead us only, as all blind leaders do, into the ditch of disappointment or the pitfall of disastrous ruin. We are not called upon to believe vaguely, unintelligently, irrationally. The Word of God is the warrant for our faith. Beneath our firm-footed confidence is a "Thus saith the Lord." Belief accepts the truth and fact contained in the statements, propositions, affirmations made in the Bible.

To the believer's hope, also, the exceeding great and precious promises are the inspiration. When he is asked a reason for the hope that is in him, these are his answers: The promises are the celestial colours with which the Divine Artist paints the future prospect of the child of God; and on that picture of his heavenly inheritance hope fixes her enraptured gaze. The joy that is thus set before him is so uplifting and inspiring that it makes even his heavy cross seem light, and already encircles his brow with the crown of glory that fadeth not away. Without God's word of promise there could be no hope that maketh not ashamed. There might be expectancy, but there could be no warrant for it. It is only the promise of God that gives certainty to our assurance of hope.

Thus, the believer's joy is inseparable from the precious promises. We find joy to be threefold: the joy of memory, experience, and anticipation; the retrospect, the aspect, the prospect. If it be the joy of remembrance, it is that of the promises fulfilled; if of present realisation, it is that of the promises embraced and enjoyed; if of future foretaste, it is the joy of promises anticipated. The believer thus dwells in the promises. They irradiate his past experience, they illuminate his present path, they glorify his future estate.

Our obedience is encouraged and stimulated by the promises; for all promises are both addressed to obedient souls and are the reward of doing the will of God. This is the indispensable condition of their reception and realisation. Departure from God leads into deep darkness—it is itself darkness that may be felt. The light of promise breaks only upon the pathway of obedience, which is in fact the very pathway also of promise. Gerizim and Ebal are the typical mountains that stand at the very gateway of life; the mountains of blessing and of cursing, of promise and of threatening; and whether we stand on the sunlit slopes of the one, or under the frowning shadows of the other, depends upon our obedience to God.

Our love is likewise closely related to the promises. They are a revelation of the infinite love that lavished the riches of the grace of God upon us while we were in sin and enmity, and so we learn to love Him who first loved us. At every stage and step of our pilgrimage these promises are our staff and stay; even in the valley of the shadow of death. There is no vale of Baca, whose fountains of tears they cannot transform into wells of salvation. Love is constantly expanded and enriched by the experience of fulfilled promises. They spread our table in the midst of enemies. We feast, and are fed and filled; our head is anointed as with holy oil, and our cup runneth over. Love sees the daily ministry of the promises, and love grows till it displaces all carnal lusts and corrupt affections, and controls the heart.

But what would prayer be without promise! How could he that cometh to God know that He is the rewarder of them that diligently seek Him, were it not for his own Word? There are minute forms of animal life that build up great masses of cells, and as they build, rise upon their own work nearer to heaven. The believer is such a builder. He lays promise upon promise, as sure foundations; he adds promise to promise, and so carries up his spiritual structure, and as he builds he ascends upon his own work, mounting higher and higher upon the word of the living God, until he reaches the heavenly heights themselves.

THE FAMINE IN CHINA.

In a letter to *The North China Herald*, dated Chefoo, Feb. 12, Rev. Dr. Nevius writes:—Scarcity prevails to a greater or less extent over the whole of Shantung. In the section bordering on the Pechili Bay, on the north-west, this scarcity becomes absolute destitution. Roughly speaking, perhaps one-third of the population of Shantung are now living on what is, in ordinary times, the food of horses, cattle, and swine. It is composed of chaff or leaves, mixed with beans, or a small proportion of grain or bean-cake. The coarsest and cheapest grains, millet and sorghum, are now regarded as luxuries beyond the reach of the masses.

But there is yet another class, constantly increasing, and already numbering millions, still more to be commiserated, who are living on chaff alone. This chaff diet is not so called by a figure of speech, but literally. In the markets chaff has largely taken the place of grain, and has its fixed market price. Many cannot even get this, much less bran. It is only for the "chaff-eaters" that we have appealed for aid. As the coils of the famine are drawn tighter and tighter about its victims, hundreds, if not thousands, are transferred every day from the category of "cattle-food eaters" to "chaff-eaters;" and in the downward scale there is only one more step, and that is a coffinless grave. We can only hope, in our relief work, to improve the condition of the "chaff-eaters," by giving them the means of getting a little grain to mix with their chaff or leaves. This hardly seems worthy of the name of charity; but it is all that the people ask, and they receive it as a great boon, and with sincere gratitude. They cannot of course thrive on this allowance, but they can, for a limited time, live on it. To many this pittance comes too late. They have already passed the "dead-line."

[Contributions towards the relief fund may be sent to Mr. B. Broomhall, secretary, China Inland Mission, 2, Pyrland-road, London, N.]

A MERCHANT PREACHER.—For sixteen years Mr. William Birch, Jun., a Manchester business man, has preached every Sunday night to a crowded congregation gathered in the great Free Trade Hall in Cottonopolis. During the entire period Mr. Birch has not been absent from the platform on a single occasion, through illness, holiday, or any other cause. The sermons have been printed week by week, and their circulation has extended to the colonies and the United States; while more than a hundred burglars and thieves, many of whom had suffered terms of penal servitude, have been reclaimed and emigrated by him. From his lessons of thrift many who first came to hear him in rags have risen to positions of comfort and prosperity.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

II.—Christ's Life and Teaching.

IN several of his papers, "A Missionary" lays down two important propositions: I. That Christians are enjoined to imitate the outward life of Christ. II. That, as regards missionary work, He has set forth rules for them in Matt. x. Let us examine these two propositions.

I. "A Missionary" says, in article 4, that "the root defect of this age" is that while our Lord's precepts regarding the "inward spirit and graces" of the Christian life are acknowledged and followed, those relating to "the outward life of simplicity, self-denial, and suffering," are forgotten. He calls on us to "follow Christ" in the latter respect. He says in article 5: "Are we not called to imitate Christ? But how? In his inward disposition only? Nay, verily, but in his outward life as well." In a later article (14) he considerably modifies this. He there limits the obligation to the "lasting order of Apostles," or "sent ones," that is, to missionaries; and he allows that the life of Jesus at Nazareth, when He worked for his own support and probably for the support of others as a carpenter, "may be considered as somewhat analogous, in some respects at least, to the manner of life appropriate to the private Christian." The likeness of such "private Christians" to Christ is, we are told, "necessarily modified by their circumstances." On these and similar statements, I remark:—

(1) The qualification in article 14 is a very just one, but it completely destroys a great part of the argument of the preceding articles.

(2) But the qualification involves an inconsistency. The Carpenter of Nazareth, a "poor man," a "peasant," is to be regarded as the prototype of the private Christian, who is very often neither poor nor a peasant; nor does "A Missionary" say that he should be. "Many of them," he says, "must needs have at least some possessions, a purse, a fixed abode, the responsibilities of social and domestic relations." That is to say, it is not obligatory on them to reproduce the exact external circumstances of the Nazareth-life. Very well, then the same qualification will hold good in the case of him whose life is (on this theory) foreshadowed by the three years of our Lord's public ministry, that is, in the case of the missionary. He is, in very deed, to follow in his Master's steps; but that does not necessarily involve the exact reproduction of the external circumstances. But, if this be allowed, as in all reason it must be, a large part of "A Missionary's" argument falls to the ground at once.

(3) What, as regards means of support, was the difference between Christ's thirty years at Nazareth and the three years of his ministry? In the former period He supported Himself; in the latter He was supported by others. That is exactly paralleled by the "average modern missionary." Our critic calls for a band of men to go out "without a purse." That, at all events, would not be like the ministry of Jesus. For Him and his band there *was* a "purse." The man who carried it was a thief, but that does not touch the question. The thief is condemned, but the "purse" is not. Moreover, the "purse" had in it more than was needed to support the band. From it alms could be given to the poor, and from it money could be stolen without being missed. And who supplied the purse? Surely the women who "ministered to Him of their substance." Whom in modern times do those women represent? Certainly not the people preached to. Rather, the subscribers to missionary societies!

(4) In the very same article (14) in which Christ's example is discussed, John the Baptist is mentioned, and we are told that "in him the missionary may behold his proper type." Well, one thing is clear in the Gospels, viz., that our Lord repeatedly emphasises the difference between Himself and the Baptist. "The Son of Man is come eating and drinking." We find Him again and again entertained in rich men's houses; we find Him charged with being "a glutonous man and a winebibber"; we find Him gently rebuking one of them who had received Him without the usual courtesies of upper-class life in that age and clime: "Thou gavest Me no water for my feet... my head with oil thou didst not anoint." The whole drift of "A Missionary's" argument is, that to follow Christ's example, missionaries must be ascetics. He refers, sympathisingly (article 4), to the mediæval monks and hermits as having "laid hold of the letter of Christ's command," although without his inner life and spirit, and blames "thousands of God's dear children who have reversed the order of the monkish ascetic, who possess and manifest much of spiritual grace, but fail in exhibiting the corresponding outward life." (This, by the way, is in article 4; the limitation of the rule to missionaries is still ten articles off.) I submit that an ascetic may be like John the Baptist, but is utterly unlike Jesus Christ.

(5) In one respect, John the Baptist and our Lord were alike. With all reverence be it noted that both were celibate. That was a much more important circumstance in their lives than some of the minor points dwelt on by "A Missionary." If their external life is to be literally imitated, its most conspicuous feature has the first claim to imitation; and this means that Rome is right, and that every missionary must be celibate. I know "A Missionary" does not mean that. A later chapter shows that he does not. But, then, what becomes of his principle that every missionary must reproduce the external circumstances of Christ's life?

II. Then, secondly, as to our Lord's teaching in Matt. x. I submit that when we have numerous passages containing counsels and instructions given by Him specifically to his Apostles, we have no right to take *one* (or at most two) of them and base all our principles and methods upon what we there find. His discourses to the disciples occupy the equivalent of at least twenty-seven chapters in the Gospels. By picking out one or two, we are liable to get a very inadequate view of his teaching.

But while I enter this *caveat* against "A Missionary's" method, I am quite willing to meet him on his own ground. And, while I contend that Matt. x. has no such exclusive and separate authority as he gives it, as the one Divine manual for missionary work, I entirely concur that the principles there laid down are, so far as they go, binding on the Church always and everywhere. It is one of the wonderful features of our Lord's teaching generally, that words spoken with special reference to passing circumstances contain deep and abiding principles for the instruction of his people in all ages. Instance after instance might be cited. But this is no warrant for applying every word literally to circumstances totally different. The instructions in Matt. x. were suitable to the immediate occasion, as I shall show presently. We may rightly seek to know what principles underlie them, assured that all our Master's words contain lessons for ourselves; only when we apply those principles to the details of work, we must have regard to differences of circumstance, and period, and country. "A Missionary" calls this a yielding to worldly expediency. I call it the exercise, under the guidance of the Holy Ghost, of the reason and judgment and common sense that God has graciously given us.

"A Missionary," however, himself qualifies in a later article (17) the very strong statements of his earlier ones (9, 10, 13). He says that Christ's teachings "were called forth by the exigencies of the moment, and wore the drapery of the hour that gave them birth." Excellent!—but why was not this said seven chapters earlier? Then, in that same 17th article, he uses this principle of interpretation to reply to the obvious remark that the injunction in Luke xxii. to take purse and scrip must be set against the injunction in Matt. x. not to take them. He urges that the command to take purse and scrip was temporary, and that the additional direction "to take the sword" was figurative. "Provide no purse"—that, says our friend, is literal, and of perpetual obligation; "Take a purse"—that was a direction for three days only; "Take a sword"—that is entirely figurative. Such, in a nutshell, is our friend's exposition of Scripture.

Parenthetically, let me add that two points in the rejoinder regarding Luke xxii. cannot be admitted for a moment. (1) It is urged that Jesus could not have meant in Luke xxii. that thenceforward his servants were to take purse and scrip, because "in the Acts we find them taking neither purse nor scrip." For this statement, which occurs again and again, there is not a tittle of evidence. I shall refer to it more fully hereafter. (2) It is urged that if the sword were thenceforward to be taken, the Crusaders were right; but that, as we know they were not right, it follows that Luke xxii., "if it prove anything, proves too much." I fear that "A Missionary" would not allow us in our turn to evade the consequences of literal interpretation in this way. If we doubt his literal enforcement of Matt. x. because it involves such and such consequences, his reply over and over again is, in effect, "You have no right to evade consequences; you are setting up worldly wisdom against the

direct commands of the Master." Yet he does exactly what he refuses us leave to do. I might reply, "If your missionary methods are correct, then the Romish preaching friars of the fourteenth century were right; but, as they certainly were not right, your method is wrong." That would not be a fair reply, but it is exactly the same as "A Missionary" gives us regarding the "sword" of Luke xxii.

But, now, what is the real relation of Matt. x. and Luke xxii. to one another, and to the rest of our Lord's teaching, and to the Church's missionary work?

(1) In Matt. x. Jesus sends out the twelve on a short evangelistic tour among their own countrymen, in districts familiar to them. Their detailed instructions are exactly suited to the occasion, and governed to a large extent by the ordinary customs of the country and people. It is strictly a Home Mission, the mission of a band of working-men evangelists sent out (as it were) from Bedford to spend a week or two in preaching in the villages of Bedfordshire. Allowing for the difference between Galilee and an English county as regards customs and manner of living, I think such a band would not be very unlike the twelve, even in external details. But the case is utterly unlike that of a missionary going ten thousand miles to a country entirely new, a people utterly strange, and a language of which he knows not a word.

(2) In Luke xxii., Jesus reminds the Apostles of that tour. "Lacked ye anything?" He inquires. "Nothing." "But now"—He rejoins. What does that "But now" mean? It is as if He said this: "Ye lacked nothing then, because I sent you among your own people, and, moreover, at a time when I was popular, and my messengers were everywhere welcome. *But now*, you will find all different. I am rejected; I am going to be put to death; and though I shall rise again, and ye shall see Me, yet hatred and persecution will henceforth be your portion, even in your own country. And when you go forth into distant lands to preach my Gospel, you will find few friends; you will be among strangers, and often among enemies. *Now*, then, you will want purse and scrip; yea, even a sword; that is to say, you may rightly use earthly means to fight your way through your hosts of foes. You may fasten your doors when you meet, 'for fear of the Jews'; if any one of you should be a 'Roman citizen,' you may use your privileges and claim exemption from cruel treatment; you may appeal from unjust local rulers to the imperial Cæsar." Now, observe the difference between my interpretation and "A Missionary's." He actually limits the application of this verse to the dark period of three days during Christ's absence, and paraphrases his words thus: "I cannot now care for you as heretofore...Therefore, look out for yourselves, and betake yourselves to your natural resources, as you did before I called you from your nets and boats." As if the Lord's three days' absence could make the smallest difference to *his* care of them! I, on the other hand, give the passage exactly the same force and authority as that in Matt. x., both being in principle perpetually binding, but both being (to use our friend's own language) "called forth by the exigencies of the moment, and wearing the drapery of the hour that gave them birth."

(3) But what of the instructions given between the Resurrection and the Ascension? If any directions to the Apostles on their missionary work would be specially important it would be those given at that solemn time. What are they? They are general directions, applicable to all ages and climes. There are no minute details about earthly equipment and behaviour in Galilean villages; but the work of the Apostles is seen in its greatness. It is *not* merely, as "A Missionary" again and again states it to be, "preaching the Gospel." In Matt. xxviii. it is described as, (1) discipling—*i.e.*, in the parlance of modern missions, winning "adherents"; (2) baptizing; (3) "teaching all things commanded." In other words, (1) evangelisation; (2) the founding of churches; (3) systematic instruction and training. Again, in John xxi., we have missionary work pictured to us—first, as *fishing—i.e.*, the bringing of outsiders into the Gospel net; and secondly, as *shepherding—i.e.*, the care of both the sheep and the lambs that are already in the fold—meaning by the fold the visible Christian community. I appeal confidently to all my readers whether all the varied work thus indicated (and I have not cited all the passages) is not represented far more truly by the diversified operations of our missionary societies than by the limited range of "A Missionary's" method of evangelisation. His method may have its place; but it is but a small part of the whole.

But I promised to meet "A Missionary" on his own ground. Let me, therefore, assume that the equipment of the missionary is as described in Matt. x. 9, 10. Twice over in these articles are the verses interpreted admirably. I most heartily accept the following from No. 13: "He has no purse, that is, no certain income; no scrip, that is, no possessions; no change of raiment or shoes, that is, no provision for bodily ease; a staff only, that is, without convenient appointments of travel; saluting no man by the way, that is, separated from the ordinary engrossments of human friendships." And, again, in the ninth chapter, I read as follows:—"These five things (the purse, the wallet, raiment, comfort in travelling, the making and retaining of friends), from whose help they were debarred, stand for those appliances by which the world is appropriated and enjoyed by those who love it." This, also, I am willing to accept. But both these sentences imply that the five points of equipment are expressed figuratively; yet, again and again the "average missionary" is disparaged in these articles, and told that his work receives no blessing, because he carries with him a literal purse, wallet, and so forth. Moreover, although I desire to avoid as much as possible any allusion to the writer's personality, I cannot refuse to see that the letter signed "E. F. Baldwin," describing a missionary tour in Morocco, is presented as a concrete illustration of the principles he lays down; and in that narrative stress is laid on the extremest literalness in applying the words of Christ.

Now, I earnestly submit to the readers of The Christian that the "average missionary" does follow the Divine regulations of Matt. x.

(1) He has "no purse, that is, no certain income" (I use the language quoted above). His allowances from his society are entirely dependent upon an enormous number of small contributions coming in to the society at the right time. It may be said, Oh, he knows they will come in! Why does he know it? Simply, because he knows that "the Lord will provide." Again, it may be said, Oh, his "allowance" is a fixed sum. Yes, but merely for economy and convenience. If he is an honorary missionary, indeed, having private means of his own, then he may be said to have a "purse." But it should be noted that Jesus does not say his servant is not to *have* a "purse"—only that he is not to "provide" it. He may keep and use what he has got, but he is not to take trouble to get more. The Greek word implies this, and the Revised Version well renders the words, "*Get* you no gold."

(2) He has "no scrip, that is, no possessions." That is, as above, unless he is a missionary at his own charges. The "average missionary" has nothing that he can call his own. The bungalow in India, or tent in Africa, or log hut in North America, or boat in the South Seas, belongs to his society. Perhaps, after thirty or forty years he comes home in shattered health. His brothers, perhaps, who went into professional or business life, he may find prosperous men. He himself has not a shilling except what the Lord's people (through their society) find him.

(3) He has "no change of raiment or shoes, that is, no provision for bodily ease." This, as a general rule, is a most true description of the "average missionary." There are two qualifications, however. First, the Christian friends who support him insist on due provision for bodily health, for the sake of the work that has to be done. Secondly, outward circumstances must differ; and the most rigorous ascetic in Calcutta or Shanghai *cannot* contrive to suffer the privations of an African mangrove swamp or of a blizzard on the shores of Hudson's Bay. Certainly a missionary in Morocco will meet with nothing of the kind.

(4) He has "a staff only, that is, without convenient appointments of travel." Take the most "luxurious" missionary's "outfit," and compare it with that of the "average traveller"! It is true that friends will now and then give loving keepsakes to lady missionaries going to China or Japan in the shape of travelling writing-cases and the like. I suppose we must call them injudicious friends, and must regard the said lady missionaries as sadly worldly for not selling them or throwing them overboard.

(5) He goes "saluting no man by the way, that is, separated from the ordinary engrossments of human friendships." It is true that Bishop Taylor conducts a large band of men and women together to the Congo, and thus "human friendship" is provided for them. True, also, that we have all read with sympathetic interest of the delightful gatherings of China Inland brethren and sisters, even in far-distant provinces. But the "average missionary" is often for months alone. Bishop Bompas, to whom I referred last week, has several times left his wife at one log-hut in the Great Lone Land for the winter, and gone himself to another, two or three hundred miles off, because at neither place was there flour enough in store to last them through the long months of ice bound rivers.

Nevertheless, I do not doubt that "A Missionary's" exhortations are needed. Human nature does assert itself, and absolute dedication to the Lord and separation from the world are not so common as they should be. I only ask, first, ought we not to know something of the facts, and recognise them? secondly, ought not our loving sympathy to go forth towards the "average missionary," rather than our inconsiderate criticism? thirdly, if here and there we do detect what seems to us a little shortcoming

or inconsistency, which of us is fit to cast the first stone? EUGENE STOCK.

P.S.—Since writing the above, I have read Mrs. Grattan Guinness's masterly reply to "A Missionary" in *Regions Beyond* for April. I earnestly commend that article to the attention of all who have read the papers of "A Missionary." E. S.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXV.—DRAWING BACK.

HEBREWS x. 19—39.

THE Epistle has been for some time glowing with ever-increasing heat, and now it flames out into a vehement expostulation which must have startled and terrified those Hebrew Christians, who were still wavering between Judaism and Christianity. As we have had more than one occasion to remark, it had become a great question with some of them whether they should go back to the one or go on with the other. The splendid ceremonial, venerable age, and olden associations of Judaism, were fighting hard to wean them away from the simplicity and spiritual demands of the later faith. But surely the retrograde movement would be arrested, and the impetus towards Christ greatly accelerated, by these sublime and soul-stirring remonstrances.

I. THE THREEFOLD CONCLUSION ALREADY ARRIVED AT is summed up in three momentous propositions.

(1) *We may boldly enter the holiest by the blood of Jesus.*—The holiest was the chamber of innermost communion with God. To enter it was to speak with God face to face. And its equivalent for us is the right to make our God our confidant and friend, into whose secret ear we may pour the whole story of sin, and sorrow, and need. Nor need the memory of recent sin distress us, because the blood of Jesus is the pledge of the forgiveness and acceptance of those who are penitent and believing. We may go continually, and even dwell, where Israel's high priests might tread but once each year.

(2) *Jesus has inaugurated a new and living way.*—The vail of the Temple was rent when Jesus died, to indicate that the way to God was henceforth free to man, without let or hindrance, and without the intervention of a human priest. Priests have tried to block it, and to compel men to pay them toll for opening it. But their pretensions are false. They have no such power. The way stands open still for every trembling seeker. It is *new*, because, though myriads have trodden it, it is as fresh as ever for each new priestly foot. It is *living*, because it is through the living Saviour that we come to God. "No man cometh unto the Father but by Me." Stay here to note that the vail, with its curious workmanship, was a symbol of the body of Christ. "The vail, that is to say, his flesh." We get near to God through the death of that Son of Man who, in real human sorrow, hung on the cross for us.

(3) *We have a High Priest.*—We belong to the household of God by faith, but we need a Priest. Priests need a Priest. And such a one we have, who ever liveth, to make intercession for us, and to offer our prayers on the golden altar, mingled with the much incense of his own precious merit. These are the three conclusions which recapitulate the positions laid down and proved up to this point.

II. THE THREEFOLD EXHORTATION FOUNDED ON THE PREVIOUS CONCLUSIONS.—"Let us draw near" (22). "Let us hold fast" (23). "Let us consider one another" (24). And each of these three exhortations revolves around one of the three words, which are so often found in combination in the Epistles—Faith, Hope, and Love (R.V.).

FAITH consists of two parts: Belief, which accepts certain declarations as true, and trust in the Person about whom those declarations are made. Neither will do without the other. On the one hand, we cannot trust a person without knowing something about him; on the other hand, your knowledge will not help you unless it leads to trust, any more than it avails the shivering wretch outside the Bank of England to know that the vaults are stored with gold. A mere intellectual faith is not enough. The holding of a creed will not save. We must pass from a belief in words to trust in the Word. By faith we know that Jesus lives, and by faith we also appropriate that life. By faith we know that Jesus made on the cross a propitiation for sin, and by faith we lay our hand reverently on his dear head and confess our sin. Faith is the open hand receiving Christ. Faith is the golden pipe through which his fulness comes to us. Faith is the narrow channel by which the life that pulses in the Redeemer's heart enters our souls. Faith is the attitude we assume when we turn aside from the human to the Divine.

We ought not to be content with anything less than *the full assurance of faith.* The prime method of increasing it is in drawing near to God. In olden days the bodies of the priests were bathed in water, and sprinkled with blood, ere they entered the presence of God. Let us seek the spiritual counterpart of this. Relieved from the pressure of conscious guilt, with hearts as sincere and guileless as the flesh is clean when washed with pure water, let us draw near to God, and keep in fellowship with Him, and in that attitude faith will grow exceedingly. It will no longer sit in the dust, but clothe itself in beautiful garments. It will wax from a thread to become a cable. No longer the trembling touch of a woman's hand, it will grasp the pillars of the Temple with a Samson's embrace.

HOPE is more than faith, and has special reference to the unknown future which it realises, and brings to bear on our daily life. The vail that hides the future parts only as smitten by the prow of our advancing boat; it is natural, therefore, that we should often ask what lies beyond. *Foreboding* is the prophet of ill; *Hope* of good. *Foreboding* cries, "We shall certainly fall by the hand of Saul"; *Hope* replies, "No weapon that is formed against us shall prosper." *Foreboding* cries, "Who shall roll away the stone?" *Hope* sings merrily, "The Lord shall go before us and make the crooked places straight. *Foreboding*, born of unbelief, cries, "The people are great and tall, and the cities walled up to heaven"; *Hope* already portions out the land and chooses its inheritance. But Christian hope is infinitely better and more reliable than that of the worldling. In ordinary hope there is always the element of uncertainty; it may be doomed to disillusion and disappointment, things may not turn out as we expect, and so, being the characteristic of youth, it dies down as the years advance. But Christian hope is based on the promise of God, and therefore it cannot disappoint, nay, it is the anchor of the aged soul, becoming brighter and more enduring as the years pass by, because "He is faithful that promised."

But how may we increase our hope, so as never to let it slip, but to hold it fast with unwavering firmness? There is nothing which will sooner strengthen it than to consider his faithfulness, whose promises are hope's anchorage. Has He ever failed to fulfil his engagements? Do not the stars return to their appointed place to a hairbreadth of their time? Have not good men given a unanimous testimony to the fidelity of the covenant-keeping God! He has never suffered his faithfulness to fail, and never will. Our hope, therefore, need not falter, but be strong and very courageous.

LOVE comes last. She is queen of all the graces of the inner life. Love is the passion of self-giving. It never stays to ask what it can afford, or what it may expect to receive, but it is ever shedding forth its perfume, breaking its alabaster boxes, and shedding its heart's blood. It will pine to death if it cannot give. It must share its possessions. It is prodigal of costliest service. Such love is in the heart of God, and should also be in us; and we may increase it materially by considering one another, and associating with our fellow-believers. Distance begets coldness and indifference. When we forsake the assembly of our fellow-Christians we are apt to wrap ourselves in the chill mantle of indifference. But when we see others in need, and help them; when we are willing to succour and save; when we discover that there is something attractive in the least lovable; when we feel the glowing sympathy of others, our own love grows by the demands made on it, and by the opportunities of manifestation.

Let us seek earnestly these best gifts: and that we may have them and abound, let us invoke the blessed indwelling of the Lord Jesus, whose entrance brings with it the whole train of sweet Christian graces.

III. THE THREE FOLD REMONSTRANCE.—*Go forward, otherwise penalty* (26).—If a man unwittingly broke Moses' law he was forgiven, but if he wilfully despised it, he died without mercy. What then can be expected by those who sin wilfully, not against the iron obligations of Sinai, but against the gracious words which distil from the lips of the dying Saviour. The heart that can turn from the love and blood-shedding of Calvary, and ignore them, and trample them ruthlessly under foot, is so hard, so hopeless, so defiant of the Holy Spirit as to expose itself to the gravest displeasure of God; and can expect no further offering for its sins. There is no sacrifice for the atonement of the sin of rejecting Calvary.

Go forward, otherwise past efforts nullified (32).—These Hebrew Christians had suffered keenly, on their first entrance into the Christian life. The martyrdom of the saintly Stephen, the great havoc wrought in the Church by Saul of Tarsus, the terrible famines that visited Jerusalem, causing wide-spread destitution. They had become even a gazing-stock by reproaches and afflictions. But they had taken

joyfully the spoiling of their goods, not shrinking from the ordeal. To go back to Judaism now would annul the advantages which otherwise might have accrued from their bitter experience, would miss the harvest of their tears, would counterwork the respect with which they were being regarded, and would rob them of the reward which the Lord might give to them, if they only endured to the end. "Cast not away your boldness, which hath great recompense of reward."

Go forward, the Lord is at hand (36).—Jesus was about to come in the fall of Jerusalem, as He will come ere long to close the present age. And every sign pointed to the speedy destruction of the Jewish polity by the all-conquering might of Rome. How foolish then would it be to return to that which was on the eve of dissolution: to the Temple that would burn to the ground, to sacrifices soon to cease, to a priesthood to be speedily scattered to the winds!

There was only one alternative, not to go back to certain perdition, to the ruin of all the nobler attributes of the soul, to disgrace and disappointment and endless regret; but to go on through evil and good report, through sorrow and anxiety and blood, until the faithful servant should be vindicated by the Lord's approval and welcomed into the realms of endless blessedness.

A MODEL PRAYER-MEETING.

Between the hours of eight and nine o'clock on last Saturday night I stood on an elevated roadway in Naples, looking across the city upon old Vesuvius shooting its mighty flames skyward, and belching forth its liquid lava at white heat. It was an impressive sight; subduing yet inspiring.

At precisely the same hour this Saturday night I witnessed a vastly grander spectacle; a prayer-meeting at white heat, whose overflow wrought, not destruction and death, but salvation and life. It was my privilege to be present at the prayer-meeting of the East-end Tabernacle. It is Saturday evening in busy London, and rain-drops are falling, yet nearly fifteen hundred people are drawn together to the place of prayer. It is not any extraordinary occasion, nor any notable event which has called out this grand congregation. It is the ordinary weekly prayer-meeting of the church, observed for three and twenty years.

The time was spent in earnest supplication intermingled with joyful praise. There were no speeches, no wordy exhortations. The pastor, A. G. Brown, made a few bright comments on the Scripture read, which gave tone and direction to the worship of the hour. It was literally a prayer-meeting. The flames glowed brightly, and the fire burned hotly, for the Spirit of God was there, duly honoured, reverently recognised.

To us, this great weekly prayer-meeting is a testimony and a protest. One church has proved (thank God for every such church, and there are many) that there is no grip upon the people so strong and steady as that of a Scriptural spiritual ministry, combined with fervent, constant, definite prayer.

Thousands of churches in England and America have been debauched by an insane love of novelty. They have pursued vanity—the wind, and have been overtaken by the whirlwind. But perhaps a better day is near at hand, a day when preaching shall be pervaded with the old loyalty to Scripture doctrine, a day when the Gospel, as it leaps from the lips of holy men shall have the power of God behind it, a day when church prayer-meetings will renew their youth, regain the faculty of supplication, and recover the lost art of definite persistent prayer, a day when the false, bewitching worship of culture shall give place to spontaneous spiritual worship, the outflow of life, the production of God, the holy, gracious, and generous Spirit.

London, March 30. Geo. C. Needham.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

V.—I AM A BARONET TOO.

There was once a fine aristocratic-looking young man who was employed as a lawyer's clerk. Everyone remarked, "What a gentlemanly young man that is;" and yet he was glad to earn fifty pounds a year. From nine o'clock in the morning until seven in the evening daily he worked away at his quill or steel pen, excepting the little time allowed for his dinner. He was content for the present, hoping to rise in due time, somehow.

One day, while thus engaged, two gentlemen came to the office, and asked to see Mr. ——.

"Yes," said the young man, "that is my name."

While he was answering, one of the gentlemen whispered to the other, "He has the family features; there is no doubt of that."

"Well," said the young man, after a little pause, "may I ask what is your business?"

"Why, sir," replied one of the two gentlemen, "we expect that you are the man we have been seeking for the last two years. May I ask your Christian name?"

"My name is Lionel," answered the young man.

"Indeed," said one gentleman; and the other added, "That is a family name, and I also observe the family voice."

"Pray, sir," continued the gentleman to the young man, "can you tell me anything of your father and uncles?"

"Yes," was the reply. "My father is dead, and my uncles do not notice me. My grandfather was a baronet," he added.

"I am happy to inform you," said one of the gentlemen, "that your uncle is dead, his son also, and that you are the baronet."

"I am jolly glad to hear that," said the young man; "that is news. Will you come in and see my chief, and tell him all this?"

So much for readily believing good news. The young man conducted the two strangers into the private room of his chief, saying, "These gentlemen have a communication to make, sir."

"Be seated," said the lawyer; and, drawing his chair forward, he sat down to hear what was to be said. The communication was very brief. The gentlemen said, "We have been looking for the heir to a baronetcy, and at last we have found him in the person of our young friend here."

The lawyer looked up with surprise, and said to the young man, "I congratulate you, sir; allow me to shake hands with Sir Lionel. Of course I release you from your engagement to me."

"This is like a dream," said the young man; "I suppose it is not all gammon. You are not making a fool of me."

"By no means," said one of the gentlemen, drawing himself up. "It is all true, and we congratulate you also, Sir Lionel."

The young man believed this good news, and came out of that office in a very different position to what he went into it. He was duly installed in his new possessions, and henceforth lived like a baronet, because he was one. He did not do anything to create himself a baronet.

There are many of God's children who try to content themselves in the experience of forgiveness of sins, hoping to know something more at some future time. They pray for peace, and go to the cross of Jesus, as the poets call it, in their devotions, and hope to go to heaven when they die. The Lord Jesus was delivered for their offences and raised again for their justification; but they do not know what justification is—they imagine that it is some abstruse doctrine which theologians are divided about, instead of a matter of personal experience with which they are personally concerned.

They have no idea that pardon and justification go together, though they have read St. Paul's statement, "that through this Man [Christ Jesus] is preached unto you the forgiveness of sins: and by Him all that believe (that is, all who have received pardon) are justified from all things, from which they could not be justified by the law of Moses," or by works or ordinances (Acts xiii. 38). We may be justified, therefore, and know about it as surely as we know of our pardon.

After the prodigal son had received the embrace and kiss of reconciliation, he was clothed with the best robe (Luke xv. 12). Adam and Eve, we believe, received forgiveness through the blood of the sacrifice which was offered in Eden, and they were clothed in coats of skin; evidently the skins of beasts offered in sacrifice. So we have pardon offered through the blood of Jesus, and we may be clothed in the righteousness of God.

This is the Lord's purpose towards us, that we should be accounted righteous before God, as surely as the Lord Jesus was accounted as a sinner before men. As joy is the effect of reconciliation, so peace is the result of justification. "Who can bring any charge against God's elect? [whose election is known by the fact of their pardon], it is God that justifieth, who is he that condemneth?"

Too many believers go to God and pray for peace, instead of taking it. They might as well go out into the open field in cold weather, and pray to God to make them warm, instead of sitting by the fire which God has already provided for them.

The story of the baronet had a great effect upon a gentleman who happened to be present.

He said, "That cap fits me exactly. I am one who has had my pardon a long time, and I have been praying for peace, as you say, and have not found it. I am worried with doubts about the future continually. You have opened out a wonderful prospect before me. I only wish I could as readily believe it as the young baronet did. Am I justified as well as pardoned really?"

"Yes," I replied. "If you will believe God's Word and trust Him to give you what He has promised, you shall have peace, and actual possession of all other benefits as well. You are as much justified now as ever you will be to all eternity, if you are a real believer.

"Let the fact take hold of your heart and mind, that you are not only a pardoned sinner; but that for Christ's sake you are accounted righteous before God, as if you had never sinned. You are God's child, accepted in the beloved, and you have access into the very presence of God as your Father. More than this, you may rejoice in the hope of the glory of God, which is to be revealed at Christ's coming (see Rom. v. 2)."

As the gentleman looked surprised and hesitated, I pointed him to another text in the Epistle to the Romans, "whom He justified He also glorified" (Rom. viii. 30).

"I must go home and think over these things," he said.

"No, indeed," I answered; "it will be far easier for you to believe them at once. The young clerk did not stop to think before he believed."

"Well, then, suppose I say I believe, will that do?"

"No," I replied, "you must do it, not say it. I do believe, I will believe upon the authority of God's Word."

How much easier it appears to receive temporal good news than spiritual. Thank God, however, our friend did believe, and said with joy, "I am a baronet too."

CONVALESCENT HOME, BLACKPOOL.—Mrs. Reaney, Cavendish-house, Victoria-park, Manchester, writes:—My Blackpool Home is now open anp in full working order. The terms for a week or longer are specially designed to come within the reach of many of the tired toilers of this and other great cities—toilers with only limited means. All applications, accompanied with a reference, should be sent to me at the foregoing address.

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Dr. Saphir on the Old Testament.

On Thursday, last week, Rev. Dr. Saphir concluded his valuable addresses on the Old Testament in St. John's Presbyterian Church, Allenstreet, Kensington. Confining himself to Moses and the dispensation which God entrusted to him, he spoke of the typical aspect of the Law. Though the whole nation was holy unto the Lord, one tribe was selected to represent the whole in the presence of God. The priests offered sacrifices and presented offerings unto the Lord; incense symbolised prayer, and the blessing of God was pronounced by the sons of Aaron.

The priests had no political power; their very position and the way in which they were sustained, precluded them from exercising any undue influence in the affairs of the nation. God appointed them as descendants of Levi, and they had no power to develop the law, but rather it was their simple duty to guard it, and see that nothing was added to it or taken away from it. The relation between the individual conscience and God was not for a moment interfered with. The priests were not "father confessors"; they carried out the regulations laid down in the law, the sinner himself laying his hands on the sacrifice and confessing his sins. The high priest—the priest who was greater than his brethren, and upon whose head was the anointing oil—was allowed to enter the holy of holies once a year, on the day of atonement, and apply the blood of the propitiation to the mercy-seat which covered the ark of the covenant. This was his only prerogative, thus showing that the whole glory of the priesthood consisted in this, that by atonement they were brought before the face of the Most High, there to be accepted of Him, and regarded with his good pleasure. The high priest represented the whole nation, and thus showed that sacrifices and offerings were not sufficient, that a Person was needed. In Christ all is combined.

God is holy, and sin and death cannot stand before Him. He and everything pertaining to it, and death and everything leading on to it, are excluded from the presence of God, for God is "the Living One," and "of purer eyes than to behold iniquity." Therefore, the priest was never allowed to come into contact with death. What we want is righteousness and life, but the law can give us neither. In Christ we have both.

Passing on, Dr. Saphir spoke of the Tabernacle. Israel never doubted that God could be worshipped everywhere, but the place of meeting prefigured the meeting of God and his people in the person of Christ the Saviour. The various appointments of the Tabernacle were briefly explained as to their spiritual significance, and the holy times, seventh day, month, year, and jubilee year, as well as the three great festivals, were also referred to, the great beauty of the Divine arrangements being dwelt upon. The fulfilment and substance of all the types and shadows is found in Christ and his people. All Christians are priests, holy unto the Lord, called to offer up spiritual sacrifices unto God. Speaking of the national law which God gave to Israel, Dr. Saphir showed its excellence from various points of view, its justice, purity, and generosity. That law was so framed as to promote joy and gladness—that Israel might rejoice before the Lord their God in all the occupations He had given them. Under the blessings of God the very land was fertile: it became desolate, however, for the earth was in sympathy with Jehovah, and is so still, but the blessing of God will return to it.

The great mediatorial work of Moses having been described, the character of the man was delineated. Where Moses failed was, he did not represent the mercy of God as full of tenderness and kindness. He did not sanctify God before the people, but sinned in failing to show them that God gave them water without rebuking them. So Moses had to die without entering the land. But it did not seem good unto heavenly wisdom that the shadow of death should be beheld on that countenance which at one time was so radiant with the glory of God that the Israelites were not able to look upon it. Therefore it is that God Himself buried Moses. Many centuries afterwards, however, on the Mount of Transfiguration, we behold this same face; he represents the past and the law, as Elijah represents the prophets and the future. They appear there unto our Saviour Jesus Christ, and their conversation was about the exodus which Jesus should accomplish at Jerusalem. And then the disciples, after having beheld Moses and Elijah, beheld Jesus, and "Jesus only." The promise, the prediction, which Moses had given, of "a prophet like unto himself," was ratified by a voice which came from the excellent glory, when the Father said "This is my beloved Son; hear Him." So it is that Moses leads us to Christ, in order that afterwards we may see Christ only.

There is a twofold application of this. The first is with regard to the Jews. During this whole dispensation, although it is their great pride to say, "We are the disciples of Moses," Moses is buried, and they know not where he is. So was the law utterly unintelligible to Saul of Tarsus, though he thought he was keeping the law and had a righteousness of his own, not understanding that the law was spiritual, and that neither righteousness nor life came by the law. But when Jesus appeared unto him, then Saul of Tarsus not merely saw Jesus, but also Moses. He understood then what was really the glory of Moses—to lead us unto the Saviour; and, therefore, he says that Israel, when they now read the law, are not able to understand it, because there is a veil upon their hearts. But, he adds, "when Israel shall turn to the Lord," which is not a question of doubt, but only of time, "the veil shall be taken away." Then they will not merely see Jesus, but understand that it was the Lord who buried Moses, and that he lives, because he testified of Christ. The second application is: It was a sign of the sincere Israelite who loved the law of Moses that, being convinced of his guilt, and of the weakness of the flesh, he longed after the Messiah, and after the promise of the Father, the Holy Ghost. So, it is a sign of our sincerity, who profess to have received Jesus and the Holy Ghost, that we delight ourselves in the law, and that "the righteousness of the law is fulfilled in us, who walk not after the flesh, but after the Spirit."

OUR LITTLE NOMADS.—If the Government and Parliament realised the sad condition of these poor 30,000 children, and the mischief working out to themselves and the nation, a moment would not be lost in passing, or assisting to pass, the Bills on their behalf. I have been bringing the pitiable case of these poor children before Parliament and select committees during the last eleven years, and still the children are uneducated, unprotected, and uncared for, and some of them and their parents are treated worse than lepers.

Gipsy Smith, of Coalville.

The Cabin, Oriole.

THE WHITE FIELDS OF FRANCE.—A correspondent sends to us the following from M. Révoillaud, dated Barbezieux (Charente), March 28:—In sixteen days I have in this country given eighteen addresses, in almost as many places. No country in the world, dare I say, is more opened to the preaching of the Gospel than this region "des deux Charentes." Everywhere large audiences, and all these hearers saying, "You are right; you say truth; your religion is the good one;" and so on. Had we the means and the men to put to work in these two departments of Charente and Charente Inférieure (ancient province of Saintonge), ten or twelve pastors or evangelists having the spirit and the zeal of apostles, I sincerely believe that before five years ten or twelve Protestant churches, numbering each 200 or 300 members, would be founded, and that could be the beginning of a new general Reformation.

For the Young.

THE FAITHFUL DEAF AND DUMB SERVANT.

A Matron's Story.

Many years ago, a friend said to me one day, "I wish you would take Catherine into your service." "Who is Catherine?" was my natural inquiry. "She is a deaf and dumb servant," my friend answered, "who was once in my employment, and has now no home or friends." "I am afraid," I said, "that such a person would only be a burden in the house, and I would find it very difficult to communicate with her." My friend, however, was very persevering. She told me all she knew about Catherine, who was, according to her account, indeed a real treasure, and would do almost anything in the way of housework—cook, wash, iron, &c. She commended her as most useful in all respects, and an excellent needlewoman, so strong that she could nearly carry a house on her back.

All this appeared very tempting to a person who, like myself, had to keep house on a very small income; so, after much consideration and consultation, I resolved to make the experiment of employing Catherine. My first difficulty was to learn the finger alphabet; but this I did not find so difficult as I had imagined. Catherine was an excellent teacher, and most anxious to communicate all she knew. She could spell well, and was most patient when misunderstood, so that after a little trouble we all knew her language. She used many abbreviations. She had her own names and signs for different people—some of them not very complimentary. For instance, she used to make the sign of a goat for a tall gentleman who had a long beard, and simply say, "Goat come"; a lady who had long curls, she called by the name, "Curls." "Curls" was her special favourite, and she always kissed her hand when she spoke of curls. Clergymen were designated by her by folding the hands in the attitude of prayer.

Catherine was an Irish woman, and she had received a very good education in the Claremont Institution in Dublin. She was a Roman Catholic by birth, but by means of the faithful teaching in the Claremont Institution, she learnt the difference between the Protestant and the Roman Catholic faith. She could give a much better account of her faith than many who have had much greater opportunities. Catherine often told me the story of how, when she left Claremont, she took home with her a Bible and prayer-book. The priest of the parish heard of it, and when he visited her family he took the Bible away from her, and burnt it. She could never forget this act of injustice. She ever afterwards had a great fear of Roman Catholic priests, and was always wont to remark whenever she met one: "Bad, bad man, burnt my Bible." She would hold up her little finger, which is the sign for anything bad; and even taught my little children, when only three years old, to hold up their little fingers whenever they met any priest, for she had such an intense feeling that they were enemies to all Gospel truth.

Catherine proved indeed to be all my friend had told me. She was untiring in her work, and her motto seemed to be, "The more work the better." She was an early riser. She generally rose on a Monday morning at four o'clock, and had the whole week's washing ready and hung out to dry on the hedge by nine

o'clock. She was afterwards ready for anything else that was required to be done in the house in the way of cleaning, cooking, or needlework. She liked nothing better than to have a good dinner to cook. The more friends we had to dinner the better she liked it. I used sometimes to say, "I think cold beef will do to-day." She would always answer, "You poor, bad dinner for the master." She had the greatest delight in my little children. Nothing made her so happy as when the baby would come to her from me. She always had a few cakes to tempt the children with. When the baby went to her, she would say in great delight, "Baby loves me." She would then put her hand on her heart in sign of love. When at one time the nurse was ill, and my little boy of two years old slept in a little bed in her room, he used, when he woke in the morning to climb up into her bed, and put his little fingers upon her eyelids to lift them up in order to awake her. The child learnt so early to understand that Catherine could not hear him, and was able to understand signs, and commence to converse with her in sign language. This delighted her beyond everything. She had a great love for her master, and used to kiss his clothes and fold them to her heart when she sat down to repair them, which she would not allow anyone else to do.

At one time, when we lived abroad, she soon learnt to understand the value of the different kinds of foreign money. She liked going to the market, and was able to bargain with the Germans. The market women used to like to see her coming with her basket on her arm; she never lost any money. She always put down her account of the different things she had bought with perfect correctness. The people in the market were always so amused at her sharp ways and her knowledge of the price and quality of butter, eggs, vegetables, fowl, &c. They often gave her small presents of fruit and sweets, which she brought home in great triumph, and divided amongst the other servants. When we left Germany and went to France, many people gave her presents as a token of their respect. She took a lively interest in everything that passed around her, and she was quick at finding out all the news of the place. She liked to be present at morning prayers, and she always followed the reading in her own Bible.

She was of a most generous disposition, and it was generally with great difficulty we contrived to make her save money. She thought no more of giving away a pound than many rich people think of giving away a shilling. She always sent back money to her poor relations in Ireland. During the time of the German War we were obliged to go to England, where we resided for some time in a friend's house, who had a number of servants. Catherine criticised those English servants very sharply. "Eat much, work little," was her pithy remark, spelled out on her fingers. She always used to tell me about the "grand dinners" and suppers the servants had in the kitchen. She was so amusing in all her remarks that on a dull day one found it quite a diversion to go downstairs and have a talk with Catherine. She was too ready to tell her opinion on all subjects: she did so in the quaintest way possible. Catherine read everyone's character that came into the house. Of some she would remark, "Very proud, never look at me." She was, however, seldom far wrong in her judgments.

Catherine returned several times on her own account to Ireland to visit her friends, but she would always come back again, giving a very bad account of her home. "No work for poor people; very bad place; call me dummy." The latter was a great offence in her eyes. In France the people always spoke of her as "Madame." I don't quite understand how she came to know this. But she was peculiarly sharp in picking up the meaning of those she met. Catherine had also a strong feeling of propriety. One time, when she went to Ireland with nearly £5 in her pocket, she went to market in a small town. Someone cut out her pocket with all the money. This was, indeed, a great loss, and she came back saying, "Bad, bad people in Ireland; steal my money."

Having said so much in Catherine's praise, I must in justice mention some of her failings. One must not look only on the bright side, but also at the shady side of the picture. Poor Catherine was very suspicious; this was to a great extent due to her physical defect. She often had met with dishonest people, and was apt to think that anything that was missed was stolen. She would often turn the house nearly inside out, looking for things she suspected had been stolen, but which she afterwards found quite safe in the place where she had left them.

Catherine had an idea that servants were generally dishonest, trying to appropriate something not their own. Her temper was not always the best. She liked her own way, and regularly used to say, when she was asked to do something, "Impossible; too much to do." But after a little she came back, and said she found she could do it quite well. Whenever she had anything to tell, she was so full of her own ideas that she forgot that, whenever someone else was speaking to me, I could not very well attend to her finger language; so, between a French servant, a German governess, English children, and a dumb servant, it was sometimes a little difficult to attend to them all at the same time.

Much more might be told about Catherine, but what has been said will show how kind and useful even a poor deaf and dumb woman can be. She might well serve as an example to many, who could do well, if they would try, but who too often give more trouble and anxiety to those that employ them than poor Catherine ever did. She is still living, and she is the most grateful and happy woman, even now in her old age, when she is not able to work.

It might be well to mention that she was one of the most attentive sick nurses anyone could have desired. She could almost guess what was wanted. If any person were ill, she would walk on tip-toe, and look round to see what could be done for the sick person. She could make soups, or bring a can of tea just at the right time. Catherine understood by the smallest sign exactly what was wanted. At one time, when I was ill, she sat beside my bed all night, and I found her, deaf and dumb as she was, much more intelligent than a strong woman who could speak, for she knew everything in the house, and everything I liked or disliked. I used to speak on her hand in the dark if I wanted anything, and she understood at once what to do. I almost look back with pleasure to that time, when her kindness and industry were of such great value to me. She stayed with me for sixteen years, and altogether her services in the different families she lived with covers a period of forty years.

I have written this story, because many friends who knew my old and faithful servant have assured me that some little account of her could not fail to be interesting. Whatever imperfections of character she may have had, it is important to note in her case the good result of the teaching based on the Holy Scriptures. The Bible she always loved, and its teachings and promises had a hallowed effect upon her life. She was indeed a peculiar treasure in many ways, despite her physical defects and uneven temper. If those who occupy the position of servants were more frequently treated as members of the family, and honoured for their work's sake, which is so important to us all, and made to feel how useful they are, however subordinate may be their position in the eyes of the world, I am sure family life would be far happier than it generally is, and the name of our Lord and Master Jesus Christ would be honoured. Domestic service would assume a higher place, and young girls of good character would be led to prefer such a life to the temptations and uncertainties which they have to meet in warerooms, shops, and factories.

E. J. D. W.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., April 14, Luke xxii. 24—38; Mon., April 15, Luke xxii. 39—53; Tues., April 16, Luke xxii 54—71; Wed., April 17, Luke xxiii. 1—12; Thurs. April 18, Luke xxiii. 13—26; Fri., April 19 Luke xxiii. 27—43; Sat., April 20, Luke xxiii 44—56.

MR. SPIERS AT WOOD GREEN.—On Friday last Mr. Josiah Spiers concluded a fortnight's special services for young people at the Gospel Hall, Wood Green, N. God has abundantly answered prayer, and many have been convicted of sin and led to trust Jesus. Some who at first were opposed to the meetings and personal conversation were, by the power of God's Spirit, constrained to confess themselves sinners, and on the spot to receive the Saviour. Children and adults from several miles around attended the meetings, and in many hearts which hitherto had been in darkness the light of life now shines. A small branch of the Scripture Union, which was already existing, has received a large accession to its membership as a result of the mission.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Wickhambrook, Suffolk, April 8—13; St. Bride's, Liverpool (with Rev. W. S. Standen), April 22—27; Bowdon, Cheshire, April 28 to May 3; Pershore, May 11—17. Mr. T. L. Sayer, St. Clement's School, Ipswich, April 19—23. Mr. H. Lidstone, Brondesbury Chapel, Kilburn, April 8—12. Mr. Josiah Spiers, Hendon, to April 18.

At Gresham Hall, Brixton, Messrs. Reginald Callender and Henry de Candole, of Christ's College, Cambridge, are holding a mission for young people until Sunday next.

MR. GEORGE CLARKE IN BELFAST.

Rev. Walter Riddell, of Magdalen Church, Belfast, one of the hon. clerical secretaries of Mr. Clarke's committee, writes to us with respect to his mission there, recently concluded:—

Our arrangements for the mission were by no means perfect. Mr. Clarke had to begin work in a wooden building, cold and comfortless, in the month of February, and situated at one end of the city, and not on the tramway line. Very few of the clergy appeared upon his platform. The first week was a trial of faith. Yet from the beginning the hall was fairly filled at the evening meetings; and from the first night there was blessing. Now that the mission is over, to say that it had been a great success would be to give a poor idea of the work done here through Mr. Clarke's instrumentality, and the great and solemn impression left upon our city. The interest manifested towards the close of the mission was something phenomenal. I am persuaded that seldom has it been given to any man to move the hearts of men as they were moved by Mr. Clarke on the last day of his mission.

I have heard it said that there is a very noticeable difference in the atmosphere of many of the workshops and warerooms throughout the city. The sense of God's presence seems to have been carried into them, and to pervade them. And amongst the upper classes the impression appears to be even greater. In my own parish I have to thank God for many who have decided to serve the Lord. About 700 names have been returned from the after-meetings. But, of course, this number does not represent a tithe of the results. Mr. Clarke carries with him the blessings and prayers of a great multitude. He is to resume work at Newtownards on April 20.

THE NAVVY MISSION SOCIETY, in its report for last year, expresses sincere thankfulness to the Giver of all good for the measure of success which continues to attend the labours of the missionaries. Eighteen stations were closed during the year, owing to the completion of works; and twenty new ones were opened. The latter do not include the stations on the Manchester Ship Canal. In some cases contractors not only render the Mission workers every facility to reach and influence the navvies, but generously pay the salaries of the missionaries. The expenditure during the year was £2348. The secretary of the Mission is Rev. F. E. Rogers, Abbey Walk, Cambridge.

In the Far East.*

The deeply interesting letters of Miss Geraldine Guinness, sent from China to her parents and friends at the East London Institute, have been edited in a very attractive volume by her sister, Miss Lucy E. Guinness. Embellished with a photograph of the missionary author, and a number of illustrations, the book presents the great needs of China in a vivid light, and gives some idea of the work that is being done for the enlightenment of the dark millions of the empire.



(*A Journey by Boat.*)

After describing the voyage, with its incidents and impressions, Miss Guinness relates the first experiences of herself and party in China. Having spent a day at Hong Kong, they proceeded to Shanghai, where European clothes were exchanged for the national Chinese costume. Leaving this first station of the China Inland Mission behind them, they travelled north two and a half days' journey, by steam tender, up the Yang-tsi River, to Yang-chau, a city of 300,000 inhabitants. The scene on arriving in thus described:—

"We drew up amidst a crowd of other boats, at the dirty mud-bank on which we were to land. A plank was put across from the edge of the boat to a place of safety half-way up this steep and slippery spot, and we made our way carefully across into the midst of a crowd of wondering, ragged, dirty on-lookers, collected to watch us land. Oh, how miserable and hopeless, how forlorn and wretched, the faces and figures that were gathered there! It had been raining, and the mud and dirt everywhere were indescribable, while the poverty and rags of the people were beyond anything I had ever conceived of at home. All this struck me in that first moment; but, still more, the hopeless, vacant expression on the faces. They were not all like that, however, and, remembering the nice boat-woman we had just left, and others, we were comforted.

"Covered chairs were waiting for us at the top of the bank, and into them we stepped, and were borne away on the shoulders of the strong coolies who seemed to feel our weight no burden. Oh, the wonders of the narrow, tortuous, busy streets through which we passed! Endless and indescribable, they wind and twist about, revealing marvels at every turn to the unaccustomed eye. You expect all the time to come to something wider, but no; all, all the same—four, five, or six feet wide, but no more. Sometimes, as we passed along on that first journey, the way was so narrow that the chair almost touched the walls on both sides. At last we stopped at a smallish door in a blank wall, adjoining quite a nice, friendly looking, little chapel front, which we easily guessed to be the *Jesus Hall*, or the *Pi-shi-kai*. The kind welcome we received here soon made us quite at home with our friends, and in a little while we were seated with them at table, feeling no longer as strangers in a strange land."

Thus graphically Miss Guinness tells her story. The order of public worship is described, also a mothers' meeting. A chapter on "Opium Suicides among Women" has a peculiarly pathetic interest. In order to become, as far as possible, a native, by not only learning the language of the lips but the language of the hearts of the people, Miss Guinness, accompanied by three other missionaries, after a brief stay at Yang-chau, left the training-home, with its twenty or thirty English-speaking sisters, for the more decidedly Chinese surroundings of Tsing-kiang-pu, and of a farm-house near Antong. Taking one Christian lad as escort, the young ladies started in their own hired boat on a ten days' journey up the Grand Canal. The people ran from every quarter to see the strangers and hear what they had to say. In the midst of difficulty, and in view of the spiritual destitution raging on every hand, Miss Guinness wrote in the month of May:—

"Help me to thank and praise God for ever having brought me here to China. He is very, very near here in this distant land. The Lord is giving us, we are thankful to say, some measure of success with the language. We have been at work now three weeks, and on Sunday last a few words I was enabled to say in visiting were actually understood by the dear women to whom they were addressed. Imagine my joy!"

From Tsing-kiang-pu to Antong was a wheelbarrow journey. Villages and towns were passed, in which the glad name of Jesus was altogether unknown. Arrived at Antong, the missionaries began earnestly to look up the people. A visit to a large farm is thus related:—

"As soon as we were observed approaching, the people began to gather from all the fields around, and other houses, quite a nice company. The open space in front of the buildings was beautifully clean, the hard, smooth surface of clay being carefully swept for treading corn, &c. Here they brought out benches, and pressed us to be seated, and here the women gathered about us, coming up quite close, stroking and holding our hands, and giving me their babies to nurse, while L—— (Miss Lottie McFarlane) talked to them, and we sang. How bright, simple, and loving the people were! The men formed an outer circle, and in about ten minutes we must have had from forty to fifty grown-up people around us, besides many children, and this in the depths of the quiet country, at least three miles from any village, without our seeking to gather them in any way.

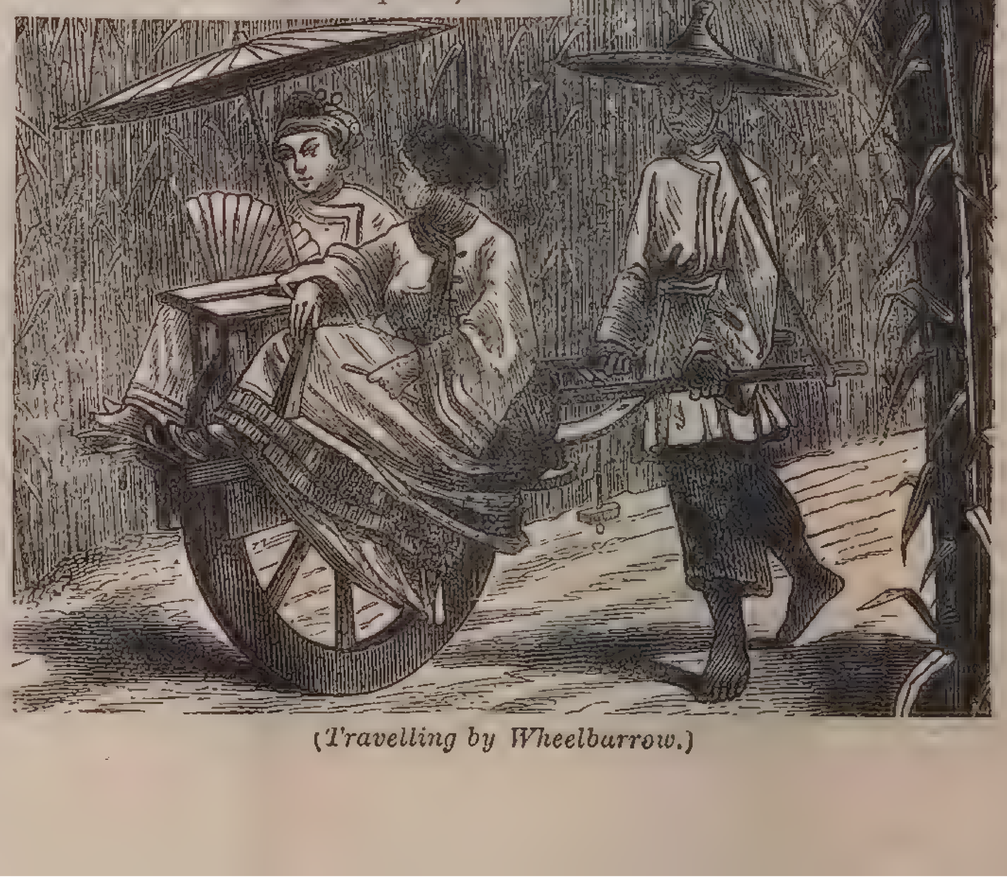
"We remained here about an hour, the interest in our message being remarkably sustained and intelligent most of the time; and then went on to the next little group of houses, guided by several of the women. Here we had a repetition of our first experiences, except that the numbers were not quite so large. Dear people, they were so kind! After we had been some time with them, they insisted on bringing us tea and eggs. These we of course accepted, and ate with chop-sticks and composure, eagerly watched by all the household."

The home life of the people is admirably delineated, and the pages tell of blessing to the worker, as well as promise of profit to those among whom the light of life is thus being disseminated.

Leaving Antong, Miss Guinness returned to Yang-chau with Miss Mary Reed, and when the diary closes we find her at Poyang, in the province of Kiang-si. Looking back upon what she had experienced, Miss Guinness wrote in October last:—

"If ever there was a time when China thirsted for the Gospel, that time is now! The door of opportunity seems to be flung just *widely* open. I am glad I am in China, by God's grace. May He call and send many another."

This also is our prayer, and we trust that In the Far East will be used of God in calling many to find their sphere of active Christian labour.



(*Travelling by Wheelbarrow.*)

* In the Far East: Letters from Geraldine Guinness, in China. Edited by her Sister. 2s. paper boards; 3s. cloth boards. *London: Morgan & Scott.*

Letter to the Editor.

THE OPIUM TRAFFIC.

My Dear Sir,—Your readers will be glad to know that Sir Joseph W. Pease, M.P., has placed the following notice of motion on the paper of the House of Commons:—

"East India (Opium Revenue),—That this House is of opinion that the system by which a large portion of the Indian Opium Revenue is raised is financially unsound and morally indefensible; and it would urge upon the Indian Government that they should cease to grant licences for the cultivation of the poppy, except to supply the legitimate demand for opium for medical purposes."

This is clear, bold, and consistent; and it is cause for deep thankfulness that the Parliamentary leader of the movement should have taken up such high ground. I trust that all who are sensible of the greatness of our national sin in this matter will join in earnest prayer to God that He will bless this effort. Such successes as have in the last few years been vouchsafed, in answer to prayer, on questions of purity and temperance—the most recent being the satisfactory division on the Sunday Closing Bill—should encourage us all to believing prayer that the hearts of our legislators may be inclined to support this motion in favour of governing India in accordance with the unchangeable laws of Christian justice and morality.

A day is not yet fixed for the motion: let us pray that, if it please God, a favourable one may be secured.—Yours truly,

Bridwold, Croydon. Joseph G. Alexander.

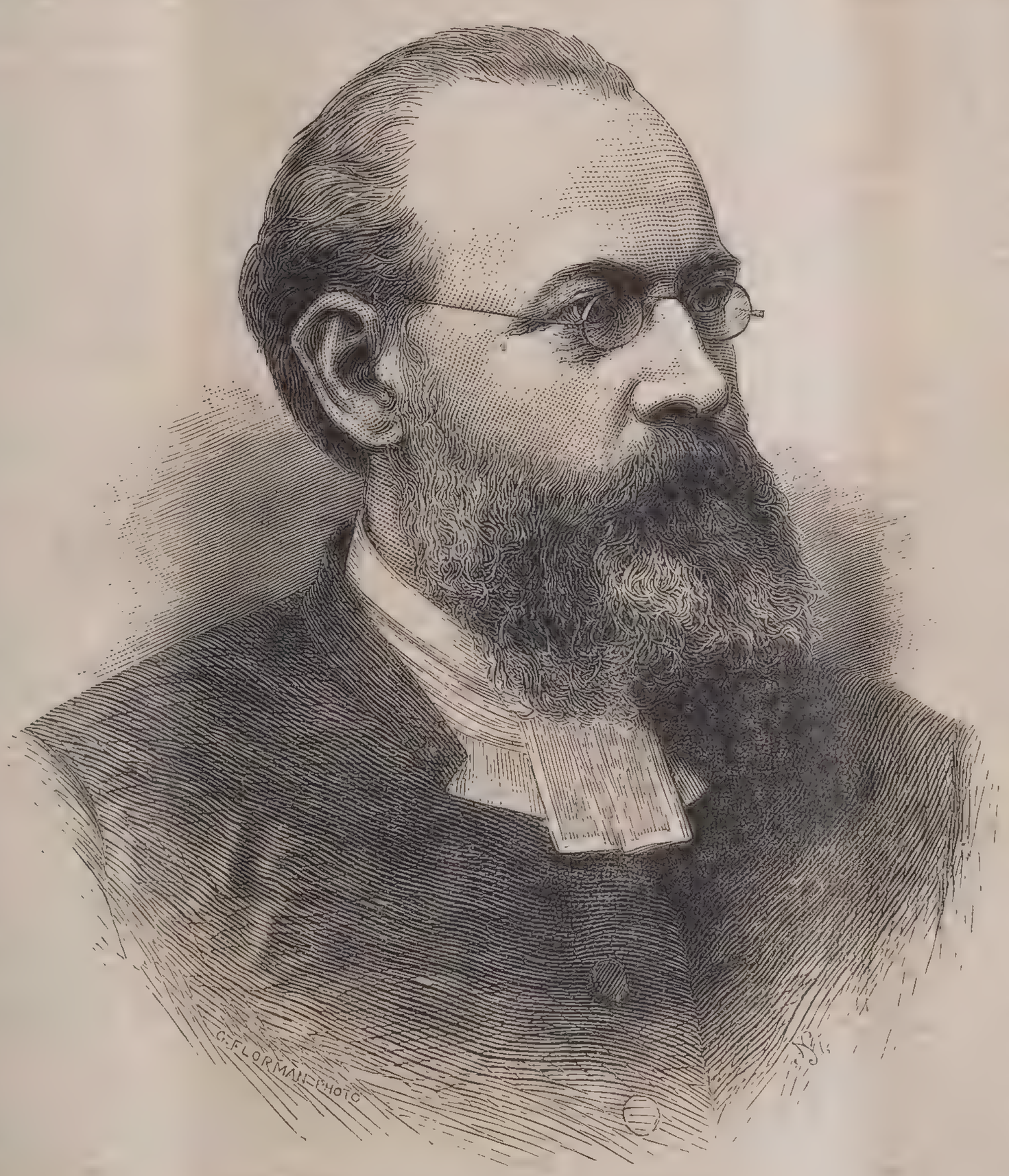
"HASTINGS HOUSE" HOME FOR ORPHANS,

Rusthall, near Tunbridge Wells, continues to prove a blessing to many of those in whose interest it was founded nine years ago. Prior to last Michaelmas the Home was situate at Hastings. Though the removal was regretted in that town, many new friends were soon made at Rusthall. Designed for the orphan children of professional men, and people of the educated classes, altogether fifty-eight girls have been admitted. There are now twenty-four children in the Homes, their ages ranging from five to seventeen years. They receive a liberal education, relatives who are able being expected to contribute. The great aim is to lead the children to Christ, and equip them for his service. During last year £986 was received for the work. Communications should be addressed to Miss Sharman, 20, West-square, S.E.

REV. GUSTAF E. BESKOW,
STOCKHOLM.

NEXT to England and Northern Germany, the principles of Protestantism have no doubt taken deepest root in the Scandinavian north. This is especially true of Sweden, from which country the great Gustavus Adolphus went out, and, by the help of God, succeeded in checking the threatening progress of Rome. In the middle of this century also there spread over the country a mighty revival, which kindled a love of the Gospel and a zeal for its spread, both at home and abroad, which have powerfully influenced many relations of life.

During the Conference of the Y.M.C.A. held last summer in Stockholm the Christians from foreign lands who took part in it must have felt a refreshing breath of that Spirit who in Sweden has given life to the dead bones and opened hearts to the foreign brethren in the faith. Among those who took a lively interest in the Conference was the Rev. G. Beskow, himself a fruit of the revival alluded to and a strenuous promoter of it.



(From Photograph by Gosta Florman, Stockholm.)

Mr. Beskow was born in 1834 in Stockholm, and is descended from two wealthy mercantile families. At first his inclination leaned towards the naval service, and he entered a military academy. After a time he entered the University of Upsala, and studied medicine. But God had other plans for him. Like so many servants of Christ, he had a pious mother, long the only member of her large family connection who had found her Saviour. The son describes his first serious impression of the Word of God thus :—

> On Good Friday, 1852, I went with my mother to a parish church in Stockholm where an evangelical clergyman preached. I went there for her sake, for I always found it exceedingly wearisome at church. When the preacher began eloquently to expound his text I was arrested by the streams of living water which seemed to flow over the thirsty souls. He described the happiness of the children of God. I thought to myself, "I am no child of God; that is not for me." Then he spoke of publicans and sinners, and I thought, I am one among them, and now we shall no doubt hear the judgment that we deserve. Instead of this, he began to expatiate on what Christ had done and suffered for sinners and the ungodly. I listened, and there and then received Christ. Life streamed into my dead soul. In the midst of my joy, the preacher, to my great surprise, pronounced Amen. I had never found the time flying away so fast in church before. The next day I bought my first Bible, and the Bible has ever since been my companion.

Soon, however, a time of spiritual darkness, a time of powerful temptations and distressing doubts, began for the young man, and lasted for two years. At length he came to look upon himself as a lost soul. Through the visit of a young Christian friend in 1854 he was restored to faith in Christ. God gave him a peace which has never since left him.

He decided to study for the ministry, and passed his examination in 1857. In the autumn of 1859 he undertook a journey to Egypt and Palestine, of which he has published a very popular description. On his return he preached with great success and warmth in several of the churches of Stockholm. Seeing the numbers of people who tried in vain to get into Bethlehem Church, the well-known chapel which was built by the Wesleyan minister, Rev. G. Scott, and which for many years was the chief resort of the friends of the Gospel, the idea struck him that Stockholm needed a larger church, which might be opened for meetings; and he laid the matter before the Lord. Next year he was called to London to preach to the Scandinavians visiting the Great Exhibition, and attended a service in Mr. Spurgeon's Tabernacle; the thought occurred to him that if he should ever be the means of giving Stockholm a new church, it should be built on the same plan as the Tabernacle. In the spring of 1864 the casual remark of a friend set in motion a train of providential circumstances that led to his entering heartily on the scheme. Many difficulties were met with, but he persevered in faith and prayer. A site was found to be available on exceptionally favourable terms. The pastor felt that the hand of the Lord was so manifest in the movement that he resolved to proceed, though he had only received the promises of 20,000 kroner for the erection of a building which would cost 180,000 kroner, besides the price of the site. Help flowed in, and the great building was eventually put up. While he wished the church to be connected with the Established Lutheran Church, he earniestly desired the nomination of its pastor to be in the hands of a special committee of evangelical clergymen and laymen, and not in those of the Consistory. As this was the first attempt of the kind, many obstacles had to be removed. At last Government gave its assent, and the church was consecrated in 1868. Since then Pastor Beskow has had an attentive congregation every Sunday, and often on other days of the week, of between 4000 and 5000 people, to whom he has unwearyingly proclaimed the Gospel. In this church the meetings of the Y.M.C.A. Conference were held last year.

The pastor has taken an active part in a great many of the evangelistic efforts that have sprung up in Sweden of late years. As he wished to influence the young he established a private school, where he long conducted the religious instruction, and which gained such credit that King Oscar, then Duke of Östergötland, placed his four sons there. Since then he has ever been treated by the Royal Family of Sweden as a friend and adviser. When, in March of 1888, the King's second son, Prince Oscar, was about to celebrate his marriage with Fröken Ebbe Munk at Bournemouth, Pastor Beskow was the clergyman chosen to perform the ceremony, for which purpose he paid a short visit to England.

The pastor is still at his post, preaching the simple, unvarnished Gospel clearly and intelligibly, holding Bible-classes, and visiting continually the sick and dying—the Lord owning his work by frequent conversions. We pray that many such pastors may be raised up in Scandinavian lands.

CONTINENTAL NOTES.

The McAll work in Paris needs no commendation from my pen. Its history, its successes, and its blessed fruits are now widely known. That Paris, a city of shameless vice and brazen immoralities, should be belted with more than forty halls where Christ is preached, ought to be a cause for universal praise. It was a pathetic sight, on Sunday evening, that of the venerable founder of this great Mission, after a two-mile walk from the Rue Royale Conference, pouring out his heart in earnest pleading with the people. That meeting was held in the Salle Dods, a neat, comfortable chapel capable of seating 300 persons. The memory of Mr. Dods is precious to many in the Passage Forgeat, where this hall is located.

* * * *

Having met with pastors and missionaries both socially and at work, I have been impressed with the vastness of this Mission, and of its future possibilities. Mr. McAll has planned for special effort on a large scale in view of the approaching Exhibition this summer. An influx of visitors numbering thirty millions is looked for, and the friends of the Mission are alive to the great and grave responsibility of testifying among these millions the soul-saving Gospel of Christ. Major Whittle and Mr. Sankey are expected to help in this campaign.

* * * *

Miss de Broen's Mission at Belleville is one of peculiar interest, and of no minor importance. Arriving early in the morning, I found the Iron Chapel filled with patients. Many of them came from surrounding villages to seek physical aid. This was not withheld, whilst also spiritual comfort was administered. Thousands of these poor people pass through this Medical Mission yearly. Miss de Broen, Dr. Roberts, and the staff of fellow-workers, are taking many fish out of this deep, dark sea. Miss de Broen opened a new Salle in Rue St. Honoré during our visit. On the day of dedication many friends of other missions were present, expressing their joy that yet another place was prepared for the further prosecution of Gospel work.

* * * *

In the Imperial City of Rome we found many diligent workers. The English services are generally well attended, while pastors and missionaries mourn over the indifference of the Italian people. They are hard to reach and difficult to arouse; yet from among these, also, there are precious trophies of grace. Mr. and Mrs. Wall continue their aggressive methods to reach the lowest; Dr. Taylor's evangelism embraces many stations, with their respective evangelists; Dr. Young's medical mission and helpers hold the fort in what is left of the Ghetto; while Major Colquhoun has unfurled the flag in the heart of the city, where he looks after newsboys and cabmen. Our daily services were held in his new hall, which has already become a rallying-place for Christians in Rome. Many others are also seeking to save some. The old city is fast passing away, new buildings are appearing as if by magic, and Rome now wears the dress of a modern city, throbbing with the life of Western enterprise and speculation.

* * * *

The meetings in the Scotch Church at Naples were very happy. Here we met old friends and new. The Italian service was of thrilling interest, the native Christians expressing themselves with every joyful demonstration at the close. We would lovingly urge the churches of England and America to share in Continental evangelism with their bounty, and, above all, with their prayers.

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It was deeply affecting to visit Puteoli, where the feet of Paul pressed the soil as he journeyed over the Appian Way to Rome. We were interested in the traditional places in Rome of imprisonment and execution, but to gaze on the same sea and land on which he looked, and know that he had landed by this breakwater, brought him more to our minds as a real man who wept and prayed, who preached and suffered—the blessed Paul, missionary, hero, martyr, conqueror. Geo. C. Needham.

GIRLS' GUILD OF GOOD LIFE.

Many agencies have sprung from the work originally started at Hoxton Hall, but among them all there is not one that deserves heartier commendation than the "Girls' Guild of Good Life," founded and conducted so ably by Mrs. J. T. Rae. The "Guild" was formed at the close of the year 1885; the present membership is 805, and 1000 girls have passed through the register. This is a noble record: the bare figures represent, to a sympathetic mind, an amount of careful work and loving, personal attention amongst the girls. The object is to attract them from the music-halls, public-houses, dancing-saloons, and other low resorts, and prove to them that true happiness can only be secured away from such degrading associations. The results, as the report showed, have been eminently satisfactory, and evidences of thorough reformation of character amongst the girls are not wanting. There is a visiting committee, and the members receive instruction in dressmaking, domestic economy, nursing, music, and hygiene. In this way the sympathies of the girls are won, and they are led to think of higher things.

The "Guild" held its annual meeting on Tuesday, April 2, and Hoxton Hall was filled to overflowing. The body of the hall was occupied, save one row of forms, by the girls themselves—thoroughly happy, and ready to applaud heartily every good thing spoken during the evening. Mr. William Isaac Palmer, of Reading, presided. Mr. W. P. Goulding, on Mrs. Rae's behalf, gave an outline of the work of the year. The average attendance at the Guild meetings during last month was 300.

Professor Stuart expressed his heartiest sympathy for the work of the Guild, and all the agencies at Hoxton, recognising the good they effected in the district. Canon Barker, adopting a pleasant conversational tone, completely won the sympathies of the girls and the whole audience, by an earnest address, in which he showed a high appreciation of the work. If they could only influence the womanhood of London in the right direction—to chastity, and every womanly virtue—our social wrongs would soon be righted. One good woman has ten times the influence for good that a man has. The Canon created a deep impression by his address, marked as it was by delicate Christian outspokenness. Lady Dundas (Sister Christian) gave the girls some excellent advice, and urged their attention to spiritual affairs.

The "Guild" presented the chairman with an illuminated address, enclosed in a handsome casket, and their president (Mrs. Rae) with a basket of choice flowers. The girls gave very emphatic protestations of their esteem and affection for Mrs. Rae. Various friends rendered an excellent musical programme, and the proceedings closed with hearty expressions of thanks to the chairman and others.

CHINA.—Mr. W. Hope Gill writes from the city of Pacheo, West China, on Christmas Eve, expressing great thankfulness to God that a request for prayer inserted some time previously in our columns has been answered—viz., that the Lord would open up more cities in that part of China to the Gospel. Four cities now each possess a Gospel hall, where the word of life is proclaimed, and Mr. Gill is full of hope that from these encouraging beginnings still greater things will be seen.

"TAKE NO THOUGHT"

(*i.e.*, no *anxious* thought.—Matt. vi. 26, cf. R.V.).

An answer to the verses asking, "How can we Take No Thought?" in THE CHRISTIAN for March 15.

Dear Lord, we find it hard to understand ["birds,"
How we—who are not "flowers," nor "grass," nor
But men, who live by toil of head or hand—
Can really rest on these mysterious words.

How can *we*, like unreasoning, lifeless things,
Just live, content to be, from hour to hour?
Thou wouldst not take away thine own high gift
Of forethought and of conscious reasoning power?

Yet, Lord, since Thou hast said, "Take ye no thought—
No anxious thought—for money, clothes, or food,"
We may be sure that what Thyself hast taught
In very truth is for thy children's good.

And if we deeper delve into thy Word,
We find, O Lord, that Thou wouldst have us be,
Not foolish, weak, neglectful of our own,
But bringing each and every care to Thee;

Claiming that Thou, our loving Father-God,
Who car'st for all the needs of bird and flower,
Clothing with beauty e'en the grassy sod,
Wilt see thy children's needs from hour to hour.

And if we pray that Thou wouldst "undertake"
The plan of life for us and ours each day,
Ah! then there is no need for us to make
Our lives a weariness with planning out our way.

The only "thought" that we need care to "take"
Is that we keep so very near thy side
That nothing can our firm assurance shake,
That for our every want Thou wilt provide.

Knowing that as Thou giv'st to flower and bird
That ask not, nor can even feel their need,
How much more shall the longing voice be heard
Of thine own children who thy promise plead.

J. E. Walker.

WORK IN ROME.

Dear Sir,—We lately had with us for a few days Mr. George C. Needham, and Christians in Rome were much refreshed through the meetings held. Towards the end of April, Dr. Elder Cumming, of Glasgow, and Rev. Evan Hopkins, of Richmond, will visit Rome for the purpose of conference on the higher Christian life. Such coming together on the part of Christian workers and others must be productive of untold good.

In our new hall, 6, Via Marco Minghetti, we have been enabled, with the co-operation of the various brethren, to conduct an English evangelistic service on Sunday evenings all through the winter. Four meetings a week are also being held for Italians. These have taken the new form of classes, to which the newsvenders and the cabmen of Rome are separately invited. They have come in as large numbers as we could conveniently deal with. They are exceedingly orderly and friendly, and demonstrate in a marked way their appreciation of the Gospel instruction communicated. Several of the cabmen have brought their boys, who now form a class by themselves, under the instruction of lady workers.—Yours faithfully, A. S. D. Colquhoun,
Roman Evangelistic Mission.
6, *Via Marco Minghetti, Roma.*

THREE LITTLE GIRLS, living near Manchester, under eleven years of age, got up a sale of work on behalf of a London philanthropic institution, and realised £24.

MILDMAY CONSUMPTIVE HOMES, TORQUAY is an admirable institution. Situated on the Bronshill-road ("Smyrna" House), it is intended for patients who are so advanced in the disease as to be ineligible at Convalescent Homes. Yet it is not exclusively for those who are dying, but rather for such as bid fair to rally after rest and treatment under highly favourable conditions as to climate. Inquiries should be addressed to the hon. sec., Miss F. Gumbleton, Connemara, Middle Warberry, Torquay.

Y.M.C.A. ANNIVERSARIES.

ISLINGTON AND HIGHBURY.

THIS is probably among the smaller and quieter branches of Association work in London. At any rate, its annual meeting is always a very enjoyable occasion; there is a kind of homely, family air about it. This year the usual place of meeting (Myddelton Hall) was unavailable for the evening, and the meeting was transferred to Highbury-hill Chapel. It certainly lost nothing by the change. We think it likely that many of the large audience were drawn by the desire to see and hear our new London light, Rev. John McNeill. They had their reward, and the proceedings altogether were of the heartiest description.

The report of Mr. ATKINSON, the now venerable secretary, was full of warmth and poetic glow as usual, though at the outset it struck a sombre note of regret at the demise of some long-tried friends and helpers. The various agencies of the Association—the Bible class, the evangelistic meeting, the tract work, the open-air mission, and the weekly seasons of private conversation with the secretary, were all touched on. There is also a class for policemen. Not the least touching part of the record was the testimony borne by letter from distant friends as to the spiritual blessing gained by the writers through their connection with the Priory. The treasurer's balance sheet, we are sorry to say, showed a deficit of some £140, which we trust that the collection substantially reduced.

All the speeches were well to the point. Mr. HUGH MATHESON, as chairman, could speak from fifty years' experience of Christian work, so that his exhortations to continuance in the study of the Scriptures, and perseverance in prayer, came with due weight. In speaking of the Priory, he said he could not help alluding to the late Mr. Sands, whose friendship he first formed there, and whose saintly life was an inspiration to all who knew him. Mr. Matheson hinted that at one time he was not so greatly enamoured of some of the Y.M.C. Associations in London, but he had followed their course with a good deal of attention, and now he was not acquainted with any that did not put in the forefront of its work the winning of young men to Christ, and the setting them on the right track.

A very happy little speech followed from Dr. EDMOND, of Highbury Presbyterian Church. The good doctor is well stricken in years, but he seems as youthful in heart as the youngest of his contemporaries. He recalled three recorded occasions when our Lord, during his earthly ministry came into contact with young men. The first was when he roused to life the young son of the widow at Nain. If (said the speaker) we could really grasp the thought of so many dead souls round about us as we mingle with the city crowds, "no sheeted ghosts would scare us half so much." Would that Christ might say unto them, "Young men, arise!" The case of the young man who followed the company that arrested the Saviour, and who fled, leaving his mantle behind, suggested the lesson that those who desire to follow Christ must count the cost. Then the incident of the rich young ruler was shown to be full of warning, though there is the consoling thought that Jesus loved him, despite his failure to stand the test. Dr. Edmond closed by saying that as young men nowadays have so many advantages, it is small thanks to them if they are better than their forefathers.

Rev. JOHN MCNEILL'S address was mainly an admirable monograph on Daniel's fidelity to his God in the matter of prayer. The old familiar story was retold in the speaker's most graphic and vivacious way, and its lessons closely applied. Christian young men in London need to cultivate the habit of prayer. A vague theistic belief in a Supreme Being won't do. What is a Supreme Being? It may be nothing more than a mere arrangement of the letters of the alphabet. Neither is it enough to believe in a vague Humanitarianism, with a capital H. You cannot construct a Deity out of any combination of capitals; the only real Deity is God the Father who has revealed Himself through Jesus Christ the Son. In our Y.M.C. Associations, with all our modern privileges and all our Gospel light, how many Daniels are there; how many who stand up for Jesus; who keep up habits of personal and private prayer? Do not say that the claims of business nowadays leave no time for prayer. There is no busier man in Lombard-street to-day than Daniel was. In the course of his address Mr. McNeill made some apt quotatious from the poet Burns, one of which said that "self-control is wisdom's root." Well would it have been for Burns if he had practised his own sermons. Where can a young man get this "self-control"? Where Daniel got it. The fear of God is the beginning, the middle, and the end of wisdom. Daniel feared God, and therefore he had no other fear. God enabled him to stand firm and to rise superior to every temptation. Young men to-day need to fight Daniel's battle and gain his victory every day they rise.

Some closing words came from Rev. W. H. KING, the pastor of the church. He said he believed there were men and women in London to-day as heroic as any of the famed heroes of the older time. He followed up the same line of thought as to the importance of prayer, giving also a pathetic quotation from the Scottish poet as to how religion may be forgotten when all goes gaily, but—

> ...When on life we're tempest driven,
> A conscience but a canker,
> A correspondence fixed wi' heaven
> Is sure a noble anchor!

CHELSEA, BROMPTON, AND BELGRAVE.

The annual meeting of this branch was lately held at the rooms, 112, Brompton-road. Lieut.-Gen. Sir R. Phayre presided, and Rev. Chas. Moinet addressed the meeting. The hands of the committee of this branch need strengthening in various ways, which willing hearts may learn from the Secretary. Situated in one of the busiest thoroughfares in London, we hope Christians around will rally to the continued support of the work.

HACKNEY.

The annual meeting of this branch took place on Tuesday last week, at the Institute in Mare-street. A public meeting was presided over by Mr. J. McCall. Mr. Porter (secretary) read the annual report, which gave gratifying details of the work accomplished. Since their establishment 561 young men had joined, 139 of whom had become members during the past twelve months. The work continued to be carried on with zeal. Last year a body of the members left London, and pitched their tents on the shores of the Bristol Channel, not only for healthful recreation, but for spiritual effort; this year they intended sojourning on the Eastern Coast. The several educational classes were making progress, and a gymnastic class for ladies had been introduced. What they tried to do was to draw young men together, and act as a feeder to the churches. Mr. Porter concluded by giving several striking instances of reformation among young fellows who had been led to join the Association. Subsequently another public meeting was held, at which several speeches appropriate to the occasion were delivered.

"CONTENTMENT."—A poem with this title appeared in our issue of last week. It was sent to us in MS. by a correspondent who attributed its authorship to a friend, whose signature, "Bertie," was attached to the poem. We now learn that our correspondent is mistaken, and that the writer of the verses is Miss M. Jennie Street, of Kennington. The poem was composed by her in December, 1887, and was published in card form in January, 1888. We regret having been misled in the matter by our correspondent.

Northern Light.

IN that bright little evangelical monthly, *The Reaper*, a desire was expressed for consecrated young women, willing and qualified to join Miss Nairn in her mission work at Mogador, Morocco. Several have responded, and one, well known to Miss Nairn, has been selected.

Near Edinburgh, at Eskbank, a House of Rest, specially adapted to the wants of worn-out Christian workers, has been opened by Mrs. Grant, who for many years was engaged in mission work both at home and abroad. English, Irish, and Scottish workers have taken advantage of the Rest.

At Lanark an address on African missions awakened much interest last week. The speaker was Mrs. Young, of Main, Lembuland; she is the daughter of a missionary who journeyed to the Dark Continent in 1827, where she was born.

An imposing demonstration of Bands of Hope and Boys' Brigades has taken place in Aberdeen, under the auspices of the Free Church. The experiment was a happy one.

The Vale of Leven is fortunate in possessing so many men and women whose thought for others proves the real Christlike spirit. Two noted benefactors of the working classes are Mr. and Mrs. Gilmour, who have gifted to Alexandria first a Young Men's Institute and now a Young Women's—the latter being particularly Mrs. Gilmour's gift. On a munificent scale this lady has provided an enduring source of happiness for her own sex. The Young Women's Institute will include baths, reading, recreation, and instruction-rooms, tennis courts, and a library containing 3000 books. The twin institutes will cost £30,000.

Many Scottish towns have abolished the "Fast Day," preparatory to the Communion. Arbroath clings to it. The meagre church attendance, however, showed that the old institution is falling into decay there as well as elsewhere.

Rev. Sholto Douglas commanded much attenton at the Lanarkshire Christian Conference at Hamilton. He gave evidence of a very hearty sympathy with the phase of religious thought and life usually associated with revivalism. From 1200 to 1500 persons, men predominating, attended the conference.

Dr. Pentecost's mission continues in South Glasgow. The evangelist preached in Claremont Church last Sabbath forenoon.

LUKE NORTH.

RATCLIFF STRANGERS' REST.—Rev. W. F. Gooch gave a helpful address at the workers' meeting here last Friday on "Vexing the Midianites." Mr. Isaac, the secretary, appealed for helpers in the work of visiting the sailors' boarding-houses. Mr. T. H. Morris, Dr. Walter Fisher, and Mr. Hall, all of whom are destined for mission work in Africa, told of the Lord's leadings in connection with this service.

THE STOCKWELL ORPHANAGE.—The large assembly of collectors who met Mr. Spurgeon at the Stockwell Orphanage on Friday evening were naturally glad to see their president enjoying such apparently good health; and by the time that the meeting came to an end, just before nine o'clock, all must have felt stimulated to prosecute with new zeal the work to which they had set their hand. In his prayer, Mr. Spurgeon acknowledged the wonderful goodness of the Lord in preserving the children of the Orphanage from disease at a time when sickness was all around them. He also expressed gratitude for those, who, having been trained in the Orphanage were then out in the world engaged in the service of Christ. Addresses were given by Rev. Frank M. Smith, Rev. G. D. Hooper (Hendon), Mr. B. Clarke, Mr. Charlesworth, Mr. Boutle, an "old boy," and Mr. Spurgeon. The collection amounted to about £160.

CHRISTIAN COLPORTAGE.

That the Christian Colportage Association for England continues to do a really good work was made very clear at the fifteenth annual meeting, which was held on Friday last in the Mansion House. The Lord Mayor presided, and many testimonies were borne to the high objects and earnest endeavours of the Association.

Once again the spacious Egyptian Hall was filled with an audience zealous for the cause of God and truth. Mr. H. D. Brown, secretary, presented a digest of the report, which very appropriately began with a note of thankfulness for opportunities and blessing. The colporteurs circulated during the year nearly three quarters of a million of Bibles, Testaments, and Christian books and magazines. By this means something was done to counteract the great evil resulting from the enormous circulation of hurtful literature in the country. Getting into conversation with the people, the colporteurs have grand opportunities to present the Gospel to them, and these occasions are duly improved. In the wealthier parts of London, a specially interesting work goes on among domestic servants, while in country villages great good has resulted from the introduction of the Bible and wholesome literature into homes where that which was holy and useful had previously been unknown. The Association has at present ninety-five colporteurs, and it is hoped soon to be able to increase the number, in harmony with the truly aggressive character of the work.

Rev. H. W. Webb-Peploe delivered a hearty address. He spoke of the great need for Christian colportage, in view of the wide dissemination of books and papers opposed to morality and decency. Going from house to house, from man to man, in the true Scriptural fashion, the workers do much towards counteracting the fearful mischief wrought by the unwholesome literature of the day. Having spoken of the extent to which the trade in harmful books is carried on, Mr. Webb-Peploe indicated a way in which patient ladies of spiritual mind may render an important service to humanity. Let them learn where the shops are in their districts at which filthy literature is sold, and introduce to the dealers' notice something better, undertaking at the same time to bear part of any loss that may for a time be incurred. Almost in every case the vendors will be found ready to receive pure literature, and in a short time there will be cause for rejoicing that the evil has given place to the good. Having referred to the degradation of Sunday in the West-end of London, Mr. Webb-Peploe expressed a hope that the diffusion of pure literature among the servants will lead them to realise their privileges, and refuse to work at balls held on Sundays.

Mr. T. A. Denny advised such as are able, personally to equip a colporteur, and interest themselves in his work. Where unable, individually, to take sole responsibility, two or three Christian people may combine, and have their own colporteur, the arrangements being left to the Association.

Rev. J. McNeill followed with an address full of sympathy with the work. He spoke of what he had seen of the ministry of colportage in Scotland, and invoked God's rich blessing upon the operations of the Association. Brief addresses followed by Mr. Hugh Matheson, Rev. W. Stott, and Messrs. H. W. Maynard and R. Paton. Almost as a matter of course, the several speakers incidentally acknowledged the kindness of the Lord Mayor in granting the use of the Mansion House for the meetings, and some expressed a hope that his successors would walk in his footsteps by lending a helping hand to agencies and movements for the elevation of the people and the dissemination of the truth of God.

In some concluding remarks, the Lord Mayor expressed his cordial sympathy with the Association and its work. Referring to the traffic in immoral literature, he said that women hawkers and fortune-tellers largely engage in it. We echo the Lord Mayor's hope that the Association will in future receive increased support, not only because it has strong claims upon all who seek the good of the people, but because it introduces the Gospel into homes where otherwise it would not be known.

CHILDREN'S SCRIPTURE UNION.

On Sunday week a large number of ministers preached special sermons in reference to the completion that day by the Children's Scripture Union of the first decade of its existence. On the following Tuesday the tenth anniversary was celebrated, the meetings being held this year in Princes Hall, Piccadilly, which both afternoon and evening was crowded to its utmost capacity, friends from all parts of the country being present.

Rev. E. A. Stuart, president of the Union, occupied the chair at the afternoon gathering. Basing his remarks upon the words of the Apostle to Timothy, "From a child thou hast known the Holy Scriptures," he forcibly urged the importance of encouraging young people to read and study the Word of God.

Mr. T. B. Bishop, the hon. secretary, did not present a formal report, but mentioned some encouraging facts, showing how the Scripture Union is making headway, and proving an untold blessing to thousands of young people in all quarters of the globe. The progress being made in India and Japan was particularly referred to, and an extract was read from a letter from Rev. W. G. Brockway, of Calcutta, the secretary of the Bengal Agency, showing how actively the work of multiplying the number of members and branches is being prosecuted in Northern India. It was resolved to carry out a suggestion of Mr. Brockway, to send a letter of greeting from that meeting to all branches of the Union everywhere.

Mrs. Evered-Poole specially addressed Scripture Union workers. She laid stress upon the fact that if they would efficiently serve God they must themselves be living in constant communion with the Holy Spirit, and urged them to keep continually in view the definite conversion of the young. Revs. Taylor Smith and W. Fuller Gooch also briefly addressed the workers.

In the evening Rev. Dr. Sinclair Paterson presided, and delivered an address in which he expressed his warm sympathy with all such endeavours to promote the study of the Scriptures. The need for continual prayer to God for the work was again emphasised by Mr. Bishop.

Mr. E. N. Sharpe gave some account of the work in public schools, and Rev. L. S. Trousdale, of St. Andrew's, Old Kent-road, spoke of a mission recently held in his parish, where there is a fifteen months' old branch of the Scripture Union, with 200 members. Mr. Edwin Arrowsmith said that he invariably finds, in holding missions to young people, that the services are most successful where there has been a branch of the Scripture Union in existence in the district, and similar testimony was borne by Mr. H. Hutchinson. Mr. T. H. Davies gave a cheering account of the good being wrought through branches which he was the means of starting in Southport and in the Sandwich Islands, and related several incidents demonstrating the utility of the work. Mr. E. T. M. Dennes pointed out that, in connection with every branch of the Union, it was very advisable to hold periodical meetings of the members at least once a month. In many places this has been found a great help in banding the members together, and not a few have, through attending them, been led to Christ.

At both meetings frequent reference was made to the blessing which has attended the work during the past ten years, and fervent prayer was offered that the seed which has been sown in faith may bring forth abundant fruit. The gatherings were characterised by much heartiness, and workers present must have received considerable stimulus for the work lying before them in coming days.

A pamphlet entitled "Hints and Encouragements," which contains a large amount of useful information regarding the Children's Scripture Union, has just been published, and may be obtained on application to the office, 13a, Warwick-lane, Paternoster-row, London, E.C.

SERMON LANE MISSION.

The annual meeting of this long-established Mission was held on April 2 at Myddleton Hall, Islington. Captain Penton, M.P., in the chair. A feeling tribute was paid in the report by Mr. D. Cooksey, the honorary secretary, to the memory of Mr. George Fuller, the late superintendent of the Mission. The report showed that schemes of usefulness, many of which had their first inception from Mr. Fuller, were going on with unimpaired efficiency under the direction of a zealous committee, assisted by Mr. W. West, the new superintendent, who has been familiar with mission work in the East of London.

The speakers who addressed the meeting expressed their well-justified surprise at the variety and efficiency of the work carried on by the Mission, embracing as it does almost every agency which experience has shown to be conducive to the evangelisation and amelioration of a poor neighbourhood. We may only mention, therefore, that the Gospel is faithfully preached to attentive audiences, and children educated in overflowing Sunday-schools, and that a spirit of union and devotion pervades the workers.

A little novelty was introduced into the meeting, after the formal addresses were over, by a display of athletic skill on the part of some members of a youths' institute (numbering about 400), which, along with a similar institute for young women, has been lately added with promising results to the work of the Mission. A Bible-class, of about fifty of these youths, is held every Sunday evening, and the influence of the institute already tells upon a rough juvenile population. The Mission keeps out of debt, but the support of its friends is still promptly needed.

GIPSIES AT CHOBHAM.—Companies of these poor outcasts have recently been gathered at the "Fally Colony," to hear the Gospel preached by Messrs. Bell and Valentine, and Stanley Alder, the superintendent of the work. The children of six families attend day and Sunday-schools, and some of them have passed into the fourth standard. In a number of the tents, religious instruction is appreciated. The families who, by the assistance of kind friends, were placed in cottages by the aid of the Mission, have proved themselves worthy of the help. Mr. Alder's address is Rose Cottage, Lucas-green, Chobham, Surrey.

SCHOOLS IN SYRIA.—Dear Sir,—In The Christian of March 29 it is mentioned that all the Mission schools in Syria and Palestine have been closed by the Turkish authorities. This is not so. It would be disastrous to us if the idea prevailed. None of the British Syrian Mission schools have been closed. These are twenty-nine in number, and are doing a splendid work. We have firmans for all our schools. They were procured for us by the Prince of Wales on his visit to Syria; thence our immunity. It is too true that the schools of the American Mission, of C.M.S., and the Irish Presbyterian Mission have been closed. The Jesuits adopt the plan of putting a Moslem at the head of the school, and so carrying them on very much as before. Great blessing is resting on the British Syrian Mission schools, at this time, for which we praise the Lord.

Agnes Auriol Barker, Hon. Sec. B.S.M.S.

WORK AT THE SEVEN DIALS.

HRISTIAN effort at the Seven Dials has uring recent years been prosecuted, not only ith encouragement to the workers, but with fects quite patent to ordinary observation. ne by one, the notorious corner public-houses nd other dens of infamy and vice have been osed, and those who have taken the Gospel the population have found everywhere indiduals and little parties willing to serve Christ, nd testifying for holiness of life. Only one of he seven well-known public-houses remains -day, and it is hoped that it may, at no disant date, suspend operations for the general ood of the public.

The St. Giles' Christian Mission has been rivileged to do a good work in that district. t has just added to its achievements by acuiring for mission purposes a house which in ays gone by was a centre of wickedness and ource of misery. Formerly licensed for the ale of intoxicating liquors, and latterly used for arious purposes, including a "penny gaff," he premises are now consecrated to works of ove and mercy. The spacious "bar" has now een fitted up as a preaching room, and the emainder of the house, with beds for eighteen, ill be at the disposal of Miss Ling, for her ood and untiring work among young women.

On Tuesday evening last week the new mission house, which is a great improvement upon he old premises close by, was formally opened. There was a large attendance of people from he neighbourhood. Mr. George Hatton, the much loved superintendent of the Mission, was prevented from attending by illness. Mr. W. Harrison, of the Bloomsbury Domestic Mission, presided over the proceedings. The several speakers recalled the earnest preaching which has taken place just outside the building during many years. In letters from Mr. Hatton, it was stated that for a long time prayers had been ascending to God for the corner house for mission uses. It is cause of great joy that these are now answered. Messrs. G. Clarke, W. Wheatley, R. Tointon, Young, and Andrews, each spoke words of counsel and cheer. The members of the girls' Bible-class took occasion to present Miss Ling with a large Bible as a birthday gift and a token of affection. In the course of a brief address, Miss Ling referred to her twenty years' exertions.

Among those that listened were some who, with personal reason, blessed her in their hearts, while there was also an evident, if unspoken, prayer that God would greatly own her endeavours in the new premises, for the purchase of which generous friends of the Mission have furnished the needful funds. The address of Mr. George Hatton, superintendent of the Mission, is 4, Ampton-street, Regent-square, W.C.

LEICESTER.—On Wednesday, April 3, Mr. E. H. Glenny, of the North Africa Mission, gave a special missionary address in Melbourne Hall, on the occasion of bidding farewell to Miss Bolton, who is leaving on April 21 for missionary work in Morocco. Miss Bolton will make the forty-fourth missionary in connection with the North Africa Mission; but, with a district sixty times the size of England, that, after all, is not many. Miss Bolton and Rev. C. B. Sawday also spoke.

ALBERT YOUTHS' CHRISTIAN INSTITUTE.—The new premises, 49, Lamb's Conduit-street, were opened on Tuesday last week, when a public meeting was held, presided over by Mr. F. A. Bevan. The secretary (Mr. A. E. Sparrow) gave an interesting account of the rise, progress, and result of the work carried on during the past four years. Quite a colony of the members are in Buenos Ayres doing well and are engaged in mission work. Bible-classes, Sunday evening meeting, Christian band, and open-air meetings are held. An athletic club and gymnasium are in connection; also temperance society, educational classes, and library. Mr. J. Kirk, Mr. R. Cadogan (treasurer), Mr. R. Mitchell, Rev. J. Baillie, and Mr. Bevan, delivered addresses.

WESLEYAN EAST-END MISSION.

In September last the Methodist Conference transferred the premises known as the Seamen's Chapel, Commercial-road, to the care of the East London Mission. This building, splendidly situated for aggressive work, after undergoing extensive repairs, was opened on Wednesday of last week. At the same time there was launched a Medical Mission. The "Old Seamen's," as the chapel is locally called, now affords accommodation for 1000 people. Mr. John Jameson, Rev. Peter Thompson's devoted colleague, is to have the charge of this branch.

The proceedings on Wednesday week began at noon with a prayer-meeting, which was well attended, and over which Mr. Thompson presided. In the course of a succinct address he acknowledged the sympathy he had received from other sections of the Church of Christ in his work in the East-end. "I have never," said he, "received greater kindness from any brother in Christ then from the Rector of St. George's-in-the-East. His most practical, kindly, brotherly sympathy has often been a great encouragement to me." That was now his sixth centre, and he was often filled with anxiety as to his vast responsibility; but so good and gracious had God been in the past, that his faith for the continued maintenance and success of the whole work was unflinching.

The company adjourned to one of the schoolrooms where luncheon was provided. Mr. J. E. Mathieson, of Mildmay, officiated as chairman; and in the course of some remarks he said he rejoiced in that blessed Gospel method of trying to reach the poor by means of the Medical Mission. Dr. Guinness bore testimony to the need there is for medical missions in the East-end, pointing out that the out-patient department of the London Hospital is larger than that of any other two hospitals in the kingdom put together. Mr. Broomhall observed that although his life-work lay in China, he was convinced of the supreme need of mission work, especially medical mission work, in London. It would doubtless be found in London as it had been found in China that medical work levelled prejudice to the ground, and secured manifold blessed results. Mrs. Stewart, who has for some time been working as a Christian nurse amongst the poor, said that, while she was always sure of a hearty welcome, the mere Bible-woman, in the East-end at any rate, was often coldly received. Mr. Coatsworth, a chemist, of Clapham, who has given up his business to devote himself with his wife and daughters to the work of the Mission, and Dr. White, who has also, free of cost, placed himself at the disposal of the new department, likewise spoke a few words.

At three o'clock Rev. John McNeill preached. There was a large congregation, composed of people from all parts of the Metropolis, and including many ministers. Mr. McNeill chose for the theme of his discourse the story of the taking of Jericho. This stirring Old Testament story was applied by the preacher for the strengthening of the faith of Christian workers in their fight with the evils and sorrows of the time.

An enthusiastic meeting was held in the evening. Mr. W. Vanner, of Chislehurst, who presided, expressed the hope that the altered and improved chapel would soon have a large and flourishing congregation, as it had at one period of its history. Rev. Peter Thompson intimated that the widow of the late Rev. M. Godman had, like Dr. and Mrs. White and Mr. and Mrs. Coatsworth, resolved to devote her life to relieving the poor in connection with the Mission. He stated that towards the £2500 required for the renovation of the chapel, and some necessary repairs on St. George's Chapel, about £2000 has been promised; £500 has still to be raised. Sympathetic and encouraging addresses were subsequently given by Revs. Walford Green and C. H. Kelly.

MAJOR WHITTLE IN DUNDEE.

Major Whittle and his son have finished the first two weeks of their mission which lasts one week more. The meetings during the first week were held in Hilltown Free Church (Rev. John Macpherson's), and were well attended. There were decisions for Christ every night, and the Christians were greatly encouraged. On the Sabbath afternoon the Y.M.C.A. Hall was crowded with young men, representing the Bible-class of Mr. James Smith, the secretary of the Association. We are not aware that there is a larger young men's class in Scotland, and it is a matter of wonder to many how, in the enforced silence of its beloved teacher through an illness of long standing, the number (600 we believe) continues to be kept up. It testifies to the power of God manifested through a consecrated man. Mr. Charles Whittle took the larger share of the speaking, as his father was wearied after the Edinburgh campaign, and forty rose in expression of their desire to be saved. Afterwards the large Kinnaird Hall was filled to overflowing, when the Christian workers had their hands full, and their hearts also.

The second week's meetings were held in St. Mark's Established Church (Rev. C. M. Grant's), and Dr. Moxey, from Edinburgh, joined the evangelists. The weather, which had been delightful so far, changed to rain and cold north and east winds; but, notwithstanding, the attendance was good both at the three young people's afternoon meetings, and at the evening evangelistic gatherings. Dr. Moxey gave a reading each evening of some incident bearing on the address. The word preached has been with much acceptance and power and with many signs following. Very specially was this the case at the last two meetings, and at the last gathering of young people. There were many who gave their hearts to Jesus, and timid believers who emerged into light and liberty. One striking circumstance was the number of Christian workers who dated their conversion from the Major's former visit eight years ago. The Major presided daily at the noon prayer-meeting, and "Looking unto Jesus" was the subject all through.

LONDON CABMEN have now an excellent Home of Rest in Ventnor for their own special benefit. St. Boniface Villa, a spacious house with nearly three acres of ground, has been secured for that purpose by Rev. J. Dupee, of the London Cabmen's Mission.

CHRISTIAN BLIND RELIEF SOCIETY.—A tea was given last week in the East London Tabernacle to about nine hundred blind and their guides in connection with this Society. Mr. Archibald Brown defrayed all the expenses, and is ever a kind friend to the Society. Earnest Gospel addresses were given by the chairman, Mr. Brown, and others, and some of those present testified that their spiritual eyes had been opened, and they had seen Jesus. The Society is doing a good work, but a larger income is earnestly desired. The hon. sec. is Rev. J. Pullein Thompson, St. Stephen's Vicarage, North Bow, E.

ONE OF THE "LIVEST" RESULTS of the work carried on by the Wesleyan West Central Mission is seen in the men's class, held at Lincoln House, Soho-square, on Sunday afternoons under the conduct of Mr. J. Nix. The room, well filled with about a hundred men, resounds with the praises of those who have been called out of darkness (and in many cases how great darkness!) into light, and the testimonies which are given have an earnestness, genuineness, and happiness about them with which one seldom meets. Every convert becomes a worker, and thus the work spreads in quiet and unostentatious channels to a degree which fairly keeps pace with the more public methods used. A visit to Mr. Nix's class is a sure cure for proverbial Sabbath afternoon drowsiness, and many a class conductor might profitably take a leaf out of Mr. Nix's book as to how to make his class interesting and successful.

POLYTECHNIC YOUNG WOMEN.

A year ago a Young Women's Christian Institute was formed as a complement to the Polytechnic Institute for Young Men. It has now a membership of 1000, and there are 600 waiting for admission when there is room for them. Mr. W. T. Paton might well say, in his secretarial statement at the first anniversary on Monday evening, that here was cause enough to thank God and go forward. The meeting was held in the large hall of the young men's building, and it was crammed from top to bottom with a thoroughly enthusiastic company, that cheered to the echo Mr. Paton's numerous pleasantries. The educational and other opportunities afforded to the members are many and great, and are fully taken advantage of. The greatest desire of all the workers, said Mr. Paton, is to see the young women brought to the feet of Jesus. One of the leading workers is Mrs. Quintin Hogg. In her husband's absence she was therefore in her right place in the chair, and gracefully she discharged its duties.

Mr. Paton had bespoken a hearty welcome for Rev. John McNeill, and he got it. He had not gone far in his address when he struck in with a strong plea for total abstinence from the drink. He said he was in dead earnest about the matter, and pressed it home very ardently. Then he went on to ask the "lassies" whether they ever read any of the novelettes and "garbage literature" that is so prevalent in London. He wanted to pledge them also to total abstinence from such miserable mental pabulum. With appropriate dramatic action he threw a splendid and withering scorn on the high-flown and grandiose unrealities of cheap fiction, which is a gross caricature of everyday life. Last of all, he framed a tender and urgent appeal for spiritual decision. Without having much personal experience of the dark side of life, he declared that the best and brightest epoch of his history was the forenoon of a busy bustling day when he made the eternal choice for Jesus Christ. Since that hour the Saviour had been far more to him than he had thought possible, and Christian service had indeed been perfect freedom and joy. If they would have all the true pleasures of this life, and secure those in store at God's right hand, let them not delay to enrol themselves among the disciples of Jesus Christ.

Rev. Hugh Price Hughes (facetiously described by Mr. Paton as "an awful Radical, but always radically right") followed with a characteristic address. He said the young women in the West-end greatly outnumbered the young men, and he could not conceive a more necessary or praiseworthy work than that carried on by this Institute. Who can need Christian protection so much as young women, and especially young women in the West-end? As to total abstinence and trashy literature, he strongly seconded the appeals of Mr. McNeill. Coming to the vital point of his talk, Mr. Hughes said he could scarcely understand how any woman should refuse to believe in Jesus Christ, who had done so much for woman throughout the world. No one occupies so perilous a position in London to-day as a young woman without Christ. His love is even more unutterably tender and true than a mother's. Alluding to Mr. McNeill's personal testimony, he said that no greater service could be rendered to one's generation than to give such living, individual testimony to the power of Christ to save and keep. These incontestable proofs are ignored by such literary critics as Professor Huxley, Mr. Frederic Harrison, and Mrs. Humphrey Ward. Mr. Hughes gave a bit of his own spiritual autobiography, and he too declared that there is nothing so delightful as whole-hearted Christian service, even in a place like the West-end of London, where Satan's seat is, and where the need and privilege of service are all the greater. A touching incident about a careless young woman, who was soundly converted at St. James's Hall on Sunday week, closed Mr. Hughes' impressive address.

In the name of the members of the Institute, Mr. Paton handed to Mrs. Hogg a finely framed testimonial of thanks for the kindness shown to them by herself and Mr. Hogg. Mrs. Hogg replied in a very womanly and admirable way, and said she would treasure this token of their thankful affection. Then she detailed the future arrangements for the year, in which the varied interests of the young women are taken into account. On behalf of herself and Mrs. Studd (who is one of the active workers in the Institute), Mrs. Hogg expressed much gratitude at the way in which the missionary working parties had been taken up. The Bible-classes, she said, are the mainspring of the work. Both this and the Young Men's Institute really sprang out of a small Bible-class conducted by her husband, and, if these classes were to fall into decadence, the heart would be taken out of the whole affair as far as she was concerned. A Temperance Society would be started next Friday, and after what had been said, surely that branch of the Institute would soon be a very flourishing one.

Mdme. Richelmann having sweetly warbled "The Better Land," a final and very practical little address was given by Rev. F. B. Meyer.

OBITUARY.

DR. ASA MAHAN.

On Thursday evening, last week (April 4), at about 10.30, this well-known servant of God peacefully entered into rest. He was in his ninetieth year. Up till within a few hours of his death, when he sank into unconsciousness, he was in sweetness of Christian character and bearing, and happy trustfulness of heart, just what he has been for so many years past. His last hour of conscious life was spent in prayer for "a world of sinners lost," and that God would baptize his Church, and "send forth ten thousand missionaries" to carry the tidings of his grace.

MR. R. ANDERSON, EDINBURGH.

About fifteen years ago Mr. Anderson, of N. Mansion House-road, Edinburgh, became connected with the Edinburgh Working Boys' and Girls' Religious Society. He soon acquired remarkable power in conducting services of various kinds. The service in Buccleuch School, which he conducted for seventeen years, was brought to a high state of success, secured by diligence during his free hours through the week; these were frequently spent in laborious preparation for the Sabbath morning instruction, or in visits to the sorrowing, the needy, and the erring. For the last three years he had compiled the text-book for the Edinburgh Society. The week before last, to the sorrow of many, he was called from his earthly service to his heavenly rest and reward.

REV. DR. SCHÖN.

Rev. James Frederick Schön, D.D., who has just passed away at New Brompton, Chatham, at the age of eighty-six, was a remarkable man. Born near Baden, in Germany, he entered the ministry of the Church of England when twenty-eight years of age, and went to Sierra Leone as a missionary. The well-known coloured bishop, Dr. Crowther, was one of his pupils. He took part in the celebrated Niger expedition, but the work with which his name will indelibly be associated is in connection with the languages of Western Africa, many of which he reduced to writing, and furnished with grammars and dictionaries, and translations of Holy Writ. It was of Dr. Schön that Livingstone spoke when he said to Archbishop Sumner, "This man's name, your Grace, will live generations after mine has been forgotten."

MR. W. H. MILLS, who for twenty-one years has faithfully filled the office of secretary at the Stafford Rooms Y.M.C.A., has lately been appointed Secretary to the National Council of the Association. We learn that a number of friends are about to present Mr. Mills with a suitable testimonial as an expression of esteem and goodwill.

INQUIRERS' COLUMN.

FORGIVENESS.

Sir,—I am much puzzled by the petition in the Lord's Prayer which seems to make our forgiveness by God depend on our own act in forgiving our enemies. C. B. St. G.

Col. ii. teaches that when we believed on the Lord Jesus, God forgave us all trespasses; and Ephes. i. declares that we have redemption through his blood, the forgiveness of sins, according to the riches of God's grace. We have passed out of the rank of criminals into the family of God. We are now his children. And we must be imitators of God, as dear children. 1 John i. tells us that if we (the children of God) confess our sins, He is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. If we do not confess them, our Father will chasten us until we do. The Lord's Prayer teaches, that our Father in heaven expects his children to manifest the same spirit of forgiveness as He has shown toward them. Indeed, this is a test of the reality of their professed regeneration. For if a man love not his brother whom he hath seen, how can he love God whom he hath not seen?

MANY CALLED, FEW CHOSEN.

Matt. xxii. 14: "For many are called, but few are chosen." This puzzles us somewhat as to its reference to the Christian life. We should be glad if you could clear up the passage. L.

As many were invited to the marriage feast, so many are called to be partakers in the blessings of salvation. Even those who, having heard the call, ostensibly accept the invitation, will not all be chosen by the King. Among the twelve there was a Judas, and so among the guests at the marriage feast there was one who "had not on a wedding garment." We must not only range ourselves with those who are being saved, but we must put on the Lord Jesus Christ, so that He may be unto us wisdom, and righteousness, and sanctification, and redemption. The "many" and "few" have their parallel in another of the Lord's warning words: "Enter ye in at the strait gate: for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: because strait is the gate, and narrow is the way, which leadeth unto life, and *few* there be that find it" (Matt. vii. 13, 14).

"CAST AWAY."

A man whom I visit despairs of salvation, because, he says, he has "wilfully" sinned against light, and asserts that Heb. x. 26, 27 applies to him. I am therefore glad to notice this subject has been opened in your columns, as I intended asking how we are to reconcile texts such as the following: Heb. vi. 4—6, x. 26, 27; 2 Pet. ii. 20, 21; 2 Tim. iv. 10, &c., *with* John x. 29, and Phil. i. 6, &c. I thankfully noticed Rev. F. B. Meyer's observations on Heb. vi., and your footnote to Mr. J. Marshall Sturge's letter. C. B. M.

P.S.—Can any of your readers recommend a booklet on this subject?

These Scriptures are quite compatible with each other, and are easily reconciled, if we remember that there may be a real work of the Holy Spirit on a soul which may yet fall short of regeneration, because of its non-belief, or non-surrender—*e.g.*, Saul, Balaam, Judas, and those who will have wrought miracles in Jesus' name, but to whom He will say, "I never knew you."

DAVID'S EXPERIENCE.

Sir,—The question arose at a Bible-reading last week, as to whether Christian workers in the present day could corroborate David's words in Ps. xxxvii. 25: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." Would some of your readers give testimony from personal experience or observation on this matter? E. M. E.

WELSH IN LONDON.—Mrs. Stuart Rendel, of Holmdale, Dorking, has issued an appeal on behalf of the establishment of a special mission in London for the benefit of poor Welsh. She desires to get a reading-room, servants' registry office, sewing-meetings, Bible-readings, provident club, visitation of the sick, &c.

LIVERPOOL STRANGERS' REST.

The annual meeting of this fruitful centre of Gospel effort was recently held. Situated in close proximity to the river-side, it is easy of access to the seafaring men, and also to the many emigrants who make Liverpool their point of departure for the Western hemisphere. Every day, and nearly all day long, the Rest in Park-lane is a busy scene. Sailors make it a rendezvous, where they can feel perfectly at home, drink the social cup of tea, read the papers, and write letters to their friends. The upper rooms are distributed among the various nationalities, and evening after evening they are the theatre of most earnest evangelistic work. The Scandinavians are the most numerous and also the most accessible to Christian influence. Many blessed decisions for Christ are made in these rooms, and the hearts of the workers are continually cheered by seeing the results of their labours. Ships are visited, and the seamen conversed with. The seeds of saving truth are liberally sown, and news comes from far and near that it has not been in vain.

At the annual meeting many friends came together to hear of the work, and to beseech God's continued blessing upon it. We regret to note that a deficit of £60 in the year's balance-sheet was announced. But surely rich and liberal Liverpool will ere now have wiped out that score. Owing to his many calls for service elsewhere, Mr. Reginald Radcliffe has had to relinquish the direct control of the work, though he still extends to it his warm and active sympathy. His mantle has fallen on the worthy shoulders of his son, Mr. Heber Radcliffe, who, with his wife, devotes much time and attention to the direction of this truly Christlike mission of help and salvation.

Evangelistic Notes.

Miss Jenny Haigh, of York, has concluded a month's Gospel services at the Methodist New Connexion Chapel, Ship-lane, Wreckenton, near Gateshead. The chapel was well filled nightly, and many have professed conversion.

Mr. John Elliott has held a three weeks' mission at Llantrissant, South Wales. The Nonconformist ministers of the town have heartily united, and the effort has been greatly blessed to the building up of believers, the restoration of backsliders, and the salvation of sinners.

Mrs. Valence has been conducting Gospel services in connection with the Primitive Methodists in the Portsmouth Circuit. Many present on the last night of the mission bore testimony to blessing received. The sweet singing of Gospel melodies by the evangelist was a great attraction.

Rev. R. Balgarnie has recently held Gospel services in Stowmarket, Suffolk, in conneetion with the Congregational Church, of which Rev. L. W. Caws is pastor. As the result many have professed to be savingly converted. Several of the anxious ones testified that they had long been concerned about their souls, so that it was only a step to Jesus.

Teddington.—A most interesting and successful mission has been conducted during March at the Park-street Mission Hall, by Messrs. E. Matthews and Wm. Taylor, both of the Evangelisation Society. The Gospel has been preached nightly with great power and clearness. Some have professed salvation. A remarkable address on "Reconciliation" was delivered by Mr. Matthews, which resulted in upwards of a dozen persons seeking earnestly to become reconciled to those with whom they had formerly been at variance. Mr. Greenwood, the missionary, has been greatly cheered, and is expecting still further blessing.

Mr. William Forbes is desirous of holding a weekly service in different districts of the Metropolis on Sundays and week-nights. He will be pleased to hear from ministers and others who may be disposed to grant the use of chapels, halls, or schoolrooms, stating what day of the week will be most convenient. Address, 71, Tollington-road, Holloway, N. The Sunday services may be at 3.30 and 8.15.

Church Parochial Mission Society.—The following missions have been arranged for the month of April. It is hoped they will be made a subject of prayer by all readers:—Rev. W. Hay Aitken: April 14 to 21, Broadwater Down, Tunbridge Wells. Rev. R. Catterall: April 13 to 20, mission to men only, Y.M.C.A., Manchester. Rev. J. P. Cushing: to April 16, Culmington, Bromfield. Rev. A. R. D'Arcy: to April 14, Ripley, Derby. Rev. W. Haslam: April 16 to May 3, South Creake, Fakenham. Rev. J. H. Haslam: April 14 to 18, Christ Church, Surbiton; April 19 to 21, Kidbrook, Blackheath. Rev. Dr. Morris: to April 15, Birkdale, Southport; April 16 to 22, North Mymms, Hatfield; April 28 to May 13, Leake, Boston. Rev. F. E. Rogers: to April 15, Little Wilbraham, near Cambridge; April 27 to May 6, Linthwaite, Huddersfield. Rev. James Stephens: April 13 to 22, Twyford, Leicester. Rev. J. White: to April 16, Arthington, Leeds.

The Book World.

The United States and the Future of the Anglo-Saxon Race. 1s. *Saxon & Co.*, 23, *Bouverie-street, E.C.* Four very informing chapters from the well-known American Work, "Our Country," by Rev. Dr. Strong, of New York. A paper is added by Mr. Michael G. Mulhall, on "The Growth of American Industries and Wealth." The facts and figures brought together are very remarkable, and the book cannot but be read with interest throughout the Anglo-Saxon world.

Beginners' Guide to Photography. 6d. *Perken, Son & Rayment*, 99, *Hatton-garden.* This is a valuable and cheap little book, which all tyro-amateur photographers would do well to peruse carefully before investing in apparatus, as they may thus save considerable expense. The directions as to exposure, development, printing, &c., have only to be closely followed to ensure success, without the many trials of patience which beginners encounter who are not so fortunate as to meet with such explicit and reliable instructions. The chapter on "Exposure," with the tables for calculating "current exposure," would be worth 5s. to any amateur.

The Way Back. By James L. Stanley. 1s. *Religious Tract Society.* A faithful and true statement of the sinner's need, with full and sound instruction as to how it may be met. The style of address is very winning, and the appeal expressed very cogently as well as affectionately. Anxious inquirers have their questions answered admirably, and we trust the book will echo to many the peace which the Saviour Himself speaks. Mr. Stanley directs wanderers home by the old and tried way, but he gives his counsel with a freshness which inspires confidence in his words. With the blessing of God, this book is calculated to prove exceedingly helpful to many.

Bible View of the Jewish Church. By Howard Crosby. 4s. *Funk & Wagnalls*, 44, *Fleet-street, E.C.* Thirteen lectures delivered a year ago in the Fourth-avenue Presbyterian Church, New York. Thoughtful and lucid throughout, the work has a distinct, practical value. Dr. Crosby well points out that the history of Israel epitomises the story of man in general in his relation to God; there is a continual sinking away from God, who, however, again and again gives new opportunities for repentance. Not stopping to debate historical questions, the author has admirably indicated the spiritual lessons which Israel's history offers for the Christian Church. In tone and treatment alike, the work is soundly evangelical.

War with Crime: A selection of reprinted papers on Crime, Reformatories, &c., by the late T. Barwick Baker. *Longmans, Green & Co.* This collection of essays and letters to the Press by the late well-known squire of Hardwick Court, Gloucestershire, will be useful chiefly to the county magistrate, and will doubtless be highly valued as a memorial volume by those who were privileged to know and to work with the author. Although most of the papers deal with very interesting topics, the dates which are appended in some cases, ranging so far back as 1854, will, we fear, have the effect of depreciating the value of many of the suggestions. We do not doubt that many of Mr. Baker's opinions have borne fruit, and that for good, but with others, such for instance as those in defence of "The Prison Brand," and of the imprisonment of children, we are at variance. The author's views in regard to the agricultural labourer, and generally upon "Labour and Wages," are not altogether satisfactory; and those who are familiar with the lot of the agricultural labourer will smile grimly upon finding the clergyman advised to help him by encouraging him to put by money. A fine portrait accompanies the memoir.

The Preacher's Commentary on the Gospel of St. John. By Rev. Gordon Calthrop. 3s. 6d. *Hodder & Stoughton.* Treating the "Golden Gospel" as a storehouse of texts for the preacher's use, this handy volume contains no fewer than 130 homiletic sketches. The outstanding passages and incidents are lucidly explained, and busy workers, whether preachers or school teachers, will find the volume as highly suggestive in character as it is terse in literary style.

Cassell's New Popular Educator. The first volume of the new edition of this well-known encyclopædia of education shows a decided advance upon its predecessors. Revised throughout, and presented in a much improved form, the lessons have been admirably adapted to the latest requirements of the day. Beautifully printed, and illustrated to better purpose than ever before, the work has once again entered upon its useful course, and we wish it every success. A large number of subjects are introduced in the first volume (costing 5s.), and, as the succeeding volumes are received, the student will, by easy degrees, be led from the elements of things to advanced applications of what he has learned. We trust the new "Educator" will add many to the educational trophies of the earlier editions.

Present-day Tracts. *Religious Tract Society.* The latest addition to this valuable series is "The Age and Trustworthiness of the Old Testament Scriptures," by Canon R. B. Girdlestone (4d.). Comprehensive, cogent, and convincing, it is calculated to prove alike serviceable to inquirers into Christian verity, and re-assuring to many a believer who has at times laboured under intellectual difficulties. The six tracts, 55 to 60, in volume form (2s. 6d.), deal with the authenticity and character of the Holy Scriptures and family and social questions in their relation to Christianity. We are glad also to welcome eight selected tracts, bound together in a volume, entitled "Man in relation to the Bible and Christianity" (3s. 6d.). Many of the so-called scientific questionings of to-day are here well and briefly answered.

CHURCH MISSIONARY SOCIETY.—The income of the C.M.S. for the year ending March 31, 1889, is the largest ever received. The fact is all the more impressive, because it is accompanied, as we have already pointed out in these columns, by a very remarkable increase in the number of offers for service. With clergy tendering themselves at the rate of one a week, with the general offers averaging one a day, and with the income moving upwards, the Society's friends have more cause than ever to thank God and take courage.—*The Record.*

THE CHICAGO THEOLOGICAL SEMINARY has departments for Germans, Dano-Norwegians, and Swedes, as well as English-speaking students. During the past seven years a goodly number of workers have been trained in the institution, which is evangelical in its theology and missionary in spirit. In a statement of the work and needs of the Seminary, Professor H. M. Scott well says: "The Pauline doctrines of sin in man and grace in God, which recent research shows to have been the reformatory and revolutionary element in theology through all the centuries, the teaching of all the Reformers—that is the view of the Gospel which our students have carried into every State and territory of this great West. From the very first, too, like views of truth have carried not a few of our graduates into the foreign field." The secretary of the Board of Directors is Rev. Dr. Savage.

GIFFORD HALL MISSION, ISLINGTON.—The annual meeting of this mission was held last week in the hall at Gifford-street, Caledonian-road, when several well-known ministers and laymen gave interesting and practical addresses. The report was a record of active toil and varied operation. The wants of the poor and needy have been met by a home for aged poor, loan of blankets, the supply of free bread and milk breakfasts, a sick club, soup kitchen, and penny dinners—no less than 29,943 of the latter having been supplied. The temperance work has received a large share of attention, there being connected with the mission a senior and junior Band of Hope, and men and women's total abstinence benefit clubs. For the scholars of the school, who number upwards of 1000, there are an infants' playroom, penny bank, youths' club and gymnasium, swimming club, harriers, and cricket club. Besides 65 open-air services, the members of the mission have held 260 prayer-meetings during the year.

Among the Churches.

CHURCH OF ENGLAND.

Dr. W. P. Mears, Professor of Anatomy at the Newcastle Medical School, has been accepted by the Church Missionary Society for medical missionary work in China.

On Sunday morning week two Jewish proselytes—one a lady—were baptized in St. Augustine's Church, Highbury, in the presence of a large congregation, including many Jews, who came to witness the ceremony.

The Hon. and Rev. E. Carr-Glyn, vicar of Kensington, is trying to found a Church Workers' Home, in which a few ladies, each possessed of at least £100, "can live in community, under the guidance of a yearly elected superior, and devote themselves to the service of God." Mr. Carr-Glyn proposes that the ladies should wear some distinctive dress.

METHODIST.

Foundation stones of a new mission-hall for West Streatham, in the Brixton-hill Circuit, have been laid.

Primitive Methodists in the United Kingdom have increased their membership during the past year by something like 2000 persons. The annual conference will be held at Bradford in June.

At the recent meeting of the Australian Wesleyan Conference it was officially reported that there were 1437 church members in Samoa, 27,170 in Fiji, 749 in the Friendly Islands, and 584 in New Britain.

The "Forward Movement" has touched the ancient city of Oxford. Services of a popular character have been held during the winter in the city chapel, and have attracted much attention. The local Press has reported the services, and in this way the influence exerted by them has been extended much beyond the number of persons who have attended them.

BAPTIST.

A new Baptist Church with eighty members, largely from Zion Church, Bacup, has been formed at Acremill, where mission work has been carried on since 1872.

The church at Lower Chapel, Chesham, has succeeded in acquiring and closing a public-house which stood between the place of worship and the principal thoroughfare, and it is purposed to utilise the site by building a new chapel and schools.

A valedictory service was held at Counterslip Chapel, Bristol, in connection with the departure of Mr. George A. Huntley for mission work in the province of Shen-si, China. Rev. Dr. Culross gave the charge. Mr. Huntley, during the evening, was presented with a medicine chest and a pocket case for carrying medicines.

Rev. G. Anderson Miller (of the Pastors' College) is about to be settled as pastor of the Baptist Church at Rochester. The work was commenced by Mr. Miller himself a little over two years ago, and has been carried on by him while pursuing his studies at the College. The town affords a capital field for Christian effort, and Mr. Miller's labours are being greatly blessed.

A girls' "at home" is one of the new features of the work at Regent's Park Chapel since Rev. F. B. Meyer's settlement. One of the schoolrooms is transformed into a parlour for the occasion, and it is filled with little groups working hard to maintain a cottage in the vicinity of Epping Forest, where the fallen will have an opportunity of regaining their character, and fitting themselves for service.

SOCIETY OF FRIENDS.

In *The Friend* of this month Priscilla A. Barclay gives her first impressions of heathen life in China, and pleads for increased effort in behalf of foreign missions. She and her sister have gone out as missionaries of the China Inland Mission.

Joseph Storrs Fry (clerk of London Yearly Meeting), and John Gayner, of Bristol, paid acceptable visits to Neath, Swansea, and Tenby, in South Wales, on the way to, and are now engaged in Gospel service in, Cork, Ireland, where they would find a hearty welcome and an open door.

During the past fortnight meetings have been held at the Friends' Mission Hall, Richmond-row, Liverpool, addressed by Frances C. Jenkins, of Georgetown, Illinois. Much blessing has attended her service in these meetings, and it is believed that many have given their hearts to the Lord, especially amongst young men.

On Tuesday, last week, a Conference on "The Responsibility of Young Men in Reference to the Drink Question" was held at Devonshire House, Bishopsgate-street, London. Papers were read by W. C. Braithwaite, Oberlin Pudney, and Arthur Whitlow. Much enthusiasm characterised the meeting, at the close of which about thirty young men gave in their names with a view to the formation of a Young Men's Friends' Temperance Union.

Almost the entire 20,000 copies of Dymond's "Essay on War," whose preface was the last work of the lamented John Bright, have been put in circulation, and the demand is not exhausted. Arising from the same feeling, perhaps, there has been a successful social peace meeting held in Manchester, and W. S. B. McLaren, M.P., writes to *The Methodist Times* in support of "Arbitration *v.* War." In Tasmania, too, Wm. Jones (late secretary of the Peace Society) is receiving great hospitality and free railway travelling, and is addressing large meetings of influential citizens on the same subjects.

CONGREGATIONAL.

Rev. C. Leach, on Sunday week, brought to a close his second winter's series of Sunday afternoon lectures in Queen's-park Church, Harrow-road. Every Sunday afternoon the building has been quite full, and many have been led to attend regular services, and a considerable number to join the church.

Rev. Joshua C. Harrison entered, last week, upon the forty-fifth year of his pastorate of Park Chapel, Camden Town. During the year a number of the artisan class have been drawn to the church by the special evangelistic services which have been held monthly, and uniformly attended by crowded congregations.

On Sunday evening last Rev. Mark Guy Pearse created an effect in Westminster Congregational Church that is not often experienced amongst the august congregation which worships there. With the fearlessness of one who has a message from God, and dares not fail to deliver it, he preached a most powerful sermon on Peters and Judases. When, at its close, he requested the congregation to sing, kneeling, "When I survey the wondrous cross," not a few were visibly affected, and apparently his words went home to many a heart.

SALVATION ARMY.

Mrs. Booth's health is more and more a matter of concern. In view of her mother's condition, Mrs. Booth-Tucker will return to England for a time.

Three floors of 99, Queen Victoria-street, have now been annexed to Headquarters. Premises have also been secured, adjoining in the rear and are being fitted up. There are now engaged on the premises 160 persons.

Mrs. Booth-Clibborn's illness seems to have been a serious affair, and now, though she is certainly better, she is ordered to the sea, and to have some weeks' entire rest.

It now turns out that there is another appeal against the sentence on Miss Stirling. This time it is to the Federal Council, and it is quite possible it may succeed. In the meantime the culprit is "at large," and doing good service in Scotland.

The Shelter scheme is a great success. On a recent night over sixty men applied for admission at Clerkenwell after the place was full. The Hanbury-street place for women is not largely attended at present, but the numbers are improving.

PRESBYTERIAN.

Mr. Samuel McComb, of Magee College, Londonderry, has been inducted to the pastorate of the church at Reading.

The principal reason which has led to the abandonment of the proposal to transfer the Presbyterian Ministerial College from London to Cambridge was, it is said, the heavy financial outlay, involving close upon £100,000, which at this point the authorities do not feel themselves justified in attempting to raise.

Rev. John McNeill, in his sermon at Regent-square Church on Sunday evening last, made a very strong case against idle church-goers. "I am not going to overfeed mere church-goers. I want *workers*," he said vehemently, and recommended those who were unwilling to labour for souls to allow their seats to be occupied by the unconverted and the anxious.

At the close of the evening service at the Greenhill Church, Derby, on Sunday week, Dr. A. H. F. Barbour, of Edinburgh, gave, by invitation, an interesting account of the remarkable religious movement which has for some time past been in progress among the students of Edinburgh University, carried on by Professor Drummond, with whom Dr. Barbour has been closely associated.

Rev. Z. B. Woffendale, of Somers-town Presbyterian Church, has an article in his monthly, *The Light of the World*, on "The Value of Open-air Preaching," in which he says, "By means of open-air preaching we have gathered an average of 300 souls per annum out of the world to Christ for many years past. Out of the 263 members added to the church last year, at least 150 were first influenced through our services in the open-air; while out of the total membership of the church (971), 600 have certainly been attracted to us by our open-air services."

NOTES FROM IRELAND.

The Salvation Army has taken barracks in Skibbereen, the capital of West Cork.

The establishment in Ireland of a Methodist Training Home for evangelists, on the lines of that carried on by Rev. Thomas Champness in England, has been proposed.

Mr. R. Clarke, of the Baptist Evangelisation Association, has closed a successful three weeks' mission at Banbridge. The services were largely attended, and several professed conversion.

A fortnight's evangelistic mission, which has been accompanied by much blessing, has been held in the Methodist Church, Wexford, by Rev. Jos. and Mrs. Caldwell, American evangelists.

During the past fortnight meetings have been held on behalf of Wesleyan missions in about 200 centres. At each of these the attendance has been large, and the spirit of liberality most marked.

A successful effort has been made by the young men connected with University-road Methodist Church, Belfast, to reach the non-churchgoers in that locality, by forming themselves into a band of workers, and by visiting and having personal conversation with the careless.

The Belfast Railway Mission has made a fresh start. It has secured the services of Mr. T. H. Ham as secretary, and has arranged for a monthly conference, open to all Christian railway-men. A ladies' auxiliary has also been formed for the purpose of reaching railway-men by means of personal effort.

NOTES FROM SCOTLAND.

A branch of the Y.M.C.A. has been formed at New Lanark.

The Glasgow Working Men's Christian Association, 100, Cowcaddens-street, is doing a good work in this needy district.

The Lanarkshire Christian Union has closed the seventh year of its existence. Some remarkable work has been done during that time, more especially during last summer by tent work.

Rev. J. J. Mackay, of Trinity Free Church, Glasgow, states that six hundred in his congregation have professed conversion during the past year. Various reports presented at the recent annual meeting of the church furnished evidence of a great and aggressive work being done by the pastor and people.

FALLEN ASLEEP.

Rev. Robert Geale, at Cork, for nearly thirty years an earnest Methodist minister.—At Armagh, Mrs. Harris, for several years a zealous Methodist class-leader.—Rev. J. F. Schön, D.D., of New Brompton, Kent, formerly for some years a C.M.S. missionary in West Africa.—Rev. Wm. Park, D.D., senior minister of the parish church, Airth, Stirlingshire, N.B.—Rev. John Hammond, Primitive Methodist minister, of the Norwich Circuit.—Rev. C. Carus-Wilson Shepheard-Walwyn, rector of Sacombe, Herts.—Rev. John Lyon, senior minister of the Free High Church, Broughty Ferry.—Rev. Charles Overton, for forty-eight years vicar of Cottingham, Hull, Yorks.—Rev. William Saul, Primitive Methodist minister, of Doncaster.—Mrs. Ryle, wife of Dr. J. C. Ryle, Bishop of Liverpool.—Rev. Henry Beatson, for many years minister of Barra Established Church, Outer Hebrides.—Rev. P. A. Lefevre, of St. Helier's, vice-dean of Jersey.—Rev. S. A. Swaine, a well-known Baptist minister.—Mrs. Smith, wife of Rev. W. Harvey Smith, pastor of Bethnal Green Baptist Church, a devoted worker for Christ.

TEMPERANCE NOTES.

HOME.

The wife of Dr. F. R. Lees, after a painful illness, has passed away.

At the request of the Bishop of Peterborough temperance sermons were preached throughout his diocese on the first Sunday in Lent.

Mr. G. F. Cook has concluded a most successful temperance mission at the Central Hall, Newcastle. A great many confirmed drunkards have been reached and induced to sign the pledge.

The ninth annual report of the Central Hall Temperance work, Newcastle-on-Tyne, is a wonderful account of zealous, comprehensive, self-denying toil. Mr. W. D. Stephens is still at the head, and is nobly supported by his co-workers.

Lord Carlisle (lately Mr. George Howard) is an ardent advocate of temperance. He and Lady Carlisle have no servants who are not abstainers. They have closed all the public-houses on the estate, and dispersed the famous cellar of wines and ale, which were one of the wonders of Castle Howard.

An Edinburgh brewer has been publishing in the U.P. Church *Missionary Record* an account of a recent visit by him and his wife to the mission stations in South Africa. The mission committee of a Leith U.P. Church has protested against the prominence in a missionary organ of one engaged in a trade so hurtful to missions.

FOREIGN.

In Jamaica fruit-growing as an industry is displacing the rum-making.

Dr. Maynard, Governor of Brecon Prison, states that of every six prisoners admitted, five come through drink.

Twelve counties and two cities in the Province of Ontario, and one county in Nova Scotia, have voted in favour of the repeal of the Canada Temperance Act.

Sir Frederick Roberts considers that the services of Rev. J. Gelson Gregson in connection with the Soldiers' Total Abstinence Association have been equal to the addition of two battalions to the effective forces of India. There are now 15,000 teetotalers in the British Indian Army.

THE CONFERENCE IN ROME.—Major-General Hatt-Noble writes from Redhill, Surrey, asking prayer for a blessing on the Conference to be held in Rome for a week, from the 28th inst. He thanks donors for help sent, but asks for further support towards meeting the expenses of the Convention.

BOHEMIANS IN CHICAGO.—Since 1884 a good work has been in progress in Chicago, having for its object the spiritual welfare of the 40,000 Bohemians of Chicago, and the many thousands more of the same nationality in other parts of America. This door of usefulness is now open wider than ever before, and the Gospel meets with unprecedented acceptance. The children have been looked after, and the work is full of promise. A monthly religious paper furnishes a bond of union and medium of intercourse between people who, practically unknown to the churches, were lapsing into sad indifference when the Mission started. The work has grown rapidly, and a church and school house is much heeded. The superintendent is Rev. E. A. Adams, 670, South Throop-street, Chicago.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, APRIL 14.—Exodus XXXVIII.

In every age *women* (8) have been among the most stedfast and generous contributors to the work of God. Last at the cross, and bringing sweet and costly embalmments to the grave. See also Acts xvi. 13, xvii. 4. In Israel the devout women seem to have often gathered at the entrance of the tent of meeting, as Anna did afterwards (Luke ii. 36). It must have cost some self-denial to part with their adornments, but love makes such sacrifices light.

The *court* (9) was made of very light materials, conformably with the pilgrim state of the people, and because the whole structure was but temporary. The time would come when the place of the tent would be enlarged, and its cords strengthened to make room for the Gentile world (Isa. liv. 2, 3). The courts were, especially in after days, the home of the Levites, "Blessed are they that dwell in thy courts, they will still praise Thee." The area of the court was 150 ft. long by 75 ft. wide, enclosed by hangings of linen suspended from pillars 7 ft. 6 in. high, and standing 7 ft. 6 in. apart. The pillars were kept firm by cords, and tent-pins of bronze. If we may not be pillars, let us be thankful to be tent-pins strengthening them.

The cost of the Tabernacle (21) was reckoned up by the Levites, under the direction of Ithamar. All the *gold* was a freewill offering (24). Every man brought what he could. It amounted in all to £150,000 of our present money; of this were made all the golden furniture and vessels. The *silver* was levied as a kind of poll tax (xxxii. 15), and amounted to £34,000; of this were made the sockets into which the boards of the tabernacle were let, and on which they rested. A *bekah* is half a shekel. Every man in Israel was therefore compelled to give the same amount towards these foundations of their Tabernacle; and this was perhaps intended to teach, that, however, we may differ in other matters, we must all take an equal interest, as, indeed, we all have an equal need, of the foundation truths of Christ's atonement and work. All this amount of money was accumulated in the last days of their stay in Egypt (xii. 36). But surely the readiness with which they parted with their hoarded treasures is a lesson and example to the Church.

MONDAY, APRIL 15.—Exodus XXXIX.

The priests' garments (1—31) were very rich. We have already described them in previous notes on chap. xxviii. These garments have a spiritual meaning as setting forth those gifts and graces and offices, which the Lord Jesus assumed when He undertook the work of our salvation, as our High Priest. All the spiritual Israel were borne on his shoulders and carried on his heart, and presented in the breastplate of judgment to the Father; whilst the holy crown of pure gold, engraven with Holiness to the Lord, stood manifestly on his brow. True believers are spiritual priests (1 Pet. ii. 5), clothed in fine linen (27; Rev. xix. 8), which we must ever keep white in the precious blood (Rev. vii. 14).

The completed Tabernacle was the type and emblem of Jesus Christ. "The Word was made flesh, and *tabernacled* among us" (John i. 14). As the Shekinah dwelt in the sanctuary, filling it with light and glory, which sometimes flowed over into the outer courts, so did God dwell in the person of Jesus, sometimes irradiating his whole being, as at the transfiguration (Coloss. ii. 9; 2 Pet. i. 17; Rev. i. 16). The Tabernacle is also a symbol of every true child of God; for God still dwells in human spirits, and shines out through them, so that there is no part of them left dark. "Know ye not that your body is the temple of the Holy Ghost which is in you" (1 Cor. vi. 19)? The Tabernacle is also a type of the collective Church, in whom God dwells (Eph. ii. 22). It must have been a very affecting and triumphant moment when Moses looked on the completed Tabernacle, not yet set up, but awaiting the next step of erection. "And Moses looked upon all the work." So does God look on all our work, even before it is evident to the world, and blesses us in proportion to the entireness of our obedience.

The exact obedience of the people is expressly and repeatedly emphasised. Underlinein this chapter and the next the repetition of "as the Lord commanded Moses." We are too inexact in our obedience. We content ourselves with general principles, to the frequent neglect of minor points. But how much depends on absolute obedience (John xiv. 21, Acts v. 32).

TUESDAY, APRIL 16.—Exodus XL.

The time for setting up the Tabernacle was fixed on the anniversary of the Exodus (1—17). How much had been done in that short time? When there is unanimity among his people and good direction, God's work goes on apace. Moses took the same pleasure and care in erecting the Tabernacle and the workmen in making it. There was no rivalry or emulation except as to who should do his part most expeditiously and efficiently; and thus without friction or ill-feeling the whole of this great work was brought quickly and successfully to a close.

The frequent use of oil (9, &c.) should be noticed as teaching our incessant need of the grace of the Holy Ghost, without whom the fairest work is unacceptable to God. How greatly do we need to receive the daily unction of the Holy Spirit on ourselves as priests (13—15), and on all our work (10)? And how necessary also that we should make constant use of the laver, washing whenever we undertake any service in the name of God (John xiii.).

The solemn consecration (34, &c.) was made by the descent of the cloud of the Shekinah, filling it with light so insufferable that even Moses could not enter (Zech. ii. 5). That cloud was the symbol or manifestation of God, and, like the royal standard flying from the battlements of a palace, it intimated that the King of Israel was literally dwelling among his people "in residence." We have not now the outward symbol, but we have the essential reality (Matt. xxviii. 20). That cloud became the guide of Israel's march (Num. ix. 15; Neh. ix. 19; Ps. lxxviii. 14). Sometimes it demanded long patience as it tarried, and the people had no other alternative than to wait. And when we are not sure of our way, we must wait till we can see what God's will may be (Ps. lxii. 1). But we ought never to go in front of Him (John x. 4), nor should we lag behind. And we must ever remember that the presence of our God with us is not only a guide and a glory, but a defence. When God is in the midst of us we cannot be moved (Ps. xlvi. 5). Oh, happy is the people whose God is the Lord, and who obey his commandments.

THE BOOK OF LEVITICUS.

The word "Leviticus" is used by the LXX. and the Vulgate as a comprehensive designation of the subject of this book, meaning the rites and ceremonies for whose celebration the tribe of Levi was set apart. The word, however, does not occur in the Hebrew Bible; there the book is designated, as in other instances, by its opening word, "Vayikra," the first part of the sentence, "And the Lord called unto Moses," &c.

It may be called the book of Israel's ritual, or the priests' directory, as it is chiefly occupied with the laws of sacrifices and of purifications, and other priestly functions. It is very wanting in any formal arrangement, but the following general divisions of the book may be found useful.

Laws of the offerings (i.—vii.).
Consecration of the priests, with history of that of Aaron and his sons (viii.—x. 20).
Laws of purifications (xi.—xv.).
Day of Atonement, and explanation of the use of the blood (xvi.—xvii.).
Prohibited marriages and evil practices (xviii.—xx.).
Precepts as to priestly duties (xxi.—xxii.).
Feasts (xxiii.—xxv.).
Promises and threatenings, vows (xxvi.—xxvii.).

To the Christian the book is of deep interest, as being far more than a record of bygone and now discarded observances. For, as the Epistle to the Hebrews teaches us, Israel's "worldly sanctuary" was intended to prefigure the great things of Christ's salvation. All pointed to Him. He was the Sanctuary or Temple (see John ii. 21). He was the Altar (Heb. xiii. 10) as well as the Sacrifice (Heb. x.), and also the Priest (Heb. vii.). Thus also the laws of the offerings present us with so many different aspects of his offering and sacrifice; and the distinctions of meats (clean and unclean), and the various purifications and festal celebrations set forth the purification from sin effected by his great sacrifice, and its application to the walk and ways of his people. In no book of the Bible do we more need his presence to expound to us "the things concerning Himself" (Luke xxiv. 27).

WEDNESDAY, APRIL 17.—Leviticus I.

In the last chapter of Exodus we read of how, on the Tabernacle being reared up, "the glory of the Lord filled the Tabernacle." Leviticus begins by the Lord speaking unto Moses, "out of the Tabernacle," for He is not now speaking "from heaven," as in Exod. xx. 22, but from the sanctuary which He has now condescended to make his dwelling-place (Exod. xxv. 8). As God is now dwelling in the midst of his people, it may well be said, "Bring an offering and come into his courts." Hence the early chapters of Leviticus contain the law of the offerings, for no will-worship is here permitted; as every earthly court has its own laws of ceremonial for approaching the sovereign, so must it be with the King of Israel. He who is to be worshipped must alone prescribe the mode and manner in which He is to be approached, the more so as these offerings and sacrifices are all intended to typify the great offering and sacrifice who is to appear "when the fulness of the time is come."

This chapter contains the law of "the Burnt Offering," which presents the most general aspect of the work of Christ, that in which "through the Eternal Spirit He offered Himself without spot to God." Hence it was the leading characteristic of this burnt offering that (as contrasted with others in which only the fat was placed upon the altar) the whole animal, the skin alone excepted, ascended up in fire and smoke, as it were, to God. The Hebrew word for burnt offering comes from a root which means to ascend.

Mark five points which were prescribed as essential to a valid offering. It must be: (1) *A perfect offering*, "a male without blemish"; (2) *at God's chosen place*, "the door of the tent of meeting," R.V. (see xvii. 4 for the penalty of infringing the law); (3) *with a definite object*, "that he may be accepted before the Lord," R.V. ("of his own voluntary will," A.V., is now rejected as a wrong translation); (4) *with a ceremony of identification*, "the laying on of hands," typifying faith (see Heb. vi. 2); (5) *with priestly ministration* for sprinkling of the blood and burning the offering by fire unto the Lord.

Three grades of offering suited to the varying means of the worshipper (herd, flock, fowl) typify varying degrees of the believer's apprehension of the value of Christ's giving "Himself for us an offering and a sacrifice to God for a sweet smelling savour."

THURSDAY, APRIL 18.—Leviticus II.

The subject of this chapter is the meat, or (better in R.V.) "Meal Offering," of fine flour, the type of the perfect character, the sinless nature of the Lord Jesus. Mark two accompaniments of this offering: (1) "He shall pour oil upon it"; (2) "and shall put frankincense thereon," typifying how God anointed Jesus with the Holy Ghost, and how fragrant his perfect obedience ever was to God. "This is my beloved Son, in whom I am well pleased."

As in the former chapter, so here and afterwards, no offering could be offered except through a priest, and that one of God's appointment. "He shall bring it to Aaron's sons the priests." So Jesus, after fulfilling in his own person and work all that was needed for offering and sacrifice, went up into the heavenly sanctuary as the true Priest, to carry out all needed priestly service for those "that come unto God by Him."

Rome's self-appointed priests carry on their mummeries in a worldly sanctuary, which is an offence against God's dispensational arrangements ("he shall think to change times and laws," Dan. vii. 25), and a deliberate rejection of the priesthood of the Lord Jesus, "which passeth not from one to another" (Heb. vii. 24, marg.).

No leaven was permitted in the meal offering (11), and of the Lord Jesus it is said (1 John iii. 5), "in Him is no sin." An exceptional case seems referred to (12), that of the firstfruits, in which, as in the thank offering (vii. 13), as well as the Pentecostal loaves (xxiii. 17), typifying the Church, leaven was tolerated. "If we say that we have no sin, we deceive ourselves, and the truth is not in us."

No meal offering is permitted without salt (13), and no exception to this rule (as in the case of leaven) is recognised. Salt typifies grace (see Matt. v. 13; Col. iv. 6), and this must never be absent, the more so when leaven is present, for "it is the contrary of leaven."—*Sp. Com.* See Gal. v. 17: "These are contrary the one to the other." A sinless Christian is a self-deception; but a graceless Christian is a self-contradiction.

FRIDAY, APRIL 19.—Leviticus III.

The Lord Jesus has been set forth in chap. i. as the burnt offering in relation to God, and in chap. ii. as the meal offering in relation to man; we are now to regard Him as the peace offering, to rectify the disturbed relations between God and man. The supplemental details as to the peace offering in chap. vii. 11, &c., need to be combined with what we read here, in order to get a comprehensive view of the whole subject.

The leading characteristic of the peace offering is that, in addition to its strictly sacrificial nature, it supplied food to God in the fat burnt upon the altar (16), to the priests in those parts specially reserved for them (vii. 33, 34), and to the worshipper in the part which he might appropriate (vii. 15). Thus it was a feast upon a sacrifice which had effected reconciliation, and in which both parties reconciled took part, and with them the priest who officiated in effecting the reconciliation. A beautiful typical picture of the truth set forth in 1 John i. 3: "Our fellowship is with the Father and with his Son Jesus Christ, and these things write we unto you, that your joy may be full."

Mark a solemn warning as to the need of holiness in maintaining communion with God, conveyed by the words (vii. 20), "the soul that eateth of the flesh of the sacrifice of peace offerings that pertain unto the Lord, having his uncleanness upon him, even that soul shall be cut off from his people."

SATURDAY, APRIL 20.—Leviticus IV.

The subject of this chapter is the Sin Offering, and that in a fourfold adaptation to the case of: (1) the Priest, (2) the whole Congregation, (3) the Ruler, and (4) any one of the People. The distinction between 2 and 4 is that expressed by the words *collectively* and *individually*, hence the importance of the person and of the occasion calls for a "bullock" in the first two cases; whilst a goat suffices for the two latter. An able German writer on the offerings (Kurtz) notes this distinction between the burnt offering, the peace offering, and the sin offering. "*The act of burning* was the culminating point of the burnt offering. *The sacrificial meal* was the culminating point of the peace offering. While that of the sin offering was *the sprinkling of the blood.* Hence the special object of the sin offering was expiation; all the rest fell into the background beside this sharply defined purpose."

Whilst the blood of the sin offering for the priest or for the whole congregation (a bullock) was brought into the holy place and sprinkled "seven times before the Lord, before the vail of the sanctuary," the blood of the two inferior sin offerings for the ruler or the individual (a goat) was only sprinkled on the horns of the brazen altar: in the former case Christ and his Church being more distinctly typified.

The character of the sin for which the sin offering was permitted is expressed by the words, "through ignorance," A.V.; or "unwittingly," R.V.; and in margin, "through error." It is the word used of the unintentional man-slayer (Numb. xxxv.), who "without enmity" or premeditation may kill a man. It distinguishes deliberate, wilful sin from that of which it may be said, "they know not what they do" (Luke xxiii. 34), of which sin the Apostle Peter could say, "I wot that through ignorance ye did it" (Acts iii. 17).

VAUDOIS OF THE UPPER ALPS.—A fortnight ago we gave the substance of an urgent appeal which has been circulated in the French evangelical papers, on behalf of these poor people. Disease and want have thinned them sadly of late years, and, as subsistence is impossible under present conditions, it is proposed to send some more families to Algeria, to join a colony already planted there and doing well. Such of our readers as may wish to help in this benevolent endeavour, may send donations to Mrs. Bowron, 18, Medina-villas, Hove, Brighton.

CHELSEA Y.W.C.A.—During last year forty-seven young women stayed at Tryon House, 8, Durham-place, Smith-street, Chelsea, S.W. The need of the Home has been amply proved, many who have sought its shelter having given expression to their sincere pleasure and gratitude. It is nearly fifteen years since Miss Catharine Ellis began this work, with its several interesting and useful adjuncts. Kind friends have sustained the hands of the workers, and, notwithstanding many difficulties, there was much to cheer during the year. Communications should be addressed to Miss Ellis at the Home.

International S.S. Lessons.

Sunday Afternoon, April 21.

THE TWO GREAT COMMANDMENTS.

MARK xii. 28—34. GOLDEN TEXT: ROM. xiii. 10.

THERE seems to have been a twofold reason for the Scribe's question. According to Matt. xxii. 34, 35, our Lord's decisive victory over the Sadducees had led the Pharisees to gather together in exultation, and to use the Scribe as their instrument in further "tempting" Christ. Their aim was to entangle Him in their controversy about the commandments. Braune says: "The Jews enumerated 613 ordinances:—365 prohibitions, according to the days of the year, 228 commandments, according to the parts of the body. The Pharisees distinguished between lesser and greater." It seemed certain that Jesus could not answer the question without giving offence to many. But in Mark the Scribe appears more like a sincere and earnest inquirer (28). He has attentively listened to the previous discussions, has admired the Lord's skilful replies, and seems concerned to make use of such a Teacher for his own guidance. His connection with the Pharisees is perhaps the only reason why he is not an avowed disciple of Jesus.

In answering the question our Lord quotes from the Old Testament. The first commandment is in Deut. vi. 4; and the second in Lev. xix. 18. The people were constantly erring because they knew not the Scripture, hence our Lord's frequent reference to it (see 24, 26, 36).

The first part of man's duty is love to God (29, 30).—In order to this it is necessary to recognise the *unity of God.* "The Lord is one" (R.V.). Our Lord has already been charged with blasphemy for having declared his equality and oneness with the Father (John x. 30—33); but He none the less forcibly declares that God is one, and that this truth lies at the very foundation of true religion. God demands *the love of the entire being.* "*The heart*"—the very centre of our being; "*the soul,*" the life filling every part; "*the mind,*" the intelligence, the power of knowing; "*the strength,*" the energy with which all can act. Not only these, but the *whole* of each of them. Note the repeated "*all.*" Our whole being was made for God, and finds no rest save as it is fully yielded to Him.

As man loves God, *he obeys also the second commandment* (31). No man can obey the second who does not obey the first. To know who is our neighbour, see Luke x. 25—37. And our love to him is to be like our love to ourselves. Does not our Lord's example exceed this (John xv. 12, 13)?

These two are hardly separate commandments, but different parts of the same. There cannot be true love to God without love to men, nor can there be true love to men where there is no love to God. The first was represented on the first table of the law, "which contained commands concerning God's glory, God's likeness, God's name, God's day, God's representatives. The second was expressed on the second table, which contained commands concerning person and life, marriage and household peace, goods and chattels, honour and right, and the heart of man. The two tables are one; containing the commandments of one, inseparable, heavenly law of love."—*Braune.* See such passages as 1 John iv. 20. Love to God will prompt not only respect for the rights of others, but affectionate interest and self-denying effort to promote their advantage.

Obedience to these great commandments is not possible under the law. Love cannot be produced by the mere command to love. It is well for all, even the youngest, to learn this. The law declares our duty, not in order that we may obey, but that we may know the fact of our disobedience (Gal. iii. 19; Rom. iii. 19, v. 20). But under the new covenant we receive the same command with a *new power* (Deut. xxx. 6; Jer. xxxii. 39; Ezek. xxxvi. 26; Heb. viii. 10). The love of God shed abroad in our heart makes obedience possible. The law failed through the weakness of the flesh. Christ succeeds by dying to put away our guilt, and by the Spirit of God sent to dwell within us.

The Scribe approved of the reply of Jesus (32, 33). He felt its convincing power, and was constrained to express admiration for it. Evidently, too, he had seen some glimpses of moral and spiritual truth behind the ceremonials of the Old Testament. He embodied in ver. 33 the teaching of 1 Sam. xv. 22; Ps. li. 16, 17; Micah vi. 6—8. Jesus recognises the wisdom of his reply. He saw "that he answered discreetly"="sensibly, intelligently."—*Morison.* And, therefore, he was "not far from the kingdom of God" (34). His clear apprehension of the truth showed that his judgment was already enlightened; he only needed now the surrender of his will. Are not many of our scholars in this condition? Knowing the truth, but not yielding to it. Though "not far from the kingdom," he was not *in it.* And we do not know whether he ever "crossed the line." It is possible to be very *near* to salvation, and yet to miss it at last. No one remains "near to the kingdom" for long. He either enters, or goes back from it. And the bitterest regret he can ever feel will be because of his having been so near without having entered.

ILLUSTRATIONS.

One God.—In his "Mission to the Mysore," Rev. W. Arthur tells of an interview he had with an old man, to whom he had formerly given a religious book. The man described it as "a very wise book," but it had "one fault which greatly surprised all who had read it." "What was the fault?" After some hesitation the old man replied, "It would not allow of any God but one! Now, what do you say to that?"

Love the Lord thy God.—Dr. Milnor, a distinguished lawyer of Philadelphia, returning to his home, was met by his daughter, saying "Papa, do you know I can read?" "No," he said, "let me hear you." She opened her Bible and read, "Thou shalt love the Lord thy God with all thy heart." The message went home to him as a solemn admonition. He retired to his room, and there sought the Lord, and was saved. Though over forty years of age, he abandoned politics and law for the ministry, and was for thirty years the rector of St. George's Church, Philadelphia.

LADY DUFFERIN'S FUND for supply of medical aid to the women of India (says *The Queen*) will effect a quiet revolution in the social state of India. Its immediate effect is to ameliorate the sufferings of the women of the country; its future will be to assist in softening the injurious effects of caste prejudice, and to unite more firmly the various races that inhabit the vast peninsula of Hindostan.

BETHNAL GREEN FREE LIBRARY.—Last week the Lord Mayor visited Bethnal Green for the purpose of presiding at the thirteenth annual gathering in connection with the Bethnal Green Free Library, London-street. The number of persons attending the library, lectures, and classes, was stated to be 50,000 for the year, being an increase upon the previous year of 8,000. The institution is not supported by a rate, and is dependent upon voluntary contributions. The Lord Mayor said it seemed to him that one of the most gratifying signs of the times was the recognition everywhere of the necessity of doing something towards the promotion of the higher education of the people. When that library was first established it was considered by many to be a very bold step, but it had blossomed into one of the most useful institutions in the Metropolis, and that showed the experiment was not a failure but a wonderful success. He could not help thinking there ought to be more institutions of a similar character. A resolution was adopted expressing the hope that definite steps would be taken towards the erection of new library premises which would provide sufficient accommodation.

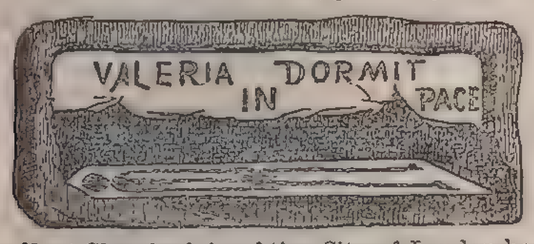
CHILDREN'S CLOTHES FOR HOLIDAY HOMES.—At a drawing-room meeting held last week at Devonhurst, Chiswick, the residence of Mr. and Mrs. E. H. Watts, the fact came out that the children who have opportunities for passing a fortnight in summer at the many Holiday Homes, founded by the Ragged School Union, are sometimes sadly inconvenienced by want of clothes. It occurred to Mrs. Watts that a good purpose would be answered if holiday clothes for boys and girls for use at the Homes exclusively, were provided; and accordingly, those who attended the meeting were enabled to see what the needles of about a dozen volunteer ladies had effected since the end of last year. A large apartment of the mansion presented the appearance of a show-room at a wholesale outfitters, so extensive was the provision of all that boy and girl holiday keepers could require, including even strong boots and hats and caps. The boon conferred will thus be very considerable; but while youthful hearts will be gladdened, the direct effect will be to prevent the spread of infection which may come from cheap second-hand garments which the poor, without thought of consequences, purchase for their children at rag-fair. The meeting at Devonhurst was the last of a series.

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"A book which is the result of its author's own struggle with doubt, and victory over it, can never be worthless. Dr. Pierson's argument for the supernatural origin and unique power of the Bible is lucid, comprehensive, trenchant, and conclusive. The parts which deal with the moral beauty and sublimity of the Bible and with the Person of Christ—are exceedingly good. Those who honestly weigh the successive stages of Dr. Pierson's argument can reach but one conclusion."

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"MAY MEETINGS," 1889.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.				
Fri. 12	2 30 p.m.	Paris City Mission	*m* The Mansion House, E.C.....	The Lord Mayor.
Sun. 14	11 a.m.	Inst. for Educatn. Missnrs.Dghtrs.	*s* Lyndhurst-rd.Ch.,Hampstead	Rev. R. F. Horton.
,,	11 and 7	Indian Female Normal Schl. Soc.	*s* Brunswk.Chpl.Up.Berkeley-st.	Rev. Henry Lewis.
Mon. 15	3 p.m.	Anglo-Indian Evangelisation Soc.	*m* Willis's Rooms, St. James's...	Earl of Aberdeen.
,,	7.30 p.m.	Camberwell Misn. & Ragged Schl.	*m* Schl.Toulon-st.Avenue-rd.S E.	Mr. Edward Rawlings.
Tues. 16	7.30 p.m.	Widows' Friend Society.....	*m* Wellington Hall, Islington, N.	Rev. W. H. Barlow.
Wed. 17	3 p.m.	Strangers' Home for Asiatics, &c.	*m* The Home, Limehouse, E. ...	Bishop of Bedford.
Sun. 21	11 a.m.	Trinitarian Bible Society	*s* Baptist Chapel, Hendon,N.W.	Rev. G. D. Hooper.
Wed. 24	7 p.m.	Monthly Tract Society	*m* Exeter Hall	Mr. George Williams.
,,	7 p.m.	Wesleyan Missionary Society	*s* City-road Wesleyan Chapel...	Rev. E. E. Jenkins.
,,	7 p.m.	Baptist Union (Home Missions)...	*s* City Temple, Holborn-viadct.	Rev. C. A. Berry.
Thurs. 25	10.30 a.m.	Baptist Missionary Society	*m* 19, Furnival-street, Holborn..	Rev. J. A. Spurgeon.
,,	11 a.m.	Wesleyan Missionary Society	*s* Centenary Hall, Bishpsgte st.	Rev. Joseph Bush.
,,	7 p.m.	Baptist Building Fund	*m* 19, Furnival-street, Holborn..	Mr. J. B. Mead.
Fri. 26	7 p.m.	Sunday School Union	*m* 56, Old Bailey, E.C.....	Mr. F. F. Belsey.
,,	11 a.m.	Wesleyan Missionary Society	*s* Great Queen-street Chapel ...	Rev. R. W. Dale, D.D.
,,	7 p m.	BaptistYoung Men's Missy. Assoc.	*m* 19, Furnival-street, Holborn..	Sir N. Barnaby.
Sat. 27	9 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. Clarence Smith.
,,	7 p.m.	Wesleyan Missionary Society	*m* City-road Chapel, E.C.	Rev. W. G. Pascoe.

b.—Breakfast; *m.*—Meeting; *s.*—Sermon.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C.—Bible lectures, by Mr. W. R. Lane, Mons. in April, 6.15 p.m. April 12, Mr. G. W. Clarke, of the China Inland Mission.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., April 14, 3 and 7 p.m., Mr. Walter Robson. Thurs., April 11, 7.30 p.m., service of song, by the London Evangelistic Choirs' Association. Address by Lady Hope.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only; 7.30 p.m., public, Mr. A. C. P. Coote, Mon., Tues., Wed., and Fri., 8 p.m., young men's meetings. Bible-reading, by Colonel Puget, Sat., 8 p.m. Prayer-meeting, 1 to 2 (Sat. ex.). Thurs., 8 p.m., French Bible-class.

Y.M.C.A., 186, Aldersgate-street, E.C. — Fri., April 12, forty-fifth annual meeting, Mansion House. Reception by the Lord Mayor and Lady Mayoress, at 4.30. Addresses by Rev. E. A. Stuart, and Rev. John McNeill, at 5.

Young Women's Christian Association.—Annual meeting, Exeter Hall, Thurs., April 11, 8.30 p.m. Lord Kinnaird in the chair. Speakers—Rev. John McNeill, Misses Leitch (missionaries from Ceylon).

Y.W.C.A., Morley Halls, 316, Regent-street, W.—Bible-readings, by Rev. F. B. Meyer, Friday, April 12, 11.30 a.m. Open to all.

The West Central Mission.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes' Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free. A collection. Sun., 3.15 p.m., service for young people, conducted by Major Meares.

Conference Hall, Mildmay-park, N.—Special mission by Messrs. Fullerton and Smith, to Sun., April 14. Sun., 3.30 and 7 p.m.; week-days (except Fri.), 8 p.m.

Great Assembly Hall, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Rev. E. A. Telfer.

St. George's Hall, Langham-place, W.—Dr. McKilliam, Sun., at 11 and 7. Wed., 8 p.m., Burlington Hall, Savile-row.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. April 12, Rev. Evan H. Hopkins.

Burlington Hall, Savile-row, W. — Address, by Mrs. Yapp, to ladies only, on "Union with Christ," Friday, April 12, at 3.30.

Agricultural Hall, Islington, N. — Evangelistic address, Sun., 3 p.m.

Conference Hall, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. Dr. E.W. Bullinger.

Metropolitan Tabernacle, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

Presbyterian Church, Regent-square, W.C. — Rev. John McNeill, Sun., at 11 and 7; Thurs., 7 p.m. Young people specially invited.

Regent's Park Chapel, Park-square East, near Portland-road Station.—Rev. F. B. Meyer conducts a service for workers and others, every Thurs., 11.30 a.m. Sun., 11 a.m. and 7 p.m. Gallery seats free.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

Home of Industry, 29, Bethnal Green-road, E. — Monthly meeting for Christian workers, Wed., April 17. Tea at 6; meeting at 7. Address by Mr. Edward Trotter. The party of children sailing for Canada on May 16 will be present.

House of Rest, 8 Cambridge-gardens, Kilburn, N.W.—Fri., April 19, social gathering for Bible-study; subject—"The Cherubim." Tea at 6; meeting at 7.

New Kilburn Hall, Kilburn-gate, N.W.—Bank Holiday, Mon., April 22, meetings at 4 and 7. Prayer, praise, and addresses by various friends.

Rev. Dr. Thain Davidson will preach his monthly sermon to young men, in Islington Presbyterian Church, Colebrooke-row, N., Sun., April 14, at 6.30.

Glasgow Half-yearly Meetings of Christians, Waterloo Rooms, near Central Station, April 22 and 23.

Christian Convention at Rome for the Deepening of Spiritual Life, April 28. Hon. sec., Miss Grace Filder, 27, Via Sistina, Rome.—Particulars from General Hatt Noble, Redhill, Surrey.

Nottingham.—Convention for the deepening of spiritual life, Mechanics' Hall, May 20—23.—Hon. Sec., Rev. C. Lea Wilson, Radford Vicarage, Nottingham, of whom particulars may be obtained.

Meetings of Believers, Merrion Hall, Dublin, June 3—7.

Notices.

Christian workers who have been in India and who can draw well are invited to place themselves in communication with Colonel M. Millett, 12, Gloucester-terrace, Onslow-gardens, S.W., who is bringing out some more bordered leaflets in various Indian languages.

Communications Received with Thanks. — C.A.H. R.M. G.S.W. H.E.S. S.A. J.W.W. W.H.S. R.A. E.B. G.H. K.M.S. A.S. S.M. J.E.W. T.B. G.A.M. J.B.B. F.H.A. M.B. J.G.A. G.S. J.L. M.S.C. W.H. J.H. T.R. W.R. C.H.A. S.H.B. W.H.N. S.P. H.S. E.E.B. S.C.R. P.A. E.L. A.E.M. G.W. J.S. H.M.R. W.D. R.D.F. G.W.B. R.M. J.B. E.K. G.J.H. R.B.B. A.P. J.E. W.R. S.A.G. A.P.D. S.E.B. M.J.S. W.W.S. J.H. M.R.S. W.B. W.H.G. J.C.C. C.B.S. F.H.P. R.C. G.F.H. J.P. R.M.T. J.K. C.B. M.M. H.E.B. J.E.E. W.H. M.H. E.J.H. J.P.I. A.T. W.H.M. J.W. D.M. G.D.B. K.S. C.G.M. F.L.P. B.W. J.L.N. J.G.M. H.R. W.G. A.C.J. J.E.C. A.E.S. W.B.N. K.A. D.S. L.W.C. J.H.G. J.W.G. C.F.J. G.T.H. G.G. H.H. J.H.T.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Margate.—Rev. H. E. Sampson, 7, Allendale Villas, Thanet-road, Margate, appeals for help towards the erection of a Mission-hall for Gospel work among the many summer visitors.

Mr. Cecil G. Smith, Y.M.C.A., St. James'-square, Bristol, writes:—Several of the soldiers, whose addresses were sent to friends wishing to post The Christian weekly, are not receiving them now, and in some cases the senders have removed. Would all friends who are sending papers kindly forward me their present correct address and the name and address of soldier.

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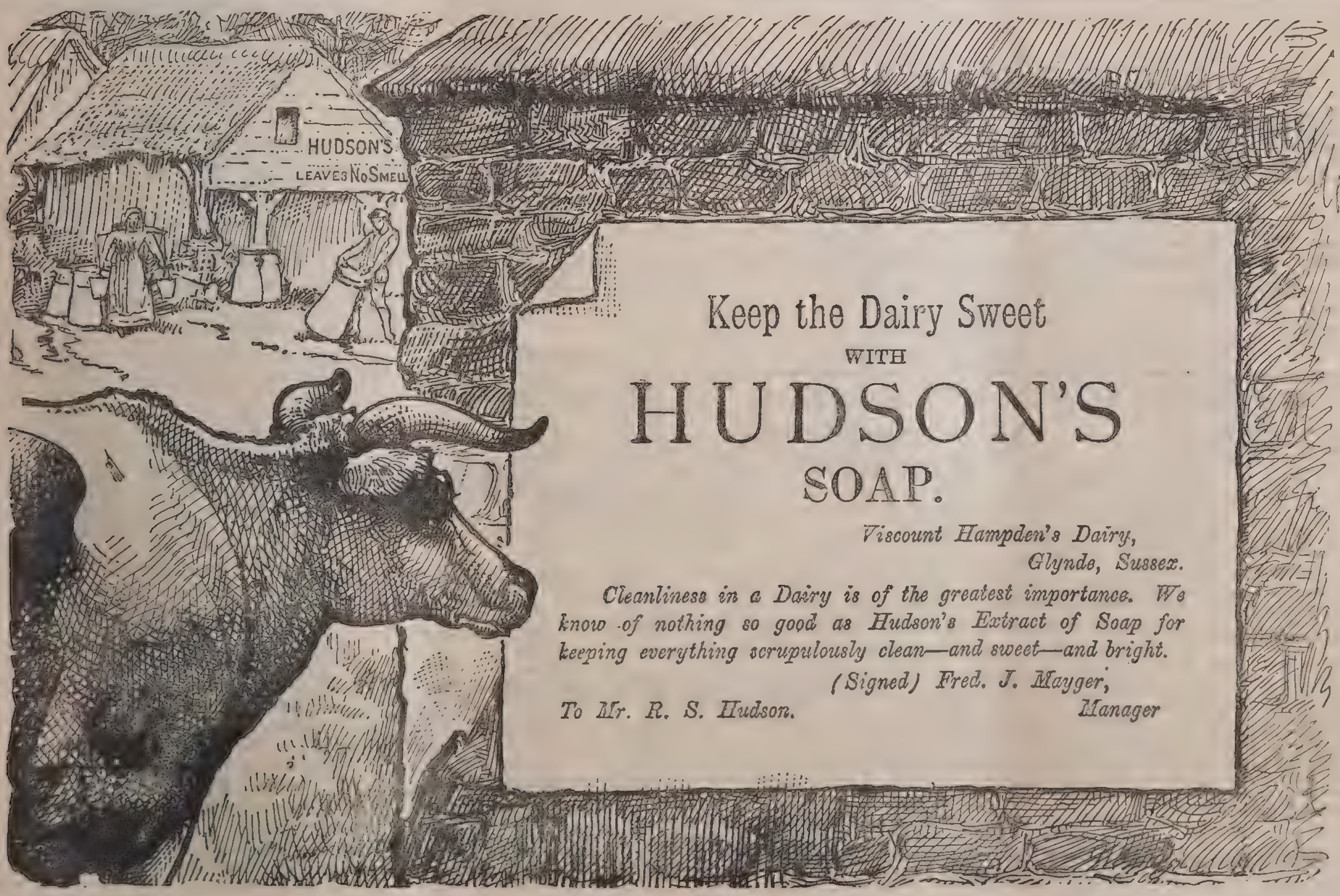
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The Twenty-Ninth Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

SEVERE BRONCHIAL ATTACKS.
RIGHT LUNG AFFECTED.
CASE of MISS HUNT, near NEWNHAM.

In the summer of the year before last, Mrs. HUNT, of Ruspidge, near Newnham, Gloucestershire, having heard of benefits received from my treatment in her neighbourhood, wrote to consult me on her daughter's case.

The patient had never been strong. She had had a cough for a long time. Expectoration had become difficult, attended with severe pains in the side, chest, and shoulders. Breathing spasmodic and very bad on the slightest exercise. The appetite was failing. The secretions were all wrong. Hectic flushes and night perspirations troubled her. Two doctors had examined her. One said there was a deformity on the right side. Another said the right lung was affected.

I advised her, and following my advice she got so much better that the parents expressed themselves as getting "quite hopeful of her." After this she had a relapse (at the end of August). But they persevered, by such help as I readily gave them. In February, thinking she needed a tonic, in addition, I ordered steel and quinine.

She continued to get on well, and writing me on the 2nd January last, the mother says:—"With thankful heart I write to tell you my daughter has had no attack of the bronchitis since we last wrote. Your medicine seems to have effected a cure, for which we are all truly thankful. You can make use of this if you think proper."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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In Montserrat alone is the Lime Tree cultivated for this purpose, and great care should be taken to obtain this brand (as supplied to the Government), and not any of the numerous concoctions sold under the name of Lime Juice Cordials, or prepared Lime Juice, &c.

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Prevents Redness, Roughness, and Chapping.

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THE RISEN CHRIST.
By Dr. Pentecost.
v. page 9.

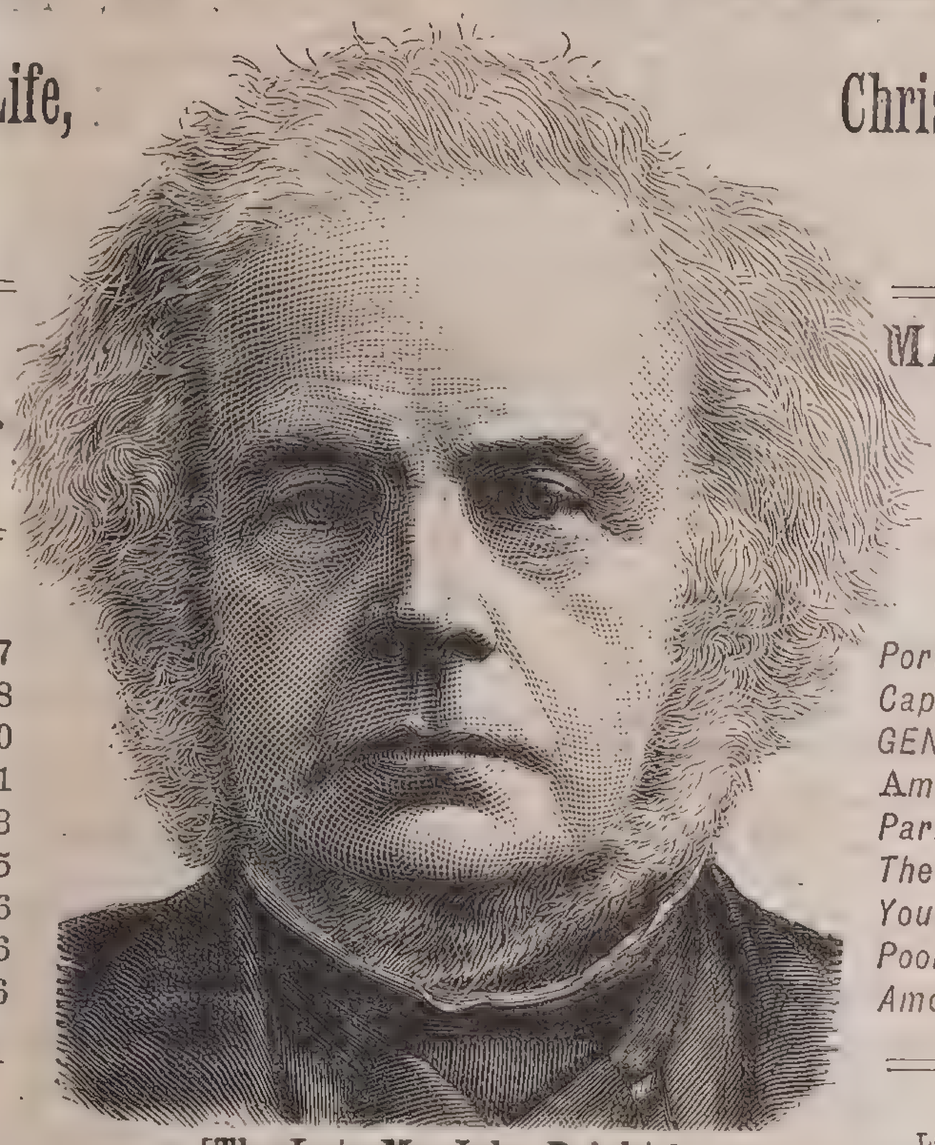
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[The Late Mr. John Bright.]

No. 1003.] FRIDAY, APRIL 19, 1889.

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Request the pleasure of the Company of all **FRIENDS OF LITTLE CHILDREN** to the

EASTER FESTIVAL of the BOYS' HOME,

To be held (D.V.) in the Large

GYMNASIUM of the STEPNEY HOME, on WEDNESDAY AFTERNOON, APRIL 24.

It is especially hoped that many happy **YOUNG PEOPLE HOME FOR THE HOLIDAYS** will avail themselves of this opportunity to Visit the Institutions.

At 2.15 p.m. precisely the doors of the Homes will be thrown open, and all having Tickets (to be obtained free on application) can inspect the various Workshops and Schools, where the industrious Boys can be seen hard at work,

Making and mending boots and shoes,
Manufacturing all sorts of brushes,
Carpentering and joinering,
Box-making,
Wood-chopping,
Tailoring,
Baking huge piles of bread, and perhaps
Blacksmithing.

Her Majesty's Hospital for Sick Children, adjoining, can also be inspected, with its various pretty wards, the neat cots of which contain so many poor young sufferers.

Then at 3.15 exactly the new Gymnasium will be opened for a public Meeting, over which Dr. Barnardo himself will preside. At this Meeting the Chairman will tell some wonderful stories of the work. The Rev. W. J. Mayers will delight his auditors, old and young, by his touching address, entitled, "Life's Lights and Shadows as they fall on the Children," illustrated by several beautiful cartoons. Mr. Mayers will also sing several Sacred Solos, one of which will be accompanied by the music of the bells.

The little Scotch Pipers in full array will march to and fro, playing their thrilling music.

The Hand Bell Ringers will also perform selections upon their sweet peal of 100 silver-toned bells. One little boy will play on the dulcimer, another will give cornet solos illustrative of Home life, while yet a third will produce distant echoes of fairy bells.

At 4.30 a squad of trained boys will go through drill evolutions, whilst at 5 o'clock there will be a Swimming Contest in a large new Swimming Bath.

Refreshments will be provided at a very moderate charge in the large school and class-room.

Intending visitors should write at once, enclosing *stamped and addressed envelope* (large size), for tickets, without which no one can be admitted, to the Secretary, Mr. JOHN ODLING, who will send the same by return of post free.

18 *to* 26, *Stepney Causeway, London, E.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with many thanks, a Parcel from M.A.R. "Rose."—I shall be glad of the flower seeds, and any plants for the garden surrounding the Homes.

Rations of Food to Hungry Children. The Infant Day Nursery. Free Day Ragged Schools. Band of Hope. Scripture Union. Children's Services. Classes for Rough Boys. Sunday Schools, Morning, Afternoon, and Evening. Work amongst Lads. Class Rooms, Parlour, Tea-room, Library, &c., for Elder Girls and Young Women. Mothers' Meetings. Mission to Inebriate Women. Bible Classes. Common Lodging House Services, Gospel Temperance Work, Evangelistic Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The 103rd ANNUAL MEETING will be held at the MANSION HOUSE on Tuesday, April 30, at 3 o'clock.

The Right Hon. the Lord Mayor will preside. Speakers: Ald. and Sheriff Gray; Mr. Sheriff Newton; Rev. Dr. Clifford; Rev. John McNeill; Rev. Richard Roberts; Sir Henry W. Peek, Bart., and others.

Admission by ticket only, to be obtained free of charge at the Office, 52, Finsbury-pavement, E.C.

EAST END DISTRESS. — Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., appeals for assistance for destitute families. Children's Free Dinners, and Soup Kitchen Fund in urgent need of funds. Gifts of money, good, or clothing promptly acknowledged, and exclusively appropriated to the relief of destitution.

DR. IMLACH'S PRIVATE HOSPITAL, 30, Hope-street, Liverpool.—Arrangements have been made with Dr. IMLACH, to set apart accommodation in his Private Hospital for Ladies of limited means, who require special medical or surgical treatment, and also for a few free Patients. The following Ladies have consented to act as visitors:—Mrs. Alfred Booth, 46, Ullet-road, Sefton-park; Mrs. W. B. Halhed, 6, Sunnyside, Princes-park; Mrs. Sing, Kelton, Aigburth; Mrs. D. W. Mountfield, 2, Newsham Drive, Newsham-park; Miss Cullen, Lenaghmore, Sandown-park; Mrs. Joseph Smith, Newstead, Wavertree; Mrs. T. Frederick A. Agnew, Bank of England, 1, Cook-street. Applications for admission should be made to Dr. IMLACH. Subscriptions and Donations should be sent to any of the Lady Visitors, or to the Treasurer. Mrs. AGNEW, Bank of England, 1, Cook-street, Liverpool.

MILDMAY HOME, TORQUAY.—For Consumptive Female Patients. Terms 10s. 6d. and 7s. weekly. Open all the year. Apply, SECRETARY, Smyrna, Broushill-road. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

HOUSE OF REST, at Eskbank, near Edinburgh. For Christian workers of either sex. Six at a time received. Total abstainers only. Healthy, pretty locality. Terms from 10s. to a guinea weekly.—Mrs. GRANT.

SEDGLEY TEMPERANCE HOME MISSION (Jesus only).—The 29th Annual Report of this Mission may be obtained, post free, from FREDERICK A. HORNER, J.P., Sedgley, Dudley.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

PRIVATE HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W. (near Victoria station). For medical, surgical, and confinement cases. For terms apply to Hon. Sec. Private rooms if desired.

THE CHURCH ARMY.

Annual Meeting, Wednesday, May 1, at 3 Princes Hall, Piccadilly. Chairman, Archbishop of Canterbury (unless prevented); E. Clifford, Esq. (returning from the Sandwich Island Lepers), and most of the staff. C.A. Convention same day and place, at 7.30. Chairman, Earl Kinnaird. Revs. R. Catterall, S. A. Selwyn, and staff.—Funds earnestly requested, to

Hon. SECRETARY, 130, Edgware-road, W.

PAINFUL NEED.—There are by-paths of human suffering from whence no cry is heard. Miss FAITHFULL, The Institute, 136, Regent-street, earnestly pleads for many needy, invalid, and distressing cases. Gratefully acknowledged, Mrs. Parkyn, £1.

CONTRIBUTIONS in Money and Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Some old coats are urgently needed.

EAST LONDON POOR.—Rev. J. W. ATKINSON, 308, Old Ford-road, London, E. urgently appeals for help to provide Food, Fuel, and Clothing for absolutely deserving but destitute poor. Every pound also provides 250 Free Meals for poor starving children.

MONTHLY TRACT SOCIETY.

THE

51st ANNUAL MEETING

WILL BE HELD IN

EXETER (LOWER) HALL, STRAND, W.C.,

On WEDNESDAY, APRIL 24, 1889.

THE CHAIR WILL BE TAKEN AT 7 P.M. BY

GEORGE WILLIAMS, ESQ.

SPEAKERS:

F. A. BEVAN, Esq., R. W. BURNETT, M.A. (of Lille, France), Rev. JOSEPH NETTLETON, Lieut.-Gen. Sir ROBERT PHAYRE, K.C.B., Rev. FRANK WHITE, Rev. Z. B. WOFFENDALE.

Mr. W. DOYËR, of Amsterdam, who is to act as the Society's Agent at the Paris Depôt during the Exhibition, will also be present.

FUNDS URGENTLY NEEDED for the Distribution of Tracts at Paris Exhibition.

181, Queen Victoria Street, London, E.C. J. R. MACKENZIE, *Secretary.*

RAGGED SCHOOL UNION.

PATRON—HER MAJESTY THE QUEEN.

THE FORTY-FIFTH ANNIVERSARY

Will be held on MONDAY, MAY 6, 1889,

At Six o'clock, in EXETER HALL.

The Chair will be taken by the PRESIDENT, supported by the COUNTESS OF ABERDEEN (who will distribute the prizes to elder scholars), the EARL and COUNTESS COMPTON, the Rev. BURMAN CASSIN, M.A., Rev. R. H. LOVELL, Rev. G. W. MCCREE, and others.

The prize-takers will form a Choir, and sing a selection of pieces under Mr. Proudman's direction.

Tickets may be had on application to the Society's Offices, Exeter Hall.

JOHN KIRK, *Secretary.*

ANNUAL MEETING

IN BEHALF OF

MRS. MEREDITH'S INSTITUTIONS,

In connection with the Church of England Women's Missionary Association,

At Exeter (Lower) Hall, Strand, May 2, at 3 p.m.

THE VEN. ARCHDEACON RICHARDSON WILL PRESIDE.

Several Speakers will give information about Home and Foreign Work, *PRISON AND MEDICAL MISSIONS, &c.*

British & Foreign Sailors' Society.

"After seventy years I will visit you, and perform My good word toward you." We pray for God to do this, by causing His servants to enable us to take possession of seventy ports. Thousands of seamen perishing! Gifts could be sacredly invested in new ports. Legacies would also help the General or Aged Missionaries Funds.

Contributions may be sent to Messrs. MORGAN & SCOTT; the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

Educational.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,

Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

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THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Claphamrise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

BEDFORD.—A Lady wishes to receive into her home a few Girls, in addition to some she has already; or an Indian Family. Lives close to good day-schools. Best references. Good locality. Every home comfort. Terms moderate. MATER, care of Mr. Timæus, Bookseller, Bedford.

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PLYMOUTH.

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A limited number of resident and daily Pupils received, whose education is conducted with the utmost care. Pupils prepared for the Cambridge Royal Academy of Music, and other Local examinations.

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WINDERMERE.—First-class Preparatory School for Gentlemen's Sons, aged 7 to 15. Principal, A. H. RAIKES, M.A. Reference kindly permitted to the Right Hon. H. C. Raikes, M.P.; Capt. Chapman, Conference Hall, Mildmay Park.

BRIGHTON.—High-class School for Ladies.—Healthy situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Pupils prepared for the Local examinations. A few vacancies. Terms moderate.—The Misses NORTON, Farndon House School, Stanford-road.

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SELECT CHRISTIAN SCHOOL FOR GIRLS.—A Gentleman, whose daughter has been educated at the above, very strongly recommends it to parents for thorough teaching, and Christian discipline. One hour from London. No personal interest.—SCHOOL, 65, Burton-road, Brixton.

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Principals, Misses GEATER.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

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CONNECTED WITH
PEMBROKE HOUSE SCHOOL, Bedford.

To be conducted by Miss FRANCES SAW.

Both Establishments to be worked on the same religious principles. The French branch to provide, besides special advantages for acquiring French, Cooking-lessons, English Lectures, scope for Christian work. Students must be over 17. Other schoolgirls taken to board during vacations. Funds administered with a view to promoting the interests of God's Kingdom. Accounts audited periodically.

Pembroke House School, Bedford.

SUPERIOR EDUCATIONAL ADVANTAGES for Girls, combined with Christian training and thorough home comforts. House beautifully situated in own grounds. Health resort. Boys also received with entirely separate supervision by Mr. E. J. H. Churcher, M.R.C.P. and F.S.Sc. London. Great experience with foreign pupils. From five guineas per term.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

MORAVIAN BOARDING SCHOOL for Young Ladies, Gomersal, near Leeds. Established 1792. This School offers the advantages of a Christian Home for the pupils. Special care is given to religious instruction. The School will reopen May 9.—Apply to Miss DREXLER, the Lady Principal, or to Rev. G. B. MOLLEAVY, B.A., the Director.

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ROSS, HEREFORDSHIRE.—Educational Home for Girls. Healthy situation. Good education. Careful Christian training and home comforts. Terms moderate. Prospectus on application. Next term, May 6.

The Misses BARTHOLOMEW, Oriel House.

KELVEDON. — Superior Educational and Christian Home for Girls. Indian children received. Kelvedon is one of the healthiest villages in England. For references and prospectus,

PRINCIPALS, Ormonde Lodge.

PARIS. — A French Protestant Lady (diplomée), highly recommended, receives Boarders by the week or month, or young Ladies desirous of pursuing their French studies. Situation close to the Exhibition and Bois de Boulogne.—Mlle L. COURTOIS, 13, Rue des Belles Feuilles Paris.

GENEVA, Athénée 4.—Pensionnat, R. BOURQUIN.—Excellent instruction and home life for eight young Ladies. Terms moderate. Best references in England, Holland, Germany, and Switzerland.

LAKE OF GENEVA.—Educational Home for a limited number of young Ladies, close to the High School for Girls. Terms moderate. Greatest care given to the study of German and French. Private lessons in music and painting. Highest references. Pleasantly situated house.—Fräulein POCHHAMMER, Joli-Clos, Lausanne, Switzerland.

COWFOLD GRAMMAR-SCHOOL. Old-established. Highly recommended. Sound commercial education. Good moral training. Diet best and unlimited. Extensive premises, situate in healthiest part of Sussex. From 21 guineas.

Apply PRINCIPAL.

BATH.—Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive fees from thirty guineas. Special terms made for the daughters of ministers.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

SOUTHSEA.—High-class Christian Home School for a few Girls, exclusively Gentlemen's daughters. Terms, to fill two vacancies, very moderate and inclusive. Christian training. Successful preparation for Cambridge, Royal Academy of Music, and College of Preceptors. Highest references to officers and others.

Miss ROBINSON, 5, Sussex-place.

DARMSTADT.—Fräulein KIRSCHBAUM receives a limited number of young Ladies, to whom she offers a superior education and a comfortable home. Eminent masters. Great advantages for music, drawing, and painting. Terms 60 guineas. For references and prospectus, apply to the Principal. Miss KIRSCHBAUM will be in London for interviews during the month of April, where her address will be 4, Clyde-street, Redcliffe-gardens, South Kensington.

April 19, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the Rev. Canon J. McConnell Hussey, of Christ Church, Brixton.

With reference to the biographical sketch of the late John Bright, which appears in our present issue, a ministerial friend writes:—

When preaching once in Rochdale, a lady wished to take me round the neighbourhood in her carriage. I asked to ride by the coachman on the box. He was a Christian man, and had been in some position in Mr. Bright's household. He spoke strongly of the Christian character of the statesman, and said, "I used to see his Bible. It *was* well thumbed."

Nothing could be more appropriate for meditation in connection with the day which commemorates the Lord's death than the early chapters of Leviticus, which form the present subject of our "Notes on Daily Bible Readings." Christians, generally, need to be much better acquainted than they are with the varied aspects of the cross of Christ.

We are informed by the proprietors of "a new Radical Sunday penny paper" of its near advent into the journalistic world, and are asked to say that it "should prove to be a success." We have no desire to see any further aggravation of a great evil, and we cannot, therefore, do other than hope that it may prove a decided failure.

The Shipwrecked Fishermen and Mariners' Society does noble work in relieving the wants of those left destitute by loss of life at sea. Just now it is making strenuous efforts to strengthen its "Special Disaster Fund," out of which grants are promptly made to bereaved relatives. In view of the terrible and destructive storms that so frequently visit our coasts, we trust that the Society will be well sustained by the generosity of a sympathising public.

Few more wonderful narratives of missionary effort have been recorded than that of which Dr. A. T. Pierson writes in the March *Missionary Review* (*Funk & Wagnalls, Fleet-street*). He tells of the remarkable conversion of an intelligent Cuban, Captain Diaz, in New York; how, with yearning of heart, he went back to Cuba, and gathered first his own kindred in the room of a hotel in Havana; how, becoming new creatures in Christ, they and others formed a Christian society; how Romanism sought to crush them how the Lord protected them, and so prospered the work that in two years 1100 Cubans have been baptized, six churches organised in the cities of the island, 4600 dollars contributed by converts in a single year, seventeen missionaries set apart, 3000 children brought under Protestant instruction, and 8000 persons, among them an eminent priest, are now awaiting baptism. Dr. Pierson adds: "Such a work has never been surpassed in the history of modern missions."

In relation to foreign missions, the rapidly progressive influence of women is among the most notable signs of the Spirit's operation. It was in 1878 that for the first time missionary women took part in the proceedings of a missionary Conference (at Mildmay), and read papers. How prominent and powerful was the presence of missionary women in last year's London Conference is known; and it is in harmony with these facts that a young Christian lady in New York was honoured of God to bring out of Popish darkness the Cuban Captain to whom the foregoing note refers.

The Tablet, a Roman Catholic organ, gives an account of a visit paid by our Queen to the Bernardine Nuns at Biarritz during her recent stay on the Continent. The report says Her Majesty sat down in the chapel "and listened to the sweet prayers of the Bernardines, who likewise sang the *Salve Regina*, which the Queen heard with marked emotion." This *Salve Regina* is a prayer to the Virgin Mary, in which she is spoken of as "our life, our sweetness, and our hope," and is entreated as "our Advocate" to turn on the petitioner her merciful eyes. As loyal Protestant subjects of Her Majesty, we cannot but deeply regret that she should have countenanced such unscriptural and Popish errors.

It is gratifying to learn, from the Report of the Fourth Indian National Congress, held at Allahabad in December last, that the earnest exertions of British Christians, in advancement of the cause of temperance and purity in India, are duly appreciated by the educated classes of the Empire. The unrighteousness and folly of the Government "out-still" and excise policy, and the State regulation of vice are quite patent to ordinary observers, and were condemned by English and native gentlemen alike, in terms doing credit to their sense and judgment. Twelve hundred in number, assembled from all parts of the Empire, the delegates expressed their desire to co-operate by all means in their power in attaining the total abrogation of the laws and regulations which shock their sense of right and purity.

The statements in Mr. Runciman's article in *The Fortnightly Review* are borne out by the concise but equally terrible assertions of two clergymen recently with reference to the gambling mania. At the London Diocesan Conference, Rev. E. A. Stuart said that the time had come for the church to make "as strong a protest against gambling as against drink and immorality. While drink and immorality slay their thousands, gambling is slaying its tens of thousands." And in the Lower House of the Northern (U.S.) Convocation, Rev. W. R. Sharrock, of Cleveland, asserted his conviction, as a parochial clergyman, that gambling "presents more obstacles to the progress of church work, and causes a clergyman more disappointment, than even the great vice of drunkenness." This growing evil requires to be promptly dealt with, and a law dealing with the thousands of bogus clubs throughout the country, which are simply betting houses under a legal name, is urgently required. Will not some Christian member of Parliament do the State signal service by boldly taking up the matter in the Legislature?

Disloyalty to the throne, and to the reigning House of these realms, must bring evils upon us. But have not the people a claim? When Sunday-school teachers labour, through summer heat and winter's cold, to rescue the young from gambling and immoral associations; when temperance reformers deny themselves daily, and spend wealth and time to protect the people from drunkenness and disorder; can it surprise us that the District Temperance Union of Leicester should have met, and not only passed the following resolution, but requested that copies of it should be sent to the Prince of Wales and to the Press:—

That we earnestly deprecate the visit of the Prince of Wales to Leicester races, as the gambling and intemperance caused by them, and intensified by his visit, are very great and serious public evils, and a curse to a large number of men and women in this town and neighbourhood.

Public opinion has won great victories in England, and has just now its very solemn duties. On this account we may rejoice that the Nonconformist ministers of Leeds have petitioned the Town Council against demoralising theatrical advertisements.

There is much to be said for Archdeacon Farrar's view in this month's *Expositor* that there was a previous relationship between most of the Apostles and our Lord. If so, the fact is full of valuable suggestion. As Galilean youths, they would hear of the years of Christ's life before his ministry commenced. They may have been so impressed as to desire that He should manifest Himself to the world, and, when called to follow Him, have instantaneously complied. Such a probable state of things—and only thus do we refer to it—would be in harmony with the effect we may be sure the life of Jesus produced during those thirty years of which it has pleased God that so little should be recorded. The obedience to his call of those who knew Him earlier would thus go to confirm the Gospel history.

We are glad to see that the "Shop Hours Regulation Committee" have prosecuted several traders in the West-end of London for employing apprentices undue hours. In one case a lad had been kept at work 82½ hours per week, and fined half-a-crown for refusing to work during a supposed meal hour. The "sweating" of grown men and women is bad enough, but this overworking of comparative children is worse. We do not think that any sentimental sympathy should be allowed to interfere between the law and the offenders in these cases, who simply are making haste to be rich at the expense of the health and happiness of their young servants.

A little common sense action is frequently worth more than a great deal of sentimental theorising, and we are glad to see that a County Council have passed a resolution stating that they will require from all contractors "a declaration that they pay the

rates of wages, and observe the hours of labour, generally accepted in their trade." In the event of the contrary being proved against them, the tender is to be refused. We trust this worthy example will be followed generally by our corporate and other bodies, as such action would go far to lessen the evils to which public attention has of late been so strongly directed.

The London County Council, among its many other functions, will have the licensing and the control of music-halls in the Metropolis. We are pleased to see that some of the earnest-minded members of the Council feel the responsibility that rests upon them, and are agitating for the appointment of a special committee that will make investigation into the character of the entertainments at these places of amusement, before licensing-day comes round. It is a most rational and desirable proceeding, and we trust no obstacles will be thrown in the way of thoroughly carrying it out. If the Council can purify and disinfect the moral atmosphere of these too popular resorts, they will deserve well of their generation.

Mr. J. W. Stevenson, of the China Inland Mission, writes from Shanghai:—

One fears for the famine fever. It is coming on. I trust that friends at home who contributed will pray that the distributors may be preserved. As far as we can see, funds will be urgently wanted *for the next two months for the north.*

We are gratified to receive from C. D. F., Queen's College, Cambridge, particulars showing that the late Mr. John Rylands did not confine himself to benefactions by bequest after his death, but gave largely and liberally during his life:—

A gift of £20,000 to the Manchester Ship Canal.

A yearly donation of £500 to Owen's College, Manchester.

The total maintenance of a Free Clergy Rest Home in Ryde, Isle of Wight.

Total maintenance of several Homes for destitute children; also for women; the same for aged and poor gentlemen.

The purchase of a large printing press in Rome, whence he issued for free distribution several thousands of New Testaments in Italian.

The total cost of maintenance of a number of men collecting the choicest hymns from all over the world.

Total cost of printing a new and unique Bible, containing analytical notes and comments, the compilation of which occupied over 20 years.

These are said to be only a few of the good objects on which Mr. Rylands bestowed his wealth.

Readers of Thomas A. Trollope's wonderful and accurate historical account in "Paul the Pope and Paul the Friar," of the jobbery and deceit which accompany the election of a Pope, will be interested to know that already the Cardinals are carrying on intrigues to secure the election of Rampolla to the Papal Chair, and it is said that the Pope himself is secretly negotiating with foreign powers in regard to his successor. If the latter statement is true, Leo XIII. can scarcely have read Mr. Trollope's powerful history before it was condemned to be placed in the "Index." What a comment is all this upon the claim to infallibility, and the professed belief in the Pope's possession of it!

Dr. Pierson on Missions.

In this missionary century, every day is a crisis and every hour a pivot of destiny. What are we doing? The cry of retrenchment startles our missionary workers, at a time when our motto should be not only *nunquam retrorsum*, but *semper prorsum*. Retrenchment! Why, if at such a time the Church of Christ restricts her missionary work, hesitates to follow the moving and luminous pillar, God may let back upon his own hesitating hosts the waters which He has heaped up to give us a dry path through the very deep. A Church that with such world openings before her—the last of the hermit nations coming forth from exclusion and seclusion to welcome the contact of the Gospel missionary, Ethiopia stretching forth her hands unto God, the isles of the sea waiting for his law and within thirty years rearing thousands of churches on the ruins of idol shrines and cannibal ovens—if the Church now fails or even falters with such Divine voices calling, such doors opening, such fields inviting; with harvest ripening so close upon the sowing that the ploughman is overtaken by the reaper—such a Church may well ask whether there is not a risk of apostasy from God in the matter of missions!

The time for trifling is past; we must go to work in dead earnest. The time for defensive movements is past; we have something better to do than to use spades and throw up earth-works and trenches. Out from behind all walls where we have sought shelter from the fire of the foe, let us move with all the weapons of aggressive warfare, and drive back the enemy by the boldness and promptness and unity of one combined movement. The best apologetic defence of missions is an energetic prosecution of missions. Let the Word of God be scattered in every part of the field; let the children of the kingdom sow themselves side by side with the Word of God, content to die and be buried if need be, in order, dying, to live in the fruits of their heroic devotion to Christ and souls. Let no part of the world be left without the witness of the Gospel; let money be poured out in rich abundance that all whom God makes willing may be sent forth into the harvest-field; let there be above all else a new revival of covenant prayer throughout the whole Church of God, for a new effusion of the Holy Ghost; and while critics are complaining, and owl-eyed worldly-wise men are blinking, we shall have compassed the globe with missionary effort, and our sufficient answer to all antagonists shall be found not in the counterfire of argument, but in the waving harvests of a thousand fertile fields! —*The Missionary Review.*

MISS WHATELY'S WORK IN CAIRO.—The schools and mission established in Cairo by the late Miss M. L. Whately will be carried on by her sister, Miss E. Jane Whately, who is well known as the biographer of her father, the late Archbishop Whately, and as a frequent contributor to various periodicals. She will have the valuable aid of Mrs. Shakoor, the widow of a Syrian gentleman, who voluntarily assisted Miss Mary Whately in her work until his death some years ago. Mrs. Shakoor had for many years been the devoted friend and companion of the late Miss Whately.

"WITHOUT SUFFERING."

A Christian friend said to me, "Pray to God to spare my mother suffering; I am ready to give her up if only He will deliver her from pain." There are many of Christ's little flock who forget we all need to pass through the refining furnace of affliction that we may be made like unto gold purified in the fire.

I visited a poor dying cabman in the West-end of London, and was grieved to hear him ask, with a look of sad perplexity, why God still kept him here in pain and weariness. He had not the joy of knowing that the Great Refiner, in infinite love and wisdom, was only perfecting his work in his precious jewel, and that not one instant longer than necessary would the fiery ordeal be permitted to touch the object of his tender care. A baptism of pain is generally the precursor to a baptism of glory. Our blessed Lord said, "I have a baptism to be baptized with, and how am I straitened till it be accomplished." A clergyman said to me recently, "I would almost court suffering for the sake of the purification wrought through it."

Many suffering Christians would receive fresh courage could they but realise that a longer "abiding in the flesh" in meek submission to the will of God would work out for them "a far more exceeding and eternal weight of glory." It has been well said, "Going to glory is only part of our destiny, walking in Christ's footsteps, bearing his cross, and patiently waiting his time, neither wishing to delay nor to hasten it, are quite as important parts of our duty." We must first be partakers of Christ's sufferings, and then in his own time we shall be sharers of his joy. I. M.

MORE ABUNDANT LIFE.

Our gifted and earnest friend, Rev. F. B. Meyer, has had a very interesting and profitable series of services in Glasgow. They were held for three days in St. Paul's Parish Church, there, under the leadership of his warmly attached friend, Rev. Jas. Paton, the pastor. The meetings grew in numbers and in intensity, a very considerable number of ministers being present at each service, a series of themes were expounded, leading up from "our standing" in Christ, till the very crown of our calling was reached in "the baptism" of the Holy Spirit. Anything more joyful than the quick response with which the people followed and drank in point after point, could not be desired by any preacher. The Scotch, especially the old Presbyterians, are not over demonstrative, but in their own solid way they showed how deeply they were impressed.

Mr. Meyer's winsome manner, and finely analytic expounding of Scripture, gained the heart and kindled the intellect in a marvellous degree. The closing meeting, and the dedication prayer, in which from seven to eight hundred people, largely a congregation of men, bowed in a solemn hush, was a scene than which nothing could bring human souls closer to God. Mr. Meyer has a great mission to lift up Christian people to a higher idea of life in Christ. The Lord prosper him in it more and more. Prester James.

A very telling pamphlet is published by *Messrs. Dyer Brothers* (1d.) on "The Employment of Children in Public Entertainments." It ought to be well distributed among the families of the poorer classes.

Messrs. James Nisbet & Co. have in the press a truly remarkable book from the pen of Mr. James Runciman, entitled, "A Dream of the North Sea." Mr. Runciman has been through the scenes he describes. The book is suitably illustrated by Messrs. J. R. Wells and C. J. Staniland, R.I., and will be published at 5s.

THE RISEN CHRIST.

AN ADDRESS TO GLASGOW BUSINESS MEN,
By Rev. G. F. PENTECOST, D.D.

The Incarnation and the Resurrection constitute the foundation upon which the whole superstructure of Christianity rests. These are both historical facts. The incarnation is like that part of the foundation which is underground; it is not subject to the ordinary rules of historical inquiry. In the nature of things it would be impossible to prove the fact. Resurrection is like that great cope-stone that crowns the structure, and is open to historical confirmation.

The resurrection of Christ is the historical point against which all criticism has been directed. With reference to the resurrection from the dead, the unbeliever asks, "How?" God does not answer the philosophical inquirer. He says, in effect, "Never mind the how; there is the fact." Meet the fact, not the speculative question concerning it. The sceptic rejects both the Incarnation and Resurrection, because, he says, they are supernatural, or profoundly mysterious; and it is impossible for us to know the how. The believer accepts the supernatural, not knowing the explanation but content to wait. In the meantime he enters into practical fellowship and relation with Jesus Christ, and into the experimental knowledge of his power. The Apostle Paul says, "That I might know Him and the power of his resurrection," that is, that he might come to experience in his own life what were the practical and real benefits of that resurrection to him.

Let us consider four great experimental practical benefits springing out of the resurrection of Jesus Christ in connection with the believer. In the first place, the resurrection of Jesus Christ *guarantees the fact of the Incarnation.* In other words, it is the guaranteeing to us of the truths and the statements in revelation that Jesus Christ is the Son of God—that He is God manifest in the flesh. We are thus brought face to face with the conclusion that if Jesus Christ is the Son of God, then we must either by a personal faith and acceptance of Him come into relationship with Him; or by a rejection of Him confirm our alienation, and continue in open opposition to Him. If Christ be the Son of God my relation to Him determines both my relation to God and my destiny. Paul, in his Epistle to the Romans, says that Jesus Christ "was made of the seed of David according to the flesh; and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead" (Rom. i. 1—4).

Jesus Christ, from the beginning of his controversy with the Jews until the time of his crucifixion, was questioned as to his being the Son of God. In the temptation Satan said, "If Thou be the Son of God, demonstrate it by leaping from the pinnacle of the Temple." When on the cross, they said to Him, "If Thou be the Son of God, come down from the cross, and we will believe Thee." When Jesus was before the Sanhedrim, indicted and tried for blasphemy, He said He was the Son of God. The high priest said, "I adjure Thee, by the living God, that Thou tell us whether Thou be the Christ, the Son of God." He answered, "Thou hast said: nevertheless, I say unto you, hereafter thou shalt see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." "Though you destroy Me as to my flesh, I will survive that destruction, and you will yet see Me coming in the clouds of heaven."

The second thing that comes out of the fact of the resurrection of Jesus Christ from the dead is that *it justifies the atonement.* It makes the atonement of Jesus Christ the sufficient and accepted ground of the sinner's justification. "What the law could not do in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh and for sin (or by a sacrifice for sin) condemned sin in the flesh" (Rom. viii. 3). God has found a way through the incarnation and voluntary sacrifice of Jesus Christ of taking up the question of sin (as that is the ground of controversy between God and man) and of settling that controversy. Jesus Christ by his death, through the eternal Spirit, according to the determinate counsel of God, settled the question of sin, so that you and I do not need to offer a settlement of sin. Personally, we could not; but God, in Christ, has finally and completely settled this matter. It is not now—What will you do with your sins? but, What will you do with Jesus Christ, who has dealt with your sin? Will you accept the settlement?

You may say, "How am I to know that that sacrifice is satisfactory to God, and is a settlement of the question of sin?" Rom. iv. 25 gives the answer: "Jesus...was delivered for our offences, and was raised again for our justification." When God raised up Jesus Christ, it was God's receipt in full to the whole world for sin. God, as it were, says: "I am satisfied. I take the man Christ Jesus, upon whom your iniquities were laid, and whom I judged for these sins. I raise Him from the dead, which is the extreme penalty for sin measured out in all its length and breadth, and I set Him, the man Christ Jesus, upon the right hand of the throne of the Majesty on high, and I offer you pardon on that ground alone." The Resurrection is, therefore, God's guarantee to the sufficiency of the sacrifice for the expiation and atonement of my sin. When I accept Jesus Christ, I accept that settlement of sin which God is pleased with; that makes peace. "Therefore being justified by faith, we have peace with God through our Lord Jesus Christ" (Rom. v. 1).

In the next place, the resurrection of Jesus Christ from the dead *guarantees the Word of God.* In the guarantee of that Word, it guarantees every promise He makes in his Word, including forgiveness of sin, and justification from sin. On the authority of his Word, and by his death and resurrection, He sets us right with the moral government, or law of God. Whosoever believeth in Him passes out of death into life. He sets us right also by regeneration, by bringing us out of the moral obliquity of sin. Jesus Christ by his resurrection, and on the ground of his resurrection promises, "Because I live ye shall live also." There are thirty thousand promises in the Scriptures that bear on the temporal, spiritual, and eternal welfare of man. The resurrection of Jesus Christ is the certification of every promise made in the name of Jesus Christ. What boundless sufficiency there must be in Jesus Christ raised from the dead for every believer in Him. God, by the resurrection of Jesus Christ from the dead, has certified to us thirty thousand promises; if these precious promises are not being fulfilled to us day by day, it is because we do not use these certified promises, calling upon God that raised his Son from the dead to make them good to us.

In the next place the resurrection *gives to you and me, not a dead Christ, but a living Saviour.* We have not simply One who has expiated sin and set us right before God, but a living, personal Saviour who stands by us throughout the whole battle of life, from the time we accept Him until He puts us, without spot or blemish in the presence of his glory. One of the mistakes that believers make is this—whilst they accept Christ as their atonement, and as the ground of their forgiveness and justification with God, they seek to go on looking exclusively to the cross for the benefit it gives.

Some years ago, one Sunday night in the church of which I was pastor, in Brooklyn, New York, the well-to-do congregation that gather there had listened to their usual evening address. There was a poor fellow sitting away in one of the back seats. He sat there with his head bowed down on his knees. He was ragged and dirty. His face was bloated, and he had two black eyes. He was one of the most pitiable objects you could look upon. The congregation passed out and looked on him, as the priest and Levite did when they saw the man who had fallen amongst thieves. They wondered how such a dirty drunkard had got into their respectable church. The church officer came to me and said, "Mr. Pentecost, there is a man down there." "Who is he?" "I don't know." "What does he want?" "I don't know." "Well, I'll go and see."

I went and sat down in a pew in front of him, and put my hand upon his shoulder, and said, "Well, my friend, what is the matter?" Then he lifted up that foul face, and said, "Will you listen to my story a minute? I came into this church to-night. I don't live within four miles of it. I have not been in a church for many years. But," he asked, "is Jesus Christ alive from the dead?" I had been preaching on the Resurrection. I said, "Yes, my friend, He is alive from the dead." Then he went on to tell me a little of his sad history. "When I was sixteen years of age I believe I was converted. For four years I went to the church, and to the prayer-meeting, and read my Bible, and rejoiced in Christ Jesus. I got a taste for strong drink, and was overcome by it. I confessed my sin, and rejoiced in the forgiveness of my sin. I stood for some time, then I fell; I stood again, and fell again, until I was utterly discouraged. I said to myself there was no help for me, and I gave myself up to drink for about sixteen years. During that time I have been a miserable drunkard. I never go to church. I oftentimes think of those early days. I thought there was no help or salvation for me. But, if Jesus Christ is alive from the dead, and He is the Son of God, do you think He would help me yet?"

I said, "Have you not always known that He was alive from the dead?" "I supposed so, but I never thought of Him as alive from the dead and able to help me." He had grasped the blessed fact that He died for sinners and because He has died God forgives sin. But he had never followed Him to the grave and up and out of it to the glory, there seated at the right hand of God, a living Saviour able to help in every time of need. But that night, in his drunkenness, and after sixteen years of wretched debauchery, he got a glimpse of Christ as a present, living Saviour at the right hand of God. He fell on his knees, and cried to this living, risen Saviour to help him, to save him there and then. He arose with tears of penitence and sorrow streaming down his face, giving, as the poor fellow said,

what was left of his miserable life back to Him who died for him and rose again. It is six years since that happened, and that man has since lived and walked in the beauty of holiness, and in the power of God, because he knew Christ as a risen Christ.

We lose power when we lose touch with a living Almighty Saviour. We are apt to deal too much with a dead Saviour, not realising that He is alive from the dead, and able to give resurrection power to every man that will stand on resurrection ground with Him. The resurrection of Jesus Christ from the dead has assured us that death, that last enemy, that foul destroyer and tyrant, that has reigned with undisputed power from Adam till now, both without law and under law; death that has robbed the cradle, and has broken up and made homes desolate; death, that knows no distinction, but comes to the king on his throne, and the peasant in his hut; death that has come to our homes again and again, and demands that we should give up without qualification our dearest ones; death that defies human power and human wealth, at last has met its master.

He hangs on the cross, and they say, "Come down from the cross, and we will believe." But Jesus, the Son of God, did not come down from the cross. According to a purpose that death and hell knew nothing about, He voluntarily hung upon that cross, bound by the cords of love, and not held fast by the nails that pierced his hands and feet, until He had finished man's redemption. Did it ever occur in this world that a dying man cried with a loud voice? Men generally die of sheer exhaustion. But with a loud voice Jesus said, "It is finished!' and He bowed his head and dismissed his spirit. Death did not drag his soul from his body. Having voluntarily accomplished the work of redemption, He took up the challenge; He leapt from the cross and chased death through the grave down into hell, and triumphed over every enemy that lies between man and the throne. On the third day God raised Him up from the grave. After forty days, in which He showed Himself alive, He sped away into the presence of God, carrying a redeemed human nature there with Him, leaving a direct pathway from the cross, and the grave, into the presence of God. Now, He says, "Be of good courage, I have overcome the world." "Because I live ye shall live also, and he that liveth and believeth on Me shall never die."

ASSISTED EMIGRATION.—For some years Miss Armitage, of Farnley House, Chelsea, has been helping promising but poor young men to emigrate to Canada. Observing that some of the young men attending a week-night Bible-class, which she conducts, were unable to get work, and that others would be better off if quite away from old companions, Miss Armitage began to help them to the great Dominion of the West. Two or three have gone each spring, and several have done very well. Five are now wanting to go, the cost being about £8 each.

THE PASTORS' COLLEGE.—In sending out his invitations to the usual College meeting and supper, Mr. Spurgeon says:—"At the supper a large part of the pecuniary supply has always been given—last year more than ever. If you count me worthy, please help me again this year. I cannot express my deep gratitude to faithful friends who have these many years held up my hands. I give my time and labour with no reward but the joy of serving my Lord, which is more than a sufficient recompense. I hope to have your presence and help on Wednesday, May 8. My trust in the living God is firm, and my conviction of the truth of the old Gospel of the Lord Jesus is deeper than ever. He will maintain his own cause."

For the Young.

FOR ENGLISH BOYS AND GIRLS.

My Dear Young Friends,—

I told you in my last letter that I would, if possible, tell you how Volvent looks in her winter dress. We are just returned from a visit there, which we made in the interval between two snow-storms; our jardinière was the first to cross the col between La Motte and Volvent through the deep new-fallen snow, so I think we have seen Volvent at its best. In the village itself, the narrow dirty streets were covered a foot deep or more with sprays of box or fir, so that everything was either green or white, and the steps of those who passed made no sound, though everyone wore the ugly but comfortable sabots.

All round and so close to us were the beautiful mountains, everything rough and bare and desolate covered by the deep soft snow. I thought they would always look the same, but they seemed to change continually—sometimes a strange blue shade, then dead white, then a soft grey, and then, when the sun came out, they were dazzling and almost blinding to look upon. How silent it was when the wild wind ceased; but that was not often, for the storm that began the day after our arrival lasted with short intervals nearly ten days. The roads were blocked, and getting away would have been impossible, if we had wished to go. How glad we were to be there just at the best time, when the people were most at leisure, for outdoor work was impossible, and feeding the goats, sheep, and pigs, three times a day, seemed to be all the men had to do.

It was well that our one room was vast and bare, for it had to serve for mission-hall as well as for parlour, and kitchen, and bedroom. Every night the Protestants of the village came and a few others, the boys to sing and admire the "Rayons de Soleil" of which we had a stock, and the others to learn the hymns and to listen to the Bible stories, which were as new to the grown-up people as to the children. Then, after a few days, we showed our magic lantern; a few views at first, and then the boys, I suppose, told the others, and they came too. M. le Curé was very angry, and went from house to house denouncing us, and warning the boys that those who came near us would go "droit en enfer," but they only laughed and came all the same. It was sad to see them, for it seemed to me it was just the way to make infidels of them. The men came first, young men and middle-aged, and then the women; all were much delighted, and it was a great privilege to announce the Gospel, and to pray that the seed might fall into good ground, and bring forth fruit one day a hundredfold.

We found our old friend still confined to bed, and still hungering for the Word of God. One day she was in such pain that I thought it no use attempting to read, but she gasped out in patois: "Take the Book, and find the place, and read 'quand même.'" It was wonderful how soon the moans ceased, as I read, "Let not your heart be troubled!" The Curé came to see her after our last visit to Volvent; but, as she asked him to read to her from her Bible, and assured him she needed nothing else, he went away hurriedly, and did not come back. She makes the same request of all her visitors, so those who only go to sit and gossip have left off going. We were only twice able to get to Rostan, where the paralysed girl lives. We found her crouched by her fire in her dark, desolate-looking room. The floor is rock and earth, and the snow had drifted half across the floor, but she did not seem dull. She had a pretty white hen beside her, and her little nephew, and, as she said, "Ca garde de languir." She has got into the way of asking her visitors to read to her from her Testament; she told us the last chapter she had heard was the last of Revelation. "How beautiful it is!" she said. We gathered the women and children of the little hamlet in her room, and had a nice meeting with them.

Our last Sunday was a lovely day, and all the distant Protestants came in for a meeting. We have promised that if possible we will go again for Pâques. The snow melted rapidly all Sunday, and Monday was mild as May. The deeper drifts only remained, and we had little difficulty in recrossing the Col de La Motte, where we took the diligence for the Drôme Valley, very glad and thankful for the goodness and mercy which had followed us all the way.

—Your sincere friend, S. R. Geldard.

WHERE DO YOU LIVE?

I knew a man whose name was Horner,
Who used to live on Grumble Corner;
Grumble Corner, in Cross-Patch Town,
And he never was seen without a frown.
He grumbled at this; he grumbled at that;
He growled at the dog; he growled at the cat;
He grumbled at morning; he grumbled at night;
And to grumble and growl were his chief delight.

He grumbled so much at his wife that she
Began to grumble as well as he;
And all the children, wherever they went,
Reflected their parents' discontent.
If the sky was dark and betokened rain,
Then Mr. Horner was sure to complain;
And if there was never a cloud about
He'd grumble because of a threatened drought.

His meals were never to suit his taste;
He grumbled at having to eat in haste;
The bread was poor, or the meat was tough,
Or else he hadn't had half enough.
No matter how hard his wife might try
To please her husband, with scornful eye
He'd look around, and then with a scowl
At something or other begin to growl.

One day, as I loitered along the street,
My old acquaintance I chanced to meet,
Whose face was without the look of care
And the ugly frown that it used to wear.
"I may be mistaken, perhaps," I said,
As, after saluting, I turned my head;
"But it is, and it isn't, the Mr. Horner
Who lived so long on Grumble Corner!"

I met him next day; and I met him again,
In melting weather, in pouring rain;
When stocks were up, and when stocks were down;
But a smile somehow had replaced the frown.
It puzzled me much, and so, one day,
I seized his hand in a friendly way,
And said, "Mr. Horner, I'd like to know
What can have happened to change you so?"

He laughed a laugh that was good to hear;
For it told of conscience calm and clear,
And he said, with none of the old-time drawl,
"Why, I've changed my residence, that is all!"
"Changed your residence?" "Yes," said Horner,
"It wasn't healthy on Grumble Corner,
And so I moved; 'twas a change complete;
And you'll find me now on Thanksgiving-street."

Now every day as I move along
The streets so filled with the busy throng,
I watch each face, and can always tell
Where men and women and children dwell;
And many a discontented mourner
Is spending his days on Grumble Corner,
Sour and sad, whom I long to entreat
To take a house on Thanksgiving-street.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., April 21, Luke xxiv. 1—12; Mon., April 22, Luke xxiv. 13—24; Tues., April 23, Luke xxiv. 25—35; Wed., April 24, Luke xxiv. 36—53; Thurs., April 25, Jonah i. 1—17; Fri., April 26, Jonah ii. 1—10; Sat., April 27, Jonah iii. 1—10.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, St. Bride's, Liverpool (with Rev. W. S. Standen), April 22—27; Bowdon, Cheshire, Apr. 28 to May 3; Pershore, May 11—17. Mr. T. L. Sayer, St. Clement's School, Ipswich, April 19—23; Bedford, May 4 and 5. Mr. E. Arrowsmith, Neuwied-on-Rhein, April 20—27; Lausanne, May 12—26. Mr. H. W. Pevtress, Raleigh Memorial Schools, Stoke Newington, May 6—10, and 13—16. Mr. Josiah Spiers, Highgate Presbyterian Church, May 11—24.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

III.—The Early Church and its Missions.

WE now turn from the Gospels to the Acts and Epistles. We have seen how far the Master's own example and teaching are correctly represented in the articles of "A Missionary." We must now inquire how far he draws a true picture of the earliest Christian missionaries. Let me repeat that I entirely concur in his great principle of looking to the Word of God for guidance. "To the law and to the testimony: if they speak not according to this word, it is because there is no light in them." But over and over again in these articles there are statements regarding the Early Church for which there is in Scripture no evidence whatever.

(1) In the very first paragraph of the first article a statement is made regarding the Apostles, upon which almost the whole of the subsequent arguments are based; and yet it is a statement without any evidence at all. A striking picture is drawn of the disciples returning from Olivet after the Ascension, oppressed with the burden of the great work before them. "What was their resource?" it is asked. "They betook themselves to 'the very words of Jesus.' They obeyed his detailed instructions." Then, in subsequent articles we are told that the regulations of Matt. x. were the "very words," the "detailed instructions," which the Apostles obeyed. But the Bible does not say so! The proof offered is this, that they actually did obey those regulations; and that this shows their belief that the regulations were binding on them. On this point more presently. I am now only showing how much is built on a foundation which simply does not exist. It is merely a specimen of what is called arguing in a circle.

(2) But I shall be asked, Is it not certain that, as a matter of fact, the Apostles would refer back to the very words of Jesus? I do not doubt it for a moment. Of course they would. They would delight to talk together of all his sayings and doings; and of two things in his ministry (the first cleansing of the Temple, and the public entry into Jerusalem), we are expressly told that when He was risen from the dead they remembered them, and then understood them (John ii. 22, xii. 16). If I were to imitate the method of expounding Scripture adopted in these articles, I might remark that of the two incidents thus specially remembered, one was a case of Jesus using physical force (not indeed a "sword," but a "scourge of small cords"), and the other a case of his using a "convenient appointment of travel," to wit, a young ass to ride upon. This, in my judgment, would not be a fair application of Scripture; but it would be quite as fair as much that finds place in the arguments of "A Missionary."

(3) One of the offices of the Holy Ghost was to bring all things to their remembrance whatsoever Jesus had said unto them (John xiv. 26). He was not to "speak of Himself"; "He shall glorify Me" (xvi. 13, 14). It is a lovely picture of his gracious work on the minds and hearts of the disciples. But it is a very different thing from the scene presented to us in these articles of the disciples "betaking themselves to the very words of Jesus," as if they were all at a Bible-reading with reference Bibles on their knees, and then fixing on one discourse, and resolving unanimously, "Yes, we have a tremendous task before us: we need our beloved Master's well-remembered counsels; and these were that we were to take no purse, no wallet, no change of clothes," &c. I am constrained to say that, when, in the great Missionary Society I am connected with, the solemn farewell "instructions" of the Committee are given to departing missionaries, they are occupied with far higher things than purses, and wallets, and changes of clothes. They deal with the spiritual work to be done, and with the spiritual power in which alone it can be done. No! when the Apostles, in loving gratitude, recalled their Master's directions, they were not thinking of the external accidents of dress, and baggage, and money, but of the wondrous example He had set them of love, and patience, and wisdom. They would remember that when He said, "I have given you an example, that ye should do as I have done to you," He was referring specially to his having washed their feet (John xiii. 15), and the spirit He then manifested would be the spirit they would seek to cultivate, and if occasion should arise, they would be quite ready to "wash one another's feet." But would they set about a literal and formal imitation of that significant act? No, *that* was left to the Popes of Rome on Maunday Thursdays in ages yet to come.

(4) The Day of Pentecost came and went; and that blessed period of infant Church life followed which we read of in Acts ii., iv., v. The features of that life are wonderfully beautiful, and full of teaching for ourselves; but "A Missionary" passes over without notice all of them but one, viz., the community of goods. On this I will only say, first, that we do not find this feature reproduced in any other church. There is not a hint of it as prevailing at Antioch, or Philippi, or Corinth, or Ephesus, or Rome; nor is there a word in the Epistles suggesting that it ought to have prevailed. And, secondly, beautiful as it was as a manifestation of brotherly love and dedication of all things to the Lord, it was, as far as we can see, only temporary and partial even at Jerusalem. Peter does not blame Ananias and Sapphira for only giving the Church part of the proceeds of their land, but for professing to give what they were not giving. "Whiles it remained, was it not thine own? and after it was sold, was it not in thine own power?" But "A Missionary" may reply that Ananias and Sapphira were not missionaries, but private Christians, and, therefore, were entitled to have moderate possessions. What, then, becomes of the community of goods? But take Barnabas, who certainly was a missionary, and who is specially commended. He had land, and he sold it, and gave the money to the Church. This is exactly what some missionaries in our own day have done. I could tell of some on the roll of the Church Missionary Society. But did they leave themselves without a penny? Did Barnabas? There is no hint that he did. His sister Mary, at all events, continued to hold property; for she had a house in Jerusalem big enough for "many" disciples to have a prayer-meeting in (Acts xii. 12).

(5) All that "A Missionary" says about the place of money in the New Testament is most extraordinary. First of all, he asks, "What do we read of *money in relation to the work* in the Holy Ghost's book upon foreign missions—the Acts of the Apostles?" And he answers, "NOT ONE WORD." Is there anything so very startling in that? Take up the biography of any "average modern missionary," or the history of any "average modern mission"; how much will you find in it about money? In the Life of George Maxwell Gordon you may find it mentioned that he spent his fortune upon the Lord's work; and in the "Story of Uganda" you may find an allusion to the two gifts of £5000 each that started the Mission; but these are parallel with the record of what Barnabas did, or Dorcas, or Lydia. But beyond this you will find "not one word." What Paul and Barnabas and Silas and Timotheus paid as passage-money on their numerous voyages is not recorded; neither does any missionary report record things of the kind. But the silence in either case does not imply that nothing was paid. That regular "fares" were not unknown in Bible lands and days we see by Jonah paying his "fare" to go to Tarshish! But, really, the Acts, though not a missionary report, but a history, is not unlike even a modern report, which has to "provide things honest in the sight of all men." The last annual report of the Church Missionary Society is about five times as long as the Acts. The finance paragraphs in it occupy a space relatively equal to about three verses.

(6) Then the remarkable statement is made that no disciple in the New Testament is mentioned as possessing or accumulating money, except Judas Iscariot and Ananias and Sapphira. In passing, observe that we are not told of Judas "possessing" money, though he stole some, and sold his Master for more. There is no reason to doubt that, like the rest of the twelve, he had "left all and followed Jesus." So that even on that side the statement is misleading. But what of the women who ministered to our Lord of their substance? What of Joseph of Arimathæa? What even of Zacchæus, concerning whom there is no hint that the fourfold compensation for his extortions made him a poor man? What of those at Ephesus, whose "silver and gold and apparel" (Acts xx. 33) Paul had not coveted? What of the Corinthians, whom Paul exhorts to large liberality? What of the "rich," whom Timothy is to charge so solemnly—*not* to "sell all," but "to do good," to be "rich in good works, ready to distribute, willing to communicate"?

(7) We are told that the only instances of commendation of giving in the New Testament are: (1) the widow casting her mites into the treasury; (2) the Philippians and other Macedonians helping St. Paul's collection for the poor Jewish saints; (3) the same persons contributing to Paul's personal need. Yes; and very significant these are! The first was a gift to church expenses, the

second to the poor, the third to the support of a missionary! If this were the rule and proportion of Christian contributions, I should be quite content.

(8) We are told that there are only two gatherings of money in the New Testament, and that neither was for missions, but both for the poor. It is dangerous to argue from the silence of short and fragmentary accounts like those in the New Testament. Suppose I were to say that of the twelve Apostles only Peter and John ever did any missionary work. Nothing is recorded about the others. Would that be reasonable argument? There were very special reasons why the distribution to the widows and other poor persons at Jerusalem should be mentioned, and still more important reasons why Paul's Gentile collection should be mentioned. This latter is one of the most interesting things in the New Testament. It was much more than a collection for the poor. It was a peace-offering to unite the Jewish and Gentile sections of the Church. The scattered but cumulative evidence about this is of extreme interest; but I must not occupy space by detailing it.

(9) One thing very striking we learn from the accounts of these two collections. *Both were taken charge of and administered by what we may fairly call finance committees!* It is a popular thing now to speak contemptuously of committees. "A Missionary" does so more than once. But the Word of God is against him. In Acts vi., because the Apostles would not "serve tables," they suggested a committee of seven, on purpose that there should be fairness, and regularity, and system in the apportionment of the money; and that committee was duly elected by the votes of the members of the society! In 2 Cor. viii. we find Paul explaining that he sends Titus and two others to Corinth to make the collection there, and that these (or one of them at all events) had been elected by the contributors ("chosen of the churches") to travel with him all the way to Jerusalem in charge of the money. The names of these, and others elected by other churches, are no doubt given in Acts xx. 4. But why all this careful machinery and organisation? "Avoiding this, that no man should blame us in this abundance which is administered by us, providing for honest things, not only in the sight of the Lord, but also in the sight of men." It is a wonderful thing that, amid all the lofty spiritual teachings of the Epistles, the Holy Ghost should condescend to such a matter as the importance of having a finance committee to manage church funds!

(10) To revert now to the missionary work of the Apostles and early Christians. A very glowing picture is drawn of it in "A Missionary's" first chapter, for which I find no evidence in Scripture. He tells us that "many thousands, greatly outnumbering those we have in the field, and all young converts in the glow of their first love, 'went everywhere, preaching the word,' with memorable success. They were flushed with constant victory; they were supernaturally preserved and sustained; they had the mighty power and demonstration of the Spirit, 'the Lord working with them, and confirming the Word with signs following.' Their commission was to 'preach the Gospel to every creature.' This, the Apostle Paul tells us, they did. To all the then known world they gave the glad tidings." I venture to say that this is almost pure imagination. Certainly there is nothing like it in the New Testament, nor does Church history give the least warrant for it.

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(11) In the first place, two totally different things are confused. Mark's Gospel does say that "they went forth and preached everywhere," and St. Paul does speak (though in obviously hyperbolical terms, Col. i. 23) of the widespread proclamation of the good tidings. But this was done, in the main, by the apostles and evangelists, not by the "many thousands" of the early believers at Jerusalem. The statement about these latter in Acts viii. 4, that "they that were scattered abroad went everywhere preaching the word," is quite a different thing. What are the facts? Under Saul's persecution the Jerusalem believers were "scattered," and wherever they went they made known the Saviour they had found, But where did they go? Evidently, for the most part, not beyond Judæa. Philip's going to Samaria is mentioned as the most important immediate result of the scattering. And how did they go? "A Missionary" pictures them (article 6) going "shorn of outward comforts," and contrasts them with modern missionaries going forth with outfits and backed by societies. Really it is hard to comment on this with patience! The scattered disciples were not missionaries at all in any proper sense of the word. They were private Christians of various occupations who fled before violent persecution. They were, indeed, probably "shorn of outward comforts" by the persecution (though we are not told so); but this was not a voluntary poverty adopted in obedience to Matt. x. When the persecution ceased (Acts ix. 31), many (to all appearance the great majority) came back again to the city; see Acts xxi. 20, and the many references to "the poor saints at Jerusalem." Some, indeed, of the scattered ones ultimately went beyond Judæa; but the limits of their travels are given in Acts xi. 19, "as far as Phenice and Cyprus and Antioch." But it is evident that they were private Christians, and the wonderful results of their preaching at Antioch are a striking illustration of what the informal and volunteer evangelisation of private Christians may do. When the Church of Antioch afterwards sent forth *missionaries*, it was not "many thousands," but *three men*, Paul, and Barnabas, and Mark, of whom one came back almost immediately.

(12) But, again, "A Missionary" repeatedly tells us that these "many thousands" of missionaries went without purse, wallet, change of raiment, &c. I ask for the evidence of this—I ask for the evidence that even the Apostles did so. There is not a shred of it! Not a single verse is adduced in proof. In point of fact, the Acts is almost silent on this subject. We do, however, find mention of the "baggage" of Paul and his companions (Acts xxi. 15, see R.V.), and from the same passage (ver. 16) we find that it was arranged beforehand at which house they should sojourn while at Jerusalem. They certainly did not arrive there without purse, and wallet, and change of clothes, nor did they have to take their chance for a lodging. On this latter point, see also Philemon 22, where Paul writes beforehand to his friend, and asks him to "prepare him a lodging." To me it seems extremely probable that the Church of Antioch, in the first instance, provided Paul and Barnabas with what was needful for their missionary journey. It does not seem likely that the Antiochene Christians would be less careful of their own honoured leaders than the barbarians of Melita were, who, says Paul, "laded us with such things as were necessary" (Acts xxviii. 10). I cannot prove this; but what evidence is there to the contrary? Silence is no evidence, for, if my conjecture is right, there is no reason to suppose that the fact would be recorded. Even modern missionary reports do not give details of this kind. On the other hand, Paul and Barnabas may have been at their own charges. I have already expressed an opinion that Barnabas was probably well off. How was the "two whole years'" rent for Paul's "own hired house" at Rome paid? I cannot say; but this I can say, that the unconverted heathen did not pay it.

(13) It is urged sometimes (though not by "A Missionary") that Paul maintained himself by his tent-making. The allusions to this in the Epistles suggest that he only did so occasionally, either in case of actual need, or for a special purpose, as at Corinth (2 Cor. xi. 8)—"I robbed other churches, taking wages of them, to do you service." Observe that he did "take wages" of some churches; so a "stipend" can hardly be such a wicked thing, after all. I do not suggest, of course, that St. Paul received regular remittances from a missionary society! It is quite true that there was no elaborate organisation. But so it is true that ships in those days, on that voyage from Egypt to Italy, would stop some months "to winter" in the harbours of Crete and Melita (Acts xxvii. 12, xxviii. 11), which voyage now takes a few days. In both respects the progress of civilisation has brought large changes. But is there any more harm in fixing dates for the payment of the missionary's "wages" than in fixing dates for the departure and arrival of the steamer that carries him?

(14) But is not the normal practice in the Early Church revealed to us in a passage not mentioned by "A Missionary," 3 John 5—7?—"Thou doest faithfully whatsoever thou doest to the brethren, and to strangers; which have borne witness of thy charity before the Church: whom if thou bring forward on their journey after a godly sort (R.V., 'worthily of God'), thou shalt do well; because for his name's sake they went forth, taking nothing of the Gentiles." Here we see the primitive missionaries, not depending upon the heathen they went to, nay, "*taking nothing*" from them, but supported, and travelling arrangements made for them, by well-to-do Christians. Had Gaius lived in the nineteenth century, he would have been a leading member of a missionary committee, "setting forward" (R.V.) missionaries on their journeys, that is, providing for their passages and outfits, and doing so without stint or grudging, but "worthily of God."

(15) Another question is that of miraculous power. I will not enlarge on this, as "A Missionary" does not lay great stress upon it. But I agree with him that we have no warrant for saying that the age of miracles is past for ever, and no right to limit the honour it may please God to put upon faith. I would only observe that he attributes far too much to miracles in the early Church. They were really very few and far between, so far as we know. Many were wrought in Jerusalem in the very first days. Except those, we only read of miracles being worked by Peter, Paul, and Philip. Paul certainly could not command the power always. It was not a question of faith only. God strictly kept the power in his own hands, and permitted its use on rare and special occasions. The idea that the "many thousands" so incorrectly supposed to have gone forth as missionaries had or used any such power, is, at all events, without warrant in Scripture.

(16) "A Missionary," in common with most people, estimates far too highly the *results* of primitive missions. On this much might be said. It is, according to the best authorities, extremely improbable that the results achieved in the first century were equal to those achieved in the nineteenth century. I suppose all will acknowledge that Bishop Lightfoot is *facile princeps* as an authority on early Church history. In an extremely able and interesting lecture by him, "Comparative Progress of Ancient and Modern Missions" (published by the Society for the Propagation of the Gospel in Foreign Parts), he examines the evidence very carefully, and concludes that, two centuries and a quarter after Christ, the Christians were one in 150 of the population of the world; and the vast majority of them were people speaking one language. And in the towns, too, chiefly. Even then, the rural population was scarcely touched; and so markedly was this the case, that the very word "villagers," *pagani*, came to be used as an equivalent for heathen, and our word *pagans* is the perpetual reminder of the fact. There were, in fact, none of the "Pentecostal scenes" which "A Missionary" describes, after the first Pentecost; and *that* "Pentecostal scene," be it remembered, had nothing to do with missionary work among the heathen. Our progress in the one century that missionary societies have been at work among all nations, and kindreds, and people, and tongues, is proportionately much greater. Certainly it ought to be greater than it is. With our enormous resources we ought to have done much more. Still, God has blessed what we have done, and it is unthankful to minimise what his own grace has accomplished.

Eugene Stock.

A VILLAGE MISSION.

A CORRESPONDENT writes:—Never, it is said, in the memory of the oldest inhabitant has there been such a stir in the village of Stevington as during the last ten days, and well might any stranger, visiting the village at eventime, have asked, in the words of the favourite hymn—

> What means this eager, anxious throng,
> That moves with busy haste along?

when seeing the numbers that thronged the street on their way to the old parish church; and more struck still might such a one have been had he seen the attentive congregation that nightly filled that venerable building to take part in the mission services there.

The origin of the mission was rather peculiar The introduction of Mr. Sankey's new hymns to the neighbouring village of Pavenham had proved a wondrous means of stirring up the believers there, and chiefly through the agency of "The Pavenham Brass Band," the sweet airs of this book were retailed through the neighbourhood, till the mission choir and band got several invitations to aid in evangelistic work at other places.

Going over to Stevington, at the request of the vicar, the Rev. J. R. Hare-Duke, the music and addresses were so owned of God in arresting the attention of the villagers, that this gentleman at once recognised the desirability of continuing the work, and, with only a week's delay, arranged for a Church mission, which, with regard to the numbers gathered under the sound of God's word, and also its apparent results, far exceeded the expectations of anyone connected with either the Church or the parish. The missioners were Rev. A. C. Downer, vicar of St. Cuthbert's, Bedford, and Rev. J. E. Linnell, vicar of Pavenham.

A HOLIDAY HOME has been opened at Pitsea, near Southend, by the friends of the Abbey-street, Bethnal Green, Sunday and Ragged Schools, for the poor children of that neighbourhood.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXVI.—FAITH AND ITS EXPLOITS.

Hebrews xi. 1.

Society rests on the faith which man has in man. The workman, toiling through the week for the wage which he believes he will receive; the passenger, procuring a ticket for a distant town, because he believes the statements of the time-tables; the sailor, steering his bark with unerring accuracy in murky weather, because he believes in the mercantile charts and tables; the entire system of monetary credit, by which vast sums circulate from hand to hand without the use of a single coin—all these are illustrations of the immense importance of faith in the affairs of men. Nothing, therefore, is more disastrous for an individual or a community than for its credit to be impaired, or its confidence shaken.

There seem to be three necessary preliminaries in order to faith. *First*, someone must make an engagement or promise. *Second*, there must be good reason for believing in the integrity and sufficiency of the person by whom the engagement has been made. *Third*, there follows a comfortable assurance that it will be even so; in fact, the believer is able to count on the object promised as being not less sure than if it had already come into actual possession. And this latter frame of mind is precisely the one indicated by the present author, when, guided by the Holy Spirit, he affirms that faith is the assurance of things hoped for, the persuasion or conviction of things not seen. In other words, faith is the faculty of realising the unseen.

These three conditions are fulfilled in Christian faith. The same faculty is called into action with respect to the things of God. At the outset we are sure that a Voice has spoken to man from the page of Scripture; not voices, but a Voice. Next, we are sure that this Speaker is infinitely credible. Our assurance rests on several grounds—we find that his words have ever come true in the experience of past generations; we have seen them accompanied by the introduction of miraculous phenomena, indicating in their beneficence and power the goodness and glory of the Worker; we discover in our own hearts the assent of our own moral nature to their evident truth; and for all these reasons we hold that the voice which speaks deserves our credence. And, therefore, lastly, we may calculate on whatever has been promised as surely as if we saw it, and may reckon on it as certainly ours.

Let us emphasise again what has been said. We look on the words which God speaks to us from the Scriptures as being altogether different from any other words which may claim our attention from the lips of men, not only because of the character of the miracles which accompanied them, but because they touch us as no other words do, and elicit the spontaneous assent and consent of our moral nature, though sometimes in condemnation of ourselves. That must be the Book of God which so exactly coincides with the best emotions and intuitions of our moral nature, and not of ours only, but of the noblest and best of our race—"The mighty God, the Lord hath spoken, and called the earth from the rising of the sun to the going down of the same." And if we are once assured of this, then there is no limit to the restful confidence, which not only counts the promises as credible, but actually begins to enjoy in anticipation the boons they offer. The maxim of human experience runs thus: Seeing is believing; but with the child of God the reverse is true: Believing is seeing. We are as sure of what God has promised as we should be if we saw it already before our eyes. Our vision could not make us more sure than we are that God loves us, that there is a Father's house with its many mansions, and that some day our mortality is to put on immortality, so as to live for ever in a state of existence which is absolutely sinless, sorrowless, and nightless.

Such faith as this is begotten in our souls, primarily by the study of God's Word, appealing, as we have seen, to our moral consciousness, which, as it is more and more developed, is more and more satisfied with the Book which called it into being and has done so much for its education. But sometimes faith seems to be given us in respect of some special matter, which is not directly indicated in Scripture, but which we feel able to claim—yes, and as we pray and think over it we are still more able to claim it—and when we find such a conviction forming in our hearts we may be perfectly sure of it. "Whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but believe that those things which he saith shall come to pass, he shall have whatsoever he saith." Thus the child of God may begin to praise for blessings of which there is no outward sign, being as sure of them as though they had risen above the horizon, like the little cloud, no bigger than a man's hand, to Elijah's prayer. "We have the petitions that we desired of Him."

Do you want a greater faith? then consider the promises, which are its native food! Read the story of God's mighty acts in bygone days. Open your hearts to God that He may shine in with his own revealing presence. Ask Him to give you this wondrous faculty to which nothing is impossible. Put away from you aught which might clash with the growth of your heart in faith and love.

Faith greatens men.—Run through this roll-call of heroes. You must admit that those whose names are mentioned stand in the first ranks of our race, shining as stars. But their claim to be thus regarded was certainly not natural genius. Enoch, for instance, and his line, being Sethites, may have been inferior to many of the family of Cain, so far as mere intellectual or artistic attainment went. But his faith lifted him out of the ranks of mediocrity to a species of primacy amongst men; and should faith become the master-principle of your life and mine, it would similarly enlarge and enrich our whole being.

Faith mightily affects our ordinary human life.—With most men you can determine pretty nearly how they will act in given circumstances; you can enumerate the influences at work, and their value. But you can never be sure in the case of the Christian, because his faith is making real much of which the world around takes no thought whatever. The tyrant, anxious to save some young Christian confessor, approaches him with flatteries and promises, things that attract the young, and is surprised to find that they have no

charm: he then approaches with suffering, obloquy, and death, things that sadden young hearts, and is equally astonished to discover that they cause no alarm. The cause is inexplicable, and is set down to obstinacy; but in point of fact the eyes of that young heart are opened on a world of which the tyrant has formed no conception. Faith is not careless of time, but more mindful of eternity. Faith does not underrate the power of man, but she magnifies omnipotence. Faith is not callous of present pain, but she weighs it against future joy. Against ill-gotten gains, she puts eternal treasure; against human hate, the recompense of reward; against the weariness of the course, the crown of amaranth; against the tears of winter sowing, the shoutings of the autumn sheaves; against the inconvenience of the tent, the permanent city. None of these men would have lived the noble lives they did, had it not been for the recompense of reward, and the gleams given them of the golden city amid the sorrows and straits of their lives.

Faith is possible to all classes.—In this list are women as well as men. Sarah and Rahab, as well as Abraham and Joshua; the widow of Shunem, and the mighty prophet who brought her son back to life; Moses, the student of Egypt's wisdom, Gideon, the husbandman, Isaac, the grazier, and Jacob, the shrewd cattle breeder; Barak, the soldier, David, the shepperd, and Samuel, the prophet. Their occupations and circumstances varied infinitely, but there was not one of them that did not live under the influence of this master principle. Whatever may be a man's lawful calling, he may abide therein with God, under the influence of faith. Like the fir or pine, faith grows in any soil.

Faith is consistent with very different degrees of knowledge.—It would be difficult to enumerate more varieties of religious knowledge than are summarised in this catalogue of names. Abel's idea of sacrifice would differ widely from David's. The degree of acquaintance with God would be much intenser with Moses than Samson. And, compared with the clear views of truth held by these Hebrew Christians, those of the world's grey fathers were but as baskets full of fragments. But, notwithstanding all these differences, the same principle of faith leaped upwards from each heart. And the woman who touched the hem of the garment was animated with the same spirit as that which in her sister elicited the wonder of Jesus: "O woman, great is thy faith."

Faith can master insuperable difficulties.—It is difficult to be singular, but faith enabled Abel to offer a more excellent sacrifice than Cain. It is difficult to walk constantly with God, when wickedness is great on the earth, and all flesh has corrupted its way; but it is not impossible, for Enoch walked with God on the very margin of the flood, and obtained the testimony that he pleased Him. It is difficult to lead a pilgrim life, and such difficulties would be probably as keenly felt by the patriarchs; but what faith did for them it will do for others. It is difficult, amid the cares of business or public office, to keep the heart fresh, devout, and young, but it is not impossible to faith, which maintained the spirit of patriotism and devotion in the heart of Joseph, though sorely tempted to sink into an Egyptian grandee. It is difficult to face the loss of all things, and the displeasure of the great, but Moses did both, under the spell of faith in the unseen.

There are many difficulties before us all. Stormy seas forbid our passage; frowning fortifications bar our progress; mighty kingdoms defy our power; lions roar against us; fire lights its flaming barricade in our path; the sword, the armies of the alien, mockings, scourgings, bonds and imprisonment—all these menace our peace, darken our horizon, and try on us their power; but faith has conquered all these before, and it shall do as much again. We will laugh at impossibility; we will tread the shores of the seas, certain they must make us a way; we will enter the dens of wild beasts and the furnaces of flame, sure that they are impotent to injure us; we shall escape the edge of the sword, out of weakness become strong, turn to flight armies of aliens, and set at nought all the power of the enemy; and all because we believe in God. Reckon on God's faithfulness. Look not at the winds and waves, but at his character and will. Get alone with Him, steeping your heart and mind in his precious and exceeding great promises. Be obedient to the utmost limit of your light. Walk in the Spirit, one of whose fruits is faith. So shall you be deemed worthy to join this band, whose names and exploits run over from this page into the chronicles of eternity, and to share their glorious heritage.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

VI.—MARTIN'S PICTURES.

Twenty years ago and more missions were few, and after-meetings a matter of great suspicion and distrust. They were regarded as a kind of confessional, or something worse.

On one occasion there was present a bishop. He was standing in a dark chancel, looking through a narrow arch into the chancel aisle, which was lighted, and full of anxious people. His lordship, I was afterwards told, had listened to what he thought a very exciting sermon; and wondering what the result would be, he had placed himself among the tombs and monuments of marble and alabaster, which were in that place, to watch what was done. He intended to see and judge for himself. As I did not know he was there, and he did not declare his views to me, I will say no more about him.

This after-meeting was a fairly representative one, and I was thankful to hear that his lordship had been there to witness it. There was a deep spirit of anxiety and inquiry awakened among the penitents who were assembled, as I have already said, in that chancel aisle.

During the meeting we heard how one had been anxious a long time, and had found peace during the sermon. Another testified that he had been awakened by the same sermon to see his mistake, and was determined now to give himself to God for salvation. Another had been revived from a cold backsliding state, and so on.

At last we came to a lady, who was at first too much overcome to speak. When at length she was brought into liberty, she said: "Some years ago I went to an exhibition of pictures in Manchester. I looked about at many of them, admiring some, and caring nothing for others. At length, I came to Martin's picture of heaven, from which I could not take myself away. It held me as if spell-bound. 'I shall never go to such a place as that. Shall I ever see anything so glorious?' Something seemed to say to me, 'No, never! heaven is not for you!' You might have knocked me down with a feather. I felt as if I was finally refused access to that glorious place. My niece came to me, and said, 'Aunt, what is the matter with you? Sit down and rest; you are faint, are you not?'

"Yes indeed I was, and I felt I might just as well give up now as later on—there was no hope for me!"

"But," I said, "why did you give way to this false idea? God does not say, 'Heaven is not for you—you are a sinner, go and be lost!' The fact is, heaven is for sinners. Christ died for us, that we sinners might be admitted there, and behold better things than it ever entered into the imagination and powers of men to conceive or paint."

"I do not know," said the lady. "I could not help myself, I was wretched. After resting for a little time, my friends roused me up to go forward and see more pictures. This I did, until I came to Martin's picture of hell.

"Ah, here, I said to myself, is my place, I see. I could not tear myself away from the spot. I was most miserable, and yet there was a kind of morbid pleasure to me in looking at that dreadful picture."

"When Christ says," I rejoined, "'Look unto me, and be ye saved,' you should look at Him. Behold Him in his death, resurrection, ascension, and coming again. Why trouble yourself about heaven or hell, when you may look at Christ? Heaven cannot be without Him, and hell cannot be where He is. Is He with you? That is the question."

"I do not know about these things," said the lady, "but I do know that these pictures had a great effect upon me. I was deeply impressed somehow that I was not to go to heaven, and that I was to go to hell. There was to be no reprieve or alteration in the sentence."

"Poor woman," I said, "I am afraid you were very unhappy under these cruel delusions. But who is to blame, if you go looking at pictures, instead of reading and trusting the words of the Bible—I mean, taking your impressions from pictures of man's painting, instead of taking them from the everlasting Word of Divine inspiration. God does not say heaven is for good people, or hell for bad."

"Does he not?" asked the lady, with surprise. "I always thought so."

"No," I answered; "Jesus came to call, not the righteous, but sinners, and heaven is open for them. Many shall go into a higher and better place than angels have, if they as sinners believe in Christ. Hell was not made for sinners, but for the devil and his angels; and those who will not believe in Jesus will have to go there; remember, not because they are bad, but because they do not believe. This unbelief is the damning sin, for which there is no forgiveness, either in this world or the next. He that believeth not is condemned already, because he believeth not."

"Yes," said the lady, "I know all that to be true, now. I have been most wretched. I do believe in Jesus; He has saved me, and your sermon has assured me of this most completely."

"Thank God," I said, involuntarily.

"Yes, indeed I do," she replied; "but how can I forget what misery and despair I have been in for years?"

"I cannot tell," I said, "nor can I wonder at your distress. If people will not look at light, they will not see light. There is no darkness in Christ. Therefore when people are in darkness, it is because they are not looking at him, but at themselves. Look to Jesus crucified."

Oh, eyes that are weary, and hearts that are sore,
Look off unto Jesus, and sorrow no more;
The light of his countenance shineth so bright,
That in earth as in heaven, there need be no night

"Let us sing this hymn," I said. We did so, emphasising the words by repeating them. The lady soon took them up, and joined in happy song.

Singing has a great effect upon anxious people, and repeating verses often impresses the sentiments more deeply upon the soul.

Salvation does not mean going to heaven, or escaping hell, but being united with Christ in a saved state, even as we were united with Adam in a lost condition. After all, our salvation is but a secondary matter—a kind of means toward a higher end, even the object for which we were created, that we might glorify God, and do good to others. If you go from this truth, you may float away to pictures, visions, dreams, or temptations of all kinds. Give yourself to God to live for Him, and He will accept you. He knows you cannot have this life until you are born again, therefore He will give you that new birth by the way, and lead you forward into the life of usefulness besides. There is a work prepared for every one of us, and we can

only be really as happy as God wills us to be when we are in it.

That after-meeting was the first of several others, which were even more blest, and to more people.

Our friend, the lady in question, became in the mission time a good worker. Putting herself into God's hands, she was made useful and helpful, night after night, in pointing anxious souls to Jesus. It was her privilege to turn them from darkness of all other things to the light of the glorious Gospel, and from the power of Satan with his manifold temptations and delusions to God, to receive forgiveness of their sins.

It was a blessed time of awakening in that parish, and from it the work spread to other parishes beyond.

Many well-meaning persons who were living in the idea that only good people could go to heaven, were brought out of this fatal delusion. Would that many more could also be brought to see, that it is not by works of righteousness we can do, but by God's mercy alone we are saved; and that it is He alone who continues to cleanse us by the washing of water by the Word, and goes on to keep us by the renewing of the Holy Ghost.

A TON OF TRACTS.

Miss Weston, of the Sailors' Rest, Devonport, writes that in response to a recent appeal, between 20,000 and 30,000 publications have been put into the hands of sailors, marines, stokers, artificers, and others in the Navy. All have received them gladly. Pronounced infidels have read them; some have given up their infidelity, and are new creatures in Christ Jesus, from reading these tracts.

Infidelity, however, is pushing on, and every effort is being made to spread its teaching. This must be met by prayer, that the Holy Spirit would lift up the standard against the flood of evil; and by work, pouring in a stream of teaching of the right kind. Mr. H. L. Hastings' book, "The Inspiration of the Bible," is known well on the lower decks of our ships of war, and has done grand work. Mr. Hastings has sent to Miss Weston a ton weight of anti-infidel tracts for the seamen, Mr. Alexander Allan, of Glasgow, also sending it on to Devonport from Glasgow free.

We are now (says Miss Weston) commencing their distribution. I shall be pleased if accredited workers among merchant seamen apply for them, to send them grants free, on their paying the carriage. But I feel that we ought to repay Mr. Hastings the £70 he is out of pocket, the bare cost of printing and paper. Who will help us to raise this amount for such a splendid object?

THE OPEN-AIR MISSION. — Dear Sir,—Tracts are an absolute necessity for our work, and many of them are received by those who otherwise would never have the Gospel brought before them. Now that our "season" is upon us, we need large supplies. I hope many of your readers will make us free grants, or send us the means wherewith to purchase them.—Yours faithfully,

Gawin Kirkham, Secretary.

14, *Duke-street, Adelphi, London, W.C.*

BRITISH GUIANA. — The readiness of the people to hear (writes Mr. Sparrow from Georgetown) is such as I have never witnessed before. One has but to go out into the street with a handful of tracts or small books, and in five minutes you will have a good company round you, willing to listen as long as you can spare time to speak to them. Happily, the police have no orders here to tell us to move on, or to forbid street preaching; and if we had strength we could preach all day long. At Arcadia, which we visited on the 4th inst., we were delighted to see the people coming in crowds, some bringing chairs on their heads, and others forms, and soon we had a good congregation. —*Echoes of Service.*

Young Men in the City.

Whatever achievements the institution known as the Young Men's Christian Association may have accomplished in the past forty-five years of its existence, one thing is certain—plenty remains for it yet to do. If anybody doubts that, we refer him to certain figures submitted (on sufficient authority, we presume) to the annual meeting of the Aldersgate-street Association, at the Mansion House, last Friday. The statement circulated was to the effect that London has 800,000 young men; that 80,000 of these may be reckoned as Christians, and that, as many more attend places of worship. This leaves a vast multitude of 640,000 who are outside the orbit of Christian influence. In view of these terrible figures, it is not a little startling to be told, as we were told by one speaker at the Mansion House, that the churches are supposed to be somewhat jealous of the operations of these Associations. We have heard the same thing hinted at before, but for the credit of our common Christianity we prefer not to believe it. One oarsman in a lifeboat, rescuing those ready to perish in the engulphing waves, jealous of another toiler in the same boat! Perish the thought. Surely the modern Church of Christ has not backslidden so far from the primitive model as that!

Reverting to the meeting at the Mansion House, we are glad to record that in point of numbers, at any rate, it was a great success. The present Lord Mayor seems to be singularly happy in his arrangements. He has only to espouse a good cause by inviting its friends to his official residence, and they respond in shoals. His Lordship, of course, took the chair on Friday, and the Lady Mayoress sat by his side. Before the meeting closed, he was obliged to retire, in consequence of indisposition, and we had therefore to dispense with the words of hearty good cheer he would have uttered.

But there was no lack of speechifying. First of all came the brief and businesslike statement of that most genial of secretaries, Mr. Robert Burn. He recapitulated the main lines of Association work, emphasising the fact that its prime object is *the salvation of young men;* and that this end is sought to be attained through the agency of young men themselves. It was very pleasant to hear that some 2000 young city fellows are in direct connection with the Aldersgate-street branch. After being told that, we could well appreciate the longing of Mr. Burn and his fellow workers to have a new building that will be in some degree adequate to the necessities and the importance of the work. Certainly the Association ought to be far more "in evidence" externally among the thousands of our budding business men, and that it will never be till it gets a new habitat on some well-placed site. We should like to see it occupying the whole block that faces Cheapside looking eastward. Mr. Burn had many things to say about the intellectual, the social, and the physical, as well as the spiritual aspects of the work; but that has now become an oft-told tale, and we need not re-tell it. The secretary closed his report by an acknowledgment of the need of more spiritual power for the equipment and the endowment of the workers. Passing to matters financial, he lamented a deficit in the year's balance sheet of nearly £1000. Some tried friends had come to the rescue and subscribed liberally, but Mr. Burn wants to get more regular subscribers, so as to extend the area of support. Seeing that the Association "caters for young men at the beginning of their business career, when they are in receipt of small salaries," and cannot contribute much to the funds, his aspiration is a very reasonable one.

Two set addresses filled up the greater part of the hour. Rev. E. A. Stuart was most vigorous and practical in his advocacy. He pressed home on City merchants their indebtedness to the Association, because of the shelter it holds out and the benefits it confers on the working bees of our business houses. Mr. Stuart insisted that the Christian flag must be kept flying mast-high, and not be lowered at the beck of secularism or intellectualism. He went on to speak of the peculiar loneliness of the homeless young man in London on the Sabbath evening, and the danger that he may then be lured into devious paths. The Association ought to make a strenuous endeavour to fill this hiatus by an attractive and pleasant Sunday evening programme. The evils of gambling were very strongly commented on, and a closing appeal was made to young men to seek that it might be said of them, in all circumstances, as it was of Joseph, "The Lord was with him."

Rev. John McNeill was unusually discursive, and a little too prolonged, in his preamble, but when he warmed up he was powerful and convincing. The Y. M. C. Association, he remarked, meets the young man at the right moment—his coming as a stranger to a strange city. The churches as a rule do nothing in the way of watching for these new arrivals, and if the Association did not step in to help the neophyte to a good lodging, there is no saying where he might land. Mr. McNeill pointed this moral by telling of a very narrow escape he once made himself in the matter of apartments, on going from the country to the town. Addressing himself specially to Christian parents whose boys have gone out from under the family rooftree to carve their upward way in the world, he appealed for all possible help and countenance in keeping the exchequer of the Association well supplied. Last of all came a thrilling appeal to any young men who might think that their lives were already wrecked, not to yield to despair, but to stand firm in the struggle with evil, being well assured of this, that to the honest and courageous soul God will bring present and eternal deliverance. The only drawback with respect to these exhortations was the comparative absence from the meeting of the class for whom they were specially intended. As the assembly was an afternoon one, the audience stood more largely, we should judge, by employers than employed.

It only remained for Mr. George Williams, who had taken the vacant chair on the Lord Mayor's departure, to plead once more the claims of the Association on heads of homes and of business houses, and to move the thanks of the meeting to the host and hostess. Mr. Hugh M. Matheson and Mr. T. A. Denny backed up the latter proposition in no formal way, and of course the delighted company responded with a will.

We may add here that Mr. R. Burn, the secretary, left London on Wednesday last on a visit to the United States, as a delegate to the American Y.M.C.A. Conference at Philadelphia next month. He is accompanied by Mr. R. McCann, of Belfast.

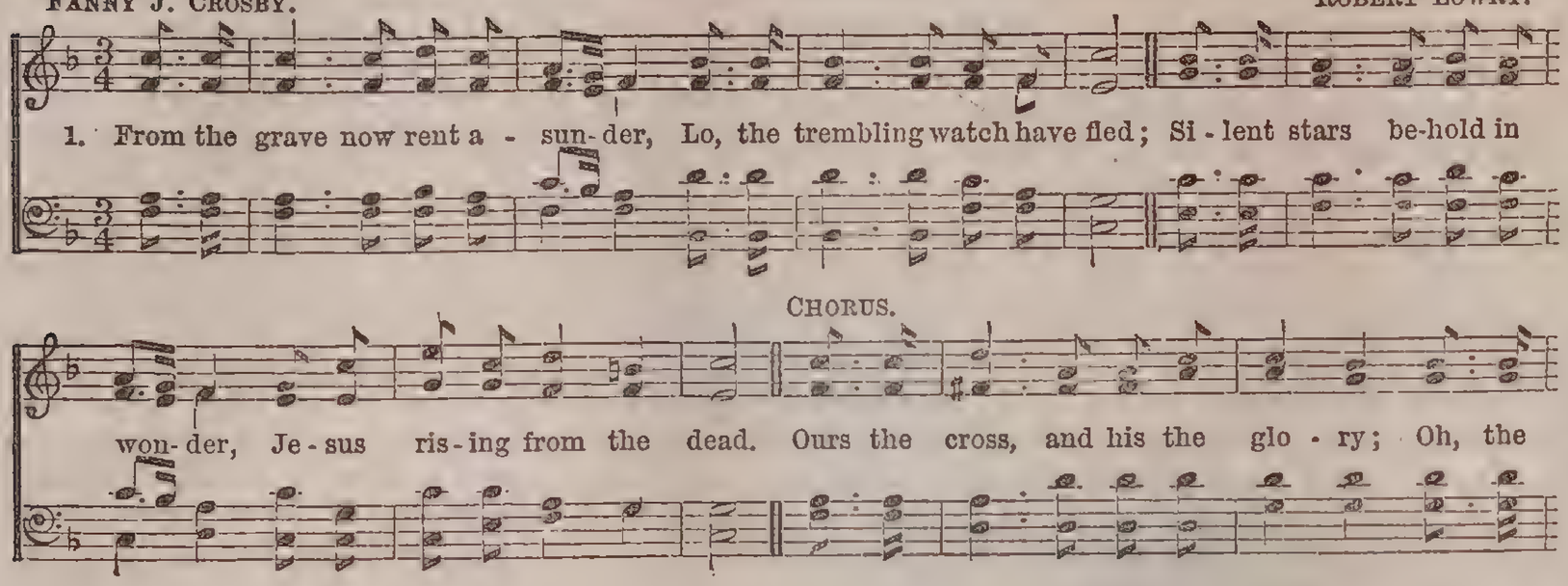
STEREOTYPED PRAYERS.—There are laymen who do not like to hear a sermon preached the second time, who yet give their pastors the same prayer every week at the devotional meeting, that is, fifty-two times in the year, with occasional slices of it between meals. If they made any spiritual advancement, they would have new wants to express and new thanksgivings to offer.—*Dr. Talmage.*

DR. TALMAGE ON THE BIBLE.—In all the world of literature there is no such live book as the Bible. These paragraphs throb with omnipotent energy. Nearly all the verses of the Bible have a quick step. The trumpets of salvation never sound a dead march. The sacred writers did not go around in clumsy and unmanageable armour, but with keen, sharp scimitar keep striking rapidly. The Bible does not go round about a sin, but swoops on it like a hawk. It cleaves iniquity asunder with one awful swing of the battle axe, crashing through from helmet to sandal. It has a style of writing, for the most part alert, sharp-edged; to the point, electric, hewing away at the heart of things.—*New York Observer.*

"His the Glory."

(AN EASTER SONG.)

Fanny J. Crosby. Robert Lowry.



2 He has purchased full salvation,
Thro' his offering once for all;
And to-day, with adoration,
At his sacred feet we fall.

3 Jesus lives, and heaven rejoices;
He shall suffer death no more;
Loving hearts and happy voices,
Tell the news from shore to shore.

4 On his holy name believing,
We, like Him, from death shall rise;
Everlasting life receiving
In a world beyond the skies.

ON THE BLACKDOWN HILLS.

A PLEA FOR OUR VILLAGES.

Much effort is being put forth, and rightly so, on behalf of our larger towns and cities. But while the cry is raised on behalf of "the masses," is there not a danger that the equally needy souls in our villages may be overlooked? Comparatively few seem be exercised before God for these. Can it be that evangelists and others treat our village populations with unconcern because the congregation must be smaller than in large centres, and the roll of converts necessarily fewer still? Or is it because the amount of labour bestowed must obviously be much greater in proportion to results? We do not like to think so; yet how difficult it is to find evangelists as ready and happy to preach to a hundred souls in an out-of-the-way village as to five hundred or a thousand in a town!

The utter ignorance that prevails in our villages, among the poorer classes especially, is truly appalling. This is not the result of deliberate rejection, or wilful neglect and unconcern, but from the sad fact that they have not the light held out to them. In some cases there is but little opportunity of throwing the light upon them except by house to house visitation. In more than one parish with which I am somewhat acquainted, it is an impossibility to obtain either a public room or a cottage in which to hold a Gospel service, or a site on which to pitch a Gospel tent. The inhabitants would gladly welcome a messenger of peace, but are either prohibited from doing so by the lectures and anathemas of a Jesuitical priest, or terrorised by an ungodly squire, who owns the land, and seeks to establish his claim upon the bodies and souls of his tenantry. Thank God, these are exceptional cases; but I am bound to say that in scores, if not hundreds, of villages there exists to-day a sad need of true Gospel light.

On the Blackdown Hills we have lately had much to cheer us in our work for the Lord. Every village hamlet seems eager for the Gospel in its grand simplicity. We have been holding an eighteen days' special mission on the hills, being assisted by Mr. Herbert Veasey, an earnest evangelist from Torquay. In seven districts in which we have held meetings we have not only been cheered by seeing goodly numbers attending the services—sometimes crowding the mission-rooms—but we have seen distinct fruit in professed conversions in every place. Many have gone away, we believe, with the arrow of conviction in their souls, to be "brought out" in time to come.

Never do I remember seeing a more open door in some of these places than exists to-day. In each locality visited there is the desire for more of the Gospel—a proof of the need felt—and I firmly believe that were we enabled to send an evangelist to each locality for a week or fortnight's special meetings, scores of souls would be won for Jesus. We purpose to visit some of these needy districts with our Gospel tent during the summer months.

One feature that has struck us very forcibly in the work around our own immediate neighbourhood of late has been the number of former Sunday and day-school scholars who have been led to the Saviour. We have been greatly cheered to hear one and another say they received their first spiritual impressions while in the Mission day or Sunday schools or Bible-classes. I mention this to encourage workers among the young. I would ask for continued prayer on behalf of the work of God in our hands, and add my cry to that of others on behalf of "Our Villages."

W. J. H. Brealey.

Clayhidon, Wellington, Somerset.

HOMES FOR THE AGED POOR.—The nineteenth annual report states that there are 113 inmates in the eight Homes of this charity. Altogether over 300 persons have been sheltered and cared for, and many of those now in residence are of advanced age. During last year twelve new inmates were admitted. The Homes, which are situate in Notting Hill, West Kensington, and Paddington, are now full, and there are still over seventy applicants waiting for admission. There are mortgages to pay off some of the property before the charity can be enlarged, so as to prove a blessing to more poor and aged people. The qualifications for admission are that applicants be fully sixty years old, of unquestionable respectability, and unable to obtain from any source a larger income than 6s., or, if married, a common income for the couple not exceeding 10s. per week. The charity is worked with extreme economy, all the official labourers being unpaid. The hon. sec. is Miss Harrison, 5, Grandacre-terrace, Anerley.

"WHY WEEPEST THOU?"

"Why weepest thou?" Sweet Easter salutation!
As though a mother kissed a tearful child;
Let every mourner hear the consolation,
While Jesus asks to-day, in accents mild,
John xx. 15. "Why weepest thou?"

"Why weepest thou?" So ask a thousand voices:
The birds, the brook that murmurs through the vale;
And while, in newest robes, the earth rejoices,
This is the whisper of the balmy gale—
Song ii. 11—13. "Why weepest thou?"

Why weepest thou?—unknowing who is tending
His Eden; for with tears thine eyes are dim;
The Heavenly Gardener over thee is bending,
Each drooping floweret is a care to Him.
John xx. 15. Why weepest thou?

Why weepest thou?—depressed by persecution;
Let them that hate thee rather be afraid;
The day is nigh, the day of retribution;
To thee, but not to them, hath Jesus said—
Mark xvi. 3. "Why weepest thou?"

Why weepest thou? Thy way is dark before thee;
But dost thou look for Jesus in thy grief?
His smile of love shall soon beam brightly o'er thee;
Thy sun shall rise, thy woes shall find relief.
John xx. 1. Why weepest thou?

Why weepest thou, and, seeking, canst not find Him?
Have heartless strangers borne away thy Lord?
Lo! from the grave He breaks; bands cannot bind Him
Behold He comes! to thee He speaks the word—
John xx. 13. Why weepest Thou?

Why weepest thou for sins yet unforgiven?
And askest, Who shall roll the stone away?
Lo! Christ hath borne thy guilt. He speaks from heaven,
And tells thee all is done, and seems to say—
Mark xvi. 3. "Why weepest thou?"

Why weepest thou?—to yon turf hillock wending;
Because, thou sayest, there some loved one lies.
The dust alone is there. Through Christ, ascending,
The God-breathed spirit joins its native skies.
Luke xxiv. 5. Why weepest thou?

Why weepest thou?—whose feet have vainly hasted;
Whose costly offerings seem an idle pain:
Nay, love bestowed on Jesus is not wasted:
Thy early tribute is not brought in vain.
Luke xxiv. 1—3. Why weepest thou?

Why weepest thou?—poor pilgrim faint and weary,
Impatient till thou to thy Bridegroom come:
Ere long thou shalt have crossed this desert dreary;
His welcome waits thee in his Father's home.
John xiv. 3. Why weepest thou?

Why weepest thou? Give ear, thou child of sorrow!
Thy Saviour speaks: dismiss thy groundless fears;
To-day let faith discern the bright to-morrow,
When those shall reap in joy that sowed in tears.
John xvi. 20. Why weepest thou?

"Why weepest thou?" O Christ! thy tender greeting
Becomes a healing balm for every wound.
I seem to hear the heavenly host repeating
This word of thine, while all their harps resound—
Rev. xxi. 3, 4. "Why weepest thou?"

G. W. Butler, after the German of Karl Gerok

PUNDITA RAMABAI gave an address at the opening of the School Home for Indian Child-widows, at Chowpati, on March 11. A large company of English and Hindoo ladies and gentlemen were present. The institution, though intended for high-caste native child-widows, will not be closed against others, and widows who cannot pay will be admitted free.

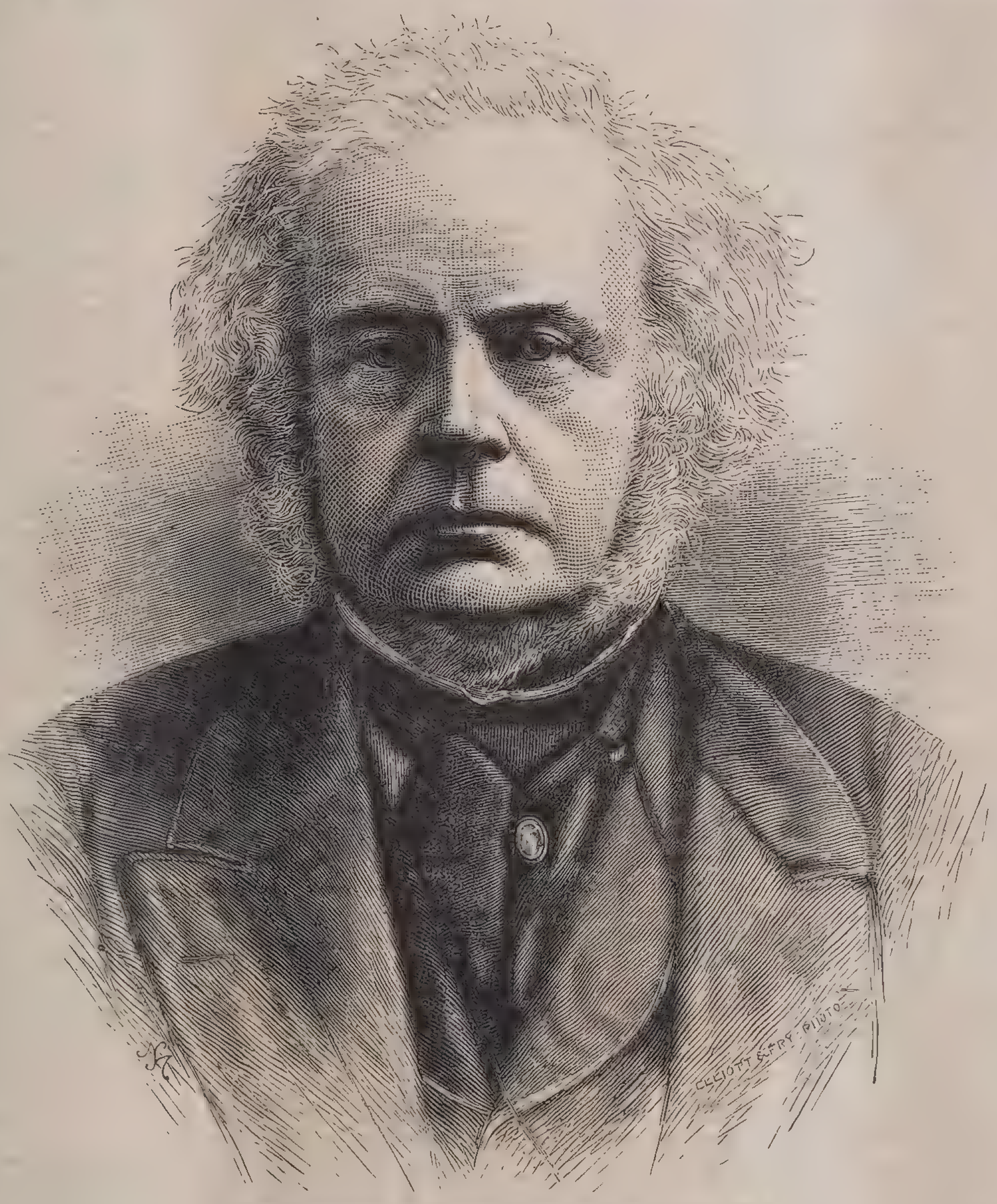
SOCIETY FOR DISTRIBUTING SCRIPTURE TRUTH.—The Committee of this Society has been enabled during the last two years to extend its work by the issue of some of its publications in foreign languages. The price of all the Society's publications has lately been reduced to one half, from which reduced price a still further large reduction is made to subscribers for free distribution. Free grants are likewise given to recognised institutions, and orders for rolls, books, &c., as well as contributions, should be addressed to Mr. F. Woodhouse, the secretary, 47, Pevensey-road, Eastbourne.

The Late Right Hon. JOHN BRIGHT.

WHATEVER animosities Mr. Bright had excited by the vigour of his political denunciations, "as harsh as truth, and as uncompromising as justice," death has destroyed them, and all classes of politicians have agreed in the high eulogy that he was "one of the noblest figures we have ever known in Parliament." All sorts and conditions of people have praised his strong and active sympathy with suffering, the transparent honesty of his character, and the Puritan simplicity of his life, which stood upon an elevated platform of Christian morality. Even the stately walls of Westminster Abbey have resounded with unstinted commendations of the life of this illustrious member of the once persecuted and despised Society of Friends—an unparalleled incident. The events of that life have been repeated in numberless newspaper columns since the great "Tribune of the People" fell on sleep. It would be needless and unfitting to do so in these columns. This brief sketch is intended merely to indicate the Christian and philanthropic character of Mr. Bright's career.

The dominating spirit of his public life he described in the account which he gave of the way in which he was led to enter its strife. In 1841 Mr. Bright's young wife, whom he had married in 1839, died. Said he:—

> At that time I was at Leamington; and on the day when Mr. Cobden called on me I was in the depth of grief, I might almost say of despair, for the light and sunshine of my home had been extinguished. All that was left on earth of my young happiness was lying still and cold in the chamber above us. Mr. Cobden called on me as my friend, and addressed me, as you may suppose, with words of condolence. After a time he looked up and said, "There are thousands of homes in England at this moment where wives, mothers, and children, are dying of hunger. Now, when the first paroxysm of your grief is passed, I would advise you to come with me, and we will never rest until the Corn Law is repealed."



(*From Photograph by Messrs. Elliott & Fry, London, W.*)

In that appeal there was no breath of selfish ambition, but a call for the sacrifice of personal feeling in devoted and sympathetic labour for other sufferers. Mr. Bright responded to it, and found, as many others have done, that the best way to bear one's own sorrow is to take upon one's self the sorrows of others.

The struggle for the repeal of the Corn Law was to Mr. Bright a holy crusade on behalf of the poor, "those to whom taxes meant hopeless toil to the father of a family, penury through his life, a cheerless old age, and at last 'the little bell tolled hastily for the pauper's funeral.'" His faith was that of the body of Christians to which he belonged by birth, by education, and by conviction. The Society of Friends believe in the direct revelation by God to the believer of his will concerning all the acts of their lives. It was this belief which gave so much force and resoluteness to Mr. Bright's character, which made him unsusceptible to the blandishments of fame and fashion, which caused him to be wholly unaccommodating to what he saw to be wrong, which gave a prophet-like violence to his noble indignation against oppression and oppressors, and which enabled him to stand firm during tempests of unpopularity which never diverted him even by so much as a hair's breadth from the conceived path of rectitude. This belief in Divine guidance was evinced by his silence on some subjects as well as by his eloquence on others. Some questions he left alone, because he felt no clear guidance with respect to them.

He was one of those Christians who testify their faith by their lives more than by their words. The tongue of spite, even in the days when he was most venomously attacked, never dared to asperse the purity of his life, either public or private. He sweetened and ennobled politics by carrying into them the example and reproof of a religious life. His unswerving allegiance to Christian rectitude of conduct is the most cogent evidence supplied in late years in support of the contention that it is not impossible for Christians safely to take a prominent part in political life. Though his life is not conclusive proof, for not to all is given an eye so clear and so swift to mark the golden thread of eternal truth amid all the warp and woof of public affairs as his was.

He set himself from the beginning of his public career to preach that the standard of virtue for private life ought equally to be the standard for public life. In 1882 he said, "I have endeavoured from time to time to teach my countrymen an opinion and doctrine which I hold, which is, that the moral law is not intended only for industrial life, but is intended also for the life and practice of States." Many examples of this teaching might be quoted but for the limitations of our space. We give one from a speech delivered at Birmingham on October 29, 1858. He then said, "I believe there is no permanent greatness to a nation except it is based upon morality...May I ask you, then, to believe as I do most devoutly believe, that the moral law was not written for men alone in their individual character, but that it was written as well for nations, and for nations great as this of which we are citizens. If nations reject and deride that moral law, there is a penalty which will inevitably follow. It may not come at once, it may not come in our lifetime; but, rely upon it, the great Italian is not a poet only, but a prophet, when he says:—

> The sword of Heaven is not in haste to smite,
> Nor yet doth linger."

He often quoted with felicity and effect passages from the Bible, passages of tenderness or of terrible warning. His frequent recourse to the Bible for his illustrations also proved that he had a great acquaintance with the Holy Scriptures. His Scriptural illustrations were not made rudely and irreverently, as is the disgraceful manner of some, but reverentially and decorously. Thus, at Manchester, in May, 1851, he said, "We have not, as the chosen people of old had,

the pillar of cloud by day and the pillar of fire by night, to lead us through the wilderness of human passion and human error; but He who vouchsafed the cloud and the fire has not left us forsaken. We have a guide not less sure, a light not less clear; we have before us the great principles of justice and mercy which Christianity has taught us...Let us trust these principles; let us believe that they exist for ever unchangeably in the providence of God; and if we build our national policy upon them, we may rest assured that we shall do all that lies in our power to promote that which is good."

On one occasion he explained the secret of his oratorical power. Quoting from John Milton the words, "Yet true eloquence I find to be none but the serious and hearty love of truth," he observed thereupon, "I have endeavoured, as far as I have had the opportunity of speaking in public, to abide by that wise and weighty saying."

It may be said he was distinguished by the moral force of his advocacy of those questions in which he interested himself, but he was not the advocate of many moral questions. In one, at least, of his antagonisms, he permitted a fallacious political opinion to lead him into opposition against a great philanthropic movement. An endeavour was being made to induce the Legislature to afford some protection to factory operatives. Mr. Bright resisted that endeavour. He was not adverse to shorter hours of labour, or to an improvement in the condition of factory hands, but he objected to State interference with the labour market. He thought the operatives could take care of themselves. He omitted to consider the unscrupulous use which is made of their enormous power by capitalists, and to remember that there are many so helpless as to be compelled to submit to whatever grievous conditions manufacturers can impose upon them. Although Mr. Bright's opposition succeeded in delaying, it did not prevent the ultimate adoption of the Factory Acts.

Though he turned the light of his genius upon many subjects, such as intemperance, capital punishment, the opium traffic, slavery, and war, history will dwell chiefly on his antagonism to war, "the inevitable parent of innumerable crimes." He was the greatest political advocate of peace Christendom has known. Therein he was the exponent of one of the main tenets, and at one time almost a distinctive doctrine, of the Society of Friends. Indeed, throughout his career he was the political apostle of applied Quakerism. His peace principles cost him something. It was his opposition to the iniquitous war with China in 1857 (following as it did close after his scathing denunciations of the criminal Crimean war) which lost him his seat in Parliament for Manchester.

The immediate good results of his advocacy of peace were not very apparent, but unquestionably it contributed largely to make it impossible for England to take part in the Franco-Austrian, the American, the Danish, the Franco-German, and the Russo-Turkish wars.

He was a regular and reverent worshipper at the meetings of Friends, either at the Meeting-house, St. Martin's-lane, Westminster, or at the Meeting-house at Rochdale, when not attending Parliament. One who is well qualified to speak of Mr. Bright's life among his own people at Rochdale has said:—

> No one was more popular than he, either with his own workpeople or the great body of his townsmen. Though the chief work of his life had been towards political reform, no good local work—social, educational, or moral—passed without the assistance both of purse and counsel, of the great orator.

Born November 11, 1811, he was in his seventy-eighth year when, in the morning of March 27,

> In calm trust, the pure and tranquil-hearted
> Lay down to die.

He was buried in the little burying-ground which adjoins the Friends' Meeting-house at Rochdale. He was one of earth's heroes, but that mausoleum of notables, Westminster Abbey, was unsuited for the resting-place of his remains. Mr. Cobden once said as he looked upon the monuments in that place, "My spirit would not rest in peace among these men of war. No, no, cathedrals are not meant to contain the remains of such men as Bright and I." So, with out circumstance of pomp or pageant, in the simple manner of the religious body whose doctrines he had adorned by the chaste simplicity of his life, the great historic figure, the pre-eminent orator, the homely Quaker, the valiant Christian, was consigned to the grave, whilst the nation which he loved and served so well mourned his departure home.

> God calls our loved ones, but we lose not wholly
> What He hath given;
> They live on earth, in thought and deed, as truly
> As in his heaven.

Those who wish for a complete but compressed biography of the deceased Christian statesman, cannot do better than read Mr. George Barnett Smith's work just issued in a cheap form by Messrs. Hodder & Stoughton. It contains all the biographical material to be found in the author's well-known larger work, "The Life and Speeches of Mr. Bright," and the memoir is now brought down to his death. By the condensation of Mr. Bright's public and parliamentary utterances, and the compression of the information upon the great political movements of his time, the author has been enabled to construct what will unquestionably prove a popular biography. Illustrating great principles, and enforcing important lessons, this is a "life" that cannot but be read to profit by all classes. To those who follow political movements it is a specially valuable body of information on many large questions. The volume is embellished with an admirable portrait of Mr. Bright.

CAPE GENERAL MISSION.

The Cape General Mission, South Africa, of which Mr. W. Spencer Walton has undertaken the directorship, promises to be an agency of much good in a region that has very pressing needs. In a penny booklet, just published by Marshall Brothers, 10, Paternoster-row, Mr. Walton relates the story of his interesting work in South Africa last year, and unfolds the plans he has formed for thorough mission work on returning to the colony in the near future.

Mr. Walton enjoys the confidence and esteem of Christian workers in this country, as he also secured the loving admiration of the many whom he came across in South Africa. A council has been formed in London of gentlemen well known for their active interest in good works, Mr. H. W. Maynard, St. Aubyn's, Wimbledon, being hon. treasurer. Setting forth the claims of South Africa, Mr. Walton says: "During my visit I was enabled to travel nearly 2000 miles, the ravages caused by sin and Satan being too manifest on all sides. One of the great questions out there is, how to keep the coloured people from the drink; not only is it degrading them to a fearful extent, but destroying them by thousands."

Kimberley and Johannesburg, with their thousands of labourers in the diamond fields and gold mines, are centres of earnest Christian testimony, but the effort is by no means proportionate to the great need. To keep the coloured from temptation, the mineowners have devised what is called the "compound system," whereby the labourers are engaged for periods of several months, and, regarding themselves as self-made prisoners, live day and night within the mine enclosure until the expiry of their term of engagement. To a large extent the natives are heathen, but they are willing to listen to the Gospel when lovingly proclaimed. Christian labourers willing to enter the "compounds" have grand opportunities to work for God, while earning their living; for some of the "compounds" have hundreds, and even thousands, of men in them. Mr. Walton says that a Soldiers' Institute is sadly wanted at Wynburg, near Cape Town, and many established agencies require reinforcing.

On returning to South Africa, Mr. Walton intends to provide, as far as possible, for evangelisation in the diamond and gold districts, to start several new and special operations, over which he will exercise a personal oversight in addition to engaging in efforts to help and cheer other Christian workers in the colony. The co-operation of self-supporting missionaries will be welcome. Altogether, it is estimated, the first year's expenditure will be a little over £2000. Mr. Walton's present address is Clent Villa, Versailles-road, Anerley, London, S.E.

OPEN-AIR PREACHING.—At a recent meeting on behalf of the South London Auxiliary of the Open-air Mission, held in the Carter Home for Boys, High-street, Clapham, some sensible remarks on open-air preaching were made by Colonel H. G. MacGregor, Aide-de-Camp to Her Majesty, and brother of "Rob Roy," the founder of the Mission. He started by insisting on *fairness* on the part of the preacher. There are two sides to every subject, and the questioner, instead of being "shut up," should be allowed to have his say. Then there must be *faithfulness*. We cannot improve the Gospel, but must give it as we get it. Specially must the preacher beware of being led away by his imagination, or he will soon step off the line and preach his own falsehoods instead of God's truth. *Heartiness* was insisted upon. "Speak from the heart as well as from the head." *Naturalness* and *sincerity* were commended. We speak best on those subjects with which we are most familiar. Aping other people is a dismal failure. *Humility* was the last point touched upon. The other speakers were Dr. Eugene Cronin (the chairman), Rev. Robert Culley, Wesleyan minister, and Mr. Gawin Kirkham, secretary of the parent Society.

eneral Booth's 60th Birthday.

ERE were great rejoicings in the camp of the lvation Army when, on Wednesday of last eek, General Booth attained his sixtieth birth-y. The event had been eagerly looked for-ard to by his followers, and invitations had en extensively issued to his friends and sup-orters to meet him at a luncheon to be held at e Clapton Congress Hall. Accordingly, some vo thousand persons were present to offer him eir congratulations and wish him God-speed his future work. Immediately supporting him ere Mr. T. A. Denny and Mr. F. W. Crossley, Manchester. The hall was elaborately ecorated with mottoes and texts, and a athetic interest was attached to the gathering y the presence of Mrs. Booth, who has so long een laid aside from active service. Amongst he decorations two were especially prominent, earing the words, "Health to our beloved Irs. Booth," and, "God bless and heal Irs. Booth," and loud were the expressions of oy when the General announced that, "at the lose of the luncheon, his precious wife would e present, determined," as she had said, in spite of her weakness, to see their faces nce again." Accordingly, when the time came subdued cheer, mingled with many a fervent Thank God!" arose as Mrs. Booth, weak and ottering, entered the hall, leaning on the arm f her eldest son.

Commissioner Railton then, as senior officer, xpressed, on behalf of himself and his com-ades, the grateful feeling with which they ailed this epoch in the life of their chief, and heir "sense of thankfulness for the great lessing which he had been to them in their wn spiritual life." He announced that there were no less than

8008 OFFICERS NOW IN THE FIELD,

whose entire lives were given up and subject to the General's direction, and that 2000 more were on the books waiting to be received under similar conditions.

But expressions of goodwill and sympathy not only emanated from those present, for letters and telegrams had been received from all parts of the world bearing messages of love and encouragement, most of which also contained gifts or promises for the strengthening of the sinews of war. In fact, it is doubtful if there is a family under the sun that turns such events as marriages and birthdays to such good account for the furtherance of the Gospel as does that of General Booth; for, though personal presents are declined, ample scope is afforded for the generosity of friends in the subscription of a substantial sum for the maintenance of the work. On this occasion the amount proposed was £5000, "but," drily remarked Mr. Denny, "if we are charged £5000 now the General is 60,

WHAT WILL IT BE WHEN HE IS 65?

And it will be an expensive business for those who have the privilege of living till he is 70!"

But results showed that the figure had not been placed too high, for Mr. Railton was able to announce that before the luncheon commenced no less than £4500 had been guaranteed. Whereupon, Mr. Crossley promptly raised the standard to £7000, adding £100 to the £500 he had already given. Amongst other named donors were Messrs. T. A. Denny, W. S. Caine, M.P., Benjamin Scott (City Chamberlain), Lord Blantyre, Messrs. Miles McInnes, M.P., and Richard Cory (of Cardiff). The sources from which some lesser gifts came invested them with a touching interest, and must have filled the General's heart with as much joy as did the larger amounts. For instance, the girls in the Rescue Home (which, by the way, is one of the most valuable branches of the Army's work) had from their slender means given a penny each, and those who had not a penny to give

GOT UP TWO HOURS EARLIER

than usual in order to earn it by extra work. Then, again, the "dossers," who frequent the Shelter provided for men out of work in the West India Dock-road, of their own accord subscribed a halfpenny each, a hundred and one of them placing their names or marks upon the list. Once more, a servant girl in Aberdeen knitted a pair of stockings which she sent to the General; and thus from near and from far, from rich and from poor, came the one wish, "God bless General Booth and the work in which he is engaged."

After these announcements, a duet was sung by Mrs. Oliphant and Miss Stirling, the latter of whom had spent fifty-five days in the prison of Chillon for holding meetings. Then Mr. Denny made one of his warm-hearted speeches, in which he spoke in the highest terms of his experience of the General and his wife, alluding tenderly to Mrs. Booth's affliction and with some anxiety to the health of the General himself, whom he strongly urged to take a month's entire rest.

Mr. Crossley followed, and attributed the undoubted success of the Army's work to the fact that its members "hoist their colours to the top of the mast, and nail them there; for if our colours are not at the *top*, where are they to be?" he asked. "If they are not at the top, they will be fixed a little lower, and a little lower, and when we see a flag only half-mast high, we know

THERE IS SOMEBODY DEAD!"

He also rejoiced that the members of the Salvation Army did not look around for their pleasures and joys, but found them *in their work itself*.

Then General Booth at some length gave a survey of his career from the time when, as a lad, converted at the age of sixteen, he had become imbued with love for souls, up to the day when, after many vicissitudes, the Lord called him, as he was convinced, to form the organisation of which he is now the head. Three great principles had formulated his Christianity: (1) He saw that men were living in actual rebellion against God (and on this account a sympathy with God was created in his heart); (2) that, as rebels, men were in great danger on account of God's superior power; (3) that God had Himself provided a wonderful remedy in the sacrifice of Christ, and that if men would only lay down their weapons of rebellion, God would as surely forgive and bless them. Then, as a practical application to himself of these convictions, he concluded that he ought to be reconciled to God, and endeavour to lead others to Him also. With earnest gratitude he spoke of the invaluable assistance he had received throughout from his wife, and told how, through much trial and sorrow, she had been a wise comforter and counsellor.

Following his remarks, Mrs. Booth, assisted to the front of the platform, essayed to speak, but for some minutes was overcome with mingled weakness and emotion, while many eyes amongst the audience were moist with tears. In a very low voice at first, but gaining strength as she proceeded, she said, "God has done the work without our efforts. He has carried out his own purposes, and has led us by a way that we have not known, and has caused all our trials to be swallowed up in rejoicing." She then described how for thirty-four years she had stood by her husband's side in the forefront of the battle, and in a few earnest words exhorted her hearers to "be strong in the Lord and in the power of his might."

Another meeting in the evening, addressed by the General and several speakers, terminated the public proceedings of the day.

AMONG THE ROMAN POOR.

Mrs. Wall's excellent work among the poor of Rome has, we are glad to learn, been greatly blessed of late. Among the working classes of the city there has been much distress, some of which has been alleviated by mission workers, who have not been slow to embrace the opportunities thus afforded of speaking to the people of the Saviour from sin and misery and death. The premises at Trastevere, associated with many happy recollections, have been demolished for the improvement of the Tiber embankment; the new room, at 35, Piazza in Lucina, being much too small for the crowds of people who flock there, more commodious premises have just been purchased, and are now in course of adaptation.

The medical mission is highly appreciated, the new officer, Dr. Baruffi, being very popular among the people. During last year between six and seven thousand persons availed themselves of medical advice and treatment in connection with Mrs. Wall's work. The report, just published, gives some touching incidents. One of them, at once pathetic and encouraging, is about an invalid young man, formerly a student for the Roman Catholic priesthood, who, with his sister, a sweet-natured girl, visited the medical mission, and not only gladly availed himself of the treatment, but listened attentively to the reading of the Bible. The two lived in a room some distance from the city, uncomplainingly struggling with want as well as bodily weakness. Both fell a prey to consumption. On one of Mrs. Wall's visits a priest put in an appearance; he told the young man he would certainly get well, and spoke of everything but the one thing needful. The priest having gone, the emaciated young man took Mrs. Wall's hand, and said: "He never prays with me: will you pray? In the night, when my cough won't let me sleep, I find my comfort in prayer." Grateful for temporal blessings, and trusting in the Lord Jesus, this young man's end was perfectly peaceful. The girl died shortly afterwards, finding her joy in Christ Jesus. Some of the other cases of the working of grace among the Roman poor are also full of interest. Articles for sale in aid of the work, and clothes for distribution among the poor, will be forwarded direct, if sent to the Baptist Mission House, 19, Furnival-street, Holborn.

MISS SKINNER'S FRIENDLY LETTERS are a very useful series of envelope tracts. The four latest issues are addressed to maid-servants, soldiers, Japanese ladies, and deists in India. The last two were, we understand, written at the request of missionaries labouring in Japan and India. These "Friendly Letters" are as terse and interesting as their many predecessors.

BOOKS FOR THE BLIND.—The forty-first annual report of Moon's Society for Embossing and Circulating the Holy Scriptures and other useful Books for the Blind, states that the number of readers among the sightless increases, although many of the very aged are every year removed by death. The proportion of the young to the adult blind is comparatively small, the greater number of the blind being over thirty years of age. More than half the readers of Moon's type, which has been adapted to many languages, are above fifty years of age, and so simple is the character that, although the fingers may be hardened by work, the letters are easily distinguished by those who have learned the system. The blind are continually applying for a larger variety of books, and with increased funds more might be embossed and put in circulation. The total number issued by the Society up to the present exceeds 175,000. The friends of the blind will be glad to learn that everything is so arranged throughout the embossing establishment, that if Dr. Moon, who has now entered upon the jubilee of his labours for the blind, were unable to render much assistance himself, the work could be carried on uninterruptedly. The hon. treasurer and secretary of the charity is Dr. Moon, 104, Queen's-road, Brighton.

PARIS CITY MISSION.

The cause of this Mission was pleaded with much ability and earnestness at a meeting held in the Mansion House, on Friday afternoon last, when the Lord Mayor still further added to the obligations which the Christian community is under to him in giving assistance to important home and foreign evangelistic and beneficent efforts. At the outset, Mr. J. M. Weylland made a statement as to the encouraging progress of the Mission, which now supports nine workers.

Rev. H. W. Webb-Peploe called upon the meeting to recognise the importance of the work of the Mission, and to assist in enabling it to extend its operations. Going back, he recalled his own experience, twenty-five years ago, among French people at Lille, where for a period of ten months he performed pastoral duty. Domiciliary visitation is essential to successful work, and he rejoiced to find that the City Mission largely used that method of taking the Gospel to the people. France has, he maintained, special claims upon the Christians of England, because, owing to her nearness to us, intercommunication has developed to a large extent, and the state of Paris must greatly affect the state of London. Though there is much religious indifference in France, yet there is also a remarkable readiness to receive the truth. This fact Mr. Peploe illustrated by relating incidents of his own ministry in the North of France, showing how some who, from ignorance and prejudice, were inimical to his motives and endeavours, became firm friends on learning something of Christ and the Gospel of God's grace.

Sir Robert Fowler heartily commended the Mission to public support. What the London City Mission has done for the Metropolis of England, the Paris City Mission is endeavouring to do for the pleasure city of France.

Rev. S. H. Anderson, a member of the committee of the Mission, after speaking of the glorious record of France in years gone by, dwelt upon the country's present great need. To-day the obstacles which have so long stood in the way of Christian testimony have been removed, but unhappily the people have rebounded from Roman Catholicism into infidelity. There is preaching out of doors as well as in the halls; there is nothing sensational in the service, but simply reading the Word of God exposition of the Gospel, with singing and prayer, and yet the people are waiting to hear the preacher night after night. Mr. Anderson related some conversations on religious matters with generally intelligent and well-to-do people, disclosing extreme ignorance of the Gospel. The proprietor of a large business establishment confessed that he had never heard of the Bible; another man thought Protestantism was a species of freemasonry; a third asked Mr. Anderson whether he was the author of the Gospel of Matthew. One man was unable to understand why Mr. Anderson should distribute Gospels, and persisted in suspecting that the books were advertising something or someone. Asked to be frank in explaining his zeal in distributing the books, Mr. Anderson joyfully admitted that the books advertised Christ as the Saviour of men, and his Gospel for the good of France. The rejoinder of the darkened man was in words as true as they are saddening: "You come very late!" In conclusion, Mr. Anderson asked that France should not be forgotten by Britain, now that, in the providence of God, she is doing much to disseminate the Gospel throughout the world.

Words of cordial sympathy having been spoken by Messrs. G. Williams, F. A. Bevan, and G. H. Benson, and Revs. R. McAll and J. Gritton, D.D., Mr. Weylland intimated that several promises had been received of help towards increasing the number of missionaries, which is specially desirable in view of the Exhibition soon to be opened.

The Lord Mayor, in the course of a few remarks, observed that anything done for the good of France is also for the good of England. He expressed a sincere hope that the work would be largely extended and blessed in the highest as well as secondary senses to the people of the neighbouring Republic.

MISSION AT BESSBROOK.

Miss Smith and Miss Bax, of Southsea, have concluded a successful mission at the temperance town of Bessbrook, co. Armagh, Ireland. The population of Bessbrook is about 3000, two-thirds being Protestants.

The Public Hall, which seats some eight hundred, was at times insufficient to accommodate the attentive audience. A very solemn influence rested on the people, and large numbers, through the convincing and quickening power of the Holy Spirit, were led to decide for God. The work, though embracing all classes, has been chiefly among the young; it has brought a large increase to Y.M. and Y.W.C.A.'s, and called forth testimony from many Sunday-school teachers that numbers in their classes have professed conversion. The children's meetings shared the power in large measure; many lambs have entered the Good Shepherd's fold.

Three remarks in connection with these services: (1) Prayer before it began and while in progress was strikingly answered; (2) the importance of the conversion of the young, for as age increases the probability of accepting salvation decreases; (3) public-houses being absent, the Gospel is more likely to be received.

T. M. R.

HOSPITAL NURSES.—Major Meares, 43, Gordon-square, W.C., writes to say that he is anxious to meet with friends who are interested in the matter, to arrange a plan by which hospital nurses could have a couple of hours' driving or boating once or twice a week during the summer, either early in the morning or in the afternoon. He says that two hours in the fresh air, with a cup of tea, would send them back to their work all the fresher and better.

BARBICAN MISSION TO THE JEWS.—Arrangements have been completed for carrying on this work under the superintendence of Mr. C. T. Lipschytz, who has been for some time connected with the Mission. An interesting meeting was held on Tuesday, last week, in Albion-place, London-wall, in connection with the Mission. About 150 poor Jews from the East-end, chiefly German and Polish, sat down to a substantial tea. Isa. xl. was read in three different languages, and the meeting was afterwards addressed by Revs. Gordon Calthrop (chairman), J. H. Scott (rector of Spitalfields), J. B. Barraclough, and E. A. Wesley in English, and by Mr. Goldenberg and Mr. Lipschytz (superintendent of the Mission) in German. Meetings are held every Saturday from three to five in Albion Hall. Rev. Gordon Calthrop is president, and Rev. E. A. Wesley, hon. sec. of the Mission.

THE PROTESTANT ALLIANCE gives a good account of its last year's work in the thirty-sixth annual report, recently published. The object of the Alliance is to maintain and defend, against all the encroachments of Popery, the Scriptural doctrines of the Reformation and the principles of religious liberty, as the best security under God for the temporal and spiritual welfare of the British Empire. The many manifestations of Romish activity during the year fully justified the continued effort of the Alliance to stir up public opinion. The Executive Committee has kept a vigilant eye upon political and social events, while in association with auxiliaries throughout the country, the Alliance has assisted in many meetings and conferences. It is hoped that the result will show itself in a more general appreciation of Protestant principles, and that the appeal of the Alliance for increased support to enable it to extend its important work will be heard and answered. The office is 9, Strand, London, W.C.

THE HEBREW OLD TESTAMENT.

Those of our readers who study the Old Testament with the original Hebrew under their eyes, will rejoice to hear that Dr. Ginsburg's revised text is so far advanced towards completion that the Committee of the Trinitarian Bible Society, under whose auspices it will be given forth to the world, has been enabled to go to press. Up to the present no edition of the Hebrew Bible has been based on a full view and collation of the many manuscripts treasured up in the great libraries of Europe. This edition will embody the important results of Dr. Ginsburg's critical researches, as prosecuted during a period of thirty years. The outcome will be not only a text as near perfection as untiring diligence and careful study can produce from the materials at disposal, but a text accompanied by various readings from valuable manuscripts which have never before been collated. The student who is not above jots and tittles will find much that is fresh to engage his attention, and the results will also go far towards helping to a faithful interpretation of passages as to the precise drift of which there has been difficulty ever since the Hebrew Bible was first printed.

We have seen the first sheets of this great work, and are glad to say that it is being set in a bold type, which will greatly delight Hebraists. At the very outset the student finds new divisions, which are not only after the best manuscripts, but according to the logical progress of the story. The "higher" critics may prepare themselves to discover that legitimate endeavours such as these of Dr. Ginsburg's will go far to show the utter worthlessness of some of their theories; while those who, following Christ and his Apostles, maintain the integrity of the writings of Moses and the prophets, may look forward to a thousand new reasons for a full assurance of faith in the Old Testament. It has been said that the Old Testament is "in the crucible"; well, if it is, it is coming forth fully tried, and to occupy as secure a position as ever. We trust Dr. Ginsburg will be blessed with health to carry his important work to completion.

SWEDISH MISSIONARY SOCIETY.—From the Society's Station at Mukimbungu, on the Lower Congo, the sad news has been received that Miss A. Andersson, who went out to Africa in the spring of last year, died on January 22, of typhus fever. The stations of this Society on the Congo are now marked by the tombs of three of its workers, who await the resurrection morning.

THE MISSIONARY CHURCH OF BELGIUM last year enrolled 500 new members. All that the twenty-two pastors can do, with the help of a few evangelists, is to strengthen and develop the disciples which gather around them, and to minister to their spiritual needs. The work of conquest, or recruiting, is almost solely accomplished by the zeal of the Christian men and women in the churches, and the young men of the Christian Associations. Last year the Gospel was preached in 7970 meetings. The financial difficulties have been increased by new movements that have occurred in different places. The deficit for the year is more than £1400. The general secretary is Rev. Kennedy Anet, 123, Chaussée d'Ixelles, Brussels.

MONTE CARLO GAMBLING HELL.—Its existence is a disgrace to Europe, and ought no longer to be tolerated. One by one all the older gaming palaces of the Continent—Homburg, Baden-Baden, and the rest—have been put down, because the Governments of the States in which they flourished found that the large revenue their proprietors were glad to pay did not compensate for the evil and scandal of which they were the prolific source. It is time that the same fate should overtake Monte Carlo. Nominally the Prince of Monaco, in whose territory it is situated, is an independent potentate, but there need be no doubt that if the French Government chose to put an end to the nuisance it could speedily do so; and it is not creditable to the Republic that so obvious a duty has been so long neglected.—*Scottish Leader.*

YOUNG WOMEN IN LONDON.

On Thursday evening the annual meeting of the London Young Women's Christian Association was held in Exeter Hall. The audience filled the spacious building, and the proceedings were characterised by much enthusiasm. The choir of the Normal College for the Blind, Upper Norwood, sang at intervals, and many friends from the country attended and encouraged the large number of London workers present. Lord Kinnaird presided, and in the course of some appropriate remarks emphasised the fact that the Association is above all things an evangelistic agency.

Mr. W. T. Paton, finance secretary, after a reference to the death of the Dowager Lady Kinnaird, whose life was one of great devotion to the cause of the young women of London, made a brief statement. He characterised the year as one of steady progress in all directions. The incubus of debt was cleared off, and with a substantial balance in hand at the beginning of the present year four new branches were established, bringing the number up to 140 in London, with a membership of 16,142, an increase of 1332 on the year. The educational classes have become increasingly popular, and the importance of physical education has been recognised by the opening of a second gymnasium. The Holiday and Sick Aid Club has assisted 550 members to the enjoyment of several weeks' change, about half of them being sick cases. The work among the young women employed in factories and laundries is extending, and promising important results. Major Lombard, secretary at Morley Halls, Regent-street, made a general statement on the Association and its varied operations. From all parts of the world very encouraging reports have been received. In the east as well as the west many branches have of late been quickened into renewed activity; there is increasingly happy union in prayer, and also a growing delight in Bible study.

Rev. John McNeill delivered an address which was highly appreciated. The large audience of young women before him could not but impress him with the great opportunities of the moment, and he improved the occasion by powerfully presenting the Gospel and enforcing its appeal. Having remarked upon the potency of young women as agents of Satan, he pointed out that those who are not using their influence on the side of Christ are certainly against God and holiness. He proceeded to expound and apply the Gospel story of the poor woman who was healed from a longstanding disease by just touching the hem of Christ's garment. He took it that the object of the story was to show how little one must do to be saved. Twelve years earlier, not feeling her need, the woman might have held Christ in contempt, as the Pharisees and Scribes did; twelve years later she might have lost her opportunity. When she touched Christ, in a moment the burden of twelve years was gone, and life, health, beauty, and freshness came. In solemn tones, warning them that life means trial and disappointment, Mr. McNeill asked the young women to imitate the poor woman. Drawn by love, driven by need, he besought them to exercise the faith which touches Christ. When the Lord proceeded to say that "somebody" touched Him, the woman came forward and "told Him all the truth." Then Christ ennobled her, made her a princess of the blood, saying, "Daughter, be of good comfort." So when we have been healed by faith in Christ, we must confess Him before the world. There must be no shrinking or shirking. To act as the poor woman did is to be dignified indeed, and to rise to the flower and crown of true womanhood. In some concluding words, Mr. McNeill said that those who would shrink from the open confession of Christ may be so successful that at the last He will say, "I never knew you."

Miss Leitch, of Jaffna, Ceylon, spoke of the Church's duty of making the Gospel known throughout the world, and called upon young women to recognise their individual opportunities and responsibilities. She urged wholehearted consecration to Christ, and her earnest words went home to many.

Evangelistic Notes.

Mr. E. P. Telford has held a five days' mission at Stockport. Many have declared their decision for Christ. Mr. Telford has since been having good meetings at Halifax.

Mr. W. R. Bradlaugh is holding a mission at Crediton, N. Devon, which is to be continued until next Sunday week. There have already been cheering results of the meetings held during the past twelve days.

Mr. Charles Garnett, the Wesleyan evangelist, has concluded a Gospel mission at Silvertown, London. His preaching has made a deep impression, and there have been a goodly number of professed conversions.

Mr. and Mrs. H. Powers have conducted a three weeks' mission in the village of Stoneferry, near Hull, with good results; many have professed salvation, the Church is greatly quickened, and the work is still spreading.

Stornoway, Lewis, N.B.—Mr. Samuel Mackenzie has concluded his mission at Stornoway and left for Cromarty. It was intended at first that he should remain for only ten days, but his work was so greatly blessed, large numbers having decided for Christ, that he lengthened his stay to five weeks.

Major Whittle, who, with his son and Dr. Moxey, of Edinburgh, has been having good meetings in Dundee, left there last Saturday for Aberdeen, where he will remain until April 29. His subsequent engagements are:—Stirling, April 30 to May 10; Inverness, May 11 to 25; Jedburgh, May 26 to June 6; Hawick, June 7 to 21.

Battersea.—A company of earnest Christian workers, calling themselves "The Europa Band," have for some time been taking the message of the Gospel to the dwellers in and around Little Europa-place, a squalid part of Battersea. There have been weekly open air services, house-to-house visitation, tract distribution, &c. Some hopeful cases of conversion have resulted.

Dr. Pentecost in Glasgow.—The merchants returned last week to the second series of addresses with greater eagerness than they attended the first. Standing-room was at a premium; the deepest interest was manifested. The addresses will continue through this week, and possibly a third week. Dr. Pentecost then closes his mision in Glasgow, and goes to Edinburgh, for a month's work in the west end of that city.

Mr. J. W. Moodie has conducted two weeks' meetings in Coatbridge, near Glasgow. The Gospel was preached with power, and several professed to pass "out of darkness into light." On some of the evenings Mr. Moodie gave very interesting lectures on the Holy Land, illustrated by very fine views. He has profited much by his visit to Palestine last year, and speaks in a very effective way on that ever-interesting subject.

Major Cole.—A correspondent of the Chicago *Record of Christian Work* writes:—Major Cole, wife, daughter, and Mr. Jewett, continued with us in revival meetings at Macon City for three weeks. It was conceded to be the most gracious revival ever held in this city, resulting in about three hundred professions of religion. The meetings were held in the spacious court-house, and were participated in by four churches. Men and women of dissolute lives and character came to the altar. Brother Cole has access to God and man, and moves stubborn hearts as few can. His wife and daughter rendered the most valuable aid. They are now at Brookfield, Mo., in a meeting, and from there expect to go to Little Rock, Ark.

Brixton Open-air Mission.—We are soon to commence the second season of our work, and would ask Christian men and women who have time and opportunity to join us. We need preachers, singers, players on any stringed or reed instruments, tract distributors, and earnest, prayerful men and women to carry on a systematic round of services in the crowded thoroughfares of Brixton. Our central service will be held near Brixton Church and Acre-lane, commencing April 28. Helpers are invited to communicate with me.

20, *Tulse-hill, S.W.* Samuel Levermore.

INQUIRERS' COLUMN.

Can the words in Heb. xiii. 10, "We have an altar," be rightly used to justify the substitution of the word "altar" for "table," as uniformly used in the Book of Common Prayer? A Ritualistic clergyman adopts this plea; but does not St. Paul refer solely to our one altar, Jesus Christ? I should be glad to know. C. F. J.

Truro, April 8.

Heb. xiii. 10 lends no sanction to the idea that the Lord's table is an altar. "If," asks Dr. Kay, in the Speaker's Commentary, "the fire of that antitypal altar was the eternal Spirit—'the fire of love'—what could the altar itself be but Christ's own Divine-human personality?"

A NEW SERIAL.

Messrs. Cassell & Co. have added one more to their many existing claims on the gratitude of the reading public. They have begun the serial issue of a work entitled Conquests of the Cross, which will set forth, through competent pens, some of the wonderful triumphs of Christianity. Many known narratives of successful Gospel effort among benighted heathen races will be re-told, and others not so familiar will be brought to light. We can scarcely conceive of any better way of meeting the adverse criticisms that are passed on the Christian faith in these days, than to recount some of the more striking of its achievements in revolutionising the lives of men and of peoples.

The new work will, of course, be amply illustrated, and presented to the public in the attractive form for which these publishers are famous. A splendid coloured picture, representing the meeting of Livingstone and Stanley in the heart of Africa, is given with the first part.

OGLE MEWS RAGGED SCHOOL.

At the annual gathering, last week, of the friends of this Institution, situated near the Middlesex Hospital, the chair was occupied by Sir Robert Phayre, and an excellent account of work done was rendered. The report referred to the continued success of the general school work, and showed that special efforts are made to counteract the effects of pernicious literature. Sir Robert Phayre spoke of the work as an example of practical Christianity. Sir George Bruce said he had asked the superintendent if School Boards should not do away with the necessity of such an institution as Ogle Mews; but the answer was that the ragged-school gave a spiritual tendency to its teaching, and enforced Gospel truths in a way that would be impossible in Government schools. Mr. John Priestley gave some account of the state of things in the old days of forty years ago. Rev. Duncan Sillars showed the importance of giving the first attention to the godly upbringing of the children of the poor.

Addresses were also given by Mr. E. Compton, Comptroller of the Post Office Savings Bank, Col. Davis, and Mr. J. Pearce. As a memorial of the late Sir Robert Carden, who was a liberal helper of the work, an attempt is being made to raise £2000.

REQUESTS FOR PRAISE AND PRAYER.—Praise, for much blessing at Seaton, Devon, the past week, in connection with services conducted by Rev. A. T. Jones, of Newport, Mon.——Prayer, for blessing on special services being held at Seaton by Mr. Opie Rodway.——For blessing on the labours of Mr. and Mrs. J. Woolley, in connection with the Sedgley Temperance Home Mission.——That much blessing may attend the distribution of tracts and special mission effort at the Exeter "Easter Fair," April 19 to 24.

THE PROTESTANT COMMITTEE OF LYONS has for over thirty years supported works of love and mercy among the Protestants scattered in the region known as the valleys of Felix Neff. Material help is the Christian manifestation which most powerfully commends the Gospel to these poor people, whose ills have to be sympathised with, and in some measure alleviated by the promotion of schemes of emigration. Towards this work help is rendered by friends in many lands, including Great Britain. English contributions, with intimation of their special purpose, may be sent to Messrs. Smith Payne & Smith, 1, Lombard-street, London.

Northern Light.

A travelling correspondent of *The Dundee Advertiser* has sent an account of an adventure in Peking with Chinese monks. The account of the treatment he and Mr. Warner, of the British Legation, received at the hands of these ruffianly followers of Buddha is disgraceful, and very saddening. They had literally to bribe their way out of the Llama, or great temple, and were glad to escape with their lives. Over 1000 Mongol and Thibetan monks, the most of them debauched wretches, utterly beyond control of the Chinese authorities, are in this temple, which contains a wooden image of Buddha 70 ft. high.

On a recent Sabbath, Rev. J. J. Fuller, from West Africa, preached in Aberdeen on behalf of the Baptist Foreign Missionary Society. A public meeting held on the following day awakened much interest on account of the details of mission work given by Mr. Fuller.

The ratepayers of the Granite City very properly protest against an increase in the number of licenses being granted at the ensuing licensing court. At Dundee an influential deputation on similar good work intent, waited on the magistrates, and had the satisfaction of hearing that their representations would receive every consideration. Those who know the hold intemperance has on Dundee can sympathise with those who long for a much greater reduction in the number of licenses.

The evangelistic spirit is spreading in Glasgow. Last week meetings were held in Tent Hall, Mizpah Hall, and Bethany Hall, not to speak of Dr. Pentecost's Pollokshields work, and his renewal of mid-day meetings for business men.

The series of evangelistic meetings held in Coupar Angus F.C. Hall, and conducted by Mr. Canning, of the London Evangelisation Society, have not been attended with much success. The second week's attendances were better than the first, but the results are discouraging to the workers.

For the China Famine Relief Fund Glasgow has already remitted £1400 to the Mansion House. The committee aim at a contribution of £2000, which sum kind hearts in Glasgow are hopeful of raising.

Mr. Richard Hunter, secretary of the Glasgow Seamen's Friend Society, 200, Broomielaw, would be grateful for gifts of used books and periodicals to brighten Jack's leisure hours at sea. Last year, through the kindness of friends, 863 bags and parcels of books were given out to sailors. The stock has run out, and, in prospect of long and dreary voyages, Jack's eyes are growing wistful for more.

Luke North.

CHRISTCHURCH, NEW ZEALAND.—An occasional correspondent writes:—We have been having times of great blessing; our open-air meetings are wonderfully used of God, and we are rejoicing all round in a general revival of God's work. Our number of workers is increasing, and altogether we are in a healthy spiritual state in this distant land.

THE LEPER HOME AT JERUSALEM.—The story of 1888, as told in the seventeenth report, is one of quiet perseverance in well-doing, in the new and spacious buildings, which are now quite paid for, and the unencumbered property of the Moravian Church. Mr. and Mrs. Müller are still at the head of the establishment, assisted by two nurses, and a young native catechist named Elias Daughan. Having been taught to regard their fatal disease as an emblem of the deadly leprosy of sin, the inmates have in many cases come to acknowledge the claims of Christ, and have also shown patience in their sufferings and holiness in their lives. At the close of last year there were thirteen male and six female patients in the Home. During the year three of the inmates died, two of them rejoicing exceedingly in Christ and his redemption. Contributions towards the support of the Home may be sent to Dr. W. V. Drury, Lingmoor, Dean Park, Bournemouth.

MISS MITTENDORFF'S HOME.

The annual meeting of this Home was held on Wednesday, April 10, at the Y.W.C.A. Central Institute, Old Cavendish-street. Mr. Joseph Weatherley, as chairman, spoke of Miss Mittendorff's residence in Switzerland from ill-health; while deeply regretting her enforced absence, he acknowledged with thankfulness that her substitute, Miss Macgrath, proved herself indeed sent of the Lord. By her strong faith and untiring zeal in the work, the Council felt they had one to whom they might leave the responsibility of the Home. Reference was pathetically made, both by the chairman and other speakers, to Mr. Denham Smith, who had always been present at this annual gathering, and by his happy remarks impressed upon the audience the value of such a harbour of refuge for the little ones.

Mr. George Holland, of Whitechapel, spoke with touching power of the great needs of Homes like this, rescuing girls at an early age, and training them to habits of usefulness. With regard to the temporal needs of such Homes, he urged trust in the Lord and waiting on Him for guidance. He gave a thrilling account of his own experience of answer to prayer, for the encouragement of those who are carrying on this work of housing, training, and sending forth into the world the seventy-five now under their care.

Dr. J. K. Picard, Dr. Gilbart Smith, Mr. Woodhouse, Deputy Surgeon-General Partridge, Mr. George Williams, and Mr. West each spoke a few words telling of need supplied, and urging more earnest devotion to the work of the Lord in helping to save some of the destitute girls from growing up to be centres of sin and misery. Mr. George Williams expressed the hope that a portion of the mantle of Mr. Denham Smith's loving spirit might fall upon all assembled, that each might endeavour to help to fill his vacant place in this work.

DOWN LODGE HALL, WANDSWORTH, continues to be the centre of good wook, attended by much blessing. Essentially undenominational in character, the mission has several departments, all in active operation. The Bible-classes are well attended, and those who conduct them have been encouraged by sceing the good effects of sound spiritual instruction upon the lives of the young people. A clothing club has proved of great service to the poor. The hall exists with the special object of facilitating the religious and educational advantage of the working classes, and it deserves hearty support. The hon. secretary is Mr. C. F. Davis, Earlsfield, Wandsworth Common, S.W.

THE BEDFORD INSTITUTE.—A truly grand work is being done in the most needy parts of London by the Bedford Institute First Day School and Home Mission Association. At Spitalfields, Bethnal Green, Ratcliff, Clerkenwell, Deptford, and Bunhill Fields, young and old are educated and advised, sympathised with and helped, by earnest Christians, who are encouraged to see some fruit of their devoted toil. The twenty-second annual report, just published, shows what a large number of agencies, culminating in evangelisation, may be successfully worked when the determination is, without regard to praise and in spite of difficulties, simply to serve God and assist in raising the fallen. The secretary of the work is George Armatage, the Bedford Institute, Spitalfields, E.

SPAIN.—Mr. T. Wilkes writes from Corunna to *Echoes of Service*:—The work is going on quietly but steadily, and the Lord encourages us in many ways, both in the villages and in the meetings here. Last week Mr. Chesterman and I went to San Clodio to visit the few Christians who live there among the mountains. We found them all well and full of joy in the Lord. It made our hearts rejoice to see their real earnest desire to hear God's Word. Mr. Chesterman preached the Gospel every evening, and sometimes we had meetings twice in the day, although some of the believers had to walk a considerable distance to them. There are four or five candidates for baptism, whose testimony seems very clear, and Mr. Chesterman hopes to pay them another visit soon in order to baptize them.

OBITUARY.

MISS SARAH ABBOTT.

Miss Sarah Abbott, of Liskeard, Cornwall, departed this life on the anniversary of her birthday, March 28. An intimation being given at the close of her few days' illness that recovery was improbable, she remarked, "Had it been the Lord's will I should like to have lived a little longer to comfort the sick and the sorrowing, but I am in God's hands." She was never ashamed of the Gospel of Christ, but in all circumstances and amongst all classes she spoke of Him whose service was her delight.

MRS. HUISH, OF BONCHURCH, I.W.

A few days ago this lady, widow of the late Captain Huish, entered into rest, after a long life spent in the service of Christ. It is thirty years since, with her husband (who died over twenty years ago), Mrs. Huish retired from active work in London. A valued correspondent writes respecting her:—

"By the death of Mrs. Huish the upper classes of the Undercliff, and indeed of the Isle of Wight, have lost a greatly-esteemed friend, and the poor a benefactress who never failed them. For many years during Captain Huish's residence near London, it was his custom to gather large parties of the missionaries of the London City Mission at his home, and when he retired from official life, he devised the scheme of the Home at Ventnor, which, soon after his death, Mrs. Huish presented as a free gift to that Mission. Extending her sympathies she founded the Young Men's Christian Association and Mission-room in the village of Bonchurch, and for sixteen years, as president of the Y.W.C.A. in Bonchurch and Ventor, she was able to help young women of every class in different ways, temporal and spiritual. But her untiring energy was shown in the different meetings and missions which she either established or supported: every Monday she held a mother's meeting in the Bonchurch Mission-room, whilst a weekly Bible reading open to all was held in the dining-room of Coombe Wood."

FOLKESTONE Y.M.C.A.—New and commodious premises in Church-street have just been erected by this Association. At a public meeting in token of the happy event, the hon. secretary, Mr. Martin Henry, reported that the Association has now ninety members and forty associates. Visitors to the town have much cheered and helped the workers on some occasions; their support and influence are highly appreciated. The young men do not attend the Bible-classes and religious meetings so constantly as could be wished, but improvement in this all-important direction is the subject of earnest prayer and lively hope. Addresses were delivered by Mr. W. Hind-Smith, of London, and a number of local friends.

INTERNATIONAL BIBLE READING ASSOCIATION.—The annual meeting of members and branch secretaries was recently held at 56, Old Bailey, London, the chair being occupied by Lord Kinnaird. The hon. secretary, Mr. C. Waters, stated that for the present year 232,000 cards of membership had been issued, being an increase of 40,000 over the number at the same date in 1888. The catholicity of the Association was shown by a list of no less than twenty-four different religious denominations in connection with which branches had been formed. The Chairman urged the members to be in earnest. Rev. R. H. Lovell, of Bromley, in an admirable speech, dwelt upon the value of Bible study and the increasing beauty that opened up to the diligent searcher. Rev. H. O. Mackey, of Peckham, also spoke.

THE OPIUM TRAFFIC.—In view of the discussion of Sir Joseph Pease's motion on the opium trade in the House of Commons on May 3, Mr. J. G. Alexander, of Croydon, writes to urge that electors should write to their members of Parliament, asking them to support the motion. The Secretary of the Society for the Suppression of the Opium Traffic, the Broadway Chambers, S.W., will be glad to furnish copies of a pamphlet entitled, "Our National Responsibility for the Opium Trade," specially "prepared for the use of Members of Parliament," and which contains most convincing answers to the various difficulties and objections which have from time to time been urged in defence of the opium revenue. A copy of this pamphlet sent with a private letter would be likely, under the Divine blessing, to bring conviction to any candid and independent mind.

POOR CHILDREN OF LONDON.

The merciful work of the Poor Children's Aid Society was the subject of very encouraging testimony at a meeting held on Wednesday last week at the offices of the School Board for London. The existence of the Society was more than vindicated, while the way in which it administers the funds at its disposal was shown to be both economical and efficient. Co-operating with existing agencies, it provides for the feeding and clothing of destitute school children. Last year £1138 were expended. Grants were made to many schools—Board and voluntary—as well as to missions and parochial centres. The meals reached a total of 104,640, while 5594 articles of clothing were distributed. Over 500 pairs of wooden shoes were accepted by children who would otherwise have remained barefooted. The Holiday Home at Walthamstow afforded a fortnight's happiness to no fewer than 78 children, the entire cost of the change, including railway fares, being only £43. A Convalescent Home is sadly needed, and with an intimation of this, the report, a digest of which was read by Rev. J. R. Diggle, Chairman of the Board, concluded.

Lord Cranbrook, who presided, made a speech full of hearty sympathy with the good work of the Society. He dwelt upon its humanity, remarking also upon the thorough reasonableness of the statements of the teachers that, with this provision for their comfort, the poorest children are enabled to come off well on examination days. The fact that the kindhearted teachers themselves have in some cases subscribed substantial sums towards feeding their famished scholars, was pointed to as ample evidence of the reality of the need. Alluding to the wretchedness from which many of the children are gathered, his Lordship touched upon a matter of great importance to friends of philanthropic endeavour. Sometimes when destitute children have been tenderly cared for and educated, parents come forward and claim them, to their lasting ruin. This, he said, seems wrong; it cannot be right that a reprobate father or mother should be allowed to seize upon a child, and pervert to the basest uses the very talents which have been developed through benevolent labour. The subject is beset with enormous difficulties in the way of law, but it seems highly necessary that something should be done.

Dr. Gladstone bore testimony from personal observation of the great usefulness of the work. Referring to the relation of the State to the condition of the masses of the people, Dr. Gladstone would not undertake to say what the State ought to do, but he said he was sure that those who profess to follow Him who "had compassion on the multitude" ought to exert themselves in such a cause as this.

Rev. J. F. Porter said that, as far as his observation had gone, the mothers of the poor children had gladly rendered help in preparing the food. The charity is the more acceptable because it is not the gift of any distinct church or party. Speaking of the thousands of poor families in North-east London, Mr. Porter said that ninety per cent. of them are within fourteen days of starvation, so that the Society had been a great blessing to many thousands of children in that part. Addresses were also delivered by Canon Barker, Mr. John Kirk (of the Ragged School Union), and other gentlemen and ladies.

FLOWER GIRL MISSION.—This work is in all respects worthy of support. The past winter has been a time of severe hardship; and no class of the poor suffers more in hard weather than the women, girl, and child flower sellers, whose scant livelihood depends upon so many contingencies. Having struggled through the winter, many of these poor street traders find that they have exhausted all their resources. The Committee have an Orphan Home scheme in hand, as well as the purchase of two houses in the neighbourhood, to be fitted up as a Home for working girls.

AMONG AUSTRALIAN ABORIGINES.

It is now many years since Mr. Daniel Matthews and his devoted wife began their work of love and mercy among the Aborigines of Australia. Recently their endeavours have been prosecuted under peculiar disadvantages, arising from circumstances described at length in the thirteenth report, just to hand. Finding that alliance with a society having at heart the temporal interest of the Aborigines by no means helped him in leading the people to Christ, Mr. Matthews has resumed his special work at the Maloga station on the Murray River.

In a circular setting forth his plans, Mr. Matthews says the entire Aboriginal population of the Australian Continent may, without exaggeration, be estimated at something like 300,000. In Victoria, with an aboriginal and half-caste population of some 700, the State and the Christian public make provision for educational and religious work. In New South Wales the Government has recently made grants of land and given substantial subsidies for promoting civilisation among a native population of upwards of 8000. In Queensland, with natives variously estimated at from 100,000 to 150,000 in number, little or nothing has been done till recently; but Mr. Matthews believes that in a few months two or more mission stations will be in active operation.

Though there has been much to discourage in the past, there has also been cause for thankfulness to God for his blessing on the efforts put forth. Mr. Matthews has many projects now in hand for the benefit of the people for whom he is giving his life. He proposes, with the object of enlisting sympathy, to visit England this summer, attended by a small party of converted Aborigines. The Maloga Mission Station is near Echuca, Victoria.

Personalia.

Dr. W. G. Blaikie, of Edinburgh, intends to spend most of the ensuing summer on the American side of the Atlantic.

Dr. Cranage, of the Old Hall, Wellington, Shropshire, and his youngest son, have returned after an absence of four months, from Egypt, very much benefited in health. On Sunday week the Doctor resumed his place in the services of the New Hall, which he had been unable to occupy for twelve months past, owing to indisposition. He is now able to take up, with greater vigour than for some time formerly, the sphere he has occupied for nearly thirty years.

Rev. John McNeill.—In a letter to *The New York Observer*, Dr. Blaikie, of Edinburgh, makes some interesting references to Mr. McNeill:—"One of the most striking things about Mr. McNeill is that his university and theological curriculum seems in no degree to have impaired the simplicity and naturalness of his character. That alone indicates a remarkable strength of nature. Mr. McNeill is no great scholar, and, I believe, never went deep into any of the branches of study; but he shows a mind that has been enlarged and liberalised by knowledge, and his style shows familiarity with good English authors. We in Edinburgh found it a hard thing to part with Mr. McNeill so soon. In the Free Church we have had no preacher for a long time of the calibre of Chalmers, Guthrie, and Candlish, and when one had just appeared it was rather hard to have that five-millioned metropolis spiriting him away before he had well begun his work."

SUNDAY CLOSING.—In the committee stage of Mr. Stevenson's Bill every effort will be made by its opponents to exclude London, and to minimise the benificent effect of the measure by so-called "amendments." The agitation must, therefore, be renewed with increased vigour. Meetings and conferences should be held everywhere.

William Copleston.

UNION HALL MISSION.

The twenty-ninth annual gathering of the Union Hall Mission, Carlisle-street, Edgware-road, was recently held. In the afternoon the meeting was presided over by Mr. James E. Mathieson, and addresses were delivered by various friends of the work. In the evening the Earl of Aberdeen presided. One thing struck him (said his lordship) as being unique, and that was they had fathers' meetings. He knew of mothers' meetings, but had not heard much about those for fathers. He attached much importance to the gathering of the fathers for religious counsel and instruction.

Mr. Robert Paton having expressed his interest and sympathy with the work, Mr. Bilke, the superintendent, made a statement, from which it appeared there are seven branches carried on in connection with Union Hall by seven missionaries and voluntary helpers. Meetings of various kinds are held every night, all having a spiritual bearing, the object being to lead men and women to the Saviour. During the past year all the meetings have been well attended. A debt on the work was a burden which they wished to have removed, and he asked the friends present to help them liberally. Messrs. Thomas B. Miller, William R. Lane, J. E. Hawkins, J. E. Taylor, J. Jackson, E. Ives, and William Holmes, also addressed the meeting.

MANCHESTER CITY MISSION.—This Mission is preparing for its summer and autumn campaign at the wakes to be held within thirty or forty miles of the city. Last year ninety-seven of these were visited by the missionaries and deaconesses employed by the Mission, who spent 8070 hours thus: made 14,170 visits, held 1115 meetings, which were attended by 977,629 persons, and took 868 temperance pledges. The London Open-air Mission made a grant of £50 towards the expenses.

JAPAN.—An English resident in Tokio has communicated the following. Some time since two officers of the Government were thrown into prison for a fortnight because of some political offence. They had heard very little of Christianity, and were not at all favourable to it. A friend to the Gospel placed in their hands the "Life of Stephen Grellet," by Rev. William Guest (*Hodder & Stoughton*), which has been translated into Japanese. As soon as they were liberated, they called upon the gentleman who had given them the book to tell him they had read it, had been convinced of the truth he believed through the perusal of it, and had come out of prison no longer adverse, but themselves Christians.

CHRISTIAN WORK AMONG JEWISH WOMEN.—For more than sixty years the Philo-Judean Society has carried on quiet Christian work among poor Jewish women in East London. The old Beehive, which Miss Macpherson has so kindly placed at disposal for meetings during a long period, is closed, and the weekly sewing and Bible-class is now held in the Gospel Hall at the Victoria Home, Commercial-street, on Tuesday afternoons, instead of Thursdays, as hitherto. Many of the early supporters of this modest effort have been lost by death, and new friends are at present needed. Copies of the last report may be had from Mrs. A. E. Pridham, 12, Kemplay-road, Hampstead. Those kind friends who are in the habit of sending parcels of clothing should address them to Mrs. Pridham, at the Victoria Home.

SEDGLEY TEMPERANCE HOME MISSION.—It is just thirty years since this agency was established, and from the first its course has been much blessed. Many homes have been made happy by the casting out of the drink devil, and the introduction of the worship of God as revealed in Christ the Saviour. Mr. F. A. Homer, J.P., founder and conductor of the Mission, throws heart and soul into its many departments of work. Among the women and children, Mrs. Homer superintends praiseworthy efforts, details of which may be learned from the report just published. The Temperance Hall is a centre of great usefulness, meetings of some sort being held every evening during the week. Those who know this work cannot but speak well of it, and many are glad to render it active support. Mr. Homer's address is Sedgley, Dudley.

Among the Churches.

CHURCH OF ENGLAND.

The widow of Bishop Fraser, of Manchester, is preparing a life of her husband, specially designed for the working men and women of Lancashire.

Dr. R. J. Crosthwaite, who is spoken of as "a decided Evangelical," has been appointed Bishop Suffragan of Beverley as assistant to the Archbishop of York.

Rev. H. H. Montgomery, vicar of St. Mark's, Kennington, has been appointed to the bishopric of Tasmania, vacant by the resignation of Dr. Sandford, now Coadjutor-Bishop of Durham.

After the usual evening service at Christ Church, North Brixton, on Sunday week, the congregation were invited to remain to hear an address by Rev. Walter Horne, curate, on the work of the Church Missionary Society. A large number responded to the invitation. The address was of an interesting character, and pointed out the great importance of the work of the C.M.S., and the duty of the congregation to give it increased support. This interesting gathering, at which (says *The Record*) many were present who would probably have been absent from a meeting specially summoned for the purpose, is likely to evoke increased interest in missionary work. It was evidently appreciated by all who were present.

METHODIST.

It is expected that at the next Wesleyan Conference Rev. H. S. Lunn, M.D., will be appointed as an additional minister in connection with the London West Central Mission.

The Primitive Methodists are starting a new mission to the Barotsé country in Central Africa. A missionary party, consisting of Revs. H. Buckenham and A. Baldwin, and Mr. F. Ward, is to leave England for that region on April 24.

It has been resolved to make Southwark Wesleyan Chapel a centre of the Wesleyan Mission for South London. *The Methodist Times* rejoices in this fact, as now something will be done for the "thousands and thousands of men and women who are wailing and perishing on every side of Southwark Chapel."

Progress continues to be made in all departments of the work of the Birmingham Wesleyan Central Mission. Large numbers of men and women who have found Christ through attending the services are now themselves actively engaged in Christian work. The latter go out in pairs every week to visit the homes of the people, and by this means much good has been accomplished. The Sunday evening services are attended by crowds of people, for many of whom accommodation cannot be found.

CONGREGATIONAL.

Rev. J. L. Brooks, of Deal, has accepted the pastorate of Stepney Meeting, E., which has been vacant since Rev. G. S. Reaney removed to Manchester.

Rev. W. A. Meaton, an accredited Congregational minister, has been appointed by the Christian Instruction Society to conduct special services as mission preacher within the London postal district.

During the twenty years of Rev. J. W. Atkinson's pastorate of Latimer Church, Bow, 1300 had been received into church fellowship. The various institutions of the church are in a healthy condition.

The auxiliary meetings in connection with the Liverpool Auxiliary of the London Missionary Society have been attended with remarkable success. The auxiliary contributes £500 more than the previous year.

The members of the Lincolnshire Congregational Union were invited to afternoon tea at the Deanery, Peterborough, during their recent session in that city, and were hospitably entertained by Mrs. Perowne.

Rev. J. M. Gibbon, of Highgate Congregational Church, is giving a special evening service on the first Sunday in each month, which draws a number of the working classes. The church membership is greatly increasing.

A series of one hour services "for the people" held at Gosport, after the ordinary services, were brought to a close on Sunday week. These special efforts to reach the masses were started some three years back by Rev. G. S. Smith, and have been continued every season since. Other ministers and lay gentlemen have co-operated, and much known spiritual good has been the esult.

Rev. Dr. John Brown, Bunyan's biographer, and minister of Bunyan Meeting, Bedford, the church of which the author of "The Pilgrim's Progress" was at one time pastor, lately celebrated his ministerial semi-jubilee. Bunyan died two hundred years ago, but Dr. Brown is only the sixth in succession to him as pastor of the church. Reviewing his ministerial work, Dr. Brown testified to his deepened conviction that the only remedy for man's spiritual evils is Christ crucified.

Rev. George Wilkinson was last week presented with a testimonial on his retiring from the pastorate of London-road Congregational Chapel, Chelmsford, after a connection extending over thirty-four years. Mr. Wilkinson's ministry in Chelmsford has been a signally successful and blessed one. Previous to his going to Chelmsford he was a missionary under the auspices of the London Missionary Society in the island of Jamaica, and also held a pastorate at Enfield for six years. Mr. Wilkinson is the author of "Pentecost," a book which has done good service in awaking Christians to the need of the Holy Spirit. (*Morgan & Scott*, 1s. 6d.)

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SOCIETY OF FRIENDS.

Isabella Young, one of the staff of mission workers, has been recorded a minister by York Monthly Meeting. She goes to Hereford for three weeks' work there.

Arthur Pease, late M.P. for Whitby, will lay the foundation-stone of a new mission-hall at Burley-road, Leeds, where the adult school and mission work, carried on by young Friends, has been greatly owned and blessed.

Cardiff meeting has been favoured with two exceedingly interesting visits of Friends. One by Priscilla A. Fry, of Bristol, who rendered efficient help to the temperance cause. Wm. Henry Wilson, of Broughton Grange, Cumberland, followed with a week's mission to children and adults. The children's services were very successful, and the others were both instructive and helpful.

PRESBYTERIAN.

Lord Radstock is delivering a series of addresses on Monday evenings during this month in the Wood Green Presbyterian Church, with very cheering results.

Rev. J. McNeill's week-night service at Regent-square is now held on Wednesday evenings at 7.30 p.m., and may, therefore, be properly described as "a little Sabbath in the middle of the week."

The Synod of the English Presbyterian Church meets in Regent-square Church, London, on April 28. The Lord Mayor will entertain the members of Synod to tea in the Mansion House on the evening of Thursday during the Synod week.

At the sixteenth annual meeting of Notting-hill Church, Dr. Dunbar Walker, one of the elders, in reading the report, said that under the powerful preaching of their esteemed minister (Dr. Sinclair Paterson) much good is being done, and the clear and definite exposition of the Scriptures continues to be a marked feature of his pulpit labour. The schools, the work of the Kensington Mission-hall, and the Lads' Institute, continue to show prosperity.

Rev. J. B. Meharry attended a social gathering of working men held on his mission premises, Andover-road, near Crouch-hill, to learn in conference their reasons for non-attendance at church. The men stated their views of the case at some length. The working men were not wanted in the churches owing to the "caste" feeling. Ministers did not understand or sympathise with them, and the average sermon was not worth listening to. Their objections were replied to by Mr. Meharry and others.

BAPTIST.

Under the auspices of the Baptist Union a four days mission to children and young people, was held in a number of London churches during last week.

During the fifteen years Rev. J. R. Wood has been pastor of the church, at Upper Holloway, 1902 have been added to its membership. Of that number a large percentage has been from the children of families connected with the church, some of whom have gone forth as missionaries to the heathen, and some are doing excellent work as pastors of churches at home. The present membership is 952.

At Poulner, near Ringwood, Hants, on Sunday week, Mr. Wm. Lloyd (one of Mr. Spurgeon's colporteurs), of Poole, baptized four candidates, three of whom were brought to the Lord at special services held by Mr. Lloyd in February last. Three others who were converted through attending the special services are expected to come forward and confess Christ in baptism next month. The converts are all young people.

The anniversary meeting of the settlement of Rev. E. G. Gange as pastor at Broadmead Chapel, Bristol, was held on April 2. The proceedings were of exceptional interest from the fact that Mr. Gange has completed twenty years' ministry. Mr. Gange, in his address, expressed his gratitude that he had been spared through twenty years, and that God's blessing had rested so richly upon the efforts put forth in that place. Above all, he was thankful for the souls which have been brought to the Lord Jesus Christ. The number of members when Mr. Gange came there was 405, now it is 909. There have been added to the church during his ministry 1743 members.

NOTES FROM IRELAND.

The Presbyterian Orphan Society has just added 194 children to its already large family.

The ministers' Bible-class in the Crescent Church, Belfast, has had during the past session a membership of 339.

A Church Army officer has been labouring for some time with manifest tokens of success in the parish of Tullylish.

Over a hundred persons professed to decide for the Lord in the Gospel services recently held in the Methodist Church, Portadown.

In order to reach the masses, the Presbytery of Dromore has strongly recommended that ministers should diligently conduct open-air services during the summer.

During the year over sixty communicants joined the Mountpottinger Presbyterian congregation. The Bible-classes are very large, and there are over 700 children in the Sabbath-schools.

Some Sunday-schools take up a collection during Easter on behalf of the Methodist Orphan Society, and it is now proposed that this custom should become general throughout Irish Methodism.

Miss Meredith Brown, so well known in connection with work among factory girls in London, has been visiting Belfast, where she has been giving a description of her labours, and seeking to create public interest in the work.

NOTES FROM SCOTLAND.

The Methodists have formed a congregation in Buckie, N.B. They met in the Volunteer Hall last Sabbath to the number of about 100.

Rev. R. Lawson, of Maybole Established Church, who has lately returned from India, gave an interesting address on Indian missions to the Presbytery of Ayr at its last meeting. He believed that India would be converted by the heart, and not by the head. It would not be converted theologically.

The jubilee of Rev. David Russell, minister of Eglinton-street Congregational Church, Glasgow, was celebrated last week. Mr. Russell was presented with £550. The semi-jubilee of Dr. Marcus Dods's ministry at Renfield Free Church, Glasgow, was also celebrated last week. Dr. Dods, who has obtained six months' leave of absence, and is about to leave for a holiday in Italy, was presented with £1000.

Mr. Courthope Todd, of the Theatrical Mission, London, gave two lectures last week in Glasgow, descriptive of Christian work among theatrical people in the Metropolis. The Mission, he said, was of an international character, and he was led to think that the people of Scotland would show substantial interest in it for the reason that many young women from Scotland were induced to go on the stage.

FALLEN ASLEEP.

Rev. B. H. Kennedy, D.D., Regius professor of Greek at Cambridge University.—Mr. G. D. Thompson, a prominent Christian worker connected with the Baptist Church at Brandon, Suffolk.—Rev. George Grant, of Dunstable, formerly for some years pastor of the Congregational churches at Doddington, Crondal, Middleton, Cheney, and Hockliffe.—Rev. John Grainger, Primitive Methodist minister of Stafford.—Rev. William Limmex, of Swindon, for over fifty years a minister of the Wesleyan Connexion, at one time for fifteen years a missionary in the West Indies.—Mr. William Hampton, of Potterne, Devizes, a well-known supporter of Christian effort.—Mr. William Dickson, of Mauricewood, a leading Free Churchman and philanthropist.—Rev. Robert Scott, minister of Bankhill Presbyterian Church, Berwick-on-Tweed.—Rev. J. Kilsby Jones, of Llanwrtyd, Breconshire, a popular Welsh Congregational preacher.

BIRMINGHAM, through the generosity of Mr. Richard Cadbury, is shortly to possess what it has long needed—a Free Christian Institute, whither can be gathered together under one roof the many and varied Christian agencies and religious institutions.

BOYS' AND GIRLS' INDUSTRIAL HOMES.—A friend of these Homes (affiliated with the Reformatory and Refuge Union) has made an offer of £500 towards a fund for building a new Girls' Home and laundry, the erection of which would entail a total expenditure of about £3000, to buy a suitable freehold site and build the premises. The laundry work has hitherto been carried on at a great disadvantage, with unsuitable premises and inadequate appliances. The proposed site is adjacent to the Forest Hill Baths, and fronting the Dartmouth-road. Mr. T. G. Litchfield, Boys' Home, Shaftesbury House, Perry-rise, Forest-hill, S.E., is hon. sec.

SINGAPORE (says a correspondent) is by degrees waking up from its spiritual darkness. The Methodists have got a church, and a school of about 400 boys, chiefly Chinese. The Lord has blessed and is blessing their effort. They are beginning work among the Mohammedans. A medical mission has been established. There are about 100,000 Chinese in Singapore, but there is not a single man who can preach the Gospel to them in the Chinese language. There are several workers among the Tamils. Rev. W. F. Oldham has been appointed superintendent of missions in Malaysia, and he purposes to found missions in the thousands of islands scattered about in the Malay Archipelago. The Presbyterians are also doing good work.

THE VICTORIA INSTITUTE.—Professor Stokes, President of the Royal Society, took the chair as President of the Victoria Institute at its meeting on Monday week. He congratulated the Society on its new premises. A paper upon the "Creation tablets," by Professor Warring, was read by Mr. H. Cadman Jones, in the author's absence. The writer contended that it was manifestly absurd to state, as some had done, that the Bible record was founded upon these tablets. A discussion followed, and the statements made by many speakers may be summed up by saying that the Nineveh tablets are to be attributed to about the year 600 B.C., that recent research has shown that they are founded upon pre-existing records, of which a portion, dating probably from 2,300 B.C., has been discovered at Babylon, that the oldest records tend in the same direction as the Bible record, and that as in Egypt, so in Babylonia, the most ancient discoveries show a belief in a monotheistic religion.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, APRIL 21.—Leviticus V.

THE subject of this chapter is the trespass offering which bears the same relation to the sin offering, as the meat or meal offering of chap. ii. does to the burnt offering of chap. i. As the "meal offering" presented Christ's perfect manhood meeting all claims of human requirement, as a supplement to the burnt offering which showed his satisfaction of God's claim, so the trespass offering following the sin offering, wherein God's estimate and judgment of sin in its relation to Himself is set forth, presents another aspect of sin in its injury to man, and so the trespass offering carries with it as its leading idea the thought of compensation for injury inflicted.

The first five verses set forth different kinds of sins that came under the designation of trespass, such as a witness not divulging what he has seen or heard, when adjured to do so, &c., all of which more or less illustrate what Gesenius considers the root idea of the Hebrew word for trespass—viz., "Failure of duty, negligence." In addition to the sin itself against God which calls for a sin offering on the altar, the injury which such negligence inflicts upon one's neighbour must be met by a compensation or payment of the sum which the neighbour may have lost by the injury inflicted, with a fifth part added as a fine.

The great lesson which the trespass offering teaches us has been well put by the late Rev. Wm. Howels: "I cannot offend any of my fellow creatures without offending God. Every offence committed against man is primarily to be considered an offence against God. Our soliciting and conferring forgiveness of and upon each other is oft-times little more than collusion amongst thieves. God is forgotten altogether, and there is often a vast deal of hypocrisy and deceit, malice and envy inhabiting the bosom, while we are lying with our tongues to God and to each other. We sometimes hear of two individuals who cannot agree, at length we hear of their being reconciled. It requires but half an eye to see that they hate each other profoundly, notwithstanding their professed reconciliation. Do any of you know what this is? Let me advise you to lose sight of each other immediately, and consider yourselves but as dust and ashes, and whatever offences you may have committed against each other, consider them primarily as offences against God."

MONDAY, APRIL 22.—Leviticus VI.

The first seven verses continue the subject of the trespass offering, and properly belong to chap. v., as they do in the Hebrew Bible. The view of the trespass offering, just presented in the extract above, is confirmed by the words, "If a soul sin, and *commit a trespass against the Lord*, and lie unto his neighbour," &c., followed by various injuries to man. The restoration of the principal, with a fifth part added, might be compensation to the injured neighbour, but the trespass, viewed in its relation to God, requires that "he shall bring his trespass offering unto the Lord" (6).

Then follow (8—13) some laws bearing upon the burnt offering, with special reference to the perpetual fire to be kept upon the altar. "The fire shall ever be burning upon the altar; it shall never go out." As the fire originally came down from God (ix. 24), so was it to be kept up as a symbol of his never-ceasing satisfaction with that great offering and sacrifice of which these Levitical offerings were but types and shadows. The word used for burning upon the altar is a different word from that used for the fierce devouring flame that consumed the sin offering outside the camp (iv. 12); that symbolised the wrath of God against sin; while this symbolises God's satisfaction with the offering, on which his justice could, as it were, feed. See iii. 11: "It is the food of the offering made by fire unto the Lord."

The peculiar sanctity of the flesh of the sin offering is pointed out in the last verses of the chapter (24—30). This seems to have been intended to emphasise the fact that when the real Sin Offering should be offered, who "once at the end of the world should appear to put away sin by the sacrifice of Himself," there should be sin on Him but no sin in Him. "He hath made Him to be sin for us *who knew no sin*." Hence the peculiar holiness of the flesh of the sin offering. The Lord Jesus never appears in such absolute perfection of holiness as on Calvary. He was always "the Holy One of God." On Calvary He appears as "the most Holy," for it was the climax of his obedience (Phil. ii. 8).

TUESDAY, APRIL 23.—Leviticus VII.

This chapter continues the instructions to the priests, as to the laws of the respective offerings. The trespass offering, as being an extension of the Sin Offering, shares with it the characteristic noticed above, of the flesh thereof being "most holy" (see 6 and 7). Our Lord seems to speak as the trespass offering when He says (in spirit, through David) "then I restored that which I took not away" (Ps. lxix. 4), immediately afterwards appropriating the language of the sin offering: "My sins are not hid from Thee," though He who thus speaks is personally "most holy"—"the holy of God." When imputed sin is contemplated, it is the more necessary to emphasise the absolute holiness and sinlessness of the sin-bearer, lest it should be thought that the sin spoken of is his in any other sense than imputatively.

At ver. 11 commences the subject of the law of the peace offerings, containing additional and supplemental directions to those given in chap. iii. They are classified as (1) "Thank offerings, (2) Vow offerings, and (3) Voluntary offerings." The recognition of "leavened bread" (13), along with and supplemental to "unleavened bread," in the thank offering, seems to point to the presence of sin in the worshipper, though not imputed by virtue of the sinlessness of Him whom the sacrifice with its unleavened bread prefigured.

The prohibition as to the flesh of the thank, or vow, or voluntary offerings remaining beyond the morrow of the day of the sacrifice, has been explained by some as denoting that the sacrificial food was not to "be polluted by any approach to putrefaction." Others think that it was to enforce a "liberal distribution of the food, particularly amongst the poor." Perhaps an allusion to the great Antitype is the most satisfactory explanation, viewed in the light of Ps. xvi. 10.

WEDNESDAY, APRIL 24.—Leviticus VIII.

This and the two following chapters (ix. and x.) contain an account of the inauguration of the Tabernacle service by the consecration of Aaron and his sons to the priest's office, and their commencement of sacrifice which was at once owned of God by the descent of the sacred fire (ix. 24). It is "the only historical portion of the Book of Leviticus, with the exception of the short narrative of the death of the blasphemer."—*Sp. Com.*

As the consecration of Aaron and his sons to the priesthood was a ceremony in which "all the congregation" were directly interested, as the priesthood was to represent them in all sacrificial action before God, so all were summoned to (or towards) the door of the Tabernacle. As the ceremony lasted for a week (33), there would be time for all in turn to see something of what was going on. It was of the utmost importance that the divinely appointed distinction between the priesthood and the people should be clearly seen. It is a common mistake to suppose that Israel had been set apart as a "royal priesthood" on account of Exod. xix. 5, 6. What was then offered was conditional upon their obeying God's voice indeed and keeping his covenant. But this they failed to do, and so the house Aaron was taken out of the nation, and set apart to discharge the priestly office on behalf of the people, as types and shadows of a better priesthood, which should be in due time brought in in the person and work of God's anointed One.

Aaron's descendants are the only sacrificial priests whom God has ever recognised on earth. Christians, in virtue of their union to Christ and their anointing in Him, are spiritually priests, but their sphere of service is heavenly, not earthly. The sacerdotalism which prevails in the professing Church is a grievous sin before God, and as presumptuous a rebellion against God's appointment as was the rebellion of Korah. Its coming doom is clearly pointed out (Jude 11) as similar to that of Korah.

Mark the identification of Aaron's sons with him in their consecration. "Ye are an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ" (1 Pet. ii. 5).

THURSDAY, APRIL 25.—Leviticus IX.

The consecration of Aaron and his sons lasted seven days. On the eighth day (symbolising the resurrection, when the priesthood of Christ first came into operation) Aaron offers sacrifice first for himself, then for the people; this, with his blessing the people which followed (23), and fire coming "out from before the Lord" (24) to consume the sacrifice, form the subject of this chapter.

"It was a striking acknowledgment of the true character of the Levitical priesthood that the very first official act of the anointed priest should be to offer a sacrifice for his own sinful nature. 'The law maketh men high priests which have infirmity; but the word of the oath, which was since the law, maketh the Son, who is consecrated (marg. perfected) for evermore' (Heb. vii. 28)."—*Sp. Com.*

In the offerings for the people (15—21), we have *the order* in which any combination of different offerings should be presented to God: (1) Sin offering, (2) Burnt offering, (3) Meat offering, (4) Peace offering. The double blessing of verses 22 and 23 is worthy of note. First, that of Aaron alone, who, when he offered the offerings, "lifted up his hand toward the people and blessed them." Then he and Moses retire for a short time into the Tabernacle, and together come out and unitedly bless the people, and then, and not till then, does the glory of the Lord appear. So Christ as Priest, after offering his offering and sacrifice, pronounced his first blessing: "He lifted up his hands and blessed them" (Luke xxiv. 50). He then entered into the holy place not made with hands, whence we look for Him to come again as King and Priest united in one person, when He will pronounce the final blessing, and then shall the glory of the Lord appear.

For fire coming down from the Lord to consume sacrifice as indicating his acceptance of it, see Judg. vi. 21, xiii. 20; 1 Kings xviii. 38; 1 Chron. xxi. 26; 2 Chron. vii. 1. The fire which thus "came out from before the Lord" was maintained as a perpetual fire, as directed in vi. 13.

FRIDAY, APRIL 26.—Leviticus X.

The great majority of commentators, Jewish as well as Christian, regard the sin of Nadab and Abihu as consisting in not using the sacred fire which "came out from before the Lord" as that with which alone incense should be burned. It is probable from xvi. 12 that injunctions had been given that from the time that fire came forth from God, none other should be used for incense. Thus, we are taught the striking lesson that the very fire of God which had come forth to testify his acceptance of the sacrifice became a fire of judgment to those who slighted its value by offering other fire with their incense. So the Spirit of God which came down at Pentecost to testify to the acceptance of Christ's offering and sacrifice became a spirit of judgment to Ananias and Sapphira, who worshipped God with the strange fire of their own corrupt hearts, which Satan had filled with deceit, rather than with the fire of the Holy Spirit. Natural piety or ecclesiastical will-worship cannot be accepted of God. "They that worship Him must worship Him in spirit and in truth." How much of the religion of Christendom is but strange fire calling for judgment from Him who says, "I will be sanctified in them that come nigh Me, and before all the people I will be glorified."

The prohibition following, as to the priests drinking wine or strong drink when going into the Tabernacle, makes it probable that these two sons of Aaron were under the influence of strong drink when they committed this sin.

The other two sons of Aaron, probably under a sense of their unworthiness (19), as their father explains it, neglected to carry out the law of (vi. 26) eating the flesh of the sin offering in the holy place. They are excused on account of the circumstances which Aaron pleads in mitigation of their offence. As two of his sons had been cut off by Divine judgment, so two are spared by Divine forbearance.

SATURDAY, APRIL 27.—Leviticus XI.

As creation has fallen under the bondage of corruption owing to the sin of man, the animal kingdom, in many of its forms and creatures, bears the image of sin, so that man instinctively loathes and rejects certain animals as food, and especially those creeping things that come near in appearance to the serpent, on whom was pronounced the curse (Gen. iii. 14). Hence the Lord, to inculcate lessons of holiness upon his people, uses as outward signs (or object-lessons) abstinence from certain animals which typified moral and spiritual evil, and permission to use as food those which typified holiness and spiritual life. As a rule, all creep-

ing things were forbidden (41) as typifying the grovelling instincts of sinful, fallen man, under the influence of the old serpent, the devil. Two things, when combined, marked animals that might be eaten (3), "Whatsoever parteth the hoof and cheweth the cud." These point to the two distinguishing characteristics of the people of God. Faith, which grasps the promises and mounts up on high, as animals with parted hoofs grasp the rocks and mount up by this means. See Hab. iii. 19; Ps. xviii. 33, "He maketh my feet like hind's feet, and setteth me upon my high places." The other characteristic is meditation on the Word of God, as the ruminating animal "chews the cud." See Josh. i. 8, and Ps. i. 2, "In his law doth he meditate day and night."

It is a remarkable thing that it is in connection with these prohibitions to eat creeping things, which typify the grovelling character of the natural mind, that God reveals his "holy commandment" (2 Pet. ii. 21), "Be ye holy; for I am holy" (44). The holiness inculcated is therefore heavenly. Where there is no faith to mount to high places, nor feeding on the Word and meditation therein, there cannot be the holiness which God commands, though there may be strict morality.

International S.S. Lessons.

Sunday Afternoon, April 28.

Destruction of Jerusalem Foretold.

Mark xiii. 1—13. Golden Text: Matt. xii. 6.

The prediction with which this lesson deals was uttered on Tuesday in the last week of our Lord's life. Parallel passages will be found in Matt. xxiv. 1—14, and Luke xxi. 5—19.

Verses 1—2.—The impending doom of Jerusalem, which had prompted the lamentation of Matt. xxiii. 37—39 had begun to impress the minds of the disciples. Possibly it was with a view to know more, or perhaps with the hope of hearing that the Temple would be spared, that one of them called attention to its stones and buildings. Without doubt it was a magnificent structure. The Rabbis used to say, "He that never saw the Temple of Herod never saw a fine building." According to Josephus, "the marble was so white that the building appeared at a distance like a mountain of snow, and the gilding as dazzling as the rays of the sun. Some of the stones were forty-five cubits long, five high, and six broad." But its magnificence could not save it from destruction. Most accurately were the words of Jesus fulfilled—there was "not left one stone upon another." Dr. Schaff describes this as "a most remarkable prophecy, uttered in a time of profound peace, when nobody dreamed of the possibility of the destruction of such a magnificent work of art and sanctuary of religion as the Temple at Jerusalem; a prophecy literally fulfilled forty years after its utterance—fulfilled by Jewish fanatics and Roman soldiers, in express violation of the orders of Titus, who wished to save it." This literal fulfilment of our Lord's prediction gives Him an additional claim to our faith (John xiv. 29). How solemnly this warns against the sin of rejecting Christ. Even Jerusalem, his own city, is not spared, nor even the Temple, which He had called "his Father's house." "How shall we escape?"

Verses 3, 4.—From the Mount of Olives the Saviour would be able to look upon the city and Temple. Probably, for a time, He sat alone, musing sadly upon the doom He had foretold. Then the three favoured Apostles, with Andrew, approached Him, and asked, "privately, When shall these things be?" &c. In Matt. xxiv. 3, the question is given more fully. Evidently the Apostles connected in their own minds the destruction of Jerusalem, the Second Advent, and the end of the age; and to all these their question referred. And to these also our Lord referred in his reply. Verses 5—13 deal with the features of this present dispensation, from New Testament times down to the end of the age; verses 14—23 refer to the destruction of Jerusalem; while the Second Advent and the end of the age are announced in verses 24—37. The present lesson deals only with the first division of our Lord's reply.

According to verses 5—13, the characteristics of this present dispensation are mainly four: (i.) The appearance of false Christs (5, 6); (ii.) distress of nations arising from wars and rumours of wars, earthquakes, famines, and troubles (7, 8); (iii.) cruel persecution of Christians (9—13); and (iv.) the world-wide dissemination of the Gospel (10). The fulfilment of these, no doubt, began in the Apostles' days, and before Jerusalem was destroyed. False Christs then appeared. Probably Theudas (Acts v. 36), and the Egyptian (Acts xxi. 38) were of the number. But this feature continues to mark the dispensation. And however insignificant we may deem them, each pretender has his own circle whom he deceives. Do not the blasphemies of "Brother Prince" mark him as a false Christ? All the adherents of the Agapemone movement are his victims.

How significant it is that, instead of the peace predicted in Isa. ii. 4, our Lord speaks only of wars and rumours of wars as marking the whole of this dispensation. It is not until this age gives place to the Millennial age that "nation shall not lift up a sword against nation." The very opposite is to be expected now.

The end cannot be until the Gospel is proclaimed among all nations (10). This is not a prediction that all nations shall be saved, but that all shall *hear* the witness, whether they receive it or not.

And while engaged in this work of preaching the Gospel, persecution is to be expected. In some form it is sure to the true Church of Christ (John xvi. 33; 2 Tim. iii. 12).

The counsel which we are to heed is contained in the same verses. (i.) "*Take heed*" (5).—Unwary professors have been, and are being, deceived. Never was there greater need to warn against those who would mislead. In (9) it is "Take heed to yourselves," in view of the persecution to be endured. The Christian needs to be trained "to endure hardness." Failure in times of persecution arises, not from the strength and severity of the trial, but from a defective spiritual life (Mark iv. 16—17). (ii.) "*Be not troubled*" (7).—You have no need for trouble, even in the midst of distresses (Ps. xlvi. 1—3). In (11) this counsel includes freedom from anxiety as to how to meet the persecutors. For this also provision is made. How fully this was verified in the experience of Peter and John (Acts iv.), and of Paul, before Felix and Agrippa (Acts xxiv. and xxvi.). Their persecutions only gave them fresh opportunities of bearing witness for Christ (9). (iii.) "*Endure to the end*" (13).—Only such are saved. If we have not grace to continue, we may doubt whether we have grace at all. "Patient continuance in well-doing," when it only leads into persecution, is not easy. The danger of becoming "wearied and faint in our mind" (Heb. xii. 3) is very great. But there is a remedy in "looking unto Jesus," and trusting Him to perfect what He has begun (Ps. cxxxviii. 8; Phil. i. 6).

Illustrations of the endurance of persecutions are easily gathered from New Testament itself, as suggested above. Among others we mention the following:—

Beza, the reformer, well replied to the King of Navarre: "Sire, it belongs truly to God's Church rather to suffer blows than to strike them, but let it be your pleasure to remember that the Church is an anvil, which hath worn out many a hammer."

A soldier who was a noted prize-fighter, and a terror to all who knew him, became a Christian. His fellow soldiers noticed the change, and began to ridicule him. One of them, in order to test the reality of his conversion, threw a basin of hot soup upon him. The rest looked on in silence, fearing the worst consequences. But the man opened his waistcoat, wiped his scalded breast, and calmly said: "This is what I must expect as a Christian. I must suffer persecution."

No more splendid illustration can be given of readiness to endure hardness than Luther going into Worms. "Though there were as many devils at Worms as there are tiles upon the roofs of the houses, I would enter it."

[Students of these Lessons may get much help from Mr. Henry Thorne's "Bible Readings on Mark." Paper, 1s. 6d.; cloth, 2s. *Morgan & Scott.*]

MARRIAGE.—At the English Presbyterian Church, Paddington, on Thursday last week, Mr. Alister Gilian Fraser, second son of the late Mr. Arthur Fraser, of Culross, Ross-shire, N.B., was married to the Honourable Edith Caroline Waldegrave, eldest daughter of Lord Radstock. The service was conducted by Rev. Dr. Donald Fraser, minister of the church. The bride was accompanied by her father, who gave her away. After the ceremony a reception was given at Lady Radstock's residence, 70, Portland-place, W., and a large company was present. The wedding gifts included one from the Queen of Sweden and Norway.

TEMPERANCE NOTES.

Liberia imports 70,000 gallons of intoxicants for every missionary it receives.

An attempt is to be made to bring clubs within the scope of the English Sunday Closing Bill.

A writer in *The Baptist* laments the gambling and drinking which he alleges to be increasingly associated with football.

The St. James's Gazette says smoking concerts would not be so popular were it not for the drinking associated with them

The Wesleyan Conference, Victoria, has pronounced in favour of non-intoxicating wine at the Communion. The president hoped for the early adoption of local option in the colony.

Miss Earl has had a seven weeks' very successful Gospel temperance mission at Shiney-row, Houghton-le-Spring. Nearly five hundred signed the pledge, and over one hundred have been soundly converted.

The magistrates of Aberdeen are said to treat with indifference all petitions against liquor licences. A public meeting of the ratepayers has been called with a view to bringing public opinion to bear on the licensing bench.

Dr. Wade, of Hoxton Hall, has held a successful Gospel temperance mission at Newmarket and neighbourhood. He has the rare gift of gaining and holding the attention of his audience. In Isleham, a village called by some "Black Isleham," in one evening sixty pledges were taken, including three deacons of a chapel.

CONTINENTAL & FOREIGN NOTES.

REV. DR. A. T. PIERSON has been delivering rousing missionary addresses in Toronto and Montreal.

LESSOUTO.—The French missionaries labouring in this part of South Africa continue to rejoice over last year's awakening. On December 30 no fewer than seventy-five converts were baptized at Morija in the presence of a company of 1500 people, over half of them pagans. The converts testified for Christ with much joy, and, as some of them had already suffered for their faith, the appeals they made to their neighbours and friends were strong and searching.

NOTRE DAME DE LOURDES was, last year, visited by 79,400 pilgrims, including two cardinals and seventy-four archbishops and bishops. To persons unable to make the pilgrimage, no fewer than 93,500 bottles of water from Lourdes were sent! One would naturally conclude, says *L'Eglise Chrétienne*, that a colporteur would find nothing to do in such a centre of superstition. That, however, is a mistake. The colporteur Bernata found attentive hearers, and many were quite disposed to purchase copies of the Holy Scriptures.

FRANCE.—The Gospel is being heard with joy in many parts of the Republic. In the Upper Alps there has been an awakening, especially among the young men. In Gard meetings conducted by Free Church and Methodist pastors have resulted in several conversions. In the department of Saône-et-Loire indifference has given place to a genuine interest in the things of God. The Christians of Tournon, Ardèche, have realised a gracious answer to their prayers for a revival. The Preparatory College has been quickened, and the entire church has had great reason for rejoicing.—*Le Réveil.*

RELIGIOUS WORSHIP IN SWITZERLAND.—In the French-speaking part of Switzerland there is a growing disposition to relieve religious worship somewhat of restraints, which, though of long standing, are not uniformly expedient. On special occasions several short addresses and exhortations are to-day being given in place of one long discourse as formerly. Maybe, the sermon has become unpopular with some, because it has ceased to be spiritually helpful. At any rate some of the religious papers have been discussing the sermon question. The *Témoignage* maintains that before all things sermons should be expositions of Scripture truth, rather than, as is too often the case, carefully prepared studies, more like lectures than anything else. *Le Journal Religieux* maintains that things new and old from Holy Writ will not weary the congregations as disquisitions upon abstract points of doctrine and morality unquestionably do.

PASTOR JACOB, OF OROOMIAH.—A sad calamity has befallen our good friend and his devoted wife, Moressa. A swindler, named Norris, came to Oroomiah some time since, and after ingratiating himself with the missionaries, and pretending a deep interest in Christian work, asked Pastor Jacob if he could get a cheque for £200 cashed for him, to enable him to return to England. The poor, simple man, with his unbounded faith in everything English, and having no experience of English swindling, at once, and unsuspectingly, induced a Mohammedan merchant to cash the draft. It has been returned dishonoured, and it seems that, unless relief should appear, of which there is no likelihood, the pastor is ruined, as his whole goods will be sold, and even then the debt will not be discharged. Is there no rich patriotic English Christian who, having enough and to spare, is willing to come foward and rescue the name of "English Christian" from a blot so injurious in the eyes of these Mohammedans, among whom the pastor labours so zealously?—*The Star in the East.*

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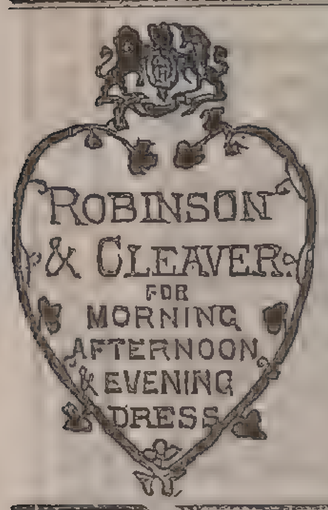
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In one month from commencing my treatment there was manifest improvement, after which she varied much, but on the whole progressed. Her recovery was slow. (It will always be so where there is any complication of disease, and this is sometimes obscure and difficult to diagnose.)

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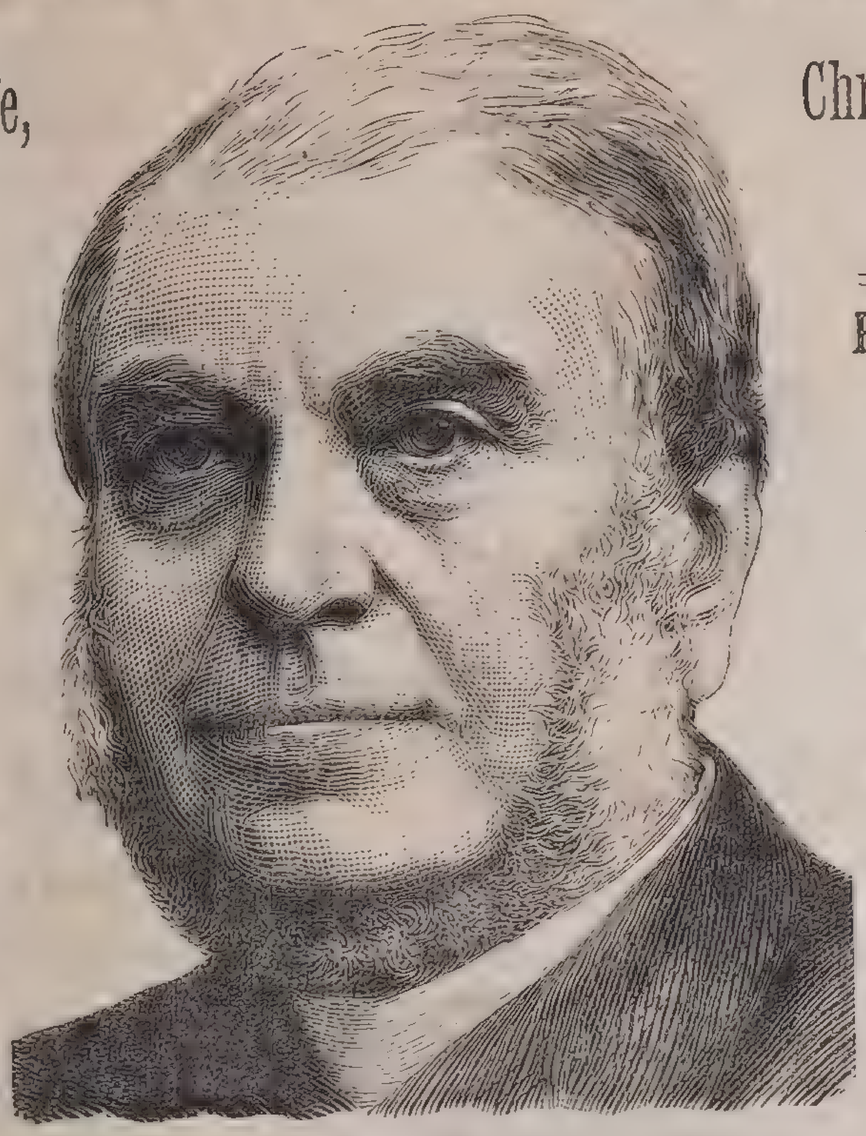
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[Canon Hussey.]

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CC 3.	Ditto	Do. Gilt Edges	1	6
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CC 5.	Ditto	Do. Yapped, Kid Lined	4	6
DD 1.	LARGE TYPE EDITION	Tinted Covers	1	0
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DD 3.	Ditto	Cloth Boards	2	0
DD 4.	Ditto	Do. Gilt Edges	2	6
DD 5.	Ditto	Morocco, Gilt Edges	4	6
EE 1.	EXTRA LARGE TYPE	Tinted Covers	2	0
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EE 3.	Ditto	Cloth Boards	3	0
EE 4.	Ditto	Do. Gilt Edges	3	6
EE 5.	Ditto	Morocco, Gilt Edges	6	6
EE 6.	Ditto	Do. Yapped, Kid Lined	9	6

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.; *And may be ordered of any Bookseller.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness, Spring flowers, from Unknown Friends.

Rations of Food to Hungry Children. The Infant Day Nursery. Free Ragged Day Schools. Band of Hope. Sunday Schools. Classes for Rough Boys. Bible Classes and Industrial Classes for Lads. Work amongst Young Women and Elder Girls. Mothers' Meetings. Mission to Inebriate Women. Poor Women's Sewing Classes. Men's Bible Class. Gospel Temperance Meetings. Clothing, Coal, and Boot Clubs. Sending Men, Women, and Children away into the Country for change of air. Training Home for Motherless Girls. Evangelistic Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

The 103rd ANNUAL MEETING will be held at the MANSION HOUSE on Tuesday, April 30, at 3 o'clock.

The Right Hon. the Lord Mayor will preside. Speakers: Ald. and Sheriff Gray; Mr. Sheriff Newton; Rev. Dr. Clifford; Rev. John McNeill; Rev. Richard Roberts; Sir Henry W. Peek, Bart., and others.

Admission by ticket only, to be obtained free of charge at the Office, 52, Finsbury-pavement, E.C.

EAST END DISTRESS. — Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., appeals for assistance for destitute families. Children's Free Dinners, and Soup Kitchen Fund in urgent need of funds. Gifts of money, good, or clothing promptly acknowledged, and exclusively appropriated to the relief of destitution.

DR. IMLACH'S PRIVATE HOSPITAL, 30, Hope-street, Liverpool. — Arrangements have been made with Dr. IMLACH, to set apart accommodation in his Private Hospital for Ladies of limited means, who require special medical or surgical treatment, and also for a few free Patients. The following Ladies have consented to act as visitors:—Mrs. Alfred Booth, 46, Ullet-road, Sefton-park; Mrs. W. B. Halhed, 6, Sunnyside, Princes-park; Mrs. Sing, Kelton, Aigburth; Mrs. D. W. Mountfield, 2, Newsham Drive, Newsham-park; Miss Cullen, Lenaghmore, Sandown-park; Mrs. Joseph Smith, Newstead, Wavertree; Mrs. T. Frederick A. Agnew, Bank of England, 1, Cook-street. Applications for admission should be made to Dr. IMLACH. Subscriptions and Donations should be sent to any of the Lady Visitors, or to the Treasurer, Mrs. AGNEW, Bank of England, 1, Cook-street, Liverpool.

SEDGLEY TEMPERANCE HOME MISSION (Jesus only).—The 23th Annual Report of this Mission may be obtained, post free, from FREDERICK A. HORNER, J.P., Sedgley, Dudley.

PRIVATE HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W. (near Victoria station). For medical, surgical, and confinement cases. For terms apply to HON. SEC. Single-bedded rooms if desired.

THE CHURCH ARMY.

Annual Meeting, Wednesday, May 1, at 3, Princes Hall, Piccadilly. The Archbishop of Canterbury has expressed the hope that he may be able to preside; E. Clifford, Esq. (returning from the Sandwich Island, Lepers), and most of the staff. C.A. Convention same day and place, at 7.30. Chairman, Earl Kinnaird. Revs. R. Catterall, S. A. Selwyn, and staff.—Funds earnestly requested, to

HON. SECRETARY, 130, Edgware-road, W.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

Educational.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children can be received.—For terms and references address,

Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MOIRA HOUSE LADIES' SCHOOL, THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

RAGGED SCHOOL UNION.

PATRON—HER MAJESTY THE QUEEN.

THE FORTY-FIFTH ANNIVERSARY

Will be held on MONDAY, MAY 6, 1889,

At Six o'clock, in EXETER HALL.

The Chair will be taken by the PRESIDENT, supported by the COUNTESS OF ABERDEEN (who will distribute the prizes to elder scholars), the EARL and COUNTESS COMPTON, the Rev. BURMAN CASSIN, M.A., Rev. R. H. LOVELL, Rev. G. W. MCCREE, and others.

The prize-takers will form a Choir, and sing a selection of pieces under Mr. Proudman's direction.

Tickets may be had on application to the Society's Offices, Exeter Hall.

JOHN KIRK, *Secretary.*

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

A BAZAAR,

Under the Patronage of H.R.H. Princess Christian.

FOR THE BENEFIT OF

MRS. HILTON'S CRÈCHE AND ITS BRANCHES,

Will be held at CANNON STREET HOTEL,

On MONDAY, TUESDAY, and WEDNESDAY, MAY 27, 28, and 29.



THE COUNTESS OF ABERDEEN has kindly consented to perform the OPENING CEREMONY if in town, on MONDAY, MAY 27 At 3 p.m.

CONTRIBUTIONS to the Bazaar may be sent in on or before May 20, addressed to

Mrs. Hilton's Crèche, 12, 14, & 16, Stepney Causeway, Commercial Rd., E.

Parcels should be plainly marked with the name and address of the sender.

Donations in money will also be acceptable, and may be sent to Mrs. HILTON, Langveld House, 76, Bow-road, E.

COYLTON HOUSE, Wincanton, Somerset.—Home-like School for Girls. Healthy locality. Moderate terms.—Principal, Miss CARTER, assisted by resident certificated governesses.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign Governesses, visiting Professors. Pupils prepared for Local Examinations. Next Term will begin May 3.

Principals, Misses GEATER.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

PROPOSED FRENCH BRANCH CONNECTED WITH PEMBROKE HOUSE SCHOOL, Bedford.

To be conducted by Miss FRANCES SAW.

Both Establishments to be worked on the same religious principles. The French branch to provide, besides special advantages for acquiring French, Cooking-lessons, English Lectures, scope for Christian work. Students must be over 17. Other schoolgirls taken to board during vacations. Funds administered with a view to promoting the interests of God's Kingdom. Accounts audited periodically.

Pembroke House School, Bedford.

SUPERIOR EDUCATIONAL ADVANTAGES for Girls, combined with Christian training and thorough home comforts. House beautifully situated in own grounds. Health resort. Boys also received with entirely separate supervision by Mr. E. J. H. Churcher, M.R.C.P. and F.S.Sc. London Great experience with foreign pupils. From five guineas per term.

PRINCIPAL, Broomfield Villa, Henfield, Sussex.

MORAVIAN BOARDING SCHOOL for Young Ladies, Gomersal, near Leeds. Established 1792. This School offers the advantages of a Christian Home for the pupils. Special care is given to religious instruction. The School will reopen May 9.—Apply to Miss DREXLER, the Lady Principal, or to Rev. G. B. MCLEAVY, B.A., the Director.

BRIGHTON.—High-class School for Ladies.—Healthy situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Pupils prepared for the Local examinations. A few vacancies. Terms moderate.—The Misses NORTON, Farndon House School, Stanford-road.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles. DELTA, MacLaren's Library, Notting-hill-gate, W.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest educational advantages, combined with every home comfort, and individual training and guidance. Recommended by clergymen, parents of pupils, and others. Two vacancies at Easter.—D. C. L., Lane's Library, Fitzjohn's-parade, Hampstead.

SELECT CHRISTIAN SCHOOL FOR GIRLS.—A Gentleman, whose daughter has been educated at the above, very strongly recommends it to parents for thorough teaching, and Christian discipline. One hour from London. No personal interest.—SCHOOL, 65, Burton-road, Brixton.

EDUCATION. — BROXBOURNE, HERTS (half-hour from London G.E.R.) Delightful high-class, Christian Home-School for Girls.—Lady Principals, The Misses WILKINSON and AVERY.

BEDFORD.—A Lady wishes to receive into her home a few Girls, in addition to some she has already; or an Indian Family. Lives close to good day-schools. Best references. Good locality. Every home comfort. Terms moderate. MATER, care of Mr. Timæus, Bookseller, Bedford.

LADIES' COLLEGE, GOUDHURST, KENT, near Tunbridge Wells.—A happy Home and School for Girls, 420 feet above sea level. College and Cambridge Examinations. — Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

KELVEDON. — Superior Educational and Christian Home for Girls. Indian children received. Kelvedon is one of the healthiest villages in England. For references and prospectus,

PRINCIPALS, Ormonde Lodge.

PARIS. — A French Protestant Lady (diplomée), highly recommended, receives Boarders by the week or month, or young Ladies desirous of pursuing their French studies. Situation close to the Exhibition and Bois de Boulogne.—Mlle L. COURTOIS, 13, Rue des Belles Feuilles, Paris.

GENEVA, Athénée 4.—Pensionnat, R. BOURGUIN.—Excellent instruction and home life for eight young Ladies. Terms moderate. Best references in England, Holland, Germany, and Switzerland.

COWFOLD GRAMMAR-SCHOOL. Old-established. Highly recommended. Sound commercial education. Good moral training. Diet best and unlimited. Extensive premises, situate in healthiest part of Sussex. From 21 guineas.

Apply PRINCIPAL.

BATH.—Old-established Ladies School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive fees from thirty guineas. Special terms made for the daughters of ministers.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

SOUTHSEA.—High-class Christian Home School for a few Girls, exclusively Gentlemen's daughters. Terms, to fill two vacancies, very moderate and inclusive. Christian training. Successful preparation for Cambridge, Royal Academy of Music, and College of Preceptors. Highest references to officers and others.

Miss ROBINSON, 5, Sussex-place.

DARMSTADT.—Fräulein KIRSCHBAUM receives a limited number of young Ladies, to whom she offers a superior education and a comfortable home. Eminent masters. Great advantages for music, drawing, and painting. Terms 60 guineas. For references and prospectus, apply to the Principal. Miss KIRSCHBAUM will be in London for interviews during the month of April, where her address will be 3, South-crescent, Bedford-square, London, W.C.

GERMAN FAMILY. — Education, no School.—Two young Ladies, 11 to 15 years of age, will find nice comfortable Home, thorough instruction with two other pupils. Small, beautiful town; splendid woods, lakes, healthy country walks. Large house, with garden. First-rate music, singing, French, drawing. Board and lessons, £50; including holidays, £60. Best references in England, France, and Germany.—Apply to Mrs. MORAHT, Mölln, near Hamburg, North Germany.

MALVERN HOUSE. BLOCKLEY, WORCESTERSHIRE.

Principal: Mrs. JUDSON.

In this establishment, situated in a healthy and beautiful village on the Cotswold Hills, a limited number of young Ladies receive earnest Christian teaching, and careful instruction on the High School system. A few vacancies will occur at Easter. Terms moderate and inclusive. References kindly permitted to the parents of pupils, the Rev. John Wilkinson, Director of the Mildmay Jewish Mission and others.

SALCOMBE COLLEGE, Loughton, Essex. Principal, Mrs. Vivian, assisted by certificated English and foreign governesses and professors. College detached, situated on a hill. Two acres of recreation grounds, lawn tennis, and croquet. Close to Epping Forest, and twelve miles from London. Pupils prepared for University and other examinations. Excellent sitting and class-rooms. Terms moderate and inclusive. References, Revs. J. Angus, D.D.; W. Durban, B.A.; J. A. Spurgeon; also, W. Olney; F. A. Owgan, M.D.; J. Passmore, Esqs.—Prospectus, with view of college, and addresses of referees, on application. Vacancies for four boarders.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

LONDON EDUCATION.—Immanuel College, Streatham, S.W. — Sound Evangelical training. Home comforts. Very healthy situation. Great attention to modern languages. Preparation for all examinations.—Principals, C. B. and J. CHEGWYN.

BRIGHTON. — EDUCATION.—Mr. ALFRED CLARKE, B.A. (Lond.), receives about twenty Sons of Gentlemen, from 7 to 14 years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other examinations. Personal care, Christian influence, and a healthy, happy home. — 85, Buckingham-road, Brighton. Referees: Mrs. W. Poole Balfern, Brighton; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's; Henry Edwards, Esq., 4, Buckingham-road, Brighton. Term commenced January 21.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

WELLESLEY COLLEGE, near Nottingham.—Boys prepared for professional and commercial life. Very healthy situation. Best dietary. Sanitation testified by the medical faculty as perfect. Boys receive individual attention, which ensures success in teaching. Christian principles instilled. Those in delicate health receive kindly care and attention. Very moderate and inclusive terms.—Prospectus, &c., address HEAD MASTER.

EDUCATION IN HIGHGATE.—Rev. G. D. BARTLET, M.A., receives at his residence, South Grove, Highgate, ten boarded Pupils, from 9 years of age. Individual attention. Thorough grounding and careful Christian training. Highgate is strongly recommended by the medical profession. Reference permitted to Revs. J. M. Gibbon, Highgate; R. Balgarnie, Crouch End, and W. Green, Esq., Highgate. Terms from twenty guineas per term.

SPA, BELGIUM.—One or two young Gentlemen would find a comfortable Home, with the advantage of thoroughly learning French and German, in a Protestant family. Preparation for civil and military service. Best references. Certificated masters.

Monsieur REUTER, Professeur, Spa.

BETHANY HOUSE SCHOOL, GOUDHURST, KENT, near Tunbridge Wells. Principal, Rev. J. J. KENDON. Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the pupils were passed in the Public Examinations at the College of Preceptors and the Local Examination of the University of Cambridge.

HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea.—Boys received from 6 to 18 years of age. Three separate departments. Juniors under the care of Ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, public schools, or universities. Delicate boys specially cared for. Summer term commences May 4. Cricket, athletic sports, gymnastics, sea bathing and swimming. A carpenter's shop and a chemical laboratory have recently been built on the premises.—For prospectus, apply to Mrs. DUFF, the Lady Principal.

WORTHING.—Ladies' School.—Miss WISE (formerly of Hurstpierpoint) has removed her connection to the above town. Educational advantages. Home comforts. Highest references. Terms from 25 guineas.—Care of Mrs. Cooke, 41, Talbot-road, Bayswater, W.

KESWICK HOUSE, Dartmouth-row, Blackheath, Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

ST. HELIERS COLLEGE, Wellingborough.—High School for young Ladies. Resident diplomée and certificated governess. Visiting professors. Modern buildings, large gymnasium and grounds. Liberal domestic arrangements. Over forty certificates received this year. References to parents of pupils who have been educated at the school. For prospectus, &c., apply to the Principal, Mrs. F. LAYCOCK. Spring Term will commence May 6.

CAIRNBROOK COLLEGE,
SOUTH WOODFORD.
Principals, The Misses GAIN. Assisted by English and foreign Masters and Governesses.

EDUCATION. — A well-educated young Lady can be received as Articled Pupil, in a first-class school in London. Premium 25 guineas.—For particulars apply to PRINCIPAL, care of Dudley Library, 228, Clapham-road, S.W.

CLIFTON HOUSE, BRACKNELL, BERKS.—A Minister's Widow receives a limited number of Boarders. Certificated governesses, visiting professors. Moderate terms on application to PRINCIPAL.

CLIFTON, BRISTOL. — Home in Lady's family. Good educational centre. Near university, medical, art, public schools, &c. Entire charge undertaken of children whose parents are abroad. Highest references.

A. Z., Field's Library.

CLERGYMAN'S DAUGHTER (24) seeks re-engagement. Thorough English, mathematics, French, advanced Latin, Greek, good music, piano and harmonium, singing, oil painting, drawing, needlework. Cambridge certificated. 2½ years' reference.—H., Mrs. Hooper, 36, Compton-terrace, Highbury, London. Governesses and reduced Gentlewomen received in the Home. Permanency or otherwise, 12s. to 16s. weekly. N.B. List of Governesses and High School Teachers sent gratis on application, stating full particulars of requirements and enclosing stamp.

LADY (21½), fully certificated (S.K.), seeks engagement, school or family, as drawing and painting Governess; also, to assist with junior English, Kindergarten, music. Good references. Salary £20.

K., 11, Frederick-place, Clifton, Bristol.

GOVERNESS. — A Lady requires situation as Governess in a family. Thorough English, Latin, music, elementary French and German. Senior Cambridge. Several years' experience. Good references.

Miss M., Mrs. Hoyte, Gedling, Nottingham.

GOVERNESS.—Lady desires re-engagement. Good English, French, German, mathematics, Latin. Experienced with and fond of children.

A. V., 7, Ropemaker-street, London, E.C.

A LADY REQUIRED, as Governess, in small Educational Home. Arithmetic, French essential. No salary, but board and residence, and time to pursue own studies.

SIGMA, *Directory* Office, Bournemouth.

RESIDENT MUSIC-TEACHER.—A young Lady, certificated Guildhall School of Music, seeks an engagement in a select school, conducted on high Christian principles. Salary £25.—M., Glencoe, Venner-road, Sydenham.

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LADY residing near Preston Park, wishes to receive Girl or Boy needing sea air, for holidays or permanent. Happy home. Exceptional educational advantages if desired.

Mrs. GOODALL, Beaconsfield-terrace, Brighton.

AS NURSERY GOVERNESS or Companion. Wanted by young Lady. Aged 20. Fond of children. Competent to teach English, French, music, and drawing. Very cheerful. Willing to make herself useful.—Referee,

Mrs. RICHARDSON, Ashburn, Darlington.

TO CHRISTIAN PARENTS seeking good Private School.—Owing to increased success, the Misses ROWLAND offer additional educational advantages at former fees. Personal supervision. Individual Christian training. Qualified teachers. Desirable companions. Detached house. Good tennis. Large garden. Healthy situation. Large rooms. Separate beds.

Cecile House, Crouch End, London, N.

GOVERNESS.—Re-engagement required at once in a family or school. English, French, drawing, elementary music, and Latin. Good references. Salary moderate. Domesticated.

S. G., Gravel-hill, Kington, Hereford.

AS NURSERY GOVERNESS.—A Christian Lady wanted, for two little girls, eldest six. English, music, and a good needlewoman.—State age, salary, full particulars.

Mrs. K., Chartley, Burgess-hill, Sussex.

BRIGHTON.—Home School for Girls. Recommended by the Rev. J. B. Figgis. First-class education, combined with motherly care and every comfort. Terms moderate.

Mrs. SCOTT, 35, Upper Rock-gardens.

Appointments, Situations, &c., Wanted.

EVANGELICAL CLERGYMAN seeks sphere of usefulness unconnected with the Establishment. Experienced. Good preacher, visitor. Married. Would undertake pastorate, mission work, or chaplaincy of institution. Might help in building new church in suitable locality, where sound doctrine and non-ritualistic services are needed.

CLERICUS, 22, Larkfield, Richmond, Surrey.

A CHRISTIAN GENTLEMAN, shortly going to the Transvaal, will be glad to hear from any Commercial Houses as to representing them in that district. Undeniable references can be given.—Apply by letter in first instance to N., 7, The Avenue, Blackheath, S.E.

PRINTER'S TURNOVER at case.—Mr. Fegan desires to recommend as above. Christian Youth (17). To live indoors in country firm preferred. Highest references.—Mr. FEGAN, The Boys' Home, 95, Southwark-street, London, S.E.

A CHRISTIAN desires a sphere of labour in the Lord's service. Has had 10 years' experience in Gospel work, open air, visiting common lodging-houses. Married. Age 42. Good references.

G. W. LUCAS, Dover-road, Walmer, Kent.

YOUNG MAN, who has been engaged in religious work, is anxious to get any light employment. Age 25. Tall. First-class references.

W. S., 30, Pickets-street, Balham, S.W.

BUTLER (working) where page, or help is given. Age 36. Height 5 ft. 9 in. 11 years' good character.

N. W., Bellmount, Harrow Weald, Middlesex.

BUTLER. — Will anyone give a trial to an excellent Servant who has lost a situation through intemperance, but has now taken the pledge.—E. T., 7, Kensington Gate, W.

YOUNG MAN.—Situation wanted by a young Man, age 23, to look after garden and make himself generally useful. Would like to go abroad. Christian, abstainer.

W. LARBY, Ridgehurst, Barnet, Herts.

AS GROOM.—Young Man, age 26, wants situation. Eight years' good character from last employer. A Christian and total abstainer.

J. HARDS, Hadlow, Tunbridge.

COACHMAN seeks situation in month's time. Married, abstainer. Age 37. Single or pair. Christian family valued.

WRIGHT, Gloucester-road, Malden, Surrey.

RE-ENGAGEMENT WANTED at once by Christian Lady (abstainer), in any sphere of usefulness, not menial. Thorough and practical. Good references. Not in London.

S. S. F., 103, London-road, St. Leonards-on-Sea.

AS MOTHER'S HELP, or Assistant Nurse. A Lady recommends a young German. Aged 20. Understands Kindergarten teaching. Fond of children. Wages £14.

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THE REV. W. DARLOW SARJEANT will be glad to recommend a Christian young Lady as Companion to an invalid or delicate Lady

A. B., The Manse, West End, Witney, Oxon.

NO SALARY.—Middle-aged Lady, hospital trained, experienced, offers her services as Matron of Convalescent Home, assist in Christian work, or Companion-Housekeeper to elderly Lady or Gentleman. Contribute to board if necessary.

M. B., care of Channon, 96, Brompton-road, S.W.

AN OFFICER'S DAUGHTER (21), musical, well-educated, and most obliging, seeks an engagement as Companion, or Governess to young children. Low salary. Highest references.

H., 118, Park-road, Clapham, London.

COMPANION.—Young Lady (20) desires situation as Companion to Lady. Domesticated, cheerful, obliging, needlewoman. Moderate salary. Church of England. Good references.

GRACE, 68, Tong-road, New Wortley, Leeds.

AS GOVERNESS-HOUSEKEEPER, Housekeeper, or care of a motherless family, desired by experienced Christian Lady (40). Accustomed to management of children. Salary moderate.

S., 15, Statham-grove, Stoke Newington, London.

AS HOUSEKEEPER, OR ASSISTANT, in a private house or school. A Lady (37) seeks an engagement. Good manager and needlewoman.

A. A., Northiam, near Rye, Sussex.

A LADY WISHES to recommend a very capable Lady as Secretary, Companion to an elderly Lady, or to young Girls. In this last capacity she has filled several positions of trust. Good music, French, German. Age 39. Salary £70 to £80.—H. M. W., Foxboro' Hall, Woodbridge.

LADY HOUSEKEEPER.—A Lady recommends another, of high Christian principles, as above. Age 37.

Mrs. WHELPTON, 62, Addison-road, Kensington.

AS HOUSEKEEPER. — Re-engagement required by a Christian young Woman thoroughly domesticated, and very fond of children.—For information, apply to

TOWN MISSIONARY, 21, Borough-street, Brighton.

A DOMESTICATED LADY, age 32, requires a re-engagement as Lady Help, Housekeeper, or any position of trust, either in a school or family. Active, kind, and obliging. Good needlewoman. Highest references.

A. T., 5, Cornfield-place, Eastbourne.

MRS. RALPH WALKER recommends servant leaving her, for any capacity where height is not essential. Qualified Maid, or Attendant and Reader (clergyman's reference). Thorough needlewoman. Useful in sickness. Willing to travel. Could take charge of delicate child.

Enderby Hall, Leicester.

A LADY RECOMMENDS two Sisters, thoroughly trustworthy, as Cook and Housemaid in small, quiet family.—C. REED, 24, Ordnance-road, St. John's Wood, N.W.

AS UNDER-NURSE, or Housemaid, in a Christian family.—A Lady wishes to recommend a respectable young Girl, aged 16. Been out before. Tall.—ELIZABETH LORSEMORE, Iver Lodge, Iver, Bucks.

WHO WILL TAKE a good General Servant. Conscientiously desirous of relinquishing theatrical employment.

JEAFFRESON, 22, Bloomsbury-place, Brighton.

WILL ANY LADY give a young Woman, age 21, a chance of regaining a character. Not strong, but could undertake Housemaid's place in small household, or Useful Maid. Plain needlework. Mother most respectable widow.

Mrs. PATTISSON, Writtle, Chelmsford.

BOY.—Wanted to place a Boy, age 13¾ years, in an office or warehouse. Good references. Passed seventh Standard.—P. BANGE, 61, Leathwaite-road, Clapham-common, S.W.

NEW ZEALAND. — FARMING. — HOULTON FORLONG, son of Gordon Forlong, New Zealand, and formerly pastor of the Talbot Tabernacle, London, is desirous of receiving Christian young Men as pupils to learn all branches of practical farming. Two pupils are already with him. Terms 60 guineas per annum.—Apply for full particulars to Mrs. S. JACOB, Oakfield Villa, Bedford. References kindly permitted to R. D. Crawford, Esq., Elgin House, Highgate; Pastor Frank White, Talbot Tabernacle, Bayswater, London.

Appointments, Situations, &c., Vacant.

OFFICE-BOY WANTED. — Age about 14. Must be willing, intelligent, and write a good hand. Salary to commence, £15 per annum. —Apply, in own handwriting, stating age, &c., with references, to J. C. A., 2, Adelphi-terrace, W.C.

SCHOOLMASTER AND ORGANIST required for the country. Must be total abstainer. —Rev. S. L'ESTRANGE MALONE, Dalton Holme Rectory, Hull.

TO CLOTHIERS AND OUTFITTERS. Wanted by 25 h inst. a thoroughly business-like, energetic, Christian young Man, as Assistant. Good at window-dressing and stock-keeping. —Apply, stating salary and references, REDWOOD BROS., Chard.

GARDENER WANTED (married, without family), who understands vines, and the general routine of a good garden and conservatory. Christian, abstainer. Wages 20s. and cottage.

Miss SMITH, Miramichi, Withdean, Brighton.

AS UNDER-MATRON. — Wanted, a young Woman, strong, active, and domesticated. Must be a Christian and a total abstainer. Salary £12.—Apply between 12 and 4, Brixton Orphanage, Barrington-road, Brixton, S.W.

MAN AND WIFE (middle-aged, no children), as caretakers for Y.M.C.A. Wages £1 weekly. Rooms, gas, coals.—Apply by letter only, stating if members of Christian Church, and abstainers, to SECRETARY, 275, Mare-street Hackney, London.

CHRISTIAN WORKING HOUSEKEEPER required, in May. Small family. Widow between 30 and 40 preferred. Abstainer.—Write or apply, Cleveland Lodge, 15, Bethune-road, Stamford Hill, between 11 and 1.

EXPERIENCED CHRISTIAN GOVERNESS desires re-engagement. School or family. Thorough English, advanced arithmetic, French, elementary Latin. Salary moderate. Competent to take entire charge or management of household.

N., 15, Statham-grove, Stoke Newington.

NURSERY GOVERNESS for country. Fond of and accustomed to children; charge of three. Good needlewoman. One meeting with Open Brethren preferred. Salary £12.

Mrs. J., Boulsdon House, Newent, Gloucestershire.

HEAD NURSE WANTED at country Vicarage, for five children. Earnest Christian specially desired. Good needlewoman, able to cut out. Must be strong, and perfectly healthy. Total abstainer preferred.—Apply to Mrs. CHARLES BARCLAY, Vicarage, Hertford Heath, near Hertford, Herts.

NURSE.—Can any Lady recommend an experienced, trustworthy Nurse. Not under 30. Youngest child 5 years old.

Mrs. J. B. HODGKIN, Elm Ridge, Darlington.

A MOTHER'S HELP wanted to manage and do the work of a small household for a widow Lady engaged in business during day. Age between 30 and 40. Abstainer and country person preferred. Salary £14. Comfortable home.—Mrs. COHN, 140, Alexandra-rd., St. John's Wood, London.

HOUSE-PARLOURMAID required for country Vicarage. Must understand plate-cleaning. Good needlewoman. An earnest Christian will be greatly valued. Total abstainer. Good wages.—Apply to Mrs. CHARLES BARCLAY, The Vicarage, Hertford Heath, near Hertford, Herts.

LADY HELP for housework wanted. No servant. Assistance given. Small salary. Kind home to Christian Girl. Treated as one of the family.

Miss B., 18, Braybrooke-terrace, Hastings.

COMPETENT UNDER-NURSE required for country Vicarage. Good needlewoman. Over 20. Total abstainer.—Apply to Mrs. CHARLES BARCLAY, The Vicarage, Hertford Heath, near Hertford, Herts.

COOK.—Will any Lady kindly recommend a good Cook. Church of England. Single; strong, 32. £30, no beer or beer money. Small, quiet family. Town and country. A little housework. Assistance afternoon. Wanted May 1.

Lady L., 5, Heene Parade, West Worthing.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

TRUSTWORTHY, USEFUL PERSON wanted to mind house, during absence of owners. Also a GENERAL SERVANT in May. Good characters required. No children.

A., care of Miss Lodge, High-street, Ware.

WANTED, IN A LADIES' SCHOOL, a Cook and Housemaid between 20 and 30. Abstainers. Good references required. Christian servants would be valued.

W. R., 8, Bromley Common, Kent.

A TRUSTWORTHY, CAPABLE, CHRISTIAN PERSON wanted. Permanently, or till next August. Willing to take the place of General Servant where nurse is kept.—Further particulars from Mrs. STRICKLAND, Erith, Kent.

AGENTS.—A few reliable, diligent Agents required to sell some Teas of high standard, secured in lead cases of 2, 1, ½, and ¼ lbs. net.

The 2s. quality will be charged at 1s. 8d.; the 2s 6d. at 2s. 1d.; the 3s. at 2s. 5d., carriage paid. Cash to accompany order.

No orders sent for less than 20 lbs.—IMPORTER, British Indian and Ceylon Tea Agency, 29, Fenchurch-street, E.C.

A BONA-FIDE APPOINTMENT OPEN TO ALL.—In order to make our new Digestive Tea known to every family, we are appointing Agents (both sexes) to sell amongst their friends, connections, and others. Most liberal remuneration: equal 2s. to 4s. weekly. No risk. Free delivery. Cheapest house (wholesale) for Ceylon and Indian Teas. Samples free.—UNITED TEA GROWERS' ASSOCIATION, Union Court, London, E.C. Name paper.

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PERCY'S HOTEL, LONDON.

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First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

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MIDLAND TEMPERANCE HOTEL, 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and [illegible] situated. A thoroughly clean and quiet [illegible], with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 6d. Full tariff, with testimonials, free on application to J. W. TURNER, Proprietor.

LONDON.—Insull's Temperance Hotel, No. 21, Burton-crescent, Euston-road, W.C.—Five minutes' walk or 1s. cab fare from Euston, St. Pancras, King's Cross Railways; easily reached from other stations. Patronised by readers of THE CHRISTIAN. Tariff on app[illegible]

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Residence for Lady Students & European Workers. Managed by a Committee of Ladies. [illegible] Apply to the Lady Principal, Miss STILLINGTON.

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GARFIELD HOUSE	361, Brixton Road, S.W.
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The clear, bracing air of Harrogate strongly recommends it as a Summer and Winter

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Visitors will find in Beech Wood a warm and well [illegible] house, with home comforts and liberal table.

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SEASIDE RESORT.—Rev. PAUL and Mrs. WARSCHAWSKI having secured a house at St. Leonards, desire to receive Ladies and Gentlemen as Boarders. Excel[illegible] commanding splendid sea views, overlooking new Pier, near the Marina and well-sheltered gardens. Terms from 35s. per week.—Mrs. WARSCHAWSKI, 46, West-hill, St. Leonards-on-Sea.

MINISTERS, CLERGYMEN, and all persons suffering from Indigestion, Nervousness, or other complaints, should not fail to try the Kuranstalt, Waldesheim, near Dusseldorf-on-Rhine.—For further particulars or reference, apply, Prof. C. L. ANDRÉ, Littlehampton.

BRIGHTON.—Furnished House to Let for summer months. Two sitting, six bed-rooms, bath-room, &c. Large airy rooms, facing sea. Nominal rent to careful [illegible]-road, Brighton.

BOARD AND RESIDENCE is offered by a young Lady [illegible] village in Suffolk, to a [illegible] Evangelical mi[illegible]

SMALL COTTAGE wanted in a country town, or near sea. Rent about £12 per year. A. B., Shepherd, Machine Shop, Richmond, Surrey.

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SANDOWN, Isle of Wight.—Fur- nished House to Let for long or short period. Very [illegible] Five bed-rooms, two sitting, kitchen on [illegible] floor. House charmingly situated near sea, church, and rail. Gas; piano. Garden front and [illegible]—M., St. Martin's, Sandown, I.W.

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A HOME OFFERED in a Trades- man's family, to one or two little Girls, where they would receive every loving care and attention, with education. Z. Y., Thomas Claton, Weybridge, Surrey.

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COMFORTABLE COUNTRY CHRIS- TIAN HOME, with every comfort, as one of the family, for Lady or Gentleman, at a superior farm residence in North Hants. M. G., 20, Trafalgar-road, Old Kent-road, London.

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BOARD, &c., offered quiet Lady. Twenty minutes' walk of sea and station, seven of omnibus. South-east aspect. 30s. weekly. References required.—Chelmsford House, Porthall-road, Dyke-road, Brighton.

Miscellaneous.

ANXIOUS INQUIRERS.—A Chris- tian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. Isaiah lv. 1.

EVANGELISTIC OPENING to restore Mission work in an interesting Surrey village. Earnest, good speaker with private means; stipend being small.—Apply by letter, JOSEPH MAYFIELD, 41, Queen Victoria-street, E.C.

A BEAUTIFUL HARDY CLIMBER. —Perennial Pink Convolvulus, grows 20 feet in a season, festoons balconies, covered large rosy blooms all summer. Two for 1s. free. RAYNER, Avenue-road, Southampton.

SEEDS.—Large yellow African daisy, hardy annual, invaluable for church or table decoration, blooms from June to December, seed 7d.; scabious, single dahlia, poppy, gailardia, dwarf marigold, and foxglove, 2d. per packet. Also very choice hardy Flower Seeds for garden border, 14 varieties for 1s. All seeds post free. Sold for a charity.—Miss W. B., Wrentham Rectory, Suffolk.

LADIES INTERESTED IN FANCY WORK, especially those wishing to make money thereby, should send for Dorinda's book, "Needlework for Ladies, for Pleasure and Profit." New Edition, 194 pages, price 1s. 8d., post free. Contains an enormous amount of information, ample instructions for every variety of work, innumerable recipes and directions, novel ideas, and practical suggestions.—Ringrose, Malvern Link.

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ASTHMA.—Persons suffering from Asthma, Difficulty of Breathing, &c., are invited to try (free of charge) a remedy for affording immediate relief.—C., Mr. G. A. Keyworth, Hastings.

A YOUNG LADY, who is thinking of going to the Cape, in the S.S. *Roslyn Castle*, which sails May 22, is anxious to meet with a Christian Lady or a Christian family, who would join her.—R. HATCHER, Stafford Villa, Taunton.

ADOPTION.—A Lady and Gentle- man, with no family, would like to adopt a Boy. Premium required. X. Y. Z., 36, Windmill-road, Croydon.

THREE LADIES (sisters) having furniture of their own, desire Mission Work together or separately, where house rent and taxes are provided.—B. B. B., 17, Gayton-rd., Hampstead.

INFANTS' FIRST SHIRTS, fine linen cambric, hand-made, trimmed, 1s. each; six, 5s. 6d. Large parcels of Bazaar work, 10s. 6d. and 21s. each, worth much more. Approval. A Lady would be very grateful for orders.—M. M., 27, Margaret-street, Cavendish-square, London, W.

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INVALID CHAIRS.—Two for sale, Wicker; also wooden-bodied Carriage, bicycle wheels, cheap. Reference allowed Mr. Gawin Kirkham, 14, Duke-street, Adelphi.—CHARLES YOUNG, 31, High-street, Kingsland, London.

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TO ADVERTISERS.

Advertisements must arrive not later than FIRST POST MONDAY to be inserted in the following issue.

NAVVY MISSION SOCIETY. — Patrons, the Archbishops of Canterbury and York. The London Annual Meeting will be held (by kind permission of the Vicar) in the Vicarage-room, Kensington, on Thursday, May 2, at 3 p.m. Chairman, the Hon. and Rev. E. Carr Glyn. Speakers, the Lord Bishop of Marlborough (Suffragan, London); the Hon. and Rev. R. Grimston (Chaplain to the Navvies on the Manchester Ship Canal); Rev. C. J. Ridgeway; Rev. Cyril Bickersteth; Rev. J. Cornford; Rev. Burman Cassin. The attendance of the subscribers and those interested in the work of the Society is earnestly requested. (High-street, Kensington, nearest station, or by Omnibus from all parts of London.)

UMBRELLAS RE-COVERED FROM 2S. EACH.

IF YOUR UMBRELLA WANTS RECOVERING send it by Parcels Post (with Postal Order enclosed) to STRONG BROS., Umbrella Makers, Redhill, Surrey, who will re-cover it and return it as good as new by next post, carriage paid. Good strong twill, ladies', 2s., gents', 2s. 6d.; good alpaca, ladies', 3s., gents', 3s. 6d.; strong durable silk, ladies', 4s. 6d., gents', 5s. Patterns post free. Reference kindly permitted to the Rev. J. R. Hewetson, Redhill.

☞ A sample New Umbrella at wholesale price. List free.

HOME-MADE UNDERCLOTHING. — Ladies should see the new Virgin-Fleece Stockinette, a pure wool material for making at home, ladies', children's and gentlemen's healthy underclothing, day and night shirts, combinations, &c. Saves 50 per cent. The edges do not fray out, and repairs are easily made. Patterns sent (on approval), post free, any length cut.—THE PROVIDENCE MILLS SPINNING COMPANY, Bradford, Yorks, Makers of the celebrated "Providence" Knitting Wools and Silks.

MARQUEES AND TENTS of every description on Sale or Hire. A few good second-hand at very low prices.—J. H. BROWN, Railway Arches, Burdett-road, Bow, E.

Publications.

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THE

THEATRICAL MISSION.

THE ANNUAL MEETING

WILL BE HELD (D.V.) IN

THE PRINCES HALL, PICCADILLY,

Wednesday Afternoon, May 8.

The Chair will be taken at 3.30 by

SIR ROBT. N. FOWLER, Bart., M.P.,

WHO WILL BE SUPPORTED BY

GENERAL SIR ROBERT PHAYRE, K.C.B.,
REV. JOHN BENNETT, M.A., D.D. (*late of Park Chapel, Chelsea*),
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From "Memorials of Frances Ridley Havergal," page 231.

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HOME FRIEND, *February*, 1889.

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LONDON CITY MISSION.

THE FIFTY-FOURTH

ANNUAL MEETING

WILL BE HELD (D.V.)

On THURSDAY, MAY 2nd,

IN EXETER HALL.

The Chair to be taken at 10.30 a.m., by

WILLIAM ELLICE, ESQ.

(MEMBER OF PARENT COMMITTEE).

Speakers:

E. BRODIE HOARE, Esq., M.P.;

Rev. Canon MONEY, M.A., Vicar of Holy Trinity, Kilburn;

Rev. PETER THOMPSON, Superintendent of the East London Wesleyan Mission;

And one of the Society's Missionaries.

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A few special Reserved Tickets for ladies can be had, on application only to the Secretaries, at the Mission House.

BRITISH and FOREIGN BIBLE SOCIETY.

EIGHTY-FIFTH ANNIVERSARY, 1889.

ANNIVERSARY SERMONS.

On Sunday, April 28th, in Westminster Abbey, at 10 a.m. Preacher, Rev. Canon Fleming, B.D., Chaplain to the Queen.

On Sunday, April 28th, in Westminster Chapel, Buckingham Gate, at 7 p.m. Preacher, the Rev. J. M. Gibbon, of Highgate.

On Tuesday, April 30th, in St. Paul's Cathedral, at 4 p.m. Preacher, the Rt. Rev. the Bishop of Sodor and Man.

On Sunday, May 5th, in the Wesleyan Chapel, Hinde Street, Manchester Square, W., at 11 p.m. Preacher, the Rev. W. T. Davison, M.A., Professor at the Theological College, Richmond.

On Sunday, May 5th, in Allen Street Chapel, Kensington, at 7 p.m. Preacher, the Rev. Edward White.

ANNUAL MEETING in Exeter Hall, Strand, on Wednesday, May 1st.

The Chair to be taken by the Rt. Hon. the Earl of Harrowby, at Eleven o'clock.

The Meeting will be addressed (D.V.) by His Grace the Archbishop of Canterbury; the Rt. Hon. the Earl of Carnarvon; the Rev. J. Macgowan, of Amoy; the Rev. E. R. Young, Missionary to Cree and Salteaux Indians; the Rev. J. Jameson, the Society's Agent for Spain; and Samuel Smith, Esq., M.P.

Tickets may be obtained at the Bible House, 146, Queen Victoria Street, E.C., on and after Wednesday, April 24th.

JOHN SHARP, }
W. M. PAULL, } *Secretaries.*

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. H. E. Stone, Baptist minister, Nottingham.

With the advent of the fishing season, we shall soon see the disgraceful sight of fish suited for human consumption being used as manure in some parts of these islands, while in other places people are starving. Common sense would seem to point in the direction of some wholesome regulation of railway tariffs, so as to allow of the conveyance of articles of food from places where there is a surplus to those where people are in need. The question is a somewhat wide one, but in a Christian land, at any rate, it ought not to be put aside as beyond solution.

We are glad to observe that in the Court of Queen's Bench, a few days ago, the decision of some Norfolk justices that the dishorning of cattle is not cruelty, was reversed by the Chief Justice and Mr. Justice Hawkins. The Society for the Prevention of Cruelty to Animals have for some time been endeavouring to secure convictions in gross cases of the kind, and every person who has seen the results of the operation upon the unfortunate cattle subjected to it, and the brutality with which, in too many cases, it is carried out, will rejoice over a verdict which will go far to put an end to a disgustingly cruel practice.

It is interesting to note how Christian workers seem periodically to run in grooves. A certain locality of a large city, such, for instance, as the East-end of London, becomes the centre of public attention, and for a while all the energies of a large number of workers, Christian and philanthropic, are brought to bear upon it, to the comparative neglect of other districts none the less in need of help. The tendency to imitation reigns even in these matters. It is to be regretted that such is the case to so great an extent, for the "beginning first at Jerusalem" is capable of wide application, and certainly bears upon philanthropic as well as evangelistic labours. The Christian who is anxious to work for the Master, and in the Master's footsteps, has only to go to the nearest court, to find a fitting sphere and fitting objects for his sympathy; and it is more than probable that in that which lies nearest to him he will be blessed with the greatest measure of success.

In illustration of the tendency we mention, *The Hospital*, some weeks ago, called attention to the fact that there is now a rush of unsuitable candidates into the nursing field, and that "equally good work done on other lines is being partially forgotten in fashionable circles." Lighter but not less important work, such as reading and visiting in hospitals, is being left, because those who wish to work fail to recognise that there can be nothing small or unimportant in the service of God; and that it is not the greatness or difficulty of the task so much as the spirit in which it is undertaken and discharged, that is precious in the sight of God.

A case of considerable importance, affecting the character of George Ashby, a Christian man, connected with Kilburn Hall, was decided at the Old Bailey on Monday, April 15. Mr. Ashby had been arrested six weeks previously on a charge of setting fire to his house and shop with intent to defraud, and after being twice remanded was committed for trial. At the close of the prosecution, Mr. Justice Grantham stopped the case. After pointing out that the charge of attempting to defraud had completely broken down, and that there was "not a tittle of evidence to connect the prisoner with the fires," he directed the jury to return a verdict of Not Guilty. The learned judge subsequently remarked that the police should exercise very great care in bringing such charges, as it might mean ruin to a man without any hope of redress. It was right that in clear cases they should prosecute, but they ought not to do so unless the evidence was very strong.

Thus ended six weeks of torturing suspense to an innocent man and his family, who have for some fifteen years borne a high character in the neighbourhood in which they live. We are glad to know that Mr. Ashby has the hearty and practical sympathy of the members of the church with which he is connected, and also of his neighbours, and we trust that there may be an unstinted expression of this sympathy, which will serve largely to compensate him for the bitterness of the past.

Mr. James Fanstone, of Pernambuco Brazil, writes with respect to self-supporting missionaries:—

> Great Britain, through her vast commercial and colonial relations, sends men to all parts of the habitable globe. These men are naturally enterprising and energetic, or they would not offer themselves for foreign service. Is it not possible to transform this splendid army of young Englishmen into effective representatives of Christ? What is necessary? That for every foreign post a Christian man should be forthcoming; a man with every qualification necessary, and equal to any that may be furnished from the world's ranks. An association might be formed of Christian merchants and others, who would by their influence and known integrity be able to select men of guaranteed ability and general suitableness.

Scholarship is of first importance in its own sphere. There could neither have been a Revised Text nor a Revised Version without scholarship. But in the interpretation and exposition of Scripture, scholarship does not hold the first place. Scholarship belongs to the soul, the mind, the intellect; something deeper is needed for the interpretation of the Word of God. This is spiritual, and only the spiritual man can discern the things of the Spirit. When Robert Hall wanted light upon some passage which he did not understand, he used to go to a poor man, not a scholar, but whom he knew to be taught of God. False and faulty views of doctrine have generally come not from illiterate Christians, but from scholars who exercised their own minds not under the guidance of God's Spirit.

Apropos of the article in our issue of the 12th inst., in condemnation of the war spirit prevalent in Europe, a correspondent protests against the training of schoolboys in the art of war. He refers to a recent display at Aldershot "in the presence of one of our Generals, accompanied by some black heathen warriors from South Africa." He fears that "in the next generation our young men will become accustomed to the yoke which is to-day the most galling one the nations of Europe have to submit to." But, he adds:—

> Christian people quietly fold their arms, and affect to regard war as an inevitable institution. Something ought to be done to prevent this wholesale demoralisation of our young men and lads.

We agree with our correspondent, and professed followers of the Prince of Peace could do much by upholding the hands of the Societies which exist for this very object.

A correspondent sends the following thought, which we commend to the consideration of our readers:—

> I have been intensely interested in the articles in THE CHRISTIAN by "A Missionary." Is there not a danger, lest we lay down one standard of right for the missionaries abroad, and a different one for ourselves at home. Perhaps we may be agreeing mentally with all we have read in these letters about the self-abnegation, the zeal, the heroism requisite amongst those who go to preach in "the dark places of the earth," yet have not sufficiently brought home to our own consciences the remembrance that Christ called all his disciples to take up the daily cross, and follow Him. I believe there is to each of us the danger of forgetting that we ought not to expect more of the missionaries in the path of self-denial than we are willing to practice ourselves.

The gambling mania is troubling America. *The Christian Union* says:—

> It creeps into the home, the church, the college, the workshop, the store, the bank, the farmhouse, and even into the backwoods hamlet, leaving behind a train of desolating evils which are often drowned in the winecup or by suicide. It is found in the betting which has become inseparable from every form of athletic sport; in the increasing number of country dupes lured to the hells of large cities, and in the lotteries which are spreading in cities and villages.

Christian people in the United States are becoming alarmed, and are intreating that no sanction may be given to the plague in church bazaars and households. The Church in union with the Spirit has arrested many devastations: it must gird itself now against this most menacing one.

A very useful reflection is made in a recently published volume of Canon Paget's Sermons. The word "grace" is usually taken to mean God's unmerited kindness. That kindness is, however, according to the Scriptures, not merely favour, but a movement of the Holy Spirit within the soul. It corresponds to the force whereby God works in nature; it imparts to the will and affections a new capacity of obedience and love; it illuminates intellect, defeats our selfishness, assuages our pride, and renovates man. In this sense God is said to be able to make all grace abound to us, that we may abound in every good work. When we ask for grace, let our prayer embrace its twofold sense—favour and power.

The Portraiture of Jesus.

We have no reliable picture or engraving of the Lord Jesus Christ as He actually did appear upon the earth. Traditional outlines of his person greatly vary; and, what is most impressive, the Holy Ghost has suffered no hint on the subject to drop from any of the Evangelists. We have the synoptic Gospels of Matthew, Mark, and Luke, giving us a general or bird's-eye view of Christ's career; and, by way of complementary treatment, the intensely inward and reflective Gospel of John; but in neither case can we gather the least information as to what manner of man the Lord Jesus was in personal aspect or deportment. There must be a reason for this utter silence. The true Gospels are mute on everything affecting the portraiture or mien of Jesus; it is only when the pen of fiction would speak of Him, or the voice of many-tongued tradition would break the silence, that any line of portraiture is attempted. Doubtless the intention is that no man may seek to know Christ after the flesh. It is not the portrait of the sensible, but the portrait of the supersensible, that, in this case, should concern us. Even though we had known Christ after the flesh, yet in consideration of the higher knowledge of Him to which we are called, it would be well for us did we feel with Paul, "Yet now henceforth know we Him," *i.e.*, in that way, "no more."

The conclusion, therefore, is that the portraiture of Jesus is to be spiritually discerned. His portrait concerns not the senses, but the spirit. When we see Him as He is we shall be in the Spirit; and, as with John in the Isle of Patmos, his glory shall be lit up to us in terms of spiritual intelligibility. The day is on the wing when the sensible shall no longer be a veil to conceal, but a mirror to reveal, the character and properties of the soul itself. And of that day John had the firstfruits when, being in the Spirit on the Lord's Day, the vision of the glorified Saviour burst upon his view.

The first thing to note is that Christ, spiritually contemplated, is in the midst of his Church. "In the midst of the seven lamp-stands" John sees "one like unto the Son of Man." Actually Christ is in heaven, at the right hand of power; but, spiritually discerned, He is ever "where two or three are met together in his name." There is no parting Christ from his own. The senses may and do proclaim separation, but the spiritual vision refuses to believe it, and that for the best of all reasons, the sense of the contrary. If in the Spirit, Christ is to you near, so near that He cannot nearer be.

Look now at the robe, "clothed with a garment down to the foot." As the victim, the sacrifice, Christ had no covering; as Redeemer He is both King and Priest. This robe indicates the amplitude of Christ's headship. Sin had stripped man of covering, and left him without dress before God. In their sense of lack our first parents made for themselves aprons of fig leaves, but the Lord God made for them coats of skins, and clothed them. The vesture of Jesus in this vision shows us the blessed standing of the Son of Man as it concerns *dress*, and the blessed standing also of all who stand in Him. Those who stand in Him, stand in Him complete. They shall not be found naked. To every one of them it shall be given to be arrayed in white linen, pure and clean.

Christ's girdle tells us, both by its position and quality, that while He is ever chief in authority, He is ever uttermost in service. It is a Divine thing to serve. If it is by God kings reign, it is that in the fear of God they may serve. The eminence of Jesus only brings out into stronger relief the eminency of his service. Hence He is said to be "girt about the paps with a golden girdle." The servant who serves as unto a lord or master is girt upon the loins; but here we see majesty of movement, "the service of superior standing, resources, and attainments." Moreover, the fact that the girdle is all of gold, and not merely interwoven with it as in the case of the high priests under the law, bespeaks the greater value of his ministry of intercession within the veil in the heavenly places. No service is comparable with his who ministers in the holiest of all, and "is able to save unto the uttermost all who come unto God by Him, seeing He ever liveth to make intercession for them."

We now come to characteristics distinctly personal: "His head and hairs were white like wool, as white as snow." Had not John been in the Spirit, such a view would have been the last in the world to have suggested to him the similitude of the Son of Man. In the days of his flesh our Lord could not have had a single grey hair. Grey hair is indicative of decay, and He was the green tree. Even when his body was inanimate it could see no corruption. The Christ of God was crushed to death; it was the sin laid on Him that slew Him; there was no decay internal, and, therefore, no white hair intermingled with his flowing locks. But here there is nothing else in the vision. It is not, therefore, nature's view, but the view in the Spirit, and as such it demands a corresponding interpretation. Christ's hair, white as the driven snow, bespeaks his supernatural wisdom, his Divine antiquity. We do not date the Christ by the chronology of Bethlehem. If in the Spirit our line of vision is, then we see Him as containing the fulness of the Godhead bodily; as One in whom are hid the treasures of wisdom and knowledge; as that dateless One who was before all things, and by whom all things consist. Eternity, and that perfect, absolute wisdom which is the prescriptive right of the Eternal alone, are to be understood by his head and hairs being white as wool, as white as snow. The vision of the Son of Man demands such head and hairs as these, for there is no element of immaturity in Him. Even the wise among men, whose hoary heads are found "in the way of righteousness," are but as foolish children in his presence. How absolutely, then, is it demanded that the Son of Man be seen as here depicted—"His head and hairs white like wool, as white as snow." While truly man, He is the Ancient of Days, and as such the law of wisdom is ever on his lips. His hair is white, for his wisdom is absolute. He can gather nothing from experience, and since no fresh knowledge can accrue to Him, his hair is so white that it cannot whiter be.

We now come to the royal feature, to wit, the eyes. "And his eyes were as a flame of fire." How spiritually true is this of Jesus! Our eyes, while they are made for the light, are dependent upon it for all their seeing power. The eyes of men are not gifted with the faculty of self-illumination. They are not themselves lamps. They do not evolve from their own nature their own means of vision. How different with the Son of Man! "His eyes are as a flame of fire." He is not dependent on light from without to see; He sees in virtue of the light-giving power of the eyes themselves. Therefore there is no darkness in respect of Jesus. And is not this the faith of the Church? Is it not an axiom with every Spirit-taught soul? Assuredly. When we think of Him, we think of Him as all-seeing. We cannot imagine darkness standing in his presence. However our gaze into providence, or into nature, or into our own hearts, may serve but to punctuate the darkness, only that and nothing more, we feel confidence that He sees and knows and understands; that the darkness and the light are both alike to Him; that his oversight of all, his understanding of all, is complete. In this consideration there is both solemnity and consolation. He knows who are his. He can discriminate with precision between the sheep and the goats. And He can also unravel the strange intertexture of warp and woof in the affections, He knows all the ebb and flow of grace in the soul; whether we be settling down upon our lees or going on unto perfection. And these eyes of his denote, not only knowledge, but power. What capacity for rebuke is lodged in the eyes of the Son of Man! It will not be in the power of any soul to reply when He whose eyes are as a flame of fire shall bring up the charge. He will but have to accompany the word with the look in order to seal the lips of the accused for ever. These eyes denote also convicting power. When the Lord looked on Peter, he went out and wept bitterly. It is in his light we see light. When his eyes are turned upon us, then a deeper repentance is not only possible, but inevitable. These eyes are also the Church's hope, the believer's glory. He can see through the thick darkness, though the Church may not. He can discern the means of escape, though as yet the valley of tribulation discovers no outlet. He knows how to interweave the dark lines of trial so that the pattern work out the unmingled glory of the promise: "And we know that all things work together for good to them that love God, to them who are the called according to his purpose." And thus faith revels in the portraiture of his eyes. If my sight is dim, and can but feebly cope with the darkness, yet, Lord, Thou seest, and by faith in Thee I live, till night's shadows pass away, and that day dawn which shall be all brightness, since Thou shalt be the light of it for ever.

James Douglas.

ROMANISTS IN CEYLON.

A communication from Mr. Wallace J. Gladwin, published in *The Protestant Observer*, states that at the present time thousands of Roman Catholics in South India and Ceylon are seceding to the Syrian Church. It seems that for four centuries the Portuguese Catholics of those parts of the East have acknowledged the authority of the Bishops of Portugal, and many of them have resisted recent efforts by Italian and French Jesuits to bring them directly under the power of the Pope.

Dr. Lisboa Pinto, a Goanese gentleman who was sent from India to Portugal to plead with the Church and Government there, in an interview with Mr. Gladwin lately, said that the oppression and evil conduct of the French and Italian priests first awakened the people. The dogma of Papal infallibility was then disbelieved, for it was clear to them that Popes must be dangerously fallible to support such a set of priests. The "hypostatic union" of Christ's Divine and human natures, on which assumption the Virgin Mary is called "the Mother of God," and made the object of adoration, was also rejected. The extreme idolatry of the Virgin will probably be discredited among the people.

For the Young.

ABOUT THREE BOYS.

Dear Young Friends,—

t has been on my mind to write and tell you bout three boys who have interested me very nuch. One of them is an Arab, one a European, nd the other a Jew. In this letter I will call hem Ali, Pierre, and Levi.

Ali is a little Arab, who found out some nonths ago that Christ died to save him; since is baptism he has served his new Master aithfully, speaking of Jesus to all who would isten. One man to whom he spoke struck im in the face. At another time he was eaten by several men for refusing to enter one f their sacred places and saying it was no lace for a Christian.

Pierre, the European boy, was a playmate of li's, and was soon brought by him to the ightly Arabic meetings, which were held for oung converts and inquirers, where he also earned to know and love the Saviour. A few ights ago, as we were going to the evening ervice, we overtook Pierre, who had with him he little Jewish boy Levi. Pierre said to my ather, "This boy has for a long time wanted o come and learn about the Lord Jesus." Of ourse we welcomed him, only too glad to ind one of God's ancient people seeking the Messiah.

One day before that, Levi was telling Pierre ow unhappy he was. His mother does not eem to care much for him, and though his elations are rich, that does not bring him appiness. So Pierre told him if he came and istened to what the missionary would tell him bout our Lord Jesus, and believed it, then he would become happy. You see, Pierre had no doubt about it, because he had heard and believed himself.

It was last Wednesday that Levi began to come, and this is only Monday. He has been wo or three times every day since, eagerly drinking in all he could hear about the Messiah. We have plenty of little meetings—about sixteen a week in Arabic, and seven in English, besides our family prayers. On Saturday Levi wished to be baptized. The missionary told him it would doubtless bring severe persecution upon him, and that he must count the cost. He is only thirteen years old, and when hard pressed we feared he might be tempted to deny Christ. But Levi insisted, saying that if his relations did nothing but beat him for three years he would remain true to Christ. A day or two ago when taunted by some Jews with being a Christian, he bravely answered, "Yes, I am a follower of the Messiah."

How you would have enjoyed going with us early yesterday to see Levi baptized! It was not only the Lord's Day, but also a Jewish feast —the feast of Purim. In going we divided into twos and threes, and passed through the town by different streets, as all our movements are watched by the enemies of the Gospel. We met again after leaving the city gate, and wended our way along the sea coast until we came to a sort of cave, within a stone's throw of the road, but not easy to find; once in we were quite safe from disturbance. As we sat there enjoying all the beauties that our heavenly Father had made, and hidden from all eyes but his, I thought, How safe we are, because in the "Cleft Rock"—Christ! After a little reading and prayer Levi was baptized in a clear, deep pool there by the arched entrance. The dear lad was so happy to have thus obeyed the Lord.

It was nice to have these boys with us last evening at the Lord's Supper. It makes one glad, also, to hear them pray in our little gatherings; for they, with each of the many converts, pray audibly in the meetings from the hour of their conversion. These three lads, and some others, are planning to have a regular boys' prayer-meeting. They wish to try to bring in their little friends. We trust they will all three become missionaries.

Levi had for a long time followed us about, too bashful to speak, but longing to be told how he could be saved. We had noticed him, but did not think he was wanting to speak to us. But, since he mentions it, one of us who remembers giving him a tract often used to see him close to her, as though he had something to say. Just so your friends may be waiting for you, who love the Saviour, to help them to find Him too. Already Levi has brought a man to hear about Christ, who now is rejoicing in the knowledge of sins forgiven. Levi is not the first one whom Pierre has brought to hear the word of life, and Ali is often coming with others. A Missionary's Daughter.

P.S.—It is some days since I wrote the above, and I add this to tell you that the Mohammedan whom Levi brought is to be baptized to-day.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., April 28, Jona iv. 1—11; Mon., April 29, Micah iv. 1—3; Tues., April 30, Micah vi. 1—8; Wed., May 1, 1 Chron. x. 1—14; Thurs., May 2, 1 Chron. xi. 1—19; Fri., May 3, 1 Chron. xiii. 1—14; Sat., May 4, 1 Chron. xiv. 8—17.

MR. H. HUTCHINSON, of the Children's Special Service Mission, has concluded a week's mission at Wickhambrook, Suffolk. It has been a time of much blessing and revival amongst God's people, and many have been led to accept Christ as their Saviour. Although the weather was cold, and very wet, the attendance was larger every evening, and the two concluding services on Sunday last were crowded, and the power of the Lord was indeed present to heal.

MISSION AT ROMFORD.—Mr. T. Lewes Sayer has concluded a most happy and successful series of meetings for young people at Romford. The mission was commenced by a short series of services in the Wesleyan Chapel, at the neighbouring hamlet of Beacontree Heath, where great interest was manifested. Children came to the services at Romford considerable distances from the outlying hamlets and villages, and a blessed work was done. Mr. Sayer was rejoiced to meet with many who had given their hearts to the Saviour during his services in this place last year, and who are now standing firm.

CHILDREN'S SPECIAL SERVICE MISSION.

Rev. W. S. Standen and Mr. H. Hutchinson. St. Bride's, Liverpool, to 27th; Bowdon from April 28 to May 4. Mr. H. Hutchinson, Pershore, May 11—17; St. Leonards, May 25 to June 2. Mr. E. Arrowsmith, Neuwied-on-Rhein, to 27; Lausanne, May 12—26. Mr. Josiah Spiers, Presbyterian Church, Highgate, May 11—24; Sawbridgeworth, from May 25. Mr. S. J. Hewlett, Noel Mission Hall, Fulham, May 13—15. Mr. H. W. Pewtress, Raleigh Memorial Schools. Stoke Newington, May 6—10 and 13—16. Mr. W. R. Moore, B.A., and Dr. Carless, West Croydon Congregational Church, May 25 to June 3. Mr. T. Lewes Sayer, Bedford, May 4 and 5. Mr. E. T. M. Dennes, St. James's, Bermondsey, May 6—10,

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ALL NIGHT IN THE STREETS OF LONDON.—In the sixteenth annual report of the Gospel All-Night Mission, Mr. James Pye rejoices in much encouragement having attended his labours during the past year. The work is not confined to the fallen and destitute; a large number of those who are compelled to do duty at night in the streets of London have been very glad to avail themselves of the opportunities the missionary has put in their way of attending meetings, and so have, from time to time, come within hearing of the Gospel message. Mr. Pye's address is 22, Ifield-road, Fulham-road, S.W.

TELUGU MISSIONS.—At a recent Conference of Missionaries among the Telegus in South India, it was decided to request the Baptists of Canada to send out fifty-two more missionaries immediately, that the evangelisation of these Telugus, with the blessing of God, may be accomplished in the present generation. There are about 70,000 Baptists in Canada, and there are 3,000,000 Telugus to evangelise, and if 60 men were there, each would have 50,000 as his field. If with him were associated say, fifty native helpers, besides lady missionaries and Bible-women, the work in this generation is thought possible.—*Canadian Missionary Link.*

THE UNSPOKEN PRAYER.

By ARTHUR T. PIERSON, D.D.,
Philadelphia, Pa.

Oh to do nothing, nothing!
  Only to live at my ease;
And swing in a silken hammock
  While fanned by a gentle breeze.
Sweet is a life of pleasure,
  Sipping the honey of flowers;
Like a butterfly in the sunshine
  Enjoying the golden hours.

Oh to do nothing, nothing!
  Others who will, may work;
But I much prefer to be quiet,
  Life's burdens and cares to shirk.
Lilies and sparrows do nothing
  Yet all their wants are supplied;
Much of our labour is wasted
  And gets not a "Thank you," beside.

Oh to do nothing, nothing!
  Ministers—what is their trade,
But doing the work of the Master?
  And for it they're pretty well paid.
Of course some people are fitted,
  Which I don't pretend to be;
They like to make speeches in meeting,
  Which is out of the question for me.

Oh to do nothing, nothing!
  That is the way to be blest;
There can be no labour in heaven,
  For that is a perfect rest.
Rather do nothing, nothing,
  Than always go bustling about,
Trying if I can't do something,
  And never quite making it out.

THE CITY HARVEST FIELD.

Those who are led to take a special interest in the thousands of young women employed in the City will be glad to have some cheering news from one who has had the privilege of labouring amongst them for over thirteen years. The good seed of the Gospel has been patiently sown week after week in hundreds of workrooms, where access is kindly given.

This year it has pleased God to give us "the joy of harvest." We are thankful to testify of the great blessing that has attended the four missions by Messrs. Fullerton and Smith in the north of London. It has been the greatest joy to make my home a rallying-point, where everyone was welcomed from the City who could come and share in the blessing. Never before have we seen so many young women saved night after night. It has, indeed, been a glorious time of reaping. Souls seemed ready to step into the kingdom.

The time is drawing near when we should be glad to send sick and weary ones into the country. We have some who are ill. Many friends kindly helped us last year. The practical and prayerful sympathy of our friends and helpers is always most encouraging.

186, *Aldersgate-street, E.C.* E. Fisher.

MISS PAPILLON'S SOLDIERS' INSTITUTE and Mission-hall, Chapel-street, Sandgate (for Shorncliffe Camp), continues to be the centre of untiring Christian service. The thirtieth annual report gives an account of missions attended by much blessing. It is hoped that, with the assistance of friends, the managers will be enabled this year to erect the new hall. About 30,000 Scriptures, books, and tracts were distributed during last year, and, as prayer and faith attended the dissemination, good results are assured. The correspondence has been on a larger scale than ever before, grateful and encouraging letters being still received from men who were brought under the influence of the Gospel years ago at the Institute. The report closes with an earnest appeal to friends of the work to pray for its continued usefulness. The secretary is Mr. Ferdinand P. Moore, 7, Shellons-street, Folkestone.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

IV.—Home Machinery and Funds.

I HAVE in the two previous articles examined "A Missionary's" exposition of Scripture; and I have endeavoured to show that, so far as the Word of God is concerned, there is no good reason for condemning our missionary societies. Having regard to the fragmentary character of the records, and making due allowance for the differences of age and country, it is a safe conclusion that the methods advocated by "A Missionary" have no more Scripture authority than those of the societies. In so far as he has drawn from the New Testament the true principles of missionary work, those principles are already acknowledged and acted upon by the societies, and, subject to the infirmities and shortcomings of individual men, are carried out by their missionaries. In so far as he advocates changes in the external features of missionary life, those changes, whether desirable or not in themselves (on which point I shall dwell in a future paper), are at all events not required by any fair interpretation of the scanty notices in the Gospels, Acts, and Epistles, but rather are opposed to them.

I now turn from the Scripture argument to the actual facts of modern missions. And I begin at home, with the machinery at work for the support of our missionary societies.

"A Missionary" indulges in a vast amount of very invidious language regarding this home organisation, the purpose of which is evidently to brand it as "of the earth, earthy," and to advocate a more excellent way. But what that more excellent way is he does not explain. One of these invidious sentences is as follows (chap. iii.):—"She [the Church] has but to give, and all the shafting, pulleys, and belts revolve, that give motion to her multiform machinery of home effort, with its secretaryships, boards, committees, agents, delegations, workers, theological and medical students, and nurses in hospital training; its outfits and passages, and, abroad, its schools, colleges, seminaries, dispensaries, hospitals, churches, services, and itinerant work. But without the money all must stop. Therefore, naturally, much is said of money...It was not so in Apostolic times." Of Apostolic times I have already said enough; but I want to ask, of the nineteen forms of home and foreign effort enumerated in the foregoing sentence, which is a wrong one? I leave to a future paper the consideration of the various branches of work in the foreign field; but, in the home department, I repeat, Which are the items to be condemned? Is it wrong to have a secretary, or to pay one, or to be one? Is it wrong for devoted Christian men to meet together, call themselves a committee, and plan and administer a mission to Africa or China? What is meant by "agents, delegations, workers," I do not know; but, so far as I know any persons or officers corresponding to these terms, I see nothing wicked about them. Is a "theological student" a kind of dangerous person on no account to be sent out as a missionary? Is accurate knowledge of the Word of God, and of the works of holy men in all ages, a thing to be contemned? "Outfits and passages" I spoke of before; but I ask, How is a missionary to get to China? Suppose he does start from Ostend or Calais, and *walk* there, across Europe and Asia, without shoes or change of raiment, how is he first to get to Calais or Ostend? In all sober seriousness, a large part of "A Missionary's" argument throughout is made up of high-sounding sentences, like the above, which are designed to prejudice the reader against missionary societies, but which, when you analyse them, either mean nothing at all, or mean something which calm judgment pronounces utterly fallacious.

But I repeat that the more excellent way advocated by "A Missionary" is not easy to trace. Apparently he objects to all funds raised at home for the support of missionaries. His arguments from Scripture are directed to that conclusion; and it is obvious that if missionaries are not to have "outfits and passages" provided, and not to carry purse, wallet, or change of clothes, there will be nothing for the contributions of Christians to be spent upon. At the same time, he congratulates our friends of the China Inland Mission upon getting all the funds they require in answer to prayer (in which congratulations I join with all my heart); so that it looks as if Mr. Broomhall might, without offence, pay "passages" to China, and remit money to Shanghai for the maintenance of his devoted brethren and sisters, whereas, if one of the old societies does the same thing, it is "human expediency and worldly wisdom." My readers will say, "Oh, you should not say so; he does not mean that." Of course he does not; but what does he mean? In all sincerity, I do not know. But I do know what is the effect upon the casual reader of remarks of the kind.

Then we have some really valuable comments on the lavish expenditure of wealthy Christians. Much that he says is very impressive and very true. It needs qualifying, indeed. If our Lord's command to the young ruler to sell all that he had is to be regarded, not as a needed test in an individual case, but as a rule applying to all consecrated souls, then it is the duty of our wealthy Christian men to divide their property among the poor, and "live on the Lord," which, being interpreted, means living on the charity of those not sufficiently consecrated to do the like. I will only ask, Would it really be for the advantage of the Lord's cause if Mr. Bevan, or Mr. Denny, or Mr. George Williams, abandoned the means God has given them, and which they use so well? (They will forgive my naming them: it is only by looking at a concrete case that an abstract argument is appreciated.)

But, says our critic (art. No. 3), "Wedges of gold and Babylonish garments agree not with spiritual power, and have brought defeat to God's Israel before." Assuredly they have, and will again. But does "A Missionary" realise what this sentence means? Does he remember that the wedge of gold and the Babylonish garment were stolen goods, stolen in direct defiance of an express command, and carefully hidden by the conscious thief in a hole dug in the ground under his tent? And does he suggest that our leading Christian men are Achans, and that their possessions are "the accursed thing"? Again, of course he means nothing of the kind; but a misapplication of Scripture like this has its effect upon the unreflecting reader, who is led insensibly to imagine that modern missions are a failure because wealthy Christians draw cheques for their support, and because accountants are employed to enter the amounts in a cash-book and give receipts for them.

Then we are told that "men of wealth, influence, and position, are often chosen to sit upon the Mission boards, rather than men of humility and faith." I wonder whether our critic has ever in his life been present when men are being chosen for a Missionary Committee, and whether he could produce one scrap of evidence for this statement. I can speak for one large committee, and give the most direct contradiction to the charge. "Humility and faith" are precisely the qualifications most thought of, and *not* "wealth, influence, and position." It is indeed necessary to find men with some leisure, who can come week after week, and almost day after day, to conduct the multifarious business to be done. While a few bankers and lawyers are included, the majority are retired officers and civil servants, many of them with long practical experience of Indian missions, but scarcely one of them with anything that can be called wealth. But everyone is chosen first and foremost for his Christian character, evangelical principles, and personal interest in the missionary cause. Talk of "humility and faith"! Take the late Alexander Beattie, a county magistrate and railway chairman, a humble and whole-hearted follower of the Lord Jesus for over sixty years. His "humility and faith," I myself watched with ever-growing love and admiration in my committee-room for fifteen years. These are the men whom we love to choose for Missionary Boards; men of prayer, men of holy life. One can but smile sadly when they are disparaged by writers who never saw or heard of them in their lives.

But on the question of money, the point of all others, upon which I wish to lay stress is this: *That it is good for the Church at home to have to support missions abroad.* Whether or no, it is good for the missions it is assuredly good for the Church. There is a vast amount of selfishness in our charity and in our contributions to what is called the service of God. I remember the case of a harvest thanksgiving, where the collection was devoted to putting up certain curtains inside certain doors, in order to prevent draughts coming into the church! There was no harm, of course, in providing the curtains; but to call it a thankoffering to the Lord of the harvest was absurd. This, no doubt, was rather an extreme case; but the spirit it illustrates is common enough. Even charity to the poor is not of the highest type of Christian self-denial. When Mary brought her precious ointment, and poured it over her beloved Master, it was not Judas only, the bag-holder and thief, who objected that it might have been sold for the benefit of the poor; and we know what Christ's

answer was. In the present day, what can we better deny ourselves for than for the cause dearest to the Lord's heart, the saving of souls from every nation, and kindred, and people, and tongue? If Mary were among us to-day, I venture to think that it is to the missionary cause that she would give her offering; and, thank God, there is many a Mary who actually does so in the same spirit of all-sacrificing love. But if it would be right for her to do so, then a large part of "A Missionary's" argument goes for nothing.

Let me illustrate what actually takes place. The great bulk of missionary funds is gathered in an enormous number, hundreds of thousands, of small gifts, the gifts, to a large extent, of the humble and the poor. To my mind, this is a great advantage. If a mission wants an extra £10,000, it no doubt saves much trouble if half a dozen wealthy friends give it between them; and if it pleases God to incline their hearts to do so, let us thank Him for it. But if the same total came in a hundred thousand small sums from a hundred thousand givers, it would be better. It would mean more sympathy and more prayer. No doubt, if the hundred thousand gifts came as a hundred thousand remittances to a central office, the labour and expense would be heavy; hence we see the value of local friends who gather the little contributions together, pay over perhaps a hundred of them to a local treasurer for that congregation or district, who in his turn pays it over to a treasurer for the town or the county, who again in his turn sends up the aggregate of these payments in one cheque to headquarters, so that perhaps fifty receipts and fifty entries may dispose of all the hundred thousand contributions. Now, these local collectors and treasurers are, I suppose, the "agents and workers" so invidiously alluded to in the paragraph before quoted. But it is all voluntary and unpaid work; and I can testify from personal knowledge that vast numbers of the children of God do it out of love to Him. But to keep all this in orderly arrangement (like the "fifties in a company" on the hills of Bethsaida) means machinery and organisation. Sacred machinery, and blessed organisation! By its means the Lord has sent blessing to countless souls in England, even before one penny gets into the mission field.

How is all this money actually raised? Let me give a few illustrations from the Church Missionary Society alone. That Society issues yearly, on an average, *in response to applications*, fifteen thousand missionary boxes. Those boxes produce £26,000 a year. Nearly the whole of that is in copper. Is not the Society in this respect a distinct benefactor to our poor people, by giving them the opportunity of making their humble offerings, let alone any benefit that may accrue to foreign missions? I am well aware that a good deal of money goes into boxes in more or less grudging response to the importunity of the box-holders. But, after making all allowance for that, what an aggregate of simple liberality and heart-felt prayer is represented by the above-mentioned sum! I know a poor sufferer who has been on her back in one of the wards of an invalid home for some years, who has her missionary box by her bedside, and once a year sends me ten or twelve shillings as the proceeds, and who regularly reads her missionary magazine and systematically prays for the missionaries she finds named in it. And she is but one of hundreds. I know of a poor man who keeps eight hens, and gives to the Lord, through the Church Missionary Society, all the eggs that they lay on Sundays! He calls his little bit of "machinery" the Sunday Egg Society; and last year it produced 19s. 10½d. I know of a missionary mangle which earned £2; of a missionary apple tree that produced 15s.; of missionary walnuts that realised £1 15s., of three missionary pigs that sold for £2 13s. the three; of a missionary calf that fetched £2; of rabbits, kittens, canaries, donkeys, bees, hop-poles, primroses, envelopes, waste paper, &c.; there is really no end to the loving ingenuity which humble and unnoticed Christians manifest in giving their little help to a cause which they know is the Lord's cause, and which they know He blesses.

You may see this earnestness, not in individuals only, but in communities. I know a village on the East Coast where for sixty years the squires, father and son, and the successive vicars, have believed in the missionary cause, and where both the fishing and the agricultural sections of the population are deeply interested in it. Once a quarter, on Sunday night, a missionary meeting is held in the schoolroom, where you may see row after row of fishermen in blue jerseys and labourers in smock frocks. For the annual missionary festival a great barn is decorated, and all the contributors (no others) sit down to tea, husbands and wives, parents and children, and afterwards listen to the missionary from Africa, or India, or China, who has come to tell his story. That village gives £60 a year to the Church Missionary Society.

Here is another case. It is a poor London parish, with a struggling church. A few humble Sunday-school teachers, led by one of their number, who is a bank clerk, have for some years believed that a real interest in the missionary cause brings a reflex blessing to the community interested; and though the parish in all outward prosperity has gone down, down, down, the freewill offerings of the people for foreign missions have gone up, up, up, rising a little every year, till they are now always over £100. In that parish all the ordinary home mission agencies have infused into them the foreign mission spirit. The Band of Hope has a missionary address four times a year; the mothers' meeting has one three times a year; the Sunday-schools, four times a year; the communicants' class, twice a year; the Young Men's Association, three times a year; and so on, and so on. The principle on which all is done is thus expressed in a paper lately issued: "The progress of the kingdom of our Lord Jesus Christ amongst the nations of the earth must be a matter of the greatest interest and immediate concern to every Christian believer."

I could mention case after case like these; and this is the way in which "human expediency and worldly wisdom" prevail in the circles of rich and poor, young and old, that support the Church Missionary Society. And I repeat that I speak not only of and for that Society. The other great organisations could say much the same. I venture to suggest that it is all absolutely new to "A Missionary," and to very many other excellent friends who, in their new-born zeal for the evangelisation of the world, are totally unconscious that anybody was ever zealous for it before!

But my chief point is that *money* and *Mammon* are not identical. In the good providence of our God money is a necessary of life. It is not money, but the love of money, that is the root of all evil. Money may be a tremendous instrument for good if it is used loyally and faithfully as belonging to the Lord; and missionary societies are a blessing to the Church at home, just because they are treasuries for the reception of the purest and most unselfish gifts to God's service.

At the same time I admit fully that money has been too prominent in pulpit and platform missionary addresses. We have needed to learn that importunate pleas for "a good collection" are unworthy of so high and holy a cause, and that the money will come of itself when the heart is touched. But we are learning it. I may venture to say that the Church Missionary Society's February Simultaneous Meetings and the papers circulated in connection with them did much to foster truer ideas on this subject. I do not, however, agree with my friend Mr. Hudson Taylor in refusing to have collections after meetings. I cannot understand why they are wrong. I value them because they give opportunity for small and humble gifts from many who cannot send cheques or postal orders. Nor can I join in the condemnation of sales of work. *Bazaars*, with their veiled gambling and other worldly adjuncts, are hateful and utterly unworthy of any sacred cause; but quiet missionary sales are among the happiest methods of enabling quiet people to help. Many have no money to give, but they can do a little simple work, and they delight to do it for Jesus' sake. Last year £15,000 was raised for the C.M.S. by such sales of work; and I do not believe that one of them was a "bazaar."

Eugene Stock.

COUNT CAMPELLO'S WORK.

Count Campello has paid a second visit to San Remo and held public and private meetings. The municipality placed the town theatre at the Count's disposal, and it was crowded from floor to ceiling with an audience composed largely of young men and students. For two hours Count Campello, and an able law-student who accompanied him, Signor Ugo Janni, discoursed to them on their need of true religion in the heart and life, and of their inability to find any aid to its possession in the corrupt ritual and idolatrous services of the Church of Rome. Their appeals were not made in vain. Not only were the utterances of the valiant reformers applauded, but some of the leaders of thought and moulders of public opinion met the Count the next day at a private conference, and, after a frank exchange of views and opinions, agreed to assist him in establishing a mission at San Remo. The intellectual, the moral, the religious force of Italy is now outside the Church of Rome. Count Campello with his new movement seems to meet their needs.

We regret to say that the clergyman of the High English Church in San Remo (All Saints') has joined hands with the Bishop of Ventimiglia, and with a pervert English priest who is stationed here, in doing all he can to damage the Count's influence, and frustrate the desires for truth and guidance manifested by the Italian people. "All Saints'" has been particularly unfortunate in having clergymen with Popish leanings and practices. Last year its preacher, "Father" Rivington, went over to the Church of Rome altogether, and its present one has gone very far in the same direction.

R. A.

DR. BARNARDO'S HOMES.—The evangelistic work in connection with these Institutions reaches with the Gospel message an aggregate of some 6400 hearers every Lord's Day evening.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXVII.—STRIPPING FOR THE RACE.

Hebrews xii. 1.

When, in his Egyptian campaign, the Emperor Napoleon was leading his troops through the neighbourhood of the Pyramids, he pointed to those hoary remnants of a great antiquity, and said, "Soldiers, forty centuries look down on you!" Similarly there have been summoned before our thought in the preceding chapter the good and great, the martyrs, confessors, prophets and kings, of the past. We have been led through the corridors of the Divine mausoleum, and bidden to read the names and epitaphs of those of whom God was not ashamed. We have felt our faith grow stronger as we read and pondered the inspiring record; and now, by a single touch, these saintly souls are depicted as having passed from the arena into the crowded tiers, from which to observe the course which we are treading to-day. They were witnesses to the necessity, nature, and power of faith. They are witnesses also of our lives and struggles, our victories and defeats, our past and present.

And they are compared to a cloud. One of the finest pictures in the world is that of the Madonna de San Sisto at Dresden, which depicts the infant Saviour in the arms of his mother, surrounded by clouds, which attracted no special notice until lately; but when the accumulated dust of centuries was removed, they were found to be composed of myriads of angel faces. Surely this is the thought of the inspired writer, when he speaks of "so great a cloud of witnesses."

In some of the more spacious amphitheatres of olden times, the spectators rose in tier above tier to the number of forty or fifty thousand; and to the thought of the combatant as he looked around on this vast multitude of human faces, set in varied and gorgeous colouring, these vast congregations of his race must have appeared like clouds, composed of infinitesimal units, but all making up one mighty aggregate, and bathed in such hues as are cast on the clouds at sunrise or sunset by the level sun.

If before this time these Hebrew Christians had been faltering and inclined to relinquish their earnestness, they would have been strangely stirred and quickened by the thought that they were living under the close inspection of the spirits of the mighty dead. To us also the same exhortation applies.

I. The speed of the Christian life.—"Let us run." We must not sit still to be carried by the stream. We must not loiter and linger as children returning from a summer's ramble. We must not even walk as men with measured step. We must *run*. Nor are we only to run as those who double their pace to an easy trot, we must run as men who run a race. The idea of a race is generally competition; here it is only concentration of purpose, singleness of aim, intensity.

Life in earnest, that is the idea. But how far do we seem from it. And what a contrast there is between our earnestness in all beside, and in our devotion to God and man. We are willing enough to join in the rush of business competition, in the race for wealth, in the heated discussion of politics and in social life, in the pursuit of pleasure; but, ah! how soon we slacken when it becomes a question of how much we are willing to do for God.

How earnest men are around us! Newton poring over his problems till the midnight wind sweeps over his pages the ashes of his long extinguished fire. Reynolds sitting, brush in hand, before his canvas for thirty-six hours together, summoning into life forms of beauty that seemed glad to come. Dryden composing in a single fortnight his ode for St. Cecilia's Day. Buffon dragged from his beloved slumbers to his more beloved studies. And the beloved biographer, who records these traits, himself rising with the dawn to prepare for the demands of his charge.

In a world like this, and with a theme like ours, we ought not to be languid and supine, but devoted, eager, consumed with a holy love to God, and with a passion for the souls of men. Then should we make progress in the knowledge of the Word of God, and enter into the words of one of the greatest spiritual athletes that ever lived: "This one thing I do . . . I press toward the goal for the prize of the high calling in Christ Jesus."

II. We must run free of weights.—This speed can only be maintained when we run unencumbered and free. Now, of course, we would all admit the necessity of divesting ourselves of sins, but in all our lives there are *weights* which are not sins. A sin is that which in its very nature, and always, and by whomsoever perpetrated, is a transgression of God's law, a violation of God's will. But a weight is something which in itself, or to another, may be harmless, or even legitimate, but in our own case is a hindrance and an impediment.

Every believer must be left to decide what is his own special weight. We may not judge for one another. What is a weight to one is not so to all. But the Holy Spirit, if He be consulted, and asked to reveal the hindrance to the earnestness and speed of the soul's progress in Divine things, will not fail to indicate it swiftly and infallibly. And this is the excellence of the Holy Spirit's teaching, it is ever definite. If you have a general undefined feeling of discouragement, it is probably the work of the great enemy of souls; but if you are aware of some one hindrance and encumbrance which stays your speed, it is almost certainly the result of the work of the Divine Spirit, who is leading you to relinquish something which is slackening your progress in the spiritual life.

No man would think of maintaining a high speed encompassed with weights. The lads who run for a prize litter the whole course with garments flung away in their eager haste. There would be little difficulty in maintaining an intense and ardent spirit if we were more faithful in dealing with the habits and indulgences which cling around us and impede our steps. Thousands of Christians are like waterlogged vessels. They cannot sink, but they are so saturated with inconsistencies, and worldliness, and permitted evil, that they can only be towed with difficulty into the celestial port.

Is there anything in your life which dissipates your energy from holy things, which disinclines you to the practice of prayer and Bible study, which rises before you in your best moments, and produces in you a general sense of uneasiness and disturbance? Something which others account harmless, and permit, and in which you once saw no cause for anxiety; but which you now look on with a feeling of self-condemnation? It is likely enough a weight.

Is there anything within the circle of your consciousness concerning which you have to argue with yourself, or which you do not care to investigate, treating it as a bankrupt treats his books into which he has no desire to enter, or as a votary of pleasure treats the first symptoms of decaying vitality which he seeks to conceal from himself? We so often allow in ourselves things which we would be the first to condemn in others. We frequently find ourselves engaged in discovering ingenious reasons why a certain course which would be wrong in others is justifiable in ourselves. All such things may be considered as weights.

It may be a friendship which is too engrossing; a habit which is sapping away our energy as the tap-root the fruit-bearing powers of a tree; a pursuit, an amusement, a pastime, a system of reading, a method of spending time, too fascinating, and too absorbing, and, therefore, harmful to the soul, which is tempted to walk when it should run, and to loiter when it should haste.

But, you reply, is it not a sign of weakness, and will it not tend to weakness, always to be relinquishing these and similar things? Surely, you cry, the life will become impoverished and barren when it is stripped in this way of its precious things. Not so. It is impossible to renounce anything at the bidding of the inner life without adding immensely to its strength; for it grows by surrender, and waxes strong by sacrifice. And for every unworthy object which is forsaken, there follows an immediate enrichment of the spirit, which is the sufficient and unvarying compensation. The athlete gladly foregoes much that other men value, and which is pleasant to himself, because his mind is intent on the prize, and he considers that he will be amply repaid for all the hardships of training if he be permitted to bear it away, though it be a belt he will never wear, or a cup he will never use. How much more gladly should we be prepared to relinquish all that hinders our attainment, not of the uncertain bauble of the athlete, but the certain reward, the incorruptible crown, the smile and well-done of our Lord.

There is an old Dutch picture of a little child dropping a cherished toy from its hands; and, at first sight, its action seems unintelligible, until at the corner of the picture, the eye is attracted to a white dove winging its flight towards the emptied outstretched hands. Similarly we are prepared to forego a good deal, when once we catch sight of the spiritual acquisitions which beckon to us. And this is the true way to reach consecration and surrender. Do not ever dwell on the *giving-up* side, but on the *receiving* side. Keep in mind the meaning of the old Hebrew word for consecration, *to fill the hand*. There will not be much trouble in getting men to empty their hands of wood, hay, and stubble, if they see that there is a chance of filling them with the treasures, which gleam from the faces or lives of others, or which call to them from the page of Scripture. The world pities us, because it sees only what we give up; but it would hold its sympathy if it could also see how much we receive—"good measure, pressed down, and running over given into our bosoms."

III. We must lay aside besetting sin.—"Le

us lay aside the sin which doth so closely cling to us" (R.V.). We often refer to these words; no sentence of the Bible is more often on our lips; but do we not misquote them, in divorcing them from their context? We should read them as part of the great argument running through the previous chapter, and of which they are the culmination and brilliant climax. That argument has been devoted to the theme of faith. Case after case has been adduced of the exploits of the heroes of Hebrew story, and it has been shown that in each faith was the secret motive and the sufficient power. The close connection between that glowing panegyric and the opening words of the following chapter is shown by the word "Wherefore," which even defies the wanton intrusion of the division forced upon us in our English version. And surely it is most natural to hold that *the* sin which so closely clings to us is nothing else than the sin of unbelief, which is the opposite pole to the faith so highly eulogised.

If that be a correct exegesis, it sheds new light on unbelief. It is no longer an infirmity, it is a sin. Men sometimes carry about their doubts, as beggars a deformed or sickly child, to excite the sympathy of the benevolent. But surely there is a kind of unbelief which should not meet with sympathy, but rebuke. It is sin which needs to be repented of as sin, to be resisted as sin, and to receive as sin the cleansing of Christ.

Unbelief may, as in the case of Thomas, spring from intellectual and constitutional difficulties. But these will not lead the soul to vaunt itself as surpassing others in insight, or to relinquish the society of others with happier constitutions, or, above all, to forego the habit of secret prayer. It will rather induce a temper of mind the very opposite of that self-confident arrogant spirit which prevails so much in the unbelievers of our time.

But much unbelief springs from moral causes. The soul gets wrong with God, and says that it is not sure whether there is a God. The windows are allowed to be covered with grime, and then it doubts whether the sun is shining. The faculties of the inner life are clogged with neglect, and refuse to do their appointed office, in revealing the spiritual and the unseen. We should be wiser if we dealt with much of the unbelief of our times as a disease of the spiritual life, rather than of the intellectual. Its source is largely moral. Do not set agnostics to study evidences, but show them that their temper of heart is the true cause of their darkness and unbelief. God has given each of us powers of discerning his truth, which will certainly perceive and love it; and where the reverse is the case, it is often due to some moral obliquity, to some beam in the eye, to some secret indulgence, which is destructive of all spiritual perception. Put away known sin. Read the Bible, even though you doubt its inspiration. Wait. Pray. Live up to all the light you have. And unbelief will drop away as the old leaves from the evergreens in spring.

There will, of course, be difficulties in all our lives to impede our heavenward progress. Difficulties from the opposition of our foes. Difficulties from within our own hearts. We shall need patience and long forbearance, as we tread our appointed track. But there are two sources of comfort open to us.

(1) Let us remember that the course is set before us by our heavenly Father, who therefore knows all its roughnesses and straitnesses, and will make all grace abound toward us, sufficient for our need. To do his will is rest and heaven.

(2) Let us look off unto Jesus. Away from past failure and success; away from human applause and blame; away from the gold pieces scattered on the path, and the flowers that line either side. Do not look now and again, but acquire the habit of looking always, so that it shall become natural to look up from every piece of daily work, from every room however small, from every street however crowded, to his dear, calm, sweet face; just as the sojourner on the northern shores of Geneva's lake is constantly prone to look up from any book or work on which the attention may have been engaged, to behold the splendor and glory of the noble range of snow-capped summits on the further shores. And if it seems hard to acquire this habitual attitude, trust the Holy Spirit to form it in your soul.

Above all, remember that where you tread there your Lord trod once, combating your difficulties and sorrows, though without sin; and ere long you shall be where He is now. Keep your eye fixed then on Him as He stands to welcome and reward you: and struggle through all, animated by his smile, and attracted to his side, and you will find weights and unbelief dropping off almost insensibly and of themselves.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

VII.—BOTH HANDS FREE.

"It won't stand; it is of no use."

"What is that?" I inquired, of a young worldly man. "What won't stand?"

He turned towards me, and said, "Religion."

"That is a poor look out for me, then," I remarked. "But I think you are mistaken about it."

"Oh, no, I am not, I assure you; I have tried it often enough, and earnestly enough, too."

"Come here, young man," I said; "sit down, and tell me what it is you have tried."

"Why, I have tried to be religious."

"I am very glad you have failed in that," I said. "You may as well try to make a thorn tree into a vine, and expect it to bear grapes. God does not bid you try and change yourself, but He does command that you give yourself to Him, that He may change you. Some people try as you have been doing, and think they have succeeded; and that their thorn tree is beginning to look very like a vine, well trained; and when they can get a few grapes upon it (somehow), it will be a perfect success. Such people only deceive themselves; they cannot deceive God. That is why I said that I was glad you did not succeed in your efforts."

"But," said the young man, "I have indeed made a lot of resolutions, and could not keep them; they are promises like pie crust, you know, made to be broken."

"Then, why not give up making resolutions; for, if you succeed in keeping them ever so well, you are in bondage all the time. A gentleman I heard of the other day, went into his garden, when a strange dog happened to be there, and flew at him. He, with presence of mind, seized the beast by the collar, so that it could not bite him; but this was a negative, and not a positive benefit, his hands were not free for anything else.

"The Lord Jesus did not come down here to exhort us to save ourselves, or to teach us how to do it by strenuous resolutions. He came to seek and to save us because we are lost. Mark, not to tell us to resolve to save ourselves; but to save us Himself alone."

"Oh, I see what you mean; but I really thought a fellow had to give up his bad ways, and take up good ones."

"No, if you look at the Bible, it says, 'Let the wicked man forsake his way, and the unrighteous man his thought, and let him return unto the Lord.' Mark this, 'return to the Lord.' It is not give up his bad ways, but *forsake* them—that is, give them up for something else, and the prophet says, 'The Lord will have mercy upon him.' Then the prophet, as if he would be a witness as well as a minister, adds, 'Come to our God, and He will abundantly pardon'" (Isa. l. 3).

"I see where I have been wrong," said the young man; but suppose I give myself to the Lord, and I do not keep to it."

"There you are again—all for working at your own keeping, after you profess to have given yourself to the Lord, holding on with both your hands. Why not let the Lord hold and keep you, and then you will have both your hands free."

This young man did yield himself to God, and realised great joy and peace in believing. He was much surprised to find how true the words of Scripture are, and how ready God is to receive and pardon sinners. God *walked* in the Garden of Eden to find Adam; but He *ran* to meet the returning prodigal.

For years this young man had been under convictions, sometimes resolving to do better, and sometimes despairing of salvation altogether, and going headlong with worldlings into sin of all kinds.

This he did, and suffered, because he was ignorant of the simple way of the sinner's salvation. Now that he did know it, he went forward with vigour and boldness, to tell his old companions how to be saved.

He was greatly discouraged with many of them, for they did not regard his exhortations. The fact is, they were not prepared in mind, nor in the same receptive state that he was, when he heard the Word, and received it. In his simplicity, he thought he had only to tell them the Gospel, and they would believe it, but they did not.

He said, "I sometimes meet with a fellow who is interested, and asks me questions about this great theme, but that is not the case with many."

It is a great thing to lead the blind; but they must first be convinced that they are blind. If the blind one thinks he knows as much as you do, and that he can see as well, it will be hard to work with such. Our instructions in God's Word are, first, to open the eyes of the blind before we attempt to lead them from darkness to light. A blind man will see no better in a room blazing with light than he did in a dark one. However, the young man was in downright earnest. Mistakes and blunders, or none, he intended to go on, and he did, though he was labouring very much in his own determination.

The next time I came to the place, I found my young friend very attentive and teachable. He was never missing from the services; and this time he seemed to be more of a learner than a worker. After a few days he came to me as before, with a beaming face, rejoicing in spirit.

"What is the matter with you now?" I asked. "Sit down and tell me."

He said: "The first time you were here I received a blessing to my soul. I was saved, and began to work for the Lord in bringing others to Him, or trying at it, you know. I tried hard to do so. This time I have received another blessing through you; I have found out that it is not by my efforts, but by the Lord, that we get success."

"Go on," I said; "It will do you good to tell what you know. I always think a man does not really know a thing until he is able to tell it."

"Well," he continued, "just as I had been working before my conversion to save myself by my resolutions, so I find, since my conversion, I have been working with my own determination and will to save others. Looking up to God to help me, instead of giving up myself to Him to use me in his service, I have been saying, Lord, help me; not, Lord, use me. As my hands were bound before with resolutions, so they have been equally bound in my work. Now, thank God, I have both hands free, and the Lord uses them for his work. Oh, I am happy! And," he added, "there is another thing: I used to hold on with one hand for my own safety, and work with the

other; now I am free, for the Lord keeps me as well as uses me."

He continued, "I have been visiting an old man. For months I could make nothing of him; but yesterday I went in simple dependence upon the Lord, begging him just to speak through me whatever He would. The Lord seemed to say, Bring him to Me. I suppose I had been carrying messages to him instead of doing this."

"Yes," I said, "that is a very good distinction; what did you do?"

"I got the dear man upon his knees, and made him pray for himself. Formerly, I used to deliver a message and pray with him, now I persuaded him to pray for himself. Doing this he soon broke down thoroughly, and did not rest until he found peace with God. His waiting, working, and hoping came to an end. He asked and received, and I came away rejoicing more than ever."

The way of faith is better than that of works and is more effectual, whether it is for the salvation of ourselves or for that of others. How many there are who labour and are heavy laden on account of self-effort, who might come at the Lord's bidding and receive his gift of rest; and how many labour in their own energy who might find rest to their souls, if they would only take his yoke upon them, and learn of Him.

MESSRS. FULLERTON AND SMITH.

These brethren have concluded a fifteen days' mission in Mildmay Conference Hall, upon which we look back with much joy and satisfaction. The mission was preceded by three missions, in as many chapels in this neighbourhood; and the interest culminated in the services in the Hall, which were marked throughout by prayerful expectancy and power; every night inquiring souls were dealt with, reaching in the aggregate a very large number indeed. The three Saturday and the three Sunday night services were crowded with attentive listeners; and Mr. Manton Smith's services of song were greatly helped by the choir of Christian singers, who filled the platform and found places in the side galleries.

We are happy to bear testimony to the remarkable variety and resource, the thorough Scripturalness, and the aptness of illustration, which characterise Mr. Fullerton's preaching, and to the impressive manner in which solemn truth is driven home by this dear servant of Christ. His true yoke-fellow, Mr. Smith, in face, and voice, and winning words, manifests a spirit of Christian tenderness which proves of great value in attracting souls to Christ. God has used them much hitherto, and we look forward with hope to very wide doors, and effectual, being opened for them all over England, Scotland, and Ireland. We ask the prayers of your readers on their behalf, and on behalf of the young converts in North London, who have, through their invitations and entreaties, been added to the Church of Christ.

J. M.

FLOWERS FOR FACTORY GIRLS.—Those who go amongst the girls who toil in London factories know what it is to see the pale, tired face light up at the sight of a bunch of real country flowers. How often the gift of these sweet messengers has opened the way for the message of the love of God to weary souls. These girls delight in all kinds of flowers, wild or garden; and pieces of ivy, when flowers are scarce. If tied up in small bunches they are ready for distribution; the extra labour of doing this would be well repaid, if the senders could hear the oft-repeated remark, "Somebody must care for us, to take so much trouble to give us pleasure." Anyone able to send a regular or occasional supply of flowers in small bunches, for distribution in London factories, is requested to write to the hon. sec. of the Flower Mission, Miss Alice Evans, 78, West Cromwell-road, London, S.W., for the address of a mission to which they may be sent.

Dr. Barnardo's Homes.

THE GIRLS' LODGING HOUSE.

Dr. Barnardo describes, in the April number of *Night and Day*, the appearance by night of the interior of the Lodging-house for Children and Young Girls, which he recently opened in Flower and Dean-street:—

"It was a sad and depressing spectacle. Every bunk was filled with poor creatures, some of them quite young girls, a few aged women, with a large number of little children. They had all come in out of the wet and cold, and huddled into the warmth of the bunks, on each of which a mattress had been laid and a couple of rugs. What melancholy thoughts it suggested, even though one had the comfort of knowing that the poor creatures had crept in out of the dark, wet night, and were at least *safe* here!

"The good matron says that some of the younger girls and women speak with unbounded gratitude of the privilege of being permitted to rest their weary limbs in the Shelter. Two or three quite young women said that they *had not felt safe for months before*, and that if they had no bed at all, but only just the bare boards, they would have been thankful to come in, for they '*knew* we were good people here.' The poor creatures sit in the common kitchen while the cocoa supper is being prepared, and when to each is served her half-pint of the steaming and nutritious beverage, together with a slice of dry bread, the ravenous hunger exhibited by many of them is just dreadful to contemplate. Then follow a few moments of silence, during which the matron, a devout servant of our Lord, reads a few words from the Scriptures, and offers a simple prayer. By about half-past ten the doors are closed and locked for the night, and the lights lowered. Perhaps a dozen times in the night, however, some poor girl will be brought to the door, and will call aloud for admission. Of course it is against the rules, but we dare not keep them out. Sometimes a policeman will knock, and beg that a poor girl, or perhaps a mere child, whom he has discovered on his beat, sitting homeless in a market-place or closed passage, or walking wearily through the streets, may find admission.

"When the morning comes, water and soap are provided, and the poor creatures have a wash in the lower kitchen. Then follows brief morning prayer, and a cup of cocoa is again served, with a piece of bread. All must then go out; but how different with some of them is the day thus begun to its predecessors, now that they have some strength and life in them, the result of a warm quiet shelter at night and of a meal which they had not expected! The matron says that some of the unhappy girls in the morning have been so taken aback by the kindness shown them, that they have burst into tears; and in one instance a girl fell on her knees in the doorway, and invoked aloud God's blessing upon the people who had helped her.

"Although all must go out of the lodging-house at 8.30 in the morning, the prime object of the establishment of the Shelter is not forgotten, and conversation held with one and another leads almost invariably to the rescue of some half-dozen or more of the most wretched. Many of these are instances of quite young girls who had begun a life of evil. They often now *deliberately give themselves up*, and beg with tears to be saved from a continuance of such a career.

"In numerous cases quite little children, who were either beggars themselves or employed by beggars, have been rescued, and in many instances tramps whom nothing else would have induced to give up their children have been so won by the kindness shown them in the Shelter, that they have willingly suffered the little girls in their care to be taken possession of by our Homes. Quite a number of waif children have already, through the agency of the Flower and Dean-street Shelter, been lifted permanently out of a street life, and have been entered upon our books.

"Among the rescues recently effected through the agency of the Shelter were those of two little girls aged five and two respectively. I obtained the mother's consent to the admission of the older girl, Jenny, in the first instance. One of my helpers visited the common lodging-house in which the children were, for the purpose of bringing Jenny away with her, and thus she tells her tale:—'I saw the child without any shoes or stockings, sitting in the kitchen with fifteen women and several men. They were using filthy and abominable language. I tried to dress the child, but could scarcely collect the rags together. It was twelve o'clock in the day; the mother was still in bed, in the same room where had slept two of the women who were murdered last year in Whitechapel.' Who can doubt Jenny's fate, had she been left alone amidst surroundings of which this is merely a passing suggestion?

"A few days later our agent renewed an attack which had previously been unavailingly made upon the mother, for the purpose of securing the younger girl. The woman earned her living by hawking boot-laces, by singing in the streets, and by similar shifts which furnished a colourable pretence for begging, and she asserted *that without little Dora in her arms to excite sympathy she could hardly secure a single penny!* Persuasion had hitherto proved ineffective; but when our agent paid her second visit she found poor Dora in a lamentable condition. She had upset a pot of boiling grease over her breast, and the mother's pity for her suffering daughter was largely qualified by anger at the hope of her gains being thus destroyed, for, as she querulously repeated, 'It'll be weeks afore she's out agin!'

"Our efforts were finally successful, and Dora, merely a poor, limp, little bundle of pain, made her first acquaintance with our Institutions. Her accident will, I am sure, turn out to be one of the happiest events in Dora's history, and casual evil will thus result in certain good. But to think that in lodging-houses by the dozen, in our London slums by the score, in furnished rooms by the hundred, boys and girls like Jenny and Dora are to be found waiting to be rescued! Perhaps, however, one of the most cheering signs of the movement is this—that whereas I at one time thought the lodging-house keepers and deputies of the district would be opposed to us, I find instead that they are most friendly, and express unmistakeable approval of what I have done."

Dr. Barnardo closes an affecting list of cases rescued, by a reference to "ways and means." The daily strain upon his purse for the support of 3100 children is so tremendous that it seems to require a constant succession of daily miracles to keep the institutions above water. £100 a day is needed for *bread alone!* For full details of this work of practical rescue we refer our readers to *Night and Day* itself, which, we have no doubt, will be sent to anyone upon application to Dr. Barnardo, 18, Stepney Causeway, London, E.

METROPOLITAN MUSIC HALL.—We closed our large hall on Sunday last, after one of the most encouraging seasons we have ever known; if possible, we have been more crowded than ever, and certainly we should praise God for the many tokens of blessing seen. We arranged to have a series of Sunday afternoons at the Music Hall, and are glad to speak of the success which attended them, the building having been crowded long before the time of commencing. Among the many cases of conversion which have occurred have been quite a number of married couples who have both been brought to Christ. I enclose only two testimonies which give glory to our God, and encourage us. [We regret that we have not space for these encouraging assurances of blessing.] We open a Hyde Park Campaign on the first Sunday in May. Will the readers of The Christian pray for us, and give God praise on our behalf?

Hyde Park Hall, W. Charles Cook.

Y.W. CHRISTIAN ASSOCIATION.

THE ANNUAL CONFERENCE.

Last week we reported the annual meeting in Exeter Hall of this Association. We now give some notes of the annual Conference of the London and South of England division, held in Morley Halls, Regent-street. The meetings were a great success, and were attended with much blessing. This will not be thought surprising when it is mentioned that every available moment between the gatherings was occupied by the leaders of the Conference in prayer for God's blessing. There was a very large number of country workers present.

At the first important meeting, over which Mrs. Tottenham presided, district referees from various parts of the country read reports of their local work, which were very encouraging. Mrs. Frederick Barker supplied at some length "News from the Colonies," showing how wonderfully the whole world is girded by the work of the Y.W.C.A. Mrs. Edward Trotter told how much Miss Faulkner had been used of God, in connection with her visit to Australia and Tasmania; Miss Marrable reported progress in Ireland.

A largely attended meeting was presided over by Mrs. Hatt Noble, who delivered an address of much spiritual power. The Hon. E. Kinnaird described new methods of work. Mrs. J. Herbert Tritton had for her subject, "Strangers at Home," and told of efforts among French and German girls in London who are brought within the scope of the Association. The work in factories was not forgotten. It was pointed out that in South-east London particularly there is urgent need for more consecrated workers to visit the laundries and factories open to them in that district. Mrs. E. W. Moore dealt with the work amongst young ladies in the West-end, touching upon the rapid development which has recently taken place in the "Time and Talents" department of the Association.

On the morning of the second day the reading-room was crowded for a prayer-meeting, at which Miss Bell, of Ashbourne, gave a valuable address on "Home Difficulties." The stream of prayer at this meeting was so full that it could scarcely be stayed. At a subsequent meeting addresses were delivered on "Counting the Cost," "Kindled Hearts," and "Casting the Net."

At the afternoon meeting in the large hall, Mrs. Stephen Menzies presided, and the proceedings were of a particularly interesting character. Mrs. Menzies urged secretaries to do all they could to interest and instruct their members in the work of evangelising the heathen. As the result of interesting her own Bible-class in two new missions, she hoped to raise £60 annually towards their support. The Hon. Mrs. Ion Keith-Falconer (in whom all present felt a sympathetic interest on account of her husband having given his life for Christ in the mission field) gave an account of the foreign mission departments of the Association in Scotland, reporting satisfactory progress. She pointed out the necessity of continually sustaining the enthusiam in foreign work. If they succeeded in doing this, the privilege of giving to God's work would not be so much neglected as it had been.

Miss McLean engaged the attention of the meeting with some words on Japan. The constitution, which is to be passed next year in that country, will give the missionaries much greater liberty in spreading the Gospel. A great deal can be done by English women and men for the Japanese. There are doors open everywhere. They have already Y.W.C. Associations in all the large towns, and in some of the small towns. Sectarianism is the great stumbling block to Christianity in Japan. Mrs. Piper also appealed for increased interest in Christ's work in that progressing country. Miss Leitch, pleading the cause o India, suggested a simple plan of helping on foreign missionary work. There are 140 branches of the Association in London with a membership, after deducting 2000 absentees, of 14,000. If each of these members gave on an average 1d. per week, and also got four friends outside the Association to do the same, £14,000 would be raised—a sum sufficient to support 140 missionaries. Thus, each branch of the Association in the Metropolis might have its own representative in the foreign field.

ENGLISHMEN IN INDIA.

The Anglo-Indian Evangelisation Society is deservedly held in high esteem by those who know the character and extent of its work. At the eighteenth annual meeting held on Monday afternoon, last week, in Willis's Rooms, St. James's, not only was the importance of the sphere of the Society's operations dwelt upon, but testimony was borne to the high appreciation in which Anglo-Indian Christians hold its labourers.

The General Secretary, Rev. John Fordyce, read an abstract of the report, which showed that the Society's plea for hearty support has a twofold ground: first, good work has already been done; and, secondly, much more needs to be done for our countrymen in India. Appeals come from railways, old and new, and from the extending tea plantations, for more evangelists; but it is impossible to supply the demand until increased funds are placed at the disposal of the directors. The people for whom the Society cares are as "sheep without a shepherd," being our own sons and daughters living in the midst of the heathen. Having called attention to the far-reaching importance of the Society's work, for natives as well as Europeans, Mr. Fordyce pleaded for the extension of operations to Mandalay, in Burmah, where there is great need of evangelical teaching. In India deepening interest in the Society is shown by increasing contributions to its funds, by Christians who know what the work is, and people who have benefited by the ministrations of the evangelists.

Lord Aberdeen, who occupied the chair, delivered an address of cordial sympathy. He said that during his recent visit to India he became not only impressed with the need of the English residents, but also with the way in which the Society endeavours to meet it.

Rev. Dr. Donald Fraser ably advocated the Society's cause. Having sons in India, he spoke with feeling for his own, and having paid a brief visit to the south of the great peninsula, he was not without some true idea of the work, and the need for it. He could not, he said, conceive a better method of taking the everlasting Gospel to the scattered Europeans of India than that followed by the Society. There is a danger of our countrymen in India lapsing into religious indifference, and presenting to their heathen servants, and neighbours the melancholy spectacle of a Godless life. What does it matter that Anglo-Indians may be doing well, and, perhaps, laying by a little money in the hope that they will come "home" and enjoy days of leisure before their life ends, if, at the same time, their souls within them are shrivelling up through unbelief, and they are not only losing the very instincts of reverence and prayer, but also missing the way to the heavenly home, which the Lord Jesus Christ opens to all believers? This sad state of things must in time make itself felt in England; indeed, while it is true that we have received from India, both from the military and the civilians, some of our brightest Christian witnesses, it is also true that already many have returned who have lost all their religious convictions and attachments, and around whom the atmosphere is one of intense spiritual coldness. Again, ungodliness on the part of Europeans in India must be a great stumbling-block in the way of Christian work among the heathen millions. In conclusion, Dr. Fraser earnestly pleaded the claims of the Society on account of its good work done in a spirit of hearty co-operation with other Christian organisations in India.

Sir Charles Bernard followed with an address of hearty support. Having resided in India thirty years, he spoke of much that he had personally experienced. There are large numbers of places where Europeans work which have never yet been visited by Christian ministers. As the railways are developed, people from the British Isles are constantly going out, and to send them men who can preach Christ should be a pleasure as well as a duty. The Eurasian population also is rapidly increasing, and for want of religious instruction some of them are, sad to say, growing up in heathenism.

Encouraging words were also spoken by Major-General Bruce, and Surgeon-Major Pringle. The general secretary's address is 33, Sutherland-place, Bayswater, W.

THE FIGUERAS MISSION.

In a circular letter, Madame Lopez Rodriguez reports that he continues to see fruit of his long toil in dark Spain. Among recent converts at Figueras, is a carpenter, the only man of his trade in the town who does not work on the Lord's Day. A year ago, when he began attending the Gospel meetings, he once remarked that it would be next to impossible for a man of his trade to make an open profession of his faith, as it would ruin his business. Now, he says, "I have the wealth of pardon, and tranquillity of heart, worth more than all besides."

San Pedro Pescador, a fishing village on the Mediterranean, formerly bore so bad a name that no one dare drive along the roads at night. Since the Gospel has been preached there, not a single case of outrage or crime has been perpetrated. Of the work in this village, the Pastor says: "A hearty welcome invariably awaits us, even on stormy nights. On one occasion, a month or two ago, when accompanied by Lady Congleton and her daughter, who were spending a week with us, we found that there was a feast going on in the village, with music, dancing, &c. We of course thought that very few, if any, would come to the meeting. But, to our surprise and pleasure, not only were all the benches filled, but also every inch of standing-room was occupied by attentive listeners." Under Gospel influences, moreover, the charge that "Spaniards are such thieves" soon ceases to hold good, for pickpockets are turned into honest people when Christ rules in the heart. Of this Madame Rodriguez gives some very interesting examples which have come under her own notice, which also show how the prejudice that existed against the Protestants, or "the evil race," as they used to be called, has been replaced by feelings of love and esteem.

We are glad to learn that Pastor Rodriguez has now recovered from his long and severe illness. The hon. treasurer of the Mission is Rev. J. C. Stewart Mathias, Aldringham Vicarage, Saxmundham, Norfolk.

LANARKSHIRE CHRISTIAN UNION.—For seven years this organisation has been carrying on a very interesting home mission work. The endeavours of voluntary preachers have been supplemented by two paid evangelists. The Union is undenominational, and works in co-operation with various evangelical churches. Many of the out-of-the-way villages of the county were visited last year, some of them more than once, and there is to-day observable an increasing movement towards a more vital Christianity. Deputies from the Union have stirred up the churches in many places, with encouraging results. Tent work and conferences were also blessed of God last season. The secretary of the Mission is Mr. Thomas Wyse, Stanley Villa, Motherwell, N.B.

A NOBLE LIFE.

We have already briefly noticed the delightful Autobiography of the Rev. J. G. Paton, the Apostle of the New Hebrides.* Pressure on our space has hitherto prevented us from giving some extracts from our venerable friend's simple but touching and most inspiring record. Not only for its story of heroic and persevering missionary toil amid inconceivable dangers and difficulties, but for the rich glimpses it affords into the value of early Christian training and example, this book must long hold a high place in the literature of the century. The first of the following two extracts refers to Mr. Paton's early life; the second tells one of the many thrilling narratives of peril and of deliverance that marked the story of Mr. Paton and his fellow-workers in Tanna, their first field of labour in the New Hebrides:—

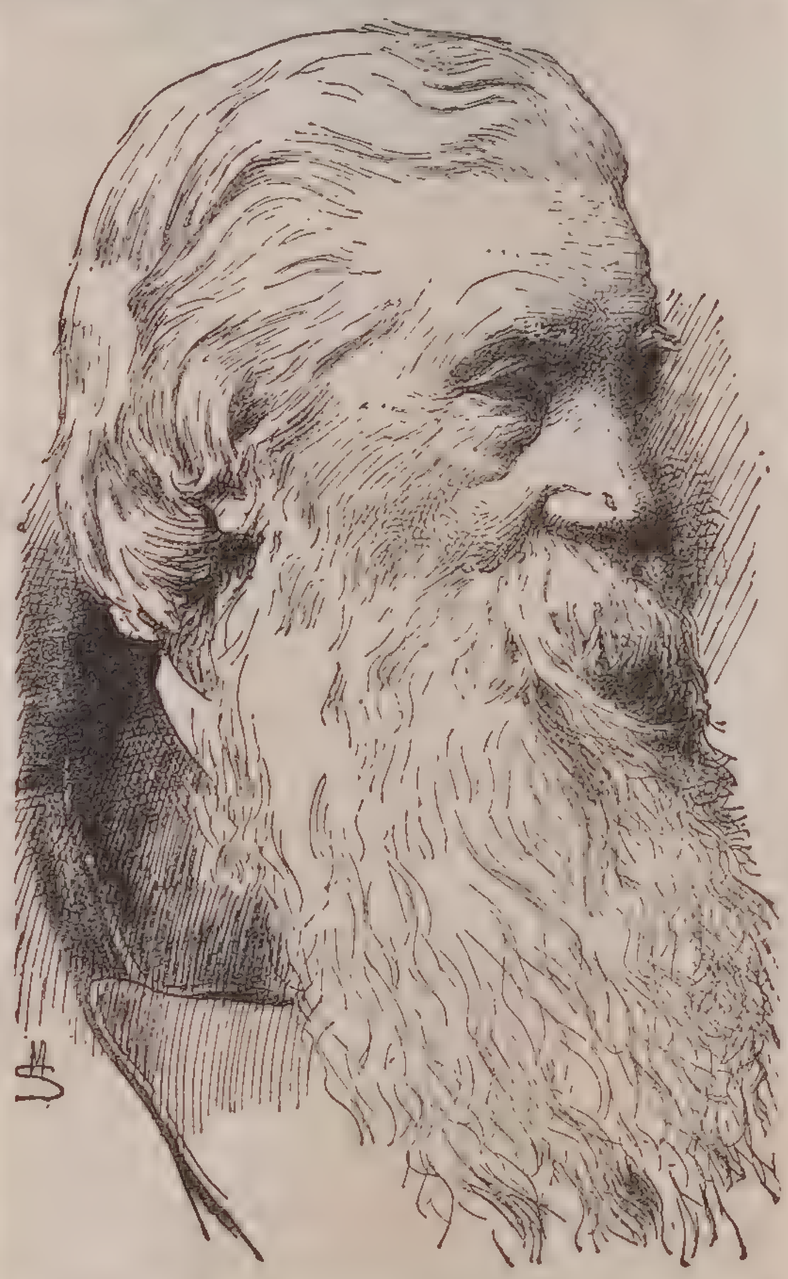
LEAVING HOME.

Before going to my first harvesting, I had applied for a situation in Glasgow, apparently exactly suited for my case; but I had little or no hope of ever hearing of it further. An offer of £50 per annum was made by the West Campbell Street Reformed Presbyterian Congregation, then under the good and noble Dr. Bates, for a young man to act as district visitor and tract distributor, especially amongst the absentees from the Sabbath-school; with the privilege of receiving one year's training at the Free Church Normal Seminary, that he might qualify himself for teaching, and thereby push forward to the holy ministry. The candidates, along with their application and certificates, were to send an essay on some subject, of their own composition, and in their own handwriting. I sent in two long poems on the Covenanters, which must have exceedingly amused them, as I had not learned to write decent prose! But, much to my surprise, immediately on the close of the harvesting experience, a letter arrived intimating that I, along with another young man, had been put upon the short leet, and that both were requested to appear in Glasgow on a given day and compete for the appointment. Two days thereafter I started out from my quiet country home on the road to Glasgow. Literally on the road, for from Torthorwald to Kilmarnock—about forty miles—had to be done on foot, and thence to Glasgow by rail. Railways in those days were as yet few, and coach travelling was far beyond my purse. A small bundle, tied up in my pocket handkerchief, contained my Bible and all my personal belongings. Thus was I launched upon the ocean of life. "I know thy poverty, but thou art rich."

My dear father walked with me the first six miles of the way. His counsels and tears and heavenly conversation on that parting journey are fresh in my heart as if it had been yesterday; and tears are on my cheeks as freely now as then, whenever memory steals me away to the scene. For the last half-mile or so we walked on together in almost unbroken silence,—my father, as was always his custom, carrying hat in hand, while his long, flowing yellow hair (then yellow, but in later years white as snow) streamed like a girl's down his shoulders. His lips kept moving in silent prayer for me, and his tears fell fast when our eyes met each other in looks for which all speech was vain. We halted on reaching the appointed parting place; he grasped my hand firmly for a minute in silence, and then solemnly and affectionately said—

"God bless you, my son! Your father's God prosper you, and keep you from all evil!"

Unable to say more, his lips kept moving in silent prayer; in tears we embraced, and parted. I ran off as fast as I could, and, when about to turn a corner in the road where he would lose sight of me, I looked back and saw him still standing with head uncovered where I had left him. Waving my hat in adieu, I was round the corner and out of sight in an instant. But my heart was too full and sore to carry me further, so I darted into the side of the road and wept for a time. Then, rising up cautiously, I climbed the dyke to see if he yet stood where I had left him, and just at that moment I caught a glimpse of him climbing the dyke and looking out for me! He did not see me, and after he had gazed eagerly in my direction for a while, he got down, turned his face towards home, and began to return—his head still uncovered, and his heart, I felt sure, still rising in prayer for me. I watched through blinding tears, till his form faded from my gaze; and then, hastening on my way, vowed deeply and oft, by the help of God, to live and act so as never to grieve or dishonour such a father and mother as He had given me. The appearance of my father, when we parted,—his advice, prayers, and tears,—the road, the dyke, the climbing up on it and then walking away, head uncovered, have often, often, all through life, risen vividly before my mind,—and do so now while I am writing, as if it had been but an hour ago. In my earlier years particularly, when exposed to many temptations, his parting form rose before me as that of a guardian angel. It is no pharisaism, but deep gratitude, which makes me here testify that the memory of that scene not only helped, by God's grace, to keep me pure from the prevailing



sins, but also stimulated me in all my studies, that I might not fall short of his hopes, and in all my Christian duties, that I might faithfully follow his shining example.

A MEMORABLE NEW YEAR'S DAY.

The 1st January, 1861, was a New Year's Day ever to be remembered. Mr. and Mrs. Johnston, Abraham, and I, had spent nearly the whole time in a kind of solemn yet happy festival. Anew in a holy covenant before God, we unitedly consecrated our lives and our all to the Lord Jesus, giving ourselves away to his blessed service for the conversion of the heathen on the New Hebrides. After evening family worship, Mr. and Mrs. Johnston left my room to go to their own house, only some ten feet distant; but he returned to inform me that there were two men at the window, armed with huge clubs, and having black painted faces. Going out to them and asking them what they wanted, they replied—

"Medicine for a sick boy."

With difficulty I persuaded them to come in and get it. At once it flashed upon me, from their agitation and their disguise of paint, that they had come to murder us. Mr. Johnston had also accompanied us into the house. Keeping my eye constantly fixed on them, I prepared the medicine and offered it. They refused to receive it, and each man grasped his killing stone. I faced them firmly and said,—

"You see that Mr. Johnston is now leaving, and you too must leave this room for to-night. To-morrow, you can bring the boy or come for the medicine."

Seizing their clubs, as if for action, they showed unwillingness to withdraw, but I walked deliberately forward and made as if to push them out, when both turned and began to leave.

Mr. Johnston had gone in front of them and was safely out. But he bent down to lift a little kitten that had escaped at the open door; and at that moment one of the savages, jerking in behind, aimed a blow with his huge club, in avoiding which Mr. Johnston fell with a scream to the ground. Both men sprang towards him, but our two faithful dogs ferociously leapt in their faces and saved his life. Rushing out, but not fully aware of what had occurred, I saw Mr. Johnston trying to raise himself, and heard him cry—

"Take care! these men have tried to kill me, and they will kill you!"

Facing them sternly, I demanded—

"What is it that you want? He does not understand your language. What do you want? Speak with me."

Both men, thereon, raised their great clubs and made to strike me; but quick as lightning these two dogs sprang at their faces and baffled their plans. One dog was badly bruised, and the ground received the other blow that would have launched me into eternity. The best dog was a little cross-bred retriever, with terrier's blood in him, splendid for warning of the approaching dangers, and which had already been the means of saving my life several times. Seeing how matters stood, I now hounded both dogs furiously upon them, and the two savages fled. I shouted after them—

"Remember, Jehovah God sees you, and will punish you for trying to murder his servants!"

In their flight, a large body of men, who had come eight or ten miles to assist in the murder and plunder, came slipping here and there from the bush and joined them fleeing too. Verily, "the wicked flee when no man pursueth."

I, now accustomed to such scenes on Tanna, retired to rest and slept soundly; but my dear fellow-labourer, as I afterwards learned, could not sleep for one moment. His pallor and excitement continued next day, indeed for several days; and after that, though he was naturally lively and cheerful, I never saw him smile again.

We reproduce the portrait of Mr. Paton that we gave on his visit to this country four years ago. We trust many friends of missions will purchase copies of his enchanting book, and present them to Christian young men. No more remarkable testimony to the work of foreign missions could well be imagined.

REV. THOMAS CHAMPNESS is busily engaged in scattering all over the land a small pamphlet written by an Indian missionary in reply to the criticisms of Canon Isaac Taylor. Mr. Champness considers that no previous reply made to Canon Taylor has been altogether adequate to the important occasion. This, however, he considers so good an answer that he is anxious to scatter it throughout the country. Copies of the pamphlet are to be obtained at *The Joyful News* Book Depôt, Rochdale.

THE THEATRICAL MISSION.—The usual "Good Friday" gathering took place at Macready House, Covent Garden, when upwards of two hundred girls and children from West-end theatres assembled to hear short addresses, solos being kindly sung by Miss Amanda Ira Aldridge and another lady from the Royal Academy of Music. Mr. Courthope Todd spoke on "Sights in Holland and Belgium," and Mr. Gittens, of the Sunday School Union, also addressed the young people. Many of those present were "ex-employés"—*i.e.*, girls formerly on the stage, but who, from conscientious motives, are now in other employments. Over these the Mission still maintains a watchful and prayerful interest.

RATCLIFF HIGHWAY.—The usual scenes of drunkenness and brutality were to be witnesssd in this locality on Monday last; but brighter and better scenes were also to be met with. Mr. Robert Paton presided over a splendid meeting of seamen in the Seamen's Christian Friend Society's Chapel, which stands in the very centre of the Highway. British and foreign—white and coloured—men, rose one after the other, and told how the Lord had saved and blessed them. Rev. G. J. Hill, Mrs. Hill, Miss Messer and others took part in the meeting, and the presence and power of the Lord was realised. A large number remained to the after-meeting, several of whom were led to put their trust in Jesus. Both the indoor and outdoor meetings were largely attended and greatly blessed, and Easter Monday became the resurrection-time of many dead souls.

* *Hodder & Stoughton.* 6s.

Canon J. McConnell Hussey,

Christ Church, North Brixton, London, S.W.

ENGLAND certainly owes a debt of gratitude to Scotland for her many sons who have distinguished themselves in this country as successful preachers of the Gospel of our Lord Jesus Christ. Among these is James McConnell Hussey, who has been labouring in the Christian ministry for forty-five years. He was born at Newhall, near Glasgow, in the year 1819; he was educated first at the University of Glasgow, and afterwards at Exeter College, Oxford. He was ordained in 1844 by the then Bishop of Worcester (Dr. Henry Pepys).

His first curacy was at Atherstone, in Warwickshire, whence he passed to the charge of Bradford Peverell, in Dorsetshire. Here began the success which has marked the whole of Mr. Hussey's after career. He found the parish in a sadly dark condition, with hardly more than a dozen persons that cared to enter the church. Before long it was crowded, and people flocked in from all the neighbouring parts to hear the earnest young preacher.

But the Lord of the vineyard had a yet more important position for his servant to occupy; in 1847 he was called to the Metropolis to commence pastoral work at St. James's, Kennington, Surrey, near to that sphere of labour which he now occupies. Such was the attractiveness of the youthful incumbent that during the six years of his incumbency it was difficult to obtain a sitting. He had now evidently made his mark in London, for he was appointed afternoon preacher at the Foundling Hospital, a post only conferred on the eminent divines of the day; this office he filled for seven years.

In 1855 the somewhat unsightly but commodious edifice now known as Christ Church, North Brixton, was purchased by Mr. Hussey, who had it enlarged and adapted to its present purpose. For thirty-three years it has been a centre of earnest Christian activity. Not only have crowds been attracted to the unpretentious building, but many can testify to having been convicted of sin and converted to God within its walls.

The secret of Canon Hussey's success as a preacher has been that his words have come from the heart and have appealed to the heart. He evidently understands mankind, and the needs of humanity; therefore, his Sunday evening sermons have dealt chiefly with the three R's—Ruin by the Fall, Redemption by Jesus Christ, and Regeneration by the Holy Ghost. He is especially happy in addressing young men, and it has been a great privilege to witness more than once about a thousand men congregated at a special Sunday night service to hear from his lips the power that may be found in Christ wherewith to combat the temptations that surround them.

Mr. Hussey has not only been successful as a preacher; he has been an indefatigable worker, and his energy has been infused into those around him, till Christ Church has become like a hive in which every bee has something to do, and does it. He has about a hundred and fifty workers connected with the church, many of whom have known him from their childhood and have been brought up under his instructions. Thirty years ago his present curate, Rev. Walter Horne, was baptized by him at Christ Church. Never has there been a jarring note to interrupt the harmony existing between pastor and people; the late Bishop of Guildford used often to quote them as a congregation of brethren "dwelling together in unity." There are three Sunday-schools, all of which are in a flourishing condition, with more than a thousand scholars on the books, and nearly one hundred teachers. Gospel temperance work is carried on with vigour. A comfortable house in the Brixton-road is occupied every evening by young men, for whom various classes are held and recreation provided. Various other parochial organisations, such as national schools, district visiting society, maternal society, Dorcas society, girls' protective home, and penny bank, are being successfully worked.

Canon Hussey has become widely known in many parts of the country by his lectures on social and religious subjects. He has a happy knack of dealing hard blows at the evil fashions of the day, and the common faults of society, whilst being bright and humorous. While he entertains his audience with his wit, he is dispensing wholesome truths, which sink into the heart and are likely to produce fruit to the glory of God. The following are among some of the subjects that he has treated in his unique method:—Home, Scandal, Gossip, Busybody-ism, Nothingism, Firesides, Friends, Tongues. "Nothingism" is a strange title, but a very useful lecture. In 1878 the Bishop of Rochester showed his appreciation of Mr. Hussey's labours by appointing him an honorary canon of Rochester Cathedral, and, in 1879, Rural Dean of Kennington. Yet a further honour was bestowed upon him in 1880, when the Archbishop of Canterbury conferred on him the title of Doctor of Divinity, in recognition of the valuable work which he had done in South London.

An anxious month for his people was May, 1886. He was preaching one evening at a harvest festival in a neighbouring church and was seized in the pulpit with paralysis; he was driven home as quickly as possible, and for the next few days there was cause for much anxiety. But it proved not to be so serious as was anticipated, and in a few months' time, in answer to the prayers that were offered up in many churches, he was able to resume work. Although he has naturally lost somewhat of the fire and energy of his younger days, he still preaches and labours with considerable vigour; and often tells his friends with gratitude in his quaint way that "there's life in the old dog yet." It is satisfactory to learn that, although there are not the overflowing congregations there used to be, yet the spiritual work is progressing rather than declining:



(From Photograph by Messrs. Fradelle & Young, Regent Street, London, W.)

there are more Christian workers than ever. Capital congregations may be found at the Wednesday evening services.

We cannot close this brief record better than by quoting from the Canon's thirty-third annual address and report to his church. After alluding to his having ministered in the locality for forty-one years, and to his being in his seventieth year, he says :—

I have ever desired to stand by the old landmarks which I considered God's landmarks; and by the help of God's Spirit I have made the keynote of my preaching, "Christ and Him crucified," and I have ever sought to keep your minds from being corrupted from the simplicity that is in Christ. It has been remarked to me that I do not "move with the times," but I can only reply that I do not see anything in the excellency of the times which should urge me to move with them. If I saw that in the so-called religious world there was a greater tendency to spiritual worship, I should gladly follow the example; but when I see a growing desire for ceremonial, I cannot forget that God, being a Spirit, cannot be satisfied with anything short of spiritual worship. When I see the attack on the Bible and the desire to secularise the Lord's Day, which show what the spirit of the age is, can anyone zealous for the honour of his God be expected to move with the times? A well-known writer thus places our duty before us, which I heartily endorse: "The first duty of a Christian to Christian truth is to proclaim and maintain it at all times, and in all places, against all opposition, in spite of all persons, in spite of public opinion, in spite of expediency, real or fancied, in spite of all the usual cry of bigotry and intolerance and ignorance." My prayer for you all is that ye be no more children tossed to and fro and carried about with every wind of doctrine by the sleight of men and cunning craftiness whereby they lie in wait to deceive; and my advice to you all is to act as the Bereans did who searched the Scriptures daily whether these things were so, and to accompany this with earnest prayer to the Holy Spirit that He would lead you into all truth.

A WORKING CHURCH.

The annual soirée of the Cowcaddens Free Church congregation, Glasgow, recently took place in the church, when some encouraging facts and figures were presented as to the work of the past five years, under the pastor, Rev. William Ross. During that period a wonderful and ever-increasing work has been going on. A thousand and eighty-nine members have been added to the roll of the church, 239 during the last year. The majority of these are men and women who have been brought to a knowledge of the truth through some of the agencies connected with the church itself, and they are not members in name only.

There are over 400 Christian workers in connection with the church. Three earnest missionaries are employed; one of them has a Bible-class of 430 members. There are the Gospel temperance work, under Mr. D. Campbell; the medical mission, in the care of Dr. Muir Smith; besides Sabbath-schools, infants' classes, several missions, Bible-women, &c. An evangelistic service is held every night, and a staff of experienced workers are there to direct sinners to the Saviour.

AN OPENING FOR LADY WORKERS.—Miss F. H. Smith, of 10, Perran-road, Brixton, S.W., writes: "I have been asked by a friend, who teaches an infant school on the outskirts of Kingston, Jamaica, to try and find two or three ladies willing to start, on premises available close by, a higher school, into which her little scholars could pass when over seven years old, instead of, as is now too generally the case, running wild about the streets. The work of such a school would not be hard, and would leave time and give opportunity for much important mission work among the children's mothers. The place is near the sea, out of the heat of Kingston, and at any rate fairly healthy." Miss Smith, who has herself lived some years in Jamaica, will be glad to give further information to anyone whom this appeal may induce to address inquiries to her.

A BRAVE WORK IN FEZ.

Profiting from a recent visit to Fez, the chief city of Morocco, I take the opportunity to make known a most important, though unpretentious work which is being carried on there. I allude to the missionary efforts of three brave ladies, members of the North Africa Mission, who in that dark Moslem city are the sole witnesses for Christ. Some six days' journey from the nearest fellow-Christians, they live there, their whole time and energy devoted to the Master's work, in a situation which might at any moment become exceedingly dangerous. I should mention that so many obstacles seemed in their way that, with few exceptions, their friends, even their fellow-workers out here, and the Council of the Mission, were strongly opposed to their taking up this arduous and risky task, and I felt with the majority. It was, therefore, only after combating many serious difficulties, that Miss Herdman, the leader of the party, succeeded in obeying what she felt to be a call of duty to her Master, the opposition of Christians who were fearful for the safety of the workers being more formidable than that of all the Moorish authorities, who do not appear yet to have grasped the real object of the Mission.

It is difficult to convey an idea to outsiders in a few words of what it means for unprotected ladies to take up their residence in an inland city in this country, where there are not even any resident Europeans. It may suffice to say that they cannot cross their threshold, unless concealed all except their eyes, by the regulation Moorish ladies' cloak, without being exposed to the bitterest taunts and insults. The women, like the men, have no morals at all, and have to be kept as in prisons, while no woman, making any pretence at good character, would be seen speaking to a man, much less uncover her face before any but the nearest relatives. The very journey by which the city has to be reached is a series of difficulties and dangers, even for robust men.

Well, praise the Lord, there they are, and doing a great work, too; the laughing-stock of the majority of the Europeans in the country, but yet compelling admiration for their courage, and a perplexity to the Moors. It is a great cause for thankfulness that the latter have as yet found no ground to pick a quarrel with them, or to impute any discreditable motive for their presence there. Even if they spoke not a word for Christ beyond saying that the medicines they give were given for his sake, and living Christlike lives, they would still do a great work. The fact is that they carry on a medical mission. Two days in the week they receive all the male patients who like to come, and two days are devoted to female patients, the remaining two week-days and the evenings (for from dusk to dawn their door is shut against all comers, even the servants) being devoted to study of the language and exercise. The number of patients treated is considerable, as many as a hundred being often counted on one day; and their little yard is almost continually packed in dry weather with sufferers who, before having their bodily ailments attended to, have the Gospel preached to them, and listen to Arabic hymns telling the "old, old story." Visits are also made on special occasions to the homes of sufferers who could not come to the house, and many a blessing is bestowed on the Nazarene ladies who would, under ordinary circumstances, be treated as dogs and infidels.

Most Moors are altogether astonished to learn that Christians pray, except a few professionally religious ones, who worship crosses, images, and bread and wine which they call the body and blood of God. They are looked upon as infidels and altogether Godless, and their vices, of which the most reprehensible in the sight of the Moors is drunkenness, are considered to be far worse than those of the Mohammedans. This results from their careful observation of the lives of those so-called "Christians" who form the vast majority of the foreigners with whom they come in contact, and they are not to be blamed for coming to such a conclusion. What is needed is for very many more genuine Christians to settle among them, preferably as private individuals than as proclaimed missionaries, to let their light so shine before them that they may glorify their Father which is in heaven. This these ladies do in an eminent degree, and if they lived the remainder of their lives on earth there without being the direct means of the conversion of one soul to Christ, they would have accomplished a great work.

Of late years the needs of this Empire of Morocco, and the opportunities it presents for Christian work, have come more prominently than ever before under the notice of Christians in other lands, but a vast deal more interest must be aroused, and many hundreds more must come out here to help reclaim this barren waste from the tares which now fill it, ere the demand for labourers will be satisfied. Fez alone offers a field for a goodly number, and the cry from the whole Empire is a deep and bitter one, "Come and help us!"

Maghribî.

Office of "The Times of Morocco," Tangier.

CONVENTION AT STIRLING.

The managers of the annual Christian Convention, at Stirling, have made a new departure this year, by inviting Major Whittle to undertake the arrangements. Evangelistic work: its Needs, its Methods, and its Results, is the subject chosen, the points being taken up by Rev. Henry Montgomery, of Belfast; Rev. John Macpherson, of Dundee; and Rev. George Wilson, of Edinburgh. Major Whittle will give the concluding address. He will be assisted by his son, Mr. Charles E. Whittle, and Dr. Moxey, and it is hoped that Rev. H. M. Williamson, of Belfast, with a contingent of Christian workers from that city, may be present. Prominent workers in the evangelistic field, from Edinburgh, Glasgow, and elsewhere, will reinforce the friends in Stirling, and take part in the proceedings.

The date chosen is Tuesday, April 30, at 10.30, 2.30, and 8. The Convention will be followed by a ten days' evangelistic mission, Dr. Moxey and Mr. Charles E. Whittle taking part. Major Whittle has been laid aside for ten days, with inflammation of the throat; but is at work again in a two weeks' mission in Aberdeen. Dr. Moxey conducted the mission there and in Dundee during the Major's illness.

REV. J. HUDSON TAYLOR is returning home from his visit to China in time to be present at the annual meetings in connection with the twenty-third anniversary of the China Inland Mission, in the Mildmay Conference Hall, on May 30.

GLEANINGS FROM ASIA MINOR.

God is still blessing his Word in this land, and those who are hungering for the bread of life are being "filled." The desire for the Gospel is spreading, and a door stands open for earnest, consecrated workers. True, opposition, too, is to be met with; but shall God's army refuse to press forward on that account?

At Ordoo, a town on the shores of the Black Sea, an evangelical church was formed last June, and numbers have flocked to listen to the Gospel. This raised up many enemies, and the persecution was so severe that for a time all but those really interested ceased to attend the services, although in the cafés and market-place the preaching was a general topic of conversation.

Something had to be done so as to again bring those outside within the sound of the Gospel. Plans were discussed, and much prayer sent up to God about it; so when one of the Christian men suggested turning his shop into a coffee and reading-room, it seemed an indication of God's will. This coffee-room is much used as a meeting-place by the brethren, but on feast days, when it is crowded with strangers, only a few of them go, so as to leave more room. Those who are there speak about Christ, the Bible is much read and talked over, and the pastor writes of sometimes speaking for an hour, the people listening gladly and attentively. The Sunday-school is flourishing, but this also suffers from want of proper accommodation. A marked feature is the interest shown by the women, many of whom are learning to read for the sake of reading their Bibles.

At Biendir, a town near Ephesus, the work progressing, the meetings are well attended, and souls are being saved. In Magnesia, a town twenty miles from Smyrna, many who were hitherto careless about their souls have begun to seek the truth. One man, who a few months ago was aroused to see his lost condition, has yielded himself to Christ, and is so earnest in speaking of Him and his salvation that his father-in-law, with whom he lives, opposed him strongly, even separating him for a time from his wife, but he said: "I would rather suffer anything than deny the truth as it is in Jesus, and lose my soul." He has also been the means of inducing others to attend the services.

A deeply interesting story is that of a man in prison in Magnesia, who had been a robber, and everything that was bad. Wanting something to read one day, another prisoner produced a tract, which he read, and was so interested in it that he sent to the pastor to ask for a Bible, and directions as to how to pray. Intercourse with him is so restricted that it was but little the pastor could do for him, but God has been his teacher, blessing his Word, and using him as a witness among his fellow prisoners. His happiness is great, though he has still some time to spend in this miserable Turkish prison.

So the light is little by little beginning to dawn in this land, where Paul laboured so earnestly, as he here heard the call: "Come over into Macedonia and help us." Some at home may now hear the same call to Asia Minor, where, following in the steps of the Good Shepherd, they would find many a lost sheep, and through Him be the means of bringing it home rejoicing. A. M. S.

DUDLEY.—The new Dock Mission here is making good progress, thanks to the assiduous labours of Mr. Hall and other friends who have so kindly subscribed to the funds. A large number of youths occupy the rooms, reading, and learning to read and write, or engaged in innocent games. Previous to the opening of the Mission these youths had to spend their evenings at the street corners smoking, or acquiring other reprehensible vices, and occasionally giving the shopkeepers and the police a lot of trouble.

FROM WEST CENTRAL AFRICA.

Dear Sir,—You may like to have a little African news regarding Bishop Taylor's Mission. It is a good one, and furnishes plenty of manual labour, which, I presume, every healthy person needs. On January 22 fourteen missionaries landed at Cape Palmas, for Kroo Coast and Cavalla River. I hope they will be spared to labour out here for many years. There are others preparing to come out to the Congo. The Bishop arrived here on the closing days of Conference. He came in his old style, full of the spirit of his Master, willing to spend and be spent in our African work. God has given him a noble charge, Liberia, and the ever dear old Congo, where so many of our East London Institute brethren have been laid beneath the sod.

I have now been labouring in his Mission for two years, and hope to spend another two. Bishop Taylor is a father to his boys (or men). We only want to see and hear him once to love him. I am now stationed at Cavalla River. During my two years on Kroo Coast I have preached upwards of 200 times amongst the poor heathen, besides little prayer-meetings and class-meetings. I have held upwards of forty preaching services in civilised towns, and had the pleasure of seeing sometimes three and four out at a time seeking salvation. There is also daily conversation with visitors from town. There has been farm work besides, about three acres of ground being under cultivation.

This is a rough sketch of what we do in the self-supporting Mission. For two years I have laboured alone, and a happy two years it has been. There is no likelihood of my having a helper this year, as there are some stations waiting to be manned. If friends of our Mission would like to cheer us in our work, let them send some nice literature to us, and some pretty picture-books to interest our dear black boys. Above all, pray for us.

Yours in Christ, John R. Ellery.

Wiseka Station, Cavalla River, Cape Palmas, Liberia, W.C.A

WORKING LADS' INSTITUTE,

LISSON GROVE.

In a club-room behind the "Blackbird" coffee-tavern, Church-street, Lisson Grove, a Working Lads' Club is carried on with such promise that a larger Institute is in contemplation. The new premises, to be used for lads only, will consist of dormitories, class-rooms, reading-room, gymnasium, &c., and will be worked with the coffee-tavern. In connection with the "Blackbird" a number of useful agencies are carried on. The work of the Portman Market Mission, so long carried on under Miss Packe, is now removed there. In addition to two city missionaries, who make it their head-quarters, two mission nurses are employed for visiting and attending upon the sick and suffering poor of the district.

Further information as to the working of the Mission, or particulars about the "Working Lads' Institute," will be gladly supplied by Mr. A. F. Buxton, 5, Hyde Park-street, W.

THE SECRET OF THE GENUINE HIGHER LIFE is simply living nigh to God—on the Sabbath in God's house, and through the week in our own houses and places of business. It is keeping our citizenship in heaven, and our eyes above the wretched mists that lie near the ground, and our hearts in close touch with Christ. They that thus wait on God out-fly the petty vexations that worry the worldling, and the grovelling cares and lusts that drag selfish sinners down into the mire. Living nigh to Him whom their souls love in this world, they need not spend a thought about dying. Being always ready to exchange their home with God which they found here, for a higher home in heaven, they have nothing to do but to enter the door of pearl as soon as it opens, and go in to be for ever with the Lord.—*Dr. Cuyler.*

THE GOSPEL IN ITALY.

The eighteenth evangelisation report of the Free Christian Church in Italy tells a deeply interesting story. The loss of Signor Gavazzi is naturally mourned at the outset, but the record which follows, of work done by the younger men, upon whom under God the future of Gospel effort in the country will now depend, is full of hope. During the year several new fields have been occupied, and, generally speaking, the experience of Signor Conti, of Rome, has an all-round application. He says, "Roses and thorns, joys and sorrows, hopes and disappointments, triumphs and failures, are our daily experience. Satan knows that his time is short, and redoubles his efforts to hinder the progress of the truth."

Persecutions often await those who declare for Christ in Italy, yet there is a disposition to hear, especially among the middle classes and shop-keepers. At Bergamo, where the work is confined to the humbler classes; everything has to be done with the greatest precaution, in order to prevent underhand persecution and the dismissal of workmen, who are known to favour the Gospel. On this account there is probably no city in Italy in which there are so many who walk in the way of Nicodemus. At Florence the Gospel is spoken of with respect by the people who lend an attentive ear to the preachers. A revival which shall remove all timidity and dread of the consequences of confessing Christ, is being anxiously and confidently prayed for. In Genoa there has been an awakening of interest, and the mass of the people hold that truth is on the side of the evangelicals. Signor Borgia, of Milan, reports the conversion of a priest, a man of ability and high character.

At Rome the word of the Gospel is listened to with attention, although the number of conversions does not correspond with the earnest longings of the labourers. Some of the conversions have been especially interesting. "An old unbeliever," says Signor Conti, "joining in our service, was seized with envy of our hope and joy in Jesus. He returned regularly; the Spirit of God touched his heart, and the cry of the jailer of Philippi burst from his lips: 'What must I do to be saved?' A poor old superstitious woman waited at the close of the service one day to thank me with tears for the gracious words she had heard, which had led her to the Saviour. A young man of idle and vicious life was interested, convinced, moved to repentance, and accepted Christ." The commercial crisis has not extinguished the spirit of self-sacrifice, nor have persecutions been successful in preventing some from boldly coming out for Christ. The church at Venice, one of the youngest in Italy, is bearing a good testimony. Several priests have communicated to Signor Bernatto their desire to leave the Roman Catholic Church, but they have not yet had the courage to unfrock themselves.

The report of the evangelical schools, in connection with the Free Christian Church, also contains much that is cheering. Considering the obstacles and difficulties, it is surprising that there is an evangelical school at all in Rome, but we are thankful to observe that a really good work is being maintained in the city. At Florence, Naples, Turin, Venice, and Leghorn, brave endeavours are being carried on, the young instructed in the Bible, as well as otherwise educated.

Both these interesting reports are signed by Rev. John R. McDougall, Scotch Church, Florence, honorary treasurer and secretary of the Evangelisation Committee. We trust the reports will induce many new friends to support this very good and promising work.

MR. G. H. PEMBER will give four addresses in prophetic exposition in Edinburgh on May 7, 8, 9, and 10, in the Freemasons' Hall.

BLIND MISSIONARY IN MANCHURIA.

By Miss C. F. GORDON CUMMING.

There is a certain wood in the north of Scotland which has to me a very special charm, both for its own sake, and for the analogy which it always suggests with certain great truths in the spiritual world relating to the growth of the kingdom of heaven.

Just a quarter of a century ago there was brought to a garden near that wood, a plant of blue forget-me-nots, transplanted from a distant part of England. The little exile took so kindly to its new soil that in a very few years its seeds found their way to the neighbouring glen, where they found congenial nestling-places all along the banks of a streamlet, whence they spread in every direction, till now the ground is carpeted with their luxuriant growth, and in the sweet summer time the shady wood is blue with the lovely blossoms. And all this beauty has been derived from one small seedling transplanted from its early home.

On the verge of the wood lives a certain miller, whose sons have found their respective life-work in far-distant corners of the earth. One of these is at the present moment the only representative of the United Presbyterian Mission at Moukden,* a town of 250,000 inhabitants in Manchuria, his colleagues being temporarily invalided. In that vast famine-stricken district this solitary worker is left absolutely alone amongst the surrounding millions of heathen—a position which might well discourage the stoutest heart.

Yet are there gleams of wonderful promise to cheer one who can remember the spreading of the blue flowerets through the wood in the old country, and none is more remarkable than the work already done by a poor blind man, himself one of the early converts.

This man, Ch'ang, a member of the most devout and spiritual sect of the Taoists, having been suddenly stricken with blindness, and having heard of the skill of the foreign teachers in the Medical Mission of Moukden, made his way thither from his mountain village of Tai-Ping-k'ou, to inquire whether they were able to restore his sight. This they failed to do, but the good words which he heard while under their care sank deep into his heart; and, when the time came for him to return to his home, he asked to be admitted to Christian baptism.

With what seems an excess of caution, his teacher required a further time of probation, and dismissed him, promising soon to visit him in his own village. But in the multitude of cares and pressure of work, six months elapsed ere it was found possible to redeem this promise; and when at length Mr. Webster started in search of the village, he found he had far to travel over mountains and swamps, but in all the villages through which he passed the name of Blind Ch'ang was evidently familiar, and was recognised respectfully.

At last he reached the village he sought, when to his surprise he was received as a long-looked-for guest. "Ch'ang always maintained that you *would* come," said Mr. Li, the village schoolmaster, in a manner which clearly proved how many had scoffed at the blind man's faith in his friend's promise. Then he heard that Ch'ang was even then engaged in the work which had been his daily occupation ever since his return from Moukden, namely, that of travelling to all the hamlets scattered over the mountains (by those steep paths which the man endowed with sight had found so trying), that he might tell to all who would listen the tidings of salvation, which had gladdened his own soul.

"At first," said Mr. Li, "they thought he was mad, but when they noted the holiness of his life some hated and cursed him, but others gave heed to his words," and the result was that no less than fifteen persons were anxiously awaiting the coming of the Christian teacher.

Presently blind Ch'ang returned, and his joy on hearing of his friend's arrival was most pathetic. Tears dropped from his sightless eyes, as he exclaimed, "O Pastor, I always said you would come!" Very quickly messengers were despatched by Ch'ang to various villages, whence his converts soon arrived, and one by one, in the simplest language, gave expression to a faith so unmistakably genuine that on the morrow nine of them, headed by blind Ch'ang, received that baptism which all fully recognised as the outward symbol of a faith exposing those who profess it to the chance of persecution even unto death.

It now occurred to Mr. Webster that it was worth a very great effort to send Ch'ang all the way to Peking to be taught in Mr. Murray's school for the blind. When the idea was suggested to Ch'ang he deemed it an utterly incredible fable that any sightless person could possibly be taught to read with his finger-tips, and even to write. However, he consented to try, and so started on the long voyage across the Gulf of Pehchili, and thence by boat up the Peiho, taking with him a sickly blind lad, whose friends wished him also to be taught.

This lad proved a failure (at that time) being so delicate that most of his time was spent in the mission hospital. But Ch'ang himself acquired the arts of reading and writing fluently within two months, as also the rudiments of music, and proved in every respect so attractive a student that Mr. Murray would fain have kept him for a complete course of study.

But the care of the sick lad weighed heavily on his blind friend, who was anxious to restore him to his family. Moreover, he said he longed to return to his villages, where all were still heathen, that he might read the Gospels and teach the people. So he was provided with copies of the books stereotyped by the blind students, and now Mr. Murray hears that he is earnestly engaged in ceaselessly reading to all who will listen, and that the delicate blind lad is his constant and devoted companion. Thanks to his invention of tin tubes as the envelope wherein pages of embossed writing can travel safely through the post, Mr. Murray has already received several pleasant letters from this excellent pupil, and is able to keep up a regular communication with him, as with many another.

Thus once again are we shown how often God chooses the weak things of the earth as his instruments for working out his holy purpose, and for the spread of his glorious truth. Yet it is evident that such pioneers as Ch'ang must be reinforced and supported by the foreign teachers, who can keep a guiding hand and act as chief shepherds of the flock.

* See the very interesting account of this beginning of mission work in Manchuria, as narrated in The Long White Mountain, by H. E. M. James. *Longmans, Green & Co.*

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SOLDIERS' HOME, WINCHESTER.—Another year of joys and sorrows, disappointments and encouragements, is briefly reviewed in the eleventh annual report of this excellent evangelistic work. The year was one of decided progress in the work of the Mission; friends and workers have increased in number, and much spiritual blessing has followed upon the free teas and other agencies employed to get at the hearts of the soldiers. Friends of the work may help in several ways, particulars of which may be had from Miss Louisa Perks, Soldiers' Home, Hyde-street, Winchester.

THE SURGICAL AID SOCIETY, which exists for the supply of mechanical supports to the afflicted poor, continues to do a good work. The twenty-sixth annual report, just published, states that 7884 patients were relieved during last year. It is impossible to look through the report without being impressed with the great need for such a Society, which, enjoying the hearty support of philanthropists, assists thousands of adults and children who would otherwise be weakly and helpless throughout life. The secretary of the Society is Mr. William Tressider, Salisbury-square, Fleet-street, E.C.

LONDON BUTCHERS' FESTIVAL.

On Tuesday, last week, the butchers of London, to the number of 800, were entertained to tea at Exeter Hall, after the manner of the well-known feasts of former years with which the name of Mr. Henry Varley is associated. Though not so large as the companies which in years gone by have been entertained at the Metropolitan Tabernacle, this was still a very mixed assemblage. The attendance of friends was not large. The men seemed heartily to appreciate the arrangement whereby, after kindly provision had been made for the needs of the body, Christian friends improved the occasion of speaking of Him who is the bread from heaven and the way to life eternal.

The chair was occupied by Mr. J. D. Link, for whom the men showed hearty regard. In the course of a brief statement, Mr. J. Sayers, hon. sec., reviewed the festival movement from the first, remarking that some are to-day praising God for blessing received at meetings held many years ago. The chairman's address was sympathetic and practical. He spoke of his long acquaintance with the precincts of Smithfield Market, and went on to urge the men's acceptance of a friend's earnest advice to find present joy and hope for eternity in Christ the Saviour.

Mr. Edward Wright followed with some words of kindly counsel; after which Mr. George Nokes made a vigorous speech. He urged the butchers to keep away from the public-house, and with all their getting to get the eternal life which is in Christ. Mr. E. B. Hart dwelt upon several evils and sources of misery. Referring to the question of betting, which is still sadly too prevalent, he showed its great folly, and recommended the men to place any surplus money they may have in the Post-office Savings Bank. Alluding to swearing, he remarked that, though not so common as it once was, it still exists as a depraving habit, more or less throughout the country.

Mr. D. Elliott attacked the pipe, and was attentively listened to while he asked his hearers to cease from the smoking habit.

Mr. John Short, having spoken of the folly of infidelity, the proceedings were brought to a close. There was an interesting musical programme, the splendidly rendered solos of Miss Josephine Simon being specially enjoyed. As the men left the hall, they were presented with a packet of books and tracts, the gift of friends of the movement.

THE FISHERMEN'S CHRISTIAN COUNCIL is an excellent agency carried on in connection with the United Methodist Free Church, Gorleston. All fishermen joining receive a "friendly letter from home" once a week. It is hoped that by this means anxious inquirers will he directed to Christ and also that Christian council will be given to such as may need it. The object is good, and we trust it will be attained to the blessing of not a few toilers on the sea. Letters and donations in aid may be sent to Rev. A. J. Mahomet, 23, Stradbroke-road, Gorleston, Yarmouth.

WIDOWS' FRIEND SOCIETY.—The object of this institution is to render assistance to widows residing within a radius of three miles of St. Paul's. The aim being to foster self-help, the grants are applied for the most part towards the purchase of sewing-machines, mangles, and other industrial utensils. Pensions of £5 are also granted to a limited number of aged Christian widows. The eighty-first annual meeting of the supporters of the Society was held a few days ago at Wellington Hall, Upper-street, Islington, when the secretary, Mr. Kenchington, reported that during the year 145 cases were considered and grants made to most of them. The beneficent operation of the Society was attested in hearty addresses by Rev. W. Nelson Winn, Mr. George Holland, Dr. Thain Davidson, and others, including Rev. W. H. Barlow, vicar of Islington, who presided.

THE McALL MISSION, PARIS.

THE GREAT EXHIBITION.

On May 5 the great "world's fair" will be opened. The preparations are on a gigantic scale, and many thousands from all parts of the world will be flocking to Paris to see the great sight. We are endeavouring to make some provision for the spiritual needs of the visitors who will shortly be coming to this city. Two *Salles Evangéliques* are being prepared outside two of the chief entrances to the Exhibition, and in these buildings we shall work in connection with the Evangelical Alliance, the British and Foreign Bible Society, the Religious Tract Societies of London and Paris, and The Monthly Tract Society.

The larger of the two *Salles* is situated at 31, Avenue Rapp, opposite the Porte Rapp of the Exhibition (on the left bank of the Seine). It will hold some 300 or more people. It is entered through a châlet, or vestibule, which will form the depôt for the Bible and Tract Societies, &c. Here we shall hope to hold two meetings daily in French (probably at five and at eight o'clock) and also a daily meeting in English for prayer and addresses. The attendance of all Christian friends visiting Paris is earnestly requested, that we may be helped and cheered by their presence. There will be also services held on Sunday morning in connection with the English church of the Rue d'Aguesseau. Besides these meetings, others will doubtless be arranged as the time goes on. We have the promise of the help of Messrs. Fullerton and Smith during the month of September. Then in the smaller hall, No. 2, Place du Trocadéro, we hope to have a daily meeting in French, and possibly English meetings may be held there also.

These efforts are, of course, additional to the work of the thirty stations of the McAll Mission in Paris, and of the fourteen stations outside the city but worked from the centre, not to mention the eighty-two other stations in the provinces. To overtake this heavy additional work, we hope to have the help of many friends from the provinces, and also from Switzerland, as well as the assistance of the pastors and friends in Paris, so far as they are able to afford it. Dr. Henry J. Benham, one of the directors of the McAll Mission, has kindly undertaken the general supervision of these two Salles Evangéliques, and any desiring more information about this work are requested to communicate with him, 14, Rue de Siam, Passy, Paris.

All friends coming to Paris should make themselves acquainted with the different Christian works going on in this vast city. The offices of the McAll Mission are at 28, Villa Molitor, Auteuil, Paris, where contributions may also be forwarded for the heavy expenses of this special effort. W. Soltau.

LONDON WEST CENTRAL MISSION.—Good Friday was the occasion of special services, which throughout were well attended, and productive of much blessing. At noon Rev. Mark Guy Pearse conducted a service in Princes Hall, Piccadilly. At three o'clock, a real Methodist love-feast was held in Wardour Hall, conducted by Rev. Hugh Price Hughes. After Mr. Hughes and Mr. Josiah Nix had spoken, all sorts and conditions of men and women told their experience of the love and power of God. Many of them had found Christ through the Mission's agency. At a social tea, after the service, Mr. Nix was presented with a life-size framed oil painting of himself, the presentation being made by Mr. Hughes on behalf of Mr. Nix's Bible-class of 200 men. The meeting in Princes Hall, in the evening, was addressed by Mr. Hughes and Mr. Pearse. The building was quite full, hundreds being unable to obtain admission.

Northern Light.

There is much interest in the North regarding the new Balolo Mission. Mr. James Todd, of Moffat, who, with other seven missionaries, has set out for the Congo, had a largely attended farewell meeting, all the local ministers taking part in the proceedings.

A startling statement has been made recently by a well-known Glasgow minister to the Free Church Presbytery. He says that 90 per cent. of our criminals were once Sabbath-school children. As far as boys are concerned, the Boys' Brigade is proving to be the missing link, but, as yet, girls have no institution which bridges over their gap. Who will be the originator of a scheme for retaining our girls?

Someone, moved to pity by the story of the famine in China, dropped a gold ring into the collection plate at the West Free Church of Helensburgh, the Brighton of Scotland.

The women of Edinburgh and Leith are signing a petition to the Queen and Parliament for the Government inspection of nunneries.

The conditions under which the Glasgow East-end poor live haunt Dr. Underwood, the American consul, day and night. He thinks it a dark blot on the city, and says if he belonged to Glasgow, and were only twenty years younger, he would put every consideration aside, and, putting on the working man's clothes, try to lift up the hundred thousand wretched people of that grim quarter. Dr. Underwood feels strongly, and speaks out of a full heart.

An association in the interests of domestic servants has been started in Edinburgh. Its object is obvious—to raise funds from which members may, in want, sickness, or old age, receive aids or annuities. Three shillings a year is to be the subscription for members, but it is thought employers will provide the bulk of the funds, at least such as know the value of a good servant. In many houses an old servant is an honoured friend.

Forfarshire Christian Union has only existed one year, but through its instrumentality great good has been done in half a dozen neighbouring places.

Dr. Pentecost is steadily winning the hearts of business men. Recently a remark of his at their mid-day meeting went home so sure that a general burst of applause followed. He is holding his evening meetings now in Dennistoun, to the east of Glasgow.

Communication with lonely St. Kilda has been opened up by a smack sent out by the factor with seed corn and potatoes. It seems that a split in the church has been the cause of social chaos in the island all the winter. The ruling elder had a dispute with the minister's housekeeper; all the families but three took the elder's part and left the church in November. The minister sides with the housekeeper and means to leave the island with her and her relatives in summer. Luke North.

Throat Hospital, Golden-square, W.—Mr. W. C. Minifie, 22, Richmond-terrace, Clapham, S.W., who visits this hospital, appeals for good, interesting books, which the patients might read. Parcels should be addressed to Mr. Minifie, at the hospital.

The Stockwell Reciter. Edited by Vernon J. Charlesworth. A collection of old and new favourites, for the home, the school, and the Band of Hope. Designed to furnish boys and girls with recitations and dialogues of an interesting and instructive character, the collection embraces many varieties of composition, uniformly and throughout perfectly wholesome in character. Seven numbers (32 pages) have been issued at a penny each; and one part (192 pages) at 6d. We wish success to this praiseworthy venture of the respected Head Master of the Stockwell Orphanage. (*Passmore & Alabaster.*)

MAJOR WHITTLE IN ABERDEEN.

After three weeks' work in Dundee, Major Whittle, accompanied by his son, and Dr. and Mrs. Moxey, came to Aberdeen for a fortnight's mission. The Major, who had been laid aside with severe sore throat for some days, was able for full work by the middle of the week. In the interval, Dr. Moxey did splendid service. The workers' meeting on Sabbath morning, when 600 to 700 were present, was a most helpful and stirring service. In the same place — Y.M.C.A. Hall — in the afternoon, Mr. Charles Whittle gave personal testimony to the grace of God, and a rousing appeal to a large gathering of men.

The Music-Hall was crowded in the evening, when Dr. Moxey was listened to with marked attention, in the delivery of an earnest and solemn message. On Monday and Tuesday also the Doctor presided with much acceptance and with tokens of the Divine favour. Wednesday and Thursday saw the Major, heart and soul aglow with the Divine afflatus. We are having precious times, and are assured of "great and mighty things." C. S.

OBITUARY.

MRS. GODFREY, OF BOREHAM WOOD.

This earnest Christian worker, formerly of Hackney, but for the past three years residing at Boreham Wood, near Elstree, Hertfordshire, has just entered into rest. She carried on a very active little work for the Lord among the people of the village, holding meetings in her own house for the preaching of the Gospel and the instruction of young Christians. Quite a number of souls have been blessed through her instrumentality. Death peacefully ensued upon an illness of only two or three days, from heart disease. Mr. J. W. Godfrey, governor of Dr. Barnardo's Village Home for Girls, Ilford, thus loses a devoted mother.

MR. GEORGE STOTT, CHINA MISSIONARY.

We record with deep sorrow the loss of this much-esteemed Chinese missionary, at Cannes. Writing on Sunday last Mr. Cheyne Brady says:—

"Mr. Stott passed away triumphantly this morning. All last night he gradually weakened in body, but his spirit was strong and firmly fixed on Christ. He gradually sank, but there was not much struggle, and he peacefully sighed away his spirit, at half past six. He looks so calm, peaceful, and serene. It is, indeed, joy to think of his entrance into the joy and presence of his Lord and Master whom he served and loved. His dear wife has been most wondrously sustained all through his very trying illness."

Another friend writes with respect to Mr. Stott: "We desire to add our testimony to that of many others, in bearing witness to the blessed influence he had over those among whom he stayed during the past eighteen months since his return to England. Days and nights of weariness and suffering were appointed to him; and although for nearly two years he has been unable, owing to the difficulty of breathing, to lie down and take a night's rest, yet his bright spirit and child-like confidence in all the will of God concerning him seem never to have been clouded for a moment. His heart's desire was to return to China, where he laboured for more than twenty years, and greatly will he be missed by those native Christians, so many of whom he was made the honoured instrument in leading to the Saviour."

FRENCH IN LONDON.—The Duchess of Albany will open, on Wednesday, May 15, the annual Sale of Work, to be held in the Town Hall, Kensington, in aid of the mission to the French in London, connected with the church under the pastorate of Rev. J. Du Pontet de la Harpe.

MR. WILLIAM CHORLEY, director of the North East London Gospel Mission, writes:—"We are sorely pressed to find a few more workers, especially Sunday-school teachers, for our Ragged Sunday-school at Somerset Hall, 205, Devons-road, Bow Common. I hope some of your readers living in East London may be able to lend a helping hand on Sunday afternoons, at 2.45."

THE WORKING OF ERROR.

A LADY engaged as governess in a girls' orphanage, who has closely watched the effect of High Church teaching, writes:—

The practice of the confessional is an abominable farce, and worse. Four of our girls and two young servants, all under eighteen years of age, are communicants, and *have* to go to confession every month before "receiving." They do confess little things that no one thinks much about; but sins that they are really ashamed of they say nothing about to their confessor. One girl was kept away from communion because she, at evening prayers, laid before God the real needs of her own heart, instead of using the book provided for the purpose. Another was asked questions that could only be suggestive of wrong-doing.

Penance is imposed sometimes, and it often takes the form of having to read certain Psalms, thus making a punishment of what should be a delight. Girls and young servants come from homes where they have been under evangelical influence, and are as soon as possible put under preparation for confirmation; and after that, all unknown to their friends or relatives, they are sent to confession.

They are taught to consider everyone outside the High Church party as heretics. One child has not been allowed to see brother and sister, because they belonged to the Church Army. Practical Christian charity outside their own party seems a thing unknown.

The highest attainment in spiritual life (?) is seclusion, and the only people to whom a holy life is possible are "sisters," &c., who spend the greater part of their time in meditation. Of course, confession is alluded to in a guarded way. Never once have I heard it mentioned openly in church; it is instilled privately. Some time ago there was a whole course of sermons preached to prove that "evening," or even "un-fasting," communion was a *sin*.

After the prayer of consecration the "priest" bows his head to the ground three times before the bread and wine, infringing the injunctions of the Prayer-book. They *do* rejoice in conscious pardon and peace, but through what? Christ's offering on Calvary? *No*, but through Christ's body and blood offered on their altar by their "priest"!

What is the difference between these High Churchmen and the Church of Rome? I fail to see any, except the invocation of saints, and even that is done in some sisterhoods. Sympathy with the High Church seems very like sympathy shown by a lamb towards a wolf which is waiting to devour it. It is not a question of "prejudices," but of vital "principles," which the heroes and martyrs of the Reformation thought worth dying for, and which the High Church party are avowedly doing their utmost to throw over. They, as well as we, are looking for another Reformation struggle, and they say they are going to "knock us over like a stack of stubble," because we have "no one at our back;" but we know we have the "Captain of the Lord's host!"

The effect of this teaching on children's minds must be obvious. The Lord has enabled me to counteract much of it in individuals, yet it is but a drop in the sea. I enclose my name and full particulars in confidence, and with gratitude for many blessings and much help through THE CHRISTIAN.

PRESIDENT HARRISON, says an American paper, holds family prayers in the White House every morning. At half-past seven o'clock the family assembles in the library, where General Harrison reads a chapter in the Bible which he explains in a few words. The Lord's prayer is then repeated by the entire family, and the exercises end. It has always been the custom for the Harrisons to have morning family worship, and their occupancy of the White House will not interrupt the custom.

CAN THE BELIEVER BE LOST?

We have to thank the writers of several communications on the question whether a soul once saved can ever be lost. We have, on the one hand, the Saviour's own assurance (John x.) that his sheep shall never perish, and that no one is able to pluck them out of his Father's hand. John says that some "went out from us [*e.g.*, Judas], because they were not all of us." Peter shows that such were never changed in heart; and the dog returned to his vomit, and the sow to her mire. On the other hand, there are many passages which, to some, seem to intimate that a believer may fall away and be lost.

We must believe the express words of Jesus; but they do not warrant us in asserting the safety of anyone who lives in sin. For who *are* the sheep of Christ? They who hear and know his voice, and follow Him (John x.). "As many as are led by the Spirit of God, they are sons of God." "If any man have not the spirit of Christ, he is none of his."

The discussion as to the assured safety of the saints is, after all, more theoretical than practical: for who *are* the saints? They are such as are described above. No one doubts that these will be saved. But if any man turn back, neither disputant can assert that he will be saved, for he may die impenitent; or that he will be lost, for he may repent. "The Lord knoweth them that are his." He may be a Peter or a Judas. We can only judge by present fruits. If any are not led by the Spirit of God, we have no right to say they are sons of God.

A Calvinist and an Arminian church would both deal in the same way with one who had gone back to the world, whatever their theory might be as to his final salvation.

We have pleasure in inserting the following from the Rev. John Hawker, whose work at Stafford Rooms many remember with gratitude and affection:—

MY DEAR SIR,—I believe firmly in the final preservation of the saints; but the Calvinistic theory, adopted as a cold, cut-and-dried system, has supported many in Antinomianism, although it has also, when spiritually accepted, produced a very opposite effect. "Abiding in Christ" is really the secret of the whole thing. "I am (or have been) crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me" (Gal. ii. 20).

Scripture abounds in caution and warning as to danger; in precept as to life; in assurance that "underneath are the everlasting arms"; in words of welcome to the returning penitent; and there are living words to those who abide in the living Christ. Thus it is that "He that heareth my word, and believeth on Him that sent Me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life" (John v. 24). There can be no witness of the Holy Spirit except Christ's words abide in us. This is the security; and if a man professing godliness does not recognise the change in his Father's countenance when he allows himself in sin, I could not say that he was "abiding in Christ." We know what God has decided in the case of such as say, "Let us continue in sin that grace may abound"—"whose damnation is just." The Scylla and Charybdis in the matter are, on the one side, a crude notion that, do what we will, we are safe in the predestination of God; and on the other, taking self so much into account that the estimate of our hold on Christ prevails over the assurance of his hold of us.

Yours sincerely in Christ,
JOHN HAWKER.

Catleigh Rectory, Honiton, Devon.

MR. HENRY SMITH, JUN., has completed a second successful mission at Wingate, and is now engaged at Haswell.

ROMISH MORALITY.

Rome shall speak for herself on this point; we will not, for our pen would never *dare* to write of her what she writes for herself. Her theological corruption is receiving continued proof and illustration now, as it has done for centuries, and a most marked instance of this is the following: A few years ago a Romish Canon at Orleans sternly rebuked a Paris publisher for issuing catalogues of obscene books. The bookseller's ready reply was to this effect: "You are simply condemning those who engage as amateurs in that which you yourselves do as adepts and proficients." He thereupon added another to his descriptive catalogues of works of the foulest and most objectionable character, written by Romish clerics, varying from priests through all the dignitaries, right up to some of the occupants of the Papal chair! If the list itself is unclean and hurtful, what must not the works themselves be? Yet we hear of no *Index Expurgatorius* for these vile books, many of which have been published again and again, and translated into different languages.

And let each of our readers remember that the motto of the Romish Church is *Semper Eadem;* that their morals are the teaching of their so-called infallible priesthood; that, therefore, by parity of reasoning, what her oracles once give forth *she can never alter, never recall*, and specially so when he who speaks or writes, whether of impurity or aught else, is a Pope of Rome who claims to be—oh, monstrous blasphemy!—the very vice-Christ upon earth, and personally and absolutely infallible.

Yet a step further: What about the direct teaching of Rome on morals? Let our readers who desire to be truthfully informed (and, in these days of her renewed arrogance and continuous workings to bring our land once again under her cruel yoke, it is of first importance all should be so informed) purchase one of Rome's handbooks on the confessional; find out what her authorised writers teach on morals, such as Alphonse Liguori, Emanuel de Saa, who states in his aphorisms that adultery and other iniquities "did not make a priest irregular, whereas marriage did," and others; then they will be in a position to say whether any cleric of that apostate church has the right to come forward publicly to appear to advocate that purity which the Word of God commands, but which they systematically deny both in teaching and practice.

Our words may seem strong, but they are as water in comparison to the truth. Would that our people might wake up throughout the length and breadth of England, to take pains to know and to spread true statements of what Rome is and has been, that so their sons and daughters may be kept from the net spread for them and from the fatal results of ignorance which has been the cause of so many perversions to that false church.

MR. G. HEFFORD, of the Evangelisation Society, has lately held a fortnight's mission at the Congregational Chapel, Esher-street, Kennington, and a fortnight's mission at the Congregational Hall, Earlsfield, with encouraging results. He began a mission at Birmingham on April 21.

MR. OSCAR OWERS has held a series of Bible-readings in connection with the Newcastle Y.M.C.A. The afternoons were devoted to meetings for Christians, and in the evening he gave a course of readings entitled, "Bible Checks on the Down Grade." It is believed that much good has resulted from the visit of the evangelist to Newcastle.

MR. WALTER NOTMAN, of the Evangelisation Society, has concluded a fortnight's services at Pontypridd, S. Wales. It was a united effort of the English causes of the town. It has proved, by the Lord's blessing, a means of much good, having stirred up the professing people of God, besides leading many to seek the Saviour. Special meetings for men, women, and children were held at different times, also a prayer-meeting at noon each day. This meeting for prayer is still being carried on. Mr. Notman is now conducting services at Llancarvan, in the Vale of Glamorgan.

INQUIRERS' COLUMN.

DAVID'S EXPERIENCE.

The following communications are in answer to the question recently asked with reference to David's experience, as given in Ps. xxxvii. 25: "I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging bread." "E. M. E." requested personal testimony in corroboration.

Dear Sir,—David's words very much impressed me when quite young. I was on a visit to Scotland to my grandfather, who, one morning, on reading Ps. xxxvii. at family worship, paused at ver. 25, and, laying his hand on my shoulder, said, before all present:—"Now, lassie, remember that is your grandfather's experience, and if you live to be an old woman it will be yours." This I can truly verify, as I am now in my seventy-sixth year; and, though I have lost all I had, yet I can testify how the Lord has upheld and sustained me, though at times in great straits. He has never suffered his faithfulness to fail, and never will. M. M'A.

Dear Sir,—I can perfectly corroborate David's words. I will mention one instance of the righteous not being forsaken. There is a very poor old woman whom I now visit who has to depend entirely upon God for everything. She is paralysed in body, and quite unable to earn a livelihood. Her testimony is that the faithful God never permits her to need anything, and that He always proves Himself to be as good as his word. M. E. R.

Dear Sir,—I should like to give a testimony which came under my notice fifteen years ago. The late Rev. C. J. Whitmore, Presbyterian minister, when pastor of a church at Millwall, stated that, during a season of much distress and want in that locality, a gentleman friend gave him £100 to divide amongst any of the Lord's own who might be found wanting bread. After prayerful and diligent search, however, he could not find one such really in need, and consequently the £100 was returned untouched.—Yours,

Henry Haswell, Evangelist.

Dear Sir,—For about seventeen years I have engaged in workhouse visiting, and I have met several of the heirs of the kingdom in the sick wards there. I have for several years been careful to inquire of different classes of people as to how they came to seek the workhouse shelter. Only once have I heard those who professed to believe in Christ declare that the way in which they had been led had not been the very best way. In the exceptional case referred to, further inquiry made it abundantly clear that the blame was with the man, and not with God. W. C.

Sir,—Allow me to direct attention to the fact that the "righteous" man is in some degree defined in the succeeding verse thus: "He is *ever merciful*, and lendeth; and his seed is blessed." Here we have, it seems to me, the fact which justifies full confidence in God to provide for our children. We must not overlook the benediction: "Blessed is he that considereth the poor: the Lord will deliver him in the time of trouble. The Lord will preserve him, and keep him alive; and he shall be blessed upon the earth" (Ps. xli. 1, 2). Thus, it seems, those who, by giving to the poor, "lend unto the Lord," may be repaid in some measure even in the present life.

The Psalmist delighted in testifying to God's remembrance of those who seek Him (Ps. ix. 10; xxxvii. 28). He says, "Trust in the Lord, *and do good*, so shalt thou dwell in the land, and verily thou shalt be fed" (Ps. xxxvii. 3—5). Under the old covenant, when there was less, though no less definite, spiritual light than we enjoy to-day, God's mercy and love were more distinctly attested in the present life than they sometimes are now. There is, however, good reason to believe that the cases of sufferers by exceptional want and distress, "of whom the world was not worthy," abundantly prove the precious rule that God's providence runs still on the same gracious lines. We often suffer affliction for our chastening; and if assured of heavenly food, and possessed of riches in heaven, happy are we even then!

John Bunyan thanked God, and so may we, for the following grand testimony of the son of Sirach, in the Apocryphal book called Ecclesiasticus: "Look at the generations of old, and see; did ever any trust in the Lord, and was confounded? or did any abide in his fear, and was forsaken? or whom did He ever despise, that called upon Him?" This was the glorious experience of the pious in Israel. Ours is perhaps more emphatically a dispensation of pilgrimage with its difficulties, but in this matter, as in others, the word stands true, "According to your faith, be it done unto you." John Mason was surely right when he declared "God's providence fulfils his promises."

J. W. T.

Another correspondent sends us Dr. Adam Clarke's comment on Ps. xxxvii. 25, as follows: "I believe this to be literally true in all cases. I am now grey-headed myself; I have travelled in different countries, and have had many opportunities of seeing and conversing with religious people in all situations of life; and I have not, to my knowledge, seen one instance to the contrary. I have seen no righteous man forsaken, nor any of his children begging their bread. God puts honour upon all that fear Him; and thus careful is He of them and their posterity."

Letter to the Editor.

THE UNEMPLOYED.

Sir,—It has been said that "the man who makes two blades of grass grow where only one grew before is a benefactor." But it is possible to do even more than that, yea, to produce abundance where never a single blade grew before. I will go yet further and say that the most luxurious growth, the sweetest perfumes and luscious fruits may be produced from what is considered exceedingly unpromising and barren soil, by cultivation. If so, then the trust committed to us by our heavenly Father remains unfulfilled, while such lands are lying in a state of barrenness and waste.

Again, the result of cultivation would mean employment for the multitudes, food and raiment for the hungry and naked; also an improved social, moral, and religious condition of our suffering brethren. Probably there was never more zeal manifested towards the spiritual interests of the people than now, and there is none too much. May God grant that this fervour will increase more and more. But are we not taught by our blessed Lord to care for the bodies as well as the souls of men?

I have been for some time very powerfully impressed that the great social question, "What to do with the unemployed?" should be earnestly dealt with by Christian people to the utmost of their ability, setting aside all minor religious notions and political differences.

About two years ago, being inspired with this feeling of sympathy, I went to some of the principal places in my native county, and had an interview with several leading ministers of religion with a view to enlisting their sympathies on behalf of the unemployed; but for the most part they seemed to think such a matter was altogether outside the circle of their duty. One, however (a Congregational minister), I found to be in full sympathy with my effort, and he most cheerfully presided at one of my meetings, when I told my "story of an acre and a half," showing what had been done by myself with a small plot of waste land, I being blessed with a family of thirteen children.

I am glad to learn that Rev. F. B. Meyer, is taking this very important matter in hand, and sincerely pray that success may attend his efforts. Why not establish "Christian Labour Colonies" wheresoever practicable? If such a scheme is laid clearly before our wealthy Christian people, they would most heartily join in giving of their abundance to start such centres of industry and enterprise, which would afford ample employment for the many, and would also, ere long, become self-supporting.

It is the earnest hope of the writer to be able, in the extreme West of England, to establish a "Christian Labour Colony."

Yours faithfully, J. H. Boddy.

Land's End Vineries.

EAST-END THEATRICALS.—Between five and six hundred responded to the invitation of the Committee for arranging Special Religious Services in Theatres to the eleventh annual social gathering of the East and South-east London theatres and music-halls, which took place in the Shoreditch Town Hall on Good Friday. Mr. George Williams again acted as host, and presided on the occasion. After the company had been regaled with refreshments a meeting was held, at which brief addresses, interspersed with music, were delivered by Mr. Williams, Rev. J. B. Barraclough, Messrs. T. C. Chadwick, J. H. Lydall, Ned Wright, and others. Each person on leaving was presented with one of the publications of the Religious Tract Society, the gift of the Committee, and a scented bouquet with Scripture text attached, provided by the Bible Flower Mission.

Among the Churches.

CHURCH OF ENGLAND.

Rev. Canon Ware, vicar of Kirkby Lonsdale, Westmoreland, has been appointed Bishop Suffragan of Barrow-in-Furness, as assistant to the Bishop of Carlisle.

An old friend of the London Society for Promoting Christianity amongst the Jews has made the munificent offer to pay the stipend of an additional missionary in Palestine for five years certain.

During the month of March, Rev. Dr. Cassel, missionary of the London Jews' Society, administered the rite of Christian baptism in Christ Church, Berlin, to five Jewish persons—a mother with her two children, a lady, and a bookseller.

A parochial mission was concluded on Sunday week at Arthington, Yorkshire, the missioner being Rev. J. White, vicar of Aston, near Nantwich. The Wesleyan Methodists heartily co-operated in the mission, they not holding their usual service on Sunday evening that all might be able to attend the church.

METHODIST.

The West London Wesleyan Mission has secured Cleveland Hall, a spacious building in Cleveland-street, Euston-road, which is surrounded by a dense population. The hall, which was for years the headquarters of the West-end Secularists, is being altered and renovated at a cost of £1000. The mission workers have organised a house-to-house, or rather a room-to-room, visitation of the locality, and the hall will be opened on May 3.

Frith Common Wesleyan Chapel had been closed for some months, in consequence of the difficulty of supplying the pulpit. Now it has been added to the Worcester and Hereford Mission, and has been re-opened by Mr. Langstaff, evangelist in charge of the mission at Abberley. At the opening services the chapel was filled, and the preacher and people had good times. The friends at Abberley, says *The Methodist Times*, are taking much interest in the cause at Frith Common, and thus doing something to help forward the work of rural evangelisation. Mr. Langstaff will shortly sail for South Africa as a *Joyful News* evangelist.

CONGREGATIONAL.

Rev. H. J. Perkins commenced a series of Sunday afternoon services for men only, at Clifton Church, Peckham, on Sunday week, about 250 being present.

The congregation of Union-street Chapel, Brighton, invited Rev. W. C. Willoughby to become their pastor. In 1882 Mr. Willoughby was appointed missionary to Central Africa, but, his health failing, he was obliged to return, and he has since been more or less engaged in missionary work.

Rev. W. Scott, of Albion Church, Hull, has for two months been giving lectures on the Bible, "with special reference to working-men's difficulties." Large numbers of working-men have been attracted in consequence. The interest evidenced encourages the hope of much permanent good.

In the annual report of Craven Congregational Church, Regent-street, the present membership of which is 340, the pastor (Rev. Arthur Hall), in a brief address to the members, says: "We are 'holding our own,' but making little progress in the conflict with the darkness, degradation, infidelity, indifference, and vice existing at our doors. Why is this so? There is no lack of agencies, but we need '*power* from on high.' May this be our constant prayer: 'Come, Holy Spirit! Heavenly Dove, with all thy quickening power.'"

At a bazaar lately held to liquidate a debt and provide funds for the renovation of the Congregational Chapel at Droylsden. Rev. S. Mills, rector of St. Mary's, Droylsden, was present. He said that during the sixteen years he had been in the village, he had received so many kindnesses from ministers of different denominations that he always felt it to be his bounden duty to help them in efforts put forth in the work. There was room for them all, for they were all working in the Master's cause.

PRESBYTERIAN.

Dr. Adolph Saphir's successor at Belgrave Church, Rev. James Paterson, late of Ballater, is meeting with much encouragement in his new charge. There has lately been a marked increase in the attendance at the services at the church.

A five days' mission has been held in John Knox Church, Stepney, stirring addresses being delivered by Revs. Dr. Monro Gibson, John McNeill, R. M. Thornton, A. Jeffrey, and James Mackintosh. The mission was attended by many proofs of the Divine blessing.

The English Presbyterian Women's Missionary Association has fifteen agents working for it in China, Singapore, and India. The branch associations throughout England number 139. The funds come in regularly without special effort. The Association supports a quarterly journal of its own, entitled, *Our Sisters in Other Lands*.

On Thursday afternoon, last week, the Presbyterian Church, Queen's-road, Brighton, which has been in process of renovation, was re-opened, when a most interesting service was conducted by Rev. John McNeill. The congregation meeting in this church have made good progress since the settlement of their young minister, Rev. Hugh Shearer, about twelve months ago. His thoughtful, robust preaching, combined with high-toned evangelical fervour, is attracting a large congregation, and there is a growing efficiency in all the varied departments of Christian work conducted under the auspices of the church.

BAPTIST.

Memorial stones of a new chapel, being erected for the church in Wynne-road, Brixton, were laid last week. The congregation first met in Brixton Hall, and afterwards in an iron hall in St. Ann's-road. Rev. V. J. Charlesworth, of the Stockwell Orphanage, took the oversight of the infant cause, and in 1875 the iron building in Wynne-road was placed in trust under Rev. C. H. Spurgeon. Rev. Z. T. Dowen accepted the charge in February, 1887, when the church was at a vanishing point, his first congregation being about thirty. Since then the revival and success have been most marked; over 100 were received into fellowship last year, the members now numbering 165.

SOCIETY OF FRIENDS.

Bristol and Somerset Quarterly Meeting, held in Bristol, on the 16th inst., was a favoured time. At the meeting for worship, Wilson Waterfall, of Torquay, and other Friends had very acceptable service. The statistics showed a slight increase of membership.

On the following day (17th inst.) Western Quarterly Meeting was held in Worcester, when Henry Stanley Newman gave an interesting account of his visit to Canada, Ohio, Indiana, Western, and Baltimore Yearly Meetings in America. This week he leaves England to resume his travels in the other American Yearly Meetings. A conference on the opium traffic was addressed by Mary Whiting and A. Kemp Brown, B.A., of Leeds. The Quarterly Meeting also shows some increase.

The "Twentieth Annual Report of Friends' Mission in Syria and Palestine" is a most instructive pamphlet, describing as it does the origin of the Boys' Training Home, School of Industry, Cottage Hospital, Girls' Training Home, mothers' meeting, New Meeting House, and eight day-schools, with 400 pupils, at and around Brumana, on the Lebanon. At Ramalleh, too (now under New England Friends), the work moves on, though the Roman Catholic and Maronite priests and bishops oppose it everywhere they can, and even the Druses are become shy of it. It amazes Eastern people, and is a grand and good object-lesson to see men and women, ministers of Christ, and hear them on equal footing preach the glorious Gospel of salvation.

NOTES FROM SCOTLAND.

The fiftieth annual public meeting of the Greenock Y.M.C.A. was held on Friday last. The statements regarding the various departments of the work were of a satisfactory character.

In 1855, the Free Church of Scotland Foreign Missions Committee appointed its first medical missionary. At the present time it has twenty-nine such doubly qualified missionaries at work in foreign lands.

Henderson-street Mission, Kinning-park, Glasgow, is doing a good work in this district. The meetings are well attended, and much blessing has resulted. The Mission is under the care of Mr. Blackater, shipbroker.

Mr. W. S. Ross, Glasgow, gave a very interesting account, in Free West Church Hall, Coatbridge, last Saturday, of his labour for the Master in connection with the Govan Model Lodging-house Mission. Over eighty men have taken the pledge. Several have professed conversion, and are now reconciled to their friends and families.

NOTES FROM IRELAND.

A new mission-hall has been opened under encouraging circumstances by the Evangelistic Association, in Wylie place, Belfast.

Mr. Geo. Clarke is back again in Ireland. He commenced a fortnight's series of Gospel services in Newtownards on Sunday.

A fortnight's series of evangelistic services has been held under very hopeful auspices by Rev. Jas. Kirkwood, in the Methodist Church, Ballymote, co. Sligo.

A series of special services held by the rector, Rev. Mr. Grierson, last week in the parish church, Banbridge, was largely attended, and attracted much attention.

Mr. R. Clark, of the Baptist Evangelistic Association, Dublin, held during last week a successful series of Gospel meetings in the Orange Hall, Loughbrickland; he conducted similar meetings the previous week at Moyallon, the residence of Mr. J. G. Richardson, of the Society of Friends.

The agents of the Bible and Colportage Society of Ireland are doing much to counteract the spread of impure and unwholesome literature in this country. During the past year they accomplished a large amount of work, and in so doing were not subjected to insult or annoyance from any class of the community.

The Forward Movement is producing some interesting results in Ireland. An earnest band of workers in the University-road Wesleyan Circuit, Belfast, go out to invite pleasure-seekers to the house of God on Sunday evening. Rev. Wesley Guard is drawing large congregations, and Christians are much encouraged.

The Belfast Y.M.C.A. has had a year of unparalleled success. Its roll of membership stands at 1700, being an increase of 200 for the year. Its income amounted to nearly £950, besides a sum of £500 raised to purchase a steamer for the new Balolo Mission, Central Africa. Hundreds of young men were led to an intelligent and pronounced decision for Christ.

FALLEN ASLEEP.

Rev. Dr. George Smeaton, professor of New Testament Exegesis in the Free Church College, Edinburgh. —Rev. Edmund Lockyer, for over half a century in the Wesleyan ministry.—Mr. John Lance, a zealous Christian worker in connection with the Congregational Church at Cheltenham. — At Middlesborough, Rev. Joseph Stead, late Baptist minister at Eccleshill, Yorkshire.—Rev. W. H. Robson, of Kendal, for fifty-three years a minister of the Wesleyan Connexion. — In London, Mrs. Barleycorn, a native of Africa, and wife of Rev. W. N. Barleycorn, a distinguished West African Primitive Methodist missionary. — Lady McArthur, widow of the late Sir William McArthur.—Rev. Canon Macdonagh, D.D., rector of Chapelizod, near Dublin.—Mr. William Belcher, a prominent member of the Baptist cause at Arlington, Glos.—Rev. Canon Little, rector of Ballaghderrin, Ireland.

MR. OPIE RODWAY has conducted four days' Gospel services at the Baptist Church, Painswick. His words were attended with power.

REQUEST FOR PRAYER.—For a much blessed worker in the Lord's vineyard, who has been missing from his home since the 15th inst.; that no evil may befal him, and that he may be quickly restored to his friends, if still alive.

"Love, Courtship, and Marriage amongst young believers" is the title of a very wise little treatise on questions of perennial interest and importance. (1d. *W. B. Horner & Son.*)

"MAY MEETINGS," 1889.

Date		Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
APRIL.					
Fri.	26	7 p.m.	Sunday School Union	*m* 56, Old Bailey, E.C.	Mr. F. F. Belsey.
,,		11 a.m.	Wesleyan Missionary Society	*s* Great Queen-street Chapel	Rev. Dr. R. W. Dale.
,,		7 p.m.	Baptist Young Men's Missy. Assoc.	*m* 19, Furnival-street, Holborn.	Sir N. Barnaby.
Sat.	27	9 a.m.	Wesleyan Missionary Society	*b* Exeter Hall	Mr. Clarence Smith.
,,		7 p.m.	Wesleyan Missionary Society	*m* City-road Chapel, E.C.	Rev. W. G. Pascoe.
Sun.	28	10 a.m.	British and Foreign Bible Society	*s* Westminster Abbey	Rev. Canon Fleming.
,,		11 a.m.	Trinitarian Bible Society	*s* St. Matthew's Ch., Marylebone	Rev. Dr. R. F. Spencer
,,		11 a.m.	Religious Tract Society	*s* St. Michael's Ch, Chester-sq.	Bishop of Moosonee.
,,		3 p.m.	National Temperance League	*s* Metropolitan Tabernacle	Rev. John McNeill.
,,		6.30 p.m.	Trinitarian Bible Society	*s* St. Mark's Church, Peckham	Rev. George Collett.
,,		7 p.m.	British and Foreign Bible Society	*s* Westminster Congl. Chapel	Rev. J. M. Gibbon.
,,		7 p.m.	Trinitarian Bible Society	*s* St. Matthew's Ch., Marylebone	Rev. G. A. Alcock.
Mon.	29	11 a.m.	Wesleyan Missionary Society	*m* Exeter Hall	Mr. T. Morgan Harvey.
,,		2.30 p.m.	Home & Colonial School Society	*m* School, Gray's Inn-road	Bishop of Exeter.
,,		3 p.m.	South American Missy. Society	*m* Exeter Hall	Bishop of Lichfield.
,,		3 p.m.	Baptist Union	*m* Bloomsbury Baptist Chapel	Rev. J. T. Wigner.
,,		4 p.m.	Church Missionary Society	*m* Sion College, Thames-embkt.	.....
,,		6 p.m.	English Presbyterian Synod	*m* Regent-square Church	Rev. Dr. Alex. McLeod
,,		6 30 p.m.	Wesleyan Missionary Society	*m* City-road Chapel, E.C.	Rev. J. Nettleton.
,,		6 30 p.m.	Church Missionary Society	*s* St. Bride's Church, Fleet-st.	Rev. H. Webb-Peploe.
,,		6.45 p.m	Trinitarian Bible Society	*m* Exeter Hall	Sir Robert Phayre.
,,		7 p.m.	National Temperance League	*m* Exeter Hall	Bishop of London.
,,		7 p.m.	Baptist Home Missions	*m* Cannon-street Hotel, E.C.	Mr. J. Woodhead, M.P.
,,		7.30 p.m.	Sunday School Union	*s* City Temple, Holborn-viadct.	Rev. T. Eynon Davies.
Tues.	30	8.30 a.m.	Church Missionary Society	*b* Exeter Hall	Rev. H. C. G. Moule.
		8.45 a.m.	Baptist Union	*b* Holborn Restaurant	.....
,,		10.30 a.m.	Baptist Missionary Society	*m* 19, Furnival-street, Holborn.	Mr. Joseph Brooke.
,,		11 a.m.	Church Missionary Society	*m* Exeter Hall	Sir J. Kennaway, M.P.
,,		3 p.m.	Miss Weston's Work, Royal Navy	*m* Exeter Hall	Ad. Sir L. McClintock.
,,		3 p.m.	Benevolnt.or Strngrs'. Friend Soc.	*m* The Mansion House, E.C.	The Lord Mayor.
,,		3 p.m.	Baptist Ministers' Prayer Union	*m* John-st. Chpl., Bedford-row.	Rev. F. B. Meyer.
,,		4 p.m.	British & Foreign Bible Society	*s* St. Paul's Cathedral	Bishop of Sodor & Man.
,,		6 p.m.	Wesleyan Home Missions	*m* City-road Chapel, E.C.	Mr. John Hardcastle.
,,		6.30 p.m.	Bible Christian Missy. Society	*m* Exeter Hall	Mr. Albert Spicer.
,,		7 p.m.	Church Missionary Society	*m* Exeter Hall	Bishop of Moosonee.
,,		7 p.m.	English Presbytrn. Foreign Msns.	*m* Regent-square Church	Rev. Dr. Alex. McLeod.
,,		7 p.m.	Baptist Missionary Society	*m* Freemason's Hall, Gt. Queen-st.	Mr. Edward Robinson.
,,		7.30 p.m.	Sunday School Union	*s* City Temple, Holborn-viadct.	Rev. J. R. Wood.
MAY.					
Wed.	1	8.45 a.m.	Baptist Zenana Mission	*b* Cannon-street Hotel, E.C.	Mr. Edward Rawlings.
,,		11 a.m.	British & Foreign Bible Society	*m* Exeter Hall	Earl of Harrowby.
,,		12 noon	Baptist Missionary Society	*s* Bloomsbury Baptist Chapel	Rev. Dr. R. W. Dale.
,,		1.30 p.m.	Missionary Leaves Association	*m* Simpson's Tavern, Strand	Rev. R. B. Ransford.
,,		2.30 p.m.	Salvation Army	*m* Regent Hall, Oxford-street	General Booth
,,		3 p.m.	Church Army	*m* Prince's Hall, Piccadilly	Achbshp. of Canterbury
,,		3 p.m.	Midnight Meeting Movement	*c* Exeter Hall	Mr. George Williams.
,,		3 p.m.	The Missions to Seamen	*m* Willis's Rooms, St. James's	Archbishop of York.
,,		3 p.m.	Missionary Leaves Association	*m* Exeter Hall	Bishop of Bedford.
,,		3 p.m.	Colonial & Continental Ch Soc.	*m* Sion College, Thames-embkt	Sir John Coode.
,,		3 p.m.	Baptist Union	*m* Bloomsbury Baptist Chapel	Rev. J. T. Wigner.
,,		3.30 p.m.	Baptist Total Abstinence Assoctn.	*m* John-st. Chpl., Bedford-row.	Mr. W. S. Caine, M.P.
,,		6.30 p.m.	Sunday School Union	*c* 56, Old Bailey, E.C	Mr. Robert Rae.
,,		6.30 p.m.	Baptist Bible Translation Society	*m* Bloomsbury Baptist Chapel	Rev. John Aldis.
,,		6.30 p.m.	Midnight Meeting Movement	*m* Exeter Hall	Major Evered-Poole.
,,		6.30 p.m.	Baptist Total Abstinence Assoctn.	*m* John-st. Chpl., Bedford-row.	Mr. George White.
,,		7 p.m.	Salvation Army	*m* Exeter Hall	General Booth.
,,		7 p.m.	Weslyn. Metrop. Chpl. Bldng. Fund	*m* City Temple, Holborn-viadct.	Mr. A. McArthur, M.P.
,,		7.30 p.m.	Church Pastoral Aid Society	*s* St. Dunstan's Ch., Fleet-street	Bishop of Bedford.
,,		7.30 p.m.	Church Army	*c* Prince's Hall, Piccadilly	Lord Kinnaird.
Thurs.	2	9 a.m.	Sunday School Union	*m* 56, Old Bailey, E.C.	Rev. Dr. Monro Gibson.
,,		10 a.m.	Continental Sunday-school Misn.	*m* 56, Old Bailey, E.C	Mr. George Williams.
,,		10 a.m.	Baptist Union	*m* Bloomsbury Baptist Chapel	Rev. J. T. Wigner.
,,		10.30 a.m	London City Mission	*m* Exeter Hall	Mr. William Ellice.
,,		2.30 p.m.	Church Pastoral Aid Society	*m* Exeter Hall	Mr. J. D. Allcroft.
,,		2.45 p.m.	Reformatory and Refuge Union	*m* St. James's Hall, Piccadilly	Lord Aberdare.
,,		3 p.m.	Mrs. Meredith's Institutions	*m* Exeter Hall	Archdeacn. Richardson
,,		3 p m.	Sunday School Union	*c* 56, Old Bailey, E.C.	Mr. F. F. Belsey.
,,		3 p.m.	Navvy Mission Society	*m* Kensington Vicarage Room	Rev. E. Carr-Glyn.
,,		6 p.m.	Baptist Missionary Society	*m* City Temple, Holborn-viadct.	Sir Wm. W. Hunter.
,,		6 p.m.	Sunday School Union	*m* Exeter Hall	Lord Kinnaird.
,,		8 p.m.	Lon. Soc. Prom. Xtnty. amg. Jews	*s* All Soul's Ch., Langham-plce.	Rev. E. H. Perowne.
Fri.	3	9 a.m.	Baptist Missionary Society	*b* Freemasons' Hall, Gt. Queen-st.	Mr. W. R. Rickett.
,,		9 a.m.	Lon. Soc. Prom. Xtnty. amg. Jews	*b* Exeter Hall	Rev. Gordon Calthrop
,,		11 a.m.	Lon. Soc. Prom. Xtnty. amg. Jews	*m* Exeter Hall	Sir J. Kennaway, M.P.
,,		12 noon	Governesses' Benevolent Institn.	*m* Willis's Rooms, St. James's	Earl of Aberdeen.
,,		2.30 p.m.	Ch. of Eng. Zenana Missy. Soc.	*m* Princes Hall, Piccadilly	Rev. Canon Hoare.
,,		3 p.m.	Moravian Missions	*m* Exeter Hall	Mr. George Williams.
,,		3 p.m.	Ch. of Eng. Funeral Reform Assn.	*m* The Mansion House, E.C.	The Lord Mayor.
,,		7 p.m.	Religious Tract Society	*m* Exeter Hall	Bishop of Bedford.
,,		7 p.m.	Wesleyan West Central Mission	*m* St. James's Hall, Piccadilly	.....
,,		7 p m.	Baptist Missionary Soc. (Young)	*m* City Temple, Holborn-viadct.	Mr. W. C. Parkinson.
,,		7 p.m.	Calvinistic Protestant Union	*m* Soho Bapt. Chpl., Shaftsby-av.	Mr. W. A. McArthur.
Sat.	4	12 noon	Royal Naval Female School	*m* 32, Sackville-street, W.	.....
,,		3 p.m.	Ch. of Eng. Temprnce. Soc. (Young)	*m* Westminster Town Hall	Hon. G. N. Curzon, M.P.
,,		3 p.m.	Young Abstainers' Union	*m* Exeter Hall	Sir S. A. Blackwood.
Sun.	5	11 a.m.	British & Foreign Bible Society	*s* Wesleyan Chpl., Hinde-st., W.	Rev. W. T. Davison.
,,		11 a.m.	Colonial & Coutinental Ch. Soc.	*s* St. Paul's Church, Onslow-sq.	Archdeacon Lefroy.
,,		11 a.m.	Trinitarian Bible Society	*s* Avenue-rd. Ch., Shepd's. Bush	Rev. Charles Graham.
,,		7 p.m.	British & Foreign Bible Society	*s* Allen-st. Cong. Ch., Kensngtn.	Rev. Edward White.

b.—Breakfast; *c.*—Conference; *m.*—Meeting; *s.*—Sermon.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the Union, and take its Monthly Notes, which are different from these.

SUNDAY, APRIL 28.—Leviticus XII.

SHORT as is this chapter, the lesson it teaches is far-reaching and important. It points back to the Fall (Gen. iii.), and emphasises the connection there established between birth and sin. "Behold I was shapen in iniquity, and in sin did my mother conceive me" (Ps. li. 5). In these days when the consequences of the Fall are so often either denied or ignored, it is well to be reminded that what is taught in Gen. iii. 16 is thus recognised in God's law to Israel, and should be recognised by each one of us in our own case as David did in his.

It is worthy of note that the ceremonial uncleanness which thus called for purification did not attach to the child but to the mother, perhaps as showing that until the age of responsibility sin is not imputed (see Rom. v. 13). Nevertheless, the irresponsibility of the age of infancy does not alter the fact of the inherent sinfulness of infancy ("by nature the children of wrath"). It only postpones personal responsibility till the age of consciousness.

Israel, therefore, was taught that not death alone but even birth should be regarded as involving uncleanness needing purification. Bähr explains it thus: "Birth and death are the two poles within which the sinful and curse-stricken life of humanity moves. By birth the sinful life of man is brought into existence, by death it is brought to an end; hence birth comes under the same aspect of uncleanness as death itself." Job's lamentation over the day of his birth as the commencement of his life of sorrow may illustrate this (Job iii.).

There is one birth, however, that has brought in an antidote to all this evil and a remedy for all this distress. See 1 Tim. ii. 15, "the childbearing," R.V., which Bishop Ellicott explains to mean that "the peculiar function of her sex, from its relation to her Saviour, shall be the medium of salvation" to woman as well as to man. Let us observe that to Mary the mother of our Lord was granted no exception with regard to the law of purification (Luke ii. 22). In face of this fact the Romish fiction of the immaculate conception falls to the ground.

MONDAY, APRIL 29.—Leviticus XIII.

Leprosy was a sort of living death, involving, not only exclusion from the fellowship of the sanctuary, but exclusion from the fellowship of the living. "Consequently the process of restoration consisted of two stages."

First (xiii. 1—59) readmission to the fellowship of the living, depending on the cure of the disease, which God alone could effect. Secondly (xiv. 1—32) readmission to the camp and to the sanctuary, depending on the due performance of the prescribed rites of purification.

This chapter is wholly occupied with the former of these, and consists of a very detailed enumeration of the signs and tokens by which the various stages of the disease might be discerned. Viewed as a type of sin, there are some striking coincidences between the signs of an approaching cure as discernible in leprosy, and in that terrible evil, sin, which it typifies. See especially vv. 12, 13: "If a leprosy break out abroad in the skin, and the leprosy cover all the skin of him that hath the plague from his head even to his foot (see Isa. i. 6) wheresoever the priest looketh; then the priest shall consider: and, behold, if the leprosy have covered all his flesh, he shall pronounce him clean that hath the plague: it is all turned white: he is clean."

Isaiah was commissioned to act as a priest to Israel as a nation in detecting that there was "no soundness in it; but wounds, and bruises, and putrefying sores" (Isa. i. 6—18); but he was also empowered to proclaim an approaching cleansing for all who would avail themselves of the proffered mercy: "Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."

God's priests of this dispensation, those who "have an anointing (R.V.) from the Holy One, and know all things" (1 John ii. 20), ought to be quick to discern that deep conviction of sin which enables them to pronounce by anticipation that the sin-convinced sinner is clean.

TUESDAY, APRIL 30.—Leviticus XIV.

When the disease was pronounced cured, or so far on its way to a cure that it might anticipatively be pronounced clean, then commenced the rite of the leper's purification, first in relation to his restoration to the fellowship of the living, or his return to the camp (1—9); then in relation to the fellowship of the Sanctuary (10—20), or his readmission to the Tabernacle. In the type of the two birds (4) we see foreshadowed the death and resurrection of Christ as the only real delivering and restoring power for the sinner. Two birds were necessary to carry on the type of resurrection after death. This was done by the living bird dipped in the blood of the other being let loose into the open field; as John Newton explains it:—

Dipped in his fellow's blood,
The living bird went free;
The type well understood
Expressed the sinner's plea
Described a guilty soul enlarged,
And by a Saviour's death discharged.

The cleansed leper's being sprinkled seven times took place outside the camp, and its effect was to restore him to the camp, but not as yet to his tent (8); that was only effected after further personal purification, after seven days. Finally, restoration to the Sanctuary (10, 11) was effected on the eighth day, when he was anointed on the tip of the right ear, right hand, and right foot, with the blood of the trespass offering, and then with oil (a sort of priestly consecration; see viii. 24). This twofold purification, thus separated in the type by seven days, is typical of the twofold privilege which the Christian enjoys by virtue of faith in Christ—justification and sanctification. Not only "washed (or freed) from our sins in his own blood," but "made kings and priests unto God" (Rev. i. 5, 6).

The remarkable case of leprosy in a house (34, &c.) and its appointed cleansing (52), may have been intended, as supposed by some, to teach important lessons as to church discipline, and putting away of evil from the congregation; but it is prefaced by a confession of evil which churches of the present day are slow to make: "It seemeth to me there is as it were a plague in the house" (35). If there were more of such confession of evil, our ecclesiastical houses would be the sooner cleansed.

WEDNESDAY, MAY 1.—Leviticus XV.

The ceremonial defilements alluded to in this chapter which called for purification were of a far less serious character than leprosy, and were for the most part little more than natural infirmities. Nevertheless, they were treated as involving uncleanness on account of the especial holiness required of Israel, as "God's Tabernacle was among them." Hence provision was made in the rites of purification here prescribed to "separate the children of Israel from their uncleanness, that they die not in their uncleanness when they defile my Tabernacle that is among them" (31). As the means of purification consisted in divers washings and sometimes sacrifices (14—29), they typified the cleansing of sin effected by that "precious blood of Christ," to which all these Levitical purifications pointed.

The less serious character of the defilement arising from sins of infirmity often tempts the Christian to regard them as less requiring cleansing by means of Christ's blood than the more serious outbreaks of sin, the defilement from which is undeniable. The teaching of this chapter should therefore lead us to value the more, and by faith to sprinkle our consciences the more, with the blood of the Lord Jesus Christ, which "cleanseth us from all sin" (1 John i. 7).

Let us be warned by the teaching of this chapter to palliate no sin by regarding it as mere natural infirmity. Let us seek more of the teaching of God's Holy Spirit to see sin as He sees it, and to own it as He would have us do.

THURSDAY, MAY 2.—Leviticus XVI.

One of the most important chapters in the whole Bible. It describes the ceremonies of the Day of Atonement, the most solemn day of the whole year; the only day on which the Holy of Holies—type of "heaven itself" (Heb. ix. 24)—was entered by the high priest, "not without blood, which he offered for himself and for the errors of his people."

Mark the contrast between the high priest of Israel, "after the flesh," and our "great High Priest." The former, being a sinner, must first offer sacrifice for himself, before he could offer for the people (11—14), and this double offering must be repeated every year; whereas, our High Priest, having no sin of his own, offers but Himself, once for all; an offering never to be repeated. Hence the abiding results of his once-offered sacrifice, which admits of no repetition, and secures "eternal inheritance" (Heb. ix. 15). Those, therefore, who are truly trusting in Him as their Priest not only need no further repetition in any form of the once-offered sacrifice, but dare not insult the majesty of his eternal Priesthood by recognising any earthly sacerdotal priesthood that pretends to obtrude itself into the sphere of his sacrificial service. The words of ver. 17 should be noted, "There shall be no man in the Tabernacle of the congregation when he goeth in to make an atonement in the holy place, until he come out, and have made an atonement for himself, and for his household, and for all the congregation of Israel." All priestly function of every kind was to be suspended, the Tabernacle itself (the sphere of sacrificial service) was to be deserted, *until he come out*. Heb. ix. 28.

Observe too that the scapegoat was not offered as a sacrifice, but was a second goat (like the second bird, xiv. 6, 7) added to complete the type by showing the efficacy of the sacrifice of the first goat. Its bearing away into a "land of separation" (marg.) the sins confessed over its head finds its fulfilment in "their sins and their iniquities will I remember no more" (Heb. viii. 12).

FRIDAY, MAY 3.—Leviticus XVII.

An important chapter, viewed as a supplement to the last. If the blood even of bulls and goats was to prefigure such a wonderful result as that expressed in the words of xvi. 30, "That ye may be clean from all your sins before the Lord," how carefully must its sanctity be guarded from common use, so that its sacrificial efficacy may be duly recognised. The typical significance of the blood is expressed thus (11): "For the life (Heb. 'soul') is in the blood: and I have given it to you upon the altar to make atonement for your souls: for it is the blood that maketh atonement *by reason of the life* (Heb. 'soul')," R.V. The italics mark the improved rendering of the Revised Version, which throws light on the whole passage, as showing that the atoning efficacy of the blood lay in the life it contained.

But mark carefully that it was in the life poured out, not in the veins, wherein the atoning efficacy lay. This is an important point, and refutes the notion that the blood of Christ means the life of Christ. The word for life when used of Christ's life is a different word, both in Hebrew and Greek, from that here used. The word here is "soul." The same word is found in Isa. liii. 12, where its meaning cannot be mistaken: "He hath poured out his soul unto death."

It is, then, the death of Christ, not the life of Christ, which is meant when His blood is spoken of, and no better parallel can be found to explain the meaning of "The blood of Jesus Christ his Son cleanseth us from all sin," than that of Lev. xvi. 30, of which (in the Greek version) the Rev. H. C. G. Moule remarks, "This is a close and impressive verbal parallel to 1 John i. 7."—*The Cleansing Blood.*

SATURDAY, MAY 4.—Leviticus XVIII.

The subject of this chapter is an expansion of its opening words, in which, after assigning as a motive, "I am the Lord your God," the Lord says, "After the doings of the land of Egypt, wherein ye dwelt, shall ye not do: and after the doings of the land of Canaan, whither I bring you, shall ye not do."

Had Israel been faithful to the orders received to drive out the nations of Canaan, there would have been less necessity for the latter part of the above command, but He who could foresee their failure in this respect warns them of the danger which the Canaanites whom they had failed to drive out would prove. "They shall be snares and traps unto you" (Josh. xxiii. 13). So is it with the professing Church. She has become mingled with the world to such an extent that Christians need to be warned, not only not to do after the doings of the ungodly world, out of which they have come, but also not to do after the doings of the professing Church into which they have come.

The various unlawful marriages and offences against purity which are here forbidden, both exhibit the low state of morality of the heathen world, and the uncompromising opposition thereto of God's holiness. The sanction on which the whole code rests is—"I am the Lord your God" (2, 30). With this the chapter begins, and with this it ends.

Let us in all our efforts to "follow holiness, with-

out which no man shall see the Lord" (Heb. xiii. 14), remember that in these words, "I am the Lord your God," we have not only a motive, but also a power. Hence we read (xx. 7, 8) not only "sanctify yourselves," but also "I am the Lord which sanctify you." This power of sanctification which the Lord is to his people is spoken of in 1 Thess. iv. 7, 8, in a passage which may well be quoted as a New Testament commentary on this chapter: "God hath not called us unto uncleanness, but unto holiness. He therefore that despiseth, despiseth not man, but God, *who hath also given unto us his Holy Spirit.*"

International S.S. Lessons.

Sunday Afternoon, May 5.

The Command to Watch.

Mark xiii. 24—37. Golden Text: Ver. 33.

These verses are a continuation of the address commenced in the former lesson. Our Lord is still on the Mount of Olives (3), and is answering the question of his disciples (4). In the last lesson He described the events which must precede his second advent, but which will characterise the whole of this dispensation, and which, therefore, were not to be regarded as signs of the end (7, 8). In this He deals with the end itself, and the events which will *immediately* precede it. Ver. 24—31 announce the Advent and its accompanying signs. Then from 32 to 37, we learn our duty in relation to it.

The Advent and its signs.—"In those days, after that tribulation" (24). Matt. xxiv. 29 says "*Immediately after.*" The tribulation described in verses 14 to 23 is generally limited in its application to the past destruction of Jerusalem. It is difficult to understand how our Lord could speak of his second coming as occurring "immediately after" that event, when already 1800 years have elapsed. There is much to be said for B. W. Newton's application of vv. 14 to 23 to a *future* event. But, if that be denied, it may still be admitted that the tribulation of the Jews, which began when Jerusalem was destroyed, continues still. "*The sun shall be darkened,*" &c. (24, 25).—We are certainly disposed to give the signs in the heavens a literal interpretation. They may be accompanied by distresses and commotions in the Church and in the world. But they are included among the signs referred to in ver. 29; and if they are so indefinite and vague, as Ellicott contends they should be, of what value are they as signs? A sign not less remarkable accompanied the crucifixion (Matt. xxvii. 45); these also are to be literally fulfilled.

"*They shall see the Son of Man,*" &c. (26).—This is undoubtedly literal, and is frequently described elsewhere in similar language. See xiv. 62; Acts i. 11; 2 Thess. i. 7; Rev. i. 7. This event is the subject of New Testament prophecy, and the hope of New Testament saints, as much as the first advent was predicted in the Old Testament, and looked for by God's people then. The very same Jesus, whom the world crucified, and whom still it rejects, is "coming in the clouds with great power and glory." No event of the future is more certain than this.

"*He shall send his angels,*" &c. (27).—As the angels were associated with the first appearing (Luke ii.), so will they be with the second. Their work shall be to "gather his elect from the four winds"—from every quarter of the earth. This is more fully described in 1 Cor. xv. 51, 52; 1 Thess. iv. 16, where the resurrection of dead saints is included. And the trumpet referred to there is also mentioned in Matt. xxiv. 31. This verse (27) asserts the *personal* and *public* appearing of the Son of Man, as against the ideas of a spiritual coming, and a *secret* personal coming.

"*Learn a parable,*" &c. (28, 29).—It is certainly impossible for anyone to fix the day or the hour when the second advent will take place. Yet in avoiding this evil we must not fall into its opposite. We *are* to look for *signs*. Just as in the fig trees, the forth-putting of leaves tells that summer is near, so are there certain signs, which just as certainly foretell the coming of Christ. (This parable acquires greater significance from the fact that on the Mount where Jesus sat He could see numerous fig trees growing). What are the signs? Surely those just mentioned (24—26). It is significant that among these signs no mention is made of universal peace, or of the world's conversion. Nor are they referred to as *ever* occurring before the Lord's second appearing. The signs are of an opposite character.

"*This generation shall not pass,*" &c. (30, 31).—The word generation is sometimes applied to persons then living, but it is also used for the nation. So Alford teaches. See Matt. xxiii. 35, 36. In this sense the word has a remarkable fulfilment in the Jews. Although their city is destroyed, and they are scattered, yet they have never lost their national characteristics. They are themselves a witness to the truth of the words of Jesus.

Our duty in relation to the Second Advent (32—37).—We may not presume to know the time (32). Knowledge upon this matter is with the Father only (Acts i. 7). Even "the Son" had put Himself under such limitations during his earthly life that He did not know. And his contentment with such a condition rebukes the curiosity and arrogance of those who presume to fix the day. Indeed, the duty of watchfulness, which our Lord here enforces, requires an amount of uncertainty as to the time. "Watch...*for* ye know not." It was this which kept the Apostles and the early Christians in a condition of continual expectation.

The one duty enforced in ver. 33—37 is "Watch." Be ready—so expect the event, and be so constantly ready for it, that it will not come upon us entirely as a surprise (1 Thess. v. 4).

Watching is connected with praying (33).—The spirit that prays *for* the coming (Rev. xxii. 20); that desires during his absence to maintain fellowship with Him; that recognises the presence of difficulties and dangers which only He can overcome; that claims daily fulfilment of his promises: this is inseparable from true watchfulness. A prayerless Christian is not watching. Prayer is our watchtower. Combine the two (xiv. 38; Col. iv. 2).

Watch and work (34).—This parable reminds us that we are all servants under authority to an absent Lord, who may at any moment return. He has committed "to every man his work," and to be found at our work is the best possible preparation for his return. Nothing should so stimulate to active and faithful service as the anticipation of the second advent. When the legislature was sitting at Hartford, on May 19, 1780, the day suddenly became so dark that birds were silent, and domestic fowls retired to roost, while the people believed that the judgment was at hand. The House of Representatives adjourned, and the Council proposed to do the same. Colonel Davenport objected. "The Day of Judgment is either at hand, or it is not. If it is not, there is no cause for an adjournment; if it is, I choose to be found doing my duty" (Matt. xxiv. 46).

Watch and wake (35, 36).—As the master of the house may return at any of the four night watches—even, midnight, cockcrowing, or morning—so at any unexpected time may the Lord come. Let Him not find us "*sleeping.*" Not physical sleep, but such as the Apostle warns against in Rom. xiii. 11—14, and 1 Thess. v. 1—10. Do not these passages declare what true wakefulness is? Live as "children of the day." The duty of watching is therefore connected with praying, with working, and with living in practical holiness. In this comprehensive sense, Jesus says to *all*—"Watch" (37).

MR. F. S. ARNOT'S PARTY.—Mr. W. Smart, Funchal, Madeira, writes on April 2:—Mr. F. S. Arnot, Mrs. Arnot, and party arrived safely at Madeira yesterday afternoon, and proceeded on their voyage at 10 p.m. A meeting for praise and prayer was held after supper in my house. Mr. H. Maxwell Wright, who arrived the other day from the Azores, led in prayer, and each of the brethren prayed in turn for more earnest consecration, for the friends at home, and for those in heathen darkness whom they seek to save.

MISSIONARIES FOR THE CONGO.—A valedictory service was held at Regents'-park Chapel, on Monday evening last week, in connection with the departure of five Baptist missionaries to the Congo. Rev. F. B. Meyer presided. Mr. A. H. Baynes mentioned that Mr. H. White had acquired a knowledge of carpentering and gardening, and to test his fitness for the work before him, he had walked from Antwerp to Rome, entering the Campagna in August. Mr. W. L. Forfeitt had a knowledge of telegraphing and dispensing. These young men would probably be stationed on the Upper Congo, above Stanley-pool, at Lukolela and Bolobo. The other missionaries, Mrs. Holman Bentley, Mrs. Mookenaar, and Rev. P. E. Comber, had already been engaged in the work, and were now returning.

WORLDS BEHIND.

When Spring, with breath of opening flowers,
Sits singing on the hills,
And youth is dancing to the strain
In love's delirious thrills;
Here, as in fabled fairy climes,
In youth's ecstatic dream,
We build enchanted palaces,
From bubbles on life's stream.

As time repeats the Uzzite's tale,
When wealth and friends expire,
When pain shoots through the hollow bones
Electric tongues of fire;
In this "wild north land" of our woe,
What mysteries are unfurled!
Our chastened spirits touch and know
A world behind our world.

Beside the bosom's cold hearth-stone,
When freed from masks of night;
When proving sin is darkness all,
That all in God is light;
In this "great lone land" of our need,
God's rarest gifts are given—
The freshness of immortal youth,
The infant joys of heaven.

Donemana, Ireland. J. K.

AUSTRIA'S GREAT NEED.

"A Ten Years' Resident," in a recent letter, tells a sad tale of spiritual darkness and sinful life in the German provinces of the Austrian Empire. Generally speaking, the people are kind-hearted and polite, and intemperance is not so largely indulged in by them as in other countries of the Continent. But there is a great lack of truthfulness, and deception is quite the rule among high and low, alike in home, social, and political life.

Another great blot on the community is impurity of life. The Austro-Hungarian State Lottery is a very serious evil, exciting passions which continually lead to fraud, misery, and not unfrequently are followed by suicide. Several members of the Austrian Parliament have agitated for the abolition of the lotteries, but hitherto their noble efforts have not availed much.

Asking how people of good natural qualities can have become so degenerate, the correspondent, from whose letter we are quoting, says: "I am convinced that Popery is the chief cause of it. Rome's system of indulgences, absolutions from sin, the immoral life of many of the priests, and, above all, the prohibition of the reading of the Bible, the only true standard of righteousness and purity. These go far to explain the state of things. When reproved for untruthfulness or unchastity, people say: 'Our parson does the same. If I go and confess to him, he gives me absolution, and all is right again.' No wonder society gets corrupt, and wickedness abounds on every hand!" In some concluding words the correspondent says: "I have not written to expose unnecessarily the wounds of a suffering nation whom I love and pity from the heart; but I write in order to raise a voice of warning to the British Christians against Romish encroachments, and also to enlist their sympathies for those few and scattered workers who are spreading Gospel light and truth in this priest-ridden country."

WANTED—FOSTER-PARENTS.—Under this heading, Dr. Barnardo gives, in the April *Night and Day*, a list of children recently admitted to his Homes, whom he would like Christian friends to adopt, paying the needed £16 for at least one year's maintenance. A photograph and full particulars of any of the children will be sent to anyone who will promise to contribute that sum. The Doctor's address is 18, Stepney-causeway, London, E.

THAMES CHURCH MISSION

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THE ANNUAL MEETING

WILL (D.V.) BE HELD AT

THE MANSION HOUSE, on MAY 8, at 3.30 p.m.

THE RIGHT HON. THE LORD MAYOR has promised to Preside.

SPEAKERS:

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REV. W. H. BARLOW, M.A., Vicar of Islington;
SIDNEY GEDGE, Esq., M.P.;
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IN AID OF THE

MORAVIAN MISSIONS.

THE ANNUAL MEETING

Will be held on FRIDAY, MAY 3, 1889,
IN EXETER HALL (COUNCIL ROOM).
The Chair will be taken at 3 p.m., by

GEORGE WILLIAMS, ESQ.

Speakers:—The Rev. Handley C. G. Moule, M.A., Ridley Hall, Cambridge; the Rev. Hugh Price Hughes, M.A.; Lieut.-General Sir Robert Phayre, K.C.B.; the Rev. W. C. Tucker, vicar of St. Matthew's, Kensington, and other friends.

THE ANNUAL SERMON

On behalf of the Missions will be preached (D.V.) on WHIT-SUNDAY, JUNE 9, 1889, at

ST. AUGUSTINE'S CHURCH, Highbury New Park, N.
By the Rev. GORDON CALTHROP, M.A.
SERVICE AT 11 A.M.
Office: 29, Ely Place, London.

THE HOME MISSION WORK of the CHURCH.

CHURCH PASTORAL-AID SOCIETY.

THE ANNUAL MEETING of this, the first Church of England Society to engage in Home Mission Work, will (D.V.) be held in Exeter Hall, Strand, London, on Thursday, May 2, 1889. The Chair will be taken at 2.30 p.m. precisely by J. D. Allcroft, Esq., President. Speakers:—The Venerable Archdeacon Straton, Vicar of Wakefield; Rev. Canon Howell, Vicar of Wrexham; Rev. J. Robertson, M.A., Vicar of St. Mary's, Kilburn; and Major Seton Churchill. Tickets may be had at the Society's Offices, Falcon-court, Fleet-street; Messrs. Seeley, Essex-street, Strand; Hatchards, 187, Piccadilly; Nisbet, 21, Berners-street, W.; and Partridge, 9, Paternoster-row, E.C. The ANNUAL SERMON of this, the oldest Society engaged in the Home Missions of the Church of England, will (D.V.) be preached at St. Dunstan's Church, Fleet-street, by the Right Reverend The Bishop of Bedford on Wednesday, May 1, 1889. Divine Service will commence at 7.30 p.m.

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THE ANNUAL MEETING

WILL BE HELD

On THURSDAY, MAY 9, at 3 p.m., at PRINCES HALL, PICCADILLY, W.

CHAIRMAN ... ... THE LORD KINNAIRD.

Speakers:—The Ven. Archdeacon Lefroy, M.A., The Misses Leitch (Ceylon), Rev. John McNeill, Rev. F. H. Baring, Colonel Roberts (Punjab), and others.

In consequence of the overcrowding of previous Meetings at the Morley Halls, it has been thought desirable to engage the Princes Hall, as affording ample accommodation. As a large attendance is anticipated, an early application for Tickets is desirable. They may be obtained from the Secretary, 2, Adelphi-terrace, London, W.C.

SERMONS: At All Souls', Langham Place, Wednesday, May 8, at 8 p.m., by Rev. H. Lewis. Also at Regent's Park Chapel, Thursday, May 23, at 11.30 a.m., by Rev. F. B. Meyer.

Thousands of Fishermen are engaged all the year round in providing OUR TABLES with fish. These men, who FOR US hazard their lives and toil through furious blasts and sleety storm (not only cut off from the comforts of home, but at two days' distance from medical or surgical aid), may rightly claim some small share in the privileges we so richly enjoy. THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS, carrying to the Fishermen the message of Divine mercy and love, affording relief in sickness, and cheering dull lives by their presence.

HELP WANTED FOR THE TOILERS OF THE DEEP.

TEN Mission Vessels now cruise with the Trawling Fleets, each being at once a CHURCH, DISPENSARY, LIBRARY, and CLUB. Funds are required to provide a Mission Vessel for EVERY FLEET, and for the maintenance of the HOSPITAL MISSION SHIPS *Queen Victoria* and *Albert*. The urgent necessity of these floating Hospitals is shown by the fact that during last year over 7,000 cases of accident and sickness were successfully treated on board the Dispensary of the Mission Vessels. WHO WILL HELP? Large or small Offerings will be thankfully acknowledged.

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THE RELIGIOUS TRACT SOCIETY.—Ninetieth Anniversary. THE PUBLIC MEETING will be held on Friday Evening, May 3, 1889, at Exeter Hall. The Chair will be taken at Seven o'clock, by the RT. REV. THE BISHOP OF BEDFORD. Speakers—REV. W. EVANS HURNDALL, M.A., REV. F. B. MEYER, B.A., SYDNEY GEDGE, ESQ., M.P.

A Choir of 600 children, from the Elementary Schools, will sing from 6.15 p.m. and during the Evening, under the direction of Mr. Joseph Proudman. Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London; or at the various Places of Worship throughout the Metropolis.

THE MISSIONARY BREAKFAST will be held in the Great Hall, Cannon-street Hotel, on Tuesday, May 14, at 9 a.m., under the Presidency of EDWARD RAWLINGS, ESQ., Treasurer of the Society. Tickets, Half-a-Crown each, may be had of the Secretaries, 56, Paternoster-row, E.C. LEWIS BORRETT WHITE, D.D. } *Secretaries.*
GEORGE G. GREEN, D.D. }

ARE FOREIGN MISSIONS A FAILURE?

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London: S. W. Partridge & Co., 9, Paternoster-row, E.C.

NATIONAL TEMPERANCE LEAGUE.—The ANNUAL MEETING will be held in EXETER HALL, on MONDAY, APRIL 29, at 7 p.m.

The Right Hon. and Right Rev. the LORD BISHOP OF LONDON, President of the League, will preside; and the meeting will be addressed by the Rev. R. H. Bullock, D.C.L., Aldershot; Rev. Father Nugent, Liverpool; Rev. J. Jackson Wray; Miss Agnes E. Weston, Devonport; J. B. Baron, Esq., M.D., Bristol; George White, Esq., Sheriff of Norwich.

The TEMPERANCE CHORAL SOCIETY (Conductor, Mr. James A. Birch) will give a short Concert, commencing at 6.30 p.m.; and will sing at intervals during the evening.

Admission Free. Tickets for Reserved Seats, 1s. each, may be obtained at the Offices of the League, 33, Paternoster-row.

NATIONAL TEMPERANCE LEAGUE.—The ANNUAL SERMON at the METROPOLITAN TABERNACLE will be preached on SUNDAY, APRIL 28, by the Rev. JOHN McNEILL, of Regent-square Presbyterian Church. Service to commence at 3 o'clock.

THE MAY MEETING

OF THE

SALVATION ARMY.

EXETER HALL, WEDNESDAY, MAY 1, AT 7 P.M.

THE GENERAL will speak on
"The Future of Missions."

MISS STIRLING will "Farewell" for Chillon Castle to complete her term of 100 days' imprisonment.

In consequence of a large number of friends having been unable to obtain reserved seats at previous meetings, the whole of the seats in the body of Exeter Hall will be reserved. Tickets, One Shilling, to be obtained at 101, Queen Victoria Street, E.C., or at the door.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — Second annual meeting of Mission Band, April 29, 7 p.m. Chairman, Mr. W. H. Seagram. Speakers — Dr. H. Grattan Guinness and Mr. W. R. Lane.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., April 28, 3 p.m., Mr. Alderman Phillips; 7 p.m., Rev. J. H. French. Fifteen days' Gospel temperance mission, commencing Sat., April 27, 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. W. R. Lane. Mon., Tues., Wed., and Fri., 8 p.m., young men's meetings. Bible-reading, by Colonel Puget, Sat., 8 p.m. Prayer-meeting, 1 to 2 (Sat. ex.). Thurs., 8 p.m., French Bible-class.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thurs., April 25, 8.30 p.m., address by Rev. J. Bashford. Wed., 6 to 10 p.m., anxious inquirers and strangers.

The West Central Mission.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free.

Conference Hall, Mildmay-park, N.—Sun., April 28, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Charles Inglis.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., May 3, all-day meetings. 11 a.m., prayer for churches and nations; 3 p.m., Rev. J. Wilkinson, on "Work among the Jews"; 7 p.m., Dr. Miller, on "The Anointing."

Great Assembly Hall, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Rev. E. A. Telfer.

St. George's Hall, Langham-place, W.—Dr. McKilliam, Sun., at 11 and 7. Wed., 8 p.m., Burlington Hall, Savile-row.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. April 26, Rev. F. B. Meyer.

Agricultural Hall, Islington, N.—Evangelistic address, Sun., 3 p.m.

Conference Hall, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. Dr. E.W. Bullinger.

Metropolitan Tabernacle, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

Presbyterian Church, Regent-square, W.C. — Rev. John McNeill, Sun., at 11 and 7; Wed., 7.30 p.m. Young people specially invited.

Regent's Park Chapel, Park-square East, near Portland-road Station.—Rev. F. B. Meyer conducts a service for workers and others, every Thurs., 11.30 a.m. Sun., 11 a.m. and 7 p.m. Gallery seats free.

Strangers' Rest, 163, St. George's-street, Ratcliff highway, E.—Monthly workers' meeting, Fri., May 3. Tea at 6; meeting at 7. Rev. Marcus Rainsford, jun., will speak on "Conflict and Victory."

Christian Lifeboat Crew.—Annual meeting, Conference Hall, Eccleston-street, S.W. (close to Victoria Station), Tues., May 7. 3 p.m., chair to be taken by Mr. J. E. Mathieson; 7 p.m., chair to be taken by Mr. Robert Paton. Canon Wilberforce and other friends are expected to take part.

Clapton Hall, Upper Clapton, N.—Mr. T. Shuldham Henry, Sun., 6.30 p.m.; Fri., 7.30 p.m.

Holloway Ragged School and Infants' Nursery, 17, Hornsey-road (near Holloway G.N.R. station).—Annual meeting, Fri., April 26, 8 p.m. Rev. W. Talbot Hindley will preside.

Christian Convention at Rome for the Deepening of Spiritual Life, April 28. Hon. sec., Miss Grace Filder, 27, Via Sistina, Rome.—Particulars from General Hatt Noble, Redhill, Surrey.

Torquay.—Fourth annual Christian conference, April 30 to May 2; subject—"The Attitude of the Believer with Regard to the Faith." Revs. C. A. Fox, W. Frith, C. Graham, J. J. Luce, E. N. Thwaites, Lord Radstock, Messrs. G. H. Pember, and W. Spencer Walton are expected to take part.

Newport and Isle of Wight Conference, Legh Richmond Hall, Newport, May 14-16.—Particulars from Rev. H. G. Thwaites, St. John's Vicarage, Newport, I.W.

Nottingham.—Convention for the deepening of spiritual life, Mechanics' Hall, May 20—23.—Hon. Sec., Rev. C. Lea Wilson, Radford Vicarage, Nottingham, of whom particulars may be obtained.

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ADVERTISEMENT.

Dear LOU.—Do write or come at once to your distressed, loving **MARIA**, the children, and R. C.

Notices.

Mr. Alex. Donaldson, of the Paris Mission to Jews, asks us to state that he has removed to 32, Rue des Francs-Bourgeois. The room at 6, Rue Malher is open each morning at 10 o'clock for reading the Scriptures, and at 3 o'clock for public work among the Jews. Mr. Donaldson will be glad to see and welcome all friends visiting the Exhibition.

Communications Received with Thanks. — M.A.H. A.D. R.K. C.N. H.E.B. D.R. A.M.G. W.R.B. M.McA. W.T. E.M. A.C.S. S.P.S. J.E.M. J.H. J.K. A.J.B. R.M. J.E.H. J.D. H.E.C. R.S. D.A.M. H.V. E.S. J.E. J.L.S. J.R.E. T.W. T.J.B. J.M.P. W.V. J.M. A.A.B. E.A. C.W.C. L B. E.P.H. M.S. G.J. A.M.S. T.M. W.S. D.M.L. A.McK.E. A.B.C. H.G.R. J.B.G. R.S B. A.S.E. J.B.S. R.O.L. E.H.B. N.K. R.M. W.R.B. J.P. J.H.M. G.H. C.A.T. G.J.H. C.A.D. E.F. C.H.C. E.M.E. G.H.W. C.B. F.C. W.K. Blue Ribbon. J.McA. A.McP. A.D. C.T.G. E.J.W. M.F.C. J.E.M. A.H. B.C.M. W.W. J.I. F.G. J.C.H. A.G. D.G P.P. W.E.D T.H. H.C.N. G.M. J.H.R, R.D.F. J.F. I.M. G.W. G.E.B. H.W.M. W.C. E.J.M. Commr. C.B. T.L.C. W.H. W.S.R. Dr. S. J.E.J. A.B.K. R.H.W.

Applicants for Tracts.—C. H. Warnkers, 13, St. Thomas-road, Park-road, Burdett-road, Bow, E.; H. G. Woodley, 105, Breakspear's-road, Brockley, S.E.; H. J. Orbell, 2, Silver-street, Upper Edmonton; A. Hallett, 12, Carlton-road, Rushmore-road, Clapton, E.; H. Haswell, 39, Great Russell-street, Bloomsbury, W.C.; Mrs. Coles, Coffee Tavern, Watton, Brecon; A. J. Gage, 38, Gedling-street, Dockhead, S.E.; Mrs. Moffat, 13, Bedford-row, Worthing; F. J. Halstead, 6, Prospect-terrace, Jarrow-on-Tyne; A. Gallimore, 82, Grosvenor-street West, Birmingham.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

Mr. R. Coad has had a very successful temperance mission in Jersey.

At the recent licensing court in Edinburgh the number of licences was reduced by twenty-two.

The Scotch Local Government Bill does not provide for the transfer of licensing to the proposed County Councils.

The Liverpool Branch of the British Women's Temperance Association is prominently officered by Good Templars.

At a meeting of Metropolitan Conservative M.P.'s a committee was appointed to examine and report upon the various Sunday Closing Bills affecting London.

Rev. E. H. Stribling, of the London Missionary Society, reports earnest temperance work by the Antsihanaka Mission, Madagascar, of which he is superintendent.

The Licensing Courts for Scotland, just held, have reduced the number of licences in the country, and in nearly every instance the ten o'clock closing hour has been continued.

Rev. David Russell, Glasgow, an early friend of the temperance cause, has been presented with £550, and a gold watch for Mrs. Russell, on the occasion of his ministerial jubilee.

An insurance manager states that insurance companies rarely succeed in contesting a claim on the ground that drink was the cause of death. Direct proof in such cases is very difficult to obtain.

It is said that the men employed in the construction of the Atlantic and Pacific Railway had tea instead of intoxicants, and that to the absence of the latter was due the speed at which the line was built.

A Parliamentary agent of one of the great liquor associations said recently that if County Councils had control of the licences, they would see it was not their interest to abolish public-houses at the cost of revenue.

In an action before Mr. Justice Cave, a woman has obtained from a publican £20 damages, on the ground that, owing to the negligence of his servants, he had supplied her with a pint of "porter containing some injurious element."

Rev. James Paterson, of Belgrave Presbyterian Church, in the course of a sermon on the drink traffic the other Sunday said:—"William Tell was asked to split with his arrow an apple laid on the head of his son. It is more difficult to smash the glass in the hand of a friend, and not wound the hand. God knows, it is the glass we aim at, and we mean to break it."

In view of the possibility that the Government may in the Scotch Local Government Bill, or in some other way, deal with the licensing question, the temperance reformers of Scotland have drawn up a statement setting forth that no legislative remedy for the evils produced by the liquor traffic can ever be regarded as meeting the exigencies of the case which does not empower the people to prevent public-houses being licensed in their respective localities.

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Balolo Mission, Africa—Misses C...	1	0	0
Tracts for Soldiers, India—J.T.	0	10	0
Tracts for Japan—J.T.	0	10	0
New Work, Spain (Mr. Greene)—T.N J.	0	10	0
Vaudois of the Upper Alps—T.N.J...	0	10	0
East London Training Institute—T.P.	1	0	0
Irish Evangelical Mission—T.P.	1	0	0
Miss Mittendorff's Orphans' Home—A Sailor ...	1	0	0
Spitalfields Gospel Mission—A Sailor	1	0	0
National Vigilance Association—A Sailor	1	0	0
Bridge of Hope (Miss Steer)—A Sailor...	1	0	0
St. Giles' Prison Mission—A Sailor	1	0	0
Day in Country Fund—T.P.	1	0	0
Mission to Deep Sea Fishermen—E.P.	0	5	0
Miss Weston's Work, Royal Navy—Voluntas ...	0	2	6
Suppression of Opium Traffic—S.J.K.	1	0	0
Homes of Hope, Regent-square—Misses C.	1	0	0
Bethel Santhal Mission—Misses C...	1	0	0
Luther Memorial Home—Misses C.	0	10	0
Ladies' Samaritan Society, &c.—Misses C... ...	0	10	0
Hospital for Paralysed & Epileptic—Misses C...	0	10	0
Ashburton Girls' Home—Misses C...	1	0	0
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London Samaritan Society (Free Meals)—Mrs. R. £1 1s; Miss J.E. 5s; Mr. P.P. 2s 6d.

"A Ton of Tracts."—Referring to the recent paragraph on this subject Miss Weston, of Devonport writes:—Mr. Alexander Allan most generously gave a free passage in one of his ships to the tracts from Boston (U.S.A.) to Glasgow, and thence to Devonport.

The most remarkable occurrence in the history of Protestant missions in Japan is the union of the churches under the charge of six boards of Presbyterian affiliation to make the United Church of Christ in Japan, and the probable union of this United Church with the body of Congregational Churches organised under the care of the American Board.

Soldiers at Fermoy, co. Cork.—Sir,—There is a large garrison at Fermoy, and my cousin, Miss Williamson, who has had good experience in work of the kind, has succeeded in finding and purchasing a most suitable and well-situated house where the soldiers, as well as the police whose barrack is only a few doors away, may find a reading-room, coffee-bar, and class-rooms, with kind hearts and hands ready to guide their feet into the way of peace. About £350 has been subscribed and spent in the way I have said, and as much more will be immediately required for repairs, furniture, &c. I heartily commend this Christ-like and undenominational work, and the workers, as worthy of sympathy and support. Major-General Rocke, Inspector-General of recruiting, Mr. A. B. Stoney, LL.D., secretary Christian Police Association, 15, Old-square, Lincoln's Inn, and Dr. Gilbart Smith, 68, Harley-street, W., are well acquainted with this project and may be referred to.

Yours faithfully, Geo. F. Trench.

Ardfert, Ireland.

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CASE FOR THIS WEEK.

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CASE of Mr. CHARLES MARTIN, at BRIGHTON.

It is between two and three years ago this patient, a wholesale confectioner, of 82, Trafalgar-street, first wrote to me and came to Coombe Lodge. He had read of my treatment in the *Gospel Standard*. His father had died of Consumption, and the son had never been strong from childhood, and had been subject to debilitating perspirations. Cough had come on, with yellow expectoration, breathing very short, appetite poor, secretions wrong. Was getting thinner in face and body, and weak. His own doctor had sounded him six weeks before his coming to me, and found a flatness in the right lung indicative of mischief there.

I found it to be a case in that stage which would require the utmost care.

In about six weeks he reported that the heavy, exhausting perspirations had abated; he felt stronger, and other symptoms had improved; he had gained four pounds in weight.

On the 1st February of last year I received a letter from him, in which he reports himself as wonderfully well.

On the 3rd December last he called to see me (as I had expressed a desire to publish his case), that I might satisfy myself. I found him perfectly well—not, of course, a man of robust constitution, and therefore requiring a little care. "I hope (he said) that the making known my case may do good to others."

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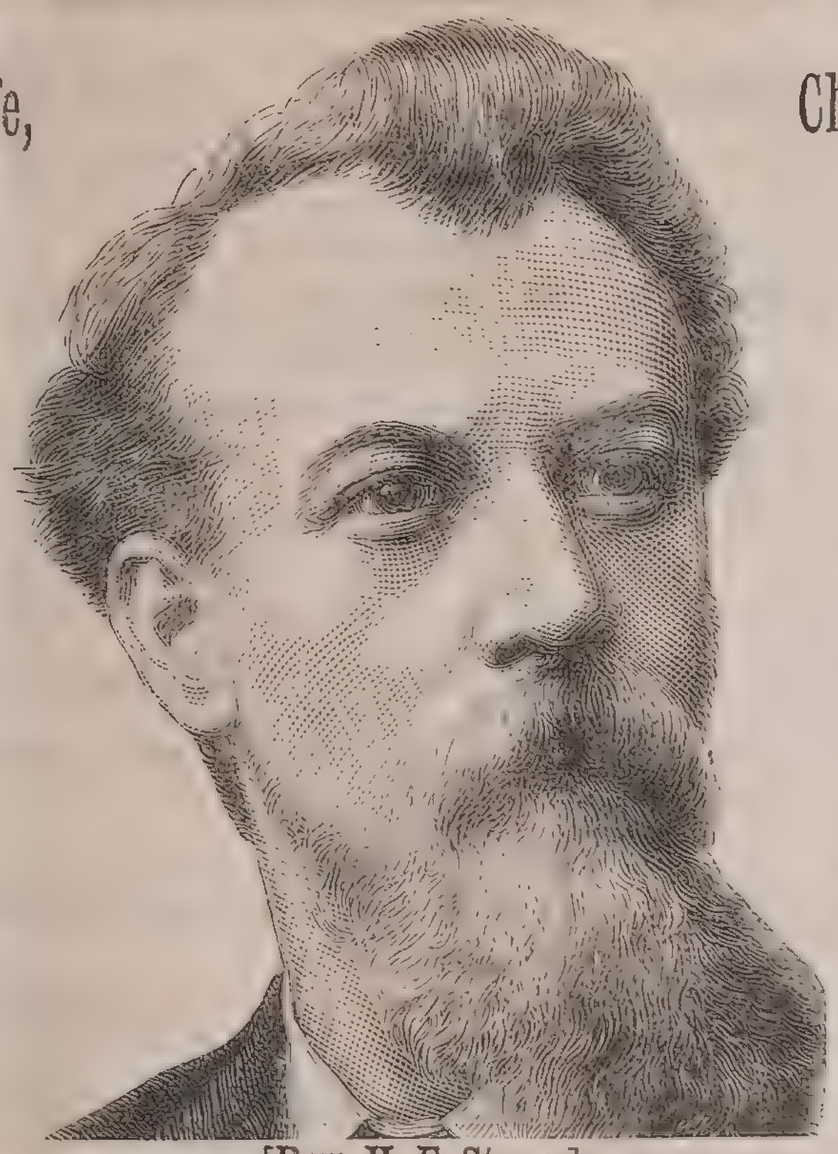
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F., 29, Kensington-place, Brighton.

HOUSEKEEPER OR COMPANION.—Domesticated. Economical manager, kind and attentive in illness. Good needlework. Three years' excellent reference from last situation. Christian and abstainer.—B., Geneva House, 111, Farleigh-road, Stoke Newington, N.

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MISSIONARY WANTED for village work, near London. Must be married. Abstainer. Able to teach in public and private. Church of England preferred. Salary £80, and house. State age and family.—W., 35, Lincoln's Inn-fields.

MATRON.—Wanted, an Assistant Matron for the London Female Penitentiary and Guardian Society. Candidates must be of undoubted religious character, and competent to cut out and teach plain needlework. Preference will be given to an abstainer who can play the harmonium.—Apply by letter, stating age, references, and salary required, to the SECRETARY, 191, High-street, Stoke Newington, N.

CHEERFUL CHRISTIAN WOMAN wanted, who for use of two furnished rooms in country village will attend on an invalid. Opening for good plain dressmaker. ALPHA, 25, Kensington Palace-gardens.

AN ACTIVE, EARNEST CHRISTIAN WOMAN wanted, age under 35. Must be able to cut out and make plain dresses, and assist in outdoor rescue and preventive work. Small salary. Temporary, with view to permanent engagement. WORKER, Fairlight, Westham, Weymouth.

MOTHER'S HELP.—Wanted, a respectable young person as Mother's Help for one little boy. She must be accustomed to children, and able to give good references.—F. G. J., Norman House, Stonebridge Park, Willesden, N.W.

CHINA AND GLASS BUSINESS.— A young Lady wanted, as Improver. A light knowledge of the trade essential. Comfortable home. R. B., 8, Guildford Lawn, Ramsgate.

YOUNG LADY.—Wanted in June, in a Clergyman's family (suburban), a young Lady to take charge of one little girl 8 years old.—Mrs. JOHNSON, 4, Windsor-terrace, Old Trafford, Manchester.

WANTED, FOR A SMALL CONVALESCENT HOME for Children, eight miles from London, a superior Woman as Nurse; wages £20. Good plain Cook, dairy, baking; wages £20. Housemaid; wages £12 to £14. Must be abstainers, and well recommended.—Apply Friday and Saturday at 6, Rutland-gate, S.W.

A NURSERY GOVERNESS wanted to take charge of four children under seven, where help is given. Must be a thorough needlewoman, and capable of instructing in music and singing. Church of England. State salary. Mrs. BAILEY, Temple House, Derby.

NURSE.—Wanted, a thoroughly trustworthy Nurse, not under twenty, for two children, ages six and three. Most comfortable situation for suitable person.—Mrs. GIBSON, 145, Shooters-hill-road, Blackheath, S.E.

NURSE.—Wanted in May, a Christian Nurse for three children, one an infant. Trustworthy and good-tempered. Good needlewoman. Age 22 to 30. Wages £20. Personal character required.—Mrs. C., Highfield, Upper Beulah Hill, Norwood, S.E.

NURSE.—Can a Lady recommend a well-principled and conscientious Nurse for a Lady's first baby, aged eight months? Single-handed, good needlewoman, Church of England, personal character, and strong health.—Address, stating wages (all found except beer, an abstainer preferred), to Mrs. DODSWORTH, 25, South Eaton-place, S.W.

NURSE.—Can any Lady recommend a trustworthy Nurse who can take an infant at night. Four children. Under-nurse kept. True Christian desired. English, French, or German. Mrs. WOODRUFF, Bagshot, Surrey.

A SUPERIOR CHILDREN'S MAID, or Nursery Governess wanted. Must be a good workwoman, fond of children, and accustomed to them, and assist in the teaching of the young ones. Would probably have the offer of going abroad with the family after a few months. E. C., 9, Vanbrugh Park-road, Blackheath.

A HOUSE-PARLOURMAID wanted. Must thoroughly understand her duties. Age not under 23. Church of England and an abstainer. A good personal character of some length required.—Mrs. LANGMORE, Firwood Lodge, Tunbridge Wells.

GOOD HOUSE-PARLOURMAID wanted in small family. Total abstainer. Good personal character required. Good wages to competent servant.—Mrs. CROSFIELD, Hurstleigh, South Park-hill, Croydon.

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MORLEY HOUSE	14, Fitzroy Street, Fitzroy Square, W.
GORDON HOUSE	8, Endsleigh Gardens, N.W.
WOODFORD HOUSE	28 & 29, Duncan Terrace, Islington, N.
GARFIELD HOUSE	361, Brixton Road, S.W.
NORFOLK HOUSE	50, Well Street, Hackney, E.
HYDE HOUSE	27, Somerset Street, W.
LINCOLN HOUSE	12, York Place, Baker Street, W.
DOMGAY HOUSE	11, Fitzroy Street, Fitzroy Square, W.

RENT of BEDROOM, including USE of DINING and SITTING ROOMS (with Library), **2s. 6d. and 4s. per WEEK.**

BOARD, *i.e.*, Breakfast, Dinner, and Tea, 4s. 6d. per Week. *Subject to Arrangement.*

Application to be made to the Superintendents of the respective Houses.

EXPERIENCED PARLOURMAID wanted, who thoroughly understands her duties. Christian and abstainer preferred. Must be quick and active, and strong in health.—Apply by letter only, Mrs. CADBURY, Moseley Hall, Birmingham.

A LADY IS DESIROUS of meeting with a young Girl, to whom a good home with domestic training and future wages, would be a real benefit.—Letters only, M., 5, Dulwich-rise, S.E.

PLAIN COOK wanted, for four Ladies. Abstainer. House-parlourmaid and page kept. £18 to £20. Lady recommends good, steady Indoor Servant (23).—17, Leyland-road, Lee, S.E.

A GOOD COOK wanted, used to school or house of business. Must be a Christian and a total abstainer, experienced, 30 to 45 years old, and with long character. Good health and active habits essential. Help given. Wages £20. Mrs. GUINNESS, Cliff House, Curbar, via Sheffield.

GOOD COOK wanted. Christian, abstainer. Established Church. Two in family. Personal character. Wages £30, no extras. Age 40. Also good Housemaid.—Mrs. KENT, Doughty's Library, 8, Fulham-road, London, S.W.

A TRUSTWORTHY GOOD COOK wanted for a small Home for Invalids. Church of England.—Address, stating real age, to Lady in charge, Helena Nursing Home, Brownlow-road, Reading.

STEADY GIRL, with good character, wanted (for two Ladies). Able to cook a joint. Another kept. All found; 4s. a week.—Apply before one o'clock, 5, Hogarth-road, Earl's Court.

A SUPERIOR YOUNG PERSON wanted as good plain Cook in family of two. Also thorough Housemaid. Must be trustworthy. Good wages. Apply for address, to N. W., 69, High-road, Lee, S.E.

HOUSEMAID.—Wanted, respectable young Girl as Housemaid, in Christian home where another servant is kept. 11, Wolseley-road, Crouch End, N.

HOUSEMAID wanted, for the country.—Mrs. COLE, Roxholm Hall, Sleaford, Lincolnshire.

KITCHENMAID.—A Christian young Woman wanted, strong, not under 18, for Coffee Palace. W. L., Rose and Crown, High-road, Knightsbridge.

GIRL FOR THE KITCHEN wanted at once, about 15. Honest, strong, healthy. Willing to be taught. Really fond of kitchen work. Small wages. Comfortable home. Strathkyle, Trewsbury-road, Sydenham, Kent.

GOOD GENERAL SERVANT wanted at once. Early riser. Nursemaid kept. Thorough Christian girl preferred.—Mrs. WILLIAMSON, Celia Villa, Queen's-road, New Cross Gate, S.E.

A GOOD GENERAL SERVANT, age about 30, wanted for a small family. No washing. An abstainer. Boy kept. Wages £20, all found. Mrs. N., 17, Alexandra-villas, Finsbury-park, N.

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CHAIRMAN ... ... THE LORD KINNAIRD.

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In consequence of the overcrowding of previous Meetings at the Morley Halls, it has been thought desirable to engage the Princes Hall, as affording ample accommodation. As a large attendance is anticipated, an early application for Tickets is desirable. They may be obtained from the Secretary, 2, Adelphi-terrace, London, W.C.

SERMONS: At All Souls', Langham Place, Wednesday, May 8, at 8 p.m., by Rev. H. Lewis. Also at Regent's Park Chapel, Thursday, May 23, at 11.30 a.m., by Rev. F. B. Meyer.

THAMES CHURCH MISSION

(INSTITUTED 1844).

THE ANNUAL MEETING

WILL (D.V.) BE HELD AT

THE MANSION HOUSE, on MAY 8, at 3.30 p.m.

THE RIGHT HON. THE LORD MAYOR has promised to Preside.

SPEAKERS:

RIGHT REV. THE LORD BISHOP OF MARLBOROUGH;
REV. W. H BARLOW, M.A., Vicar of Islington;
SIDNEY GEDGE, Esq., M.P.;
MARK KNOWLES, Esq.

Tickets at the Offices: 31, NEW BRIDGE ST., LUDGATE CIRCUS, E.C.

Secretary: Rev. H. BLOOMER.

THE RELIGIOUS TRACT SOCIETY.—Ninetieth Anniversary. THE PUBLIC MEETING will be held on Friday Evening, May 3, 1889, at Exeter Hall. The Chair will be taken at Seven o'clock, by the Rt. Rev. the Bishop of Bedford. Speakers—Rev. W. Evans Hurndall, M.A., Rev. I. E. Meyer, B.A., Sydney Gedge, Esq., M.P. [illegible] *Elementary Schools, will sing* [illegible] *Evening, under the direction of Mr* [illegible] *Proudman.* Tickets for Reserved Seats may be had on application to the Secretaries, 56, Paternoster-row, London; or at the following Places of Worship in the Metropolis: [illegible] MISSIONARY BREAKFAST will be held in the Great Hall, Cannon-street Hotel, on Tuesday, May 14, at 9 a.m., under the Presidency of Edward Rawlings, Esq., Treasurer of the Society. [illegible] Half-a-Crown each, may be had of the Secretaries, 56, Paternoster-row, E.C. Lewis Borrett White, D.D., George G. Green, D.D. } *Secretaries.*

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LONDON ASSOCIATION
IN AID OF THE

MORAVIAN MISSIONS.

THE ANNUAL MEETING

Will be held on FRIDAY, MAY 3, 1889,
IN EXETER HALL (COUNCIL ROOM).
The Chair will be taken at 3 p.m., by

GEORGE WILLIAMS, ESQ.

Speakers:—The Rev. Handley C. G. Moule, M.A., Ridley Hall, Cambridge; the Rev. Hugh Price Hughes, M.A.; Lieut.-General Sir Robert Phayre, K.C.B.; the Rev. W. C. Tucker, vicar of St. Matthew's, Kensington, and other friends.

THE ANNUAL SERMON

On behalf of the Missions will be preached (D.V.) on WHIT-SUNDAY, JUNE 9, 1889, at

ST. AUGUSTINE'S CHURCH, Highbury New Park, N.
By the Rev. GORDON CALTHROP, M.A.
SERVICE AT 11 A.M.

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Scripture Readers' Society

FOR IRELAND.

SPECIAL FUND.

In consequence of the lamented decease of a munificent Supporter of the Society, and the reluctant withdrawal of the subscriptions of other friends in Ireland through reduced circumstances, the Committee are grieved to announce that this year's accounts have closed with a balance of £186 4s. due to the Treasurer.

The fact has been made known to a few friends, who have already most kindly promised assistance.

The work of the Society has never been more urgently needed or more highly valued than at the present time, and donations towards the Special Fund will be most gratefully received by the President, by any member of the Committee: or by the Secretary,

CAPTAIN J. KEARNEY WHITE.

Offices:—27, Lower Pembroke-street, Dublin.
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The President, Lord Plunkett, Archbishop of Dublin	5	0	0
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LONDON CITY MISSION.

THE

EVENING MEETING

WILL BE HELD IN

EXETER HALL,

On WEDNESDAY, May 29th, 1889

The Chair to be taken at 7 p.m., by

EARL COMPTON, M.P.

Speakers:

Rev. Canon FLEMING, B.D., Vicar of St. Michael's, Chester Square;

Rev. CHARLES MOINET, M.A., Minister of Presbyterian Church, Kensington;

And Two of the Society's Missionaries.

The MISSION CHOIR will SING before and during the Meeting.

Tickets may be had of Messrs. NISBET & CO., 21, Berners-street, W.; HATCHARD & CO., 187, Piccadilly, W.; PARTRIDGE & CO., 9, Paternoster-row, E.C.; Mr. W. J. RAVENHILL, 221, High-road, Kilburn, N.W.; Mr. J. HEWETSON, 11 and 12, High-street, Hampstead, N.W.; WARREN HALL & CO., 88, Camden-road, N.W.; Mr. W. C. EDMONDS, 420, Brixton-road, S.W.; Mr. BURNSIDE, 20, Tranquil Vale, Blackheath; Mr. J. L. KING, Highbury-corner, N.; Mr. G. E. WATERS, 97, Westbourne-grove, W.; CARRINGTON'S BIBLE WAREHOUSE, Notting Hill-road, W.; Mrs. WADE, 98, High-street, Kensington, W.; FARMER & SONS, The Library, 1, Edwardes-terrace, Kensington, W.; Mr. JOHN COVENTRY, 400, Mare-street, Hackney, E.; Mr. G. H. HOLFORD, 2, St. John's-terrace, Leytonstone, E.; Mr. ALFRED SCOTT, 41, Broadway, Stratford, E.; and at the MISSION HOUSE, 5, Bridewell-place, Blackfriars, E.C.

A few special Reserved Tickets for ladies can be had, on application only to the Secretaries, at the Mission House.

May 3, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. L. Dahle, secretary of the Norwegian Missionary Society, Stavanger, and late missionary in Madagascar.

We recently adverted to the endeavour being made by some reforming members of the London County Council to purify the moral atmosphere of the music-halls. The best proof that their action is doing good is seen in the fact that the proprietors of these places of amusement are getting alarmed. We hope that by petition and by the supply of facts bearing on the evils of these places, the well-disposed public will strengthen the hands of Mr. Charrington and his friends.

Some who profess to be the friends of the working classes, unfortunately give them counsel worthy of their worst enemies. A few days ago, working people living in East and North-East London held a meeting in the open air, when several men of influence in the political world, actually encouraged them to protest against Mr. Stevenson's Sunday Closing Bill on the ground that it is "an unjustifiable attack upon individual liberty"! Referring to this a district medical officer has well pointed out, in the columns of *The Daily Chronicle*, that there are other aspects of this much-vaunted "liberty." He says:—

> Is it right for the sons of labour, after a hard week's work, to spend their wages in a public-house on a Sunday, when their wives and children are wanting the necessaries of life? Is it right to themselves as individuals? Is it fair for our young men to take their female companions into the public-houses on Sunday and give them drink, to which they often object? And, having thus taught them to drink, after a few years of unhappy married life, they too often violently assault them because they spend too much on intoxicants. What about the liberty of the thousands of publicans, their wives, the barmaids, and potmen employed on Sundays, in addition to the late hours during the week? How many of these are brought to premature graves by the drink traffic? I have seen so much sickness, poverty, and wretchedness through drink, that I wonder gentlemen can be found to countenance its indulgence.

That the weekly Rest Day is a real blessing, is being recognised in France, notwithstanding the reproach which attaches to that country for its "Continental Sunday." We are glad to observe that at a recent meeting of shareholders of the Paris-Lyons Railway, there was a debate on the important subject of Sabbath observance, in the course of which the manager of the railway is reported to have said:—

> The Board was not by any means indifferent to the question; it would, however, be impossible to give a weekly day of rest to every employé without recasting the entire railway legislation. As a matter of fact, none of the clerks did Sunday work, except in very rare cases of urgent business, neither did the navvies or workmen. The guards and drivers enjoyed one day of rest in every eight or ten. As regarded goods' stations, they could not be closed without permission from the Government, which had been applied for. In France, Sunday is the very day on which people travel most; there are extra trains on the suburban lines, and they are crammed. The difficulty may be met to some extent by a more highly organised service, and the company will grudge no expense it might entail.

The circulation of immoral literature in France is also being looked up. Hitherto the directors of the Paris-Lyons Railway have not exercised their right to exclude any objectionable book which the stall contractors may introduce, but henceforth they intend to do so. There is ground for great rejoicing in these indications of a really healthy zeal in France.

All true friends of the young will hail with approval the action of the Lord Mayor of London in discontinuing the supply of wine to the younger boys of the Bluecoat School on the occasion of their customary Easter visit to the Mansion House. We sincerely trust that this excellent innovation will now become an established practice.

The British Weekly announces that a "Discussion of the Atonement" is about to be commenced in its pages. The principles to be observed are stated as follows:—

> It is well to explain that we shall not seek to go beyond the Scriptures. Considerations drawn from other regions have weight, but they belong rather to an advanced stage of the argument. But in treating the evidence of Scripture, we recognise that light and truth are still to break forth from the Word.

This is well enough, and under the guidance of the Spirit much good may result, but we are not so assured as to the soundness of the following reasoning:—

> As for the Primitive Church, we hold that they started from the understanding they had of the book put into their hands. Thus they are no law to us who have had the book and the interpreting Spirit longer. We hold the same about the Reformers, the Puritans, and our fathers, though believing that in many respects orthodoxy has retrograded rather than advanced since the Reformation.

We fear that the lapse of time has not made men understand Christian doctrine better than did the Apostles and their immediate successors, and that "orthodoxy has retrogaded rather than advanced," not only "since the Reformation," but since the days of the Primitive Church itself. If we have had "the interpreting Spirit *longer*," probably the early Christians had it *stronger*. We shall be glad, however, if the proposed discussion shows that our fears are groundless, and hope that a useful purpose will be achieved by its mode of dealing with this sacred subject.

Miss Stirling, of the Salvation Army, previous to her departure to complete her term of 100 days' imprisonment in Chillon Castle, bade farewell to a meeting of friends at the Portman-rooms, Baker-street, W., on Wednesday afternoon. Miss Stirling has already suffered incarceration in a prison-cell for fifty-three days, for having admitted children to religious meetings in the Canton Vaud, without having sufficiently assured herself of their parents' consent, which she believed they had. Her appeal to the Federal Tribunal has been rejected, although the judges have intimated their impression that the sentence was unduly severe. We are sure our readers will uphold this devoted sister in prayer, that the days of enforced solitude may prove days of communion with her Lord, that her heart may be filled with praise, and that she may come forth more than ever qualified to declare the unsearchable riches of God.

In *The Nonconformist and Independent*, Rev. J. F. T. Hallowes gives an interesting and instructive retrospect of the missions he has conducted (forty-six in number) during the last two years. Amongst other "impressions" he chronicles the following:—One important use of a mission is that it follows up the effect often produced upon the hearts of hearers on the Sabbath-day, instead of allowing it to wear off. That the attitude of Christians present, "receptive or non-receptive, believing fully or feebly," has much to do with its success. That "prayer and pains" should precede and follow such effort. "Good preparation for a mission is itself a mission."

In each place visited, Mr. Hallowes usually devotes one afternoon to Foreign Missions, and one to Social Purity, thus giving a practical turn to his teaching. He also believes that much might be accomplished by missions of three days' duration, when it is inconvenient to extend them for a longer time. There is much else that we have not touched upon, which our readers, who are interested in this very important subject, will be well repaid for studying.

An article in the current number of *The Quarterly Review*, upon "Waste," is so valuable and timely a contribution to the subject with which it deals, that it is to be regretted it is not accessible in a cheaper form for wide circulation. The question of the intemperate and unwise use of non-intoxicants is thoughtfully touched upon, and much wise advice is given in regard to many habits which, seemingly innocent in themselves, are yet productive of waste, and might with advantage be forsaken.

Perhaps, however, the most striking of the writer's remarks are those in which he censures the labouring classes for their imitation of the richer classes in the matter of dress, many workmen now-a-days wearing clothes quite unsuited to their occupations. In this direction there certainly is room for great improvement, the desire for cheap finery being productive of much waste, which might with great benefit be avoided. The upper classes have, however, set an unhealthy example as regards luxury in dress, as in other things, and perhaps the needed reform ought to be inaugurated by those who are mainly responsible for the present excess.

It is stated that the voluntary contributions to the Episcopal Protestant Church in Ireland, during 1888, amounted to no less a sum than £148,000, an increase of over eleven thousand on those of the year 1887. Since the disestablishment the sum of £3,500,000 has been contributed, and the total sum now appropriated to parochial sustentation is something under £4,000,000. Very painful statements are put forward year by year in regard to the distress of numbers of the poorer clergy, but in the face of figures such as these it is not very

easy to see why there should be such striking inequalities in the ranks of a body of men not much exceeding twelve hundred in number.

We hope the following letter, which appeared in *The Times* of Thursday, last week, will meet with a hearty and universal response from those to whom it is addressed :—

Sir,—Will you kindly grant space for a few words on behalf of the observance of the Sabbath at the forthcoming Paris Exhibition? You are aware the Sabbath is not regarded there as a day of rest as it is by our British public, and we presume the Exhibition will be open on Sundays as on other days, but we trust all our English exhibitors will unanimously join in closing their exhibits on the Sabbath Day, and so teach our French brethren one good lesson.—The Harrison Patent Knitting Machine Company, Exhibitors, 133, Portland-street, Manchester.

It is stated that bull-fights with Spanish bulls are to be held in Paris during the forthcoming Exhibition. They are to take place weekly, and arrangements are made to accommodate for the disgusting sight thirty thousand people. The animals, it is said, are not to be killed by sword-thrusts, but simply tortured until they are no longer fit to make entertainment. When we read of the hideous pagan spectacles of the Flavian amphitheatre we are ready to think that Christianity has created a new humanity. Alas, there are modern tendencies that awake us from such a dream.

A correspondent, writing with respect to the state of our English villages, says :—

Drink is prosecuting its deadly work. In my village most of the children are brought up to drink beer; in harvest time a youth of sixteen will be allowed (by Christians) as much as three pints a day. What is the Church doing to counteract this state of things? Should there not be a united effort put forth by all true Christians to have no dealings with the accursed thing; to put it far from them? Not long ago a person gave me to understand that Mr. ——, the curate of her parish, was very nice, and, she added, "He invited my husband to go and have a pipe and a glass with him." It would have argued better for the welfare of the village youths if he had invited the husband to help him in forming a temperance class, and to get all the village boys and girls to sign the pledge.

It was recently said by a Paris publisher "Only two topics pay in French novels—blasphemy and lubricity, according to a word of Mr. Matthew Arnold." Such has been the outcome of sceptical philosophy, and, says Dr. Pressensé, in *The Christian World* :—

I note with deep regret the unblushing immorality of many of the theatrical performances of to-day... There is, indeed, a hopeful feature, and that is, the ever-deepening sadness and the pessimism that characterises the productions of French fiction.

It would be well for certain classes in England, with their materialistic drifts, to learn a lesson from this gloomy pessimism of France. Materialism is a strong enemy of man. It kills the nobler emotions out of which joy comes. It makes the senses the masters of life, and puts men on a lower level than that of brutes. No wonder that without conscience, and God, the soul by its misery protests against the swine's food with which the materialist tries to satisfy himself.

It is well that the following facts should be printed in Belgium on a red placard, and hung up, as they are, in workshops, with the approval of manufacturers:—With a population of six millions the annual consumption of alcohol is in Belgium seventy millions of quarts (*litres*). The population is increasing at the rate f 14 per cent.; the consumption of alcohol at 37 per cent.; madness at 45 per cent.; immorality at 74 per cent.; while suicide is increasing upon the past at the rate of 80 per cent., and mendicity 150 per cent. There are 5,500 schools, and 136,000 drinking places. It is of God's pity that in every kingdom protestors against this all-wasting traffic are raised up, but the connivance of Governments with such a fearful and costly source of misery and crime is becoming intolerable.

The Hospital, referring to the fact that there has been some excitement in Scotland in consequence of a nun taking the veil at Dumfries, the occasion being the first of the kind since the Reformation, takes wise advantage of the opportunity to make some sensible observations in regard to "consecrated women," and we can only regret that it is but seldom our secular press deals so pointed and aptly with such a topic. Amongst other remarks, the writer of the article says :—

Every nurse ought to consecrate her life more or less to the work, because it is a labour which demands the best that can be offered, and it is not to be lightly taken up, or hastily repented of. But the days of convents, we hope, are over for ever, and women with their great capacities for doing, as well as suffering, will never again, in great numbers, lock themselves up behind barred gratings... To fly from the world is surely a cowardly act, to fight with evil, as manifested in disease, is surely a brave one. If women wish to consecrate their lives, let them consecrate them to deeds, and not to words.

This day week *The Standard* had a very fair and generous leader on the Eight Hours' Labour Question, which is widely agitating the working men. It recommends perfect frankness on the part of opponents, and contends that the British workman can now-a-days appreciate honest opposition. It holds, moreover, that because of this reasonableness the question will not become dangerous. Whether this be so or no, the agitation for shorter hours of labour in many occupations is a just one, and the practical bearing of the consideration for others, which our Christian religion urges, is among the most pressing demands of the age. This only can solve the labour question.

DR. BARNARDO'S HOMES.—One of the most interesting occasions that we have ever seen in connection with these institutions was the Easter Festival at the Stepney Home last week. There was an immense crowd of friends and sympathisers, and the only drawback was the want of room. Next week we hope to give notes of Dr. Barnardo's excellent address to the young people present.

THE MAY MEETINGS.—Those who wish to get the fullest accounts of these numerous anniversaries should subscribe for the ten daily issues of *The Christian World*, published from Tuesday to Saturday of this and next week. The ten numbers will be sent by post for 1s. 3d. (*J. Clarke & Co.*, 13, *Fleet-street, E.C.*). The first number, dated Tuesday last, contains four sermons, besides full reports of meetings, and is really a wonderful penny-worth.

NORTH-EAST LONDON GOSPEL MISSION.—Some fifty of the workers of this Mission spent Good Friday amid the humble tenements of the dock labourers at Millwall. Street after street was made vocal with sacred song and Gospel testimony. At a crowded meeting in the mission-hall in the evening searching and refreshing addresses were given. Easter Monday found Mr. Chorley and his workers in Victoria Park, where the living voice was supplemented by the distribution of a large number of Gospel books, which were everywhere well received. The evening meeting of this occasion was held in the Balls Pond Hall of the Mission, and was largely attended.

Dr. Fulton and Romanism.

The Christian public of the New England States have lately been familiar with the name and speech of Dr. Fulton, as one of the keenest adversaries of the Romish Apostasy. Some two years since he felt an irresistible call to enter the lists as a speaker and writer on Romish teaching and practice, and for that purpose he resigned his pastoral charge in Brooklyn. He was moved to this, not merely in the interests of Protestantism as the birthright of the nation, but with a view to the enlightenment and salvation of individual Roman Catholics. He threw himself into the work heart and soul, and he has not been without an ample reward.

Nowhere, perhaps, has the fruit of his labours been seen more distinctly than in Boston, Mass. That New England city had for years past, in its municipal and social arrangements, been under the heel of Romish officials. The Bible was tabooed, and religious freedom was hemmed in on all sides. In August, 1887, Dr. Fulton preached his first sermon in Boston, exposing the inherent rottenness and the oppressive character of the Romish system. That sermon may be described as one of the matches that lighted the torch which has, in the providence of God, set the city of Boston fairly on fire with Anti-Popish zeal. The effect of the labours of Dr. Fulton, Rev. Joseph Cook, and other reformers, was seen last December, when the city arose in its might, and at the polls defeated the Romanists, so that now its Mayor and other civic officials are thoroughly Protestant, and freedom to teach the Bible and preach the Gospel is happily restored. Boston may be trusted, we think, to retain the precious possession of religious liberty which it has won.

Dr. Fulton is now on a visit to Europe. He is expected to speak in the Hall of Mr. R. Mellor, Nottingham, on Sunday and Monday next. He purposes being present at the meeting of the Protestant Alliance in Exeter Hall, on May 16. Immediately thereafter he intends to proceed to Rome, in order to study the workings of Popery at its fountain-head. We expect to see him back in England in July, when, if the way opens up, he is desirous of raising his voice as a witness against the abominations and manifold evils of the Papal system. We can certainly promise that those who may hear Dr. Fulton will have their interest awakened by his glowing recitals and experiences. May he be enabled to arouse from its lethargy our country, that seems in danger of dropping into "the lap of Rome"!

Dr. Fulton's pen, as well as his voice, has been busy; he has written four books on different phases of Roman Catholic doctrine and practice. They are :—"Why Priests should Wed"; "Washington in the Lap of Rome"; "Rome in America"; and "The Fight with Rome." The first of these will be published in a week or two, in popular form, by Mr. John Kensit, of Paternoster-row.

Communications for Dr. Fulton may be sent either to our care, or to the office of the Protestant Alliance, 9, Strand, W.C.

Missions and their Friends.

We have already directed attention to an important series of papers by "A Friend of Missions" which has just been concluded in *The Methodist Times*. They are now issued in a pamphlet, "A New Missionary Policy for India."* They were introduced by an editorial article headed, "The Fatal Mistake of Dr. Duff," which is said to have consisted in his conclusion, "when he was only twenty-four years of age, and after he had been in India for but six short weeks, that the missionary policy of all the missionary societies must be reversed!" His own proposal was "to educate the native aristocracy into Christianity, rather than to begin with Christ at the other end of the social scale, and to preach the Gospel to the poor and the despised. None can doubt the purity of Dr. Duff's motives and the intensity of his convictions. But no affectionate reverence for his memory ought to shut our eyes to the plain and palpable fact that his policy is a failure."

The writer of the articles quotes Rev. F. W. Gostick as saying in *The Harvest Field*:

> There should surely be some overwhelming reason to account for the fact that missionary societies are spending 37 per cent. of the large sum which they annually spend on secondary education, and 67 per cent. of the amount spent on colleges, on this small class, and also for the fact that so many of the societies' most able men should be given to this work.

It is contended, on the contrary, that

> The record of actual conversions in the high schools and colleges which have been carried on by Dr. Duff and his successors is lamentably brief... It may well be doubted whether the mission high schools and colleges can show an average number of Brahman conversions of one for each school and college for every five years of their existence. Meanwhile they have been diverting from evangelistic work the energies and talents of at least three-fourths of the ablest men sent out by all the Protestant missionary societies...

Nor is the ill result of Dr. Duff's system a merely negative one. The writer asserts—

> Christianity has no more pronounced foes in India to-day than many of the Brahmans, who are indebted for their education to Christian liberality. The men who are organising Hindu tract societies, and endeavouring in every possible way to promote an anti-Christian renaissance of Hindu thought and feeling, have in numberless instances graduated from the missionary colleges. This very fact enables them to parody and travesty the history and teaches of our Scriptures...If Christ and his Apostles had adopted the policy now pursued by so many Indian missionary societies, they would have attacked Judaism in its citadel by devoting all their energies to the conversion of the Pharisees. But we know that, whilst Christ uttered his scathing rebukes to the Pharisees, the glad tidings were ever proclaimed to the multitudes...

The conclusion is that experience teaches, and the "Friend of Missions" counsels, that our great missionary societies should devote the money now expended in higher education, partly to primary schools for the masses of the people, and partly to the development of native agencies; and send their best men to the work of preaching the Gospel.

The second paper dwells upon "the evils of a false position."

> Every missionary landing in India finds himself at once received into "society." In Calcutta he is presented at Court, and makes his bow to the Viceroy. In the other Presidency towns he is always welcome at the public receptions at Government House. The missionary in India with £300 a year and his bungalow—and this may be taken as a fair average of all the societies—is able, with ease and comfort, to mix in Anglo-Indian society in a style which he could not possibly do on less than £1000 a year in England....Viewed from the native standpoint, his social position is yet more "magnificent." The day-labourer in India gets as wage from two annas to four annas (2d. to 4d.) a day. The English artisan gets as many shillings. It is therefore plain that the relation of the missionary's income to that of the masses whom he is sent out to evangelise is in the same ratio as that of an Anglican bishop to the day-labourers in his diocese....The effect of this mode of living is inevitably to separate the missionary from the people, instead of bringing him into close contact with them. It is almost impossible for any man to occupy for years the position of a feudal lord without developing the feudal spirit. Men do successfully fight against it here and there, but it is not in human nature generally to wield almost absolute power, and receive abject reverence, without losing sight, more or less, of the great Christian principle of the brotherhood of all men.

The writer is careful here to state that this state of things was not brought about by the present generation of missionaries, and many of them are more than willing, of which they have given substantial proof, "to adopt a change in the style of living all round."

The third article points out a *Via Media* between the condition described in the previous paper and the asceticism and enforced celibacy which some have advocated. With regard to the latter, it is said that "the Hindu Fakir can always beat the Christian pseudo-Fakir on his own ground. Christianity is not an ascetic religion. Hinduism, in some of its phases, is essentially so. Unnatural asceticism is anti-Christian, and these attempts have so far proved that Christianity cannot be propagated by non-Christian methods."

> What, then, is the untrodden Via Media? In the India of to-day there are three totally distinct modes of living—the Anglo-Indian, the Eurasian, and the Native. The first of these is that adopted by the civilian and military classes and by the missionaries of the great Protestant missionary societies. The second is that adopted by the large town population of mixed descent and by the Roman Catholic priesthood. The third is that of the great mass of the people, which the Salvation Army has tried to adopt with such disastrous results. Last week I endeavoured to show that great evils arose from the adoption of the first by our missionaries. I now ask all true friends of missions, including the missionaries themselves, whether the time has not come when all those missionary societies who disbelieve in the principle of enforced celibacy should, for the first time, and unanimously, adopt the second of these styles of living. It would mean a considerable sacrifice for all concerned. It would involve the reduction of stipends from £300 to £150 per annum for married missionaries, and a corresponding reduction for single men....
>
> It may possibly be argued that health will suffer seriously from such a change in the mode of living. But it would be exceedingly difficult to prove that the health of non-commissioned officers in the army, foremen in mills and places of business, and other Europeans who live in India on an income of £100 to £200 per annum, is worse in any way than that of civilians and commissioned officers in the army.
>
> The advantages of the style of living which I have ventured to call the "Via Media" over ascetic methods, which have found so much favour of late, are manifold. There are very important advantages in the existence of one happy Christian *home* in a purely heathen Indian town. It is an object-lesson of the blessings of Christianity which has more weight than hundreds of sermons. Many educated Hindus to-day watch with a scarcely-to-be-regretted envy the fellowship and sympathy which unite the English missionary and his wife. The missionary home is a powerful influence for the amelioration of the lot of Indian women and the regeneration of Indian society. On the lines of the Salvation Army this phase of missionary influence vanishes. This is only one of many advantages which the "Via Media" has over the methods of the ascetic school.
>
> The gain which would result to the missionary societies from the substitution of this for their present policy would obviously be great. The immense distance which now separates the English padre from his Indian flock would be at least diminished by one-half.

It is insisted that three items of expenditure should on no account be diminished, but rather increased, viz.: the allowances for children in England; for sickness; and the present sanatoria on the hills must also be maintained unsparingly.

The concluding paper discusses "the secret of missionary finance," and advocates, after the example of Mr. Hudson Taylor and General Booth, that no pains or energy should be spared to record vividly the Progress of the War. The dull annual report must be supplanted by monthly or even weekly literature, illustrated in a popular fashion, and recording the work from week to week with a freshness and accuracy emulating that with which the secular press would record the progress of a great European war...Happy will be that Church and prosperous will be that missionary society whose leaders will thus devote all their energies to gain the sympathy and confidence of the great masses of the Christian public.

We cannot suppose that these criticisms and propositions will pass unchallenged. We shall look with interest for the replies which may follow. Our own impression is that the work in India is not so closely confined to one pattern as would appear from these sketches; and that in the future it need not be closely confined to the writer's *via media*. There is surely room for educational work like that of Dr. Duff, though it should not have the chief place allotted to it. It is well to call attention to the home life of the missionary as a powerful factor in the evangelisation of India; and to show that in Fakirism the Englishman cannot compete with the Hindu. We do not see why there should not be missionaries in each of the three circles into which Indian society is broadly divided. The main object, however, must be, first, definite conversion to God, and then the encouragement of native preachers and the formation of native churches under native pastors. The "Friend of Missions" is unquestionably right in his contention that the Scriptural course of the Gospel is upward from the poor to the rich, and not downward from the educated to the illiterate. "To the poor the Gospel is preached."

* *Methodist Times* Office, 125, Fleet-street, E.C. 2d.

Rev. Sam Jones in San Francisco.

This evangelist concluded his meetings in San Franscisco on March 31. The last service was a memorable one. Every available inch of standing room was taken, and thousands were turned away for want of room.

The meetings throughout were very largely attended. The secular press misrepresented the evangelist's utterances in various ways, and many were thus prejudiced against him, but not those who heard him. He has the power of sending his messages home personally. He fearlessly denounces sin in every form, and lukewarm church members are well shaken up. It is thought by those able to judge that fully 1200 real conversions were recorded during the meetings. We thank God for sending his servant to us. Robert S. Boyns.

San Franscisco, April 3.

BERLIN.—During the past winter a few courageous Christians, several of them pastors and doctors, have conducted a campaign against immorality, which stalks in Berlin as unblushingly as in most other large cities. The public conscience has been effectually stirred, in spite of the opposition of many influential journals. Never for a moment asking whether the tales running in their columns were inflaming evil passions, the editors of the organs of culture and modern progress have railed at the denouncers of wickedness, alleging it to be "immoral" publicly to rebuke social evils!

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

V.—Missionary Interest at Home.

I HAVE spoken of Missionary Funds, and of Missionary Interest so far as they represent it. But there is another branch of the subject, upon which "A Missionary" dwells, and upon which I must say a few words.

"A Missionary," in his second chapter, notices some recent signs of awakened interest, and says, "Thus the Church seems to have shaken off the sleep of ages." God grant that this may prove to be true! But our friend, when he speaks of "the Church," is really speaking of a comparatively small circle; and it is quite evident that he knows very little of anything going on outside that circle. The circle which he calls "the Church," is the circle of Christian people mostly connected with the revival movement of the last thirty years, with Mr. Moody's English campaign, and with the Mildmay Conference. Now, I am one of those who recognise to the full the wonderful work which God has graciously done in and by that circle of his servants. But there are vast numbers of godly, praying, consecrated people who have scarcely, if at all, been touched by it, and who know as little about it as its leaders know about them.

Now it is true that the circle really referred to by "A Missionary" has lately awakened to a much livelier sense of the solemn obligation involved in the Lord's great commission. In the estimation of many Christians, it was the reproach of the revival and evangelistic and consecration movements at home, that they almost entirely ignored foreign missions. Of course, the immediate object of these movements was different; but the fact really was that the leaders in them were for the most part not awake upon this subject. There were exceptions to this statement, no doubt. Mildmay began early to look abroad (though Mildmay itself, as we know it, is little more than twenty years old). Mr. Grattan Guinness's important work is not new. There were ardent individuals like Major Malan. But my general statement will not be disputed. The last half-dozen years have seen a mighty and a blessed change in the circles referred to. Mr. Grattan Guinness has not given his rousing appeals at the Mildmay Conference in vain. Mr. Hudson Taylor's quiet persuasive influence has been honoured of God to touch many hearts. THE CHRISTIAN has done a noble work by its wonderful collection of foreign missionary news from all parts of the world. Perhaps our brother, Reginald Radcliffe, may be called the Apostle of the new movement, or, let me say, the Elijah the Prophet. I thank God for Elijah with all my heart; still, he only began to lift up his voice a few years ago; and I have sometimes felt that while he believed it was almost a solitary voice, there were "seven thousand in Israel," nay, seventy and seven thousand, quiet people in obscure town parishes and remote country villages, who never even heard the names of Reginald Radcliffe and Grattan Guinness, but who knew the names of scores of missionaries, and watched their work, and read their printed letters, and prayed for them, and worked for them. And if this was so in the Church of England, as it was to my personal knowledge, much more was it so among the Wesleyans! Surely no one will suggest that missionary interest is a new thing with *them!*

Yes, it is not "the Church" that is waking up. In my judgment "the Church" as a whole is pretty fast asleep still. It is one important section (I don't mean denomination) that is waking up. But there have been other sections (again, I don't mean denominations) awake a long time, and working hard for the evangelisation of the world before the school represented by "A Missionary" touched it with their little fingers.

"A Missionary" reveals the narrow range of his vision by the illustrations he adduces of this awakening. He mentions the recent missionary conferences at Manchester, Sunderland, and other places. I heartily thank God for them, because they have helped to awaken the circles that needed awakening; but there were many other circles awake before. "A Missionary" uses the expression, "the gathering hosts at Manchester" (and other places). I had the privilege of addressing the first of the new Missionary Conferences at Manchester, three or four years ago. It was deeply interesting, but it only touched a very limited circle, even of devoted Christian people. Perhaps three or four hundred were present. Some months afterwards I addressed the ordinary annual C.M.S. meeting in Manchester. It was held in the Free Trade Hall, which was thronged to the ceiling. I suppose there were four thousand present at least, and the hymn singing was overwhelming. I never judge meetings by the numbers attending: I well know that it is an utterly fallacious test. The smallest meeting is sometimes the most fruitful. Still it was not I who used the phrase "gathering hosts." But my point is that probably very few of either circle even *knew* of the meeting held by the other. *Ergo*, let us not generalise too quickly.

Again, "A Missionary" mentions, as an illustration of the awakening, the new *Missionary Review of the World*, published in America, under the editorship of Dr. Pierson and Dr. J. M. Sherwood. Most justly does he praise it. It has been warmly welcomed, and is eagerly read by all of us who are sufficiently wide in our sympathies. And I rejoice that there is now a constituency for such a magazine.

But "A Missionary" is probably quite unacquainted with the missionary journals of long standing and wide circulation, which have prepared the way for it. For the first fifty years of this century there was a comprehensive one, which recorded the work of all societies, called *The Missionary Register*. Its volumes are most deeply interesting. It was gradually superseded, as missions extended, by the magazines published by the different societies. No one journal could possibly keep pace with the growing work. *The Church Missionary Intelligencer*, with its sixty-four pages monthly, and masses of close type, contains as much matter as Dr. Pierson's new *Missionary Review*, yet I find it utterly fails to record adequately even the work of the one society it represents. But it is supplemented by lighter magazines, quarterly papers, &c., and altogether we circulate over two million copies annually, of which one million are *sold*. This is one society only. What if I added on the others? Surely some few Christians were awake before my friend Dr. Pierson began his admirable *Review!*

May I venture to allude to one curious illustration of what I am saying. A few years ago I wrote a certain article in *The Church Missionary Intelligencer*. Certain paragraphs in that article were quoted shortly afterwards in certain tracts. From those tracts the same passages got quoted in one or two magazines. These magazines were quoted by other magazines, both in Europe and America, and the result is that again and again I meet with my own words, sometimes the very identical words, sometimes shaken up and re-arranged, in all sorts of unexpected places. I have actually heard them delivered in eloquent speeches. Of course their original source is utterly unknown to the writers and speakers who have honoured them by unconsciously reproducing them. I am not sure that "A Missionary" himself has not been influenced by them, though he does not use the very words. But the fact is that the new movement owes much more to the quiet, older movements than it is willing to acknowledge, or, indeed, than it is at all aware of. Many friends are like a revered member of the C.M.S. Committee, now gone to his rest, who one day came to me with one of the undenominational missionary papers in his hand, and said to me, "Look there! why don't you give us in your *Gleaner* an interesting article like *that?*" I looked at the article: it was copied bodily from the *Gleaner* itself, without acknowledgment!

"A Missionary," again, speaks of the recent "missionary crusade" preached by two or three of our honoured American brethren in the North of England and in Scotland, as a new thing. As regards Scotland, did he ever hear of Dr. Duff? Perhaps Dr. Duff, having had the misfortune to be an educational missionary, is regarded as out of court; nevertheless, as a missionary pleader at home, we have no man living who (to use an expressive colloquialism) can hold a candle to him. As regards England, is Robert Moffat so soon forgotten? But I will go further back, and come to much less mighty men. I have in my possession the actual original notes, written on half-sheets of note paper in a very minute hand, of sermons and speeches delivered by Rev. W. H. Havergal (the father of "F. R. H.") during a tour round Cornwall, for the Church Missionary Society, in 1826. Those speeches are very much like Mr. Reginald Radcliffe's and Mr. Hudson Taylor's in the present day. There is no tabulation of results; there were no results in those days to tabulate. There are no historical sketches of missions; missions, with one or two exceptions, as Tahiti and Sierra Leone, had as yet no history. They were appeals to the heart and conscience, based on the Lord's command and on the need of the heathen. Now, Mr. Havergal was but one of several devoted servants of the Lord who, in those days of

slow travelling by stage coach, journeyed all over the country, preaching a "missionary crusade," and sowing the seed which did, very slowly, yet very surely, in uncongenial soil, and despite adverse influences of all kinds, spring up to the glory of God.

On the branches of the subject dealt with in this paper, "A Missionary" falls into unconscious mistakes from pure lack of knowledge. But his general conclusion is most true, and cannot be too earnestly emphasised. What is wanted is a higher spirit of consecration to the Lord. I believe it is strictly true that our missionaries have represented the very best and highest consecration attained to by the Christian Church; and if it is desired to improve the quality of the missionaries, the quality of home Christianity must be improved first. In one respect, without the invidiousness attaching to the phrase as used in the articles under review, we may speak of the "average missionary." There have been missionaries above the average in self-abnegation, devotion to the work, and likeness to Christ; just as there have been Christians above the average at home. Even the "average missionary," as a matter of fact, is generally above the average of home Christians (I mean true Christians, not professing merely); but home Christians have no right to expect it, or to complain if it is not so. But there is no doubt that what is called the "consecration movement" is now turning into missionary channels, and I unfeignedly rejoice at it. Many of the best candidates who now come forward avow their indebtedness to it: certainly this is so among the Church Missionary Society's candidates. But when a home Christian, who has been at a convention and there received some special spiritual blessing from the Lord, immediately begins to judge every man by his use or otherwise of certain phraseology, and to criticise severely the missionary who has come home after twenty years' arduous service and has never been at a convention in his life, because that missionary happens to use a slightly different spiritual dialect, I say that that home Christian shows very little of the spirit of Christ.

EUGENE STOCK.

A PLACE FOR A HOLIDAY.

THE Vereinshaus (Mission House), Blankenburg, Schwartzathal, Thüringen, is a centre of evangelistic work. Situated at the entrance of the lovely Schwartza valley, with its splendid pine woods, exquisite scenery, and salubrious air, it offers to the tourist a charming resort, and to the tired worker a most refreshing rest, united with home comforts, and is within easy distance of Berlin, Dresden, Weimar, and the most interesting spots of Thüringen. Terms and other particulars may be had from Fräulein Von Weling, at the Mission House. References, Rev. Principal Cairns, D.D., Edinburgh, and Rev. D. B. Croom, Montrose.

Arrangements can be made for those wishing to remain the summer for the study of the language. The Mission House is entirely undenominational, and affords a good opportunity for an insight into Continental evangelistic work and acquaintance with many eminent Christian workers. An annual conference for the deepening of spiritual life is held in August. Any letters, accompanied by stamped envelope for reply, shall have immediate attention if addressed to Dr. Latchford, Medical Mission, St. Giles, W.C.

SIGNOR ROSTAN, of Messina, the deputation from the Waldesian Church Missions in Italy, has addressed meetings in many places in England. His appeal for support for the work has been heartily responded to.

ARMED EUROPE.

THE following letter has been addressed by Canon Westcott to *The Guardian*:—

SIR,—About fifteen years ago a writer in *The Times* called attention, in an impressive article, to the armaments of Europe. He showed that war itself could "add but little to the burden of warlike preparations which were then carried on in a period of unbroken peace"; that the forces, which were gathered ostensibly for security, were in fact the chief source of danger to nations which were filled with mutual suspicion; that "the evil already done was almost as great as any the world had yet suffered from, and was even more difficult to remedy." Since that date the armaments have been greatly increased, from six millions of men under arms, it is said, to ten and a half millions; the jealousies of the European nations have been inflamed; and those who speak with authority of the popular strain in Italy and Russia (if not already in France and Germany) describe it as close upon the breaking point. It can indeed hardly be otherwise. If material force is to be the only safeguard of freedom and right, there can be no prospect of peace, or even of stable rest, except in the dominion of a conqueror and the exhaustion of the conquered. A war of despair seems to be the natural issue of an indefinite period of continuous mistrust and increasing burdens.

The writer whom I have quoted laid the responsibility for the evil upon governments. "If such a state of things," he says, "is permitted to continue, it will be a disgrace to European statesmen." The real blame ought, I think, to be laid elsewhere. It rests upon Christians, and, in the largest measure, upon English Christians, who have been, and are, in a position to claim an impartial hearing from the Continental powers. But as yet they have not spoken with one voice. Our unhappy divisions have hid from us the grandeur, the power, and the obligations of our common faith in Christ, to our own great loss and to the loss of the world. There is, however, a prospect that we are beginning to take a truer view of our debt to the world. During the last few years there have been signs on many sides that there is a growing conviction that Christians, as Christians, have a witness to give on social questions. They have spoken on temperance and on purity. And now at length the time seems to have come when they can unite to express some of the views which they hold as to the true relations of States.

In the unavoidable absence of Lord Nelson, I was allowed to preside here at a meeting in which representatives of the Church of England and of the chief Nonconformist bodies were invited to consider their duty in regard to the warlike preparations of Europe. The following were present at the meeting: Mr. J. B. Braithwaite, Mr. W. C. Braithwaite, Mr. B. Broomhall, Mr. Percy W. Bunting. Rev. Dr. Clifford, Rev. Dr. Edmond, Mr. G. Gillett, Rev. J. P. Gledstone, Mr. J. E. Mathieson, Rev. F. B. Meyer, Mr. R. C. Morgan, Rev. H. W. Webb-Peploe, Rev. Dr. Westcott. Letters of apology for absence, with expressions of full sympathy with the objects of the meeting were received from Earl Nelson, the Dean of Worcester (Dr. Gott), Rev. Dr. R. Bruce, Rev. Dr. Falding, Rev. Hugh Price Hughes, Rev. Dr. A. Mackennal, Rev. Dr. Paton, Rev. Mark Guy Pearse, Rev. Dr. Reynolds. After a full exchange of opinions, the following resolutions were unanimously adopted:—

I. That in the opinion of this meeting the present condition of the armaments of Europe demands the urgent attention of all Christian Communions, with a view to—

(1) United prayer to Almighty God upon this subject.

(2) Combined action, in any ways possible, for the bringing about a simultaneous reduction of the armaments.

II. That with the object of carrying into effect the above resolution, the members of the present meeting pledge themselves to do their utmost to bring the resolution under the notice of their respective Communions.

III. That the members of this meeting resolve themselves into a Provisional Committee, with power to add to their number, to take such further action as may seem to be desirable; and that Messrs. G. Gillett, 9, Birchin-lane, E.C., and W. C. Braithwaite, 3, New-square, Lincoln's Inn, W.C., be requested to act as hon. secretaries of the Committee.

Note.—Those persons who wish to express their adherence to the movement are requested to send their names and addresses to either of the hon. secretaries.

We met for the most part as strangers to one another; but the spirit of the discussion, the calm, clear, sober words which were spoken, the steady determination to keep the treatment of the question free from the possibility of a political construction, the universal and deep sense, of what we owe to our one Master, in openly confessing his will, gave a strong pledge of the breadth of the sympathy with which the main resolution is likely to be received without difference of class or party.

Other cognate subjects were touched upon—the proposed Permanent Treaty of Arbitration between the United States and Great Britain, the significance of war as the extreme outcome of that spirit of selfish competition which follows from the acceptance of a material standard of well-being, the desirability of seeking co-operation with the movement on the part of the Roman and Greek Churches—but it seemed best to confine immediate action to a single point on which there was complete agreement.

The proposal to work for the simultaneous reduction of European armaments is definite, and deals with an urgent peril. It does not involve any abstract theories. It is not complicated by any considerations of party politics. It emphatically recognises that which is the object of our greatest statesmen. Such a disarmament would secure the lasting and honourable peace which the leaders of Europe have shown lately, once and again, that they sincerely desire. And we may reasonably hope that a strong expression of popular feeling will be welcome to those who have the conduct of affairs, as strengthening and encouraging them to adopt measures by which they may be delivered from the embarrassment of a policy which more and more tends to turn the provision for home defence into a menace. We are all sensible of the difficulties by which the question of disarmament is beset, but we cannot admit that they are insuperable.

If once we realise that the true interests of nations are identical, and not antagonistic, it must be possible to find some settlement of the existing causes of debate upon the Continent which will satisfy the legitimate aspirations of the great and generous nations in whose satisfaction Europe will find peace.

The effort has a wider bearing. I will venture to say that the opportunity for this confession of our faith is a gift of God. It is, I believe, a superficial view to refer the popular disparagement of Christianity, its origin, either to critical objections to its documents or to physical objections to its creed drawn from physical science. It springs in the last resort from moral causes.

Men can see that if our faith is true, we ought to have the remedy for the great sorrows of the world, and to show openly that we believe in its efficacy. They ask for great deeds and not only for great words. The claim is reasonable, and we must satisfy it or accept defeat. No unanswerable subtilties of literary or metaphysical argument will bring assurance to those who long passionately for the revelation of a living Lord. But if we are enabled to show that we have as Christians that which inspires us to work unfalteringly for a noble end, I believe that many who now range themselves against us will be ready to do homage to the truth which they have misinterpreted through our past faithlessness.

In this aspect we cannot forget that the favourable time for Christian action may soon pass away. The policy of disarmament, which can now be pressed as a service to the brotherhood of nations, is likely, before long, to find other advocacy, if the cause is not won in the name of God. And it will be an evil day for the world, if that which may now be so effected as to guard all the noblest heritages of the past, is at last extorted by the revolutionary movement of a class.

When Emerson said sadly, "The power of love as the basis of a state has never been tried," he proposed unconsciously the problem of the Church of Christ. To acknowledge the task which is laid upon us, even in this single matter which is now offered as the object of our prayers and labour, to approach it as men who know that they are not alone, to recognise in our trials the just retribution of our lukewarmness in times gone by, will be at least, if we see no immediate success, to make the fulfilment of the will of God for the nations easier for those who shall come after us.

B. F. WESTCOTT.

2, Abbey Garden, Westminster, S.W.

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The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXVIII.—CHASTISEMENT.

HEBREWS xii.

IT is hardly possible to suppose that any shall read these lines who have not drunk of the bitter cup of affliction. Some may have even endured a great fight of afflictions. Squadron after squadron has been drawn up in array, and broken its regiments on the devoted soul. It has come to us in different forms, but in one form or another it has come to us all. Perhaps our physical strength and health have been weakened in the way; or we have been racked with unutterable anguish in mind or body; or have been obliged to see our beloved slowly slipping from the grasp of our affection, which was condemned to stand paralysed and helpless by. In some cases, affliction has come to us in the earning of our daily bread, which has been procured with difficulty and pain, whilst care has never been long absent from our hearts, or want from our homes. In others, homes which were as full of merry voices as the woods in spring of sweet-voiced choristers, are empty and silent. Ah! how infinite are the shades of grief! how extended the gamut of pain! How many can cry with the Psalmist, "All thy waves and thy billows are gone over me!"

We can see clearly the reason of all this suffering. The course of nature is out of joint. Man's sin has put not himself only, but the whole course of nature into collision with the will and law of God, so that it groans and travails in its pains. Selfishness has also alienated man from his fellows, inciting him to amass all that he can lay hands on for himself, oblivious to the bitter sufferings of those around him, and careless of their woes. Whilst behind the whole course of nature there is the incessant activity of malignant spirits, who, as in the case of Job, may be plotting against us, revelling in any mischief, which, for some great reasons, they are permitted to work to our hurt.

There are different ways in which affliction may be borne.—1. *Some despise it* (5).—They refuse to acknowledge any reason in themselves for its infliction. They reject the lesson it was designed to teach. They harden themselves in stoical indifference, resolving to bear it with defiant and desperate courage. 2. *Some faint under it* (5).—They become despondent and dispirited, or lose heart and hope. Like Pliable, they are soon daunted, and get out of the Slough of Despond with as little cost as possible to themselves; or, like Timorous and Mistrust, turn back from the lion's roar. 3. *We ought to be in subjection.*—Lifting the cup meekly and submissively to our lips; calmly and trustfully saying Amen to every billow and wave; lovingly trying to learn the lesson written on the page of trial; and bowing ourselves as the reeds of the river's edge to the sweeping hurricane of trial. But this, though the only true and safe course, is by no means an easy one.

Subjection in affliction is only possible when we can see in it the hand of the Father of spirits (9).—So long as we look at second causes, at men or things, as being the origin and source of our sorrows, we shall be filled alternately with burning indignation and hopeless grief. But when we come to understand that nothing can happen to us except as our Father permits, and that, though our trials may originate in some lower source, yet they become God's will for us, as soon as they are permitted to reach us through the defence of his environing presence, then we smile through our tears, we kiss the dear hand that uses another as its rod, we realise that each moment's pain originates in our Father's heart, and we are at rest. Judas may seem to mix the cup, and put it to our lips, but it is nevertheless the cup which our Father giveth us to drink; and shall we not drink it? Much of the anguish passes away from life's trials, as soon as we discern our Father's hand; then

AFFLICTION BECOMES CHASTISEMENT.—There is a great difference between these two. Affliction may come from a malignant and unfriendly source, chastisement is the work of the Father, yearning over his little children, desiring to eliminate from their characters all that is unlovely and unholy, and to secure in them entire conformity to his character and will. But, before you can appropriate the comfort of these words, let me earnestly ask you, my reader, whether you are a child? None are children in the sense of which we are speaking now, save those who have been born into the Divine family by regeneration, through the grace of the Holy Spirit. Of this birth, faith is the sure sign and token, for it is written: Those that believe on his name, are born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. Are you a child? Does the Spirit witness with your spirit that you are born of God? Can you look up into his face and cry, Abba, Father? If so, you are surrounded by your Father's tender, loving care. Nothing can reach you without passing through the cordon of his protection. If, therefore, affliction does lay its rough hand upon your arm, arresting you, then be sure that it must first have obtained permission from One who loves you infinitely, and who is willing to expose both you and Himself to pain because of the vast profit on which He has set his heart.

1. *All chastisement has a purpose.*—There is nothing so absolutely crushing in sorrow as to feel oneself drifting at the mercy of some chance wave, sweeping forward to an unknown shore. But a great calm settles down upon us, when we realise that life is a schoolhouse, in which we are being taught by our Father Himself, who sets our lessons as He sees we require them. The drill-sergeant has a purpose in every exercise; the professor of music, an object in every scale; the farmer an end in every method of husbandry. "He does not thresh fitches with a sharp threshing instrument, neither is a cart-wheel turned about upon cummin; but the fitches are beaten out with a staff, and the cummin with a rod." So God has a purpose in every pain He permits us to feel. There is nothing fortuitous, or empirical, or capricious, in his dealings with his own.

The purposes which chastisement subserves are very various. Of course we know that the penalty of our sins has been laid on the head of our great Substitute, and that, therefore, we are for ever relieved from their penal consequences. But though that is so, yet often chastisement follows on our wrong-doing; not that we expiate the wrong-doing by suffering, but that we may be compelled to regard it in its true light. Amid the pain we suffer we are compelled to review our past. The carelessness, the unwatchfulness, the prayerlessness, which have been working within us, pass slowly before our minds. We see where we had been going astray for long months or years. We discover how deeply and incessantly we had been grieving God's Holy Spirit. We find that an alienation had been widening the breach between God and our souls, which, if it had proceeded further, must have involved moral ruin. Perhaps we never see our true character until the light dies off the landscape, and the clouds overcast the sky, and the wind rises moaningly about the house of our life.

Times of affliction lead to heart-searchings, and we become increasingly aware of sins of which we had hardly thought at all. And even though the offence may be confessed and put away, so long as affliction lasts there is a subdued temper of heart and mind, which is most favourable to religious growth. We cannot forget our sin so long as the stroke of the Almighty lies on our soul, and we are compelled to maintain a habit of holy watchfulness against its recurrence.

It is also in affliction that we learn that fellowship with the sufferings of Christ and that sympathy for others which are so lovely in true Christians. That is not the loftiest type of character which, like the Chinese pictures, has no background of shadow. Even Christ could only learn obedience by the things that He suffered, or become a perfect High Priest by the ordeal of temptation. And how little can we enter into the inner depths of his soul, unless we tread the shadowed paths, or lie prostrate in the secluded glades of Gethsemane. We who attempt to assuage the griefs of mankind must ourselves be acquainted with grief, and become men of sorrows.

Be sure, then, that not one moment's pain is given you to bear that could have been dispensed with. Each has been the subject of Divine consideration before permitted to come, and each will be removed directly its needed mission is fulfilled.

2. *Special discipline is evidence of special love* (6).—It costs us much less to fling our superfluities on those we love, than to cause them pain. Indulgence is a sign, not of intense but of slender love. The heart that really and wisely loves will bear the pain of causing pain, will incur the risk of being misjudged, will not flinch from misrepresentation and reproach; from all of which a less affection would warily shrink. It is because our Father loves us that He chastens us. He would not take so much trouble over us if we were not dear to his heart. It is because we are sons that He sets Himself to scourge us. But, oh, how much He suffers as He wields that scourge of small cords! Yet, hail each blow, for each sting and smart cries to thee that thou art being received into the inner circle of love.

When suppliants for his healing help came to our Lord, for the most part He hastened to their side. But on one occasion He lingered yet two days in the place where He was. He dared to face the suspicion of neglect, and the loving impeachment of bereaved love, because He *loved* Martha, and her sister, and Lazarus. He loved them too much to be satisfied with doing small things for them, or revealing only fragments of his great glory. He longed to enrich them with his precious revelation of resurrection life. But his end could only be reached at the cost of untold sorrow, even unto death. Lazarus must die, and lie for two days in the grave, before his mightiest miracle could be wrought. And so He let the thunder-cloud break on the

home He loved, that He might be able to flash on it light which broke into a rainbow of prismatic glory.

If you are signally visited with suffering, such as you cannot connect with persistence in carelessness or neglect, then take it that you are one of Heaven's favourites. It is not as men think, the child of fortune and earthly grace, dowered with gifts in prodigal profusion, who is best beloved of God, but oftenest the child of poverty and pain and misfortune and heart-break. "If ye be without chastisement, whereof all are partakers, then are ye bastards and not sons." Oh, ye who escape the rod, begin seriously to ask whether indeed ye be born again!

3. *Pain is fraught with precious results* (10, 11).—"Not joyous but grievous: nevertheless afterward." How full of meaning is "the afterward." Who shall estimate the hundredfold of blessing from each moment of pain? The Psalms are crystallised tears. The Epistles were in many cases written in prison. The greatest teachers of mankind have learnt their most helpful lessons in sorrow's school. The noblest characters have been forged in a furnace. Acts which will live for ever, masterpieces of art and music and literature, have originated in ages of storm, and tempest, and heartrending agony. And so also is it with our earthly discipline. The ripest results are sorrow-borne.

"The path of sorrow, and that path alone,
Leads to the Land where sorrow is unknown."

Holiness is the product of sorrow, when sanctified by the grace of God. Not that sorrow necessarily makes us holy, because that is the prerogative of the Divine Spirit; and, as a matter of fact, many sufferers are hard and complaining and unlovely. But that sorrow predisposes us to turn from the distractions of earth to receive those influences of the grace of God, which are most operative where the soul is calm and still, sitting in a veiled and darkened room, whilst suffering plies body or mind. Who of us does not feel willing to suffer, if only this precious result shall accrue, that we may be partakers of his holiness?

Fruit is another product (11).—Where, think you, does the Husbandman of souls most often see the fruit He loves so well, and hear the tones of deepest trust? Not where his gifts are most profuse, but where they are most meagre. Not within the halls of successful ambition or satiated luxury, but in cottages of poverty, and rooms dedicated to ceaseless pain. Genial almost to a miracle is the soil of sorrow. Necessary beyond all count is the pruning knife of pain.

Count if you will the precious kinds of fruit. There is *patience* which endures the Father's will; and *trust* that sees the Father's hand behind the rough disguise; and *peace* that lies still, content with the Father's plan; and *righteousness* that conforms itself to the Father's requirements; and *love* that clings more closely than ever to the Father's heart; and *gentleness* which deals leniently with others, because of what we have learnt of ourselves.

Nor is it for very long. Jesus, who endured the cross, and shame, and spitting, is now set down on the right hand of the throne of God. Ere long we, too, shall come out of the great tribulation, to sit by his side. Every tear kissed away; every throb of anguish stayed; every memory of pain allayed by God's anodyne of bliss. The results will be ours for ever. But sorrow and sighing, which may have been our daily comrades to the gates of the celestial city, will flee away as we step across its threshold, unable to exist in that radiant glory. "And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain." "For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us." "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory." "Wherefore lift up the hands that hang down, and the feeble knees."

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

VIII.—THAT COUPLE.

One Sunday morning when it was raining hard, and consequently the pews were emptier than usual, there strayed into church two strangers, who were duly shown into one of the vacant pews in front of the pulpit. They were distinguished-looking people; the gentleman was dark, with raven black hair, and his lady was as fair as he was dark.

Evidently they were stranded by the accident of the weather, and being unable to get to their usual place of worship, had turned in at the first open door they could find. They attracted considerable attention, not from any eccentricity or peculiar behaviour on their part, but from their remarkable appearance. Indeed, they were reverent and attentive throughout the service. When the text was given out they retired each to a corner of the pew, and settled themselves as if to endure the sermon.

The subject was taken from the twelfth chapter of St. Luke: "A man's life doth not consist in the abundance of the things he possesseth." The preacher said, "Neither does it consist in the use we make of our abundance, but in the use we make of it for God. We really possess nothing as absolute owners. Our possessions are God's gift, or rather loan, to us, to be used for Him, and we shall have to give an account of them hereafter."

The couple opened their eyes, and looked at one another, then looked up at the pulpit. They afterwards told me, that they were accustomed to sermons which put subjects before them for their consideration or otherwise, as they were disposed; but this one came straight at them as if it was intended for them alone, and what was more, it was upon a verse about which they had been speaking together at breakfast in the morning.

As the sermon went on, the lady took a paper or letter out of her pocket, the gentleman handed her a pencil-case, and she began forthwith taking notes, looking at her husband every now and then. If they had been within reach, no doubt they would have nudged one another, as some people do.

The preacher said: "What ingratitude and denial of God it is for anyone to speak of *my* goods, *my* barns, where shall I bestow *my* goods? how shall I enlarge *my* barns? The poor deluded man we read of in this Gospel, was only thinking of himself and his own advancement and progress in wealth. He did not acknowledge or thank God from whom his abundance had come." With illustrations and stories the lesson was sent home, or at least the intention was to do so, that men might be led to remember their Creator, and more than that, their Redeemer who loved them.

The couple remained upon their knees in silence after the sermon, and then rose up and sat in their pew till I passed by. It was clear from their looks that they desired to speak to me, so leaning over the pew, I addressed them kindly.

The gentleman said, "We have been remarking that it was very strange you should have taken the text you did this morning, and that we should have been here. We set out to go to another church. How did you come to choose that subject?"

I said, "I suppose the Lord chose it; and, besides, it comes in the lesson for the day. Why do you ask?"

The gentleman replied, "We were speaking about that very text this morning, and wondered what it could mean; and here you bring it forward and apply it as if you meant us. It never came to my mind to deny God, but I see plainly enough that we are living as if there was no God at all. We just live from day to day to take our pleasure and enjoy ourselves, and study our health, of course."

I said, "Will you allow me to call upon you this afternoon, as I have people waiting in the vestry to see me at this time?"

The gentleman assented, and handing me his card, passed out.

In the afternoon I did not fail to call and see these new friends. I found that the lady was titled, and the gentleman was the younger son of a marquess. They had no family, and were living, as the gentleman had said, for themselves and their own pleasure. He was a member of Parliament, detained late in the House night after night, and his wife also spent much of her time in the Ladies' Gallery of the House, taking as much interest in the proceedings of Parliament as her husband.

They received me kindly, and spoke out frankly enough.

"Do you mean to say that we are going to hell in living as we do?" asked the gentleman.

"Yes," I replied, "the Scripture says, 'The wicked shall be turned into hell, and all the people that forget God.'"

"Dear me!" he exclaimed, "that's a thing to know. No one has ever hinted such a thing as that to us before. We never do any harm to anyone. We wish to be left to ourselves, and we leave other people to themselves. We are very happy together, and quite content."

I said, "Then you have the more reason to thank God, and acknowledge his kindness to you. You should not live as if you were your own and your possessions your own, for God created you, and has redeemed you for Himself, with no less a price than the blood of Jesus."

"To tell the truth," said the gentleman, "I do believe there is a God, but I have no idea of Him as a person. He is to me a kind of abstract being, no one knows where, and sometimes I have my doubts about the things He does. What are we to do? If we cannot help ourselves we are obliged to submit, you know."

I replied, "I am glad that you acknowledge there is a God. Now dare to believe that He knows you and loves you both, and longs for you to be acquainted with Him. He so loves you that He gave his Son to die in your place, that if you believe in Him you should not perish, but have everlasting life. Just think, He loves and cares for you, and He has given you your position and possessions, and yet you do not know Him! The Son of God so loves you, that He willingly shed his blood to wash away your sins, and yet you do not thank Him!"

It was as much news to that couple, put in this way, as if they had been Mussulmen, as the gentleman called it. The anxious look with which they regarded me while I was speaking proved to my mind, that they were not resisting God, or even disposed to do so. On the other hand, it appeared they were willing to receive the word, and they did receive it. They were both of one heart and one mind in the matter, and both very thankful to hear this definite teaching.

It seemed as if the Lord had opened their hearts to take in the word spoken. I had prayer and thanksgiving with them, and then took my departure. So easy was their transition from death into life, that I could not help doubting the reality of their change. However, I had reason subsequently to be condemned for so doubting.

As time passed on, and I had more communication with my friends, I found evident tokens of grace in them. While hundreds of others who had long known the way of salvation were

disputing and backsliding, these two went steadily forward, growing in knowledge and in obedience to the Word. Their home was happy before; but it was empty compared with what it was now. They went to many houses such as theirs had been, and told their story with more or less success.

The gentleman's father was a dying man, and his butler, who was a Christian, had tried more than once to speak a word to lead his master to Jesus; but now there came the nobleman's son and daughter-in-law with bright faces to confirm the good news. They had the joy of bringing their dying father to Jesus, and besides him, they were blessed to others of their kindred.

That couple were noticed for their regularity at the services, and their joy and sympathy in and with the work of the Lord.

The New Beehive.

FLOWER MISSION.

THE bright spring flowers are giving forth their sweet odours, and our country friends can have fellowship in an increased degree with thousands of the sick and suffering poor in the hospitals, infirmaries, and workhouses around. The flowers give us openings to hearts to tell again and again the sweet message of Christ's redeeming love. In our meetings for prayer often the note of praise ascends for another and yet another being found of the Good Shepherd before passing away. While time lasts we can never know the results of the softening influences among our toiling East-enders by the thousands of spring bouquets accompanied by fitting words from loving hearts to their sick and poor ones.

FACTORY GIRLS.

Many of these workers in the factories around have all day long been surrounded by the ribald laugh, the vulgar joke, or snatch of a low song. When they gather in our topmost floor they are surrounded by gentle loving ladies, willing to teach them all womanly ways; they listen to sweet solos and join in singing the songs of the better land. Good books are read to them. Tender ties between teachers and scholars are formed, leading young hearts to become softened and ready for the working of God's Spirit. Our hearts are continually hearing the joyful sound of someone fully deciding for Christ.

We have formed our converted factory girls into a fellowship band, and they have, at their own desire, gathered a school of waifs and strays from the streets in one of our halls on Sunday afternoon. The young converts meet once a week, to study the next Sunday's lesson with an elder worker. Their youthful love for the Saviour is being poured into the hearts of these little ones and into the homes where they live. The parents are so grateful to have these bright young Christian girls looking them up and taking an interest in their little ones.

YOUNG MEN'S CLASSES.

Our house is so arranged that entrance doors and halls permit of a much greater variety of home mission work. Thus we are enabled to help the growing sons of our people, and young homeless men whose education is deficient. Very bright is our well-lit lower hall on many a week evening. At each table the young lady teacher is busy with arithmetic, drawing, &c., closing in the last hour with reading the Scriptures and pressing home the lesson. Those who are converted become centres of power and blessing to the others. Throughout the winter they became known to us; they are now emigrated, and have already been settled on well-selected Canadian farms, instead of wandering for work in this overcrowded city. For these and for the band sailing on May 16th, which I hope to accompany, we ask continued prayer.

BIRD FAIR.

We are loth to leave this very large and open door of witness for the Master, for never in our experience were there such opportunities. No tract is refused, no kindly word unheeded. We are never without a crowd, often of hundreds. We are continually cheered by hearing of one and another having been "born there." Going through Cheapside one of the men selling the "penny wonders" accosts us: "I lives near you, miss; how are you?" At Kensington a 'busman asks the same question; he and his wife found peace four years ago in one of our meetings. Thus among these thousands buying and selling on the Lord's Day the up-lifted Christ is taking possession of hearts, and causing them to shine in their own little corner.

Our Bible-woman and district nurse have had a full time of service, showing the poor and needy how to nurse their sick in spite of their tiny rooms and limited accommodation. We have held on the soup dinners to the needy children, calling forth much gratitude.

Our young lady workers have been gaining experience by working with the elder sisters on the permanent staff. Two have been sent abroad by the Zenana Society, and two by the China Inland Mission. Others are young ladies who, with the approval of their parents, come for six months' training. Several missionaries formerly with us are home on furlough from China and India.

EMIGRATION.

This is our chief work, and watching over those who are sent to us is a great delight. Mrs. Merry will take our place whilst we go forth to place out the fifty-seventh band of children. The fifty-eighth family will then be gathered into our Training Home and sent forth we hope early in the month of August. All business matters and correspondence will be attended to if addressed to Mr. Joseph Merry.

Yours in the service of the little ones,

Home of Industry, ANNIE MACPHERSON.
29, Bethnal Green-road, E.

YOUNG EMIGRANTS IN CANADA.

MRS. L. BIRT, of the Liverpool Sheltering Home, writes that her thirty-second party of young emigrants arrived in good spirits at the Distributing Home, Knowlton, Ontario. The demand for them was three times larger than the supply, such is the desire of the farmers to adopt healthy, trained children into their families. In a few days every child was comfortably placed, and Mrs. Birt was soon afterwards greatly cheered by receiving from many of them letters brimful of gratitude for having been introduced into the new and spacious country.

To make the Knowlton Home more suitable for its important purpose, some additional premises are now being built. This outlay was very necessary for the proper conduct of the work, seeing that the children who are taken out are of both sexes. The cost will be about £200, which it is hoped the friends of motherless girls and of fatherless boys will readily meet. Mrs. Birt will certainly come back encouraged to her increased responsibilities in connection with the new and more convenient Sheltering Home, now being erected in Myrtle-street, Liverpool.

SOUTHWARK AND LAMBETH MISSION.—The open-air services, which have been carried on since 1856, at Old Surrey Chapel and Christ Church, commenced on Easter Sunday, at Belvedere-road, a few yards from Westminster Bridge. Between the hours of 12 o'clock and 1 o'clock quite a thousand people gathered to hear the Gospel story. Mr. W. Benson, the evangelist, was accompanied by a goodly band of workers. Nine addresses were delivered, some remarkable testimonies being borne to the grace of God. One speaker pointed to the bridge, over which, previously to his conversion, he went with the purpose of committing suicide. The Mission is unsectarian, and the assistance of Christian workers will be heartily welcomed.

CHRIST RECEIVETH SINFUL MEN.*

"Go ye into all he world, and preach the Gospel to every creature...And they went forth and preached everywhere, the Lord working with them, and confirming the Word with signs following."—MARK xvi. 15, 20.

"The salvation of God is sent unto the Gentiles, and they will hear it."—ACTS xxviii. 28.

"Their sound wenti nto all the earth, and their words unto the end of the world."—ROM. x. 18.

"From you sounded out the Word of the Lord."—1 THESS. i. 8.

SINNERS esus doth receive;
Sound this word of grace to all:
Let them on his name believe—
Even now obey his call.

Tell them o'er and o'er again,
Christ receiveth sinful men;
Make the message clear and plain,
Christ receiveth sinful men.

Tell them He will give them rest,
When they trust—his Word is plain;
He will take the sinfulest:
Christ receiveth sinful men.

Seek them out—the sons of woe,
Dying near our hearth and home
Guilty all—both high and low—
To the Saviour bid them come.

Hark! they cry from distant lands,
"Bring the Word, that we may live."
China's myriads spread their hands!
Afric's tribes a welcome give!

Telling far and near the same,
Christ receiveth sinful men;
Over all the world proclaim,
Christ receiveth sinful men.

Ramsgate, March, 1889. LYRA.

* Tune, the same as No. 50, THE CHRISTIAN CHOIR. *Morgan & Scott.*

MR. BALDWIN IN MOROCCO.

MR. E. F. BALDWIN, writing from Mogador, Morocco, at the beginning of April, says:—

The work goes on well now. There is a lull in persecution; hence many meetings—five on Sundays, four on Wednesdays and Saturdays, and three on other days. We are trying to make the most of our opportunities. On our last trip Mr. Nairn and I were reported killed, and the statement was believed by all except my family. True, we were roughly handled, but not a hair of our heads perished. Hosine is back, and Abraham is on his way. They were separated by Abraham being in prison and put in irons nine days, his outer clothes being also stolen. For about six months they were away on a journey on the lines of Matt. x.; many believed, and many were baptized. The work grows in other places. We hope to devote the summer months to systematically training in the Word the most promising converts, in order to their doing service as native evangelists.

Blessing has begun among the Jews. I have recently baptized three Jews and four Moslems. One of the Jews is just out of irons for his faith; one or two others await baptism. The last steamer brought us Mr. Sheehan, a non-commissioned officer from Gibraltar, to join us on Matt. x. lines. Thank God, there are six Matt. x. missionaries (men) here in actual work; one is Mr. Martin, and two natives.

I am just off on another trip, going, firstly, to Casa Blanca, wearing Moorish clothes, which we all (men) now wear, finding it much better for the work, and more comfortable every way. Blessing and trial continue intermingled. I hope in the coast towns to visit and establish several groups of believers who have never seen the face of a foreign missionary.

FRANCE.—Pastor L. D. Martin, of Vabre, Tarn, is about to resume deputation work in this country on behalf of French evangelisation. He may be addressed care of Rev. Dr. McDonald, 7, Gloucester-place, Edinburgh.

JEWS & THE NEW TESTAMENT.

ESSRS. BARON AND BARNETT, of the Mildmay ission to the Jews, continue to distribute the ord of Life to people of the Hebrew race herever they may be found. During the past ree months they have been labouring in rance, Spain, and Morocco.

February found them in Paris, where the ews number nearly 60,000. Disregarding arnings not to venture to speak of Christ in e Jewish quarter, near the Hotel de Ville, ey boldly went and told the darkened people Him by whom God may be savingly known. umerous conversations were engaged in, and, s elsewhere, the community was found to be ery mixed in character, some being atheisti- ally rationalistic, others Pharisaically self- ghteous.

Taking circular tickets for North Africa, they ft Paris for Madrid, where only two or three ews now reside. One of them, a man of the orld, plainly said, when approached with egard to the hope of Israel, "I only care for he present; about the future no one knows, for o one has come back from the dead to tell s." Jesus and the resurrection were unknown o the poor man; but he soon heard something efinite on this from Mr. Baron. Proceeding o Cadiz, which four hundred years ago had a arge and prosperous Jewish community, with nany Rabbis and colleges, the missionaries vere able, after several hours' search, to find ut only three or four Jews, all of them natives f North Africa. "It is wonderful," writes Mr. Baron, "how the terrible edict of expulsion of 492 has succeeded in completely banishing he Jews from a land where they had taken uch deep root, and flourished for centuries. There are supposed to be about two thousand Jews in the country (though I very much doubt if there are so many), but all are foreigners iving under the protection of other European Powers."

Mr. Baron reached Tangier towards the end of February. Though descendants of the Spanish Jews, the Jews of North Africa are of an inferior type to their European brethren. Conversation was carried on with difficulty, there being comparatively few who could make themselves understood in Hebrew. Copies of the New Testament were accepted by many who could read. With a party of Christian workers, including Mr. Saadi, from Harley House, Bow, Mr. Baron went to Tetuan, which has a Jewish population of from six to eight thousand. The cross-country journey was attended by many difficulties and inconveniences, even by perils and dangers. Tetuan is the Jerusalem of Morocco; the Rabbis are practically judges in the communities over which they preside, in things civil as well as religious. The missionaries stayed in the Jewish quarter, but during Sunday, which was market day, they found it difficult to secure any audience, the people being absorbed in buying and selling. Mr. Baron writes: "One group in the market square, whom we tried to interest, refused at first to listen to us, or to have anything to do with our books. "We are Jews, and you are Christians," they said. "Why do you come to us? We have our own books, and do not want yours. We must not, and will not, read them." I reminded them that this was the answer the Jews always gave to their prophets. When Jeremiah came, saying, "Stand ye in the ways, and see, and ask for the old path: Where is the good way? and walk therein, so shall ye find rest unto your souls," the Jews replied: "We will not walk therein.' And finally, when the Lord Jesus, the greatest of the prophets, came, appealing to the Scriptures which they were supposed to search, and which He assured them testified of Him, He had mournfully to exclaim, 'Ye will not come unto Me, that ye might have life.' But the Lord God of Israel is faithful and true, and the promises given to our fathers have been fulfilled, the Messiah having come and made atonement for sin by the sacrifice of Himself, and brought in everlasting righteousness for all who believe. The people afterwards became more interested, and a few of them asked for copies of the New Testament." Subsequent discussions showed the old spirit of hostility to the righteousness of God, but the word of reconciliation was nevertheless spoken to those willing to hear, as well as to others. That the labour was in vain cannot for a moment be believed by those who acknowledge the Word of God to be living and powerful, and destined to accomplish that whereunto it is sent. It is hoped that the visits to other cities of North Africa will yield the workers more encouragement.

Evangelistic Notes.

Dr. John W. Kirton has had a series of most successful meetings in connection with the Sailors' Mission, Lowestoft.

Mr. George King has recently been addressing meetings at Greenwich, Hatcham, and Saling (Essex), with much acceptance. The local clergymen speak highly of his services.

Risby.—A week's evangelistic services have been held in a marquee in this Suffolk village, conducted by Mr. Charles Boyall (of the Pastors' College). There were several professed conversions, and many were awakened to deep spiritual concern.

Leith.—Mr. M. Steedman has finished a three weeks' mission here with much acceptance, and with gratifying results. A marked feature throughout was the large proportion of men present. Believers were refreshed, and many careless ones impressed. Of those who went into the inquiry-room upwards of fifty professed to find peace.

Ben Hogan (writes a correspondent at Jamestown, N.Y.) is rather a peculiar character, but God is using him. Since his conversion, ten years ago, he has brought many to the Saviour. He does not reach the lower class as quickly as he reaches the higher class; this is the strangest of all. He is working here at present with good results.

Mr. George Clarke has been evangelising in Newtownards during the past week. Vast numbers of people have attended the meetings from the towns and country around. The hall in which the services were held proving too small for the congregations, he has had to adjourn to the largest church in the place. Mr. Clarke has been invited to hold a united evangelistic mission at Larne during June.

Eastleigh.—At this little village, in which the important railway junction of Bishopstoke is situated, a quiet work for God has for the last nine years been carried on principally by working men. Lately there have been times of great blessing, and on Good Friday sixteen believers obeyed the Lord in baptism, eight of them being railway servants. Tracts for distribution will be thankfully received by E. Ford, Daisy-cottage, Eastleigh, near Southampton.

Rev. E. A. Telfer has been conducting the services for some weeks in the Great Assembly Hall, Mile End-road. Mr. Charrington has seen much blessing attending the earnest preaching of this servant of God. The addresses to believers have been seasons of great refreshing. It is a rare thing for a night to pass without some soul being born again. The attendances keep up. On Sundays hundreds are turned away, although the building accommodates 5000 persons.

Evangelistic Village Mission.—Besides recently opening four new mission stations in neglected villages and hamlets, about seventy souls have been received into the fellowship of different churches during the last twelve months, and we have still a large number of candidates waiting for admission. These are not the result of special Gospel services, but mostly the outcome of Bible exposition, in which the people become greatly interested; awakening and conversions follow, and the Bible henceforth is the constant companion and chief delight of the converts. We shall be pleased at any time to welcome Christian friends interested and desirous of seeing something of our work. G. D. SHIPLEY.

Breachwood Green, Welwyn, Herts.

Parson's Hill, Woolwich.—A week's Gospel services have been held here by Mrs. Horton and Miss Parker. The meetings were well attended, and a considerable number professed to yield themselves to Christ.

Faith Mission.—A successful mission has been carried on for the last six weeks in Tayport, Fifeshire, by this Mission; many have professed to be converted. A blessed time has been experienced, and many church-goers have been greatly blessed. R. McG.

"AT THE FEET OF JESUS."

LUKE viii. 35.

"AT the feet of Jesus"
Love and sorrow meet;
Tenderly the Master
Soothes in language sweet.

"At the feet of Jesus,"
Sobbing out my grief,
Telling all the troubles,
Find I heart-relief.

"At the feet of Jesus,"
Discord all around,
There, in blest communion,
Harmony is found.

"At the feet of Jesus."
Tarry here awhile,
Till earth's shadows banish
In his sun-lit smile.

"At the feet of Jesus,"
Storm-clouds gathering near,
There a quiet haven,
Calms my every fear.

"At the feet of Jesus,"
Lonely one stay there,
His companion be thou,
His compassions share.

"At the feet of Jesus."
Hurry not away—
There shalt thou in glory
Sit through endless day.

S. E. H.

Literature for Saskatchewan.

FOR some years past I have been the happy recipient of your encouraging, instructive, and greatly appreciated paper. Such publications are a great help to me in my work, not only by the reading of them myself, but to the different settlers who, as a rule, in this isolated part of the Dominion, are very fond of spending their long winter evenings in reading either to themselves or to their families.

My duties as the itinerant missionary for this portion of our large diocese causes me to come in contact with those living many miles from neighbours. Not only the English, Scotch, Irish, and Canadian settlers are pleased and willing to receive good reading matter, but our native brothers and sisters—halfbreeds and some Indians who have been taught English—are very eager to take home any papers or books that I can manage to collect, and which I distribute after the services. Could my fellow-countrymen realise what a help good religious books and papers (no matter how old) are to us missionaries, there would be a greater effort made to send such to the mission field.

We are living some 500 miles north-west of Manitoba, and have to travel with horses and oxen some 250 miles south ere we reach our nearest railroad station. A. H. WRIGHT.

Prince Albert P.O., Saskatchewan, Canada.

PAINTINGS AT THE PARIS EXHIBITION.—DEAR SIR,—Will you warn parents against allowing their young people to see the larger paintings in the French Salons at the approaching Exhibition? I have read the description in *The Daily Telegraph* of April 27. Some are so revolting in savagery, brutality, and indecency, that a girl, woman, or youth might receive an evil impression or shock which would have effects that could never be effaced.—Yours respectfully,

A CONSTANT READER.

Y.M.C.A. MEETINGS.

Forest Gate.

THE second annual meeting of this branch was held last week at Woodgrange-hall, Woodgrange-road, Forest-gate, Mr. George Williams in the chair. The new rooms of the Association at Woodgrange-road consist of a lecture-room and parlour comfortably furnished. The report of Mr. A. Strangman, honorary secretary, stated there were many reasons to be encouraged in the work. The acquisition of the new premises had already proved beneficial, but larger attendances would be ensured if the members practically realised the main purpose of the Association, which was "to associate their efforts for the extension of Christ's kingdom amongst young men." It was hoped soon to have a tent in some prominent position, where members could be employed in a little mission work.

The Chairman said he was delighted to find that the branch had progressed so well. He was told that there was a large number of young men in the locality, and he hoped they would be influenced to join the Association. He gave a number of instances of good result from the efforts of the Association. It was opposed to anything like proselytism from one denomination to another. The object was to do young men good and try to bring them into union with Christ, and then they would find their place in their separate and particular churches. Other speakers addressed the meeting, including Mr. Kennedy, of Exeter Hall.

Stratford Conference Hall.

WHILE highly, and with reason, appreciated throughout populous East London, the important work done by the many agencies which have the Stratford Conference Hall and Y.M.C.A. for their home and centre, is both well and favourably known to servants of God far and near. Making common cause with all who follow the one Lord, and serve the great Master, the labourers simply direct their effort to the salvation of sinners. The churches of the neighbourhood have on their rolls the names of worthy members who found the light of God in the Conference Hall; this, moreover, is not the only ground of joy on the part of denominational workers, for not a few cases might be mentioned of backsliders retracing their steps through God's mercy having met them at one or other of the bright and earnest meetings held in connection with this useful institution. It is very cheering to know that the extent to which the Conference Hall and Y.M.C.A. supplements the endeavours of pastors and teachers is being more generally and heartily recognised.

The fourth annual meeting was held on Thursday, last week, when Mr. E. Fox Butlin, the devoted secretary, presented a report full of interest. Real cause of rejoicing was found in the fact that the audiences which assemble week by week to hear the Gospel proclaimed in the hall, continue large, with a proportion of men much above what is usually met with. The crusade against strong drink by the Mizpah Band, now numbering about four hundred members, and the Sunday visitation of common lodging-houses, in order that life and godliness may be brought under the notice of their inmates, are likewise efforts which also continue to be blessed of God. Mr. C. Boardman, who is not only the treasurer, but the very life and soul of the institution, made a brief statement. It was not pleasant to hear the announcement that £839 of the building debt still remains. We join him, however, in the hope that during the present year the encumbrance will be removed, as well as the needful funds be supplied to pay for the thorough cleaning of the building.

Mr. S. Gurney Sheppard, who occupied the chair, spoke of the rapid growth of the district, and emphasised the importance of the work done in the Hall. Addresses were also delivered by Rev. A. Jeffrey, and Messrs. J. G. Watson, T. A. Denny, and C. Russell Hurditch. All knew more or less of the extent and thoroughness of the work done—every official and helper in every endeavour being actuated simply by love to the Lord Jesus Christ—and their words were as stimulating as they were hearty.

We trust the Hall and its agencies will continue to flourish more and more, and that while, as now, praying for God's blessing upon others, the labourers will still have much joy in their own souls through the manifest Divine recognition of their work of faith and labour of love.

Kennington.

THIS branch, established in 1872, has since done a very useful work at Clapham-road. It has recently taken the large hall at 234, Kennington Park-road, and an inaugural meeting has been held to celebrate the removal. The hall has been adapted to the requirements of the work.

Mr. George Williams presided, and in the course of his speech spoke very warmly of the value of Association work. Rev. J. P. Gledstone spoke of the urgent necessity of growth into true manhood. He invited young men to be in the front in every good cause, and urged upon all the necessity of doing their utmost to disseminate the principles of peace. Canon Hussey spoke, not of peace, but of war—war with the powers of darkness, illustrating his remarks by a number of telling incidents. Mr. John Hayward, Rev. W. J. Mills, and Rev. Walter Horne lso gave encouraging addresses.

A statement was read by Mr. W. H. Libby, briefly reviewing the seventeen years' work of the Association, which had been blessed to many young men. Former members are now engaged in mission work at home and abroad. As soon as the funds permit, a suitable man will be employed, to devote his whole time to the work of the Association, and to bring its influences to bear upon the vast numbers of young men living in the district. The collection was a liberal one, one gentleman promising five pounds per annum if nineteen others would do the same. Four have already promised, and it is hoped that the needful help will be forthcoming.

BETHEL SANTHAL MISSION.—Mr. A. Haegert, director of this Mission, writes:—"We arrived from England, with six new missionaries, on December 2. During the four months ending with March, patients from twenty-five villages were attended at Bethel. Our nine dispensaries allay much misery, and, as a rule, patients from 150 villages receive treatment every year. During November last eleven men and women were baptized on confession of their faith; in February another man joined the church, and there is hope that many others will follow. Famine is tormenting thousands of the people. Heads of families come daily, saying, 'We have nothing to eat; give us some work, rice, or money.' The Santhals are a brave and hardy race, and it is sad to see them starving."

EVANGELISATION THROUGH THE POST.—M. Samuel Porchère, of 5, Rue Benoit, St. Etienne, Loire, has organised a work which is being conducted with vigour and hope in some parts of France. The "Mission des Lettres Affectueuses" takes account of the fact that sorrowful events often precipitate occasions for evangelisation. A series of letters, suited to the various circumstances of life, has therefore been prepared, and printed copies of these are sent by Christian workers to persons whose homes have been visited by accident or death. Other missives are also sent to persons newly married, or to families in which a birth has taken place. This work can be carried on more thoroughly in some places than in others, and to some extent it has long been practised in England. M. Porchère's letters are very readable and we trust they will be instrumental of much good in France, where he would be glad of more helpers.

Rev. J. McNeill on Open-Air Preaching.

THE annual Conference on Evangelisation of the Presbytery of London (South) was held on April 23 in Trinity Church, Clapham-road, and was well attended. Rev. Dr. Raitt, the Moderator, presided, and the subject of Conference was "Open-air Services." This was opened by Rev. John McNeill, of Regent-square Church. All were agreed, he said, on the need and the importance of open-air preaching, and he would deal with the more practical side of the subject, gathered chiefly from his own experience.

His first contention was that congregations ought to do this work rather than individuals. It was expected to be done at missions, but ordinary congregations had not taken kindly to it. He would have ministers, elders, and deacons present, whether able to take an active share in the work or not. They should, so to speak, unchurch themselves to get at the people. They should begin in an impressive way numerically; but at present it was a rare thing for the congregation to join in the service. He remembered on one occasion a prominent elder came out, but when he saw the scant audience he ducked his head and disappeared. So true it is that there is still a kind of shame about the matter, as if it were not quite the thing. What an impression it would make in gathering the people if the congregation went out in a body. We need to put our best foot first, but at present we make a poor show, and the pillars of the church are absent. It would never be well done if left to ten or a dozen people. The Christian religion began at the roadside, so there is no need to be ashamed to go there still.

Mr. McNeill next touched upon the singing, which should be well done. The melodies should be easy, flowing, and such as the people know. He had often felt his blood boil at open-air meetings to find a miserable two or three turn up, instead of having a volume of sound which would draw and impress the people.

His last point related to the preaching. One of his professors used to advise the students, if they wanted to test their sermons, to try them at the street corner. Some preaching needed to be aired, for it was apt to be heavy and dull indoors. Ministers who read their manuscript could not see the effect upon their congregations. If they did, it would be an eye-opening process. Out-of-doors the people would not stand if the preacher did not speak to the face and ears. A good deal of the preaching of the present day does not grip the conscience. Above all things the preacher must be able to interest the people. In closing his instructive address, Mr. McNeill said: "I never feel myself so near Jesus Christ as when I stand in the open air. I seem to have got rid of nineteen centuries, and to be standing close by the side of my Lord and Master."

Among those who took part in the subsequent discussion were Rev. W. J. Maxwell, of Wimbledon; Rev. Z. B. Woffendale, of Somers' Town; Rev. J. R. Howatt; Mr. Robert Stark (organising agent), and others.

JEWS IN PARIS.—Mr. Feingold, who has a mission-hall at 6, Rue Malher, which was recently closed by order of the police, writes to say that permission has been given to re-open the hall, and to hold meetings. The free dispensary is also at work.

PORT SAID, EGYPT.—A "Sailors' Rest and Strangers' Welcome" has recently been opened at this port through the kindness of one of the friends of the Evangelisation Society (21, Surrey-street, Strand). All passing Christians will find a hearty welcome, and impromptu meetings can be got up with very little notice. Any support to this little establishment would be gladly received by Mr. W. H. Taylor, Bible Society's Depôt, Place Lesseps, Port Said. Books, periodicals, texts, &c., would all be most acceptable.

REV. H. E. STONE,

Nottingham Baptist Tabernacle.

THE hard-working pastor whose portrait we give to-day is a good specimen of the many servants of God up and down this land who are laying out their life and energy in his service, without attracting much notice outside of their own sphere, but on whose labours there rests the seal of undoubted success. Springing from the great "middle class" that is the backbone of our British commonwealth, he has been content to live and work among the industrial masses, first in London and now in the lace-making centre of Nottingham. His ministerial career is proof positive that to those, at any rate, who toil and spin for their daily bread, the consoling message of the Gospel is welcome, when it comes in its proper garb and is backed up by the life and testimony of one who has experienced its renewing power.

Born in Colchester some forty-two years ago, Mr. STONE had the advantage of a Christian training. He took to a business life in London at the early age of fourteen, and for a time was content to live for the passing hour. He happily came under the benign influence of the late Rev. Baptist Noel, and was the subject of God's converting grace. His youthful energy and zeal were soon turned into channels of active evangelistic work, and we are interested to know that his first preaching station, in the neighbourhood of Bedford-row, was on the site of an extinct brewery. Would that every baneful centre of that kind in the great Metropolis might become a fountain whence issued forth the sweet and healing waters of salvation. After serving his apprenticeship in Christian service as a worker among the poor, Mr. Stone decided to give himself wholly to the Gospel ministry, and was duly enrolled as a student in Mr. Spurgeon's Pastors' College. He must have passed through his curriculum there with honour, for on leaving the cloistered shades of Newington-butts he was called to the pastorate of the Baptist Chapel in Arthur-street, Gray's Inn-road. Here he laboured assiduously and successfully; at the same time taking his due share in outside work at such centres as the Agricultural Hall, the Holborn Amphitheatre, and other places where the masses are brought together to hear the Gospel. Something of the fruitfulness of his work at Arthur-street Chapel may be judged from the fact that during his pastorate it was a recognised nursery for Christian young men, who in turn became students at Mr. Spurgeon's College, and preachers of the Gospel.



(From Photograph by Messrs. Lombardi & Co., Pall Mall East, London, S.W.)

A vacancy having occurred in the large Tabernacle at Nottingham, Mr. Stone was invited in the autumn of 1880 to take the pastoral oversight of the church and congregation there. He felt the call to such an important post to be of God's ordering, and accepted it; events have fully justified the choice of the congregation. Nottingham is one of the leading centres of industry in the Midlands. It has been a seat of manufacture for centuries, and has increased in size till its population is now estimated at about 200,000. Among the workers are, of course, vast numbers of young men and women; and no nobler sphere of service could well be coveted by an earnest-minded minister of the Gospel than that of influencing for good so many lives verging on maturity. The Nottingham Tabernacle was erected mainly through the efforts of Mr. Samuel Peach, head of one of the lace firms in the city, and is a splendid building with a seating capacity of two thousand.

When Mr. Stone entered on the work at Nottingham the building was burdened with a heavy debt, of which, we regret to say, some £6000 yet remains to be cleared. This must have hampered to some extent the aggressive work of the church, though it scarcely seems so, judging from the multifarious agencies that are in operation. Mr. Stone has made special endeavours to reach the many young people in his congregation. He was the first to introduce into Nottingham the regular monthly sermon to young men. A still more notable innovation was a quarterly sermon to young women. The girls far outnumber the men in the town factories, and of course they stand in need of greater care and supervision, in view of the allurements by which they are surrounded in a great centre of population. These quarterly sermons are most practical in their application to the duties of daily life, and it may well be hoped that they have exercised the best influence on those to whom they were delivered. Mr. Stone has gathered some of them into a neat little volume, published by Messrs. Hodder & Stoughton, entitled "Friendly Words to Young Women."

A local writer, speaking of Mr. Stone's pulpit methods, says:—

> His sermons are well-studied, pictorial, full of sanctified common-sense, and not too profound. He does not fence with abstractions, but attacks iniquity in the concrete. His voice is clear and ringing, and ready at any moment to burst into song. It is a positive treat to find him absolutely free from "starch," and to watch him, before and after service, rushing about, chatting with everybody, and shaking hands all round. This, perhaps, accounts for not a little of the *esprit de corps* amongst the Tabernacle workers and adherents.

The Sunday-schools have increased greatly under the present pastorate. The scholars have a special Sunday evening service in the lecture-room. The Tabernacle is not only a busy centre of Gospel work, but has become a fruitful mother of children in the shape of several mission stations planted in needy parts of the town. Those who come within the scope of Mr. Stone's ministry are taught the duty and privilege of working on behalf of others, so that we imagine there are few "sleeping partners" on his communion roll, which, by a recent statement, was nearly eight hundred strong. We may quote still further from the writer already referred to:—

> The Tabernacle, indeed, is a veritable religious beehive. Let us glance at a week's diary. On Monday afternoon the handsome lecture-room,

where three hundred persons can be seated, is utilised for a gathering of children from Board schools, who are eager to listen to Mr. Stone's forty-five minutes' Bible talks. On Monday evening the same room is usually filled at the congregational prayer-meeting. There is an admirable institution for Tuesday evenings, when Mr. Stone gives illustrated science lectures. These are sometimes specially adapted to young men, when invaluable teaching is afforded on matters pertaining to physical and social life. Wednesday evening is devoted to a well-attended congregational preaching service. Thursday is the weekly Band of Hope night, when a fine regiment of some five hundred young people go through their training in the theory and practice of total abstinence. The same evening there is a temperance meeting (for the pastor flatly forbids the banns between the Bible and the beer-barrel) and a young women's Bible-class is also held. With an evening off on Friday, great energy is thrown into the temperance entertainment on Saturday evening, which has proved a great success. It is a bright, melodious spot for working people to drop in at on the way to or from market.

The closing reference in the extract leads us to refer to the interesting colportage and visitation work done at the Saturday evening fair by one of the agents of the Metropolitan Tabernacle Colportage Association, who is attached to Mr. Stone's congregation. In a place like Nottingham, where secularism and infidelity are rife, and are assiduously propagated by means of literature, it is very necessary to have a counteractive in the shape of good and cheap publications. This colporteur makes an excellent show in sales, as well as being an active visitor in the homes of the people. There is also a missionary who directs his special attention to rescue work among the victims of the drink, and he has many a wonderful tale to tell of the trophies of grace who have been snatched from the jaws of destruction and restored to a sober and righteous life.

Among his numerous other engagements Mr. Stone finds time to conduct a live congregational monthly magazine. He has also published "Christ our Example," and "David, the Man after God's own Heart." His name is to be found as an occasional contributor to current literature of an expository and helpful kind. We think we were justified in calling him, at the outset of this sketch, a hard-working pastor; we earnestly pray that the Divine blessing may increasingly rest on his abundant labours.

A HELPFUL READER.—A country evangelist writes to us:—THE CHRISTIAN has helped and cheered me very many times. I get the bookseller in our village to provide some copies weekly. Those not sold I pay for and give away to people likely to continue taking the paper. In several places where it was not known it is now taken weekly. Another plan is when reports of mission work appear, to mark them and send copies to those interested. I know of cases where this has resulted in their subscribing regularly. The paper gets increasingly interesting and helpful, and I hope others may be led to copy my example.

MISS J. P. RHIND, of the Soul-Winning and Prayer Union, writing from Shanghai on March 8, says:—"I have settled down in Mrs. Dalziel's Missionary Home, where I have every comfort. I have been provided with a Chinese teacher, and am hard at study. I have very much to praise my Heavenly Father for in this respect, as my teacher is a decided Christian. It is very touching to hear him pour out his heart in broken English for blessing on himself and others, especially several of his fellow-students, some of them also decided Christians, whose heathen parents are opposing their baptism. Will you please insert a request for prayer in THE CHRISTIAN, that God would give showers of blessing on the seed sown by his servants, both native and foreign, in this Anglo-Chinese College? If each of the students were converted, and separated by the Holy Ghost, for the work of winning souls, what a blessing they would be to this vast country."

SALVATION ARMY IN PARIS.

DURING the past few years we have been devoting much attention to opening stations in the provinces of France, chiefly in the large towns where corps have been established. We have at the same time been constantly upon the watch to secure a central hall in Paris. Our Quai Valmy Hall has recently been crowded as never before.

We are thankful to say that we have secured premises answering exactly to our requirements in an exceptionally good situation. At No. 3, Rue Auber, in the very heart of cosmopolitan Paris, we have secured two three-storey buildings, containing a hall holding 450 to 500 people, a small shop, two glass-covered courts, suitable for printing purposes, and eight rooms for officers' dwelling and offices. In the flat over the hall, we are fitting up ten large offices for headquarters. Our place stands close to the stage entrance of the Eden Theatre. It is well in view from the front street. We are lighting the hall with electricity, and will have a large light glowing in front for a short time every night.

We opened the hall by a series of special meetings beginning Thursday last. We are arranging for special meetings in various languages during the exhibition months, and we are organising a convention for the beginning of July, at which we hope to meet with friends and leading officers from France and Switzerland, together with some friends from England.

We have obtained the whole premises at an annual rent of £450; Mr. F. Crossley, Mr. John Cory, and several Manchester friends, have generously come to our aid for the cost of fitting up; but we still require £480. We hope and believe that the Christian interest and sympathy which the opening of such a fort and headquarters in Paris at this time will create will bring in the remaining amount.

We shortly open the theatre we have lately leased in the Rue Belleville, and which holds 500 people. Will your readers pray that these new advances in the French capital may be mightily blessed of God, especially during this exhibition time, when multitudes from various lands will throng the city.

CATHERINE BOOTH-CLIBBORN.

3, *Rue Auber, Paris.*

Writing of the opening meeting on April 25, Mrs. Booth-Clibborn says:—"The meeting was well attended, and was a time of power from on high. The addresses given by Colonel Clibborn, M. Peyron (of Nimes), Colonel Paschkoff, and myself, were listened to with deep attention. Many friends came from all parts of Paris, and expressed to us their thankfulness to God for the opening of the hall. The large audience of strangers, boulevardiers, and people of every class, seemed very much impressed with the singing. We shall have special meetings, in various languages, during the Exhibition months, and are full of expectation of times of blessing through the power of our God. Last night, as some crash of music and song in the Eden Theatre, close by, wafted to us a faint sound of *Orpheus in Hell*, which our neighbours were performing, we realised all the grandness of our opportunity, and the solemnity of the call, to bring the Gospel to those who sit in the darkness and shadow of death, in the world of fashion and gilded sin which lies all around us."

MAJOR WHITTLE IN ABERDEEN.

THE mission here closed last week. The interest and power increased from day to day, and we never remember, out of a long experience now, to have heard the evangelist preaching with greater vigour. The exposure of the life apart from Christ, the self-life, whether it assume the bestiality of lust, the cold-blooded cynicism of infidelity, or the worship of rank and of money, has been scathing and complete. Nor has she who liveth in pleasure and is dead as she liveth been spared. The miserable, selfish existences of empty-headed, hollow-hearted girls of the period—those yellow-backed novel readers, who care more for the puppy dog they lead round with a string than for the God that made them and the Lord Jesus Christ who died for them—these and such like lives have been laid bare night after night, and over against them has been lifted up the Lamb of God in all his love and loveliness. The goodness of God in presence of such meanness and heartlessness has broken down many a stout rebel and softened many a hard heart.

The evening meetings were held in the large Music Hall and in the South Parish Church, and have been largely attended—hundreds being turned away on the Sabbath evenings. Dr. Moxey assisted in reading the hymns, Scripture lessons, and extracts in prose and verse from Christian authors. These have been used of God in bringing souls into the light. He also preached in two of the churches and held three afternoon meetings in another for children, which were well attended, and resulted in the surrender of little hearts to Jesus. Mr. Charles E. Whittle has also taken several services, and has been signally blessed in dealing with young men. His leading of the choir and cornet playing in the large hall has been much appreciated. The afternoon Bible-readings on Pardon, Peace, Purity, Power, and Paradise have filled the large Y.M.C.A. Hall, and saved and unsaved have been alike refreshed and blessed.

The Major's address is now Evirallan, Stirling, N.B. On May 12 he leaves for Inverness.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 5, 1 Chron. xv. 25—29, xvi. 1—14; Mon., May 6, 1 Chron. xvii. 1—15; Tues., May 7, 1 Chron. xvii. 16—27; Wed., May 8, 1 Chron. xxi. 1—14; Thurs., May 9, 1 Chron. xxi. 15—30; Fri., May 10, 1 Chron. xxii. 1—15; Sat., May 11, 1 Chron. xxviii. 1—10.

ST. CLEMENT'S, IPSWICH.—A mission to children, conducted by Mr. Lewes Sayer, of the Children's Special Service Mission, has been held in this parish. Mr. Sayer readily secured the interested attention from evening to evening of his youthful hearers, and it is earnestly hoped that lasting blessing will result from his bright and forcible addresses. Several children were led to join the Children's Scripture Union. Mr. Sayer was assisted by Rev. G. Todd, Mr. R. Dennis Browne, and other friends.

ROBERT BROWNE, Rector.

MILDMAY CONFERENCE, 1889.

BELOVED CHRISTIAN FRIENDS,—The twentieth Mildmay Conference, being the thirty-third since the first gathering at Barnet in 1856, will, God willing, be held on June 26, 27, and 28. What memories of the grace and goodness of our Covenant God does the retrospect of past Conferences awaken! Can we doubt that He whose hand has been so evidently upon us for good will look with favour on our coming together again to commemorate his mercy, to worship his holy name, and to seek counsel at his mouth? And surely it is more needful than ever, as the years roll by, as the "perilous times" foretold come upon us, and as the signs of the "approaching day" multiply, that we should draw nearer to one another in our Lord's presence, exalting his name alone above all sectarian differences, to obtain guidance and strength for the duties, the difficulties, and the burdens of the service to which his grace has called us.

We no not feel that we can do better than adhere to the old lines on which our Conferences have hitherto mainly proceeded. Suitable as less formal arrangements might be to smaller gatherings, the numbers attending and the size of the Hall make it practically a necessity to continue to do as we have done in the past; and a definite subject with which brethren, prayerfully chosen beforehand, will deal, is again proposed for consideratian. That subject is in brief "WITH CHRIST." Such indeed is the position, the privilege, the prospect of his people: "With Christ" in his death and resurrection—"With Christ" in service and suffering—"With Christ" in glory! Could we have a more elevating, a more inspiring, a more instructive theme? Here we come face to face with the most fundamental truths; here we may contemplate our wondrous calling; here we can feast our souls with anticipations of inconceivable bliss.

We earnestly trust that God the Holy Ghost will take of the things of Christ and show them to us; that He will preside over our gatherings, and will teach the speakers how to speak, and the hearers how to hear. We are sure that you will join us in frequent prayer that such may be the case, and that you will come up to the Conference in believing expectation of very rich blessings from the heart and hand of "the Master of Assemblies" Himself.

Your affectionate fellow-servants,

S. A. BLACKWOOD. ALFD. R. PENNEFATHER.
JAS. E. MATHIESON. J. HERBERT TRITTON.
HARRY C. NISBET. EDWARD TROTTER.

Conference Hall Mildmay Park, N., May 1.

WITH CHRIST.

Wednesday, June 26.—WITH CHRIST IN DEATH AND RESURRECTION.

I am crucified with Christ. We be dead with Christ. Our old man is crucified with Him. We are buried with Him. We have been planted together in the likeness of his death. Nevertheless I live; yet not I, but Christ liveth in me. Quickened together with Christ—Risen with Christ. Your life is hid with Christ in God. (Gal. ii. 20. Rom. vi. 8. Rom. vi. 6. Rom. vi. 4. Rom. vi. 5. Gal. ii. 20. Col. ii. 13. Col. iii. 1. Col. iii. 3.)

Thursday, June 27.—WITH CHRIST IN SERVICE AND SUFFERING.

Where I am, there shall my servant be. Workers together with Him. In what place my Lord the King shall be, whether in death or life, there also will thy servant be. Let us also go, that we may die with Him. Ye are they which have continued with Me in my temptations. If so be that we suffer with Him, that we may be also glorified together. If we suffer, we shall also reign with Him. (John xii. 26. 2 Cor. vi. 1. 2 Sam. xv. 21. John xi. 16. Luke xxii. 28. Rom. viii. 17. 2 Tim. ii. 12.)

Friday, June 28.—WITH CHRIST IN GLORY.

When I awake, I am still with Thee. With Christ, which is far better. I will that they whom Thou hast given Me be with Me where I am. With Me in Paradise. A Lamb stood on the Mount Sion, and with Him an hundred forty and four thousand, having his Father's name written in their foreheads. They that are with Him are called, and chosen and faithful. They shall walk with Me in white. He that sitteth on the throne shall dwell among them. So shall we be ever with the LORD. With Him in glory. (Ps. cxxxix. 18. Phil. i. 23. John xvii. 24. Luke xxiii. 43. Rev. xiv. 1. Rev. xvii. 14. Rev. iii. 4. Rev. vii. 15. 1 Thess. iv. 17. Col. iii. 4.)

BIBLE CARRIAGE IN GEELONG.

DEAR BROTHER IN CHRIST,—You will see by the address below that the pillar of cloud has removed from Ballarat East, and rests upon South Geelong. We have put up a comfortable cottage, house, and depôt. I am fully persuaded that this town, Geelong, is becoming a centre; the Bible-carriage work will here have its headquarters for the colonies. Nearly five years have gone since we started from England with the sole object of scattering the seed corn of the Gospel through these colonies. The many tons of Bibles, Testaments, Gospel books, and tracts, which have been circulated in towns and settlements, in farms and remote stations, through the bush; the crowds of colonials who have heard, and the many who have received, the good seed into good and honest hearts; all these are full proofs that God, even our own God, has been with us, and given us his blessing.

Ever since the Lord put it into my heart, about the year 1855, to get two wheels and put them under a box, and arrange a Bible-stall for markets, fairs, and streets, in England, I saw that this was the work for these last days. I saw also it would require men to walk and live outside the camp, as there would be much uphill arduous labour needed, to preach the Gospel freely, and provide an honest living by selling Bibles, Testaments, and Gospel tracts. I have travelled like a gipsy, a stranger in all places, alone, yet not alone: God was there—in the market, on the public-house floor, in a crowd of smokers, drinkers, and gamblers, often going along the road rejoicing at the success of pointing some poor soul to a Saviour, or leaving the precious Book in dens where Satan's revellers have carried it away, and in it have found the river of life which makes glad the city of God. Still the work increases, and Bible-carriages and waggons, with strong horses pulling them along, are finding their way in many parts of the world.

Paul's admonition to Timothy was, "Endure hardness as a good soldier of Jesus Christ;" and all who with the single eye and whole heart for the blessed Master seek his glory, must not expect smooth things in following and labouring for Him. Thus one young man tells me that in Gippsland Bush, where no road exists, but ruts and deep mud, one stormy night he tied his horse to a tree, curled himself up in his van to sleep, and praised the Lord that he had its roof to shelter him, while he remembered that the blessed Master he serves had not where to lay his head.

We have the large carriage now settled as a Gospel van, with its fine, strong platform, and Scripture texts in gold letters all round, as our stand in the Market-square, the Mayor of the town kindly giving us permission to work there. It is a fine place for the crowds, who listen to the Word with great attention.

The smaller carriage goes this week to the West Coast, to visit the townships and farms in that region. Brother Brewster is working his carriage on the townships along the Clarence River, New South Wales, while the brethren of Tasmania are using the carriage we sent for that colony, in Gospel work with good success.

We remember at the throne of grace those Christians at home who have, in the Lord's grace, favoured us with boxes of Bibles from time to time; knowing that we cannot, but He can and will, reward them according to the good fruit they have borne to his honour and glory. Love to all who love the Lord Jesus Christ in sincerity. JOHN HAMBLETON.

Foster-street, South Geelong,
Victoria, Australia.

BIBLE-CARRIAGE WORK. — Mr. Charles Taylor, with the Bethany Bible-carriage, is working in Leeds. The van stands facing a crowded thoroughfare in the very heart of the town, and it does one's soul good to see the people crowding around the carriage (in the day time as well as at night) attentively listening to the message of salvation.

WORK AT ROUEN.

DEAR SIR,—This city is the centre of a lovely district, and is worthy of a more extended stay than is generally given to it by tourists. Especially if it is desired to see work for God in foreign lands would I advise Christian tourists to spend a Sabbath in Rouen, and to see for themselves the good work carried on by Mr. and Mrs. Herivel, of the Wesleyan Missionary Society, amongst the British sailors who come to this port in such numbers every year. The Sailors' Institute, which is part of the chapel and Mission premises, in the centre of the city (close to the quays and the cathedral), is a veritable place of rest for our sailors. English services are held every Sabbath morning and evening. One's heart is cheered to see the crowds pouring into the French services on Sunday and Thursday evenings.

A month recently spent there was made all the more happy because of the Christian society we met and the opportunities of work amongst both British and French, of which we gladly availed ourselves. Our family party lived in a flat over the chapel (38, Rue Grand Port), which we rented, and, if by only this means, were able to help the Mission funds. Similar arrangements could be made by others. Rouen is only a little more than an hour's rail from Dieppe, and two and a half from Paris.—Yours faithfully, EDWARD H. BROWN.

Sandown, I.W.

SCRIPTURE READERS' SOCIETY FOR IRELAND.

"THE Word of God is not bound." Such is the keynote of Captain J. Kearney White's new report of the work done during the past year by this Society, an advance copy of which lies before us. Captain White, the hon. secretary, believes the Bible to be the best cure for the troubles in that unhappy country, and certain it is that its entrance has in many places given light. The Readers are simple and humble men drawn from the ranks of the people, and able therefore to sympathise with them in the circumstances of their daily life. Their work, carried on quietly and unostentatiously, is to read and expound the Scriptures in the home, by the wayside, and, indeed, wherever an audience can be obtained. They are welcomed and beloved, and have the joy of seeing very cheering results from their labours.

The Society has to mourn the decease of several of its most valued supporters during the past year. Amongst these stands the name of Mrs. Hardy, of Armagh, who annually gave £150 for the support of three Scripture Readers in the south and west. Her *manner* of giving greatly enhanced the value of the gift. "What is giving?" she would say; "it is only the scratch of a pen, guided by Him whose are the silver and the gold." Her principle was "not to think of what we *give to* God, but of what we *withhold from* Him."

We very warmly commend this excellent work to the interest of our readers. The offices of the Society are at 27, Lower Pembroke-street, Dublin.

SOUL-WINNING AND PRAYER UNION.—Text for May 10 (John xv. 7):—"If ye abide in Me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you."

KING'S WEIGH-HOUSE FLOWER MISSION.—The workers have now recommenced their pleasant work, and hope to enlist the help of more friends in their efforts on behalf of the poor, whose homes, in the majority of cases, are cheerless and desolate, and to whom the flowers are very comforting and refreshing. Any assistance, either by gifts of flowers or by personal help, will be welcomed. The hon. secretary is Miss Kemp, Darby-street Mission Schools, Royal Mint-street, Minories, E.C.

"MAY MEETINGS."

Temperance Work in the City.

FOR eleven years the City of London Total Abstainers' Union has promoted principles of total abstinence in commercial houses. Nowhere, perhaps, is such effort more needed. The annual meeting took place at 186, Aldersgate-street, on Friday last. Mr. F. G. TOLLER, the secretary, in his report, mentioned that meetings have been held in connection with two firms who had not previously entertained the Union, while the attendances during the year have been well sustained.

Mr. GEORGE WILLIAMS, as president, delivered an address, pointing out that, looking at the matter from a business point of view, it is advisable to boycott intoxicating liquors. Surely the heads of commercial houses in the City cannot be indifferent to such an Association, seeing that the drink traffic so greatly hinders the legitimate commerce. Mr. C. KEGAN PAUL contended that people are better without strong drink whether in health or in sickness. Mr. W. BINGHAM called for more earnest and hearty work in the cause during the coming year. During the evening a capital selection of music was given.

Monthly Tract Society.

AT the fifty-first annual meeting of the Monthly Tract Society, held at Exeter Hall, on Wednesday last week, cheering testimony was borne of steady progress. The Secretary, Mr. J. R. MACKENZIE, read extracts from the report. Though eternity alone will reveal the results in their fulness, the Lord was pleased during the year to afford numerous proofs of the good accomplished by the tracts. Lord Ebury has become president of the Society, under the auspices of which an aggregate of 380,000 tracts were distributed at the Glasgow and Brussels Exhibitions. This is additional to the ordinary circulation, by which the total distribution during the year was brought up to nearly three millions. Special efforts were put forth to attract particular classes of people, and free grants were made to upwards of sixty societies and missions. Ministers and other workers have acknowledged the usefulness of the tracts, the reading of which have been blessed to many wanderers from God and his righteousness.

Mr. GEORGE WILLIAMS, who presided, spoke highly of the Society's aim s and operations. Rev. JOSEPH NETTLETON, for many years a missionary to the Fijians, followed with a hearty address. He dwelt upon the remarkable extent to which tracts have been used of God, and commended the Society to support for its truly evangelical and catholic character. By way of illustration, Mr. Nettleton told of a man who, while in sorrow, read a tract, which led to his speedy conversion. That man previously kept a "penny gaff," but he promptly turned the place into a mission room. In that room the Gospel has since been preached by young men, members of Mr. Nettleton's own church, with the result that a great many people living in the neighbourhood have turned from their sins to serve God.

Mr. F. A. BEVAN maintained that simple seed-sowing, such as the Society engages in, is greatly needed to-day, when scepticism is permeating society to an alarming extent. He spoke of the need for tracts being examined as to their teaching before they are circulated, and emphasised the importance of Gospel testimony being borne in continental countries. Rev. Z. B. WOFFENDALE pointed out that alongside ritualism infidelity is showing itself very active. He traced his own usefulness to a course of Bible study, to which he was provoked by reading some tracts given him many years ago by Mr. John MacGregor.

Rev. W. BURNETT, of Lille, having spoken of France as a promising sphere for that work, Sir ROBERT PHAYRE introduced to special notice the Protestant work of the Society, and moved that the chairman sign a petition, on behalf of the meeting, praying the House of Commons to take the measures necessary for passing into law a Bill for appointing commissioners for inquiry into the condition of monastic and conventual establishments. Sir Robert powerfully contrasted Rome's degrading system with Christ's elevation of woman to the high position she can hold under the Gospel. The motion was seconded by Mr. MACKENZIE, and the resolution having been carried, the petition was duly signed.

Further details of the Society's good work may be had from the report, to be obtained from Bridge House, 181, Queen Victoria-street, London, E.C.

Wesleyan Missionary Society.

THERE was a large assemblage in Exeter Hall on Monday morning, when the annual meeting of the Wesleyan Methodist Missionary Society was held. The proceedings were characterised by much enthusiasm, the chair being occupied by Mr. T. Morgan Harvey. An abstract of the report was read by Rev. G. W. OLVER, one of the secretaries. In Continental countries as well as elsewhere, over a wide field, God has very graciously owned the preaching of the Gospel. In India a solid work is being quietly done; while there may not be room for exultation there certainly is no reason for despondency. In proportion to the number of members registered ten years ago, the progress of Methodism in India has been more rapid than among the home churches. As a result of special effort on the part of the friends of the Society, the committee was not only able to meet the year's expenditure, but considerably to reduce the standing debt.

The CHAIRMAN, in a vigorous address, spoke of what he had himself seen and heard of missionary work in South Africa. With reason, however, he deprecated unfriendly criticism based alone on figures, and showed that in ways that cannot be tabulated the work of God is gradually expanding. Rev. E. E. JENKINS made a few remarks, chiefly directed against the criticism of some who advocate a somewhat different policy from that followed by the Committee, on the subjects of higher education and the employment of lay agency.

Sir RICHARD TEMPLE delivered an address of cordial sympathy. Having spoken of the undoubted duty of Christians to send the Gospel to the ends of the earth, he met objections which have of late been raised against organised and world-wide missionary effort. Referring to the demands which some have made for preachers to go forth on ascetic lines, he pointed out that the wives and daughters of missionaries are in the habit of rendering important service on the field in educational and other directions; while Christian family life exhibits to the heathen domestic beauties and graces which otherwise they would never see. Sir Richard spoke earnestly in support of the policy of the older missionary societies, in maintaining educational as well as religious work, saying that the results of the combined endeavour have already been greatly blessed. When he first went to India, the educated natives generally believed the Hindu religion; now not one in ten of them believes it. In conclusion, he urged the Methodists to go forward in their good work. Mr. MOSES ATKINSON, of Leeds, followed, pledging the support of provincial Methodism to the furtherance of missionary work.

Rev. WM. CRAWFORD, of Dublin, dwelt upon mission work in Ireland. Though the population is almost closed against them, there is much consecrated activity. Serious losses have been sustained through mixed marriages with Roman Catholics, and the emigration of church members to America. He reminded the meeting that Christian England must never forget that she holds Ireland for God. When the heart of the people has been won, then with fair hope of success will the story of Jesus and his love be whispered into the ear of the population. Rev. GRAINGER HARGREAVES, from China, spoke of the sad need of her benighted millions, and showed that Christianity is the only hope of the Empire. Though there is no "forward" movement out there, there is certainly an "upward" one, and the labourers have been greatly encouraged.

Rev. EGERTON R. YOUNG, of Canada, gave an account of his well-known work among the Indians on the North American Continent. Many of that scattered family have found in Christ the need and desire of their hearts. The story was full of interest, and listened to with great delight.

National Temperance League.

ON Sunday afternoon, the annual sermon on behalf of this old-established temperance organisation was preached in the Metropolitan Tabernacle, by Rev. John McNeill. The anniversary meeting took place in Exeter Hall, on Monday evening, the Bishop of London presiding. Mr. ROBERT RAE, the secretary, gave a resumé of the report, which spoke of increasing progress in the cause, and furnished interesting particulars respecting the work done during the year. The CHAIRMAN delivered an able speech, in which he reviewed with satisfaction the work accomplished through such agencies as the League. The movement, said his lordship, is really affecting the great body of the people, and the use of intoxicating liquors is visibly declining.

Miss AGNES WESTON gave an interesting and encouraging account of the work in the Royal Navy. Rev. J. JACKSON WRAY (a comparatively recent clerical recruit) spoke forcibly of the need of the churches and the ministers of Christ being aroused upon the drink question. Ministers of Christ, he said, are sometimes appealed to to cast out the demon of drink, but they cannot, because "this kind cometh not out but by prayer and *fasting*"; if they expect the masses of the people to abstain from strong drink they must themselves set the example. Father O'CALLAGHAN, a Roman Catholic priest, of Manchester, delivered a rousing speech on the necessity of educating the people and the children in our schools as to the evils of drink. Mr. GEORGE WHITE, J.P., Sheriff of Norwich, and Mr. JOHN TAYLOR, also spoke; the latter said the League ought to double its present income.

Trinitarian Bible Society.

THE friends and supporters of this Society, who assembled at Exeter Hall on Monday evening, had good reasons for encouraging one another in the extension of the Society's usefulness and the continued blessing attending its operations. Setting before themselves the duty of being faithful in little, and so to prove worthy of much, should God entrust much to them, the committee are content to throw heart and soul into labours which do not readily meet the public eye, but which, nevertheless, are not overlooked by Him whose Word they circulated, to the utmost of their power, in its purity and integrity. The secretary, Rev. Dr. BULLINGER, read extracts from a report which admirably emphasised the duty and responsibility of all who would extend the knowledge of the true God in the earth. Under every head and department of the Society's work a definite and decided increase was reported. The year's receipts reached the total of £4,003, the circulation of Scriptures—Bibles, Testaments, and portions—in various languages, being 93,829. Many societies and institutions, at home and abroad, benefited by free grants, and testimonies of blessing have been received from not a few workers.

Sir ROBERT PHAYRE, who presided, spoke briefly as a warm friend of the Society. Rev. RICHARD ROBERTS followed with a stirring address. He showed that in the Bible we have

thoughts from God, telling us what He is, and what He expects from us. Enjoying that revelation ourselves, we should earnestly make it known to others, in all its clearness, so that they also may realise its saving power. Mr. Roberts related that not long ago, when in Paris, he heard two men who had been converted from atheism give their experience. It turned out that their atheism was not a revolt against Jehovah, but rather against the God of the priests, and that no sooner did they read the New Testament in its purity, than they came to a mind and heart knowledge of Divine truth as it is in Jesus. Therefore, he urged increased vigour in the circulation of the Holy Scriptures, which are still "able to make wise unto salvation."

Mr. James Inskip, Rev. G. D. Hooper, and Rev. James Neil having made brief speeches, each glorying in the distinctly Protestant principles on which the Society works, Mr. T. B. Miller urged Christians more earnestly to give themselves to the study of the Word of life. The proceedings were very hearty throughout. The Society's Depôt is 7, St. Paul's Churchyard, E.C.

Personalia.

Rev. Dr. Lansdell, says a contemporary, has been accomplishing wonders in Central Asia. The latest news of him is from Chinese Turkestan. Mountains varying from 17,000 to 20,000 feet have been traversed, some of them covered with solid ice and snow. The journey in its entirety has never before, so far as is known, been made by any European. Yet in one of those remote and inhospitable regions he found Moravian missionaries.

Mr. J. W. Wilson, of the Town Mission, Redruth, Cornwall, purposes to sail for Australia at the beginning of August, being moved to take this step on account of his wife's health. Any friends who are sending young relatives to Australia about that time, and who desire that they should be well cared for on the voyage, might with advantage entrust them to the charge of Mr. and Mrs. Wilson. Their address is Tasmania Cottage, Redruth, Cornwall.

"The Nun of Kenmare," Miss Mary F. Cusack, in a recent letter says:—"I do not suppose it would be possible for you to realise the power of the Romanists in the United States. They absolutely control the press. The next move will be to have a Roman Catholic president. Sometimes I think I could do most good by returning to England and telling what I know and can prove as to the state of this country, where the Pope reigns supreme."

Dr. Valpy French, late Bishop of Lahore, who went as a missionary to India under the auspices of the Church Missionary Society in 1850, has arrived in England. He has spent some time in a tour in Palestine and the East, where he has taken many opportunities of assisting the various forms of missionary effort that are being carried on. Bishop French, says *The Echo*, has not given up his Indian work. Though he has resigned the see of Lahore, he means to return to India, and to resume his old work as a plain travelling missionary. Before returning he will speak at some of the London May meetings. If ever there was a man full of the Apostolic spirit, it is Dr. French.

REQUESTS FOR PRAYER.—For blessing on evangelistic meetings to be conducted in Edinburgh (West End), during May, by Dr. Pentecost.——For blessing on open-air services in front of Christ Church (Rev. Newman Hall's), and at Westminster Bridge.——For blessing on a two weeks' mission in Glasgow, commenced on Sunday last, by Mr. William Thomson.——For blessing on a mission in St. Andrew's Parish Church, Northampton, in May, by Rev. Walter Bradbury.——For blessing on services at Woolwich, by Mrs. Horton and Miss Parker.——For tent services at Malmesbury, Wilts.——For blessing on Major Whittle's meetings at Stirling, during this week.——For the deliverance of an aged servant of Christ, in isolation and deep distress, residing in Liverpool.——That, if it be God's will, Mrs. W. J. Lewis, of Ryde, I.W., who is suffering from a severe illness, may be restored to health.

OBITUARY.

PASTOR LOUIS JUNOD, OF NEUCHÂTEL.

THIS well-known pastor has just died at the age of sixty-nine. A native of Neuchâtel, he spent a considerable period of his life in Holland and France. From 1880 to the time of his death, he was chaplain to the Pourtalès Hospital, Neuchâtel. He passed away while in the act of prayer, and his sudden decease was announced at a public meeting held to bid God-speed to his son Henri, who with his wife and another lady worker are leaving as missionaries for Delagoa Bay.

REV. MARMADUKE MILLER.

This well-known United Methodist Free Church minister has died at Manchester, in his sixty-first year. Mr. Miller was one of the foremost men of his denomination, and held in succession the most important offices, including the presidency of the Conference. He was a popular public lecturer and preacher, and was well known in all Nonconformist churches as an advocate of religious equality. Many of his lectures and sermons have been published. Mr. Miller was a prominent figure on public platforms at the time of the American Civil War, when he warmly advocated the cause of the North. During recent years he had been suffering from heart disease, and six years ago he gave up pastoral duties, but he continued his preaching engagements in various churches of the denomination.

PRINCESS EUGENIE, SWEDEN.

We regret to record the death, on April 23, of this Princess of the royal family of Sweden. The present king is her eldest brother. She was possessed of rare gifts. Latterly her life was spent in "doing good." In 1860 she removed to her villa "The Home of Peace" ("Fridhem"), on the island of Gothland, in the Baltic, where during the summer months she devoted herself to Christian work of a very varied character. Spending the winter of each year in Stockholm, she contrived to gather round her many noble-minded men and women, enlisting their sympathies in Christian enterprises. She was the President of the Swedish Society for the Preventing of Cruelty to Animals; gave much support to the mission among the Nomadic Lapps, a work from which she saw much fruit. In later years she was mainly instrumental in founding the Eugenia Home for Crippled Children. There is scarcely any philanthropic institution or movement in Sweden which has not benefited by the personal effort of this Christian woman. On one well-remembered occasion she sold a number of jewels to raise money for the erection of a hospital.

CHARLES T. B. WILLIAMS, M.D., F.R.S.

A distinguished Christian physician has lately been called to his rest at the ripe age of 84. Dr. C. T. B. Williams for many years occupied the foremost rank as a consulting physician, and a teacher of medicine and pathology. His was an exceptionally long and successful career. In 1841, together with Sir Philip Rose, he took an active part in founding the Consumption Hospital at Brompton, of which he was appointed consulting physician. For the last fourteen years he has lived in retirement at Cannes, where he passed away most peacefully. For years he made his Bible a study. His Greek Testament was well marked. He was always particularly anxious to get at the literal meaning of the text, and towards the close of his life his great pleasure was to retranslate very literally the texts for each day in "Daily Light." He was a delightful instance of a man of deep learning and great mind, with a very simple, child-like faith. While in practice in London, he took great interest in the "Christian Medical Association," reading papers or giving addresses at the meetings. He often took part in Bible readings at Cannes, and always welcomed to his villa and its pretty grounds any Christians visiting Cannes. He was buried in the cemetery there, beside a dearly loved daughter, numbers of residents following his remains to the grave. Rev. Dr. S. C. Morgan, of Leamington, is his son-in-law.

Bundoran, on Donegal Bay, Ireland, has a well-appointed Holiday Home, connected with the "Colonel Archdull" Memorial Y.W.C.A. Particulars as to terms and special railway fares may be had from the superintendent.

CONTINENTAL & FOREIGN NOTES.

SIGNOR SONZOGNO, editor of the *Secolo*, of Milan, who is publishing many thousands of portions of an illustrated Bible every week, is putting up at his own expense night refuges for the destitute in the large towns of Italy.

A PROTESTANT CATHEDRAL is about to be erecte at Berlin at a great outlay of money. As the city greatly needs churches and pastors, the proposal has excited much hostile comment on the Continent. It is said: "Why not provide twenty places useful for preaching the Gospel, instead of one useless building, which, however beautiful it may be, will certainly cut a poor figure beside the cathedrals which have come down to us from the Middle Ages."

CARDINAL LAVIGERIE'S ANTI-SLAVERY CRUSADE is regarded by many Continental Protestants as calculated to do more harm than good. At a large missionary conference held recently at Halle, the condemnation was both unanimous and vigorous. It was held to be a glaring inconsistency and anachronism that followers of the Prince of Peace should follow a Roman Catholic dignitary in preaching a "Holy War," which, moreover, must soon be understood throughout Africa as an attack with carnal weapons upon Mohammedanism, greatly to the prejudice of Christian effort of all kinds.

THE CHURCH OF ROME AND THE SCRIPTURES.—In a neighbouring commune to Paifve, Belgium, where an important Gospel work has been in progress for some time, the priest has vigorously preached against the New Testament, and by his order several copies have been burned. *Le Chrétien Belge* aptly says: "In France the Pope suppresses Lasserre's version of the Gospels, which met with such splendid success; in Belgium and elsewhere, the priests command that the 'Protestant Books' be burned; and in Great Britain, the position at present assumed is one of recommending the people to read the New Testament! Thus the Church of Rome shows that it can be all things to all men according to circumstances."

Appeals.

Shoreditch Christian Mission.—DEAR SIR,—We are wishful to prepare a shelter from July heat for some of our delicate poor ones. Donations of money, or letters for seaside homes, will be most thankfully received by me. SARA E. HANDS.
24, *Charles-square, Hoxton, N.*

Anti-Infidel Tract Enterprise.—We have made a special grant of anti-infidel publications of the value of nearly £10 to the Open-Air Mission, and so long as we can meet the demand we shall be glad to send to any address in the United Kingdom (London excepted) a 3 lb. parcel on receipt of six stamps to pay carriage. Contributions thankfully received in aid of the gratuitous distribution of anti-infidel tracts at home and abroad.—W. R. BRADLAUGH, 70, King's Cross-road, London, W.C.

Hospital Work in Jerusalem.—Might I solicit contributions towards the new hospital for the Jews' Society mission work in Jerusalem about to be built. I have lately received two letters from the medical missionary there, in which he expresses a hope that the foundation stone of the new building may be laid this year. He states that the number of Jews is increasing so much in the city that the greatest urgency is felt—JOHN EVANS PRESTON, Clerk, Julianstown Rectory, Drogheda, co. Meath, Ireland.

Drummond's Tract Depot, Stirling.—Over a half million French tracts have been sent to Paris. Mr. W. Soltau, of the McAll Mission, writes:—"We shall be glad to receive any number of them for use here and in the provinces." The Secretary of the Paris City Mission writes regarding the booklet, "The Inquiring Parishioner," recently translated into French: "It is admirable, and supplies a real want." Contributions towards the free circulation of these publications would be greatly valued by Mr. JOHN MACFARLANE, Manager.

Bloomsbury Institution, Birmingham.—Will Christian friends kindly send cast-off or cheap clothing for distribution amongst the poor of this neighbourhood? The work is carried on by working men and women, and they are doing all in their power. During the past year over 1500 services of different kinds have been held, 10,000 free dinners and breakfasts have been given during the winter; 300 or 400 have professed to decide for Christ during the year, some great drunkards and bad characters. Parcels of clothing can be sent (carriage paid) to the secretary, Mr. THOMAS HEURN, Bloomsbury Institute, Birmingham.

Seventy-seven Pledges have been taken in the past year through the influence of the Perth Women's Temperance Association.

PROGRESS IN SPAIN.

MR. W. GREENE, C.E., of Loughton, Essex, who is travelling in Spain, writes from Campo de Criptana, La Mancha:—"Mr. George Lawrence and his three daughters and myself have arrived in this village of 10,000 souls. The majority of the population is favourable to us, but the chief priests and fanatics are against us. The new hall, just finished, is in the centre of the town, and capable of seating 300 persons. It is all paid for, so we start without debt.

"The whole of the great spiritual development here is the result of one New Testament well placed thirty-four years ago. Souls are thirsting for the truth, so it is easy to speak to them. When we came here at Easter we saw the idolatry of Rome in full blow. The Spaniards, however, are opening their eyes, and as the reform goes on the wealth of the country increases."

The new hall is about to be opened for use. A Bible-carriage will be required to complete the equipment, so that the Gospel and copies of Holy Writ may be taken into the many large villages round about. Miss Lawrence has begun a Bible-class for women, and the outlook is full of promise. In conclusion, Mr. Greene asks for fervent prayer for blessing on this important effort.

Northern Light.

DR. JOHN BROWN, the genial author of "Rab and his Friends," passed, on introduction, an opinion on the late Rev. John McNab, of Johnshaven, which would make a worthy epitaph. "That is, and no mistake, a man o' wecht and power, yet sound to the very core of the kernel within the rough shell." He was unknown to fame, yet he might justly be placed alongside of the late Dr. Joseph Leckie, of Glasgow. The U.P. Church has reared many choice spirits to be remembered—John Ker and William Robertson, of Irvine, whose preaching gifts were not surpassed in Scotland.

The last survivor of the men whom Grace Darling and her father rescued in 1838 from the wreck of the *Forfarshire* has just passed away in Mr. John Kidd. This sturdy old man was noted for his sterling honesty, independence, and intelligence. He "came out" at the Disruption, and for many subsequent years was a deacon in Barry Free Church.

The National Bible Society of Scotland has sent 150 copies of the New Testament to Glasgow Royal Infirmary to replace others well thumbed and worn by the use of patients.

Lady Aberdeen has been delivering words of wisdom and power to the women of Edinburgh. Her ladyship does not think culture and a well-stored mind barriers to a woman being a good Christian wife and mother.

The Scottish Monthly Visitor Tract Society has existed fifty-six years; during that time no fewer than 181,450,942 silent messengers have been issued.

Saturday, April 27, was a memorable day in Barony Church, Glasgow. The new "Barony" was solemnly dedicated to the service of God, a somewhat Anglican order of dedicatory ceremony having been drawn up by Dr. Marshall Lang, the minister. The church is opposite the old Barony. There are to be no pew rents in the new church, and a week of special services is to commemorate its opening.

LUKE NORTH.

"JOYFUL NEWS" FOREIGN MISSION.—Rev. Thomas Champness records with deep sorrow the death of Mr. Edlin, one of two *Joyful News* evangelists who went out to the Mysore, India, a year ago. Mr. Edlin was a very devoted and active worker for Christ, and his death is a sad loss. Mr. Champness touchingly asks for the prayers of Christian people in this sore trial. During May he purposes sending out six new men to different mission fields.

Letter to the Editor.

A QUESTIONABLE LEGACY.

DEAR SIR,—In your issue of April 12 (page 8) you refer to a legacy of £5000 having been bequeathed by a Staffordshire lady to a Roman Catholic "priest," in order that he may annually say for the repose of the soul of the testatrix such a number of masses as he may think right, having regard to the amount of the legacy; and you also refer to another legacy for the same purpose.

As an old practitioner in the law, I venture to offer through you to the other persons interested under the will of the testatrix, an opinion, that both the legacies are absolutely void, and I advise that the matter be placed in the hands of some solicitor of high standing whose sound Protestant principles can be relied upon.

Your old friend, TRUTH.

INQUIRERS' COLUMN.

"COMING IN HIS KINGDOM."

DEAR SIR,—I should be glad of an explanation of Matt. xvi. 28, "Verily I say unto you, there be some standing here, which shall not taste of death, till they see the Son of Man coming in his kingdom." See also Mark ix. 1; Luke ix. 27.

Yours, &c., M. E. K.

In each of the three Gospels mentioned, this statement of our Lord is followed by a record of the event to which it undoubtedly refers. While it signified much besides, the transfiguration was certainly designed to give the disciples some idea of the future appearing of Christ in power and glory. Those who were with Christ on the Mount had a foreview of the glory and power of the long-expected kingdom of God. When Peter said, "Master, it is good for us to be here," he showed that the grandest anticipations of the Messianic hope were more than met in what he saw, and we can hardly wonder that the effect upon him was lasting. See 2 Peter i. 16—18.

DAVID'S EXPERIENCE.

Some time since I was travelling in Wales, and found myself in company with an intelligent man, who was taking a short holiday. In the course of conversation he told me that he was the master of a workhouse in a northern city. When the city was named, I was quite ready to believe his assertion that the workhouse there was the largest in England. Now, I have a theory that the Lord's people seldom or never get into workhouses (though I hope and believe that many are brought to the Lord after they have become inmates.) I thought that my travelling companion in Wales could, from his large experience, give me some facts that would confirm or remove my previous impressions on this subject. So I asked him: "Do you meet with many in your workhouse whom you notice to be decided Christians?" He said: "I can only remember one; an old man, whom I marked as a Christian, and quite different in his behaviour from the others in the workhouse." H. C. N.

"MANY CALLED, FEW CHOSEN."

We have received several communications on the words of our Lord in Matt. xxii. 14, "For many are called, but few chosen." Some of our correspondents have drawn inferences from the parable with which Matt. xx. opens, and at the close of which, in ver. 16, the same expression occurs in the Authorised Version." As, however, for sufficient reasons, the revisers have omitted the words in chap. xx., we have only to deal with chap. xxii. 14. The hint that the words have a special reference to the Jewish nation is worthy of consideration. As a whole, Christ's own people—"the many"—disregarded his call; the high and official classes ill-treated his messengers, and even compassed his own death. On the other hand, among the outcasts from the "partings of the highways" were found a goodly "few" who were ready to hear his word, and heartily answer his call. Some, again, send us comments by Dr. John Cumming, with whom Dr. J. Arnot substantially agreed in regarding the "called" as saints, of whom the "chosen" are choice ones. This view does not seem to us to be tenable. Those who heard our Lord's words could not but put upon them the more obvious and common interpretation.

"THE LAST DAY."

DEAR SIR,—I shall be glad of an explanation of the phrase "the last day" in John vi. 39, &c., xi. 24, xii. 48. These passages are quoted against the teaching that there will be two resurrections. In John vi. some difficulty arises from a variety of construction in the Greek, the preposition *en* (in) being sometimes omitted. T. C. D.

The phrase, "the last day," was familiar to the Jews in our Lord's time, and was employed to designate the consummation of God's purpose by the manifestation of the Messiah in glory, and the putting of all things under his feet. The expression is therefore an inclusive one. From other Scriptures we learn that the "last day"—and it is well to remember that with the Lord "a thousand years are as one day"—will be divided into several periods, including the coming of Christ in glory, the resurrection of the sleeping saints, the reign of a thousand years, and the judgment of the wicked. As his purpose was to state the great outstanding truth that men will be brought to account at last, without regard to details as to times and seasons, our Lord spoke of the two resurrections in language which, in the absence of further explanatory revelation, would doubtless have been agreeable to the theory of one simultaneous resuscitation of the righteous and unrighteous dead. The absence or presence of the preposition before the dative case does not alter the meaning of the expression.

MR. T. SHULDHAM HENRY will give addresses at the Y.M.C.A., Aldersgate-street, on Thursday evenings at 8.30 on the following subjects:—May 2, Backsliding; 9, Unholy Alliances; 16, Fruit Bearing; 23, Our Threefold Victory; 30, Our Responsibility to the World.

SUNDAY NEWSPAPERS.—Rev. W. Atterbury, secretary of the New York Sabbath Committee, has recently written as follows to Mr. Charles Hill, secretary of the Working Men's Lord's Day Rest Association:—"In nearly all our largest cities most of the morning journals now publish a Sunday edition. In New York all the morning papers but one do so. The influence of these Sunday papers is regarded with great anxiety and alarm by thoughtful Christians. No other agency is doing so much to secularise Sunday, perhaps I might say, not all the agencies combined. One of our most eminent surgeons, Dr. C. R. Agnew, who died a few months since, told me that on grounds of mental health he would not admit the secular paper into his house, for the mind (and by sympathy the body) needed an entire change of thought and interest on the Rest Day."

BYROM HALL, LIVERPOOL.—Anniversary services in connection with this mission-hall, of which Mr. Bennet Anderson is the pastor, were held on Easter Monday. In the afternoon a meeting for praise and testimony was held. Among the speakers was Rev. Justin D. Fulton, D.D., of Boston, U.S., who is about to start on a special mission to Rome to study the Papacy at its headquarters; he spoke of his special work in America. A resolution was carried expressing sympathy with Dr. Fulton in his mission. In the evening several addresses were given. Reports from the church Sunday-school, Band of Hope, sewing class, branch mission, &c., were read, showing that during the year forty persons had been baptized. The Bands of Hope, penny bank, sewing class, &c., were working very satisfactorily. During the year 185 garments had been distributed amongst the children of the poor.

THE UNION HALL MISSION, in its annual report, tells of evangelistic effort among the poor in various parts of London. There are in all seven stations, with halls, in which the Gospel of God's grace is preached. Domiciliary visitation is carried on with diligence, and helpful religious literature is distributed. By tent services and open-air preaching, during the summer months, many are reached who would not otherwise be warned to repent, and urged to find their all in Christ. The children are cared for, and special meetings are convened for fathers and mothers. Other good agencies are also employed, and it is pleasing to read that there has been much encouragement. In fact, for some time past a very gracious work has been in progress in some of the halls, and many among the young have professed to find peace through believing. We are sorry to learn that this good work is suffering restraint through lack of the needful funds. The director is Mr. Robert Bilke, Abergeldie, Greenhill-park, Harlesden, London N.W.

The Book World.

The Weekly Pulpit. *Elliot Stock.* The fifth annual volume of an unpretentious but useful serial. Over eighty sermons and outlines, for the most part of a practical character, and many illustrations, expositions, and hints, generally full of suggestion, will make this handy book helpful to many a busy preacher and teacher.

Infidelity Refuted by Infidels. By S. P. Sprecher. 1s. *Funk & Wagnalls*, 44, *Fleet-street, E.C.* An able pamphlet by Rev. Dr. Sprecher, of Cleveland, Ohio. Reviewing the theories of infidels in various ages, the author shows them to be self-destructive, and concludes by pointing out the security of the grounds of faith and hope in the Lord Jesus Christ.

Crime: Its Causes and Remedy. By Gordon Rylands, B.A. *T. Fisher Unwin.* This admirable treatise is of deep interest, containing as it does so many valuable suggestions for the repression of crime by the practical and common-sense means of reducing the number of criminals. The Introduction, and the chapter which contains an inquiry into the causes of crime, are singularly valuable; whilst other chapters on present methods of dealing with crime, on the prevention of drunkenness, &c., are deserving of careful consideration by all those who are interested in the welfare of the people. On the subject of drunkenness, however, and the means to be used for reducing and repressing it, we think Mr. Rylands has much to learn.

Le Livre de la Jeune Fille. Par un Père de Famille. *Lausanne: Henry Mignot.* A compilation deserving of high commendation. It contains much valuable matter, arranged under over 200 headings, culled from the works of writers of different periods and nationalities. In the first part the attention of young women is directed to the importance of securing "the pearl of great price"; in the second, they are counselled as to life's difficulties and responsibilities; and in the third, spiritual privileges and duties are explained to excellent purpose. Christian young women, able to read French, will find the perusal of this manual a very profitable exercise. (Paper covers, 2 fr. 50; 3 fr. 75, and upwards.)

Thoughts upon some Words of Christ. By David Wright, M.A. *Elliot Stock.* A very thoughtful and suggestive book. The language is good and the spirit reverent. The treatment of Judas' history and Sodom's overthrow are specially worth reading, though we think the deductions from Jude go beyond the revealed purposes of God, and cannot agree with the application of Ezek. iv.7. In "The Sabbath of Man" we notice a confusion between the Mosaic and Pharisaic Sabbath, and are surprised to read that Paul "did not separate any other day (after giving up the Jewish Sabbath) from the week as a special and particular day." Such verses as Acts xx. 7, 1 Cor. xvi. 2, Acts. xxi. 4, &c., seem to mark the Apostle as a careful observer of "the first day of the week." Spite of these blemishes, the book is well worth reading and considering.

Disease and Sin. By A Medical Muser. *Wyman & Sons.* It is somewhat difficult to treat this book seriously. It certainly contains much instruction upon subjects with which the author is competent to treat; but it is amusing—sometimes even ludicrous—to read the opinions expressed on a wide range of subjects, upon which it is at least usual to allow a little liberty of judgment. All evil, moral and physical, according to the author, is the direct result of sin, and needs only proper attention to be paid to the will of God to put an end to it. Even "the devastations caused by floods, storms, and earthquakes...may be due to the sin of man in not securing a proper distribution of forest and moisture; not utilising petroleum and other sources of force which exist in the earth; and not regulating the discharge of electric clouds." Concerning moral diseases, the author thinks "the time may come when science will recognise among mental phenomena something that may be regarded as the immaterial bacillus of avarice, or the bacterium of envy, or the spirillum of falsehood." He magnifies his profession, and thinks that medical science, in the perfected form it is going to reach, will find an antidote for every ill, and that by its means the last enemy—Death—will be destroyed. The author is evidently serious; but very few will be able seriously to read his musings.

The Life and work of St. Paul, by Archdeacon Farrar, is now being republished in serial form by *Messrs. Cassell & Co.* As a contribution to New Testament exposition, the work occupies a place of its own, being both lucid and eloquent throughout. Like Dr. Farrar's "Life of Christ," this book serves a very useful purpose in helping Western people of to-day to realise notable Eastern scenes of eighteen hundred years ago. The illustrations are numerous, and we have no doubt many will be glad to possess themselves of the book in this serial form. There will be twenty-nine monthly parts at 7d. each.

The Footprints of the Revealer: the Gospel from God. By Rev. Walter Morison, D.D. 5s. *Nisbet.* A remarkable book, especially addressed to young men. The author intimates that his main object has been to give "a statement, sympathetic in spirit, adequate in argument, popular in style, and convenient in form, of the grounds of belief in Christianity as a revelation." He has succeeded admirably, and we shall be glad to hear that many thoughtful and earnest young men are studying his attractive, cogent, and convincing pages. With great power Dr. Morison shows that, all things considered, a revelation from God is only a reasonable expectation on man's part. Quite rightly, also, he imposes upon rationalists the impossible task of accounting for the declarative utterances of Israel's prophets, to say nothing of their predictions, on any other assumption than the absolute truth of their claim to be God's spokesmen. The teaching is as sound as the argument is triumphant, and we trust the book will have a useful mission, and be blessed of God to many readers.

MAY MAGAZINES.

The Theological Monthly. 1s. *Nisbet.* "The Clergy and Freethinkers," by Rev. Alex. J. Harrison, is able and useful. The other contents are quite up to the average.

Scribner's Magazine. 1s. *F. Warne & Co.* Besides high-class articles, amply illustrated, descriptive of life and scenery, we have here the first part of a deeply interesting contribution by Mr. Eugene Schuyler, entitled, "Count Leo Tolstoi Twenty Years Ago." Mr. John Trowbridge writes ably on "Photography."

The Homiletic Magazine. 1s. *Nisbet.* Every department is well represented this month. Rev. W. J. Deane's exposition of our Lord's miracle in the country of the Gadarenes (Matt. viii.) is admirably thorough. Rev. Dr. Clement Clemance contributes outlines of a capital address to children on Matt. vii. 13, 14, "Two gates, two ways, two ends."

The Reporter's Magazine (4d. 5, *New Bridge-street, E.C.*) gives prominence to a very interesting interview by the editor with Mr. Hill, the news editor of the *Pall Mall Gazette*, on the best way of reporting public meetings. Mr. Hill contends that "the reporter of the future" will be the man who can give a vivid descriptive account, and he strongly condemns the cut and dried, formal reports that are now so common.

The Expositor. 1s. *Hodder & Stoughton.* In addition to important critical discussions, this well-known monthly contains a somewhat remarkable article by Rev. W. W. Peyton, bearing the title "The Bread Problem of the World. Our Lord's first Temptation." Though declining to follow the author in his speculative theorisings, we readily admit that his article—which in literary character is a veritable poem—is very interesting and suggestive. The Gospel record of our Lord's temptation is, however, quite free from the mysticism with which Mr. Peyton invests the subject.

The Everlasting Nation is the title of a new monthly magazine (3d.), edited by Rev. A. A. Isaacs, vicar of Christ Church, Leicester, and published by *Messrs. Abraham J. Lev & Co.*, 9, *Great Russell-street, Bloomsbury-square, W.C.* Devoted to history, biography, prophecy, literature, Biblical exegesis, and passing events relating to the Jewish people, these pages will, it is hoped, not only find many sympathetic readers among Christians, but have an attraction for educated Jews which may be greatly blessed of God. That this new monthly has a truly useful career before it is our earnest prayer. The contents of the first number are varied and excellent, Dr. Saphir being amongst the contributors.

S. W. PARTRIDGE & CO.

The Mother's Companion, edited by Mrs. Benjamin Clarke, is a monthly of practical worth, and always readable.—The Family Friend is a companion periodical, bright and useful.—The Friendly Visitor, for such as require bold type, and are open to homely and good counsel, is an excellent magazine.—The British Workman is deservedly prized. This month's issue contains, among other things, a sketch and portrait of Mr. Isaac Holden, M.P.—The Children's Friend, and The Infants' Magazine, both continue up to the mark of their high reputation. These are all penny magazines.—The Band of Hope Review is a capital halfpenny illustrated sheet.

CASSELL AND CO.'S SERIALS.

Conquests of the Cross. 7d. Part 2 introduces the reader to early Christian effort in India and Greenland. Some intensely interesting information is given of the Moravians and their missionary activity.—The Countries of the World. Part 60 completes the new and revised edition of this valuable work.—The World of Adventure (7d.) presents in its eighth part many exciting scenes, showing that sometimes "fact is stranger than fiction."—Part 31 of Cassell's Illustrated History of England (7d.) brings the story down to the reign of Charles II.—The History of Protestantism. The first volume of this great work by Dr. Wylie, is concluded with part 12, which is devoted to the narration of important developments in Luther's reformation work.—Part 56 of the Commentary for English Readers (7d.) carries the reader forward to Psalm xl. For fulness and clearness this beautiful work will long hold a high place in popular theological literature.—The Pilgrim's Progress and Holy War (6d.) With part 8, the second division of the famous "Progress" begins.—Milton's Paradise Lost, illustrated by Doré, and edited by Dr. R. Vaughan, has reached part 16.—The Library of English Literature. Part 4 of this work, selected, edited, and arranged by Professor Henry Morley, is devoted to further "Shorter English Poems."

RELIGIOUS TRACT SOCIETY.

The Sunday at Home. (6d.) "Of all Degrees" is the title of a new serial by Leslie Keith, begun in this issue. Writing of "Scotch Preachers in Reformation Days," Professor Blaikie gives a deeply interesting account of Knox and his brethren. Among other instructive and entertaining articles are "Some American Poetesses," "Recent Discoveries and the Christian Faith," and biographical sketches of the late Dr. W. Fleming Stevenson and M. Rosseauw Saint Hilaire.

The Leisure Hour. (6d.) The bill of fare is well up to the mark. Isabella Fyvie Mays writes "A Recollection of Two Old Friends," Mr. and Mrs. S. C. Hall. Mr. W. J. Gordon begins a description of the Panama Canal, and Mr. W. J. Hardy contributes an attractive article on "The Handwriting of our Kings and Queens," with facsimiles. "Mines and Miners" and "A Walking Tour in the Vosges" are among the other interesting contents.

The Boy's Own Paper. (6d.) For exciting incident and useful information there is no better monthly for boys. "The Medals of the British Navy" is a contribution of special value. "Bird Impudence" and "Birds that sing and all about them" are articles which will be enjoyed by many.

Friendly Greetings (4d.) has much for young and old alike. "Dr. Johnson's Death-bed" and "King Henry the Fifth" are two of many good items. In The Tract Magazine (1d.) Professor Blaikie writes on "Charles Simeon, of Cambridge," and Mary E. Ropes continues her very sensible articles on "Cottage Politics." The Cottager and Artisan (1d.) contains a sketch, with portrait, of Sir Edward Baines, the well-known Leeds journalist. For the young The Child's Companion and Our Little Dots (1d. each) have many pictorial and other charms.

The Girl's Own Paper. (6d.) Sarah Tytler begins a new serial, entitled "A Young Oxford Maid." "Art and Heart," or decoration for the poor, is an article of practical worth. Studies in "The National Library" are continued by E. F. Bridell-Fox. The light and useful are admirably combined in this ably conducted monthly for girls.

"HOME WORDS" OFFICE.

THE FIRESIDE (6d.) occupies a place of its own among illustrated monthly magazines. Its contents this month are as varied and wholesome as ever. The editor, Rev. Charles Bullock, begins a capital biographical sketch of the late Mr. Bright.

HOME WORDS and THE DAY OF DAYS (1d. each) are useful magazines, furnishing interesting narratives and good counsels. HAND AND HEART (1d.) is another attractive publication.

SHELVED CHRISTIANS: A WORD TO INVALIDS. Another booklet by Miss Spiller, of Hampstead. Grace and truth adorn the pages, which, we are pleased to learn, have ministered comfort to many "shelved" workers. (1d. *Partridge.*)

IDEAL SABBATHS. We heartily welcome Mr. Francis Peek's recent *Contemporary Review* article in pamphlet form. The subject is of immediate importance, and the treatment practical and powerful. It is hoped that many who are now quiet on this subject will, on perusing this tract, be awakened to a realisation of the great and many issues involved. (1d. *Isbister.*)

EVANGÉLISATION POPULAIRE. M. P. Trivier, Pasteur à l'Auberson, Sainte-Croix, Switzerland, has prepared a series of Bible-text sheets, well printed in red and blue, which may either be distributed as tracts or attached to walls. The Scripture verses and expressions are well-selected, and in French-speaking countries these "cartes"—a goodly number of which may be had for a franc—are likely to prove very useful.

EQUALLY YOKED and UNEQUALLY YOKED, companion booklets (6d. per dozen), contain two poems by Mr. W. Luff. The opening stanzas quite invite a reading of the whole, and highly important instruction is conveyed with much power. We trust these stories in verse will be largely circulated, especially among young women, whom they are likely to set thinking seriously before forming life-alliances such as so frequently end miserably. (*Drummond's Tract Depôt, Stirling, N.B.*)

MR. MOODY'S SCHOOL for the training of Christian workers, in Chicago, bids fair to be a very great success. Excellent teachers have been secured—Professor Moorhead, Rev. W. W. Clark, Miss Dryer, and others well known to Bible students. The plan followed in the summer school at Northfield will be carried out. The mornings are devoted to study, the afternoons and evenings to practical Christian work. Some of the pastors of the city give instruction in the school. The school will continue sixty days, and will give an impulse to many of our churches.—*Congregationalist.*

A MISSIONARY MURDERED.—A telegram received from New York reports that Rev. Henry Hobson with his wife, and a female companion of the latter, have been brutally murdered on the island of Ruatan, Bay of Honduras, Central America, by a young coloured man-servant, whose object in committing the foul deed was to get possession of any valuables that might be in the missionary's house. Mr. Hobson, who was a native of Jamaica, and about thirty years of age, was a Baptist missionary, and had been labouring in Ruatan (which is the largest of the Bay Islands group) since November, 1884.

PROFESSOR DRUMMOND'S TALK to "The Boys' Brigade" in Glasgow on Sunday of last week was as novel in its method as it was important in its matter. We give his chief points. (1) GEOGRAPHY. *Where* is the kingdom of God? Within you. (2) ARITHMETIC. "Seek ye *first* the kingdom of God, and all these things shall be *added* unto you." (3) GRAMMAR. Verb, "*Seek;*" mood, *imperative*, giving a command. Upon this framework was built a thoroughly useful and practical address, and the lessons he enforced will, we cannot doubt, stick like arrows in the minds of those who listened to the Professor's earnest counsels.

A PROPOSED CHURCH FOR TOTAL ABSTAINERS.—A movement of some importance is at present on foot amongst the total abstainers in Greenock, and is intended as a protest against those ministers who admit men connected with the liquor traffic into the eldership and management of their churches. At a well-attended meeting of abstainers in Borland's Temperance Hotel, a motion was made to the effect that they form themselves into a committee for the purpose of supporting a church on purely evangelical and temperance principles. If this idea is carried out, it would be rather a novel departure on the part of the temperance body, and, as stated above, is intended as an effective protest against the temporising attitude of some ministers on the liquor question. After discussion, it was agreed that those present form themselves into a committee to consider the matter, and report to a future meeting. The project of a new church for abstainers alone has caused a great deal of talk, and opinions are divided as to the wisdom of the policy.—*British Weekly.*

Among the Churches.

CHURCH OF ENGLAND.

Rev. J. H. Thompson, vicar of Cradley, who died suddenly last week at an advanced age, has bequeathed £3000 to the Church Missionary Society.

A lady gave £1000 at the close of March to the Church Missionary Society for work on the Dark Continent, as her rejoinder to Canon Isaac Taylor's strictures.

Bishop Barry is expected to arrive in England from Sydney about the last week in June, and he will at once commence his duties as Assistant-Bishop of the diocese of Rochester.

During the recent Passover season, the new rector of Spitalfields, Rev. J. H. Scott, invited all his Jewish parishioners to a special service at his church, to be conducted in their familiar Judeo-German dialect. No fewer than three hundred Jews still adhering to the ancient faith accepted the invitation. At the rector's desire they removed their hats during the service, and from first to last they showed no signs of hostility. The Gospel of Jesus the Messiah was powerfully proclaimed to them by Rev. C. N. Nagel, himself a Christian Israelite.

Those who listened to the Spital sermon at Christ Church, Newgate-street, must have been greatly disappointed. There was a splendid congregation—some seven or eight hundred bright intelligent youths, as well as children of a larger growth. The Bishop of Llandaff no doubt is a learned and devout man, but he lost an excellent opportunity by forgetting the needs and capabilities of his audience. If it is absolutely necessary to have a bishop to deliver the Spital sermon, there are surely Bishops on the Bench who would be able to touch the hearts and awaken the interest of the young Blues instead of sending them to sleep!—*City Press.*

PRESBYTERIAN.

Rev. Alex. Ramsay was last week inducted to the pastorate of the Presbyterian Church at Highgate, N.

At the annual evangelistic conference of the Metropolitan Presbyteries, Mr. Robert Stark, the organising agent, reported that special services have been held during the winter in a larger number of churches than in any previous year. During the summer open-air work will be entered upon in the London parks and elsewhere.

SOCIETY OF FRIENDS.

Rufus P. King has cheered the workers in Jamaica by a very acceptable visit there.

On April 23 John T. Dorland gave a powerful Bible-reading to a large audience in the Friends' Meeting House, Bristol. On Saturday last he and his wife crossed to Dublin to attend the Yearly Meeting, which began there on Wednesday.

By invitation of the teachers of Bristol adult school, about 600 of the men and their wives took tea together on Easter Monday. A very enthusiastic meeting was held, and addressed by Wm. Hobson, Cardiff, and John T. Dorland, Canada. Owing to the growth of the school the first class had to migrate last Sunday to larger premises at the Friends' New-street mission-hall. Other branch schools are in contemplation.

At Yorks. Quarterly Meeting, held in Leeds, on April 24, very earnest anti-opium addresses by many Friends were given, and a memorial to Parliament adopted. A foreign mission conference was held, and addressed by Henry Ecroyd Clark, late of Madagascar, Mary Whiting, lately travelling in Syria, and Charles Terrell, soon going to India. There were pressing appeals for missionaries for India.

BAPTIST.

Rev. James Owen, of Swansea, has been elected Vice-President for the year of the Baptist Union.

As the result of two months' services by students from Regent's Park College Association, a Church has been inaugurated at Hawkhurst, Kent.

During the past winter two Bible-classes have been established and conducted in the Baptist Chapel at Sandhurst, Kent, by the pastor, Rev. T. G. Atkinson, for young men and young women respectively.

Dr. Harwood Pattison reports that revivals are in progress in several of the churches in the city of Boston, Mass. Dr. Pattison also mentions that he has never before seen anything like so much interest manifested in foreign missions as there is now in the American churches.

The congregation of Oxford-road Baptist Chapel (an offshoot of Dr. Maclaren's church), Manchester, are inviting a well-known Bristol minister to the pastorate, with the hearty approval of Dr. Maclaren. It is expected that Dr. Maclaren will, ere long, retire from the pastorate of Union Chapel entirely, but continue as morning preacher; he has now preached there for twenty years.

A very interesting missionary meeting was held at West Green Chapel on Wednesday, last week, to bid farewell to Mr. W. L. Forfeitt, of Reading, and Mr. Harry White, of West Green, on the eve of their departure for the Congo. After the two young missionaries had spoken, stirring addresses were delivered by Mrs. Holman Bentley and Revs. Percy E. Comber, Philip Davies, G. Cameron, and A. E. Scrivener, who are also returning to the Congo. The prominent features of the addresses were the need of increased missionary zeal on the part of Christians at home, and the vast field for labour abroad.

CONGREGATIONAL.

An effort has lately been made by Dr. J. B. Paton, of the Nottingham Congregational Institute, to promote special missions in the churches and mission stations of his old students, and at a very small cost he has been able to send out about twenty old students as missioners, with gratifying results.

Three members of the church at Upper Chapel, Heckmondwike, have during the past year finished their college course, and entered upon the pastorates of Congregational Churches, whilst another has begun his studies at Hackney College. This church has a membership of over 500. Connected with it are a mission chapel at Healey, a Christian Band, Young Disciples' Union, Band of Hope, Busy Bee Society, Benevolent Society, and other institutions, all of which are in active working order.

METHODIST.

Cleveland Hall, Cleveland-street, Euston-road, the building which is being added to the plant of the West Central Mission, is to be opened to-day (Friday). A meeting will be held at Cleveland Hall at 3, and at St. James's Hall at 7 p.m.

The Central China Wesleyan Methodist Lay Mission employs twelve lay missioners in the heart of China, in the midst of 25,000,000 of Chinese. They follow the plan of itinerant evangelism, and combine with it medical and orphanage work.

For several months past inquiry has been made by the Wesleyan Home Mission authorities into the relative strength of Methodism in the agricultural parts of the country, with a view to extended home missionary operations. In England about 7000 villages and hamlets are supplied with Wesleyan Methodist services, giving sitting accommodation for 870,000 people. The lay preachers number 15,500. More than 7500 English villages are untouched by Wesleyan agencies, and it is proposed to permeate these places with home mission agencies.

Bank Holiday in London with the Wesleyans is always observed as a mission band field day. On Monday, last week, members of the Mission Band Union had a grand rally day in Southwark. Several gatherings were held in the open air, and in Long-lane Chapel. The closing gathering of the day was an evangelistic service in Southwark Wesleyan Chapel conducted by Rev. Hugh Price Hughes. At the close many entered the inquiry-rooms, and a number found peace in Christ.

NOTES FROM IRELAND.

Mr. W. Spencer Walton, has been in Dublin delivering evangelistic addresses, and giving accounts of the mission work at the Cape with which he is connected Some of his meetings have, however, been postponed owing to his sudden illness.

About £150,000 has been left by Mr. Henry Campbell, to found an hospital and college at Belfast, in the latter of which the sons of ministers preparing for the ministry shall have special advantages and privileges.

The annual district meetings of the Methodist Church are being held this week in various parts of Ireland. It is said that a larger number of ministerial candidates are offering themselves than for some years previously.

The Irish Episcopal Church has had a prosperous year, and its income, which shows an increase of more than £11,000 over the previous year, has responded to the return of better times. The parochial reports, presented at the Easter Vestries, were in many instances hopeful and encouraging.

A series of largely attended Gospel meetings, at which several professed decision for the Lord, was held last week by Rev. R. Crawford Johnson in the Methodist Church, Portadown.

NOTES FROM SCOTLAND.

Mr. J. M. Scroggie has finished eight months' labours among the Free Churches on the South side of Glasgow, and is now enjoying a much-needed rest. His labours throughout have been marked by earnest preaching of the way of salvation. And the Gospel has not been preached in vain.

A very successful four weeks' mission in Biggar, conducted by Mr. Ferguson, Lanarkshire Christian Union, has been brought to a close. Many have professed to receive definite blessing.

The Paisley Lodging-House Mission, conducted by Mr. James C. Elder, The Grange, and a large staff of devoted workers, closed a successful winter's work by a week of special meetings.

The "Faith Mission" are to hold a Convention at Rothesay, May 23 to 26. The speakers expected are Revs. C. G. Moore, J. G. Mantle, J. G. Gregson, and Glasgow friends.

The Glasgow Home Mission Union has done a large amount of energetic and successful labour in the cause of home evangelisation. At the annual meeting last week in the Christian Institute it was reported that, in connection with 49 congregations, 407 had been added to the membership, making the total for the year 858.

FALLEN ASLEEP.

At Baskill, Moville, Mr. Samuel Scott, an earnest Christian, aged 74.—Rev. J. H. Thompson, vicar of Cradley, Staffordshire.—Rev. James Compston, of Upper Tooting, for some years pastor of the Baptist Church at Fivehead, Taunton, Somerset; since January, 1888, he has been much engaged in special evangelistic service, and was well known as a temperance worker.—Rev. Paul Orchard, of Bristol, for forty-three years in the Wesleyan ministry.—Rev. W. B. Philpot, vicar of South Bersted, Sussex.—Rev. H. T. J. Bower, late Wesleyan minister in the Blandford Circuit.—Rev. Amos Abbott, for many years a missionary of the American Board at Ahmednagar, Bombay, India.

NOTES ON DAILY READINGS.

SUNDAY, MAY 5.—Leviticus XIX.

THE many detached prohibitions and commands which this chapter contains have no perceptible connection beyond being all of them practical directions as to holiness of walk in matters of everyday life. They are introduced with the reason, urged in chap. xi., "Ye shall be holy, for I the Lord your God am holy." Could there be a stronger motive than this as an incentive to holiness? Let us observe that the eighth commandment is expanded in ver. 11, so as virtually to forbid cheating and lying. In cheating we rob a neighbour of truthful dealing, to which he has a right at our hands; and in lying we rob him of truthful speaking, to which he is rightly entitled from us.

The prohibition in ver. 16, "Neither shalt thou stand against the blood of thy neighbour," has been variously explained—probably, Keil's explanation is the best. He treats it as a prohibition against conspiracy against a neighbour's life: "Thou shalt not set thyself against the blood of a neighbour"—*i.e.*, to seek his life. Thus it would appropriately follow the prohibition against talebearing, which is the prelude to strife, variance, and enmity. The spiritual meaning of the prohibitions in ver. 19, "Not to mix things which are separated in God's creation," is clear from 2 Cor. vi. 14.

MONDAY, MAY 6.—Leviticus XX.

Various forms of wickedness are forbidden in this chapter, the ground of such prohibition being the holiness expected of Israel as a people of whom Jehovah could say, "I have severed you from other people, that ye should be mine" (26). When this new relationship to Him was clearly seen, the argument arising from God's own character was irresistible. "Ye shall be holy unto Me, for I the Lord am holy." Observe the twice repeated "I have separated you from other people" (24, 26). Mark also the type (creeping things) in ver. 25, where the carnal-minded heathen from whom Israel has been separated correspond to unclean things creeping on the ground. To eat such unclean food was typically to associate with or find pleasure in the morally unclean people and ways of heathendom.

New Testament exhortations to holiness are likewise grounded on the separation which redemption effects between a world that "lieth in the wicked one" and those of whom the Apostle John can say, "We know that we are of God"; and if this separation is not admitted much of the teaching of Scripture as to holiness loses its point and power. The universalism of the day which ignores the distinction between the Church and the world loses thereby the chief Scriptural motive to holiness. We hear much of "humanity" and of what it is capable of, but little of separation from it as a fallen and corrupt race, out of whose guilt and coming doom believers have been delivered, to be "a chosen generation, a royal priesthood, an holy nation"—"a people for God's own possession that ye may show forth the excellencies of Him who called you out of darkness into his marvellous light" (1 Peter ii. 9, R.V.). Compare with this, as parallel to the subject of our chapter, 1 Peter i. 15, 16: "As He which called you is holy, so be ye yourselves also holy in all manner of living; because it is written, Ye shall be holy; for I am holy" (R.V.).

TUESDAY, MAY 7.—Leviticus XXI.

This chapter contains laws of holiness for the priests. "The priest's family was to be the model of purity."—*Sp. Com.* Priests were forbidden (1—4) to contract defilement by contact with the dead, except in the case of their own immediate family—the exceptions being father, mother, son, daughter, brother, and unmarried sister. It will be observed that celibacy was no law for God's priesthood, though it is for that of Rome.

The reason for the holiness of the priesthood, as given in ver. 6 and 8, is their being appointed to offer the bread (or "food," it includes whatever was offered on the altar by fire) of their God. Those who were appointed to convey to God that whereon He (typically) fed, must be themselves holy. "The offerings of the Lord made by fire, the bread of their God, do they offer: therefore shall they be holy" (6, R.V.).

Any physical blemish disqualified a priest from offering the food of God to Him, though he might partake of such food himself (21)—*i.e.*, such parts as were reserved for priests. How often are Christians debarred by their spiritual blemishes from offering to God those sacrifices with which He is well pleased (Heb. xiii. 15, 16), though mercifully not debarred from feeding on the portion which He assigns them. They may receive, but they must not offer. All such disqualifying blemishes should be avoided by the royal priesthood, and where they exist, healing—which happily is not beyond reach—should be sought. The first two disqualifying blemishes are blindness and lameness. Compare, as to the remedy for these, Rev. iii. 18: "Anoint thine eyes with eyesalve that thou mayest see"; and Heb. xii. 13: "That which is lame...let it rather be healed."

WEDNESDAY, MAY 8.—Leviticus XXII.

Another aspect of the holiness which God requires in those who draw nigh to Him is presented to us in this chapter. Not only are priests to abstain from things that would defile them, but when they themselves happen to be defiled by infirmity (4), or contact with "uncleanness" (5), they are to abstain from contact with holy things, lest they should defile that which is holy.

A practical application of this principle would make Christians—members of the royal priesthood—careful lest they themselves happen to be in an unspiritual state, and so contract defilement of conscience, thus communicating their defilement to others. Let them rather "cleanse themselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God" (2 Cor. vii. 1), and then they will be fit companions for the "sons and daughters of the Lord Almighty," of whom God has said: "I will dwell in them, and walk in them; and I will be their God, and they shall be my people" (2 Cor. vi. 16—18).

The priest who happened to be defiled was not, however, cut off from contact with that which was to be his food, holy though it was, if only he first "wash his flesh in water; and when the sun is down he shall be clean, and shall afterward eat of the holy things; *because it is his food.*" So let not any sense of defilement hinder the believer from repentance and faith in the "precious blood of Christ," which is the New Testament fulfilment of the injunction: "Wash you; make you clean; put away the evil of your doings from before mine eyes." Then let him appropriate all the soul-sustaining virtue of Christ as the bread of life, "*because it is his food.*"

THURSDAY, MAY 9.—Leviticus XXIII.

We have in this chapter a detailed account of the "feasts (or appointed times) of the Lord"—set feasts, R.V. These were seven: (1) The weekly Sabbath; (2) the Passover; (3) Feast of Unleavened Bread; (4) Pentecost; (5) Feast of Trumpets; (6) Day of Atonement; (7) Feast of Tabernacles. Of these the three latter occurred all of them in the seventh month of the year, and the one before them, Pentecost, was connected, as a supplement, with the feasts of the first month, Passover and Unleavened Bread. So that virtually the Jewish year was divided into nearly two equal parts by the feasts of the first and of the seventh months, at each of which times the feasts clustered round a sacrifice of the highest importance. The first group round the Passover, the second round the Day of Atonement, each striking types of the sacrificial death of the Lord Jesus.

But each of these, Passover and the Day of Atonement, presented a different aspect of the work of Christ. Passover, which commemorated Israel's deliverance from Egypt, presented a type of Christ's death viewed as deliverance from the power of Satan, the prince of this world. The Day of Atonement sacrifice, which gave the high priest admittance within the veil into God's presence, typified the death of Christ as opening up heaven itself, and bringing his people near to God. We have both aspects combined in 1 Pet. iii. 18. Mark the ordinance of the sheaf of firstfruits connected with the Passover, to be waved before the Lord "on the morrow after the Sabbath" (11), this represents "Christ risen from the dead, the firstfruits of them that slept."

FRIDAY, MAY 10.—Leviticus XXIV.

The first nine verses of this chapter describe Aaron's duties and responsibilities with regard to providing and tending the oil used for the lamps in the holy place, as well as the shewbread there to be set forth upon the table. Though the children of Israel were to bring "pure oil olive," the responsibility for seeing that it was provided, and for "ordering" it when provided, was laid upon Aaron. "It appears that the responsibility of keeping up the lights rested on the high priest."—*Sp. Com.*

Would that we who are called to "shine as lights in the world, holding forth the word of life" (Phil. ii. 15, 16), could bear this more in mind, and so, instead of trying ourselves to shine by our own efforts, could go more frequently to our great High Priest, who is responsible, and draw upon his resources; then should we find that "the excellency of the power" (for shining, see 2 Cor. iv. 6, 7) is "of God and not of us."

From the 10th verse to the end, there is narrated the death of the blasphemer—the result of a mixed marriage thus implicitly condemned—and in the mode of his public execution by stoning we learn a valuable lesson as to the meaning of "the laying on of hands" (see 14), "let all that heard him lay their hands upon his head." The sin was thus put back upon him who committed it by those who, having heard him, were responsible. So he is made to "bear his sin" (15), which involved its immediate judicial punishment.

The condemnation of murder and injury which follows seems intended to discriminate between the judicial punishment of sin deserving it by the death penalty, and that which if without judicial sanction is but murder.

SATURDAY, MAY 11.—Leviticus XXV.

The Sabbatic year was appointed both for a rest to the land, and that its spontaneous produce that year should be a gift to servants, strangers, and cattle, the rights of the owners being apparently suspended for that year, and their wants being supplied by a special blessing from God upon the sixth year, which (21) was to produce enough for three years.

The year of Jubilee (8—17), at the end of seven times seven years, or every fiftieth year, was to be a universal release to all debtors and dispossessed owners, thus once in the average life of every Israelite would he see around him a shadow of good things to come.

Ye who have sold for nought
Your heritage above,
Shall have it back unbought,
The gift of Jesus' love;
The year of jubilee is come;
Return, ye ransomed sinners home!

It is apparently to the sounding of the jubilee trumpet (9) that Ps. lxxxix. 15 refers, "Blessed is the people that know the joyful sound," for the word for "joyful sound" is that used of the "jubilee trumpet."

The jubilee year not only brought restoration of the land to those who, through debt or poverty, had sold it away, but the expectation of it beforehand was to diminish the value of the land as the time drew nigh (16).

So should the expectation of the Lord's Second Coming, the true redemption jubilee—which so many signs attest to be nigh, diminish the value we are apt to attach to the world, and the things that are in the world (1 John ii. 15—17).

A principle of the greatest importance to Israel is contained in ver. 23, "The land shall not be sold for ever: for the land is mine; for ye are strangers and sojourners with me."

When the Lord returns to claim his own, then, and not till then, will Israel be put in possession of the land by an indefeasible title, and that by One who can say, "The land is mine."

TRACT WORK IN CHINA.—Mr. J. A. Stooke, of the China Inland Mission, writing from Chefoo, says that no agency is better fitted to meet the errors of Chinese religious observance and teaching than wise tract distribution. The majority of the people gladly accept those offered them, and take them home to be read. There are many cases on record where the first spiritual impressions were received through the tracts distributed at open-air preaching.

THE EVANGELISTIC MISSION.—The usual Bank Holiday gatherings were held afternoon and evening on Easter Monday at Kilburn Hall, when a number of friends gave helpful and encouraging addresses. Meetings were also held at Bignold Hall, Forest Gate, the principal eastern branch of the Mission. On Easter Sunday a meeting was held amongst the gipsies, who gathered around the workers and listened to the Gospel message. Monday saw the same band of workers pitched again at their stand, and with their voices attracting many of the pleasure seekers. An evening meeting was held in the hall. At West-street Hall, Carshalton, an interesting meeting was held on Good Friday.

International S.S. Lessons.

Sunday Afternoon, May 12.

THE ANOINTING AT BETHANY.

MARK xiv. 1—9. GOLDEN TEXT: Ver. 8.

VER. 1, 2.—The end of our Lord's earthly life was at hand. "After two days"—it was Tuesday night when He uttered his solemn predictions. Only Wednesday and Thursday intervened before the day of his death. "*The Feast of the Passover*" was the great Jewish feast, and celebrated the deliverance of the Israelites from Egypt. It lasted for seven days, during which unleavened bread was eaten (see Exod. xii.). But it was typical also. Christ is the antitype of the Paschal Lamb: and the Christian life of the believer is a perpetual Passover feast (1 Cor. v. 7, 8). Jesus viewed it in this light, and repeated the announcement of his betrayal and death (Matt. xxvi. 1, 2). His enemies, "*the chief priests and scribes*," were busy seeking how they might compass his death. They had already determined to kill him (John xi. 53), but they consulted now as to *how* and *when* to take him craftily ("*with subtilty*," R.V.). The city was then rapidly filling with pilgrims from all parts, who were gathering to the feast. To take Him then might lead to "*an uproar of the people*" (2): hence their conclusion, "not during the feast" (R.V.). They would wait until the seven days of the feast were over. Such was their counsel, but if that were carried out the time of the Lord's death would not accurately fulfil the type. Even the devices of the wicked are so overruled that they accomplish the purposes of God. Wordsworth says:—"Observe Christ's power over his enemies in his death. Oftentimes when they endeavoured to take Him, He escaped from them (John x. 39). But at the time when they had desired not to take Him, viz., at the Passover (Luke xxii. 6), then He willed to be taken, and they, though unwilling, took Him: so they fulfilled the prophecy in killing Him who is the true Passover, and in proving Him to be the Christ."

The anointing in Bethany is the same as that recorded in John xii. 1—9; but must not be confounded with the incident in Luke vii. 36—38. From the account in John we learn that it took place "six days before the Passover"—*i.e.*, on the previous Saturday. Matthew and Mark say, "In the house of Simon the leper." Probably Simon was a relative of the family of Lazarus, and had been healed of his leprosy by Jesus. The name of Simon was very common, so he was still distinguished from others as "the leper."

Ver. 3.—"*A woman*," not named here, but evidently Mary, the sister of Lazarus (John xii. 3). She was greatly attached to the Saviour. See Luke x. 39; John xi. "*Ointment.*"—"The ointment of nard was highly esteemed in antiquity as a precious aromatic and a costly luxury. It was brought chiefly from Asia Minor in little alabaster flasks, and the best were to be had in Tarsus. Yet the plant grew in Southern India."—*Winer*, quoted by *Lange*. It was very costly, and "a pound" of it (John xii.) must have been very valuable. "*Poured on his head*" and his feet (John xii.). Anointing the head was a distinction conferred upon the guest of honour (Ps. xxiii. 5; Luke vii. 46). Mary deemed her Lord worthy of this, and of the further honour of the anointing of the feet. Her love prompted this unusual service. To her He was worthy of the best and costliest treasure she possessed, and of the highest honour she could pay.

Ver. 4, 5.—"*Why was this waste?*"—John traces this murmuring to its true source—Judas—and discovers its real meaning—"he was a thief" (John xii. 4—6). But this traitor's whispered objection deceived the rest of the disciples, and they joined in condemning such waste. "Three hundred pence" (see Matt. xviii. 28), about £10, thrown away upon what seemed to them an unnecessary and meaningless service. How plausible the objection seemed! At the same time it drew attention to the objectors as having a special consideration for the poor. But in truth it was the utterance of a hypocrite, concerned only to add to his own store; and whose heart was so destitute of true love to the Saviour that such an act of love was entirely beyond his comprehension. Sacrifices made in order to do honour to the person of Christ he could not understand. "*They murmured against her.*"—The effect of their murmuring upon Mary must have been painful. It was not the first time that her love had expressed itself in a way that others did not approve (Luke x. 39—42). Jesus had defended her then; but would He do so now? or, would He condemn the waste?

Ver. 6—9.—"Let her alone"—excellent counsel for every Christian. It is contrary to the will of Christ that one of his people should, by the spirit of fault-finding, give trouble to another. He defends her act: (1) As "*a good work on Me*" (6)—a beautiful work. And this because it was prompted by love to Him, and true appreciation of his work. They condemned it because *He* was less to them than He was to Mary. Her heart was right with Him. The spirit of devotion which led to this work was not one which would allow Christ's poor to want. (2) "*Ye have the poor with you always*" (7).—The poor will not get less because Christ gets all. He who gives Christ his right place, and makes Him chief, will not fail in practical service. Christ gave Himself *to God*, but it was *for us* (Eph. v. 2). In giving ourselves to Him we also shall be giving ourselves for men. (3) "*She hath done what she could*" (8).—There could be no higher commendation. Such words, spoken by the lips of Jesus, would be more than a sufficient reward for the greatest sacrifice one could make. He not only commended highly what others severely condemned, but He saw a beautiful significance in that which was without meaning to them. It was an anticipatory anointing for his burial. His death was becoming more and more vivid to Him, and this act of loving service was seen to have a beautiful connection with it. Perhaps she did not so understand it; yet her truer love to Jesus may have given her a better understanding of his words than they had. (4) "*Wheresoever this Gospel shall be preached*," &c. (9).—We are fulfilling this prediction while reading and admiring this woman's devotion now. How strange that an act which at the first sight seemed to deserve the censure uttered against it should be so honourable in the judgment of Christ as to deserve perpetuating thus.

The lessons of this incident are:—

Love gives its very best to Christ.—Our whole life is the alabaster cruse of precious ointment which He deserves, and which is never so well used as when yielded to Him (Rom. xii. 1, 2).

Love which gives Christ his right place is not likely to mistake the service He desires.—Nothing understands Christ so well as love. Even the disciples, while influenced by the spirit of the hypocritical Judas, do not know Christ as Mary does.

Our criticisms of others' service may be reversed by the judgment of our Lord.—It is better, therefore, to cease from fault-finding.

Loving service rendered to Christ is not forgotten.—John xv. 16; Heb. vi. 10; Rev. xiv. 13.

ITALY.—Rev. E. H. Hopkins, and Dr. Elder Cumming left England for Rome last week to attend the Conference there. They will also hold meetings for the deepening of spiritual life on May 7 and 8, at No. 11, Lung' Arno, Guicciardini, Florence.

DEMERARA.—Mr. John Mitchell, who with several other mission workers left England in November last, reports active Gospel labour in many places along the Demerara River. Among the Chinese settlers several have of late confessed Christ, and their steadfastness in the faith is a source of great encouragement to the European evangelists. Georgetown is the chief centre of their operations, in conjunction with the work carried on by Mrs. Huntley.

"MAY MEETINGS," 1889.

Date		Hour.	Institution.		Place of Meeting.	Chairman or Preacher.
MAY.						
Sun.	5	11 a.m.	British & Foreign Bible Society ...	s	Wesleyan Chpl., Hinde-st., W.	Rev. W. T. Davison.
,,		11 a.m.	Colonial & Continental Ch. Soc...	s	St. Paul's Church, Onslow-sq.	Archdeacon Lefroy.
,,		11 a.m.	Trinitarian Bible Society	s	Avenue-rd. Ch., Shepd's. Bush	Rev. Charles Graham.
,,		7 p.m.	British & Foreign Bible Society ...	s	Allen-st. Cong. Ch., Kensingtn.	Rev. Edward White.
Mon.	6	10 a.m.	London Missionary Society	m	14, Blomfield-street, E.C.....	.....
,,		2.30 p.m.	Church Association.....	m	Willis's Rooms, St. James's...	Captain A. W. Cobham.
,,		3 p.m.	British and Foreign Sailors' Soc.	m	The Mansion House, E.C. ...	The Lord Mayor.
,,		3.45 p.m.	Congregational Union	m	Memorial Hall, Farringdn.-st.	Rev. Dr. Robert Bruce.
,,		6 p.m.	Ragged School Union.....	m	Exeter Hall	Earl of Aberdeen.
,,		6 p.m.	Wesleyan Missionary Society	m	City-road Chapel, E.C.	Mr. Lewis Williams.
,,		6.30 p.m.	Congregational Union	m	Memorial Hall, Farringdn.-st.	Rev. Dr. F. J. Falding.
,,		7 p.m.	Pastors' College	m	Dalston Junctn. Baptist Chpl.	Rev. C. H. Spurgeon.
,,		7 p.m.	Ch. of Eng. Sunday-school Inst....	s	St. Paul's Cathedral	Bishop of Ripon.
,,		7.30 p.m.	Ch. of Eng. Temperance Society...	s	Westminster Abbey	Bishop of Sodor & Man.
,,		7.30 p.m.	Protestant Reformation Society...	m	Exeter Hall	General Aylmer.
,,		8 p.m.	Cong. Total Abstinence Assocn....	s	City Temple, Holborn-viadct.	Rev. J. Guinness Rogers.
Tues.	7	9 a.m.	Irish Church Missions	b	St. James's Hall, Piccadilly ..	Sir Robert Phayre.
,,		9.30 a.m.	Congregational Union	m	City Temple, Holborn-viadct.	Rev. Dr. F. J. Falding.
,,		11 a.m.	Irish Church Missions	m	St. James's Hall, Piccadilly..	Sir Robert Phayre.
,,		3 p.m.	Christian Lifeboat Crew	m	[illegible]	Mr. J. C. Morrison.
,,		3 p.m.	Lon. Missy. Soc. (Ladies' Aux.)	m	[illegible]	Mrs. R. W. Dale.
,,		3.30 p.m.	Ch. of Eng. Temperance Soc.	m	[illegible]	[illegible]
,,		6.30 p.m.	Ch. of Eng. Sunday-school I...	m	[illegible]	[illegible]
,,		6.30 p.m.	Cong. Ch. Aid. & Home Missy. Soc.	m	[illegible]	[illegible]
,,		7 p.m.	Christian Lifeboat Crew	m	[illegible]	[illegible]
,,		7.30 p.m.	Mariners' Friend Society	m	[illegible]	Rev. Dr. Punshon.
,,		7.30 p.m.	British and Foreign Sailors' Soc..	m	[illegible]	Rev. Dr. Booth.
,,		8 p.m.	Church Association	m	[illegible]	Rev. Mark Guy Pearse.
Wed.	8	8.30 a.m.	United King. Band of Hope Union	b	Exeter Hall	.....
,,		11 a.m.	London Missionary Society	s	City Temple, Holborn-viadct.	Dr. B. W. Richardson.
,,		1 p.m.	British and Foreign Sailors' Soc..	s	St. Peter's Church, Cornhill..	Rev. R. Peter Hughes.
,,		2.30 p.m.	United King. Band of Hope Union	c	Exeter Hall	Rev. Gordon Calthrop.
,,		3 p.m.	Cong. Total Abstinence Assocn....	m	Memorial Hall, Farringdn.-st.	Mr. W. L. Palmer.
,,		3.30 p.m.	Thames Church Mission	m	The Mansion House, E.C.....	Rev. Dr. F. J. Falding.
,,		3.30 p.m.	Theatrical Mission	m	Princes Hall, Piccadilly	The Lord Mayor.
,,		4 p.m.	Ch. of Eng. Sunday-school Inst....	m	Sion College, Thames-embkt.	Sir R. N. Fowler, M.P.
,,		6 p.m.	United King. Band of Hope Union	m	Exeter Hall	Bishop of Sodor & Man.
,,		7 p.m.	Lon. Evan. Soc. & Lodgng. Hse. Msn.	m	Exeter Hall	Mr. George Williams.
,,		7.30 p.m.	Irish Evangelical Society	m	Finsbury Park Cong. Church	Sir Robert Phayre.
,,		7.30 p.m.	London Missionary Society	m	City Temple, Holborn-viadct.	Mr. Samuel Figgis.
,,		8 p.m.	Ch. of Eng. Young Men's Society	m	Sion College, Thames-embkt.	Rev. J. C. Harrison.
,,		8 p.m.	Indian Female Normal Schl. Soc.	s	All Souls' Ch., Langham-pl.	The Lord Chancellor.
Thurs.	9	11 & 2.30	Ch. of Eng. Temp. Soc. (Women)	c	Exeter Hall	Rev. Henry Lewis.
,,		11 a.m.	London Missionary Society	m	Exeter Hall	Rev. Canon Ellison.
,,		12 noon	British Home for Incurables	m	Cannon-street Hotel, E.C. ...	Mr. Samuel Smith, M.P.
,,		3 p.m.	Indian Female Normal Schl. Soc.	m	[illegible]	Earl [illegible].
,,		5 p.m.	Social Purity Alliance	s	[illegible]	Lord Kinnaird.
,,		6.30 p.m.	Pastors' College.....	m	[illegible]	Mr. W. E. Mallalieu.
,,		7 p.m.	Operative Jewish Converts' Instn.	m	[illegible]	Rev. C. H. Spurgeon.
,,		7 p.m.	Colonial Missionary Society.....	s	[illegible]	Rev. W. H. Barlow.
,,		7 p.m.	Ch. of Eng. Temperance S[illegible]	m	[illegible]	Mr. M. Mitford, M.P.
,,		8 p.m.	Ch. of Eng. Young Men's Society.	s	St. Stephen's Ch., Rochest.	Bishop of [illegible]
Fri.	10	9 a.m.	London Missionary Society.....	f	[illegible]	Rev. E. A. Stuart.
,,		10 a.m.	Congregational Union	s	[illegible]	Mr. Sydney H. [illegible]
,,		1.15 p.m.	Religious Tract Society	s	[illegible]	Rev. Dr. F. J. Falding.
,,		3 p.m.	Native Races & the Liquor Traffic	m	[illegible]	Rev. E. [illegible]
,,		3 p.m.	Xtn. Vernacular Educ. Soc. India	s	[illegible]	The Lord Mayor.
,,		5 p.m.	Ch. of Eng. Temp. Soc. (Women)	m	[illegible]	Earl of Northbrook.
,,		5 p.m.	Operative Jewish Converts' Instn.	m	[illegible]	Bishop of [illegible].
,,		6.30 p.m.	Congregational Church Guilds	m	[illegible]	Bishop of Rochester.
,,		7.30 p.m.	Wkg. Men's Lord's Day Rest Assoc.	m	[illegible]	Mr. Hind Smith.
,,		7.30 p.m.	British and Foreign Sailors' Soc.	s	[illegible]	Lord Kinnaird.

b.—Breakfast; c.—Conference; m.—Meeting; s.—Sermon.

BRITISH SOCIETY FOR THE Propagation of the Gospel among the Jews.

THE FORTY-SIXTH ANNUAL MEETING

Will (D.V.) be held on TUESDAY EVENING, MAY 14, 1889,

In BLOOMSBURY HALL, HART ST.

(Near St. George's Church, Bloomsbury).

The Chair will be taken by

GEORGE H. DEAN, Esq., J.P., at Half-past Six exactly.

The Meeting will be addressed by the CHAIRMAN; Rev. J. H. SCOTT, M.A. (Bishop Billing's Successor); Rev. J. JACKSON WRAY, of Whitefield's Tabernacle; Rev. T. EYNON DAVIES, of Finsbury Park Congregational Church; and Rev. H. G. ROSEDALE, of Christ Church, Spitalfields; and others.

SPECIAL SERMONS

Will be preached on THURSDAY EVENING, MAY 16, at 7 p.m., in the METROPOLITAN TABERNACLE (Rev. C. H. Spurgeon's), by the Rev. J. JACKSON WRAY, of Whitefield's Tabernacle. Totenham Court-road; and on THURSDAY EVENING, MAY 30, at 7.30 p.m., in NEW COURT CHAPEL, Tollington Park, N., by the Rev. THOMAS EVANS, of Victoria Park Congregational Church.

Tickets may be obtained on application to REV. J. DUNLOP, Secretary, 93, *Great Russell-street, Bloomsbury, London.*

Irish Church Missions.

THE FORTIETH ANNIVERSARY MEETINGS

WILL (D.V.) BE HELD IN

ST. JAMES'S HALL,

On TUESDAY, MAY 7, 1889.

The Chair will be taken by

Lieut.-General Sir ROBERT PHAYRE, K.C.B.

BREAKFAST at Nine a.m.

Addresses by Rev. Canon MONEY, M.A. (Kilburn), and Rev. Canon GARRATT, M.A. (Ipswich).

ANNUAL MEETING at Eleven a.m.

Speakers.—Rev. C. H. WAINWRIGHT, M.A. (Blackpool). Rev. Canon Fleming, M.A. (Ballinakill). Rev. H. FISHE, M.A. (Dublin). Rev. H. W. TOWNSEND, M.A. (Superintendent of Missions).

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Christian Vernacular Education Society for India.

THE ANNUAL MEETING

WILL BE HELD ON

FRIDAY, MAY 10, IN WILLIS'S ROOMS.

SPEAKERS:—Rev. J. HEWLETT, of Benares: J. MURDOCH, Esq., LL.D., Indian Educational Agent of the Society; J. E. EVANS, Esq., Principal of the Dindigal Training Institution.

The Right Hon. The EARL of NORTHBROOK, G.C.S.I.,

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will be held in the

LARGE ROOM, EXETER HALL,

On FRIDAY, May 10, at Half-past 7 o'clock,

The Right Hon. LORD KINNAIRD

WILL PRESIDE.

SPEAKERS:—H. J. Atkinson, Esq., M.P.; Gainsford Bruce, Esq., M.P.; B. Pickard, Esq., M.P.; Rev. H. W. Webb-Peploe; Rev. Thomas Guttery; Rev. Arthur Hall; J. Halford, Esq.; and Mr. G. Lawson.

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Y.M.C.A., Whittington-avenue, E.C.—May 14, 6 p.m., foreign missionary meeting. Lord Kinnaird in the chair. Address by Captain Hore, on "Work in Central Africa."

Conference Hall and Y.M.C.A., Stratford, E.—Sun., May 5, 3 p.m., Mr. F. Cowley; 7 p.m., Mr. Alderman Phillips. Gospel Temperance Mission, 8 p.m. each week evening.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only; 7.30 p.m., public, Mr. Harry Grattan Guinness. Gospel meetings for men, Mon., Tues., Wed., and Fri., 8 p.m. Bible-reading by Colonel Puget, Sat., 8 p.m. French Bible-class, Thurs., 8 p.m. Prayer-meeting each day (Sat. ex.), 1 to 2 p.m.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thurs., May 2, 8.30 p.m., address by Rev. James Cory. Sun., 3.15 p.m., special address by Rev. J. T. Mateer. Wed., 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., Burlington Hall, 23, Savile-row, W.—Fri., May 3, 8.45 p.m., the first of five lectures on Astronomy, by Hon. H. Tollemache; subject—"Gravitation."

Y.M.C.A., 26 & 28, Newington-causeway, S.E.—Thurs., May 2, 8.30 p.m., Dr. R. Anderson, on "Evolution *v.* Creation." Open to all.

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Conference Hall, Mildmay-park, N.—Sun., May 5, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Charles Inglis.

Morley Halls, 316, Regent-street, W.—Bible-reading by Rev. F. B. Meyer, Fri., May 3, at 11.30. Open to all.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry, Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row.

Home of Industry, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., May 15. Tea at 6; meeting at 7. Dr. McKilliam will give an address on "The Second Coming of our Lord." Farewell to Miss Macpherson and the party of young emigrants sailing for Canada next morning.

Open-air Mission (South London Auxiliary).—Monthly conference, Wed., May 8, Melior-street Mission Hall, Weston-street, Bermondsey (near London Bridge Station). Tea at 6; chair taken at 7 by Sir William Willis. Address by Rev. H. E. Brooke, on "The Coming of Christ the Hope *for* the World—the Hope *of* the Church."

Homes for Working Girls in London.—Annual meeting for praise and prayer, Lincoln House, 12, York-place, Baker-street, W., Wed., May 8, 4 p.m.

Talbot Tabernacle, Bayswater, W.—Sun., May 5, 11 a.m. and 7 p.m., Pastor F. H. White.

North Africa Mission.—Monthly prayer-meeting, Y.M.C.A., Whittington-avenue, Leadenhall-street, E.C., Fri., May 3, at 6.30 p.m.

Foreign Missionary Prayer Union.—Monthly prayer-meeting, Mon., May 6, 3 p.m., Y.M.C.A., 186, Aldersgate-street, E.C. All Christians invited to attend.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m., 3 p.m., and 7 p.m., Mon. and Thurs., 8 p.m., and Sat., 7.30 p.m., Messrs. Fullerton and Smith.

Union Hall Mission.—Opening of Clifton Hall, Clifton-gardens, High-road, Chiswick, W., Tues., May 7. Afternoon meeting at 4; evening at 7.30.

Union Tabernacle, Wandsworth-road, S.W.—Anniversary services, Sun., May 5, at 11 and 6.30. Mon., May 6, at 4 and 7, meetings for prayer and conference on revival, Messrs. J. E. Mathieson and Robert Paton to preside.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., May 3, all-day meetings. 11 a.m., prayer for churches and nations; 3 p.m., Rev. J. Wilkinson, on "Work among the Jews"; 7 p.m., Dr. Miller, on "The Anointing."

Great Assembly Hall, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. G. F. Cook.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m.

Agricultural Hall, Islington, N.—Evangelistic address, every Sun., 3 and 6.30 p.m.

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Metropolitan Tabernacle, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

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[400]

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Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., May 3. Tea at 6; meeting at 7. Mr. Reginald Radcliffe will preside. Rev. Marcus Rainsford, jun., will speak on "Conflict and Victory."

Christian Lifeboat Crew.—Annual meetings, Conference Hall, Eccleston-street, S.W. (close to Victoria Station), Tues., May 7. 3 p.m., chair to be taken by Mr. J. E. Mathieson; 7 p.m., chair to be taken by Mr. Robert Paton. Canon Wilberforce and other friends are expected to take part.

Clapton Hall, Upper Clapton, N.—Mr. T. Shuldham Henry, Sun., 6.30 p.m.; Fri., 7.30 p.m.

Native Races and the Liquor Traffic.—Great meeting, Mansion House, E.C., Fri., May 10, 3 p.m., the Lord Mayor presiding.

Conferences in Scotland.—Ayrshire Christian Union, Girvan, May 4. Clackmannan and Kinross Union, Tillicoultry, May 18. Lanarkshire Christian Union, Lesmahagow, May 25.

Newport and Isle of Wight Conference, Legh Richmond Hall, Newport, May 14–16.—Particulars from Rev. H. G. Thwaites, St. John's Vicarage, Newport.

Nottingham.—Convention for the deepening of spiritual life, Mechanics' Hall, May 20—23.—Hon. Sec., Rev. C. Lea Wilson, Radford Vicarage, Nottingham, of whom particulars may be obtained.

Dublin Meetings of Believers, Merrion Hall, Lower Merrion-street, Dublin, June 3—7.

CHILDREN'S SPECIAL SERVICE MISSION.

Rev. W. S. Standen and Mr. H. Hutchinson, Bowdon, to May 4. Mr. H. Hutchinson, Pershore, May 11—17; St. Leonard's, May 25 to June 2. Mr. E. Arrowsmith, Lausanne, May 12—26. Mr. Josiah Spiers, Presbyterian Church, Highgate, May 10—24. Mr. S. J. Hewlett, Noel Mission Hall, Fulham, May 13—15. Mr. W. R. Moore and Dr. Carless, West Croydon Congregational Church, May 25 to June 3. Mr. T. Lewes Sayer, Bedford, May 4 and 5; Raleigh Memorial Church, Stoke Newington, May 6—16; The Lawn, Havering-atte-Bower, Essex, May 19—24; Finsbury Park Hall, June 1 and 2. Mr. E. T. M. Dennes, St. James's, Bermondsey, May 6—10.

Notices.

Reader, Ipswich.—We gave a portrait of Mr. George Williams in our issue of April 15, 1886.

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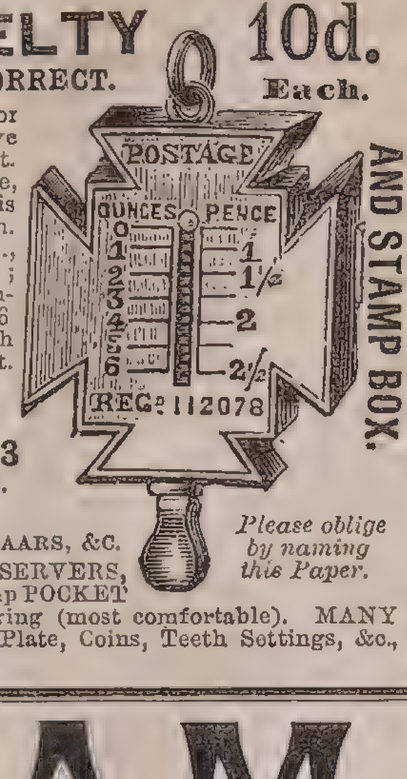
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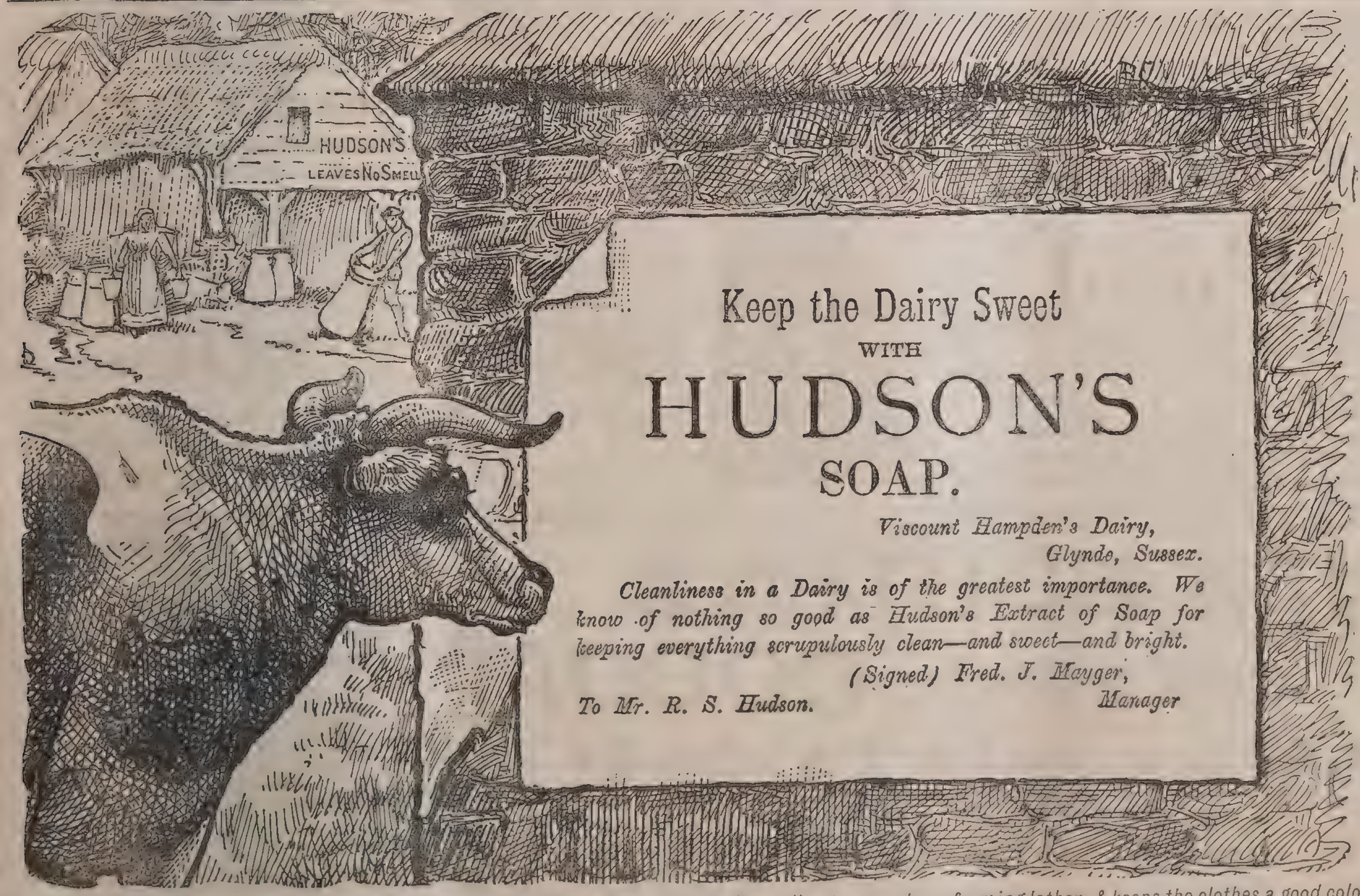
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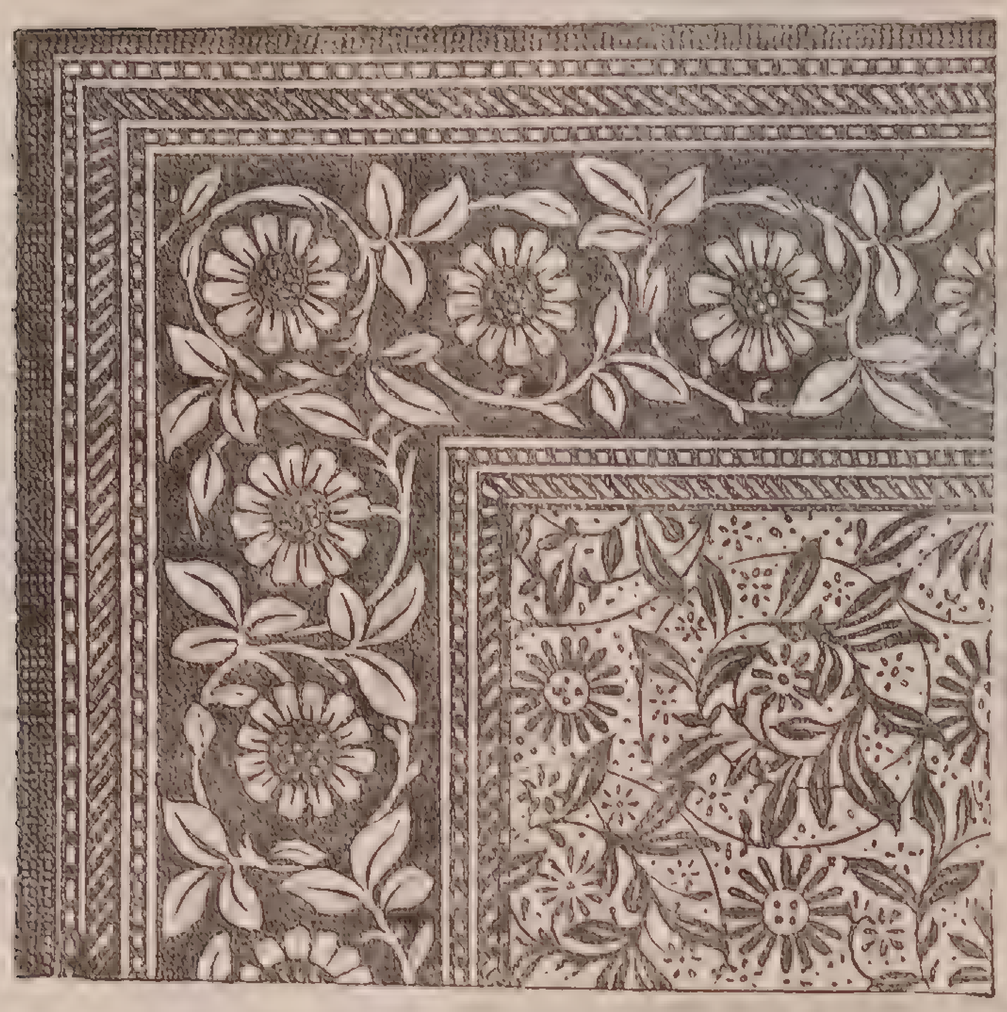
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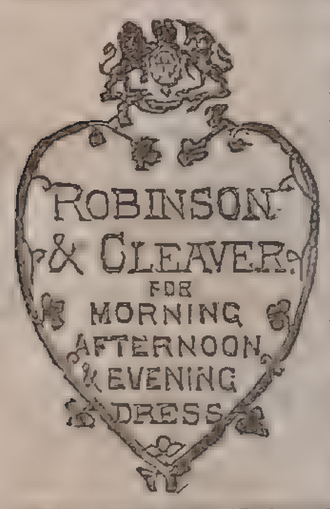
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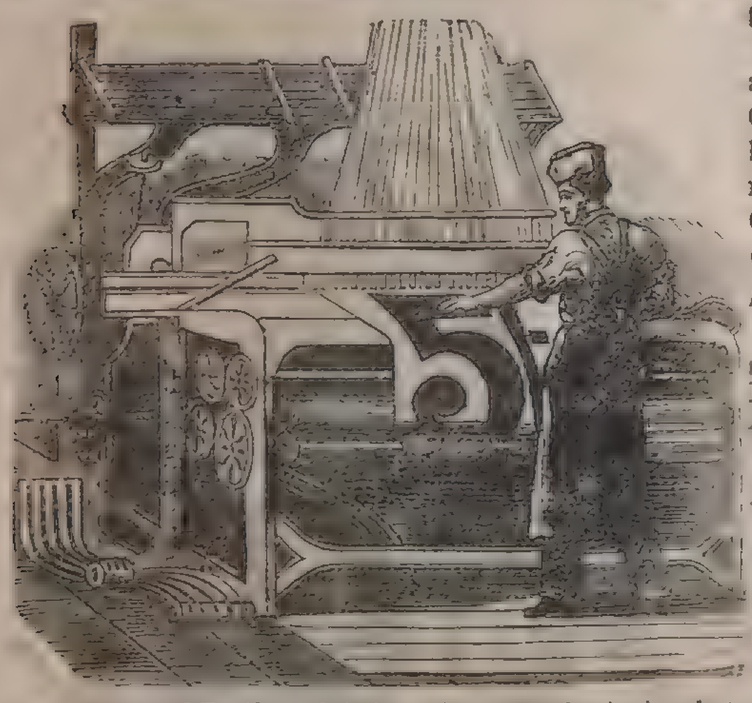
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The Christian:

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A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

A CALL TO PRAYER.

v. page 9.

A DOOMED CHILD!

v. page 18.



[Rev. L. Dahle.]

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No. 1006.] FRIDAY, MAY 10, 1889.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

[ONE PENNY. [POST FREE, 1½d.

A CHILD'S LIFE SAVED.

A PLEA FOR CHILDREN'S COUNTRY HOLIDAYS.

ST. GILES' CHRISTIAN MISSION. Superintendent: Mr. GEO. HATTON 4, AMPTON STREET, REGENT SQUARE, W.C.

"That child's life has been saved, so far as I can see, by the Mission," said a doctor to me when I was visiting a poor lodging in St. Giles'. "How so, doctor?" "She seemed fading away, consumption was threatening when the Mission sent her to one of the Holiday Homes. The change checked the disease, strengthened the system, and now she's doing well." Just then her mother comes in, and hearing the drift of our talk, adds—"She come back a different girl altogether; why, bless you, I didn't hardly know my own child—not at first, I didn't."

The above is extracted from a small pamphlet just published by the St. Giles' Christian Mission, which will be sent free to anyone applying for a copy.

Through the kindness of our many friends this Mission was enabled last year to send 100 poor little children to Holiday Homes for periods varying from two to four weeks, and we are anxious to repeat if not extend the work this year, for the need of such holidays is as urgent now as ever it was.

We are also wanting to provide the 1,500 children attending our several Schools with a Day in the Country, and most earnestly plead for the sympathy of the Readers of "THE CHRISTIAN" on their behalf.

DONATIONS will be most thankfully acknowledged if sent to our bankers, Messrs. Barclay, Bevan & Co., 54, Lombard-street, E.C., or to—GEORGE HATTON,

Superintendent of the St. Giles' Christian Mission,

4, AMPTON STREET, REGENT SQUARE, W.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving £1 10s. from Hastings.

The Infant Day Nursery opens at 7.30 p.m. The Infant Day Ragged School and the Day Ragged Schools for Boys and Girls is conducted between the hours of 9 and 12 a.m., and 2 and 4.30 p.m. Classes for Street Boys, Mondays and Thursdays at 8 p.m. The best time to see the Work among Elder Girls and Young Women is on Thursdays at 8.30 p.m. Mission to Inebriate Women, Meetings on Mondays and Thursdays at 3 p.m. Evangelistic Meetings on Sundays at 7 p.m. Other Missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

SAILORS' REST AND RAGGED SCHOOL, Amlwch, Anglesea.—It being my earnest desire to provide a picnic for twenty poor old Seamen, and forty-three Children belonging to the School upon Whit-Monday, should be most grateful for any contributions towards this object. Beg to remain, yours obediently, RICHARD MORGAN. Beg to acknowledge a second donation of £1 from Richard Phipps, Esq., Worcester, towards Sailors' Rest expenses, in answer to appeal in CHRISTIAN.

FRENCH SALE OF WORK.—Under the patronage of their Royal Highnesses the Princess of Wales, the Princess Christian of Schleswig-Holstein, the Princess Frederica Baroness Von Pawel-Rammingen, the Princess Mary Adelaide Duchess of Teck, and of Ladies of rank.—Her Royal Highness the Duchess of Albany has graciously consented to open a Sale of Work in Kensington Town Hall, in aid of the unendowed French Protestant Institutions in London, under the superintendence of Pastor DU PONTET DE LA HARPE, on Wednesday, May 15, 1889, at 3 p.m. Admission opening day, from 3 to 5 p.m., 5s.; gallery, 3s. After 5 p.m., and on the following days, 1s. Children and Schools half price. Tickets to be had at the French Parsonage, 16, Kildare-gardens, W., and at the door of the Hall. Contributions in kind and money gratefully received.

CONTRIBUTIONS of Money and Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Old coats and trousers are urgently needed.

PRIVATE HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W. (near Victoria station). For medical, surgical, and confinement cases. For terms apply to HON. SEC. Single-bedded rooms if desired.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

REV. F. J. FELTHAM, of Luton, appeals for help towards the maintenance of two orphan Children he has taken under his charge. Also for framed Texts and Pictures, suitable for class-rooms. Gifts gratefully received.

ROYAL ALBERT HALL.—Under the special patronage of H.R.H. Princess Christian, H.R.H. Duchess of Connaught, and H.R.H. Duchess of Teck.—The Annual United Sale of Work of the Society for Promoting Female Welfare (President, the Countess of Harrowby), will take place on Wednesday and Thursday, May 22 and 23, from 12 to 6 o'clock. There will be a performance on the grand organ at 3 o'clock. Admission, Wednesday, 2s. 6d.; Thursday, 1s.; children half-price.

Educational.

KELVEDON.—Superior Educational and Christian Home for Girls. Indian children received. Kelvedon is one of the healthiest villages in England. For references and prospectus PRINCIPALS, Ormonde Lodge.

MALVERN.—Fonthill High-class School for Girls. Home comforts. Resident English and foreign Governesses, visiting Professors. Pupils prepared for Local Examinations. Term began May 3.

Principals, Misses GEATER.

MILLWALL CONGREGATIONAL CHAPEL,

WEST FERRY ROAD, E.

A SALE OF WORK

OF USEFUL AND FANCY ARTICLES

(In aid of the Repairing and Enlarging Fund of the above),

WILL (D.V.) BE HELD ON MAY 21, 22, 23.

To be opened on the **21st** *By Mrs. BUXTON.*
" " **22nd** *By Mrs. TYLER and Dr. TYLER.*
" " **23rd** *By F. E. DUCKHAM, Esq., C.E.*

DONATIONS OR ARTICLES will be thankfully received and acknowledged by W. J. TEMPLE, Pastor, 32, Strafford Street, West Ferry Road, Millwall, E.

BARBICAN MISSION TO THE JEWS.

President: Rev. GORDON CALTHROP, M.A.,
Vicar of St. Augustine's, Highbury New Park, N.

The Committee make an earnest Appeal for Funds for carrying on the Active Agencies of the Mission amongst God's Ancient People. Contributions will be thankfully received by—

TREASURER:
ALFRED HUGHES, Esq.,
Fernclife, Queen Elizabeth's Avenue,
Stoke Newington, N.

HON. SEC.:
REV. E. A. WESLEY, M.A., A.K.C.,
Mountgrove House, Overhill Road,
Forest Hill, S.E.

COUNTRY TOWNS MISSION.

THE ANNUAL MEETING

WILL BE HELD AT

EXETER HALL, on WEDNESDAY, MAY 15, 1889,

Hon. P. CARTERET HILL in the Chair.

Rev. HENRY E. BROOKE, M.A., of Bromley, Kent, will address the Meeting, and the Society's Missionaries from the following places will give accounts of their work:—Sidcup, Kent; Twyford, Berkshire; Stapenhill, Derbyshire; and Cheltenham. To commence at Seven o'clock.

18, *New Bridge Street,*
Ludgate Circus, E.C.

H. C. NISBET, *Treasurer.*
G. H. MAWER, *Secretary.*

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

MOIRA HOUSE LADIES' SCHOOL,
THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

MALVERN HOUSE.

BLOCKLEY, WORCESTERSHIRE.
Principal: Mrs. JUDSON.

In this establishment, situated in a healthy and beautiful village on the Cotswold Hills, a limited number of young Ladies receive earnest Christian teaching, and careful instruction on the High School system. A few vacancies will occur at Easter. Terms moderate and inclusive. References kindly permitted to the parents of pupils, the Rev. John Wilkinson, Director of the Mildmay Jewish Mission and others.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

PROPOSED FRENCH BRANCH
CONNECTED WITH
PEMBROKE HOUSE SCHOOL, Bedford.

To be conducted by Miss FRANCES SAW.

Both Establishments to be worked on the same religious principles. The French branch to provide, besides special advantages for acquiring French, Cooking-lessons, English Lectures, scope for Christian work. Students must be over 17. Other schoolgirls taken to board during vacations. Funds administered with a view to promoting the interests of God's Kingdom. Accounts audited periodically.

Pembroke House School, Bedford.

CLIFTON, BRISTOL.—Home in Lady's family. Good educational centre. Near university, medical, art, public schools, &c. Entire charge undertaken of children whose parents are abroad. Highest references.

A. Z., Field's Library.

WORTHING.—Ladies' School.—Miss WISE (formerly of Hurstpierpoint) has removed her connection to the above town. Educational advantages. Home comforts. Highest references. Terms from 25 guineas.—Miss WISE, Lawn Villa, Prospect-place, Worthing.

COWFOLD GRAMMAR-SCHOOL.
Old-established. Highly recommended. Sound commercial education. Good moral training. Diet best and unlimited. Extensive premises, situate in healthiest part of Sussex. From 21 guineas.

Apply PRINCIPAL.

BATH.—Old-established Ladies School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive fees from thirty guineas. Special terms made for the daughters of ministers.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

KESWICK HOUSE, Dartmouth-row, Blackheath, Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

ST. HELIERS COLLEGE, Wellington-borough.—High School for young Ladies. Resident diplomée and certificated governess. Visiting professors. Modern buildings, large gymnasium and grounds. Liberal domestic arrangements. Over forty certificates received this year. References to parents of pupils who have been educated at the school. For prospectus, &c., apply to the Principal, Mrs. F. LAYCOCK. Spring Term commenced May 6.

BRIGHTON.—High-class School for Ladies.—Healthy situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Pupils prepared for the Local examinations. A few vacancies. Terms moderate.—The Misses NORTON, Farndon House School, Stanford-road.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.

DELTA, MacLaren's Library, Notting-hill-gate, W.

TO CHRISTIAN PARENTS seeking good Private School.—Owing to increased success, the Misses ROWLAND offer additional educational advantages at former fees. Personal supervision. Individual Christian training. Qualified teachers. Desirable companions. Detached house. Good tennis. Large garden. Healthy situation. Large rooms. Separate beds.

Cecile House, Crouch End, London, N.

PARIS.—A French Protestant Lady (diplomée), highly recommended, receives Boarders by the week or month, or young Ladies desirous of pursuing their French studies. Situation close to the Exhibition and Bois de Boulogne.—Mlle L. COURTOIS, 13, Rue des Belles Feuilles, Paris.

MORAVIAN EDUCATION IN IRELAND.—The Gracehill Schools for Boys and Girls. Christian training. Home comforts. Terms very moderate. For prospectus, &c., Rev. E. R. HASSÉ, or (for Ladies' School), Miss HULL, Gracehill, near Ballymena.

MORAVIAN LADIES' SCHOOL, Dukinfield, Cheshire.—A thoroughly sound education, with Christian training and home comforts. Term commenced May 8.

Miss LANG, the Lady Principal.

HILLERSDON LADIES' SCHOOL, Barnes, Surrey.—Established 65 years. Thorough education and refined home. Good staff of English and foreign professors and resident governesses. Preparation for public examinations. Large detached house in beautiful grounds. Tennis lawn, gymnasium. Home comforts, liberal table. Health, recreation, and character particularly studied. References to the nobility, clergy, and others. Moderate and inclusive terms. Summer term commenced May 8.

ST. HILDA'S COLLEGE, 111, Abbey-road, St. John's Wood.—High-class Education for Girls. Home comforts. Resident English and foreign governesses, visiting professors. Local exams. Term commenced May 7.

HANOVER.—An English family, 8 years resident in Hanover, can receive one or two young Ladies wishing to learn German, which is spoken fluently. Excellent schools near by, where classes can be attended. References kindly permitted to Dr. Baedeker, Weston-super-Mare, and Mr. R. C. Morgan, Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C. For terms, &c., apply to Miss WRIGHT, 12, Dafforne-road, Upper Tooting, London, S.W.

HOME SCHOOL FOR LITTLE BOYS, Rother House, College-park, Lewisham.—Home life. Number of boarders limited to six. Well suited for delicate or backward boys. Successful in local examinations. Terms from 25 guineas.—References to parents of former pupils.

OAK HOUSE SCHOOL,

BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

WELLESLEY COLLEGE, near Nottingham.—Boys prepared for professional and commercial life. Very healthy situation. Best dietary. Sanitation testified by the medical faculty as perfect. Boys receive individual attention, which ensures success in teaching. Christian principles instilled. Those in delicate health receive kindly care and attention. Very moderate and inclusive terms.—Prospectus, &c., address HEAD MASTER.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARKE, B.A. (Lond.), receives about twenty Sons of Gentlemen, from 7 to 14 years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton. Referees: Mrs. W. Poole Balfern, Brighton; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's; Henry Edwards, Esq., 4, Buckingham-road, Brighton.

BOYS' PREPARATORY SCHOOL.—A Lady with means desires to purchase a School as above, or a high-class Ladies' School.—Address, stating price and particulars,

ALPHA, 6, Wrenbury-street, Liverpool.

SELECT EDUCATIONAL HOME in a German watering-place. Only 12 pupils taken. Parisian French, pure German, Masters attend for accomplishments. Highly recommended by the Clergy.—Fräulein BECHTEL, 17, Kurhausstrasse, Kreuznach.

HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea.—Boys received from 6 to 18 years of age. Three separate departments. Juniors under the care of Ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, public schools, or universities. Delicate boys specially cared for. Summer term commenced May 4. Cricket, athletic sports, gymnastics, sea bathing and swimming. A carpenter's shop and a chemical laboratory have recently been built on the premises.—For prospectus, apply to

Mrs. DUFF, the Lady Principal.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

A YOUNG LADY desires re-engagement as Governess to young children, or useful Companion. Very domesticated. Good needlewoman. 3 years' references.—W., Rose Villa, Ashdon-road, Saffron Walden, Essex.

DAILY TEACHING required to young children, or any occupation. Usual English branches. music, French, drawing, elementary Latin. Good references. Locality immaterial. Miss GOODMAN, 31, Park-road, Bromley, Kent.

PUPIL-TEACHER (17). Certificated. Drawing, musical knowledge, &c. Good arithmetic. Desires to assist with juniors in Ladies' School on mutual terms. Now or after Midsummer. —Miss REYNOLDS, Upper Slaughter, Bourton-on-the-Water, Glos.

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CHRISTIAN HOME, with good education. Pupils prepared for Local Examinations. Terms on application to Mrs. GROVER, Barnwood, Upperton-road, Eastbourne.

GREEK AND LATIN CORRESPONDENCE CLASSES.—Sunday-school Teachers desirous of reading the Greek Testament, will find the above invaluable. Advanced classes for Matriculation Students. Fees, 3s. and 5s. per term. Full particulars on application.—A. C. HAMILTON, Classical Tutor, 10, Lausanne-road, Peckham, London.

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A LADY highly recommends her Hanoverian finishing Governess (diplomée), who resided with her six years. All branches of a good, thorough English education, perfect French, classical music, with theory, painting, drawing. A. D., care of Kerby & Co., 440, Oxford-street, W.

Appointments, Situations, &c., Wanted.

AS SECRETARY to a Society or charitable Institution; or any position of confidence or responsibility. A Gentleman desires employment as above. Reference, Rev. Nevile Sherbrooke, 44, Montague-square, W. EDWARDS, 192, Lewisham-road, S.E.

MR. GEORGE EVENS, and Wife (sister to Gipsy Smith of Hanley), are seeking a permanency as Evangelists, either in a mission of good repute, or that of a Church.—Full particulars to be had, 27, Midland-terrace, Frizinghall, Shipley, Yorks.

URGENT CASE.—A Gentleman earnestly seeks some employment as Clerk, or otherwise. Good writer, varied experience in accounts and office routine. Satisfactory references.—T. M., 7, Clephane-road, Canonbury, N.

A CHRISTIAN BUTLER recommends a tall, strong, active Boy of 15, as Page or Hall-boy. Is abstainer, and well-conducted. Mr. W. MELHUISH, Delrow House, Watford, Herts.

A YOUNG MAN seeks situation as Manager of Coffee Palace, or as Chapel-keeper, or as light carman. Good driver. Willing to work. Good references. 10 years a Christian.—J. J. S., care of Mrs. Smith, 7, St. John's-road, Holloway.

COACHMAN.—Wanted by a married Man (Christian), with three children, a situation as Coachman. Has served in the Royal Marines. Testimonials. WM. SIZER, 3, Farrier-street, Deal, Kent.

COACHMAN.—A Gentleman wishes to recommend his Coachman country place. Very reliable Man, well up to his work. Total abstainer. Married. Age 38. Unexceptionable character.—COACHMAN, Horne Park, Lee, Kent.

COACHMAN. Married. Age 44. Good experience. Christian. Abstainer. Good character. Town or country.—G. G., 4, Upper Dorset-street, Bryanston-square, London, W.

GARDENER, thoroughly trustworthy, capable; held position of trust. Married. Age 29. No family. First-class character. Understands vines, melons, tomatoes, cucumbers, flowers, kitchen garden. E., 14, Station-road, Preston, Brighton.

GARDENER.—Wanted by married Man, aged 30, situation as Head Gardener, or single-handed; or manage small estate. Undeniable references from past and present employers. 4, Brooklyn-terrace, Upperton, Eastbourne.

AS GARDENER, or any place of trust. Middle-aged. Unmarried. Christian abstainer. References. W. VINCENT, Victoria-road, Horley, Surrey.

AS GARDENER.—Situation wanted by a young Man (unmarried). Several years' experience. Total abstainer. Non-smoker. Excellent character.—B. C. S., Shelthorpe, Sandown, I.W.

AS SECOND FOOTMAN, or under a butler. Age 20, height 5ft. 6in. Christian. Total abstainer. Two years' good character, 3 years' previous. State wages. A. L., The Elms, Duffield-road, Derby.

MR. EDMUND J. KENNEDY, General Secretary of the Central Young Men's Christian Association, Exeter Hall, has much pleasure in recommending a young Man, aged 20, as Groom or Coachman. He is a Christian and an abstainer. Has a good knowledge of horses, and absolutely trustworthy.

CHRISTIAN MAN.—A Lady wishes to highly recommend a Christian Man for morning work, or as a trustworthy Messenger. He is now disengaged, except between 9 and 11 a.m. Work must be at Notting-hill or Kensington. W. H. M., 120, Cornwall-road, Notting-hill.

ADVERTISER seeks light employment. Age 34. Police pensioner. Christian, abstainer; married. Unsectarian. Christian work preferred.—MERIDEW, Tatsfield, Westerham, Kent.

REV. J. B. FIGGIS, 26, Clifton-road, Brighton, wishes to recommend a Husband and Wife (pious people, with a family), to manage a Coffee House; or for some post of trust.

YOUNG MAN, 26, earnest Christian, abstainer, single, desires employment in the Lord's Service, Coffee Palace, Mission House, or otherwise. Hardworking. Accustomed to house. Assist in evangelistic and temperance work. Well recommended.—E. P. K., Albert Villa, Lower Eglinton-road, Plumstead, S.E.

AS GROCER'S PORTER, or any place of trust, by a steady young Man. Age 25. 5 years' good character.—FRANCIS CATON, Stortford-road, Great Dunmow, Essex.

MINISTER'S DAUGHTER (25) requires re-engagement as Companion, or Lady Help in refined home. Like to travel. Experienced in tuition. Domesticated, musical. Unexceptionable references. A. G., Castle Cottage, Melbourne, Derbyshire.

CAN ANY SUPERINTENDENT of Boarding-house or Institution give useful post to Christian young Lady (23). Thoroughly domesticated. Cheerful, active, and good needlewoman. Small salary.—H. B., Bramptonholm, Orchard-road, Erdington, near Birmingham.

STATIONERY, BOOKSELLING, AND FANCY.—Situation wanted by experienced Saleswoman. Small business with homely people preferred. Christian and abstainer. L. P., 76, Devonshire-road, Holloway, N.

A MIDDLE-AGED LADY, formerly a Governess, desires some sphere of usefulness. Small remuneration required. Good references. Mrs. SANDERSON, High street, Baldock, Herts.

WILL ANY CHRISTIAN HELP a young Jewish convert from Jerusalem (who had to be sent to England because his life was in danger), by offering him some light employment as Porter, Waiter, or anything similar. Last January he was attacked in a lonely field near Jerusalem, received three stabs with a knife; hence, although he has a trade, will never be strong enough to do hard work. Will any Christian help? Matt. xxv. 40.—Apply, Rev. J. M. EPPSTEIN, 46, King Edward-road, Hackney, E.

A SUB-MATRON in Orphanage or Home.—A Lady can recommend a superior, capable young Woman, aged 29. Has not been in such work, but has had unusual experience in managing and superintending young women. Can cook. Plain needlewoman. Church of England. Very pleasant mannered.—Miss HEAD, 13, Craven-hill-gardens.

CONFIDENTIAL COMPANION, or Lady Housekeeper. Good pianiste, experienced traveller, good needlewoman. Highest references. Small salary.—A. Z., Mr. Goodyear. Stationer, 228, Clapham-road, S.W.

WILL A CHRISTIAN LADY take and train morally and for service, a strong Girl of 15.—M. W., 15, Cornfield-road, Eastbourne.

AS USEFUL MAID.—Wanted, a situation by a Protestant Belgian, aged 30, to an elderly Lady, where no housework nor dressmaking will be required. Excellent needlewoman. Superior, gentle, and attentive. Wages £20, and all found. —Mrs. DEACON, Grantham House, Putney Heath, S.W.

A CHRISTIAN LADY seeks the Superintendence of a Home, convalescent or otherwise. Is practical and economical. Good references. Small salary required. M. V., Seymour House, Lower Clapton, London.

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A CLERGYMAN'S DAUGHTER (19) seeks engagement as Companion. Fair musician, good needlewoman, generally useful. Excellent references. Salary. M. S. A., Messrs. Hatchards, 187, Piccadilly, W.

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A FARMER'S DAUGHTER seeks engagement as Housekeeper in private or business house, or Assistant Matron. Abstainer. A Christian. Good references. Age 31.—Miss HARRISON, Sefton Stud Farm, Newmarket, Cambs.

AS BOOKKEEPER OR AMANUENSIS.—Miss SEEBO, 8, Endsleigh-gardens, N.W., desires to recommend a young Lady, aged 18. At times she has a slight hesitation in her speech. She is tall and ladylike. A fair player of piano and harmonium. She requires a home, with small salary.

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SITUATION WANTED, in any respectable business, by a Minister's Daughter, age 15. Willing to give time, to learn. Abstainer, and member of Baptist church. D. F., 23, Baythorne-street, Burdett-road, E.

AS ASSISTANT-SUPERINTENDENT or Matron in homes for Christian work amongst girls. Age 26.—M. L. B., 29, Duncan-terrace, Islington, N.

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WORKING MATRON.—An earnest Christian Woman, about 40, wanted to take charge of Home for Lads, near Norwood. Must be active, economical, good manager, and total abstainer. G. B., Riverside, Chelmsford.

MAN AND WIFE wanted, without family, Christians, as Caretakers of wooden house for Navvies, and to cook for sixty men. J. B., 12, Dalton-square, Lancaster.

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HEAD SERVANT wanted, for convalescent home, to do housework and help Lady Superintendent. Must be thoroughly trustworthy. Age about 30.—Hon. LADY SUPERINTENDENT, Convalescent Home, Long Ashton, Clifton, Bristol.

NURSE wanted immediately. Kind, thoroughly trustworthy. Age 18 to 25. Three children, youngest eighteen months, eldest six years. Good personal character indispensable. Apply Friday and Saturday before 12 o'clock.—Mrs. PERKS, 3, Guilford-street, Russell-square, London.

NURSE WANTED, about 17, for 4 Children. Youngest 16 months. Must come from the nursery, but would have training from mistress. Three servants.—Mrs. CALDER TURNER, 1, Bathurst-street, Hyde Park-gardens, W.

COMFORTABLE HOME offered to a domesticated person who would give her services for a Christian home with a widower. No family. References exchanged.—F.B., Kingston-on-Thames.

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HOUSE-PARLOURMAID wanted (thorough), for Streatham, in a quiet family. Age about 25 to 35. Good character. Wages about £18. Assistance daily.—Write first to A. B., Beechcroft, Wimbledon-park, S.W.

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May 10, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Miss Sarah Davies, of the "Bird's Nest," Dublin.

We desire to direct the special attention of our readers to the letter by Lord Meath and Lord Kinnaird, on page 15, with respect to young Englishwomen engaged in connection with the Paris Exhibition. We can scarcely conceive of any more perilous position than that in which a young woman may find herself, away from home and without true friends, in a city with so many allurements as Paris. The least we can do is to look after the moral and physical welfare of our kith and kin thus situated in a foreign land, and we hope there will be a hearty response to the appeal of our correspondents.

The first step to freedom is taken when the enslaved are fully awake to a realisation of their position. We should hope for the early unlocking of the doors of the Indian Zenanas, if any considerable proportion of the women of that country were in the same frame of mind as a native lady, whose words are reported in *The Times* of Monday:—

Though we are by nature extremely averse to this system of seclusion, yet it has been so blindly and cruelly enforced upon us by many who have either no idea or conscience to realise the horrible outrage they commit on nature, that we cannot help it, but succumb to this cruel treatment in the best way we can. We are too weak to rebel against the injunctions of the stronger sex, no matter how ignominious they may be. Yet when we think of some of our sisters' struggles for freedom, we cannot help but regard the world as a picture of hell. Our men enjoy all the freedom of the bird, but love to keep their women in seclusion as tortured slaves of custom. We all have the will for freedom, but not the power. We look to our men for assistance, but that simply amounts to depending on a rotten reed. It cannot be denied that this enforced system of seclusion is inconsistent with the Divine laws, and it is therefore not by choice that we assume a custom by which we are completely shut out of the breautiful world, wherein the Almighty has created us to live, and admire his works. It is idle to think that our Indian women are content with their treatment; they have resigned themselves to their fate. We are the weaker sex, and instead of being helped and respected on this account, we are ill-treated, tortured, and repudiated, as though we were enemies of the human race.

This piteous wail ought to deepen sympathy in the breast of every free woman the world over; it ought also to quicken interest in the work of Zenana Missions, which are doing so much to break down this "enforced system of seclusion."

Several friends have desired us to contradict a statement made in one of the articles on Missions in *The Methodist Times*, from which we quoted last week. The statement was to the effect that "every missionary landing in India finds himself at once received into 'Society,'" and that in Calcutta he is "presented at Court," &c. A missionary now in England, who was for three or four years in Calcutta, affirms that *the general statement* on this point in *The Methodist Times* is absurdly untrue. Now and then some leading missionary resident in the city may receive a card of invitation to some reception from the Viceroy, but certainly not one missionary in fifty does so. As to "Society," it is notorious that it despises and hates missionaries. It seems a pity that those who undertake to criticise missionary work, or, indeed, any work, should not first make themselves cognisant of the facts of the case.

Now that Sir Monier Williams' book upon Buddhism has been published, there can be no excuse for the Western followers of Buddha remaining in ignorance of the vital differences between the teachings of Christ and those of their prophet; for the author has brought to his task many years' preliminary study of his subject in the East, and a scholarly acquaintance with Eastern languages and literature. That the infinite superiority of Christianity has been demonstrated goes without saying, but it may be remarked that the demonstration has been effected with perfect fairness and candour.

The Daily Telegraph, in a recent review of Madame Blavatsky's latest exposition of Theosophy, smartly describes it as leading the bewildered reader "through a jingle of jargon into a morass of metaphysical mystery."

It is announced that an association with the control of a newspaper has been formed in Japan for the defence of Buddhism. Strange to say, however, most of the Japanese journals decry the new movement, and warn the Buddhists against using education as a weapon, inasmuch as in the past education has been remarkably fatal to Buddhism. Probably it is true that the spread of scepticism, as well as the wide acceptance of Christianity, has something to do with this opposition; but too much importance must not be attributed to the appearance of scepticism in the East, for, as the history of Italy and France has shown, a period of dark superstition must almost necessarily be followed by a rebound of the pendulum to the other extreme.

Here is an interesting scene witnessed on Easter Monday, in an omnibus, at a popular seaside resort in the South:—

Clergyman—to one among a number of boys: "Were you at church yesterday?" Boy: "Yes, sir." Clergyman: "Good boy. Go to church; that is the way to go to heaven." Then to another boy: "Were you at church?" "No, sir; I was at chapel." "Chapel!" said the clergyman, greatly shocked; "chapel is the way to hell!"

This is not an invention, but a fact. The gentleman who witnessed it indignantly demanded of the clergyman his authority for such an extraordinary and foolish statement. An eminent and useful London pastor to whom this incident was told the following day, said: "I should have been disposed to remind the clergyman that 'all liars shall have their part in the lake that burneth with fire and brimstone.'" Was the remark too severe? or did the clergyman believe his own statement? If so, then how sad that such a man should be the blind leader of others! None would more indignantly repudiate such a sentiment than godly evangelical clergymen.

The House of Commons has seldom done more honour to itself and such good service to the Empire as when it decided last week, by a majority of ten against the Government, that the fiscal methods of Indian administration are inimical to the well-being of the people of that country, because they tend to foster the drink traffic. It is not pleasant for any Government to suffer defeat, but in this case it was well deserved, and we hope our rulers will avoid further discomfiture by such changes as will remove the scandal and hurt that are being inflicted on our Indian fellow subjects. We congratulate Mr. Samuel Smith, Mr. Caine, and their supporters, and bid them go forward in their crusade against a crying wrong.

Mr. Samuel Smith was not so successful in his impeachment of the arrangements by which India makes some millions of hard cash out of the opium-smoking propensities of the Chinese people. The favourite argument brought up against those who condemn the opium trade is that it is not worse in its effects than the drink traffic is at home. As if two very black blacks could make, between them, one white! Those who are fighting the evils of the opium abroad are also doing their best to cope with the evils of the drink at home. We wonder if the same could be said of the objectors to whom we have referred. Mr. Samuel Smith and his friends were beaten in this attempt by two to one, but their cause is just, and it is bound to be victorious one day.

A recently published Parliamentary paper deals with the subject of the excessive hours which, especially in times of pressure, certain railway companies require of their servants. We do not doubt that there are grave difficulties to be met in the working of some of our large railways; but, as the Board of Trade has urged in this case, they "could be met by a permanent increase in the staff rather than by a system of overtime which is a danger to the men themselves and the public." Such an increase might imply a slight reduction in the dividends, but surely it is not too much to expect that the saving of human life should be taken as an ample set-off against a trifling interference with monetary profit.

We beg our readers' attention to the touching story of a Doomed Child (p. 18). Miss Brittan, who is there mentioned, has issued a circular on behalf of Eurasian children, who, she says, are brought up in a condition generally far worse than the poor heathen around them. The missionary societies make a great mistake in not doing more for them. If they were trained from early childhood, they would, when converted, make most efficient teachers and missionary helpers, their knowledge of the native language, and of the customs of the people, rendering them peculiarly fitted for this work.

Some weeks since we informed our readers that Pastor Jacob of Oroomiah, Persia, had been fraudulently induced by a swindler to procure the cashing of a cheque for £200, which was subsequently dishonoured. An English lady, feeling grieved at the fraud thus practised by an Englishman on the

unsuspecting pastor, offers £10 in the hope that other English Christians will speedily make up the amount to £200, and thus save the pastor from financial ruin.

From the ante-Reformation times, the claims of Christianity have been enforced on the side of the authority of the Bible, which was the power of Protestantism; on the side of its adaptation to meet the needs and cries of man's sinful and tempted condition, which was, through the Spirit, the power of the Evangelical Revival; and, in addition to these, on the side of the highest culture and scholarship. Christianity, in this last aspect, is asserting its claim upon man, and in this light it is winning the battle all along the line.

Since this is so, it is manifest that our modern sceptics will put forth all their strength in opposition. They have seen that Christianity meets man's wearied and burdened condition, but have disparaged it on the side of culture. Few have done this more copiously and unblushingly than Professor Huxley. He having appealed to scholarship, Dr. Wace in this month's *Nineteenth Century* meets him there, and charges him, among other things, with wrong conclusions, with reasoning absolutely destitute of validity, with arguments that are mere presumption and guesswork, with omissions or misapprehensions of the German critics whom he quotes; and affirms of his articles that the astonishing thing about them is the rottenness of the ratiocination on which the Professor prides himself. Failure has been the history of the German sceptics from Strauss downwards; and failure, utter and complete is, in the providence of the Spirit, destined to be the mark of English attempts to set aside the Gospel of our salvation by appeals to culture, criticism, and scholarship.

We hail with satisfaction the results achieved at Bow-street Police Court last week by the National Vigilance Association against Mr. Vizetelly and several other publishers and vendors of obscene books. None too soon has action been taken to cleanse certain shops in the Strand and neighbourhood of these abominations. The presiding magistrate, Mr. Vaughan, in committing the prisoners for trial, said:—

> These were cases of misdemeanour, and he could not dispose of them, and, even if he could, he would not do so, as he considered the books most sensual and demoralising.

It is to be hoped that the cause of public morality will be as well championed at the Old Bailey as it has been at the Police Court, and that some exemplary judgment will be delivered. Mr. Coote, the secretary of the National Vigilance Association (whose offices are at 267, Strand, W.C.), reminds us that the prosecution is a very expensive one. We trust our readers will render substantial assistance at this juncture.

Congregational ministers of eminence are writing a series of papers in *The Evangelical Magazine* on present "Perils to Evangelical Religion." It was to be expected that men who were the lineal descendants of such great theological Nonconformists as Manton, Owen, and Howe, would protest against such an exposition of the language of the New Testament as reduces the atoning work of Christ to the mere exhibition of the moral influences which wean men from sin to holiness. A teaching which weakens the vital impression which the Cross gives of God's hatred to sin, and, at the same time, neutralises the grand offer of a free salvation, that man may set his hope, not in himself, but in God, cannot be formulated without so violently contradicting Scripture, and Christian literature through all the ages, as to make it not only a heresy, but another religion.

OBITUARY.

REV. GEORGE POOLE.

FOR many years vicar of Burntwood, Lichfield, this servant of God died on May 1. He was a man whose rare beauty of character, catholicity of spirit, evangelical ministry, and selfless devotion to the welfare of his parish, made his life, as one said, a stumbling-block to Infidels, and a strength to those who loved Christ. He passed away after a brief illness, and on the morning of his death was heard saying to himself, "Quite ready when the Master comes."

LIEUT.-COLONEL ELPHINSTONE.

This gentleman, who was an elder of Trinity Presbyterian Church, of which Dr. Sinclair Paterson is the minister, entered into rest on Friday last, May 3, in his 62nd year. The last five years of his life were full of bodily pain, and for several months before he died his sufferings were greatly intensified, but not a murmur escaped him. Seldom have we seen a more striking example of the truth of the word, "Thou wilt keep him in perfect peace whose mind is stayed on Thee.' He was a man greatly beloved, and will be sorely missed in his own neighbourhood, far beyond the immediate circle of the congregation to which he was attached.

MRS. HENDERSON, ABERDEEN.

The death is announced of Mrs. Henderson, of Devanha House, Aberdeen, wife of the provost of the city. It is a sad loss to Christian life and work in that part of Scotland. Alluding to the event in a sermon a few days ago, Rev. D. R. Kilpatrick, of the Free Church, said: "Many fellow-workers with Mrs. Henderson are finding out how much they depended upon her, and will now miss her wisdom and help. There was not a family in the congregation that she was not ready to sympathise with in the time of distress, and in all our work and organisation she took the largest and deepest interest. Such a life and such a character are never really taken away from us."

MR. J. T. CROSSLEY, CHELSEA.

By the recent death of Mr. John Thomas Crossley, at the advanced age of 89, a notable educationist has passed away. During the early decades of the century, he was master of the large establishment in the Borough-road, Southwark, which afterwards expanded into one of the largest and most important training colleges for teachers in the United Kingdom. The "monitorial" or "mutual" system of education was an instrument of great power in his hands. Some education books Mr. Crossley wrote had wide circulation. For nearly forty years prior to his decease, he lived in retirement in Cheyne-walk, Chelsea, maintaining his old interest in educational progress, attracting many friends by his genial disposition, and cheered often with assurances of the gratitude and affection entertained towards him by former pupils and by many distinguished schoolmasters, who attributed their success to the stimulus and encouragement he had given them many years before.

A GOOD IDEA in relation to the "Day in the Country" movement is being carried out by Mr. James Taylor, of the Ben Jonson Mission, Stepney-green. Instead of relying entirely upon the donations of friends, he gets each child attending the Mission to contribute ½d. or 1d. (not more) per week towards the fund. Though his work lies among the very poor, he has received in this way 5s. in three weeks. But to accomplish this the children have to be *looked up in their homes*; although this takes time, it shows the parents that the worker takes an active interest in their little ones, and thus wins their goodwill. Very much more in the direction of self-help might be done by mission workers generally, and we hope this example will be extensively followed during the weeks which intervene before the "treats" take place.

"The Crisis of Missions."

THIS is not only the happy title of a book, it is a phrase descriptive of one chief feature of the day we live in. A crisis in physical or spiritual life, in politics or religion, requires thoughtful and delicate handling. There is no greater gift from God than that of "men having understanding of the times, to know what Israel ought to do." "The crisis of missions" is an epoch second to none in the history of the nations. The great commission of the departing Christ was the incitement of his disciples to missionary enterprise. From the Apostolic days until a century ago the promise that "this Gospel of the Kingdom shall be preached for a testimony among all nations, and then shall the end come," had been forgotten, and the command to evangelise all the world had been disobeyed. But the past century has been signalised and brightened by the rising from the dead of missionary zeal, and concurrently with this God has opened the doors of all the dark places of the earth. We often confuse cause and effect; we think that now that God has providentially opened the doors we may enter in; was it not equally true that, as soon as He saw his people awaking to obedience, He began to remove the obstacles? Would He not have removed them long before if his disciples had been ready for the work?

At the end of these hundred years missions have become so important a factor in the world's history that their friends rejoicingly report progress, and their enemies cynically point out their defects. And not only so, their bitterest enemies recognise the progress made, and their truest friends seek out in order to remedy their defects. Thus our enemies criticise in order to weaken us; our friends criticise in order to strengthen us.

In this time of crisis it is necessary to distinguish between friendly and unfriendly criticism, and not to confuse foes with friends, but to profit from both.

> If a foe have kenn'd,
> Or worse than foe, an alienated friend,
> Some rib of dry rot in thy ship's stout side,
> Think it God's message, and with humble pride
> With heart of oak replace it; thine the gains,
> Give him the rotten timber for his pains.

There is a dangerous tendency to exaggeration on either side. The criticism takes too much the form of attack, and the reply too much the form of a fortified defence. As if a doctor should scold his patient and exaggerate his disease, and the patient incontinently deny that there is anything the matter with him.

It is difficult to think without indignation of Canon Taylor's ungenerous assault on missions, and his indefensible comparison of Christianity with Islamism; but there were some actual defects on which he laid his finger. Mr. Caine spoke far more strongly than his information or experience warranted, but no one believed that every item of his charge was groundless. It is not, therefore, wise to entrench ourselves within our defences, and apologise for bending bayonets and leaden swords.

It is scarcely worthy the dignity of so great a cause as that of Missions to incite a great congregation to frivolous laughter by puns upon a name. To the witticisms at the Baptist missionary meeting that the question is not now, Who killed Abel? but, Who killed Caine? and the exultation over him as dead and buried, it was obviously open to reply, "Whosoever

slayeth Caine, vengeance shall be taken on him sevenfold." Whatever of truth there was in his exuberant or extravagant criticism cannot be silenced without penalties.

It is the crisis of missions. The criticism of foes will be unsparing, prejudiced, and unjust; but it will be wise to sift the truth from the error even here, and to take advantage of the eyes of enemies, so as to strengthen the weak places and remove the rubbish which they have espied. It behoves the candid friends of Missions, on the other hand, to be guarded in their statements, and to acknowledge the good, as well as the defect, in the marvellous work of the past Mission century.

PRAYER AND HUMILIATION

DURING THE LONDON MAY MEETINGS.

DR. A. T. PIERSON, of Philadelphia, in *The Missionary Review of the World* for May, says, "London has to-day a thousand more missionaries than the whole Church supports on the foreign field." Is it exaggeration to call this fact a Christian enormity? Is it not on all fours with the improbable supposition of the Apostles feeding themselves, and a few of their near neighbours with the bread and fish which the Lord did not *give* to themselves, but merely *entrusted* to their hands for feeding the whole company?

For years I had been accustomed to go into Miss Annie Macpherson's old warehouse in the East of London, the Home of Industry, where she carried on her noble work of reclaiming destitute children. At this centre many other works were initiated for alleviating the misery around, whilst our sister also encouraged and helped her co-workers and friends to go forth to the heathen of the whole world. One evening, about dusk, the thought struck me before entering the building to pause on the opposite side of the street. Gazing upwards to the second story, I perceived, what had never caught my eye before, an old board; on it, still legible, were the words, "When Jesus saw the city, He wept over it." This happened long since; but now, when this statement by Dr. Pierson comes from America, the conclusion is pressed home, that what would now cause Christ to weep most over London is not the gross sin in our streets (though that is so striking and so repulsive to our heathen visitors), but the disobedience and neglect of those of us who profess to be his followers in withholding the knowledge of Him from the millions of the world who have never heard his glad news. It was not over the thieves, and drunkards, and fallen women of Jerusalem that Jesus wept; but because the city did not know the time of its "visitation," and the things that belonged unto its "peace."

Is it not thus that we are sinning by not caring to obey Christ's great last command to share with the heathen what has been entrusted to us? If we live in disobedience and bloodguiltiness, can we expect the Holy Ghost to work by us? And without the Holy Ghost are we not without any power for propagating the Gospel even in London? If the Apostles had so acted with the bread and fish, after the multitude had heard the Saviour constitute them mere trustees, it seems to me that rising and brushing aside the Apostles the people would themselves have carried out the compasionate intention of Jesus. Instead of giving the heathen an offer of the Bread of Life, we are spreading drunkenness and immorality in India; are presenting to the Chinese

THE OPIUM SERPENT;

and to the natives of the Dark Continent

THE RUM SCORPION.

Is not the teaching of Scripture plain that by our disobedience, and by refusing to disperse abroad, we do, by our own acts, push away from us the blessing hanging over London, and only withheld from descending upon us by our disobedience? So we bring down disaster upon our home operations.

May not Miss Macpherson's faded board be still hung out, "When Jesus beheld the city, He wept over it"? Wept, not for the miseries of the heathen only, but, specially, because his own children in London practically refuse to be blessed and made a blessing. We may lay down additional water mains through the streets of London; but, if the water be not given to flow through the mains, London will have a famine of water notwithstanding. We may multiply places of worship, but if the Spirit be withheld the churches will be parched and dry.

The mighty continent of Africa has a population estimated at two hundred millions; we recently had it, on the excellent authority of Mr. Grattan Guinness, that only five of these millions are touched by any of our missionaries, leaving one hundred and ninety-five millions untouched. This is not difficult to believe when we know that in one district alone in Africa, situate far north of the Congo and south of the Sahara, the population of which is estimated at sixty millions, there is up to this moment not a single missionary. We will also be helped to believe the statement of Mr. Guinness when we remember the recent story of Mr. Frederick Arnot, who, after being impressed by a word from David Livingstone, determined to go and search in Africa for an elevated district, healthy for Europeans. Solitarily he travelled for five years, by many a swamp and through many a fever region, but eventually found a great healthy empire, to whose king he preached—where never before a missionary had entered. This was far away in the interior, and how many untouched tribes and languages there are in that region we cannot tell.

Last summer much prayer was evoked for the important conference of foreign missionaries held in London. Are we not now again at an important crisis? Much attention has been drawn to missionary methods, and now that multitudes have gathered in London for the May meetings it may be expected that this important subject will be in the minds and on the tongues of many. May there not be some danger of hasty or caustic or unkind or disparaging words being uttered by hearers or speakers; or of our going off on a false scent? Taken up with the differences of methods, may we not lose sight of the great world-need of which Africa is an example? In that continent, according to the estimate we have mentioned, all the methods used are confined to one-fortieth part of the population, and amongst the other thirty-nine fortieths no method whatever is being used.

In a spirit of brotherly love, it may be profitable to compare missionary methods, but remembering that our marching orders are "Forward," and "Forward at once," and that wisdom is promised to every believing seeker without upbraiding, would it not be well, if, meanwhile, at convenient times, during the May Meetings, special opportunities should be arranged for one-accord-prayer? I suspect the 120 in the upper room were about as ignorant in Jerusalem as we are in London, and that all their enlightenment came from their Father and our Father. They needed one-accord-prayer and wisdom, and they obediently waited. We need one-accord-prayer and wisdom, and should not we likewise obediently wait? Does it not please God when we are all of one accord? Would not our united asking for wisdom gratify our heavenly Father? Would He not be sure to send such a blessing as would speedily be felt to the ends of the earth? What brethren or sisters deserve our sympathy at this time more than true self-denying missionaries amongst the Jews, the Mohammedans, and the heathen, and amongst the world's population? Why not have times as of Pentecost repeated?

If anything could make Jesus weep afresh, it would be unkind thoughts or words about one another amongst his own followers. His prayer was: "That they all may be one... that the world may believe that Thou hast sent Me." Mr. Spurgeon has lately said, in a missionary sermon: "We must get up higher still, in praying about missions. I know some men can get anything they like in prayer. Oh for some five hundred Elijahs, each one on his Carmel, crying unto God! and we should soon have the clouds bursting with showers...Oh for some more prayer—more constant, incessant mention of the mission cause in prayer! and then the blessing will be sure to come." Can it be that speakers or hearers at our May Meetings would be too busy to devote a day—half a day—an evening—or a whole night, to conjoint prayer for a mighty working of the Spirit in the churches, and a mighty exodus of messengers to the heathen fields?

REGINALD RADCLIFFE.

Heartily sympathising with the foregoing letter, we invite the friends of the Missionary Societies, and of all Missions to the Jews, Mohammedans, and heathen, and of Christian workers in Christendom, to meet for united prayer, daily, from Monday, May 13, to Saturday, May 18, inclusive, from 9 to 10 a.m., in one of the rooms at Exeter Hall, Strand, provided for this purpose.

BENJN. BROOMHALL. W. BURNS THOMSON.
JAMES E. MATHIESON. JAMES L. MAXWELL.

[Since the foregoing article was written, we have received an important letter from Rev. J. J. Horsburgh, missionary in China, which we hope to give in our next issue.]

COIMBATORE, MADRAS.—In 1863 a day-school was established here by Mr. R. Stanes, to provide a good education on Christian principles for the children of European and East Indian families. The school has done good work, and been the centre of much spiritual activity. In an appeal recently issued, Mr. Stanes says:—"The building is insufficient for our increasing numbers. Moreover, one part of the roof is very low, and in rather a dangerous condition. We propose either to erect a new room or to make extensive alterations. The cost of the work will be about £350."

MISSIONARY HOMES. — Rev. George F. Herrick, D.D., missionary in Turkey, says in *The Missionary Herald*:—"I never yet saw a missionary wife whose companionship did not double her husband's usefulness. I have known more than one whose face, as the years of life increased, took on that charm—the beauty of a character disciplined by suffering, of a life unselfishly devoted to the highest ends. One of the choicest things of missionary work is the unwritten heroism of missionary homes." He says, furthermore, "It is the missionary's wife who, by years of endurance and acquired experience in the foreign field, has made it possible in these later years—the years of women's missionary societies—for unmarried ladies to go abroad and live and work among the people of Eastern lands."

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

VI.—The Foreign Field: Missionaries, Methods, and Results.

IN previous papers I have dealt with the Scriptural questions at issue, and with missionary organisation, funds, &c., at home. I now turn to the actual work of missions and missionaries in the field.

With regard to open and closed doors, "A Missionary" affirms (article 3) that the great heathen continents have always been open to missionaries of an heroic type; and that when we speak of closed doors a century ago, we mean doors closed to "the average missionary of the modern type, who settles down safely and comfortably upon the edge of civilisation, in coast towns, or inland military stations, with their little circles of Europeans." I may ask, in passing, Are Sierra Leone and Hong Kong to be denied missionaries because they are coast towns, and Delhi and Peshawar because they are inland military stations? And if a missionary to the dense masses of heathen at Hong Kong, or at Delhi, is "safe," and, to some small extent, "comfortable," is that a reason for disparaging him? He can scarcely help being "safe" in a British possession. How far he ought to cultivate discomfort, I will discuss presently. But as to closed doors, is it forgotten that missionaries were not allowed to land in British India at the beginning of this century, and that a few who tried to do so were expelled by the Government?—that Carey had to take refuge in Danish territory—that Henry Martyn had to enter India as a military chaplain because he could not enter it as a missionary?

Is it denied that China was closed? or is Morrison to be branded as an "average missionary," because in order to get in as far as Canton he became an employé of the East India Company? Is it denied that Japan was closed, absolutely sealed, until our own day? To what extent was Africa "open" when the courses of three of its four great rivers—the Niger, the Congo, and the Zambesi—were totally unknown?

"A Missionary's" examples of men to whom these countries were always open are singularly unfortunate. He says: "When in all the centuries was not Africa open to a Livingstone, an Arnot, a Wilmot-Brooke; or the far-away islands of fierce cannibals to a Williams or a Patteson; or the frozen shores of Patagonia to an Allen Gardiner?" But every one of these names belongs to the present century. How does the fact that Mr. Arnot has done some admirable travelling in Southern Central Africa in the last half-dozen years prove that Africa was open to heroic men a century ago, and that the early missionaries were "average," "safe," and "comfortable," when they threw themselves among the Kaffirs and Hottentots of the South, or died by scores on the pestilential West Coast in their efforts to bring the miserable liberated slaves to Christ?

But I repeat that the examples are unfortunate. Williams, Patteson, and Allen Gardiner, indeed, were missionaries whose names are an honour to the Church of Christ; yet, because they happen to have famous names, that is no reason why they should be quoted to the disparagement, by contrast, of the "average missionary." The early missionaries in New Zealand, both Church of England and Wesleyan, were "average men"—and women! Nay, some of them were very humble persons, indeed, and scarcely one has left a name known to the outer world; but they went among the Maori cannibals, at a time when no trading ship dared to approach the shore (the crew of one having been killed and eaten), and lived in their midst for many years before the Holy Ghost converted one soul, at the imminent risk of their lives during the whole time.

Then, as to "a Livingstone, an Arnot, a Wilmot-Brooke." Livingstone we all honour; but from the day he left his mission, and started on his quarter-of-a-century of travel, he was in no proper sense a missionary. He was a "missionary pioneer," doing a grand pioneer work in opening up lands for others to work in afterwards. So did Dr. Krapf on the East Coast. He went out to Africa four years before Livingstone; he was the very first pioneer in Equatorial Africa; he and his companion, Rebmann, were the discoverers of the great mountains and lakes; it was in consequence of their discoveries that Livingstone came up from the South, hoping to find the sources of the Nile. But they did not leave their societies and become explorers pure and simple. They stuck to their work, and by their patient translational labours laid the foundation for all subsequent missionary enterprises in Eastern Equatorial Africa. One was nineteen years in the field, and the other twenty-nine—the latter without once coming home.

These are the "average missionaries" whom our critic passes over, in order to put forward two young men of our own day, whom we all delight to honour, but who cannot for a moment be named alongside veterans like these, or like Townsend and Gollmer and Hinderer on the west side, with their forty, and twenty, and twenty-eight years' service respectively in the unhealthiest mission field in the world, and their hundreds of degraded heathen converted to God. "A Missionary" says: "When was not Africa open to a Wilmot-Brooke?" Of Graham Wilmot-Brooke I can speak in no language but that of love and sympathy; but surely his travels have shown that Africa is *not* specially open to him above others. He has been making gallant efforts to reach the interior, but he has been beaten back three times, and now comes to one of the great societies with its "average missionaries" to start again under its wing; while an "average missionary" like Alexander Mackay, belonging to that same old-fashioned society, has lived in the heart of Africa for thirteen years without once coming home, and his mission numbers its converts by hundreds. I thank God for the zeal and devotion of our young pioneers; but I am jealous for those who, after all, *are the men who have done the work and brought souls to Christ*, but who get the cold shoulder because they belong to an old society.

It should be observed that the implication is that Livingstone and Arnot and Wilmot-Brooke can be counted among "Apostolic" missionaries following the regulations of Matt. x., and that Krapf and Rebmann, and Townsend and Gollmer and Hinderer, and, I might add, Moffat of the L.M.S., and Saker of the Baptists, and Wakefield of the Methodists, cannot be so counted. I can see no reason for this invidious distinction, except that the latter belonged to societies, and the former did not. I am not aware that Mr. F. S. Arnot and Mr. Graham Wilmot-Brooke go without a purse or a wallet or a change of clothes. Mr. Arnot has shown singular tact and skill in the management of his caravan of porters, &c.; but a caravan of porters is exactly what "A Missionary" says an evangelist in Africa should not have.

Turn to India. More than once in these articles the late George Bowen, of Bombay, is mentioned. Now, George Bowen was a saint of God, and everyone admired his self-denial in "living on a few rupees a month in the native bazaar." He spent a long life in this way; and he won, as has been truly remarked, "admiration from his countrymen, respect and affection from the heathen—*everything but converts*." Bowen's career is the final proof that the adoption of native habits is no royal road to success in missionary work. The experiment had in his case every chance in its favour, for a holier and more devoted man did not walk this earth; yet it failed entirely. I do not condemn him or his methods for one moment. I have no doubt they have their place. But when it is claimed for these methods that they are the only ones that God blesses, or even that they are the ones God blesses most, I reply that the fact is precisely the reverse. While "average missionaries" have baptized their hundreds, George Bowen did not baptize his tens.

Then "A Missionary" adduces the case of the Salvationists, and says that "they are reaping tens of thousands." Now, is there any real evidence for this? With all my heart I hope it is true (if it is a reaping from heathenism); but it is impossible to accept sensational letters in *The War Cry* as evidence, and, in the face of the serious statements on the subject made by the missionaries of the London, Wesleyan, and Irish Presbyterian Societies, an impartial inquirer is compelled to suspend his judgment. Probably "A Missionary" is not aware that it was George Bowen who vehemently accused the Salvationists of boasting of converts whom (he said) they had but stolen from the Presbyterians. I must regretfully add that even if there be a large reaping, it is of doubtful benefit if the "converts" are not tested by baptism, and if they are allowed to wear on their faces an imitation of caste marks. I wish distinctly to be understood as bringing no charge whatever. We sorely want a thoroughly unbiassed inquiry into the matter. I only say that, pending such inquiry, no writer ought to illustrate his argument from the "reaping" of the Salvation Army.

When, therefore, "A Missionary" says (article 14) that "success in mission work will be in proportion as these directions are conformed to," he is simply laying down a speculative theory. There is, at all events, no evidence in its favour; and there is a good deal the other way. The one only fact

hat might possibly be adduced to support he theory is the success, after a fashion, of oman Catholic missions. But (1) while dividual Romish missionaries have disnguished themselves by zeal and self-enial, a vast amount of credit is given to hem on that account which they do not eserve. Francis Xavier himself went to ndia with sumptuous surroundings and fare n the Portuguese Viceroy's ship, and when e got to Goa he found there a magnificent athedral, with all its appurtenances. Then 2) it is to be hoped that no Protestant misionary will ever imitate the wholesale aptism of ignorant peasants, tempted by retty charms to wear round their necks, vhich constituted the successes of Xavier and is followers, or the degrading conformity to heathen customs which in after years led even the Pope himself to issue a bull condemning the practices of his emissaries. And (3), even after baptizing thousands, Xavier, as we are told by the Jesuit historian Dubois, "left the country in disgust," 'entirely disheartened by the invincible obstacles he everywhere met."

Asceticism, then, in India has nothing to boast of. Nor, in any part of the world, can any specially important results be pointed to as following on the adoption of the methods of "A Missionary." The missionary who will undergo every privation and every hardship, as occasion calls for it, who will bear any suffering, if thereby he can win a soul, will assuredly be blessed of God. But the missionary who adopts certain outward forms of self-denial in obedience to what he supposes to be a rule of life is exactly like a man who, on particular days, denies himself a particular kind of food. Unconsciously to himself, he is trusting in his own doings; thinking himself eminently "spiritual," he is really "legal"; he is virtually an ascetic for asceticism's sake. Now, in India it is absolutely certain that no Englishman can hope to compete with a Hindu fakir on his own ground; and, as has been well said, "self-imposed austerity can only seem to the Hindus a weak imitation of the principles of their own ascetics." In the paper entitled "The Great Missionary Failure," Canon Isaac Taylor accused missionaries (quite groundlessly) of attempting to "make Asiatics or Africans into middle-class English Philistines"; but under the ascetic system he commended, missionaries are to try (as has been well said) to "turn themselves into clumsy and outcaste Hindus."

On the other hand, the actual results of missionary work are the results of the labours of "the average missionary." If we take the humbler villages of the rural districts of India, the tens of thousands of converts have been gathered in by the American Baptist missionaries in Nellore, the C.M.S. missionaries in Tinnevelly, the C.M.S. and L.M.S. missionaries in Travancore, &c. If we take the still lower aboriginal tribes, the reapers have been the "Gossner" and the S.P.G. missionaries among the Kôls, the C.M.S. missionaries among the Hill Arrians, the C.M.S. and Danish missionaries among the Santáls. If we take high-caste and high-class Hindus and Mohammedans, almost every convert from amongst them has been the fruit of the educational missionaries' work, Scottish and English. If we go to China, the great majority of the converts hitherto won are in the Missions of the old English and American Societies; but our China Inland brethren, being now so numerous, are increasing theirs at a rapid rate just in those places where they settle down at fixed stations, and work defined districts systematically. If we take Japan, the great American Missions have five-sixths of the native Christians, and almost all the leaders among them have been won through missionary education. Need I refer to Madagascar, the crown of the London Missionary Society's work, and to Fiji, the glory of the Wesleyan Missions?

Let it not be supposed that I am boasting of results. God forbid! They are nothing for man to boast of. We have been quite unworthy to achieve any of them. But they are a good deal to praise God for. I entirely agree with "A Missionary" that the tendency at missionary meetings is to glorify our successes too much. He justly says that we have heard enough of the Ongole baptisms. Our experience in the Church Missionary Society is that whenever God has given us special blessing in some particular field, and when hundreds or thousands have been gathered into the Church, then, if we have made too much of them in speeches or in magazines, some humbling lesson is sure to be sent us. Still, it is unthankful to ignore what the Lord has done.

Of course, it is open to "A Missionary" to say that the results would have been far greater if his methods had been followed. But this is mere speculative opinion. Only practical experience can decide one way or the other. All I say is that, as a matter of indisputable historical fact, all (or virtually all) the results we do see have been achieved by God's being pleased to honour the old methods of the old societies, and to hear the prayers and own the labours of the "average missionaries." EUGENE STOCK.

A PHILADELPHIAN MISSION.

LAST year we sent a request for prayer for our Mission to THE CHRISTIAN, and God has since enabled us to rent a house in one of the worst neighbourhoods in the city. He is also giving us souls, and at our Thursday all-day meeting a sister in Christ was healed, and many little children, both white and coloured, are bringing their sicknesses to Jesus and receiving healing.

We have had Gospel preachers from time to time, and send these words hoping they will meet the eyes of dear friends in England, at Mildmay, Clifton, and other places, who so cheered us on our way when we were in England in 1885, and that our dear friends will pray for Hebron Mission and send us requests for prayer. Our beloved helpers, white and coloured, have much prevailed with God for souls to be saved and bodies to be healed. We have now more white persons than coloured, but most precious helpers are among the coloured people, and, praise be to God, there is arising a deep interest in foreign missions.

We had an all-night prayer-meeting for foreign missions at our Home, 1612, Pine-street, on March 25, and have appointed another for April 29.

MIRIAM W. JENNISON,
LYDIA W. PARRISH.

Hebron Mission House,
1631, *Lombard-street, Philadelphia.*

KILBURN HOUSE OF REST.—Miss Mason has issued a very interesting and attractively got up report of the work for the past year in connection with the Houses of Rest at Kilburn and Eastbourne. She entitles it "The God Who Answers Prayer," and truly the whole history of the Mission is one continuous example of the glorious fact which the title embodies. The little report can be had of our publishers, 6d. post free.

TRANSFORMED BY BEHOLDING.*

THE great sea lay and looked on high,
When, floating aloft in the lovely sky,
It saw a fleecy cloud, so light,
So pure, so spotless, and so bright;
And it wondered whence so fleet a form
Arose, the heavens to adorn.

"They say," it whispered, "that came from earth,
And more, that I had given it birth.
But how absurd to think that I
Could ever mount that lofty sky!"
And then the sea heaved such a sigh
As it watched the beauteous thing on high.

"Ah, I could never be like thee;
In the bosom of God thou seem'st to be.
Besides——" and the sea was silent now,
As it thought of its wild and fevered brow;
And how oft in its rage it had dealt a blow
That laid thousands dead in its depths below.

And yet I perceived the sea could not rest
As it looked at that beauteous thing so blest.
Then it roused itself, and said, "I will try,"
And it borrowed the wind to drive it high;
And, gathering its strength, it curled in its pride,
And dashed itself on the rocks beside;
Then, rearing a column of quivering spray,
It seemed to be borne to the heights away.

But it fell, alas! on the angry breast,
Back with its foaming, whitened crest.
Baffled and beaten it buried its head,
To hide in the depths of its ocean bed.
And it hissed as it did so, "It cannot be;
I said I knew it was not for me."

At length the great sea lay quiet and still,
For fell despair had subdued its will;
When the glorious sun looked forth on the scene,
And gleamed on its bosom in silver sheen.
And the great sea looked in the face of the sun
And asked if he knew what could be done;
"The moon draws me hither and thither," it said
"But it cannot uplift me from my bed; [
Nor can it transform this turbid breast
Into that thing so pure and blest."

"Canst *thou* transform me?" said the sea.
"Oh, yes," said the sun, "if you'll suffer me."
And the sun sent down a noiseless ray,
That loosened and warmed it as it lay,
And lifted it up, how it never knew,
A fleecy cloud in the heavens blue.

. . . .

Do you ken the parable, reader fair?
Can you take the lesson that's couching there?
Are you that sea with its fond desire,
Sighing and struggling to rise up higher?
Does perfect grace attract thine eye,
And to attain it dost thou try?
But do baffled efforts mock thy skill,
While sorrow and anguish thy spirit fill?
And thou say'st, "In God's bosom that grace
must rest;
It never can visit *my* troubled breast."

Now change thy plan, and behold yon Sun.†
Just rest and trust, and the work is done.
Transformed by beholding Him thou'lt be,
His great salvation thou shalt see.
The process? Well, that thou canst not know:
Enough for thee, it is "even so,"
That He lifts thee up, and makes thee fit
In the heavenly places with Him to sit.

* Versified by A. POINTON. Suggested on reading "The Fleecy Cloud and the Sea," a parable by Rev. Mark Guy Pearse in his book entitled, "THE CHRISTIANITY OF JESUS—IS IT OURS?"

† "Sun of Righteousness," Mal. iv. 2. Also Luke i. 78; Eph. v. 14; 2 Pet. i. 19.

THIBET, an extensive region of Central Asia, tributary to China, and having an area of 750,000 square miles; and a population of eight millions, is said to be the only country on the globe not open to Christian missions. It is one of the great strongholds of Buddhism, and Lhassa, the capital, is regarded by faithful Buddhists as the city of Rome is by devout Catholics.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXIX.—THE IDEAL LIFE.

HEBREWS xii. 14, 15.

How beautiful and solemn are these words, like the swelling cadence of heaven's own music. Evidently they do not emanate from this sorrow-stricken and warring world; they are one of the laws of the kingdom of heaven, intended to mould and fashion our life on earth. It is quite likely that those who elect to obey them may not achieve name and fame amongst men, but they will win something infinitely better—the beatitude of blessedness, the smile of the Saviour, and the vision of God.

There are souls among us of whom the world is not worthy; yet for whom the world, when it catches sight of them, prepares its bitterest venom; who have withdrawn their interest from the ambitions and schemes, the excitements and passions of their fellows, and who live a retired life, hidden with Christ in God, content to be unknowing and unknown; eager only to please God, to know Him, or rather to be known of Him, and to preserve the perfect balance of their nature with Him, as its centre and pivot and final cause. Such souls, perhaps, will best understand the infinite meaning and beauty of these deep and blessed words.

I. THERE IS OUR ATTITUDE TOWARDS GOD.—"Follow after holiness." In R.V. this is rendered "sanctification." And this in turn is only a Latin equivalent for "setting apart," as Sinai among mountains, the Sabbath among the days of the week, the Levites among the Jews, and the Jews among the nations of the earth.

But after all there is a deeper thought. Why were people, places, and things, set apart? Was it not because God was there. He came down in might and glory on Sinai, *therefore*, they needed to set bounds around its lower declivities. He chose to rest on the seventh day from all his work, *therefore* it was hallowed and sanctified. He selected the Jews to be his peculiar people, and the Levites to be his priests, *therefore* they were isolated from all beside. He appeared to Moses in the bush, glowing with the light of the Shechinah, *therefore* the spot was holy ground, and the shepherd needed to bare his feet. In other words, it is the presence of God which makes holy. There is only one Being in all the universe who is really holy. Holiness is the attribute of his nature, and of his nature only. We can never be holy apart from God, but when God enters the spirit of man, He brings holiness with Him. Nay, the presence of God in man is holiness.

A room or public building may be full of delicious sunlight. But that sunlight is not the property of the room. It does not belong to it. You cannot congratulate it upon its possession. For when the shadows of evening gather, and curtain the face of the sun, the chamber is as dark as possible. It is light only so long as the sun dwells in it. So the human spirit has no holiness apart from God. Holiness is not a perquisite, or property, or attribute to which any of us can lay claim. It is the in-dwelling of God's light and glory within us. He is the holy man in whom God dwells. He is the holier, in whom God dwells more fully. He is the holiest, who, however poor his intellect and mean his earthly lot, is most possessed and filled by the presence of God through the Holy Ghost. We need not wonder at the Apostle addressing believers as saints, when he was able to say of them: "Your body is the temple of the Holy Ghost, which is in you" (1 Cor. i. 2, vi. 19).

Why then does the sacred writer bid us "follow after holiness," as though it were an acquisition? Because, though holiness is the in-filling of man's spirit by the Spirit of God, yet there are certain very important conditions to be observed by us, if we would secure and enjoy that blessed gift.

(1) *Give self no quarter.*—It is always asserting itself in one or other of its Protean shapes. Do not expect to be rid of it. Even if you say you have conquered it, then it lurks beneath the smile of your self-complacency. It may show itself in religious pride, in desire to excel in virtue, in the satisfaction with which we hear ourselves remarked for our humility. It will need incessant watchfulness, because where self is there God cannot come. He will not share his glory with another. When we are settling down to slumber we may expect the cry, "Thine enemy is upon thee," for it will invade our closets and our places of deepest retirement.

It is impossible to read the Epistles of the Apostle Peter without being impressed with the solemn and awful character of the Christian life, the constant need of watchfulness, the urgency for diligence, self-restraint, and self-denial. Oh for this holy sensitiveness; always exercising the self-watch; never sparing ourselves; merciful to others because so merciless to self; continually exercising ourselves to preserve a conscience void of offence towards God and men.

(2) *Yield to God.*—He is ever seeking the point of least resistance in our natures. Help Him to find it, and when found, be sure to let Him have his blessed way. "Whatsoever He saith unto you, do it." Work out what God works in. Translate the thoughts of God into the vernacular of daily obedience. Be as plastic to his touch as clay in the hands of the potter, so that you may realise every ideal which is in his heart. Be not as the horse and mule, but let your mouth be tender to every motion of the Divine purpose concerning you. And if you find it difficult to maintain this attitude, be sure to tell your difficulty to the Holy Spirit, and trust Him to keep your heart steadfast and unmoveable, fixed and obedient.

(3) *Take time to it.*—"Follow after." This habit is not to be acquired in a bound or at a leap. It can be formed in its perfection only after years of self-discipline and watchful self-culture. To abide ever in Christ, to yield to God, to keep all the windows of the nature open towards his gracious infilling, to turn naturally to Him; and first, amid peril and temptations, in all times of sorrow and trial—this is not natural, but it may become as second nature by habitual diligence.

But it must necessarily be the work of time, ere the sense of effort ceases, and the soul naturally and spontaneously turns to God "in every hour of waking thought." And if we are to acquire this blessed and perpetual attitude of soul, we must take time to acquire it, as to acquire aught else which is really precious. It must be no by-play, not the work of off or leisure hours, not a pastime, but the serious object of life, the purpose which shall thread all the varied beads of life's chain, and give a beautiful unity to all.

To such a character there shall be the vision of God.—"Blessed are the pure in heart, for they shall see God." Had you been beside Moses during his forty days in the heart of the cloud, when he saw God face to face, you would not have seen Him if you had not been holy. Had you stood beside the martyr Stephen, when he beheld the glory of God, and the Son of Man standing beside Him, your eyes would have discerned nothing if you had not been holy. Yea, if it were possible for you without holiness to pass within the pearly gate, you would not see the sheen, as it were, of sapphire, you would carry with you your own circumference of darkness, and the radiant vision would vanish as you approached. "Without holiness no man shall see the Lord."

The heart has eyes as well as the head, and for want of holiness these become seriously impaired, so that the wise in their own conceits see not, whilst those who are simple, humble, and pure in heart, behold the hidden and prepared things of God. The one condition for seeing God in his Word, in nature, in daily life, and in closet-fellowship, is holiness of heart wrought there by his own indwelling. Follow after holiness as men pursue pleasure, as the athlete runs for the prize, as the votary of fashion follows in the wake of the crowd.

II. THERE IS OUR ATTITUDE TOWARDS MEN.—"Follow after peace." The effect of righteousness is always peace. If you are holy, you will be at peace. Peace is broken by sin, but the holy soul takes sin instantly to the blood. Peace is broken by temptation, but the holy soul has learnt to put Christ between itself and the first breath of the tempter. Peace is broken by care, dissatisfaction, and unrest, but the Lord stands round the holy soul, as do the mountains round Jerusalem, which shield off the cruel winds, and collect the rain which streams down their broad sides to make the dwellers in the valleys rejoice and sing. Others may be fretful and feverish, the subjects of wild alarms, but there is perfect peace to the soul which has God, and is satisfied.

When a man is full of the peace of God, he will naturally become a son of peace. He will follow after peace with them that call on the Lord out of a pure heart (2 Tim. ii. 22). He will endeavour to keep the unity of the Spirit in the bond of peace (Eph. iv. 3). He will sow harvests of peace as he makes peace (James iii. 18). All his epistles, like those of the great Apostle, will breathe benedictions of peace; and his entrance to a home will seem like a living embodiment of the ancient form of benediction: Peace be to this house. He will have a wonderful power of calling out responses from like-minded men, but where that is not the case, his peace, white-robed, and dove-winged, shall come back to him again.

But there must be a definite *following after* peace. The temperaments of some are so trying. They are so apt to look at things in a wrong light, to put misconstructions on harmless actions, and to stand out on trifles. Hence the need of endeavour and patience and watchfulness, that we may exercise a wholesome influence as peacemakers.

(1) *Avoid becoming a party to a quarrel.*—It takes two to make a quarrel: never be one. A soft answer will often turn away wrath, and where it does not, yield before the wrong-doer,

give place to wrath, let it expend itself unhindered by your resistance; it will soon have vented itself to be succeeded by shame, penitence, and regret.

(2) *If opposed to the malice of men, do not avenge yourselves.*—Our cause is more God's than it is our own. It is for Him to vindicate us, and He will. He may permit a temporary cloud to rest on us for some wise purpose, but ultimately He will bring out our righteousness as the light, and our judgment as the noonday. The non-resistance of evil is the clear teaching of Christ (Matt. v. 39, &c.; Rom. xii. 19; 1 Pet. ii. 21, &c.). Stand up for the true, the holy, the good, at all costs, but think very little of standing up for your own rights. What are your rights? Are you anything better than a poor sinner, who has forfeited all? You deserve to be treated much worse than you were ever treated at the worst. Leave God to vindicate you.

(3) *Do not give cause of offence.*—If you are aware of certain susceptibilities on the part of others, where they may be easily wounded and irritated, avoid touching them, if you can do so without being a traitor to God's holy truth. And if thy brother has any true bill against you, rest not day or night, tarry not even at the footstool of Divine mercy, but go to him forthwith, and seek his forgiveness, and make ample restitution, that he may have no cause of reproach against thy professions, or against thy Lord (Matt. v. 23).

Oh for more of his peace, in the face never crossed by impatience, in the voice never rising above gentle tones, in the manner never excited or morose, in the gesture still and restful, which acts as oil poured over the raging billows of the sea, when they foam around the bulwarks of the ship and are suddenly quelled.

III. THERE IS OUR ATTITUDE TOWARDS OUR FELLOW CHRISTIANS.—"Looking diligently lest any man fail of the grace of God." It is a beautiful provision that love to a common Lord attracts us into the fellowship of his disciples, and as no individual life truly develops in solitariness, so no Christian is right or healthy who isolates himself from the communion of saints. But we go not there only for selfish gratification, but that we may look after one another, not leaving it to the officers of the host; but each doing our own share.

There are three dangers. (1) *The laggards.*—This is the meaning of "fail." The idea is borrowed from a party of travellers, some of whom lag behind, as in the retreat from Moscow, to fall a prey to Cossacks, wolves, or the awful sleep. Let us who are in the front ranks, strong and healthy, go back to look after the weaklings, who loiter to their peril.

(2) *The root of bitterness.*—There may be some evil root lurking in some heart, hidden now, but which will bear a terrible harvest of misery to many. So was it in Israel once, when Achan conceived thoughts of covetousness, and brought evil on himself, and mourning on the host whose defeat he had brought about. If we can discover the presence of such roots of bitterness, let us, with much searching of our own souls, humility, and prayer, root them out, ere they can spring up to cause trouble.

(3) *The profane and earthly minded.*—Of these Esau is the type, "who for one morsel of meat sold his birthright." Alas! are there not many such? For one momentary gratification of the flesh, they forfeit not their salvation perhaps (we are not told that even Esau forfeited that), but their power to lead, to teach, to receive and hand on blessing to the Church.

Are any such reading these words? Let them beware! Such choices are sometimes irrevocable. So was it with Esau. He wept and cried like some trapped animal, but he could not alter the destiny he had made for himself. The words "place for repentance" do not refer to his personal salvation, but to the altering of the decision which he had made as a young man and which his father ratified. He could not undo. What he had written, he had written. And so there may come a time, when you would give everything you possess to have again the old power of blessing and helping your fellows, but you will find that for one moment's sensual gratification the blessed prerogative has slipped from your grasp—never—never—never to return. Wherefore let us eagerly and diligently look both to ourselves and our fellow-believers in the Church of God.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

IX.—I AM SO UNREAL!

A LADY called upon me one day, apparently in distress of mind. She told me that she was converted, and was the child of out-and-out Christian parents. She had always been brought up under religious influences, and for her respected father's sake everyone was kind to her. "I have therefore always been happy," she added. I stopped her in her story to ask when she was converted; for I suspect people who say they have always been happy.

She answered, "I was awakened by reading your book, 'From Death into Life.' It was the means of bringing me to a decided change of heart. I believe that book was blessed to my soul; but to tell the truth," she said, looking earnestly at me, "I am so unreal; there is a wide gap between my experience and my light. I have a class at the convalescent hospital; but while I am teaching others, something keeps telling me, 'You are a hypocrite, you are teaching what you do not know yourself!'"

I said, "Whenever such suggestions come to you again, say inwardly to the Lord, 'Lord, give me the knowledge and experience of this light;' if the rebuke is from Him, it is surely sent to bring you to Himself, that He may give you the experience you need. On the other hand, if it is from the devil to hinder you, you will defeat his purpose by your prayers. Besides this, when we teach others out of God's Word, we must necessarily often teach beyond our personal experience; nevertheless, it is the best way to learn. He that waters others shall be watered himself."

"Yes, I know that is true, thank you," she said, hesitating; "yet I am not satisfied."

"My dear friend," I replied, "you are not intended to be satisfied with yourself. We can only be satisfied with the Lord. He took your place and bore your punishment that you might have his place and his merit."

"Yes," she said, "I know that too, but I do not know how to explain my difficulty."

I answered, "You are explaining clearly enough. I see where you are, and what you want. You have been praying for a blessing, and now you are waiting to *feel* it before you *believe* you have it."

"Yes," she replied, "that is the fact; and is not that right?"

"No," I answered. "When you pray for anything God has promised in his Word, and have a desire for it, that is God then and there offering you the blessing you are craving. Ask for it as if you were falling in with his offer, and thank Him for it as if you had it."

"What," she said, "before I get it?"

"Yes," I said, "before you get it—that is, before you *feel* you have it. Waiting to feel the answer is nature, taking it with thanksgiving is faith and grace. When you ask for a thing in faith, God's Word tells you that you have the petition you desire, because you *believe*—not because you feel or because you prayed."

She looked as if amazed, or as if in doubt whether this was really true. To confirm her faith, I said, "Those ten lepers we read about in St. Luke's Gospel cried to Jesus for cleansing. The Lord seemed to say to them, 'Do you believe I can cleanse such an incurable disease as leprosy?' 'Yes, Lord,' they answered, 'and no one else.' 'What would you do if I did cleanse you?' 'We would go and show ourselves to the priest.' They might have said, 'How can we go as we are, in our uncleansed state?' But these lepers did not say anything of the kind. We read that they did as they were commanded; they went, and it came to pass, that as they went their way, they were cleansed. So I say to you, 'What would you do if you felt all you wish to feel? Do that, and you will feel.'"

Still the lady hesitated, and looked perplexed. I continued, "You are asking in faith for the blessing of reality; this is the very will of God towards you, and He is putting that prayer or desire into your heart. Make the petition with thanksgiving, and give thanks as if the answer was come, and you will find it true. Feeling, or realisation as you call it, comes after thanksgiving."

The lady began to cry. "What are you crying about?" I asked.

She replied, "Do you really think all this can be true?"

"No," I answered, "I do not think at all about it, I know—I am sure! You have no idea how much God is desiring to bless you. This hungering and thirsting which you have for deeper and fuller realisation of God and his work, is from Him; and the Lord not only says, 'Blessed are they that hunger and thirst after righteousness,' but far more than that. Satan is trying to persuade you—you are so unreal. Why do you believe the devil like this?"

"I do not know," said the lady, crying more than before.

"Look up, child," I continued. "The Lord not only says that you are blessed of Him for hungering and thirsting after righteousness, but He adds, you shall be filled. Is that what you want?"

"Yes, indeed it is," she replied.

"Then," I said, "you may have it, and have it now. Let us thank Him together."

She shrunk from doing this, saying it would be an act of profaneness for her to do so.

"Oh, no," I said, "the profaneness consists in not doing it. Come, say with me, 'Lord, I thank Thee for this hunger and thirst which I have in my soul. Lord, I believe Thou wilt fill me, Thou art filling me now.'"

"No" she repeated, "I cannot say that, I do not feel like that at all."

I said, "I do not ask you to feel, I want you to believe. Believe it first and thank the Lord, then feeling will follow. Say after me, 'I do believe, I will believe, that Thou art filling me now—I thank Thee.' Repeat that again and again."

"I think," she said, "I see what you mean."

"That is well, but do not stop there; go on thanking the Lord for answering your prayers."

She soon passed over the line of her difficulties, and began to thank God with rejoicing.

It is not a bad thing to see a gap between your light and your experience. It shows that your eyes are opened, and that the Holy Ghost is dealing with you in kindling such desires. Thank God for that, and the gap will be speedily bridged over and cease to be. God gives us the sense of our need to draw us to Himself; Satan uses the same to send us back. Be sure Satan would not try to hinder you, if he did not see that God was helping and drawing you. Cheer up, and teach others the way of deliverance, by simple faith in the Lord Jesus Christ, and you will be confirmed and established in your own soul.

BARCELONA PROTESTANT COTTAGE HOSPITAL.—Last year's work was very cheering to the directors of this excellent institution. Altogether forty-one patients received 1330 days' nursing, which is the highest limit of service yet reached. Without friends at hand, some of the foreigners have required, and received, kindly help as well as careful nursing. It is gratifying to learn that £777 is in hand towards the £1000 required for the purchase of the hospital premises. Copies of the report and further details as to this undenominational and interesting work, may be had from Miss A. Thackrah, 33, Woodberry-grove, Finsbury-park, London, N.

Wesleyans in the West.

The friends of the West Central Mission have made another move forward. They have rescued Cleveland Hall, near Portland-road station, from base uses, and devoted it to the furtherance of their social and religious work. In addition to the spacious hall, there are a coffee-bar, class-rooms, accommodation for Sunday-school, workman's club, &c. A thousand pounds have been expended in needed repairs and furnishing, and in order to meet this expense inaugural meetings were held on Friday last. Rev. M. Guy Pearse preached in Princes Hall at noon. In the afternoon a meeting was held in the reconstructed hall itself, when various friends addressed a goodly gathering.

In the evening a praise-meeting took place in St. James's Hall. Mr. W. A. McArthur, Jun., M.P., a young and ardent Methodist with an honoured name, took the chair, and made a very thorough-going speech in support of the "forward movement." The new off-shoot of the work, he said, would be largely devoted to social operations, and he asked for it the heartiest countenance. Social questions are very much to the front in these days, and it rests with the Church of Christ to take her true position in the movement.

A very characteristic speech followed from Rev. Hugh Price Hughes, who amply sustained his reputation as the most dangerous rival to General Booth in the money-raising line. He gave a lively description of the hall and the spiritual needs of the neighbourhood, and spoke very hopefully of the future. He undertook to say that those who would be converted at the hall would support the whole of the operations, so that, when started free of debt, Cleveland Hall would be self-supporting. To the raising of the needed sum for preliminary cost, Mr. Hughes addressed himself in his usual persuasive fashion, and before the meeting was over he was able to announce that, with gifts or promises varying from £100 to a shilling, a total of £975 had been received.

Every half-year (said Dr. Lund, the recent accession to the ranks of the workers) this Mission breaks out in a new place, so that the acquisition of Cleveland Hall will be a historic event in the history of the work. He made out a strong plea for the multiplication of mission-halls, and did not hesitate to proclaim the radical doctrine that it would be a grand thing for many Methodist churches, in town and country alike, if they were turned into halls that would be open every night of the week, and where the whole life of the people could be influenced for good. Many prosy and lifeless sermons would then go overboard, and the working people would feel at home. Dr. Lund is a very ardent brother, and we should think a man entirely after Mr. Hughes's own heart.

There are diversities of gifts, and certainly Mr. Josiah Nix, who is the head of the Wardour Hall branch, is a man of unique and peculiar parts. His rough and ready account of the work there, was a perfect masterpiece of native eloquence. His story of the way in which he baulked a Soho Boniface through open-air meetings in one of the courts, and how that discomfited publican had to put up his shutters and go, was a treat of no common kind. Mr. Nix seems to have solved the problem of the drink traffic on a small scale.

The closing dish in this Methodist love-feast was an address from Rev. Mark Guy Pearse, who delivered himself of a sore and heavy burden resting on his soul as to the state of heathen London. What is a Cleveland Hall, even if a fresh one is opened every six months, to the vastness of the need? Three hundred Londons would equal the population of the whole world; the greatness of the problem is overwhelming and appalling. Some deplorable statistics were read out by Mr. Pearse as to the housing and overcrowding of the people in the poor neighbourhoods of the West-end. How can Christians be content to go on comfortably hearing their sermons in Church on Sundays, while such a state of things exists? It is no use crying "Shame" at such a recital. What are we going to do? Turning to the other side, Mr. Pearse told a most moving story of what love and kindness on the part of one of the sisters had done in the case of a dweller in a very poor tenement, as showing what *can* be effected through consecrated service. Then Mr. Pearse prayed, as in an agony, that the state of this London might be laid on the heart of the people of England, and that they should not wait for legislation before doing something to assuage its sorrow and misery. A call to consecration closed the deeply interesting proceedings.

A CRY FROM FRANCE.

WHO WILL COME OVER AND HELP?

No country is perhaps more visited by Englishmen than France; it lies close to English shores. Thousands will visit Paris this year; still how little is really known of the great need of the French people. To speak of France as a heathen country might be not exactly the truth, for it is much worse. It lies, with all Latin countries, directly under the power of the little horn of the Romish beast. Its millions of souls are born, live, and die, in utter darkness, not the less thick because the name of Jesus is pronounced in their midst, and his teaching is parodied. One must live and work amongst them to understand how effectually the light that is in them has been made darkness, and how great is this darkness! Who will be moved by compassion for them? Who will come over and help?

Oh for a mighty crusade of English Christians, who should dare to face all inconveniences of a foreign country; who, being sent by God, would trust Him to open the doors for them and prepare their ways. Nothing but God-sent men and women can be used; but will not your readers join with me in prayer that indeed the Lord would send more labourers into the field.

After nine years' experience of the work here, I must say that what is needed is not so much what some brethren have done, viz.: travelling from hotel to hotel they have on their way distributed broadcast tracts and Bibles and New Testaments. Some grain of precious seed may have fallen in good ground and thus justified the labour and expense. Still it must be remembered that very often these distributions have done harm, and effectually shut many doors.

No, what is needed is rather the more quiet but always more efficient work of those who come and live amongst the people, justifying their presence amongst them by some trade or occupation, or even coming as tourists, but showing the people that there is really love for them in Christian hearts.

The quiet visitation from door to door; the long talks by a kitchen fire, when in a very homely way the grand truths of the Gospel are effectually preached, these are means much more constantly blessed.

Are there not English Christian artisans or tradesmen willing to sacrifice their worldly interest for the sake of the millions in France, and come here and settle amongst them, that, while making their tents, they may instruct Aquilas and Priscillas in the way of salvation?

Ladies of independent means, or supported by their friends, are perhaps especially fitted for this work. For in France, on account of the bad conduct of the priests, the bad reputation they have among the people, the door-to-door visitation is rendered difficult to a male evangelist, because in the day-time men are absent, and only the women found at home. There is therefore room for quite a zenana mission amongst the French people. How thankful I should be to see a society for this object started in England. But in the meanwhile, should any ladies wish to respond to this appeal and desire to settle down in a very benighted part of France to help on the work, let me cordially invite them to come and help us.

My "parish" is sufficiently large to give work to many. It extends over the two departments of the Corrèze and Cantal containing six or seven hundred thousand souls. Tourists will find here a hilly country with magnificent scenery. Quiet French inns, as comfortable as French inns can be, are to be found in many small towns where a good work for Christ can be done.

If any desire to settle in a larger town like Tulle or Aurillac, or Brive, let them come to labour amongst the workmen's wives. In each of these places an interesting work has begun, and great is the need of lady helpers. For instance, in Tulle we have a McAll mission-room and not even a lady to play the harmonium or lead the singing. In Aurillac, there is nobody to teach our converts a hymn. I should be glad to give all information, and even, if need be, make all necessary arrangements to facilitate their coming.

C. W. Cremer, Pastor.

Brive, Corrèze, France.

SEAMEN'S REST, MARSEILLES.

The friends of this Mission, could they have stepped in any day during the past two months, would have been gladdened by the sight of so many men, and the meetings so well attended. Frequently every bed has been occupied, and we have even had to refuse some men for want of accommodation. The devil is as active as ever; only last Saturday a poor fellow was murdered in sight of our windows—the second during the last fortnight; the cause, as may be imagined, was the accursed drink. We are often at our wits' ends to know what to do to induce the sailors to stay in, and so escape the temptations and dangers of the public-houses that literally swarm around us.

The services on board ship are always interesting, and sometimes we are cheered by meeting a Christian captain who is earnestly solicitous for his crew, but we long that there should be many more. Miss Kean continues her hospital work, and is cheered occasionally by grateful testimonies from those who have lodged in the Rest. The temperance restaurant has progressed steadily, and promises to become in time self-supporting. The most encouraging feature about this effort is that many of the customers have become interested in the "living bread," and some have been induced to attend the French Gospel services held next door, in one of Mr. McAll's mission-halls.

Mdlle. Keller passes a good deal of her time in the restaurant, and seizes an opportune moment for slipping a tract or Scripture portion into the hand, accompanied by a kind word, that is generally well received. This unostentatious, loving service will surely bear fruit.

Will friends kindly bear in mind that this is one of the heaviest months of the year, when rentals, &c., are due, and that we are quite out of sailors' bags?

Chas. E. Faithfull.

38, *Quai du Port, Marseilles.*

WEST MARYLEBONE MISSION.—The annual meetings were held a few days ago. Among other interesting facts it was reported that over 700 meetings had been held during the year in connection with the Mission. House-to-house visitation has been carried on as usual, and thousands of tracts distributed. The balance sheet showed that an old debt had been removed. Several speakers warmly commended the work for its decidedly evangelical tone and character. At the last of the three meetings addresses were delivered by Messrs. Joseph Peters, John Maxted, and W. Barnard Smith. The superintendent of the Mission is Mr. James Sprunt, St. James's Hall, George-street, Lisson-grove, W.

Dr. Barnardo's Homes.

THE EASTER FESTIVAL.

ACCORDING to promise, we give notes of the greater part of Dr. BARNARDO'S address to his young helpers at the Easter festival which he projected this year and admirably carried out. The first part of the programme was a view of the boys in the different workshops, and this, as may be supposed, excited much interest. It was very gratifying to see so many lads who had been rescued from a street life, busy at the manual occupation which will help them in after years to sustain an honourable part in any community.

The splendid new gymnasium was packed for the meeting, and, big as it is, we believe many hundreds were left out in the cold. And, indeed, it was both cold and wet outside, which made the overflowing attendance all the more remarkable. Next year, we reckon, the Doctor will have to shift his Easter festival to the "Edinburgh Castle," if he would make room for all those of his well-wishers who will want to "assist" at it.

Seizing the opportunity of having so many young folk face to face, Dr. Barnardo made the most of it as he proceeded to say a few words about the Homes. He spoke pretty much as follows:—

These Homes have under their care the largest family on earth: in them over three thousand boys and girls are sheltered, fed, taught, clothed, educated, and trained for future usefulness. We never stop, day or night; we are always at it. We take in tiny creatures and great, big fellows—it does not matter which. I want to tell you five things about the Homes; you can think of them in connection with your five fingers. First, the Homes have very sharp eyes; second, very quick ears; third, open arms; fourth, wonderful pockets; and last, they keep excellent order.

What do I mean by *sharp eyes?* They see good in what appears to many people to be worthless. If you have been in Paris you may have seen a very curious kind of people who are at work there early in the morning. They are called *chiffonniers*, or rag-pickers, who pick up and sift the refuse of the streets. I have seen men and women come up to a pile of rubbish with a hooked stick and a basket, and quicker than you can imagine they would sift this refuse. I thought it looked to be all rubbish, but their quick eyes saw something that could be turned to account, and it went into the basket. Now, some people seem to think that poor ragged boys and girls are worth nothing, but we have found out that they are worth a great deal. (Then Dr. Barnardo told the story of a young fellow of sixteen, whom he found in a lodging-house, who was regarded as nothing but "a loafer," but who turned out splendidly in Canada.)

Then the Homes have *quick ears*. I have to use this (holding up an ear trumpet, which the Doctor needs to help his deafness), but the Homes have no difficulty in hearing. Can you guess how far they can hear? The other day they heard the cry of a little girl all the way from Edinburgh. Don't you think we have quick ears? She was a cripple. Oh if you had seen her, with her little back twisted, and her poor limbs so turned that she could not put them to the ground! They tried to get her into a Cripples' Home there, but nobody would take her. So there seemed no place for her but the workhouse, when the cry came up to us in a letter, and we heard it, and we have got that little girl to-day.

The Homes have also *strong, open arms*. You see they are strong enough even to take you all in here to-day, big and little. But they are not so big as they ought to be. Sometimes, as I have said, we take in little babies. We lately took in a baby only four days old, and the same day a great sturdy fellow of seventeen and a half, who used to sell lights about the Mansion House. Don't you think, then, that we have very big, open arms? They are always open, day and night. We have opened a lodging-house for girls in Spitalfields; and how glad we are to take them in at night, even if we cannot keep them altogether.

Again, we have *wonderful pockets*. They are always empty, and yet they are always full. That is a puzzle, you will say; how do I make that out? I will leave you to answer it, because I have not time just now to do so. But they are wonderful because of the things that go into them. I found in a boy's pocket the other day a curious collection of things, but our pockets are more wonderful still. One day there came down Stepney Causeway two lovely horses and a carriage, and they drove right into the pocket. Next morning there came a little wooden box, with wire bars in front, and inside were four white mice! There was a letter from a little boy, who said: "Dear Sir,—I have not much to send you, but I send you my mice"; so they, too, went into the wonderful pocket. Another time there came a large hamper, marked: "*Dr. Barnardo, private.*" Dear me, I thought, what is this? The hamper was very heavy, and it was carried into my room. We took a knife and cut the string and opened the basket. Someone said it might be dynamite, but I knew it was not that. What do you think was inside? Gold and silver bracelets, rings, watches, earrings, and jewels, crammed close together. We found there was a letter, and it said: "Dear Sir,—I never put my jewels to a better use than when I devoted them to the help of your family. Take them in Christ's name. Put an advertisement in—(such and such a paper)—and say you have got them." I have never found out yet who sent them; but they went into our wonderful pocket.

Last of all, *we keep excellent order*. In a place like this, with so many to care for, of course we have rules showing what everybody has to do. In the morning, the *reveille* sounds: that is to tell them to get out of bed. [The clarion notes of the morning call were sounded in capital time and tune by a very small boy in a bugler's uniform.] Then the boys require breakfast and after that there is family worship, so we have our call to breakfast and prayers. [Another martial note from the bugle.] The next thing is that all have to be inspected, so there is the parade call. [The small boy gave it in fine fashion.] We have to be very careful that the boys do not get ill, and they are often examined by the doctor, so there is an assembly for medical inspection. [This note was a very clear and imperative one, as if to say: "*You must come*, whether you are well or ill."] And so on Dr. Barnardo went, telling us of other bugle calls for various purposes, till it came to the last at night, which was, "All off to bed." This call the diminutive trumpeter gave in slow, majestic tones, as though to give time for a little reflection on the way in which the day had been spent. Certainly Dr. Barnardo was right in saying that his Homes keep excellent order.

After he had finished his very interesting short talk, Rev. W. J. MAYERS, one of the deputation secretaries, sang delightfully, and then gave a little lecture on "Life's lights and shadows as they fall on the children." He showed a number of large and well-executed colour drawings, representing different phases and incidents of the work—from the very first night when Dr. Barnardo started out in his quest, which has won him a world-wide fame as a friend of the destitute children, down to the story of "The Shilling Baby," which was published about a year ago. If any of our readers have the chance of hearing and seeing this lecture by Mr. Mayers, they ought not to let it slip; doubtless he will be giving it in various parts of the country.

After the meeting, there was drill in the yard; the screeching of the bagpipes by the half-dozen Highland boys; and swimming matches, which our reporter was afterwards told were very amusing and fine to see. Every boy and girl who is born on an island, as all Britons are, should be taught to swim. Dr. Barnardo does his part. Will our readers, young and old, do their part in keeping his wonderful pockets full? The Doctor will soon empty them again.

"£100 PER DAY FOR BREAD ONLY."

DEAR SIR—Some misunderstanding has been caused by the quotation from *Night and Day* given in your kind reference to our work in THE CHRISTIAN of April 25, and I should be very glad if you would give me space for correction.

In one of the extracts you quoted from *Night and Day* it was stated that our Homes now require "£100 a day for bread alone," meaning thereby, of course, for food alone. Several criticisms have, however, reached me from friends who urge that £100 for mere bread for 3100 children means an extravagant outlay. As a matter of fact, I employed the term "bread," as it is often employed in Scripture and in daily life, to denote food generally. The estimate of £100 covers the three meals per diem for 3100 children plus the adult members of the resident staff—150 in number; so that 3250 individuals are fed for one day at an average expense of about 7½d. each. It must be also borne in mind that we have always some 120 sick inmates, whose diet is necessarily of a more varied and expensive character.

These explanations will, I am sure, place the matter in its true light before any of your readers who may have misunderstood my words and misconceived my meaning.—Very truly yours,

THOS. J. BARNARDO.

18 *to* 26, *Stepney Causeway, London, E.*

ENGLISH WOMEN IN PARIS.

SIR,—As a large number of English girls will be employed at the Paris Exhibition, it is felt that something ought to be done for them during the six months they will be in Paris. It is proposed to take a house or rooms close to the Exhibition, to which English girls can be invited, and where English ladies can lodge, whose duty it will be to interest themselves in and to help the girls. We want the rooms to be a meeting-place for Christian ladies who may go over to Paris, and we should be glad to lodge any who should go for a few weeks or months to work amongst the girls. It would help if any ladies who hope to go to Paris would let us know beforehand if they could give a little time to this work. Any such communication should be addressed to Miss Manning, hon. sec., Continental Office, 316, Regent-street, W.

From past experience we know of the terrible dangers and temptations to which girls employed at these large Exhibitions are exposed, and of how many are led astray; and, owing to Sunday work, their position in Paris is still worse. After consultation with some of the authorities, we have heard of suitable rooms which must be secured at once; and we are most anxious to raise a fund which will enable us to go forward without delay. We confidently appeal for a generous response in order to give effect to our proposal, pleading the urgency and real necessity of our effort. An experienced worker will be sent over immediately to make all necessary arrangements, and there are some ladies, residents in Paris, willing to co-operate.—We are, your obedient servants,

MEATH,
KINNAIRD, President Y.W.C.A.

316, *Regent-street, London, W.*

MR. CAINE'S CRITICISMS.—We are sorry to feel constrained to believe (says *The Indian Witness*) that our distinguished visitor, Mr. Caine, did not look very carefully for successful missionary work during his tour. He was in Lucknow, and wrote a graphic description of the opium dens of that city, but he seems to have made no inquiry about missions in that region. In the Methodist Missions in North India he might have found nearly all the conditions present on which he insists. For thirty years the increase has been constant, with perhaps the exception of a single year. More converts were baptized last year than in any previous year, and more baptisms are taking place now than at the same date last year. Why did Mr. Caine pass over this example of success, and carefully bring forward illustrations of seeming failure?

A College Revival in Japan.

In the Chicago *Watchman*, Mr. L. D. Wishard tells a very interesting story of work in connection with his visit to the leading Christian college in Japan:—"The Doshisha, as it is called, contains 700 students, about one half of whom are members of the College church. The institution is not only the largest Christian college in Japan, but is one of the very largest Christian institutions in Asia. It has done more for the spread of Christianity in Japan than any other agency, and has a national reputation for its literary as well as its religious standing. We pursued exactly the same course which we had followed so often in American colleges, and the work from the beginning to the end of the visit was so similar to an American college revival that any special description is scarcely necessary. One subject which especially interested the students was the place which Christianity holds in the colleges and among the highly educated of the West. Many of them had been led to think that Christianity was losing its hold upon our intellectual classes. This outrageous falsehood has been circulated in Japan by sceptical professors from England, Germany and America.

"One of the most interesting and the most difficult features of the work consisted in the inquiry-meetings. It was an imposing sight to see a score of groups of from three to six students gathered about a professor or experienced Christian student eagerly discussing the plan of salvation. The meetings for personal work were generally held in our private rooms. Dr. Davis gladly turned his parlour and dining-room into an inquiry-room, and sometimes forty or more students would crowd in, and spend from one to two hours. It was a joy indescribable to answer their eager questions, and lead them step by step into the light. One of those meetings I shall never forget. The company was pretty evenly divided—about half of them sceptical concerning the inspiration of the Bible, the Divinity of Christ, the immortality of the soul, &c.; while the balance were settled upon these points, and were willing to accept Christ as their Saviour. I divided the crowd, leaving the sceptics with Mr. Bartlett of Dartmouth, '87, who was one of the first of the pledged missionary volunteers to reach the foreign field, and who has a special knack for meeting sceptical objections. I took the others into an adjoining room. There were about twenty-two of them. After talking for some time about the plan of salvation, I asked those who had already accepted Christ, or were willing to accept Him there and then, to announce it. Fully seventeen did so, and the reasons which they gave for their hope in Christ were as satisfactory as you will ordinarily hear in an American college.

"Four or five fellows listened earnestly and sadly to the testimonies of their companions, but were unable to grasp the fact of his gift of eternal life. So I said to them, 'Fellows, what will convince you beyond a doubt that the gift is yours?' They did not answer at once, so I said, 'If I should come to you and tell that you had fallen heir to a magnificent estate, what would convince you beyond all question to the truthfulness of my word?' 'We may be satisfied if we could see it,' one of them replied. 'Would that really satisfy you?' I asked. They didn't grasp my meaning, so I continued, 'Supposing you saw the legal document—the record?' 'Oh, yes, that would settle the question,' they exclaimed. 'Well,' I continued, 'we are so fortunate as to have the record. Turn to 1 John v. 11, and let us read, "And this is the record, that God hath given to us eternal life, and this life is in his Son."'

"I shall never outlive the memory of the scene in that room. They fairly snatched their New Testaments from their pockets, and eagerly searched for the record. And bending low over the pages they seemed to drink in the words like thirsty men. It was a pathetic sight, those boys bending anxiously over the record, which probably none of them had ever seen before. I could see their faces brighten, although my eyes were becoming somwhat dimmed. Presently one of the boys looked up. His face glowed. He reached out his hand. 'Is the question settled?' I asked. 'Yes, it is settled,' he replied; and they all said the same. There was joy in that room. The interpreter said, 'Let us pray'; and while he prayed I thought of the joy with which heaven was ringing as

> The angels echoed around the throne,
> 'Rejoice, for the Lord brings back his own!'

"So the work continued day after day. As some indication of the progress of the work, I will say that fully one hundred men attended a meeting for new converts, held a week before we left. The same evening fifty men in a meeting for the unconverted announced their determination to begin praying for themselves, and to seek Christ, as it was expressed, until they found Him."

SWEDISH MISSIONARY SOCIETY.

This Society was founded ten years ago by a few warm-hearted Christians in Sweden. God has abundantly blessed the work, not only to the salvation of many, but to the strengthening of the Christians in Sweden. The Society has missions at home as well as abroad.

In the foreign field it has now over forty missionaries labouring on the Lower Congo, in Central Africa, North Africa, Russia, Persia, Lapland, and Alaska. On the Congo stations have been established with about four workers in each. Rev. N. Westlind, one of the oldest workers on this field, has translated parts of the Gospel and other books into the native language. There is a school on each station, while several converted natives are being instructed in the Gospel with a view to their doing service as evangelists. A few days ago a party of four Swedish workers left for the Congo, after having stayed for a short time at Harley House, Bow, E., for the study of the English language.

The Society has also a great work for the Lord in Sweden. There is a missionary training college, where all its foreign missionaries have been trained. The Society's home missionaries and evangelists also have the advantage of residence for a year or two, in order to receive instruction in the Scriptures, and on other useful subjects. Over four hundred Christian congregations throughout Sweden are connected with the Society, and in June every year there is a conference in Stockholm attended by delegates from all the congregations, for the discussion of important matters concerning the work. Pastor E. J. Ekman, who has visited England twice on missionary matters, is the president and secretary of the Society.

A GOOD WORK IN DUBLIN.—Mr. J. G. Richardson, of Moyallon House, co. Down, has put into circulation a booklet giving some account of the labours of Mr. George Williams, of Dublin, during many years past. Among old and young, by preaching, conversation, and kindly contact, Mr. Williams has worked with much encouragement in the south as well as the north of Ireland. In 1880 he founded a branch of the Y.M.C.A. in Rathmines, which has ever since been a centre of much spiritual life and work. Open-air and tent services have been organised, Roman Catholics attending in goodly numbers. The working staff now consists of over seventy devoted Christians, mostly gentlemen, who are labouring unitedly in earnest salvation endeavour. There is at present a burden of debt, and as Mr. Williams has already spent hundreds of pounds in connection with the work, his friends have determined to raise the money to remove this incubus upon what is a very useful, voluntary, unsectarian agency. Mr. Williams's address is Ormond Rooms, Rathmines, Dublin.

DR. PENTECOST IN GLASGOW.

The five months' mission by Dr. Pentecost in the third city in the empire has now concluded. "A specially noticeable feature of the work (writes a correspondent) has been the blessing imparted to Christians in the clearing away of doubts, in a clearer apprehension of the truth of Scripture, and a firmer grounding in the fundamental doctrines of the faith. Sceptics have been convinced and converted; Christians 'pinned' to their Bibles, and impressed with the fact that personal consecration and help are among the first conditions of blessing."

We have reported the progress of the mission from time to time, and also the gatherings of business men, which were among the most remarkable meetings ever held in Glasgow. It was a wonderful sight each day at one o'clock to see the stream of business men hurrying along as if they had something very important on hand. The preacher's many good points were applauded, and not infrequently a touching story would call the tears to eyes unaccustomed to the display of such emotion. Evangelists and workers alike have indeed much to thank God for. Dr. Pentecost goes to Edinburgh this week, followed by the prayers of the many in Glasgow whom he has been the means of leading to the Saviour.

MR. MEYER AT BIRMINGHAM.

Rev. F. B. Meyer has conducted a mission at Westminster-road Congregational Church, Birchfield, Birmingham. A wide-spread interest amongst Christians of all denominations was created in anticipation of Mr. Meyer's visit, and a week of earnest prayer and Bible-readings, conducted by the pastor, Rev. Walter Searle, had prepared the church for blessing. In spite of heavy rain, large and devout congregations gathered at every service, eager to know more of the "blessed life." Besides giving Bible-readings and Gospel addresses, Mr. Meyer conducted a service each evening for men, he also held a conference on the spiritual life for ministers of the Gospel on the Wednesday morning. Rev. Walter J. Mayers, of Dr. Barnardo's Homes, made a deep impression by his sweet and earnest singing; after Mr. Meyer had to leave for London, Mr. Mayers remained at Birchfield to carry on the good work begun.

The church at Westminster-road in its recent, and, by God's grace, successful struggle to maintain evangelical teaching and unworldliness of life has passed through a veritable "baptism of fire," which has left its members spiritually minded and wholly consecrated, so much so that Mr. Meyer remarked that he had seldom visited a church where the people were more ripe and ready for receiving Bible truth about the higher Christian life. The mission finished with meetings for testimony on the Saturday and Sunday, and it was quite overwhelming to hear the many clear earnest testimonies to conversion and consecration to God. The impressive scene will never be forgotten. May this earnest revival never pass away!

KILBURN.—Among other good agencies in this district of London is the Carlton-road Evangelistic Church. It is some years since Mr. W. Martin began work in Kilburn, first as a city missionary, then as an evangelist. His health giving way, he had to seek rest at the seaside, after which his old working-men friends begged him to return. He complied with the request, and they erected an iron hall, capable of accommodating between three and four hundred people. On Sunday evenings the building is full; there is a membership of 120, and a flourishing Sunday-school. All the helpers are working people, and great difficulties have already been surmounted. Mr. Martin, whose address is 142, Canterbury-road, Kilburn, N.W., writes, "I am sadly in need of tracts and Bibles for the Sunday-school."

For the Young.

IOLETS; OR, THE KING'S FLOWERS.

March, 1888, a great monarch laid down his eptre and crown at the call of the King of ngs, and passed into eternity. In his beautiful lace he lay, knowing himself to be a dying an. Tread very softly as you cross the reshold of his room. As you look round you ould hardly fancy that it was a king's chamber. though the great halls and corridors, and ception rooms through which you have passed reach it, are full of costly and luxurious ings such as kings love, yet this simple little d-chamber boasts of neither luxuries or brics of rare price. There is no velvet carpet, purple hangings, no rare pictures, nor valid furniture. The great king lies on a narrow on bedstead, uncurtained and undraped, vered with a military blanket. The great ndows have no curtains or decorations, the or has only a rug here and there, and a small e burns in the grate. One thing we notice a tiny table by the king's bedside—violets—olets, white and purple; violets, single and uble; violets delicately palely blue, whose eet, shy perfume fills the plain room with inty fragrance, and seems to carry one off in ought to hedgerows and fields, and forests of ne, under whose gnarled and misshapen roots e little flowers love to hide. Violets fill vases the chimney-piece, and a little bunch lies the sick man's pillow, touching his wrinkled eek with their sweet dew-wet lips.

All the world watched that death chamber, r William I., Emperor of Germany, was too ell known a figure in the world's history to ss away unnoticed from its record.

His long life of ninety-one years had been e of hard struggles and brilliant successes, d now the promise was fulfilled to him, "At entide it shall be light," for the dark valley death was flooded for him with the light of nple faith in a great atoning Saviour and s sacrifice.

The Emperor of Germany had a splendid neral. Long trains of kings, princes, and e nobles of the realm, followed in that wonder- l procession that carried the dead king to his ave.

Every house in the long streets passed by the neral procession was draped with crape, and ousands filled them, standing with uncovered ads to show their love and respect to their te lord, while women wept for sorrow, and e little children's faces grew sad and grave t of sympathy, as they pressed forward for a mpse of the cortège.

Along the stately avenue of "Bluter der nden" swept the great procession to do honour the dust that lay coffined in their midst, in plain oak case. Wreaths and laurels, crosses d crowns, lay heaped on the bier, delighting e eye with their beauty, and filling the air th their fragrance, but amongst all, and ore frequently than other flowers, were olets—violets white and blue, violets double d single, violets in posies and garlands, and ral emblems of all kinds.

The Emperor William's favourite flowers ere violets, a fondness shared by his only son rederick the Great and Noble. To such an tent was this liking carried, that in Germany e delicate blue flowers went by the name of Kaiser blume," or the king's flowers. How- er costly were the bouquets presented to him his travels or at home, in the centre, when ssible, nestled a tiny bunch of violets. One y he was asked to explain his love for the tle flower. May I tell you about it in his n words?

"It was in 1806," he said, "that my dear other, the good Queen Louise, fled with my other and myself from Berlin, where the ted French tyrant Napoleon had taken his tion. We had only gone a few miles on our sad journey when one of the carriage wheels broke, and there being no house near in which to take shelter, we were compelled to wait in a wood close by, while the coachman mended it as best he could. I was a weak, sickly little chap, and terribly afraid we should be caught, and taken back to Berlin, in which case I feared I hardly knew what! I felt very hungry too, for I had had no dinner in the hurry of our flight, and I began to cry. My dear mother, to comfort me, sent me to pick flowers, pointing out the lovely blue violets which almost carpeted the field and starred the hedgerows under which we sat. My little brothers and sisters came too, and like children, we forgot hunger and trouble in a few moments, and filled our hats with flowers, laughing and shouting in one glee. Then we ran back to our mother, and poured our treasures into her lap. And she smiled at us in her own sweet fashion, love shining in the depths of her beautiful blue eyes as they rested upon us, her children. Then as we leant against her, her cleft fingers formed the violets into a lovely wreath, shaped like a crown. The others watched her slender white fingers flash in and out amongst the purple flowers, but I watched her face, for to me it was the fairest, loveliest thing on earth. Gentlemen," and the king's voice shook, "*I almost idolised my mother.* Suddenly I saw her lips quiver, and she began to cry. Why, I never rightly knew, but I think the crown upon her lap reminded her of the one she wore as Queen of Prussia, and of a beloved country now trodden in the dust by a conqueror, and torn to pieces by the horrors of war. The tears rolled down her cheeks and fell upon the violets until they were wet with them. I flung myself into her arms, I kissed the dear mother, I petted her and laid my face against her trembling lips, trying in my childish way to comfort her. She stopped crying, and gently returned my embrace, and taking the violet crown, she laid it upon my brow; then standing me before her she bade me solemnly remember that one day—one day *soon*, God would make me King of Prussia, and for *his* sake and for *her* sake she implored me to be *great* and *good* and *wise*. I felt the flower crown on my brow, and I knew it was moist with my mother's sacred tears.

"When she turned away, and our coach was announced as ready for us, I stole a little aside and took off the crown of flowers. I looked at it reverently. I could see shrined in the heart of some of the violets, a sparkling drop. *I knew it was my mother's tear.* Oh! gentlemen, I was only a little lad of ten, and eighty long years have rolled by since then, with events in them many and great enough to crowd childish memories out of my heart, but fresh as yesterday is the memory of that day, and I never see a violet, the 'Kaiser blume' as you call them, but I see shrined in its heart my mother's tear. And that is why I love them."

Sweet mother memories! I wonder, young reader, if you have any? Perhaps the kind hand that often shook up your pillow is cold and stiff now; the foot that rocked your cradle has finished its earth journey. The face that looked so lovingly down into yours is veiled from your sight; the kind tender eyes no longer meet yours. Dear mother is dead! Dear mother, who soothed so many little griefs! Dear mother, who listened to so many little hopes! How soft the arms were that cradled you so tightly, and in which you rested so many fatigues! Yes, you miss her so. But you have not really lost her. Her memory and sweet presence are always with you. You will never forget the prayer you learned at her knee, or the stories she told you about Jesus. Blessed mother memories! And how happy are you, if your dear mother consecrated you to God with tears and prayers, imploring you that you, her child, might for *God's* sake, and *her* sake, be good, and great, and wise in the future. I fancy many of my young readers are encircled with a mother's prayers. They follow you through life, and you can never get out of their reach. Softly, full of blessing, they fall all round your pathway; every step of your life's journey is lit by your mother's smile and made sacred by her tears. I want you, like the grand old warrior, King William I. of Germany, to resolve that *mother's prayers shall be answered for you*, and that from to-day, with God's blessing, for his sake and *her* sake, you will be *good*, and *great*, and *wise*. How can you be?

"There is none good but God" (Mark x. 18). But we may be made the righteousness of God in Him (Christ Jesus). Step out of self into Christ, and you will be "good" or god-like. And to be very humble is to be truly "great," for "he that humbleth himself shall be exalted" (Luke xxiii. 14). Seek from God the spirit of humility; learn of Him who is "meek and *lowly* in heart"; pray for a "meek and quiet spirit which is in the sight of God of great price" (1 Pet. iii. 4), and you will not only be "good" but "great." If you want to be wise and pray like a young king of old for an "understanding heart" (1 Kings ii. 9), it is a comfort to know God has promised to answer your prayer, for "if any of you lack wisdom, let him ask of God who giveth to all men liberally, and upbraideth not" (Jas. i. 5). Are you satisfied now, that by God's help you *can* be what you long to be, both good, and great, and wise?

Eva Travers Evered Poole.

"PUT THAT INTO THE COLLECTION."

At the young people's meeting of the Baptist Missionary Society last week, Mr. Baynes, the secretary, told this incident:—

"When I left the Mission House an hour or two ago, I was quietly walking down Holborn, and passed Wallis's shop. Just at the corner I felt some one pull my coat. I turned round and saw a little girl. She said, 'You are Mr. Baynes, are you not?' I said, 'Yes.' 'Well,' she said, 'I want you to put that into the collection; it is half a sovereign—I have saved that since our meeting in Exeter Hall last year.' I looked at her and said, 'Well, what is your name?' 'I am not going to tell you that, but I am going to the meeting this evening,' and she is in this chapel somewhere at the present time. I want that dear girl to know that I am going to put this 10s., which she saved since the meeting last year at Exeter Hall, in the collection for the Congo Mission; and I say with all my heart, I hope God will bless that dear girl, and make her a missionary herself. Here goes the half sovereign!"

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 12, 1 Chron. xxviii. 11—21; Mon., May 13, 1 Chron. xxix. 1—9; Tues., May 14, 1 Chron. xxix. 10—25; Wed., May 15, Esther i. 1—12; Thurs., May 16, Esther ii. 1—11; Fri., May 17, Esther ii. 17—23; Sat., May 18, Esther iii. 1—15.

MISSION AT HENDON.—A fortnight's services in connection with the Children's Special Service Mission has just been held in the Victoria Hall by Mr. Josiah Spiers. Numbers of the young people remained to the after-meetings, yielding themselves to the Saviour. A crowded united meeting was held in the Congregational Chapel on the Sunday afternoon. To meet a general desire, it is arranged to continue these services on the first Thursday in each month.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, Pershore, May 11—17; St. Leonard's, May 25 to June 2. Mr. E. Arrowsmith, Lausanne, May 12—26. Mr. Josiah Spiers, Presbyterian Church, Highgate, May 10—24; St. Cuthbert's Schools, Fordwych-road, West Hampstead, May 25 to June 7. Mr. S. J. Hewlett, Noel Mission Hall, Fulham, May 13—15. Mr. W. R. Moore and Dr. Carless, West Croydon Congregational Church, May 25 to June 3. Mr. T. Lewes Sayer, Raleigh Memorial Church, Stoke Newington, to May 16; The Lawn, Havering-atte-Bower, Essex, May 19—24; Finsbury Park Hall, June 1 and 2. Mr. H. Hankinson, Chepstow, May 20; Newport, May 21—22; Dingestow, May 23; Abergavenny, May 24 and 27; Llanelly, May 25 and 26; Hereford, May 28.

BIBLE WORK IN SOUTH AMERICA.

In last year's report of the American Bible Society Rev. Andrew Milne, agent for the Argentine Republic, writes:—

"All the important towns of Argentina, Uruguay, Paraguay, Bolivia, and the South of Brazil have been visited by our colporteurs. Upwards of two tons of Scriptures have been carried to Bolivia, and distributed by tedious journeys on mules at an elevation of from eleven to sixteen thousand feet above the sea. Ecuador is now the only country that has the unenviable distinction of declaring itself shut against the entrance of God's Word. Active measures are being taken for the establishing of permanent agencies in hitherto unoccupied countries. Señor Pousotti has taken charge of the new agency on the Pacific Coast. He will reside at Lima, the capital of Peru, but his work will extend from Chili on the south to Colombia on the north, and take in all the western portion of Bolivia. In connection with the various places where the Gospel is now being preached, and independent of a larger number of Sunday-schools, there are in Argentina, Uruguay, Paraguay, and the South of Brazil upwards of twenty day schools, which we gratuitously supplied with the Scriptures for daily use. From numerous testimonies given, the value of Bible colportage as a means of evangelisation became notably manifest.

"Immigrants are flowing into Buenos Ayres. They come in part from the west of Spain, but chiefly from the south of Italy. On landing they are located in an immense government lodging house, from which they are sent in companies under the care of agents, and distributed all over the republic in groups of from ten to one hundred. As a rule they have no money, and many of them are unable to purchase even a single Gospel, and it is among these we find our chief outlet for donations of portions. Several attempts have been made to distribute Gospels in the hospitals, but with little success; for here we are greatly hampered by the vigilance of the nuns, who in these countries have the immediate care of the patients. Among the immigrants, however, there is no such restraint.

"The prospects for the future were never more full of promise than now. The field has been enlarged so as to comprehend the Pacific coast up to Colombia. True, the field includes a State that challenges our right to fulfil the Divine command, but we know that He who gave the command to go, promised to accompany, and He has all power on earth as in heaven. Confiding in Him we fully expect to see our books sold in Quito, the capital of Ecuador, before long. Will God's people help us by their prayers?"

UNION TABERNACLE, Wandsworth-road, is a centre from which good efforts radiate into the districts of Clapham and Battersea. The spacious building is free of debt, but there is still a considerable charge on the land. The surrounding population is large, and house-to-house visitation, open-air meetings, with other agencies supplement the services of the Tabernacle. Among the children and the mothers special work is done, and Pastor D. M. Cameron and his helpers are often cheered by evidences of blessing. Communications to the Pastor should be addressed to Thurlow House, 515, Wandsworth-road, S.W.

BIBLE-CARRIAGE WORK.—For some time past we have had either a Bible van or Bible cart working in and around Barnsley. Large crowds have listened to the Gospel, and thousands of Bibles, Testaments, and Gospel books have been scattered. Mr. W. R. Llewellyn is still sowing the seed in the Barnsley district. Mr. Charles Taylor continues to spread the truth in Leeds. Messrs. Follows and W. J. Taylor are working the Liverpool carriage near Wellington, in Shropshire, and Mr. Cooke will be going shortly with a Bible cart into Lincolnshire. Free grants of Scripture or Gospel books would be most thankfully received.

NORWOOD WILLEY.

66, *Cambridge-avenue, Chapeltown-road, Leeds.*

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EURASIAN CHILDREN IN JAPAN.

EUROPEAN FATHERS AND ASIATIC MOTHERS.

DEAR SIR,—I have been asked by Miss Britton, a missionary for a number of years in Africa and in India, and who has now for some time been settled in Yokohama, to appeal for practical aid and sympathy in the interest of Eurasian children. For many years this lady has been earnestly desirous of instituting a Home for these children where they will be educated and trained for usefulness in life and for Christ. Such an enterprise must surely commend itself. About £200 has been subscribed, but much more will be required to erect and furnish a school and Home.

I lay this plea before the Christians of England the more earnestly because we have now before us a painful proof of its urgent need. A little girl aged ten years, gentle, innocent, and loving, has had the misfortune to fall into the hands of a woman who has expressed the awful resolution of selling her for the most infamous



DOOMED!

purposes. The father was an Englishman, and the child has all the sensitiveness by nature and education of any of your children. The mother was a Japanese. Both parents are dead, and the child takes the nationality of the mother. I send herewith a photograph of the child and her legal guardians, hoping that many may be constrained by that innocent face to pray for her rescue, and that many more may be constrained to aid us in redeeming others like her. It is not the will of our Father in heaven that one of these little ones should perish. Read Matt. xviii. 19, and lay this case before the Judge of all the earth.

We have tried every means of turning this woman from her diabolical resolution, but with no success. We still hope and pray. I and my wife love the child so deeply that we wish to adopt her, and are ready to give up all we possess to save her from moral damnation. I have made many offers, and have gone as far as I can in endeavouring to save her. The child knows what is before her. She put her arms round my neck, and said, "I pray to Jesus every morning to let you be my papa and Mrs. Staniland be my mamma."

About £1000 will be needed to carry out this Christian enterprise, and I hope many readers will enter into the joy of helping it forward.—Yours faithfully, FRANCIS STANILAND.

100 *Settlement, Yokohama, Japan.*

THE PATNA CASE.

"The decision of the High Court at Calcutta to leave the Christian girl Luchmin to the custody of the vile man Radakissen to whom her depraved mother sold her, has not come upon us (says *The Bombay Guardian*) as a surprise. 'Justices' Mitter and Macpherson have done their best to make the administration of law in British India a further by-word and stench throughout the world. Their decision is flagrantly opposed to the merits and facts of the case; and the reason for it must be looked for elsewhere than in the case itself. Those friends of poor Luchmin who expected that her cause would receive impartial consideration by this Calcutta Court have experienced a rude shock. The position at the present moment is this—a Christian girl has been sold to the highest bidder, and the highest Court in India has ratified the bargain. The curtain falls for a few days only, upon this scene of slavery and lust.

"The shout of triumph which has been raised by Government organs at the defeat of Luchmin's prolonged struggle for the preservation of her virtue, will fall strangely upon the ears of the Christian public of great Britain. But these rejoicings over the agony of a girl who has been trampled and stamped upon by the chivalry of those who represent Queen Victoria in India, will necessarily be short lived. God and his people are not dead."

The Banner of Asia for April is almost entirely devoted to a description of this cruel case of oppression and infamy, and we could wish that copies of it were largely circulated among the Christian electors of this country. It may be had at the office of *The Sentinel*, Paternoster-square. An editorial introductory note says:—

"The fact has now to be written down, and burnt into the heart of the people of Great Britain, that in their great Eastern Empire, human slavery of the worst kind exists, and has received the sanction of the highest judicial and administrative authorities. The High Court of Appeal at the capital of India has refused to intervene on behalf of the heroic girl who has been engaged in a life-and-death struggle for her virtue through nearly six weary months. The following narrative of the contemptuous way in which the rights of Native women are treated under British rule in India, is therefore printed for the information of the British people, and especially of the Christian Churches of Great Britain, in the confidence that this tale of agony and injustice will not be told in vain.

"Luchmin's case is in several aspects a typical one. Her cause is the cause of Indian womanhood. It is even more than that. It is the cause of pure and just judicial administration in India. What is specially asked for is an independent Parliamentary Commission to investigate Luchmin's case in all its stages, and the law relating to Indian women generally; and that Luchmin be meanwhile, as she desires, allowed to return to her Christian friends, where she will be no longer a slave, and will be free from attacks upon her virtue. In order to ensure absolute impartiality, no official, and no one in any way connected with Indian official life, should be placed upon this Commission. There is surely justice and chivalry enough in Great Britain, and not least in the British House of Commons, to respond to so reasonable a request."

A BIBLE-CLASS FOR MEN is held every Sunday morning from 9 till 10.30 in the Friends' Meeting-house School, Hop Gardens, St. Martin's-lane, London, W. The conductor will be glad to see Christians of all shades of opinion to study the Word of God. Working-men will receive a hearty welcome. Christian workers will find a useful sphere for labour.

REV. L. DAHLE,

Secretary of the Norwegian Missionary Society.

THE present secretary of the Norwegian Missionary Society has himself made good proof of the Christian ministry abroad. His life story is both interesting and instructive.

Born in 1843 at Grytten, Romsdal, Norway, he was brought up for God. His father was a farmer, his mother being a daughter of a pious and gifted lay preacher. Although from his childhood instructed in the Christian faith, young Dahle did not realise the great sinfulness of sin, nor did he know the true blessedness of the Gospel until thirteen years of age, when he heard a sermon which led him to decide to serve Christ. With a young companion who was also much impressed, he gave himself to the Saviour, and entrusted himself to the guidance of God's Holy Spirit. As not long afterwards he lost his mother, and later on his father ended his course, young Dahle felt more than ever impelled to live unto Christ and know no other Lord.

On the other hand, new circumstances were influencing the young man in a manner which for a time threatened to quench his spiritual life. From his childhood he had been thirsting for knowledge; but the opportunities of satisfying his desire had been but few, as the only school to which he had had access was one of the old itinerant type, which, moreover, he had only been able to attend about five weeks in the year! Becoming possessed of a little inheritance, he at once made up his mind to spend it upon education. He entered a small institution for schoolmasters, and, after finishing the prescribed course, was thinking of entering a higher school in preparation for the University when mission work forcibly presented itself to him as his sphere of duty He at once saw that the pursuit of knowledge was as nothing compared with the service of God, and he offered himself to the Norwegian Missionary Society. Being accepted, he entered the Mission College at Stavanger in 1864, and when three years of the course of five had been completed, the directors sent him to the University of Christiania. There Mr. Dahle gave himself chiefly to the study of the Old Testament and the Semitic languages, besides frequenting the hospitals in order to acquire some practical knowledge of medicine. After two years' study at Christiania, he spent some time in Denmark, Germany, and Switzerland, principally in order to acquaint himself with the missionary and theological life of those countries.

The work of preparation being over, Mr. Dahle left for Madagascar in 1870, calling at Zululand on the way for ordination by Bishop Schrender, who then had charge of the Lutheran Mission in the island. Arrived at Antananarivo, he founded a college for the education of young natives for the work of teachers and pastors. The position was at the time not a very enviable one, as the Norwegians, who had no consul and no treaty to fall back upon, were looked upon with a little suspicion by the Malagasy



(From Photograph by C. Korner, Stavanger, Norway.)

Government. It not being the desire of the Mission to interfere with the work of others, the Betselea province was chosen as the field of operations, and all suspicion was soon disarmed. An agency at the capital was a necessity, and this was connected with the college, which speedily secured the interest of other Christian labourers, so that Mr. Dahle had the privilege of numbering among his intimate friends members of all the Protestant missionary bodies in Antananarivo.

The joint work of the English and Norwegian brethren in "revising" (really retranslating) the Malagasy Bible tended to make alleel their unity in evangelical essentials. Mr. Dahle has ever since rejoiced that he was able to take his share in this work from its beginning in 1873 to its end in 1887. None of the others who were engaged, except Rev. W. E. Cousins (the principal reviser) were permitted to do this.

From 1877 to 1887 Mr. Dahle was superintendent of the Norwegian Mission in Madagascar. In this capacity he was in charge of the administration of the Mission, had to visit all the stations, correspond with his brethren in the field and the directors at home, transact with the Malagasy Government, &c. Besides, he continued to teach in the college (chiefly systematic theology and Biblical introduction) and do literary work. Amongst his works in Malagasy may be mentioned a handbook of Christian doctrine, an exposition of the Gospels, a manual of Biblical archæology, and a devotional manual. A collection of Malagasy folk-lore has in part appeared in an English form. In English he has written articles on questions bearing on the Malagasy language and ethnology. In Norwegian he has published a work on Madagascar (about six hundred pages), and a series of Biblical lectures.

On account of ill-health, for the most part owing to the Malagasy malarial fever, of which he had suffered much, Mr. Dahle was obliged in 1887 to ask permission to return home. The former secretary of the Norwegian Missionary Society being wishful to resign his position, the directors asked Mr. Dahle to take that responsible post. Though not wishing to exchange definite missionary work for any other, Mr. Dahle sympathised with the directors in their desire to utilise missionary experience for the secretariat, and accepted the office.

On his way home, in compliance with a request from the directors, he paid a visit to the Norwegian missions on the west coast of Madagascar, also in Natal and Zululand, in order to acquaint himself more fully with the whole field of the Society's operations.

Immediately after his arrival in Norway he was asked to represent the Society at the Centenary Conference on Foreign Missions in London; since then he has spent much of his time in doing deputation work throughout Norway, and lecturing on missions to the students at the University of Christiania.

"MAY MEETINGS."

Church Missionary Society.

THERE was a large and enthusiastic assembly at Exeter Hall on Tuesday, last week, in celebration of the anniversary of this great Society. The platform was filled with well-known friends and supporters, who had come together from far and near, and the spacious hall, with its galleries, was crowded in every part. The report, presented by Rev. F. E. WIGRAM was full of interest. Quite fittingly, it opened with a note of praise to God for the blessing vouchsafed on the year's operations. Some paragraphs on finances, placing the general fund receipts at £211,378, a higher figure than ever before, were followed by a rapid review of the work. With reference to India, it was contended that educational endeavour is not independent of evangelisation, but rather a means to that important end. In conclusion, the need for fresh zeal and enthusiasm was enforced, the committee being persuaded that the more ardently evangelical Churchmen throw themselves into the work of disseminating the Gospel abroad, the more manifestly will the arm of the Lord be stretched forth to protect evangelical truth at home.

Sir JOHN KENNAWAY, who presided, in a hearty address indicated some of the many grounds for rejoicing at what God has wrought through the Society. He maintained the need of a distinction being drawn between the objects and the methods of the Society; the former are essential, the latter merely accidental. Methods may be changed and improved, but the high aims remain ever the same—the evangelisation of the people of the earth. There are to-day 244 stations as against 157 in 1870; the European missionaries number 333, whereas in 1870 they were only 229.

The BISHOP OF LONDON dwelt upon modern missionary effort in its relation to the commands given by Christ to his Apostles on two distinct occasions. He said: Our Lord, when he sent his disciples forth to prepare the way for Himself, into the various towns and villages which He was personally to visit, commanded them to take nothing with them, to make no special provision for their needs. When afterwards they returned, He said to them: "Lacked ye anything?" and they replied, "Nothing." Then the Lord told them that all this was to be changed; they were not to go forth relying simply on the providence of God to supply their needs, but, on the contrary, to use all the means that men ordinarily employ for support. Using these means, they would still have his blessing, though they must no longer expect interference with the general working of human society. Our Lord did not then withdraw from his disciples the power of working miracles; but, as the ages have rolled on, that has passed from the Church, the withdrawal being, in fact, implied in the words used by our Lord.

On the second occasion the disciples were told to go forth and preach the Gospel to the whole world, and, though Christ would be with them to the end, they were not to expect anything like a miraculous interposition. As long as men were sent forth simply relying upon God's interference to supply their needs, the work would have to be done by those particular men, and all the rest of the Church could do nothing but wish them God-speed. God would Himself raise up and call forth the men to be employed upon this great duty, but the Church at large would be employed in the other concerns of life, and remain simply passive while the special instruments were fulfilling their appointed labours. But the Lord did not design such a state of things as this. He would put the duty of taking the Gospel to the people of the world upon the Church as a body. He would have ministers sent forth to do the work; but the Church would have to send them—to choose them, and supply the means to support them and extend their labours. Every member of the Church would have his share of the great duty thus imposed upon the whole. Those who could not go forth in person could supply the money to send out those who could go; those, moreover, who could neither go nor give money, could, at any rate, give their prayers, and sympathy, and encouragement. Others, at home, could help by literary and other labours, and so by various agencies the work would go on. Whatever a man's gift might be, he would not be able to consider himself excluded from his share of the great and blessed duty.

That is the position which our Lord assigned to his Church, and the position in which we stand to-day. Recognising that position, the Church Missionary Society carries on its work, and gives an opportunity for all to show the gratitude which should swell in every Christian's soul. Having declared it a real token of God's favour that the income of the Society increases from year to year, the Bishop referred to recent criticism of missionary work. He maintained that it is a good thing that public attention has been called to the subject. Nothing is more fatal to the cause than indifference, and as criticism provokes inquiry, new friends must in consequence be secured to missionary endeavours. In a word of closing counsel, the Bishop held it to be not only desirable that the work should be made efficient abroad, but also that measures should be adopted to bring it under the notice of all the Christians of the land. He was sure that, if better understood, the cause would have the hearty support of many who now do nothing to assist it.

Rev. W. S. PRICE, recently returned from East Africa, spoke of the Mission work there. Alluding to the establishment of the British East Africa Company, he said that the directors have declared their intention to work in thorough harmony with the missionaries. As to the slave trade, he said he had reason to believe that efforts will shortly be made for its suppression in the region from which he has just come. The aspect of Africa is indeed dark to-day, but the prospect is as bright as the promises of God's Word can make it.

Colonel EUAN-SMITH, Her Majesty's Consul-General at Zanzibar, in a few remarks full of sympathy with the Society's work, had no word of despondency as to Africa. His description of the present condition of the country, however, was very saddening. Few, he observed, are aware of the intense darkness that prevails; where missionary effort has not been felt, there is absolute intellectual night. The hope of the country is in light dawning upon the natives, who must themselves work the social regeneration which is so much to be desired. A quickening is already apparent. If the missionaries show the people that slavery is degrading, then the people themselves will abolish the evil; also, when once instructed in Christian truth they will spread the Gospel themselves. The work is far too great for Europeans to undertake, but native agency can carry to an issue that which the missionaries begin and superintend.

Sir CHARLES BERNARD spoke of the great importance of the educational work of the Society in India. Secular teaching does not give to Hindu boys and girls the moral education they require; hence the value of mission schools, where the instruction is on a distinctly religious basis. Rev. H. E. FOX, of Durham, who last year visited India in connection with the Special Winter Mission, said that wherever the Gospel in its purity is preached, and the gift of common-sense is exercised, there is no evidence of failure. The call is not for a new Gospel, nor for new methods, but for new measures of faith and grace, and new measures of men and means. He appealed for more money and for fresh workers to enter the field. Rev. H. D. WILLIAMSON, missionary from Central India, described work among the Gonds, in which he has for some years been engaged.

Canon HOWELL, of Wrexham, with the native enthusiasm of a Welshman, urged the admission of more enthusiasm into the good cause of missions. How many Church of England congregations are there, he asked, that are not only not represented by a missionary in the field, but never, from year to year, hear a word about the cause which lies nearest to the heart of God? The Canon's warm and earnest words closed a meeting which was throughout characterised by warmth and earnestness.

Miss Weston's Work.

THE friends and supporters of Miss Weston's important work among our bluejackets and marines assembled in goodly force in Exeter Lower Hall last week. Admiral Sir LEOPOLD MCCLINTOCK presided, and the proceedings were of unflagging interest. The chairman spoke highly of the work which God has permitted Miss Weston to do. There is, he said, no more sober set of men than the Navy, and the great improvement in their behaviour, as compared with years gone by, he attributed in no small measure to Miss Weston's devoted labours.

In the course of a vigorous talk, Miss WESTON referred to the encouragements and disappointments attending her work. She did not take the credit of all the good that is associated with her name, for both at Portsmouth and Devonport many ladies devote themselves entirely, without fee or reward, to the service of God for the good of the men and boys of the Navy, and seamen and their wives. Other volunteer workers also help the large staff of the institutions, to say nothing of the labours of Miss Wintz, who is Miss Weston's second self.

Miss Weston's tale was one of progress "all along the line." The blessing of God has been abundantly evident, and with his continued approval future prosperity may be safely reckoned upon. No doubt, observed Miss Weston, the Navy will soon be very greatly increased. That will, of course, involve an increase in our work for God. During last year 496 Gospel and temperance meetings were held at Portsmouth and Devonport, with an aggregate attendance of 171,000 men and their wives. The bluejackets and marines themselves do much towards sustaining the meetings, for they pray, and testify, and give out the hymns. On board ship, as well as on shore, the temperance cause is increasingly popular, no fewer than 3952 pledges having been taken during the year. The great majority keep their resolution, and are protected from a terrible snare. The Bible-classes, 468 in number, were well attended, and not a few men professed to give their hearts to God. Among the boys a really good work is proceeding. I look upon the boys, said Miss Weston, as the most important part of the work. If we can get the hearts of the boys,

we shall have no anxiety about the men. Some of the brightest Christians in the service have come to us as boys. Miss Weston told with joy of the erection of the new Sailors' Rest at Devonport, public-houses having previously been purchased off the site. The new Rest has already been entered, and the men appreciate the dormitories very highly. The entire building is free from debt, the money having always come in when required.

Mr. T. A. DENNY spoke as one well acquainted with the good work which Miss Weston so ably superintends. He referred, in terms of warm gratitude, to Mr. H. L. Hastings, of Boston, U.S.A., who sent to the Rest a ton of tracts against infidelity; and intimated that Mr. John Cory and himself would each give £10 towards the sum of £70 which it is intended to send to Mr. Hastings to cover the cost of paper and printing. Admiral GRANT also highly praised the work. He was followed by Canon FLEMING, who observed that, as he was the young clergyman in the city of Bath who was instrumental in speaking the word of salvation to Miss Weston some years ago, he could not help rejoicing greatly at the blessing which has attended Miss Weston's grand work.

The Salvation Army.

ON Wednesday evening, last week, Exeter Hall was crowded with members and friends of the Salvation Army. Supported by Messrs. T. A. Denny, J. Cory, and Rev. E. W. Moore, on the one hand, and by a large staff of officers on the other, General Booth seemed greatly to enjoy the abounding enthusiasm of the meeting. Miss STIRLING, about to leave for Switzerland, in order to fulfil the remainder of her term of imprisonment in Chillon Castle, was in attendance, and said she went back right cheerfully to undergo her sentence for speaking of Jesus to the Swiss children. Her great desire being to save souls, it did not much matter that she had to endure something by the way.

Mrs. Booth wrote from her sick-chamber a letter heartily congratulating the Army upon its activity in the work of world-wide evangelisation. General BOOTH expressed himself delighted that his family had been brought up for the service of God on the field of action. He was pleased to observe that the Archbishop of Canterbury was announced to preside at the meeting of the Church Army. He took this as a hopeful sign, adding, "Long live the Archbishop! Who knows that we may not see him one day on the platform of the Salvation Army? He will be very welcome."

The General then delivered a long address on "The future of missions." He found much to complain of in present methods, and still more in present results. The money raised by the great societies is, moreover, contemptibly small and inadequate. He declared his own idea of earnest operations to be that the entire Church of Christ should resolve itself into one vast missionary association, and set to work on the basis that the people of the world are properly divided into two distinct classes—the friends and enemies of Christ. There are heathen and idolaters at home as well as abroad, and though we send the Gospel to the benighted living in foreign climes we set them no perfect example of godliness at home. Whether belonging to the Royal Family, or members of the Houses of Lords or Commons, whether rich or poor, the entire community is made up of those who are friends of the Lord Jesus Christ and those who are not, and the great day will make it clear that if we are not on the right hand of the Judge we shall be on the left. Having formed such a large society, he would give the people of the world no quarter until they became friends of Christ.

If, however, as seems inevitable, the present divisions must be maintained, then missionary societies can only be successful in the highest sense so long as they recognise the fact that man's miseries are the consequence of his alienation from God, and that the remedy for his evil state is a getting back to God. At home, as well as abroad, men have left God and by their sins the separation is continually being widened. All such wanderers are truly heathen, and require to be reconciled to the Almighty. Not only, moreover, must the missionary society of the future recognise this elementary fact, but it must learn that Christianity is not to be extended by means of civilisation, but rather civilisation is to be advanced by means of Christianity. Heathen in this country have been saved, and the same must be done for those abroad. But those who take the Gospel message must inspire confidence by their earnestness of purpose and holiness of life. The Queen of England has 80,000 soldiers in India; why has not the King of kings got as many, if not more, to hold the land for Jesus? But, alas, we do not go about his business as we do our own!

In the course of some further remarks, the General held that the missions of the future must be supported by the countries in which the evangelists work, and, as the Salvation Army has done in Switzerland, the labourers must "fight it out" with Governments who object to allow free course to the message from God.

Several substantial sums, amounting in the aggregate to over £800, were promised towards carrying on the work of the Army. In conclusion, Major Musa Bhai, an Indian officer of the Army, gave a stirring testimony, ending with an urgent appeal for more devoted workers. The Army has now 2713 corps, of which 1268 are foreign; and 8008 officers, of which 3694 are foreign. These figures show a considerable progress upon the year.

Bible Christian Missions.

MR. ALBERT SPICER presided over the annual meeting of the Bible Christian Missionary Society, held on Wednesday, last week, in the Lower Exeter Hall. There was a large attendance, and the friends of the cause were much encouraged at what they heard. The report, as read by Rev. F. W. BOURNE, traced the progress of the Society at home and abroad, since its formation sixty-eight years ago. The finances showed a diminution of receipts.

In the course of a hearty address, the CHAIRMAN spoke of the Society's work in Australia, as he had seen and heard of it during his travels. Rev. Dr. KEEN, president of the Conference, congratulated the Connexion on the beginning of work in the province of Yunnan, China. It is sincerely hoped that more missionaries will volunteer for this field. The fundamental article of the missionary Church, said Dr. Keen, is that God has made of one blood all nations of men to dwell on the face of the earth, and this has become a fundamental article in the creed of science. The brotherhood of man is the loftiest note of science at the present day, as it is also the loftiest note of modern missionary enterprise. Science and religion here meet and embrace one another. In reference to the success which has attended the Society's work, the speaker said it should set all the bells of gladness ringing, and fill the hearts of God's people with gratitude and joy.

Rev. EBENEZER E. JENKINS rejoiced to show his sympathy with the Bible Christians. He did not share in the feeling which has in some circles become quite a popular sentiment, that missions are going to the bad. True, young men may see visions; but he did not hesitate to say that the visions of his youth had been lost in the brighter results to which in his old age he was privileged to testify. He heard it said continually that the work of missions proceeds slowly, but he was convinced that it is progressing faster than some people think. The Lord Jesus is ahead of his disciples, beckoning them to follow Him; they are lagging behind, not He.

Rev. A. HANCOCK having spoken of the Society's "attack" on Blackburn, as the initiation of a scheme to promote evangelisation in the large towns of England, Rev. ARCHIBALD G. BROWN, in a warm speech, pointed out that the Church is not so much in need of new methods as of power from on high. Far too much importance is, to-day, attached to eloquence. What is required is the power of the Holy Ghost, by which the Lord Jesus Christ himself does the work through the agency of devoted men.

Baptist Missions.

THE Baptist Society has come in for its share of the criticisms that have lately been launched at our great missionary organisations; indeed, it had to bear the full brunt of Mr. Caine's attack. That attack does not seem to have hurt the Society much, judging from its annual meetings held in London last week. These meetings were pretty numerous, embracing breakfast, soirée, and larger assemblies of varied types. All were well attended and marked by plenty of enthusiasm, which it may be hoped will in due time crystallise into an increase of the working and giving strength of the Mission.

Probably the climax of the anniversary programme was reached at the meeting in the City Temple on Thursday evening, when that spacious edifice was crowded with the friends and supporters of the work. Sir Wm. Hunter had been advertised as the chairman, but he has unfortunately broken his ankle, and is still a close prisoner in his room. His place was taken at short notice by Dr. R. N. Cust, the well-known candid friend and critic of missions. In the course of his speech he amply vindicated his reputation in both these respects.

After hearty song and prayer, the secretary of the Mission, Mr. ALFRED BAYNES, made his statement. The report for the year, he said, consisted of eighty pages, and he would not read it, though he hoped it would be read in the pages of the current *Missionary Herald*, as it was well worth study. It tells of general progress, of more numerous conversions—1352 were baptized during the year as far as the statistics are known. In India there has been a wonderful desire for the study of the Scriptures. The native churches are growing more independent in the matter of support. Mr. Baynes cited a striking utterance of Ram Chundra Bose, a leading Hindu writer, to the effect that Christianity is working great marvels in the land; that the foundations of Hinduism are being washed away, and that Christianity is certainly the religion of the future in India. A testimony of similar purport from "a recent traveller" (Mr. Caine) was greeted with applause, partly ironical and partly congratulatory. Passing to China and then to Africa, Mr. Baynes was happy to report advances, particularly on the Congo. "To-day is our opportunity and our responsibility," writes a Congo missionary. Recent utterances of Canon Liddon, Sir Charles Aitchison, and others were cited, in proof of the fact that modern missions are by no means a failure, and that the workers are men of God who well deserve our sympathy and support.

Mr. RICKETT, treasurer, had the happy task of reporting that, from a financial point of view, the past year has been the most prosperous of any—over £14,000 having been received in advance of the previous year's income. Still there was at the close of the year a deficit of £2,800 caused by increased expense in connection with the Congo Mission. Part of this deficit has been made up, and Mr. Rickett made an appeal that the whole should be speedily wiped off. Let the memory of those beloved brethren who have fallen in the fight on the banks of the Congo stimulate the friends at home to hold up the hands of those who remain in the field. Mr. Baynes is going to visit the Indian Missions in the autumn, and it is desirable that the finances should be in a satisfactory state before he goes.

Dr. CUST said he counted it an honour to take the place of his old friend, Sir W. Hunter. As "an emergency man," he had not prepared an address, but he would say what came to his

lips from his heart. He eulogised the work of Carey and Judson in India, so faithful in days when missions were not so fashionable as now. As to Africa, he said the Baptists had nobly discharged their task in seeking the evangelisation of the Congo; special mention was made of the geographical and linguistic achievements of Mr. Holman Bentley. The action of the German authorities in expelling the Baptist Mission from the Cameroons was roundly condemned by Dr. Cust, who said he had told his German friends that that sort of thing must not occur again.

Turning to the general subject of missions, Dr. Cust described the three epochs in the history of missions: first, they are unfashionable, and made a target for the jokes of the cynic. Then there comes the epoch of extravagant praise and self-laudation. Now there has dawned the third epoch of criticism. There are critics who love missions, and who know what they are criticising; he himself was one of those. There is also the travelling Member of Parliament critic, who passes through the country, and puts down in his note-book all the unfriendly remarks he may pick up. This was a palpable fling at Mr. Caine, and when the chairman went on bluntly to say that "There's a great deal of the old Adam in Mr. Caine," the meeting was fairly convulsed. Canon Taylor's turn came next, and his fondness for Mohammedanism as a substitute for Christianity was described as simple infidelity. Dr. Cust dilated at some length on the different missionary methods in vogue—the free lance, the sisterhoods, the brotherhoods, the organisations that do not guarantee any certain income, and finally, the "root, hog, or die" plan of Bishop Taylor's Mission in Central Africa; all came under the friendly lash of the speaker. He was specially severe on the last, remarking that the missionaries often carry out the principle of the Society—they do die. The address, which was too long, but packed full of weighty matter, was rounded off with an exposition of five essential qualities of a good missionary. These were: (1) intense love and pity for the heathen world; (2) the preaching of Christ crucified, and nothing else; (3) readiness to live at peace with others, and to abstain from perpetuating home divisions; (4) non-interference with political matters; and (5) economy in the application of public funds. Now is England's chance to evangelise the world. Let us lose no time, but give freely of our money, our prayer, and best young life; the blessing will return to us in manifold ways.

Much interest was awakened as a dusky son of Ham, Rev. J. FULLER JACKSON, of the Cameroons (West Africa), rose to move a resolution rejoicing in the increasing success of the Gospel in heathen lands, and calling for increased support. This devoted missionary made a very pathetic and moving appeal on behalf of Africa, so long neglected and unknown, but now having open doors in every part of the continent, and having teeming populations to whom the Gospel message may be sent. For forty and four years he has himself, as a missionary, seen the gross darkness in which the people on the West Coast are sunk; but he also bore personal witness to the marvellous transformation that has been effected by the proclamation of the Gospel.

The resolution was seconded by Professor ELMSLIE in a very able and much applauded speech, most of which, however, was of too general a character for a missionary meeting. He told of the intense interest with which he had read right through Mr. Baynes's printed report. In commenting on the statement that a strong desire was showing itself for the reading and understanding of the Scriptures, he told with exceedingly graphic power some personal experiences during a stay in the house of a Roman Catholic family in Rome, several members of which were brought practically under the power of God's Word. In the course of his address the Professor expressed the opinion that the recent criticisms on missions might now be severely let alone. Mr. Caine, he said, had been killed as a critic many times, and the chairman had to-night dug his grave; there let him lie! Yet another speech, and a good one, followed from Rev. J. EWEN, from Benares, who declared that he was entirely an optimist in the matter of Indian missions, and gave some strong reasons for the hopeful faith that is in him.

We hope the collection was an adequate expression of the warmth of feeling displayed, and the overflowing attendance.

British and Foreign Bible Society.

THE eighty-fifth annual meeting was held in Exeter Hall, on Wednesday, May 1, the Earl of Harrowby presiding. The attendance was very large, a goodly number of influential gentlemen supporting the Chairman. The addresses were vigorous and pointed, the work of the Society standing out prominently in its great importance and value in connection with all forms of Christian effort.

After speaking of the Bible as the bond which links together all Christian people, Lord HARROWBY briefly reviewed the work of the Society. From all the reports he gathered the general impression that there is a growing feeling of respect for the Bible, and a revival of interest in studying it. Therefore, he maintained, this is a time when the Society should redouble its zeal. Through a falling off in the amount of legacies, the receipts show a considerable diminution, and, compared with the unusually large issues during the Jubilee year, the "output" exhibits a reduction. At the beginning of the present century the Scriptures were only published in 54 languages; whereas, to-day the Society alone circulates translations in 287. In conclusion, the speaker urged all Christians to do their utmost to disseminate the Word of Life.

Sir RICHARD TEMPLE delivered an address full of sympathy with the work of the Society. Alluding to the decay of faith in countries in which Roman Catholicism prevails, he traced that sad decline to the want of knowledge of the Holy Scriptures. He inferred that people who become agnostics through not studying the Bible are likely to become God-fearing in proportion as facilities for reading the Blessed Book are afforded them. Having spoken of the triumphs of missions in India and other parts of the world, Sir Richard called attention to the literary side of the Society's achievement. He did not know that it had ever been given to any other nation, ancient or modern, to show such a mighty linguistic activity as that evinced by the translation of so elaborate a book as the Bible into such a large number of languages. Finally, he spoke words of encouragement to all who are desirous of making known to the ignorant and erring that Gospel which lights up the valley of the shadow of death.

Rev. J. MACGOWAN, of Amoy, illustrated the power of the Bible by telling of some of the victories of the Gospel in China. One of his interesting stories was of a man whose first step to God was made through reading the opening of Genesis. That man shortly afterwards became a Christian, giving up opium at once, evidently by the power which evoked the martyr spirit of olden times. Since then he has for years been a pastor in the Church, and preaching Christ. Let that man be asked whether Genesis is inspired, and he would pity the questioner! His life is evidence to him of the truth of God's word.

Archdeacon SCOTT spoke of the Bible as a gracious gift of God to mankind, and the great instrument by which the Holy Spirit works. Rev. J. JAMESON followed with an account of operations in Spain. He claimed that the Society is the grand helper of all the missions. The Missions are the army, and the Bible Society the commissariat.

Rev. E. R. YOUNG told of blessing among the Cree Indians, in consequence of Bible translation and publishing. He said that when the emissaries of the Romish Church endeavour to make inroads into the mission fields of North-West America, all that is needed is to keep the Bible open, and to keep before the people the Christ of the Bible, directly inviting them to come to Him; all the missions are then quite safe. Not only is the Bible, in the common speech of the people, the grandest barrier against heresy and sin, but the study of it is the surest guarantee of genuine Christian life.

Strangers' Friend Society.

THIS ancient Society held its annual review at the Mansion House, on Tuesday week, the Lord MAYOR, of course, presiding. Mr. B. H. GERRANS, secretary, reported that 241 voluntary visitors were at work; 3661 cases had been received; 21,571 visits were paid, at which relief was given; £1,168 12s. 2d. was distributed in relief during the year. The report cited many interesting cases out of those met with.

The Chairman expressed emphatic approval of the work. Surely the first duty of a friend is to assist another in distress. The institution is non-sectarian, though Christian in its basis; it goes to the sick and the dying, and especially to the mothers in this city.

Rev. Dr. CLIFFORD spoke of the demoralising and deteriorating influences of poverty. This Society meets a man at the top of the slope which leads to misery, and thus saves him in many cases from moral wreckage. The workers appeal to the heart, and an applicant does not have to look through a little hole at a relieving officer, nor meet a Charity Organisation officer, bristling all over with interrogatives; but two hundred and forty Christian men and women go with sympathy and help. The Society spends little, and gives a great deal, while it prevents indiscriminate charity. Sir HENRY W. PEEK, who followed, gave some encouraging incidents of the work.

Rev. RICHARD ROBERTS expressed the questionable view that God permits misery and poverty in order that it may inspire benevolence, and thus bring much moral loveliness into the world. If men were equal in talent, mental power, and ability, it might be different, but whilst they are not we must expect poverty. Rev. J. MCNEILL thought that Christians should support the Society, as a reply to the charge of selfishness often levelled at them. Christianity is the service of man, as well as the service of God, and the Society fulfils that part of the service. Mr. BUSKIN, Mr. J. H. ANDERSON, and others spoke.

Reformatory and Refuge Union.

IN presiding over the annual meeting of the Union in St. James's Hall last Thursday, Lord ABERDARE referred to the occasion as "a bright entertainment." So indeed it was, that part of it at any rate given by 500 of the children representing eleven of the six hundred and sixty-six affiliated institutions. In front of the platform a square space was reserved for one of the most interesting items on the programme—musical drill by some of the girls from the Field-lane Industrial School. The rest of the building was fully occupied by an audience which evidently appreciated the songs and varied exercises of the children under the always effective leadership of Mr. JOSEPH PROUDMAN.

Between these were sandwiched the speeches and usual resolutions. Rev. ALAN H. WATTS gave the children a ten minutes' talk on "Authors and Authorship," and succeeded in presenting life-truths to the little ones. Sir T. FOWELL BUXTON, Bart., rejoiced in the stated decrease of crime amongst the lower classes; leading us to hope that parents are becoming more alive to their duty. It is important that the children have a good start in life, and it is proposed to locate an agent in Canada, who will find openings for boys and girls leaving this country. The Union is a valuable means of co-operation, as it is helpful to the heads of the various institutions. Canon BARKER advanced the somewhat obvious suggestion that the

ure of our country depends on the way we train children. With the increased facilities for cation we may cherish a hope that the e will come when destitute children will se to be a burden on the public charity. gislation should give power to the local horities to emigrate or apprentice children. want to reform the present system, which ds a child to prison before he can become lified for help. A donation of £50 from the een was announced, and by way of gratitude meeting sang the National Anthem. The ort gives full information about all the artments of the work, and makes special erence to recent legislation in behalf of ldren.

Seamen's Mission Society.

E annual meeting of this Society, held on ednesday last week in Willis's Rooms, St. nes's, was presided over by the Archbishop York. The secretary, Commander DAWSON, N., read an interesting report. The income t year was one-fifth more than during 1887, cial efforts having been made to provide rshipping accommodation for the crews of ps and fishing vessels at several seaports. kens of good continue to follow the exertions the Society, individual captains, officers, sea- n, and firemen, having borne witness in ir changed lives to the power of the Gospel. In a hearty address, the ARCHBISHOP com- ended the Society to generous support. Sir ILIP CUNLIFFE OWEN declared himself eased to find that the Society endeavours to mmend temperate habits to the sailors. aving had some experience in his early days the evil of intemperance among sailors, and owing how terribly they are tempted, he had an example for fourteen years of total stinence, and in the evening of life wished to his utmost for the benefit of those among om he was thrown in his early days. Mr. Cleeve and other friends followed with words sympathy.

Moravian Missionary Society.

ST Friday afternoon the Council Chamber at eter Hall was uncomfortably filled for the nual meeting of the London Association of is excellent Society. The report read by the retary certainly appealed to the sympathies all present, and words were not wanting in e speeches to intensify the interest awak- ed. From all quarters of the globe come eering reports of success. Probably the most eresting passage in the report is that of nother missionary attempt to enter Thibet." e attempt was made by Mr. Weber, who es at the mission station, on the borders of ibet, fourteen days' journey from the nearest st-office. Although the attempt was unsuc- ssful another is contemplated.

Rev. HUGH PRICE HUGHES alluded to the t that Wesleyanism really owed its existence the Moravian Brethren. The popular error that it began in Oxford. The truth is that esley went to America to convert the Red dians, discovered that he himself was uncon- rted, and was influenced by a Moravian ssionary. He alluded to the severe criticism at missions have undergone of late. This is t a thing to be regretted altogether; it ther indicates increased spirituality in the urches, and an intense desire to carry for- rd the work of God with greater fervour.

Sir ROBERT PHAYRE expressed the convic- n that the wonderful success of Moravian ssionaries is due to the fact that they preach simple Gospel. While questionings are heard all hands, whilst cultured centres are con- ering philosophies and sacerdotalism, it is ing proved throughout the world that the one ing that is needed for men everywhere is the nple truth as it is in Jesus Christ.

Rev. HANDLEY C. G. MOULE gave a most eresting historical résumé of the events ich led to the foundation of the Moravian urch. He commended the Mission because of the purity of its doctrine, the devotedness of its missionaries, and the unobtrusive spirit of humility evidenced in the quiet zeal of the Church.

Rev. B. LA TROBE gave an account of a trip in the *Harmony* to Labrador, with facts and incidents in connection with the daily life and routine on the mission stations. On behalf of the Moravian Brethren he thanked the London Association for the confidence reposed in the missions.

Mrs. Meredith's Institutions.

THE annual meeting of the Church of England Women's Missionary Association took place in Exeter Hall on Thursday week. The main object is to provide deaconesses for work in heathen and Mohammedan lands as nurses of the sick and teachers of children. Archdeacon RICHARDSON, who presided, delivered a sympathetic address, pleading for sympathy and support. Mrs. MEREDITH gave a gratifying and hopeful account of the operations of the Association, for which, she said, more workers are urgently needed, as well as liberal help.

Rev. SYDENHAM DIXON followed, with a stirring appeal for practical assistance.

Rev. Dr. BULLINGER moved, and Rev. F. WHITFIELD seconded, a resolution recognising the importance of forming deaconesses for home and foreign service, and commending the principles of the Association. The former pointed out that the work was not merely philanthropic. Mr. Whitfield declared that the last thirty years' experience in the ministry of the Church of England has convinced him that there is no agency for reaching the poorest and the worst classes of people like that of Christian women. Another resolution was proposed by Rev. W. PELHAM STOKES, and supported by Rev. JAMES NEIL, expressing thankfulness that the first deaconesses' house established abroad is in Jerusalem, and that it is remarkably ordered of God.

Midnight Meeting Movement.

THE friends of this work gathered in strong force in Lower Exeter Hall, last week. Mr. J. H. L. CHRISTIEN, organising secretary, reported that one hundred and twelve meetings had been held during the year, with an aggregate attendance of over 5,300. Thousands of special letters and tracts have been distributed, as well as copies of the Gospels. The report cites many encouraging facts, and gives letters from young women who have been rescued through the agencies of the Society. The financial year closes unfortunately with a deficit. A special effort is being made to reach foreign fallen women in the Metropolis.

Mrs. EVERED POOLE gave a touching address, making a strong appeal for help and workers. She recounted many pathetic incidents of the rescue work. She asked if it were really true, as stated in the report, that modesty and virtue are declining amongst our English girls. She much feared that they are. Theatres, music-halls, pernicious literature, and careless speech, are doing their deadly work. We must make a determined effort to reach mothers and persuade them to train their daughters more thoroughly in habits of virtue, and to keep a stricter watch over them. Mrs. Poole made the startling statement, which she admitted might scarcely be credited, but which was nevertheless true, that in Southampton there are mothers and fathers who hire out their little girls as prostitutes.

Rev. W. D. WALTERS, alluding to East-end experiences, said that poverty is at the bottom of much of the sin. The tide of misery and evil seems to increase. People swarm into London from the provinces, and, failing to secure work, they fall into sin. Many of the houses of the poor are a disgrace to Christian civilisation. In a house with ten rooms, ten families will live, parents, grown up sons and daughters, all huddled in one room; it is a shameful thing. If we would save our Empire from decay, we must conserve the purity of our people. Rev. E. D. BRAIMBRIDGE thought that good laws and improved dwellings would not of themselves do the work, although they would help. It must be saturated with the Christian spirit. Major EVERED POOLE spoke of the tremendous difficulties of rescue work. We save one here and there, and it seems terrible that we can only reach this small percentage. The men need to be reached on this question; we must appeal to their chivalry if we cannot appeal to any higher sentiment.

Church of England Zenana Missions.

THIS Society celebrated its anniversary this day week in Prince's Hall, Piccadilly. There was a numerous audience, composed chiefly of ladies. The report contained many cheering facts, showing that the past year has been one of success. The Society has now fifty-one stations—forty-six in India, four in China, and one in Japan. There are one hundred and six missionaries in home connection, fifty-one assistants in local connection, and four hundred and eighty-eight Bible-women and native teachers—a staff in all of six hundred and forty-five, not including accepted candidates now in training for the work. There are upwards of 1000 associations and 550 working parties in support of the Mission. The general income for the year amounted to £24,866.

The Chairman (Rev. Canon HOME), in an interesting address, congratulated the Society on the progress it showed according to the report, and directed special attention to its extending operation and the development of women's sphere in Christian work through its instrumentality.

The meeting was afterwards addressed by Lieut.-Col. VAN SOMEREN, from the Madras Tresidency; Rev. E. SELL, B.D.; Dr. VAN SOMEREN TAYLOR, medical missionary from China; and Rev. WALTER ABBOTT; all of whom bore ample testimony to the devotion of the workers and the fruitfulness of the work of the Society.

Young Abstainers' Union.

EXETER LOWER HALL was well filled on Saturday afternoon when the annual meeting of this juvenile temperance organisation was held. Abundant testimony was borne that the promotion of total abstinence among the children of the wealthier classes is being successfully promoted. The total strength of the Union is 7719, an increase of 111 on last year. Five new branches have been formed, each of which is in a healthy and promising condition, and the work in most of the older branches is going on well. The cabs at the Temperance Hospital are a specially interesting part of the work. Mr. Algernon Cooke submitted the financial statement, which showed a deficiency of £181.

Sir S. ARTHUR BLACKWOOD, who presided, delivered a very encouraging and practical speech, in which he proved that the Union is doing a great work in influencing public opinion, which, he said, is gradually coming round to their side. The amount of alcoholic liquor consumed in society is much less than it was a year or two ago. The consumption of liquor at our City banquets is diminishing. Three or four years ago the quantity consumed was something like an average of a bottle and a half per head. Last year that came down to a bottle and a quarter, and at a banquet the other day the amount was reduced to a bottle. This is a striking proof that the temperance people are influencing public opinion. He dwelt on the necessity of extending the work of the Union, pointing out the great need there is for neutralising the baneful effects of strong drink, and in training up our young people in habits of abstinence. Thus we may by God's blessing work great and lasting effects upon the progress of the Gospel, the prosperity of our land, and promote the welfare of innumerable people.

Appropriate addresses were also given by the Hon. and Rev. W. TALBOT PRICE and the Misses LEITCH.

South American Missionary Society.

THE Bishop of Lichfield presided over the annual meeting of this Society, held in Exeter Lower Hall last week. Mr. SYDNEY GEDGE, M.P., delivered an address in warm commendation of the Society's work, the field extending from the icy south to the hot north of the continent. Not only is Christian truth disseminated, but civilisation is promoted, and towards carrying on its work the Society receives encouraging assistance from the Chilian Government, the railway companies, and the natives themselves.

Sir LEOPOLD MCCLINTOCK having spoken on the beneficial operations of the Society among British sailors in South American ports, Captain KENNEDY, R.N., detailed the work at Ooshooiya. He spoke highly of Bishop Stirling, who, being an excellent pilot, goes about in a three-ton cutter, in which no seaman would trust himself. Picturing the scenery of Tierra del Fuego as like Devonshire, the Captain referred to its 2000 fine war-like natives, originally cannibal wreckers, but now so reclaimed as in some cases to rejoice in kindly guiding wrecked tars to the Mission station. The place is, however, fast being "peopled up" by the Chilian and Argentine Governments, and the natives, sad to say, shot or "poisoned down." Captain SNOW, who went out in 1855, and other speakers, bore testimony to the growing importance of the Society's work.

London City Mission.

THE fifty-fourth annual meeting was held in Exeter Hall on Thursday last. Mr. WILLIAM ELLICE, who presided, spoke with joy of the development of the work. Some five hundred in number, the missionaries go from house to house, and are much cheered by what they see and hear of the results of their labours. The mission to cabmen continues to be a specially interesting one. There are within the area of operations about 15,000 men of this class, upwards of 1000 of whom are believed to be true Christians.

A short abstract of the report, read by Rev. T. S. HUTCHINSON, showed that the receipts slightly exceeded the expenditure. Mission-halls have proved a fitting complement to visitation, for many people who were unaccustomed to attend the ordinary places of worship have entered those humble buildings, and heard the Gospel plainly and earnestly preached. There are no fewer than 105 missionaries engaged in special work, among bakers, Jews, and butchers, in lodging-houses, &c.

Canon MONEY delivered a hearty address. The Society, he felt, was one in which all the churches ought to be interested. It was his privilege for many years to superintend the working of a city missionary, whose work was in the public-houses, and he was surprised and delighted to find the almost universal welcome accorded him by the publicans. On one occasion a missionary was addressing some men in a room behind the bar of a public-house, when he found the door behind him opened, and, there being a draught, he closed it, but as often as he closed it, it was opened again. Some time afterwards a note was received from the man who had been the publican, who had, it seemed, listened behind the door, and been favourably impressed with the words of the missionary. He had changed his course of life, had given up his public-house, and he wrote that he was a publican no longer, but a sinner still. Referring to last year's diminution of expenditure on wines and spirits, the speaker attributed the improved state of things in some measure to the operations of the Mission and other similar organisations. The Gospel preached is that which was preached by the Apostle Paul, in all its living power.

Mr. BRODIE HOARE, M.P., maintained that there is but one way of curing the great social disease of vice, misery, and sin, and that is by the means employed by the Mission. It strives to make not only good citizens of this world, but also good citizens of a heavenly kingdom, and thus appeals to two sentiments, either of which is enough to cause a man cheerfully to lay down his life—the love of country and the love of God.

Rev. PETER THOMPSON spoke pleasantly of Christian work in the East-end of London. He declared that if the Church would pray, and give, and be true, the problems of London life would be solved. Mr. BARNETT, missionary to the common lodging-houses in Westminster, having addressed the meeting, some words were spoken by the Hon. H. NOEL and Rev. H. SHARP.

The Church Army.

ARCHDEACON ANSON, of Manchester, presided over the annual meeting of this organisation, held on Wednesday last week at Princes Hall, Piccadilly. Rev. J. J. CHAMBERS, central secretary, reported progress in many respects. There are now 154 officers and twenty-four mission nurses in the field, with sixteen more picked men in training.

Rev. C. H. MOLINEUX, vicar of Staveley, Derbyshire, told how, though originally having great objections to the Army, he introduced it among the colliers of his parish, and had rejoiced in the results. "Captains" Davidson and Winfield having graphically described their work, Nurse Emmett, of Billinghurst, related how God had blessed her labours. Rev. WILSON CARLILE followed with an account of some of his endeavours among the degraded. We want, he said, to do something for the poor fellows who are polishing their backs up against the gin palaces. The Church Army has made a good many people ratepayers who used to be on the rates. They are anxious now to build a more commodious Home for the nurses, for whom the demand is practically unlimited.

Canon MONEY thought the Church was now on the right tack for reaching the working classes. In Cheltenham the respectable classes had greatly opposed the Army, but in two years about eighty converts had come out, with every evidence of sincerity and zeal. The effects of Church Army work, in the speaker's belief, arose from personal religion, personal effort, loving sympathy and perseverance.

"Captain" Kelly, of Oxford, and Nurse Way, of Stockport, having related some of their experiences, Rev. L. W. DAVIES, of Esclusham, the first to introduce the Church Army into Wales, bore an interesting testimony. Mr. EDWARD CLIFFORD followed with a narrative of his visit to Father Damien in the leper settlement at Molokai. He stated his conviction that Father Damien is a truly converted man. The meeting was enthusiastic throughout.

Sunday School Union.

UNDER the presidency of Lord KINNAIRD, the annual meeting of the Union was held in Exeter Hall, on Friday evening, when there was a large audience. The report, which was read by Mr. TOWERS, showed that abundant blessing has attended the varied and important operations during the past year. The various training classes are in a flourishing state. The Band of Hope movement is becoming more and more an integral part of the Sunday-school system, and the Union is doing all it can to foster and encourage it. Out of 5800 schools affiliated with the Union, 3397 have bands of hope connected directly with them. The completion of twenty-five years' work of the Continental Sunday-school Mission marks an era in its history. When the Union was started, there were in Berlin and Germany very few Sunday-schools. There are now more than 60 in Berlin, and about 3000 in Germany; in Holland there are 1471 schools; in Switzerland, 400 schools, with about 23,000 scholars; in France the statistics are about the seme; in Sweden there are 220,000 scholars and 15,000 teachers; there are now in connection with the Union 6241 schools, 147,000 teachers, and 1,450,000 scholars. In the schools connected with the Union 16,546 scholars have been brought t decision for Christ during the year, being in th proportion of 12 per 1000. The number o scholars in the London and county schoo who are communicants is reported as 76,860 being 56 per 1000 of the total number o scholars, so that the work of the Sunday-schoo teacher is both a ministry and a pastorate.

Encouraging, suggestive, and pointed speeche were delivered by the chairman, Rev. J. B MEHARRY, of Crouch-hill; Rev. W. J. WOODS of Clapton-park; and Rev. J. JACKSON WRAY Alderman BELSEY, J.P., and Mr. J. E. TRESID DER, also took part in the meeting.

British and Foreign Sailors' Society.

ON Monday the seventy-first annual meeting was held at the Mansion House, under the presidency of the LORD MAYOR. Summarising a voluminous report, the secretary, Rev. EDWARD MATTHEWS, gave facts and figures showing the great extent of the Society's operations at home and abroad. Working in harmony with the American Seamen's Friend Society, it does much for the temporal and spiritual good of sailors; the two societies together occupy, with houses, rests, and other permanent agencies, 71 ports, while 20 or 30 others are occasionally visited for special work.

The LORD MAYOR, in an appreciative speech, spoke of what he had seen of the Society's institutes in various parts of the world. When it is remembered that the actual amount of British shipping is more than 50 per cent. of the mercantile marine of the world, it will, he said, readily be understood how great a necessity there is for the operations of such a Society as this not only being carried on, but extended from year to year.

A few hearty words having been spoken by the BISHOP OF LONDON, Mr. MCGREGOR, a shipowner, bore testimony to the great moral improvement among seamen in the last thirty years. Mr. J. HERBERT TRITTON supported the Society on the ground of (1) good work unostentatiously done; (2) efficient attention to detail—the grand secret of business success; and (3) economical management.

Ragged School Union.

THE anniversary of the Ragged School Union was celebrated on Monday, when the EARL OF ABERDEEN presided over a large meeting in Exeter Hall. The secretary, Mr. JOHN KIRK, read an abstract of a very inspiring report, showing that the Union last year did a vast amount of good with the money placed at its disposal by friends of the poor children of London. The hungry have been fed, the ragged clothed, and besides being educated and industrially trained, the children have also, in many cases, been afforded much-needed recreation and cheer in their struggles with poverty and other difficulties. Instruction in righteousness and temperance has ever been of the essence of the work, and in not a few cases parents have been reached and benefited through the medium of their children.

The Chairman having delivered a hearty address, Lord COMPTON, M.P., spoke highly of the Union and the grand purposes it serves. Incidentally, he emphasised the importance of the young girls being taught the art of cooking. Lady ABERDEEN, who was accompanied by her young children, distributed the prizes with grace and despatch, afterwards speaking in a happy manner to the hundreds of Ragged-school children present. She impressed upon them the importance of regarding the education they receive in the schools as simply a key with which to gain access to treasures of knowledge. She further counselled them to learn, through the example of their teachers, that the highest happiness can only be attained by putting duty first, that self-sacrifice should be learned at the foot of the cross, and that there is nothing more worthy of ambition than to endeavour, in the spirit of Christ, to spread the blessings of the

Gospel among men. In conclusion, Lady Aberdeen urged the children to make the most of their present opportunities, and boldly to step out for truth and God.

Revs. R. H. LOVELL, C. H. GRUNDY, and G. W. MCCREE delivered addresses, which were highly appreciated. The prize-takers from sixty-eight ragged-school missions were constituted a choir for the occasion, and, under the direction of Mr. JOSEPH PROUDMAN, rendered several melodies in capital style. The offices of the Mission are at Exeter Hall.

Religious Tract Society.

LAST Friday the friends of the Religious Tract Society celebrated its ninetieth anniversary. The large Exeter Hall was crowded on the occasion, many being attracted to the meeting doubtless by the announcement that 600 children from the elementary schools were to sing during the evening under the direction of Mr. Joseph Proudman. Needless to say, this part of the programme was excellently carried out and contributed greatly to the enjoyment of the gathering. The various speeches were very hearty and well to the point, and during the evening much satisfaction was expressed at the useful work which has been done through the Society's instrumentality.

The report, judging from the extracts read by Dr. BORRETT WHITE, must be a really inspiring record of work. It mentioned that during the year over seventy-seven millions of publications were circulated, of which more than twenty-five millions were tracts, granted free or at greatly reduced price. In the twelve months 905 new publications, either of a distinctly religious or of an elevating moral character, were issued, 172 of these being tracts. The fact was emphasised that every penny subscribed towards the Society's missionary work is used for that purpose, as all working expenses are defrayed by the profits derived from ordinary sales.

Mr. GEORGE WILLIAMS, who occupied the chair in the enforced absence, through ill-health, of the Bishop of Bedford, expressed the indebtedness of the Y.M.C.A. and other institutions, with which he is connected, to the Tract Society, and referred to its great value as an antidote to the immoral and infidel literature that is so largely in circulation.

Rev. F. B. MEYER spoke of the prodigious character of the Society's operations, expressing himself delighted that such a good undertaking should be so thoroughly self-supporting. The magnificent work of the Society in defending the truth of the Gospel, in promoting sound education among the people, and in disseminating the Gospel by means of tracts, was described, and the claims of the Society upon Christian consideration were heartily enforced. Mr. SYDNEY GEDGE, M.P., dwelt upon the present-day thirst for something to read, and for religious knowledge. The Society's work in foreign lands was shown to be as much needed as it has been truly blessed to many people in various countries. Rev. W. EVANS HURNDALL followed with an address on the power of the Society. Speaking of the spiritual needs of East London, he said: We want tracts with real grit in them, with plenty of backbone, for out there we believe that the most manly and common-sense thing in all the world is the glorious Gospel of the blessed God. We want the tracts to be full of this, for you cannot have too much of the real, old-fashioned Gospel in tracts. Because this Society supplies just such publications, we say: "Long may it flourish!"

MR. SPURGEON AND THE Y.M.C.A.—In a letter expressing regret at his inability to be present at the recent annual meeting of the Aldersgate-street branch, Mr. Spurgeon says: "The value of your Association to our great City cannot be rated too high. May it be maintained in the highest degree of efficiency. Every Christian man who is gaining wealth in London is under bonds to uphold the Y.M.C.A. It should be his delight, as well as his duty."

BAPTIST UNION.

THE Baptist Union meetings, held in Bloomsbury Chapel last week, were made interesting by the discussion of some very practical subjects. Rev. Dr. Clifford gave place to the new president, Rev. J. T. WIGNER, who delivered a vigorous address on "Our Life in Christ—that life for Him; or, Christ living in us—we living for Him." Descending from passages of deep spiritual import, the speaker reviewed the work of the Union at length, maintaining throughout a tone which was highly appreciated. Rev. Dr. BOOTH, the secretary, presented the report, which exhibited some large figures. It was computed that during the year there had been an increase of about 20,000 in church membership, and about 23,000 Sunday scholars. Rev. James Owen, of Swansea, was elected vice-president.

At the second session on Wednesday, Mrs. MEDLEY, of Nottingham, read a paper on "Guilds for Young Women." Sensible means of brightening the lives of young people were explained, reference being made to very successful work at Nottingham, on lines suggested for further adoption. Mr. D. F. GOTCH, of Kettering, followed with a paper on "Guilds for Young Men." He pleaded for more general recognition of these societies, which are capable of doing good work in connection with the churches. In the course of a discussion, Rev. G. R. Thorne, of Wolverhampton, described the "Pleasant Sunday Evenings," a very useful institution in South Staffordshire.

On the third day it was resolved that the autumnal assembly should be held in Birmingham. Rev. Dr. TODD read a paper on "Recent Biblical Criticism, and the Higher Scriptural Instructiou of our People." He strongly maintained the demand for a higher, deeper, wider, and more thorough measure of Biblical instruction in our families and schools, as well as in our churches and congregations. Rev. T. G. ROOKE, of Rawdon College, followed with an able address. He held that the entire Scriptures were undoubtedly written "that we might believe in the Christ, the Son of God, and that, believing, we might have life through his name." Mr. T. W. BUSHILL read a practical paper on "The Relations of the Employer and Employed in the Light of the Social Gospel." After some discussion on National Education, Rev. G. Short, of Salisbury, delivered an earnest address on "Sympathy with the Saviour: its influences on piety and devotion." He called for consecration and prayer, with renewed and more loving effort in evangelisation.

THE WELLESLEY COLLEGE GIRLS (U.S.), within a very few days, raised nearly 400 dollars for the famine sufferers in China. A part of this sum represented genuine self-sacrifice, since it involved the surrender of certain pleasures in connection with the annual junior promenade, the one festival dear to every undergraduate's heart.

RAILWAY MEN.—The ladies who have the welfare of the Metropolitan Railway men at heart, held their usual happy gatherings a few days ago in a large hall in Bayswater. Some 750 sat down to a social tea, after which addresses were given by Mr. T. A. Denny, Dr. Schofield, Lieutenant Mandeville, and other friends. The workers have been much encouraged at hearing of one and another having decided for the Lord at these meetings. Miss Jackson, 28, Topstone-road, S.W., is hon. sec.

SCANDINAVIAN YOUNG WOMEN.—On Thursday evening, last week, there was a very interesting meeting of Scandinavians at the Y.W.C.A., Morley Hall, 316, Regent-street, in connection with the Continental Division of the Association. After tea, and an excellent entertainment, Miss Manning, the secretary of the Continental branch, described the objects of the Association. The meeting was most successful, and will be repeated on the first Thursday in each month. The co-operation of any musical Scandinavian ladies resident in London is cordially invited.

MAJOR WHITTLE IN STIRLING.

THE annual Christian Convention at Stirling was held on Tuesday, April 30, at 10.30 a.m. and 2.30 p.m. Major Whittle presided, and addressed a large evangelistic meeting in Allan-park U.P. Church, where the other meetings were held at 8 p.m. The subject chosen was, "Evangelistic Work: its Needs, its Methods, and its Results." The ministers of Stirling and its neighbourhood were largely represented, and prominent Christian workers from Edinburgh and Glasgow helped to swell the numbers. After singing and prayer by several of the ministers, Dr. Moxey read from 2 Cor. v. 9—21 and vi. 1, 2, and John iv. 31—38. In reference to the last verse read, Major Whittle remarked that the words, "I sent you to reap," formed the keynote of this dispensation. The subject was opened by Rev. Henry Montgomery, Belfast, on the needs of evangelistic work, followed by Rev. George Wilson, of Cramond.

The afternoon was occupied by some most touching and interesting testimonies, closed by addresses from Rev. J. Macpherson on the methods, and by Major Whittle on the results, of evangelistic work.

The Stirling Convention has usually occupied three days, and like others was getting into a rut. We doubt not that these bright, crisp addresses and testimonies, with the evangelistic meeting in the evening with which Major Whittle's ten days' mission was commenced, have made more mark than a three days' conference would have done. We hope this example may be followed in other places. We regret that the pressure on our space, owing to the May Meetings, prevents our giving the addresses this week.

Letters to the Editor.

"WILD WEST" BAZAAR.

SIR,—My attention has been called to a paragraph in your issue of April 12 in which you do me a serious wrong. You make it appear that the remark quoted about the Bazaar being "as good as a prayer-meeting" applied to the entertainments. How you could do this I am at a loss to know, for I definitely stated that it did not apply to them. I trust you will correct this misrepresentation.—Yours respectfully, G. PARKIN.

8, *Cyril-street, Northampton.*

VILLAGE WORK.

DEAR SIR,—There is tremendous need throughout the country of the help of earnest Christians who would devote at least a portion of their summer holidays to evangelistic work. Every year I place an advertisement in your paper for a cottage to which I can take my family in some part of the country where Gospel meetings would be welcome, and you would be surprised at the number of almost entreaties to come which I receive.

Amongst your readers there must be a great many who would gladly consecrate their holidays in this way. Would it not be useful were you to give a list of places where evangelistic help is really wanted? I gather from the letters which have come to me that there must be hundreds of villages in Christian England where the Gospel is never preached.—Yours truly,

Putney. H. WILFRED SCRIVEN.

REQUESTS FOR PRAYER.—For blessing on special services by Mr. Opie Rodway, at Baptist Chapel, Waltham Abbey, May 11 to 13.——For blessing on a mission at St. Peter's Church, Paddington, conducted by Rev. W. Hay Aitken, Rev. D. Bontflower, and Mrs. Crouch, from May 12 to 26.——For blessing on evangelistic services, to be conducted by Mr. Henry Collins, of the Evangelisation Society, during May, at Castle Cary.——For blessing on services by Mr. W. Forbes, in Paris, in connection with Miss Leigh's (Mrs. Lewis's) work.——For my only son, a lad of seventeen, who is causing us great grief; nothing but God's grace can arrest him.

CHILDREN FOR CANADA.

MISS MACPHERSON attended the noon prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, E.C., on Monday last, with a party of children shortly to sail for Canada. About a hundred in number, the little ones are of both sexes and various ages, many of them being very smart and bright in appearance. Not a few friends who looked upon them blessed God that, by the activity of Miss Macpherson and her helpers, and through the kindness of such as feel for the woes of neglected youth, the youngsters have before them not only careers of usefulness, but the various and great opportunities which a comparatively new country affords. In a few words, Miss MACPHERSON told of the reports she is constantly receiving of truly blessed experiences on the part of the children already in Canada. Many of the present party are without parents, while some have been taken from such sad domestic surroundings that their emigration is an immediate as well as a prospective advantage.

Miss STOCK read some deeply interesting letters received from Canada that very morning. In one of them a boy from the Home of Industry, related, in terms remarkable for spiritual cogency, his decision for Christ during a recent revival in the town in which he is living. That motherless lad (now seventeen) was "picked up" in one of the streets of Whitechapel, having been deserted by his father. Another boy was desirous of some information about London, as he was going to read an essay before some little society to which he belongs! The poor lad's early days were passed in a common lodging-house, so he is likely to know just a little of one side of London life. Doubtless, however, his essay will be devoted to the delineation of the more attractive scenes and activities of our Metropolis. Of a third lad it was reported that he was about to enter college for theological training, in the hope of proving an able preacher of the Gospel.

Mr. EDWARD MERRY gave some account of the educational and training work in connection with the Home. It was pleasing to hear him say that a real work of grace is at the present time in progress among the little ones. A WORKING MAN in the audience having urged the boys not to be afraid of work, nor ashamed of the Lord Jesus Christ, Mr. R. PATON gave the children some sound spiritual counsel. Addressing the public, he intimated that some years ago, before a similar party, he told the little ones of a good servant of God named John Thompson, adding, "Who knows there may not be a John Thompson among you children?" Strange as it might seem, there was among that party a boy named John Thompson, and to-day he is doing a worthy part, preaching the Gospel of Christ in Canada. Earnest prayers went up to the God of all grace to take the children safely to the Dominion across the water, and bless them there.

MR. W. J. ORSMAN, Hon. Superintendent of the Hoxton Costers' Mission, has returned from a trip to Algeria, feeling better for the change of air and rest. He fears that the benefit is only temporary, and regrets his stay was not prolonged. The journey outwards was marred by a dreadful storm, which nearly shipwrecked the passengers, in the Mediterranean Sea.

PROPORTIONATE GIVING.—Amongst the May Meetings which took place last week there was one of a very unpretentious character, which was held at St. Jude's Vicarage, Kensal Green. It was composed of a few of the members of the Proportionate Giving Union, who met to discuss the desirableness of taking steps for the extension of the Union, which has hitherto been under the sole management of its founder. A council and committee were appointed. The object of the Union is to extend the practice of proportionate giving amongst the various branches of the Christian Church.

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MESSRS. HYDE AND STEVENSON.

THESE evangelists from Mr. Moody's Northfield College are now in the south of Ireland. The need of the smaller towns has been laid upon their hearts. They have gone uninvited, and at their own charges are going from town to town. God has heard and answered prayer; the people listen willingly and attentively to the Gospel message, many of them for the first time.

The evangelists are now holding a mission in Carlow; thence they proceed to Tullow, and so on, as the Lord may direct. The singing of Mr. Stevenson attracts all classes and prepares the way for the preaching of Mr. Hyde. Will our readers pray that God would signally bless the effort. Letters for the evangelists may be addressed, Y.M.C.A., Lower Abbey-street, Dublin.

RAILWAY WORK IN SCOTLAND.

THE annual conference and meetings in connection with the Railway Mission in Scotland took place at Glasgow, on Saturday and Sunday, April 27 and 28, and proved exceedingly interesting and successful. On Saturday afternoon a meeting of delegates from various branches of the Mission throughout the country was held at the Christian Institute, and was presided over by Mr. R. NIXON, London secretary. Encouraging reports were received from different places, that from Edinburgh being especially interesting. A new iron hall was built there a few months ago, and has already been the birthplace of many souls.

In the evening, a large meeting was held, when the chair was taken by PROVOST COLVILLE, the hall was crowded by railway men and their wives. Interesting and stirring addresses were delivered by several friends of the Mission, including Rev. William Ross, Rev. John Robertson, Mr. John Wilson, M.P., Mr. R. B. Stewart, of Stirling, Mr. Nixon, and Railway men. On Sunday a large mass open-air meeting was held on Glasgow-green, led by Mr. Nixon. It lasted, without intermission, for three hours, during which about forty railway men gave testimonies to the vast crowd gathered around, and on Tuesday evening the Tent Hall in James Morrison-street was crowded with 2500 people, to hear an earnest address from Rev. John Robertson.

The various meetings proved seasons of refreshing to all present, and must have a stimulating and rousing effect on railway workers in Scotland.

CRUELTY TO CHILDREN. — Everyone is familiar with the Society for the Prevention of Cruelty to Animals, and its great services to the world it seeks to protect. Without one bit of jealousy of that institution, or any other feeling than one of pain at the thought of its suffering to the extent of a single shilling in the interests of our own society for the benefit of children, it is with restless anxiety that we look to occupying the same position in the esteem of the good, and the same position in the dread of the bad; and, with adequate resources, it must come. It is natural, it is surely inevitable that the wrongs of anguished babies should be redressed, at least, as freely and as universally as are the wrongs of suffering dogs. —*The Child's Guardian.*

HOUSE OF REST, KILBURN.—At the all-day meeting, last Friday, there were frequent notes of praise for answers to prayers offered at previous meetings. A short address was given in the morning by Miss Mason, on 1 Sam. xxiii. 1—14, showing the contrast between Saul's calculations and their results (7—14), and David's action of seeking counsel of God at every step of the way. In the afternoon Mr. Wilkinson, of the Mildmay Mission to the Jews, descanted in his usual happy and profitable way, on the theme ever nearest his heart. Dr. Miller, in the evening, brought very vividly before the large audience the importance of the exhortation in Eph. v. 18: "Be filled with the Spirit." The testimonies given at the close of the address demonstrate the intense interest which this subject always excites among the Lord's people.

THE PRESBYTERIAN SYNOD.

THIS august Church Court held it annual sittings last week in Regent-square Church. The meetings received a fairly large share of public attention, though there was no very burning topic down for discussion. The sermon by Dr. Dykes, the retiring Moderator, and the address by Dr. Macleod, of Birkenhead, the new Moderator, were weighty and well-considered, but do not call for very special remark. Dr. Macleod maintained that the spiritual influences of the sixteenth century Reformation are still at work. A little breeze was caused by the debate on the new Confession of theological belief that has been in the mint for the past five or six years; as there were some active opposers of its immediate adoption, it was shelved again for another year's consideration.

One of the most interesting of the Synod gatherings was that of the Home and Foreign Missions. As to the latter, the Presbyterians appear to have kept out of the current of contemporary criticism. There were reports from India, China, Singapore, &c., and these had in them a fair admixture of light and shade.

Rev. J. McNeill was the leading speaker on the subject of Home Missions, and he held the interested attention of the Fathers and Brethren. The more he saw of London's misery the more he seemed to hear God saying to him, How can you preach for forty-five minutes from my Word and not come up against the sweater? Their preaching should have a direct reference to that word Righteousness. Temperance entered largely into the home mission problem, and on this point, as usual, Mr. McNeill was very thoroughgoing. He favoured unfermented wine at the Communion, for their Band of Hope children often received their first taste of alcohol at the Lord's Table.

A reception at the Mansion House one evening afforded a new and welcome break in the programme of church legislation, and showed that Presbyterianism in England has fully regained its social status.

PARIS EXHIBITION.—*The Times'* correspondent, in describing the opening ceremonies on Monday, remarks on the absence of any religious observance. He thinks that if the clergy had been present to invoke a blessing on the Exhibition the ceremonial would have been much more impressive and less prosaic.

STRANGERS' REST, RATCLIFF HIGHWAY.—The usual monthly meeting for workers was held on Friday evening. An address was given by Rev. Marcus Rainsford, Jun., on Rom. vii. 24, 25. Mr. Reginald Radcliffe also gave an address, which was followed by a season of prayer. Mr. J. T. Isaac, hon. secretary, said helpers are much wanted who can speak to the Swedish and Norwegian sailors.

MR. F. S. ARNOT'S MISSION TO CENTRAL AFRICA.—A meeting in token of the approaching departure of Mr. T. H. Morris, Dr. Walter Fisher, and others, was held on Thursday last in Hampstead Vestry, Mr. J. E. Mathieson presiding. The proceedings were highly stimulating, and earnest prayers went up to God to bless the workers and make them a great blessing in the Dark Continent. Explaining his own plans, Mr. Morris said that, on account of his family, he intends stopping at Nana Kandunda, and not to push on to the wilder country of the Garenganze. Dr. Fisher told with delight the story of his way being opened to go to Central Africa as a medical missionary. Mr. Eugene Stock gave an interesting address on the rapid growth of missions in the interior of the Continent; being followed by Mr. Reginald Radcliffe, who insisted that the churches need to be aroused to a sense of their great duty in regard to the work of evangelising the world.

Rev. W. Ross, of Glasgow, in a powerful temperance tract, "Barabbas or the Christ?" says that out of 2272 visits made to one public-house in one day, more than one-half were young men between sixteen and thirty years of age.

Blankenburg, Schwarzathal.—The annual Conference for the Deepening of Spiritual Life will take place here on July 2—5. Dr. F. W. Baedeker will preside, and the presence of English friends interested in evangelistic work in Germany is much desired.

A. VON WELING.

Evangelistic Notes.

Mr. E. J. Parker has concluded a ten days' mission at Chesterton, Cambridge, it has been a time of sowing and reaping.

Mr. Sydney Black has closed the Gospel services held in the Chelsea Town Hall on Sunday evenings for the last eight months.

Dr. L. W. Munhall, by latest accounts, was evangelising at Macon, Georgia, with great audiences, and the Spirit of God energising the preacher.

Miss Smith and Miss Bax have held a Gospel Mission at Culeavey, near Hillsborough, co. Down. The results were cheering, some being found each night in the inquiry-room. A considerable number of backsliders have also been restored, and the Christians have been much encouraged.

Mr. Wm. Forbes conducted a seven days' Gospel Temperance Mission last week at the Friends' Meeting-house, Uxbridge. Each afternoon there was a meeting for prayer which was well attended. The meetings in the evening were very much appreciated and the interest well maintained throughout.

Torquay.—An Evangelisation Society worker has held meetings in the Room at St. Marychurch with which the untiring efforts of the late Mr. Gosse were largely identified. Much blessing has resulted. On Sunday last Lord Radstock addressed a crowded meeting on "Love and Unity from the Presence of the Lord."

Hadleigh, Suffolk.—Mr. and Mrs. Evens have concluded a successful series of services in this town. A special feature of the mission was the sweet singing of the Gospel by Mrs. Evens. Many, both old and young, found their way into the inquiry-rooms, and not only here the "lost" found, but Christians generally received a season of true refreshing from the presence of the Lord.

Messrs. Crossley and Hunter, the Canadian evangelists, have been the leading workers in a genuine spiritual awakening in Peterborough, Ont. The local papers state that over a thousand persons have professed conversion during the six weeks' services. At the closing meeting a number of ministers bore testimony to the reality of the work, and bade the evangelists God-speed. The ministers of the town arranged to continue the special meetings when the two visitors had departed for Woodstock.

The Southern Freedmen.—I am again home from the winter's work in the Southern States among the Freedmen, and am glad to report a prosperous time. I visited Louisville (Ky.), Sherwood (Tenn.), Fisk University, Nashville. Florence, Athens (Ala), Baton Rouge, New Orleans (La.), Mobile, Birmingham, and Montgomery (Ala.), where I held revival services. There were some remarkable cases of conversion. I hope to return about the first week in October, and would ask for the continued prayers of your readers. JAMES WHARTON.

Barrow-in-Furness.

Village Home for Girls, Ilford.—I write with much thankfulness to record a very gracious work of God amongst our girls at the Village Home during the mission held here in the month of April by Messrs. Middleton and Hogben. From the first it was evident that the power of the Holy Spirit was working with our brethren. Through their earnest, loving presentation of the Gospel a very large number of our girls have been, so far as we can judge, truly converted. Our Christian workers have also experienced much help and blessing from the Bible-readings, and we have great cause to praise God for bringing them amongst us. J. W. GODFREY, Governor.

Mr. J. C. Rainey has been having a good time at Aldershot amongst soldiers, officers, and their families. This is the second visit he has paid to the camp during the last few months, and on each occasion great blessing has resulted. At the close of the mission Mr. Rainey will return to his home at Paignton, South Devon, to prepare for summer work there, where he has a very attractive and commodious hall, with a membership of 100 persons, and as many children in the Sabbath-school. In the summer tent and village work is organised, and a very strong feature is the branch of the Children's Special Service Mission, the sands of Paignton being peculiarly suited for sea-side services. Mr. Rainey especially hopes that a good company of Christians will make Paignton their holiday resort in the ensuing summer, and co-operate with him in this work.

Dakota.—A religious awakening has been experienced in the little Dakota town of De Smet. Between forty and fifty, principally young people, have professed saving faith in Christ. The tracts I received through the readers of THE CHRISTIAN have been much appreciated, and I believe will result in great good. I have just taken another county to canvass for the American Bible Society, and should be glad to receive a further supply of tracts. I meet with many interesting incidents in connection with my house-to-house visitation.

HERBERT GREGORY.

De Smet, Kingsbury Co., Dakota, U.S.A.

Cleveland Hall.—Mr. Nix conducted the opening service at Cleveland Hall, W., on Sunday evening last. The hall was full, and many were refused admittance. The address was based upon the text, "Now is come salvation." He referred to the fact that the devil of scepticism had reigned in that hall, and afterwards the man of pleasure, and the demon of lust, but these brought misery and wretchedness. Now, said he, salvation is come to the house, and this was subsequently proved by the fact that at the close about thirty men and women sought and professed to find the Saviour. One of the first was an atheist, who had attended the hall during the time when it was used by the infidel party.

Mr. Leonard Weaver purposes visiting the hiring fairs in Herefordshire with the Bible-carriage.

Church Parochial Mission Society.—The following missions have been arranged for the month of May. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken: May 12 to 26, St. Peter's Church, Paddington. Rev. Canon Atherton: May 11 to 20, Fremington, N. Devon. Rev. A. R. D'Arcy: May 20 to 28, Great Stainton, Durham. Rev. W. Haslam: May 24 to June 3, Old Radford, Nottingham. Rev. J. H. Haslam: to May 13, Mitcham, Surrey. Mr. Swann Hurrell: May 19 to 27, St. Mary's, Hornsey-rise, N. Rev. R. D. Monro: May 18 to 22, Emmanuel Church, Weston-super-Mare. Rev. Dr. Morris: to May 13, Leake, Boston. Rev. F. E. Rogers: May 18 to 28, All Hallows', Bromley-by-Bow, E. Rev. J. Stevens: May 11 to 23, St. James's, Jersey.

THE LONG-LANE MISSION.

CROSSBY-ROW CHAPEL, in the Borough, built in 1764 by John Wesley, and lately occupied by the Welsh Presbyterian Church, has been secured by the Long-lane Mission, associated with the London City Mission, for use as a mission-hall; the premises previously occupied in Long-lane having become too small for the audiences gathered by the energetic missionary, Mr. W. Baker.

The opening meeting was held on Wednesday, last week, and the report presented showed that the enlargement had become absolutely necessary owing to the overcrowding; also that the work of the Mission had been very specially blessed "in teaching the outcasts of society (for the district is one of the poorest) that Christianity opens, even to them, a path of virtue, along which they, too, may travel and reach a higher life." Nearly sixty of the dwellers in the courts recently accompanied the missionary to communion at St. George's Church, while many are members of Mr. Spurgeon's Tabernacle and other places of worship. To those who know the district, these facts are very significant.

THE CHRISTIAN HARBOUR LIGHTS.—A most blessed season was spent at the monthly muster of the above at the Seamen's Chapel, London Dock, E., on Thursday last, under the presidency of Mr. George Lampard. Many seamen bore witness to the safety and blessedness of the Christian life, and urged their shipmates to put their whole heart's trust in Jesus. During the evening, Rev. G. J. Hill, on behalf of the workers at this Institution, presented a beautifully bound copy of the Teacher's Bible, with suitable inscription, to Mr. R. W. Peters, who, ever since his conversion at this chapel, seven years ago, has been one of the most useful and energetic workers.

"MAY MEETINGS," 1889.

Date	Hour.	Institution	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri. 10	9 a.m.	London Miss.Soc.(Women's Work)	*b* Exeter Hall	Mr. Septimus R. Scott.
,,	10 a.m.	Congregational Union	*m* Memorial Hall, Farrngdn.-st.	Rev. Dr. F. J. Falding.
,,	1.15 p.m.	Religious Tract Society	*s* St.MaryAldermary,Qn.Vic.-st.	Rev. Sir E. Laurie.
,,	3 p.m.	Native Races & the Liquor Traffic	*m* The Mansion House, E.C. ...	The Lord Mayor.
,,	3 p.m.	Xtn. Vernacular Educ. Soc. India	*m* Willis's Rooms, St. James's..	Earl of Northbrook.
,,	3 p.m.	Ch. of Eng. Temp. Soc. (Women)	*m* Grosvenor House, S.W	Bishop of Glasgow.
,,	3 p.m.	Operative Jewish Converts' Instn.	*m* Palestine-pl., Cambrdg-heath	Earl of Roden.
,,	6.30 p.m.	Congregational Church Guilds ...	*m* Memorial Hall, Farrngdn-st.	Mr. Evan Spicer.
,,	7.30 p.m.	Wkg. Men's Lord's Day Rest Asso.	*m* Exeter Hall	Lord Kinnaird.
,,	7.30 p.m.	British and Foreign Sailors' Soc.	*m* Inst.,Mercer-street, Shadwell	Earl of Aberdeen.
Sun. 12	11 a.m.	Protestant Reformation Society...	*s* ChristChurch,N.Brixton,S.W.	.....
,,	6.30 p.m.	Seamen's Christian Friend Soc. ...	*s* Chapel, St. George's-street, E .	Rev. Dr. DawsonBurns.
,,	6.30 p.m.	Mariners' Friend Society	*s* Clapton Park Tabernacle, E.	Rev. Thomas Jackson.
Mon. 13	3 p.m.	E. Lon. Women's Xtn. Temp. Un.	*c* Gt.Asem.Hall,Mile End-rd,E.	Viscountess Lymington
,,	2.45 p.m.	Un. Meth. Free Churches Misns.	*c* Exeter Hall	Rev. R. Chew.
,,	6.30 p.m.	Un. Meth. Free Churches Misns.	*m* Exeter Hall	Captain King.
,,	6.30 p.m.	Royal Blind Pension Society	*f* Willis's Rooms, St. James's...	Lord Robartes.
,,	7.30 p.m.	Royal Assn. in Aid Deaf & Dumb	*m* 419, Oxford-street, W.....	Hon. C. W. Grosvenor.
,,	7.30 p.m.	E. Lon. Women's Xtn. Temp. Un.	*m* Gt.Asem.Hall,Mile End-rd, E.	Sir S. A. Blackwood.
Tues. 14	9 a.m.	Relig. Tract Soc. (For. Msn. Work)	*b* Cannon-street Hotel, E.C. ...	Mr. Edward Rawlings.
,,	12 noon.	Inst. Educ. Missionaries' Dghtrs.	*m* 14, Blomfield-street, E.C.....	.....
,,	3 p.m.	Soc. Prev. of Cruelty to Children.	*m* The Mansion House, E.C. ...	The Lord Mayor.
,,	3 p m.	Home Teaching Soc. for Blind ...	*m* Exeter Hall	Viscount Midleton.
,,	3 p.m.	Seamen & Boatmen's Friend Soc.	*m* Exeter Hall	.....
,,	3 p.m.	Soc. for Relief Distressed Widows	*m* 32, Sackville-street, W.....	Lord Charles Bruce.
,,	4.30 p.m.	Evan. Alliance (Conversazione) ...	Regent's Park College	Lord Polwarth.
,,	6.30 p.m.	Brit. Soc. Prop. Gospel amg. Jews	*m* Bloomsbury Hall, Blmsby.-sq.	Mr. George H. Dean.
,,	6.30 p.m.	Royal Hospital for Incurables.....	*f* Albion Tavern, Aldersgate-st.	Mr. B. L. Cohen.
,,	7 p.m.	Seamen's Christian Friend Soc. ...	*m* Exeter Hall	Mr. George Williams.
,,	7.30 p.m.	Mariners' Friend Society	*m* Scan. Slrs. Home, W.I. Docks.	Sir R. N. Fowler, M.P.
,,	8 p.m.	Gray's-yard Ragged Ch. & Schools	*m* 13, Duke-st., Manchester-sq..	Sir Robert Phayre.
Wed. 15	2.30 p.m.	Railway Mission	*c* 186, Aldersgate-street, E.C. ...	Mr. T. A. Denny.
,,	3 p.m.	Mission to Deep Sea Fishermen...	*m* Exeter Hall	Mr. Thomas B. Miller.
,,	3.30 p.m.	Sons of the Clergy Corporation ...	*f* St. Paul's Cathedral	Rev. C. J. Ridgeway.
,,	3 30 p.m.	Turkish Missions Aid Society	*m* Exeter Hall	Earl of Aberdeen.
,,	6.30 p.m.	Railway Mission	*c* Ry.Mn.Hall,Finsbury Pk., N.	Mr. S. G. Sheppard.
,,	6.30 p.m.	Sons of the Clergy Corporation ...	*m* Merchant Taylors' Hall, E.C.	The Lord Mayor.
,,	7 p.m.	Country Towns Mission.....	*m* Exeter Hall	Hon. P. Cartaret Hill.
,,	7 p.m.	Mission to Deep Sea Fisharmen...	*m* Exeter Hall	Mr. Thomas Gray.
Thurs. 16	6 a.m.	Aldersgate-street Y.M.C.A.	*b* 186, Aldersgate-street, E.C....	Mr. George Williams.
,,	10.30& 2.30	Railway Mission	*c* 186, Aldersgate-street, E.C....	.....
,,	3 p.m.	Ch. of Eng. Scrip. Readers' Assn.	*m* Willis's Rooms, St. James's...	Bishop of Marlborough
,,	3 p.m.	Anti-Sunday-Travelling Union ...	*m* Exeter Hall	Mr. G. F. Chambers.
,,	7 p.m.	Evangelical Continental Society...	*m* Union Chapel, Islington	Mr. E. Crossley, M.P.
,,	7 p.m.	Baptist Tract and Book Society...	*m* Shoreditch Tabernacle, E. ...	Mr. W. Willis, Q.C.
,,	7 p.m.	Brit. Soc. Prop. Gospel amg. Jews	*s* Metropolitan Tabernacle.....	Rev. J. Jackson Wray.
,,	7.30 p.m.	Railway Mission	*m* Exeter Hall	Earl of Aberdeen.
,,	7.30 p.m.	Seamen's Christian Friend Soc. ...	*s* East London Tabernacle	Rev. Arch. G. Brown.
Fri. 17	3 p.m.	British & Foreign School Society	*m* The Mansion House, E.C.....	The Lord Mayor.
,,	7.30 p.m.	National Prohibition Party	*m* W. Lon. Tbncle., Notting Hill	Rev. J. F. B. Tinling.
Sat. 18	3 p.m.	Tottenham Deacnss. Inst. & Hosp.	*m* The Hospital, Tottenham ...	Mr. James Laing.

b.—Breakfast; *c*.—Conference; *f*.—Festival; *m*.—Meeting; *s*.—Sermon.

Among the Churches.

CHURCH OF ENGLAND.

Rev. James Hind, of Queen's College, Cambridge, curate of All Souls', Langham-place, W., has been accepted by the C.M.S. for missionary work. Mr. Hind is the second curate from All Souls', Langham-place, who has, in little more than two years, offered himself for work in the foreign mission field.

Rev. S. A. Selwyn, a son of the late Bishop Selwyn, of Melanesia, is a hard-working and successful clergyman. He is vicar of St. James's, Hatcham, a church that attained an unenviable notoriety some years ago in connection with Ritualism. Mr. Selwyn has built two mission-halls, and he and two curates like-minded with himself keep these and the parish church crowded. Every Sunday they have ten services.

SOCIETY OF FRIENDS.

John T. Dorland earnestly invites young men to meet him at London Yearly Meeting on May 22.

A branch of the Missionary Helpers' Union was recently started in Adelaide, and now another has just been opened at Rockhampton, Queensland.

Dublin Yearly Meeting opened on Wednesday, May 1. The meetings for worship were very solid and deeply instructive times. John T. Dorland held meetings with young men, as well as Bible-readings for all. George Gillett dealt with "The Armed Peace of Europe," in a meeting at the Centenary Methodist Church, on Wednesday, May 1; and also on Thursday evening at Eustace-street Meeting-house; while eloquent denunciation of the opium traffic, in the splendid meeting on Thursday, stirred many hearts. Not only Geo. Gillett and John Taylor, of London, but local Friends had excellent Gospel service in the meeting. The morning prayer-meeting is very helpful; and Rebecca Grubb had arranged for a children's meeting. "The meetings have been seasons of blessing and power, and despite the political unrest, and the tried condition of some of the members, the Society of Friends is filling a useful place, and doing a good work in this island."

PRESBYTERIAN.

The Committee of the English Synod have secured another missionary for China in the person of Mr. Duncan Ferguson, a Free Churchman of Greenock.

Revs. Jas. Wells and Alex. Andrew, of Glasgow, and Rev. Jas. Spence, of Galashiel, are among those appointed to officiate at Continental stations during the summer.

The bi-monthly Gaelic service will be held in Crown-court Church, Covent-garden, W.C., on Sunday afternoon next, when Rev. Peter Macdonald, of the Free Gaelic Church, Edinburgh, is to preach.

Rev. J. A. B. Cook, of the English Presbyterian Mission, who returned from the East almost hopelessly invalided, has so thoroughly recovered that it is fully expected he will be able to return to Singapore in the autumn.

English Presbyterian missionaries and their wives at Swatow, numbering seven in all, had a very narrow escape from drowning recently by a boat becoming swamped. Mrs. Gibson, while struggling in the water, lost hold of her infant, and it entirely disappeared. The mother, however, felt about in the muddy water until she found the little one.

The Open-air and Evangelistic Committee of the London Presbytery, North, are making a new departure in evangelistic work. In order to inaugurate the open-air services in connection with the various Presbyterian churches, united open-air May meeting services are about to beheld in the public parks. The first of this series was held in Regent's-park, at the bandstand, on Sunday afternoon, when Rev. Dr. Monro Gibson presided, and powerful addresses were delivered by Revs. John McNeill and Duncan Sillars.

BAPTIST.

A new mission-room in connection with the Bristol Baptist Itinerant Society has been opened at Littleton, near Winford.

Rev. E. G. Gange, of Bristol, is mentioned as the probable successor of Rev. Dr. Maclaren in the pastorate of Union Chapel, Manchester.

Rev. T. Philpot, of Burwell, baptized six persons in the river on Easter Sunday, in the presence of about 1500 persons, to whom he delivered an address from a boat prior to the ceremony.

In his magazine notes for the present month, Mr. Spurgeon says:—"The pastor has been sitting at the Tabernacle every Tuesday to see those who wished to confess the Lord Christ, and a large addition has been made to the church each month. The two months have yielded 142 who have been actually enrolled, besides others who are waiting till they can come and receive the right hand of fellowship. This number is equal to many a church."

The work at Regent's Park Chapel (writes Rev. F. B. Meyer) has been very encouraging, and it is very seldom that the evening prayer-meeting does not witness several decisions for Christ. We are still studying the Epistle to the Hebrews in the morning, and are finishing the course of sermons on the Book of Daniel at night. We would gladly bear our testimony to the value of systematic exposition. The habit secures freshness and variety, and leads to unexplored portions of the Bible.

On Sunday week a Baptist movement at Harlesden was formally inaugurated by services in the Willesden High School, conducted in the morning by Rev. G. D. Hooper, of Hendon, and in the evening by Rev. W. Stott, who preached powerfully on "The precious blood of Christ." Both services were well attended. In the morning Colonel Griffin, president of the London Baptist Association, was present, and spoke a few words of encouragement.

SALVATION ARMY.

The Army have celebrated the ninth anniversary of their formation as a corps in Aberdeen. Interesting details were given regarding the work. A "Drunkards' Rescue Brigade" is to be established.

METHODIST.

Two Bible Christian ministers have been labouring at Blackburn for about nine months, and have received much encouragement in their work. Nearly one hundred persons have been admitted as members of the newly-formed Society.

The Primitive Methodists are bestirring themselves to put forth some extra efforts on behalf of London's masses. The two London "districts" are united in a strong appeal to the approaching Conference for a really earnest and connexional effort to be made to develop and extend work in the metropolis.

Since the beginning of the year a gracious work has been going on at Epworth, the birthplace of the Wesleys. Mr. J. Gledhill commenced a series of missionary services on January 6, which have been greatly blessed of God. At Gunthorpe, a village with only twenty-seven occupied houses and seven members in society, forty people, mostly adults, came out as penitents, and the entire place was moved. Mr. T. Langton, of Malton, was also engaged to conduct special services in seven places, and the results have been real and durable.

CONGREGATIONAL.

Rev. Dr. Gwynne Jones, secretary of the Freedmen's Mission Aid Society, London, has undertaken the pastorate of the English church at Langharne, South Wales.

Rev. William Marshall, of the Cambridge Heath Congregational Church, has resigned the pastorate through ill-health, and has taken farewell of his congregation.

The church at Bridport has closed a series of four months' evangelistic services. Each service, which was limited to one hour, was held in the chapel schoolroom at the close of the ordinary Sunday evening service. The address was given by the minister, Rev. W. J. Bain.

A new chapel at Tylehurst, Berkshire, which has been built by the Broad-street Church, Reading, to which it is affiliated, has been opened. The chapel accommodates about 300, and will be used both for evangelistic purposes and a Sunday-school. The village of Tylehurst has been an out-station, worked for nearly 100 years by the deacons and members of Broad-street Chapel, with occasional visits from the pastor.

The forty-ninth anniversary of the Robin Hood's Bay, Scarborough, Congregational Church, has been celebrated under very encouraging circumstances. Compelled by persecution to erect schoolrooms, and refused even waste land by both the landlords, who between them own all the unoccupied space near the village, they were obliged to purchase house property, which made an addition of about £50 in the estimated cost. God had again fulfilled his promises, and the future was very bright before them.

NOTES FROM IRELAND.

A City Mission is to be formed in Belfast under Methodist auspices.

Mission services have been conducted in Lurgan during the past fortnight by Messrs. Byers and Davidson, students of the Methodist College, Belfast.

During the past week Mr. and Mrs. Caldwell, American evangelists, have been holding meetings, which have been attended with great spiritual blessing, in the Methodist Church, Parsonstown.

Rev. Dr. Hamilton, Presbyterian minister of York-street, Belfast, and Editor of *The Witness*, has been appointed president of Queen's College, Belfast, as successor to the late Rev. Dr. Porter.

Pastor Theodore Monod (of Paris) during last week addressed several meetings in Dublin on the subject of the deepening of spiritual life. He had the support of a large number of leading evangelical clergyman.

For the past few months a good work, conducted on undenominational lines, has been going on in Monaghan, where through the instrumentality of Revs. Messrs. Grubb, Rutledge, and others, many have professed to give themselves to Christ.

The Sunday-school Society for Ireland is doing an excellent work. During the past year gratuitous assistance was afforded to 361 schools, and 320 schools were supplied with Reference Bibles and other requisites. The income of the Society was nearly £2350.

Miss Smith and Miss Bax have during the past fortnight been conducting evangelistic meetings in the Methodist Church, Stewartstown, and such has been the interest created that members have had to go away on various occasions for want of room. Moreover, several have professed to have decided for Christ.

NOTES FROM SCOTLAND.

Glasgow has 125,000 human beings living in single apartment dwellings. There is need of radical reforms, as well as praying lips.

Mr. M. B. Nairn, of Kirkcaldy, has granted a site of the value of £500 to the Y.M.C.A. of that town for their proposed new buildings.

It is stated that a "University Settlement" is to be established on an evangelical basis among the poor of Glasgow by the students of the University.

Messrs. Marshall and Maclean, U.P. Synod evangelists, are conducting Gospel services in the Govan U.P. Church. Mr. Marshall's previous visits to Govan have been productive of great good.

Rev. R. Lawson, of the Established Church, Maybole, is likely to stir among the Ayrshire churches a quickened interest in India and its missions. Already he has begun to lecture on his recent tour in the East.

There has of late been much spiritual activity in Leith. Messrs. Walker and Steedman have succeeded wonderfully in the fishing and catching of men. Meetings for dock-labourers and their class have been conspicuously successful.

Rev. Fergus Ferguson, Queen's Park, by Glasgow, will receive £500 and a three months' holiday to celebrate his semi-jubilee as a minister. Mr. Whillas, of Matherwell, and Mr. Murison, late of Glasgow, now of Stenness, Orkney, each were lately gifted with £100 by their congregations.

A public meeting was held in the Christian Institute, Aberdeen, last week, to memorialise Her Majesty's Government regarding the critical condition of British missionary and commercial enterprise in Nyassa Land, Central Africa, in consequence of Portuguese aggression. It was decided to send a deputation to London to lay the views of the meeting before the Prime Minister.

During the past winter the two Established Churches, the Free Church and the United Presbyterian Church, of Girvan, have combined in a united evening service, held alternately in the different churches, and conducted in turn by the ministers of the several congregations. These harmonious services were brought to a close on Sunday week by a service of praise in the parish church, in which all the ministers and the choirs of the four churches took part.

FALLEN ASLEEP.

At Kingstown, Rev. Jas. Adams, late rector of Kilbride, Castlecor, aged 85.—At Dublin, Rev. Thos. Tomlinson, for twenty-two years incumbent of St. James', Dublin.—Rev. George Gordon Macleod, a Free Church of Scotland minister, well known throughout the North and West Highlands.—Rev. Robert Davies, for twenty-three years pastor of the Welsh Church at Shrewsbury.—Rev. Nathan Rouse, Wesleyan minister, Ripley.—Rev. John Morris, late pastor of the Welsh Calvinistic Methodist Church at Gronant, Flintshire.—Rev. Reginald Yonge, senior incumbent of St. Paul's Church, Liverpool.—Rev. John Brame, rector of St. Peter's, Manchester.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS. — J.E.M. W.S. J.W. C.P. J.R. H.B. D.S.K. C.M. A.R.V. J.L.S. A.D. S.B. G.P. L.W. L.A.S. A.P. J.G.M. F.A.M. L.R. J.B.A. J.M T.H.(Fauchéu). G.W.McC. A.R.B. R.M.C. W.M. F.S. J.Y. D.J.L. H.S.L. R.D.F. W.C.B. G.K. H.A. B.S. C.S.L. A.L.T. A.M. A.J.B. W.H.S. F.C. Lord K. C.G. J.E. T.J.B. J.K. R.B. E.J. E.B.E. A.M. E.J.P. T.S. W.S.R. J.W. H.G. N.K. W.G.S. C.R.S. G.L. B.F. W.D.D. E.A.W. H.W.S. F.H.W. G.M.K. R.B. C.E.P. C.M. R.C. W H. J.B. W.J. J.E.M.S. H.M. W.B. L.C.F. A.S. C.G.S. F.H.B. H.B. H.M.C.

APPLICANTS FOR TRACTS.—A. J. E. Smith, 335, Portobello-road, North Kensington, W.; J. Watts, 14, Portman-place, Globe-road, Mile End, E.; J. Carrs, 13, Donald-street, Roath, Cardiff; S. C. Grimshaw, Chestnut Villa, Gipsy-road, West Norwood, S.E.; D. Betts, High-street, Haddenham, near Thame, Oxon.; E. Busk, 119, Meadow-street, Sheffield; W. Woodcraft, 11, Edward-street, York-road, Lambeth, S.E.; T. Pearce, 6, Newcastle-street, Cubitt Town, E.; L. Purser, Blenheim House, Neyland, Pembrokeshire, South Wales; C. E. Medlicott, Wesleyan Chapel, St. John's-road, Upper Holloway, N.; A. J. Green, 126, Goldsmith-row, Hackney-road, E.; P. Vine, Camelford, Cornwall; J. Bird, Y.M.C.A., 1, Conduit-road, Plumstead, S.E.; Mrs. Bennett, 22, Bateman-street, Hyson-green, Nottingham; A. Herbert, Chestnut Villa, Gipsy-road, West Norwood, S.E.; H. M. Barnett, 17, Queen Elizabeth's-walk, Lordship Park, N.; W. Grundy, Parish Room, May Pole, Barkingside, Essex; G. F. Rich, 1, Cooper-terrace, Abbey Mills, Stratford, E.; A. Solomon, 28, Falkland-road, Kentish Town, N.W.; G. J. Phillips, 1, Clemence-street, Burdett-road, Limehouse, E.; J. Sidney, 6, Redwald-road, Clapton Park, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Aged Pilgrims' Asylum, Hazelville-road, Hornsey Rise, N.—The annual sale of useful and fancy articles is to be held on the day of the anniversary, Friday, July 5. Contributions of ladies' work, especially useful articles, needed in the home circle, will be thankfully received at the Asylum, and at the Society's office, 83, Finsbury-pavement, E.C. Parcels, &c., and all communications, should be addressed to Mr. W. Jackson, Asylums' secretary.

NOTES ON DAILY READINGS.

SUNDAY, MAY 12.—Leviticus XXVI.

THIS chapter contains an epitome of Israel's future history. *First*, we are reminded of their failure to obtain the blessings promised to obedience (1—13); but the fulfilment of this part of the chapter may be looked for hereafter, when the nation is restored and converted. *Secondly*, of their successive downward steps of sin and rebellion, culminating in the horrors of the siege (29), and consequent desolation (32), and dispersion among the nations (33).

Mark five successive warnings ("if ye will not") in vv. 14, 18, 21, 23, 27, each followed by a threat of increased punishments. These are: (1) Deliverance into the hands of their enemies, (2) Scarcity, (3) Wild Beasts, (4) Pestilence and Famine, (5) Horrors of Siege and Desolation, followed by sharp distress in their dispersion. The Book of Judges illustrates the first, and the destruction of Jerusalem by Titus the last of these judgments.

There is a remarkable expression used in ver. 41, and again in ver. 43: "Accept of the punishment of their iniquity." It might be more literally rendered, "Accept their guilt," as though God's controversy with them was as to their owning and accepting their true position as guilty in his sight. We see them thus in Zech. xii. 10, accepting their guilt, especially as to having "with wicked hands crucified and slain" the Son of God. This will be the prelude to their blessing.

The last words of the chapter seem intended to close the book, the next chapter being afterwards added as supplemental. It sums up all the previous "statutes, judgments, and laws" which the Lord made between Him and the children of Israel in Mount Sinai "*by the hand of Moses.*" Is it not to this that St. Paul refers (Gal. iii. 19), when he uses the very phrase "in (or, by, R.V.) the hand of a mediator"? If so, the assertion here of there being two parties to the covenant "between Him and the children of Israel" suggested St. Paul's comment: a "mediator is not a mediator of one, but God is one," *i.e.*, the Abrahamic covenant was unconditional, a covenant of gift involving but one party—the giver. The law, on the other hand, is a covenant of works, and the failure of one party to the covenant is the failure of the whole. Thank God, believers in Jesus are "not under law, but under grace."

MONDAY, MAY 13.—Leviticus XXVII.

The redemption by money payment of persons, or things, which had been consecrated by vow to the Lord, forms the subject of this chapter. As to vows in general, see Deut. xxiii. 21.

"The vow of a person was perhaps most frequently made in cases of illness or danger. A man might dedicate himself, his wife, his child, or his bond-servant on condition of recovery or deliverance."—*Sp. Com.*

In viewing the valuation of a person according to age (3—7), one cannot but think of Him "whom they of the children of Israel did value" (Matt. xxvii. 9), and whose value, viewed only as a man according to his age, (3) would have been fifty shekels; but He says, "they weighed for my price thirty pieces of silver." Well might He add: "A goodly price that I was prised at of them" (Zech. xi. 13).

Things that belonged to the Lord were not to be dedicated to Him by vows, for they were his already (26). We should not as Christians dedicate by vow ourselves or our services to the Lord, for we are his already: "Ye are not your own, for ye are bought with a price, therefore, glorify God in your body."

The word rendered "devoted thing" (ver. 28) is mostly applied to persons doomed to death as the inhabitants of Canaan—God's judgment for their wickedness—or property devoted to destruction as under a ban or curse; such could not be redeemed. A practical application of this principle might, perhaps, lead Christians to destroy things that have been a snare to them rather than, as the saying is, sell them for charity." The Word of God records with approbation the destruction rather than the sale of books of the value of 50,000 pieces of silver, and adds: "So mightily grew the Word of God and prevailed" (Acts xix. 20).

THE BOOK OF NUMBERS.

THIS BOOK is so called, because it records the numberings of the people of Israel, of which the first was made at Sinai, in the beginning of the second year after their departure from Egypt, and the second, thirty-eight years afterwards, just before their entrance into Canaan (i.—vi. and xxvi.). The Book is therefore the divinely inspired history of the wanderings of the Israelites in the wilderness for the interval between these two episodes, a period of some thirty-eight years and ten months. It is the Book of the Wilderness, full of the story of journeyings, service, and all the vicissitudes of wilderness life. It is therefore a most valuable *vade mecum* for the Church in her journey through the wilderness world to the true home and rest of God (1 Cor. x. 1—11).

The divisions of the Book are as follow:—

(1) *The first numbering of the Israelites* (i.—iv.).

(2) *The right ordering of the camp and march* (v.—x.).

(3) *The journey from Sinai to the borders of Canaan* (x.—xiv.).

(4) *The outlines of the history between the turning back at the borders of Canaan, and their return to the same spot after thirty-seven years* (xv.—xix.).

(5) *The first victories over the people of Canaan* (xx.—xxxvi.).

TUESDAY, MAY 14.—Numbers I.

Thirteen months had elapsed since the Exodus. About one month had been occupied with the journey, and the rest of the period spent over the events recorded in the two previous books. Before starting on the march, their Divine Leader commissioned Moses and Aaron to take a census of the people. This census had already been incidentally mentioned (Exod. xxxviii. 26); but it is now described in detail, to show the relative strength of the tribes.

The figures are given in *fifties*; it is probable, therefore, that all less numbers are omitted. And the men of twenty years old and upwards were alone counted, who were able to go forth to war; whilst the Levites were excluded (47, 48). But notwithstanding these deductions, the total number amounted to 603,550 (46). Including, therefore, the Levites, the women and children, the whole population, according to the usual average, must have amounted to 2,400,000—a prodigious host, living always on the bounty of God, who dwelt in the midst of them as Father and King, sustaining and controlling them.

Every child of God should be able to go forth to war against the evil that assails the inner life, and the evil that is in the world (Eph. vi. 10—17, and 2 Tim. iv. 7). But before doing so we should be able to tell our pedigree (18). We must be able to appropriate the repeated *we know* of the first Epistle of John. The witness of the Spirit will ever accompany simple faith in Jesus Christ (Rom. viii. 15).

The Levites were not included, because in a very special manner they were God's, having taken the place of the firstborn of Israel. They were, therefore, typically, a dead and risen people, not available for the purposes of war, but of holy Tabernacle service.

WEDNESDAY, MAY 15.—Numbers II.

It was not enough for every man to be able to declare his pedigree; he must also know and pitch beside his standard. Hebrew writers say that the standards of the tribes were symbols borrowed from the prophetic blessing of Jacob, Judah's being a lion, Benjamin's a wolf, &c.; and that the ensigns or banners were distinguished by the same colours respectively as shone in the breastplate. We are not informed certainly on these points. It is enough that God was the promoter of order in the camp, and that every tribe, family, and individual knew exactly where to pitch around the central Tabernacle, where God dwelt as King. It must have been a fair spectacle, and we cannot wonder at Balaam's exclamation (Num. xxiv. 5, 6). The camp must have extended over an area of twelve square miles.

Judah, with two other tribes, Issachar and Zebulun, lay on the east of the Tabernacle, and took the lead in the march (3—9). Reuben, with Simeon and Gad, occupied the south, and followed (10—16). Then came the Levites, who encamped immediately before the Tabernacle, and who bore the most sacred possessions of the host (17). Ephraim, with Manasseh and Benjamin, occupied the south, and came next (18—24). Whilst Dan, with Asher and Naphtali, occupied the north, and brought up the rear (25—31).

What a fit emblem is all this of the unity of the Church of Christ in different positions, with varying emblems, but all part of the same great host circling around the invisible Lord and King. Let us not fret about our position therein, whether it be in the van or rear, but let us be only careful to be where God would have us be, doing every man his work (Mark xiii. 34).

THURSDAY, MAY 16.—Numbers III.

In this chapter the Levites are the theme. Aaron's family constituted the order of priesthood; the rest of the tribe performed the more laborious duties of ministering in and transporting the Tabernacle. The term *bring near* (6) is a sacrificial term, denoting the presentation of an offering to God (Lev. xvi. 9). The Levites were subordinate to the priests, who alone possessed the privilege of entering the holy place (9, 10).

The consecration of this tribe to the service of God was due to the special appointment of God. In memory of the last judgment on Egypt, from which the firstborn were redeemed through blood-shedding, the eldest son in every Jewish family was regarded as specially God's. But after the affair of the golden calf a change was made, and Levi was taken instead (12, 13). Is not this the position of every child of God? May not God rightfully employ about each of us the term *mine* (1 Cor. vi. 20); and may not we look up and say, "I am thine; save me"? We have been redeemed by the blood of the Lamb, that we might be God's, and minister to Him, caring for his own holy work in the world.

The Gershonites, as oldest, pitched westward of the Tabernacle, and had charge of all the hangings and curtains. The Kohathites, because Aaron belonged to that division of the tribe, pitched southward, and had charge of the sacred vessels. The Merarites pitched northward, and had charge of the boards and sockets, &c. It was enough for each to know that God had appointed their place and charge. Even the carrying of pins became honourable work when the bearer remembered that God had appointed it as his work.

All the firstborn who were over the numbers of Levi were redeemed by money (40). None of us would have had any right to live unless the blood of Jesus had redeemed us to God.

FRIDAY, MAY 17.—Numbers IV.

Thirty is the age of full maturity (3), hence it was the period of life at which John the Baptist and our Lord entered on their respective ministries.

The sacred vessels were hidden from the gaze of the people, whilst being carried on the march, by the rough covering of badgers' skins. Aaron and his sons covered them in the first instance, and then the Kohathites came to bear them. Badgers' skins were the universal covering, except in the case of the ark, which had a cloth wholly of blue over the coarser material, setting forth, doubtless, the heavenly character of the Lord Jesus. The table of shew bread had cloths of blue and scarlet, under the badger skins, whilst the golden candlestick and altar had only blue. The brazen altar was covered with "purple" instead of "blue" or "scarlet," because it prefigured the blood-shedding of the cross, which led to the royal enthronement of the Redeemer. There is a meaning in every word of God's appointments, hidden from the wise and prudent, but revealed to babes (Matt. xiii. 11). The greatest care was to be exercised in the performance of this work. Neglect might lead to death (17); and an inventory must be carefully kept (32). How careful should we be who bear the vessels of the Lord (Isa. lii. 11).

What a marvellous exchange all this was for Levi! Remember what old Jacob said of him (Gen. xlix.) But now, in consequence of one noble act (Exod. xxxii. 25—29), it seemed as if the whole destiny of the tribe were altered, and the curse was transformed into blessing (Deut. xxxiii. 8—11; Mal. ii. 4—6). Ah! how much depends on the response to the challenge, "Who is on the Lord's side?"

SATURDAY, MAY 18.—Numbers V.

Three topics occupy this chapter. (1) *The removal of the unclean from the camp.*—The reason is given in the announcement of God's indwelling (3). We may not judge each other's innermost thoughts, but directly there is anything manifestly evil in the life, we are called upon to exclude such a one from our fellowship. This is the clear teaching of 1 Cor. v. 12, 13. But should we not also put away all such evil things from our own hearts and lives? The exclusion of lepers has been acted on ever since.

(2) *The law of restitution* (5).—God looked not for confession to Himself only, but for confession to the injured party, and restitution with the addi-

tion of the fifth part. This law holds also for us (Matt. v. 24). We should carefully cultivate a tender conscience, exercising ourselves thereto (Acts xxiv. 16). There is a species of introspection, which is very harmful, but there is a self-judgment, a mercilessness to self, a habit of confession and restitution, which we do well to practise.

(3) *The trial of jealousy* (11).—This law strongly discouraged conjugal infidelity on the part of the wife, and protected her from hasty and groundless suspicion on the part of the husband. Holy water was water from the laver. Dust was an emblem of vileness and misery and contrition (Ps. xxii. 15). The fragile earthen vessel was afterwards destroyed. The whole of this awful ceremony, her position, her uncovered head, the bitter potion, the adjuration of the priest (19), all was calculated to make a deep impression. This, too, bears on us. God loves us unutterably, and is jealous of our love. If there has been any unfaithfulness on our part it must be thoroughly judged, we must be true in the inward parts to the great and faithful lover of souls (Ps. cxxxix. 1).

International S.S. Lessons.

Sunday Afternoon, May 19.

THE LORD'S SUPPER: MARK xiv. 12—26.
GOLDEN TEXT: LUKE xxii. 19.

IN this lesson the commemorative and the typical aspects of the Passover Feast are beautifully blended. The event of which it was the memorial can never lose its interest; but that which it foreshadowed is of infinitely greater importance. And the Old Testament Feast here shades off into that of the New Testament in celebration of that death by which our sins are put away. With what feelings must our Lord have eaten of the roasted Passover Lamb on that last night of his life! Before the next day shall close his blood will have been shed for the life of the world (John vi. 54).

We have no record of what Jesus did after his discourse on the Mount of Olives. He is supposed to have spent from Tuesday night to Thursday morning in retirement at Bethany. This lesson takes up the narrative again on Thursday—"*The first day of unleavened bread, when they killed the Passover*" (12). From Lev. xxiii. 5, 6, we learn that "the Lord's Passover" was on the fourteenth day of Nisan in the evening; and the seven days' Feast began on the fifteenth. On Thursday the fourteenth, therefore, the lamb was killed, and the Feast prepared; but at night when they were at the Feast the fifteenth had already commenced.

The Passover feast (12—17).—The "two disciples" (12) sent into the city were Peter and John (Luke xxii. 8). They had a strange commission, and one that required on their part the spirit of unquestioning obedience. But they "*went forth, and found as He had said*" (16). However strange his commands, it is always our highest wisdom to obey promptly. "The goodman of the house" (14) is not named, but was probably a disciple of Jesus, though not publicly declared. The demand, "Where is the guest chamber?" (14), appears stranger to us than to the man whose ideas of hospitality, especially during Passover week, would prepare him for it. But whether "*the large upper room furnished and prepared*" (15) was the result of a previous arrangement, or was known to the Saviour by his superhuman foresight, cannot be determined. "*They made ready*" (16).—They needed a lamb, which must be slain in the Temple (Deut. xvi. 5, 6), then roasted. And with this they needed unleavened bread, herbs, and wine.

The betrayal announced (18—21).—"*They sat and did eat*" (18).—Ellicott thus pictures the scene:—"Think of our Lord as reclining, not sitting, in the centre of the middle table, John next to Him, and leaning on his bosom (John xiii. 23), Peter probably on the other side, and the others sitting in an order corresponding, more or less closely, with the threefold division of the twelve into groups of four." The events at the supper were: the dispute of the disciples, perhaps about the places they were to occupy at the table (Luke xxii. 24); the foot-washing by which our Lord rebuked their strife (John xiii. 1—11). Then the meal went on "in silence, while the countenance of the Master betrayed the deep emotion which troubled his spirit" (John xiii. 21) before He announced the betrayal. "*One of you*" (18).—By not naming Judas He gave him an opportunity of repenting, while at the same time He roused the rest to a searching examination of themselves. The guilt of betraying Christ for thirty pieces of silver appears very awful; but it does not stand so much alone as to render the warning valueless to others. The disciples used it wisely: "Is it I?" (19). Each one suspected himself. It indicates how skilfully the traitor had acted his part, that none seemed to suspect him. The spirit that in self-distrust asks the question, "Is it I?" is the best safeguard against committing the sin. Judas only asked the question *after* all the others (Matt. xxvi. 25), and evidently not in the same spirit of sincerity. (In contrast with this spirit of conscious weakness, note the self-*confidence* expressed in ver. 27—31, and the sad result in ver. 50). "*One that dippeth*," &c. (20).—Compare John xiii. 22—36. Even in declaring who the traitor was our Lord observed a measure of secrecy. And in the solemn words of ver. 21 He seemed to be warning Judas still further of his awful doom. What a combination of majesty, of pity, and of sorrow the words contain! Even the act of Judas could only do to the Saviour what was "written of Him" (Acts i. 16, ii. 23), and without naming Judas the words expressed the severest condemnation of his guilt and the certainty of his awful doom. The same guilt and the same doom apply in measure to every man who prefers the gains of this world to the person of Christ.

The Lord's Supper (22—26).—How significantly this is connected with the betrayal. See Matt xvi., Luke xxii., and 1 Cor. xi. 23: "the same night in which He was betrayed," as though that were the prominent event He would keep in our mind, probably because the right observance of that ordinance is an excellent safeguard against the spirit of the traitor. To remember the death of Christ—its painfulness, its purpose, and the blessings we receive through it—is a means of grace to us.

The bread (22) and the wine (24) represent the body and the blood of Jesus Christ. It is not the beauty of his earthly life, nor the power of his life now in heaven, but the death of Christ which this supper sets forth. The bread *broken* points to the painfulness of the death (Isa. liii. 5); the words "for you" (1 Cor. xi. 24) declare the substitutionary character of his death; "remission of sins" (Matt. xxvi. 28) indicates the blessing his death brings to us; eating and drinking set forth our appropriation of his death as that upon which alone we rely for salvation; "this do in remembrance of Me" (1 Cor. xi. 24, 25) is the command to observe the ordinance, and expresses the purpose which the ordinance is intended to serve. It is essentially a memorial service. To use it as though it were a *means* of obtaining eternal life is a sad mistake.

But it is anticipatory as well (25). See also 1 Cor. xi. 26: "till He come." It connects the first with the second Advent. To observe it aright requires not only memory to recall the past with grateful praise, but hope that joyfully anticipates the future.

THE NEW CHURCH AT NORTHFIELD, Mass., erected largely through Mr. Moody's influence and just finished, is soon to be dedicated, and is to have for its pastor a Rev. Dr. Cook, of Chelsea, Mass. It has a seating capacity of about 1200, and is said to have cost 28,000 dollars.

MR. SPURGEON'S ECCLESIASTICAL POSITION.—Friends will have noticed the anxiety of the public press to put us into some ecclesiastical position which they can understand. To be the pastor of a church of Christ is enough for us; but it seems to them that we must join some one of the great religious communities; one day it is the Presbyterian, and the next the Episcopalian. Meanwhile, nothing has been said or done by us indicating any alteration in the position we have always held as to doctrine and church government. *When* we make a change, our friends will not need to learn it from the secular press: that *when* will not, probably, occur in this century, nor in the next. It does not yet dawn upon some minds that to quit a society like the Baptist Union involves no change in our position or sentiments. Baptist ministers are pastors of separate churches, which may associate with other churches, or cease to associate with them, as they judge best; but the minister and the church are not dependent upon the associations they may choose or decline. We are in fellowship with all the churches of our Lord Jesus which hold the truth, but have never entertained the thought of changing this way or that. Certainly we never dreamed of entering the Church of England.—*Sword and Trowel.*

"THE SECRET OF REST."

MATT. xi. 28, 29.

"REST! Give me rest, dear Master. From my way
Remove those things that try me day by day,
Those small annoyances, each heavy care
That sometimes seems too much for me to bear
With Christlike patience and humility.
O Master, give me fuller liberty!
Thou knowst I'd gladly live apart with Thee
But there are earthly ties that fetter me.
There are so many things to think about,
Small things, and yet, if they should be left out,
Someone must suffer. Only little things,
Poor service, which but little glory brings
To thy dear name. And I am wearied sore
Each day I only get perplexed the more.
Oh, give me rest, dear Master; set me free
To spend my life in greater work for Thee."

. . . . .

And Jesus heard my cry, and gave me rest;
Not as I prayed—I knew not what was best.
Not by removing from my lot all care,
Not by allowing me in grief no share,
Not by withholding all that grieved or vexed me,
Not by explaining all that had perplexed me,
Not by permitting me to take my ease,
And only do such things as I should please.
No; a rebellious child I was. He knew
That greater work for Him I *could* not do,
While in the "little things" I failed and fell.
O Jesus, Master, Thou hast loved me well,
In that Thou answeredst not my foolish prayer.
Thou knewst I could not rest me *anywhere*
While selfish ease I sought. And far from rest
I still had been, unsatisfied, unblest,
Hadst Thou but granted my unwise desire.
Instead, Thou showdst me a life far higher,
Where I might sweetly rest, and yet fulfil
That daily work which was for me thy will.
It was not service grand Thou gavest me,
Such as but few are given to do for Thee;
But, in the common things of daily life,
I proved how sweetly Thou couldst calm all strife,
And put an end to all the discontent
Which once my weary heart so sorely rent.
Thou gavest rest just in those very things
Which once my spirit chafed. And now it sings
A quiet song of joyful praise to Thee,
And does no longer wish to be set free [given,
From those dear bonds which thy blest hand has
Since now it sees in them but steps to heaven.

E. J. H.

COUNTRY AIR FOR POOR CHILDREN.—SIR,—I earnestly ask help towards a fund I am striving to collect for sending delicate children of the very poorest class for three weeks into the country, where they will enjoy the benefit of fresh air and good food. Parents who have no difficulty in sending their ailing little ones for change of air, can hardly imagine what it is to have eight children in a small two-roomed house in a stifling street, with two or three struggling into convalescence after measles, and no possibility of sending them away for a while. I promise that any help I may receive will be well appropriated for their benefit.

Faithfully yours, ROSE BENN.
38, *St. Peter's-road, Mile-end, London, E.*

OXFORD SUMMER MEETING FOR STUDENTS.—The University delegates have arranged a second meeting of University Extension and other students. The objects are to stimulate and direct systematic home-study by means of short courses of lectures; to supplement University Extension teaching by a brief period of residence and study in Oxford; and to afford opportunities for conference between teachers and others interested in education. The meeting will be divided into two parts; the first to begin on July 30, and last ten days, while the second will be devoted to three weeks' quiet study, commencing on August 10. The programme includes arrangements for the pleasures as well as the profit of students, who have already in considerable numbers secured tickets. For the sum of £1 10s. all the lectures may be attended. Intending students should lose no time in securing tickets. Circulars giving details as to terms may be had from Mr. W. A. S. Hewins, "Summer Meeting" Office, 35, Corn Market-street, Oxford. A special list of hotels and lodging-houses is to be published, giving the terms on which students may secure accommodation.

WELLINGTON ROAD HALL,

STOKE NEWINGTON, LONDON, N.

THIRD ANNUAL CONVENTION

FOR THE PROMOTION OF

SCRIPTURAL HOLINESS

WILL (D.V.) BE HELD IN THE ABOVE HALL,

JUNE 3 TO 9 INCLUSIVE,

The Rev. F. D. SANFORD, of Boston, U.S.A., will Preside over the Convention.

The following friends will (D.V.) be present, and participate in the Services—

The Rev. W. DARLOW SARJEANT.
The Rev. C. G. MOORE.
The Rev. C. MUSGRAVE BROWN.
The Rev. JOHN JAMESON.
The Rev. R. TURNER SOLE.
The Rev. F. T. SNOW.
The Rev. H. E. SAMPSON.
Mr. READER HARRIS.
Mr. E. FOX BUTLIN.
Dr. EUGENE CRONIN.
Mr. FREDERICK PITTS.
Mr. H. W. FRY.
Mr. THOMAS PAYNE.
Miss ISABELLA LEONARD (American Evangelist).

All who earnestly desire the extension of the Kingdom of the Lord Jesus Christ are cordially invited to attend, and also to interest others. We bespeak the prayers of God's people that it may please Him to grant a blessed outpouring of His precious Spirit at the time.

F. MONTAGUE MILLER.

It is proposed to devote one afternoon and evening to the subject of Christian Missions Abroad.

Friends from a distance desiring information either regarding apartments, or any particulars respecting the Convention, are requested to address the Secretary, Mr. J. NASH REES, 24, Alkham Road, Stoke Newington, London, N.

BRITISH SOCIETY FOR THE

Propagation of the Gospel among the Jews.

THE FORTY-SIXTH ANNUAL MEETING

Will (D.V.) be held on TUESDAY EVENING, MAY 14, 1889,

In BLOOMSBURY HALL, HART ST.

(Near St. George's Church, Bloomsbury).

The Chair will be taken by

GEORGE H. DEAN, Esq., J.P., at Half-past Six exactly.

The Meeting will be addressed by the CHAIRMAN; Rev. J. H. SCOTT, M.A. (Bishop Billing's Successor); Rev. J. JACKSON WRAY, of Whitefield's Tabernacle; Rev. T. EYNON DAVIES, of Finsbury Park Congregational Church; and Rev. H. G. ROSEDALE, of Christ Church, Spitalfields; and others.

SPECIAL SERMONS

Will be preached on THURSDAY EVENING, MAY 16, at 7 p.m., in the METROPOLITAN TABERNACLE (Rev. C. H. Spurgeon's), by the Rev. J. JACKSON WRAY, of Whitefield's Tabernacle, Tottenham Court-road; and on THURSDAY EVENING, MAY 30, at 7.30 p.m., in NEW COURT CHAPEL, Tollington Park, N., by the Rev. THOMAS EVANS, of Victoria Park Congregational Church.

Tickets may be obtained on application to REV. J. DUNLOP, Secretary, 96, *Great Russell-street, Bloomsbury, London.*

RAILWAY MEN AT EXETER HALL.

ANNUAL MEETING

OF THE

RAILWAY MISSION

WILL BE HELD AT

EXETER HALL, STRAND, LONDON,

On THURSDAY, MAY 16, 1889, at 7.30 p.m

CHAIRMAN—The Right Hon. the EARL OF ABERDEEN.

SPEAKERS—Rev. E. A. STUART, M.A., Rev. JOHN McNEILL, RAILWAY DIRECTORS, OFFICIALS, and RAILWAY MEN from different parts of the United Kingdom.

Conference for Delegates, Workers, and Friends will be held in the City Y.M.C.A. Lecture Hall, 186, Aldersgate-street, E.C., on May 15th, 3 o'clock; May 16th, 10.30 a.m., and 2.30 p.m.; Mission Hall, Goodwin-street, Finsbury Park, Wednesday, May 15, 6.30 p.m. Tickets (free) may be had at the Office, 18, New Bridge-street London, E.C.

THE OBJECTS OF THE RAILWAY MISSION ARE—

1. Evangelistic and Temperance Work; 2. Circulation of Pure Literature; 3. Care of the Injured.

SEAMEN & BOATMEN'S FRIEND SOCIETY.

ESTABLISHED 1848.

THE ANNUAL MEETING will be held in the PARLOUR, EXETER HALL, Strand, on Tuesday, May 14, at 3 p.m. Chairman, W. STRANG, Esq

---

MUSIC HALLS.

By the Local Government Act the licensing of these demoralizing places of amusement passed into the hands of the County Councils.

Prompt, earnest, and united action from without is earnestly needed to support those Members of the London County Council who are exerting themselves to restrict and suppress the gross evils of these abominable places.

ON FRIDAY EVENING, the 17th instant, a Special Meeting, to which you are earnestly invited, will be held at 200, EUSTON ROAD, N.W., at 7 o'clock, to adopt a means of concerted action, on the lines as follow:—

1st. That licensed victuallers and vendors of strong drink ought not to be entrusted with music licenses.

2nd. That Working Men's, and other Clubs, where strong drinks are consumed, should be compelled to be licensed, as licensed victuallers, &c., are now.

Mr. A. MORDAUNT SMITH has kindly consented to act as Hon. Secretary to this movement. The attendance and personal co-operation of earnest Christians who desire to protect the young is solicited.

EDWARD W. THOMAS, *Convenor.*

£500

Is URGENTLY NEEDED to Sustain and Increase the good work of the

PARIS CITY MISSION

SEVEN Missionaries to the French, and **ONE** to the English, now evangelize in that City.

A SECOND to the numerous English Poor is pressingly required.

Pasteurs who can only raise half support earnestly ask for aid.

An effective door is opened for the Gospel, as, during this **EXHIBITION** year, the whole staff will be engaged in efforts to bless

PARIS AND FRANCE

with Gospel knowledge.

Information given, and contributions thankfully received, by the Chairman, G. H. BENSON, Esq., 50, Leadenhall-street, E.C.; or the Hon. Secretary, J. M. WEYLLAND, 31, Carlton-hill, St. John's-wood, N.W. Bankers, BARCLAY, BEVAN & Co., 54, Lombard-street, E.C.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.

THE **43rd ANNUAL MEETING** will be held in EXETER (LOWER) HALL, on Tuesday, May 14, at 7 p.m.

GEORGE WILLIAMS, Esq., will preside.

Rev. H. W. WEBB PEPLOE, M.A., Rev. JOHN McNEILL, and other friends will speak.

A large number of British and Foreign Seamen will be present. Admission free.

SERMONS at Seamen's Chapel, London Docks, E., on Sunday, May 12, at 11 a.m. and 6.30, by Rev. S. M. BUTLER, and Rev. DAWSON BURNS, D.D., and at East London Tabernacle on Thursday, May 16, at 7.30, by Rev. ARCHIBALD G. BROWN.

SAILORS' MISSIONARY MEETING at Seamen's Chapel on Tuesday, May 21, at 7 p.m. WILLIAM GREEN, Esq., will preside.

Great spiritual blessing has attended this Society's past year's work, but the funds needed for its support have fallen short by over £300. Donations may be sent to the Secretary, Rev. G. J. Hill, 255, Burdett-road, Limehouse, E.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **CONTRIBUTIONS ARE URGENTLY REQUIRED TO DEFRAY THE CURRENT EXPENSES.** Ample provision made for private cases on payments regulated by the Board of Management.

Bankers, Messrs. HOARE, 37, Fleet-street, E.C.
H. GERARD HOARE, Esq., Treasurer.
JAMES DOWNING, Secretary.
Offices, 36, King William-street, E.C.

CONTINENTAL & FOREIGN NOTES.

A SUNDAY-SCHOOL UNION has been established in the Bombay Presidency.

DR. CLOUGH, the Baptist missionary at Ongole is reported to have baptized *over one thousand* adults since the new year began.

THE SLAVE TRADE.—Cardinal Lavigerie has convened an International Congress against the slave trade at Lucerne, to sit from August 3 to 10.

A DETERMINED ATTEMPT has been made by some immoral men in Barbados to reintroduce the repealed State-licensing of vice there.

PREACHING IN PARIS.—The Continental Committee of the Presbyterian Church is arranging to share in the conduct of Presbyterian services in Paris during the Exhibition.

ONE OF THE GREATEST HINDRANCES to the Gospel in Ceylon is said to be "the coquetting with Buddhism which has become fashionable among Europeans." Buddha's birthday is now a Government holiday in the island.

COLONEL PASCHKOFF has made an extended tour of Belgium and the North of France. With fellow workers he preached the Gospel in many places, while many tracts were distributed, and copies of the Holy Scriptures sold from the Bible-carriage.

EAST AFRICA.—Mr. Hooper, the missionary, has reached Zanzibar. The report of the death of Mr. Stokes is untrue. He was in a most critical situation, but he passed through the country safely, and is now on the Victoria Nyanza, arranging for communication by water with Uganda.

THE SABBATH IN FRANCE.—The Minister of the Interior of the French Republic has authorised an International Congress on the Sabbath question, to take place in September next in the Paris Exhibition buildings. The subject is to be treated only from social and health points of view, but the religious bearings will by no means be forgotten.

DR. CHURCHER is in urgent need of further help for the good work in which the Lord has planted him at Tangier. God has given to the Doctor and his fellow-workers a great vantage-ground in their struggle with the Mohammedanism of Morocco. It is important that there should be no halting in their endeavours to carry forward this good work.—*Medical Missions.*

GERMANY.—The jubilee of the introduction of Sunday-schools was recently celebrated. When Mr. Woodruff presented the novelty to the attention of the German Christians twenty-five years ago, he was vigorously opposed. To-day 45,000 children in Berlin alone attend Sunday-school, while in the empire at large hundreds of thousands enjoy the blessings of the institution.

JAPAN.—Miss C. T. Alexander, an American Presbyterian missionary in Japan, testifies not only to the multiplying of the churches in that country, but also to their growth in spirituality. The great need at present is for ladies to go out into the country as evangelists; and a Christian literature is wanted for women and children. Miss Alexander believes that Japan, which is already talking of sending missionaries to Corea, will be the progressive power in the East for many years.

WE HAVE SELDOM HEARD, says *The Indian Witness*, of a more striking illustration of the power of vital Christianity than is found in the news which reaches us of a great revival among the Boers of South Africa. It is not merely that a religious revival has taken place among them; the miracle reported is that the Boers have learned how to love the Zulus, and that the two races worship together and work in harmony. It is truly a miracle not only to make a Boer regard a Zulu or a Kafir as a man, but to love him as such, and join him in serving the common Father of all.

RELIGION IN SWITZERLAND.—The Federal census of December 1 last, recently made up, shows the religious profession of the population to be:—Protestants, 1,750,000; Roman Catholics, 1,200,000; Jews, 8300; of other or no forms of faith, 10,700. On the whole the Protestants increase in number more rapidly than the Romanists. The gradual depopulation of the country villages to the numerical advantage of the large towns is, however, a disquieting element in the situation, for it is in the large centres that the Romish Church mainly gathers strength.

REV. DR. E. G. THURBER, late of Syracuse, N.Y., is at work in his new field, and the opening of his ministry among Americans in Paris is most encouraging. The congregations have steadily increased, the Sunday-school is growing, and the various branches of church work are well sustained. Dr. Thurber has a large Bible-class of young men, and is laying out much work in other lines. He is deeply interested in the McAll Missions. The large number of Americans who will visit Paris during the Exposition will find the chapel in Rue de Berri an attractive and homelike place.—*New York Evangelist.*

PALESTINE.—A square tower, 210 ft. high, has just been erected upon the Mount of Olives, for the Greek Church. From the dome, which is reached by three flights of steps, an excellent view of the Mediterranean is afforded. Bells have been hung, and images of the saints fixed, but the great strategic value of the position is as remarkable as the ornamental effect of the structure. A missionary, who sends these facts to a Continental paper, says: "The spot which our Lord made holy by retiring thereto for reflection, is thus defiled by idolatrous practices. From this spot He ascended, and here his feet will stand when He returns. Then, when, in accordance with the word of prophecy, the mountain divides into two parts, this tower will, in all probability, sink in ruins into the valley below" (Zech. xiv. 4).

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Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—May 14, 6 p.m., foreign missionary meeting. Lord Kinnaird in the chair. Address by Captain Hore, of Lake Tanganyika, on "Work in Central Africa."

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., May 12, 3 and 7 p.m., Mr. Barry Wake. Meetings for prayer, Sun., 7.45 a.m.; Wed., 7.30 p.m.; Fri., 7.30 p.m.; Sat., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. A. C. P. Coote; 7.30 p.m., public, Dr. Harry Grattan Guinness. Mon., Tues., Wed., and Fri., 8 p.m., young men's meetings. Bible-reading, by Colonel Puget, Sat., 8 p.m. Prayer-meeting, 1 to 2 (Sat. ex.). Thurs., 8 p.m., French Bible-class.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C. — Sun., May 12, 3.30 p.m., address by Mr. J. H. Putterill; subject—"David." Thurs., May 16, 6 a.m., annual breakfast, Mr. George Williams in the chair; 8.30 p.m., address, by Mr. T. Shuldham Henry; subject—"Fruit Bearing."

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Fri. 8.45 p.m., lecture on Astronomy, by Hon. H. Tollemache.

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free.

CONFERENCE HALL, Mildmay-park, N. — Sun., May 12, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Charles Inglis.

ST. GEORGE'S HALL, Langham-place, W.—Mr. T. Shuldham Henry, Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row.

HOME OF INDUSTRY, 29, Bethnal Green-road, E. — Monthly meeting for Christian workers, Wed., May 15. Tea at 6; meeting at 7. Dr. McKilliam will give an address on "The Second Coming of our Lord." Farewell to Miss Macpherson and the party of young emigrants sailing for Canada next morning.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., 3 p.m., and 7 p.m., Mon. and Thurs., 8 p.m., and Sat., 7.30 p.m., Messrs. Fullerton and Smith.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. G. F. Cook.

DEEPENING OF SPIRITUAL LIFE. — Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m.

AGRICULTURAL HALL, Islington, N. — Evangelistic address, every Sun., 3 and 6.30 p.m.

CONFERENCE HALL, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. Dr. E. W. Bullinger.

METROPOLITAN TABERNACLE, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

PRESBYTERIAN CHURCH, Regent-square, W.C. — Rev. John McNeill, Sun., at 11 and 7; Wed., 7.30 p.m. Young people specially invited.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer conducts a service for workers and others, every Thurs., 11.30 a.m. Sun., 11 a.m. and 7 p.m. Gallery seats free.

MORLEY HALLS, 316, Regent-street, W.—Bible-reading, by Rev. F. B. Meyer, Fri., May 10, at 11.30.; Rev. E. R. Young, missionary to North American Indians, 8.30 p.m. Wed., May 15, 9 p.m., Rev. J. Wilkinson, Mildmay Mission to Jews. Open to all.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., May 17, social gathering for Bible-reading; subject—"Redemption and its Final Results."

DR. THAIN DAVIDSON'S monthly sermon to young men, Sun., May 12, 6.30 p.m., Islington Presbyterian Church, Colebrooke-row, N.

PARIS EXHIBITION.—Salle Evangélique, 31, Avenue Rapp (Champ de Mars):—French meetings daily, Sun. included, at 5 and 8. English Church service, Sun., at 10.30. English evangelistic meeting, Sun., at 3.30. International prayer-meeting, daily, at 4. Bible and Tract Depôt open 9 a.m. Salle Evangélique, 2, Place de Trocadéro:—French meeting, daily, Sun. included, at 5. Bible and Tract Depôt open 9 a.m.

SALVATION ARMY.—City Temple, Holborn-viaduct, Mon., May 20, 11 a.m., 2.30 and 6.30 p.m.; subject—"Personal Religion in Relation to Personal Service for Christ." Bible-readings, with accounts of Salvation Army work, Portman Rooms, Baker-street, W., Weds., 2 p.m. May 15, Major Cox (Rescue Work).

TOWN HALL, Walthamstow.—Addresses to Christians, by Mr. William Dudgeon, Thurs., May 2, 9, 16, and 23, 7.30 p.m.

VICTORIA HALL, Walthamstow.—Mr. Ransome Wallis, Suns. in May, 6.30 p.m.

CLAPTON HALL, Upper Clapton, N.—Mr. T. H. Morris, shortly leaving for Central Africa, Sun., 6.30 p.m. Fri., 7.30 p.m., Mr. J. G. McVicker.

NEWPORT AND ISLE OF WIGHT CONFERENCE, Legh Richmond Hall, Newport, May 14–16.—Particulars from Rev. H. G. Thwaites, St. John's Vicarage, Newport.

CONFERENCES IN SCOTLAND.—Clackmannan and Kinross Union, Tillicoultry, May 18. Lanarkshire Christian Union, Lesmahagow, May 25.

NOTTINGHAM.—Convention for the deepening of spiritual life, Mechanics' Hall, May 20—23.—Hon. Sec., Rev. C. Lea Wilson, Radford Vicarage, Nottingham, of whom particulars may be obtained.

DUBLIN MEETINGS OF BELIEVERS, Merrion Hall, Lower Merrion-street, Dublin, June 3—7.

WELLINGTON-ROAD HALL, Stoke Newington, N.—Convention for the Promotion of Scriptural Holiness, June 3—9.—Secretary, Mr. J. Nash Rees, 24, Alkham-road, Stamford Hill, N.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, MAY 6, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Saturday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
China Inland Mission—M.S. 1s; C.A. £2; F.M.G. £1; C.J.H.B. £1; *Famine Fund*—Girls' S.S., Southall, 2s 6d; Help, 2s 6d; E.W. 1s; E. & L.H. 6s; M.W. 5s 1d; A.H. 5s; J.A.L. £2 10s; T.A.A. 10s; Rev. C.J.F. £3; Not Disheartened, 8s; Matt. x. 8, 5s; T.B. 3s; W.R. £1; E.M. £5; J.W.G. £1	18	19	1
Balolo Mission, Africa—C.A.	2	0	0
Blind Chinese Scripture Readers—E.M.	5	0	0
English Girls, Paris Exhibition—W R...	1	0	0
Miss de Broen's Work, Paris—W.R.	1	0	0
British & Foreign Bible Society—E.C....	1	0	0
Movement against our Opium Trade—J.C. 2s 6d; A.N.Y. 5s; C.W. £1; Mrs. M.S. 5s; Three Collections, £6 10s 9d	8	3	3
Watercress & Flower Sellers' Mission—M.B.H.C.	0	3	0
London Soc. Prom. Christianity among Jews—F.	5	0	0
Army Scripture Readers' Society—F.	4	0	0
Miss Weston's Work, Royal Navy—F. £4; F.M.G. £1; W.R. £1	6	0	0
Christian Colportage Association—F.	1	0	0
Dr. Barnardo's Homes—F. £3; Philanthropy, Jersey, 10s; F.M.G. £1; C.J.H.B. £1; M.R. 5s; R.I.T. 5s; G.L. 5s; W.R. £1; E.M. £10	17	5	0
Friendless & Fallen—F.	3	0	0
Mildmay Mission to Jews—J.R. £1; F.M.G. £1 P.W. £40; *Hebrew Testaments*—C.A. £2 ...	44	0	0
Bridge of Hope (Miss Steer)—E.T...	0	5	0
Church Pastoral Aid Society—F.M.G...	0	10	0
Mrs. Hilton's Crèche, &c.—F.M.G...	0	10	0
Open-Air Mission—T.Y.	0	10	0
Relief Poor, St. James's, Hatcham—M.S.B... ...	1	0	0
French in London (Rev. de la Harpe)—M.S.B. ...	1	0	0
Royal Hospital for Incurables—M.S.	1	1	0
Mission to Deep Sea Fishermen—C.J.H.B.	1	0	0
Dock Labourers' Mission—Two Young Ladies...	0	10	0
Mr. Fegan's Boys' Home—G.L.	0	2	6
George-yard Mission—P.W.	10	0	0
Boycotted Protestants, Youghal—Miss L. £2 2s; S.B. 9s 6d; J.W.P. 2s; Miss X. 1s; Visitor, 6d	2	15	0
Gratuitous Circulation THE CHRISTIAN—C.B.M.	0	2	6
	£136	16	4

[ADVERTISEMENTS.]

Dr. Barnardo's Homes—Isa. xxiii. 18, £11 19s 6d.

London Samaritan Society (Convalescent Homes)—Mrs. P. £2; Misses H. £1 1s; Miss N.T. 5s.

CHEFOO.—Dr. A. W. Douthwaite reports in *China's Millions* that at the hospital dispensary in Chefoo 5539 out-patients have been relieved, 217 surgical operations performed, and ninety-six in-patients treated and brought under spiritual influences. Not a few of them are believed to have accepted Christ as their Saviour. All this has been done at the small cost of £143, showing that medical missions can be conducted with great economy.

The Folkestone Tramps.—The good work begun among the tramps last year by Gipsy Smith still continues. There have been cases of blessing and rescue in the lodging-houses. But a separate hall is sadly needed in which to hold the meetings, where the people could be much more effectively dealt with than in the lodging-houses which are in connection with public-houses. Such a hall, belonging to the S.E.R. Company, is now available if £50 per annum could be guaranteed. Contributions may be sent to Mr. GAWIN KIRKHAM, 14, Duke-street, Adelphi, London, W.C.

"Dr. BARNARDO'S HOMES for ORPHAN and DESTITUTE CHILDREN."

THE 23RD ANNUAL MEETING

OF THESE INSTITUTIONS WILL (D.V.) BE HELD IN

EXETER HALL, on WEDNESDAY EVENING, MAY 22.

The Right Honourable the LORD POLWARTH

WILL TAKE THE CHAIR AT SIX O'CLOCK,

Supported by THE LORD KINNAIRD; THE REV. CANON BASIL WILBERFORCE, M.A.; WILLIAM FOWLER, ESQ.; THE HON. T. H. W. PELHAM; THE REV. JOHN MCNEILL; THE HON. AND REV. W. T. RICE, M.A.; THE REV. D. B. HANKIN, M.A.; SAMUEL PLIMSOLL, ESQ.; THE REV. J. THAIN DAVIDSON, D.D.; GENERAL MACLAGAN; SAMUEL GURNEY SHEPPARD, ESQ.; REV. WILLIAM TYLER, D.D.; COLONEL DRU DRURY; JAMES RANKIN, ESQ., M.P.; WILLIAM BAKER, ESQ., M.A., LL.B.; JOHN E. GORDON, ESQ.; HOWARD WILLIAMS, ESQ., and many others.

Among the many attractions, in addition to earnest and eloquent words from the above **WELL-KNOWN PUBLIC MEN**, will be:—

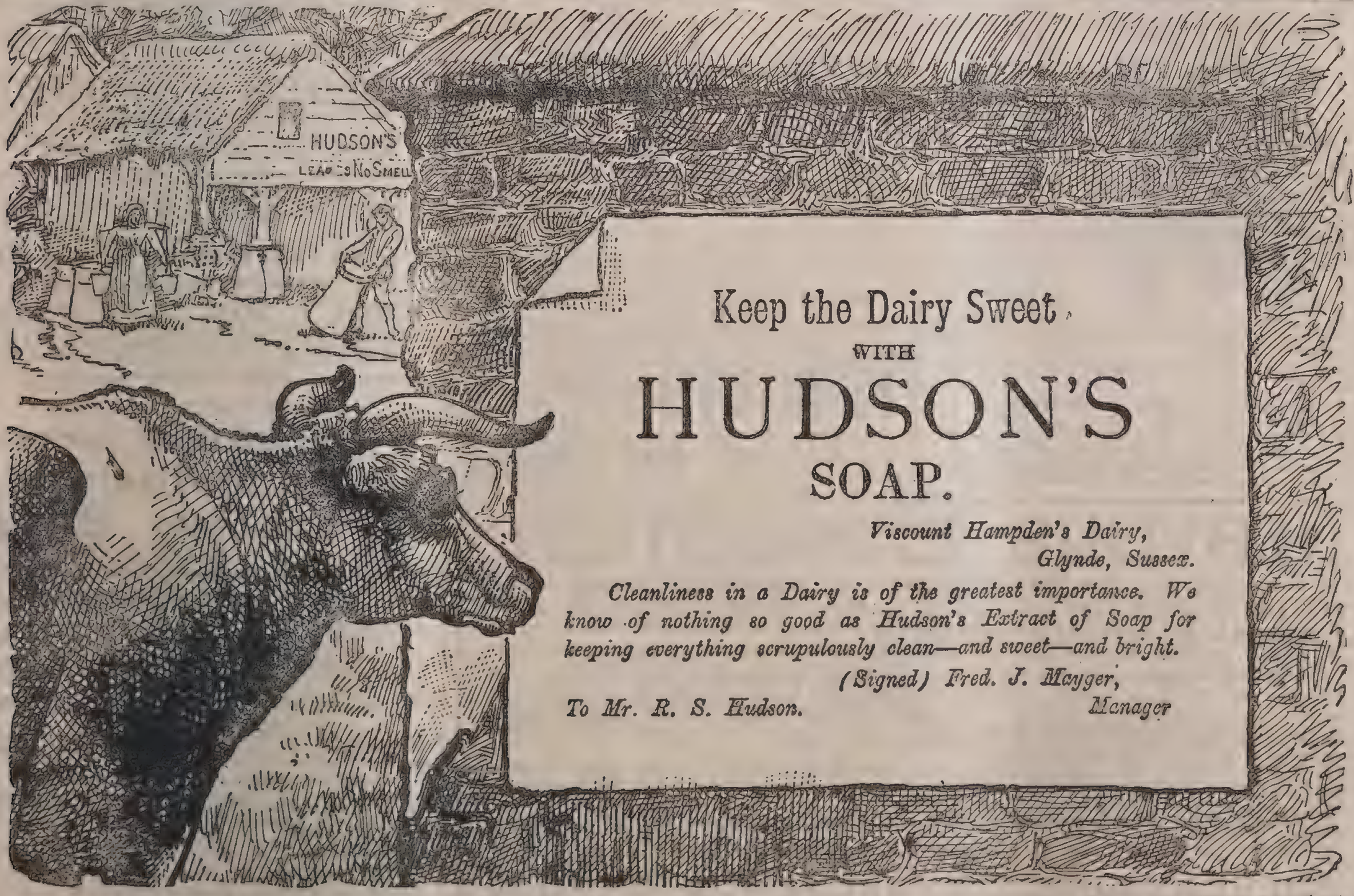
1. The Singing of a **CHOIR OF 800 TRAINED CHILDREN**, under the Leadership of Mr. JOSEPH PROUDMAN.
2. **MUSICAL DRILL** by a company of the children, under the leadership of Mr. Eugene Sully.
3. The Exhibition of a Party of **200 YOUNG EMIGRANTS**, who will (D.V.) leave the Homes shortly afterwards for Canada.
4. Performances by **LITTLE HANDBELL RINGERS**, on their silver-toned Bells.
5. A special array of **SIXTY LADS** in their Accoutrements for the Manitoba Farm.
6. **DISTRIBUTION OF PRIZES** to Old Boys and Old Girls for honourable service since leaving the Institutions.
7. The March of **YOUNG PIPERS IN FULL HIGHLAND COSTUME**, through the Hall.
8. **INSTRUMENTAL MUSIC** by a few selected Boys now in the Home.

It is earnestly hoped that the Tickets, which are now ready for sale, will be ordered as soon as possible, so as to afford an early assurance that the house will be well filled on the night of the meeting.

Reserved Seat Tickets, 10s. 6d.; Ladies' Gallery, 5s.; Area, 2s. 6d.; Seats under and in West Gallery, 1s. each.

Will friends who intend to be present please note that all applications *prepaid*, for any of these series of tickets should be made to

18 to 26, STEPNEY CAUSEWAY, LONDON, E. JOHN ODLING, *Secretary*.



Keep the Dairy Sweet
WITH
HUDSON'S
SOAP.

Viscount Hampden's Dairy,
Glynde, Sussex.

Cleanliness in a Dairy is of the greatest importance. We know of nothing so good as Hudson's Extract of Soap for keeping everything scrupulously clean—and sweet—and bright.

(Signed) Fred. J. Mayger,
Manager

To Mr. R. S. Hudson.

HUDSON'S SOAP is a pure Dry Soap in fine Powder, in 1lb., ½lb. & ¼lb. *packets, softens all waters, makes a foaming lather, & keeps the clothes a good color*
HUDSON'S SOAP is excellent for washing Flannels and Woollen Underclothing, as well as Linen, Shirts, Collars, Sheets, Table Cloths, &c.
HUDSON'S SOAP for Washing-up. Hudson's is as good for Plates, Dishes, Knives, Forks, &c., as for Washing Clothes. Hudson's leaves No Smell.

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THE EVERLASTING NATION.

(ISAIAH XLIV. 7:—עַם עוֹלָם
—"THE EVERLASTING NATION.")

An International Monthly Journal Relating to the Jewish People. Edited by Rev. ALBERT A. ISAACS, M.A., Vicar of Christ Church, Leicester.

The MAY Number contains articles by Rev. Adolph Saphir, D.D., Rev. S. H. Kellogg, D.D., the Editor, and many others of great interest. Please order *direct* from A. J. LEV & Co. (Office of *The Everlasting Nation*, 9, Great Russell Street, Bloomsbury, London, W.C., who will send a copy regularly every month to the end of the year (8 months), on receipt of Postal Order and Stamps for 2s. 8d.

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A handsomely carved wood clock, 22in. in height, with ivory hands and figures, strikes the hours and half hours on a powerful wire gong Each time the clock strikes a charming little cuckoo pushes open a door at top of clock, and comes out, and cuckoos the hours and half hours, then retires, and the door closes after it. Above the clock is the Weather House, containing beautifully modelled figures of male and female peasants, 5in. high. The man comes out if about to be wet, and woman if fine We warrant these clocks to go for years, and for time-keeping qualities no better clock can be obtained at any price, while they are ornamental and fit to decorate a palace.

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THE ANNUAL BREAKFAST of Supporters and Friends will be held under the Presidency of The Right Hon. LORD KINNAIRD, at ST. JAMES'S HALL, on Tuesday Morning, May 21. Breakfast will be served at 9 o'clock. THE ANNUAL MEETING will commence at 10 o'clock. The Right Rev. BISHOP ALFORD in the Chair. Sir J. W. Bazalgette, Mark J. Stewart, Esq., M.P., C. E. Baring Young, Esq. M.P., J. C. Stevenson, Esq., M.P., Venerable Archdeacon Richardson will take part. For Tickets for the Breakfast, which are free of charge, apply as below.

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

THE FOLLOWING IS AN EXTRACT FROM A LETTER RECEIVED AT THE END OF THE YEAR FROM A VERY OLD PATIENT. I simply give it as an example of

PERMANENT CURE.

Mr. W. MANN, of 139, Hyde Park-road, LEEDS, says:—"In the early part of the year 1857 I got cold, which was followed by inflammation of the lungs. I called in the first physician then at Leeds. He blistered me severely, treated me for 5 months. Then he gave me to understand that I should get no better. I consulted another, who said I was in a decline, and *if I had gone sooner he could have done something for me.* Then hearing of you from the *Gospel Standard*, I obtained your book, and determined to place myself under your treatment. Accordingly I paid you a visit at Coombe Lodge, and was carefully examined by you. You said my lungs were congested, and I was in a very weak state, through long-continued illness and want of proper treatment. I fully carried out your iustructions as to medicine, diet, and regimen, and in three months I was well. *I have not been troubled for 31 years.* I ever have you in grateful remembrance."

This patient has recommended my treatment far and near.

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A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

UNCONSCIOUS SANCTIFICATION.

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[The late Miss S. Davies.]

A NEW MISSIONARY ORDER.

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No. 1007.] FRIDAY, MAY 17, 1889.

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THE 23RD ANNUAL MEETING

OF THESE INSTITUTIONS WILL (D.V.) BE HELD IN

EXETER HALL, on WEDNESDAY EVENING, MAY 22.

The Right Honourable the LORD POLWARTH

WILL TAKE THE CHAIR AT SIX O'CLOCK,

Supported by THE LORD KINNAIRD; THE REV. CANON BASIL WILBERFORCE, M.A.; WILLIAM FOWLER, ESQ.; THE HON. T. H. W. PELHAM; THE REV. JOHN MCNEILL; THE HON. AND REV. W. T. RICE, M.A.; THE REV. D. B. HANKIN, M.A.; SAMUEL PLIMSOLL, ESQ.; THE REV. J. THAIN DAVIDSON, D.D.; GENERAL MACLAGAN; SAMUEL GURNEY SHEPPARD, ESQ.; REV. WILLIAM TYLER, D.D.; COLONEL DRU DRURY; JAMES RANKIN, ESQ., M.P.; WILLIAM BAKER, ESQ., M.A., LL.B.; JOHN E. GORDON, ESQ.; HOWARD WILLIAMS, ESQ., and many others.

Among the many attractions, in addition to earnest and eloquent words from some of the above **WELL-KNOWN PUBLIC MEN,** will be:—

1. The Singing of a **CHOIR OF 800 TRAINED CHILDREN,** under the Leadership of Mr. JOSEPH PROUDMAN.
2. Some of **OUR BABIES** will make their first appearance in public.
3. **MUSICAL DRILL** by a company of the children, under the leadership of Mr. Eugene Sully.
4. The Exhibition of a Party of **200 YOUNG EMIGRANTS,** who will (D.V.) leave the Homes shortly afterwards for Canada.
5. Performances by **LITTLE HANDBELL RINGERS,** on their silver-toned Bells.
6. A special array of **SIXTY LADS** in their Accoutrements for the Manitoba Farm.
7. **DISTRIBUTION OF PRIZES** to Old Boys and Old Girls for honourable service since leaving the Institutions.
8. The March of **YOUNG PIPERS IN FULL HIGHLAND COSTUME,** through the Hall.
9. **INSTRUMENTAL MUSIC** by a few selected Boys now in the Home.

It is earnestly hoped that the Tickets, which are now ready for sale, will be ordered as soon as possible, so as to afford an early assurance that the house will be well filled on the night of the meeting.

Reserved Seat Tickets, **10**s. **6**d.; Area, **2**s. **6**d.; Seats under and in West Gallery, **1**s. each.

Will friends who intend to be present please note that all applications *prepaid*, for any of these series of tickets should be made to

18 to 26, STEPNEY CAUSEWAY, LONDON, E.

JOHN ODLING, *Secretary.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND has received with much pleasure and thanks, beautiful Spring Flowers from friends in the country.

The Infant Day Nursery. Free Ragged Day Schools. Sunday Schools. Work amongst Rough Street Boys. Toy Classes for Neglected Children. Band of Hope. Children's Services. Scripture Union Meetings. Bible Classes for Lads. Shelter for Children. Training Home for Motherless Girls. Work amongst Elder Girls and Young Work Women. Bible Classes for Men, and for Women. Mission to Inebriate Women. Common Lodging House Services. Temperance Meetings. Evangelistic Services. Fresh Air Country Homes for Children, Men, and Women, and other Missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 65, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

ZENANA MEDICAL COLLEGE, 58,

St. George's-road, S.W.—The Committee offer two Scholarships, fifty guineas each, including board, residence, instruction for two years. The Syrian Scholarships Fund being almost complete. Continued help is still asked.

Dr. GRIFFITH, Hon. Sec.

MR. SPURGEON'S ORPHAN HOMES,

Stockwell. Annual Festival and President's birthday celebration, Wednesday, June 19.

CONTRIBUTIONS are earnestly solicited in aid of The New Dock Mission.—JOSEPH HALL, Jun., 131, Wolverhampton-street, Dudley. See THE CHRISTIAN, April 25.

MRS. WILKES earnestly asks aid for the Rescue Work in Poplar. Funds are greatly needed, and clothing new or old will be thankfully acknowledged.

Manor Cottage, Kerbey-street, Poplar, E.

AGED PILGRIMS' FRIEND SOCIETY.

—The Eighty-second Annual Meeting will (D.V.) be held in Exeter Hall (Lower Room), on Monday evening, May 20. The chair will be taken at Half-past Six o'clock by JOHN DEACON, Esq. The Revs. A. J. Baxter, W. Lancelot Holland, M.A., D. MacEwen, D.D., E. Mitchell, and J. Ormiston; F. A. Bevan, Esq., James Inskip, Esq., W. J. Parks, Esq., and other gentlemen will address the meeting. No tickets required. Office, 83, Finsbury Pavement, E.C. J. E. HAZELTON, Secretary.

MR. WILLY'S BIBLE CARRIAGE WORK

(The Bible Carriage Mission).—The object of the Mission is to reach the masses with the written and preached Word. What is circulated? The Scriptures and sound Gospel literature. What is preached? The Gospel of the Grace of God. Christians are earnestly asked to help. Free grants of Scriptures, tracts, or Gospel Books will be gratefully received. Donations will be received and acknowledged by Messrs. MORGAN & SCOTT, 12, Paternoster-buildings, E.C., or by NORTHCOTE WILLY, 66, Cambridge-avenue, Chapeltown-road, Leeds.

LONDON FACTORY LADS' Christian Home and Institute,

331, Kentish Town-road, N.W.—Superintendents: Mr. and Mrs. F. Markham. Treasurer: Herbert Beddall, Esq. Bankers: L. & S. Western. Finance Committee and Referees: F. Hawkins, Esq., M.B., A. Evershed, Esq., M.R.C.P., Mr. Geo. Hatton, Mr. W. Wheatley, Rev. J. Dupee and Mr. Wood, L.C.M. The object of the above is to reach and care for Lads at the critical age of from 13 to 17, who will be welcome, without payment, to the Institute and the enjoyment of its many advantages. Needy Lads are also provided with bed and board at a cheap rate. Meetings every night. Attendances since opening in October, 1888, over 5,000. Funds urgently needed. Contributions will be thankfully acknowledged by the Superintendents; or, may be sent to Messrs. MORGAN & SCOTT.

PARIS
THEATRICAL EMPLOYÉES.

MR. and Mrs. COURTHOPE TODD, and the Committee of the Theatrical Mission, ask for supplies of Leaflets, Text Books, and Gospel Portions *in French*, to distribute amongst the Theatrical Employées. These are required before May 28, and can be sent (with Contributions in money for the same object) to the THEATRICAL MISSION INSTITUTE, Macready House, Henrietta-street, Covent Garden.

MILLWALL CONGREGATIONAL CHAPEL,

WEST FERRY ROAD, E.

A SALE OF WORK

OF USEFUL AND FANCY ARTICLES

(In aid of the Repairing and Enlarging Fund of the above),

WILL (D.V.) BE HELD ON MAY 21, 22, 23.

To be opened on the **21st** *By Mrs. BUXTON.*
" " **22nd** *By Mrs. TYLER and Dr. TYLER.*
" " **23rd** *By F. E. DUCKHAM, Esq., C.E.*

DONATIONS OR ARTICLES will be thankfully received and acknowledged by W. J. TEMPLE, Pastor, 32, Strafford Street, West Ferry Road, Millwall, E.

A BAZAAR,

Under the Patronage of H.R.H. Princess Christian,

FOR THE BENEFIT OF

MRS. HILTON'S CRÈCHE AND ITS BRANCHES,

Will be held at CANNON STREET HOTEL,

On MONDAY, TUESDAY, and WEDNESDAY, MAY 27, 28, and 29.



THE
OPENING CEREMONY
WILL BE PERFORMED BY
THE COUNTESS OF ABERDEEN
(IF IN TOWN), ON
MONDAY, MAY 27
At 3 p.m.

The Bazaar will remain open on the two following days, from 12 till 10 p.m.

CONTRIBUTIONS still needed, and may be sent in on or before May 20, addressed to

Mrs. Hilton's Crèche, 12, 14, & 16, Stepney Causeway, Commercial Rd., E.

Parcels should be plainly marked with the name and address of the sender.

Donations in money will also be acceptable, and may be sent to Mrs. HILTON, Langveld House, 76, Bow-road, E.

British & Foreign Sailors' Society.

"After seventy years I will visit you, and perform My good word toward you." We pray for God to do this, by causing His servants to enable us to take possession of seventy ports. Thousands of seamen perishing! Gifts could be sacredly invested in new ports. Legacies would also help the General or Aged Missionaries Funds.

Contributions may be sent to Messrs. MORGAN & SCOTT; the Treasurer, THOMSON HANKEY, Esq., Bank of England; or to the Secretary, EDWARD W. MATTHEWS, Sailors' Institute, London, E.

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

MILDMAY HOME, TORQUAY.—For

Consumptive Female Patients. Terms 10s. 6d. and 7s. weekly. Open all the year. Apply, SECRETARY, Smyrna, Bronshill-road. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

HOUSE OF REST, at Eskbank, near

Edinburgh. For Christian workers of either sex. Six at a time received. Total abstainers only. Healthy, pretty locality. Terms from 10s. to a guinea weekly.—Mrs. GRANT.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

Educational.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest educational advantages, combined with every home comfort, and individual training and guidance. Recommended by clergymen, parents of pupils, and others. Two vacancies at Easter.—D. C. L., Lane's Library, Fitzjohn's-parade, Hampstead.

MALVERN.—Fonthill High-class

School for Girls. Home comforts. Resident English and foreign Governesses, visiting Professors. Pupils prepared for Local Examinations. Term began May 3.

Principals, Misses GREATER.

BELLE VUE, AMBLESIDE.—Good

School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

PROPOSED FRENCH BRANCH

CONNECTED WITH

PEMBROKE HOUSE SCHOOL, Bedford.

To be conducted by Miss FRANCES SAW.

Both Establishments to be worked on the same religious principles. The French branch to provide, besides special advantages for acquiring French, Cooking-lessons, English Lectures, scope for Christian work. Students must be over 17. Other schoolgirls taken to board during vacations. Funds administered with a view to promoting the interests of God's Kingdom. Accounts audited periodically.

Pembroke House School, Bedford.

CHERTSEY HOUSE LADIES'

SCHOOL, Red-hill, Surrey.—Miss M. B. GERDS invites references to Gentlemen of high Christian standing, and to parents of past and present Pupils. Prospectus s on application.

MOIRA HOUSE LADIES' SCHOOL,

THE MEADS, EASTBOURNE.

Principals: Miss CONNAH, Mr. and Miss INGHAM, late of Moira College, Bournemouth. References to well-known gentlemen and to parents of pupils. Prospectuses on application.

EDUCATION.—High-class School

for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

CLIFTON, BRISTOL.—Home in

Lady's family. Good educational centre. Near university, medical, art, public schools, &c. Entire charge undertaken of children whose parents are abroad. Highest references.

A. Z., Field's Library.

COWFOLD GRAMMAR-SCHOOL.

Old-established. Highly recommended. Sound commercial education. Good moral training. Diet best and unlimited. Extensive premises, situate in healthiest part of Sussex. From 21 guineas.

Apply PRINCIPAL.

BATH.—Old-established Ladies

School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive fees from thirty guineas. Special terms made for the daughters of ministers.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

KESWICK HOUSE, Dartmouth-

row, Blackheath, Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

ST. HELIERS COLLEGE, Welling-

borough.—High School for young Ladies. Resident diplomée and certificated governess. Visiting professors. Modern buildings, large gymnasium and grounds. Liberal domestic arrangements. Over forty certificates received this year. References to parents of pupils who have been educated at the school. For prospectus, &c., apply to the Principal, Mrs. F. LAYCOCK. Spring Term commenced May 6.

BRIGHTON.—High-class School

for Ladies.—Healthy situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Pupils prepared for the Local examinations. A few vacancies. Terms moderate.—The Misses NORTON, Farndon House School, Stanford-road.

LONDON.—First-class education

for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.

DELTA, MacLaren's Library, Notting-hill-gate, W.

TO CHRISTIAN PARENTS seeking

good Private School.—Owing to increased success, the Misses ROWLAND offer additional educational advantages at former fees. Personal supervision. Individual Christian training. Qualified teachers. Desirable companions. Detached house. Good tennis. Large garden. Healthy situation. Large rooms. Separate beds.

Cecile House, Crouch End, London, N.

PARIS.—A French Protestant

Lady (diplomée), highly recommended, receives Boarders by the week or month, or young Ladies desirous of pursuing their French studies. Situation close to the Exhibition and Bois de Boulogne.—Mlle L. COURTOIS, 13, Rue des Belles Feuilles, Paris.

MORAVIAN EDUCATION IN IRE-

LAND.—The Gracehill Schools for Boys and Girls. Christian training. Home comforts. Terms very moderate. For prospectus, &c., Rev. E. R. HASSÉ, or (for Ladies' School), Miss HULL, Gracehill, near Ballymena.

MORAVIAN LADIES' SCHOOL,

Dukinfield, Cheshire.—A thoroughly sound education, with Christian training and home comforts. Term commenced May 8.

Miss LANG, the Lady Principal.

HILLERSDON LADIES' SCHOOL,

Barnes, Surrey.—Established 65 years. Thorough education and refined home. Good staff of English and foreign professors and resident governesses. Preparation for public examinations. Large detached house in beautiful grounds. Tennis lawn, gymnasium. Home comforts, liberal table. Health, recreation, and character particularly studied. References to the nobility, clergy, and others. Moderate and inclusive terms. Summer term commenced May 8.

ST. HILDA'S COLLEGE, 111, Abbey-

road, St. John's Wood.—High-class Education for Girls. Home comforts. Resident English and foreign governesses, visiting professors. Local exams. Term commenced May 7.

HANOVER.—An English family,

8 years resident in Hanover, can receive one or two young Ladies wishing to learn German, which is spoken fluently. Excellent schools near by, where classes can be attended. References kindly permitted to Dr. Baedeker, Weston-super-Mare, and Mr. R. C. Morgan, Office of THE CHRISTIAN, 12, Paternoster-buildings, E.C. For terms, &c., apply to Miss WRIGHT, 12, Dafforne-road, Upper Tooting, London, S.W.

TO PARENTS AND GUARDIANS.—In consequence of unexpected vacancies the Principal of a High-class School for young Ladies offers reduced and inclusive terms for these vacancies on early arrangement. Highly recommended by the evangelical clergy, pastors, parents and guardians, whose daughters and wards have completed their education with the Principal. True conversion to God is the first aim. The staff of efficient certificated teachers is carefully selected with the object in view. Exceptional advantages, religious, educational, and domestic.—Address in first instance, PRINCIPAL, care of M. Norris, Millbrook, Axminster, Devon.

A HOME OFFERED to two little children, where they would receive every care and attention, with education. Terms moderate. Mrs.W., Harriett Villas, Pembury, Tunbridge Wells.

HAPPY HOME and School for Girls. Entire charge of those whose parents are abroad. Limited number. Careful instruction. Terms moderate.—The Misses BREND, Moreton House, Brunswick-street, Swansea.

A LADY having a Home School for Gentlemen's Daughters, is willing to fill vacancies on half terms. Visiting masters and governesses. Healthy situation. Highest references. PRINCIPAL, Westhill, Newmarket-road, Norwich.

HOME SCHOOL FOR LITTLE BOYS, Rother House, College-park, Lewisham.—Home life. Number of boarders limited to six. Well suited for delicate or backward boys. Successful in local examinations. Terms from 25 guineas.—References to parents of former pupils.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

WELLESLEY COLLEGE, near Nottingham.—Boys prepared for professional and commercial life. Very healthy situation. Best dietary. Sanitation testified by the medical faculty as perfect. Boys receive individual attention, which ensures success in teaching. Christian principles instilled. Those in delicate health receive kindly care and attention. Very moderate and inclusive terms.—Prospectus, &c., address HEAD MASTER.

SELECT EDUCATIONAL HOME in a German watering-place. Only 12 pupils taken. Parisian French, pure German, Masters attend for accomplishments. Highly recommended by the Clergy.—Fräulein BECHTEL, 17, Kurhausstrasse, Kreuznach.

HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea.—Boys received from 6 to 18 years of age. Three separate departments. Juniors under the care of Ladies. Seniors under a staff of seven resident masters, thoroughly qualified to prepare for commerce, public schools, or universities. Delicate boys specially cared for. Summer term commenced May 4. Cricket, athletic sports, gymnastics, sea bathing and swimming. A carpenter's shop and a chemical laboratory have recently been built on the premises.—For prospectus, apply to Mrs. DUFF, the Lady Principal.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.: Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

GREEK AND LATIN CORRESPONDENCE CLASSES.—Sunday-school Teachers desirous of reading the Greek Testament, will find the above invaluable. Advanced classes for Matriculation Students. Fees, 3s. and 5s. per term. Full particulars on application.—A. C. HAMILTON, Classical Tutor, 10, Lausanne-road, Peckham, London.

TUTORSHIP, for long vacation or summer holidays, wanted by Cambridge Undergraduate. Experienced. Good testimonials. Athletic. Fond of boys. S. HOWE, Emmanuel College, Cambridge.

A YOUNG FRIEND who has completed her apprenticeship in a Friends' School, desires a situation to teach boys or girls under thirteen. H. R. C., Friends' School, Rawdon, near Leeds.

GERMAN GOVERNESS.—A Lady wishes to recommend a German Governess (Brunswick), of whom she cannot speak too highly. First-rate music, excellent teaching in every respect, very accommodating, and most pleasant companion. Wishes for one or more pupils to finish; or would be well fitted for the charge of motherless girls. Mrs. BOSANQUET, Dingestow Court, Monmouth.

GOVERNESS.—Lady desires re-engagement as Governess. Thorough English, French (abroad), German, music (late pupil four certificates); A.C.P., drawing, history, geography. High School system. Highest references. VERITAS, Wheeler's Library, Weymouth.

CHRISTIAN LADY wishes re-engagement. Good English, French, Latin, German, mathematics, drawing, needlework. Fond of and experienced with children. Good references. A. V., Woodlands, Dorking, Surrey.

YOUNG LADY, certificated, requires engagement as Teacher of Piano, class singing and theory, or as Governess to young children. Three years' experience.—E., 7, Rock-terrace, Stamford.

A FRENCH PROTESTANT GOVERNESS wanted, to teach Girl of 10, and superintend two little Boys in nursery. Nursemaid kept. Music and needlework. Mrs. BISHOP, Tittensor, Stoke-upon-Trent.

GOVERNESS (27) desires re-engagement. Thorough English, French, music, singing, drawing. Good references. 10 years' experience. (Pupil successfully passed College of Preceptors' Exam., Christmas, 1888). A. B., Lion Villa, Blandford, Dorset.

MORNING GOVERNESS.—A young Lady desires an engagement as above. Certificate from the College of Preceptors. E., 5, Avondale-road, Peckham, S.E.

GOVERNESS, certificated and experienced, desires morning, afternoon, or daily engagement. Thorough English, French (Paris), music, drawing, and painting; or would give occasional lessons, advanced English and painting. —K. H., Farmer's Library, Edwardes-terrace, Kensington.

NURSERY GOVERNESS.—Wanted in an Officer's family, a Lady as Nursery Governess. Entire charge two children. Good English, music, needlework required. Church of England. Small salary. Comfortable home.—MAJOR, Rutland Lodge, Freemantle, Southampton.

Appointments, Situations, &c., Wanted.

A METHODIST LOCAL PREACHER, twelve years, with highest references, abstainer, seeks an opening where he could give himself fully to Evangelistic mission work under a pastor.—J. S., care of E. Smith, 12, Water Works-street, Ipswich.

AN EXPERIENCED CHRISTIAN desires a sphere of labour in the Lord's service, as Missionary or Evangelist in small town or country, where the Gospel may be preached in its purity and simplicity. Abstainer. Married; age 41.—J. L., care of J. Powell, Stationer, Commercial-road, Bournemouth.

A MISSIONARY STUDENT who has had four years' experience of preaching and evangelistic work, will be glad to accept engagements, or an engagement for the months of August and September.—J. F. PORTEOUS, Harley House, Bow-road, London.

A MINISTER desires to find some immediate employment for a Schoolmaster, who is compelled through unavoidable circumstances to relinquish his position. T. P., 221, Barry-road, Dulwich.

WANTED BY MAN AND WIFE (32), without children, life abstainers, unsectarian Christians, the management of Coffee House and Gospel work. Combined or separate. Nine years' experience. At liberty July 2.—D. WILBERFORCE, Coffee Tavern, 13, Chapel-street, Worthing.

MAN AND WIFE.—A Lady can highly recommend a most respectable Man and Wife, as caretakers of Gentleman's house or offices. Man is a painter and decorator by trade. No children. Highest references can be given. L. S., 85, Princess-street, Edgware-road.

MISSION WORK.—Young Lady desires engagement. Can take meetings, Bible-classes, mothers' meetings. Cottage visitor. Has worked among factory-men and navvies. Small salary.—EVANGELICAL, 7, Portland-street, Kingsdown, Bristol.

A CHRISTIAN desires a sphere of labour in the Lord's service. Has had ten years' experience in Gospel work, open-air visiting, common lodging-houses. Married. Age 42. Good references.—G. W. LUCAS, 29, Graham-road, Wimbledon, Surrey.

WORK AMONG POOR.—Wanted to meet with a Lady requiring assistance in her work among the poor. No salary required.—R. G., Beechwood, Bromley-road, Grove-park, Lee, S.E.

MR. GOODCHILD, of the Servants' Mission, wishes to recommend a Christian young Man as Messenger, care of Coffee Tavern, or any place of trust. Age 26; height 5 ft. 10 in. 14, Sloane-terrace, S.W.

AS GARDENER, where two or more are kept, or good single-handed. Wife as thorough Laundress, or help in house. Good characters. Age 28. Abstainers.—G. CARTER, Effingham Park, Crawley Down, Sussex.

COACHMAN.—A Gentleman recommends his Coachman, who desires situation in England. Thoroughly understands his duties. Conscientious, willing, and obliging. Age 32. Married; no family; abstainers. J. H. R., Belvedere House, Jersey.

BOY.—Wanted, situation for a nice, useful, tractable Boy (abstainer), aged 13. A Christian Lady would find him a treasure in her home.—Dunkeld Lodge, St. Albans.

URGENT CASE.—A Gentleman earnestly seeks some employment as Clerk, or otherwise. Good writer, varied experience in accounts and office routine. Satisfactory references.—T. M., 7, Clephane-road, Canonbury, N.

LAD.—Will anyone give employment to Lad of 17, who is anxious to leave neighbourhood of bad companions. 7 months' character. Sister MARY, 60, Greek-street, Soho.

TO SHOEMAKERS.—Lady wishes for place with working Shoemaker, for Lad of 15. Abstainer, well trained, good knowledge of his trade, writes well and makes out bills. C., Undercroft, Reigate.

PAGE.—A Lady wishes to recommend trustworthy Boy as Page (age 15), with some experience.—Mrs. B., Oak Villa, Tilehurst, Reading.

A VICAR'S DAUGHTER (28) seeks engagement as Companion. Experienced in sickness, domesticated, bright disposition. Or any position of Christian usefulness. Plays organ, harmonium, piano. First address, Z., 37, Camberwell-road, London.

CHRISTIAN GOVERNESS desires engagement, school or family. Many years' experience. Good English, good French, German, music, calisthenics. Teaching relative for a time. Good references. F., Stationer, 46, Newington-butts, S.E.

AS CHILDREN'S MAID. Good needlewoman. Good character from last situation. London preferred.—T. FOWLER, Star-hill, Hartford Bridge, Winchfield, Hants.

PARLOUR-HOUSEKEEPER, or Companion, by a Lady, who would be glad to assist in Christian work. Leeds or neighbourhood. B. R., Victoria Library, Headingley.

AN ENERGETIC CHRISTIAN LADY would give her services as Companion, Housekeeper, or in useful Christian work, in return for comfortable home. Highest references. B., 60, Devonport-road, Shepherd's-bush, London.

LADY OR GOVERNESS HOUSEKEEPER (40) to Widower or otherwise. Sole charge. One or more servants. Domesticated; good cook and needlewoman. £20 to £30. References exchanged. 5, St. Michael's-road, Wallington, Surrey.

A LADY RECOMMENDS Maid-Attendant to elderly Lady, where dressmaking is not required. Plain needlewoman. Age 40. E. L., 128, Goldhawk-road, Shepherd's Bush.

MRS. BELLERBY is desirous of finding a light situation for a Christian Girl (age 25) as Attendant on an invalid Lady, or as Housemaid.—5, Hawley-square, Margate.

YOUNG FRENCH GIRL.—Will any Christian take young French Girl, arrived in England four months ago. Excellent character. Engaged as pupil-teacher, fell under sudden temptation, is truly repentant; not fallen. Gentle, fond of children. Cannot speak English.—Further particulars address, Mrs. REYNOLDS, Brent House, Devonshire-road, Hackney.

AS LADY'S MAID in a quiet home in the country. Age 24. Has had experience. Sister MARY, 60, Greek-street, Soho.

LADIES' NURSE (certificated).—A Christian and total abstainer. Disengaged after May 16. Good references from doctors and patients. G., 65, Hornsey-rise, London, N.

AS COMPANION.—A young Lady, 22, can be well recommended. Needlework. A. W., 14, Daleham-gardens, Hampstead.

AS COMPANION to elderly Lady, Housekeeper, or position of trust.—Situation wanted, by a Lady, age 37. Good references given and required.—Lady SUPERINTENDENT, The Hillyers, Littlehampton, Sussex.

AS COMPANION, Lady Help, or Under Matron.—Situation wanted, by a young Lady. Experienced, domesticated, and good needlewoman. Good references. C. L., Derby Villa, London-road, Sevenoaks.

CHRISTIAN GIRL.—A Lady wishes to recommend an earnest Christian Girl, who has been in her service, for any sphere of Christian work, especially visiting among the poor.—Mrs. FULLERTON, Wildwood, North End, Hampstead.

HOUSEMAID.—Will any Lady take into her service, as Housemaid, a Girl of 18, who wishes to redeem her character. Nice-looking, active, and willing. Mrs C. MOULE, 11, Newnham-terrace, Cambridge.

HOUSEMAID.—Lady recommends as Housemaid in small Christian family, a Girl of 19. Church of England. Abstainer. 4 years' character. Ready end May. Within 50 miles London preferred.—C., Undercroft, Reigate.

MRS. BRAMWELL BOOTH has several recommendable young Women in her Rescue Homes wanting situations as Generals, Cooks, Housemaids.—183, Amhurst-road, Mare-street, Hackney, London, N.E.

OFFICE FOR HOME HELPS, 9, Upper Baker-street.—Miss HOOPER introduces Ladies as Housekeepers, Companions, Matrons, Domestic Helps, Governesses, and Medical Nurses; also servants male and female.

GIRL.—Wanted, a situation in a small Christian family, for a Girl of 17. Very good-tempered and trustworthy; perhaps not particularly bright. Has been eleven months in last place. MATRON, Surrey Cottage, Cambridge.

AS PLAIN COOK or general Servant in a small, quiet family, where young housemaid is kept.—M. LEMON, 54, Oval-chambers, 2, Vauxhall-street, Kennington Oval.

GOOD PLAIN COOK requires a situation where three to help. Suburbs London preferred. Age 32. 4½ years' good character last place.—E. BRIDGER, Yattendon, near Newbury.

PLACE OF TRUST wanted, by Mother and Daughter. Christians. Very willing. 14, Kilburn Priory, Kilburn.

AS EVANGELIST, or any employment in the Lord's work, in mission-hall, or any place of trust. Married. Aged 28. E. P., 9, Walberswick-street, South Lambeth-road.

Appointments, Situations, &c., Vacant.

A LADY SECRETARY as Honorary Worker; good Correspondent and Book-keeper. To reside in a small Home in London.—Write to Mrs. LEWIS, 22A, Queen's-road, Bayswater.

AN EARNEST CHRISTIAN GENTLEWOMAN will be required in the Autumn as Guardian and Companion to five motherless girls, aged 10 to 18, who attend day-school. Fluent French and cultivated music desirable. Ability to thoroughly initiate in homely domestic duties essential. Age not to exceed 30. Two efficient servants kept. Communications (by letter only) should state explicitly as to the foregoing requirements, also fully, as to other qualifications, health, experience, religious denomination, and terms.—Mr. OSTLER, Albert House, Alexandra Park, Manchester.

AS SUPERINTENDENT for a Home for young women engaged in business during the day.—A thoroughly capable Woman, not over 30, wanted. Must be a bright, active Christian, with a practical knowledge of housekeeping.—Apply by letter only (no testimonials) to K. A., care of Messrs. Street Brothers, 5, Serle-street, London.

MATRON wanted, for a small preventive Training Home. Christian. Able also to teach housework and manage. Free registry. Salary £20. Mrs. BISHOP, Tittensor, Stoke-on-Trent.

BIBLEWOMAN-NURSE wanted, a thorough Mission Woman, to give her whole time to visiting among the poor, to nursing them in sickness, and to conduct mothers' and other meetings at the mission-house.—Write, stating full particulars, to Mrs. A., The High Grove, Stoke-upon-Trent.

BIBLE-WOMAN OR FEMALE MISSIONARY wanted, to work in East London. Strong, active, and devoted. W. E. H., 16, Cottage-grove, London, E.

DISTRICT BIBLE-NURSE wanted, to work in a large parish. Must be thoroughly experienced. Age about 30.—Rev. C. LEA WILSON, Old Radford Vicarage, Nottingham.

A LADY wanted (converted and abstainer), having experience as a Buyer (wholesale) and Storekeeper, for very large Institutions for young Women and Girls. Indoor or outdoor.—Apply by letter only, to BUYER, care of Messrs. KING & CO., 10, Bolt-court, Fleet-street.

AS ASSISTANT STOREKEEPERS.—Wanted under the above, two young Women, thoroughly acquainted with such duties, and very quick at folding, putting away, measuring, and pricing. Must be abstainers and Christians.—Apply by letter, to STOREKEEPER, care of Messrs. KING & CO., 10, Bolt-court, Fleet-street.

ORPHANS' HOME, West-square.—Wanted, a Nurse-Housekeeper for Infirmary Branch. Also a Governess for Infants. Christian character, and some knowledge of Institution work indispensable.—Apply by letter, stating age, salary, and former experience, to Miss SHARMAN, 20, West-square, Southwark.

Y.W.C.A.—Wanted, two Ladies, experienced in Association work, one to manage housekeeping, the other to assist in classes, &c. Salary moderate. Mrs. STRANGE, Greenfield House, Burnley.

MATRON.—Wanted immediately, a Matron of a small Hospital (chiefly for young patients), a trained Hospital Sister, having had experience of the management of a large household, and well qualified to be the head and instructor of a nursing staff. An earnest servant of the Lord (a total abstainer holding Evangelical views), who would use her great opportunities for leading her young patients to Christ, would be greatly prized. Very nice private apartments, a liberal salary, and a happy sphere of service awaits a devoted and experienced candidate.—Apply at once by letter, with photograph, and copies only of testimonials, stating age and experience, to THE SECRETARY, Dr. Barnardo's Homes, 18 to 26, Stepney Causeway, London, E.

GROOM-COACHMAN.—Can any Gentleman recommend a thoroughly trustworthy Groom-Coachman to drive one or pair. Church of England. Abstainer, about 30. No cottage attached. State wages.—J. S. W., Clarence House, East Cowes Park, I. of W.

COACHMAN required for country town, in Worcestershire. Christian and abstainer desired. Willing to be useful. State wages, experience, length of character, what family.—B., Marshall Thompson's Hotel, Cavendish-square, W.

LAD WANTED.—A good home for a good Lad. Would learn a trade. J. M., 11, Market-place, Acton.

LAD WANTED in Sanitary Engineer's office. Address in own handwriting, to 10, Little Queen-street, Westminster.

CHRISTIAN LADY-HOUSEKEEPER wanted in a Doctor's household. Must be a good caterer.
ALPHA, Mr. James Greenway, Southport.

A CHRISTIAN LADY to take an active part in working an Orphan Home, with view to Principalship. Board and comfortable home; no salary.—HON. SUPERINTENDENT, Orphan Home, Goodwin-road, Hastings.

HOUSEKEEPER.—A thoroughly efficient Housekeeper, economical and a good disciplinarian, needed in small London Hospital. Applicants must give proof of being converted and total abstainers.—Answers should be sent to HOUSEKEEPER, care of Mr. J. R. Cheyse, 6, Portland-place, Clapton, N.E.

USEFUL NURSERY GOVERNESS wanted, to take charge of delicate Boy, aged 8, and Girl 11 years of age. Must be thorough needlewoman. True Christian desired. Age 22 to 30.
Mrs. CLAYTON, Osmaston-road, Derby.

A LADY-NURSE wanted for the English Orphanage, Paris. Must have some knowledge of the diseases of children, and understand plain sewing.—Write to
Mrs. LEWIS, 22A, Queen's-road, Bayswater.

CHRISTIAN NURSE wanted, in Croydon, for three little Boys, 1½, 3½, and 4½. Clever needlewoman. Age about 25. State experience and full particulars.
K., 6, Jeffreys-square, London, E.C.

TRUSTWORTHY NURSE wanted, to take baby from the month, one boy, one year nine months.—Apply stating age, wages, and reference, Mrs. R., Scalby Vicarage, Scarborough.

A NURSE wanted in an Officer's family at Woolwich. Entire charge of three children. Willing to clean her own nurseries. Personal character necessary.—Apply by letter, to Mrs. TUPPER, 1, C.O. Quarters, Mill Lane, Woolwich.

AS MOTHER'S HELP AND NURSE wanted. Clean, cheerful, obliging Christian (orphan preferred). Must be good needlewoman and pianist. Send photo and references to
Mrs. HINDLE, 301, Preston New-road, Blackburn.

TWO GOOD SERVANTS required: trustworthy Christian Nurse, over 20, for three children, eldest 4½; and respectable General. Wages moderate. Quiet Christian home. State wages required.—Mrs. B., Sunbury, Sidcup, Kent.

HOUSE-PARLOURMAID, capable, fond of children. Cook and nurse kept. Age 18 to 25. Personal character.—Apply Friday and Saturday before 12
Mrs. PERKS, 8, Guilford-street, Russell-square.

HOUSE-PARLOURMAID wanted, for country Vicarage, one hour from London. Good plate-cleaner and needlewoman. Earnest Christian specially desired. Total abstainer. Wages £18 to £20.—Mrs. CHARLES W. BARCLAY, Vicarage, Hertford Heath, Hertford.

EXPERIENCED PARLOURMAID, also good plain Cook, wanted in small family. Personal character preferred. Apply between 1 and 3, or after 7 p.m.
Mrs. P., 9, Victoria-road, Clapham-common, S.W.

LAUNDRESS.—Can any Lady recommend a first-class Laundress for the post of training girls in Laundry work in a small Industrial Home.—Apply, stating full particulars, as to capability, age, wages, &c., to Miss DOWNING, Weston House, Poole, Dorset.

A GOOD COOK (age over 24) wanted for the country. Kitchenmaid kept. No dairy or baking. Wages £18 and all found. Dissenter preferred.
Mrs. GARRETT, Cavendish, Suffolk.

GOOD PLAIN COOK wanted, about 30 years of age, total abstainer, in Christian family, near London. Other servants kept. Wages £20. Good general servant, with long character, anxious to improve in cooking would not be objected to.—H., care of Sibley, Floral Hall, Bruce Grove, Tottenham.

COOK.—Can any Lady recommend a thoroughly good, strong, active Cook, about 35. Church of England. Must be trustworthy. Kitchenmaid kept. Good personal character.—Mrs. WHITE, Clarence House, East Cowes Park, I. of W.

PLAIN COOK wanted in small family. Must be healthy, trustworthy person. An abstainer preferred. Age from 30 to 50. State wages and particulars.
Mrs. C., 1, Broadwater-road, Worthing.

GOOD COOK wanted, early in June. Age about 30. Abstainer. Personal reference required.—Mrs. LOCKHART, 43, Spencer-park, Clapham Junction, S.W.

A THOROUGH GOOD COOK wanted in a Gentleman's family where a kitchenmaid is kept. Wages £25, with 6s. per month instead of beer, and all found.
Mrs. H. K., Lansdowne Lodge, West-hill, Putney.

GIRL.—Wanted, in a tradesman's family, a respectable young Girl. Must be strong. A good home to an industrious Girl. Another servant kept.—Apply to Mrs. BARRINGTON, 11, Bathurst-street, Hyde-park-gardens, W.

A STRONG ACTIVE GIRL wanted as Kitchenmaid, who will assist in housework until 12 o'clock. Not under 20. Wages £14 and all found.—Apply personally, before 12 o'clock, or by letter, to Mrs. MACKENZIE, 17, Cornwall-terrace, Regent's park.

A GOOD CHRISTIAN GIRL, about 17 or 18, wanted in a small family, to help in household work, and take care of two young children. Another servant kept. Comfortable home.—Mrs. PEDLEY, 7, Idmiston-road, West Norwood, London, S.E.

GENERAL SERVANT.—Can any Lady recommend a trustworthy young person as General Servant in small private family. Able to do plain cooking. Also a NURSE, who must thoroughly understand and be fond of children.
S., Fernleigh, Sevenoaks.

GENERAL SERVANT.—Good plain cook. Small family. No children. Liberal wages. Age 22 to 26. Good references required.—J. O. K., 220, Lewisham High-road, St. John's, S.E.

GENERAL SERVANT.—A Lady requires a good General Servant for small quiet home. Conscientious, Christian, abstainer. Able to nurse her when invalided.
Miss T., 1, Howcroft-villas, Yiewsley, Uxbridge.

GENERAL SERVANT wanted, who can do plain cooking, and assist in washing. Housemaid kept. For May 28. Wages £12. Age not under 24.—M., Riversyde, Olney, Bucks.

KITCHENMAID wanted, who understands plain cooking; good General might suit. Not under 18 years of age. Christian Girl greatly desired. Good recommendations required.
W., Harman's Library, Sillwood-street, Brighton.

HOUSEMAID (thorough) wanted in a small, quiet family. Needlework and to wait on a Lady. Total abstainer. Churchwoman preferred. House-parlourmaid kept. State age and wages and give reference.—Mrs. NEWTON, Newlands, Copers Cope-road, Beckenham, Kent.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

AGENTS.—A few reliable, diligent Agents required to sell some Teas of high standard, secured in lead cases of 2, 1, ½, and ¼ lbs. net.
The 2s. quality will be charged at 1s. 8d.; the 2s 6d. at 2s. 1d.; the 3s. at 2s. 5d., carriage paid. Cash to accompany order.
No orders sent for less than 20 lbs.—IMPORTER, British Indian and Ceylon Tea Agency, 29, Fenchurch-street, E.C.

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First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

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WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Arrangements for winter residents. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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MINISTERS, CLERGYMEN, and all persons suffering from Indigestion, Nervousness, or other complaints, should not fail to try the Kuranstalt, Waldesheim, near Dusseldorf-on-Rhine.—For further particulars or reference, apply,
Prof. C. L. ANDRÉ, Littlehampton.

A YOUNG LADY (20), teacher of singing and pianoforte, wishes to meet with another to share her Apartments, which consist of commodious sitting and bed-room, well furnished. Best part of West Hampstead. Close to five railway stations. Rent moderate. References exchanged.
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FURNISHED HOUSE to Let, in the north of London, for three months or longer; comfortable, well-drained, good garden; overlooking Hampstead and Highgate. Three reception-rooms, and small library, four bed-rooms, bath-room, &c. Near valuable Evangelical ministry. Rent three guineas.—Address, in first instance,
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SITTING AND BED-ROOM wanted by City Gentleman in Christian family, in country near London. Neighbourhood of river preferred. State full particulars.
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A YOUNG GENTLEMAN, under 20, wishing to learn farming, can have a comfortable Home in a farm-house. Farm 600 acres of various soil. A breeding flock kept. Dairy. Shooting. Or a reading student could have a separate sitting-room.—E. GUNNER, Will Hall, Alton, Hants.

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(Romans viii. 30.)

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The Publishers cannot undertake to receive and forward Replies to Advertisements.

TO ADVERTISERS.

Advertisements must arrive not later than FIRST POST MONDAY to be inserted in the following issue.

Lord's Day Observance Society.

THE ANNUAL BREAKFAST of Supporters and Friends will be held under the Presidency of The Right Hon. LORD KINNAIRD, at ST. JAMES'S HALL, on Tuesday Morning, May 21. Breakfast will be served at 9 o'clock. THE ANNUAL MEETING will commence at 10 o'clock. The Right Rev. BISHOP ALFORD in the Chair. Sir J. W. Bazalgette, Mark J. Stewart, Esq., M.P., C. E. Baring Young, Esq., M.P., J. C. Stevenson, Esq., M.P., Venerable Archdeacon Richardson will take part. For Tickets for the Breakfast, which are free of charge, apply as below.

JOHN GRITTON, D.D.
LORD'S DAY OBSERVANCE SOCIETY.
20, BEDFORD STREET, STRAND, W.C.

RINK HALL, BLACKHEATH.

CONVENTION

For the Deepening of Spiritual Life, June 4th, 5th, and 6th, at 11, 1.30, and 7.30; Mr. H. F. BOWKER presiding. The Revs. J. Gelson Gregson, W. Haslam, Evan H. Hopkins, F. B. Meyer, E. W. Moore, H. C. G. Moule, W. Webb Peploe, and S. A. Selwyn will (D.V.) take part. Further information will be given by

E. P. LE FEUVRE, 4, Northbrook Road, Lee, } *Hon.*
W. O'NEILL, 39, Manor Park, Lee. } *Secs.*

CENTRAL YOUNG MEN'S CHRISTIAN ASSOCIATION ANNUAL MEETING.

will (D.V.) be held at

EXETER HALL, STRAND,

On FRIDAY, MAY 24, 1889, at 8 p.m. Chairman, GEORGE WILLIAMS, Esq. Speakers, CANON FLEMING, REV. C. H. SPURGEON. Tickets free for stamped, addressed envelope from SECRETARY, Exeter Hall, London.

THE SALVATION ARMY.

SPECIAL MEETINGS

WILL BE HELD AT

THE CITY TEMPLE, HOLBORN VIADUCT,

(By kind permission of Rev. Joseph Parker, D.D.)

On MONDAY, MAY 20, 1889.

SUBJECT:—

"Personal Religion in relation to Personal Service for Christ."

THE GENERAL in command,
ASSISTED BY
MRS. BOOTH-TUCKER, THE CHIEF-OF-STAFF, COMMANDANT H. H. BOOTH, MISS BOOTH, COMMISSIONER RAILTON, MAJOR JAI BHAI (India), STAFF-CAPT. HASWELL (India), and other Officers.

A converted Buddhist Priest, and a saved Devil Dancer from India, will also be present.

Meetings will commence at 11 a.m., 2.30 and 6.30 p.m.

Reserved Seat Tickets, One Shilling each, should be obtained *at once* from the International Headquarters of the Salvation Army, 101, Queen Victoria-street, E.C.
Admission Twopence.
Tickets for Three Meetings, Two Shillings.

Shall the sword devour for ever? 2 Sam. ii. 26.

ST. JAMES'S HALL, PICCADILLY.

GREAT PEACE DEMONSTRATION

On SUNDAY AFTERNOON, MAY 19, 1889.

Presided over by Rev. HUGH PRICE HUGHES, M.A.
Speaker: Mrs. ORMISTON CHANT.

DOORS OPEN AT 2.45 p.m.
YOU ARE CORDIALLY INVITED TO ATTEND.

HOLIDAY HOME FOR YOUNG SERVANTS,

MANDEVILLE,

HURST ROAD, EASTBOURNE.

Girls taken from 15 to 20, not older, for rest and change. Terms 5s. per week. Must be well recommended.—Apply Miss LEE, Home for Motherless Little Girls, Hurst-road, Eastbourne.

Funds very much needed for both Homes.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **CONTRIBUTIONS ARE URGENTLY REQUIRED TO DEFRAY THE CURRENT EXPENSES.** Ample provision made for private cases on payments regulated by the Board of Management.

Bankers, Messrs. HOARE, 37, Fleet-street, E.C.
H. GERARD HOARE, Esq., Treasurer.
JAMES DOWNING, Secretary.
Offices, 36, King William-street, E.C.

LONDON CITY MISSION.

THE

EVENING MEETING

WILL BE HELD IN

EXETER HALL,

On WEDNESDAY, May 29th, 1889.

The Chair to be taken at 7 p.m., by

EARL COMPTON, M.P.

Speakers:

Rev. NEVISON LORAINE, Vicar of St. Paul, Grove Park, Chiswick.

Rev. CHARLES MOINET, M.A., Minister of Presbyterian Church, Kensington;

And Two of the Society's Missionaries.

The MISSION CHOIR will SING before and during the Meeting.

Tickets may be had of MESSRS. NISBET & CO., 21, Berners-street, W.; HATCHARD & CO., 187, Piccadilly, W.; PARTRIDGE & CO., 9, Paternoster-row, E.C.; MR. W. J. RAVENHILL, 221, High-road, Kilburn, N.W.; MR. J. HEWETSON, 11 and 12, High-street, Hampstead, N.W.; WARREN HALL & CO., 88, Camden-road, N.W.; MR. W. C. EDMONDS, 420, Brixton-road, S.W.; Mr. BURNSIDE, 20, Tranquil Vale, Blackheath; MR. J. L. KING, Highbury-corner, N.; MR. G. E. WATERS, 97, Westbourne-grove, W.; CARRINGTON'S BIBLE WAREHOUSE, Notting Hill-road, W.; MRS. WADE, 98, High-street, Kensington, W.; FARMER & SONS, The Library, 1, Edwardes-terrace, Kensington, W.; MR. JOHN COVENTRY, 400, Mare-street, Hackney, E.; MR. G. H. HOLFORD, 2, St. John's-terrace, Leytonstone, E.; MR. ALFRED SCOTT, 41, Broadway, Stratford, E.; and at the MISSION HOUSE, 3, Bridewell-place, Blackfriars, E.C.

A few special Reserved Tickets for ladies can be had, on application only to the Secretaries, at the Mission House.

FIELD LANE REFUGES AND RAGGED SCHOOLS,

Vine Street, Clerkenwell Road.

PRESIDENT—THE RT. HON. EARL OF ABERDEEN.

THE 47th ANNUAL MEETING

WILL (D.V.) BE HELD IN THE

LARGE HALL of the INSTITUTION, May 23.

Chair to be taken at 6.30 p.m. by

The Rt. Hon. the EARL OF ABERDEEN,
Supported if possible by the Right Hon. EARL COMPTON.

SPEAKERS:—Rev. A. BOYD CARPENTER, M.A.; Rev. BURMAN CASSIN, M.A.; Rev. J. MONRO GIBSON, D.D.; Rev. G. HAWKER; Rev. EDWARD SMITH (London Wesleyan Mission).

A Choir of 200 Children will sing a Selection of Pieces.

This Institution has benefited during the year:—

660 Men and Women sheltered in the Refuges.
190 Boys and Girls maintained in Industrial Homes.
30 Friendless Girls trained in the Servants' Home.
1,748 Attendances at the Crèche.
18,555 Attendances at the Ragged Church.
11,238 Attendances at the Sunday Mission Services.
68,208 Attendances at the Bible Ragged Schools and Classes.
9,716 Attendances at the Band of Hope.
11,596 Attendances at the Mothers' Meeting.
86 Bags of Linen lent from Maternal Society.
23,617 Distributions of Broken Food made.
12,017 Loaves of Bread distributed.
326 Persons placed in, or assisted to obtain Employment.
17,854 Hot Dinners given to Children.

Upwards of 3,500 persons benefited weekly. An earnest Appeal is made for FUNDS.

Tickets to be obtained of

PEREGRINE PLATT, *Secretary.*

THE

Scripture Readers' Society FOR IRELAND.

SPECIAL FUND.

IN consequence of the lamented decease of a munificent Supporter of the Society, and the reluctant withdrawal of the subscriptions of other friends in Ireland through reduced circumstances, the Committee are grieved to announce that this year's accounts have closed with a balance of £186 4s. due to the Treasurer.

The fact has been made known to a few friends, who have already most kindly promised assistance.

The work of the Society has never been more urgently needed or more highly valued than at the present time, and donations towards the Special Fund will be most gratefully received by the President, by any member of the Committee, or by the Secretary,

CAPTAIN J. KEARNEY WHITE.

Offices:—27, Lower Pembroke-street, Dublin.
9, Paternoster-row, London.

FOR SPECIAL FUND.

	£	s.	d.
The President, Lord Plunket, Archbishop of Dublin	5	0	0
The Rev. Canon Brooke, Superintendent and member of Committee of the Society for fifty years	10	0	0
Sir Arthur Blackwood, K.C.B., extra	2	0	0
William Wynne, Esq.	5	0	0
Mrs. Kearney White	10	0	0
Captain Kearney White	10	0	0
An old gold watch, a thank-offering from Miss R., per Dr. L.	5	0	0
Lord Bangor	2	2	0
The O'Donovan	3	0	0
The Rev. Francis Hewson	5	0	0
Miss W. C. Lawrence	5	0	0
Very Rev. the Dean of Dromore	2	0	0
J. A. S., per Rev. Canon Sayers	5	0	0
Rev. T. Bayley	2	2	0
Anonymous, Post-mark Belfast	1	0	0
From an old Friend	5	0	0
Rev. T. W. Clarendon	1	0	0
Messrs. Morgan & Scott	10	0	0
R. Griffith, Esq.	2	10	0
Right Rev. the Lord Bishop of Killaloe	1	0	0
Miss Edwards	2	0	0
From two poor people	0	1	6
Miss E. P. Crofton	4	0	0
Hon. Judge Lefroy	5	0	0
Mrs. Byles	10	0	0
Mr. and Mrs. W. W. Cargill	4	4	0
C. C., Belfast	1	0	0
Hon. Mrs. Howard	1	0	0
Collections, per Rev. J. Sandys Bird	14	15	0
Rev. Henry Brooke	2	0	0
Mrs. H. Thompson	2	0	0
W. and D., London	0	10	0
Mr. H. E., Scripture Reader	1	0	0
M. M., Belfast, who is very sorry she cannot send £10 instead of 10s.	0	10	0
From Father, 1s.; Mother, 6d.; and Daughter, 6d.; Poor People who subscribe when able	0	2	0
Rev. W. D. A., Superintendent C.	0	10	0

SPECIAL APPEAL FOR COMPASSIONATE FUND.

For aged Scripture Readers placed on a *reduced allowance* owing to the *want of Funds*, one of whom writes—"The Lord will provide;" so "Let us trust Him."

Rev. Canon B.	1	0	0
M. D., Scripture Reader	1	0	0
W. O. D.	1	0	0
Sir J. W. D.	1	0	0
The Secretary, J. K. W.	5	0	0
Mrs. F.	0	1	4
M. G., Scripture Reader	0	10	0
J. M., do	0	5	0
M. H., do.	0	10	0

CHRISTIAN COMMUNITY.

THE ONE HUNDRED AND SEVENTEENTH

ANNUAL MEETING

Will be held on MONDAY, May 27,

In Exeter (Lower) Hall.

GEORGE WILLIAMS, Esq.,
WILL TAKE THE CHAIR AT SEVEN O'CLOCK.

ADDRESSES WILL BE DELIVERED BY

Rev. J. H. SCOTT, M.A., Hon. Sec.; Rev. W. TYLER, D.D., Hon. Sec.; Rev. J. JACKSON WRAY; Rev. R. CULLEY; Rev. J. DE KEWER WILLIAMS; F. A. BEVAN, Esq., Treasurer; G. KIRKHAM, Esq.

TEA AND COFFEE FROM 6 to 7.
A COLLECTION WILL BE MADE.

J. ATKINSON, SECRETARY.

May 17, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Burman Cassin, rector of St. George's, Southwark.

Some of the pictures in the Royal Academy Exhibition are offensive enough against decency; we regret that the burlesque imitations of them in *Punch*, by Mr. Harry Furniss, should accentuate and intensify their indelicacy, and suggest an impurity even where it was not intended in the original. We hope our contemporary is not going to lose its character; it used to be said that there was nothing in *Punch* to offend the delicacy of the most sensitive.

Foremost among the names of heroes will abide that of Joseph Damien de Venster (better known as Father Damien) who gave himself up to a loathsome and fatal disease that he might benefit the unhappy lepers of the Sandwich Islands.

Rev. Hugh B. Chapman, of St. Luke's, Camberwell, hon. sec. of the Damien Fund, writes to *The Times* to say—

> that the "Damien Fund" will continue, since its need is unaffected by his death. At present some £60 remains in hand; and whenever it reaches the sum of £500, it shall be regularly forwarded to Father Damien's successor "for the benefit of the lepers under his charge, and totally irrespective of their creed."

Nothing could be more fitting, and it is to be hoped that the pledge here implied will be fulfilled.

Mr. Chapman also earnestly suggests, —what all must feel would be a worthy outcome of the death of Father Damien—

> a conference of experts on the subject of leprosy, to be held in Paris, London, or Christiania, in which last capital evidence of the disease is on the spot. Let the Powers interested in the question take prompt and quick action for the extirpation of this evil, and let the prayers of the devout take the form of personal labour to remedy existing abuses. For the last eighteen months a proposition, emanating from the Hawaiian Government, has been virtually pigeon-holed, and threatens to be forgotten. Forgive me if I try to take a humble advantage of the momentary romantic grief which has been telegraphed from New York, and to call on every civilised community to make such laws as shall effectually stamp out this curse from off the face of the earth. God helps those who help themselves.

It must, however, be deeply regretted by all who value Father Damien's memory for the grace of God shown forth in him, that Mr. Chapman's letter should have contained the following paragraph:—

> In addition to this I am anxious to open "A Memorial Fund to Joseph Damien de Venster," which I would respectfully hand over when completed to his Eminence Cardinal Manning to be disposed of exactly as he thinks fit. I will also make inquiries at Louvain to see if any practical assistance is required by the family of the late priest. "Honour to whom honour is due." This man was essentially a Catholic, and any memorial to perpetuate the story of his heroism must be essentially Catholic if it is to be entirely genuine, and as he would have wished it. No one, therefore, need send anything who feels the slightest qualms on the subject of the Church to whose glory this latest martyrdom accrues.

Surely it was because Father Damien feared God and loved his fellow-men, not because he was "essentially a Catholic," that he gave himself up to die for the poor lepers of Molokai. If it was only as a Roman Catholic, and for the glory of the Romish apostasy, then his heroism is degraded to fanaticism. We prefer to rank him among the saints of God, who have been in the Romish system but not of it, and we regard it as deplorable that a professedly Protestant clergyman should make this an opportunity of playing into the hands of Rome. It is a reflection on the memory of Father Damien to make this a sectarian fund; and it belittles the dignity of martyrdom to confine the glory of it to any section, even of the true Church of God, which Popery as a system is not.

The action of the police authorities in making a raid on two gambling clubs in London, in the early hours of last Sunday morning, will be heartily applauded by all the friends of social morality. Some very aristocratic names figure in the list of those involved in this scandalous breach of the law, but we hope that equal justice will be meted out to all the offenders. In a leading article on the gambling mania, after describing how young men are inveigled into the net, *The Daily Telegraph* says:—

> Everything has to give way to this one debt, ironically styled "a debt of honour," which never could have arisen but for an impudent defiance of the law on the part of those who trade upon such folly. It is the duty of the Home Secretary to search out and put an end to these schemes for defying the law — schemes worked coldly and cleverly by men who pander to the weaknesses and vice of young men, acquiring therefrom great profit to themselves and very often procuring absolute ruin to their victims...If it were known how widespread is the ruin caused by such hells, the public would, indeed, heartily thank Mr. Monro for his energy and success in this double raid; and, certainly, many of those who, directly or indirectly, have been sufferers by such ill-favoured institutions, will be most grateful to the new Commissioner of Police for having at last relentlessly put forth the strong hand of the law.

Among a few Nonconformist Churches in the North of England there is much agitation respecting what is demanded for "the freedom of the pulpit." It is admitted that there are to be observed "certain well-defined limits as to doctrine." Laymen, however, complain that the men who demand the freedom define the limits, and that this practically lays congregations open to every fresh wind of doctrine which an ever-varying negativism may wish to propound. A correspondent writes in remonstrance in a Northern contemporary, and closes with the words:—"There has been much stout talk about the freedom of the pulpit. As to the pew it is—'If you do not like it, you can leave.' These are painful things, sir, to an Old Disciple." Well they may be.

In solicitude for the success of their sons, and in the difficulty of finding openings for them elsewhere, many fathers are just now turning their thoughts to South America. Doubtless, Scotch and English youths have founded flourishing businesses there, and won professional success. A paper, however, on Rio de Janeiro, in a New York journal, may well make Christian fathers pause, so far as Brazil is concerned. A missionary says:—

> I receive many letters from young men asking about business openings, but I dare not take upon myself the responsibility of advising anyone to come. I have made careful inquiries and estimates upon the subject, and find that, of all who come here from English-speaking countries for business purposes, not more than one out of fifty makes a financial success without becoming a physical and moral wreck. Only about one out of twenty-five escapes a drunkard's grave; but even drunkenness does not mark the worst depths of moral degradation to which they fall.

The Theological Monthly is an able exponent of current Christian thought, but a sixteen-page article in this month's issue, full of quotations from a book on "The Evolution of Christianity," could well have been spared. The work referred to is a hash of the infidelity of Tom Paine, modernised by the atheism of the Hall of Science. It may be necessary to utter a word of warning concerning such productions, but to set forth their offensive ribaldry in relation to our blessed Lord, is, in our judgment, a mistake, whether done in the pulpit or the Christian press.

We in Great Britain are too apt to complain of American boastfulness. But some moderating words were pressed home by *The Christian Union*, amid the huzzas of the recent centennial celebration. There are orators enough, and writers enough, it says, to declare what great people Americans are; but let them ask whether the men of to-day are more or less temperate than their fathers; whether the liquor traffic was as powerful and defiant of law a hundred years ago as it is now; whether the liquor sellers, or the clergy, had then the greater influence on public life; whether, if proportionally, there are more millionaires now, there are not also more paupers; in short, whether the American Republic as powerfully recognises now, as it did in Washington's time, that it is founded on the Christian religion, and that without faith in God, liberty cannot exist? These are useful questions for any people to ask themselves.

"The Story of the Uganda Mission and the Church Missionary Society's Work in Eastern Equatorial Africa" (*C.M.S., Salisbury-square*, 6d.), is a profusely illustrated and timely narrative of most pitiful and heroic events relating to a region of absorbing interest, second to none in the whole history of missions, or in their onward movement in the present day. It should be widely circulated.

There is a vigorous paper, by Rev. W. A. Blake, a Congregational missioner, in a northern journal. It asks reflection as to whether an uninterrupted one-man ministry can meet the perils and difficulties of these days, and pleads that the genius and common sense which are shown by church members in business should be consecrated to the success of the church. Their objection about *reaction* after mission services should be exchanged for the warnings of Scripture against *inaction;* and ministers, the paper contends, had better leave their discussions about eschatology and similar problems, and

address themselves to meet the wide-spread and deep craving of men and women to learn what God has addressed to them. Assuredly the breath of the Lord is sweeping across the valley of vision, and the formal, unchangeable routine of Sunday services is fast becoming an unbearable anachronism.

Mrs. Ormiston Chant is writing in *The Methodist Times* a series of papers on "Our Barbarous Prison System," which demand the serious attention of all lovers of God and of men. An extract will show the view of punishment taken by the writer, and what has been done in this direction:—

Amongst the many employments followed by the women in Sherborn Prison, Massachussets, is that of the rearing of hot-house flowers, which are sold in the Boston market, and are a very fair source of revenue to the prison. It was most encouraging to witness, as one passed through the gay and perfumed hot-houses, the evident pride and pleasure the toilers took in their toil. "You see the flowers can't answer them back, or irritate them," said the governor. "And it is amazing how soon they become gentle and well-behaved, and how greatly they enjoy being set to work in the houses. Then the women who have attained the fourth—that is the highest—grade of good conduct are allowed to have flowers on the table at which they have meals, also a *white* table-cloth." It seems as if the reformative, instead of punitive, spirit were a great success; for, roughly speaking, out of the 325 prisoners in that model prison when the writer was there, in 1888, 187 had worked their way up to the fourth, 75 to the third, 48 to the second, and only 15 were in the lowest or first grade, and most of the latter were new comers.

As an illustration of the susceptibility of even the lowest to the tender influence of the flowers, here is one experience from the lips of a warder, who was an eye-witness. Great pains had been taken to rear a pure white pansy, and much excitement was felt for the opening of the first bud on one particular plant, not only by those immediately concerned in the rearing, but by all the women. One bright morning a "hardened criminal," who had been in other prisons for uttering false coin and for drunkenness, dropped down on her knees, and prayed thus, through passionate tears: "Oh, God! you have been good to me, and I've been real bad to you! You've let my flower be a white one after all, and I never felt so glad in all my life! Don't let it die. Let 'em see as I'm good for something after all." So though no word or sign to others had shown the least symptom of sorrow, contrition had been at work, and the softening influence of gratitude, whispered up from the white heart of a heartsease, had thrown penitence into prayer, and brought heartsease to others beside the woman herself.

It needs, however, that those who punish be themselves delivered from the prison-house of self into the glorious liberty of the sons of God, in order that punishment should become of a kind like this.

Last week we commented upon the excessive hours that certain railway companies require of their servants. A painful illustration of this was afforded a few days ago by the sudden death, from rupture of the heart, of a goods porter at one of the London stations. It transpired at the inquest that the poor man had been required to work, carrying heavy loads, from six o'clock at night till seven or eight the following morning, *seven nights a week*. Such a fact speaks for itself.

The papers by "A Friend of Missions," to which we referred a fortnight since as having been reprinted from *The Methodist Times*, are, as we expected, calling forth temperately written, but uncompromising, contradiction of the chief position taken up. The editor, however, stands bravely by his correspondent, and defends him in several "Notes." This discussion will do good, but for the work's sake and for our own souls' sakes, let it be carried on without personalities, in good temper, with mutual respect, and in the fear of God. The investigation of missionary operations during the past century is only beginning; inconsiderate and unkind criticism will damage missions, discourage missionaries, and injure the critics most of all; and passionate replies will have results no less pernicious. But a just and generous recognition of all that has been, and is being, well and wisely done will win a willing ear to the suggestion of improvements and even to the consideration of faults in present methods.

The following extract from a church record in Boston will be of interest to our readers:—

No. 1079. Dwight L. Moody. Boards 43 Court-street. Has been baptized. First awakened on the 16th of May. Became anxious about himself. Saw himself a sinner; and sin now seems hateful and holiness desirable. Thinks he has repented. Has purposed to give up sin. Feels dependent on Christ for forgiveness. Loves the Scriptures. Prays. Desires to be useful. Religiously educated. Been in the city a year. From Northfield, this State. Is not ashamed to be known as a Christian. Eighteen years old.

The walls in Dublin have been placarded with adverse opinions on the Welsh Sunday Closing Act. If this points to public opinion being divided on the proposed extension of the measure the Justices appear to have made up their minds upon the subject. A memorial, extensively signed by magistrates of every county and of all shades of religious and political opinion, has been sent to the Lord Lieutenant supporting the Sunday and Saturday Night Closing Bill, and praying for a reduction in the number of licensed houses. Much of the distress in Ireland would be removed by that Saturday Night Closing Act. It is far from improbable that if legislation began to deal with the temptations of the Saturday there would soon be less need to enact measures dealing with the Sabbath.

To those of our readers who may be in doubt about the wrongness of vivisection, we commend Miss Cobbe's masterly volume, "The Modern Rack" (*Sonnenschein & Co.*). In this little book perhaps one of our greatest authorities deals with the whole question in an exhaustive manner, and we do not think that anyone could rise from its perusal without deep feelings of indignation against those who practise, and those who defend, cruelty to animals, under the plea of scientific research. Referring to the common assertion that the lower animals have no feelings of pain, or have the feeling in a far less degree than man, Miss Cobbe urges that the so-called scientists who use the argument are the men who teach that the human race is not only allied to the brute, but is descended from it, and who also assert that the weeds of the roadside are joint possessors of the psychic life.

UNION TABERNACLE (Wandsworth-road, S.W.).—The anniversary of the opening of this building was commemorated last week. On Lord's Day Messrs. R. Paton and Reginald Radcliffe, and Dr. Fisher (who is shortly proceeding to Central Africa), took part in special services, in which prominence was given to the great subject of the evangelisation of the world. On Monday afternoon and evening the addresses were devoted to a consideration of the revival of the work of God, for which earnest prayer was offered. Mr. J. E. Mathieson presided, and a number of visiting friends took part.

CONVENTIONS IN ITALY.

The first Christian Convention in modern Rome has been held, and, small though it necessarily was, it was well and regularly attended. From many quarters grateful testimonies have been given of definite blessing received, and thankfulness for the privilege of enjoying the meetings. The ministers and workers in Rome rallied around Rev. Dr. Elder Cumming and Rev. Evan Hopkins, and gave them a hearty and affectionate welcome, and almost all attended the daily conferences regularly. The absence in America of the Waldensian pastor, Rev. Dr. Prochet, was much regretted, but he was represented by his colleague, Rev. Signor Ruffa, who translated at the meeting for Italian evangelists and workers. The Wesleyan minister, Rev. T. Piggott, was also unavoidably absent in the north of Italy.

Bishop Cheetham presided at some of the meetings, and Rev. Dr. Gray at others. Rev. J. Wall, of the Baptist Mission, took the chair at the meeting of the Italian workers, and Major Colquhoun, in whose Central Mission-hall most of the meetings took place, gave effective support. Dr. and Mrs. Young threw open their spacious rooms three times during the week. Indeed, from all the evangelical labourers in Rome the most cordial sympathy was received. Before the first meeting was held, all the necessary funds had been received from kind friends, who had contributed of their own accord, so that there were no collections of any sort made at the door.

It is hoped that this first Convention in Rome is but the foretaste of what may be in the future, and prayer is being offered that, if it be God's will, there may be another after Christmas. The Florentine Christians begged the delegates to hold some meetings there also, and accordingly they had three large drawing-room meetings—one in the house of Rev. Mr. McDougall and the others in that of Mrs. Ginoulhiac. They were requested to preach also in the churches in Florence and Venice, but were unable to do so. Altogether, there is a large band of friends who are now thanking God for the Convention in Italy in May, 1889.

A SALE OF WORK will be held at the Albert Hall, on the 22nd and 23rd inst., on behalf of the Society for Promoting Female Missions. This Society embraces twenty-four individual Missions, such as the late Miss Whately's Girls' Schools, Cairo; Madame Rodriguez' Girls' School at Figueras; Miss Robinson's Soldiers' and Sailors' Wives' Aid Society, and other such valuable institutions.

SOUTHSEA.—The eighth annual conference at Southsea will be held, God willing, on Tuesday, Wednesday, and Thursday, June 4, 5, and 6. The afternoon intervals will be devoted to Bible-readings and addresses on Home and Foreign Missions by well-known workers. Hospitality will be provided, as far as possible, for those who signify their need of the same to Rev. F. Baldey, St. Simon's Vicarage, Southsea, before the 28th inst.

THE LORD'S DAY is being observed by the large majority of the English-speaking exhibitors at the Paris Universal Exhibition. Many Continental Protestants have joined British and American firms in honouring the Sabbath. In thus dispensing with the services of their attendants one day in seven, the exhibitors will not only get more cheerful service, but at the same time set a good example, which, it is hoped, the French people may be led in some degree to imitate.

REV. EGERTON R. YOUNG, whose portrait we recently gave, has been in great demand for sermons and lectures all over the country. He has been as far north as Newcastle-on-Tyne, and last Sabbath he preached and lectured in Cornwall. His engagements are now so many that he can entertain no more during his present visit to England. So pressing are the invitations to return that he expects again to visit our shores in September, accompanied by Mrs. Young, who sings the Indian songs very sweetly.

"Unconscious Sanctification."

"LESS paper and more power" was Mr. Spurgeon's description of his desire concerning the Conference held last week. The hope in both its parts has been fulfilled. Never have there been fewer papers read at the Conference; and never has there been greater power realised. The address of the President; the few papers that were read; and, especially, the freer and more fervent talks and prayers of Wednesday morning, all had the one aim—the increase of power. By unanimous consent it has been the most hallowed and profitable season ever experienced in Conference week. Every brother present will have reason to thank God for its holy and inspiring memories.

Mr. Spurgeon has a keen eye for detecting what he believes to be the mistakes of the Higher Life movement. The paper on "Unconscious Sanctification," with which Wednesday morning's session began, was evidently directed against one of these mistakes; and the President's talk, following the paper, was in the same direction. But we venture to express our conviction that there are excellent features connected with the holiness movement, which might with advantage have been introduced into the Conference itself. The feeling so deep and fervent, which was excited on Wednesday morning *needed* something more to make the effect permanent. It was no doubt this impression that prompted brethren Frank H. White, A. G. Brown, W. J. Mayers, and others, to call a special meeting on Friday morning at 10 o'clock, for prayer and testimony upon the same subject. Definite and public acts of surrender are no doubt attended with some sort of danger, but they are often the condition of advance in the Divine life; and when the feelings have been deeply stirred, and desire is fervent, and hope is strong, then is the time for such surrender to be made.

The phrase "Unconscious Sanctification" is one which proved very useful in rebuking the claims of those who, instead of pressing eagerly forward to a prize that is always beyond them, seem content to look at their own holiness with evident self satisfaction. But, after all, is the idea of unconscious sanctification scriptural? No doubt "Moses wist not that his face shone"; and one essential condition of sanctification is "the forgetting of those things that are behind." But can a man be unconscious of victory where there was formerly failure, of rest where there was formerly anxious care? Mr. Fullerton's paper on "The Life which is Life indeed," certainly recognised a conscious distinction between the life which every converted man has and that in which intimate fellowship with God is enjoyed. We must be conscious of it in order to give God praise for it. Paul was not afraid to speak of his experience of a conscience void of offence; of a constant triumph in Christ; of the gentleness with which he treated his Thessalonian converts, and of his holy and blameless walk (1 Cor. ii. 14; 1 Thess. ii. 7, 10). To be conscious of sanctification in such a way as to tell it to others in the spirit of boasting is a delusion, and cannot be too severely denounced; but to be conscious of it so as to give God thanks for it, while we eagerly press on to something more, is a different thing. The idea of unconscious sanctification is not only unscriptural, but may lead to an opposite extreme as evil as that which it is intended to correct. Is there not a danger of resting in the unconscious *want* of sanctification? If we may have it and not know it, we may be without it and not know it; and those who are indifferent may mistake the unconsciousness of indifference for sanctification itself. Let not the phrase mislead us. It is directed against those who make a boast of their holiness, not against those who humbly give glory to God for every victory won through Christ, but who cannot rest satisfied with what they have attained.

It was impossible to forget the "Down-Grade" controversy. The absence of many brethren who were formerly prominent and useful members of the Conference suggested it, and many of Mr. Spurgeon's utterances were evidently intended to refer to it. Would to God the breaches it has made were healed. The result of it thus far has been not so much to separate the teachers of the new theology from the evangelicals as to divide evangelicals from each other. The great need is that the churches that are true to the Word of God should receive a fresh anointing with the Holy Ghost. Very wisely did Mr. Spurgeon set this before the Conference. A controversial victory is of little value. "Not by might, nor by power, but by my Spirit, saith the Lord of hosts." "Power from on high" would decide the matter, as the fire descending on Mount Carmel gave Elijah the victory against the prophets of Baal. A fresh anointing with the Holy Ghost would unite those who are agreed as to the truth they preach, and would do much towards restoring to the truth those who have gone astray. We devoutly pray that this end may be hastened by the hallowed Conference week just spent. ONE OF THE PASTORS.

With the Independents.

THE absence of formal organisation which so largely marks the Independent churches makes it impossible to gain an adequate idea of the activity and usefulness of these churches only from the meetings of the Congregational Union of England and Wales. Some of the richest and rarest fruits are produced apart from the Union. On Monday morning, as early as ten o'clock, a prayer-meeting was held in the mission-room of the London Missionary Society, which I have several times heard spoken of as one of the most powerful and most useful meetings of the week. The place itself is sacred; prayer, thanksgiving, and self-sacrifice have consecrated it to God. Although only one hour was spent together by the brethren, some six or seven offered prayer and thanksgiving. The Chairman of the meeting read Heb. i. as affirming the Kingship of Christ based upon the sacrifice of Himself for the sins of men; and also the end of Mark xii. as showing how the eyes of Christ are still upon the Treasury, and the gifts his servants put therein. Missionaries, ministers, and laymen joined in earnest praise for the help that God has given to the Society in its time of difficulty; and in prayer for men and means to be given for the work.

The work of this Society, which has been passing through a time of financial difficulty, occasioned by its great successes, was again brought forward on Wednesday at the City Temple, when

REV. HUGH PRICE HUGHES

preached on its behalf. The sermon was characteristic of the man, and was heard by a large audience. The annual meeting, which was held as usual in Exeter Hall, hardly seemed so large as we have seen before; nor was the tone quite so spiritual as could be desired. Perhaps a large meeting must be to some extent distracting and dissipating. The news, however, was good; abroad, the work of the Society is extending in every quarter, while at home the churches are arising to do their duty. They have removed a deficit of £16,000, and also added £5000 to the annual income. Could anything like a fair proportion of the wealth of rich Independents be obtained for missionary work, more might be done at once. It was pathetic to hear that the missionaries had sent £1000 out of their small incomes towards the deficit; what a rebuke to the men of hundreds of thousands! At the Friday morning's sitting of the Congregational Union. the first place was given to the foreign secretary of the L.M.S., to advocate the Society's claim upon the churches; then came a resolution in the same strain. I doubt whether any good will come directly from the suggestion the resolution contained; but that the Independents are more earnest, more prayerful, and more resolute than ever in their determination to carry the Gospel to the heathen is happily very apparent. For besides these occasions, on which foreign work was brought forward, two meetings were held to promote missions among women, and an evening meeting was given to young friends of the Society.

The address of Dr. Falding, as Chairman of the Congregational Union, had the good quality of comparative brevity—*i.e.*, it was an address and not a treatise. It had the still better qualities of warmth of feeling and clearness of utterance touching the faith of Christ and the application of that faith to the great social and moral questions of the day. Less ambitious and less brilliant than some former addresses, it maintained the best traditions of the chair and of the churches. It could not be heard without doing good. The same may be said of most of the speaking, both on Tuesday and Friday. Tuesday's meeting went beyond denominational lines by unanimously and heartily passing a resolution in favour of simultaneous disarmament by the European Powers. This movement, we believe, will grow.

Much attention was given to

THE COLLEGES AND PREACHING.

Professor Cave pleaded for the use of extemporaneous speech; others pointed out that the Holy Spirit uses different methods. As long as we have Dr. Chalmers as a specimen of a reading preacher, James Parsons, of a memoriter preacher, and C. H. Spurgeon, of an extemporaneous preacher, we may well leave each man to adopt his own method. A noticeable feature of one meeting was the passing of a resolution of sympathy with Miss Stirling, of the Salvation Army, on her return to prison in Switzerland, and calling on the Government to use its influence to procure her liberation.

The temperance men had a service in the City Temple, and also a business meeting, where it was reported that out of 2700 ministers 1400 are abstainers, and out of 273 students for the ministry 247 are abstainers. In Scotland all the Independent students are abstainers. The condition of the colonies, of the churches at home, and of Ireland was laid before the Union; and a meeting was held in connection with the Guilds of Young People, a movement which has had a most auspicious beginning. The ministers and delegates must have been refreshed in spirit by the words of truth they heard, and by the zealous devotion to the Saviour which was apparent in every meeting of the week. A much more devotional feeling was present than was the case some years ago.

AN INDEPENDENT MINISTER.

TO CHRISTIAN BUSINESS MEN.

DEAR SIR,—With the view of helping on the work of missions abroad, the following vacant openings have been put before us for Christian men:—

A firm dealing in hardware, machinery, paints, &c.. require two Christian men as travellers for South America and the East. Agents are required for a firm of manufacturers of similar description of goods, to represent them in various commercial centres abroad. We have a request from an English Company, for an under manager for Madagascar, to take charge of a small sawmill, and to oversee native labour. Only earnest Christian men will be accepted. Communications should be sent to me. JOHN M. PAMMENT, Secretary.

Missionary Bureau, 186, *Aldersgate-st.*, *E.C.*

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

VII.—Varieties of Missionary Work.

I DESIRE now to have done with controversy. I have found myself compelled to deal in very plain terms with what seemed to me inaccuracies and fallacies in the articles of "A Missionary"; for I felt that large numbers of readers were liable to be grievously misled, simply through not knowing the facts of the case. I have not indeed taken up every one of his many points, though I have made careful notes on all, and believe that all could be easily disposed of. But I think I have said enough to show that his articles are not a safe guide, either as regards exposition of Scripture, or as regards the facts of Modern Missions. And I wish now to turn from the examination and refutation of what seems to me erroneous, and to confine myself in the present paper to the pleasanter task of giving some fragments of information regarding Missions as practically carried on, especially by the one Society for which I have the best right to speak; although what I have to say will necessarily take the form of a further reply to certain statements and arguments of "A Missionary."

The point I desire to make is this, that Missions to the Heathen and the Mohammedan world are, and ought to be, most diversified in their operations; and that to exalt one method of evangelisation, that of itinerant preaching, into a position of solitary authority, is to ignore all the lessons which God has taught us by nearly a century of experience. "Diversities of gifts, but the same Spirit"—"differences of administrations, but the same Lord"—"diversities of operations, but the same God which worketh all in all": this, the Apostle Paul's great motto in 1 Cor. xii., is my motto in the present article.

It is a principle which we all do acknowledge in home work. No one dreams of suggesting that preaching in mission-halls or in the open air is the only right method of evangelising the masses. Take Miss Annie Macpherson's noble work for many years in rescuing boys and girls from evil surroundings, and emigrating them to Canada. Should we pronounce her efforts not missionary, but only "philanthropic"? We know what her great object is: not merely to put the children into a way of earning their living, but to bring them to Christ. Or take Gospel Temperance, in which material and social and moral and spiritual benefits are aimed at all together. Is that only "philanthropic"? Or take the Mildmay Medical Mission at Bethnal Green. Is that to be denied the right to be called a mission, because it has a hospital and dispenses medicines? Or, again, suppose a man of high University distinction were inquiring in what way he could best consecrate his gifts to the work of soul-winning, could he possibly do anything more effectual than take the head mastership of a great public school? He would have to teach Greek plays, perhaps; but think of the personal influence he would gain over boys who would by and by be the leading men of the country. And suppose that in ten years he were the instrument of the conversion to God of ten young noblemen, but of none besides, would not his work even then in its far-reaching results be grander than that of any open-air preacher in the same period? I do not think I shall be misunderstood when I say this. No one, I am sure, will suspect me of doubting that all souls are alike before God. But all souls are not alike in the influence they may wield. The conversion of Saul of Tarsus was, in its results in the world, worth that of a thousand ordinary men.

Now, I ask that these well-understood principles be applied to the mission field. They will at once justify a great many agencies which "A Missionary" calls upon us to abandon if we would escape the brand he will otherwise fix on us of being merely "philanthropic." Let me take a few examples.

(1) I see an Afghan town at the foot of the mountains that bound British India on the north-west. I see a bishop, a missionary, and a native evangelist, preaching in the market-place, amid a hooting, bustling, mocking crowd of fanatical Mohammedan Afghans. I look again: I see a little hospital there, and a native Christian doctor tending his Afghan patients, and giving medicines to Afghan bandits. I look again: I see the town sacked by a band of Afghan mountaineers, but *one* building not touched, and that building the mission hospital! I look once more into remote villages up among the mountains, and I see Mohammedan Afghans reading portions of Scripture in their own tongue, given to them at that hospital. Shall we close the hospital because it is only "philanthropic"?

(2) I stand on the shore of East Africa. Behind me is a piece of rising ground, covered with tropical vegetation, but with clearings here and there where huts and sheds have been hastily put up. Before me is an arm of the sea, upon which I see three or four boats coming in from a British ship-of-war lying in the offing. Presently those boats discharge four hundred lately rescued slaves on to the shore, naked, half-starved, degraded, and miserable, and then return to the ship. Why are those slaves brought in here? Because this is a new mission station, and the huts and sheds behind us have been put up for their reception. What shall be done with them? Feed them? Clothe them? Set them to work for their living? Teach them A B C? Oh, but all this is only philanthropic work; what business has the missionary with that?

I stand on the same spot just ten years after. Another cargo of slaves is being landed. Who receives them? A missionary again; but this time his burden is less, for a party of black helpers are with him, men and women, bright and intelligent, who themselves can take care of the new arrivals and tell them of the Saviour. Who are these black helpers? They are some of the naked slaves of ten years before! That is the result of "philanthropic work." Shall we pronounce it unworthy of a missionary society?

Two years later that same spot is visited by another ship-of-war. Her commander himself lands and visits the station. He is a Christian man. At the invitation of a black man, who also was once a slave, but is now an ordained minister, he addresses the assembled people, most of them also once slaves, on the words, "Jesus Christ, the same yesterday, and to-day, and for ever"; and then they sing, "Rock of Ages." That naval officer writes a letter to THE CHRISTIAN, telling of what he has seen, and his letter appears on July 27, 1888, whence I take the incident. Need I point the moral?

(3) I am in South India, in the terrible famine time of 1877—8. I see the missionaries labouring hard to save life, and thousands of pounds sent to them from England. But it is purely "philanthropic" work: ought they to engage in it? What is the result? "The conviction prevails among the people that whilst Hinduism had left the famine-stricken to die, Christianity had stepped in, like an angel from heaven, to comfort them with its sympathy, and cheer them with its effectual succour." Some twenty thousand persons cast away their idols in consequence in Tinnevelly alone, and put themselves under Christian instruction. I ask myself, Can these be correctly called "rice-Christians"? No. They did not join the Christian community to get rice, for it was given to the heathen just as freely; they joined partly from gratitude, and partly from being led to think that a religion that could do such a thing must be true. But, of course, they are weak and ignorant; of course, some will presently go back; of course, the responsibility of the Mission for the vast majority who remain steadfast will be very heavy. Taking the figures of John xxi., we may say that the "fishing" has been done, but the "shepherding" has yet to be done. Taking the Divine commission in Matt. xxviii., we may say that the "making disciples" has been effected; the "baptizing" follows in due time; and the "teaching all things" will continue long after. I leap forward to the year 1889. I see another great famine in China. I see the China Inland brethren doing the same "philanthropic work." I say, "God bless them in the same way," and I am sure He will.

(4) I am in Uganda, any time between 1878 and 1888. I see a missionary with a dozen men and boys round him, teaching them to read; and I see another working a little printing-press, and producing from it, after much pains and labour, a quantity of sheets of paper, with fragments of the Word of God upon them in a strange tongue. Surely, I say, that is not "apostolic"! I find nothing in Matt. x., or in the Acts, about teaching people to read; and as to the printing-press it is a fruit of that modern civilisation which has so spoilt modern missions! But I look again at Uganda. I see the missionaries expelled, and the converts scattered. Converts?—Who are they? They are the men and boys, yes, and women, too, for whose sake those unapostolic missionaries were content to sit down day by day to the drudgery of teaching them their letters; and now they can read and understand the blessed Book of God, and though their teachers have been banished, they have got portions of that Word in their hands to be "a lamp

unto their feet, and a light unto their path."

(5) I see an old man dying at Chatham. Half a century ago he was in Africa, but for the last forty years he lived quietly in England, almost buried in books—dictionaries, and grammars, and commentaries—and totally unknown to the young pioneers of our own day. And I see one of those young pioneers preparing to go up the Niger to the Mohammedan Soudan, and taking with him several books, vocabularies, Scripture translations, &c., in the principal language (Hausa) that he will require. Where did he get them? They are the work of that old man's retirement; and so the veteran Schön and the youthful Wilmot-Brooke are associated in the great enterprise. What would the latter have done without the former? Shall we say that one is more "apostolic" than the other? Is it not exactly a case of the head and the feet, neither of them entitled to say to the other, "I have no need of you"?

(6) I go back to the very year when Schön went up the Niger and collected the first materials for his translations, 1841, and I see two other young missionaries sailing for India. Their names are Fox and Noble; the former from Oxford, the latter from Cambridge. They mutually resolve to work in different ways. Fox goes into the villages, and spends his whole time going about preaching and speaking of Christ, until in a few years sickness drives him home to die; but his successors carry on the work, and reap a harvest of souls from among the simple country people. Noble starts a High School, and gives a first-rate English education to the high-caste boys who flock to it. Daily, for one hour, he reads the Bible with them; out of school, he makes them his friends, and by word and life pleads with them for Christ. Twenty-four years he continues, without once coming home; and dies at his post. A few converts, not twenty, are the fruit of his work; but they are picked men.

I come down to 1887, and I see the son of that preaching missionary, Fox, going forth to visit that very mission field. What does he find? He finds some thousands of Christians, mostly in the villages; but he finds also that *the leaders and teachers of the church are the handful of high-class educated men brought to Christ at that school.* Shall Fox be commended, and Noble be condemned? Has not God manifestly used both? And when Fox's son, in the Lord's Supper, hands the same cup of wine to the lordly Brahmin who found Christ in the High School, and to the lowly Pariah who heard of Him by the wayside, will he not thank God for both agencies?

These six illustrations could easily be multiplied; but they will perhaps suffice. I may, however, be allowed to add a few further words on Educational Missions.

EUGENE STOCK.

SOCIAL PURITY ALLIANCE.—The annual meeting of this Alliance was held at Westminster, on the evening of Thursday, May 9. Mr. W. T. Malleson presided. The report showed that, with an income of barely £200, a large amount of useful work had been done in an unobtrusive way, including meetings in London, Birmingham, Newcastle, &c., and the distribution of over 13,000 books and leaflets. The cause of purity has also been brought before the soldiers at Shorncliffe, Aldershot, and Rosslyn, and several of them enrolled as members.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXX.—SINAI AND SION.

HEBREWS xii.

To how great splendour had these Hebrew Christians been accustomed—marble courts, throngs of white-robed Levites, splendid vestments, the state and pomp of symbol, ceremonial, and choral psalm. And to what a contrast were they reduced—a meeting in some hall or school, with the poor, afflicted, and persecuted members of a despised and hated sect. It was, indeed, a change, and the inspired writer knew it well, and in these magnificent words, the sublime consummation and crown of his entire argument, he sets himself to show that, for every single item they had renounced, they had become possessed of a spiritual counterpart, a reality, an eternal substance, which was compensation told over a thousand times.

"Ye are come." He refuses to admit the thought of it being a future experience, reserved for some high day, when the heavenly courts shall be thronged by the populations of redeemed and glorified spirits. That there will be high days of sacred festivity in that blessed state is clear from the Apocalypse of the beloved Apostle. But it is to none of them that these words allude. Mark that present tense, "Ye *are* come." Persecuted, weary, humiliated, these Hebrew Christians had already come to Mount Sion, to the city of the living God, and to the festal throngs of the redeemed. That they saw not these by the eye, and could not touch them by the hand of sense, was no reason for doubting that they had come to these glorious realities. And what was true of them is true of each reader of these lines who is united to the Lord Jesus by a living faith.

I. WE BELONG TO MOUNT SION.—"Ye are not come unto the mount that might be touched and that burned with fire...but ye are come unto Mount Sion." At the bidding of these words, two mountains rise before us. *First, Sinai*, stern and naked, rifted by tempest, cleft by earthquake, the centre and focus of the vast sandstone passages which conducted the pilgrim host, stage above stage, until it halted at its foot.

But, grand as Sinai was by nature, it must have been grander far, on that memorable day in which all elements of terror seemed to converge. There was the flash of the forked lightning out of the blackness of the brooding clouds. There was the darkness of midnight; the peal of thunder, the reverberations of which ran in volumes of sound along those resounding corridors; the whirlwind of tempest, and the voice of words which they entreated they might not hear any more. And all was done to teach the people the majesty, the spirituality, and the holiness of God. The result was terror, struck into the hearts of sinners, trembling at the contrast between the greatness and holiness of God and their own remembered murmurings and shortcomings. Even Moses said: "I exceedingly fear and quake."

In contrast with this stands *Mount Sion*, the grey old rock on which stood the palace of David and the Temple of God—sites sacred to Jewish thought for holy memories and Divine associations. "The Lord hath chosen Sion, He hath desired it for his habitation. This is my rest for ever; here will I dwell; for I have desired it." To the pious Jew, Mount Sion was the joy of the whole earth, the mountain of holiness, the city of the Great King. Her palaces, grey with age, were known to be the home and haunt of God. The very aspect of the hoary hills must strike panic into the heart of her foes. And her sons walked proudly around her ramparts, telling her towers, marking her bulwarks, considering her palaces, whilst fathers told to their children the stories of her glory which in their boyhood they too had received (Ps. xlviii.).

The counterpart of this city is ours still, ours for ever. The halo of glory has faded off those ancient stones, and has passed on to rest on the true city of God, of which the foundations are Righteousness, the walls Peace, and the gates Praise; which rises beyond the mists and clouds of time, in the light that shines not from the sun or moon, but from the face of God. In other words, somewhere in this universe there is a holy society of souls, pure and lovely, the élite of the family of man, gathered in a home which the hand of man has never piled, and the sin of man has never soiled. Its walls are jasper, its gates pearl. Into it nothing can enter that defiles or works abomination, and deals in lies.

The patriarchs caught sight of that city in their pilgrimage, it gleamed before their vision, beckoning them ever forward, and forbidding their return to the country from which they had come out. And the Seer of Patmos beheld it descending from God out of heaven, bathed in the Divine glory.

To that city we have come. It has come down into our hearts; day by day we walk its streets; we live in its light, we breathe its atmosphere, we enjoy its rights. We have no counterpart in our experience of Mount Sinai, with its thunder and terror; but, thank God, we have the reality of Mount Sion, with its blessed and holy privileges. Sinai is the law, temporary and intermediate; Sion, the Gospel, eternal and abiding. Sinai is full of human resolutions and vows, made to be broken; Sion is the election of grace. Sinai is terrible with the thunder of law; Sion is tender with the appeals of the love of the heart of God.

II. WE BELONG TO A GREAT FESTAL THRONG.—The converted Jew might miss the vast crowds that gathered at the annual feasts, when the tribes of the Lord went up, whilst kinsfolk and acquaintance took sweet counsel together, as they went to the house of God in company. But, to the opened eye of faith, the rooms where they knelt in worship were as full of bright and festal multitudes as the mountain of old was full of horses and chariots of fire. And these are for us also.

There is an innumerable company of angels.—Myriads. Thousand thousands minister to our Lord; ten thousand times ten thousand stand before Him. When, therefore, the saintly spirit ascends the altar-steps of true devotion, it passes through a vast host of sympathetic spirits, all of whom are devoted to the same Master, and are joining in the same act of worship. Listen! Do you not hear the voice of many angels round the throne, as you draw nigh?

There is also the general assembly and Church of the firstborn.—We meet the Church of the

redeemed, each time we sincerely worship God. We may belong to some small section of the visible Church, unrecognised and unknown by the great bulk of our fellow believers. We may be isolated from all outward fellowship and communion with the saints, imprisoned in the sick-chamber, or self-banished to some lone spot for the sake of the Gospel; but nothing can exclude us from living communion with saintly souls of all communions, and sects, and denominaticns, and names.

Your name may be written on no communicants' roll, or church register. But is it written in the Lamb's book of life in heaven? If so, then, rejoice. This is more important than if the spirits were subject to you. And, remember, whenever you worship God, you are ascending the steps of the true temple, in company with vast hosts of souls, whether on this side, or on the other, of the veil of sense. Neither life, nor death, nor rite, nor church-order, can divide those who, because they are one with Christ, are for ever one with each other.

There are also the spirits of just men made perfect.—If the former phrase rather speaks of the New Testament believers, this may be taken to describe the Old Testament saints. Or, if the one designates those who are still serving God on earth, the other probably refers to those who have passed into the presence of God, and have attained their consummation and bliss.

Who can be lonely and desolate, who can bemoan the past, who can disparage the present, when once the spirit is able to realise that rejoicing company, in earth and heaven, circling around the Saviour as planets around the central sun, and sending in tides and torrents of love and worship. Yea, who can forbear to sing, as the ear detects the mighty harmonies of every creature which is in heaven, and on the earth, and under the earth, saying, "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and unto the Lamb for ever."

III. WE ARE COME TO THE BLOOD OF JESUS.—We dare not approach the august Judge of all, were it not for the Mediator between God and men, Jesus Christ the righteous. Nor would He avail for his chosen work, unless He had shed his most precious blood, which has ratified the new covenant, and cleansed away our sins, and now ever avails to sprinkle us from an evil conscience, removing each stain of guilt so soon as the soul confesses and seeks forgiveness, with tears of penitence and words of faith.

It speaks better things than Abel's.—*That* was the blood of martyrdom, this of sacrifice. *That* accused, as it cried from the ground, this only pleads for mercy. *That* denounced wrath, this proclaims reconciling love. *That* led to punishment which branded the murderer, this issues in salvation. *That* was unto death, this is unto life.

All blood has a cry.—Listen to the cry of the blood of Jesus. It speaks to man for God. It speaks to God for man. It tells us that there is no condemnation, no wrath, no judgment, because the thunderstorm broke and exhausted itself on Calvary. And when we go to our Father, it pleads for us from the wounds of the Lamb as it had been slain.

Oh, precious blood, if better than that of Abel, how much better than all the blood of all the beasts ever slain, than all the sacrifices ever offered, than all the tears or prayers ever presented in the strength of human virtue; we cannot, we will not refuse thee, or turn away from thy pleading cry, or reject Him who once spake from the cross, and now speaks from Heaven.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

X.—THAT SAD BOY.

IN the middle of a mission, there came to me a gentleman from his office in the city. He had been as usual to his place of business, but somehow he could not attend to his letters today.

He said that he felt such joy coming over him at times, and at others, unbidden tears came to his eyes. "They are tears of joy, sir," he added, "and not of sorrow—no, not of sorrow. And the refrain of that hymn of yours (I never heard it in my life before)—

I do believe, I will believe,
That Jesus died for me—

I cannot get it out of my head by any means. I do not know what has come to me!"

"Sit down, my friend," I said, "and I will tell you what has happened. You are converted to God—God has adopted you into his family, to be not only his child, but his heir, and joint heir with Christ. I do not wonder at your being full of joy. How long has this joy been upon you?"

"Only this morning, sir. The fact is, your preaching quite upset me and my old ideas. I prayed to God to search me, and to know my heart, to prove me, and examine my thoughts. Every sermon I have heard you preach has shown me more directly that you had something I did not know about."

"Then," I said, "thank God, and you will know about it more and more perfectly. May I ask your name?"

"My name, sir, is ——."

"Yes," I replied, "I thought so. Did not you write to me last night?"

"No, sir, that I did not."

"You surprise me," I said. "Do you not live at ——?"

"Yes," he replied, "I live there, sir."

I then produced a letter I had in my pocket, and asked, "Is not that your writing?"

"It is very like it," he answered, taking out his glasses. Then, looking at the signature, he said, "I see how it is now, this letter is from that sad son of mine. Ah, he is a great trouble! What has he been writing to you about, I wonder? Does he want money?"

"Oh, no," I replied, "nothing like that."

"Ah, sir, he is a great trouble to us; he came home last night after eleven o'clock, and ran past us without saying good night, or anything."

"Perhaps," I said, "his heart was too full to speak; or, perhaps, he thought you would not understand him. I must say, from his letter, I am inclined to judge of his action upon that occasion, in this way. Will you like to read it for yourself?"

The surprise and emotion on the father's countenance as he read the letter was a real study. He presently looked off the paper into my face, and then again at the writing, as if he would not miss a word. He read on to the end, and said, "Well, this is the most wonderful thing that ever happened!"

"It may be so," I replied; "but now let us thank God for him, and for you too."

The dear man began to shed tears, and added, in a somewhat choking voice, "My eldest daughter is happy also. She was telling me about it, when her brother brushed past us and ran upstairs to his room last night."

"The Lord has been good to you," I said, "and to your house. Look to it, for Scripture says, 'Believe on the Lord Jesus Christ and thou shalt be saved, and thy house,'—all of it, mind, the servants as well. Now let me tell you about 'the sad boy,' as you call him. I have had a long interview with him. He gave me to understand that he had been more or less unhappy for months past. He told me that at the first announcement of the coming mission, three months ago, when he heard the object of it, a sudden fear fell upon him, and that he trembled, as if some sentence had been passed upon him. He tried to laugh it off, but it would not go; he went to places of amusement to divert his mind, but still he could not forget it. It hung over him as a cloud in business, and at home too."

"I have observed," said the father, "that there was something brewing, but I did not think it was like that. Poor fellow! I am afraid I maligned him, and scolded him all wrong."

"Never mind that now," I said. "I have no doubt you added to his misery, and that may have helped to deepen his convictions."

I continued, "He came on Saturday evening to the introductory sermon of the mission, and heard the words, 'Fear not, ye shall catch men.' 'There,' he said to himself, 'that is me; they are going to catch me.' He would not hear more, so went out of the meeting."

"Yes, he did," said the father, "but I did not know why. Poor fellow! I remember it was very hard to persuade him to go to church next morning, but he did."

"Yes," I continued, "he did, and more than that, thank God, light and hope began to dawn upon him; but in the evening all hope was taken away again. On Monday evening he would not venture to church, but said he felt all the worse for missing the service. Last night (Tuesday) he came again, and remained behind after the service, to be spoken with. He had an impression upon his mind that God was pursuing him with a sword to cut him down; but he found out that God is love, and that He willeth not the death of a sinner. He was going away, when I said, 'Stop a little, I have something more to say. God loves you; He so loved *you* that He gave his Son, that if you believe in Him, you shall not perish, but you—what is your name?—you shall have everlasting life. Why not believe this now, and at once thank God for what He has done for you? It is all done and finished; there remains nothing more to be added—not another drop of blood to be shed—your debt is paid for you. What do you say to that?' He looked perplexed, so I continued, 'The fact is, you do not believe God. The Scripture says, "All we like sheep have gone astray." Is that true?'

"'Yes, certainly it is, as far as I am concerned.'

"I added, 'We have turned every one to our own way.'

"'Yes, yes, that is true also,' he said.

"'And the Lord has laid on Him the iniquities of us all—yours as well as mine.'

"He made no reply, so I said, 'Why do you not answer? Shall I answer for you? You believe what you feel and know about yourself; but you do not believe what God says of Himself.'

"I went on to say, 'God makes here three statements upon his own veracity. Two of these you know to be true, and the other you do not. He gives you two easy steps by which you may reach the third, and so believe in Him for all three.'

"'Yes,' he said, 'I do believe.'

"'That is right, praise God.' In a moment, his face changed from perplexity to joy. He could scarcely contain himself in the church. After letting his heart out in thanksgiving, he seemed afraid, as if he had done something very wicked, to speak in the church. It was then past eleven o'clock, when I wished him good night."

"I see it all now," said the father. "I suppose the dear fellow was too full of joy, when he ran upstairs, to tell us what had happened."

"And," I added, "I expect it was out of the fulness of his heart that he wrote that letter to me, before he went to bed."

"I see my own way more clearly, too," said the father, "while you have been speaking."

"That sad boy" is transformed indeed; his life has been for years the joy of his family, and he is a kind of sunbeam in the Sunday-school, where he chiefly labours. The children are de-

voted to him, and the teachers look up to him for guidance.

Certain it is that grace has a transforming power, in private and in social life, as also in the sanctuary. It puts reality into every action. That once "sad boy" is now gladly going on his way to heaven, but by no means intending to go thither alone. He is continually rejoicing over others who are to be his companions here; and hereafter, will be as stars in his crown of rejoicing. A very blessed thing it is to be thus changed.

Without Purse or Scrip.

A SIX MONTHS' JOURNEY BY NATIVE MISSIONARIES.

THE following is a translation of a letter lately written in Arabic by one of the first native converts of Southern Morocco, whose conversion occurred only about seven months ago. He wrote it with the desire of communicating to his many brethren in Christ in other lands, of whom we tell him, and of whose love and prayers we assure him, the tidings of his joy and service. He is a man of great natural intelligence and tact, well educated for a native, thoroughly acquainted with the religion he has renounced, of a quiet and tender spirit, and with a refined and winning manner.

He is not an Arab, but a Shluh (a division of the Berber aborigines), from which most of our converts have been won in these few wonderful months since we were led to commit ourselves to the practice of the long-held principles and methods laid down in Matt. x. He knows both Shillah and Arabic. Musa, of whom he speaks, has been to Timbuctoo, and is willing to go again with the Gospel. These two, Musa and Abraham, expect to spend the hottest months with us in Mogador, translating parts of the New Testament into Shillah, in the Arabic character, the need of which appears from the following letter. Already friends have undertaken the financial responsibility of the printing.

May I urge to special prayer for Abraham? He bears already in his body the marks of the Lord Jesus, where "they hurt his feet with fetters." I trust he has been called of God to be the apostle to his people, the Shluh and Sous who fill the Atlas range, on whose yet unexplored and scarce visited slopes are the several groups of native believers, of whom the letter tells. May he be to these vast and populous tribes what Ko-Thah-byn was to the Karens of Burmah!

I will only mention further that this letter well merits publicity and perusal from the fact that it is a succinct record of, as far as I know, the first modern missionary journey taken in definite and intelligent obedience to the directions of Matt. x. Let its success commend it. Its beginning preceded by some weeks our own first attempt to embody these methods in the "Missionary Journey according to Matt. x.," the story of which has already appeared in these columns. The quiet faith and prompt obedience of this chosen vessel left us no alternative but to follow where Christ and his disciples and now Abraham, the Soosie, led. E. F. BALDWIN.

In the name of the Father, and of the Son, and of the Holy Ghost.

From Abraham Ben Mohammed, the Soosie, to the gathered ones, brethren, the Christians everywhere, the holy ones in our Lord Jesus, the Christ, the Good Shepherd, the Faithful Keeper: grace and peace upon you from God the Father and the Lord Jesus Christ. Know you that this peace is not from us, but upon us, and upon you, and upon all Christians in all the earth.

I wish to acquaint you with my conversion (from Mohammedanism) to the right way, in which is salvation and eternal life and cleansing from impurity. I was in Larache with Miss Caley,* who gave me a Gospel of Mark (in Arabic), and I read it. And again, they gave me also a Gospel of John. I read, and my faith grew, but I did not fully believe in them until after eight months, when I arrived in Mogador, at the house of Mr. Baldwin, the preacher of the word of the Lord, and he exceedingly helped me concerning the way. I then fully believed and rejoiced in the salvation from sin, and was baptized of him in Mogador. Then I ascended to Morocco city,† where was my home, and preached to men there. One of them, by name Musa, believed. He had had a Gospel before I spoke to him. He believed, and was baptized by me, and began to preach in Morocco city.

There was there a girl of eight years, who had had the fever a year, and they had found no remedy. We prayed over her. She was healed in the name of the Lord, and in that hour the fever left her. When one there, by name Abderraham, saw this, he also believed and his house. I then returned again to Mogador and helped Mr. Baldwin in preaching the word of the Lord, and men in that city were baptized by Mr. Baldwin and me.

After not many days we counselled together about my going forth with another native Christian to proclaim the glad tidings. Then all the members of the church fasted and laid their hands on us. We embarked in a steamer and landed at Casa Blanca. We left there without money, or a bag, or food for the journey, as spake the Lord Jesus. The people nourished us without our asking anything from them. If we needed aught, we prayed concerning it, and so received it. One whom we met with, to whom we spake concerning the way, believed while still in the road. We continued with him until we came to his country in Tadla, where he was baptized of us. We remained there perhaps twenty-five days, and baptized there also many men in the River Morbea. We gathered in the house of the first believer, Abdsalaam Ben Aka, on the first day of the week, and observed the Lord's Supper.

It may be that the ancestors of this people were Christians, because, when they wish to pray the prayers of Mohammedanism, they place a sword before them. This they do, not every day, but on the day of the mosque (Friday). The meaning of the sword is that the religion of Mohammed was received by them at the sword's point; by force, not by their will. Therefore, when the Gospel appeared to them they rejoiced and received it. Abdsalaam Ben Aka, who was an old man, told me that their forefathers searched much for the book of the Gospel of Christ.

When I went to another region, I found there a Shluh, whose language was not Arabic but Shillah, and he heard from me the word of Jesus the Christ, and rejoiced, and knew it was the truth, because they have in his country a cave, with an inscription in Hebrew cut in the rock, that Jesus, the Christ, is the Good Shepherd. He said I must go to his country. He wrote for me its name, Shakran, and his tribe, Ait Yacob.

After not many days my fellow-labourer and I arrived there, and read to them from the Gospel, and there believed and were baptized of them that one and several others. We were with them eight days, when we left, and preached the word of the Lord in the Shluh mountains, until we reached the coasts of Mequinez. There we separated, agreeing to meet in Fez at Miss Herdman's. I ascended a high mountain in the coasts of Fez and spoke to the men there. But they took me and put me in irons, and deprived me of my clothes and books, and imprisoned me nine days. I passed every day in prayer, and after those days there came one of them and unfastened the irons and told me to go.

I went to Fez, but found my friend had returned, when I did not come in the time fixed. I saw there Miss Herdman and two other Christian women, preaching the word of salvation. I helped them, and remained about eight days. I baptized one man there. I left with some Shluhs living in the coasts of Fez. I spoke to them, and three of them believed, and were baptized by me in a tank filled from a spring. After a little I returned again with them to Fez, that they might know where Miss Herdman lived.

From Fez I went to Kasbah Sidi Kassam, between Fez and Rabat. At night I was speaking with the people, and there came to me a man, a Christian, one of those I had baptized in Shakran. He was travelling to Tangier, wishing to find someone who could translate for him the book of the Gospel into their language. He informed me that many men of his region came to them and inquired of them how there can be salvation in this world before the judgment. But they could not read to them from the Gospel in Arabic, which I gave them. When I was with them I had read to them from Arabic, and translated into Shillah. He returned with me to Rabat, to the house of the preacher, Doctor Kerr,* where we remained eighteen days, until I had translated the Gospels of Matthew and John for him. Then he returned to his country, taking the translation with him.

I received from Musa a letter, saying that he had left (been banished from) Morocco city, and was preaching in Dimnath. He wrote me that there were now there many Christians, and so also in Morocco city.† But some had been taken by the Government and put into prison for not a long time, when they were released.

After these things, Mr. Baldwin sent me a letter to come to him in Casa Blanca. Here I found him and Mr. Martin and two native Christians preaching the word of the Lord. Great numbers come to them, both Moors and Jews. I am helping them.

I beseech you, O brethren, pray much for me, that faith may increase in my heart abundantly, and that God will help me in my preaching; and so also I pray for all Christians, because we are brethren. The time has been six months since I left my home.

ABRAHAM BEN MOHAMMED, THE SOOSIE.

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* This is the late lamented Miss Constance Caley, of the North Africa Mission. The Gospel of John of which the letter speaks, and which was much worn with constant reading, was sent by me as a souvenir to Miss Caley's relatives.

† He left at once after his baptism, and only thus avoided arrest. Two other of the native converts were that day apprehended, but were also released that night in answer to prayer.

* I wish to acknowledge the exceeding kindness of Dr. Kerr, English Presbyterian medical missionary in Rabat, and of the devoted Miss Herdman, of the North Africa Mission, at Fez, to our "Matt. x." native preachers on different occasions.

† I ought to state that in Abraham's Arabic letter, of which this is a translation, and in the letter of Musa referred to above, the number of believers in Dimnath and Morocco city is mentioned, as is also the number baptized by Abraham in the river Morbea and at Shakran. But it seemed wise, in giving publicity to a translation, to leave these figures unmentioned, at all events until I shall have had opportunity of visiting these distant groups of believers. E. F. B.

GORBAL'S CROSS, GLASGOW. — Gorbal's Mission (writes a correspondent) is being carried forward by a hearty band of workers, and much blessing attends their labours. About eighteen months ago the workers started operations in the National Halls, Main-street, which accommodates about 700 people; it is filled to its utmost capacity with most attentive audiences. During the warm summer months, it is purposed to have a tent. The president of the Mission, Mr. F. Dickie, 6, Buchan-street, Gorbal's, Glasgow, will be glad to hear from any friend who can lend or hire a tent.

EMIGRATION.—On Thursday night, last week, from Mr. F. N. Charrington's Great Assembly Hall, Mile End, E., the fourth batch of emigrants this season left for Euston, *en route* for Canada. They consisted principally of those who were going to friends formerly sent out by Mr. Charrington, and who are now doing well in Canada. After supper, 'busses conveyed them to Euston, where a special train was provided by the London and North-Western Railway. Mr. E. H. Kerwin and Sir Morville Wraxall, Bart., accompanied them to Liverpool, and saw them embark on the *Lake Ontario*, of the Beaver Line.

A New Missionary Order.

[The following is the letter referred to last week, at the end of Mr. Radcliffe's article.]

IN the face of the world's seven or eight hundred millions of heathen, the handful of missionaries whom the Christian Church has sent to succour them is ridiculous, shameful, sinful. We are beginning to feel this, and to wake up to the fact that hitherto we have been but playing at missions; that it is high time to be serious, and that instead of ones and twos, hundreds of missionaries must go forth.

But to be practical, what prospect is there of any such increase at the present cost of missionaries? Our societies, for the most part, tell us they can barely maintain the existing agencies, nay, some are actually—(I am ashamed to write it, but it is true) actually retrenching! There is no doubt God's people can, and must, and will, give far more than they have done. Still, there is no possibility of meeting the world's need on the existing lines alone. Evidently, there must arise a new order of missionaries. (A beginning has already been made in some places.)

Alongside of this fact, place another fact. Without reflecting upon the good work which is being done by our various missions, the task of witnessing to the heathen is so stupendous, and so difficult, that there is wide room and urgent need for a new order of missionaries, who will dwell amongst the people, live as they live, and be unencumbered with goods and money. I do not say, neither do I think, that all missionaries are called to live in this way, but that there is plenty of room for such an order of missionaries, and that they would be a most valuable addition to the present staff, needs no saying.

To my mind these two facts, complementary to each other, deserve at this time our most serious thought. I believe God's children at home do not know how little it costs to live in China. I am not writing what I do not know. I say, first, that £100 a year* would support two missionaries, or a married couple dwelling in a native house, wearing the native dress, but living in foreign style, simply and comfortably. This would include the wages of two servants and the salary of a teacher of the language; £20 a year would provide for two children. Secondly, £50 will support a bachelor, living comfortably in native house and style, allowing for a servant and a teacher, also living on the premises for convenience. Ladies in ordinary health could live at the same rate. Thirdly, £25 a year will support a missionary living really simply, and in thoroughly native style, but providing him with abundance of wholesome food, good clothes, and a tidy little house. This includes the wages and keep of an intelligent man to act as teacher and help. Female missionaries in health, who have been accustomed to do the work of the house at home, could live on the same scale, which I call that of "the new order of missionaries." To these amounts must be added, passage from London to Shanghai, £33 17s. 3d., P. and O. second class; in European dress first-class travelling is compulsory. Journey from Shanghai to interior, £5 and £7 each; foreign dress, £15. Outfit to be got in Shanghai from £5 to £10 each; furniture and books, from £7 to £30 for two. Itinerating costs 2s. 6d. a day extra, including a sedan-chair and coolie to carry your things; 1s. a day for a coolie, but no chair.

These figures refer to the interior of China, more particularly to the Sz-chuen province. Ten per cent. must be added if living near the coast; twenty per cent. where there are foreign houses. The "new order" might leave their belongings at a central home conducted on the £100 and £50 a year scale of missionaries; thither they might also repair for rest and change. The sums named do not include extraordinary requirements, such as during sickness; something may be needed for carrying on the work, but experience shows that to have much money to give away, or for the foreigner to employ many native agents, is a direct hindrance to real success. Some would say that, however desirable, these plans cannot be acted upon. We often do not know what can be done till we try. There are people, I know, whose appetite flees at the sight of a pair of chopsticks, and who can in no wise sit down to dinner without a tablecloth. Some perhaps really cannot take to Chinese food and Chinese ways, though they do try. But these are the exceptions. As a rule, those who are serious in the matter would soon get over their prejudices, and settle down in the new life quite comfortably. As regards health, my own conviction is that, instead of dying off rapidly, the "new order," if they itinerated as they should, would stand at the top of the list in China.

It is true that English roast-beef and plum-pudding must be laid aside in favour of the more wholesome rice and bread and vegetables, and that instead of lighting a fire in winter, you must put on an extra coat. And that is about all it really amounts to. My own health has not been so good for many years as it has been lately whilst living simply in Chinese fashion. Some people fail, because they do not begin simply enough. If every meal is a Chinese feast, no wonder they cannot stand it very long! But, supposing your health *does* suffer, is that quite conclusive against it? It may be worth while to suffer. I am not sure that he who has lived five or ten years *among the natives* will not in reality have lived longer than the man who has spent fifteen or twenty years in the ordinary way. And entering into rest a little sooner should not be of much account to the Christian.

And now to be practical. The question is, WHO WILL COME? *Will you?* And will you send one, or two, or twenty, *or more?* Our brethren and sisters might come out connected with some society or not, as the Lord leads them. In any case, the missionaries already in the field would gladly and thankfully help them in starting. Men could begin at once living in an inn with a teacher. Women should at first stay with sister missionaries. The cost of living in an inn, including two meals a day, is ten shillings a month. And it is sufficiently comfortable. My own plans are just now uncertain; but, if in the interior, I should be rejoiced to do anything in my power to welcome new missionaries. Who will come? Some are waiting for a "call." *If* China were a Christian country such as England, and *if* there were in China as many thousands of ministers and Christian workers as there are in England, China's need would THEN be about fifteen times as great as England's. What it is NOW, as a *heathen* country, with a proportion of perhaps *one (experienced) worker amongst a million souls*, I am unable to calculate. IS NOT THAT A "CALL"? Had I waited for any other, I should not have been in China to-day.

I am quite sure, too, of this, that, if we are indeed sorry for our past neglect, and mean now, at last, to be faithful to God and to our trust, many real excuses (and whole hosts of fancied ones), which are keeping God's servants back, will have to be quietly but firmly shelved, and many of those who have settled down comfortably, in the idea that their home ties, or home work, preclude *their* coming, and that they are called to stay at home, will have to wake up, or else be put to shame by seeing others coming forward, whose reasons for staying in England are a hundredfold more cogent than their own. The fact is, we do not in the least realise the urgency of *this other call*—the paramount, the overwhelming urgency of the heathen's need, which stares us in the face, though, alas! we see it not—a need from which, if only we did see it, nothing, nothing but the distinct leading of God, would turn us aside. Yet with many, even earnest Christians, some small excuse is considered a sufficiently good reason for ignoring it, so far as they themselves personally are concerned! (Oh, if this is God's word, may He use my pen!) And possessors of titles—why is it that to a man, they feel themselves excused? Men of title go abroad for pleasure, and for worldly gain. Why not for Christ? Titles are not divine, but this—the command of God—is. Oh, take care, take care, how we set it aside!

But are not "special gifts" required? No, that is all nonsense. At the same time, remember, the man who is no use at home will be worse than no use in China. And most seriously do I say it—*Count the cost.* Know what you are doing. The missionary calling is no child's play. Are you content, with Jesus, to be a pilgrim and a stranger on the earth? Are you prepared to endure hardness as a good *soldier* of Jesus Christ in the enemy's country? And will you *patiently continue* in well-doing, in spite of many disappointments, and rebuffs, and difficulties? Above all, do you love? And can you, for Christ's sake, love those who at first may seem repulsive to you? If you are not prepared for trials and temptations such as perhaps you have never known at home, the life in China may strike you with blank dismay, and possibly end in complete discomfiture. But those who *know their God*, and who come weak in themselves but strong in Him—the indwelling Saviour—to do and to suffer and to win, will find Him here as everywhere, *their faithful God*, and to them there will be much of pleasant and thankful surprise.

"Lovest thou Me?" "If ye love Me, keep my commandments." "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple." (But) "Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive a hundred-fold more in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life." "And, lo, I am with you alway, even unto the end of the world." Remember these are the words of Jesus your Master. Now then—for Jesus' sake, and in his companionship and keeping, into China, into India, into Africa, into Persia, into Palestine, into all the world—*who will come?* Will you? Will you?

J. HEYWOOD HORSBURGH, C.M.S.

Boat "The Messenger of Peace," near Poyang Lake, Kiangsi, China, February 26.

* The writer gives tables of expenditure, showing that missionaries can easily "make ends meet" on the sums named, in the various circumstances described.

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COLPORTAGE IN IRELAND.

SPRINGING into being in the ever-memorable year 1859, the Bible and Colportage Society of Ireland has carried on a good work ever since. The great need for such a Society has been abundantly demonstrated, and the admirable manner in which the Society supplies the need is increasingly recognised. Though the people have a reasonable desire for reading matter, there are large numbers of towns and villages without good book shops; consequently, the colporteur finds in all directions an open door and a hearty welcome.

An encouraging report was read at the annual meeting, held a few days ago in Dublin. Proceeding on undenominational lines, the Society does much to counteract the traffic in debasing literature, by setting up book agencies in remote villages and towns where they are specially required. At present 170 such agents have been appointed in nineteen counties, scattered over the four provinces. The extent of the work may be judged from the fact that during last year the Society's receipts for Bibles, books, and periodicals, amounted to £7,296.

In the most unsettled parts of the country, the colporteurs continue to go about their work without interruption, and blessing has attended their labour. The secretary of the Society is Rev. John Elliott, Armagh.

For the Young.

IT IS TIME.

It is time to be brave. It is time to be true.
It is time to be finding the thing you can do.
It is time to put by the dream and the sigh,
And work for the cause that is holy and high.

It is time to be kind. It is time to be sweet,
To be scattering roses for somebody's feet.
It is time to be sowing. It is time to be growing.
It is time for the flowers of life to be blowing.

It is time to be lowly and humble of heart.
It is time for the lilies of meekness to start;
For the heart to be white, and the steps to be right,
And the hands to be weaving a garment of light.

FARTHINGS AND SHILLINGS.

As an illustration of how children's "mites" may become of great use in the service of God, Mr. W. E. Jones, of the Mission of Love, Gay-street, Liverpool, sends 12s. for Mr. Baldwin's work amongst the people of Morocco, N. Africa, and says:—This money has been collected at our Sunday-school, and was received in farthings and halfpennies from barefooted and bareheaded children, in the darkest and most squalid part of Liverpool. It is our custom for Foreign Missions to be specially laid before our Sunday-school.

A CONGO BOY'S LETTER.

Through the kindness of Miss L. Guinness, editor of *Regions Beyond*, we are enabled to reproduce in fac-simile a letter written by Bompole, a Congo lad who has been at Harley House for over a year, and whom some of our young readers may have seen. The letter appears in the May issue of *Regions Beyond*. In a little article on Bompolé the editor writes:—

"Rather more than twelve months ago Bompole landed in England; his Congo home left far behind him, and his little heart feeling '*very fyten*,' at the strange surroundings in which he found himself. To his companions, Mr. McKittrick and M'Teva (a lower Congo lad), English was familiar, but to Bompole our tongue was utterly unintelligible. He 'thought language very funny to speak—like music. Couldn't understand.' And when he arrived at Harley House he was 'Very fyten at first! So big house, many people. Never eat with white man before, feel shame to eat breakfast; shamed when we went to church, so many people looking at me.' It was certainly a trying ordeal! Our barbarous climate and our strange machinery were equally perplexing to his Central African mind. We shall not soon forget his grave, '*What time this chimney will finish?*' apropos of a London fog; or the solemn 'I think—*wonderful!*' of which he delivered himself, after standing awe-struck in front of the big timepiece, reverently watching for about five minutes the slow advance of the hands of the clock.

"'I think wonderful!—like sun!'

"'Why like the sun, Bompole?'

"'Because—*goes slowly!*' This in a rather frightened voice, he being evidently impressed by the gradual continuous motion, imperceptible to the eye, except by the distance measured. When the clock struck the hour the little black face beamed, and M'Teva told us that 'he like the *song!*'

"But all that was a year ago; Bompole is familiar with English now, and accustomed to our ways and doings. He is, moreover, about to return to the Congo, and, in view of his approaching departure, he wished, through these pages, to say good-bye to the very numerous friends whom he has made in Great Britain and Ireland. To secure this end he has, with infinite trouble, composed, dictated, *and copied out* in his own handwriting, the letter which appears on another page. Ah, that letter! What pains, and care, and patience it represents! What a sense of crushing responsibility weighing on two certain small, black shoulders during the anxious process of its production, and what a sense of glad exuberance overflowing a certain small and happy heart when at last the tremendous task was completed! Perhaps we shall hardly be believed when we say that Bompole—all unknown to us—laboured at copying that letter from 5 p.m. till 1 a.m. Bompole, understanding that it was to appear in that all-important magazine, *Regions Beyond*, and that his words would be scattered far and wide, the very shape of each letter being perpetuated, was so overwhelmed with a sense of the magnitude of his task that he could neither eat nor sleep for about ten hours, and went without his tea, explaining briefly to those who suggested the advisability of taking food, '*When I have so much work to do I cannot eat.*'"

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 19, Esther iv. 1—17; Mon., May 20, Esther v. 1—14; Tues., May 21, Esther vi. 1—14; Wed., May 22, Esther vii. 1—10; Thurs., May 23, Esther viii. 1—17; Fri., May 24, 1 Cor. i. 1—17; Sat., May 25, 1 Cor. i. 18—31.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, St. Leonards-on-Sea, May 25 to June 2. Mr. E. Arrowsmith, Lausanne, to May 26. Mr. Josiah Spiers, Presbyterian Church, Highgate, to May 24; St. Cuthbert's Schools, Fordwych-road, West Hampstead, May 25 to June 7. Mr. W. R. Moore and Dr. Carless, West Croydon Congregational Church, May 25 to June 3. Mr. T. Lewes Sayer, The Lawn, Havering-atte-Bower, Essex, May 19—24; Finsbury Park Hall, June 1 and 2. Mr. H. Hankinson, Henley, May 17; Chepstow, May 20; Newport, May 21—22; Dingestow, May 23; Abergavenny, May 24 and 27; Llanelly, May 25 and 26; Hereford, May 28.

[Bompole's Letter.]

March 7. Harley House

My dear Friends

I have been here so long time, one year in England. I think England very good to stay, big houses kind people but a little cold to stay in England. Now I going back to my Country, like going home, like seeing friends and people. Tell what I see in England, what I never see before If God will helps me I will do teaching My people. I thank those people Who are giving money for Missionaries to teach the gospel to. My people My people Want gospel very much, many people, my Country, many large town one King, Ekonga, send messenger to Mr McKittrick. said. "Do send Missionaries to build Station my place." Mr McKittrick send back to say "Have no Missionaries to send." I Want to see that King He said same thing, "We Want some missionaries teaching us. Build station here. Be my friends."

I am so glad so many missionaries going back with me; and I want you to send more & more to teach Gospel to dark, heathen Africa

goodbye, from your dark friend

Bompole.

NOTES FROM CAMBRIDGE.

ON Sunday and Monday last sermons were preached and public meetings were held on behalf of the Church Missionary Society, which were characterised by great earnestness on the part of speakers and hearers. The question of foreign missions is well to the front in Christian circles in both University and town. A rather interesting complaint was made to me privately, by one well qualified to judge, to the effect that "C.M.S. men are too modest; they do not fully record in public the measure of success that God gives them. It is due to their supporters as a source of encouragement that where success is given it should be recorded, though, of course, without exaggeration." It is certainly gratifying to know that in many cases more is being done than the modesty of the missionary will allow him to narrate; it is a token of healthy spiritual life that he should thus understate the facts.

An interesting gathering of University men was held at Ridley Hall on Saturday night, when, at the invitation of Rev. H. C. G. Moule, the Rev. A. J. Shields gave an account of seven years' labour among the Santhals. Mr. Shields was the first representative that Ridley Hall sent forth to the foreign field. His narrative was simple but very telling, and especially touching when he related how, in the midst of occasional depression at the slow progress achieved, a feeling of renewed strength would come upon him, accompanied by a strong conviction that someone was praying for him. Christians at home may accomplish much by thus bearing up those at work in the distant corners of the Master's vineyard.

On Sunday the Bishop of Lichfield preached to a large audience of members of the University a thoroughly practical sermon from 1 Tim. i. 13, 14, and pleaded for a more self-denying and devoted representation of what the Christian life should be on the part of the Church at large.

Some pain has been excited amongst the evangelical men by the intimation sent to the Rev. J. Barton, of Trinity Church, by the Bishop of Ely, that he disapproves of the observance of the Lord's Supper in the evening. A memorial is being prepared representing to the Bishop that to a large proportion of the communicants the custom is both convenient and congenial, and it is hoped that no step will be taken to prevent its continuance.

Mr. J. B. Reynolds, an American graduate, is at Cambridge for a few days, to secure delegates from the University to attend Mr. Moody's Summer School at Northfield, for British and American University men. It is expected that each British University will be well represented.

A good deal of open-air work is being carried on by the evangelical men, and this has emulated a more or less friendly rivalry on the part of the High Church section who have inaugurated a similar movement under the title of "The Guild of St. John." The Church Army and Salvation Army are also in strong force.

The Romish "Church of our Lady and the English Martyrs"—a magnificent structure, costing, it is said, £90,000—is now fast approaching completion. One would have thought that the less reference Rome makes to the English martyrs the better, especially at Cambridge, whose sons made so noble a witness against her teaching and practices. The presence of such a building at Cambridge may prove a dangerous element in the Romanising of many of the coming generation of English Churchmen. Christian parents whose sons enter the University may well cry to God for them to be delivered from falling into this snare of the fowler.

M. A. ST. JOHN.

CONVENTION AT BOURNEMOUTH.

A SERIES of special meetings, extending over three days, and presided over by Captain Dawson, president of the local Y.M.C A., were held at Bournemouth last week. Addresses on the "Spiritual Life" were given by Revs. George C. Grubb and F. B. Meyer. On each occasion —afternoon and evening—the floor of the Shaftesbury Hall was well filled.

The addresses were simple, yet forcible, and, as the various points were clearly stated and earnestly pressed home, it was evident that the listeners were deeply moved, and that the word was being received in a responsive spirit. This was the case in a very marked degree on the second evening, when Mr. Meyer, speaking on the various stages of the spiritual life, commencing with the first steps—the New Birth and Full Assurance—passed on to those of the Surrendered Life and Will, of Victory over Sin, and the Filling of the Holy Spirit. The Bible-readings of Mr. Grubb were peculiarly fresh and forcible, and were well followed by Mr. Meyer's intimate application of the truths to each individual conscience and heart.

The concluding meeting (at which Mr. Grubb was the only speaker, Mr. Meyer having left) was one of great power. At its close, the young men were invited to stay to a short after-meeting. Fully sixty remained, when, after a few words from Captain Dawson and Mr. Grubb, the larger proportion engaged in prayer, earnest, but brief petitions being offered up without intermission for a period of about twenty minutes. On reviewing the meetings, it is felt that they were times of deep heart-searching, when many were moved to heart-surrender and fuller consecration to the Lord and his work, and when some also were led to trust Him for the salvation of their souls.

CORRECTION.—We must correct a mistake made in *The Daily Chronicle* report of the birthday meeting of General Booth. It stated that amongst the donations was one of £100 from the Editor of THE CHRISTIAN. It should have been given as from "A Reader of THE CHRISTIAN."

PARIS THEATRICALS.—The Paris Exhibition has brought into the French capital a large number of employés of all nationalities; and the work commenced by the Theatrical Mission two years ago amongst French actors and actresses is still being carried on with vigour. Special letters for distribution, in French and Italian, have been prepared. Mr. and Mrs. Courthope Todd will be glad again to receive from those interested in soul-saving work on the Continent, text-books or cards, leaflets, hymns, &c., in foreign languages. These, given with a few kind words, have touched the hearts of many who, until lately, felt utterly forsaken. The address of the Mission is Macready House, Henrietta-street, Covent Garden.

REQUESTS FOR PRAYER.—For blessing on a mission being conducted by Messrs. Middleton and Hogben at Whitefield's Tabernacle, Tottenham Court-road, W.C.——For blessing on two weeks' meetings, May 12 to 26, at St. Michael's Mission-hall, Tynecastle, Edinburgh, conducted by Mr. M. E. Steedman.——For blessing on a mission among the soldiers this month at Sandgate, conducted by Mr. Whiting, of the Evangelisation Society.——For blessing on special meetings at Pontymoile, for factory girls, conducted by Mr. R. Cory.——That many souls may be led to Christ through Mr. James Jones's special services at Pontnewydd and neighbourhood.——Mrs. Fisher requests earnest prayer for special service by Messrs. Fullerton and Smith for young women and friends, on May 21, at eight o'clock, in the Lecture Hall of Y.M.C.A., 186, Aldersgate-street, E.C.——For tent services being held till May 31, in connection with the Cage-lane Mission, Plumstead, S.E. ——For blessing on the efforts of the Open-air Gospel Mission at Exeter, during the summer. ——For Miss E. Jane Whately, who is still suffering from prostration, consequent upon the recent death of her sister, Miss M. L. Whately, of the British Schools at Cairo.

THE LIQUOR TRAFFIC IN HAVRE.

BY THE HON. LADY BEAUCHAMP.

OF this town, close to our own shores, where thousands of British seamen come every year, the French authorities are obliged to acknowledge that it has the unenviable notoriety of standing second on the list for consumption of spirits. They talk of legislation in order to remedy the evil, but meanwhile are we to wait with folded hands till that ponderous machinery is set in motion? Is it not possible to combine together and make a start at once with some place of protection for our fellow-countrymen when they are ashore in that crowded and drunken city, with its 120,000 inhabitants? Can we blame our sailors for patronising the liquor traffic, when we, who are enjoying all our Christian privileges at home, have never thought of giving them a place where they can rendezvous and spend a few hours ashore without degrading themselves by patronising the liquor bars?

Last year this subject weighed heavily on our hearts. A short statement of facts appeared in THE CHRISTIAN proving what ravages the drink traffic was inflicting on our seamen both in body and soul. Seeing literally the deadly effects of drink on our sailors, we resolved to make an experiment in our Sailors' Home of a tiny temperance bar. It was appreciated by our boarders, and they encouraged us to launch out into a larger and more public one, it being impossible for us to get more accommodation in the Home. Soon after this several of the worst boarding and drink houses were offered to us on lease, the owners declaring that the Sailors' Home was getting the greater part of the sailors when paid off. It was not till last month that a really suitable place presented itself on one of the principal quays close to the Sailors' Home and almost facing the harbour. Much will have to be done to adapt it to the needs of a coffee-bar. We must make the *Café Danemark*, which a few weeks ago was pushing the liquor traffic, as bright and attractive as possible, and thus, with God's help, endeavour to allure our men away from the brilliant cafés, concert-rooms, and theatres which abound in this sailors' quarter.

The ultimate object of all will be to seek to lead those who are "alone in a foreign land" to know and enjoy the pardoning love and power of God. In order to carry this out we hope to get the services of a missionary who will work between the Sailors' Home and the Temperance Bar, and also in the streets round the Home, where so many sailors are found in dangerous proximity to the houses with every sort of device to get them in "to have a drink." The missionary's wife will be most valuable in visiting these places with her husband, for while he is seeking the sailors she will try and get at the English girls, who are so often engaged in the cafés in order to draw the poor besotted sailor deeper down into the pits of destruction.

All this additional work will, of course, call for considerably increased outlay. Prayer has been answered in our having obtained this bright and desirable café, which henceforth will be known as "The Sailors' Welcome." We ask your readers to unite with us in praise, and we ask again for their prayers that hearts may be inclined to help forward the work. We should like to open the Temperance Bar at once. Who will come to our help?

[Further information can be given by Mr. Fredk. Simson, 145, Rue Victor Hugo, Havre; or the Hon. Lady Beauchamp, 3, Cromwell-road, London, S.W.]

THE LATE MISS SARAH DAVIES,

"Birds' Nest," Dublin.

FOR forty years Miss SARAH DAVIES, whose decease we recently chronicled, was a devoted worker for Christ in Ireland. Her principal sphere was in connection with the well-known "Birds' Nest" Home for destitute children, Dublin, with which the name of Mrs. Smyly has so long been honourably associated.

Born in 1830, and converted to God at the age of eight, even in her youth, while enjoying the comforts of an English home, Sarah Davies longed to be engaged in missionary work in Ireland. At the age of nineteen her way began to open, and she went to live with Mrs. Smyly; first she helped in the education of Mrs. Smyly's children, afterwards devoting herself to active mission work. The "Birds' Nest" was ever specially near her heart, and by the use of her facile pen she did much to make it known among the friends of Christian effort in Ireland.

In a little book, entitled, "The Grass of the Field," which she wrote shortly before her death, Miss Davies tells how she was led into mission work in the Sister Isle. Just after the famine, as things were beginning to mend, there was still much need, and she received letters imploring help which she could not render. She wrote to a Sunday-school in England where her name was known, and the facts she communicated excited practical sympathy. Other Sunday-schools were also written to, and one of the letters was copied by English friends, and sent to several magazines, with very encouraging results.

Thus was opened a department of work which would to some have been quite a life occupation. But with Miss Davies it was only one of many lines of endeavour in the cause of God and humanity. In answer to her appeals parcels of clothing arrived in large numbers from England, and were stored in a room of the "Birds' Nest" set apart for the purpose. In that room a great work of sorting and apportionment for town and country went on for a considerable period. She wrote at one time:—"More than 1500 children look to our workroom as the storehouse of God's providence." The following incident of the work is worth preserving:—

One Saturday I was sorting things in my workroom, when I found three pairs of small house-shoes. "They would be of no use to ragged people," I thought; but then I pictured to myself three children of a widow, and, feeling sure they would fit, I sent for her. She just gazed at them. "They are exactly right," she said; "but how did you know we wanted them?" "I did not know." Then she said, "My eldest little girl wanted a pair very much, and I had been saving up the money to buy them. When I had nearly enough, I told her I would soon have them. The little one looked rather serious, as if she were thinking of something very near her heart." "How much will they cost?" she asked. "Half-a-crown," said the mother. "Half-a-crown!" thought the little one; "it would be nice to put such a big sum into the China Missionary box. Mother," she said, "my old boots are not *very* bad, and the holes won't matter in the house; may I wear them, and give the money?" So the half-crown was gladly dropped into God's treasury, and it was written "in the book of remembrance."



(*From Photograph by Mr. J. Maclardy, Church-street, Oswestry.*)

The three little sisters rejoiced in God's gift of house-shoes for many a day.

Among the characteristics of Miss Davies's life was her great love for the Bible. She rejoiced in God's Word, and made it her constant study. She was a winning teacher, and, while her health allowed, she found great delight in conducting a large class of infants on Sunday mornings, afterwards given up for other work. Her classes at the "Birds' Nest" will not soon be forgotten. Visitors from all parts retain a lively remembrance of her mission meetings, so full of blessing and such precious seasons of refreshing from the presence of God. *Erin's Hope*, a small quarterly magazine, written by her, was a very useful periodical. She dictated the January issue to a young friend, her strength having so failed that writing wearied her.

It was on February 27 that she entered into rest, after a short illness. As she was unable to speak, there were no "last words," but in her desk a farewell letter was found, in which she said:—

Jesus has been my friend for fifty-one years. His friendship grows more real and sweet year by year. I have firm hold of his hand, or rather He has firm hold of mine, as I dip the first foot in the river. "His love to me is wonderful."

To the very last she made the Master's business her chief joy. God and his poor engaged attention even while pain and weakness were present. Among high and low alike she is sorely missed, now that she rests from her labours.

For the information of Miss Davies's many correspondents and friends, Mrs. Smyly drew up a circular letter giving some particulars of her last days on earth. She says:—

We thank God upon every remembrance of her, when we think of her wonderful life, so full of love and service. Though seldom able of late to leave her own room, yet her influence was felt far around. What she was to us in this house (which she called her Irish home) we never can express. As we look around, everything speaks to us of her loving, unselfish, thoughtful care. For forty years she has been our loving friend and counsellor, and even now, as questions arise in our minds that need to be decided upon, our first thought is to ask her advice.

Mrs. Smyly concludes by commending to practical sympathy the "Birds' Nest" work, to which Miss Davies gave her life and energy. In concluding this brief notice, we would re-echo Mrs. Smyly's remark that no more suitable memorial could be raised to a noble life than a still further development of the institution which, by constraint of the love of Christ, she did so much to make increasingly useful in the cause of God.

BILLINGSGATE CHRISTIAN MISSION.—The monthly evangelistic service of this Mission was held last Tuesday, when an address was given by Dr. Harry Guinness. We are glad to hear that the new Mission premises opposite Billingsgate Market, so much needed, are already in course of erection.

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"MAY MEETINGS."

The Christian Lifeboat Crew.

Two happy and profitable meetings were held on May 7, at Eccleston Hall, in connection with this confraternity of saved workers. A number of seamen from Miss Child's "Welcome Home," Ratcliff-highway, and from other places, with many friends and well-wishers, filled the platform. Mr. J. E. Mathieson presided in the afternoon, and Mr. Reginald Radcliffe in the evening. The testimonies borne by the seamen formed an interesting feature in both meetings; their declarations of God's power to preserve and uphold amid the peculiar trials of their calling was very strengthening to the faith of the believer. Warm commendations were uttered as to the "Welcome Home"; one sailor declared he would rather stay at Miss Child's "Welcome Home" than at the Victoria Hotel, which he had just passed on his way to Eccleston Hall, for, he said, "At Miss Child's Home I am in a Christian household with kind friends to help me on the heavenward way."

Miss Child gave a short account at both meetings of the work committed to her care; and other helpers spoke of the temperance work, the free suppers to destitute sailors, and the wide distribution of Gospel books and Christian literature. Addresses were delivered by Mr. George Holland, Dr. McKilliam, Mr. W. H. Seagram, Mr. Turner, and Miss Tuck.

Earnest prayer was made before the meetings for God's blessing on the work, and that Mr. Blaauw, if still alive, may be speedily restored to his sorrowing wife and friends.

United Kingdom Band of Hope Union.

The United Kingdom Band of Hope Union celebrated its thirty-fourth anniversary on Wednesday, last week. After a day spent in conference, delegates being present from far and near, a public meeting was held in Exeter Hall, Mr. George Williams, president of the Union, in the chair. Mr. Charles Wakely, secretary, read a very encouraging report. The numerical increase has been well maintained; according to the most recent returns, there are in the United Kingdom 14,619 Bands of Hope and other Juvenile Temperance Societies, with a membership of 1,799,698 young people, who receive instruction calculated to assist them in becoming good and useful men and women. Under the scheme for extending temperance knowledge among children attending public elementary schools, seven qualified lecturers have been engaged, and the consent of leading school boards for the delivery of lectures has been obtained. The Band of Hope movement has been considerably developed in the colonies during the year. While rejoicing at such progress, the committee painfully realise the great need there is for unwearying endeavour in disseminating temperance principles among the young.

Rev. Robert Culley, secretary of the Wesleyan Temperance Committee, delivered a hearty address, enforcing the great importance of Band of Hope work. He was followed by Rev. J. Grant Mills, who dwelt upon the sad condition of children who, through parental folly, inherit a passion for alcoholic liquors, and consequently come in for a legacy of woe. Having urged fathers and mothers to set a good example in the matter of temperance, he called attention to the last chapter of the book of Proverbs, in which the model wife and mother is so beautifully described, it being said of the virtuous mother, "Her children rise up, and call her blessed."

Mr. James Guthrie, of Brechin, made a vigorous speech, in which he told of the beneficial effects of Sunday closing in Scotland. He maintained that it is the duty of Christian people to enter their practical protest against drunkenness, by abstaining from that which produces it. Speaking of the spread of temperance principles in ministerial circles in Scotland, he said that of 89 students in the Free Church Theological Hall, Glasgow, all but one are abstainers.

Rev. J. Jackson Wray also spoke, pledging himself to unrelenting warfare against the drink demon. The proceedings were enthusiastic throughout, and a petition to Parliament in favour of Sunday closing was adopted with acclamation. A choir of 500 voices, senior members of Bands of Hope, rendered in admirable style a selection of melodies during the evening.

Navvy Mission.

This Society held its London annual meeting in the Vicarage-room, Kensington. The Hon. and Rev. E. Carr-Glyn presided, and spoke of the useful and necessary work being done amongst the navvies of our land, their wives and children. The report of the past year was read by the secretary, showing that during the year eighteen mission stations have been closed owing to the completion of the works, and twenty new centres opened. This does not include the Manchester Ship Canal missions.

The Bishop of Marlborough, in the course of an interesting address, told many incidents of the kindness and gratitude of this class, among whom he had worked, and he hoped God's blessing would continue to rest upon the Society. The Hon. and Rev. R. Grimston spoke of his work amongst the 14,000 navvies on the Manchester Ship Canal. Six villages of wooden huts have sprung up. Twelve mission-halls have been erected by Mr. Walker, the contractor, who has now eleven missionaries on the canal, one chaplain, three wooden hospitals with accommodation for about twenty people each, with all appliances, trained matron, house surgeon, nurses, resident in the building, coffee-rooms, &c. Mr. Grimston gave good testimony to the work of the Society in other parts. Rev. C. H. Bickersteth said the value of this Mission is felt in isolated districts where the clergy could not or would not undertake any extra spiritual work. The aim of the Society is to carry the Gospel to the 90,000 navvies throughout the country.

Mrs. Sleight, 7, Maclise-road, Kensington, W., organising secretary, will be glad to hear from ladies willing to lend their drawing-rooms for meetings, and she will supply further information about any part of the work.

Evangelistic Work in East London.

The London Evangelisation Society and Common Lodging-house Mission, until recently the East London Evangelisation Society, has considerably extended the scope of its operations lately; and at the annual meeting at Exeter Hall last week, the secretary (Mr. John Harvey) reported that during the past year its agents—all voluntary workers—have been more diligent than ever in proclaiming the message of salvation through faith in Jesus Christ amongst the poorer classes in the Metropolis. The Society's work consists principally in conducting Gospel meetings in the kitchens of common lodging-houses. The work in the lodging-house kitchens has many drawbacks, and the workers meet with a good deal of opposition and discouragement; but over and over again real conversions have been witnessed.

The facts embodied in the report provided ample matter for reflection by the several speakers, and the work was highly spoken of by all. The address of the chairman, Sir Robert Phayre, was mainly a call to increased activity. Rev. J. Jackson Wray expressed his astonishment that so much genuine work had been done with so little money, and warmly backed up the secretary's appeal for more funds to enable them to further extend their agencies. Rev. W. Evans Hurndall commended the Society because it seeks to enlist all its converts in the work; he did not believe in getting people converted so that they might be put on a shelf as ornaments. He urged all to be doing something for the salvation of their fellow-men, and those who are at work to "Stick to it!" Mr. George Nokes, in a lively and interesting speech, told of effort in the East-end; he was followed by Rev. T. Brigden, who narrated some particulars of his labours in the slums of Westminster. Rev. William Frith made an appeal for practical consecration in the service of Christ. Messrs. F. E. Paynter, T. Struthers, T. Franks, and Alex. Gordon, also spoke briefly.

Native Races and the Liquor Traffic.

The friends of the United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic might well feel cheered by the audience which filled the Egyptian Hall of the Mansion House on Friday afternoon last. In the absence of the Lord Mayor, the chair was occupied by the Duke of Westminster, and the proceedings were from first to last characterised by a wholesome enthusiasm. There was a very influential platform, some gentlemen having come a considerable distance in order to attend the meeting. The annual report, read by the secretary, Rev. J. Grant Mills, told of earnest effort, having for its immediate objects the cultivation of a healthy public opinion on the question, and the assertion of the Society's principles as occasion has offered, at home and abroad.

In the course of a hearty address, the Duke of Westminster pledged his deep interest in the subject. He referred to Lord Salisbury's undertaking to exert himself when occasion arises in the directions advocated by the Committee, and recommended a gentle spur now and then by way of reminder and encouragement to the Government. He called upon all who have at heart the cause of Christianity and humanity, as well as persons interested in legitimate commerce, to combine in order so to arouse public opinion that the traffic which has already done so much mischief may speedily be vanquished.

The Bishop of London spoke to a resolution declaring the traffic a serious stumbling-block to the progress of the Gospel and of civilisation. By way of illustration, he said he was recently informed that in a certain place in Africa the Christians subscribed towards building a mosque rather than a church, because the Mohammedans would not bring drink with them, whereas any increase in the number of Christians would lead to an increase in the importation of drink! What a shocking thing, said the Bishop, that the preaching of the Gospel in any country should have such a fearful accompaniment!

Mr. Celestine Edwards, a native of Antigua, maintained that the people of Africa have a right to be treated at the hands of Englishmen with the same fairness as people living in European countries. Not only, however, are they being demoralised by this traffic, but England is herself being demoralised by the contact. In conclusion, quoting a statement of Lord

Salisbury's, that the Africans are but children, he asked that England should extend to them the protection suited to their condition.

Mr. W. S. CAINE, M.P., followed with an address in exposure of the mischievous outstill system in India, showing that to all intents and purposes the Indian Government is engaged in the liquor traffic. He gave many facts and figures, quoting largely from official documents, and proved his truly shocking allegation that the drinking of ardent spirits has been openly promoted for the sake of revenue. There has, in consequence, been a steady and fearful increase in the debasing indulgence. The provincial reports contain expressions of regret at the smallness of the consumption in some places, and of congratulation upon the prospect of increased sales in others. Mr. Caine contrasted this with the pleasure with which English Chancellors of the Exchequer report a decline of revenue from this source. In conclusion, he called upon English Christians to enlighten public opinion, so as to bring the evil in India to a speedy termination.

Commander CAMERON, R.N., having addressed the meeting, Mr. JOHN MACKENZIE told of the jealousy with which a chief with whom he lived for many years in Bechuanaland kept his territory free from the drink. Mr. C. H. HUNTLEY, of Grahamstown; Rev. HENRY DUNCAN, of Crichton, N.B.; and Rev. E. R. YOUNG, missionary to North American Indians, also spoke. In some concluding words, the DUKE OF WESTMINSTER expressed a hope that God would grant an early success to the endeavours of the Committee.

Irish Church Missions.

THE fortieth anniversary meeting of the Society for Irish Church Missions to the Roman Catholics was held on Tuesday last week in St. James's Hall, Piccadilly. The report presented by Rev. HORACE W. TOWNSEND, superintendent, referred to the religious change which has for some time been coming over the Irish people. Multitudes who formerly almost worshipped the priests, and submitted to their dictation, now think very differently, some even regarding with contempt the Pope and those who administer the affairs of the Romish Church.

Sir ROBERT PHAYRE, who presided, opened the meeting with a few hearty words on the brightening prospect in Ireland. Rev. C. H. WAINWRIGHT, of Blackpool, dwelt on the importance of the Society's work. He regretted that the interest in the spiritual condition of the people of Ireland is so small; if the island were five thousand miles off, the people of England would probably think more of its inhabitants.

Canon FLEMING, of Ballinakill, Connemara, spoke words of cheer, inspired by the success which has so far attended the efforts of the Society. Incidentally, he described the death-beds of two converts from Romanism. A friend of one, who was dying at the age of eighty-six, brought a bottle of "holy water." The old man asked what made the water "holy." His visitor said, "Oh! the priests blessed it." "Ah!" said the dying man, "when God made the water and the world, all was made very good, and how could the priests make it better?" Another time a priest took shelter from the rain in the old man's house, and observed that he had not seen him at confession. The old man said, "Oh! yes, *I was;* and, what is more, I got absolution." "How was that?" said the priest. "Why," said the old man, "I was at confession with the Great High Priest, who can alone forgive my sins." The priest said, "Oh! I see how it is. Good morning." The other man was eighty-four years old, and he also was converted at a ripe age. An attempt was made before he died to get him anointed by the priest, and he was told that if not anointed he could not be buried beside his friends in the Roman Catholic burying ground. The old man, however, refused the priest's services, and said, "I have trusted Jesus Christ too long for that; I will never entrust you with my soul nor my bones; you can bury me in the Protestant churchyard, or in Ballinakill." His dying words were, "Lord, have mercy on me; Christ, have mercy on me."

Rev. Dr. FULTON, of Brooklyn, gave an account of some of his encounters with the champions of Romanism in the United States. From what he said it was clear that many who are incarcerated in nunneries would rejoice at an opportunity to review the act of their early life, whereby they made themselves prisoners without knowing anything of the liberty wherewith Christ makes free.

London Missionary Society.

THE annual meeting of the London Missionary Society was held in Exeter Hall on Thursday last, under the presidency of Mr. S. SMITH, M.P. The proceedings were characterised by much heartiness. In some opening remarks, the Chairman felicitously described the Society as one of the oldest of the great family of missionary societies, which are the glory of the present century. It has, he went on to say, done a great work for God, in many parts of the world, having produced some of the noblest men ever sent out on a Gospel mission to the nations—heroes, saints, and martyrs. Mr. Smith maintained with much power that if mission work abroad is to be successful, the home churches must be full of faith and devotion; and he not only advocated missions because they are the truest expression of the Christian life, but also because they are to some extent an act of reparation for the many wrongs which the white man has done to the heathen.

Rev. R. WARDLAW THOMPSON, foreign secretary, made a statement on the position of the Society. It was pitched in a key of deep thankfulness to God for graciously owning the efforts that have been put forth. There were in the course of the year seasons of suspense; but God was better to his servants than all their fears. Not only was the expenditure met, but a deficiency with which the year began was wiped off. The leading characteristic of the year's work was steady development. This applies to the female and medical, as well as ordinary, departments. The statement, so full of encouragement, was made in a way testifying to Mr. Thompson's remarkable grasp of the facts and figures of the Society's affairs.

Like the other speakers, Rev. J. G. ROGERS, who followed, had something to say on the criticism to which missions have of late been subjected. He was not sure whether the thanks of the meeting should not be voted to Canon Taylor and Mr. Caine for the success of their indirect appeal to the sympathies and earnestness of the churches. We want, said the speaker, a more profound consummation of the work that is to be done in the world. I am confident of this, that we shall stop wrangling about little points of theology, and we shall heal a thousand quarrels, when once we rise to the grandeur of the sublime enterprise, and feel that we have no time for anything else until we have done what God means us to do for the salvation of the world. Then we need greater magnanimity. No denominational jealousies must come in to interfere with this service. We must go out as Christian men, or we shall never do Christ's work thoroughly and fully. All considerations, however, take the mind back to the great point of all—faith in our risen Lord. If we have not that, if we are more content to air our doubts than to proclaim our certainties, we are not equal to the work. In conclusion, Mr. Rogers prayed that, going forth in the strength of the Lord, the missionaries may speedily see great results of their labours.

Rev. J. HEWLETT spoke of work in Benares. Among other things he told of how God had honoured him to welcome ninety-six lepers into the church at Almora, in the Himalaya Mountains, the fruits of seed sown previously by Rev. John Henry Budden. Just before leaving India, he visited those lepers, one of whom led the others in wild demonstration of delight at meeting him again, and in the course of conversation said, "As I hear you are going to England, I wish you to tell the Christian friends whom you will meet there, that I pray God to bless them with heavenly wealth in exchange for the earthly riches which they have contributed to send you and other missionaries to preach the Gospel of Christ to us, whereby we have been brought out of darkness into God's marvellous light." He continued, "Before you came amongst us, we were like sheep wandering in the wilderness without a shepherd; but, when you and other missionaries came and preached to us the redeeming love of Christ, all was changed; our whole souls became full of light; now we have had for many years the greatest possible peace and joy in trusting in the Lord Jesus."

Madagascar was the subject of an address by Rev. W. E. COUSENS. The story of Christian progress, in spite of many difficulties, was full of interest. The new version of the Holy Scriptures, just published, will be used by 1500 Protestant congregations, and will be read in almost the same number of schools. Rev. J. OSSIAN DAVIES spoke on the spiritual side of the work. He was followed by Rev. J. McGOWAN, who dwelt upon Gospel testimony in Amoy. Both urged that the patience of faith be allowed to have her perfect work.

The annual young men's meeting was held in the City Temple, under the presidency of Rev. JOSHUA C. HARRISON. Addresses were delivered by a number of friends, all of them hearty and hopeful in tone. The Ladies' Committee for Female Missions held a meeting at Exeter Hall, Mrs. R. W. DALE in the chair. The staff of ladies employed abroad is thirty-six, an advance of four on the year. Miss PHILIP, of Pekin, dwelt upon work in China, and Mrs. HOLMAN BENTLEY spoke of the Congo. Mrs. DE SELINCOURT read a paper by Mrs. DUTHIE on the needs of India, and Mrs. ROBERT DAWSON, of Finchley, urged sustained interest in missions.

The Theatrical Mission.

THIS institution, which seeks to promote the welfare of the minor stars in the theatrical firmament, held its annual muster last week in Princes Hall, Piccadilly. The hall was bright; the audience was in hearty accord with the objects of the Mission, and the proceedings were at once interesting and practical. There was a band of children from "Macready House" who sang and went through musical drill. One very small gentleman sat well in front of the platform, and occasionally trotted about, quite unconcerned when a speaker turned to discover what had brushed past his legs. Ample evidence was afforded of loving care for the children on the part of Mr. and Mrs. COURTHOPE TODD, and their kind helpers.

Sir ROBERT N. FOWLER presided, and Mr. TODD told an encouraging story of work and progress. Branches of the Mission have been established at Amsterdam, Rotterdam, Brussels, Antwerp, Milan, and there will soon be another in Spain. Mr. Todd read some letters in connection with very pathetic cases. One was from a woman in Glasgow whose daughter, twenty-two years of age, had left her. "I am afraid she has a liking for strong drink... Help her for Christ's sake, and pray for us," concluded the letter. Another was from a French actress, and at the top of the note-paper was a fine etching. There were many touching sentences, such as: "We are put on one side; I feel dull and worried; I pray, but God does not listen to me. In our career we are surrounded, flattered, often disgraced, and exposed continually to the attacks of the devil." Mr. Todd closed with an appeal to clear off the existing debt of £1700 on Macready House.

The intervals between the speeches and children's exercises, were filled by music from the students at the Royal Normal College for the Blind, Norwood.

Rev. Dr. BENNETT eulogised the work of the Mission, and urged those present to go to Macready House and see it for themselves. "I am sure the children will be glad to see you." Whereupon one little miss at the corner of the platform, nodded assent, shook her flaxen curls, and beamed upon the amused audience. Rev. J. W. EWING referred to the vicissitudes pertaining to a theatrical career. We may condemn the theatre, but that does not relieve us from the responsibility of striving to reach and to influence for good those engaged in it. Dr. SCHOFIELD made an appeal for the extinction of the building fund debt.

Pastors' College Evangelical Association

THE second annual Conference of the Pastors' College upon the new basis which the recent controversy rendered necessary, opened on Monday last week, at Dalston Junction Baptist Chapel. A meeting for prayer was held from four to five in the afternoon, at which the pastor of the chapel, Rev. W. H. BURTON, presided. The attendance, which included the President, was large, and an earnest spirit of prayer seemed to prevail.

After tea in the school room, a public meeting was held in the chapel at seven, Rev. C. H. SPURGEON presiding. The chapel was packed, and many were unable to obtain entrance. Mr. Spurgeon, who was in one of his happiest veins, gave a brief epitome of the history of the College, from which it appeared that through the instrumentality of the Pastors' College men, over 30,000 baptized believers had been added to the churches. After a feeling allusion to the stormy period of the "Down-grade" controversy, he proceeded to speak on the subject of reality in religion. In these days there is a widespread impression that religion is an invention, a fiction, not a thing of stern reality. People can understand living for money, for that is real to them. But conversion and all the talk about spiritual things are to them of an opposite complexion. Is not the world led to conclude so, because so many professing godliness have acted as if it were so? In the past generation when the sturdy Calvinistic faith was vitally known, people who went to chapel (to use words he had heard a gentlemen say of his mother) "awfully believed in God." They saw God's hand in everything. If preachers are to succeed in generating the conviction of reality, they must believe what they preach. Preachers too must be earnest. If people are to attend to us, we must give them something worth attending to. Great reverence for the Word should, moreover, characterise the preacher. Reality in religion implies a reverence for Scripture beyond degree. After dwelling on the call for thorough honesty on the part of the minister, Mr. Spurgeon urged the importance of his being "all there" in his work. Turning from the pulpit to the pew, Mr. Spurgeon deplored the vast quantity of merely nominal religion in the churches. In these times, too, churches are infested by a multitude of shams. There are sham doctrines, and sham experience, and sham living. Let us aim to be true throughout, and to this end cultivate prayer until it becomes our native breath.

Mr. Spurgeon's address was followed by addresses from Pastor LAUDERDALE, of Great Grimsby; Pastor JULYAN, of Trowbridge; and Pastor TOMKINS, of Rushden. The meeting was one of great interest and power.

The proceedings of the Conference were resumed on Tuesday morning, at 10.30, in the large hall of the College, Newington. Upwards of an hour was spent in prayer. The President, Rev. C. H. SPURGEON, then announced the subject of his address—

"OUR POWER, AND THE CONDITIONS OF OBTAINING IT."

We do not attempt a verbatim report of what is regarded by the brethren generally as the most excellent and powerful of all the presidential addresses, but will content ourselves with a running description:—

I. We need power to do our work. No work is done without power, and the kind of power we need for the work we have on hand will depend on the view we take of the work itself. What is the object for which we need power? (1) Merely to perform services *perfunctorily* does not require any special power. The man who has the same things to say in much the same words has no great need of power. "Our minister," said one, "reminds me of a steeple with two bells; it's all along 'ding dong, ding dong.'" "We are worse off than you," said his friend; "our man has only one bell; it's all 'ding, ding, ding.'" (2) Power is not needed to be abreast of the times. Ahab did not need Micaiah to prophesy smooth things. He had 400 prophets ready to do that. Ministers who are time-servers had better pray to the devil for assistance. (3) Power is needed to bear witness to the truth, for experimental knowledge of the truth is the gift of God. The grand desideratum is to know and love the truth as so to proclaim it in due proportion and with the proper balance, and to persevere in this till life's latest breath. (4) Then power is needed in order to convince others of the truth preached. When Queen Elizabeth gave orders that everyone should go to church, many Romanists took care to stop up their ears with cotton, so that the word preached might not be heard. There is an ear-stopping of another kind, which the evangelical preacher must overcome, and for this the power of the Spirit of God is necessary. None of you can create a fly; how much less can you create a new heart. (4) Not only is power needed for conversion, but also that the souls new-born may be preserved. How great is the leakage in all our churches! Nevertheless, we are to feed the flock of God, and, apart from his own Divine operation, the task is insuperable.

II. How are we to get this power? (1) By a simple attendance to instructions. As the footman every time he goes to the door asks his master what he is to say, so should it be with us. (2) Then it is needful to have singleness of eye. The Spirit of God must disdain the self-seeker. (3) We ought also to aspire to complete subordination to our Master, and also to the inspired Word. Many, nowadays, treat Holy Scripture as a football. Paul, James, and John are to them as Tom, Dick, and Harry. They say, in effect, "I judge all things, even the blessed Spirit Himself." The man who exalts his reason above revelation is like the man who makes his own god. A Romish sculptor was a-dying.

"BEHOLD YOUR GOD!"

said a priest to him, holding forth a crucifix. "Oh, yes," said the man; "but I made that." "I believe," said Mr. Spurgeon, "what I could not have invented; I believe in a Rock that is higher than I." (4) In order to power we must cultivate deep seriousness; we must be like George Fox, men that tremble at His word. (5) Then seek sympathy with God. Much is said of sympathy with man, because he is lost. There is a prior consideration—to wit, sympathy with God Himself. After all, it is He who has the worst of it. "This is Calvinism," said Mr. Spurgeon, amid ringing cheers, "the adoration of the eternal God." Finally, remember that to be warm in the pulpit is not of much use unless you are warmed before entering it. Loaves are not baked by a blaze before the mouth of the oven.

Mr. Spurgeon's address, which bristled with points which told upon his large and sympathetic audience, concluded with an exposition of the power which must go with the message itself.

In the evening of the same day a public meeting was held in the Orphanage, over which the PRESIDENT presided, and at which addresses of wit and wisdom were given by Revs. D. DAVIES, of Brighton; R. SPURGEON, of Barisal, India; Dr. SINCLAIR PATERSON; F. T. SNELL, of Guernsey, and others. Mrs. ALLISON closed the proceedings by an interesting exhibition of Eastern costumes, and a variety of helpful Biblical exposition.

At the meeting on Wednesday morning Pastor T. GREENWOOD, of Catford-bridge, read a paper on

"UNCONSCIOUS SANCTIFICATION,"

contending that until holiness became a thing of habit or second nature it could only be regarded as in its earliest beginnings. "It is difficult to reckon advances in holiness. When a man declares he is fully consecrated, his consecration is more than a little precarious." This paper was followed by an open conference on "The Work of the Holy Spirit," in which Pastors A. G. BROWN, F. H. WHITE, H. D. BROWN, and the PRESIDENT took part. It was a hallowed season, and, judging from the prayers, as well as words spoken, many hearts were deeply touched.

ANNUAL SUPPER.

In the evening, the annual tea and meeting of the subscribers to the Pastors' College were held. The gathering was one of the largest known. Lord KINNAIRD took the chair, and in his address expressed his joy at seeing Mr. Spurgeon so far recovered in health after his severe accident at Mentone. He also testified his pleasure at the opportunity of showing his sympathy with him in the important work he had in view in training young men, imbued with a supreme veneration for Holy Scripture, to make known the Gospel of Divine grace. His lordship enlarged on the need of proportionate giving, and also pointed out that the time was coming when all who believed in fundamental truth would have to stand more closely together. Mr. SPURGEON, in a racy speech, explained the objects of the Institution, and the success that thus far, under God, had attended their efforts. Corroborative testimonies were then heard from Mr. CARSON GRAHAM, of the Congo; R. SPURGEON, of Barisal; Mr. DANN, of Oxford; and Mr. JOSEPH HARRALD, the secretary of the President, and pastor of the Baptist Church at Thornton Heath. Rev. ROBERT TAYLOR, Presbyterian minister, Upper Norwood, followed with an address on the importance of a duly trained ministry; and Dr. SINCLAIR PATERSON, with a cogent speech on "Inspiration." At the supper which followed,

NEARLY £2800 WERE SUBSCRIBED

to the funds of the College—a renewed token that Mr. Spurgeon's "Down-Grade" protests have not crippled his resources.

The sitting on Thursday morning was long, and the bill of fare of a varied character. The principal feature was an address prepared by Rev. GEORGE ROGERS, now in his ninety-first year, on "Encouragement for the Discouraged," and read by Pastor MACKEY. The venerable writer's words showed no trace of failing power; indeed, the address was remarkable for insight. Mr. W. Y. FULLERTON, the well-known and greatly honoured evangelist, contributed a searching and stimulating paper on "The Life which is Life indeed." Pastor MORRIS next read a paper, based on Isa. vi., "On the Vision of the King: our Preparation for Service," which was felt to be a valuable and forceful exposition of the Scripture in question. The proceedings of the day closed with the annual public meeting in the Tabernacle, at 6.30 p.m., one of the happiest and heartiest meetings we have ever known.

In accordance with time-honoured custom, the Conference wound up on Friday morning with a sermon from the PRESIDENT, who took for his subject "Sealed and Open Evidences" (Jer. xxxii. 14); after which the whole fraternity joined together in commemorating the Saviour's broken body and shed blood; and, with joined hands, sung the parting hymn, "Pray for the peace of Jerusalem; they shall prosper that love thee."

The week's gatherings were remarkable, not only from the numbers present—the largest known—but from their buoyant and hopeful character and inspiriting ring. The general opinion is that never since the foundation

the College has a more helpful and inspiring t of meetings been held. To God be all the aise. ONE OF THE MINISTERS.

Zenana Missions.

r the annual meeting of the Indian Female ormal School and Instruction Society, held Princes Hall, Piccadilly, on Thursday last eek, the audience manifested its sympathy in very practical fashion. Stirring appeals were ade by Miss MARGARET LEITCH and Mr. W. T. ATON, with the result that Lord KINNAIRD, ho presided, was able to announce contri- utions amounting to £625. During the past ght years the operations of the Society have ore than doubled all round, and the com- ittee earnestly solicit increased support. The ncome last year was £11,577, of which £2000 ame from India. There are twenty-eight sta- ons at present occupied, and another lady octor will be sent out in the autumn, if funds ermit.

Archdeacon LEFROY, of Liverpool, elo- uently pleaded for money and workers. He lso called upon young ladies of culture, in ndependent positions, with few or no home ies, to devote their lives to the work in India. Rev. F. H. BARING having spoken, Miss MARGARET LEITCH, of Ceylon, made the speech f the afternoon. It had the true missionary ing. She urged that the only way to reach he hearts of the women of India is by ympathetic deeds and loving interest in their ife. One lady missionary, who for a time ailed to make progress in her work, studied nedicine, and ultimately secured an entrance o a thousand homes, where a regular system f Bible instruction is carried on. Evan- gelistic work prospers when carried to the vomen with medical aid. The long-standing listrust of foreign medical treatment is dis- ppearing, and the women come to the lady loctors, together with their children.

After Colonel ROBERTS had commended the Society's work in the Punjaub, Rev. JOHN McNEILL added a few words in the form of an appeal to ladies present to engage in the work of taking the Gospel to the women of India.

Working Men and the Lord's Day.

ON Friday evening the friends of the Working Men's Lord's Day Rest Association filled the large Exeter Hall, on the occasion of its annual meeting. The report presented by the secretary, Mr. C. HILL, showed that the Society has been very active in opposing the many and vigorous efforts being made to violate the sanc- tity of the Sabbath in our land. Numerous meetings have been held, publications issued, and practical measures taken to oppose the opening of museums, art galleries, &c., on Sunday, in most cases with success. It is hoped the Association will receive the sympathy of Christian people in its endeavours to retain the Sabbath as a rest day for the world.

Lord KINNAIRD presided over the meeting, and the speakers were Revs. T. Guttery, Arthur Hall, and T. Richardson, Messrs. Gains- ford Bruce, M.P., James Halford, H. R. King, G. Lawson, and Dr. E. Parker Young. The various speakers pointed out the dangers threatening the Sabbath, and called for con- tinued and increased vigilance in contending against the encroachments being made upon it. In answer to the arguments of those who are agitating for the opening of museums and picture galleries on the Lord's Day it was re- marked that the larger body of the working-men themselves do not desire this. These places should be open on the week evenings. One of the speakers was loudly applauded when he exclaimed, "Instead of making these museums and art galleries the rivals of the churches and chapels on one day in the week, make them the rivals of the public-houses every evening during the week." The need of arousing public opinion on this subject was emphasised, and parents were urged to train their children by practical example to "Remember the Sabbath day to keep it holy," remembering that in helping to maintain the sanctity of the Sabbath we are doing something to strengthen every- thing that is pure and good in our national life.

Christian Vernacular Education Society

EARL NORTHBROOK presided over the thirty- first annual meeting of this Society, held at Willis's Rooms, St. James's, on Friday last. An abstract of the report, read by Mr. H. MORRIS, hon. sec., gave encouraging details of the progress of the three branches of the work—the training of native Christian teachers, the supervision and inspection of native schools, and the publication of books in the vernacular.

The CHAIRMAN having spoken of the great importance of their being a steady supply of sound Christian literature for India, Dr. JOHN MURDOCH, to whose labours the Society largely owes its success, addressed the meeting. He stated that within the last nine years two millions of school books in twenty different languages have been sold between Shanghai on the east and Muscat on the west. Much more might be done, were the urgency of the need fully understood.

Rev. J. HUNTER BISHOP bore witness, from twenty years' experience in Travancore, to the great value of the Society's work. He told of the conversion of a Brahmin, who afterwards became a devoted evangelist, through reading one of the books. Rev. J. HEWLETT, of Be- nares, spoke of the extent to which the Society's publications are rapidly finding their way into the schools, zenanas, and all sorts of places. He was followed by Rev. J. E. EVANS, principal of the Dindigur Training Institute, who referred to several cases in which, after a few years' training, young natives have gone out to do successful work for Christ.

Thames Church Mission.

THE annual meeting of this Mission, held in the Mansion House on Wednesday last week, was a most successful gathering. The saloon was packed, and the report and the speeches evoked great enthusiasm. In the absence of the Lord Mayor, a famous old sailor—Sir LEO- POLD McCLINTOCK—presided.

The report of the committee, read by the secretary, Rev. H. BLOOMER, formed a strong and valuable testimony to the power of the uplifted Christ; and contained abundant evi- dence that a great deal has been done to cope with the evil influences at work among our sailors and river toilers. The report embraced a graphic description of a tour through the parish of the Mission, which is described by the Bishop of London as a "peculiar and oddly shaped parish; seventy-two miles long, on an average a mile broad, and containing some- thing like 300,000 souls"; and an interesting review of the different branches of the work, with many delightful incidents.

Nobly did the BISHOP OF MARLBOROUGH champion the cause of the Mission. The Thames Church Mission is trying to make the river pure and sweet, holy and Christian. If you ask the Thames police, the magistrates, the persons who really know the Thames, they will tell you that one of the greatest blessings that have ever been conferred upon the river population has been the work of the Mission and kindred societies. Mr. SIDNEY GEDGE, M.P., appealed for more practical and wide- spread support. It is the interest of ship- owners and insurance agents, he said, to sup- port the Mission; for if there is one thing more than another calculated to imperil the safety of a ship, it is a drunken crew; to have a Christian crew who will obey orders is one of the best safeguards.

Rev. W. H. BARLOW dwelt chiefly upon the society as a demonstrator of practical Chris- tianity. Mr. MARK KNOWLES having contributed an earnest appeal, Rev. R. H. BRENNAN (who has very special opportunities of seeing the work) said that no society is doing more among our sailors, bargemen, and emigrants than the Thames Church Mission. Mr. WILLIAM ELLICE stated that the committee are very anxious to place another missionary below Gravesend, and he hoped the Lord would put it into the heart of someone to give them the amount necessary for the purpose (£75).

Women and Temperance.

ON Monday night Sir ARTHUR BLACKWOOD presided at the annual meeting of the East London Women's Christian Temperance Union, at the Great Assembly Hall, Mile End-road. There was a large attendance. A report, read by Miss RICHARDSON, showed that there had been a steady advance in the work of the several branches during the year. The Chair- man said he was delighted to see women at the front in the temperance movement, for when they took up a cause it was sure to be on the winning side. The movement demanded every effort of both sexes, and of all ages. Statistics of intemperance were very familiar, and there was not much good in repeating them, perhaps; but he could not help repeating—and he thought it should be burnt into all hearts—that 60,000 people of the United Kingdom die annually from strong drink, and another 60,000 came to their end indirectly from the same cause; while in London last year 500 children under ten years of age were taken up drunk, and 1,500 under fourteen years old. Let them think of these young lives, perhaps ruined for ever. The temperance movement, however, had now happily reached all classes of society, and people were beginning to think it wrong to take even a little drink, because of the example it was to others.

Lady HENRY SOMERSET, in moving the adoption of the report, said her heart was full of sympathy with them in fighting the evil of strong drink. Dr. GRATTAN GUINNESS followed, expressing his conviction that this was em- phatically woman's work, and that a week spent in the receiving ward of a neighbouring hospital, with which he was well acquainted, would convert the greatest sceptic to temper- ance. Miss AGNES WESTON (who said that one man in every six in Her Majesty's Navy had adopted temperance principles), Rev. JOHN McNEILL, and other speakers followed.

REVIVAL IN NORTH WALES.

A TEN days' mission at Aberystwyth, conducted by Miss Radcliffe, of Liverpool, has been fruit- ful of most cheering results. Though origin- ating with the Presbyterian Church in New- foundland-street, the effort was not confined to any one denomination, for services were held in the various evangelical places of worship. The daughter of Mr. Reginald Radcliffe, of Liverpool, the chief labourer in this important movement, brought to bear no power or charm beyond the Gospel of the grace of God earnestly set forth in simple language. She was ably assisted by Rev. J. G. Davies and other Christian workers.

The revival has been specially felt inside the churches. Young men and young women reared in Christian families have been brought to realise their personal need, and scores of them have testified to the love of God and pledged their vows to consecrate themselves to Christian endeavour. Among other results of the revival may be mentioned the formation of a young Men's Christian Association in the town, and the establishment of a weekly noon- day prayer-meeting. Miss Radcliffe's mission was the subject of much earnest prayer before it was undertaken; now the thanksgivings of new converts and quickened believers are mingled with petitions for the deepening and extension of the work of grace throughout the Principality.

Letters to the Editor.

REV. GEORGE BOWEN'S LIFE.

DEAR SIR,—Personal friends of the late George Bowen are surprised at the frequent mistakes made in regard to his life. Several such errors have been made by your contributors. I notice five in the current issue, one of the glaring ones being that of crediting him with (or accusing him of) "the adoption of native habits."

The life and labours of that good man have their excellent lessons; and, as one who knew him well during the last sixteen years of his career, I am prepared to present some instructive facts from his history. Should any company of Christian workers desire to hear his story thus told, I shall be happy to arrange for such an address.

WALLACE J. GLADWIN, American Missionary.
31, *Paternoster-square, London, E.C., May* 10.

POPERY IN PORTUGAL.

DEAR SIR,—A poor man, a Protestant, of Ilhavo, has just been tried at the Aveiro Court for the offence of refusing to remove his cap at the cross carried at a funeral. Your readers will doubtless marvel that such a thing should attract the attention of the authorities at all, but those who are accustomed to the bland and fawning attitude of Popery in England have little idea of the meanness and bitter spirit evinced by it on its own ground. I am told, on good authority, that the very judge joined in accusing the poor man, so that, although allowed a legal adviser, he was sentenced to twelve months' imprisonment, without the option of a fine; three months more, or a fine of £20, and costs, which will probably be heavy. The man has appealed, and, therefore, the result is doubtful; but I hope that the larger appeal to public opinion will produce a satisfactory reaction, of which signs are appearing.
—Very faithfully yours, ROBT. H. MORETON.
174, *Rua da Piedade, Oporto, May* 10.

MISSIONS AND THEIR FRIENDS.

DEAR SIR,—I have been reading in THE CHRISTIAN an extract from *The Methodist Times* anent "Missions and their friends." If the writer has been in India, I feel sure he does not understand the cost of living there. To say that £300 a year in that country is equal to £1000 in England, is the reverse of my experience. I find that £300 in England goes as far as £600 in India. The writer also forgets that Europeans require different food to Asiatics, who are principally vegetarians; Eurasians almost equally so. If the writer wishes missionaries to succumb in a year or two, and give the Society the expense of bringing them home again, let him encourage a reduction of salary. An earnest missionary will not lose in the estimation of the natives (rather the reverse) because he has a few necessary comforts.

I do not know what the writer means by a missionary going into "society." His clerical garb would, of course, be all that would be necessary for himself, but his wife could not possibly dress up to the demands of Calcutta society, nor would she be able to entertain, and could scarcely find time for going out, with the few servants a missionary's income enables him to keep. There have been worldly missionaries who would have been so whatever their income; but, thank God, the number is gradually decreasing, till we believe all who go out will be consecrated men, led by the Spirit to go and spread the knowledge of Jesus and his love.

I have never heard of a European on any works getting less than £120 a year, and these are generally men who in England would be receiving about £1 a week. The pay of commissioned and non-commissioned officers and soldiers is raised directly they land in India. No European thinks of accepting work to go out there, unless he is to get a large increase to his English allowance. Why then is the missionary, because he is especially the Lord's messenger, to get less than other people? He may be gladly willing to receive an infinitesimal sum if he can but get opportunity to proclaim his Master's name among the heathen; is that a reason why fellow-Christians should grind him down to the uttermost? Let no one talk of reducing a missionary's income. If they wish to do so, let them first go out, not for a week, or a month, or a year, but for several years, and then write from their own experience. Z.

MUSIC-HALLS.

SIR,—I do not think the readers of THE CHRISTIAN in general can be aware of the great demoralising influence of these places of modern amusement, or of the fact that the licensing of them has passed into the hands of the County Councils; instead of the justices of the peace as formerly, or means would at least have been in process of adoption: (1) To restrict the spread of these abominable places; (2) To arouse public opinion to prevent a continuation of many of them.

Under the old system, justices of the peace who licensed were the nominees of Lord Chancellors for the time being. County Councils are a body elected by ratepayers, so that not only has the licensing changed hands, but the permits emanate from a representative assembly. I believe I am right in saying that this applies to the whole of England.

Thank God, in the London County Council, there is a party led by Mr. F. N. Charrington, who are determined to do their utmost to suppress the evils of music-halls. But their efforts should be supported from without. During the last three years, much good work has been done by the Islington Licensing Committee; but I venture to suggest that there should be a Central Licensing Vigilance Committee for London, with local associations, so that pressure should be brought to bear on the whole of the London County Council, and the case laid before all the municipal authorities in England. Personally, I am prepared to do what I can, and I am most thankful to be able to state that Mr. A. F. Mordaunt Smith has kindly consented to act as honorary secretary in this inaugural movement. The first meeting will be held at 200, Euston-road, on Friday evening, the 17th inst., under the presidency of Mr. J. J. Drysdale, when I hope to be able to state the case, and that the nucleus of the New Central Committee will be formed. I may add that ladies are invited to the meeting on Friday, the 17th, when it is hoped that the nucleus of a Ladies' Committee also will be formed.

Letters on this subject requiring an answer should contain an addressed stamped envelope.

EDWARD W. THOMAS.
200, *Euston-road, London, N.W.*

OBITUARY.

MRS. MOUNSEY.

ANNA PRISCILLA MOUNSEY, of Sunderland, a noble and devoted worker, especially among young women, has passed away. The founder of the Y.W.C.A., and an active supporter of everything good, she will be sadly missed and mourned. The funeral was large.

LORD S. G. OSBORNE.

Lord Sydney Godolphin Osborne, well known for a long period of years as a writer on social and philanthropic questions, died last week at Lewis, aged eighty-one. For many years he performed the duties of a clergyman in the Church of England, and for more than a generation he wielded a facile and versatile pen, over the signature of "S. G. O.," in illustrating, expounding, and enforcing lessons on subjects which touch upon the every-day life of the people.

FATHER DAMIEN.

Father Damien, the Belgian priest, who has since 1873 lived among the lepers of Molokai, one of the Hawaiian group, died a few days ago. He went to the settlement in robust health, aged thirty-three, and for eleven years escaped the contagion. Since 1885 he has suffered from the fell disease; but though truly a hero, he was a very humble man. Having voluntarily dedicated himself to the task of improving the physical and moral condition of the lepers, he was dauntless; when informed that he had taken the disease, he remarked to the doctor who examined him, "If the price of my cure was that I must leave the island and give up my work, then I would not be cured."

PROPHETIC SCRIPTURE.—The usual annual convention for the study of prophetic Scripture will be held in the Conference Hall, Clapham-road, S.W., on June 18—20. Next week we hope to give the circular of invitation, and the leading subjects. For particulars as to lodgings, &c., address Mrs. Meredith, 143, Clapham-road, S.W.

Evangelistic Notes.

Rev. Wm. A. Blake, of Southport, has conducted a special mission for a fortnight at Tintwistle, Cheshire.

Rev. J. F. T. Hallowes has concluded an eight days' mission at the Congregational Church, Newhaven, Sussex. As a result of the mission many have professed to receive Christ, and the church has been richly blessed.

Strathaven.—A series of Gospel meetings, arranged for by the Strathaven Evangelistic Union, extending over three weeks, were conducted by Mr. D. Melvin, of the Scottish Evangelistic Association. The attendance was good; sinners professed to trust in Christ, and saints were instructed and strengthened.

Auchingoul, Banffshire.—A successful evangelistic mission has been held here, conducted by Mr. J. A. Smith. The interest taken was manifest throughout; numbers came from four to five miles distance. The Christians have been greatly strengthened, while a good few of the unsaved have professed conversion.

Messrs. Fullerton and Smith, on Sunday last, completed the first week of a month's mission at the Edinburgh Castle, Limehouse. Mr. Smith's breezy talks and rousing songs are as attractive as ever; while the manly, sometimes quaint, but always faithful, home thrusts of Mr. Fullerton have the old-time freshness and power. Increasingly large audiences testify to the growing interest of the people, and great and lasting results are looked for.

Stewartstown, Ireland.—We have had a visit from Miss Smith and Miss Bax, who conducted a thirteen days' mission in the Methodist Church. The Gospel was declared night after night with great force and beauty. Young and old came into the vestry after every service, asking, What must I do to be saved? A service was held for young people and children. We can say that most of the children in our school have been led to the Saviour. Backsliders have been restored, and many Christians have entered upon a more devoted life. J. E.

Amersham, Bucks.—Mr. H. Beddow states that he is entering on the tent work of the summer, and would be glad of the co-operation of friends in the conduct of the work. He would be grateful, also, for tracts, &c., for distribution.

REV. NEWMAN HALL and his home surroundings are very pleasantly sketched in the current number of *The Quiver*. It seems that water-colour sketching is the special hobby of his leisure days, and his house contains souvenirs of many lands in this agreeable shape. The interviewer says that "some of Mr. Hall's most effective sermons have been thought out in the open air. He daily walks on Hampstead Heath, and often thinks out a discourse. A full outline of the sermon is generally written, which serves to suggest the line of thought."

THE PRESBYTERIAN MISSION IN CHINA requires its missionaries to come home once in seven years, no matter what the state of their health may be. They say they want to see them at home, and that they ought not to stay longer than seven years on the field without a change. The missionaries know just when they are expected to leave, and the work in China is arranged so that nothing shall interfere with their going at the time appointed. They have a vacation of a year and a half; their travelling expenses are paid, and their salaries are continued during the vacation.

CAMDEN TOWN Y.M.C.A.—The third annual May morning breakfast was held on Sunday, the 5 inst., at 8 o'clock, at 17, Camden-road, when 320 young men sat down. Mr. W. C. Parkinson presided at the subsequent meeting, Dr. Cecil Y. Biss, in the course of an address, said that religion is based on fact; from it theory and sentiment are excluded. If man is to be elevated and used for spiritual blessing to his fellow-man, his power must come from some source outside himself. That source of power is none other than the Word of God. The Scriptures will, however, be of no use unless they bring us to Christ, for He is the true foundation. Once connected with Christ, as revealed in the Word, by a living faith, we find ourselves in the privileged position of being his servants to lead others to Him. Mr. Biss's address received the greatest attention from the large number present.

MAY'S CALL TO THE CITY CHILD.

Out of the city away, away!
Pale-faced little one, come at my call;
For here is the merry month of May,
With floral gifts for one and all.

The lanes are white with hawthorn bloom,
The daisy wears her pink-edged frill;
The common's afire with golden broom,
And the sun gleams bright on the rippling rill.

The buttercup jewels the verdant mead,
The throstle cock sings from the pliant bough;
The swallow skims past with lightning speed,
As the hind creeps by with his team and plough,

The primrose glints from our wayside banks,
The pale anemone stars the wood,
And the skylark sings her song of thanks
To the Giver of all things bright and good.

Out of the city away, away!
Pale-faced little one, come at my call;
Here, here is the merry month of May,
With life and joy for one and all.

John George Watts, in "The Quiver."

[These lines are an admirable plea for the Day in the Country Fund; will our readers do their best to enable the "pale-faced little ones" to obey the call of merry May?]

OUR COUNTRYWOMEN IN PARIS.

MAY we ask for very earnest prayer for the efforts which are being put forth for our young countrywomen at the Paris Exhibition? Ever since last October, numbers of homeless, friendless young women, have been only too glad to avail themselves of openings in Paris, which offered apparently remunerative employment.

Whenever we have been able, we have discountenanced their coming, having the sad experiences of the last Exhibition in too vivid remembrance.

Thus, in one of the bars devoted to selling intoxicating drinks only, out of sixteen young women, chosen for their attractive looks, no fewer than five were the orphan relatives of clergy and ministers; three of these were too glad to break their engagement, and return to England at our suggestion.

The saddest of all is, that anything like one hour of Sunday, or thoughts of God, becomes impossible. Sunday is their day of heaviest toil, and the tone of their whole life is to obliterate the fact that He is.

When one sees the effort which the world makes to propagate its faith, one is ashamed at the feeble response on behalf of a crucified Lord by those who owe Him much. We have several of our lady workers told off for this special branch, but we need more. We also still lack the means to clear the cost of our forty extra beds. May I add that I hope to be in Paris, and superintend this work myself, until August, and shall gladly welcome visits from our friends.

ADA M. LEWIS (née LEIGH).

77, *Avenue Wagram, Paris.*

THE DARK CONTINENT.—*The Christian Worker* for May, edited by Mr. L. K. Shaw, of Manchester (1d. *Partridge*), contains the first of a series of "Peeps into the Dark Continent," by the young pioneer missionary, Mr. Graham Wilmot-Brooke. It is a very sombre picture indeed that he draws of the northern part of Africa. North of the Congo he says there are one hundred millions of people totally unevangelised. A graphic description is given of the Franco-Algerian city of Constantine.

OPEN-AIR MISSION.—The last of the doctrinal addresses in connection with the monthly conferences of the South London Auxiliary was delivered on Wednesday, last week, in the Melior-street Mission-hall, by Rev. Henry E. Brooke, on "The Lord's Second Coming." Sir William Willis presided, and there was a good attendance. The topics discussed during the winter have included sin, Satan, justification, sanctification, inspiration, and the Second Advent, and have proved very helpful to the members of the Mission.

The Book World.

BIBLE ANIMALS. By the late Rev. Dr. Newton. 1s. 6d. *Oliphant, Anderson & Ferrier.* A cheap edition of a work which, in a very attractive manner, conveys many important lessons to the young. Several illustrations add to the brightness of the volume.

FOOTSTEPS OF TRUTH. 3d. *J. F. Shaw & Co.* The May issue contains an extended and interesting sketch of the life of the late Mr. Denham Smith, accompanied by a portrait. The pages of this monthly always contain matter useful for preachers and teachers. Uniformly high in tone, it cannot but prove helpful to all who are spiritually minded.

WOMAN'S WORK IN THE GREAT HARVEST FIELD. 2d. *S. W. Partridge & Co.* The duty of women with regard to politics is judicially discussed in the May issue of this magazine. Other interesting articles deal with female education at Constantinople, and a quiet work in Edinburgh. A number of excellent Bible studies give a more permanent value to this useful little monthly.

EXODUS—CHAPTERS I. TO XIV. Professor James Macgregor has condensed a remarkably large quantity of information into this volume of the "Handbooks for Bible-classes" series. The introduction is comprehensive and lucid, and the commentary and special notes are pointed and suggestive throughout. Every page shows wide reading, as well as sound spiritual sense. 2s. *T. & T. Clark, Edinburgh.*

ALL THE WORLD. 3d. *Office:* 56, *Southwark-street, S.E.* This monthly record of the work of the Salvation Army in all lands is filled with matter of deep interest, presented in a vivacious manner and amply illustrated. Many would be the better for reading this capital magazine, which shows by its articles from many countries that there is to-day a great thirst after eternal life. "Dutch Doings" is the title of an article describing recent operations in Holland, full of encouragement to the workers.

A SHORT ANALYSIS OF THE OLD TESTAMENT. By Principal Douglas. 1s. 6d. *Houlston & Sons.* This is a very useful companion to the study of the Old Testament. The various books are divided up according to their contents, on the basis of the Revised Version, in which important work the author bore a worthy part. This little book, the result of much loving labour and reverent care, opens up the text in a striking manner, and as a skeleton commentary it will be greatly prized by teachers of Bible-classes.

POPULAR BIOGRAPHIES. *Messrs. S. W. Partridge & Co.* have commenced a capital series of biographies of eminent men. We have before us the first two issues: HENRY M. STANLEY, THE AFRICAN EXPLORER, by Arthur Montefiore; and JOHN BRIGHT, THE MAN OF THE PEOPLE, by Jesse Page (1s. 6d. each). Fully illustrated, they will certainly be highly appreciated in Sunday-school and village libraries. These are, in fact, remarkably successful short biographies of great men, written in a very attractive style.

OUR PRESENT HOPE AND FUTURE HOME. Fifty-two papers by Rev. J. B. Sturrock, Paisley. *Alex. Gardner.* Though modestly termed "papers," these are really sermonettes, well worded, well thought out, and full of sound doctrine. They are suited for Sunday reading at home, for sick-beds and short services. Some are controversial, some are purely devotional, some are connected Scriptural studies. The author's aim is to console and strengthen fellow pilgrims in various experiences and divers moods of mind. Strange will be the Christian reader who finds in these pages nothing to guide, instruct, and cheer.

ETUDE HISTORIQUE SUR LE PROGRÈS DU PROTESTANTISME EN FRANCE AU POINT DE VUE STATISTIQUE, 1803—1888. Par Henri Perrenoud. *Paris: Librairie Fischbacher.* Love of the Reformed Church of France has evidently inspired this painstaking effort. The object was to present, in the briefest possible form, some of the blessed fruits of French Protestantism during the past eighty-six years; and that object has certainly been attained. The principal captions are pastoral work, education, evangelisation, and charity. The question of the Protestant population of France has of late excited considerable attention: in an appendix based on figures from church rolls, and information from other trustworthy sources, much light is thrown upon that very interesting question.

THE FAMILY FOE, by Mrs. C. Nugent Jackson (1s. 6d. *The Religious Tract Society*), is a tale of domestic life, illustrating the unhappiness that flows from infirmity of temper. It contains much excellent counsel for young and old alike.

A new edition of PATIENCE HART'S FIRST EXPERIENCE, the admirable book for young servants, by the late Mrs. Sewell, which has recently been so highly commended in our columns, is issued. We trust it will enter on a new lease of life and usefulness. (2s. *Jarrold & Son.*)

HOLD THE FORT. By Mary Pryor Hack. 1s *Hodder & Stoughton.* Although the title of this neatly got-up book is somewhat obscure, the contents are written very clearly, and embody many "Practical suggestions for abstainers." The work should prove useful, not only to abstainers, but to that very numerous class whose panacea for any ills that may suddenly overtake them is "a drop of brandy."

THE BOOK OF COMMON PRAYER ACCORDING TO THE USE OF THE REFORMED EPISCOPAL CHURCH. This work, bearing the imprimatur of Dr. T. H. Gregg, senior Bishop, is published by *Messrs. Marlborough & Co.* In substance it is the ordinary Book of Common Prayer, but many verbal changes have been made in the rubrics, in keeping with the revision to which the liturgy itself has been subjected. By this revision the Absolution, Athanasian Creed, Burial Service, and Catechism, are modified in a sense which will commend itself to many Christian people.

BIBLE BRIEFS. By G. C. and E. A. Needham. 2s. 6d. *Hawkins.* This excellent volume of outline themes for Bible students, by Gospel workers well known in both old and new worlds, is dedicated to Mr. William Fry, of Dublin. The object is to help all who in any measure help to fulfil the Divine commission, "Preach the Word," the needs of young workers being specially considered. The plan of the expositions is suggestive rather than exhaustive. Over forty in number, the chapters deal with a variety of subjects from the Old and New Testaments, presenting true Gospel teaching with a force and freshness which will make the work as a whole not only attractive to the studious reader but very useful to teachers of Bible-classes.

CHRISTIAN PROGRESS IN CHINA. By Arnold Foster. 2s. 6d. *Religious Tract Society.* A well-digested body of information, gleaned from the writings and speeches of many workers in China. The growing demand for some reliable account of missionary work and native Christian life in the Empire suggested to Mr. Foster, who is connected with the London Missionary Society, and stationed at Hankow, the idea of compiling this handy volume from recent reports and magazine articles. A secondary purpose has been to afford an indirect answer to charges which are sometimes brought against missionary effort. The book deserves careful reading, and we trust many will, through its pages, be led to take a greater interest in testimony for Christ in the Chinese Empire.

THE MISSIONARY YEAR BOOK FOR 1889. 2s. 6d. *Religious Tract Society.* This is in part a re-issue of the "Handbook" published last year, with large additions, numerous alterations, and statistical information brought down to the latest available date. It is gratifying to realise that at the present time many Christian people are making missions a serious study. All such will welcome this excellent digest of the history and progress of the principal missionary societies in Great Britain, on the Continent of Europe, and in America. Most of the sections have been specially prepared, and nearly all of them have been revised by the secretaries of the different societies. Dr. S. G. Green has furnished an introductory chapter pitched in the right key, and there is an index which those who use the book for reference will learn duly to appreciate for its fulness. Over 400 pages of information on the development of missions, must contain something to interest all Christian people. We trust the demand for the Year Book will be such as to ensure its regular appearance for many years to come.

AN EXPRESSION OF CONFIDENCE.—We are pleased to find that the friends assembling at Kilburn Hall have presented Mr. Ashby, whose case was recently referred to in our columns, with the sum of £70, raised chiefly among themselves by voluntary contributions. It was given as an expression of sympathy and confidence, and also to help in defraying the heavy legal costs which Mr. Ashby has incurred in connection with the false charge brought against him. The meeting at which the presentation was made was largely devoted to thanksgiving for Mr. Ashby's deliverance.

Among the Churches.

CHURCH OF ENGLAND.

Rev. Canon Fleming has declined the offer of the Deanery of Norwich.

A name long familiar and long loved among Christian workers at Cambridge, especially in the cause of missions, has been removed. The venerable vicar of Babraham, Rev. Joseph Singleton, died a few days ago after a lingering illness. He had been fifty years at Babraham.

SALVATION ARMY.

Last week 750 officers changed their stations; in connection with this move 69 new workers from the training depôts were sent into active service.

CONGREGATIONAL.

A new chapel and school were recently opened in the village of Cerne Abbas, Dorsetshire. At the close of the service the minister, Rev. D. Thomas, announced that the buildings were free from debt.

At Baddow-road Chapel, Chelmsford, Rev. J. Burgess has commenced a series of special Sunday evening services. There was a large congregation at the first service, when Mr. Burgess preached on "The People and the Book."

The Cheshire Congregational Union has appointed a Church Extension and Evangelistic Committee. Several new enterprises, in both town and country, are likely to be taken up, and arrangements are in progress for open-air work during the summer months.

At the annual meeting of Christ Church, Teddington, of which Rev. E. Theodore Hitchens is minister, encouraging reports were presented concerning the year's work. Upwards of £1200 have been raised. The Sunday-school has 280 scholars; mothers' meeting, fifty-three members; institute, with affiliated reading-room and rowing club, 150 members. The numbers of the communicants and the congregations have steadily increased throughout the year, and a magazine, drawing-class, soup-kitchen, gymnasium, and communicants' society of 100 members have been added to the organisations already existing.

PRESBYTERIAN.

At the recent meeting of Synod, Rev. J. T. McGaw, of Sale, was appointed General Secretary of the English Presbyterian Church, in succession to the late Rev. John Black.

Two Presbyterian congregations in Toronto, and two in Montreal, have each undertaken to support a missionary in the foreign field; and Erskine Church, Montreal, of which Rev. L. H. Jordan is pastor, has guaranteed the support of a second missionary for three years.

The third leading branch of the mission begun two months ago by Rev. Hugh McIntosh, of Brockley, in Deptford, a densely populated part of South London, was inaugurated on Sunday week, when, under the chairmanship of Lord Kinnaird, Mr. McIntosh gave the first of a series of Sunday Afternoon Talks to the People on "Is Life Worth Living?" The Gospel meetings are filled, and the Sunday afternoon talks were begun on Sunday to a large crowd of working people—largely men.

Under the direction of Rev. T. Meyer, himself a Christian Israelite, mission work among the Jews in the East of London has been continued throughout the past year without interruption, and not without encouraging tokens and some gathered fruits. During the seventeen years Mr. Meyer has conducted this mission he has administered baptism to sixteen persons, and among these are some bright ornaments to the Redeemer's crown, who are spreading the truth which they themselves have received.

SOCIETY OF FRIENDS.

"S. A. D.," in *The Advocate*, says:—"At the Executive Board, Canada, held March 5, a sister of our Society, who offered herself for service in India, was accepted. We are corresponding with English Friends relative to her going to their mission service in that land. This sister is giving up not only herself, but her income, to this work."

The Friends' Foreign Mission Association has "accepted" Joseph Taylor, of Sunderland, for work in India; and Frederick Taylor, of Malton, is added to the home mission staff of evangelists. We regret to learn that the Provincial Mandarin refuses to allow R. J. Davidson and wife to settle in Tung Chwang, China. Let us hope that the way may yet open for them there.

The Friends' Missionary Advocate (Chicago) for May says:—"Our hearts go out to all the faithful workers in their different fields, but especially to our girls—Mary Sharman, among the Indians; Hettie Butler and Amanda Kirkpatrick, in China; Naomi George, in Jamaica; and Lillie Neiger, bravely toiling in Mexico. As you read their names, please send up a prayer for God's blessing on them and their work."

Dublin Yearly Meeting concluded on May 9, and was throughout of unusual interest. A committee was appointed to visit all the smaller meetings, especially those in the south. A new temperance society was formed, and anti-opium and anti-vivisection work encouraged. A young woman Friend goes out with John H. Williams and wife to India in the autumn. At the closing Bible-reading, conducted by John T. Dorland, about fifty voices were heard in prayer and testimony, all pronouncing it a time of marked advance and blessing.

BAPTIST.

Rev. E. G. Gange, of Bristol, has decided not to accept the invitation to be co-pastor with Dr. Maclaren, of Union Chapel, Manchester.

A number of the ministers who were formerly members of the Pastors' College Association, but are not included in the present Conference, met together on Thursday afternoon, May 2, at Cross-street Chapel, Islington, for prayer and fraternal intercourse. It was resolved to meet in a similar way in Birmingham in the autumn.

METHODIST.

The Queen's University, Canada, has conferred the degree of LL.D. on Rev. E. E. Jenkins.

The scheme for making City-road Wesleyan Chapel, London, a kind of cathedral church of Methodism is revived.

The Bible Christians in New Zealand have opened a mission in a new district. Three new chapels are nearly ready for use, and more missionaries are urgently needed. The four missionaries in China have succeeded in learning the language, and now preach the Gospel to thousands of the Chinese, many of whom make inquiry after the way of salvation.

The church of the Methodist New Connexion worshipping in Scotland-street Chapel, Sheffield, has recently been visited with gracious showers of refreshing, as the result of which much earnest work has been done for God in the midst of a dense population, and most cheering spiritual results realised. The church is girding itself for still more determined conflict with the powers of darkness rampant around it, for which prayer is asked.

In November last, Mr. W. Ambrose, of Nottingham, commenced to labour as an evangelist in the villages of the Holbeach Wesleyan Circuit, and by the blessing of God his services have been most successful. Mr. Ambrose invited the people to chapel by visiting them in their homes, and thus secured large congregations. In four or five of the villages the chapels have been full to overflow, and many interesting cases of conversion have taken place.

Connected with Trinity Wesleyan Chapel, Stockport, there is a strong mission band, which has done good work amongst the working-class population in the Hillgate and Heaviley portions of the town. The leaders of the band have within the last two years opened three mission-rooms in different parts of the south portion of the town. A mission-hall accommodating 150 has also been erected and paid for, in Johnson-street, Hempshaw-lane, a neighbourhood in which previously there was no place of worship. Besides the three mission-rooms, the mission band plan has eleven cottages upon it.

NOTES FROM SCOTLAND.

Mr. Webster, evangelist, is at work among the fishermen at Buckie, and is to be there during the fishing season.

Evangelistic meetings have been held at Dreghorn, Ayrshire, by Mr. R. Logan. Many have received blessing.

A conference of Christian workers in connection with Free St. Matthew's Mission-hall, Glasgow, was held on Saturday. A profitable time was spent.

The Scottish Evangelistic Association have arranged a somewhat extended programme of summer tent Gospel work in different parts of central Scotland.

A Society, to be called "The Young People's Society of Christian Endeavour," in connection with Cowcaddens Free Church, Glasgow, has been formed. Its object is to promote earnest Christian life among its members, and to provide opportunities of usefulness in the service of Christ, as well as to win others to the Saviour.

NOTES FROM IRELAND.

A very successful ten days' series of meetings under the auspices of the Lisburn Temperance Union has been held in the Orange Hall, Lisburn.

Messrs. Thompson and Nesbitt, of the Irish Evangelisation Society, have been holding for a couple of weeks a tent mission at Newry, and have had already many tokens of encouragement and success.

Dr. Pakenham Walsh, bishop of Ossory, Ferns, and Leighlin, has been preaching at several of the Dublin city and suburban churches for the Church Missionary Society with all his wonted vigour and earnestness.

The annual meeting of the Irish Society, which seeks to reach the Roman Catholics by giving them the Scriptures in the Irish language, has been held at Dublin. The Society appears to have had a successful year.

The Irish Presbyterian Continental Mission is at present in a prosperous state. The Church in Belgium has, during the year, enrolled 500 new members, and Rev. Wm. Moore is labouring indefatigably and successfully in Spain.

A Young Men's Christian Institute has been opened in Coleraine. About 175 young men have joined the Institute, which is affiliated with the Y.M.C.A. This association is the outcome of Major Whittle's mission, lately conducted in this town.

The General Synod of the Irish Episcopal Church, which has been in session at Dublin during the past fortnight, has closed. Among the suggestions which received its approbation was one that before ordination curates should be for a time under training by some wise experienced clergyman.

FALLEN ASLEEP.

Rev. Joseph Singleton, for fifty years vicar of Babraham, Cambridge.—Rev. Charles Hardy, of Dover, late rector of Hilborough, Norfolk.—Rev. William Knight, rector of Pitt Portion, Tiverton, formerly one of the secretaries of the Church Missionary Society.—Rev. Prebendary James Vaughan, late incumbent of Christ Church, Brighton.—At Belfast, Mr. Hugh Henry Boyd, an elder in the Presbyterian Church.—Rev. Thomas Witney, Baptist minister, of Lower Tooting.

Notices.

A subscriber asks if any of our readers can give the name of author and the first line of the hymn in which occur the lines:—

If such the sweetness of the streams,
What must the Fountain be?

Communications Received with Thanks.—L.V.Z. W.C. D.L. J.P. H.E.B. G.R. A.W. E.R. A.J.C. W.M. M.G. B.M.A. M.E.M. R.D.F. D.M. T.W.B. G.H. C.T. J.M.P. L.E.G. W.E.D. A.P. F.F. A.M.L. D.D. B.G.R. C.B. G.K. W.J.M. J.K. T.S.M. C.W. W.N. S.H.B. J.A.S. W.M.U. W.H. Lord K. T.M.W. J.B. R.C. M.C.L. R.H.W. W.J.G. N.L.R. W.S.R. A.B. J.J.W. J.E. H.E.B. C.C. J.G. H.F. F.H.H. W.F. K.W.L. M.A. A.W.V. Lady H. A.T. R.H.M. H.C.C. T.R.C. W.R.N. J.W.N. W.R.B. W.H.W. L.A.S. M.C.M. C.J.R. W.H.R. J.V.S. E.A.H. M.K. M.A.B. G.H.W. C.F.H. W.M. F.B. C.K.H. H.C. W.H.B. T.S.M. H.W.E. W.P. T.W.H.

Applicants for Tracts.—W. Duke-Baker, Hillfield House, Batley, Yorks.; G. Budds, 1, Browery-road, Milton next-Sittingbourne, Kent; W. Hambly, 99, Exmouth-street, Commercial-road, E.; J. E. Marriott, 11, Earl-street, Northampton; Mrs. Stratton, 66, Bevington road, North Kensington, S.W.; Mrs. L. Jones, 2, Omega-cottages, Taner's-lane, Barkingside, Essex; C. Lugg, 71, High-street, Shadwell, E.; Miss S. Shaw, 105, Lucas-street, Commercial-rd., E.; C. J. Pitman, Y.M.C.A., 91, Euston-road, N.W.; Mrs. Hardy, 12, Broughton-street, South Lambeth, S.W.; W. Winter, 14, Midland-road, Gloucester; D. Catt, Four Throws, Hawkhurst; J. Gould, 3, Easton-street, Clerkenwell, W.C.; J. Grinyer, 20, Rose-terrace, Trundley-road, Deptford, S.E.; H. Wilson, 21, Gilmour-street, South-side, Glasgow; F. P. White, 48, Rendlesham-road, Clapton, N.E.; Mrs. Fifield, Pirbright.

TEMPERANCE NOTES.

HOME.

The students of Mr. Spurgeon's Pastors' College have debated local option for four nights, and decided almost unanimously in its favour.

The Wesleyans, who have already a distinct Temperance Committee, are about to appoint a Connexional Organising Temperance Secretary.

Helen Chalmers, daughter of the noted divine, devotes her life to work among the drunken men and their families in the city of Edinburgh.

Mr. Edward T. Smith has concluded a ten days' Gospel temperance mission in Lisburn, Ireland. The largest hall in the town has been crowded. The meetings have been most enthusiastic, and a large number of pledges have been taken.

In answer to an appeal from the Duke of Westminster in the House of Lords, Lord Knutsford, for the Government, promised that all possible should be done towards the prohibition or restriction of the drink traffic with natives in Africa.

A "monster petition" from the members of the Salvation Army and others will shortly be presented to the House of Commons in favour of the Sunday closing of public-houses. It is expected that it will be signed by fully 1,000,000 persons in England.

The Baptist Total Abstinence Association, which its annual meetings recently, reports that the ministerial membership, after rigorous overhauling, stands at 1248, a gain of 36 on the year. Of the 219 students in the colleges, 201 are abstainers. The travelling secretary, Rev. J. M. Howson, has delivered 343 addresses and taken 1701 new pledges.

The coroner of Liverpool says he began as a moderate, and he used to go up and down the country persuading people not to take too much drink; but he was not satisfied either with himself or his success, so he tried the teetotal plan, and was much more useful to his hearers. He is turned sixty-one, is busy from morning to night, sits in a crowded court, but enjoys excellent health. The terrible lives he has to review made him an abstainer, but he finds that physically, mentally, and spiritually he is a better man for the change.

FOREIGN.

A new liquor law came into force in Boston, Mass., on Saturday, April 27. By it no fewer than 1700 drinking saloons were closed.

A shrewd American remarks, "Some of the richest men in England owe all their wealth to beer, and some of the poorest owe all their poverty to beer."

Temperance is making giant strides in Norway, and that country is said to bid fair to be the first in Europe to prohibit the manufacture and sale of alcoholic drinks.

Belgium spends in strong drink 135 million francs per annum, while the State only spends 16 millions in education. There are 5500 schools and 136,000 public-houses.

At Ballarat Rev. W. L. Morton conducts an inebriate retreat, at which there have been good rescue cases. To employ the patients a Bible and tract depôt has been opened, and various industries are carried on.

President Greene, of the West Shore Railroad, U.S., has issued a positive order forbidding the sale of beer and liquor in houses owned by the company. Any tenant who violates the order will be summarily ejected.

An American paper gives the following as a "Sum for the Boys": "If it costs £250 a year to carry on a church which saves five souls every year, and if a drink-shop licence-holder pays £50 a year for the privilege of ruining five souls, how long will it take a town having a population of 6000, with five churches and fifteen drink-shops to go to the devil?"

NOTES ON DAILY READINGS.

SUNDAY, MAY 19.—Numbers VI.

THE law of the Nazarite, which is the subject of this chapter, is full of instruction, because we learn that for special purposes of holy service, we may be called upon to sever ourselves from things which, though not absolutely sinful in themselves, are calculated to interfere with that intense consecration of heart which is set forth in the true Nazariteship. The term signifies "separated to the Lord." Three rules are given here:—

(1) *Not to touch any product of the vine* (3).—This was also forbidden to the priests (Lev. x. 9—11). Wine is the symbol of ordinary social festivity, and it is very difficult to go into such scenes of revelry and mirth without losing something of that holy separation to God which we should cultivate. If we must have some special exhilaration, let us seek it elsewhere (Eph. v. 18, 19). Jesus Christ, the true Nazarite, thus bound Himself (Luke xxii. 17, 18).

(2) *Not to cut the hair* (5).—Hair is regarded as the sign of natural vigour and strength. The unshorn locks therefore signified the dedication of all natural powers to the service of God. How many razors Satan has by which to rob us of our full devotion to God. Let us see to it that we do not rest our heads upon Delilah's lap (Judges xvi. 19).

(3) *Not to touch the dead, however dear* (7).—How careful should we be in our contact with sinners, lest we become defiled by their dead works. Though, if we be involved, almost unknowingly (9), we must instantly seek forgiveness and cleansing (10), and begin again (12). We must get back to where we were at the beginning (Gen. xiii. 3, 4). But, ah, those lost days!

The ceremonies at the completion of the term of the Nazarite vow (13—21).—Sin offering for the sin that mingles with our holiest service; burnt offering as an expression of entire devotion to God; peace offerings as thanksgiving for grace to complete the vow.

The benediction with which this first section of the book closes is very beautiful. It evidently refers to the sacred Trinity, and has its counterpart in 2 Cor. xiii. 14. God promised to give effect to the priest's words (27).

MONDAY, MAY 20.—Numbers VII.

This and the two next chapters wind up the story of the stay at Sinai, ere the host started on their pilgrimage. It is one of the longest chapters in the Bible, and gives a detailed statement of a stately ceremonial which was repeated once a day for twelve days, each of the princes of Israel, the respective heads of the tribes, making a presentation in turn. It is very beautiful to find the careful minuteness with which the sacred historian details the successive gifts. We might have bulked them all together, saving the precious space, but the inspiring Spirit dwells lovingly on each special name and gift, so that each stands out in its own distinct beauty and grandeur to man's eye as to God's thought. Is not this a page out of God's book of remembrance, in which each alabaster box stands noted by itself?

To the Gershonites, who had to transport the hangings and drapery of the Tabernacle, two waggons were assigned; to the Merarites, who had charge of the solid parts, four waggons (7—9). The Kohathites bore the sacred vessels on their shoulders.

The aggregate worth by weight of the whole of the offerings would be £438 (84—88). But the real worth, when measured by the relative values of that time, especially just after the erection of the Tabernacle, must have been much greater. How munificent were these Jews to the house of God! Do they not shame us? We are carried forward to 1 Chron. xxix. Let us begin to imitate them by setting apart a fixed proportion of all we receive and have.

What a precious glimpse of heart-to-heart fellowship is that with which this chapter closes! Liberality is a poor substitute for fellowship. The two must be combined. Christ is the mercy-seat (Rom. iii. 25), and to the purged ear God speaks to us through the Holy Word day by day.

TUESDAY, MAY 21.—Numbers VIII.

In the midst of the wilderness journeyings we come to a paragraph about *the candlestick*. All through her earthly journey the Church must be the light of the world. Beaten out of one lump of gold, we see a type of its essential unity. The various parts indicate variety of function (1 Cor. xii. 4, 5, 6). The oil is the grace of the Holy Ghost, by which alone, daily received, can our testimony be maintained (Zech. iv. 3).

The ordination of the Levites follows (5—22).—They were *first* symbolically cleansed, by the sprinkling of the water of purification, the washing of their garments, and the shaving off of their hair, *i.e.*, the application of the razor of death to all natural growth and strength. This was all required ere these men, naturally so fierce and cruel (Gen. xlix. 7), could be employed in holy service. *Next*, they were symbolically presented to God in the stead of the people, to do on their behalf the duties which otherwise had been incumbent on the entire host through their first-born sons. A special tribe was devoted to do the work of ministry to which the first-born were designated by their deliverance from death through the blood of the Passover Lamb. This saved them from plague which had otherwise visited them in the least neglect of duty (10). The offering of sacrifice was intended to atone for the sin of the holiest service, and to typify the entireness of consecration (12).

The age of the Levites had been fixed at thirty years (iv. 3, 23). But that was temporary, for the transport of the Tabernacle. This was for permanent service within the Tabernacle, in the land of rest, when a great number would be required, not only for service, but for teaching the people throughout their tribes. David afterwards arranged that the age should be lowered to twenty (1 Chron. xxiii. 20), so that there might be a larger supply. Oh for the covenant of Levi (Mal. ii. 4—6).

WEDNESDAY, MAY 22.—Numbers IX.

The Passover was celebrated in Egypt (Exod. xii.); in the wilderness (Num. ix.); and in the land of Canaan (Josh. v.). Redemption by the blood of Jesus thus lies at the root of all the great events in the history of God's children. There was a special circumstance that made this one memorable, because of the institution of "the little Passover" (6, 7). It is thought that these men were Mishael and Elzaphan, who buried their cousins Nadab and Abihu within a week of the Passover (Lev. x. 4, 5). Moses had no answer to give, and he did not try to invent one, but adopted the lovely attitude of waiting on God (8). How blessed is it to learn that God allows for the disabilities over which we have no control, and is willing to receive us in some other way, if unavoidable difficulties prevent us from obeying in the ordained fashion (2 Chron. xxx. 13—15).

The cloud in its movements guided the march of the host. It first appeared Exod. xiii. 21, and it led them amid all their wanderings. How could they have threaded their way through that great and terrible wilderness without its guidance? Our blessed Lord obeyed the movements of the cloud of his Father's will throughout his life; and so should we. We may not know our places from one day to another, but we need not be anxious, if only we are absolutely following the indications of his will (John viii. 12). If you do not know exactly what to do, wait still where you are. You may be very stupid, but God will make his meaning as plain as the movement of the cloud, if you will let Him. And when once you know his will, then strike your tents and follow. He will lead you out to work. He will lead you into rest. "My soul, wait thou only upon God, for my expectation is from Him."

THURSDAY, MAY 23.—Numbers X.

The silver trumpets spoke God's message to every circumcised ear. Hence they were blown only by the priests (8). Each trumpet was made of one piece, and fulfilled several purposes. They were used for the summoning of an assembly, the movement of the camp, and the gathering of war. Would that the Church in these days were as careful in giving God's messages to the people on the silver trumpet of testimony!

At the eleventh verse we enter upon the second main division of this book. All had been divinely ordered "according to the commandment of the Lord." Each man knew his pedigree and standard, every tribe knew its appointed place, whether in march or rest. The command given generally that the Tabernacle should occupy the central place in the line of march, after the camps of Judah and Rueben, was slightly modified, or at least more specific directions were given (17 and 21).

Hobab seems rather to have been the brother-in-law of Moses, and the Hebrew word will bear either rendering. Jethro had returned (Exod. xviii. 27), but Hobab seems to have accompanied Israel (Judges i. 16, iv. 11). It has been suggested that there was here some failure in Moses' faith, which led him to rely more on Hobab's general sagacity and knowledge of the desert than on God. But probably he had learnt God's will on the matter before asking him (31, 32).

The ark went first in the march. So does Jesus ever precede his people. He goes first to make crooked places straight, and rough places plain. When He puts forth his own sheep, He goes before them and leads them into rest. How lovely to see his goings in the van of our life-march, meeting our foes before they can touch us (Is. lii. 12).

FRIDAY, MAY 24.—Numbers XI.

We cannot wonder at the people murmuring, as they were unaccustomed to the fatigues of the desert, and it seemed so far to the land of rest; but, perhaps, we have never realised how great a sin is querulous complaining in the sight of God. Let us beware of it! (1 Cor. x. 10). Let us also guard against mingling ourselves with those who are not like minded with ourselves; "the mixed multitude" was largely composed of Egyptians (Exod. xii. 38), from whom the evil example spread to Israel (4). When our religious life is low, we tire of angels' food, and our hearts turn back to the world we had left.

Moses' complaint (10—15).—How marvellously accurate is the Bible in its delineation of the character and failure of its noblest men! What an evidence of its truthfulness! His eye had got off God on to self, or he would never have spoken as if the duty of providing flesh were his. God never imposes a burden for which He does not give sufficient strength; but we must not look at the burden apart from Him. As the day so the strength. He can make all grace abound.

Divine relief came in the appointment temporarily of seventy men to help him. But what a pity it was that he did not claim strength enough for his needs. And yet how tender was God's considerateness of his overwearied servant (1 Kings xix. 4, 5). The Jews say this body afterwards constituted the Sanhedrim. Note the unselfish exclamation of this generous spirit in which jealousy found no foothold (29). The answer to 23 is Isa. lix. 1.

The quails even now fly in vast quantities; exhausted by their long flight they flew about three feet above the earth, and so were easily felled. But the passionate haste in eating brought about a woeful plague, which left its story in the name of their halting place (Ps. cvi. 15).

SATURDAY, MAY 25.—Numbers XII.

It is a very serious matter to speak against any servant of the Lord, especially when he has been specially honoured and used. But even against the meanest we cannot speak without serious risk. The Lord overhears, and He takes such words as an insult to Himself. Let us seek to discover the good and lovely traits in men, and dwell on them.

Moses' behaviour was very lovely. The verse about his meekness (3) was probably inserted by some later hand; but this was a notable trait in his character. How different to the fiery spirit of earlier days! What cannot the grace of God effect? When we are spoken against, it is much wiser not to answer back again, or to rush into self-defence, but to follow the example of our Lord, and to hand over the battle to God (1 Peter ii. 20—25).

This Ethiopian wife may have been Zipporah, or some other woman whom he had married after Zipporah's death; but is it not an illustration of the way in which Christ's love to the Gentile Church has aroused the hostility of the Jewish people? Yet how high a commendation was passed on Him by God Himself (7, quoted Heb. iii. 2, 3). We are appointed servants in God's household, and his one demand is for faithfulness (Mark xiii. 34, &c.).

Miriam's punishment and restoration are very significant. The outer leprosy symbolising the state of heart, cleansed as the result of intercession (13), but leaving behind certain disabilities and entailing privation and shame, not on herself alone, but on others (15). Let us watch and pray lest we enter into temptation.

Mr. John Wanamaker, U.S. Postmaster-General, in a recent address, defined his position on the prohibition question in words whose meaning cannot be mistaken. He emphasised the necessity of unequivocal opinion and action, calling everyone to come out boldly and positively "Vote for prohibition, and you will be voting for God, for order, for religion, and for the highest civilisation."

International S.S. Lessons.

Sunday Afternoon, May 26.

JESUS BETRAYED: MARK xiv. 43—54.
GOLDEN TEXT: LUKE xxii. 48.

WHILE our Lord was meeting the agony of Gethsemane, Judas was making preparations to betray Him. In this lesson we see Jesus betrayed, apprehended, forsaken, and arraigned.

Jesus betrayed (43—45).—"Judas, one of the twelve"—not only a disciple, but an Apostle, and one entrusted with an important office (John xii. 6). "One of you," our Lord had said (18); some already knew which (John xiii. 24—26); now they all recognised him. Such intimacy as the traitor had enjoyed made his guilt all the greater. Nothing is more difficult to bear than slighted love. "*Great multitude*"—including some of the Roman cohort—"the band" (John xviii. 3); "the captains of the Temple"; chief priests and elders, and some of their servants (Luke xxii. 52; John xviii. 10). "Swords and staves," as though they anticipated resistance. John adds "lanterns and torches." The Passover moon was at the full, but they were prepared to search for Him, if He should seek to hide from them. What a great force to capture one man! Is there not an acknowledgment of Christ's power in the fact that such a multitude were supposed to be necessary for his arrest? "*Whomsoever I shall kiss*" (44).—Probably this was the usual mode of salutation. But to make it the sign by which he betrayed his Master was a sad abuse of the privileges of friendship. He put on the garb of a friend while doing the work of a foe. A man admitted to the privileges of a friend can do more harm and strike a more cruel blow than an open enemy (see Ps. lv. 12—14). This act of betrayal was evidently the supremely important event of that night—"the same night in which he was betrayed" (1 Cor. xi. 23). Prophecy had foretold it (Ps. xli. cix.); and at the Lord's Table we are constantly reminded of it. Why so important? Because the spirit of the act of Judas may overcome us still. Comp. John xii. 6, with Matt. xxvi. 15. The same spirit of covetousness which made him "a thief" made him also the betrayer. "The love of money" has in many other cases proved a terrible source of evil (1 Tim. vi. 10).

Jesus apprehended (46—49).—As soon as they laid their hands on Him an attempt was made to defend Him. "One of them"—Peter (John xviii. 10) drew his sword, and, without doubt, would have laid down his life for his Master. He was sincere in his declaration (29—31), and gave proof of it here. John calls the man who was struck "Malchus"; and Luke tells us that the Lord immediately restored the lost member. Evidently his power was not less than before; and his enemies' cruel treatment had not led Him to cherish any feeling of resentment. He answered their enmity by further love. "*Are ye come out?*" &c. (48)—One part of the humiliation of Christ was his being "numbered with the transgressors" (Isa. liii.). This was fulfilled on the cross, when He hung between two thieves; and even here, when He was apprehended as a thief. Yet our Lord made it manifest that it was not their power, but his voluntary surrender, that led to his being taken. His rebuke reminds them that to take a mere man the multitude was ludicrously large; and that since He was more than man, no multitude, however large, could take Him without his consent. He was apprehended only because "*the Scriptures must be fulfilled*" (49). All the force of his enemies combined cannot do beyond what is written (Ps. lxxvi. 10). Whatever their design, they can only fulfil the Scriptures.

Jesus forsaken (50—52).—"All forsook Him" (50). Read this in the light of their avowal (31). That which they were sure they would *not* do, they *did*. They were self-confident, so much so that they would not even believe the Saviour's warning; hence they failed in the hour of trial. "Let him that thinketh he standeth take heed lest he fall." "*A certain young man*" (51)—generally supposed to have been Mark himself. "We know he lived in Jerusalem, and that his family were probably already disciples (Acts xii. 12—25). And the blending of interest in Christ, with a timid disposition exactly accords with his character, as we find it afterwards exhibited (Acts xv. 38)."—*Glover*. Perhaps Mark inserts it in order to show that like the Apostles he too had forsaken Christ. All have left Him alone. None can have fellowship with Him in the atoning sufferings that await Him.

Jesus arraigned (53—54).—The trial itself will be considered in the next lesson. John xviii. 13 and 42 teach us that He was first taken to Annas, then to Caiaphas, the high priest. The council had been hastily summoned, that Jesus might be dealt with before the day dawned.

"*Peter followed Him afar off*" (54).—He could not cease following, for he was sincerely attached to Jesus. But he would follow so as not to be recognised. Hence he took his place among "the servants and warmed himself at the fire." He was *acting* the denial before he *spoke* it. Learn—

(1) *The severity of the Saviour's sufferings.* Even in this lesson, betrayed by a professed friend; apprehension as a thief; forsaken by his own. Illustrated by David opposed by Absalom.

(2) *The evil of covetousness.*—Judge it not only by the guilt of Judas's act, but by the consequences of it too. See Matt. xxvii. 5 and Acts i. 18—25. He made a bad bargain, as all do who choose the world in preference to Christ.

(3) *The danger of self-confidence.*—Compare 29—31 with 50, 54. "Be not high minded but fear" (Rom. xi. 20).

"FORBID THEM NOT."

THIS is the title of Mr. Bukovac's last painting, now on view at 5, Eagle-place, Piccadilly. It is a beautiful work of art, illustrating vividly Mark x. 13—16, and invests the narrative with an indelible interest.

Not only is the execution in first-class style, but ideas are imported into the picture which are striking and original in conception. Peter is credited with the principal share in driving mothers and children back, and his hand is firmly clenched around the wrist of a boy whom he is dragging away, to the well-depicted grief of a younger brother and sister, who with him were pressing forward through the throng.

In the Saviour's arms sits composedly a little child, whose profile reveals a look of perfect restfulness, while its mother bows to the ground overcome with joy and awe. In strong contrast is a little lad of four or five summers who obstinately resists all the endeavours of his mother, a richly-attired Jewess, to lead him to Christ—a mistake which in our own day is not confined to little children!

Judas grimly contemplates the scene with mingled scorn and indifference. The entire painting teems with interest. We cannot fully describe it; it should be seen, and, once seen, will not be forgotten.

NORWICH.—Our friend, Rev. F. B. Meyer, favoured us with a visit (we regret it could only be for one day) on Wednesday, May 1. Meetings were held afternoon and evening in Trinity Presbyterian Church, which had been kindly lent for the occasion. The pastor, Rev. W. A. McAllan, presided at both meetings. The subjects were "Salvation in Christ from the penalty and power of sin." Large audiences assembled, notwithstanding heavy rain. The Spirit of God was present to bless the ministry of his servant, for which the writer of this notice desires specially to express his thankful acknowledgments.

Bracondale, Norwich. ROBERT ADCOCK.

MR. MOODY'S SCHOOL at Chicago has attracted between three and four hundred students from all parts of the country. There are quite a number from the South. Mr. Moody speaks on such topics as repentance, faith, the new birth, justification; Rev. W. W. Clark, on the way to study the Bible, on the Book of Mark, &c.; and Professor Moorehead, on the types of Christ, and kindred subjects. At the close of the morning session, the workers report to Mr. Moody, and arrange, under their proper leaders, for the afternoon visitations and for the evening services. In all of Mr. Moody's plans, the reaching of the common people, the working people, is kept steadily prominent. If Mr. Moody furnishes instructive addresses on Biblical subjects, free of cost to all who desire to hear them, he expects those who have this privilege to help him carry the Gospel into every neglected corner of the city. The prospects are that his plans will succeed, and that, going out as he does into the smaller and mission churches, he will reach, more effectively than ever before, the hardened and indifferent classes of the city.—*Boston Congregationalist.*

ST. GILES AND THE GREEN FIELDS.

DEAR SIR,—We have over 1500 neglected little ones in regular attendance at our Sunday-schools, in the heart of this densely populated district, who are eagerly looking forward to that one bright period in their calendar—viz., "the Day in the Country," away from London's smoke and roaring traffic, to the pure air of one of our many accessible suburbs. Besides the one day in the country, we were enabled last year, through the liberality of our friends, to send about a hundred of the most destitute and deserving children for a fortnight or more to cottage homes, from which they returned wonderfully improved in appearance and health; we are striving to obtain funds to meet this extra effort this season.—Your obedient servant,

GEO. HATTON, Superintendent.
St. Giles' Christian Mission, 4, Ampton-street, Regent-square, W.C.

[This appeal is typical of a host of others; we shall be glad if our readers will not only respond to Mr. Hatton's call, but will enable us to help the many claimants on our general fund.—ED.]

GRINDING THE POOR.

A POOR woman came before the relief committee of one of our London Poor Law Unions lately—a pale, worn, half-starved-looking woman, whose husband is helplessly paralysed. She stated that her only source of living was the occupation of sewing hooks and eyes on cards for the shops, finding her own cotton; for this she received the sum of sixpence per gross of *cards*, each card containing twenty-four hooks and twenty-four eyes. This works out into an edifying sum in the art of domestic economy—the result being that when this woman, in this Christian land, has sewn on a gross of cards the enormous total of six thousand nine hundred and twelve of these minute little articles, finding her own cotton, she has then and there earned the munificent pay of sixpence! With the aid of her three little children, and by working from morning to night, she could earn one shilling (*i.e.*, two gross, and the price of the cotton off!) making a total of nearly *fourteen thousand* individual articles, each individually sewn on to its card, as the result of her own labour and that of her children! The firm for which this work is done was named, and is one well known in the locality as a large and thriving concern—carriages and horses at home—with this poor woman and her children, and the likes of them, slaving and starving all over the neighbourhood. This is a little local contribution to the social revelations of the age, adding but little poetry to what used to be the pretty and poetic idea of—

The short and simple annals of the poor!

—*The Fireside News.*

BURIAL REFORM.—The Lord Mayor, in presiding lately at the annual meeting of the Church of England Burial, Funeral, and Mourning Reform Association, said he was entirely opposed to the present system of funerals, the expenses of which ought to be reduced in all classes of society. The Bishop of London said that burial, with as little as possible to retard the action of the air and earth in the disintegration of the mortal remains, was becoming every day more necessary. Canon Barker deprecated excessive floral decoration at interments, and other gentlemen advocated various reforms in the sepulture of the dead.

"THE NUN OF KENMARE."—So Miss Cusack, the Nun of Kenmare, has returned to the Protestant fold. For a great many years she posed before the public, not only in the South of Ireland, but through Great Britain, as a decoy-duck. Her pen was never idle; and her utterances as a convert to Roman Catholicism were circulated far and wide. But she has flung off the Roman chain, having felt her relation to Roman Catholicism to be an intolerable tyranny. Let us hope that we shall yet hear of the return of Cardinal Newman. The moral of the whole business is that it is a dangerous game for Anglicans to be playing at sisterhoods, and imitating the practices of the Roman obedience. We regret to think that even in Ireland, where Romanism is seen as it is, there should be so many weak-minded Protestants fascinated by its childish attractions and frivolous services.—*Christian Irishman.*

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ON

THURSDAY, MAY 16, 1889.

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Chairman:—HON. P. CARTERET-HILL.

GENERAL MEETING at 7 p.m.
Chairman:—COLONEL SANDYS, M.P.

SPEAKERS:—

Colonel SANDYS, M.P.; Sir S. ARTHUR BLACKWOOD; the DEAN OF ACHONRY; Hon. P. CARTERET-HILL; Rev. JUSTIN D. FULTON, D.D., Baptist from Boston, America; W. JOHNSTONE, Esq., M.P.; MARK KNOWLES, Esq.; Rev. RICHARD ROBERTS, ex-President Wesleyan Conference; A. H. GUINNESS, Esq., and others.

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MUSIC HALLS.

ON FRIDAY EVENING, the 17th instant, a Special Meeting, to which you are earnestly invited, will be held at 200, EUSTON ROAD, N.W., at 7 o'clock, to form an Anti-Music Hall Association and adopt a means of concerted action, on the lines as follow:—

1st. That licensed victuallers and vendors of strong drink ought not to be entrusted with music licenses.

2nd. That Working Men's, and other Clubs, where strong drinks are consumed, should be compelled to be licensed, as licensed victuallers, &c., are now.

T. J. J. DRYSDALE, Esq., will preside at the above Meeting.

Mr. A. MORDAUNT SMITH has kindly consented to act as Hon. Secretary. The attendance and personal co-operation of Ladies and Gentlemen who desire to protect the young is solicited.

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THE **ANNUAL MEETING** will be held at EXETER HALL, STRAND (The Lower Hall), on Thursday, May 23, 1889, at 2.30 p.m. Chairman: Sir WILLIAM THOMSON, F.R.S., LL.D., Professor of Natural Philosophy in the University of Glasgow. Speakers: Right Rev. BISHOP OF RIPON, D.D.; Sir WILLIAM MUIR, K.C.S.I., LL.D., D.C.L., Principal and Vice-Chancellor of the University of Edinburgh; Rev. T. VINCENT TYMMS; Right Rev. BISHOP FRENCH, D.D., late Bishop of Lahore; Rev. CANON BONNEY, F.R.S., F.G.S., D.Sc., and others. No tickets required.

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Conference Hall and Y.M.C.A., Stratford, E.—Sun., May 19, 3 and 7 p.m., Captain W. J. Robertson. Meetings for prayer, Sun., 7.45 a.m.; Wed., Fri., and Sat., 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30, public, Dr. Harry G. Guinness. Annual meeting, Fri., May 24, 8 p.m. Speakers—Rev. C. H. Spurgeon, &c. Tickets free. Gospel meetings for men, Mon., Tues., Wed., and Fri., 8 p.m. Bible-reading, Sat., 8 p.m.

Y.M.C.A., The Priory, 198, Upper-street, Islington.—Thurs., May 16, 8.30 p.m., annual meeting of Northern District Boys, Sorters, and Telegraph Messengers. Chairman, Sir Arthur Blackwood. Addresses by Rev. W. H. Barlow, Rev. R. Glover, Mr. E. Compton, and Mr. A. H. Salmon. Sun., 8.30 p.m., evangelistic meeting. Address by Mrs. W. Haig Miller.

The West Central Mission.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free.

Conference Hall, Mildmay-park, N.—Sun., May 19, Mr. Gawin Kirkham on "Dogma"; 9.30 a.m., "A Dangerous Doctrine"; 3.30 p.m., "A Deleted Doctrine"; 7 p.m., "A Difficult Doctrine."

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry, Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row.

Great Assembly Hall, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. G. F. Cook.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. May 17, Rev. E. W. Moore. May 24, Rev. F. B. Meyer.

Agricultural Hall, Islington, N.—Evangelistic address, every Sun., 3 and 6.30 p.m.

Conference Hall, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. Dr. E. W. Bullinger.

Metropolitan Tabernacle, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

Presbyterian Church, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., 7.30 p.m. Young people specially invited.

Regent's Park Chapel, Park-square East, near Portland-road Station.—Rev. F. B. Meyer conducts a service for workers and others, every Thurs., 11.30 a.m. Sun., 11 a.m. and 7 p.m. Gallery seats free. Mon., May 20, at 7.45, a valedictory prayer-meeting for Mr. Spencer Walton before proceeding to the Cape.

Morley Halls, 316, Regent-street, W.—Bible-reading, by Rev. F. B. Meyer, Fri., May 17, at 11.30. Open to all.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., May 17, social gathering for Bible-reading; subject—"Redemption and its Final Results." Tea at 6; meeting at 7.

Paris Exhibition.—Salle Evangélique, 31, Avenue Rapp (Champ de Mars):—French meetings daily, Sun. included, at 5 and 8. English Church service, Sun., at 10.30. English evangelistic meeting, Sun., at 3.30. International prayer-meeting, daily, at 4. Bible and Tract Depôt open 9 a.m. Salle Evangélique, 2, Place de Trocadéro:—French meeting, daily, Sun. included, at 5. Bible and Tract Depôt open 9 a.m.

Salvation Army.—City Temple, Holborn-viaduct, Mon., May 20, 11 a.m., 2.30 and 6.30 p.m.; subject—"Personal Religion in Relation to Personal Service for Christ." Bible-readings, with accounts of Salvation Army work, Portman Rooms, Baker-street, W., Weds., 2 p.m. May 22, Mrs. Bramwell Booth.

Town Hall, Walthamstow.—Addresses to Ch istians, by Mr. William Dudgeon, Thurs., May 23, 7.30 p.m.

Victoria Hall, Walthamstow.—Mr. Ransome Wallis, Suns. in May, 6.30 p.m.

Clapton Hall, Upper Clapton, N.—Sun., 6.30 p.m., and Fri., 7.30 p.m., Mr. J. G. McVicker.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., June 7. Tea at 6; meeting at 7. Mr. J. E. Mathieson will preside. Address by Rev. James Neil: subject—"Desert Life; or, the Witness of a Palestine Wilderness," illustrated by life-size pictures, &c.

Whitefield's Tabernacle, Tottenham Court-road, W.C.—Special mission services each evening during this week, at 8, conducted by Messrs. Middleton and Hogben.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m., 3 p.m., and 7 p.m., Mon. and Thurs., 8 p.m., and Sat., 7.30 p.m., Messrs. Fullerton and Smith.

Nottingham.—Convention for the deepening of spiritual life, Mechanics' Hall, May 20—23.—Hon. Sec., Rev. C. Lea Wilson, Radford Vicarage, Nottingham, of whom particulars may be obtained.

Dublin Meetings of Believers, Merrion Hall, Lower Merrion-street, Dublin, June 3—7.

Wellington-road Hall, Stoke Newington, N.—Convention for the Promotion of Scriptural Holiness, June 3—9.—Secretary, Mr. J. Nash Rees, 24, Alkham-road, Stamford Hill, N.

Blackheath Holiness Convention, June 4, 5, and 6. Revs. J. Gelson Gregson, W. Haslam, Evan H. Hopkins, F. B. Meyer, E. W. Moore, H. C. G. Moule, H. W. Webb-Peploe, S. A. Selwyn, and Mr. H. F. Bowker hope to take part.

Southsea Conference, June 4—6.—Particulars may be obtained from Rev. F. Baldey, St. Simon's Vicarage, Southsea.

"MAY MEETINGS," 1889.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri. 17	3 p.m.	British & Foreign School Society	*m* The Mansion House, E.C.....	The Lord Mayor.
,,	7.30 p.m.	National Prohibition Party	*m* W. Lon. Tbncle., Notting Hill	Rev. J. F. B. Tinling.
Sat. 18	3 p.m.	TottenhamDeacnss. Inst. & Hosp.	*m* The Hospital, Tottenham ...	Mr. James Laing.
Mon. 20	6.30 p.m.	Aged Pilgrims' Friend Society ...	*m* Exeter Hall	Mr. John Deacon.
,,	7 p.m.	Metro. Tabncle. Colportage Assn.	*m* Metropolitan Tabernacle.....	Rev. C. H. Spurgeon.
,,	7.30 p.m.	Tonic Sol-fa College	*m* Exeter Hall	Earl Compton, M.P.
,,	7.30 p.m.	Primitive Methodist Missny. Soc.	*s* Surrey Chapel, Blackfriars-rd.	Rev. R. F. Horton.
Tues. 21	9 a.m.	Lord's Day Observance Society...	*b* St. James's Hall, Piccadilly..	Lord Kinnaird.
,,	10 a.m.	Primitive Methodist Missny. Soc.	*b* City Temple, Holborn-viadct.	Mr. George Green.
,,	10 a.m.	Lord's Day Observance Society...	*m* St. James's Hall, Piccadilly...	Bishop Alford.
,,	3 p.m.	St. James' Home Fem. Inebriates	*m* Exeter Hall	Earl of Aberdeen.
,,	3.30 p.m.	British Women's Temp. Assocn...	*c* Memorial Hall, Farrngdn.-st.	Lady Eliz. Biddulph.
,,	6.30 p.m.	Peace Society	*m* Finsbury Congl. Chapel, E.C.	Sir J. W. Pease, M.P.
,,	6.30 p.m.	Primitive Methodist Missny. Soc.	*m* Metropolitan Tabernacle.....	Mr. John Coward.
,,	7.30 p.m.	Ch. of England Purity Society ...	*m* Sion Col., Thames Embkmt.	Bishop of London.
Wed. 22	11 a.m.	British Women's Temp. Assocn...	*c* Memorial Hall, Farrngdn-st.	Mrs. H. W. Smith.
,,	2.30 p.m.	British Women's Temp. Assocn...	*c* Memorial Hall, Farrngdn-st.	Mrs. W. S. Caine.
,,	6 p.m.	Dr. Barnardo's Homes	*m* Exeter Hall	Lord Polwarth.
,,	7 p.m.	Friends' First Day School Assn...	*m* 12, Bishopsgate-st. Wtht., E.C.	.....
,,	7 p.m.	British Women's Temp. Assocn...	*m* Memorial Hall, Farrngdn-st.	Lady Henry Somerset.
,,	7.30 p.m.	Aborigines Protection Society ...	*m* 12, Bishopsgate-st. Wtht., E.C.	Mr. W. S. Caine, M.P.
Thurs. 23	11.30 a.m.	Indian Female Normal Schl. Soc.	*s* Regent's Park Chapel	Rev. F. B. Meyer.
,,	2.30 p.m.	Christian Evidence Society.....	*m* Exeter Hall	Sir William Thomson.
,,	3 p.m.	Spanish & Portuguese Ch. Aid Soc.	*m* Willis's Rooms, St. James's...	Archbishop of Dublin.
,,	6.30 p.m.	Field-lane Refuges & Ragd. Schls.	*m* Vine-st., Clerkenwell-rd., E.C.	Earl of Aberdeen.
,,	7.30 p.m.	Protestant Educational Institute	*m* Exeter Hall	Sir R. N. Fowler, M.P.
,,	8 p.m.	Gospel Temperance Movement...	*m* Hoxton Hall, Hoxton-st., N..	Mr. W. I. Palmer.
Fri. 24	3 p.m.	Medical Missionary Association...	*m* Mildmay Conference Hall ...	Mr. J. E. Mathieson.
,,	3 p.m.	Royal Naval Scrip. Readers' Soc..	*m* Exeter Hall	Lord Brassey.
,,	8 p.m.	Exeter Hall Y.M.C.A.	*m* Exeter Hall	Mr. George Williams.
Sun. 26	11 a.m.	Religious Tract Society.....	*s* St. John's Wood Presby. Ch..	Rev. Dr. Monro Gibson
,,	11 a.m.	Open-Air Mission.....	*s* St. George's Ch., Tufnell Pk., N.	Rev. M. Washington.
,,	11 a.m.	British and Foreign Sailors' Soc.	*s* Belgrave Presbyterian Ch. ...	Rev. James Paterson.
,,	3 p.m.	Railway Orphanage.....	*s* St. James's Ch., Holloway, N.	Rev. E. A. Stuart.
,,	11 and 7.	Reformatory and Refuge Union...	*s* St. Augustine's Ch., Highbury	Rev. Gordon Calthrop.

b.—Breakfast; *c*.—Conference; *m*.—Meeting; *s*.—Sermon.

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[Advertisements.]

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A Needy Village.—Miss Woods, Rokeles, Watton Norfolk, appeals for help in getting an iron mission-room in which to hold Sunday-school classes, Bible-readings, &c., for the inhabitants of neighbouring cottages. They are extremely destitute of spiritual advantages, most of them attending no place of worship. Miss Woods desires to know where she can get such a room new or second-hand.

The "World's Temperance Petition," addressed to the Governments of the world, and praying for the entire abolition of the traffic in liquor and opium, has received more than 150,000 signatures; 67,000 of these come from the United States, and 83,000 from various foreign countries, including England, Australia, Belgium, Burmah, New Brunswick, Canada, China, Ceylon, Japan, India, Mexico, Siam, and Turkey.

Milton-next-Sittingbourne.—A few Christian working men and women have taken a small hall in which to hold Gospel mission services for those who do not attend the other places of worship. The mission is in a very poor district where there is large scope for aggressive evangelistic effort, and the hall is badly in need of repair. One of the leading workers is Mr. G. Budds, 1, Brewery-road, Milton-next-Sittingbourne.

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From "Memorials of Frances Ridley Havergal," page 231.

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HOME FRIEND, *February*, 1889.

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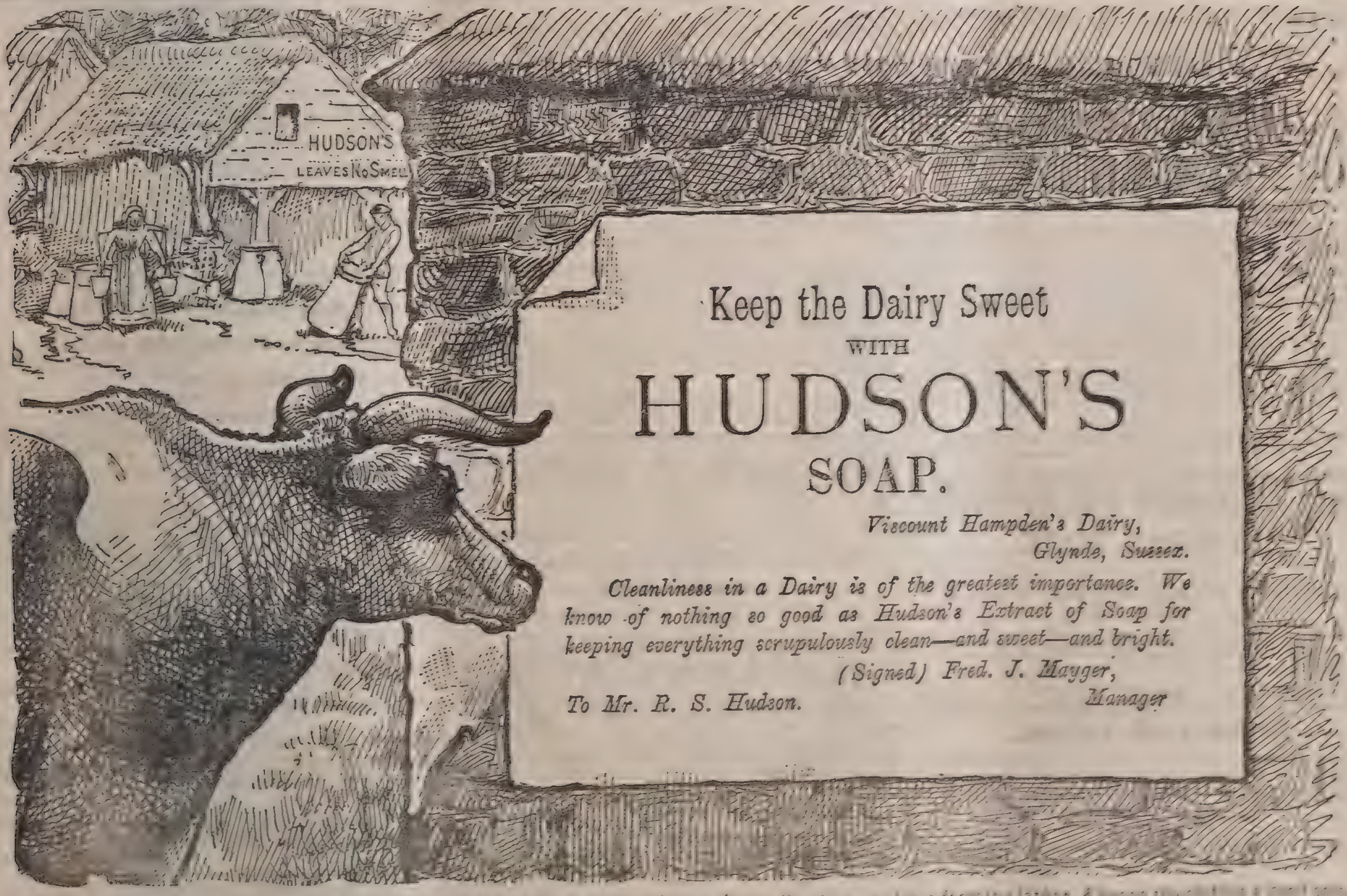
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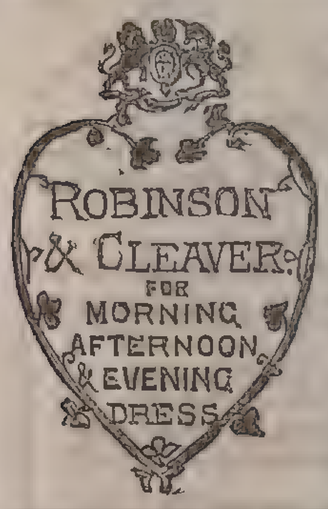
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CASE FOR THIS WEEK.

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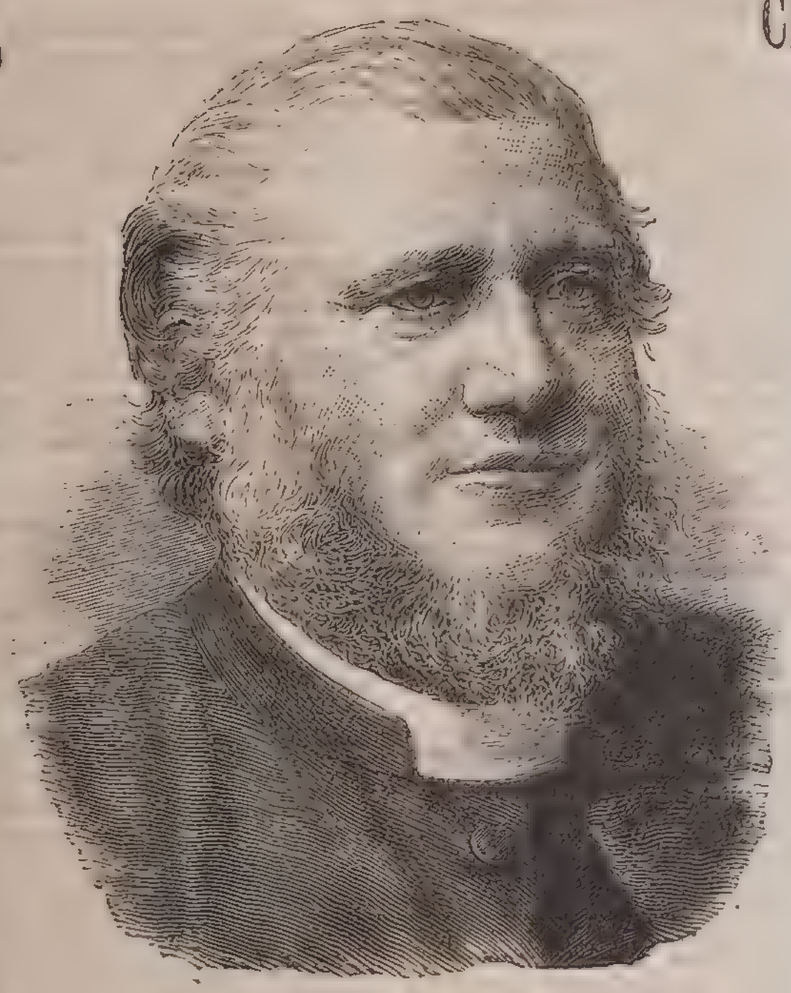
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THE PROBLEM OF POVERTY.
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[Rev. B. Cassin.]

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No. 1008.] FRIDAY, MAY 24, 1889.

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BRIGHTON.—High-class School for Ladies.—Healthy situation. Home comforts. Every educational advantage. Resident Parisian governess. Professors in attendance. Pupils prepared for the Local examinations. A few vacancies. Terms moderate.—The Misses NORTON, Farndon House School, Stanford-road.

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SELECT EDUCATIONAL HOME in a German watering-place. Only 12 pupils taken. Parisian French, pure German, Masters attend for accomplishments. Highly recommended by the Clergy.—Fräulein BECHTEL, 17, Kurhausstrasse, Kreuznach.

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A MINISTER'S DAUGHTER (20) seeks school or family engagement. Certificated. English, arithmetic, algebra, drawing, French, German, Latin (Cæsar), music, calisthenics, needlework (three years' teaching).—C., Mrs. Hooper's Governess Institute and Home, Highbury Corner, London, N.—Several superior Governesses disengaged. Free to employers.

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CHRISTIAN YOUNG FRENCHMAN, diplômé (total abstainer) wishes to find situation in a family or school as French teacher. — For reference and particulars, to

Rev. A. JENKINS, Morlaix, France.

A GOVERNESS-PUPIL required in a Middle-class School for Girls, conducted by a first-class certificated Governess. Premium 14 guineas.—Miss CLARKE, 12, Leicester-road, Loughborough, Leicestershire.

YOUNG LADY (25) desires re-engagement as Nursery Governess to children under 12. English, good music, elementary French. Good needlewoman. Communicant. Abstainer. Good references.

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DOCTOR'S WIDOW, blest with seven dutiful, excellent children (youngest 20), wishes to receive a child to train and educate as her own. Charming position. Garden. Near station. 30s. monthly.—107, Gilmore-road, Lee.

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PRIVATE TUITION.—A Christian family, having well qualified daily Governess for their little boy of 11 years, wish to hear of another about the same age, as Companion. Healthy locality. Outskirts of country town 30 miles from London. Weekly boarder not objected to.

E., 13, Rose-street, Newgate-street, E.C.

Appointments, Situations, &c., Wanted.

THE REV. GEORGE EVERARD, M.A., Christchurch Vicarage, Dover, can recommend a Christian young Man, aged 22, as Assistant to Builder, General and Furnishing. Eight years experience. Knowledge of book-keeping.

YOUTH, 17, looks 20. — Wanted situation for the above, as Shop Assistant; used to china and glass. Very highly recommended by present employer.—M., 23, Cross, Worcester.

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11 & 12, CLERKENWELL CLOSE, E.C.

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THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

A BAZAAR,

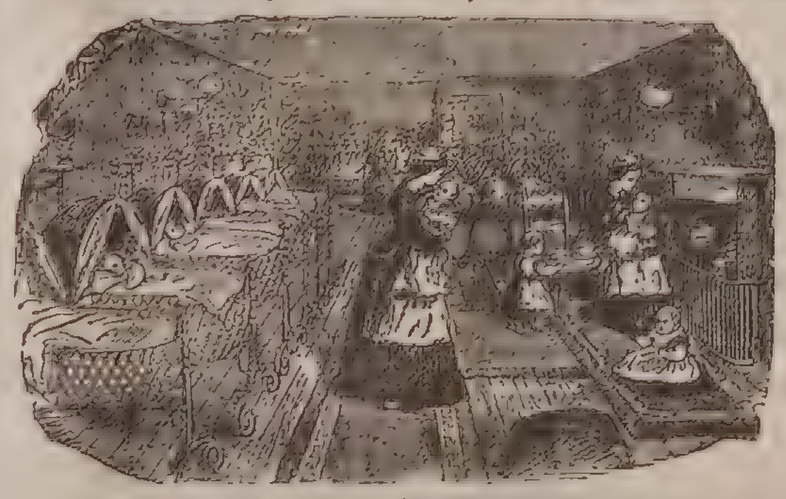
Under the Patronage of H.R.H. Princess Christian,

FOR THE BENEFIT OF

MRS. HILTON'S CRÈCHE AND ITS BRANCHES,

Will be held at CANNON STREET HOTEL,

On MONDAY, TUESDAY, and WEDNESDAY, MAY 27, 28, and 29.



THE
OPENING CEREMONY
WILL BE PERFORMED BY
THE COUNTESS OF ABERDEEN
(IF IN TOWN), ON
MONDAY, MAY 27
At 3 p.m.

The Bazaar will remain open on the two following days, from 12 till 10 p.m.

CONTRIBUTIONS still needed, and may be sent in on or before May 20, addressed to

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Parcels should be plainly marked with the name and address of the sender.

Donations in money will also be acceptable, and may be sent to Mrs. HILTON, Langveld House, 76, Bow-road, E.

AS GROOM.—Young Man, age 26, wants situation. Seven years' good character from last place. A Christian and total abstainer.
J. HARDS, Hadlow, Tunbridge, Kent.

NURSERY GOVERNESS.—Engagement desired. Qualifications, English, French, music, elementary Latin, knitting, plain sewing, and willing to be useful. Salary £15.
Miss M., 6, Wrenbury-street, Liverpool.

NURSERY GOVERNESS.—A Christian young Lady seeks a situation as useful Nursery Governess to young children. Musical. Fond and accustomed to children. A happy Christian home essential. Small salary.—Miss EDWARDS, Wytheford Magna, Shawbury, Salop.

NURSERY GOVERNESS or Mother's Help. Situation required. Age 22. English, French, music, good needlewoman understanding sewing-machine. Eastern or Midland Counties preferred.—M. B., care of Miss A. Gough, 37, Old Cavendish-street, W.

THE GUARDIANS of a Gentlewoman, aged 20, desire situation for her as Nursery Governess or useful Companion. Salary not such a consideration as kindness and home comforts. References given and required.—Mrs. SHAW, Clifton House, Hackney Common, London.

A LADY, an Orphan, aged 32, is desirous for an engagement as Companion. Travelling not objected to.—Mrs. WHITE, Tushingham Vicarage, near Whitchurch, Salop.

HOUSEKEEPER.—A Lady recommends a thoroughly useful Christian Lady as Housekeeper to an elderly couple, or otherwise. Trustworthy, economical. Two years' reference. Churchwoman, abstainer.
L., 102, Lordship-road, Stoke Newington.

MONTHLY NURSE.—A Lady recommends her certificated Monthly Nurse. Abstainer.—Mrs. JORDAN, 57, Branksome-road, Acre-lane, Brixton.

NURSE to children out of arms, or Housemaid.—Mrs. LLOYD recommends a very trustworthy Girl, for a small, quiet, Christian family.—Lemsford-road, St. Albans.

AS NURSE to Invalid Lady or Gentleman. Is a good housekeeper and needlewoman. Would take supervision of cooking if required. Character will bear strictest investigation. An earnest Christian home desired.
E. J., 25, Rectory-road, Stoke Newington, N.

AS MAID to young Ladies. Wanted by needlewoman. Knowledge of dressmaking.
LAMB, 3, Beach-terrace, Swansea.

YOUNG LADY desires situation as Mother's Help in Christian family. London preferred. Is industrious, fond of children. Good manager. Clever needlewoman. Could teach first lessons.—RUTH, Fownhope, Hereford.

NURSEMAID.—Lady wishes to find situation as Under-Nurse in Christian family, for Girl of 18. Been out before. Fond of children. Nice appearance and manner.
Miss WILSON, Elmington, Bexley.

NURSERY-MAID.—Lady wants a place near London, in clergyman's family, for a nice Girl. Aged 14. Tall. Only nursery work under head nurse.
Mrs. S. SHEPPARD, Leggatts, Potter's Bar.

AS USEFUL HELP.—An orphan Girl, age 21, seeks situation in small Christian family. Good needlewoman, dressmaking. Has lived mostly abroad. Comfortable home in country or seaside, preferred to high wages. Good references.—Miss GÉRARD, care of Ladies Ludon, Castle Moersbergen, Doorn, Prov. Utrecht, Holland.

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MRS. J. H. BUXTON wishes to recommend her second Nurse, who has lived with her six years, as Head Nurse to two or three children out of arms, with nurserymaid, or to take a first baby. Age 24.—ANNIE CLARKE, Hainnault-road, Chigwell, Essex.

NO SALARY.—The Widow of a Professional Man wishes to place her Daughter, aged 18, with a Lady who is travelling. She is willing to make herself useful with young children, or in any way not menial.—A. Z., 162, Adriau-terrace, West Brompton, London, S.W.

MRS. CHALMERS wishes to recommend as Housemaid, or House-Parlourmaid (if only two in family), a young Person with excellent character.
S. W., Nonington Lodge, Bromley, Kent.

YOUNG LADY wishes situation as Companion. 23. English Church. No objection to travel.
Y., care of A. & R. Milne, Booksellers, Aberdeen.

PLACE FOR GIRL wanted, who has gone astray, but now truly penitent and anxious to regain her character, in quiet family. Been out as Housemaid.
Mrs. CUBITT, Honing Hall, Norwich.

MISS MEREDITH BROWN wishes to find situations in Christian families for several Girls, resident in the Home, as Under-Housemaids, General Servants, and Kitchen-maids.—Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.

OFFICE FOR HOME HELPS, 9, Upper Baker-street.—Miss HOOPER introduces Ladies as Housekeepers, Companions, Matrons, Domestic Helps, Governesses, and Medical Nurses. Also Servants, Male and Female. No booking fees.

AS MISSIONARY.—Wanted, re-engagement by an earnest Christian Man. Well used to visiting public-houses and street rescue work. Well recommended.
Mr. JOHNSON, 23, Montague-road, S. Wimbledon.

THE COUNTESS DOWAGER OF ABERDEEN recommends a trustworthy, middle-aged person, as Lady's Maid, Housekeeper, or young Ladies'-maid. Very good dressmaker.
C. M., 41, Duke-street, Manchester-square.

LIGHT PLACE.—A Lady wishes to find a light place for a nice, respectable Girl, educated in a cripples' home. Fond of children. Good at millinery and fancy basket making.
Miss WARDLAW RAMSAY, 11, Selwood-place, S.W.

Appointments, Situations, &c., Vacant.

AS SUPERINTENDENT for a Home for young women engaged in business during the day.—A thoroughly capable Woman, not over 50, wanted. Must be a bright, active Christian, with a practical knowledge of housekeeping.—Apply by letter only (no testimonials) to K. A., care of Messrs. Street Brothers, 5, Serle-street, London.

A LADY wanted (converted and abstainer), having experience as a Buyer (wholesale) and Storekeeper, for very large Institutions for young Women and Girls. Indoor or outdoor.—Apply by letter only, to BUYER, care of Messrs. KING & Co., 10, Bolt-court, Fleet-street.

AS ASSISTANT STOREKEEPERS.—Wanted under the above, two young Women, thoroughly acquainted with such duties, and very quick at folding, putting away, measuring, and pricing. Must be abstainers and Christians.—Apply by letter, to STOREKEEPER, care of Messrs. KING & Co., 10, Bolt-court, Fleet-street.

LAND STEWARD wanted, thoroughly experienced in farm and land management, including woods, for small estate in West of England. A Christian, abstainer, Church of England desired. Advertiser will feel much obliged for suitable recommendations.
C. HEWITT, 42, Esplanade, Scarborough.

WORKING MATRON wanted for Girls' Industrial School, to do and teach laundry and kitchen work.—Apply by letter, to THE SECRETARY, School of Discipline, Queen's-road West, Chelsea.

MATRON.—Wanted immediately, a Matron of a small Hospital (chiefly for young patients), a trained Hospital Sister, having had experience of the managment of a large household, and well qualified to be the head and instructor of a nursing staff. An earnest servant of the Lord (a total abstainer holding Evangelical views), who would use her great opportunities for leading her young patients to Christ, would be greatly prized. Very nice private apartments, a liberal salary, and a happy sphere of service awaits a devoted and experienced candidate.—Apply at once by letter, with photograph, and copies only of testimonials, stating age and experience, to THE SECRETARY, Dr. Barnardo's Homes, 18 to 26, Stepney Causeway, London, E.

HOUSEKEEPER for Public Establishment. Must be active, of good address and management.—Apply by letter, to
T. BURBERRY, Basingstoke.

HOUSEKEEPER.—A thoroughly efficient Housekeeper, economical and a good disciplinarian, needed in small London Hospital. Applicants must give proof of being converted and total abstainers.—Answers should be sent to HOUSEKEEPER, care of Mr. J. R. Cheyse, 6, Portland-place, Clapton, N.E.

COLPORTEURS WANTED to sell popular books. Liberal terms.
JOHN J. RAE, 127, Stockwell-street, Glasgow.

GARDENER.—A Christian Man wanted as experienced Gardener, single-handed, unmarried, abstainer or temperance member, age from 30 to 40, to live in the house. Wages £30 and all found. No pigs, cows, poultry, or pony, &c. Garden about one acre, one greenhouse, one small cold greenhouse, and small forcing house. Good character indispensable.—Apply by letter, to W. N., Mr. Claxton's, 23, High-street, Wimbledon, Surrey.

MOTHER'S HELP wanted. Must be accustomed to, and fond of little children, a good needlewoman, and willing to assist in light household duties.
Mrs. RICHARD, Wardendale, Beckenham, Kent.

AN INVALID LADY requires a useful Maid-Nurse. Must understand the duties of a sick-room. Neat, kind, patient. Early riser. Good needlewoman. Churchwoman. Abstainer. Reliable character.—C., Crofthayes, Ryde, I. of W.

HOUSE-PARLOURMAID wanted. Good plate cleaner and needlewoman. Personal character preferred.—Apply between 6 and 8 p.m., Mrs. H., 19, Binfield-road, Clapham-road, S.W.

WANTED IMMEDIATELY, Scotch and English Cooks, House and Parlourmaids, several good Generals, and Servants of all descriptions with good characters.—Apply, SECRETARY, Bedfordshire Ladies' Association, 60, Tavistock-street, Bedford.

THOROUGH PARLOURMAID required on the 1st of June. Must be tall, an early riser, active, a good waitress, and keep plate and glass well. Personal character indispensable; not less than a year. Wages £20 to £22, all found except beer. Age from about 24 to 28.—Apply by letter, Mrs. ATKINSON, Algoa Lodge, Brackley-road, Beckenham, Kent.

COOK.—Clean, careful, conscientious Cook wanted, between 30 and 40. Very quiet place. Help given.
11, Park-square West, Regent's-park, N.W.

TO PARENTS AND GUARDIANS.—Farm Pupil.—A vacancy on Stock and Corn Farms of 800 acres. Healthy situation. Comfortable home.—Apply in first instance by letter, to X., care of J. Stenhouse, Esq., 38, Oakford-road, London, N.W.

IS THIS A CALL TO YOU? Working men and women trained free as Church Army Evangelists and Mission-Nurses. Grants towards support of family in urgent cases while training. Scholarship not primary in all cases. After long, faithful service C.A. Readerships generally obtainable.—Apply, SEC., 130, Edgware-road, W. Funds also urgently needed.

COOK, HOUSEMAID, AND PARLOURMAID wanted, first week in July, by a Lady 20 miles from Manchester. Good characters indispensable. The family consists of five people.—Apply by letter, Box No. 1, Post-office, Haslingden, Lancashire.

PLAIN COOK wanted. Abstainer. Wages £16 to £20. Small family. House-parlourmaid and page kept. Letters only.
P., 17, Leyland-road, Lee, London.

NURSE WANTED for three little Girls. Must be truthful, capable, and trustworthy. Good needlewoman.—Apply, stating age, wages, and experience, Mrs. B., care of Mr. Jewell, Roles Farm, Horley, Surrey.

GIRL.—Can any Lady recommend a nice, respectable, clean, active Girl, suited for housework. One who has not been in service before not objected to.
Mrs. DEACON, 12, Pownall-gardens, Hounslow.

GIRL.—A strong, active, Christian Girl, about 20 (abstainer), for housework in an Institution.
Miss B., 27, Somerset-street, London, W.

GIRL.—An active, useful young Girl wanted in Clergyman's family, to assist in housework, and be generally useful.
W. H., 1, Mountfort-terrace, Barnsbury, N.

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GENERAL SERVANT.—Wanted, for two Ladies, a General Servant. Age about 18. Active, honest, humble, respectable, clean, early riser, good-tempered. Wages £8 or £9 and presents.—CLERICUS, Ferndale, Brodrick-road, Wandsworth-common.

GENERAL SERVANT, good plain Cook. Small family, no children, no washing. Christian, abstainer preferred. 12 miles from Charing Cross.—Mrs. BRADEN, 1, Carlton-villas, Parkhurst-road, Bexley, Kent.

GOOD GENERAL SERVANT wanted. Very trustworthy. Able to cook well. Age about 35. Two in family. Washing put out. Early dinners. Good wages.
Mrs. MORLEY, 5, Grove-villas, Teddington, S.W.

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K. A., 133, Sunderland-road, Forest-hill, S.E.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

AGENTS.—A few reliable, diligent Agents required to sell some Teas of high standard, secured in lead cases of 2, 1, ½, and ¼ lbs. net.
The 2s. quality will be charged at 1s. 8d.; the 2s 6d. at 2s. 1d.; the 3s. at 2s. 5d., carriage paid. Cash to accompany order.
No orders sent for less than 20 lbs.—IMPORTER, British Indian and Ceylon Tea Agency, 29, Fenchurch-street, E.C.

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40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private, highly recommended by the Bishop of Algoma; Rev. M. E. Thorold, M.A., Leicester; Dr. Georgens, Ouchy, Lausanne; J. Bevan and Mrs. Braithwaite, 312, Camden-road, and many others. Terms very moderate. Tariff on application.—Mrs. LLOYD HARRIS, Proprietress.

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This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

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Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON

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BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

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For Terms apply to Miss C. LORD.
The clear, bracing air of Harrogate strongly recommends it as a Summer and Winter
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Visitors will find in Beech Wood a warm and well ventilated house, with home comforts and liberal table.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Arrangements for winter residents. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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FRIENDLESS AND FALLEN.

The Annual Re-union of the supporters and voluntary workers in the Homes will be held at PARSON'S GREEN, Saturday, June 15, UNDER THE SHADE OF THE VENERABLE OLD MULBERRY TREE.

LORD RADSTOCK will take the chair at 4 o'clock, when the Annual Report will be submitted.

TEA AT 5.30., under a spacious marquee.

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Admission by ticket, further particulars next week.

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MUSIC HALLS.

ON FRIDAY EVENING, the 17th instant, a Special Meeting was held at 200, EUSTON ROAD, and a Committee was formed to adopt means of concerted action, on the lines as follow:—

1st. That licensed victuallers and vendors of strong drink ought not to be entrusted with music licenses. *Music Halls only demoralize young men and women.*

2nd. That Working Men's, and all other Clubs, where strong drinks are consumed, should be compelled to be licensed, as licensed victuallers, &c., are now.

Mr. A. MORDAUNT SMITH was elected as Hon. Secretary.

The prompt and hearty co-operation of the friends of the young is most earnestly solicited.

EDWARD W. THOMAS, *Convener.*

Thousands of Fishermen are engaged all the year round in providing OUR TABLES with fish. These men, who FOR US hazard their lives and toil through furious blasts and sleety storm (not only cut off from the comforts of home, but at two days' distance from medical or surgical aid), may rightly claim some small share in the privileges we so richly enjoy. THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS, carrying to the Fishermen the message of Divine mercy and love, affording relief in sickness, and cheering dull lives by their presence.

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London: MORGAN & SCOTT, 12, Paternoster-buildings.
And may be ordered of any Bookseller.

May 24, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Count Andrew Bernstorff, Minister of Public Worship and Instruction, Germany.

The Wesleyans in New York are said to have passed a resolution declaring that the practice of obtaining money for church and charitable purposes by bazaars, fairs, suppers, pleasure parties, and similar means, has become a source of temptation to the Church at large. This example might with advantage be followed by all the religious bodies in these islands. We are aware of a recent instance in which a minister expressed his objection to a bazaar or fair being held for the purpose of raising a large sum of money for the alteration of a church; in a few weeks the amount was subscribed by the congregation.

Most of us are lamentably ignorant of the cost at which many of the things we are accustomed to see about us are obtained. It is a sad fact that a large number of these articles can only be obtained or prepared at the cost of human lives. The manufacture of white lead, one of the necessary ingredients in all our white paint, has quite a martyrology, paralysis, blindness, and early death being only too frequently the lot of those employed in making it. Every Christian man will, therefore, rejoice that a Glasgow firm, Messrs. Hannay & Pope, has discovered a method, cheap and successful, of manufacturing the compound without the slightest risk to the health and lives of those engaged in the occupation. We trust that, if legislation should be necessary to put an end to the continued use of the old and deadly methods, there will be no delay in dealing with the matter.

Rev. H. Batchelor, Congregational minister, Weston-super-Mare, has been very forcibly writing to Nonconformist papers in defence of the Vicarious Nature of the Atonement, and of the typical foreshadowings of it in Leviticus. He says, justly, that there need be no fear as to future faith in a redeeming and atoning Saviour, but that it will be the denominations on which the wave of rationalism and of this great denial falls that will suffer, and they will inevitably suffer severely. It will be well if this warning be laid to heart.

During a debate on preaching in the recent meetings of the Congregational Union, Rev. Richard Lovett, of the Religious Tract Society, made an important distinction. Before College professors are blamed for not sending forth able ministers of the Gospel, it ought not to be forgotten that the churches have a prior duty in the matter. But churches do not meet the first requirement in keeping out of the ministry the wrong men; there is inadequate testing of the applicant, and very little discrimination is exercised. This goes very much to the root of the matter of failure in preachers, and it applies all round. Twice does the Word of God enjoin in relation to such an applicant that he must be "apt to teach," and also must not be a novice; and must, as a tried man, have a good report. There have been times when churches fasted and prayed before they sent forth men into Christ's ministry. Can anything excuse the careless manner in which it is often now done?

There is so much to distress in the sweep of temptations around young men in our cities that there is a danger of overlooking the brighter side. In a sermon preached this month by Dr. Thain Davidson he bears witness to a decided moral improvement in the middle-class youth of London. In the City restaurants a growing number take some harmless beverage instead of intoxicants with their mid-day meal; their attire in the City is more sober than it was; they are improved in language, more attentive to business, and less eager to rush off to the music-hall or billiard-room, while an increasing proportion give themselves to mental improvement. There are tens of thousands of young men in large cities, of whom all this is delightfully true; and, through the blessing from above, those who have been labouring for the welfare of young men ought gratefully to be credited with such gratifying results.

To the worldly mind all definite doctrine is obnoxious. But on the other hand there is a new school arising who wish to abandon theological creeds, because they say they kill spiritual emotion. *The Spectator*, of last Saturday, replies to these new objectors to orthodoxy by showing that throughout all the Christian centuries the most exquisite outpourings of spiritual feeling have come from men who had a solid dogmatic basis for their faith. If now the richness and fulness of religious emotion is deserting many, it is because they have lost definite foundations of belief. The truth is there is a fashion in opinions as in other things; a so-called "freedom" is the present fashion, and this is very much like a master-mariner claiming freedom to sail as he likes, and to go where he thinks proper, without regarding nautical data, whereby he might learn where he is going.

The same journal contains the following example from Melbourne of the logical result of secularism in State education:—

> A child in a Victorian State school had to answer the question at a recent examination—"Why should we obey our parents?" The little thing foolishly put in a reference to the fifth commandment. The inspector was sorry, but he had no option; he could not give any marks. The proper answer was—"Because they feed, clothe, and educate me."

And there are those who think that this answer was a better one than for the child to have said—"Because God commands us."

Referring to the "Penny-a-Week" Hospital Fund movement, which has now been inaugurated, *The Hospital* has some practical remarks which are deserving of thoughtful consideration. The writer makes the striking statement that "as we stand at present, the country is face to face with the fact that nearly half its population are quite willing when sick to depend for medical relief upon the charity of outsiders." He adds:—

> The sight of strong men in full work, drinking beer and smoking tobacco when well, and then flying to the hospital at the first sign of illness for the aid of charity is, if we would but think of it, both a scandalous and a dangerous sign of the times.

It would be interesting in connection with this subject to learn what position in regard to expenditure upon drink such towns as Sunderland, where for some time back the working men have contributed almost munificently towards the local hospitals, hold. Does the drink bill decrease as the hospital subscription list increases? No doubt such would be found to be the case, for it is far from likely that men who have sufficient self-denial to give systematically to philanthropic and religious work, would be selfish enough to indulge in the debasing habit of drinking.

It is quite startling to find in how many of these labour questions, which are now coming to the front with painful frequency, an important factor is that of compulsory toil upon the Lord's Day. We do not think that any payment could make up for this seventh day toil; for, apart from all religious aspects, if, indeed, it is possible to leave those aspects out of the question, this Sunday toil is as destructive to the body as it is injurious to the soul. In some cases, however, it may be urged that the work is a public necessity, as, for instance, where the public safety and the public health are affected; but where only convenience and luxury are concerned, the responsibility rests not entirely with the employers who derive profit from the toilers, but extends to everyone who knowingly uses the product of such tyranny.

The first volume of LIFE AND LABOUR, edited by Charles Booth (the series in which we are promised the results of unbiassed and unofficial inquiries into the condition of the working classes and their surroundings), has put us in possession of much valuable information in regard to the state of things in the East-end of London. Although Mr. Booth and his colleagues are in a position to assure us that things are not as bad as they have been painted, there is sufficient in the volume to give every thoughtful reader deep pain. Mr. Booth divides the population of 900,000 in the East-end into eight classes, the lowest class of all, including "occasional labourers and criminals," numbering only 11,000. Their life, after careful observation, is defined as that of savages "with vicissitudes of extreme hardship and occasional excess." The next class, however, numbers 100,000 of the very poor "who live in a state of chronic want"; and 75,000 "who can and do perform good work but only get it irregularly"; and over this again 129,000, "whose earnings are small, but fairly regular, not exceeding 21s. a week."

The comparison of this with the luxury of the West is exceedingly painful, for these workers, who are so fortunate as to have "small but fairly regular" earnings, have

no margin for neglect, or accident, or misfortune, and soon under such circumstances gravitate to the lower classes. What must these 100,000, "who live in a state of chronic want," think of our modern Christianity when they read of banquets, costing a hundred pounds each, being carried at a ceremony an hour, and then done with; of twelve thousand pounds being given for a small painting; and of club dinners at five guineas per head? Is it likely that they can console themselves, as many of us do, with the thought that these extremes are simply a social problem?

The gambling evil having been obtruded upon public attention, has been considered in the Lower House of Convocation, before which a Committee reported a few days ago. The great prevalence of betting and games of chance, alike among young and old, poor and rich, and the many misfortunes which follow in the train of all such dishonourable practices, were duly reviewed. Among the suggestions made were:—

Remonstrance with individuals by parents, teachers, employers of labour, and all persons in authority, as well as by the clergy; plain speaking from the pulpit, exposing the direct sin of these practices, and their evil consequences; enforcing the duty of Christian men and women to set their faces against them as strongly as against drunkenness and impurity; and exhorting the upper classes to set a wholesome example in these things.

While abstaining from definite suggestions as to fresh legislation, the Committee recommended that steps should be taken, by petition to Parliament or by representation to the executive, to induce the legislative authorities to deal with the practice in the same spirit as led to the suppression of lotteries. Meanwhile, convinced that the enforcement of the existing law cannot but have a good effect, the Committee appealed to the magistracy and the police authorities to do all in their power to check and abate the evil. We sincerely trust that the suggestions will be acted upon, and the appeal will receive a loyal response.

The decision of the High Court given on Saturday as to the legality of the practice of dishorning cattle is very important. It is to be hoped it will put an end to the cruel practice which seems to have been revived of late in the county of Norfolk. Mr. Justice Hawkins in the course of his judgment said:

If the law were that any man could in his interests, or for his pecuniary benefit, cause torture and suffering to animals without legitimate reason, and could excuse himself upon the ground of an honest belief that the law justified them, it is difficult to see the limits to which such a principle might not be pushed, and the creatures it is man's duty to protect from abuse would oftentimes be suffering victims of gross ignorance and cupidity. In this case it appeared that the operation was performed indiscriminately upon whole herds of cattle at a time, without regard to age, habits, or tempers, and not because any of them have shown themselves to be dangerous, or exhibited the least trace of temper or unruliness, but because possibly hereafter in some feeding-yard some one or more of them may turn out to be troublesome, and because the operation may for some reason or other add a few shillings to their price when sold. The animals thus operated upon each year may amount in numbers to tens of thousands. Constant familiarity with unnecessary torture and abuse of dumb animals cannot fail by degrees to brutalise and harden all who are concerned in or witness the sufferings inflicted. In my opinion the practice of dishorning is a cruel, unreasonable, and unnecessary abuse of the animals operated upon, and therefore that it is illegal and ought to be suppressed.

The Lord Chief Justice was equally strong in his condemnatory language, and the case that called forth this judgment is referred back to the Norwich magistrates, that they may impose an adequate penalty for the offence.

We revert to the subject of the licensing and supervision of London music-halls, in order to emphasise the need of seizing the present opportunity for reform. The special committee appointed by the London County Council to investigate and report ought to be fortified by every available evidence as to abuses that exist in connection with these places of amusement. Mr. F. N. Charrington, of the Great Assembly Hall, Mile End-road, E., is a member of the committee, and no doubt he will be glad to receive, and place in the proper quarter, any information that is entrusted to him by responsible persons.

SALVATION ARMY WORK.

MRS. BOOTH-TUCKER, daughter of General Booth, and wife of the chief officer of the Salvation Army in India, is on a visit to England, on account of the serious illness of her mother. At a special meeting held on Friday last, in the Congress Hall, Clapton, she said that she had so far seen much to cheer her in India. The natives are joining the Army in large numbers, in face of the fact that, upon professing Christ, they become outcasts of society.

On Monday "all day" meetings were held in the City Temple, Holborn Viaduct. The subject was, "Personal Religion in relation to the Personal Service of Christ." The General presided, and addresses were delivered by returned officers from Asiatic and European countries, as well as by workers now about to take the field. The Finnish contingent included a gentleman who was formerly an officer in the Russian Army. A converted Buddhist priest occupied a place on the platform by the side of a Singalese ex-publican, and a saved "devil dancer" also from Ceylon, the whole making a very happy family, with the chief British officers of the Army.

The afternoon was devoted to testimony, and although the morning meeting was a very animated one, the palm of interest must be given to that held in the evening, when the spacious building was full. In the course of a stirring address, General BOOTH called for a return to primitive Christian earnestness in work for God. In the days immediately succeeding the Lord's death, marvels were wrought in his name, and with our additional facilities they ought to be easily equalled to-day. He drew stimulating lessons from Matt. x. 16—32, and appealed for workers for all lands. From the needs of the heathen abroad, he came to consider the case of the heathen at home, and in conclusion asked for signatures to a petition to Parliament in favour of the Sunday Closing of public-houses. A petition is to be sent to the "Queen mother," signed by children who know something about the evils of the drink traffic; it will ask Her Majesty to move the authorities to pass a Bill for the protection of children from the ravages of the publicans and the damning influence of the drink. A third petition is being promoted, signed by publicans and their employés, in favour of Sunday Closing. The various addresses were characterised by much fervour, and endorsed with enthusiasm by the assembly.

At a Temperance Convention in Dublin, the city coroner, Dr. N. O. Whyte, stated with much feeling that the horrors consequent upon drink which had perpetually surrounded him for more than twenty years had aged him before his time, and taken from him much of the zest for life. He had seen numberless families of respectability utterly destroyed and swept away. He could not call to mind a single case of homicide that was not immediately or remotely the result of drink.

OBITUARY.

MRS. TROTMAN.

MRS. TROTMAN, wife of a Christian worker well known in Islington and the north of London, has just entered into rest. After a long illness, she succumbed to an attack of bronchitis. Having endured pain with patience, she fell asleep peacefully, trusting her Saviour and Lord. Forty years of hearty service with her husband have made her memory doubly dear to all who knew her.

MRS. BLEW-JONES.

On the morning of May 1 the Lord Jesus called to her heavenly home Mrs. Mary Blew-Jones. This devoted servant of the Lord is known to many, also her work amongst the sick and intemperate. Truly whatever her hand found to do in her loved Master's service she did it with all her might. Christian friends will praise our God for permitting her to realise all his promises, as He daily gave her peace, perfect peace, until she fell asleep in Jesus. In an early number we hope to write more at length of the life and work of this faithful servant of Christ.

MR. J. C. MACKENZIE.

We regret to record the decease, at the age of forty-five, of Mr. J. Crichton Mackenzie, who passed away on Sunday week, at his residence in Bromley, Kent. Mr. Mackenzie was a son of the late Dr. Mackenzie, Presbyterian minister, Birmingham, who was an earnest temperance reformer. His son did not take an active part in the movement until 1882, when he signed the pledge at a tent mission in Hampstead, conducted by Mr. William Noble, and at once became so energetic a worker that in a short time he took over 1200 pledges. He joined the Hoxton Hall committee in 1883, and for two years conducted the largest weekly meeting connected with the mission. His death is sincerely mourned by a large circle of friends and fellow-labourers. Deep sympathy is felt for his widow, who is an able temperance advocate, and will be better known to many of our readers as a daughter of Mr. W. Mate, of Bournemouth.—*Temperance Record.*

MR. JOHN CADBURY, OF BIRMINGHAM.

It is with peculiar regret that we record the loss to Birmingham and the cause of religion and temperance, occasioned by the death of Mr. John Cadbury. Born in 1801, the deceased was one of the first men in Birmingham to sign the temperance pledge, and to engage in efforts to awaken the people to the terrible evils connected with the drink traffic. A member of the Society of Friends, Mr. Cadbury was well and widely known as the founder of the large cocoa and chocolate business, which since the year 1851 has been carried on by his sons Richard and George. For the past twenty years, owing to bodily infirmity, the deceased has lived very much in retirement. For a long time previously he interested himself in philanthropic movements, and took a practical interest in the public affairs of Birmingham. He was a vice-president of the National Temperance League, and officially associated with other similar organisations, to which he rendered substantial material support. Mr. Cadbury was present at the Friends' Meeting House, Bull-street, on Sunday week, but in the afternoon he had an apoplectic seizure, from which he never rallied. At the funeral at Witton Cemetery, Alderman White enforced several lessons to be learned from the memory of the departed, whose family, walking in his footsteps and those of his father before him, constitute among themselves a numerous temperance society, and quite a league of friends of the kingdom of God and the righteousness thereof.

THE SALVATION ARMY IN PARIS.—The meetings at 3, Rue Auber are being largely attended by people who have not been in the habit of attending public worship at all. A Canadian friend of the Army has offered 250 francs towards every hall that may be opened in the city.

ALGERIA.—The Protestant Committee in aid of the victims of the plague of locusts last year was enabled, by the kindness of the Christian public, to do much good. The residents of Sétif were most severely tried, but relief was dispensed to Catholics as well as Protestants, to Mohammedans as well as Christians. The moral effect of this generous aid from European churches is, says Pastor Gory, of Sétif, altogether beyond human estimation. The amount placed at the disposal of the Committee has so far reached 16,480 francs. There are apprehensions as to the coming summer as the hatching of larvæ has already begun.

The Portraiture of Jesus.—2.

Revelation i. 13—16.

The portraiture of our Lord, as seen by John in the Isle of Patmos, exhibits Him "as a priest for ever after the order of Melchisedec." He is both a Priest to minister, and a King to govern. As Priest He has something to offer; and so precious is that something, *even his own blood*, that it admits of no finality, increase, or diminution. And as King, "King of righteousness, and after that King of Salem, which is King of peace," the key-stone of his government is not "Might is right," but "Right is might." Authority, therefore, concerns every part of the Apocalyptic portraiture. There is no weak line anywhere. See Jesus as John saw Him, and what change of meaning attaches to the cry, "Behold the Man!" What amplitude of power, energy, status, might, do you behold! "And when I saw Him, I fell at his feet as dead." Why so? Is not the time at hand when to see Him as He is shall mean assimilation to the object seen? Why had not the saintly John that experience then and there? The reason, we venture to think, is because there is no perfection in the flesh. John, though in the Spirit on the Lord's day, was constituted as we are. Hence the swooning away on his part. While in the flesh, we shall have the flesh to contend with; but, when the Bridegroom comes for his Bride, then shall be given her strength to sustain, and that for ever, the beatific vision. See Phil. iii. 20, 21; John iii. 2, 3.

It may seem strange to some that the description of Christ's feet should follow that given of his eyes. But the attributes of both companionise; the one is the complement of the other. As the eyes were "as a flame of fire," so the feet resemble "fine brass, as if they burned in a furnace." The eyes and the feet supply a true sequence. The eyes tell of pure and searching penetration; the feet, being comparable to burning brass, bespeak zeal and judgment. Christ not only sees, but He acts. The feet follow the eyes in order. His burning feet intimate to us that He is strong to judge. It is a mistake to imagine that Christ can in the least toy with the spirit of falsity or lawlessness. He has a zeal of God which is according to knowledge; and his feet show the determinate decision which shall characterise his dealings with the Church and the world at his coming. Christ's feet shall subdue his enemies under Him. And it is in that sense we are mainly to understand Ps. cx. 1: "The Lord said unto my Lord, Sit Thou at my right hand, until I make thine enemies thy footstool." A footstool is for the placing of the feet on. And so in respect of Christ's enemies. It is not, as generally understood, that God the Father subdues his enemies for Him, but that God the Father gives his enemies to become his (*i.e.* Christ's) footstool. With this interpretation the remainder of the Psalm will be found to agree. It is the God-man who judges as well as saves. Hence the caution given in Ps. ii. 12: "Kiss the Son, lest He be angry, and ye perish from the way, when his wrath is kindled but a little." So He is said (Ps. cx. 5) to "strike through kings in the day of his wrath." More specifically still, the Prophet Zechariah (xiv. 4) describes the action of his feet when He shall stand on the Mount of Olives, and there shall be a great parting: "and half of the mountain shall remove toward the north, and half toward the south." Christ shall tread down the evil. His brazen feet, glowing to the point of white heat, show us that He cannot be withstood. The overthrow of his enemies shall be summary and utter. Burning zeal for the truth and uttermost consuming energy against the false and the evil are plainly expressed in this feature of our Lord's person; and, though this trait was held in check in the days of his flesh, yet it was there. His look of indignation proclaimed it. His action in clearing the Temple precincts of the traders and money-changers showed what righteous fury there is in the Lamb of God, and what power to execute judgment belongs to his fire-flashing feet. Happy those who, conquered by his grace, have nothing to fear from the great day of his wrath!

We have next to note that John was privileged to *hear* as well as see his Lord. "His voice was as the sound of many waters." Doubtless, there is brought out here the soul-enthralling power of Christ's word. When He speaks, all other sounds are carried away by the multitude of the torrent. It is a characteristic of the phenomenon here alluded to—"the sound of many waters"—that it absorbs the listener. The sense of hearing is so filled under such circumstances that the mind is enchained thereby. And how true must this needs be in fact. When He comes, Christ's word shall fill all ears. There shall be no room for anything else, save the sound of his voice. Whether blessed or terrible, as the case may determine, his voice shall be alike all-engrossing. The power of his voice shall monopolise the soul.

Attention is next turned to the right hand, and the precious contents of the same. "He had in his right hand seven stars." These stars are explained to be the angels of the seven Churches; by which we understand, not the man-made, but the God-made ministry. It would be folly to deny that while multitudes press into the ministerial calling who have not the grace, though in some instances they have the gifts for the office, yet in every age there is a number divinely chosen and separated to the work. Such men are especially precious in the Master's account, and, to show it, He holds them in the right hand—the hand of value. Their position shows that they are there to be guarded, and also applied. He holds them to keep and to use.

The sword proceeding out of Christ's mouth is meant to represent the inherent power of the breath of Christ's mouth. He needs no sword of steel to enforce his administration. The breath of his lips is as a sharp two-edged sword, which cuts to the very quick. The sword proceeding from the mouth represents moral authority as contrasted with mere physical force, which would be denoted by the sword in the hand. If nations could but learn it, there is a stronger bulwark in National Protestantism than in all the armies and navies in the world. But the day seems past, if ever it has been, for the embodiment of this conviction. The framework of society must go on to dissolve till He come who shall restore judgment to righteousness.

The final touch in the portraiture concerns the countenance of Christ, which "is as the sun shining in his strength." Up to this point the Apostle was able to detail what he saw. He could particularise certain aspects of dress, position, and feature. But when it comes to a full view of our Lord, the result baffles detailed exposition. For a moment he sees the blinding splendour; the next moment he swoons away. This is not surprising. The countenance is the mirror of the soul, upon which the play of the life within is reflected. How much in Christ's case did this mean! When we consider the peerless depths of purity, wisdom, Godhood that found expression in his face, that lit up his countenance, it is no wonder that the beholder succumbs before a sight so divinely glorious. If man's unaided vision cannot steadily look at the sun, which is one of God's creatures, how much less is it able steadfastly to behold his countenance, on which is reflected the play of the Uncreated Light. Howbeit this vision, which, in the first instance, slays, is that which is needed permanently to make alive.

Show me thy glory, gracious Lord!
'Tis Thee, he cries, not thine I seek.
. . . . .
For for the soul no help is found,
Save Him who made it meet.

James Douglas.

TEMPERANCE IN BIRMINGHAM.

The sixth annual report of the Birmingham Gospel Temperance Mission tells of much earnest Christian and philanthropic effort put forth for the uplifting of the people of the capital of the Midlands. By means of special meetings and services for old and young, weekly classes for women, and house-to-house visitation, with other approved agencies, total abstinence from intoxicating liquors has been commended and enforced as the only safe and efficacious remedy for the evil of drunkenness. With the co-operation of the churches, no fewer than 517 special public meetings were held in the city and neighbourhood under the auspices of the committee. In the summer months tents were utilised, and the result of the many and continued exertions that were put forth appears in the fact that hundreds of drunkards were reclaimed, the attendance at places of worship was increased, and the temperance movement has been invigorated not only by the encouragement of its old members but by the infusion of new blood. Some 791 weekly women's meetings were held, and a good work has been begun among the factory girls, Mr. W. Gaule, the police-court and prison-cell agent, has continued his praisworthy labours, and a willing body of honorary helpers have supported the endeavours of the officials.

Directly or indirectly the Mission was connected with more than 2500 meetings in the course of the year. We are sorry to note that the financial support has not been proportionate to the great amount of work done. The general secretary is Mr. J. M. Goodchild, Lancaster-buildings, Corporation-street, Birmingham.

ST. BARTHOLOMEW'S HOSPITAL.—The second annual meeting of the Medical Missionary Society in connection with this Hospital was held on May 15, Dr. George Saunders in the chair. After the reading of a report of progress during the preceding half-year, Mr. Walter Fisher and Mr. Henry Soltau addressed the meeting. The former, who is about to join Mr. F. S. Arnot in Central Africa, narrated his experiences during a short visit he paid to North Africa, and impressed on those present the great need of medical missionaries in foreign lands. Mr. Soltau explained the great need for many more qualified men in the mission field. Medical mission work is a grand way of consecrating talents to the Lord Jesus Christ. There was a good attendance of past and present students. Information about the work of the Society can be obtained from either of the hon. secretaries, W. McAdam Eccles or E. W. Gurney Masterman.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

VIII.—Educational Missions.

FIRST, it must be distinctly understood that I do not set up Missionary Education as against itinerant preaching and the like. I should not have thought it necessary to say this but for the quotation in THE CHRISTIAN a fortnight ago, of a strange misstatement in a recent pamphlet, to the effect that Dr. Duff made the "fatal mistake" of "reversing" the policy of the missionary societies. Whether he was mistaken or not is a matter of opinion, upon which men may fairly differ; but it is quite untrue that he "reversed" any policy at all. When he went out, in 1830, Missions in North India were in their infancy, saving only that of Carey and his successors at Serampore. Duff interfered with nothing. He only added a new method. I myself consider his arrival at Calcutta as one of the epochs of Missions, and that his method has proved most valuable; but I should be very sorry to see it superseding other methods. My point is that all have their place.

Secondly, it must be distinctly understood that Missionary Education—*i.e.*, the education of non-Christians—is not undertaken for its own sake. Its object is solely and directly evangelistic. We believe that to gather boys of the upper classes into good schools, where they will not only be taught the way of salvation but also come under the personal influence of the missionary, is the best means of winning them for Christ; and we believe that, as a matter of experience, it has proved by far the most successful way. At all events, the conversion of souls is our one object. Those who differ from us on this subject may say our method is not a good one, but they should not say, as they sometimes do, that we care more for education than for the salvation of souls. Possibly there may be here and there in India a Mission High School where the one grand object is not avowed or aimed at as fearlessly as it ought to be. If this be so, I and my colleagues will be the first to condemn it. Our own Society's instructions on the point are unmistakable, and great care is taken by us to put devoted and spiritually-minded men at the head of these schools.

But, thirdly, there are other kinds of educational work in missions. It is not always evangelistic. Many of the institutions are not for the Heathen and Mohammedan at all, but for the instruction of the children of Christian parents, or for the training of Christian pastors, evangelists, school teachers, &c. Many of our best men are employed in this last-named training work; and when the complaint is made that so many are absorbed in education, this fact must be borne in mind.

Therefore, fourthly, the two great divisions into which Missions may be divided are not, as is often said, evangelistic and educational, but evangelistic and pastoral. Education for the Heathen and Mohammedan is a section of evangelistic work. Education for the Christian population is a section of pastoral work; and so is the training of pastors and teachers. Now it is not the business of a Missionary Society to provide education for the children of native Christians. They ought to pay for it; and the teachers ought to be native Christians themselves. But to train those teachers, and also the pastors and evangelists, is one of the most important services that can be rendered to the infant church. That service, I submit, it is both our duty and our wisdom to render; and the more efficiently we do so in the early stages, the sooner shall we be relieved of the task by the growing strength and intelligence of the native churches.

Regarding High Schools for non-Christians, I should like to quote some words from a recent letter from South India. The writer is Rev. T. Walker, who worked under Rev. E. A. Stuart at St. James's, Holloway, and who is himself a devoted evangelist, commissioned to the work of itinerant preaching, and having nothing to do with schools. He writes:—

> These are days when much is written and said against the employment of Mission High Schools and Colleges as an evangelistic agency...Again and again, in the work of itineration, I have found my way prepared and my work made easy by the presence of those who, though still heathen, were once pupils in mission schools. It is no small encouragement, on going to a large heathen town, to be accosted by those who, as the result of mission educational work, know at least something of the Bible, and are prepared to listen to the claims of the Gospel. Such men are not converts, in some cases they may even be secret opponents, but at least they form a link of contact for the missionary with the higher classes of Hindus, and a means of access for the evangelist to the society which ordinary street preaching cannot reach. Moreover, there is little doubt that educational work, conducted on proper lines, is itself a most *direct* means of evangelising the higher castes....Only give the Bible its proper place in our colleges, only let the souls of the Hindu youth be yearned over and prayed over by the educational missionary, and we may expect great results.
>
> As I write, I have just returned from our C.M.S. Tinnevelly College. There, through Mr. Schaffter's kindness, I have had opportunities of speaking as plainly to the students as ever I spoke from a Christian pulpit. What other platform than that of a mission college would furnish the opportunity for speaking so freely to that class of Hindu youth? I would, therefore, plead, not as an educational missionary, but as an *evangelistic* one, that we may have not less, but *more* educational work, on Gospel lines, among the higher castes.

I have dwelt on this branch of the subject because it is a matter of current controversy; but when I urge "diversities of operations" in Missions, I am not thinking specially of Education. The agencies employed vary in different countries, and according to the class of people to be reached. But it would take another paper as long as this to enumerate them; and I forbear.

I conclude by noticing one more Mission, of a very different kind, the Mission to the Gônds, an aboriginal tribe in the jungles of Central India. Some months ago, a correspondent wrote to THE CHRISTIAN begging for a man to go to the Gônds, and adding that the C.M.S. had a Mission, but it was 130 miles off! At that very time, three brethren were labouring in the very midst of the Gônd people, in the heart of the jungles. There had been four, but one, H. P. Parker, had been taken away and sent to Central Africa as bishop in succession to Hannington. The leader was a Cambridge graduate, Rev. H. D. Williamson. His method of working at first was the usual one with itinerant missionaries, the taking a tent and pitching it just outside each village visited, and then going into the village to preach. But after consulting with the one comrade of his journeys, a converted Brahmin from Benares, he resolved to take no tent, but to go right in among the people and use their huts. "The huts," he wrote, "are more like pig-sties than human habitations, and one must be content to share them with many unwelcome and uninvited tormentors; but after all, the Gônds do the same, and if one wishes to live really in their midst, one must be ready to put up with their friends too." At night, he would lie, for choice, with his head outside the hut; and one night he woke up with a strangely cool feeling on his forehead, and found a buffalo licking him. Another time, he found his clothes scattered about, wet and torn, a cow having been chewing them. Six years of this life were patiently occupied in going round and round, from village to village, over an extensive country without roads. The Gônds are a people with scarcely an idea above their daily wants, and at first they seemed quite hopeless. At length, when patience had had her perfect work, the Lord called out the first convert, a leading "holy man." This was four years ago. There are now converts and inquirers all over the district; forty, after being well tested, have been baptized; and we may hope that a harvest is now at hand similar to those among the Kôls and the Santhals.

This is a Mission of which the ordinary Indian tourist sees nothing. He goes from large town to large town, and if he does happen to be interested in Missions he will probably see a mission bungalow and a mission school. Then he comes home and proclaims that the missionaries are living in comfort and occupied in education!

But I am not going to be tempted into controversy again. If I have sufficiently justified the motto I began this article with, I am content. And I have only now a few words to say next week in conclusion.

EUGENE STOCK.

MR. W. R. BRADLAUGH has conducted a three weeks' mission in St. Stephen's Presbyterian Church, Leicester. Many hundreds of his anti-infidel publications have been gratuitously distributed among the men in the factories, and much good has resulted therefrom. Mr. Bradlaugh has had several of his tracts translated into French, and purposes visiting Paris early in June, to attend personally to their distribution among the infidels of the French capital. Any desiring to assist in this special effort may communicate with Mr. Bradlaugh, at 70, King's Cross-road, London.

PORTSMOUTH RESCUE SOCIETY.—During last year 149 women from the streets were received into the Protestant Home in Brunswick-road, Southsea. Midnight meetings were held, and in the day time opportunities were sought to urge the fallen to enter upon a life of respectability and usefulness. A goodly number heard the Gospel message, and, while the workers had many disappointments, they were permitted to see some cheering results. Relying upon an expected legacy of £500, the superintendent recently purchased a number of things needed for the efficient working of the Home, which is established on an industrial basis; but, as, through a mistake in the will, the legacy has been forfeited, the finances of the institution are by no means in a desirable condition. Communications may be addressed to Mrs. Colebrook, the superintendent, at the Home.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXXI.—THE SHAKINGS OF JEHOVAH.

HEBREWS xii. 27.

WHAT majesty there is in these words! They bear the mint mark of Deity. No man could presume to utter them, but they become the august speaker. Their original setting is even more magnificent, as we find them in the book of Haggai: "Thus saith the Lord of Hosts; Yet once, it is a little while, and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations, and the desire of all nations shall come."

These words were first spoken to encourage the Jewish exiles on their return from Babylon to their ruined Temple and city. The elder men wept as they thought of the departed glories of earlier days, and God comforted them, as He delights to comfort those who are cast down. "Be comforted," said He in effect, "there is a crisis coming, which will test and overthrow all material structures; and in that convulsion the outer form will pass away, however fair and costly it may be, whilst the inner hidden glory will become more apparent than ever; nay, amid all the sounds of wreck and change there will come the Desire of all Nations, the substance of which these material objects are but the fading and incomplete anticipation."

These Hebrew Christians were living in the midst of a great shaking. It was a time of almost universal trial. God was shaking not earth only, but also heaven. The Jewish tenure of Palestine was being *shaken* by the Romans, who claimed it as their conquest. The interpretation given to the Word of God by the Rabbis was being *shaken* by the fresh light introduced through the words and life and death of Jesus. The supremacy of the Temple and its ritual was being *shaken* by those who taught that the true Temple was the Christian Church, and that all the Levitical sacrifices had been realised in Christ. The observance of the Sabbath was being *shaken* by those who wished to substitute for it the first day of the week.

The first symptoms of this shaking began when Jesus commenced to teach and preach in the crowded cities of Palestine, and all people flocked about Him. The successive throes became more obvious when the Jewish leaders sought to silence the Apostles and stay the onward progress of the Church. The book of the Acts of the Apostles, and the Epistles, are full of evidence of the intensity of that revolution which must have made many godly people tremble for the Ark of God. And the climax of all came in the fearful siege of Jerusalem, when, once and for ever, the Jewish system was shattered, the Temple burnt, the remaining vessels sunk in the Tiber, and the Jews were driven from the city which was absolutely essential for the performance of their religious rites. The whole New Testament is witness to the throes of one of the mightiest spiritual revolutions that ever happened, as great in the spiritual sphere as the French Revolution was in the temporal.

It was amidst these fires that this Epistle was written. "Take heart," says the inspired writer, "these shakings come from the hand of God." Listen to his own words, *I shake*. And they shall not last for ever—*yet this once;* nor will they injure anything of eternal worth and truth. He shakes all things, that the material, the sensuous, and the temporal may pass away, leaving the essential and eternal to stand out in more than former beauty. But not a grain of pure metal shall be lost in the fires, not a fragment of heaven's masonry shall crumble beneath the shock.

In such a time we are living now.—Everything is being shaken and tested. But there is a Divine purpose in it all, that his eternal truth may stand out more clearly and unmistakably, when all human traditions and accretions have fallen away, unable to resist the energy of the shock. And who will bewail this too bitterly? Who shall weep because the winds strip the trees of their old dead leaves, if only the new spring verdure may be able to show itself? Who shall lament that the heavy blow shatters the mould, if only the perfect image shall stand out in complete symmetry? Who shall mourn over the passing away of the heaven and the earth, if, as they break up, they reveal beneath them the imperishable beauty of the new heavens and the new earth in which dwells Righteousness?

I. THEOLOGICAL SYSTEMS ARE BEING SHAKEN.—There was a time when men received their theological beliefs from their teachers, their parents, or their Church, without a word of question or controversy. There was none that moved the wing, or opened the mouth, or chirped. It is not so now; the air is filled with questionings. Men are putting into the crucible every doctrine which our forefathers held dear. There is no veneration shown for time-honoured creeds, or theological distinctions, or doctrinal formularies. The highest themes, such as the Nature of the Atonement, the Necessity of Regeneration, the Duration of Future Punishment are being criticised in the public press.

Many children of God are very distressed about this, and fear for the truth of the Gospel. They speak as if there were no other agents in the conflict but those of mortal birth. They lose sight of the eternal issues at stake, and the unseen forces which are implicated in the conflict. Is it likely that God will allow his precious Gospel to be overshadowed or robbed of all essential elements? Has He maintained it in its integrity for these ages, and is He now suddenly become a mighty man who cannot save? When it seemed as if evangelical doctrine had died out of the world in the sixteenth century, because it lingered only amid some obscure and humble saints, He raised up one man, who rolled back the tides of error, and reared once more the standard of Gospel truth, and can He not do it again?

In these terrible shakings, not one jot or tittle of God's Word shall perish, not one grain of truth shall fall to the ground, not one stone in the fortress shall be dislodged. But they are permitted to come, partly to test the chaff and wheat as a winnowing fan, but chiefly that all which is temporal and transient may pass away, whilst the simple truth of God becomes more apparent, and shines forth unhidden by the scaffolding and rubbish with which the builders have obscured its symmetry and beauty. "The things which cannot be shaken shall remain."

II. ECCLESIASTICAL SYSTEMS ARE BEING SHAKEN.—It is not enough that any religious system should exist, it is asked somewhat rudely to show cause why it should continue to exist. The spirit of the age is utilitarian, and is reluctant to consider any plea for mercy which is not based on a clear evidence of service rendered to its pressing necessities.

The signs of this are abundantly evident. Now it is the disestablishment of the Church which is proposed; a proposal which fills with horror those who regard it as necessary for the maintenance of Christianity in our midst. Teachers of religion are challenged to show reason for their assuming their office, or of claiming special prerogatives. Methods of work are being weighed in the balances, missionary plans trenchantly criticised, religious services metamorphosed. Change is threatening the most time-honoured customs, and all this is very distressing to those who have confused the essence with the form, the jewel with the casket, the spirit with the temple in which it dwells. But let us not fear. All this is being permitted for the wisest ends. There is a great deal of wood, hay, and stubble in all our structures which needs to be burnt up, but not an ounce of gold or silver will ever be destroyed. The waves may wash off the weed which has attached itself to the harbour wall, but they will fail to start one constituent stone. The simplicity of early Church-life has been undoubtedly covered over with many accretions which hinder the progress of the Church and impede her work; and we may hail any visitation, however drastic, which shall set her free. But the Church herself is founded on a rock, and the gates of hell shall never prevail against her.

Well was it for the Church of Christ, when the days of persecution lay sorely on her. Never was she so pure, so spiritually powerful as then. And if such days should ever be allowed to return, and God were to shake her fabric with the fierce whirlwinds of martyrdom, there would be no need for anxiety. The time-servers, the mere professors, the creatures of fashion would stand revealed, but those who had experienced the work of God in their souls, would endure to the end, and their true character would be manifested. "The things that cannot be shaken will remain."

III. OUR CHARACTERS AND LIVES ARE CONSTANTLY BEING SHAKEN.—What a shake that sermon gave us, which showed that all our righteousnesses, on which we counted so fondly, were but withered leaves! What a shake was that commercial disaster, which swept away in one blow the savings and credit of years, that were engrossing the heart, and left us only what we had of spiritual worth! What a shake was that temptation, which showed that our fancied sinlessness was an empty dream, and that we were as sensitive to temptation as those over whom we had been vaunting ourselves.

What has been the nett result of all these shakings? Has a hair of our heads perished? The old man has perished, but the inward man has been daily renewed. The more the marble has wasted, the more the statue has grown. As the wooden centres have been knocked down, the solid masonry has stood out with growing completeness. "The things which could not be shaken have remained."

"Go on, Great Spirit of God, shake with thine earthquakes even more violently these characters of ours, that all which is not of Thee, but of us, and therefore false and

selfish, may be revealed and overthrown, so that we may learn our true possessions. And as we see them saved to us from the general wreck, we shall know that, having been given us by thyself, they must partake of thine own permanence and eternity. Let us learn the worst of ourselves, that we may learn to prize thy best."

At the most these shakings are temporary. "Only this once," child of God! Then, nevermore!

THERE ARE A FEW THINGS WHICH CANNOT BE SHAKEN.

(1) *God's Word.*—Heaven and earth may pass away, but God's Word never. All flesh is grass, and all the glory of man, his opinions, his pretensions, his pomp and pride, as the flower of grass, beautiful, but evanescent; but the Word of the Lord shall stand for ever, and this is the Word which by the Gospel is being preached. Let us not fear modern criticism; it cannot rob us of one jot or tittle of God's truth. Scripture will shake it off, as the Apostle did the viper which fastened on his hand, and feel no hurt.

(2) *God's love.*—Our friends' love may be shaken by a rumour, a moment's neglect, a change in our estate, but God's love is, like Himself, immutable. No storm can reach high enough to touch the empyrean of his love. He never began to love us for anything in ourselves, nor will He cease to love us because of what He discovers us to be. The love of God, which is in Jesus Christ our Lord, is unassailable by change or shock.

(3) *God's eternal kingdom.*—"We receive a kingdom which cannot be shaken." Amid all our revolutions and political changes that kingdom is coming. It is assuming body, and shape, and power. It is now in mystery, but it shall soon be revealed. And it cannot be touched by any sudden attack or revolt of human passion. "The God of heaven shall set up a kingdom, which shall never be destroyed."

Let us count up our inalienable and imperishable treasures; and though around us there is the terror of the darkness, or the pestilence of the noontide, we shall be kept in perfect peace; as when some petty sovereign eyes with equanimity the mob arising to sack his palace, because long ago he sent all his treasures to be kept in the strong cellars of the Bank of England.

This world of change and earthquake is not our rest or home. These await us where God lives, in the city which hath foundations, and in the land where the storm rages not, but the sea of glass lies peacefully at the foot of the throne of God. We may well brace ourselves to fortitude and patience, to reverence and godly fear, since we have that in ourselves and yonder which partakes of the nature of God, and neither thieving time can steal it, nor moth corrupt, nor change affect.

"SHALOM HOUSE," 134, Upper Parliament-street, Liverpool, has been opened as a kind of Travellers' Rest. It is designed to supply a want that has often been felt—a comfortable home for Christian travellers, especially ladies; a staying place for foreign missionaries and home workers. A Bible-study for the quickening of spiritual life is held every Tuesday afternoon. Details may be had from the superintendent.

THE HIGHLAND TEMPERANCE LEAGUE.—In the ninth annual report, the directors announce that the work accomplished last year shows a considerable advance upon that of 1887. There are indications of steady growth in temperance sentiment, and the outlook is more hopeful than hitherto. Published under the title of "The Mountain Stream," the report gives much valuable information on the drink traffic at home and abroad, and the general progress of the temperance movement. The financial support received last year was satisfactory, and it is hoped that, with renewed and increased exertions, the League will this year make more good and true friends as it continues to inculcate temperance principles and practice among the Highlanders. The secretary is Mr. Alex. Blackhall, 16, Union-street, Inverness.

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Rome and Rescue Work.

By Mr. LEONARD K. SHAW, Manchester.

When last we wrote, two cases were pending before a judge in chambers in which we were defendants. We were forced into this position by the action of a so-called Catholic Rescue and Protection Society, of which the Roman Bishop of Salford is the moving spirit. Leaving hundreds of neglected boys and girls exposed to the nameless misery and vices of the streets and common lodging-houses of our city, this society turns its attention chiefly to those who have been rescued by other organisations. In other words, they will let us, or anyone else that likes, seek out and rescue these poor lost children; then when they are cleansed and clothed we must hand them over to them!

One of the cases need never have gone into court. As soon as we knew that the father was found, and that, under the influence of Dr. Vaughan, he required his boy, we were prepared to return him; we did so, and the judge ordered Dr. Vaughan's Society to pay their own costs.

The other case was one of the most shameful ever brought before a court, and, we venture to think, will, when fully known, as we shall see it is, open the eyes of many to the designs of a system which is still, as in the days of the Inquisition, the bitter foe of civil and religious liberty. Unfortunately the girl was just under the age (sixteen) when she could assert her freedom. The judge, therefore, had no option but to order her to be returned to her drunken vagrant father, with whom Dr. Vaughan had again linked himself as guardian! Again their application for costs was refused.

When we took the girl, accompanied by her elder sister, to the father, the scene was a painful one. One neighbour openly charged him with selling the bed from under his girls that he might spend the money in drink. Both the sisters appealed to him to let the younger one remain where she was happy in service earning a respectable livelihood. Both declared they were *not* Roman Catholics, and never would become so; but tears and entreaties were of no avail. We left the poor girl thus dragged from the one bright prospect of her life, with this man, who, though called father, was unworthy of the name. Our readers will not be surprised to learn that the same afternoon she made her escape from this man, and has not since been heard of.

The principles which have guided us in the past in dealing with these cases shall continue to guide our future action; *i.e.*, applicants for admission to our Institution who either state themselves, or by those who bring them, that they are Roman Catholics, we always refer to Roman Catholic schools, but where no church or creed is stated we never ask the question; we never have done so, *we never shall.* It would be contrary to the foundation principle of the Institution, which is *to receive without distinction of creed all children who are really homeless and destitute.* If in carrying out this great principle, we sometimes receive other sheep not of this fold, what of that? The boys and girls who voluntarily come to us know what we are, and *they will not go* to the Roman Catholic Homes. We may send them from our door, but we cannot compel them to go to the other. They are free to leave us if they are not perfectly happy and content, but so long as they are so, God helping us, *nothing shall induce us to send away* boys or girls *who, in their hour of need, have voluntarily sought our aid, and who still desire our protection.* We shall resist *to the very utmost* all efforts from whatever quarter to compel such poor rescued ones to leave the shelter of a safe and happy Home.—*The Christian Worker.*

THE SPOKEN PRAYER.

Suggested by Dr. Pierson's verses in The Christian *of April* 26.

Oh to do something, something
That would glorify my God;
Oh to do something, something
That may show I love his Word.
Better to try and do something,
Imperfect and marred though it be,
Than live as if I were careless
Of the Master who died for me.

Oh to be doing something!
For pleasure we never were made;
'Twere blessed to work for the Master
E'en though we never were paid.
'Tis blessèd and good to be resting
In peace on the Master's will;
And doing just what He bids me,
E'en though it were harder still.

Oh to be doing something
For how can I idle be?
When the Father Himself is working—
Working eternally.
My Lord is a God of Power,
And therefore a God of Peace,
And working will be resting,
When I from struggle cease.

And this will be doing something,
To let Him work through me,
All that He would accomplish,
All He would have me be.
Dear Lord, I *will* be nothing
That I may something be;
Never a day for self, Lord,
But all my days for Thee.

Rome. Grace Filder.

CAPE GENERAL MISSION.

Sir,—From my long connection with the Cape Colony, and from my constant communication with it, from several personal visits, and as Director of the Union Steam Ship Company, permit me to impress on your readers, who may be directly or indirectly interested in that rapidly increasing population, the immense importance of the above Mission. The labours of Mr. Spencer Walton have been so largely blessed and owned of God, in other places, and during his recent visit, that we may look for very great things from a more prolonged stay out there.

The special needs of the Mission are for about £2000; among the objects for which it is needed, are—Soldiers' Home, Wynberg, a central Institute at Cape Town (offered rent free), and mission stations at Kimberley and Johannesburg. I may mention, Mr. Walton is entirely in accord with Mrs. Osborn in the noble work she has done in Cape Town, but whose health may unfortunately oblige her to leave the Colony, certainly for a time.

I cannot venture to encroach on your space by enlarging on Mr. Walton's admirable plans for working the Mission economically and effectually, but commend it very heartily to the prayers, sympathy, and support of all interested in out-and-out spiritual work for the salvation of souls, and the spread of Christ's kingdom in those regions.—Yours, &c.,

H. W. Maynard, Hon. Treasurer.
St. Aubyns, Grosvenor-hill, Wimbledon.

THE PATNA CASE.—Referring to this case, *The Bombay Guardian* says:—"Luchmin's uncle, Gurmukh Narain, who lived with Luchmin's mother in Radakissen's house, and who was one of Radakissen's witnesses in Mr. Quinn's Court at Patna, has since been to Miss Abraham, and confessed that his own and Luchmin's mother's evidence was false. The unquestioning acceptance of evidence from persons deeply steeped in vice, and the refusal to receive evidence opposed to theirs, presents a picture of the administration of law in India which it is to be hoped the British Government, Parliament, and people, will meditate upon to some purpose."

"I am such a Wretch."

SOME time ago I was a district visitor in a small town in Buckinghamshire. In my district was a court mainly occupied by respectable working people. One Sabbath afternoon I was going round the court, and was about to enter one of the houses, when a woman said, pointing to the house there—

"Don't go in, miss!"

"Why not?" I inquired.

"Because, miss, a very bad man lives there, and swears so dreadfully at all the people who visit him that they cannot stay in the house. Some of the Wesleyans went to see him, but he abused them so fearfully they would not remain. He is very ill, too, and it seems to make him more violent. You had better not go, miss!"

"Well, it is very sad that the poor man should be left in this state. The worse he is the more he wants visiting. I suppose he will not kill me if I go."

"No, miss, he can scarcely move, so he couldn't do that."

"Well, I am not easily frightened. I'll risk going in. God can take care of me. I go with a message from Him."

"Well, miss, you might try; but I fear you will not do much good."

Asking for Divine guidance, I ventured to rap at the door. A loud, harsh voice called out, "Who's there? Come in!" So I walked in; and truly the look of the man was startling enough. He was a powerfully built man, with black hair and thick black beard, the growth of many days. There was a look of defiance in his eyes that made one shrink.

I spoke gently, and said, "How are you to-day, Mr. G——? I am sorry to see you so ill."

"How am I? Bad enough—and I don't think I shall be better in this world or the next."

"Oh! I hope not so bad as that. If you have not much hope of being better here, what is to hinder your going to a better world when you leave this?"

Turning to me with a look of terror, he said, "What? Because I am such a wretch. I am a very wicked man, and swear, and I can't help it. How am *I* to be saved? It is no use thinking of it."

"Shall I read a beautiful story to you?"

"You, a nice young lady, read to me! I never thought any lady would do it!"

"Why not? I should very much like to do it, and it will make you forget your pains a little while? Are you willing?"

"Yes, miss, if you don't mind."

A point was gained. I took God's blessed Word, and read that incomparable parable, "The Prodigal Son." As I read, he became quiet and appeared interested; and when it came to the part "his father saw him, and ran, and fell on his neck, and kissed him," &c., I saw tears stealing down his rugged cheeks. I said, "Mr. G——, you are that son, and the Father in heaven will receive you with compassion if you will return to him. Will you not arise and go to your Father to-day?"

"Oh, miss! I am such a wretch. My poor wife can tell you what I am." She, a timid but intelligent-looking woman, had been standing by, evidently fearing an outburst of passion; but she scarcely ventured a remark. I then turned to Ps. li., and on reading the twelfth verse, saw that it was strongly underlined. I said, "This Psalm seems to have been read by someone who once knew the 'joys of salvation.'"

The woman's tongue seemed loosed. "Yes, miss, I did once know the 'joys of salvation'; but, oh, dear! they are all gone. I have no joy now, but sorrow upon sorrow. I was member of a Baptist Church once; but it is now seven years since I entered a place of worship."

"My dear, good woman, how did you come to this state of things?" With big tears rolling down her cheeks, she said, "Why, miss, I married this man. I did wrong, I know; but he was not so bad then as he is now. He promised me he would never hinder my going to chapel, and I believed him; but I soon found 'unequal yoking' was a bad thing. I repented when it was too late, and many's the beating I've had for stealing out to chapel. So I gave it up." Looking round at her husband, she said, "You know, G——, it is all true."

"Yes, yes," he said, "it's quite true. I've been a wretch, I know it; but will you forgive me?" and he sobbed as he made this confession.

"Yes," she said, "I can forgive, if you will ask God to forgive."

I stayed some time, and, before I left them, he promised me that he would let his wife read a chapter from the Bible to him every day; that his daughter, who was about fourteen, should sing a hymn, and that he would try and pray. He thanked me for calling, and asked me to repeat my visit the next Sunday. This I was only too glad to do, and promised him that, all being well, I would soon come again. Thus ended my first visit to this "dreadful man." So I thanked God, and took courage.

At his request I continued my visits, and found that he gradually became softened, expressing a desire for the past to be forgiven, and longing to be received by his heavenly Father as a poor repentant prodigal. After some weeks his wife told me he was greatly changed; that she had not heard an oath pass his lips since my first visit; that he had not once beaten her, but had become much more quiet and gentle in his ways. Some months passed in this way. The Spirit of God seemed to be working upon him. He had a great trial in his daughter, who had grown up a wild, disobedient girl.

One Sunday, when I called as usual, the wife met me at the door, weeping bitterly. "Oh, miss!" she exclaimed. "It is all over. He is so bad. He has tried to destroy himself three times this week." It appeared that his daughter had been extremely provoking, and he, in an outbreak of passion, had sworn at her. Then he exclaimed: "I had vowed never to swear again, but the devil has conquered. Now there is no hope for me! I must go to hell!" "Soon after this," continued his wife, "he went upstairs. Feeling uneasy I followed him, and was only just in time to prevent his hanging himself. I tried to soothe him, but it was of no use, and since then he has twice attempted his own life."

I was very much grieved to hear this, and asked Mrs. G—— where he was. "Upstairs, lying on his bed in great distress." I proposed to go and speak to him, and she gladly led the way to the room. As I mounted the stairs I said, "Mr. G——, what is the matter?" In a tremulous voice, he replied, "Oh, miss! don't come. It is of no use. I'm lost—lost for ever." As I entered the room, I said, "No; Mr. G——, not lost! Jesus is able and willing to save to the uttermost. We will ask Him to save you. You shall ask for yourself."

"Will it be of any use, miss?" I assured him that no repentant sinner would ever be cast out, but that now the sin would be to reject the Saviour and his offered mercy. He wept bitterly, and said, "The girl was so provoking and I swore at her." I said, "Yes, Mr. G——, but you must pray for strength to resist temptation, and God will give it to you. We will also pray that God may convert your daughter, that she may be a comfort to you and your wife."

After reading and talking with him for some time, I prayed with him, and left the house, promising to call again soon. His poor wife thanked me with tears in her eyes. Soon after this I had to leave the town, so I asked a gentleman who was studying for the ministry to look after this family, and committed them to the keeping of the Good Shepherd. On my return to England after some years' absence, I inquired about them, and was rejoiced to hear that they had all become believers, and, being kept by the Holy Spirit, had led consistent Christian lives; and further, that father, mother, and daughter, had joined a Christian church.

P.

THE RAGGED-SCHOOL UNION.

THIS institution has 202 separate stations associated with it throughout the metropolitan area, and at every one of these stations new enterprises are being developed as opportunities may occur. Outwardly, the metropolis does not in its back streets present the appearance of a collection of slums which was so terrible half a century ago; but in its crowded homes the people are still found needing the ministry such as this agency alone can give.

If we ask, Of whom does its constituency consist? the answer is that 50,000 children and an equal number of grown-up persons are reached every week; the adults sufficing to remind us that Ragged-schools are still what they were at first—a mission to persons of all ages. That devoted men and women give their time and energy to such a work, is one of the grandest facts of the times.

When the first schools were set up, the teachers were able to realise that they were the veritable pioneers of civilisation to the children. Their manners and hilarity were those of wild animals; so that when they rushed pell-mell into school, upset the forms, and broke the desks, not forgetting to put out the gas, by way of giving complete effect to the adventure, they had to be excused rather than scolded. There are still ragged and untamed children about, but they are not of the rough genus of half a century ago. In the hard winter weather they are still as hungry and as cold as the waifs of half a century ago, however; so that cocoa breakfasts, penny dinners, soup suppers, and warm garments are still the greatest possible boon. About half a million of these meals and thousands of garments, according to the supply, are given away every season.

There can be no better almoners of Christian bounty than these ragged-school teachers, who visit the homes of the parents and children, and thus know all about them, extending to them their counsel and experience. They are also able to select the most promising persons for emigration. They also find out who are the fittest subjects for those Holiday Homes which have been founded in various parts of the country, and at which between two and three thousand every summer enjoy the benefit of a fortnight in the pure fresh air.

The industrial developments of the Ragged-school Union would have been not a little surprising to the original pioneers. Their own common-sense showed them that emigration was the only hope of relieving an overcrowded labour market; but it hardly occurred to them that sewing, cooking, carpentering, &c., could be taught with good effect in the schools, nor that some £12,000 a year could be earned by organised shoe-black brigades in the streets of London. Add to all these the institutes, with their lending libraries and gymnasia, which have been provided to retain a hold on the elder scholars, and we shall have a tolerably clear idea of how ragged-schools are being adapted to the requirements of modern times. Those who are in sympathy with such a many-sided movement will do well to strengthen the hands of the secretary, Mr. John Kirk, by subscribing for general purposes, and by replenishing the exchequer of the Shaftesbury fund, purposely started to provide for present-day requirements.

G. H. P.

MR. HENRY ARMSTRONG, of Newcastle, has been offered by the National Council of Y.M.C.A., and has accepted, the important post of travelling secretary for the Midland counties.

YOUNG WOMEN IN BRUSSELS.

Dear Sir,—Will you allow me to bring to the notice of your readers the work of an institution of which I have some personal knowledge, and which has a peculiar claim on English Christians? It is not generally known, perhaps, that great inducements are held out to persuade young Englishwomen to go over to Brussels as domestic servants or governesses. By the Belgian laws a servant is permitted to leave her mistress at a moment's notice if she so chooses. The servants in Brussels are consequently very independent and rarely stay more than three or four months in their place. They are moreover, owing to this fact, difficult to manage, and mistresses are very anxious to obtain English servants, over whom, owing to the distance of their homes and the difficulty of the return journey, they have more control. The same laws, however, permit the mistress to dismiss her servant as suddenly, and a more friendless position cannot well be imagined than that of a young English girl turned out on the streets of a foreign capital where nothing but French is spoken, and where I was told respectable lodgings are peculiarly hard to find. She has probably not provided herself with sufficient money to take her back to England even if she knows enough of the language to accomplish the return journey.

Should the young servant girl, however, be fortunate enough to suit her employers, and be happy with them, there remains the great difficulty of her Sundays. Among the lower middle classes in Brussels it is often the habit to leave the house in the morning for a day's excursion, locking the door and not returning till the evening. The servant has her day free; but, unless she has friends, she is almost compelled to spend it in the streets.

In the endeavour to meet these great difficulties and temptations, the British Institute in Brussels was founded in 1884 by two kind and devoted ladies, Mrs. Jenkins and Miss Young (who are the honorary superintendents), and under the special care of the British Embassy. Lady Vivian, the wife of our present ambassador, takes a very deep personal interest in the management of the Institute. The Institute had originally no sleeping accommodation, but was open on Sundays and (I believe) every evening, the desire being that all young Englishwomen might have a place to which they could go on Sunday, and where they would be under helpful influences, and feel that they had friends to whom they might always apply for advice or help. Both servants and governesses soon showed how much they valued the privilege of quiet rooms in which to sit, and of the sight of friendly faces and the sound of English tongues. It is touching to hear them speak, as I have done, of the delight they feel in any such tokens of home. Books and profitable reading are supplied, and in other ways religious help is rendered. A Sunday-school for English children of the poorer working classes in Brussels is undertaken entirely by the Institute.

It was soon, however, felt that the good work done was greatly crippled for want of the possibility of giving lodging to those in need of it. This want has been provided for, and 25 lodgers can now be accommodated. Last year 176 English women were boarded and lodged there. Besides the boarders the Home is open to all English governesses and servant-maids living in Brussels, and on Sunday all are made welcome to a free tea. Any Englishwoman, passing through Brussels, may claim its protection, and anyone requiring to be met, or needing advice as to a situation, can have it by writing to the hon. superintendent, 26, Rue de Vienne. The Committee have always endeavoured to discourage English girls from coming over to Brussels without due inquiry beforehand; but it is a comfort to them to feel that in cases of need the British Institute is now open to all who apply, in sickness as well as in health. Of the personal influence and tender kindness and sympathy of Mrs. Jenkins and Miss Young to those in trouble, too much cannot be said, as, indeed, many a grateful heart would testify.

The British residents in Brussels contribute what they can, but they are not wealthy, and it is felt that the rent of the Institute—£120 a year (towards which £20 is already promised)—must be raised in England, if the work is to continue. It is earnestly desired to raise this sum, if possible, in annual subscriptions of £5, and it is felt that many would be willing to contribute this amount if they knew something of the terrible need for such a work, and of the blessing that has seemed to attend it. The hon. secretary is Mrs. E. Drummond, 13, St. James's-place, W.—Yours sincerely,

Lucy C. Fowler.

EVANGELISM IN GLASGOW.

Subjoined is a part of the report presented at the annual meeting of the Glasgow United Evangelistic Association, held in the large hall of the Christian Institute, on the evening of Monday, May 6. It is only the introduction to the other reports given in at the annual meeting of the Glasgow United Evangelistic Association. Those reports give details of the work as carried on during the year from April, 1888, to March, 1889, both inclusive. Always both interesting and stimulating, they were never more so than on this occasion, doubtless arising from the circumstance that this year there was no exceptional work of an ameliorative nature to record (such as we have had every year for the past four or five, owing to the acute distress through bad trade, &c.), chiefly spiritual work falling to be noticed. The full report embraces seven subsidiary reports:—

"The outstanding feature of the past year has been the visit and labours of Dr. Pentecost, of Brooklyn. As arranged with the friends of the West-end Union, he opened his campaign under their auspices in Kelvinside Free Church. He then moved into the Park and Sandyford districts, the West-end Union continuing to help, both in prayer and effort. Thereafter, in connection with the Evangelistic Association, he successively visited the central, northern, eastern, Pollokshields, and Dennistoun districts; his whole work extended almost continuously from November 26, 1888, till the end of April, 1889. Of the results of his abundant and most acceptable labours, it would be premature, at present, to speak. Having, on previous visits to our shores, shown himself peculiarly fitted to gain the ear of the educated and cultured classes, special efforts were made to bring out our West-end residents to the meetings held in their neighbourhood. These efforts, we regret to say, were only partially successful. On the other hand, nothing has been more noteworthy than the numbers that flocked to the meetings conducted in the poorer districts of the city. The blessing came down copiously on them—as if to show that God still carries on his work on the same lines as in Apostolic days, when, as it is written, 'not many wise men after the flesh, not many mighty, not many noble are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence.'

"We must make an exception, however, in favour of the series of meetings held for business men in the Merchants' Hall. It was a striking sight to see that citadel of our commercial metropolis crowded day after day for six weeks with men of business, many of them well known on 'Change, listening with intense earnestness to the evangelist, as with singular freedom and power he reasoned of 'righteousness, temperance, and judgment to come,' and pressed home, with a directness we have never heard surpassed, the claim of our Lord and Saviour Jesus Christ on *unconditional surrender* to Himself. In the addresses then given Dr. Pentecost was seen at his best, and the impression produced was unmistakable.

"The open-air work carried on in connection with the Glasgow Exhibition falls also to be noticed in the General Report. By uniting together the Fellowship Meeting, the Y.M.C.A., the West-end Union, and others, open-air services were held every evening in the enclosure in front of the Kelvingrove U.P. Church, most kindly and heartily placed at our disposal by the managers. These meetings proved most successful, and were attended with much blessing, to the great joy and encouragement of those who conducted them. And it was well that, in the face of so much that appealed attractively and powerfully to the merely sensuous and carnal, a clear and emphatic testimony was day by day lifted up to the spiritual and eternal."

Evangelistic Notes.

Mr. Josiah Nix has concluded the opening mission in Cleveland Hall. Altogether over 120 have professed conversion.

Mr. William Forbes has been giving addresses in Paris in connection with Mrs. Lewis's (Miss Leigh) Mission, and at the Wesleyan Chapel.

Major J. H. Cole has been evangelising at Little Rock, Arkansas, with many tokens of blessing. His daughter, Miss Cole, has conducted services for women with much acceptance; a local paper speaks of her earnest, impressive, and eloquent exposition of the Scriptures.

Bombay.—A definite attempt to reach the educated natives by open-air work has commenced in Bombay. Open-air preaching has been carried on at a spot on the Chowpatty sea face, a fashionable evening promenade for well-to-do natives. The Gospel has been preached in English and Marathi.—*Bombay Guardian.*

Mr. Henry Thorne has lately commenced a seventeen days' mission in connection with the Y.M.C.A. at Plymouth. The meetings were held in St. Andrew's Hall, and were attended by very large numbers of people. On the afternoons of five days in each week, Mr. Thorne gave Bible-readings to most attentive listeners, who greatly appreciated his clear and forcible expositions of the Scriptures. Mr. Thorne carries with him the love and esteem of all who were privileged to be associated with him in Plymouth.

Mr. Chas. Inglis has held a most successful mission at Martock. The largest building in the town has been filled night by night with all classes and so great has been the interest that numbers have come in five and ten miles to listen to the precious story of the Cross. Many have been in great anxiety about their souls, and in the inquiry-room the workers have had much joy in seeing many brought into life and liberty. A number who were saved during Mr. Inglis's last visit nearly twenty years ago were found still holding on their way and seeking to lead others to the Saviour in these meetings.

THE FREE PROTESTANT CHURCH OF ENGLAND MISSION, otherwise called the Reformed Episcopal Church, exists in order to protest against Ritualism and every form of Popery, by providing a pure and spiritual service, with Scriptural doctrine. Retaining a liturgy which is neither imperative nor repressive of freedom in prayer, the Mission uses the Book of Common Prayer in a revised form. Ministers of Episcopal and Nonconformist orders are alike eligible as ministers, subject to the approval of the Bishop and Mission Council. Women also, similarly approved, are accepted as helpers in the work. The president is Bishop Greenland, formerly rector of Raithby, in the diocese of Lincoln. Further information respecting the Mission may be had from the general secretary, Rev. William Warder, 26, Paternoster-row, E.C.

THE HOME OF INDUSTRY.

On Wednesday evening, last week, a large number of Christian friends met to bid farewell to Miss Macpherson and her family of nearly a hundred children before starting for Canada. Such a bright, happy gathering of children it has seldom been our privilege to see. One could not help going back in imagination to the time when many of the little faces showed signs of former ill-treatment and sorrow. Miss Macpherson described in her telling way how the party had been gathered in, and it was impossible not to see how near to her heart these rescued little ones are.

Dr. McKilliam gave an address on "The Coming of the Lord." The subject seemed one of special comfort and interest to many hearts sad at the thought of parting. After his exposition, he spoke of the incentive that this doctrine is to earnest Christians, and the purifying influence of it. He closed with an exhortation that all present should seek for a closer walk with God, that at Christ's coming we may not be ashamed.

Miss Macpherson spoke with pathos and tenderness to the young workers, giving them as her parting words seven *as He*'s in 1 John. If it be our aim to be "as He" was, there would be no need to talk of consecration; it would be there.

Miss Macpherson and party started on Thursday morning for Canada; prayer is requested for blessing during the voyage, and on the other side.

MISSION TO LEPERS IN INDIA.

The fourteenth annual report of the Mission to Lepers in India opens with expressions of heartfelt gratitude to God for blessing vouchsafed upon last year's work for and among suffering lepers. Not only has interest in this important undertaking been maintained; new friends have been raised up, and the workers in various parts have witnessed much that has cheered them. The committee has authorised the commencement of work at Moulmein, on behalf of the lepers of Burmah, the superintendence being undertaken by Rev. W. F. Armstrong, of the American Baptist Missionary Union. In a small way Christian work has been begun at Colombo, in Ceylon, where there is a leper asylum belonging to the Government, and containing over two hundred inmates. There is great need of Christian sympathy being shown for the lepers of Bhagulpore (Bengal) and Bombay; but, until some one on the spot moves in the matter, the Society is not able to do what it would wish.

So far the healthy children of leprous parents are being cared for with encouraging results. The experiment has been carried on in one place for about twenty years, and during that time only one child out of twenty-one has become a leper, whereas, had they remained with their afflicted parents, nothing could, humanly speaking, have saved them. The reports from the various asylums are full of pathetic interest. During the year a number of lepers professed to accept Christ as their Saviour. This Mission has peculiar claims upon the Church of Christ. Its secretary is Mr. Wellesley C. Bailey, 17, Glengyle - terrace, Edinburgh.

THE NORTHFIELD CONFERENCES.—Mr. D. L. Moody has announced the following data regarding these gatherings: The Summer School for College Students is set for June 29 to July 10 inclusive. Rev. Maurice S. Baldwin, Bishop of Huron, has accepted the invitation to be present as one of the lecturers. The General Christian Conference will open August 1; continuing for thirty days. Rev. Dr. J. Monro Gibson, of London, is to be one of the speakers from abroad.

MISSION WORK IN COPENHAGEN.

Looking back on the past year, our hearts are filled with thanks and praise to the Lord for all his goodness and loving kindness towards us. He has heard our prayers and given us his word to preach to large numbers of people in Copenhagen and suburbs. In the courts and yards we have held 804 meetings. These can only be held when the weather is fine and not too cold. In the large houses of the poor are often living fifty or sixty families, which we have hitherto reached by going from door to door, inviting them to our indoor meetings. They occasionally ask us to come in and have some conversation with them, and the Lord has permitted us to lead many to Him in this manner.

One evening in November, when entering one of these houses, I got the thought given me to sing a hymn on the staircase, and the result was that, before I had finished it, a number of children and grown-up persons had gathered round me to see what was going on. I spoke of God's love towards us in his Son, and did my best, through the grace of God, to lead them to the Friend of sinners. It was a very bad house, but almost all were anxious to hear. I have since then continued such meetings in the long passages of the houses from ground to top floor, and I am nearly always well received, the inhabitants lighting the dark passages up with lamps, and, in much kindness, inviting us to repeat our visits.

In Rosenborg castle garden were held sixteen meetings on succeeding Sunday evenings, at which also the clergy took part; 2000 to 3000 people frequently attended these. On the old ramparts of Christianshavn have been held seventeen meetings, at which Rev. Lic. Fenger has been the chief speaker. More than one thousand people have, on an average, attended these meetings. On the commons have been held twelve well-attended meetings. In the courts of the caserns have been held fifty-seven meetings for soldiers, which have been much blessed, and in the training ship at the Royal Dockyard eight meetings.

Of indoor meetings we have held 225, which have been well attended. The missionaries go out in the streets, and into the public-houses to invite people to come. Altogether 1199 meetings, besides twenty-two meetings in the passages of the houses, have been held last year through the means of the Court Yard Mission.

Much work has also been done in the hospitals, many have been won for Christ, and are now living better lives. The emigrant ships have been visited, and many tracts have been distributed on board.

Of English-speaking friends who have taken part in our meetings last summer, I am glad to mention Mr. W. A. Coote, of the National Vigilance Association, Mr. Elwood Scott, of Indiana, and Mr. Wilson, of Newcastle-on-Tyne. Copenhagen is a fine town with about 330,000 inhabitants, and visitors may have very good accommodation in a large new Mission Hotel at very moderate terms. I shall always be glad to meet with English Christian friends coming this way, and show them what there is to be seen of mission work in Copenhagen.

Vilhelm Wright.

17, *Nyvej, Copenhagen.*

MR. FAIRFAX, of Sydney, has been appointed general secretary of the Brisbane Y.M.C.A., which was recently wound up on account of financial difficulties. It is now to be resuscitated.

JEWS EMIGRATING.—A very large instalment of Jewish families from Galicia, Bessarabia, and Boulgord, are passing through Paris this week on the way to the Argentine Republic. Pressure must necessarily come on our Mission through the urgent need of distributing Hebrew and Russian New Testaments, and we ask the prayers and practical help of the friends of Israel. The question is raised, Who will go to the Argentine Republic to labour among the Jews?

6, *Rue Malher, Paris.* Alex. Donaldson.

SOLDIERS' INSTITUTE, PORTSMOUTH

A NEW DEPARTURE.

Dear Sir,—I should like to make known to your readers the increasing prospects of usefulness before us at Portsmouth. While still endeavouring, by God's help, to keep every department of the work fully active and efficient, we have made special efforts since January, 1888, for the spread of scriptural truth and for the preaching of the Gospel—first, by the establishment and circulation of our penny monthly magazine, *Ready;* next, by the erection of a Gospel tent in the very heart of the town, its busiest part, opposite the railway station. God marvellously blessed last summer's daily meetings in this tent, and it is our intention to resume the work at the beginning of June.

Needless to say, there has been much opposition to the work, as incongruous in the very midst of business and pleasure-seeking; but as I have purchased the site, the tent cannot be ordered away. The site is a splendid one, the best in the town for public purposes, 106 feet frontage and 90 feet in depth. Our tent will occupy one-third of the space, the remaining two-thirds being now covered by a large Coffee Palace and Gospel Hall in course of erection. And when *that* is completed and at work, the part occupied by the tent will also be built over. I shall be glad to forward upon application a prospectus of this latest extension of our work. It is a great undertaking, and I believe will be greatly used by God in his purposes of mercy for this wicked town.

While the place is building, I shall be seeking to raise the money—1st, by gifts; 2nd, by loans secured upon the property. For this object I am planning a "tour" of over three months' duration, in my invalid's coach, built purposely for me, to travel by road only. I go (D.V.) as far as Liverpool and Manchester, returning by another route, and addressing meetings in fifty towns. This may seem a heavy task for one who has been confined to the house for eight years, and who cannot move without pain, but I believe God will enable me to accomplish it. And I do not desire to offer unto Him "of that which doth cost me nothing."

I ask the prayers of your readers for journeying mercies, and that my mouth may be filled with God's praise, and with *his* honour all the way. Also for success as He shall see fit. If any can help in other ways, also, I shall be glad to hear from them.—Yours faithfully and obliged, Sarah Robinson.

Soldiers' Institute, Portsmouth.

"A NEW MISSIONARY ORDER."—The details given in this article last week, respecting the journey from England to the interior of China, were in one particular incorrectly set out. They should have read: "Passage from London to Shanghai, £33 17s. 3d., P. & O., second class. Journey from Shanghai to interior, £5 to £7 each; in foreign dress, £15 (first-class travelling is compulsory if European dress is worn).

POOR FRENCH IN LONDON.—Pastor G. Barbier continues to carry on an excellent work among the poor French-speaking people of Soho and neighbourhood. Three services are held weekly in the chapel, 11, Portland-street, Poland-street, Soho. There are Sunday and day schools, an employment agency, and a Home for foreign girls. Among other efforts may be mentioned open-air preaching during the summer months, and the circulation of wholesome literature and copies of the Scriptures. Of late this interesting Mission has lost some good supporters through death. Other helpers are much needed, in order that the various operations may be efficiently maintained. In auditing the twenty-second annual report, just published, Mr. Joseph Weatherly, of 51, Gordon-square, W.C., a long-time friend of the work, heartily commends the Mission to the practical sympathy of the Christian public.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

THE Christian element is so very decided in high official circles just now, that a noted sceptical writer sneeringly remarks to the effect that the Cabinet is a Sunday-school coterie. Both President Harrison, and Post-master General John Wanamaker have been life-long, earnest, active Christian men. It is too late in the day to sneer at them.

The temperance workers in the State of Massachusetts have met with a great disappointment. The resolution to amend the Constitution in favour of prohibition was defeated at the polls by an overwhelming majority. While the whisky men were intensely active to overthrow the amendment, thousands of professedly temperance people refrained from voting. Hence the victory for King Alcohol. Party politics are blamed; nevertheless the hosts of temperance workers will rally around their uplifted standard, and continue the war.

A calculation has been made that at least 150,000 children are in the habit of daily visiting the saloons of New York city. Bar-tenders have been known to offer children of the tenderest age candies as inducements to patronise their beer-shops. No wonder *The Christian Advocate* sadly remarks:—

> Could any arrangement for the manufacture of criminals be more ingeniously devised? When thousands of children hear the profanity and the low conversation of the classes who frequent these places, and inhale the atmosphere of the bar-room daily, they will become drunkards and criminals and paupers, or the laws of nature will be reversed; and yet this institution is tolerated and accorded a prominent place among the forces which control the political machinery and social customs of the country. Can these things continue and the nation go unpunished? "God is not mocked."

Truly God is not mocked! Recently we heard of the death of a prominent business man, supposed to be very wealthy, but he died worse off than a pauper, leaving debts to the amount of sixty thousand dollars. He was a whisky man, and one of the first who sent rum from this country to the Congo. His ill-gotten gains melted quickly. Is there no voice of warning in these providences for our ears?

We fear not only will Philadelphia, but the work of the Y.M.C.A. generally suffer a great loss in the prospective removal of Mr. David McConaughy to India. Our worthy brother, who has wielded a powerful and healthy influence in Association circles, feels called upon to enter on similar work in India. But we would not retard the best beloved in their start for Pagan soil, with the worthy aim in view of preaching Jesus to the heathen. May our loving David slay many a Goliath superstition in yonder great empire.

The Convention of ex-Romanists announced to be held in Boston during this month is postponed until autumn. Numbers of converted priests, and others brought out of darkness into the light of salvation, have promised to attend. The Nun of Kenmare has been lecturing in Boston to large audiences. Her charges against the Papacy are neither few nor light.

The most notable event of the year has been the great centennial commemoration of George Washington, as President of these United States. Just one hundred years ago he took the oath of office, and began a course of statesmanship which made him as famous in peace as his generalship had made him in war. The recent celebration evoked universal interest and unbounded enthusiasm. Delegates and visitors from all the States and Territories met in New York to swell the mighty pageant. Triumphal arches spanned the streets along which the vast processions marched. The memory of Washington is deeply venerated. As first in war and first in peace, he still holds a unique place in the hearts of his countrymen.

PEACE DEMONSTRATION.

ST. JAMES'S HALL was crowded last Sabbath afternoon on the occasion of the Peace demonstration, arranged for by Rev. H. Price Hughes. Rev. Newman Hall having offered a fervent prayer for the speedy advent of a time of peace, Mrs. Ormiston Chant uttered a tender, womanly appeal. She pointed out that this new crusade was one in which woman should certainly engage. We must begin with the children, because if we deal with them we shall not have to deal with the strong wickedness in men and women. There is an astute plan to bring the abominable curse of the conscription into England. Preparation for war only aggravates the war spirit. Penn lived at peace with the Indians when his followers were unarmed, but when the warlike spirit entered the councils of the country, it broke up the reign of amity. Journalists, members of Parliament, and even ministers of the Gospel, go to the Bible to prove that war is right, when, in truth, the Bible spirit is utterly against it. We are asking for improved dwellings, and other material blessings for the people, yet we permit the war cloud to menace us.

It was announced during the afternoon that the Peace Movement, headed by Canon Westcott, is growing; already the Baptist and Congregational Union have pronounced their allegiance to it. A Peace Congress is to be held at Paris on June 23 and five following days.

MR. GEORGE CLARKE IN IRELAND.

As one of the honorary secretaries of the committee at Newtownards, in charge of the mission held by Mr. Clarke, I should like to tell your readers that the services of this evangelist have been wonderfully owned and blessed of God. For a fortnight, Mr. Clarke has been speaking God's message every night to crowded audiences. Those in the inquiry meeting numbered about a hundred nearly every night. Many have professedly given themselves to the Lord. Many Christians, who had become careless, have been stirred up to start anew the Christian race. Every section of the community has been reached by this mission. Respectable churchgoers have been warmed with enthusiasm, and drunkards have been led to adopt a changed life.

Some of the cases were truly wonderful. One wretched victim of drink came to the house where Mr. Clarke was staying, to see him. He wanted to get rid of the drink demon, but it was too strong for him. Mr. Clarke persuaded him to stay in the house out of the way of temptation were it only for a day, and come out to the service in the afternoon. The poor fellow felt the power of God at the meeting, and was enabled to start a new life. All classes were drawn to the meetings, and at the farewell service, it was a pleasant sight to see the numbers who waited to speak to Mr. Clarke, and thank him for the words he had spoken that had been so used by the Spirit of God to save them.

It is worthy of note that nearly all the ministers of all denominations in the town, united to support the evangelist.

JOHN FORBES, LL.D.

Brookland Manse, Newtownards.

MISS LITTLE, of Reading, recently left London by the *Coromandel* for Bombay, to join Miss Rumsey in the work in connection with the Homes of Hope, &c., in that city, carried on by the late Mrs. Gladwin, and, since her decease, by Mrs. Dyer.

GORDON MISSION HALL, PLUMSTEAD.—This hall was recently opened for evangelistic and other services. A tea and public meeting were held. Mr. J. R. Jolly, J.P., who presided, spoke of the Christian character of the late General Gordon, and warmly commended this work to the support and sympathy of Christians.

LONDON MEDICAL MISSION.

WE learn from an "Occasional Paper," just issued, that, owing to the prevalence of sickness and the severity of the winter, there has been an increased expenditure in every department of the Mission. No fewer than 2356 visits have been made by the physicians to the poor of St. Giles, and the large number of 5367 persons received medical advice at the Mission dispensary during the quarter ending March 31. In all these instances there were opportunities of ministering to the spiritual necessities of the people.

Plans are now out for the re-building of the adjoining freehold premises in Short's-gardens for the permanent work of the Mission, as the lease of 47, Endell-street expires next year. Funds to meet this additional outlay are greatly needed. Last year there were 124 admissions to the Convalescent Home at Folkestone, and 249 children were sent to Holiday Homes on Brasted Chart for a fortnight. The needs of the work are at all times considerable. Communications may be addressed to Dr. Latchford, medical superintendent, 47, Endell-street, St. Giles.

WILD KURDISTAN.

MY first association with your paper began on my transfer to this place from Erzroum four years ago last October, Rev. G. C. Knapp kindly favouring me with the reading of it. I hardly need say we all find it most profitable reading, and helpful in many ways. The Lord richly reward those who so kindly remember us pioneer workers in wild Kurdistan.

Perhaps in none of the Turkey missions can the workers feel so keenly the need of remembrancers—such encouragement as letters from friends and the printed page give—as do those located in this, perhaps, *the* darkest corner of all this benighted land. The country, so far as the interior is concerned, has fallen into a most deplorable state. Misrule, oppression, plunder, and poverty have become most alarming indeed. Robbery is very prevalent, not only upon the highways, but even within villages and large towns during the night. Some of the leaders in such rascality find their haunts in the towns, and have their abettors in the local Government even! Plunder, murder, oppression, together with the violation of the honour of families, are almost too common to call for special mention.

Famine too has come in to make all the darker the hopes of the people, owing partly to failure in the last wheat crop, and partly to general stagnation in business. The famine is more from lack of money than wheat, as the latter is to be had, while from lack of the other, or any credit with which to secure it, not a few would have died already, only for the help we have been able to furnish in the small resources we had at hand. That is nearly all gone now, and what the future will be for the poorer ones, till harvest comes in, I dare not reflect, unless again Christian charity comes to the rescue. Heaven pity this poor, unfortunate land!

Not a little of our time of late has had to go in serving tables—trying to plan to make the most of the few loaves and fishes we had by us. Never was there more need for the good cheer the "old, old story" affords in these parts; and we have not a little encouragement in that department.

R. M. COLE,
Missionary of the American Board.

Bitlis, Turkey in Asia.

YOUNG MEN OF SWITZERLAND.—The triennial Congress of the Young Men's Christian Associations of French-speaking Switzerland has taken place at Neuchâtel. In 1886 there were ninety-five Associations, with 1000 members; to-day there are 106 Associations, with 1500 members. Moreover, there are thirty new Associations in course of formation. The Congress was a season of joy to many Christian workers, and wil lit is believed, mark an epoch in the progress of the Y.M.C.A. movement.

For the Young.

A SEVENFOLD LIFE-RULE.

Suggested by Mr. Lewes Sayer's address to young Christians at Stoke Newington, May 14.

LOOK TO JESUS day by day
As we tread the narrow way;
Ever keeping Him in sight,
Run the race and fight the fight.

Lean on Jesus day by day,
All our burdens on Him lay;
He will all our trouble share,
Lighten toil and sweeten care.

Learn of Jesus day by day,
And his blessèd will obey;
In his Word take great delight:
Seek to know and do the right.

Led by Jesus day by day,
May we walk in wisdom's way;
Ever take Him as our guide,
Follow Him whate'er betide.

Loving Jesus day by day,
May we never go astray;
But rejoicing in his love,
Foretaste know of bliss above.

Long for Jesus day by day,
For his coming watch and pray;
May we faithful servants be,
Longing our blest Lord to see.

Live with Jesus day by day,
In communion with Him stay;
May we in his likeness grow,
As with Him through life we go.

JOHN A. BOYD.

YOUNG INDIAN CHRISTIANS.

I am sure the young people of the "Scripture Union" in England, and the old people, too, will be glad to hear something of what the children of the "Scripture Union" in Calcutta are doing. They have lately had their tenth anniversary meeting, and a delightful meeting it was. The hearts of those at home would have been encouraged and gladdened could they have looked in upon us. Thank God for the "Scripture Union." Daily and systematic study of "the Word" is just what is needed for our young Indian Christians.

The meeting was on Saturday, April 6, at half-past five in the afternoon, after the fierce heat of the Indian sun had passed away, and the cool of the evening was drawing on. From all directions the young people gathered, many of them from the various mission institutions of the city. Boys and girls, one group after another, came flocking in till the room seemed full. Yet they continued to come, and each sat a little closer to his neighbour, and more room was found. After it seemed as if every place was taken, and not another seat could be had, in came twenty or more bright-eyed, sunny-faced girls from the French Normal School with their lady superintendent, and they, too, were tucked away somewhere, one hardly knows where.

What a pleasant sight they made, this room full of young people with their bright happy faces, and their pretty flowing Indian garments; and so quiet and orderly as they were, too. The addresses were made in their own language. Earnest men from among the native clergy, inspired by the bright upturned faces before them, spoke earnestly and eloquently of the advantage of regular Bible study. So simply did they speak that the youngest child there could understand. "Read your Bibles!" "Study your Bibles!" was the one theme of the meeting. And I am sure many went away with new resolutions in their hearts, especially as this meeting had been preceded by special services and special prayer to the same end.

After the meeting came sweetmeats and some pleasant social intercourse. "Did you have a pleasant time?" I asked one young girl. "Oh, yes, very," was the answer given, with a face wreathed in smiles. And it *was* a good meeting. Upon these young people, these young Christians, the Church of Christ in India, in the future, must depend for its pastors, its teachers, its evangelists. May they be so truly taught by his Spirit and sanctified by his truth that they shall become "vessels meet for the Master's service, and prepared unto every good work."

THE CHRISTIAN is a great comfort to us, and I thank you most heartily for so regularly sending it. SARAH GARDNER.

39, *Elliott-road, Calcutta.*

"THE KING'S FLOWERS."—The article on May 10, by Mrs. Evered Poole, gave the *violet* as the favourite flower of William I., Emperor of Germany. This should have been the blue *corn-flower*, called Kornblume and Kaiserblume. The violet was the favourite flower of the late Emperor Frederick.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., May 26, 1 Cor. ii. 1—16; Mon., May 27, 1 Cor. iii. 1—11; Tues., May 28, 1 Cor. iii. 12—23; Wed., May 29, 1 Cor. iv. 1—14; Thurs., May 30, Ps. cx. 1—7; Fri., May 31, Ps. cxi. 1—10; Sat., June 1, Ps. cxv. 1—18.

CHILDREN'S SPECIAL SERVICE MISSION.—Mr. T. Lewes Sayer has concluded a fortnight's services at Raleigh Memorial Church, Stoke Newington. The meetings increased greatly night by night, and deep interest was manifested. The results were very encouraging. Portfolio and Bible-searching competitions contributed to the success and interest of the services. The local branch of the Children's Scripture Union was also added to and strengthened.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, St. Leonards-on-Sea, May 25 to June 2; Skating Rink, Croydon, June 15—24. Mr. E. Arrowsmith, Lausanne, to May 26. Mr. Josiah Spiers, St. Cuthbert's Schools, Fordwych-road, West Hampstead, May 25 to June 7; South Creake, near Fakenham, Norfolk, June 14—24. Mr. W. R. Moore and Dr. Carless, West Croydon Congregational Church, May 25 to June 3. Mr. T. Lewes Sayer, Finsbury Park Hall, June 1 and 2. Mr. H. Hankinson, Abergavenny, May 24 and 27; Llanelly, May 25 and 26; Hereford, May 28. Mr. Macro, Bethel Chapel, Wharfdale-road, King's Cross, May 27—31. Mr. T. Lewes Sayer, Doveridge, near Derby, June 9—11.

NEW SURREY CHAPEL.

SIR,—Many of your readers will be interested to know how we are getting on here. I am happy to say that souls have been converted nearly every week since the place was opened. The congregations are encouraging, and some twenty-two meetings are held every week, including a midday prayer-meeting on Wednesday, and a special service for young people in the lecture-hall on Sunday evenings, with an average attendance of about 300. We have just presented our balance-sheet to the district meeting, and they have highly commended us for our success. The whole property has cost us £14,077 7s., towards which we have received £7077 7s.; and we have £1600, which we hope to make up to £2000 by the first anniversary in September.

The church thinks I ought to have a little rest and change after ten years' hard work, so they have very generously given me three months' holiday, and I have made arrangements to leave on June 12 for a trip to the United States and Canada. The pulpit here will be well supplied during my absence, and I shall hope to return with renewed strength and give myself more fully to the spiritual work of this place. I beg to thank you and your readers for past kindness, and still hope to have your sympathy and prayers.—Sincerely yours,

B. SENIOR.

REV. GEORGE C. NEEDHAM has been giving a series of special Bible lectures in the Park-street Congregational Church, Boston. The object in view is for the encouragement of workers, and their further instruction in the Word of God. The class was very large.

THE FAMINE IN CHINA.

DEAR SIR,—We have received a telegram from China as under:—

"Further assistance famine not required." Our latest letters tell of a distressing state of things, but I suppose that it is now considered that the funds in hand will suffice to tide the poor sufferers over the few weeks that yet remain before their own harvest time.

We are most grateful to your readers, who have so kindly contributed to meet the awful need of the last few months.

Yours truly, B. BROOMHALL.

China Inland Mission, 2, Pyrland-road, N.

FOOT GUARDS UNDER CANVAS.

THIS is the eighth summer the foot-guards from London and Windsor Barracks have been to Pirbright Camp for rifle practice. It has been my privilege to be their tract distributor from the first Sunday they spent here till the present time. There are 1700 men here now, who are very pleased to get something to read, and say they read more whilst under canvas here than during all the rest of the year in London.

They attend the chapel services in good numbers, and after service on Sunday evening they stay for half an hour, and sing Sankey's hymns, each one being at liberty to choose his own hymn. Many of them can sing nicely, and some can play the harmonium. We spend all Sunday afternoon at the camp. Mr. Cockrain, of Richmond, holds an open-air service there from 3 to 4 o'clock, and generally has good congregations.

They also attend the week-night services fairly well. On Monday we have a prayer-meeting, at which the Christians are glad to attend. On Wednesday, Bible-class; on Friday, singing meeting. We have a large room, formerly used as a day-school, close by. This we let them use to read in, or write letters, or spend a quiet hour any evening during the week.

My husband is the minister of the chapel; has been so engaged just over nineteen years. He is not strong enough for open-air work, but often has overflowing congregations of soldiers, who appear to pay good attention, and we do pray and ask your prayers that these men may turn from sin to Christ, for pardon and peace.

We are firm teetotalers, and have prevailed upon some of them to give up the dreadful drink, which is such an evil with them. We should be very thankful to any readers of THE CHRISTIAN for gifts of tracts, booklets, or cards; and large-type hymn-books would be acceptable. There are 1700 Foot Guards under canvas here now from London barracks. Parcels by post may be addressed: Mrs. Fifield, Chapel House, Pirbright, near Woking; or by rail, Brookwood Station, till called for.

E. FIFIELD.

HOMES FOR LITTLE BOYS.—The May *fête* in connection with the Homes at Farningham and Swanley was held on Saturday at Farningham, where a large number of visitors spent a pleasant day. The spring *fête*, in which the Sunday-schools of London take the important part, was last year omitted on account of the great loss sustained by the death of the secretary and founder of the Homes, Rev. A. O. Charles, who did so much in the direction of training homeless orphan youths for useful callings. This year it was determined to include in the day's proceedings the crowning of the May Queen, which proved to be a very interesting ceremony. During the afternoon the visitors were able to inspect the workshops, where the boys could be seen at their various trades—printing, bootmaking, carpentry, tailoring, painting, and in the laundry and bakery. Several boys are also being trained as horticulturists, and in the management of farm stock. Special attention is given at the homes to thorough technical education, and the boys receive a good moral and physical training. Each house contains thirty boys, who are in charge of a "father and mother." At the present time two of the houses are empty for want of funds, and the committee and secretary, Mr. Benjamin Clarke, are making efforts to throw them open to sixty children.—*Times*.

Notes on Popery.

While present day Romish tendencies in Britain cause something like alarm among Protestants, Papists on the Continent do not hesitate to say what in all probability those at home think with regard to the development of Ritualism in our midst. A Paris paper, *L'Univers*, calls the lately erected reredos in St. Paul's Cathedral "a magnificent and impressive monument," and, after referring to the countenance it gives to the adoration of the Virgin Mary, says:—

From the worship of the Holy Virgin to the worship of the saints there is but a step, and, this step once made, the Protestant Ritual will more easily be drawn into conformity with that of Catholicism. Nothing will then remain but to come back to Rome.

In similar language a Spanish paper, the *Faro de Vigo*, writes on "The Triumphs of Catholicism":—

Every day the tendency in England towards a return to the Catholic traditions becomes more marked; not only does the number of converts increase, but all the Protestant churches tend more and more to the Roman Catholic Church in the exterior practices of worship.

After a reference to the reredos in St. Paul's Cathedral, the writer says:—

When worship is rendered to the Most Holy Virgin, little is wanting but that the same should be done to the saints. As soon as this step has been taken, all that will remain, for the uniting of the Protestant Ritual with the Catholic, is submission to the Pope, which is not going to offer great difficulties. It seems as if the day is not far distant when José de Maistre's prediction will be fulfilled, that "the century will not terminate without mass being said in St. Paul's."

It is thus that those who know not the Gospel in its purity and power find pleasure in things which ought not to be allowed to be done under the name and sanction of Protestantism.

One of the most alarming signs of the times is the advance of Ritualism by leaps and bounds, and the no longer stealthy, but bold and blatant, advance of Popery. We are laying up a plentiful store of shame and sorrow for our children. Is there no possibility of arousing British Christians from their deadly slumber?

The fact that young and inexperienced persons who enter monasteries and nunneries are denied free intercourse with their friends, and, therefore, should they repent of their vows, are not able to regain their freedom, is exciting increasing attention among Christian people. Especially is sympathy felt for the thousands of women imprisoned in convents, to whom escape is practically impossible. Petitions to Parliament in favour of a Bill for appointing a Commission to inquire into the condition of monastic and conventual establishments, and to take such steps as shall secure the due observance of the law and the liberty of the subject, have been largely signed in some places. A valued correspondent writes: "Why should not every town in Great Britain take the matter up?" In the hope that the subject may be taken up throughout the country, we have pleasure in stating that the petitions should be drawn up and filled in with due regard to certain rules and requirements, of which particulars may be had from Mr. A. H. Guinness, Office of the Protestant Alliance, 9, Strand' London.

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The Problem of Poverty.

At one of the recent May meetings an Essex minister gave a sad account of the effects of the prolonged agricultural depression in that county (as elsewhere), and especially of its influence in bringing grievous privations upon many of Christ's aged poor in the villages, and also in seriously crippling the resources of persons who in more prosperous days used to be able to contribute liberally towards the aid of the destitute, and towards the support of churches and charitable institutions. Instances were mentioned by the speaker in question of very aged members of his congregation, who, after lives of toil and on attaining such ages as seventy-four, seventy-six, eighty-six, and, in one case, ninety-six years, are now reduced to such destitution that they have each only two shillings and a loaf from the parish to keep body and soul together. It is a wonder how these poor creatures manage to exist. Thousands more over the country are in a similar plight. One of these aged women (mentioned by the minister) had only a single dress, which she turned inside out on Sundays, in order to appear tolerably neat at a place of worship.

It was stated that, in addition to the influences of foreign competition and of excessive burdens upon the land, through taxation and rates, the very remarkable continuance of unfavourable seasons and deficient harvests had seriously affected our agricultural districts. With little exception, as for instance, in partial degree, the Queen's "Jubilee Year," we have not had a fine, long, warm summer since the year 1868, or for more than twenty years. Constantly, since that date, we have had prolonged frosty, or windy and bleak springs, with wet or cool summers, or at any rate a most striking absence of what may be termed genial, sunny years. The present season has, so far, been a further illustration of this ungenial and unseasonable weather.

But the remedy for such a remarkable and significant state of affairs is utterly beyond the power of legislation, or of any human influence, except in one direction, namely, by the exercise of humble, united, persevering prayer, that God may be pleased to come to the help of his suffering human family, and grant more fruitful harvests and more sunny seasons; also that He may give to legislators, philanthropists, and the people, more true wisdom, for the successful solution of the grave social problems, in relation to pauperism, intemperance, and other evils, which now press so heavily upon millions.

The Lord's supremacy must be more humbly acknowledged by us, as a nation, in these matters; and, perhaps, He must be more recognised by reverent, united, persevering prayerfulness, as the great and alone Sovereign Disposer of human affairs and interests, if happier, easier and more satisfactory conditions than of recent years, are again to prevail. I earnestly commend the practical consideration of this subject to your readers, and to their ministers and church officers especially.

Londinensis.

MARINERS' FRIEND SOCIETY.—We think it right to state that the announcement of the anniversary of this Society appeared in our list of May meetings by inadvertence.

STUDY OF PROPHETIC SCRIPTURE,

Conference Hall, Clapham Road,
June 18, 19, and 20.

For the sixth time, we invite your attention to our Conference for the Study of the Prophetic Scriptures. So far as we are aware, there is, at present, no other annual series of public meetings in the country devoted exclusively to this momentous subject. Surely such ought not to be the case. If a blessing was pronounced upon both readers and hearers of the Word of Prophecy eighteen hundred years ago, the understanding of that Word should now be regarded as indispensable; for all things seem to proclaim that the Lord is at hand.

According to the almost unanimous opinion of prophetic students—however much they may differ in other points—the prophecies which affect the long ages are now either exhausted or nearly so. The prophecies of the Last Times are in active fulfilment around us. Everywhere we may detect symptoms of the great "Falling Away," in which men were to deny the Mystery of Godliness, and to listen to the avowed teaching of demons and wandering spirits; while the gigantic forms of the last mighty foes (Rev. xvii.)—Popery and Secularism—are emerging from the clouds of self-pleasing, indifference, and scepticism which have been for some time thickening around us.

The moral state of mankind resembles more and more closely the inspired sketch of its final corruption: the political powers of Christendom seem not only prepared for the wars and rumours of wars which are to be the immediate heralds of the End, but also ripe, through their internal dissensions, for those civil tumults which are to disturb the Roman world (Mark xiii. 8). Meanwhile, the Jew, still threatened in Europe, continues, though slowly, to increase the number of his people who are already located in their own land.

Such are some of the reasons which induce belief that the days of waiting are well-nigh ended, though we know nothing of the exact period of our Lord's return, neither the day nor the hour. While, then, it is yet permitted, let us search the Word of Revelation, that, by the grace of Him who has commanded us so to do, and who purchased us by his own blood, we may have understanding of the times, and know what we ought to do.—Yours in the Hope of his coming,

E. W. Bullinger, D.D., *Chaplain C.E.W.M.A.*
A. R. Fausset, D.D., *Canon of York, Vicar of St. Cuthbert's, Heworth, York.*
C. Graham, *Minister of Avenue-road Church, Shepherd's-bush.*
G. H. Pember, M.A., *Budleigh Salterton, Devon.*
J. Gosset Tanner, *Emmanuel Church, Maida-hill.*
F. Whitfield, *Vicar of St. Mary's, Hastings.*

SUBJECTS AND SPEAKERS.

Tuesday, June 18.—11 a.m.: The Signs of the Times with reference to the Coming of the Lord, Mr. H. F. Bowker; "He must reign," Rev. F. A. C. Lillingston. 3 p.m.: The Messiah of Prophecy the Jesus of History, Rev. J. Wilkinson. 7 p.m.: A Dream of Governments, ———; The World's Theology: its Divinely Predicted Development and End, Rev. W. Fuller Gooch.

Wednesday, June 19.—11 a.m.: The Unveiling of the Lawless One, Rev. N. S. Taylor; The Psalms as illustrating the Messiah's Reign, Rev. Gosset Tanner. 3 p.m.: The Last Prophecy of Daniel, Mr. G. H. Pember. 7 p.m.: The Prophecy on the Mount of Olives, Rev. M. Washington; Palestine Re-peopled, Rev. J. M. Neil.

Thursday, June 20.—11 a.m.; The Coming of the Lord in its relation to the Church, Rev. Canon Stewart; The Restrainer of 2 Thess. ii. 7, Rev. Charles Graham. 3 p.m.: The Four Days: a Key to Prophetic Interpretation, Rev. E. W. Bullinger. 7 p.m.: "Seeing that ye look for such things, be diligent that ye may be found of Him in peace, without spot, and blameless," ———; The Twenty-second Psalm; or, the Sufferings of Christ, and the glory that shall follow, Mr. G. H. Pember.

For particulars, lodgings, &c., address Mrs. Meredith, 143, Clapham-road, S.W.

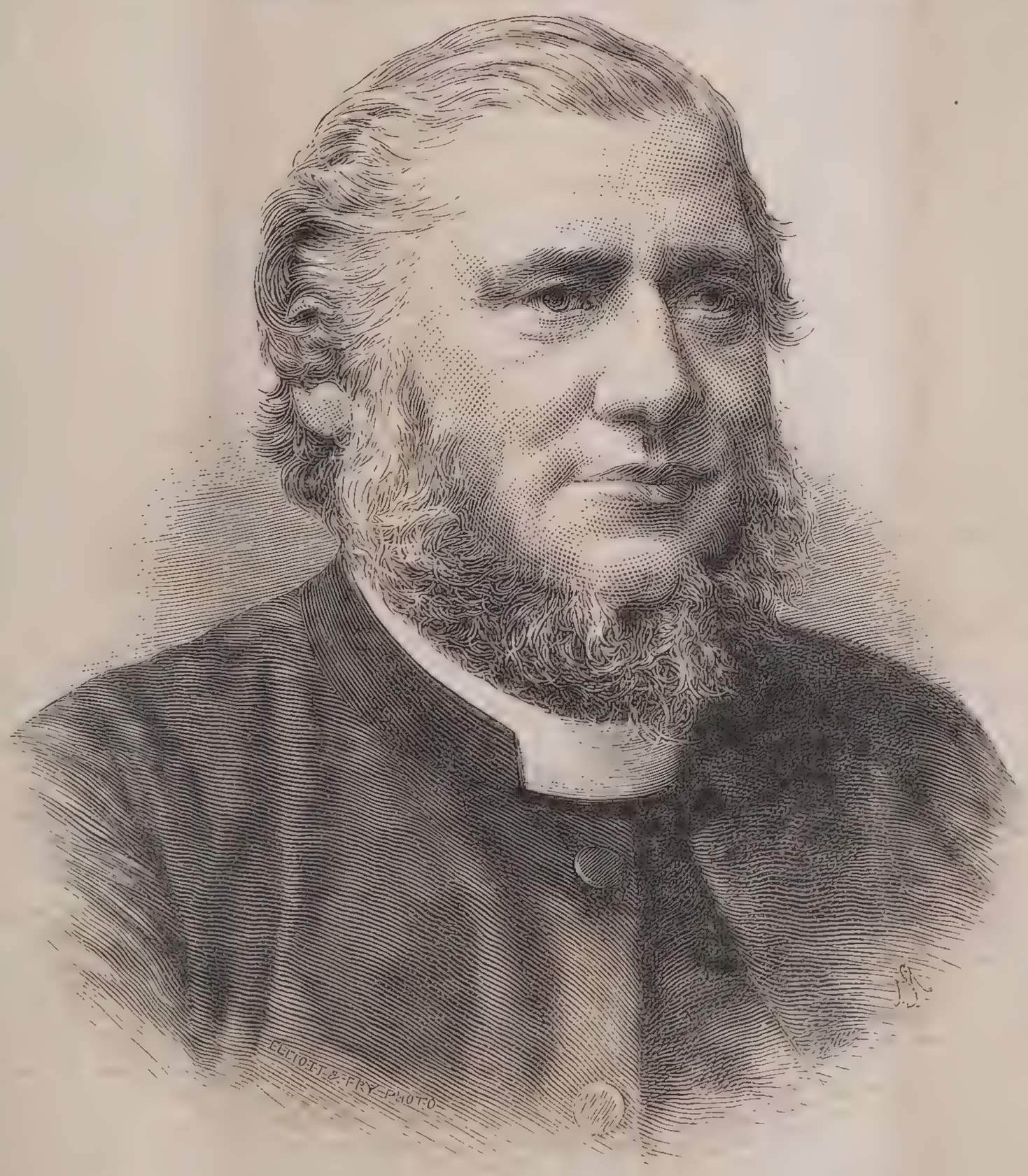
Canon Wilberforce, in course of a recent address at Torquay, referred to the late Duchess of Sutherland's signing the pledge and wearing the blue ribbon. No one knew the opposition she had to encounter. She wore the blue ribbon at the Queen's dining table, in the Queen's drawing-room. They could not tell the result of her example, nor how many wore the bit of blue in consequence. He knew of one case, of a young girl who had signed the pledge and was almost bantered out of it, when she had one of the Duchess of Sutherland's dresses that was sent to a shop in Regent-street to alter, she saw the bit of blue, and said to herself, "If the Duchess of Sutherland can wear the blue ribbon in the society in which she lives, I am not going to take it off."

REV. BURMAN CASSIN,

Rector of St. George the Martyr, Southwark.

OUR sketch to-day has for its subject a clergyman of the Established Church who is known far and near as an able and evangelical preacher, an earnest advocate of many a good cause, and a true-hearted Christian gentleman.

BURMAN CASSIN was born at Bristol in 1835, of Christian parents, and, like Timothy of old, owing chiefly to his pious mother, he knew the Holy Scriptures "from a child." Entering St. Paul's School, London, while the accomplished Dr. Kynaston was high master, he was brought under influences which permanently affected his character. He was also privileged subsequently to number several masters among his best friends and advisers. During his school-days Burman became a regular Sunday-school teacher, and in other ways engaged in Christian effort. Towards the close of school days we find him third monitor, then obtaining an exhibition of £80 a year for four years at Trinity College, Cambridge, besides encouraging recognition for his successful studies in classics.



(From Photograph by Messrs. Elliott & Fry, 55, Baker-street, London, W.)

At college young Mr. Cassin was a decided favourite with tutors and lecturers. He applied himself well to his work, and was privileged to be the constant guest of the late Dr. Jeremie, Regius Professor of Divinity. He gave cottage lectures under the late Canon Clayton, and superintended the Abbey-road Sunday-school, under Rev. J. H. Titcomb, who was afterwards Bishop of Rangoon. Mr. Cassin graduated B.A. in 1858; the following year found him in full orders; in 1861 he proceeded to his M.A. degree. His first and only curacy was that of Merton, in Surrey, which he held with universal satisfaction for a year and a half. During this time he established popular lectures and entertainments for the people, by whom he was greatly loved.

In 1859 he accepted the incumbency of St. George's, Battersea, and for thirteen and a half years sustained a considerable popularity as a preacher to the masses. He carried on a truly good work, and his little church was often inconveniently crowded. A number of hearty friends assisted him, and when he left, the parish was much better organised than previously. While holding this charge Mr. Cassin married Miss Frances Anne Ready, daughter of the late Rev. T. M. Ready, vicar of Mountnessing, Essex. Eight of a family of nine are still living, the one having been killed by being run over in the street. The sad occasion called forth much sympathy at the time, four years ago. Many persons, besides those to whom Mr. Cassin and his devoted helpmeet in every good work were personally known, condoled with them in their painful loss.

Mr. Cassin's experience goes beyond the southern counties, for in 1872, at the request of the congregation, he was appointed to the vicarage of St. Paul's, Bolton. For five years he worked with much success in that important Lancashire town. A weekly Bible-class, attended by some ninety persons of both sexes, and of ages ranging from sixteen to forty, was a specially interesting phase of activity. Much was done to equip the parish with working machinery, Mr. Cassin being the means of building three of the six schools. There was a large band of Sunday-school teachers, and the scholars numbered about one thousand. Here Mr. Cassin saw somewhat of the Sunday-school enthusiasm which is so characteristic of the northern counties; bringing out their savings on the occasion of a schoo lanniversary, the children and congregation would give as much as £250 on one day.

In 1877, on the strong recommendation of Canons Fleming and Cadman, Mr. Cassin was appointed rector of the parish of St. George the Martyr, Southwark, by Lord Chancellor Cairns. He was specially commended to the Bishop of Rochester by his much-loved friend, the late Bishop of Manchester (Dr. Fraser), who was himself intending at the same time to offer him an important charge in his diocese. For eleven years Mr. Cassin has laboured with much success in Southwark. A large band of Christian workers look to him for direction, and cheerfully co-operate with him.

Mr. Cassin's parish is densely populated, and may truthfully be described as one of the poorest in London. The residents are mainly of the labouring class, many of whom are out of regular work a greater part of the year. The most destitute of all live under the shadow of the church, there being in that quarter no fewer than twenty common lodging-houses. Mr. Cassin does his utmost to reach these. Not a few take their places in the well-filled congregation on Sundays, when the rector's words are generally as cheery as the service is hearty. A good work is being done in a mission-hall in Chapel-court, Borough High-street, which was opened four years ago. Two mothers' meetings are held weekly; the poorest of the poor prize these happy occasions, one meeting being attended by about sixty, and the other by about 130 persons. Connected with this mission-hall there is a Young Men's Institute, which numbers over sixty members who meet twice a week. Much benefit results from the operations of a Help-One-Another Society. Mr. Cassin is entirely responsible for the expenses of this Hall—£50 a year.

Three deaconesses connected with Mildmay labour in the parish. They have a hall and a refuge, and do a very self-denying work, especially among their fallen sisters. Among the many duties of the deaconesses may be mentioned house-to-house visitation, the holding of mothers' meetings, and attention to the needs of the sick and destitute. Another branch of work, due to Mr. Cassin's outside influence, and carried on under his superintendence, is styled "The Camden Chislehurst Mission." Three years ago the congregation of Christ Church, Camden, Chislehurst, determined to undertake mission work among the poor of London. A committee having been formed,

operations were commenced in Mr. Cassin's parish, and a chapel, which was previously disused, has ever since been the centre of beneficent operations. A mothers' meeting has 250 members, and temperance and devotional meetings, such as are held in the other Halls of the parish, form an important part of the work of this very interesting mission.

Mr. Cassin is a good friend of the ragged school movement, and among the societies whose cause he has often pleaded are the Church Missionary Society, the Church Pastoral Aid Society, and the London Society for Promoting Christianity among the Jews. His favourite mission, for which he has frequently obtained large sums of money, is the London City Mission, five of whose missionaries work in his parish, three under his own superintendence. He has an indefatigable curate, Rev. H. A. Geake, who is like a son to him. His three eldest daughters help in the Sunday-schools, one of them, the eldest, who superintends his Girls' Sunday-school, being almost a second curate. Being generous-minded and earnest, Mr. Cassin is on the best of terms with his Nonconformist neighbours, with whom he works in pleasant harmony.

A HOSPITAL FOR ARMENIA.

ARMENIA was once a beautiful country, but its fate has been very similar to that of Poland in Europe: at repeated intervals the Turks, Russians, and Persians have invaded, and afterwards robbed it, morsel after morsel. Thus the Armenians have become exiles over the face of the earth; a great number of them are to be met with in Asia Minor, under Turkish dominion. Here, as elsewhere, although mixed up with several other nations, they have strangely retained their customs, their own tongue, and their religion, the Christian-Gregorian.

About sixty years ago the American Board sent some missionaries over to Asia Minor, and, mostly through their efforts, 15,000 Armenians have embraced the evangelical Protestant faith. But the Turkish yoke seems to have deadened their energies; originally intelligent, they live now as if suffering were as natural a thing as breathing. The soil is fertile, the people clever in many: espects, especially in commerce and trading; yet money is very scarce, because there are no means of exportation, no railways, only bad roads, infested with thieves and robbers. Famines are frequent. Last winter half the population of an important town in Asiatic Turkey was starving.

One point to which special attention should be drawn is the sad condition of the sick poor. In the whole vast territory called Asiatic Turkey not one hospital is to be found. Some Christian friends ardently wish to make a beginning in the town of Marsowan (Turkey in Asia), and to try and raise there a hospital. They would be happy to find help in Europe, and in England. Marsowan has 18,000 inhabitants; it is situated in those districts called Pontus and Cappadocia. Asia is Europe's elder sister, and centuries back she sent over to us religion and floods of light! Now that she has fallen back into darkness, can we refuse to help her in our turn? Fuller particulars of this effort may be had from Mrs. J. R. Clark, 1, Chesham-terrace, Brighton, or Madame Rossier de Visme, 6, Rue des Jumelles, Lausanne, Suisse.

POPERY IN PORTUGAL.—In my haste I fell into an error in my recent letter on this subject. The fine in option for the extra three months should be £2 and not £20. Kindly correct this.

Oporto. ROBERT H. MORETON.

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MRS. STAREY'S RECEPTIONS.

THESE are not held at a grand mansion in the West-end, neither is the hostess the wife of one of Her Majesty's Ministers. Those accepting her invitation to be present will meet no great ones of the earth nor any fashionable ladies, neither will any carriages be seen taking up or setting down guests of the evening; and yet, notwithstanding the absence of these, I doubt if at any reception in London there is as much unalloyed pleasure given and received as here. They are held in the Board Schools of Aldenham-street, Somers Town, not far from King's-cross station, in the heart of a district almost, if not quite, as poor as any to be found in the East-end of London. Many of these guests come from Westminster, Lambeth, Hampstead, Edgware-road, and other distant places, and, as a rule, walk the whole way, wet or fine. N one is absent except from sickness; they woul not miss coming for any consideration, the Thursday evening is the bright spot of their week. Perhaps you think Mrs. Starey has tea and coffee or supper prepared for them; not at all. The only inducement is to be in her presence, listen to her words, and to hear music or the lecture which she has prepared for their enjoyment. Of course each blind person must have a guide, generally a child, to conduct them to the reception, and for each of these Mrs. Starey allows threepence, and that is the only thing they get in the way of pay.

As we make our way up the room, crowded with blind people, we notice many old acquaintances whose faces we are familiar with in our streets. Mrs. Starey takes us up to the platform, where all the "sighted" are accommodated, and then goes to receive her other guests, to whom she says a few kind words while guiding them to the chairs arranged in rows down the room, and which are nearly all filled, although it yet wants a quarter to seven. Presently she brings an interesting looking girl up to us for a chat. Before she became blind she had been to college, and gained a scholarship of £40 a year. She was greatly excited this evening, because Mrs. Starey had been successful in obtaining for her a £10 pension from Gardner's Trust. I asked her if she could do anything towards gaining a living, to which she answered, "Yes, by type writing." Ninety cases out of a hundred in the room were blind by accident or through sickness; and a fact which interested me greatly was that, no matter what privations they are called upon to endure, they would willingly bear all, and more, to preserve their home life such as it is. Their objections to being sent into a Home are insurmountable.

We were obliged to bring our conversation to a close as seven o'clock was striking, and as the sound died away a blind man took his place at the piano, while another, with sightless eyes and earnest face, gave out in a clear, firm voice, the first verse of the hymn "Brightly beams our Father's mercy," which was sung by all present. As the second verse was in like manner given out and sung, one line struck us as pathetic, seeing that most of those singing it would never see anything again in this world—it was "Eager eyes are watching, longing, for the lights along the shore." This done, the blind man who gave out the hymn offered a short prayer for them all, and then Mrs. Starey, in a few bright, cheery words, introduced the gentleman, an Oxford man, who was to tell them something about an Oxford college. It was an interesting lecture, but our attention was taken up with its effect on the audience. Many of the women occupied themselves during the address making lace, crocheting woollen petticoats, and doing fine needlework, their little guides merely threading the needles for them.

When the lecture was over, any blind person desiring to do so was permitted to speak, and remark upon what had been said. Three of them took advantage of this, and spoke well and to the point. At length the roll was called by our hostess, assisted by one of the blind men, and now occurred what, to me, was the most curious part of the proceedings. As Mrs. Starey called out the names, those present answered, "Here"; but now and then there was silence, broken, however, by her helper, who, looking round the room as if he could see into every corner, said, "She has been here, but had to leave early," or "No, he is not here to-night," and so on. Well, this seemed to us almost uncanny, and we asked for an explanation. It appears that, as the guests come in, it is the duty of this blind man to pay the guide money; he never makes a mistake, and knows every voice, calling out their names as he gives the money. Some of the young ladies have tried to puzzle him by disguising their voices, and going up to him with the request, "I want my guide money, please"; but he is not to be taken in—his answer is, "Who are you? I don't know you." An evening more full of interest and pathos I never spent.

If anyone wishing to better the condition of these sightless ones would send contributions to Mrs. Starey, 53, Hilldrop-road, Camden Town, N., they need have no doubt as to the money being expended in the very best interests of the blind, and without pauperising them or taking from them their self-respect.—*The Queen.*

SEED-SOWING IN ITALY.

MR. E. C. NEWBERY writes from Bordighera:—With us on the Riviera, God is awakening the people to come to hear his Word. The fear of God got into the heart of the people a good deal through the earthquake, and elder people look upon three events which happened on the same day, close at hand, as a great warning from God—viz., the earthquake, the burning of the theatre at Nice, and the railway collision between Nice and Monte Carlo. In each of these catastrophes many lives were lost. Since then we have been sowing faithfully in these towns and villages the word of God and tracts, and we see Jesus working in men's hearts.

Three missions are now established, and are prospering, the San Remo one especially, where the people willingly stand up an hour or more after a hard day's work, as we have not enough chairs to provide sitting accommodation. Other places are now asking for Gospel meetings. No people are more ready to receive the Gospel than Italians, if properly dealt with. God has opened doors, is raising workers, and will certainly lead us and increase us.

Sioux, the city where Rev. G. Haddock was murdered because of his advocacy of temperance, is now under prohibition, and, it is said, was never before so prosperous.

"MAY MEETINGS."

Mission to Deep-Sea Fishermen.

THE big navy-blue flag that floated over the entrance to Exeter Hall on the afternoon of Wednesday week indicated that some nautical business was on hand. Inside the hall there was a profusion of flags and pennons, with mottoes which indicated that it was the annual review day of the Mission to Deep-Sea Fishermen. On the platform were ranged a lot of stalwart seafaring men, with bronzed faces, and clad in comfortable-looking jerseys. They were an instalment of the brave fellows who do battle with the elements on the stormy waters of the North Sea, in order that London's tables may be supplied with fish.

We congratulate Mr. MATHER, the devoted Director of this Mission on securing a chairman who is no figurehead, but a practical helper in the work—Mr. T. B. MILLER, Chairman of the Council. It was touching to hear the vicar of St. Thomas's, Southwark, in the opening prayer, beseech God to bless the toilers on the deep. "May they realise thy presence in tempest and in calm. Thou who didst call fishermen to be thy disciples, make many of those men thy true disciples." It is just close on seven years since the Mission was founded, and the proceedings took the shape of a birthday celebration. Among the letters of apology and regret for absence from the meeting was one from a lady, who has been a warm friend; she sent £50 towards the collection, as she could not come herself. Another lady sent £10, and there were additional tokens forthcoming of the widespread interest that this young but singularly successful Mission has awakened.

The Chairman, in a short speech, expressed great thankfulness at the extent to which God had set the seal of success on the work. If he could take the whole meeting out to the North Sea, where they might witness for themselves the scope and the measure of that work, he was certain all would return its heartiest friends and supporters. At the close of his remarks, Mr. Miller made a departure from the programme, and asked Sir EDWARD BIRKBECK, M.P., who sat on the platform, to say a word or two. That gentleman responded right heartily; his words, though few, were much to the point, and exceedingly earnest in their advocacy of the Mission. Its work, he said, is as yet only half done; but he felt sure a kind public would enable it to complete the noble undertaking it has in hand. Three weeks ago he was in the West of England, and heard of the great need for a mission vessel among those who have gone to a new fishing-ground in the Bristol Channel. He had represented the matter to Mr. Mather, and was glad to know that the need would soon be supplied. The hon. baronet had to leave at once for the House of Commons; but before going, he again commended the Mission to public sympathy with all the earnestness at his command.

A resolution expressing thanks for the past, and calling for increased support in the future, was moved by Rev. J. A. JAMIESON, rector of St. Leonard's. As one of the oldest friends of the work, he was thankful to know of the numberless blessings that have come from the efforts of the past seven years, both to the bodies and the souls of the men who toil on the deep. The Mission has been built up on the prayer of faith, and God has honoured the trust reposed in Him. Dr. SCHOFIELD (who instructs the Mission skippers in surgery, &c.) urged seven reasons why the work should be heartily supported. First, it has broken entirely fresh ground; second, it is a specialised Mission, and God has greatly honoured such concentrated effort; third, it is a body and soul Mission, and, therefore, it is Christlike in its character; again, it is a Medical Mission to a class that peculiarly demands such an agency; fifth, it is necessarily an expensive Mission, because mission vessels and hospitals have to be provided, but we are not to give to God that which costs us nothing, and the money is well spent; further it is an individual mission in so far as it was due to the devotion of one man (Mr. E. J. Mather), on whose heart God laid the burden, that it has been founded and perpetuated. Last of all, it is a most successful Mission in the best senses of the word.

In supporting the resolution, Rev. Dr. STEVENSON MOORE said that time would fail him to describe all he had seen with his own eyes of the blessed results of the work in the North Sea; he could only call it splendid. He attributed much of its success to the practical character of the help rendered to the men. Many who had formerly no regard for religious matters were drawn within the scope of its spiritual influence by the silent testimony of the philanthropic part of the work. Not content with seeing something of the work on the North Sea, Dr. Moore said he had made personal investigation at some of the home ports and had discovered how the conversion of fishermen afloat had influenced for good many of the families on land.

At this stage Mr. E. J. MATHER awakened the utmost enthusiasm by stating that he had received a note from Sir Henry Ponsonby, at St. James's Palace, enclosing a message which was (said Sir Henry) an honest wish from the Queen, backed up humbly by himself. The message was, "*The Queen wishes every success to the Mission to Deep Sea Fishermen.*" A sudden and happy inspiration led the organist to play the opening bars of the National Anthem; then the audience rose and lustily sang the first stanza. The incident was dramatic and very gratifying in its character. May Her Gracious Majesty have a host of practical imitators.

A very decided and gratifying testimony to the worth of the Mission work was given by Mr. CHARLES JEFFS, superintendent of one of the Grimsby fishing fleets. He was followed by Mr. ASHTON, of Hull, who, as a North Sea fisherman himself of many years standing, declared that the Mission had let light and happiness into the lives of those who are tossed on those northern billows for so many months in the year. If the work were to drop, he pathetically urged, there would be a return to "chaos, disorder, and darkness." His limited vocabulary would not enable him to express all that he felt, but he prayed that God would help the Christian public to help on such a Divine work. Yet another weighty witness to the nature of the work was Mr. JOHN MANN, a bluff old salt, who has been doing business on the mighty deep for some fifty years. He narrated some incidents within his own cognisances as to the blessing that the Mission has been to his comrades on the sea, and his rough and ready but heartfelt talk made a deep impression on the audience.

Mr. MATHER (who, we much regret to know, has been laid up for some weeks from rheumatism) made an interesting and important statement as to the needs of the work. He told of its wonderful growth, and said that much-extended help is now needed. He confided to the meeting the most interesting fact that, as a birthday gift to the Mission, a lady has offered £3,750 to build a new hospital ship, thoroughly furnished, to be placed in some fleet at present without such a vessel. This lady's husband had read "Nor'ard of the Dogger,' and his sympathies were so aroused that he had commended the work to his wife and other friends. He died quite suddenly, and his wife now carries out what she believes would be his wish, by this generous gift. Unveiling a portrait which hung on the platform rail, Mr. Mather said he wished he were at liberty to tell of the devoted service rendered on behalf of the Mission by the young lady whom it represented, and who is now deceased. He indicated that a memorial Mission ship, the *Alice Fisher*, was contemplated, and asked for donations towards the completion of the project. As showing how friends could help, Mr. Mather also told of a lady who undertook a local secretaryship, after hearing one of his lectures, and who in a few months had collected £500. Another lady had collected a similar amount simply through writing and circulating letters in connection with the work. Little children had written to him, and sent the fruits of their self-denial. One little girl had grown mustard and cress, and sold it to her friends at 3d. a cupful, forwarding the proceeds. As a crowning argument, the Director said that during the year 7485 sick and injured fishermen were treated medically by the sixteen surgeons and the Mission skippers; such a fact, he thought, was alone sufficient to justify the existence of such a work, and to call forth the heartiest support on its behalf.

The collection having been made, the chairman was warmly thanked, on the motion of Mr. James Runciman and Mr. R. M. Ballantyne (both of whom, as the result of personal observation, have wielded their powerful pens in advocacy of the work), and the assembly broke up. Another meeting was held in the evening, one of its special features being the personal testimony of the fishermen.

The British Jews' Society.

THE forty-sixth annual meeting of the British Society for the Propagation of the Gospel among the Jews was held on Tuesday last week in Bloomsbury Hall, W.C. A goodly number of friends and supporters mustered on the occasion, and some sacred pieces were sung by the choir of Highbury-hill Baptist Church. The report, an abstract of which was read by Rev. J. DUNLOP, told of cheering results of earnest endeavour in many lands. The receipts during the year amounted to £8,926, including legacies. An increased income from regular subscribers is much to be desired. The missionaries number thirty-one, and there are more than ninety voluntary workers. Among Jewish women in East London more is being done than formerly. Mr. Dunlop related some deeply interesting cases of Jews finding in Christ the Messiah of ancient promise.

Mr. G. H. DEAN, who occupied the chair, spoke of the work as representing a great duty devolving upon the Christian Church. Not only is faith required, however, but that sincere love which excludes prejudice or misunderstanding. Rev. J. H. SCOTT, rector of Spitalfields, avowed a personal love for the Jews which has grown with his growth and increased with his years. He was, he said, delighted to find that the Society's operations among the thousands of Jews in his parish are well directed and much blessed. In the course of some Scripture allusions, the speaker showed that God's unconditional promise to Abraham must yet be fulfilled. Great things ought to be looked forward to among the Jews; and, in praying for the peace of Jerusalem, Christians will be showing a proper anxiety for a people who, by various equipments, are ready, when themselves converted, to take the Gospel into all the nations of the earth. In conclusion, Mr. Scott deprecated "Gentilising" the Jews. Israel must remain a nation, even when confessing Christ.

Rev. J. JACKSON WRAY expressed himself in cordial sympathy with the Society's aims and methods. He referred to the need for approaching the Jews on special lines, spoke of the great reparation English Christians have to make for oppression dealt out to Hebrews in years long gone by, and mentioned our religious and other indebtedness to the race, "of whom, as concerning the flesh, Christ came." Having alluded to the great present-day movement Christward, Mr. Wray called attention to the many gracious promises of God concerning the Jews. All these considerations should emphasise our duty and cheer us in our work.

Hearty addresses were also delivered by Revs. W. H. King. T. Eynon Davies, and H. G. Rosedale.

The Protection of Children.

OF all the phases of "man's inhumanity to man," surely the very worst is the commission of acts of cruelty or neglect affecting little children. Yet our human nature has sunk so low that such cases are frequent enough to demand a special Society to deal with them. That institution, the London Society for the Prevention of Cruelty to Children, is not yet five years old, but it has ferreted out and investigated in that period some 1200 cases, more than a thousand of which have turned out to be very bad ones. When we take into account the many other cases that must have remained undetected, we are not able to pride ourselves much on our superior civilisation, to say nothing of our Christianity.

The public interest that has recently been aroused as to the work of this Society was reflected in the large attendance at the Mansion House last week, when the annual meeting was held. There was a strong platform, and the place of the Lord Mayor (who had not returned from Paris) was taken by Alderman Sir J. W. Ellis. It is usual at the meetings of this Society to take the report as read, and possibly many of the details of the work would be too repulsive for utterance to ears polite. We trust, however, that no false delicacy will prevent the sympathetic portion of the public from getting to know something of the cruel doings which the Society is doing its best to stop. Copies of the report may be had from the office of the Society, 7, Harpur-street, Theobald's-road, London, and every lover of the little children would do well to send for a copy. In a letter which the hon. director, Rev. B. Waugh, has lately written to Mr. Mundella, M.P., he says that for most of the calamities that fall on young children there is at present no legal remedy.

Cruelty to dogs and cats is a punishable offence. It is unlawful to work a horse with sores and bruises. To work a child with them is still lawful. To leave and animal without food is an offence. No owner of a child can be so punished. A child must be emaciated, well-nigh dead, before the law will interfere. It was said of Herod that it was better to be his pig than his child. It is better to-day to be the pig of an English brute than his child.

As many people know, a Bill is now before Parliament which, if passed, would enable the Society to deal with cases where at present they are helpless. In a touching speech at the meeting in the Mansion House, Mr. MUNDELLA told of his struggles to get the Bill passed, and how he had succeeded in getting it to the Committee stage, where its progress is blocked at the will of a single member of the House. The gentleman who has earned this unenviable notoriety is Mr. J. R. Kelly, the representative for Camberwell; surely some of the humane electors of that division of the Metropolis will endeavour to bring the honourable gentleman to recognise the claims of the suffering and unprotected children.

The speeches at the meeting were all good, and calculated to place matters in their true light. Cardinal MANNING commented on the gross inequalities of the law to which we have referred, and advocated the passing of Mr. Mundella's Bill. Lord ABERDEEN spoke of the judicious way in which the Society put its machinery in motion, and of the deterrent effect that its action has on cruelly disposed parents. His Lordship referred to the great step in advance that has been made through the recent ukase of the Chief Commissioner of Police in London, instructing the police to co-operate with the Society. Mr. MONRO, the Chief Commissioner himself, bore striking testimony to the humane and kindly sympathy of many in "the force" towards the children, and said they could not always do as their feelings dictated. Whatever help the police could render, within the limits of the law, he would answer for it the Society should receive. Mr. Monro was singularly hearty and outspoken in his cordial expressions of good will, showing how complete is the confidence that the authorities repose in the officials of the Society.

Rev. W. MOORE EDE, of Gateshead, testified to the sympathetic action of the Chief Constable in his district, and also as to the deep interest taken in the work of the Society by the working people of that community. Of Mr. Mundella's pathetic appeal we have already spoken. A very warm tribute of praise was rendered to Mr. WAUGH, the hon. Director, for his numberless services in the furtherance of this cause. Mr. Waugh in reply, deprecated receiving any praise himself, and proceeded in the same breath to praise Mr. Monro for the wise and statesmanlike step he had taken. Mr. Waugh added that he hoped the day was at hand when no child would be publicly charged with any crime without having proper facilities for defence.

It was resolved that the name of the Society should in future be the *National* Society for the Prevention of Cruelty to Children; certainly the question is a national one, and we trust the good cause will receive national support.

Turkish Missions' Aid Society.

THE work of the Turkish Missions' Aid Society continues to have the charm of peculiar interest as well as the recommendation of increasing importance. This was abundantly shown at the thirty-third annual meeting held on Wednesday last week at Exeter Hall. The Earl of Aberdeen, president of the Society, occupied the chair, and there was a goodly muster of friends. Rev. Dr. Brown, secretary, presented a report which told of increased usefulness and much encouragement. The year's revenue available for grants in aid showed an improvement, and although some old supporters have gone to their rest, the Lord has raised up others in their place. The meeting was very pleasant in tone, several of the speakers referring to the singularly happy fact that Christians in England should be systematically helping American missionaries who, in the providence of God, are successfully labouring in lands which, in consequence of delicate political complications, cannot profitably be occupied by British workers. It was gratifying to hear that Bible principles are steadily at work in the Bible lands—indeed, that in Eastern Turkey there are many churches of Christ fully alive to their privileges and duties.

In some hearty words, the CHAIRMAN directed special attention to the undenominational character of the organisation. Rev. Dr. DONALD FRASER followed with a capital address, in which he well pointed out that while promoting a new work, the friends of the Society are really helping the cause of Christ in the place where it was first planted. Rev. ARTHUR HALL spoke of what he had seen of the praiseworthy labours of the American missionaries in Syria and other parts of the great Turkish field.

Rev. Dr. HERRICK, of Marsovan, speaking on behalf of the entire body of American missionaries in Turkey, thanked the supporters of the Society for the welcome aid they render from year to year. He told of the spread of the Gospel both by the living voice and the printing press, showing that the patient toil of the past fifty years is at present showing itself in much fruit. The colleges are highly valued by the people, and while the religious teaching imparted in them is counteracting the influence of infidel literature on the one hand and the propaganda of the Jesuits on the other, it is equipping a body of Christian men who will one day be the leaders of the communities in which they live. Having spoken of the remarkable generosity of the poor people, who, once they are Christians, put the work of God before their own comfort, Dr. Herrick showed that evangelical truth has now taken a very firm hold in many districts, the distribution of the Bible by colporteurs having been fruitful of definite and most blessed results.

Rev. A. N. ANDRUS, of Mardin, in an account of work in that very interesting part of the field, pointed out that the endeavour of the missionaries is to establish churches with native pastors, and organise them on a basis whereby in due course they will be independent of foreign aid. Every church member is taught to be a church worker, so that wherever there is a body of Christians there is a centre of influence to all the region round about. Having dwelt upon the increasing spirituality of the Jacobite and Nestorian Christians, the speaker expressed the conviction that those communities have been providentially preserved, in order that they may evangelise the Arabs of the plain and the Koords of the hill country. Rev. W. WINGATE added a few words of cordial sympathy.

The Protestant Alliance.

A MOST enthusiastic meeting was held by this organisation, in the Lower Exeter Hall, on Thursday evening last week. If the whole country could be permeated by the depth of feeling that characterised the proceedings, there would be little to fear from any insidious advances of Romanism, and its bastard imitation, Ritualism.

Hon. P. CARTERET HILL (who presided for a time in the absence of Col. Sandys) said that we were living in perilous times. The nation has been asleep, but it is now beginning to awake. To the Protestant settlement, made 200 years ago, we owe all our civil and religious liberties. It is impossible that the State Church can be Romanised without affecting the whole of the Empire, and we must sink all party and sectional feeling, in order to conserve the Protestantism of the country. Commenting on the Bishop of Lincoln's trial, *The Standard* had said that the condemnation of that Bishop would cause a great disruption of the State Church, and had further contended that the Church of England ought to be large enough to hold both parties. This position Mr. Hill strenuously contested. He cited utterances from some great Reformers of the past who witnessed against the Romish errors of their day, and he held them up as ensamples of faithfulness that we ought to follow.

After a statement from Mr. A. H. GUINNESS, the secretary, a resolution declaring continued adhesion to the Protestant constitution of the country was moved by Dr. FULTON, from America. Describing the causes that led him to devote himself to the work of Protestant agitation, he remarked that Romanists in America, as well as here, desire to catch the rich and care nothing for the poor. He told some startling facts about the evil character of Romish ecclesiastics in America and the supineness of their church about it; these things had led him to enter the field in order to expose their doings. He pleaded for a manly sort of Christianity that would testify against Romanism, whatever the consequences were. To show what can be done, he told of several persons in America who, by the simple faithful reading of the Word of God, had brought about wonderful results in the quelling of persecution and the conversion of Romanists. A little bit of manliness, said the Doctor, is needed in your English churches and vicarages. Why don't you Churchmen go to your vicars and tell them that if they do not stop their Romanising practices they will have to get out. The great need is for individual action and faithful witness-bearing, every one in his own sphere. We have got to hold up the open Bible before the people; we cannot honour the Word of God without Him honouring that Word and those who tell it out. The Doctor said the only thing he regretted about the meetings that day was that there had been no prayer-meeting. If he had a crusade against Romanism in the autumn, when he returned to this country, he wanted it to be thoroughly understood that every meeting must begin with a half-hour of prayer. We must make these Romanists feel that we love them: the power of love in reaching their hearts is wonderful.

The flow of the Boston Doctor's burning eloquence is not easy to stop; but, as Sir ARTHUR BLACKWOOD was set down to speak, and had to

ve and fulfil another engagement, Dr. Fulton ired at this point to allow Sir Arthur to ond the resolution, which he did in a weighty d cogent defence of the Protestant faith. e must not yield, he said, to the popular cry "concessions" to Catholic sentiment. hat we have to do is to uphold intact the th of God. There must not only be the de- ce of the truth, but united action. As the airman said on one occasion, we must edu- te, organise, and combine. The Church of gland, said Sir A. Blackwood, has got the dry in her by her compromising alliances with tualism and Romanism, and, therefore, there st be combined action on the part of those o hold by Protestant truth, whatever be eir Church relationship. The white heat to ich Dr. Fulton had raised the meeting was ll kept up by Sir Arthur, who declared that a le of enthusiasm and feeling on this matter rising throughout the country. The whole the kingdom ought now to be covered with network of branches of the Protestant liance.

In a rousing speech, the DEAN of ACHONRY pported the resolution. Englishmen, he ex- aimed, study your Bibles, and read Eng- h history, if you would prevent your tion again coming under the heel of the apacy! We want your help in Ireland to ive Romanism out of it; you want our help England to keep Romanism out. The rthy Dean wound up with a fine per- ation in vindication of the Bible and its ving truths. One good bit of closing advice gave: When a general election comes, never ind "politics," but stand by the Protestant ith.

Then Dr. FULTON was accorded an oppor- nity of finishing his speech, and he took up e thread of his previous remarks by urging personal effort on behalf of Romanists. me very plain speaking came from the octor about the evils that are prevalent in nvents, and he gave some instances of it at startled the meeting. He asserted that London the evil is rampant, but people are raid to speak out about it. But they will ve to speak out without any fear or false midity, if they would not be undone. "Men England, be true to God, and you will find at God will be true to you," were his closing ords, and his impassioned appeal was cheered the echo.

Another resolution, urging action at elections as submitted, and supported, and the pro- edings were altogether of the most enthu- astic and thorough-going kind. Mr. T. A. enny read a letter from Mr. C. H. Spurgeon, armly commending the objects of the Alliance. At a conference held earlier in the day it as resolved to take energetic action all hrough the country in the way of influencing olitical opinion when a general election omes round.

Tract Society's Breakfast.

HE Religicus Tract Society's missionary reakfast gathering in the height of the May eeting season is always one of special in- erest. That of Tuesday week, when the large all of Cannon-street Hotel was filled with uests representing India, China, East Africa, he Congo, New Guinea, Belgium, &c., formed o exception to the rule.

Mr. E. Rawlings, the Society's treasurer, ho presided, bade all a hearty welcome in the ame of the Committee. A noteworthy fea- ure in all the addresses, delivered in response, as the reference made by speaker after peaker to the good which had been achieved y tract circulation. In this vein spoke Pastor ppia, Belgium, Rev. P. Davies, from the ongo, Rev. J. Macgowan, from Amoy, Dr. ohn Murdoch, recently returned from India, ev. W. S. Price, Freretown, and Rev. H. cott, late of New Guinea. The best feeling was xcited, and at the close, Rev. Dr. L. Borrett hite announced that donations had been eceived amounting to upwards of £300.

Gray's Yard Ragged Church.

THE work amongst the casuals and destitute children at Gray's-yard has been carried on with unceasing devotion during the past year, and an encouraging report was presented at the annual meeting held last week. The work is of course largely one of seed-sowing. But now and again the hearts of the workers are cheered by witnessing conversions, and they patiently toil on in faith that God will give success in due season. The work amongst the children was spoken of as being the more promising, and special reference was made to the recent opening of the new building, in the spacious hall of which the meeting was held.

General Sir Robert Phayre, who presided, having had a good deal of personal experience in the work at Gray's-yard was specially qualified to speak of it, which he did in very hearty terms. Rev. F. B. Meyer has undertaken the personal oversight of the lodging-house which has lately been opened on the premises; for the small sum of fourpence each sixty-four men can obtain a comfortable bed, in addition to a basin of soup and a cup of coffee. The Word of God is read and prayer offered every evening. Mr. Meyer urged that philanthropists should multiply such lodging-houses, so that the thousands of tramps in London might get decent sleeping quarters instead of being compelled to spend their nights in the loathsome dens which at present they have to make their homes.

Dr. Donald Fraser spoke a few hearty words commending the work, as also did Messrs. F. A. Bevan, T. A. Denny, George Hanbury, Philip Gough, A. G. Fraser, and Colonel Macgregor. Urgent appeals were made for help to wipe off the debt of £1500 still remaining upon the new buildings, and prayer was offered that the work may be increasingly prosperous.

The Railway Mission.

EXETER HALL was well filled on Thursday evening, last week, on the occasion of the annual meeting of the Railway Mission. At conferences held in the afternoon, and also on the preceding day, delegates from various parts reported interesting developments of work. Assembled for the public meeting, all were greatly delighted to hear stirring addresses by Revs. E. A. Stuart and John McNeill, and it is devoutly to be hoped that many profited by the sound and loving words that were so powerfully spoken.

Some idea of the extent and character of the work was given by the secretary, Mr. RICHARD NIXON, in the form of extracts from the report. The one object in view is the salvation of the railway men, and in promotion of this some hundreds of devoted workers co-operate with the Mission. There are 263 branches in the United Kingdom; 36 in London, 173 in the English provinces, 10 in Wales, 29 in Scotland, and 15 in Ireland. Special Gospel missions were, during last year, conducted throughout the country by fifteen evangelists and missionaries, who held 2506 services, besides taking part in informal meetings held at just such times as the men could in some places be hastily assembled. Large numbers of Bibles, books, and tracts have been distributed, while *The Railway Signal* has circulated to the number of 490,000 copies. Several railway men have taken situations in South Africa in order to preach the Gospel there; two also have gone to South America to work as missionaries, while filling situations on the railway. The Railway Mission Christian Association, which is an inner circle of the work, has increased by over a thousand members. Over 90 per cent. of the Christian railway men are total abstainers, and among the entire body an earnest Gospel temperance work is in progress. Mr. Nixon appealed for help to clear off a debt of £800, and funds to increase the number of evangelists, as well as to provide missionaries for the foreign field. He also begged that the active interest of railway companies should include the provision of coffee-taverns at the stations, so that the men may be able to procure temperance refreshments. Mr. S. G. SHEPPARD, hon. treasurer, stated that only £2600 was contributed last year in subscriptions and donations. He asked for much larger support.

The EARL OF ABERDEEN, who occupied the chair, delivered a hearty address. He expressed pleasure at realising that the Mission is being increasingly recognised, adding that he was convinced that it was only necessary for the public to know of the needs of the work for the requisite funds to come in promptly.

Rev. E. A. STUART followed with an address in every way suited to the occasion. If to any class of people punctuality is an article of importance in life's conduct, that class is the railway men. On this familiar ground the speaker met his audience with some searching words. Quoting from Hebrews iii. 7, the clause, "the Holy Ghost saith, To-day," he uttered solemn warnings against procrastination. He did not believe Satan had a more terrible weapon than the word "to-morrow." A man dreamed that he stood by during a colloquy between Satan and some of his agents as to how most effectually to ruin men. One spirit was for tempting men to drink, another was for promoting infidel opinions among them, a third was for letting them fully believe in eternal verities, but persuading them that there is always plenty of time in which to leave off a life of sin. While infidelity may slay its tens, and drink its hundreds, procrastination causes the ruin of thousands. "The Holy Ghost saith, To-day," and every moment is of importance. Every day a man or woman remains out of Christ gives a day more to repent of, and a day less to repent in. In conclusion, the speaker urged the railway men to lose no time in coming to God in Christ for eternal salvation.

A forcible address, which was greatly enjoyed, was then delivered by Rev. JOHN MCNEILL. In some introductory words, he referred to his experiences on "another platform," saying, in a humorous manner, that he sometimes felt sorry for preachers who had not had half a dozen years' experience on the railway. After, in some kindly words, cordially commending the Mission to the sympathy of shareholders and directors, he spoke out straight to the railway men present. How, he asked, does it stand with us as regards that service which is greater than the railway service? I trust we are all on the up line, and not only all in Christ's service, but altogether there. In the passenger service there is at times much difficulty and anxiety, owing to people not getting promptly into the train, as instructed. So with regard to the way to glory, which is, wonderful to say, a system of "free passes" throughout, those who, as preachers, do platform duty, are often perplexed because of the uncertainty as to whether some people are out or in. We should either stand in or stand out; either be hot or cold. After other lessons and parables, urging the men not to put off the great question of salvation, the speaker pointed out that as, when seated in the train, passengers do not trouble themselves about the permanent way, so all who are in Christ may be without anxiety as to arriving at the end of the journey. There may be tunnels and ups and downs, but God has never yet lost a passenger. All Christ's sheep are safe, and will safely arrive home, and see, to their joy, the glory of the Lord.

Several delegates made short speeches. One said he could not look back with any pleasure upon the old times, but as for the present, there are daily grounds for thankfulness to God. Another pointed out how much yet remains to be done. At Swindon there are eight thousand men, and only a few small meetings held. A chief inspector, in one great centre, though not himself a professing Christian, admitted to one of the delegates that the men have been better behaved since the Mission operations commenced. On the whole, the delegates told a story of progress and blessing.

Mr. RICHARD CORY, of Cardiff, spoke of

the needs of South Wales, and expressed a hope that a godly man who is prepared to work the district should be appointed as evangelist. Towards the expense, the speaker and his brother promised £50 a year. At the close of the meeting, several friends promised sums of money, the total amounting to between £200 and £300.

Evangelical Alliance Conversazione.

A CONSIDERABLE number of friends and members of the Evangelical Alliance were present on Tuesday week at the Conversazione in Regent's-park College. Many Christian workers, at home and abroad, whom distance and duty had long parted, shared the joys of the *réunion*, and the conversation was free and pleasant, in the Dining-hall, where light refreshments were served.

Lord POLWARTH presided over the meeting in the Library an hour or so later. First of all, the secretary, Mr. A. J. ARNOLD, recounted his recent deputation experiences in the Peninsula. There was much to tell of a couple of months' "journeyings oft," consultations with fellow Christian workers, meetings, semi and wholly public, hindrances and encouragements; but a twelve minutes' rapid speech comprised all. Mr. Arnold presented now the dark and then the bright side of the picture. Taking the bright side first, he announced the success of his mission in its main object—viz., the formation of a branch of the Evangelical Alliance, even in Spain; for he has found, notwithstanding the change for the better which that Papal country has undergone during the last twenty years, there is only toleration as yet, not full religious liberty. Madrid was the chief centre of his labours, and a branch of the Alliance was there organised. In one large town two pastors and two congregations, both Protestant, agreed, in view of this deputation visit, to unite for once at least. What was contemplated as only a temporary union, now promises to be of a permanent character. The meetings, held alternately in the two chapels, were crowded to excess; and the two congregations are to hold united prayer-meetings every month. Mr. Arnold had also good attendances at meetings held elsewhere in Spain. The dark side of the picture has the complexion of persecution strongly marked upon it; not the fearful oppressions of former times, but grievous enough in the form of petty, persistent persecution, attaching to all who have the courage openly to profess evangelical Christianity. Some suffer greatly. Protestant congregations, as a whole, exist under a band. The parish priest, alas! is not the only hinderer. Mr. Arnold reports the doings of "enemies within the gate." First, there are English residents who, if they do not exactly oppose Christianity in Spain, either frown upon it or, at any rate, will have nothing to do with it. Happily, they are not all alike; and there are real friends, as well as veiled foes. Nevertheless, a hopeful prospect looms in the future—near, it is hoped. As the secretary pointed out with frankness, felt by all present, the Bible is being largely circulated in Spain, and the Gospel is being preached; Christian union is increasing; and we may confidently and earnestly pray for God's blessing on all such Christian work faithfully conducted.

The practical demonstration of Christian union was spoken to by Rev. HENRY APPIA (Nessonvaux, Belgium), who wished a branch of the Alliance to be started for the Netherlands; by Rev. E. BARNAUD (Mazamet, France), who testified to the utility of unity in the Free Evangelical Churches of France; and by Rev. W. SALTER PRICE, the veteran founder of Church of England missions in East Africa, who set a high value on Christian fellowship among missionaries of various but evangelical denominations in the foreign field.

Seamen's Christian Friend Society.

THIS Society celebrated its forty-third anniversary last week, and had most successful gatherings. The annual meeting was held at Exeter Hall on May 14. The place was well filled, and the gallery was occupied by a large company of sailors, who seemed to take a hearty interest in the proceedings. Mr. George Williams, who presided, said they heard a great deal nowadays about apostolic succession; he claimed for this Society Jesus Christ's succession. He went after seamen and fishermen, and sought their highest welfare, and that is what this Society was doing. It did an enormous amount of work, at very little cost.

The report read by Rev. G. J. Hill, secretary, showed that the income and the work had been much larger than in any previous year, though the funds had been insufficient to meet the needs of the work by £380. During the year 3878 Bethel services, temperance, and other meetings had been held ashore and afloat, 376 libraries and bags of books had been placed on board outgoing vessels, relief had been given to distressed seamen, a vast amount of Scriptural literature had been distributed, and letters had been sent to sailors all over the globe. London, Liverpool, and nineteen other ports had been missioned, twenty missionaries and agents had been employed, eight Sailors' Rests and Bethels, with several reading-rooms, mission-boats, steam launch, and Bible-carriage had been supported, and the whole of this work had been done with an income of less than £3000.

The adoption of the report was ably moved by Rev. H. Nevile Sherbrooke and Rev. John McNeill. Admiral Grant, C.B., said he looked upon the Society as doing a most patriotic work, because the nation was judged abroad very largely by the life and character of our sailors. Mr. H. W. Maynard said he had seen much of the Society's work in Cornwall and in London, and there was no place where Mrs. Maynard and himself spent happier times than with the sailors in this Society's chapel in Ratcliff. Mr. Robert Paton thought the best way for people to get their interest in this Society's work stimulated would be to go down and see what was being done among the sailors on their own ground by Mr. and Mrs. Hill. Brief testimonies from several Christian seamen followed.

The sermons, preached by Revs. G. M. Butler, Dawson Burns, D.D., and Archibald G. Brown, were largely attended by seamen and others, and were, it is believed, blessed to the good of many.

Tottenham Deaconesses' Institution.

THE anniversary meeting of Dr. Laseron's Evangelical Protestant Deaconesses' Institution and Hospital, at Tottenham, was held on Saturday afternoon under the presidency of Mr. James Laing, of Sunderland. The aged founder and director has been ill, and looked considerably reduced in strength, but he was sufficiently recovered to be present, though able to take little part in the proceedings. His son-in-law, Rev. B. A. Schleicher, read the report. The number of deaconesses connected with the institution is sixty-three—34 of whom are resident in the parent-house at Tottenham, 2 at Cork, 3 at South Dublin, 20 in Sunderland, 2 at Scarborough, and 2 in the hospital at Jerusalem of the London Society for Promoting Christianity among the Jews. The sisters have attended during the year 10,819 cases, every opportunity being taken of speaking to the patients of the Great Physician. Evangelistic work in almost all its phases has been carried on amongst the poor in Tottenham, and much blessing is known to have resulted from the devoted labour of the sisters.

The CHAIRMAN referred in warm terms to the work of the sisters in Sunderland, and testified to the esteem in which they are held there, and to the good they are accomplishing. Mr. ELIOT HOWARD, J.P., remarked upon the important fact that the sisters are all Christi women, who aim at winning souls to Chri Prebendary SHELFORD, of Stoke Newingt vigorously replied to the charge which h been levelled against Christianity, that it ca only for the hereafter of men, and overloo their present needs; he cited this instituti as one of many that care "as well for the bo as the soul." Rev. W. FLEMING, secreta of the London Jews' Society, spoke of the hi value which is set upon the work of the siste at Jerusalem, who were sent out last autur at the expense of the Countess of Meath. R GEORGE TURNER, as a local minister, testifi to the great usefulness of the institution in t neighbourhood, saying he knew not a few w had found the Saviour while lying upon one the beds in the hospital through the ministr tions of the deaconesses.

Mr. JOSEPH WILKINSON mentioned that the is a portion of the hospital set apart f private patients, who are admitted at charg varying from two to five guineas per week, a appealed to those present to make the instit tion more widely known. Some words hearty support were also spoken by S Edmund Lechmere, M.P., Mr. Joseph Howar M.P., and Rev. W. Spensley.

The London Jews' Society.

SIR JOHN KENNAWAY presided over the eight first annual meeting of the London Society f Promoting Christianity among the Jews, whi was held a few days ago at Exeter Hall. The was an influential attendance of friends, a the children belonging to the Society's schoo sang a number of anthems and hymns. T report, presented by Rev. W. FLEMING, stat that the aggregate income during last year w £34,814. A good deal of solid work was do both at home and abroad, many missionari having taken the Gospel to the scattered nati in the various countries in which they a found. On all hands there were reasons f gratitude to God for giving blessing upon t labour of his servants.

In the course of a hearty address, the CHAI MAN referred to Israel's great need, and e larged upon the Society's efforts in London a Palestine. The ARCHBISHOP OF CANTERBU followed with a speech full of sympathy. H urged increased exertions in Palestine, whith the Jews are now going in steadily augmente numbers. If, he said, you throw your energi upon that country, think what will happen this influx goes on. You will have the mo remarkable centre in the world. Other re gious centres and localities decay, that w have become more bright and thriving tha ever. And what will the people be that yo have there? A people trained among all nation trained in every nation of the world, knowin the habitudes, the feelings, the principles th belong severally to all the nations of the worl Why, look at them now! It is not merely th they are strong on this Bourse or that E change, but that they really are, with the immense capital, and with the sagacity wit which they devote it to every end, helping a nations. And their poor, the world over, a doing the hardest and humblest work for th least recompense, and of all people they do in the most patient, industrious, and self-den ing spirit. Well, those characteristics of the rich and their poor will follow them; an therefore I say, that if you do fix your who heart on the work in Palestine, if you fix there in a generous and comprehensive spiri and try to enlist the sympathies of the who Church in your work, you will, so long as yo continue to act on evangelical principles, di fusing the Gospel in its plainest purity, hav there an agency such as can nowhere else b found.

Sir R. N. FOWLER spoke of the excellen working of the Society's several missions in th Holy Land, as seen by himself last autum Rev. A. J. ROBINSON, rector of Whitechape

id that he had reason to hold in the highest ssible esteem those of his church helpers who e converted Jews. Revs. C. H. Banning, of rood, and S. T. Bachert, missionary in amburg, also addressed the meeting.

Aged Pilgrims' Friend Society.

IE object of this Society is to befriend, with- t pauperising, aged and poor disciples who e no longer able to earn their own living, by oviding them small pensions, and housing ners in asylums specially erected for the rpose. At the eighty-second annual meeting, the Lower Exeter Hall, on Monday evening, e secretary, Mr. J. E. Hazelton, reported that ere are now 1200 aged Christian men and omen receiving pensions of either five, seven, ten guineas per annum from the Society, e number of inmates of the four asylums ing 180.

Messrs. F. A. Bevan (chairman), James skip, W. J. Parks, the Dean of Achonry, evs. James Ormiston, W. Lancelot Holland, J. Baxter, and others, warmly commended e beneficent work of the Society to the tice of the Christian public, especially be- use of its essentially evangelical and Protes- nt character; and earnestly pleaded for an creased income, particularly in the form of nual subscriptions.

RIENDLESS GIRLS IN LIMEHOUSE.

r interesting meeting was held on Saturday, Mitre House, 8, Three Colt-street, Lime- use, in connection with Miss Forsaith's rk among friendless girls. The Rector of mehouse presided, and Miss Forsaith gave a ief but very graphic and interesting account her Home. The Hon. Lady Sebright llowed with an earnest and deeply touching spel address, dwelling chiefly on the central ought of Ps. xxiii., "The Lord is my epherd," and showing how the Good epherd is ever seeking and saving the lost. he Bishop of Bedford gave a most forcible d practical address, in the course of which strongly advocated the establishment of nall homes, such as "Mitre House," where e family life and personal motherly super- sion are possible, rather than the "Institu- on" or "Penitentiary" system. His lordship ngratulated Miss Forsaith on her balance eet, and on the business-like manner in nich the affairs of the Home are conducted. the conclusion of the meeting the visitors f whom there were about 50) were invited to spect the Home, and the Bishop kindly gave brief and most appropriate address to the rls.

Miss Forsaith's third annual report has been sued, and is of a very encouraging character. he past year, though one of "much trial in tward circumstances," has been "marked ore than any which has preceded it by great iritual blessing among the girls." Many of em have become decided Christians, and ose out in situations are doing well and owing much gratitude for the kindness they ceived at Mitre House from her whom they ll "mother." Though the Home is rendered some extent self-supporting, by means of a undry, Miss Forsaith is glad to receive the lp of any friends interested in the work, and perusal of her cheery little report cannot fail awaken sympathy in all Christian hearts.

PERNICIOUS LITERATURE IN BELGIUM.—In a cent newspaper article, M. de Laveleye points out at vigilance has done something towards suppressing e traffic in foul literature in Belgium. Not long ago rtain booksellers in Brussels made a profitable pecialty of publishing unclean books, such as no one red to print even in France. These books were sold at high rate in France, England, and Germany. rosecutions were in due course instituted, and though the offenders could not always be visited with gal penalties, they were so disgraced in the estimation the public that they have since been much less active their wicked traffic.

FAITH MISSION PILGRIMS at BRISTOL

DEAR SIR,—Five Pilgrims, Brothers J. E. Govan, J. A. A. Wallace, and C. Paterson, and Sisters Hay and Martin have been conducting a fortnight's mission (May 4 to 19) for Christians in this city. Meetings have been held twice daily, at 3 p.m. and 7.30 p.m., during which expositions of Scripture have been given with force and point, directed chiefly against the unrealities of the professing Christianity of to-day, with appeals to give up compromises and be out and out for God.

The striking feature of the work has been the overwhelming conviction of sin that has accompanied the addresses, and few, if any, have escaped from realising in some degree "Thou art the man!" The detailed charges as to inequalities of Christian character in the matter of worldly conformity, the lusts and passions of the flesh, the fear of man, unreal religious exercises and selfishness generally, accompanied as they have been with powerful appeals as to the responsibility of Christians to God, and the great claims upon them, in prospect of eternity and in the light of God's love as exhibited at Calvary, to be co-workers together with God in seeking to save a dying world, and in putting the kingdom of God and his righteousness first, always and in all things; the urgent persuasions to entire consecration and to a putting off of the "old man" with his deeds and to a putting on in his place of the "new man," created in righteousness and true holiness—all this has made an epoch in the religious experience of those attending these meetings, never to be forgotten. In short, we may say that, while the brethren dealt with the exceeding sinfulness of sin and the power of God to deliver his people from all their enemies, it was clearly demonstrated how God through his Spirit would honour and use fully-surrendered ones, in bringing conviction of guilt home even to his own dear children, but only in order to open up a path of triumphant victory over all the power of the evil one, through abiding in Him who "always leadeth us in triumph."

Some of the friends here are returning with the Pilgrims to Scotland, to be present at the Holiness Convention being held at Rothesay this week. ROBERT H. FALLON, M.D.

This communication bears in addition the signatures of twelve other members of various denominations.

REQUESTS FOR PRAYER.—For blessing on a tent mission at the North Camp, Aldershot, conducted by Mr. Thomas Wales, of the Evangelisation Society.——For special services by Mr. Opie Rodway, at Primitive Methodist Chapel, Sherston, Wilts. To commence to-morrow (Saturday).——For blessing on a mission being held by Mr. George Clarke in Enniskillen, Ireland, until June 2.——For blessing on a Christian Convention at Kingswood, Hockley Heath, Warwickshire, June 4 to 6.——For a clergyman who is a slave to the habit of smoking, that God will incline his heart to give it up for his sake.

LIFE-BOAT WORK. — The Royal National Life-Boat Institution has recently issued its annual report, which is as usual full of interest and deeds of heroism. During the past year the Society's work was carried on with great activity and unflagging energy. We learn that at last there is a possibility of a successful steam life-boat being produced. In the year the life-boats, of which the Institution now has 293, were launched on service 295 times, and were the means of saving 626 lives and 26 vessels, in addition to which the Committee granted rewards for the saving of 174 lives by shore-boats and other means, bringing up the grand total of lives saved, for which the Institution has granted rewards since its establishment in 1824, to 34,043. Notwithstanding the number of times the life-boats were out on service, and the 768 other occasions on which they were launched for exercise and inspection, only four life-boat men perished in their noble and self-sacrificing work. Provision was promptly made by the Institution and the localities in which the disasters occurred for their bereaved families.

Letters to the Editor.

PARLIAMENT AND SENTENCES.

SIR,—The first place in the business of the House of Commons on Friday evening, May 24, at nine o'clock, has been obtained by Mr. E. H. Pickersgill, for the introduction of a motion on the treatment of crime in general, and in particular as to the inequality of sentences.

Considering the importance of this subject it is very desirable that your own readers should immediately urge their Parliamentary representatives to be present on the occasion, and to secure an effective debate.—Respectfully yours, WM. TALLACK.

Howard Association, 5, Bishopsgate Without, E.C.

UNDILUTED POPERY.

SIR,—You were good enough to publish, a short time ago, copies of notices concerning masses at St. Clement's, Cambridge.

In consequence of this, they have been withdrawn. May I ask you to publish a notice which I copied in St. Barnabas Church, in Oxford, on the 14th inst.:—

"Confessions are received in the Church on Fridays at 3 p.m.; on Saturdays at 3 p.m., and at 8.15 p.m. before great festivals; also by appointment."

There was a crucifix on the super-altar, a huge cross and seven brass lamps, with red glasses hanging from the ceiling, a picture of the crucifixion in the south aisle, and the stations of the cross all round the church. The pulpit was divided into nine panels, with figures painted on them, three of which were Popes, with triple crowns. Two of them had the Pope's glove, with the jewelled imitation of the "pierced hand of Jesus." The names of the Popes were:—

(1) Gregory the Great, 604;
(2) St. Leo the Great; 461, and
(9) St. Clement, of Rome.

I went yesterday into St. John's, Regent-street, where I saw in the daylight three lamps, with red glasses, burning, and four candles burning on the "altar," on which was a crucifix. The stations of the cross were round the church, and a notice, asking for the prayers of the congregations for the dead, was at the door.

Surely all this is undiluted Popery.

W. P. PARTRIDGE, Deputy Surgeon-General.

Beckenham, May 18.

THE JOHN BUNYAN BIBLE CARRIAGE.—A deeply-interesting meeting was held at Wellington Lodge, Ashby-road, Bristol, on Wednesday week, to commend the two evangelists who accompany this carriage, to the guidance and blessing of God. Mr. James A. Vicary described how the van came into his possession, and how it had been adapted to colportage work. The two young men accompanying the carriage having spoken, Mr. Douglas Russell, Mr. A. G. West, and Mr. H. Harris followed with encouraging remarks. The carriage, heavily laden with precious seed, left Bristol on Thursday morning for Weston-Super-Mare, *en route* for the Bath and West of England Agricultural Show at Exeter, commencing June 5. The prayers of our readers are asked on behalf of this the third Bible and Gospel-mission carriage under the direction of James A. Vicary.

COLPORTAGE.—Mr. Spurgeon presided on Monday evening, in the Metropolitan Tabernacle, over the twenty-second annual meeting of this association. The report stated that there were now eighty colporteurs connected with the association. The total value of the sales for the past year had been £8916. The chairman declared that this colportage business was a necessity of the Christian Church, and he wished that they would see it to be so. They must meet bad literature, and it could only be met by the production of good literature. The colporteur, however, did more than counteract the influence of bad literature; he was an agent of the Church of Christ—when unable to sell books, always leaving a tract and speaking a word for Christ, preaching where able, conducting services when needed, and comforting and instructing the sick and dying. Addresses were also given by several of the colporteurs.

THE CHURCH OF ROMAN SOLDIERS.

By Mrs. FOWLER WILLING, M.A.

We do not usually look upon soldiers as missionaries; yet God may permit the English to evangelise the 30,000,000 of Italians through their Military Church in Rome.

This body of evangelicals can hardly be large, on account of the removal of regiments and the discharge of those whose term of service has expired; but its power is felt throughout the nation. It has usually about 150 communicants, and 1000 or more under direct instruction.

The Italian military force may yet be the salvation of the people. A standing army of consumers, supported by the producers, taken from the peaceful studies and industries, and taught the art of destruction, driving thousands of young men who ought to use their talent and muscle at home to escape conscription by emigrating, it is difficult to see how this can be a blessing. But in Italy it is always the unexpected that happens.

This is a new country, holding her position, as boys of pugilistic age think they must do, by physical strength. Her arch enemy the Pope exercises the rights of domain in her capital, gathering immense sums of money from her people, and, with his standing army of priests, nuns, and Jesuits, plotting constantly for her overthrow, ready to betray her into the hands of any hostile power that will re-establish his sovereignty.

In self-defence, Italy gives every young man who is able to bear arms military drill. About 175,000 are kept in camp, and the rest may be called into service any day.

Her army helps the poor by giving them contact with the better classes. The son of the nobleman and the son of the beggar go into the ranks side by side. The Crown Prince has worked his way up to the command of a regiment. It educates. Papists never educate the masses, unless they are driven to do so in trying to hold their power over the people. Italian soldiers are not dismissed from the service till they have learned to read and write. Thus the fearful illiteracy of the nation under the Papacy is being overcome.

It unifies and makes loyal the young manhood of this conglomerate Italy. Piedmontese, Lombards, Venetians, Tuscans, Romans, Neapolitans, Sicilians are different peoples with different dialects. When they have been kept together under loyal military drill for two or three years, they become Italians. There is no class in Italy so free as the soldiers for evangelical instruction. They are away from their home superstitions, and the women, through whom the priests hold the country. In the breaking up of old customs, the blending of ideas, and the quickening of thought, the army does for Italians what the railway network does for the English and Americans. Though they are nearly all Roman Catholics, they are not provided with chaplains, because the priests are the worst enemies of the State.

The Government favours religious toleration. When Luigi Capellini, who is the founder and pastor of this Military Church, began his work of reading and expounding the Scriptures in the barracks, where he lived as a soldier, a council of general officers came together to consider how this evangelical heresy could be put down. Prince Umberto, now King of Italy, closed the council by saying, "See that no political plotting goes on under the garb of religion; but do not hinder the men from fulfilling the duties of their faith."

Since he has come to the throne, Umberto has conferred on Capellini the order of Cavaliere of the Crown of Italy.

The evangelical soldiers have had to endure bitter persecutions when their superior officers were bigoted Papists, and when they have been ill in hospital under the care of priests and nuns; but they have shown a courage and faithfulness like that of the primitive Church under similar trials.

These converted soldiers become the natural missionaries. After their term of military service, they go back to their little country villages marked men. They have been in Rome. They have seen something of the world. They have learned to stand erect and wear good clothing. They have been taught to read and write. They are cut loose from the low superstitions of the little place. Best of all, they have Christ in their souls.

This work commends itself especially to the English people. Cavaliere Capellini was converted by the means of a Testament sent here by English benevolence. His first evangelical instruction was given by a colporteur, supported by an English lady. His work is carried on by English money. He needs greatly a building in which to hold his services and the means with which to extend their influence through all the camps in Italy. Will not English ladies and gentlemen of means, the Lord's stewards, come to his help, and extend throughout Italy this tremendous enginery of evangelism?

Rome.

MISSIONARY JOYS AND SORROWS.

We have had the privilege of perusing a deeply interesting letter, dated March 18, sent to a friend in this country by the wife of a missionary stationed in a very unhealthy district of South India. We are sure that the tidings it contains will awaken a chord of sympathy in the hearts of all our readers. After describing a series of united meetings held at the station, partly for missionary business arrangements and partly for reaching the natives, the writer says:—

"On looking back we cannot help feeling that God was indeed with us, and that He heard our prayers. Never, in all the time we have been here, have the educated Hindus turned out night after night as they did. And this not to be amused, for even the very lectures were on subjects the most sacred to Hindus. They came in larger numbers even on the Sunday nights to the service.

"The Reddy who was baptised during the Conference has given himself up almost entirely to preparing others for baptism since then. He is a rich man, and has no need of actual work. He had prepared fourteen men and women to the very best of his ability. Two others he had rejected, because of a flaw in their characters. We baptised eleven of them. He assures us with deep earnestness that their wives and children will soon join. It was wonderful to the people about here, and especially to the Mala Christians, to see so large a group of caste men sitting down with them in this way, waiting for baptism.

"Last week, Mr. —— sent out Mr. —— again to ——, when five more Sudras and seven Sudra children were baptised. Only think, there have been sixty-seven adult baptisms and thirty children baptised this year that is not yet three months old. While God is with us, pouring out his Holy Spirit on our people like this, need we fear any such partial statements as have recently been made? No!

"The tears come to my eyes, even as I am writing, at God's great goodness to this Mission. 'I suppose you mean to stay here until you die,' said a man to me at our Bible-reading last Monday. 'Yes, until I die,' was my answer, 'unless God show me very plainly indeed that I must go away.'

"'But this is such a bad, unhealthy place to live in,' he said. 'Yes, I know it is, and God knows that too, and so He gives us our hearts' desire, that for which we came to India, precious souls for his kingdom.'

"This is just how it appears to me. God knows how body and soul are crushed by this terrible climate, and it is a joy to the missionary's heart, that He who knoweth our frame gladdens and uplifts our spirits by giving us this most precious encouragement. While one man is writing one hard thing about its climate, and another says, 'Nothing shall ever induce me to come to ——,' we go on in our fever-laden atmosphere. And God is with us. Only think of it; I had twelve girls, five boys, and myself, all down with fever at one time last week. One girl was delirious for hours, and we thought must have died from exhaustion. Our surgeon's son died last week from cholera, and five others. My girls' school, which had ninety-seven present last month, could only muster fifty yesterday for the inspector; all the others being too ill to come. I have five girls in hospital with chicken pox. And yet, although I have had so much fever this two months, God has given me, if not the strength, at least the energy to go down and pay all my regular visits to my school; to carry on the services in our house, and to superintend all the work this two months while my husband has been out in camp. He is now more than one hundred miles away."

DR. BARNARDO and the CHILDREN.

The following appears in the May number of *Night and Day*:—"Our readers will remember that some months ago we referred in these columns to vigorous attempts then being made to compel the Editor of this journal to give back to the custody of immoral or criminal parents, the unfortunate children (in many cases *little girls*) who had been rescued with difficulty from their clutches. These cases were rendered more complicated owing to the fact that in some instances the children were the offspring of mixed marriages, and in order to remove them from our care, the Roman Catholic hierarchy energetically supported the so-called 'claims' of the wretched parents.

"In all these cases we have firmly resisted such unhallowed attempts, and hitherto with success. Just as we go to press, however, we observe that a further application has been made to the Queen's Bench to obtain an attachment against the Editor, on the ground that in one of these cases an insufficient return was made by him to a writ of *habeas corpus* issued in February last. The application was *ex parte*, and a rule *nisi* was granted, which will come on for hearing in the Queen's Bench in a week, just as this magazine is being published. But as the child in question is not now in the United Kingdom, and as, moreover, she was not in our custody for some time prior to the commencement of the proceedings, we do not think that it is likely, when all the facts are before the judges, that the order will be made *absolute*, or in other words, that the Editor will be committed to prison for non-compliance with the terms of a writ which it was clearly out of his power to obey!

"It would not be respectful for us at this juncture to comment on the strictly legal bearings of the case, but as regards the *moral issues* involved there can, we imagine, be no two opinions concerning the rightness of our action. We therefore calmly await the result, whatever it may be, comforted assured that in any event we shall have the consciousness of having faithfully performed a difficult duty on behalf of the poor children committed to our care. And we believe we shall also have the prayerful sympathy and support of all who, in every place, love our Lord Jesus in sincerity."

PREO. NATH. CHAKRABURTTY, Calcutta, formerly an officer in the Salvation Army, having altered his views of the Army doctrines and regulations, resigned his position as an officer last year. Having returned to this country he has married Miss Prewett, of Luton, an earnest Christian worker, and desires to engage in evangelistic work in this country. He may be communicated with at 54, Park-street, Luton.

EDINBURGH UNIVERSITY M.S.C.A.

Last Saturday evening the Edinburgh University Medical Students' Christian Association held its summer gathering in the saloon of the Royal Hotel. About 200 young men were present. We have seen larger gatherings at these meetings, but seldom have we been so encouraged by the sight of so many new faces, and we are sure that we have never observed a healthier spirit, nor enjoyed more pleasant intercourse than we did on Saturday evening.

The meeting opened with a tea, during which each older member was busy hunting up the freshmen who were present in response to an invitation. The chair was subsequently taken by Professor Crum Brown, who opened the meeting with an inspiriting address, whose only drawback was that it was unreportable; for the Professor's style of oratory is peculiarly his own, perfectly original, and utterly indescribable. His remarks anent the scepticism of learned men were specially applicable to an audience of students, for, said he, "It is nothing but conceit for us who know but a very little more about the works of God in nature, to be any more sceptical than those who are more ignorant of them or more stupid." His address, as Professor Stewart, who followed him, said, was the only thing wanted to to start off a meeting happily. Dr. Pentecost, referring to the medical profession, placed it next to the highest in point of rank, and commended the Lord Jesus to all medical men as the patron saint of the profession, for was He not the Great Healer? He compared the warm Christian feeling which exists among the leading men of the profession in this country, with the scepticism and irreligion of their professional brethren in the United States; this latter fact he deplored, though he has hopes of a revival among them.

The delegates from Aberdeen and Glasgow spoke words of cheer and brotherly sympathy. It was to everyone a source of regret that the Oxford delegate was prevented from paying us a visit. Altogether it was a delightful meeting.

A Student.

TEMPERANCE NOTES.

Petitions in favour of Sunday closing have been generally adopted by the Wesleyan District Meetings.

Mr. John Abbey, of the C.E.T.S., has issued his usual appeal to farmers to get their harvesting done without the injurious practice of giving intoxicants to the workers.

The Birmingham Post says that "In anticipation of the committee stage of Mr. Stevenson's Sunday Closing Bill, which is fixed for June 26, both parties to the liquor controversy are girding up their loins for what may prove a severe struggle."

Fifty lurries passed in a string through Belfast streets one day recently, from the stores of Dunville to Donegal quay, with casks containing 30,000 gallons of whisky, the largest shipment that ever left the capital of Ulster. The drink was going to Lancashire.

The Church of England Temperance Society has received £100 from an anonymous donor, to provide a missionary for Clerkenwell Police Court. A similar sum has also been promised by Rev. Dr. Oliver, of St. Mary's, Ealing, for a missionary for Thames Police Court.

A series of marquee missions has been decided upon by the Hoxton Hall committee, to be held during July, August, and September. A marquee to hold 400 to 500 persons has been secured, fitted with all the necessary requirements. A large and varied staff of speakers is available.

At the annual temperance breakfast in connection with the United Presbyterian Synod, Edinburgh. Rev. J. B. Carr mentioned that 315 ministers in charge within the United Presbyterian Church are total abstainers; fifteen ministers without churches are so, and nineteen of those abroad are pledged not to take strong drink.

Mr. George Blaiklock writes to *The Gospel Temperance Monthly, en route* for Australia:—I regret to say we have a lot of drinking and drunkenness on board, and some quarrelling and fighting. The bars seem to be placed in conspicuous positions, and liquor is sold with no regard for the consequences. Even drinking people have expressed to me their disgust at the intemperance on board.

At a meeting of the Glamorgan County Council, held at Neath on the 7th inst., the following resolution was carried by 53 to 3:—"That in the opinion of this Council the Sunday Closing Act has been a decided success in the county, and that a petition be presented to the Royal Commission that the Act, with such amendments as will render its success still more complete, may be continued."

KESWICK CONVENTION.

LETTER OF INVITATION.

Beloved Friends and Servants of Jesus Christ,—In the name of our Divine Master, and in humble dependence upon Him for direction and blessing, we again invite all who love our Lord Jesus Christ in sincerity, to meet, God willing, in a Covention in Keswick, from Monday, July 22, to Saturday, July 27, 1889; that, whilst humbly acknowledging past failure, we may together seek to "be filled with the Spirit" (Eph. v. 18—21), and realise closer union with Christ Jesus, so that, guided and upheld by Him, we may in daily life glorify our God and Father.

We cannot review the past fourteen years' meetings at Keswick without humble and devout gratitude to our God for having revealed Himself to so many in a way they never before experienced, and for the practical results which have followed, in the earnest desire to be in all things conformed to his will, and joyfully to serve Him.

As we are only learners in the school of Christ, let us again seek his teaching by his Spirit through the Word, that we "may grow up into Him in all things who is the head, even Christ" (Eph. iv. 15), and "beholding as in a glass the glory of the Lord," may we be "changed into the same image from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18).

Above all, may we seek to grow in love to Him who is "the chiefest among ten thousand," and "altogether lovely" (Song Sol. v. 10—16); each one of us knowing this as the test of qualification for service, "Lovest thou Me" (John xxi. 15—17), and so be enabled with more tender and gentle care, under the direction of the great Shepherd, to feed his lambs and sheep.

In the expectation of the near approach of our Divine Master and Lord, may we be watchful, that in the midst of much active service for Him who says, "I know thy works," He may not have to say to us, "Nevertheless I have somewhat against thee, because thou hast left thy first Love" (Rev. ii. 2—4.)

This "First Love" includes in its all-embracing limits "unfeigned love of the brethren" (1 Peter i. 22). The Apostle Paul, writing to the Thessalonians, says "As touching brotherly love ye need not that I write unto you: for ye yourselves are taught of God to love one another." Still, he adds in ver. 10, "We beseech you, brethren, that ye increase more and more" (1 Thes. iv. 9, 10). Let us remember that God is Love, and "He that dwelleth in love dwelleth in God, and God in him" (1 John iv. 16).

May we prayerfully ponder our Lord's message to his churches, remembering his words, "Behold I come quickly," "Hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11).

We would unitedly pray that those whom He commissions with messages to us may be filled with his Holy Spirit, and speak only "as of the ability which God giveth: that God in all things may be glorified through Jesus Christ, to whom be praise and dominion for ever and ever. Amen" (1 Peter iv. 11).

The appeal made last year for the purchase of the Convention Lodge and the New Tent, at an estimated cost of about £1200, was liberally responded to, and £962 12s. 11d. given. The Lodge is conveyed to the trustees of the Battersby Memorial Fund for the use of the Convention. The amount expended on the land and house, with additions, was £993 10s. 7d., the estimate being a little exceeded. No provision is as yet made for the New Tent. The sum contributed last year for mission work in connection with the Convention amounts to £908 8s. 8d. This includes a gift of £200 from one lady and £300 from another, both of which were for purposes specially named. Several of the contributions were made annual.

Full information as to the way in which it is proposed to appropriate these funds, so as best to carry out the views of the donors, in accordance with the constitution and design of the Convention, will (D.V.) be given when we meet. Much prayer for guidance in this important matter has been offered; we ask all to unite in earnestly desiring that this fund may be made a rich and extending blessing.

The Lecture-hall has been again kindly granted by the Rev. J. N. Hoare. The Drill-hall also will be used for meetings. Service in the tent on the Sunday afternoons before and after the Convention, a prayer meeting on Saturday evening, July 20, and a choir practice on Monday afternoon, July 22.

Mr. John Postlethwaite, Eskin-place, Keswick will again kindly act as hon. secretary, to whom applications for lodgings or hotel accommodation may be sent, stating particulars of what is desired. Anyone taking rooms for longer than one week will find it easier to obtain accommodation early.—We are, yours faithfully in Christ Jesus,

Robert Wilson, Broughton Grange, Carlisle.
Henry F. Bowker, 42, St. John's Wood Park, London, N.W.

May 17.

The Book World.

Gleanings from many Sheaves. *Bemrose & Sons.* Over six hundred "Thoughts," many of them very beautiful. Originally collected by a lady for study by her pupils, they will, it is hoped, in this form, do something towards refining the minds and brightening the lives of many young people.

Words of Cheer for Timid Christians. By A. Moorman. *Stock.* Showing in brief "all that the Lord is to his people in this present world," this little book is likely to comfort many a troubled soul. Each of the brief chapters is based upon precious expressions from God's Word, and the goodly heritage of those who are Christ's is made abundantly clear.

My Jewels. This is the title of a beautiful little volume, containing selections of sacred poetry and Scripture texts for every day in the year, arranged by Miss Sarah Sharp. The desire has been to bring into prominence our Lord's priestly office. Having associated the months with the gems in Aaron's breast-plate representative of the twelve tribes of Israel, the compiler has grouped her selections in harmony with what she holds to be the signification of the several stones. The work shows a careful hand throughout, and not a little ingenuity, for the compiler has given effect to her belief that the English-speaking people are the "ten tribes." (*R. Banks & Son.*)

The Science and Art of Religion. By S. B. G. McKinney. *Kegan Paul, Trench & Co.* Never having met anyone able rationally to explain the science and art of religion, Dr. McKinney has himself come forward with a text-book of nearly 500 pages, with the special object of satisfying the inquiries of Chinese and Hindoo scientific students. While admiring the versatility displayed, we observe that the author does not always distinguish between his fancies and speculations and undoubted or probable truth. Some curious minds will doubtless revel in these vigorous pages, which are alternately matter-of-fact and mysterious, but in our judgment few will be able to read them with definite spiritual profit.

The Unchanging Christ, and other Sermons. By Alexander Maclaren, D.D. 5s. *Alexander Shepheard.* This volume presents a veritable feast of fat things. Each of the twenty-eight discourses deals in a decidedly attractive and instructive manner with great spiritual truths. From the first, "The Unchanging Christ" (Heb. xiii. 8), to the last, "The Burden-bearing God" (Ps. lxviii. 19, R.V.), the theme is grandly one. Among the intervening discourses deserving of special mention are "The Secret of Immortal Youth" (Isa. xl. 30, 31), "God's Certainties and Man's Certitudes" (2 Cor. i. 20), "The Vision of God and the Feast before Him" (Exod. xxiv. 11), and "The New Name" (Rev. ii. 17). This volume of discourses, which are all as eminently readable as they are lucid and pointed, will enhance the high reputation of their well-known author.

Church History. By Professor Kurtz. Vol. ii. Authorised translation, by Rev. J. Macpherson, from the latest revised edition. 7s. 6d. *Hodder & Stoughton.* The second volume of this valuable work comprises the deeply interesting period from the tenth to the sixteenth centuries inclusive. Early missionary enterprises, and the Reformation with its many subsequent activities, are depicted with admirable succinctness; while the development of the papacy and the ecclesiastical controversies which characterised the middle ages, are described with lucidity and fulness. In the German Universities there is no more reputable text-book than this on the subject to which it is devoted; the English student, too, who will carefully digest this well-sectioned work will certainly be amply repaid for his pains. This latest statement of events of perennial interest—this careful estimate of men and movements which stand out prominently in Christian life and action from the days of the Lord until now, will be completed in a third volume, and the whole will constitute a very useful work of reference in theological libraries.

Among the Churches.

CHURCH OF ENGLAND.

At St. James's (Church of England, unattached), Harlesden, N.W., there is a very earnest, warm-hearted congregation. The incumbent, Rev. B. G. Richardson, invites as preachers any sound evangelical ministers who are visiting London at this season.

It is said that a new organisation, somewhat on the lines of the Salvation Army, is about to be started. It is to be called the Saviour's Missionary Army, and one of the essentials is that all its officials shall be members of the Church of England, although the organisation will carry on its work entirely independent of episcopal control.

On Monday week the Bishop of Marlborough held a conference with London cabmen at the Church Army Training Home. He expressed great interest in that class of men, and said he would gladly come and meet them when able. The Church Army have set aside one of their evangelists specially to watch over the interests of London cabmen.

The death is announced, in his 84th year, of Rev. Prebendary Vaughan, incumbent of Christ Church, Brighton, from 1838 to 1886. Few clergymen, perhaps, have done more than Mr. Vaughan to maintain simple evangelical truth in the Church of England. As a preacher to children he was a great favourite, and his monthly sermons to young people used to attract enormous congregations.

The Rock regrets to state that Rev. H. W. Webb-Peploe, who has suffered from an affection of the eyes, underwent a severe operation on Saturday week, and is in consequence laid aside for a few weeks, being kept in a darkened room. He is going on very satisfactorily. There is no man more thoroughly conversant with everything that goes on in his own busy parish, and in the poor districts he has annexed, yet he speaks and preaches all over the country, including our Universities.

METHODIST.

Methodism is extending in Leeds, and a scheme for the erection of new chapels and schools, involving an outlay of £15,000, has been entered upon.

As the result of a mission conducted at Barrow-on-Soar by Miss Burdon, twenty-three candidates for membership received the right hand of fellowship at the Wesleyan Chapel on Sunday week.

Rev. Edward Smith is at present engaged in preparing for the Press an account of his work in Clerkenwell. The book will be called "Three Years in Central London," and will be issued by the Wesleyan Book Room.

The Wesleyans, despairing, at last, of securing a site from Lord Salisbury for a chapel at Hatfield, have secured two houses from another source. These are being demolished, and the foundation stone of the long-desired chapel will be laid on May 29.

A delightful indication of practical Christianity has been intimated to the sisters working in connection with the Wesleyan West-end Mission. A lady has instructed the keeper of a dairy in Soho to provide them with milk for the sick and the poor whom they visit.

BAPTIST.

Rev. Dr. Clifford left for a holiday in Germany last week. He hopes to be back in London on the first Sunday in August.

A new chapel, erected by the London Baptist Association, has been opened at Fulham. The Baptists in the neighbourhood have held services and conducted evangelistic work for some years past.

Rev. G. W. White is holding a series of monthly evangelistic song services in the Baptist Tabernacle at Enfield. At each service a clear earnest Gospel address is delivered, in which sinners are pointed to Christ, the Saviour of men.

At the morning service at the Metropolitan Tabernacle on Sunday week, Rev. H. D. Brown, of Dublin, offered prayer. His supplication "that the Prince of Wales, ere he be called upon to wear the crown of England, might be led first to lay hold of the crown of everlasting righteousness" elicited a chorus of hearty "Amens."

Rev. C. H. Spurgeon, who has been enjoying a few days' rest at the seaside, officiated on Sunday at the Metropolitan Tabernacle. Mr. Spurgeon was suffering from considerable physical weakness, and, contrary to his usual custom, asked one of his deacons at the morning service to assist him by offering prayer.

The scholars in the Sunday-schools connected with Shoreditch Tabernacle (Rev. W. Cuff, pastor) number more than 1100. Many have had to be turned away for want of accommodation. In a few weeks the foundation stone will be laid of a new building, comprising a main schoolroom, surrounded by twenty-six class-rooms and an open gallery. The cost will be £4000, over £3000 of which has already been contributed.

At the anniversary of Parson's-hill Church, Woolwich, an encouraging report was presented: 155 had joined the church during the year, 107 by profession of faith. There is a vigorous temperance organisation, which has since its commencement taken 3000 pledges. A society for home mission work, which conducts three indoor services in the winter, and four open-air meetings in the summer. The pastor's Sunday afternoon lectures in the [illegible] Tavern are very popular, and have been made a blessing to many.

SALVATION ARMY.

General Booth has been invited to tell the history of the Salvation Army in connection with the course of lectures at South-place Chapel, Finsbury, on Sunday afternoons.

SOCIETY OF FRIENDS.

The Home Mission Committee of Dublin Yearly Meeting was able to report good work done last year. There seems wide scope for service, especially in Ulster, and Friends are embracing the openings thus ready for them.

Philadelphia Yearly Meeting began on the 15th ult., and lasted five days. The committee for holding public meetings was re-appointed with somewhat extended powers; and the largest evening meeting of the week was that of the temperance association.

A Union Missionary Organisation is exercising the thoughts of American Friends. The relative position of men and women, how to utilise the separate committees, and co-operate with the greatest harmony and power for work at home and abroad, will require the best care of the coming yearly meetings.

Thomas Kimber, of New York, has completed a series of very able papers in *Friends' Review*, and they are to be published as "The Early Christian Church." Mary Pryor Hack, of Brighton, in her recent volume, "Hold the Fort," gives valuable aid to the temperance cause. Both volumes deserve wide circulation.

PRESBYTERIAN.

London South Presbytery hope to arrange a system of Presbyterial visitation to all the congregations.

When Rev. J. T. McGaw (who has just been appointed general secretary of the English Presbyterian Church) went to Sale, the church there had a membership of only twenty-five; now it numbers 252.

A ten days' mission is to be held at the close of the year in Sunderland, in which Rev. Dr. Black (Inverness), Rev. Hugh McIntosh, and Rev. Z. B. Woffendale (London), have promised to take part.

Mr. George M. Reith, assistant minister at M'Cheyne's Free Church, Dundee, has accepted the pastorate of the English Presbyterian Church at Singapore, which is under the care of the London Presbytery.

Rev. John McNeill says the welcome accorded him by the Regent-square congregation exceeds anything he had dared to expect. Mr. McNeill attracts very large congregations, and at night chairs are required in the aisles.

Dr. Thain Davidson had a very crowded congregation at his monthly sermon to young men on Sunday week. It was a curious coincidence that Dr. Davidson condemned the practice of betting; and his words had a special point given to them by the news on Monday of the raid made on the gambling clubs.

CONGREGATIONAL.

Rev. Dr. Goodrich, of Glasgow, preached at Westminster Chapel for the third time on Sunday, and will continue to occupy the pulpit morning and evening throughout the month.

Among recently started branches of work in connection with Providence Church, Uxbridge, are a Band of Hope, a monthly prayer-meeting in connection with the Christian Association, and a fortnightly Bible-class conducted by the pastor (Rev. J. Adams), which has already fifty members.

Connected with Queen's-street Chapel, Wolverhampton (of which Rev. C. A. Berry is pastor), there are four Sunday-schools, eight mission stations, thirty local preachers, and nearly ninety Sunday-school teachers. The parent church and its branches are the centres of many forms of religious and benevolent activity.

The friends connected with the church at Victoria-road, Southsea, are endeavouring to raise funds for the erection of an iron building in which to carry on their services, the present building, a schoolroom, being too small. A gentleman interested in the work has offered to hand over to a donor of £20 a book written upon slips of bamboo, in the Burmese language, on the laws and religion of Burmah.

The local destination of the Weigh-house Chapel seems to be now fixed. The application of the trustees of the Court to sanction the acceptance of the offer from the Duke of Westminster of a piece of land in Duke-street, Grosvenor-square, at a peppercorn rent, has been granted. Plans have been prepared for the building of the new chapel, schools, and parsonage-house at a cost of £25,000.

Rev. A. A. Ramsey, who came from Dewsbury to Barry-road, East Dulwich, some five months ago, is making his influence widely felt in the neighbourhood, and it is to be hoped that the proposed new church at Barry-road will soon be erected. Last Sunday evening he preached a powerful discourse on "The Idolatry of Luck," in which he dealt very trenchantly with the gambling propensities of the time.

Rev. C. Buchanan Ryley, for eighteen years pastor of Hanover Chapel, Peckham, has accepted the pastorate of Christ Church, Addiscombe. During Mr. Ryley's work in Peckham the church more than doubled, the chapel was thoroughly renewed, the schools were twice enlarged, gymnasia at both schools were begun, working men's club, youths' and girls' institutes were started, and a large organisation of district and charitable work carried on.

NOTES FROM IRELAND.

The Women's Temperance Association, of which Mrs. Byers, of Belfast, is the secretary, is doing a most valuable and important work.

Rev. Joseph and Mrs. Caldwell, of Amerton, have been conducting in Limerick evangelistic meetings, which have been made a great blessing to many.

Gospel meetings, at which several professed to decide for Christ, have been held by Mr. James Dickson, Methodist evangelist, at Edgarstown, near Portadown.

Largely attended Gospel services have been held by Rev. R. Crawford Johnson, Methodist evangelist, in the Mission-hall, Sydenham, near Belfast. A powerful impression for good was made.

Mr. J. T. Morton, of Caterham, has offered to pay for three years the salary of another medical missionary and two native assistants, to be appointed by the Irish Presbyterian Foreign Mission Board.

NOTES FROM SCOTLAND.

Mr. Richard Murphy is conducting a mission at Brachead. This evangelist both sings and preaches the Gospel.

Four weeks of special mission services, conducted by Mr. Wm. Thomson, evangelist, and others, at Cumbernauld, have ended with very cheering results.

Evangelistic meetings are being held this week in the E.U. Church, Shotts. The meetings are conducted by Messrs. Pollock and Wallace, students, Glasgow University.

Rev. Dr. Scott has retired from his secretarial position in the United Presbyterian Church; and Rev. John Young, of Newington Church, Edinburgh, has been appointed in his place.

Miss Tyson, of Brooklyn, U.S. (lately of Dr. Pentecost's congregation), has been successfully holding meetings for the young at Hope Hall, Paisley. They are to be continued this week.

Mr. Gilbert Ross, a well-known and active Christian worker in Glasgow and district, met with a serious accident on Thursday last at Milliken-park Station, by being crushed between the buffers of two waggons.

The centenary of Sydney-place U.P. Church, Glasgow, of which Rev. J. M'Elwee is minister, was celebrated on Sunday week. Dr. Edmond, of London, preached in the morning, the pastor in the afternoon, and Principal Cairns at night. The soirée in the City Hall on Monday evening was addressed by Drs. Edmond, Monro Gibson, and Fergus Ferguson.

Rev. James Scott, Free Church missionary, of Natal, speaking in Edinburgh the other day, declared that the greatest African hero, surpassing Stanley and even Livingstone, is Mr. Alexander M. Mackay, of the Church Missionary Society, who thirteen years since went out to Uganda, in Central Africa, and though left long alone has never ceased to work. He has reduced the native language to writing, and printed the Gospel of Matthew with his own hands.

FALLEN ASLEEP.

At Whitehall, Irvinestown, Mr. Robert Montgomery, an earnest, faithful Methodist class-leader. At Ramelton, Rev. H. Smythe, for nearly fifty-seven years minister of Craigmore U.P. Church, aged 88 years. — Rev. Canon T. S. Evans, Professor in Durham University.—Rev. J. R. Grant, for forty-four years parish minister of Buittle, Kirkcudbrightshire. — At the age of 90, the widow of the Hon. and Rev. Baptist Noel.—Rev. J. F. Johnson, American Presbyterian missionary in China.—Rev. A. G. M'Gillivray, senior minister of Roseburn Free Church, Edinburgh. —Rev. R. Murdoch, Free Church minister of Johnston and Wamphray, N.B.

Appeals.

Shaftesbury Institute, Lisson-grove, W. — Miss Margaret Brown writes: Additional workers are required for our girls' evening classes. Will any ladies accustomed to the management of rough girls spare us two evenings in the week? Cast-off clothing will be gratefully accepted, and also Christmas cards for scrap books.

Gloucestershire Militia. — On June 3 the Gloucestershire Militia (numbering about 700 men) will assemble at Horfield for twenty-seven days' training. It is proposed to hold special meetings, in connection with the Soldiers' Christian Association, at the Temperance Hall, Bishopston, and to give the men an occasional tea. The expenses will be very heavy, and we ask the hearty fellowship of Christians.—Cecil G. Smith, secretary, 5, St. James's-square, Bristol.

Manor Park Gospel Mission.—A work which was begun here early in the year has grown to such proportions that a larger meeting-place has become needful. A building has been placed at disposal, but in order to make it suitable about £20 will have to be expended in seats, fittings, &c. The superintendent is Mr. G. Sage, of the Evangelisation Society, the hon. secretary of which, Captain W. E. Smith, writes that the work is "true and genuine." An earnest appeal for help is made by the secretary of the Mission, Mr. J. Gray, Hephzibah-house, Winifred-road, Manor-park E.

NOTES ON DAILY READINGS.

SUNDAY, MAY 26.—Numbers XIII.

The mission of the twelve spies, which is the subject of this chapter, was evidently demanded by the moral state of the people, as we learn from Deut. i. 19—22. Had there been a living faith in God, there would have been no talk about spies. What need is there to spy out the land which we know is ours by the gift of God? The thought of sending spies, which God assented to, was one of the first stages in Israel's unbelief.

The time (20) was about August, and they traversed the land to the extreme north. They seem to have gone up by the Valley of Jordan, and returned by the western borders of the land. Eshcol is a little S.E. of Hebron, and its sloping hills are still covered with the choicest vines; one cluster sometimes weighs 10 lbs. or 12 lbs. The muscular and tall frames of the warriors of Canaan must have been even more impressive, when contrasted with the almost puny and diminutive Egyptians.

The evil report (26).—They looked at circumstances, as Peter looked at the winds and waves, and directly we begin to count up the numbers of giants and walled cities, and other difficulties, we shall not only be depressed ourselves, but shall depress others. "We be not able" (31) is the language of unbelief and despondency; but if it is followed by "our God whom we serve is able," then it is the glad shout of faith and assured victory.

Faith as represented in Caleb does not ignore difficulties, it is quite aware of them; but it does not concentrate its gaze on them, but on the living God (xiv. 8). In every life there are Amalekites, sins of the flesh, and the Hittites, Jebusites, and Amorites of besetting sin. None must dare to suppose that we must always be overcome by them. But trusting in God we may confidently expect that they will be put under our feet.

MONDAY, MAY 27.—Numbers XIV.

Amid the *murmurings of the people*, of which this chapter is a melancholy monument, Joshua and Caleb stood firm as rocks, though at the risk of their lives (10). How important it is to bear an unwavering witness against the evil around us, at all costs. But we can only do so when we are living in the light of God ourselves and are following Him fully (24). Are we doing this? If so, we shall not fail of the Land of Promise. Difficulties are the bread by which the soul grows strong (9).

The Land of Promise in our own lives is the type of that life of rest and victory which is within reach of all God's children. It is a mistake to consider it only or principally as relating to heaven. Heb. iii. and iv. clearly show that it is a matter for to-day. Its New Testament equivalent is the sevefold heavenly places of Ephesians. We are to live by faith, as heavenly citizens, who are still exposed to the wiles of the devil, but who have learnt the secret of the overcoming life. Let us see to it that we do not miss it through want of faith, and have to turn back to the wilderness of restlessness and failure.

Moses' intercession was very noble (13, &c.). He had no unholy or selfish ambition. His one thought was God's glory and his people's good. We must not think that God was less merciful than his servant, but that these intercessions were the expression through human lips of the tender mercies which were in the heart of God.

The fruit of unbelief (28).—As unbelief shut them out of Canaan, so will it shut us out of the blessings of the New Covenant. It would seem as if God Himself stood paralysed before it (Matt. xiii. 58). The antidote of unbelief is the concentration of the heart on promise. "The breach of promise" is rather change of purpose. God never alters in his dealings with men, hence He must change, when they change from faith and obedience to their opposites. It is useless to attempt to carry things with high hand, when God is against us (44).

TUESDAY, MAY 28.—Numbers XV.

What *a marvellous contrast* between the closing verses of the previous chapter and the opening lines of this. In the one we read man's failure and the punishment of unbelief, in the next the faithfulness of God, whose purpose should be ultimately realised. Israel had forfeited all, yet they should still come into the land (2). The wine and oil could not be freely offered till they came into the land of vineyards and oliveyards, and, therefore, this was prospective. Joy and gladness are the accompaniments of life in the Land of Promise, which is inherited by faith.

The stranger was carefully remembered (14, &c.), an anticipation in those days of the time when the Gentiles should share in the privileges of Israelites (Eph. ii. 13, &c.). It is said that the Jewish housewife still fulfils this custom in her bread-making (20).

The distinction between sins of ignorance and of presumption (22, &c.).—For the former ample provision was made; sacrifices were prescribed, which forcibly typify the various aspects of our Saviour's death. How clear is it then that sins of ignorance are equally sins in God's sight, needing to be acknowledged and forgiven. For these, if for no other reason, we require daily to seek cleansing. Sins of presumption were treated rigorously; and a solemn instance is given of one who violated the Sabbath and was stoned after careful consideration (34, 35). What need for David's prayer (Ps. xix. 13).

The ribband of blue was a heavenly memorial attached to the borders of the garments, so that the Israelite might be kept in mind. We have something better in the ministry of the Holy Spirit, whose special office this is (John xiv. 26). Beware of turning God's appointments into occasions for self-display (Matt. xxiii. 5).

WEDNESDAY, MAY 29.—Numbers XVI.

Here the *wilderness story* is resumed, teaching us what man is and what God is—man's failure, God's grace. Jude calls it the gainsaying of Core (11). It was a very formidable conspiracy (2), and originated in a dissatisfaction at the transference of the priesthood to a family so closely identified with the great leader (3).

Moses' behaviour was very beautiful; he committed his cause to the Lord, and left on Him the responsibility of dealing with the malcontents. He soon received the test which was to decide the case (5, quoted 2 Tim. ii. 19). Would that we might be caused to draw near! (Ps. lxv. 4). It is always sweet to leave our questions and difficulties with God, saying, "The Lord will show," and "The Lord will choose." After all, it is not our matter, but God's, and it is for Him to say what position He would have any of us occupy in the body of Christ. There seems to have been *some further cause for this conspiracy*, because in the case of Dathan and Abiram, Moses sought for a special interview. Whilst Korah sought the priesthood (10), they seem to have chafed against the civil supremacy of Moses (12). Though the meekest of men, he could not restrain his indignation at these unjust and groundless charges.

The doom of these families was very terrible (27), and yet it is needful in such circumstances to act with promptitude and decision. If this spirit had spread, the whole camp would have become a mob. "Quick" is the old English word for "alive" (30).

What a remarkable type of Christ was Aaron, when he stood between the living and the dead, and the plague stayed. "I will consume them," is the language of justice; but God's mercy prevailed (Rom. v. 21).

THURSDAY, MAY 30.—Numbers XVII.

The controversy about the priesthood demanded a final and authoritative settlement. For the removal of all doubts and the silencing of all objections, a notable miracle was wrought in the budding of Aaron's rod. There was no room left for man, he was put out of the way, and only God appeared (10).

The rod of Aaron was probably that which had been used by Moses, working so many miracles. They were dry sticks, or wands of office, which had been transmitted from father to son. And surely besides serving their immediate purpose they were apt figures of Israel's condition, and indeed of the condition of everyone of us by nature, without sap, or life, or power.

The miracle was very remarkable (8), and a beautiful illustration of what grace can effect in each of us. And after all there is no test of true discipleship, or of a call to the ministry, which can be compared to fruitfulness. This is God's seal of acceptance and designation to his work. We need to be grafted into Christ, so only can we bear fruit (John xv. 4, and Hosea xiv. 8).

The complaint of Israel (12, 13) was indicative of a sad want of simple trust and love. It seemed to be entirely forgotten that they had brought all their sufferings on themselves. How many of our own sorrows are self-originated.

Between the end of this chapter and the beginning of xx. there is a long interval of thirty-seven years. Nothing is known of that interval but the bare record of encampments (xxxiii.). But Ps. xcv. would lead us to conclude that it was one long series of provocations.

FRIDAY, MAY 31.—Numbers XVIII.

It was not all honour conferred on Aaron and his house, there was also considerable responsibility. It was God's answer to the complaint of the people in xvii. 12. "That there be no wrath any more" (5). The brethren of the house of Levi were to be joined to Aaron, they worked with the high priest, and it will be well indeed for us when we learn to work with Christ for holy service: joined unto the Lord in one spirit (1 Cor. iii. 9).

The priests' portion (8—20).—We, too, are priests by reason of the anointing of the Holy Ghost (8, see also 1 John ii. 27), and we, too, must learn to feed our souls in the tabernacle (1 Cor. ix. 13). An enumeration is made of the various offerings on which they were to feed, by a perpetual covenant, as endurable as salt (19). How lovely is it when the Lord says to a soul, "I am thy part, and thine inheritance" (20; Josh. xiii. 14; Ps. xvi. 5; 1 Cor. iii. 21). But we must be clean to enjoy what God provides (11), and we must give God our best.

The Levites' portion (21, 22).—As the people assigned a tenth to the Levites, so they were to assign a tenth to the priests; and when this was done they might use the remainder for themselves. Even the very ministers of God are not exonerated from giving Him a certain proportion of all they have.

How well did God provide for them all! And he will provide also for us. There is nothing that He will withhold from us if we walk uprightly. Alas for us when we depend for our support on the world, which knows Him not. There would be no sin in thus feeding on hallowed things, because God, whose they were, had freely given them. The labourer is worthy of his hire (31, 32).

SATURDAY, JUNE 1.—Numbers XIX.

The red heifer was a beautiful type of Christ. No spot, no blemish, no yoke of sin ever came on Him (2). Led forth without the camp (3; Heb. xiii. 12). That outside place becomes not Him only, but us also. Let us go forth unto Him. The blood was sprinkled, when the heifer was slain, as a figure of the perfect presentation of Christ's blood to God, as the meeting-place between God and the conscience (Heb. ix. 13). Seven is the number of perfection. Christ's sacrifice is once for all, entirely and for ever satisfactory. The precious blood of Jesus for ever pleads and claims our peace with God. Our acceptance with God is not determined by our feelings, but by his blood. The body of the heifer was burnt to ashes (5, 6), which were carefully collected and brought into the camp, and used to purify those who were ceremonially defiled (18).

Death is the type of sin, and it is impossible for us to go through the world without being almost unconsciously defiled. Our hearts ought to be as closed vessels, but too often they are open. Hence we need daily cleansing, and to come to the precious blood of purification, or we must not stand in the presence of the holy God.

This daily cleansing from sin is beautifully taught in John xiii., where Jesus washed the feet only, which had been contaminated by the dust of the highway. We need daily to resort to Him, and, though we go to Him seventy times seven, we may unhesitatingly count on his complete forgiveness (Matt. xviii. 22). And such forgiveness will make sin increasingly abhorrent.

PITCAIRN ISLAND.—The barque *Firth of Clyde* visited Pitcairn Island on February 9. Mr. M'Coy, chief magistrate, and five men came off in their whale boat. Captain Smith had the greatest difficulty to get the islanders to accept anything, it being their Sabbath Day. They hold the seventh day of the week instead of the first, their reason for so doing being obedience to the Fourth Commandment. The only thing Mr. M'Coy would accept was some wine for Communion purposes and some medicine. Captain Smith supplied them with all the latest newspapers, both American and English, which were thankfully received. Religious books were carefully sought after. Mr. M'Coy held Divine service on board, and a number of Moody and Sankey's hymns were sung. There are 117 souls on the island, forty-five males and seventy-two females. About thirty-eight of this number are children; they are all in good health.

International S.S. Lessons.

Sunday Afternoon, June 2.

JESUS BEFORE THE COUNCIL: MARK xiv. 55—65.

GOLDEN TEXT: JOHN xv. 25.

JESUS is now before the Council, or Sanhedrim, a court for the trial of ecclesiastical questions. It was composed of chief priests (the heads of the twenty-four orders of priests), scribes, and elders —seventy in all, and was presided over by the high priest. It had the power to pass sentence of death, but could not execute it (John xviii. 31). Jesus is arraigned before this tribunal, and stands facing the high priest. The trial is a mockery, as this lesson shows; and when we remember that it was during this trial, and the painful indignities which followed it, that Peter denied his Lord, we shall better appreciate the sufferings of the Saviour.

The false witnesses (55—59).—"*The council sought for witness*" (55).—This condemns their action at once. Their work was to try charges brought against Jesus, and to acquit Him if they were proved false. But they aimed only at securing his condemnation and death; and, in order to this, were engaged in seeking for witnesses against Him. Matthew says "*false witness*" (xxvi. 60). For by no other kind of witness could they condemn Him. All witness *against* Him is false. It is greatly to the glory of Christ that his condemnation could only be secured by such means; and greatly to the shame of men that they were willing to bear such witness against Him. "*We heard Him say*," &c. (58, 59).—This is the worst charge that his enemies could bring against Him after He had lived and worked and taught publicly for three years. For this they went back to the beginning of his ministry (John ii. 19), and perverted his words as spoken then. And from Matt. xxvii. 63 we may infer that they understood this utterance to refer to his own resurrection, and therefore wilfully misapplied it in order to get even the semblance of a charge against Him. And even in its perverted form, wherein is there ground for his condemnation? If He *had* announced the destruction of the Temple, He also promised to restore it, so that no charge of hostility to the Temple could be based upon such evidence. And even upon this charge the witnesses did not agree (59). And since the agreement of, at least, two witnesses was necessary to secure a conviction (Deut. xix. 15), the condemnation of Christ upon this contradictory evidence could not be legal. We have need to be thankful for the result of this supposed trial. It establishes the fact of the perfect innocence of Jesus, and condemns his accusers and judges.

The confession of the True Witness (60—62).—"*The high priest stood up*" (60), "a piece of theatrical affectation on the part of the high priest, who pretended to be filled with holy indignation."—*Lange*. "*Answerest thou nothing?*" (60). As though he would intimate that notwithstanding the contradiction of the witnesses there was some truth underlying the charges; and he would have Jesus become his own accuser. "What is it which these witness against thee?" To this challenge, and to the false witness, Jesus "*held his peace, and answered nothing*" (61). There was nothing to answer. No real charge had been made against Him, and so He fulfilled the prophecy concerning Himself (Isa. liii. 7). Perhaps the early Church was right in attributing his silence to the fact that He was our representative, and was willing, therefore, to be regarded as charged with our sins. "*Art Thou the Christ?*" (61).—Matthew represents this more solemnly, "I adjure thee," &c. (xxvi. 63). It is practically an abandonment of the charges brought by the false witnesses. It means simply that if Jesus confess Himself to be the Messiah He will be condemned. "*Jesus said, I am*," &c. (62).—Hardly ever had He so plainly and boldly declared who He was. Such a confession must condemn either Him or his judges. If his works have not sustained the confession, He is condemned; but if He has done the works predicted of the Messiah, then they are condemned in condemning Him. But our Lord adds to the confession the solemn prediction, "*Ye shall see the Son of Man*," &c. (62). It was a sublime utterance at such a moment. Never did He appear so weak, nor his cause so near to utter extinction. Yet He can declare this to his accusers and judge. It practically meant that the case should yet be reversed. *He* should be in the place of power, and do the work of judgment, and the high priest should see Him. And in this would be a further sign of his Messiahship (Dan. vii. 13, 14). This is the confession of the True Witness. He is already at the right hand of God (xvi. 19), and soon He will come in the clouds, and every eye shall see Him (Rev. i. 7).

The condemnation (63—65).—"*The high priest rent his clothes*" (63), in pretended horror at the blasphemy he had just heard. "The practice of rending the clothes on occasions of supposed blasphemy was based upon 2 Kings xviii. 37....At a later period, when these outbursts were more theatrical than real, their exercise was regulated by special rules. The rent was from the neck downward, and about a span in length. The body-dress and the outer garment were left untouched."—*Lange*. "*What think ye?*" (64).—After this mockery of a trial the Sanhedrim is asked to pass judgment. Already the high priest has decided that Jesus has uttered blasphemy, without inquiring whether the life and works of Jesus confirmed his claim to be Messiah, "*and they all condemned Him*," &c. If the charge of blasphemy had been sustained, death was the legal punishment (see Lev. xxiv. 16; Deut. xviii. 20). This sentence was confirmed at another meeting of the Sanhedrim in the morning (Matt. xxvii. 1); because Jewish law forbade the investigation of any capital crime during the night, and, according to Roman law, a sentence pronounced before dawn was not considered valid."—*Lange*. "*Some began to spit on Him*," &c. (65).—An expression of greatest contempt (Num. xii. 14), yet in thus insulting the Saviour they again fulfilled prophecy (Isa. l. 6). Then covering his face they smote Him, and said "Prophesy...Who is he that smote Thee?" (Matt. xxvi. 68). Patiently and meekly the Saviour endured all. Possessing the power to resist, He never exercised it.

The whole trial not only condemns his accusers, and evidences the perfect innocence of Christ, but it suggests—

(1) *The treatment his people may receive* (John xv. 20; Rom. viii. 17).—The world is still the same (John xvi. 33). Slanderous reports, false charges, mockery, and contempt—these were his portion and may be ours.

(2) *The spirit in which such treatment should be met.*—Jesus embodied his own teaching in his conduct (Matt. v. 39). See 1 Pet. ii. 19—24. Even in his sufferings, Jesus is not only our atonement but our example. To retaliate is to fail (Luke xxi. 18, 19).

TALBOT TABERNACLE, BAYSWATER.—Pastor Frank H. White, in a year-book just published, gives some account of the completion of the new church building. The undertaking involved much labour, but no real anxiety, for the needful money was sent in as needed from all parts. Since the new Tabernacle was opened, much blessing has been experienced. The number now on the church roll is four hundred. Towards the end of his pastoral address, Mr. White entreats his people to study the Scriptures more. He says, "Make the Bible your every-day text-book. Live out its precious precepts amid the various relationships of life in which the hand of God has placed you. 'Be filled with the Spirit'; then you will indeed be the very salt of the neighbourhood." Mr. White has the good wishes of Christians of various denominations in his important work.

QUALITY *v.* QUANTITY.—No greater mistake could be made by missionaries than that of yielding to the present popular demand for "results" in the shape of conversions and baptisms. Any missionary knows that he could baptize very many more than he does. He could bring in flaming reports every year; but it will be fatal to the Native Church of the future if there is any letting down of the high standard of the Gospel, in order to secure converts. Sacrifice of quality to quantity will wreck missionary effort. Better have twenty truly converted and fully consecrated souls in your native church than two thousand whose daily lives bring reproach on the Cross of Christ. On the other hand, no missionary should forget that the Word of God warrants the expectation that sinners will be convicted and converted if our preaching is "in demonstration of the Spirit."—*Indian Witness*.

"MAY MEETINGS," 1889.

Date.	Hour.	Institution.	Place of Meeting.	Chairman or Preacher.
MAY.				
Fri. 24	3 p.m	Royal Naval Scrip. Readers' Soc..	*m* Exeter Hall	Lord Brassey.
"	3.30 p.m.	Medical Missionary Association...	*m* Room 6, Mildmay Conf. Hall	Mr. J. E. Mathieson.
"	8 p.m.	Exeter Hall Y.M.C.A.	*m* Exeter Hall	Mr. George Williams.
Sun. 26	11 a.m.	Religious Tract Society.....	*s* St. John's Wood Presby. Ch..	Rev. Dr. Monro Gibson
"	11 a.m.	Open-Air Mission.....	*s* St.George'sCh.,Tufnell Pk.,N.	Rev. M. Washington.
"	11 a.m.	British and Foreign Sailors' Soc.	*s* Belgrave Presbyterian Ch. ...	Rev. James Paterson.
"	3 p.m.	Railway Orphanage.....	*s* St. James's Ch., Holloway, N.	Rev. E. A. Stuart.
"	11 and 7.	Reformatory and Refuge Union...	*s* St. Augustine's Ch.,Highbury	Rev. Gordon Calthrop.
Mon. 27	3 p m.	Christian Blind Relief Society ...	*m* Sion College, Thames-embkt.	.....
"	6.30 p.m.	Friends' Foreign Mission Assocn.	*m* 12, Bishopsgate-st.Wtht, E.C.	.....
"	7 p.m.	Christian Community	*m* Exeter Hall	Mr. George Williams.
"	7 p.m.	Salvation Army Rescue Work.....	*m* Exeter Hall	General Booth.
Tues. 28	3 p.m.	Gen. Dom. Servants' Benev. Inst.	*m* Willis's Rooms, St. James's...	Lord Ebury.
"	6 p.m.	Friends' Home Missions	*m* 12, Bishopsgate-st.Wtht.,E.C.	Sir J. W. Pease, M.P.
"	7 p.m.	Army Scripture Readers' Society..	*m* Exeter Hall	LordNapierof Magdala
"	7 p.m.	Homes for Aged Christian Blind...	*m* Home, Hanley-rd,Crouch-hill	Mr. F. A. Bevan.
Wed. 29	6.30 p.m.	Friends' Temperance Union	*m* 12, Bishopsgate-st.Wtht.,E.C.	.....
"	7 p.m.	London City Mission	*m* Exeter Hall	Earl Compton, M.P.
Thurs. 30	11 a.m.	Ch. of Eng. Zenana Missy. Soc. ...	*s* St. James's Ch., Paddington..	Bishop of Sodor & Man.
"	3 p.m.	China Inland Mission	*m* Mildmay Conference Hall ...	Mr. George Williams.
"	7 p.m.	China Inland Mission	*m* Mildmay Conference Hall ...	Mr. S. G. Sheppard.
"	7.30 p.m.	Brit. Soc. Prop. Gospel amg. Jews	*s* New Ct. Ch.,Tollington-pk.,N.	Rev. Thomas Evans.
Fri. 31	3 p.m.	Church Parochial Mission Soc. ...	*m* Willis's Rooms, St. James's...	Dean of Chichester.
"	3.30 p.m.	London Aged Christian Society ...	*m* Exeter Hall	Mr. F. A. Bevan.
JUNE.				
Sun. 2	7 p.m.	Reformatory and Refuge Union...	*s* St. Matthew's Ch., Bayswater	Bishop of Sodor & Man.
Mon. 3	7 p.m.	Hazelwood Home of Rest Y. Men	*m* Exeter Hall	Mr. George Williams.
"	7.30 p.m.	White Cross Society	*m* Exeter Hall	.....
Tues. 4	3 p.m.	Children's Special Service Misn...	*m* Exeter Hall	Rev. E. A. Stuart.
"	3 p.m.	Working Men's Mission, New Cut	*m* Hall, Collingwood-street, S.E.	Mr. T. A. Denny. [M.P.
"	6.30 p.m.	"One Tun" Ragged School Misn.	*m* Schl., Old Pye-st., Westmnstr.	Mr. Burdett - Coutts,
"	6.30 p.m.	Children's Special Service Misn...	*m* Exeter Hall	Mr. S. G. Sheppard.
"	7 p.m.	Ragged Church and Chapel Union	*m* 4, Trafalgar-sq., W.C.....	Rev. Dr. Tyler.
"	7.30 p.m.	Working Men's Mission, New Cut	*m* Hall, Collingwood-street,S.E.	Mr. F. A. Bevan.
Wed. 5	9.30 a.m.	Soc. Suppression of Opium Trade	*b* Westminster Palace Hotel ...	Sir J. W. Pease, M.P.
"	10.30 a.m.	Soc. Suppression of Opium Trade	*m* Westminster Palace Hotel ...	Sir J. W. Pease, M.P.
"	3.30 p.m.	Indigent Blind Visiting Society ...	*m* 7, Connaught-pl., Hyde Park	Lord Ebury.
"	4.30 p.m.	London Female Penitentiary	*m* 191, High-st.,StokeNewington	Mr. F. A. Bevan.
"	8 p.m.	Christian Instruction Society	*m* Whitfield'sTab.,Tnhm-ct.-rd.	Mr. George Williams.
Thurs. 6	7 p.m.	British & Foreign Sailors' Society	*s* Metropolitan Tabernacle.....	Rev. C. H. Spurgeon.
Fri. 7	7 p.m.	National Refuges Dest. Children	*m* Exeter Hall	Earl of Jersey.
Sun. 9	11 a.m.	Moravian Missions (Lon. Assocn.)	*s* St. Augustine's Ch., Highbury	Rev. Gordon Calthrop.
Tues. 11	11 a.m.	Reformed Church of England.....	*m* Exeter Hall	Bishop T. H. Gregg.
Sat. 15	4 p.m.	Friendless and Fallen.....	*m* Homes,Parson's-grn.,Fulham	Lord Radstock.
Mon. 17	6.30 p.m.	Female Servants' Home Society...	*m* Morley Halls, 316, Regent-st.	Mr. S. G. Sheppard.
Wed. 19	2.30 p.m.	Stockwell Orphanage	*f* Orphanage, Clapham-rd.,S.W.	Rev. C. H. Spurgeon.
Thurs. 20	7.30 p.m.	British and Foreign Sailors' Soc...	*s* Mare-st. Bapt. Chpl, Hackney	Rev. W. J. Mathams.
Sun. 23	11 a.m.	Royal Assn. in Aid of Deaf & Dumb	*s* St. Saviour's Ch., Oxford-st...	Bishop of Marlborough

b.—Breakfast; *f*.—Festival; *m*.—Meeting; *s*.—Sermon.

Medical Missionary Association.

THE ANNUAL MEETING will be held on FRIDAY, MAY 24, at 3.30 p.m., in Room No. 6, CONFERENCE HALL, MILDMAY PARK, N. JAMES E. MATHIESON, Esq., in the Chair. Speakers:—Foreign Medical Missions, Rev. John MacGowan, Amoy. Home Medical Missions, H. Soltau, Esq., Old Ford Medical Mission; F. A. Pring, Esq., Deptford Medical Mission. Jewish Medical Missions, John Dixon, Esq., M.D., Mildmay Mission to the Jews.

JAMES L. MAXWELL, *Secretary.*

ARMY SCRIPTURE READERS' AND SOLDIERS' FRIEND SOCIETY.

4, TRAFALGAR SQUARE, CHARING CROSS, W.C.

THE ANNUAL MEETING

of the Society will be held in the

LOWER EXETER HALL,

On TUESDAY EVENING, MAY 28, 1889. Chair to be taken at 7 o'clock, by Field-Marshal LORD NAPIER of MAGDALA. The following gentlemen will take part in the proceedings:—Rev. Dr. Edghill, Chaplain-General, General Sir Arthur Lawrence, K.C.B., General G. Hutchinson, C.B., Rev. T. Falkner, M.A., Chaplain to Forces Caterham, Rev. C. Gregson, M.A., Chaplain to Forces Warley, Col. John Puget (late of the 8th Hussars), and one of the Society's Readers.

WHITE CROSS SOCIETY.

THE ANNUAL MEETING

OF MEN WILL BE HELD IN

EXETER HALL,

On Monday, June 3, 1889, at 7.30 p.m.

Speakers: The BISHOP OF WAKEFIELD; SAMUEL SMITH, Esq., M.P.; W. A. COOTE, Esq.; Rev. J. W. HORSLEY, and others.

THE EARLSWOOD ASYLUM FOR IDIOTS has accommodation for 700 patients. The present income enables the Committee to receive not more than 600. 150 applicants are earnestly seeking admission by election. **CONTRIBUTIONS ARE URGENTLY REQUIRED TO DEFRAY THE CURRENT EXPENSES.** Ample provision made for private cases on payments regulated by the Board of Management.

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CHRISTIAN COMMUNITY.

THE ONE HUNDRED AND SEVENTEENTH

ANNUAL MEETING

Will be held on MONDAY, May 27,

In Exeter (Lower) Hall.

GEORGE WILLIAMS, Esq.,

WILL TAKE THE CHAIR AT SEVEN O'CLOCK.

ADDRESSES WILL BE DELIVERED BY

Rev. J. H. SCOTT, M.A., Hon. Sec.; Rev. W. TYLER, D.D., Hon. Sec.; Rev. J. JACKSON WRAY; Rev. R. CULLEY; Rev. J. DE KEWER WILLIAMS; F. A. BEVAN, Esq., Treasurer; G. KIRKHAM, Esq.

TEA AND COFFEE FROM 6 to 7.
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Communications are to be addressed *in writing only*, on one side of the paper, and not crossed. Such letters should contain some account of the candidate's former employments (if any), Christian experience and usefulness. In the very first letter *copies* only of testimonials should be enclosed: *not* originals. If possible, a photograph of the applicant should be submitted: this will be returned. An interview with suitable candidates will be subsequently arranged.

Address—VISITOR, care of E. J. C., 6, Portland-place North, Lower Clapton, E.

LONDON CITY MISSION.

THE

EVENING MEETING

WILL BE HELD IN

EXETER HALL,

On WEDNESDAY, May 29, 1889.

The Chair to be taken at 7 p.m., by

EARL COMPTON, M.P.

Speakers:

Rev. NEVISON LORAINE, Vicar of St. Paul, Grove Park, Chiswick.

Rev. CHARLES MOINET, M.A., Minister of Presbyterian Church, Kensington;

And Two of the Society's Missionaries.

The MISSION CHOIR will SING before and during the Meeting.

Tickets may be had of MESSRS. NISBET & CO., 21, Berners-street, W.; HATCHARD & CO., 187, Piccadilly, W.; PARTRIDGE & CO., 9, Paternoster-row, E.C.; MR. W. J. RAVENHILL, 221, High-road, Kilburn, N.W.; MR. J. HEWETSON, 11 and 12, High-street, Hampstead, N.W.; WARREN HALL & CO., 88, Camden-road, N.W.; MR. W. C. EDMONDS, 420, Brixton-road, S.W.; Mr. BURNSIDE, 20, Tranquil Vale, Blackheath; MR. J. L. KING, Highbury-corner, N.; MR. G. E. WATERS, 97, Westbourne-grove, W.; CARRINGTON'S BIBLE WAREHOUSE, Notting Hill-road, W.; MRS. WADE, 98, High-street, Kensington, W.; FARMER & SONS, The Library, 1, Edwardes-terrace, Kensington, W.; MR. JOHN COVENTRY, 400, Mare-street, Hackney, E.; MR. G. H. HOLFORD, 2, St. John's-terrace, Leyton-stone, E.; MR. ALFRED SCOTT, 41, Broadway, Stratford, E.; and at the MISSION HOUSE, 3, Bridewell-place, Blackfriars, E.C.

A few special Reserved Tickets for ladies can be had, on application only to the Secretaries, at the Mission House.

RINK HALL, BLACKHEATH.

CONVENTION

For the Deepening of Spiritual Life, June 4th, 5th, and 6th, at 11, 1.30, and 7.30; Mr. H. F. BOWKER presiding. The Revs. J. Gelson Gregson, W. Haslam, Evan H. Hopkins, F. B. Meyer, E. W. Moore, H. C. G. Moule, W. Webb Peploe, and S. A. Selwyn will (D.V.) take part. Further information will be given by

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CHINA INLAND MISSION.

The Annual Meetings

In connection with the

TWENTY-THIRD ANNIVERSARY

will (D.V.) be held in the

CONFERENCE HALL, MILDMAY PARK,

On THURSDAY, MAY 30, 1889.

The Chair to be taken at 3 o'clock by GEORGE WILLIAMS, Esq., President of the Young Men's Christian Association; and at 7 o'clock by SAMUEL GURNEY SHEPPARD, Esq. Speakers: the Rev. J. Hudson Taylor, who has just returned from China; J. E. Mathieson, Esq.; Reginald Radcliffe, Esq.; Dr. Maxwell, and other Missionaries from China.

Meetings for Prayer in the Conference Hall, on Wednesday evening (29th), at 7 o'clock; and on Thursday morning (30th), at 11 o'clock.

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The Rightful King.	My Watch-Tower.
Unanswered Prayer.	The Benediction.
The Place for Gold.	God Knows Best.
The Wayside Watcher.	The Stronghold.
Prayer.	The Heavenly Friend.
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(Price One Penny Weekly) for JUNE 1, will contain

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FATHER DAMIEN THE LEPER HERO.

The Portrait has been Engraved from a Painting made by MR. CLIFFORD, of the Church Army, on the occasion of his recent visit to the Leper Settlement.

"GREAT THOUGHTS" for June 1, may be obtained on May 28, price 1d. of all Bookstalls and Newsagents, or post free 1½d. from

A. W. HALL, 132, FLEET STREET, LONDON, E.C.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 13, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — Daily prayer-meeting, St. Peter's Vestry, Cornhill, 1.15 to 2 p.m. Bicycle Mission, meet at Highgate Arch, every Sat., 3.15 p.m. Conference of workers, May 29, 6.45 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., May 26, 3 and 7 p.m., Mr. G. W. Clarke. Meetings for prayer, Sun., 7.45 a.m.; Wed., Fri., and Sat., 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30, public, Dr. Harry G. Guinness. Annual meeting, Fri., May 24, 8 p.m. Speakers—Rev. C. H. Spurgeon, &c. Tickets free. Gospel meetings for men, Mon., Tues., Wed., and Fri., 8 p.m. Bible-reading, Sat., 8 p.m.

Y.M.C.A., Finsbury Park Hall, 255, Seven Sisters-road, N.—Fri., May 24, lecture, by Rev. W. J. Mayers (of Dr. Barnardo's Homes), on "Lifeboat Work in the Human Sea," 8 p.m. Admission free.

The West Central Mission.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free.

Conference Hall, Mildmay-park, N. — Sun., May 26, 3.30 and 7 p.m., Mr. P. S. Badenoch.

Great Assembly Hall, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. J. Bennett Anderson.

Morley Halls, 316, Regent-street, W.—Bible-reading, by Rev. F. B. Meyer, Fri., May 22, at 11.30. Open to all. Address to men and women, by Dr. H. Grattan Guinness, Wed., May 29, 8.45 p.m.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., June 7, all-day meeting. 11 a.m., prayer and accounts of Christian work; 3 p.m., Mr. George Holland, on "The Power of the Gospel in the East of London"; 7 p.m., Mr. Reader Harris.

Sailors' Welcome Home, 173, Ratcliff-highway, E.—Monthly muster of Christian Lifeboat Crew, Tues., June 4, 7 p.m.

Army and Navy Prayer Union.—Officers' prayer-meeting, Sat., June 1, 2.30 p.m., 32, Sackville-st., Piccadilly, W.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry, Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row.

Deepening of Spiritual Life.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. May 24, Rev. F. B. Meyer. May 31, Rev. H. C. G. Moule.

Agricultural Hall, Islington, N. — Evangelistic address, every Sun., 3 and 6.30 p.m.

Conference Hall, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. Dr. E. W. Bullinger.

Metropolitan Tabernacle, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

Presbyterian Church, Regent-square, W.C. — Rev. John McNeill, Sun., at 11 and 7; Wed., 7.30 p.m. Young people specially invited.

Regent's Park Chapel, Park-square East, near Portland-road Station.—Rev. F. B. Meyer conducts a service for workers and others, every Thurs., 11.30 a.m. Sun., 11 a.m. and 7 p.m. Gallery seats free.

Paris Exhibition.—Salle Evangélique, 31, Avenue Rapp (Champ de Mars):—French meetings daily, Sun. included, at 5 and 8. English Church service, Sun., at 10.30. English evangelistic meeting, Sun., at 3.30. International prayer-meeting, daily, at 4. Bible and Tract Depôt open 9 a.m. Salle Evangélique, 2, Place de Trocadéro:—French meeting, daily, Sun. included, at 5. Bible and Tract Depôt open 9 a.m.

Salvation Army.—Bible-readings, with accounts of Salvation Army work, Portman Rooms, Baker-street, W., Weds., 3 p.m. May 29, Mrs. Major Oliphant.

Victoria Hall, Walthamstow.—Mr. Ransome Wallis, Suns. in May, 6.30 p.m.

Clapton Hall, Upper Clapton, N.—Sun., 6.30 p.m., and Fri., 7.30 p.m., Mr. J. G. McVicker.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., June 7. Tea at 6; meeting at 7. Mr. J. E. Mathieson will preside. Address by Rev. James Neil; subject—"Desert Life: or, the Witness of a Palestine Wilderness," illustrated by life-size pictures, &c.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m., 3 p.m., and 7 p.m.; Mon. and Thurs., 8 p.m., and Sat., 7.30 p.m., Messrs. Fullerton and Smith.

Bower-street Hall, Bower-street, Stepney, E.—Sun. next, 6.30 p.m., Mr. J. B. Wookey.

Dublin Meetings of Believers, Merrion Hall, Lower Merrion-street, Dublin, June 3—7.

Wellington-road Hall, Stoke Newington, N.—Convention for the Promotion of Scriptural Holiness, June 3—9.—Secretary, Mr. J. Nash Rees, 24, Alkham-road, Stamford Hill, N.

Blackheath Holiness Convention, June 4, 5, and 6. Revs. J. Gelson Gregson, W. Haslam, Evan H. Hopkins, F. B. Meyer, E. W. Moore, H. C. G. Moule, H. W. Webb-Peploe, S. A. Selwyn, and Mr. H. F. Bowker hope to take part.

Convention for the Deepening of Spiritual Life, Kingswood, Hockley Heath, Warwickshire, June 4—6.

Southsea Conference, June 4—6.—Particulars may be obtained from Rev. F. Baldey, St. Simon's Vicarage, Southsea.

Gloucester Conference, June 10—14, Raikes' Memorial Hall, Brunswick-road.—All communications to be addressed to Rev. J. J. Luce, St. Nicholas Vicarage, Gloucester.

Notices.

Many correspondents write in reply to the query in our last issue respecting the lines,

If such the sweetness of the stream,
What must the Fountain be.

They occur in the hymn beginning:—

When languor and disease invade
This trembling house of clay.
'Tis sweet to look beyond the grave,
And long to fly away.

The author was Rev. Augustus Toplady.

A correspondent inquires as to the authorship of the following:—

When first you moved on earth, a little child,
Perchance you wept while all around you smiled;
So live that, coming to your last long sleep,
You then may smile while all around you weep.

Communications Received with Thanks. — J.P.L. B.C. G.C.N. C.R.S. S.L.B. T.B.G. R.D.F. F.B. W.T. H.E.B. T.G. A.C.G. O.F.O. J.J.D. E.W.G.M. J.D. T.B.K. W.J.L. G.J.H. J.N. R.W.B. S.H. W.P.P. M.L. J.W.C. F.L. J.B. D.J.E. J.S. H.B. A.C. de N. H.K. N.A.P. K.L. S.R. J.H.C. W.F. S.P. G.K. W.H.B. W.H. D.G.S. D.C. M.S. A.W. J.P. A.J.B. J.J. J.B.S. T.R.M. T.A.I. J.A.V. W.S.R. Dr. A. P.L. M.F.S. E.L. E.E.H. F.McK. M.A.B. W.T.K. A.S.R.H. A.E.W. W.C. W.W. I.T. V.M.S. P.H. A.V.H. A.B. J.W.C. W.R. M.C.D. G.H.M. E.J.A. A.S. J.D.H. F.M.D. J.M.N. J.K. J.G. C.J.G. P.P. M.B.W. M.L. J.E.L. S.B. M.B.G.

Applicants for Tracts.—J. Beck, 36, Salisbury-street, Blandford, Dorset; J. Harrison, Burtersett, Hawes, Yorkshire; Miss M. A. Palmer, 33, Rue de la Verrerie, Paris; Miss L. Willoughby, Westgate House, Peterborough; E. Bush, 117, Meadow-street, Sheffield; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; W. Thomas, Parry Villa, The Gale, Neyland, Pembrokeshire; J. Johnston, 87, Bowman-street, South Shields; J. A. Dix, 15, Devonshire-street, Cleavelane-street, Cambridge-road, Mile End, E.; W. Mortlock, 20, Wycombe-road, Landport, Portsmouth: Rev. J. W. Atkinson, 308, Old Ford-road, E.; W. J. Allsworth, 25, Brady-street, Whitechapel, E.; G. Brown, Kingsbrompton, Dulverton, Somerset; W. H. Dawe. 15, Albert-street, Newtown, Exeter; J. Harris, Primitive Methodist Chapel, Harley, Surrey; Miss V. Rix, 480, Bethnal Green-road, Cambridge-road, E.; F. J. Shipway, 2, Pilkington-road, Peckham, S.E.; Mrs. Shadwell, The Welcome, Barnes, S.W.; Rev. T. Fairbard, 37, Osborne-road, Pontypool, South Wales; V. T. Bailey, St. Thomas School, Noak Hill, Romford, Essex; H. Page, 12, Clarence-square, Cheltenham; Mrs. Murray, 42, Robarts-road, Anfield, Liverpool; J. Derby, 8, Canova-street, Edge Hill, Liverpool; W. J. Young, Pirton, Hitchin, Herts.; Miss E. Spry, Ashwater, Lifton, North Devon; J. Sharpless, care of C. Richards, Long Preston, *viâ* Skipton; W. Midwinter, Huckvale Villa, The Park, Gloucester.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

PERSECUTION IN MARÉ.—Rev. J. Jones, late missionary in Maré, has lately received a communication from that place stating that the Protestants are still being persecuted. On January 14 a native pastor, named Waiwi, was invited to attend the wedding feast of a young woman, one of the church members. While there, and while they were in the midst of the feast, a number of native policemen, who are under the direction of the French authorities, came suddenly upon them and broke up the feast, handcuffed the pastor, took him away a distance of some miles, and put him in prison. He was afterwards tried, and sentenced to cease administering the ordinance of the Lord's Supper to the people. Tawaishi Naihel, the bride, who had invited her pastor to attend her marriage feast, was also taken and cast into prison. Her crime was that she had been zealous in holding Bible-classes with the young people. She was sentenced to one year's imprisonment! A man named Polama, a good man, was imprisoned for three weeks for writing a letter to the English missionary, simply giving an account of the work.

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Doomed Eurasian Children, Jaffna—S.D. £1; J.N.B. 10s; S.S. £10; M.D.M. 10s; Misses N. 10s; S.M. 2s; Anon. 2s; Two who Love the Lord, 2s; M.S. £1 1s; E. S. 5s...	14	2	0
Miss Whately's Work, Cairo—Kenton, 10s; Boys, Old Hall School, £1	1	10	0
Pastor Jacob, Oroomiah—C.P., Clifton	1	10	0
Seamen's Rest, Marseilles—C.P., Clifton	0	5	0
Blind Chinese Scripture Readers—C.C.H. 5s; F.D. 5s; Acts xx. 35, £1	1	10	0
Mr. Wall's Work, Rome—Acts xx. 35	1	0	0
English Girls, Paris Exhibition—C.P., Clifton. 10s; E.S. 5s	0	15	0
Christian Vernacular Education Society, India—H.F.M.	0	5	0
New Hebrides Mission—Acts xx. 35	1	0	0
New Work, Spain (Mr. Greene)—Acts xx. 35 £1; C.B. £2	3	0	0
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Balolo Mission, Africa—G.R.	1	0	0
North Africa Mission—S.N. £1; L. £1	2	0	0
Cape General Mission (Mr. Spencer Walton)—L.	1	0	0
Mr. Armer's Mission, Central Africa—L	1	0	0
Gratuitous Circulation The Christian—C.T.E. 2s 11d; J.D. £2 6s 6d	2	9	5
Children's Breakfasts—Well-wisher	0	1	0
Dr. Barnardo's Homes—E.M.G. 5s; H.I.D. 3s; Belfast, £1; Pro Christo, Natal, £5; F.R. £2; S.N. £1	9	8	0
National Vigilance Association—D.N.E.	1	0	0
Mildmay Mission to Jews—S.D.C	0	10	0
Miss Robinson's Work, Soldiers—Mrs. S.G.	2	0	0
Miss Weston's Work, Royal Navy—Mrs. S.G. ...	2	0	0
Highland Temperance League—M.S.	0	10	6
Mission to Deep Sea Fishermen—[illegible]	2	0	0
Bible & Colportage Society, Ind[illegible] ...	2	0	0
Mr. Fegan's Boys' Home—Pro Christo, Natal ...	5	0	0
Bristol Orphan Homes—Pro Christo, Natal, £5; Kenton, £1; S.N. £1	7	0	0
Irish Evangelisation Society—Pro Christo, Natal	2	0	0
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Miss Lee's Home, Eastbourne—Kenton	1	0	0
Miss Mittendorff's Orphans' Home—Kenton, £1; S.N. £1	2	0	0
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Children's Special Service Mission (Foreign Work)—Matt. vi. 19, 20...	5	0	0
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Day in Country Fund—C.C.F.A.	0	12	6
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	£113	4	3

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PARIS EXHIBITION.—Mr. J. R. Mackenzie, Secretary of the Monthly Tract Society, has paid a visit to the Exhibition for the commencement of the Society's work of tract distribution from the Salle Evangelique, in the Place de Trocadero. During the first five days about 10,000 tracts were given away, and of that number only six were thrown away. "It was quite a pleasure," writes Mr. Mackenzie, "to see how grateful the people were for these messages of truth." Mr. Mackenzie urges British visitors to the Exhibition to embrace every opportunity of bearing testimony for God in pleasure-loving, God-forgetting Paris.



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CASE FOR THIS WEEK.

BLEEDING RIGHT LUNG.

CURED AT NEW ROMNEY, KENT.

[illegible] Branson came to Coombe Lodge in June, 1887, Memoranda of case:—"Consumption in the family. ..... not been strong for years. Had taken cold in Feb., ... had settled on the chest. Great weakness. ..... hemorrhage had taken place in March, and a little ..... been spat up each morning since. Expectoration greenish and purulent, breathing short, pains in the ..... digestion imperfect, nervous debility; right lung affected (as had been stated by the doctors before)."

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In October last I wrote stating I was desirous to refer to her case in my series of cases, and inquired whether she continued well, and, November 3 last, she writes:—"I am very well now. I am glad that I was advised to consult you, and to take your medicine."

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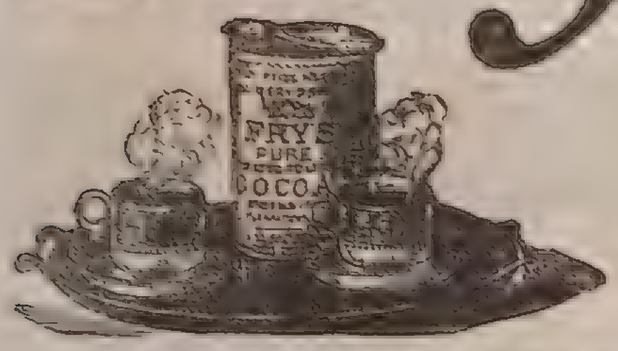
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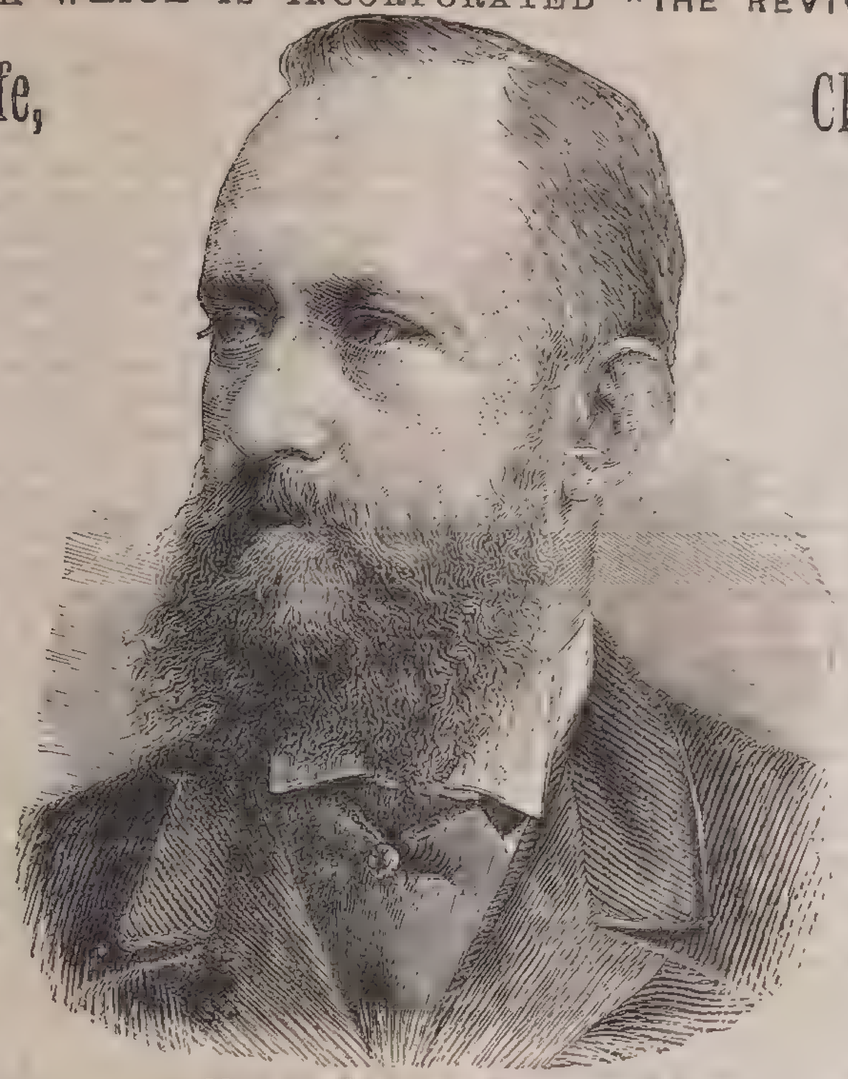
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The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

A FINAL APPEAL
BY MR. EUGENE STOCK.
v. page 10.



[Count Andrew Bernstorff.]

Dr. BARNARDO'S MEETING
AT EXETER HALL.
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No. 1009.] FRIDAY, MAY 31, 1889.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12 PATERNOSTER BUILDINGS, E.C.

[ONE PENNY. POST FREE, 1½d.

DROOPING CAGE BIRDS.

Who will help the pale and pining cage birds of the London slums to enjoy a fortnight's change of air and scene in the

RAGGED SCHOOL UNION HOLIDAY HOMES?



In addition to the Five Homes and a number of well supervised Cottages which were used last year, a sixth Home has just been secured and opened at

FOLKESTONE.

No less than two thousand three hundred children, some elder scholars, factory girls, and working lads, with a few of the humbler Ragged School teachers, were benefited last year, and a still larger number are now eagerly expecting the fortnight's needed rest and change. This, however, will largely depend upon the kind response to this appeal.

All should Help—and Help now—these Holiday Homes and Country Cottages.

The Secretary, Mr. JOHN KIRK, Ragged School Union, Exeter Hall, Strand, London, W.C., will gladly

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with thanks, Flowers from Friends.

The Infant Day Nursery. Free Ragged Schools. [illegible] for Children. Band of Hope. Children's [illegible] Toy Classes. Classes for Rough Boys. [illegible] Christian Young Men's [illegible] House and Open Air [illegible] Mission to [illegible] Men, Women, Children, Mothers [illegible] Missionary Agency [illegible]

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, [illegible], Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE GEORGE YARD MISSION, 87, [illegible] 800 young women will sit [illegible] HOLLAND, Superintendent, George Yard Mission.

DAY IN THE COUNTRY.—George [illegible]

METROPOLITAN ANGLO ISRAEL ASSOCIATION.—[illegible] Rev. J. [illegible] Jones, [illegible] the Scriptures." [illegible] S. LOWE, Secretary, [illegible] St. Martin's-lane, Strand.

CONTRIBUTIONS in Money [illegible] Some old coats and trousers are urgently needed.

MILDMAY HOME, TORQUAY.—For [illegible] SECRETARY. [illegible]

HOUSE OF REST, at Eskbank, near Edinburgh. [illegible] Terms from [illegible]—MRS. GRANT.

At least £100 required for a Corner of His Vineyard

HACKNEY ROAD MISSION.

(Instituted 1869.)

UNION CRESCENT, UNION ST., HACKNEY ROAD, LONDON, E.

JOHN GIRLING, Hon. Pastor and Superintendent.

TWENTY years have nearly elapsed, and this is the first appeal made by paid advertisement; but our present position makes it imperative that we *urgently appeal to the Lord's people for funds* to aid us in carrying on the work among the teeming poor in its *locale.* Truly God has honoured this effort as a means of blessing to hundreds. It has been the spiritual birthplace of several who are either ordained ministers or missionaries in China and elsewhere. Many are the testimonies which prove its inestimable blessing under God. *Its band of workers all serve voluntarily,* seeing to the Mission's requirements after daily toil, each working with a burning love for the souls of the poverty-stricken and wayward. There are the usual agencies at work here. In the Hall there are meetings specially for adults, as well as children, during the week, also on Sundays; a crowded Sunday School, with its indefatigable staff of teachers; Monday night meetings for children during seven months of the year, where many have to be refused admission from want of accommodation, and these of the poorest class. The Lord has signally blessed the frequent open-air meetings of this Mission, both on the Triangle, Columbia-road, and in the back streets and slums, where the simple Gospel is preached to them. A great means of attraction and good is the effective singing of the choir. There are lectures given on Bible subjects, illustrated by the lantern; Band of Hope meetings; grants of coals, bread, and clothing, with special allowances and festivals for young and old at Christmas time; also a trip to the sea-side in August. All these require means, which we are *sadly in need of,* owing to *decease of some of our principal contributors.*

As the Lord has prospered you, kindly aid us. In addition to the ordinary requirements of the Mission, there is a necessity to ventilate our Hall, the temperature of which is intolerable at any time; and our seating accommodation is inferior, and requires renovating and remodelling, besides other structural improvements.

The Committee earnestly appeal for relief from anxiety consequent upon being in debt and having to curtail the good work.

A Friend offers us ten per cent. on the total amount received by June 9.

If the readers of THE CHRISTIAN forward their donations *by this date,* it will materially benefit the Mission and strengthen our hands.

Donations can be sent to the Hon. Treasurer, JAMES HUNTER, 67, Hackney-road, E.; or the Hon. Secretary, CHAS. C. GIRLING, 33, Queen Margaret's-grove, Mildmay Park, London, N.; or to Messrs. MORGAN & SCOTT, Offices of THE CHRISTIAN.

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next session opens May 4. A few vacancies for Midwifery students; also for the full course. Dispensing and other classes daily. Two partially free scholarships offered.
Dr. GRIFFITH, Hon. Sec.

SPIRITUAL SUFFERERS.—Tempted, Afflicted, Despairing, if you have none to sympathise with you write to G. R. G., 18, Bury-road, Noel-park, Wood-green, N. (2 Cor. i. 4.)

DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks. — Our Annual Meeting was held May 22. Funds are needed to give the poor a good day in the country.
C. COLEMAN.

FRESH AIR FOR VERY POOR CHILDREN.—For each 10s. subscribed, a pale-faced, pent-up little London Child can be boarded out for 14 days. 500 last, and 1,517 during four seasons have enjoyed these most delicious holidays. Bankers: L. and County, Islington.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

MRS. WILKES earnestly asks aid for the Rescue Work in Poplar. Funds are greatly needed, and clothing new or old will be thankfully acknowledged.
Manor Cottage, Kerbey-street, Poplar, E.

MR. SPURGEON'S ORPHAN HOMES, Stockwell. Annual Festival and President's birthday celebration, Wednesday, June 19.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

PARIS

THEATRICAL EMPLOYÉES.

MR. and MRS. COURTHOPE TODD, and the Committee of the Theatrical Mission, ask for supplies of Leaflets, Text Books, and Gospel Portions *in French,* to distribute amongst the Theatrical Employées. These are required before May 28, and can be sent (with Contributions in money for the same object) to the THEATRICAL MISSION INSTITUTE, Macready House, Henrietta-street, Covent Garden.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

A DAY IN THE COUNTRY.

The Superintendent and Teachers of the

COW CROSS MISSION

Band of Hope and Sunday Schools

APPEAL FOR HELP

Once more to enable them to give the

Poor Little Children of "Ragged London in the Centre"



A romp among the daisies, with a Meat Dinner and a good Tea, on

WEDNESDAY, JULY 3.

The number of Children invited will be according to the amount we have in hand at the end of June.

WILLIAM CATLIN,

17, Claremont Square, Pentonville

(*or Office of* THE CHRISTIAN).

Collecting Cards on application

May 31, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Dr. W. R. Summers, of Bishop Taylor's African Mission.

Mr. E. F. Baldwin, of Mogador, Morocco, desires us to state that any sums contributed for his mission work through our columns will be used for the support of such workers as are studying the language, or those who are resting between their missionary journeys. The present support of all the existing staff of workers is provided for.

Despite the numerous protests against vivisection, and the fact that the practice some time ago was limited by legislation, a recent Parliamentary return reveals the unpleasant fact that, during the year 1888, 1069 experiments upon living animals were performed "under licence." The division of these experiments into pathological, therapeutical, and physiological does not remove the painful element from the figures, and we regret that it has not been thought proper and necessary to tighten the limitations and to extend a further measure of protection to God's creatures.

M. Pasteur's much-talked-of treatment of hydrophobia involves an amount of cruelty to dumb animals which calls for vigorous protest on the part of Christian people. Those who fear God and would honour his handiwork do well summarily to conclude that it is morally impossible that a providential means of safety from the results of dog-bite can be found in means which involve acute and sustained torture to dogs, rabbits, guinea-pigs, and other harmless animals. M. Pasteur's experiments proceed distinctly on the lines of materialistic science, and surely men in whom the Spirit of the God of mercy dwells cannot reasonably expect blessing therefrom. A tract (3d. per dozen) to be had from Lamley's Library, 1 and 3, Exhibition-road, South Kensington, not only draws attention to these important facts, but gives figures showing with what remarkable success hydrophobia has been prevented by cauterisation and other methods of treatment.

A report to the French Zoological Society states that the swallows are rapidly disappearing from France, in consequence of the slaughter of these birds for the supply of feathers, wings, and even whole bodies for the decoration of ladies' bonnets and hats. It is asserted that, during the spring, hampers containing thousands of dead swallows are sent from the south of France to Paris for use by the milliners. It is a very difficult task to influence fashion in this matter, but a severe lesson will be taught when agriculturists begin to suffer, as undoubtedly they soon must do if this wholesale bird-murder is permitted to continue. Not the least remarkable point in the Creation is that of the nicety of the balance in certain directions; and where this balance is disturbed, retribution must necessarily follow, until the balance ordered and arranged by the Creator is restored.

Lord Aberdeen's letter to *The Publishers' Circular*, on the subject of "pernicious literature," will, we trust, do much to remove wrong impressions in regard to the liberty of the subject to deal in that which is dangerous to the public morals. His lordship also pleads for liberty, but it is liberty on the part of the community to exercise the power of legal suppression in the case of books which are essentially pernicious. There should be no difficulty in deciding what volumes fairly come within that limit. That some of our classics are not outside it, unfortunately we must admit, but it would be better to banish them than to make their objectionable use a ground for the admission to our libraries of others of even a worse tendency, and that too without the thin disguise of a foreign language.

It is stated in various Romish journals that Rev. Lord Archibald Douglas, a Roman Catholic priest, is about to embark in "outdoor preaching for the conversion of non-Catholics," and that he has provided a sort of "chapel on wheels" in which he has arranged to visit country districts in Scotland. One paper says that in addition to holding services and distributing tracts, Lord Archibald's idea is that of "generally stirring up the natives to spiritual enthusiasm." The same journal thinks that if the perambulating priest "succeeds in removing some of the prejudice with which the Catholic Church is regarded in the land of John Knox his expedition will have been worth the trouble and expense." If this modern friar will tell the plain truth about Romanism he will certainly increase rather than diminish the existing feeling against it. We shall be surprised if in Scotland he finds many people prepared to give up their Bibles, and transport themselves back to the dark ages.

The Christian Union publishes the address, as revised by the author, which was delivered in St. Paul's Church, New York, before the President and two ex-Presidents of the United States at the recent Centennial Anniversary. In it Dr. Potter, Bishop of that city, was bold enough, before representatives of the mercantile wealth of America, to warn against the sway of plutocracy, and of the politics of party, and of machinery instead of just ideas. The address has, on these accounts, been strongly objected to, but the example of the Bishop, as indicated in the following forceful words, might be fittingly followed by church dignitaries in other lands:—

> Another enormous difference between this day and that of which it is the anniversary is seen in the enormous difference in the nature and influence of the forces that determine our national and political destiny. Then ideas ruled the hour. To-day there are, indeed, ideas that rule, but they must be merchantable ideas. The growth of wealth; the prevalence of luxury; the massing of large material forces which by their very existence are a standing menace to the freedom and integrity of the individual; the infinite swagger of our American speech and manners, mistaking bigness for greatness, and sadly confounding gain and godliness—all this is a contrast to the austere simplicity, the unpurchasable integrity, of the first days and first men of our Republic.

Such terse words do not stand alone. They indicate that, while grateful for the past, Christian America is also realising the problems which are before her for the century to come.

If the difficulties of our evangelical brethren on the Continent are great, their zeal is great also. And the Lord is working with them in unlooked for ways. Rev. R. S. Ashton stated, at the annual meeting of the Evangelical Continental Society, that now there is scarcely a family in Milan without a Bible. It was stated at the same meeting that in Portugal the Bible is now circulating as it never has before, and in Italy it has this year had a circulation hitherto unknown. In Belgium there is a little village near Liège where the priests have offended the authorities. Protestants entered, and now 57 families out of 62 have declared that they accept the pure Gospel, and family worship is observed in their houses. Let our foreign brethren take heart, and also those who pray for and assist this Continental work.

From the election of Archdeacon Watkins to deliver the Bampton Lectures in 1890 much may be hoped. His exposition of the Gospel of John, when he was Professor of Logic and Moral Philosophy at King's College, London, which finds a place in Bishop Ellicott's "New Testament Commentary for English Readers," has been valued by those who know its worth as one of the most precious of exegetical treatises. Without a touch of pedantry, and yet with sound scholarship, the Professor has offered with rare wisdom, reverence, and insight a most impressive interpretation of our Lord's deathless words and discourses.

Rev. Edward White has revised, for *The British Weekly* of the 24th instant, a very timely and valuable sermon lately preached by him at a ministerial conference. He shows (from Gal. i. 8) that our Lord's most prolonged threatenings, and the most terrific thunder-bursts of judgment in the Scriptures, are directed against religious teachers who either know not the Gospel of God, or hold back the truth to make merchandise of souls. He pleads that the substance of the true message is not the result of man's work towards God, but of God's work towards man, and that that message is not truly preached unless it rings with a sound of gladness. He contends, further, that people fed only on isolated texts are ignorant of the vast design of Revelation, unfitted to withstand modern scepticism, and unable to understand the more awful aspects of inspiration towards impenitent sinners.

The Select Committee of the House of Lords on "Sweating" continues to unveil many blots in our industrial economy. At one of the meetings of the committee last week it was stated (*vide Times* report) that the Corporation of Sheffield paid so little for police uniforms that it was impossible to make them in a reasonable manner. Some of the middlemen among Liverpool tailors appear to be very rapacious: mention was made of one who is paid 8s. 6d. for work for which he only pays from 1s. 3d. to 3s. 6d. to the actual operatives. That is extortion worthy of a Shylock. It is difficult to say

how far legislation can cure such oppression' but it may be hoped that the public exposures now being made will effect some good in that direction.

That the simplicity of missionary life has of late been called in question can hardly be regretted in view of the many and important testimonies which have been evoked by hostile criticism. Miss A. G. MacInnes, of Hampstead, who in 1888 visited India in company with the Winter Mission, writes to us:—

I stayed as guest in fifteen different missionary homes, besides visiting many others, representing different societies. The differences which seem of such importance in England, were merged in a very large measure before the stupendous fact of heathenism, into a common testimony to the facts of the Christian faith. Everywhere I was received with unfailing and genuine hospitality, while at the same time I remarked the simplicity of the life in the missionary home, and the careful expenditure of mission funds. I saw none of the luxury and aiming for social position of which we have heard so much lately. Some of those with whom I stayed were entirely honorary missionaries, others depended on the society for their board alone. All were united in a spirit of patient self-denying labour which I could only characterise in many instances as heroic. I found Christian ladies of education and cultivation living alone fifteen miles distant from any other Europeans, that they might better reach the village population of the Punjab.

Miss MacInnes expresses regret at the gulf which exists between the missionary and the "station people." She says she never met a dull or discontented missionary, but all were absorbed in their high interests. Hers is truly a cheering testimony.

Over one thousand magistrates of Ireland have signed an outspoken memorial to the Lord Lieutenant on the drink question. They declare that there is something radically wrong in the system which facilitates such wide-spread debasement and destruction. The memorial states:—

It is in vain our judges constantly state that if it were not for "drink" crime would almost cease. We, magistrates, meeting constantly in petty sessions, have cause to know and feel how correctly our judges view the matter, and that, were it not for the unlimited temptations, through the excessive number of public-houses, our work as magistrates would become a minimum, and our workhouses, hospitals, and jails would be more than half empty.

The magistrates suggest a change, whereby licences shall only affect one room in every public-house, and only a select number of licensed persons shall be allowed to sell alcoholic liquors after 8 p.m. Such a reform would certainly go a long way towards bringing about an improved state of things.

Our Queen has now passed the allotted span of human life, according to the reckoning of Israel's ancient leader. In celebration of Her Majesty's seventieth birthday a statue, erected in the premises of the Royal College of Physicians, was unveiled by the Heir-Apparent. In a courtly speech on the occasion, Sir Andrew Clark said:—

However jealously Her Majesty has preserved the prerogatives of the Crown, she has been steadfastly loyal to the liberties of the people, and has been one of the most constitutional sovereigns who ever sat upon the throne. Her Majesty, moreover, has given the example of a pure and high Court, and she has never been so deeply immured in State affairs as to be unmindful of the personal welfare of her people. Furthermore, Her Majesty has given to her sisters, in all walks of life and in all lands, the example of a true and noble woman.

Notwithstanding her long and illustrious reign, we pray that the day may yet be distant, when Her Majesty will have to vacate the high place that she has adorned and filled so well.

Mr. Demorest, of New York, the well-known advocate of prohibitory legislation in relation to the liquor traffic, is now on a visit to this country, hoping to arouse the public sentiment of our Christian communities on this vital and burning topic. He is ardent to a degree in his estimate of the benefits which would accrue to any nation that will exorcise the drink demon, and if a portion of his enthusiasm could be imparted to the leaders in Church and State, we should soon see a change for the better in the social condition of our country. With a view to encourage temperance effort among the young, Mr. Demorest has devised a system of presentation medals to Bands of Hope for the best recitations on total abstinence subjects. We cordially wish him all success in his crusade against the most Satanic agency of modern days.

The motion with respect to Dr. Barnardo and the custody of a child, to which reference was made in our last issue, came before the High Court last week. Mr. Justice Matthew and Mr. Justice Grantham decided that an inadequate return had been made to the recent order of the Court requiring the child to be delivered up, and they ordered Dr. Barnardo to enter into recognisances to answer certain interrogatories to be addressed to him respecting the whereabouts of the child. Replying to some criticisms in *The Times*, Dr. Barnardo's solicitors have written to that journal, stating that he has not yet had the opportunity of fully disclosing the facts of the case to the Court, and, therefore, that public judgment ought to be suspended. As we understand that Dr. Barnardo will carry the case to the Appeal Court, we refrain from further remark upon it.

THE ANNUAL GLOUCESTER CONFERENCE, convened by Rev. J. J. Luce, is to be held in the Raikes' Memorial Hall, Brunswick-road, on June 10 to 14. The subjects for consideration are—"The Grace of our Lord, Jesus Christ," "The Love of God," and "The Communion of the Holy Ghost." Accounts of Christian work will be given by various friends. The speakers include Revs. Dr Elder Cumming, Dr. S. C. Morgan, John Sloan, F. B. Meyer, J. Hudson Taylor, John Wilkinson, E. N. Thwaites, F. S. Webster, C. G. Moore, Mr. Reginald Radcliffe, and others.

EASTBOURNE.—A fishermen's mission was commenced at Eastbourne during last winter. The men have met every week at the Leaf Hall, and have much appreciated the interest taken in them. An iron "Bethel" is now being built, and will be opened shortly. There is sufficient space for a coffee and reading-room. This will be begun as, soon as it can be paid for. We also hope to have a Christian man there to take the management. The mission is undenominational and evangelistic. The treasurer is Mr. J. W. Nicholls, Darnétal, St. Leonards-road, Eastbourne.

MARIA SOWARD.

38, *Windsor-terrace, Eastbourne.*

SOLDIERS IN INDIA.—Staff Sergeant F. McKenzie, Bengal Ordnance Department, Ferozepore, India, writes:—"I would make an earnest appeal on behalf of our soldiers in India. Many would, I am sure, be blessed if friends at home would send us old books and periodicals. Not having the privileges which are enjoyed at home we should pass on such literature with real earnestness. An occasional paper posted in Christ's name would not lose its reward. Soldiers' letters and papers can be sent to India at the same rate as they are sent from place to place at home. I will carefully distribute any packets or papers that may be forwarded to me."

Government Morals in India.

THERE has been justifiable rejoicing over the suppression of the vile "C. D. Acts" at home and abroad. But what shall we render unto the Lord for all his mercies? Shall we put up the shutters, and say, "This bank has suspended payment"? Are you not aware it is one thing to enact laws, and another thing to carry them into effect? There are sixty thousand British soldiers in India still as much as ever subject to the principle of the C. D. Acts, for no fresh legislation even, as affects them, has been made.

True, there has been an alteration as regards outward decency. The "Queen's women" are no longer paraded alongside the barracks, and forcible examination is suspended, but otherwise the whole thing is transferred to the regimental bazaar, and is still as much under the control and supervision of the authorities as ever. When the Hon. Sir C. Aitchison moved in the legislative council for the suppression of the C. D. Acts, he was careful to observe that the Bill he introduced *only referred to the municipal regulations*, which are quite distinct from the cantonment regulations. In fact, as regards our magnificent military establishments with all the immense population, if not directly controlled, at least directly under the influence and prestige of the military, the present state of things continues, as if Sir C. Aitchison's Bill, had never been passed by the Government.

The military authorities have not even reverted to the condition of the army as it was forty years ago. At that time the "forbidding to marry" order had not been issued as regards the jurisdiction of the old East India Company. From that time, the course has been systematically retrograde, and there is now a steady revival of Hinduism in its most modern, and filthy development, with the connivance at least of the State, buttressed by their magnificent military institutions, a very school of the false prophets. There is but one remedy for the passions of men situated like our soldiers in that land of lust and diabolical heathenism. God says: "Marriage is honourable in all," &c. But our authorities proclaim the contrary. Marriage in the army is practically forbidden, some regiments not having two per cent. of married men!

The pitiable condition of Indian women, for whom so much sympathy has been expressed, is inextricably involved in the fate of the quarter of a million of Europeans in India, amongst whom the army exercise a commanding influence. Great as is the success which has been attained by the eminent leaders of the Purity Crusade, the campaign is only begun. While our missionaries are endeavouring to disperse heathenism, the natives are converting our countrymen to their customs of iniquity.

H. M. CONRAN.

REQUESTS FOR PRAISE AND PRAYER.—PRAISE, for blessing on a mission at Tynecastle.——PRAYER, for blessing on special meetings in Daley Free Church Hall, Edinburgh, commencing June 2, conducted by Mr. M. E. Steedman.——For blessing on a series of evangelistic meetings, to be held in Carluke, N.B., by Mr. Wm. Hall, commencing June 2.——For blessing on tent services at Market Rasen, Lincolnshire, during June.——For Messrs. W. Upcraft and George Warner, now on their way to open a new mission in the province of Sz-chuen, China.——For blessing on a mission by Rev. W. A. Meaton, at Kentish Town Congregational Church, June 13 to 23.——For blessing on tent services, by Mr. John Elliott, in Minety, Wilts.——For blessings on the labours of two evangelists in the streets and alleys of Worcester.——The family and friends of Miss Marsh ask for the prayers of the readers of the THE CHRISTIAN, that, if it be God's good will, He would grant her restoration to sight and ease from pain, by his blessing on the means shortly to be used.

Memories of a Mother.

WHILE our times bear a most gratifying witness to advanced conceptions of obligation in relation to the heathen abroad, and of our duty in relation to the ignorant and degraded of our own land, there is a danger which may become serious, and even alarming, and that is, of not attending, as godly men and women once did, to the Christian training of our own households. An advancement in other respects will be neutralised if it be marked by a weakening of the influence and bonds of the family and the home. And apart from the pressure of Christian work, the customs of our modern life tell disastrously upon the godly upbringing of households. The hurry of transit, the multiplication of diversions, the waning of the separated and guarded security of the Christian home, the introduction of a freedom and laxity which break down former restraints and wholesome barriers, the arrangements of the club as they relate to the father, and of social arrangements as they fill up the time of the mother—all these may be imperceptibly, but most disastrously, changing the entire government of the home. Before they have wisdom to guide them in such converse, young boys and girls may be left very much to themselves in a glare of alluring pleasures and associations, from which they would in other days have been preserved and shielded. If we are wise, we shall not overlook malific devices which have always plotted to hinder Christian progress.

An example, therefore, of a true motherhood, which in our own times made the home a nursery for the growth of a seed of fidelity to the cause of Christ, and which practically apprehended the great and proved principle that the permanent pointings of the nature are given in the very earliest years, will be encouraging and stimulating. A little book* has lately been edited by a literary lady, which contains memorials of a mother in the middle rank of life (we presume in the manufacturing counties), who, after her own training under evangelical influences, brought up eleven children to a "*noble manhood and womanhood, rich in the service of God and of mankind*," and which contains the hallowed impressions these sons and daughters have chronicled of her character, methods, and influence.

Their first record is of her supreme and ever-prevailing *aim*. She heard a commission from the All-Father, as every child was given to her, "Take this child and nurse it for Me." *For Him*—that was her inspiration, and how to attain this aim was, we are told, the subject of her "*sustained* reflection." For this end she *studied* the varied characters of her children; pointed out to them, with singular discrimination, the disposition either to be overcome or fostered, and addressed them severally in words of warning or of encouragement. "Our mother analysed our characters," writes one of her daughters. "We all remember the sympathy which she had in our individual struggles, and the aptness of her words to our different necessities" is the record of a son.

And the definite aim she set before herself she sought to make that of her children. She guarded them against supposing that they would become Christians because they grew up in a Christian home, or that they would reach a Christian character by an easy-going passiveness, much less by being borne along by the current on which they found themselves. "She told us," is their testimony, "that life would not shape itself" without our prayer and endeavour. She kept this thought of the responsibility of life before them even from their childhood, and, on their birthdays, while a festival was made, would win them to "quiet self-examination and fresh resolve." "We all well understood," they tell us, "her purpose, that our lives should be consecrated to God."

There was nothing repelling or ascetic in all this. Goodness finds it as hard to grow in a home without cheerfulness, as a rose tree would on rocks. Nevertheless, they were taught to dread and avoid the snare that lay in the modern eagerness for enjoyment. "As I grew up a big boy," writes a son, "it never entered my head to find amusement away from home in the evenings. These were always made attractive to us by our father and mother." The family circle is described as full of fun and one of the merriest. "Home," says a daughter, "seemed to have an invisible wall around it that shut out ugly things. At table no ill-natured gossip was ever heard." Yet conversation that awakened a warm human interest in those living around them, and in matters that touched the welfare of men was encouraged and freely indulged in. "She interested us," say her children, "in lofty causes, trained us in the service of man," and early enlisted her sons "as knights of the temperance reformation." A daughter remarks that, when she craved the doubtful in amusement, her mother would sit down by her, stroke her forehead, saying, "What shall I do for my restless little girl?" and then, "with loving wisdom, would find some outlet for the craving."

Her one aim that her sons and daughters might grow up happy, decided, and useful Christians presided over all her plans, and gave a wonderful harmony and power to her life. For this end she read the Bible among them, and with such a reverent sweetness of manner, they say, as to make them feel that "God and Jesus were particular friends of mamma's." At other times they would kneel around her in prayer, when she taught them, even as little children, "the way to our heavenly Father's feet." But it was at these sacred seasons that they learnt her supreme thought respecting them. "Not honour, nor riches, nor distinction," were her pleas, "but, Father, make my children thine: all thine, not one missing. Other things as Thou willest, only glorify Thyself in every one." We cannot wonder at what we are told in these memorials—the extreme fear these children had of their mother's displeasure, their passionate affection for her, and their unbounded confidence in her wisdom.

But prayer *with* her children did not suffice. One of them gives this striking record: "She has sometimes told me of a pleading with God which must have come near to being agony: 'Lord, it is not with Thee to save a part, to choose this one and that; Thou wilt glorify Thyself in every one.' She used significantly to say that she had observed that God granted to each one of his servants that on "which they were earnestly and abidingly set." This was the secret of her victory. She habitually realised that the bringing up of her children for righteousness was *the main demand which God had laid upon her*, and that since this was so, she had his covenant promise as the rock of her faith and her strength.

According to her faith it came to pass. This oneness with God in the fulfilment of his Word, and this harmonious co-operation of all her methods in interpreting and carrying out his will in family life, were succeeded by the blissful and unspeakable recompense she lived for. Her eleven sons and daughters rise up and call her blessed, and, by their united testimony of the effect of *an all-controlling aim* in a mother's training of them, they have given a lesson of the utmost encouragement to the anxious Christian mothers of this generation. W. G.

* THE EDUCATION OF A CHRISTIAN HOME. Edited by E. S. Armitage. (*Hamilton, Adams & Co.*)

THE SOCIETY OF FRIENDS.

LONDON Yearly Meeting was preceded on the 20th and 21st instant by the meeting on Ministry and Oversight. Between 400 and 500 Friends attended including those with certificates from Canada and the United States, and great earnestness and harmony prevailed. William and Susan Tobor Thompson, of New England, were liberated to visit Friends of France, Germany, Norway, Denmark, and Syria and Constantinople; and Samuel Morris and Thomas P. Cope, of Philadelphia, were liberated to similar service except in Syria and Constantinople.

The Yearly Meeting began on May 22, and has also been characterised by earnestness and power. The subjects of the opium traffic and vivisection have claimed its attention; also those of poverty and peace, progress and expansion in home mission and adult schools work have been reported, and several new missionaries for the foreign field are soon going out. The services of American Friends have been felt to be invaluable.

At the Bedford Institute breakfast on Saturday, enthusiasm was aroused by Jonathan B. Hodgkin's able paper on Quakerism, and the speeches of President Mills and other friends. John T. Dorland's addresses to young men too are telling for good. This year there is no burning question to excite the mind of the Church, but the steady determination to move on is felt and manifested especially by the younger members of the body. The morning prayer-meetings have been unusually stimulating and helpful, while the percentage of increase to the Church has given her much encouragement and hope.

It is interesting to note that among those who have presided at the meetings have been Justice Fry and Sir Joseph Whitwell Pease, while members or ex-members of Parliament have shown their lively interest in the proceedings. A testimony of the late John Bright was read amid the profound sympathy of the meeting.

LONDON JEWS.—Mr. A. Hornstein is engaged in efforts to make known the Gospel among his own people at Bishopsgate. Rev. Thomas Grear and his church officers have kindly placed at disposal the Mission-hall, 29, Duke-street, Brushfield-street, E.C. The work is well spoken of by those who know it, the referees including Revs. J. Gosset Tanner, J. Fletcher Porter, Mr. A. Wallis, and Dr. G. H. Vos. The hon. sec. and treasurer is Mr. G. P. Pulling, Suffolk-house, Lawrence Pountney-hill, E.C.

BROMLEY-BY-BOW.—Successful and largely attended week-night adult Bible-classes have been conducted during the winter at the Poplar and Bromley Tabernacle, by Rev. W. Knight Chaplin, who, on the 22nd inst., presided over a public meeting, at which some 200 very useful books were presented to a number of the members as mementoes of the winter series. The spirit of inquiry is abroad, and Mr. Chaplin's aim in these Bible-classes is to enable the working men who attend them to meet the mere surface knowledge of sceptics in the workshop and elsewhere with the "it is written" of God's Word. His efforts have been thoroughly appreciated, and the "breaking-up" gathering, both at the tea-tables and in the meeting that followed, told eloquently that the labour was far from being labour in vain. Several members delivered brief addresses, in which grateful reference was made to the benefit they had received

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

IX.—A Final Appeal.

I DESIRE now, in this concluding article, to go back again to the Word of God, to the Lord's commission to his Apostles; not with a view to argument on this or that disputed question, but in order to set forth the solemn responsibilities lying upon us Christians.

Now, where shall we look for the Master's special directions to his people as to what they were to do after His bodily presence left them? Naturally we should look at what He said last; and, as a matter of fact, we find that during that solemn period of forty days between the Resurrection and the Ascension, He almost literally spoke of nothing else. At least, scarcely anything else is handed down in the records which the Holy Ghost inspired. I would ask my readers to take the five passages, Matt. xxviii., Mark xvi., Luke xxiv., John xx., xxi., and Acts i. 1—9, and read them together.

(1) In Matthew, there is nothing about doctrine, either true or false; nothing about personal conduct, either good or bad; one thing only, the charge to "go and teach (make disciples of) all nations," "baptizing them," and "teaching them to observe all things," with the promise, "And, lo, I am with you alway;" a promise, be it observed, which is annexed to the command, and which none have a right to appropriate if they are not fulfilling the command. When I say "nothing about doctrine," I do not forget that ver. 19, "In the name of the Father, and of the Son, and of the Holy Ghost," is a decisive proof of the doctrine of the Trinity; but its very decisiveness arises from its being quite incidental.

(2) In Mark, again, not a word about either doctrine or conduct. Nothing but the one commission, "Go ye into all the world, and preach the Gospel to every creature," with the appended promise to him that believes, and warning to him that believes not; and the reiterated stress laid upon baptism as the public confession of Christ and sign of separation unto Him. There is also the promise of miraculous power: "In my name shall they cast out devils," &c. This promise is not limited to the Apostles or missionaries—"These signs shall follow *them that believe*." I see no ground for limiting this to the first ages, nor do I think that, as a matter of history, it has been so limited. The cases have been rare, but their rarity is implied in the word "signs." If they were common, if every believer could work miracles at will, they would cease to be signs. As I said in a former article, God keeps the power strictly in His own hands. And when the cases do occur, they are, in accordance with Christ's own practice, not trumpeted forth over the world. What does the world know of Dorothea Trüdel? I am much mistaken if certain letters which I have published now and again from the Fuh-Kien Province of China do not afford evidence that God has once or twice honoured the simple literal faith of Chinese Christians in the healing of the sick. I do not say this positively; and I am sure that, if it were so, it was not intended to be loudly talked of. But I do not see why we should say that any particular promise was not meant for us. Certainly it will not be fulfilled to those who say so. This, however, is a digression. My point is that in Mark, as in Matthew, there is one charge given to the Church, and one only.

(3) In Luke it is rather different. We have the narrative of the walk to Emmaus, during which Jesus seems to have spoken to the two disciples only about Himself, as both the suffering and the glorified Messiah. And in the later verses, where He gives his instructions to the assembled Apostles, He speaks not of one thing only, but of three. *But what three?* The answer is truly wonderful: "Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." What have we here? Three things put on a level, as of equal importance in the scheme of redemption, viz., (1) the death of Christ, (2) his resurrection, (3) the preaching of repentance and remission of sins among all nations! (R.V. omits "thus it behoved," but otherwise its structure is still more emphatic.) Is it possible to put Foreign Missions higher than this? Yet it is the Lord Himself who does it!

(4) In John we have Christ's words to individuals, to Mary Magdalene, to Thomas, to Peter; and naturally we do not look to these for His general instructions to the Church. But we have also His first appearance to the assembled disciples in the upper room on that first Lord's Day; and what does He say to them? First, the salutation of "Peace"; then, instantly, as the one thing of transcendent importance, the great commission: "As my Father hath sent Me, even so send I you." Now, "the Father sent the Son to be the Saviour of the world" (1 John iv. 14); does not the Son send his servants to tell the world of its Saviour? And then, in the last and supplementary chapter of this Gospel, we have the work of those servants represented under two figures. First, we see them as fishers: "Cast the net on the right side of the ship, and ye shall find." Secondly, as shepherds (for the injunctions to Peter cannot be regarded as merely personal to himself): "Feed my lambs," "Tend my sheep," "Feed my sheep." As I have said in previous papers, here are the two great divisions of work for Christ, (1) the evangelistic; (2) the pastoral. All true missionary work, both at home and abroad, provides for both.

(5) Once more, look at Acts i. 1—9, which passage is really a supplement to the Gospel history. We are on Olivet. We hear the Apostles put an inquisitive question to the Lord about the restoration of the kingdom of Israel. Instantly, "It is not for you to know...but——" But what? "Ye shall be witnesses unto Me...unto the uttermost part of the earth." "And when He had spoken *these words*, as they beheld, He was taken up, and a cloud received Him out of their sight." The very last words of Jesus: "uttermost part of the earth"!

There are very few things indeed in the life and teaching of Christ of which we have a fourfold record. We have it of his sufferings and death; we have it of his resurrection; we have it of his public entry into Jerusalem; we have it of one miracle, and one only—the feeding of the five thousand. Scarcely of anything else. Yet of *this* thing we have not a fourfold record, but *a fivefold record!* The duty of the Church to evangelise the world thus occupies a position absolutely unique in the New Testament.

And yet it is the thing of all others that the Church has neglected! I have given some evidence in previous articles that this neglect has not been so absolutely universal as "A Missionary" represented it; and that there have been, after all, a good many people who have cared about missions and missionaries. Still, even with most of them, the unique claims of the Evangelisation of the World upon the sympathy and co-operation of Christians have not been realised as they should have been. And as to the Church of Christ as a whole, it has not realised them at all.

What is the Church set in the midst of the world for? Is it that Christians may bask in the sunshine of their spiritual advantages? Is it that they may sit under popular preachers, and go to prayer-meetings and conferences? Is it that they may spend hundreds on their gardens and greenhouses, or on pleasant summers in the Alps and winters on the Riviera (with due provision of Bible-readings, of course!), and think themselves exceptionally generous because they have risen above the level of the conventional annual guinea, and actually give *two?* Is it that they may applaud allusions to a Livingstone at public meetings, and talk of the heroism of a Gordon, and admire the skill and resourcefulness of a Stanley, while ignorant of the very names of the men and women who are patiently and quietly preaching Christ in Africa, and India, and China? If the Lord Jesus were suddenly to appear at the breakfast-table or the dinner-table of nine out of every ten Christian households, as He appeared suddenly at the supper-table at Jerusalem, and repeat His commission, "As My Father hath sent Me, even so send I you," which of us could meet Him without shame and confusion of face?

I am not surprised that "A Missionary's" heart has been stirred when the Lord's command has come home to him. And, at all events, he is doing his part in the great work. Let us honour him for that. While almost everybody else has been asleep, the leaders of our missionary societies have been awake; some, at least, of their supporters, especially among the poor and the obscure, have been awake; above all, the missionaries themselves have been awake! Certainly they have not been perfect, either in their personal life, or in their plans and methods. I myself could probably point out more weak points than "A Missionary" has done. But, after all, it is they who have done the work, so far. They, and they alone, have been the Church's representatives in fulfilling the responsibility properly belonging to the whole Church. They are the ten righteous men whose existence in the city has saved it from the just judgments of God. Who are we that we should criticise them and cavil at them?

And, observe, it is no question of results. J. T. Tucker labours twenty years in Tin-

nevelly, and in that time baptizes two thousand converts with his own hands. Robert Bruce labours twenty years in Persia, and can scarcely show any tangible results at all. But when the Lord comes, his greeting will be, not "Well done, good and successful servant," but, "Well done, good and *faithful* servant."

Surely the very first duty of those of us who are plainly not called to go out ourselves is to know, and watch, and read of, and sympathise with those who do. It is this living interest, fed by constant supplies of intelligence, that we want at home. Money is quite a secondary thing; but it will come fast enough when people's hearts are touched. Moreover, if we are beginning now to take a fresh interest in missions, let us not be satisfied with knowing and caring for the young missionaries who go out in our own time. They do deserve all the love and co-operation we can give them; but let us inquire, also, regarding those who preceded them, and honour the veterans too. The fame of the "Cambridge Seven" has been one of the most powerful influences of recent years in kindling missionary interest; and it is, indeed, a token of the Lord's approval, for which we should render unfeigned praise, that every one of that noble band has been kept in health and strength unto this day. Yet there were good men, ay, and Cambridge men too, in China, before the seven were even born!

May I mention one more case before I close? It is the case of an aged bishop. Apparently, only two Englishmen who have held that office in the mission field, in connection with the Church I belong to, are known to the Christian world at large—I mean Patteson and Hannington. Of the former I will not speak. James Hannington I knew well: he was a noble fellow, and though he was but still almost what I may call (in comparison with old veterans) a raw recruit when he died, the thrilling story of his brief career is being largely used of God to touch men's hearts. But now I speak of a different man. Edward Sargent went out to Tinnevelly as a young schoolmaster fifty-four years ago. In due course he was admitted to the ministry, and he laboured faithfully forty years, preaching and teaching Jesus Christ. For some years he conducted the institution in which native pastors and evangelists are trained; and a great many of those now at work were brought up under his influence and instruction. At length, in 1877, he was made a bishop, to exercise supervision over the whole district, and for several years he went round and round, from village to village (and there are over a thousand villages in that province in which there are Christians), travelling by bullock-cart over the sandy plains by night, and spending his days exhorting and instructing his people, especially the pastors and teachers. Four years ago, the Church there celebrated his jubilee. A native minister delivered an address on the occasion, in which he gave some striking figures. When Edward Sargent went out, there were Christians in 224 villages; now, in 1008. Then, 8000 adherents; now, 56,000. Then, 114 communicants; now, 11,000. Then, *one* native ordained minister; now, *sixty-eight*. Then, the native Christian contributions were *nil;* now, 33,000 rupees a year.

Pray let me not be misunderstood. I do not quote these figures to glorify Sargent or the Mission. God forbid! They are nothing to boast of. Had we at home done our duty, they ought to have been ten times larger. And I know well that the native church has many weak points, and needs our fervent prayers. My point is this, that the man who in his old age is superintending that growing work deserves to be known and honoured amongst us.

Now, last year, Bishop Sargent came to England. It was a spiritual treat to be in his company, even for five minutes. He was bubbling over with the love of Christ; and this despite such distressing bodily infirmities that he was only once able to appear in public. Had he been strong enough, there is, perhaps, no man upon earth whose fervent and loving addresses would have touched us all more deeply; but this the Lord did not permit. A few months ago, he went back to India to spend his last days among his flock in Tinnevelly, there to die, and there to be buried.

May the gracious Master only grant us all as much of the power of the Holy Ghost as is manifest in Edward Sargent! The Question of the Hour will soon be faced then!

Yes, there is one thing I did not say above, in my brief notes on the "fivefold record," but which I have kept to the last. *In all these passages the Holy Ghost is mentioned, or His power implied.* In Matthew, "Lo, I am with you," that is, by the Spirit; and there, too, the Three Persons of the Trinity are joined together in the baptismal formula. In Mark we see "the Lord working with them," that is, the Lord Jesus, by the Spirit. In Luke, after the commission, come the words, "And, behold, I send the promise of My Father upon you," and the direction, "Tarry ye in the city of Jerusalem until ye be endued with power from on high." In John, immediately after the commission, we are told that Jesus "breathed on them, and saith unto them, Receive ye the Holy Ghost"—a foretaste of Pentecost. In the Acts it is, "Ye shall receive power, after that the Holy Ghost is come upon you," and *then*, "Ye shall be witnesses...unto the uttermost part of the earth."

That is what we want!

O Spirit of the living God,
In all thy plenitude of grace,
Where'er the foot of man hath trod,
Descend on our apostate race!

EUGENE STOCK.

SOUTHPORT Y.M.C.A.—Our Sunday evening open-air services have commenced with wonderful success. On Sunday week probably 1000 people stood drinking in the message of God's love, and at the close many entered into conversation with the workers. We need good Gospel tracts to give away at these meetings. THOS. W. GLADSTONE.

ORPHAN SCHOOL FOR MUSICIANS' DAUGHTERS.—Led by circumstances to see how often professors of music were called away to leave their families almost destitute, from no fault of their own, Miss Helen Kenway took a few orphans and placed them at school, paying for them out of her own earnings as a musical professor. After a space she took a house, and gathered her protégées under her own training. This necessitated the giving up of her own means of livelihood, but this she did, with the hopes that her influence would be beneficial to the girls, making her own needs a completely secondary matter. From the house, 10, Darnley-road, Notting-hill, she has been able to pass five girls through the examinations of the Royal Academy, some passing with honours, and one has lately obtained a maintenance scholarship in the Royal College. Miss Kenway devotes herself almost entirely to the studies of her pupils, and these results testify to the efficiency of her teaching. Miss Kenway is most motherly, and delights when the work of the day is over to gather the little ones around her. She is always at home to receive visitors on Thursdays, and will be glad to explain the minutiæ of her system to any who care for information.

LIGHT ARISING IN IRELAND.

DEAR SIR,—May I give your readers some news of the work carried on by the Dublin Mission Schools and Homes? We have visitors who go from house to house specially seeking Roman Catholics—both city missionaries and Bible-women. There are Sunday-schools for adults with an attendance of about 600, daily schools for boys, girls, and infants, in four different parts of the city, and Homes for the wanderers. In all, nearly 1400 children are taught the Scriptures. There is a mothers' meeting three times a week, where for three hours each day about eighty poor women do needlework, while ladies speak to them of Jesus. The Bible stories seem wonderful to Roman Catholics, who have never possessed a copy of it. You can hear a whisper go round sometimes, such as "Did the Lord really say that?" or "I never heard the like."

The bitter opposition during last winter, intended to bring the work into disrepute, was overruled for good. One Roman Catholic sent a contribution, saying he felt ashamed. Many poor people came to the meetings, and children to the schools, who had gained information as to places and hours through these abusive notices.

The children are wonderful missionaries to their parents. One mother said: "My girl knows more in six months than I could learn in six years. She asks us questions about the Bible that we cannot answer, and so we go to the meetings now to learn for ourselves." One old woman having heard of God's love, John iii. 16 being quoted to her, said: "Oh, why did I never hear of this wonderful salvation before? I heard of Jesus only as a Judge, and that we needed his 'blessed mother' to intercede."

"Playing at school" is a favourite amusement with the children. A mission child will gather his or her companions and teach the texts and hymns. In this way the Bible makes its way into dark corners. One mother was so delighted with what her children learned, she sent them to the mission school to learn the way more perfectly. New children come constantly, brought by their companions, and then in turn they bring their parents. "I'll bring my father to the meeting to-night, Miss," said little Katie, a child of eight years old, to her teacher. "Will you speak to him? He is so afraid of being seen, he is a Roman Catholic." True to her word, little Katie came, leading a big man by the hand. She looked very happy. He liked what he heard, and began to attend regularly. Then the mother came and got a Bible. One day Katie said: "My mother says Rom. iii. 23 is not in the Bible she has got." "I will come and see your mother," said the teacher. She had a nice talk with her. After a time they gave up Rome, and, better still, came to Jesus.

I could multiply cases where people are coming to Christ by simple faith and casting off the yoke of Popery. Out of 155 boys in the Homes, I believe that more than half are truly converted to God and working for Him among their companions. Some of our lads have gone out to different parts of the world, and we get cheering accounts from time to time. Our girls, too, have given us great joy. We have sixty at a time in the Home; when trained we send them to service. A lady wrote some time ago, "Can you send me one of your girls? I will wait for one of yours; they are so satisfactory."

This is a glorious mission work—truly a bright lining to the cloud that hangs over poor Ireland. I would only say to friends, Come and see the work for yourselves. Come and know the need. Then I am sure God will lay it on the hearts of his people to do all they can that the Gospel may have free course and be glorified. (MRS.) ELLEN SMYLY.

35, *Upper Fitzwilliam-street, Dublin.*

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXXII.—GOD A CONSUMING FIRE.

HEBREWS xii. 29.

THIS is one of the shortest texts in the Bible. It takes rank with those other three brief sentences which declare the nature of God: God is Light, God is Love, God is Life. But to many it is one of the most awful sayings in the whole of Scripture. It rankles in the memory; recurs continually to the uneasy conscience; and rings its wild tocsin of alarm in the ear of the anxious inquirer. And yet there is an aspect in which it may be viewed, which will make it one of the most comforting, precious passages in the whole range of inspiration.

Fire is indeed a word significant of horror. To be awakened from sleep by that one awful cry will make the flesh tremble and the heart stand still. A baby's cradle wrapped in flame; a beloved form suddenly enveloped in a burning fiery furnace; a ship on fire amid the wild expanse of the homeless ocean, and slowly burning down to the level of the waves—in any of these figures you have a suggestion of almost unparalleled horror.

And yet, for all that, what comfort, and homelikeness, and genial blessedness, there are in the kindly glow of firelight. There is no sign of more abject poverty than the fireless grate. And, however warm the rooms may be in Russia or France, the traveller greedily longs for the blaze of the open fireplace of his native land. Besides, what should we do without this strong, good-natured giant, which toils for us so sturdily. It draws our carriages along the metal track. It drives the machinery of our factories. It disintegrates the precious ore from its rocky matrix. It induces a momentary softness in our toughest metals, so that we can shape them to our will. The arts of civilised life would be impossible but for this Titan worker.

It is obvious, therefore, that whilst Fire is the synonym for horror and dismay, yet it is also full of blessing and goodwill. It is the former only when its necessary laws are violated. It is the latter when those laws are rigorously and reverently observed. Yes, and are not destruction and ruin the strange and unnatural work of fire, whilst its chosen mission is to bless, and beautify, and enrich, consuming only the dross and thorns and rubbish, so that there may be a clearer revelation of the enduring realities over which it has no power.

When, therefore, our God is compared to fire, is it only because of the more terrible aspects of his nature, which are to be dreaded by transgressors? Is there not also, and perhaps more largely, a suggestion of those beneficent qualities which are needed for our purity and comfort? Surely there is a strong flavour of such characteristics in the assurance given to us by the prophet Isaiah, "The light of Israel shall be for a fire, and his Holy One for a flame: and it shall burn and devour his thorns and his briers in one day" (x. 17).

The fire in the Word of God is not all terrible.—When of old God came down on *Sinai*, its upper peaks were veiled with impenetrable folds of smoke, like the smoke of a furnace. And in the heart of the smoke there was the appearance of devouring fire. There is dread here! Bounds had been set to keep the people back, but a special message must be sent to warn them against breaking through to gaze, lest the fire should break forth upon them. But there was no harm so long as they kept without the barriers, and when Moses entered into the very heart of it, it did not singe a hair of his head, and injured him no more than when it played round the fragile acacia bush, which burned with fire without being consumed—not a leaf shrivelled, not a twig scorched. It is quite true that in the desert pilgrimage there was much of the punitive aspect in the Divine fire, as when there came out a fire from the Lord, and consumed the 250 men with censers who had joined in Korah's rebellion, and had spoken contemptuously of God's anointed servants; but, on the other hand, it did not hurt one other soul; and these were destroyed, awfully indeed, but almost too suddenly to feel the keen smart of pain. And surely that fire did a beneficent work in staying the further progress of evil, which would have honeycombed the whole nation and led to their destruction as a people.

In the days of *Elijah* the fire of God consumed two captains and their fifties, but the captains and their troops were full of wanton insolence. There was no hurt done to him who knelt at the mountain foot, beseeching the man of God with reverence and humility. And when, shortly afterwards, the great prophet was to go home, it was a chariot of fire in which he sat himself, as in some congenial and friendly element, to waft him to his home.

And on the *day of Pentecost*, when each head bent low beneath the sound as of a mighty rushing wind, a moment afterwards each was girt with fire. Apostles, disciples, and women alike experienced this sacred investiture, but it hurt them not. They were far from being perfect characters, and yet there was evidently nothing to fear in the descent of that fiery baptism. They were baptized with the Holy Ghost, but they were unconsumed.

Do not these instances shed light upon our text?

I. OUR GOD IS A CONSUMING FIRE; AND THERE IS TERROR IN THE SYMBOL.—But the terror is reserved for those who unceasingly and persistently violate his laws and despise his love. For those who wilfully follow courses of sin, after they have received the knowledge of the truth, there is doubtless a fearful looking for of judgment and fiery indignation. On those who will not obey the Gospel of the Lord Jesus, clearly presented to them, vengeance will be taken in flaming fire. No words can exaggerate the terror, the anguish, the dreadfulness of their fate. Sin is no light matter. In this world even it is fearfully avenged. Walk through certain wards in our hospitals, and tell me if anything could exceed the horror, the agony, of the penalty which is being inflicted on those who have flagrantly violated the laws of nature. And so far as we can see the physical penalties which follow upon wrongdoing are not unto life and restoration, but unto death and destruction. It is necessary that these sufferings should be veiled from the eye of man, but surely they must be taken into account, when we estimate God's treatment of sin. And if such pain, keen as fire, consumes those who violate physical law, surely we must admit that there is a still more awful doom for those who violate the laws of God's love and grace and pleading mercy.

God forbid that we should say one word to lessen men's dread of the penal consequences of sin. There is a great danger lest, amid our growing conceptions of the love of God, we should come to think that He is altogether such a one as we are inclined to be in our dealings with our children—soft, easy, and indulgent. God is love, and yet He permits the little child to be burnt if it plays heedlessly with flame. God is love, but He permits bodies to rot in loathsome disease, without hope of cure, if men persistently do despite to his law. God is love, but He allows the whole course of a life to be blasted by one yielding to transgression and sin. And thus, though God is love, it is possible for sins to be punished with sufferings, bitter as the gnawing worm, keen as the fire that is not quenched.

If once we realised these things (and we should realise them if we would quietly consider the clear statements of the Word of God on such matters), we should come to understand much better the desperate nature of sin, and to yearn with deeper compassion over those who obstinately resist the grace of God, either following the evil courses suggested by their own hearts, or led captive by the devil at his will.

O disobedient soul, who hast read these words thus far, stop and bethink thee of thy danger. Beware lest thou be as the chaff or thorns, which are burnt up with unquenchable fire, on the part of the Lord Himself. Be quick to turn to Him and live. Yet if thou suffer irretrievable *ruin*, remember thou wilt have only thyself to blame, because thou hast broken the elementary laws of thy nature, and hast set thyself in opposition to the God who loves thee, and would redeem thee, but whom thou hast refused and defied. If only thou wouldest bend thy stubborn neck, and submit to shelter thyself in the person and work of Jesus, God's perfect holiness would bring thee, not hurt, but blessing and help.

II. OUR GOD IS A CONSUMING FIRE; AND THERE IS COMFORT AND BLESSING IN THE THOUGHT.—When we yield to God's love, and open our hearts to Him, He enters into us, and becomes within us a consuming fire, not to ourselves, but to the evil within us. So that, in a very deep and blessed sense, we may be said to dwell with the devouring fire, and to walk amid the eternal burnings.

Fire is warmth.—We talk of ardent desire, warm emotion, enthusiasm's glow and fire; and when we speak of God being within us as fire, we mean that He will produce in us a strong and constant affection to Himself. Do you long for more love? You really need more of God. For God is love, and, when He dwells in the heart, love dwells there in power. And there is no difficulty in loving Him or loving men with the love which has entered in majestic procession in the entrance of God. Live in God, make room for God to live in you, and there will be no lack to the love which shall exemplify in daily action each precept of the holy psalm of love (1 Cor. xiii.).

Fire is light.—We are dark enough in our natural state, but when God comes into the tabernacle of our being, the shekinah begins to glow in the most holy place; and pours its waves of glory throughout the whole being, so that the face is suffused with a holy glow, and there is an evident elasticity and buoyancy

of spirits which no world joy can produce or even imitate. The light that shone on the face of Moses was different from that which shone on the face of Jesus. That was flung on it from without; this welled up from within. But the latter rather than the former is the true type of the blessed effect produced on that nature which becomes the temple of the indwelling God.

Fire is purity.—"How long, think you, would it take a workman with hammer and chisel to get the ore from the rocks in which it lies so closely embedded? But if they are flung into the great cylinder, and the fires fanned to torrid heat, and the draught roars through the burning mass, at nightfall the glowing stream of pure and fluid metal, from which all dross and rubbish are parted, flows into the waiting mould." This is a parable of what God will do for us. Nay, more, He will burn up the wood, hay, and stubble, the grit and dross, the selfishness and evil of our nature, so that at last only the gold, and silver, and precious stones shall remain. The bonds that fetter us will be consumed, but not a hair of our heads shall fall to the ground.

"The Lord shall sit as a refiner of silver." He the refiner, and He the fire. Contact with God, being bathed in his Holy Spirit, the perpetual yielding of the nature to Him, will work a marvellous change upon us. At first the face of the melting metal may be dark and lurid—deep orange-red, over which a flickering flame shall pass; but, as the process is pursued, the colour will become lighter, the dark fumes will pass off, and the metal shall bear the appearance of the highly-polished mirror, reflecting the beholder's face. The process may be long, but the result is sure.

But is not fire painful and terrible, though applied by infinite love? It may be so; but He will not ply us with more than we can bear, and He will enable us to endure. And it will be more than a compensation, as we find one after another of the old evils losing its power. We shall never in this life be free from a sinful tendency, which seems part of our human nature. Nor shall we ever, on this side of heaven, be perfect; but we may expect to be growingly transformed into the image of the Son of God.

O God, who art as fire, be Thou a consuming fire to our inbred sins; burn deeply into our inmost hearts, until all that grieves Thee is compelled to yield to the holy intensity of thy grace, and our whole being, made free from sin, begins to serve Thee in holiness and righteousness, through Jesus Christ, who came to kindle thy Sacred Fire on the earth!

MALOGA ABORIGINAL MISSION.—God willing, Mrs. Matthews and I will leave Australia for England on May 3, in P. and O. steamer *Victoria* We bring with us two aborigines—Paddy Swift and Jenny his wife. They are both converts to the Christian faith, and are earnest followers of Jesus. We shall be late for the May meetings, but will be glad to do anything, as the Lord may direct, to further the cause of missions in these southern colonies. We all address meetings, and sing some of the hymns that have been taught in the mission, so our meetings should be to some extent attractive, especially to the young.

DANIEL MATTHEWS, Superintendent.

THE OLD IS BETTER.—A correspondent, in replying to a recent query respecting a hymn, writes:—"May I recommend to your correspondents and readers generally a closer perusal and study of the hymn-writers who flourished in the latter half of the last and beginning of the present century. So many modern 'rhymes' are sung nowadays, to the exclusion of the Christ-exalting and soul-stirring themes of such writers as Toplady, Watts, Cowper, Newton, Hart, Kent, Charles Wesley, Anne Steele, Doddridge, Swain, and others too numerous to mention. If we except the compositions of Horatius Bonar, Jas. Montgomery, Charlotte Elliott, Ray Palmer, A. L. Waring, F. R. Havergal, and a few lesser lights, we have nothing in modern hymnology that is not immeasurably inferior in every respect to the older hymns."

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XI.—COME BY MISTAKE.

I WAS invited to a great house in a northern county, for the purpose of conducting some special services on a Sunday and the following week-days. When I arrived, on Saturday afternoon, I was kindly and hospitably received; but, for all that, I saw at once that the lady of the house was in perplexity for some reason or other. She said at last, "I do not know what to do; my brother-in-law, Lord ——, and his wife, have just arrived here on a week's visit, instead of next week. The fact is they have come by mistake; it is very awkward, for I am sure they will not sympathise with our services."

I said, "God can overrule such a mistake, and perhaps they are drawn here by Him; let us hope so."

"Oh dear no," answered the lady, "I am afraid that is not likely. Her ladyship is intensely worldly, and I fear she might even be rude to you, if you introduced religious conversation at dinner. She will not go to the services, I am sure, and how am I to get there? Oh, it is such a mistake their coming this week; it seems as if Satan must have sent them to hinder the work. If his lordship had come alone, I should not have minded."

I said, "But do not mind now; let us together trust the Lord; it will not be the first time that Satan has made a mistake."

Shortly before dinner her ladyship came into the drawing-room, dressed up from head to foot, no doubt to the satisfaction of her maid, and, one would imagine, to her own satisfaction also. She was very gracious and polite, and his lordship kind and open-hearted.

The dinner "went off very well," as is commonly said, and the evening also passed pleasantly in general and interesting conversation. The family worship in the hall with the household was all that we could wish, and so ended the day. When we were retiring, it was announced that the church service the next day would be at eleven o'clock.

"Eleven o'clock?" involuntarily repeated her ladyship; "but is there not an afternoon service too?"

The lady of the house answered in the affirmative, and so we separated for the night.

In the morning his lordship came down to breakfast, and said, "I do not think that my lady will be down in time for church this morning, as she seldom leaves her room before twelve o'clock."

However, to our surprise, down she came, dressed, and all ready for the walk to church, in good time. The sermon that morning was taken from the text, "Come, for all things are now ready" (Luke xiv. 17). I said, "The Lord spoke this parable to a man who said 'Blessed is he that shall eat bread in the kingdom of God.' This he evidently said in reference to going to heaven, hereafter. Like too many, this man was for deferring his goodness to a dying hour, or hoping somehow to get good after death. The Lord seems to teach in this parable that we are invited to a heaven *now*. 'Come, for all things are now ready.' You cannot have heaven hereafter, if you do not have it now. Those who make excuses do themselves no good; and, besides this, they make the Master angry. He says of all such, they shall not even taste of my supper."

The lady of the house and her husband were much disturbed all through the sermon, for they thought it was far too plain and pointed, and that their visitors would never stand such preaching!

Imagine our surprise, when her ladyship said, coming out of church, "There, Ned," speaking to her husband, "that is what I call a sermon; I understood every word of it, and could follow it with interest; it was what I call sensible!"

"You are quite right, my dear," said her husband, looking thoughtfully on the ground.

"I am glad you liked it too," said the lady, "for I shall go to church again this afternoon."

Overhearing this conversation, I could not help stepping back to reassure our trembling host and hostess, and bid them fear not, but go on trusting. They were pleased, too, with what they heard from their relatives as they walked home; so at luncheon we were all very cheerful.

Again, in the afternoon, the same party went to church. There was a great crowd of country people and others also present. That being the case, I spoke warmly, and very plainly, about the necessity of salvation, and the folly and peril of neglecting it. I said I had come, not only to tell them about this great salvation, but to bring them to it. "You are to come to Jesus, just as you are, sins and all, and you will find that Christ is ready and willing to pardon and to save you. Will you come this afternoon?" Several persons remained behind after the sermon, and yielded themselves to God. I had to remain with these anxious ones, and having another service in a further direction later on in the evening, I did not return to the house until after the other guests had gone to bed.

I was somewhat tired on my return, but was much cheered and encouraged to hear that her ladyship, who had been the chief object of our fears, had said that she had had a very profitable day. She professed to have been much pleased, and edified also.

I did not quite know what to make of this, or how to take it. When worldly people are pleased with the Gospel, instead of being angry, what is it? His lordship was more satisfactory, to my mind at least, for he was quiet and thoughtful; evidently, he was under conviction, and so was his brother, the head of the house.

In the morning her ladyship came down to breakfast, and was also present at family prayer in the hall. But, alas, when the letter-bag was opened, there was a summons in it, to call the great people to London at once.

Now there was a stir in the house, and it was decided, after somewhat lengthened conversation, that her ladyship should return alone, as her husband particularly wished to remain a few days longer.

Before her departure she shook hands very heartily with me, and said, "You have done me much good; I hope you will not fail to come and see us when you are in London."

The meetings went on day by day, with more or less blessing, until one evening, when his lordship and his brother remained for the after-meeting.

Country people require very plain and direct speaking to, particularly those who have had many invitations, and are still wavering. Therefore I urged them, with all the solemnity I could, to decide for Christ. I said, "Suppose there is a wall, and that damnation is one side of it, and salvation the other, and you are brought to the threshold line of the door which leads to salvation; what have you to do, but take that one step? To be so near salvation, and yet to lose it, would indeed be most dreadful. Who is willing to cross the line, and accept salvation to-night?"

"I will," said a voice; "I will," said another; "So will I," said his lordship. His brother followed with "I will"; and a few others besides.

I continued, "God cannot fix our choice until we make it; and when we have made it, how can we expect Him to do otherwise than welcome all who come." We then sang together—

'Tis done, the great transaction's done,
I am my Lord's, and He is mine;
He drew me, and I followed on,
Charmed to confess the voice Divine.

We returned home that night with hearts

filled with rejoicing, and sat up till a late hour, talking happily together of the things of God.

I said to the lady, "What do you think now about your visitors who 'came by mistake'?"

"Well," said his lordship, "the mistake arose by my writing 21st instead of 14th. We intended and planned to come, as we did, on the 14th." He added, "It was a very happy mistake, however it came about."

It turned out really that the mistake was, after all, on the part of the lady who had invited us, she having written me to come the same date as her other visitors.

"Very well," said the lady. "I am quite willing to take the blame, and I rejoice in it too."

Some months afterwards I called to see his lordship in London, and found him in great sorrow. "Thank God," he said, "I know now where to go with my troubles, or what should I do in this hour of trial?"

A little later on I was sent for to see him again. This time his lordship was upon his death-bed. He said, "I cannot help thinking what would become of me at this time if I could not trust the Lord." He added, "I am so happy, and my dear wife also can trust the Lord in her present trouble."

For the Young.

LESSONS FROM LIGHTHOUSES.

"Oh, teacher, where have you been these three Sundays?" "At the seaside."

"What did you see? Tell us something, teacher." For these young people have got used to "teacher" gleaning something for them from everything she sees and hears, besides the regular class lesson.

"Well, the sea itself, to begin with, sometimes calm, sometimes stormy; and the shore, with its pools full of anemones and wonderful sea creatures, and an island opposite. We used to look every evening for the setting sun, and the lighthouses lighting up.

"I had read some time back the Admiralty order for the lighthouses.* 'You are to light your lamps at sunset, and keep them shining bright and clear till the sun rises.' I repeated it to my friends, and we all liked to watch and see if the order were observed. The sun went down to the sea between the lighthouses, very bright often, but veiled enough for us to watch him, a great golden-red ball, as it were, go gently down to the level of the waves that he coloured gloriously—down—down—quite gone now. There! the island light has flashed out, and the mainland lighthouse has lit up while we watched the other kindle, punctual and clear. There they will shine all night, and the ships coming home will know how to guide their course, and arrive safely in harbour."

"Are those words you said in the Bible, teacher? 'You are to light your lamps.'"

"No, Bessie; but I think they are the nearest thing to a text, of anything I ever read apart from the Bible. A lighthouse is a beautiful parable."

"I thought parables were all in the Bible," says Ellen.

"There are plenty outside the Bible, Ellen, for people who will see them."

"There is something like it in the Bible, teacher. 'Let your light so shine'; and the virgins had lamps."

"Yes, all Christians should be light-bearers; all are not lighthouses, though every Christian should have in him the power to do lighthouse duty, if called to it."

"But how is a lighthouse a parable?" asks Mary. Mary likes things explained exactly.

"Well, the first thing we think of is the light it gives. We are most of us more like gaslights in a street than lighthouses. We do our work together, each one helped by the rest. But the lighthouse stands alone. It is like the one Christian in a family or a house of business. It must give its evidence without help from another. Now, some of you are Christians, and you are helped by the Christians round you at home or school here. But if your new life in Christ is real and true, you should be able to stand alone for Christ. You may find yourself the one Christian in the house you are going to. May God's grace keep you."

"Oh, teacher! what shall I do?"

"Light your lamp at sunset—directly, that is; not at 2 o'clock in the morning. Quietly if you will—neither of the lighthouses fired a gun to tell everybody they were alight—but from the beginning be the Christian you are; and then there is the rest of the order, keep on 'bright and clear till the sun rises.'

"I read of a soldier who embarked with his regiment for India. He found himself alone in serving Christ, and he could not bear it. So he set to work, and worked so wisely, so earnestly, so lovingly, that he had a great reward. When the voyage was over, God had given him a hundred of his companions. He was not alone then.

"And the lighthouse must have its own stores, or the lamps will go out. All the knowledge you get is like the rubbing up of an empty lamp, till God's love fills your heart, and God's Holy Spirit touches it into life and radiance."

Jane is very grave. Indeed, she has a real trial before her. The others know it, and are full of sympathy, or the teacher could not have spoken to her so directly. "Take courage, dear child; remember how the fire was secretly kept alight in Bunyan's story. Think more of Christ's love than of your own effort to be good."

"I do feel so dark often, teacher." And Jane slips away under cover of some little errand to the book-shelves.

"Jane does not half know how good she is," says Bessie, warmly. "I should never have come here at all but for her," adds Mary.

And the teacher reminds them, "Moses wist not that his face shone." "Now find me lighthouse Christians in the Bible for next Sunday."

S. M. E.

* "Teacher" quotes from memory.

DOES MY LIGHT SHINE?

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in Heaven."

Is mine a life of shining? This I ask
While busy at my common daily task;
Those words of Holy Writ pass through my mind,
And this the solemn question hangs behind:
Does my light shine? and do I really try
In all my actions God to glorify?
By such a simple, unimportant one
As I on God's wide earth can this be done?
It surely can; my Father would not say,
"Do it," except He first had made the way:
And, though my light be but a tiny spark,
'Twill leave one little spot of earth less dark.
Then, let me turn to thine example bright,
Jesus my Lord, of all the life and light;
And, in the shadow of thy radiant sun,
Still let my little lamp burn brightly on.
And in my life though no great deeds appear,
Or anything to mark its record here,
Thy searching eye within my heart shall see,
The light of holy love and sympathy;
And I will keep thy blessed golden rule,
One of the happy scholars in thy school,
Who with the glad ones can be very glad,
Yet fully share the sorrows of the sad.
For, though this chequered life of shine and shade
Seems oft of unimportant trifles made,
Small causes may produce a large effect,
A frown, an unkind word, a slight neglect
May often cause a noble heart to ache;
Then, keep me, Lord, from such a great mistake,
And help me to pursue the other course,
Thy "new commandment" let my life endorse.
A loving hand-clasp and a gentle word
Can heal a heart by sorrow deeply stirred,
A whispered message lift a spirit up,
And help to bravely drink a bitter cup.
Lord, let this lowly ministry be mine,
And in this way my little light shall shine.

Elizabeth Love.

CHILDREN IN HIGHGATE.

At the invitation of a committee of all denominations in the neighbourhood, Mr. Josiah Spiers held from May 10—24 a mission for children and young people, in the Presbyterian Church, Highgate-hill. The attendance every night averaged from 700 to 800, and the interest evidently deepened as the work progressed. The time of reaping (which Mr. Spiers led the workers to expect) was truly experienced; beginning with the very little ones, it afterwards extended to those who were much older.

A marked feature of the work was the number of distinct answers to the prayers of parents and teachers in the conversion of many in their own families and classes. Again and again the children came, saying, often with tears, "I want to love Jesus," and before long their beaming faces plainly showed that they had seen their Saviour.

"LEAGUE OF KINDNESS."—A "League of Kindness" has been started for the benefit of poor children in the South of London, and to get children to work for their brothers and sisters poorer than themselves. Further information may be had of the hon. sec., Miss F. F. Young, Petersfield Lodge, Cambridge.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 2, Ps. cxvi. 1—19; Mon., June 3, 1 Cor. viii. 1—13; Tues., June 4, 1 Cor. ix. 1—14; Wed., June 5, 1 Cor. ix. 15—27; Thurs., June 6, 1 Cor. x. 1—17; Fri., June 7, 1 Cor. x. 18—33; Sat., June 8, 1 Cor. xi. 17—34.

MR. T. LEWES SAYER, of the Children's Special Service Mission, has had some very happy meetings for young people at the village of Haveringatte-Bower, in Essex. The village children were greatly interested in Mr. Sayer's object-lessons, especially in his large diagram of "The Two Hearts." The services were all well attended; children came from Romford and even more distant places to be present. The solemnity and impressiveness of the services were very marked, and a good and encouraging work was done.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. Hutchinson, St. Leonards-on-Sea, to June 2. Messrs. H. Hutchinson, Clifford H. Nash, and Alfred Armitage, Skating Rink, Croydon, June 15—24. Mr. Josiah Spiers, St. Cuthbert's Schools, Fordwych-road, West Hampstead, to June 7; South Creake, near Fakenham, Norfolk, June 14—24. Mr. W. R. Moore and Dr. Carless, West Croydon Congregational Church, to June 3. Mr. T. Lewes Sayer, Finsbury Park Hall, June 1 and 2; Doveridge, near Derby, June 9—11.

BRITISH HONDURAS.

Rev. J. Bryan, of the Jamaica Baptist Missionary Society, desires to express his thanks through our columns to the friend who has been sending him The Christian weekly to Belize. His residence is now changed to First Hill, Clark Town, Jamaica, to which address he would like the paper sent in future. Writing of his work, he says:—

My poor efforts in Honduras have been richly blessed and owned by the Master. Many souls are now rejoicing in the salvation found in Jesus. Many are the services we held in which the Holy Spirit applied the word of God mightily to the hearts of sinners. Very frequent have been the baptismal services in which converted sinners symbolically sealed their covenant with Christ; and never shall I forget the happy moments spent around the Lord's Table, as we met there so often to welcome the new believers to the Lord's Supper, and receive them into full fellowship with the church.

PADDINGTON HALL, N., is the centre of earnest effort superintended by Mr. John Davidge. The report for the year ended March 31 gives some account of preaching in Hyde-park, the instruction of children in Christian truth, work among fallen women, dust-sifters, and others who stand in need of kindly aid in life's path. The effort is unpretending, but no less needful on that account. It has some good friends, but could do with more. Mr. Davidge's address is 90, Church-street, Paddington-green, W.

Dr. Barnardo's Homes.

ANNUAL MEETING IN EXETER HALL.

THOROUGH in everything, Dr. Barnardo is remarkably successful as an organiser of demonstrations. The twenty-third annual meeting held in Exeter Hall on Wednesday evening, May 22, was, indeed, a grand exhibition of the character of the rapidly extending work of the Homes and the institutions which cluster around them. If, on the one hand, the fact was pressed home upon the large audience that the East-end Juvenile Mission is a true work for God, it could not but be clear, on the other hand, to Dr. Barnardo and his friends, that the scene presented was very effective in enlarging the hearts and arousing the sympathies of Christian people.

The meeting was one which fully sustained the popularity of the anniversary. Lasting nearly four hours, it was interesting throughout. If the singing of the children was joyous, the statement of the sad need of such work lent pathos to the proceedings. Not the speeches, but the performances of the juveniles in song, and campanology, and drill movements, gave character to the occasion. To anyone but Dr. Barnardo, it must be very difficult to speak to the point and profit on child rescue work, so the friends who were called upon to address the meeting wisely confined themselves to a few earnest and hearty remarks.

Considerably enlarged for the occasion, the spacious orchestra was gaily decorated with bannerets bearing the names of the many institutions for young and old, able-bodied and weak, which are associated with the Homes. Whether castles, schools, mission-halls, brigades, hospitals, homes, or shelters—no fewer than thirty-eight in number—these agencies are all conducted with the vigour which Dr. Barnardo infuses into everything to which he puts his hand. Supervised by trusty helpers, they are one and all conducted with a special view to protecting and saving the young who find their way to East London. The blessed results of their operation cannot be set out in words; therefore Dr. Barnardo cannot report comprehensively upon what has been done. Any report must be but a faint whisper of the truth which the Great Day will reveal.

THE CHILDREN.

There was a choir of eight hundred children, under the direction of Mr. J. Proudman. The girls, attired in light clothes, were ranged behind the speakers on the orchestra, and in the rear were the boys in trim sailor rig. So many happy faces presented a truly gladdening sight. In their appearance there was absolutely nothing of the waif and stray; each child bore evidence of being well cared for. The sight could not but prompt many prayers to the God of grace to bless the training of the Homes to the young ones, so that they may prove good and useful men and women. Quite a number of merry songs are rendered, generally accompanied by some innocent action. In "God protect England," a miniature "Union Jack" was waved by every child. The Band from the Stepney Boys' Home rendered a selection of music, conducted by Mr. James Davis; the little Hand-bell ringers, under Mr. J. C. McNab, played several airs; a company of youngsters went through drill evolutions, under the leadership of Mr. Sully; and the little Pipers, in Highland costume, discoursed sweet music on the bagpipes, under the direction of Mr. Wm. Milne. These performances were spread over the evening, and were highly appreciated; they admirably showed what may be done with destitute children taken from the streets.

PRIZES TO OLD BOYS AND GIRLS.

An important feature in the meeting was the customary distribution of prizes to old boys and girls. Having been trained at the Homes and sent out to situations, they had served with credit, for terms extending from one to nine years, and were now presented with valuable prizes. About forty girls and nearly fifty young men received silver and bronze medals, as well as other recognitions of honourable conduct. The girls looked a quiet company, and the boys smart and capable. All were presented to Lord Polwarth, who occupied the chair. About sixty boys, engaged in the City in daily service, were also marched to the platform to receive prizes. Lord Polwarth seemed greatly to enjoy his part in this ceremony. In some kindly words he expressed a hope that the recipients would not only improve in a worldly sense, but that, with the grace of God in their hearts, they would make progress in spiritual life.

DR. BARNARDO'S STATEMENT.

According to custom, Dr. BARNARDO made a statement as to the work of the institutions. Such a voluminous document as the report could not, of course, be presented, so, reserving the sermon for *Night and Day*, the Doctor just gave his hearers the text. He had spent the day in a Court of Justice, in connection with a case relating to his action about a child; but he only mentioned this fact to remark that his action had ever been prompted by a sense of the deepest interests of young children. During last year 1768 fresh cases of destitution among boys and girls were admitted to the Homes. That, he said, is a record not to be equalled by any institution, or set of institutions, of a similar kind. Miserable, orphan, homeless, and friendless, the children were admitted in order to receive training and come under influences which, by the blessing of God, will affect their entire future life. They were, however, only the most needy out of 7298 who applied for the help offered by the Homes. Only such as are destitute and desperate can be taken in, and such are never refused shelter and care.

Proceeding, the Doctor gladly observed that for what has been obtained there is reason for much gratitude to God. Society is waking up to the fact that the possession of any gift, whether in means or talent, carries with it grave responsibility, and it is becoming clearer than ever that, as Christians, we are not to lead lives of personal enjoyment, but lives instinct with duty, with true compassion for those who are miserable and out of the way, needing such help as we can render. Passing on, the Doctor said: Think of the condition in which thousands of people in London are living! There are 163,000 families dwelling in single rooms—aged and young of both sexes. The probability of children emerging from such places impressed with a sense of decency and virtue is extremely remote. Moreover, thousands live in common lodging-houses, and sleep out at night just where they can. It having seemed imperative that something should be done to deliver little girls from the perils and contaminations of such surroundings, he opened two lodging-houses recently, and was glad to say that the scheme had been successful, many little ones having been committed to their care by poor mothers who had found out that they could safely trust their children to the Homes. Speaking of the dangers to which children are exposed when brought up in evil surroundings, the Doctor related a conversation he had with a little boy who wished to enter one of the Homes. Having ascertained that the child had been a thief, the Doctor asked him how long he had lived by stealing? The answer was: "I never did anything else; I have always been at it." Altogether, nearly 13,000 children have been received into the Homes, and rescued from lives of misery, and worse.

AN EXHIBITION.

Some remarks on the extent of the work of the Homes were illustrated in a realistic manner, the platform being made to present quite a panorama of rescue scenes. First there came four nurses with babies in arms, and four other little ones clinging to their aprons. A party of lads from the Labour House followed, about forty in number. They were a lively lot, and a good specimen of the material out of which Canadian emigrants are made. The next scene was a company of about fifty big lads, representing a party soon to leave for the Dominion. They were dressed in the strong, serviceable clothes which they will require when at work on the Manitoba farm. Singling out two boys, Dr. Barnardo instanced them as typical of the unspoken histories of the rest. Both tramped up to London, and soon found themselves without homes and friendless. The parish Workhouse and the Labour House in Commercial-road were the only alternatives. Being received into the latter institution, they give fair promise of future usefulness. Some idea was also conveyed of the way the young children thrive under the healthful conditions of the Home, and, as illustrating the extremes of distress to which the institutions render aid, parties of little cripples came forward, the misfortune of using crutches being much discounted by their rosy cheeks and general happy appearance. The deaf, dumb, and blind are also received, permanent affliction accentuating the claim of the destitute, rather than constituting a bar to Christian succour. It could not but be felt that the things seen strongly emphasised all that was said about the good work of the Homes, the doors of which are never closed against little ones ready to perish.

THE SPEECHES.

Lord POLWARTH's remarks were few but hearty. If, he said, it had been found possible to cope with the prevailing iniquity and misery, and to stop the ravages of strong drink, such institutions would not have been required. As things have gone, however, it would have been a very serious thing if the institutions had not grown with the increasing need for them. If the thirteen thousand boys and girls that have been rescued had not been taken in hand, what an awful power for evil they would have been, and what a flood of iniquity would have been swelling over the land! Adverting to Dr. Barnardo's occasional troubles, his lordship said that they have grounded the institutions more than they otherwise could have been in the affections of a generous public.

Rev. JOHN MCNEILL declared himself full of sympathy with the work in which Dr. Barnardo is engaged. Alluding to the fact that the general fund of the institutions was at the moment overdrawn at the bank, he asked, "How does the Doctor bear up?" Replying, he said: "It is because his faith is in God, so that not only is he not reckless, but he really risks nothing. So far from there being recklessness, it lies upon the Christian heart of London to say that Dr. Barnardo has not gone far enough, and that, by God's help, he shall this year be enabled to excel anything that he has yet done." Mentioning the Doctor as a true minister of Jesus Christ, Mr. McNeill expressed a hope that, claiming the promises of God, he would be of good cheer in his great work.

Canon WILBERFORCE gave utterance to a few hearty words. The evening's exhibition had touched his heart as it touched others; he rightly styled it a beautiful series of object-lessons. Alluding to the many evils which cause children to find themselves destitute, the Canon said that the great licensed liquor traffic is constantly pouring out upon society a multitude of homeless children. In conclusion, he earnestly appealed for hearty support to the institutions. Mr. W. FOWLER, treasurer, Mr. S. PLIMSOLL, and Mr. S. GURNEY SHEPPARD also spoke a few words.

The great kindness of many friends of the Homes was over and over again acknowledged. It being considered desirable that the institutional year should terminate in December rather than in March, as hitherto, the accounts were made up for the nine months, ending December last. During that period the donations for all purposes amounted to £84,768, the

highest amount ever reached in the like space of time.

While the children were singing, and in other ways entertaining the audience, cheques and promises of help were sent up, and read out by Dr. Barnardo. In this way the funds were replenished by some £1700, which, however, will not go far with such vast undertakings. The audience included not a few who had come from a distance to attend the meeting.

MAJOR WHITTLE IN SCOTLAND.

Besides Edinburgh, Dundee, and Aberdeen, Major Whittle has held missions in Stirling and Inverness. He is now in the latter city. In Stirling the work was greatly owned of God, and, in spite of frequent wet nights, the meetings were large and fruitful. The afternoon Bible-readings drew such large attendances that (as in Edinburgh) the place of meeting had to be changed to the large New Public Hall, where the evening meetings were held. The Lord's people got much blessing on those occasions, and the evangelist spoke in the power of the Spirit. The mission altogether was a most enjoyable and fruitful one. Almost all the ministers in the town joined in it heartily, and many came from surrounding districts. The friends connected with Drummond's Tract Depôt gave every assistance, as did also the Y.M.C.A. Mr. R. B. Stewart, and Mr. Baker, and very specially Rev. Mr. Goldie, were mainstays in the work.

On the Sunday afternoon there was a meeting for children, which was crowded to the door, and the Major gave them his "Poison Sermon," with chemical illustrations. The young people, and the adults as well, who filled the galleries, were deeply interested, and we believe many saving impressions were made. In the evening the large Town Hall was so crowded that an overflow meeting was held by Dr. Moxey and Mr. Charles E. Whittle, in an adjoining church. In both of the meetings there were many decisions for Christ.

In Inverness, the mission commenced on a Sabbath, and in the evening the Music Hall was filled to overflowing. The word was with power, and a deep and solemn impression was produced. Afternoon Bible-readings and evening evangelistic meetings have been supplemented by large open-air gatherings, which have been addressed by Major Whittle and his son, by Dr. Moxey, and by Revs. Dr. Black and Messrs. Mactavish and Camburn.

On Sunday week, the meetings, which have been nightly increasing in interest and power, culminated in a day of rich blessing. The morning meeting for Chistian workers had nearly double the attendance of the previous one, and a stimulating message and warning were given against "earth diggers" who hide their talent instead of using it for the Master. This was followed by the morning service in the Free High Church (Rev. Dr. Black's). The church was filled in every corner, and Dr. Moxey preached from the text, "Take ye away the stone" (John xi. 39). God, we believe, added his blessing. In the afternoon the Music Hall was filled to the doors with children, their teachers and parents. Major Whittle gave an address, illustrated by the Wordless Book; and, although no after-meeting was held, as an open-air meeting followed at four o'clock, and there were to be four subsequent gatherings of young people, yet we feel sure that many young hearts were surrendered to the Saviour.

The open-air meeting will doubtless remain a "memory" in the town. Some friend said it was as large as Mr. Moody's in 1874. Thousands thronged the banks of the Castle Hill, and under the canopy of heaven, on a lovely spring afternoon, the singing of the "Old Hundred" and "There is a Fountain filled with Blood" will not soon be forgotten. Old memories were doubtless stirred, and when Major Whittle announced his text, "Prepare to meet thy God," every eye and ear seemed attent. The Major's magnificent voice was surely never heard to greater advantage. A girl standing in a garden a quarter of a mile off heard every word of his last prayer. Doubtless the message reached some ears that never intended to hear it, and, let us hope, with saving results. The address was a singularly powerful one, and the immense audience stood spell-bound.

In the evening the Music Hall was again crowded, and many anxious ones were dealt with afterwards. During the meeting three young men had attracted attention by the levity of their behaviour. Mr. Charles Whittle got hold of one as he was leaving the hall, and another (the worst of the three, and a well-known ringleader in youthful frivolity) was stopped by an earnest Christian worker, and handed over to the Major. At first, he appeared indifferent, but soon he became anxious, and finally professed to give his heart to Jesus. Major Whittle told him to go and confess Christ to the friend who had detained him. He did so at once, and was now directed to go to his companion, with whom Mr. Charles Whittle was still dealing. Mr. Whittle asked him to kneel down and pray for his companion. At once he did so most earnestly, and soon the companion decided. They then shook hands with each other as brothers in Christ. While Mr. Whittle had been engaged with his case, the third young man kept standing close by intently listening to every word. Mr. Whittle took him for a converted friend waiting for his young man, and when the other two had shaken hands, he asked this third companion when he had become a Christian? "To-night," was the answer. "When?" "While you were talking to my friend." The three went away rejoicing. Thus closed a memorable Sabbath. Several of the surrounding towns are begging the Major to pay them a visit. He will endeavour to do so.

MEDICAL WORK AMONG THE POOR.

An institution of great practical benevolence has been at work during more than three years at Clapham-road, London, S.W., silently and unostentatiously dispensing blessings upon the humbler classes of the community. A maternity school has existed there under the management of medical women, which is giving practical instruction to students of the London School of Medicine for Women in one of the most important departments of their profession. In training properly educated midwives, the school has attended more than a thousand patients in their own homes without having had to record a single death. To this has been joined a dispensary, medical attendance at which is given by qualified women only. The appreciation in which their services are held in the locality is evidenced by sixty to eighty persons coming to them for advice and medicine on each of three days in the week.

Another departure has also been taken which ought to be made known to the public. In January last it was resolved to open a hospital for the reception of mothers who could not be treated so satisfactorily in their own homes. A suitable house was rented at 74, Jeffrey's-road, Clapham, where a lady house-surgeon is in residence. Ten patients can be accommodated, and several poor women have already been received. Could nct this, or something similar, be accomplished in other districts, and in other centres of population? The institution at Clapham and Jeffrey's-road lies near a district where there are many poor dwellings, distant from any of the larger hospitals, and a visit from ladies desiring to assist in this good work, or to commence something of the kind elsewhere, would be found truly interesting.

A VISIT TO THE HUGUENOTS.

When staying at Strathpeffer (Ross-shire) last July, we heard, at the daily prayer-meeting, from Pasteur Martin (of the Eglise Libre of France) an account of the wonderful revival in the churches in the South and West of that land. He afterwards visited us at Deeside, Aberdeenshire, and other friends heard him tell what the Lord had done in saving souls, and joined with us in helping the work.

Our desire, then, was to see this work of God; we realised this when ordered abroad with our family in March. We started for France; our friend Mr. Martin secured us a house at Vabre (Tarn), where he is Pasteur. His people had helped him to furnish it, so that by their practical kindness we found ouselves in a comfortable home when we arrived here on March 19.

The next day, Sunday, found us in the homely chapelle at 10.15 for the "culte mutuel," surrounded by the Huguenots, who received us most warmly. Besides many services on the Sunday, there are meetings nearly every night in the districts, some of them three hours' walk each way. We have had the privilege of being present and taking part in many of these. The numbers who come are generally greater than the capacity of the large barns or kitchens, but they will crowd in and stand for hours to hear the Gospel. The presence of the Lord has been very manifest, and the love among the Christians is in the true Apostolic spirit.

On April 16 we had our two salons full for a meeting commemorative of the revival, which began that day five years ago in a barn three miles off. For two years this revival continued, and many hundreds were saved, the work of grace spreading all over the south of France. To this, of course, there was a great opposition, and stones were freely thrown at the workers.

We have seen what the Lord has done in these various districts and churches, Caussonnel, Cruzy, Mouline, Viane, Espérausse. In Mazamet, St. Aman's, Ste. Foy la Grande, Clairac, &c., the revival has been wonderful. Here the work is still going on, and several souls have professed conversion since we came. The anniversary meeting was a joyful one, many testimonies to Christ's saving and keeping power being given.

We have frequent Bible-readings in our home, for the people do not wish to lose an opportunity for study of the Word and work for souls. The spirit in which they hunger for the Word and for souls is most healthful. Most of these people are poor, and this is no exception in the other congregations of the Eglise Libre de France.

Mr. Martin goes to Great Britain as the accredited agent of these churches, to tell the needs of this great country, and to solicit aid for the carrying on of the Lord's work. We trust your readers may like to send some help to these brethren in the Lord, as we can assure them it will be devoted to real soul-saving work.

Pasteur Martin's address in England will be care of Mrs. Malan, 42, Stanhope-gardens, London, S.W.

D. Davidson, of Inchmarlo, N.B.

Vabre, Tarn, France.

THE BIBLE FLOWER MISSION.—Workers visit patients in hospitals and infirmaries, presenting them with bouquets of flowers, to which are attached texts of Scripture. During last year the work met with much encouragement, and with the co-operation of Scripture-readers, Bible-women, and others, many sick and poor were reached in their own homes. Tea-meetings and religious services for special classes of people were likewise attended, and altogether there were 448,539 distributions, being a large increase on the previous year. Christians who can supply flowers, fruit, lavender bags, grasses, berries, cards, or other articles used by the Mission are cordially invited to help. Particulars of this very interesting work may be obtained from the hon. superintendent, Miss Anne Dove, 110, Cannon-street, E.C.

"THE PENTECOSTAL MISSION."

THE town of Devonport has been recently favoured with a visit from two prominent workers in the above Mission, Mrs. Lowther and Mr. A. H. Aspland. Coming at a time when many Christian hearts were sighing for showers of blessing, they received a hearty welcome, and were accepted as messengers of the Lord. The first series of meetings was conducted in Zoar Mission-hall, and, in addition to earnest members of the Church there, Christians of all denominations were brought together to hear the plain, Scriptural, and convincing teaching which was imparted as the privilege of this dispensation—to be filled with the Holy Ghost. Deep searchings of heart, earnest prayer, and patient waiting for the realisation of the power from on high followed, and in due time the answer came. In the case of several, effects similar to those related by Finney were manifest. They were prostrated before the Lord, and had overwhelming views of his majesty and claims. By others the blessing was received like the gentle dew from heaven, their whole spiritual nature being pervaded by a sense of peace, and purity, and power, and holy joy indescribable, and surpassing all they had ever experienced in the past. But all were alike in this respect, that the baptism they had received made it perfectly easy and spontaneous to them to witness for God in their homes, amongst their neighbours, before their workmates, in the Government yard, and elsewhere, or before large congregations. Timid, shrinking disciples waxed bold and uncompromising in their testimony, and, blessed be God, fruit followed in the conversion of souls.

From Zoar Hall the services passed to the Bible Christian Chapel, in Haddington-road, where was found a people well prepared. The Rev. A. Hancock, the resident minister, entered heartily into the mission, and so indeed did all the officers of the church. In large numbers the members came together to tarry in prayer and supplication, and they were not disappointed. The blessing rolled in like mighty waves of the sea. Night after night the building was filled with Christians seeking for the holy anointing; and with all the definiteness of Pentecost came the power.

The next Sunday in Sunday-school and congregation a harvest of souls began, and, during the weeks which have followed, nearly 150 have decided for the Lord, most of them young men and women. Over 100 have been received into the church, and such stimulus has been given to evangelistic work that missions have been held at Torpoint and Saltash with blessed results.

The third place visited was Belmont Wesleyan Chapel, Stoke, where the same gracious unction attended the word spoken, and the conviction of a lack of power penetrated many softened hearts. Toward the close of the week's mission, scores came forward to be prayed with, and the power which fell has rendered the lives of not a few one long hymn of praise, and has unloosed the lips of those who hitherto had been unable to speak for God. The work has also been attended by remarkable instances of physical healing, the evidences of which are beyond question, and the sole glory of which must be given to God. Enriched personally through the mission, I speak for myself and many, many more, when I commend the workers to the sympathy and co-operation of Christians throughout the country, and bid them God-speed in their much-needed and God-honoured testimony to the Pentecostal power of the Holy Ghost, still the portion of all believers.

L. R.

COREA.—Only the other day, says Dr. Griffith John, Corea was hermetically closed to the missionary and his message; to-day there are in that little kingdom several missionaries living and working for Christ, and a goodly number of converts have been gathered in.

NORTH AFRICA MISSION.

DEAR SIR,—During the past Mission year, which concluded on April 30, fifteen new labourers have gone out in connection with this Mission, ten to Northern Morocco, one to Algeria, three to Tunis, and one to Tripoli; so that, notwithstanding our sad loss through the death of the late Miss Caley, and the return through failing health of our brother Mr. Pryor, there are thirteen more workers in the Field than a year ago. We have had several cases of conversion at some of the stations, but at others our beloved brethren have toiled on in faith and patience without seeing any brought to Christ, though not without encouragement at the growing interest manifested.

During the last few weeks, there has been a special awakening apparent in Tunis and in Tangier, though in the face of not a little opposition. A small Bible-shop, which a recent convert looked after in Tunis, was broken into a few nights ago, a small harmonium stolen, an attempt made to burn some of the Bibles, and a letter left for the convert in Arabic, to tell him that his grave was dug, and that if he continued to associate with these Christian missionaries, he would very soon be put in it. This, of course, has rather frightened the poor fellow and some of his companions. There are many who are inquiring after the truth, some of them staying at the missionaries' houses until after midnight. The fear of man is one of the great obstacles in their way.

In Tangier a few days ago, two soldiers came to apprehend a Moor who was baptized last November, but they found that he had left the town, having gone with Dr. Churcher, Mr. Summers, and Mr. and Mrs. Hamilton to Fez.

A few days afterwards, two soldiers came to apprehend another Moorish convert, but he having become a French subject some time ago, was not amenable to Moorish law. A good work is also being done amongst the Spaniards. A Spanish Christian returning from America to Tangier had the sorrow of losing his wife and three children by drowning. This caused him to give way to drink, but he has been restored, and is now working earnestly for the Lord. On a recent Sunday, another Spaniard, who knew something of English, got up during the meeting to ask for prayer that he might be saved, and has since received Christ. He kept a drinking-shop, but has determined to give it up. Another Spaniard, present at the same meeting, who also kept a drinking-shop, has determined to do the same, besides which there are other anxious souls.

A Jewish convert, baptized some little time ago, is helping in the work in his spare time, and is growing in boldness. Thus the Lord is giving souls both amongst Moors, Spaniards, and Jews, but these are but drops of blessing, we are looking for the showers.

I would again earnestly beg your readers to remember that, notwithstanding all our efforts, we can reach but very few of the fourteen millions of North Africa. What are the forty-four workers of the North Africa Mission, and the thirty or forty other workers amongst such a population! From almost all our Mission stations we get requests for more helpers in the work, and we hope, if God supplies the means, to send out a few more about the beginning of October; hundreds are needed, but they must be of the right sort, soul-winners, and able to trust joyfully and calmly in God, amid the many trials and perplexities of the mission field, and when their brethren at home may seem to have forgotten them and their needs. Arabs, Berbers, French, Spaniards, Italians, and others in North Africa are crying to us by their deep spiritual needs, "Come over and help us."—Yours faithfully in Christ.

EDWARD H. GLENNY, Hon. Sec.

21, *Linton-road, Barking.*

A NEW CHINA MISSION.

THE American Baptist Missionary Union is about opening a new mission, in one of the western provinces of China, some sixteen hundred miles from the mouth of the Yangtse river. The province has a population of over thirty millions. One of the two men who go out to this vast field is Mr. Wm. M. Upcraft, who went some years ago from the East London Institute in the service of the British and Foreign Bible Society to this very region, where he was treated like Paul at Lystra, being stoned and left for dead. He was obliged to return home to recover from his injuries. Afterward, he came to the United States, and became a pastor in Minnesota. He now feels impelled to return to the scene of his former labours and sufferings. He takes with him a young layman, Mr. George Walker, a well-known evangelistic worker.

These two young men go out with no definite salary pledged, depending for the supply of actual needs upon the young men in the Baptist churches in Minnesota, who have undertaken to provide for their support. Their work is to be one of direct evangelisation, aiming constantly at the regions beyond, leaving converts, when gathered into churches under the care of native teachers and pastors, to self-growth and self-propagation.

Much interest will be felt in this Mission, and it is to be hoped that the faith and zeal of the brethren will provoke "very many." There is a growing conviction among many of the friends of missions in America that there is needed a more vital connection between the mission fields and the home churches, and that the present crisis in missions demands a greater variety of workers, and less cumbersome and more directly evangelistic methods.

D. F. L.

Manchester-by-the-Sea, Mass., U.S.A.

UNION HALL MISSION.—We have three large Gospel tents, which we hope to have in use this summer, as in former years. At present we are not able to use them, for lack of means. It will be a great pity if this very important part of our Mission, which God has signally blessed in the salvation of many in past years, should now be hindered. ROBERT BILKE.

Abergeldie, Greenhill-road, Harlesden, N.W.

PALERMO SAILORS' REST.—A good work has been going on here. On a recent Sunday, during the stay of H.M.S. *Cruiser*, several seamen declared for Christ, and promised, by God's help, to live the life of faith. The workers, a band of converted sailors, were greatly cheered. A man on board the *Cruiser* writes: "We ask for prayer that all the brethren on the ship may be used as mighty instruments in the Lord's hand."

CORNISH COAST MISSION.—This work has been greatly prospered during the past three years, and, in order to extend its usefulness, we have recently acquired and fitted up a mission smack, with accommodation for services on board. The vessel, freighted with an earnest missionary, Bibles, books, and a medicine chest, has gone forth on its errand of mercy to the "toilers on the deep" around this coast. Cornish friends have supplied the needed funds with the exception of about £60. I will gladly receive any help your readers may be pleased to send.

(REV.) H. A. PURCELL, Hon. Sec.

The Vicarage, Fowey.

STOCKWELL ORPHANAGE.—In a halfpenny booklet, entitled NOTES ON VOTES, Mr. Spurgeon gives some account of his Orphan Homes and the principles on which they are conducted. The institution provides for 250 fatherless boys and 250 fatherless girls, upwards of £10,000 per annum being required for its support. Candidates are not elected by the votes of subscribers, but are selected by a committee in such a way as to secure the benefits of the institution to the most needy, helpless, and deserving. In founding the Orphanage, Mr. Spurgeon was greatly indebted to the late Mrs. Hillyard, of Bath, on whose last words, "my boys, my boys," a touching poem, by Marianne Farningham, is given at the end of the booklet, which is published by *Messrs. Passmore & Alabaster.*

Revival among Soldiers in Ceylon.

WHEN the 91st Argyll and Sutherland Highlanders, amongst whom we had worked, had left Ceylon, we hoped to find Christians amongst the Gordon Highlanders. Before they arrived we had the assurance, from reading a paragraph in THE CHRISTIAN, in which he asked for tracts and books, that there was one earnest worker, at least. As soon as they landed, we discovered four "out-and-out" disciples who were willing to work with us; but, as one of these was to be stationed in Kandy, there were only three. These did not rest until they commenced a week's mission in the barrack schoolroom, which was so successful that the week ultimately contained ten days instead of seven. The meetings were conducted by any Christian who felt led to do so. God was with us, and many souls were truly saved, and several backsliders restored. Some are still holding out, but we are praying to God to convert the whole regiment.

One or two of the more remarkable cases of conversion will be of interest. Many had a severe struggle with Satan before they seemed able to accept Christ. Outside the schoolroom is a passage which leads to the canteen. One evening, a soldier stood there, money in hand, wondering whether he should go to the canteen or to the meeting. After some minutes thought he put the money into his pocket and came in. He held out until the end of the meetings, and then he told me we must give him five days more, as there was something he must do before he decided for Christ. (This "something," he afterwards confessed, was desertion from the army.) It was vain to remind him that the five days might not be given him; he said he would risk it! The fifth day was Sunday, and in the evening he attended our service at the church. He stayed to the usual prayer-meeting afterwards, and then tried to escape, but he was immediately brought back. Seeing himself surrounded by Christians, he said, "I see there is no way of escape." He went into the vestry with my father and sister; there he found Christ, and he has been shining for Jesus ever since, working for Him in the barracks and in the hospital with two other comrades who are equally zealous for their Master.

Another remarkable case was that of a Roman Catholic who came in from the canteen to have some fun and a laugh, as he said; but he came in to be converted instead. No one said a word to him about his doctrines; Christ alone was preached to him, and when he accepted Christ all his false doctrines disappeared at once.

When the ten days' mission was ended, the converts formed themselves into a Christian band, which was called "The Bydand Praying Band." Bydand is the motto of the regiment, and means "Stand fast." Some seventeen names were enrolled then, and since about thirteen have been added (including three or four artillerymen), besides several civilians who have also joined the band. The Colonel showed his sympathy with the work by giving them the use of the infant schoolroom, a small building some distance from the main block of barracks. Here the Bydand brothers meet for Bible study and prayer every day. The Colonel not only gave them the use of the cottage, but surprised them by sending down some chairs and benches, &c. It was then decided to hold meetings every week regularly. These have been blessed of God to the conversion of many.

At one of these meetings one conversion took place which made us very glad. A lance-corporal of the 91st had remained behind, owing to illness, I believe. He was a very wild man, but a great favourite and a splendid reciter. He was sitting with some comrades in the canteen, drinking, when he heard the singing. Something irresistibly drew him, and he left the canteen and took his seat in the meeting. Before very long he got up, walked to the gentleman who was conducting the meeting, and asked him and the other Christians present to pray for him. This they gladly did, and then he prayed himself. God answered all these prayers for he rose from his knees a consciously saved man. He has been married since, and left Ceylon to join the police department in Singapore. Before leaving, he recited his favourite piece, "How I won the Victoria Cross." Before he began he told the soldiers that the V.C. was the highest honour a soldier could expect to obtain on earth, but that he had got something far better than that—even the heavenly crown.

Many more would come out on the Lord's side, but fear of persecution keeps them back; several have backslidden, not being able to stand the jeers of their unconverted comrades.

Every month a company is sent down for rifle drill to Mount Lavinia, seven miles out of Colombo, on the sea coast. About six weeks ago three of our Christians went to take their turn. They did as others had done before them, and went out to read their Bibles together quietly under some cocoanut trees, not far from the barracks. Presently a sergeant and corporal, with several other soldiers, came towards them. They supposed they were going to have a nice meeting, but were surprised to hear the sergeant order them to the guard-room. They thought he was joking; but, when he assured them that they were really to go for "breaking loose from barracks," they all rose and went as cheerfully as possible.

The following is an extract from a letter written by one of these men at the time:—"I have been in the guard-room three times before, but I never was so happy as this time. We had our books, and we sang and read several lessons from John and Acts, we prayed for the corporal who put us there, and I believe the prayer was answered, for he came to me, looking very sad, and told me he was very sorry for what he had done; that he did not mean to put us in—it was only to give the company a laugh. I told him I had forgiven him, and explained that it was God he had to deal with, and not me." The sentence fortunately was a light one, and they were "seven days confined to barracks."

This is only an outline of the work done, but I think these few incidents will interest those whose work is amongst soldiers, and, I hope, many others besides. There is a box kept in the schoolroom which is supposed to be full of tracts and Bibles. I believe that box, at present, is nearly empty, so if any kind friends feel inclined to help these Christian soldiers in their work amongst their comrades, by sending tracts suitable for soldiers, it would be a very good investment. I can answer for their heartfelt gratitude for help of any sort. Any such packets may be addressed to me.

(MISS) NORAH A. PIGOTT.

Baptist Mission House, Colombo, Ceylon.

HOLIDAYS FOR FACTORY GIRLS.—During July, August, and September, 1888, thirty-nine young women and girls over fifteen years of age were sent into the country from the neighbourhood of Saffron-hill and Leather-lane, for change and rest; also thirty-three girls, members of this branch of the "Young Women's Help Society," under fifteen, several of them factory hands, were sent, with the help of the "Children's Fresh Air Mission," for nearly all of whom clothing and boots had to be provided. The girls were sent to Minster-in-Sheppy, West Brighton, Hitchin, and Long Melford. They were boarded out with cottagers, and in most cases a lady living in the neighbourhood undertook to have them met at and taken to the station, to make all payments, to find the homes, and to take an interest in them during their stay. It is hoped that this first attempt at Saffron-hill will lead to a general movement to aid these poor girls to obtain from time to time the change of air and rest which they so much need and so greatly enjoy. Further information can be obtained from the Hon. Secretary, St. Peter's Rectory, Saffron-hill, E.C.

MESSRS. HYDE AND STEVENSON.

THESE evangelists have been labouring with much success in Carlow, Ireland. The Society of Friends kindly lent their meeting-house, and the Presbyterian and Methodist ministers gave their hearty sympathy and co-operation. The addresses of Mr. Hyde put the way of salvation very plainly, and the Gospel preached in song by Mr. Stevenson touched many a heart.

Messrs. Hyde and Stevenson also held meetings in the neighbouring town of Tullow, and for a week the Methodist Chapel there was crowded to overflowing each night. Much blessing has been the result, with some very interesting cases of decision for God. Efforts were made to induce the brethren to remain in Carlow for another week, but as they had made arrangements for meetings in the South of Ireland, they are obliged to leave. They go with the heartfelt prayers of God's people, and their visit to Carlow will be long remembered with gratitude.

M. C. D.

SCUTARI MEDICAL MISSION.

IN a communication with respect to the work of this important Mission, superintended by Dr. and Mrs. Alexandrian, Miss M. B. Gerds writes:—

"Having known these workers for many years, I can testify to their simple trust in God, their unselfish devotion to his work, and their complete fitness for the same. I will most gladly send a copy of their last report, post free, to any who desire it. The Scutari Medical Mission and Orphans' Home, Constantinople, is thus commended by Dr. H. Grattan Guinness:—'The Mission is full of vitality and promise, and is one that ought to be in every way encouraged. Their needs are great. How delightful if, through the liberality of English friends, they are not only enabled to maintain the Medical Mission and Orphan Home, but to provide adequate premises, rendered necessary by their rapidly growing organisation.'

"In Dr. Alexandrian's last letter, he says:—'We have received, after ten months' struggle, an Imperial approbation and sanction for our Orphanage, which affords the secular backbone of existence as an Institution.' They need £900 for the purpose of building the Orphanage, towards which one lady has given £100. I shall be most happy to send a box of beautiful Turkish embroideries, of which I have just received a large consignment direct from Constantinople, to any lady who may desire, by the purchase of the same, to help in this work for God, leaving the choice of selection to me. There are tablecovers, blotters, antis, bags, screens, cushions, bannerets, tidies, paper racks, mats, varying in price from 2s. 6d. to £3 10s. As they are of exquisite workmanship, and would fetch at an English sale or bazaar much more than their present price, ladies may be induced to send to me for a parcel for that purpose. I shall be pleased to receive orders for embroidery, or contributions for the work, addressed to me at Chertsey House, Red Hill, Surrey."

"THE CHRISTIAN" FOR SOLDIERS.—Mr. M. Charles Laurence, 3422, B Troop, 5th Royal Lancers, Mhow, India, writes:—There being a large number of kind friends who send your valuable weekly to the troops in this country, I feel confident many of them are not aware that the postage is frequently insufficient. Numbers of these copies are regularly refused and returned to the Post Office on account of charges being made on delivery.

EVANGELICAL SOCIETY OF GENEVA.—The good work which this Society does in France is known to many British Christians. By colportage and evangelisation, a specially interesting effort has for some time been prosecuted in Le Diois, Department of Drôme, much help and encouragement having been rendered by two devoted English ladies. In one of the villages there seems to be an awakening, and a great many Roman Catholics have been attracted to the hall in which the Gospel is preached. The bigotry of enemies has already been lived down in some places, and greater blessing is now being looked forward to than has so far been experienced. Rev. G. Laing, 17, Buckingham-terrace, Edinburgh, is a correspondent of the work.

COUNT ANDREW BERNSTORFF,

Of the Office of Public Worship and Instruction, Germany.

FOREMOST amongst those who, in Germany, by their influence and energy help on the development of various forms of Christian life is Count ANDREW BERNSTORFF. His example carries the lesson that, even amidst the busy scenes of a diplomatic career, a man may grow rich in the grace of God, and exhibit the power of a living faith.

Count Andrew Bernstorff was born in 1844. His father, the late German Ambassador to Great Britain, will be remembered in this country, where he died after a stay of nineteen years. As Count and Countess Bernstorff sought connection with all the best elements of English life, their eldest son had the privilege of visiting as a boy of fourteen, in the house of the late Sir Culling Eardley, one of the founders of the Evangelical Alliance. It was in contact with this man that the power of Christian life first impressed him, and he received influences which helped to shape his life for God. Abbot's "Young Christian" fell into his hands at this time, and the practical truths it contained were very helpful; but it was a tract by Bishop Ryle, "Do not be Afraid," handed to him in the streets of London in July, 1858, which made him definitively decide for Christ. During the following year he gave himself to the earnest study of the Bible, searching out leading texts on the more important doctrines, an exercise which proved of great value to him in after life.

The young convert, true to his name, Andrew (John i. 40, 42), soon tried to bring others to Jesus; and in the year 1859 he wrote a few tracts in English. The first of these, "Salvation by Faith," was especially written for a poor Roman Catholic woman, to whom he desired to make clear the simplicity of the Gospel.

From 1861 to 1869 he pursued his law studies at the Berlin University. So intent was he to give his life to the service of God that he long entertained the thought of entering the Church. He only abandoned this idea because he became impressed by the fact that his country had many good pastors, but few laymen who took a decided stand as Christian workers. Since then the question of lay work has been a burning one for him; incessantly he has laboured to advocate the principle that every man, in whatever position he may be, is called to help on the advancement of the Lord's kingdom. At that time he was the only layman in Germany who gave religious addresses, a state of things which is now much changed, thank God.

Another subject laid especially on his heart was the sanctification of the Lord's Day. He felt deeply how much the religious life of Germany had lost through the absence of a day set apart for rest, worship, and Christian service. He therefore entered heart and soul into the Sunday-school movement, which was originated in Germany in 1864 by the visit of Mr. A. Woodroff from Brooklyn. He helped in the foundation of several Sunday-schools. After the death of Pastor Procknow last autumn he was elected President of the German Sunday-school Committee. He is a teacher and superintendent of a school established in his own house.



(From Photograph by J. C. Schaarwachter, Berlin.)

Having, in the year 1869, passed his last State examination, he undertook a journey to Spain to inquire into the new Protestant movement there, and report to the Berlin Committee in what way the work could best be aided by Germany. He has since kept up a lively interest in Gospel work in Spain, which he visited a second time in 1887.

In March, 1870, he received a call to enter the diplomatic service. Great was his anxiety lest the new position might hinder him in Christian work; but, as the call came unsought, he accepted it. He spent several years in the public service in Dresden, London, Vienna, and Washington. Wherever placed, he used his position for the advancement of the Gospel. In Dresden he was able to overcome the difficulties that existed in connection with the establishment of Sunday-schools. At Vienna he was one of a small circle of friends who engaged, though very quietly, in religious work. At Washington his open advocacy of the sanctification of the Lord's Day caused him to be violently attacked by the bad German press of the United States.

Whenever he was in London he delighted in intercourse with men who are the standard-bearers of Christian truth in this country. He often speaks with warm gratitude of all the good he received from the friendship of Lord Radstock, from the teaching of the late Rev. Capel Molyneux, and of Rev. H. W. Webb-Peploe. The noble life of the late Earl of Shaftesbury always stirred him to a high ideal.

In March, 1873, he was called from Washington to the death-bed of his father, and soon after that undertook the office of Landrath in the Duchy of Lauenburg, where his family estate is situated. Several times he was proposed as a member of the German Parliament and the Prussian House of Deputies, but his religious views were always strongly used against him. He felt that this was God's hand restraining him from political life so that he might be used for greater things in the Master's cause.

In June, 1880, he was called into the Ministry of Public Worship and Instruction, where he still occupies a post. This brought him back to Berlin and to the very centre of German Christian life and work. No one acquainted with the many new movements which have been springing up in the last few years, and which have given a new impulse to religious life in Germany, can fail to recognise that God brought Count Bernstorff in the right time to the right place, to be a valuable instrument in his hands. The work of evangelising the masses, introduced into Germany by men like Von Schluembach, Pastor Schrenk, Dr. Ziemann, and Professor Christlieb, found in

Count Bernstorff a warm supporter, and many doors were opened through his influence. He and his two friends, Count Pückler and Baron Rothkirch are verily "in season and out of season" busily engaged in bringing those whom the Church has not reached under the sound of the Gospel. The Berlin Y.M.C.A., of which Count Bernstorff is the president, is a most flourishing institution.

In 1885 the Count succeeded in realising a longfelt wish—that of starting a noon-day prayer-meeting in Berlin. He always stood on the principles of evangelical catholicity as they are represented by the Evangelical Alliance, but this does not prevent him from being a staunch member of his own church. He thinks that the National Church of Prussia has the pure doctrine of the Reformation. He is president of the German branch of the Evangelical Alliance. He often travels considerable distances to attend Christian conferences, and is actively interested in a great number of good works. He constantly aims at creating union amongst Christians.

In 1881 he married Mademoiselle de Hottingen, of Switzerland, a devoted Christian, who shines brightly for her Master. Those who have had the privilege of enjoying hospitality in the house of Count and Countess Bernstorff must have been struck with the charming simplicity of their life and manner, and impressed with the fact that both are wholly given to the Lord.

A NOTE OF THANKS.

Dear Sir,—I desire to testify to you with what uniform acceptance The Christian has been received by us weekly, since our arrival in China; also the high appreciation in which the paper is held by those to whom it is our privilege and pleasure to pass it on.

We look upon it as our weekly letter from our brethren and sisters in the World's Mission Field, and join with them in hearty praise for advances made in the Master's kingdom. We affectionately sympathise in the trials and difficulties they have to encounter as they prosecute their arduous work. Further, we are, through the records given, enabled intelligently to pray for them, in the various branches of missionary labour in which they are engaged.

May the Lord largely increase the growing usefulness of your invaluable paper, is the prayer of yours heartily in service for the Lord,

James Dalziel.

3, *Soochow-road, Shanghai, April* 8.

HOME FOR MOTHERLESS LITTLE GIRLS, Hurst-road, Eastbourne. The report for last year tells of continued encouragement in the management of this excellent institution. Three girls have left for domestic service, but some distressing cases have been received, filling the Home. In addition to a plain education, the inmates receive careful religious instruction, and outfits on entering the situations which are found for them. It is pleasing to note that the Home continues to occupy a large place in the hearts of a goodly number of Christian people. Communications should be addressed to Miss Lee at the Home.

GOULD MEMORIAL HOME AND INDUSTRIAL SCHOOLS, ROME.—In England and America this excellent institution has many firm friends; but, as early supporters are called to their rest, new acquaintances are very welcome. The report for last year states that for heavenly mercies the period was only a repetition of previous experiences. The industrial department is in a flourishing condition, being highly appreciated both by Italians and foreign residents. It is pleasing to learn that good reports are from time to time received of girls who have left the Home for the battle of life. The hon. superintendent is Mrs. Edgecumbe Edwardes, 18, Trinità dei Monti, Rome.

BUNHILL ADULT SCHOOL.

The new hall of the Bunhill Adult Schools was crowded last Saturday evening by an audience which consisted largely of scholars, teachers, and their friends. It was the annual meeting, and everybody seemed jubilant over the record of a year's useful work. John T. Dorland (of Canada), was in the chair, and prophesied a bright future for the work of the Adult School movement. There is a general impression that the London working man is an atheist and a loud-mouthed, blaspheming individual, but this is not really so. This work offers an eloquent protest against the theory that secular influences alone will lift him up. The School touches him religiously and socially. At Bunhill he finds a library, education, provident society, religious instruction, and amusement of a legitimate character.

George White and Alex. Harrington gave interesting reminiscences of Adult School work in Birmingham and Norwich. Then the chairman called for brief testimonies, and a healthy rivalry was exhibited by the men and women, as in turn they declared that their class "was the best." Between twenty and thirty earnest testimonies were given. One happy-looking workman, dressed neatly, said he "couldn't help laughing, he had got so much good at Bunhill." Another said he lived at Stratford, and had to get up between five and six every Sunday morning to attend class. A young man said he "did not know what brought him to the School; but something drew him on, and he felt he must come." Another said that he came from the country to London, and for three months he strolled about the streets, until one Sunday a member of the School took him by the hand, and invited him to the class.

A lengthy report was presented to the meeting. There are women's and men's sections in the School, and connected with them are the following agencies, all in a flourishing condition: Total Abstinence Society, Peace Society, Foreign Mission Association, Tract Society, Sick Benefit Society, Library, and Provident Society. The total attendances in the classes for the year were 35,890, an increase of 7,338 over that of the previous year.

MR. G. F. COOK has brought to a close a seventeen days' Gospel Temperance Mission, in the Great Assembly Hall, Mile End-road. On the closing night he gave his lecture, "The Story of My Life." Alderman Gilpin, of Nottingham, presided. Mr. Cook told out from his own experience a most wonderful life-story. At the close many pledges were taken, and not a few joined the Crusaders. Over 300 pledges have been taken during the mission.

THE GOSPEL IN THEATRES, &c.

Dear Sir,—It is now nearly thirty years ago since these services were started, and the Committee, for which, during that long period, I have acted as secretary, have the satisfaction of knowing that in almost every large town of the kingdom similar services for the non-churchgoing classes have been instituted.

A generation has, however, necessarily made sad inroads in the list of the subscribers to this work, and every year now removes some of its earliest supporters. God, however, mercifully raises up others to carry on this effort to preach the Gospel of his love to the many poor in our great and ever-increasing city. The testimonies of our managers (city missionaries) at the several buildings still are that numbers attend these services who never can be persuaded to enter a church or chapel, and it has become a matter of anxious concern that so many, at their termination for the winter, in April or May, still hesitate to cross the threshold of our ordinary places of public worship. If larger funds were only forthcoming, the services might at least with advantage be prolonged a few months.

During the current course the Committee, in addition to the holding of services in the larger buildings, have made grants in aid of the opening of the following City Mission rooms:—Regency-street, Westminster; Tufton-street, Westminster; Blue Anchor-lane, Bermondsey; Edward-streets, Camberwell; Lower Edmonton; Lucas-street, Shadwell; Tent-street, Bethnal Green; Great Dover-street; Latimer-road; Edge-street. Other pressing applications are now before the Committee.

The third Shaftesbury Memorial Hall in Union-street, Borough, was also opened in December last, but a debt of £100 still remains on the building.

The Committee of the London City Mission, in referring to these mission-rooms in the annual report about to be issued, say that "mission-rooms have proved, as usual, the fitting complement of 'house-to-house' visitation. Many who never attend a regular place of worship, and who resent the direct personal appeal in the private home, may be induced to listen to plain, earnest addresses in a humble mission-room, and often, as of old, 'faith cometh by hearing.' The Committee never provide such rooms for the missionaries, the funds of the Society being devoted entirely to the support of the living agent; but where, as in many cases, local friends, recognising the need, step in and erect a small mission-hall, or rent a convenient room in some necessitous district, the Committee are deeply grateful for such a valuable auxiliary to the 'house-to-house' visitation." In the mission-rooms, assisted by grants from the funds of this Committee, local friends are indeed hard to find, and hence it is the wish of the Committee to construct a golden bridge of sympathy between the rich suburbs and the central poor districts, between the strong and the weak.

Believe me, yours faithfully,

Chas. M. Sawell, Secretary.

3, *Bridewell-place, New Bridge-street, E.C.*

THE GUARDS' MISSION.—Sergeant George Pullinger, late Grenadier Guards, has for some years been doing good Gospel work among his former friends in Her Majesty's service. The need is beyond question, as there are about 6000 men in the Guards, and comparatively little is done for their spiritual welfare. In the report, just issued, Sergeant Pullinger says that the Lord has given him much encouragement in his labour of love. The Mission House is 58, Hugh-street, Ebury Bridge, S.W.

LEAFLETS IN HINDI.—Colonel M. Millett, 9, Harley Gardens, S.W., will be glad if any Hindi scholar will join him in preparing a series of controversial leaflets in Hindi, for use by missionaries in India. The "Bad ni baran" (objections refuted) would be taken as a guide. Of this work the "Nakhzan i Masihi" (*Christian Treasury*), published at Allahabad, writes thus:—"We place it among the best tracts for orthodox Hindus. It gives a pointed answer to nearly every objection urged by conservative Hindus. It should be studied by every vernacular preacher." Few natives of India will sit down to read a long treatise, but many will accept a short one-page leaflet, and will read it.

MAY MEETINGS.

Spanish and Portuguese Church Aid Society.

THE annual meeting was held on Thursday in Willis's Rooms, Lord Plunket, Archbishop of Dublin, in the chair. In the absence of Rev. L. S. Tugwell through indisposition, an abstract of the report was presented by Rev. H. E. Noyes. It was stated that Señor Vila, who last year had been condemned to imprisonment and a heavy fine for defending the faith of the Reformed Church had been set at liberty. Señor Diaz, however, had been threatened with prosecution for publishing a book "What is the Mass?"

The ARCHBISHOP said the work had been brought more into the light of public discussion during last year than heretofore. For his part he was very glad of this, because neither the reformers nor their friends have anything which they wish to conceal. Rev. F. A. C. LILLINGSTON regarded the sixteen churches to which reference had been made as so many light-ships guiding voyagers towards the harbour of safety. Rev. Canon MONEY expressed his fear that this work of reformation in Spain was not being noticed by the people of this country as it deserved to be. Rev. J. R. SIMPSON said English sympathy should certainly be extended to the men in Spain who are making such a brave stand in this matter. The meeting was further addressed by the Dean of Achonry and Mr. Lloyd.

Exeter Hall Y.M.C.A.

THE large assembly which filled Exeter Hall on Friday evening last could not but have been delighted with the report then rendered of the progress of the Y.M.C.A. movement throughout the world. It was the forty-fifth annual meeting, and the occasion was made specially interesting by the presence of Mr. C. H. Spurgeon, though he was evidently far from well. Mr. E. J. KENNEDY, secretary, after a statement of the objects and operations of the Association, spoke of the good work done at Exeter Hall during the year. Young men have been helped in a variety of ways, conducive to their material, mental, moral, and spiritual welfare. The members and associates number 1422; the gatherings for the purposes of devotion, Bible study, and evangelisation, numbered 1639; attendances at religious services, 126,612; educational classes, 67 weekly, in 42 subjects. These and other figures by no means indicate fully the range and extent of the Association's influence as a mission agency, and a centre of religious activity for old and young alike. Though the receipts have fully met the expenditure, the work is embarrassed by a mortgage debt of several thousand pounds.

Mr. GEORGE WILLIAMS, who occupied the chair, delivered a hearty address, dwelling upon the signs of continued usefulness and progress. He rejoiced at the increasingly large number of members who are to-day finding their sphere in active Christian work at home and abroad. Mr. J. HERBERT TRITTON, in some remarks, summed up the aim of the Association in the expression, "Christ for young men, and young men for Christ, all round the world." Mr. T. A. DENNY, who addressed the Chairman as "Universal father of young men," also spoke highly of the Association and its sister, the Y.W.C.A.

Mr. SPURGEON, who was heartily received, delivered a speech full of sound advice to young men. First addressing such as were not Christians, he said: Endeavour to make the best of yourself. Be bold and brave, and if you have convictions—and you ought to have some—carry them out. Don't creep about and ask leave to live somewhere, but bravely hold your own against all comers, remembering, however, that there is nothing braver than to be bravely good. Keep well at work. I hear a lot about keeping the Sabbath, and cannot hear too much of it; but the precept says, "Six days shalt thou labour." There are certain lazy fellows who appear to be Sabbatarians seven days a week. They are the sort who apply to Mr. Kennedy to help them to get situations, and they apply again, and again, and again, until Mr. Kennedy is tired of them. Young men should be honest, whether Christians or not; be true and trustworthy. Again, be pure; take heed of the strange woman in such a city as this, lest thou "destroy thyself before thy time." Beware of gambling; it is everywhere. I am ashamed to acknowledge that it is even in the Church of God—that there should be something very nearly like gambling in many attempts to raise money to build houses of prayer. "Thou shalt not covet." How can a man gamble without breaking that? Get what you get in an honest way, but do not attempt to get another man's earnings in the turning of the dice. If you would be pure, shun many of the books which come out nowadays. I say it with a sorrowful knowledge that books which have a tendency to defile the imagination are read not only by young men, but by young women; and not merely by worldlings, but also by members of Christian families. Be temperate. I should recommend the Blue Ribbon. That man will never become a drunkard who never drinks at all. Moreover, do not be intemperate in your expenditure. Many young men purchase what they cannot afford, and although it does not look like a great crime, yet it often leads to crime. "Pay as you go," said the father to the son. "But," answered the son, "what if I cannot pay?" The father rejoined,

"THEN DON'T GO, MY SON."

Having urged young men to be generous and cautious, Mr. Spurgeon asked them whether, endeavouring to make the best of themselves, and to do their duty to their neighbours, they will leave out of account their duty to God. On this he made some pointed pleadings, urging decision for Christ.

Passing on to speak to Christian young men, Mr. Spurgeon illustrated at the outset the difference between such and their fellows who are not servants of the great Master. A professor confounded a poor woman on many points of Biblical criticism. Having humbly listened, the poor woman asked for an explanation of the words of the Lord to Nicodemus, "Ye must be born again." The professor said that he had not experienced the thing, but from the testimony of some friends he judged that the phenomenon must undoubtedly exist: there must be something in it. The woman rejoined: "How dare you attempt to teach me spiritual things, while all the time you confess to knowing nothing about the matter. Now, though I am a poor woman, I know what it is to be born again; and, if I have but one eye, I am not going to be taught by a blind man." So young men who have been born again "are not of the world, even as Christ is not of the world." Quoting James i. 27, the speaker urged young Christians to keep themselves "unspotted from the world." There are in the world lepers who must be shunned as deadly vipers. Having spoken of the dangers of riches and poverty, and the need for being on guard against the favour, flattery, and praise of the world, Mr. Spurgeon said: Do you touch politics? I do not blame you, but keep yourselves unspotted. I scarcely know the man who succeeds in this. It seems to me very much thus: "Which set of maggots shall eat the cheese?" The vanities, amusements, and tendencies of the world were instanced in notes of warning. Going on to direct attention to Heb. x. 35, "Cast not away therefore your confidence," Mr. Spurgeon gave some sound and timely counsel.

Rev. W. HAY CHAPMAN followed with a few kindly words, cautioning the young men against sceptical opinions now so rife. There was some good singing in the course of the evening by the West London Choral Association and the Exeter Hall Evangelistic Choir, under Mr. Holmes. The anniversary falling on the Queen's birthday, a message of congratulation was sent to Her Majesty, and graciously acknowledged by her private secretary.

Field-lane Refuges and Ragged Schools.

THE forty-seventh annual meeting of the Field-lane Refuges and Ragged Schools was held in the large hall of the Institution on Thursday evening last. The secretary, Mr. PEREGRINE PLATT, read an abstract of the report, from which it appeared that, during the year ending March 31, 697 men and women were received into the Refuges, 193 boys and girls were maintained in the Industrial Homes, and 368 persons were placed in situations or assisted in obtaining employment. In the Servants' Homes 37 girls were trained, 17 of them being afterwards placed out in situations. At the Crèche 1753 children were received; 580 families were assisted, and meals were given to large numbers of young and old. The financial statement was on the whole encouraging.

Earl COMPTON, who presided, moved a resolution, agreeing with the committee as to the importance of continuing the Bible ragged schools and certified industrial schools, in which clear and definite Scripture truth is taught, and in which the children receive a practical technical education. He rejoiced to learn that so many boys and girls had, by means of these agencies, been rescued from influences of evil, degradation, and vice. The motion was seconded by Rev. Edward Smith. Revs. Burman Cassin and George Hawker also spoke.

British Women and Temperance.

THE British Women's Temperance Association is doing valuable service "for God and home and native land," in promoting total abstinence amongst the women of our country. At its annual meeting held in the Memorial Hall, Farringdon-street, on Wednesday last week, Miss J. A. Fowler, hon. secretary, reported that a vast amount of varied work has been done during the past twelve months, and there has been much cause for encouragement in the success which has attended the earnest efforts of the workers. The Association has 337 affiliated branches in active working order, with about 30,000 members.

Lady HENRY SOMERSET presided over the gathering (at which delegates and friends from all parts of the country were present), and delivered an eloquent address, in which she spoke in thankful terms of the gratifying progress being made by the temperance movement. To the efforts of the British Women, she said, is greatly due the advance being made by the cause generally; but we must not forget the fact that the great power behind it all is *God*. The temperance question should always be looked at as directly related to vital Christianity, and every Christian man and woman should take an active part in carrying on the warfare with the drink demon. Referring to Sunday closing, Lady Somerset urged them to go on in the fight, turning a deaf ear to all the arguments against it, and with a strong determination to obtain this blessing for our land, so that Sunday shall be a day that is honouring to the name of God.

Mrs. CAMPBELL asked any who still "take a very little" to give it up for the sake of Christ, and especially appealed to mothers to train up their children so that they should learn to loathe strong drink.

Mrs. J. K. BARNEY, of Providence, Rhode Island, gave some account of prison, jail, police, and almshouse work in America, and related several telling incidents, showing the good which is being wrought through this useful branch of the W.C.T.U.

Lady SEBRIGHT followed with a live speech. She compared the drink traffic to the African slave trade, speaking of it as "the open sore

of England," and urgently appealed to the ladies present to be enthusiastic in their endeavours to help people to throw off the fetters of the slave-master—alcohol.

After a few words from Miss de Broen, Mrs. J. R. Nichols, who has been appointed to the charge of the American W.C.T.U.'s stall in the Paris Exhibition, gave an address, drawing attention to her special work, which consists mainly in the distribution of temperance literature.

The speeches were interspersed with sacred songs admirably rendered by Miss Clara Myers.

The Lord's Day Observance Society.

At the fifty-eighth anniversary of the Lord's Day Observance Society, which was celebrated a few days ago in St. James's Hall, a good account was given of effort in behalf of this truly important movement. Speaking at the breakfast, Lord Kinnaird remarked that he knew twenty or thirty people who are now suffering in mind and body simply from breaking God's law respecting the observance of the Day of Rest. The secretary, Rev. Dr. Gritton, reported with joy of the testimony for the Sabbath which is being borne at the Paris Exhibition by nearly all the English and American exhibitors.

Bishop Alford presided over the public meeting, and in a hearty address, suggested that the Society should arrange for an annual "Lord's Day Observance Society Sunday," on which Christian ministers throughout the country might specially bring the subject before their congregations. Mr. Mark J. Stewart, M.P., maintained that the obligation must rest not on utilitarian principles but on the Word of God. Holding that military cycling and naval manœuvres on the Lord's Day deserve the strongest possible censure, the speaker said he hoped soon to have an opportunity of making his protest in Parliament against such infringements of Sabbath observance.

Archdeacon Richardson having spoken, Mr. Parker Young urged the importance of men being returned to Parliament who will protect the Lord's Day from national desecration. The other speakers included Mr. G. F. Chambers, Revs. G. S. Sutherland and Arthur Hall, and General Heath. On behalf of the meeting, the Chairman signed a petition to Parliament in support of the Sunday closing of public-houses.

Church of England Scripture-Readers' Association.

The Bishop of Marlborough presided over the forty-fifth annual meeting of this Association, held a few days ago at Willis's Rooms, St. James's. An abstract of the report, read by Mr. T. Martin Tubbs, showed that the grants numbered 128, being an increase of eight during the year. The donations to the general fund were less than during the previous year.

In the course of some pointed remarks, the Chairman maintained that knowledge of the Scriptures is the present great need of the masses of the people, who are not insensible of the comfort and hope of the Gospel of Christ. Addressing the Scripture-readers, the Bishop said: "I cannot conceive anything that God can look down upon with greater pleasure than that work which you are engaged in. To me you are indeed, as it were, water-carriers in some tropical city, or sellers of sweet fruits in some of these cities in the East. I know there are many hearts and many lips thirsting and longing for an increase of labourers of this particular character."

Rev. W. Hay Chapman dwelt upon the hard lot of thousands of working people in the West-end. Scepticism and socialism find many sympathisers both among the men and women. Having spoken of the large proportion of the population which live in single rooms, he said: "I know of a poor man who pays 7s. 6d. a week for a ten-foot room for himself and his family. I do not wonder at that man being a Socialist." Having enlarged upon the hard lot of many of the London poor, the speaker dwelt upon the important work done by the Scripture-readers.

After a few words by Rev. Isaac W. Tupper, addresses were delivered by Mr. Abel Smith, M.P., and Lord Ebury.

The Peace Society.

Sir J. W. Pease, M.P., presided over the annual meeting of the Peace Society, which was held on Tuesday evening, last week, in Finsbury Chapel, Moorfields. There was an influential attendance, and the proceedings were characterised by much earnestness. In the report, read by Mr. W. Evans Darby, secretary, allusion was made to recent encouraging evidences that the churches, and some of their influential members and pastors, are becoming increasingly conscious of a real responsibility to God in relation to the duty of doing their utmost to facilitate the adoption of arbitration as a practicable means of settling international difficulties and disputes. It was shown that the Society had during the year done much to inform the public mind on the subject, not only by setting forth the horrors of war, but also by showing how very serviceable arbitration has on many occasions proved during the past three quarters of a century.

In the course of a capital address, the Chairman referred to the signs that the Church of Christ is awakening to a true sense of duty in the matter of peace preservation. We have, he said, as a nation been setting a bad example to other peoples; if, however, the Christian Church would only take up the peace question with firmness, no Government would be able to resist her demands. Mr. A. Illingworth, M.P., having spoken, Canon Fremantle addressed the meeting. Like others, he referred to the important life testimony of the late Mr. Henry Richard, M.P. The other speakers were Mr. Handel Cossham, M.P., Canon Barker, and Rev. E. Smith. The last-named, remarking that Carlyle styled certain teaching the Gospel of Dirt, said that teaching that has anything to do with war might fittingly be called the Gospel of Brute. He urged the desirability of children being taught something better than "playing soldiers." The young must be instructed in peace as well as temperance principles.

The Country Towns Mission.

There was an encouraging attendance at the annual meeting of the Country Towns Mission, held at Exeter Hall a few days ago. The continued need for the operations of the Mission was made abundantly clear; while the warmth of the proceedings augured well for the sustained earnestness of the friends and supporters of the work.

After a few hearty words from Mr. H. C. Nesbit, who occupied the chair, four missionaries delivered brief addresses. Mr. J. Peacefer., of Twyford, told how, in order to put in a word for Christ, he wheeled a truck of coals two miles for a poor woman, who, with a heart full of gratitude, was willing to give ear to a Gospel appeal. More than that, she accepted the glad message, and is now a disciple of Christ. Messrs. G. Shaw (Tunbridge Wells), C. Payne (Stapenhill), and A. H. B. Bennett (Cheltenham), were the other three workers who spoke, and their words were listened to with rapt attention.

The fifty-second annual report, of which an abstract was presented by the secretary, showed an increase of seven in the number of the missionaries, thirty-nine being now at work, besides twenty who are engaged at stations in connection with the Mission. The year's receipts amounted to not quite £3000. The work of the Mission, as Mr. Nesbit pointed out, is wider in its influence than is at first sight apparent. The agents do not establish a mission in some district, and then settle down there; rather, having put the work in order, they leave it as soon as it becomes self-supporting. Local aid is sought wherever possible. Thus, if a nobleman anxious for his tenants, a manager of works thoughtful for his employés, or some overworked clergyman hard pressed for help, seeks the aid of the Society, he will, in all probability, pay part of the agent's salary.

A helpful address was delivered by Rev. H. E. Brooke, who maintained that, with agents working as "men of God," the Society deserves the generous support of Christians who have wealth to bestow.

Gospel Temperance Movement.

The annual meeting of the Gospel Temperance movement was held this year at the head-quarters, Hoxton Hall. The General Committee was anxious that friends interested in the work should see how it was carried on in the centre where the temperance revival of eleven years back was generated. Mr. William I. Palmer, of Reading, presided. The meeting was quite original in its character, and a report of work was presented which indicated a variety of agencies in connection with the general work of the committee. Each official rose, and told the story of the year in connection with his special department of work. Nine large missions were held last year, and 794 honorary deputations were sent out from a list of fifty speakers. The Personal Effort Pledge Book, which has run through five editions, has been the means of securing 60,000 pledges. The secretary and staff have been in correspondence with friends all over the world, which shows that the influence of Hoxton Hall is widespread. Hoxton Hall is really used as a general information office. The agencies include Sunday-school, Band of Hope, Youths' Union, Help Myself Society, Bible-classes, Girls' Guild of Good Life, and Help-one-Another Society: all these are reported as being in a flourishing condition, and as showing a large accession of members during the past year.

There were no "star" speakers at this unique anniversary. There were, instead, testimonies from a number of men and women who had experienced blessing in Hoxton Hall. They told out in simple language of their escape from a bad life. Some of these recitals were touching indeed.

At the close, Mr. Palmer made a sympathetic reference to the absence of Mr. William Noble, who had originated the work, but who is at present compelled, through illness, to abstain from all active service.

Evangelical Continental Society.

The annual meeting of the Evangelical Continental Society was held a few days ago, at Union Chapel, Islington, Rev. Dr. Allon presiding. The secretary, Rev. R. S. Ashton, read extracts from the report, which showed that during the year the Continental workers whose missions are helped by the Society have been permitted to see cheering results of their labours. The income having shown a tendency to decline, nearly all the grants to the committees with which the Society co-operates have had to be reduced.

Rev. Dr. Wright, of the British and Foreign Bible Society, having spoken of the high purposes of the Society, Pasteur E. Barnaud, of Mazamet, France, testified to the great value of the assistance rendered by English Christians to workers in France. Pasteur Appia, of Belgium, addressed the meeting to a like effect, He dwelt upon the sad backwardness of the population. Young women work in the coal pits, and ignorance prevails. Still there are signs of spiritual awakening in some quarters.

The concluding address was by Rev. R. F. Horton, who maintained that the Society is deserving of heartier support than it has received. The great importance of Christian testimony in Catholic countries, led him to a consideration of Romish influence in England. Having been brought up Protestants, we are inclined to think that, though the Vatican has placed England upon her list as the first object of proselytising influence, it is very impro-

ble that the country will be won to Rome. ersonally, he believed the result to be pro- ble, because we are so apathetic. Having oken of the strides which the Romish system making in our land, Mr. Horton said: If ngland were wholly awake, one would have doubt about the issue. But for a nation at is only half awake, the Church of Rome ems to be a God-send. I cannot but look on the possibility of a Romanish revival in ngland with great apprehension. If the oman Catholic Church is not likely to win the y, it is probable that the Catholic Church in ngland will win, and except for the supre- acy of the Pope, the latter is not distinguish- le from the former. Having spoken of omanism as heathenism with a little tincture the religion of Christ, Mr. Horton referred to e accommodating methods of the priests, ying: The Catholic minister, the Jesuit, has arnt the art of accepting the necessities of e heathen religion, and saying, "Now, look u, this is Catholicism. We change the name; e thing remains the same." Coming back England, the system uses the same method. finds that we have a strong prejudice in vour of freedom of thought and expression. at we have a strong conviction of truth, and says to Protestant England, "Look you, these e just our theories, our principles. We change e name; you have Catholicism ready made." conclusion, the speaker expressed a hope at Continental pastors would come and tell in England what they know of the system hich blights their own countries.

Salvation Army Rescue Work.

ENERAL BOOTH presided over a large meeting eld on Monday evening in Exeter Hall, by ay of celebrating the anniversary of the escue Work of the Salvation Army. It is but ve years since active efforts were made in this portant direction, but Mrs. Bramwell Booth, ho has charge of the department, was able to eport substantial results. Of 2283 girls re- ived into the Homes, 1789 have turned out tisfactory; no fewer than 1092 of them aving gone into domestic service. Some of hese poor women have led lives as chequered experience as truly miserable in character, ternating between sinful freedom and prison scipline. While, however, a goodly number ave been restored to their parents, and have ntered upon respectable courses of life, many ave learned to love and serve Him who is the nner's friend and Saviour. The expenditure the work was at the rate of less than £7 for very case received. The industries of the omes brought in a considerable sum of money, hile the officers, seventy-seven in number, ave services as much above money estimation they were right heartily rendered.

In the course of a long address, the GENERAL oke of the wide-spread evil of impurity, with s sad physical, moral, and spiritual results. otwithstanding recent legislation, Mrs. Bram- ell Booth has had under her care as many as fty-six poor girls under sixteen years of age. hough not proud of the results thus far chieved, the General expressed himself con- nced that the foundations of a great enter- rise have been laid. Alluding to the drinking abits of the abandoned and outcast classes, e said that but for strong liquor three-fourths f them would find it impossible to lead on heir shameful lives. In connection with the escue work there is an inquiry agency, by eans of which children have been restored parents, and lost friends discovered from l parts of the world. Some of the cases have een remarkably interesting, God's blessing pon the operations of the agency being pecially manifest. In conclusion, Mr. Booth oke of the good work done in the night elters in Whitechapel and elsewhere. We uld not but feel that in these useful endea- urs the Salvation Army has well filled a here largely its own.

Mrs. BRAMWELL BOOTH, in a brief speech, gretted that, owing to insufficient accom- modation, many applicants for admission to the Homes have had to be turned away. She related some touching cases of wanderers from God returning to the paths of virtue. The officers have, on the whole, been much encouraged. She called upon others to join them. The General appealed for funds to carry on and extend the work, and a number of sums were promised.

Christian Blind Relief Society.

THE annual meeting of this Society was held on Monday, at Sion College, Thames Embankment. Mr. JAMES RANKIN, M.P., presided. The report of the Committee stated that there are 203 blind persons residing in twenty different counties in England, besides Scotland and Wales, receiving at the present time pensions of either 2s. 6d. per week or 5s. per month. Many applications are constantly being received, which can only be dealt with by a greatly increased income.

The CHAIRMAN said the Society, by the expenditure of a comparatively small sum of money, is affording an enormous amount of relief, to perhaps the most deserving class of persons in the community. Rev. G. A. M. How said the most valuable feature of the Society's work, in his opinion, was that they administered to the suffering blind at their homes. When it was remembered that there were upwards of 30,000 blind persons in England and Wales, it must be seen how great were the demands upon the Society, and also that it was a Society worthy of the support of all Christians. Rev. E. E. Jenkins, Rev. Gordon Calthrop, Mr. Halley Stewart, and others, advocated the objects of the Society.

The Christian Community.

THIS ancient Metropolitan evangelising agency held its 117th annual meeting in the Lower Exeter Hall on Monday evening, Mr. GEORGE WILLIAMS, its president, occupying the chair. The report presented by Mr. J. Atkinson was a deeply interesting one, and gave details of a great amount of voluntary work, mainly in East London, done by the Society's 400 members, telling of an extension of its operations during the year, and testifying that the blessing of God has been richly realised.

The CHAIRMAN referred to various features of the work, and rejoiced that to so many of the poor the Gospel is preached by the Community's workers. Rev. T. MCCULLAGH, an ex-president of the Wesleyan Conference, recalled some of his pleasant experiences with members of the Community over thirty years ago. He admired them because they preach Christ, by going in and out amongst the people in their homes, and visiting them in the workhouses and common lodging-houses, not forgetting the slums. Rev. Dr. TYLER, a very old friend of the Community, also had some interesting reminiscences to relate of his early experiences in the East-end. Mr. F. A. BEVAN said they should endeavour to interest the West-enders, who owe a deep debt of gratitude to these Christian agencies, more in such a grand work.

Rev. R. CULLEY moved a resolution urging that greater exertions should be made to evangelise the masses of London, and spoke in very cordial terms of the labours of the Community in the low lodging-houses, the wards of workhouses, and in the open air. Mr. GAWIN KIRKHAM put emphasis upon the fact that it is not more agencies that are wanted, but greater exertion on the part of those already at work. Rev. GORDON J. H. LLEWELLYN, chaplain of St. George's Workhouse, also spoke a few hearty words, testifying to the devotion of the Community's workers.

PROFESSOR STOKES, M.P.—It will be gratifying to many to observe that among the honours which marked the Queen's birthday a baronetcy was conferred on Dr. Stokes, who is not only President of the Royal Society, but, as a Christian philosopher, President of the Victoria Institute. He was born in Ireland in 1819.

MRS. HILTON'S CRECHE.

THE usual biennial sale of work in aid of the funds of this excellent institution was formally opened at Cannon-street Hotel on Monday afternoon by the Countess of Aberdeen. There was an excellent display of fancy work and other saleable articles, contributed by many friends. Most attractive of all were the babies from the Crèche, reposing peacefully in their cots, and the contingent of elder children from the Home, who looked their prettiest and sang their sweetest.

Mr. Hilton, on behalf of his wife, read an address setting forth the objects and progress of the institution. The Countess in reply said that all hearts must be drawn out towards such a work and those under its care. She then declared the sale open. The weather was somewhat unfavourable on the opening day, but we trust that during the three days of the sale a goodly sum was realised wherewith to replenish the coffers of one of the most useful works in the East of London.

MR. WILLIAM NOBLE, who returned to London some short time since, has experienced another relapse. He will leave London again, and remain in the country for six months. The doctors have every hope that he will be fully restored to health at the end of that period, and quite prepared for work. The constant strain attending the Blue Ribbon Revival of past years has told heavily upon him, but we trust it is only a question of time and absolute rest.

GOSPEL PURITY ASSOCIATION.—On Monday week an address on the subject of Social Purity was delivered to Christian workers and parents of both sexes in the Bethel Mission, Henley-street, Battersea Park-road, by Wallace J. Gladwin, who is on a visit to this country from India *en route* for America. Several purity pledges were taken at the close of the meeting, and arrangements made for the formation of a branch of the Gospel Purity Association in this district.

ANTI-SUNDAY-TRAVELLING UNION.—The annual meeting was held on Thursday week at Exeter Hall. Since the formation of the Union, fifty-eight local secretaries have been registered from different localities. Addresses on behalf of the objects of the Union were delivered by Mr. G. F. Chambers. Rev. W. J. Watkins, Mr. W. L. Tweedie, and others. Particulars of the Union can be had on application to the secretaries, 18, Christchurch-road, Brondesbury, London, N.W.

MEMORIAL HALL, DARTFORD.—A committee has been formed with the object of providing a suitable building where the work in connection with the Dartford Young Men's Bible-class (as also other Protestant and evangelical work) can be carried on. It was mainly through the instrumentality of these young men that the Kent Martyrs' Memorial was restored, and evangelical Protestants are now asked to aid in this work. The treasurer is Mr. Edwin Sharp, West Hill Lodge, Dartford, Kent.

Y.M.C.A. MAY BREAKFAST.—The annual May Breakfast of the Aldersgate-street Association was held on Thursday week, at six o'clock, under the presidency of Mr. George Williams, who was accompanied by his wife. Over 100 young men and friends were assembled. The Chairman, in referring to the work of the Association, said they had to report victory all along the line. Rev. B. W. Chancellor, incumbent of Christ Church, Sidcup, spoke to the young men on the words, "Be strong in the Lord," asking them to regard them as a command, a warning, and an encouragement. Rev. T. Eynon Davies, of Finsbury-park, advised the young men not only to have a healthy mind in a healthy body, but to have a healthy heart and a healthy soul. Speaking on amusements, he urged them not to go to any that would deprive them of their sleep or lead them to neglect their duties, or to go to any place where they would not be willing to have their sainted mother on one side and their pure-minded sister on the other. He besought them to stand by the faith, and to have a faith to stand by. Addresses were also delivered by Dr. Browning, of Edinburgh, a former member, who is going abroad in connection with the Medical Mission; Messrs. Russell and Henson, secretaries of the Tower Hamlets and Finsbury-park Associations; Mr. Kennedy, from Scotland; Rev. T. Perry, East Dulwich; and Messrs. J. Pearce, Hind-Smith, and J. H. Putterill.

A MISSIONARY VALEDICTORY.

Farewell meetings to commend to God several out-going missionaries from the East London Institute were held at Harley House last week. A correspondent writes:—

We had a very pleasant time. After the afternoon meeting and tea we had nearly an hour and a half in the open-air on the lawn, with admirable testimony from Mr. Mowl, who has been five years in Jamaica. He was followed by one of the brethren just going to that island. A Moravian, Mr. Kirchner, also gave a word; he is on his way to a German university in America. In the evening three of the brethren who are going out spoke, each of them admirably, and an exhortation was given by Dr. Bennett, of Worthing. Mr. T. A. Denny took the chair both afternoon and evening, and we concluded by having the Lord's Supper.

The chief features of the afternoon gathering were addresses from Mr. Dressler, who has been working among the Jews of North Africa, and a word from one of the brethren who is joining him in that effort; then an address from Pastor Frank White, whose loving words are always appreciated. Dr. Grattan Guinness gave a short outline of the various centres to which the brethren are going, including South Africa, and Mr. Spencer Walton's new Cape Mission, which is being joined by an earnest young evangelist, Mr. Walklett, from Harley House.

Evangelistic Notes.

Mr. George King has been holding evangelistic services at Wimbledon, Peckham, and in Lady Ashburton's Hall at Croydon, with gratifying results.

Mr. Herbert R. Francis has returned to England from America where he has been evangelising for fifteen months with much blessing. His address for a time will be 15, Chisholm-road, Richmond, Surrey.

Mr. and Mrs. J. S. Harrison, from Australia, have held an eight days' mission at Kidderminster, in the Baptist Chapel. The Christians have been greatly refreshed, and many souls have professed to receive Christ Jesus the Lord.

Hadleigh, Suffolk.—In connection with the Congregational Chapel a most successful seven days' mission has just been conducted by Rev. Robert Balgarnie, late of Scarborough. During and since the mission over a hundred have found their way into the inquiry-rooms and have made a public profession of faith in Christ as their Saviour. Mr. Balgarnie's influence over the children is an especial feature of his work.

Malmesbury, Wilts.—During the past three weeks Mr. John Elliott has been conducting tent services in this town. All classes of people have attended. This is the third mission the evangelist has conducted here during the past thirteen months at the invitation of the Y.M.C.A., but at no previous mission has such large congregations been drawn together. The Gospel message was accompanied with power, and many will thank God for the evangelist's visits to Malmesbury.

Coupar Angus, N.B.—Some time since we published a short paragraph sent by a correspondent stating that the results of a mission carried on by Mr. Canning in this place had not been satisfactory. Rev. J. Masson, F.C. minister, in the hall of whose church the meetings were held, writes to say that the statements in the paragraph were incorrect. He says: "I can assure you it has been most fruitful of blessing to God's people and to the unsaved. In spite of very wet and stormy weather which continued nearly the whole time, the attendance steadily increased until the hall where the meetings were held was quite full." We are very glad to be able to make this contradiction.

Church Parochial Mission Society.—The following missions have been arranged for the month of June. It is hoped they will be made a subject of prayer by our readers:—Revs. W. Hay Aitken and Jas. Stephens: June 15 to 30, St. Mary's, Low Harrogate. Canon Atherton: June 4 to 7, Stoodleigh, Devon. Rev. J. P. Cushing: June, Mission Hall, Paris Exhibition. Rev. R. Catterall: May 27 to June 4, St. James', Birch, Manchester. Rev. Dr. Morris: June 22 to July 5, St. Paul's, Newport, Mon.

MORAVIANS AMONG THE LEPERS.

Dear Sir,—The public mind has been deeply stirred by the touching story of Father Damien, and one can only hope that the tide of sympathy evoked may be caused to flow in generous support of the work he has begun at Molokai with such self-sacrificing devotion.

But in view of the proposed conference on leprosy, and of the wide-spread interest awakened in the subject, I would venture to remind your readers that this self-denying labour of love amongst lepers is being and has been carried on by the Moravians (English and German) for more than half a century. In 1818, long before the brave Father was thought of, a Moravian missionary and his English wife entered upon their perilous duties at the Leper Hospital for Hottentots in South Africa; and Robben Island, with its hundreds of pitiable sufferers, is a standing witness to many years of devoted and successful effort.

In 1867 a similar work of mercy was begun amongst the numerous lepers in Jerusalem. The original asylum, once enlarged to meet the growing demand for admission, has now been superseded by a capacious building, and at this moment no fewer than four devoted Moravians—God's heroes, indeed!—are consecrating their lives to this service. If only to quicken interest in a work so dear to the Master's heart, Father Damien will not have lived or died in vain.

Yours truly, W. Wetton Cox,
Clerical Secretary London Association in aid of Moravian Missions.
29, *Ely-place, London, E.C.*

HOMES FOR LITTLE BOYS.—On Saturday afternoon the Lord Mayor of London, with the Lady Mayoress, paid a visit to the Homes for Orphan Boys at Swanley, Kent. The Homes are arranged on the village plan similar to those at Farningham. At Swanley about 200 orphan boys dwell in family groups presided over by an adoptive father and mother, receive an efficient schooling, and at a later age are put under efficient technical instruction to fit them for the battle of life. The Lord Mayor and Lady Mayoress inspected the various class-rooms and workshops where the lads were at work, and expressed their gratification at what they saw of the institutions.

YOUNG WOMEN IN PARIS.—The Paris Exhibition Home, in connection with the Y.W.C.A, is now open, and is very much appreciated. It started with eleven boarders. On Wednesday, May 22, the work of the Home was inaugurated by a prayer-meeting, conducted by Rev. Howard Gill. The house can accommodate eighteen young women, and can also, if necessary, provide meals for those who are employed in the Exhibition, but who do not live in the Home. Those who have lived in Paris know how great are the temptations to which English girls are subjected. Here they will find Christian friends ready to give them loving counsel and help. The young women are most thankful, while those who cannot live in the Home, such as the girls employed by Spiers and Pond, frequent and use the rooms. Help for this much-needed work may be sent to Miss Manning, hon. secretary, 316, Regent-street, W.

WORKING LADS IN WHITECHAPEL.—The eleventh annual exhibition and sale of members' work in connection with the Whitechapel Institute, took place on Friday and Saturday. The exhibition comprised a large number of exhibits of work done by the boys in their spare hours. The distribution of prizes to successful competitors took place on Saturday evening, and there was a large attendance. The prizes were distributed by Lady Stevenson, who said she could not think of anything that could be more useful to boys in that locality. The institution was one which encouraged habits of thrift and industry, and taught the boys to educate themselves instead of spending their time, as she was afraid many boys did in that district, in idleness. The work they learned to do there would not only be useful to them, and be for their own good, but it might also enable them to do good for others when they had it in their power. Such an establishment as this was needed in every large town of the kingdom.

Letter to the Editor.

THE BALOLO PEOPLE.

Dear Sir,—In your issue of February 15 las under the article entitled "Lost—a Heathen Hors Shoe," a statement is made, in speaking of th Balolo people and Mission, which is very mis leading. I would be glad if you would kindl correct it.

In the report of Mr. Graham Wilmot Brooke address it is stated that "the Church of Christ, a a result of that particular Mission, is to-day 25 strong, and from that station alone two of the bes preachers—natives—have been sent into the interio to preach Christ."

Now, the Equator Station, where I have bee working for the past eighteen months, is the onl mission station among the Balolo people at presen and no incident of the kind referred to ever too place there. The only station on the Congo wher such a thing happened was Banza Manteke, station of the A.B.M. Union, about 400 mile from the Balolo people, and no preachers have eve been sent into the interior from there; although i is true that native converts have gone evangelisin about fifty miles from Banza Manteke.

I should only be too glad if the report wer correct, but up to the present date none of th Balolo people have been received into the Churc of Christ.—Yours truly, Chas. B. Banks.
Equator Station, A.B.M.U., Congo.

THE SELF-HELP EMIGRATION SOCIETY, a outgrowth of the London Congregational Union' philanthropic work, has during the present seaso sent out 600 emigrants, principally to Canada, an proposes to make up the number to 1000. A part of 70 left London last week.

BLACKGANG MISSION, ISLE OE WIGHT.— For fifteen years the Lord has greatly blessed thi agency. Not only have the farm labourers of th district and their families had means of grace pu within their reach through the Mission, but hun dreds of visitors have learned the way of the Lord while seeking health and recreation in the island A recent convert, Mr. E. E. Waterfield, has bee doing good work in neighbouring places, and i France. The Sunday-school is a great blessing The responsibility of the work lies upon Mrs Reade, of Stonehenge, Blackgang, I.W., who i greatly aided by Miss Reade and other friends.

WESTGATE-ON-SEA.—Sir,—During recen visits to Westgate-on-Sea, we have become acquain ted with an unpretending, but interesting Christia work in connection with the Y.W.C.A., carried o by a young friend there. I commend this littl association to any friends who are likely to visi this quiet but healthful spot. Margate air without any of Margate's drawbacks is Westgate's attrac tion. From local circumstances it has been found very difficult to raise sufficient means for the necessary expenses. Friends may communicate with Miss Edith Allen, Mountfield, Westgate-on-Sea.— I am, &c., W. Meynell Whittemore.

PASTOR JACOB, OROOMIAH.—I would endorse and emphasise the appeal respecting Pastor Jacob contained in a recent issue. The pastor and his wife are true and earnest Christian labourers, and are pursuing a quiet work among their Mohammedan neighbours—a work which has been greatly owned of God. The good man was too trustful, but the fact remains that he has been victimised to the extent of £200, and that, unless relief be forthcoming, he will be utterly ruined. For the two or three donations which have been received we are truly thankful, but further help is much needed.
T. W. Brown, D.D.,
Secretary Turkish Missions' Aid Society.
32, *The Avenue, Bedford Park, Chiswick.*

THE DONEGAL INDUSTRIAL FUND, which has its headquarters at Donegal House, 43, Wigmore-street, W., has given employment both to distressed ladies and others in Ireland, and has taught them new modes of gaining a livelihood. They have proved themselves very apt pupils, and some of the work recently exhibited at Donegal House, where a number of Irish girls have been trained by Miss Una Taylor in art and ecclesiastical embroidery, is exquisite. Donegal House is well worthy of a visit from all who care to see how much can be done by personal interest and wise help. Besides, visitors will be able to show their practical sympathy by becoming customers of an establishment where they can buy many useful and beautiful things at remarkably moderate prices.—*The Hospital.*

The Book World.

HE latest "Friendly Letter," written by Miss M. Skinner, of Bath, and published by Messrs. rrold & Sons, is addressed to dustmen and cross-g sweepers. It is interesting in form and practical teaching.

Once again the readers of "Cassell's National brary" (3d.) are presented with a volume of rse by a living poet. No. 175 of the series is THE EGENDS OF ST. PATRICK, by Aubrey de Vère, L.D. Students of early Irish history will find in is book much to interest them. It is certainly a ry attractive presentation of stories which are in me cases charming in a high degree.

CHRISTIAN COMPULSION; or, The Seven Musts Christ. By Rev. G. C. Williamson. 1s. *J. J. orwood.* Under this appropriate title, the writer llects seven simple but suggestive and vigorous scourses on sayings of our Lord. The "must" suffering, of friendship, of restriction, and of mpletion are specially worth reading, quotations d illustrations being well worked in. These dresses are good specimens of "topical" treat-ent of Scripture, and will aid young preachers d busy workers.

Dr. Donald Fraser has published, in a small lume entitled SEVEN PROMISES EXPOUNDED s. *Nisbet & Co.*), seven discourses on the Epistles the Asiatic Churches in the opening chapters of evelation. The expositions are lucid and most actical in their application to present-day con-ions of church life. A chapter is added on he cognate topic—the victory of saints over the ragon." There is a welcome avoidance of fanci-l interpretation, and the little book will help to umine an important part of the sacred writings.

THE CHRISTIAN TRAVELLER'S CONTINENTAL ANDBOOK. By Rev. R. S. Ashton. This is a urth edition, enlarged, of a very useful compila-n, by the secretary of the Evangelical Continen- Society. The chief aim has been to direct ention to evangelistic and other operations on e Continent, and to facilitate a visit to some of em. In the case of France, several short tours ve been sketched out. Details are given as to aces in which English services are held, and the dresses of Bible and tract depôts are also fur-shed. Temperance work is not overlooked, and together the book will be valued by Christian vellers.

FIRST STEPS TO GOD. By Samuel Pearson. 1s. *ligious Tract Society.* This second and abridged ition of the author's "Home to God" will, we ust, prove an effectual guide to many beginners the spiritual life. Not a few of the questions ich arise in the minds of earnest inquirers are mirably answered, and the appeal to the reader always plain and pointed. The style is essen-lly practical. While this characteristic will ubtless make the book specially attractive to ose for whom it is intended, it is, we suspect, sponsible for an occasional statement of Scrip-re teaching in terms which many mature Chris-ns must regard as insufficient.

SIR JOHN FRANKLIN: the True Secret of the scovery of his Fate. A "Revelation." By J. Skewes. *Bemrose & Sons.* This book will, we pe, be read by experts in Arctic research, and her corroborated or repudiated. According to e circumstantial statements of the author, the ht course to the *Erebus* and *Terror* was pernaturally revealed to a young child, and only hen that course was implicitly followed did ccess attend McClintock and Sherard Osborn. he brief summary of unsuccessful expeditions is general interest, and the account of the last, ing more detailed, is capable of close criticism. vo maps of the N.-W. region make the letter-ess easier to follow.

THE THRESHOLD OF MANHOOD. By Rev. W. J. wson. 3s. 6d. *Hodder & Stoughton.* We have re fourteen truly admirable sermons to young n—admirable alike in tone, in method, and in tter. Mr. Dawson is not afraid to handle any the burning questions of the time, whether in realm of thought or of action. He brings to discussion of them a well-furnished and gorous intellect, and a heart full of sympathy th the peculiar difficulties of thoughtful young n. As a defender of the Christian faith, and an ex-under of the Christian life in its practical, every-y aspects, he shows himself in these sermons to be once capable, faithful, and wise. Such manly, out-oken counsel to young men is too seldom met th, and we wish for the volume a great congrega-n of readers.

CAPTAIN LOBE, by John Law (3s. 6d. *Hodder & Stoughton*) is the reprint of a serial story that appeared in the columns of *The British Weekly*. It purports to illustrate Salvation Army work in the East of London. Certainly it gives a very graphic picture of the humbler phases of industrial life in that part of our great city. The author makes his leading character express the opinion that if Christianity had continued to be what it was at first there would be no hungry men or starving women in England to-day. The narrative is extremely readable, and the interest is well sustained.

THAT BLESSED HOPE. By John Ford. 3d. *S. W. Partridge & Co.* A brief and lucid statement of Scripture teaching concerning the appearing of the Lord in glory.

The last four issues of Horner's "Penny Stories for the People," are: WOPS THE WAIFE, a Story of London Arab Life, by Sydney Watson; DUDLEY CARLTON'S WIFE, by Fannie Eden; DOROTHY, by M. E. L.; and FORGIVEN AT LAST an Australian Story, by Sydney Watson.

The two latest issues of the excellent "Short Biographies for the People" series are devoted to ALEXANDER DUFF, D.D., LL.D., by William Ballantyne, M.A.; and BASIL OF CÆSAREA, by Dr. S. G. Green. Both contain a large amount of information, concerning men whose lives teach many and important lessons.

PREACHING "THE KINGDOM OF GOD" is the title of a penny pamphlet, to be had post free from *Mr. J. Van Sommer, Cuffnells, Wimbledon-common*, perusal of its pages will help many to a better understanding of the Scriptures; therefore, we hope that many of our readers will procure it, and well digest its contents.

FRIENDLY COUNSELS ON JOINING THE CHURCH. By W. Summers. 4d. *E. Stock.* Written chiefly for circulation in the author's own church at Epsom, this booklet is calculated to interest and instruct a wide circle of readers. The duties and privileges of church members are set forth with simplicity, and in terms of affectionate solicitude.

A LIBERAL OFFER TO SUNDAY-SCHOOL TEACHERS.—A gentleman has offered to bear the loss of supplying a limited number of copies of the annual volume of *The Teacher at Work*, to Sunday-school teachers, at *half price*, viz., at *One Shilling each*. Those wishing to receive the volume *post free* should send fourpence extra, in stamps, to Mr. Elliot Stock, 62, Paternoster-row, London, E.C.

IN MEMORIAM: THOMAS IRVING WHITE. A sermon preached in Clifton-road Church, Brighton, on April 28, by Rev. Wm. Crosbie. 2d. *Brighton: D. B. Friend, 77, Western-road.* A thoughtful and gracious discourse, suggested by the death of a true servant of God. Mr. White was in his ninetieth year, having for sixty or seventy years been an active worker in the cause of religion, temperance, education, and social reform.

PRAYER AND ITS ANSWER in connection with Mission Effort and Success is a valuable little brochure from the pen of Rev. Charles Bullock, reprinted from *The Day of Days.* (1d. *"Home Words" Office, 7, Paternoster-square, E.C.*) It is designed to show how inseparably all mission work, home or foreign, should be associated with prayer, and is especially appropriate at this season of "May Meetings," when such work is absorbing so much attention.

TWELVE YEARS' TRIAL OF THE VIVISECTION ACT. By M.R.C.S. 3d. *Swan Sonnenschein & Co.* This pamphlet shows that the Act, 39 and 40 Vic., cap. 77, which was designed to prevent cruelty to dumb creatures by scientific experimenters, has quite failed of its noble purpose. A sad account is given of proceedings which will certainly one day be declared to exhibit wanton inhumanity. Actions which are morally wrong cannot be shown to be scientifically right.

THE MARTYR ISLANDS OF THE NEW HEBRIDES AND ADJACENT GROUPS. By Robert Young. *Edinburgh: Macniven & Wallace.* A sketch of absorbing interest. Though in many respects saddening, the story is essentially hopeful, for it shows that superstitious murderers have, under Gospel discipline, become tamed, and found in Christ their heart's great need and desire. Issued in behalf of the New Hebrides Mission, this pamphlet will, we hope, enlist new friends for that important Christian enterprise.

Messrs. Weldon & Co., 7, Southampton-street, Strand, W.C., publish a series of monthlies which will be found very useful by dressmakers, mothers of families, and others who ply the needle. THE ILLUSTRATED DRESSMAKER and BAZAAR OF CHILDREN'S FASHIONS are published at 1d. a number; PRACTICAL CROCHET at 2d.; LADIES' JOURNAL at 3d.; and JOURNAL OF COSTUMES at 6d. Illustrations are numerous, also patterns and coloured plates. Utility does not seem, as a rule, to be sacrificed to the latest novelty in fashion.

GREAT ASSEMBLY HALL, MILE END.—On three evenings last week, Mr. James Dupe, of Nottingham, addressed goodly gatherings in this hall. He told the story of his conversion from a rough, wandering life, and described some of his experiences as a colporteur and open-air evangelist. With the narrative were intermingled stirring evangelistic appeals, which seemed to make considerable impression on the people. We hope soon to give a portrait and sketch of the life of Mr. Dupe.

TEMPERANCE NOTES.

HOME.

The Catholic Temperance Society, the League of the Cross, is making great progress.

There are Liverpool breweries, it is stated, wherein a free tap is kept for the "guardians of the peace."

The Glasgow police are looking vigorously after shebeens. When liquor is found at such places it is destroyed.

At Newport, Mon., a temperance hall has been erected at a cost of £7000, in memory of the life-long labours of Mr. Henry Phillips, J.P.

The Carrubbers'-close Mission temperance meetings, notwithstanding lengthening days, continue largely attended and successful.

The Chief Constable of Forfarshire reports that the Early Closing Act, in operation in the county for twelve months, has greatly promoted sobriety.

A memorial signed by 1100 magistrates in Ireland says that the excessive number of public-houses in that country are the cause of most of its crime and poverty.

Father Ignatius, we regret to learn (says *The Temperance Record*), spoke against temperance reform and Sunday closing during a service in the Westminster Town Hall.

The United Presbyterian Ministers' Society has had a fairly prosperous year. Twenty ministers and one missionary joined during the year. The total membership is now 349.

The Nursing Record gives an interesting account of the establishment for female inebrietes, conducted by Mrs. Theobald, at Tower House, Leicester, to which extensive additions have recently been made.

Rev. Thomas Evans, so widely known as the pioneer of temperance work in India, says he hopes, and has reason to believe, the outstill system is doomed to a speedy and perpetual death. The query is, After the outstill, what?

Rev. G. W. McCree, in a lecture at Reigate, stated that he had often visited the common lodging-houses in St. Giles', and preached the Gospel in them, and that some of the worst people he found there were highly educated persons, but drink had debased them beyond measure.

The London County Council, by its spirited action says *The Temperance Record*, has taken an encouraging first step in a direction which redounds to the credit of its members. "The Beaufort Arms" public-house was acquired, and has been demolished in connection with the construction of Battersea-bridge. The Council, by a vote of sixty-eight to seventeen decided that it was undesirable to preserve the licence.

FOREIGN.

In New Caledonia the sale of intoxicants is illegal.

A Native Women's Christian Temperance Association has been formed in South Africa.

Under the new high licence law, the liquor saloons in Boston, U.S.A., have been reduced from 3000 to 780.

A temperance society 1000 strong now exists at Honolulu. A revival of religion came first; the temperance wave followed.

Through the French Temperance Society, with Government sanction, rewards for sobriety are to be given to soldiers in the French army.

The Maharajah of the State of Baroda and his entire court are earnest total abstainers, but the British Government by its licensing system thwarts their efforts.

A scientific congress for the study of questions concerning alcoholism will, under the presidency of M. Léon Say, the economist and State Minister, be held at 84, Grenelle-street, Paris, on July 29, 30, and 31.

The Massachusetts clergy have been questioned on the matter of prohibition. Of 1039, 937 were in favour of the policy. The 259 replies from Methodist Episcopal ministers were all favourable; of 202 Baptists only one said no.

Teetotalers are to be well cared for at the Paris Exhibition. A teetotal public-house, under the auspices of the Société Philanthropique and patronage of Prince D'Arenburg, has been established at the end of the Esplanade des Invalides.

Mr. Matthew Burnett speaks of coming to England from Australia. He was well known in Yorkshire at one time as an able and earnest evangelist. He has, by persistent effort, secured more sterling pledges than any other man in the Southern Colonies; thousands owe him a debt of gratitude.

A correspondent of *The New York Observer*, writing of the results of Prohibition in Kansas, says:—"As I walked up and down the streets of the cities and towns I noted the absence of ragged and woebegone women and children, slatternly houses with old hats for window-panes, and all those other signs of extreme poverty which are always found in close juxtaposition to the dram-shops. I saw no beggars on the streets, nor anyone, young or old, who appeared to be suffering for the want of proper food or clothing. I could hardly say this of any day I pass in my own village in the East, where there are over fifty saloons. Pauperism in Kansas has never been large in amount, but it is becoming smaller and smaller every year as the result of the law which closes up the pauper factories, otherwise known as dram-shops."

PASTEUR MASSIS, formerly of Brighton, has been appointed to the charge of the French Protestant Church in London, in succession to the late Pasteur D'Augars. The church temporarily meets in the Athenæum Hall, 73, Tottenham-court-road, the old church opposite St. Martin's-le-Grand having been pulled down to make way for an extension of Post-office buildings.

Among the Churches.

CHURCH OF ENGLAND.

Rev. H. W. Webb-Peploe is progressing favourably, and no ill-effects are anticipated from the operation which he recently underwent.

The Bishop of Moosonee left England last week on his return to resume his work in his immense diocese in the far North-West of Canada.

Rev. Herbert Muir, curate of Holy Trinity, Wallington, Surrey, has been appointed secretary of the Church Parochial Mission Society, in succession to Rev. H. Armstrong Hall.

Rev. J. S. Flynn, Missions to Seamen chaplain at Falmouth, has been appointed rector of St. Mewan, St. Austell. Mr. Flynn will be much missed at Falmouth, where he has been a great support to evangelical truth.

The election by household suffrage of a clergyman for the parish of St. John, Deritend, took place at Birmingham on Saturday. The chief competitors were Rev. W. O. West, an Evangelical, and Rev. C. J. Sneath, a High Broad Churchman. Mr. West was returned by 6,072 votes, Mr. Sneath polling 5,038.

Rev. Canon R. B. Girdlestone, who has been Principal of Wycliffe Hall, Oxford, since its foundation in 1877 has resigned the post, feeling that the work ought to be put into younger hands. Canon Girdlestone has accepted the charge of St. John's, Hampstead, vacated by Rev. Gilbert Karney's transference to Melton Mowbray, and it is understood that he will be succeeded at Wycliffe Hall by Rev. F. J. Chavasse, vicar of St. Peter le-Bailey, Oxford.

Rev. Canon Christopher is making an appeal for funds to erect a new church in his parish of St. Aldate's, Oxford. It is impossible to over-estimate the importance of having another evangelical church in the city of Oxford, the centre of sacerdotalism. The effects of work done in an Oxford parish are felt all over England. Canon Christopher's work in St. Aldate's is a remarkable proof of this. In every county in England there are to be found clergymen who have reason to thank God for the meetings at St. Aldate's rectory which they attended in their undergraduate days.

BAPTIST.

The jubilee of the Baptist College at Haverfordwest is shortly to be celebrated. Nearly two hundred former students of this college are engaged in active work as Baptist pastors and missionaries.

Rev. T. J. Hazzard has lately been recognised as pastor of the church at Blackthorn-street, Bow, E. Mr. Hazzard writes:—"Will you ask your readers to pray for great spiritual power for me in this difficult sphere? The majority of the people go to no place of worship, and the chapel, right in the centre of the population, is sadly neglected. Will your readers pray that we may fill the chapel and bring many souls to Jesus. Also thank God for several gracious answers to prayer in the shape of conversions which have already taken place."

In connection with the North-West Kent Baptist Association, a special Conference on "Power for Service" was held at Queen-street Chapel, Woolwich, a few days since. Rev. F. B. Meyer and others took part in the afternoon conference. At a public meeting in the evening, Rev. J. E. Martin, of Erith, read a paper on "The Church's Need of Power," and Rev. F. B. Meyer spoke on "How this Power may be obtained." Collections were taken during the day to establish a loan fund to help the church to erect mission-rooms in the villages.

CONGREGATIONAL.

Rev. W. C. Willoughby, who was for some time a missionary in Central Africa, has commenced his duties as pastor of Union-street Chapel, Brighton.

A series of lectures on Mohammedanism is about to be delivered at Cheshunt Congregational College by Rev. E. Sell, B.D., of the Church Missionary Society.

A Congregational church is to be erected at the village of Chingford, by Epping Forest. The late Mr. James Spicer being buried there, his family have become the chief contributors to it, in memory of their father.

Rev. Dr. Parker, of the City Temple, addressed the Junior Clergy Society, at Sion College, on Tuesday afternoon, on "Preaching," about fifty clergymen being present. He said they must have in the pulpit a ministry that was strong, sympathetic, and not afraid of the immediate questions of the time.

News has been received of the death, at Cape Town, South Africa, of Rev. William Thompson, father of Rev. R. Wardlaw Thompson, foreign secretary of the London Missionary Society. For thirteen years the late Mr. Thompson was an agent of the London Missionary Society in South India; but in 1849, having accepted the pastorate of Union Chapel, Cape Town, his connection as a missionary of the Society ceased, though for many years he acted as general treasurer for the South African Missions.

The University of St. Andrews, Scotland, has conferred the honorary degree of LL.D. upon Rev. W. Wyatt Gill, of Sydney. Dr. Gill laboured upwards of thirty-three years as a missionary in the Hervey Group, South Pacific, in connection with the London Missionary Society, and was one of the founders of the New Guinea Mission. He is the author of "Life in the Southern Isles," and "Jottings from the Pacific," and joint author with Rev. James Chalmers of "Work and Adventure in New Guinea." Dr. Gill has lately carried through the press for the Bible Society an edition of the Rarotongan Bible, upon the revision of which he has been engaged for several years.

PRESBYTERIAN.

Rev. George Steen, Presbyterian minister from Ireland, has been taking part in meetings at Dr. Barnardo's Home, Regent's Park Chapel (Rev. F. B. Meyer's), and other places, with much acceptance.

Rev. W. Thow, of Formosa, and Rev. W. Duffus, of Swatow, have just arrived in England on furlough. Dr. and Mrs. Riddel, of the Hak-ka Mission, Dr. and Mrs. MacLeish, and Mrs. Ede, are on their way home.

At the invitation of its minister, the congregation of the English Presbyterian Church at Cardiff set apart a day during the week before last for consecration and prayer. A prayer-meeting was held at eight in the morning, a Bible-reading in the afternoon, and a mission service in the evening. All the meetings were well attended, and it is proposed to hold these "consecration days" once a month.

METHODIST.

Rev. Charles Garrett has opened a Home for friendless and destitute lads in connection with the Soho Mission, Liverpool.

The London Mission Band Union have decided to send a strong detachment to the Epsom races, and throughout next week they will hold services on the heath.

A new chapel and school have been opened at Lincoln Fields, Leeds. The sermon was preached by Rev. Peter Thompson, of the East London Wesleyan Mission, who spoke at the evening meeting on salient features of his work.

A new departure in Methodism has been made in connection with Woodhouse Moor Church, Leeds, by the opening in Hyde-park-road, in that town, of what is to be known as the Wesley House Association, the object of which is to provide for the mental and moral improvement of its members, to furnish rational recreation, and to promote various forms of Christian work.

At the recent annual missionary meeting of the Wesleyan Church in Paris, friends from several of the different English-speaking churches were present, and on the platform, besides the French Wesleyan pastor, and the English Wesleyan ministers, were the English Church clergyman, Rev. T. Howard Gill; the pastor of the American Church, Rev. Dr. Thurber; and Mr. J. M. Weylland.

The Committee appointed to consider the future working of the City-road Wesleyan Circuit, after careful consideration, has decided to recommend Conference to adopt the special preachers scheme suggested last year. By this scheme one resident minister will be appointed as superintendent of the circuit, and the City-road Chapel will be made a sort of Methodist "cathedral," the pulpit being supplied on various Sundays throughout the year by some of the best ministers in Wesleyan Methodism, specially selected for the purpose.

A meeting was lately held in Grafton-road Primitive Methodist Chapel, Kentish Town, to take leave of Rev. W. N. Barleycorn, a native African missionary, who sailed last week for his home in Western Africa. For the last two years Mr. Barleycorn has been residing in Europe, partly to attend a series of great missionary conventions, and partly to pass through a university course in Spain, so as to be fully qualified to take charge of the educational work connected with the missionary operations in Fernando Po. During his stay in England, he has been extensively employed in preaching and speaking on missionary matters.

NOTES FROM SCOTLAND.

The General Assemblies of the Established and Free Churches of Scotland are in full session this week.

The Chair of Church History in Aberdeen University is vacant by the death of Professor Christie, on Friday last.

After the evening services in the churches an open-air evangelistic meeting is to be held at the Cross, Bell's-hill, through the summer season.

Open-air preaching is being vigorously carried on in Cambuslang by the Baptists, the Christian Brethren, and the Evangelistic Association.

A most interesting meeting was held on Friday last, in Cowcaddens Free Church, Glasgow, to declare the extinction of the heavy debt of £3300, which has rested on the church during the five and a half years' pastorate of Rev. Wm. Ross.

The three young people who have been accepted as missionaries to Morocco, representing the Ayrshire Christian Union, viz., Miss Reid, Catrine; Mr. Bowie, Kilbarchan; and Mr. David Muir, of Dalry, intend leaving for Morocco in the latter end of June.

Rev. R. Lawson, parish minister of Maybole, is utilising the fruit of his sojourn in India in his new series of annual open-air services. The great religions of the world, as studied by him during his tour in the East, will be the theme of these popular addresses.

Peter Laing, the Elgin patriarch, now in his 105th year, was among the communicants at the South Free Church, Elgin, who on a recent Sunday sat down for the first time as members of the church. During his long term of life Peter has been a rough quarry carter, and has seldom or never entered a place of worship. At the eleventh hour, however, he has acknowledged his allegiance to Christ and his entrance into a new life.

The annual returns of the Free Church as to membership and finance have been published. So far as the returns bear on membership they go to show that at March 31 the total number of "members and adherents" was 332,834, a decrease of 284 as compared with 1888, but an increase of 1592 as compared with 1887. As to finances, the total sum raised for the various objects of the Church during the year was £638,939, an increase of £46,083 as compared with 1888. All the leading funds of the Church share in this increase.

NOTES FROM IRELAND.

Pastor Charles Merle D'Aubigné has been in Dublin, preaching and delivering addresses on the subject of missionary work in Belgium.

Gospel services, in which much good is believed to have been done, have been held by Rev. James Kirkwood, in the Methodist Church, Mallow, co. Cork.

The Church Army is doing a valuable work in the North of Ireland. The reports, which were submitted to the annual meeting just held at Belfast, were generally of a hopeful and encouraging character.

Amongst other visitors to Belfast during the past week were Rev. James Morison, D.D., of Glasgow, the eminent commentator and founder of the Evangelical Union, and Dr. Thain Davidson, of London, who lectured on "The Perils of the Great City."

A successful series of annual meetings, on behalf of the Church Missionary Society, has been held at Belfast. In each case interesting addresses were delivered by Archdeacon Phair, of Ruperts Land, North-West America, and Rev. B. Baring Gould, travelling secretary of the Society.

A Dublin branch of the Society for the Prevention of Cruelty to Children is being formed. An influential meeting was lately held at the Shelbourne Hotel, when the Registrar-General, the City Coroner, and various medical men, gave sad evidence as to the need of such a Society. Rev. B. Waugh has promised to attend a meeting on June 12, and inaugurate the movement in Ireland.

The Countess of Aberdeen still maintains her kind interest in the welfare of Ireland; last week she travelled to Dublin specially to take part in the annual meeting of the Irish Home Industries Association, an Association largely founded by her own exertions. The Association endeavours to be a link between the public and the many scattered cottage industries in remote districts of Ireland. Orders for needlework, plain or fancy, would be gratefully received at the depôt, 57, Dawson-street, Dublin.

FALLEN ASLEEP.

Elizabeth, second daughter of the late Mr. Thomas Coryndon Stert, of Yeolmbridge, Devon, aged 85. For 74 years she was a patient sufferer.—Rev. Bryant Burgess, for nearly forty years curate and vicar of Latimer, Bucks.—Rev. John S. Parkes, of Bishop's Stortford, for 31 years in the Wesleyan ministry.—Mr. T. W. Marshall, of Loughborough, a well-known public man, and an office-bearer in the Baptist Church.—Rev. George Breffit, who was for some time curate of St. Cuthbert's, Carlisle.—Rev. James Clapham, of Bilston, for forty years a minister of the Wesleyan Connexion.

CONTINENTAL & FOREIGN NOTES.

TAHITI.—The French Evangelical Church of Tahiti has resolved to establish a training school for a native ministry, under the direction of M. Brun.

PRESBYTERIANS IN AMERICA.—The Southern and Northern Presbyterian Churches, sitting respectively at Chattanooga and New York, have both voted a resolution in favour of the co-operation of the two Churches.

THE JEWS.—The *Sou Israélite*, of Geneva, states that there are forty-seven organisations engaged in the evangelisation of the Jews, with 377 workers in 195 stations. At least 150 of the missionaries are themselves converted Jews. It is estimated that during the first seventy-five years of the present century 100,000 Jews were formally received into the Christian Church.

A TOTAL ABSTINENCE SOCIETY has been started in the province of Antsihanaka, Madagascar, in connection with the L.M.S. Rum-drinking is pre-eminently the curse of the region; the strong liquor is taken entirely undiluted, and with the definite object of producing intoxication. Hitherto but few of the people have abstained, but pledges are now being signed in encouraging numbers.

PROTESTANTISM IN FRANCE.—Speaking a few days ago on the diffusion of Protestant principles in France, M. Léon Say said: "I see Protestants on every degree of the social scale. Personally I have been President of the Senate, and my successor was equally of the Protestant faith. I see Protestants occupying the highest places in the arts and industries; indeed, we find them everywhere."

BASEL.—Again this year Easter Sunday was "improved" by a resurrection festival being celebrated in the cemeteries of Basel. By prayer, discourse, and song, God's name is, on these occasions, praised for the glorious hope given to mankind by the resurrection of our Saviour. It is seventeen years since this festival was first celebrated in the cemeteries of Basel, and it has, says the *Journal Religieux*, become popular in the best sense of the word. It is estimated that ten thousand persons this year took part in the services.

MADAGASCAR.—*The Antananarivo Annual and Madagascar Magazine*, for 1889 (printed at the press of the London Missionary Society), opens with a most interesting review of a quarter century of change and progress, by the editor, Rev. James Sibree, jun. Among the hopeful signs mentioned is that a spirit of earnestness, liberality, and zeal is gradually growing up among the Christian people of the island. It is deplored that a sad leaven of impurity of conduct as yet defiles the churches of every denomination, but the view taken is on the whole very hopeful.—*British Weekly*.

A GENEROUS DONATION.—An anonymous donor has left at the office of the London City Mission £490 in Bank of England notes.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 2.—Numbers XX.

BETWEEN the last verse of the preceding and the first verse of this chapter there is a long and undescribed interval of thirty-eight years. This was the second time they had come to Kadesh (chap. xiii. 26). How much time we lose out of our lives through disobedience. We have to come back to the place where we dropped the thread of obedience, and all the interval counts for nothing.

Miriam was associated with Moses' earliest years (Exod. ii. 7); with his greatest triumph (Exod. xv. 20); and it must have been a sorrow to the brothers to lose her. Fellow-pilgrims must part company, but God hath pledged Himself to be with us to the end (Heb. xiii. 5, 6).

The murmurings of the people broke out again. The wilderness of Zin (1) is always spoken of as great and terrible (Deut. viii. 15—19). It was very sad to see this fresh ebullition of the untamed spirit of the people, who threw the blame entirely on Moses for bringing them into that sterile and arid region. The leaders fled to the Tabernacle, as an asylum of refuge, and for the purpose of seeking Divine direction. This is the place where we should always come with our burdens.

Moses' sin consisted in disobedience. He failed in meekness and obedience, which had always been his strongest points. He struck the rock, but the smiting of the true Rock cannot be repeated (Rom. vi. 9, 10). A word would have sufficed, though he could hardly believe and realise it (12). His address to the people was hasty and passionate, and cost him Canaan.

The refusal of Edom was very churlish.—Israel's proposal was right and generous (Deut. ii. 1—7). Those whom God blesses can afford to be generous. In after years the penalty for this refusal was heavily exacted, though now Moses quietly turned away (1 Sam. xiv. 47; 2 Sam. viii. 14; Obad. 12).

Aaron's death was lovingly arranged to do him honour, with one last view of the camp, and a glimpse of the Promised Land (chap. xxxiii. 38, 39). This death is a striking evidence of the imperfection of the Aaronic priesthood, and a contrast to the unchangeableness of the priesthood of Christ (Heb. vii. 23, &c.)

MONDAY, JUNE 3.—Numbers XXI.

Arad was an ancient town, situated in the south of Palestine. Its king came out to fight. The first failure came to teach them to expect the conquest of the land solely from the favour and help of God.

The fiery serpents still infest that part of the desert, but this was a miraculous judgment. How significant the lesson! When we yield to murmuring, we put ourselves in the mercy of the serpent. It was by the serpent affixed to the pole that the serpent bite was healed. Like cures like. So the look of faith to the Lord Jesus, crucified for us, saves (John iii. 14, 15). Compare Gen. iii. 14 and Gal. iii. 13. This brazen serpent became a kind of *fetish* (2 Kings xviii. 4). Then Hezekiah broke it in pieces, and called it Nehushtan—a piece of brass.

Oboth is of interest, because we do not read of the children of Israel murmuring after this halting-place.

A fragment (14) is here quoted from some historical document, which has long ago been destroyed. What a volume must that be which is being written through the ages of the wars of the Lord!

A beautiful little song is given next (17). The princes were able to use their official rods in putting aside the brushwood which hid the well, and its discovery was greeted by songs. How often does God open springs for us which we do not acknowledge. Let us be more prone to give thanks.

Sihon challenged the people to battle (23). They had done nothing to provoke his attack. He himself had been an invader; and as a proof of this a passage is quoted (27—30) from a poet of that country, describing the invasion of the land, the burning of the Moabite cities of Heshbon and Ar, the erection of new Amorite cities in their place. This was recapitulated by Jephthah (Jud. xi. 13—27). Chemosh was the idol-god (Jer. xlviii. 45, 46).

TUESDAY, JULY 4.—Numbers XXII.

This and the two following chapters present a marvellous contrast between the covetous prophet and his sublime prophecies (2 Peter ii. 14—16). And it is evidently possible still for us to speak God's truth, and yet to have neither part nor lot in the matter (Jude 11).

The plains of Moab had been wrested from Moab by Sihon, but still bore the name of their original owner; they had been just possessed by Israel, and lay between the Jordan and the frontier-hills of Moab. *Balak*, as had been predicted, was sore afraid (3; Exod. xv. 15; Deut. ii. 25). The elders of Midian were his neighbours and allies. How little did Israel know what was on foot. But God was on their side, against those who hated and plotted against them (Rom. viii. 31).

Balaam came from Aram (xxiii. 7), *i.e.* Mesopotamia. He was acquainted with God, who was known in those regions from before the time of Abraham. And it was in the name of God that he uttered those incantations, which were supposed to carry with them blessing or bane. In the Burmese war magicians were employed to curse the British troops. But no such power can injure those who are under the care of God (Deut. xxiii. 5; Josh. xxiv. 10; Neh. xiii. 2; Micah vi. 5).

His refusal (13) was good, but it hinted that he would come if he could; and the very fact of asking again (19), when the first answer had been so plain, proves how bent he was on following his own will. Thus the permission accorded by Divine Providence was in accordance with an invariable rule (John xiii. 27; Rom. i. 24). How mercifully God stands in the pathway of sinners, rebuking them, and staying their progress, and raising up unexpected voices. We have new Testament authority for the ass speaking (2 Peter ii. 16).

WEDNESDAY, JUNE 5.—Numbers XXIII.

It was a strange medley to build altars to God on the high places of Baal. And there was no need to erect seven. The false prophet, in ordering so many, designed to mislead and delude the king. And yet we learn that God met him; and we infer that God will meet and speak to those who desire to harm his people, frustrating their designs, and compelling them to work out his plan (Acts iv. 28). It is an awful fact that men may be the spokesmen of Divine truth, of which they personally know nothing, just as water may flow through the lips of a marble figure, itself unblest.

Separation is the keynote of the first prediction (9). And this has been remarkably fulfilled in the history of the chosen people. Found in all lands, but at home in none. Dwelling amid all peoples, but absorbed with none. Such should God's children be always (2 Cor. vi. 17; Titus ii. 14).

Balaam's pious wish was not fulfilled (10; xxxi. 8). Like many more, he wished for the blessedness of God's people in death and hereafter, but was not prepared to lead a corresponding life.

Balak was surprised and disappointed, and thought that he could reverse the adverse words, by limiting the seer's vision, and so took him to a point of view where the entire view of the camp was intercepted by intervening heights. It is not possible to reverse God's decisions.

The positive beauty and strength of Israel are the subject of the next burst of prophecy (19, &c.). They are regarded, not as they were in themselves, but as they were in the thought and purpose of God. Oh, children of God, deeply ponder ver. 21, in spite of our sinfulness; ver. 23, in spite of our enemies; ver. 24, in spite of our evident weakness and helplessness. Such are we in Christ.

THURSDAY, JUNE 6.—Numbers XXIV.

What a remarkable statement of openness to receive Divine communications is given us here (3, 4). The Divine afflatus was so strong as to fill his whole soul with the overpowering light of its revelations. May we not pray for moments of insight into truth, if not of vision into the [illegible], the eyes of the heart being opened (Eph. i. 17, 18). And let us yield to the Divine teaching, and speak out what we see.

The sight of Israel must have been very beautiful, and if the second line of the parallelism (5) refers to the settled habitations of Canaan, then there must indeed have been enough to stir the prophet's soul. Why should not we too be as watered gardens, and as planted trees (Isa. lviii. 11; Ps. civ. 16).

The kingdom of Israel (7) attained its predicted eminence in the reigns of David and Solomon, and still more in the exalted kingdom of the Messiah.

This time-serving effort to please two masters ended in failure to please either (11; Matt. vi. 24). Oh for the single eye and the devoted heart! (1 Sam. ii. 30; John xii. 26). Balaam at least gave the monarch one good piece of advice. When the terror-stricken king asked whether Jehovah would be propitiated by hecatombs of victims and the immolation of his eldest son, the prophet answered truly (Micah vi. 6—8).

Israel's future supremacy was next described. Stars would be symbols of dignity and power: the sceptre of a victorious king. This was fulfilled in David (2 Sam. viii. 2—14), and also in the supremacy of Christ over the nations of the world. Amalek's fate had been previously predicted and was awfully fulfilled (Exod. xvii. 16; 1 Sam. xv.). The mention of Assyria here is most remarkable, and the transportation of the Kenites is related in the inscriptions (22). The ships of Chittim refer, undoubtedly, to the troops of Greece and Rome, which were brought across the sea, and which destroyed not only Assyria, but the other gigantic despotisms of the East (covered by the phrase "Eber," which signifies "those across the river").

Balaam started towards his home, but he did not reach it, but turned aside into the plains of Midian. He is a terrible warning of one who allowed noble talents and great light to be obscured by a desire to obtain the rewards of the world, without losing his spiritual position or favour in God's sight. A divided heart leads to ruin, equally with the heart that chooses evil.

FRIDAY, JUNE 7.—Numbers XXV.

This wickedness was the result of a deeply laid plot. Unable to curse Israel directly, Balaam suggested to Balak that he should draw the people away from their allegiance to Jehovah by the fascinations of the daughters of Moab (Rev. ii. 14), as the surest way of bringing down on them the judgment of their God. The Midianites, among whom the prophet had retired, were also active participators in this guilty plot (6, 14, 17; xxxi. 23).

The women of the country invited the men of Israel to visit at their houses at some festal season; and after partaking of meats, some portion of which had been offered in sacrifice to idols, they were the more ready to join in the sensual revelry and rites which characterised the worship of the heathen.

All the people did not fall into this sin (Deut. iv. 3, 4; 1 Cor. x. 8). But it brought severe punishment on the wrong-doers. And it was indeed sorrowful that after all their opportunities they should so suddenly and dreadfully fall. God is a very jealous God, and He must chastise his disobedient children (Col. iii. 6); 23,000 perished by the plague (1 Cor. x. 8), and another 1000 beneath the hand of the judges. Like the amputation of a diseased limb, it was needful to cut out these licentious idolaters.

Phinehas attained a notable distinction, and his posterity was to hold the priestly office as long as Israel existed (Mal. iii. 1). Determined acts like this in dealing with sin are strong, but necessary, and are manifestations of character which are precious in God's regard.

SATURDAY, JUNE 8.—Numbers XXVI.

The terrible visitation of the preceding chapter swept away the remainder of the old generation (Ps. xcv. 11). This new census was very important; first, as showing the immense numbers to which Israel had grown, notwithstanding the severe judgments they had suffered, and as being an arrangement of the people in their families and clans preparatory to their entrance into the land.

It is interesting to read these catalogues through, because of the real historical interest attaching to some of the names. Remark especially ver. 11: Korah's descendants became great musicians, having their names affixed to fourteen Psalms. Reuben and Simeon had become greatly diminished.

The division of the land by lot would make the Divine appointment indisputable (Prov. xvi. 33). It is said that provision was thus made for upwards of 600,000 yeomanry, with from ten to twenty acres of land each.

The census of the Levites was taken separately, and conducted on different principles. There was an increase of 1000 from the last numbering of this tribe (iii. 39). Its slow increase may be accounted for by the fact of its having been deeply implicated in Korah's rebellion.

On comparing chap. i. and chap. xxvi., it appears that decrease had taken place in Reuben, Simeon, Gad, Ephraim, and Naphtali, to the total amount of 61,020. All the rest had increased to the total amount of 59,200. Thus, as a judgment on their sins, there was a total decrease of 1820. Let us see that we, too, be not excluded from God's rest (Heb. iv.).

NEW FRENCH MISSIONARIES.—MM. Alfred and Georges Casalis, the latter a medical missionary, are about to leave for Lessonto, South Africa, and M. E. Girard for Tahiti, under the auspices of the Paris Society of Evangelical Missions.

International S.S. Lessons.

Sunday Afternoon, June 9.

JESUS BEFORE PILATE: MARK XV. 1—20.

GOLDEN TEXT: JOHN xix. 6.

To give to the crucifixion of Jesus even the *appearance* of legality, it was necessary that the sentence already passed upon Him at the informal and illegal meeting of the Council should be confirmed by another meeting held after the dawn of day. To this more legal assembly ver. 1 refers. It was also necessary that the Roman procurator should ratify the sentence, and that the Roman power should carry it out (John xviii. 31). Hence our Lord's appearance before Pilate. Judea had become part of the province of Syria, and Pontius Pilate was the fifth deputy or procurator by whom it was governed. Usually he resided at Cæsarea; but during the Passover Feast his presence was necessary in Jerusalem to preserve order. The character of the man appears in the incident now to be studied.

Verses 1—5.—Fuller details of this interview are given in Matt. xxvii., Luke xxiii., and John xviii. The fetters with which Jesus had been bound when before Annas seem to have been removed during his appearance before Caiaphas (John xviii. 12, 24), but before being taken to Pilate He is again "*bound*" (1). The charge laid against Jesus was not that of blasphemy, for which the Sanhedrim had condemned Him, but was threefold—perverting the nation; forbidding to give tribute to Cæsar; and making Himself a King (Luke xxiii. 2). The third most impresses Pilate. He is amazed—perhaps amused—at such a claim, and with a mingling of wonder and of scorn, asks, "Art thou the King of the Jews?" with a special emphasis on the "*thou*" (2). The answer of Jesus, "Thou sayest it" is not an evasion, but a bold and fearless confession (1 Tim. vi. 13). In John xviii. 33—37, this answer is given more fully. Was it not an attempt to bring even Pilate into the kingdom? Against the "many things" of which the chief priests accused Him (3, 4), Jesus "answered nothing" (3, 5). "Pilate marvelled" at this. He had never had such a prisoner before him on any previous occasion. No doubt he had heard of Jesus, but probably had never met Him until now. And he is already impressed with his innocence, and with the hatred and envy which prompt the chief priests to seek his death. See Luke xxiii. 4 and John xviii. 38. He utters the word of acquittal, and for Pilate there is now only one righteous course open. And that course he tries to take, yet without displeasing the people. His weak and vacillating spirit appears in his sending Jesus to Herod (Luke xxiii. 7); in placing Him side by side with Barabbas; in the hand-washing before the multitude (Matt. xxvii. 24); and in his presenting Jesus before the people (John xix. 5). Pilate is a pitiable spectacle. Knowing the right, he has not the courage to do it. His desire to retain the friendship of men makes him his own bitterest foe.

Verses 6—15.—The custom of releasing a prisoner at the feast gives Pilate one chance of getting rid of his difficulty. He makes his appeal to the multitude: "Will ye that I release the King of the Jews?"(9). They were not filled with envy against Him as were the chief priests (10). But as soon as he has made the appeal, the message from his wife reaches him (Matt. xxvii. 19), giving him an additional warning; but the delay is the chief priests' opportunity. The chief priests "moved the people" (11), and whatever course might have been taken, if left to themselves, the people also chose, not Jesus, but Barabbas. Of this man ver. 7 tells us that he had taken part in an insurrection, in which he had committed murder. Matt. xxvii. 16 calls him "a notable prisoner." John xviii. 40 describes him as "a robber." For him the people demand release; and what for Jesus? (12). "Crucify Him" (13). Against Pilate's challenge, "What evil hath He done?" they have no reply, but a more vehement demand for his crucifixion. The spirit of the chief priests now possessed the people, and Pilate, in order to "content the people," yields. Barabbas is released, and Jesus is "*scourged*"(15). "The Roman scourging which preceded crucifixion was of the most cruel description. The body was bared and bound, in a stooping posture, to a low block, so that the skin of the back was stretched tight, and fully exposed to the fearful lashes. The whips were either rods or thongs, to the ends of which lead or bones were attached, to render the blows more fearful. The punishment was so severe that prisoners frequently fainted, and sometimes died under it. The soldiers would not inflict the punishment mildly, for their feeling towards Jesus may be judged by their mockery afterwards."—*Lange.*

Verses 16—20.—In the hall or court of the procurator's house, Jesus now becomes the sport of the brutal soldiers. "The whole band" are gathered, so that all may share the sport. The robe and the thorn crown and the salute (16, 17) were their mockery of his claim to be King. "The thorns were most likely twigs of the commonest thorn bush in Palestine. The branches are long, slender, and very thorny."—*Malan.* "*They smote Him*," &c. (19, 20).—Pain to Him was sport to them. They continued to insult Him until they had satisfied themselves, then "led Him out to crucify Him." The lesson:—

(1) *Gives us a deeper impression of the awful sufferings of Jesus.*—It is possible to make too much of his physical torture, but it must not be ignored. To Him it was very real, and was foretold by Himself (Matt. xx. 19), and by the prophet (Isa l. 6; liii. 5). They were *atoning* sufferings—hence were for us; and how meekly and patiently endured! What love He had for us!

(2) *Warns us against rejecting Jesus.*—We may do it as the *priests*, who felt that they had something to lose by the popularity of Jesus. They could not consent "to decrease that He might increase" (John iii. 30). Or as the *people*, thoughtless themselves, but ready to follow as others led. Or as *Pilate*, knowing what he ought to do, desiring to do it, yet doing wrong to please others. He is the most pitiable of all. Alas! that any should be like Him to-day.

LAURA BRIDGMAN died at the South Boston (U.S.) Asylum, on May 24, aged sixty. She was deaf, dumb, and blind from her second year, these afflictions having been caused by illness. She had only the sense of touch, and was taught through this. Her case, which was closely studied by scientists and philanthropists, had great influence in developing the methods of teaching the deaf, dumb, and blind.

THE POLICE INSTITUTE, just opened, commands a splendid view across the river Thames from the Strand. From an office on the ground floor *On and Off Duty*, the organ of the Christian Police Association, will be published; on the second floor are the library and reading-rooms; above are sleeping apartments for policemen only. It is hoped that the Institute will prove very useful, not only to the Metropolitan and City police forces, but also to members of provincial forces while in London on leave or on business. Open daily from 8 a.m. to 10 p.m., it will be a convenient rallying-point for policemen. Bible-classes and other religious meetings have been organised. On the occasion of the opening, recently, Dr. Anderson, assistant commissioner of Metropolitan police, expressed deep sympathy with the work to be carried on in the building, and congratulated the force upon the acquirement of such beautiful and healthful premises. The address of the Institute is 1A, Adelphi-terrace, Adam-street, Strand, W.C. Articles of furniture and books for the library are wanted; they may be addressed to Miss C. Gurney, hon. sec. of the Association.

MR. FRANCIS MURPHY has been at work in Indiana. A clerical correspondent of *The New York Evangelist* writes from Logansport:—"In this community the impressions made by his work, which has just closed, appear to be most happy and salutary. Well nigh three thousand have signed the pledge and put on the blue ribbon, while public sentiment against the drink habit has been most thoroughly awakened. Many men who have not crossed the threshold of a church for years have heard the Gospel in directest earnestness, and are now finding their way to the churches. More than this, some of us pastors have found our way to the saloons with a kindly Christlike plea for a better life, and have been received with nothing but courtesy, barring some embarrassment. Mr. Murphy has been at work in different parts of the State all winter. He has two sons who sometimes join him in his meetings. William is holding temperance meetings by himself in the smaller towns of the State. Edward (a business man of Pittsburg) was with his father here for the last night, and made a most eloquent and effective address." The "Francis Murphy Gospel Temperance Union of Indiana" has just been organised, and will hold its first State convention at Indianapolis next September.

A MORNING IN MAY.

CALM breaks the morn in vernal beauty bright,
Tingeing the orient heaven with rosy light,
Soft, from the west, the balmy zephyrs play
In fragrant dalliance with the flow'rs of May.
The trees, new-rob'd in Spring's enchanting hues,
'Mid verdant glades their nascent tints diffuse,
And, freed from thrall of Winter's darken'd sky,
In plumy softness greet the ravish'd eye.
See how, from branch to branch, from spray to spray,
Wooed by the glance of Sol's enamour'd ray,
Each tiny leaf its winter-sheath forsakes,
And into life and light exultant wakes,
Till, one by one, each pendent frondal gem,
Sparkles in beauty on the parent stem;
In bright detail fulfilling the design,
The finish'd triumph, of the Hand Divine!
The cuckoo's note, to every heart how dear,
That welcome herald of the opening year,
Echoes distinct from yonder emerald wood,
In sweet accord with morning's solitude.
On daisied bosom of the springing mead,
The flocks and herds in joyous freedom feed.
The warbling birds, the sunny groves among,
With Nature's music blend their choral song;
While every charm that teeming Nature yields,
In waving groves or flow'r-bespangled fields,
To enchant the ear and captivate the sight,
Speaks to the heart and thrills it with delight.
Mid scenes like these, beneath the matin ray,
And opening bloom of perfume-breathing May,
As the charm'd eye the enchanting view surveys
All forms of beauty crowding on its gaze,
All sounds of melody from Nature's voice,
With it the heart inviting to rejoice,
How springs it forth responsive to the call
Which asks its homage for the God of all,
Who, in the depths of his creative mind,
These types of wisdom infinite designed,
And spake them forth his universe to bless
With countless forms of grace and loveliness,
To charm the taste, to fascinate the sight,
To steep the enamoured senses in delight,
And raise the spirit to that bright abode
Where perfect beauty culminates in God!

W. C. S.

FALMOUTH TOWN MISSION SOCIETY.—The thirty-fifth annual report states that the various branches of this important work continue to be vigorously sustained. The Gospel and temperance meetings have been well attended, and the Mission Sunday-school prospers. Deeds of kindness have commended the Gospel; the sick have been visited, and the fallen have been helped to regain their standing in society. Tent services were held during the summer, and tokens of Divine blessing were not wanting. The hon. sec. is Captain Phillips, Pendennis Castle, Cornwall.

FRIENDLESS WOMEN IN ROME.—Within the last few weeks Mr. and Mrs. Ernesto Nathan, having secured the co-operation of Signora Crispi and other leading ladies of Italian, English, and American society in Rome, have held a meeting, at which a committee was elected to manage a Home for Friendless Women in Rome. A large house has been secured in the neighbourhood of St. Peter's, in which women needing casual, temporary, or even long-continued shelter will be received, some gratuitously, some for payment according to their ability. When necessary, work will be found for them in the establishment.

PORTSMOUTH.—The Gospel tent work in connection with the Soldiers' Institute will soon be in progress again, and it is hoped that many excursionists and others as they pass from the railway station to the People's Park during the summer months, will be led to give an ear to words of life, and receive much spiritual blessing as a result. In these days, when clubs, and institutions partaking very much of the nature of clubs, are so numerous, it is specially important that such decidedly evangelical work as Miss Robinson's should receive hearty support. Particularly at the present time do the soldiers need friends in Portsmouth. Sunday has become quite a fête day in the town, the military bands playing after morning service, both on the New Pier and in the Park. The Christian members of the bands consider it very hard that they should be compelled to play for public amusement on the Rest Day, and petitions are now being signed against arrangements which do little more than flood the town with pleasure-seekers on the Sabbath.

WHITE CROSS SOCIETY.

THE ANNUAL MEETING
OF MEN WILL BE HELD IN
EXETER HALL,
On Monday, June 3, 1889, at 7.30 p.m.

Speakers: The BISHOP OF WAKEFIELD; SAMUEL SMITH, Esq., M.P.; W. A. COOTE, Esq.; Rev. J. W. HORSLEY, and others.

RINK HALL, BLACKHEATH.

CONVENTION

For the Deepening of Spiritual Life, June 4th, 5th, and 6th, at 11, 1.30, and 7.30; Mr. H. F. BOWKER presiding. The Revs. J. Gelson Gregson, W. Haslam, Evan H. Hopkins, F. B. Meyer, E. W. Moore, H. C. G. Moule, W. Webb Peploe, and S. A. Selwyn will (D.V.) take part. Further information will be given by

E. P. LE FEUVRE, 4, Northbrook Road, Lee, } *Hon.*
W. O'NEILL, 39, Manor Park, Lee. } *Secs.*

Working Men's Mission

COLLINGWOOD STREET, NEW CUT.

THE TWELFTH ANNIVERSARY SERVICES will be held on TUESDAY, June 4, 1889. In the afternoon at 3, Rev. C. H. SPURGEON will give an address. T. A. DENNY, Esq., will preside. Evening Meeting at Seven; Chairman, F. A. BEVAN, Esq. Addresses will be given by R. K. Causton, Esq., M.P., W. S. Caine, Esq., M.P., J. B. Meredith, Esq., W. Stubbs, Esq., J. B. Parker, Esq., J. Kirk, Esq. (Ragged School Union), J. T. Dunn, Esq. (Metropolitan Tabernacle), T. & J. Young (Superintendents of the Mission), and other friends. Tea will be provided at six o'clock. Tickets, Sixpence each, may be obtained at the Mission Hall, or 52, Nelson Square, Blackfriars Road, S.E.

FRIENDLESS AND FALLEN.

THE ANNUAL RE-UNION

Of the supporters and voluntary workers in the Homes will be held at PARSON'S GREEN, Saturday, June 15, UNDER THE SHADE OF THE VENERABLE OLD MULBERRY TREE.

LORD RADSTOCK will take the chair at 4 o'clock, when the Annual Report will be submitted.

TEA AT 5.30, under a spacious marquee, *in the grounds, weather permitting.*

The Homes are very near Parson's Green Railway Station. *Trains every quarter of an hour.*

Admission by ticket (1s. each, inclusive of tea) to non-contributors and workers.

DONATIONS for the MAINTENANCE *of the eight Homes, &c., for* 235 YOUNG WOMEN AND GIRLS, *will be thankfully received by* MESSRS. MORGAN & SCOTT, 12, *Paternoster-buildings, E.C.*

EDWARD W. THOMAS.

200, *Euston Road, N.W.*

MUSIC HALLS. WHO WILL HELP TO OPPOSE?

THE PROMPT AND HEARTY CO-OPERATION *of earnest Christians is much needed by the* Committee, to adopt means of concerted action, on the lines as follow:—

That licensed victuallers and vendors of strong drink ought not to be entrusted with music licenses. *Music Halls only demoralize young men and women.*

A Ladies' Committee will be formed as soon as possible, to co-operate in this movement.

Mr. A. MORDAUNT SMITH, Hon. Secretary.

EDWARD W. THOMAS.

N. E. LONDON GOSPEL MISSION—A SPECIAL APPEAL.

WEARY MOTHERS AND DROOPING CHILDREN.

IT would be difficult to tell the good that is wrought upon the enfeebled minds and bodies of poor London Children, who are privileged to enjoy a real Country Holiday at our excellent "Home," on the hill leading from Lower Sydenham Station to the quiet romantic village of Southend, a sketch of which we are enabled to give. With the fine open country all around us, not to speak of the extensive grounds attached to the property, here they may share the blessings of fresh air and plentiful food under Christian care.

What these things mean to poor children from crowded courts and alleys of East London can better be imagined than described.

Nor would we omit mention of the morning and evening 'family' prayers, the simple Scripture parables read with them: and the hymns which we let them select in turn—these healthy exercises have a most helpful influence upon the heart and life, contrasting as such habits do with what is too frequently a prayerless and sometimes a drunkard's home.



SOUTHEND HOUSE, NEAR LOWER SYDENHAM STATION.

We also take small parties of Mothers, specially seeking to help such as are nursing weakly infants. The change a week or two has made, more especially in the infants, has been remarkable. There are eight beds for mothers, and ample accommodation for about forty children.

The immediate contact our Eight Mission Halls bring us into with the suffering poor, and the fact that there are about 2,000 poor children attending our various Sunday and Free Evening Schools, render the advantages of such a "Home" simply a necessity, if we are to respond to the need presented.

We estimate that 5s. provides one week's board for a child, 10s. for a fortnight, 20s. gives the same to two, £5 to ten, £10 to twenty. Mothers with infants may be reckoned to cost 7s. 6d. per week.

Contributions will be gratefully received by the Editors of "THE CHRISTIAN," 12, Paternoster-buildings, E.C., or by

Yours very respectfully,

Treasurer, F. A. BEVAN, Esq.,
54, Lombard Street, E.C.

WILLIAM CHORLEY, *Director*,
2, MARQUESS GROVE, CANONBURY, LONDON, N.

☞ It is proposed to hold a Sale of useful and fancy articles at Sydenham in the month of July. Contributions of suitable things will be gladly received either by The LADY GROVE, Lower Sydenham, S.E., or by MRS. A. H. SIMMONDS, Pen-y-bryn, Sydenham Hill, S.E., or the Matron, MRS. SMITH, at the Home. Visitors are invited. Collecting cards may be had.

The addition of a Sea Side Home would be a most desirable acquisition were it put within our means.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Mon., June 30, Bible lecture, by Dr. Cory, "Some Difficult Texts Explained," 6.30 p.m. Bicycle and Tricycle Mission, Highgate Arch, every Sat., 3.15 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., June 2, camp meeting (if fine), 3 and 7 p.m., Mr. G. Jones. Meetings for prayer, Sun., 7.45 a.m.; Wed., Fri., and Sat., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30, public, Mr. Badenoch. Mon., Tues., Wed., and Fri., 8 p.m., Gospel meetings for men. Thurs., 8 p.m., Bible-class. Sat., 8 p.m., Colonel Puget's Bible-reading. Thurs., 8 p.m., French, Dutch, and Swedish Bible-classes.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C. — Rev. F. B. Meyer will deliver Bible-readings on "Daniel," on successive Fris., 8 p.m June 7, The Martyr; June 14, The Man of Prayer; June 21; The Statesman; June 28, The Seer (No. 1); July 5, The Seer (No. 2).

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Thurs., May 30, 8.30 p.m., address, by Rev. P. Reynolds. Sun., 3.15 p.m., special address, by Rev. D. Heaton. Wed., 6 to 10 p.m., anxious inquirers and strangers.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., May 30, 8.45 p.m., young men's meeting, conducted by General Brownlow. Fri., 8.45 p.m., concluding lecture on astronomy, by Hon. H. Tollemache.

THE WEST CENTRAL MISSION.—*St. James's Hall:* Sun. 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. All seats free.

CONFERENCE HALL, Mildmay-park, N. — Sun., June 2, 3.30 p.m., Mr. P. S. Badenoch, 7 p.m., Mr. W. R. Lane.

ST. GEORGE'S HALL, Langham-place, W.—Mr. T. B. Miller, Suns., June 2 and 9, at 11 and 7; Weds., June 5 and 12, at 8, Burlington Hall, Savile-row.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. Bennett Anderson.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., June 7, all-day meeting. 11 a.m., prayer and accounts of Christian work; 3 p.m., Mr. George Holland, on "The Power of the Gospel in the East of London"; 7 p.m., Mr. Reader Harris.

SAILORS' WELCOME HOME, 173, Ratcliff-highway, E.—Monthly muster of Christian Lifeboat Crew, Tues., June 4, 7 p.m.

ARMY AND NAVY PRAYER UNION.—Officers' prayer-meeting, Sat., June 1, 2.30 p.m., 32, Sackville-st., Piccadilly, W.

DEEPENING OF SPIRITUAL LIFE.—Meetings, Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. May 31, Rev. H. C. G. Moule; June 7, Rev. Evan H. Hopkins.

AGRICULTURAL HALL, Islington, N. — Evangelistic address, every Sun., 3 and 6.30 p.m.

CONFERENCE HALL, Clapham-road, S.W.—Bible-reading, every Thurs., 11 a.m., by Rev. Dr. E. W. Bullinger.

METROPOLITAN TABERNACLE, Newington-butts, S.E.—Sun. next, at 11 and 6.30, Rev. C. H. Spurgeon.

PRESBYTERIAN CHURCH, Regent-square, W.C. — Rev. John McNeill, Sun., at 11 and 7; Wed., 7.30 p.m. Young people specially invited.

REGENT'S PARK CHAPEL, Park-square East, near Portland-road Station.—Rev. F. B. Meyer conducts a service for workers and others, every Thurs., 11.30 a.m. Sun., 11 a.m. and 7 p.m. Gallery seats free.

PARIS EXHIBITION.—Salle Evangélique, 31, Avenue Rapp (Champ de Mars):—French meetings daily, at 8 and 9; Sun., at 5, 8, and 9. English Church service, Sun., at 10.30. English evangelistic meeting, Sun., at 3.30. International prayer-meeting, daily, at 4. Bible and Tract Depôt open 9 a.m. Salle Evangélique, 2, Place du Trocadéro:—French meeting, daily, at 5; Sun., at 4 and 5. Bible and Tract Depôt open 9 a.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., June 7. Tea at 6; meeting at 7. Mr. J. E. Mathieson will preside. Address by Rev. James Neil; subject—"Desert Life; or, the Witness of a Palestine Wilderness," illustrated by life-size pictures, &c.

EMIGRANTS' CHRISTIAN HOME, Blackwall, and Victoria Home for Working Men. — Anniversary meetings, Mon., June 3, 4.30 p.m., Victoria Home, 41, Commercial-street, Whitechapel, E.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m., 3 p.m., and 7 p.m., Ned Wright.

BOWER-STREET HALL, Bower-street Stepney, E.—Sun. next 6.30 p.m., Mr. J. B. Wookey.

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UNION HALL, Carlisle-street, Edgware-road, N.W.—Whit Monday, June 10, meeting for conference, praise, and prayer, 11 a.m.; evangelistic service, 7.30 p.m.

MYDDELTON HALL, Islington.—Sun., June 2, at 11 and 7, Mr. William Forbes.

FOREIGN MISSIONARY PRAYER UNION.—Monthly prayer-meeting, Mon. next, 3 p.m., Y.M.C.A., 186, Aldersgate-street, E.C.

FOLKESTONE-ROAD HALL, near Hoe-street, Walthamstow.—Opening service, to-morrow (Sat.), 4 p.m. Lieut. Mandeville, Dr. Neatby, Messrs. T. B. Miller, John G. McVicker, and others are expected to take part.

DUBLIN MEETINGS OF BELIEVERS, Merrion Hall, Lower Merrion-street, Dublin, June 3—7.

WELLINGTON-ROAD HALL, Stoke Newington, N.—Convention for the Promotion of Scriptural Holiness, June 3—9.—Secretary, Mr. J. Nash Rees, 24, Alkham-road, Stamford Hill, N.

BLACKHEATH HOLINESS CONVENTION, June 4, 5, and 6. Revs. J. Gelson Gregson, W. Haslam, Evan H. Hopkins, F. B. Meyer, E. W. Moore, H. C. G. Moule, H. W. Webb-Peploe, S. A. Selwyn, and Mr. H. F. Bowker hope to take part.

CONVENTION for the Deepening of Spiritual Life, Kingswood, Hockley Heath, Warwickshire, June 4—6.

SOUTHSEA CONFERENCE, June 4—6.—Particulars may be obtained from Rev. F. Baldey, St. Simon's Vicarage, Southsea.

GLOUCESTER CONFERENCE, June 10—14, Raikes' Memorial Hall, Brunswick-road.—All communications to be addressed to Rev. J. J. Luce, St. Nicholas Vicarage, Gloucester.

Notices.

YOUNG MEN ABOUT TO VISIT PARIS, and those interested in their well-being, may be glad to know that Madame Dalencourt (75, Rue Escudier, Boulogne sur Seine) is arranging to board a few, who would thus be protected from many difficulties.

DEAR SIR,—A correspondent makes inquiry with respect to the lines,

So live that, sinking in thy last long sleep,
Calm thou may'st smile while all around thee weep.

They were translated from the Persian by that eminent Oriental scholar, Sir William Jones, who, towards the close of the last century, was one of the judges of the Supreme Court at Calcutta, where he died in 1794.—Yours faithfully, H. HEBER EVANS.

COMMUNICATIONS RECEIVED WITH THANKS. — V.A.A. H.W. I.B. M.S. W.H.P. D.M. S.S.M. M.I. H.W.M. F.N.C. J.B. T.W.G. W.W.C. R.C.B. G.A. B.H. M.D. R.C.R. E.S. C.B.B. F.T. J.M.K. W.C.S. T.E.W. J.S.H. J.R.McD. H.N.P. W.G. B.McC.B. M.C. J.E. H.W.F. J.P.T. M.W. J.S. A.M.G. R.D.F. W.E.D. W.E.F. A.B. J.H.D. W.A.S. H.H. R.B. H.H.E. J.J.B. J.P. W.H.W. W.K.C. W.F. N.W.H. J.J. J.C. S.T. R.M.B. J.A. J.O. M.M. J.L.M. R.V.C. H.E.B. R.S. F.F.Y. M.F.P. R.W.M. E.T. L.A.S. S.H.B. G.B. R.G.B. H.A.C. W.S. F.M.B. J.E.B. W.S.R. E.H. P.P. J.H. R.C. A.W.K. L.W. W.M.W. M.B. A.E.W. S.G.T. S.L.R. S.S.M. R.W. E.K.F. E.P. S.E.B. A.B.G. D.M.

APPLICANTS FOR TRACTS.—W. Blake, 67, Bressingham-road, Sheffield; G. Athay, 4 Albert-place, London-road, Worcester; J. Carter, 1, Jubilee-terrace, Eastbourne; Miss E. M. Fear, 43, Clarendon-road, Hoe-street, Walthamstow (for work amongst carmen, butchers, and costermongers); C. Alder, care of Mrs. Hapgood, The Marsh, Pinner, Middlesex; F. Ades, 35, Plynlimmon-road, West-hill, Hastings; W. Soanes, 250, Rotherhithe New-road, S.E.; Mrs. Powers, Gordon Villa, White Cross, Weston-super-Mare; J. Driver, 103, Bowman-street, South Shields; Miss S. J. Brigden, 8, Adur-terrace, Shoreham, Sussex; W. J. Jones, 16, Marlborough-road, Hightown, Manchester; Rev. G. R. Glenwood, People's Mission Hall, John-street, Lewes; E. Gladman, 40, Buross-street, Commercial-road, E.; F. Scott, Hale End, Walthamstow, Essex; M. A. Wernham, 17, Great Garden-street, Whitechapel, E.; S. H. Barrett, 24, High-street, Aldershot, Hants.; T. G. Parsons, Gravel-lane, Ringwood, Hants.; Miss Rose Gantance, Penrhyn House, Weston-Super-Mare; J. Goodwin, 285, Burdett-road, Limehouse, E.; W. Arnold, 64, Egleton-road, North Bow, E.; C. Read, 19, Vernon-place, Canterbury; Mrs. Lambert, Central Hall, Newcastle-on-Tyne.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Singapore, Malaysia.—The ladies of the Woman's Christian Temperance Union of Singapore ask for back numbers of *The British Workman*, with other temperance papers and tracts, for work among the many European sailors who visit that port and are confronted with vicious temptations of all kinds.—Address Mrs. R. W. MUNSON, Secretary W.C.T.U., Singapore, Straits Settlements, Malaysia.

A small Working Men's Institute, with coffee-bar, reading-room, and recreation-rooms, has been opened lately in the village of The Bourne, in Surrey, in order to meet a long-felt want. The institute is entirely unsectarian. Funds are needed to carry on the work. The neighbourhood is largely invaded by hop-pickers and gipsies, many of whom are never brought under the sound of the Gospel. Donations will be received by Miss J. WILBRAHAM TAYLOR, hon. sec. and treasurer, The Bourne Village Institute, near Farnham, Surrey.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, MAY 27, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

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Girls' Schools, Bethlehem—Misses C.	1	0	0
Mission to Lepers, India—Misses C.	1	0	0
Sailors' Rest Aid Soc., Pozzuoli, Italy—Misses C.	0	10	0
Evnglstic. Work, France (Rev. L.D. Martin)—M.S.	1	0	0
McAll Mission—C.M.P.	1	0	0
Miss de Broen's Work, Paris—C.M.P.	1	0	0
Paris City Mission—Help	1	10	0
English Girls, Paris Exhibition—E.J.M.	0	10	0
Miss Weston's Work, Royal Navy—H.W.E. £1 1s; C.M.P. £2; Mrs. R. £1; E.J.M. £1	5	1	0
Miss Robinson's Work, Portsmouth—C.M.P. £1; *Sailors*—H.W.E. £1 1s...	2	1	0
Country Air Poor Children (Miss Benn)—Widow's Mite, 10s; B.S. 7s 6d	0	17	6
Lon. Soc. Prom. Christnty. among Jews—M.C.T.	0	10	0
Church of England Zenana Missy. Soc.—M.C.T.	1	0	0
Mildmay Winter Cheer—M.C.T.	1	0	0
Dr. Barnardo's Homes—M.C.T. 10s; D. & E.T. £3; B.C. 3s; I.I. 12s; Trincomalie, 10s; E.A.T. 10s; E.J.M. £1...	6	5	0
Day in Country Fund—M.G. 10s; J.H.G. 10s; S.L.R. £1; J.M.H. £1 1s; B.S. 5s; Mrs. G. 10s; S.A.T. 10s; Miriam, £3; E.W. 5s... ...	7	11	0
Mr. Fegan's Boys' Home—D. & E.T. £3; Mrs. R. £1; E.A.T. 10s	4	10	0
National Refuges Homeless Children—D. & E.T.	3	0	0
Bristol Orphan Houses—D. & E. T.	3	0	0
Grat. Circulation THE CHRISTIAN—Miss S. ...	0	1	4
Society Free Distribution Scriptures—Misses C.	1	0	0
London Missy. Soc. (Tanganyika)—Misses C. ...	1	0	0
London Poor (Mrs. S. Leonard)—Misses C. ...	1	0	0
Bible & Colportage Society, Ireland—Misses C.	1	0	0
Miss Daniell's Sldrs.' Home, London—Misses C.	1	0	0
Mr. Cook's Work (Foreign Prisons)—Misses C.	0	10	0
Anchorage Mission—Misses C.	0	10	0
Watercress & Flower Sellers' Mission—F.G.W...	0	5	0
St. Giles' Christian Mission—F.G.W. 5s; Mrs. R. £1; C.M.P. £1; F. & R.V. £1; E.A.T. 10s; L.F. 2s 6d	3	17	6
Early Closing Association—M.S.	1	1	0
Mrs. Hilton's Crèche, &c.—Mrs. R....	1	0	0
Home of Industry—Mrs. R. £1; E.J.M. £1 ...	2	0	0
Thames Church Mission—Mrs. R....	1	0	0
Sailors' Welcome Home (Miss Child)—Mrs. R. ...	1	0	0
Hazelwood Home of Rest (New Building)—M.S.	5	0	0
London City Mission—G.H.M.	5	0	0
Distressed Widow of the Murdered Murphy—A.F.C., Bayswater...	0	3	0
Dr. Stephenson's Children's Home—J.L.P... ...	0	2	0
Salvation Army—Trincomalie	0	10	0
Scripture Readers' Society, Ireland—F. & R.V. £1; E.J.M. £1...	2	0	0
Anglo-Indian Evangelisation Society—F. & R.V.	1	0	0
Dock Labourers' Mission—E.J.M....	0	10	0
Protestant Alliance—H.W.M...	1	0	0
Poor Woman in Essex—H.W.M.	0	3	0
	£105	15	6

[ADVERTISEMENTS.]

London Samaritan Society (Convalescent Homes)—Miss K.R. £2; Mrs. M.S. 5s.

Y.W.C.A.—"A Rubbish Sale" will be held on June 15, in Exeter Hall, in aid of the Continental Division of the Y.W.C.A. Old clothes for men, women, and children. Old furniture, and other household goods; knick-knacks of all kinds; toys, &c., will be gratefully received by Miss K. M. Sheppard, Leggatts, Potters Bar. Carts will be sent round London to collect the things, however few, before the sale.

Rev. Dr. Phillips Brooks, in an address in Trinity Church, Boston, said:—"I have no reproach to bring against the most extravagant of temperance reformers. I may differ from such a reformer as to the means it is for the interest of the State to adopt, but I understand with all my heart the feeling with which it comes to seem to him that there can be no measure too sweeping, too radical, too venturesome for the suppression of that which lies at the basis and root of so much sin and misery that beset our land. There should be awakened broadcast the feeling and its impression that the people live for the State, not for themselves; that no desire of self-indulgence shall stand in the way of any measure by which they would struggle to put down that which is a curse to the country."

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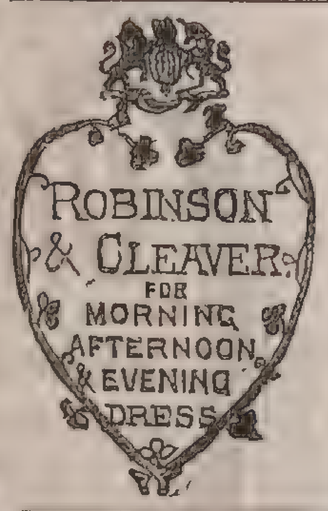
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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

Instead of a Single Case, this week I give Extracts from

THREE INTERESTING LETTERS.

Rev. E. S. Cole, of Maldon, Essex, writes me relative to a case recommended to me by him:—"You will be glad to know that through your treatment B—— has greatly recovered his health and strength, which seemed slipping fast away. There is another case in which the doctor had *given up all hope of any restoration*, and certainly, but for your timely aid, the grave must long ago have been closed over the remains of another consumptive."

Mr. W. Irving, writing me (Jan. 8 of this year) from 29, Rosemary-street, Bristol, says:—"Four years ago a friend of mine, who is a minister, wrote you on my behalf. I had been given up by the doctor, who said it was *impossible for me to get well*. I recovered under your treatment, and am happy to say I have enjoyed good health ever since, which I consider to be the result of your famous medicine."

Mr. Wilkins, of Ivy Cottage, Bretford, Rugby, says (in a recent letter):—"We have used your valuable medicine for 19 years, as a family medicine, for nine children and ourselves, and have never known it fail."

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OLD SHIRTS made as good as new, with fine Irish Linen 2s.; or with very best Irish Linen, 2s. 6d. each, returned free, ready to wear.

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"NONE SO GOOD."

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Mr Thompson has received **COMFORT FOR THE FEET** *Thousands of testimonials*

Corns, hard or soft, and Bunions, may be removed, and Enlarged Toe Joints reduced, by using **THOMPSON'S NEW FRENCH CORN PLASTER.**

THE SOLE PROPRIETOR IS

M. F. THOMPSON, Homœpathic Chemist, 17 GORDON STREET, GLASGOW,

From whom the Plaster may be had in Packets, by Post, for Fourteen Stamps. Those who are troubled with the discomfort of Corns or Bunions will be glad to have attention called to this remedy, as it removes pain very speedily. It is a simple plaster, and thin as silk and comfortable to the foot.

Ask your Chemist for it & take no substitute

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REFRESHING. ✣ NOURISHING. ✣ STRENGTHENING.

The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

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v. page 11.

THE DINNER DRESS.
By Rev. William Haslam.
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[The Late Dr. Summers.]

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No. 1010.] FRIDAY, JUNE 7, 1889.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

[ONE PENNY. POST FREE, 1½d.

DR. AND MRS. BARNARDO

Request the pleasure of the Company of **ALL FRIENDS OF LITTLE CHILDREN** at the

WHITSUN FESTIVAL of the BOYS' HOME,

To be held (D.V.) in the Large

GYMNASIUM OF THE STEPNEY HOME,

On TUESDAY AFTERNOON, JUNE 11, 1889, at Three o'clock.

150 TRAINED LADS starting for their new life in **CANADA** will be presented to God for the prayers of His people.

At 2.15 p.m. precisely the doors of the Homes will be thrown open and all having tickets (TO BE OBTAINED FREE ON APPLICATION) can inspect the various Workshops and Schools, where the industrious Boys can be seen hard at work,

Making and mending boots and shoes,
Manufacturing all sorts of brushes,
Carpentering and joinering,
Box-making,
Wood-chopping,
Tailoring,
Baking huge piles of bread, and perhaps Blacksmithing.

The little Scotch Pipers in full array will march to and fro, playing their thrilling music.

Rev. W. J. MAYERS will give an address on "Some Royal Academy Pictures, their Suggestions and Teachings," and will also sing.

Mr. J. B. WOOKEY will speak of the Lodging-houses, and

Dr. BARNARDO upon Emigration work.

Refreshments will be provided at a very moderate charge in the large school and class-room.

To prevent overcrowding no more tickets will be issued than there is comfortable room for guests.

Intending visitors should write at once, enclosing *stamped and addressed envelope* (large size), **for tickets, without which no one can be admitted, to the Secretary, Mr. JOHN ODLING, who will send the same by return of post free.**

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from the Ladies of Helensburgh, £11 11s.

The Infant Day Nursery. Free Ragged Schools. Infant Day School. Work amongst Young Women and Elder Girls. Work amongst Young Men and Lads. Children's Services. Band of Hope. Mission to Inebriate Women. Bible Classes for Men. Temperance Meetings. Open Air Services. Lodging House Meetings. Bible Classes for Women. Evangelistic Services. Training Home for Motherless Girls. Country Homes for drooping and weary ones, and other Missionary Agencies.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

DAY IN THE COUNTRY.—George Yard Ragged Schools, High-street, Whitechapel, E. —GEORGE HOLLAND has received with much thankfulness from A. 7s., L. 5s., "Inasmuch" 1s. 6d., M. 5s. When it shall please the Lord to send the necessary funds, 600 poor Children will be taken into the Country for one day's fresh air, and provided with necessary food.—GEORGE HOLLAND, George Yard Ragged Schools, High-street, Whitechapel, E.

DAY IN THE COUNTRY.—Remember poor Children of the Cow Cross Mission Sunday-schools, and Band of Hope. Funds urgently needed. —WILLIAM CATLIN, General Superintendent, 17, Claremont-square, Pentonville, London.

ANNUAL MISSIONARY BREAKFAST, Powis Hall, Powis-gardens, Talbot-road, Bayswater, Whit Monday, June 10, 1889. Breakfast at 9 a.m., punctually. Meeting at 10. Addresses by Rev. J. Hudson Taylor; Pastor G. Lecoat, (Bretagne); Dr. H. G. Guinness; and Pastor Frank H. White. Tickets for the Breakfast One Shilling, at 27, Westbourne-grove, W.

CONVALESCENT HOME for Women, Folkestone.—Applications for admission should be made to Dr. John Latchford, Medical Superintendent, London Medical Mission, 47, Endell-street, St. Giles'. Donations to the Home or the General Fund of the Mission, will be thankfully received.—C. W. PRIESTLEY, Secretary.

ASHLEY MISSION, BETHNAL GREEN.—A Day in the Country. Help is earnestly asked, to take a Sunday-school, and Mothers' Meeting, from the courts and alleys to enjoy fresh air and change.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

WHO WILL HELP to send poor Children and Adults for a day to the Seaside, also the suffering for a fortnight into the Country? These out of St. Luke's and Clerkenwell.—Please send, PHILIP GAST (Minister of Spencer-place Chapel, Goswell-road), 12, Noel-street, Islington.

CONTRIBUTIONS in Money and Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Some old coats are urgently needed.

PRIVATE HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W. (near Victoria station). For medical, surgical, and confinement cases. For terms apply to HON. SEC. Single bedded rooms if desired.

THE BENEVOLENT OR
STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

FRESH AIR FOR VERY POOR CHILDREN—Miss Dobree and Mrs. Campbell are heartily thanked for their most acceptable contributions. For each 10s. subscribed, a pale-faced, pent-up London child can be boarded out for 14 days—500 last, and 1,517 during four seasons.—Bankers: L. & County, Islington.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

TON OF TRACTS.

T. A. Denny, Esq.	£10	0	0
John Cory, Esq.	10	0	0
A Friend, per THE CHRISTIAN	10	0	0
Captain Tupman, R.N.	1	0	0
A Friend	0	2	6
S. W. Wright, Esq., R.N.	3	0	0
A Working Man	0	7	6
	£34	10	0

To make up deficiency on **£70**, **£35 10s.** is still required.

Will three friends send **£10** each, or six friends **£5** each, that this ton of anti-infidel tracts may be scattered broadcast among our seamen and fishermen? Gifts received by the Editor of THE CHRISTIAN, or Miss WESTON, Sailors' Rest,

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and or Working Girls.

IMPORTANT MEETINGS
IN
CONFERENCE HALL, CLAPHAM RD.

MONDAY, JUNE 17, at 3 p.m.—
JERUSALEM DEACONESS HOUSE. Information by Miss LLOYD.

MONDAY, JUNE 17, at 8 p.m.—
PRAYER FOR THE SECOND COMING OF THE LORD JESUS CHRIST.

TUESDAY, WEDNESDAY, THURSDAY, JUNE 18, 19, 20
(At 11, 3, and 7 o'clock daily)—
SIXTH ANNUAL CONVENTION FOR STUDY OF PROPHETIC SCRIPTURE.
For particulars, apply to MRS. MEREDITH, 143, CLAPHAM ROAD, S.W.

THE
Manchester Annual Christian Conference,
CONFERENCE HALL, STRANGEWAYS,
IS FIXED FOR OCTOBER 29, 30, and 31.

T. M. MACDONALD, M.A.,
LEONARD K. SHAW, } *Conveners.*

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks.—Free of charge, a Day in the Country for Men, another for Women, and another for Children. Funds are much needed.—C. COLEMAN.

Educational.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest educational advantages, combined with every home comfort, and individual training and guidance. Recommended by clergymen, parents of pupils, and others. Two vacancies at Easter.—D. C. L., Lane's Library, Fitzjohn's-parade, Hampstead.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

PROPOSED FRENCH BRANCH
CONNECTED WITH
PEMBROKE HOUSE SCHOOL, Bedford.
To be conducted by Miss FRANCES SAW.

Both Establishments to be worked on the same religious principles. The French branch to provide, besides special advantages for acquiring French, Cooking-lessons, English Lectures, scope for Christian work. Students must be over 17. Other schoolgirls taken to board during vacations. Funds administered with a view to promoting the interests of God's Kingdom. Accounts audited periodically.
Pembroke House School, Bedford.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Claphamrise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

RYDE, ISLE OF WIGHT.—Rosehill Preparatory School.—Principal, Miss BAYNE.—The Rev. W. H. Rednap, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). Reference permitted to resident nobility and gentry, parents of former pupils. Terms 40 guineas per annum, inclusive.

BATH.—Grosvenor College (Girls). Resident English and Foreign Governesses. Masters attend. Highly recommended. Thorough preparation for all examinations. Over 500 certificates obtained. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

KARLSRUHE, GERMANY.—Frau VON LEUCHSENRING (clergyman's widow) and daughters, offer a thoroughly Christian, agreeable home, and pleasant family life, to young Ladies. Conscientious solicitude in every respect. German and French lessons in the house. Conservatoire and School of Art in town. Moderate terms Prospectus and best references at disposal.

PARIS. — A French Protestant Lady (diplomée), highly recommended, receives Boarders by the week or month, or young Ladies desirous of pursuing their French studies. Situation close to the Exhibition and Bois de Boulogne.—Mlle L. COURTOIS, 13, Rue des Belles Feuilles, Paris.

BATH.—Old-established Ladies School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive fees from thirty guineas. Special terms made for the daughters of ministers.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

HILLERSDON LADIES' SCHOOL, Barnes, Surrey.—Established 65 years. Thorough education and refined home. Good staff of English and foreign professors and resident governesses. Preparation for public examinations. Large detached house in beautiful grounds. Tennis lawn, gymnasium. Home comforts, liberal table. Health, recreation, and character particularly studied. References to the nobility, clergy, and others. Moderate and inclusive terms. Summer term commenced May 8.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

TO PARENTS AND GUARDIANS.—In consequence of unexpected vacancies the Principal of a High-class School for young Ladies offers reduced and inclusive terms for these vacancies on early arrangement. Highly recommended by the evangelical clergy, pastors, parents and guardians, whose daughters and wards have completed their education with the Principal. True conversion to God is the first aim. The staff of efficient certificated teachers is carefully selected with the object in view. Exceptional advantages, religious, educational, and domestic.—Address in first instance, PRINCIPAL, care of M. Norris, Millbrook, Axminster, Devon.

CHERTSEY HOUSE LADIES' SCHOOL, Red-hill, Surrey.—Miss M. B. GERDS invites reference to Gentlemen of high Christian standing, and to parents of past and present Pupils. Prospectuses on application.

BRIGHTON. — EDUCATION.—Mr. ALFRED CLARKE, B.A. (Lond.), receives about twenty Sons of Gentlemen, from 7 to 14 years of age. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other examinations. Personal care, Christian influence, and a healthy, happy home. — 85, Buckingham-road, Brighton. Referees: Mrs. W. Poole Balfern, Brighton; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonard's; Henry Edwards, Esq., 4, Buckingham-road, Brighton.

RESIDENT ASSISTANT MASTER wanted, in September, in a Private School. Boys under 14 years of age. English subjects. Junior Latin and French. German and drawing desirable. One who will take an interest in the Boys' studies and games, and be helpful in regard to their highest interests.—SCHOLASTICUS, care of Messrs. Whiting

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principles are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to Parents.

MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham.—The old Pupils of the above School are cordially invited to a social gathering, which will take place at Tytherton, on Tuesday, June 25, 1889. It is earnestly hoped that all who can possibly attend will be present, and thereby add to the success of the meeting. Replies are requested on or before June 15, when further particulars will be forwarded by the Principal of the School.

NORWEGIAN LESSONS.—Anyone wishing to learn Norwegian quickly, can hear of a teacher through Mr. CLARENCE HOOPER, Financial Secretary, Exeter Hall, London.

EDUCATION to fill unexpected vacancies in an old-established School. Two young Ladies can be received at the half term at greatly reduced fees. Large house and grounds. Resident foreign governesses. Preparation for all exams. A thoroughly home school as regards household arrangements.
LADY PRINCIPAL, Oakfield, Wolverhampton.

GREEK AND LATIN CORRESPONDENCE CLASSES. — Sunday-school Teachers desirous of reading the Greek Testament, will find the above invaluable. Advanced classes for Matriculation Students. Fees 3s. and 5s. per term. Full particulars on application.—A. C. HAMILTON, Classical Tutor, 10, Lausanne-road, Peckham, London.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

CHRISTIAN YOUNG FRENCHMAN, diplômé (total abstainer) wishes to find situation in a family or school as French teacher. — For reference and particulars, to
Rev. A. JENKINS, Morlaix, France.

EDUCATIONAL.—Students requiring a thorough Coach for exams., or preparing for commercial, legal, or medical professions, should correspond with WM. ADIE, Esq., M.A., F.E.I.S, Caledonian Christian Club, 5, Southampton-street, Bloomsbury, W.C.

GOVERNESS (23) Senior Cambridge certificate, desires re-engagement in Continental School, or family of evangelical Christians. She teaches English, advanced arithmetic, French, Latin, elementary German, Euclid, and algebra. Superior music, piano and violin, theory cert., and singing, drawing freehand and model, calisthenics. Good references.—MADGE, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

GOVERNESS REQUIRED, experienced, for three children, in a quiet country home. State references, acquirements, denomination, and salary required. Photo shall be returned.
Mrs. CROSHER, Westwood, Melton Mowbray.

EXPERIENCED TEACHER offers four hours daily in return for home in Ladies' School for coming half term; or would take vacant engagement. Good English, French, music, elementary German. Would assist with examinations if desired.—X., Mrs. Matkin, Stationer, Oakham.

GOVERNESS-STUDENT.—A young Lady (17) wishes to enter a good school as Governess-Student. Kinder-garten preferred. Mutual terms.
G. M. N., Montrose House, Rothesay-road, Luton.

AS GOVERNESS in family or school. Speaks French fluently. Good musician. Or would give lessons privately.
Sister MARY, 60, Greek-street, Soho, W.C.

AS GOVERNESS-STUDENT in a School.—Wanted to place young Lady, 19.
E. H., Post-office, Bromley, Kent.

Appointments, Situations, &c., Wanted.

COUPLE. — Very respectable, middle-aged Couple want situation, if possible outside London. Man as Handy Man, caretaking and repairs of any kind. Wife needlewoman or any light work. Capital references. Trustworthy and capable. No children. Salary by arrangement.—G. O., 268, St. Paul's-rd., Highbury Corner, N

MAN AND WIFE, no family, middle-aged, earnest, evangelical Christians, and total abstainers, seek management of Coffee House, with Mission work. Good speaker and singer. Or would take Under-Gardener's place. Wife good laundress. Country preferred. Highly recom-

June 7, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. Odell, Founder of the Primitive Methodist Training Home for Evangelists, Birmingham.

We rejoice to find that a warning voice has been raised in America against what has in this country been denounced by Rev. Archibald G. Brown as "The Devil's Mission of Amusement." Rev. E. P. Marvin, of Lockport, New York, has published a vigorous pamphlet entitled, "Ecclesiastical Amusements." Having described "Picnic religion" in all its deadness, the author asks:—

> Will the Church, for the sake of God and humanity, own up its folly and forsake it, come out from the world and be separate, take on a higher type of piety, cultivate the genuine grace of giving, and give the old Gospel a fair trial in God's appointed way? Probably if all Christians who are "exercised" in conscience about this matter, had the courage to act out their convictions, this great evil would soon be abated or entirely removed, and we should have a better Church and a better world.

Introductions full of sympathy are written to this pamphlet by Drs. John Hall and Howard Crosby. The former well remarks:

> If it be said that some are drawn to, or held in, the Church only in the ways censured, the reply is, that such bring no spiritual good, and rarely receive any. There are secessions from our congregations at times which strengthen their position before God, and in the judgment of conscientious men.

Mr. Brown's outspoken pamphlet has reached a circulation of one hundred thousand copies. Some foolish letters have been written about it, as though Mr. Brown deprecated all amusement or recreation. This is not the case; but he contends that it is not the office of the Christian Church to provide the people with amusements. His chief purpose is to protest against the extravagant forms in which the passion for entertainment has been pandered to in the name of Christ.

Rev. B. Dinnick has been holding meetings at Oldbury, near Birmingham, on the subject of "The Spirit, and Faith-Healing." In connection with the mission he visited a lady in Aston, who has for long suffered from an affection on the side of the face. After prayer for her had failed to produce healing, she was told that her husband was the hindrance, and was recommended to leave him, which she wisely refused to do. Mr. Dinnick declared that God had told him he was to receive someone that day, and a young lady, whose spiritual life previously seems to have had in it much of the fanciful, was sent for. She professed also to have had an intimation during prayer that morning that she would be wanted for God, and, as she was, without giving any intimation to her parents, she went away, and began to take part in the meetings at Oldbury, where she remains still. Can nothing be done to stay such proceedings as these? The injury done to the cause of Christ is incalculable.

The newspaper reports tell of attempts to terrorise the people by announcing certain and speedy death. This was the method adopted by Mr. Dinnick with the husband of the lady referred to above. On Saturday week he delivered the solemn message that the man had "an hour and six minutes" to live. This was urged as a reason for his immediate decision for Christ. On Monday the prophet renewed his visit; and found the man still living. This failure of the prophecy in no way disconcerted him, but was attributed to the fact that the saved wife had by her intercession secured another chance for her husband; and a similar prophecy was repeated. In view of his approaching death, he was again urged to be a Christian. If he would not yield, then the prophet recommended him to dismiss all his workpeople, and to shut his shop, as he would have no need of either again. The man was living when our correspondent called on Monday week, and, naturally, was profoundly disgusted with all the prophet had said. The thing would be ludicrous in the extreme if it were not done in the name of religion. But it is painful to note how the people are moved thus to mock at sacred things.

The sentence of three months' imprisonment passed on Mr. Vizetelly for persisting in the sale of indecent literature will perhaps do more for the cause of purity than all the fines and protests in the world, though we deem the penalty as in no sense adequate to the enormity of the offence. This sort of traffic is unfortunately very lucrative, and persons in Mr. Vizetelly's position only laugh at the imposition, even of heavy fines, which they look upon as little more than incidental expenses of their venture. They naturally shrink, however, from the personal discomforts of imprisonment, and it is to be hoped that this warning will act as a salutary deterrent in the future, and that Vigilance Societies and others will be encouraged to persevere in their crusade against this crying evil. It only requires a continuation of the efforts which have been made in this direction to complete the cleansing of our streets and homes from the contamination of this pollution, and to remove a dangerous rock of offence from the paths of the young and inexperienced. The action of the National Vigilance Society in this matter cannot be too highly commended, and it ought to have the most unstinted support in this much-needed crusade, which involves great expense.

Mr. Pickersgill, M.P., has called the attention of the House of Commons to the frequent inequality and eccentricity of judicial sentences in criminal cases, and we trust the question will be kept before the public until a reform is brought about. It is interesting to learn, in connection with this matter, that our prison population is now lower than ever it has been since statistics were first taken. This is not so much a question for congratulation as an incentive to renewed efforts to reduce the number of criminals, and, better still, the causes of crime.

Young men who are assailed by the specious objection of antagonism between science and theology, will note with pleasure, that Sir William Thomson, F.R.S., presided over the annual meeting of the Christian Evidence Society. He has been a hard student of science for forty-three years; has filled the chair of the British Association; has been regarded by Europe and America as among the highest living authorities in matters touching the genesis of the world; and has remained a firm Christian, and a daily reader of the Bible the whole time. On this occasion, Sir William said:—

> Speaking of scoffers who say that all things continued as they were from the beginning of the creation, Peter affirmed that "all these things shall be dissolved"; to him it appeared that physical science absolutely demonstrated the truth of the Apostle's words. There was no possibility of things going on as they had done during the last 6000 years.

We must note a painful illustration of the "down-grade" in criticism. More than thirty years ago Rev. John Pulsford brought out a work called "Quiet Hours." Although Dr. John Campbell, of *The British Banner*, saw in it doubtful teaching, and was held to be a bigot for doing so, the book contained much to edify Christian readers. Subsequently, the same writer sent forth his comments on the Epistle to the Ephesians, which owed what excellence it had to the docility and clearness with which the author accepted Paul as an inspired teacher. Of late years speculation has followed speculation, with an increasing rationalistic tendency, till last week the author of "Quiet Hours" writes in a contemporary of Paul's way of commenting on the "Parable of the Potter" as an unwise way; as less satisfactory than that of a prophet, and as conveying a suggestion which dishonours God. If this species of rationalising is to be accepted, we know not what will remain to us of the inspired oracles of God.

Our present number contains an important letter, entitled, "Missionary Life." It was written forty years ago, by the late Rev. George Bowen, for many years editor of *The Bombay Guardian*. The question will naturally be asked: Did Mr. Bowen, for the years between his letter and his death, carry out the principles advocated in his letter? The following particulars are from one who knew him for many years in Bombay:—

> Mr. Bowen followed the principles of his letter of 1848 all through his forty years in India. He lived and dressed as a poor European. His room was small, and kept only by him. He had no servant. Almost every day he was asked to dine with some Christian friend, so he had at least one good meal daily. Then he had a light luncheon of bread and plantain at his room, and a light supper. I think he had bread and tea in the morning. He was not ascetic in food, but ate enough to live and labour in India forty years without leaving the country. Why cannot we have hundreds of workers to follow the zeal of the Lord as Mr. Bowen did? I have had conversations with Mr. Bowen upon the subject of mission living. He has emphatically remarked as to simplicity of style: "*It is very important.*"
>
> WALLACE J. GLADWIN.

Rev. H. Batchelor continues in *The Nonconformist and Independent* his defence of the orthodox doctrine of the Atonement. He charges its present opponents with using Scriptural words in a non-Scriptural sense, and with assailing Christian doctrines without trying first to understand them. He declares that the half-dozen modern names of writers, who have denied a vicarious sacrifice for sin, are the names of men whose theology is unintelligible; or who were more metaphysicians than Biblical students, and never prosecuted inductive inquiry as to what was in the Scriptures; or whose books, like that of Maurice on "Sacrifice," are as dead as a door nail; and not one of them will ever be mentioned as possessing authority to decide a theological controversy. This language is plain, but justifiable.

In a notable paper in the first number of *The New Review*, Earl Compton, M.P., calls attention to the cloud of neglect which seems to be barring any practical results from the labours of the Royal Commission upon the Housing of the Poor. We are glad to find that some earnest men and women are determined that this grave question shall not be shelved by any political necessity. Earl Compton's article deserves careful study. That Parliament should not be able to find time to deal with so important and vital a question as that which the late Lord Shaftesbury termed the Christianising of the domicilary conditions of the poor, is far from creditable.

Africa continues to be the happy hunting ground of the great colonising nations of Europe. The latest development of the scramble for the territory of the black man, is a proposal to establish a sort of British protectorate over the region of the Central Zambesi, through the formation of a great South African trading company, with a Royal Charter, entrusting to it the virtual rule of the great central lake districts. We believe that such a project, if carried out and superintended by men of Christian principle, would not only afford to Central Africa the blessings of civilisation, but would pave the way for the general spread of Gospel truth among these benighted peoples. We observe with pleasure that a correspondent of *The Times*, who is evidently well informed, says the policy of this Association would rigidly exclude alcohol and firearms *as far as possible*. We should have liked the prospect better, however, without the qualifying clause.

In an article in the current number of *Scribner's Magazine*, Professor Drummond presents a picture of the African slave trade, setting forth at once the horrible magnitude of the evil, and the growing conviction that steps ought to be taken by civilised nations to compass its speedy overthrow. Rejoicing that sympathy for the slave is increasing in volume and intensity throughout Europe, he advocates an international abolition of the status of slavery, and the establishment of a police administration for the protection of the hunted millions of the interior of Africa. Professor Drummond expresses an earnest hope that America will have a part in any measures that may be adopted in this truly humane cause. He maintains that while soldiers would naturally be regarded as enemies, police patrols, under wise and patient management, might come to be looked upon as guardians of the peace, and do much to emancipate Africa from a reign of terror which is fast depopulating some of her fairest regions. The subject is deserving of the prayerful consideration of all Christian people.

Her Majesty the Queen, through the medium of her private secretary, expressed hearty sympathy with the efforts of the London Anti-Vivisection Society.

Several leading religious bodies in Canada have joined in an agitation against the Jesuits in that country. Meetings have recently been held to assert the supremacy of the Queen, and to protest against and denounce the interference of the Pope, and his agents. There are few countries in which the Jesuits have made themselves more obnoxious than in Canada, or in which they have ventured to permit their handiwork to be so freely seen. It is not surprising that the movement against them should assume imposing dimensions.

A writer in *The Methodist Times*, referring to Lord Aberdeen's admirable letter to *The Publishers' Circular* on "Pernicious Literature," says:—

> I was travelling on an English railway, and looked over one of Mr. W. H. Smith's stalls....The book was attractively got up in paper covers, and was sold at one shilling....There was not a clean page in it...It was holiday time. There were tens of thousands travelling, and this particular station was crowded with young people....There was absolutely nothing on the title-page to guard any young girl (or boy) against the peril of the book....Is it not time that parents recognised the existence of this pestilence—I was going to say "that walketh in darkness"—that stalks abroad in the full noontide, and is poisoning the lives of their children? Is Mr. W. H. Smith aware that his railway stalls are thus made great seminaries of public corruption, centres for the wholesale infection of public morals?

This is, indeed, a question of the gravest consequence. The railway bookstalls, which are in the hands of a very few proprietors, are attracting to themselves more and more of the trade in books. The facilities of supply give them an overwhelming advantage over the ordinary bookseller. It is, therefore, of national importance that the monopoly thus created should be used for the elevation and not for the degradation of daily multiplying readers. Railway booksellers have a grand opportunity of directing the taste of readers to pure and wholesome books.

The subjoined resolutions are a result of the recent discussion on Missions in *The Methodist Times* and *Methodist Recorder*:—

> The following resolutions, moved by Rev. Dr. Stephenson, and seconded by Rev. Hugh Price Hughes, were passed unanimously at a special meeting of the Wesleyan Missionary Committee:—
>
> After a lengthened conversation on the educational and evangelistic policy of our Indian missions, the committee expresses its conviction:—
>
> (1) That the main energy of our missions in India is devoted to directly evangelistic work, and that the higher educational enterprises are but a subordinate branch of the work.
>
> (2) The committee expresses its judgment that, in the interests of the future development of Indian thought and social life, it is necessary to maintain our existing educational enterprises in India.
>
> (3) But the committee rejoices in the remarkable successes which have in recent years attended our evangelistic work, especially in the lower caste and non-caste populations; expresses its determination to develop with all the energy possible to it such work in such populations; and earnestly hopes that means will be forthcoming for the large extension of evangelistic work, especially by means of native agency.
>
> (4) That the members of the financial sub-committee, together with the Revs. Dr. Stephenson, H. P. Hughes, M.A., W. T. Davison, M.A., and Mr. R. W. Perks, be appointed a special sub-committee to prepare a statement of the facts and considerations on which the above resolutions are founded.

It is, perhaps, as well that a kind of compromise, as here indicated, should have been arrived at. But there is no doubt that the missionary problem is only in the initial stages of its solution; and it is to be hoped that all the societies will recognise that God is inaugurating a "forward movement" of the most far-reaching character.

It is true that travellers passing through a country, or "Friends of Missions" with a very brief experience of missionary life, cannot know all the circumstances and situations which have grown up during a century. But they are able to perceive inconsistencies and incongruities to which long habit has blinded those who are immersed in them. The impressions of a Japanese journalist or a Maori king may not take in all the events which have led up to present conditions; but it is instructive to know what these strangers think of us. And it is useful for our dear missionary brethren to see themselves as others see them, who come fresh from the outer world. On the one hand, let them not be too sensitive to kindly criticism; but, on the other, let the critics be kindly, and not censorious, remembering the Master's challenge, "Who art thou that judgest the servant of another?"

The meetings in Edinburgh, of the Established and Free Church General Assemblies, have not been marked by any discussions of unusual importance to the Church at large. There was a good deal of personal interest attaching to the election of a Professor of New Testament Exegesis in the Free Church College, Edinburgh, arising from the circumstance that Dr. Marcus Dods was a leading candidate. Dr. Dods is well known to be a man of independent thought, as well as of evangelical fervour. His address last year at the Pan-Presbyterian Council was felt in some respects to be very unsettling in its view of Scripture inspiration. His election, by a large majority, to the vacant professorship will therefore be regarded with natural solicitude by many fathers and brethren, all the more that he wields a powerful influence over Scottish students. We can but hope that with the grave responsibility upon him of moulding the doctrinal beliefs of many of our future preachers and teachers, he will be so guided as to disappoint the fears of the orthodox.

There was the customary pomp and circumstance attending the opening of the Established Assembly, and the presence of the Royal High Commissioner. We note that a correspondent of a daily paper was struck with the lack of spiritual tone in the proceedings of the older Assembly, as compared with the sister gathering; "moderatism" dies hard. Rev. Jacob Primmer made another effort to arouse his brethren on the subject of the "graven images" in St. Giles's Church, but the Assembly gave short thrift to this doughty, if somewhat indiscreet, champion of the Reformed faith. A very pleasing incident of the Established Assembly was the presence of the venerable Dr. A. N. Somerville, and his cheering words with respect to Christian work among Jews on the Continent.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Some Remarks on the Papers of "A Missionary."

By Rev. R. BRUCE, D.D., of the Church Missionary Society, Ispahan, Persia.

IN common with all Christians who seek earnestly to know the mind of the Master, and to do his will, we missionaries owe a great debt of obligation to "A Missionary" for his articles on "The Question of the Hour." Indeed, it may be called the two questions of the hour, not for missionaries alone, but for the whole Church of Christ: (1) "How to preach the Gospel to every creature"; (2) and how to obey our Lord's teaching, "to forsake all that we have," in order "to be his disciples." Such teaching can only come with power from one who (as your honoured correspondent does) himself practises what he preaches.

In an age of worldliness and luxury—not in the world only, but in the Church and her missions also—this latter question is of paramount importance, and it is, therefore, the more to be regretted that "A Missionary's" arguments should be weakened by statements which do not appear to me to be in accordance with facts; and that our Lord's teaching, which was intended for every member of the body, should be limited to one class of the members.

I understand "A Missionary's" position to be, that the exact ritual (as he calls it) laid down by our Lord for the twelve and seventy on the two occasions of his sending them to the Jews of Palestine, is obligatory to the letter on all missionaries in every age and clime; that they should provide neither gold, silver, nor brass in their purses, nor scrip, nor two coats, nor two walking sticks; and that they should depend solely on the hospitality "of the worthy" in every stage of every journey, and in all their sojourn in heathen lands; and that is the only missionary system ordained by God.

As Mr. Baldwin and his companion were obliged, when starting on the one tour of which he gives us an example, to get rid of the remainder of the silver and brass which they had provided for themselves when leaving home, it appears that he does not think this exact ritual extends to a missionary's journey from his home to the sea-port whence he sets sail for heathendom, or to his support on board ship.

Every missionary is plainly, by this rule, bound to leave home on foot, with the exact outfit as limited by the aforesaid ritual; to depend solely on the hospitality of the worthy in every stage of his journey at home, and on board ship; to visit no missionary committee or other Christian friends, either on his journey from home, or during his whole missionary life abroad; or, if he does, not to salute them. His salutations are to be limited to the houses of the "worthy" hosts, whom the great Master has pledged Himself to provide for him at every stage of his life.

But what I particularly object to is the statements (THE CHRISTIAN, March 15, 1889, page 10) that "the unceasing obligation of the law" is proved by "the example of the Apostles and others in primitive times;" and, "It will be seen that it was the rule for Apostolic missionaries to go from place to place dependent only on the bounty of the 'worthy.'"

I have not so read the Acts and Epistles of the Apostles. I am not aware that there is a solitary instance on record in which any Apostolic missionary followed this "exact ritual." The only example given us by "A Missionary" is that of St. Paul; and he informs us that this (viz., depending solely for his support on the hospitality of the "worthy" heathen or Jewish host) was the general practice of the great Apostle of the Gentiles; that on *two* instances he deviated from this rule, the chief of which was at Corinth. "But lest it should be taken as a precedent he is at great care in 1 Cor. ix. to explain that his course on that occasion was exceptional."

So far is this from being the case that St. Paul distinctly states (1 Cor. ix. 9) that it was his custom and that of Barnabas to support themselves by the labour of their hands. Now, Paul made only one missionary tour in company with Barnabas, and that was his first; and when he wrote his first Epistle to the Corinthians, nearly twelve years (from A.D. 45 to A.D. 57) had elapsed since the first two missionaries to the heathen started from Antioch. And from what he writes, we may fairly draw the following conclusions: (1) That these first and greatest missionaries did not consider themselves bound by the letter of our Lord's command to the twelve to seek for "the worthy" in every place, and depend on his bounty. (2) That under the guidance of the blessed Spirit they voluntarily imposed on themselves the practice of self-support. (3) That they did not think this or any other strict rule was binding on other missionaries. (4) That for a period of twelve years, at least, they both continued to support themselves, as far as they were able, by manual labour. What St. Luke relates of the first missionary journey is quite in accordance with this; for we find the Apostles in Antioch of Pisidia preaching only on the Sabbath days; and most probably they spent the other six days working at their trades.

There is only one instance of any Apostle mentioning his host (Rom. xvi. 23): "Gaius mine host, and of the whole Church;" and this in Corinth, the very city in which "A Missionary" says Paul deviated from his usual practice, and did not depend on the bounty of the "worthy." There is one instance, also, of a hostess, Lydia, in Philippi. But the way in which the four missionaries, after they had spent some time in the city, accepted her hospitality, when "she besought and constrained them to enter into her house," proves that they had not found the "worthy" in that city; or, if they had done so, they transgressed another part of the exact ritual by going from house to house. In both these cases it was not on arrival in a city, nor from among unconverted Jews or heathen, that Paul found a host, but from among his own converts, after a lengthened sojourn in the place.

We conclude, then, that Paul and Barnabas did not follow the rule laid down by our Lord for the twelve in Judea; but that they followed another rule voluntarily imposed on themselves under the guidance of the Divine Spirit. And, moreover, though Paul was careful to impose no burden on anyone, still he thankfully accepted and spent in the relief of his personal wants voluntary contributions from churches in other lands. He did so in Macedonia (Phil. iv. 16): "Even in Thessalonica ye sent once and again unto my needs." He did so in Corinth (2 Cor. xi. 8, 9, R.V.): "I robbed other churches, taking wages of them, that I might minister unto you. And when I was present with you, and was in want, the brethren from Macedonia supplied the measure of my want." He did so in Rome (Phil. iv. 18): "I have all things and abound: having received from Epaphroditus the things that came from you, an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God."

In both cases where we have the most explicit account of how Paul supported himself by manual labour, we are told as explicitly that he failed to earn enough to keep himself from want, and that God supplemented the Apostle's insufficient earnings by voluntary contributions from Christian Churches.

The rule which Paul and Barnabas voluntarily imposed on themselves did not simply involve self-support, but celibacy also (1 Cor. ix. 4—6). And we have seen that even as a celibate Paul was not able to support himself entirely by his labour, but also that he gratefully accepted wages from other churches and the bounty of worthy Christian hosts such as Lydia and Gaius. It is plain, then, that celibacy bore a necessary part of their rule of life; and "for the present distress" it was well it should have been so. All true Christians will highly honour those who in the present day feel called by God to follow the practice of these first and greatest missionaries, in both these particulars, provided they do not impose their rule of life on others, and that they write of other missionaries in the same spirit as Paul did of "the other Apostles, and the brethren of the Lord, and Cephas." "A Missionary's" exact ritual would necessitate celibacy just as much as Paul's, but there is this great difference between the two cases; the former asserts that his practice is the only one ordained by God for all missionaries, the latter is careful to point out that he and Barnabas were exceptions to the general practice of Apostolic missionaries in his day.

There is room to-day also for celibate missionaries who will support themselves by their own hands, or depend on the bounty of the worthy; and there is room for married missionaries and missionary ladies who can do neither one nor the other, but who do work for their bread in the best way by "giving themselves to prayer and the ministry of the word," living either on their own resources, as many do, or on the voluntary contributions of Christians, which are "an odour of a sweet smell, a sacrifice acceptable, well-pleasing to God," fruit abounding to the account of the worthy donors.

All teaching that sets up a higher standard of holiness for any class of Christians than that which is binding on all the members of the Body, is in our opinion unscriptural and false. If our blessed Master's commands to the twelve "to provide neither gold, nor silver, nor brass in their

purses" be binding on missionaries, to the letter, how much more are his oft-repeated injunctions on the same subjects binding on all Christians, to the letter, also: "Sell that ye have, and give alms." "Except a man forsake all that he hath, he cannot be my disciple." "Lay not up for yourselves treasure on earth." "Labour not for the meat which perisheth," &c. All those teachings of our Lord are binding on all members of the Body equally, and to the fullest extent and depth of the Spirit's meaning, just as much now as they were 1800 years ago.

It was not to any class of men in the Church that our Lord entrusted the great Commission of being witnesses for Him to the uttermost parts of the earth, but to the whole Church of Christ. And never was there an age in which the trumpet voice of the preacher of the Gospel was more wanted to awaken the Church at home and her missionaries abroad to the absolute obligation which rests upon us all to forsake all things, and to live lives separate from the world, so as to manifest to all men that we are followers of Him who had not where to lay his head—imitators of the Son of God, not only in the beauty of his character, but in the simplicity and unworldliness of his outward life.

THE BLOOD OF CHRIST

IN RELATION TO WALKING IN THE LIGHT.

Under the above heading, there is an interesting article in *The Life of Faith* for last month from the pen of Rev. Evan H. Hopkins, the drift of which is to express his full concurrence with the view of 1 John i. 7, set forth in Rev. H. C. G. Moule's excellent little book, "The Cleansing Blood." Mr. Hopkins writes:—

For some time past I have felt convinced that the blood of Jesus Christ in the New Testament means invariably the blood as *shed*—that is, the life sacrificed; that it must, therefore, be understood as equivalent to his *death*. That puts before us the ideas of sacrifice, atonement, propitiation. In Rev. H. C. G. Moule's little book, "The Cleansing Blood: a Study of 1 John i. 7," this is brought out most clearly and conclusively. I cannot, therefore, agree with those who regard "the blood of Christ" as equivalent to his risen life. Nor do I believe that the teaching of 1 John i. 7 is, that the blood or risen life of Christ, by flowing through our natures, is cleansing us from inward defilement.

It is a cause for thankfulness that a teacher of such widespread influence as Mr. Hopkins should thus publicly protest against so unscriptural a view of "the blood of Christ" as that to which he refers, and which it is to be feared is held by many of the more extreme advocates of "holiness." It is well too that that admirable little compendium of Scripture teaching on the subject, for which we are indebted to Mr. Moule, should be thus publicly commended by one whose commendation will carry no little weight with so many. But it is a matter for regret that, whilst accepting fully Mr. Moule's view of the sacrificial allusion contained in 1 John i. 7, Mr. Hopkins should propose to limit the efficacy of the blood of Christ there spoken of to sins of ignorance. His words are:—

But the difficulty that arises in the mind of anyone who intelligently considers the passage is this: If the cleansing is not that of inward purification, but that which refers to our judicial position, why is it put *conditionally* "IF we walk in the light." Surely it may reasonably be said, our acceptance judicially does not depend upon our holy walking. Now the answer to this objection seems to me to be this:—

That the cleansing in 1 John i. 7 refers not to known sin but to *sins of ignorance* seems clear from the fact that it is assumed that we are walking "in the light," that is, with consciences void of offence—"knowing nothing against ourselves" (1 Cor. iv. 4). Now a special privilege is here referred to—a privilege that belongs *only* to those who are walking in the light—and that privilege is the Divine assurance that, in regard to the sins of which we are not conscious, there is a perpetual and all-prevailing provision in the atoning sacrifice of Christ. "*If* we walk in the light," and not unless this condition is fulfilled, have we the Divine warrant for believing that our sins of ignorance are being cleansed away, day by day, moment by moment.

But why this limitation of the meaning of so cardinal a passage, when the words themselves suggest no such limitation? Indeed, one may rather say, quite the contrary; for as Mr. Moule well points out, let anyone read the Greek of Leviticus xvi. 30 in the LXX., and the distinct allusion to it will become obvious. Mark there the three expressions used of sins confessed over the scapegoat, "all the *iniquities* of the children of Israel, and all their *transgressions*, in all their *sins*." This surely cannot be limited to sins of ignorance.

How many Christians have found this precious text (1 John i. 7) a very pillow of rest upon a dying bed! How many, too (like Hedley Vicars), have come into the light trusting to this soul-sustaining promise! And are we to limit its meaning to make it square with a theory as to what walking in the light ought to mean? Surely it were better to suspect that any theory must be wrong that requires us to alter the meaning of words which speak for themselves.

The fact is the difficulty which forces Mr. Hopkins into this questionable limitation of the meaning of the words, "all sin," is not in the passage itself, but has been imported into it. It arises from supposing that to walk in the light means "with consciences void of offence—knowing nothing against ourselves" (1 Cor. iv. 4). Where have we any warrant from Scripture for this supposition?

To "walk in the light" must surely be taken in connection with the words immediately preceding. "This then is the message which we have heard of Him, and declare unto you, that God is light, and in Him is no darkness at all." This points to God's manifestation of Himself in the Gospel of his Son. "The light of the knowledge of the glory of God in the face of Jesus Christ" (2 Cor. iv. 6) is the light in which believers should walk. Conversion is described (1 Pet. ii. 9) as being called "out of darkness into his marvellous light." Our Lord says, "I am the light of the world; he that followeth Me shall not walk in darkness, but shall have the light of life," and it is after speaking of Christ as the Life who was manifested, heard, seen, looked upon, handled, that the Apostle goes on to say, "This then is the message...God is light, and in Him is no darkness at all."

This must mean more than that God is a detecter of evil, or that God is perfect holiness, or that God is perfection in the abstract, these being the common but not very satisfactory explanations of "God is light."

It is in the revelation of Himself in the person and work of his beloved Son, the revelation of his character, his ways, his purposes, that we learn best the meaning of this concise but most expressive phrase, "God is light."

May it not be that much misconception of the meaning of 1 John i. 5—7 has arisen from looking in this passage for an advanced stage of Christian experience, whereas it is with the very A B C of Christianity that the Apostle begins? Further on in the epistle we have, no doubt, advanced experience; but in this opening passage it is genuineness rather than advanced progress, on which he insists. "If we say that we have fellowship with Him," is a profession of Christianity. If this profession be accompanied by a walk of an opposite character, it is simply untrue. If it be accompanied by a corresponding walk, not in the light of conscience merely, but in the light of God's revelation of Himself in "the redemption that is in Christ Jesus," then it stands the test, and our mutual fellowship with God is assured; and lest this wondrous privilege of fellowship with Him should seem too great for us, sinners as we are in ourselves, to claim or to maintain, we are assured of God's provision for keeping us clean in his sight. "The blood of Jesus Christ his Son cleanseth us from all sin."

Do not the following verses, also, show that we cannot limit "sin" here to sins of ignorance? How can "if we confess our sins" be explained of such? But I am more anxious to point out the value of Mr. Hopkins' testimony to the sacrificial view of the blood in this passage, than to express dissent, as I have ventured to do, from his limitation of the word "sin."

Henry E. Brooke.

HOLIDAYS FOR YOUNG WORKERS.

Since it began, the Y.W.C.A. Convalescent, Sick-aid, and Holiday Department four years ago, we have been enabled to assist 1500 young women through the fund, according to the special requirements of each, when compelled to give up work through illness, or when requiring change in convalescence. Most of those assisted obtained from two to six weeks' rest and fresh air in country Homes and cottages, and returned with restored vigour to renew the often hard struggle for their livelihood.

Our friends may help (1) By sending contributions to the Convalescent, Sick-aid, and Holiday Fund; (2) by providing us with well-selected holiday lodgings for the poorer working girls, rent free, and defraying expenses of board and lodging; (3) by becoming annual subscribers to our Free-bed Fund, to enable us to secure beds in carefully selected convalescent and cottage hospitals, &c., for urgent sick cases; (4) by sending us invitations for "days in the country," for parties of our working girls, on bank holidays and Saturday afternoons in June, July, August, and September; (5) by inviting girls to spend a fortnight in private country houses, to board with the servants, or in lodges, coffee-houses, farmhouses, &c.

The hon. sec. for London and Southern Divisions is Miss F. M. Fraser, 30, Onslow-gardens, London, S.W.; for Northern Division, Miss Edith Wright, 16, Belvidere-road, Liverpool; for Irish Division, Miss Macnaghten, Runkerry, Bushmills, Ireland.

F. M. F.

"THE MISERIES OF CIVILISATION."—In the account of his recent journey across Greenland, Dr. Nansen says:—"We left Greenland almost sorry to part with this happy people. These children of nature, who have no experience of the miseries of civilisation, do not know real poverty. Sometimes they are in want, but generally they have plenty of food, and are always happy and content."

THE GOSPEL IN CAMP.—About eight hundred militia-men from various parts of Wales and England will be assembled for the annual training under canvas at Brecon in the course of a week or two. Every year the camp is visited repeatedly, with tracts and other religious papers. Christian periodicals, tracts (illustrated preferred), and Gospel booklets are earnestly solicited by Mr. J. W. Maskell, 61, Struet, Brecon, South Wales.

MISSIONARY LIFE.

IMPORTANT LETTER
OF THE LATE REV. GEORGE BOWEN,
WRITTEN IN BOMBAY, IN 1849.

The following was first issued by Mr. Bowen in tract form, for special circulation, under the title of "What is the True Missionary Life? Discussed in a Letter from a Missionary to his Brethren." He had then been one year in India. He firmly adhered to the principles here set forth during his forty years of noble mission work. This letter has been three times inserted in Mr. Bowen's paper, *The Bombay Guardian*. It is now issued as a most valuable message to God's people, not only as regards the great missionary discussion, but also as highly instructive upon the personal consecration which should characterise *all* the true followers of Jesus.

Dear Brethren in the Lord,

MY mind has been much at work of late upon the question: What mode of life should a missionary adopt in order to have the approbation of his Master? Believing that Christ would not willingly have us remain in the dark concerning a question of this kind, I have studied the Word of God in the sure expectation of finding the needed light. The conclusions to which I find myself tending are so different from those which I suppose to be entertained by my brethren in this ministry, that it has seemed best, before definitely making up my mind as to what is duty, to submit to them my views so far as they are formed, and solicit an expression of their opinion concerning them. I have felt considerable pain while revolving this matter, in view of the pain I might possibly give you by adopting a new standard of missionary life; but this is in a measure removed by the reflection that in adopting your present style of life you have acted on principle and conscientiously, as truly as I now am in addressing you; and that it will be no more difficult for you, and less painful, to give the reasons why your style of life is what it is, than for me to state the thoughts which have arisen in my own mind. Light is as much an object to you as to me; by an amicable and earnest discussion light may be evolved, and cannot possibly be extinguished or diminished: and I conclude that you will welcome this discussion, and spare me a portion of your time sufficient to read, digest, and perhaps reply to the following considerations.

Light wanted.

The question more fully stated is this: Shall the missionary live as a rich man or as a poor man? If as a poor man, shall it be according to the European idea of poverty or the Hindoo? Shall his style of living be luxurious, or comfortable, or self-denying? Shall his salary be large, or moderate, or as little as possible? Shall he have any expensive equipage, or a plain one, or none at all? Shall he have many servants, few, or none at all?

Rich or Poor?

Perhaps the opinion of some may be that this question is an unimportant one. The things upon which the Bible lays stress are of another and higher character. The great scope of the Bible is to lead Christians to set their affection upon things above, not on things on the earth; and if they live with their affections detached from these things it is a matter of comparatively little consequence whether they detach these things from their lives or not. Two persons may live together in the same style, and participate in the same comforts; but God, who sees the heart, may know that the one is bound up in these comforts, while the other disregards them, and has his treasure in heaven. There is a wide interval between their spiritual natures; this interval if not represented in their use of worldly goods, is in many more important things; and this suffices to God. I have at times been disposed to entertain this opinion; but recent study of the Scriptures leads me to reject it.

Objection: "No Consequence."

The Bible does not represent the externals of a Christian life as unimportant. When Christ sent forth the twelve (see Luke ix.) He with remarkable conciseness bade them preach the Kingdom of God, and, with equally remarkable amplitude, instructs them as to the mode of life they were to follow, taking up successively the questions of a scrip, a staff, gold, silver, clothes, coats, shoes, food, and lodging. The same thing is observable in his directions to the seventy. Whether these commands related exclusively to the disciples of that day, or otherwise, is a question I do not here agitate. I quote them to show that the question—what sort of life is suited to the missionary—is one considered by the Lord Jesus Christ not unimportant. He has expressly declared it to be important, even in all its particulars and to its minutest details. He has caused these instructions to be recorded no less than four times in the everlasting Gospel. See Matt. x.; Mark vi.; Luke ix. and x. He has taken care to notify us concerning his own mode of life, that he hungered, thirsted, and had not where to lay his head.

Bible speaks plainly.

The mode of life of the Apostles is described with a particularity and a frequency and an emphasis that utterly forbid the supposition that this is a matter of inferior importance. It seems to have been the earnest endeavour of Paul to exhibit himself to the Church as a model minister of Jesus Christ; and it cannot escape the notice of anyone who contemplates his picture as it is portrayed in the Epistles that the details of his manner of living have a prominent part in that picture. In 1 Cor. iv. 11, he writes: "Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands." And that this was voluntary appears from chap. ix., where he says: "Have we not power to eat and to drink? Have we not power to forbear working? We have not used this power, but suffer all things, lest we should hinder the Gospel of Christ." And to the Thessalonians he writes: "Not because we have not power, but to make ourselves an example unto you to follow us." In 2 Cor. vi. he gives a catalogue of the proofs by which he substantiates himself among men as a true minister of a true God; and among them appear "necessities, distresses," poverty, utter destitution. "As poor, yet making many rich; as having nothing, and yet possessing all things." See also 2 Cor. xi. 27.

Paul's Example.

It is impossible for me, in view of these and many similar passages, to escape the conviction that the question which I have introduced is one of consequence. We are, I think, to believe, upon the testimony of God's Word, that there is a style of life peculiarly adapted to the missionary, and which Christ, for reasons well known to Himself, whether obvious to us or not, greatly desires to see his servants adopt.

What, now, is that style of life? It is that style which is best calculated to convince an ungodly, sensual world, that a Divine power has been at work within us, transforming us, so that we are no longer like them, engrossed by the pleasures of this world, but are possessed of a something that satisfies us independently of what this world can give. Men are carnal, and as carnal God addresses them. He would give them sensible proofs of the Christian religion. The eloquence and logic of an angel would fail to arrest them, for the very reason that he is an angel; but let a servant of God give full proof of deadness to the world, that world to which they are so enslaved, and their attention is arrested. They are amazingly under the power of their appetites and lusts; and the sight of a man having all these in perfect subjection must startle them.

What style of Life?

But this inward victory will never be known to them till its trophies are exhibited to their senses through the medium of the life. The high aims of the Christian can only be known to them by a demonstration parallel to their senses. So long as there is the least supposable foundation for scepticism they will be sceptical about those high aims; and will refuse to believe the minister of Christ indifferent to comforts and luxuries, and the gratifications of sense, and reputation, and distinction, until they see him throwing these all behind his back, and signifying by his treatment of them the disesteem in which he holds them. Until that moment, though the Spirit be really in his heart, though he be truly seeking the glory of God and the good of men, though his affections be truly alienated from the objects of sense, yet the world will not believe in his transformation, or impute to him any principles superior to those that govern themselves. And if it should so happen that the very things they seek after, which they feed their imaginations on when alone, dream about by night, converse about among themselves, labour year after year by fair means or foul to obtain: if these very things should happen to be found in the missionary's life, will they not be fatal to the production of that evidence which the Gospel is aiming to produce? Let a man with one hand offer the Gospel to a crowd of heathen, and at the same time be handling a purse of gold in the other, will they give much heed to his message? No, he must put the gold out of sight if he would have them listen to his words. There is about the gold a fascination to them which binds up all their senses, and baffles all attempts to secure their attention to the Gospel. Money is their god; they worship it and the things which it procures. If, when they come to see us, they find their gods with us, viz., money, authority, luxury, distinction, they will honour us because their gods are with us, and will envy us. But their respect will not be of a kind favourable to religious influence; nor will they be ready to discover the evidence that we are transformed from our original natures, or that Omnipotence dwells in the bosom of the Christian Church.

Heathen and Gold.

It is not sufficient that we do not idolise the things they idolise; we must openly and unequivocally disown those things. It is not enough that we can use those things without being contaminated by them; we are to reject them because they contaminate others, and because others will not reject them while we retain them. Men are carnal; and the evidences which spiritual persons can detect are hid from them. Therefore the style of life which Christ enjoins upon us is that which will tend to flash upon their very vision the evidence that we are born of God, and are looking to things unseen and eternal. This species of proof should come first; in itself insufficient, but indispensable as a preliminary. When they have received this they will be ready to inquire for others; but till then they will be indifferent to others. The glory of the Christian religion is not only in the purity of its law, but in the sanctions of that law; not only in the beauty of its morality, but in its power to engrave that morality in the hearts of its believers. There is much excellent morality to be found in some of the sacred books of the Hindoos; but then their religion is utterly impotent to enforce the observance of that morality. There is but one religion that can really transform; and Christ would have the transformations it effects exhibited to the eyes of men. "Let your light so shine before men that they may see your good works, and glorify," not you, but "your Father which is in heaven." It is not enough that God is the witness of our renewed nature; that the spiritual in heaven and earth behold it; but an ungodly, carnal world must see it. The Apostles could say, "We are made a spectacle unto the world, and to angels, and to men."

"Let your Light so shine."

The style of life which is adapted to give proof in favour of Christianity is also adapted

to exhibit it, and make beholders acquainted with the great characteristics of the Gospel. In 2 Thess. iii. 8, Paul says, "We wrought with labour and travail, night and day, not because we have not power, but to make ourselves an example unto you to follow us." Paul was not necessitated to support himself by his own hands there; and, seeing that he was a solitary representative of Christ and a depositary of Christian truth in the midst of that heathen city, seeing that his time as a minister of the Gospel was of unspeakable, incomparable value, it is a thing to be wondered at that he did not avail himself of the means of subsistence furnished him in the providence of God. It would seem that if ever there was a minister of the Gospel called upon by his position to let work alone, and give himself exclusively to the Gospel, it was Paul in Thessalonica. If, then, he could so profusely sacrifice his time, how much importance must he have attached to the end in view, viz., the exhibition of a model life. I do not cite this in favour of the notion that ministers should support themselves by their own hands; but as showing in what great account he held the outward exhibition of those principles which Christ had implanted in him. Though filled with the Holy Ghost, he left off preaching, and went to work; and what for? Why, he aimed at no other thing in working than in preaching. In fact, it was a part of his preaching, and regarded by himself as indispensable. It was, as it were, the interpreter of his oral preaching, without which the latter would not have been understood by the people. And we may preach the Gospel for hundreds of years in India by word of mouth and by the printed page; but until it be incorporated in our life, and that too in a way adapted to the dull apprehensions and sensuous natures of the Hindoos, they will not understand it.

Paul's Means of Support.

Preaching by Life.

The power of the human mind to remain ignorant of Divine truth under the most vigorous and long-continued efforts to enlighten it, is one of the mysteries of human depravity, and one which will continue to meet us and dishearten us till we adopt the Apostolic way of blending the language and the life. Whether we will it or no our manner of life is the great interpreter of our Gospel to the people we dwell among. They hear us say, "Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple"; and to know the meaning of these words they look to our life. If its true interpretation is not found in this, then its true interpretation will never reach them. If they see there, instead of a vacuum of the things they covet, an abundance of them, the words have at once lost all their life and power. Five times, speaking by the Holy Ghost, Paul enjoins upon us to follow him as he followed Christ. To Timothy he says: "Be thou an example of the believers." To Titus: "In all things showing thyself a pattern of good works." The missionary must be a pattern man; and render his life an irresistible sermon on the words, "Love not the world, neither the things that are in the world."

These considerations lead inevitably to the conclusion that Christ would have us exhibit in our mode of living, to those we preach to, and in a manner comprehensible to them, those principles of the Gospel which are susceptible of being so exhibited. And here one remarkable feature in the position of a missionary to the heathen presents itself to our notice. He may go so far in self-denial as to exhibit this grace to the circle in which he was brought up. He may go farther, even so far as to exhibit it to the Church at home generally. He may go farther, even so far as to exhibit it to his brother missionaries. Yet, after all this, he has not even begun to exhibit it to the heathen. This is owing to the great poverty, plainness of living, and absence of comfort of the heathen, compared with Christian nations. That style of living which would be decidedly moderate at home, is princely in the eyes of the natives of India. One or two hundred pounds a year makes a man almost a nobleman in the estimation of the mass of these natives, and they are utterly without a faculty to discern, in the life of such a one, the exhibition of self-denial. There exists between the *Saheblogue* and the natives a vast interval; and the former are virtually, in respect to the position they occupy, the nobility of the land. To see them the people must look up. In their hands are the treasures of the land, at their disposal the offices, and in their favour reputation; and those whose aspirations are for these things look to them. They occupy one level and the people another. Now if the missionary of the Gospel be identified with them, he will be clothed with a certain external superiority, altogether in the way of his exerting such an influence as flowed from the life of Paul and his fellow-labourers. When the missionary saheb goes into the bazaar to make known the Gospel, he will be as one standing on a pedestal. The people will look upon him as one who is above them in the worldly scale; and while he and they occupy positions so unequal, they will remain ignorant of the true principles of the Gospel.

What the Natives can see.

It may be that in order to reach a position which seems to them elevated, the missionary has really descended much; it may be that in leaving his native land and the bosom of his loved church, to take up his abode among heathen, he has made a sacrifice greater than they can conceive of; but it is not a sacrifice palpable to their apprehensions; and they will simply view him as occupying a position which they would love to occupy. He must destroy that pedestal from under him, if he would embody to their eyes the doctrine which Christ made so prominent, "Deny thyself and take up thy cross and follow Me." As he has renounced his native land, he must renounce his *Sahebship*. In the providence of God there is given him this opportunity of showing to the heathen the all-sufficiency of Christ, and the indifference felt by Christians for those things which constitute the elysium of the world. Those steps in his course of self-renunciation, which preceded his arrival among the heathen, are hid from them; but this is one that will meet their eye, and deeply impress their minds.

If it be said that there is something in these adventitious distinctions that gives us an influence over the native mind, and that we have no right to throw away this influence, I would in the first place suggest that no account is made of this sort of influence in the Bible, and in the next place ask whether anything in actual experience shows it to be of value. How long and in what plenitude have we enjoyed it, how ample the experiment made: yet what are the results! Those who have been attracted to us by means of the worldly advantages connected with our position, how insensible have they remained to the religious influences we have sought to exert. How common the remark that those who have served us longest, and derived the largest emoluments, are those who appear least affected by the Gospel. And if from this number, in the course of many years, one, two, or three converts be gathered, the mixture of worldly and religious influence to which they have been subjected manifests itself in a vitiated and obscure piety. Our true weapons are not carnal. If we have worldly ends to accomplish, then this worldly influence is valuable; but if we aim at Gospel ends, it is at the best worthless. It may be favourable to false religions, but is doubtless adverse to the true. We conquer by renouncing such advantages. When we are weak we are strong.

Worldly Influence hurtful.

If it be said that the church at large, even the most pious and devoted portion of it, demands no such thing at our hands, and passes no censure upon our present manner of life, I admit it; and beg in reply to present the following consideration. Missionaries are placed by Christ in the van of the church; and He does not expect that the main body of the church will be keener sighted to discover truth than they; but on the contrary that they, as true pioneers, will be first to see what is yet unseen, and afterwards instruct the church to see it. In the body of the church there exists no power to redeem the church from a low state of piety to a higher. How to effect this is the problem of problems. The tendency in the world is for each man to model his conscience upon that of his neighbour, and this tendency is of overwhelming power and universality. The same tendency exists in the church; and the members of it generally cannot possibly find in the Word of God any higher standard of Christian duty than is reflected in the lives of the more pious of their number.

Popular Church Ideas.

How stupendous the measures adopted by Christ at the beginning of our dispensation, to re-create the conscience of the church. Having become a man, He selected twelve from the lower walks of life, separated them from the mass of believers, and, taking them into closest intimacy with Himself, proceeded to delineate before their eyes in his own life, the true standard. Finally, having by his example and instructions, and by the Holy Spirit, moulded them to his liking, He gave them, and in them to the church, a new and right Christian conscience. How unspeakable the gift! And vast consequences depended on the careful perpetuation of that standard! For when, after a century or two, it was lost, it remained lost. For more than twelve centuries a darkness brooded on the church, which she was impotent to remove. There appear to have existed some few true Christians in the Roman Church, as Thomas à Kempis and others; but these good men, though lovers and students of the Bible, could study it to the end of their lives without ever surmising that Popery with her monstrous errors was not in it, or that it contained doctrines unmitigably hostile to the system of Popery. And let us hearken to Luther. "Learn from me," he says, "how difficult a thing it is to throw off errors confirmed by the example of all the world, and which through long habits have become a second nature to us. Though I had been seven years reading and publicly explaining the Holy Scriptures with great zeal, so that I knew them almost by heart, I yet still clung with obstinacy to Popery.

Apostolic Standard lost.

And what a striking illustration of this have we in the utter and universal disregard shown for fifteen centuries to the last great command of our Saviour. During all that time this ponderous command lay lightly as a feather on the conscience of the church, and good men could live and die without ever once suspecting their obligations to evangelise the heathen. It was by the work of the Holy Ghost upon the conscience of individuals that God effected the Reformation; and it was in the same way that Christ brought again to the understanding of the church his last command. And in all probability this piecemeal resurrection of the Word of God has but begun, and magnificent truths are lying there, as in a mausoleum, undreamt of by us; yes, doubtless there are discoveries of Christian duty, as well as of the riches of Christ's grace, yet to be made, no less startling than those we now rejoice over. Therefore it will by no means do for us to adopt the conscience of the church as the measure of our own, but rather resist it in its poverty and narrowness; and with great ardour seek to vivify and embody in our own lives those principles which are yet uncomprehended in it. All things considered, it were a burning shame for us to be satisfied with that meagre view of our responsibility which the church entertains.

Dawn of Revival.

And if the church makes a disproportionate estimate of the comparative responsibility resting on her and on us, with that mistake we have nothing to do; the great mistake which it concerns us to rectify is in the defective notion entertained of our responsibility compared with that which Christ entertains, and so abundantly displays in his Word. He has

written our responsibility in the lives of Paul and Peter and John; has promised us grace as unbounded as they enjoyed; and will expect us to answer for any falsification or reduction of the Apostolic standard brought to pass through our lives. The leaders of the church and the main body of the church are connected by a chain, and by the full length of that chain are separated. She considers it her privilege to be at a certain distance from them; and while so much of her pristine corruption remains she will use that privilege. They, seeing her inferior standard, make war upon it; but in vain. There is but one way in which they can elevate her; it is by going higher themselves. She will rigidly maintain the existing interval and the existing connection; in order to maintain them she must reach a higher consecration. Then will be fulfilled the word of the prophet Isaiah: "For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron."

A Wingless Eagle.

The Gospel is represented as something swift-moving and powerful. It is compared to fire, to a runner, and the wings of an angel flying in the free heaven are given to it. But what has it been in India? Like an eagle shorn of its wings, a smothered flame, a sword all hacked and rusty. To account for this modern paralysis of our glorious Gospel we have had recourse to the strength of human depravity on the one hand, and on the other to the sovereignty of Him we serve. But the glory of the Gospel is in this very thing, that it is omnipotent in the face of human depravity and of the allied forces marshalled under Satan; that it is omnipotent with respect to the very maturity and utmost perfection of sin. As respects the Divine sovereignty, I acknowledge that it becomes us blind mortals, led in a path we know not, greatly to reverence this attribute of God. But until we have made full proof of the measures indicated in the Gospel, until we have done the things commanded us, we cannot conscientiously account for the apparent decrepitude of the Gospel by referring it to a decree of God. There are decrees of God which relate to our present conduct; and there is good reason to believe that by obeying these we shall fulfil the conditions upon which success is depending.

I do not suppose that by conforming to Apostolic simplicity and self-renunciation we shall necessarily convert souls. We might make all the sacrifices mentioned, and without the descent of the Spirit things would go on as they have hitherto done. But the great argument is this, that we should thereby honour the Word, and Him that gave it, and secure a larger measure of the approbation of our Master than we now enjoy; and would consequently be justified in expecting the answer to our prayers for an outpouring of the Spirit. Our Saviour, though the Lord of all grace, is an absolute Master. In all his dispensations from the foundation of the world to the present time we clearly discern this controlling principle, namely, a withholding of the blessing until the appointed conditions be fulfilled. "Though we believe not He abideth faithful." If we dishonour his Word He will honour it. With all his boundless compassion to a dying world He does not hesitate to stretch a heaven of brass over the whole circumference of a disobedient Christendom, until his servants arise and loose the Bible from its convent chains. He leaves the heathen under the unbroken sway of the prince of this world for fifteen centuries, till individuals present themselves in the church, and re-utter the long lost words: "Go ye into all the world, and preach the Gospel to every creature."

Blessings wait till we obey.

If then it appears that the standard of self-denial in the primitive church is in any sense a standard given to us, we may well believe that the decree concerning the salvation of the heathen is a decree postponed to that which requires our conformity to that standard; and that this our conformity will be the signal for the outpouring of those treasures which have been hitherto detained so unwillingly upon the throne of grace. The exceeding great and precious promises that stand out upon the front of God's Word, how long have they refused to yield virtue to our touch! They have seemed to say to us: "Jesus we know, and Paul we know, but who are ye?" Our garb and lineaments are strange to them. In vain we protest that Christ is in our hearts. "We know you not," they say, and add, "He that saith he abideth in Him ought himself also so to walk even as He walked." To show that Christ is in us we must put on Christ, as one puts on armour; we must be found in Him; we must bear about *in our bodies* the dying of the Lord Jesus; we must be conformed to Him in his terrestrial and mortal image, that we may hereafter wear his celestial and incorruptible likeness. As there was a twofold transfiguration of Christ, one downward from glory to deepest abasement, and the other to glory again; so there is to be a twofold transfiguration on our part: first, through the deposition of the world's vain paraphernalia, and afterwards by our glorification in the likeness of the heavenly Christ. If we suffer with Him we shall also reign with Him. Therefore did Paul so passionately desire to experience the fellowship of His sufferings, to fill up that which was behind of his afflictions, and be made conformable to his death. "Let this mind be in you which was also in Christ Jesus; who, being in the form of God, thought it not robbery to be equal with God; but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men, and became obedient unto death, even the death of the cross." Let this mind be in us.

Like Christ.

The objection may be made: We are in a hostile climate, and a due regard to the preservation of health demands the observance of the habits we have adopted. But this objection fails, if there is any force in what has been urged. The adoption of the primitive standard has been urged on the ground that it is authoritatively enjoined, that the command, "Go preach the Gospel," cannot possibly be fulfilled without it, that it is essential to the triumphs of the Gospel. We are under obligations to preserve our health as we are to love father and mother and wife and children and brethren and sisters; but in Luke xiv. 26 Christ has subordinated these obligations to a higher. Our great end is to be the glory of Christ; when the preservation of life and health may be a means to that end we are to preserve them; when the sacrifice of them may be a means we are to sacrifice them. Christ is to be "magnified" in our bodies, "whether it be by life or by death." Christ and his glorious characteristics must be manifested; this is necessary, and nothing else is.

Objection: Climate.

Beloved brethren, as we are to stand before the great God and our Saviour in the day of account, let us remember the word of Christ: "The servant is not greater than his Lord." It is to be feared we have made ourselves greater than our Lord. The servant who labours less than his Master, consults ease, comfort, luxury, more than his Master does, moves in a social sphere higher than that in which his Master generally is found, refuses to be partaker of his Master's penury, ignominy and danger, such a servant makes himself greater than his Lord, such a disciple makes himself greater than his Master. The relations are thereby reversed, and everyone would be ready to exclaim at a glance that the Master is the servant, and the servant the master. Is it not enough that the world disdains Christ, desires his abasement and humiliation, and would be content to have Him for its galley slave? is it not enough that the world has a hand to smite Him with? a rod to scourge Him with? a mouth to mock Him with? has thorns for his head, nails for his hands and feet, and a spear for his side? but must we too lord it over Him? must we sit when He stands, ride when He walks, live in fine mansions when He has no place to lay his head, and fare sumptuously when He hungers and thirsts?

Pointed Questions.

Oh, shall we not, my brethren, in the midst of this apostate, Christ-despising world, manifest a generous and true-hearted devotion to our Master? Shall we not take up the language of John, "He must increase, but I must decrease"? "If any man serve Me," said Christ, "let him follow Me: he that hateth his life in this world shall keep it unto life eternal; except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Here is a precious promise of much fruit; but it is at the other side of a certain death to be accomplished, the death of self, of honour, of distinction, of ease. Let us die this death; let us be crucified unto the world and the world unto us. A master commits no injustice when he says to the servant who is come from the field, "Make ready wherewith I may sup, and gird thyself and serve me"; and surely Christ makes no unjust requisition when He says, "The disciple shall be as his Master."

Other arguments, which will present themselves to your mind, I forbear to dwell upon. One, respecting the influence our manner of life will have in determining the tone of piety and consecration in the native church of India, seems to me of incalculable weight.

Personal Appeal.

My dear brethren and fellow-servants, are the views I have stated erroneous? Are they without a proper warrant in Scripture? And am I chargeable with rashness or arrogance in thus making them known to you? I hope I may not incur this censure. I have gone warily and reluctantly about this business, chastised to it, as it seems to me, by the Spirit of God. May that Spirit guide us into the truth and make us mighty in the Scriptures, those Scriptures which were given that the man of God might be perfect, thoroughly furnished unto every good work. And whatever opinion you may form of the views I have expressed, believe that my earnest desire and unceasing prayer shall ever be for your most intimate union to Christ, and your much fruitfulness in Him.

Bombay, January 8, 1849. G. B.

SOMETHING PRACTICAL FOR INDIA.

What is to be the practical outcome of the pleas that are so often made for a great increase of missionaries? It has been shown that the way is open for many to go, upon a simple style of living, and do successful work where it is greatly needed. Any who are desirous of entering such work in India, yet anxious for further information from one who has long tried a simple style of European living, may write me freely upon the subject. I propose to issue letters of information upon mission work, which I shall be happy to send to all interested.

Among other needs of India is that of colporteur-evangelists to sell books from station to station, preaching the Gospel to persons and parties as they go. Four of these are urgently needed at once. The want of town missionaries, reserve workers, &c., is great and pressing. "They that sow in tears shall reap in joy."

Wallace J. Gladwin.

31, *Paternoster-square, E.C.*

Y.M.C.A., NEW YORK STATE.—We have received a copy of the annual report of Y.M.C.A. of the State of New York. We note that there are 142 associations in the State, with 162 men employed at ninety-seven points; thirty associations and branches occupy their own buildings; 136 of the 142 associations report an agregate membership of 34,346. There are twenty-seven associations of the above number among railroad men, fifteen in colleges, two among German speaking and one for French-speaking young men.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXXIII.—THE UNCHANGING SAVIOUR.

HEBREWS xiii.

THREE times over in this chapter, the closing chapter of an Epistle the study of which has been so pleasant and helpful, the sacred writer urges his readers to think kindly of those who ruled over them. The full force of the Greek word is better represented by the marginal rendering, *guide*, than by the word *rule*. But in any case he referred to those who were the spiritual leaders and teachers of the flock. The three injunctions are—Remember, ver. 7; obey, ver. 17; salute, ver. 24.

It is a proud name for the Christian minister to be called a *leader*. But unless he have some other claim to it than comes from force of character, eloquence, or intellectual power, his name will be an empty sound, the sign of what he might be rather than of what he is. Those who are qualified to lead other men must be themselves close followers of Christ, so that they may be able to turn to others and say, "Be ye followers of me, even as I also am of Christ"; "Be followers together with me."

But the Christian minister must also *watch for souls* (17). He is not sent to his charge to preach great sermons, to elaborate brilliant orations, or to dazzle their intellects, but to watch over their souls, as the shepherd watches over his flocks scattered upon the downs, while the light changes from the grey morning, through the deep tints of the noon, into the last delicate flush of evening far up on the loftiest cliffs. He must indeed keep careful watch, for he must give an account in the evening; of his hand every missing one will be required.

It is told of the holy Melville, that his wife would sometimes find him on his knees in the cold winter night, and on asking him to return to bed, he would reply, "I have got fifteen hundred souls in my charge, and fear that it is going ill with some of them." It is not difficult to remember, or obey, or salute men like that. They carry their Master's sign upon their faces. They are among Christ's most precious gifts to his Church.

But there is this sorrow connected with all human leaders and teachers. However dear and useful they are, *they are not suffered to continue by reason of death.* One after another they pass away into the spirit world, to enter upon their loftier service, to give in their account, to see the Master whom they have loved. The last sermon lies unfinished on the study table; but they never come there to complete it. The final word is spoken. The closing benediction is given. The ministry is done. But what a relief it is to turn from men to Christ: from the constant change in human teachers to the unchanging Master; from the under shepherds who are here to-day but gone to-morrow, to the chief Shepherd and Bishop of souls who watches his sheep in the evening shadows of this era, equally as in the first bright beams of its Pentecostal morning.

This is the meaning of our writer (7). The verb is in the past tense; "Remember them which had the rule over you, such as spoke unto you the word of God: the end of whose life considering, imitate their faith." Evidently they had been lately called to witness the end of the life and ministry of some who had been very precious to them. And, as their hearts were sorrowing, their attention was turned from the changing guide and leader to the ever-living, unchanging Lord, Jesus Christ, who is the same yesterday, to-day, and for ever.

I. WHAT IS DENIED.—It is denied that either time, or mood, or circumstances, or provocation, or death, can alter Jesus Christ our Lord.

Time changes us.—Your portrait, taken years ago, when you were in your prime, hangs on the walls of your home. You sometimes sadly contrast it with your present self. Then the eye flashed with fires which have been quenched with many tears. Then the hair was raven and thick, which is now plentifully streaked with the grey symptoms of decay. Then the face was unseamed by care, unscarred by conflict; but now how weary and furrowed! The upright form is bent, the step has lost its spring.

But there is a greater difference between two mental than physical portraitures. Opinions alter. The radical becomes conservative; temper changes, and affections cool. Names and faces which used to thrill are recalled without emotion. Faded chaplets lie where once flowers of rarest texture yielded their breath in insufficient adoration. Thus is it with those who are born of woman. Time does for them what hardship, and authority, and suffering would fail to effect. And sometimes the question arises, Can time alter Him whose portrait hangs on the walls of our hearts, painted in undying colours by the hands of the four Evangelists?

Of course, time takes no effect on God, who is the *I AM*, eternal and changeless. But Jesus is man as well as God. He has tenses in his being: the yesterday of the past, the to-day of the present, the to-morrow of the future. It is at least a question whether his human nature, keyed to the experiences of man, may not carry with it, even to influence his royal heart, that sensitiveness to the touch of time which is characteristic of our race. But the question tarries only for a second. The moment it utters itself it is drowned by the outburst of great voices, which exclaim, "He is the same in the meridian day of the present as He was in the yesterday of his earthly life, and He will be the same when to-morrow we shall have left far behind us the shores of time and are voyaging with Him over the tideless, stormless depths of the ocean of eternity."

Ask the blessed dead if they have found Him altered from what they had expected Him to be from the pages of the holy Gospels. And they reiterate the words of the angels, *this same Jesus;* they tell us that his hair is white as snow, not with age, but with the light of intense purity; that his face shines still as the sun in his strength, with no sign of westering; and that his voice is as full as when He summoned Lazarus from the grave, as mellifluous as when it called Mary to recognise Him. Time is foiled in Jesus. He has passed out of its sphere, and is impervious to its spell.

Moods change us.—We know people who are oranges one day, and lemons the next; now a summer's day, and, again, a nipping frost; rock and reed alternately. You have to suit yourself to their varying mood, asking to-day what you would not dare to mention to-morrow; and thus there is continual unrest and scheming in the hearts of their friends.

But it is not so with Jesus. Never tired, or put out, or variable. Without shadow cast by turning. In his earthly life, wherever we catch sight of Him, on the mountain side, on the waters of the lake, beneath the olive trees in the evening; in the synagogue, or alone; at work in the sunlight, at prayer in the moonlight, at supper in the upper room, He was always the same Jesus. And the apparent exceptions when, for a certain purpose, He altered his manner, and made Himself strange, only brought his essential sameness into stronger relief. And so is He to-day. And we shall become happy and strong, when we remove from all thought of others' moods, or our own, and settle down under the unchanging empyrean of his love.

Circumstances change us.—Men who in poverty and obscurity have been accessible and genial, become imperious and haughty when they become idolised for their genius and fawned on for their wealth. The butler who would have done any favour for Joseph in the prison, forgot him when he was reinstated in the palace. New friends, new spheres, new surroundings alter men marvellously.

What a change has passed over Jesus Christ, since mortal eyes beheld Him. Crowned with glory and honour; seated at the right hand of the Father; occupied with the government of all worlds; worshipped by the loftiest spirits. Can this be He who trod our world, confessing his ignorance of times and seasons, surrounded by a handful of the poor and despised, an outcast and a sufferer? It is indeed He. But surely, it were too much to expect that He should be quite the same! Nay, but He is And one proof of it is that the graces which He shed on the first age of the Church were of exactly the same quality as those which we now enjoy.

We know that the texture of light is unaltered, because the analysis of a ray, which has just reached us from some distant star, whence it started as Adam stepped across the threshold of Eden, is of precisely the same nature as the analysis of the ray of light now striking on this page. And we know that Jesus Christ is the same as He was, because the life which throbbed in the first believers, resulted in those very fruits which are evident in our own hearts and lives, all having emanated from Himself. He has to govern the worlds, but He is still as accessible to the vilest, as gentle and tenderhearted, as humble and lovely, as when that Jewish woman could not restrain her envy of the mother who had borne Him, and when He sat to rest amid the sycamores of Bethany, and the sisters rested by his feet.

Sin and provocation change us.—We forgive seven times, but draw the line at eight. Our souls close up to those who have deceived our confidence. We are friendly outwardly, but there is frost within. We forgive, but we don't forget, and we are never the same afterwards as before.

But sin cannot change Christ's heart, though it may affect his behaviour. If it could do so, it must have changed his feelings to Peter. But the only apparent alteration made by that sad denial was an increased tenderness and considerateness. "Go, tell my disciples, *and Peter*, that I am risen." "He was seen of Cephas, then of the twelve." "He said unto Peter, Lovest thou Me."

Your sins may be many and aggravated, and you are disposed to think that you should give

up all profession of being his at all. But you do not know Him. He is not oblivious to your sins; He has noticed each one with sharp pangs of pain. His eye has followed you in all your wayward wanderings; but He is absolutely unchanged. You are as dear to Him as when, in the first blush of your young hope, you knelt at his feet, and were clothed, as the old warriors used to be, by a stainless tunic over your armour of proof. Naught that you have said or done has lessened his love by a single grain, or turned it aside by a hair's breadth. He loved you in eternity; He foreknew all that you would be before He set his heart upon you; He cannot be surprised by any sudden outburst of your evil. You may be, but He cannot be; and He laid his account for this, and more, when He undertook to redeem. Your sins, O child of God, can no more alter your Lord's heart than can the petulance of a child alter its mother's.

II. WHAT IS AFFIRMED.—*He is the same in his Person* (Heb. i. 12). His vesture alters. He has exchanged the *gaberdine* of the peasant for the robes of which He stripped Himself on the eve of his incarnation; but beneath those robes beats the same heart as heaved with anguish at the grave where his friend lay dead. We shall yet see, though in resurrection glory, the face on which stood the bead-drops of bloody sweat, and touch the hands that were nailed to the cross, and hear the voice of the Son of Man. What does the mystery of the forty days teach us, except this, that He carried with Him from the grave, and upwards to his home, the identical body of his incarnation, though the corruptible had put on incorruption, and the mortal had put on immortality? Thus He is the same as "Jesus."

He is also the same in his office (Heb. vii. 24).—Aaron died on Hor, and all his successors in mystic procession followed him. Ancient burying grounds are closely packed with the remains of priests, abbots, and fathers. The ashes of the shepherds are mingled with those of their flocks. The office remains, but the occupants pass.

But Christ, as the Anointed Priest, is ever the same. Unweariedly He pursues his chosen work as the Mediator, Priest, and Intercessor of men. He does not fail, nor is He discouraged. Though the great world of men neither knows nor heeds Him, yet does He bear it up upon his heart, as when He first pleaded for his murderers from his cross. "Forgive them, Father, forgive them," is his unwearying constant cry. And though the ages be black with tempest and red with blood, his pity wells up like one of those perennial fountains which heat cannot scorch, nor cold freeze, because they draw their supplies from everlasting sources. He is the same as "Christ."

III. WHAT IT IMPLIES.—It implies that He is God. It implies, too, that the Gospels are a leaf out of his eternal diary; and may be taken as a true record of his present life. What He was, He is. He still sails with us in the boat, walks in the afternoon with us to Emmaus, stands in our midst at nightfall, opening to us the Scriptures. He wakes our children in the morning with his "Talitha cumi," calls the boys to his knees, watches them at their play, and rebukes those who would forbid their Hosannas. He feeds us with bread and fish, lights fires on the sands to warm us, shows us the right side of the ship for our nets, and interests Himself with the results of our toils. He takes us with Him to the brow of the Transfiguration Mount, and into the glades of Gethsemane.

When we are slow to believe, He is slower still to anger. He teaches us many things, graduating his lessons, according to our ability to understand. When we cannot bear more, He shades the light. When we strive for high places, He rebukes. When soiled, He washes our feet. When in peril, He comes across the yeasty waves to our help. When weary, He leads us aside to rest.

Oh, do not read the Gospels as a record merely of the past, but as a transcript of what He is doing ever. Each miracle, and parable, and trait is a specimen of eternal facts, which are taking place by myriads, at every moment of the day and night; the achievements of the ever-living, ever-working Lord. No lake, without that figure treading its waters. No storm without that voice, mightier than its roar. No meal without that face uplifted in blessing, or that hand engaged in breaking. No grave without that tender heart touched with sorrow. No burden without those willing shoulders to share the yoke.

Oh, take me not back through the long ages to a Christ that was! He is! He lives! He is here! I can never again be alone, never grope in the dark for a hand, never be forsaken, or forlorn. Never need a Guide, a Master, a Friend, or a Husband to my soul. I have Him, who suffices for uncounted myriads in the dateless noon of eternity. He who was everything in the yesterday of the past, and who will be everything in the to-morrow of the future, is mine to-day, and at each present moment of my existence—here, and in all worlds.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XII.—THE DINNER DRESS.

"WE cannot get our rich folks out to church on the week-day evenings," said the Vicar. "They dine late, you know. They come on Sunday sometimes, and let their servants come; but dinner is an important business—it must not be interrupted!"

"Excepting," I added, "by sickness or death, I suppose."

However, the following day, I had occasion to speak to the point, and mentioned the Vicar's regret that the wealthier part of his parish were losing a benefit which their poorer brethren were receiving. This remark happened to be the topic of conversation at more than one dinner-table that evening. One result is worth telling.

That same evening, I saw, sitting in a particular place in church, a young lady in a blue and white silk dress. It was evidently a ball or dinner dress, not such a one as people usually come to church or to an after-meeting in. I looked at her, and walked by her, and round her; but did not venture to speak. There was an elderly lady sitting close by, watching over three other young ladies, who, as far as I could judge, seemed to be much impressed. She was a kind of dragon over them, and kept her eyes fixed upon me, so that I should not speak to them; and I thought I must not dare to approach the other. However, as I had much else to do, and many to speak to in that after-meeting, I left them for the present.

The next evening this mysterious young lady was in the same place, and wore exactly the same dress. She was upon her knees, and her face buried in her hands. I did venture near her this time, and said, softly, "Can I help you?" She never moved or spoke, so I left her, walking by as often as I could to help her if she needed help.

The third evening she was there again, in the same dress, and in the same place. I thought to myself, There must be some meaning in this! Here is a lady who has evidently come away from the dinner-table in her dinner dress; surely she must be in earnest, and wanting something!"

Approaching her, I said, "I have observed you here for the last three evenings, in the same place; what can I do for you?"

She did not speak, but as I remained by her either repeating texts or saying a few words, she suddenly lifted up her head, and said, "May I call and see you to-morrow morning at eleven o'clock?"

"Yes, certainly," I replied; "I shall be at liberty then, and very pleased to see you."

At eleven, a carriage drew up, and the same young lady stepped out and came into the library. She sat down, but was as silent as before. I said, "Tell me, have you given your heart to God?"

"I do not know what you mean," she answered, in a perplexed way.

"If the Lord Jesus stood before you here, and said, 'Give me your heart, my child,' would you say, 'Take it, Lord'?"

"No," she said, "I should be afraid to do so."

"What, be afraid of Him, would you, who died to save you—afraid of putting yourself under his care, and not afraid of being under the power of Satan, without his care?"

"These things are all new to me. I do not know what to do!" she said, with perplexity in her countenance.

I answered, "You should understand that we are all under the power of Satan, who is the god of this world, until we dare, in spite of him, to give ourselves to Christ. Satan blinds the minds of those who do not believe in Jesus, and he will keep you blinded and perplexed too, if he can. Just picture to yourself the Lord Jesus standing before you now, and saying, 'Give me your heart, my child,' and speak to Him yourself. Come, let us kneel before Him—He is here."

I knelt down, and she did the same. Then I said, "Lord, speak plainly to this child. Make her to hear thy voice and invitation. Thou lovest her, and didst die for her salvation, and Thou didst rise again victorious over every power that would keep her from Thee."

She said, "Lord, take my heart."

"Thank God!" I responded. "I am witness that you have given your heart; now I want you to believe that Christ does not ask for our hearts to mock us, but rather in order, with our consent, to take the heart so proffered. As surely as you know you have given your heart, more surely believe that He has taken it. He is more willing to take than you are to give."

As she remained silent, evidently trying to feel something, I said, "Now ask Him to give you his Holy Spirit, and He will teach you how to pray, and what to pray for."

She did not speak, but I took it for granted that she was not resisting. So it proved, as I was made to know afterwards.

At that time she did give up, and asked for the Spirit, and the Spirit did help her to pray, though it was in silence.

It is invariably better to give voice to prayer under such circumstances; but if people will go a roundabout way, they have to take the consequences. This young lady remained for a long time upon her knees, and seemed unwilling to rise. I ventured to suggest that she should say, "Glory be to God, Jesus died for me."

"Oh, I dare not say that," she said, with a kind of start. "No, I cannot be a hypocrite."

"But," I said, "you are daring to do worse than that, for you are doubting the love and work of the Lord Jesus Christ. He did not die for angels, but for sinners. When you say those words you do but acknowledge yourself a sinner for whom Christ died, and thank Him also. Who should glorify God as we sinners should?"

"Well, I do not know what to do," she said, again burying her face in her hands.

I replied, "You had better do as I tell you. I do not desire to mislead you. Give glory to God for his love in giving Jesus to die for you. Do not worry, but trust. You are bewildering yourself, and allowing Satan to get advantage over you. There is nothing more to be done. Supposing you owed a debt, and I came to tell you your debt was paid, you would not be anxious any more, except to acknowledge your obligation to your benefactor."

"Oh, I see what you mean," she exclaimed, with a look of surprise. "Why did I not see this before?"

"Perhaps you did not look," I said. "Your eyes were open enough to see other things

Never mind that now; but give glory to God, and never be afraid to make known what the Lord has done for you."

It was wonderful how frank and open this young lady became, who had hitherto been so mysteriously silent.

She said, "My father came to church with me the first night; did you not see him?"

"How am I to know your father?" I asked.

"Oh, I thought you knew us. He went away very happy from your meeting; but he has been a Christian for a long time. I was the only one in our family who was resisting and wayward. When I heard him say that evening he would go to church, I said I would go with him. It was rather late, so I came away just as I was, without changing my dress. Then I sat in the same place, and wore the same things, that you might notice and speak to me."

"What mysterious people you are," I said. "Never mind now, all is well that ends well. Mind, now, you begin to work for the Lord. Ever remember that you are not saved to die and go to heaven, but to live and give glory to God in your life as well as your words."

This is what she has done for many years, and she is not yet weary in well doing.

THE McALL MISSION IN FRANCE.

THE seventeenth annual report of the Evangelistic Mission in France is deeply interesting. It gives a large amount of information as to a work of growing importance. It is difficult to conceive a disciple of Christ reading it without being moved with compassion for the unevangelised millions of fair France. Following a warm tribute to the memory of the late Professor Rosseeuw St. Hilaire, a true friend of the Mission, and a letter from Rev. Dr. Pierson, of Philadelphia, giving his high estimate of the work, after personal examination last year, we have "a plain, unvarnished tale," which is, however, quite inspiriting to read, for it records earnest effort attended by encouraging results.

The question of what shall be done with the Mission converts seems at last to have been answered in a manner which by no means compromises the undenominational character of the Mission. In several places resident pastors have formed converts into Christian groups or branches of their respective churches. Three large new halls have been secured in the centre of Paris, and in several departments additional stations have been opened. With the aid of legacies, the expenditure of the year has been satisfactorily met. Help from England is in one respect being put on an improved basis, the work in French seaports having been, as it were, adopted by friends residing in English seaports. By this means an interesting link of sympathy is established between the coasts of the two countries. The staff of workers was strengthened during the year, and so pace was in a measure kept with the growing exigencies of the Mission. There is, however, still urgent need for a large increase of labourers. Mr. McAll earnestly writes: "How we should rejoice if some devoted young men, British and American, possessing the means of self-support, should feel their hearts touched by the spiritual destitution of hundreds of thousands in this immense city!"

A NUMBER OF INCIDENTS

combine to show that there is a great thirst for the Gospel in France. More than a year ago, an elderly gentleman took a back seat one evening in one of the mission-rooms, being led to attend by receiving an invitation paper in the street. After some weeks' attendance, he said to the missionary: "Sir, I have made a discovery; without knowing it, I am already of your religion." "What religion is that?" "I was sick in the hospital, and one of the fathers urged me to the confessional. I said, 'I respect you, my father, and will listen to you; but I cannot confess to a man.' Since coming here, I find that I am of your religion, the religion of God—of Jesus Christ." "Have you read the New Testament?" "The New Testament—what is that?" "The Book that teaches our religion." "No, I never heard of it." The book was, for the first time in his life, put into his hand, and thenceforward he became a diligent student of the Bible. After listening to a sermon on "Only believe," light dawned upon him, and he exercised the power of faith. Since then he has been "another man," and is now a member of the Reformed Church.

Another man, who had sunk to the lowest depths of degradation, heard words of hope in a mission-hall, and, by the grace of God, has been enabled to show by outward change how real is the inward transformation which has been wrought. This is not the only man who, after such an experience, has boldly come forward and acknowledged a debt of gratitude to the Mission, which God has honoured to both present and eternal salvation. The case of many French working men is represented by the remark of one of their class at a meeting at Versailles, lately. This man listened eagerly to the Gospel message, then heard for the first time, and when asked afterwards whether he liked what had been said, he replied: "Sir, if it could be true! If I could believe it, how happy I should be!" Thus it is clear that the workers have to show the people that the Gospel has its foundation in truth, for the multitudes have been led away by the conflicting errors of superstition and scepticism. It cannot be said that they have rejected the truth, for they have never known it.

The report affords evidence of the wide field for evangelisation presented by the thousands of villages of France. At a kind of tea-meeting held at Ste. Gemme, early in last year, the whole of the villagers, old and young, attended, excepting the tavern-keeper! The various reports of the branch missions are full of interest. Altogether, during last year, 19,403 meetings were held at 126 stations, with 1,155,852 auditors. In connection with the exhibition just opened, the Mission is bearing a brave testimony. The representative in England is Rev. Robert McAll, 17, Tressillian-crescent, St. John's, London, S.E.

MISSION TO COALHEAVERS, &c.—No class of persons seems forgotten or overlooked in these days of Christian activity and enterprise. There is now a mission to furniture movers, carmen, and coalheavers, which recently held its quarterly tea-meeting in the schoolroom of Abney-park Chapel, Stoke Newington. About one hundred of the men, their wives and friends, assembled on the occasion. Mr. Gawin Kirkham presided, and the speakers included Rev. William Spensley, Mr. Rose, Mr. Page, Mr. Harris, and Mr. Walter Prentice, the originator of the movement.

OPEN-AIR MISSION JOTTINGS.—The annual sermon was preached on Sunday week in St. George's Church, Tufnell Park, from Acts viii. 4, by Rev. Marmaduke Washington.—A third edition of Dr. Saphir's address on "What is implied in preaching Christ?" has been called for, making 20,000 in less than three months.—The secretary, Mr. Gawin Kirkham, is engaged on a pamphlet on open-air preaching, designed as a help for beginners.—The next address to the preachers will be delivered by Rev. Dr. Monro Gibson in the Baptist Mission House, Furnival-street, Holborn, on June 20. The topic chosen is "The Unity and Symmetry of the Bible."

CITY YOUNG MEN.—How to reach and influence the young men of London is the subject of earnest thought on the part of members of the Whittington-avenue Y.M.C.A. A second conference was held on Wednesday evening last week, Mr. W. Hind Smith presiding, when a number of friends gave the results of prayerful thought. The point on which there was absolutely no variety of view was the supreme importance of personal effort in the sphere of daily life. It was to such effort that several owed, under God, their own conversion, and prayer was offered to the Father of mercies to endue the members with grace whereby they will be enabled valiantly to testify for Christ in the home, the office, and the various and ordinary walks of life.

For the Young.

THE MISSION OF THE RED GERANIUM.

BY EVA TRAVERS EVERED POOLE,

THE red geranium had a mission in life, although nobody would have guessed it. Much less did the red geranium imagine that such a thing could be possible. It stood in a pretty little greenhouse, side by side with flowers of its own sort, pink and scarlet. There were fuchsias, too, and pale, yellow roses climbing from wire to wire overhead. Some of the plants were quite old, and had lived in the greenhouse since babyhood; but the little red geranium was very young, and had only seen one winter. It stood bravely enough, with a profusion of very green leaves, and very bright scarlet blossoms, trying to look its best. It did not suppose it could be of any use in the world, although it longed to do something for somebody; but it did the best thing under the circumstances, for it got all ready to be of use, and so, when the right time came it had a mission given to it. Cannot you do the same? If you are longing to be of use to those round you, get ready for it. At the right time, if you are ready to be used, God will use you.

So it happened that Miss Florence walked into her greenhouse one day, gloves in hand, and hat on head, looking from flower to flower.

"Which shall I take?" she said, half aloud. "Emily is so fond of flowers: I must take her a nice plant in bloom, and one with scarlet flowers," she added, reflectively. She passed by a pink geranium that had only opened a few of its buds, thinking there was plenty of time, as the summer was long; by the fuchsias, red and purple; by the tall lilies, not yet in bloom; and paused before the little red geranium.

Its heart beat high with expectancy, and yet it felt a little afraid of being chosen. It was pleasant in that bright, sunny greenhouse, with the canary singing gaily overhead, and all the other flowers to look at, and nod to. But to go out into the world, and to help somebody! Ah, that was worth a little sacrifice!

"This one will be just the thing," said Miss Florence, singling out our little friend. "Such a beautiful scarlet bloom, and such healthy young leaves. It really is very pretty, and will quite cheer Emily."

The little red geranium blushed a deeper scarlet than ever, with pleasure at this praise, and trembled with agitation, as Miss Florence took up the pot in which it grew, and carried it through the hall into the drawing-room first, where a pretty little girl, with brown, bright eyes, and sunny curls, ran forward to greet her, exclaiming—

"Oh, how pretty! What a dear little plant!"

But Miss Florence seemed in too much of a hurry to have the plant admired, and asking quickly, "Where is the piece of glass, Edie?" took a tiny piece of folded paper from her niece's hand, and hurried away, carrying the little plant very gently, however, and half sheltering it beneath her soft, white shawl, lest a rough breath of wind should shake off a petal.

Presently the little plant knew she had entered a house, and was ascending a staircase. From under the shawl it could see they were in a small, rather dingy room, shabbily furnished.

A girl of twelve or thirteen years old was lying on a bed in the corner. By her side stood a small table, upon which were some books, a Bible, a glass of rather faded flowers, and a gay piece of worsted work.

The girl's face was very thin and white, and her hands more like claws than anything else. Her eyes were big and dark, but in them was a frightened, wistful look, that seemed almost

painful at times. What did she want? What did she fear? Why was there no rest in their brilliant depths?

Emily Jones was one of Miss Florence's Sunday-school scholars; bright, intelligent, warm-hearted. A neglected cold, caught at the summer school-treat, one or two wettings when out on the farm, and consumption had taken hold of the young, delicate frame. Emily was dying, and, although no one had told her, she guessed it all too well, and was afraid! Yes, in spite of all she had learned, and heard, when it came to the actual and important question—"Am I sure that Jesus died for me?"—Emily dared not yet answer, "Thank God, I can say He *did!*"

Now you know why her eyes had that wistful, fearful look in them, and you can guess that Emily needed simple trust in Jesus as her Saviour to fill her heart with joy in the presence of death.

Miss Florence knew her trouble, and tried hard to show the dying girl how simple the way of salvation was, but it was difficult to Emily because it was so simple. It seemed too easy to be saved and forgiven in the way Miss Florence talked about; surely there was something more to be done ere her sins, her crimson sins, could be blotted out for ever?

Emily greeted Miss Florence with a smile, and her face brightened as she saw the little plant, with its brilliant bloom, and knew by its placing on her little table that Miss Florence had brought it for her.

"How lovely! How good of you, dear teacher!" she cried, gratefully.

Standing on that little table by the bed, the geranium was so tall that its bloom was just on a level with the sick girl's pillow, so that she could lie and look at it without raising her head. She did so now, greeting it with a bright, loving smile that made her pallid face beautiful.

"What a lovely colour it is," she said, softly; "real scarlet, isn't it, teacher? I'm so glad it's a plant, for if it was cut it wouldn't last a quarter so long. Now I can watch it grow too, and how nice that will be! And her eyes glistened with grateful tears as she looked at Miss Florence.

Then they had a little talk together, she and her teacher. It was all about Jesus, and the home beyond. The little flower noticed that Emily's eyes grew darker and sadder, and that a weary look crept over her face, as she listened to her teacher's words. Ah me! there was no rest in her heart yet.

Presently, Miss Florence seemed to recollect something, and, putting her hand into her sealskin muff, she pulled out something wrapped in a little piece of white paper, saying as she did so, "Will you let this little red geranium preach you a sermon to-day, Emily?"

"What do you mean, teacher?" asked the girl, a little astonished at the question.

"I should not be surprised if this flower has a message from your Heavenly Father wrapped up in it, dear. Will you try and find out?"

"Yes, Miss Florence," said Emily, lifting her big, wistful eyes to her teacher's face; "what can a flower say to me?"

"Perhaps it will preach of God's love and God's pardon, dear; and I fear you believe He has neither one nor the other for you?"

A cloud passed over the girl's face; her eyes lowered and filled, her lips trembled, and then she burst passionately out with, "I am so wicked, Miss Florence! How *can* He love me, so sinful and hard! How can He pardon me? Oh, if I had only listened to you before I was taken ill; now I feel as if God couldn't and wouldn't forgive such a sinful girl as I am."

"The blood of Jesus Christ, his Son, cleanseth us from ALL sin," replied her teacher, softly.

"Not mine! not mine!" repeated the weeping girl; "He cannot wash my soul white."

"'Though your sins be as scarlet, they shall be white as snow; though they be red like crimson, they shall be as wool' (Isa. i. 18). Why not believe what He tells you, Emily?"

"Oh, I can't!" sobbed the girl, her slight frame shaking, and the hot tears forcing themselves through the thin fingers with which she had covered her face.

"Emily, my little niece, Edie, gave me this pretty bit of coloured glass to show you to-day. See?"—unwrapping the paper in her hand—"it is a circular piece of red glass; a treasure of her's, saved from the broken church window. I borrowed it, in order that I might show you something very wonderful by its aid."

Emily, a little puzzled at Miss Florence's sudden digression, wiped away her tears, and tried to look interested, although her heart ached so sorely for God's pardon that she seemed able to think of nothing else.

"It is a pretty colour," she managed to say, as Miss Florence paused, while she let Emily examine it.

"What colour are these blossoms?" asked Miss Florence, suddenly.

"These? Oh, scarlet," replied Emily, following Miss Florence's fingers with her eyes, as they lovingly rested on the red geranium.

"Are you *sure?*"

"Yes," said the girl, still more surprised.

"Put the piece of red glass between them and you. Look through it at them."

Emily did as she was told, moved away the glass from her eyes, looked again, and then, much surprised, cried, "How strange! They are *scarlet* when I look at them; but when the bit of glass comes between us they seem *white!* I can't make it out."

"Yet it is so," said Miss Florence, very gently. "Seen through the red medium of the glass, crimson flowers become white as snow, my dear. Cannot you see it is the same with your sins, Emily? The Lord Jesus, who died for the sinner, stands between the sinner and his sin, and between the sinner and God. Seen *through*, or *in* the Lord Jesus, the crimson sins are white as snow. The poor sinner, trusting in the shed blood of Jesus for pardon, is clean and fair. Out of Christ our sins must always be as scarlet; seen in or through Christ, our righteousness is complete. All you have to do is to hide yourself behind the Lord Jesus; to let his righteousness cover you; to let God see you through his spotless Son, and He Himself tells you that 'all that believe are by Him justified from all things' (Acts xiii. 39). To be justified means to be made just, white, clean, spotless. *By Him*, dear, *by Him*, you may be made fair and white. Will you take your stand behind Jesus, and let God see you through Him?"

"May I," whispered Emily, a new dawn of hope shining in her eyes.

"Surely you may. Christ Jesus casts out none who come to Him. Sinful and wicked and hard though you are, if you are content to take the sinner's place, and claim the sinner's Saviour, He will not fail you. Trust in Him. Believe that his precious blood is able to cleanse you, and that his loving heart is willing to save you. Dear child, if you thus trust in the Saviour and his death for you, you will be *hidden* in Him.

"'Hide me, O my Saviour, hide,' you may pray; and, hidden thus in Jesus, God does not see you black and sinful as you feel yourself to be, but clean, and fair, and fresh."

"Miss Florence," asked Emily, with intense earnestness, fixing beseeching eyes on her teacher, "are you *sure, perfectly sure*, that if I ask the Lord Jesus to forgive and receive me He will do it? May I just be happy, believing He's going to do it?"

Oh, the solemnity of such a question, put by a poor, sin-tossed soul, almost wrecked for eternity, and just within grasp of eternal hope and safety! If Miss Florence had not found out how true and faithful Jesus was for *herself* long ago, what could she have answered *then?*

"I am *sure*, I am *certain*," she slowly made answer. "I trusted Him to receive and forgive *me*. He did it; why not you? 'Him that cometh unto Me, I will in no wise cast out' (John vi. 37) are his own words."

"Then *I'll* come," said Emily, all her long unbelief and resistance suddenly giving way. "If He casts me out, it'll be the first He ever did, won't it, Miss Florence?" with a lingering return of her old doubt for a moment.

"The very *first*. But He cannot deny Himself; what He promises He will perform. Only try Him, Emily."

It just happened to be God's time of light for Emily's dark soul. Whether the real geranium had anything to do with it, one cannot say; but late that evening it heard Emily's sobbing, ignorant prayer, and wept with her. Through the night it often listened to her repeating the words, "Out of Christ, scarlet sins; seen in Christ, white as snow. Lord! look at *me* only through Jesus."

Then the little flower smiled and nodded. And when the morning dawned, Emily's eyes lighted first on her flower, and she smiled back at it. "Scarlet sins," she murmured; but the wistful look had died out of her eyes, and a hopeful rest lay in their dark depths. It seemed as though God only spared her life to learn to trust His love, for after the first coming of the red geranium she sank rapidly. Disease did its dread work in a few days' time, and the red geranium watched its little mistress die.

"White as snow," she tried to say with her last failing breath, as her glazing eyes turned towards the crimson blossoms, and then up to Miss Florence.

After she was carried out to the village churchyard, the little flower felt its work was done, and it drooped its stalk of fading blossoms, longing for rest. Miss Florence had said it had a lesson to teach, and it humbly hoped her words were true. But its mission ended, and its God-given work done, rest, sweet rest, was welcome. So it slept.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 9, 1 Cor. xii. 1—13; Mon., June 10, 1 Cor. xii. 14—31; Tues., June 11, 1 Cor. xiii. 1—13; Wed., June 12, 1 Cor. xv. 1—11; Thurs., June 13, 1 Cor. xv. 12—28; Fri., June 14, 1 Cor. xv. 29—44; Sat., June 15, 1 Cor. xv. 45—58.

CHILDREN'S SPECIAL SERVICE MISSION.

Messrs. H. Hutchinson, Clifford H. Nash, and Alfred Armitage, Skating Rink, Croydon, June 15—24. Mr. Josiah Spiers, St. Cuthbert's Schools, Fordwych-road, West Hampstead, to June 7; South Creake, near Fakenham, Norfolk, June 14—24. Mr. T. Lewes Sayer, Doveridge, near Derby, June 9—11.

HOMES FOR CHRISTIAN BLIND.—The ninth annual meeting of the North London Homes for Aged Christian Blind was held a few days ago in the Jubilee Hall, 71-75, Hanley-road, Crouch Hill, N. The report showed that thirty inmates had been received during the year, some of whom must have sought the unwelcome shelter of the workhouse had not the committee listened to their appeal. The balance-sheet, we are sorry to say, exhibited a deficit. The present number of inmates is 63, of whom 30 are over seventy years of age. The Homes provide accommodation for 18 more, and as soon as the funds allow they will be filled by deserving applicants. Rev. Henry Bright is hon. superintendent.

A GALLANT RESCUE.—Mr. W. J. Cairns, the Seamen's Christian Friend Society's missionary at Appledore, had just closed a service, and was sitting in an upper room of the Sailors' Rest which overlooks the quay, when he heard screams, and saw that a child was drowning. Divested only of his coat, he ran down stairs, across the quay, and leaped into the water. A strong tide was running at the time, and his heavy boots and clothes proved a great impediment, but he reached the child just as it was disappearing, and then turning to a boat at anchor, managed to hold on and keep the child's head above water till a boat came and picked them both up. The child was treated on the spot by Dr. Pratt, and great anxiety was manifested until respiration was restored. The child proves to be the only son of a sailor who was brought to the Lord at the special service held at the opening of the Appledore Sailors' Rest last August. The *North Devon Journal* for May 30 speaks very highly of the missionary's gallantry, and Mr. Cairns himself, when writing to his superintendent, says:—"I found the effort a great strain upon me, but, thank the Lord, He helped me to take our evening service as usual."

On Prison Treatment.

CERTAINLY "barbarous" is not too strong a term to apply to some parts of our prison system, as described by Mrs. Ormiston Chant in *The Methodist Times*. Without, however, harrowing our readers' hearts with the recital of these, we quote the following as a conception of the treatment of criminals, on which it will do us all good to meditate:—

I frankly admit that a Mrs. Jeffreys, of seventy, "doing" five years for her share in the wholesale corruption and destruction of girls for the sake of gain, from the lowest class of men in creation—namely, wealthy and educated profligates—is not a sight, on the outside of it, calculated to stir one's compassion like that of a poor little Miriam Jones, of sixteen, "doing" the same term for deserting her baby, after having drudged hard and pinched herself heroically for one year to maintain it. But, in the solemn, tender presence of Jesus Christ, my Master and example, I am forced to admit that if I want one single kindness or care withheld from Mrs. Jeffreys during her incarceration, it is the vindictive, avenging instinct in me that does so, not that spirit of Christ which makes me his.

The motives and temptations to crime require deeper study, of a wider nature, than has yet been given them; and the child-life of high and low needs far more tender care and knowledge in dealing with it than it has ever yet had. Who is sufficient for these things? If only the Christian churches would grasp the ideal of Christian conduct and responsibility—if only they would stop denouncing those who differ from them, and manifest to the world their deep, abiding love of Jesus Christ, by trying to live his life, and do the works He did; if only each member of each church would feel called to nothing short of setting forth the life and death of Him whose followers they are, these huge chartered evils would be swept away, and the Christ spirit would cast out the cruel spirit that now holds sway.

There is no cruel vindictiveness in God. His punishments are all the inevitable penalties which attach to sin. The punishments which men inflict upon their fellows should surely manifest a similar absence of vindictive cruelty. But perfect forms of punishment can only exist under the perfect government of God's true King, Christ Jesus. Nevertheless, one of the sublimest proofs of the benign influence of Christianity is the growing amelioration of prison treatment.

The articles on Siberian convict life that Mr. Kennan has been contributing for some time to the pages of *The Century Magazine* are a very striking illustration of the inspired dictum that the way of transgressors is hard. In saying this we do not, of course, imply that all the prisoners in Siberia are deserving of their fate. In any case, the Russian authorities do not seem to err on the side of too humane treatment. Mr. Kennan's account in the current *Century* of the prison arrangements at the convict mines of Kara indicate conditions of life that would be a disgrace to any Government pretending to be civilised. It is almost sickening to read of the insanitary surroundings of some of these unhappy prisoners; what must it be to experience them year after year? Mr. Kennan writes of one prison:—

There can be no reasonable excuse, it seems to me, for the failure of the Russian Government to provide at least beds and pillows of straw for these hard-labour convicts. Civilised human beings put straw even in the kennels of their dogs; but the Russian Government forces men to work for ten or twelve hours a day in these East Siberian mines; compels them after this exhausting toil to lie down on a bare plank; and then, to console them in their misery, tacks up on the grimy wall over their heads the command and the promise of Christ: "Come unto Me all ye that labour and are heavy laden, and I will give you rest."

The irony of the situation is such that we should think the sight of these gracious words must cause a revulsion in the minds of all who read. Mr. Kennan well says at the close of his painful recital: "I repeat these things because they ought to be repeated until the Russian Government shows some disposition to abate such evils."

The Pennsylvania Disaster.

THE terrible calamity that has overtaken the dwellers in the Conemaugh Valley, Pennsylvania, through the bursting of a large reservoir, is fitted to arouse the deepest feelings of sympathy throughout the Christian world. How far such catastrophes can be foreseen and prevented it may be impossible to say, but whatever aid can be rendered to the sufferers ought to be speedily given. The computed loss of life is somewhere about 10,000, which constitutes the disaster one of the highest magnitude on record. Some of the details given are exceedingly pathetic and awesome. *The Times* correspondent, telling of what happened in one part of the town of Johnstown, says:—

The whole night was spent in darkness, but the sick were cared for, and the weaker women and the children had the best accommodation that could be had, while the others had to wait. The scenes witnessed were most agonising. Heartrending shrieks, sobs, and moans pierced the gloomy darkness, and the crying of children, mingled with the suppressed sobs of women, under the guardianship of men, all too much cast down to hope. Nobody slept, and many knelt for hours in prayer, their supplications mingling with the roar of the waters, and the shrieks of the dying in the surrounding houses.

The following is from the correspondence of *The Daily News*:—

One utterly wretched woman stood by a muddy pool trying to find a trace of her loved ones. When a man stepped forward offering help, she clasped her hands in agony, crying out, "They are all gone. O Heaven, be merciful to them! My husband and my seven dear little children all swept away, and I am left alone." She told her story of the calamity as follows:—

"We were driven by the awful flood into a garret, but the water followed us there inch by inch. It kept rising until our heads were crushing against the roof. It would have been death to remain; so I raised the window and placed my darlings, one by one, on some drift-wood, trusting them to Providence. As I liberated the last one, my little boy, he looked at me and said, 'Mamma, you always told me that the Lord would care for me. Will He look after me now?' I saw him drift away with his loving face turned towards me, and in the midst of my prayer for his deliverance he passed from my sight for ever. The next moment the roof crashed in, and I floated outside, to be rescued fifteen hours later. If I could only find one of my darlings I could bow to the will of God, but they are all gone. I have lost everything on earth now but my life, and I shall return to my old Virginia home and lay me down for my last great sleep."

This poor woman's sad plight is merely typical of hundreds of cases. To send all the accounts pouring in would completely fill *The Daily News*. Everything human sympathy can do is being done. From every city, town, village, and church in the land, aid of all kinds is being sent—money, clothing, food, tents, medical men, and nurses.

"HERALD OF MERCY" SHIP.—This mission vessel, in connection with Mr. H. Cook's Gosport Mission, has been visiting the ports on the coasts of Kent, Hampshire, Devonshire and Cornwall. A correspondent on board writes to say that God has richly blessed the work among fishermen and others.

The St. Paul's Reredos.

AFTER a delay of some six months, the Court of Queen's Bench has decided that it is incumbent on the Bishop of London to take steps for having the St. Paul's reredos case put forward for hearing on its merits. It may be remembered that the Bishop refused to entertain the application of the protestors, because, in his opinion, the decision as to the legality of the Exeter reredos covered this case; and also because litigation on the subject would do more harm to the Established Church, and the cause of religion, than all gain that could could come from the removal of the reredos. The application for a *mandamus*, ordering the Bishop to proceed, was argued before three judges, and in their decision, announced on Saturday, the Court was divided. Mr. Baron Pollock, being of opinion that the discretion vested in the Bishop was absolute, and not to be reviewed by the Court, thought the rule for a *mandamus* ought to be discharged. On the other hand, Lord Chief Justice Coleridge, and Mr. Justice Manisty, were of opinion that the rule should be made absolute; accordingly, it is made absolute, subject, of course, to appeal by the Bishop to a higher Court.

Without entering into the legal technicalities of the question, we may say that the decision of the majority of the Court agrees with the simplest demands of equity and common sense. It would be an intolerable state of things that, as the Lord Chief Justice expressed it, the metropolis and the whole country should be at the mercy of five residentiary and irresponsible canons of St. Paul's, who might set up all sorts of idolatrous images, provided a bishop were found supine enough to allow it to be done. So long as the ritual and accessories of the Established Church are regulated by law, it is the merest truism to say that the ecclesiastics of that Church should respect the law. In the view of many people, the St. Paul's reredos is distinctly idolatrous in its tendency, and there can be no doubt that if it were allowed to remain it would be taken as a precedent, and further experiments would be made in the direction of Romanising those churches that have hitherto been regarded as Protestant. It is in reality a question of ecclesiastical perversity *versus* the popular good; and, however much the law's delays may interpose themselves, the issue cannot be in doubt, if the real friends of the Church of England are true to their convictions and their principles.

Mr. Justice Manisty ventured to add to his legal argument a plea to the Bishop for having the question brought to a speedy issue, so as to avoid the irritation and ill-feeling which so often accompany litigation on religious matters. If the Bishop of London is well advised, he will listen to this sensible and well-meant appeal. In days like these, when there is so much practical work waiting to be done, it is deplorable to find time and energy wasted in mutual strife and recrimination.

MESSRS. PEATT AND CROZIER, of the Irish Evangelisation Society, are holding a tent mission at Dunmurry, co. Antrim, and the Methodist mission tent is pitched at Gilford, co. Down. In each case the attendance is large and encouraging.

EVANGELISTIC MISSION.—Mr. Newton Jones has visited Chelmsford and held special services. The occasion proved to be one of real refreshment, and many who had during Mr. Jones's former visit found Christ were now engaged in earnest Christian work.

THE LATE DR. W. R. SUMMERS,

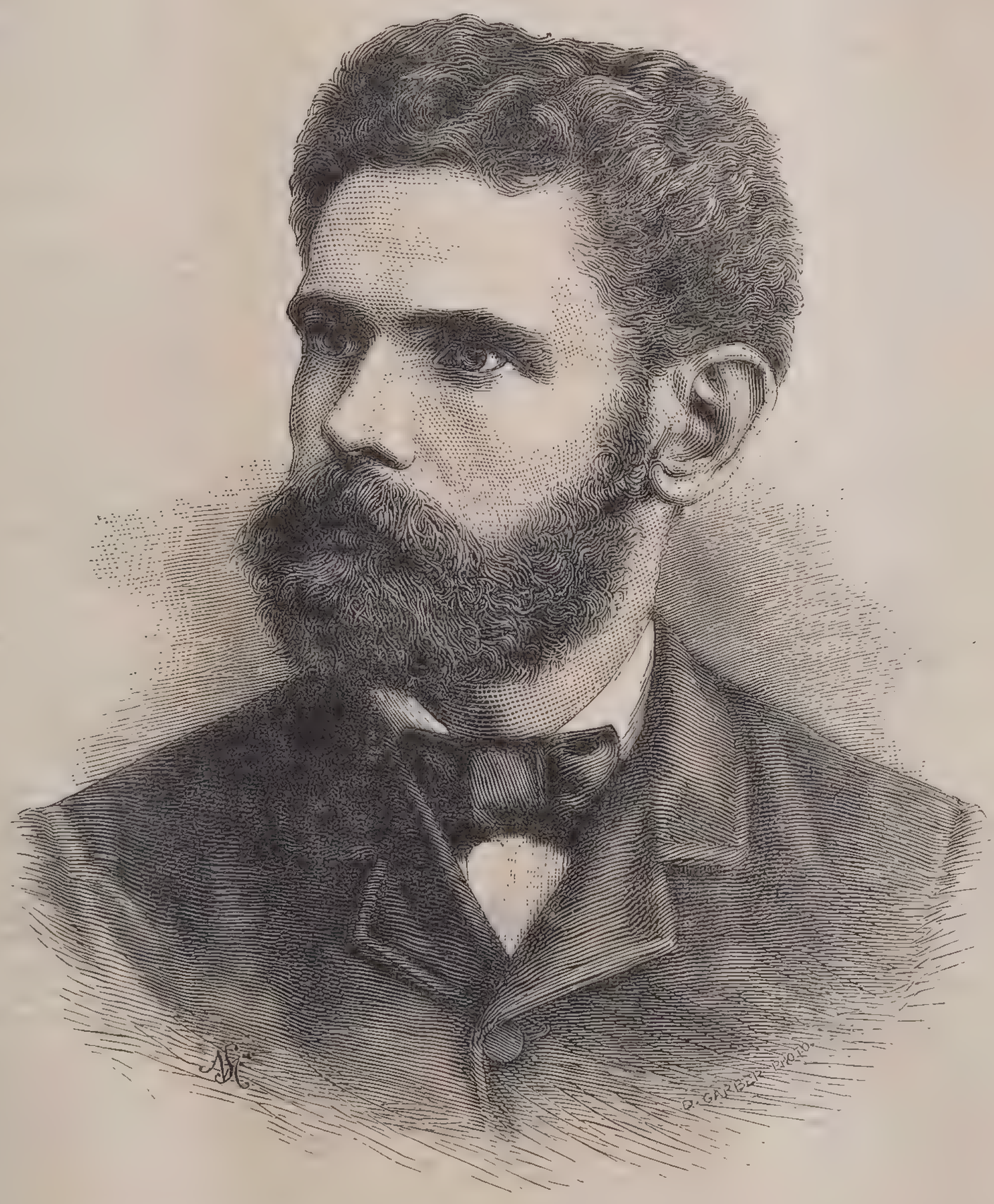
Missionary to Central Africa.

FROM first to last the career of the late Dr. Summers, of Bishop Taylor's African Mission, was full of interest. First as a youthful wanderer from home and God, and subsequently as a humble servant of the Lord Jesus Christ, he was ever diligent to a very high degree of enthusiasm. No one, moreover, can consider his life as a whole without recognising, in his early, though strange, experiences, a discipline for the signal usefulness of the later years. "God moves in a mysterious way," and very mysterious are the paths by which He leads some of those whom He pleases to constitute "chosen vessels" unto his own honour and glory.

WILLIAM RICHARDS SUMMERS was born in the island of Guernsey, on April 28, 1855, of parents in humble circumstances. The cramped surroundings in which he found himself were quite early resisted; put to learn the printing trade, the lad determined to "cut and run." He had courage and perseverance, but the little island in the Channel afforded him no scope; moreover, there had grown in him a restlessness which even the larger opportunities of England proved unequal to satisfying. Arrived in London, young Summers was specially attracted by the glare of theatrical life. He secured employment in Hengler's Circus; but, coming into contact with Dr. Slade, the "spiritualist," he joined him, and, announced as "Herr Somayr," drew large assemblages in the Rotunda, Dublin. He even went beyond his master in tricks of legerdemain; what Slade could accomplish in the dark, Summers was able to do in the light, to the still greater astonishment of the sensation-loving public.

Though not brought up under decidedly Christian influences, Mr. Summers had a place in the prayers of his maternal grandmother. Not until he was twenty-two years of age did his mother believe in Christ unto salvation. While ill, she was attended by Dr. George D. Dowkontt, now head of the International Medical Missionary Society in New York, who not only treated her for bodily sickness, but spoke of the Great Healer. No sooner had she declared her confidence in Christ, however, than she asked Dr. Dowkontt to pray for her poor wandering boy, Will.

The conversion of her son being her earnest desire, Mrs. Summers got many friends to join her at the throne of grace on his behalf. And how the prayer was answered! One night, the conjuring performance over, Will was about to retire, when, to use his own words, he "suddenly found himself upon his knees." Being utterly destitute of inclinations towards the worship of God, he was surprised to find himself in such a posture, and began to talk to himself: "Why, Will, what are you doing here, old fellow? Why, you don't believe in anything of this sort; get up, what a fool you are!" In spite of these promptings of Satan, young Summers kept on his knees; he seemed to be held down by a power stronger than his own weak will. He felt as though he must present a petition to the Almighty, but suitable words failed him. He bethought himself, however, of a little hymn which he had learned in the days of childhood; so, having repeated the lines beginning "Now I lay me down to sleep," he lay down and sought rest. He could not sleep, however. Evidently the Spirit of God was striving with him in answer to prayers offered far away. That was the beginning of a change in the young man's life, and as the things of God became precious to him, the "old things passed away." Finding his way to home and mother, he gave himself wholly to God. His conjuring apparatus, which had cost him £100 or more, besides involving much ingenuity and toil, he sold for the sum of 10s. at a rag shop, and started life on new paths.



After a short period of work in Liverpool as a compositor, he left England for the United States in September, 1879. His kind friend, Dr. Dowkontt, had preceded him, and met him on his arrival at New York. In his search for work he went to Philadelphia, and there began to attend and assist in the meetings of the Salvation Army. He was made a captain, and laboured for some time in Atlantic City. While longing for such training as would fit him for more efficient service, he met with a student from Pennington Seminary, New Jersey, by whose advice he wrote to the principal, Rev. Dr. Hanlon, stating that he desired Christian work, was in need of education, but was without money wherewith to procure instruction. Dr. Hanlon saw promise in the case, and invited the enthusiastic young man to "come at once." Working hard in the institution the poor student obtained the first place in the honour roll, doing credit to himself and his school. While thus engaged in study, Mr. Summers was led to analyse his talents, and concluded that he could best serve God as a missionary. In a letter to Dr. Dowkontt he even indicated Central Africa as the one field always on his mind, and said that as he had found that the best missionaries for such a sphere were earnest Christian physicians, he was anxious to pursue medical studies. Leaving Pennington Seminary he willingly accepted the humble post of janitor to the one dispensary then opened in connection with the New York Medical Missionary Society, "picking up" dispensary knowledge, and preparing himself for systematic study. Although only getting six dollars a week, he managed to save nearly half his income, towards maintaining himself while in college. After a course of study under Dr. Dowkontt, he obtained a scholarship at the University Medical College of New York, and so assiduously did he apply himself that in March, 1884, he passed his final examination, and received the degree of Doctor of Medicine.

All the courage and determination which characterised his early life were consecrated to the service of God. In 1881, he wished to attend Mr. Moody's conference of Christians

at Northfield, Mass., but was without funds. Investing his last dollar in some photographs of the late President Garfield, he went to the outskirts of New York and Brooklyn, and realised rather more than a dollar on the sale of the pictures. Thereupon he made up his mind to go to Northfield; taking boat to New Haven, he tramped the rest of the journey. Wearied and footsore he reached his destination, to receive a spiritual blessing which he deemed worth the effort ten times over. Some of the brethren at the conference saw to it that he did not walk back, by more than paying his fare.

Having graduated, Dr. Summers was introduced to Dr. William Taylor, who had a short time before been appointed Bishop of Africa, and was praying for a man well acquainted with the Dark Continent. Dr. Summers had, so to speak, devoured every book written upon Africa, and was fully conversant with the state of knowledge on the many problems, scientific and social, connected with the country. He was gladly accepted, and, having been ordained a minister of the Methodist Episcopal Church, he sailed for Europe on October 22, 1884, in company with Mr. Heli Chatelain, a devoted young Swiss who had begun medical study with him. At Berlin the two gained some knowledge of the dialects of the Central African tribes from Lieutenant Wissmann, the eminent explorer; and after a brief stay in England they sailed on January 7, 1885, in company with Bishop Taylor. While the Bishop remained at Liberia to meet his party, Dr. Summers and Mr. Chatelain went on to Loanda, where they arrived in the middle of February. Having reconnoitred in Loanda, made friends, and secured a house for the expected party of missionaries, Dr. Summers set out alone for the interior, accomplishing a journey of four hundred miles to Melange. He returned to the coast, having opened up the way for the various stations since located there.

Dr. Summers remained at Melange about a year, healing, teaching, and preaching the Gospel. He so won the hearts of the people by his kindness and medical skill, that they were terribly grieved when they first heard of his intended departure from them on a journey of over a thousand miles to the further side of the Congo. He considered, however, that the work might safely be left, as another missionary was expected to arrive shortly, and he was anxious to press further inland to the point at which, as he believed, missionary operations ought to find their centre. When at length he succeeded in tearing himself away, the people loaded him with gifts, and provided him with carriers and the necessaries for his journey. After six months' travelling, in the course of which his life was often saved as by miracle, he safely reached Luluaburg, on the Kassai River, in December, 1886. Here he remained, and attended to the needs of the people; he saved many lives by his medical skill, and did his best to teach them the way of life. He set himself to preparing a grammar and vocabulary of their language. From this place he wrote two deeply interesting letters, which were in due course published in THE CHRISTIAN. In the first, dated August 31, 1887, he reported himself in good health; in the second, dated January 3, 1888, he said he was just recovering from a five weeks' illness, in which he had suffered from pleurisy, septic fever, and an ill-defined but painful lung disease.

During the journey from Melange to Kassai Dr. Summers was called upon to endure much from hunger, for the people had no food for themselves. To the east of the river all was different, the country being park-like and very productive. The chiefs expressed a strong desire for missionaries and teachers to settle among them: indeed, they cried and begged him to remain. Before he could leave, however, he was taken ill. Writing on March 3 to Mr. J. S. Mead, of Angola, he said: "I have little hope of many days. Phthisis, or consumption, the disease from which my mother died, has got hold of me, my temperature every day reaching about 103 to 105 degrees, Fahr., and this now for months. I can do nothing but see and think, cannot walk, nor work, nor write." While far away from friends he yet enjoyed the consolation of the Friend that "sticketh closer than a brother."

Though separated by a great distance from those who could cheer him, he realised the constant presence of Him who said, "I will never leave thee nor forsake thee." In his solitude he wrote: "Yes, Lord, I am sensible of thy blessed presence, and it is better than a thousand earthly friends. So we walk together, Jesus and I; and I am not lonely, blessed be God." In a letter to his friend, Mr. Chatelain, on March 30, he described himself as "broken down in body." In the midst of difficulties great and many, he said: "God has a plan, and I do not know it; but I am sure He will work out the thing all right in the end. His word is, 'Be still and know that I am God.' I am learning to be still, and I am knowing more and more of God, and can trust Him more and more every day." He lingered until May 25, and then died, as he lived, "for Christ and Africa."

As men reckon time, Dr. Summers was not long in Africa; but, as God takes account of testimony and service, we cannot pretend to estimate the work of this brave man. Bishop Taylor's Mission lost a true pioneer in this devoted young medical missionary. We cannot wish it better than that more men of the same spirit and type should come forward, and under its banner take the glad Gospel to the dark millions of Africa.

THE SOURCE OF JOY.

LONGING I prayed that joy might fill my life,
And waited for the gracious gift from God;
I wearied, for it tarried long; it seemed
As if my cry had never reached his ear.
Forth to the world I went, to seek it there:
Its pleasures pleased while they possessed my heart;
But soon they fled, and left no *lasting* joy.
Unsatisfied I turned to God again,
And prayed that He would light to me impart,
That I might know what way to take, to find
That happiness my heart so much desired.
"What shall I do, my Lord, to gain this joy?"
His answer came, and, like a lightning flash,
Burst in upon my soul—"*Abide in Me.*"
Obedient to his blest command I bowed,
Nor deigned to ask of Him the how or why;
But, yielding up my selfish soul, I said,
"Lord, take me in; let me abide in Thee."
All weary, wicked, wayward as I was,
His outstretched arms received my sinful soul;
He took me to his wounded, bleeding side,
And in his precious blood He washed me clean.
Oh, what a joy! Forgiveness for the past;
Almighty strength around me to the last.
My Jesus, yes, in Thee there is true joy;
In Thee the highest happiness is found.
Pleasures surpassing all the world can know
In Thee, my Lord, eternally abound.

Edinburgh. B. MCCALL BARBOUR.

A HUGUENOT MEMORIAL.

A PECULIAR interest attaches to the progress of Christian testimony in those small towns of France in which the Gospel lamp has, by God's grace, been kept lighted for centuries, in spite of severe persecution, and in the face of great difficulties. One such place is the town of Beaune, Côte-d'Or, the Protestants of which are carrying on a good work, though necessarily on a small scale.

At the Revocation of the Edict of Nantes, in 1685, Beaune was a considerable place, with some two hundred Protestant families. Hunted down and despoiled, these people had to leave the field in the possession of their persecutors, and it is only quite recently that Protestant services have been re-organised. The need for a church has been much felt, and M. Paul Bouchard, mayor of the town, is in England seeking help towards its erection. It is hoped that the building will not only be a suitable memorial of the martyrs of Beaune, but also a centre of religious instruction for the large number of Romanists who have ceased to believe in the dogmas of their Church and are willing to listen to the truth as it is in Jesus. The entire expense of the building is estimated at £1000, of which French Protestants have already raised £600.

M. Bouchard has been kindly received in England. He is a very interesting man, having himself renounced the errors of Rome in 1877, since which time, by personal effort and by his able pen, he has endeavoured to induce his countrymen to follow his example. He has filled many important public functions in his town and department during the past thirty years, and is a Knight of the Legion of Honour. His work is heartily endorsed by Pasteurs Théodore Monod, Eug. Bersier, and Du Pontet de la Harpe, and M. Eug. Réveillaud, of *Le Signal*. Among English friends who bid him God-speed are Lord Kinnaird, Rev. Dr. L. Borrett White (Religious Tract Society), and Rev. Dr. Donald Fraser. His address in London is 47, Mecklenburg-square, W.C., and we trust that during his brief stay he will receive many pleasing communications.

THE McALL MISSION.—An American lady, desirous of bringing the good work of this Mission under extended notice, in the hope of thereby raising funds in its aid, is writing a series of pretty booklets, entitled "McAll Incidents." The first, now before us, gives a touching narrative, which shows with what great promise the Gospel may be preached to the poor of France.

AUSTRALIAN MISSION, SO. AFRICA.

A FEW months after my brother, the late Bishop Hannington, lost his life, it was my privilege to enter the African mission field, spending about eighteen months in different parts of South Africa. During that time the Lord was pleased to save a good many. Seeing the great need of increased missionary effort, I proceeded to Australia to tell the Christians of that country about the requirements of Africa. Many became deeply interested, and responded so freely that, in a few months, I was sent back to Africa with two missionaries to start colportage work. I had instructions to return bringing with me either Boer or negro representatives, who might speak for themselves to those who had sent for them, and who had constituted themselves into the Australian Mission to South Africa, which is evangelical and pan-denominational. Miss Schreiner, a very earnest and well-known Christian worker in Cape Colony, was the chosen representative to visit Australia. During the past three months she has spoken very ably upon the wonderful opportunity there is of sending the Gospel into Central Africa by means of native agency. One very able Christian doctor, from Melbourne, in a lucrative practice, is giving himself as a medical missionary, and going at his own expense.

The African chiefs send down their finest and most intelligent men from the heathen tribes of the interior, with express direction to learn all they possibly can. Until within a comparatively short time numbers of these fine fellows have been ruined by drink, returning, if ever they lived to reach home, to corrupt others. Now, by an act of legislation they are shut up in compounds by their own consent for about nine months, during which time we want to teach them to read and understand Gospel texts printed in their own dialect. We have already two carts drawn by mules, and four or five colporteurs at work, selling the Word of God and religious literature throughout the colony; the first four months over 1800 Bibles were sold, as well as Testaments and books. Many have professed conversion, and the visits are greatly prized, especially in the far-off scattered and isolated places where the spiritual privileges are few and far between. We have a Council of Reference in Cape Town, of which Rev. Andrew Murray is chairman, and the effort has been started in remembrance of the late Bishop Hannington. As Australian Christians have liberally provided the carts for her sister colony, if some of the Christians in the Mother Country will assist in carrying on this most useful work, Mrs. James Hannington, widow of the late Bishop, 1, Alfred-road, Brighton, would receive and forward communications to the treasurer, Rev. L. Nuttall, Cape Town.

It may be interesting to add that I have just completed a four weeks' mission in the city of Sydney, and the Lord has been graciously pleased to save a goodly number.

JOSEPH HANNINGTON.

Melbourne Y.M.C.A.

SHEFFIELD Y.M.C.A.—The Sunday afternoon Bible-class has so increased of late, that a larger hall has been taken in which to hold the meetings. The average attendance for May was 117. Four large open-air meetings are sustained every week, two on Sundays and two on week-days. Scarcely a Sunday evening passes without some conversions taking place at our evangelistic service. Fifty-two young men have joined as members and associates during the last two months. An excellent site has been secured for new premises, which will shortly be erected at a cost of from £16,000 to £18,000. £10,500 has been promised in donations and shares towards this scheme. Monthly meetings for the deepening of the spiritual life are held in our rooms, and it is our desire that the Lord alone may be exalted in this work.

EDWARD T. REED, Gen. Sec.

THE EVANGELISATION SOCIETY.

IN the case of the Evangelisation Society, it is altogether beyond question that extended operations mean increased usefulness. It is quite an annual thing to record tokens of Divine blessing on the work; we rejoice to say that during the past twelve months, evidences of the favour of God have been many and conspicuous. Gospel meetings were held in many new places, tent missions being a prominent feature of the work. A large number of Christian ministers in England and Scotland have rendered cordial help.

The annual report gives a number of letters from friends in different parts, and testimonies of fruit coming from the seed sown. During the summer of 1888, the evangelists worked in fifty-one tents, nineteen of them belonging to the Society, the remaining thirty-two being the property of private individuals or local associations. Writing of a Sussex village, in which meetings had been held three consecutive summers, a correspondent of the Society says: "Yesterday I visited three houses, in which I found five persons, of whom I should like to write briefly. One is a woman seventy-eight years old, who for years refused to go to hear the Gospel, lest her condemnation should be increased thereby, as she was sure that in any case she would be lost. But last year she went to the tent, and there the message of God's love and the offer of his mercy to all, reached her heart. She yielded herself to Him, and has ever since been rejoicing in his wonderful grace. Her grand-daughter, aged twenty, was brought to God at the same time. In the next house I entered I found a woman in the last stage of consumption, and in extreme poverty—not even a chair to sit on; yet she was happy, rejoicing in her Saviour. I asked her how long she had known the Lord, and she replied that it was only last summer, in the tent, that she had received this blessing, and that her life had been changed ever since. I also saw her young daughter, who professed to have received the same blessing at the same time, and truly, judging by their conversation and their surroundings, one could not doubt that they did indeed know what it is to live by faith in the Lord Jesus Christ. They have a cruel husband and father, and yet they were full of praise to God for all his goodness to them. Again, in the next house I saw an elderly woman, who received great blessing and spiritual help at our tent missions."

Friends of Christian effort will find much in the report to cheer their hearts. It is clear that the workers make a point of thoroughly instructing their hearers in the great truths of the Gospel, and, as a result, there are fewer cases of disappointed hopes than in other circumstances. The pages of incidents mention the case of a poor man who, on his eyes being opened to his own sinfulness and God's pardoning mercy, sought the services of a little boy as instructor, and learned to read. Having now made progress in the way of the Lord, this man is able, not only to read for himself, but for the enlightenment of others. Sending a donation to the funds of the Society, he expresses a hope that he may be blessed of God in his endeavours to show unto others the way of salvation.

Altogether 228 evangelists took 20,716 meetings last year in 1086 places: the estimated attendance of the public being about three millions. The contributions amounted to £12,496. Communications respecting the work should be addressed to the hon. sec., Captain W. E. Smith, 21, Surrey-street, Strand, W.C.

Home Teaching Society for the Blind (31, New Bridge-street, E.C.).—Mr. R. TAIT, secretary, writes:—"Additional subscriptions and donations are the pressing want of this Society at the present time, as many contributors have been 'called to rest.' I can testify from personal visitation that the blind are brighter and their surroundings more cheerful through the ministrations of our blind teachers."

LIGHT IN ASIA MINOR.

REV. DR. G. F. HERRICK is now in England, advocating the cause of Anatolia College, situate at Marsovan, Asia Minor, sixty miles inland from the Black Sea port of Samsoun. Evangelical in character, the College exists in order, with the blessing of God, to promote Christian manhood and service in the country. The pupils number 130, and during the last collegiate year nineteen of them were received into the fellowship of evangelical churches.

From Anatolia College go forth the preachers and teachers, and the leading Christian workers among laymen, in a region bounded on the west by the Mediterranean, on the north by the Black Sea, on the east by the Euphrates, and on the south by the Taurus mountains.

The value of the College is great, and, when we bear in mind the activity of the Jesuits on the one hand, and the influence of infidelity and materialistic science on the other, cannot be estimated. Such truly Bible work in the midst of Bible lands is specially interesting. Communications to Dr. Herrick may be addressed to the Bible House, 146, Queen Victoria-street, E.C.

JULY and AUGUST in NORTHFIELD.

THE invitation of Mr. Moody to the public to come to his boyhood's home in the summer months is as full and generous as his own large heart. He holds as tenderly his brethren beyond the sea as those nearer home. His love embraces the world. With a passionate longing does he desire souls. Hence the opening wide of all doors, and the granting every facility for Christian fellowship and instruction The summer days bring him the rest of activity.

The untiring work of a long winter on the Pacific Coast and at Chicago only spurs him on to greater service, and to an enlargement of his plans. This summer the Conference is to continue through the month of August instead of ten days, while the college boys are invited to spend the days from June 29 to July 10 inclusive. In addition to this a Gospel Singers' Training School is to be opened June 20, and continue six weeks at Northfield. Mr. D. B. Towner is to be conductor.

Mr. Moody desires to afford accommodation for all who come, and, as usual, the Seminary buildings will be thrown open at a very modest sum for board, while the pride of the village, the charming new "Hotel Northfield," will be opened for guests. Tent life is also common, the grounds being freely given, and thus board is reduced to a mere trifle. We are amazed that, for all the privileges of such a gathering, the public buildings for the meetings, the freedom of "all out doors," the speakers distinguished and eloquent, the singing by the best in the field, are all supplied without cost to the visitor. But it is just like Mr. Moody; he does nothing by halves!

The Boys' School at Mount Hermon, the Girls' Seminary at Northfield, are very flourishing, and hundreds are knocking at the door for admission.

Come, O readers of THE CHRISTIAN, to this fair spot, one of the fairest in fair New England, and clasp hands in Christian fellowship with your American brothers. S. E. B.

Northampton, Mass.

OUR SHOWPEOPLE.—At this time of the year, when so many fairs, wakes, and races are held, and large shows and circuses are travelling through the country, we are anxious to arrange Sabbath meetings for our travelling showpeople. We find that gathering them together on the Lord's Day is the best opportunity of bringing before them the claims of the Gospel. God's blessing has, indeed, rested upon this work; many of these wanderers have found Christ as their Saviour. I shall be glad to send a report and copy of showmen's paper, *The Caravan*, to any address, post free.

(MISS) E. MILLINGTON.

Layerthorpe Grove, York.

"BRIDGE OF HOPE" MISSION.

LIVING in this part of East London, the problem as to what will be the future of the children who swarm our streets is one daily costing us the deepest and most anxious concern. The lads and girls who, in the growing darkness, should be safely at home, are, instead, the greatest nuisance to those whose work brings them up and down our thoroughfares. Visitors calling, or poor women applying for admittance, are frequently pelted with mud, &c., and otherwise annoyed. Endless are the questions that arise as to cause and effect, but we cannot, dare not, let the little ones perish, whilst we are sitting down to consider, and, if possible, to solve some of these difficulties.

Perhaps the work we are doing amongst children is less widely known than the rescue work; but in addition to the latter, which in itself is large and increasingly heavy, we have always more than fifty young girls to be daily cared for. Some of our most recent cases will be typical of hundreds who are still needing help. One poor girl of twelve was found near our house lying on the pavement crying bitterly, surrounded by rough boys, and so crushed by her helplessness, that she seemed even without a desire to escape from her tormentors. We brought her in, and an investigation of her story revealed a history so sad that, whatever moral taint the poor child bears, is a matter for sorrow, but not for surprise. Already she is partially crippled, the result of a fall from careless arms in her infancy, and the distorted limb speaks only too plainly of neglect and suffering through which the poor child must have passed. We found that she had been placed by her father in the care of a miserable woman with whom he had formerly lived; being out of work, he had failed to pay the usual weekly sum for the child's maintenance, and in a fit of anger the woman had thrust her into the street to do as best—or worst—she might. We are already gladdened by signs of intelligence in the little wan face.

The next is the child of a woman who has herself been the keeper of a bad house. Tired of the life, she gave it up, and came to us quite destitute. Now we have mother and child, for both of whom we anticipate a brighter and happier future.

The third is a pathetically sad story, and shows that the women living their sinful lives have better feelings, even whilst parading the thoroughfares with such impudent boldness. Perhaps those who are strangers to such daily sights would never dream that the bold faces could soften, or that their eyes could be suffused with tears of remorse, if not of repentance. We learn differently from such cases as the following, which is by no means a solitary one. C—— is a woman who has lived a terrible life for years. She has a child, ten years of age; and, as she saw this little one imitating the ways of the girls and women all around her, some tenderer chord was struck, and she longed to save the child. She came to us with a companion—a woman whom we have often tried to help—and both of them were evidently touched as we spoke to them of their sad lives, and tried to induce them to come into the Home. In this we failed, and they are still in their old haunts. We have, however, sent the child away to a good country Home, where we hope the past years of her life will soon be forgotten, and that the hideous sights and sounds of Ratcliff-highway will be drowned and blotted out, amid the songs of birds and the sight of fields and flowers. Will not our friends remember the mothers of such children, and pray that remorse may deepen into real repentance?

Saddest of all is our last case, a young girl twelve years of age. *So* young, and yet with the sweet, holy innocence of childhood, sullied for ever! She came to us through Mr. Waugh's noble work on behalf of the children, and today, whilst she is, we trust, beginning a new and happier history, a man—or a demon—is beginning to work out his richly deserved punishment of fifteen years' imprisonment. Alas! his incarceration cannot restore to the child that of which he has irrevocably robbed her!

As we receive one after another of such cases, our hearts cry, "How long?" But until He come, we have his injunction, "Take this child and nurse it for *Me*." God is greatly blessing the work, and is still opening fresh doors for us. We hope soon to give a little account of a new country Home which we are enabled to open through the kind help of the young people of Rev. F. B. Meyer's congregation. Whilst we most thankfully record that the new Refuge and Night Shelter are entirely paid for, we need more than ever the continued support of those whose hearts are touched by the sufferings of the degraded and outcast, and whose ears are opened to the "cry of the children."

MARY H. STEER,
Hon. Supt. Bridge of Hope Mission.
Betts-street, St. George's-in-the-East, London, E.

LONDON CITY MISSION.

EARL COMPTON, M.P., presided at a meeting of the London City Mission, held at Exeter Hall on Wednesday evening last week. The facts relating to the work of the Mission include some very large figures: Nearly 3½ millions of visits and calls were made by the missionaries, upwards of 277,000 of them to the sick and dying. Nearly five millions of tracts were distributed, 8650 out-door services were held, 1909 drunkards were reclaimed, 5300 persons were induced to attend public worship, and 315 fallen women rescued.

The CHAIRMAN congratulated the missionaries on the good work they had done during the past year. They were, he said, labouring in the right spirit by going amongst the poor and needy and teaching them the way of salvation. Rev. CHARLES MOINET, in the course of an earnest address, mentioned that 8000 public-houses had been visited by the City Mission agents during the year, and half a million of frequenters of such places had thus been brought under the sound of the Gospel. Rev. NEVISON LORAINE also spoke, and the work of the Mission was shown to be increasing alike in volume and importance.

JEWISH CHILDREN IN BOMBAY.—There is great need for a suitable school building in Bombay for Beni-Israel children, receiving instruction through the Indian Female Normal School and Instruction Society. The building at present occupied is most unsuitable. This school was established in 1874 by a lady missionary; the necessity for it was soon seen by the numbers who sought admission. At that time it might have been considered a ragged school, for the children then attending were mostly those whose parents were too poor to afford to pay a fee. To purchase the ground we require about £500, and for the building at least £1000. Ours is the only Christian girls' school in this community in all Bombay. Help can be sent to the Indian Female Normal School and Instruction Society, 2, Adelphi-terrace, Strand, London.

Bombay. S. TROTT.

PRIMITIVE METHODIST CHURCH SOCIETY.—This humble organisation continues to do a good work in some parts of Ireland. It was re-organised in Dublin at the time when the late Primitive Wesleyan Society united with the Wesleyan body, forming what is known as the Methodist Church in Ireland. It adheres to the usages of Primitive Methodism, while maintaining connection with the Church of Ireland, of which all its missionaries are required to be communicants. The adherents of the Society now number about 6,750; about 120 unpaid agents work under the direction of six paid agents, who are viewed as Protestant teachers, not as pastors or ministers. The work is carried on at a cost of about £300 per annum, but this is not raised without difficulty. Indeed, unless the friends of pure religion render more help some of the paid workers will have to be dispensed with. Communications may be addressed to Mr. Joseph Atkinson, Mission House, The Mall, Ballyshannon.

CHRISTIAN EVIDENCE SOCIETY.

THE annual meeting of the Christian Evidence Society was held in Exeter Hall on Thursday last week, Sir William Thomson, F.R.S., professor of natural philosophy in the University of Glasgow, presiding. A brief report, read by Rev. T. T. Waterman, stated that the income had been £1133, which the expenditure had somewhat exceeded. The tract distribution of the year amounted to 100,458.

The BISHOP OF BALLARAT, in a weighty speech, maintained that the infidel lecturer must not be left alone. There is no easier suggestion than that the Christian is afraid to meet fair argument, and that the Gospel may be preached but not defended. If, however, that suggestion should be confirmed by the silence of Christian people, many people would begin to think it true. The Church of Christ to-day, like its original of old, is set for the defence of the Gospel.

Rev. T. VINCENT TYMMS, in a vigorous address, asked: Why did our Lord Jesus Christ hold so many arguments with the teachers of the people? Was it not mainly to weaken and nullify their influence over the people they would otherwise have misled? Why did St. Paul write so many controversial letters? Surely because he was divinely impelled to show the emptiness and unreason of those objections to Christianity which were rife in his day. Was there not something significant in the fact that John Wesley began his work of itinerant preaching in England just two years after the publication of Butler's "Analogy"; that book, which victoriously closed the great deistic controversy, put new courage into believers, and gave a strong intellectual basis to the evangelical movement of that century? We should certainly be recreant if we did not make strong efforts to-day to acquaint the world with the evidences of Christianity.

Bishop French and Canon Bonney, F.R.S., having spoken, Mr. Kitchen Parker, F.R.S., formerly Hunterian Professor at the Royal College of Surgeons, delivered a brief address, in the course of which he said: Christ is my life. I know more about what real life in Him is, than I do about natural life. My being an Evolutionist has not touched that. Christ in me the hope of glory; what a little thing is science to put against that! The more child-like we are in science, as well as in religion, the better it will be. As we go on and study science, let us spend more time on our knees.

Rev. R. A. Redford having spoken, the CHAIRMAN pointed out the groundlessness of the notion that science is able to explain all the facts of nature without adopting a definite belief in a Creator. He added: St. Peter speaks of scoffers who said that "all things continue as they were from the beginning of the creation," but himself affirms that "all these things shall be dissolved." It seems to me that even physical science absolutely demonstrates the scientific truth of these words. We feel that there is no possibility of things going on for ever as they have done for the last six thousand years. In science, as in morals and in politics, there is absolutely no periodicity. Everything is in a state of evolution and progress. The science of dead matter, which has been the important subject of thought during my life, is strenuous on this point, that the age of the world is definite. We do not say whether it is a hundred million years or more, but we say it is not indefinite. Then we are brought face to face with the most wonderful of all miracles—the commencement of life on this earth.

The speeches were independent in tone, and, generally speaking, of a high order.

House of Rest for Clergy and Christian Workers.—This little Home at Crieff is opened, and is conducted on the principles of total abstinence. There is a lovely and unintercepted view of the mountains.—Communications to DEACONESS, Briar Villa, Crieff, N.B.

SOCIETY OF FRIENDS.

LONDON Yearly Meeting was brought to a close on May 31, and may be ranked among the best on record. The attendance was good and the interest keen throughout, more especially among the young of both sexes. Correspondence and visitors from America and Ireland are greatly valued, and the sense of brotherhood thus manifested intensifies the loyalty and deepens the attachment to the cause. This year the home mission work has got a real impulse. Keen discussion in reference thereto occurred both on Monday and Wednesday, with the result that the committee, heretofore appointed annually, was elected for three years. Thus the forward movement was stamped with the approval of the body at large. Any other result would have been exceedingly disappointing, if not crushing and fatal.

Last week we observed that there was no burning question before the meeting, as in the previous year, but the large Quarterly Meeting of Yorkshire had sent up the problem of Poverty for the care and attention of the Yearly Meeting, and this was considered in a joint meeting of men and women Friends on Tuesday—when probably over 1000 were present. The discussion was opened by Edward Grubb, B.A., of Scarborough, in a most able and comprehensive address, which was followed by several others viewing the subject from various standpoints. Among other suggestions was that of a Mission in the East-end, somewhat like the Wesleyan West-end Mission, and the handsome offer was announced in the evening of £500 per year for three years, by one Friend, towards such work on the part of the Home Mission Committee. A practical conclusion therefore is hoped for, and maybe an East-end Mission will come out of the discussion.

Lancashire and Cheshire Quarterly Meeting in like manner had sent up Peace for consideration, and nearly an equal attendance heard Wm. C. Braithwaite, barrister-at-law, and other Friends, very ably unfold and enforce our duty therein; while, in the evening of the same day, perhaps 1000 attended the home mission meeting, with Sir Joseph Pease in the chair; President Mills, of Indiana, and John T. Dorland, of Canada, were the chief speakers. For many decades no such day's work has been witnessed by London Yearly Meeting.

The annual meeting of adult schools, with Sir Edward Fry in the chair, was enthusiastic, as progress all round was reported, and the speeches were excellent. The same may be said of the Friends' Temperance Union meeting, when the Bishop of London gave a vigorous and beautiful address, under the presidency of that noble friend of the cause, John Taylor.

The greatly needed high school for the sons of Friends has got within a few hundreds of pounds of the required sum to enable those in charge to accept the munificent offer of £5000 by one Friend towards its establishment.

The closing sitting was very instructive, and as always solemn. Henry Stanley Newman, labouring in America, Frank Dymond in Canada, Ann F. Jackson in New Zealand, and Jos. James Neave in Australia, were all remembered in prayer. At the previous sitting, our young Friends going out to India and Madagascar were specially prayed for. Friends' meetings have been re-opened in Oxford and Cambridge, and there is a widespread hope of revival and blessing over the entire Yearly Meeting.

W. HOBSON.

Cardiff.

An interesting incident occurred at the Friends' Meeting-house, Westminster, on Sunday week. Toward the close of the meeting, in the midst of the silence which followed an address, Madame Antoinette Sterling, the famous *cantatrice*, who frequently attends the meetings of Friends, rose in her place, and with deep feeling and great reverence, sang the anthem, "The Lord is my Shepherd." Never did singer have an audience more quiet, more astonished, and more profoundly moved than had Madame Sterling on this occasion.

GOSPEL WORK IN WALTHAMSTOW.

THE devoted Christian workers who for some time had on their hearts and hands the administration of the Queen's-road Gospel Hall, Walthamstow, have indeed been led by strange paths, in which they have undergone sore trial of their patience, if not indeed of their faith. The Lord has, however, given them a victorious issue out of adversity, and hearty rejoicing follows hard upon sanctified trouble.

By order of the Court of Chancery the Queen's-road Hall had to be removed, being declared to have been erected in contravention of stipulations contained in the freeholders' covenants on the Hoe-street Estate. The message of the Gospel had been much blessed in the building, and it was with sorrow that the place was laid in heaps and another site sought for. However, in due course a plot was secured in the Folkestone-road, near Hoe-street Station, and on Saturday last the new hall was opened in the presence of congregations which included a number of friends from distant places. With the land the building has cost £2014, and some hundreds of pounds have yet to be raised to free the undertaking from debt.

In the afternoon a praise meeting was held, at which Mr. J. McVicker delivered a helpful address on the great need for Holy Spirit power. After tea a public meeting was held, when the spacious building was all but full. Prayer was offered to the God of all grace to own the efforts to be put forth in the hall, and also to bless Mr. T. H. Morris, who, after being intimately and actively identified with the work, is soon leaving with his wife and family for Central Africa. After an address by Dr. Neatby on the needs of the Holy Ghost for effective Gospel testimony, Mr. Morris spoke briefly. With six others he is a trustee of the hall, and his personality will constitute an interesting bond of union between much-loved Christian work in Walthamstow and effort in the Continent of Africa, in which he will shortly make his home. In stirring words he told of the agitation of mind which he endured until he placed himself entirely in God's hand, to go to Africa or anywhere else, and in language of stimulating assurance he declared his absolute confidence in the Lord. His friends shed tears at the thought of his going away, but their mourning was turned into holy joy as he reminded them that no danger could come to him or his family except by permission of the Lord, whom he was going out to serve. Hearty addresses followed by Mr. T. B. Miller, Lieutenant Mandeville, Mr. W. R. Lane, and others. Mr. Morris hopes to preach in the hall for two Sundays, and to say good-bye on Thursday, the 20th inst.

MR. HENRY VARLEY has lately been visiting some of the opium dens and other places of evil resort in Melbourne, and sends to *The Daily Telegraph* of that city a strong protest against the immunity accorded to them.

"JOYFUL NEWS" FOREIGN MISSIONS.—Rev. Thomas Champness has already ten of his *Joyful News* evangelists at work abroad—in South and West Africa, South India, Ceylon, and China. On Friday week six more sailed from England. They were: Messrs. Garstaff and Langstaff, for South Africa; Messrs. Adkin, Harris, and J. T. Whittome, for South India; and Mr. Clarke, for Ceylon. On the Wednesday evening previous to their departure, they took farewell of their friends at a crowded valedictory meeting, held in the Wesleyan chapel at Rochdale, under the presidency of Mr. Champness. Each of the six outgoing missionaries, besides Mrs. Champness, Rev. G. K. Pryor, and Rev. Josiah Mee, spoke a few words.

THE MANCHESTER CONVENTION.

THE meetings of this Convention were held in the Union Rooms, Tipping-street, Ardwick. Formerly the building was a Congregational church, but, through the generosity of a Manchester merchant, it has been given to the City Mission. It is situated in the midst of a very large population, chiefly composed of the poorer class. The Convention began on Wednesday, May 29, when addresses were given in the morning by Rev. Geo. Robson, chairman, and Rev. H. Jones. In the afternoon Mrs. Macalpine gave a valuable exposition of the missionary's theme. Rev. W. S. Standen followed, earnestly appealing for a right walk in order to a true work. Mr. Dunn, from the London City Mission, enlivened and inspired the evening meeting with an account of work in visiting public-houses. The day was closed by a brief, earnest word from Rev. Evan Hopkins.

On Wednesday, after reading and exposition by Rev. G. Wainwright, Mr. Hopkins again spoke, giving a clear and lucid exposition of the subject for the day—"The Sinner, the Convert, the Saint." How shall we regard the *Sinner?* As condemned already. God deals only with two men—Adam and Christ—with every other man in one of these two. Either dead in Adam, or alive in Christ. The Gospel is not to offer to men another probation, but to give them a new position—to put them in Christ. The *Convert* was described in Acts xxvi. 18, where he is said to be awakened, converted, forgiven, sanctified. These points were clearly stated and powerfully enforced. The *Saint*, in order to be what God intended, needed: (1) Knowledge of what God had given in Christ. Every Christian had all fulness in Christ, but many did not know it; (2) Willingness to be, and to have what God wills; and (3) Faith to appropriate what is already his. Mrs. Mason followed with a practical exposition of Acts ii. 32, 33,

In the afternoon, Mr. Wainwright urged the importance of seeking true converts. Failure in our converts might arise from three faults in our teaching: (1) Not seeking to lead men to conviction. (2) From not teaching the substitutionary work of Christ. (3) Because only half conversion is preached. Matt. xi. 28, is separated from the following verses, which call to yoke-bearing, and promise a further enjoyment of rest. Mr. Henry Lakin and Mr. Dunn followed with an interesting account of their experiences.

Mr. Lockhart, of Liverpool, at the evening meeting, gave a forcible and clear statement of the sinner's position as at enmity against God. Saint is the term most frequently used to decribe Christians, and applies not alone to those who have grown old in the service of Christ, but to those also who have but just begun to serve Him. To change the sinner into the saint is God's work. Why are some more used in His work than others? Learn the secret of power in Acts ii. Pentecost was not the Holy Ghost coming down upon the unsaved, but filling the saint. Mr. Wainwright followed with a further exposition and application of a full conversion, as described in Matt. xi. 28—30.

On Friday, Rev. F. D. Sanford gave a powerful address on "Have ye received the Holy Ghost since ye believed?" Rev. W. S. Standen again spoke in the afternoon, and was followed by Rev. F. B. Meyer, on consecration in order to appropriation. His words were very searching, dealing with definite things in the lives of men; and illustrations of the truth were drawn from all kinds of sources. All felt the power of God during the address. At the evening meeting, Mr. Meyer urged the necessity, and possibility, and conditions of being filled with the Holy Ghost. A season of praise and prayer closed the Conference, which was felt to have been a most hallowed and inspiring time to all.

SALVATION SLUM WORK.

IN one of our leading northern towns a meeting of influential residents was recently held in the library of one of the town institutes, in response to the following card:—"Slum Work in ——. A desire having been expressed for further information about this work as carried on by the Salvation Army, it has been arranged that an opportunity shall be given on ——, in ——, for the leaders fully to explain the mode of procedure, and to answer any inquiries. Tea and coffee at 4 o'clock." [Some leading names followed.]

There was a large gathering of all denominations present. Many who did not approve of some things in the Army work, after a full explanation, and an opportunity for interrogating the leaders present, were satisfied that they were reaching and helping a class almost untouched by any of the churches. Some misunderstanding was cleared up, and there is every prospect, as far as "slum" work is concerned, that increased help will be forthcoming.

CHRISTIAN WORK IN ITALY.

I HAD the pleasure recently of coming in contact with various agencies for good on the Continent of Europe. At Rome, in the Gould Industrial Home, Via Magenta, I found fifty-five boys and girls, chiefly of the orphan class, under happy circumstances. Mrs. Gould, the founder, died in 1875, but her husband interested his American friends in the work. Funds were sent, and the present premises were secured. Mrs. Edwards has worthily supplied Mrs. Gould's place as superintendent. I also went on the Sunday to the Mission-room of Rev. J. Wall. I found over two hundred listening attentively to his Gospel address, and the following Sunday I saw about a hundred at his school, of men, women, and children. His large Bible-class, Mrs. Wall's mothers' meeting of over sixty, his medical mission, patients' and prayer-meetings, colportage, and much visitation, appear to have well answered their end. Often there are 2000 attenders during the week at the six rooms under Mr. Wall's care; thirty-three were added in the year to the church, which numbers about two hundred members.

I had the satisfaction of seeing similar good work at Naples, Florence, Venice, &c. Any of your readers who may have the opportunity to visit such missions will both cheer the conductors and have their own piety and zeal stimulated. I was pleased to see copies of THE CHRISTIAN at a number of hotels and the Y.M.C. Associations. JOHN SUGDEN.

Manchester.

THE LADS' INSTITUTE, 186, St. George's-street, Ratcliff-highway, E., has completed its second year of useful service. It is opened four evenings in the week, when lads are welcome, and come in numbers which often tax the accommodation. The object is to impress upon them the love of God in Christ, and in order to their temporal advancement they are grouped in classes for education and instruction in useful arts. The workers have been much cheered. More volunteers, ladies and gentlemen, able to give an evening a week, are sadly needed. Communications should be addressed to Mr. J. Theodore Isaac, Strangers' Rest, 163, George-street, London, E.

SOLDIERS IN INDIA.—A good and great work for the Master is being carried out at Jullundur, a military station in the Punjaub, by the Christian men of the 3rd Batt. Rifle Brigade. Several of the men of this regiment, which has only recently arrived from South Africa, are good soldiers of the Lord Jesus Christ. In their camp they have a room set apart for evangelistic work. Gospel services, &c., are held every evening, and these gatherings have already been owned of God in the conversion of many. Tracts, magazines, or papers bearing on the Scriptures or temperance, will be most thankfully received by the secretary, Private A. W. Knight, 3rd Batt. Rifle Brigade, Prayer-room, Jullundur, Punjaub, India.

BAPTIST MINISTERS AT PRAYER.

FROM Monday, May 20, to Wednesday, May 22, a number of the brethren connected with the Baptist Ministers' Prayer Union met together for prayer and conference at the Baptist Chapel, Sutton-in-Craven, Yorkshire. Those bright and peaceful hours spent amongst the Yorkshire hills will long abide in the memory of all who were privileged to be present. The meetings commenced on Monday afternoon, and the closing meeting was on Wednesday morning, when the communion service was held. A number of well-known friends took part in prayer and addresses at the different gatherings.

The hospitality of the friends at Sutton was of the most generous description, and nothing that Christian kindness could add to the enjoyment of the meetings was lacking. Public meetings were also held on Wednesday afternoon and evening. Rev. W. J. Mayers added greatly to the enjoyment of the meetings by singing a number of sacred solos.

HOME FOR GERMAN SAILORS.

THERE was opened by Princess Christian last Friday afternoon at 8, East India-road, a new Home for German sailors visiting the port of London. The institution, which is a model of its kind, owes its origin mainly to the energetic efforts of two ladies—the Baroness Schröder and Mrs. Lichtenberg—who saw the vast need in the midst of so many low lodging-houses for a comfortable Home conducted on Christian principles for Germany's mercantile marine. They issued an appeal last February to their country people for funds with which to establish such an institution, with the result that the sum required (£2,000) has been received. The Home affords accommodation for fifty men.

The opening ceremony was conducted from beginning to end in the German language. After a dedicatory prayer, Baron Schröder presented an address to Princess Christian, who was accompanied by her husband. Her Royal Highness, in declaring the building open, said she felt much sympathy and love for the sons of Germany, and she was particularly gratified to take part in such a useful and necessary work for the well-being of German sailors. Admiral Schröder, from the German Embassy, in a lively speech expressed the thanks of the promoters of the Home to Princess Christian. The royal party, after inspecting the building, left amid an enthusiastic outburst of cheering.

A NEW MISSIONARY SCHEME.—The Baptist Missionary Society have decided to make a fresh experiment in India. Rev. W. R. James, one of their ablest and most experienced missionaries, and a notable bazaar preacher, is to be entrusted with it. He is a single man himself, and half a dozen earnest young men, who are prepared to devote themselves to the work in which he has been so long engaged, are to be found and go back to India with him. They are all to live together in the native quarter of some great city, probably Calcutta, and there to commend the Gospel in life and deed, as well as by word. Mr. James estimates that they can live in comfort and good health at a cost of about £50 a year each.

SEAMEN AT LEGHORN.—May I ask your readers to remember the Seamen's Bethel here? As in most other ports where this work is carried on, bags of papers are supplied to outgoing ships—a great boon to those "afar off upon the sea," and one that the recipients always thankfully acknowledge. There is, however, a great difficulty abroad in procuring suitable English literature for such a purpose. There are many back numbers of THE CHRISTIAN and other religious and secular papers lying forgotten and unused in British homes which would be invaluable here. They will be gratefully received if addressed, "For Seamen's Bethel, 15, Via delle Grazie, Livorno, Italy."

(REV.) J. WOOD BROWN.

SATURDAY EVENING.

THE week is past, its busy toils are o'er,
And we our scenes of labour gladly leave,
To hail the Sabbath's calm approach once more,
And worship on the preparation eve.

Let us review the way we have been led,
Count up the mercies of another week;
We have been daily sheltered, clothed, and fed,
And our warm hearts our Father's praise shall speak.

And for his love, in spirit and in truth,
In lowly homage at his feet will bend,
And while we feel the Sabbath's sacred worth,
Own the kind Giver, ever faithful Friend.

Soon will our week of life be overpast,
And we for ever earthly things shall leave;
Then, till we dwell where Sabbaths ever last,
May our life be death's preparation eve.

ELIZABETH LOVE.

A CRISIS IN PORTUGAL.

DEAR SIR,—Portugal is just now passing through a political and religious crisis which may in its issue affect the welfare of the country for many years to come. The prayers of God's people are specially needed that a relapse into intolerance and oppression may not take place.

The situation, briefly, is this. In consequence of the spread of education and an increased knowledge of the Bible, which colporteurs carry through the land, the priests' hold on the people has been considerably loosened, especially in the larger towns, where mission work is carried on. Very few of the middle-class Portuguese really believe the doctrines of the Church of Rome, but, unfortunately, infidelity and religious apathy are very general, though certain forms of religion are maintained. On the other hand, the Jesuits, who were expelled from the country in a former king's reign, have for several years past been stealthily returning, and by degrees have regained so much of their old influence and wealth that the Court and governing powers are ruled by them at present.

They are now endeavouring to get the principal trade and industry of the country into their hands, and a hard struggle is taking place between leading merchants of Oporto and the Government, which has given special privileges and monopolies to a company founded by men of the Jesuit party. If the latter win the battle, hard times may be feared for the small and weak Protestant congregations, amounting to not many hundreds, throughout the whole country; for the degree of religious freedom which now exists will surely give place to intolerance and persecution, as already evinced by one or two legal proceedings lately taken against Protestants. At a conference of the "Associação Catholica" held here recently, some of the subjects discussed were the best means of repressing the spread of "Protestantism and impiety," and the restoration of the temporal power of the Pope.

Will your readers join their prayers to those of the handful here, that these things may turn to the glory of God by opening the eyes of the Portuguese to see and accept the true liberty which the Gospel of Christ offers; that the yoke of Rome may be entirely cast off, and that not infidelity, but true faith in the Saviour, may rule. F. J.

Oporto.

ETIENNE DOLET.—A statue has been erected upon the Place Maubert, Paris, in memory of this freethinker who was executed for heresy in the sixteenth century. The inaugural ceremony, on a recent Sunday, was an occasion of high festivity among the freethinkers of Paris. Intolerance was denounced by orators, who seemed to overlook the shocking outbreaks for which so-called free thought has been responsible.

Y.M.C.A. Convention, Philadelphia.

THE Y.M.C.A. has gained a reputation amongst the citizens of the great American Republic which makes its present and future course comparatively easy. It is widely honoured and respected. Its numerous palatial buildings make it one of the best known public institutions in any of the large cities. As a proof of this, "Appleton's Guide Book," the Baedeker of the States, always takes note of its situation and provisions; in many cases it prefixes an asterisk to denote special excellence, and mentions the building as well worthy of a visit from the ordinary tourist.

Philadelphia, in which the recent Convention was held, is the city of magnificent distances, one of its streets—Broad-street—being fifteen miles long. It is noted, however, for more worthy qualities, also being known as "the city of homes." The hospitality and high moral quality of its citizens are widely recognised. The Association building is one of the largest and finest in the country. The secretary, Mr. David McConaughy, is one of the best-beloved and most highly respected officials on either side of the Atlantic. He leaves America in October, to take up Association work in Madras, and hopes to spend some little time in London, *en route*.

This Convention was the largest ever held, nearly one thousand delegates registering their attendance. It was preceded by a secretaries' conference at Orange City (in the immediate neighbourhood), most of those in attendance going on to the General Convention. For liveliness and profit the smaller conference was the most distinguished, because the subjects were not only treated but also discussed at each session. The method adopted was a very wise one. A brief paper was read on the subject assigned, and then the opener remained on the platform, seated, and answered any questions which those in attendance chose to fire at him. No speeches were allowed; but this cross-examination was far more effective in revealing the strong and weak points in the position taken up by the writer.

The sessions were presided over by experienced secretaries in succession. The subjects discussed were of a very practical nature. For instance, Mr. See, secretary of the Brooklyn Association, the largest in the world, dealt with the possibility of making the Bible training-classes more efficient; the next subject was the drawing of mechanics into closer sympathy with the Association; next, how to secure the best spiritual results from the physical and intellectual agencies; how to overcome the diverting power of the secular duties of the secretary upon his spiritual life. This was an admirable paper read by Mr. D. A. Budge, of Montreal. In addition, each department of the work received full attention; railroad men, college men, foreign young men, &c.

Another fine and much-applauded paper was read by Mr. H. E. Brown, State secretary of Illinois. He advocated strict adherence to the clearly defined work of the Y.M.C.A., and the avoidance of entangling alliances with white cross unions, temperance societies, &c. These things he held to be good in themselves, but they ought not to be taken up by the Associations as such. By quoting a long series of resolutions, showing the precedents set throughout the history of the Association, he clearly established the soundness of his contention. The devotional spirit and the fraternal affection of the secretaries were distinguishing features of this most successful conference.

The Philadelphia Convention—so called because of the absence of conference — was popular and well attended from the first. After preliminaries a hearty address of welcome was given in the name of the local association by Mr. Francis W. Kennedy, president. The delegates from abroad were introduced at this point: Mr. Robert Burn, of London, who read an interesting letter from Mr. George Williams; Mr. Robert McCann, travelling secretary for Ireland; Mr. Carl Fries, Stockholm; Mr. Ernst Hofer, Zurich; and Baron von Stark, Berlin.

The report of the International Committee of the United States and Canada was then read by Mr. Cephas Brainerd, chairman of committee. It spoke of much hard work successfully accomplished; of the highly satisfactory condition of the general work; and, as a climax, dealt with the American interest in the work amongst young men throughout the world. This was one of the key-notes of the Convention, that henceforth Association interest should be world-wide, and no longer confined to the work of any individual country, however vast.

This was the topic of the very next paper, read by Mr. E. R. Monroe, president of the New York Association, a very influential friend, and one thoroughly well informed on every detail of Association work. The title was "Responsibilities of Members of American Associations to Young Men in Foreign Mission Lands." Mr. J. T. Swift, who has spent several months in Association work in Japan, and who is returning thither at once, also spoke more than once during the sittings. The event of the first day was beyond question, a masterly address on "Modern Unbelief among Young Men and its Antidote," by Rev. Francis L. Patton, LL.D., president of Princeton College, New Jersey.

On the second day the president of the Convention, Mr. H. B. Chamberlin, of Denver, Colorado, read an instructive paper on the provision of secretaries for the future. Mr. Chamberlin spent many years in secretarial work in the Association, but was obliged to retire through ill-health. God has greatly prospered him in business life. He remains a staunch friend to Association work, and to secretaries in particular. He leaves for a visit to London on May 29, by the *City of New York*, and will be accompanied by the British delegates. Another University dignitary gave one of the addresses on this day, namely, Professor Gilmore, of Rochester, who spoke on libraries and librarians. A most exciting question decided at this session was, which of several invitations to entertain the next Convention should be accepted. Eventually Kansas City triumphed over Chicago by two votes—258 to 256.

The next day brought a new batch of papers, chief of which was "The Growth of Secular Agencies in our Work; Opportunities, Advantages, Dangers." The next important topic was dwelt with by Mr. Russell Sturgis, well known on the English side of the Atlantic. It dealt with the vitally important question, "The power of the Bible to-day in the Y.M.C.A."

Every evening crowded meetings were held in the largest hall in Philadelphia, except the first, which was devoted to a reception in the Art Gallery. At these meetings leading public men spoke. One evening, Mr. Pitcairn, general manager of the Pennsylvania railway, spoke on Railroad Association work. He testified to his own conversion from opposition to warm approval. On another, the Hon. James Beaver, Governor of Pennsylvania, gave a most successful address on Association work, with which he is practically acquainted.

Bible-readings were given during the devotional meetings which preceded every session. In addition there were many special daily meetings for prayer. The outer man was well cared for; a sumptuous meal being provided and reception-rooms placed at the disposal of delegates in one of the best-appointed hotels in the city.

On the Sabbath a happy and impressive farewell meeting was held, presided over by Mr. Robert Orr, general secretary at Pittsburg. Amongst many interesting addresses was one made by Mr. John Wanamaker, Postmaster-General, an old friend of the Association. Mr. Ira D. Sankey, who sang frequently during the Convention, and who was in general charge of the song service, was in admirable voice. He both sang and spoke at the closing meeting. A well-planned excursion to Washington brought the happy and profitable Convention to a close.

INTERNATIONAL DISARMAMENT.

"THE Christian Arbitration and Peace Society" is a movement towards disarmament, started by our American brethren across the water. They have passed through what has been called their civil war, but it was hardly more of a civil war than the present armed condition of Europe indicates, as the sections of country at variance were as remote from one another, and almost equally as little interested in one another, as Germany, France, Italy, &c.

The subscribers, believing that all war is contrary to the spirit of the Gospel of our Lord and Saviour Jesus Christ, have associated themselves together "to promote peace and goodwill among men; to show the baneful influences of war on all the great interests of mankind; and to promote the final abandonment of wars and appeals to physical force, by the amicable settlement of differences between nations, peoples, classes, and individuals."

The signatories to this constitution indicate a very powerful Christian influence, including prominent representatives of every Christian denomination, and various philanthropic and mercantile institutions in America, as well as the names of several well-known English Christians.

It is the earnest desire of this Society that something may be done at the coming Paris Conference that will eventuate in the simultaneous disarmament of the armies of the Continent, and they have sent a strong committee to attend it. On account of the postponement of the conference from June 1 to 23, part of this committee are now in London, quietly using their influence with the Christian people to support any movement here in this direction. To the common plea of Englishmen, that the idea is altogether Utopian, these gentlemen urge that this is not the case at all; that all or nearly all the Indian wars that a few years ago were so prevalent in the United States have ceased, by the Christian people accepting and *acting* upon Christ's principles on this subject; that the probabilities of war between the United States and Mexico and the South American States have been reduced to almost nothing, through the arbitration treaties that have been made; and that public opinion has been so changed that it is quite probable a Court of Arbitration may be formulated at the Convention of the American States of North and South America to be held in Washington next October, to settle all interstate matters. We confess that the subject is a far-reaching one, but great reforms have been started and successfully pushed in America, and we can see no reason why our Christians should not, and every reason why they should, heartily support this effort to overcome the terrible results of having so many men in idleness with all the wickedness incident thereto. Anyone interested can consult with this American committee by applying to either the Peace Society, New Broad-street, or to the International Arbitration and Peace Association, 41, Outer Temple, Strand, W.C.

ALBERT INSTITUTE, CHRIST CHURCH, SOUTHWARK, provides washhouses and baths in a poor district of London, where they are sadly needed. In addition to schools and clubs, the premises include living rooms, which are let out to respectable married couples. For eighteen months the Institute has been a great boon to the labouring classes, but it has not been supported as the trustees, including the rector of the parish, have desired. Communications should be addressed to the secretary, Mr. A. Craven Greenwood, at the Institute.

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CITY WORKWOMEN.

THE prayers of your readers were asked for a service among our work-women by Messrs. Fullerton and Smith. The attendance was much greater than there was room for them, and there was much definite blessing. Several testified to having been saved during the present year, and others to a willingness to be saved. We are looking for much more fruit.

We should be thankful for continued prayer for the thousands of young women around us, and for more practical sympathy in the work. The need of lady helpers for work-room services and for correspondence is great. Letters should be addressed to me, care of hall-keeper, 186, Aldersgate-street. ELEANOR FISHER.

MAJOR WHITTLE IN SCOTLAND.

THE second and last week in Inverness was the most fruitful one. The large meeting for young people on the Sabbath was specially owned of God. During the week there were four other meetings for young people, and many professed to have found Jesus. The subject at each of the evening meetings has been "I am the door," and successively there have been presented the door of the sheepfold, the door of the ark, the blood-besprinkled door of the Passover, the door of Rahab's house, and the open door, and the door that was shut. The interest and the "signs following" increased nightly, and on the last evening there were three solemn after-meetings, of women in the church, conducted by the Major; of young men in a hall, by Mr. Charles E. Whittle; and of older men in another hall, by Dr. Moxey.

Dr. Black and Messrs. Camburn and Connell have been present at almost every meeting, and have rendered invaluable aid. Mr. George Walker, the president of the Christian Union, and Messrs. Campbell and Corner, and other members have stood by the Lord's servants, and strengthened their hands. Dr. MacNee, a beloved physician, has also laboured in the Lord. On Thursday, May 25, the Major lost the services of his son, who has sailed for America to be united to a Christian girl who we believe is destined to be a true helpmeet in the Lord's work, as well as in the other relations of life. Many earnest prayers and loving wishes accompany our young friend, who has endeared himself to all hearts, and whose labours among young men have been signally owned of God.

THE GROVE MISSION, SOUTHWARK, having its head-quarters in Great Guildford-street, is an agency which has, during a long period, been much blessed of God in a needy part of the metropolis. For half a century operations were carried on in a hall which was at one time a stable; last year new premises were erected, and it is hoped that the latter house will witness still greater blessings than the former. In addition to well-attended services on Sundays, there is a flourishing Sabbath-school, also meetings for young men and women. Over 120 persons have become united in church fellowship, while some 50 young people are meeting in preparatory classes. Rev. W. Allen is pastor, and Mr. John William Weston, honorary superintendent of the Mission.

MR. QUARRIER has just despatched 125 girls to Canada, from the Orphan Homes at Bridge of Weir. Prior to sailing, the party attended a large meeting of friends and supporters of the Institution in the hall of the Christian Institute, and were fervently committed to the keeping of the Lord. In the course of some remarks, Mr. Quarrier said that during the past eighteen years he had sent out 3000 children. The outfit, passage-money, and surveillance for ten years cost £10 a head. His daughter in Canada had written to say that there are already 400 applications for the girls. No child is handed over unless the applicant produces a certificate from a Christian minister. Mr. Quarrier added that there are now 680 children in the Homes; should the admissions continue to be at the present average rate of two daily, ten more houses will be required.

FISHER-FOLK IN STORNOWAY.

A CORRESPONDENT in Stornoway, Island of Lewis, N.B., writes:—

Mr. and Mrs. Webster, of the Wesleyan Home Mission, are working most earnestly and successfully among the fishermen and others there, from the East Coast of Scotland and elsewhere, prosecuting the herring fishery. The large Drill Hall is filled to overflowing, especially on Lord's day evenings. Mrs. Webster is a most acceptable speaker, and although the harvest is not yet ripe for the ingathering, yet the presence of the Spirit is manifest. Your readers are earnestly entreated to pray for the blessings required by none more than "they that go down to the sea in ships," and others who are engaged in the work of harvesting the food from the sea.

Large numbers of the fishermen attend the other churches in the town, while a band of sisters are working a coffee-house and visiting the women and girls engaged in the trade at their several homes or lodgings. About four thousand persons are there now above the ordinary population.

RESCUE WORK IN PORTSMOUTH.

THE excellent work carried on by the Portsmouth Rescue Society and Protestant Home for about twenty-seven years is well known to Portsmouth people and many beyond its immediate sphere. The objects of the Home are: "To reclaim the fallen from their wretched course of sin, in the streets of Portsmouth and the neighbourhood, to that of respectability and usefulness; to instruct them in the way of salvation; and to provide the inmates with a comfortable home during the time necessary for their training for service or some other useful position." During the past year, including those remaining in the Home at the beginning of the year, with admissions and re-admissions, 149 women passed through the superintendent's hands.

The work throughout is thorough, practical, and conducted day by day in the very spirit of the Gospel. The success of the moral training with the Christian teaching of the Home has been largely manifested, and has indeed brought forth fruit in the true conversion of many of the women. The loss of a large legacy of about £500 through a mistake in a will has been a great trial, and the Committee appeal for help. Mrs. Colebrook, The Home, Brunswick-road, Southsea, is superintendent.

CONTINENTAL & FOREIGN NOTES.

MADAME HEIDSIECK-WALLBAUM, who died recently at Sedan, has bequeathed legacies amounting to 870,000 francs to Protestant churches and charities, mainly in Sedan, Rheims, and Paris.

M. E. DE PRESSENSE, the well-known French pastor and senator, has momentarily been deprived of the power of speech, through a surgical operation. There is, however, hope of a complete cure being affected.

THE FIRST SUNDAY-SCHOOL IN FRANCE seems to have been opened at Luneray, Seine-Inférieure, in 1814. This is indicated by a letter preserved in archives of the consistory of Rouen, the text of which was given in the June issue of *Le Journal des Ecoles du Dimanche*. It seems that the school was commenced by a visitor who was well acquainted with the methods which had for some years proved so useful in England. Among the scholars in this first Sunday-school was M. Frank Pnaux, the well-known authority on the progress of Protestantism in France.

COLPORTAGE IN FRANCE.—During last year the sixty-two colporteurs of the British and Foreign Bible Society sold upwards of 66,000 Bibles, Testaments, and portions of Holy Writ in France, being an increase of 11,471 upon the preceding year. It is in the poor and sparsely-populated regions that these humble Christian workers do best. In order to induce a labourer or artisan to invest two sous for a Gospel portion, he has to give such explanations of the contents of the book as shall justify the expenditure. In this way religious indifference is overcome, and before the purchase is made, there is a real desire to read the book.

Letter to the Editor.

AUSTRALIAN ABORIGINES.

DEAR SIR,—It has been reported to me that some correspondent had stated in your columns [Rev. J. B. Gribble, in THE CHRISTIAN, Feb. 1] that there were 200,000 Aborigines in New South Wales, of whom only 4000 had heard the Gospel. How far this is from the truth will appear when I state that the annual report of the Aborigines' Protection Board gives the number of Aborigines as only 5402 in the Colony in 1887.

There have been at various times missionary operations among the blacks, and at the present time there are two mission stations. Little success has attended the efforts made in days past on account of the migratory character of the Aborigines, but there have been instances of conversion to Christ. In later years, where they have been induced to settle on the mission stations, more have been savingly enlightened.—I am yours sincerely, ROBERT STEEL, D.D.

Sydney, New South Wales.

N.B.—Mr. Daniel Matthews, who has laboured among the Aboriginal people for some years, is now on a visit to England, and can confirm my statement.

OBITUARY.

MISS MARY LUCE, JERSEY.

AFTER twenty-eight years of painful suffering and confinement to her bed, this devoted and happy saint passed away, on Sunday morning last, at her house, Millbrook, Jersey. For these many years she was a ministering angel to scores of the Lord's servants both at home and abroad. Her pen was a prolific one in giving wise and spiritual encouragement to many a weary clergyman, minister, and missionary. She will be greatly missed by a large circle of Christians.

ARCHDEACON PHILPOT.

The venerable Benjamin Philpot, formerly Archdeacon of the Isle of Man, died a few days ago at Surbiton, aged 98. It is believed that at the time of his death he was the oldest clergyman in the Church of England. Admitted to holy orders in 1815, Archdeacon Philpot has for the last sixty years been a well-known, energetic, and highly esteemed member of the Evangelical section of the Church to which he belonged. He remained to the end in full enjoyment of his faculties, and of fair health and strength until the last few months, when the prolonged and fatal illness of his eldest son, Rev. W. Philpot, told seriously upon his bodily powers. He finally succumbed, with no sign of any organic ailment, to the slow process of natural decay, leaving no fewer than thirty-six living grandchildren and fourteen great-grandchildren.

REV. CHARLES OWEN.

At Vernon, Michigan, U.S.A., on Tuesday, May 14, Mr. Charles Owen, "after he had served his own generation fell on sleep." The deceased was well known in the East-end of London, where his zeal for souls and tender spirit won him many friends. He was for six years honorary treasurer of the Christian Mission (now the Salvation Army), and for eight years a co-worker with Dr. Barnardo in the Edinburgh Castle, Limehouse. In 1882 he went to America in search of health, and there he has ever been found at the post of duty proclaiming the power of the blood, and the glorious hope of the Church. He laboured with the Baptist Church at Grimsby, Ontario, for one year, and more recently with the Vernon Church for three and a half years. In both places he won the esteem, affection, and respect of all who knew him, and fell asleep among sorrowing friends. In Mount Pleasant Cemetery, Toronto, his remains await the trump of God.

COMMON LODGING-HOUSE MISSION.—This agency is organising Gospel services in an increasing number of the kitchens of the common lodging-houses of London. Sir Robert Phayre has kindly accepted the post of president. A branch of the Mission has been established at Westminster, with Mr. Burdett Coutts, M.P., as president. The office of the Mission is 67, Imperial-buildings, Ludgate-circus, E.C.

China Inland Mission.

THIS Mission postpones its anniversary till the bustle of the May meetings is over, and its friends are free to attend the dual gathering in the Mildmay Conference Hall. These friends are numerous enough to make a goodly assemblage at any time, but this year the return and presence of Mr. Hudson Taylor must have proved an additional attractive power.

The afternoon meeting on Thursday week was presided over by Mr. GEORGE WILLIAMS, whose wise and cheery words are always full of strength and stimulus. In an opening petition Rev. D. B. HANKIN prayed that the recurrence of the Church festival of Ascension Day might carry with it lessons of Christ's risen power. In his secretarial statement, Mr. BROOMHALL glanced at the events of the past year, and said it had been one of unusual contrasts as to light and shade—a season of peculiar trial and painful bereavement. Through the mercy of God the year had also been marked by progress and blessing. During its course fifty-four new missionaries left for China from this country and America. The present staff of workers numbers 328, including the wives of missionaries, most of whom were themselves missionaries before their espousals. There are fifteen accepted candidates now preparing for demission to the field. The Secretary had also a tale of considerable advance to tell in the matter of money resources; so that God continues to honour the faith of the Mission in adding largely year by year to the ranks of its workers. Some deeply interesting and pathetic details were given by Mr. Broomhall as to the funds contributed through the Mission towards famine relief. He read extracts from the touching letters of poor but willing givers, and re-echoed the prayer of many of these that the relief administered might be instrumental in breaking down prejudice and opening the hearts of the people to receive the message of God's Gospel. As to the ascertained results of the year's work, the Secretary said that throughout the year 472 had made a confession of faith. Reference was made to a recent article in *The Times* on China Missions and the comparative results realised by the different societies at work there. The writer of that article truly said that too much should not be made of apparent divergences in the proportionate number of converts, as so many varying elements go to account for them. In the case of the China Inland Mission, very much pioneering work has been done, which shows little in the way of ascertained result, but which is nevertheless of great value as affecting the future of missions in China. In this respect appreciative reference was made to the pioneer journeys of Dr. Cameron and the late devoted Mr. Adam Dorward. The latter was only one of several valued workers who have been removed to a higher sphere of service during the past year. Among the number was Mr. George Stott, whose death we lately recorded. An interesting memorial pamphlet, describing his closing testimony, and giving many pleasant recollections of him, has been prepared (price 2d.), and copies may be had of our publishers.

The Chairman had some helpful things to say about the recompense that follows self-sacrifice and the patient endurance of trial. As a nation, he said, we have been verily guilty in our dealings with China; it is ours now to make all possible amends and send our very best, both in earthly and human treasure, so that the Gospel may be proclaimed in China and an antidote be provided for the sore evils that afflict her people.

Mr. J. E. MATHIESON said that the China Inland Mission was regarded at Mildmay as one of the great agencies of the time for stimulating faith in God and confirming trust in his power to save to the uttermost. China is rapidly coming to the front in the comity of nations, and she has undoubtedly a great future before her; notwithstanding her past isolation and self-sufficiency. Her territory, too, is so vast that there is ample elbow-room for all the workers that all the societies can pour into her.

A very cordial welcome awaited Mr. HUDSON TAYLOR, who looked in fairly good health. He said it was a great pleasure to be back again, and to meet so many who had given practical proof of their interest in China, not only in money gifts, but in gifts of beloved relatives, far more precious to the Lord of the harvest than any amount of silver and gold. The trials in missionary service are not few or far between, and, as Mr. Broomhall had said, the Inland Mission had lately drunk deep of the cup of trials and bereavements, though the supply of comfort and encouragement had also been great. This thought led Mr. Taylor to speak in very thankful terms of his visit to America last year, and the wonderful time of blessing experienced there. Several marked and gracious answers to prayer were recounted in the recovery of sick ones. As to the advances of the year, he said that thirteen new stations in different provinces had been opened; for the specific details, which were of a very interesting character, we refer the reader to the next month's issue of *China's Millions*. In speaking of progress in the province of Kiangsi, Mr. Taylor observed that it was almost wholly due to the devoted efforts of the sisters; nothing, indeed, had more deeply impressed him of late than the way in which God has honoured the labours of the lady missionaries. It is clearly through them that many of the higher ranks of the Chinese can be won for Christ. They alone can have access to the women of China, and through that part of the work many of the more influential males are also reached. One feature of the work that has afforded Mr. Taylor much delight has been the fact that the body of missionaries constitute in themselves a little Evangelical Alliance. Brethren and sisters belonging to many different sections of the Church, work together in the fullest harmony and concord. It is this spirit of unity and brotherly love that is needed in all lands and through all the churches if we would carry out the Master's wish and entreaty to preach the Gospel to every creature.

Mrs. STOTT (who has so recently been bereaved by the translation of her husband) gave an intensely interesting account from her own experiences of fruit appearing among Chinese women after years of plodding and prayerful endeavour. From some of the facts she narrated, it was made abundantly evident that these Chinese women are well worth saving; their zeal and self-denial in working for the salvation of their own countrymen are a striking object-lesson to the women of our so-called Christian lands.

Another meeting was held in the evening, Mr. Samuel Gurney Sheppard presiding. Those who took part in the proceedings were Mr. Hudson Taylor, Mr. Broomhall, Mr. Theodore Howard, J.P., Dr. J. L. Maxwell (who made an earnest plea for a much-needed increase in the medical staff of the Mission, which was backed up by Mr. Taylor), Mr. F. W. Baller, Mr. George Nicoll, Mr. G. W. Clarke, and Miss Margaret Leitch, of Ceylon.

Mr. Wm. Hall, evangelist, is labouring at the Evangelistic Hall, Carluke, this week.

Fermoy, co. Cork.—A week's series of evangelistic services has been held here by Rev. James Kirkwood.

Evangelistic meetings are being held in one of the Lanarkshire Christian Union's tents, at Carnwath. Mr. M. Ferguson is the evangelist.

Paris Exhibition.—Rev. R. W. McAll says in a recent letter: "The meetings in our large temporary hall for the 'Exposition Universelle' are full of interest. Large numbers attend nightly."

Mr. and Mrs. George Evens have concluded a mission in connection with the Methodist Free Church, Longtown. It has been a time long to be remembered, Christians receiving great blessing, and sinners returning to God. The singing of Mrs. Evens proved a source of much good.

A Y.M.C.A. GARDEN PARTY.

"IT almost seems as though one had to become blind in order to be clever." This was the sincere encomium passed by Mr. George Williams in presiding over a pleasant *al fresco* meeting at the Norwood Royal Normal College for the Blind on Saturday afternoon. Through the combined kindness of Mr. Williams, and Dr. Campbell of the Blind College, a number of Y.M.C.A. friends from Aldersgate-street were invited to spend the afternoon at the College. Saturday was the first day of June, and the month opened in the good old queenly fashion. The sun poured down a generous wealth of golden light on the Norwood slopes, and the outing was much enjoyed by the goodly company present,

The doings of the blind students were, of course, the great attraction. For the sake of the visitors the educational classes were for a time put into full swing. It was one unbroken round of delight to watch the sightless students, from the tiny tots who were modelling clay apples and pears, up through the geography, arithmetic, elocution, writing, French, and other classes. A pleasing little incident happened at the geography class. While Mr. George Williams stood listening with admiration to the full and ready answers of the boys, who followed with their fingers on the map the rapid questions of Mr. Campbell the teacher, a reference chanced to be made to Bridgewater, and the bath-brick industry carried on there. Mr. Williams interrupted the flow of questions and answers to say that he knew something of Bridgewater, and had often seen the brick-making, though he did not say that that quiet little Somerset town had the honour of being his birthplace. After the classes came the recreative displays — roller skating, drill, gymnastics, boating, cycling, &c., all of which, performed with the utmost ease and confidence by the blind lads and lasses, were a source of genuine wonderment to the visitors.

After tea on the upper lawn, a meeting was held in the out-door rink, at which Mr. Williams presided. Besides his own timely remarks, there were genial addresses from Mr. Coldwell, of Newburgh, N.Y., Mr. Hind Smith, Mr. Werner, of the London German Y.M.C.A., Mr. Eckman, a young Swede, Mr. J. H. Putterill, and Dr. Campbell. In these addresses complimentary reference was made in about equal proportion to the advantages of the Y.M.C.A. and of the College for the Blind; everybody agreed that both were splendid and valuable institutions, and hoped that the afternoon's proceedings would be beneficial to each. About seven o'clock the party broke up, vastly pleased with the event.

Dr. Campbell, the enthusiastic and energetic head of the Normal College, who is himself blind, was here, there, and everywhere, feeling as much at home in threading the mazes of the extensive grounds as if he had the best pair of eyes in the world. His son, who sees to some purpose, appears to hold the strings of all the active study of the institution in his hands, and is a noted gymnast. Dr. Campbell expatiated with much zest on the skill and attainments of his blind pupils, and no wonder. He is to take some of the hardest workers on a cycling trip to Paris at Whitsuntide.

REQUESTS FOR PRAYER.—For blessing on a Conference on Christian Unity, at the Birmingham Y.M.C.A., on Thursday, June 13.——For much blessing on tent services at Cwmffrwdoer and other places in connection with Mr. Wintle's Mission, South Wales.

At a great gathering of educated natives at Madras was resolved to ask the Government to grant local option on the drink traffic in the Madras Presidency.

The American papers report that the Pullman Company took out 1600 liquor licences in one week for as many Pullman cars. Yet Mr. Pullman will have no saloons in his model town, knowing so well their pernicious influence.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Durham has returned to his diocese from Bournemouth, after an absence of several months. Dr. Lightfoot's health has much improved, but he is still far from well.

On the return of Rev. Evan Hopkins, vicar of Holy Trinity, Richmond, from his recent short visit to Rome, he was presented by the members of his congregation with an address couched in most affectionate terms, and a purse of over 200 guineas, in token of their esteem.

Mr. Edmund F. E. Wigram, son of Rev. F. E. Wigram, the devoted hon. secretary of the Church Missionary Society, is to be ordained to the curacy of St. James's, Hatcham (Rev. S. A. Selwyn, vicar), and, after two years' service in the ministry, it is his desire to join the ranks of the C.M.S. missionaries.

On Monday evening, in Red Lion-street, Clerkenwell, a mission-house for the use of the Italian Protestants in London (and as a nucleus for similar organisations all over the country) was opened by the Bishop of Salisbury in the presence of a large number of ladies and gentlemen. His lordship said it was a home to which the poor Italian people who preferred the Protestant religion might worship.

A private conference of evangelical Churchmen, on the present state of ecclesiastical affairs, is to be held in London on June 19 and 20. "The necessity of Protestant Churchmen uniting for upholding the Reformation principles of the Church of England," will be one of the chief subjects for discussion. There will be an opening service at St. Martin's-in-the-Fields, with an address by the Dean of Canterbury.

Rev. R. Clark, of the C.M.S. Punjaub Mission, has been on a tour through Ajnala, Narowal, and Fathgarh. Everywhere he found the work most encouraging. The churches at these three places are full of Christian converts, where a few years ago there was not one baptized Christian; and villages in many districts have some Christians in them. "What is now needed," Mr. Clark writes, "is teaching power. The new Christians must be taught, and it is towards this that our energies must be directed."

METHODIST.

The Primitive Methodists have opened an Orphans' Home at Old Alresford, Hampshire.

The further extension of missionary work in West Africa will be pressed upon the Primitive Methodist Conference this year.

Rev. Alex. McAulay has returned from his long evangelistic tour in the West Indies. At every place where he held meetings he had large congregations, and the word preached was greatly blessed.

On Wednesday afternoon, last week, the memorial-stone of the new Wesleyan Chapel at Hatfield was laid, in the presence of a large and representative gathering of Wesleyan ministers and laymen, including Revs. John Walton and Dr. Ebenezer Jenkins (ex-Presidents of the Conference), Dr. Bowman Stephenson, and Hugh Price Hughes. At a public meeting subsequently held general satisfaction was expressed that at length Wesleyan Methodism had secured a proper footing at Hatfield.

BAPTIST.

The Duckpool-road Chapel, Newport, Mon. (Rev. A. T. Jones, pastor), which seats seven hundred, being very crowded, the church has decided to open a mission-room in a new district. Weekly meetings are at present being held in two new districts where there is no place of worship.

At the invitation of Mr. C. H. Spurgeon between five and six hundred deacons and other representatives of London Baptist churches met at the Metropolitan Tabernacle on Tuesday evening, last week, the object being to consider how best to deepen the spiritual life of the churches.

At New Barnet on Sunday week the ordinance of believers' baptism was administered by the pastor, Rev. A. Emlyn Jones. Among eight candidates two were members of the Established Church, and another was Rev. Charles Houghton, late minister of the Congregational Church at Holbeach, Lincolnshire.

At the annual foreign missionary meeting at the Borough-road Baptist Chapel, Southwark, the other day instead of the usual speeches, Rev. W. Allan, vicar of St. James's, Bermondsey, delivered a lecture on his recent visit to Bonny and other mission stations in West Africa. Rev. Burman Cassin, rector of St. George's, presided.

The ministry of Rev. W. Williams at Lambeth-road is increasing in power and fruitfulness. There were twenty-five baptized last week, and twenty-four received into fellowship on Sunday, making sixty-six this year. The church has lived for many years in unbroken harmony, while all its agencies are instinct with Divine life and strength.

At Mare-street Chapel, Hackney, E., on the evening of Sunday week, Rev. Evan Thomas delivered an address on "Baptism: a Confession of Discipleship," after which twenty-five persons were immersed. Several others were baptized on Thursday evening. "A tidal wave of spiritual life," writes a correspondent, "has visited this old church, so rich in past traditions."

A district conference in connection with the Baptist Ministers' Prayer Union was held on May 20—22 at the Baptist Chapel, Sutton-in-Craven, Yorkshire. Those who took part in the meetings included Revs. John Aldis, jun., J. Gelson Gregson, W. P. Lockhart, F. E. Marsh, J. E. Martin, W. J. Mathams, W. J. Mayers, F. B. Meyer (president of the Union), and others. The brethren dispersed to their various spheres of service, not a little refreshed by such a season of fraternal intercourse and quiet devotion.

SALVATION ARMY.

General Booth last week conducted large meetings in Switzerland.

The reports of the Shelter work continue to be most gratifying. On one night recently, at one of the men's shelters, no less than 200 were turned away after the place was full.

Captain Grace Lewis has been holding drawing-room meetings in Liverpool, amongst the wealthier classes, with great success, the attendance and interest manifested being most gratifying.

The attention of headquarters has recently been called to Chili, an urgent request having been received to commence a campaign there. Inquiries are being made with a view to complying with this request.

Captain Stirling has addressed a letter from her prison cell at Chillon to her comrades in Switzerland, urging them to fight on, and rejoicing in the fact that God has thus permitted her to suffer in his cause.

CONGREGATIONAL.

Rev. J. Morgan Gibbon, of Highgate, has accepted an invitation to the pastorate of Stamford-hill Congregational Church.

The Congregational Union of Jamaica have resolved to commence missionary work at Grey Town, Nicaragua, Central America, and also to ask the churches to make a special offering in behalf of the London Missionary Society, to show the sympathy felt in the present "crisis."

At the South-cliff Church, Scarborough, the annual soirée was held last week. The pastor, Rev. Vine Hall, stated that during the year the debt of £100 had been cleared off, and £740 spent in renovating the church and increasing the accommodation at their Seamer-road mission chapel.

Since the appointment of Rev. Thomas Warren to the pastorate of the joint churches of Rawmarsh and Greasborough, Yorkshire, there have been large accessions to the churches and Sunday-schools, and a strengthening of the other organisations, and lately the foundation stone of a new mission chapel at Parkgate was laid.

PRESBYTERIAN.

In connection with Rev. Thomas Curry's church in Bermondsey, S.E., a mission has been established for carrying on aggressive Christian work in the district. Its mode of working is by means of visitation, tract distribution, social gatherings, and weekly services.

Rev. Z. B. Woffendale, of Somers-town Presbyterian Church, Ossulston-street, Euston-road, received the large number of sixty-three new members into the fellowship of the church on Sunday week. Five adults and nine children were baptized on the same evening.

An open-air service was held in Victoria-park on Sunday last, under the auspices of the London Presbytery (North), in continuation of the series begun in Regent's-park. A large though shifting crowd gathered and heard the Gospel message delivered. The workers from Harley House lent their stand, and assisted in the service.

Brunswick-street Church, Manchester (Rev. W. Rigby Murray, minister), is about to extend its home mission work. The congregation has laboured for fourteen years in Union-street, Ardwick, and there is now a membership of 126 persons. More commodious premises being needed, it has been decided to build a mission-hall at a cost of £2000.

A pastoral letter, prepared by Principal Dykes, was read from the Presbyterian pulpits on Sunday. The pastoral deals largely with the question of amusements. Moderation in everything, says the Professor, is the Christian rule. Physical exercise is intended to be a minister to mental and spiritual well-being, not destructive of it. As to indoor entertainments, it must be left to each one's conscience to judge what is helpful and what hurtful. The time given to amusement of any sort ought never to absorb one's whole leisure, but the best hours at one's disposal ought to be jealously reserved for employments of higher value.

NOTES FROM IRELAND.

A Colportage Association, which has been established by the Methodists of the Cork district, has commenced operations under hopeful auspices.

Dr. M. L. Rossvally has been delivering lectures in Belfast on "The Atonement: its Sacrifice and Ceremonies." They have attracted a good deal of attention.

The annual Methodist Conference is to meet next week at Cork, and among those elected to attend its sittings, as lay representatives, is Mr. J. Townsend Trench, the well-known land agent and evangelist.

Unostentatiously the Belfast Prison Gate Mission is doing much good. During the year just closed, eighty-four women were received into the Home, and not a few of these openly professed to have experienced a change of heart.

The annual meeting of the General Assembly of the Irish Presbyterian Church, representing nearly half the Protestant population of Ireland, commenced its proceedings in Belfast on Monday evening. The session will last for about ten days.

The annual report of the Presbyterian body in Ireland for the year 1888 has been published, and, in the present condition of the sister island, it is of unusual interest. There has been during the year a general increase, 2453 having been added to the number of Sunday-school children, with a corresponding increase in the number of teachers, while the revenue has been increased by nearly £10,000; the "congregational subscriptions" having gone up £7808; nearly sixteen thousand pounds having been contributed for foreign, and £3471 for home mission purposes. There is much in this to rejoice over, and those who are most familiar with Ireland and its needs will find much in these simple figures to thank God for.

The Crescent Presbyterian Church, Belfast, of which Rev. I. McIlveen is the pastor, reports a prosperous year.

The sixtieth annual meeting of the Congregational Union of Ireland was held last week at Limerick. Rev. H. E. Bennett, of Sligo, presided, and about thirty-five delegates from various parts of the country were present. Rev. R. F. Horton attended as the representative of the Congregational Union of England and Wales.

NOTES FROM SCOTLAND.

The Established Church are about to build a mission chapel at Jochdar, island of South Uist.

A new mission-hall has been opened at Merkland-street, Partick, by the Free High Church.

The evangelistic work of the Sharon Hall Mission, Paisley, under their new president, Mr. Dalzel, is being accompanied with much blessing.

Renwick Free congregation, Glasgow, have welcomed home their minister, Rev. J. F. Daly, and his wife, who have just returned from a tour in India and Palestine, Mr. Daly having been appointed, along with Professor Lindsay, by the Free Church Assembly, to visit the mission stations in India.

A meeting has been held in Edinburgh to bid farewell to several missionaries about to proceed to India and Africa. The missionaries were Rev. Alex. Hetherwick, Miss Christie, Mr. Duncan, and Mrs. Fenwick, who are proceeding to Africa, and Revs. Henry Rice, Robert Kilgour, and Miss Augusta Reid, who are about to start for India.

In the tabulation of the returns of Free Church membership in our last issue, the number of members and adherents in the Presbytery of Caithness was erroneously given as 6417, instead of 9918. The return for the whole Church is thus brought up to 336,335, so that instead of there being a decrease of 264 over the Church, there is in reality an increase of 3237 to be noted.

FALLEN ASLEEP.

Mr. George Herbert Lake, an earnest Christian philanthropist, of Kennington, near Ashford, Kent.—The Ven. Thomas Sanctuary, Canon of Salisbury and Archdeacon of Dorset.—Right Rev. Richard Rawle, D.D., Principal and Professor of Divinity in Codrington College, Barbados, from 1872 to 1888 Bishop of Trinidad, West Indies.—Rev. William Lloyd, for sixty-four years rector of Lillingstone Lovell, Oxfordshire.—Rev. John Christie, D.D., Professor of Church History in the University of Aberdeen, N.B.—Rev. J. G. Davies, of Newbridge (Mon.), a prominent minister of the Baptist denomination in Wales.

TEMPERANCE NOTES.

HOME.

Sir Wilfrid Lawson spoke at the recent annual gathering of the Free Church of Scotland Temperance Society.

The Scottish Leader says that Professor Meiklejohn has libelled the Scotch and the Dutch by the charge that they are the most drunken nations in Europe.

At a teetotal wedding at Greenock recently "fifty lads and lasses" sat down to tea instead of the customary whisky. This is taken as an omen of better times.

The Liverpool Wesleyan Band of Hope has requested superintendents of Sunday-schools to arrange for systematic temperance teaching, if possible, on one Sunday in each quarter.

The Newport District Band of Hope Union held its annual conference, and reported sixty-six affiliated societies, with eight thousand members, an increase of seventeen societies.

In the Local Government (Scotland) Bill it is provided that the licence duties shall be appropriated to the payment of local rates. This is justly objected to as giving the community a pecuniary interest in the traffic.

On Friday, according to notice, Sir Wilfrid Lawson is to move a resolution in favour of the direct veto. But should he win, what then? The House of Commons has thrice affirmed the principle of local option. Why, then, has it not become law?—*Northern Advance.*

Mr. Edward T. Smith, of Birmingham, has recently conducted a Gospel temperance mission at Sutton, Surrey, delivering the orations of J. B. Gough and Dr. Talmage, and giving original lectures. A large number of pledges were taken, and great good accomplished.

The Royal Victoria Hall and Coffee Tavern, Waterloo-road, London, is now a great success. The £17,000 needed to purchase the freehold has been raised, and as soon as possible will be handed over to a competent governing body to be appointed by the Charity Commissioners.

Dr. Alex. Whyte, of Edinburgh, lately said he found that when Gospel temperance work was taken up by a church, town, or community, these made staple progress. He appealed strongly to non-abstaining ministers to join them, and said he never had a more uncomfortable time in his life than the last two or three years before he came over.

FOREIGN.

James Tyson, the Australian millionaire, is a staunch abstainer.

Connecticut will vote upon a prohibitory amendment next October.

The Knights of Labour in Kentucky are crusading against the saloon. Many gates of death have been closed through their efforts.

Every beer saloon is a primary school in intemperance; every gilded drinking-hell is an academy wherein men graduate in this vice.—*Toledo Blade.*

Miss Frances E. Willard reports great activity and growth in temperance sentiment in the Southern States, and her free expressions of the need of prohibition were well received.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 9.—Numbers XXVII.

IN the census given in the previous chapter males only are mentioned; and these young women, noticing that, in consequence of there being none in their household, their family was omitted, represented their hard case to Moses. They would have no share in the land, and their father's name would cease in Israel (4). It was a noble request. They felt sure that there was a portion for them, and they claimed it. What a mistake it is for any of God's children to allow themselves to be deprived of their inheritance in the risen heavenly life, the rest of God, the heritage of promise!

Moses constantly fell back for direction on the teaching of God (5; xv. 34). How wise it is not to lean to our own understanding (Prov. iii. 5, 6).

The sisters' request was abundantly vindicated (7), and they also established a precedent for all future time. God always delights to own a faith which simply and fearlessly appropriates all that He has given, and refuses, even in the face of nature's weakness and death, to surrender a single jot or tittle of the promised inheritance (Matt. v. 28).

The closing paragraph is sad and solemn (12). Moses personally suffered for his disobedience; but dispensationally it is true that the law cannot take us into the Promised Land, and therefore the great lawgiver could not go over Jordan. But how meekly he yielded to the Divine decision. How solicitous he was that the people should be well cared for (17). Mark how God retained for Himself the right to lead the congregation, so that their appointed head had always to take his directions through the priest. We, too, need to consult the Divine Oracle within our hearts (Rev. ii. 17).

MONDAY, JUNE 10.—Numbers XXVIII.

A repetition is here made of several laws previously enacted. This was rendered necessary, because a new generation had sprung up since their first institution. It may even be that during the weary wandering of forty years the religious rites had remained in disuse, and were only revived now that they were approaching the settled land of their heritance.

Notice the remarkable expressions, *My* offering, *My* bread, *My* sacrifices, a sweet savour unto *Me*). Evidently these offerings typified certain characteristics in God's people, and above all in Christ, which are precious to the heart of God. Do we daily offer such sacrifices? (Heb. xiii. 15, 16).

The divisions are marked. The daily offering —8), the Sabbath offering (9, 10), the monthly ferings (11—15), which were accompanied by the owing of trumpets, by the suspension of all bour, by the celebration of public worship (2 ings iv. 23), and by social and family feasts Sam. xx. 5). The passover offerings (16—25). e day of the first fruits (26—31).

The remarkable thing in all these sacrifices was e prevalence of the burnt offering (3, 6, 10, 13, 23, 27, 31), which signifies the devotion of the ole being to God (Rom. xii. 1). But this can ver be acceptable to God apart from the sin ering, by which alone we are rendered able stand for a moment in God's holy sight. We ust remember that these abundant sacrifices re partly intended for the maintenance of the eat body of priests and attendant Levites emoyed in the house of God. What sunny, holy ys must have been those of convocation (18, 26), en the land rested, and the hymns of worship ngled with the shouts of festal crowds!

TUESDAY, JUNE 11.—Numbers XXIX.

The solemnities of the seventh month described this chapter were very imposing. The seventh nth of the ecclesiastical year was the first month the civil year, and corresponded to our Septem-. It was the Hebrew New Year. It was anunced by the blowing of trumpets, which made olemn preparation for the sacred feasts which re held in greater numbers in this month than at other part of the year.

There were special offerings for the first month, addition to the usual monthly and daily offers (6).

The great Day of Atonement fell on the tenth of the seventh month (7—11). Its observances fully noticed Lev. xvi. But there seems to be addition made here of the large burnt offering, also of the sin offering to atone for the sins that mingled with the day's services. Our holiest service needs cleansing in the precious blood.

The feast of booths or tabernacles was held after the Day of Atonement (12—38). It lasted seven days, the first and last of which were Sabbaths, and a particular offering was appointed for each day, diminishing as each day passed by, as if God consulted the weakness of his children, who so soon tire. If the different days are lightly underlined in the Bible, the divine method will be more apparent. It is interesting to read Neh. viii. 14, &c.; also to remember that it was at the close of this week that our Lord Jesus spoke the marvellous words of John vii. 37. The annual offerings here enumerated as having been offered at the public expense amount to 1241, besides the immense number of private offerings. Do we sufficiently recognise the daily and special claims of God on our time, substance, and persons?

WEDNESDAY, JUNE 12.—Numbers XXX.

Vows might concern the offering of some gift on the altar, the abstaining from particular articles of meat and drink, the observance of private fasting, or the doing something for the service of God beyond what was authoritatively required (Jud. xi. 30—35; 1 Sam. i. 11; Ps. cxxxii. 2; Jer. xxxv. 6). A vow had to be audibly expressed, and it then became irrevocable. "Shall not break" (2). See also Ps. lv. 20. These vows in the case of women and children, however, were subject to the revision of husbands and parents.

It is very solemn when a soul devotes itself to God. Such an act of consecration should not be lightly entered upon. How terrible it is to see people speaking frivolously about a solemn consecration service! and when once the vow is made, at all costs it must be kept (Eccles. v. 1—6.)

At the same time God always takes into account all those disabilities which are beyond our power to prevent, and occur to us from our association with others. The Lord shall forgive (5, 8, 12).

Jesus faithfully kept to his solemn undertaking to be our Surety, and to die for us. Though it cost Him bloody sweat, and death of agony, He swerved neither to the right nor left, and finished the work of glorifying God, and saving us, which He had undertaken.

How solemn is our responsibility in hindering any whom we love from carrying out their pious schemes and wishes. We have no right to disallow (5, 8). On the other hand, it is sometimes better to hold our peace (14), and to allow the will of God to proceed in the souls of those whom we love, without meddling with it by a single word of praise or blame. In these things we shall be divinely directed. We think, however, that it is not the will of God that we, who are not under law but grace, should bind ourselves by vows; but be led by the Spirit. "Swear not at all" is in our judgment a precept to this effect.

THURSDAY, JUNE 13.—Numbers XXXI.

The Midianites, under the direction of Balaam, were the principal instigators of the infamous scheme of seduction planned to entrap the Israelites into the double crime of idolatry and licentiousness, so that the Lord would be compelled to withdraw his help and presence (xxv.). Before Moses died, he gave orders for their extermination.

The word "delivered" (5) means draughted, or chosen. It is very remarkable to find Phinehas, the priest, who had commenced the process of judgment, commissioned to lead the troops. This was not one of the wars of Canaan, but a war necessitated by the evil passions and sinful outbreak of the people; and also of solemn judgment against the Midianites for their awful wickedness.

In this case the Midianite women were slain, because of their share in the seduction of Israel (15).

Though Israel was obeying God in this terrible act of judgment, they had contracted defilement (19), and needed cleansing (Lev. xv. 13). We need this also, whenever we do God's work. All the spoils of war had also to be cleansed (22, 23). We must all go through a process of purification; but not through fire, unless God knows we are able to bear it.

The booty was divided into two equal parts (26, &c.), the one for the whole people, the other for the soldiers; but from each a proportion was deducted for sacred purposes.

In token of God's wonderful care (48, &c.), the people gave of the spoils of jewellery an amount equal to £87,869 16s. 5d., for the use of the Tabernacle. The Midianites were fond of such display (Judg. viii. 24).

It was a terrible judgment, and yet probably this nation had reached a pitch of wickedness which would have infected the world, and needed to be dealt with summarily. And probably God only anticipated by a few years the natural result of the awful vices which were rife in their midst. These young girls, who were taken into the Israelite homes as slaves, would be under very stringent regulations, and be brought up in the knowledge and worship of Jehovah.

FRIDAY, JUNE 14.—Numbers XXXII.

Reuben and Gad, being contiguous to each other in the camp, had many opportunities of conversing together, and therefore united in preferring the request for permission to settle on the East of Jordan, where the vast tracks of pasturage were eminently suited for their flocks. Many opinions have been expressed as to the rightness of their request. They have been taken to be half-and-half men, mere borderers, who were content with something short of God's purpose, and so stayed on the safe and comfortable side of Jordan. It is a great mistake to let the thought of good pasturage warp the action of obedience or faith.

At first Moses would not hear of their proposal (6—15), and before his indignant remonstrances they drew back from him (16). His indignation arose because it seemed to him that they were anxious to evade their fair share in the hardships of the conquest of Canaan.

But they explained their willingness to serve in the campaign, when they had rebuilt the cities recently captured, and had left their children under the care of some of their brethren. As only 40,000 passed over Jordan (Josh. iv. 31) about 70,000 remained in charge of the new possessions. We must bear each other's burdens (Gal. vi. 2). After these solemn assurances Moses was able to assent to their proposals, and formally announced the matter to the leaders of the people (28). Let us not be content with anything less than Eph. ii. 6. This is our heavenly inheritance, across the river of death to self and sin. Let us be determined that it shall be possessed by us at all costs.

SATURDAY, JUNE 15.—Numbers XXXIII.

This is a catalogue of the camping places between Egypt and the Land of Promise, where they made a prolonged sojourn. The record would confirm their faith in God's marvellous guidance and help, and would give them new courage on entering Canaan. This is practically the winding up of the story of the wilderness journeyings.

The burial of the firstborn is a new light upon that terrible plague and the delay of Pharaoh in his pursuit (4).

The present road after losing sight of the sea for an interval, owing to a great mountain range, comes back to it again (10). And here we have a remarkable testimony to the accuracy of this record. The arrival at Kadesh (37) is their *second* sojourn there (xx. 1). Between this and their former visit (i. 11; xiii. 20) occur the thirty-eight years of wandering.

The command for the expulsion of the Canaanites was very stringent, and everything was to be destroyed which would serve to lead the people into their atrocious sins. We cannot be too careful in destroying prints, books, novels; anything which has been a curse to others or to us. Any failure to do this, any union with sinners, any permission of them or their ways is sure to be terribly avenged on ourselves. It is ever so much better to root out evil with a strong hand, than to permit it in any form, for the little one will inevitably grow till it dispossess us of our inheritance, or cause us serious discomfort.

Y.W.C.A. TEMPERANCE WORK.—The first conference on temperance work in connection with the London Y.W.C.A. was lately held at Morley Halls, Regent-street; the meeting was convened through the energetic endeavours of Mrs. Hind Smith and Miss Morley. The Hon. Miss Kinnaird, Miss Skirrow, Miss Gough, Miss Coles, Miss Leitch, Major Lombard, and others, took part in the discussion, which was on the whole encouraging. It was decided to hold another conference in October.

REV. H. GRATTAN GUINNESS is still in America, and has been arousing great interest in foreign missions by his lectures and addresses in various cities. On his visiting Lincoln University on May 10, eight students offered themselves for missionary service in Africa. The University offered to educate, free of charge, twenty students, to be selected by Mr. Guinness, for service in Africa, ten to be from the Congo, and ten from the schools in the South. A Company has offered to put Mr. Guinness' missionaries on the coast of Africa free of charge.

The Book World.

SOME JUNE MAGAZINES.

SUNDAY MAGAZINE.

MISS HESBA STRETTON relates a most pathetic story of Trixy, a child acrobat, and how she was done to death, to swell the gains of her cruel employers, and to satisfy the sensational cravings of the gaping and thoughtless crowd.

THE YOUNG MAN.

An excellent portrait of Rev. John McNeill is accompanied by a literary sketch, a part of which we observe is bodily borrowed from our recent sketch, without any acknowledgment. There are contributions from Dr. Hiles Hitchens, Rev. W. J. Dawson, and others.

THE CHRISTIAN TREASURY.

Mr. Meyer has quite a galaxy of good contributors this month. Mr. W. Y. Fullerton is pungent and practical in his paper on "God's Jewels." Lady Hope continues her story "Snow Blossoms." There is a suggestive sermon by Canon Westcott, and Mr. Meyer's own contributions are as taking as ever.

THE GUIDE.

This monthly professes to be "a help to personal progress," and its contents justify the profession. Rev. A. F. Forrest, of Glasgow, is contributing some thoughtful articles on the Gospel parables. The sixth of a series of comprehensive and instructive sketches on "The Saviours of Society" is devoted to Miss Agnes Weston and her work among Her Majesty's blue jackets and marines. The series will have a special interest for all earnest labourers in the Master's vineyard. (1d. *William Love*, 226, *Argyle street, Glasgow.*)

THE LEISURE HOUR.

Mr. W. J. Gordon tells the story of the ill-fated Panama Canal; Prebendary Harry Jones discourses wisely on "Almsgiving"; Dr. Schofield, in an article about "Nervousness and Hysteria," says that, in discussions on Faith-healing, it is well ever to remember the distinction between cases of organic disease and mere nervous disorders. The good effects of moral as distinguished from physical remedies will be chiefly found in the latter class of cases. An excellent sketch and description are given of Dr. Phillips Brooks' splendid Church Structure in Boston, U.S.A.

THE CENTURY MAGAZINE.

We have elsewhere referred to the article on Siberian Prisons in the current issue of this singularly attractive serial. In the same number there is a charmingly illustrated sketch of the work of the New York Y.W.C.A. It describes a wonderful variety of industrial and other classes, in which the members of the Association are taught to improve their leisure hours. The religious part of the work is well attended to, while a relief committee cares for the sick and needy, and sends tired women to the country. Last year 10,000 had this treat, at the cost of less than a dollar a head.

SUNDAY AT HOME.

Rev. Geo. Cousins contributes a very excellent and encouraging story about Samoa, past and present, and recounts some of the wonderful triumphs of the Gospel in those distant islands of the southern sea. Another valuable paper is that entitled "Recent Discoveries and the Christian Faith," in which the writer says: "The more one investigates in the region of history and of science, the more one is taught the lesson of intellectual modesty and humility—to abide patiently upon the teaching of facts, and thus gain that fuller light which is evermore poured from above on lowly and teachable souls."

THE QUIVER.

We read with pleasure in this issue, of the first bronze medal for bravery that has been presented to a woman in connection with *The Quiver* fund. The recipient was Miss Fanny Best, a nurse, resident in Tiverton, who courageously defended the little ones under her care when attacked by an infuriated cow. In the same number some interesting particulars are given of a monthly serial for the blind, started and printed in Braille type. By its agency our afflicted brethren and sisters will be able to enter the rich fields of literature, from which seeing readers derive so much pleasure and benefit.

THE FIRESIDE.

This serial has for its chief attraction Miss Emily Holt's graphic story of life in the time of William the Conqueror. The contents of the magazine are wonderful in their variety, Rev. C. Bullock, the editor, being himself a very industrious contributor.

THE GOSPEL MAGAZINE.

Rev. Dr. Doudney, the venerable editor, opens with a vigorous address, entitled, "Our Fiftieth or Jubilee Editorial Year." His brother in declining years, and oldest correspondent, Mr. George Cowell, writes on "The Covenant of Grace." Replete with articles on great themes, this monthly is never uncertain in its teaching. (6d. *W. H. & L. Collingridge, Aldersgate-street, E.C.*)

International S.S. Lessons.

Sunday Afternoon, June 16.

JESUS CRUCIFIED: MARK XV. 21—39.

GOLDEN TEXT: PHIL. ii. 8.

OF Simon the Cyrenian (21) we know nothing beyond what is mentioned here. Whether he was a disciple of Christ, or became one afterwards through this fellowship with the Lord's suffering, we cannot tell. His son Rufus is supposed to be referred to in Rom. xvi. 13. Cyrene was an African city on the coast of the Mediterranean. Men of Cyrene heard the Gospel on the day of Pentecost (Acts ii. 10), and were among the teachers scattered abroad through the persecution, some of whom helped to found the church at Antioch. "*Bear his cross*" ("*after Jesus*," Luke xxiii. 26).—The heavier end was upon Jesus. Simon followed bearing the lighter part of it. Is not that a picture of every true follower of Christ? We are called to bear *his* cross, and to follow Him (Mark viii. 34); thus we go forth to die with Him, and to pass through his death into resurrection life (Rom. vi.).

The crucifixion (22—25).—The place was called Golgotha (Calvary, in Luke). Probably so named because in shape it resembled a skull, or perhaps because it was the place of public execution. Its exact locality is still uncertain; but Heb. xiii. 12 tells us it was outside the city, and points an important lesson from that fact. It is more important to learn that lesson than to discover the exact site. "*Wine mingled with myrrh*" (23).—A drink intended to stupefy those who were to be crucified. Jesus tasted (Matt. xxvii. 34), but would not drink. He had come to "*taste* death for every man," and for his atoning work needed to have his faculties in full vigour.

"*They crucified Him*" (24), "*the third hour*" (25), *i.e.*, nine o'clock in the morning. The previous night had been spent, not in sleep, but partly in prayer in Gethsemane, and since then in being hurried from one tribunal to another, and in suffering humiliating and painful inflictions from his enemies. Morning brings no relief, but only deeper suffering. Crucifixion was the most shameful and painful form of death. It could not be inflicted upon any Roman citizen. The victim was first stripped, then laid upon the cross, and huge nails driven through the palms of his hands, then through the feet, either separately or together. Then the cross was dropped into a hole in the ground, increasing the agony of the sufferer; and there he hung, raised but a little from the ground, enduring constantly increasing torture, until death came to his relief. To such a death the Son of God became obedient; and prophecy had foretold it (Psa. xxii. 16—18). Yet the *physical* was not the worst part of the Saviour's sufferings. He has Himself strengthened his servants to endure physical torture perhaps as great, but as the sin-bearer He had still more to endure. See Isa. liii. 5, 6, 10, and Zech. xiii. 7. Apart from this explanation the cross is inexplicable. There seems to be in it neither wisdom, nor righteousness, nor love, unless He died as "the Lamb of God taking away the sin of the world." "*They parted his garments*" (24).—How manifestly God was behind even the enemies of Christ, so that they unconsciously fulfil the prophecy in their own conduct.

"*The superscription*" (26) was written in three different languages (John xix. 19, 20), which may account for the different words used to describe it. It is called "*his accusation*" (Matt. xxvii. 37). It served the purpose Pilate evidently intended, and condemned the Jews themselves (see John xix. 21, 22); but not less did it condemn Pilate for consenting to the will of the Jews. The superscription still applies to Christ. The ignominy of the cross has not destroyed his kingly character and claim. He will yet reign, and even now as "the Lamb slain" is in the midst of the throne (Rev. v. 6).

"*Two thieves*" (27).—A further attempt of his enemies to heap reproach upon Him, so as to make men ashamed to own Him. Yet another signal failure, for in this also, prophecy had anticipated them (28, and Isa. liii. 12). Their *worst* does not and *cannot* exceed what God's "hand and counsel had determined to be done" (Acts iv. 28). And of the thieves, one became a witness to his Kingship, and his power to save (Luke xxiii. 39—43). The triumph of the cross never appears so wonderful as in that event.

The mockers (29—32).—"*The passers by railed on Him*," as they passed to and from the city.—They recalled the charge made against Him, while what He meant by his words was being fulfilled (John ii. 19). "*Come down from the cross*" (30).—The cry of many still. "The offence of the cross has not ceased." The world can do with Christ anywhere but there. His life and character they can applaud; but his cross is foolishness and a stumbling block. "*The chief priests*" (31, 32) were more refined in their cruelty. They would not speak *to* Him, but spoke contemptuously to one another *about* Him. Yet how their charge glorified Christ. "He saved others," even his enemies witness that. How it recoils upon themselves. Why crucify Him, if He saved others? And how much truer it was than they thought. He could not save Himself *because* He would save others. The more we study the incidents of the cross, the more does the glory of Christ appear in it.

This mockery continued for three hours, then at noon, "the sixth hour" (33), when the sun should have been at his full splendour, darkness settled over the land—probably Judea. No *natural* explanation can be given—it was evidently miraculous. Probably it awed and silenced for awhile the mockers around the cross; but, as no *immediate* punishment fell upon them, their terror would grow less, until, after three hours more, it passed away, and the sun shone again on the awful scene. The cry of the Saviour as the darkness was about to pass away was awful. "*Eloi*," &c. (34).—See Ps. xxii. 1. Nothing so exhibits the terrible nature of Christ's sufferings as this. To have an experience of *God-forsakenness* is hell. This is what sin merits, and this the Saviour endured. To what danger are they exposed who are going forward to endure the full penalty of their sin! But even this cry excited further mockery (35, 36).

Then came the end (37—39).—"*A loud voice*"—the cry, not of an exhausted and vanquished man, but of a conqueror. "He triumphed when He fell." Marks of his triumph accompany the end. "The veil was rent" (38), declaring that now through the rent veil of his flesh the way into the holiest was opened (Heb. x. 19, 20). See also Matt. xxvii. 51—53. "*The centurion*" (39) was convinced through these wonders, and, as a condemnation of the crime of the Jews, confessed "truly this man was the Son of God."

Notices.

MR. JOSEPH CLEWORTH, of St. John's College, Cambridge, is anxious to find a Mr. Harris and a Miss Moore, two American coloured people, who sing the Jubilee Songs. If anyone could forward him an address that would find them he will be greatly obliged.

COMMUNICATIONS RECEIVED WITH THANKS.—C.R.H. G.A.A. J.W.M. J.E. G.K. W.E.P. R.T. A.E.B. M.M. W.C. M.C. C.G. W.G. J.E. C.C.S. G.E.K. C.J.M. S.M.B. J.W.B. E.H. E.M. M.S.G. W.C.L. E.P.H. J.S. J.G.P. T.L.S. M.E.S. A.M.G. A.E.T. T.M.C. J.A. J.B.B. G.J.H. W.J.P. E.T.R. S.O. K.R. M.E.B. W.T.F. F.W.F. P.d'E.W. G.H.S. A.M.T. F.A.P. W.Q. H.A.F. D.J.E. J.H.S. R.M.S. B.L. J.C. F.D. R.B. W.H. J.L. A.E.N. F.W.L.J. S.H.B. E.W.M. E.M. F.G.E. S.V.H. E.E. R.S. C.J. E.M. G.A.M. J.D. H.P.H. M.P.H. R.C.D. A.V.H. E.J.W. G.F.E.

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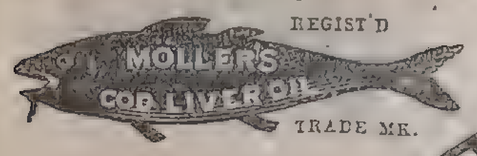
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Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

PHTHISIS.—BOTH LUNGS AFFECTED.—CASE of a LADY at COVENTRY.

Mrs. K. S. P., a widow lady and a governess, consulted me October 29th of last year. Illness had commenced 13 months before this with cough and general weakness. Consumption was in the family. Her cough had now become very severe, expectoration had increased and become decidedly purulent, hæmorrhage had taken place, and both fluid and congested blood had been mingled with the phlegm, pains in the chest had become severe, also in the left side, the breathing more oppressed, the secretions all wrong, fever and night perspirations, loss of flesh in the chest, arms, and legs was rapidly taking place, the strength failing fast. Her doctor now declared *her left lung seriously diseased*, and *the right lung* a little.

Reading of my treatment in the *Christian World*, she determined to apply to me.

In a month she reported herself as having been at a standstill—"no visible improvement," but not worse. "I trust the medicine will relieve me in time."

In another month she writes: "I am thankful I am improving. I now feel sure it will do me good if I continue. I leave it to my heavenly Father."

After this, the winter months trying her, she went on but slowly; but was very much better by the end of January last in all her symptoms. "I am very thankful (she writes) for the great relief experienced." In another month she was better still. Writing me April 23rd she says: "I have attended chapel for the first time since August last. My friends are astonished at the change in me. I cannot express my gratitude to you and to my heavenly Father for your medicine, which, I am sure, has been the means of saving my life. I wish more knew of it."

(I have reason to think this lady would not like her name and address to appear in print, but am sure would be glad privately to corroborate this.)

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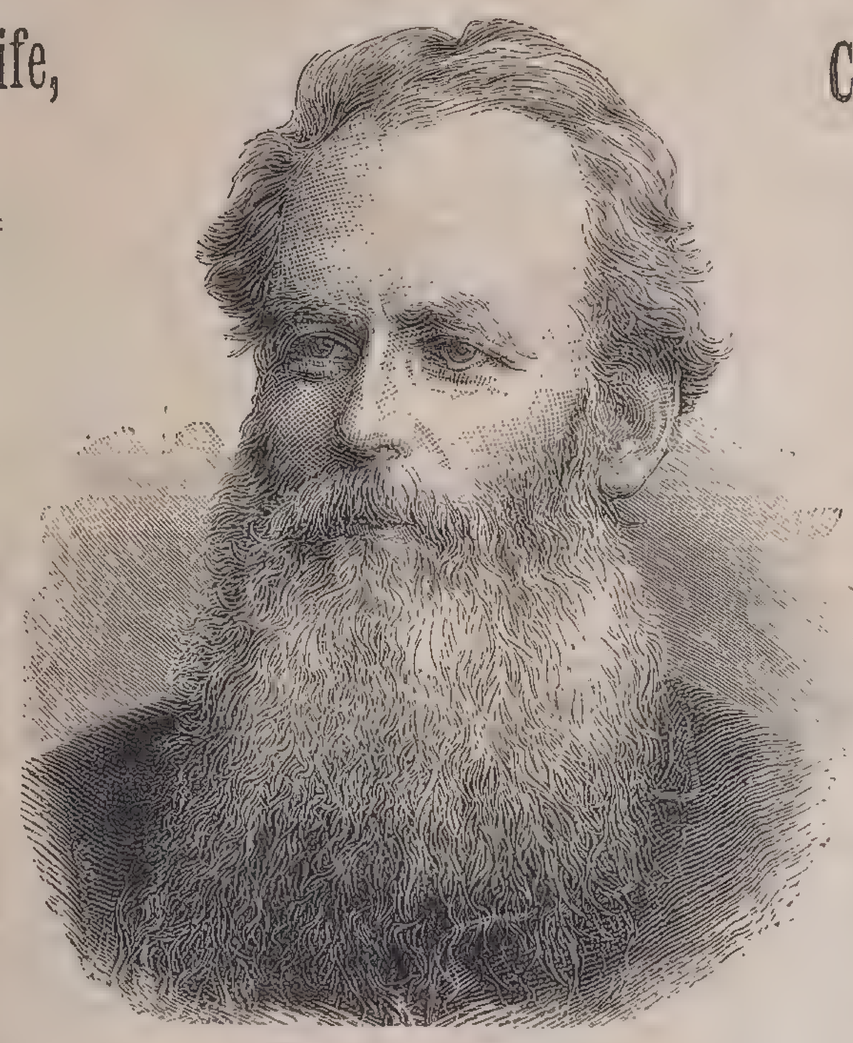
The Christian.

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

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No. 1011.] FRIDAY, JUNE 14, 1889.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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ST. GILES' CHRISTIAN MISSION.

HOMES AND REFUGES FOR BOYS, WOMEN, AND MEN.
WORK AMONG DISCHARGED PRISONERS.

IN CONNECTION WITH THE ABOVE,

An Afternoon Meeting will be held at The Mansion House,

ON MONDAY, JUNE 17, at 3 p.m.

Chair to be taken by the RIGHT HON. THE LORD MAYOR.

SPEAKERS:

COLONEL HOWARD VINCENT, M.P.
JAMES MONRO, ESQ., C.B. (Chief Commissioner of Police).
F. A. BEVAN, ESQ. (Treasurer of the Mission).
SIR W. CHARLEY, Q.C. (Central Criminal Court).
SIR P. H. EDLIN, Q.C. (County of London Sessions).
JAMES VAUGHAN, ESQ. (Magistrate, Bow St.).
LORD RADSTOCK.
ERNEST BAGGALLAY, ESQ. (Magistrate, West Ham).
LIEUT.-COL. E. S. MILMAN (Governor, H.M. Prison, Holloway).
THE REV. G. B. DE RENZI, B.A. (Chaplain, Wandsworth Prison).
THE REV. GEORGE PLAFORD (Chaplain, Holloway Prison).
THE REV. H. G. DUFFIELD, M.A. (Chaplain, Newgate Prison).

Tickets can be had upon application to the Secretary,

WILLIAM WHEATLEY, 28 & 29, Brooke Street, Holborn, E.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

H. G.—Parcel of tracts received, with many thanks.

The Infant Day Nursery. Free Ragged Day Schools. Toy Classes for Neglected Children. Classes for Rough Boys. Band of Hope. Children's Services. Sunday Schools. Various Classes for Lads. Meetings, classes, &c., for Young Men. Meetings, Classes, Tea Room, Reading Room, &c., for Young Women. Bible Classes for Men and for Women. Temperance Meetings. Lodging House and Open Air Services. Mission to Inebriate Women. Training Home for Motherless Girls. Country Homes for weary and drooping Men, Women and Children. Evangelistic Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

DAY IN THE COUNTRY.—George Yard Ragged Schools, High-street, Whitechapel, E. Received with many thanks from M. E. B., £1, B. D., 10s. When it shall please the Lord to send sufficient funds, 600 Children from our courts, alleys, and back streets, will be taken for one day into the country, and supplied with necessary food. —GEORGE HOLLAND, Shaftesbury House, George Yard Ragged Schools, High-street, Whitechapel, E

DAY IN THE COUNTRY.—Remember poor Children of the Cow Cross Mission Sunday-schools, and Band of Hope. Funds urgently needed. —WILLIAM CATLIN, General Superintendent, 17, Claremont-square, Pentonville, London.

ASHLEY MISSION, BETHNAL GREEN.—A Day in the Country. Help is earnestly asked, to take a Sunday-school, and Mothers' Meeting, from the courts and alleys to enjoy fresh air and change.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

WHO WILL HELP to send poor Children and Adults for a day to the Seaside, also the suffering for a fortnight into the Country? These out of St. Luke's and Clerkenwell.—Please send, PHILIP GAST (Minister of Spencer-place Chapel, Goswell-road), 12, Noel-street, Islington.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

THERE ARE BYE-PATHS of human suffering from whence no cry is heard. Miss FAITHFULL, The Institute, 136, Regent-street, earnestly pleads for many needy, invalid, and distressing cases.

STOCKWELL ORPHANAGE, Clapham-road. Annual Festival, Wednesday, June 19. President, C. H. Spurgeon. Public meetings at 3 and 6. Speakers: afternoon, President, C. H. Spurgeon; Vice-President, J. A. Spurgeon; Revs. Marcus Rainsford, Jun. M.A.; John McNeill; J. B. Meharry, and G. D. Hooper. Evening, C. H. Spurgeon, Revs. John Bond, E. H. Ellis, E. Roberts, and others. Musical Drill, Singing, and Bell Ringing by the children. Music by Southwark Choral Society; Song Service by Rev. Walter J. Mayers, and Highland Pipes; Dr. Barnardo's Band; Exhibition of Eastern Curiosities by Mrs. C. F. Allison; Illuminations of Grounds. Refreshments. Admission 6d. from 2 o'clock.

DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks.—Free of charge, a Day in the Country for Men, another for Women, and another for Children. Funds are much needed.—C. COLEMAN.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

CONTRIBUTIONS in Money and Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Some old coats are urgently needed.

SPIRITUAL SUFFERERS.—Tempted, Afflicted, Despairing, if you have none to sympathise with you write to G. R. G., 18, Bury-road, Noel-park, Wood-green, N. (2 Cor. i. 4.)

THE SALVATION ARMY.

"Prisoners for Jesus Christ."

GREAT DEMONSTRATION
In the EXETER HALL, STRAND,
WEDNESDAY, JUNE 26, at 7 p.m.

THE GENERAL IN COMMAND.

Miss Stirling, now in Chillon Castle, and 200 Officers who have been to gaol for preaching the Gospel, will take part.

Admission 2d. Reserved Seats 1s.

Tickets may be obtained at 101, Queen Victoria-street.

MILDMAY HOME, TORQUAY.—For Consumptive Female Patients. Terms 10s. 6d. and 7s. weekly. Open all the year. Apply, SECRETARY, Smyrna, Bronshill-road. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

HOUSE OF REST, at Eskbank, near Edinburgh. For Christian workers of either sex. Six at a time received. Total abstainers only. Healthy, pretty, locality. Terms from 10s. to a guinea weekly.—Mrs. GRANT.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. — Session opened May 4. A few vacancies for Midwifery students; also for the full course. Dispensing and other classes daily. Two partially free scholarships offered.

Dr. GRIFFITH, Hon. Sec.

DEACONESS HOUSE, JERUSALEM.—A Meeting will (D.V.) be held by Miss LLOYD, at the Conference Hall, Clapham-road, S.W., on the 17th inst., at 3 30 p.m., and an account given of work among women and children in the East. Tea at 5 o'clock. Ladies interested in Foreign work specially invited.

FRESH AIR FOR VERY POOR CHILDREN.—For each 10s. subscribed, a pale-faced, pent-up little London Child can be boarded out for 14 days. 500 last, and 1,517 during four seasons have enjoyed these most delicious holidays. Bankers: L. and County, Islington.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

Educational.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest educational advantages, combined with every home comfort, and individual training and guidance. Recommended by clergymen, parents of pupils, and others. One vacancy.—D. C. L., Lane's Library, Fitzjohn's-parade, Hampstead.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

PROPOSED FRENCH BRANCH
CONNECTED WITH
PEMBROKE HOUSE SCHOOL, Bedford.
To be conducted by Miss FRANCES SAW.

Both Establishments to be worked on the same religious principles. The French branch to provide, besides special advantages for acquiring French, Cooking-lessons, English Lectures, scope for Christian work. Students must be over 17. Other school-girls taken to board during vacations. Funds administered with a view to promoting the interests of God's Kingdom. Accounts audited periodically.

Pembroke House School, Bedford.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

RYDE, ISLE OF WIGHT.—Rosehill Preparatory School.—Principal, Miss BAYNE.—The Rev. W. H. Rednap, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). Reference permitted to resident nobility and gentry, parents of former pupils. Terms 40 guineas per annum, inclusive.

BATH.—Grosvenor College (Girls). Resident English and Foreign Governesses. Masters attend. Highly recommended. Thorough preparation for all examinations. Over 500 certificates gained since 1879. Prospectus on application. Also Governess-student required.

MORAVIAN LADIES' SCHOOL, East Tytherton, Chippenham.—All old Pupils of the above School are cordially invited to a social gathering, which will take place at Tytherton, on Tuesday, June 25, 1889. It is earnestly hoped that all who can possibly attend will be present, and thereby add to the success of the meeting. Replies are requested on or before June 15, when further particulars will be forwarded by the Principal of the School.

KARLSRUHE, GERMANY.—Frau VON LEUCHSENRING (clergyman's widow) and daughters, offer a thoroughly Christian, agreeable home, and pleasant family life, to young Ladies. Conscientious solicitude in every respect. German and French lessons in the house. Conservatoire and School of Art in town. Moderate terms Prospectus and best references at disposal.

PARIS. — A French Protestant Lady (diplomée), highly recommended, receives Boarders by the week or month, or young Ladies desirous of pursuing their French studies. Situation close to the Exhibition and Bois de Boulogne.—Mlle L. COURTOIS, 13, Rue des Belles Feuilles, Paris.

BATH.—Old-established Ladies School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive fees from thirty guineas. Special terms made for the daughters of ministers.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

HILLERSDON LADIES' SCHOOL, Barnes, Surrey.—Established 65 years. Thorough education and refined home. Good staff of English and foreign professors and resident governesses. Preparation for public examinations. Large detached house in beautiful grounds. Tennis lawn, gymnasium. Home comforts, liberal table. Health, recreation, and character particularly studied. References to the nobility, clergy, and others. Moderate and inclusive terms. Summer term commenced May 8.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.

DELTA, MacLaren's Library, Notting-hill-gate, W.

TO PARENTS AND GUARDIANS.—In consequence of unexpected vacancies the Principal of a High-class School for young Ladies offers reduced and inclusive terms for these vacancies on early arrangement. Highly recommended by the evangelical clergy, pastors, parents and guardians, whose daughters and wards have completed their education with the Principal. True conversion to God is the first aim. The staff of efficient certificated teachers is carefully selected with the object in view. Exceptional advantages, religious, educational, and domestic.—Address in first instance, PRINCIPAL, care of M. Norris, Millbrook, Axminster, Devon.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received. — For terms and references, address

Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

EDUCATION.—Two finishing Pupils can be received on half terms in a Home School for Gentlemen's Daughters. Visiting masters and governesses. Beautiful situation. Highest references.

PRINCIPAL, Westhill, Newmarket-road, Norwich.

KELVEDON SCHOOL, ESSEX.—Mr. GEORGE FOSTER takes the entire charge of Orphans and Boys from abroad. Bracing air, suitable for delicate Boys: special arrangements for these during summer.

RESIDENT ASSISTANT MASTER wanted, in September, in a Private School. Boys under 14 years of age. English subjects. Junior Latin and French. German and drawing desirable. One who will take an interest in the Boys' studies and games, and be helpful in regard to their highest interests.—SCHOLASTICUS, care of Messrs. Whiting, 32, Sardinia-street, W.C.

A GERMAN PROTESTANT GOVERNESS wanted, by August 19, aged from 18 to 25, to instruct three Girls, aged from 11 to 15. Thorough French scholar and musician. Salary £20 and laundress. Very comfortable home.

Mrs. HEWETT, Leckford, Stockbridge, Hants.

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and or Working Girls.

IMPORTANT MEETINGS
IN
CONFERENCE HALL, CLAPHAM RD.

MONDAY, JUNE 17, at 3 p.m.—
JERUSALEM DEACONESS HOUSE. Information by Miss LLOYD.

MONDAY, JUNE 17, at 8 p.m.—
PRAYER FOR THE SECOND COMING OF THE LORD JESUS CHRIST.

TUESDAY, WEDNESDAY, THURSDAY, JUNE 18, 19, 20
(At 11, 3, and 7 o'clock daily)—
SIXTH ANNUAL CONVENTION FOR STUDY OF PROPHETIC SCRIPTURE.

For particulars, apply to MRS. MEREDITH, 143, CLAPHAM ROAD, S.W.

A CHRISTIAN YOUNG LADY seeks a situation as Governess to young children, or Companion to elderly Lady. Music; good needlewoman. Like to travel. Small salary. Comfortable home.—R., Norton Villa, Claremont-road, Bishopston, Bristol.

A CHRISTIAN NORTH GERMAN LADY, fond of children, requires situation in a Gentleman's family, or good school. Teaches German, French, English, drawing, elementary music and Latin; needlework, dressmaking (certificate). Good personal references. Moderate salary.—Fräulein RICHTER, The Broich, Crieff, Scotland.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.: Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

CHRISTIAN YOUNG FRENCHMAN, diplômé (total abstainer) wishes to find situation in a family or school as French teacher. — For reference and particulars, to

Rev. A. JENKINS, Morlaix, France.

EDUCATION ABROAD. — Young Ladies wishing to finish their education in Germany, would be received into a good school in a beautifully situated neighbourhood in the Hartz Mountains. Terms £30 to £40. For prospectus and information, apply Mrs. BADCOCK, 7, Madeira-road, Coventry-park, Streatham. Pupils are met in London in August, by a Governess.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. References kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.

B., The Ferns, Duffield, Derby.

MISSIONARY'S DAUGHTER (22) seeks engagement (Junior, Senior Cambridge Certificates), English, French, German, music, mathematics, drawing, botany, geology, physical geography, political economy.—S., Mrs. Hooper's Governess Institute, Compton Terrace, Islington. Free to employers.

YOUNG LADY, certificated, seeks engagement as visiting Governess. School preferred. English, French, German, Latin, music, arithmetic, elementary Euclid, and algebra. Excellent reference.

R., 25, Ponsonby-avenue, Belfast.

A LADY IS ANXIOUS to find employment for a private Tutor or Schoolmaster of considerable experience (M.A.). Would act as Private Secretary or Amanuensis if desired.—For further information and testimonials, apply by letter only, to

J. R., 104, Inverness-terrace, Bayswater, W.

Appointments, Situations, &c., Wanted.

REV. G. TONGE, Vicar, Sparkbrook, Birmingham, recommends to any Gentleman requiring trustworthy Helper or Attendant, an intelligent, kindly, Christian Man, aged 28. Writes good hand. Business-like, reliable. Total abstainer.

EXPERIENCED CHRISTIAN LADY WORKER desires engagement in Mission Work, or as Lady's Companion to assist in Mission Work, or as Matron.—ZENANA, 149, Argyle-street, St. Helens, Lancashire.

EXPERIENCED CHRISTIAN WORKER.—Miss MORLEY, 47, Grosvenor-street, W., confidently recommends the above, from personal knowledge of her value, for such a post as Lady's Biblewoman, or to assist in cottage visiting, classes, mothers' meetings, &c., or as Matron (where no cooking required) of small Y.W.C.A. Institute, or Rescue home, or for any sphere where her energies can be employed in spiritual work. Nonconformist. A widow; no children.

Mrs. G., care of Miss Morley.

AS EVANGELIST OR SCRIPTURE READER. Has had experience as evangelist. Is a good preacher, and could give good references.
A. GOODERHAM, 88, Brook-street, Kennington-rd.

A GARDENER, or Groom and Gardener. A young Man (21) seeks employment as above. 3½ years' good character.

W. BEACON, Landport, Sidmouth, S. Devon.

AS CASHIER, or to learn Millinery. Wanted, for a quick, intelligent Girl of 16 (Hebrew Christian).—Rev. J. B. BARRACLOUGH, 46, King Edward-road, Hackney.

MISSION WORK in London.—Caretaker of Mission-hall, City offices, or any position of trust by respectable person. Well recommended.

Miss [illegible], Hill-street, Upper Clapton.

June 14, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Rev. Henry Quick, Congregational Minister, Clifton, Bristol.

At this season of the year many calls reach us from open-air workers for a supply of Gospel tracts. Will our kind readers replenish the treasury of our "Tract Fund," which is considerably overdrawn, that we may be in a position to respond to the most pressing of these requests.

We give in this issue (a week earlier than usual), the programme of the forthcoming Mildmay Conference. This will probably enable those who purpose attending, to make their arrangements with more leisure and comfort.

In a very weighty communication to *The Times*, of Friday last, Bishop Smythies, of the Universities Mission, pleads that, as a step towards removing the curse of the slave trade in Africa, the *status* of slavery should be abolished in the islands of Zanzibar and Pemba. This would exercise a great moral effect on the Continent wherever the knowledge of the fact might spread. Zanzibar would then be a place of refuge to which hunted slaves might flee, and where their freedom would be secured. Bishop Smythies is by no means among those who believe in the comparative happiness of the African bondsman, and he has had ample opportunity for personal observation. We earnestly hope that his suggestion may in some way be carried out, and that England and Germany will combine to exercise their influence to such a desirable result.

We referred to the Queen and vivisection in our last issue. Since then our attention has been called to a passage in Mrs. Oliphant's "Life of Principal Tulloch." On a visit of his to Balmoral, Her Majesty said, very warmly, that it made her wild to think of the cruelties practised on poor animals, and she ridiculed the idea of comparing it to sport. "She told me," says the Principal, "that I ought to preach about it."

It is refreshing to find such firm faith in the Bible, in a geologist of world-wide fame like Sir J. William Dawson, F.R.S. In the June *Contemporary Review* there is an article by him on "Genesis, and some of its critics." Unhappily, he finds these critics in men who sit in theological chairs in universities, determining the human processes by which the Scriptures were composed, and sneering at every man who does not accept their dicta. Against these "critics of yesterday" Sir William Dawson contends that the editor or author of "the noble compositions contained in Genesis i. and ii." was a man who knew what he was saying; was not a writer of such absolute mental imbecility as our modern doctors make out; that he had profound and accurate conceptions of physical facts; that there is no such contradiction between Genesis i. and ii. as these modern critics suppose; that the Bible account of Eden is sustained by recent geographical researches; and that the antiquity, unity, and genuineness of the early chapters of Genesis will not suffer from literary, linguistic, and scientific inquiries, however far they go.

The controversy with Agnosticism, as defended by the originator of the term, has answered a useful end. It has absolutely proved that scientific scepticism is obliged to recede when it has incautiously ventured on lines of literary criticism in relation to the Christian Scriptures. Professor Huxley's reply in the June *Nineteenth Century*, to Dr. Wace, is feeble in the extreme. The rest of the long essay appears to our careful reading sorely wanting in candour. It sustains itself by appeals to authorities which are not accepted by the Professor's opponents, and it would plunge a generation appalled by the mystery of evil, into utter despair both as to its origin, and how it can be overcome.

Not less unfair, although more common, is the Professor's contention that ministers of religion are swayed by mercenary considerations. Let it be admitted that there has been a host of ecclesiastics who have sordidly adopted the maxim that it is best to sail with wind and tide. Nevertheless, no fair-minded person can fail to admit that through Apostolic, Patristic, Reformation, Puritan, and Nonconformist times, down to the Scotch Disruption of 1843, the most magnificent and impressive sacrifices which the world has seen have been made in loyalty to truth and conscience, by ministers of Christianity.

Eight hundred and ninety-four lives lost every year through missing ships hailing from our ports, is the reply of Samuel Plimsoll in *The Ninetecnth Century* to Mr. Scrutton's defence of the shipping interest. Mr. Plimsoll does not condemn all such advocates, but he gives instance after instance of men terrified as they went out in vessels which were in a shameful condition, which were fully insured, and not one of which was ever heard of again. No pleas ought to prevail to arrest a remedy against the loss, on an average, of more than two of our brave seamen every day.

The action of those among our countrymen who have sent goods to be shown at the Paris Exhibition, in making a decisive stand against the desecration of the Sabbath there, is much to be commended. On the Continent, Sunday is the chief day for pleasure-seeking, and those who flock in their thousands to the Exhibition on that day will learn a salutary lesson from the silent protest of the British section, with its exhibits covered up, and the exhibitors away. Englishmen enjoy the high and inestimable privilege of being taught and accustomed from their earliest years to the Scriptural observance of the Sabbath; but many of them are tempted to forego it when they travel on the Continent, led away by that fatal principle of "doing in Rome as the Romans do." This being so, the attitude taken up by our fellow-countrymen in so public a place, and so public a manner, is all the more useful and hopeful; it displays a moral courage which is especially to be admired, and which cannot fail to make its impression upon professing Christians of other nationalities.

The wide extent to which superstitious practices prevail in the Mohammedan world is demonstrated by the high reputation which the "occult arts" enjoy among the most highly educated of the people. The University of Garaouïn, at Fez, Morocco, is the largest educational establishment in North Africa, having forty professors and seven hundred students. Naturally the theology which claims the Koran for its source and centre forms an important part of the curriculum. In an account of the work in a recent issue of *The Times* we read that among the subjects studied are:—

> The talismanic numbers, or the determination by calculation of the influences of angels, spirits, and stars, of the names of the conqueror and the conquered, and of other future events. The difficulty experienced in obtaining a Professor intimate with the principles of this science, and able to impart his information, is said to be incredible.

The latter sentence hardly requires explanation. Pity the poor Mohammedans, slaves of such a tyranny of ignorance and folly! Only as the light of God in Christ becomes known in North Africa will the devotees of the False Prophet become emancipated. Then we shall hear of the truth as to Divine providence rendering permanently vacant the professional part which, it is not astonishing to learn, is at the present time only filled with "incredible difficulty."

The Romanist papers in the Italian capital are very properly protesting against the projected performance in Rome of dramas which they describe as being grossly indecent. We trust that the protest may not be without avail, for, if what is said of the plays is correct, there has been of late years no greater sign of the decadence of our age. It is a remarkable fact, however, and one to which our Roman contemporaries omit to give due prominence, that one of the worst of the advertised plays was written by a Romish cardinal.

We are glad to notice that the condition of street children in Newcastle has not been lost sight of. Several ameliorative and preventive measures are already bearing good fruit. At a recent meeting of the Board of Guardians a resolution, was passed empowering their officers to prosecute in any case of wilful neglect on the part of parents in regard to their children, and it is anticipated that this course will have a very beneficial effect. There are many other large towns in which it is desirable that drastic measures of the kind should be adopted.

We are not surprised to find Dr. Macdonald, M.P., who is the coroner for North-east London, stating before the Select Committee on Friendly Societies that he had

come to the conclusion that infantile insurance was "a temptation, and almost an incentive, to neglect, and even to murder." Dr. Macdonald went on to say that of 262 children upon whom inquests had been held during six months, 126 were insured, five of them being under a month old, twenty-two under three months, and so on. At one age the number of insured children who died under doubtful circumstances was just double that of the uninsured. These figures, affecting one small district, are terrible enough, without any effort to calculate what the proportion must be throughout the entire country, and they certainly point to what we have frequently urged, the need for restrictive legislation in regard to the matter.

In an able paper in the current number of *The Theological Monthly*, under the heading of "Church of England Hymnals," Rev. W. G. Horder finds that the general tendency of hymnody has been in the direction of an emphatic doctrinal tone, and complains of a lack of "really poetic hymns." During the last twenty-five years, however, Mr. Horder states there has been a great development in the direction of this metrical and imaginative excellence rather than in that of "doctrinal decisiveness," and he is satisfied that the progress will continue to be upon that line. We trust that Mr. Horder's anticipations may not be realised; for those hymns which are the greatest favourites, and which have been the most largely blessed are those in which there is no uncertain sound in regard to vital truth: in which, in fact, there is a statement, metrical it may be, but certainly not imaginative, of the great verities of sin and salvation.

The following statement, from the correspondence of *The Times*, is a very startling one:—

During the month of May no less than forty-three suicides were committed in Vienna, a total which for that month has not been reached for many years past.

We scarcely understand the distinction that seems to be drawn here between one month and another; anyhow, the estimate of the value of human life must be at a very low ebb in the gay Austrian capital. At the same time, we in Great Britain are not in a position to throw many stones at our neighbours, in view of the alarming disregard of life that is finding expression in so many brutal murders and suicides. All this, of course, is the natural outcome of Agnosticism and unbelief; where there are trust in God and a committal of life and sorrows and burdens to Him, no one need seek to fly from the ills he has to those he knows not of.

The awful and heartrending accounts of the Pennsylvania disaster, which have been filling the columns of the daily papers, are not without their lessons, many of them of a most striking and impressive character. Of these, perhaps the most grimly instructive is the narrative of the disregarded warnings. Some hours before the catastrophe, and while there was yet time to escape, affrighted messengers came hurrying down the valley, announcing the likelihood of a flood, and crying aloud as they went: "To the hills! To the hills!" A few took the warning, and fled away for their lives amid the scoffing jeers of the multitude who disbelieved in the scare. In a few hours the rushing, mighty torrent came down, and swept away those scoffers, while those who had heeded the notice were away and in security. What a moral is here for those who persistently neglect the call to salvation, and deride those among their brethren who give obedience unto it while yet there is time. What more graphic illustration of the foolishness of unconverted men could be imagined than that which has so impressively been furnished to us by the hand of Nature?

The Times of Saturday has a very sympathetic and well-expressed article on the great calamities with which dwellers in America are so painfully familiar. A startling addition to the muster roll was reported in that morning's paper on the burning of Seattle, an important town in the new State of Washington, on the Pacific seaboard, in which several lives were lost, and property destroyed to the tune of £3,000,000. Referring specially to the disaster in the Conemaugh Valley, *The Times* says:—

It is almost unfeeling to speak of the material damage. Nature repairs her ravages; and even capital recovers its losses in time. What is untold, and what never can be told, is the unobserved and unrecorded suffering, the silent and unspeakable tragedy of those 10,000 lives suddenly extinguished, many of them by the most awful and agonising of deaths. Here and there a survivor or an eye-witness can afford us a faint glimpse of the accumulated horrors of the deluge and the holocaust. But of wives widowed, of children orphaned, of whole families overwhelmed, of the suffering, the suspense, the agony of the victims, the tale is incalculable, the tragedy is almost beyond human conception. The sympathy of the whole civilised world is with the American people in this unexampled disaster; nor is admiration wanting for the patience of the sufferers, and the promptitude with which relief was organised, order restored in spite of the inhuman activity of wreckers, marauders, and ruffians, and measures set on foot for retrieving the material part of the calamity....

While we may be thankful for our immunity from these occasional penalties of material greatness, we cannot forget—and it is satisfactory to see that our countrymen have not forgotten—that the people of America are our own brethren, and that sorrows and sufferings which make the whole world kin are entitled to special and active sympathy from ourselves.

The proposal to establish a Pasteur Institute in London, has called forth earnest protests, not only from medical men who hold that it has yet to be proved that the system of inoculation is actually protective against hydrophobia, but also from persons who believe that it is morally impossible for the Divine economy to provide escape from the consequences of a dog-bite by means which necessitate the infliction of unutterable agony upon dumb animals. Dr. R. E. Dudgeon, writing to *The Daily News*, states that since the introduction of M. Pasteur's inoculations, deaths from hydrophobia have increased in number among the French people, while in Germany, where dogs are universally muzzled, the malady is very rare. Another correspondent, who points out that one requisite of a Pasteur Institute is a constant supply of dogs in a state of madness, lasting on an average fourteen days before they die, writes:—

What is needed in London is not the adoption of Pasteur's system, which involves physical danger to the human being, as well as methods from which the enlightened conscience revolts; but the establishment of a well-appointed institution for the study of hydrophobia by humane methods, and the prompt treatment of persons who are bitten, by the vapour bath and other means which have proved highly successful, but which require a special institution for their application.

As time passes, spiritualism becomes more completely discredited. In a book, recently published, Rev. J. H. Skewes told a tale full of marvellous circumstance, setting forth how the "spirits" of a deceased child "revealed" the course which was followed in the discovery of the fate of Sir John Franklin and his Arctic exploring party. Sir Leopold McClintock, who is still in the flesh, has speedily cut short the career of this clumsy fiction. The expeditions were, he declares, altogether independent of "spiritual" advice or direction. Sir Leopold acutely points out that in the "revelation" a channel is mentioned by name which, as a fact, was neither discovered nor named until two years later than the date of the pretended "spiritual" utterances!

Caring for the Lonely.

BY REV. W. J. DAWSON.*

THE life of a young man in a great city is often one of the loneliest of lives. He has comrades, but few friends; many companions, but scarcely one counsellor. He has left the safe anchorage of home, and is often half intoxicated with the sense of his unrestrained liberty. At the most critical and susceptible period of life he is most solitary, most left to himself, and least guarded against the seductions of impure delight.

The two things most needed at such a time are the friendly aid of a thoroughly honest and manly piety, and, if possible, the social rallying-point of Christian club or home life. It is a question which Christian households in great cities should discuss, whether it is not their bounden duty to open their doors freely to this crowd of young strangers who surround them; for to be cut off in the early stage of manhood from the society of good women, is an unspeakable misfortune. It is a yet more urgent question whether the churches should not provide in every city social centres for young manhood. I do not mean one or two huge institutions, such as we now possess. I mean numerous homes and clubs, where young men coming up in search of situations could find help, welcome, and accommodation, and where, after business hours, they could gather in genial social intercourse. Some social stimulant the young nature craves, and must have. If the churches do not provide it, the music-hall will.

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* From the preface to THE THRESHOLD OF MANHOOD. 3s. 6d. *Hodder & Stoughton.*

CONVALESCENT HOME, FOLKESTONE.—Our readers may recollect that Mrs. Mearns has a Convalescent Home at Folkestone for London poor. Many of these can only receive its advantages on payment of a nominal sum, or entirely free. Rev. A. Mearns, Memorial Hall, Farringdon-street, E.C., writes that he has spent all the money received for the purposes of the Home, and more than £200 in addition. He asks for the practical co-operation of those who sympathise with the provision of such a boon to the necessitous and the deserving. Many of the applications received are of a peculiarly touching description. Every subscriber of a guinea has the privilege of recommending a suitable patient for a fortnight to the Home, and any minister sending the amount of a collection is entitled to recommend patients on the same terms as an annual subscriber of the same amount.

Evangelising at Epsom.

THE Christian Church of to-day has been sadly slow in obeying many of the injunctions of her Lord. Nothing can be plainer or more emphatic than the command to "sow beside all waters." Yet, as a rule, the Church only sows the seeds of saving truth in certain convenient and selected spots. The Open-air Mission has done much in the way of "reaching the masses" in the old-fashioned and only rational way of going where the masses are congregated. Epsom Downs in Derby week is certainly a resort of the masses; but the churches as a whole have evidently thought that the devil ought to be left in sole possession. So, with the exception of a faithful few of the Open-air Mission, and a band from the London City Mission, our ministers of the Gospel have religiously kept away from the racecourse, afraid apparently lest they should compromise their reputation by being seen in such society. That was not quite the line of action that guided the great Master Himself.

This year, the thought came to Mr. Josiah Nix, of the West London Wesleyan Mission, as he sat in his study, that he must take the Gospel to the sinners on Epson Downs. At first the suggestion startled him and he fought it. But the idea forced itself home till he concluded it was a heaven-sent inspiration. Then he yielded, sought guidance and help from God, and began at once to lay his plans. He told his fellow Christians what he thought he would require—a tent, a couple of furniture vans, a quarter of a million tracts, leaflets, &c., and some money for incidental expenses. Everything came in due course, as indeed it always does where the cause is good and the need is genuine. When the races began on the Tuesday, Mr. Nix and his band of workers had a splendid tent—the largest on the Downs—pitched in the valley nearly opposite the Grand Stand, with the words emblazoned all around it in letters that could be seen from afar, "Whosoever shall call on the name of the Lord shall be saved."

Our representative rode down to Epsom on his Rudge bicyclette on Derby day, to see the Gospellers at work. To one who has never been there before, the sight of the masses—that is the only proper word—is a startling revelation as to the strong hold which the racing mania and the betting instinct occupy among the people. There is no need to attempt a description of the vast congregation that is gathered ready to hand for any preacher who is moved to take compassion on it. Verily, we have here all sorts and conditions of men, from scions of the reigning house down to the veriest tatterdemalion who has not rags enough to cover his nakedness. But every man of them has a heart to be got at, whether it be covered with aristocratic plush, or with very dirty linen. Moreover, they are not like those in ordinary church assemblies, who have been so saturated with Gospel appeals that these have become to them like an idle, oft-repeated tale. Truly, it is a splendid army to attack in the name of the Lord of Hosts.

Our reporter found the attacking party a comparatively small one. There was the veteran Mr. Kirkham, who has seen nine-and-twenty "Derby Days" without losing or winning a penny piece. He had a band of workers stationed at all the leading points of arrival, distributing printed Gospel messages. Right in the heart of the course there was a company of twenty City Mission men, heartily and effectively singing the Gospel to the accompaniment of harmonium, fiddles, cornet, concertina, and what not; and preaching it, too, right well. This band had been busy all along since the Sunday, either in Epsom town or on the Downs. A little further along there was the Wesleyan contingent, going at their work with a will—singing, preaching, praying, in their usual red-hot fashion. So far as our observation went, there was not an opposing voice, except the unearthly screams of the steam whistles or the brazen notes of the steam organs connected with the booths and merry-go-rounds, and the all-pervading hubbub of the fair. In the middle of the day, when the racing was at its height, the Course had to be vacated. The City Mission men went down for a while to the town of Epsom; while the Wesleyans betook themselves to the precincts of their tent, and there kept going the stream of Gospel talk and testimony. The work went on from Tuesday to Friday inclusive.

In order to find out his impressions of the week's work, our reporter had a conversation with Mr. Nix after he returned to town. The result must be compressed into a brief space.

In answer to questions, Mr. Nix said he was greatly encouraged by the result of what was an experiment, so far as he was concerned. He did not expect to be received so well by the crowds on the course. He was prepared for opposition, but encountered nothing worse than a few good-tempered jokes. One thing that astonished him was the number of people who joined in the singing of the hymns, even when unprovided with leaflets. That showed that the visitors to the races were by no means confined to the ranks of the sporting and betting fraternity. In the course of the week Mr. Nix and his friends had, of course, many interesting personal conversations. Mr. Nix has a goodly store of noteworthy incidents in connection with these talks treasured up in his memory. One carriage occupant admitted on Derby day that he had had a good time financially, but, touching his heart, he added, "I have had a bad day here." He had been listening to the Gospel message, and conscience had been at work. In one instance a gentleman from the far north said he was convinced the evangelists were right. He had been much influenced, he said, by a clergyman in his neighbourhood who went to nearly all the races, so that he thought there could be no harm in it. Now his eyes were opened, and he saw that if he would be a consistent Christian he must lead a very different life. One of the workers handed a copy of the pretty "Epsom Card" to a gentleman entering the paddock. On the back of this card was printed the words, "The blood of Jesus Christ, God's Son, cleanseth from all sin." He looked at it, and walked away towards the paddock. Presently he came back, and said, "No, I won't go in; I will go home." The worker believed he went straight away off the course to the train.

The work in the tent, especially in the evening, was also attended by many encouraging features; as a standing witness throughout the week, with its bold lettered texts, it was most invaluable. Before breaking up, some very interesting conversations took place with those engaged at the races. One cocoanut-stand proprietor called to shake hands with Mr. Nix, and say how he had appreciated what he had heard. He had been a great drunkard, but some years ago he signed the pledge, and became a Christian. He was about to retire from his business, and wished to devote the rest of his days to doing good to others. A large show proprietor, who also had a talk, said he had been trying to be a Christian, but had been greatly hindered by the drink. He was pointed to God for strength, and having signed the pledge, he knelt in prayer, and besought God earnestly to give him strength to keep it. A good number of pledges were taken in the course of the week. Of a truth, there is plenty of room for temperance work on these Downs, for the drinking that goes on, especially towards nightfall, is something terrible. If the authorities could prohibit the sale of intoxicants on the Downs, things would present a very different aspect indeed. It would hardly be possible for them to regulate the drinking that goes on in the fashionable carriages.

Mr. Nix has great plans in his head for next year at Epsom. He thinks that a determined effort should be made to carry the war into the enemy's camp on a large scale. He had a good many workers, all told, last week, and there were probably fifty more connected with the Open-air and City Missions. But all these were as a drop in the bucket, compared with the vast throngs of people that covered the Downs. Next year Mr. Nix wants to have at least five hundred able speakers and workers scattered about among the people, so as to make some sensible impression. With the experience gained last week, we may hope that if great things are attempted for God on this unique occasion, there will be corresponding results.

MILDMAY MISSION TO THE JEWS.

REV. JOHN WILKINSON and his fellow-workers have recently carried out some special efforts on behalf of the Jews of London. The first calling for notice was a service of song, given by a choir of twenty-four Christian voices, conducted by Mr. W. McCluer. The audience consisted of over 200 Jews and Jewesses, with several children, making a truly interesting gathering, in the hall below the German Church, Goulston-street, Aldgate. Mr. M. Cohen, of Kensington, was chairman, and among those who delivered addresses were Messrs. Bevan, Barnet, and Samuel Wilkinson.

On the evening of May 31, a meeting was held in the Mildmay Conference Hall, for the purpose of offering concerted praise to God for his abounding blessing on the work of the Mission during the past thirteen years. In a brief but stimulating address, Rev. J. Wilkinson gave an account of God's leadings, making special reference to the wonderful way in which he was put in possession of 100,000 New Testaments in Hebrew, of which nearly 90,000 are already in circulation among the Jews of various countries of the world. The baptism of two believing sons of Abraham lent additional interest to the proceedings. One of these converts was, about three years ago, a pronounced infidel, but becoming an inmate of the Mission Convalescent Home at Highgate, he felt the warmth of Christian love, and came under such Gospel instruction as brought him to see his lost condition, and convinced him that Jesus was Israel's Messiah and the world's Redeemer.

The annual excursion for East-end Jews took place on Tuesday, June 4, when a happy party was entained at Mildmay Park. Amusements were followed by tea, after which Mr. Gawin Kirkham explained his well-known picture "The Broad and the Narrow Ways." A more attentive audience never listened to the lecturer, and many were the prayers that went up to God that the weary wanderers of Israel's race might soon be treading the way which the Crucified has opened unto life and immortality. Later on, Mr. J. E. Mathieson presided over a meeting at which several friends delivered addresses, opening the Old Testament Scriptures, and setting forth Jesus as the Christ foretold by the prophets of old.

The children of the Mission night school were taken to Mildmay on the following day. They were made merry with games, both before and after tea. In the evening Mr. S. Wilkinson presided over a meeting, at which addresses were delivered by Rev. Mr. Shaw, of St. Paul's, Canonbury, Mr. Dressler, who is about to undertake work among the Jews of Morocco, ladies of the Deaconess House, and other friends. Blessing is confidently expected to follow these various endeavours, for the glory of God and the welfare of the descendants of his ancient people.

PORT SAID.—Will friends who send us donations for mission work at Port Said kindly state clearly for which object their gifts are intended, as confusion sometimes arises. There are the Sailors' Rest, associated with the name of Mr. W. H. Taylor, of the British and Foreign Bible Society's Depôt; and the work of visiting sailors on board ship, &c., prosecuted by Mr. Eoll.

THE SOUTHSEA CONFERENCE.

THE annual Christian Conference, convened by Rev. F. Baldey, vicar of Southsea, took place on Tuesday, Wednesday, and Thursday of last week. There was a goodly company of speakers, and, in spite of the intense heat, St. Simon's schoolroom was crowded with eager listeners. The plan was followed this year of leaving the speakers free to choose their own subjects without previous arrangement; this had the effect of giving great variety and fulness to the messages delivered.

The addresses of Tuesday morning were given by Dr. S. C. Morgan, on Ruth, Ittai, and the woman with the alabaster box, as examples of love, loyalty, and surrender; by Mr. Graves Walker, on God's hunger for his people's worship; and by Dr. White on Resurrection Life preceded by death to sin, a very solemn and searching word. The evening was occupied by Mr. Thwaites, Mr. Finlay Gibson, and Mr. Sturdy, the two former principally devoting their remarks to the unsaved who were likely to be present in so large a gathering, and Mr. Sturdy dealing with sanctification.

The morning of the second day was occupied by an admirable address from Rev. J. Lindsay Young, on "Preserved *for* Christ Jesus" (Jude 1, R.V.), followed by Mr. Chapman, on "Jesus Crowned," and Rev. J. B. Figgis, on the need for Divine Fire, as well as the altar and the wood. In the evening, Rev. J. J. Luce spoke well on the words: "Go, stand, speak"; Rev. J. Hudson Taylor gave a lovely picture of Christ, the model Missionary, dealing with the woman at the well; and Mr. Eugene Stock gave an interesting description of the difference between a disciple and an apostle, and the occasions when these words were severally used of the same persons. On Thursday the meetings were addressed by Lord Radstock, Mr. Finlay Gibson, Mr. Storrs, and others, when hindrances were dealt with.

There was a happy time of communion with the Lord at the early prayer-meeting each day, and also at 10.15, on two mornings; there being a celebration of the Lord's Supper, on Thursday, in Simon's Church instead. Tuesday and Thursday afternoons were partly occupied by Bible-readings, and partly devoted to accounts of Christian work, as also the social hour after the Conference dinner. These were chiefly given by ladies. Wednesday was pre-eminently the missionary day, and much interest was felt in the fact that Miss Edith Baldey, younger daughter of the Vicar of Southsea, is about to sail very shortly for Frere Town, East Africa; and Mr. Knott, one of the curates of the parish, for a mission in Central India, both under the direction of the C.M.S. The words spoken by each will not soon be forgotten, especially the earnest exhortation from Mr. Baldey's young daughter, who entreated her large audience, among whom were many personal friends and former scholars, to enthrone Christ in their hearts.

A goodly number assembled for the praise meeting on Friday morning, and there was indeed a "joyful sound" among them. The feelings of many hearts found utterance in passages of Scripture, expressive of the special blessing each had received; and at the close of what was perhaps the most hallowed hour of the Conference, a very practical expression of thanksgiving was shown, offerings to the amount of about £140 being cheerfully contributed towards clearing off the debt upon the new schoolroom; and great gladness was felt by all.

MR. DANIEL MATTHEWS, late of the Maloga Aboriginal Mission, writes to us *en route* for England from Australia by the s.s. *Victoria*. He expects to arrive with his party in London about the time this issue is published. The passage, he says, has been a pleasant one, and they have been able to witness for God on board the ship.

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A MISSIONARY BREAKFAST.

THE annual missionary breakfast on Whit Monday was held in the Powis Hall, Bayswater, under the presidency of Mr. Frank White, the pastor of the Talbot Tabernacle. The weather was most unpropitious, but there was no lack of guests. The speakers were Mr. Hudson Taylor, who pleaded with all his wonted earnestness for China and its crying needs; Pastor Lecoat, who in broken but expressive English, told of his difficulties and triumphs in priest-ridden Bretagne; Dr. H. G. Guinness, whose strong and impassioned appeal for heathendom in general, and Africa in particular, will not soon be forgotten; and finally, Miss de Broen, fresh from her good work in Paris, whose unexpected presence seemed peculiarly acceptable, Always animated and interesting, her touching allusion to female devotedness as recorded in the Gospels, as also her persuasive entreaties for more workers, must have gone home to many a heart.

The Chairman, in the course of his very brief address, alluded to his recent visit to Algeria in search of health, paid a warm tribute to the worth of the North Africa Mission, and called for the sympathy and prayer of all present for its devoted missionaries. The meeting throughout was well calculated to fan into a flame the zeal of the people of God. Why should not all our evangelical churches follow the example of the church in the Talbot Tabernacle, and arrange for an annual missionary breakfast?

OBITUARY.

MR. THOMAS WALES, SEN.

THIS earnest worker (formerly of the Evangelisation Society) four years and a half ago went to Australia, and took the superintendence of an Aboriginal Mission at Warangesda. We regret to record his decease, which took place on April 2, at the comparatively early age of fifty-five.

FINSBURY PARK. — The London County Council has allowed preaching services to be held in this Park, at a point midway between the bandstand and the gymnasium. The Board of Works in former years refused to permit such services.

INDIGENT BLIND VISITING SOCIETY.—The annual meeting of this Society, for providing religious instruction and relief to the indigent blind, was held last week at 7, Connaught-place, Hyde-park, the town residence of Mr. T. A. Denny, who presided, in the absence, through indisposition, of Lord Ebury. The number of persons under visitation is 949, the secretary of the Society, Mr. W. C. Lester, and the twelve visitors themselves being blind. The number attending the day classes is 396, and there is a temperance society in East London with 777 members, besides a strong Band of Hope among the children. Lord Middleton, Revs. Prebendary Whittington, Dr. Donald Fraser, H. B. Bromby, and W. Evans Hurndall spoke in support of the Society's beneficent work.

THE WORKING-MEN'S MISSION, COLLINGWOOD-STREET, NEW CUT, S.E., superintended by the Brothers T. and J. Young, celebrated its twelfth anniversary last week, when Mr. Spurgeon, who has been president of the Mission from its foundation, preached to a large congregation from 1 Chron. xxviii. 9, "If thou seek Him, He will be found of thee." Among those who took part in the proceedings were Messrs. R. K. Causton, M.P., and T. A. Denny, and Rev. B. Senior. It was announced that, at the suggestion of Mr. Spurgeon, a project has been set on foot towards procuring new premises in view of the expiry, some years hence, of the lease of the present Mission premises. Several sums of money were promised in support of the scheme. The agencies of the Mission are numerous. To a saddening extent the workers have the poor with them, so last year they supplied seventy thousand meals to the destitute and unemployed, young and old. Over 650 Gospel and prayer-meetings were held in the Mission-hall and lodging-houses, and in the open air. The children are carefully looked after, and tract distribution is carried on with vigour.

INCIDENTS BY THE WAY.

"As you return home, friend, alone, look up to the Lord Jesus and yield yourself up wholly to Him. He waits to receive you." So we addressed a poor woman away in the Midlands, in a very thinly populated district, last summer. Some years before, the listener, known to one of our mission party, had professedly, with several others, come out on the Lord's side. In a few days bereavement left her an orphan, and almost friendless, and on a previous visit to that district a most unexpected recognition had taken place, her home being changed from the crowded city to a very lonely cottage.

The words spoken at this first visit had lingered in the memory, and at the second meeting, by the wayside, in response to our appeal she with great simplicity, remembering how loss of all Christian association had estranged her from the Lord, said, "I will," and we left her rejoicing in the belief that the Father had received the wanderer home.

On one occasion we briefly gave the Master's invitation "Come unto Me" at a cottage door, emphasising the fact that to an invitation we must say yes or no. The prompt answer was, "I cannot say no to Him." One Lord's Day evening we passed through a village, somewhat late, simply proclaiming, as the pony walked through, the Gospel invitation, "Come." Some weeks afterwards, one of the party met a young man who simply heard the Lord say "Come," and he could not forget it.

One showery summer day, in 1888, and there were many, we were somewhat tired, and about 4 p.m. tried in vain to get hot water, and the loan of a cottage for half an hour. As a last resource, we crossed a field to a cottage, and found the resident willing and anxious to receive us. She had spent money freely in buying books, in the reading of which she hoped to find light; we had also sought spiritual help in the village in vain. The chat at tea that day was not soon forgotten. "I have been asking the Lord," she said, "for some time to send someone to tell me the way of life." The little prayer-meeting afterwards was very happy. She received the kingdom of God apparently as a little child, and answering her from the Scriptures as to any sins in the future, we told her that, like the pebbles in the stream behind her house were cleansed by the flowing waters, so, "if we walk in the light as He is in the light, the blood of Jesus Christ his Son cleanseth us from all sin." The Spirit Divine seemed to chase away every cloud, and we left her rejoicing

These incidents are recorded with the hope that others will go into the highways this summer. One fact strikes us very forcibly. Gospel preachers seem still to go where others have been, instead of looking for more needy districts.

For instance, the Malvern range of hills seems covered with Gospel light, but if the dwellers there would patiently visit the Terne Valley, or traverse the level tract of country south to south-west, they would probably be greatly surprised at the lack of Gospel preaching. In Oxfordshire we find new places of worship opened in several villages that were already over full, while a few miles away the greatest spiritual destitution prevails.

T. S. HELEY.

Wing, Leighton Buzzard, Beds.

SOUTHSEA MISSION.—The borough authorities having granted permission to pitch the Gospel tent on Southsea Common, the summer's work has been commenced. In years gone by much blessing has attended the mission effort, and it is hoped that, with faithful preaching and prayerful solicitude for those who hear, this season's experience will be in a high degree encouraging. Further particulars of the endeavour, in which the Gospel is presented to the people without charge or collections, may be had from Mr. John Denning, Ebenezer, Saxe-Weimar-road, Southsea.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXXIV.—THE ESTABLISHED HEART.

HEBREWS xiii. 9.

IT is a good thing to have an established heart. With too many of us the inner life is variable and fickle. Sometimes we have days of deep religious earnestness, when it seems impossible for us to spend too long a time in prayer and fellowship with God. The air is so clear that we can see across the waters of the dividing sea, to the very outlines of the heavenly coasts. But a very little will mar our peace, and bring a veil of mist over our souls, to enwrap us perhaps for long weeks. Oh, for an established heart!

Now there is one thing which will *not* bring about this blessed state of establishment. And that is indicated by the expression, "*meats*"; which stands for the Ritualism of the Jewish law. There is ever a tendency in the human heart towards a religion of rites. It is so much easier to observe the prescriptions of an outward ceremonial than to brace the soul to faith, and love, and spiritual worship. Set the devotee a round of external observance, it matters little how rigorous and searching your demands, and the whole will be punctually and slavishly performed, with a secret sense of satisfaction in being thus permitted to do something towards procuring acceptance and favour with God.

There is a great increase of ritualistic observance amongst us. We behold with astonishment the set of our times towards genuflexions, the austerities of Lent, the careful observance of prolonged and incessant services, and all the demands of a severe ritual. People who give no evidence in their character or behaviour of real religion are most punctilious in these outward religious rites. Young men will salve their consciences for a day of Sabbath-breaking by an early celebration. In many cases these things are revivals of ancient Babylonish customs, passed into the professing Church in the worst and darkest days of its history. But their revival points to the strong religious yearnings of human nature, and the fascination which is exerted by outward rites in the stead of inward realities.

But "meats" can never establish the inner life. The most ardent ritualist must confess to the sense of inward dissatisfaction and unrest, as the soul is condemned to pace continually the arid desert of a weary formalism, where it comes not to the green pastures or the waters of rest. "They have not profited them that have been occupied therein."

Another obstruction to an established heart arises from the curiosity which is ever running after *divers and strange doctrines*. In all ages of the Church, men have caught up single aspects of truth, distorting them out of the harmony of the Gospel, and carrying them into exaggerated and dangerous excess; and directly any one truth is viewed out of its place in the equilibrium of the Gospel, it becomes a heresy, leading souls astray with the deceitfulness of the false lights that wreckers wave along the beach. And when once we begin to follow the vagaries and notions of human teachers, apart from the teaching of the Spirit of God, we get into an unsettled, restless condition, which is the very antipodes to the established heart.

There is only one foundation which never rocks, one condition which never alters. "It is good that the heart be established *with grace*." Primarily, of course, the established heart is the gift of God. "He which stablisheth us with you in Christ is God." "The Lord shall establish thee an holy people unto Himself." "The God of all grace make you perfect, stablish, strengthen, settle you." We need therefore to pray to Him to give us the heart established in grace. But there are certain conditions also indicated in this context, with which we do well to comply.

I. WE MUST FEED ON CHRIST.—The very denial of the tenth verse proves that there is an altar whereof we have a right to eat. Not the Jews only, but Christians also, lay stress on eating; but, ah! how different the food which forms their diet. In the case of that ancient system out of which these Hebrew Christians had just emerged, the priests ate a considerable portion of the sacrifices, which the people offered on the altar of God. This was the means of their subsistence. In consideration of their being set apart wholly to the Divine service, and having no inheritance in the land, "they lived by the altar." But we, who are priests by a diviner right, have left behind us the Tabernacle, with its ritual and sacrifices, and cannot feed on these outward meats without betraying the spirituality of the holy religion we profess.

Our altar is the Cross. Our sacrifice is the dying Saviour. Our food is to eat his flesh. "This is the bread which cometh down from heaven, that a man may eat thereof, and not die." "The bread is my flesh, which I will give for the life of the world."

Eating consists of three processes: apprehension, mastication, and assimilation; and each of these has its spiritual counterpart in that feeding upon Christ which is the very life of our life. We, too, must *apprehend* Him, by the careful reading of the Word of God. The Word is in the words. His words are spirit and life. We need not be always reading them any more than we should be always eating. But just as a good meal will go on nourishing us long after we have taken it, and indeed when we have ceased to think about it, so a prolonged prayerful study of the Word of God will nourish our souls for long afterwards.

We, too, must fulfil the second part of the process of eating by *meditating* long and thoughtfully on all that is revealed to us in the Word of the person and work of the Lord Jesus. It is only by allowing our heart and mind to dwell musingly on these sacred themes that they become so real as to nourish us. Better read less and meditate more, than read much and meditate little.

We too must *assimilate* Christ, until He becomes part of our very being, and we begin to live, yet not we, because Christ lives in us, and has become our very life. Our Lord told his disciples that He lived by the Father, and said that, if they desired to live in the same dependent state on Himself, they must "eat Him" (John vi. 57). In Christ's own case his being had reached such a pitch of union with his Father's that to see or hear or know Him was to see and hear and know God. And if we would only spend more time alone with Him in prayerful, loving fellowship, a great change would pass over us also, and we should be transformed into his likeness in successive stages of glory upon glory.

At regular intervals we meet around the table of the Lord to eat the bread and drink the wine. But our feeding on Him ought to be as frequent as our daily ordinary meals. Why should we feed the spirit less than we do the body? Alas! how we pamper the latter, and starve the former, until we get past the sense of desire. We spoil our appetite by feeding it with the cloying sweetmeats and morsels of sense. We are content to live as parasites on the juices of others, instead of acquiring nourishment at first hand for ourselves. What wonder that we are carried about by every wind of doctrine, and lack the established heart. And perhaps there would be nothing better for the whole of us Christian people than a revival of Bible study, a fresh consecration of the morning hour, a regular and systematic maintenance of seasons of prolonged fellowship with our Master and Lord.

II. IF WE WOULD FEED ON CHRIST, WE MUST GO WITHOUT THE CAMP.—In the solemn ritual of the great Day of Atonement it was ordained that the bodies of all the victims, which had suffered death as sin offerings, and of which the blood had been sprinkled before the mercy-seat, should be burned without the camp (Lev. xvi. 27). And in this mysterious specification, two truths were probably symbolised: first, that in the fulness of times, Jesus, the true sin-offering of the world, would suffer outside the city gate; and, secondly, that men must leave the principles and rites of earthly systems behind them, if they would realise all the blessedness of acceptance with God through the sacrifice of Christ.

If, then, we would have Jesus as our food, our joy, our life, we must not expect to find Him in the camps which have been pitched by men of this world. We must go forth from all such; from the camp of the world's religiousness equally as from that of its sensuality; from the tents of its formalism and ritualism, as well as from those of its vanity.

The policy of going forth without the camp is the only safe course for ourselves, as it is the only helpful one for the world itself. There are plenty who argue that the wisest policy is to stop within the camp, seeking to elevate its morals. They do not realise that, if we adopt their advice, we must remain there alone, for our Lord has already gone. It is surely unbefitting that we should find a home where He is expelled. What is there in us which makes us so welcome, when our Master was cast out to the fate of the lowest criminals? Besides, it will not be long before we discover that, instead of our influencing the camp for good, the atmosphere of the camp will infect us with its evil. Instead of our levelling it up, it will level us down.

The only principle of moving the world is to imitate Archimedes in getting a point without it. All the men who have left a mark in the elevation of their times have been compelled to join the pilgrim host which is constantly passing through the city gates, and taking up its stand by the cross on which Jesus died. Looking back on that memorable spot, we seem to see it thronged with the Apostles, martyrs, reformers, and prophets of every age, who invite us to join them. It remains with us to say whether we will linger amid the luxury and fascinations

which allure us to the camp, or whether we will dare to take up our cross, and follow our Master along the *Via Dolorosa*, bearing his reproach. Ah! young hearts, secret disciples, halters between two opinions, the issue of such a choice cannot be doubtful! With the cry, *Deus vult*, you will join this new crusade, and take your stand with Jesus, at the trysting-place of his cross.

III. If we go outside the camp, we must bear his reproach.—It is related of the good Charles Simeon, of Cambridge, that, at the commencement of his career as an evangelical clergyman at Cambridge, he encountered such virulent abuse and opposition that his spirit seemed on the point of being crushed. Turning to the Word of God for direction and encouragement, his eye lighted on the following passage: "As they came out they found a man of Cyrene, Simon by name; him they compelled to bear his cross." The similarity of the name to his own arrested him, and he was moved to new courage with the thought of his oneness with the sufferings of Jesus. So is it with us all. If we are reproached for the name of Jesus, happy are we, and we should rejoice, inasmuch as we are partakers of Christ's sufferings, that, when his glory is revealed, we also may be glad with exceeding joy.

How marvellous is it to learn the closeness of the bonds by which we are bound to the saints of the past. When we are reproached for being Christians, we know something of what Moses felt when taunted in the royal palace of Egypt with his Hebrew origin, but "he esteemed the reproach of Christ greater riches than all the treasures of Egypt, because he had respect unto the recompence of reward."

IV. But whilst bearing Christ's reproach, we shall find the only continuing city.—It is very remarkable that, as we tear ourselves away from the gate of the city, and say farewell to what had seemed to be a symbol of the most enduring fabrics of earthly permanence, we are really passing out of the transient and unreal to become citizens of the only enduring and continuing city.

The greatest cities of human greatness have not continued. Babylon, Nineveh, Thebes, the mighty cities of Mexico, all have passed. Buried in mounds, on which grass grows luxuriantly; while wild beasts creep through the mouldering relics of the past. But amid all, there is arising from age to age a permanent structure, an enduring city, a confederation which gathers round the unchanging Saviour, and has in it no elements of decay. And ere long this city which hath foundations shall become evident to the eyes of men, as they behold the holy city, New Jerusalem, descend out of heaven from God.

THE PARIS EXHIBITION.—Strong efforts are being made to present the Gospel to the multitudes now visiting Paris. The Committee of the Religious Tract Society are earnestly co-operating. They have contributed to the cost of the hall in the Avenue Rapp, where evangelistic services will be held, and have provided large supplies of tracts to be given away here by the friends of the Paris Tract Society, the Depôt Central, the McAll Mission, and others. The Committee could do much more were help forthcoming to meet the needs of this peculiarly opportune moment.

MISSIONARY LITERATURE—The Religious Tract Society has recently entered upon publication work in some new languages. Help has been given to Bishop Crowther, of the Niger, for printing in the Idzo language, one of the numerous dialects spoken on the Niger. The Society had already aided the Bishop for the natives speaking the Ibo, Houssa, Nupé, and the Yoruba dialects. Primers, catechisms, and elementary schoolbooks have been prepared at the missionary press in Bonny. For another part of Western Africa a beginning has been made in the Bunda, or Angolese, Mr. Heli Chatelain having prepared the letterpress to illustrate some simple books on the Lord's Prayer and the Prodigal Son. The Committee have just received a specimen copy of the "Pilgrim's Progress" in the Amoy colloquial, making the eighty-third language in which John Bunyan's book has been issued.

MAJOR WHITTLE IN SCOTLAND.

The last week of the evangelist in the Highlands was spent as follows:—Dingwall on Tuesday, when there were many inquirers. At Nairn on Wednesday there was a large open-air meeting on the beach, the Major speaking. The word was with great power. A large meeting was held at 8 p.m. in Mr. Lee's church, which was addressed by Major Whittle and Dr. Moxey.

Next day (Thursday) was spent by the Major at Mrs. Brodie's beautiful home at Lentran, where he held a meeting in the hall she has recently built. The Holy Spirit carried home the message to many hearts. Several of the wealthy families in the neighbourhood were present, and received blessing. On the same evening Dr. Moxey preached at Forres, and next afternoon gave an illustrated lecture to children. Many little ones stayed to the after-meeting. In the evening, the Major addressed a large assemblage, and the workers had the joy of finding fruit from all three meetings.

Last Saturday a fresh mission commenced in Hawick, where the Major's work was signally owned of God eight years ago. After Hawick, Major Whittle has been asked to take part in the Mildmay Conference, and this will be followed by a fortnight's mission in Lord Radstock's Hall in Belgravia. Dr. and Mrs. Moxey accompany the Major, and Christian friends in London are cordially invited to help in the work.

On Sunday week, Dr. Pentecost called on Major Whittle, who was among the audience in Free St. Andrew's Church, Edinburgh, to engage in prayer. Those present will not soon forget the earnest petitions he poured out to God on behalf of his native land, in presence of the terrible floods in West Pennsylvania, with its thousands drowned and its tens of thousands mourning. Since the Major's mission in Edinburgh, a meeting has been held every Tuesday night, for converts and inquirers. Dr. Moxey addressed the gathering on Tuesday week. The hall was crowded, and a fine spirit was evident among the young converts.

"BETHESDA: A MISSING LINK."—In a booklet bearing this title Mr. L. K. Shaw gives an account of a Home for Crippled and Incurable Children, just established in George-street, Cheetham-hill, Manchester, under the management of the Committee of the well-known Boys' and Girls' Refuge, Strangeways. Answering a very pressing need, this institution indeed supplies a missing link in the chain of charities with which Mr. Shaw's name is so intimately and actively associated. It is believed that there is no similar Home in the North of England. In addition to good nursing and loving care, Bethesda will afford its poor little inmates the appliances that may be necessary for successful treatment. The accommodation is for twenty boys and twenty girls. About £1500 remains to be raised to clear the undertaking from debt.

A CHINA MISSION MAIL BAG.—Mrs. M. F. Barbour has issued, in the form of an occasional paper (*A. Stevenson, Edinburgh.* 3d.), several letters from missionaries of the English Presbyterian Church in China. After affording us an opportunity of entering into the rejoicings and difficulties of the workers abroad, Mrs. Barbour, who has long and gladly helped to "hold the ropes" at home, contributes a brief review of the past. She says: "There has been no pause in the progress of this work these forty-two years. Each mail has brought report of some baptism. The boys who gave their hearts to Christ have gone from school to the little colleges at Amoy and Swatow. From college they have gone to preach at the missionary's side. They have then been placed at work alone with a knot of converts on the hill-side among the swarms of village heathen." In some closing sentences we read that of late the labourers have outrun the funds available for their support. Collecting cards on behalf of the work may be had from Mrs. Barbour, whose address is 11, George-square, Edinburgh.

MY PRAYER.

By Rev. M. G. PEARSE.

I kneel to praie
But know not what to saie;
I cannot tell
What shall be ill or well;
But, as I look
Into thy face or Book,
I see a love
From which I cannot move,
And learne to rest
In this: Thy will is beste.

So would I praie:
Onlie have thine own waie
In everie thing,
My all-wise Lord and King:
Grant me but grace
In all to give Thee place;
This libertie
Alone I ask of Thee;
This onlie gift,
Have thy way perfectlie.

—*Sunday Magazine.*

THE "ONE TUN" MISSION.

Mrs. Barker Harrison, who founded the "One Tun" Ragged Schools and Mission, after being engaged in service for Christ, amongst the poor of Westminster for thirty-one years, was called to her rest a few months since. At the time of her death, there was some fear that the work would have to be given up; but, mainly through the help given by the Baroness Burdett-Coutts, who has from the first taken a deep interest in the Mission, it has been kept on, and it is hoped that workers will be raised up still to continue it, with the aid of the Lord's stewards.

The work is many sided, and at the thirty-second annual meeting held last week, Mr. J. Payne, the superintendent, gave some interesting details concerning the various methods employed by the workers to impart to old and young within their reach the truth which is able to make wise unto salvation. The Bible-class conducted on Sunday afternoons by the blind Scripture-reader, Mr. E. Bayliss, is attended by large numbers of men from the lodging-houses which abound in the neighbourhood, and many of these casuals have expressed their thankfulness for being able to get a couple of hours of such quiet once during the week, which they say is like a heaven upon earth.

The Baroness Burdett-Coutts was on the platform at the meeting, and, besides distributing the prizes to former scholars, who are now out in life and have kept their situations above twelve months, spoke a few kindly words to the children and their friends present. Lord Radstock, Revs. Herbert Rowsell, and G. S. Whitlock, Messrs. A. J. Woodhouse, R. J. Curtis, F. Rose, and C. Wakely, also addressed the company, who were delighted during the evening with the singing of a number of the younger children belonging to the schools.

A NOVEL SUNDAY-SCHOOL GATHERING.—On Monday evening, May 27, the teachers of Melbourne Hall Sunday-school, Leicester, were invited—quite unexpectedly—by the parents of the scholars to take tea, and spend the evening with them. This was heartily responded to by the teachers, who thoroughly enjoyed the ample provision made for them, and still more appreciated the kind thought which prompted it. The tables were prettily decorated with plants, &c. The parents themselves waited at the tea. Afterwards a meeting was held, presided over by Rev. C. B. Sawday, and addressed by parents and teachers. Several suggestions were made, helpful to Sunday-school work, and it was felt that a profitable and enjoyable evening had been spent, which might be imitated with advantage in other towns.

Demoniacal Possession.

[The following article, which expresses our own views, is contributed by Rev. Dr. S. C. Bartlett to the New York *Independent*.]

(1) THE Evangelists steadily and abundantly distinguished between demoniacal possession and all forms of mere disease—although sometimes both occurred together. Thus, Matt. viii. 16, He "cast out the spirits, and healed all that were sick"; Mark i. 32, "brought all that were diseased and them that were possessed with devils"; Luke iv. 40, 41. Again, Matt. iv. 24, "brought unto Him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy." Here the "lunatics" (*selēniazomenous*) are specially distinguished from the demoniacs. "Which had been healed of evil spirits and infirmities" (Luke viii. 2). In Matt. ix. 32, 33, the possession is kept distinct from the dumbness with which the demoniac was afflicted, which was also cured. Christ "called his twelve disciples together, and gave them power and authority over all devils, and to cure all diseases" (Luke ix. 1). The same statement is found in Matt. x. 1. (In all these instances the word "devils" represents the Greek *daimonia*, demons or evil spirits, always distinguished from the one *diabolos*, or prince of evil spirits.) In Mark vi. 12, "they cast out many devils, and anointed with oil many that were sick, healing them." So also Mark iii. 15; Luke vi. 17, 18. It is the standing distinction.

(2) The Evangelists make this uniform distinction still more definite and emphatic by their constant assertions that the actions and utterances in demoniacal possessions were those of the evil spirits, the *daimonia*. They refer to them as actual *agents* in the cases. Such statements are almost too abundant to call for quotations—"The unclean spirits cried, saying," &c. (Mark iii. 11); "The devils besought Him" (Matt. viii. 31); "When the unclean spirit had torn him [the man], and cried with a loud voice, he came out of him" (Mark i. 26; Luke iv. 35). In this instance, while Luke says "the man had an unclean spirit," Mark strikingly describes him as being "in" (*en*) an unclean spirit, as though enveloped by it, completely under its dominion. We read again: "The spirit tare him," "threw him down and tare him," "cried, rent him sore, and came out of him," (Mark ix. 20—26; Luke ix. 42). "Mary Magdalene out of whom went seven devils" (Luke viii. 2). "And he [the spirit] came out the same hour" (Acts xvi. 16). "And the evil spirit answered and said," &c. (Acts xix. 15).

If it be said, as it is, that these disciples then

SIMPLY SHARED THE SUPERSTITIOUS NOTIONS

of their contemporaries, it must be remembered that their narratives were written near thirty years later, and as many years after the promise that the Comforter should "guide them into all [the] truth" (John xvi. 14), and after the recorded fulfilment of "the promise of the Holy Spirit." (Acts ii. 33.)

(3) Some of the facts recorded are not compatible with any theory of mere disease, bodily or mental. One of these insuperable facts is found in the case recorded by three Evangelists (Matt. viii., Mark v., Luke viii.), where the devils asked and received from Christ permission to pass from the demoniac into the herd of swine, and are declared to have done so, with the results there set forth. It is said that the elder Hosea Ballou on one occasion, when in a country town of New England, had devoted a whole discourse to showing that there was no devil nor evil spirit (*daimonion*); after returning to his host's, he was asked by a bright young farmer: "Mr. Ballou, how do you get along with the devils going into the herd of swine?" Mr. Ballou replied (so a minister of his own denomination has reported it): "I was always sorry they put that in." Well he might be; it is decisive.

Another recorded fact which the disease theory will not explain is the habitual assertion of Christ's divinity by these spirits, and the Saviour's recognition of the fact, while not only the multitude, but his own disciples failed as yet so to know and characterise Him. Thus (Mark i. 24; Luke iv. 34): "I know Thee who Thou art, the Holy One of God." "Thou art the Son of God" (Mark iii. 11). "What have we to do with Thee, Jesus, Thou Son of God? Art Thou come to torment us before the time?" (Matt. viii. 29). So in the two parallel passages: "And devils also came out of many, crying out and saying, Thou art the Christ of God" (Luke iv. 41). "And unclean spirits, when they saw Him, cried, saying, Thou art the Son of God" (Mark iii. 11). That this was a genuine recognition, so understood by the Saviour, appears in this same passage; for "He straitly charged them that they should not make Him known." So, very distinctly (Mark i. 34), He "suffered not the devils to speak, because they knew Him"; and (Luke iv. 41), "He, rebuking them, suffered them not to speak, for they knew that He was Christ." Epilepsy, lunacy, insanity, do not meet these several facts of record.

Alford has also well called attention to

THE SORT OF DOUBLE CONSCIOUSNESS

indicated in some of these cases, the utterance seeming to come now from the man and now from the evil spirit—a point on which I will not enlarge. The narrative in Acts xix. 13—17, presents the distinction between "the evil spirit" who said, "Jesus I know, and Paul I know," and "the man in whom the evil spirit was," who leaped on the sons of Sceva and overcame them.

This point is still further made clear by the recorded conversations which in several of these cases are affirmed to have been held with the evil spirits, not with the man thus possessed. (See Mark v. 1—21, and parallel passages.)

(4) The Saviour habitually and constantly treated cases of demoniacal possession as realities; not as mere diseases, but as the utterances and acts of evil spirits in the man, but distinct from him. He is declared to have gone about "casting out devils" abundantly. All his acts and utterances on these occasions so fully recognise the fact, with never an intimation to the contrary, that if it were not a fact, it would certainly be difficult to acquit Him of ignorance or the deliberate fostering of delusion. He is not only described as "charging," "rebuking," "commanding," and "casting out" the unclean spirits, but his direct addresses to them are recorded. Thus (Mark v. 8—12; Matt. viii. 29—32), "He [Jesus] said unto him, Come out of the man, thou unclean spirit. And He asked him, What is thy name. And he [the unclean spirit] answered, My name is Legion: for we are many. And all the devils besought Him, saying, If Thou cast us out, suffer us to go away into the herd of swine. And He said unto them, Go." Again (Mark i. 26; Luke iv. 34), He directly addressed the unclean spirit: "Hold thy peace and come out of him." Was this all a show and a pretence on his part? He went farther yet, for He deliberately argued with the Jews on the assumption of the reality of demoniacal possession, affirming that his casting out devils by the Spirit of God proved that the kingdom of God had come unto them (Matt. xii. 23—27; Luke xi. 17—23). Not only did his enemies, the Pharisees, recognise the claim as actually made by Him, but the admiring multitude also said (Luke iv. 36), "What a word is this! for with authority and power He commandeth the unclean spirits, and they come out." By what arguments could we justify or defend the constant and *active* ministering to such a delusion—if it were a delusion?

It does not at all meet the facts of the case to say that this was the common belief of the time and that the Saviour did not deem it important to spend his strength in correcting it. For he did not simply leave it in silence even, but openly and actively, both in word and in deed,

GAVE DIRECT COUNTENANCE TO THE BELIEF.

Nor can it be alleged that He still had what might be called an esoteric view, a different doctrine for his disciples and Himself—if we could reconcile such a position with his character. For, furthermore,

(5) The Saviour, in his personal and private relations to his chosen disciples, still advanced the doctrine of demoniacal possession. Here, at last, in dealing with his commissioned Apostles, the authorised and trained teachers of his Gospel, was the opportunity to disabuse them of any gross delusion. Did He do so in regard to this belief? On the contrary, He confirmed them in it, both in official instructions and in private conference.

When, immediately after the transfiguration, He "rebuked" and cast out "the unclean spirit" that the disciples were unable to eject, after He had come into the house "his disciples asked Him *privately*, Why could not we cast him out?" Instead of correcting their notions in this confidential interview, he confirmed them by the emphatic remark, "This kind can come forth by nothing but prayer." (Mark ix. 20). When the seventy returned and said to Him with joy, "Lord, even the devils are subject to us through thy name," his answer was to the same effect, "I beheld Satan as lightning fall from heaven." We are further informed (Mark iii. 14, 15), that in the solemn act of calling and appointing the Apostles "He ordained twelve that they should be with Him, and that He might send them forth to preach and to cast out devils." Was He trifling with his chosen messengers?

For this accumulation of reasons, several of which would be sufficient alone, I do not feel at liberty to reject or question the reality of demoniacal possession in the time of our Lord. If I were at liberty to reject that teaching both of Christ and his authorised messengers, I should not know where to stop with my questionings and denials. The difficulty does not seem to me to lie in the interpretation or criticism, for I hardly see how it could be much clearer.

This being the case, one is no more bound to remove all difficulties from the recorded fact, than in many other matters in which

WE ACCEPT THE INSPIRED STATEMENTS,

whether difficult or not.

Still, in closing this brief exposition, it may not be amiss barely to notice two questions. First, how should it be that this condition of things should have been so common then, but wholly wanting now? I find no difficulty in supposing demoniacal possessions to have been permitted at that special time and country for a special purpose connected with the manifestation of Christ. He came, as is abundantly asserted, to "destroy the works of the devil" (1 John iii. 8), to bruise the serpent's head, to overthrow the kingdom of Satan; and these castings out of evil spirits were the *visible* token and assurance of the final result of the great conflict; just as the outward and visible restoration of the palsied man was made by Christ the proof of his inward healing, the invisible forgiveness of sins. The Saviour virtually implied this in his argument with the Jews when they charged Him with being in league with Beelzebub.

Second, how can such demoniacal control of a human being be reconciled with moral government? As well, perhaps, as the terrible dominion that certain forms of vice (*e.g.*, intemperance) are suffered to gain over their helpless victim. It is a voluntary surrender, become at last nearly, if not quite, involuntary. So in the nervous diseases which in many cases are indicated as connected with the "possession," we may possibly see indications of a past

career of vice and sin, a voluntary surrender to the powers of darkness, pursued till the body was hopelessly wrecked and the soul hopelessly enthralled. This supposition is but a theory, but it would offer a more or less satisfactory solution.

FROM SOUTHERN SEAS.

THE writer of the following interesting notes receives a copy of this paper through the kindness of a home reader. He writes to express his thanks, and adds:—

"The blessed work in which we are engaged in this group of islands is still in a fairly prosperous state. Occasionally we have specially encouraging tokens of the Master's presence with us, and evidences that we do not labour in vain. One such was mentioned to me some while ago by one of our native catechists. He had been called to see a foreign native who was very ill—dying, in fact—and who was entirely ignorant of Christianity. The Christian teacher read and explained to him the precious invitations of Jesus, and urged him to accept the Saviour, who was able and willing then to receive him, and speak peace and pardon. Eventually he had the satisfaction of leading the man to the Cross. The wanderer from the distant island home was now happy in the prospect of soon reaching the land where there are no strangers—the land whose inhabitant shall not say 'I am sick.' Raising himself on his mat, his eyes brim-full of tears, he exclaimed, 'I have found Jesus. I am going to the land of rest. I see the land; to-day I shall enter the rest of heaven.'

"This took place in a mountain district of Fiji, whose people twenty-three or twenty-four years ago were all heathen, and who, when I visited them then for the purpose of urging them to embrace Christianity, plotted to kill me and my companions. One of the chiefs, whom I have since baptized, pointed out to me last September the spot on which I sat facing another chief, who had his clubs at hand awaiting the signal which was to be given for the attack to be made. He who was to give the signal since stated to our teachers that he tried to give the signal but could not, and he now knows that he had been restrained by the hand of God. In the village where we were to have been killed and eaten I have preached many times since, and baptized scores of its people. Last September I baptized thirty-four adults there after preaching in their large and beautiful church, built entirely at their own expense. With grateful hearts we may well exclaim, 'What hath God wrought!'"

FREDERICK LANGHAM,
Chairman Wesleyan Missions.

Fiji, March 22.

☞ **THE NORTHFIELD CONFERENCE.**—The correspondent who sent to us an announcement of this Conference in August, writes to say that he was mistaken in stating it would extend over the whole month; it will be held as usual during ten days.

LONDON FEMALE PENITENTIARY.—The eighty-second annual meeting of this Christian agency for the reclamation of betrayed and fallen women, which has recently been affiliated to the Guardian Society, was held at the Training Home, 191, High-street, Stoke Newington, N., last week. The secretary, Mr. W. E. Page, reported that during the year ninety-one fresh cases were admitted to the Homes, and fifty-eight, after having received the usual industrial training, in most instances extending to eighteen months, have been placed in comfortable situations or restored to their friends. The present number of inmates of the two Homes is seventy-five; accommodation is provided for one hundred, but, were the necessary funds forthcoming, room could be found for fifty more. The meeting was addressed by Mr. F. A. Bevan (who presided), Revs. Dr. Edmond, Z. T. Dowen, and W. D. Walters; Mr. J. D. Lamont and Dr. Reilly.

BIBLE TRAINING IN CHICAGO.

AN INTERVIEW WITH MR. MOODY.

QUESTION.—We see by reports that you are to return to Chicago in September?

Answer.—Yes; I expect to come back then.

Q.—What do you propose to do at that time?

A.—We shall start off with a ten days' Convention. This will be followed up by meetings similar to those we have just had.

Q.—Whom do you intend to have as instructors?

A.—The instructors are not all of them fully engaged; but I expect Dr. Monro Gibson will be at the Convention in September. He will also be with me in Northfield in August.

Q.—Where do you expect the students to come from?

A.—From all over the world. I have nineteen nationalities in my School at Northfield. I expect them from all countries. This Institute has people from twenty-six States.

Q.—After they are trained, where will they find employment?

A.—There is plenty of work for competent persons who can set themselves at work. There are plenty of people willing to do something, but what the Church wants is leaders.

Q.—How do you intend to support such a work?

A.—By volunteer contributions from those who believe that this kind of work ought to be done.

Q.—Has the recent experiment in your Institute been satisfactory?

A.—Very.

Q.—What plans have you for the work this summer in Chicago?

A.—We are going right on with the training-class, and propose to have three tents open. We shall have children's meetings. During the summer the children are out of the public schools, and on the streets. For years I have been trying to find a man to labour for the children, and especially boys, and I think I have him, and have sent for him to labour in Chicago this summer.

Q.—Will you pursue the same course in your School in reference to study and work that has been pursued in your Institute?

A.—Yes. I do not believe we will ever reach these non-churchgoers until we have practical men and women to do it. The only way for a man to learn to swim is to jump in and swim, and the only way to learn to do this work is to do it.

Q.—What kind of men are you aiming to bring into your School?

A.—Young men. A good many men wake up to Christian work too late to get a college education; but a little practical training would enable them to be very efficient in some kinds of work, their business training being a good preparation for this.

Q.—Do you want single men?

A.—We prefer them, but of course when a man and wife who want to go into Christian work come, we won't refuse them, provided they have qualifications for this work.

Q.—Are you going to do anything with music?

A.—I am already trying to make arrangements with a gentleman to take charge of this department, to train the voices for Gospel singing.

Q.—Have you located your School?

A.—Yes. We purchased some property for the Women's School, and intend to erect a building for the Men's School.

Q.—Have you secured instructors?

A.—Arrangements are already in progress for this.

Clothing for Friendless Girls.—Miss OKELL appeals to our readers to send cast-off clothing for the many ragged friendless young girls who find their way to the Lady Ashburton Home under her charge. Boots, and print for dresses, would also be very gratefully received, and should be addressed to Miss M. L. OKELL, Hertford-place, Globe-road, Mile End, E.

GLASGOW BOYS AND GIRLS.

A NOTED evangelist once said, "If I had to begin work over again, and had the needed gifts, I think my work would be among the children." In these days, there is no lack of children's work of all kinds; but of workers specially set apart for Gospel work for boys and girls there are none too many. There is teaching in great abundance; is there as much soul-winning as there ought to be?

For some years, in America, Dr. Pentecost has realised the need of special children's work in connection with the different missions he undertakes. Among his best workers were two sisters, the Misses Tyson, well fitted by birth, education, and, above all, by the enduement of the Holy Ghost, to win young lives for Christ. One of the sisters, Miss Bessie Tyson, came to Scotland in autumn, and, after conducting meetings in Helensburgh and the Vale of Leven, she came to Glasgow just at the Christmas holidays, on the invitation of the West-end Christian Union. Meetings were fixed for her in Kelvinside, and the question was asked: "Will the children come?" An answer was given, "Yes, perhaps, if there is no skating." There was skating; but, notwithstanding, the children came, and that in goodly numbers. Miss Tyson gathered round her a number of earnest school-boys, drawn from the school-boys' meeting, and was helped in her work by a number of ladies, who loyally supported her.

Her methods are simple, direct and gentle, entirely free from over-pressure. The mainstay of her meetings are her blackboards, of which she uses two or three at a time. By aid of coloured chalks she produces clever pictures, which at once attract attention. Bit by bit, as the lesson is unfolded, and the facile fingers fill in the detail of picture or wording or text, the mind is gained, and, sometimes all unknown, the heart is reached. With all who use object-lessons, the difficulty often comes, "I get the attention and the understanding, but I miss the heart"; not so with Miss Tyson. A marked feature of her work is the real conviction of sin in the young heart, and the ready acceptance of the Saviour as the Lamb of God to take it away. Behind her blackboards are the Word of God and the Holy Spirit, and the result of her work has been many a boy and girl led to Jesus. A fortnight of evangelistic work was followed by a few meetings for building up the young Christians. Miss Tyson sees the need of careful following up, and at the close of the meetings made arrangements to have this looked to.

At the end of five months those who have led the work can testify to its solid character, and have cause for deep thankfulness to God for all his goodness. A branch of the Scripture Union was formed, numbering about 150 members; four or five weekly and fortnightly meetings are being held for Bible study, once a fortnight on Sunday evenings the boys meet alone, while on the alternate Sunday there is a large general meeting of both boys and girls. As a thanksgiving for blessing received, the children interested collected upwards of £57 for the Glasgow Fresh-Air Fortnight Scheme for sending their poorer brothers and sisters to the country for a holiday, while a few Sabbaths ago they gathered together in a praise-meeting to give praise to God.

From Glasgow Miss Tyson went to Cardross, but, returning again, she conducted another series of meetings in Water-street Mission-hall, and another in Free St. George's Church. From there she went to Rev. W. Ross's Cowcaddens Free Church, then to Kilbarchan, to Lansdown Mission-hall, and last to Paisley. Blessing has followed wherever she has gone, and she has sought to leave behind her, in each centre where she has worked, meetings where those who have been blessed can be cared for and helped.

For the Young.

THE FACE IN THE LOOKING-GLASS.

A MISSIONARY STORY.

A MISSIONARY sat one hot summer afternoon beneath the verandah of the mission-house, reading, when, suddenly looking up, she was startled to find herself being intently regarded by a pair of eager eyes, belonging, it seemed to her at first, to some sort of monkey or other animal. But it was no monkey, for the owner of the eager eyes began in an equally eager voice, and in broken English, "Lady, tell poor black girl about the good God, of whom you've come over the great sea to teach," and the face was upturned to the missionary with a wistful, yearning look.

The lady looked curiously at the strange figure before her. Well might she have taken the girl to be an animal rather than a human being. Imagine, if you can, a little squat figure, with filthy rags of clothing hanging to it, face and hands encrusted with dirt, and the unkempt, matted hair hanging down all round so thickly as to really give one the idea of a wild creature of the woods.

And yet within the dark heart of this heathen child was a deep longing, so real and so earnest that she had overcome fear and timidity, and had come from her unclean dwelling to know more from the lips of the missionaries of the Lord and Saviour of whom she had heard rumours from those who had come under their teaching.

"*Do* tell poor heathen about the great God," she said again; for the missionary had sat without making reply to her first appeal. She had been thinking how and what she should answer.

At length she said, "Come to me to-morrow at this time, and you shall know what you wish." The child looked her thanks, and then, like a veritable thing of the woods, bounded away, and was quickly out of sight. The missionary sat there lost in thought, and soon from her heart came the cry, "O God, give me the soul of this poor heathen; teach me what I shall say to her, help me that I may reach her understanding."

Next day the missionary awaited within the house the coming of the heathen child. At length she saw the little form slowly and timidly approaching, and could see that the child was surprised and disappointed at not seeing her beneath the verandah. She sent the native servant forth to meet the child, who told her that her mistress was within and awaited her there. The little form drew near to the house and entered, following the servant. The missionary called the child to join her in an upper room, and she quickly ascended the stairs to the place whence the voice proceeded.

On her way she had to pass through a room in which hung a large mirror. The lady suddenly heard a loud piercing scream, and the girl rushed breathless into her presence, nearly fainting with terror, and at length gasping, "Why didn't you tell me?" as she pointed to the stairs up which she had just come. Then slowly she explained, when the missionary had soothed away her fear, how that she had seen in the room below, as she passed through, a terrible-looking wild beast, which approached her and seemed ready to spring upon her. "But there's no wild beast there," said the lady. "You surely are mistaken." "No, no," pleaded the girl, "don't go," as the missionary descended the stairs to ascertain the cause of the child's terror; but, finding she still went down, the child, for very fear of being left alone, followed her.

"Where?" said the missionary, on reaching the room, and looking round. "Where is that which so affrighted you?" "There, there," said the girl, pointing to the mirror, wherein were reflected her own face and form. "But that's yourself there," said she, "and not a wild animal at all." "*Me!*" was the surprised answer. "Yes, that's your own face there."

The child wonderingly drew near and gazed at her form in the glass, and when the truth dawned upon her, said slowly, "Dirty! horrible! ugly!" and then, turning to the missionary, "I'd like to be clean, lady."

When soon afterwards, trim and clean, with the long-unkempt hair nicely braided up, and in place of the rags of clothing, a pretty dress that the mission people had given her, the girl again stood before the mirror, she drew herself up, and with pleased beaming face kept repeating, "Clean now, pretty now, neat now!" "Yes," said the lady, who was an amused spectator of it all, "but only *outside*." Then, drawing the child gently towards her, she told her, with love in her tones, of the spiritual deformity and defilement; to all of which the child listened with earnest attention. When the missionary had ceased speaking, the girl, with tears in her eyes, said the old words, "I'd like to be clean, lady." A few days had passed, and the girl had had many long and happy talks with the missionary, when one afternoon she cautiously, almost with awe in her face, crept up the staircase once again, and stood in front of the glass which had before been such a source of terror. The missionary, with joy and thankfulness to God in her heart, for the wondrous way in which He had brought this little one to Himself, watched. Looking at her face and figure, now so bright and clean, she repeated: "Clean, pretty, neat"; and then, whilst heaven itself seemed to be reflected in the sweet face, "and cleansed inside too!"

My little tale is told. Have you caught its meaning? Have you seen yourselves in God's looking-glass—his Word? Have you been troubled and made wretched by the sight? Can you say to-day with the heathen child, "I've been cleansed"? If not, come at once, and let your prayer be "Lord, show me myself." When that is answered, as it soon will be, let this prayer go up to Him, "Lord, show me Thyself," and the look of faith at Him shall save you.

T. LEWES SAYER.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 16, 1 Cor. xvi. 1—24; Mon., June 17, Ps. cxviii. 1—14; Tues., June 18, Ps. cxviii. 15—29; Wed., June 19, 1 John i. 1—10; Thurs., June 20, 1 John ii. 1—14; Fri., June 21, 1 John ii. 15—29; Sat., June 22, 1 John iii. 1—12.

CHILDREN'S SPECIAL SERVICE MISSION.

Messrs. H. Hutchinson, Clifford H. Nash, and Alfred Armitage, Skating Rink, Croydon, June 15—24. Mr. Josiah Spiers, South Creake, near Fakenham, Norfolk, June 14—24. Mr. H. Hankinson, Watton, Herts., June 19. Mr. E. Arrowsmith, Hexham, June 29 to July 2.

MR. E. H. SOPER, Brazil missionary, is now in England. He expects, as soon as health will permit, to visit some of our large cities and towns for the purpose of lecturing on Brazil, and to secure help for his work there. He would be pleased to hear from any who are interested in the work of Christ in that land, and may be addressed at Victoria-road, Woolstone, Southampton.

WORKING GIRLS OF LONDON.—Mr. John Shrimpton, honorary director of the Homes for Working Girls in London, has issued three seasonable appeals to the benevolent public. In the first place, he points out the desirableness of a gymnasium in which the many stay-at-home girls in the West-end Homes might find exercise and recreation after their daily task. Secondly, he pleads for a present to the charity in the form of a Recreation and Rest Home, by the seaside, at a suitable distance from London, in which girls may occasionally stay for change and refreshment in life's path. Lastly, it is hoped that country and suburban friends will, as in past years, kindly invite residents of the various Homes to their residences, giving them free access to their meadows and grounds, and generously providing meals for the day. Others have kindly borne the expense of sending a number of girls for "a day at the seaside." Communications to Mr. Shrimpton should be addressed to 2, Westminster-chambers, London, S.W.

CHURCH PAROCHIAL MISSIONS.

THE annual meeting of the Church Parochial Mission Society, held a few days ago at Willis's Rooms, was presided over by the Dean of Chichester (Dr. Pigou). A cheering report was read by the secretary, Rev. Herbert Muir. It stated that the work accomplished exceeded in quantity that of any previous year. The receipts amounted to £4290, which was less than the expenditure by about £80.

In the course of an address full of sympathy, the CHAIRMAN maintained that conversion to God is something different from the hysteria which some people, by mistake, seem to associate with mission work. He maintained the distinction between the excitement which produces only barren results, and that deep emotion of the soul which is wrought by the Spirit of God in changing the whole current of men's lives. Yet he did not know that it would do men much harm to be a little excited in regard to the deep questions of spiritual life, especially as no serious exception is taken to the excitement of the stock exchange or the racecourse.

Rev. C. GREEN, vicar of New Beckenham, referred to the time when, in the language of the present day, missioners had to undergo "an episcopal boycott." Now, the Mission numbers the bishops among its friends. Rev. R. CATTERALL, diocesan missioner for Manchester, pointed out that, of the associations connected with the Church, some are aggressive, some pastoral, and some educational. He maintained that if there is one movement more than another needed to-day, it is the aggressive movement, which the Society represents.

Mr. EDWARD CLIFFORD told the story of his recent visit to Father Damien and the lepers of Molokai. Having also been to India, he referred to what he saw at Agra—poor lepers full of spiritual joy, and singing the praises of the Lord Jesus Christ. They repeated the last words of his speech with the greatest enthusiasm, "Victory to Jesus!" What was the secret of their rejoicing? Simply that an evangelist had been there about a year, and told them about Jesus Christ, and their lives had thus become changed from misery to glory.

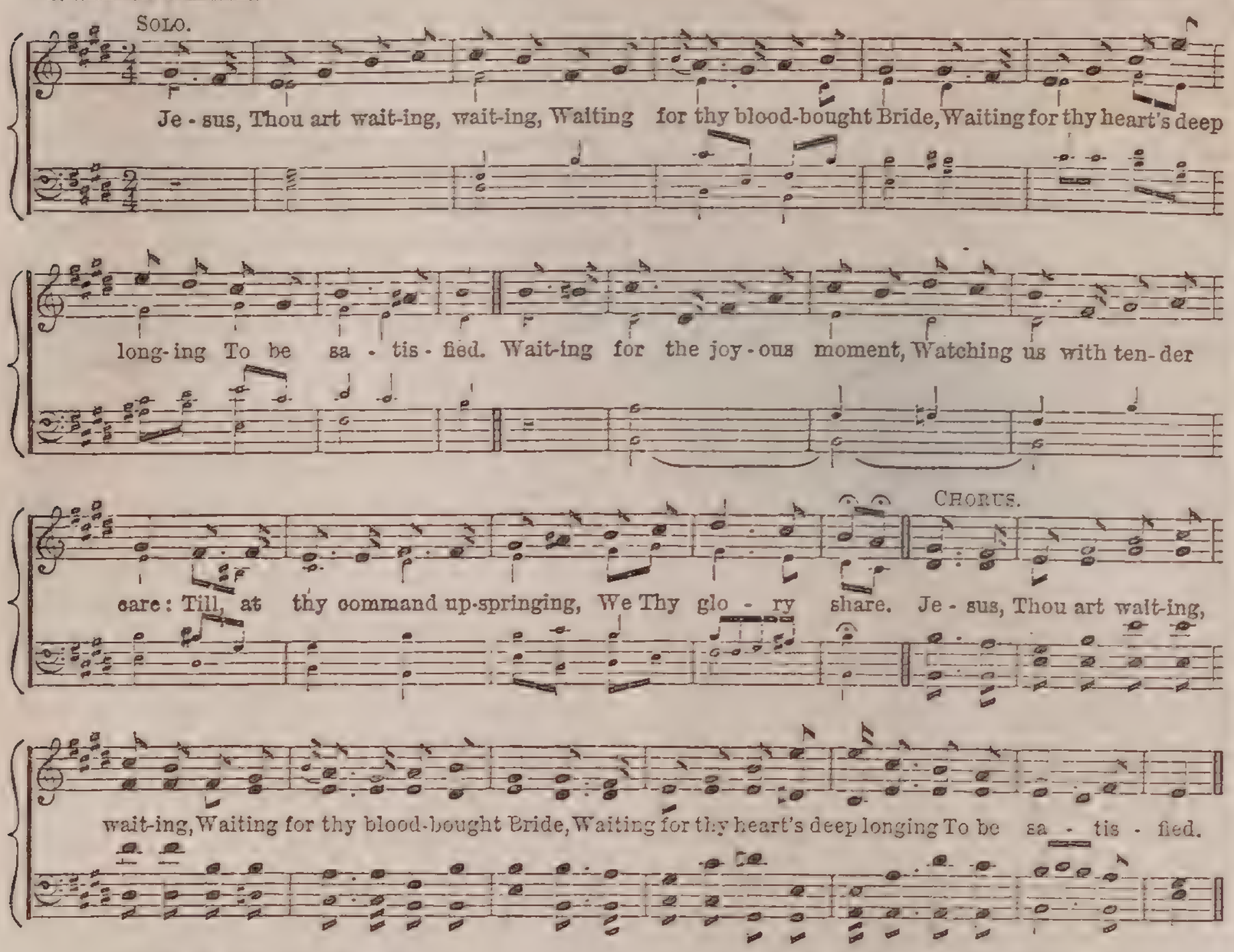
Rev. W. HAY AITKEN, general superintendent of the Mission, in a vigorous address, alluded to the fact that this was the twentieth anniversary of mission work in the Church of England. He remembered with what fear and trembling that first London Mission was started on in 1869, when he was curate to the saintly Pennefather. The most casual observer could not question that so far there had been steadily maintained and decided progress. On the subject of conducting evangelising work in the Church of England, they had learned more in the last twenty years than in all the preceding years from the time of the Reformation. Mr. Aitken concluded with an earnest appeal on behalf of the Society; he asked those present to help the great work forward, not only by their subscriptions, but, like the importunate widow, by giving their vicars no rest till they consented to have missions in their parishes.

SPANISH EVANGELISATION SOCIETY.—Mrs. Peddie, secretary and treasurer of this Society, recently sent us particulars of the work in the Vega of Granada. The schoolmaster at Escornaz (a village of the Vega), to whom she referred, died some weeks ago. Through his labours hundreds of children have been taught to read, and trained in the knowledge of the Scriptures of truth. Happily a successor has been found on the spot. His name is Santiago Lopez Garcia. He is a native of the neighbouring village of Asquerosa, from which many come to hear the Gospel in the mission-house at Escornaz. There is a splendid field in the Vega for evangelistic effort (writes Mrs. Peddie). The people will come long distances to hear the word of God when an evangelist visits them. The Society aims at placing an itinerant missionary there to evangelise in the towns and villages of that populous valley.

"Waiting."

"Waiting for the coming of our Lord Jesus Christ."—1 COR. i. 7.

S. TREVOR FRANCIS. LIVESEY CARROTT.



Jesus, we are waiting, waiting,
Waiting, blessed Lord, for Thee,
Waiting for the calling upward
With our Lord to be.
Long and lone has been the pathway,
Oft our hearts have failed with fear,
But the guiding star of morning
Tells us Thou art near.

They are waiting, waiting, waiting,
Loved ones who have gone before,
Waiting for the sweet home-bringing;
Parting nevermore.

Oh, the joy, the bliss, the rapture!
All our tears and sorrows past,
Singing with triumphant praises,
"Safely home at last."

Keep us, blessed Jesus, waiting,
Clinging to thy precious word;
Every footstep of the journey,
Waiting for our Lord.
Waiting till, within the mansions,
We behold thy glorious face;
Singing all the wondrous story
Of thy matchless grace.

CHILDREN'S SPECIAL SERVICES.

THE widespread interest in the operations of the Children's Special Service Mission generally ensures a large audience at the annual meeting. On Tuesday last week, however, the gatherings in the Exeter Lower Hall were not so large as on previous occasions: some friends who would have attended kept away from a settled conviction that there would not be room for them if they presented themselves at the doors for admission. The chair in the afternoon was occupied by the president, Rev. E. A. Stuart, and the proceedings were interesting and encouraging.

Not all the friends of the Children's Scripture Union and the well-known seaside work, are acquainted with the more general operations of the Mission. So, after sketching the rise and progress of special work among children during the past twenty years, Mr. T. B. BISHOP, hon. sec., in his customary statement, confined his attention to an account of all-the-year-round mission efforts among the young. The magnitude of the various undertakings of the Mission is indicated by the fact that the money turned over last year reached the total of £10,000. Over half this sum was paid to printers for magazines, tracts, and picture leaflets. Mr. Bishop asked for the prayers of the meeting that God will continue to bless the work, both at home and abroad.

The CHAIRMAN opened a hearty address with some remarks on the increasing importance of the foreign work of the Mission. Christian people going abroad will do well to procure from its depôt tracts and picture sheets in the language of the country they intend visiting. Enlarging upon the seaside missions in which so many friends of the Society engage during the summer months, the speaker pointed appropriate lessons in contrasting the conduct of the Prophet Jonah, who went to the seaport Joppa to escape from God's work, with that of the Apostle Paul, who, on leaving Tyre, "kneeled down on the shore and prayed," in the presence of converts and their wives and children. In some other remarks, Mr. Stuart urged the great need for all Christian effort being undertaken in dependence on and with the help of the Holy Spirit. He dwelt upon the functions of the Spirit in the work of regeneration, and concluded with some words of encouragement to those who seek the salvation of the young.

Dr. ALBERT CARLESS told of the joy with which he had engaged in children's meetings on Ilfracombe beach and elsewhere. He spoke against anything like pressing children to come out on the Lord's side; the Holy Spirit must be allowed to do his own work. Children need to be taught the reality, love, and kingship of Jesus, and their hearts will then respond to the message of the Gospel. Mr. MARTIN J. HALL, who followed, mentioned some of the many testimonies he had received from parents and others, who had witnessed or experienced blessing from the Mission. Boys and girls have given their hearts to Christ, and been lights in their homes and schools.

Mr. E. J. KENNEDY, who has done much work among children, spoke of the great responsibility of the Church in regard to the young. Remarking that whilst addressing children on the beach, seaside preachers are often at the same time being listened to by older people on the cliffs, he told of some of the cheering results of his own efforts. At Bridlington he once spoke on the sands from the words, "Come, for all things are now ready." An old lady at her window heard, and, kneeling down, she sought and found the Saviour. A young man addressing him subsequently in Exeter Hall, said he heard the same address; that very night he "came" to Christ, and intended entering the ministry. Later on, after he had addressed undergraduates at Cambridge, another young man informed him that he also heard the word, and believed, with the result that, with his brother, he was preparing for the work of the ministry. "God giveth the increase."

Mr. JOSIAH SPIERS also spoke. He emphasised the importance of after-meetings, prayerfully conducted, without excitement, and told stories of little girls and boys having their loving hearts set upon Christ through attending meetings held under the auspices of the Mission. The evening meeting was presided over by Mr. S. Gurney Sheppard.

GENESIS VINDICATED.

IN the pages of *Hebraica*, an American quarterly in the interests of Semitic study, edited by Professor W. R. Harper, of Yale University, a very thorough discussion is in progress on what is now generally known as the Pentateuch question. The latest issue contains an article by Professor W. H. Green, of Princeton Theological Seminary, answering in a masterly manner the criticisms of those who analyse the Book of Genesis with results prejudicial to or subversive of its credibility and inspired authority. The tactics of the analysts are exposed in all their contemptible nakedness, and their principal conclusions shown to be both arbitrary and mutually destructive. Having disposed of theories founded largely on subjective fancy and supported by what is correctly styled "critical legerdemain," Professor Green triumphantly vindicates the soundness and integrity of the written Word. Not reading into the Scriptures what is not there, this eminent Hebraist is able to grasp the true meaning and plan of the writer: this is the secret of his success, while neglect to take the same course is certainly the cause of the failure of many whose destructive criticism he counteracts. In closing, he thus tersely refers to the preference some modern scholars give to the hazy statements of the ancient inscriptions over the plain record of Holy Writ:—

"There are striking points of correspondence between the Deluge tablets and the Bible narrative, which have their interest and importance. But only he can consistently maintain that the latter is borrowed from the former who fancies that genuine coin is an attempted imitation of the spurious, and that pure drugs were originated as rivals of the adulterated article."

On the discriminating manner in which the Divine names are employed in the earlier chapters of the Bible, Professor Green is very clear. He says:—

"Elohim is the more general and, so to speak, abstract designation of God, as the Creator and providential Governor of the world at large, and of the whole collective mass of mankind. Jehovah is his personal name, and that by which He has made Himself known when entering into close relations with men, and particularly the chosen race, as the God of revelation and the God of grace."

Careful readers of the Old Testament cannot but allow that the use of Lord (Jehovah) and God (Elohim) is regulated by a propriety which cannot be accidental. It is well, at the same time, to bear in mind that in the New Testament a like propriety, often easy of detection, governs the use of the names Jesus (Saviour) and Christ (Anointed) as employed to designate our Blessed Lord. The English agents of *Hebraica* are Messrs. Trübner & Co., 57 and 59, Ludgate-hill, London, E.C.

TRACTS WANTED FOR INDIA.—There is special need of Gospel tracts and of Gospel temperance tracts for our work in India. Through *The Watchman* Book Repository, we have good facilities for issuing such tracts where they will be well used. Gifts of tracts, or of means to purchase them, may be sent to WALLACE J. GLADWIN.
31, *Paternoster-square, E.C.*

REV. JOSEPH ODELL,

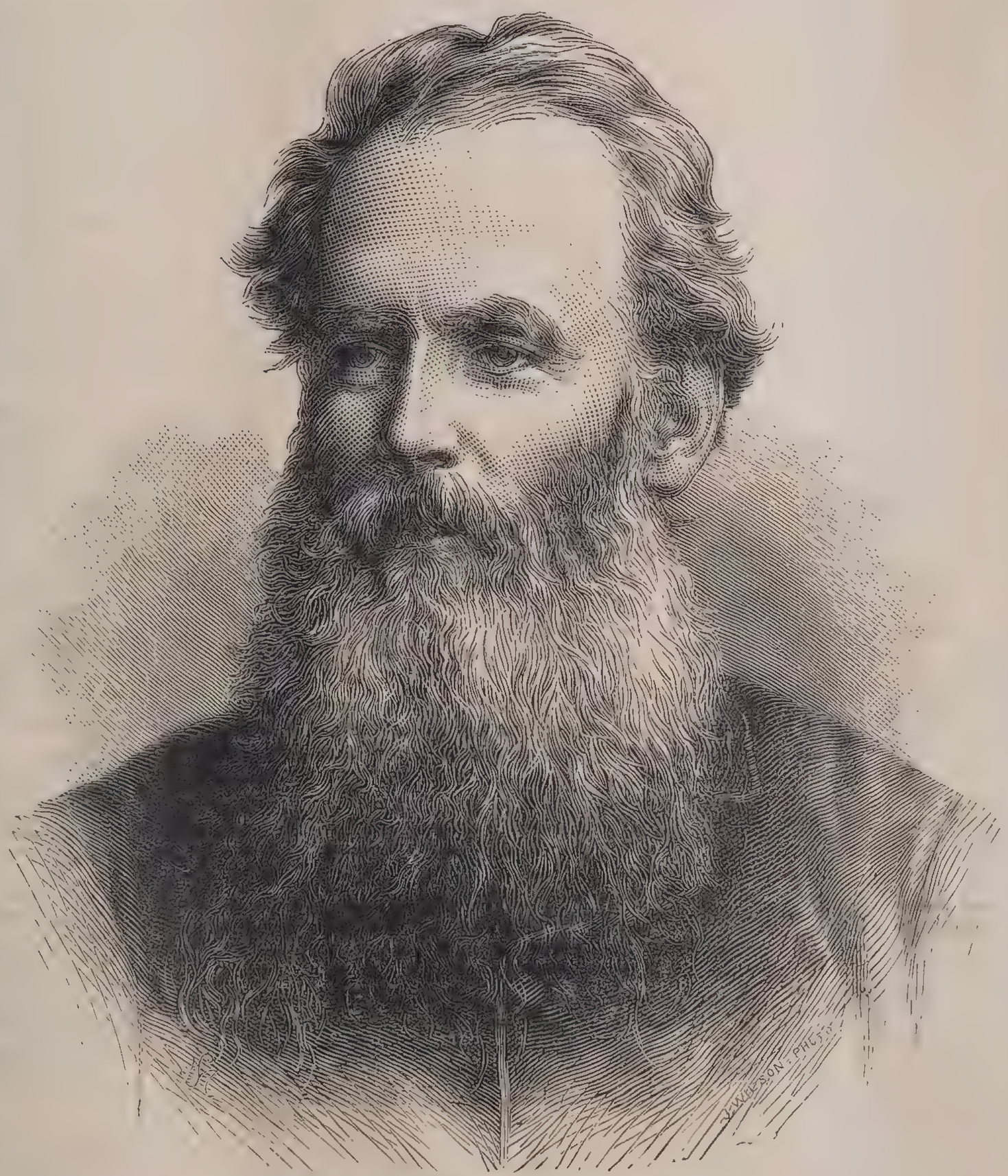
Of the Primitive Methodists' Evangelists' Home, Birmingham.

ENTHUSIASM has been defined as "God-inspired zeal." In this respect it differs essentially from fanaticism, and cannot properly exist apart from true religion. The subject of this sketch is a true enthusiast, one who delights in holy daring—attempting great things for God. There is every reason to believe that God has raised up our brother for special and remarkable service as a leader and inspirer of men. Like the Apostle Paul, he has counted all things loss for the excellency of the knowledge of Christ Jesus his Lord; and the supreme ambition of his soul is to glorify Christ, and the ruling passion of his life is to win souls to God.

JOSEPH ODELL was born at Dunstable, Bedfordshire, in 1846, and was brought up to worship in the Primitive Methodist Chapel. At the age of fourteen, while visiting the village of Standbridge, he was converted. As he was brought to God in the midst of a great and glorious revival, it is no wonder that revivalism permeates Mr. Odell's very soul and impregnates all his ministry. This is so in the very fitness of things, and thus, when found in the midst of true revival work, he may appropriately be said to be breathing his "native air."

For a short season young Odell's spiritual sky was somewhat overcast; but when, in his seventeenth year, he gave himself up to God in fu surrender and entire consecration for service, the sun of righteousness burst forth once more in glory on his soul. Speaking of that act, he says: "I deliberately and intelligently, with the most solemn recognition of my obligations to God, gave my entire being to Him." His call to preach seemed to come with this full consciousness of spiritual life. What he realised in himself of the Holy Ghost, he desired to bear witness of to others. He says: "I don't know how I began to preach, only I am sure I never learned how. I just did it. It seemed to me as flying to the bird, or swimming to the fish; how could I help it?" For such men spheres are always waiting, and soon we find our friend taking a painful farewell of his beloved father, who had come to London to see him off to Torquay on the Lord's work of saving souls. Having proved himself worthy "on supply," he was appointed, in the summer of 1866, as a Primitive Methodist minister to Abergavenny. For sixteen months he gave himself with "blessed abandon" to the work, pleading with God in private, preaching to men in public, visiting the houses and missioning the streets of the town. Up to this day fruit is being borne from that early seed-sowing. Among the gracious results of his mission was found the memorable conversion of "Phipps, the blacksmith." This took place in a field where they knelt together in prayer, and from that day Phipps became a Christian and a total abstainer.

The next removal of his ministry was to Hammersmith, afterwards to Croydon, and then to London. In all these places he saw much fruit of his earnest labours.



(From Photograph by Mr. J. Wilson, Leicester.)

Before leaving Hammersmith Mr. Odell had the painful experience of losing his superintendent, Rev. W. Baitson, by death. The dying charge of that saintly man was, "*Preach holiness, preach holiness.*" This we believe has become as "letters patent" in the ministry of Joseph Odell. His appointment to the Hackney-road district was a special one in connection with, and by urgent request of, Rev. James Garner. Here he laboured indoors with three meetings in line, outdoors, in all weather, with mobs and frequent opposition. This was just before Rev. William Cuff took up residence in Shoreditch, and from Kingsland-road to Cambridge Heath, from Stoke Newington to Hoxton the masses were attracted and saved, blessing God for Mr. Odell's ministry. A noble band of young men, now able Christian workers in the district, constituted an item in the success. It is no matter of surprise that with such strain of exertion there should come a breakdown. Turning the Sabbath into one prolonged meeting, and making the whole week to run over with work, physical strength and endurance at last failed. He fell sick; but, thank God, not unto death. Upon recovery he was sent to Gravesend, where the work of the Lord prospered in his hands. The employers of labour in large firms, seeing the moral reformation in many of their worst men, encouraged Mr. Odell, and largely helped his funds for the work.

Subsequently, acting on instructions from the Connexional authorities, Mr. Odell visited America to rally a distressed and dying Church. His mission was to Brooklyn, where, in the course of three years, the membership rose from ninety to three hundred. Here the financial strain greatly added to the burden of ministerial work, and proved almost too much for him; but conversions took place, among which were found many who were willing to help, and right manfully they did it. The severe struggle of that time blanched the youthful locks, so that on his return Mr. Odell bore a much changed appearance. Speaking of that time, he says: "Many a Sabbath day I have crept into that Brooklyn church at three, four, and five o'clock in the morning, and knelt and pleaded on the spot where I would stand to preach at eleven. How I needed help! The church seemed cursed with the blackest scandal. After two years of loneliness and toil, harvest came." Ministers of other denominations came to see and encourage the wonderful work, among whom were Dr. Duryea, Dr. Cuyler, Dr. Tyng, and the late Rev. H. W. Beecher. Here, as in all other spheres, the temperance banner was boldly and enthusiastically unfurled. An association was formed in Brooklyn called "The Odell Temperance League," in which hundreds of members were enrolled. Active steps were also taken to stop the liquor traffic, and in twelve months four of the drinking saloons of the neighbourhood were shut up. In

each case Mr. Odell had himself to appear before the Commissioners of Licence; by argument and appeal he defeated the applicants, and closed the houses. He says of it himself: "It was an unusual thing in the court to witness what I witnessed—the Commissioners rising from their seats and turning towards the windows to wipe the tears from their eyes as they had been touched with the story of the wife's plea and the child's prayer that no drink should be sold." While in America, our brother conducted revival services in various parts, specially in Dr. Tyng's church and in the great Tent Mission. Among others with whom he laboured was the well-known "Uncle John Vassar."

On his return to England, Mr. Odell laboured most successfully in the town of Leicester for five years, and four years ago he removed to Birmingham, where his work for God has been attended with remarkable blessing. Empty chapels have been filled and kept full. Hundreds of conversions have taken place. Blessed with a strong constitution and a wiry frame, upon which the invisible spirit of the fiery cup has never been permitted to play or even to breathe, Mr. Odell has been able to accomplish a vast amount of work for God which will never be known until the eternal morn appears. While not unconscious of human weakness and difficulty in relation to Christian endeavour, his invincible faith in the promise of God mounts above all, saying with the late H. Martyn, "How easy for God to do it!"

Mr. Odell has now reached what seems to be his true sphere and calling, in becoming the founder of "The Evangelists' Home," Highgate Park, Birmingham. He is possessed of the ability not only to inspire, but to infuse his own enthusiasm into the hearts and lives of others. In a circular he says:—

There is a very general demand for evangelistic labour. This demand is most imperative where the means of supplying it are the scantiest. There are rural circuits with many chapels and only one minister. The chapels are unused except on Sundays, being sometimes closed for three weeks out of four. The minister is depressed and dragged down by overwork, and defeated in his purpose to make his circuit a living and successful part of our Connexion. These circuits must be helped, the ministers cheered and strengthened, and the work of God pushed forward. This will mean busy scenes in village chapels, bright and beautiful services, and blessed conversions amongst the thousands of the youths and maidens of these rural districts.

The towns and cities will gain immensely. In summer our evangelists will do street preaching and hold tent services; while conversions and consecration in the country will mean—as has been proved in the past—a new leaven and increasing life in our town churches. N.B.—The principle of this Home is: "Pay as you go." No debt! No doubt! No defeat! What our friends cannot supply, what we cannot find, what our heavenly Father does not send, we can and we will do without.

The plan and work of the Home have already proved eminently successful. Although only started last October, there are now twenty young men on the staff. Their work has been wonderfully owned of God, and many hundreds, under the labours of these evangelists, have been brought to the Saviour.

In concluding this notice of an interesting career and an important work, we would express the earnest hope that God will bless Mr. Odell in the superintendence of the Evangelists' Home, and bless the agents of the Home to the people among whom they go to labour.

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MRS. MUMFORD'S SCHOOL.

Your readers may be interested to know that after the departure from this life of my venerable and beloved husband, Rev. Asa Mahan, I decided to join my friend, Mrs. Mumford, in her mission work in Philippopolis, Bulgaria. I arrived here on May 25, and received a most cordial welcome to Bulgaria. The city contains about 50,000 inhabitants, but it is laid out much as though a person threw nuts hither and thither, built a house wherever a nut fell, and then made the streets to wind around the houses. Sometimes the streets are little more than a narrow, crooked alley, walled up on either side. When I reached the mission premises, however, I found the location a most charming one, overlooking the whole city, the river Maritza, and the green fields beyond. We can discern the Balkan mountains in the distance, and upon clear days see them with distinctness. In this picturesque and lovely spot, God willing, I expect to fill out my life's work in doing whatever the Lord of the vineyard shall appoint me to do.

Mrs. Mumford is doing a good work in giving a Christian education to a class of girls who otherwise would not be able to obtain one. I had thought that it was time this institution should become self-sustaining, and probably others entertained like sentiments. Since my arrival, however, I have ascertained the reason why it is not so. The school is largely composed of the daughters of the cultivators of the soil and shepherds, who constitute nine-tenths of the population, and supply the market with meat, fruit and vegetables, at very low prices. It is therefore no marvel that a people oppressed by poverty, caused by unproductive labour, should be unable to educate their children; especially their daughters, who are regarded as inferior to their sons, and almost needing no education. But their elevation and conversion to a pure Christianity is the future hope of the nation, hence the necessity of this almost free mission school for pupils, who are hungering for, and struggling to obtain, a secular education.

Mary E. Mahan.

Philippopolis, Bulgaria.

THE CHRISTIAN LIFEBOAT CREW had a profitable meeting last week. One friend gave a thrilling account of the death of his youngest son, who had been present at the last crew meeting held in the fo'c'sle. A letter was read, asking help in a new effort about to be made in Canning Town. A spirit of earnest prayer pervaded the meeting.

MILDMAY PARK CONFERENCE, 1889.

PROGRAMME OF ARRANGEMENTS.

Wednesday, June 26.

Room No. 4, 7 a.m.—Early Prayer-meeting; Sir S. A. Blackwood.

Large Hall, 11 a.m.—With Christ in Death and Resurrection; Sir S. A. Blackwood, Rev. Edward W. Moore, and Major Whittle.

Large Hall, 3 p.m.—Jewish Missions; Mr. T. A. Denny, Rev. John Wilkinson, Rev. James Adler, Mr. David Baron, and Dr. John Dixon.

Large Hall, 4.30 p.m.—Prayer-meeting for Israel; Rev. John Wilkinson.

Room No. 4, 3 p.m.—Missions in North and South Africa; Major-General Haig, Mr. Edward H. Glenny, and Mr. W. Spencer Walton.

Room No. 5, 4.30 p.m.—Prayer-meeting for Missions; Mr. Reginald Radcliffe.

North Tent, 3 p.m.—Young Men's Christian Association; Mr. George Williams, Mr. J. Herbert Tritton, Mr. W. Hind Smith, and Mr. E. J. Kennedy.

South Tent, 3 p.m.—Christian Post-office Association; Sir S. A. Blackwood, Rev. A. E. Barnes Lawrence, and Mr. D. A. Kidd.

Mulberry Tree, 3 p.m.—"The Christian Union"; Prayer concerning National Sins; Mr. J. Bevan Braithwaite, Mr. Benjamin Broomhall, and Dr. James L. Maxwell.

Large Hall, 7 p.m.—With Christ in Death and Resurrection; Rev. Edward A. Stuart and Mr. C. Russell Hurditch.

Thursday, June 27.

Room No. 4, 7 a.m.—Early Prayer-meeting; Sir S. A. Blackwood.

Large Hall, 11 a.m.—With Christ in Service and Suffering; Rev. C. H. Spurgeon and Lord Radstock.

Large Hall, 3 p.m.—Missionary Meeting—China, Rev. J. Hudson Taylor; New Guinea, Dr. S. Macfarlane; The Congo, Dr. H. Grattan Guinness.

Room No. 4, 3 p.m.—Bible and Prayer Union, and Bible-carriage Work; Mr. Robert Paton, Rev. Thomas Richardson, Mr. John M. McAuliffe.

Room No. 5, 3 p.m.—Christian Police Association; Mr. J. Herbert Tritton, Rev. George C. Grubb, Dr. A. B. Stoney, and others.

North Tent, 3 p.m.—Young Women's Christian Association; Lord Kinnaird, Rev. F. A. C. Lillingston, Mrs. Hatt Noble, and others.

South Tent, 3 p.m.—Work amongst Seamen—"Strangers' Rests"; Mr. W. H. Seagram, Mr. Reginald Radcliffe, Dr. Thomas Neatby, and others.

Mulberry Tree, 3 p.m.—Rescue Work amongst children; Mr. H. C. Nisbet and Dr. Barnardo.

Large Hall, 7 p.m.—With Christ in Service and Suffering; Revs. George F. Head and Dr. H. Sinclair Paterson.

Friday, June 28.

Room No. 4, 7 a.m.—Early Prayer-meeting; Sir S. A. Blackwood.

Large Hall, 11 a.m.—With Christ in glory; Rev. George Wilson and Rev. J. B. Figgis.

Large Hall, 3 p.m.—The Lord's Supper; Rev. F. B. Meyer and Rev. C. A. Fox.

Immediately after the United Communion.

Room No. 4—Parents' Prayer-meeting; Rev. D. B. Hankin.

Room No. 5.—The Railway Mission; Mr. T. A. Denny, Miss M. R. Williams and Mr. R. Nixon.

North Tent.—Children's Special Service Mission; Rev. Edward A. Stuart, Mr. Edwin Arrowsmith, and Mr. Henry Hutchinson.

South Tent.—Mission to Lepers in India; Mr. Edward Trotter, Rev. W. T. McCormick, and Mr. Wellesley C. Bailey.

Mulberry Tree.—Open-air preaching and Gospel Choir; Rev. John McNeill, and Mr. J. W. Godfrey.

Followed by

"Broad and Narrow Way" (Dutch Picture); Mr. Gawin Kirkham.

Large Hall, 7 p.m.—With Christ in Glory; Revs. George C. Grubb and Dr. George F. Pentecost.

THE OLD CATHOLIC CAUSE is making considerable progress in Bohemia. Hundreds of persons have joined of late, and it is said that thousands are ready to take the same stand as soon as churches are provided. A fund is being raised by the Anglo-Continental Society towards the Austrian Old Catholic Bishopric.

Believers' Meetings, Dublin.

TUESDAY MORNING, JUNE 4.

MR. ALEXANDER STEWART, Glasgow, spoke on the Lord Jesus Christ as seen in the Gospel of John as the Revealer of the Father. In Gen. i. 26, God said, "Let us make man in our image, and let him have dominion." That purpose has not failed. In the end of the Book the Lord Jesus is seen as God's King. That is the string on which the whole Book is strung. Man lost the image of God, and the representatives of God by heathen nations show how false is their idea of Him. But Englishmen in the nineteenth century, if they do not know God, have no better conception than that of Rom. i. Men could not climb into God's light, but God could come into their darkness, therefore, John i. 18, He is revealed as Father, Lamb, Dove. Compare these words with the monsters of idolatry. Jesus revealed the Father when He blessed children, and wrought his works of mercy, and spoke his words of love. Observe the three questions of Thomas, Philip, and Judas in John xiv., and the answers of Jesus. There is a way to God: I am that way. Not only may you go to Him, He comes to you, in my person. Not only am I come, but I will manifest myself. Dangerous is the state of any Christian to whom Jesus does not manifest Himself. As we look on Him, we are changed into the same image. This is to have the purpose of God wrought in you. Very appropriately the verse was sung,

The bride eyes not her garment,
But her dear bridegroom's face:
I will not gaze at glory,
But on my Saviour's face.

Mr. J. MCVICKER spoke of the manifestation of Christ in John as the Life of the believer. This Gospel is one of life from beginning to end, *e.g.*, i. 4; iii. 14, 16; iv. 10; v. 24; vii. 37, 38; xx. 31. Christ is the life of his people on earth. What attainment is beyond our reach? What obstacle too great to overcome? The Holy Ghost has come to make objective truth our subjective experience. "I in them, and Thou in Me." Here is Christian unity, not in doctrine or in a hierarchy, but in one person. Words cannot express what Jesus is to the least instructed saint. If I have a few thousand pounds, shall I be afraid of Jesus Christ coming into my heart to use it? He wants our hands and feet to use for God. He shed tears at Lazarus' grave; He sobbed and wept over Jerusalem. If Christ by his Spirit comes to dwell in our hearts, the weakest may be as David. Lord Jesus, Thou hast come to dwell in me: satisfy thy heart by doing thy best in me. Hymn:

Unto the Lamb that once was slain
Be endless honours paid.

An address by Dr. MCKILLIAM followed, but we are not able to reprint it in our present issue.

The meeting was closed with prayer by Pastor HUGH D. BROWN.

In the afternoon an instructive Bible-reading by Mr. DAVID BARON on Ps. xxxii., which, from comparison with Lev. xvi., he thought was written on the great day of atonement. Three distinct experiences of the sinner saved by grace. Ps. xxxii. 3, 4—conviction; 5—confession; 6, 7—salvation. Selah—pause—closes each. In 7 God sings songs of deliverance, such as Isa. xliii. 25, xliv. 3, &c. In 21 three ascending stages of joy.

TUESDAY EVENING.

Rev. Dr. ELDER CUMMING spoke of (1) The Christian in Christ Jesus; (2) The place the Christian occupies in the heavenlies; (3) The Christian's walk. In Eph. the phrase "in Christ" occurs sixteen times, and means the Christian's standing and his experience. In ii. 21 the living stones are fitted together in Christ; each not only cut and polished and built into the temple, but fitted into those nearest it. All our blessings are as the heavenlies, and we must dwell there in order to enjoy them. Until the Christian is living in the heavenlies he is not possessing all his spiritual blessings in Christ. And there are temptations from wicked spirits are only known to those who live there. As to the Christian's walk—he is to walk in wise watchfulness, circumspectly; in wisdom; in light; in love, even to his enemies; in the Spirit. I cannot take one step of that walk; but come, Lord, dwell in me, and walk in me.

Major WHITTLE spoke on the Christian life, its foundations, hindrances, and helps. Faith in Christ Jesus is the foundation. In Scotland a woman found peace from John iii. 16. Her little boy asked why she looked so happy? "Why, I have eternal life." "How do you know?" "It's here in John iii. 16." In the morning all her joy seemed gone. "Mother," said the boy, "what's the matter?" "Oh, I have not got eternal life, and I thought I had." "But you told me it said so in John iii. 16. Has the verse changed?" "I'm afraid it has." "Why, mother, let us look, I'll fetch the Book. Yes, here's the verse, it hasn't changed a word. It's the same as it was last night. If you had eternal life by believing in Jesus Christ last night, you must have it now." A young lady said if she got the lowest place in heaven she would be content. "Yes, miss," said a lowly child of God, "but would it content Jesus? He wants us to bear much fruit." The hindrances to Christian life mentioned were self-pleasing, formalism, fashion; and the helps were following Christ fully, bearing his reproach, the fellowship of saints. O young men and young women, what a day it is to be out and out for Christ. Now let us drop everything else, and be fervent in Spirit, walk in the Spirit, and not fulfil the desires of the flesh or of the mind. And whatever trials may be coming, let them bring saints together, let us love all who love the Lord Jesus Christ in sincerity.

Pastor W. FULLER GOOCH spoke on "Walking in the Spirit," which he defined to be a walking in conscious possession of the life He begets and imparts; in the constant fellowship of the Spirit; in accord with his nature as the Spirit of Holiness, and with his dictates in the Word; and in absolute self-distrust and dependence upon the power of the Spirit. Illustrations of such a life were drawn from the character of David as "the man after God's own heart," and from the training of Moses to be the leader of Israel.

The meeting on Wednesday morning was chiefly devoted to a consideration of the Epistle to the Ephesians, and was addressed first by

Dr. NEATBY, of London, who dwelt on ch. i. 3. He showed that through our oneness with a risen Christ, we are already blessed in Him, and set in this world in all places which as man he filled. Is He a Son, I am a son; my Saviour, my Lord, my God is Son of God, and has sent me a message that He is ascended "to my Father and your Father, to my God and your God," a truth to which we are here immediately directed. The verse, however, is not so much an unfolding of truth as an outburst of praise, to be approached in a worshipful spirit. The blessing *is* ours, the true Christian walks about among and enjoys *new* things eye hath not seen nor ear heard, and dwells in the heavenlies where Christ is. A Christian is a Christ's one. We hear of a Christianity without Christ, I would rather have Christ without Christianity. Christ is here looked on as the Man, having a God whom He knew, served, and obeyed. We are chosen in Him, not merely a question of election, it is a question not so much for the head as the heart. We are chosen that we may be holy as Christ was, and this should be our aim at all costs, to have a heart God can look upon with some degree of delight. The Christian is to express what the Father is. God was also the Father of Christ, and is truly our Father in the same way and measure. Strange that a Christian should be weighed down with care and burdens if God is our Father and thus loves us. God help us to leave to-morrow, and even to-day, in his hand. Adoption is, "unto Himself," a something precious in his sight. He might have given us blessing, yet not made us children. He need not have made us sons, but has done so simply according to his own will, that He may delight in us as precious in his sight. Salvation is, therefore, to be valued not mainly as a deliverance from wrath, but as conforming us to the image and will of God.

Rev. J. WILKINSON, of the Mildmay Mission to the Jews, followed, pointing out some of the conditions of blessing such as we crave, and such as are provided for us, being enjoyed. We must keep ourselves in the right direction for blessing. Faith in God's being and gracious character must be in exercise; we must remember that every good gift and every perfect boon cometh *down* from above, and so we must be constantly looking *up* for their bestowment. Two passages, one in the Old and the other in the New Testament, often overlooked, must also be kept in mind and acted upon. The first, Mal. iii. 10. By bringing tithes and offerings into God's house prove whether He will not pour out a blessing, not as often understood and translated, so that there is no room to receive it, but, as the Hebrew is, until there is no more in heaven to give. The other passage is in Luke vi. 38, "Give, and it shall be given unto you," &c., a promise literal in its character, and needing to be learned in these days, and one on compliance with which much depends as to Divine bestowments on the soul.

Mr. MARSH, of Sunderland, then spoke on the seven leading themes of the Epistle to the Ephesians. The Purpose of God in the believer, to make him holy. The Person of the Lord Jesus, we have the expression "in whom" seven times. The Person and Power of the Holy Spirit. The Position of the believer as in Christ. The Possessions of the believer. The Practice of the believer, and, lastly, the Panoply of God. A note on the aspects of the teaching of this Epistle was also given, showing that we have the Divine Counsel in chap. i. 3—18; Divine Observation, i. 19—22; Divine Mystery, iii. 1—13; Divine Love, iii. 14—21; Divine Unity, iv. 1—16; Divine Model, iv. 17—vi. 9; Divine Armour, vi. 10—20. The Believer's Portion in Christ was defined as purchased, secure, full, and eternal.

In the afternoon a specially instructive address was given by Dr. Elder Cumming, of Glasgow, on "Some special features of the Gospel of John," many brethren taking part in the helpful discussion which followed.

WEDNESDAY EVENING.

The evening meeting was occupied by addresses on The Atonement. Mr. HY. FIGGIS, of Dublin, spoke of this as the foundation truth of revelation, dwelling at some length on the prevalence of effort to set aside its true character, and essential necessity. Speaking of its negative aspects, he said it was not at-one-ment, not the heathen notion of appeasing God, or reconciling God to us; not a moral change within us, this being its results; nor an effort on man's part reaching after God. The Atonement is guilt expiated by sacrifice, borne away, lifted off by the vicarious death of the Lamb of God. There are two aspects of atonement, one in which it is already done, "Ye were reconciled to God by the death of his Son," the other in which we need to be practically moved and operated on by it. This was emphasised by reference to 2 Cor. v. 20, which the speaker considered to be intended in its application for believers.

Dr. PENTECOST followed with a stirring address on redemption as found in 1 Peter i. 18—20, Eph. i. 7, illustrating the subject by references to the Goel of the Old Testament appointment, and other prominent types of the Redeemer's work. Christ's resurrection was God's receipt in full for the price that Jesus paid. A law fulfilled on one side, and cancelled on the other, can never operate against the sinner who believes on Christ. On the ground

of what He has done, and on that alone, we should be presumptuous if we did not as believers affirm our salvation, and we are bound to rejoice in a complete and accomplished redemption as our blessed portion in Jesus.

Mr. SHULDHAM HENRY then spoke to the unsaved, whom he described as the servants of sin, slaves of Satan, and subjects of the king of terrors, earnestly pointing them to the cross of Christ as the only means of deliverance, and of pardon such as God is ready to bestow.

(*To be continued.*)

PRESENT-DAY DARKNESS.

IT is written, "Nevertheless, when the Son of Man cometh, shall He find faith on the earth?" Surely, in these sad days of unbelief, we are forced to the conclusion that the coming of our Lord is very near, and it seems the only bright hope left, as every ray of Gospel light is being shut out by so many ministers in the pulpits of our land, and the teaching of the students for the ministry left in the hands of two men, about whom a great deal of "suspicion" prevails, specially regarding the latest appointment, Years ago I told a D.D. that such preaching as his forced serious men to join the lapsed masses, and now the term is applied in the public prints to "lapsed ministers," who have gone off the lines of Gospel truth.

Lately one of the professors was asked why there was so much "suspicion" and "dubiety" about another D.D. As he must have the command of the English language, and have facility of expression, so the notorious minister must have himself to blame, when the Christians in Scotland "misunderstand" him, as they are coolly told. Again, it is maintained that the suspicious party is dealing with, or seeking to gain, sceptics into the Church. But the question arises, Will he make more sceptics for every one he unmakes? I fear the balance will be on the wrong side!

Again, on the other hand, a new thing in the spirit of ritualism has sprung up, two new churches opened, and at the dedication services of the first 150 ministers marched in clad in "gowns" and "hoods," while forty-seven went stepping in to the second, all in same fashion. What can this mean? Unless it is intended to coerce the people, and say in effect, "These be thy gods, O Israel!" Very hard things have been said, and one minister, well known to both the ministers of the said new churches, told me it was just "millinery" and "ridiculous!" But why should anything be put between the Lord Jesus and the sinner when preaching the Gospel of his grace?

Glasgow. W. A.

LONDON AGED CHRISTIAN SOCIETY.—Mr. F. A. Bevan presided over the sixty-third annual meeting of this Society, held a few days ago in Exeter Lower Hall. There are now 180 pensioners on the books, ranging in age from sixty-five to over ninety. Each receives an allowance of ten shillings per month; the total amount paid during last year was £1051, the cost of management being £125. But for legacies falling in, the year would have ended in debt. The Chairman pronounced the work of the Society a good one, saying that it must be specially dear to the Lord, as it follows his own example and the precepts He gave to his disciples. The customary address to the pensioners was delivered by Rev. S. L. Dixon.

A HOME FOR GIRLS.—A correspondent who has recently visited the Ripon Home for Girls writes:—"In the schoolroom the children were busy learning knitting, sewing, reading, writing, and arithmetic. A short Scripture lesson is given to them every morning. All the work of the house is done by the children: they are taught to make bread, bake, cook, wash, clean, make their own underclothes and dresses, in fact, everything they wear, save boots and shoes. The children are taken into the Home at the age of 7, and kept till ready for service, when situations are found for them. All looked healthy and happy. This useful, practical training (including clothing) is given for the small sum of £11 a year, the remainder being made up by voluntary contributions."

THE OPIUM TRAFFIC.

THERE was a representative gathering at the Westminster Palace Hotel, on Wednesday morning, last week. The President and Executive Committee had invited friends connected with many social and religious movements to consider how interest in the Society for the Suppression of the Opium Traffic, might be extended. After breakfast, Sir J. W. PEASE took the chair, and a report of the year's operations was read by Mr. E. A. Williams. About 13,000 publications bearing on the opium question have been issued, and many meetings have been held throughout the kingdom. The report dealt exhaustively with the growth of the trade in China. It was shown that, in 1863, there was little opium grown in the provinces of China; but, in 1887, large quantities were reported in China Yellow Books as having been produced. China at one time fought against this degrading vice being forced upon it, but to-day it is lax, because of the interest in home-produced opium. The Society of Friends, which was well represented at the breakfast, has taken the question in hand, and is actively agitating to secure a public sentiment in favour of the abolition of the traffic.

The Chairman stated that retribution must come upon us as a nation for wickedly forcing the opium on the Chinese. The curse of the opium habit is felt to-day in California amongst Europeans, and it is cursing our kinsfolk in the Australasian Colonies. Dr. Norman Kerr discussed the difference between the physical effects of alcohol and opium. Opium may not have the same coarse results physically, but has a more terrible effect mentally and morally. If we had desired to destroy the moral, physical, mental, and commercial life of the Chinese, we could not have done it more effectively than by forcing opium upon that nation.

Rev. J. McGowan (of China) said that in the course of a long experience he had never met a single moderate opium smoker. It saps a man's honour, affections, truth, honesty. The speaker gave some experiences of work in the far interior, and empathically asserted that the Gospel alone could save an opium smoker. Rev. F. W. Ballermade an important reference to the inseparable connection in the native mind between the opium traffic and the English. There is no native name to signify what opium is, and it is called "foreign dirt," "foreign medicine," "foreign smoke." Professor Legge, Mr. George Gillet, and Surgeon-Major Pringle, also spoke to a resolution calling upon all Christians, and especially ministers of the Gospel, to aid in arousing the national conscience to the enormity of Britain's sin in the matter.

CAGE LANE MISSION, PLUMSTEAD.—Miss Russell's Mission has for some years been doing a great work amongst the arsenal men, and she has a large staff of zealous workers. The services, conducted on undenominational lines, are so largely attended that the trustees have resolved to increase the accommodation. It is estimated that a new building, to hold 800 people, will cost £1200. Miss Russell's address is 1, Thames View-terrace, Plumstead.

DEPTFORD MEDICAL MISSION.—The parish of Deptford contains a population of more than 90,000 persons, and is one of the poorest districts in the Metropolis. The religious and moral condition of many of the inhabitants is, moreover, more distressing than their poverty. With the purpose of carrying the Gospel into the homes of the people, a Medical Mission has been established, under the direction of Dr. F. A. Pring, who has had large experience in this special work. Not only will the poor be attended at the Mission dispensary, but those who, owing to sickness, are unable to visit the Mission-house, will be seen in their own homes. Nurses and ladies will seek to supplement the kindness, and to spread a knowledge of the Gospel. The initial expenditure in connection with the Mission will amount to over £600. The council of the Mission includes some well-known names. The address is 188, High-street, Deptford, S.E.

Letters to the Editor.

IMPURE PICTURES.

DEAR SIR,—I was glad to see in a recent issue your protest against the exhibition of those pictures at the Royal Academy which offend every lover of purity. It seems like a contradiction of the precepts of personal holiness to know that clergymen, ministers, men of high repute in the religious world, and godly women too, crowd these saloons where hang these detestable exhibitions of impurity. So long as members of the Church of Christ patronise the indecent, so long will men of the world produce it. If every Christian man and woman would take a stand and avoid as a path of sin every gallery of art where are nude portraits, such conduct would banish this crying evil from our midst.

It must be the want of thought and prayer on the part of God's people which allows them to frequent such places. If they would only consider the cost of each one of these pictures, they would surely shrink from finding pleasure in such picture galleries. These portraits, from the necessity of the case, can only be painted by the repeated committal of gross and repulsive sin, the details of which it would be wrong to describe. How can it be possible for any saint to walk in a perfect way, and yet frequent such places?

God's curse will not only fall on the artist who debases his art, and on the hapless woman who sacrifices body and soul, but also on those who pander to the lustful by patronising shamelessness.

—Yours truly, E. E. FISK.

York.

MISSIONARY LIFE.

DEAR SIR,—Allow me to confirm the testimony of Miss McInnes (in your issue of May 31) as to the "simplicity of life" and devotion to their great work of Indian missionaries. During more than thirty years my husband (General Colin Mackenzie) and I were intimately acquainted with missionaries of every denomination in Bengal, the Punjab, the Dekkan, Bombay, and Madras Presidencies. We have stayed in their houses, lived close to them for many months, have known the details of their expenditure, and I can bear unqualified testimony to their self-denying economy and simplicity of living, and to the riches of their liberality to the poor in times of famine.

Nothing can be more unjust or unfounded than to charge them with "self-indulgence," "luxury," or "worldliness" of any kind. The "gulf" between them and the "station people" is the gulf between the Church and the world. Men like Dr. Duff, or Mr. Hislop, of Nagpur, may occasionally be sought after by high officials for their knowledge or their gifts, but very few civil or military officers, and still fewer ladies, ever visit a missionary's family, unless they are one with them in the faith. Missionaries are *not* "in Society." They have neither time nor inclination to be so. I never met a missionary at Government House. I never heard of one staying with a Governor, except Mrs. Ingalls, of the Burmah Mission, with Lord and Lady Lawrence.

At the same time, their own houses were always open to any who seek their society. Their hospitality generally taking the form of evening tea.

They were universally respected by the natives who knew them, and by all but those Europeans who kept aloof from them.

I have not spoken of the real hardness they endure in teaching, bazaar preaching in the hot winds, and in itinerating often on foot. As one instance, all the Basel missionaries engaged in the revival among the Julus in 1870-71 were invalided from the hardships they went through.—Faithfully yours, HELEN C. MACKENZIE.

12, *Argyll-road, Kensington, W.*

HOME TEACHING FOR THE BLIND.—The thirty-third annual report of the Home Teaching Society for the Blind states that at the present time seventeen teachers are engaged in daily house-to-house visitation in London and suburbs. The Society was instituted for the purpose of searching out the blind, and teaching them to read the Holy Scriptures and other suitable books in Moon's raised type. This purpose being constantly kept in view, the teachers are welcomed right heartily alike in the houses of the well-to-do and the poor. The Society keeps up libraries at eighteen centres. The secretary is Mr. Ralph Tait, 31, New Bridge-street, Blackfriars, E.C.

EXAUDI, DEUS.

WHEN tired and restless in the night,
Awake I weary lie,
And, longing for the morning light,
I count the hours go by.

Dear Lord, within the silent room,
Thy presence let me feel;
And let thine eyes beam through the gloom,
And love Divine reveal.

If Thou do but consent to stay
A little while with me,
The watch will be as glad as day
When it is shared by Thee.

As in the dusky eventide,
That o'er Emmaus fell,
Thou didst with Cleopas abide,
Enter, and with me dwell.

I fain would touch, in utter need,
Thy garment's trailing hem,
Thy death for me I humbly plead,
Thy thorny anadem.

JAMES BOWKER.

A MISSION IN ABYSSINIA.

THE Swedish Evangelical Society has five male missionaries, three ladies, and several native evangelists at work in Abyssinia. They have at Monkullo a church, an asylum with 110 children of both sexes, a medical mission, and a printing press. The church is attended every Sunday by from 200 to 300 persons, Gallas, Abyssinians, and Mohammedans, of whom ninety are communicants. The Mission has also begun an evangelical mission amongst the Italian soldiers, for whom two reading-rooms have been opened, the one in Monkullo, and the other in Arkiko. Two converted Abyssinians are studying at Dr. Comandi's institution in Florence, in order to qualify themselves to act as teacher-evangelists, both amongst the Abyssinians and also Italians.

The Society is endeavouring to raise funds for building a mission-hall, a reading-room for the Italian soldiers, another room for the natives, and two rooms for the evangelists' residence. The sum required will be about £1000. The Swedish Mission Board are quite unable at present to give larger assistance to mission work in Africa. The temptations which surround the Italian soldiers are immense, and the call is loud to assist these Swedish brethren in their efforts to carry war into the enemy's camp.

Pastor ANDUS SVENSSON,
Director, Swedish Mission at Massowa.
Florence, May 17.

HOLIDAYS FOR POOR CHILDREN.—An appeal is issued by the Children's Country Holiday Fund, which sends ailing children from the London schools, to enjoy a fortnight's holiday in the country. Last year 17,636 children were sent from all parts of London. This year more ought to be sent out of the 600,000 children attending school. Ten shillings will give one child a fortnight's holiday. Hon. Alfred Lyttelton, 10, Buckingham-street, Strand, is treasurer.

STATE REGULATION OF VICE.—A committee on this subject reported on Friday week to the General Assembly of the Free Church of Scotland. It was shown that old ways still find some countenance in India. The repealing policy steadily pursued by Lord Knutsford in the Crown colonies was warmly acknowledged. With reference to Cape Colony, Queensland, Victoria, New Zealand, Tasmania, and Canada, it was announced that a circular and copy of Principal Rainy's important statement on the subject had been sent to above 6000 ministers of religion in those colonies, with a view to their being stirred up to put themselves at the head of movements for the repeal of any measure providing for the regulation of vice. The convener of the committee, Rev. J. Dymock, of Kemnay, was appointed to represent the Free Church at the Triennial Congress of the British, Continental, and General Federation for the Abolition of the State Regulation of Vice, to be held in Geneva, from September 10 to 14.

RESCUING THE CHILDREN.

THE National Refuges for Homeless and Destitute Children, with their valuable allied agencies, including the training ships *Arethusa* and *Chichester*, are centres of a truly important and growing work. In the six Homes and two ships a thousand boys and girls are at present being supported and trained to earn their own living. Already nine thousand have left for situations at home and abroad.

The forty-fourth annual report, presented at the meeting held on Thursday last in Exeter Hall, was a document of considerable interest. The letters received from "old boys" were very cheering. One related with joy that he had succeeded in passing an examination for the position of medical attendant in the Royal Navy Hospital, at Haslar. He wrote to Mr. Carr: "What I learnt while at the Twickenham Home has proved most useful to me. The question in religious knowledge was, 'Describe fully the meaning of the verse, "Thy word have I hid in my heart, that I might not sin against Thee."' When I read it, I remembered the explanation you gave us on the same subject one Sunday morning, four years ago, and I thought I could not do better than give the same outline, so I put down the following words: '"Thy word"—the best thing; "I hid in my heart"—is the best place; "that I might not sin against Thee"—for the best of purposes.' I was highly commended by those who saw my papers." What an encouragement to those who open up the Holy Scriptures to the young! Even after four years, the forcible instruction he had received came to the lad's mind! Another boy, writing from Canada, said: "I would be thankful if you would send me my mother's address, if you hear from her. It is terrible to have a mother, and not know what has become of her." Poor lad! A footnote states that the mother is a drunkard. It is clear that the boy's training has brought out the finer feelings of his nature. The financial statement of the Homes shows receipts amounting to £25,569, a goodly sum in excess of the disbursements.

Before the public meeting, a choir of 600 boys and girls from the Homes rendered a selection of melodies, Mr. J. Proudman being conductor. Lord HERSCHELL occupied the chair, and, in the course of a sympathetic speech, highly commended the work of the Homes, in which for twenty years he has taken a lively interest. At the outset he deplored the fact that, notwithstanding the large amount of effort put forth, hardly the outskirts of the evil have been touched. Referring then to the other side of the picture, he rejoiced that by such agencies so many children have been rescued from poverty, and misery, and vice. Having gone out into the world, the thousands of boys and girls have not only been better off than they would otherwise have been; but, on becoming heads of families, they exercise an influence receiving its high and noble character from the careful training they have undergone. So it is impossible to say to what limits the blessings of such work may extend. After speaking of the kindness which the poor show for the poor, the speaker called upon his hearers to have a like sympathy for the young whose lot is cast in evil surroundings. Turning then to the children on the orchestra, his Lordship in kindly terms urged them to make the best of their time while in the Training Homes, and thus to arm themselves for the battle of life.

Canon BARKER, in a vigorous speech, enlarged upon the decrease of destitution among the young, attributing the improved state of things to the operation of the Elementary Education Acts, by means of which parents have been compelled to discharge their responsibilities to their children. Rev. R. J. SIMPSON, who followed, admitted that the duties of parents have in this way been enforced, but maintained that in a sadly large number of cases children who cannot exactly be described as homeless are worse than destitute, as they are brought up in surroundings highly prejudicial to their moral and spiritual welfare.

Rev. J. JACKSON WRAY also delivered a hearty address, and spoke some earnest words of counsel to the children. In the course of the evening, James MacQueen, one of the crew of the *Missouri*, the ship which rescued the crew of the unfortunate *Danmark*, was introduced to the audience. The secretary of the institutions is Mr. William Williams, Boys' Refuge, 25, Great Queen-street, W.C.

EMIGRANTS AND LODGERS.

THE friends of the Blackwall Emigrants' Home and Victoria Lodging-house recently met at 41, Commercial-street, to praise God for another year of blessing. Six years have passed since the Emigrants' Home at Blackwall was opened, but no year has witnessed more decisions for Christ than the present. After a time of earnest praise and prayer, Mr. James E. Mathieson, of Mildmay, opened the meeting with a few words of encouragement. Mr. T. A. Denny and Mr. E. Trotter spoke of the progress of the work, its great need and the necessity which the committee felt for opening other lodging-houses similar to the Victoria Home. Mr. Wilké, the energetic and earnest manager, said that, while giving the numbers of those who had passed through the Homes, it was impossible to give statistics of conversions. Mr. Rivolta gave a graphic account of some of the scenes he had witnessed at the Emigrants' Home, and of cases he had himself come in contact with. They were among the most hallowed memories of his life.

The visitors then went down into the kitchen, where about 500 lodgers had been invited to a substantial meat tea. A Gospel meeting followed. A large number of men came upstairs into the hall, and listened with rapt attention to Mrs. Barney, of America, who spoke with much power and sympathy. Many hearts were touched as she related how strong, wild characters at the silver mines in the Rocky Mountains, and others in prisons, had been won for Christ. At the end of her too short message all hands went up with a request that she would come again shortly and speak to them. Mr. Howland, late Mayor of Toronto, followed with fresh and vigorous words as to God's ability to save. Many of the men remained for an after-meeting, and individual dealing went on to a late hour.

The 500 beds at the Victoria Home are almost nightly filled, and if another Home of 500 beds were opened the committee feel sure they too would be soon occupied. Since the opening of the Emigrants' Home some 65,300 persons of all nationalities have passed through it, and during the last six months of the Victoria Home 83,879 beds have been occupied.

Some £5000 would be required to open another Home. Mr. T. A. Denny, 7, Connaught-place, W., or Mr. E. Trotter, 5, Montagu-square, W., will be happy to give full particulars. Mr. Wilké will be glad to receive cast-off clothes or letters for hospitals and convalescent homes on behalf of his lodgers.

TORQUAY.—Mrs. George Brealey, 12, Elstow-terrace, Hatfield-road, Torquay, writes to tell of renewed strength and blessing on her work. The Home for friendless and fallen which she visits is now quite full. Many of the inmates, it is hoped, will go forth to a new life, as a work of grace has been going on in the hearts of several. Many are now awaiting situations, and ladies are invited to give a helping hand to those tempted and tried ones. Communications may be sent to Mrs. Brealey, or to the Matron, "Door of Hope," Upton, Torquay. Ladies' cast-off clothing would be very acceptable.

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The Book World.

THE SERMON BIBLE: Psalm lxxvii. to Song of Solomon. 7s. 6d. *Hodder & Stoughton.* The character of this work is indicated by its title. It is not a commentary, but an exceedingly wise and suggestive collection of sermon outlines, culled from the works of preachers well known, able, and devout. The outlines are brief, but full, and cannot fail to prove a valuable help to the student.

LES HÉROÏNES DE HARLEM. *Messrs. Hachette & Co.* have published an edition of this thrilling episode in the history of the Netherlands, by Madame de Witt, which should prove very useful to young people studying French. Carefully edited with grammatical and explanatory notes, and a French and English vocabulary by M. Paul E. E. Barbier, of the South Wales University College, it is calculated admirably to smooth the student's path. Several illustrations add to the attractiveness of the book.

EXODUS: "HANDBOOKS FOR BIBLE-CLASSES" SERIES. By Rev. Dr. Macgregor. 2s. *Edinburgh: T. & T. Clark.* The second part of this useful work comprises a sound and thorough treatment of chap. xv. to the end of the book. The first volume was devoted to the redemption of Israel, this to the subsequent consecration. The introduction, commentary, and notes on special topics are alike admirable, every page bearing witness to careful investigation and independent thought on the part of the author.

PATERNOSTER. By Gilbert Karney. *W. Hunt & Co.* These studies in the Lord's Prayer are affectionately dedicated to the congregation of St. John's Church, Downshire-hill, Hampstead, of which, until recently, the author was incumbent. The subject is treated in ten short chapters with excellent clearness, doubtful questions of interpretation being ever regarded as secondary in importance to the design of affording the reader practical spiritual instruction. We trust many will avail themselves of this manual, which forcibly presents much of the beauty and wealth of the prayer which our Lord taught his disciples.

WORDS IN SEASON. Short sermons for the times, preached from the pulpit of a country church. *Edinburgh: J. Menzies & Co.*, 12, *Hanover-street.* Eighteen plain discourses, directing self-examination, and promoting earnestness of life. The author, who remains nameless, says in the preface that, were it not for the fact that a hall for Sunday-school and congregational purposes is much required in his parish, he would not have given these discourses into the hands of the printer. The object in publication is to raise money on behalf of the building fund. This endeavour is as praiseworthy as the sermons are distinctly practical and edifying.

IMPRESSIONS OF AUSTRALIA. By Rev. R. W. Dale, D.D. 5s. *Hodder & Stoughton.* Dr. Dale's articles on Australia, contributed to *The Contemporary Review*, have been revised and amplified, and are now given to the public in a substantial and well-arranged volume. The author, during his late visit to the Antipodes, kept his eyes and ears open to some purpose. Though he was but three and a half months in the country, he is able to present in these pages much general information as to the people and the land, and a great variety of specific fact about such important questions as education, politics, religion and morals, &c. Need we say that in the expression of his own views Dr. Dale is cautious and balanced and impartial as one would expect. He evidently has received a very favourable impression of the enterprise, the resources, and the prospects of the colonists, and this book is sure to win their acceptance.

THE BIBLES OF ENGLAND. By A. Edgar, D.D. *Alexander Gardner, Paisley and London.* This work meets a distinct want in the reading world. Many books have been published on English versions of the Bible, but few, if any, have set out with the precise object Dr. Edgar had in view in writing this "plain account for plain people." That object has been to point out the differentiation of successive versions, and the literary peculiarities which in each translation most readily attract the attention of common English readers. In this way an attempt has been made to show how dissatisfaction with one version led to the publication of another, and, moreover, as much of the history of each version is given as will indicate the persistent labour that for five hundred years has been spent upon the perfection of the English Bible. The entire performance is most praiseworthy, every page bristling with facts and incidents of lively interest to Bible readers. The extracts from the various versions, copious and wisely chosen, are in a high degree illustrative. It may be added that this volume will prove of great assistance to students of English literature, as a comparison of the ancient and modern versions of the Bible in English affords an excellent insight into the structure and history of the language itself.

THE DOCTRINES AND PRACTICES OF THE JESUITS. By Henry Charles Groves, D.D. 1s. *Protestant Alliance*, 9, *Strand, London.* A timely publication, in which the doctors of the Church of Rome tell their own story. It is made perfectly plain that the Jesuit order remains to-day the same as it was when first constituted, and that every doctrine and principle, every point of instruction and rule of life, which were set forth when the order was in the worst possible odour—when, indeed, the Church of Rome rose in revolt against it and cast it out—are held and acted upon, and promulgated at the present time. This book, to which the Bishop of Clogher writes a lucid introduction, should act as a solemn warning against one of the dangers of our day. We trust it will have a wide circulation, and that its contents will awaken among Protestants a determination to resist on all hands the working of the Romish leaven.

OUTLINES OF CHRISTIAN DOCTRINE. By Rev. H. C. G. Moule, M.A. 2s. 6d. *Hodder & Stoughton.* This volume of the "Theological Educator" series is deserving of hearty commendation. Though making no pretensions to originality, and only professing to furnish "outlines," the book is remarkably comprehensive, and, from first to last, characterised by freshness of thought and expression. Decidedly evangelical in substance, and deeply spiritual in tone, the work will undoubtedly prove of great assistance to such as need succinctly written accounts of doctrines, both from historical and theological points of view. Mr. Moule writes as a Churchman, and his judgment may not on all subjects commend itself to members of other communions; but, while on great themes his book is always sound, on disputed questions it is not dogmatic. Sunday-school teachers and others requiring a systematisation of Christian doctrine cannot do better than procure these "outlines," which scholars generally will peruse with pleasure and profit.

WHY PRIESTS SHOULD WED. By Justin D. Fulton, D.D. *John Kensit.* There will, no doubt, be a difference of opinion as to the wisdom of publishing this book. And as the "Confessional" is unfit for any innocent female, because of the suggestions contained in the questions of the priest; so this book will appear objectionable for the same reason. Yet, in a greatly diminished degree; for the author has written with evident purity of motive, and has carefully expunged many passages from his quotations, which would have strengthened his case against the Papacy, but might have proved injurious to the reader. We are disposed to think that he has done his work well, and that his book ought to be read by those in danger of being enticed to the confessional, and by guardians of children who may be tempted to entrust the young to the care of Roman Catholic teachers. Silence upon the subject of Rome's crimes and immoralities has proved a mistaken policy. It is time that light were let in upon the convents and nunneries, and that the true character of the priests, resulting from the unnatural system of celibacy, were known. As an argument against celibacy Dr. Fulton's book is unanswerable.

Among *Mr. J. Kensit's* penny Protestant publications are FOXE'S BOOK OF MARTYRS, an abridgment of the large work of that title; and IS THERE NOT A CAUSE? a series of articles on the Lincoln case, reprinted from *The English Churchman.*

BREAN DOWN: Festivals and Events of 2000 Years, by Silver Spur. 1s. *W. Mack.* To dwellers in the neighbourhood of Weston-super-Mare this pamphlet may be interesting, though written in a curious rambling style. The historical associations are of wider interest than the chit-chat about past generations of squires.

HELPFUL THOUGHTS. By One who is Stepping Westward. 1s. 6d. *Nisbet & Co.* A wreath of fresh, devout thoughts gathered by a practised hand. The book is a nice gift for elder girls and scholars as they step out into the world for the first time. Illustrations, such as that from Niagara, indelibly stamp Scripture truths on young minds.

A SERVANT OF THE KING. By Anna Warner. 1s. *Nisbet & Co.* This is a worthy tribute to Rev. G. Ainstie, a missionary hero among the Choctaws, and afterwards a vigorous home worker in Minnesota. Cold, hunger, fatigue, threats never turned him aside from his Master's service one hair's breadth. His wife was no less devoted, and cheerfully "endured hardness" for the Gospel's sake.

DR. PARKER'S COMMENTARY.*

DR. PARKER finds congenial work in dealing with these Old Testament characters. His criticisms and comments upon their conduct receive additional value by their application to men to-day. No one expects to agree with everything he says; he has the merit of originality both in thought and in expression. But his readiness to detect the wrong and his severity in denouncing it, make all his writings to be interesting and profitable. We could sometimes desire a clearer statement of Gospel truth especially where his thought seems to lead up to it. Is not the close of the following quotation disappointing?

"God cannot cure sin. 'The wages of sin is death,' and God cannot alter that law. He would cease to be God if He could conjure with morality. Then must man die under his weight of sin? Yes, but he may die in one of two ways; in a way that is hopeless, or in a way that prepares for the incoming of the Son of Man with all the pathos, the majesty, and the glory of his cross" (p. 6).

The indefiniteness of the explanation of man's dying for sin disappoints us. Can any of his readers quite understand it? In a "People's Bible," the Doctor should put his thought upon this subject in such a way that the people can apprehend his meaning. To us this appears like a skilful avoidance of the doctrine of the atoning death of Christ.

But the work abounds in excellent passages. The thought of the following passage needs emphasising to-day:—

"Let a man lose his reverence for God, and his reverence for man, however much he may boast of it, will, in that measure, go down: the two commandments belong to one another, and are absolutely inseparable. Increase of true reverence towards God always means increase of real beneficence towards man, for there is a deep and mysterious sense, as well as a sense limited by the creation, that man is made in the image and likeness of God, so that when God is most feared, loved, and honoured, man is blessed by the increase of religious conviction and emotion" (p. 23).

The prayers, at the beginning of the chapters, are much too beautiful and ornate to suit us. Personally, we should find it difficult to pray in such a style; but, if they suit the Doctor, we feel that the ground is too delicate for criticism.

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* THE PEOPLE'S BIBLE. Joseph Parker, D.D. Vol. x. 2 Chronicles xxi.—Esther. *Hazell, Watson & Viney.*

LEPERS IN BARBADOES.—A correspondent writes:—"I am acquainted with a brother in the Lord and his wife, both now over eighty, who for many years have laboured in Barbadoes in the work of the Lord, and specially in the Lazaretto. Amongst those meeting in the name of the Lord are many lepers; indeed, there is one gathering entirely of such. When last in England I had the privilege to meet our brother, and no one could be unmoved who listened to his simple accounts of the faith, joy, and at same time sufferings, of these dear people. I mention this to ask for praise for such work in saving souls, and prayer for this aged servant of Christ, that he may be sustained in his work and cheered by seeing yet many more souls, with such marred caskets of bodies, brought to Christ."

JAFFA MEDICAL MISSION AND HOSPITAL.—The report for last year of this interesting institution is a record of continued prosperity. The attendances of out-door patients reached the aggregate of 13,217, the highest number on any single day being 138. The in-patients numbered 511, two cribs and a cradle having been added to the 42 beds previously in use. In each case the large proportion of the persons deriving benefit were Moslems, but there has been a decided increase in Jewish patients. The Sunday-school and mothers' meetings continue to prove very useful. By means of the Mission thousands of Moslems have been brought under the hearing of the Gospel. On all sides there are reports of religious work being impeded; but, thank God, this goes on steadily. Anything that affects woman reckons for little in the eyes of the Moslem, and so the important work of the Mission, which has been so much blessed to the female portion of the community, excites nothing like hostility. The fact that it is carried on with tact and genuine friendliness to the people undoubtedly counts for much. The hon secretary of the institution is Miss Cooke, 68, Mildmay-park, N.

THE BIT OF BLUE.

OH, wherefore doff the bit of blue
Through careless want of thought,
While still the drink-fiend grins to see
The mischief he hath wrought?

We hear of eyes that gaze in vain
Through mart and crowded street;
They scan the coat, they scan the dress,
But fail the sign to meet.

The bit of blue has worked for good
In days that are gone by,
Has given courage to the weak,
And gladdened many an eye;

Has nerved the undecided one
To take a bolder stand,
And been to some in danger's hour,
A friendly, outstretched hand.

O sister, brother, pause and think,
Your former zeal renew;
And let not scoffers ask again,
"Where is the bit of blue?"

Hang out the little speaking flag,
A fresh crusade to make;
And count it joy to wear the blue
For Christ your Master's sake.

L. W. P.

STUDY OF PROPHETIC SCRIPTURE.

CONFERENCE HALL, CLAPHAM-ROAD, JUNE 18, 19, AND 20.

SUBJECTS AND SPEAKERS.

Tuesday, June 18.—11 a.m.: (1) The Signs of the Times with reference to the Coming of the Lord; Mr. G. H. Pember and Mr. H. F. Bowker. 11 a.m.: (2) "He must reign"; Rev. F. A. C. Lillingston. 3 p.m.: The Messiah of Prophecy the Jesus of History; Rev. E. W. Bullinger and Rev. J. Wilkinson. 7 p.m.: (1) A Dream of Governments; Mr. A. J. Arnold and Dr. Sinclair Paterson. 7 p.m.: (2) The World's Theology: its Divinely Predicted Development and End; Rev. W. Fuller Gooch.

Wednesday, June 19.—11 a.m.: (1) The Unveiling of the Lawless One; Lieut.-Gen. J. G. Halliday and Rev. N. S. Taylor. 11 a.m.: (2) The Psalms as illustrating the Messiah's Reign; Rev. Gosset Tanner. 3 p.m.: The Last Prophecy of Daniel; Lieut.-Gen. J. G. Halliday and Mr. G. H. Pember. 7 p.m.: The Prophecy on the Mount of Olives; Mr. J. E. Mathieson and Rev. M. Washington. 7 p.m.: Palestine Re-peopled. Rev. J. Neil.

Thursday, June 20.—11 a.m.: (1) The Coming of the Lord in its relation to the Church; Mr. T. A. Denny and Rev. Canon Stewart. 11 a.m.: (2) The Restrainer of 2 Thess. ii. 7; Rev. Charles Graham. 3 p.m.: The Four Days: a Key to Prophetic Interpretation; Rev. E. W. Bullinger. 7 p.m.: (1) The Twenty-second Psalm; or, the Sufferings of Christ, and the Glory that shall follow; Lieut.-Gen. J. G. Halliday and Mr. G. H. Pember. 7 p.m.: (2) Closing Words; Lord Radstock.

CANON HOARE.—We regret to hear that this venerable clergyman is very ill; it is feared that his life cannot be prolonged many months.

THE STATE REGULATION OF VICE.—The fifth part of THE DAWN, a quarterly record of the progress of the work of the British, Continental, and General Federation for the Abolition of the State Regulation of Vice, contains communications (some of them very important) from India, New Zealand, Holland, and other countries. It is gratifying to observe that much vigour continues to be thrown into the protest against principles of a demoralising character. The provisional programme of the Geneva Triennial Congress is given. Edited by Mrs. Josephine Butler, THE DAWN may be had, in London, from *Messrs. Dyer Bros., Paternoster-square.*

DOCTRINAL AND CONTROVERSIAL INDEX. By Rev. Charles H. H. Wright, D.D. 1d. *J. Kensit.* A compilation for the use of Bible-readers. Was ever such a body of systematic Scripture teaching compressed into so small a compass? Truth is clearly defined, and error brought to the light of God's Word. The work of a scholar of wide reputation, even on debatable points, this book sets forth no view for which strong arguments may not be adduced.

Evangelistic Notes.

Major W. E. Penn, evangelist, has recently held two weeks' evangelistic services at Trenton, Tennessee, U.S.A.

Cork.—The Christians have been gladdened here by a visit from Mr. Chas. Inglis who held a mission from May 29 to June 3. His Bible-talks at noon were very helpful. God owned him also in the Gospel meetings, for some professed to pass from death unto life, and backsliders were restored.

Albert Hall, Nottingham.—The spiritual part of the work is progressing well under the superintendence and Gospel preaching of Mr. J. Flanagan. His present term at the Hall has lasted for nearly a year, and during that time not a single Sabbath has passed without souls professing to find the Saviour. There are signs of a good work of grace.

The Bible and Gospel Van, with its workers, is now again in active service, in the busy Lancashire towns. We have been cheered with the attention and deep interest manifested by the crowds who stand to hear the Gospel and the ready way in which the Bibles and books have been bought by them.

J. WHARTON and L. WEAVER.

Dalmeny.—A three weeks' mission has been completed here, conducted by George Gray, of the Lanarkshire Christian Union. It was a time of refreshing from the presence of the Lord. A noteworthy feature of the visit was a two weeks' series of short addresses to the Forth Bridge men at their dinner hour. The Gospel message was listened to with interested attention by the men.

Devonport.—Mr. Henry Thorne has held a seventeen days' mission in the Public Hall, Devonport, under the auspices of the Y.M.C.A. The meetings have been well attended throughout, the people listening with attention to the Gospel message told out with much pathos and power. Not a Gospel meeting has passed without some cases of professed decision for Christ. The daily Bible-readings have been a source of much help and blessing.

Mr. Josiah Spiers has concluded a most successful fortnight's mission in connection with our church, St. Cuthbert's, West Hampstead. The attendance at the services was extremely good, and, what is better still, our hearts have been cheered by the evident reality of the conversion of considerable numbers of the children. As is usually the case, many grown-up people who accompanied the children have also received blessing.

WALTER J. WATKINS, Vicar of St. Cuthbert's.

Evangelistic Mission.—With the return of summer weather, the tents of this Mission are out in many parts of the country. At Syresham (Oxford) the evangelists report a very good start. On the 10th a move was to be made to Brackley for ten days' services. Another tent is pitched at Sutton (Cambridgeshire), and a third at Sutton (Surrey). Other tents will be immediately erected at Kentish Town-road and Upton Park, also at Brynmawr (South Wales), and in the Isle of Thanet.

North Camp, Aldershot. — Mr. Thomas Wales, of the Evangelisation Society, commenced a tent mission in the grounds of Soldiers' Home, on May 4. The mission will be continued to August 31. The militia, now in the camp on Cave Common, are brought into the meetings by the workers. Again, several thousand tracts, &c., have been distributed in camp. Small Gospel books, leaflets, &c., will be most gratefully received by Mr. J. Poate, Sherbourne-road, Farnborough, Hants.

A three weeks' mission at Tynecastle and Dalby-road, Edinburgh, conducted by Mr. M. Steedman, has been brought to a close. The first two weeks' services were in the mission church of St. Michael's parish, in charge of Rev. George Wilson (late of Cramond), and the last week's services were in the Dalby Free Church Hall, the charge of Rev. Alexander Roger. The services were well attended, and the tokens of the Divine blessing have cheered the hearts of Christians. It has been a time of refreshing for them, and we have grounds for rejoicing that the mission has been the means of bringing souls to the Saviour. One of the happy features of the mission was the cordial way in which the office-bearers and workers of the two churches co-operated in the work of the mission. Mr. Steedman is an evangelist of experience, and his bright, earnest, direct, and Scriptural addresses were most helpful to all who heard them.

G. W.

Cycling Evangelists.—The members of the Whittington-avenue Y.M.C.A. have formed themselves into a Bicycle and Tricycle Mission Band, for the purpose of holding on Saturday afternoons open-air meeting amongst those villages around London that are untouched by the usual evangelistic effort. They have been very much encouraged in past service. They need helpers, and will be glad to hear from friends who will invite them to villages and help in the singing. As a rule there is no difficulty in securing an audience. Communications to Mr. C. J. Braddick, hon. sec. of the Cycle Branch, Y.M.C.A., Whittington-avenue, E.C.

Rev. W. Haslam's engagements are as follows:—Portman Rooms, Baker-street, W., at 3.30, June 14. St. John's Church, Chelsea, Saturday, 15, at 8 p.m.; Sunday, 16, at 11 a.m., 3 p.m., 7 p.m.; 17 to 19, 3 p.m. and 8 p.m. June 30, at St. John's Church, Hoxton, morning and evening.

THE OPEN-AIR MISSION.

FEW reports are more neatly presented to the public than that of the Open-air Mission, and the thirty-sixth, just issued,* is ahead of previous ones in this respect. Short paragraphs, varied type, good paper, and pictorial illustrations, all combine to please the eye. But the matter is not a whit behind, being carefully selected, sifted, and arranged. To those who doubt the good accomplished by this primitive mode of promoting the Gospel, this report must come as a revelation. While the critics are idling away their time, this noble band of 1000 volunteers is occupying the high places of the field, confronting the King's enemies on the one hand, and, on the other, bringing in the sheaves. Of the 412 conversions recorded by 119 of the members, 18 specimen cases are given, including the following:—

THE PARSON'S STREET SERMON.

Rev. E. Bachelor Russell, of Douglas, Isle of Man, reports:—Was asked to visit an old man, very ill. Found him apparently dying, but very happy, trusting in Jesus. I asked him how long he had known the Lord as his Saviour. He replied with a smile, "only a few weeks." He then related how he came over from England a short time before to live with his son. One evening he heard some one was speaking out in the market-place, and was told it was the parson. "What!" he exclaimed, "a parson speaking in the open air. I never heard of such a thing. I must go and hear him." He could not stop very long on account of the cold, "but," he said, "I heard enough, and, praise the Lord, I have been trusting Him ever since." Mr. Russell adds that, contrary to expectation, the man recovered. He has often seen him since, and testifies that he continues to lead a consistent life.

SAVED AT THE FAIR.

While Rev. W. J. Holder was labouring at Bedford Regatta last September, a Christian woman told him a sad story about her drunken husband, for whom she asked his prayers. But her own case was an encouraging one to workers at these gatherings for the people. Some years ago, when she also indulged in strong drink, she lived at Peterborough. During the fair an open-air meeting was held near a public-house, outside which she was standing. She listened to the preaching, and the Word was blest to the saving of her soul. She is now a church member, though sorely persecuted by her husband. "But," she said, "the blessed Lord, who met and saved such a sinner as I am can and will, I am sure, save my poor husband."

The special agents of the Mission visited 649 fairs, races, and other special gatherings, and altogether more than a million tracts were put into circulation.

The "Echoes from Abroad" include thirteen countries, and from them we regret to learn that the gambling mania of the old country is rapidly spreading over our fair colonies. "Efforts at Epsom" show what may be done at a race carnival. The whole of this record should be carefully read by those who want to know how to reach the masses.

* May be had at the Office of the Open-Air Mission, 14, Duke-street, Adelphi, London, W.C. Price Sixpence.

"A Huguenot Memorial" (see last issue).—M. Paul Bouchard has returned to his work at Beaune, Côte-d'Or, France. Monetary gifts may be paid to Messrs. BARCLAY, RANSOM & Co., 1, Pall Mall East, London.

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Among the Churches.

CHURCH OF ENGLAND.

The Bishop of London has decided to appeal to the Court of Appeal against the recent judgment of the Queen's Bench Division in the St. Paul's reredos case.

The Bishop of Lincoln has determined, it is stated, to submit himself absolutely to the Archbishop of Canterbury. In the course of a few weeks, therefore, it is likely the charges made against him will be tried on their merits.

The Bishop of Wakefield (Dr. Walsham How) presided at the annual meeting of men in connection with the White Cross Society, on Monday week, at Exeter Hall. The report stated that it was proposed to organise a hundred public meetings in the more important centres of the population, and also to appoint four travelling secretaries as soon as the funds permitted.

The Ven. William Lefroy, incumbent of St. Andrew's, Liverpool, and Archdeacon of Warrington, has been appointed to the Deanery of Norwich in succession to Dr. Goulborn. The new Dean is an evangelical and Protestant Churchman, and has long been known as a spiritually-minded preacher of marked power, and a devoted incumbent in a parish peculiarly difficult to work.

The second of a series of Jewish services was held in Christ Church, Spitalfields, whither the rector (Rev. J. H. Scott) had invited all his Jewish parishioners, on Thursday evening, last week, that being the second day of the "Feast of Weeks." The preacher was Rev. A. I. McCaul, rector of St. Magnus, London Bridge, who discoursed in German, interspersed with Hebrew quotations. The attention and interest of the congregation was greatly increased when the preacher quoted from the Jewish Prayer-book, and demonstrated the anomaly of Jewish unbelief from their own formularies. The large attendance too was very gratifying, and the good conduct of the Jews most encouraging.

CONGREGATIONAL.

A mission-hall, to be worked by members of the congregation of the church at South Eston, assisted by lay preachers from Middlesborough and Stockton, was opened the other day at Grangetown. Rev. T. J. Leslie presided.

Rev. J. Cropper, of Enfield Highway, conducts a weekly open-air service, lasting for about thirty minutes, during the dinner hour of the employés at the Royal Small Arms Factory, Enfield Lock. His addresses are listened to with close attention by the numerous workmen.

Lady Henry Somerset and Mr. G. Tyndall laid, on the 24th ult., memorial-stones of a new mission-hall in course of erection at South-park, Reigate, for the continuance of evangelistic work which has now been carried on in that district for thirty years. Rev. G. J. Adeney, of Reigate, mentioned that 200 years before, on that day, the Act of Toleration was signed by William III.

BAPTIST.

Special meetings for the deepening of spiritual life were held in the Baptist Church at Broughton, Hants, on Tuesday, Wednesday, and Thursday (May 28–30) by Rev. J. Smith, of Romsey, and A. W. Wood, pastor. On Thursday, 30th ult., five were baptized on confession of faith.

The death is announced of another Congo missionary, Rev. Samuel Silvey, who had been in Africa since the early part of 1883, died on April 24 last, while on his way home to England, after a relapse of African fever, and was buried at sea between Kabinda and Sao Thome.

The Birmingham memorial to the late Rev. Hugh Stowell Brown unites the sympathies of many denominations. The chairman, Sir D. Radcliffe, is an Episcopalian; Mr. W. Oulton, J.P., a Wesleyan; Mr. W. Crosfield, J.P., a Congregationalist; and Mr. T. Holder, J.P., a Presbyterian.

The Committee of the Baptist Missionary Society has accepted another missionary for the Congo, Mr. J. Lawson Forfeitt, brother to Mr. W. L. Forfeitt, of Regent's-park College, who sailed for the Congo on April 26. Mr. Forfeitt is an active member of the church in King's-road, Reading. He has had a first-class business training, and while going out as a missionary, will have specially assigned to him the business part of the mission. He is the third member of King's-road Church who has volunteered for Congo Mission work.

Mr. C. H. Spurgeon preached on Thursday evening last week, in his own Tabernacle, on behalf of the British and Foreign Sailors' Society. There were several hundred seamen present. The text was Ps. lxv. 5: "By terrible things in righteousness wilt Thou answer us, O God of our salvation; who art the confidence of all the ends of the earth, and of them that are afar off upon the sea." The sermon will be printed and scattered world wide.

Mr. Spurgeon has just been admitted a personal member of the Surrey and Middlesex Baptist Association. In the course of an address at the meeting at which Mr. Spurgeon was elected, Rev. J. S. Hockey asked, What can we do for the counties of Surrey and Middlesex? Is it practicable for us pastors to get out in pairs, say for a week or fortnight, or longer, and preach the word on every village green and in every market-place in these counties? Mr. Spurgeon said he thought they ought to have a colporteur both for Surrey and Middlesex, and he promised to give £40 a year for one for the former county. Subscriptions were also raised for a colporteur for the county of Middlesex.

During the summer the services at the Baptist Chapel, Railton-road, Herne-hill (Pastor F. Carter), are transferred to a tent for the sake of the larger accommodation.

PRESBYTERIAN.

The South London Presbytery purpose holding an open-air service at Blackheath on Sunday afternoon.

Rev. Daniel Gunn, late minister of the North Free Church, Dumbarton, has accepted a call to the pastorate of the church at Lewes, Sussex.

The King of Italy has offered the Italian Waldensian Church, which celebrates this year the bi-centenary of its return to its own country, the sum of £200 as a memorial of the event.

On Tuesday evening, last week, in connection with the Regent-square Presbyterian Church, a large open-air service was held in front of the Metropolitan railway station, King's-cross, conducted by Rev. John McNeill. There was some singing by a choir, and Mr. McNeill delivered a powerful Gospel address, based upon the words: "Awake thou that sleepest, and arise from the dead, and Christ shall give thee light."

SOCIETY OF FRIENDS.

The Christian Worker, of the 23rd ult., in an able leader, deals with "Encouraging Prospects for Philadelphia," referring specially to the Yearly Meeting's Committee for Gospel meetings, the Women's Foreign Missionary Association, growing work in Twelfth-street Meeting, and deepening and increasing interest in meetings for worship in Elizabeth Farnum's Home.

The New York World, May 8, says:—"The finest hospital in the world was opened to the public yesterday. It was built and endowed from the savings of a Quaker merchant, named John Hopkins, who held through life that his wealth was a sort of sacred stewardship. He accumulated money for the benefit of humanity, and his name will live in history."

In *The Friends' Review* of the 23rd ult. Helen B. Harris gives a most interesting description of "Holy Week" in Jerusalem, which she has witnessed. She says: "When a church leaves the simplicity of faith, and gives itself up to multiplying outward symbols and signs, nothing can prevent it sinking into a degradation and superstition in no way to be distinguished, that I can see, from the performances of heathens."

In the same paper are communications from Mexico, Barbadoes, and Japan, of a very instructive character, indicating open doors and urgent calls for more workers there. Mary Anne Marriage Allen and Henry S. Newman are actively at work in America.

METHODIST.

It has been stated that religious services are conducted by the Wesleyan Methodist body in 5755 villages in Great Britain, the number of seats provided being 871,581, no fewer than 528 village chapels having been built during the last twenty years.

The London Wesleyan Mission Committee has resolved to ask for the appointment of Rev. W. D. Walters as an additional minister to the Mission, with a view to his ultimate appointment as General Secretary, in succession to Rev. J. E. Clapham.

Rev. Edward Smith has definitely decided to retire from the oversight of the Clerkenwell centre of the London Wesleyan Mission. It is expected that Rev. T. Ogden Taylor will succeed him in this important work, while Rev. J. H. Hopkins, of East Dulwich, will be appointed to the charge of the new mission in Southwark.

Mrs. Wiseman, who lately returned from a six months' visit to the mission schools and zenana workers in Ceylon and India, has been addressing meetings in Leeds and neighbourhood. She said she found the zenanas far worse places than she had imagined them to be. She urged young ladies who could support themselves to enter upon the work.

Some two months ago, Mr. Jonathan Daddow, of Cornwall, commenced work at Acton-green as a lay evangelist. Much blessing has rested upon his labours. The congregations at the chapel have more than doubled, and many have decided for Christ. A mission band has been started, and is doing good work in singing and speaking in the streets and visiting the homes.

Rev. Theophilus Woolmer has, owing to old age, resigned his appointment as book steward of the Wesleyan Methodist Connexion, an office which he has held for many years. Mr. Strange, the lay manager of the Wesleyan book-room, having completed his fifty years of service there, is to be presented with a purse of a hundred guineas to commemorate his jubilee.

Rev. J. E. Clapham has sent an evangelist to the village of Armitage to reopen a Wesleyan chapel which has been closed for five years. The evangelist, says *The Methodist Times*, "has formed a little Methodist society of ten members, and by house-to-house visitation, open-air preaching, children's services, &c., he has awakened a good deal of attention, and convinced the peasants of the neighbourhood that Methodism has not yet retired from the business of rural evangelisation."

Rev. Dr. Falding, chairman of the Congregational Union, was a speaker at a missionary meeting in Talbot-lane Wesleyan Chapel, Rotherham, and said he was glad to find that there were no signs of missionary interest wanting amongst Methodists. He trusted the day would soon come when they would all feel that, whilst there might be some points that would keep them asunder from one another—it would be a long time before they got over all that—he hoped they would recognise the unity of the Christian spirit, and all true Christians would be willing to unite hand and heart in the service of our Lord Jesus Christ.

NOTES FROM SCOTLAND.

A meeting was held in Edinburgh on Monday week to congratulate Rev. Dr. Murray Mitchell, the veteran Indian missionary, now minister of the Scotch church at Nice, on his ministerial jubilee. The Free Church Moderator (Rev. Dr. Laird) presided.

During the sitting of the Free Church Assembly the Moderator intimated the receipt of a telegram, stating that Dr. Selim Daoud, the interim medical missionary of the church at Tiberias, had been drowned while bathing. Dr. Daoud was the son of a Damascus merchant, and studied medicine at Edinburgh.

NOTES FROM IRELAND.

Rev. G. C. Grubb commences a five days' mission at Newmarket-on-Fergus on Sunday next.

A successful series of Gospel mission services has been held at Kinsale by Rev. John Hadden.

Miss Bax and Miss Smith have been holding evangelistic services in Queen-street Methodist Church, Lurgan. Night after night large numbers attended the meetings, and several remarkable cases of conversion have occurred.

A noteworthy instance of fraternal feeling between Presbyterians and Episcopalians has taken place at Belfast, where the Moderator of the General Assembly opened a sale of work, the object of which was to raise funds for the aid of poorer episcopal parishes in other parts of Ireland.

The summer campaign of tent services has been opened auspiciously at Dungannon, a flourishing town in County Tyrone. Mr. Robert Clarke, one of the evangelists connected with Harcourt-street Baptist Chapel, Dublin, has been addressing crowded meetings with many tokens of blessing. From all parts of the country, says *The Baptist*, we hear of a thirst for the unadulterated Gospel, and even in Roman Catholic districts prejudice against the Bible is gradually breaking down.

The General Assembly has been in session in Belfast since Monday week, and will probably close its proceedings to-day. During that time it has got through a great deal of interesting business. Rev. William Clarke, of Bangor, was elected Moderator for the ensuing year. The Assembly will meet next year in July, in order to fittingly commemorate the jubilee of the Union, which took place on July 10, 1840, between the Synod of Ulster and the Secession Synod, and which resulted in the formation of the General Assembly.

FALLEN ASLEEP.

Rev. F. J. Braithwaite, rector of Great Waldingfield, Sudbury, Suffolk.—Rev. W. D. Thompson, vicar of St. Saviour's Church, Preston.—Rev. W. M. Shaw, for the last thirty-two years vicar of St. John's, Yealand Conyers, Carnforth, Lancashire, previously a missionary in Canada in connection with the Society for the Propagation of the Gospel.—At the advanced age of eighty-five, Dr. Roderick Millar, an elder in the Free English Church, Stornoway, Lewis, N.B., who was greatly esteemed for his consistent Christian character.—Rev. H. Geldart, missionary of the Universities' Mission in East Africa.

RATCLIFF STRANGERS' REST.—The monthly meeting of workers was held on Friday evening, Mr. James E. Mathieson presiding. Mr. J. T. Isaac emphasised the need of workers, and suggested that opportunity might be given by ministers and others interested in work amongst sailors to enable the workers to give some account of its operations. Allusion was also made to the necessity of establishing a new Rest for sailors further east, as many ships go into the docks down the river. £100 has been given to start this work. An interesting address was given by Rev. Jas. Neil, on "Desert Life; or the Witness of a Palestine Wilderness," illustrated by views. Surgeon-Major Pringle, at the close, alluded to the importance of studying the Bible with a knowledge of Eastern manners and customs, as he had himself proved by long residence in the East.

PRINCESS LOUISE HOME.—The Marquis of Lorne presided on Saturday afternoon over the annual meeting and distribution of prizes in connection with the Princess Louise Home and National Society for the Protection of Young Girls, in the Lower Exeter Hall. Mr. A. M. Gillham, the secretary, was able to report an increased income and a small balance in hand. Eight girls have been provided with outfits and placed in service during the year, and five others have entered into permanent employment in the Home as assistants in the laundry department, which is a staple source of support. During the fifty-four years the Home has been in existence 1509 girls have been rescued through its agency. The Bishop of Bedford, Sir Lintorn Simmons, Rev. Canon Barker, Mr. Ruthven Pym, and others spoke on behalf of the work.

Bath Y.M.C.A.—The Committee have appointed Mr. Albert H. White (late Assistant Secretary Y.M.C.A., Bristol) as General Secretary of the Association.

NOTES ON DAILY READINGS.

SUNDAY, JUNE 16.—Numbers XXXIV.

IN this chapter we have the boundaries of the inheritance of Israel on the west side of Jordan. The Israelites never actually possessed all this territory, except temporarily in the palmy days of David and Solomon. They resemble many Christians, who are living far below their privileges, content with a portion only of that blessed state of enjoyment and usefulness which is ours in Christ. And there is surely coming a time when Israel shall literally inherit every inch of that land which is theirs in the counsels of God (Rom. xi. 29).

The south border (3) was from the extremity of the Dead Sea, through Kadesh-barnea, to the ancient brook of Sihor, called the river of Egypt.

The western border (6) was the Great Sea, great in comparison with the small inland lakes of their country.

The northern border (7) ran from the shore of the Mediterranean to the highest summits of the Lebanon range (here called Mount Hor, the great mountain), and away to Baalbek. Compare Ezek. xlviii. 1.

The eastern border (10).—Hazar-enan is the village of fountains, where probably the Jordan took its rise; and thus the boundary line was in all likelihood the river itself in its flow from its earliest springs to the great Dead Sea.

The appointment of the princes, by name, who were to divide the land, in connection with Joshua, the military leader, and Eleazar, the priest, must have tended to raise the hopes of the people to certainty, and to prevent discord.

There are other limitations given of the Promised Land (Gen. xv. 18—21; Deut. i. 6—8, &c.), in some of which further boundaries are named. Those in this chapter were the least, whilst conquest was permitted to the further boundaries named. There are possibilities before us, for which God has apprehended us, which we shall do well to apprehend. Never content till we have possessed all which we may on this side of heaven (Phil. iii. 12).

MONDAY, JUNE 17.—Numbers XXXV.

The Levites had no land assigned to them among the tribes, but were distributed throughout the land in forty-eight cities (6, 7). Around each city a distance of 1000 cubits was measured for suburbs (3, 4). And around these suburbs a distance of 2000 cubits more was measured, as a pasture land for cattle. It was well to distribute the Levites thus, because they would act as salt in the midst of the people, teaching the law, administering justice, settling disputes (Lev. x. 10; 2 Chron. xix. 8; Mal. ii. 17). How carefully God provides for those who do his work. He becomes responsible for their maintenance.

The cities of refuge, six in number (6, 8), were so distributed that they were easily accessible from all parts of the land. They offered sanctuary to all who had committed homicide, until a judicial investigation could be held as to whether it was done with evil intent, and was, therefore, murder; or was done by accident. This would be adjudicated by the magistrates and Levites resident in the cities. For murder the penalty was death (30, 31; Exod. xxi. 14; 1 Kings ii. 28—34). But for accidental homicide there was freedom, so long as the man-slayer could reach the refuge in time, and would stay within its limits (24—28). Jesus is our refuge city, in whom we must abide; there only is salvation (Heb. vi. 18).

The institution of blood-avenger is almost a necessity in those lands of scattered population and rudimentary organisation. It is very ancient (Gen. iv. 14, xxvii. 45). It has led to great abuses. And here, without destroying the practice, it is placed under careful limitations. The justice of God is on the track of the sinner, even though he sins ignorantly; hence the need of sheltering in Jesus.

What a lovely promise is contained in ver. 34. Compare Ezek. xlviii. 35; Matt. xviii. 20; 2 Cor. vi. 16; Rev. xxi. 3.

TUESDAY, JUNE 18.—Numbers XXXVI.

We are here led back to the enactment of chap. xxvii. The elders and leaders of the tribe of Manasseh feared that, if the daughters of Zelophehad married into other tribes, they would take with them the property which they had recently acquired, and thus the territory of the tribe would become broken up. It was a reasonable objection (5). Moses immediately appreciated it, and, having consulted the word of the Lord, ordained that girls possessing an inheritance should ever after marry into their own tribe, so that the portions of the tribes would be kept intact (8).

God always does what is best for each of his children, but in such a manner that the good of the individual unit is consistent with the good of the whole community. How marvellous is it that whilst the weight of all the world impinges on the shoulders of Christ, yet He is minutely interested in each poor and needy one. There is not a cry of the weakest for vindication that He does not heed (Ps. xl. 17).

The distinct prohibition of keeping to the inheritance (7) reminds us of 1 Cor. vii. 18, &c. We are all so apt to rove and change. There is a spirit of unsettlement in us all. Let us be quite sure that we are where God would have us, and then stay there in his strength, and for his glory; until He clearly gives us an intimation to remove. "He shall choose our inheritance for us" (Ps. xlvii. 4).

"The plains of Moab" (13) was an extensive plateau on the north of the river Arnon, which had once belonged to the Moabites, till wrested from them by Sihon and Og, who now in their turn were dispossessed by Israel.

DEUTERONOMY.

THIS book, like the preceding ones, is called by the name given to it by the Greek translators. It means "the second law." This is a second edition of the law, with additions and explanations enforcing its spiritual character, and was the more needful, as a new race had gathered round the aged lawgiver. The book contains little of incident, but it is of great importance, because of its spiritual and hortatory character, which gave a model on which many after prophecies and addresses were formed. There are some four divisions:—

I. The four first chapters recapitulate the story of the wanderings from Horeb until the new generation had come to the confines of the Land of Promise—a story which was the text for solemn exhortation that they should not repeat their fathers' sins.

II. The following eight chapters rehearse the law, with many earnest pleadings that they should keep it, in all its commandments and statutes. It was looked on as a covenant between God and the people, and their obedience was, therefore, a necessary condition to receiving the benefits to which God pledged Himself.

III. The following chapters (xii.—xxvi.) give in detail the laws and regulations which should take place in the new land, and which they were to observe to do. The worship of God at the appointed place, the punishment of seducers to idolatry, the times and seasons of worship, together with moral, judicial, and ceremonial laws, are carefully mentioned.

IV. In chaps. xxvii.—xxx. we read the blessings and curses attached to obedience and disobedience; and Moses described the solemn scenes of the blessing and cursing on Mounts Ebal and Gerizim. Then follow the memorable chapters that tell how Israel would be scattered from their land; the advent of the Chaldeans and Romans is described with graphic and vivid minuteness; with assurance of restoration on repentance.

The remainder of the book (xxxi.—xxxiv.) contains the last address and song of the great Lawgiver, and the story of his death. A noble conclusion to one of the noblest books in Scripture. Our Lord frequently quoted from it, as we shall see. The key words are "Observe to do for thy good always," which occur like a perpetual refrain. We do well to remember, as we read, John xiv. 21—24.

WEDNESDAY, JUNE 19.—Deuteronomy I.

The scene in which Moses spoke these closing words was the plains of Moab. "On this side Jordan" is rendered in R.V. "beyond Jordan." The Red Sea should be "over against Suph," a deep valley in that immediate neighbourhood. In another month Moses would climb Pisgah to die.

The distance, given in days, is mentioned (2) to show that the great number of years spent in travelling from Horeb to the margin of the Land of Promise was not owing to the length of the way, but to the necessary penalty of repeated sin. If we will not obey, our course as Christians cannot be straight or progressive.

The recapitulation of the story of the past (7, &c.) serves to introduce the various exhortations that succeed. We need not dwell on the stages *seriatim*, but on the words which may help our own life.

What a marvel to turn from the failure of the noblest men to the all-sufficiency of the Great Burden Bearer (12; Ps. lxviii. 19, R.V.; and 1 Pet. v. 7). What Moses failed to do, God did (31).

When God sets before us a land, whatever be the difficulties, we have simply to go right forward, and possess it, but it is a mistake to try to assure ourselves by sending spies (21, 22). A blind faith that goes forward, without asking, just trusting, is the happiest. God permitted the people to send spies, because they were set on it, but it was a mistake.

We need to keep just behind God, and then no enemy can stand before us for a single moment. The Good Shepherd precedes his sheep (John x. 4). The Great Overcomer overcomes in and for those who trust.

How careful we should be to walk with God! Disobedience to Him will lose the Land of Promise, will cut the sinews of our faith, and will hinder our prayers (35—46).

THURSDAY, JUNE 20.—Deuteronomy II.

In ver. 1 and 3 Moses comprised the whole of the thirty-eight years of wilderness wanderings. They had been refused passage on the western frontier of Edom, and had been obliged to retrace their steps slowly down the Arabah towards the Red Sea, and so they came round to the eastern and weaker frontier of Edom; and the people, which had haughtily repelled them before (Num. xx. 14—21), were now inclined, in the good providence of God, to give them a free passage. The natives also kindly supplied them with bread, meat, fruits, and water (28, 29). Thus may God make even our enemies to be at peace with us (Prov. xvi. 7). They lack nothing who travel with God. He knows all our need (7, and Luke xxii. 35).

They were forbidden to touch Moab or Ammon, because of their far-off connection with Lot (Gen. xix. 37, 38). So careful is God of his holy covenant; so true is He to his friends! For long generations He will remember and fulfil promises into which He has entered.

Zered was the southern border of Moab (13), and they passed through that country until they came to its northern border, the river Arnon (24), which lay between Moab and the kingdom of the Amorites. Notice that, before ever Israel appeared on the scenes, there had been great revolutions (20, &c.), and the hand of God had been compelled to destroy nations which had reached an excessive pitch of sin (Lev. xviii. 28).

A pacific offer was made, in all good faith, to Sihon, but he refused to meet it (26). God hardens hearts which have already hardened themselves against Him. The sun, which melts wax, hardens clay; but the fault is not with the sun, but with the clay.

FRIDAY, JUNE 21.—Deuteronomy III.

Had Og, the king of Bashan, remained within his city, the Israelites would have been foiled without special Divine help. But he came out (1). Perhaps Josh. xxiv. 12 may afford us a clue. Swarms of hornets may so have harassed them in their towns as to drive them out into the plains. Oh, how reassuring to hear God's "Fear not" as we enter the battle or undertake some new plan.

It is noticeable that recent discoveries confirm these records of the many stone cities of Bashan (4). There are immense numbers of remains, and it is a wonder how so many people could have subsisted on so small a tract of country. Porter says that the doors and gates are of stone, some of them nearly 18 in. thick. Some 500 ruined places still tell the might of the Amorites. The people thus acquired fertile and beautiful pasture-lands, as far as Hermon and including Gilead.

The bedstead (11) would measure 13½ ft., and the stature of the king might therefore have been 11 or 12 ft. Some think "bedstead" means coffin or bier.

"Unto this day" (14) was evidently inserted by Ezra, or some other pious man who arranged and edited the books of Moses.

Moses, like Paul, besonght the Lord to reverse his word (23; 2 Cor. xii. 8, 9). But there are some decisions which prayer cannot alter. It is of no use to pray against God's will, but to yield our will to Him in such a manner as that He may will in us and through us to his own glory. And yet there was tender compensation in the vision and burial of Pisgah.

SATURDAY, JUNE 22.—Deuteronomy IV.

Statutes refer more especially to ordinances respecting religion and the rites of worship; judgments to civil matters (1). It is as wrong to

add, as to diminish (2; Rev. xxii. 18). It is noticeable that the terrible judgment of Num. xxv. fell only on the guilty, whilst the innocent were spared (3, 4).

Faithful observance of Divine laws is productive of intelligence and wisdom (6). The two great national advantages are described as God's nearness (7), and the excellence of their holy law (8). It became them, therefore, first, faithfully to observe and obey, secondly, to imbue the hearts of their children.

An earnest remonstrance against idolatry (15—40). Perhaps the heathen temple of Beth-peor was in sight (46). As we read of what the Israelites were not to do, we can form an idea of the extensive prevalence of idolatry, which deified almost every element and object in nature (Rom. i. 23). This tendency is not extinct amongst us (Col. iii. 5; 1 John v. 21).

How true is the description of ourselves in ver. 20! An iron furnace is one for smelting iron. Such were we once, in an Egypt of misery. Now God looks for joy and comfort out of us, as a man from his property (Deut. xxxii. 9; Titus ii. 14). God takes us out of the furnace of our foes, but He does not spare us the fire. He is Himself that (24). Those who will not yield are exposed to his judgments, whilst others are cleansed by contact with his holy nature, which is fire to their bonds, though it does not singe one hair of their heads (Dan. iii. 25). Let us beware of the jealousy of God's love, which will not share us with another, nor give his praise to graven images.

What tender love breathes through the following paragraph (29, &c.). Should any backsliders read these words, let them make haste to return (Jer. iii. 12).

International S.S. Lessons.

Sunday Afternoon, June 23.

JESUS RISEN: MARK XVI. 1—13.

GOLDEN TEXT: 1 COR. XV. 20.

RECALL the incidents which followed the death of Christ:—The statement of the Roman centurion assuring Pilate that He was already dead (ch. xv. 44, 45); the spear-thrust, and the blood and water which flowed forth (John xix. 34, 35); his burial in Joseph's new tomb, anointed with spices provided by Nicodemus (John xix. 38—41); and the stone, and seal, and watch set to guard the tomb (Matt. xxvii. 62—66). All these things place the fact of the death beyond all doubt; so that nothing but his actual resurrection can explain his subsequent appearances to his disciples, and their bold and powerful testimony.

The women's visit to the sepulchre (vv. 1—4).—John mentions only Mary Magdalen, because his intention is to relate her interview with the Saviour; Matthew adds "the other Mary"—here called "the mother of James the less;" Luke adds Joanna, the wife of Chusa, Herod's steward (xxiv. 10; viii. 3); Mark omits Joanna, and adds Salome, the wife of Zebedee, and mother of James and John. In each case the different aim of the writer explains the different descriptions of the persons. They came with spices to anoint the body of Jesus (1). An unnecessary service. They had no thought of his resurrection, and, considering how often He had foretold it, their unbelief was difficult to explain. Yet there was much in their service we may admire. Their attention to the *body* of their Lord proves the reality and strength of their attachment to Him. They seemed to expect nothing further from Him; yet even in the grave He had their hearts' warmest affection. The same love which had prompted them to follow Him, and to minister to Him (ch. xv. 40, 41), and which kept them lingering at the cross, also took them to his sepulchre. Whether active in service, or suffering as a malefactor, or lying a helpless corpse in the tomb, He was everything to them. They came when "*the Sabbath was past*" (1). For even such a holy service they would not violate the sanctity of that day. Their piety is as admirable as their affection for Christ. So they tarried until "*the first day of the week*" (2), the first Christian Sabbath, a day observed since then in commemoration of the resurrection of Christ.

As they walked they thought of the great stone at the door of the sepulchre (3). It was a real difficulty, for the stone was too heavy for them to remove. But they did not know of the seal, and the guard of Roman soldiers, otherwise they would hardly have ventured upon the journey. How often prospective difficulties in the way of some service for Christ occasion similar inquiries. The stones of difficulty that lie clearly in the path of duty are manifold; but to face them in the spirit of simple faith is to find them gone. Early as the women were, God had anticipated them. His servants—the earthquake, and the angels (Matt. xxviii. 2—4)—had already removed the difficulty. God has no lack of servants to do his bidding.

"*It was very great*" (4), explaining, not only the women's question, but why God interposed. He does not perform unnecessary miracles. The stone before Lazarus' grave was one the people could remove (John xi. 39); this was beyond the women's strength. The greater our difficulties, the greater God's opportunity for displaying his power.

The angel's message (5—8).—In the place where they expected to see death they found "a young man." (Matthew says, "His countenance was like lightning, and his raiment white as snow," xxviii. 3). That the angel should appear as "a *young* man" is significant. There is no growing old in heaven. The darkness of the tomb is lighted by the presence of an angel. In a very real sense that is true of the tomb of every believer in Christ. Yet the sight "*affrighted*" (5) the women. The R.V. reads "*amazed*." No doubt fear mingled with their wonder at so strange a sight. It is sadly suggestive of man's unfitness for the presence of God that every angelic appearance produced fear. A shining visitant from the world where there is no death was surely less an object for fear than the dead body of their Lord would have been. The angel's message (6) is full of Gospel. The empty tomb of Jesus may well banish all fear from those who seek Jesus, the crucified. The fact that the tomb *is* empty, and the proofs in the appearance of the tomb itself that its captive has become its conqueror—these are the evidences that the Redeemer's work is done (Rom. iv. 25; 1 Cor. xv. 17—26, 55—57).

The first to receive the message must be first to declare it. Very touching and very significant are the words "*and Peter*" (7). Recall his sin, his deep and bitter grief; the fear he might possibly have felt lest Jesus should deny him. Then note that the first message from the empty sepulchre is to be given especially to him. Thus tender and pitiful is Jesus towards all who are mourning over failure and sin. Was not the message intended not only to comfort them in their sorrow, but also to reprove them gently for their unbelief? "*As He said unto you*" (7). As though He would say: If you had but trusted, you would have expected this. His death seemed to have dazed them, so that his promise of resurrection was forgotten. Unwavering faith in what He has said would turn our grief into joy (John xiv. 29).

THE APPEARANCES OF THE RISEN SAVIOUR (9—13).—Only two appearances are recorded in these verses; and a fuller account of both is given in John xx. and Luke xxiv. For other appearances see 1 Cor. xv. Of these two the first was to *Mary Magdalene* (9). Her attachment to the Saviour was such that she lingered near the sepulchre in search of Him. The account in John xx. 11—18 is beautifully touching. Why to her first? She was most assiduous in her search for Him; and this, perhaps, because she most fervently loved Him. He had cast seven devils out of her, hence "she loved much." The presence of her Deliverer became necessary to her life. Her heart was wherever He was. To such affection the Saviour always responds (John xiv. 21). His heart's yearning towards her was equal to hers towards Him. How much love was in his one word, "Mary"; and how responsive to that love was her word, "Rabboni!" (John xx. 16). "*She went and told them*" (10). They "mourned and wept" because they had lost their Lord. She delivered the message which would turn their sorrow into joy, and which had already removed her grief, yet "*they believed not*" (11). Such a witness ought to have been enough to convince them, especially when his own word had foretold it. Yet we may be thankful for their unbelief. They were not persuaded into their confidence in the resurrection without the most convincing evidence. The second appearance narrated here took place in the afternoon of the same day. The full account in Luke xxiv. 13—35 is very interesting. "*In another form*" (12).—In what way the form was altered is not stated, nor need we conjecture. Luke tells us that "the eyes of the two disciples were holden that they should not know Him" (xxiv. 16). And they continued walking by his side, and listening to his converse, feeling their hearts burn within them as He opened to them the Scriptures, till He sat at the table with them. Then "their eyes were opened, and they knew Him." But when they told the news to the residue, "*neither believed they them*" (13). Luke says (xxiv. 34) the eleven were saying, "The Lord is risen indeed, and hath appeared to Simon." The apparent contradiction arises from the uncertain state of mind of the Apostles then. They were doubtless *wanting* to believe, yet *afraid* to do so; willing to receive the testimony of those who had seen Him, yet doubting, when they thought of the improbability of the event.

CONTINENTAL & FOREIGN NOTES.

POPE LEO XIII., in a conversation recently with Mr. Eug. Rendu, who was given an audience at the Vatican, stated that he would never yield his claims upon Rome.

THE DISSEMINATION OF ROMANISM.—The Exchequer of the Congregation for the Propagation of the Faith last year received £265,000, of which sum two-thirds were raised in France.

THE KING OF ITALY has expressed hearty sympathy with the Waldenses in their approaching celebration of the re-entry of the Piedmont valleys two hundred years ago. In this spirit he has sent to the Moderator of the Church, for the memorial fund, a sum of money equivalent to £200 in English money.

METHODISM IN SWITZERLAND.—It is reported that one of the two Methodist communions in German-speaking Switzerland has 100 pastors, 6000 members, 25 chapels, and 200 preaching places in private houses. The second Methodist communion in the region specified has 20 congregations and about 4200 members.

ITALY.—The town of Demonte, 7000 inhabitants, in the province of Cuneo, has been greatly stirred as the result of visits paid by Pastor Ph. Cardon. Meetings held by catechumens have had an average of 150 hearers. It has been decided to build a place of worship, and, with remarkable liberality, the people have come forward with promises of money.

A NEW METHODIST EPISCOPAL CHURCH was recently dedicated in Newcastle, Pa., by Bishop John H. Vincent. It is one of the handsomest in Western Pennsylvania, and cost 40,000 dollars. Mr. Ira D. Sankey, who presented the ground on which the church stands, was present, and sang from his *Gospel Hymns*. The entire debt of 8000 dollars was wiped out by subscription at the service in the morning. Many ministers from abroad were present.

M. HENRI LASSERRE.—A French Roman Catholic paper reports progress in the matter of M. Lasserre's appeal to the Pope against the placing of his translation of the Gospels into French in the *Index Expurgatorius*. The Pope has, it is said, appointed a special commission to modify, with the author's sanction, certain passages to which objection has been taken. It is believed that, when this revision has been effected, the appeal of M. Lasserre will be allowed.

THE GOSPEL IN PARIS.—Members of the Committee of the Evangelical Alliance have published a circular reminding French Protestants of the great importance of the testimony which is at present being borne on the Champs de Mars, under the auspices of the McAll Mission. There are addresses daily in the halls, 31, Avenue Rapp, and 2, Place de Trocadéro. An appeal for practical support to the effort is followed by words to this effect: "In the matter of the evangelisation of France we are prone to rely upon our English and American friends, as if their liberality exempted us from opening our purses. French Protestantism has, it is true, to bear heavy financial burdens; but, if an effort were made, some thousands of francs could certainly be raised to support Mr. McAll's endeavour to place the Gospel before the crowds who visit the Exhibition."

A WARSAW JEW, deeply versed in Talmudical lore, has recently been added to the Christian Church. About three years ago, on hearing of the wonderful work which is associated with the name of Mr. Rabinowitch, he visited Bessarabia in order to examine Christianity for himself. He thus became possessed of a New Testament, of the existence of which he had never before heard. Having read the sacred volume, he found in Christ the Messiah of ancient promise, and, with a full heart, he confessed his faith before men. Forsaken of his friends and thrown upon the world, he was compelled, in order to gain a livelihood, to learn a trade. As a Jew cannot be apprenticed to a Russian who is not a Jew, he had to go to Germany, where, notwithstanding his mature age, he acquired the handicraft of a locksmith, and subsequently submitted to the ordinance of baptism.

THE HOME OF REST, WALTON-ON-NAZE, becomes more useful as time goes on. During last year two hundred women, besides children, enjoyed its advantages, but it was not large enough to receive the many who applied. By increasing the size of the bed-rooms, and procuring extra furniture, at an outlay of £100, more inmates could be received. Except for this charity, many hard-worked women who needed rest and change of air would have had to go without. The money charged does not cover expenses, the deficit being made up by the subscriptions of kind friends. Communications should be addressed to the hon. superintendent, Mrs. R. H. Moore, 102, Regent's Park-road, London, N.W.

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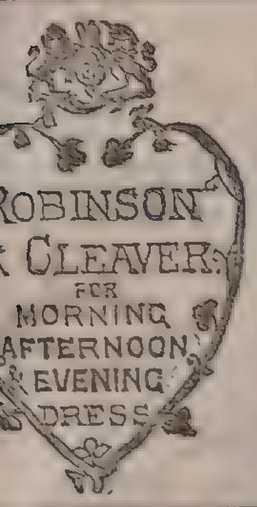
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CASE FOR THIS WEEK.

"INCURABLE" CASE at DARTMOUTH.

Mr. George Jones, of 3, Union-street, first wrote me in March last concerning his daughter, who at that time was sinking fast with this terrible disease. It commenced with cough (which had become very severe), followed by profuse night sweats and loss of flesh, flattening over the left lung, with much pain, palpitation, and difficult breathing. The appetite had almost entirely failed.

Mr. Jones says: "I have read much of you, in the *Christian Age* and *Christian World*, and have been advised to apply to you by a friend, Mr. O., who takes your medicine for Asthma. My daughter has been weakly for two years. She was sounded, and her *left lung pronounced diseased. The doctor could not give us any hope.*"

Within a fortnight of my sending advice and medicine, Mr. Jones writes: "I am very delighted to tell you that there is an evident improvement in our dear girl. Before she commenced your medicine she could not lie on her left side for the dreadful shooting pains, nor lift anything with her left hand. Now she can lie on either side comfortably, and use her hand and arm. The pains are nearly gone. The tongue is cleaner, and appetite come back again. The cough is better. We shall double our energies in attention to all your instructions."

Shortly after this, some disturbance of the stomach and bowels occurring, a mixture was prescribed, after which Mr. Jones writes me, April 10, that the relaxation and pains had ceased. "There is a wonderful improvement (he adds). The night sweats have ceased; she sleeps well; she enjoys her food now. She says she feels like another person (and she looks it)."

Other letters report a continued improvement.

In a letter received May 7, Mr. Jones writes: "All the evil symptoms have disappeared. Our friends say it is *the most wonderful case they have seen.* She can walk well, and uphill. She has regained all her flesh that she had lost. She says *you were sent into the world to cure Consumption.* Our sorrow was very great, but, thank God, we have now equal joy. With grateful heart to God, and to yourself as the means, I am, ever truly yours, GEO. JONES."

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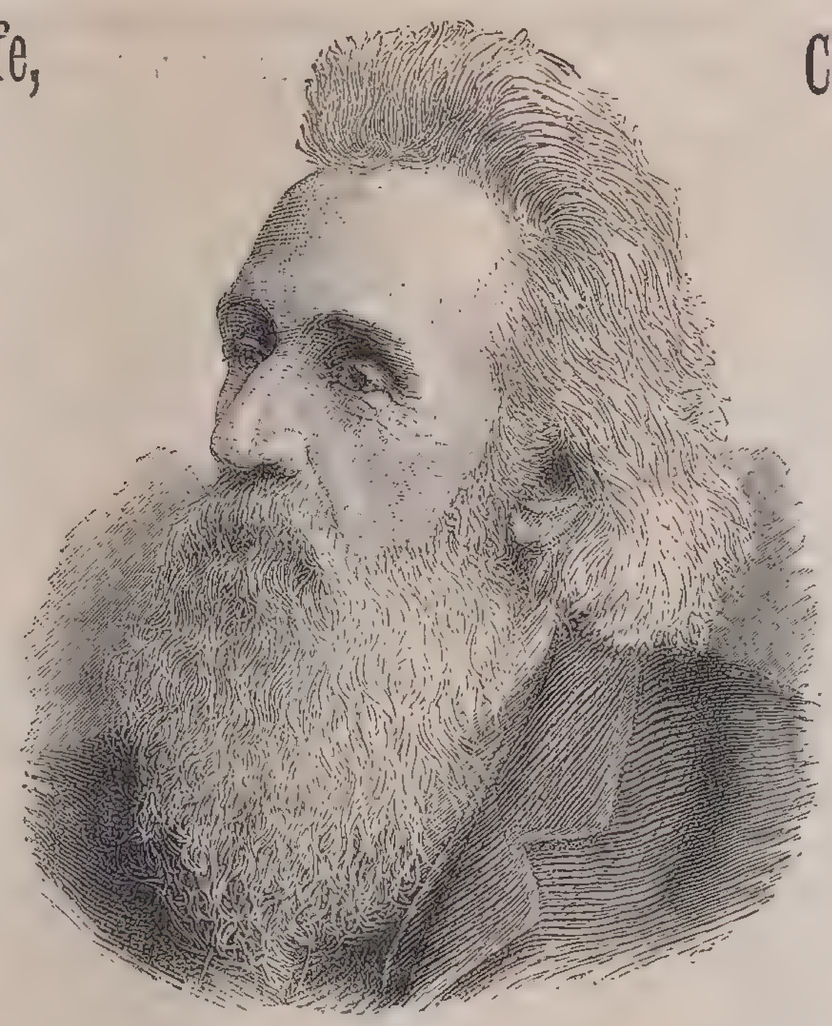
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[The late Henry Quick.]

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E. R., 88, New-street, Leamington.

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THE VICAR OF ST. MARY'S, HASTINGS, desires to recommend a Christian Lady as Companion, where only light duties would be required; or to take charge of young children under ten years, instructing them in elementary knowledge generally. Also reference can be made to Mrs. LEAVER, Local Girls' High School, 7, Castle-road, Hastings.

June 21, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Miss Mary Whately, of the Medical Mission and Schools, Cairo.

At this season of conferences and conventions it is well worth consideration whether the proportion between doctrinal addresses and consultations on the work could not be better adjusted. We venture to think that three addresses, morning and evening, on two, three, or four days, are more than most hearers can well assimilate. Indeed, the third speaker is often at a disadvantage, as the audience becomes restless, and is unable to listen thoughtfully. We cannot but think it would be well to bring the records of work done into greater prominence, to the diminution of expository and hortatory speech.

Is it making the best of these valuable opportunities, that reports and consultations as to actual work at home and abroad should only be supplemental and subsidiary to doctrinal addresses? By all means give these all the time and prominence they require, but their true purpose is to lead up, not to a sentimental or ideal consecration, but to personal devotion to the work of God, and to active participation in Gospel labours.

It is not uncommon to hear it said that the subjects discussed at the Mildmay Park Conferences do not practically touch the terrible sins and miseries now preying upon all classes of men. No reply to the objection can be more conclusive than this: The hundreds of men and women who attend these Conferences are pre-eminently distinguished for their noble devotion to the cause of humanity, and assuredly the apprehension of Divine love is the only adequate motive to sustain in service for man. If next week there should be a new and true realisation of Christ in his death and service for man, this will be no idle sentiment, but an active spiritual impulse, which will bring into a deeper agreement with Christ in his great love for a lost world, and into that higher sense of duty to Him which will abound in love to man. We have hope that this will be the issue of the forthcoming engagements.

Two noteworthy letters appeared in juxtaposition in a recent issue of *The Times*. One was from the Hon. T. H. W. Pelham, on "Dr. Barnardo's Homes," taking exception to the concluding remark in *The Times'* leader of May 24, in which, after acknowledging the benevolence of Dr. Barnardo's motives, it says, "But it certainly becomes a question whether he is a man to be entrusted with the responsibility he has assumed." Mr. Pelham does not discuss the recent case, but shows the necessity of some amendment of the law:—

> Where, as is frequently the case, the mother is unfit to have the custody of her child, and has voluntarily, or by her neglect, allowed her child to be received into an institution, it is the opinion of those who are engaged in rescue work that the law should be amended so as to prevent her claiming the child, which has been maintained and educated at the cost of the benevolent public.

His chief purpose, however, is to vindicate Dr. Barnardo, though he has had no communication with him on this subject. He thus concludes:—

> I have endeavoured to show the extreme difficulties with which Dr, Barnardo has to contend in this class of cases; and that, even if he has been wrong in one particular case, this error in judgment does not render him unfit to carry on that which is the largest and most successful scheme of rescue work the world has ever known.

This kindly defence of a fellow-labourer in the same line of beneficent work, is as just as it is generous.

The second letter is headed "Abuses in Philanthropic Institutions," and is by the Roman Catholic Bishop of Salford. It takes the other side of the argument, and charges Protestant institutions with spiriting away Catholic children, changing their names, and sending them out of the country without the consent of their legal guardians, or the safeguard required by the State in the case of workhouse children. The Bishop concludes—

> There is urgent need for some measure which will guard the rights of parents, and protect the liberty of the subject. Mistaken zeal in a good cause often ends in flagrant injustice and tyranny.

Now that the question has been raised we hope it will be thoroughly investigated. We have a strong suspicion that the balance of flagrant injustice and tyranny will be found on the Bishop's side of the account.

That the gambling spirit is abroad is constantly being made evident by revelations of the Bankruptcy Court. A few days ago Mr. Registrar Brougham had before him a case in which a merchant had lost large sums by speculation; and another in which a man, whose delight had been in horse-racing and card-playing, "ran through" £65,000 in two or three years! On the Registrar's condemnation of the practice of speculations which have nothing to do with legitimate business, *The Times* well remarks:—

> By very many London traders all business seems to be thought to possess so intrinsic an identity, that what would be gambling in a lawyer or clergyman is, in the merchant or shopkeeper, a simple offshoot of his acknowledged dealings. It is a delusion, equally mischievous for the neglect of their rightful functions, to which it tempts men, and for the eventual ruin of their fortunes, which is the all but invariable consequence.

An arrangement had been come to whereby the merchant debtor should escape the order of bankruptcy by paying a composition agreed upon by his creditors. This, however, the Registrar refused to confirm, very properly holding that losses which would invite pity if incurred in ordinary trading, are, when resulting from speculation, as discreditable to the loser as they are unjust to his creditors.

It is stated, in connection with a recent strike of girls employed in cigarette making in London, that the average wage is ten shillings per week. The nominal hours of work are from 9 a.m. to 6 p.m., but the girls usually take sufficient work home to keep them busy till midnight. One shilling and eightpence for fifteen hours' labour can hardly be considered a fair day's wage for a fair day's work, and it is not going too far to say that such insufficient wages are largely responsible for many of our social cankers.

Disaster follows fast upon the heels of disaster. Scarcely has the mind realised the awful nature of the havoc wrought by fire and water in America, than we are confronted with the terrible railway catastrophe in Ireland, dealing death and injury to scores of human beings, most of them children in the highest spirits at the prospect of a day's happiness in the country. Surely such calamities, in the presence of which the oft-quoted words, "In the midst of life we are in death," receive an added vividness and solemnity, are sufficient to make even the most careless and worldly pause, and ask, "Am I ready to be launched into eternity?" We are sure that the many bereaved and sorrowing households at Armagh have the sincerest sympathy and condolence of all Christians. Should not such events also stimulate us to a deeper sense of thankfulness for frequent journeying mercies? Many will soon be starting on their annual holiday; to pray before a journey and give thanks after it is no bad rule.

At the Conference of the Methodist New Connexion, held at Dudley recently, there was an interesting discussion in regard to reading sermons in the pulpit. Dr. Cocker said:—

> If a probationer began with his manuscript he was soon held in bondage by a hard taskmaster. The affair became a mechanical operation, and a well-instructed schoolboy might as well be employed to go through the operation.

The fact that some of our great preachers have been in the habit of using manuscript in the pulpit may constitute the exception that proves the rule; but certainly where the practice can be avoided it is well to do so.

In connection with this subject it is gratifying to find Mr. Spurgeon, in the current number of *The Sword and the Trowel*, writing thus:—

> A certain minister says, somewhat spitefully, that Mr. Spurgeon's sermons are largely used in many pulpits: and we confess that we are not grieved by the information. 'If the Lord has ever given to his servant a thought or an expression which tended to edification, it is the common property of the Church of God. We will raise no cry of plagiarism. We have never taken out letters patent. He who pays his penny, and buys our sermon, may preach it if so it pleases him.

There is the true unselfish ring in this. With all who love the Gospel and wish it to be proclaimed honestly and powerfully, we can only hope that the minister's statement may be perfectly accurate. But let preachers who preach other men's sermons acknowledge their source; otherwise they are guilty of plagiarism, which is dishonesty.

The question of these days respecting foreign missions is this—Shall men have the Christian religion or no religion at all? A writer, in the June *Westminster Review*, ranks Buddha with Jesus, and says of both

that their influence will suffer no change. That, we are informed, on the highest authority, that, in Japan, Buddhism, as well as Hinduism, and Confucianism, have lost their influence, and that to revive it will be found impossible. Thirty-eight millions of human beings are awaking to the fact that their fathers inherited vanity and lies. A nation with no religion means an empty house with an open door for the entrance of seven spirits worse than the first which dwelt there. This is the problem which soon must be faced by Christian people in relation to all heathen nations.

The *Charity Record*, in an article on "The Confessional and Proselytism at Hospitals," calls attention to a scandal which, it asserts, has been brewing at the London Hospital for the last five months. Our contemporary says:

Without entering now into the important question of whether public subscriptions should be devoted to the maintenance of a Church of England chaplain in a hospital built and sustained by the alms of persons of all religious beliefs, we must point out that in this particular institution, to which the professors of all creeds and of no creed are admitted, here is a gentleman who in plain language says, "So long as I am minister here, I shall, because I must, invite private confession."

The *Record* suggests that as this chaplain has been appointed for five years, the committee of the hospital should pay him the five years' salary, and dispense with his services. By all means, we should say, let this be done. A man who believes in the confessional is no fit chaplain for such an institution.

It is pleasant to find the Bishop of Cork writing to the President of the Conference of the Methodist Church in Ireland, which opened in the city of Cork on the 13th inst.:—

I pray that the deliberations of your Conference may be guided by the Holy Spirit, and may tend to the welfare of the Church of God in Ireland, and that all those who love our Lord Jesus Christ in sincerity may yet be enabled, in the unity of the Spirit and the bond of peace, to work together for the furtherance of the Gospel and the glory of God.

Those who are most familiar with the needs of the sister island, and who have deplored, as we frequently have had occasion to do, the sad differences which separate the Protestant bodies in that country, will join heartily in this prayer, especially as closer union could only be upon the basis of the fundamental and vital truths common to all members of the Church of God, and that the concessions to be made in order to bring about the closer union could only be in the direction of non-essentials.

In connection with the meeting of the Irish Wesleyan Methodist Conference in Cork, an Irish contemporary says:

It is a matter for profound thanksgiving that our Church has had nothing to distract or hamper her special work during the year; and that there are no questions likely to crop up which will cause disturbance or work annoy. We have not to recast any of our doctrinal teaching. Ministers and people are sound in the faith. The question put to each one of our preachers annually, "Do you believe our doctrines?" has no doubt the effect of keeping them definitely and prominently before the mind; and the custom of examining the candidates for probation and for ordination in the presence of all the ministers must serve to crystallise these doctrines, so that they are not easily departed from.

As those doctrines are the grand truths which brought about the revival of the last century—"personal faith in a personal Saviour—conscious salvation through the clear testimony of the Spirit of God—a heart renewed through the power of the indwelling Holy Spirit—a life pure and holy according to the Word of God"—it does not seem that the down-grade movement has made itself felt in Ireland, especially as our contemporary states that other churches in the sister island are uttering those truths quite as earnestly and distinctly.

A great calamity has befallen Rev. Jackson Wray and his church at Whitefield Tabernacle, Tottenham-court-road, London, in the settling of the foundations. The historic building has been closed, and it is feared that it may have to be pulled down and rebuilt. We are sure that Mr. Wray and his congregation will have the warmest sympathy of his fellow Christians in this trial.

The ghost of "the Eastern Question" is again haunting the imperial councils of Europe, and it is high time that it made its presence uncomfortably felt, if we may accept the current evidence as to the misrule of "the unspeakable Turk" in the province of Armenia. "A twenty years' resident in Turkey" writes to *The Times*:—

The Armenian question can no longer be ignored by us. While we are trifling by pretending to respect the vanished sovereignty of the Turk, and are making our representations in such honeyed fashion that they will not excite opposition, but be agreeable to him, he is grinding to dust beneath his ruthless heel a Christian population not very distant from the frontiers of our favoured Europe. The cry from Asia Minor is the cry of a people driven to desperation, conscious that the question is one affecting their very existence. We shall be false to our common humanity, and false to the noblest traditions of our country, if we remain content with the subtle explanations and unsupported contradictions of a Turkish Envoy, when it is notorious here and throughout this country that outrage of every possible description is perpetrated in Armenia with impunity.

If the power and prestige of a great "Christian" nation like Great Britain ought ever to be exercised out of its own domains, surely it ought to be on behalf of an oppressed and down-trodden people.

That Ritualism leads to Romanism was again made evident on Saturday last, when, according to a daily contemporary, Cardinal Manning "administered the sacrament of confirmation to several adults who had recently seceded from the Church of England." The report goes on to say:—

Amongst those formally received into the Roman Communion was Rev. C. W. Townsend, until recently principal of the University of Oxford Mission to Calcutta, and for some time previously vice-president of Salisbury (Diocesan) Theological College. The following clergymen of the Anglican Church were also admitted into the Roman obedience:—Revs. S. T. Spratson, W. T. A. Vallance, and A. Clarke.

If this is encouraging to the Church of Rome, it certainly ought not to be uninstructive to English Christians generally. Many who have grown up in the Protestant fold have never yet learned that Christianity is a life of faith rather than a circle of religious observances and engagements. It is better that Romanising clerics should be openly known as Romanists than remain nominally identified with other communions. The mere fact of these secessions having taken place, should, however, stir up such as hold the faith in its purity, to a more earnest insistence upon the essentially spiritual character of that faith.

We desire to remind our readers of the privilege that lies to their hand in contributing to our "Day in the Country" fund. This summer we are being favoured with occasional spells of glorious weather, and now is the time for the charms of the country, all dressed in living green, to exercise their spell on youthful bodies, minds, and hearts. There are not too many pure and unalloyed pleasures at the disposal of our city-bound bairns, and it is a distinct means of grace to give them the opportunity of revelling for a brief space in the enjoyments of some fair, rural retreat.

Next Lord's Day, the customary annual collection falls to be made in London churches on behalf of the Metropolitan Hospitals. Some of these institutions have in recent years been passing through the crucible of criticism, and, doubtless, there are defects in administration that ought to be remedied. All this detracts but little, however, from the splendid service that they have rendered to the sick poor of London, and we earnestly trust that they will continue to have the heartiest support of the Christian public. Any weakening of their resources would be a great calamity.

Galignani's Messenger of Saturday last had this significantly worded paragraph:—

A rich widow has given 5000 fr. to help on the work of Père Hyacinthe. A poor widow has given 6000 fr.

This is not an uncommon experience. Mr. Wookey, speaking of Dr. Barnardo's work, at Wood Green, on Monday evening, said that at a meeting presided over by a nobleman and attended by many fashionable people, the collection was under £15. Next morning he received a request to call upon an invalid in the poorest part of the town, and, to his astonishment, she put into his hand ten sovereigns, which she had struggled to obtain in order to help Dr. Barnardo's splendid work on behalf of destitute children.

In connection with the subject of African Slavery, it is extremely painful to find from Dr. Cust's recently published volume of "Notes on Missionary Subjects" (*Elliot Stock*), that some of the missionaries in Madagascar do not take the attitude that might be expected of them. Dr. Cust points out that on the East Coast and on the Niger, "where the very air is impregnated with slavery, and where the mission agents are themselves redeemed slaves, or the offspring of redeemed slaves," the inhuman traffic is utterly discountenanced. He reasonably asks why at Madagascar alone, of all the mission fields in Asia and Africa, it is found necessary to countenance it.

"The hellish plague of Zolaism is infecting Italy," says a Continental writer in a contemporary. "Books of the filthiest description are finding readers in a land where the moral fibre is already very slack." In Naples, during Passion Week, Roman Catholics flocked to a theatre to applaud a play called *Debauchery*, and where everything enters into the action of the drama which may justify the title. A book becoming the most popular book in the Peninsula is thus described by a critic: "There breathes through its pages a warm breath of corrupting poetry, which penetrates into every vein of the soul, like a powerful intoxicant."

Self-Supporting Missionaries.

IT is possible that under the prosaic name of "self-supporting missionaries" we have a movement in the development of Protestant missions which may hereafter be known as the "chivalrous period," and be referred to by the future historian as the time when throughout all sections of British Christendom well-to-do people were seized with the feeling that each family of standing should maintain a representative in the van of the army of the Cross, who, while acting in unison with and under the guidance of one of the great missionary societies, would have all his personal wants supplied by his family or from his own private fortune.

I regard this as one of the most legitimate and praiseworthy objects to which a portion of the great wealth of this nation could be devoted; and if one of the sons (or daughters) in a wealthy family were moved by the Spirit to "count not life dear" so that Christ may be well served in the mission field, it should be thought essential to the family honour that he be not maintained from the contributions of churches, the members of which are mostly poor. Certainly, if his family wished to be regarded as possessing "like precious faith" they should "prove it by their works" in the manner which seems most natural, and not allow strangers to minister to his wants.

In making this suggestion I do not claim that it is a new thing, but wish rather to sustain and emphasize the appeal made to the British churches by Rev. Griffith John, D.D., and Rev. Arnold Foster, B.A. of Hankow, who "invite men with an independent income, or men whose friends are able and willing to send them abroad, to come out and unite themselves with us as honorary workers in the Hankow Mission of the London Society." They justly remark that "most of the English societies now represented in China number some unpaid missionaries among their agents. We wish for all missions, as well as for our own, a large increase of such workers." They are desirous of including in the scheme all willing and suitable persons, and say, "We do not wish to appeal for single men only. Married couples would also find a very hearty welcome and plenty of work, but it is essential that both husband and wife should be full of the missionary spirit, strong in health, and prepared, if need be, to put up with some inconveniences." They touch upon an important point in saying, "It is not essential that our honorary workers should have had a college education or that they should be ordained, but we wish that they should all be really *self-supporting* in the sense of having private sources of income." That no mistake should be made, or a wider scope be given to this term *self-supporting*, they expressly say, "We should not encourage anyone to join this branch of our Mission if supported by *a church or by a local auxiliary* of the parent Society."

Here is an appeal which, while far-reaching in its scope, is yet based upon very clear and definite lines. It makes straight for the hearts of all wealthy young Christians, and is an opportunity for them to obey in spirit, and in many other respects the letter of, the Divine request: "Go sell all that thou hast, and come follow Me." In referring to the enthusiasm that animated the Crusaders, I would point out that it took hold of the rich as well as the poor. The question, however, which young Christians have to ask themselves is not, How long shall the holy places be defiled by the infidel? but, How much longer shall the wealthy of Christian England hold back from a complete fulfilment of the command: "Go ye into all the world, and preach the Gospel to every creature"? The early Crusader had a contracted cry; his thoughts hovered round one spot. The modern Crusader has an expansive cry, one which fills the heart with higher and diviner feelings. Yet the Christendom of to-day, with its great superiority in numbers and wealth, in spiritual light and knowledge, sends out fewer soldiers of the Cross, and spends much less money to fulfil the divine commission of saving souls, than the Christendom of what we are pleased to call "the dark ages," sent and spent to save Jerusalem from desecration.

Oh, for a zeal and a faith commensurate with our privileges! Oh, that we could emulate that zeal which would "compass sea and land to make one proselyte" to a distorted Judaism. Oh, that our faith might lead us "to remove mountains" without permitting us first to make a careful calculation of "the strain involved," or thinking of "the drain upon our strength." If the young and wealthy are constrained to go, and will serve the Master in the high places of heathenism, let these respectable and prudent cloaks of moral cowardice be thrust aside. Let them take a determined stand, resolved not to confer with flesh and blood, but simply and fully to "follow Jesus."

One disturbing element to us in making this proposition is the tendency shown by many Christian parents to divert their children's minds from foreign work to service at home. They have a strong objection to the separation and the risks involved, and think the proposal to work at home quite equivalent to the desire to work abroad. If He who calls and inspires did not know who is best suited for foreign work, there might be some ground for this. But parents should remember what a grave responsibility they incur in such an attempt; and that it is one which cannot be shifted from their shoulders by simply procuring a medical certificate throwing doubts on the physical fitness of their child for foreign service. Most people have an exaggerated conception of the dangers to health which exist in countries beyond the borders of Europe. It is strange that these dangers should be thought of mostly by the relatives of would-be missionaries; and that the aristocratic or wealthy families, from which are drawn the officers of our army and navy, the civil servants of Her Majesty's Government, and members of mercantile firms, should take it as a very ordinary thing that their young people go abroad to pursue an earthly calling. I have often heard it defined as "throwing themselves away upon the heathen," and followed by the statement that it was "all very well for low-class people."

How those who thus talk must blush when appealing to the Carpenter of Galilee for salvation; and will they not feel a little uncomfortable when, admitted to "the presence of the King," they remember that for their sakes "He made himself of no reputation"?

I long to see a more healthy spiritual mode of thought in Britain respecting the sacredness of the calling of a missionary, a stronger faith in the divine character of the work, and less inclination to believe in its detractors, or to be misled by cavillers and critics. The question then forces itself upon us, "Who should respond to this cry?" I have no desire to place any restrictions upon those who feel bound to devote themselves to the work, but there does seem to be a special appeal to all who have completed their education, and, standing on the verge of manhood or womanhood, are looking round for a profession. Many wealthy young men and women do not wish to be doomed to a life of idleness, or to have their money made into a chain, with which to bind them to their ancestral homes.

Others, too, after a few years of business life, feel that there are more important things to be done by men than piling up, year by year, an ever-increasing balance in the bank. One part of the appeal by Messrs. John and Foster calls attention to the value of medical and surgical knowledge in mission work. Upon this a China missionary (Rev. J. Macgowan, of Amoy) has just given us a capital idea. It is apparent to all connected with our medical colleges and hospitals that so large a number of young men are devoting themselves to the study of medicine, as to cause grave fears for their future through the overcrowding of the profession. One essential of a young man's successful entry into practice is that he be well qualified at its commencement, and not have to gain experience at the expense of his first patients. There are many Christian men who will be willing, if it is suggested to them, to go out to China or India for five years' gratuitous service in a mission hospital. They would frequently have cases of complaints which are comparatively rare in England. It would be possible for some to complete their engagement and return home before they were thirty, yet ever after would have the unspeakable satisfaction of knowing that they were thankfully thought of by tens of thousands whom they had benefitted, and of being daily remembered before the Father by many to whose dark hearts they had also been privileged to bring light and life.

I do not, however, appeal to the rich only. Many in the middle or lower classes may be moved to take a large share in equipping and sending forth some relative or friend as an evangelist to the heathen or a worker in zenanas. A speaker at the late Missionary Conference asked, "Why should there not be more of our people who go to our mission-field without asking anything at all from the Church? I know that some rich men have done it; all honour to them for it! Let me tell you the story of a poor person who did it the other day. I knew in Edinburgh three sisters who had a great desire to go to Africa, but they knew that we were in difficulties with regard to money, and they would not ask a penny from the Church. They were not rich. One of them was teaching at a school, another was in a millinery establishment, and the third was doing something else; and they simply said, 'We will make a bargain that two of us will stay at home and keep the third, who shall be a missionary in Africa.' She is now out in the mission, and is working in the joy of the Lord."

There is the true crusading spirit shown by these Scotch ladies who are thus unitedly working for missions. Doubtless they will each receive an equal reward from the Master.

This leads to the assertion that many who cannot work in the mission field may do so by deputy. Thousands of poor men in our

universities and colleges—also artisans and others—are willing to go to the mission field as industrial workers and evangelists. Cannot some of our Church members follow the example of the Edinburgh minister who undertook the training of a youth who had come to him, saying, "I want to go to the mission field, but I have been reading the parable of the talents. I am a blacksmith, I am a good blacksmith, and I want to consecrate my gift for the Lord; I will go anywhere in the world, provided I may teach the uncivilised savage to use the forge"?

Here is a sphere in which many who have wealth, but no suitable relative to send to the mission field, may yet send one or more workers.

It is undoubtedly a fact that the idea is becoming strongly impressed upon those connected with our large societies, and those missionaries who have had long experience of men and means, that more elasticity and variety, both in the modes of working and in the kind of agents employed, will be a distinguishing feature of mission work in the near future. But surely nothing will impress people at home, as well as heathen abroad, more than the fact that a large number of this varied and increasing army of missionaries are working at their own cost, or supported by their friends.

Some who read this with glowing and responsive feelings may sigh at the thought, "I would that I were younger, but now my opportunity is gone." Has it gone? No. If all who thus sympathise with missions bestir themselves to give of their wealth, or to excite others to do so, the great missionary organisations will be able to keep pace with the growing exigencies of their successful work. One of the difficulties of the missionary societies is to find efficient speakers, who will go as special deputations to anniversary services and meetings. Many of the missionaries who return to England on furlough, for rest and to visit their friends, are overburdened with this work, and some dread to return home because of the pressure of so much travelling and speaking.

Surely many well-to-do men, who are not young enough for service abroad, but can speak well in public, ought to devote their talents to this work, and their advocacy will be the more effective from its disinterested character. An acquaintance with the chief features of interest in some missions could soon be obtained, and the help of such additional workers rendering free service to the societies might bring to pass the wish uttered by a missionary, at the late London Conference: "I want to see a missionary crusade preached throughout all Christendom by men whom God has filled with his Spirit, and on whose hearts He has laid the evangelisation of the world."

WILLIAM ROBSON.

JEWISH MISSIONS.—"Two Friends" have made the London Society for Promoting Christianity amongst the Jews the munificent gift of £1000.

"SIR JOHN FRANKLIN: A REVELATION."—Having recently noticed a book by Rev. J. H. Skewes, maintaining that the fate of Sir John Franklin was communicated by "revelation" before actually discovered, we last week referred to the fact that Sir Leopold McClintock, whose name is honourably known in connection with the successful expedition, repudiates the "revelation," and contradicts some important statements made in the book. We have received from Mr. Skewes a letter rebutting Sir Leopold's statements, and reasserting the truth of his marvellous story. At the same time, he resents the association of the "revelation" with spiritualistic pretension.

The Epistle to the Hebrews.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XXXV.—THE CLOSING PRAYER.

HEBREWS xiii.

THROUGHOUT this Epistle, the inspired writer has been appealing to man. Through successive paragraphs he has poured forth a burning stream of argument, remonstrance, or appeal; now opening the full peal of Sinai's thunders, and now the wail of Calvary's broken heart, and finally summoning the most honoured names in Hebrew story to enforce his words.

All this is over now. He can say no more. The ploughing, and sowing, and harrowing are alike complete. He must turn from earth to heaven, from man to God; and leave his converts and his work with that glorious Being whose cause he had striven so faithfully to plead, and who alone could crown his labours with success. There are many splendid outbursts of prayer beginning these epistles, but amongst them all, it is impossible to find one more striking or beautiful than this.

THE BURDEN OF THE PRAYER is that these Hebrew Christians may be made perfect to do God's will. The word "perfect" means to set in joint, or articulate. Naturally, we are out of joint, or at the best, work stiffly; but the ideal of Christian living is to be so perfectly "set," as that God's purposes may be easily and completely realised in us.

There is no higher aim in life than to do the will of God. It was the supreme object for which our Saviour lived. This brought Him from heaven. This determined his every action. This fed his inner life with hidden meat. This cleared and lit up his judgment. This led Him with unfaltering decision into the valley of death. This was the stay and solace of his spirit, as He drank the bitter cup of agony. Throughout his mortal life his one glad shout of assurance and victory was, "I delight to do thy will, O my God; yea, thy law is within my heart." And human lives climb up from the lowlands to the upland heights just in proportion as they do the will of God on earth as it is done in heaven. If every reader of these lines would resolve from this moment to do the will of God in the very smallest things, with scrupulous care, counting nothing insignificant, shrinking from no sacrifice, evading no command, life would assume entirely a new aspect. There might be a momentary experience of suffering and pain, but it would be succeeded by the light of resurrection, and the new song of heaven, stealing like morning through the chambers of the soul.

God is love; to do his will is to scatter love in handfuls of blessing on a weary world. *God is light;* to do his will is to tread a path that shines more and more to the perfect day. *God is life;* to do his will is to eat of the Tree of Life, and live for ever, and to drink deep draughts of the more abundant life, which Jesus gives. *God is the God of hope;* to do his will is to be full of all joy and peace, and to abound in hope. *God is the God of all comfort;* to do his will is to be comforted in all our tribulation by the tender love of a mother. *God is the God of peace;* to do his will is to learn the secret inner calm, which no storm can reach, no tempest ruffle. *God is the God of truth;* to do his will is to be on the winning side, and to be assured of the time when He will bring out our righteousness as the light, and our judgment as the noon-day.

Why will you not, oh readers, who have followed these papers thus far to the last, resolve from this moment that your will shall henceforth say Yes to God's will, and that you will live out what He wills and works within? Probably, at the very outset, you will be tested by your attitude to some one thing. Do not try to answer all the suggestions or inquiries that may be raised tumultuously within, but deal immediately and decisively with that single item. Dare to say, with respect to it, "I will thy will, O my God." And immediately the gate will open into the rapture of a new life. But remember that his will must be done in *every* work to which you put your hands, and then every work will be *good*.

We cannot tell how the mysterious promptings of our will are able to express themselves in our limbs and members. We only know that what we will in ourselves is instantly wrought out through the wonderful machinery of nerve and muscle. And we are quick to perceive when, through some injury or dislocation, the mandate of the will fails to be instantly and completely fulfilled. Nor do we rest content until the complete communication is restored.

But in all this there is a deep spiritual analogy. We are members, through grace, of the body of Christ. The will lies with Him; and if we were living as we should, we should be incessantly conscious of its holy impulses, withdrawing us from this, or prompting us to that. Our will would not be obliterated, but would elect to work in perpetual obedience and subordination to the will of its King. Alas! this is not our case. We are too little sensible of those holy impulses. On rare occasions we realise and yield to them. But how many of them fail to reach or move us, because we are out of joint. What prayer could better befit our lips than that the God of peace, the true surgeon of souls, would put us in joint, to do his will, with unerring accuracy, promptitude, and completeness.

MARK THE GUARANTEES THAT THIS PRAYER SHALL BE REALISED.—(1) The appeal is made to *the God of peace.* He, whose nature is never swept by the storms of desire or unrest; whose one aim is to introduce peace into the heart and life; whose love to us will not brook disappointment in achieving our highest blessedness—He must undertake this office; He will do it most tenderly and delicately; nor will He rest until the obstruction to the inflow of his nature is removed; and there is perfect harmony between the promptings of his will and our immediate and joyous response.

(2) *He brought again from the dead our Lord Jesus, that great Shepherd of the sheep.*—To have given us a Shepherd was much, but to have given us so great a Shepherd is marvellous. He is the *great* Shepherd who died, just as He is the *good* Shepherd who knows his flock, and the *chief* Shepherd who is coming again. He is great, because of the intrinsic dignity of his nature, because of his personal qualifications to save and bless us, because of the greatness of his unknown sufferings, and because of the height of glory to which the Father hath exalted Him. The words "brought again" are very expressive. They contain the idea of "brought up." More is meant than the reanimation of the dead body of Christ. There

is included, also, his exaltation by the right hand of God, to be a Prince and a Saviour. And, surely, if our God has given us such a Shepherd, and raised Him to such a glory, that He may help us the more efficiently, there is every reason why we should confidently count on his doing all that may be needed *in* us, as He has done all that was needed *for* us.

(3) *He will certainly respect the everlasting covenant, which has been sealed with blood.*—God has entered into an eternal covenant with us to be our God and Friend. That covenant, which does not depend on anything in us, but rests on his own unchanging nature, has been ratified by the precious blood of his Son. As the first covenant was sealed by the sprinkled blood of slain beasts, so the second was sealed by the precious blood of Christ. "This is my blood of the new testament, which is shed for many for the remission of sins." Thus spoke our Saviour on the eve of his death, with a weight of meaning, which this Epistle was needed to explain. And is it likely that He who has entered into such a covenant with our souls, a covenant so everlasting, so divine, so solemn, will ever go back from it, or allow anything to remain undone, which may be needed to secure its perfect and efficient operation? It cannot be. We may count, without the slightest hesitation, on the God of peace doing all that is required to perfect us in every good work to do his will.

THE DIVINE METHOD will be to work in us. It is necessary first that we should be adjusted so that there may be no waste or diversion of the Divine energy. When that is done, then it will begin to pass into and through us in mighty tides of power. "God working in you." It is a marvellous expression! We know how steam works mightily within the cylinder, forcing up and down the ponderous piston. We know how sap works mightily within the branches, forcing itself out in bud, and leaf, and blossom. We read of a time when men and women were so possessed of devils that they spoke and acted as the inward promptings led them. These are approximations to the conception of the text, which towers infinitely beyond.

Have we not all been conscious of some of these workings? They do not work in us mightily as they did in the Apostle Paul, because we have not yielded to them as he did. Still, we have known them when the breath of holy resolution has swept through our natures, or we have conceived some noble purpose, or have been impelled to some deed of self-sacrifice for others. These are the workings of God within the heart, not in the tornado only, but in the zephyr; not in the thunder alone, but in the still small voice. Every sigh for the better life, every strong and earnest resolution, every determination to leave the nets and fishing-boats to follow Jesus, every appetite for fellowship, every aspiration heavenwards—all these are the result of God's in-working.

How careful we should be to gather up every divine impulse, and translate it into action. We must work out what He works in. We must labour according to his working which works in us mightily. We must be swift to seize the fugitive and transient impression, embodying it in the permanen act.

It does not seem so difficult to live and work for God, when it is realised that the eternal God is energising us within. You cannot be sufficiently patient to that querulous invalid; your patience is exhausted, but God is working his patience within you: let it come out through you. You cannot muster strength for that obvious Christian duty; but God is working that fruit in your innermost nature; be content to let it manifest itself by you. You are incompetent to sustain that Christian work, with its manifold demands; but stand aside, and let the eternal God work in and through you, to do by his strength what you in your weakness cannot do.

The Christian is the workshop of God. In that mortal, but renewed nature, the Divine artizan is at work, elaborating products of exquisite beauty and marvellous skill. Would that we might be less eager to give the world ourselves, and more determined that there should be a manifestation through all the gateways of our being of the wondrous inworking of the God of peace! Then we might say, with some approach to the words of our Lord, to such as demand evidences of his resurrection and life, How sayest thou, Prove to me the resurrection of Jesus? the words which I speak, I speak not of myself; but my Saviour, who dwelleth in me, He doeth the works.

THE RESULT will be that we shall be well-pleasing in his sight, through Jesus Christ. Our good works can never be the ground of our acceptance or justification. The very best of them can only please God *through Jesus Christ.* Our purest tears need washing again in his blood. Our holiest actions need to be cleansed ere they can be viewed by a holy God. Our best prayers and gifts need to be laid on the altar which sanctifies all it touches. We could not stand before God for a moment, save by that one sufficient substitutionary sacrifice, once offered by Jesus on the cross, and now pleaded by Him before the throne.

At the same time, our Father is pleased with our obedient loyalty to his will. He gives us this testimony, that we please Him, as Enoch did, who walked with Him before the flood. And it should be the constant ambition of our lives so to walk as to please Him; and to obtain from Him a faint echo of those memorable words, which greeted our Saviour, as He stepped up from the waters of Baptism. "This is my beloved Son, in whom I am well-pleased."

To Him be glory for ever and ever.—Directly the soul is right with God, it becomes a vehicle for God, and thus a revenue of glory begins to accrue to God, which ceases not, but augments as the years roll by. And the time will never come when the spirit shall not still pour forth its glad rejoicings to the glory of Him to whom is due the praise of all.

If your life is not bringing glory to God, see to it that at once you set to work to ascertain the cause. Learning it, let it be dealt with forthwith. Hand yourself over to God to make you and keep you right. And thus begin a song of love and praise, which shall rise through all coming ages, to the Father who chose you in Christ, to the Saviour who bought you with his blood, and to the Spirit who sanctifies the heart: one adorable Trinity, to whom be the glory for ever and ever. Amen.

EARNEST WORK AT PENDLETON.

JOHN-STREET HALL, Pendleton, is the home of a flourishing Ragged-school and Evangelical Mission. The twenty-sixth annual report states that the attendance at the school is larger than ever; while the other agencies have of late been greatly blessed of God. The temperance, social, and philanthropic endeavours are in vigorous operation. Not only have the hungry been fed, but what is also very important, the poor have been instructed in the art of preparing food cheaply for their domestic needs. One of the principal lady superintendents has given practical lectures on cookery, and the report says, "We know of cases where the wife thus instructed has pleased the husband better, and he has given up the public-house in favour of his improved home."

The original feature of the Mission, the circulation of healthy temperance and religious literature, is earnestly maintained. A weekly Bible-class for policemen and their wives is conducted by devoted ladies, some of them coming a few miles to undertake the work. Visitation of cottage homes is also carried forward on a large scale. Leading friends of Christian work in the district are interested in the operations of this Mission, the hon. secretary of which is Mr. John Sugden, 46, Market-street, Manchester.

WITH CHRIST.

MILDMAY CONFERENCE, JUNE 26, 27, 28.

ONE with Christ in crucifixion!
One beneath the law we died:
Death's just claim for ever settled,
One with Jesus crucified.
Planted in his grave of sorrow,
Quickened into life anew,
Lo! a resurrection morrow
Dawns upon our raptured view.

One with Him in living service,
Where the Master goes we go:
One with Him in dark temptation,
One in sorrow, one in woe.
Not a pang can touch the member,
But the vital Head must feel:
One with Him we sigh and suffer,
Till his gracious hand shall heal.

One with Him in coming glory!
If we suffer we shall reign:
Where He is there we shall follow,
With Him ever to remain.
Called and chosen, washed and faithful
We shall walk with Him in white:
With Him now in death and darkness
With Him soon in cloudless light.

WILLIAM LUFF.

DR. BARNARDO'S HOMES.

THE Whitsun festival of Dr. Barnardo's Boys' Home, Stepney Causeway, E., was held on Tuesday last week. A goodly number of visitors inspected the workshops, where many industries were in operation. Dr. Barnardo presided over a meeting, which was attended by 121 lads, ready for emigration to Canada. They looked a very capable party, having been properly trained for work. It was announced that Lord Polwarth had given some live stock, which the steamship and railway companies had undertaken to convey gratuitously to Canada. The meeting was interesting throughout. On the Thursday following, the lads left Euston. So far, no fewer than 4120 children have emigrated from the Homes to Canada.

With a population of close upon a thousand orphan and destitute girls, Dr. Barnardo's Village Home at Barkingside, near Ilford, Essex, is as truly interesting as a colony of juveniles, as it is beautiful as a memorial of Christian philanthropy. Now that the surroundings are glorious in summer verdure and the air pleasant and bracing, a visit will be enjoyed by many. A few days ago one of our representatives went round the place, and was greatly delighted with all he saw. Forty-eight in number, the Homes present a very picturesque appearance, the entire place being laid out in a way that cannot but have a refining influence upon the little villagers. On the occasion referred to, the children were out, and it was pleasing in the extreme to witness the orderly freedom with which they enjoyed themselves at various sports. To think of what would have become of many of those merry children, if "the Village" had not received them, was to conjure up a series of very painful possibilities. Any day except Saturday visitors are welcome, and we advise such as can to give themselves the joy of seeing what Christian benevolence has done at Ilford.

"THE WILDERNESS OF LONDON" was the subject of Dr. Thain Davidson's monthly sermon to young men, delivered in the Islington Presbyterian Church, on Sunday evening, June 9. Taking for his text Deut. ii. 7, "He knoweth thy walking through this great wilderness," he showed that, in the absence of friends, the busiest place may be a solitude. He enforced the prime importance of young men realising the continual presence of the Divine Friend and Protector. Some of the difficulties, dangers, and doubtings of young men were surveyed, forcibly though in tones of tenderness. A full report of the discourse appeared in *The Islington Gazette*, of June 13.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.
Author of "From Death into Life. An Autobiography."

XIII.—THE LETTER "I."

I HAD been speaking one Sunday at the beginning of a mission upon the necessity of the new birth. This is a most important subject at all times, but more particularly in the present day, when there is so much written and spoken about the "Fatherhood" of God, regardless of the new birth.

The Lord said, "Except a man be born again, he cannot see the kingdom of God." Just as a man needs natural birth to see natural things, so he needs spiritual birth to see spiritual things. I insisted not only upon the necessity of the new birth; but, taking the brazen serpent as a type, I also insisted that this new birth must be through the Son of Man. "As Moses lifted up the serpent in the wilderness, so must the Son of Man be lifted up, that whosoever believeth in Him should not perish, but have everlasting life."

The Lord graciously set his seal upon this testimony by drawing some souls to Himself that evening.

The next morning, at the Bible-reading as it was called, there came two brothers, both men of learning, and regarded as very good men. They sat in front of the pulpit and looked steadily at me all through the address.

The following morning, they were there again: and this time I observed one of them taking notes. It was somewhat embarrassing at the time; but, as my dependence was not upon my learning, but upon God, I went on.

I was led to speak upon the difference between men's teaching and God's.

I said, "Men teach by imparting instruction directly to men. In this way they may convey the interpretation of Scripture from mind to mind; but this is not the manner of God's teaching.

"St. Paul tells us that all Scripture is profitable for doctrine; but, observe, after doctrine or teaching comes, not knowledge, but reproof; after reproof correction, and then instruction in righteousness. The light which God's doctrine gives us reproves or convicts us, because our thoughts are not as God's—we see that if God is right, then we are wrong. When we yield to this reproof, the next thing is correction, or being put straight with the line of God's teaching; and then follows the instruction. For this instruction, the Holy Ghost prepares the ground before he sows the seed.

"The Word of God is as seed which is foreign to the ground, not like weeds which grow there naturally, because they are indigenous to the soil."

Notes were taken fully of this also.

The following day, having spoken of the manner of God's teaching, I took the other side: namely, the manner of receiving that teaching on our part.

I said, "There must be a childlike spirit." I did not know that these learned men before me were instructors of youth. "A childlike spirit," I continued, "is very different from a manly spirit. If we would advance in spiritual knowledge, the Lord does not say we must become as great giants, but as little children. A man reasons about a thing before he receives it; the child takes it as it is given him, upon trust. A learned man must needs weigh and consider a subject all round before he accepts it; a child is incapable of this.

"Supposing a child comes to school, and, in these rationalistic days and precocious times, says to his teacher: 'A. Why is that A, and why should it stand first? Why not put B first, or third, and C in the first place?' The teacher remonstrates with his young scholar, and says very meekly, 'That is how it has always been, A, B, C.' 'No,' replies the child, 'I cannot accept that old-fashioned teaching.' 'Pray, my child,' says the instructor, 'if A is not to be first, will you tell me what letter you would put in its place?' The child answers with much assurance, 'The letter *I*.'"

The learned gentlemen smiled simultaneously, and others also did the same.

"You may smile," I said, "but this is the way and the spirit in which a great many people come to Scripture teaching. If they do not do this exactly, they reason over it, or try to understand and lay hold of it, instead of letting it lay hold of them. The Word must lay hold of you, or it will do no good. The seed must take hold of the ground before it can grow upward."

After the sermon, I received a message that a gentleman wished to see me, and would call at three o'clock in the afternoon.

Punctually at the time named, my two learned friends arrived, and came in.

"You knocked us over with your letter *I*, this morning," said one of them. "I suppose you meant us."

"I suppose God did," I replied. "Please let me hear what you have to say."

"We are sons of an evangelical clergyman," one answered, "and have passed through the university; but we have never met with your line of teaching before."

I said, "I had to learn mythology and some theology too at college; but I was not taught to know about spiritual things there—we must be taught of God. The universities are seminaries of human learning, and are needful as such; but God alone teaches us about the things of eternity. The Scripture says, 'Except a man be born again, he cannot see the kingdom of God.'"

"I think," said one of the gentlemen, interrupting me, "you will allow that there is much variety of opinion upon that subject."

"Yes," I answered, "that may be; but there is but one new birth known to all who have experienced it. Do you know it?"

There was no answer. I did not desire to ask what these gentlemen *thought*, but what they *knew*. I continued, "The test of knowing the new birth, is 'seeing the kingdom of God.' By nature, we are born blind, and cannot possibly discern spiritual things, but at the new birth we are enabled to see, for then we receive spiritual faculties."

"I cannot say," said one of the gentlemen, "that I see what you profess to see."

"Dear friend," I replied, "do not suppose that I am better than you. I assure you this spiritual eyesight is as much for you as for me, but you will not *obtain* it by trying to *attain* it. You must submit to God, and let Him give you this his gift, and, with it, the forgiveness of your sins. Believe me, it is not an optional matter, but one of life or death! You cannot see heaven either in this world or the next without it."

"I think it is hard for you to say so much as that," said the gentleman. "You unchristianise such multitudes of good men."

I replied, "Let God be true, and every man a liar. If He says A is A, and A is first, let it be so; and if He says, 'Marvel not: ye must be born again,' then give up, and say, 'Yes, Lord, I am willing.' God will give you the new birth only upon one condition, and that is the surrender of yourself to Him."

I added, "I think I have said enough now; shall we pray?"

We knelt down together, and very soon both gentlemen were melted to tears. When they began to pray aloud for themselves, the struggle was over, and they very shortly found peace, and gave praise to God.

In their turn, they had to stand against obloquy and laughter too. "How weak of them," said one, "to receive such teaching." "How presumptuous," said another, "to stand up in their private judgment against the wise and good of centuries!" and so on.

But, for all this, the Bible says, "He that believeth hath everlasting life."

The Patna Case.

IT has been shown in these pages that the Christian girl Luchmin (or Luchminnia), of Patna, was treated with shameful injustice by the magistrate Quinn, in the shutting out of evidence on her behalf. It has been further shown that the selected evidence upon which he consigned her to a life of infamy was inadequate, even if true. It now transpires, by the confession of the principal witnesses, that even that evidence was false.

The following is a copy of affidavits made by Mahtabo, the mother of Luchmin, and by Gurmukh Narain, her uncle, at Bombay, on May 20:—

AFFIDAVITS.

When I went to the Magistrate's Court at Patna about my daughter Luchminnia, who had gone to Miss Abraham's house, I did not give true evidence, because I was afraid to do so. Radakissen had threatened to beat and kill both me and Gurmukh Narain, my late husband's brother, and our caste people had threatened to put us out of the caste, if we did not help to prevent my daughter Luchminnia becoming a Christian, and say that Luchminnia was married to Radakissen. Other castes also, and all the Hindus at Patna, were angry at Miss Abraham, and we were afraid.

I gave false evidence because I was in fear of my life. Being now away from Patna and able to speak in safety, I now wish to tell the truth as follows:—

Luchminnia was never married to Radakissen. Radakissen knew that according to caste rules she could not be married to him. There was no attempt at marriage between them, no marriage form or ceremony whatever was gone through.

When Luchminnia was married to Durbarry Lall, she was nearly 9½ years old. After two years her husband died. She then lived six months with her husband's father at Sultaugunj. It is more than three years ago that I brought her away from her father-in-law's house. She is now almost 15 years of age.

My daughter is very unhappy at Radakissen's house, and cries much. Radakissen is a big strong man, and there is a prostitute living with him.

I wish my daughter not to remain there.

× The mark of MAHTABO.

I have read the foregoing, and from my knowledge, I believe it to be all true. I also gave false evidence at Mr. Quinn's Court at Patna, under fear of my life. I regret having done so, and I make this statement desiring that the truth may be known, and that my niece Luchminnia may be taken away from the house of Radakissen, to whom she was never married. GURMUKH NARAIN.

The above statements were read over to the said Mahtabo and Gurmukh Narain, who signed and solemnly declared the same to be true in my presence.

EDWIN R. SMETHAM, Notary Public, Bombay.
May 20, 1889.

Luchmin has now been in the vilest of human slavery for nearly six months, struggling, weeping, appealing to be free. In view of this absolute miscarriage of justice, what is the Viceroy, who exercises despotic power, going to do? Or, if he should fail in this critical moment in his first duty, viz., to protect the rights of a British subject under his authority, what will the Imperial Government do? If the liberation of Luchminnia, the Christian slave under British Christian rule, cannot be obtained in any other way, let her case be carried on to every electoral platform in Great Britain.—*Bombay Guardian.*

Believers' Meetings, Dublin.

(Continued.)

THESE annual gatherings in Dublin are an outcome of the revival in 1859. The attendance this year was not so large as in earlier years; but in some respects the meetings were unusually encouraging. Indeed, it was said by some who have been at nearly all previous gatherings that these were unsurpassed in interest. Without being invidious, we may mention the two addresses of Dr. Neatby, whose appearance elicited deep sympathy, on account of an affliction which he suffered four years ago, and from which he is only slowly recovering. His words were characterised by a simplicity and an unction of which all felt the power. The addresses also of our American brethren, Major Whittle and Dr. Pentecost, were very effective. The accounts and incidents given by the former of his work in Ireland and Scotland, and his rousing appeals to Christians to use their opportunities, drew forth earnest and, it may be hoped not temporary, resolves. Dr. Pentecost's vivid presentation and illustrations of the redemption wrought by Christ were responded to with a warmth and an enthusiasm not often seen in assemblies of this kind.

We find that a letter published in *The Christian Leader* is being circulated by other papers, to the effect that Major Whittle said at the recent meetings in Dublin that he "thanked God that wherever he went in Scotland it was the Established Church ministers who supported him. They were full of burning zeal for God, and assisted him in every way; while the Free Church was gone, having given herself over to politics and higher criticism." This certainly is not a verbatim report of the Major's words. We have his own authority for saying that what he intended to convey, and the substance of what he said, was this:—In his review of the work of the past year there had seemed to him more spiritual life in Ireland than in Scotland, and he thought the declension of interest since 1880 in the latter country might be owing to her three great religious bodies being engaged in polemics and politics, to the detriment of soul-saving work. He thanked God that he had found ministers of the Established Church more inclined in the past year to support evangelistic work than in 1880, and that some of them in every place where he had been had worked zealously with him.

We think that jealous ears might have gathered something of a comparison between the Established and Free Churches, which seemed in favour of the former; and we all know that comparisons are odious. But we strongly deprecate, as unbrotherly and unchristian, the exaggeration and publication of a passing remark, isolated from its context, without giving the speaker the opportunity of verifying or correcting it.

We could not but regret that those who had listened to twelve addresses, besides Bible-readings, on the first two days, should not have been present to hear the adventures of brethren in connection with Bible carriages, Gospel tents, and African missions, and the experiences of Russian and Siberian prisons, told with impressive simplicity by Dr. Baedeker. We have reason to think that this will be taken into consideration another year.

THURSDAY AFTERNOON.

A meeting was held at which accounts were given by Rev. John Wilkinson and Mr. David Baron of the work carried on by the Mildmay Mission to the Jews. The Mission, said Mr. WILKINSON, has thirty agents at work, is entirely undenominational, and requires £5000 per year for its maintenance. Every branch of the work is growing and receiving manifest blessing from God. The great need just now is a mission-hall for London, for which £10,000 is required. Of this, £3500 has been already received, and the last £1000 has been promised. Mr. Wilkinson gave many interesting details of the work at home and abroad, especially referring to the fact that, while Russia is at present closed against Gentile work for Christ, it is open to Jewish effort, much eagerness to obtain the Word being shown, and numerous inquirers after salvation met with.

Mr. BARON, who has recently returned from an evangelistic tour in North Africa, also travelling through France and Spain, then gave an account of the work of grace he had witnessed, specially referring to the movement among Jews in Hungary in connection with Rabbi Lichtenstein's work, who, like Rabinowitz in Russia, has been used of God in a remarkable manner. Mr. Baron read extracts from a letter he had recently received from Lichtenstein, indicating how, though persecuted and tried, he was constantly experiencing Divine grace and aid. In one city visited, where two-thirds of the inhabitants are Jews, a club has been formed by some of their number for the weekly study of the Hebrew New Testament, to see if Jesus really were the Messiah. The leading teacher among them has already avowed his faith, and many Rabbis are convinced. In North Africa there are not less than one million Jews. In Morocco, where there are 400,000, a missionary has been sent to labour among them, many signs of awakenment being seen. In France, Spain, and Gibraltar, Mr. Baron also found great encouragement. He concluded a deeply interesting statement by narrating an incident in connection with the labours of Mr. and Mrs. George Pearse in Kabylia. A Jew named Eli, with his wife, had been converted through reading the Hebrew New Testament. They had a nephew named Amram living some miles away who had been led to inquiry after truth. One night in a dream Amram saw his uncle's house, and seated with Eli and his wife two strangers reading together some book. Impelled by the vividness of his dream, he at once set off to visit his uncle, and there found Mr. and Mrs. Pearse with Eli engaged in the study of the Gospel. His heart was opened to receive Jesus as the Christ, and Amram and Eli are now labouring together for the salvation of their fellow countrymen.

THURSDAY EVENING.

At the evening meeting an unusually large number of requests for praise were read, and hearty responses repeatedly given in outbursts of song led by Mr. Charles Inglis. Brief addresses on Christian service were given by Dr. Neatby, and Mr. A. Stewart, of Glasgow. Dr. NEATBY founded his remarks on Acts xx. 24. He characterised Paul as a model saved sinner, and a model minister; his conversion was a model conversion, resulting in his becoming a servant of Christ the moment he was converted. He well knew what "bonds and afflictions" meant, but was unmoved by the further prospect of them, having learned to take pleasure in them for Christ's sake. The object of all true service is the Lord Jesus, in his person, and in the cause dear to his heart, and the character of service must be taken also from Christ. Life itself must not be dear to us for his sake: our great aim must be to finish, with joy, our course, and the ministry we have each received.

Mr. STEWART called attention to the character of David as seen in the story of his encounter with Goliath, using it as an example of the spirit in which all service for God should be rendered.

FRIDAY MORNING.

On Friday morning, after Mr. LEONARD WEAVER had spoken of his Bible-carriage experiences, Mr. LEPPER, of Belfast, and Captain WEST followed concerning the same work in Ireland. In the North they had sold twenty tons of Bibles and Gospel books. One man at Lisburn, after reading at home a book he had bought, went and knocked up a Christian neighbour in the middle of the night to ask him the way of life. At one place some enemies were going to take off the carriage wheels in the darkness, but the brother in charge came out in his night attire and they all fled. The carriage, "William Tyndale" had been travelling among English villages, and the "St. Patrick" in Roman Catholic districts. One of their carriages had four bands painted across it, black, red, white, and blue, showing man's lost condition, the blood of atonement, the righteousness of the saints, and heaven in prospect.

Mr. DAVID RAY, of Portadown, said they had a dozen tents in the North of Ireland. They liked to go where not asked, for there they were most needed. At one place they applied for use of a piece of ground; were asked what section of the Church they belonged to; replied, they belonged to all who love the Lord Jesus; whereupon they were refused the ground. It was a most drunken town. On the ground refused to them they found merry-go-rounds and other amusements of a fair, and asked what particular section of the Church they represented. It is marvellous what God has wrought in Ireland the last twelve or fifteen years.

Mr. CHARLES INGLIS, London, Mr. STEVENSON, of Northfield, and Major WHITTLE, spoke most encouragingly of the openings in the South of Ireland, and the latter continued his address by speaking of Scotland, where a large number of souls had been won through the Hon. Miss Waldegrave and the Hon. Granville Waldegrave.

Mr. W. R. LANE gave some dark pictures of English villages, and cheering accounts of his visits and their results.

Mr. FISHER, brother-in-law of Mr. Fred. Arnot, said that he and about a dozen others were just going out to Garenganze, concerning which he gave some interesting particulars, illustrated by a map.

Mr. E. H. GLENNY, also using the map, described the operations and successes of the North Africa Mission.

Mr. ROHRBACH spoke of his work at Berlin, which has a population of 1½ million, of whom 60,000 are Jews, 80,000 Roman Catholics, and the rest nominal Protestants.

Dr. BAEDEKER, who has recently visited Russia, Trans-Caucasia, and Finland, spoke of the Greek Church as the great difficulty in Russia. There are thousands of exiled Christians in Trans-Caucasia. The Russians are a very enthusiastic people, and will go to the end of the Empire to spread their views. Russia is a land of many nationalities, and specially of the Jew. He had not been allowed to convene directly evangelistic meetings, but held conferences on a given subject, such as "Faith and Unbelief." He could not announce an after-meeting; but the people would stay behind and ask questions, and would come to his hotel for further information. He had spent a week with Rabinowitz, whose influence is spreading further than he knows himself.

Dr. Baedeker is about to visit Siberia. He says he has no difficulty in speaking the Gospel by translation; the people do not even mind two translations. After speaking of the Armenians, who in South Russia are linked with the Tartars, and are a primitive and a fiery race, and who flocked four or five times a day to hear the Gospel, Dr. Baedeker went on to speak of Finland. It is a cold country, but the people have warm hearts. He had been preaching there, and was going to St. Petersburg; but a lady said, "You must not go without giving me at least a week for my poor prisoners." She was the daughter of a Government officer, and thus saw a great deal of the prisoners, among whom she was the only missionary. When her father retired from office to his country seat, her work ceased, and she fell ill. Her father was told his favourite daughter would die. He said he could not bear to lose her, and, if God raised her up, he would give her

A HOME FOR RELEASED PRISONERS.

She shook off her sickness, and asked, Where is the Home? It was given her, and now she visits all the prisons and takes suitable cases to her Home.

She is very weak, but has great power with the vilest men. She establishes herself in the prison for two or three weeks, is put in a cell,

from which she visits the other cells. She went to one in which was a terrible man, who had a weapon. He said, "Why do you come to me? I've sworn to kill the first person that comes near me." "Oh," she said, "your weapon is very sharp; but you won't kill me." The prisoners are often wild with rage. They receive no love, they hear no Gospel. When the authorities can't manage them, they send for the Baroness, and she calms them though they are like wild beasts. I gave her a week. Though every word was translated, they listened eagerly. Some heads were half-shorn, showing that they were destined for Siberia. "Ah," they said, "you preach differently; our priests tell us what bad men we are, and we know it, but you tell us of the love of Jesus."

A lady of rank was asked to procure for me the entrée of prisons. She shook her head. But soon after I received a great letter, with a Government seal, opening to me the prisons through all the Russian Empire. We have read of "the regions beyond," but this opened to us the regions below, strata generally known nothing of. The prisons are a school for crime. Punishment will never restore men. All are crowded. One in Trans-caucasia, built for eighty, holds 300, chiefly men, many in chains. They are constantly being transported to Siberia—an enormous country, twice as large as Europe; not all ice, bears, and wolves. Parts of it are most beautiful. Siberia is being peopled by exiles. When they get there, without the Gospel, what becomes of them? Many are so sunk, they cannot be compared with beasts. All grades of society — Tartars, heathen, cultured people; sin rules over all. There is no social position to check it. Nothing can check this Satanic power but the Gospel.

The Russian Government is paternal. If a man is a Nihilist, it says, "We are not Nihilists; but if you do not like our Emperor, and want to be a Nihilist, we will take you to another part, where you can think as you like." And he is deported to Siberia. If a man dissents from the Greek Church, he also is sent there, and given land, and he can be a Stundist, a Baptist, or what he likes. At Tiflis last winter I was told that four Christian exiles were coming next morning. I found one, his head half shaven, going to Siberia. He had a little heroine of a wife, and three children. They had tied up all their possessions—their faces beamed with joy. Since they left Tiflis I hear they have reached a large Tartar city, with Christians all around them. Dr. Baedeker mentioned other marked interpositions of God's providence, and concluded a narrative of the deepest interest with the mention of a murderer converted before his deportation, and now preaching the Gospel; and closed with an earnest appeal for prayer.

Two ladies were present—Miss Williamson and Miss Davis—who last year had asked prayer for means to open a Soldier's Home at Fermoy. Mr. George Trench now called for praise that the work was about to be commenced.

The proverbial kindness and hospitality of our dear Irish brethren and sisters added much to the enjoyment and profit of the meetings.

Note.—Our report last week of Pastor F. E. Marsh's address on the Epistle to the Ephesians, at the Believer's Meetings, Dublin, made him to say that Eph. i. 19—22 is "The Divine observation"; it should have been Eph. i. 19—ii. 22, "Divine operations."

THE SCOTTISH Y.M.C.A. CONFERENCE will be held this year at Dunfermline, from September 17 to 19. The subjects will bear more particularly on the temptations of early manhood, and the sources of spiritual life and means of maintaining it in Christian work.

THE PRINCEITE AGAPEMONE.—In concluding a series of papers exposing the pernicious and unscriptural teachings of the Agapemone, *The British Weekly* says, "Perhaps a little more knowledge of the history of religious delusion might have saved many from following Prince as their religious leader. No one is safe who turns aside at all from the teaching of Jesus Christ."

A DAY AT TROUVILLE AND HAVRE.

MR. HENRY COOK, the originator of the Seamen's Mission at Gosport, was previously the proprietor of a flourishing and promising business in that town. He was, however, constrained to leave his worldly prospects and become an active friend of sailors. Some of our readers have contributed to his two Gospel ships, the *Herald of Mercy* and the *Mystery*, which have been employed, not only in English, but in French ports.

The visits of these vessels have led to the building at Trouville of an elegant Strangers' Rest, which is to be completed at the end of July. Two stones were laid last week bearing the names of Mrs. Deane Brown and Mrs. Gamble. This hall will be a great boon to sailors, and will, no doubt, be visited by the French workpeople. It will also accommodate a few Christian workers. The cost will be about £900, of which nearly half has been contributed. At night an evangelistic meeting was held on board the *Mystery*, filled between decks with French, who listened with eager interest. A crowd also gathered on the quay, for whom there was not room, and who must not be addressed in the open air. Under the present Government, France is open to the Gospel; but, if the monarchical party succeeded, the Jesuits would be reinstated, and the present liberty withdrawn. Some of this party tell the people they will give them no work so long as the present Government is in power. French tracts and papers would be a great boon, addressed to Mr. Cook, Seamen's Mission, Gosport, Hants.

A young French servant, who was converted at a meeting on one of the Gospel ships, in reply to my question, "Do you love Jesus?" said, "He is my life." The story of her mother's conversion was a touching one. She lost a son, and this made her think. She felt she did not know the truth, and kept praying God to show it to her. At length she thought she would go and see a Protestant pastor. She made the attempt, but something prevented. At length she was at her door, and Mr. Whelpton, Wesleyan minister, of Havre, came by, and spoke to her. She said, "You are a pastor," and invited him in. She told him her trouble, and he led her to God by Jesus Christ. Now her husband and two daughters are also saved. The Jesuits persecute her, but in her simple faith she said, "The Lord has broken their steps." She works early and late to keep the home together, for the priests prevent her husband getting work since they have become Christians. It was worth the journey only to spend an hour with this dear tried sister, and be reminded of the oneness of all the members of Christ.

A lady, French by birth, English by education, is at present at Trouville, visiting the poor and teaching Scripture to the children. Any Christian sister speaking French, and desiring to work in France, would do well to address her—simply, "La Mission Evangélique, Trouville, France."

Devoted workers are doing good work at Havre. Lady Beauchamp has returned to receive her son, Captain Beauchamp, who has been brought home, very severely injured by a fall from his horse in Egypt, which will call forth deep sympathy and fervent prayer. The Café Denmark, recently taken from the enemy, is an evidence of the effect of the Sailors' Home. Other cafés in the neighbourhood are tottering. The new acquisition is a splendid house, and will be a boon to Havre as a coffee-bar, as a Home for sailors, and a resting-place for Christian workers. Mr. and Mrs. Lennox are the present and efficient managers.

Rev. George Whelpton and Mr. Gray represent Methodism, with little of the ism and much of Christ. The new Norwegian pastor and his wife will make themselves felt when they have mastered the language. M. Le Quéré (a relative of Pastor Lecoat, of Brittany) and Miss Bonnycastle are working bravely among the colony of Bretons, and they and others do good work among the emigrants, of whom thousands pass through Havre. R. C. M.

FLORENCE MISSION, NEW YORK.

THE Florence All-night Mission in New York derives its name from the fact that it was founded by Mr. Charles N. Crittenton, in memory of a beloved daughter, named Florence, of whom he was bereaved a few years ago. It stands in Bleecker-street, a notorious quarter, and just because it is so situated, in a region reeking with vice and crime, it has been greatly blessed of God to the class it is designed to benefit. Since 1883 the Mission has been increasing in activity, and now it is an institution of considerable importance. The founder has all along borne the cost, with occasional voluntary help.

Without regard to age, creed, or nationality, outcast women are received at any time of day or night, on the simple understanding that they desire to lead better lives. The missionary spends his nights visiting the haunts of iniquity and vice, and he has been privileged to witness many cheering results of acquaintances formed in dancing-halls and opium-dens, from which he invites the poor women to Gospel meetings, in the hope of then being able to show them the door of escape from lives of sin and misery. Some who have made Christ their choice have stood forth as veritable miracles of grace, and have exercised a very helpful influence over their wandering sisters.

Meetings are held every night, and before the platform, from which volunteer Christian workers make their appeals, may be found three classes: on one side those staying in the Home; on the other, such as have strayed into the room attracted by the singing, and in the winter by the warmth and comfort; and in the rear are men, similarly drawn, who need encouragement in giving up intemperate and dissipated lives. Outside, the missionary moves about and speaks kindly to the women; he gives them a card on which is written: "Any mother's girl wishing to leave a 'crooked' life, may find friends, food, shelter, and a helping hand to a better life, by coming, just as she is, at any time to the Florence Night Mission." Some respond immediately to this invitation; others come another day. Once in the room, the superintendent engages them in kindly conversation, with a view to their social and spiritual uplifting. Moreover, the Gospel story is told by earnest Christian ladies who visit the place.

Seeing how manifestly God has blessed his efforts, Mr. Crittenton has enlarged the place from time to time, and to-day he has an establishment with the sleeping accommodation of an average hotel, and with separate rooms for the various departments of the work. About two years ago, on being bereaved of his beloved wife, he decided upon further consecration of his powers and possessions. He made arrangements for almost complete retirement from business as a wholesale chemist, and has since devoted his time unreservedly to the work. Outside friends often show sympathy with the Mission by sending clothing for distribution among the girls. The Mission-house is 20, Bleecker-street, between Broadway and Bowery, New York.

CAUTION TO EMIGRANTS.—Recently a man and wife and two children left England for South America. They had scarcely landed when they missed the elder girl, of fifteen, and have not heard of her since. No doubt the wicked are on the prowl, and a few confederates could easily crowd between a child and her guardians. Watchful care should be taken to keep together.

For the Young.

MISS MACPHERSON'S DIARY.

Mrs. Merry sends to us some extracts from the diary of Miss Macpherson during her recent voyage across the Atlantic with her band of little emigrants. In doing so she writes:—"We are busy rescuing and preparing our third party, which is to sail, please God, on August 8."

"*Sunday evening, May* 19.—Awoke to-day with the dawn—all still, except the rolling sea. Praise God for a long, restoring sleep. All nerve weariness fled. Able to read and revel in the words of life. Bird Fair and all the blessed chances for winning souls have been spread before the Lord...Now the sun is setting. All have been up on deck, except three. All day long I sat among the children, talking, singing, telling a wee story from time to time. Great excitement now and then through waves washing over the deck. All outward forms of worship were impossible to-day, but our hearts praised God in silence for his sustaining grace.

"*Tuesday, May* 21.—At 7 o'clock this evening some of us held, by invitation, a Gospel service in the fo'c's'le. We realised the presence of the Master. Each sailor got a book and text-card on leaving; they thanked us warmly, and asked us to come again. My message was to Christians, 'Be of good cheer.' E—— sang a solo, and preached the Gospel so clearly. We hope also to go to the firemen, stewards, and engineers by invitation.

"At nine o'clock we descended to our private steerage, and had another hour with the elder part of our family, about twenty. In waiting quietly upon God we were blessed, and many a heart's breathing arose from one and another. The sweet story of the Shepherd after the wandering sheep was our theme. We sang 'The Ninety and Nine,' and such a happy family we seemed, drawn by cords of love to worship the one loving Master.

"*Wednesday, May* 22.—The chief steward had heard of our meeting in the fo'c's'le, so asked if we would allow him to arrange a meeting for this evening among 120 women in the common steerage. At eleven we gathered for our Bible-lesson and song of thanksgiving on deck. We are on the banks of Newfoundland, and the fog whistle is sounding every few minutes. The children are improving daily in health. The little ones, girls especially, are most sweet and gentle.

"*Saturday, May* 24.—We hope to reach Quebec on Monday afternoon. We are all on deck, basking in lovely sunshine. The days and hours tell of God's preserving care; an hour ago from the rigging fell a heavy chain with a piece of wood attached, within a few inches of one of our little ones. Had it fallen upon her, death must have been the consequence. To my left Miss M—— sits, surrounded by a dozen children cutting paper wonders; elder lads are reading in odd corners; in the middle of the compound the skipping-rope is going.

"*Monday, May* 27.—Saturday evening we had a blessed two hours with our elder children; our subject, John ix., the courageous young man who said, 'One thing I know, that whereas I was blind, now I see.' The hymns were sung very solemnly afterwards. At the close we felt we would give our thankoffering to the Liverpool Sailors' Orphanage, so a boy's cap went round, and, oh! such a handful of shining pennies, halfpennies, and farthings, the treasures of a boy's pocket, given so gladly. Some steerage friends had joined our little company, and the total was £1 7s. 6½d.

"Sunday was a splendid day, the sky so bright, and a fresh wind. We had our Bible lessons in the boys' and girls' steerages. In the afternoon we hung up a large map of Africa on cloth, and gave our children a missionary talk. In the evening we hurried off after dinner, with a dozen elder lads, to the sailors, and in that fo'c's'le, where, in by-gone years, prayer was wont to be made, we had a time of blessing. We look to be at Quebec in two hours. Do sing for us a loud hallelujah."

SABBATH AMONG THE CREE INDIANS.

BY REV. EGERTON R. YOUNG.

For many years the Cree Indians of "Norway. House" have been noted for their respect for the Sabbath as a day of rest. That they are not losers thereby is seen in various ways. For years, as a close observer among them, I noticed that, especially as boatmen for the Hudson Bay Company, they were able to do better work and have better health by resting one day in seven than any of the boatmen of that vast north-western land, who kept not the day of rest.

So isolated and inaccessible are many of the Hudson Bay Company's posts from the sea coast, that years are spent ere the goods sent in from London reach the remote inland trading posts, and the furs are obtained in exchange for them. So the work of carrying in the goods and bringing out the furs is a very extensive one, and gives employment to many hundreds of the able-bodied Indians. So wild and rough is the country, and so many are the falls and rapids of the rivers, that a great many portages have to be made, that is, the goods or bales of fur, have all to be carried on the backs of the Indians, supported by straps from their foreheads. Then the boats have to be dragged overland, around the rapids or falls, and then launched in the smooth water beyond.

So it can easily be seen that the work is very hard indeed. It is toiling at the oar or carrying the very heavy loads in the portages for weeks together. Lives are frequently lost, and serious accidents are not uncommon in such arduous toil. A number of boats would generally go together for company's sake, and to aid each other if any emergency arose. These collections of boats were called brigades. It sometimes happened that brigades from different places would meet at a portage both bound for the same district. Then there would occur the greatest strife between them as to which should succeed the more quickly in getting their cargo across, and get off on the journey first. My Christian Indians always kept the Sabbath.

Their plan was as follows. We will suppose several brigades have come to Norway House for the purpose of taking supplies of goods into the vast interior of the country, towards the head waters of the great McKenzie River district. They will go a distance of say eight hundred miles, and then they will meet the brigades from those more remote interior regions, coming out loaded with bales of fur caught the previous winter. The brigades exchange cargoes. Those that brought out the fur carry back the goods for the next winter's trade, and the others return with the furs, which are sent down from Norway House to York factory in Hudson Bay, and there shipped to England.

After this explanation we will come back to the starting of the brigades together with their loads. Until Saturday night they are together, and there camp. My men used to tell me how they made their boats secure, and even if the night was fine took all precautions. Early next morning the non-Sabbath-keeping brigades would push on. My men took an extra nap, then rose, and had a bath, and breakfast, and prayers. There were always those among them who could conduct religious service, so they often had a sermon, and always a prayer-meeting. Then dinner, and a nap. Supper and prayers over, they laid down early, and at the first blush of morning, which comes very early in the summer time in those high latitudes, they were up, and as fresh as could be.

All is excitement and hurry. Breakfast and prayers are soon over, and away they go. The other brigades have now twenty-four hours the start of them, but they generally catch up about Thursday, and have no difficulty in getting ahead. On Saturday night they repeat the work of the previous one. Perhaps on Sunday afternoon some of the other brigades come along, and push on ahead for a few miles, and there camp. My noble, God-fearing, Sabbath-keeping men are up and off so early the next Monday morning that they generally passed these brigades that had gone on ahead before they had started. With a cheer my gallant fellows dash by, and they are never overtaken again on the trip. They push on and on, until they reach the great Head Water table-land, where the brigades, loaded with furs, are waiting. They exchange cargoes, and sometimes are a week's journey down on the return trip, before they meet the other fellows coming up, although they have travelled every day, while my men have rested every Sabbath day. For nine seasons I watched these things, and I never yet saw the Sabbath-keeping Indians beaten, or even equalled, in the race.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 23, 1 John iii. 13—24; Mon., June 24, 1 John iv. 1—10; Tues., June 25, 1 John iv. 11—21; Wed., June 26, 1 John v. 1—12; Thurs., June 27, 1 John v. 13—21; Fri., June 28, 2 John 1—13; Sat., June 29, 3 John 1—14.

MR. T. LEWES SAYER had meetings during Whitsuntide at the quaint little village of Doveridge, near Derby. The village children attended in good numbers, and great interest was evinced. A contingent also came over from the neighbouring town of Uttoxeter, where Mr. Sayer on Whit Tuesday afternoon addressed the members of the Childrens' Scripture Union. Rev. Canon Hamilton, the vicar of Doveridge, took much interest in the work, and heartily co-operated with the missioner. Mr. Sayer has changed his address to "Lyndhurst," Stapleton Hall-road, Stroud Green, N., where any communications respecting children's work may be addressed to him.

CHILDREN'S SPECIAL SERVICE MISSION.

Messrs. H. Hutchinson, Clifford H. Nash, and Alfred Armitage, Skating Rink, Croydon, June 15—24. Mr. Josiah Spiers, South Creake, near Fakenham, Norfolk, June 14—24. Mr. E. Arrowsmith, Hexham, June 29 to July 2.

DR. PENTECOST IN EDINBURGH.

THIS eminent evangelist has been holding most interesting and successful meetings in Edinburgh during the last six weeks. On Sabbath he has occupied the pulpit of Free St. Andrew's Church, Drumsheugh-gardens, in the absence of its pastor, Rev. R. J. Sandeman, who is abroad on a six months' holiday. In the mornings the evangelist has preached to large congregations, and in the evenings to audiences that overflowed the church.

Dr. Pentecost has also given Bible-readings during the week in the afternoons, extending over five weeks. These have been attended by from 400 to 600 persons, mostly residing in the West-end of Edinburgh. The Bible-readings have been highly appreciated; the freshness and vigour of the expositions thrilled the audiences. It is believed that they have been productive of much good. A blessing has also attended the evening evangelistic services, which Dr. Pentecost has held during four weeks, at first in Free St. Andrew's Church, and during the last week in the Free Assembly Hall. Dr. Pentecost is to continue to occupy the pulpit of Free St. Andrew's Church in the morning and afternoon on Sundays till the end of August.

REV. DR. CUYLER, of Brooklyn, New York, is on his way to this country, and is announced to preach next Sunday, June 23, at Christchurch, Westminster-road (Rev. Newman Hall's), morning and evening.

A CONFERENCE ON HOLINESS.

A CONVENTION for the promotion of holiness, convened by Dr. M. Miller, was held at Wellington Hall-road, Stoke Newington, London, N., from June 3 to 9, inclusive. The attendance was good throughout, and included Christians of all denominations from London, the provinces, and the Continent. We are unable to give space to a full report, but note several of the leading utterances.

Rev. F. D. SANFORD, of Boston (U.S.A.), who presided, gave, as the motto of the Conference, the words of our Lord in John vii. 37: "Come unto Me." He pointed out that we were to come in *simplicity;* as a little child: little children came straight to Jesus. In *humility:* the water in Ezekiel's temple came from *under* the door. To come to these waters we must get low down. In *pliability:* we must be willing to adapt ourselves to the will of God, and to divest ourselves of all our preconceived opinions as to the way in which the Lord is to bless us. In *receptivity:* Jesus said, "Receive ye." Unless we receive, all else will be of no avail. Let us have times for receiving out of the measureless fulness of Christ.

Rev. W. DARLOW SARGEANT said: The condition of the churches saddens me; their members resemble the disciples before Pentecost. The reason of this may be learned from such Scriptures as Rom. vi. 6 and John xii. 24, which teach that death must come before life, and life out of death. Thus is the Christ-spirit and the Christ-life realised. Until we are crucified with Christ, we, like the corn of wheat, abide alone; but, when we have passed through death to life, we become like the handful of corn of the seventy-second Psalm: "The fruit thereof shall shake like Lebanon."

Rev. C. G. MOORE referred to the special purposes of such a Conference:—(1) "As ye have therefore received Christ Jesus the Lord, *so* walk ye in Him." We received Christ in complete surrender to his will as we knew it, in utter self-distrust, and in simple faith. Many do not thus walk in Christ, and one purpose of such conventions is to urge those who have wandered in self-will, in self-reliance, or in unbelief, to return to the pathway in which their feet were set when they first received Christ. (2) To point out some of the great blessings that God has prepared for those who walk in Christ as they received Him: such as deliverance from "the law of sin and death," by "the law of the spirit of life in Christ Jesus"; and the enduement of power for service. (3) To emphasise the truth that the Gospel is a dispensation of "spirit," not of legal "letter." The glory of the Gospel is that it gives a "heart" and a "spirit" to do the things that the law had in vain commanded.

Dr. MILLER pointed out that holiness is not merely freedom from sinning—"He that is *born of God* sinneth not"—nor restoration from a backslidden state. It is in his Epistles to those churches whose spiritual condition was most satisfactory that St. Paul dwells most emphatically on sanctification. Holiness is the cleansing from the heart of that which antagonises our desire to serve the Lord wholly.

Dr. WOODS SMYTH said, referring to the text, "Without holiness no man shall see the Lord," that to "see the Lord" was a Hebraism for *enjoying the Lord.* This statement had an application to the present life as well as to the future one. Without holiness we cannot enjoy God now. Sin is the dark veil which separates between the soul and God. And we are dependent upon the presence of God for all true experience, comfort, consolation, service, and victory. Let every soul then by a real faith receive that purity of heart that will enable us to-day to dwell in the near presence of God.

Rev. F. D. SANFORD quoted Paul's statement, "I do *not frustrate* the grace of God." Some do, by unbelief. Israel frustrated God's gracious purposes towards them by unbelief; and to-day, "limiting the Holy One" is the crying sin of the Church. Even Jesus could not work because of unbelief. Let all prejudice against terms, methods, or measures, be relinquished. There is a great cloud of witnesses to prove that sanctification, like justification, is received by faith.

During the meetings many stood up for prayer, and came forward for blessing.

AMERICAN NOTES.

BY OUR SPECIAL CORRESPONDENT.

AN impostor, aspiring at no less pretension than being very Christ come to reign on earth, has established himself in Rockford, Ill. He was at one time a Methodist minister, and claims that the spirit of the deceased female Christ, Mrs. Beekman, has entered into him. He has proclaimed Himself as the great I AM, having come to establish his kingdom. He has a large following, most of whom are women. Several have turned all their property over to him; one old farmer deeding him 500 acres of land, in the midst of which he lives in a stately mansion. He now owns property valued at half-a-million of dollars. There are no traces of insanity about him; his calm deameanour and impious pretensions are producing incalculable mischief. False prophets, deceivers, anti-Christs surround us. Woe to those who are overtaken by deceptions, and woe to the faithless watchmen who fail to warn the ignorant and unwary.

Mr. H. Grattan Guinness has been accorded a hearty reception in our Eastern cities on his return from Mexico. He travelled extensively over that country; journeying 2,500 miles within her borders. In an address delivered by him in the Music Hall, Boston, before a vast audience, he made some startling disclosures of Romish intolerance in Mexico in former days and now. His appeals for volunteers to enter that immense field, and give the pure Gospel to the people, were electrifying.

Mr. Guinness had many opportunities to address the great Baptist anniversaries, on the Congo, the Soudan, China, and other vast territories awaiting evangelisation. The nervous force, the pathos, the floods of eloquence, and the spiritual power which characterised his preaching in the days of his vigorous youth were not wanting. During one day he gave six addresses throughout the city, nor will his thrilling words be soon forgotten. Everywhere he is addressing schools, colleges, ministers' meetings, and churches. His repertoire is inexhaustible; missions, doctrine, Romanism, prophecy, deep spiritual exposition, and hard practical business-like plans for the wider dissemination of the Gospel, receive his attention. In every department he is profound, scholarly, chaste, instructive. Let the prayers of the saints ascend for a large blessing to attend this visit of our dear friend. In company with Dr. Ashmore, of China, he has started on a pioneer tour, east and west, on behalf of missions. His faith and hope is that *hundreds*, not *dozens*, will soon be yearly drafted to the great fields awaiting the good seed of the kingdom.

As to Roman intolerance, here is a precious confession from Bishop Ryan, of "holy mother church":—

The Church of Rome is intolerant. She alone has the right to be intolerant, because she alone has the truth. The Church tolerates her enemies because she is obliged to do so, but uses all her powers to annihilate them. If ever the Catholics should become a considerable majority, which in time will surely be the case, then will religious freedom in the United States come to an end. Our enemies know how she treated heretics in the Middle Ages, and how she treats them to-day where she has the power. We no more think of denying these historic facts than we do of blaming the holy Pope and the princes of the Church for what they have thought fit to do.

The thirteenth annual meeting for Bible study will be held (D.V.) in the Pavilion, Niagara, Ontario, July 17—24. In addition to the doctrinal and prophetical subjects assigned to the respective teachers, theories of faith healing and mental science will receive consideration. The demonology of Scripture, second Probation, and Creation as antecedent and superior to Nature, will also be discussed. Special prayer is again requested on behalf of this most important conference. British Christians visiting America are cordially invited. Mr. Grattan Guinness and Rev. J. Hudson Taylor are expected to be present.

There died a little while ago one of the most extraordinary persons of our generation, the lamented Laura D. Bridgman, in her sixtieth year. She was deprived of all her senses, when a child, but that of feeling. Blind, deaf, dumb, yet, taken in hand at an early age, through the single gate of feeling, consciousness was reached, and intellect came forth to receive training, direction, and development. Dickens wrote of her as a phenomenon of information. She was an intelligent believer—baptized, consecrated, and most joyous in her experience. She worked with her hands, and gave largely of her limited means. In the triumphs of the Christian faith she passed away, leaving a large circle of friends who had become personally attached to her, to mourn her loss. Now absent from the body, she is present with the Lord.

The second annual meeting of the New England Evangelistic Association has shown great progress. During the year hundreds of pulpits were supplied, evangelists were sent into remote parishes, and pastors seeking new fields were introduced to vacant pastorates.

CRIPPLES' HOME FOR GIRLS.

SIR,—Your readers are acquainted with the Cripples' Home and Industrial School for Girls in the Marylebone-road. Owing to the expiration of the lease, arrangements had to be made for a renewal, and this has involved the rebuilding and enlargement of the house at an expense of over £9000, which sum has had to be withdrawn, mainly from the Capital Fund, constituting the permanent endowment of the Institution. The trustees and managers are, therefore, anxious to replace this money as soon as possible.

The Princess Christian has consented to open the new building on Saturday, 22nd inst., at 12 o'clock, and it is desired that a substantial instalment of the sum required (£9000) should be forthcoming by that time. The excellence of the object and administration of this charity for the benefit of crippled and destitute girls is too well known to need comment. Since the opening of the Home in 1851, 974 girls have been received, many of the most helpless of whom have been greatly benefitted by the skilled surgical treatment, besides being taught a trade by which a large number of them are now supporting themselves. The treasurer is Dr. Routh, 52, Montagu-square, W.—Yours faithfully,

KINNAIRD.

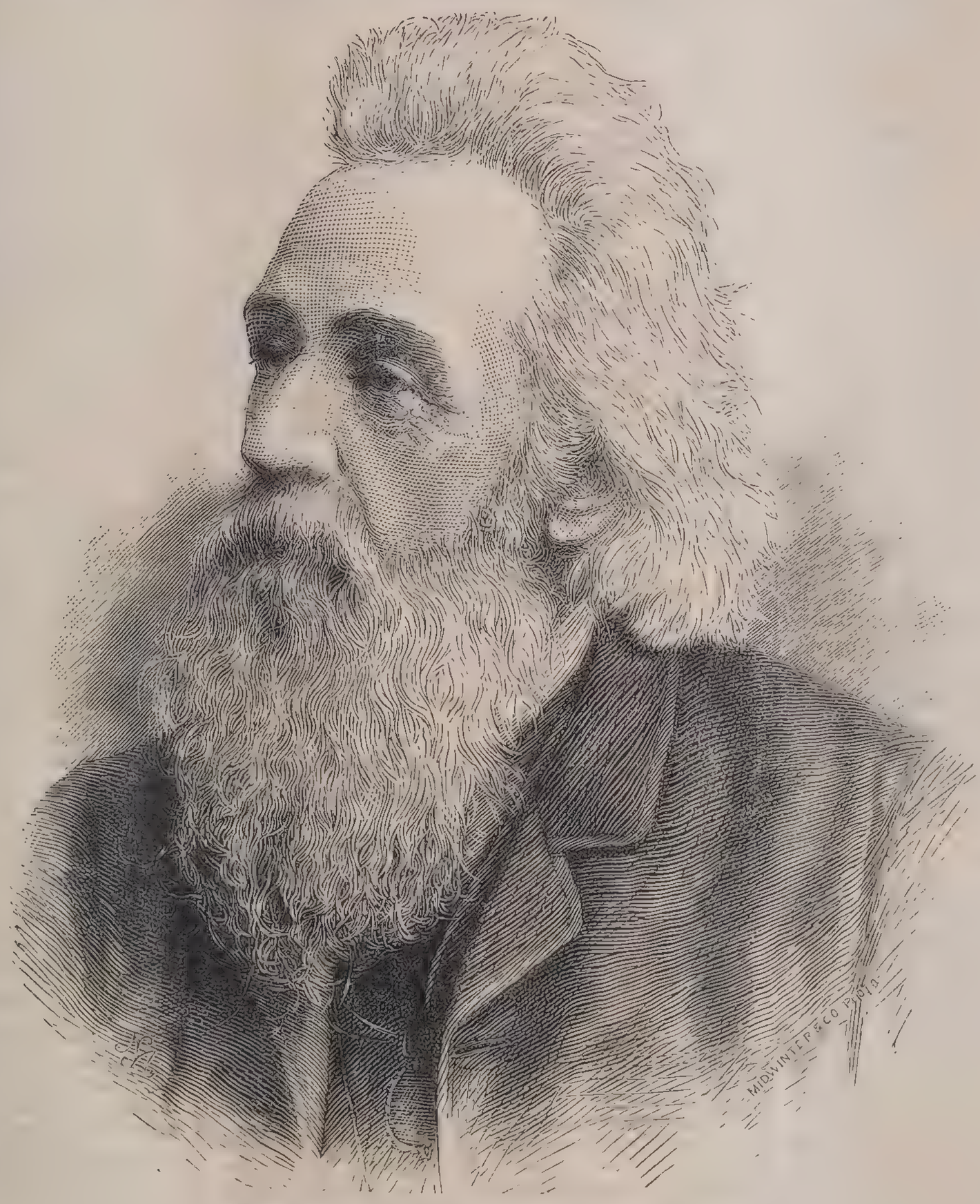
THE BISHOP OF ELY AND EVENING COMMUNION.—We are glad to find that the remonstrance addressed to the Bishop of Ely by Rev. J. Barton, vicar of Holy Trinity Church, Cambridge, on the subject of Evening Communion, has not been without effect. A memorial to the vicar was drawn up, signed by 160 communicants, expressing an earnest hope that the practice might not be discontinued. On this being communicated to the Bishop, the vicar received from him a reply to the effect that, under the circumstances, as now explained, he felt that the afternoon and evening Communions ought to be continued, and withdraws his previous expression of disapproval.

The Late Mr. HENRY QUICK,

Artist and Congregational Minister.

OUR sketch this week has for its subject one whose name has long been fragrant of grace and truth in several important centres of population in England. A pastor who ever showed diligence to secure the approval of God, and a preacher whose great theme was the Gospel of Christ, the late Henry Quick, Congregationalist, was widely known, and highly esteemed, by those who were privileged to enjoy his personal acquaintance.

Born in the city of Bristol in 1812, Henry Quick was brought up under Christian influences. Converted to Christ early in life among the Wesleyan Methodists, to which body his parents belonged, young Henry soon showed qualifications for the ministry. Encouraged to exercise his gifts, not only in Bristol, but in more distant parts, he advanced in usefulness in proportion as his abilities expanded. In the pursuit of his profession as an artist he went to West Cornwall, where his services came to be held in high regard. In later years he would relate his experiences in a Cornish village, on his first visit as the substitute of a "travelling preacher." He was received with extreme coldness; but, as the service proceeded, a change came over the congregation, and the fervour increased until an enthusiastic hearer mounted the bench, and shouted, "Praise the Lord; such words should be written in letters of gold!" Mr. Quick in his young days displayed considerable taste and capacity in art, and it is believed he had in him the making of a great painter. To the last he was facile at the brush and pencil, some of his portraits being excellent specimens of life-like work.



(*From Photograph by Messrs. Midwinter & Co., Bristol.*)

The Lord had need of the young artist, who, on realising the fact, did not hesitate to consecrate his imaginative faculty and pictorial powers to the service of the Gospel. Offering himself for the Wesleyan ministry, he was not accepted, as a slight lameness from which he suffered would, it was held, prevent him from taking the long journeys of an itinerant. In 1840 Mr. Quick applied to the authorities of Hackney Academy to be trained for the Independent ministry, and was at once accepted. While yet a student he became assistant to Dr. Joseph Fletcher, of Stepney Meeting. Here his services were so highly appreciated that, on the death of Dr. Fletcher, he was invited to assume the pastorate. On the ground of inexperience he declined the offer. Just then the Independents of Taunton were lengthening their cords, and a second church was formed. The leaders of the movement saw in the assistant minister of Stepney the pastor and preacher of whom they stood in need. In 1843 he began his ministry at Taunton in a large waggon shed, which speedily gave place to the spacious building with schools adjoining known as North-street Chapel. A large congregation was rapidly gathered. In a cheery mood Mr. Quick was accustomed to characterise the church as "a religious conglomerate, a fortuitous and fortunate concourse of atoms," in view of the very divergent ecclesiastical opinions of its members. In it were Independents, Baptists, Episcopalians, Methodists, and Quakers. Yet a more harmonious, devout, and devoted band of believers has seldom existed, and this happy experience was, under God, largely owing to his tact and honesty, his genial spirit, and evangelical preaching. With his ministry at Taunton Mr. Quick began married life, his wife being a Bristol lady. He used gratefully to say that she was "every inch a pastor's wife."

In 1855, to the great grief of the church, he left Taunton for Bristol. The period of eleven and a half years at the former place was marked by a considerable measure of success. He found an infant church of sixty-five members, and a congregation numbering about a hundred; he left a church of some two hundred and fifty members, and a congregation of from six to seven hundred. He had admitted no fewer than 409 people to church fellowship; and, while believing that he was Divinely directed in accepting the charge, he also thought he was following the leadings of Providence in relinquishing it in order to become pastor of the church at Castle Green, Bristol. The latter was a sinking and well-nigh ruined cause, but the spacious chapel was speedily refilled, school premises were built, and the minister became a spiritual force in the city and neighbourhood. During his stay at Bristol, Mr. Quick sustained a sad series of domestic trials; in the course of eighteen months he buried his beloved wife and five of his children, including his eldest son. Almost overwhelmed, the disconsolate husband and father sought solitude, that he might think upon his griefs. For a moment he wished to die rather than live, but in the dark hour he was not wholly forsaken. A Christian neighbour called to comfort him, and, on being refused admission, wrote upon his visiting card, "See Heb. xii. 9—'in subjection to the Father of spirits, and live.'" The Spirit of truth, the Comforter, almost instantaneously applied the words, so that the sufferer submitted, left his room for the study and the church, therein to find the sacred solace of service.

Broken in health and in spirit by these bereavements, Mr. Quick journeyed in 1864 to Sheffield, where his ministrations were highly prized and greatly blessed. Here, as elsewhere, he made many friends, and was popular in his own and other pulpits. Being in the habit of paying his pastoral visits in a small phaeton, he became known as "the driving parson." In 1869 he left Sheffield for Brighton. The shortness of his pastorates is explained by the fact that he found special delight in building up the noble and strengthening the weak. If there was a congregation cast down, he seemed to be drawn towards it, and so he left the flourishing and strong, in order to succour the feeble and needy. At Brighton a large and influential

congregation attended upon his ministrations. The temporary iron building was soon too small, and in 1870 the beautiful structure known as the Clifton-road Church was opened. This great undertaking in chapel building cost him too dearly. "I told the deacons," he said, "that the place was too large and costly; it would be my coffin." His health completely broke down, and for fifteen months his voice was silent. Evangelicals of various orders valued his preaching very highly, and it was with grief that leave was taken of him.

Strength having returned, Mr. Quick accepted the oversight of the church assembling in Percy Chapel, Bath. For nine years he held this charge, and on retiring spent calmly and usefully the evening of his life in the city of his birth. He preached frequently, more particularly in Stapleton-road Chapel, which was built by his friends and converts of Castle Green. Occasionally he visited the churches over which he had been pastor, and was always warmly welcomed by them. Throughout several recent winters he suffered from asthma. Usually worshipping in Redland Park Church, he was often found on Sunday evenings in the Friends' Meeting House, which was very near to his residence. He waited with resignation until his release from pain should come. On September 23 last year he became seriously ill, and passed away in sleep, his feet resting firmly on the Rock of Ages.

A Puritan in spirit, engaged emphatically in a converting ministry, he was moreover a man of wide resource in the service of Christ. Rev. T. B. Knight, of Redland Park Church, who knew him intimately for forty-five years, referring to his disposition and character, says: "He was himself, and no one else—individual without being eccentric; a loveable man, frank and brave." Long before Mr. Spurgeon declined the title of "Reverend," he repudiated it on the ground that it was meaningless, and did not so well express the function of the Christian teacher as does the simple designation of "pastor." His qualities were such as God very graciously used during a ministry of fifty years. We trust others will be raised up to do a like hearty service in the Church and the world.

POLICE MATRONS. — There are in Chicago ten police matrons, four in Washington, and others in different American towns. They have charge of all female prisoners in their station houses. When the prisoners are brought in, they select first offenders from the hardened criminals, and separate them. The matron, if she thinks fit, can recommend that a first offender should be sent to a reformatory or hospital, and restored to her friends, according to circumstances.

"THE HAVEN," 6A, Trinity-street, Borough, is one of those unpretending institutions which are sadly needed in London. An interesting account of its useful and merciful work appears in the June issue of *Service for the King*. Together with the small house in which part of the work is carried on, the Haven was, during last year, the scene of much blessed effort. Altogether 217 girls and women, some of them of superior position, were received; some required only temporary shelter and assistance, but by far the larger number were cases of real rescue from shame and misery. Reformed inmates have gone into situations, in which they have given every satisfaction, and some have ended their course, trusting in Him who came to seek and save the lost. Many are now adorning the Gospel by lives of subjection to the Saviour, and mistresses are applying to "The Haven" for servants bearing such good characters as some of them have established. The article is followed by the announcement that Mr. J. E. Mathieson, of Mildmay, will thankfully receive contributions towards the work, which stands in need of more substantial support.

CITY MISSIONARIES AT HASTINGS.

By the kindly consideration of the Committee for Seaside Homes, and the timely benevolence of friends throughout the country, the workers of the London City Mission were enabled to enjoy a visit to Hastings, on Tuesday of last week. It was a very happy time to old and young among the missionaries, and certainly a means of grace to some of the friends who accompanied them. Labouring throughout the year in the alleys and courts of the Metropolis, and becoming sadly familiar with filth and misery, these earnest heralds of the cross and succourers of the afflicted, may well appreciate in a high degree opportunities, such as this, for physical refreshment, and the contemplation of God's handiwork, as richly shown forth in the country with its beauties of leaf and flower, and the sea with its wonders and its charms.

Altogether, over seven hundred missionaries and friends made up this fifth picnic excursion, some leaving London Bridge station, others Victoria. Though in the Metropolis the weather was unpleasantly dull and damp, the southern watering place, which was reached about eleven o'clock, was bathed in sunshine, with a delightful breeze blowing. Dispersing over St. Leonards with its long rows of stately residences, and Hastings with its varied historical and natural attractions, the party found much to interest and instruct them. The sands were the resort of almost all during some part of the day, and not a few climbed the hills and visited Ecclesbourne and Fairlight glens on the one hand, and the ruins of Hastings Castle on the other.

After a good day's ramble, the company partook of tea in the Concert-hall, Warrior-square. A public meeting was subsequently held, not so much for the missionaries as for the information and encouragement of such local friends and supporters as were in attendance. Mr. Charles M. Sawell, the secretary of the committee, endeavours to "improve" these occasions by making known the great importance of the work of the Mission, and the pressing need there is for keeping the Seaside Homes in a state of efficiency. He properly maintains that the prosperity of London is the affair of the entire country, and not without reason does he expect support from the watering-places whither the people of the Metropolis largely resort to spend their holidays and their money. The meeting was presided over by Rev. R. DAWSON, one of the secretaries of the Mission.

Rev. J. MCKENNY, the well-known Wesleyan Methodist minister, now resident at Hastings, heartily welcomed the missionaries to the town. Having himself laboured for many years in London, and had the superintendence of some of the men, he had an intimate acquaintance with the work, and held the workers in high regard as a body. In a closing word of counsel to them, he said: "Keep the witness of the Spirit clear, and then, with the constraining love of Jesus, you will continue to do much good; moreover, notwithstanding the many difficulties you have to contend against, your work will be a luxury, and not a mere duty." Rev. J. B. FRENCH, Congregationalist, of St. Leonards, in equally cordial terms, referred to the work of the missionaries, as he had seen and known it. He spoke helpfully of the importance of tact in Christian work, which he illustrated from the public ministry of Christ, and the successful labours of the late Dr. Wilson, of Bombay, whose method it was to found spiritual teaching on passing scenes which the people could not fail to realise and understand. Rev. BURMAN CASSIN followed with a brief speech, in which he declared his great indebtedness to the Mission for what its agents had done in his own parish at Southwark. Mr. C. M. SAWELL referred to the aims of the Mission to bring sinners to Christ, and make respectable members of society out of those who are at present worthless.

There was some hearty singing during the meeting, at the close of which a large group of the missionaries was photographed outside the railway station, from which the train started about seven o'clock on the return journey of a little less than three hours. This excursion affords a very pleasant reminiscence to the hundreds of devoted men, as they take grace and truth and social sunshine into the houses of the many poor and ignorant of the great City.

PEASANTS IN ARRAN.

IN an excellent description of "Two Months at Arran," in last week's *Queen*, the writer says:—"I learnt many lessons from our dear old landlady, who was a marvel for her age, as shrewd and keen-witted as a girl, and did the household washing and work. Her simple, cheery faith was wonderful. She had had heavy sorrows, but firmly believed they were all for good, and sent to her in love. She was a diligent reader of the Bible and four other books, which constituted her library and gave her never-ending delight; her chief favourite, after the Bible, was 'A Token to Mourners,' dated 1770, which had done her 'a power of good,' she said.

..."These islanders remind one of the old Puritans, and their childlike faith in God is beautiful. They accept his love as from a real, living Father, without questioning or doubt, and their Sabbath brought a sense of peace and rest with it that I never experienced elsewhere."

REV. J. G. PATON'S AUTOBIOGRAPHY.—Writing of this book, issued by Messrs. Hodder & Stoughton, Rev. Dr. Pierson, of Philadelphia, says it is "unsurpassed, for stimulating and inspiring narrative, by any existing story of heroism."

PERSECUTION OF SPANISH PROTESTANTS. —At Criptana, in the province of Ciudad Real, the Civil Guards and the authorities have had considerable trouble in protecting the Protestants and their chapel from the rest of the villagers. A procession, instigated by the Jesuits and priests, attempted to attack the Protestants. The Mayor then ordered the Evangelical Chapel to be closed for an indefinite time, though it had been opened in due form. The Protestants then assembled for worship in the house of one of their congregation. They were fined because their singing could be heard in the streets, and the Mayor told them he could not answer for their lives if they stayed another week. The priests even prosecuted the Protestants for an alleged insult to the very procession which attacked their chapel. All applications for redress and the reopening of the chapel have met with no response from the Minister of the Interior, though a Liberal Government is in office. The only reply made was that it is impossible to interfere, as everybody knows the state of things in the provinces.—*Daily News.*

FRIENDLESS AND FALLEN.

THE thirty-second anniversary of the London Female Preventive and Reformatory Institution was held at the Parson's Green Homes Fulham, on Saturday afternoon; there was a goodly attendance of friends from town. Lord Radstock presided.

Mr. EDWARD W. THOMAS, the secretary, presented the annual report. In addition to the preventive and reformatory work which has gone steadily forward as in years past, last year was marked by two new features. One was the formation of "the Ladies' Association of voluntary workers," and it was cheering to find that fifty-eight ladies had been engaged in conducting Bible and educational classes, in temperance addresses, and in giving any assistance to the committee in their power. The importance of such co-operation can hardly be over estimated, and the secretary made grateful acknowledgment of the help thus rendered. The second fact claiming attention was the opening of another new preventive home, situate in the Holloway-road, the particulars of which were published in THE CHRISTIAN in February last. The total number of cases taken up by the committee in the course of the year was 585, consisting of 296 preventive and 289 reformatory cases. An earnest appeal was made by the committee for funds, the secretary adding that the treasury was exhausted, and that the balance at the bankers was on the wrong side.

Lord RADSTOCK'S address was one of encouragement to workers, and he urged that each should more and more deeply realise that their call to the work was from God Himself, and that they had to give a definite and intelligent response to it. A Christian does not mean simply one who believes in Christ and who is expecting something from Him, but one who is in Christ and who must ever be a witness for Him.

Rev. BURMAN CASSIN said there was nothing more Christlike than to prevent from a life of sin or to rescue those who had fallen under its power. He spoke most hopefully of the efforts which had been made in South London, and regarded it as matter for great thankfulness that Christian work was more and more tending in the direction of prevention and rescue.

Rev. J. H. SCOTT, of Spitalfields, described his large work field of 21,000 souls, where the poor are very poor and the depraved very depraved. The dreadful murders in the East-end, which might be said to have been committed almost under the shadow of his church, had had the effect of driving away from the locality numbers of the quiet poor and their children. In his parish there was a large number of furnished rooms, and every one of them was a home of sin. He did not desire to paint the East-end too darkly, for it was dark enough already. The more he saw of the work of this Institution, the more thankful was he for its existence. Years ago, when a curate at St. Pancras, he had found the Homes to be invaluable, and he was of the same opinion now that he was working in the East-end.

Brief addresses were also given by Rev. F. Dixon and Mr. F. Nicholls. At the close of the meeting tea was provided in a marquee in the garden, and afterwards there was a gathering under the mulberry tree, when a few addresses were given, the weather happily continuing fine throughout.

CHILDREN AND THEATRES.—Thirty-eight out of the fifty-three members of the London School Board have expressed a strong opinion that the provisions of the Factory Acts which prohibit the employment of children under the age of ten years in factories and workshops should be so extended as to prohibit the employment of children under the age of ten years in theatres and other places of public entertainment, or for purposes of gain anywhere.

THE SALVATION ARMY.

DEAR SIR,—We have just had some remarkable meetings in Switzerland. On Thursday, a vast tent, erected at Yverdon, for the visit of General Booth, was crowded with Salvationists, from thirty-one French-Swiss corps. The weather was superb. There was great life-power and holy enthusiasm. The most perfect order prevailed. After the searching address of the General, on holiness, hundreds arose to consecrate themselves afresh to God and humanity. Princess Pucktomsky described very vividly how she had found full salvation in connection with the way of the Cross, when led to cast in her lot with the persecuted, keep the door of the hall, and become a soldier.

Among the bandsmen, was a mason, who that very day, two years previously, had walked a long distance, from Neuchâtel, to betray to the police of Colombier the fact that the Maréchale would probably get out at that station that evening returning from the annual meeting. Hating God, religion, and hating us in ignorance, he wished to see her again arrested and imprisoned, as she is under decree of expulsion from Neuchâtel.

When the train hove in sight, he repented and ran off, leaving the police disarmed, as they did not know my wife by sight. He is now a devoted and faithful man of God.

On the Wednesday, the General and I obtained an interview with Captain Stirling, in Chillon Castle; we found her in fairly good health, and excellent spirits, looking forward to her release on the 25th with much eagerness, as she longs to be again at work for God among the Swiss.

At Zurich the meetings held in the Grünenhof and Casino on Sunday were times of great power. More than thirty people came out to seek salvation in the afternoon and evening at the close of the General's addresses.

Upwards of 4000 people attended the annual meeting held by the Maréchale in the open-air at Pfaffenhausen, near Zurich, on the Thursday, some having walked from one o'clock in the morning to be present. The peasants prepared the place of meeting with the greatest kindness, fixing up rough seating accommodation for eighteen hundred people. The greatest order and attention prevailed, and the hearts of the officers, soldiers, and friends present from the surrounding cantons were mightily encouraged to go forward in spite of the extraordinary difficulties which surround a Swiss Salvationist.

It is a lady, Major Kate Patrick, who is at the head of the German-Swiss work. Two years ago there were in German Switzerland four corps and eight officers, to-day there are twenty-one corps and sixty officers.

The opening of our new hall here, at 163, Rue de Belleville, has been very successful. We have quiet, orderly meetings. The Spirit of God is working, and nearly every evening some people come forward seeking salvation; seven men last Thursday.

We have also good audiences at 187, Quai de Valmy. Last week there was some rowdyism by students before our new central hall, but the police have since come to our help, and now secure to us perfect order.

Popular illustrated French tracts, containing straight salvation truth, can be obtained at the Book Store, 3, Rue Auber, at reduced rates.

A special convention, under the leadership of the General, in which Mr. Bramwell Booth, Commissioner Railton, Princess Pucktomsky, the Maréchale and staff officers from France and Switzerland, and comrades from Holland and Denmark will take part, will be held in Rue Auber Hall, from Sunday, June 30, to Wednesday, July 3, inclusive. We are expecting times of great blessing. Visitors to Paris are cordially invited. The hall is close to the Grand Opera.

At one Sunday-night meeting there were among the earnest seekers at the penitent form, at Rue Auber Hall, persons of French, German, Swiss, Italian, English nationalities, who all received their spiritual help in their own tongue.—Yours faithfully,

A. S. BOOTH-CLIBBORN.

3, *Rue Auber, Paris.*

MAJOR WHITTLE IN SCOTLAND.

THE MAJOR, and Dr. and Mrs. Moxey, arrived in Hawick on Saturday, June 8, in the midst of the annual saturnalia of this Border town. An old custom of what is called "the Common-riding" continues. It is associated with rites and ceremonies of an age that is bygone, and, as far as this observance is concerned, it had better remain so. Feasting, drinking, and dancing are the accompaniments, to which the town and neighbourhood are given up for two whole days. The streets were filled with holiday-makers, and riot and drunkenness abounded. The outlook seemed far from promising, and the attendances at church next day were much below the average.

Major Whittle took the afternoon service in one of the churches, and Dr. Moxey in another, and in the evening the Home Mission Hall was filled with an attentive throng. There was quite a number of anxious inquirers, and several striking cases came under notice.

All the weekday meetings have been held in the same hall, and the ministers of the town and members of the Home Mission have given hearty assistance. Rev. Messrs. Stewart and Fordyce (Free Church), Stewart Burns (Established), Hislop (Congregational), and Seaman (Baptist), have taken part in the services, and Rev. Rudge Wilson has also been present.

Major Whittle has been preaching the grand old Gospel which he so loves with even greater power and liberty than on his previous visit eight years ago. At least, so say the local friends. Hence, they look for a rich harvest, seeing the results at last visit were so blessed. There has been occupation for the willing workers every night, thank God, and they have been reinforced by brethren from Edinburgh and elsewhere. This week the meetings will be in the largest hall in the town, and the Christian friends are putting forth extra efforts to reach the unsaved. The afternoon Bible-readings have been largely attended, and have proved times of refreshing from the presence of God. A spirit of consecration seems to have come on the Lord's people, and the prayers have been in the Holy Ghost. Sometimes as many as five ministers have prayed at one meeting, and Mr. Hill, the well-known evangelist, and Salvation Army officers have also led the devotions. Such unity of the Spirit is, we feel sure, pleasing to God, and it is joyful to his children.

Dr. Moxey conducted an open-air meeting in the crowded street on Thursday evening, in company with the Salvation Army, and the spectacle of the Home Mission singing with their brethren the praises of their common Lord, was a fine testimony after the recent scenes of irreligion and licence. Next week Major Whittle and his fellow-labourers hope to meet, at the Mildmay Conference, many who have been praying for them.

THE WORLD'S SUNDAY SCHOOL CONVENTION will open on July 1. Leading members of different communions are to speak on different aspects of work among the young in various parts of the world. The meetings will chiefly be held at the Memorial Hall, and will extend from July 1 to 5. On the latter day there is to be a "grand closing meeting" at Exeter Hall, under the presidency of Lord Kinnaird; and on the following afternoon the members will bid each other farewell at a garden party to be held at Dollis-hill, by invitation of Lord and Lady Aberdeen.

A MISSIONARY FAREWELL.

One of these deeply solemn and interesting gatherings took place last week at the Rink, Blackheath, when many God-speeds were given to Mr. T. H. Morris, Dr. Fisher, and others, going to the interior of Africa, and Mr. Dudley Kidd, proceeding to South Africa. The attendance was good and an earnest spirit pervaded the assembly. Mr. Reginald Radcliffe presided and sandwiched the speeches with his vigorous and pointed exhortations.

The first address of the evening was by Rev. A. J. Robinson, of the C.M.S., from West Africa. He said there are on the lower reaches of the Niger cannibals sunk in every form of superstition and immorality. Mohammedanism is progressing rapidly on the lower reaches of the river. There is more truth in recent statements about its advances than people like to believe. What is to be done? The cross uplifted, with simplicity and in the spirit of self-sacrifice, is the only antidote. A believer in Mohammed is ready at any moment to die for his creed; yet Christians think much of a little self-sacrifice. We must be ready to give up all for Christ, and to be all things to all men. Such missionaries can only be got through the consecration and self-sacrifice of the churches at home. There is too much of mere civilising in our missionary programmes. Let those at home wake up and send out men who will dare all for the Gospel. We need a Pentecost to-day more than ever Peter did at the first. At the request of the chairman, Mr. Robinson followed up his stirring words of appeal by prayer that the enduement of the Holy Spirit might fall on the members of the churches at home.

Dr. Neatby took for his topic "Power for Service," whether at home or abroad. Although the Holy Ghost is now in the Church and in the believer, how seldom do we find those who are filled with his power. This is what we most desire for those who are about to go to Central Africa. Mr. Radcliffe then asked for very special prayer that Dr. Neatby's sons might be guided as to the exact part of the field they ought to go to. A missionary returned from Africa had told him that an honest trader taking suitable goods could go to any part of heathen Africa and evangelise as well as do profitable business.

Rev. J. Hudson Taylor said every heart must have been moved by the words of Mr. Robinson. It is supremely important that missionaries should be men and women full of Holy Ghost power, and raised above the circumstances that environ them. One thought that had been greatly pressed on him of late was the oneness of the Church (Eph. iv. 14—16). Unless the churches at home move forward, those who work abroad are hindered in their advance. There must be equal development in all parts of the Body of Christ. We expect missionaries to be men of great spiritual power and attainment; but we forget that those at home must also make progress. There is in all of us, at home as well as abroad, great cause for humiliation and confession. The highest aspect of missions is the doing of the will of God. In one of the farewell meetings in America, last year, a father told what his daughter (about to go to China) had been in the home and in the mission-hall; but he could gladly say he had nothing too precious to give up for the Lord Jesus Christ. This saying had been a source of unspeakable blessing to him almost every day since. Is not the work hindered and our service hindered because we have something too precious to give up for the sake of Christ?

Mr. Morris read the familiar passage, Rom. xii. 1, and said this was the duty of every Christian; if the "reasonable service" calls one to India or China or Africa, there is nothing extraordinary about it. The extraordinary thing is when there are those who do not render this reasonable service. With his wife and four children he hoped to go into Central Africa, and to set up there a solitary Christian home, from which the light should stream out and permeate some of the darkness all around. Two other Christian ladies are going, Miss Gilchrist, from Scotland, and Miss Davies, from Bristol. He asked much prayer for these two, and for his wife and Mrs. F. S. Arnot, that their work among the women of Africa may be fruitful in results. He mentioned the interesting fact that these four represent between them England, Scotland, Ireland, and Wales. Mr. Trevor Francis and Mr. Jordan expressed in prayer the desires of the meeting that guidance and power might be given to these servants of God going out.

Reading and commenting on Psalm xlv., Mr. Radcliffe called for full surrender of heart. We have forgotten the heathen, he said, and our churches are full of divisions and our streets full of drunkenness and whoredom. What we really need is a reformation in the churches at home: an overturning, and a baptism of the Holy Ghost, so that missions shall not be merely a by-work, but *the* work of the Church.

Mr. Gall, who has been a gardener, goes out in the same capacity, seeking to teach the people something of horticulture and agriculture; at the same time witnessing for God. Dr. Walter Fisher, the brother of Mrs. Fred Arnot, made an earnest appeal to any unsaved ones in the meeting, and spoke of the great needs of the outlying heathen world. Mr. Dudley Kidd, who is going to South Africa in connection with Mr. Spencer Walton's Cape Mission, said he was going because he could not stay at home. He thought that, in view of the darkness and need of the great world, no one should stay in England unless he has some pressing reason for doing so.

Dr. Howard Taylor said there were many who could not go abroad, but their responsibility with respect to the heathen is as great as in the case of those who cannot stay at home. They ought to hold up the hands of those who go, by sympathy and prayer. Dr. Henry Soltau and Dr. Guinness followed with some encouraging words about Burmah and the Congo, and the meeting was closed with earnest prayer by Rev. J. Baring Gould, on behalf of African missionaries in peril.

ANTI-SLAVERY. — The committee of the British and Foreign Anti-Slavery Society having resolved to send a deputation of its members and officers to the conference convened by Cardinal Lavigerie, his Eminence has forwarded to that society a list of questions to be discussed. Under the heading of the means of putting a stop to slavery, the first and most prominent position is given to "pacific action in Africa," which includes support of missions, introduction of legitimate commerce, and prohibition of the importation of arms, ammunition, and spirituous liquors. The question of employment of force by Governments and by private expeditions will be considered, and also the best means for inducing Mohammedan Governments to close their slave markets. The importance of arousing public opinion throughout Europe by means of the Press will hold a prominent place in the discussions of the conference.

KILBURN HALL.—On Whit Monday, the usual Bank Holiday, meetings were attended by many friends from various parts. In the afternoon helpful addresses were delivered by Sir R. Phayre, Mr. W. H. Howland (Toronto), and Mr. W. H. Seagram. At the time of prayer, Lord Radstock suggested petitions on behalf of evangelistic work generally, that God's people may be delivered from the practice of resorting to carnal expedients for drawing people together to Gospel services. In the evening several friends spoke on edifying topics. Mr. W. R. Lane enforced the importance of workers keeping their own souls right. Dr. Donald Fraser enlarged upon the exhaustless fulness of Christ. The Hebrew worshipper was never admitted into the holiest of all; we, however, are "made nigh," and, acting thereon, should "draw near," even into the presence of God. The fulness of faith and hope was also dwelt upon, and the meeting was felt by many to be very profitable.

Letters to the Editor.

HOSPITAL SUNDAY AND MEDICAL MISSIONS.

Dear Sir,—As the annual collection for the hospitals and dispensaries in London will be taken next Sunday, I wish to bring before the readers of The Christian the claims of medical missions. There are now several such missions in London. Each of these missions has a large dispensary connected with it, and several thousands of the sick and suffering poor are treated annually. The cases visited are as severe as those seen in the wards of any hospital. At all the medical mission dispensaries the Gospel is preached to the patients. Bible classes, &c., are held, and the dying are pointed to the Lord Jesus, so that medical missions have a claim for support on all who love our Lord Jesus Christ. R. C.

THE PEOPLE'S PRAYER BOOK.

Sir,—Under this title I am preparing a book of family prayers. In order to make it as complete as possible, I wish to invite opinions from those of your readers who are interested in the cultivation and growth of what used to be known as family worship. Am I right in thinking that many of the prayers in family prayer books are too long and formal? Is it true that many of them lie a long way from the immediate thought and need of the day? Would your readers advise a reprint of Scripture, or a mere indication of a suitable passage to be read? Any suggestions with which your readers may favour me, publicly or privately, may be very useful.—Yours faithfully,

The City Temple. Joseph Parker.

MISSIONARY LIFE.

Dear Sir,—For many years, missionaries in India were my most esteemed friends, and had I known sooner that they have been accused of "self-indulgence," "luxury," and "worldliness," I would have hastened to add my testimony to the effect that the many missionaries from Europe and America whom I knew in India, more or less intimately, were men, who, by their simple, unostentatious lives of Christian piety, devotedness, and strict temperance, should have recommended the religion of the Lord Jesus Christ to the European and native community.

I have met many missionaries at the table of a pious Lieutenant-Governor, and quite concur in Mrs. Mackenzie's opinion, that as busy workers for eternity they have neither time nor inclination to mix much in society.—Yours truly,

George G. Anderson,
Eastbourne. Lieutenant-General.

SUNDAY CLOSING.

Dear Sir,—We ask for prayer that Mr. Stevenson's Sunday Closing Bill may be passed in its integrity in the present session of Parliament, and thus lessen the temptations to intemperance and the consequent degradation and misery to young and old. We also ask your readers to use their best influences with Members of Parliament, to induce them to be in their places, and to oppose hostile amendments. The welfare of millions of English homes depends on this being done. The "British Women's Temperance Association" have issued an invitation to all who wish success to the Bill to meet for united prayer, in the Library of the Memorial Hall, Farringdon-street, E.C., on Wednesday, June 26, from 12 to 1 o'clock. Lady Sebright will conduct the meeting.—Yours truly,

Robert Whitworth,
T. A. Stowell,
Edward Whitwell, } Hon. Secs.
Stafford Chambers, Manchester.

TO CORRESPONDENTS.

Dear Sir,—You would be doing a much-needed service to secretaries and others engaged in the Lord's work, if you would kindly impress on correspondents the importance of giving their *full* address when writing. The omission of this seems of late to have grown into a sort of fashion—an exceedingly inconvenient one. Sometimes urgent appeals are made for assistance, which would be immediately responded to, but, unfortunately, the *incompleteness* of the address renders this impossible.

The full address should not only be given, but written legibly, especially when it is an obscure or remote place. Attention to this small matter would entail very little trouble, while it would save much annoyance to overworked secretaries and others.—Yours faithfully,

J. G.

PRISONERS AND THEIR FRIENDS.

THE excellent work of the St. Giles's Christian Mission is well known. It is noteworthy that those who are best acquainted with the operations of the Mission speak most highly of it as a moral and religious agency. The Lord Mayor of London having a short time since testified his deep interest in the work, it was with no surprise that a few days ago we received an invitation to a meeting kindly convened by his lordship at the Mansion House, specially to consider the endeavours of the Mission in aid of discharged prisoners, and the care and protection of destitute boys who may be in danger of drifting into evil courses. The meeting was held on Monday afternoon last, and, in the Lord Mayor's absence, owing to ill health, the chair was occupied by Sir W. T. Charley, Common Sergeant. The proceedings constituted a full and cordial commendation of the work, the speakers being in several cases men whose words could not but carry tremendous weight in favour of the Mission. It was a matter of sincere regret that, owing to continued ill health, Mr. George Hatton, the devoted snperintendent of the Mission, was unable to be present.

At the outset, Mr. E. IVES, a member of the committee, read a statement, tracing the history of the Mission, since its establishment, in a small way, in 1860. The work among discharged prisoners began in 1877, and, while much encouragement has attended efforts to give convicted men and women a fresh start in life, steps to rescue from the downward course youths who have got into mischief have been remarkably successful. The Home in Greville-street has not only met a pressing need, but, with the other machinery of the Mission, it has enabled the secretary, Mr. W. Wheatley, who has this work under his special care, to receive from judges and magistrates many a lad who would otherwise have had to be "disposed of" by imprisonment. This Home is now not nearly large enough for its important purpose, and additional premises must be secured immediately. An effort is also being made to reclaim fallen women, some friends having provided the money wherewith to start the work. Premises in Drury-lane have been fitted up as a night shelter, providing accommodation for from fifty to sixty persons. Other new undertakings, of an equally practical character, have been embarked upon, and to meet the incidental expenses the sum of £1000 was asked for. Before the meeting ended, several promises towards raising this were made.

In the course of an address of warm sympathy, the CHAIRMAN said he had again and again known the Mission to come to the relief of people who had been in gaol. Speaking from eleven years' experience at the Central Criminal Court, he declared the work to be emphatically Christ-like—penetrated through and through with the spirit of Divine compassion, and at the same time conducted with sound common sense and a thorough acquaintance with human nature.

Lord RADSTOCK spoke in terms of sincere pity of the criminal classes. There are, he remarked, many criminals altogether untouched by the law; at the same time many of the class who fill our gaols have never been instructed as to what is right and wrong. It has been said that we punish men for being what society makes them, and he believed the statement to be true. In view, therefore, of the fact that it is largely our own fault that many of our neighbours are criminals, the least we can do is to help them into better ways, by taking to them a knowledge of the Gospel, which has power over the very springs of the heart of man. He thought that the diminution of crime during recent years was owing to the operation of such excellent remedial agencies, and he urged that more generous support should be given to them.

Mr. F. A. BEVAN spoke highly of the Mission, calling special attention to its work of rescuing youths from moral danger. Mr. E. BAGGALLAY, as a magistrate, earnestly pleaded the cause of the Mission, saying that Mr. Wheatley had on various occasions done good work in his Court, by taking in hand offenders who would otherwise have been branded as prisoners, and would afterwards have been far from reformation of life. The CHAIRMAN read several letters from absent magistrates, all highly praising the Mission work. Sir Peter Edlin wrote: "I can trust Mr. Wheatley implicitly." Mr. G. Chance wrote: "Society is deeply indebted to the Mission." Mr. E. VAUGHAN, magistrate of Bow-street, also spoke, his remarks being in unqualified praise of the work of Mr. Wheatley among prisoners and persons accused of crime. On what subject are London magistrates so unanimous?

Short and hearty addresses were also delivered by Rev. H. G. Duffield, chaplain at Newgate; Mr. Bayliss, Q.C., of the Court of Passage, Liverpool; Colonel Milman, of Holloway and Newgate prisons; and Mr. Wheatley. The last named rejoiced to acknowledge the ready help which he had uniformly received from a number of employers of labour, some of whom had received as many as fifty men in times when work could not otherwise be got for them. From beginning to end the meeting was strongly sympathetic. We hope that the outcome will be a wider interest in the Mission, and a hearty endeavour on the part of many new friends to support its several new schemes as well as its older agencies.

OBITUARY.

LORD A. P. CECIL.

A TELEGRAM from Toronto, Canada, states that Lord Adelbert Percy Cecil, the well-known evangelist, was drowned near Adolphustown, Lennox, Western Canada, on Wednesday evening last week, while out alone in a small boat. His body was found on Thursday, and taken to Napanee, where it was embalmed. His lordship was crossing the Bay of Quinte, in the Lake of Ontario, going from Belleville to Adolphustown, in order to hold a series of meetings at the latter place. He stood up in his boat to adjust the sail, when he lost his hold and fell headlong into the lake. The accident was seen from the shore, and boats were sent out at once to his rescue, but he had sunk before help could reach him. Lord Cecil was a son of the second Marquis of Exeter, and was born in 1841. He was an earnest and devoted Christian, and for many years had been actively engaged in evangelistic work.

SIR EDWARD DENNY, BART.

This Irish baronet, who had reached the great age of ninety-two, died on the 13th instant, at 31, the Grove, Boltons, S.W. His conversion, over fifty years ago, was brought about through the persual of Grace Kennedy's story, "Father Clement." His growth in grace was largely helped on by attendance at the Bible-readings of Viscountess Powerscourt, whose spiritually-minded "Letters" were published many years ago. At some date during the "forties," Sir Edward brought out his volume of "Hymns and Poems," which met with much acceptance. Speaking of the hymns in this book, it was said at the time that "the love for our Lord which breathes through them all, would endear the heart of every Christian to the writer." Sir Edward Denny was a careful and diligent student of prophecy, and his two prophetic charts, "The Stream of Time,' and "The Seventy Weeks of Daniel," commanded much attention when published.

REQUESTS FOR PRAYER.—For blessing on a tent mission in a village in Devonshire.——For blessing on a tent mission at South Norwood, during June, July, and August.——For blessing on tent work, during July and August, at Skegness, Lincolnshire.——For blessing on the work carried on in four tents in Aberdeenshire, during the summer, by the Gordon Evangelistic Mission.——For blessing on evangelistic services in the Westerfield Hall, Tottenham, and the Green.

Y.M.C.A., 186, ALDERSGATE-STREET.

NOTWITHSTANDING the warmth and brightness of the June evenings, Rev. F. B. Meyer succeeds in attracting a large company of young men to this Association every Friday evening, at eight o'clock, to study various phases in the history of Daniel as recorded in the Scripture. He has already spoken of Daniel as "The Witness" and "The Man of Prayer"; during the next three Friday evenings he directs attention to Daniel as "The Statesman," "The Seer" (1), and "The Seer" (2). The meetings are confined to young men, all of whom, whether members or not, are made heartily welcome.

On Tuesday, July 2, at 8 p.m., Mr. Robert Burn, general secretary, will give an account of his recent visit to the United States, illustrated by lantern views of places of interest and Association buildings, exteriors and interiors. A hearty invitation is extended to all who are interested in the welfare of the Association on both sides of the Atlantic.

Evangelistic Notes.

Mr. Moody is sending his brother evangelist, Rev. B. Fay Mills, to make an evangelistic tour in India.

Rev. Sam Jones has closed a campaign at Danville, Virginia, in which about 1000 persons professed conversion.

Farnham.—The Congregationalists, Primitive Methodists, and Wesleyans, at Farnham, Surrey, are uniting to hold an open-air service every Sunday evening during the summer months.

Dr. L. W. Munhall has been evangelising at Leavenworth and Aitchison, Kansas, with large congregations, and very marked results. He is assisted in the song service by Professor and Mrs. Lowe.

North Finchley.—Open-air services, to be held during the summer months, were commenced on Sunday evening last, on the lawn adjoining the Baptist Chapel, by Rev. J. Middleditch, the pastor.

Mr. John Maxted has completed a sixteen days' mission at Birchington-on-Sea, near Margate, in the Baptist Chapel. The whole mission was most encouraging. Mr. Maxted has now removed from Fulham to 4, Pellatt-villas, Pellatt-grove, Wood Green, N.

Northampton.—At Semilong a three months' tent mission was commenced on June 2 by Messrs. Bramwell, Peck, and William Williams, of the Evangelists' Home, Birmingham. The services, up to the present, have been attended with blessed results; many have professed to find Christ.

Tent Services, Norwood.—This is the sixth season of the tent mission at South Norwood. The meetings have already been the means of blessing to many. Mr. William Grove and the London City missionaries who have been conducting the services have seen fruit of their labours. The tent will remain up until the new mission-hall (which is being built) is opened in August.

Bury Y.M.C.A.—The Lodging-house Mission, which has been in operation all the winter, is now discontinued, and open-air work has taken its place. This Association has for a number of years conducted a mission in connection with the various lodging-houses, and many instances of spiritual benefit have been vouchsafed to cheer the workers. Our open-air work is also attended with blessing.

W. G. WOOD, Secretary.

Hampstead Heath.—Efforts are made, on holidays, to present the glad tidings of salvation to the thousands of people who flock here. Rev. Newman Hall, who resides at Hampstead, generally lends a hand in this good work. Whit-Monday found him as busy as ever, accompanied by Mr. Benson, evangelist, of the Southwark and Lambeth Mission, and a band of earnest labourers. A sceptic, an old hand at debate, opposed himself to the Gospel; but Mr. Hall gave him an answer full of grace and truth, supported by incidents in the lives of infidels, and illustrations of the power of God's Spirit to open the eyes of those who are spiritually blind.

Clapton Hall, Upper Clapton, N.—Special services will be conducted here by Mr. Leonard Weaver, June 18 to 23, at 7.30 p.m.; Sundays, June 23 and 30, 6.30 p.m.

THE POSSIBILITIES OF PRAYER.

BY REV. RICHARD GLOVER, M.A.,
Vicar of St. Luke's, West Holloway.

"Unto Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."—Eph. iii. 20.

GREAT thoughts for prayer's congenial, holy task:
My God can do whatever I may "*ask*"!
Nor need my hope to pass such limit shrink,
Pondering my utterless ineloquence;
For what He hears not, his omniscience
Can mark, and do the thing I only "*think*"!

But, oh, too bold! I may enlarge my thought
Beyond potential bounds. What limit ought
My thinking to observe in speechless call
On Him who bids me pray? How large a part
May be fulfill'd of what is in my heart?
How large indeed, since He can do it "*all*"!

But "all I ask or think," perchance, may fall
Below my need; and things beyond that "all"
May be what most I need. Can heavenly love
Impart the boon that is unask'd, unthought?
Supply the need unfelt? The good unsought?
Yea, all thy askings, all thy thought "*above*"!

How far above? Where is the limit fixed,
His power and my receptiveness betwixt?
Pause, daring Faith, nor too redundantly
Reply, lest Hope, o'erbold, expect too much!
Nay, hardly can she hope enough while such
A word is here—above "*abundantly*"!

Thus speaks that word.* Above those mountains high
Let wave on wave roll oceans; yet a sky
Rises above those seas for Hope to scan.
Nay, more; "*exceeding*" that, upsprings a height
Beyond imagination, infinite!
So boundless, God's immeasurable "*can.*"

* The word abundantly is derived from the Latin *unda*, a wave.

Primitive Methodist Conference.

THIS Conference is now holding its sessions in Bradford, Yorkshire. It is fifty years since the Conference of the body met here before. Rev. Joseph Toulson, of the Book-room, London, was elected President. The address he gave was very touching, especially the notes of his own ministerial life. His closing appeal for "a heroic passion to save souls" stirred the Conference deeply, and many ministerial and lay brethren felt the force of the motto for the Connexional year.

The public services of the Conference have been very fruitful; consecration and communion services on the Saturday evening were held in several chapels. The camp meetings were very profitable, and the weather was most favourable to open-air work; many lovefeasts were held in the evening, and also sermons preached. Rev. Joseph Odell preached in Tennyson-place Chapel on "God's purpose and plan of evangelism." A most powerful service was enjoyed, and twelve young men and others gave themselves fully to the Lord's service.

On Monday morning the memoirs of departed ministers were read, and a profitable and fruitful period was spent in addresses upon the worth and work of the late ministers. Among them were many of the pioneer missionaries of the denomination. Public meetings were held and missionary resolutions submitted for the extension of the Connexional work both at home and abroad.

LONDON MISSIONARY SOCIETY.—On Friday evening last the third session of the Young Men's Missionary Band was brought to a close by a very successful meeting held in the Board-room of the Mission-house, Blomfield-street, Finsbury. Dr. Cecil Davenport, who has been a member of the band from its foundation, and who has been appointed as a medical missionary to Chung-king, Western China, bade his friends farewell. He urged the young fellows deliberately, yet humbly, to place themselves in God's hands, to be used according to his will. Mr. F. C. Bedford, a member of the committee, assured Dr. Davenport of the prayerful interest of the band in his future career. Addresses were delivered by Mr. A. J. Shepheard, president; Mr. S. R. Scott; Rev. J. W. Woods, of Clapton Park; Mr. N. H. Smith, of Mansfield College, Oxford; and Captain Hore, of Central Africa. They were characterised by spirituality throughout.

The Book World.

ORIGINAL FABLES. By Mrs. Prosser. 1s. *Religious Tract Society.* Excellent "morals" are pointed in a forcible manner. What with the bold type, capital illustrations, and animated style, these pages will rejoice the hearts of many children, and convey practical instruction at the same time.

IN OTHER LANDS, by Caroline Geary (3s. 6d. *Digby & Long*, 18, *Bouverie-street, E.C.*), is a collection of vivid notes, descriptive of journeyings in Spain, Italy, and Austria, with a chapter on "The humorous side of travel." The book is at once diverting, and full of information presented in very palatable form.

IN JESSIE VEITCH, THE SOLDIERS' FRIEND, also HELEN BERRIE AND HER CITY ARABS, we have the story of two devoted and useful lives spent for the glory of God and the good of men. It is an encouraging and stimulating record of all who think their talents are few, but would make the most of what they have. (1s. 6d. *Andrew Stevenson, Edinburgh.*)

BIRD PREACHERS. By Rev. A. N. Mackray, M.A. 1s. *Religious Tract Society.* These "friendly talks with little folks about Bible birds" make a volume which old as well as young will be the better for reading. Scripture is illustrated, and many lessons are enforced. Natural history information is conveyed in an admirable manner, a number of illustrations adding to the attractiveness of the book.

HELPFUL TRUTH. By Thomas Moor. 1s. *Nisbet & Co.* We rejoice to welcome this little book, the object of which is to remove doubts and fears concerning personal salvation, from the minds of such as desire to enjoy the peace of God. The gracious provision which God has made, and the dutiful privilege of man, are admirably set forth, and the book is calculated to minister spiritual profit to many who are in perplexity.

THE HEBREW BIBLE AND SCIENCE. By Rev. W. Collins Badger. 1s. *Nisbet & Co.* In the words of the preface, the author has endeavoured "to show that Scripture, rightly understood, and science, when correctly stated, throw light on each other." The endeavour is eminently praiseworthy, but the performance cannot be pronounced successful in every respect, as the author shows a disposition at times to deal arbitrarily with words.

FOR GOOD CONSIDERATION. By Edward Butler. *Mr. Elliot Stock.* These nine chatty chapters are a remarkable compound of logical acumen, spiritual penetration, sanctified common sense, and practical wisdom—a set of rare and goodly dishes of literary fare, garnished with the condiments of choice speech, and much of it having a strong, rich, legal flavour, that proves the author to be "a limb of the law." The essays are perfect models of high and pure thinking as applied to some of the varied spheres and functions of modern life.

STORIES FOR BIBLE READERS. By J. L. Nye. 2s. *Sunday-school Union.* A capital volume of incidents and illustrations respecting the Bible, and its use and power. Among other things, this work admirably shows what the Book is, and what are the grounds of our confidence in its teachings. The selections are from a wide field of literature, and they have been made with excellent judgment. The extended circulation of this attractive volume will certainly be a blessing, for the pages are likely to prove specially useful in instilling into the minds of the young a reverence for the Word of Truth.

ASPECTS OF SCEPTICISM. By John Fordyce, M.A. Second edition. *Elliot Stock.* This book is what it professes to be: a voice to the present time. The reader will find the varied sceptical objections and contentions of the present day clearly stated, and given largely in the very words themselves of their authors, while with much pains, candour, and point, the antidote is supplied. The tone and spirit of the writer are unexceptionable. Having read the book throughout, we can pronounce it free from the "odium theologicum." Mr. Fordyce has aimed at the kindly, patient and unbiassed treatment of adversaries; and if a conciliatory spirit can win them, or a calm and temperate confutation unsettle their views, he bids fair to succeed. The treatment under the head of inspiration, however, seems to us somewhat inadequate. No one, indeed, need believe in any uniform mode of inspiration (see Heb. i. 1), but every Christian apologist should be precise and emphatic, touching the fact that "all Scripture is given by inspiration of God." The style of the book is clear, and the thought well evolved.

FROM COT TO CROWN: A Book for Young Men, By Old Cornish. *Partridge & Co.* A small book, but brimful of true manliness and true godliness. Pointed headings—*e.g.*, "Wanted Men," "Creeds and Confessions," "Pump and Pray"—introduce the reader to pithy counsels, apt quotations, and pious thoughts, clad in simple, vigorous Anglo-Saxon. The title of the book is somewhat misleading, suggesting a tale of fiction, but the book itself leads aright, showing how to prize the home below and win the home above. We should like to see it in every Y.M.C.A. library, and among the prize books of every school.

Messrs. Hodder & Stoughton have issued cheap editions of William T. Thayer's extremely well-written lives of GEORGE WASHINGTON, the first President of the United States, and ABRAHAM LINCOLN, the pioneer boy, who also climbed his way to the chair of the White House. The names of Washington and Lincoln stand at the top of the muster roll of famous men in the great Republic, and we welcome these popular presentations of lives that have done so much to inspire the youth of this generation to high motives and noble deeds. The volumes are beautifully printed and attractively got up; as the price is only 1s. 6d. they ought to be in great request as school prizes.

THE DIVINE LEGATION OF PAUL THE APOSTLE. By E. B. Underhill, LL.D. 3s. 6d. *Hodder & Stoughton.* A valuable contribution to the study of Christian evidences and apostolic doctrine. The life of Paul is sketched in a lucid manner, with special reference to his call and equipment by the Lord Himself, and his important mission to the Gentiles. The numerous interviews of the Apostle with his Divine Master, and the guidance he received from the Holy Spirit in his work and movements, are enlarged upon in an instructive manner. The whole constitutes a conclusive argument for the authenticity of the Epistles with which the Apostle's name is associated, and an urgent incentive to follow him, even as he followed Christ.

SONGS OF THE SPINDLE AND LEGENDS OF THE LOOM. Selected and arranged by H. H. Warner. Within the covers of this little book are spinning and weaving songs, stretching over a period of three thousand years—from the days of Solomon to our own times. The object has been to give back to a few of the Westmoreland men and women the "venerable art torn from the poor." Not only are the covers of hand-made Langdale linen; all the various processes in the production are hand-work, the printing is old style; the paper hand-made. The illustrations are chaste and appropriate. There is much of human interest about the book from first to last, and we hope many will procure it, and so encourage the benevolent effort which it represents. The price is 3s. 6d. (larger size, limited in number, 10s. 6d.), to be had from *N. J. Powell & Co.*, 101, *Whitechapel, E.*

LETTERS FROM A MYSTIC OF THE PRESENT DAY By Rev. R. W. Corbet. *Mr. Elliot Stock.* We are not surprised that these fragmentary but thoughtful and deeply experimental expositions of great spiritual truths have reached a second edition. Mr. Corbet endeavours reverently to penetrate beyond the surface meaning of the Divine revelation, and to bring out of it things new as well as old. The brevity of the meditations indicate, as the preface states, that they are intended to be suggestions or seed thoughts rather than fully developed statements of the inner meaning of the sacred oracles. The reader may not be able in every case to follow Mr. Corbet's reasonings, but he may certainly gain great help in a patient search after the knowledge of the deep things of God. The chapters are marked by sustained thought, but are by no means "mystical" in the sense of being obscure.

JOSEPH ROGERS, M.D. Edited, with a preface, by Professor Thorold Rogers. 7s. 6d. *T. Fisher Unwin.* This unadorned and excellent narrative preserves for posterity an important chapter in the history of poor law administration. It is a notable instance of the thorns and briars that strew the path of the social reformer. Even now many of the traditions that rule the treatment of our pauper population are the remnant of a barbaric *régime*; from Dr. Rogers's story of the difficulties he met with in introducing rational and humane methods, we can imagine how much worse they were a quarter of a century ago. The name of Joseph Rogers ought to be had in grateful remembrance by all who have to eat the bitter bread of poverty, and we are glad to believe that this book will help to perpetuate his memory as a workhouse medical officer who sacrificed much for the sake of his unfortunate fellow creatures.

The new and enlarged edition of Mr. Isaac Pitman's PHONOGRAPHIC DICTIONARY is the outcome of the aggregated experience and judgment of many able writers of the system. We should say it approaches sufficiently near perfection to constitute it a standard of appeal in the case of all disputed or doubtful outlines. It is indispensable to all students and practitioners of phonography who wish thoroughly to know the useful and mystic art. As a pronouncing dictionary it is also of great value. (4s. cloth. *Pitman & Sons.*) From the same publishers we have received a revised edition of Rev. J. H. Bacon's GUIDE TO THE IMPROVEMENT OF THE MEMORY. The preface states that many have testified to the benefits derived from the instruction contained in the work. Without practically testing Mr. Bacon's system, we could not, of course, offer a dogmatic opinion as to its merits, but we are prepared to believe that no small help will accrue to those who master and consistently apply it.

THE SAVING SPIRIT. By Rev. John Harries. 3s. 6d. *Elliot Stock.* The aim of the author has been to exhibit the Biblical doctrine of the Divine personality of the Holy Spirit, and his work in the mediatorial economy; also to show what the Spirit of God does for the sinner, and what the sinner must do for himself in the whole matter of salvation. Eight in number, the chapters illustrate many precious truths. In one place the author holds the view that a personal appearing of Christ to reign on the earth for a thousand years is responsible for indifference to special effort for the revival of God's work. Against this we place the incontrovertible and important fact that not a few of the most earnest missionary organisers in England and America, and a large number of devoted labourers in the foreign field, are throwing all their energies into the work of evangelisation, from the definite conviction that, in the plain sense of the words, "the coming of the Lord draweth nigh." Far from inducing sloth, as suggested, the expectation of Christ's manifestation in kingly glory, as we certainly find it foretold in Holy Scripture, is a stimulus to ever-increasing activity on the part of those who accept the words of the Apostle, "If we suffer, we shall also reign with Him."

BUDDHISM, IN ITS CONNECTION WITH BRAHMANISM AND HINDUISM, AND IN ITS CONTRAST WITH CHRISTIANITY. By Sir Monier Monier-Williams. *John Murray.* The "Duff Missionary Lectures" for 1888 are here presented in the form of a truly comprehensive treatise on a subject of peculiar interest. In reading this goodly volume we sit at the feet of one who knows whereof he testifies. In view of present-day confusion, the work is very welcome, and may be heartily commended to those who seek a reliable statement expressed in a popular manner. The entire range of Buddhism is surveyed, from its origin in India to its latest developments in other Asiatic countries. Bringing to bear upon his work a life-long study of Brahmanism and its sacred Sanskrit, and embodying the results of personal investigations in the sacred land of Buddhism as well as in Ceylon and on the borders of Tibet, Sir Monier is thorough from first to last, and never more readable than when, combining loving discipleship of Christ with great erudition as an Orientalist, he estimates Buddhism as compared with the glorious Gospel of the Blessed God. He corrects a very general misconception with regard to the prevalence of this hoary system. There are not, he says, more than 100 millions of real Buddhists at the present time, Christianity with its 430 to 450 million adherents having now a numerical preponderance over all other religions. Buddhism, adds Sir Monier, contains within itself the germs of decay, and its condition to-day is one of increasing disintegration and decline. The work is embellished with a number of illustrations.

The Special Summer Number of *The Graphic* (1s.) contains the usual attractive features in picture and story, besides a finely executed coloured Supplement, "Patient Heroes," after a painting by Lady Butler.

THE BANKER'S DAUGHTER, by Dr. M. L. Rossvally, and THE CLARES OF CLOVERLY, by Fannie Eden, are the two latest issues of the admirable series of "Penny Stories for the People," being published by *Messrs. W. B. Horner & Son, 27, Paternoster-square, E.C.*

GUERNSEY AND ITS BAILIWICK: A Guide and a Gossip. 1s. *John Gardner, Old Government House Hotel, Guernsey.* To those about to take a holiday, and who wish to find a quiet spot, this attractive guide will afford timely information. Mr. J. Linwood Pitts, the writer, has contrived to condense much that is valuable into a small compass; he places his readers in possession of facts which could only be gathered otherwise by wide reading. In addition to matters relating to Guernsey, the book contains views, maps, and a summary of attractions to be found in the adjacent islands of Alderney, Sark, Herm, and Jethou.

LAY EVANGELISM IN THE VILLAGES. By E. B. Dingley. This is a paper read at a Methodist Circuit Convention. The employment of lay evangelists, such as Mr. Champness, of the *Joyful News* Mission, supplies, is advocated. 1d. *"Joyful News" Book Depôt, Rochdale.*

A BIRD'S-EYE VIEW OF THE BIBLE. By H. E. J. 1d. *Penman & Co, 33, Furnival-street, Holborn.* The contents of the books of the Old and New Testaments are stated in verse. The interesting task could hardly have been more satisfactorily accomplished. Children or others who learn these rhymes will undoubtedly be well on the way to a good understanding of the drift of Scripture history and teaching.

LE SOUVERAIN PONTIFFE ET L'EGLISE DE ROME, SOUTIENS DE LA VÉRITÉ. Par L. Gaussen. The *Société Internationale de Traités, Bâle,* has republished, in pamphlet form, with notes and appendices, this powerful address, delivered in 1843, in the Theological School of Geneva. Finding in the papal system the fulfilment of prophecy as to the great apostasy from the faith of Christ, the author at once presents an argument for the truth of Holy Writ, and urges friends of doctrinal purity to bear unflinching testimony for God and righteousness against superstition and sin. Timely when originally delivered, this forcible address is still more emphatically so in the present day.

BOOKS RECEIVED.

Messrs. Jarrold & Sons:—A Sailor's Darlings, by Harriet Boultwood. 1s. 6d.

The Congregational Union:—A Handbook on Young People's Guilds, by F. Herbert Stead, M.A. 8d.

Messrs. Passmore & Alabaster:—The Salt-cellars: a collection of Proverbs, with homely notes thereon, by C. H. Spurgeon. Vol. i. 3s. 6d.

Messrs. Trübner & Co., 57, Ludgatehill, E.C.:—Success in the Island of Formosa, published in 1650: Reprint with notes, by Rev. W. Campbell. 2 vols., 10s.

Messrs. Hodder & Stoughton:—The Writings of the Apostle John: with Notes, critical and expository, by the late John Tindall Harris. Vol. i. 10s. 6d.

Messrs. John Snow & Co., Ivy-lane, Paternoster-row, E.C.:—Popular Objections to Foreign Missions considered and answered, by Rev. Edward Storrow. 6d.

Mr. G. Cauldwell, 60, Old Bailey, E.C.:—"Poor Sam," by E. M. W. 6d. Between two Homes, by Maggie Fearn. 1s. Windows opened in Heaven, by J. S. Ranking. 1s. 6d.

PAMPHLETS RECEIVED.—*Messrs. Gilbert & Rivington, Limited:*—The Power of the Will, a lecture by Tom Robinson, M.D.—*Mr. F. Kirby, 17, Bouverie-street, E.C.*—Romanism Scripturally Analysed, by An Oriental Traveller. 2d.—*Messrs. J. F. Shaw & Co., 48, Paternoster-row, E.C.*—The Model Evangelist, by Rev. F. E. Marsh. 2d. The Lay Preacher, by Rose Terry Cooke.—*Sunday-school Union, 56, Old Bailey, E.C.:*—Seraph Songs, words and music; compiled by Robert Oxley, jun. Part 2. 6d.—*Mr. A. K. Baldwin, Grosvenor-road, Tunbridge Wells:*—Do Something for Jesus, by Rev. E. Balley. 4d.—*Messrs. Hatchards, Piccadilly, W.:*—Take heed how ye read. A Sermon, by Rev. E. D. Cree, M.A.

FATHER DAMIEN MEMORIAL.—On Monday last the Prince of Wales presided at Marlborough House over the first meeting of the committee for promoting a memorial to the late Father Damien. A scheme was adopted, embracing a monument on the spot at Molokai where Father Damien's remains are interred; the establishment of a leper ward in London, to be called the "Father Damien Ward," together with the endowment of a travelling studentship to encourage the study of leprosy; and a full and complete inquiry into the question of leprosy in India. Mr. Edward Clifford, the Duke of Westminster, Sir James Paget, Mr. J. Hutchinson, Sir W. G. Hunter, Cardinal Manning, Rev. Hugh B. Chapman, the Archbishop of Canterbury, and the Lord Mayor of London, addressed the meeting.

DR. JUSTIN D. FULTON, in a letter from Rome, after giving some account of Christian activity there, says:—"The workers here need encouragement and support. The Pope is fighting against the Bible and liberty. Why do not Protestants fight for them? They ought to do it. Yet they come to Rome, and, leaving the evangelical churches empty, run off in droves to St. Peter's and other churches, thus bowing down to Rome. Never was I so prepared as now to witness the fulfilment of the prophecy recorded in Revelation xviii., 'And she shall be utterly burned with fire; for strong is the Lord who judgeth her.' The fact is, these churches in Rome, with their pictures and statues, looked at by Protestants from all the world, bolster up Romanism. They are born and built out of superstition, constructed to support error, kept in vogue because Christ's name is mentioned, while the doctrines of his Gospel are ignored. Protestants sadly need to be strong in their convictions, and turn their backs on Romanism."

BLIND IN BELFAST.

A VERY earnest work has been going on in Belfast for the last sixteen years. The workshops for the industrious blind, which were then established, have been an untold blessing to a great number of men and women, who are thus enabled to support themselves and their families. Another great benefit has been brought close to them in the establishment of the "Home Teaching Society." The blind home teacher, Mr. Leech (who was introduced to their notice by Dr. Armitage, the great friend of the blind), has over seventy blind pupils, who are learning to read and write in Braille type, and some few in Moon's type. Many of them are able to read well and to correspond with their friends by means of the Braille writing frames.

The teacher, who is himself blind, is a true Christian man, and the great Mission work done by him in enabling so many to read with their fingers the blessed Word of God, has met with most gratifying success. His work and labour cannot be estimated simply by the number of visits he has paid. Many give a portion of their dinner-hour daily to receive lessons in the workshops. The teacher's visits to the blind have all the true mission element in them; he wins their hearts by his kind sympathy, and is daily becoming the confidant of all their little cares and troubles; though he goes among them without any alms or doles, he is welcomed as a true Christian friend.

The entire Bible in Braille type and also in Moon's type are in the blind library in the workshops, 32, Royal-avenue, and several other excellent and interesting books. The hon. secretary of the Mission is Mrs. Aickin, Murray's-terrace, Belfast.

CAPE GENERAL MISSION.

SOME months ago we gave an account of three railwaymen who started for South Africa as self-supporting missionaries, to fill posts under the Cape Government Railway, and preach Christ as opportunities offered themselves. Many will be glad to hear of their passage out; they were true and faithful witnesses for Jesus Christ, and had decided blessing among the passengers; they are now firing engines from three separate railway centres, and are seeking faithfully to serve their Lord.

There is quite a little band of missionaries leaving England in connection with this Mission, on August 14, by the *Roslin Castle.* Mr. Spencer Walton, the director, and his wife; Mr. Wilfred Malcolmson, of Belfast, who supports himself the first year; Mr. Walklet, of Dr. Guinness's College, who can sing the Gospel as well as preach it; Mr. Michael Coates, of Sunderland, and Mr. Dudley Kidd, who comes out at his own charge, and will act as honorary assistant-director. All these will devote the whole of their time to mission work, and will probably be stationed to begin with at the gold and diamond fields, while there will be a centre of activity at Cape Town.

There is still considerable difficulty in obtaining native evangelists for the compounds, but no doubt this will all be removed in God's own time and way. Other missionaries are under consideration; one to take up the railway work, which will be unitedly undertaken with this Mission and the Railway Mission in England.

Earnest prayer is asked for God's blessing on this new departure, which undoubtedly is a direct answer to the many prayers of that devoted servant, Mrs. Osborn, and the president, Rev. Andrew Murray. Mr. Arthur Day, of Mayfield, Lancaster-road, Wimbledon, has kindly undertaken to act as honorary secretary. We need hardly add, owing to the enormous rush to the gold and diamond mines, this will prove a wonderful field of labour for this young Mission

Among the Churches.

CHURCH OF ENGLAND.

For the thirty-seventh time, on Tuesday evening, last week, Rev. Dr. W. Meynell Whittemore preached the annual Flower Sermon at St. Katherine Cree Church, Leadenhall-street, London, the text being Ps. xciii. 15: "As a flower of the field." He chose for his subject "The Daisy." A large number of young people were present, each one bringing a bunch of flowers, which were afterwards forwarded for distribution amongst the poor in a large London parish.

SOCIETY OF FRIENDS.

The very interesting "Testimony" of Marsden Monthly Meeting concerning the late John Bright is published *in extenso* in *The Monthly Record* of the 15th inst. It is well worthy of perusal and possession.

In the same paper Samuel Baker gives a chatty and hopeful sketch of "Camping near Hoshangabad, India." He says: "We feel much encouraged by our tour, as there seem to be indications that the Gospel is making its way in the minds of the people. The harvest truly is plenteous, but the labourers are few."

The Friends' Missionary Advocate of this month presses the necessity that "missionary boards determine, in God's name, to have a sanctified treasury," and records two resolutions of the Woman's Foreign Missionary Society of Friends in America against sensational or other methods of raising money upon which they could not ask the Divine blessing.

The first Woman's Foreign Missionary Conference of Ohio met in Cleveland on the 2nd ult., and was attended by fifty-five delegates, representing seventeen auxiliary societies. Esther Butler and Amanda Kirkpatrick are likely to settle in Nankin, China, and open an orphanage and training school for native Bible-women at an early day. It was reported at the conference "that both the young emperor and his bride have been brought into contact with the Gospel."

CONGREGATIONAL.

Mr. W. Huckett, of New College, has been ordained missionary to Madagascar in connection with the London Missionary Society.

Mr. Edwin Smart, of the Evangelisation Society, commenced on Sunday week his ministry at Blenheim-road Church, Hornsey-road, N., a branch of Park Chapel, Crouch-end.

Rev. G. C. Morgan has held a month's evangelical mission at Westborough Chapel, Maidstone, as a result of which fifty-three members have been added to the fellowship of the church.

On Thursday last, Rev. Clement Clemance, D.D., was presented with an illuminated address by the congregation of Camberwell-green Chapel, on his retiring from the pastorate of that church.

Memorial stones in connection with St. Mary's Mission-hall, Morley, have been laid. For some time past the mission has been conducted in a hired room, but a site has been acquired from the Earl of Dartmouth for a permanent building, which is to accommodate about 300 persons.

At Darwen, Lancashire, active measures are being taken for new mission work. A new church is to be built in Bolton-road. Duckworth-street Church intend building a mission school in Highfield-road, and it is expected that before long a mission school will be built on the Lee.

Circulars have been issued by the Lancashire Congregational Union to the ministers in that county, inviting aid in prosecuting itinerant evangelistic preaching in the villages and rural districts during the months of July and August. Last year thirty ministers itinerated in seventeen districts. This year there are to be thirty-five districts, and a still larger number of ministers are expected to engage in the work.

METHODIST.

Evangelism is developing and taking more aggressive forms in the United Methodist Free Churches denomination. Rev. Alfred Jones reports that the four Connexional evangelists are fully engaged until about the spring of next year, and he has so many applications for many of the months of the year that several other evangelists could be employed.

A number of ladies from the suburban district of Headingley are actively employed in connection with the recently formed Leeds Wesleyan Mission. These ladies visit the sick, relieve the poor, and instruct the young and ignorant. They have commenced an interesting class for the mental and moral improvement of the young women employed in the mills of the neighbourhood.

The Primitive Methodist Missionary Society has asked Rev. W. N. Barleycorn, who has just returned to West Africa, to make a translation of the Gospel of Luke into the Bubi language. The British and Foreign Bible Society has undertaken to print this translation free of cost to the Missionary Society. It is also intended to translate into Bubi an additional number of Methodist hymns.

The members of the London Wesleyan Mission Bands Union conducted a vigorous campaign of evangelistic work on Whit-Monday. They had stirring meetings throughout the day in three centres—in and around the headquarters of the East London Mission, at Battersea, and at Wood Green, N. At the last mentioned place, about 400 members of the Salvation Army joined 600 Methodists in an open-air demonstration in the evening.

The Methodist New Connexion and Primitive Methodist Conferences have been in session at Dudley and Bradford respectively. Rev. A. R. Pearson, of Longton, was elected President of the former, and Rev. J. Toulson of the latter Conference.

In an article on Village Methodism in this month's South Wales *Crusader*, Rev. George Eddy avers that in a village where he conducted a mission, at which he had seventy converts, the converts were next month served with notices to quit their cottages unless they discontinued to attend the Wesleyan chapel; while four servants lost their situations in one household, and a coachman and his wife theirs in another; and the village wheelwright had to remove to another village.

SALVATION ARMY.

The Army have taken possession of a large theatre in Douglas, Isle of Man.

A public welcome will be accorded by the Army friends to Miss Stirling, "the prisoner of Chillon," in Exeter Hall, next Wednesday evening.

An important "Council of War" will be held in Paris from June 30 to July 3. A very interesting time as well as a season of much blessing and power are expected.

The power of God has recently been manifested in the conversion of a notorious character at Berwick; she was a great drunkard and a blasphemer, but is now saved, happy, and working for the King of kings.

Mrs. Bramwell Booth's Bible-readings, which have been held every Wednesday in the Portman-street Rooms, have been seasons of much refreshing and power; they are now announced for the Council Chamber, at the Exeter Hall.

A publican of Kampen, in Holland, came to the Mayor requesting him to stop the "performances" of the Salvation Army, as he was being very much damaged in his trade through them. His best customers had got converted, and he sold less drink. To the astonishment of the publican, the Mayor replied that he was glad to hear the news, and that he would be intensely pleased if Salvation temples were opened in other parts of the town with the same result.

PRESBYTERIAN.

Rev. J. T. M'Gaw, the newly-appointed general secretary of the English Presbyterian Church, has arrived in London, and entered upon his duties at the Church offices, East India-avenue, E.C.

The Presbyterian churches of Newcastle held a united open-air service on the Town-moor on the evening of Sunday week, which was attended by a vast concourse of people. The address was given by Rev. Richard Leitch. This was the first of a series of services intended to be held every Sabbath evening during the summer.

The foundation-stone of a mission church was recently laid at Black Callerton, near Newcastle-on-Tyne. This is one of the spiritually neglected places in the county of Northumberland. There is at present no place of worship at all in the Black Callerton district, and the Presbyterians are the first to meet the needs of the people in this way. The mission is connected with the Presbyterian Church at Stamfordham, of which Rev. D. Merson is the pastor.

At the meeting of the North London Presbytery last week, Dr. Monro Gibson gave in the report of the evangelistic committee, which mentioned that the expectations respecting the appointment of Mr. Robert Stark as organising agent have been more than realised. No fewer than 120 ministers and laymen have given in their names as willing to undertake evangelistic work wherever desired. Open-air services were never so extensively carried on as now.

BAPTIST.

Rev. Carson Graham, of the Congo, will hold special missionary meetings on June 23 and 24, at the Baptist Church, Teddington, S.W.

Connected with the American Baptist Missionary Union are 279 missionaries, 2076 preachers, and 134,413 church members; 10,388 were baptized last year, 5337 of these being converts from heathenism. Of the 642 churches of native converts, 406 are self-supporting.

In connection with the annual assembly of the Gloucestershire and Herefordshire Baptist Association this year, in addition to the ordinary business meetings, a conference was held for the deepening of the spiritual life and power, which was conducted by Mr. W. P. Lockhart, of Liverpool.

A number of prominent laymen of the Baptist denomination assembled last week to discuss the question of the formation of a Baptist Social Union, on the basis of similar societies existing in most of the large cities of America. A committee was appointed to consider certain details of the scheme and report.

Most of the Baptist County Associations have expressed approval of the resolutions passed at the Annual Assembly of the Baptist Union in May, in favour of the amalgamation of the "Particular" and "General" Baptists. It is urged that Baptists should form only one denomination, and act altogether in home and foreign mission work.

Rev. J. and Mrs. Ellison, of Mymensing, East Bengal; Rev. C. S. and Mrs. Medhurst, of Tsing Chu Fu, Shantung, North China; Rev. Robt. and Mrs. Spurgeon, of Mahariporc, East Bengal; Rev. H. R. and Mrs. Phillips, of San Salvador, Congo; Rev. W. R. James, of Serampore; and Rev. W. Williams, of Trinidad, are now on a visit to England to recruit their health.

Highgate-road Chapel, of which Rev. James Stephens is pastor, reports a membership of 654, a nett increase of 48 during the preceding twelve months. During the year the sum of £372 was given by the Church and Sunday-schools to foreign mission work. The numerous agencies in connection with the church are reported to be in a very flourishing condition.

NOTES FROM SCOTLAND.

Rev. James Wells, of Pollokshields Free Church, Glasgow, is to have his semi-jubilee celebrated on Thursday, June 20.

Rev. John Robertson, Stonehaven, has been chosen, by a considerable majority, as successor to Rev. John McNeill, in the pastorate of M'Crie Roxburgh Church, Edinburgh.

NOTES FROM IRELAND.

The Methodist mission tent is pitched at Gilford, co Down, and is being attended night after night by large and attentive congregations.

A public meeting has been held at Dublin for the purpose of forming a Dublin branch of the National Society for the Prevention of Cruelty to Children.

A Gospel mission has been conducted in the Presbyterian Church, Ennis, by Mrs. Jennie E. Caldwell, of America; it is stated that much good has been done.

The Seamen's Mission at Belfast has been energetically worked during the past year, and has afforded the opportunity of preaching the Gospel to hundreds of sailors of various nationalities.

The annual Methodist Conference has been in session in Cork during the past week, and has assembled under the dark cloud of the appalling railway disaster near Armagh, by which nearly a hundred persons, who were attending the annual excursion of the Armagh Methodist Sabbath-schools, lost their lives. On Saturday a most interesting conversation on the spiritual work took place in the Conference, and reference was made to remarkable religious awakenings which recently occurred at Monaghan, Dromore, Lisburn, and Dunmanway, and in which scores of persons were led to decide for Christ, and are now earnestly working for God.

FALLEN ASLEEP.

Mr. William Johnson, of the firm of Lincoln, Bennett & Co., Sackville-street, Piccadilly, a warm-hearted Christian gentleman, and a devoted friend of the Wesleyan Methodist Church.—Mr. Lancelot Smith, a prominent member of the Wesleyan Church, Green-lanes, Stoke Newington, N.—Rev. Samuel Alexander, formerly rector of Termonmaguirke, co. Tyrone, Ireland.—At 36, Thomson-street, Dundee, Mrs. Andrew Scott; she was blessed to the conversion of numbers of railway men, and also to the poor she visited, and by whom she will be much missed.—Rev. Thomas Eaton, rector of West Kirby, Cheshire, and until two years since one of the residential canons of Chester Cathedral.—Rev. B. A. Edwards, vicar of Bettwsynrhos, Abergele, and brother of the Bishop of St. Asaph.

Personalia.

Rev. H. W. Webb-Peploe has so far recovered that it is hoped he may reappear in his own pulpit on Sunday.

President Harrison is about to abolish the Sunday morning inspection in the American army, and all other unnecessary military exercises on the Day of Rest.

Ex-President M'Cosh, of Princeton, is now completely recovered from his serious illness, and was able to lead in the exercises when the General Assembly visited the University during its recent sittings at New York.

Rev. Jacob Freshman and his wife, of the Hebrew Christian Work, New York, have returned from their journey to Jerusalem, and are now in London. When in Paris, Mr. Freshman spoke in the Congregational Church on his trip to Palestine, and addressed other gatherings. He will remain here a few weeks, and will be glad to preach or lecture on the Jewish people, or on Jerusalem. Communications to Mr. Freshman may be addressed to our care.

Mr. and Mrs. Matthews, of the Maloga Aboriginal Mission, have arrived in London, accompanied by the two aborigines, Paddy and Jennie Swift. They are desirous of holding meetings throughout the country, wherever the way may be opened up, descriptive of the mission work among the aboriginal tribes of Australia, and they will be glad if friends will communicate with them on the subject as early as possible, since the period of their stay in England will be comparatively short. Mr. Matthews' address is care of Mr. J. T. Matthews, 72, Cornhill, London, E.C.

MISSIONARIES FOR MOROCCO.—A party of missionaries proceeding to Mogador, Morocco, to join Mr. E. F. Baldwin there, will be present, and will speak at the Aldersgate-street noon prayer-meeting to-day (Friday).

NOTES ON DAILY READINGS.

SUNDAY, JUNE 23.—Deuteronomy V.

VER. 1.—All Israel were summoned to hear the words of Moses, because no one was excepted from their range. And the end of hearing should always be learning, keeping, and doing (James i. 22, 23).

Ver. 3.—"Not with our fathers" may mean not with the patriarchs, who had simply the covenant of circumcision; or it may mean that the covenant of Sinai was ratified not only with the generation which received it, but with all others represented in them.

Ver. 4. "Face to face."—Not in dark visions, as of old to the fathers (Job iv. 12, 13), but openly and clearly, so that all the thousands of Israel might hear and understand. Our face-to-face vision is yet to come (1 Cor. xiii. 12; Rev. xxii. 4).

Ver. 5.—What a vivid idea does this give us of the work of a mediator (Gal. iii. 19); one who stands between God and men, speaking to God for man, and to man for God.

The repetition of the ten commandments here is very interesting (6—21). There is some slight alteration in the words. The things commanded are the same, but the reasons and setting are a little different. In Exod. xx. the ground for the *fourth* commandment is taken from the creation of the world; here from their deliverance from Egypt. Is there not, therefore, a suggestion of the reason why we keep the Lord's Day, that Jesus rose from the dead, leading captivity captive. In the *fifth* commandment the promise is added which is quoted in Eph. vi. 3. The *last five* commandments are coupled together, as they were not in Exodus, which reminds us that they are all of a piece, and we must take them altogether (James ii. 10, 11).

"He added no more," therefore the law is perfect; He wrote them in stone, therefore it is permanent. How the conscience which has not experienced the blood of Jesus shrinks from the holiness of God (24, &c.). But such fear has no saving element in it. In spite of all, a man may go back to sin and calfmaking. The yearning of God's heart expressed in ver. 29 is very touching. It repeats itself in many parts of the Bible. "Oh that thou hadst hearkened!" (Isa. xlviii. 18). "How often would I have gathered thy children" (Matt. xxiii. 37). But God is willing to give us such a heart (Ezek. xxxvi. 26).

Remember that our well-being depends on our obedience (29, 32). All God's commandments have our truest welfare as their end and aim. He forbids those things which we should be eager to renounce, had we the same knowledge as He has. He enjoins those things which we would gladly do, could we see, as well as He does, the end from the beginning.

MONDAY, JUNE 24.—Deuteronomy VI.

Ver. 1—3.—Obedience to God's Word is the one condition of true prosperity and increase. Lands still flow with milk and honey for those who have learnt to obey; and though the literal longevity which was so dear to the Israelites is not ours, yet they live long in a few years whose lives are constantly yielded to the will of God. We live in deeds not hours.

Ver. 4.—A better rendering has been proposed: "Hear, O Israel; Jehovah is our God, Jehovah alone." The basis of religion is in the assent of the understanding to the unity of God's nature, and the love of the heart towards Him. These two verses are reckoned by pious Jews as one of the choicest portions of Scripture. They write them on their phylacteries, and say them at least twice every day. In this they resemble the scribe (Mark xii. 32). We must love God with the love which He alone imparts, sincerely, strongly, superlatively, intelligently. Not that we can produce such a love by effort, but by asking the Holy Ghost to shed it abroad within (Gal. v. 22; Rom. v. 5).

Various methods are here prescribed for maintaining religion in heart and home. First, by meditation (6). Secondly, by the religious training of children (7). Thirdly, by pious discourse and conversation (7). Fourthly, by the frequent reading of the Word. When books were scarce, isolated texts inscribed on walls would be of great service; we too may use them; but we must never let reliance on texts take the place of prolonged Bible study.

Ver. 10—12.—Needful cautions are given lest prosperity should wean their hearts from God. We need to offer Agur's prayer (Prov. xxx. 6).

Ver. 13 was quoted by our Lord in Matt. iv. 10.

Ver. 16 was also quoted in the same temptation (Matt. iv. 7).

Ver. 13.—To swear by the name of God is used for the open avowal and confession of Him (Isa. xlv. 23; Rom. xiv. 11).

Ver. 18.—It is only when we are doing all the commandments of God that we can expect Him to fight for us. Constant failure indicates lack of consecration.

Ver. 20, 21.—Let us never forget that we were slaves, and have been redeemed; and are now required to be the slaves of Christ, as devoted to the new Master as once to the old.

TUESDAY, JUNE 25.—Deuteronomy VII.

Ver. 1—5.—Israel is strictly cautioned against all friendship and fellowship with the people and abominations of Canaan (Eph. v. 11). We must be merciless in our separation (2). So in the New Testament Christians are forbidden to marry not in the Lord, and equally stringent rules are given about worldly intercourse (1 Cor. vii. 39; 2 Cor. vi. 14). Where these commands are violated, misery is inevitable. God can drive out the sevenfold power of sin from our hearts for all those who will hand the battle over into his hands, and are willing to cut off and destroy whatever would suggest sin (Exod. xxiii. 24, xxxiv. 13).

Ver. 6—11.—God's reasons for thus cautioning his people. First, that He had chosen them to be his own (6). Secondly, the freeness of his grace which had no cause outside itself (7). Thirdly, the holy covenant into which he had entered, as the faithful God, from which He would not recede. What incentives were these to obedience! Surely as He was only for them they should be only for Him. And there is not one of these arguments that does not apply with even tenfold weight to ourselves.

Ver. 12—15.—The promises to obedience are enlarged upon with touching copiousness and fervour. Love, blessing, multiplication, freedom from sickness, are freely promised. Let us claim them also.

Ver. 16—26.—Whatever be the strength of our inbred corruption, let us fearlessly go against it. He who redeemed us from the penalty can surely deliver us from the power of sin (Rom. v. 10). Let us well remember what God has done already (18). The work may not be accomplished in a single moment (22), but it shall be done. We, however, must give sin no quarter (25). Knox said, "Pull down the nests, and the rooks will disappear." We become like the objects on which we set our hearts, whether good or evil (26; 2 Cor iii. 18).

WEDNESDAY, JUNE 26.—Deuteronomy VIII.

Ver. 1—9.—Fresh incentives are here given to induce obedience. They were first asked to remember the wonderful past, which was calculated to reveal so clearly the evil and perverseness of their hearts, that they might be humbled and led to walk with care and watchfulness. They were bidden also to remember the supplies which had been given them, of manna, and clothes, and physical strength. Our Lord quoted from this paragraph in his conflict with Satan, and surely we, too, may count upon participating in similar blessings. Then Moses expatiates on the goodness of the Land of Promise. Is it not our portion to pass through trial which is intended to reveal us to ourselves, and to give us fresh views of the loving care which is ever at hand to provide us with all we need? And the sorrows of life are not meant as the punishments of rebels, but the chastenings of sons (5; Heb. xii. 5, 6). Let us, however, not wander ever in the wilderness; but let us live by faith in that good land of promise, drinking of the ever-springing water of life, and eating of the rich provisions of God's love.

Ver. 10—16.—Prosperity is full of temptations to us all. It is much harder to walk with God in the sunshine of success than in the nipping frosts of failure. Have we forgotten Him in his gifts?

Ver. 17—20.—The cure for this forgetfulness is in giving constant glory and praise to the loving Giver of all. In everything give thanks. And let us remember that the mental and physical power which win us bread are the direct gifts of God, and therefore are capable of being withdrawn. Of all He will most strictly demand an account, when He comes to take an account of his servants (Matt. xxv. 19).

THURSDAY, JUNE 27.—Deuteronomy IX.

Moses sets himself anew to convince the people that it was not on account of any worthiness in them that God was prepared to do such great things, in driving out their enemies before them. Let God go before you, and drive out your inward foes, not for your worthiness, but for his great mercy. Boasting is for ever excluded from all share, whether in our justification or sanctification (Rom. iii. 27).

One great reason why the land was given them was on account of the wickedness of the inhabitants (5). The iniquity of the Amorites had become full (Gen. xv. 16). The contagion of their sin would have spread to infect the world, so they were mercilessly extirpated. The love of God to the race was obliged to be severe on those who were flagrantly sinning against their own nature.

During the remainder of the chapter (7—29), Moses reminded the people of their rebellions. It is well, when we are tempted to elation, to listen to that faithful monitor conscience, recording the evil past. We are apt to forget our provocations, especially when the smart of the rod is over, and need to remember, and forget not. We all have our Horebs, Taberahs, Massahs, Kibroth-hattaavahs, and Kadesh-barneas (22, 23).

Again and again would the people have been destroyed, had it not been for the intercessions of Moses on their behalf (18, 20, 25—29). Ah! how often had we been put down from our positions of usefulness and privilege, had it not been for the secret intercessions of One who has not fasted only, but died for us! Mark well the arguments advanced in this prayer by Moses; these are they which prevail with God. Let us make use of them, not for ourselves only, but for others. We need to emulate Moses in his life of intercession.

FRIDAY, JUNE 28.—Deuteronomy X.

Some commentators consider ver. 6 and 7 misplaced, and belonging to the second chapter, whilst the Samaritan version adds a longer list of stations, giving the general outlines of the exodus. But the main point is to notice the marks of God's unexhausted favour to his people, in spite of their provocations. First, He gave them a second transcript of his law (1—4). Next, He led them forward to Canaan. Thirdly, He selected one of their tribes to stand before Him always to minister. What a lovely description of the position into which Jesus has introduced us (Rev. i. 6). We may be well content to have no inheritance among men, if the Lord is ours in all his glorious fulness.

Here is our duty to God (12—15).—To fear Him with the fear born of love. To walk with Him in his ways. To love Him with the love his Spirit inspires. To serve Him with *all* our being. We are too prone to give Him less than all. If you cannot give all; ask Him to come and take all.

Here is our duty to ourselves (16, 17).—There is pain in the use of the knife (Col. ii. 11). But who can tell the blessedness with which Jesus fills the soul, which is willing to taste his death, and to pass through death into the risen life. We have to see to this side of it; to the incessant mortification of our self-life, Christ will see to the constant inpouring of his Divine life (Rom. viii. 13; 2 Cor. iv. 10).

Here is our duty to others (18—22).—Remembering God's tender love to others, we should show them the same, being imitators of God, as dear children (18). Remembering God's love in times past to ourselves, we should deal with needy ones as He dealt with us (19—22). Be specially careful of strangers, lonely hearts, wanderers, and prodigals (Heb. xiii. 1, 2, 3).

SATURDAY, JUNE 29.—Deuteronomy XI.

With this chapter closes the introduction to the enumeration of statutes and judgments, which follows in the next chapters. One further plea for obedience backed by many arguments.

Ver. 2—7.—A recapitulation of the wondrous past. Do we often enough stir our hearts by recalling what God has done?

Ver. 8—17.—A description of the fair land which God had prepared for his people; and of the blessings that would accrue to obedience (1 Cor. ii. 9, &c.). We need to remember that a like obedience is demanded of us, and is the condition of fruitfulness and blessedness. Our Lord Jesus lays great emphasis on obedience (John xiv. 15, 21, 23, xv. 10). We do not obey to be saved, but being saved we obey. What a contrast between the life of effort and that of trust is suggested by the description of the difference between the laborious irrigation of Egypt, and the blessed rains which God would send from heaven.

Ver. 18—25.—Again the people are exhorted to con the holy words of God. They were to be their

incessant meditation; and it was on this condition being fulfilled that God undertook to drive out their foes. *Then* (23). We must be saturated with the word of God, if we would live an overcoming life.

Ver. 26—32.—One final appeal is made, as the blessing and the curse are set clearly before the people. This choice was to be constantly repeated to them in the land of promise. Further particulars were given afterwards (xxvii. 11; compare Josh. viii. 33). We are constantly passing beneath these mountains. Be it ours to know the Gerizim of Matt. v. 1—12. Blessing and blessedness from the outstretched hands of the ascending Lord (Luke xxiv. 51).

International S.S. Lessons.

Sunday Afternoon, June 30.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT: ROM. iv. 25.

I. THE TRIUMPHAL ENTRY took place on Sunday of Passion Week. It was a strange beginning to a week which was to have such a tragic end. Prophecy had foretold the event (Zech. ix. 9); Jesus foresaw it, and made preparations for it (Mark xi. 2). There was a good deal of genuine enthusiasm prompting it, though based upon a mistake concerning Jesus as King. He understood its value, and knew that what seemed like a triumph was but the beginning of the end.

II. THE REJECTED SON.—This parable was delivered on the Tuesday following the triumphal entry. The chief priests were opposed to the popular movement in favour of Jesus; in the husbandmen, whom even they themselves condemned, they were obliged to see themselves reflected. This only enraged them the more. But they are not alone in the guilt of rejecting the Son. He comes to men in the Gospel; from all who hear it God may justly look for the fruit of faith and love. Where these are not found, men are guilty of the great sin of rejecting Christ.

III. On the afternoon of Tuesday, Jesus answered the Scribe's question, and declared THE TWO GREAT COMMANDMENTS. Both are included in *love*. "Love is the fulfilling of the law" (Rom. xiii. 10). Love to God fulfils the first table of the law; love to men fulfils the second. The second of these is impossible without the first. True love to God is the necessary condition of love to men. And only the love of God in Christ can inspire love to Him. We love Him, not because the law commands it, but "because the love of God is shed abroad in our hearts" (Rom, v. 5). How near was this questioner to the kingdom of God—yet outside!

IV., V. The predictions in these two lessons were uttered on Mount Olivet, on Tuesday afternoon and evening. They foretell not only THE DESTRUCTION OF JERUSALEM, but the general course of events from that time until the end of the age; and THE COMMAND TO WATCH is given in connection with more particular descriptions of features that will mark the close of the present age. True watchfulness is connected with *praying*, with *waking*, and with *working*.

VI. THE ANOINTING IN BETHANY took place on the Saturday before the triumphal entry, and is inserted here to introduce the betrayal. The incident is a touching and memorable illustration of love prompting to self-sacrificing service; enduring most painful criticism; yet receiving the best possible reward. However much our service may be misunderstood by others, it is rightly understood by Him to whom it is rendered.

VII. "THE LORD'S SUPPER" was instituted on Thursday night—"the same night in which He was betrayed." The service is commemorative. It is intended to help the memory to recall *Him*. The bread and wine present in symbol his broken body and shed blood. It is to be observed by his disciples, not to save them, but because they are saved. It expresses our personal appropriation of his death for our salvation.

VIII. THE BETRAYAL followed immediately after the agony in Gethsemane. Its motive was desire for gain. To Judas, the silver was more than the Saviour. The circumstances connected with the betrayal considerably aggravate its guilt. But the end of Judas may well warn men against preferring the world in any form to Christ.

IX., X. JESUS BEFORE THE COUNCIL, and JESUS BEFORE PILATE.—The first of these was an irregular meeting of the Sanhedrim, before which Jesus appeared after his arrest in the garden. It established the fact of his innocence. No witness was found against Him; and only by his own avowal of Messiahship could a semblance of reason for condemning Him be found. The appearance before Pilate was necessary to get the sentence of death confirmed and carried out. Here, too, his innocence was declared. Pilate, though not without desire to act justly, yet consented to deliver for crucifixion a man whom he pronounced "a just person."

XI. JESUS CRUCIFIED.—A more painful or more ignominious death could hardly have been chosen. Yet the reproach attaching to the cross could not destroy his cause. Never did his love appear more wonderful than here. "He was delivered *for our offences*." This gives each of us an interest in his death. What *we* deserved, *He* endured.

XII. JESUS RISEN.—About the fact of the resurrection of Christ no reasonable person can have any doubt. The evidence is too strong, the witnesses were too many, to leave us in uncertainty. "He was raised again for our justification." The resurrection is as necessary to the Gospel as the cross (1 Cor. xv. 3, 4; Rom. viii. 34).

The review suggests: (1) *What a dreadful thing sin is!*—It appears in its true character during the Passion Week—in Judas, the priests, Pilate, the Jews, the Roman soldiers.

(2) *What a lost condition men must be in!*—The means by which God would save them reveals the awful character of their doom. It is impossible to make light of the consequences of sin before the incidents of that last night and the day of crucifixion. If only *such* a death could save us, how lost we must be!

(3) *What wondrous love was that of Jesus!*—The cross as powerfully displays the love of God in Christ as it reveals the wickedness of men. Such love cannot be rejected without incurring greater guilt, and being exposed to severer doom.

Notices.

☞ OWING to numerous complaints from recipients of THE CHRISTIAN and other papers in India, we would advise senders to write across the postage stamps and wrapper, "Stamped, 1½d." This would prevent the stamps being removed by dishonest carriers, and the consequent demand for double postage.

REV. ROBERT LENNIE, late of New Westminster, British Columbia, has removed to Nevada City, Nevada Co., California, U.S.; and Rev. N. L. Rockey, late of Bignour, is now at the Memorial Boys' School, Cawnpore, N.W.P., India. They would be glad if the friends who kindly send THE CHRISTIAN would in future please forward them to their new addresses.

COMMUNICATIONS RECEIVED WITH THANKS.—T.W.W S.H. R.W. W.W. H.T.R. E.B. G.W. J.G. C.E.F. C.F. G.A.E. S.O. J.B. S.M.E. R.L. W.W. T.L.S. J.P. G.Y. A.J.B. W.B. A.M. W.B. M.H. D.M. C.G.M. J.F.T.H. M.W. C.J.B. J.H.S. F.E.M. W.W. W.D. J.J.N. G.B. W.S. M.E. W.A.I. J.P.H. J.P.C. M.E.P. E.A.S. P.S. A.E.T. J.J.B. H.W. T.B.K. E.W.T. R.C. G.K. H.H. J.P. M.A.L. C.E.L. O.C.B. G.C. M.C.J. J.M. J.W. J.G. J.S.R. W.H.A.

APPLICANTS FOR TRACTS.—C. C. Girling, 33, Queen Margaret's-grove, Mildmay Park, N.; W. Ridge, 18, Spenser-road, South Hornsey, N.; Miss S. Howard, People's Mission, Lewes, Sussex; T. W. Westcote, 87, Wick-road, South Hackney, N.E.; M. Truelove, Morden House, Barnes, S.W.; H. T. Biggs, 13, Dirleton-road, Portway, West Ham, E.; R. H. Eastley, 15, Graham-terrace, West Green-road, Tottenham, N.; Miss Hossacks, Rochester Home, 209, Walworth-road, S.E.; J. J. Browne, Meadfield, South Norwood, S.E.; Miss R. Gantance, Penrhyn House, Weston-super-Mare; M. Hallam, 1, Victoria-road, Little Neston, Cheshire; Mrs. Onions, 112, Little King-street, Birmingham; J. M. Spence, People's Mission Hall, Townsend-street, Old Kent-road, S.E.; S. Adams, 38, St. Stephen's-road, Walthamstow.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

France has not passed the necessary law for giving effect to the North Sea Liquor Traffic Convention, hence it has not yet come into force.

Books for Outward-bound Ships.—Commander WILLIAM DAWSON, of the Missions to Seamen, writes:—As our stock of literature is exhausted, may I appeal for disused books and periodicals, to be sent prepaid to the Missions to Seamen, 11, Buckingham-street, Strand, London, W.C., or to its nearest chaplaincy. We also need several thousand white "crash" bags, made the size to take a *Graphic* or *Illustrated London News*. A pattern bag would be sent.

CONTINENTAL & FOREIGN NOTES.

SCOTTISH PRESBYTERIAN LADIES might with advantage follow the example of their American sisters. During the recent sittings of the Northern Assembly in New York, a missionary prayer-meeting was held every day for a week by ladies from all parts of the country.

FRANCE.—For four years M. Durban has been carrying on a good work in Hyères, exclusively among the Roman Catholics. Formerly a member of this communion himself, M. Durban knows how to get a hearing for the truth. A score of people have completely broken with Rome and accepted the Gospel, and the young men, nine in number, have been formed into a Y.M.C.A.

PARIS.—Any evangelical minister remaining over the Lord's Day in Paris is invited to communicate with Pastor Dez, 48, Rue de Lille, whose pulpit is not fully supplied for the special English service, during the Exhibition, at 11 a.m. In the afternoon there is opportunity for helping at the Y.M.C.A., 160, Rue Mont-Martre, or at the undenominational McAll Mission, 31, Avenue Rapp.

ASCENSION DAY is becoming associated with open air religious meetings, as well as picnics, among the Protestants of Continental Europe. The Salvation Army has constituted its review day in Switzerland, and this year the proceedings were almost as full of encouragement as enthusiasm. Other evangelistic organisations in various cantons arranged outings, which were improved by open-air Gospel meetings very largly attended.

LOCUST PLAGUE IN ALGERIA.—The agriculturists of this region are engaged in fighting another locust invasion. Fires have been lighted to reduce the evil, but the fuel has been exhausted before the mass of the invaders, which presented an unbroken front of six miles. Civil and military authorities have combined in driving back the enemy, but with little, if any success. Indeed, a south wind has carried a cloud of the insects into France. Last year Christian succour was sent to the poor French colonists of Algeria, and it seems as though the same will be necessary again this year.

THE NEW TESTAMENT in the Efaté dialect has lately been seen through the press by Rev. D. Macdonald, Australian Presbyterian missionary to that island. The translation is the joint achievement of Rev. J. W. Mackenzie, another missionary in Efaté, and Mr. Macdonald. This is the second complete translation of the New Testament published for the New Hebrides, the Aneityumese being the first. Three thousand five hundred copies of the Efatése Testament have been printed. The British and Foreign Bible Society are bearing the expense, but it is expected that the Christianised natives, by sending supplies of arrowroot to Melbourne for sale, will in a short time liquidate the whole amount themselves.

THE FREE CHURCH OF THE CANTON DE VAUD, Switzerland, has a membership of four thousand, and is very zealous in good works. The members give a large amount of their substance for the maintenance of Christian effort, and besides their pastors and evangelists, they support in Africa a most prosperous mission amongst the Maywamba, north of the Transvaal, and amongst the same people on the coast at Lorenzo Marquez. In ten years they have gathered into the fold of Christ 1280 heathen, 300 of them last year on the coast. One of the most striking features of the church's home work is the Gospel temperance movement in the Canton; through its agency many former drunkards have been reclaimed, and are now "clothed and in their right mind," and enjoying the liberty of the sons of God.

THE QUESTION OF THE SABBATH is engaging much attention on the Continent. From September 25 to 27 next a congress on the subject will be held in one of the halls of the Exhibition at Paris, under the auspices of the Minister of Commerce and Industry. The subject will be treated from hygienic and social points of view, but at other meetings, to be held at the same time, the religious phase will be considered. In Belgium the Minister of Railways has taken up the question of the weekly rest day, and effected remarkable reforms. Already some two hundred goods trains have been stopped from running on Sundays, and eight thousand workmen who formerly toiled in the central depôts are free all day. In other departments much has been done to a like end, and where the respite is not complete, work is reduced to the lowest possible limit. At the same time the offices of commercial houses in the large towns have taken to closing half day, while the post and telegraph service has been so rearranged as to liberate the employés every alternate Sunday.

PROTESTANTS IN SPAIN.—*The Daily News* correspondent in Madrid writes that in the province of Ciudad Real, the Civil Guards and the authorities have had considerable trouble in protecting the Protestants and their chapel from the rest of the villagers. A procession, instigated by the Jesuits and priests, attempted to attack the Protestants. The Mayor ordered the Evangelical Church to be closed for an indefinite time, though it had been opened in due form. The Protestants then assembled for worship in the house of one of their congregation. They were fined because their singing could be heard in the streets, and the Mayor told them he could not answer for their lives if they stayed another week. The priests even prosecuted the Protestants for an alleged insult to the very procession which attacked their chapel. All applications for redress and the re-opening of the chapel have met with no response from the Minister of the Interior, though a Liberal Government is in office. The only reply made was that it is impossible to interfere, as everybody knows the state of things in the provinces.

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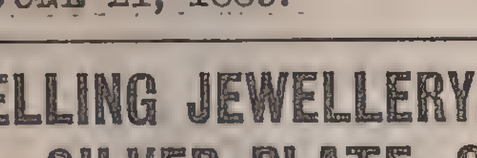
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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

ADVANCED PHTHISIS.

Mrs. EDWARDS, of HULL.

On the 9th of January in the present year, Mr. E. Edwards, of 4, Charles-terrace, Derby-street, Beverley-road, Hull, consulted me upon the case of his wife. He was encouraged to apply to me by an article in the *Christian Herald*, and by the advice of a Christian lady in Hull.

The patient having had a family very fast (six in six years), having also suffered hæmorrhage from a varicose vein of the leg, had been weakened in constitution, and nine months before the application to me had taken a chill, which was soon followed by a little cough, languor, and loss of appetite. These symptoms were not removed, and in the natural course of the disease they gradually increased, until the time her husband consulted me, when the cough was violent, and the expectoration had become very purulent; great emaciation and weakness had ensued, and dropsical swellings had begun to appear.

On the 23rd January I heard from Mr. Edwards: "Cough and appetite a little better; pain in the chest relieved by the liniment."

In the course of the next month several letters reported the patient to be gaining strength, the night sweats had disappeared, cough very much better; also expressing gratitude to God for the "wonderful progress."

On the 4th May Mr. Edwards writes: "I think it my duty to write and testify to the great value of your treatment. My wife's was a very bad case of phthisis. Now she can perform her household duties as before. She has gained a stone in flesh since first writing you. You can print her case if you should wish. God spare you for a long life."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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Dr. GRIFFITH JOHN on FOREIGN MISSIONS. *v.* page 9.

Mr. SPURGEON on POPULAR PROVERBS. *v.* page 13.

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[The late Miss Whately.]

No. 1013.] FRIDAY, JUNE 28, 1889.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

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DR. & MRS. H. GRATTAN GUINNESS

Request the pleasure of your Company, and that of any friends, at the

FAREWELL MEETINGS,

TO BE HELD AT

HARLEY HOUSE, BOW, E., ON TUESDAY, JULY 2, 1889,

To take leave of, and commend to God in prayer,

A PARTY OF MISSIONARIES

About to start for Africa, China, India, and Jamaica.

Garden open at 2 p.m. Afternoon Meeting at 3. Tea and Conversazione at 5. Open-air Gathering on the Lawn at 6.

Evening Meetings at 7. Closing early for the sake of Friends living at a distance.

THE CHAIR WILL BE TAKEN BY

J. E. MATHIESON, ESQ.

SPEAKERS.—Afternoon, in College Hall.—REV. HUDSON TAYLOR: MRS. GRATTAN GUINNESS; SPENCER WALTON, Esq. (South Africa); REV. J. REDWOOD (India). **Meeting on the Lawn.**—Outgoing Missionaries. **Evening, in College Hall.**—REV. C. A. FOX; MR. E. H. GLENNY; H. GRATTAN GUINNESS, M.R.C.S.; REV. F. W. BALLER. **Overflow Meeting.**—HOWARD TAYLOR, Esq., M.D., F.R.C.S.; REV. G. NICOLL (China); and Outgoing Missionaries.

☞ Tickets (free) on application to Harley House.

OUR ISSUE OF NEXT WEEK WILL BE

☞ A DOUBLE NUMBER, ☜

PRICE 2d., POST FREE, 2½d.

It will contain a Special and Extended Report of the

ADDRESSES AT THE MILDMAY CONFERENCE.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with thanks, Clothing from T. B.

The Infant Day Nursery. Free Ragged Day Schools. Children's Services. Band of Hope. Toy Classes. Classes for Rough Boys. Sunday Schools. Clothing Clubs, Classes, Meetings, Library, and Reading Room for Young Men and Lads. Institute for Elder Girls and Young Women. Mothers' Meetings. Mission to Inebriate Women. Bible Classes for Men and for Women. Temperance Meetings. Training Home for Motherless Girls. Fresh Air Country Homes. Evangelistic Services, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

DAY IN THE COUNTRY.—George Yard Ragged Schools, High-street, Whitechapel, E. Received with thanks from J. W., 10s.; Flowers, Anon.; Parcel of Clothing, Anon.; "Day in Country," 2s., Well-wisher.

When it shall please the Lord to send sufficient funds, 600 poor Children will be taken for one day into the Country and supplied with necessary food.—GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, London, E.

FRESH AIR FOR VERY POOR CHILDREN.—For each 10s. subscribed, a pale-faced, pent-up little London Child can be boarded out for 14 days. 500 last, and 1,517 during four seasons have enjoyed these most delicious holidays. Bankers: L. and County, Islington.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

MILDMAY HOME, TORQUAY.—For Consumptive Female Patients. Terms 10s. 6d. and 7s. weekly. Open all the year. Apply, SECRETARY, Smyrna, Bronshill-road. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W. — Session opened May 4. A few vacancies for Midwifery students; also for the full course. Dispensing and other classes daily. Two partially free scholarships offered.
Dr. GRIFFITH, Hon. Sec.

THE BENEVOLENT OR
STRANGERS' FRIEND SOCIETY.
Treasurer. Ald. Sir R. N. Fowler. Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P.. Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

DAY IN THE COUNTRY.—Remember poor Children of the Cow Cross Mission Sunday-schools, and Band of Hope. Funds urgently needed.—WILLIAM CATLIN, General Superintendent, 17, Claremont-square, Pentonville, London.

ASHLEY MISSION, BETHNAL GREEN.—A Day in the Country. Help is earnestly asked, to take a Sunday-school, and Mothers' Meeting, from the courts and alleys to enjoy fresh air and change.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

WHO WILL HELP to send poor Children and Adults for a day to the Seaside, also the suffering for a fortnight into the Country? These out of St. Luke's and Clerkenwell.—Please send, PHILIP GAST (Minister of Spencer-place Chapel, Goswell-road), 12, Noel-street, Islington.

£900 REQUIRED at once to clear off debts on Mission Chapel in the midst of a working class population.—Particulars sent on application to Rev. GEORGE HINDS, Leeds.

A PROPHETIC DEBATE will (D.V.) be held in the Pillar Hall of Cannon-street Hotel, on Monday, July 1, 1889, at 7.30 p.m. Subject: "Does Daniel ix. 27 show that a Seven Years' Covenant is to be made Seven Years before the end of this Age between the Jews and a Napoleon who becomes the Antichrist during the latter half of these seven years, and will the Covenant be made in Passover Week, 1894? And will Britain be one of Antichrist's Ten Kingdoms?" Affirmative, Rev. M. BAXTER; Negative, Mr. J. J. ANDREW.—A SECOND DEBATE will also be held in Essex Hall, Essex-street, Strand, on Wednesday, July 3, at 7.30 p.m. Subject: "Will France become the leading Power among the Ten Kingdoms, and not Russia (Ezekiel xxxviii.)? And will faithful Believers at Christ's Second Advent ascend to Heaven without judgment? And will Christ and His glorified Saints live during the Millennium above the earth in a Heavenly City 1,500 miles square, and 1,500 miles high (Rev. xxi.)?" Affirmative, Rev. M. BAXTER; Negative, Mr. J. J. ANDREW. Admission, Front Seats, One Shilling; other seats, Sixpence and Threepence. Tickets at the Door, or of Mr. J. Snow, 2, Ivy-lane, Paternoster-row; or of Mr. Brown's, 69, Upper-street, Islington. Any surplus of the receipts over expenses will be given to the Hospital Sunday Fund.

THE SUFFERING POOR.
THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

THE UNSUCCESSFUL CANDIDATES.
LADIES' SAMARITAN SOCIETY,
National Hospital for the Paralysed and Epileptic, Queen Square, Bloomsbury.

Contributions are earnestly solicited in aid of a special collection for the Unsuccessful Candidates at the election of Pensioners. There were 26 Candidates, and only 6 pensions to bestow; 20 poor sufferers were consequently disappointed, and it is hoped that sufficient money may be raised to send a small gift of money to each of them. Donations will be gratefully received by the Ladies' Committee, as above.

GOSPEL TENT, in Sheffield, till the end of October, purchase of tent, ground rent, evangelists and working expenses, from £150 to £200 required. Contributions, and tracts for distribution, to
WILLIAM CORBRIDGE, 250, Duke-street, Sheffield.

THE COMMITTEE of the Gee-street Mission and Ragged Schools wish to take the children and adults to Epping Forest, for which funds will be thankfully received by A. VIEWEG, 29, Falcon-square, City, or ROBERT BAXTER, Esq., Treasurer, Victoria-street, Westminster. Messrs. Barclay, Bankers, 54, Lombard-street.

COUNTRY HOLIDAYS

Funds earnestly solicited. East London, population over 11,000, all poor. School connected with parish church of St. Paul and mission church of St. Peter.—Donations gratefully acknowledged by Rev. W. ADAMSON, The Vicarage, Old Ford, London, E.

DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks.—Free of charge, a Day in the Country for Men, another for Women, and another for Children. Funds are much needed.—C. COLEMAN.

CHANGE IN THE COUNTRY for the wan and weary.—Miss FAITHFULL, The Institute, 136, Regent-street, earnestly pleads for many needy, invalid, and distressing cases.

CLAPHAM MATERNITY HOSPITAL, 74, Jeffreys-road, Clapham, S.W. Under fully qualified medical women. 10 beds. No letters of recommendation required. Annual subscriptions earnestly requested.
THE SECRETARY, 74, Jeffreys-road.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

RYDE, ISLE OF WIGHT.—Rosehill Preparatory School.—Principal, Miss BAYNE.—The Rev. W. H. Rednap, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). Reference permitted to resident nobility and gentry, parents of former pupils. Terms 40 guineas per annum, inclusive.

BATH.—Grosvenor College (Girls). Resident English and Foreign Governesses. Masters attend. Highly recommended. Thorough preparation for all examinations. Over 500 certificates gained since 1879. Prospectus on application. Also Governess-student required.

KARLSRUHE, GERMANY.—Frau VON LEUCHSENRING (clergyman's widow) and daughters, offer a thoroughly Christian, agreeable home, and pleasant family life, to young Ladies. Conscientious solicitude in every respect. German and French lessons in the house. Conservatoire and School of Art in town. Moderate terms Prospectus and best references at disposal.

HOME SCHOOL, Derbyshire.—A Lady of experience receives twelve pupils. Religious teaching the first object. Refined habits and careful training. Advanced music. Foreign governess. House healthful; surrounded by charming scenery. References kindly permitted to Rev. C. Guest, Burton-on-Trent, and others.
B., The Ferns, Duffield, Derby.

PARIS.—A French Protestant Lady (diplomée) receives Boarders, or young Ladies desirous of studying French. Situation close to the Exhibition and Bois de Boulogne.—Mlle. L. COURTOIS, 13, rue des Belles Feuilles, Paris.

BATH.—Old-established Ladies' School. Thorough teaching, with careful attention to moral and religious training. Preparation for public examinations. Inclusive fees from thirty guineas. Special terms made for the daughters of ministers.—The Misses BUCKPITT, Avonbank House, Grosvenor, Bath.

HILLERSDON LADIES' SCHOOL, Barnes, Surrey.—Established 65 years. Thorough education and refined home. Good staff of English and foreign professors and resident governesses. Preparation for public examinations. Large detached house in beautiful grounds. Tennis lawn, gymnasium. Home comforts, liberal table. Health, recreation, and character particularly studied. References to the nobility, clergy, and others. Moderate and inclusive terms. Summer term commenced May 8.

KESWICK HOUSE, Dartmouth-row, Blackheath, Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

TO PARENTS AND GUARDIANS.—In consequence of unexpected vacancies the Principal of a High-class School for young Ladies offers reduced and inclusive terms for these vacancies on early arrangement. Highly recommended by the evangelical clergy, pastors, parents and guardians, whose daughters and wards have completed their education with the Principal. True conversion to God is the first aim. The staff of efficient certificated teachers is carefully selected with the object in view. Exceptional advantages, religious, educational, and domestic.—Address in first instance, PRINCIPAL, care of M. Norris, Millbrook, Axminster, Devon.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received. — For terms and references, address
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

HOHERE TOCHTERSCHULE, Marienwerder, Prussia. Principal, Fräulein KOHLI. Highly recommended. Healthiest part of Germany. Finishing education, music, painting. A few pupils can be received as Boarders, under the special care of the Lady Principal. Sisters on reduced terms. A young Lady able and wiling to give four English lessons a week would be taken on half terms.—Particulars and references given by Miss C. BRADFORD, 7, Gilmore-road, Lewisham, S.E.

INDIAN CHILDREN.—A superior Home, with instruction, in a Christian family, offered for two or three Children whose parents are in India. First-class references given and required. —M. C., care of Hayward, Stationer, Maple-road, Penge, S.E.

WILL ANY LADY or School kindly take charge of a backward Girl of 14, giving her some tuition, and also making her useful in house. At not more than £12 a year.
Mrs. GEORGE FULLER, Aston, Wallingford.

A GRADUATE OF CAMBRIDGE, aged 21, desires a private Tutorship or Mastership. Available for next term.
B. A., Littleworth House, Newport, Salop.

WANTED TO PLACE a young Lady, 18, in a good School, as Articled Pupil.
B 13, Davis, Stationer, Barnsley, Yorks.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

WATERCRESS & FLOWER-GIRL MISSION,
11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
The Principal (A. E. COZENS, M.C.P.), se by careful, individual attention, to secure well-being of each Pupil. Drilling, class-singi conv. French, German, &c., are included in school course. Preparation for Exams. Ter moderate and inclusive.

MANY CHRISTIAN PARENTS, wh at the present time are seeking a School at whi to place their Sons, are invited to write to undermentioned, who is desirous of recommendi an old-established YOUNG GENTLEMAN BOARDING SCHOOL, where the constant a of the Principal is to train those committed to care in the fear of the Lord; and by the power Gospel teaching maintain a Christian tone amo the boys, combining this with a thorough and fir class Education.

The Premises are advantageously situated up HIGH GROUND, NEAR and WITH VIEW OF THE SEA, on the South Coast, a short r from London, and afford especial facilities for ou door recreation.

Prospectus and Papers of Examinations pass and honours gained will be forwarded on app cation. Several of the Vice-Chancellors ha appointed their Wards as Pupils to the Scho Terms moderate.
Dr. THORN, Paddington, London.

SUPERIOR CERTIFICATED GOVE NESS (23). Three years reference. Englis French, German. Very good music, drawin painting, calisthenics, needlework. Pleasa cheerful companion.—M., Mrs. Hooper's Governe Institute, Compton-terrace, Islington.

Appointments, Situations, &c., Wante

MR. JAMES FLANAGAN, of th Albert Hall, Nottingham, 12 years evangeli has the month of August, 1889, open for supplie or mission work. The highest references.
162, Radford Boulevard, Nottingham.

MRS. JOSEPHINE BUTLER wishe to recommend a middle-aged Christian Gentlema as Agent, Foreman in house of business, or on a estate or farm. Is strong and active, and will b glad to engage in Christian work. Has had co siderable experience.—The Close, Winchester.

WORK IN PARISH or Institutio wanted, or Companion-Attendant to invalid Lad or child. Good needlewoman. Salary require Good references.—F., Beenham, Reading.

MR. FEGAN desires to recommen a highly respectable Man for any position of trus as Timekeeper, Manager of Coffee Tavern, & Has managed small co-operative store for eleve years.
Mr. FEGAN, Boys' Home, 95, Southwark-st., S.E.

MR. SAMUEL HOARE, M.P. wishes highly to recommend A. H., as Messenge Caretaker, Superintendent of Mission-hall or fo any position of trust. Age 37. Married. 16 year excellent character.—A. H., West Heath Cottage North End, Hampstead.

GARDENER, HEAD. — Christia young Man would be pleased to engage with Ge tleman or Lady, as above. Twelve years in th profession, in good establishments.
A. STURGES, Enville Hall Gardens, Stourbridge.

A CHRISTIAN MAN, married seeks a situation to wait on an invalid Gentlema Is expert in preparing food, and well acquainted i domestic duties.
W. CLARK, 1, Burford-street, Hoddesdon, Herts.

A CHRISTIAN YOUNG MAN, ag 26, seeks a situation as Messenger, Light Porter, any place of trust, where he can help in Missio work.—B., care of J. Treble, Hoddesdon, Herts.

A RE-ENGAGEMENT as House keeper or Useful Companion wanted, by youn Lady (28), Farmer's daughter. Well educated an musical. Clever needlewoman. Good references. Miss GODBER, 178, Station-street, Burton-on-Trent

LADY, PRESBYTERIAN (now home less), would be very pleased to undertake ligh home duties, or as Companion to elderly Lady Salary not desired, but home.
A. ARTHUR, Post-office, Saltcoats, Ayrshire.

AS HELP AMONGST THE POOR, o Bible-woman. A Lady wishes to recommend bright, Christian Woman.
Miss FOWLER, Snaresbrook House, Wanstead.

EMPLOYMENT wanted as House keeper in small family, or summer care-taker of house.—Sister MARY, 60, Greek-street, Soho.

AS MOTHER'S HELP or Nursery Governess in Christian family, Lady, aged 2 English, French, music. Has been a good and use ful daughter at home.
B., 6, Birch-grove, Taunton, Somerset.

YOUNG LADY will give her services as Mother's Help in Christian family fo six weeks from July 15. Good needlewoman Laundry and travelling expenses only. Reference exchanged.—L., Riverside, Chelmsford.

YOUNG LADY requires engage ment as Companion, Mother's Help, or Gover ness to young children. Churchwoman. Musical and domesticated. State requirements and salary offered. Good references.
M. E. MILES HOPE, Tenbury, Worcestershire.

AS WAITING-MAID to elderly Lady or young Ladies' Maid where dressmaking is not required. Disengaged end of July.—F. SEWELL, Mrs. Waller, 71, Gough-road, Edgbaston, Birmingham.

AS NURSE AND USEFUL ATTEN DANT to an elderly invalid Lady. Good needlewoman and reader. A Christian and abstainer.—E. M., 1, Draydon-villas, Merton-road, Wandsworth, S.W.

June 28, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. T. L. Cuyler, D.D., of Brooklyn, U.S.A.

Our next issue will be a Double Number, price 2d.; it will contain a special and extended report of the chief addresses at the Mildmay Conference. The subjects to be treated are of fundamental importance, and we invite our friends to aid us in giving the report as wide a circulation as possible.

An important question arises in connection with a decision, last week, of Mr. Bushby, the Worship-street magistrate. An officer of the Society for the Prevention of Cruelty to Children had appeared to prosecute a man for neglecting to provide his offspring with adequate food and clothing. The magistrate raised an objection to the effect that only the Guardians of the Poor or the "next friend" of the child could legally prosecute in such cases, and he dismissed the summons. In its report of the case *The Daily Telegraph* very appropriately asked, "Who will protect the children?" We trust an effective answer to that question will be given in connection with the Bill now passing through committee in the House of Commons.

Very pathetic is the story unfolded in connection with the murder of an acrobat at the door of a London music-hall last week. A young girl who, against her father's wishes, had joined the troupe, succumbed to the strain which such a life involved, and, three months after leaving the troupe, died of consumption. Her father, driven to desperation by her death, and the failure of summonses taken by him against her employer, whom he considered responsible for his bereavement, took a fearful revenge by fatally stabbing him.

Although the case of the girl attracted some public attention at the time, owing to the alleged cruelty to which she was subjected in her training, there seems some doubt as to how far this was true, it being contended that her employer was a kind-hearted man. But it is certain that she suffered greatly from the unnatural character of the life, and that it ruined her constitution. And if such disastrous results accrue under a "kind-hearted" employer, it furnishes a ghastly supposition as to the sufferings of children under a callous one. Yet these performances are sustained by the general public, including parents who, no doubt, are careful enough of their own children, while careless as to the welfare of those of others.

Under the title of "A Dream of the North Sea," Mr. James Runciman has written a marvellously realistic and graphic narrative, describing the perils and needs of the deep sea fishermen, with the benefits conferred, and to be conferred, upon them by the hospital and mission work so earnestly and successfully directed by Mr. E. J. Mather. We hope in an early issue to give some extracts from this thrilling story; meantime, we counsel those who wish to see a splendid piece of literary work, done in the interests of a noble cause, to procure a copy of Mr. Runciman's book. (5s. *Nisbet & Co.*)

While medical practitioners and others are discussing the claims of M. Pasteur's treatment for the prevention of hydrophobia, we are glad to observe that Christians are canvassing the subject on other grounds. In a communication to *The Pall Mall Gazette*, Mr. Edward Maitland states a strong case admirably. Pasteur's inoculation method involves vivisection, and it is contended that this is a renunciation both of humanity and of Christianity. Having maintained that the torture of animals is not human but subhuman, Mr. Maitland says:—

> We hold that even if human life could be saved by means of vivisection—if the world were so perversely constituted that good could be got by doing evil—it would be no gain to humanity; but rather would humanity be the richer by the loss of those who, knowing what vivisection is and means, would accept for themselves benefits procured through it. It is no part of my present purpose to demonstrate the uselessness or mischievousness of Pasteurism. It is enough for us that the thing is wrong. There are moral limits to every pursuit, to that of knowledge and of health, as well as of power, profit, and pleasure. And the pursuit becomes unlawful when these limits are overpassed; to make an exception on the ground of the strength of the inducement is but to say that a temptation has only to be a strong one to justify the yielding to it.

These are pertinent and weighty words, and we trust they will at least induce Christian people to hesitate before declaring for practices which, it is more than probable, will in a short time be pronounced scientifically fallacious. For ourselves we hold by the axiom that the thing which is morally wrong cannot be scientifically right.

In a recent number of the London edition of *The New York Herald* the serious question is asked, "Are the Africans to be alcoholised?" There are only too good grounds for the query. The recognition of the Congo Free State as an independent country, and the application of free trade to the territory, have led to the importing of huge quantities of "the vilest and cheapest and most deadly alcoholic poison, distilled from grain and potatoes, mingled with a dash of fusel oil," the profit being about 75 per cent. The result is that about one-fifth of the population are already victims to drink.

It is very far from creditable to the Governments concerned, that the state of things under this introduction of civilisation should be such as to warrant our contemporary in asserting that "from a philanthropic point of view, it would have been better a thousand times for the vast population of Central Africa to be converted to Islam and sobriety rather than to Christianity and alcoholism." Will not some of our leading men take up this matter? There is no time to be lost, now that the Congo railway will very shortly increase the facilities for the wholesale destruction of the natives, to the profit of a few unscrupulous traders.

Mr. Henry E. Clark, of the Friends' Foreign Mission Association, who has been for many years a missionary in Madagascar, has written to us in reference to the paragraph in our last week's issue on Dr. Cust's new book, and the charge he brings that some English missionaries in Madagascar countenance slavery. Mr. Clark says that it is altogether incorrect to say that English missionaries in Madagascar countenance either slavery or the slave trade; that on the contrary their action is gradually undermining the system, and is preparing the way for its ultimate abolition.

Now that "the time of the singing of birds is come," grave interest attaches to the statement in *The Hospital* of June 1 that no fewer than a hundred and ten millions of birds are slaughtered in America every year "because fashion wills it." It is not unlikely that the plague of caterpillars which is now being felt in some portions of our own country is traceable to a great extent to similar merciless folly. It seems useless to appeal to those who wear such disgraceful trophies; nature's own retributive appeal to the husbandman may be more successful.

"England's treatment of the people of India adds nothing to her glory." So says Mr. Bancroft, the eminent American historian, in one of his books ("California Pastoral"), and the latest instance of British misrule illustrates the shameful truth of his words. The following statement has recently been made by the late minister of the Maharajah Holkar:—

> A man aged forty-seven years, who was lately defendant before the court of a magistrate, charged with having ill-treated a child-wife eight or nine years of age, wanted to go away from the locality, and applied to the British police for a guard to enable him to leave the place and take the minor with him without fear of interference from her parents. The British people's representatives in India escorted a closed carriage, in which were seated this man and the girl-minor, prevented the parents from approaching their child, and kept them off till the man had carried her away from her parents to a place about a thousand miles away from the scene.

That such an outrage upon justice and morality should not only be possible, but aided and abetted by the ruling power, is another foul stain upon the British Government of India. Well may the writer of the narrative ask: "If this child had been the offspring of an Englishman, and the scene London, would the British people have tolerated such conduct on the part of the British police?"

So apt are we to associate Blue Books with long rows of figures and disheartening statistics of crime or poverty, that a report lately issued upon the Blue Book of Heligoland (which has a population of about two thousand) is most refreshing in its simplicity. There is stated to be very little serious crime in the colony, and no regular gaols; in 1887 there was only one summary

conviction for an offence against the person, and last year only three. For offences against property there were only two convictions in 1888, and no convictions for other offences. It would be interesting and instructive, however, to know what regulations as to the liquor traffic are in force in the island, for drunkenness and crime are invariably associated.

It is to be regretted that Mr. Provand's Bill making it illegal to insure children's lives under certain ages, which was set down for second reading on the 19th inst., was not reached. That there is urgent need for some such restrictive legislation cannot be gainsaid; for, in the opinion of coroners and others who have special opportunities of forming an opinion from actual facts, the present system is responsible for much cruelty to young children. This latter subject, it is satisfactory to note, is being dealt with by the Cruelty to Children Prevention Bill. Several burial and friendly societies are opposing Mr. Provand's Bill, on the grounds, *inter alia*, that it will discourage thrift, that it is an interference with the liberty of the people, and "will grind down working men into pauperism." But those who raise such objections seem to forget that the measure is only directed against the acknowledged abuses of an otherwise very beneficial system, and that "liberty" is not licence to do wrong.

We are told upon reliable authority that the leading man (second to Mr. Prince) in connection with the Agapemone, has been expelled from that body on account of gross immorality, and that he has judiciously left this country; also that Mr. Piggott has taken his place as leader. Some months ago a similar charge was made against Mr. K——, and he was forgiven on his confession and repentance. This time also he would have been forgiven and reinstated had he professed repentance; it being the habit of these peculiar people "to show a spirit of love, not like the churches to punish the confessed offender." It is a very spurious kind of love, which would leave the seducer at liberty to ensnare other victims; as though the peasant woman should pity the fox that robs her henroost, or the mother spare the snake that coils in her baby's bed. "Love is strong as death; jealousy is cruel as the grave." We are told that the person referred to has confessed to having been guilty of similar conduct for many years, before his connection with the Agapemone.

A fortnight ago *The Baptist* uttered a warning and a reproof on account of a church having accepted a pastor without inquiry into his antecedents. We must similarly rebuke those who have attached themselves to a system with so stained a record as the Agapemone; and we warn others from following their example.

Ritualism without and perfectionism within are making appalling advances, towards Romanism on the one hand, and toward free love on the other. For as certainly as a sensuous worship and a sacerdotal priestcraft lead to Rome, so do trusting the flesh and neglecting to keep the body under, lead to Baal-Peor. But protesting against these evils will not evacuate Ritualism or perfectionism of their delusive power. Their strength lies in that aching void in the human soul which only God can satisfy. Sacerdotalism must be met by lifting up Jesus the Son of God as the true High Priest, who ever maketh intercession for us. Perfectionism must be met by manifestation of that true life in the Spirit of which this is the imitation and the counterfeit. Until evangelical believers can let the reign of God in the soul of man be seen in them, our doctrinal protests against these and other forms of error will only be like dams of earth before a rolling river. Conventions for teaching and conferences as to work might all with infinite advantage be merged in a solemn assembly like that convened by the prophet Joel:—

THE LOW ESTATE.

Is not the meat cut off before our eyes? Yea, joy and gladness from the house of our God?

THE ALARM.

Blow ye the trumpet in Zion, and sound an alarm in my holy mountain!...Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people; sanctify the congregation: assemble the old men; gather the children and those that suck the breasts: let the bridegroom go forth of his chamber and the bride out of her closet. Let the priests, the ministers of the LORD, weep between the porch and the altar, and let them say, Spare thy people, O LORD, and give not thine heritage to reproach, that the nations should use a byword against them: wherefore should they say among the peoples, Where is their God?

THE CONDITION OF BLESSING.

Yet even now, saith JEHOVAH, turn ye unto Me with all your heart, and with fasting, and with weeping, and with mourning: and rend your heart and not your garments, and turn unto the LORD your God, for He is gracious and full of compassion, slow to anger, and plenteous in mercy, and repenteth Him of the evil.

THE PROMISE OF THE SPIRIT.

And it shall come to pass afterward, that I will pour out my Spirit upon all flesh: and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions: and also upon the servants and upon the handmaids in those days will I pour out my Spirit.... So shall ye know that I am the LORD your God, dwelling in Zion, my holy mountain: then shall Jerusalem be holy, and there shall no strangers pass through her any more.

It were to be wished that the private Conference of Churchmen held last week in London, comprising as it did very influential laymen and clergymen, had been marked by a stronger Protestant sentiment, by greater unanimity, and by less prospect of divided action in relation to The Church Association. At the same time, we cannot but hope that the protest raised against Sacerdotalism will have its influence on statesmen, and be a step, at least, towards the awakening of England to the dangers that menace the Reformed Faith, and the cause of our common Christianity.

The Calcutta correspondent of *The Times* telegraphs to last Monday's issue as follows:—

The Government of India has published a despatch reviewing the Patna mission case. The magistrate is exonerated from all blame, save the remark that his interpretation of the law, though made in good faith, proved erroneous. The missionary's [Mr. A. S. Dyer's] language is censured as intemperate and unjustifiable. The High Court Judges were assailed by him with equal impropriety, but the Government prefers to leave him to the universal condemnation of public opinion rather than direct a prosecution.

The correspondent shows his small acquaintance with the inward facts of this celebrated case by describing Mr. Dyer as a "missionary." We cannot believe that this Government despatch will be the last word upon it. Mr. Dyer may have used some injudicial, or even discourteous, language in describing the action of the magistrate and the judges of the High Court, and in doing so we think he has not strengthened his position. But with all the facts in mind, and especially the developments to which we gave publicity in our last issue, we must come to the conclusion that a crying injustice and wrong have been perpetrated on this Indian girl; for such a wrong the British sense of right must surely in some form provide a remedy. We appeal to those of our legislators who have aforetime stepped into the breach on behalf of oppressed womanhood, to do so once more. The final court of human appeal is the electorate, and the Government will be ill-advised if they court such an appeal by any lack of sympathy with this suffering class of their fellow-subjects.

We shall be obliged if any of our readers can send us the following numbers of THE REVIVAL:—Nos. 28 (New Series), 399, 449, 468.

We greatly regret to state that Pastor Frank H. White is compelled to take a lengthened rest abroad owing to the state of his health. All communications should meanwhile be addressed to Talbot Tabernacle, Talbot-road, Bayswater, W.

We have received several letters referring to our Notes of 7th inst. upon Rev. B. Dinnick's strange conduct during his recent mission at Oldbury. Some defend him and his work, but the greater part corroborate our statements. After further inquiry we have nothing to recall, nothing to alter. We do not wish to question the assertion of those who contend that Mr. Dinnick is a good man; but this fact does not justify methods that are foolish and dangerous, nor does it lessen the scandal which those methods bring upon the cause of Christ.

An article on "Missions and Education," by Rev. T. G. Selby, in *The Methodist Times*, deserves attention. He maintains that in India education, European in its forms, will not be permanent, and that the method of making the English language the current channel of instruction in the colleges is an affront to native ideas. An able utterance from a writer who has himself laboured in the East will be of use in the present controversy on this important subject, and it is especially valuable as a warning against introducing Anglo-Indian traditions into China.

MISSIONARIES FOR NORTH AFRICA.—Three more missionaries have left for Magador, under the auspices of the Ayrshire Christian Union. They are Miss M. B. Reid, of Catrine; Mr. D. Muir, of Dalry; and Mr. J. Richmond, of Ayr. They were accompanied by Mr. John Anderson, of Ardrossan, and will co-operate with Mr. and Miss Nairn, who, it will be remembered, went to Morocco in the same relation a few months ago.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

AN "OLD-FASHIONED MISSIONARY'S" VIEW.

I OUGHT to have written to you long ere this, to thank you for sending me THE CHRISTIAN so regularly. You will be pleased to learn that the copy received by me is read by several others, and that its weekly record of Christian work is felt by us all to be a perpetual source of inspiration. Its singleness of aim, and the fulness of its information on the one great subject to which its pages are devoted, render it a periodical of exceptional value to the Christian worker, both at home and abroad.

As a missionary, I cannot but rejoice in the interest which THE CHRISTIAN evinces in missions. In this respect I feel that I am greatly indebted to it. Of all the questions which command the attention of the Christian Church, in these days, the question of missions is in some respects the most important. The Church cannot give up her missions. The question as to whether any portion of the habitable globe shall be abandoned to sin and Satan can never come up before the Church again. That question is settled for ever.

The one point of importance to be considered is this: Are the principles and methods adopted by the Church in the conduct of her missions the wisest and best? This is a point which demands attention, and the more light that is shed upon it the better. We need not regret that the subject is taken up by foes as well as by friends, by theorists as well as by practical men. My own conviction is that the deeper you go into the matter the more thoroughly will you be convinced of the reality and greatness of the work which the Church is carrying on through her missionaries. The missionaries themselves believe in their work, and invite the minutest investigation. They do not feel that they have anything to be ashamed of, and they have no desire that the shield of charity should be thrown over the work or themselves. Taking them all in all, I do not think that you could find, in the whole of this world, a class of men more earnest, more hard-working, or more successful. That there may be here and there a bread-and-butter missionary, I will not try to disprove. That there may be a few, though earnest and sincere in their intentions, who have mistaken their calling, I am quite willing to admit. But that the missionaries, as a body of men, belong to either the one or the other, I utterly deny. And I know what I am talking about. They are men called of God to this ministry, to whom the work in itself is a joy, and whose one ambition is to serve Christ.

The friends of missions at home would do well to pay as little attention as possible to the accounts given by passing travellers of both the missionaries and their work. Let an enemy talk as much as he likes, and as loud as he likes, as long as he talks from knowledge. But these birds of passage do not speak from knowledge. They are for the most part men who have no faith in missions, and very little in Christianity itself. Even in the case of those among them who are professed believers and friends, their reports are to be taken with many grains of salt. So far as their personal observation goes, it must necessarily be extremely limited, and intrinsically of little value. In too many cases their conclusions are based upon nothing more solid than the stock tittle-tattle about missions and missionaries which is to be found in every foreign settlement at which they may call.

A great deal has been written on the "Missionary Failure." I have just been dipping into the "Report of the Missionary Conference," and I cannot find any intimation of its existence in these two volumes. I have been looking around me here for proofs of the great failure, and I cannot find a ghost of a proof anywhere. That the conversion of the world is a hard task, and that the progress is silent and slow, must be admitted on all hands. But that there is progress—real and wonderful progress—cannot be denied by those who have eyes to see. It is not necessary that I should give you the statistics of our work in China, for they are familiar to you. There is much in them to encourage us. Thirty years ago we had a few hundreds of converts in China; we have now tens of thousands. That is something to thank God for. But what rejoices my heart most is the vast amount of preparatory work that has been going on. This is something you cannot put down in figures. It is something that the traveller can take no cognisance of. And yet it is the feature in connection with our work which we value most.

When I came to Hankow, nearly thirty years ago, there was not a Protestant Christian in the whole of this region, and not a heathen who knew anything about Christianity. Now, professing Christians are to be found here and there and everywhere, and among the heathen there are thousands and tens of thousands who are more or less acquainted with the truth as it is in Jesus. Speaking of the London Mission, I may say that there is scarcely a Communion Sunday, from one end of the year to the other, on which some are not admitted into the Church by baptism, and, though some fall off, most remain faithful. Last year more than a hundred adults were admitted into our fellowship; and, during the first three months of this year, between thirty and forty have joined us. Not a few of our converts have been passing through the fires of persecution; and again and again have our hearts been gladdened, as we have witnessed their patience and faith in the hour of trial. The beautiful Christian spirit manifested by some of them has been the means in several instances of winning the enemy over to Christ.

Yes, the work is *real*. So real do I feel it to be that I would willingly give another thirty years to it; nay, thirty multiplied by thirty, if I had them to give. And the question of salary does not enter into my calculations. Salary or no salary, this is my *work*, to *live* in and *die* in.

I have very little sympathy with the "Cheap Missions" cry which is heard everywhere in these days, and I sincerely hope that the wise men among you will not allow themselves to be influenced by it. The cry is an unhealthy sign, and must die out. Can it be that the churches are going in for purchasing missionaries in the cheapest markets! If the missionaries are men of the right stamp, called of God, and inspired by his Spirit, is it not for the churches to do all in their power to provide for their wants, and place them above anxiety in regard to things temporal? Ought not the churches to deem this a privilege and an honour? *The older societies are not giving too much to their missionaries.* This I say with perfect knowledge of the missionary life and the missionary's real needs. I could make this perfectly plain to you, if space and time permitted. There is something extremely low and sickly in this treatment of the salary question. Some seem to look upon all the old missionaries in India as so many paid agents, not one of whom is serving God for nought. They seem, also, to judge of a man's worth as a missionary by the smallness of the salary which he receives. The man who can live on £50 is the missionary for them. That seems to be the grand qualification, the one consideration which lifts the man above all suspicion. How meagre must their knowledge of missionaries be! And how utterly devoid of the missionary instinct, soul, and heart must they themselves be! But "*Sera nunquam est ad bonos mores via*"—It is never too late to mend.

In regard to methods, I should like to say one word. It seems to me that there must be something in every method, thought out by earnest and prayerful men, worthy of respectful consideration. I do not think it is possible to discover any one method which shall be adapted to all men, to all times, and to all places. If your correspondent, Mr. Baldwin, of Morocco, were right, there would be only one method for all of us. But it is not likely that many will adopt his views, whether among the Christians at home, or among the missionaries abroad. For my own part, I cannot accept his interpretation of our Lord's words. Neither can I adopt his mode of life. I think he is wrong in both, and deem it a pity that his views are not clearer in regard to the spirit of our Master's teachings, and that his methods are not more in harmony with the plain dictates of common sense. Still, there can be no objection to Mr. Baldwin following his own sense of what is right and best in the prosecution of his work. All that I would ask of him is to allow me, and others who think as I do, to differ from him, without coming under his ban. Whether his method is the best for him, I cannot tell. I know it would *not* be the best for *me*, or for *my work*. He is doing good in his way; but others are doing good, and good as great, in their way. In regard to this question we must exercise the grace of mutual toleration. Infallibility on this point cannot exist, and he who assumes it has much to learn.

It would be well for us all to bear in mind that the newest scheme is not necessarily the best and wisest. Every scheme must have the test of *time* applied to it before its real value can be known. The new missionary is, as a rule, a prolific method-maker, and the younger he is the greater his genius in this line of things. Did I not know more than all my seniors when I arrived at

Shanghai more than thirty years since! Was it not as clear as daylight that their methods were all wrong, and that their small success was to be ascribed to their want of insight! The young missionary, like the globe-trotter, is generally a man who knows everything better than the man who *ought* to know most. During my long life in China, I have seen many fine schemes collapse under the test of time. A grand method has been discovered by Mr. or Dr. So-and-So. For a little time it carries everything before it. The results are wonderful. It has brought in so many converts the first year, and so many more the second year. Surely *the* method has been discovered at last. But wait a bit. The tide turns. The accessions grow fewer, the apostates multiply, and the noisy little method passes off into silence and desuetude.

> "Old things need not be therefore true,
> O brother men!" "Nor yet the new.
> Ah, still awhile the old thought retain,
> And yet consider it again."

Mr. Caine has made known to us his new plan for the conversion of India. "The sort of men we want," says he, "are young, bright, earnest men of from twenty to twenty-three years of age. When they are once accepted by the Committee, they should not be put into the cast-iron grooves of theological colleges, but sent right out to the mission-field, pledged to a moderate term of celibacy, say ten years, and at once put into *technical* education, under an old and experienced missionary, carefully selected for special fitness. In two years these fresh young fellows would learn any Indian language, and, while costing a fifth of the expense of one of our old-fashioned missionaries, would get through three times the work, by being free from the care and worry of a wife and young children in the trying climate of India."

Such is Mr. Caine's plan for the speedy conversion of India. The missionary enterprise in India does not need the influence of age, the ripeness of experience, nor the culture of college training. The men for India must be young, wifeless, childless, free from the college taint, and, above all, they *must* be *cheap*. What is to become of these "fresh young fellows" when they reach the age of thirty or thirty-three we are not told. It seems that the plan admits of their getting married, and having children, as soon as they arrive at that age. But would not marriage ruin them as missionaries? Would it not bring them down to the level of the "old-fashioned missionaries"? It is possible, however, that Mr. Caine expects his youthful army to conquer the whole of India within ten years, and to disband it at the end of the grand campaign. It would be difficult to imagine anything more *crude* than this scheme. But let it by all means be tried. At the end of ten years of experience in the management of his pet mission, his vision will be clearer, and his judgments on the existing methods more charitable.

Hankow, China. Griffith John.

THE KING'S DAUGHTERS. — This is an organisation formed in the United States in 1886 by a band of young ladies who wished to have some definite work. They agreed: (1) not to give themselves to gossip; (2) to do one good act each day; and (3) to please others first. There are now 20,000 young lady members in the United States with branches in different parts of the world. A branch has been established at Southport, Lancashire. A little pamphlet descriptive of the Society is published by Mr. James Greenway, 33, London-street, Southport.

Conditions of Spiritual Power.

By Rev. J. F. T. HALLOWES, M.A.

The controversial questions which have recently aroused so much interest on the subject of the incomes of missionaries will doubtless do good, partly by bringing the whole matter of Gospel propaganda among the heathen more prominently before our Christian churches.

I am convinced of one thing, which I think ought to go without saying, that our churches, acting through their several societies, cannot rightly propose to cut down the salaries of men now in the field. Were this really to be done, it would be equivalent to our home workers addressing the foreign ones somewhat in this style: "We admit that you are giving greater proofs of self-denial than we are. We do not at present think well to emulate you in your sacrifice of the ordinary comforts of existence by any diminution of our personal expenditure; but we demand that, in the interests of your great and solemn work, you should yet further multiply your renunciations. Henceforth you may expect a considerable reduction in your incomes."

Whatever may be purposed in reference to missionaries *subsequently to be sent abroad*, I do not believe that we should ever address in such a fashion men and women who are actually in the field. It may be doubted whether even considerable retrenchment at home could ever make such language defensible, while it would be simply monstrous, unsupported by further degrees of self-abnegation on our part. No, let our missionaries' salaries be maintained. If the standard of comfort is anywhere to be lowered, let it, like charity, begin at home, and then it will be time to consider whether we should impose it on those who are in the forefront of the battle. If any of them come to the conclusion that still greater plainness of living is consistent with their health and that of their families, we ought to leave it to them to expend what they thus save in the development of their own work.

But behind the whole question of finance in reference to the extension of Christ's kingdom in the regions shadowed by Paganism there is the yet greater question of the spiritual endowments of its God-sent agents. The Primitive Church as a whole assuredly wielded great spiritual power; but, judged by the standard of the fourth and fifth centuries, she was not an ascetic Church. It is a fact that as asceticism grew, spiritual power declined, the fundamental doctrines of the Gospel being more and more eclipsed by the ever-spreading, ever-darkening cloud of Romish apostasy. Nor can it be proved that under Protestantism there is any necessary connection between great bareness of living and great spiritual power. In England, during the present century, the men who have most effectually stirred our people, whether as pastors or evangelists, have been far removed in outward seeming from celibate, bare-footed friars. Like the Son of Man, they have come "eating and drinking"; like St. Peter, they have been married. But they have had this in common with the most effective heralds of the Gospel in all ages: they have been baptized with the Holy Ghost. While luxury may easily stand in the way of power, voluntary poverty does not necessarily secure it.

No doubt many Christians ought to be much more self-denying than they are; but, even if they were to become so, they would not necessarily receive that plenitude of sacred energy which opens men's eyes, turns them from darkness to light, and from the power of Satan unto God. The comparative weakness of the modern Church as a whole is not that the powers of civilisation are hers, but that the powers of Christ's kingdom are not hers, at least in full measure.

God does not require her to lay aside the former, for "every creature of God is good, and nothing to be refused, if it be received with thanksgiving"; but He does intend that the Church of each age should have her Pentecost: yea, that all her members should have each his personal Pentecost repeated from time to time according to the needs of his character, the requirements of his ministry, and the wants of that whole body of Christ of which he is a member. The watchword of the present day should be "new powers" rather than "new measures." Nor is it enough for particular prominent individuals in the Church to be from time to time afresh endowered with the conquering Spirit.

Whatever they may receive personally from his grace, they are only able to exert their highest influence as agents of a *Spirit-baptized Church*. If the sacred anointing oil is so shed forth that it touches every member of the household of faith, then in the general invigoration of that body will the stronger members find that they are wielding a power which they could not have put forth had the unction, however rich, however fresh, been confined to them alone. There is a greater solidarity than that of the human race; it is the solidarity of the Church of God. This mysterious union is much insisted on by St. Paul in 1 Cor. xii. He says: "God hath set the members each one of them in the body." "God tempered the body together." "Whether one member suffer, all the members suffer with it, or one member is honoured, all the members rejoice with it." This solidarity is designed of God, not only for the conveyance of sympathy, but for the conveyance of power. Would that this were better understood. The sense of solidarity would give a greater sense of responsibility. Then we should say: "I dare not be weak, for my weakness is a spreading infirmity. I must be strong, for my strength is a spreading energy."

In the times of the Apostles men saw what God could do by a small but Spirit-baptized Church, since then men have seen what He could accomplish by Spirit-baptized individuals; we yet await the vision of what He can effect through the whole great modern Church being endued with power from on high. The Church of to-day does not know what great things God can do by her. Still less does she understand that there are no substitutes possible for a wide-spread baptism of the Spirit of God. But there is hope in the cheering fact that an ever-increasing number of Christians are coming into this conviction and are acting on it.

SOUTHERN CALIFORNIA.—Earnest prayer is asked for God's blessing on a small mission being started on the sands at the sea-side resort of Santa Monica. Many families erect houses on the beach during the summer months, and thousands of pleasure-seekers come down every Sunday. In this part of the world, like Continental Europe, the Lord's Day is given over to amusement. Will your readers pray that an effort now being made by the distribution of tracts, and services held in a small mission tent, may be owned of God to the salvation of many. Granville P. Beauchamp.
George B. Studd.

Sceptical Novels.

Under the heading, "Sceptical Novels by Women," an article by Rev. C. Lloyd Engström appeared in the January issue of *The Theological Monthly*, dealing particularly with "Robert Elsmere." The writer of the article rightly describes "this feminine handling of difficult topics as one of the most marked features of the age." Yet he is very lenient towards women's sceptical opinions. "Can we wonder," he says, "if, in quick sensibility to note the sufferings, the injustice, the discordant cries of this most mysterious world, she sometimes relaxes her intellectual hold on the cross of the Redeemer?" We should have thought that such a condition would lead to a more tenacious hold on the cross. Then he adds, "While we condemn her logic, and reject her theological inferences as most inconclusive, we may venture to hope that she is true to Christ in her inner soul." This is charity of a very doubtful kind, and may tell as injuriously on the woman described as on the truth itself. The strange fact is that this writer himself so far discerns the evil of scepticism as to speak of "an age, which, *because it is sceptical*, has broken down many moral landmarks." Why scepticism in the age should be so dangerous to morality, and in the woman of the age should be compatible with loyalty to Christ "in her inner soul," does not appear. We are convinced that the tendency of scepticism is equally dangerous in both.

And for that reason we differ from this writer in his favourable view of sceptical novels in general, and of "Robert Elsmere" in particular. Of this last he acknowledges "that the main object of the authoress is to set forth her belief that orthodox Christianity is untenable, and that the sooner the fact is recognised the better." A novel, cleverly written with such an object, cannot fail to do harm to many readers. Evidence of this is found in the fact that some of Mr. Engström's friends have told him of the "distress and trouble 'Robert Elsmere' is known to have caused." *He* thinks that the authoress, "unconsciously and unwittingly," has blessed Christianity "altogether" and "effectually." We strongly think that his friends are nearer to the truth. When, in an interesting novel, sceptical opinions are associated with characters noble and manly and virtuous; and orthodox Christianity with the ignoble, the weak, and the vicious, the ordinary reader will connect the character with the creed, and, while he has nothing but contempt for the character that is so unworthy, he cannot respect and honour the creed associated with it. "His interest in the characters puts him off his guard." His "kindled and stirred emotions" mislead him.

The writer anticipates this objection, and thinks he answers it by saying that "human life itself is all through in just the same position." But is this a sufficient answer? Is it true that in human life we are brought into contact with such gross contradictions? Does scepticism usually produce such moral excellence, and Christianity such a want of it, as to make the sceptical novelist's picture true to human life? We do not believe it. The Perfect Man was He who was the *Truth* as well as the *Life*. And attempts to emulate his perfect *life*, while rejecting his *truth*, are not likely to meet with success. Right thinking, even upon theological questions, is needful to right living; and any novels which tend to undermine the teachings of Scripture are dangerous to the moral character, and should be carefully avoided.

In a second article in the June issue of *The Theological Monthly*, the writer continues the subject, and we are glad to find that in the meantime he has found it necessary to lower his estimate of "Robert Elsmere" and its author. Yet he shows no pity for those who may be injured by reading the book. They are injured "either (*a*) because they have no real hold of Christ with all their nature, or (*b*) because they are utterly uninstructed in apologetics, and have no common sense." There may be some truth in this; but, speaking generally, we should regard these persons with more charity. Poison may be so skilfully concealed in something pleasant to the palate that a man may take it before he is aware. Let a man be carried away by his interest in a book, and, before he knows it, his mind has become injuriously affected by its errors. Is it not an evil to injure those who have not yet got "real hold of Christ with all their nature"?

But we do not wish to appear to criticise this article; it contains so much that is good that we would rather quote one or two passages which we heartily endorse. For example, speaking of Mrs. Ward's reverence for Professor Green—the Mr. Grey of the story—the writer says, "I do not blame the tendency to rest on the authority of great souls. Doubtless, Mrs. Humphrey Ward has been greatly influenced by the convictions of Professor Green; and many of her readers have been much influenced by *her* convictions. Let all due weight be given to both, but let due weight be also given to the convictions of Him who spoke, and lived, and died, as no other man ever did. If the argument is to rest—as in the main I think it does, and ever will—on the convictions of great souls, Mrs. Ward must not complain if we much prefer the convictions of Jesus Christ to hers and Professor Green's."

Upon the subject of miracles, the writer quotes Mrs. Ward's view as embodied in Robert's lecture. It may be reproduced here with safety. "The study of miracles in all nations, and under all conditions, yields everywhere the same results. Miracle may be the child of imagination, of love, nay, of a passionate sincerity, but invariably it lives with ignorance, and is withered by knowledge!" Mr. Lloyd Engström writes upon this subject with a sound and enlightened judgment, and asserts that "the tendency of modern inquiry is to make the evidence for the Gospel miracles stronger than it was before the inquiry began. Formerly it was mainly a matter of unquestioning faith, now it is also a matter of almost certain knowledge."

With equal wisdom and clearness this author criticises Mrs. Ward's view of the worthlessness of testimony borne by those who lived in the time of Christ. He rightly concludes that the value of testimony depends upon "the character of the acts of the persons to whom and by whom testimony is now borne, or was borne 1800 years ago." If this be true, then there can be no more reliable testimony than that upon which the New Testament history is based.

OPEN DOORS IN THE EAST.

Dear Sir,—About nine months ago, before leaving for the East, I sent you a letter which you were kind enough to print, drawing attention to Alexandria and Cairo as important fields for missionary work. I spent the winter and spring in Egypt with my family, and have just returned, having also paid a visit to Mr. and Mrs. Lethaby at their lonely mission station of Kerak in Moab.

If any of your readers are specially interested in the countries I have mentioned, and will communicate with me, I shall be glad to give them any information in my power. There is plenty to be done there among both Christians and Mahommedans.

F. T. Haig, Major-General.

14, *Kemplay-road, Hampstead, N.W.*

The Rechabites of the Birmingham district recently celebrated their jubilee. On the roll there are 80,000 adult members, 40,000 juvenile members, and 20,000 members' wives or widows—a total of 140,000, all pledged abstainers.

THE PROMISE OF THE FATHER.

By Rev. JOHN ROBERTSON, Stonehaven.

A graceless, Godless place it was, this fishing village on the Ayrshire coast. For generations Diabolus had been in entire possession, and Shaddai and his Emmanuel were kept from their own by the surrounding whisky-steeped "moderatism"—the blight this day of "bonnie Scotland;" drinking, fighting, swearing, and sinning, "with a cart rope"; until Dunure had become a synonym for rough, rioting wickedness—a sunken "toonie," to be shunned, and given the go-by indeed. In our recent "Mission Week" at Ayr, we were asked to visit this village, and to hold an afternoon meeting. It was a beautiful day, and several Christian friends from Ayr accompanied us.

The music of Mr. Sankey's hymns meets us as we descend the hill to the little harbour. Here is a large open-air gathering of big child-like fishermen, the light of a fervent love to the Lord dancing in the summer-blue of each northern eye of them. You look round at the earnest faces, and you feel they would furnish again the Peters and Andrews, Jameses and Johns of the Lord's little band by the Eastern sea. Into the little hall they throng, to be joined by all the men, women, and children in the place. What hearty singing, telling of the lonely midnight watches out on the deep! What earnest listening, telling of the Word-famine and starvation of that terrible past! We felt like Jacob at Bethel: "Surely the Lord is in this place; this is none other than the house of God, and this is the gate of heaven!" Is it Dunure the bad, this praising village? Yes. Is it the disreputable place of but six months ago, this converted hamlet? Yes. What has wrought this marvellous change—darkness to light; winter to summer; the clanking of chains to the singing of birds; the devil's grip to the kingdom of God? We had been informed by others, but we turn for direct confirmation to the modest and devoted young missionary, Mr. Richmond. "Yes," says he, "it was just that way. One holiday, without a thought of preaching at Dunure, I took a walk along this road. As I came in sight of the village and remembered about its bad name, all at once a strange overpowering feeling—such as I never felt before nor since—came upon me; an impression now to plead for the place, like Abraham for Sodom, for the Lord was before me. I could not put the feeling away, and I retired behind the hedge by the road, and, almost unconscious in the grip of that something, for three hours I wrestled with God in prayer for the village. Then I went down, got one or two of the fishermen together, and held an open-air meeting. While speaking the word, the Holy Ghost fell, and the whole village, man, woman, and child, has been brought to the feet of Jesus!"

Ah! it is the old, old story. "This Jesus, having received of the Father the promise of the Holy Ghost, He hath shed forth this which ye now see and hear." Dear worker for the dear Master, let you and me halt a moment. Have we this something? Have we this "baptism of fire" for the evangelistic work of the regeneration? Have we "waited for the promise of the Father, which we have heard of Him"? Have we "received the power of the Holy Ghost coming upon us to be witnesses unto Him, both in Jerusalem, and in all Judæa, and in Samaria, and unto the uttermost part of the earth"?

THE GRATITUDE OF THE POOR.—A few days ago the Deptford Medical Mission was unexpectedly visited by nearly thirty of the poorer inhabitants of St. Giles's. Their object was to present a piece of furniture, subscribed for and purchased by themselves, to Mr. and Mrs. Charles Shurvell, formerly for twelve years Christian workers in connection with the London (St. Giles's) Medical Mission, and now attached to the new Medical Mission in High-street, Deptford.

Needs of Evangelistic Work.

BY REV. H. M. MONTGOMERY, BELFAST.*

WHAT is the meaning of the expression "Evangelistic Work"? The general impression is, Something for fiery enthusiasts who are not much good for anything else. This is a great mistake. The true answer is, The work which God has given his people—and all his people—to do in this world, viz., to preach the Gospel to every creature, at every opportunity, in every kind of way. Evangelistic work is the Christian's occupation. In this respect we are to be just what Christ was, and do what He did.

What then was He? *He was an Evangelist.* Read Mark i. 14, 15: "Now after John was put in prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God, and saying . . . repent ye, and believe the Gospel." And what did He do? *He did evangelistic work.* Read verse 38. "And He said unto them (the disciples), Let us go into the next towns, that I may preach there also; for therefore came I forth." This was just evangelistic work, and that was his work.

Now, as to the needs or requirements for this work. If anyone could have lived and worked without prayer, surely it was Jesus; yet He spent whole nights crying to his Father for the precious souls perishing around Him. Oh, what lie-a-beds we are! How unlike the old times in our own land. Where shall we find a Livingstone now, to be on his face all night with the burden of souls, and to preach, as he did next day in the Kirk o' Shotts, with five hundred souls converted? And so it was again with him at Holywood, Belfast, on Communion Monday, when another five hundred souls were gathered in. He had realised the true requirement for evangelistic work. He had cried to God for it. The Spirit of God had laid hold of him, and supplied all the needs for the work. Subsequently, he said that these two sermons were the only ones he would care to see in print. Where are the men that live like this? He said once to one who came to visit him, "I am not so near Christ to-day as I ought to be, so I want to be alone;" and he bowed him out of the room. Oh, friends, not one of us ought to be out of China, India, or Africa, without a special reason that we could state as in the presence of God. We go on exactly the opposite tack. But in face of the Master's commission, "Go ye into all the world, and preach the Gospel to every creature," I, for one, am ashamed I am not there. I wished to go, but the state of my health prevented.

Look at the disciples in the Acts of the Apostles. They believed that the people around were hurrying onward to destruction, and there came on them the impossibility of silence. "We cannot but speak," they exclaimed. In Eph. ii. 1, 2, you have, emphasised, the need of evangelistic work—the point being the condition of the people around. Some say, even Christians, "He's a little bit wild; he'll come round"; but God says, "He is dead." The woman, whose babe the eagle bore off in his talons, scrambled up perpendicular rocks, to men inaccessible, and the cry as she gained the eaglets' nest was "It lives! it lives!"—not it is comfortable or happy—but it lives! You may say all the rest of the natural man, but you cannot say "he lives." The men and women around us are dead; and we are only half awake. We see them filling our churches, sitting at the Lord's Table, teaching in our Sunday-schools, visiting the sick, and we think all that means something more than just what it is.

Privilege does not mean conversion. Hagar had lived for sixteen years in the home of the friend of God; she had been of the inner circle, and had assisted in morning and evening worship, and yet she went straight off to get a heathen wife for her only son. Gehazi, inbreathing the very atmosphere of heaven, outbreathes a shameless lie, and the talents he hides away weigh down his soul, as did the soul of Judas those thirty pieces of silver, which he leaped into hell to get rid of.

What wonder, then, the apathy and indifference of people to the awful realities of death, judgment, eternity; they are dead. On that fatal day the orders and ornaments were torn off the uniform of the lion-hearted Gordon in Khartoum. Why no resistance? He was dead. So is it that the lost give no response to the Gospel. Here comes Nicodemus to the very Master Himself, with his "We know." "Yes, Nicodemus, you know all the rest; but you do not know God. To Him you are dead, and must be born again." Southey's "idiot" digs up the dead mother out of her grave. He speaks to her, cries to her. She neither moves nor speaks. He ceases his unavailing efforts, and moans, "There's something wanted inside." Yes, poor unsaved one here to-day, poor living-dead, that is it. Something is wanted inside, which only God can supply. "Ye must be born again."

In Matt. ix. 36—38 our Lord expresses the need for evangelistic work under the figure of a harvest. The first thing that strikes one here is *numbers*—the myriads of golden grain-stalks. So I thought as I passed through the crowded streets of Glasgow to-day, and each unit of the great multitude bears an immortal soul. And so of London, India, China, Africa. Oh, friends, was not Jesus right when He gave us this figure? It is only of late years that we have solved the mystery of Africa. Till then we marked its interior on our maps as a waste, howling desert. But Jesus knew better; He has Africa on his heart! All these are on his heart—black men, red men, yellow men—as well as the white men here in Scotland, and we don't believe it; at least we act as if we did not.

A little London arab stood in the dock. When asked what he had to say in his defence, he sadly replied, "Please sir, I never got no chance." Somebody was to blame for that. And so we are to blame for the millions abroad who have never heard the name of Jesus. They never had a chance.

Then another idea of harvest is *preciousness.* We do not act as if we believed it. At a great auction in London, fabulous sums were given for old stamps, pieces of China, old furniture, and there are thousands around us who would not give three halfpence to save a soul. Jesus brought out the commercial idea when He said, "What shall it profit a man, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul?" How often have we seen a woman on the street with an organ, and a baby which she had hired to excite compassion. How little cared the pretended mother for that child, how little the passers-by, how little even its own mother. But at a shop close by a crowd is staring at a picture of the horse that won the Derby. The one to pass into annihilation in a few years: the other to live for ever. The fleeting flesh of the animal to fetch its thousands of pounds: that eternal child to be hired for a few pence.

Another thought connected with harvest is *danger.* It cannot wait, it must be reaped at once. Every willing hand must be pressed into the service. Christian, this is your harvest day. All too soon it will have passed away for ever. Will you have any soul reaped by you here to show up yonder?

Last week I was called to a dying woman. She had been asking for something which the neighbours could not quite make out. At last the word "water" was heard. But when it was brought to her, she whispered, "It's water of life I want." Dear friends, there are thirsting souls all round like that, and you have not been giving them the blessed water. Death is working while you are sleeping, and souls are perishing the while.

Read the story of the feeding of the five thousand, and note the points. See Matt. xiv. 13—21. In ver. 14 we read, Jesus "saw." Turner was once walking with one of his students. He paused to admire the landscape. "I can't see anything in it," remarked the student. "Ah," said the great painter, "don't you wish you could?" Let us, like our Lord, "go forth," and "see" the great multitude, like "sheep not having a shepherd," with "nothing to eat." Like Him, let us be "moved with compassion," and, as our hearts are touched, let us hear his words, "They need not depart; give ye them to eat."

But take heed *how* ye feed these starving ones. It is food, not fun, they want. Not sights and sounds for eye and ear, but light and life for soul and spirit. Not something to pass the time, but something to gain eternity. Friends, they are going to hell, and your balls and sports, your concerts and theatricals, won't save them from it. Away then with these "stones," these "serpents," these "scorpions," and give them the word of the living God. There is but one mission: the saving of the souls of men; one commission: "Preach the Gospel to every creature." May God keep us unspotted from the world; and that it may be so we need more prayer. The crying need of every congregation is a live, earnest prayer-meeting. Let our shot be like that used at the siege of Gibraltar, red-hot—Christians around us praying, behind us praying, and we praying ourselves. There is no other way for effective evangelistic work.

* Notes of an Address at Stirling, reported by Dr. Moxey.

DR. PENTECOST IN EDINBURGH.

IN addition to the brief notice in our last issue, a correspondent sends the following:—

On hearing that arrangements had been made for Dr. Pentecost to occupy the pulpit of Free St. Andrew's Church during the summer months, a committee of laymen with the concurrence of many of the ministers of the city drew up and signed a memorial inviting him to hold a special mission for the benefit of the western district during the months of May and June. This requisition was signed by a large number of influential men of various denominations, and a small working committee formed to carry out the necessary arrangements. The result has been a very remarkable series of meetings now just concluded, during which the gifted preacher has day by day "reasoned of righteousness, temperance, and judgment to come," before deeply interested audiences, to many of whom his words have come home "in demonstration of the Spirit and of power."

Perhaps the most marked feature of the mission has been the interest aroused and sustained in connection with the afternoon Bible-readings, which, with the exception of one week's interval during the session of the General Assemblies, have been continued four days a week since May 7. The audience has been mainly, as was desired, a "West-end" one, and during the Assembly time the clerical element was very noticeable.

The week-night evening services have been held during the last fortnight in the Free Assembly-hall and have embraced a very solemn series of addresses on "The Future and Eternal Punishment of Sin"; the topic announced for the closing week being "The Forgiveness of Sins."

It has been somewhat of a new departure in Edinburgh, attempting to hold a sustained mission at this season of the year, but it has been abundantly manifest that "God has been in the midst of us to bless us," and that he has, through our honoured brother's instrumentality, been "adding to the Church daily such as should be saved," while many, already his believing children, have been greatly refreshed and strengthened in the faith. To his name be all the praise!

Mildmay Work during 1888.

IN a booklet entitled, "A Retrospect of Mildmay Work during the year 1888," some account is given of much earnest labour for Christ in many spheres. The Deaconess' House has been occupied by about fifty deaconesses, most of them, as well as about twenty-five more in the branch houses in the south and east of London, being employed in parochial work as varied in character as it is to-day essential to thorough-going Christian effort in our great cities. Over twenty deaconesses have also been working in other parts of England, one among soldiers' wives in Malta, one superintending the Dublin Prison Gate Mission, six in Palestine, and two among Jews at home.

In the Mildmay Conference Hall, besides the three crowded meetings each day during the yearly conference, the Gospel has been preached to large congregations on Sunday afternoons and evenings throughout the year, and many meetings of varied religious interest have been held in the large basement rooms; an average of about four hundred men have assembled upon three evenings a week for educational classes during the winter months. Weekly Bible-classes have been held for outsiders; Dorcas-work has given a measure of employment to a large number of poor women; the Invalid Kitchen has supplied dinners during hard times to many sufferers in the neighbourhood; and the Flower Mission has carried loving cheer and messages of grace to thousands of inmates of hospitals and sick-rooms.

Without going into details as to several departments of effort, we glance at the work of the Nursing Home. No fewer than seventy nurses and nursing sisters make this institution their home in the intervals between their cases. All of these have received thorough hospital training, and are in perpetual demand for nursing in private families, their services having been secured in 549 cases during the past year. One, who lives at the Home, and works permanently among the sick poor of the district, has paid 2000 visits during the same period. Several institutions at home and abroad are also supplied, and fourteen probationers are still under training.

During the year the Mildmay Memorial Hospital received 189 in-patients, while in the Hospital at Bethnal Green 392 in-patients and 5941 new out-patients were treated. These figures indicate only a part of the work actually done, for they represent a total of more than 12,000 attendances at the Medical Mission, and about 7300 visits by doctors and deaconesses to the sick in their own homes. Dr. Gauld is still medical superintendent; Dr. L. B. Paton is resident physician at Bethnal Green, and Dr. Woodroffe at the Memorial Hospital. Seventeen ladies left the Training Home at "The Willows," to engage in mission work at home and abroad. Twenty-five other ladies have passed through the Probation House, eleven of whom have entered the Deaconess' House, or gone on for training to "The Willows."

Thirty-six girls still form a happy, busy family at the Orphanage, while the Home and Registry has given temporary shelter to 220 applicants, and found situations for 973 females, from governesses and matrons to little maids-of-all-work. Employment was also found for about 50 men and lads. In the "Haven," the little Refuge in the Borough where rescue work is carried on, 217 girls and women were received; some required only temporary shelter, advice, and assistance, but by far the larger number were cases of real rescue from a life of shame. After a period of testing, 40 were sent to other Homes; 56 restored to friends, placed in situations, or sent abroad; and all lovingly directed to a Saviour, whom it is hoped many of them sought and found. A second house has been opened in connection with this Mission, where women of various ages and classes, rescued from sin, or struggling with temptation to drink or other vice, are watched over and shielded till they are able to pass out safely to ordinary life. Remarkable blessing has rested on both branches of the work.

As usual, fully half of the entire income (£27,498) was contributed by those actually engaged in the work. This fact should give the institutions a strong claim on outside support, but, we are sorry to say, the year closed with a deficit. Having surveyed labours additional to those mentioned here, the "Retrospect" says: "We dare not reckon up conversions even for our own encouragement, still less attempt to tabulate the various sacred experiences that week by week call forth the thanksgivings of our workers. But we must record it to the glory of our prayer-hearing God that He does vouchsafe a rich and constant blessing to our work for Him. We have abundant cause, wherever we look, to thank Him and take courage, and for the joy of the harvest we are content to wait."

REST FOR THE WEARY.

THE Holiday Home for delicate mothers with weakly babies in Southend-lane, near Lower Sydenham, is an interesting feature of the North-East London Gospel Mission. In addition to a large number of children, here may be found poor frail mothers who have neither friends nor means otherwise to provide for a country change. Among the frequent visitors at the Home is Lady Grove, who sits and chats with the mothers and children, and enters into their circumstances like a true friend. One mother, returning last week strengthened to resume the cares of her family, was so weak when she went thither that she could scarce drag her body into the train, and was quite unable to care for the child she had brought with her.

Many cheering instances might be given showing how the spiritual character of the Home influences the children.

A PRAYERLESS-CHILD CONVERSION.

After "family prayers" the children are dismissed to their bedrooms, and here each little gathering has its own prayer-meeting. One evening two little strangers from Bow were seen to retire without private devotions, and upon the other children begging them to pray, they replied they had never yet learnt how. Promising to teach them, one of the little guides asked, "*Why not ask Jesus to save them just now?*" And so, while one talked with them, the others pleaded in such direct and simple appeals to the Lord, that soon they were rewarded by their little friends giving way and yielding their hearts to the Saviour.

MOTHER'S WASHING DAY.

Another child, whose home is close to Millwall Docks, was one evening overheard pouring out her heart to the Lord for her mother. With all simplicity she was telling Him it was her mother's washing day on the morrow, and that she would not be at home to mind baby, and would He please not let him cry or fall out of his chair, and went on to ask the Lord many small mercies for her mother's comfort and blessing.

Through the multiplicity of similar efforts the director finds it increasingly difficult to obtain the necessary help to maintain this happy service for the poor. Communications may be addressed either to Mrs. F. A. Bevan, 60, Princes-gate, S.W., or to the director, Mr. William Chorley, 2, Marquess-grove, Canonbury, N.

THE NORTHFIELD CONFERENCE.—A second team of representative students from British Universities last week started for the Annual Summer School of the College Y.M.C.A. at Northfield, Mass., U.S.A. Five or six Universities are represented by some fourteen or fifteen delegates.

MR. SPURGEON ON PROVERBS.*

THE "John Ploughman's Almanac," which Mr Spurgeon has now published for many years, has for a special feature a collection of proverbs for every day. The placing of wise words and quaint sayings in successive almanacs has, it need hardly be said, cost Mr. Spurgeon much labour. Not feeling disposed entirely to lose the large collection thus made, he has brought together a few out of many thousands, and given them to the world in a permanent form. Alphabetically arranged, the two goodly volumes, of which the first is already to hand, will certainly prove of great utility to preachers and teachers, as well as exceedingly interesting to many ordinary readers.

The proverbs have been gleaned from various sources, and the homely notes which follow them are, as a rule, made up of other proverbial expressions. The notes are intended to give hints as to how the proverbs may be best used by those who desire to flavour their speech with them; the meanings assigned are the most natural, and such as afford the most profitable treatment. Mr. Spurgeon has not been actuated by the motives of the antiquary, but rather by those of the moralist and the Christian. Holding that godly sentiments, sandwiched in between slices of wit and common sense, may become nutriment to the soul, he has placed not only moral precepts, but Gospel instructions in the midst of maxims well known wherever the English tongue is spoken.

Specimens from such a splendid collection may be taken at random, for all are good:—

A bad horse eats as much as a good one.—A reason for keeping good cattle, and employing efficient persons.

A bird in hand is better far
Than two which in the bushes are.

—This proverb turns up in several forms, but it always means that we are to prefer that which we have to that which we only expect. It is a proverb of this world only, and is not true on the broad field of eternal things. There our bird in the bush is worth all the birds that ever were in mortal hand.

Be solid, not sad; be merry, not mad.—There's a medium in thoughtfulness and gaiety; find it out and keep to it. The middle way in this matter is the safe way.

Cackling is not laying, and promising is not paying.—Creditors who have waited long for their money are well aware of this, and their patience grows feeble as the false promise is repeated. Thomas Fuller says, "Creditors have better memories than debtors, and are great observers of days and times."

Earth is our inn; heaven is our home.—We may well put up with discomfort in this world, for we shall soon be away from it; it is only for a few days that we accept its hospitality. Archbishop Leighton often said that if he were to choose a place to die in, he would choose an inn; for it looked like a pilgrim going home, to whom this world was all as an inn, and who was weary of the noise and confusion in it. He had his desire, for he died at the Bell Inn, in Warwick-lane.

He who marries a fool is a fool.—He did not use sufficient discretion and discernment. However, fool or not fool, he is in for it, and must bear the consequences.

If it rains—well! If it shines—well!—This is the contented man's feeling. He leaves the skies and clouds with Him who manages them far better than short-sighted mortals could. "I wish you a good day," said the divine to the peasant. The answer was, "Sir, every day is a good day to me, for God sends it."

In the preface, Mr. Spurgeon says that sermons would seldom be dull if they were more alive with aphorisms and epigrams. These may not be the point of the shaft, but they may be the feathers of the arrow. Comparatively, they are trifles; but nothing is trifling by which serious truth can be brought home to careless minds. We have no doubt this capital book of illustration will be a welcome help to many Christian workers.

* THE SALT-CELLARS: A COLLECTION OF PROVERBS, TOGETHER WITH HOMELY NOTES THEREON. By C. H. Spurgeon. Vol. i.—A. to L. 3s. 6d. *London: Passmore & Alabaster.*

THE GLOUCESTER CONFERENCE.

THIS annual Conference, convened by Rev. J. J. Luce, which was recently held, was largely attended. Three days were set apart for the Conference subjects—and one day for accounts of work at home and abroad.

The subject on the first day was "The Grace of our Lord Jesus Christ." Dr. ELDER CUMMING founded his address upon 2 Cor. viii. 9., and spoke of Christ's grace in: (1) Emptying Himself of his own power and becoming entirely obedient to the will of God; (2) In his exposure to temptation, yet without sin; (3) In his perfect obedience to God—so that no cloud ever came between them—and the Father never knew anything against his Son; (4) In his perfect submission to God in place, time, and method. Dr. MORGAN (Leamington) applied the subject in a very practical manner. Rev. GRAHAME THWAITES spoke on the Grace of Jesus being the beauty of Jesus, leading his hearers to several passages with much felicity of thought.

The speakers in the afternoon were Revs. J. SLOAN and C. G. MOORE. The latter gave a most powerful address. Grace, he said, is too large a word to live in any of our definitions of it. He illustrated his address by the story of Saul's offering the sacrifice, in 1 Sam. xiii. There was the want of obedience in the crisis of his life's history. He trusted to a mere rite rather than to the living God. Mr. Moore's relation of a chapter in his own history was most telling, illustrating how God may answer our prayer for fuller consecration by deep trial.

At the evening meeting, Rev. J. T. BUTLIN (Birmingham) spoke upon Grace as the favour of God. Dr. CUMMING gave a very practical address, founded on Eph. v. 8. "Walking," he said, consists of little steps, one at a time. It is easy and natural. It suggests lowliness; it implies progress. "As children of light" implies no secrecy; you walk in safety; you can see how to help a brother.

SECOND DAY.

The subject on the second day was "The Love of God." Rev. N. S. TAYLOR showed that God's love is consistent with his anger against sin. Rev. J. T. BUTLIN declared it to be also consistent with the sufferings of his people. Dr. CUMMING spoke upon The Love of God in giving his Son.

At the afternoon meeting Dr. CUMMING took Rev. iii. 20, and applied it as Christ's appeal to the lukewarm Christian to admit Him into every chamber of the house, which He is willing to enter on four conditions: (1) That He has all the keys; (2) That He takes the management; (3) That He keeps the purse; (4) That He asks the guests. Rev. J. SLOAN followed upon Rom. xiii. Rev. F. B. MEYER gave a particularly helpful address on the Naturalness of the Spiritual Life. There must be nothing deformed or stilted.

At the evening meeting Rev. J. SLOAN and Rev. J. WILKINSON gave very practical addresses, and were followed by Rev. F. B. MEYER, who took for his keynote, "The King hath brought me into his chambers."

THIRD DAY.

The subject was "The Communion of the Holy Ghost." Rev. C. G. MOORE gave a striking address, founded on the story of Naaman. Fellowship, whilst being utterly indefinable, may be said to be common or shared life, with God and with one another, by the Holy Ghost. He showed how God first acted by an instrument not in fellowship—afterwards by Elisha, who at all risks acted in God's way, and was in fellowship. The result was that Naaman returned, not praising Elisha, but Elisha's God. "Oh, to preach," said Mr. Moore, "so that the people may be directed from us away to Christ." Gehazi, as an intruder, brings upon himself the curse. Rev. F. WEBSTER said the secret of life was (1) constant contact with God; (2) constant contact with souls.

In the afternoon, Rev. J. WILKINSON dwelt upon the importance of obedience. Rev. J. HUDSON TAYLOR also spoke with much unction.

In the evening, Rev. E. N. Thwaites gave a helpful address on the position of believers as seen in the type of the Levite: (1) "Joined" to the Lord (Gen. xxix. 34); (2) The Lord's possession (Num. iii. 12); (3) Relationship (Exod. iv. 14); (4) Separation (Num. viii. 14); (5) Their duty (Num. i. 50); (6) Their occpuation (2 Chron. v. 12). "Christians want converted faces."

The last day was devoted to accounts from Rev. J. Wilkinson, of work among the Jews; from Rev. J. Hudson Taylor, of the China Inland Mission; from Mr. E. H. Glenny, North Africa Mission; Mr. E. J. Mather, Mission to Deep-sea Fishermen, and Mr. A. J. Arnold, Evangelical Alliance. Mr. Reginald Radcliffe was present, and spoke on the claims of the heathen. A very deep impression was made, and the searching character of the Conference was deeply felt.

DR. MONRO GIBSON ON THE BIBLE.

ON Thursday last, the members of the Open-Air Mission held their quarterly meeting in the Baptist Mission House, Furnival-street, Holborn. It was a happy gathering, turned to very profitable account by a lecture on "The Unity and Symmetry of the Bible," delivered by Rev. Dr. Monro Gibson. Sir George Bruce occupied the chair, and in some introductory remarks, testified his sympathy with the work of the Mission.

At the outset, Dr. Gibson showed that the sixty-six books of the Bible, though varied in literary character and contents, the work of many authors, and embracing a wide range of subjects, are not merely so many treatises bound in one volume, but are really a single book, and that book a miracle in the literary world. The books have not been carefully selected from a mass of other literature, but are a literature in themselves, and together constitute what is emphatically *The* Book. It would be impossible to make such a selection from Greek literature. And yet there are those who would have us believe that what would be impossible with the most careful selection from the rich and abundant literature of the most intellectual people of ancient times has been brought about by the merest accident in the history of the comparatively uncultured Israelitish people! Evidently the only explanation of the wonderful unity is that given at the beginning of the Epistle to the Hebrews: "God, who at sundry times and in divers manners spake in times past unto the fathers by the prophets, hath in these last days spoken unto us by his Son."

Having remarked upon the character of the books, all of them making for righteousness, having for their object the turning of men from sin and leading them to holiness, Dr. Gibson showed that the unity is not simply one of tendency, but is distinctly organic. It is the unity of a body and not of a family; one life pervades and one mind directs the whole, from beginning to end, during a period of fourteen centuries at least. Speaking of the Old Testament in relation to the New, he cited the formula of the old divine: "The New lies hid in the Old, and the Old lies open in the New." The bud of promise developed slowly during long ages, and suddenly, in a single generation, spread into the open flower. This was a wonderful evolution, but not in the line of natural development, as it was against the current of Jewish thought and tendency.

Proceeding to indicate the symmetry of the Bible, the speaker showed that each Testament falls into two divisions; in the Old we have Moses and the Prophets, and in the New, Christ and the Apostles. As the Pentateuch is characterised by the "appearings" of God to his servants, so the Gospels record the appearing and movements of Christ among men. These first parts of the two Testaments may be called the books of Manifestation, in which God's message was delivered. Generally speaking, the remainder of the Old and New Testaments may be called two books of Revelation or Inspiration. These second books may also be subdivided into books of Application, Experience, and Outlook. Thus as to the Old Testament:—*Application* (historical books): Joshua, Judges, Ruth—Commonwealth; Samuel, Kings, Chronicles — Kingdom; Ezra, Nehemiah, Esther—Foreign Dominion. *Experience* (poetical books): Devotion, Psalms; Practical Wisdom, Job (piety without prosperity), Proverbs (prosperity with piety), Ecclesiastes (prosperity without piety); Love, Song of Solomon. *Outlook* (prophetical books): Isaiah, who sets forth Christ as "The Holy One of Israel," is the prophet of the advent; Jeremiah, who writes of "The Lord our Righteousness," and of whose book the Lamentations form a part, is the prophet of the cross; Ezekiel, who writes of the mighty one, the conqueror of death, is the prophet of the grave; Daniel, who writes of the eternal King, the Lord of all ages, is the prophet of the crown. The twelve minor prophets close with glorious intimations of the coming dawn.

With regard to the New Testament, Dr. Gibson described the Gospels: Matthew was written for *the Jew*, and sets forth Christ as the hope of Israel. Mark sets forth Christ for *the Roman*, as the great worker, the mighty conqueror, many in deeds and few in words. Luke wrote for *the Greek*, and brings into strong relief those features of the Lord's teaching which touch all peoples, and those incidents which are calculated to commend the Son of Man to men of culture and wide sympathies. He presents the Saviour as "the sinner's friend," and the word "sinner" occurs more often in Luke's Gospel than in all the others put together. John wrote for *Christians*, for those who, gathered together in Christ Jesus, are no longer Jews or Greeks, Romans or barbarians. The first three give the Christ of history; the fourth the Christ of theology, the Divine glory being in the foreground, and the Saviour being traced back to the bosom of God. In the three there is breadth; in the fourth there is depth, an inside view. The subdivisions of the second part of the New Testament were given thus:—*Application* (Acts): To the Jew—"beginning at Jerusalem"; to the Roman—Cornelius at Cæsarea; to the Greek—Paul at Antioch; to the Christians—Jerusalem to Rome. *Experience* (Epistles): Faith, Paul; Works, James; Hope, Peter; Love, John; Perseverance to the end, Jude. *Outlook* (Revelation): From exile in Patmos to home in the New Jerusalem. The Apocalypse reminds one of the close of a great oratorio, in which all the leading thoughts are combined in one grand finale. As we go forward we seem to be travelling backward in the multiplied references to the past, until at last, as we approach the magnificent close, we find ourselves at the new Genesis—like the old, but how infinitely above it? He who appeared as the Angel of the Covenant in earliest times, appears once more, and says, "I am Alpha and Omega, the beginning and the ending, the first and the last."

The address, of which we have only been able to give a brief summary, was replete with precious teaching admirably expressed. The unity and symmetry of the Bible were shown to be the truest outcome of analytical study, and the workers listened throughout with rapt attention.

REV. DR. T. L. CUYLER, of Brooklyn, U.S.A., preached on Sunday last in Christ Church, Westminster Bridge-road (Rev. Newman Hall's). Amongst the congregation in the morning were the new American minister to London (Mr. Robert Lincoln, son of the late Abraham Lincoln), and Miss Lincoln.

For the Young.

THE SWEDISH ORPHAN GIRL.

EMELIE BERG was one of my earliest friends in Stockholm. Her mother, Lena, had been our nurse for many years, and we were all very fond of her. Her wedding was about the first great holiday I remember. After some years she came to stop at our house, on a visit with her little girl. Emelie was then about four years old, a beautiful child, with dark eyes, and a heavenly expression in her countenance.

In the evening we used to gather round her little bed, to hear her say her prayers. Even at this early age she could repeat many hymns and prayers. We always considered it a great treat to have the little girl with us for a short visit, when her mother came to help in the house. We looked upon little Emelie as a child of our own, and it was a great amusement to mind her.

After some time we lost sight of Lena and little Emelie. They moved away from the neighbourhood where we lived, and thus passed out of our knowledge.

Some years afterwards my father one day met little Emelie in the streets of Stockholm. She was then clothed in rags, and was begging. She was lame, and used a crutch. The day was intensely cold; it was a very severe winter. My father looked at the child, and thought he recognised her. He soon perceived that she was the little girl we used to be so fond of. He brought her home to our house, and told the servant to give her some dinner. He then called us all to come and see Emelie. She was at that time about ten years old, and we were young ladies. We hardly recognised our little friend in the garb of a beggar-child, limping on one leg. We eagerly asked her to tell us what had happened to her.

Her story was as follows: Her father, who was a mason, fell down from the scaffolding of a house, and was killed on the spot. Some time after this sad occurrence, poor Emelie herself fell while going down the stairs of the school she attended. The children were all rushing out, each trying to get out first. In the rush Emelie was thrown down, and fell at the bottom of the stairs. She was carried to the hospital, where she remained for nearly a year. She suffered a great deal. For some time her mother used to come and see her, but after the first six months her visits ceased. Emelie often longed to see her again, and watched anxiously for her coming, but in vain.

When Emelie herself was able to leave the hospital, she made her way to the house that used to be her home, but found other people in possession of the house. On inquiring after her mother, the neighbours told her that one day, during a severe frost, her mother went out to fetch water at an open well close by. When she did not return, her friends went to look for her, and found that she had fallen into the well, and was drowned. This was indeed terrible news to poor Emelie, who found herself left an orphan in the world without a friend. "What would the poor do if it were not for the poor?" is an old and true saying. A workman's wife asked Emelie to come into her house, and tried to console her in her great grief. When night came on, the kind woman and her husband allowed her to lie down in a corner of their room, where the poor little child cried herself to sleep.

We were all delighted to see poor Emelie again, even in her forlorn condition. We had again a child of our own to look after. The text we had so often learnt came home to our minds, "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction," and we thought Emelie was indeed a real God-sent treasure.

Emelie had still her beautiful eyes and splendid brown hair. We could not, of course, leave her in her ragged condition, but at once set to work to find some clothes she could wear. All were ready to contribute something. Even the servants took a great interest in the little girl. We arranged, after a little consultation, to cut down our clothes in order to make them fit her. Every one in the house undertook to make some garment, and we told Emelie to come back the next day. In a few days we had our little girl rigged out in nice and suitable apparel.

Emelie came regularly to dine in our house for a long time—for three or four years, I think. After that time all was changed, as our dear father died, and we had to leave the house which had been the home of our childhood. Only those who have themselves experienced such changes, which are so common to our mortal life, can understand the heart-bitterness connected with all such events.

The time that Emelie had been with us had been improved to the best advantage. She came to us every morning for lessons, and I taught her much which I had learned myself. I was nearly eighteen years old, and enjoyed the advantages to be derived from the best schools in Stockholm. Emelie was the delight of my heart. She was clever and teachable, and quick at taking in everything. She soon learned to sew beautifully, and to do embroidery work. She also learnt a little French, history, geography, and arithmetic. Everything seemed to come easy to her. I also took pleasure in seeing her neatly dressed, although her dresses were always very plain, with no trimmings of any kind. After a time Emelie was able to do a great deal of needlework for me. In fact, she became so very useful to me that by degrees I recommended her to all my friends. She used also to go out to do needlework, and soon become quite popular.

She was greatly sought after, as all good workers are when they become known. Some of my married friends gave her employment for months together. The poor girl was often a great sufferer from her leg. Her crutch gave her much inconvenience. It had often to be repaired, and stuffed in different ways as she grew up; and it was dangerous for her to go out in frosty weather.

I need not say that if I loved Emelie, she loved me in return as her only friend in the world. It was, therefore, a great trial when our home had to be broken up, and I had no place for her. She had, indeed, always lived with the kind people who had given her shelter when she came out of hospital as a little girl; and she always stopped with them when she was not otherwise employed.

In the course of time my sister and I left Sweden. My parting from Emelie was very sad. I hardly knew what to say to console her. I knew she had a few friends among my acquaintances, but she looked upon me as her best friend, and the world seemed to her like a wilderness without me. The only source of consolation was prayer. We prayed together, the night before we parted, that God would send the Comforter, the Holy Spirit, to cheer and abide with her, and that God would raise up friends to help her. It has often seemed to me that our prayer then was but a feeble cry for help and succour. We hardly then knew if we could believe that there was such a gift as the Holy Ghost. Marvellous to relate, however, peace and assurance were imparted to our hearts, and we felt as if God had heard and answered our prayers. We parted that night in a hopeful frame, and we met years afterwards to call to mind the truth of the promise, "Before they call I will answer; and while they are yet speaking, I will hear" (Isa. lxv. 24).

Before I left Stockholm, I asked my friends, young and old, to remember Emelie, and to be kind to her. I addressed my request particularly to two little girls, whom I dearly loved, and reminded them of the promise of God to those that care for the orphans and the fatherless. The elder of these girls was about twelve years old. Her name was Eliza. The name of the younger was Mary. Not long afterwards these little girls lost their own mother, and realised in their own case what it was to be orphans, although they possessed wealth and had many friends. But it is always sad for a child to have no mother to look up to for love and advice. My little friends faithfully performed the promise which they had made to me; and often asked Emelie to go to them, and do a day's work.

In the course of time both these girls married, and had their own homes. Emelie proved a very useful servant to them, and helped to look after their little children, both in health and sickness.

Emilie took naturally great interest in the poor and destitute. Having been an orphan herself, she did her utmost to help poor orphan children. The plan she adopted was as follows: She induced servant girls to unite together in order to work for children with whose cases they were acquainted. She formed what she used to term a "ring" round each orphan child. Each ring consisted of four or five servant girls. These she persuaded to take in turn the duty of looking after the children's clothes, and their repairs, and of washing for them. In some cases she induced these servants to pay small contributions for the support of the children. Most of these children, however, were workhouse orphans, which the Swedish Government used to board out in different families, and thus the heaviest portion of the expenses was provided for. Emelie has contrived in this way to help nearly eighty orphans during the last thirty years. She is still a most earnest Christian woman, and devoted to God's service in every possible way. She is what many people might call Puritanical in her opinions and habits. She never wears ornaments, or jewellery of any kind. She has, however, often received presents of jewellery, but after a while she sells them all for the benefit of the poor.

Dear Emelie has spent many a long year in hospital during her life, as she has been a great sufferer. But wherever she goes she makes friends, and exhibits the character of a sincere Christian, whose light is not kept hid under a bushel. Her life has, indeed, been a blessing to many, and she will shine like a star in the Saviour's crown. Such a life may teach us the lesson that the humblest person may be a real blessing to her land and people. Christians ought more often to remember the words of their Lord: "Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world: for I was hungry, and ye gave Me meat: I was thirsty, and ye gave Me drink: I was a stranger, and ye took Me in: naked, and ye clothed Me: I was sick, and ye visited Me: I was in prison, and ye came unto Me...And the King shall answer and say unto them, Inasmuch as ye did it unto one of these my brethren, even the least, ye did it unto Me" (Matt. xxv. 34—36, 40).

E. J. D. W.

CHILDREN'S SPECIAL SERVICE MISSION

Mr. E. Arrowsmith, Hexham, June 29 to July 2; Clapham, near Lancaster, July 4—5; Sheffield, July 6—7.

THE TELUGU MISSIONS.—The last report of the American Baptist Telugu Mission chronicles 2700 natives baptized during the past twelve months. The missionaries are urgently calling for more men from the American churches who will come out and help in the pastorate of these multitudes of new converts.

MUNICH.—Herr G. S. Paul Schweikher, a Wesleyan minister, on the staff of *The Methodist Herald* in this city, writes as follows:—It may interest some of your readers in England who travel abroad and visit Munich (that celebrated city for art and music) to know that there exists here a society of Christians, who try to serve the Lord faithfully in the midst of much religious formality and Romish superstition. The preaching hall of the Wesleyan Methodists is at Fürstenfelder-str., 19, Munich. The friends gladly welcome everyone who is a brother in Christ Jesus. The preacher and his wife speak English, and are willing to give needful information concerning Munich affairs.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XIV.—A PRAISE MEETING.

I HELD a mission once, which was begun under great difficulties and perplexity. Those who should have been the helpers of it, because they were ostensibly the promoters, were the very people who interposed obstacles in the way.

They made propositions, which, instead of concentrating our efforts, were all for scattering and dissipating them.

However, the work was the Lord's, or it was not; and, if it was his, we expected that He would clear the way, and overrule oppositions of every kind.

There was no united prayer-meeting on the first Saturday, as is usual on these occasions; but perhaps there was much real and earnest prayer amongst individuals. The Sunday services opened with manifest tokens of both God's smiles and Satan's frowns. There was no pre-arrangement or organisation for the meetings day by day, so we went forward as blind ones, but trusting the Lord's leading.

Some of the things that happened were very perplexing at the time; but afterwards we could see how wonderfully, and wisely too, all had been ordered. Day by day souls were saved, and day by day new opposition arose.

We, that is all who were actually engaged in the mission, proposed to meet for prayer at twelve o'clock in a central place. We invited friends who were interested to join us, and some influential person of the town to preside each day at the meeting.

On the Friday, the gentleman who should have been in the chair, sent me a note, to say that he was unable to attend that morning; but if Mr. C——,who was appointed to preside the next day, would take his place, he would take Mr. C——'s place on the morrow.

Another note was enclosed, which was to be read at the meeting. Mr. C—— kindly took the chair, and read and re-read the note in his hand. Then he wiped his tears, and then his glasses, and when the first hymn was sung, he rose up and said in a trembling voice, "I have here a note from Mr. B—— requesting me to take the chair in his absence to-day"—then there was a pause. "He begs," said the chairman, "that this meeting will thank God with him for saving his soul!"

"Praise the Lord," said a voice, and then followed a murmur all over the hall.

The people had hitherto regarded this gentleman as a saved man; for he had before now expressed his indignation at any suspicion on the subject.

While they were thus whispering together, I gave out the Doxology, "Praise God from whom all blessings flow;" this was readily taken up and sung heartily twice over.

After this, the chairman said with much emotion, "I want you to praise God also for me"; then—another pause—he added, "most of you remember my dear wife joining the Church of Rome a few years since. She was converted to God last night, and has come back to us!"

There was again a burst of praise, and again we sang, "Praise God from whom all blessings flow." The people had scarcely taken their seats, when another gentleman of position stood up, and said, "May I say a word or two? Thank God for me, I was saved last night!"

The meeting became excited, and once more we praised God in the same song and words.

In this way we went on until eleven persons, in more or less lengthened testimony, asked for thanksgiving and praise.

Before the conclusion of the meeting, I could not resist standing up and saying, "Last night it seemed to me as if the powers of hell were let loose to hinder the preacher, and to harden sinners, but see what God has wrought! We must not go by our feelings, that is certain. I have seldom been more discouraged and beaten down than I was last evening." With prayer and thanksgiving this remarkable meeting closed.

After the people had dispersed, there remained behind a gentleman to speak with me.

He said, "I have been following this mission very closely, and I have observed the pertinacity with which you keep to that one point, 'Ye must be born again.'"

I replied, "I am thankful to hear your testimony. That is the point I desire to urge inone way and another, and it is one of the objects of the mission to enforce this truth. I have not come as a shepherd to feed and lead out the flock to pasture, but as a fisherman to put down the net. This net is let down to enclose fishes of the sea; and to draw them out of their natural element, to the Master's feet."

"Do you mean," asked the gentleman, "that we are all fishes of the sea, as you term it?"

"Yes," I said, "all those who have not yet been enclosed and drawn out. By nature we are all children of Adam, and lost in the Fall, without exception."

"But it is very hard," he interrupted, "for you, a perfect stranger, to come here and judge us in this way!"

"Dear friend, I do not judge you at all. I merely state what Scripture says. 'All have sinned and come short of the glory of God'—'there is no difference.'"

"That seems very uncharitable to me, for many of us, including myself, have never heard of this new birth. We are doing our best to be as good as we possibly can. What can we do more?"

I said, "Supposing now, you are an unsaved man, and, as such, certain of being lost for ever, would it not be very uncharitable and unkind of me to tell you that you were all right, and that you need not fear? The God of love and truth would not tell you that. He is too charitable; but it is the devil who flatters thus, and spreads a net for the feet. He gets the deceitful heart of man to co-operate with him in this deadly work."

"Well, well," said the gentleman, "what am I to do to be saved?"

I answered, "St. Paul gave a very good reply to that question once, but we should remember that the person to whom he gave it, was a man who had been awakened by the Spirit of God to see and know himself to be a lost sinner. It was to such a man as this that the Apostle said, 'Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house.' God's Word says we are all lost, and the same Holy Spirit who inspired these words comes to the willing heart to write that truth or fact there. It then becomes a matter of reality, not mere opinion, and the sinner knows and feels he is a sinner.

"Ask God to convict you in this way, and then believe in the Lord Jesus, who died to save lost sinners, and you will be saved and know it."

After prayer he thanked me, and went his way.

He had not been gone long before he returned to the same place, saying, "I do believe, I will believe"; and he did so. It appeared that he had been under conviction for some days; now he had found peace.

I said, "Thank God for you also. This hall has been the place of testimony for twelve persons at least to-day! Praise God from whom all blessings flow."

My friend became a worker in that very mission, and continues to be one still.

EVANGELISTIC MISSION.—Messrs. H. Veasey and Alexander Clark have been holding services nightly in a tent at Sutton, Surrey. The meetings have steadily increased in numbers. Many believers have been refreshed, and souls brought to Christ. The meetings will be continued throughout July.

TILL HE COME.

TILL He come, whose right it is
O'er a ransomed world to reign;
Till He come, and all be his
That He gave Himself to gain;
Till He come, and pain and woe
Flee like night before the day;
Till He come, and all things go
That unworthy are to stay;
Till He come, whose hand alone
Can arrest the flow of tears;
Till He come, whose tenderest tone
Shall dispel our latest fears;
Watchful let us work and pray,
Hastening the joyful day.

Till He come—so runs the line—
Marking off the term of ill,
Darkest hour of powers malign
Never more an hour to fill;
Till He come, the might of hell
Still against the saints may rage;
And, beneath the tempter's spell,
Men in strifes and sins engage;
Till He come, wrong may prevail,
And the right be done in vain;
Truth's confession still entail
Toil, and obloquy, and pain;
But our hope can brook delay,
Waiting such a glorious day.

"Till He come!" 'tis sorrow's sigh,
Upward borne by Hope in tears.
"Till He come!" 'tis faith's reply
To a thousand doubts and fears.
"Till He come!" it is the groan
Of creation in her pangs,
"Till He come!" on this alone
Earth her expectation hangs.
"Till He come!" the words return
Echoing from the world again,
Where the weary nations yearn
For a righteous King to reign.
Thus for man and earth we pray,
"Hasten, Lord, the joyful day."

J. F. B. T.

THE THEATRICAL MISSION.

THIS work is being prosecuted with energy in Paris by a devoted Christian lady, who, having formerly been on the stage, is intimately acquainted with the trials and temptations of the profession. Madame Bertrand is a good linguist, and has already gained influence over girls of different nationalities. She seems to have been specially raised up for the work, at a time when a French actor had despondingly stated, "We are all going down straight to hell, and nobody cares." A young actress had also written to Mrs. Courthope Todd, "I often pray, but God does not hear me." The expenses of this branch of the work have been guaranteed by a London donor for two months. Madame Bertrand will work specially in connection with the three large theatres in the Exhibition, also the various cafés chantants, and amongst the ballet dancers of the Opera, Eden Theatre, Chatelet, and Jardin de Paris. During a recent visit of Mr. and Mrs. Todd to Paris, the door was widely opened for initiatory work, and some hundreds of letters, written in French and Gospels and text cards, were given to, and gratefully accepted by, young employés of both sexes.

During the summer two parties of delicate theatrical and pantomime children will be received for a fortnight in a house which has been taken at Clacton-on-Sea. Mr. and Mrs. Todd hope to hold drawing-room gatherings on the South Coast in August, and in the principal cities of Ireland in September. The committee will be grateful to any friends who can arrange meetings when the story of this important work can be told. Further information can be obtained at the Mission Institute, Macready House, Henrietta-street, Covent Garden, W.C.

THE LATE MISS MARY L. WHATELY,

English-Egyptian Mission, Cairo.

THE subject of this brief sketch was the second daughter of Archbishop Whately. She was born in 1824 at the country rectory of Halesworth, in Suffolk, where her father resided some years before his appointment to the see of Dublin. The chief part of her early life, however, was spent in Ireland, where, under her father's roof, she and her sisters received the highest educational training, mental, moral, and religious, from a father and mother such as few are blest with.

Activity, energy, and intelligence of no common order, distinguished her from childhood; and, after the Irish famine, when so many organisations were formed to help the poor and ignorant, she found a field for those energies, especially in the ragged schools opened in Dublin, in which she, her mother and sisters, were constantly employed. She often said in later life that the training she received in the Irish mission schools was an invaluable preparation for the work in which she was afterwards to be engaged. She had learned before this early beginning that the first step was to give herself to Him who had bought her with a price, and in this spirit her work at home and abroad was ever carried on. She was a good Italian scholar, and, together with her sisters, was at one time much occupied in visiting and teaching the poor Italians who were very numerous in Dublin. This also served as a preparation for the work she was to undertake later on among various nationalities.

In 1858 she visited Cairo and the Holy Land with some friends, and the interest awakened in her mind by this visit was the first preparation for her life-work in the East. At one time, after her return, she had much wished to engage in work in Jerusalem, but circumstances made this impossible, and another path was to open for her soon afterwards. In the winter of 1860 her health had suffered severely after the loss of her mother and youngest sister, and she was ordered to a southern climate. Her thoughts turned towards the land of Egypt, which she had already learned to love. She went there with a near relation, and, while residing in Cairo, felt a strong desire to do something for the little Moslem girls, who seemed so utterly neglected, living the life of mere drudges, without a thought or hope beyond their outer life. At that time no attempt had been made in behalf of Moslems in Egypt, and education for women, even for those nominally Christian, was at the lowest ebb.

In spite of difficulties and discouragements innumerable, and prophecies of failure on all sides, she opened a small girls' school in her own hired home. With the aid of a respectable Syrian Protestant matron, whose services she engaged (whose own native language, of course, was Arabic, and who knew about as much English as her employer had learned of Arabic), she went forth into the streets and lanes near her dwelling. She persuaded the mothers to let their girls come and learn to read and sew. With infinite difficulty she gathered about eight or nine little ones, taught them the Arabic alphabet from a card she had prepared, the first rudiments of sewing, and a text from the Arabic Bible she had herself learned by heart. This was the small beginning from which such a blessed fruit was to spring. Later, she was obliged to return to Europe—home duties claimed her; but it was ever a precious recollection to her that among the last things read to her father were the proof sheets of her second volume of "Ragged Life in Egypt," which particularly pleased him.



(From Photograph by T. Teanneret, Montreux.)

Her Irish home being broken up by his death, she settled herself in Cairo for life. With the voluntary help of Mr. Mansoor Shakoor, a devoted and highly gifted missionary from the Lebanon, and, a little later, of his brother, she was able to add a boys' school to the one already opened for girls. This filled even more rapidly, as the need of education for lads, to whom it might be daily bread, was more readily felt. In 1869, the Khedive, Ismaïl Pasha, at the kind suggestion of the Prince of Wales, gave her an excellent site, just outside the city walls, on which to build her mission-house and schools. She erected a spacious building for the boys' and girls' schools, a fourth part of the price of which was collected by friends in England, while the rest was supplied from her own by no means large resources.

Meanwhile, she had been joined, some years previously, by the betrothed bride of her first missionary helper, Mansoor Shakoor—the daughter of one of the landed proprietors in the Lebanon district, who first came to her as a young girl, was educated and treated by her as a daughter both before and after her marriage, and was her fellow-worker in all her labours of love. When the two excellent brothers who had been her assistants in the work were taken to their heavenly rest, within a few years of each other, the young Syrian widow remained, instead of returning to the home where her husband's family wished her to join them, and resolved to devote her life to that Mission to which her husband had given himself heart and soul, and spent all his strength, till death closed his labours.

From that time the work continued to prosper. A medical mission was added to the schools in 1879, for which Miss Whately built a dispensary and patients' waiting-room, also from her own private means. It had originated in her unaided efforts to relieve the sick, and is now carried on by a skilful and pious Syrian doctor. The schools now contain upwards of six hundred in daily attendance. Half the boys and two-thirds of the girls are Moslems, the rest being Copts, with some Syrians, and a few other nationalities, including several Jews. Almost all the subordinate teachers were trained in the school.

All are taught to read and write in Arabic, and all learn the Scriptures and Christian doctrine, as far, at least, as head knowledge goes, and, we believe, in very many cases, with the heart also. Any who have visited these schools will be able to bear witness that the answers of the children would do credit to any well-ordered English Sunday-school. In addition to this the boys receive an excellent secular education, including French and English well and thoroughly taught. All over the country pupils of the school may be found filling important positions in the railway and telegraph offices, in mercantile houses, in places under Government, and in other situations of trust. The good ground has been prepared, and the seed been sown, which will bring an abundant harvest when the Lord's own time shall come.

The girls necessarily receive a more simple and rudimentary education, because of the system of early marriages; but all of them learn reading and writing in their own tongue, Scripture history and doctrine, and plain and fancy needlework. Many mothers brought up in the school (indeed, almost all who are within reach) bring their children in turn, and visits are eagerly welcomed. The houses of rich and poor open to such visits number several hundred; and, even with the aid of a Bible-woman and other helpers, it is scarcely possible to keep up with the requirements of this branch of the work. A school for boys has also been commenced at Ghizeh, not far from the Pyramids; and a Levantine branch, as it is called, on the Mission premises, gives a European education to girls paying a small sum for instruction in French and English, and is superintended by a qualified English teacher.

The Medical Mission relieves several thousands every year of sick and suffering poor who could not afford to purchase even the simplest remedies for themselves; and has rescued multitudes from hopeless blindness by timely aid in the terrible eye diseases so common in Egypt. All who attend and are willing to listen hear daily the reading of the Scriptures, and have the Gospel tidings set before them as far as time permits. This daily reading at the dispensary was the delight of Miss Whately's life. Her simple and familiar explanations and illustrations of Gospel truth in the common tongue, which she had thoroughly mastered, were listened to eagerly by many a poor patient; often she was cheered by overhearing the exclamations from one and another: "We never heard such words before; they are sweeter than honey." The distribution of the Scriptures was another of the great interests of this active missionary life. Every year a Nile boat was hired for a week or ten days, and copies of the Scriptures distributed to the men and boys of the villages who could read.

At first these efforts were often met by opposition from the ignorant and bigoted, but the labour of love bore its fruit and won its way; and latterly the arrival of the boat was hailed at many a humble village of mud huts among the palm groves on the banks of the ancient river, and a crowd came to the shore to meet "the people with the book," and ask for a copy, and "a larger one for myself"; "one for my brother or my cousin, who can read." Women hailed her at the entrance of the villages, or grouped around her and her unwearied helper and friend to listen to "Sitt Miriam" and "Sitt Fereedy" as they read the Gospel story, or told of the miracles and parables of "Seidna Issa" (the Lord Jesus).

But the end of these devoted labours was drawing near. Last year she paid one of her occasional visits to Europe, and the beloved relations and friends who rejoiced to welcome her all agreed that never had she seemed brighter, or her conversation been more full of varied interest. In February last, her helper was obliged to go further up the river for health. Miss Whately hired as usual a Nile boat for her annual trip. A short one it had to be, for she had sunk all her own available resources in the Mission; and even the help obtained from England barely sufficed to keep the now extensive work going, on the most rigidly economical scale. A very few days were all the slender Mission purse could afford. She had caught a cold, and was urged to give up or postpone the voyage. But the hire was paid, and she could not give it up. She had been trying for years to raise money to buy a Mission boat. Could this have been secured, it might, humanly speaking, have made the whole difference as to the end. But the Master's "home-call" had gone forth, though she knew it not. The cold developed into congestion of the lungs, and, though there seemed at one time to be a decided improvement, a sudden relapse came, indicating failure at the heart, and in a brief space the vital spark had fled.

Now that she has finished her earthly course, will no British Christian come to the aid of the work she founded? Her sister, Miss E. J. Whately, and Mrs. Shakoor, will continue to carry on the Mission on the same lines; the latter residing in the Mission House, and perpetuating the labours in which she had been her friend s associate for so many years. For the information of the many friends of the work, we may add that the hon. sec. in this country is Miss J. E. Jourdain, 21, Westbourne Park-villas, W.

KINGSWOOD, BIRMINGHAM.—A deeply interesting three days' conference was recently held here. It was exceedingly well attended by the people of the district, and by Christians from Birmingham and Leamington. The addresses were characterised by a close adherence to Scripture, and were very helpful to those present. The speakers were Rev. J. T. Butlin, vicar of St. Clement; Rev. Dr. Morris, Parochial Church Mission Society, Nechells; Rev. F. S. Webster, vicar of St. Thomas, Birmingham, and Mr. John M. McAuliffe.

MESSRS. HYDE AND STEVENSON.

THESE two young evangelists are pursuing their evangelistic labours in the south of Ireland. Accompanied by a friend from London, they have conducted a ten days' mission in Clonmel. The services were held in the Methodist and Presbyterian churches, and were well attended. There was striking evidence of the Holy Spirit's gracious work. The noon gatherings for prayer and short "Bible talks," were held daily at the Friends' Meeting-house, and were felt to be times of near access to the "throne of grace." There has been much searching of heart among believers, as they have been tenderly yet faithfully appealed to on the subject of their solemn responsibilities.

The singing by Mr. Stevenson (especially of some new hymns as solos) added much to the solemnity and pathos of the services.

As the evangelists pass on to other scenes in the Master's service, we commend them to the sympathy of Christians wherever their lot may be cast. H. M. B.

THE SCRIPTURES FOR IRELAND.

THE important character of the work done by the Scripture-Readers' Society for Ireland is well known. We are glad to observe, by the sixty-eighth annual report, that last year's operations were in many respects very encouraging. The Committee has had to mourn the loss of some valued friends and generous subscribers, but the conviction that the work is the Lord's has sustained its members, and the devoted readers also, in times of anxiety, as well as during comparative plain sailing. The year's income amounted to £3165, and at the close there was a sum of £186 due to the treasurer. Ireland sadly needs a knowledge of the Scriptures, and this Society does much to supply the need.

In several places the report bears testimony to the fact that the people of Ireland are now open to listen to those who tell out the Gospel in its simplicity. The many prayers which have been offered during recent years have certainly been answered, and Christian effort has of late met with a very cheering response. One reader writes, "All classes received me kindly," and this is joyfully echoed by many others. The Pharisaic spirit is occasionally met with even among the Irish peasantry, for one man, after expressing a hope that God would change his heart, observed, self-righteously, that it was "not a *bad* one!"

It is peculiarly interesting to find that the itinerant labourers in the extreme western islands meet with a ready hearing from the people. The priests still keep a sharp watch on the movements of their flocks. In one case a priest accused the reader of "tampering" with his people, and vigorously denounced the distribution of "Protestant Testaments and other papers" among them. The reader rejoined that his endeavour was to impress the people with the great truth that God loves them, but this by no means satisfied the priest. In some places in the West, the Irish language was the only medium of intercourse, and therein the wonderful works of God were earnestly proclaimed. In houses and cabins, in fields and lanes, the Gospel has been spoken of quietly to thousands of individuals and families, and, while much blessing is already visible, it is also certain that good has in many places been done which the Great Day alone will reveal. Carried on in a spirit of love and not of controversy, the work cannot but have the smile of God. All communications should be addressed to the secretary, Captain J. Kearney White, 27, Lower Pembroke-street, Dublin.

RUSSIA.—The Czar has commanded the president of the Evangelical Lutheran Consistory, M. de Giers, to prosecute personal inquiries into the condition of the Lutheran churches in the Baltic provinces, and to report thereon. It is hoped that the outcome will be an improvement in the status of the Lutheran Church. M. de Giers is the brother of the Minister for Foreign Affairs.

CLAPHAM PROPHETIC CONVENTION

THE annual Convention for the study of Prophetic Scripture, was held at the Conference Hall, Clapham-road, on June 18, 19, and 20. The Convention seems to be making headway; the large attendance, with one exception, at all the meetings testified to a growing interest in its subject.

In the morning of the first day, the chair was taken by Mr. G. H. PEMBER, who remarked that the Bible presented a startling phenomenon; it declared that at some time fixed in the counsels of God, He would suddenly reveal his arm, and repeat, on a far grander scale, the marvels of Egypt. Many would say, "Yes, but we cannot be sure that the prediction will come true." The Bible, however, presented two other phenomena. It contained a series of complicated prophecies which ran down the centuries, and which has been fulfilled almost to exhaustion. This showed that we were now in the last times. There was also another series of prophecies, describing movements which should take place in these last times; and they were now being fulfilled before our eyes. We thus had proof, not merely that the threatened judgments would be literally executed, but also that the time was at hand. Hence it would seem that the day of the Lord must be near, even at the door.

Rev. F. A. C. LILLINGSTON delivered an interesting and stirring address on the words, "He must reign." By many quotations he enforced this solemn truth, depicting in vivid terms the absolute necessity of Christ's intervention, for the world, the Church, and the individual Christian. He pointed out that Satan is now the prince of this world, and must remain so until the stronger than he comes to bind him, and reign in his stead. The large audience seemed to be much moved by the powerful application of his subject with which this speaker concluded.

Mr. H. F. BOWKER having been prevented by illness from attending the meeting, his place was taken by Rev. JAMES NEIL, who gave an interesting address on "The Signs of the Times." These he arranged in three classes—political, moral, and chronological. In regard to the first class he enlarged upon the rapid spread of democracy. He also pointed out the gravely significant aspect of the Jewish question, and the fact that the Hebrew exiles were now actually returning to their own country in a continuous stream. Still more important were the moral signs. On every side spiritualism, necromancy, superstition, and infidelity were abounding. In regard to the condition of the professing Church, the speaker showed how the increase of sensuous worship, musical services, and ornate ritual, together with the Laodicean spirit of the day, proved that we were already in the "perilous times" of "the last days."

Rev. Dr. BULLINGER presided in the afternoon. An interesting and instructive address was delivered by Rev. John Wilkinson, on "The Messiah of Prophecy the Jesus of History." The attention of the large audience was very marked.

Mr. A. J. ARNOLD, secretary of the Evangelical Alliance, presided at the evening meeting. A powerful and incisive address was given by Rev. Dr. SINCLAIR PATTERSON, on "A Dream of Governments." In an exposition of the dream of Nebuchadnezzar, the speaker exhibited the failure of every form of human government. He showed that the democratic experiment was likely to prove the most disastrous of all, and would end with the revelation of the lawless one. Unregenerate man was equally selfish, whether he were an aristocrat with his feudal rights, or a workman with his vote. Blame must be distributed impartially. There could be no stable or absolutely just government until He should come whose right it is to reign.

Rev. G. D. HOOPER spoke on "The World's Theology: its Divinely Predicted Development and End." In an elaborate review, he traced the devil's travesty of true religion from its early appearance in the plain of Shinar and through the succeeding ages, down to our own day. He expounded the leading features of its doctrine and morals, giving a very vivid and powerful sketch of the latter.

Rev. Dr. Bullinger closed the first day of the Conference with prayer and thanksgiving for the manifestation of the Lord's blessing, and the increased interest of his people in the prophetic Word.

MEETING OF WORKERS.

THERE was a goodly muster at the monthly meeting for workers, held on Wednesday last at the Home of Industry, 29, Bethnal Green-road, E. It was gratifying to hear from Mrs. Merry that Miss Macpherson's fifty-seventh family, consisting of a hundred children, had no sooner been taken across the ocean than they were happily placed with people who can be trusted to train them to useful and Christian lives. Moreover, some forty-five other children had been admitted to the Home towards making up another party.

Rev. J. HUDSON TAYLOR gave an account of the rise and progress of the China Inland Mission, showing how wonderfully God has answered believing prayer. The story of his recent visit to America and China was equally full of interest. In the former place the responsibility of maintaining missionaries was assumed right gladly by churches and individuals, while workers who had shown their devotion in godly lives readily came forward for service. While in China, Mr. Taylor had many trials, through illness of missionaries and other causes, and yet there were many reasons for rejoicing, in view of the firm faith of some of the native Christians. When, not long ago, Miss Jennie Webb (formerly of the Home of Industry) was seriously ill, and indeed lay at death's door, several men, who held her in high regard for her service in the opium hospital, earnestly besought the Lord for her, and their petitions availed, for Miss Webb rallied, and has now recovered strength. This, Mr. Taylor said, is not the only instance in which our workers have been prayed back to life by faithful Chinese natives.

It was announced that Mr. F. S. Arnot and his party had not, so far, been able to leave Benguela for the interior of Africa. In earnest prayer the Lord was asked to carry Mr. Morris and his companions safely to their destination, and greatly to bless them to the peoples among whom they may have to labour.

EUROPEAN AND EURASIAN CHILDREN IN INDIA.—Rev. N. L. Rockey, principal of the Memorial Boys' School, Cawnpore, writes that there are hundreds of European and Eurasian children growing up like natives in the bazaars, knowing little of English or the Christian religion. They can be sent to no schools, except charity ones, or the cheap schools which the Roman Catholics have founded. The children of poor widows and pensioners labour under a like disadvantage. What is required is an association of benevolent people, desirous for the Christian education of these children, who will guarantee £1 a month for an orphan, or 12s. a month in aid of a pensioner's child. There are in the Memorial School several boys supported by charitable persons, and many more could be taken. Such care of the children would, Mr. Rockey says, greatly help the mission cause, as these children, though ignorant, are recognised as Christians by the natives. Information on which to act could be supplied by missionaries of any denomination in large stations, and Mr. Rockey himself would readily answer the questions of benevolent correspondents.

THE MALOGA ABORIGINAL MISSION.

MR. DANIEL MATTHEWS and his wife, accompanied by Paddy and Jennie Swift, aborigines of New South Wales, attended the noon prayer-meeting at the Y.M.C.A., 186, Aldersgate-street, E.C., on Thursday last. Those who were present are likely ever to remember the deeply interesting story that was told. The first to address the meeting was Mr. MATTHEWS, who briefly related his efforts during the past fifteen years in co-operation with his devoted wife. For some years previously he had been exerting himself on behalf of the natives, after a considerable period of residence in the colony in search of his fortune. The work has always been very difficult, the people being sadly degraded; indeed, many who have started on efforts to elevate the various tribes have ultimately relinquished their endeavours through utter want of encouragement. Looking to God for blessing, Mr. Matthews continued undaunted through many trials, protecting the people from injury, if not at once succeeding in their spiritual enlightenment. After ten years it was clear that the Spirit of God was working, and in a short time quite a number of the people were brought to the Lord. The outpouring of blessing was greatly in excess of any expectation, and it was then made abundantly clear that the poor blacks of Australia were not sunk too low in degradation for the Gospel of Christ to effect their uplifting.

PADDY SWIFT is a good specimen of the Australian aboriginal tribes. His brief address spoke of deep humility and lively gratitude. He remarked that there was a time when he was blacker in heart than in face; but he rejoiced to know that his sins were forgiven through Christ. As long as God should give him life and ability he would praise Him for his love, and make the name of Jesus known. Paddy added, in tones of gladness, that he hoped to be able to return to Australia and carry the Gospel to many thousands of his people in Queensland. Some whites shoot them down, and others are afraid of them; he was not afraid of them, and he prayed that God would bless his entrance among them with the story of the Cross of Christ. JENNIE SWIFT followed with some earnest words. She has a ready tongue and showed a warm heart. Remarking that her heart yearned for her dear blacks, she alluded indignantly to the insinuation of some ignorant people that blacks have no souls. That some had given their hearts to the Lord, and were now living the new life, was a full answer to any question as to the people having souls. In conclusion, she solemnly asked herself and her hearers whether they were the living Gospels they ought to be.

Mrs. MATTHEWS added a few words. There are, she said, about one hundred adults and fifty children on the Maloga Mission, many of them converted, and others well instructed as to the way of life. From beginning to end the proceedings were full of interest, and earnest prayers were offered to God to continue to own Mr. Matthews's endeavours, and also to raise up labourers for Christ among the blacks themselves.

Mr. and Mrs. Matthews, with their dusky companions, will attend the meetings of the Mildmay Conference this week, when friends desiring to know more of their interesting work will have opportunities for conversation with them. They will address the midday prayer-meetings at Exeter Hall from Tuesday to Friday next week, inclusive, 1 to 2 p.m. We would again suggest that any friends throughout the country who can arrange for a meeting to be addressed by these workers, should communicate as early as possible with Mr. D. Matthews, care of Mr. J. T. Matthews, 72, Cornhill, London, E.C.

ETERNAL LIFE.

On the occasion of the dedication of the Cemetery Chapel, Chingford, June 16.

NAUGHT from Christ the soul can sever!
Such the hope the Gospel brings;
Life at once, and life for ever!
Thus the dying Christian sings.

Life in Christ is life for ever!
While on Jesus we rely,
Vain the foeman's worst endeavour;
One with Christ, we cannot die.

"Life at once, and life for ever"
Drives all darkness from the grave;
"Mine they are, to perish never"—
Blest assurance Jesus gave.

Life with Christ, with Christ for ever!
"There shall all my servants be;
With Me always, wheresoever,
Through a blest eternity."

Naught from Christ the soul can sever!
Such the hope the Gospel brings;
Life at once, and life for ever!
Thus the dying Christian sings.

NEWMAN HALL.

ROMANISM IN BRAZIL.

DEAR SIRS,—I am regularly in receipt of THE Christian, from a friend, and greatly enjoy the reading of it. Your readers might be interested in knowing a few facts about Romanism in Brazil. These facts, in a letter I received a few days ago from a Brazilian Christian youngman, tend to prove that there is a most urgent need of the Gospel in Brazil. Without doubt they are representative of Brazil, and not of one city only. The young man says:—

"I am horribly scandalised for not opening my shop on Sundays, and to-day even threatened with injuries and abuses by several people for not doing so. I used to have a little shop in my native town, but there could do no business, not merely because of bad times, but because I was considered a heretic. Innumerable were the persecutions with which the vigario (vicar) troubled me, both particularly and in the parochial chair: particularly, in trying to persuade certain families not to allow me to enter their houses, although before they had been my friends; and in the parochial chair by ordering the people to burn all the Bibles, Testaments, and tracts distributed by me as being false and dangerous to the possessors. He instigated the Chief of Police to make me leave the town; that official replied that he could not go against the law of the country, and that to be a Protestant was no crime. In answer to accusations made against Protestants, I wrote two articles for publication, but the press would not receive them."—Yours sincerely, FITZGERALD HOLMS.

101, *Rua da Aurora, Santo Amaro, Pernambuco.*

RITUALISM AND SCRIPTURE.—A timely and trenchant pamphlet, entitled, "High Church Teaching: Is it Bible Truth?" has been written by Rev. J. Charlesworth, Wesleyan minister, Chester-le-street (*T. Fisher Unwin.* 6d.). The author deals vigorously and most effectively with the high-sounding but fallacious claims of Romish clerics and their imitators, the Ritualists. He says:—"Rome, and those who have followed in her footsteps, have endeavoured to improve upon the primitive methods of the New Testament. The faith once delivered to the saints has grown to such proportions under their fostering care that we fail to discover her divine image at all. The sublime and holy religion of Jesus Christ has lost her comeliness. Her countenance is marred, her features are disfigured. Her once benign aspect is changed into one of dark malignity, and the flowers which sprang up where she trod have become withered leaves."

MARYLEBONE MEDICAL MISSION.

THE new premises which this Mission has been privileged to occupy were formally dedicated at an interesting meeting held on Thursday week, and presided over by Hon. Henry Noel. The medical superintendent, Dr. Robert Chambers, gave an account of the origin and growth of the Mission, and of the way in which, in the providence of God, the latest extension had been brought about. In the new premises there is opportunity for increased efforts; but this involves more workers and larger resources. The Chairman having seen something of medical mission work in the foreign field, rejoiced in finding its value and usefulness recognised nearer home. He regarded with hopefulness and confidence the work of this Mission in Marylebone.

Rev. Nevile Sherbrooke spoke of the example of our Lord in caring both for body and soul. He was inclined to think that the whole man had been forgotten in these latter days. Some acted as if man had a body only, and laboured for the benefit of that; others seemed to forget he had a body at all, and laboured only for the soul. The Marylebone Medical Mission was doing a very real and useful work in the district. The hon. treasurer, Dr. E. Parker Young, and Dr. Handfield Jones, urged the claims of the Mission, by reason of the admirable work it was carrying on. The new premises are situated at 12, Bell-street, Edgware-road, W., where visitors will at any time be welcome.

DEACONESSES IN JERUSALEM.

MISS M. A. LLOYD, of the Church of England Women's Missionary Association, writes:—"We are thanking God for much blessing in the work he has given us here. Our nurses are kept busy doing acts of love and kindness to the sick and suffering, while our meetings in the hall of our house, on Sunday afternoons, to teach native women how to sing hymns, are well attended. They are apt scholars, and they will enjoy more and more singing the praises of the Lord Jesus, when they give Him their hearts; and some are already seeking Him.

"The Jews, who are flocking back to Palestine, will not come into our churches or meeting-rooms. They must be sought out and met with kindness. Most of them know their Hebrew Bible, and all are keen controversialists. We have found the English tracts on the Jewish question, kindly given us by Rev. J. Wilkinson, of Mildmay, most helpful. We have much to thank God for in our progress in Arabic. We take lessons daily in it, and immediately afterwards use the little we know in our work. We find this a good plan. Our servants, too, speak that language, and we always have some portion of it used in family worship.

"Our hearts and sympathies are much drawn out for the poor, sad, and depressed women of this land, and especially for the 'daughters of Jerusalem.' Our work, however, is for all women who want our services and need our care; we make no distinctions. We are thankful to say our village medical work is very thriving; ladies to help us are much wanted. Trained nurses are especially valuable. We heartily thank the friends who have anonymously sent us Scripture cards to Jerusalem for distribution. Will praying friends remember our effort, and ask the Giver of all good gifts to stablish, strengthen, and settle the work of this household of women, for his name's sake, for the glory of his kingdom, and the salvation of souls."

The office of the Church of England Women's Missionary Association is 143, Clapham-road, London, S.W.

MR. J. J. ATKINSON, who for a great number of years has been secretary of the Islington Y.M.C.A., has resigned his post.

CHRISTIAN P.O. ASSOCIATION.

A MEETING of the junior branch of the Christia Post Office Association was held at 186, Alders gate-street, last week, under the presidency Sir Arthur Blackwood. The immediate occasio of the gathering was the annual distribution prizes for proficiency at the telegraph mes sengers' evening classes. There was a stron muster of lads from the Central Office, Kings ton, Peckham, and Woolwich junior branches and the proceedings were of a very heart character.

Before giving the prizes and certificates t the winners, Sir Arthur Blackwood addresse to the youths some words of congratulation an friendly admonition about winning the greates prize of all—eternal life. He said he fel proud to think that so many engaged in a mos important department of the Queen's servic should be banded together for such good ob jects. It boded well for the service and for th nation at large. He remarked also on the en couraging fact that many of the chiefs of de partments in the Post Office were strongl sympathetic. He urged the lads to make th best possible use of their spare time, and thu prepare themselves for the future responsibili ties that would devolve upon them.

Rev. F. A. C. LILLINGSTON seconded th chairman in giving the boys good practical ad vice, clothed in genial and homely garb. Th messengers' brass band discoursed lively, i somewhat noisy, music, and the interest show by all must prove full of encouragement to thos Christian ladies who take the leading part i superintending this good work.

THE GOSPEL IN NORTHERN SPAIN.

FOR some years past a most interesting work has been in progress in the town of Santander capital of the province of that name in Northern Spain. The place has a population of 40,000 and is the commercial centre of a prosperous region. The American Board for Foreign Missions commenced operations in Santander in 1872. Six years later, Rev. Enrique de Tienda of the Theological Seminary of the Free Church of Lausanne, joined the Mission, and until the present time he has been the only Spanish pastor labouring there. His people have been subjected to many trials, but persecutions have tended to increase their zeal rather than extinguishing it.

The church members number forty, all of the poor class, and there are about as many more persons making up the general congregation. One of the most important branches of the work is the schools, at which there is a regular attendance of 124 boys and girls, mostly the children of Roman Catholic parents. Except by the medium of those children, it would be impossible to reach the majority of the parents, who can now hardly escape from learning something of the Gospel. In the midst of effort which is being much blessed, the Mission is threatened with serious danger, owing to the insanitary condition of the school building, which is so small and unventilated that the Government School Inspector may at any moment order the pupils to be reduced in number or the school to be closed altogether.

With the view of meeting the urgent needs of the work, the church in Santander is endeavouring to provide a suitable school-house. Having during sixteen years been driven from seven different buildings by hostile landlords, and at some periods found themselves without any meeting-house at all, they may well desire a mission centre which they can call their own. Seven years ago they formed a fund for the purpose, and of their poverty they have given liberally. Friends on the Continent and in England have also helped, but sufficient has not yet been received. Donations may be sent to Rev. H. Noel, White Rose Grange, Woking, Surrey, hon. sec. of the Foreign Evangelisation Society.

Mr. Spurgeon & the Orphans.

The birthday of the Metropolitan Tabernacle pastor "contrives a double debt to pay": it not only brings shoals of personal congratulations to Mr. Spurgeon himself, but it is the anniversary gala day for his young protégés of the Stockwell Orphanage. This dual event came off last week in good style, and amid the happiest circumstances. Mr. Spurgeon himself was there, not very agile on his legs, it is true, but looking well and speaking his liveliest. The day was beautiful, and the Orphanage quadrangle was gay with bunting. The crowds of sympathising friends were large, and deeply interested by all they saw and heard.

In the afternoon a meeting was held in the grounds, over which Mr. James Stiff, one of the Tabernacle deacons, presided. Mr. Spurgeon said, in introducing him, he would rather have a deacon than a lord to take the chair. Mr. Stiff, in the name of the company, wished Mr. Spurgeon many happy returns of the day, and passed on to a warm eulogium of the Orphanage and its work. According to his account it certainly raises young people who can push their way in the world. He told of 'an old boy" of twenty-four, who had been in a situation for seven years. He wanted to leave because, as he told his master, he thought he could do better. The master, wishing to retain his services, asked what salary he wanted, and he replied £350 a year. "Very well," said the master; "you are worth that to me, if you are to anybody else; stop where you are."

Mr. Spurgeon himself spoke next, and began by saying that the chairman had backed up his speech by a cheque for £20. Then he told how the institution had often been in low water financially, but the children had never lacked a meal. By the time he is sixty, Mr. Spurgeon wants to see half the amount needed to endow the Orphanage, and before he dies he wants to see the place safely set upon its own legs, without fear of any future collapse. He has an apprehension, he says, that that will be the case, for he does not feel at all like dying yet; there is considerable life in "the old dog" yet. An earnest plea for the orphans followed, though the President said he did not by any means wish to make an *ad misericordiam* appeal for it. It really was independent of everybody, and rested solely on the goodness and faithfulness of God. It was a good work, and if any craved the privilege of helping it, the opportunity would be granted to them. The Church of Christ is brought into contact with the poverty and misery of the world, and ought to alleviate them as generously as possible. Mr. Spurgeon was very severe on the hard and niggardly methods of the Poor Law system. He was equally severe on the bribery systems adopted too often by Church organisations, which give their charity soup a flavour of Dissent, or of the Prayer-book, as the case may be, and which dole out blankets, not to keep people warm, but to make them religious after a certain fashion. The case of the widow and the fatherless found a very warm-hearted advocate in Mr. Spurgeon, and his description of a poor woman bereft of the natural breadwinner, and obliged to struggle on day by day to bring up her children, was most pathetic. He said that for every case they could admit to the Orphanage, ninety-nine deserving cases had to be turned away. They had now 500 orphan boys and girls, and they thought that was enough for any one institution to look after properly.

After a cordial little speech from Rev. John McNeill, a happy surprise was sprung on the gathering by Rev. W. Williams, of Upton Baptist Church. He had been deputed by several pastors and other friends to ask Rev. V. J. Charlesworth to accept a purse of gold and an illuminated address, as a token of their esteem on his attaining his half century, and for his twenty years' faithful service as head master of the Orphanage. In making the presentation, Mr. Williams spoke in the highest terms of the personal qualities of Mr. Charlesworth, and of the excellent work he had done at the Orphanage. Mr. Spurgeon seconded the presentation with the laconic but pregnant sentence, "Serve him right." Mr. Charlesworth replied in proper style, and gave some very interesting snatches of his autobiography, relative to the way in which Mr. Spurgeon had impressed him into the service, when he was acting as an assistant to Rev. Newman Hall at Surrey Chapel. He was profuse, almost prodigally so, in his complimentary references to Mr. Spurgeon, but, of course, the popular pastor has got inured to that sort of thing, and it is not likely to do him any harm. All who know Mr. Charlesworth will agree that he has amply earned the esteem and goodwill of South London workers.

Some sparkling Irish humour, well mixed with weightier observations, came from Rev. J. B. Meharry, of Crouch-hill, who said that it was the reading of Mr. Spurgeon's sermons in early life that first gave him religious impressions. Rev. G. D. Hooper, of Hendon, chimed in with the general chorus of congratulation and good wishes as to Mr. Spurgeon's birthday, and then the gathering dispersed to see the march past of the neatly dressed and happy-looking orphans. There were music from the boys' brass band, from the hand-bell ringers, from the little Scotch pipers, and we know not what else to beguile the time till the evening hour, when another meeting was held. It was a full and joyous occasion for the pastor and for the orphans, and we trust both may be spared to see many such occasions, with troops of sympathising and generous friends to assist.

MISSIONARIES for CENTRAL AFRICA.

The departure of Mr. T. H. Morris, Dr. Fisher, and others, to join Mr. F. S. Arnot's mission in Central Africa, has been awaited with lively interest by many churches and congregations throughout the country. Now the departure is a historical fact. Last week a telegram was received from Mr. Arnot, who was still at Benguela, stating that transport inland was difficult. Thereupon Mr. and Mrs. Morris determined to leave their children in England for the present. The last days of the devoted band in this country were happily spent, many friends commending each and all to the God of all grace and power. On Thursday last week a large farewell meeting was held in the Folkestone-road Gospel-hall, Walthamstow, and it was felt by many to be a very blessed season.

The party left the London Docks for Lisbon on Saturday morning, in the steamship *Gibraltar*. In addition to Mr. and Mrs. Morris and Dr. Fisher, there were: Messrs. Gall, Thompson, and Johnson, and Misses Davies and Gilchrist. An inspiriting meeting was held just before the ship left, twenty or thirty friends being present. Among the melodies that were sung was "Go ye into all the world," with its stirring and cheering refrain, "All power is given unto Me." Afterwards a prayer-meeting was held on the green near the docks, the loved ones who had gone forth being earnestly committed to the loving care of the Lord of the harvest. On the same ship were three American workers, also bound for spheres in the interior of Africa—Mr. Cotton and his wife, the latter a Doctor of Medicine, and Mr. Lee. Our readers will, we are sure, join us in prayer for present and future blessing upon every member of both parties.

ZURICH.—In the matter of small religious communities and sects this canton is more widely representative than any other in Switzerland. The Roman Catholics are very active, and their numbers are frequently added to as a result of mixed marriages. In the hope of reaching the thousands of nominal Protestants who do not attend public worship, the Evangelical Society is carrying out a distribution of sermon tracts, of which fifty thousand were circulated last year. Sunday-schools are increasing in number and usefulness in the canton.

AMERICAN NOTES.

By Our Special Correspondent.

Your readers will have heard of the appalling catastrophe by flood which has visited this land. The most graphic pen must fail to give an adequate description of this horror of horrors. One of the distressing circumstances connected with it is the fact that many had faithful warning, but they heeded it not. On the morning of the fatal day (Friday, June 1) a young engineer had observed that the fast increasing waters of the lake, from the excessive rain, were in danger of bursting through the dam. Hastily securing a force of thirty men, he opened a sluice, and ordered a second to be made instantly. Fearing a catastrophe, he then rode on horseback, at a dashing pace, through the villages, warning everybody to flee to the hills for safety. He telegraphed to the city of Johnstown, with its 30,000 inhabitants, forewarning them. Two men rode rapidly through the town, crying: "The dam, the dam is about to burst; flee for your lives." Some heeded the warning, and escaped; to others it was like the fabled wolf story, and they refused to believe. Within three hours of the first warning, the deluge was upon city, town, and village along the banks of the river. I know of nothing in modern history so plaintive and powerful an illustration of present danger and present warning concerning the great day of the Lord.

There are dangers threatening the moral life of our country which scarcely awaken an emotion in our hearts. Anthony Comstock, who is no morbid sentimentalist, declares of New York: "We are in the midst of a harvest of irreligion, scepticism, and immorality—a dark picture, but true." The recent centennial banquet has gone far to prove the rottenness and godlessness of fashionable society in that city. Even the presence of President Harrison, members of his Cabinet, and several clergymen, failed to subdue the uproarious hilarity, or check the Bacchanalian revels of wealthy men and women. Christianised heathenism is worse than the worst; we are in danger of an overflow from its rapid accumulations all over our land.

I cannot understand why preachers and moralists become restive when the sins of our day are alluded to. Optimism has run wild, with eyes wilfully blinded and fingers in ears. We inquire, Is it Christian, is it humane, to hide from the people the dangers which threaten us? Better that we all heed the prophetic warning, "The devil is come down unto you, having great wrath, because he knoweth that he hath but a short time," and be prepared to meet his hellish machinations, than be lulled to sleep with the false assurance, "Peace and safety!"

LONDON HOSPITALS.—The Archbishop of York, in preaching last Sunday evening in Westminster Abbey, spoke on behalf of the London hospitals. How comes it, he said, in the midst of this rich, this enormous metropolis, that £30,000 and more are wanting to meet the just expectations of those who set up this Hospital Sunday Fund? Can we do nothing to improve this? It is nothing else than a shame to see that great London can spare so little for its hospitals. People say, "We have so much to give and so many rates to pay." Yes, and we have to keep up our ball-rooms with banks of exotic flowers, and there is not a bud left to lay upon the beds of the patients within the hospitals. We have to feed ourselves and our guests with the choicest foods and wines, and think it a breach of honour to give them anything but that which costs us much, and those poor who have never enjoyed any banquet in their lives might have the succour they need so sorely in an additional hospital if we curtail a little that lavish luxury which exists on every side.

Letters to the Editor.

"MARTYRS FOR THE LORD."

SIR,—No real Christians would withhold their meed of praise to the memory of Father Damien for his heroic self-devotion amongst the poor lepers. But one is struck with the total oblivion displayed as to other Christian heroes in the same Gospel field. Many heroic Moravians have for more than seventy years past voluntarily lived and died amongst the lepers, in order to preach to them the Gospel of our blessed Saviour. No historic pen has of late described or published accounts of their patient devotion, their martyrdom for the cause of Christ, their self-abnegation for his sake, and the pure, simple, undefiled Gospel which they have preached in his blessed name, till death crowned their labours with the glory of immortality. As this Christ-like work is still being carried on by them in Jerusalem with much success, these facts should not be forgotten.—I am, Sir, yours truly, GEORGIANA (Countess of Seafield).

61, *Onslow-gardens, S.W.*

MISSIONARY EVANGELISM.

DEAR SIR,—Some rather remarkable developments are now taking place, which I feel prompted to lay before you for your prayerful interest and sympathy. On June 5 I handed to my session my resignation. This was prompted by no disagreements or controversy. I simply feel unable to carry the pastoral charge of a congregation numbering thousands; and especially that I am called, both by the voice of God and of the best saints I know, to undertake a sort of missionary evangelism, which is inconsistent with such pastoral duties.

Mr. John Wanamaker and the session propose that I retain a sort of connection with Bethany Church as its missionary bishop, receiving such support as individuals in the church and outside of it may incline to provide, leaving me free to go about the country or even take a tour of the principal missions of the world, to acquaint myself more fully with mission work, and stir up the churches to more intelligent interest and zeal.

Whether this plan be feasible or not only a trial can show. But, should this church thus set its pastor free from local duties to perform a wider work for which he seems in a measure fitted, it presents a unique instance of unselfish devotion to the Lord's cause. The proposition is to call a new pastor, and then, should he cordially acquiesce, constitute this new and peculiar missionary pastorate.

My own conviction is growing that, whether or not in connection with any church, I ought to undertake some such missionary work. There is a lamentable lack of adequate knowledge and hence of true activity, generosity, and enthusiasm in connection with missions, which such voluntary work might help to supply.

My only real hesitation is on account of a proper financial basis. I would not consent to go about addressing churches, and have "collections for expenses." When in Scotland last year, all cost of travel and entertainment was provided by gifts for that purpose, without drawing on any mission funds. Could any such plan be matured, my way would become plain. A gentleman, who knew nothing of my own plans in this matter, accosted me a few days ago, urged me to undertake a general work among the churches, and of his own accord offered to be one of ten men to assure my support in the work.

My thought is to go wherever the Lord opens the way, addressing churches and religious bodies without regard to denomination. on the general subject of missions at home and abroad; to present the Divine philosophy of missions and the great facts of missionary history and biography, the openings in every direction; and seek to stimulate greatly increased intelligence, activity, consecration, and enthusiasm; aiming to multiply labourers and means for their support.

I am already asked to return to Britain in the autumn, to take a new tour of England, Ireland, and Scotland; and, sooner or later, I should aim to visit the main missionary centres of the world.

If I undertake this work, it is of the highest importance that I secure the prayerful and sympathetic co-operation of true disciples of all denominations and everywhere; that whatever support comes to me be voluntary, and so take any mercenary aspect from the work. It may be better not to be connected with any local church, in order the better to impress the true catholicity of the effort. But for all the minor details I wait to be Divinely guided. May I ask your prayers in my behalf?—Yours faithfully, ARTHUR T. PIERSON.

Philadelphia.

MUSIC-HALLS.

DEAR SIR,—It will interest your readers to know that the nucleus of a committee has been formed in order to oppose, as far as may be found practicable, the continuation and extension of music-halls attached to public-houses and places holding wine and spirit licences. Lieut.-General Stephens has accepted the office of chairman, and Mr. Mordaunt Smith is hon. sec.

The moral evils associated with the present system are too well known to need reiteration. The power to grant music licences having been transferred from the Justices of the Peace to the County Councils, it is more than ever necessary that popular feeling should be gauged and firmly expressed at this crisis; otherwise a worse state of things may prevail, to the further ruin of our young men and women. It is proposed to form a ladies' committee.

I appeal to your readers to volunteer: (1) as members of the general committee—ladies or gentlemen; (2) as members of the Association. This appeal is addressed not only to sympathisers in London, but to those all over the country. A giant evil has to be met, and assistance is needed. —Faithfully yours, EDWARD W. THOMAS.

200, *Euston-road, N.W.*

Evangelistic Notes.

Mr. Chas. Boyall, of the Evangelisation Society, has concluded a fifteen days' mission at Grantham, on which the Lord has signally set his blessing; this, with a former mission, has resulted in a goodly number professing to accept Christ.

Chevington, Bury St. Edmund's.—For the past two months Gospel addresses have been given by Mr. E. Smith on Sunday evenings in a barn in this out-of-the-way country village to attentive and increasing gatherings.

Christian Instruction Society.—A ten days' mission in Kentish Town Congregational Church, conducted by Rev. W. A. Meaton, the Society's mission preacher, was concluded on Sunday, June 23. All the services were well attended, and expressions of gratitude were heard on every hand.

Messrs. Hyde and Stevenson have completed a twelve days' mission at Mallow, in county Cork. Meetings were held in the public ball-room of the town each evening, except on Saturdays, with the result of much refreshing to Christians, and the gathering in of several to the fold of Christ.

Rev. Thomas Cook continues to rejoice over conversions all the year round. He has paid a visit (says *The Methodist Times*) to the Hinde-street Chapel, London, where he had the pleasure of gathering in a few sheaves and of seeing a large number of Christian people seeking to enter into the Sabbath of God's love.

Miss Robinson's Tent, opposite the railway station, Portsmouth, has already done good work this summer; some fifty persons have professed to find salvation therein. Mr. Middleton and Mr. Hogben returned to the work there at the beginning of July. They will welcome all helpers during the summer; especially for the great Naval Review on August 3, when, in addition to blue-jackets, tens of thousands are expected to visit the town. They want at least a hundred earnest Christians to give two days to earnest efforts to make known their Saviour; a hundred thousand tracts; and help to defray the extra expenses of this effort.

The Wayside Bible Carriage is hard at work in the villages of Kent. Deeply interesting meetings are being conducted by Mr. John M. McAuliffe, asssisted by two brethren. Tunbridge Wells, Tunbridge, Frant, Groombridge, Southboro, and several other villages have been visited from door to door. One pleasing feature of the work is the demand for the Scriptures, the sale of which exceeds in number all other books put together. Every evening, when present, Mr. McAuliffe gives an address to the children, and invites them to write to him. He has received quite a pile of letters through the post, containing Bible answers to questions put on village greens from the carriage. After-meetings are also held.

Rev. J. F. T. Hallowes has conducted a eight days' mission at the Congregational Churc Crawley (F. W. Whiting, pastor). The attendanc were not large at first, but the interest grew, ar the concluding services were the best. There we many tokens for good, and it is hoped the missio will result in permanent fruit.

Nottingham.—I have been on a flying vis to my old town, and find the people very open Gospel efforts. Mr. G. R. Cairns, from Americ is wonderfully blessed at the Albert Hall, the eve ing meeting during this summer season surpassi anything you could expect. Mr. Cairns exce both as a speaker and singer, and the fruit follow ing shows that God is with him. He may be con municated with at Sherwood Rise, Nottingha The pleasant Sunday afternoons (for men only) a marvellous movement—2150 registered membe with an average attendance of at least that numbe every Sunday afternoon. Mr. Mellors has muc cause for thankfulness in this work, as the so gathering therefrom is very considerable.

BENJ. F. POPHAM, M.D.

16, *Kensington Gardens-square, W.*

The Severn Valley.—A Salopian writes:—would earnestly commend to evangelists on whee this summer, the villages of the Severn Valle and South Shropshire. Starting from Cleobur on the Bewdley and Wooferton Railway, beginnin with the little old town near, they would fin between it and Much Wenlock, or, say Churc Stretton, not a few large parishes, where simp Gospel services and the distribution of Scriptur truth, would be acceptable to many, and as nov as necessary. Or, leaving the Severn Valley lin at Arley, and taking the eastern side of the rive making for Shifnal or Albrighton, several larg villages and centres of population would be passe through, which greatly need Christ's Gospe Crossing the county of Salop from east to wes from Wolverhampton, viâ Bridgenorth, to Ludlo would also touch another suitable district. Beside the joy of doing and getting good, an intelliger Christian would find in this county much to intere and refresh him.

A special mission is to be held at the Polytechni Regent-street, on Saturdays and Sundays during Jul conducted by Messrs. Fullerton and Smith

AN ENGLISH CHATAUQUA.—A novel an interesting experiment is about to be made a Blackpool. Next month the first summer assembl of the National Home-reading Union will be hel in that popular holiday resort. The inaugura meeting is fixed for July 16, and comprehensiv arrangements are being made for the following fort night. Four days in each week will be occupied with lectures of a most thoroughly attractive character.—*Northern Advance.*

PEACE CONGRESS IN PARIS.—The firs sitting of the International Peace Congress, whic was attended by 300 delegates, including repre sentatives of 100 societies, was held on Sunday las at the Trocadéro Palace. M. Frédéric Passy deputy for the Department of the Seine and Presi dent of the Central Committee, delivered an addres in favour of arbitration as a means of settling al international disputes. The Congress proceeded t appoint members of the honorary committee, amon them being Sir J. Pease, Mr. Hodgson Pratt, Mrs H. Richard, Mrs. Love, and Mrs. Belva Lockwood the last two being American ladies.

LAWYERS AT PRAYER.—The customary meet ing of the Lawyers' Prayer Union was held, o Thursday last, in the Mission-hall of St. George' Church, Bloomsbury. Tea and coffee, &c., were provided in the Lower Hall, to which a goodly number sat down. The meeting was held in the Upper Hall, which was well filled with barristers solicitors, and clerks from both professions. Mr Gainsford Bruce, Q.C., M.P., presided. Some very practical and soul-stirring addresses, interspersed with singing, were delivered by the following barristers and solicitors:—Mr. Smith, Mr. W. Baker Dr. Anderson (Home Office), Mr. G. R. Moore Mr. White, and several law clerks, the chairman closing with a few well-chosen words on earnestness in the Christian life. It was felt by those present to have been a very helpful and en couraging meeting, and was much enjoyed by all These interesting meetings are held half-yearly but they might with advantage be held more fre quently, say monthly, and would no doubt prove still more helpful.

WAS JUDAS SAVED?

WE were greatly surprised some days ago to learn that a minister of some distinction had avowed his belief in the salvation of the betrayer of our Lord. One would have thought that the condemnatory title, "Son of Perdition," would, in itself, have effectually foreclosed any such opinion. But it appears that a contrary view has been based upon what is said of the repentance of Judas. Scripture, however, decisively shows that there is a sorrow that worketh death, and there is a godly sorrow that worketh a repentance that needeth not to be repented of. And the classic Greek tongue has two words which sharply distinguish and clearly express this contrasted repentance. The sorrow of Judas is not expressed by the term which Scripture uses for *godly repentance*, but by the other term which signifies *remorse*. It does seem to us, therefore, an unwarrantable exercise of the imagination, and a dangerous delusion to those who love sin, to depicture the condemned in hell as rising up at the entrance of Judas, and saying, "There is no place here for one who died repentant;" while he is afterwards welcomed at the gates of Paradise on account of his repentance. May God save every reader of these pages from an approach to the sin or to the penalty of Judas!

M. PAUL BOUCHARD, Mayor of Beaune, Côte-d'Or, who has been in London seeking the sympathy of English Christians with the Protestant Church at Beaune, which is desirous of building a much-needed place of worship, has been called home to discharge pressing official duties as Department General Councillor. A water-spout has fallen upon the village of Mavilly-Mandelot, situate in his canton, killing a number of children, and causing great destruction of property. In connection with this sad event M. Bouchard has had to return to his post. He writes regretting that he has thus been compelled to end his stay in London, adding that donations in aid of the proposed church will be received by Messrs. Barclay, Ransom & Co., 1, Pall Mall East, London, S.W.

RELIGIOUS SERVICES IN THEATRES.—On Saturday a meeting was held at the house of the Earl of Aberdeen, Northop-street, Park-street, W., in aid of the work of the Committee for holding special religious services in theatres, halls, &c., and for erecting memorial mission-halls to the late seventh Earl of Shaftesbury. Mr. C. M. Sawell, secretary, stated that the influence of services in theatres had been good, many people having been led to attend church who had previously been absentees. Three halls have, he said, so far been erected in memory of Lord Shaftesbury—one in Gibraltar-walk, Bethnal-green, which is fully paid for; one in Kerby-street, Poplar, on which there is a debt of £500; and another in Union-street, Southwark, upon which a balance is due of £100. Lord Aberdeen expressed his interest in the admirable work of the Committee, and brief addresses were delivered by Canon Money, and Messrs. J. H. Lydall and George Nokes, preachers at the services. Communications to the secretary should be addresed to 3, Bridewell-place, London, E.C.

THE SALVATION ARMY.—Two meetings of the Salvation Army were held on Monday, in Regent Hall, Oxford-street, in connection with the work in India. The proceedings were conducted by Mrs. Booth-Tucker, assisted by Major Jai Bhai (Ceylon), and others. In the afternoon several addresses were delivered by the Indians and others, and at night Mrs. Bulman, wife of Commissioner Bulman, an Indian judge, said that she had started the work of the Salvation Army in Bamballa, North India, and had helped to erect a building there for them to work in. She had seen natives turn to God, and now they had six officers stationed in the place. She pleaded for some one present to volunteer for India to take her place, as the doctor had told her she could not live very long. Mrs. Booth-Tucker said that there was a very large field for missionary effort in India, and she wished those present would go and see them. If they made a great move in India, it would help them to commence work in other places in Asia. She contended that their method was Biblical, as they were "all things to all men." One of the greatest difficulties they had to contend with was the Indian language; but they were, after all, very successful. Another difficulty was the heat of the country; but, considering all things, they got on fairly well. Although the Army was seven years old in India, they had greater crowds and greater and better results than ever.

The Book World.

TIMOTHY COOP. By Rev. W. T. Moore. *Commonwealth Printing Company.* A full and careful biography of a true servant of God. His connection with Christian work in America for many years did not interfere with close application to business. Interesting facts about the "Disciples of Christ" appear in this volume, also a good likeness of Mr. Coop.

JOHNNY; OR, ONLY A LIFE. By Robina Hardy. 1s. 6d. *Oliphant & Ferrier.* A well-told tale of humble life. The scene is laid chiefly in Edinburgh, changing occasionally to Norwegian hills and fiords. Ronald Cameron is a fine specimen of manly, unselfish Christianity. Johnny, the brave-hearted cripple boy, brightening a dark home, reclaiming a drunken mother, and softening the heart of a worldly lady, is a character probably not altogether imaginary. Neat engravings of Edinburgh and scenes in Norway embellish the book.

A new and enlarged edition has been issued of that wonderful collection of missionary literature, THE EVANGELISATION OF THE WORLD, prepared and edited by Mr. Broomhall, of the China Inland Mission. It contains a new portrait of Rev. J. Hudson Taylor, and four additional portraits of well-known preachers, some of whose rousing words enrich its pages—Rev. C. H. Spurgeon, Rev. Dr. A. N. Somerville, Dean Vaughan, and Rev. W. Arthur. A new and more permanent preface is found in a strikingly coloured copy of the missionary diagram showing the proportion of Protestants and the adherents of other religious beliefs in comparison to the great mass of unevangelised heathen. We cannot too strongly commend this volume to those who do not possess a copy; if it were prayerfully perused and studied in the churches once every three months, the tide of missionary zeal would be kept at high-water mark. (2s. 6d. and 3s. 6d. *Morgan & Scott.*)

AULD LICHT IDYLLS. By J. M. Barrie. 6s. *Hodder & Stoughton.* In Mr. Barrie we have a new and notable chronicler of the simple annals of Scottish rural life a generation and a half ago. Like not a few others of his canny countrymen who have come of a lowly stock, he has scaled many steps of the ladder of literary fame, but he has not despised or neglected the scenes and surroundings of his youthful days. His writings are racy of the soil. These truly idyllic chapters are made up of daily incidents and experiences in the lives of the humble dwellers in the cold north-east, in the days when steam and electricity were practically unknown in that region. The quaint but most expressive dialect of the people, their loves and aversions, their religious convictions and divisions, their social weaknesses, their plodding industry, the "characters" that grow up wherever a simple standard of thought and life prevails, the lights and shades and neutral tints of bygone Scottish country life—all are reproduced with a skill, a minuteness, and a photographic fidelity that amount to positive genius. Here, in brief, we have veritable history in a thin disguise—a sort of history that is grateful to the reader in this age of artificiality and pretence.

MISSIONARY SUCCESS IN THE ISLAND OF FORMOSA. By Rev. William Campbell. Two vols., 10s. *Trübner & Co.* This is a work of sterling interest. First we have a sketch, originally published in London in 1650, giving the career of a Dutch Protestant missionary, R. Junius, who laboured in Formosa during the first half of the seventeenth century, and through whose life and preaching 5900 inhabitants of the island professed faith in Christ. Various other old documents are also reproduced, showing earnest activity on the part of other workers, whose general prudence and hearty devotion are as full of interest to-day as their occasional mistakes are instructive. We not only find the missionaries of 1650 estimating mere civilising processes at their proper worth, but we rejoice also to read that one of them actually sent home an appeal for a printing press, in order that the work of God might be helped forward by the publication of books! After editing these important documents, Mr. Campbell, who is head of the English Presbyterian Mission at Taiwanfoo, tells how, after a course of thirty-seven years, the good work was suddenly cut short in 1662 by Chinese conquest of the island. Then follows an account of effort since 1865, under the auspices of the Presbyterian churches of England and Canada. The story of recent endeavour is one of encouraging success, it being quite delightful to read that the Formosans have now themselves undertaken mission work in the Pescadore group. Portraits of worthies of the past and heroes of the present add to the attractiveness of this stirring chapter of missionary history.

THE SHEPHERD PSALM. F. B. Meyer, B.A. 1s. 6d. *Morgan & Scott.* Another charming little book from the prolific pen of our friend Mr. Meyer. In twelve brief chapters it contains an exposition of Psalm xxiii. The intention of the book is thus stated in the preface, "That in the quiet of the sick-chamber, or of the prayer closet, attention may be again concentrated on this inimitable Psalm; that the familiar words may be considered in the light of growing Christian experience; and that perchance some unnoticed beauty may be suggested." It is impossible to read the book without feeling that it is calculated to fulfil the author's intention. It is thoughtful in matter, chaste in language, attractive in style, apt in illustration, and devout and practical in tone.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., June 30, Ps. xcii. 1—15; Mon., July 1, 2 Chron. i. 1—12; Tues., July 2, 2 Chron. ii. 1—12; Wed., July 3, 2 Chron. iii. 1—17; Thurs., July 4, 2 Chron. v. 1—14; Fri., July 5, 2 Chron. vi. 1—11; Sat., July 6, 2 Chron. vi. 12—25.

THE BRETON MISSION.—A very interesting drawing-room meeting was recently held at the residence of Mrs. Brown, Rathgar, Dublin, when Rev. Dr. Bullinger spoke in the interest of the Trinitarian Bible Society, and Pastor Lecoat gave an account of his Mission in Brittany. An edition of the Holy Scriptures is being published in the Breton language by the above Society. Christians desiring to see and aid a unique work among a primitive people might visit Pastor Lecoat at Tremel, Brittany.

BRITTANY.—Miss Mary E. Bonnycastle writes from Havre:—François Cadieu, our Breton youth, came back from his fortnight's stay in his own place full of joy and fire. He has been used of God, and held crowded meetings for days and evenings running. Indeed, the people would not let him come away, and are crying out for a regular evangelist, there being 10,000 Roman Catholics in that place alone. Brittany is opening out wonderfully to the Gospel. How we long to fit a band of worthies here to help in that work. "Saved and sanctified ones," that is the thing, or else the work is useless, and worse than useless.

CHRIST CHURCH, WESTMINSTER-ROAD.—The annual floral service for children was held last Sunday afternoon. About two thousand children assembled, many of whom brought nosegays, large and little. These were piled on the chancel steps, round the pulpit, and on the communion table, producing a very pretty effect. Addresses were delivered by Rev. Newman Hall, President of the Southwark Sunday School Society, to which these children and their teachers belonged; by Rev. Henry Grainger, and by Rev. Dr. Cuyler, who kissed hands to the children. The young people responded enthusiastically, and with handkerchief-waving, to salute the scholars in America. These schools number thirteen, with 5000 scholars, and 400 teachers.

REQUESTS FOR PRAYER.—For blessing on a special mission for young women in the City, by Messrs. Fullerton and Smith, July 1, 2, and 3, at 8 o'clock, in Falcon-square Congregational Chapel, E.C.——For blessing on tent mission work during the summer, at Weston-super-Mare and Bristol, commencing on Sunday next.——For blessing on the labours of Mr. J. J. Browne, City missionary, on a visit to Burslem, Staffordshire, during the "Wakes," from June 28 to July 1.——For blessing on services to be conducted by Rev. Edward Davidson, at Great Bridgewater-street Wesleyan Chapel, Manchester, on Sunday next, June 30.——For a ten days' mission, conducted by Rev. Dr. Morris, at St. Paul's Church, Newport, Mon., from Sunday, June 23.——For guidance in preparing a mission-hall for undenominational Christian work, in a village of Gloucestershire——For the town of Wanganui, New Zealand, that the Lord will graciously, in answer to prayer, send down the Holy Spirit to awaken the unconverted, and that believers may be stirred up to more faith and prayer for the salvation of souls.

The chief officer of the Salvation Army in Africa, Col. Thurman, writes that in three months he has travelled 3600 miles, usually sleeping in the open air, with crowded meetings in the day-time, much enthusiasm, many souls, numbers out for holiness, natives and Europeans receiving and helping him well.

Among the Churches.

CHURCH OF ENGLAND.

The new Bishop of St. Asaph, unlike all his predecessors, travels third and not first class.

The London Diocesan Council for the Welfare of Young Men have organised a Youths' Camp near Deal. The object is to give poor youths, between fourteen and seventeen years of age, the benefits of a short stay at the seaside, and to instil into them habits of order, cleanliness, and discipline.

The Bishop of Rochester on Monday week consecrated a new church in Chatham-street, Walworth, which has been built in connection with the St. John's College (Cambridge) Mission in Walworth. The church will accommodate 500 persons. The building is to be open all day, and the seats will be all free and unappropriated.

The Anglican Synod has nominated Rev. F. J. Shavasse, rector of Oxford; Rev. H. C. G. Moule, of Cambridge; and Rev. Canon Saumarez Smith, Principal of St. Aidan's College, Birkenhead, as candidates for the bishopric of Sydney, vacant by the resignation of Dr. Barry. The Bishops of New South Wales will select two of the above-named gentlemen, and the final choice will rest with the bishops of all the Australian Colonies.

Bishop Barry is daily expected to arrive from Australia, and will at once commence his duties as Bishop Suffragan of Rochester. Detailed accounts of the presentation to him on leaving Sydney show his wonderful popularity in the Colony. Lord Carrington, the Governor, presided at a farewell meeting held in a hall lent by the Wesleyans, and the President of the Wesleyan Conference, the Chairman of the Congregational Union, and a leading Presbyterian minister, were among the speakers.

METHODIST.

The Queen has sent a cheque for £15 to the Rev. Henry Smith towards the enlargement of the Wesleyan Sunday-school at East Cowes.

It is said that the Senior Wrangler at Cambridge, Mr. G. F. Walker, of Trinity, who is a Wesleyan, takes a warm interest in missionary work, and may himself one day become a missionary.

Rev. Edward Smith, who lately resigned the oversight of the Clerkenwell Mission, has received numerous invitations to circuit, but is leaving himself entirely open and in the hands of Conference.

The proposed Methodist "Toynbee Hall" for East London is now in a fair way of accomplishment. Two well-known Wesleyans have each promised £500, and it is understood that others are about to follow suit.

The work at Cleveland Hall, in connection with the West Central Mission is very encouraging, and a large number of conversions have taken place since it was opened. Rev. Peter Thompson also reports that conversions are very numerous at the Seamen's Chapel, Commercial-road.

The Methodist New Connexion Conference at Dudley and the Primitive Methodist Conference at Bradford both manifested a most cordial feeling towards other sections of Methodists. The New Connexion body appointed a committee of twelve brethren to confer with representatives of the United Methodist Free Churches denomination as to the desirability and practicability of reunion.

Rev. T. Champness suggests in *Joyful News* that all the young men for whom there is no circuit, be sent forth under the direction of the Chairmen of the Districts, to spiritually destitute spots in town and country. Let them consent to go without any fixed stipend for one year, as the *Joyful News* men do every year. In answer to prayer, and as the result of their own work, God will send them food and raiment and all they absolutely need.

CONGREGATIONAL.

Rev. T. Rowlands, of Madagascar, is doing good work for the London Missionary Society among the Congregational churches in North Wales by his addresses and sermons in the vernacular.

Rev. Frederick Hastings has reached Adelaide, and was heartily welcomed by the deacons and congregation of his new church, who awaited the arrival of his steamer. The first Sunday's services were very largely attended.

Rev. Hyma Redgrave, for over three years minister of the Congregational Church, Algernon-road, Lewisham, has announced his decision to enter the Church of England, and has placed his resignation in the hands of his congregation.

Dr. Joseph Parker seems to contemplate resigning the pastorate of the City Temple. At the close of a recent sermon he said that if any man thought it was easy work to be the pastor of the City Temple congregation, he would soon have some opportunity of seeing whether it was so or not. He was now daily considering the probability of ceasing that work. Dr. Parker, it is stated, has given several hints to the same effect during the last few months.

A farewell meeting was held on Monday week at Hanover Chapel, Peckham, in connection with the removal of Rev. G. Buchanan Ryley to Addiscombe. Addresses were delivered by Revs. H. B. Chapman, vicar of St. Luke's, Camberwell, P. J. Turquand, H. O. Mackey, Mr. G. C. Whiteley, and others, who bore warm testimony to the good work accomplished by Mr. Ryley, not only as the pastor of the church for nearly nineteen years, but also among the working men, the young, and the poor people of Peckham.

BAPTIST.

A new place of worship is to be opened near Harringay Station, in the north of London, to be known as Emmanuel Church; it will be opened on Sunday next, June 30, and is intended for evangelical Protestant Christians of all denominations. The minister will be Rev. William Frith, of Hornton-street Chapel, Kensington.

Rev. Dr. Edward Parker, of Manchester, who has recently returned from a visit to America, speaking at a meeting of the Yorkshire Baptist Association the other day, said anyone who went to America must be impressed with the fact that the American Baptists are in earnest and thoroughly united. It would be well if there were the same earnestness amongst the churches in this country. Dr. Parker was struck with the fact that seventy-one home missionaries are maintained in the State of Virginia, and could not help thinking how different is the rate of work there from what it is in Yorkshire, where there is more need for home mission work than in the State of Virginia.

SALVATION ARMY.

The Grecian Theatre in London has recently seen very successful meetings.

On Monday morning contingents of the Salvation Army, numbering in all 1500, paraded through some of the principal thoroughfares of the Metropolis on to the House of Commons, where they lodged a petition in favour of the Sunday Closing Bill. The petition contains 436,500 signatures.

Mr. Justice Patterson, of New York City, in recently dismissing a case against a Salvation Army officer for alleged obstruction, remarked, "These people have a right to worship according to the dictates of their own conscience. I suppose if the place adjoining was a hospital or a place where people were sick, and the noise was likely to cause their death, you might demand an injunction, but if they keep reasonable hours I do not see that I can interfere with them, even if they use musical instruments and shout."

PRESBYTERIAN.

A mission chapel is to be erected for the Presbyterians at Ewloe Green, near Buckley, at a cost of £300.

Rev. Dr. Valentine, Principal of the Medical Mission College at Agra, India, is at present staying at Brechin, N.B., his native town, recruiting his health.

Rev. Dr. Verner White, of Kensington, has completed the jubilee of his ministry. His father and uncle were both engaged in active ministerial work for fifty-two years, and his two brothers have just retired from the ministry of the Irish Presbyterian Church on the jubilee of their work.

Rev. P. Blair, of Cambuslang, says that one of the causes of non-churchgoing is the inconsistency of those Christians who, while singing psalms and hymns, can turn such a cold and stony stare upon strangers who might venture to intrude into what they might consider their private seats.

Several of the ministers of churches in the South London Presbytery united to hold a large open-air service at Blackheath on the afternoon of Sunday week. The audience was not so large as at the recent gatherings in Victoria and Regent's Parks; those who were present, however, listened very attentively to the addresses that were delivered. Revs. H. M. Mackenzie (Southwark), Wm. Martin (Forest Hill), J. R. Patterson (East Dulwich), and J. H. Thomson (Blackheath) took part in the proceedings.

NOTES FROM IRELAND.

The late Mr. J. R. Berwick, J.P., agent of the Duke of Devonshire, at Bandon, co. Cork, has left the sum of £11,348 to various churches and charities in Cork and Dublin.

A meeting for the promotion of fuller consecration for Christian service has just been held at Cork, in connection with the Methodist Conference now in session in that city.

Rev. John McNeill, of London, Major Whittle, and others, are announced to speak at some great open-air meetings to be held in the demesne of Mr. Wm. Young, J.P., Fenaghy, near Ballymena, on July 17 and 18.

A pamphlet published at Dublin, by Rev. Thomas Connellan, formerly Roman Catholic curate of St. Peter's, Athlone, in which he tells the story of his conversion from Romanism, has attracted much attention in this country.

Nine candidates for the ministry have been received by the Methodist Conference at Cork; six young men who have completed their probationary course have been ordained. The reports on the state of the spiritual work, presented from various parts of the country, show that during the year hundreds of persons have been brought to the Saviour, including not a few Roman Catholics.

FALLEN ASLEEP.

Rev. Thomas Eaton, rector of West Kirby, and for over fifty years a canon of Chester Cathedral.—Rev. F. C. Cook, Canon of Exeter Cathedral.—Rev. John Dolphin, rector of Antingham, Norfolk.—Rev Duncan Taylor, minister of Kilninian and Kilmore Established Church, N.B.—Rev. Robert Lomas, curate of St. Stephen-the-Martyr's, Liverpool.—Rev. Dr. Crombie, Professor of Biblical Criticism in St. Mary's College, University of St. Andrews, N.B.—Rev. John F. Guenett, pastor of the Congregational Church, Point-in-View, Lympstone, Devon.—Rev. Philip Rodger, minister of Pollokshaws Established Church, Glasgow.—Rev. T. Inglis Walsh, superintendent minister of the Gledholt Wesleyan circuit, Yorkshire.—Sir James Falshaw, a leading Wesleyan in Edinburgh.

TEMPERANCE NOTES.

HOME.

Mr. William Forbes gave addresses last week a Islington, St. Luke's, Highbury, and Surrey Chapel.

Sir Morell Mackenzie, in an article in *The Contemporary Review*, says fiery foods, condiments, or drink tend to injure the voice.

The Gospel Temperance Union at Edinburgh include about one hundred ministers of various denominations amongst whom are ten professors.

The Bishop of London states that when he first went to Oxford, drinking clubs of a low type were numerous Now such are not to be found either at Oxford or Cambridge.

It is stated that Lord Carlisle and the Duke of Newcastle have determined upon closing all the public houses on their property. It is to be hoped that other landlords may be disposed to go and do likewise.

The Gospel temperance work at the Central Hall Newcastle-on-Tyne, is being carried on with tireless zeal. Saturday night and all day on Sunday are special times, but every night some good effort is on foot.

The General Assembly of the Presbyterian Church Ireland, passed a resolution noting the intensified evils of drunkenness, and urging on all ministers and sessions the duty of setting an example of personal abstinence.

FOREIGN.

Burmah is declared to be healthy for all who avoid the bottle, but a very charnel-house for the drinker.

In Holland it is proposed to make the payment of wages in any other form than in current coin, and also their payment in public-houses, illegal.

Governor Beaver, of Pennsylvania, pronounces "unhesitatingly and unequivocally" for the Prohibition Amendment in his State. He believes in prohibiting the causes of crime as well as prohibiting crime itself.

Judge White, of Pittsburgh, U.S., under the new Brooks high-licence law, has resolutely cut down the number of liquor places to the minimum, licensing ninety-three, which is one for not less than 2000 people This has drawn upon him the most bitter attacks of the saloon element, but the righteous people of the city are sounding his praise.

CONTINENTAL & FOREIGN NOTES.

ELEVEN TAHITIANS, four of them women, represent their islands at the Paris Exhibition. These are all Protestants.

THE PRESBYTERIAN CHURCH IN BRAZIL, formed by the Union of the missions of the Northern and Southern Churches last fall, asks that twenty-six ordained missionaries may be sent to it.

A FRENCH Y.M.C.A. has been established at New York, No. 128, West Twenty-third-street. It is desirable that the fact should be known to French young men visiting America. The general secretary is M. James Leuba.

MARSEILLES.—A meeting of rag-pickers and their families was recently held in the McAll Mission-hall About 150 persons attended, and after tea earnest Gospel appeals were delivered. Copies of the New Testament were distributed, and in several ways devoted workers made the proceedings pleasant and impressive to the interesting audience.

THE MAHARAJAH SCINDIAH.—It is proposed to select shortly a child-wife for Scindiah, who is himself a mere child, and it is intended to celebrate the marriage during the next cold weather. It might be well, says *The Times'* Calcutta correspondent, in the case of a feudal minor, subject to direct Government influence, if the Government endeavoured to discountenance such a marriage. A case of this sort is used throughout India as the strongest argument for maintaining existing abuses.

FRENCH CARDINALS.—Three French Archbishops have just been raised to the dignity of cardinal. Our French contemporary, *Le Signal*, has published an article on the subject, entitled, "The Price of a Hat," showing that it is only by a figure of speech that the Pope is said to "give" the hat. What with fees, presents, and incidental expenses, the aspirants are involved in disbursements amounting to 52,000 francs each! In times gone by the cost was borne by the French Government, but now not a farthing comes from that source.

PROTESTANT PROGRESS IN PARIS.—On June 10 a temple was opened at Charenton, 10, Rue Guérin, to replace one which was destroyed in times of persecution two centuries ago. Bearing in mind the attempts at extermination which Protestantism has survived in France, there was appropriateness as well as great power in the dedication sermon preached by M. Eugène Bersier from the words, "I shall not die, but live, and declare the works of the Lord" (Ps. cxviii. 17). The Bible was placed on the pulpit of this interesting memorial church by M. Louis Vernes; MM. A. Gout and Th. Monod also took part in the proceedings.

THE REFORMED CHURCH OF PARIS has from 30,000 to 35,000 adherents, of whom only four or five thousand attend religious worship. The remainder remember they are Protestants when their children come to be married, or their friends have to be buried. The spiritual death which this state of things discloses is very sad, and a writer in *Le Signal* suggests the need for a Home Mission, under whose auspices the pastors may be supplied with qualified assistants, who shall stir up the people by house-to-house visitation and other exertions. Such an agency would, under God's blessing, increase the number of regular worshippers on Sundays, and help in training the rising generation more thoroughly to appreciate the Gospel and its institutions.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, JUNE 30.—Deuteronomy XII.

VER. 1—4.—There was to be a ruthless destruction of all that would recall the idolatrous practices of the Canaanites. Their abominable rites, which were probably practised afterwards by the Druids, were always celebrated in groves of trees, every trace of which must be obliterated. We must abhor that which is evil, and put away everything that might excite evil desire, and lead us back to sin.

Ver. 5—15.—Great stress is laid upon the place where religious rites were to be celebrated. When they were settled in Canaan, God would certainly choose a place for his habitation (Ps. cxxxii. 13, 14). Thither were they to bring all their sacrifices (13), and perform there all their vows. This habit would promote the unity of the nation (Ps. cxxii. 4), would prevent idolatrous practices from creeping in, and would remind the people that their sacrifices were only acceptable when offered on that one altar which prefigured the work of Christ (Matt. xxiii. 19; Heb. xiii. 10). Our best gifts are valueless apart from Jesus. We live in a different dispensation; no locality is specially sacred, but we need to present all through Jesus Christ (John iv. 21; Heb. xiii. 15).

Ver. 16—25.—Blood was carefully prohibited as food. It was looked on as having sacrificial value, and as containing the life. It is very remarkable, therefore, that Jesus spoke of drinking his blood; it offended the Jews, but it is our privilege (John vi. 55—60; Matt. xxvi. 67). The tithes of ver. 17 were not the ordinary ones which belonged to the Levites, but extraordinary ones, on which the people might feast.

Ver. 26—32.—Once more it is enjoined to eat the holy things in the holy place, and a stringent prohibition is given against propitiating the local deities. The one demand throughout was to make God First and Last, and then all manner of prosperity and joy would fall to their share—joy (7), safety (10), blessing (15), success (18), prosperity (28).

MONDAY, JULY 1.—Deuteronomy XIII.

Moses here gives directions as to the treatment of any who might entice the people to idolatry.

Ver. 1—5.—*False prophets who entice to idolatry.*—We may fairly admit that bad men have been permitted to work signs and wonders. From the days of Moses, when the magicians mimicked his earlier miracles to the revelation of that wicked one, "whose coming is after the working of Satan with all power and signs and lying wonders" (2 Thess. ii. 9). Doubtless spiritualism belongs to the same class. But we must always test wonderful and miraculous signs by their moral and spiritual tone. If they detract from the glory of Christ, or entice the soul away from Him, we may know that both they and their works are not of God (2; 1 John iv. 1, 2).

Ver. 6—11.—*Relatives who entice to idolatry.*—How often do hindrances arise in our own homes. There is a deep meaning in Matt. x. 36. And how subtle Satan is in presenting temptations through those whom we least suspect, or most tenderly love. It would need very great moral courage to follow out the stringent demands of this paragraph (9). And yet there is a sense in which it is still true (Matt. x. 37). Let us be more careful of our most secret intercourse with companions and friends; "entice thee secretly" (9; Prov. i. 10).

Ver. 12—18.—*Cities which entice to idolatry.*—Belial stands for the devil (2 Cor. vi. 15). How easily a few bad men lead a whole city astray. Are we equally in earnest to lead it right? Before we judge, we should inquire, make search, and ask diligently. Love hopes all things, till she is convinced sorely against her will. Would that all God's rivals were expelled from our hearts.

TUESDAY, JULY 2.—Deuteronomy XIV.

With what a marvellous description of our standing in Christ does this chapter open. We are the children of God (1 John iii. 1). All are not Israel that are of Israel. All real children of God are Israel (Rom. ii. 28, 29). We are chosen and called to be holy (Eph. i. 4), and to be God's people of possession (Tit. ii. 14). But our position naturally involves certain prohibitions and abstinence (1 Pet. i. 14, 15). (1) They were not to lament over the dead with the idolatrous practices of the heathen; and, perhaps, that excessive grief is prohibited to us which would conflict with God's will, and unfit us for the duties of daily life (1 Thess. iv. 13).

There were reasons for the exclusion of certain animals from the dietary of the people, which were far from being arbitrary (6—20); and, probably, those same sanitary and physical reasons would equally exist for us, did we live under the same conditions of climate. There is no law given us now as to food; we are free to eat as we will (Rom. xiv. 14; 1 Tim. iv. 4). But for health's sake, under certain conditions of life, we might learn some useful lessons here. We must also, for spiritual reasons, abstain from many things which others may do, just as Israel could not eat of some food which was not forbidden to others.

The regulation as to turning produce into money, and the money back again into produce (24), was a very wise and merciful one; and let us remark that joy was positively enjoined on them in their religious observances (26). In every third year this second tithe was to be spent in the home, so that those might share who were unable to go up to the distant city, and on the kindly treatment of these their own blessing depended (29). "He that loveth, knoweth God."

WEDNESDAY, JULY 3.—Deuteronomy XV.

The Jewish law was very merciful to the poor. The seventh year brought release from all debts between the children of Israel. Of course a debtor might pay money which he owed after the year of release had passed; but the creditor had no legal claim for repayment. And God promised that whatever they lost by obedience to this command should be made up to them by his blessing (4, &c.).

What a marvellous forecast of the special genius of the Jewish race is given in the sixth verse.

A provision was inserted next (7—11) to guard against the disinclination to lend money on the eve of the year of release. Men were bidden to lend or give, irrespective of any consideration of repayment, and God undertook to make good to them all such losses (10). Let us beware of the envious, or evil eye (9); the eye which would rather see the evil than the good of others, and grudges to part with its possessions. The spirit of these enactments has passed over into Christianity (Matt. v. 42). We, too, must give, except when we see clearly that our giving will do moral injury to those whom we would help.

Servants were to be released at the end of six years, as we saw, Exodus xxi. 1—6. But there is an addition, that the master was to give them a little stock to begin with (14): first, because God had blessed them; secondly, because they had obtained better service from their brethren than had been possible from strangers. The bored ear reminds us of Ps. xl. 6. How freely our Lord Jesus releases us (Luke vii. 41). Yet how closely He binds us to Himself.

We ought to give the firstlings of our time, and strength, and income to the service of God, giving Him only the best (19—23).

THURSDAY, JULY 4.—Deuteronomy XVI.

Three yearly feasts were appointed: of the Passover, of Pentecost, and of Tabernacles.

Passover (1—8).—The use of unleavened bread, which was general throughout the whole land, and not only at Jerusalem, had a symbolic reference (1 Cor. v. 8). We must never forget the price by which we have been redeemed, or the love of our Redeemer. This we commemorate in the Lord's Supper. "This do in remembrance of Me."

Pentecost (9—12) means *fifty*, *i.e.*, just seven weeks. This feast was a glad acknowledgment of God's goodness in the gathered harvest. Our religion ought to be much more radiant with joy. How the very name of this feast thrills those who remember Acts ii. Surely the gift of the Holy Ghost day by day is a reason for unceasing joy.

The Feast of Tabernacles (13—15) recalls Neh. viii. 14, also John vii. 2, and the holy rites associated with it in the days of Christ, when the water was brought up with such gladness from Siloam. Let us see to it, when we rejoice, that we have set other hearts rejoicing also (Job xxix. 13).

The giving of the people was rigorously insisted upon, in proportion to their means (17; 1 Cor. xvi. 2; 2 Cor. viii. 12). We who owe so much to Christ are, for the most part, too careless of this; the Jews must have given nearly a third of their income. Some Christians don't give a tenth, which is the lowest sum mentioned in Scripture. We are not bound, but love should do more than the law demands.

The administration of justice was strictly controlled. Care was taken for preventing conformity to the idolatrous customs of the heathen; nor must they set up what God would hate. What is altogether just must be the law of all Christian living (Phil. iv. 8).

FRIDAY, JULY 5.—Deuteronomy XVII.

Ver. 1.—We must not give God anything which is at all blemished. This was the sin denounced by Mal. i. 6, 7, 8. The Old Testament sacrifices were types of Christ, who was without blemish (1 Pet. i. 19).

Ver. 2—7.—We have seen that it was a crime, punishable by death, to seduce others to idolatry (xiii.); but it was also a crime to be seduced, so much so that, whether male or female, no mercy was shown. Death was inflicted at the city gate. How solemn must have been the responsibility of the witnesses. We are reminded of Acts vii. 58.

Ver. 8—13.—In every city, courts of judgment were erected, which are referred to by our Lord in Matt. v. 22. But there was a right of appeal to the judge or high priest; and perhaps the ultimate decision would be given by the Urim and Thummim. We, too, must go for judgment and guidance to our Great High Priest, who cannot fail us. Presumptuous sin was unpardonable, hence the prayer of Ps. xix. 13.

Ver. 14—20.—The appointment of a king was not commanded, but it was foreseen that it would inevitably follow in the very nature of the case. And it did (1 Sam. xii. 19). Regulations are here given: he must be from among his brethren, that he might typify our King, who is our kinsman (Heb. ii. 14). He must not have horses, lest it should produce commerce with Egypt (Ps. xx. 17; Hos. xiv. 3). He must not have many wives (1 Kings xi. 1). He must not accumulate money (1 Kings xii. 4; Ps. lxii. 10). How beautiful was that provision which insisted on his writing out the law of God with his own hand, and the demand that he should read therein continually, "all the days of his life" (19; Ps. i. 2). But it is not enough to read; we must be careful to keep. The Scriptures correct pride and prolong prosperity (20).

SATURDAY, JULY 6.—Deuteronomy XVIII.

Ver. 1—8.—The priests and Levites were liberate from all the cares of this world, that they might bd free for their spiritual functions (Acts vi. 2; e Tim. ii. 4). Ah, happy are we if we can say, Lam2 iii. 24. The priests who served the altar had their share of the peace offerings brought, whilst they were waiting. And here there seems to be an augmentation in the firstfruits from any special precincts being brought to the priests residing there. If any Levite, out of his course, preferred officiating as a servant to the sanctuary to continuing in his own city, he was even encouraged by some addition to his private income (8).

Ver. 9—14.—The people were again warned against all the various forms of evil which abounded around them. This was Saul's fatal sin (1 Sam. xxviii.). The various terms used here include every form of seeking aid from invisible and wicked spirits. This surely forbids spiritualism in all its forms. We may seek for help from God, but we have no more right to seek wisdom from demons than strength for our daily work.

Ver. 15—22.—The thoughts of the people are directed to Christ, the true prophet (Acts iii. 22, vii. 37). Let us go to Him with all our hard questions, and let us be careful to keep our loyalty to Him intact. Oh, how serious is the sin of those who refuse Him! How awful the words, "I will require it of him" (19; Heb. x. 28, 29). The chapter ends with a caution against false prophets (Jer. xxiii. 25; Ezek. xiii. 6). Let us prove all things, eschewing the evil, holding fast to the good, not fearing any evil predicted by those who are not God-sent.

BULGARIA.—While the Greek Church and the Papacy dispute the "cure" of the souls of the Bulgarians, some zealous servants of God are exerting themselves on behalf of the simple faith of Christ. Dr. Long, of Constantinople, and M. Panateroff who has renounced the errors of the Greek Church, are at the head of the movement, which has the active support of many young Bulgarians who have enjoyed the educational advantages of that excellent institution, Robert College, Constantinople. It is reported that, as a result of vigorous endeavours, the south-western part of Bulgaria has become to a large extent Protestant.

WEST LONDON FACTORY GIRLS.

IN a booklet, entitled "Out of Darkness," Miss Meredith Brown, hon. superintendent of the Shaftesbury Institute, Lisson-grove, not only gives a deeply interesting account of the important work in which she is engaged, but sketches the life of a factory girl who, through her loving ministrations, came to know Christ as her Saviour and Lord. The fearful surroundings in which the poor girl's childhood was passed are given as related by herself, and the story is a sad illustration of the terrible results which sin in various forms inevitably entails.

It is to meet the cases of such neglected girls that Miss Brown and her helpers labour. She says: "There are Homes for quieter girls, and there are Rescue Homes, but ours does not belong to the rescue class. Our work is to give a helping hand to those whom other missions do not reach. Many of these girls are strong characters, intensely affectionate, and can be won for Christ." Reclaimed from a life of reckless wickedness, one of these girls wrote to her "mate": "I have got good news to tell you; I have given myself to Jesus to live for Him. I don't mind now where I go to service, because I know I have got one to go with me. I did feel so lonely, not having you to talk to, but I am so happy now. If you have not 'started,' ask Him to take you. He will make you good. Though you have often tried before, don't say He cannot keep you. He has kept Nellie and me one day, and I am sure He can keep us more. Just trust Him, M——; He will do it for you, and then how happy we shall both be! If far away, we shall meet again one day."

By evening classes and various elevating agencies, the hearts and minds of the girls are reached, although, like other such work, this has its many discouragements. As for the Home, which has twelve beds, it is pleasing to read that last year thirty-six girls were received as inmates; some were passed on to other institutions; fifteen are doing well in situations, and eleven remain in the Institute.

Realising the pressing needs of the lads of Lisson-grove, Miss Brown is anxious to extend work among them, and the concluding pages of her report are devoted to pleading their cause. A Working Lads' Institute is sadly required, and suitable premises might be secured at an outlay of £3000. More workers in connection with this endeavour are also called for. Communications to Miss Brown may be addressed to the Shaftesbury Institute, Harrow-street, Lisson-grove, N.W.

FEMALE SERVANTS' HOME SOCIETY.—The encouragement of faithful female servants is one of the primary objects of this Society. In furtherance of this purpose the fifty-third annual tea-meeting was held on Monday, June 17, at Morley Halls, Regent-street, the centre of Y.W.C.A. work. At five o'clock a good company of servants and others assembled to enjoy the social meal, and shortly afterwards the annual meeting of the Homes (205, Great Portland-street; 21, Nutford-place, Edgware-road; and 74, High-street, Camden Town) was held. The chairman was Mr. S. Gurney Sheppard, who presented the Society's rewards for long and faithful service in a most hearty and sympathetic manner. These "rewards" included thirty-nine Bibles for one year's service in one family, three engraved and framed testimonials, together with handsome books for five years', and four gold medals for fifteen years' service. The report read by the secretary, Mr. C. Stuart Thorpe, of 79, Finsbury-pavement, E.C., referred to the number admitted into the Homes during the past year (1058), and hopefully anticipated greater usefulness in the future. Suitable and earnest addresses were given by the chairman, by Rev. W. Stott, of Abbey-road Chapel, Mrs. Bowen, Miss Beauchamp, of the Y.W.C.A., Mrs. Eynon (of the British Women's Temperance Society), and Mr. J. L. Stanley.

International S.S. Lessons.

Sunday Afternoon, July 7.

SAMUEL CALLED OF GOD.—1 SAM. iii. 1—14.

GOLDEN TEXT: ver. 10.

SAMUEL is supposed to have been twelve years old at the time of this lesson. His name means "Asked of God," and was given because his mother received him in answer to prayer (i.). From the time when he was weaned—probably at three years of age—he had been under the care of Eli at the house of God in Shiloh. Chap. ii. gives an awful picture of the wickedness of Eli's sons, and closes with a prediction of the downfall of the house of Eli. This lesson describes the call of Samuel to the work of a prophet.

Ver. 1.—It is to Samuel's honour that he was not corrupted by the example of Eli's sons. He preferred to follow the counsel of Eli rather than to imitate the conduct of Hophni and Phinehas. And his faithfulness aggravates their guilt. Though young, he was able to "minister unto the Lord," but he needed the direction of Eli, and submitted to it. The influences that tended to the formation of Samuel's excellent character were: (1) his godly parents; (2) Eli's instruction and example; (3) his early *habit* of devoted service; and (4) his resistance of the temptation presented by the example of Eli's sons. This last is by no means unimportant. "*The word of the Lord was precious*," &c.—God very seldom spoke to men by his prophets. Only two are named in Judges (iv. 4, vi. 8). This lack of communications from God is not surprising, considering the religious declension that then prevailed.

Ver. 2, 3.—Probably the sleeping apartments of Eli and Samuel were in the court of the Tabernacle, and not far apart, so that Samuel might minister to Eli if he needed it. The *time* was just before daybreak (3). It was a quiet hour, suitable for hearing the voice of God.

Ver. 4—10.—Several important suggestions are in this narrative: (1) "*The Lord called Samuel.*"—He had often heard the voice of Eli; now he is called by God Himself. We receive but little benefit so long as we hear only the voice of the servants of God. We need to "hear the voice of the Son of God" (John v. 25; Mark iii. 13). Only the call of God can give men life, or make them prophets. (2) He called "*Samuel.*" He knew him by name. This is no small favour (Exod. xxxiii. 12, 17; Isa. xliii. 1; Acts ix. 4). A Divine call is never *general*, but *particular*. (3) *He called repeatedly* (4, 6, 8, 10); no less than four times (Job xxxiii. 14). What a revelation of his patience and persistence! He is not less persistent still. He seeks *until* He finds (Luke xv. 4). Remember the hymn beginning—

> How long the time since Christ began
> To call in vain on me!

(4) *Samuel's mistake.*—He did not reject God's call intelligently. He erred in judgment, not in will. As far as he understood the call, he answered it. He was not accustomed to receive any message from the Lord direct (7). He had learnt the will of God through Eli, and took this for his voice (5). *His ready, though mistaken, response is commendable.*—He had been accustomed to minister unto the Lord, partly, we may suppose, in waiting upon Eli. And at that early hour he rose three times from his bed, and offered to serve Eli. This ready obedience to the authority God had placed over him was an excellent preparation for yielding equal obedience to God (6). The last call was distinct from the preceding. "The Lord came and stood"—or presented Himself (10). In some way He revealed Himself to Samuel, and repeated the name twice. The instructions given to Samuel (9) prepared him for receiving such a message. His mind was awake. He was quietly waiting for God, hence the fuller revelation and the urgent call (7). Now Samuel's response is at once given, "Speak, for thy servant heareth" (10). The attitude of soul these words suggest becomes not only the young disciple, but all who know God. We never get beyond the need of learning of Jesus (Matt. xi. 28—30).

Ver. 11—14.—Samuel's first commission as a prophet was a very difficult and painful one. No wonder that he feared to tell it to Eli (15). It would cause the ears to tingle when it was heard (11); it foretold certain and complete destruction (12), according to the word already spoken (ii. 30—36); it reproved for grievous sin, known yet not corrected (13); and by a solemn oath it established the judgment, so that *no* sacrifice could prevent its falling (14). Individual descendants of Eli would have the same opportunity of repentance and pardon that others have; but the removal of Eli's household from the priesthood was unalterable. To deliver such a message to Eli, to whom he was indebted for so much instruction and help, was a painful duty for Samuel. But God is early training him for his after work (Lam. iii. 27).

The lessons of this incident are—

(1) *The possibility and the desirability of child conversion.*—The Church to-day should find a place and a service even for the young. Under such conditions our most useful servants of God are trained.

(2) *The frequency and variety of God's calls.*—There are none who may not hear his voice—though not as spoken to Samuel—through his Word; his servants; his unfailing goodness; his providences, &c.

(3) *When we hear we should be ready to respond, as Samuel did.*—To learn of Him is our first duty. The opened ear is necessary, if we are to speak for Him (Isa. l. 4).

(4) *Whatever his command, it is our highest wisdom to obey.*—Even an unpleasant task may be cheerfully undertaken for God. Compare Samuel with Isaiah (vi. 9—12).

CEYLON'S GREAT NEED.

DEAR SIR,—In September last, I appealed through your columns for ladies to undertake educational and evangelistic work among the women of the Kandian hill country of Ceylon. A most encouraging response, both in the way of volunteers and funds, makes us hope that three ladies may go forth this autumn, two for a boarding-school, and the third to visit the women in their own homes, and so bring to those who are sunk in the thick darkness of Buddhism, the glad tidings of salvation through our Lord Jesus Christ.

Two of the ladies are provided for, but we need £150 to pay the passage of the third, and to support her for a year as she carries on her important work. The Singhalese language is being assiduously studied by two of these ladies, and they are making such progress that we trust they may be able with very little delay to make known their glorious message to their Kandian sisters.

May I plead, also, for a medical lady, to take the place of one who was willing to consecrate her talents and her means, and to accompany our lady evangelists, but is kept back through family circumstances, so that our Master's direction be fulfilled, and that they may go two and two, as labourers in this most important field.

Yours gratefully,

(MRS.) FRANCES M. IRELAND JONES.

C. M. House, Salisbury-square, London, E.C.

A PRACTICAL WORK has been carried on by the ladies of the Zenana Medical College, 58, St. George's-road, London, S.W., among the poor of the surrounding districts for the last nine years. Nearly two hundred mothers have been attended during the year, and numbers constantly come for registration. One morning in the week is devoted to vaccination, and three afternoons are given to the dispensary for out-patients. Thus in this neighbourhood there is a centre of active work. From the College have gone forth many trained women to those countries where women only are allowed medically to attend women.

THE CONFERENCE HALL AND SERVANTS' INSTITUTE, 435A, Norwood-road, S.E., is the home and centre of many earnest endeavours, of which some account is given in the third annual report, just issued. The Servants' Institute was last year blessed to many respectable girls; in fact, some 122 found shelter therein while waiting for new situations. The kindly oversight and motherly care of the matron was as welcome as it was in many cases very needful. Moreover, no fewer than 985 girls passed through the books of the registry office, which is deservedly highly appreciated by mistresses and servants alike. An important work is done in the neighbourhood by house-to-house visitation; the poor are fed; there is open-air preaching; and many other much-needed operations are pursued for the glory of God and the good of men. Mrs. Woodford Fawcett is hon. superintendent of this singularly interesting work.

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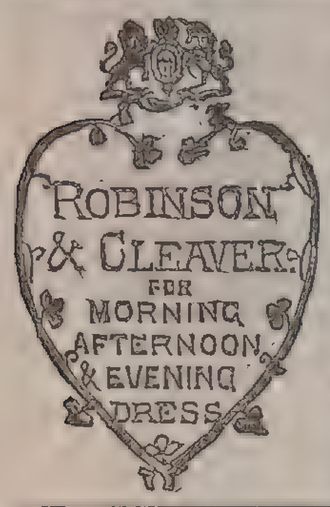
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CASE FOR THIS WEEK.

CHRONIC PHTHISIS.—CASE of Miss E. CORBITT.

This patient first came to me in May of last year. She had been ailing for four years, but recently had been much worse. She had had hæmorrhage several times. She had been treated at St. Mary's Hospital without benefit, and had been for a change into Herefordshire, and since her return thence had been rapidly failing.

The usual symptoms of cough, expectoration, pains in the lungs, short breathing, failing appetite, with slow loss of flesh, and failing of strength, were present.

On examination, I found it to be a case of Chronic Consumption, a slowly progressing form of lung disease, but in general a difficult case to deal with, and requiring much steady perseverance. In this case the lungs had been probably touched with disease for nearly four years.

She improved in about six weeks, and came again. At this time a little sore throat and neuralgia required special medicine, which was prescribed by Dr. B. The neuralgia, &c., were relieved, and she went on slowly improving to recovery (as her father reported).

Mr. John Corbitt, writing me February 11 of this year, says: "My daughter quite recovered under your valuable treatment, and has taken a situation. *She is stronger than she has been for many years.* You can use this in any way you think proper.—J. CORBITT, Lancaster Mews, Hyde-park. My daughter's present address is 3, Kingsmead-road, Oxton, Birkenhead."

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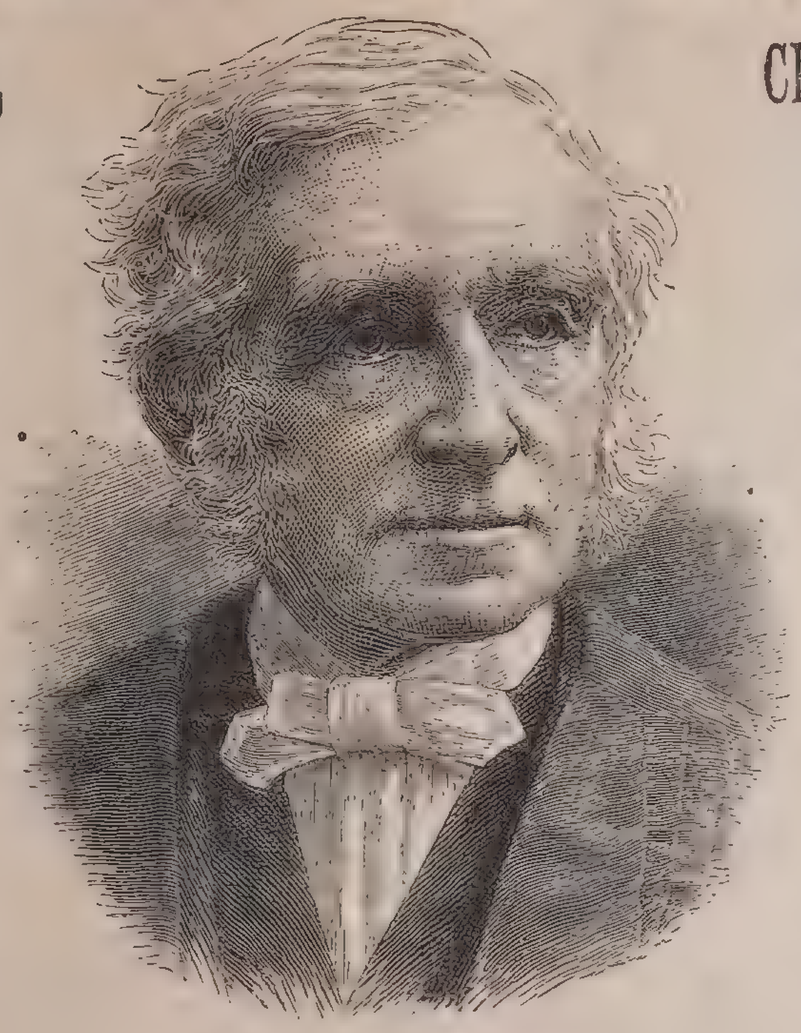
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LADY wishes to recommend respectable Girl for light work. Eighteen. Good needlewoman. Wages no object. Comfortable home, with pure country air desired.
Mrs. S., 17, St. Mary's-road, Canonbury.

AS MOTHER'S HELP, OR USEFUL COMPANION to invalid Lady. An engagement is earnestly desired for an educated, domesticated, capable Christian Girl in 19th year.—KATE, Coverdale's Stationery Depôt, Redcar, Yorks.

NO SALARY. — A domesticated Lady (musical) would give her services, if servant kept, as Housekeeper to gentleman, or lady who would value sincere interest. References.
M., 14, Holland-grove, Cranmer-rd., Brixton, Surrey.

SCHOOL-ROOM MAID or Sewing-maid. Will any Lady give a Girl of 22 opportunity of redeeming her character. Refined appearance. Good antecedents. Good needlewoman.
Mrs. BARTON, Trinity Vicarage, Cambridge.

AS PARLOURMAID in Gentleman's family.—Wanted, situation by thoroughly respectable young person, with good character. Age 27. Wages £18 to £20.
M., Huntley Villa, Brislington, near Bristol.

ENGAGEMENT DESIRED by Lady as Nurse and useful Companion to Invalid. Several years' hospital experience. Could undertake housekeeping and correspondence if desired. Good references.—R., 1, Park Dale-terrace, Bath-rd., Devizes.

THE GUARDIAN of a Gentlewoman, aged 20, seeks a situation for her as Governess or Companion. Home comforts essential. Salary small. References exchanged.
GUARDIAN, 51, Penshurst-road, S. Hackney.

A CLERGYMAN can highly recommend a respectable Lad for a situation under a butler. Excellent references. Age 15.
J. O., 51, Trigon-road, Clapham-road, S.W.

OFFICE FOR HOME HELP, 9, Upper Baker-street (close to station). — Miss HOOPER introduces Ladies as Governesses and Companions. Also Nurses for the sick, and superior Domestic Servants. Hours 10 till 5, or by letter enclosing stamp. No fee till suited.

Appointments, Situations, &c., Vacant.

WHO WILL GO FOR US?—Earnest young Men and Women trained free as Evangelists and Mission Nurses. Grants towards support of family in urgent cases while training. Scholarship not primary in all cases. After long, faithful service, C.A. Readerships generally obtainable.—Apply, SEC., 130, Edgware-road, London, W. (Funds also urgently needed.)

THOROUGHLY CHRISTIAN WOMAN wanted as Matron for Washhouse. Experienced, and good manager, used to Rescue work. Liberal salary to experienced person.—LADY SUPERINTENDENT, Albion-hill Home, Brighton.

A LADY wanted to take charge of the Carlisle Y.W.C.A. Institute. Must be an experienced Christian worker. Board given, but no salary.
Mrs. SHEPHERD, St. John's Vicarage, Carlisle.

CAN ANY LADY recommend a trustworthy Woman as Housemaid-Waitress, and take occasional charge of one child in a Christian family. Abstainer, from country preferred.
Mrs. BENSON, Bowerfold, High Barnet.

AS NURSE AND NEEDLEWOMAN.—A superior person is required, Protestant. Not under 25, and not over 35, to superintend six children (ages 9 to 16), out of school hours. Must be competent to take entire charge of the wardrobes, cutting out under-linen, &c., and be responsible for all the rooms occupied by the children. Preference given to one accustomed to boys, and who would be willing to make herself generally useful as an upper servant. Good wages will be paid to a thoroughly conscientious and capable person, with undeniable personal character from a large private family. It is requested that none others reply to this advertisement.—Write fullest particulars and enclose photo if possible to M., care of 163, Queen Victoria-street, London. No agents.

USEFUL MOTHER'S HELP, or Nurse, required at once. Thoroughly accustomed to the management of quite little children, eldest under four. Member of Nonconformist Church.
Mrs. STRICKLAND, Erith, Kent.

HOUSE-PARLOURMAID wanted. Assistance given. Good wages to a competent person. Christian and abstainer preferred.
B., Village Park, South Ealing, W.

NURSE WANTED.—Conscientious, good character. Plain needlework. Three little children. Lady superintends nursery. Quiet Christian home. State age and wages (moderate). General servant kept.
Mrs. BARKER, Sunbury, Sidcup, Kent.

AS MAID to invalid Lady.—A Christian young person wanted, well-educated, who has had some experience with invalids. Salary £25.—Mrs. Capper, Uxbridge.

LAUNDRESS.—Wanted, two or three good washers and ironers. Must be abstainers, and bear thoroughly good character. Comfortable home, board, and £14 to £16 per annum according to capability.—Apply, with testimonials, to
GOVERNOR, Village Home, Ilford, Essex.

GOOD COOK wanted for Christian family of two. Five servants. Kitchenmaid after eleven. Age 35. Active. Baking for dining-room. State last wages.
B., Thompson's Library, Malvern.

GOOD PLAIN COOK wanted in small Dissenting family, not under 25. Housemaid kept.—Mrs. J. A. TAWELL, Earl's Colne, Essex.

GOOD PLAIN COOK wanted, also Housemaid, for large Ladies' School.
Miss PENN, St. John's, South View, Eastbourne.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

COOK in a School wanted. Twenty-five boys. Christian valued. Strong, obliging, early riser, abstainer, economical. Wanted in August. Also HOUSEMAID. Boy kept.
Mrs. OXLEY, Oak House, Bexley Heath, S.E.

EXPERIENCED, ACTIVE HOUSEMAID wanted for Christian family of two. Parlourmaid kept. Must help sometimes in waiting. Good needlewoman. Age 28. Personal character. State last wages.
B., Thompson's Library, Malvern.

A RELIABLE PERSON required at once as General Servant. Must understand plain cooking. Early riser indispensable. Comfortable home.—Miss KAYNES, Fairlight, Bromley, Kent.

GENERAL SERVANT (thorough) wanted, in August, for a Flat in West Kensington. Must be trustworthy, early riser, able to cook well. Age 25 to 30. Personal character indispensable. Abstainer preferred, one who will value quiet, Christian home. Two in family.—J. T., care of Mrs. Ayres, 84, Dalling-road, Hammersmith, W.

GOOD GENERAL SERVANT wanted. Abstainer. Must be early riser. Meeting with Open Brethren valued. Strong and willing, part washing put out. Three in family. State wages.
X. Y. Z., Cranley House, Venner-road, Sydenham.

GENERAL SERVANT wanted, by August 4, for country. Must undertake cooking.
Mrs. GOTELEE, Medstead, near Alresford, Hants.

A CHRISTIAN MAN and Wife as Servants in a small Convalescent Home. Must be industrious and trustworthy.
A. W., 79, Mildmay-road, N.

COOK AND HOUSEMAID wanted beginning of September, also Children's Maid who can sew well, end of July. None need apply but abstainers, and those with good characters.
Mrs. APPERLY, Redhill, Surrey.

NURSE-GIRL.—Wanted, by July 29, a Nurse-Girl for two children. Character must be very good, especially truthfulness, respectability, and good worker. Wages £8 to £10.
Mrs. DOHERTY, 45, Shakespeare-road, Herne-hill.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan, Esq., Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

WEST CENTRAL HOTEL,
97, 99, 101, 103,
Southampton-row, Russell-square.
This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

MIDLAND TEMPERANCE HOTEL
76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BRIGHTON.—SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BRIGHTON. — Select, private Boarding House. Special terms for resident boarders. Good airy rooms. Most pleasant and healthy situation. Near West Pier and Lawn Promenade.
Moreland House, 116, Lansdowne-place, Hove.

ANNESLEY HOUSE,
186, EUSTON ROAD, N.W.
Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON

INTEMPERANCE.
BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE, and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

HASTINGS. — **BOARDING ESTABLISHMENT.** Sunnyside, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Smoking-room. Established ten years. Can be well recommended.
Proprietress, Mrs. BUTTERWORTH.

ST. LEONARDS-ON-SEA.—Boarding Establishment, in charming locality. Commanding splendid sea views, overlooking new pier. Close to Marina, public gardens, and tennis grounds. Liberal table. Home comforts. Terms moderate. Special arrangements with families during summer season. References to clergymen and ministers.
Mrs. W., Bella Vista, 45, West Hill, St. Leonards.

BOURNEMOUTH. — Furnished Apartments. Central, sheltered position. South aspect. Near pier and gardens. Hot and cold water baths. Terms moderate.
Mrs. MOON, Oonacamund, St. Peter's-road.

VENTNOR. — **APARTMENTS.** — Good cooking and attendance. — Mrs. GEORGE WELHAM, Eardiston, Ventnor, I.W.

INTEMPERANCE OR NERVOUS DEBILITY.—A private Home for a limited number in a cheerful locality, where the above has been long and successfully treated. Christian influence, home comforts, and amusements. [illegible] references.—MEDICUS, 23, Stokes Croft, Bristol.

ROTHESAY, SCOTLAND. The House of Rest. A Health resort for the Lord's people. Terms for board and lodging (inclusive), from 25s. to 35s. per week.—Particulars from
COLIN CAMPBELL, Argyle Lodge.

BROADSTAIRS.—Seafield Boarding Establishment. Best situation in town. Close to sea. Liberal table, with every home comfort. Terms moderate. Very highly recommended by all who have visited. Special terms for permanent boarders.

WESTON HALL,
BOURNEMOUTH.
A WELL-KNOWN RESORT
(En Pension by the day or week).
Mr. and Mrs. RATCLIFFE.

PARIS, Pension de Famille.—Healthy and convenient situation, near Exhibition. Inclusive terms 6s. to 8s. per day. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue du Bois de Boulogne.

ILFRACOMBE.—Foster's Boarding House, near sea. Conducted on Christian and Temperance principles. Hundreds of testimonials to its comfort, cleanliness, and cuisine. Noted for delicious coffee. Terms, 31s. 6d. to 52s. 6d.

BRETAGNE.—Furnished House to Let on sea coast, suitable for an English family. Beautiful scenery and walks. Articles of food at low prices. Replies in French.
Madame COURTIN, St. Pol de Léon.

FOLKESTONE, Y.M.C.A., Church-street.—Furnished Apartments, or Board and Residence for Ladies and Gentlemen, 30s. per week. Central, with sea view.
Address HOUSEKEEPER, or HON. SECRETARY.

KENT.—Beautiful Freehold House, in heart of fruit-growing district, for Sale, on advantageous terms. Proverbially healthy. Perfect sanitation. Suitable for private residence, home of rest, or school. Three reception, eight bed-rooms, and complete offices. Large garden, in full bearing. Tennis court, &c. 15 miles from London, one from station. Express service to City and West End, in about half an hour. Resident owner (five years) removing for family reasons.—FREEHOLDER, Fern Villa, Victoria-road, Putney.

ILKLEY.—To Let, Furnished, for August, comfortable private Residence. Three sitting-rooms, kitchen, and pantry on ground floor; four double and six single beds, bath-room, &c. Large garden. Close to the moor and tarn.
Mrs. R. ECROYD, Eastburn, Ilkley.

QUIET HOME for one or two is offered, in a beautifully situated country vicarage, overlooking Morecambe Bay. Terms £9 a month.—Rev. JOHN HAMMERSLEY, Allithwaite Vicarage, Grange-over-Sands.

TWO ROOMS, COMFORTABLY FURNISHED, pleasantly situated in South Croydon. References required. Terms moderate.
W., 85, Selsdon-road, South Croydon.

TO INVALIDS.—A Medical Man residing in the healthiest suburb of London offers a comfortable Home, with skilled nursing. Incurable cases received. Massage, electricity. Terms moderate.—M.R.C.S., Messrs. Lindley Jones & Co., 46, Watling-street, E.C.

COL. ARCHDALL MEMORIAL Y.W.C.A., Seaside Holiday Home, Bundoran, Ireland. For Ladies and Women, whether members or otherwise. Good bathing. Reference required. Board and lodging, per week, from 7s. 6d.; ditto for Ladies, from 13s. Private bed-rooms from 20s. First and second dining-rooms. Return tickets for a month at single fare.

BOURNEMOUTH.—High-class Boarding House, beautifully and conveniently situated on sea front. Large drawing and dining-rooms, with some bed-rooms commanding full and extensive sea views.—Ben Wyvis, West Cliff.

PARIS EXHIBITION.—Quiet Apartments, one minute from Exhibition. Terms moderate.—Mrs. DOREY, 35, Rue de Lubeck, Avenue du Trocadéro, Paris.

MISS HAYWARD, Daughter of the late Rev. T. Hayward, of Rochford, offers Board and Residence to Ladies and Gentlemen in a quiet, refined, and pleasantly situated home, near sea and cliffs. Terms upon application.
23, Avenue-road, Southend, Essex.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

HEALTHFUL CHANGE in the country for the summer. One hour and a quarter from house to Cannon-street. Board and residence for Lady and Gentleman and one other in large, airy house with beautiful garden. Refined, but homely. Good evangelical ministry. Terms moderate. References exchanged.—Address first,
Z., 1, The Common, Woolwich.

WIMBLEDON.—Furnished House to be Let for the month of August. Nine bed-rooms, four reception-rooms, garden, &c. Close to common. Rent moderate.
J. TOWNSEND, Lingfield, Wimbledon.

SOUTHSEA.—To Let, furnished, from July 22 to September 2, comfortable ten-roomed House, in an open healthy part, near the sea. Terms moderate.
ALPHA, Ebenezer, Saxe-Weimar-road, Southsea.

BUXTON, DERBYSHIRE.—Brunswick Boarding House, Hardwick-square. — Miss PALMER (late of Alpine) informs visitors she has considerably enlarged her house, which will add to the comfort and convenience of Boarders.

BOURNEMOUTH.—Well-furnished Apartments. Healthy position. Terms moderate.—Miss FRANCIS, Villa Este, St. Michael's-road, Bournemouth.

THE SOUTH DEVON HEALTH RESORT
BISHOPS TEIGNTON (Teignmouth the nearest Station.)
For Terms and Testimonials, apply to
C. F. CARPENTER, *Proprietor.*

Strongly recommended for those who are seeking rest and healthful change. "Has all the comfort and charm of a gentleman's country home" (*extract from testimonial*). Beautiful private grounds; Turkish and other baths; Massage also given.

HASTINGS.—To Let, Furnished during August and September, a six-roomed House, delightfully situated near sea and glens. To careful tenants 25s. weekly.
B., 7, Sunrise-terrace, Harold-road, Hastings.

QUEEN'S GATE, RICHMOND PARK.—Pretty Home to Let for two months or six weeks. Suitable two ladies, or elderly couple. Garden; shady and quiet.
Uplands, King's-road, Kingston-on-Hill.

BOURNEMOUTH, EAST. — Well-furnished Apartments. Bracing position, seven minutes from cliff, pinewoods, church. Reduced terms June and July. Highly recommended for good cooking and attendance.
Mrs. CLARKE, Borrowdale, York-road.

GUNNERSBURY, W.—Furnished House, two or six months. Moderate terms. Near two stations, river, gardens, and three places of worship. Four bed, bath, two sitting-rooms, kitchen, garden, &c.; perfect sanitary arrangements, good select position.
6, Oxford-terrace, Wellesley-road.

HASTINGS.—Board and Residence in a Minister's family. House pleasantly situated. South aspect, three minutes from sea and station. Lawn-tennis grounds. Home comforts. Well recommended.
Mrs. C., Woodgrange, Cornwallis-gardens, Hastings.

DEAL Y.W.C.A. Seaside Home. A few members can be received. Terms 15s. weekly.—SUPERINTENDENT, Y.W.C.A. Institute, 32, High-street.

DORKING.—To Let, Furnished, from beginning of August, pretty semi-detached Villa; two sitting, five bed-rooms, kitchen, &c., garden. Situation high. Picturesque scenery. Terms moderate.
V., Burleigh, Cliftonville, Dorking.

ISLE OF WIGHT.—To be Let, Furnished, St. Augustine, Ventnor. The house is detached. Close to the pier. Commanding uninterrupted sea view from all the rooms. Terraced garden. Thirteen rooms, and offices. Rent very moderate.—Apply to owner, J. W. PROUTING.

SWITZERLAND.—A Lady offers quiet Home during summer or longer, to two or three Ladies desiring to visit Switzerland. House beautifully situated, with garden. Highest references.—ZETA, Poste Restante, Lausanne.

WIMBLEDON.—To be Let, from the middle of July, a well furnished detached House, in garden, seven minutes' walk from station. It contains four good bed-rooms, fitted bath-room, good size drawing-room and dining-room, and the usual domestic offices. Rent 3½ guineas per week. No children.—Further particulars at the Agency Department, 9, Southampton-street, Strand.

ILFRACOMBE.—Furnished House to Let, or Rooms, with servant. Prettily situated in the valley. State number of rooms wanted, and how long required. Terms very moderate.
Rev. ALFRED BARBER, Otley, Leeds.

A RESPECTABLE WIDOW, living in a healthy neighbourhood, wishes the care of one or two Children during the summer months, or permanently. Terms moderate. Referee, Vicar.
Mrs. HALSEY, Gerrard's Cross, Bucks.

FARM-HOUSE HEALTH RESORT, pleasantly situated on the borders of Sussex and Hampshire. Cheerful Christian home, with every comfort. Turkish and other baths.
Mrs. BOYS, Dumpford House, Petersfield, Hants.

SEA BATHING, &c.—A Bachelor wishes to accommodate one or two others at a very pretty place on a bracing part of the South Coast. — Write to FORESHORE, West Central Hotel, Southampton-row, London.

THE COTTAGE HOME, OLD WINDSOR.—This Home is for those who need country air. Please write to Mrs. LAYTON, for particulars, with stamp for reply.

MRS. PARSONS' CHRISTIAN HOME, Shaftesbury House, Eastbourne. Any desiring to secure beds should write at once. Terms per week 12s.; separate bed-room for two, 15s. each. Private bed-room 21s. Reference, Rev. Henry J. Kitchin, M.A., Hampton, Middlesex.

SEASIDE HOME.—The friends of a Lady or Gentleman, mentally or physically weak, or otherwise requiring care and supervision (not insane), are offered a comfortable Home, with every medical and other attention, by a married total abstainer, of great experience, living in the S.W. of England, within easy access of London.
SUCCESS, Taylor's, 154, Fleet-street, London, E.C.

SMALL FURNISHED HOUSE to Let during August. Two sitting, four bed-rooms, with attendance. Also one with three sitting, six bed-rooms, without attendance. Three guineas per week.—Rev. J. B. WHITING, Ramsgate.

COMFORTABLE COUNTRY Christian Home, permanency only, with every comfort, as one of the family, at a superior Farm Residence in North Hants. Letter only.
M. G., 20, Trafalgar-road, Old Kent-road, London.

PROFESSIONAL WOMEN, requiring sea air, rest, or nursing, with every home comfort, can be received at lower rates than those usually charged, by applying to EX-SISTER, 3, St. George's-terrace, Herne Bay, enclosing stamped envelope for particulars.

MEDICAL HOME for invalid Lady or Gentleman, possessing every comfort, with care and supervision, is offered on strictly moderate and inclusive terms.—EXPERIENCE, The Limes, Bembridge, Isle of Wight.

BOARD AND RESIDENCE offered to a Lady in the refined Home of two Ladies (sisters). Close to church and train. 25s. weekly.
G., 2, Sunninghill-villas, Arundel-road, Croydon.

A COMFORTABLE HOME, in a pleasantly situated House, is offered to a Lady on low terms.
Mrs. L., Bonne Vue, Gladstone-road, Watford, Herts.

PART OF FURNISHED HOUSE, or Rooms to Let, with or without board. Moderate terms.—Mrs. DEWINE-MICHEL, 10, Rue Léopold, Spa, Belgium.

FURNISHED HOUSE to be Let, two hours from London. Two miles from station. Pleasantly situated in outskirts of village. Seven rooms.—Apply letter only,
MAY, 36, Bloomsbury-square, London.

FURNISHED HOUSE TO LET, for six or eight weeks, three sitting and four bed-rooms, bath-room. Hot and cold water upstairs. Kitchen and usual offices, garden. Terms 3½ to 4 guineas per week.—H. V., 6, Park-road, Redhill.

FURNISHED APARTMENTS.—Sitting-room and two Bed-rooms to be Let. Bath-room. Healthy locality. Easy access to City. Tram, 'bus, or rail. Salvationist preferred.
62, Abbeville-road North, Clapham Common.

HOME with a Mother and Daughter, suitable for one appreciating kindness and homely comforts. Very healthy locality, close to Upper Richmond-road.
A., 1, Draydon Villas, Merton-road, Wandsworth.

A HOME wanted for an elderly invalid Lady, in the house of a Christian person. She would require attendance and companionship, and would prefer furnishing her own rooms. The neighbourhood of Brixton preferred. Terms must be moderate.—Address with particulars,
Mrs. JOHNSTON, Greenlands, Sidcup, Kent.

MORECAMBE BAY, Arnside, near Carnforth. — Mrs. CHAKRABURTTY (formerly Miss DREWETT, of Rosstrevor House, Brighton), can Let comfortable Apartments to Christian friends, permanently or otherwise. House facing bay, suitable for quiet rest.

FURNISHED HOUSE to Let, in a pleasant part of Ilfracombe. Drawing, dining, and breakfast-rooms, five bed-rooms. Terms £3 10s. a week. Or Apartments.—Rev. J. ELLIS, 40, St. Brannock's-terrace, Ilfracombe.

FURNISHED APARTMENTS, 9, Upper Baker-street, close to station and Regent's Park. Drawing-room, with one or two bed-rooms, clean and comfortable. Quiet people.

TO LET, FURNISHED, in healthy situation, House containing six good-sized rooms (no underground). Terms moderate to careful tenant.
E. C., 1, Geneva-terrace, Clive Vale, Hastings.

TO LET, FURNISHED, or exchange for country House within about fifteen miles, for a few weeks from end of July, a comfortable House, healthily situated, near terminus. Seven bed-rooms, dining and drawing-rooms.
100, Buckingham-road, Brighton.

TO PARENTS AND GUARDIANS.—A Medical Man in North London, healthy situation (married; without family), will be pleased to take entire charge of a delicate or orphan Child. Every home comfort. References to several leading physicians and surgeons. Terms moderate.—SURGEON, London Institution, Finsbury-circus, E.C.

SANDOWN, ISLE OF WIGHT.—To Let, Furnished, detached House, five bed-rooms (six beds), large walled garden. Fruit, vegetables, and vinery. 400 feet from seashore. Usual offices. Two or more months. Terms moderate. Immediate possession.—OWNER, Melbourne.

SEASIDE.—A Cottage or small Furnished House wanted for August, in a bracing situation near the shore, in Norfolk, Suffolk, or Kent. 2 to 2½ guineas weekly.—J. D., 39, Gloucester-road, Finsbury-park, London, N.

UNFURNISHED.—Required, in North London, by quiet couple, three or four Rooms (one fitted as kitchen) at very moderate rental. With Christians preferred.
B., 35, Lorne-road, Stroud Green, N.

A HOME FROM HOME wanted, with Christians (Open Brethren preferred), in a Farmhouse near sea, for one or two Children. Little teaching preferred.
G. R. BABER, 56, Goldhawk-road.

FINCHLEY.—A pretty furnished ten-roomed House to Let for six weeks, from July 26. Beautifully situated. Large garden. £12 12s. Near station.
X., May Tree Villa, East Finchley.

PRETTY DETACHED VILLA RESIDENCE, Sussex. Lovely views. Suburbs of town. Near church and chapels. London & Brighton; easy distance. Let or sold. Price £800; rent £45. Three reception-rooms, five bed-rooms, conservatory, lawn, garden.—G. SIMMINS, Gasson & Ellis, Auctioneers, East Grinstead.

BOARD AND RESIDENCE offered to Gentlemen engaged during the day. Five minutes from train, tram, or omnibus. Terms moderate.
R., Mr. Bachhoffner, 162, High-street, Clapham.

LODGINGS IN THE COUNTRY.—At a farmhouse, quiet and pleasantly situated. Furnished Apartments, to board with the family (three ladies), or otherwise. Comfortable home. About half a mile from village.
Miss BONG, Bloomfield, Great Missenden, Bucks.

MALVERN.—Massage.—Dr. JOHNSON'S Hydropathic establishment. Massage a special feature. Hydropathy, brine baths, galvanism, electricity, &c., in suitable cases. Patients or visitors. Terms moderate.

FURNISHED SEASIDE COTTAGE to Let, between Littlehampton and Worthing for July. Close to sea and station. Four bed, and three sitting-rooms. Garden, two-stall stable, and coach-house. Terms £2 10s.
B., Woodborough, Rose Hill-road, Wandsworth.

A GOOD HOME for two or three Children is offered, with Christian family; in a healthy, open part, near Bushey-park. Kind, motherly care, and Christian training. References exchanged.—ALPHA, care of Messrs. Dyer Bros., 31, Paternoster-square, E.C.

TO LET, near to Bushey Park, Hampton Court, and the river, in an exceptionally open part, two or three large airy Rooms, furnished or unfurnished. Good references.—M., care of Messrs. Dyer Bros, 31, Paternoster-square, E.C.

HASTINGS BOARDING ESTABLISHMENT, Cornwallis House, 28, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Late dinner. Smoking-room. Well recommended. Terms from 30s.
The Misses WOOD.

A QUIET HOME offered to a Lady in a pleasant detached House in the best part of Finchley; or one or two young Ladies could be taken for change of air. Near church and station.—C. H., Mr. Clarke, 3, Grove-terrace, Church End, Finchley.

SWITZERLAND.—Board and Residence.—One or two families could be received *en pension* in a beautifully-situated country House at the foot of the Swiss Alps. Educational advantages in the house. Good English references.—For full particulars, apply to the LADY PRINCIPAL, Haltli, Mollis, Cs. Glarus, Switzerland.

PARIS EXHIBITION.—A Christian, comfortable Boarding House for Ladies and Families. Two minutes from the Exhibition. Moderate terms. Rooms must be previously engaged.
LADY MANAGER, 10, Avenue Tourville, Paris.

FOR CHRISTIAN MAN.—Bed-room to Let in Missionary's House. Three minutes' walk from King's Cross (Metropolitan). Terms moderate.
61, Winchester-street, Caledonian-road.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. Luke xix. 10.

LOCUM TENENS.—A Christian Medical Man, accustomed to general practice, and with good references, would be glad to take charge of a light practice at the seaside, in the month of August. Terms, £3 3s. per week, or house accommodation for family in lieu of salary.—MEDICUS, Wheeler Brothers, 88, Mildmay-park, London, N.

CHILDREN'S SERVICES. Lightships visited in yacht. Undergraduates wanted to assist at Cowes.
Captain MANNING, Chesterton Hall, Cambridge.

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Continued on page 44.

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The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. George Stott, of the China Inland Mission.

Rev. F. B. Meyer, having concluded his chapters upon the Epistle to the Hebrews, hopes to contribute to our pages a new series of articles, probably upon the first Epistle of Peter, beginning in September next.

That a very wide-spread desire exists for the Sunday Closing of Public-houses is evident from the fact that no less than 2,258 petitions in its favour have been presented at the House of Commons. These represent a total of over 517,000 signatures, of which number the monster petition of the Salvation Army (which was about three miles long) contained 300,000. It may be contended that these are not necessarily "influential" signatures, but they are, at any rate, the signatures of the masses, who will most of all be affected by the measure, and the fact that they, of all classes, desire it, is a strong argument in its favour.

The liquor-selling question is becoming a burning one in Massachusetts. Nearly 1500 saloons were closed in Boston on the first of May; it was objected that 3500 persons were thrown out of employment, and five million dollars of invested capital made unprofitable. Such is the strength of the liquor power that has been allowed to grow up, and such are the elements of dismay and rage which fight against the prohibitionists. It is manifest, however, that the United States are shadowed by a colossal evil that must either conquer, or be in subjection to public opinion. It is asserted that one out of six divorces in America is directly traceable to drink, and cases of brutality to wives have been published which cannot be read without a shudder. The evil must be fought, and superhuman courage can alone sustain in the conflict.

It is satisfactory to note that the clause in the Cruelty to Children Prevention Bill forbidding the employment of children under ten in theatres and other places (whether licensed for the sale of liquor or not) was duly carried. To place children of tender years—sometimes mere babies of four or five years old—amidst the surroundings and associations of the theatre is physically injurious and morally poisonous. There are said to be ten thousand children employed in the English pantomimes every year: they are exposed on all sides to influences which, if they do not ruin them, unsettle them for the ordinary work of life. Many sad stories could be told of the subsequent careers of young girls who have been thus employed. The Bill might have gone a step further and provided for the regulation of their employment between the ages of ten and fourteen: but this, perhaps, is more within the province of a factory or education Act.

In an article on the "Great Turf Case," that has been filling the columns of newspapers, *The Spectator* says that the task of enforcing honesty on the turf is next to an impossibility. There is not a betting man who is not full to the lip of stories of roguery, and there is nothing in which roguery pays so well, and is so little liable to be found out. Such a fact has apparently little influence on those in all ranks of social life upon whom the passion of betting has laid hold, but it must be told again and again by those who have to do with young men.

The revelations made in Court will, however, be valuable, if they serve to satisfy those who are being led into gambling, that when they engage in betting upon horse-racing, they have not merely gambling chances to face, but the machinations of dishonest and unscrupulous opponents. We have heard much about "manly sport" in connection with racing; the other side of the shield has now been exposed, and a picture of sporting life has been revealed darker than anything hitherto painted.

The Star, in a friendly article, referring to an entertainment recently organised for the benefit of the Thimble League, says:—

> The only objectionable feature about the show yesterday was the roulette table, at which Lady Durrant was assisting, whereat undisguised gambling was the order of the day.

Setting aside the undesirability of the employment of such means in the collection of funds for charitable purposes, we are at a loss to understand why these illegal practices should be permitted at such entertainments. Gambling of this kind would not be allowed by the police upon any fair ground, and it does not seem just that it should be winked at when those who engage in it are people of position, who ought to set a better example.

The pastoral letter from the Presbyterian Church of England, which has been read in churches in Lancashire and Cheshire, deals with some of the pressing questions of the day in a very trenchant manner, and especially with the high strain of modern life "in its craving for excitement and amusement, and its engrossing affairs of business and politics." That such matters do pre-occupy, and almost monopolise, the minds of many professing Christians is a fact deeply to be deplored. We are glad to see that the degeneracy is being treated as it should be by those who are interested in the spiritual welfare of the people.

How little we know of the cost at which some of our comforts are provided. From a recent trade dispute, it appears that the men who in the gasworks have to clear the purifying boxes of the lime through which the gas passes are so affected by the foul gas as to be temporarily blinded, other men taking their places for a time with a similar result. If a waste of property rather than a risk to health and life were concerned, the aid of science would ere this have been called in with the view of remedying the condition of things. Cannot some of our Christian scientists give their attention to the matter?

The provision of healthy dwellings for the people is of such vital importance morally, socially, and physically, that no excuse is needed for frequently drawing attention to it. From a careful and exhaustive report lately published by Dr. Thresh, of Manchester, it appears that the death-rate in one district of Salford alone is over fifty per thousand; whilst in the courts and alleys it exceeds eighty, and in one street has actually exceeded ninety. The same authority avers that between three and four thousand persons are dying annually in Manchester from preventible causes. These numbers speak for themselves, and the mere recital of them ought to rouse the authorities to effective action—not a mere patching and tinkering here and there. Unfortunately, some of the death-traps are stated to be the property of members of the very public bodies which are morally responsible for such needless sacrifice of human life. There is no necessity for fresh legislation: let the existing regulations be rigidly and impartially enforced, and much will be done towards alleviating the miserable conditions under which so many of the poor live, rendering goodness, and even decency, well nigh impossible.

In connection with this subject, it is encouraging to note the statement made at the recent annual meeting of the Metropolitan Association for Improving the Dwellings of the Working Classes, to the effect that, under the stimulus of the Society's example, there has of late been an enormous increase in the number of dwellings for the working classes which fulfil every sanitary requirement, and that very large numbers of the population are now housed very differently from what they were when the Association began its work. That healthy dwellings mean decreased mortality is illustrated by the fact, as stated at the meeting, that the death-rate in the buildings erected by the Association is 15·6, as against 18·5 for the whole Metropolis, although the birth-rate in the former is four per thousand greater. Moreover, the balance sheet shows that, from the point of view of mere £ s. d., the provision of wholesome houses is no bad investment, a dividend of 5 per cent. having been declared.

According to the report of the Inspector of Fisheries, just issued, some 33,500 men and boys find regular employment, and 11,100 occasional employment, on the 15,692 fishing boats registered under the Sea Fisheries Act of 1883. The loss of life among these toilers of the deep is, the Inspector says, still unduly swelled by their own recklessness and want of care. Familiar with the dangers surrounding their calling, the men persistently neglect to take reasonable precautions. Last year 298 lives were lost; 153 are set down to the account of wrecks and casualties, and 145 to various causes, when no accident happened to the vessel. It is grievous to read of deaths due to sheer carelessness, but the report assigns several to this prolific cause of mischief.

The recent concession by the Sultan of authority to construct and to maintain for seventy-one years a railway from Jaffa to Jerusalem must be an important fact to all who are interested in the condition of the Jews in Palestine. It is stated that an English and French company has been formed to carry out the project, and in connection with the matter the British Consul in a diplomatic report has stated that the carriage road between the two places has been greatly improved, and that there is a great increase of traffic over it. He adds:—

The Jewish colonies in Palestine are greatly improving. All the colonists are good labourers, and nearly all the land is cultivated in an improved manner.

The idea of a railway to Jerusalem is at the first view somewhat incongruous, but it is easy to see that several difficult questions in regard to the colonisation of the Holy Land must necessarily be simplified by the introduction of so potent an agent.

It is still too true that the dark places of the earth are full of the habitations of cruelty. Where the light of the Gospel has not penetrated, human life is counted as a very cheap commodity, and gross cruelties are not only perpetrated without compunction, but are deemed to be highly meritorious on certain occasions. Cruelties and human sacrifices of a most revolting and horrible kind are stated to have taken place, and to be still continued, at New Calabar, on the West Coast of Africa, in connection with the death of the old King of Eboe. There does not seem to be a spot on the face of the globe more in need of the kindly influences of the Gospel of Jesus Christ, and we sincerely trust that these shocking occurrences will draw to New Calabar the serious attention of our missionary societies.

A correspondent resident in a well-known southern provincial town writes:—

I have lately been occupied in fixing the relative value of this year's local Scripture examination papers as issued by the Sunday-school Union. The place where this was done is one of decidedly average intelligence and piety. The answers of scholars showed an acquaintance with the facts and words of Scripture, and a knowledge of the circumstantial surroundings of New Testament events, which were in every way admirable. But—and the exception was as painful as it was obvious—there was a deplorable ignorance of the spiritual teaching that underlay the narratives, and which was referred to in the questions. The external was known well; but of the real and internal much less than was hoped for.

Whether the statement of our correspondent be exceptional or otherwise, all our readers must realise the great desirableness of daily prayer for the World's Sunday-school Convention, being held in the Memorial Hall this week. Such an important Convention, or one which will witness the presence of so many American and foreign representatives, has rarely been held.

The introduction of the educational work of Dr. Duff in Calcutta into the Missionary controversy calls for a reminder. It may be conceded that Dr. Duff did not in India adequately use his great power as a fervent preacher in setting forth in the vernacular the Gospe lwhich he loved. But these things must be considered: he saw that young Hindoos, influenced by the *prestige* of the British Government, *were* learning English, and were largely imbibing the poison of English atheism; his advocacy of high-class institutions was to preserve them from these waves of scepticism. It was the special relation of the people of India to Great Britain that largely influenced Dr. Duff's action, and there is no evidence that he advocated the teaching of English where no such relations existed. Nevertheless, the arguments in defence of preaching rather than teaching are in every way timely.

The article on "Cheap Missionaries" in the July *Contemporary Review* will be read with interest, but not with the conviction that it adds much to the controversy that has been carried on. Mr. Meredith Townsend raises an able protest, both against reducing the payment of missionaries in India and against sending a number of European celibates there. He maintains that the notion that poverty will bring a man closer to the natives is a delusion, and that an unmarried man will really be regarded with distrust. He proposes so to re-organise the missionary system that in India the active agents in the way of preaching shall be native converts, and the European missionaries their superintendents, or bishops, as he terms them. Patience, candour, adherence to Scripture, and prayer, seem to be our proper attitude at present in relation to this important controversy.

There are few parish churches in England more attractive than that of Handsworth, near Birmingham. It has long been known as a centre of English Protestantism, and rich and poor alike have loved to worship within walls around which, in picturesque grounds, the remains of their ancestors lay. The vicar has lately resigned. The first thing to indicate what the new vicar would be was the arrival, a fortnight before his appearance, of a jewelled processional cross. Then came the demand that every time they sang the "Gloria," the choir should turn to the east; then the lighting of candles; then the substitution in the communion service of wafers for bread; then the requirement that the choir, after marching through the church, should kneel in the middle of the chancel to receive the blessing of the clergy. The gentlemen who formed the choir have resisted further commands; the whole parish is disturbed; and the seat-holders are aggrieved. Surely such arbitrary assumptions are a grievous wrong to Christian people, and must form a theme of rejoicing to Birmingham infidels. How far are these things to proceed without let or hindrance?

In commenting upon the recent utterances of the President of the English Church Union, *The Record* firmly says:—

It is the Mass, the Mass pure and simple, that Lord Halifax openly confesses himself to be striving for. The other matters must, in his view, be only important so far as they group themselves around his great central idea, and assist or retard the consummation of his wishes. Proposals for peace are clearly out of the question. Lord Halifax must have the Mass; Protestant Churchmen must resist it. These are the two sides; they have the field to themselves, and compromise is impossible.

The removal of uncertainty on this supreme point is an advantage, and justifies Sir Arthur Blackwood's plea in the same paper for comprehension. He objects to the formation of a society, consisting only of Protestant Churchmen. The danger calls for a union of Protestant Christians. We are not, on various grounds, very sanguine about this. Nevertheless, nothing is more demanded than that Christian Englishmen, as Sir Arthur contends, should stand shoulder to shoulder in defence of the Reformed faith and should remember the motto of William III., "The Protestant religion and the liberties of England."

The unsatisfactory and unsatisfying character of Unitarian teaching was made abundantly evident in some of the utterances at the recent anniversary of the British and Foreign Unitarian Association. One speaker complained of lack of enthusiasm amongst the members, and that the life of Christ was imperfectly recognised. Another lamented the want of earnestness and warmth in Unitarian services, and the absence of a missionary spirit. Can this be wondered at, when we consider the "cold negations" which are made to do duty for the full and perfect Gospel of Christ? "Where there is ice in the pulpit there cannot be fire in the pews"; a congregation fed upon the dry husks of doctrine, which denies or explains away the fundamental truths of Scripture, cannot be expected to show much spiritual vitality. The blessing of God cannot rest upon a diluted or distorted Gospel.

Nor is the solution of any of the "Modern Difficulties" (which formed one of the topics of discussion at this meeting) to be looked for from a body which "has no creeds, no dogmas, no finalities, no standard of appeal, and in which every teacher is a standard to himself alone, with absolute freedom." And if we are to judge from the words of Dr. Martineau, the literature of Unitarianism is unable to satisfy even the intellectual desires of its followers. He says:—

I am conscious that my deepest obligations are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from by early text-books, and the authors most in favour with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler, Pascal. And in the poetry of the Church it is the Latin or German hymns, or the lines of Charles Wesley, or of Keble, that fasten on my memory and heart, and make all else seem poor and cold.

It will add materially to the enjoyment of those who are about to take their annual holiday if they will remember that for the small sum of five shillings the Children's Aid Society can maintain a city child at a pleasant country home for one week. To give these drooping plants a week of healthful surroundings is true charity which "blesseth him that gives and him that takes."

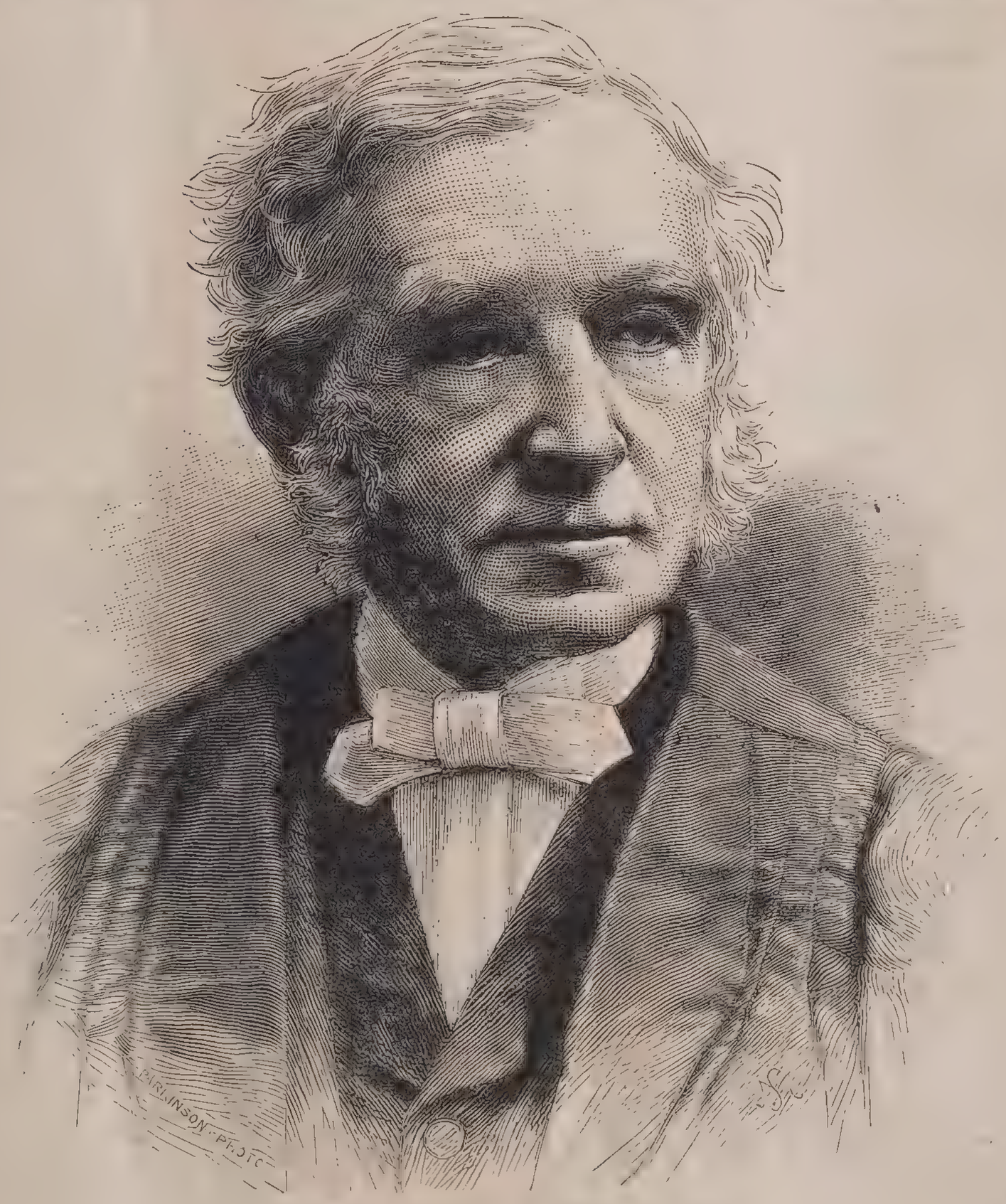
EASTBOURNE.—A very earnest, devotional meeting was recently held at the Fishermen's Bethel, to dedicate the building to the work of God. A week later a meat tea was given to the men and their wives, followed by short, pointed addresses by various friends. The workers are looking for great blessings to follow. The secretary is Mr. Reuben Wood, 45, Longstone-road, Eastbourne.

MR. J. W. C. FEGAN is suffering from the effects of long continued care and toil. He says:—"I am forbidden to expect a speedy recovery from the severe strain of the last four years; but, notwithstanding, I cherish the hope that, through a few weeks' perfect rest of mind and body, I may be able to take up all my duties again." With regard to his several Homes, he adds:—"It would lift quite a load off my heart, if I could wipe off every liability, and know that there were no arrears accumulating in my enforced absence, to weigh me down with anxiety on my return."

REV. THEODORE L. CUYLER, D.D.,

Lafayette Avenue Church, Brooklyn, U.S.A.

THERE are few Christian ministers whose influence is more world-wide than Dr. Cuyler, the highly esteemed Brooklyn pastor. He is one of the most popular of preachers in the United States, through every part of which his voice has been heard. He ministers regularly to one of the largest congregations in America, and his teaching is enjoyed by multitudes who have never seen him in the flesh, through those articles from his busy pen which appear in the American religious papers, finding their way to the remotest corners of the land, and which, reprinted here, are widely circulated in Great Britain, besides being translated into foreign languages.



(*From Photograph by Mr. Parkinson, New York.*)

THEODORE LEDYARD CUYLER was born at Aurora, in New York State, in 1822. His ancestry were from Holland on the one side and from the Huguenots on the other. He came of a family of lawyers. His father was a successful one at the age of twenty-eight, when he died, leaving Theodore at the age of four years, to the guardianship and training of his mother. The lawyer's firm, which flourished under the care of his grandfather, had a large practice, and the family naturally desired that the child might inherit the labours and position of his predecessors. But from his birth the mother's prayer had been that he might become a preacher of the everlasting Gospel. In her heart she dedicated her infant to the Lord, desiring for him the honour of being a faithful minister of Christ in however humble a sphere, rather than of occupying any other position, however lucrative and distinguished. Her first gift to him was a pocket Bible, which he was able to read at four years of age.

When nine years old he attended some protracted prayer-meetings at school, after one of which he said, "Mother, I've decided for Christ," and soon made his public confession by membership with the church. At sixteen he entered Princeton University, where he took honours after three years' study. At nineteen he visited Europe to enlarge his mind by foreign travel. Bearing good introductions, he was received by various men of eminence, who were charmed with this vivacious youth, overflowing with cultured curiosity and Yankee wit. Among others, Thomas Carlyle and Charles Dickens showed him no little kindness which is fondly cherished in his memory.

On his return he was still undecided as to his future career. His father's family urged him to study law, and take his place there, sure of honour and financial prosperity. The mother, as wise as godly, refrained from urging her long-cherished desire, feeling that every true minister must be called of God; so she simply said, "The Lord will lead you." A few days after this conversation he went to a neighbouring village on business, when an elder of the church eagerly addressed him: "God has sent you, for we want help at a meeting this evening for Christian conference with inquirers." He had never taken part hitherto in any meetings of the sort, but his words on this occasion were so fervent and judicious, and the impression on the hearers so manifest, that the elder said to him, "If *you* have not decided, *God* has." Eleven out of sixteen inquirers yielded themselves to God that night, saying, "That young man made the way so plain." How truly the poet's words have been verified: "The child is father of the man." What thousands since then, hearing or reading his counsels, can say, "He made the way so plain!"

The mother, filled with joyful thankfulness, no longer restrained the expression of her earnest desires, and said, "My son, doubt no longer; God has called you to preach the Gospel." Then he went to Princeton Theological Seminary for the study of divinity, where he remained three years; and in 1846 was invited to the Presbyterian Church, Burlington, New Jersey. In 1849 he removed to a church at Trenton, N.J., where he was so successful and manifested such pulpit power and Christian zeal that it was felt that he ought to aid in the more arduous work, and in the larger sphere of the populous and ever-growing city of New York. So in 1853 we find him installed as pastor of the Reformed Dutch Church in Market-street, where he at once gathered a crowded congregation, and was acknowledged to be one of the most attractive preachers to the young men of the metropolis.

But New York was moving over the water, and Brooklyn became the scene of much Christian energy in providing for the wants of the new settlers. In 1860 a small company of earnest Presbyterians was organised as a church, and invited the city pastor to come over and help them. Difficulties attracted rather than repelled. He left a mature, strong church for one in its infancy: a building capacious and free from debt for one existing only in idea. Here the "happy few," the "band of brothers," strong in faith, although weak otherwise, and led by the brave young pioneer they had invited to be their chief, erected the church which has been the scene of Dr. Cuyler's ever increasingly successful labours during nine-and-twenty years. In the course of this pastorate he has delivered to his own people 2700 sermons, besides some 1200 addresses. He has admitted 4350 members to fellowship; the present number is upwards of 2000.

In reviewing his pastorate in a memorial sermon recently preached, Dr. Cuyler said: "My first text was: 'I determined to know nothing among you save Jesus Christ and Him crucified.' When my tongue ceases from the music of that heavenly message, may death make it cleave to the roof of my mouth." This has been his predominant theme throughout his long ministry. He is a man of culture and refinement, but has never been so refined as to think it bad taste to refer to "the precious blood of Christ," which the glorified spirits before the throne

are not too refined to extol in the hallelujah chorus of heaven: "To Him that loved us and washed us from our sins in his blood, be glory for ever and ever."

In that memorial sermon Dr. Cuyler mentioned, as among the principles that had actuated him and his congregation, the Bible the sole rule of faith, new progress in old paths, and Christian philanthropy in the advocacy of temperance, freedom, and evangelisation. He has always been prominent as an opponent of slavery, denouncing it fearlessly when such protests were not popular. As a temperance advocate he has been indefatigable and uncompromising. He thus spoke of his personal obligation to total abstinence: "In forty years I have never lost but two Sabbaths from sickness. If any minister who believes in using alcoholics for his stomach's sake can show a cleaner bill of health, he is welcome to produce it." His long-continued labours and eloquent advocacy have been recognised in his being appointed President of the National Temperance Society of America.

Dr. Cuyler thinks highly of special missions for the revival of religion. These are held at frequent intervals in his church, with great blessing. At one of these, in 1866, 320 members were added, of whom one hundred were heads of households. A large machinery of Christian work is in constant operation, including Sunday-schools, two mission churches, and a young people's association for active service numbering more than seven hundred members. Three other churches have been established, which look to Lafayette-avenue as their mother.

The Doctor never preaches without diligent study of his theme. He is always at the call of the afflicted, and visits his flock as if he had no sermons to preach. Moreover, as if he neither preached nor visited, he sends forth articles, through the medium of the weekly religious press, which are read by multitudes who do not generally look at such publications. There is never a week during which some pungent, practical address of his does not find its way into the homes of crowded cities and far-off prairie settlements. The total number of these articles amounts to about three thousand, and above one hundred millions of copies have been distributed. Some of these are collected in small attractive volumes, entitled, "Heart Life," "Wayside Springs," "God's Light on Dark Clouds," "Pointed Papers," "Thought Hives," "Newly Enlisted," "The Empty Crib," and a great number of temperance tracts. These are reprinted and widely circulated in Great Britain as well as America; and are translated into several Continental languages. A handsome volume has appeared in Dutch, and four volumes in Swedish.

Dr. Cuyler's style is peculiarly his own. It is racy, direct, clear, sparkling, condensed. One is never wearied by repetition or enlargement. Before one has time to criticise, a new thought is expressed. Old truths are presented in new lights. Too much of our religious literature is dreary, soporific, and sometimes repulsive. Dr. Cuyler makes the most solemn themes attractive by his pungent phraseology and the remarkable freshness of his metaphors and illustrations. His loving heart endears him to his flock, and to all who know him; and this love, fed by the love of Christ, which flows out in his daily life, breathes in all his writings, and gives them their chief charm.

Dr. Cuyler has ever been a lover of the old country, and his influence has always been exerted to cement the bonds of international brotherhood. He has often visited us, and is now with us again as the guest of his intimate friend, Rev. Newman Hall; for whom he preached on the last two Sundays. He will again preach at Christ Church, Westminster-road, next Sunday morning, July 7; and in the evening, for the National Temperance League, at Rev. J. McNeill's church, Regent-square.

Mildmay and other Conferences.

ANOTHER Mildmay Conference has come and gone with its hallowed associations; and the eager crowds that thronged the noble hall and adjacent grounds have melted away, each going to some corner of the Master's vineyard to work with quickened zeal until He shall come. The blessing does not stay with those who were able to be present, but percolates into many a sick-chamber and mission-hall and service, as the notebooks are produced, and the words of blessing and cheer are passed on? Who shall estimate the blessing of the world-wide circulation of the utterances through the public Press?

A generation has passed away since Mr. Pennefather issued an invitation for the first Conference at Barnet; and it is now twenty years since the removal to London. During this interval as many smaller Conferences have arisen as there are weeks in the year, and Keswick annually draws increasing numbers to her Convention, and yet the mother of the whole movement seems as vigorous and popular as ever. Certainly there were no signs last week of any falling off in numbers or interest.

Sir Arthur Blackwood, K.C.B., continues, in accordance with Mr. Pennefather's request before he died, to preside at the morning and evening meetings; and the Conference owes very much to his wise, gracious, and graceful conduct of it.

Many things conduced to the success of these gatherings. The weather was superb; day after day of unclouded blue sky, and calm exquisite nights, so that there was ample opportunity for enjoying the lovely grounds, some enlargement of which has been made on the north side by the throwing down of a wall, and the enclosure of a pretty grass plat, on which a marquee was erected. There was the usual crowd of familiar faces, clergymen and ministers of all branches of the Church, evangelists, philanthropists, prominent evangelical teachers and workers, writers, and donors, from all parts of the United Kingdom and the world.

The scene to be witnessed between the sessions was very animated and interesting—one vast *réunion* of friends, meeting after months or years of separation, and eagerly inquiring after each other's welfare. This social element is one of the charms of Mildmay, and it must be a source of inspiration to many isolated workers to realise that they are members of a vast Christian brotherhood, whose words and sympathy linger as a refreshing cordial and precious memory for many a coming day of depression and weariness.

There was a decided increase in the attendances in the Large Hall for the afternoon meetings. The audience which listened to Mr. Wilkinson's recital of God's work among the Jews; and that presided over by Mr. Hudson Taylor, and addressed by Mr. Macfarlane concerning New Guinea, and Dr. H. Grattan Guinness relating to the Congo, were full of interest, and filled the area of the building. This is a good sign. The benefit of these conferences to the Church, when they directly conduce to the stirring up of the missionary spirit, cannot be overestimated. The reality of the spirit of consecration was practically tested and approved by the voluntary raising of a fund to meet a deficiency of £1500 which had arisen in the Mildmay treasury.

One of the most noticeable features was the presence of Mr. Spurgeon on Thursday morning. This is the first of these Conferences which has been honoured by his presence. He seemed thoroughly at ease, and spoke for fifty-five minutes to the crowded audience with inimitable simplicity and beauty. It is remarkable how thoroughly he is appreciated by evangelical Christians of every name. And the suppressed enthusiasm of his reception demonstrated that the old truths are still tenaciously held by those represented at the Mildmay Conference.

The subjects were well selected. Many of the addresses were above the average. But it has been objected by some that there was no climax, no definite dealing with souls, with the view of bringing them to take a definite step forward in Christian experience. The after-meetings also, held on the two last years, were discontinued, so that there was no special opportunity for the impressions made to crystallise into permanent form. We are not prepared to endorse this view. The Mildmay Conference was not begun on the same lines as the Keswick Convention, and we do not know that it is desirable that it should become a second-hand imitation of it.

Some have also questioned the wisdom of tying the speakers to a set of subjects, and would like to see the effect, for one year at least, of announcing generally that there would be a series of addresses on the Christian life, leaving the selected speakers to determine their subjects for themselves. We certainly think there is either too much or too little arrangement in this respect. Mr. Moody's plan at Northfield is to ask the speakers whom he invites to give the best they have; and this on the whole works well. If, on the other hand, as at Mildmay, subjects are selected, we venture to think it would be possible so to arrange the speakers that the second should be the complement of the first. Indeed, the Methodist method

is a wise one—that the first should preach and the second exhort—the first teach and the second apply the teaching.

But better still, we think that the purpose of these meetings should be to lead to definite consecration of heart, and to definite work as Christ's witnesses. And, therefore, that the first address at each session should give such instruction as to lead to personal devotedness, and the second follow with practical counsel as to work. For example, the very racy, suggestive, experimental, and interesting talk under the mulberry tree by Rev. J. McNeill, on open-air preaching, would have stirred and edified the great assembly, and have produced far more impression than a second doctrinal address.

These remarks apply to the approaching Convention at Keswick still more than to the Conference just concluded at Mildmay. It has been well that a missionary meeting should conclude the Keswick gatherings; but is it not time that, with the great missionary charter before us, the substantive purpose at all such conferences, conventions, and congresses should be the accomplishment of the Lord's last command: "Go ye into all the world, and preach the Gospel to every creature"? This, however, would lead to the assembly most of all to be desired, one for confession, humiliation, and prayer, in which the ablest teachers and the men fullest of the Gospel of God would lie the lowest on account of past disobedience to the great commission, and present themselves in the front rank to be thrust forth whithersoever the Lord of the harvest should please to send them.

A SCHOOLMASTER'S WORK.

A GOOD and useful work continues to be carried on in, and connected with, the "New Hall" in the town of Wellington, Salop. A special interest attaches to it, inasmuch as this was one of the first mission-halls erected in this country, if, indeed, not *the* first, and most blessed results have accrued.

The founder and director of the work is Dr. Cranage, M.A., of the Old Hall School, who, in the midst of many and onerous duties, labours for the salvation of souls, and, during the long period in which he has been thus engaged, many have risen up to call him blessed. It is particularly gratifying to know that amongst those who have found the Lord in the mission-hall not a few have been pupils in the school, who are now, many of them, occupying prominent positions in professional, commercial, and Christian work.

The Sunday evening evangelistic services in the "New Hall" are usually conducted by the Doctor; but many well-known evangelists, such as Messrs. Richard Weaver, Henry Thorne, &c., as well as a large number of old pupils, have from time to time ministered the word therein. There are various well-organised branches of the work, in which the Doctor is efficiently assisted by his vice-principal, Robert Weston, Esq., M.A., his eldest son, and his secretary, Mr. J. E. Paynter.

Dr. Cranage has always made special efforts to gather in the children, and with very encouraging results. But the development of the adult work has necessitated, for the children's services, a separate building, which, it is hoped, will shortly be commenced. Towards this end some three or four hundred pounds are still required. The burden of the current expenses rests largely upon the Doctor himself; but for this new development he is seeking outside help, as the work lies amongst the very poor.

The Question of the Hour:—Foreign Missions.

ON THE HIGHER EDUCATION.

DEAR SIR,—I have just read your article on "Missions and their Friends," in your issue of May 3. Will you permit a few remarks on it?

There evidently is in England a good deal of misconception as to what is called "Higher Mission Education," and the letter of Mr. W. S. Caine, and the articles in *The Methodist Times*, have helped to increase it, "darkening counsel by words without knowledge." I have personally never engaged in education work, and therefore write as an unprejudiced outsider.

(1) Only a small proportion of mission strength is devoted to the Higher Education. People talk as if Dr. Duff had revolutionised, in a retrograde direction, mission work, whereas all he did was to add a new agency to the previously existing ones. The Principal of one of the mission colleges told me the other day he did not think more than one-tenth of the Indian mission staff are engaged in education. That is, for every educational missionary, there are nine who still work on the old lines. And out of the fifty or sixty educational missionaries at least half belong either to the Established or the Free Church of Scotland. Other churches do not devote more than a twentieth of their strength to higher education, if so much.

(2) It is a mistake to suppose that the educational missionary is what has been called "a mere schoolmaster." He spends a short time daily in direct Christian teaching; but, besides this, in teaching Milton, Cowper, Wordsworth, History, Philosophy, he does all in a Christian spirit and from a Christian standpoint. A missionary may even teach mathematics "as unto the Lord," bearing with his pupils' dullness, and winning their confidence, so as to make them the more ready to receive Christian teaching from him. A true missionary will make his influence continually felt by his students, whatever he is teaching; he will make them feel that he is their friend, and will watch for every opportunity, in class or in private, to point them to Christ.

(3) The number of actual baptized converts from the colleges has not been large, but it has been larger than many think. Especially was this the case when Dr. Duff's plan could be thoroughly carried out, because the whole course of study could be regulated by him. The introduction of the University system has materially altered the case, but still there are conversions from time to time. And converts must be weighed as well as counted. One wintry afternoon a lad was converted in a small chapel; only one soul saved, but that lad was C. H. Spurgeon, and that one conversion meant the conversion of thousands. So in regard to the college converts, their number is not large, but their influence is great. One of them, Narayan Sheshadri, has been the means of bringing a thousand heathens into the Christian community. Others have become missionaries, teachers, magistrates, merchants, and many of them have nobly served Christ in the positions in which He has placed them, and have exerted a wide influence on those around.

(4) The indirect influence for good which the college work produces is also very great. It is said that mission college students are the bitterest opponents of street preaching. No doubt they sometimes are, because the truth, when not received into the heart, often makes the man more bitter than he was before; the Gospel is often "a savour of death unto death." In South India there has recently been a marked increase of opposition; one of the ringleaders in the late Madras Christian College revolt, who has been since then converted, explains it thus: "There is a growing conviction that Christianity is true, and the natural mind rebels against it, hence the growing bitterness of the opposition; it is just what I felt a year ago." So, many Mission College students become embittered against the truth; but many others become more or less believers in it, and exert their influence in its favour. The latter class are much more numerous than the former.

(5) If the missionary societies give up their educational work, there is no Christian agency to take its place, and the result would be that while India is now awakening from its sleep of ages, and the question is whether it will become Christian or infidel, the whole higher education of the country would be non-Christian or distinctively anti-Christian. Could the result be anything but disastrous? I believe the whole Church of Christ owes a debt of gratitude to the Presbyterian Churches of Scotland for the grand Christian educational work which they have for so long carried on.

As for the second article in *The Methodist Times* on "the evils of a false position," it is utterly misleading. It says: "Every missionary landing in India finds himself at once received into 'Society.' In Calcutta he is presented at Court, and makes his bow to the Viceroy....He must dress in a certain style, cannot go about in the towns in any less fashionable vehicle than a phaeton," and so forth. I have been a missionary in Calcutta for thirteen years, and I say that these statements are *absolutely false*. A few missionaries have been presented at Court, but the great bulk of them never. Whether I could be presented at Court if I liked I have not cared to inquire, because from the missionary point of view the thing is so utterly unimportant. We dress as we like, go in what carriages we like, ride in the trams with the natives, or walk, just as we please. So far from being "compelled to live in a certain style," we are free to do whatever we deem best. In a country station, where there may be six European officials, a missionary is so far in "Society" that he, or his wife, makes a formal call round once or twice a year, and is occasionally invited to dinner, with no obligation to return the invitation. To act otherwise would be discourteous; and the missionary often finds the friendship of the officials useful, especially for the relief of the native Christians from injustice. But let the missionary and the magistrate be both transferred to Calcutta, and, though the latter will be friendly if he meets the missionary, he will never think of inviting him to a "Society" dinner, simply because in Calcutta, I am happy to say, the missionary, as a rule, is *not* in "Society."

G. H. ROUSE.

Baptist Mission Press, Calcutta.

AN INTERESTING RETROSPECT.

In common with many others, I have been deeply interested in the valuable papers on "Foreign Missions: The Question of the Hour." The reference made by Mr. Eugene Stock to the prayers and labours of pioneer workers, and especially to the early female missionaries, induces me to bring before you a few almost forgotten names. Our Lord Himself says, "Herein is that saying true, One soweth, and another reapeth. Other men laboured, and ye are entered into their labours." Is not this especially true of China, that vast country once so hermetically sealed? Every Christian heart must rejoice at the blessing which now rests upon all, whether societies or individuals, who are telling the Gospel story in China.

Will your readers go back in thought to the year 1834, when a few ladies of all sections of Christ's Church met in the house of the late Countess of Gainsborough, formally to inaugurate a woman's society for sending women to their heathen sisters in China and the East? One of that number, the late Miss Aldersey, a lady of position and means, had for years been studying Chinese under her friend, Dr. Morison, in the prayerful hope that the way might be opened for her to devote her life to the work. Delays and difficulties arose; but in 1837, in company with Dr. and Mrs. Medhurst, she sailed. Being unable to enter China, they made for the island of Java, where Chinese emigrants were numerous. Arriving there, an order was issued forbidding either English or Dutch missionaries to land. In a letter now lying before me, Miss Aldersey wrote thus:—

"I am experiencing at this moment that my weakness is my strength, it being thought that a solitary lady could not be capable of either much good or harm. I spent the first six months in the house of a Dutch watchmaker who had married a native. My object in choosing this humble accommodation being the speedy acquisition of the Malay language; afterwards I ventured to take a house in the midst of the Chinese and Javanese population. A Chinaman, who belonged to the Dutch Church, to whom I gave a small salary, was very helpful in inducing his acquaintances to send their daughters for instruction. He accompanied me to the surrounding villages to distribute tracts, and encouraged me to believe that he would assist me in every way, his house being separated from my garden by only a bamboo fence. Alas! he proved to be a complete deceiver. By this man Sion I was robbed, and from what I heard I commenced the night on one occasion not expecting to see the light of the next morning. Some gentlemen felt it their duty to inform me that if not on my guard in accepting presents of eatables, they would succeed in poisoning me.

"In my morning walks I often called on the sick, and thus dispensed a quantity of medicine. The success God was pleased to favour me with led the Javanese Regent, earnestly to request my attendance when suffering from a distressing attack of asthma. He was greatly and permanently relieved, and ever after was ready to render me aid, though not favourable to the truth. His occasional visits also tended to protect me, as the Javanese were utterly afraid of him. I had only fifteen boarders, and about the same number of day scholars, many of whom were much interested in the subject of religion. On Sion's bad conduct being detected, he set himself to break up my little school; so, after five years' residence in Java, I was urged by circumstances to move northward, and on the day of my arrival at Hong Kong peace was proclaimed. This was indeed an answer to my prayer for guidance."

After eight months' detention at Hong Kong, and twelve months in Chusan, Miss Aldersey settled in Ningpo. Here she laboured for many years under very great difficulties. At first, the worst motives were ascribed to her. At one time it was stated that she purposed to pick out the eyes of her pupils; at another that she was about to ship them off, and sell them as slaves; but when it was asserted that she had murdered all the children in the school, and the parents coming, and finding them well and happy and unwilling to leave, a change gradually took place. Her family increased to seventy, many of whom became decided Christians and fellow-helpers in her work. Her two earliest Javanese converts, Ati and Kit, wrote thus to the Committee in England, on hearing that two other girls had become Christians: "We are so interested in C. and H. We knew both before they were converted, and, when we heard that they had become disciples of Jesus, it was as news from heaven, for we are so lonely because there was not one of our sex who are Christians besides us two. As we too were heathen, we can sympathise with them."

Harriett Warner Ellis.

THE BIBLE IN SERVIA.—According to the last consular report from Nisch, the sale of Bibles has been prohibited in Belgrade, and it is expected that the prohibition will be made general.

THE CRYSTAL PALACE.—The annual Temperance Fête will be held on Tuesday, July 9. I shall be glad to meet open-air preachers and singers at three o'clock, at the Bible-stand in the Palace.

William Forbes.

71, *Tollington-road, Holloway, N,*

FOREIGN GOVERNESSES.—Dear Sir,—May I once more ask you kindly to inform your readers that we are ready to receive applications from families requiring foreign governesses for the holidays.—Yours truly, C. F. Ryffel,

Directrice.

Bienvenue, 3, Colville Houses, Talbot-road, W.

HOP-PICKERS' MISSION.—The season will soon be here when thousands from all parts of the country will visit this district. Six large marquees were erected last year, and well filled by some of the lowest class. We are willing to do the work again, and are wishful to erect the same number of tents, if not more, this year. Will friends think of us early? S. Chinn.

Alton, Hants.

CHESTERFIELD.—The anniversary services of the Ragged School and Mission here were recently held. Mr. J. R. Mackenzie, secretary of the Monthly Tract Society, conducted three services on the Sabbath, and his pointed addresses were much appreciated. At the public meeting a good report was given of the work of the past year. There has been a larger attendance at the Ragged Schools, and fruit of the work has appeared.

OXFORD.—An important meeting was recently held in the Mansfield Rooms, Oxford, when a large number of representative Free Churchmen of all denominations were present. Dr. Fairbairn said it was proposed to create at Mansfield a Free Church pulpit, whereby it might be possible for representative spiritual teachers of many churches to deliver their message. It was also proposed that a communion service should be held once or twice each term. Several well-known graduates and undergraduates spoke, highly approving of the various proposals.

NEWFOUNDLAND'S FISHERMEN.—There is no people more deserving of a place in the hearts of God's children. I spent twenty years there as a missionary, and so can speak from experience. They deserve our sympathy because they are of our own flesh and blood, and because they are poor and needy. They are most liberal with the little they possess. They are always ready to make personal sacrifice rather than lose an opportunity of hearing the message of life, and joining in united prayer. During the fishing season every man is out, catching fish as fast as he can pull them in. Hoist the flag in token that Divine service is going on. Every boat will come in, the men will change their clothes, attend the service heartily, and thank you warmly. I have a large number of Bibles and books to distribute. A whole-hearted Christian brother is willing to go out and settle there, and I purpose going out with him. I ask the prayers of Christians that God will remove all difficulties now in the way, if it be his will that we should go.

E. A. Sall, LL.D., Vicar of St. Mark's.

Dolphinsholm, The Thicket, Southsea.

HOLY WRIT CONFIRMED.

At the annual meeting of the Victoria (Philosophical) Institute, held on Monday last, at the Society of Arts House, under the presidency of Sir George Stokes, P.R.S., Rev. Dr. Wright read a valuable paper by Professor Sayce, describing the important cuneiform inscriptions which were discovered the winter before last at Tel el-Amarna, Upper Egypt.

The tale of these tablets is a truly wonderful one, showing that in the fifteenth century before our era—a century before the Exodus—active literary intercourse was going on throughout the civilised world of Western Asia, between Babylonia and Egypt, and the smaller states of Palestine, Syria, Mesopotamia, and even of Eastern Cappadocia. This intercourse was carried on by means of the Babylonian language, and the complicated Babylonian script. In fact, Babylonian was as much the language of diplomacy and cultivated society throughout those regions, as French has been in modern times. This influence explains, among other things, the existence of Babylonian names in Palestine while "the Canaanite was still in the land." The newly-found tablets confirm the conclusions already arrived at by Egyptologists, that Palestine was Canaanite at the close of the eighteenth dynasty, the founder of the nineteenth dynasty being "the new king who knew not Joseph." The towns of the country were, moreover, garrisoned by Egyptian troops, and, though its governors bore Semitic names, they were officials of the Egyptian king.

One of the most interesting passages in the paper dealt with the question of the antiquity of writing. It has long been tacitly assumed by the critical school that writing was not only a rare art in Palestine before the age of David, but was practically unknown. Little historical credence can be placed, it has been urged, in the earlier records of the Hebrew people, because they could not have been committed to writing until a period when the history of the past had become traditional and mythical. This assumption is now triumphantly shown to be opposed to facts. Long before the Exodus Canaan had its libraries and scribes, its schools and literary men. The annals of the country, it is true, were not inscribed in the letters of the Phœnician alphabet on perishable papyrus; the writing material was the imperishable clay—the characters those of the cuneiform syllabary. A new light is thus thrown on royal lists like that contained in Genesis xxxvi. Why should not this be an extract from the chronicles of Edom, originally written in the cuneiform syllabary of Babylonia? In what is asserted by the critical school to be the oldest relic of Hebrew literature—the song of Deborah—reference is made to the scribes of Zebulon "that handle the pen of the writer" (Judges v. 14), and we have now no longer any reason to interpret the words in a non-natural sense, and transform the scribe into a military commander.

Professor Sayce's paper concluded with some words on the rich reward which still awaits the explorer's toil beneath the soil of the Holy Land. Workmen and funds are found for exhuming the buried history of Greece, but little or nothing is done to secure the treasures that lie beneath the surface of the sacred land of our faith. The tablets of Tel el-Amarna are, Professor Sayce holds, an earnest of what is yet to be unearthed in the Holy Land.

SUNDAY-SCHOOL MUSIC.—Sir,—May I beg space to say that I am collecting information about Sunday-school music, with a view to writing upon the subject? I shall be much obliged to any superintendents or leaders who will send me programmes of anniversary services, or of any new departures in Sunday-school music. Letters containing statements of defects and suggestions for improvement will also be welcome.—Yours very truly, J. Spencer Curwen.

Tonic Solfa College, Forest Gate, E.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XV.—"I'M ON FIRE."

I WAS invited upon one occasion to conduct a mission in a fashionable watering-place. As the invitation came altogether unsolicited by me, I had but one answer; this was in the affirmative—there was no reason why it should be otherwise. I confess a kind of dread and misgiving haunted me, for report said that the Vicar who had invited me was not much in sympathy with my kind of work; and that the people of the place were exceedingly proper and respectable. I prayed much that I might be guided into wise proprieties, so as not to give unnecessary offence, but otherwise do all I could to win the people.

On my arrival at the place, my worst fears were realised. I found the Vicar cool and unsympathetic, the congregation exceedingly well satisfied with their propriety, and the atmosphere of the church as dead and cold as a garden in winter.

My first appeal on Sunday morning fell very flat on me, if it did not on my hearers. It seemed as if I could not get the edge of the sword to bear at any point; not that I intended by any means to flash the glittering sword in the eyes of the people, and hit very hard with the flat side of it, for fear of hurting anyone. Far from that, I wanted very much to do deadly hurt; but it was like a nightmare—the sword would not cut.

In the afternoon I was not much happier; but in the evening I thought the atmosphere, spiritually, was warmer. The after-meeting, however, in the schoolroom, was a failure.

Nevertheless, I determined to go on. I had had as discouraging beginnings as this before, and things had changed.

The Vicar said to me the next morning, "Did you see a great tall woman in the congregation yesterday?"

"Yes," I said, "I think I know the one you mean. I noticed her standing up without a book, but she appeared very attentive."

He said, "She is a Roman Catholic—a most ignorant woman; I do not think she can read a word. I cannot imagine what brought her to church; I am sure she has never been there before. I have known her in the parish for a long time as a notorious character. She drinks and swears like a man, and has been seen to knock down with her fist a man who disputed with her. She is to be heard about the streets all day long, shouting fish or vegetables."

At the afternoon instruction, the woman in question presented herself again, and sat looking the picture of attention. Whether she understood anything that was said, I do not know; but there she sat. In the evening she was at church again, and came also to the after-meeting in the schoolroom. At the conclusion of the opening hymn I asked the Vicar to pray; and while he was engaged in a quiet and silvery utterance—(it was anything but exciting)—the Roman Catholic woman suddenly rose to her feet, and, uttering a loud piercing shriek, cried out, "I'm on fire! I'm on fire!" Then, shaking her clothes violently, she shrieked louder and louder.

The Vicar was dumb with amazement, and the respectables thoroughly scared. I rose up from my knees, and walked quietly towards the woman. As I went I gave out the words of a hymn, "How sweet the name of Jesus sounds," and commenced to sing it to a well-known tune. This was taken up and carried on by some few of the congregation.

The poor affrighted woman, after stamping with her feet, and shaking her clothes again and again, as if she really was in flames, made a leap all at once, and bounded over the feet of others who were kneeling between her and the aisle. Here she continued shaking her clothes as if to extinguish flames.

"Come here with me," I said to her; "come to the end of the room; we will see about putting out the fire."

"Oh!" she cried, with a louder shriek than ever, "I'm sinking into hell! Oh, save me, save me!"

"Come here," I continued, "and we will see about that too."

The singing of the hymn was still going on at the other end of the room, by those who were not quite terrified. Poor people, they could not make their escape, for the "dreadful" woman and I were in possession of the only way of exit from the building.

At length I persuaded her to kneel down, and I knelt by her side, and prayed softly, until she became calm. Then I put before her the way of salvation.

"Oh, but it's a sinner I am; yes, I am—that I am."

I said, "I am glad you feel your sins; Christ came to save sinners such as you. He can save you direct. You ask Him for yourself. Say, 'God be merciful to me, a sinner.' He wants no priests to help him in this work; He can save without them; only believe on Him."

The poor creature was still trembling and panting with the terrible fright she had been in, and was willing to do or say anything. I urged her again to repeat the prayer, "God be merciful to me, a sinner." I said, "The Lord Jesus has taught us sinners to make that prayer, and He has in his love told us the answer to it before we begin. You shall go home justified—saved, you know. He loves you—He died to save you."

The same Divine Spirit who had convicted her in this remarkable manner, was present to guide and teach her. She found peace and pardon, and in a short time (I cannot tell how long) she returned quietly to a seat in the prayer-meeting.

I was led to say a few words about the work of the Spirit; how the wind bloweth where it listeth. We cannot tell whence it cometh, or whither it goeth. So is everyone that is born of God the Spirit. I added, "The Lord has brought our sister in a remarkable way to pardon and peace. Shall we sing again and praise God?"

"Yes," said the Vicar; "here is a hymn I have found:—

"O God, our help in ages past,
Our hope for years to come;
Our shelter in the stormy blast,
And our eternal home."

"Yes," I replied, "let us sing that—it is more of a prayer than praise. However, begin."

After singing this hymn, I prayed, and then dismissed the meeting. I must say I felt as if I had dismissed the mission, too.

The people went out quietly one by one; but, as I had beckoned to the Irish woman to stay behind, she did so, and I had a long talk with her.

She told me that she had had a dream, in which she was told to go to church. She went as she had promised to do; but she could not tell why she came again and again.

I found her very ignorant; but, as she said, one thing she knew, that once she was lost, but now she was saved, and that made her happy.

The Vicar was very suspicious, and doubted very much about this woman's change. He dwelt continually upon what she had been in the past. I could not help saying to him, "You are like those people who call poor fallen women Magdalenes—the true Magdalene is the person who is saved, and out of whom the devils have been cast."

However, I could not help thinking, "It is all up with the mission"; and, although I greatly rejoiced over the poor woman in question, still I went to bed feeling much depressed.

Somewhat to my surprise, the next morning the meeting was well attended. In the afternoon still more were present; and in the evening, though a week-day, the church was full. My worst fears were dispelled. The atmosphere was changed from winter to spring, and, like springtime, new life was visible all around. Living souls were revived, and dead ones were beginning to move.

We had a good after-meeting, and several persons, without shrieking, found peace with God. By the time we reached the second Sunday the church would not hold the people who desired to come. Many had to go away, being unable to get in.

My Irish friend grew in intelligence marvellously, and actually was seen in the after-meeting talking to anxious persons of her own acquaintance. There was no mistake about the change wrought in her, and if she had gone back after the mission was over, I feel sure that I should have heard of it with vengeance. That lioness had become a ewe lamb; though, as she said, "I'll never forget that awful fire I was in. Oh, it was just awful—that it was!"

A RESCUE HOME IN BRIXTON.

DEAR SIR,—A good work is being carried on at 143, Brixton-hill, S.W. About two years ago the very sad case of a young girl, who was entrapped into a life of sin, came to the knowledge of some Christian ladies. They were determined to rescue her, and in doing so their eyes were opened to the terrible fate of many others in like pitiable condition. A small house was taken, and a number of girls gathered in. The plan of family life was adopted. The training of the girls in household duties is carried on under the superintendence of ladies. A small laundry has been commenced, and is a healthy employment as well as a means of income. Many of the girls have proved that they mean to lead henceforth a womanly, useful life; some have been placed in service, and are giving satisfaction to their mistresses.

The work has grown quickly, and it is imperative that an advance be made, else all concerned will suffer. Every new girl, fresh from evil surroundings, brings an influence with her most unhappy in its effect upon those who have been under training, often undoing the good which has taken weeks of patient toil to accomplish. We wish to separate these two classes; and to this end another small house must be taken. The next house to our present Home has become vacant, and we would gladly take it, if funds were forthcoming; £150 are needed at once, or the chance of the house will be lost. I shall be pleased to give further information if required. Our treasurer is Mrs. McArthur, 79, Holland-park, W. The work is unsectarian, and cases are received from any part of the country.—Yours truly, (MRS.) EMMA BASS.

31, *Christchurch-road, Streatham-hill, S.W.*

WHAT AN UNMITIGATED NUISANCE racing and betting and loose living connected with them are getting! The newspapers, to meet daily demands, not only contain racing intelligence to satiety, but the miserable quarrels of horse breeders and horse riders and betters on horse-racing must occupy our law courts, and obtrude themselves on public attention. John Bull will have to put his foot on the neck of this growing evil, or this growing evil will put its foot on the neck of John Bull. The nation, just now, on account of the increase of the betting spirit, is becoming demoralised, and demoralised nations must, and ought to, fall.—*The Echo.*

HOLIDAYS IN THE COUNTRY are beyond the reach of many who would greatly enjoy them. There are persons who, through family responsibilities, or owing to other causes, are very poor, although passing in genteel society. Feeling for this class, which numbers many clergymen, Mrs. Herbert, Pembroke House, Bedford, on leaving for the seaside last year, kindly lent her house to a needy family, whose expenses from London were defrayed by some of Mrs. Herbert's friends, who were also about to leave for the seaside. This was a case of welcome help being rendered to persons who were quite out of the scale of those who are eligible to receive assistance from charitable institutions. Thinking that many of our readers will be glad to benefit others in this way, Mrs. Herbert informs us that she will gladly advise inquirers as to the best way to go to work.

ON HERMON'S HEIGHTS.

A visit to Mr. Moody's Schools for Boys, Mount Hermon, be it ever so often, never fails to reveal to us its real moral grandeur. The students seem to breathe in the spirit of study and religion. Science here is woven into the very fibre of a manly Christian life. As we looked to-day into the faces of the twelve who received their diplomas, as we saw the earnest purpose stamped upon their features, our thoughts went back 1800 years, to the day when earth's grandest Teacher called to Him twelve disciples, and sent them into the fields white for the harvest. May there be no Judas in this band of sincere workers! They go out, bearing the motto, "Ereuna" (*search*). As true students, they feel that now they are only at the threshold of study, and go forth with a brave ambition to better work. Among the number to receive the honours of the day is A. McGaffin, of Ireland; Joshua Everett and S. B. Fleet, of England; and A. S. Hawkes, of Utah.

The exercises of the day were of special interest. The boys had daintily trimmed the hall with mountain laurel blossom, maidenhair fern, and the pure water lily, emblematic of strength, delicacy, purity. The singing, under the leadership of Professor Phillips, was only such as Mount Hermon can give. He is drilling the students on both sides the river with great success. Among the guests were Rev. Mr. Driver, of Oregon, a new man in this region, but one of marvellous Biblical knowledge; Rev. Dr. Pierson, whose tour in England last year was so much of a success; Mr. Sankey, benign and gracious as ever; and others who came here from different parts of the States. Professor Henry E. Sawyer, the president of the institution, with his grand corps of assistants, were evidently well pleased with the progress of the School, as shown by their radiant faces. The address, "Duty set to Music," by Rev. L. T. Chamberlain, D.D., of Brooklyn, was very apt and inspiring. Duty performed, though it may lead to the lion's den, or into the fiery furnace, brings Divine fellowship, and into contact with the angels. Paul and Silas, with bruised and broken body, could sing praises at midnight. We have rarely heard on such an occasion an address so helpful to those about to face the great problem of life.

The previous night ten of the students of the school contended for the two prizes awarded to the best elocutionists. When the two young men came up to receive the money, there was a deafening round of applause, showing that the award of the judges was approved. But Mr. Moody shouted out "Every aspirant should receive a prize for such honest work," and called for prizes for the other eight. After much merriment at this dissent from the decision of the judges, who, for once were determined that they would have their own way, the matter was compromised. Speedly eighty dollars was raised and given as "a compliment to high scholarship." So the judges' award was sustained, while Mr. Moody had his own way—in part!

The students now scatter for a time, seeking by selling books, or by hiring out to farmers, or by some service, to earn a little in vacation days for future need. They all seem ready for any work which may make them self-reliant and independent. Close upon the graduating exercises, at Mount Hermon, came the tenth anniversary day at the seminary over the river. There are now twenty-five instructors. Miss A. F. Pettee has been acting-principal during the year, in the absence of Miss E. S. Hall, who has returned just in time to note the efficiency of her associates in her absence, and the honest work performed while she was away. A cordial, affectionate, Biblical address was given to the graduating class and the army of friends present, by Rev. Edward Judson, D.D.; his theme was, "The Love of Christ, the Christian's Motive Force."

This was followed by addresses of tender earnestness. Mr. Moody giving the final words. He clinched the thoughts of his predecessors in his own inimitable manner. At home with these "his children" he shows a peculiar pathos and tenderness in his talks. No wonder that everybody loves this earnest, sincere soul. His large heart and tender interest are shown in the invitation given to all the teachers to spend a week at the new and charming hotel, when daily they are to have his presence and the presence of other invited guests. Recreation and religion will go hand in hand in these grand days of rest.

The twelve days (August 1 to 12) of Bible Conference will be of deep interest; several noted speakers and singers will be present from both sides of the sea. S. E. B.

Northampton, Mass.

ZENANA MISSIONS.

A thanksgiving meeting, in connection with this Indian Female Normal School and Instruction Society, was held on Monday week, at Morley Halls, 316, Regent-street, W. Lord Kinnaird presided, and briefly described the object of the meeting. One of the chief things the Society's friends have especially to thank God for is the number of suitable agents it has been enabled to send out to India—ladies who have devoted their lives to the service of Christ, whose self-denying efforts have been the means of much good result among the women of India. Another cause of thanksgiving is the manifest blessing which has rested on the work of this Society. God has been ordering things in a wonderful way, and has heard and answered prayer. In conclusion, he mentioned that many of the members of the Y.W.C.A., connected with Morley Halls, were much interested in the Society, and had handed in that evening about £6 collected in boxes.

Miss Louise Marston, from Lucknow, spoke of the joy of her life as a missionary in India for six and a half years, and said that it was indeed true that God had opened doors everywhere, and that now we have to pray that He will open hearts. The Lucknow Mission had been open twenty years. In 1869 there were only twenty pupils in zenanas to whom the missionaries could go to tell of Christ; now there are about six hundred. Everywhere there is a readiness to listen to the Word of God. In the villages the women will crowd around to listen, and in the schools and houses there is an evident desire to learn. Miss Marston mentioned one or two touching incidents of women who had really given their hearts to Christ. She had received a letter from one since her arrival in England.

Miss Aitken, from Lahore, told of the causes for thankfulness which she and her fellow-workers had had during the past six and a half years. When she began there were only three schools; now there are twelve. One of these is in a village five miles from Lahore. Another is under the minaret of one of the city mosques. The work in the houses has also been steadily increasing, and the pupils are much more advanced than formerly.

The villages are opening to receive the missionaries. The women are asking why the ladies have not come to them, as their husbands have heard of Christ from the missionaries from Ferozepore. Thus, working hand in hand with missions to men alongside of those to women, we may hope to see whole families coming out on the Lord's side.

Mr. W. T. Paton added a few words, and the meeting was closed with singing and prayer.

SOUL-WINNING AND PRAYER UNION.—Text for July 10 (Ps. cxxv. 2): "As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth, even for ever."

CHRIST SLEEPING IN THE STORM.

Matt. viii. 24—26.

"Half deafened by the screaming wind,
Half blinded by the rain,"
The struggling crew, like men of might,
Engage the hurricane.
With strength of heart and strength of hand,
Each bends his might and breath
To overcome the tempest's power,
And grapple hard with death.
Did ever night seem darker,
Did e'er such waves before
Surge round the helpless fishermen,
With such relentless roar?
And yet, while all the elements
Of wind and water leap,
The Lord of all the winds and waves
Was peacefully asleep.

He saw the gathering danger,
The darkening of the clouds,
Which closed around the mountain-tops,
And round the vessel's shrouds;
As, with prophetic silence,
The elemental gloom
Gave promise of a tempest, and
Perchance a watery tomb.
And *He* knows all the danger
Which human souls beset;
And *He* has all the knowledge
How the danger must be met.
'Tis not for us to struggle
With futility of skill,
For He alone can rescue us,
And bid the waves be still.

And when the fierce temptations
Which often wrench the soul
Away from human anchorage
Amidst the waves to roll;
And all the hellish forces
With unity of might
Seek to wreck us in the darkness
Of doubt's tempestuous night;
And when our oars are broken,
Our sails and rudder gone,
And all the power of human skill,
Our hopes relied upon;
Oh, then the prayer of helpless men
On Galilean sea,
With fervency and hope ascends,
And wins the victory.

'Tis here we feel the warfare
Of the sea's remorseless strife,
And meet the tribulations
Which precede the better life.
'Tis here the storm-drops patter
Against the window pane;
'Tis here that sorrow overwhelms,
Where sin has left its stain;
And hurricanes go sweeping on,
Urged by the breath of hell;
And souls are caught within their grip,
And swept into the swell.
But we're looking for a country
Where the sea shall be no more,
Where sorrows, tears, vexations,
And partings will be o'er.

Thus, having hope in Jesus,
And his presence in the boat,
The sobbing of the tempest wild
Seems but the muffled note;
And the pealing of the thunder
But the diapason roar
Of the deep-toned organ, firm and strong,
From the hallelujah shore.
As the chorus swells from voice divine
In yon celestial throng,
And the breath of heaven bears to us
The cadence of the song,
That seems to echo back to earth,
From heaven's orchestral hall,
"Bring forth the Royal Diadem,
And crown Him Lord of all."

Yokohama, Japan. Francis Staniland.

PROGRESS IN BASUTOLAND.

IN recent letters, dated the middle of April, our venerated and devoted brother, Rev. H. M. Dyke, of Morija, Basutoland, South Africa, sends the following deeply interesting notes :—

The annual Conference of the missionaries in Basutoland, of the Paris Society, has lately closed its session. I was unable to attend the meetings, which were held about thirty miles from here. From the accounts which have reached me, I am rejoiced to learn that the week spent in reading reports, in fraternal intercourse and in arranging plans for more effectually carrying on the work of God, was a time of gracious refreshment and strengthening for the soul.

There was, however, one great reason for regret, in the necessity for some of our band withdrawing from the work, either on account of illness in their families, or from other causes necessitating their return to France. Three will be leaving at once, and it is to be feared one, if not two, will also leave in a few months. We can ill afford to lose their services at this time, when several openings for carrying the Gospel to new centres are presenting themselves. It is true two young men will shortly arrive from France to help to fill up our ranks, but it always requires some months before young missionaries can enter fully upon their work; they must acquire a knowledge of the language before they can take the direction of stations. One of these new comers is a son of the venerable M. Casalis, till lately director of the Mission House in Paris, and the surviving founder of the Mission to Basutoland in 1833; the second is a grandson of M. Casalis, and the son of my nephew, Dr. E. Casalis, who has laboured in this land since 1864 as a medical missionary; his son is also a doctor of medicine, and has been ordained.

At the meeting of Conference there was a most interesting ceremony on last Sabbath day. It was the ordination of Dr. E. Casalis, to whom I refer above; while acting as a medical man for five years past, he has done much in the evangelistic work among the Basutos, but for some time he has been feeling the call of the Holy Spirit to enter more fully upon the work of the ministry, and he, therefore, applied for ordination. With him a young man, a son of M. Germond, one of the oldest missionaries on the field, was also set apart to the work of the ministry. This ceremony attracted a very great number of Basuto chiefs and headmen who do not generally attend the services, and it is calculated that at least 3000 people were present; the services were held in the open air, and a solemn feeling appeared to rest on all.

I commend our Mission to the earnest prayer of the Lord's people. In many respects we are abundantly blessed, and by the means of this Mission a great influence for good is exerted on other tribes of South Africa. With the wonderful discoveries of gold and diamonds, it would almost appear that the white man will soon dispossess the poor natives; therefore, work must be done with redoubled vigour. The Lord grant that zeal and vigour.

Although it has unfortunately been the fashion with many critics to oppose missionary efforts by casting doubt upon the statistics of missionary societies, I will venture to extract a few items from the report of the Conference which is now being sent to Paris to our directors:

Missionaries in active service in Basutoland	19
Young ladies having special direction of certain branches of the work.....	8
Native agents, evangelists, or schoolmasters, the most of whom received grants from Government or from the Mission	192
Annexes or out-stations (supplied with resident evangelists), and mostly having day schools ...	111
Members in actual communion	6543
Persons seeking admission to church, attending classes as catechumens	3332
Scholars on the roll	5317
Average attendance of scholars.....	3500

I know that every little note of what is being done for the advancement of the kingdom of our Lord will be of interest to your readers. Again I would beg a continued interest in your prayers.

ALDERSGATE ST. PRAYER-MEETING

THIS gathering, held daily from 12 to 1 o'clock at the Y.M.C.A., 186 Aldersgate-street, has lately been marked by much interest. Rev. JACOB FRESHMAN one day gave a brief account of his visit to Jerusalem, recalling, as he narrated his journeyings from place to place, many interesting Scriptural associations. For instance, Jaffa (Joppa), where Peter's house is said still to stand; Lydda (Acts ix. 32—39), Valley of Sharon; Ajalon, where the daylight was prolonged; Kirjath Jearim, where the ark abode for twenty years; Mizpah, with the tomb of Samuel; the Mount of Olives, &c., &c.

Mr. Freshman stated that there are twenty thousand Jews in Cairo, with no missionary amongst them, while there are only between one and two thousand in Alexandria, with one or two working amongst them. There are three times as many Jews in Jerusalem as there were ten years ago; 8,000 then, more than 30,000 now out of a total population of 45,000. In other cities of Palestine, 50,000—making 80,000 Jews all told, 30,000 more than in the days of Ezra and Nehemiah. He gave a very interesting account of the work of the London Society's agents amongst adults and children, and closed by stating, as an instance of the blessing attending Jewish Mission work, that there are to-day amongst the clergy of the Church of England one hundred converted Jews.

ON Friday week Mr. ANDERSON, of Ardrossan, (editor of *The Reaper*) introduced a party of three missionaries proceeding to

NORTH AFRICA,

Miss Reid, Mr. Richmond, and Mr. Muir. Mr. Anderson stated that these friends were going to Mogador to join Mr. E. F. Baldwin, whose letters on Missions recently appeared in our pages. Referring to the testimony therein contained, he said there was room for difference of opinion, but his friends had been led according to the light they had received. They desired to follow in obedience to the Lord and to help on His work. They will have difficulties and need Divine grace; they earnestly crave the prayers of Christian brethren.

Each departing worker gave a few words of testimony stating how they had been led to proceed. Miss REID had felt a great desire to go to China, but the way did not open. When she heard in a meeting that Miss Nairn at Mogador required a missionary companion, the message went to her heart "like a dart." She committed the matter to the Lord, and presently all was made clear. There were three considerations which kept her heart true. The love of Christ constrained her, the need of the souls in Africa, and the conviction that the Lord needed her there "to do the will of Jesus, that is best."

Mr. RICHMOND, of Ayr, realised the call to Africa when reading Stanley's description of the condition of the people on the Congo. Then he offered himself for the work, but was not accepted till eighteen months ago, when again the impression was renewed in a very special manner. It was not, however, until fourteen days back that the last cord binding him to Scotland was snapped. Mr. MUIR stated that before his conversion he had warm thoughts about Missions. Three years after that event, he resolved that he must go if God opened the way. He too had offered for China, and had learned valuable lessons in waiting.

At the same meeting a most affecting letter was read by Mr. Stoughton containing

SAD TIDINGS FROM BRAZIL,

from Rev. E. Vanorden, so well known in this land, earnestly pleading for prayer. The scourge of yellow fever had broken out in their midst. The plague was so malignant that hundreds had already perished around them, men dying while talking to one another in the street. The letter was full of faith and pathos.

Mr. LAMB, of the Kabyle Mission, who had just arrived from North Africa after six years' labour, spoke of the real and urgent needs of that region. He dwelt upon the exceeding preciousness of God's presence as realised by the isolated labourer abroad. He added some burning words concerning the prevailing lethargy of the Church at home in the matter of interest and of gifts for the furtherance of the work. As the result of six years of labour he could as yet point to no manifest fruit. He had been pioneering and clearing, and sowing, and hoped yet to reap; but if not privileged to do so, he was relying on the faithful promise that he who sowed and he who reaped would one day rejoice together.

WORK IN JAPANESE PRISONS.

Two interesting letters have just been received from Christians in Japan by Mr. William Tallack, secretary of the Howard Association, London, in reference to successful efforts for the general and moral improvement of prisoners in that country. Mr. Taneaki Hara, of Kushiro, Kangsku, Hokkaido, writes:—"I am teaching the prisoners in this prison. The light of Christ's truth now shines upon these poor people, and many from among them have been led to repentance. Prison reform is of the greatest importance in this country. Hence I translated your last letter and sent it to some of the higher officials, and also published it widely in the papers. Constrained by the love of Christ, I have consecrated my life to this great work of reformation."

Miss M. J. Barrows, of Kobe, Japan, writes respecting Mr. Hara, that "he is doing a noble work and has sacrificed much for it. He took his family from a pleasant home and circle of Christian friends in Kobe to his present isolated situation, that he might be the better able to carry out his plans and prove to all that the Gospel of Christ is able to change the hearts of even the most hardened, and that it must be the basis of prison reform. I am glad to tell you that his is not the only work that has been done in Japan in that line. In the city of Matsuyama, in the island of Shikaku, the Christians have free access to the prison, and a great work has been going on there during the past year. Many Bibles are bought by the prisoners and others are given to them."

ANGLO-INDIAN EVANGELISATION SOCIETY.—The directors have offered the Indian secretaryship of the Society to Rev. J. Forgan, late of Bombay, now of Simla, as Rev. Isaac F. Row desires to give himself entirely to evangelistic work. We understand that Rev. J. Fordyce, general secretary, has left Sutherland-place for "Simla," 124, Kensington Park-road, Notting Hill, London, W. Address for telegrams, "Fordyce, London."

HOLIDAY HOME AT FOLKESTONE.—A party of friends from London interested in ragged-school work, visited Folkestone on Friday for the purpose of opening a new Holiday Home for poor children in the Dover-road. At a prayer-meeting held in the Home the Hon. Lionel Ashley read a portion of Scripture and gave a brief address. Mr. Ashley also presided at a meeting in the Town Hall at seven o'clock. In the course of a very effective address, he showed that the work commended itself, and appealed to the head as well as the heart of the statesman and the philanthropist. The Ragged School Union had now 200 schools and 4000 teachers in London, and no nobler body of men and women existed. The merits of the Holiday Home system were also pointed out, and those present were asked to support the work both by gifts of money and sympathy. Mr. John Kirk, secretary of the Union, read a statement showing that the new Home had accommodation for seventy beds. Addresses were given by several local ministers and others.

For the Young.

THE TUFT OF CLOVER.

BY EVA TRAVERS EVERED POOLE.

"OH, dear! I'm afraid I am not a flower at all! I believe I am only a common weed!" sighed a pretty tuft of white clover, stretching itself upwards to peep through the paling near which it grew, and gazing enviously at the garden flowers that filled the beds and borders within. How trim and neat the walks looked, how smooth and velvety the soft, green lawn, and how well kept and cared for seemed every flower! Just outside the palings grew grass and weeds, tall thistles and dandelions, pretty little pink and white convolvuli, and wild geraniums in profusion.

"You silly, little thing!" growled out a short, sturdy dandelion, whose broad yellow face looked contemptuously down upon the clover bloom. "You're every bit as good as those stuck-up flowers who have surrounded themselves with a paling out of sheer pride and exclusiveness. If I had my way, I would level the whole and teach them they were no better than their neighbours, except in their own opinions."

The dandelion was noted in that neighbourhood for his democratic opinions, and was fond of airing them before anyone he could find willing to listen. Finding the modest clover bloom was too humble-minded to argue with him, he grew more eloquent still, and rated the flower-aristocracy in no measured terms and in a very loud fashion. But Clover Bloom could not pay as much attention to him as she would have wished, for a friendly bee chose that time for paying her a visit; and, knowing his fondness for honey, she hastened to empty her pretty pink-tipped horns before him, and was pleased to see him enjoy his feast. He rose, lazily, to leave, after a hearty supper, and, humming a contented farewell, went on his homeward way.

Clover Bloom had just begged the dandelion's pardon for the interruption, and composed herself once more to listen, when a sound of children's voices arrested their attention, and, stretching herself upwards once more, Clover Bloom looked through the palings.

Four bright, happy-faced children had come out of the house into the garden, and were clustering round their mother, chatting and laughing.

"See, mother," cried Stella, the eldest, "there are plenty of flowers to-day. We shall be able to take a nice lot to the hospital. May we take it in turns to pick?"

"If you like," smiled back the sweet-faced mother, "only pick carefully, and with some thought, my children. Remember flowers are God's messengers, and pray as you pick."

Was that true? thought little Clover Bloom. Oh! if she had only been a flower, and not a weed as she began to fear—then, perhaps, *she* might have been picked, and prayed over, and used by the great God.

But there was no such happy future for her, she whispered to herself with a sigh.

She watched while the bright-faced children passed from bed to bed, filling their baskets with roses, white and red, sweet mignonette, and purple heliotrope, delicate lobelia, and great velvety pansies with hearts of gold. Sprays of star-like jasmine and sweet-scented clematis were freely cut, and graceful fern-fronds of softest green cunningly mingled themselves with the more brilliant-hued flowers, and toned them into harmonious beauty.

"Why, baby, you've picked *nothing!*" exclaimed Stella, turning to the smallest of the party, a little sunny-haired, blue-eyed darling, whose pink and white loveliness made her look like a flower herself. The little maiden shook her golden curls, and answered—

"I'se coming wis' my p'itty f'owers."

Then Clover Bloom watched her make for the garden gate; saw the dimpled fingers undo the latch, and the tripping feet pass through—closer, closer came the little, neat, black shoes and spotless socks, and then—

Oh! What was that? Why the light grasp of a baby hand around her stalks, a sudden upheaval and uprooting that was agony to her tender heart, and then she found herself held triumphantly aloft, while a childish voice rang out—

"I'se coming! I'se coming! I'se got the p'ittiest f'owers of all."

What a chorus of laughter greeted little Muriel as she came up the garden walk again with her tuft of clover bloom tightly clasped. The little one pouted, and her big eyes filled with the ever ready tears as sisters and brothers made fun of her choice; but mother—gentle mother! always the peacemaker—came to the rescue, and hushed the elder ones, pointing out the delicate perfume and beautiful blossoms of the little clover plant, and telling Muriel her flower should certainly go with all the others in their baskets and find its way to the hospital.

"Would my little pet like to come and give her flower herself?" asked mother, tenderly, kissing the pure, white brow.

"Isn't it too far for her, mother?" echoed Sybil, the wise head of the party. "She will be so tired of the long drive."

But Muriel stoutly denied the possibility of being tired by any amount of driving, and, mother being inclined to take her, the matter was decided in her favour.

Clover Bloom presently found herself lightly laid on the top of a large basket, full of garden flowers. They were not very well pleased at her position, and moved uneasily under her plebeian weight, although their good breeding forbade them to make personal remarks.

The shaking of the carriage, combined with the movement of the flowers, very soon shook Clover Bloom right out of the basket, and she fell into a dark corner, where she gave herself up for lost.

"I shall die now," she said, "and I shall not be God's messenger after all."

But for little Muriel, this sad foreboding might have been fulfilled. As the carriage stopped at the door of the hospital, and the baskets were handed out, the little maiden missed her clover bloom, and was so distressed at its loss, that Sybil, to quiet her, searched far more carefully than she would otherwise have done—and Clover Bloom was found—down in her dark, dusty corner.

Half dead? Yes, and rather the worse for dust and soil, but still fragrant.

Muriel clasped her Clover Bloom triumphantly, and marched up the stone steps after her mother. Her little, bright face was a perfect sunbeam in the long wards of the hospital. Strong men smiled in spite of their langour and pain, as they met her merry blue eyes; women, pale-faced and worn, uttered a faint "God bless her pretty face!" as they looked after her, and the children lay too astonished for words at the dainty beauty of her tiny face and form.

In one of the long, white beds, lay a woman, with *such* a thin face, drawn with pain, and fever-burned, and a restless grey head that tossed from side to side in a vain search for a cool spot on the pillow! "How hot it is," she murmured, "how stifling it all is! Oh! for a breath of air. Oh! for a sweet breath from the country. Can there be a *God?*" and she laughed wildly and bitterly.

"I could believe there was one anywhere but *here*, in this wicked, stifling city, where I've learned to sin so grievously," and again she tossed restlessly to and fro, moaning as though in mortal agony. Her wild, black eyes were half closed, and her thoughts so deeply occupied, that only when a childish voice broke on her ear did she notice little Muriel standing by her bedside.

"I'se brought you my f'owers, my p'itty, p'itty f'owers," cooed the little one, laying the tuft of clover right upon the sick woman's breast, and handing her the accompanying card with its clearly written Scripture text—"GOD IS LOVE."

The woman gazed from the flowers to the child, and then back again to the flowers.

She drew a deep, heavy breath.

"'Tis clover," she said, "sweet, sweet clover; 'tis from the hayfield. I can smell it. O Lord, I wish I was back there 'mongst the buttercups and daisies and clover bloom of days gone by," and her wild eyes softened and grew misty as her bony fingers clutched the blossoms. A little frightened, Muriel gravely regarded her, and pointing to the text-card, she said, "*God is Love*," and then slowly retreated to her mother's side, casting now and again a furtive glance back at the woman, who, with eyes closed once more, lay quietly, the clover bloom upon her breast.

The children went home in a little while, and Muriel fell fast asleep on her mother's lap long before the return drive was ended.

The clover bloom felt herself drooping and dying; but with all her failing powers she sent forth her sweetest fragrance. "For who knows," she said, "but that I shall be God's messenger before I die."

When morning dawned, a bunch of dead clover blossoms lay upon a dead woman's breast.

Upon the dead woman's face a strange, sweet smile lingered, like the after-glow of sunset. The tender message of God's love had pierced her dark heart with a sunbeam's power, and on the breath of a clover bloom was borne to her soul the sweet message of a Father's welcome for his sin-stained, wandering child.

How it had been done, no one can say; for God's work in a human soul is mysterious and inexplicable. Whether memories of a holier, happier past had brought back long-lost faith in God and his Christ, or with the Divine words, "God is Love," came the Spirit's quickening, converting power, I know not. All I know is, a humble flower, prayed over, and given in God's name, became God's messenger of hope to a dark and weary soul.

Little Christian! God can use you, insignificant though you feel yourself to be. Do not envy the greater gifts and wider influence of others. Do not fancy you could serve God better in different circumstances or with different talents. Be content to be yourself, and your best self for Jesus' sake. The fragrance of your homely life and consecrated influence may, in God's hands, prove a richer blessing than your heart can conceive.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 7, 2 Chr. vii. 1—11; Mon., July 8, 2 Chron. vii. 12—22; Tues., July 9, 2 Chron. ix. 1—12; Wed., July 10, 2 Chron. ix. 20—31; Thurs., July 11, 2 Chron. x. 1—16; Fri., July 12, 2 Chron. xii. 1—14; Sat., July 13, 2 Chron. xiii. 1—18.

CHILDREN'S SPECIAL SERVICE MISSION

Mr. E. Arrowsmith, Clapham, near Lancaster, July 4—5; Sheffield, July 6—7.

The following are the present approximate arrangements for the seaside services during this summer:—Mr. Josiah Spiers, Lytham, July 22 to Aug. 9; Southport, Aug. 10—23; South Shore, Blackpool, Aug. 24 to September 13. Mr. George Banaster, in the yacht *Kingfisher*, Llandudno, in July, and at various watering places in Scotland during August. Mr. Edwin Arrowsmith, Llandudno, all August. Mr. H. Hutchinson, Bridlington. Mr. C. H. Nash, Scarborough. Mr. E. T. M. Dennes, Whitby. Mr. F. Aldous, Saltburn. Mr. E. Salisbury, Cromer. Mr. H. W. Figgis (of Dublin), Brighton. Rev. Martin J. Hall, Bournemouth. Mr. W. H. Roberts, St. Leonards and Hastings. Mr. C. F. Harford-Battersby, Eastbourne. Mr. W. R. Moore and Dr. Carless, Ilfracombe. Mr. J. C. Rainey, Paignton. Mr. H. G. Harris, Weston-super-Mare. Mr. Howard Staines, Penmaenmawr. Mr. T. L. Sayer, Rhyl. Mr. G. R. Kirlew, Lytham. Mr. J. S. Tyler, Littlehampton. Rev. W. T. Storrs, Sandown, I.W. Messrs. C. and E. Collier, Herne Bay. Mr. J. H. Greene, Dunoon, N.B., and Morecambe. Mr. Livesay Carrott, Deal. Mr. S. J. Hewlett, Yarmouth. Mr. C. Bell, Clacton-on-Sea.

MILDMAY PARK CONFERENCE,

JUNE 26, 27, *and* 28, 1889.

SUBJECT.

WITH CHRIST:

(1) In Death and Resurrection. **(2) In Service and Suffering.**

(3) In Glory Here and Hereafter.

THE thirty-third annual Barnet-Mildmay Convention of Christian workers took place last week, under very favourable outward circumstances. The elements have not a little to do with the comfortable and undistracted enjoyment of this three days' feast; as many experienced last year, when at afternoon meetings in the tent umbrellas had to be used beneath the canvas. This year, it was matter for much thanksgiving that the glorious summer weather which prevailed throughout enabled all to attend and hear, besides facilitating greatly the social intercourse in the garden during the intervals. The attendance was very large, especially on Thursday morning, when Mr. Spurgeon spoke, and when an overflow meeting had to be held under the time-honoured mulberry tree. There was a longer list than usual of afternoon gatherings, and an additional tent was erected in the North Grounds, so as to increase the accommodation in this respect. These subsidiary gatherings were marked by good attendances and eager interest. It is a very hopeful feature of the numerous summer conventions that the department for considering active work is bearing an increasing proportion to the time given to a merely receptive hearing of doctrinal teaching.

WEDNESDAY MORNING, JUNE 26.

With Christ: In Death and Resurrection.

PUNCTUAL as the strokes of eleven died away, Sir ARTHUR BLACKWOOD, who presided each morning and evening, began the proceedings of the hour. In doing so he said: I do not think I can do better in opening this Conference than repeat words that have just been given to me from one who through long-continued weakness and suffering still lies upon a sick bed near by; one who has known more of the history of Mildmay than any of us, and has known more of its hidden springs of action—beloved Mrs. Pennefather. Visiting her for the few moments she is permitted to see anybody (and only one person a day, I believe), she told me that these words had been laid upon her mind. I give them to you:—"Jesus Himself drew near, and went with them." That is true still. It is so not only in the Emmaus walk, but at Mildmay gatherings. Eighteen hundred years have not altered his character or affected his conduct towards those who seek Him and speak of Him. "Jesus Himself drew near (and He does it now), and went with them." His presence will annihilate both our weakness and our fancied sufficiency. May we see Him! Every eye shall see Him. May that be fulfilled in our experience now, and throughout our Conference days.

Prayer was offered by the Chairman, after which the hymn was sung:—

"Jesus stand among us
In Thy risen power."

Prayer was offered by Rev. W. H. BARLOW (vicar of Islington). The whole of the company repeated the Lord's Prayer, and another hymn was sung. The Chairman then read the portion of Scripture referred to by Mrs. Pennefather—the journey to Emmaus—and proceeded with his

Opening Address.

This is in harmony, I think, with the message we have already received. How blessed to think that the same Lord renews these mercies year by year and day by day, and comes in his infinite condescension and grace to commune with such stupid, ignorant, helpless people as they were—and we are. Such, I am convinced, is the view of every spiritually quickened soul within these walls to-day. Surely, if we want anything it is communion with the Lord; for it is that and that only that makes our Conferences times of true blessing, and sends us away refreshed.

It is not my business to touch upon the great subject which our brethren will bring before us, as appointed for to-day's consideration. But in opening to-day's proceedings, I cannot do less than ask you to remember the good hand of our God upon us in the past. Mr. Mathieson reminded us in prayer this morning that a whole generation (measured by the average standard) had passed since the first Barnet Conference. Thirty-two years have elapsed since then, and those who know even a little of Mildmay work and Mildmay Conferences must have their hearts filled with gratitude, as they think how our gracious Lord has guided, and shielded, and helped, and supplied, and blessed the work which began so small, but has extended so widely. Time would fail indeed to attempt to recount these mercies, but many of us can think of them—dangers averted, dissensions prevented, unity maintained, love shed abroad, hearts touched, lips opened, hands and willing feet set to work to the very ends of the earth—surely we ought to praise God that in all the changes (some very trying ones), in all the difficulties which have surrounded those upon whom the oversight and control and direction of work emanating from Mildmay has rested—that God Himself has been a power and defence to them, and has blessed them far beyond what was ever expected. We are not to forget his benefits, and that we now meet for our thirty-third convention.

Our subject, some have thought, is an old one. I am very glad it is. We cannot always be having so-called new subjects. It would be difficult for anyone to say truly new things, for whatsoever is new is not true. We like to stand upon the old ground, and to walk in the old paths; and if people think we are a little too conservative at Mildmay, in our old-fashioned ways, we would ask them to bear with us. Our doctrines are not new; they are as old as Calvary, and we shall have them dealt with this morning; and what we desire is that old truths should come to us with fresh dew upon them, upon hearts anointed with fresh oil, and then we shall see that "the old is better."

Some have passed away from our midst; and, as year after year, these Conferences in God's goodness recur, we miss well-known and well-loved faces of those who have gone to join the innumerable company around the throne. Many might be mentioned; but surely we shall not place least amongst the many, dear Denham Smith. From the very beginning he was one who delighted in our Conferences, with his largeness of heart and spirituality of mind. We praise God for the grace vouchsafed to him in life and in suffering, and for the glory he beholds and enjoys. Then there is that grand old veteran, Archdeacon Phillpot, who was here last year, and spoke words of kindly counsel, waiting for the coming of the Lord, whom he hoped to see without death, but whom the Lord has called to Himself in his ninety-ninth year but a few weeks ago. "He being dead yet speaketh." There are others of whom we cannot speak now. All I desire, occupying this place, is earnestly to ask that both you and I may indeed have our hearts, our attention, our eyes, lifted above earthly instrumentalities and human channels; above brethren however gifted, however earnest, however spiritual; and that we may have to do with the Lord Himself.

Last night we were thinking of that sweet and glorious promise, where we are told that to them who called upon Him He would give an answer, and would show them great and mighty things, incredible things, inacessible things, hidden things. What are those things? They are "the things concerning Himself." That sums them all up. We like to hear sound doctrine, but we want the doctrine illuminated by the presence and person of the Lord. It is Himself. Oh that he may fulfil that promise, though the exposition comes through his servants; that He may be the Expositor, and we may sit at his feet and hear his word. It is not merely notes in our Bibles that we want to make (though these are good), or to get doctrines into our heads; it is the sight of Him and the realisation of His presence that will

illuminate the notes and give life to the doctrine. If our heads are weak, and our intelligence limited, and we cannot carry away in the regular order all that we hear—well, if we get a touch from the Lord, we shall all say: It has been good to have been at the Mildmay Conference.

The Life of Christ in the Believer.

By Rev. EDWARD W. MOORE.

I am thankful that to-day our subject takes us back to truths which, as we have been reminded, are "as old as Calvary"—truths about which I can say nothing new, but which, if the Holy Ghost shall use them, will bring new life to every one of us. I cannot this morning get away from the key-text which is placed upon the paper in illustration of the subject of death and resurrection with Christ. I will ask you to turn with me to Gal. ii. 20:—

"I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me: and the life which I now live in the flesh I live by the faith of the Son of God, who loved me, and gave Himself for me."

Here we have an epitome, short but comprehensive, of what constitutes a Christian. Here we see what Christianity is — not a creed to be adopted, not an ordinance to be observed, not a scheme of theology to be embraced; all these things accompany salvation, but do not ensure it. Christianity, before all else, is a life to be lived.

A MYSTERIOUS LIFE.

I want this morning to engage your attention with some main features and characteristics of this life. First of all this life is *mysterious*—all life is. No man can understand life, even though it be the life of an insect or a plant. Some of our modern philosophers have written upon the beginnings of life, but only to display their ignorance in dealing with such a subject. Life is a mystery. The scalpel of the anatomist cannot lay it bare, the experiments of the philosopher cannot unveil it. God keeps it in his own hand.

You may object, if you will, to Christianity and the life of the Christian on this ground; but remember that if you do so you object in the same breath to all manifestations of life whatsoever. No doubt there is a mystery here. This, as old Bishop Hall puts it, is a text "full of riddles." Here is "living and not living, a Lent of mortification and an Easter of resurrection." But, secret though it be, it is the open secret of the Gospel. It is a paradox, but it is all plain to him who understands it. It can baffle the sage, but it is revealed to the child who is willing to be a learner in the Divinity School of the Holy Ghost.

NOT ARTIFICIAL.

Again, this life is *spontaneous*—all life is. It is just this which makes the difference between the real and the artificial; between the true and the feigned, the spring and the syphon, the man and the machine. Lay figures are not men. They may be dressed to represent men. They may by clever mechanical contrivances be made to perform some of the movements of the living man. But go nearer to them; put your hand upon their hearts, there is no pulse there; there is no reality there; there is no breath there. They are but counterfeits after all.

I am afraid that, tried by this test, a good deal of what passes for Christianity in the present day would fail. It looks well at a distance. It passes muster in a crowd. But when you come near to it, when you try to lay your hand upon its heart, you find it is a lifeless thing. It has a form of godliness, but it denies the power thereof. It is not a spontaneous, it is an artificial life. But the external performance of religious duties will never make a Christian. A man may be baptized, like Simon Magus, and yet be in the bond of iniquity. A man may preach, like Balaam, and yet die among the enemies of God. Such men are legalists. They seek to perform the actions of life before they have received the principle of life. They work from without to within. God works from within to without. Nor is legalism confined to formalists only. Christians are guilty of it. The man who seeks by his own struggles, by dint of his resolutions, by his earnest efforts, to conform himself to the image of Christ, is unconsciously a legalist. He forgets that life is spontaneous. He is endeavouring to do by "a constraining power from without what Christ undertakes to do by an inspiring power from within."

OUR ESTIMATE OF CHRIST.

Again, this life is *precious*—all life is. Satan was quite right; "Skin for skin; all that a man hath will he give for his life." The instinct of self-preservation is in every man. Now if we would have any evidence that we are living the Christ-life, let us ask ourselves what is Christ to us? How do we estimate Him? Is He precious? Is He to us what David was to his men, better than ten thousand, nay, the chiefest among ten thousand, the altogether lovely? How have we shown our estimate of Christ? Are we willing to part with all things for his sake? Have we ever hazarded anything for his sake? Have we ever suffered in our person, in our substance, in the esteem in which others hold us, for the sake of Jesus? Can we say as one of old said:—

"As the bridegroom unto his chosen,
As the king unto his realm,
As the keep unto the castle,
As the pilot to the helm,
So Lord art Thou to me.

"As the fountain in the garden,
As the candle in the dark,
As the treasure in the coffer,
As the manna in the ark,
So Lord art Thou to me.

"As the ruby in the setting,
As the honey in the comb,
As the light within the lantern,
As the father in the home,
So Lord art Thou to me.

"As the sunshine to the heavens,
As the image to the glass,
As the fruit unto the fig tree,
As the dew unto the grass,
So Lord art Thou to me."

If we do not value Him above all, do we in his judgment value Him at all?

LIFE IS POWER.

Once again, this life is *powerful*—all life is. Trace some of the aspects of this power of life. It has *uplifting* power—all life has. It is amazing what power even low and mischievous forms of life possess; even the lowest and most mischievous. I remember, some time ago, hearing on good authority a curious instance of this uplifting power of life. A flagstone at the threshold of a cottage door by some unaccountable means was so raised as to prevent the door from closing. When it was upturned a fungus was found beneath it, which, weak as it was, had power enough to lift up this massive weight above the level of the floor. A still more remarkable illustration I read, I think in a Continental paper, some years ago. There was a Continental prince, a man who neither feared God nor regarded man. He had always scoffed at the idea of the resurrection of the body. In his last illness, when his end drew near, he had a coffin made of unusual size and strength, weighted with ponderous clamps and bars. When it was finished, he said, "Lay me in that, and I will defy the power of Christ to raise me from the dead." His orders were obeyed. Years passed away. The vault in which he was laid was opened, and what was seen? Had God sent a thunderbolt to rebuke the madness of this man? No; but a mushroom springing from the corpse had had the power to rend asunder the iron panels, and leave exposed to view the mouldering dust. Thus did God laugh to scorn the pride of man, and thus wonderfully, too, did the lowest form of life exhibit uplifting power.

We speak not to-day of the lowest but of the highest form of life; not of the weakest, but of the mightiest Life—the life of Jesus Christ, the Son of God; a life which has raised, not a flagstone, not a coffin alone, but has lifted the stone which earth and hell laid upon the Redeemer's tomb, has pierced the bars of Hades and the grave, and soared upwards to the skies. What can that life not do if you will yield yourself to it? It will lift you above your sins, your fears, your cares. What difficulties will it not vanquish? What advances will it not enable you to make in the knowledge of God, seeing that it is the glorious life of Him who is at the right hand of God for you?

POWER TO OVERCOME.

Again, this life has *overcoming* power. Watch yonder fish swimming against the stream. Why does it breast the tide? Because it is alive. See that log floating with the current. Why does it drift down stream? Because it is dead. If you are dead, that is all you will ever do—"Go down like Niagara." But it is a mark of the Christ-life, that it enables a man to run counter to the tide of this world's approval. We remember in our Church history the time when one man, Athanasius, stood alone as the champion for the true and proper Deity of Christ. "Do you know," said one to him, "that all the world is against you?" Then replied the saint, in words which have rung through Christendom, "I am against all the world." Yes, this life will enable a man to run counter, not to the world's opinion only, but to the Church's opinion, also, when she is out of sympathy with her Lord. For it is easier to walk before the Church than before the Head of the Church. Have we this overcoming power in us? Do we overcome the world? Can it be said of us, "Ye are of God, little children, and have overcome the world: because greater is He that is in you than he that is in the world"?

Then this life has an *expulsive* power—all life has. It is one of the properties of life to expel everything contrary to itself. Hence it is that a robust and vigorous frame oftentimes escapes an illness to which weaker constitutions succumb. The mischief perhaps assails both alike, but in the one case the vital powers are strong enough to throw off the infection; in the other they fail to do so. We see the same principle illustrated in nature. You see a tree in winter. Some of the old leaves, in spite of the winter's storms and blasts, cling with a strange tenacity to the boughs; but wait for the genial warmth and sunny days of spring; wait till the tides of sap rise out of the root into the boughs; then see what happens. Do the old leaves need to be torn from their place? No, they drop off themselves! The old order gives place to the new. The new life displaces the old. Oh, the old leaves of sinful tastes and habits that linger in the soul of the Christian! They defy your best resolves. How are they to be met? Only by the inflow of "the expulsive power of a new affection." Would that that blessed life might flow into every heart to-day.

Again, this life has an *attractive* power—all life has. It is marvellous what attention is paid to living things. I recollect Pastor Theodore Monod saying once that he could observe this even in the nursery. If only a mouse runs across the floor, the children leave their toys and chase it. Why? Because it is alive! Why is it that the infidels cannot leave our Lord and Saviour alone? Why is it that they are for ever writing books and delivering lectures to refute his claims? If He is dead beneath the Syrian hills, why not leave Him alone? People do not concern themselves about dead things. But no; they cannot leave Christ alone, because they know He is living. They say, "If we let Him thus alone, all men will believe on Him, and before long Christianity will take away our place and

influence." Depend upon it wherever Christ really lives, He attracts; He cannot be hid. Do you want to make your services more attractive, your sermons more attractive? This is the way—

HAVE MORE OF CHRIST IN THEM.

Let Christ live in them, and they will soon be attractive enough. I do not say they will always attract admiration; they may sometimes attract opposition, but never mind. When the Gospel is preached in the power of the Holy Ghost, one of two things will happen, as Mr. Brownlow North said: Either men will be pricked to the heart, or they will be cut to the heart. If Christ does not attract allegiance, He will provoke opposition. Let me ask: Does your life attract admiration to you, or admiration to Christ? Do your service and life draw men after Him, or provoke opposition against Him? If they neither draw men to Christ nor provoke opposition against Christ, are they worth very much? Is there enough of Christ in them to make them valuable? Wherever Jesus Christ is, He attracts. "I if I be lifted up will draw all men unto Me."

Once more, the life of which we speak has an *enduring* power; all life has. It is remarkable what tenacity there is in life. I recollect years ago being very much interested by a lecture delivered by Mr. Macgregor at Willis's Rooms, in which he showed a stalk of wheat grown from a corn of wheat taken from an Egyptian mummy at least two thousand years old. Two thousand years had passed away and yet the vitality of that seed corn remained, and this living stalk of wheat had grown from it. I know not how long the vitality of a seed corn may last, but I know that the vitality of the true "corn of wheat" that fell into the ground and died, and is communicated to His people, is the power of an endless life. Blessed be God, this life can never die, for it is the life of Him who is "alive for evermore," and who Himself has said, "Because I live ye shall live also."

A CLOSING QUESTION.

As I close I ask this question: If this life, so mysterious, so spontaneous, so precious, so powerful, so attractive, so enduring, is ours, how is it that it is not better known and enjoyed? The answer comes in the last characteristic of this life which I will name to-day. Brethren, this life *springs out of death*. It would be almost true to say, all life does. At any rate, the Lord enunciated it as the principle underlying the order of nature when He said, "Except a corn of wheat fall into the ground and die it abideth alone, but if it die it bringeth forth much fruit." Many are asking for more life, but what they should be asking for is more death.

This life springs out of death *legal*. The Apostle deals with that in the verse before our text. He says, "I through the law am dead to the law, that I might live unto God." But also out of death *mystical*, for "Law and sin loose their hold together." Looking back at Calvary, Paul beheld himself crucified with Christ. While he lived in the world, he lived a crucified life. What a renouncing of self there was! What a forsaking of ambitions, what an embracing of the cross! His cross was not a little trinket dangling round the neck; it was a heavy rugged cross like that of his Master. What toil, what hardship did he gladly go through that he might seek and save the lost and win the world to Christ. How he took the place of death, and how in that place of death he went through the world, "always bearing about in his body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in his mortal body." Ah! here is the great reason why the power of the indwelling Christ is so little known. It is unwillingness to die.

Are we willing to die—to die to our self-will, to our selfish ends, and to our self-interests; to die to the pleasures, the lusts, and the passions of the world around? As the crucified man becomes insensible to surrounding objects, so, over the man crucified with Christ, sin and Satan lose their power. "Faith is the hand that grasps the hammer, drives the nails," and deals the deadly blow. Let us have faith in the inward efficacy of the cross to-day, and say, with those of old, though with a deeper meaning, "Let us also go, that we may die with Him." Amen.

A Plea for Mildmay.

The CHAIRMAN: The needs of Mildmay are embraced by a sum of about £25,000 per annum, of which only one half is its dependable income. A vast amount of work radiates from here, only a very small part of which you can see, unless you come to inquire more closely into the facts. I have here a letter sent to Mrs. Pennefather by some working men, on the relinquishment by some of the deaconesses of a work deleterious to their health; not that they have in any way shrunk from it, but it is deemed, on all grounds, better to abandon this field for the present. These working men write:—

> We desire to return thanks for sending us during this last nineteen years the help and teaching of your good helpers in the work of the Gospel of the Lord Jesus Christ. Many souls have been won through the faithful teaching of God's word. Many that were weak have been strengthened, and many that were deep in sin have been brought to the feet of the Saviour. We all regret your having to withdraw your teachers from the Mission, but we must look to Him who ordereth all things rightly. We have much pleasure in sending through our teacher £1 13s. 6d. in aid of the Bethnal Green Hospital, and as a token of our gratitude to our heavenly Father for mercies and blessings received.—Yours faithfully, THE BIBLE CLASS.

The class is composed of about one hundred men. There are applications from thirty parishes that cannot be complied with for want of funds. Pray remember Mildmay work in your donations and in your prayers.

One with Christ in Death and Life.

BY MAJOR D. W. WHITTLE.

Having read Heb. ii. 9—13, the speaker proceeded:—The truth concerning "Christ in death and resurrection" is brought out in these beautiful verses. This union with Christ is something of God. God purposed and planned it and God perfects it. We were chosen in Christ before the foundation of the world. Christ came down from heaven to be united to us that we might be united to Him. The nature of this union is brought out in these verses. There are four points—Identification, Representation, Substitution, and Satisfaction.

IDENTIFICATION.

"Forasmuch then as the children are partakers of flesh and blood, He also Himself likewise took part of the same." Here we have the Son of God becoming man, made of a woman, identified with us; as in Gal. iv. 4, 5: "In the fulness of time God sent forth his Son, made of a woman (made under the law, to redeem them that were under the law)." "The Word was made flesh, and dwelt among us, and we beheld his glory—the glory as of the only begotten of the Father" (John i. 14). "Who is antichrist but he that denieth that Christ has come in the flesh?" (1 John iv. 3). So, we have this important truth very clearly brought before us—the eternal God made manifest in the flesh; and made manifest for the purpose of redeeming us. The spirit of antichrist is the same to-day as it was in John's time, when it denied the manifestation of the Son of God in the flesh. Oh that we might see what it means, and be filled with the thought of Jesus as the God-man manifested to us in all that this wonderful truth signifies.

We have read a good deal in the papers about that heroic man, Father Damien, whom we believe to have been actuated by the spirit of Christ; who identified himself with the lepers, and became a leper in seeking to minister to them. I read once of a doctor who had a passion for curing idiots. He felt a call to that work. He would take a boy and spend days in coming down to where that boy was. He would roll on the carpet with him, would play with him, and do everything possible to attract his attention by getting down to where he was. At last he succeeded in getting his attention, and then he would gradually brighten his mind and lift the boy up. So Christ came to be identified with us, that He might lift us up from the degradation of sin.

REPRESENTATION.

He is called "the Captain of our salvation." The word "captain," "leader," or "prince," occurs in Hebrews xii. 2, where Jesus is spoken of as "the author and finisher of our faith." "Him God hath exalted with his right hand to be a Prince and a Saviour to give repentance to Israel and remission of sins" (Acts v. 31). The Rabbis said that when the Messiah should come, He would never be conquered or die, but would be victorious for ever. Paul proved from the Scripture that Jesus was the Messiah and the Captain of their salvation, made perfect through suffering. The Jew could not see that, and it was to him a stumbling-block. As the Captain of our salvation, we are identified with Him in his death—He representing us as "the author and finisher of our faith," and as our leader. Moses, Aaron, Joshua, are introduced in the Scripture as types—all representative men—representing Israel before God, fighting for them, and also acting in intercession.

Here, in verse 17, He is brought out as the High Priest. He is called "a merciful and faithful High Priest." "But Christ being come an High Priest of good things to come, by a greater and more perfect tabernacle, not made with hands, that is to say, not of this building; neither by the blood of goats and calves, but by his own blood, He entered in once into the holy place, having obtained eternal redemption for us (Hebrews ix. 11, 12). Israel's High Priest, representing the people, bore upon his breastplate and shoulders the names of the twelve tribes. When He was accepted by God, He was accepted as their representative. So, in Jesus, as the great High Priest, we are accepted, and are one with Him in his death. The identification was for the purpose of representation. He had to be identified with us before He could represent us; so He was made flesh that He might be identified with us, and represent us both before the law and before the throne of God. "For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins: who can have compassion on the ignorant, and on them that are out of the way; for that He himself also is compassed with infirmity" (Heb. v. 1, 2). So He became man that He might represent us; and in his representation of us before God we are united with Him in all his finished work. We read of the Roman, Curtius, who sprang into the gulf to save the people. He could do it because he was a Roman, and the noblest of the Romans. So Jesus Christ had to become man in order to become our representative.

SUBSTITUTION.

In becoming our representative, Jesus Christ had to become our substitute. If He represented us before the law, He had to satisfy the law. In Heb. ii. 9 "we behold Jesus crowned with glory and honour; that He by the grace of God should taste death for every man." And again, "That through death He might destroy him that had the power of death, that is the devil" (ver. 14). And again, "To make reconciliation for the sins of the people" (ver. 17). He died because He represented us; and this word "reconciliation" (propitiation, R.V.) we must attach to his death.

'With Him in his death." What was it?

The death of an ordinary man? No; but to make reconciliation. In Heb. ix. 5 we have it as "the mercy-seat." In Rom. iii. 25 it is "propitiation." In 1 John ii. 2 we read that He is "the propitiation for our sins." In 1 John iv. 10 the word is again introduced: "Herein is love, not that we loved God, but that He loved us, and gave his Son to be a propitiation for our sins." We have the same word again in the prayer of the publican, "God be merciful to me a sinner." The word "merciful" is from the same root. We are, therefore, one with Christ in his death.

What then? His death was appointed by God "to make reconciliation for the sins of the people," and so He was our substitute. We died with Him, before the law, as He satisfied the law, and fulfilled all its claims. The Lamb slain was the substitute for Abel, and the substitute for Isaac; the passover lamb the substitute for the people; the scapegoat the substitute for all the sin and all the iniquity of the people. So Christ in his death bore away the penalty due to sin. And for us, as associated with Christ in his death, there is the blessing. Note the words "*For us*," as occuring in the Scriptures. "Christ hath given Himself for us an offering and a sacrifice to God a sweet smelling savour" (Eph. v. 2). "For He hath made Him to be sin for us, who knew no sin; that we might be made the righteousness of God in Him" (2 Cor. v. 21). How can we be made righteousness in Him unless we first know that He is made sin for us? "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13). What a wonderful verse; this blessed one, this God-man, the spotless one, made a curse, the Lord laying upon Him the iniquity of us all. It is said that when the high priest laid his hand upon the scapegoat he leaned upon it with all his weight. Oh! that to-day everyone in this vast company might lay both hands upon the head of Jesus—might lean their whole weight upon Him, and thus have reconciliation with God. Let us to-day be satisfied with what satisfies God—Christ Jesus on the cross our substitute. "God commendeth his love to us in that while we were yet sinners Christ died for us" (Rom. v. 8). "Christ our passover is sacrificed for us" (1 Cor. v. 7). Are you willing to be saved in God's way through the appointment of Jesus Christ to take the wrath of God, and to bear the penalty?

A minister in Minnesota told me this incident. A man was in prison, and he told my friend that he was there for a crime he had never committed. He was a postmaster, and letters were missing. They were traced by detectives to his office. He was arrested, confessed himself guilty, and went to prison for a term of years. It was a wonder to everybody who knew him. He told my friend that his wife and daughter assisted him in the post-office, and that they, tempted by love of dress, had taken this money. To shield them he had pleaded guilty, and was bearing their sentence. He satisfied the law, and they escaped. I have often thought of the ingratitude of that wife and daughter, because after he was dead they allowed the stain to remain upon his memory and the cloud to rest upon his name. But what shall be said of the ingratitude of any here to-day who have heard that the Son of God died upon the cross to bear their sins, who yet have never thanked Him and have never received the truth into their souls?

SATISFACTION.

We read of the bringing of many sons unto glory through this offering by Christ of Himself to God. God was perfectly satisfied with the work and death of Christ. "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us. Nor yet that He should offer Himself often, as the high priest entereth into the holy place once a year with blood of others; for then must He often have suffered since the foundation of the world: but now once in the end of the world hath He appeared to put away sin by the sacrifice of Himself" (Heb. ix. 24—26). He hath entered into heaven. The price is paid, the curse gone, and all to the satisfaction of God. Heaven's doors swung wide open, and He entered into heaven for us, the righteousness of God satisfied with the expiation effected by his death. That, and that alone, has satisfied God for our sins. We have to come to the end of what we are in the flesh, and see ourselves dead in Christ, before we can ever have life in Christ. In Scotland I came across a man who said to me, "How can it be that one can die for so many?" I took out of my pocket a gold piece, and said, "What is this?" He said, "A sovereign." I asked, "How many pennies does that represent?" "Two hundred and forty." "Then that is the equivalent of 240 pennies. Well, Jesus Christ was the equivalent of a world of sinners. It is a little piece of gold, not so heavy as a penny, but it is the full equivalent of 240. So this death is of value to God because of Him who died." Oh, the infinite, priceless value of this death of Jesus in atoning for us! I suppose the Kohinoor diamond would be worth £100,000, or 24,000,000 pennies. I suppose you could get a negotiable piece of paper from the Bank of England that would be the equivalent of as many pennies as there are souls living on the earth. So we read in Col. ii. 3 that in our Saviour all the treasures of wisdom and knowledge are hid. I said to this young man, "Suppose one hundred men were condemned to die, and the Prince of Wales were to give his life that they might go free; because of the dignity of the position which he occupies his death might be accepted before the law as equivalent."

THE SINFULNESS OF SIN.

If we are with Christ in his death, we have clearly before our minds what his death was. It was death as a sinner; as we read in Is. liii. 10, "When thou shalt make his soul an offering for sin." The testimony of the Scripture is clear and unmistakable that the death on Calvary was the offering for sin. How it teaches men the vileness of sin. How God shows that in substituting Christ this flesh is utterly set aside. It could not be otherwise. As sure as Jesus Christ came to be my substitute, so everything in me and about me is obliged to be set aside. I have a view of what sin is in the flesh, and of what the awful condemnation of God's law is upon it—"For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh" (Rom. viii. 3). If that means anything it means that the condemnation due to me as a sinner in the flesh was met by the death of Jesus Christ. Thus I see the measure of the condemnation that was due. How awful it was. Eph. ii. 1 describes me as "dead in trespasses and sins," and if I am with Christ in in his death, then my sins deserved wrath to the uttermost.

There is the law of equivalents that works both ways. If I reject Christ's atonement, what is the equivalent to me of that which He suffered for me, should I stand before the Lord God to have Him judge me as a sinner. What will it mean? In the light of this truth, we stand in the gathering gloom of Golgotha and hear the agonising cry, "My God, my God, why hast Thou forsaken Me?" We read the solemn words of Jesus, "These shall go away into everlasting punishment," and "He lifted up his eyes in hell, in torment," and "There is a great gulf fixed, and they that would pass from thence cannot," "Shall be punished with everlasting destruction from the presence of the Lord and from the glory of his power." We dare not modify the meaning of these solemn utterances, or take anything from their awful import, lest we pervert the Scriptures, and lest we do dishonour to the death of that Saviour who shed his blood for us. If you want to know what you are as a sinner, and deserve as a sinner, think of yourself with Christ in his death. Then think of God's attributes of holiness, justice, and love, as set forth by the Apostle. God spared not his own Son, that He might be just, and yet the justifier of the ungodly that believe in Jesus.

In Aberdeen a young man eighteen years old said, "I am saved by the justice of God. By the justice of God I was condemned; by the justice of God, Jesus Christ becoming my substitute, I died upon the cross, and I am forgiven—I am saved by the justice of God." Is there anything that so reveals God's holiness, his justice, and his love, as to stand and look at Jesus upon the cross? There we see what God's love led Him to do, and what God's justice required to be done, before we could be saved.

FRUITS OF IDENTIFICATION.

In uniting with Christ in his death we are dead to the law, to the world, and sin—"Dead to the law that ye should be married to another" (Rom. vii. 4). Death and resurrection are always coupled in the Gospel. You cannot be married to another until you are first dead to the law. Dead to the world—"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified to me and I unto the world" (Gal. vi. 14). You cannot get down into the world unless you go past your Saviour; and the world cannot get to you unless it goes above the Saviour. It can never get to you if you keep on the right side. What a shame it is that we should ever get to it by passing Christ. Dead to sin, as in Rom. vi. 11—14. "Knowing this, that our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin" (Rom. vi. 6). "Sin shall not have dominion over you, for ye are not under law, but under grace" (14).

SHOOTS AND ROOTS.

In Scotland I met a man celebrated for cultivating beautiful roses, and I asked him how he did it. He said he took care of the roots. Then, after he had grafted in the rose wanted, he kept the shoots from the old root cut down. The great difficulty is the shoots that keep coming up from the old root. That is a good illustration. The flowers of our spiritual life are not very bright to-day, and the fruit of the Spirit in us is not very great. We come to this annual gathering, and perhaps we cannot rejoice much over the past year. How poor the fruit! What has been the trouble? We have been letting these shoots come up from the old root, and its strength has gone into them. We have been living in the world, and to gratify the flesh, instead of living in the power of the resurrection life. Dead to the old slave-master—sin. I would like to be able to get rid of the root.

> I sigh from this body of sin to be free,
> That hinders my joy and communion with Thee.

I cannot see in the Scriptures, nor in my own experience, that this, in the present life, will be done. I see there is a great blessing in taking the sword of the Spirit, cutting off the shoots, and letting the strength be given to the Lord, our Redeemer, our Saviour. If it is God's will that we suffer awhile in this body of corruption, with the root remaining, at least it lets us know more and more of the awful thing that sin is in the light of increasing holiness and nearness to God. We are thus kept humble, and magnify what Christ has done, in which case we shall learn that we have to be content to be discontented with ourselves, until God gives us a resurrection body. But that is no justification for you to let the shoots spring up, because the old root is there; and because you have cut off the shoots close, that is no justification for you to say that there is no root there. That would be the big shoot of spiritual pride, that may come up and hide the fruit from your eyes and the eyes of others.

HEIRS OF THE PROMISES.

United with Christ in his death and in his life, we are made partakers of the Divine nature.

"Whereby are given unto us exceeding great and precious promises, that by these ye may be made partakers of the divine nature" (2 Peter i. 4). We must magnify the promises. Men tell us that if we hold fast to the verities of the faith it does not make much difference what part of the Word is true, but it is a bad principle in law to commence by admitting that there is a flaw in your title-deed. We would rather hold fast to the title-deed as being proved out and out, and sealed by the blood of the covenant. Let us not tamper with the title-deeds. A lady said to a fisherman in Scotland, "If I only just get into heaven, I shall be satisfied." "Well, ma'am," said the fisherman, "would that satisfy the Lord?"

THAT IS THE QUESTION FOR US.

Then we are married to Christ in resurrection, raised from the dead, to bring forth fruit. We are not married to Christ on the cross; we come to a living Christ. Our life is from Him. United to Christ in resurrection we shall be filled with Him. "He that believeth on Me as the Scripture hath said, out of his belly shall flow rivers of living water. (But this spake He of the Spirit, which they that believe on Him should receive: for the Holy Ghost was not yet given; because that Jesus was not yet glorified)" (John vii. 38, 39). Brethren let us be with Him that we may be filled with the Spirit. Let us take our place in resurrection life close to the Lord Jesus—in fellowship with Him. Let us ask Him to fill us anew with his Spirit, which we need specially in these times of declension, and amidst all the errors of Ritualism, Rationalism, and Romanism. Let us show that we do believe in the death and resurrection of our Lord and Saviour, and in the fulness of his redemption; and let us wait upon God for the Holy Ghost. Are we not with Him in resurrection for this purpose—that He may fill us with his Spirit? Oh, for an increase of faith to take that which the grace of God has given, and to accept what we have in our gracious Lord. In some parts of Scotland they have a custom every year of "riding the marches." The whole of the community in one place give themselves up to it with a shameless degree of sin and iniquity, I am sorry to say. Still I was inspired by what it signifies. Going out on horseback they ride the bounds of their town; the land given them centuries ago by some king or chieftain of the clan. They claim it and ride round the borders of it every year to assert their claim. Oh that we might "ride the marches" and claim for ourselves all the promises, through Jesus Christ, our precious Lord.

WEDNESDAY EVENING.

Chairman's Remarks.

LET me ask your attention briefly to one or two passages from the Word of God which seem to me to bear very closely upon the general subject of our Conference—"With Christ." The first of these is in Mark iii. 13—15, where we read concerning the Lord, "He goeth up into a mountain, and calleth *unto Him* whom He would: and they came unto Him. And He ordained twelve, that they should be with Him, and that He might send them forth to preach, and to have power to heal sicknesses, and to cast out devils." Then He said to his disciples, "And ye shall bear witness because ye have been with Me from the beginning" (John xv. 27). Again, in Malachi ii. 6 it is said of Levi, "The law of truth was in his mouth, and iniquity was not found in his lips, and he walked with Me in peace and equity, and did turn many away from iniquity."

Here, then, we have in the first passage the purpose of the Lord Jesus Christ in calling us into fellowship with Himself—abiding fellowship. It does not mean, of course, that they were to be with Him only on the mountain, but during his earthly life and ministry. And the purpose of calling them to be with Him—what was it? That He might send them forth. We meet here, we are thankful to think, as a large army of Christian soldiers; a number of professed workers for Christ; as those who desire, where He appoints the way and indicates the direction, to be sent forth to do good in the world, to heal sicknesses, to overcome the evil one and cast out devils.

But what is the indispensable preliminary? It is to be *with Him*. In vain shall we go forth unless we are sent forth, and we shall not be sent forth unless it is from his presence. It is then only we have the power and prerogative; that we are made plenipotentiaries according to our sphere and measure to do the work that He appoints for us to do. How wonderful that He should call us to be with Himself in order to fit us for service! They were a strange, an uneducated, an ignorant—we may say a rough—company of men whom He thus called to be with Him. And what are we? Just about the same. Such is his purpose—to be with Him. What a privilege! What a position!

Then in the second passage I refer to we have his promise; "Ye also shall bear witness, because ye have been with Me from the beginning." We can only bear witness of what we have seen and heard. No other witness is accepted as of value. But we have not to bear witness of things that we have seen and heard. He says, "Ye shall be witnesses *unto me*." We have to bear witness to a person; we must know Him, and to know Him we must be with Him. Their testimony is effectual indeed who abide with Him. "Ye shall bear witness because ye have been with me." And does not that indicate to us much of the cause of failure in testimony in the present day—that it is so often second-hand testimony, learned by rote, caught up from another, gathered, it may be, from the Scripture, its doctrines and illustrations, but not coming from the hearts of those who have been and are with Christ? That is what we need. I am sure I do, and I am under the impression that my need is your need. Oh, to be so with Him that we cannot fail to bear witness to Him!

In the third passage I read we have the blessed results: "He walked with me in peace." It is peace to walk with Jesus, "and equity," too; and the result, "He turned many away from iniquity." There is the blessed result—doing his work which only can be done in the measure, and to the extent, to which we walk with Christ. May such be the characteristic of this Conference—may such be its blessed and glorious outcome! Oh, if everyone of us 3000 here so abode in his presence, so walked with Him in daily life, that our testimony, conscious or unconscious, direct or indirect, should be ever to Him in the power of the Holy Ghost. If Mildmay—or rather, if the Lord from Mildmay—at this time sent forth the 3000 servants He has got here this evening in power as those who have been with Him, then the world would take knowledge of us that we have been with Jesus.

Dead, Buried, Quickened, Risen.

BY REV. EDWARD A. STUART.

I would ask you to turn to Colossians ii. and iii. First of all in chap. ii: "Dead with Christ" (ver. 20), "Buried with Him" (ver. 12), "Quickened with Him" (ver. 13), and in the first verse of chap. iii., "Risen with Christ." Those four short sentences bring before us our subject this evening. The chief subject of this Epistle to the Colossians is "the glory of our Lord Jesus Christ." But running side by side with that was the union of his people with Him. You must not suppose, however, that this epistle lends any countenance to that emasculated Christianity which is so common in the present day which imagines that the Christian has everything to enjoy and no fight to sustain. Although it is quite true you may link together the glory of Christ and the union of his people with Christ, yet these four short sentences give to you the four steps which we must tread if we wish to be glorified with Him. It is only if we suffer with Him that we shall be glorified together.

THE HISTORIC FACT.

I feel it necessary at the outset to throw out two warnings. We are speaking about the spiritual results of the death and resurrection of our Lord Jesus Christ, but there is a very great tendency in the present day to think only of spiritual results, and pass over the historic fact. We have a number of people who are very much enamoured with the flowers of the Christian life and they try and graft the flowers of the Christian life upon some infidel stock. It will never grow there. You may cut off the flower of a Christian life and put it in some specimen glass, but it will soon wither and die. It will certainly not bring forth other flowers and fruit. If you want to have the flowers of the Christian life, you must have the root of the historic Christian fact. Whilst we are speaking of the spiritual lessons of the death and resurrection of our Lord Jesus Christ, I am quite sure that all the conveners of this Conference and every speaker upon this platform would lay stress upon the actual historic facts of the death and resurrection of our Lord Jesus Christ.

There is a great cry in the present day against everything that is miraculous. Men say that so long as we learn from those old myths, as they are accustomed to call them, what they are intended to teach us, we may afford to let the old myths go. We venture to think that they are no myths, but real facts; and that Jesus Christ died according to the Scripture, and that He has risen again.

I feel also that it is incumbent upon me to throw out a warning upon a second point. There is a very great danger lest we should imagine that the Lord Jesus Christ has done everything for us, and therefore there is nothing left for us to do. It is quite true Jesus Christ died for us, as we heard this morning, but it is also true that Jesus Christ died in order to show us how to die. Our Lord Jesus Christ bore all the results of sin. He bore that result of sin, the wrath of God, in our stead. But there are other results of sin which we bear whenever we commit sin; and the Lord Jesus Christ, though He has Himself tasted the cup to its very lowest dregs, yet, nevertheless, does not excuse us—for instance, from shame, if we do wrong—does not excuse us from any of the other results of sin.

SEPARATION THE FRUIT OF SIN.

Our Lord Jesus Christ bore another great result of sin—namely the awful isolation of the human soul. It is a very extraordinary thing that when man fell, He was not only separated from God, but from his fellow man. You know that if you take some mercury and dash it down upon the table—not only is the mercury separated from the hand that sustained it, but it is all in separate globules. When Adam fell, there came a separation from Eve as well as from God; and the extraordinary thing is this: whenever a man begins to think about himself there comes this awful isolation—an isolation at the same time accompanied with a yearning for sympathy. It is a very extraordinary thing; but it is universal—man yearning for sympathy; and yet the deeper he gets into the recesses of his own soul the more lonely he is. Our Lord Jesus Christ tasted that result of sin; and it is a result that I have not seen sufficiently dwelt upon, and I believe it is one of the eternal results of sin. I believe, if you want society, you must go to heaven; but, if you

want isolation, you must go to hell. One of the awful results of sin in hell, I believe, will be the awful centrifugal power resulting from sin. Every soul will be rushing away from other souls; every soul will know that it is naked, and will be ashamed. But in heaven everything will be opened. We shall not be afraid to open up the hidden heart-secret, because all who see us in heaven will judge us with the eyes of love. There is a grand centripetal power in heaven; there is an awful centrifugal power in hell.

HOW TO DIE WITH CHRIST.

But I want you to remember this—that our Lord Jesus Christ has not only died for us, but He has shown us how we are to die; and therefore we have this as our subject to-day—death and resurrection *with Christ*. You must remember that our Lord Jesus Christ was made sin for us, and therefore what He suffered, He suffered not as the eternal Son of God, but as the Sin-bearer, because of sin. If you want to know how to die, you must learn it from Jesus Christ, and you must look upon the Lord Jesus Christ as bearing our sin, and suffering the punishment because of that sin. It is all very well theorising upon this question, and it is all very well singing about it; but what we want to-night is to come practically face to face with the question—How am I to die with Christ? We hear people vapouring about it, wondering whether they have ever attained it, exhorting others to attain it; but I want us to come definitely to the subject to-night, and I think if you will follow with me the Gospel story, and see how the high priests and Pharisees dealt with the Lord Jesus Christ, you may learn there somewhat how we are to die with Christ. The high priests treated Christ in the way they did because they were executing the judgment of God upon sin; in the same way you must execute the judgment of God upon sin. They executed the judgment of God upon sin in the person of Christ Jesus who bore the sin; you must execute the judgment of God upon sin in your own person. The only difference is this, that in Christ Jesus the sin was imputed, whereas in ourselves it is a terrible reality in the life.

How did the high-priests and the Pharisees deal with our Lord Jesus Christ? We read in the first place that they called a conference. In John xi. we are told they came to this decision, "that one man must die for the people, and that the whole people perish not." They came to the conclusion that they must put the great Sin-bearer to death. We have met together here for a conference to-night, and I think we may say this is our first conclusion—

WE MUST PUT SIN TO DEATH.

But the Pharisees were not satisfied with having passed the sentence; they proceeded to carry it into effect. How, where, and when? They carried it into effect in the solemn still hours of the night; not in the conference, but in the quiet of Gethsemane, when they were alone with Christ. "Not on the feast day," they said, "lest there be an uproar among the people." In the same way we must deal with our sin. It is all very well our coming to conclusions here in the Conference; but we want to go to the privacy of our own chamber. You will never crucify self by singing about it, or by hearing addresses about it. You can only crucify self by going into your own chamber and there dealing with sin.

The first thing the Pharisees and rulers did was to search for Jesus. They lit their lanterns, gathered together their servants, armed them, crossed the brook Kedron, and penetrated into the recesses of the garden in order to find Him. We must do the same thing. If you are going to crucify sin, you must first of all light your lantern—the lantern of God's Spirit, the lantern of God's Word—and track the sin into the very inmost recesses of the heart. Do not be satisfied with Peter, James, and John outside; you want the great master sin itself. Do not be put off by any streams; you want to get at the fountain source. You need no preacher to tell you where the sin resides; each one of us knows the plague of his own heart, and you know just where your sin is lying—down in the very inmost recess of the garden. "He ofttimes resorts thither." Track it, find it, bind it!

THIS NEEDS HONESTY.

You may put yourself off with some minor peccadillo; you may deal dishonestly with yourself; but, if you want really to be "dead with Christ," you must deal honestly with your own soul. Where is the sin I have to crucify; where is my own shortcoming that I have now to kill?

Next they dragged Him to the judgment seat. Our Lord Jesus Christ was judged before three different tribunals, and so I would say we must judge our sin. In the first place they hurry Him off to Pilate. Pilate is the great world governor, and he may represent to us the judgement of the world. I know the world is no infallible judge. The world may very often acquit when God's law would condemn; but at the same time if you and I are honest, we ought to bring ourselves and our sins and selfishness up to the judgment seat of the world. What would the world say if it knew what was taking place in your own room? You who have great pretensions to sanctity, you who are looked up to as a leader in spiritual life—what would the world say if they knew what was taking place in your own study, in your own chamber? What would the world say if they knew what was in your own heart—the envy and malice that are there? The world, now in ignorance, may praise you; but you know quite well, if you were to bring yourself naked up to the judgment bar of the world, the world would condemn you.

But there is another judge—they took Him off to Herod. Now Herod was the local judge. Pilate sent him to Herod because he heard He was a Galilean; and so very often the world does with ourselves. They think every man must stand or fall according to his own conscience, and conscience is very like a compass on board ship.

IT NEEDS CONSTANTLY TO BE ADJUSTED.

It is apt to lose its true balance, especially when it comes in contact with iron—with the world. But still conscience is the judge, and if you want to be dead with Christ be honest in the matter, and judge yourself by your own conscience. "What would I say if I knew that So-and-so had done what I have done myself." For instance, someone has come to you with a very earnest plea for an urgent case of necessity. You say, "I cannot afford it," and so you excuse yourself," and refuse to give. Change places; supposing that you came to ask for that urgent case of necessity, and supposing the person you came to was exactly in the same position as you are yourself as regards means, how would you judge him? Let conscience decide.

But, after all, the court that really condemned our Lord Jesus Christ to death was not the court of Pilate or Herod, it was the court of the high priests. When the world would have let Him go, and when Herod would have let Him go, they said, "We have a law, and by our law He ought to die, because He made Himself the Son of God." My brethren, as they treated our Lord and Master, so we must treat that which Christ Jesus was bearing in his body at that time. He was made sin for us. We have a law, and by that law sin ought to die. Why? Because sin has made itself the very equal with God. This is the charge that the law of God brings against sin. That sin aims at the very authority, nay, at the very being of God. Have you not often traced it in yourself? "Oh! I wish it were not wrong to do this." That means a wish that God should change his moral character in order that you might sin. I say, judge sin before these three courts, and condemn it.

In the next place they stripped Him, and, as they stripped our Lord Jesus Christ, took his own robe off Him, and crowned Him with thorns, so we must do the same with that which He represented.

STRIP SIN OF ALL ITS BEDIZENED GARMENTS,

see it in all its naked hideousness, and then bring it out and say "Behold your king." Oh! I wish I could bring this home to every man or woman. If there is a man here who has been a slave to the intoxicating cup I would strip that intoxication of all its bedizened garments, and would show him the sin of drink in its native hideousness. I would show him the weeping wife and the fearful children, and would say, "There is your king." If there be a Christian here who has felt jealousy and malice against a fellow-Christian, I would say to her, "There is your king," despise it, spit upon it, crown it with thorns if you please; see what a hideous, shameful thing your sin is. Look at that envy, that gossip you think so little about. If you strip it of all its dress it is an utter lie. There is your king. There is the naked sin which has been ruling over your hearts.

And then what are you to do? Condemn it to death. Pilate said, "I will scourge Him and let Him go." That is always the world's way of dealing with sin. Some of us have perhaps felt the world's scourges very hard, but the world is content with a mere reformation. We Christians cannot be content with that. You may scourge the sin if you please, but you must condemn it to death, utter death, and then you must

TAKE IT AWAY AND CRUCIFY IT.

They did so with our Lord. They nailed his hands and feet; they even pierced his heart. You must do the same with sin. You must nail all the activities of sin. You must reach the very heart of it, and crucify it, writing up over it its accusation, "This was my king; this is what I once served and bowed down to."

What do we mean by crucifying sin? Crucifixion is a *real* death; it is not being buried alive, with a chance of resurrection at a future time; it is a real veritable death. This crucifixion is a *voluntary* death. It was so in the case of our Lord Jesus Christ. "No man taketh it from Me; I have power to lay it down and power to take it again." And so it must be with your death. At the same time, whilst it is a voluntary death, it is a *violent* death, for sin does not die willingly. You must take the sin and nail it and crucify it. It is a very *shameful* death. I cannot bear to hear people speaking of what they used to be. I think if we have true Gospel feeling with regard to our own past sin we shall count it a very shame even to speak of those things which we used to be and do. We must realise that crucifixion is an ignominious death. People sing about dying with Christ as if it were a thing that they could go through without any sigh or tear.

It is an extremely *painful and lingering death*. Death by crucifixion lasted sometimes for three days. So it is with us. As we heard this morning—there is the root; what we have to do is to be continually cutting down shoot after shoot, as it arises from that root. It is a lingering death. This is the death with Christ, the death to sin, death to the world—death with Christ. How? "Ye through the Spirit do mortify the deeds of the body" (Rom. viii. 13). It is not undertaken in our own strength, but in the strength of God the Holy Ghost. It is only as God the Holy Ghost energises us and empowers us that we shall be able to go through this death. As Christ offered Himself through the eternal Spirit, so we must crucify self through the power of the Spirit.

BURIED WITH CHRIST.

But this is not all. If you look at the second chapter and thirteenth verse you read, "Buried with Christ." What does that mean? You remember in the first burial that we read of in the Bible the reason for it is given: "Abraham said of Sarah, Give me a place that I may bury my dead out of my sight." So you must not only die with Christ, but your sin must be

buried out of sight. When by God's grace we have been able to kill sin, we still seem to cherish it. Like Elisha, we stretch ourselves upon the dead body, and warm it back again into life. You want to bury it out of sight. Is it a book? Burn it. Is it a picture? Destroy it. Is it an occupation? Relinquish it. Is it a friendship? Forsake it. There must be the burying of it out of sight altogether. Do with it as they did with our blessed Lord and Master.

MAKE IT AS SURE AS YOU CAN.

Bury it, roll upon it a great stone, set upon it the seal of God's Holy Spirit, and keep a watch that there be no resurrection hereafter.

Now comes the change—in the tomb, mark you, not on the cross. Buried with Christ. Yes, not only is my old sin and self and world-life to be buried with Him, but my new life is to be buried with Christ. This ought to be the description of every Christian—buried with Christ, hid there in that "Rock of Ages cleft for me," wound round about with the fine linen of his righteousness, buried with Him out of sight. That tomb is in the garden. That tomb is scented by the flowers, the harbingers of a coming resurrection. The Christian who is really buried with Christ will soon go on to be

QUICKENED WITH CHRIST.

How? We cannot say how. As we heard this morning, the new life is a mysterious life. There may be outward signs accompanying it. There may be, as in the case of our Lord Jesus Christ, an earthquake. Sometimes it is so with us; as we rise to the new life there seems to be a veritable earthquake, a shaking of all the old things. There may be, as in the case of our Lord Jesus Christ, some heavenly messenger. Thank God for the heavenly messenger! It may comfort the mourner, for there are mourners mourning over our dead sin. The heavenly messenger may watch us and roll back the stone; but one thing it cannot do—it cannot give the life. As to how the life came to our Lord Jesus Christ we have no means of knowing; all we know is that the new life of our Lord Jesus Christ is attributed to Father, Son, and Holy Ghost. All had their part in this new life. We read of God the Father that "He hath declared Him to be his Son with power by the resurrection from the dead"; we read of our Lord Jesus Christ, "I have power to lay it down and power to take it again"; and we read in 1 Pet. iii. 18 that our Lord Jesus Christ was "quickened by the Spirit." All three Persons of the Divine Trinity had their part in the resurrection. It is mysterious, but there are certain things which must come if we are thus risen with Christ. Turn to 1 Cor. xv. We read there of the resurrection of the body (and what is true of the resurrection of the body is true of the spiritual resurrection): "It is sown in corruption; it is raised in incorruption." What a corrupt thing our old life was! We used to pride ourselves that we did nobody any harm; but now, looking back upon that old life from the standpoint of the new, we see what a corrupt thing it was; we see what harm we did. Our very influence was like a deadly upas tree, spreading death on every side.

There is no corruption in the new life. That wondrous law of influence by which the universe of God's Spirit is bound, whilst it is an iron law in the old life, becomes a blessed golden talent in the new; that power of influence by which we were corrupting others now becomes a blessed power by which we may lead others to the Lord Jesus Christ. "It is sown in dishonour; it is raised in glory." Dishonour! ay, indeed, what a shame that old life was. Now, as we see it, stripped of all its glamour, what a shameful thing it was. It is raised in glory, for it is the reflection of his glory. It is sown, too, in weakness. We never could do the things we wanted to do; there was always the fight going on in our life. "It is raised in power." "I can do all things through Him who strengtheneth me."

RISEN WITH CHRIST.

This is the practical result of the quickening. If we are quickened with Christ we must not stay in the place of death; we must rise; we must not only leave the tomb, but leave the old grave clothes behind us. God will give us new garments, and we must remember that in this risen life (it is only a pilgrimage) we are constantly ascending to our Father. The very moment Christ Jesus stepped out of the tomb the ascension was before Him. So it must be with us. The moment we rise in this newness of life our thoughts must be fixed on this ascended life, ever upward; then this risen life will show itself just in the same way that the life of Christ did.

RESULTS OF THE RISEN LIFE.

Look at John xx. and xxi., and you will see these four results of the risen life of Christ. He first of all met Mary Magdalene in the garden, and He dried the tears of the mourner. The resurrection of Christ does dry the mourner's tears; for we know that "they that sleep in Jesus will God bring with Him." Next, He comes to his disciples gathered in the upper chamber, and the risen Christ speaks peace to the troubled hearts, as the risen Christ always does. Then, lower down in the chapter, He comes to Thomas, and dispels all his doubts; and just in the same way the risen Christ dispels our doubts and fears. If we are risen with Christ, there will be joy instead of sorrow; there will be peace instead of terror; there will be firmly established faith instead of this miserable wavering which we have so often to lament.

In chap. xxi. you see the power of the risen Christ in the daily life, for the risen Christ is not only for the solitude of the garden, not only for the sanctity of the upper chamber—the risen Christ is also for the lake side of Galilee, to teach the fishermen on which side of the boat they must cast their nets.

So it will be with you. Risen with Christ, there will be a power which will manifest itself in the house of business, in the drawing-room circle, in the counting-house, or in the office. Risen with Christ, there will be a power which all your adversaries will not be able to gainsay or resist. What we want is the practical carrying of this out for ourselves. We might have a moment's silent prayer. Let us try and track our sin; bring it out to the light and judge it; condemn it, crucify it. Let us lose sight of all the other people here, and think only of ourselves to-night in the very presence of our God.

Christ and the Church.

BY MR. C. RUSSELL HURDITCH.

Having read Rom. viii. 21 to the end of the chapter, he said: It has come to my mind to read these few verses, not in order to expound them, but to have the weight of their testimony bearing on our minds and hearts in connection with the subject under consideration to-day. I desire to restate some of those Divine testimonies that bear upon this fundamental truth of Christ's death and resurrection and our identification with Him therein. I desire to view it in connection with its evangelistic bearing upon our souls' present welfare and future hope. We cannot forget that this doctrine of the believer's death and resurrection with Christ is a doctrine that is denied and ridiculed by the world, and lightly esteemed by many professing Christians. Nor is this to be wondered at, since the artillery of scepticism is just now concentrated upon the glorious person, work, and teaching of our Lord Jesus Christ, the import of his death, and the fact of his resurrection. Now if Christ be not what He declared Himself to be, the Divine Son of God, and his work is not what it has been affirmed to be, a work in which He accomplished the redemption of the world by the sacrifice of Himself—then it is sheer folly and nonsense for us to talk of any union with Christ in death or resurrection. For, if Christ be not raised, we are yet in our sins; and if Christ has not died for our sins, what possible benefit could we derive from his death at all? But

WE KNOW WHOM WE HAVE BELIEVED.

We know his Word, and we know that we have not followed cunningly devised fables in believing and making known the power and coming of our Lord Jesus Christ, the triumphs of his cross, in the accomplishment of our redemption and his resurrection power. Nay, we are "not mad," as Paul said to Festus, "but speak forth the words of truth and soberness," when we affirm that every believer is identified with Christ in the wondrous death he died, and in the power of his resurrection.

Again, it is no wonder that this mysterious and glorious doctrine should be misunderstood by the world who seek to judge of it in the light of their own reason; for are we not distinctly taught by the Holy Spirit in 1 Cor. ii 6—16 that spiritual things can only be spiritually discerned? Therefore we need the teaching of God's Holy Spirit in order to understand this great doctrine of Christ's death for sin, our union with Him in that death, and Christ's resurrection for our justification, and our resurrection in Him, the blessed risen Christ.

Oh! how much is suggested by this short sentence—"with Christ in death and resurrection." We seem to stand, when these words are uttered, on the shores of a boundless ocean. We do at best but gather a few shells thrown up by its wavelets, and draw in the cups we cast into the ocean the few drops that have gladdened our hearts. But who in the Church of God has ever fathomed the *depths* of this divine truth—Christ in death, Christ in resurrection? None! Surely we must wait till that day when the whole Church of the redeemed shall be gathered home from every shore, and they shall stand where "with all the saints" they may comprehend "what is the breadth, and length and height and depth, and know the love of Christ which passeth knowledge, and be filled unto all the fulness of God." How expressive, I say, the words—"With Christ in death and resurrection." What do they bring before us? They bring before us Christ the Immanuel, Son of man yet Son of God. Holy One in the place and on behalf of sinful man. This weighty sentence expresses more than tongue can tell. It means

CHRIST AT HIS LOWEST, AND CHRIST AT HIS HIGHEST,

It means Christ in his weakness and Christ in his might. It means Christ in his poverty and Christ in his riches. It means Christ in his humiliation and Christ in his exaltation. It means Christ in the sowing (when He sowed Himself), and Christ in the reaping (when He rose, bringing forth fruit many hundredfold). It means Christ in his soul travail, and in the joy of the wondrous result, who for the joy that was set before Him, endured the cross, despising the shame, and hath sat down at the right hand of the throne of God. It means Christ in the darkness of death, and in the brightness of everlasting life. It means Christ at the gates of hell, and Christ on the throne of the universe; Christ as the emptied man, obedient unto death, and the One whose name is declared to be above every name; in short it is an expression of the fact that in Christ's death and resurrection we have the theme of the book, the theme of the ages, the theme of time, the theme of eternity—

THE SUFFERINGS OF CHRIST AND THE GLORIES THAT SHOULD FOLLOW.

It means nothing less than this. It means vastly *more*—a thousand things more. Oh! when we take up our hymns do we not sometimes express our worship in these words—

> "Man of Sorrows! what a name
> For the Son of God, who came
> Ruined sinners to reclaim!
> Hallelujah! what a Saviour!"

And ere we finish the service we sing—

"Look, ye saints, the sight is glorious;
See the Man of Sorrows now
From the fight return victorious:
Every knee to Him shall bow!
Crown Him! crown Him! angels crown Him!
Crown the Saviour King of kings!"

In all this we are associated "*with Him*" in that death and in that resurrection—that is, in the counsel of God and in the reckoning of faith—for the reckoning of faith is the acceptance of the Divine counsel—worshipping, wondering, loving, adoring, before a great mystery of godliness, without any ability to apprehend its full meaning. We lose our souls in the great sea of the Divine mystery, and with a simple "Amen, Amen," take God at his word, and rejoice in his everlasting love. God help us to launch out into the deep, and let down our net for a draught. But it is only in that counsel of God and in the reckoning of faith we are identified with Him in all this, for as to actual fact, like Peter, and James, and John, the Lord has to say to us, "Stand ye here and watch while I go and pray yonder." In to that "yonder" we do not go with Him We had to stand at a distance, for only the Son of God could stand in that place for us.

"His be the victor's name,
Who fought the fight alone;
Triumphant saints no honour claim;
The conquest was his own.
He hell in hell laid low;
Made sin, He sin o'erthrew:
Bowed to the grave, destroyed it so,
And death, by dying, slew."

If the beloved Apostles could not endure with Him Gethsemane's sorrow, which was the shadow and forecast of the cross, much less could they follow Him to those deeper, darker shadows of Golgotha! He went forth alone to bear the judgment of God against our sin. He went forth alone where He alone could stand. He went forth to bare his breast to the sword of judgment.

"There Christ suffered for my guilt:
This through faith may be believed;
But the horrors which He felt
Are too vast to be conceived.
None can penetrate through thee,
Dark and dreadful Calvary."

What saint in this hall will move his tongue to claim any part of Christ's great victory? The whole multitude in heaven sing, "Not unto us, not unto us;" but "unto Him that loved us, and loosed us from our sins, and made us kings and priests unto God, to Him be the glory and the dominion for ever and ever. Amen.'

"Alone He bore the cross,
Alone its load sustained;
His was the shame, the loss;
And He the victory gained!"

Alone He stood there for us, and cried, "My God, my God, why hast Thou forsaken me?" Are there any unconverted hearers? Then let your eyes be lifted to that Divine Saviour, for you have an interest in this matter. He stood where you could not stand—where you would have been consumed with the fierceness of God's displeasure. Christ bore our sins in his own body on the tree, and now, through God's mighty grace, we look back and say He died for us. We were, everyone of us, dead *in* sin. Behold Christ there dead *for* sin. That was the world's midnight hour; that was the moment from which life and immortality were to spring forth to our sin-bruised souls. As we look at Calvary, we know that there He bowed beneath the load, and bridged the gulf between God and man, and there opened the kingdom of heaven to all believers. We were one with Him in this sense, that the curse he bore was for our sins. "Christ hath redeemed us from the curse of the law, being made a curse for us" (Gal. iii. 13), and every believer may say, "I have been crucified *with* Christ, nevertheless, I live" (Gal. ii. 20). We were identified with Him once and for ever; we were furthermore with Him in all the

MYSTERIES OF THE NEW CREATION

which we have indicated early in the history of God's dealings with man. You remember how it is written in Gen. ii. 21—23: "And the Lord God caused a deep sleep to fall upon Adam, and he slept: and he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh: she shall be called woman, because she was taken out of man." In this we see a picture of our union with Christ—how in that great sleep of death God brought about the creation of his Church from out of the sleeping Christ.

In Eph. v. 23—32 we are told how Christ "loved the Church, and gave Himself for it," and giving Himself for it He provided that by which the whole Church was fashioned, formed, and perfected, as the sharer of his throne and the partner of his joys for ever. If we "have been planted in the likeness of his death, we shall be also of his resurrection" (see Rom. vi. 5—11); if He died for all (2 Cor. v.), then all have died. Our death hath passed away. The curse of a broken law is gone. Our darkness and death are gone, and we are dead to sin, and to the law, and to the world, and oh! that we might be dead to self, for *we* as well as our sins were judged in Him,—and so go forth with Him from under that judgment, clean as He is clean, clear as He is clear.

And, through God's grace, what do we find? We find that in his resurrection we are associated "*with Him*," as the subject for the day declares, we are raised in complete *justification*; our sin is gone and gone for ever, so that we leave the court without a stain upon our character. Christ having "died unto sin once," and "being raised from the dead, dieth no more; death hath no more dominion over Him." The question has been eternally settled, so that to-night there is the Gospel of a free and full justification proclaimed for the guiltiest of men that may be within these walls, or elsewhere, through this Man who "was delivered for our offences, and raised again for our justification."

But with Christ in resurrection we have also *full acceptance* and Divine favour. The Apostle teaches us this in Eph. i: "Wherein He *hath* made us accepted in the beloved." Is Christ accepted of God? So is every believer in Christ—the weakest, the youngest, the most ignorant, the most inexperienced; and the measure of his acceptance is nothing less than the measure of Christ's acceptance. In Christ, the Son of God,

WE ARE MADE THE SONS OF GOD.

Is Christ before God in Divine righteousness? Then we are before God in righteousness. And if, with all the measure of Christ's acceptance, we are accepted of God, what does it mean? It means that we have a righteousness such as our beloved friend, Mr. Denham Smith, whose voice has so often been heard in this place, exalting Christ his Lord and Saviour, wrote—

"Just as Thou art, how wondrous fair,
Lord Jesus, all thy members are;
A life divine to them is given,
A sure inheritance in heaven.

"Just as I was, I came to Thee,
An heir of wrath and misery;
Just as Thou art, before the throne
I stand, in righteousness thine own."

Which of us have plumb-lined the ocean depths of this love of God? He stooped down, and upon the vilest repentant sinner He put the best robe, and the shoes upon his feet, and rejoiced. It strikes me that many of us have lost our first love as to these Divine realities. We have gone after our favourite teachers, and theories, and dogmas, and churches, and parties, and conferences; and our souls are not living in the great sea of the Divine love that can take a sinner out of his sins and give him acceptance—not with an earthly monarch, but with the King of kings and Lord of lords, who makes us sons with his Son, joint-heirs with the Heir of all things—places us before Him in Divine acceptance, in righteousness, such as the very angels look upon with wonder and delight. Yet further: "with Him" we are associated in the bonds of a closer and more intimate relationship. We are the bride and He is the bridegroom. How easily spoken the words, but oh! the profound meaning at the back of them! You hang out all your bunting, keep holiday, and rejoice when a princess comes from Denmark to be united to England's royal prince. What do you do when you consider that the Son of God, before whom the angels veil their faces, the Son of God who lends brightness to the throne on which He sits, the light and life of the universe, the joy and delight of his Father's heart, has elected, not to have angels share his throne, but sinners redeemed by his blood, raised and presented faultless, without spot or wrinkle, before the throne of his glory with exceeding joy?

May God bring us on our faces confessing if a dignity so marvellous, a blessing so stupendous, a gift purchased at such cost, has been received by us as though it were a trifling gift, such as we would give to a poor needy beggar. O God, forgive us! When shall the eyes of our hearts be opened to know what is "the exceeding greatness of his power toward us which He wrought in Christ, when He raised Him from the dead, and set Him at his own right hand in the heavenly places"; that in the ages to come He might shew the exceeding riches of his grace, in his kindness toward us through Christ Jesus (Eph. i. 11). And that time is soon coming, brethren. I do not know whether you will have another conference; but I know this, that the moment is coming, when the angels shall stand back, and all the harpers who are now rehearsing shall be prepared for the grand oratorio that shall swell forth over the ransomed Bride about to be led home by Him who shall present us to his Father without spot, wrinkle, or any such thing. Yes, Denham Smith did well to sing:—

"Soon, soon 'mid joys on joys untold,
Thou wilt this grace and love unfold,
Till worlds on worlds adoring see
The part thy members have in Thee."

The poor wretched waif of St. Giles shall be given a suit of respectable apparel, and invested with all the wealth of a Lombard-street banker or a millionaire. And will he then live at the poor, wretched, starving rate he lived at before? Call him not a fool; *we* are the fools. We live like beggars and starvelings, and are proud as peacocks, picking each other's feathers and putting one another down so nicely. God forgive us! We play with Divine truth. Yet, oh! amazing Grace, our relationship is with Him who meanwhile is not ashamed of his poor relations. He is

NOT ASHAMED TO CALL US BRETHREN.

He does not drive us into a corner, but acknowledges us before an assembled universe as those for whom He gave up his throne and embraced the cross, gave up his heaven and had our hell. We cannot penetrate Calvary, my friends; it is beyond our poor feeble conception. But, on the other hand, who shall describe the joys that shall arise when God brings home his elect Church in all the glory of her relationship with the Lord Jesus Christ! It strikes me there are three things mightily impeding the spread of this glorious Gospel—cash, caste, and culture. In these refined days, men desire to hear "*refined* preaching" from those who do not speak of the *blood* of Christ, nor talk of hell, and do not utter the word "damnation," who tell us that we have a life that only needs developing. No, no; the pride of the world is its ruin; and the preaching of the cross, in the judgment of the world, is foolishness. And the pride of pocket keeps men strutting along in self-satisfaction, indifferent to the charms of the Gospel or to the welfare of others. These, my brethren, are, in some cases, the little flies in the ointment, even with the people of God. The Lord be praised for culture; the Lord be praised for cash; the Lord be praised for position. I am not for abolishing any of these, but for holding them all for God; realising the great relationship that

obtains amongst God's people, being united with Christ in the inheritance that is undefiled, that is "reserved in heaven" for us, and of which Christ has said, "Father, I will that they whom Thou hast given Me may be with Me where I am, that they may behold my glory, for Thou lovedst Me before the foundation of the world."

THIS INHERITANCE WILL BE OURS.

We have got the title-deeds in our possession, and when we "come of age" we shall be manifested as the sons and daughters of the Lord God Almighty, and with one sweep of his heavenly hand He shall say: "All things are yours; and ye are Christ's, and Christ is God's." And if this be the case, I call every unsaved one here to come and take this great salvation which Christ has purchased—this priceless possession which Christ in resurrection has secured; and, if you have done that, let that other phase of the union be yours, as our Lord Himself said: "Take my yoke upon you, and learn of Me, for I am meek and lowly of heart, and ye shall find rest unto your souls." And thus yoked with the Lord Jesus Christ for practical service, we shall be able to do his bidding, and go wherever the Master sends us, to St. James's or St. Giles', Belgravia or Bethnal Green, or even to the ends of the earth. We shall be willing to leave all the pleasantries of Conferences like this, and say: "Here, Lord, am I; send me."

THURSDAY MORNING, JUNE 27.

With Christ: In Service and Suffering.

Chairman's Address.

THE CHAIRMAN read Exodus xxiv., and in a few words urged the need of continual communion with God. It was on the mountain top that Moses saw the God of Israel, but the vision was preceded by the altar in the valley. There was first the shedding and the sprinkling of the blood of atonement. Only after that could there be ascent into the hill of the Lord. It is, continued the speaker, this freedom of access and this consciousness of acceptance, that we desire to experience. We must, therefore, begin at the same place, at the blood of sprinkling. We read that under the feet of God there was "as it were a paved work of a sapphire stone, and as it were the body of heaven in its clearness." In the song we have it "paved with love," and I imagine it is the same. It rests upon the love of Him who is love. This corresponds beautifully with what the prophet Ezekiel saw. In chapter i. of his prophecy we read that above the firmament—the pavement—there was the likeness of a throne. God's throne is founded upon his character; love and truth, mercy and justice, all meet in Him, are welded together in the "paved work."

Moreover, we read that over the firmament was the appearance of a sapphire stone, and this takes us back to Exodus. To continue: "And upon the likeness of the throne was the likeness as the appearance of a man above upon it." We know that Man. Blessed be God, He is *the* Man, the Second Adam—Jesus the Mediator. He is in our presence this morning, and we are in his. He comes to meet with us, and to cause us to sit down in his presence, and, like the nobles of Israel, we "eat and drink" under his shadow. "And as the lifieness of the bow that is in the cloud in the day of rain, so was the appearance of the brightness round about. This was the appearance of the brightness of the glory of the Lord. And when I saw it, I fell upon my face." Ah, we may well, indeed we must, take that place. Those who stand on this platform to speak would rather lie in the dust. In spirit we must lie low down, by the blood of sprinkling, in order that on the mountain we may be in the enjoyment of the presence of the living God.

It is for communion with God, for worship, for getting into fresh touch with the living God, and thus into real and true touch with one another, that we have assembled. God will help his servants to minister to us that Word upon which we must feed if we are to eat in his presence, and He will also minister unto us of that living water of which we must drink if we are to be refreshed—even the power of God the Holy Spirit. May we be taught a little more of what service means, and learn a little more of the privilege of suffering, for unto us it is given, not only to believe on Him, but also to suffer for his name's sake. The words in Exodus as to the blood of sprinkling take us to Matthew xxvi., where we read of the blood of the New Covenant, which is shed for many for the remission of sins. It is as cleansed sinners, sprinkled with the precious blood of Christ, that we now desire to fall on our faces and worship, and then, in the conscious acceptance of beloved children, to sit down and wait upon our Father, to hear his Word, and to learn his will concerning us.

We with Christ, and Christ with Us.

BY REV. C. H. SPURGEON.

I am to speak concerning being with Christ in service and suffering. If you take Christ you must take all his belongings with Him. Make it a Christian proverb, "Love Me, love my cross." You cannot entertain Him, if you say at the door, "I will not be his servant; I will not be his witness." If in this great throng there should happen to be any who have entered the service of Christ, but who would not be willing to bear any suffering for Him, you have an empty Christ. You have made a mistake. He comes to save you, and the one token of your being saved will be your willingness to endure suffering for his name's sake. You are not, and you cannot be, saved from selfishness if you will not become his servant; neither are you saved from cowardice and that kind of fear which drags a man down to hell, unless you are willing to step to the front for his sake, and to bear reproach for his name. I am afraid there are some who fancy they are going in some remarkakable way to be

SAVED, WITHOUT BEING SAVED—

I mean to get to heaven without being delivered from those evils which can never enter there.

It is as if a pilot should go on board a vessel, and the captain and sailors should say, "We have complete faith in you, Pilot, and we put the management of the vessel entirely under your care." "Well, well," says he, "I will guarantee to bring you safely into port, despite the storm that is coming on, and the rocks that lie in the way." Then all the sailors go down below and go to bed. The pilot shouts: "Call these men up; every man must now be in his place." But they say, "We trust you to get the vessel into port; we have left it entirely in your hands." The pilot replies, "Unfurl these sails. Some of you go and look to the rudder, and attend to the steering." "No," they say; "we have left it all with you: we intend to do nothing at all. There is a heavy wet coming on, and it will be much more comfortable down in the cabin or the fo'c's'le. We are perfectly trusting in you, and all our hope of getting into harbour rests in your management of the vessel."

"A SET OF HYPOCRITES!

they do not trust me, or they would do as I tell them." The very proof of their trusting in him is to be found in this, that an order being given it is obeyed at once. I need not expound the parable to you, for you are doing your best, I trust, all of you, to obey your great Lord and Master. Should there be any here who are willing to take the pilot Christ on board, but not willing to do any of his commands, they may depend upon it they are under a delusion, and they will never reach the harbour.

Well, most of us have service, and many of us have suffering; and we are quite willing to take them both.

BUT THE QUESTION THEN ARISES—

Have we service and suffering *with Him?* We may both serve and suffer, but if not with Him, what have we done? If I give my body to be burned; if I wear myself out in labours of testimony, yet if I am not with Christ, I have missed the present joy and honour, and I have missed the future reward. I lay great stress on this at the very commencement—that this service and suffering with Christ are not optional. If you have Christ you *must* have the service and the suffering. And if the service and suffering are to be accepted of God, they must be with Christ. You will be serving another master if you serve in other company; and you will be serving for another cause if your cross is not taken up and carried with Jesus, and because it is Jesus Christ's cross.

PERSEVERANCE OF THE SAINTS.

I frankly confess to you I find it much easier to serve and suffer than always to keep serving and suffering in close association with Christ. That place on the hill top, which we so sweetly heard about, I find can be pretty easily reached? the difficulty is to keep there. We all go up, but, alas! I fear most of us come down. We sometimes have our raptures, our enthusiasms, our "perfect consecrations," and we think we have reached our complete sanctification through them. But the law of evil gravitation seems to bring us down again, and we are not what we seem to ourselves to be. I mean we are not that for long; alas! that it should be so. But the point is to serve and suffer always with Christ; never to be away from Him; consciously enjoying his presence and his help; consciously to be doing everything in his love and by his power.

I want to say a few words this morning which may perhaps help us a little. I am sure they will help us not at all unless the Spirit of God blesses them; but, if his power comes upon the word spoken, we shall be helped much. This is too big a subject. But so far as I can see, looking into it, there are two things to be said: in service and suffering we must be with Christ; and, secondly, Christ must be with us.

WE MUST BE WITH CHRIST.

Someone asked during a certain war whether God was on the side of the party. The leader, who was a Christian man, replied, "I do not feel nearly so concerned about that as I do to know whether I am on the side of God." And there is a truth there. We all like to have God come to our side and our party, but the first point is: "Am I on the side of God? Do I go with Him?" There will be no fear about Christ being with us if we are with Christ.

To be with Christ, we must become like Him. We must mould and model our service and our suffering and our carrying of them out, upon the model of Christ's own life. And here I begin by saying that to be with Christ *we must follow a way mapped out by the Divine hand.* Christ is *the* way; but He also had *a* way. That way, from first to last, was marked out by the Divine foresight, and He was led in it always by heavenly guidance. Hence He began, in a very extraordinary manner to my mind, with many years that, as we read about it, seem to be years of doing nothing. Thirty years was He at Nazareth subject to his parents. Only once does He make anything like a public appearance in all that while. We are apt to think they were wasted years; assuredly not. He was getting in a storage of wisdom and knowledge that were to appear in his work of the last three years of his life

A WORD TO YOUNG BELIEVERS.

If young people are to be with Christ, sometimes—I do not say always, but sometimes—they must be still. You can be serving God by preparing, by getting ready. I would encourage a young Christian to bear witness to what he knows; but I would not encourage him to bear witness to what he does not know. And sometimes to begin to speak at once is to begin to say nothing; that, you know, can be done at extreme length and with great volubility. The man who has nothing to say will be much longer about it than he who has a very complete message to deliver and is anxious to get it out and let it work its way. There are times in life, at the beginning especially, and often at the end, when friends, if they were wise, would counsel retirement. Sometimes, being unwise, they keep those working who are not working so efficiently as somebody else might do, or perhaps as they themselves used to do. There are such times when the quiet Saviour, if we be *with Him*, will tell us to be quiet too. Not to be doing nothing; for there never was a time in his life when He did nothing. He was doing as much in the carpenter's shop at Nazareth, as when He was on the mountain side with the multitude. But,

HAD HE CHOSEN HIS OWN WAY

of life, and had He been of the same mind as ourselves, He would have been in the thick of the battle before He was twenty-one years of age. He would have been up to his neck in service long before He was thirty. But here He paused; and sometimes, to be with Christ, we have to pause too. Not always. There are special cases, but sometimes, I say, and that sometimes may happen to have fallen upon you, my brother, my sister. A missionary going abroad has a considerable period of silence, in which the language has to be learned. Then, if he would be with Christ, he must be quiet when he longs to speak. His heart is burning to tell out the story, but he might only make the people laugh at his blunders in the language. Therefore he should strive, patiently, by the help of the Spirit, to be quiet, for so his Master was.

CHRIST BREAKS THE SILENCE

and comes to the waters of the Jordan; what then? His way was mapped out by a higher hand, else surely no man would have chosen the next step He took. After his baptism He was led of the Spirit into the wilderness to be tempted of the devil. Ah! it may be that your time just now is not so much one of service towards man as of being tried and tempted in all sorts of ways, and in the most cunning manner, by the devil. Be with Christ then. Do not run away from the devil and the temptation, if you are called to it; doing some wrong action, or escaping from temptation to sin by sinning, is indeed leaping from the frying-pan into the fire. The Word of God is the great weapon with which to fight it out with the enemy; and afterwards, when you go into actual service among your fellow-men, you shall be qualified to comfort, warn, strengthen them, because you have been tempted in those points like as they are tempted; because you know the wiles of the evil one, and know how to counsel them to meet temptation. I say this at the commencement, because it is so mysterious, and often puzzles many a child of God. "I cannot really be in service and suffering for Christ, because I am in retirement or under temptation." Ah! judge not so. Be with your Master, and you are in your right place.

Notice how this breaks out again and again all through Christ's life.

"HE MUST NEEDS GO THROUGH SAMARIA."

Must is for the King, but does it come *upon* the King? Yes! He who is the imperial Spirit of all worlds, came under an imperious necessity to do this or that. And I think we shall all find that those paths in our life in which we have no choice, but "must needs," are often great turning-points, and as often great wells from which will flow streams of future usefulness. See the necessity that Scripture put Jesus Christ under when He came to the cross, where, in his suffering, He might have been excused, one would think, from thinking about prophecy; but there it is. He did this or that "that the Scripture might be fulfilled." He said "I thirst" that the Scripture might be fulfilled. So often our whole life is a long way in which God has marked every step. We know not where; we scarce know how; but on we go, impelled by a mysterious necessity which is not faith but is predestination. It is the will of God working in us to will and to do of his good pleasure; and we, rejoicing therein, work out our own salvation with fear and trembling. So to be with Christ and to follow the way that God has marked out is often to cross the dark and troubled waters.

POWER INDISPENSABLE.

To be with Christ, next, *we must have power to follow that way*—power derived from the Divine source. Our Lord, for his suffering and service, was first of all anointed. He goes not to preach till He has the Spirit of God descending out of heaven and resting upon Him. We know He means us to follow Him in this, for He bade his disciples abide at Jerusalem till they were endued with power from on high. Dear friends, workers, sufferers, above all things, first, last, midst, seek to enjoy this power. Without it you can do absolutely nothing. Having once received that power, it continued throughout his life; and here we must be with Him, in constant communion with God. He never broke the contact between Himself and his Father. He was not always speaking to the Father, but He was always receiving from the Father. There was

A PERPETUAL COMMERCE

between Christ and God. And it must be so with us. Sometimes that commerce was carried on distinctly in private with much prayer. He was up in the morning early, before the break of day, that He might see the Sun of Glory shining. He retired and hid Himself that He might pray. If ever there was a man who lived who did not need to pray, it was Jesus Christ. Yet He, above all, is notable for the fact that "cold mountains and the midnight air witnessed the fervour of his prayer." Oh! friends, it is no use our trying to do without prayer. We may think we have little time and we are very busy, but we are wasting time if we use time that should be spent in prayer, for anything else than prayer. But Christ was continually and perpetually crying to God. The *habit* of prayer is very admirable; the *spirit* of prayer is still more essential—to be always praying; not in the closet only, but somehow to be always in the closet; to be never so much alone as in a crowd; to be never so near to God as when in the midst of activity—this is to have learnt to pray as Christ learnt it. Nothing carried Him off his feet; no strong current of influence from his fellow-men took Him off the rock of communion and oneness with God. They would have made Him a king. What an opportunity to have led an army against the enemies of the truth. Ah, not He! No carnal weapon ever degraded his blessed hand. The nails might be thrust through his hand, but the sword shall never be gripped thereby.

HE NEVER USED HIS POPULARITY.

He could not help the people crowding about Him, but He did his best to send them away, and always turned their coming together to the highest account. Then, as to his eloquence; can you find a single passage in Christ's speeches which looks as though He had studied it long before, or prepared the words, and made them very polished and refined? If you look at Christ's talk as a human composition, it is a work of the highest conceivable genius. And yet his words flow from Him like ordinary conversation, absolutely unstudied as to anything like rhetoric. A rhetorician would have said this and that; although even in that matter he could not find any better model. But our Saviour used no wisdom of words nor glory of speech. He spoke straight on, and his words, uttered in the power of the Holy Ghost, went to the hearts of men.

Come then, let us take off Saul's armour; if we are to work with Christ we must have done with that. Let us take the sling and the stone from the brook, and go out, like David, in the name of the Lord of Hosts. Let Saul have his armour back; he wants it, poor thing, but David is best as he is. That which is born of the flesh is flesh, and all that we could produce would be but flesh. That which is born of the Spirit is spirit, and only that which comes of the Spirit of God will be acceptable with God, and will endure throughout eternity.

THE WILL SURRENDERED.

So far I have shown you how we must be with Christ in the way and in power. But, again, it is essential that we be with Christ *as to the will being completely obedient to God.* This is a lesson I could wish that some who essay to preach had learned. The very idea of preaching seems to me to be to take a message from God and deliver it. But some seem to think it is to excogitate from their own inner consciousness, or some other dark place, something which shall be called truth, which they shall promulgate. If you should ever go to hear a man who preaches a gospel that he has made himself, you may go to sleep if you like. He has no more claim on your attention than you have on his. But when, in the name of the Eternal God, we deliver God's message, we dare you to go to sleep. We dare you to treat it with anything but reverence. As for those who discard all idea of a perfect revelation, treat them as they ask to be treated; as inventors leave them with their inventions. But when we come to you and say we declare unto you that which we have also received of the Lord by his Spirit, judge us to be impostors if you will, but if you reject the Word of God you will answer for it at the last great day.

CHRIST NOT ORIGINAL.

I heard someone say the other day that Jesus Christ was not original. He says, "The thing which I have heard of my Father I make known unto you." And the Holy Ghost is not original; says Christ: "He shall take of mine and show it unto you." Who is the great original genius of the Bible? It is one of whom we read that "when he speaketh a lie he speaketh of his own. He is the original. Let us, therefore, accept this idea, that we are not going to be original; we are going to be obedient. We have received his word, and reverently, but boldly, we mean to tell it out to our fellow-men.

As it was in word, so in work. "I do always those things which please Him," saith Christ. His one aim in every course of action was that He might glorify God. And you know how it was in suffering. I dare not expatiate here; let this word suffice: "If it be possible let this cup pass from Me; nevertheless, not as I will, but as Thou wilt." And He drank the cup. About his obedience there was no question, no bargain, no reservation. He intended to do God's will, cost Him what it might. He never saw two ways or "three courses"; for Him there was but one—God's will. The prayer He taught his disciples to pray He carried out in his life: "Thy will be done on earth as it is in heaven." If we would be with Christ, we must get rid of self-will.

WEDDED TO THE TRUTH.

I must hasten on and notice, next, that if we would be with Christ in service *our mind must be wedded to the truth.* His teaching is to follow the plain truth. I should like anyone to show that Christ's teaching was abreast of the age in which He lived; that it was tinctured and coloured for practical purposes by the influences that surrounded Him; that

He modified it in accordance with the prejudices of those who gathered about Him. Did He modify it for the Sadducees? Did He tone it down for the Pharisees? He spoke the truth, and when He had spoken it, it was of small account with Him whether any said: "Master, Thou hast well spoken," or whether they went their way and reviled. The Saviour was so transparent—although no man could fully read his heart, it was too great and too Divine a heart; and yet there was no concealment. Policy! Was such a word ever hissed from the serpent into Christ's ear? If it was, it never entered into his heart. He had no policy. And if you have a policy, before long you will have to do wrong things to maintain it; then you will have to do something else to support that, or else go back and undo a good deal in order to set right that in which you were mistaken.

GO STRAIGHT AHEAD:

that is what Christ did; if you are to be with Christ, it must be so with you. Perish policy! I cannot tell all the consequences of my action; I am not responsible for them. But I am responsible for doing what God would have me to do, as God would have me do it. He would have me do it without consideration of what the results may be to myself. So did the Saviour speak. His common conversation was all truth, and it was often very unpleasant to many who seemed as though they wanted to be his disciples. They went back because He had spoken so plainly. Still, He did not mitigate the force of truth or allow a soul to perish for want of an honest rebuke. And if we are to be with Christ, it must be so with us.

Furthermore, if we are to be with Christ, *we must have our hearts all*

OF ONE HEART.

made into one, and that one heart set on the Lord's glory and the doing of his work. How often I have heard this quoted, "Set not your *affections* upon things on the earth." But it is not so; it is "Set not your *affection*." Let all your affections be brought into one and set that one on the things that are above. He that hath two hearts will be weak; to have one, and that one given wholly to God, is one of the essentials of strength. Our Saviour had one aim only. All the manhood—I was going to say all the Godhead—in Him went towards that aim.

So was He wrapt up in his work of serving God; and He rested in it. I never saw in any sermon of Christ's anything that looks like strain. There was a splendid ease about Him. It came out of Him because it was in Him, and He could not help giving it. His meat and his drink was to do the will of Him that sent Him. He rested by doing; He obtained refreshment for his weariness by getting on with his work. "Give me to drink," said He to the woman of Samaria. And though she did not give Him what He asked, He gave to her to drink of the water of life, and He was Himself refreshed, while the disciples came back to Him hungry. Oh that we might get into the habit of

WORKING FOR JESUS SPONTANEOUSLY.

When the soldiers of Xerxes went to battle, it is said you could hear the crack of the whips behind them. Their generals were like them, and unwilling to fight. It was never so with the Spartan. With shield and spear he rushed into the battle, and fought like a lion; for the lion is at home in a battle. He who has Christ's nature will be at home in Christ's work. The Master's presence and the Master's power within will be enough for him. Nothing will be shirked, either of service or of suffering.

I close this branch of the subject by another thought: *how sweetly natural the life of Christ was.* And to be with Christ we want to imitate Him in his life. Have you ever noticed how wonderfully natural He always was. Granted that He was the Christ, He lived just such a life as you might suppose that He would live. I find nowhere any sort of resolution to do something very sensational and startling: something never done before. "Come, reporters, take down what I am now going to say." Do we ever find Him saying that? No. His first miracle was not performed on the platform, or in the centre of Jerusalem, in front of the Temple, but at a marriage in the little town of Cana in Galilee. Did Christ, then, go to weddings? On this occasion, at any rate, it was very natural that He should, for his mother and the rest of them were going. He goes to a wedding, and there He works his first great miracle. At another time He preaches so as to bring a city to his feet. How? Sitting on a well. He does not say to the woman: "My dear woman, go home and get Me a cushion"; nothing of the sort. There is not the slightest approach to anything like ceremonialism, or

STANDING ON PERSONAL DIGNITY.

He simply sits on the kerbstone of the well and begins to talk about water—very commonplace sort of talk. I like the Saviour wonderfully for one thing that He did once. He was in a boat in a great storm at sea; and where was He? Asleep in the hinderpart of the ship. He is not a pilot this time. But why asleep? To teach you and me to go to sleep sometimes. When you get very nervous and anxious and fidgetty, good sister; when you become troubled and a little peevish, good brother—go to bed. You smile at that, but I am giving you good medical advice; I think I might almost say good spiritual advice. Why did the Saviour go to sleep in that storm? I believe it was because He felt: "I am perfectly safe, 'rocked in the cradle of the deep,' with my Father's hand upon the cradle." Where else should a child be but asleep? So the Lord laid Himself down and went to sleep, even while they were crying: "Carest Thou not that we perish?" Sometimes to be with Christ is to be calmly at rest.

It is such a good thing to be natural. My brother, the worst thing for you is to be trying to be somebody else. Be what you feel is evidently the intention of God in the making of such a one as you; then you will be with Christ, and you shall fulfil your destiny. We so often go about the Lord's work in a very *important* kind of way. We are so full of ourselves, and address ourselves to the point in hand as though we wished others to see how nicely we do it. It was not so with Christ. He ever did things as though He were doing nothing. He never, like Augustus, said: "Have I acted my part? Applaud me!" Nothing of the sort. Oh that we might learn to follow Him from the cradle to the cross, thinking of these things, and much better than thinking of them—carrying them out.

CHRIST WITH US.

This leads me to the second part of my theme, upon which I shall endeavour to be very brief. *We must have Christ with us.* The first is essential to the second. How can we have Christ with us, for He has gone? It was expedient for us that He should go. He has gone—the brightest of our hopes, the highest of our joys, the deepest of our wells of strength. But He is coming again the second time, and we look for his appearing. But how can we get Him with us now? In part this is the result of his first visitation. Let me ask you to turn back to that time when first you knew the Lord. You do not so distinctly remember it perhaps as some of us do. I know a good woman who does not know her birthday, but I have never, therefore, said to her, "My good woman you are not alive." She would smile at me as you do now. There are many people believing in Jesus who never knew exactly when they began to do so. Saul of Tarsus knew. If he were to come to earth again, he could find the very place where he was struck to the ground, and where he fell. From the moment he had that wonderful vision he was quite a different man. His friends, I daresay, said: "Poor fellow, he has had a dreadful twist; something has happened to him." He would say: "I remember when I got a twist, and I have never got untwisted since. Oh, it was a twist—that vision of the Crucified; that dropping of the burden off the shoulders into the sepulchre; then the great leaps for joy when I went on singing. Ah, I got a twist that day! I am so in love with Christ and with his graces that I am not amenable to reason about them. Now that I have been washed in his blood, and joined to his life, and He is one with me, they may say what they will of Him, but they can never make me change my opinion that He is altogether lovely, and that it is his blood alone that cleanses from sin." I do like to see

A GOOD OLD-FASHIONED CONVERSION.

That is half the battle. Some are converted very speedily, and none the less truly for that. But there be others who seem to jump into it and out of it again, as men do in and out of a bath. I frankly confess I do not regret years of conviction of sin—deep ploughing, scarifying, cross-ploughing. It all shows itself in the after wheat, which is stronger and better for all the time of ploughing and preparing the ground. If any of you are in that condition now, I thank God for it. I think He means to make men and women of a breed superior to the common out of you, if you are passing through the brick-kilns of Egypt. It is a grand thing to experience what I cannot help calling again that wonderful twist; it seems to turn your world upside down. A girl said to me lately when I spoke about her conversion, and asked what sort of a change it was: "Well, it is like this; either the world is altogether different from what it was, or else I am." May we find it so.

Next, to have Christ with us, *we must have Him in his spiritual indwelling* by his vicegerent and representative the Holy Spirit. We talk about the Holy Spirit, none too much; we sing about Him, all too little; we think about Him, not one tenth so much as we ought; but have we really got any idea of the Holy Ghost dwelling in us? I am not sure. We pray that the Holy Spirit would come into us. Do you know what it means? Do you know that you are inviting One to dwell in your house who may burn it down? For "our God is a consuming fire"; remember that. Everything that will burn must burn when He comes in. This Holy Spirit is a spirit of burning. And, oh, what agony—I was going to say,

WHAT AGONY OF BLISS

—the Holy Ghost can give a man! What inward daring! How the house is shaken into which He comes! What rushings of mighty winds! An awful mystery of feeling will come upon the man who really entertains the Holy Ghost. Which is the greater miracle—the incarnation, or the indwelling of the Holy Ghost? We may not draw comparisons too closely; for God to dwell in a human body by Himself is a great wonder, but for the Holy Ghost to dwell in a sinful body and to abide generation after generation, not in one humanity, but in myriads of humanity—this is a standing miracle and hard to comprehend. Yet this is so, or all our religion is vain. We must have the indwelling of the Holy Spirit, that we may have Christ with us.

Another thing is this: To have Christ with us in our work we must always be *resting in his precious blood.* Thus we are saved and washed clean; and in the person of our Lord we are as acceptable before God as that Blessed Person itself. My standing does not depend on my service or my suffering; I stand on Christ, the solid rock. Some seem to begin in the Spirit, and think to be made perfect in the flesh. They were saved by faith, but they think to be preserved by such and such things of their own doing. Do not misunderstand me. No man will be saved unless he is saved from sinning and selfishness. But that is not what he stands on; he stands on Christ alone, that he may work for Christ. He never, in whole or in part, stands on what he works for Christ, but on what Christ has wrought for him. Let us keep there.

Let us rest always in the fact that I am my Beloved's, and my Beloved is mine. He has bought me, and paid for me. I am his property from head to foot. I am in his army, and as sure as He is in heaven I shall be in heaven with Him. To have that full confidence in Christ is to have Christ with you in your work. If you go to work to make another Christ, and another salvation, you cannot expect to have God's Christ with you.

Again, to have Him with us is *to have joy in his continual presence.* Not now and then to turn round and say to Him as an old friend, "I did not know you were there." Never be in such a state of mind with regard to your Master that when you meet Him at some special service like this you feel constrained in his presence, and all you can say is, "I am glad we have met again." Nor should you ever leave your chamber of a morning without being

ON GOOD TERMS WITH CHRIST.

It is not safe to go down those stairs without feeling: "If thy Spirit go not with me, carry me not hence." Can you go and transact your business without first of all saying: "Master, be at my right hand all this day"? This will be the hill-top experience of which the Chairman has spoken. May we get it and keep it. There seems to be a notion that we cannot keep it. I know no reason why a Christian man should not live twenty or fifty years without ever having a cloud between Christ and his soul. If a cloud comes in, it is generally one of the man's own making. Christ will never put a cloud between you and Him. Oh to live in his constant presence; and especially to live with the realisation of his infinite majesty: rejoicing in Him, and yet being overcome with awe, so that you fall at his feet as dead. Yes, as our brother in the chair said, we do feel as if we would rather place our mouths in the dust than speak to our fellow-men. But we desire to keep our mouths in the dust even while we speak. What are we that we should try to describe his glory?

Gathering up what I have said, I would remark that, if we can work and suffer with Christ,

ALL LONELINESS WILL BE DRIVEN AWAY.

We shall feel we have enough company even if all forsake us. One is gone, and another is gone, and we feel their absence; but if He remains, it will be as with one who spoke of Plato listening, and who said Plato was audience enough of himself. So if Christ be with us we shall feel that we have company enough. It will lighten our cross and take away from us all weariness. "Is life worth living?" said somebody. Had he known Christ, he would never have asked the question. With Christ *it is* life; without Him it is nothing but death. Oh to have this glorious Friend constantly with us.

This also will remove all anxiety; it will deepen earnestness; and it will brighten courage. What deeds of daring we shall do. All sacrifice seems pleasure when Christ is near. His presence with us will inspire us with a perpetual delight, and will prepare us for everlasting glory.

I conclude with this parable. There came once into a certain country a great Prince. But he came incognito; he was not known or recognised. There came a day when most of the people gathered round him, and, as there was something peculiar about his manner, they began to scoff at him; pelted him with mud, and hooted him through the streets. At last they set him up in the pillory, and when he was there they emptied all their garbage upon him, and insulted him in every possible manner. But there was one among them, of a nobler breed, who recognised his Prince. One day when he was in the pillory and the populace was pelting him, this one wiped that royal face; when there was something more vile than usual coming he put himself in the way and took the foul missile upon himself; and he spoke good words of cheer to the suffering Prince.

You know the parable, so I may pass on and utter my closing word. It came to pass that the Prince went home again. One day when his father was on the throne, the Prince was there, and amidst the multitude was that man who had befriended the Prince in the time of his shame and scoffing. The attendants stood around the throne, and right royal creatures they were, arrayed in all their splendour. Let me drop the parable again. It was God Himself on the throne. When He saw the man come who had stood side by side with his own Son in the day of scorning and scoffing, He said: "Stand by, seraphim and cherubim! Make way for him who shared with my Son his humiliation." And God set the man down upon his throne with Him. "As thou hast suffered with Him, thou shalt reign with Him." May that be the portion of us all.

Prayer and Praise.

Captain CHAPMAN presented a number of requests for prayer and praise:—For our beloved Queen and country, that God will prolong the days of Her Majesty and give perfect rest to her heart through our Saviour Jesus Christ.—That God will give to the Queen's councillors special wisdom in these days, and grant a speedy solution of great and difficult problems, more especially that in regard to Ireland, and that God will give peace in our time.—That there may be an abundant fulfilment of the promise of a good harvest in our land, so that there may be plenty for man and beast.—That blessing may attend the effort now being put forth in reference to the closing of public-houses on the Lord's Day.—That God will be pleased to stay the plague of Romanism and Ritualism working so widely in the Established Church, and errors and departures from the faith prevailing in other bodies, and also preserve to our country the light of his truth and its national liberties.

Praise was asked in acknowledgment of the Lord having drawn so many thousands of his people to pray for, and strive after, a manifestation of the unity of the Church of Christ, and in acknowledgment of the rich blessing which in many important towns has attended gatherings for the advancement of this holy cause.—Prayer was asked for Belgravia, and for blessing to be granted upon a fifteen days' mission to be conducted by Major Whittle in the Conference Hall, Eccleston-street.—That the Gospel in France may have free course, and that efforts in Paris in connection with the McAll and other missions may be greatly blessed.—That the exertions of M. de Pressensé and others to stop the spread of immoral literature in France may be crowned with success. Also that God's blessing may rest upon endeavours having for their object the spread of the Gospel in Italy. The determination of Rev. Dr. Pierson, of Philadelphia, to devote himself to the work of a missionary evangelist, was also remembered, as well as the work and purposes of Captain Moreton labouring in Canada, and Mr. Spencer Walton about to go forth to South Africa.

Christ's Glory and the Christian Spirit.

BY LORD RADSTOCK.

We are met here, not merely to hear about Christ, not only even to meet Him, but, if we understand our privilege, we are met here in his name. No sooner had the fall of man taken place, than the word came out from God, "The seed of the woman shall bruise the serpent's head." And in the eighth Psalm we read that it was the Son of Man that was to win the victory. It is true that it was the Son of Man manifested in babes and sucklings; it was out of the mouths of babes and sucklings, as represented in the Son of Man, that the praise was to come. And we know it pleased God to send forth his Son, "made of a woman (made under the law, to redeem them that were under the law), that we might receive the adoption of sons"—not merely become adopted sons, but have the sonship, be real sons, begotten of God in resurrection. For centuries the blessed One was seen coming by the light of prophecy. You remember Him as the servant of God, to whom great commissions were given: "Behold my servant, whom I uphold." He was the dependent one if ever there was one such. His power consisted in this that He knew more deeply than any of us his dependence. Truly could He say, "The Son can do nothing but what He seeth the Father do," and then He could also with truth say, "What things soever the Father doeth, these also doeth the Son likewise."

But death preceded resurrection. Although He had come forth from the bosom of the Father, He was made man; He was in the deepest sense the Son of Man, and that was his glory. That is why the Holy Ghost says: "What is man, that thou art mindful of him, and the Son of Man, that thou visitest Him?" The great question was, What was to become of that creation of God, which He had made in his own image. He had taken the beast of the ground, and said to man, "Have dominion." And then we know that separation came about through pride, so that, instead of walking with God, man became isolated. Then came the great mystery of godliness, God manifest in the flesh, and the first time God was ever seen in the world was in the manger at Bethlehem.

As we have been blessedly reminded, the first thirty years of Christ's life were a period of

BEAUTIFUL AND GLORIOUS SERVICE.

Christ was servant all the while—filled with the Holy Ghost, as well as begotten of the Holy Ghost. The entire period of thirty years seems to have been a life of subjection to his parents, and training for his work. When He came and was baptized of John in Jordan, being apparently identified with the worst characters in the country, the testimony of God concerning Him was: "This is my beloved Son, in whom I am well pleased." And then the Holy Ghost came down upon Him. How? As a dove! From many prayers for the power of the Holy Ghost, it would seem as if there was some other manifestation, that would give us place, and lordship, and power, rather than learning the first lesson of obedience to the Father's will. When He had raised Lazarus from the dead, Greeks came and said: "Sirs, we would see Jesus." You remember his answer: "The hour is come, that the Son of Man should be glorified." And what was the glory? "Verily, verily, I say unto you, except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." In other words, the Divine seed was to manifest its potentiality through death; Jesus, as the seed, must die, because through death He was to bring forth much fruit. The glory of the Son of Man was not seen in Jesus of Nazareth. He was beautiful and glorious, but

HIS GLORY WAS IN DEATH

because his death was for others: He took up from the grave for eternal union with Himself multitudes of lost souls. The glory of the seed was seen in its manifestation when Christ came from the dead. The "fulness," the Church of God, beautiful and glorious, without spot, or wrinkle, or any such thing, is the glory in manifestation. For a little while lower than the angels, in the love which He had, truly loving his neighbour as himself, He suffered death for man. Therefore, it must be that all who believe are not merely saved by Him but identified with Him.

Where is Jesus now? Where is the work of Christ now? How is He working? Do not we sometimes regard Him as an independent person, working extraneously? But what do we learn from the Epistle? "Ye are the body of Christ." Jesus has now no hands to lay on the sick, no lips to speak words of power and

life, no eyes to look upon sufferers, and no feet to go on errands of mercy and might. But observe,

"YE ARE THE BODY OF CHRIST."

When Christ was raised up, "God gave Him, not merely "to be," as in the Authorised Version, but gave or constituted Him head over all things to the Church, which is his body." Not only is the Church given to Him, but He to the Church, which is "the fulness of Him that filleth all in all."

May I suggest that the subject before us should be, not "With Christ in suffering and service," but "The suffering and service of the Christ"? That is what it means to be met in the name of the Lord. It is that we should collectively and intelligently take our places as the members of that body, and say, "Here, Lord, work out thy purpose in and by thy body, according to the working of the mighty power when Thou wast raised from the dead, and didst ascend far above all principality and power." I was glad to hear the desires for intercession presented to the meeting. If there is any growth at all in us, it must be manifest in burden-bearing. A beloved saint said once to a brother, "If you cannot bear the burdens and the infirmities of the weak, you are a weak one yourself." The strength of the strong man is measured by what he can do for others, and not by what he can do for himself. If we have been brought into communion with the Lord Jesus, the relation will manifest itself in love for the sons of men.

Christ's deep humanity has been alluded to: "He came not to be ministered unto, but to minister, and to give his life a ransom for many." In the closing scene of his life He developed it more wonderfully than ever: "This is my body which is given for you." Feed upon Me—broken for you!

FEED UPON MY LIFE

—upon my suffering life, upon my risen life! He that eateth Me shall live by Me. And so it is now in this dispensation, as I understand the teaching of the Apostle: "Christ loved the Church, and gave Himself for it, that He might sanctify and cleanse it, and present it to Himself a glorious Church, not having spot, or wrinkle, or any such thing." In other words, what is He occupied about now? We say we have come here to do service to Christ, but what is the proof of our love to Him? It is not in singing hymns, not in beautiful expressions, which may be very easily used. How is it manifested then? Ah, it is in the love of his own! When the day of glory comes, He says, "Inasmuch as ye did it to one of the least of these, ye did it unto Me." Mind, it is not "one of the greatest of these," but "the least"—those in prison, of one of whom people would say, "He should not have got there: stand aloof from him, he is all wrong"; the sick, respecting one of whom it may be said, "He has a terrible disease on him; leave him alone." Yet this is ministry unto Christ Himself. "A bruised reed shall He not break, and smoking flax shall He not quench, till He send forth judgment unto victory."

Some have said that the Church of Christ is in ruins. It is not true; it is blasphemy. Can the body of Christ come to ruin? What we all want is sympathy with Him, and with one another. When the Apostle sent his message to the Church at Corinth, writing in the Holy Ghost, what was his first thought?

"GRACE TO YOU, AND PEACE."

There were plenty of evils in the Church—drunkenness at the Lord's Supper, denial of the resurrection, and terrible moral evils, but nevertheless, the Apostle's first thought was, "Grace to you and peace from God our Father, and from the Lord Jesus Christ." Are there any discouraged ones here?—and well might some of us be discouraged. Let us thank God if we are brought down, for then "My grace is sufficient for thee." "Grace," ah! not to some of you, but to *all;* and "peace from God." And then He went to teaching, and what was the end of his teaching and discipline? It was to restore. He delivered such a one unto Satan for the destruction of the flesh, that the spirit might be saved in the day of the Lord. It was not a discipline of excommunication, but of restoration. When He has lost a sheep He goes after it, and He is not going to lose one! Having closed his teaching, the Apostle says again "the grace of our Lord Jesus Christ." In the second Epistle, after one who had sinned so terribly had been lately restored, he also writes: "The grace of our Lord Jesus Christ"—developed in "the love of God," manifested in "the communion of the Holy Ghost." The Holy Ghost is manifest in every member, dwells in every member, so that there is one common life in every member, each and all receiving fulness from the Head, and manifesting the love and the very life of the Head. And this, not merely in occasional ministry, and a tolerance for one another, but in a

LOVE EVEN UNTO DEATH!

"The good shepherd giveth his life for the sheep." We also should "lay down our lives for the brethren." Christ suffers for every one of his members here upon earth; our place, if we know something of the sufferings of Christ and the glories to follow, is to maintain the obedient attitude, "Lord, here am I; send me."

We must know the power of Christ's resurrection before we can know the fellowship of his sufferings. It is only after we have been up in the heavenly places that we can come down here with Him. It is but for a little while we are to suffer. He is coming again. You know the bad servant was the one who was smiting his fellow-servants; the good one was waiting, and giving meat in due season to the household. If, in some little measure, we are ready to suffer for Christ, blessed be God, it is not suffering for Christ, but suffering *with* Him. There will be his tenderness and his love, yearning over, first, all his Church, and then the lost world He came to save. In a little while He will surely say: "Well done, good and faithful servant; enter thou into the joy of thy Lord." Summing up these thoughts, the Apostle prayed in the Holy Ghost: "The God of peace, that brought again from the dead the Lord Jesus, that great Shepherd of the sheep, through the blood of the everlasting covenant (and we shall never be good shepherds except through the experience of his death and resurrection), perfect you in every good work, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory throughout all ages."

THURSDAY EVENING.

Serving and Suffering.

BY REV. G. F. HEAD, HAMPSTEAD.

No sooner does the Lord touch the human heart with a knowledge of Himself than the first thought is—What shall I do? You remember how with Saul of Tarsus, as soon as he was stricken down, the first cry, when the glory had filled his soul, was this—"What wilt Thou have me to do?" Very soon afterwards Saul was removed into that house in Damascus, and, though he did not hear it, the Lord had another voice about him, and He said, "Ananias, I will show him what great things he must suffer for my sake." Saul did not know it then; he knew it afterwards. And so I think it is with every child of God. As soon as ever he knows Christ the first thought is service for Him—"Lord, I must go forth and *do*"; and, though he may not hear it, perhaps the Lord says, "Aha! he shall *do;* but he must learn also something else—to *suffer*."

I stood the other day beside a large building on which a sculptor was at work with mallet and chisel; he chiselled away there, to carve out a beautiful form in the white stone, exactly according to the plan of the architect, and not according to his own fancy. I thought that man was preaching to me by parables, and I thought that just in the same way it is that as soon as ever we find Christ He puts into our hands the mallet and chisel and says, "Now, get to work upon my wondrous temple, and carve out that form and fashion upon those living stones which I shall teach you—not your own fancy—not according to your own ideas, nor yet according to human reason, but just go forth and carve and cut, by your influence and words, what I, by my Spirit, teach you."

THAT IS SERVICE.

Then, I thought, "Ah, but how often it is that we ourselves, instead of being sculptors, are pieces of sculpture"! We are the stones sometimes, and the Lord takes into his hands the mallet and chisel and He begins to carve. We do not always like that carving; but He is shaping us by suffering, by trial, and tribulation—by chastening in some way—is shaping us as living stones into the form in which He will have us to be in his goodly temple. When we thus look upon it as service and suffering, how sometimes we are apt to be discouraged about the service and suffering. The Lord said to Moses, when he thought the service was almost greater than he could do, and when he begged that somebody else might be sent, "Certainly I will be with thee." Then why fear service? And when we almost fear the suffering, He says, "I do not always promise to take you out of the suffering, or to remove it—to take away the chisel and mallet—but, when thou passest through the waters, I will be with thee." "I will be with thee in suffering, as well as in service." So that I want you to feel with regard to these two subjects—service and suffering—that we start first with this thought—the Lord is with us in the service, and with us in the suffering.

I want to give you two or three thoughts with regard to this subject. First, there is

NO IMMUNITY FROM SERVICE

for any of his children. There is no buying off of ourselves, as it used to be in days of old, when someone went into the service of king and country, and then, fearing the battlefield in the war, he bought himself off. The moment we enter the service of the great King, there is no buying ourselves off. Neither is there anything like hastening away because we do not like the work. You remember how it was with Elijah. He got so much depressed about the work, and he heard what the wicked woman Jezebel said about him, that off he went to the juniper tree, and at last he arrived at the cave, and there he heard a still small voice, and the voice said, "What doest thou here, Elijah?" and the voice that echoed in his heart was, "Go back." Go back, and anoint Jehu to be king over Israel, and Hazael to be king over Israel, and Elisha to be your successor." Sometimes when you are apt to get downcast and depressed, and you say, "I shall throw up my work; I am not fit to be here and do this or that," you will soon find, if you are in the Spirit, the Lord's voice saying, "Go back," and, unless the Lord bids you give up, you have no right to go the other way. If once you put your hand to the plough of service, no man who looketh back is fit fo the service of God.

DIVERSITIES OF SERVICE.

Of course there will be diversities of service. We are not all to have the same sort of service, the same work, but divers operations of that Spirit and teaching; but as soon as my heart is given to Jesus, and my soul is washed in the precious blood, as soon as I am filled with the Holy Ghost and become his temple, then the result is that I am not my own—I am his. Paul tells us that all your members are his. There is not a member of your body, of your whole being, that is not his. Then, if He be

my Master, my one thought must be, "What wilt Thou have me to do?" Not only, remember, your members, but equally your intellectual thoughts are his. We often talk about our thoughts, and we say, "I can think as I like," because nobody sees the thought; but every thought is to be brought into captivity to the obedience of Christ. What is that but service with your thought?

We say in like manner, "My time is my own." "Your own!" "Yes." The day is thine, Lord, and the night is also thine—not yours. The moment that you are his, all that you have and your whole being is laid at the feet of the Master, and, if there be diversities of work and service, your question must be: "What wilt Thou have me to do?" The mother may have no other service than training her children at home. The man may have service to go forth to carry the Gospel to distant lands. The lady may have a mission to her poorer neighbours. One who is laid by may have only to learn to stand, and learn to wait. You will find that your service in Christ is perfect freedom.

You will notice that our subject says it is *with* Christ in service; and it is when you are closely united to Him, when you cling closely by faith, when the life of Jesus is filling your soul, then it is that the service is no hardship. You watch the birds. To-morrow as you gaze upon your lawn watch the little bird that is resting there for a moment. Watch it suddenly startled by some passing thing. See it at once spread its wings and soar up into the heavens until your eye fails to follow it in its rapidity. Those wings are at the service of the bird, and so long as the life is perfect between the wing and the bird, so long those wings, if sentient things, and if they could speak, would say: "It is perfect joy to us to do the will of the bird, and bear it upwards." The moment you have smitten those wings, the moment they are wounded, they have lost half their life, and you will soon find how the wings begin to droop; every action of them will be only pain. Then, were the wings to express themselves, they would say: "Let me lie by. Service is pain and weariness; let my action be stayed."

So is it when we are bound with Christ. Then we are the wings, and He the bird; his life ever filling us. To do his will is perfect joy and gladness. But let worldliness, indifference, or coldness, or sloth, in any way wound these wings, and soon you will find that the service becomes a burden, and you will stay your hand. God give us to realise by the teaching of the Spirit that all our strength consists in that power of the Holy Ghost, and in being filled by Him, with union of life in Him, all abiding in Him moment by moment, and then that service indeed becomes perfect freedom. *With* Christ it is, then, that we find we are fellow-workers with Him.

There is a second thought with regard to that service. That service

MUST NOT BE SELF-CHOSEN.

It must be no self-choice, or picking of the particular sort of service that we love, and no delegating the service that is our own to some one else. When our Lord, who was the greatest servant earth has ever seen, one concerning whom God says in the Old Testament, "Behold my Servant whom I uphold!"—when Christ was upon earth, He said, "I must work the works of Him that sent Me while it is day." Not my own works. And the one constraining master passion of that wondrous human Being, and yet God over all, Jesus Christ, was that He might finish the work the Father gave Him to do. "I can of my own self do nothing." "It is my meat and my drink to do his will, and finish his work." Like the bow which shoots forth the arrow, not at two points in the target, but at one, so his life was centred upon one master-thought, and that was to serve his Father in heaven. "Wist ye not that I must be about my Father's business?" "How was it that ye did not know my service was my Father's, and obedience to my Father's will?" Realise in the same way that there is to be no picking and choosing of our own service—refusing this, taking that, "Lord, what wilt Thou have me to do?" and, when we have realised what the Lord would have us do, let us go forth and do it just as He did it.

You remember there was a day when David thought he would plan his own service, and so he started—without prayer, you notice—for Achish, King of Gath. How difficulties at once began. What troubles gathered round him. How he drifted near to the fatal field of Gilboa, and seemed to be drawn again and again near unto that army which was going to fight against his own kith and kin.

IT IS A DANGEROUS THING

to plan your own service. You only get into difficulty. Let the Lord decide, and you will always find that you are in the right place; and you will find the work He wants you to do, and the work will fit you. The Lord never delegated work. Let us not pass over our work to other people. Let us not always feel the missionaries and the ministers are to do the work. If the Lord lays it upon us to do the work, we know He will give us the power. Let us trust in Him to guide us. And why not? Our subject speaks of being with Christ in service. We know full well how, when we are taking the service from Him, we are brought into contact with Him, not only in the service, but in hearing what the service is to be, and to render an account of what it has been. When two are betrothed, how they like to serve one another. He who by and by will be the bridegroom loves to do service for her who will be the bride, and *vice versâ;* not merely because the service is service of love and delight, but because again and again that very service brings the two into contact and intercourse. So it is ever the delight of the soul wrapped up in Jesus—the bride here and the Bridegroom there—not only to do what pleases Him, but to do anything that brings us into contact with Him as we work; to ask, "What wilt Thou have me to do?" or to turn back and tell Him how He has helped us in the service.

APTNESS FOR WORK.

There is a third thought with regard to this. There must be increasing aptness for work. Paul in 2 Tim. called Timothy to be "a vessel meet for the Master's use"; and he tells him he is to become so by a certain process. "Shun profane and vain babblings; follow after Christ unto godliness." He says: "Flee youthful lusts; follow righteousness," and so on. He speaks to Timothy about what we might almost call spiritual culture. He tells him to get rid of some things, and follow after others with the earnest pursuing of the hunter: that will make him a vessel meet for the Master's use.

In this service we have to attain to spiritual culture. We are not to be satisfied with mere earnestness. Earnestness in the doctor who comes to attend you is one thing; but we want not only earnestness, but culture, and skill, and the exercise of great ability. We want earnestness and devotion, but we want, also, to put away everything that will stand between us and Him. We want all his grace, and the indwelling power of the Holy Ghost, that all the spiritual power shall be brought out. It is not the babe in Christ, tossed about by every wind of doctrine—it is not this one who is fit for service. What we want is to attain to the stature of the fulness of Christ, and to be the strong man in Christ Jesus, so to be filled with Him that all graces may be brought out.

INCREASE IN THE KNOWLEDGE OF CHRIST.

This is done by growing in Christ and increasing in his knowledge. You are to add to your faith virtue, to your virtue knowledge, to your knowledge temperance, to your temperance patience, to your patience godliness, to your godliness brotherly kindness, and to your brotherly kindness love. All this is spiritual culture; and you are to be ever on the watch, by prayer and by study of his Word, and resting in Him for the fulness of the power of the Holy Ghost to bring forth fruit, that you may rest with Him and in the power He may put in you. What you have to do is the work He gives, that you may be used to the uttermost, all his power in you, and that nothing in you shall keep back the service He would have you render.

To change the metaphor for one moment from the vessel to the sword. What did our warriors think in a recent campaign of the swords that were put into their hands? They were of the wrong metal, and therefore they gave way. Take care, before we touch his service, that we are of the right metal; full of the Spirit, and resting in Jesus. Then, if we are full of the Spirit of God and we are of the right metal, let us go to Him continually to ask Him to fashion the sword so that it may be fit for his work and to do his service according to his will.

We must just have Jesus with us in all this. We must sit at his feet. We must ask Him to take the vessel and fit it; and take us as pupils, whilst He is the Master. Thus fitting us we are again brought in contact with Him, and so we get the blessing. These three thoughts I want to bring before you with regard to the service.

ALL THE CHILDREN CHASTENED.

Let us take three thoughts with regard to the suffering: "If so be that we suffer with Him." First of all, there is no immunity from suffering for any child of God. "As many as I love I rebuke and chasten." There will be no immunity from it, and then we shall all know what it is to suffer—being tempted. There is no sin in temptation. Christ was tempted in the world. What we shall do is to suffer—being tempted. He suffered in seeing the guilt of men. Not only did He see what was in the Sadducee and in the Pharisee, but He saw the further corruption within. He suffered on all sides. He suffered in bearing the sins of men. In the manner of being brought into contact with sin, we suffer as He suffered; though we shall never know what He bore in bearing our sins. Paul longed that he might be so made a partaker of the resurrection life of Christ that he might know the fellowship of his sufferings; that he might have a soul so filled with the Spirit of God that he might become in some measure as sensitive as the spotless soul of Jesus Christ. Are we willing for that? We must get very near to Jesus if we are.

DEMANDED SACRIFICE.

We shall also suffer from a demanded sacrifice. God came to Abraham, and demanded Isaac. He may come and ask a child from you; he may ask gifts from you. If He does, you will suffer in your human nature; but what matters, if He calls you to it? Or, you will suffer in the esteem of the world for your bold confession of Jesus Christ. That is part of the suffering. The world loves the spiritual life no more now than it did in the days of the Saviour; the world loves the spiritual life to be put on one side, and have a mere form in its place. If you dare to come out, you will soon find that the world questions your position, and will, sooner or later, cross your pathway. What does it matter? The three Hebrew youths, when cast into the fiery furnace, knew what suffering was, and I daresay in the midst of it all they suffered; but, as soon as they entered that furnace, made seven times hotter than it was wont to be heated, He was there—Jesus. I do not suppose they saw Him outside; but, the moment they got into the suffering, there He was, and He never left them till they came forth from that fire so unscathed that the smell of burning was not upon their garments.

You will find in the same way that there is no immunity from suffering for any child of God. But, when you come into the suffering, you will always find there is one, and the form is like unto that of the Son of Man, and He will uphold you.

PURIFIED BY FIRE.

You know that there are certain things that you may sketch upon paper; and when you have put the fairest sketch upon paper you may place it near a fire, and it all disappears. It is withered up, for the heat of the fire has destroyed it utterly. But there are certain substances on which you may sketch, and when thrown into the furnace the very heat will only so fasten that beautiful sketch upon that substance, that when you take it forth it is more beautiful than ever. So it is with our Lord and Master. He again and again thrusts us into the flame. When brought into contact with suffering how it seems to wither up the unconverted man and take all the life out of him. But when the one filled with the Spirit of Christ is thrown into the flame, he comes forth and finds the form of Jesus Christ; comes forth with more perfect beauty graven upon his face; and comes forth to reflect it, for the furnace has only brought him more to the likeness of Christ.

NO SELF-CHOSEN SUFFERING.

Let us understand that there must be no self-chosen suffering. There are many who choose their own crosses; then they wonder the cross does not fit. The cross I want to have is my Master's cross. I can fancy how Simeon when he went behind with his cross, Jesus bore a part of it. If I can only have a cross that He has helped to bear. Let me take care all the suffering is sent by Him. You remember how Miriam went in a fit of impatience to Moses because of the woman he had chosen to be his wife. Leprosy came unto her. That was suffering, not for righteousness' sake, but as the result of her own bad temper. When Uzziah pressed his way into the holiest of all and wanted to offer incense, and when the leprosy came upon his brow, it was not suffering for righteousness' sake when he had to dwell in that house apart: it was his own presumption. Let us in our suffering never indulge temper, or worldliness, or sin of any kind. We have no right to say we are suffering for righteousness' sake, but let us take all these, and let the Lord send trouble or sorrow, and then we shall find out his will. With Him in the suffering we need not fear. He will choose it well, because He knows what we are.

BURNING UP THE DROSS.

Let us ask that we may be clothed with aptness to bear suffering. One of the first results of suffering is just that. When you cast metal into the furnace it separates the dross which rises. Then, an outside hand is put down to take it away, and the beautiful and refined gold flows forth. So it is with suffering in trial. It makes the dross rise to the surface. We never know what is in the heart until we begin to suffer. If the Lord Jesus Christ takes away that dross, then we are brought into contact with Him, and the more we go to Him and ask that we may be blessed in Him, the more we shall find that we are able to know the way of suffering so that we may glorify his name; and then we must ask that we may be able to suffer, and suffer as He suffered for the joy set before Him. He knew that a day was coming when a purified Church should stand before him, when the cross should have finished its wondrous work. Let us suffer in that fashion. Let us ask for faith ever to be eager, growing stronger and stronger, and love binding Him to us continually; and then, as these increase, we shall find we are growing in aptness to bear the suffering, and glorify Him, and feel that the *afterwards* is coming when all his former chastening will only add to the blessing of those that are exercised thereby.

When the disciples were in the little boat crossing the sea, and that mighty storm swept down upon them, He was with them in the service and in the suffering. Standing upon the prow of that little boat, he hushed the storm, and bade the waves be still. Oh! the joy of having Him with us to still the storm and stay the tempest. But there is another side. When he was in Gethsemane, He was in the service and in the suffering, and they were asleep. But they were with Him, as it were, in his suffering and in his service. Sometimes he is in suffering and in service in this world. He has his children here, unknown, poor, suffering, tried, tempted ones; and remember he says, "I was naked, and ye clothed me; sick and in prison, and ye visited me." Just realise what suffering in the persons of his children is, and He asks you to minister to them. There is his service. There is his suffering on all sides of you, and you come to listen to the words sent to you by the Spirit. Go back to your homes, and when you do so remember the suffering, and how he bids you minister to all these weak and tempted ones; you will be with Him if you are his child in such service and in such suffering.

What will you do? Will you be, as the disciples, asleep when He comes for the sympathy He claims? Will you thus let Him continue in service and suffering, whilst you are resting in idleness? No, no; awake to the work He has given you to do, and the blessed service He lays upon you, and to the power you have to go forth and to be used by Him. Awake, when you see the weary and tried and tempted ones, and go forth and minister to them, and you shall find, by and by, with regard to that view, you shall hear Him say, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto Me."

Following Christ in Service.

BY REV. H. SINCLAIR PATERSON, M.D.

"Dust thou art, and unto dust shalt thou return." "By one offence the judgment came upon all men unto condemnation." "In Adam all die." "Without shedding of blood there is no remission." "If the blood of bulls and of goats sanctifieth to the cleansing of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered Himself without spot to God, purge your conscience from dead works to serve the living God." "For Christ is not entered into the holy places made with hands, which are the figures of the true; but into heaven itself, now to appear in the presence of God for us." Do we understand the preciousness of the death of the Lord Jesus, as viewed by the Father? I know the preciousness of it to me; but do we understand in any measure the preciousness of it as viewed by the Father? Unless Jesus had lived and died, God's will had never been done on earth; unless He had lived and died, the glory of God had never been seen in this world, which in the beginning He created. What was God's law? "Thou shalt love the Lord thy God with all thy soul, with all thy strength, with all thy mind, and thy neighbour as thyself." Where do I see that law fulfilled? On the cross! There Jesus loved God with all his soul, and heart, and strength, and mind, and He offered Himself there without spot to God. "Therefore doth my Father love me because I lay down my life that I may take it again. I have power to lay it down, and I have power to take it up. This commandment have I received from my Father." There, on that cross, we see love to man as we see it nowhere else. "He loved me, and gave Himself for me." "Greater love hath no man than this, that a man lay down his life for his friends." "Peradventure for a good man some would even dare to die"; but He loved his enemies, those who were without strength, haters of God, and He gave Himself for them. The two tables of law shine out illustriously in their fullest fulfilment on the cross of the Lord Jesus Christ; and, therefore, we come to this death, we consent to this death, we accept Him as our representative, and He for us endures the cross, drinks the cup of wrath put into his hands by his own loving Father, when He loved Him most; for He never loved Him more than when there He hung, offering Himself as the sacrifice, according to the will of God, to bring back lost ones to the Father's home.

AND THERE I DIE WITH CHRIST.

That dead Christ stands for me; that buried Christ stands for me. My life ends where his ends; and, thank God, my life begins when He rises again on the third day, and my service commences with that risen life. "In that He died, He died unto sin once." Never did He die to sin within Himself. It was our sin, for He had no sin of his own for which to suffer. Therefore, by the blood of Jesus we come into the Holy of Holies, and there we are privileged, sinful though we be in ourselves, to stand, always ministering in the Holiest, always serving in that place where no sin can come, because we are accepted in the Beloved. We walk in the very light of God's presence. Why? Because there is the blood of Jesus Christ, his Son, which cleanseth from all sin; and where the blood is, I, though a sinner, believing in Jesus, may dare to stand, and there I may venture to serve, for now our strength is the strength of God. We minister not of earth's riches, nor of earth's fulness or might, but in heavenly places, with heavenly grace, endowed with heavenly riches and Divine strength. "Without Him I can do nothing; I can do all things through Christ who strengtheneth me."

Mark you, all God's servants are called of God: "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should bring forth much fruit." We have not become democratic enough, even in these times, to make servants choose their own masters. In worldly things, masters choose their own servants; and in Divine things God chooses his servants. And we have no right and no power to serve Him, unless God Himself has called us to his service, as well as to his eternal glory by Jesus Christ our Lord. We are sanctified and separated for this service by the blood. You remember we read this morning that when Moses had read all the words of the Book in the hearing of the people, he sprinkled both the book and the people with blood; and elsewhere we read that the sanctuary was sprinkled with blood. Holiness and sin are separate, and death separates them; and blood, the sign of death, is needed before anyone who stands on the ground of sin can pass over to the ground of holiness. Even on earth, the earthly things had to be purified by the touch of blood, and the heavenly places are purified, not by the blood of calves and goats, but by the blood of Jesus; and we can come to Him through his death, and

SERVE HIM THROUGH HIS DEATH.

—not otherwise. We must never forget that it is only through Him, who was dead and is alive for evermore, that we can venture to serve the living God. And yet in Him we may have boldness of access—ay, for it glorifies Him, it shows what we think of Him, and we cannot think of Him too highly. We glorify the Father in proportion as we glorify the Son, for the Son is the Father's love-gift to his lost world. "Herein is love; not that we loved God, but that He loved us, and"—saved us?—nay, "gave his Son to be a propitiation for our sin." With reverence be it spoken--God Himself could not save us without the propitiation; but He gives the propitiation needful for sin. His love does not hold it back, though it means the cross and shame and death of his only Beloved Son.

Beginning there, where all true service must begin, let us see to it that we follow Christ into

the place where He would have us serve. I am afraid sometimes that we do not give enough thought to this. Where is the place of the Church's service during this dispensation? Not on the throne, not in the high places of the world, not among the wealthy, those who have worldly praise and honour; it is a service in humiliation, outside the camp, bearing the cross, esteeming the reproach of Christ greater riches than the treasures of Egypt. That should be our aim—not to have the praise or esteem of our fellowmen, but to be in dishonour and apparent defeat, to be outside and counted as the offscouring of all things for Jesus' sake. Lowliness and meekness—these are our doctrines; and we are not in the right place for service unless we are conformed to the likeness of the Lord Jesus. And his work is varied.

It would take us a very long time to exhaust the possibilities of service and describe them in minute detail. There are, however, these three features connected with it:—

WITNESSING, WORKING, WAITING.

I will briefly call your attention to one or two of these features. In the first place we have witnessing. How simple it was at the beginning. "Ye shall be witnesses unto Me, both in Jerusalem and Judæa and in Samaria, and unto the uttermost parts of the earth"—nothing else, and nothing other than bearing witness. "We saw Him; we saw Him die, or know that He died, upon the cross; we looked upon Him after He was risen from the tomb; we tell you that Jesus, who died for our sin, was buried, was raised again the third day according to the Scripture"—that is an epitome of the testimony the Apostles brought, and God was with them everywhere confirming their words by signs following. Just so we preach the Gospel of the blessed God still. The only thing that brings men to God and makes them new creatures is the Gospel of Jesus Christ, and to-day we ought to repeat what a greater than any of us once said: "I am not ashamed of the Gospel of Christ, for it is the power of God unto salvation to everyone that believeth." We have no other Gospel; we do not believe that anything else can bring men from darkness to light, and from the power of Satan unto God. But wherever it is faithfully preached, it has this result. Although the circumstances be humble, and the preacher lowly, this Gospel, brought to bear upon men's hearts, does turn them to God.

When I speak of witnessing, I do not mean that kind of witness borne in the first instance by the Apostles—I speak mainly here of the witness of a quiet, patient, godly life; and I say there is more done by this than men think. An applicant for communion was asked by a minister, "Under whose preaching were you converted?" "Under nobody's," was the reply; "I was converted under my mother's practice." There are a great many who are converted in this way. Let me give you an instance from America. On a certain occasion a minister there resolved, for the benefit of a lawyer in his congregation who had a very 'cute intellect, and was willing to look into the evidences of Christianity, to preach a series of sermons specially intended to reach his heart and touch his conscience. He did so, and, doubtless, very able sermons they were and at the conclusion of the series this lawyer called on him, was shown into his study, and there told him that he was exceedingly anxious to know the Lord Jesus and to love Him. The minister asked, "Which of my sermons was it that touched your heart?" "Not one of them," was the answer; "it was a poor coloured woman in your church, who, going out at the conclusion of the service, stumbled, and would have fallen had I not stepped forward and prevented her. She looked up into my face, and said with a sweet smile, 'Do you love my glorious Saviour? I hope you do.' It touched my heart as she spoke of her glorious Saviour, and the joy that shone out in her face as she said it brought me to think what I was missing, and that has brought me here."

ADORNING THE DOCTRINE.

"When we think we are least observed," says the poet Cowper, "often we are most observed." In one place in the New Testament I read about adorning the doctrine of our Lord and Saviour Jesus Christ. What! Paint a lily; cast a perfume on the violet; adorn the doctrine of God our Saviour! Yes! and those who were to adorn it were to do it by showing all good fidelity; and I have no doubt many Christian slaves win their masters and mistresses to Christ by their strict obedience, singleness of eye, and thoroughness of service. There is no position in which we cannot witness for Christ, and the best witness for Christ is the witness of a holy and fragrant life—a life that is a continuation of his; a life that is ministered unto by his Holy Spirit sent down from above. Every Christian is, or ought to be, a witness for Christ.

I will go further, and say every Christian *is* a witness for Christ. I do not say everyone is a good witness; I do not say any of us are good witnesses; but we are all witnesses for Christ, and it rests upon us as a very grave responsibility that we give true and full and striking testimony unto the grace that is in Him. I am quite sure that if all the witnesses for Christ were witnessing as they ought to do, and as they might do—for vigour in bearing testimony lies with us; it does not come through grace—if we were true witnesses, everyone of us loving Christ to the full extent of our power, we would do more to convince the world of sin, and bring it to a right mind, than all the sermons and lectures that could possibly be preached. It is by the living witness that the truth is brought most effectively home to any heart. You can argue against logic, and you can speak against eloquence, and have counsel to plead on one side or another, but there is

NO ARGUMENT AGAINST A HOLY LIFE.

It tells of communion with heaven, and it is an argument no one can confute. It was said by one who had from infidelity been brought to know the truth—"There was one argument I never could get over and that was the holy, consistent life of my own father." If Christians had hard, solid arguments of this kind, they would put infidelity to silence.

Then I spoke of working. There are varieties of work; but I fear in these times we need to be reminded that all these varieties come under one class. What is the great work to be done during this dispensation? To call out a people from the Gentiles unto Christ's name. I do not want to be offensive, I do not want even to be critical, but a great deal of what passes as Christian work in the present day is not calling out a people unto the name of God. I have nothing to say against endeavours to better man's condition in the world, but that is not God's purpose here and now. His purpose here and now is to call sinners to Christ, and if we are Christian workers we are following out his plan and co-operating in the accomplishment of his purpose. Christian ministers and Christian people are wasting their golden opportunity when they are dealing with social and a thousand other questions, and forgetting to press home always and altogether the claims of the Lord Jesus Christ.

There is a grand controversy between God and this world, and that controversy is raised by the cross. If you come to it and say, "I accept this as the atonement provided of God for me," then God shelters you under the blood; but if you refuse it, then the guilt of that murder attaches to you, and God will come again, and miserably destroy those wicked men who would not have his Son to reign over them. God has that controversy to settle with the world, and therefore He calls us out of the world, to be separated from it, in order that we may go into the world as Jesus came. We cannot go into the world safely unless we go into it with the love that God has in our own hearts. If you love God after this fashion, and hate sin, and are anxious to save your fellowmen from sin, then you can serve; but in all working, the one thing is to exalt Christ—to preach Christ. Only by holding up Christ and setting Him forth can we win souls from death to life. All our working is comprised in that.

And then, as to the manner of work. I am not going to criticise methods, though I think many of them are foolish and unwise, and defeat their own purpose.

OUR METHODS MUST BE SCRIPTURAL.

We must be guided and governed by the will of our own Master. It is not for the servant to work in his own way; he has to confine himself to the method prescribed by the Master, and we have no right to get outside the line in which Christ has indicated his work is to be done. If we were to get back to Apostolic times and Apostolic methods, we might have an Apostolic success. Where Christ does not occupy the one central place, I expect no service, because I expect no life. There will be no saving of men's souls, and no real work done that will stand the fire when God in judgment comes to examine us all. Walking with Christ, we must be where Christ places us, engaged in the service Christ appoints; and we must be doing it in the appointed way. Walking thus, we may expect a blessing from Him. But, mark you, even when we do our best and are in the right place, keeping strictly to the Master's injunction, there is another power needed, or there can be no result. Need I say that power is the power of the Holy Ghost? "Ye are manifestly declared to be the epistles of Christ ministered by us, written not with ink, but with the Holy Ghost." Write without Him, and your writing will not remain. Write without the Holy Ghost, and you do not produce the lineaments of the Holy Ghost in a single soul. You may have all the biblical learning possible for any man to possess; you may have the zeal and earnestness of an apostle, but if the Holy Ghost be not with you, your labour is in vain. Brethren, we need prayer in these times.

WE NEED EMPTINESS.

God needs our emptiness, and God needs our weakness, that "the excellency of the power may be seen to be of God and not of man." We must become weak in order that we may be strong. I know what learning is doing in some churches. The zeal of our learning is not according to God. They tell us across the border, and they tell us on the Continent, that six or seven men joined at different times in constructing the Pentateuch, and that these men acted so cleverly that they deceived the whole Church of God for 1800 years. But now they have found out that they acted clumsily. I take my stand on the Bible. I believe what Jesus Christ believed, and I would rather err with Him than—what shall I say?—be honoured and applauded as a great scholar by the whole scholarship of the Continent of Europe. And this is a practical matter—much more so than many of us think; for if this Book from cover to cover is not inspired, how can I serve? Where am I to look for direction? Am I to pick and choose in the different parts of the volume, and by my own judgment accept or reject what I think proper?

Our position is clear, and I hold it to be incontrovertible. If we maintain the inspiration of God's Word from beginning to end, we can defend it as it has been defended all these eighteen centuries. The Word of God is the sword of the Spirit. If the Holy Ghost has come down from heaven to earth to touch souls, to quicken them, to bring them to God, what can He use? A Divine being will not use human words. A Divine being must have a Divine Book, and He prepared it that He might have it ready to his hand. We have the Holy Spirit teaching us in this Word of God, and by means of it we are united to the Lord Jesus Christ, and in Him we have fulness of grace for service and for suffering.

FRIDAY MORNING, JUNE 28.

With Christ: In Glory.

Chairman's Remarks.

TURNING to the Song of Solomon, the Chairman spoke of the love of Christ for his people. Before our enjoyment, comes the enjoyment of the Lord Himself. In Rev. iii. 20, we first read "I will sup with Him," and then it is added, "and he with Me." We have been thinking much, and naturally—I would say spiritually—of our own profit and our own enjoyment, and we have certainly had it. Have we thought as much as we might of the Lord's delight at this Conference? How pleasant it is to think that He is with us here; though invisible to the natural eye, yet discerned by our faith. May that presence solemnise every heart, and make us careful what we say and do. In verse seven of this chapter of the Song, the bridegroom says: "Thou art fair, my love; there is no spot in thee." This is inconceivable to nature, to human imagination, but it is true of those who are "washed clean and white." Having read succeeding verses, the speaker said: How fragrant a thing is love! How sweet it is in the family and in the Church, but it is sweeter than anything to Christ. Not one look or thought of love have we ever taken to Him, apart from his inspiring grace and indwelling power.

Having concluded the chapter, the speaker said: The Lord commands the blessing, and as we have asked, we have received. He has given us the Holy Ghost.

Every virtue we possess,
And every victory won,
And every thought of holiness,
Are his alone.

We should be careful to seek his enjoyment, that He may make Himself at home in his church, delight Himself in his garden. "Let my beloved come into his garden." He is here with us; as He said to Daniel, "I am come for thy words." He has been having his enjoyment; it has been a communion time. How wonderful He should get anything sweet out of such a people as we are! May we to-day, with the Holy Spirit's aid, find his truth sweet to our taste.

Glory Here and Hereafter.

BY REV. GEO. WILSON, EDINBURGH.

We are met for conference on this great theme "With Christ in Glory." In opening the Conference on this aspect of the truth, I desire to point out the wide and radical distinction between the life in Christ that now is, and the life in Christ that is to come. There is a great distinction, but it is one of degree more than one of kind. We do not go to heaven to find God; we go to God to find heaven. We do not go to heaven to be saved; we go to heaven because we are saved. Therefore, there must be a terrestrial glory of this life in Christ as well as the celestial glory. Sanctification, it has been said, is glory begun, and glory is sanctification completed. We see now, doubtless, through a glass and dimly; then we shall see face to face. Let us, however, not neglect to study the glory in the mirror, while waiting and expecting the face-to-face glory to come. I shall try to speak a simple and helpful word on these two aspects of this subject. First, with Christ in the glory of the present life; second, with Christ in the glory of the life which is to come.

THE GLORY OF SONSHIP.

We find, in opening this subject, that the foundation of it all lies in this beautiful text: "The glory which Thou gavest Me I have given them." Therefore, they are in a sense glorified even now. And this is spoken of all believers in the Lord. What is the glory that Christ enjoyed?—because that is the glory that we enjoy. If we can find out wherein consisted Christ's essential glory, then we shall apprehend at once what our glory is.

We are here on the broad lines of unifying truth, therefore we shall not trouble to draw any subtle and sharp distinction; but is not this broadly written on the page of Scripture, along the whole drift and line of revelation—that the glory which Christ enjoyed was the glory of sonship?

Angels o'er the cradle sang
The glory of the Son.

He knelt on the green banks of the Jordan, and the Dove descended, and the voice said: "This is my Beloved Son." He was taken up to the Mount of Transfiguration, and we have the definition of the transfiguration from the lips of the Father: "This is my Beloved Son; hear ye Him." And then He says Himself: "Father, I leave the administration of my last will and testament in your hands. This is my will, that those whom Thou hast given Me may be with Me where I am, that they may behold my glory which Thou hast given Me." What is it? "For Thou lovedst Me before the foundation of the world." This is the essential glory of Christ—the glory of Sonship.

AN INCOMMUNICABLE GLORY.

I want to say only two things about this. In the first place, the Beloved Son speaks of a glory I can only adore, but cannot share. The interrelation of love tells more than any other thought about the inner relations of the glorious Trinity. God was everlastingly love; therefore He had everlastingly something to love. That kind of sonship is not, and cannot be, ours. At the highest—and is it not high enough for us?—we are but redeemed men; we are not God. Let us, before this profound and blessed mystery, bow and say: "Thank God for the revelation of the Beloved Son."

But there is a sonship we can share. Christ was the Beloved Son, and is the Beloved Son, not only as the second person of the glorious Trinity, but as the Redeemer of man. In the passage I have already quoted, there is the most marvellous identity, bringing out the second thing I wish to say about this sonship. It is mutual. He is the Well-beloved Son, but there is also the Well-beloved Father. The Father loves the Son, and the Son loves the Father. There is a mystery of the fatherly love, and a mystery of the filial love. It was the union of the two that made up the glory of Christ as the Redeemer and the Son of God.

IDENTITY WITH CHRIST.

Now here is our identity in Christ's mutual love. He asks the Father first that He may be identified with his followers: "Father, I have declared unto them thy name, and will declare it: that the love wherewith Thou hast loved Me may be in them." As if He had said: "I want you to identify them all with Me in thy fatherly love." And then He adds the other identity: "I in Thee." "Be to them, O Father, as Thou art to Me." That is one side of it. And the other side is: "Let them be to Thee, O Father, as I am to Thee." Glorious identity of blessed sonship.

But there is an element that I must mention, in this love between the Father and the Son, and between the Son and the Father. "O righteous Father, the world hath not known Thee." It is a righteous love. It is a love moving from God towards man through sacrifice, through blood, through satisfaction, through all the glorious provision of atonement that makes it such a worthy love; this love going forth, and law consenting to its going forth, and the righteousness of God consenting to its going forth. So it is a love from Christ, and from us through Christ, passing back into the Father through the same channels of eternal righteousness—the atonement wrought out by Christ.

A NEEDED GOSPEL.

Is not this Gospel needed in the present day? The world does not know the righteous Father. The world is preaching a travesty of the righteous Father's love. The world is leading the world astray by perverting the Father's love. Let us never separate this sonship from its righteous element. You never need doubt the Father's love to you, but there is the question: What about the filial love in your heart? We talk "cheaply," as the colloquial phrase has it, about the love of God. What of that cold heart of yours towards God, as the Father in Jesus Christ? If this Mildmay Conference contributes to our spiritual growth, it will be in the discovery of the coldness, the icy nature of these hearts of ours towards the Lord. How may they grow warm? How do you trust Him? By seeing his trustworthiness. How do you love Him? I would not say by seeing his loveliness, but by drinking of it. Open these hearts, and you will find a response going back from that love that flows in. Filial love—that is the glory. "Now are we the sons of God"—that is the beginning of glory to us. "It doth not yet appear what we shall be; but we know that when He shall appear, we shall be like Him, for we shall see Him as He is." Now in a glass; then face to face we shall realise this blessed sonship.

THE DIVINE PURPOSE.

There is another point. With Christ in the glory of this love means that I am in the glory of *his Divine purpose*. Here we enter into affinity with Christ in his great purpose of saving the world. If I should presume to utter one single warning about this Conference, it would be that I think we have had enough, almost enough, about the saving of ourselves. We want, I think, to hear a good deal more about the saving of others—about Christ's great saving purpose.

If I might make a suggestion, I would tell you what is the next conference you ought to attend. You ought to attend it even before Keswick; for Keswick will be all the sweeter if you are going to this conference first. It is to go and have a conference with a lost soul for its salvation. I would say that is one of the most blessed exercises in the higher Christian life. If each of the three thousand of you were to go and sit down beside one lost soul, we might have a Pentecost before the sun goes down to-night. We would have the exact Pentecostal number. Would not that be a blessed result of the Mildmay Conference, and the best proof of our identity in that great saving purpose of Jesus Christ?

SEEING AND SEEKING.

How are we to get into this identity? I think there are only two things in that purpose: we must *see* things as Christ sees them, and then we must *seek* the things which Christ seeks.

I remember an artist who took a friend like myself, having no great artistic aptitude, to see a lovely landscape. He pointed to the formation of the landscape. He pointed out how nature and man had thrown it into a most beautiful harmony of form. Then he pointed out how God and nature had painted it with the most lovely colours, all in perfect harmony. The artist was standing with enraptured gaze, and he said to his friend: "What do you think of it?" "I do not see much in it," was the reply. Then the artist turned and said: "Don't you wish you *could* see it?"

Ah! I wish we could see the world as Christ sees it. I wish we could see London and Edinburgh as Christ sees them; and could see, India, Africa, China, as Christ sees them. If we only had that vision as He has it, we should be brought into sympathy with his great saving purpose. Then the moment we saw it with Him, we should seek the same thing.

The times are waxing late. Time is passing away. I never come to Mildmay without feeling this. Dear Dr. Horatius Bonar, who used to stand beside me here, the father and guide of my ministry, will never be here again. Your

place and mine will soon be empty. Let us be in loving alliance and identity with the glory of Christ's saving purpose to save the world. Then we will not have time to think very much of the glory that is to follow. And God when He comes to receive us to his glory will find us doing his blessed will.

CHRIST'S SAVING POWER.

One thought more on this head. With Christ in glory means with Him in the glory of *his saving power*. We have it on two very simple grounds. We have it in the first place by standing true to the truth as it is in Jesus Christ. I fear that sometimes we are led astray a little in speaking about the power of the blessed Spirit of God—the Holy Ghost. I believe in the Holy Ghost. But as Christ the executive of the Father became the Father's organ through incarnation, so the Holy Ghost becomes the power in Christ's kingdom by taking of Christ and the things of Christ, and working through them the accomplishment of the salvation of men. Let us try to get in that organ through which the Spirit of God will work in the carrying on of his kingdom. He has bound Himself to take of the things that are Christ's and show them unto the souls of men, but He has not bound Himself to take of the things that are ours.

In the garden yesterday, a minister laid his hand on my shoulder and said, "Is it not a wonder we have so few conversions under our ministry?" I said, "It is a wonder we have so many, when so much is preached of everything else, and so little is preached of Christ, the power of God unto salvation." Brethren, stand by these three things—by your righteous sonship in Jesus Christ; by the great purpose of Christ in saving the world; and by Christ's appointed power. Thus will a glory come to your life, a glory that is unspeakable, because it is the glory of Christ Himself.

ACROSS THE BORDER.

Now let us for a moment, in reverence and gladness, go across the border. The glory begins here, but it does not end here. We are not here at this time to study what is called dispensational truth; than which there can be no more blessed study for a child of God. We are here on broad lines, dwelling on the things on which we all agree; surely they are much greater than the things on which we may possibly differ. Therefore, I only go across the border from the terrestrial into the celestial, and take hold of some of those great characteristics of the glory beyond, for which all our songs of praise may rise before the Lord. One can scarcely speak of this.

May I draw another distinction between this and that—between the here and the there. Here it is invisible; there it is visible. Here it is in faith; there it is in sight. And surely no lips that are not reverent dare speak of these visible manifestations of glory in the life that is to come. I will only mention three. With Christ in the glory of

HIS VISIBLE APPEARING.

Let us read from Matt. xxv. one verse, and let us read it with Christ now. We have there a broad and blessed truth: "The Son of Man shall come in his glory, and the holy angels with Him. Then shall He sit upon the throne of his glory." Go to Acts, where that same blessed passage is repeated: "This same Jesus, whom ye have seen go up into heaven, shall so come in like manner as ye have seen Him go into heaven." Go to Thessalonians: "If we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with Him."

What does this appearing mean? How can our poor human hearts bear the brilliancy of this hope? It means the rising from the dead; the completion of the personality of all believers. It means Christ's victory over death. It means the singing of the song: Death is swallowed up in victory. Oh death, where is thy sting, oh grave, where is thy victory? This seems to me the great broad fact lying on the page of Scripture—Jesus is coming again. And in his appearing we shall be with Him in the glory of it.

Another truth: with Christ in the glory of

HIS VISIBLE KINGDOM.

Read, with Him close beside you, and knowing your union with Him, Revelation vii. 9. And read it gladly, for it is something to enrapture the heart of the Christian. It tells of the kingdom consolidated, the kingdom established, the kingdom gathered in. And what is that kingdom? "I beheld, and, lo, a great multitude, which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed in white robes, and with palms in their hands." Oh, blinded Israel, my hope for thee culminates here! Poor polluted sinner, yet in the elective love of the Lord Jesus Christ, my hope for thee culminates here! A kingdom consolidated, established and visible, and we there with Christ!

Lastly, and in a word: with Christ in the glory of

HIS VISIBLE DOMINION.

Dr. Arnold used to say that he read the Pilgrim's Progress once every year; and he never could read, without being overcome, that scene where the pilgrims go up to the gate of the celestial city. He read it always through the lenses of adoring tears. Much more may we say that the opening verse of this 21st of Revelation is too much even for our reading. "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, the new Jerusalem, come down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and He will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away. And He that sat upon the throne said, Behold, I make all things new." O God, help thy children to bear thy light; help them to bear this blessed hope of being there in the crowning day of Jesus.

TWO RESULTS.

If I have been speaking to you in the realm of fact, and about the truth of God, there are two things that must follow. If this is broadly true—and I trust I have been honouring the Word of God in these simple sentences—there must be on your part and mine a complete and entire effacement of all self-glory. I was thankful that God's servant in the chair led us to Christ's glory and not to our own. I never want to think about my own glory. I want my crown of gold to hang where the crown of gold hangs in the allegory of Bunyan, over the faithful minister's head, so that he cannot see it. I do not want to see my crown, but I want to see my Saviour's crown, and in order to this there must be the perfect effacement of all self-glory. I do not know what you are, but I know that I need great improvement in that direction. God be praised if you do not need it; but I do want to carry away this from Mildmay above all things: that I shall have a perfect and complete effacement of self-glory. The other thing will have to come before that. If you are to have this, you must get a complete

SUPPRESSION OF THE SELF-LIFE.

We in Scotland get the credit of being argumentative, of being able to persuade ourselves of things. I will tell you what I have tried to do with all the logic in my power, and I have failed—and that is to persuade my own old self that it is utterly dead. It won't believe it. Oh, there is the secret of self-glory. It is when self has not been put under Christ completely, crucified with Him and buried with Him, and under the power of his Holy Spirit, that self-glory con in. It never comes from the new nature. Christ make you what He wills to make y and then manifest what you are. Here is cleavage line between us and the world. world comes and says, "You may make yo self what you ought to be." And it is going trying to do that; poor deluded world! it making the thing worse and worse. Chris principle is not, "Make yourself what you oug to be," but, "Manifest what you are." Live w Christ in the glory—the glory of redempt and the glory of the life to come. Go aw living out this: "Heirs of God, and joint-he with Christ."

Walking with Christ.

By Rev. J. B. FIGGIS, Brighton.

With Christ in glory! Nay, with Christ glory! What is the chief characteristic heaven? Robert Hall, with his life of sufferi might well be excused when he answer "Rest"; William Wilberforce, with his life effort for the enslaved, might well be excus when he answered, "Love"; but I almost thi that if William Pennefather had been ask the question, he would have answered, "Be with Christ." At all events, I know that Pa answered, "*With Christ*, which is far better that John answered, "*With Him* went t hundred and forty-four thousand"; and th the Lord Jesus Christ Himself answer "They shall walk *with Me* in white, for th are worthy." Turn and read the words, Rev. iii. 4: "Thou hast a few names even Sardis, which have not defiled their garmen and they shall walk with Me in white, for th are worthy." "Many promises in one her says Trench. "There is the promise of li for the dead do not walk; and of liberty, the fast bound do not walk." But he forgot say that there is the promise of society, a that surely is the best promise of all.

I recollect, when I was a child, what a and honour it was when my father, in the mi of a busy life, on one of the rare holidays he to or oftener early in the day, when the lark w singing his matins in the sky, would say to m "Come and let us go for a walk together." the Lord Jesus says to you and me, with swe promises of the heavenly fields and the ev lasting hills, "They shall walk with M This is society that will be full of rapture the heart. What does the lover desire like t presence of his beloved? And what can fill with joy and gladness like the presence of King? It will be full of teaching for the mi The very secrets of the universe and th revelation may lie in this promise: "Th shall walk with Me." We can have no part the days of Christ's flesh, but we will not en the Nathanaels and the Philips.

WE MAY HAVE OUR GALILEE,

but it will be by the Sea of Glass, and not t sea of Gennesaret. We will not envy Ma and Martha; we, too, may have our Bethan but it will be one where there will be no dang that we shall have to lose and to miss a broth beloved. We will not envy even Peter and Jam and John; we too shall have a garden and upper room, but it will be the garden of t Lord, and the room of the palace ever bu "still upward." Oh, what teachings there w be when, as Rev. viii. 17 says—look at it in t Revised Version—"the Lamb that is in t midst of the throne shall be their shephe and shall guide them unto fountains of wate of life." Oh, what leading! What swe and wonderful society! Think of its effe on character. We catch the actions a habits of our friends; yea, even their loo are reflected in us at times. And so, "wh we shall see Him, we shall be like Him." C blessed likeness—like Him who is the likene

the Eternal Father, who is the embodiment all holiness. Well, you say, then the Christian e in heaven is but the continuation of the ristian life on earth. It is that, but with a orious difference. The Christian life on rth is Christ with us; the Christian life in aven is for us to be with Christ.

The one is the life of a poor suffering lad, a eakly cripple from his birth, who, though ving on a hard crust in a garret, is nevertheless ppy, because a princely friend deigns to share s lot in life. Life in heaven is that of the me cripple removed to the palace, to share e joy and honour of his princely friend; e is able to throw away his crutches and joy dainties the rarest and the best. Christ very near and dear to us in this life, but e is invisible; when, however, He rends e veil and scatters the mist, He becomes sible. Yet as to the cripple the palace were othing except for the friend whose presence ade it joyous; so heaven were no heaven to e Christian without the Lord Christ. First en through a glass darkly, the Saviour is terwards beheld face to face by the redeemed nd glorified sinner.

WE WOULD SEE JESUS.

So we need not talk about the palms, or e crowns, or the harps, or "the land of the al," for we want not the casket but the jewel. nd Jesus says: You may, you shall "walk ith Me." Ah, methinks this is the first alk worthy of the name that some of od's children have ever had. There are ose who are alone, and those who are d, those who are depending upon a terrible ruggle for their daily bread. Such have o time for a walk; never mind: "They hall walk with Me," says Jesus. And there re you who are toiling, and toiling hard, loughing, and seemingly ploughing the rock, your work and service for the King, almost ithout intermission, with terrible exactions pon the strength and the nerves. Never ind, says the Master: "They shall walk with e." And there are those who are fearfully riven and shamefully oppressed, that sing "The ong of the Shirt." Yet Jesus says: "If you re mine, you shall walk with Me in white."

"In white!" It is the colour of acquittal. When a Jewish priest was charged with crime, e was brought before the Sanhedrim. If he as found guilty, he was sent from the court ad in black; if he was found innocent, a hite robe was given unto him. "And white obes were given unto every one of them" Rev. vi. 11). "In white." It is the colour of ictory. We are not now thinking of the gar- ent unspotted, but of the new and beautiful obe put upon the champion in the chamber of ictory and triumph—immortal youth, strength nd elastic powers, glory and blessedness. In ternal transfiguration the Lord Jesus has arments white and glistering, and it shall be aid of his people too, "their garments shall e always white." Above all, white is the olour of purity.

THE WHITE ROBE

omes in as a consequence of the garments aving been kept unspotted. Is it not a glo- ious hope to resemble Jesus when we see Him; o share his purity, to be partakers of his holi- ess? It is promised in the last chapter of Daniel, "Many shall be purified, and made hite, and tried." To borrow an old illustra- on: As upon sunny days you see the clouds oating about in the ether, you see them as canopy of snow over your heads. What are hese, and whence came they? They came from many a stagnant pool and pond; they have ropped their filth and their defilement, and re now white and bright and beautiful. Even o with the throng of redeemed ones beside the amb. As you see them you ask, "Who are hese clothed in white robes, and whence came hey?" And the answer will be, "These are hey which came out of great tribulation [and reat temptation too], but they have washed their robes, and made them white in the blood of the Lamb."

"THEY ARE WORTHY."

Scripture does not hesitate, says Archbishop Trench, to allow a certain kind of worthiness in the children of God. We read of those who are worthy to attain unto that world and the resurrection from the dead. But it is always a worthiness of grace, never of merit; a worthiness according to what Christ permits, and not according to what equity lays down. There is another very terrible "they are worthy" in this book of Revelation, where we have no need to make any such mitigation. It is in chapter xvi. 6: "They have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy." It is easy to understand the word there; and it is easy to understand it in some cases to-day.

The other day I heard of one of my people, who had been asked to go and see one who was dying—an atheist. She went to see the poor woman, but was asked why she had come; was, in fact, scowled at, and not allowed to open her Bible. The dying woman forbade her visitor to "preach to her," as she said. Well, the visitor "preached" with a loving word and loving kindness in various ways, day after day, and week after week. On Good Friday the visitor told the suffering woman that she had just been to church and heard about the crucifixion of Jesus. She added, "Won't you let me read you the story?"

"YOU MAY IF YOU LIKE,"

was the reply. When the passage was finished, the poor woman said: "How He must have suffered! 'And they all forsook Him, and fled.' That is what you will do; you will leave me, and I shall have to die alone." The rejoinder to this was, "Never"; and though the case was one of cancer, so loathsome that some in the house said they could not look upon the woman's face, my friend continued her visits, and poured into the sufferer's ear the story of Jesus and his love. She was with her at seven o'clock in the morning, and one morning at four o'clock. She caught her dying breath, and saw her sleep her last sleep—saw her fall asleep in Jesus. The sufferer had come to love her visitor, who told her: "You think much of my love, but it is only a drop in the ocean compared with the love of Christ." And so the poor soul came to love and trust the Saviour, and, dying, went to be with Him. Now, it is easy to say of the one, the ministering angel, "She is worthy," but yet I do believe that, in his great love, the Lord will know no difference, and that He says of both, "They are worthy"—worthy in my worthiness, perfect through my comeliness, which I have put upon them.

But is this all? Does this exhaust the meaning of the word? I trow not. Surely, if exceptions prove the rule, they do not make it; and surely, regarding as exceptions the case of the dying thief and the woman of whom I have spoken, *heaven must enter us*

ERE WE CAN ENTER HEAVEN.

"Without holiness no man shall see the Lord." Without rank, wealth, or learning, he may; but without holiness, never. Not merely does he need the imputed righteousness of Christ, but also the imparted holiness of the Holy Spirit. Of course this does not mean that he cannot enter without perfectness. Heaven were an empty place were it to mean that. But it does mean, and must mean, that there must be a germ, or sapling, which, in the heavenly garden, will spring and bear flowers and fruits. Ah! we must remember not only our justifying righteousness, of which we read (Col. i. 12), "and hath made us meet to be partakers of the inheritance of the saints in light," but we must remember the sanctifying holiness spoken of in Rev. xix. 7, "his wife hath made herself ready." Are you ready, if the hour should come for you to be called away? Are you ready with an assured conviction that all is right—that Christ hath finished his work for you? And ready also with confidence to take up the Apostle's word and say, "I have finished my course"? I shall never forget, so long as I live, my experience in the earthquake at Nice. I shall never forget the infinite comfort I felt when the house was reeling, and it was a question as to how many seconds of such vibration it could bear. Oh the comfort of

KNOWING THAT CHRIST WAS MINE!

But there was some discomfort too, as I knew there were things to be done, and things not to be done, which I could wish changed before I went in to see the King. Oh that it may be said of us individually, as it may be said of the bride collectively, "She hath made herself ready."

Do not say this subject is unpractical. Paul did not think it so when he spoke of us as living in the heavenlies with Christ. Nor did Peter, when he said, "Seeing that we look for these things, let us give diligence to be found of Him in peace, without spot and blameless." And as it is practical for life, so it is practical for work. Too many lives, says one, are like rivers flowing into the Polar Seas—they are frozen at the mouth. Ah, methinks that if with John Knox we could say, "I have been to heaven and taken possession," there would be a melting of the ice, and a thawing of the snows about our lips, until they would be no longer "our own." Mr. Moody had been pondering the subject of grace, a very unpractical subject, some would say; and he pondered it until his heart was so full that he asked the first man he met whether he knew anything about grace—"the grace of God that bringeth salvation;" and so also the next man he met, and thus the Gospel was brought under their notice. And if we had been to heaven and "taken possession" this morning, methinks that ere night we should find some soul with whom to hold heavenly converse, or whom we might point to heaven. Unpractical! Is it unpractical to let some sweet air down into the fœtid purlieus of our great city life—to bring down that which shall charm and cool and calm the heart in the midst of all that which it has to bear? And

> There are in this loud stunning tide
> Of human care and crime,
> With whom the melodies abide,
> Of the everlasting chime;
> Who carry music in their heart,
> Through dusty lane and wrangling mart.

If there were more of heaven, there would be more of holiness and more of hope. Ay, hope in the end. This morning we are here, the living to praise God. There are some at this hour who are dying. And we may be the dying some day; if Jesus come not, we must go to Jesus. Shall we like it? Shall we like to step down to the brink; like putting our feet into the river? If heaven were our home, methinks we would like it. Columbus, says one, on his voyage of discovery, knew by the floating fragments of flowers and trees that he was drawing near to land. Little bits of seaweed came about his ship, and told him that the object of his desire was not far away. And what his sailors said were stars, he knew to be the lights of human habitations. And even so the Christian, who is at home in heaven while here on earth, sees the mysterious fragments which indicate the nearness of land. "Methinks I heard sighs." "And I am almost certain I caught the sound of singing." The heavenly country must be near. Let us cast out the anchor and make ready for "landing."

We miss this morning Archdeacon Philpot. "He walked with God, and was not, for God took him." We miss dear Mr. Denham Smith. "He walked with God in truth and equity, and turned many from iniquity." And of both the Master says (may He say it of all of us!), "They shall walk with Me in white, for they are worthy."

FRIDAY AFTERNOON.

The Lord's Supper.

REV. F. B. MEYER,

who presided, read John xvii. 20 to end, and said: They tell us that sometimes on the Arctic sky there is a roseate tint of dawn, and at the same time a flush of the evening glow—two lights on the same sky. So, in the passage I have read, there is a glow of two kinds of glory: there is the glory which we are to see, and the glory which our Lord has already seen. "That they may behold my glory which Thou hast given Me": "The glory which Thou gavest Me I have given them." What is this latter glory? It is the glory of unity, for He says: "The glory which Thou gavest Me I have given them, that they may be one." The full glory of the unity of the Church is yet in reserve; but when we gather as we are gathered here this afternoon, a glory fills the place that comes not to us except we meet with all Christians on the common ground of the blood and grace of Christ.

And may we not expect that the world to-day which is looking on will be led to believe as never before that Jesus was sent by God, and to understand something of the love of God in Him? It is the glory of a common love. We are one to-day, not simply because we are in one place, but because we are animated by one common life. And just as, presently, we shall all take of the same bread, and by one act, and the entrance of the common bread be made one, so the entrance of the life of our common Lord into each one of us does constitute us one at this moment. And as the common life blood of the body makes all the members one, so are we at this very moment one, because the common life of our dear Lord is throbbing in each heart. We have here a bridal ring, which has no beginning and no term, twisted thrice. "Thou in Me"—the Eternal Father living, speaking, and working through Christ; "I in them"—the Christ, in whom the Godhead is, in each of us; "They in us"—that life which came from God into his Son, and by the Spirit has been transfused into us, goes back again to the very heart of God. That is, the

ONENESS OF THE SAINTS,

by the Spirit, in the Saviour, with the Father.

We set that forth now. Are you quite prepared to partake of this ordinance? Before ever those disciples came to the time of John xvii., they had passed through other experiences. Have you passed through them? The close of the tenth chapter finds them going into exile with Christ. Have you also gone without the camp? In the eleventh chapter they stood on the resurrection side of death. Do you recognise that at this moment you are standing with your risen Lord on the other side of an empty grave? In the twelfth chapter we find them learning what it was to fall into the ground and die that they might live. Do you yet know what it is, moment by moment, to mortify the deeds of your body, and the promptings of your flesh, that the life of Jesus may be manifest in you? You have naught to do with the life side, but rather your province is with the death side. In the light of chapter xiii., ask yourselves whether every deed, word, and thought has been removed that prevents Him from washing your hands, your head, your heart. The same chapter describes the detection of the traitor. Will you let Christ sit in your heart to-day, and point out some habit which, up to now, you have thought to be lovely and innocent, but which He will show you is the cause of all your sorrow? He taught his disciples to serve each other in love. Will you thus serve? Will you love with his love those you do not like? Again, in the fourteenth chapter He told them to obey. Is there one command which you have not kept, and which at this moment lies heavy on your soul? Tell Him that you will at once set about keeping it. In the fifteenth chapter he taught them that all true life was to come from Him. Will you give up your own effort, and let Jesus pour his royal life through you? And in the sixteenth chapter He wept with them over a world that was against them, and that He was to overcome. Will you, with Him, yearn over the great sad world outside? Let Him now search you, wash you, take some evil away, indicate something He wants you to do.

LOOK AWAY FROM SELF

to Him, and do not try to work yourself into a frame of feeling. Why have we asked the Holy Ghost first to show you yourself? It is that much more may then be revealed to you of the fulness of Christ. And whilst you and I meet Jesus in this bread and wine, methinks our heavenly Father will come and feast with us, as of old He feasted with the Jews on the peace offerings. As we say, "This is my Lord and my God," He will say to us, "This is my beloved son, in whom I am well pleased.

REV. C. A. FOX,

after the bread and wine had been partaken of, addressed the large assembly as follows: "He that spared not his own Son, but delivered Him up for us all, how shall He not with Him also freely give us all things?" We have in that which this service sets forth a pledge of the performance of all the promises of God. All things are pledged unto us, which are for the glory of God, in Christ Jesus. Moreover, we who have partaken of this sacred rite, are pledged to four great practical principles. The first of these is

SEPARATION FROM THE WORLD.

This we find recorded in Exod. xii.; the passover was to be eaten in haste by the Israelites with shoes on their feet, and staff in their hand, and their loins girded. They were to eat it in the act of passing out of Egypt.

Separation from the world is likewise to be immediate, even as Israel was to leave Egypt that same night. Henceforth we must be separate. It would be very strange if someone were to order a carriage, and, having all his or her goods packed up, and the last meal eaten, should yet refuse to leave the hall of the house from which removal was purposed. I fear there are too many who partake of this blessed rite without fully realising what it is to eat it in haste, and to pass out immediately. We must not only pass out at once, but we must also pass out with all that is ours. The sacrifice was not to be offered in the land of Egypt, as Pharaoh endeavoured to persuade Israel to do, but God was to be served outside the country. "There shall not a hoof be left behind, for thereof must we take to serve the Lord our God." All that belongs to each of us must be consecrated unto the Lord.

The second principle is stated in Exod. xxiv. "The nobles of the children of Israel... saw God, and did eat and drink." Not only must we be separate from the world, but there must be an open heaven,

AN OPEN VISION OF GOD.

There must not be anything between us and God; but a free gaze into the very face of God. "Seek ye my face: thy face, Lord, will I seek." There must be entire communion, nothing hidden and reserved. The effect of that seeing God is that you will abhor yourself from henceforth. You will begin to see that others around you are in great need, and you will say "Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips." When our eyes have "seen the King the Lord of hosts," we not only know that we are defiled, but we are conscious of the defilement that surrounds us. Seeing God, will moreover bring us back into the brotherhood of the Church. When the disciples had seen Christ at the breaking of bread, they at once returned to Jerusalem to the great body of the disciples, and said, "We have seen the Lord." You cannot keep from the brotherhood of the Church, if you are seeing God. This will bring about the blessed unity which our brother has been reading of. This seeing God fills the soul with holy gladness and joyful boldness. "If thine eye be single, thy whole body shall be full of light." The cause of the darkness that has befallen so many in the Church is that the eye is not single; we see two or three things at the same time, having our eye partly on the world and partly on Christ. What we need to realise is expressed by the Apostle: "We all with open face, beholding, as in a glass, the glory of the Lord, are changed into the same image, from glory to glory."

The third great practical truth is expressed in John xiii.; we read that the disciple reclined at the feast. Originally the Passover was, as we have seen, to be partaken of in the act of passing out of Egypt. The disciples, we find, reclined on the bosom of Jesus.

THERE MUST BE REST

with this communion. You must eat it with your feet washed by the blessed Master; you must eat it with your very conscience purged by Him. You ask, "Lord, is t I?" You do well to inquire, for the traitor must be cast out. You must eat it reclining in simple faith and dependence upon the bosom of Jesus. Lean hard upon Him, and enjoy the calm rest of God as you partake of this communion of saints. And, I beseech you, let that supernatural rest be seen around you. Walk in rest, speak in rest, act in rest, and serve in rest; let there be a Sabbath rest in each of us, every day and every hour of the day; yea, may the Lord of the Sabbath grant unto us his own blessed rest.

Fourthly, there must be service, as we also read in John xiii. Of the blessed Master Himself it is written: "He riseth from supper, and laid aside his garments, and took a towel and girded Himself." There must be a second girding in our case. First we girded ourselves to pass out of Egypt. To-day we must be girded with a towel as the Master was, in order that we may stoop and wash the feet of the brethren. We must wash the soiled feet of the fallen, and the tired feet of the saints—stooping to the

LOWLIEST AND HUMBLEST ACT,

as the Master Himself did. May God send us strength to go forth in his holy service! May the blessed Saviour give us such a desire to seek and save the lost!

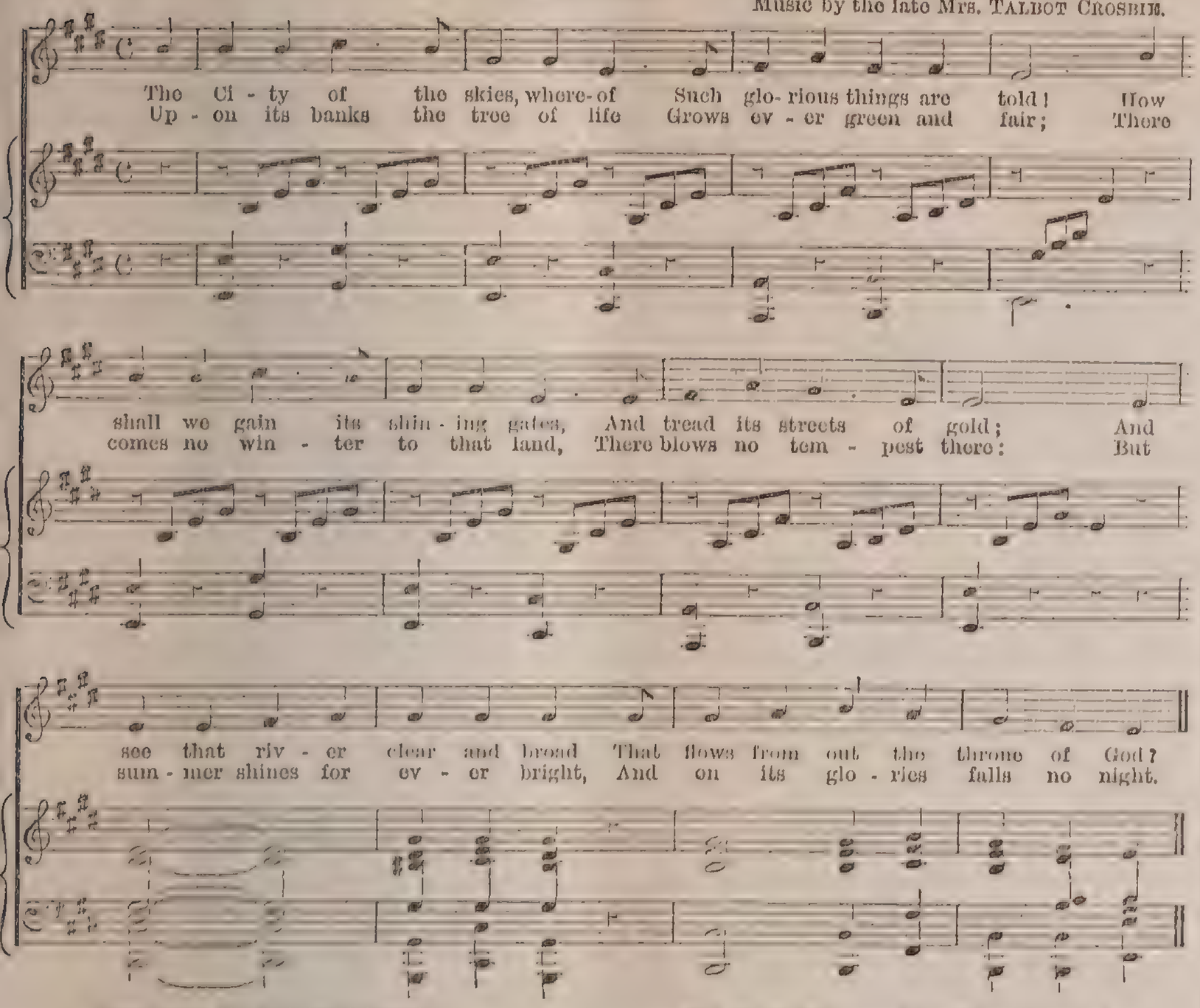
Let us claim the blessings which are pledged to us. "Said I not unto thee, if thou wouldest believe thou shouldest see the glory of God?" Let us believe to see, and we shall see and believe. Let us launch out into the deep with God. Let us go forth in devoted service, trusting Him who is the same Jesus yesterday, to-day, and for ever.

[We postpone till next week our reports of the Friday evening addresses, the afternoon gatherings, &c.]

THE CRIPPLES' HOME FOR GIRLS, in Marylebone-road, has just been considerably altered and enlarged, no less a sum than £9000 being expended in the improvements. The Institution, which will now accommodate a hundred inmates, has been fitted with every modern contrivance for saving labour, increasing comfort, and securing conditions favourable to health. Altogether nearly a thousand girls have passed through the Home since its foundation in 1853. The inmates are taught bonnet-making and plain and fancy needlework; many of them, notably those who are most sadly deformed, are patterns of industry and integrity. The new buildings were opened a few days ago, by H.R.H. the Princess Christian, in the presence of a large and distinguished company.

"The City of the Skies."

Music by the late Mrs. TALBOT CROSBIE.



They never die that dwell therein,
  They know no pain nor tears;
But songs of joy that City fill,
  Throughout the endless years.
For there is neither strife nor care,
And Jesus dwells among them there.

We praise his name who guides our steps
  That blessèd home to gain,
Beyond the wants of this poor world,
  Above its splendours vain.
Our Lord doth guide our feet where lies
His glorious City of the skies.

RESCUE WORK IN ST. GILES'S.

VIGOROUS endeavours are being made by the St. Giles's Christian Mission to raise the fallen and help the weak in the large district over which its beneficent operations extend. On Tuesday, last week, the many excellent institutions of the Mission were increased in an important direction, three Homes being opened, in which rescue work will in future be carried on. The house, 75, Drury-lane, will be used as a refuge for outcast women; 26, Great Earl-street, Seven Dials, has been fitted up as a Probationary Home; and 72, Leighton-road, Kentish Town, is to serve the purposes of a Home for the training of young women for useful spheres in life. The three places provide sleeping accommodation for a hundred, and they are admirably situated and suited for their noble purpose.

On the evening of the day named, a public meeting was held in the mission chapel, Little Wild-street, by way of celebrating the auspicious occasion. Mr. W. WHEATLEY, secretary of the Mission, described the new premises. There was no need to enlarge upon the sad fact that such Homes are sorely wanted. It was pleasing to learn that the police will co-operate with the Mission by taking destitute women to the refuge. Messrs. Ives, Tointon, Gough, and Goodwin, workers in connection with the Mission, delivered brief addresses, after which Lord RADSTOCK, who occupied the chair, spoke of the blessedness of such endeavours as these. It rejoiced him to say that the Church at large is just beginning to awake to a sense of her responsibility in regard to testimony for Christ. The ministry of reconciliation has been entrusted to all, not to some; and if we get in touch with God and suffer ourselves to be guided by Him, great things may be expected from our work, even among those who have wandered far in sin. The meeting was very hearty, and earnest prayer was offered to God on behalf of the Mission and its many agencies.

OBITUARY.

MR. J. MONEILL, INVERKIP.

WE regret to announce the death of Mr. John McNeill, the father of Rev. John McNeill, minister of Regent-square Presbyterian Church, London, which occurred last Friday week, at Inverkip, the pretty Renfrewshire village at which the now famous preacher was once railway porter. Mr. McNeill was in his sixty-eighth year, and had been in failing health for some time past. He was an office-bearer in Keppoch-hill Free Church, and was a man of deep religious conviction. The funeral took place on Monday week, and was conducted by Rev. James Bannerman, the pastor of Inverkip Free Church.

REV. J. M. BRAITHWAITE, CROYDON.

A painful feeling was created at Croydon on Saturday by the announcement of the sudden death of Rev. John Masterman Braithwaite, vicar of Croydon, which occurred at the vicarage, Waddon, at an early hour that morning. On Friday night the deceased gentleman retired to his study as usual, and as he did not reappear at his customary time Mrs. Braithwaite became alarmed, and sent for assistance. The study door, which had been locked on the inside, was burst open, and the vicar was discovered sitting in his chair lifeless, death having resulted from syncope. He had attended a meeting only a few hours previously. Mr. Braithwaite, who was forty-three years of age, was an energetic man, and a hard worker. He was highly respected by the people of Croydon and surrounding neighbourhood, by whom his loss will be deeply felt.

THE GOSPEL IN HAYTI.

REV. WESTMORIS S. SMITH is the only Protestant minister in the town of Cape Haytien, which has a population of twelve thousand people, chiefly Romanists. During the war he has been wonderfully preserved, and has been greatly blessed in his work. He sends us the following, dated May 14:—"A fortnight since, after the prayer-meeting, a young Haytien lawyer and journalist came into our house for a few moments. He is a constant attendant at our chapel, and has been a great help to me in my French studies. But he has been very immoral. We talked about his soul's salvation, and I prayed with him. At 9.30 he bade us good night. Just after this, I heard someone knocking at the gate, and I asked, 'Who is there?' He replied in French, 'Minister, it is I, Auguste. I am converted.' He came again the next morning, and told us that when he left us after prayer, he went home, and sat down to get ready the next issue of his paper, a political affair, but could not write a word. The Spirit said to him, 'Now is the time; you may be converted to-night.' He got up, intending to come to our house for help, but began to argue, 'It is all nonsense.' Still the Spirit strove with him, and he ran towards the house and at that moment he was able to give himself to God and to believe in Christ.

"He wrote next morning, begging me to receive him into the church publicly on Sunday night, that he might make his confession of Christ in the presence of his friends. It was a service never to be forgotten. The chapel was packed with Haytien young men, and after the sermon I called on Auguste Albert to make his confession. He spoke clearly but modestly, telling how he was converted. I then called him up to the Communion rail, and put to him the usual questions. He answered satisfactorily, and then I gave him the right hand of followship, the whole congregation rising as I did so. The Master's presence was most powerfully felt in our midst."

MR. SPURGEON ON MISSIONS.—In a notice of Mr. F. S. Arnot's "Garenganze," Mr. Spurgeon says he has read it with the conviction that the Church must wake up and send out a hundred men where she has hitherto sent one.

EDINBURGH MEDICAL MISSIONARY SOCIETY.—The eleventh report of the Invalids' Auxiliary tells of loving labours in many a chamber of lingering suffering. The annual sale of work realised over £100, and grants amounting in the aggregate to £120, were made to sixteen missions in various parts of the world. Articles towards the next sale may be sent to Miss Sym, 21, Belgrave-crescent, Edinburgh, from whom copies of the very interesting report may also be had.

ROYAL VICTORIA HALL.—This well-known place of public resort for the masses of South London is being reorganised in connection with its transfer to a governing body appointed by the Charity Commissioners. It will be affiliated with the proposed South London Polytechnic to be established near the "Elephant and Castle," and will form the entertainment branch. Class-rooms, library, gymnasium, &c., are being erected in a portion of the building formerly used for the storing of stage "properties." The educational and recreative branches of work will go on side by side, and it is expected that the new arrangements will come into force at the beginning of September.

PARIS CITY MISSION.—DEAR SIR,—I have lately spent a week in Paris. While there I saw something of the working of the Paris City Mission and met the Paris Committee, who, at that meeting, were enabled to appoint two additional missionaries. Rev. T. Howard Gill is most anxious to have one in his district, and offers to pay a large proportion of the salary. The city missionaries told me that the people are willing, nay anxious, to hear the Gospel in their own houses, but there are only eight labourers in that large and pleasure-seeking city. I feel sure if the Society and work were better known, it would have larger support.—Yours truly, G. H. BENSON.

150, *Leadenhall-street, London, E.C.*

DOES THAT MEAN ME?

"WILL you be so kind as to come and see a sick woman who has no Christian friend to visit her? She is dying of a terrible disease, and no one likes to go near her." Such was the invitation that was one day received by Mr. Thomas, a Christian man living in a large manufacturing town. He agreed to go, and on arrival was shown by the poor woman's husband into a room in which there was hardly any furniture but the bed on which the sufferer lay. It was a drunkard's home, and drink and poverty and dirt go hand in hand. Opening the Word of God, Mr. Thomas read the Gospel message of love, then spoke and prayed tenderly by the bedside, and promised to come again.

Each time that he came to the house the poor drunkard husband gladly thanked him for his kindness to his wife, but he never came into the room himself to hear the reading of God's Word, or to join in prayer. However, Mr. Thomas noticed that he was always careful to have the door of his wife's chamber a little bit open, so that he could hear all of it while sitting in the adjoining room.

One day the passage of Scripture read contained these words: "None of his sins that he hath committed shall be mentioned unto him." When the visitor was gone, the husband eagerly fetched a Bible, and searched for this promise which had struck his ear as something too good to be true. At last he found it in Ezek. xxxiii., and then he began to wonder if the promise was for him. The sins of past years rose up before his mind, and an awful judgment day seemed to be awaiting him when he would be rewarded according to his works. Anxiously the poor man looked for the next visit of their Christian friend that he might ask if there was really any hope for him.

The day for the next visit came, he welcomed Mr. Thomas into the house, showed him the words that had been the means of rousing his hopes, and asked in anxious tones, "Does that mean me?" "Yes, indeed," was the reply, "it is the word of the living God, and it means you and me and everyone else who gives up sin and turns to God." The man believed the good news, and fairly danced for joy, saying, "Thank God, none of my sins shall be mentioned."

From that day there was a great change in his life. The drink was given up altogether, and, instead of using profane language, he now began to speak to others of the love of God, and to try and lead them to Christ.

In talking of his past life, he told Mr. Thomas that he had at one time been engaged as a comic actor in a theatre, but even then he was convicted of sin, and far from happy. "I have," he said, "made thousands of people in the theatre laugh, but I never laughed myself; my heart was too heavy. There was no laugh in me." Now, however, he can laugh and shout for joy, for he knows that true joy is to be found in Christ alone, and in knowing that He forgives our sins, and will remember them no more.

Reader, have you found out that God means you, when He says: "The soul that sinneth, it shall die"? If so, you may thank God for the gift of his only begotten Son, who came into this world and died for you; and you may be sure that if you believe on the Lord Jesus Christ then the promise is for you: "None of his sins that he hath committed shall be mentioned unto him."

H. G. HARRIS.

A HINT TO DONORS.—In his *Sword and Trowel* notes for July, Mr. Spurgeon refers to a will case in which the Stockwell Orphanage was interested, and says: "Wills are so complicated that executors dare not act except as a court of law directs, and in such cases the trustees of the Orphanage may be compelled to be parties to the suit, not with the view of getting anything by litigation, but simply to obtain an authoritative interpretation of doubtful codicils. Friends had better give their money while they live."

MORAVIAN MISSIONS.

PRIOR to the sailing of the Moravian vessel *Harmony* for Labrador—being the 120th annual voyage of a ship belonging to the Moravian Mission Agency—a farewell meeting was held on board on the afternoon of June 26. The proceedings were presided over by Rev. HENRY BLANDFORD, who stated, first, that the deficiency of over £3000, with which last year's mission account closed, had been cleared off; then, that a lady had sent £1000 for the Missions. He also announced the still more gratifying fact that it had been determined to open three new missions—one in California, one in Trinidad, where 60,000 coolies need instruction, and a third on the north coast of South America.

Dr. DRURY described the *Harmony*, a small ship of 250 tons, as admirably adapted for the work in which she is employed, and ably commanded by Captain Linklater. During the 119 years of mission work the Society's ship has never sustained any serious damage, though, as may be well supposed, she has often been in great peril. Once, when the coast was bound with ice through which no entrance could be found, the ice was struck by lightning, an opening was made, and the ship passed in. In the French wars she was captured, but when Napoleon heard that she was a Mission ship he at once gave orders for her release. God, who holds the waters in the hollow of his hand, has watched over and protected the Mission ship in a wondrous manner. The missionaries in Labrador are much isolated; there has been no intelligence from them since last year. One letter Dr. Drury had received from a bright young fellow who had gone out three or four years ago, hoping to be used for some years in the Master's service, told of his suffering from rheumatism and congestion of the lungs. Though he would be quite justified in returning home, yet he has remained at his post. He asked advice; a letter goes out to him, but one awaits with anxiety the state in which it may find him. A missionary's wife, suffering from chronic illness, also asked advice; in the course of ten months she gets an answer to her letter.

Instances were given of remarkable devotion on the part of the Moravian sisters. A widow, when left alone among the bush negroes of Surinam, her husband having died of fever, elected to remain at her post to carry on the work! When the health of two sisters helping Brother Müller and his wife, in charge of the Leper Home in Jerusalem, broke down, volunteers were asked for to take their places, and twelve came forward!

Brief addresses were delivered by several friends, including Revs. C. Edmunds, of Leyton, and W. Hamilton, of Woking. On Saturday last, the vessel left, not only taking supplies, but several fresh workers, to the ice-bound lands of the North.

A CHRISTIAN WORKER in a town in Vermont at the close of a meeting, had his attention directed toone of the wealthiest men of the town, whom we will call Mr. Smith, for the reason that that was not his name, who was passing out of the house. The worker at once, as if moved by some sudden impulse, glided down the aisle and followed him out, and said to him, in broken language: "Mr. Smith, the devil got a big mortgage on you; better lift it quick, fore he foreclose, and lose your soul." The words stuck. The man dealt in bonds and mortgages, and made his money shaving the notes and obligations of poor men, and foreclosing mortgages on their property. He understood the business, and took the sense of his warning, and from that time turned about and sought the Saviour, and lived a Christian life, and died in peace and hope.

A GLORIOUS PROMISE.

"They shall walk with Me in white."—REV. iii. 4.

They—they, the tempest-tossed,
The sin and sorrow-worn;
Eyes that with tears are dim,
Hearts that with grief are torn:
Souls that, 'mid conflicts long and strong,
My cross have nobly borne—
Yes, they shall walk with Me in white,
In beatific, cloudless light.

Shall walk—his word is given.
Oh, promise true and grand!
No subtle foe or trembling doubt
Can snatch us from his hand.
Firm as the everlasting hills
His covenant shall stand;
And we shall walk those streets above
Whose very atmosphere is love.

Shall *walk*—progressive bliss!
Its limit who can tell?
Seeking, acquiring still
Treasures from truth's deep well;
Learning the wondrous secret things
Once so unsearchable!
Walking in converse high and pure
With Him whose promises are sure.

With Me. O crowning joy!
Beyond all knowledge sweet;
Our longing eyes shall see,
Our hearts with rapture beat,
Our inmost selves shall be for his
Inheritance made meet;
And bliss above all else shall be
Those words of love, "with Me, with Me."

In white, in spotless white,
All pure without, within;
No wayward wanderings,
No lurking, treach'rous sin.
In that blest home naught to defile
Can ever enter in.
Nothing to dim the radiant light
Of saints who "walk with Me in white."

M. F. J.

BIBLE CARRIAGE WORK.—Messrs. Llewellyn and Taylor, in charge of the Bethany Bible Carriage, are at present in Middlesborough. A most blessed work is being carried on; hundreds gather round nightly, and many testaments, &c., are scattered. A Gospel tent is sadly needed to reach the masses in that thickly populated district.

THE BIBLE.

STUDY it carefully;
Think of it prayerfully;
Deep in thy heart let its precepts dwell;
Slight not its history;
Ponder its mystery;
None can e'er prize it too fondly or well.

Folkestone.—The Home for Young Men, formerly "Pembroke House," has been re-started at 105, Sandgate-road. Mr. H. J. Allen, the manager, will gladly welcome all young men who want to spend their holiday at this favourite seaside resort.

Summers Town, Lower Tooting.—A sale of new and worn clothing, suitable for the working classes, will be held in the Mission-room at Summers Town, for the benefit of the mission work. Friends who are willing to assist by sending new or outgrown garments are requested to send them to Miss Haddon, Naseby, Bedford-hill, Balham, S.W.

LETTERS CONCERNING THEIR PRINCIPLES AND ORDER, FROM ASSEMBLIES OF BELIEVERS IN 1818-20. Reprinted in 1889. 6d. *Horner & Son.* This pamphlet contains the copy of a letter sent at the beginning of the present century, by the church meeting in Hubert-street, corner of St. John's-lane, New York, to assemblies of believers throughout the world; copies of replies from over a score churches; and a rejoinder to the letters by the New York Church. A spirit of intense earnestness and brotherly love is shown throughout. On matters of order, less uniformity is apparent than on points of doctrine, but from first to last an ardent desire is shown to know the Lord's will, and do it. This pamplet will have an interest for many, and to some it will prove instructive, for the letters were evidently written by men who had studied the Scriptures with great care.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, JULY 7.—Deuteronomy XIX.

VER. 1—13.—Renewed directions were given about the cities of refuge. The law of murder was clear from the very earliest (Gen. ix. 6). And in new unsettled districts it was absolutely essential to be very stringent in these matters. The duty of avenging death was imposed on the nearest of kin. But it was obviously just to make a distinction between wilful murder and homicide. Hence the appointment of cities of refuge (4, 5). Three other cities were to be set apart in case the territory was extended (8, 9). But, alas! they were never needed, for the conditions of conquest were never fulfilled (9). Oh that we might ever keep all his commandments; it would be the surest method of learning to love God, and to walk ever in his ways!

Ver. 14.—When once we realise that our lot in life has been appointed and given by God, we become content with it, and do not seek to aggrandise ourselves at another's expense. Envy and jealousy and other sins have no chance with the soul which is satisfied with God's provisions on its behalf.

Ver. 15—21.—No man should be condemned on the evidence of one witness only (Num. xxxv. 30). What a sign this is that man is not to be trusted. As the Decalogue suggests, we are all too prone to bear false witness. How good is our God to have given us such abundant assurance (John viii. 18; John v. 7, 8). How careful should we be not to condemn a brother on one speaker's evidence! We should certainly have a story corroborated before we either believe or circulate it (Lev. xix. 6). It was a severe but fair arrangement that a false witness should suffer the punishment which would have fallen to the lot of the one accused. Perhaps this is one of the perpetual enactments of God's government. We suffer from what we had falsely prepared for others (Ps. lvii. 6).

MONDAY, JULY 8.—Deuteronomy XX.

Here are directions given about war. First, *as to the public proclamation to be given to those going to war* (1—9). If they were at all reluctant to fight, they must be discharged. God would not be served by any but volunteers (Ps. cx. 3). And if there were sufficient reasons for absence, they were to be respected. How thoughtful God is of his own! These reasons were: (1) The entrance upon a new home. David penned Psalm xxx. on such an occasion. We should always dedicate a new dwelling. (2) The desire to eat of the vineyard which had been recently planted, and of which the owner must not eat for three years (Lev. xix. 23); and (3) the claims of a newly married wife, with whom he might stay for a year (xxiv. 5). Or a man might feel timid at the prospect of the fight, as in the case of Gideon's army (Jud. vii. 3); he too must return, not only for his own sake, but because his fear might prove contagious. Oh for the lion-hearted courage which comes from the indwelling of the victorious Lion of the tribe of Judah.

Second, *as to the proclamation to be made to the cities attacked* (10—20). It was right and generous to give their foes the chance of submission. Is not that what God is doing with the unconverted still, not willing that any should perish, and sending the ambassadors of peace (2 Cor. v. 20). We should always try to make up quarrels amicably before proceeding to extreme measures. Canaanites were excepted from this law, because so near, and therefore able to infect Israel. Let us not show mercy to any sin, or anything that might be likely to lead us astray (17, 18). It is very beautiful to notice this distinction as to fruit trees. Other trees might be destroyed for the purposes of the siege, but these must be preserved for use afterwards. We are taught by Christ Himself to gather up fragments, so that there may be no waste of what is good for food.

TUESDAY, JULY 9.—Deuteronomy XXI.

Ver. 1—9.—God often brings to justice the perpetrator of a murder who seems to have eluded Him. But not always, and, therefore, deeply to impress the dreadfulness of such a crime on the hearts of men, this elaborate ceremonial was instituted. Shall we not learn to be careful to have no complicity, before by connivance, or after by silence, with sin.

Ver. 10—14.—A soldier might marry his captive if he chose. But at least for a month she must mourn after the Jewish customs. The paring of the nails is rather the tinging them with yellow ochre, a method of personal adornment much admired in the East. This long delay was full of humanity to the slave, testing the strength of her master's affection, especially under the circumstances of her much altered appearance.

Ver. 15—17.—This is not a case of polygamy, but of a man having married two wives, one after the other, and the precept is directed against the undue influence of an unscrupulous stepmother.

Ver. 18—21.—No case of the infliction of this penalty is mentioned in the history of Israel; the presumption, therefore, is that the very presence of this statute on the page of the Law was sufficient to secure the object aimed at; or, perhaps, parents were too long-suffering to make use of it.

Ver. 22.—"The curse of the tree" is here clearly brought out (Gal. iii. 13). It was for this reason that Christ's body was taken down from the cross so hurriedly (John xix. 31). Let us contemplate the Saviour in this aspect as made a curse for us, that we might inherit the land of perpetual rest and blessedness.

WEDNESDAY, JULY 10.—Deuteronomy XXII.

Ver. 1—4.—A sweet lesson of mutual love is given us here; not only for the sake of brute beasts, which might perish, if not properly cared for, but also for the sake of doing to others according to the golden rule. If the priest or Levite had acted on this, the good Samaritan had never been required to succour the wounded traveller (Luke x. 34). We must not only help those who ask, but we must not hide ourselves from such as cannot ask (4).

Ver. 5.—Disguises were often assumed in heathen temples, and such exchanges of dress would lead to levity and impurity of the worst sort.

Ver. 6, 7.—On how tiny an act of humanity and obedience do God's great blessings rest! "That it may be well with thee." It was enough for the mother to lose her brood, and it was too great a stroke to deprive her of liberty also. Doth not God care for birds, and for us (Luke xii. 6).

Ver. 8.—Is not the habit of total abstinence from strong drink a necessary battlement for the defence of our young people.

Ver. 9.—A symbolical reference to 2 Cor. vi. 14 (also 11).

Ver. 10.—It would be unkind to the ass with its shorter step, and to the ox because it has a natural dislike to the ass with its fœtid breath. Our love ought to make us thoughtful in very small matters.

Ver. 13—24.—These laws were adapted to the Israelites in their then position. The laws of Christ are, of course, a great advance on them. Yet there are principles here which are of great value for all time. We must cultivate the habit of the most intense purity of thought, so only can we be kept from yielding to sudden gusts of passion. It is no slur on the Bible that it deals with these great human facts, which had better be considered under the sacred light of inspiration than from any prurient or curious motive. There are matters which we need to know about, and it is best to hear of them from Him who gave us this complex and beautiful nature, in which there is nothing common or unclean, unless we make it so.

THURSDAY, JULY 11.—Deuteronomy XXIII.

Ver. 1—8.—An enumeration of all who were excluded from incorporation into the Jewish state by circumcision or by marriage. As no animal with blemish might be used in sacrifice, so no one with radical deformity, or the child of illegitimate birth, or the nations which have ever been regarded as special symbols of the flesh, were permitted to enter into those close relations with Israel, which are here intended in the phrase of entering the congregation of the Lord. They were to be a holy people (Exod. xix. 5). It was necessary to raise this partition wall against Ammonites and Moabites, because these nations lived so near the border. There was nothing to exclude them from becoming proselytes, in the enjoyment of religious privileges, but only from identification with the chosen people. It is thought that this prohibition was extended only to the males (Ruth iv. 10). The tenth generation means an indefinite period.

Ver. 9—14.—These injunctions for cleanliness are very suggestive, because of the reason given (14). The Church of Christ is an armed host, but how careful should each body of Christians be, lest they lose the presence and power of the great Captain, Jesus.

Ver. 15—16.—Israel, like England, was to be the refuge for the slave. The Church of Christ ought to welcome the poor, weak, and oppressed.

Ver. 17—18.—We must not think to condone for sin by bringing its proceeds into God's house (Prov. vii. 14, 15). Before He receives our gifts, He must know how they have been obtained.

Ver. 19—20.—Intended to bind Israelites in a strong common brotherhood.

Ver. 21—23.—Apply specially to consecration vows (Eccles. v. 4; 2 Cor. ix. 7).

Ver. 24—25.—A provision for poor travellers and labourers (Matt. xii. 1). We ought not to be niggard over these small acts of generosity. God will always make up to us more than we lose; and nothing commends better the Gospel we profess than a literal obedience to 1 Pet. iv. 9. Always remembering that there are times when it is kind not to give, but to withhold, lest men should be encouraged in courses of improvidence and crime.

FRIDAY, JULY 12.—Deuteronomy XXIV.

Ver. 1—4.—These enactments as to divorce were intended to meet habits which had been learnt in Egypt. Our Lord says clearly that they were temporary expedients (Matt. xix. 8). In his day they had led to great abuse by those who believed they gave permission for divorce on the most trivial grounds. Marriage is for life unless broken by one special act of sin. Hence young men and women should see to it that they do not rush into it for a passing fancy, but with reverence, and earnest prayer for guidance and submission to God's guidance.

Ver. 5—13.—Is there enough "cheering up" done in our homes? How delicate the consideration of the poor, protecting their means of livelihood (6); prohibiting the scrutiny of their impoverished homes (11); insisting on the return of his garment ere the cold might came on (13).

Ver. 14, 15.—Masters must not oppress their poor servants. Punctuality and promptness in paying are as obligatory now as ever (James v. 4).

Ver. 16.—God reserves for Himself rights which his wisdom enables Him to exercise without hurt (Exod. xx. 5).

Ver. 17—22.—Here are tender injunctions for the poor. Their liberality was appealed to on the grounds of their gratitude because they were emancipated slaves. Every forgotten sheaf was to lie. Fruit trees were not to be gone over twice. Handfuls were to be left on purpose. What a rebuke to avarice and selfishness. What a glimpse we get of a bountiful and generous life, the overflowings of our cup being for all around us. Do not we Christians come far short of a life like that sketched here. Perhaps we should be more prosperous in worldly circumstances if we lived thus (2 Cor. ix. 6—14).

SATURDAY, JULY 13.—Deuteronomy XXV.

Ver. 1—3.—Punishment was not to be excessive. It is said that while this sentence was being carried out, the chief judge read in a loud voice, Deut. xxviii. 58, 59 and xxix. 9, concluding with Ps. lxxviii. 38. For fear of miscounting, one stroke was abated (2 Cor. xi. 24). In punishment we must not degrade (3).

Ver. 4.—Whilst dumb animals serve us they must be humanely treated and well fed. It would probably lead them to do their work much more quickly, if they were permitted to refresh themselves by taking freely a mouthful here and there.

Ver. 5—10.—This usage was very ancient (xxxviii. 8—11), and seems to have originated in the desire to preserve the name and inheritance of the eldest son. This custom was made binding to keep genealogies and inheritances distinct till the coming of the Messiah (Matt. xxii. 25). Refusal to do this was considered highly disgraceful (Ruth iv. 4).

Ver. 13—16.—A forbidding of deceitful weights and measures. They must not only not use them, but not have them in the house, lest they should be tempted to use them. How hateful is the least deceit to our Heavenly Father (Prov. xi. 1; xx. 10, 23; 1 Thess. iv. 6).

Ver. 17—19.—This treacherous act of Amalek is now mentioned for the first time (Exod. xvii. 14). There was no vindictiveness here, but an act of judicial punishment. His main crime lay in his not fearing God (18). Amalek is the type of the flesh. Satan always takes advantage of us when we are faint and weary. Saul was entrusted with the execution of this sentence (1 Sam. xv. 27, viii. 30). He failed to execute it thoroughly, and by the hand of an Amalekite he died.

SUPERSTITIONS.—In reviewing a work on "Superstition and Folk Lore," Mr. Spurgeon says: "The silly fears about Friday, spilling salt, sitting down with thirteen, &c., are all simply degrading to human beings and wicked in Christians."

International S.S. Lessons.

Sunday Afternoon, July 14.

The Sorrowful Death of Eli.—1 Sam. iv. 18.

Golden Text: 1 Sam. iii. 13.

The former lesson closed with the prediction of the downfall of Eli's house; this narrates the partial fulfilment of that prediction.

The first clause of this chapter properly belongs to chapter iii. Its present position suggests a connection between Samuel and the disastrous defeats here recorded which is not likely to be correct. It is probable that Samuel was not consulted in relation to this war with the Philistines, and that the people were allowed to act without his advice in order that God, through the Philistines, might visit the nation, and especially the house of Eli, with deserved chastisement.

Ver. 1—2.—In this battle we judge that the Philistines were the aggressors, since both Ebenezer and Aphek are in the land of Israel. The name Ebenezer was not given until after the victory obtained twenty years later (chapter vii.). It was situated west of Jerusalem, and near the entrance of the pass of Bethhoron. Aphek was close by. The Israelites suffered defeat, and the loss of 4,000 men. They were no match for the skilful and warlike Philistines; but it was not this that explained their defeat. *Israel's* victories were always of the Lord, and were obtained whether their numbers were few or many, while He was with them (2 Chron. xiv. 11). When their sin separated them from Him, defeat was inevitable (Deut. xxviii. 25).

Ver. 3—9.—The *elders* of the people had sufficient sense of God left to inquire, "Wherefore hath the Lord smitten us?" But they were not sufficiently acquainted with Him to connect their defeat with their sin. Their recourse was not to repentance and the putting away of sin, but to the *symbol* of the Divine presence. Even in their wickedness they retained a reverence for the *forms* of religion, which was no better than ignorant superstition. The ark was brought from Shiloh, and with it the two sons of Eli (4), and when it reached the camp the people received it with a great shout (5). What misplaced confidence! They turned, not to God, but to *it*, and said, "When *it* cometh *it* may save us" (3). It never occurred to them that they were wrong in bringing the ark from its position in the most holy place; and that, without the Divine presence, *it* was powerless to help them; and that the wickedness of the two priests, as well as their own sin, made it impossible for God to fight with them, whether the ark was there or no. Yet their conduct is still repeated. As men loose hold of God, they cling the more tenaciously to mere symbols. As true piety declines, we may expect ritualism to advance. Baptism ceases to be an outward sign of an inward and spiritual grace, but the grace comes to be inseparably and superstitiously united to the sign. The Lord's Supper is not a memorial service showing forth the death of our Lord, but becomes an indispensable means of eternal life. This is not growth; it is retrogression. Men are losing the reality, and hence are zealous for the form. True growth is in the direction of simplicity. The Israelites did not understand this, and foolishly connected victory with the ark while making no attempt to get rid of their sin. And the Philistines were of the same mind (6—9). Their terror was equal to the Israelites' confidence. When they heard the great shout, and knew its meaning, they were afraid. It was not so wonderful that *they* should connect God with the symbol, for Israel's God was in their idea something like Dagon was to them. And so they attributed all that God did in Egypt to the gods who were then supposed to be brought into the camp of the Israelites. Yet their counsel to their followers in the face of such added difficulty was wise (9), "Be strong," &c. Paul gives us similar counsel in 1 Cor. xvi. 13. If the Philistines had need and reason to take it, much more have we. When God bids us "Be strong," He never fails to make "His strength perfect in our weakness." Even the Philistines' example may teach us.

Ver. 10—11.—Their trusted talisman failed. They were not only defeated, but 30,000 men fell, the sons of Eli were slain, and the ark itself was taken. This was a severe punishment, but it was needed to teach them that it was their sin which produced their defeat. But the means they had taken to secure victory had exposed Hophni and Phinehas to the fire of the Philistines, and thus did God visit their iniquities upon them.

Ver. 12—18.—Away in Shiloh, some twenty miles north-east of Ebenezer, Eli sat by the wayside, waiting for news of the ark (13). The messenger, with clothes rent, and earth upon his head—marks of deepest grief—has reached the city (12—14), and Eli's first intimation is received from the cry of the people. Then the messenger came to the old man, almost blind (15), and delivered his message with awful brevity, and yet with equally awful exactness. Israel is fled, there has been a great slaughter. Hophni and Phinehas are dead, and the ark of God is taken (17). The last item in this intelligence made the old man's grief unbearable. He swooned, and as he fell off his seat backward, his neck broke and he died (18).

Lessons.

(1) *The certainty of judgment for sin.*—Though long delayed, yet it will fall. Warnings precede it, but, if unheeded, only aggravate the doom (Pro. xxix. 1).

(2) *Even bad men may show regard for outward forms of religion.*—The sons of Eli expected victory while with the ark. Pharisees and Scribes in John xviii. 28; Matt. xxiii. 14, 23.

(3) *Even good men's sins expose to chastisement.*—Eli did not deal faithfully with his sons (iii. 13). His painful end is in some measure the result of his own conduct (Psa. lxxxix. 30—34; Gal. vi. 7, 8).

THE TRAVELLERS' AID SOCIETY, under the auspices of the Young Women's Christian Association, seeks the co-operation of all who are interested in the welfare of young women. In London the work of the Society has of late made progress. During last year 280 girls were met at railway stations by request, while a large number of others were assisted in various ways by the workers. The officials at the different railway stations have shown their sympathy by constantly sending to the office girls requiring advice or help. In the country, and on the Continent, much has also been done to protect and guide young people. Communications with regard to this excellent endeavour, so far as it affects London, should be addressed to the secretary, Miss E. Dimock, 16a, Old Cavendish-street, London, W.

RESCUE WORK IN EDINBURGH.—The Edinburgh Industrial Home for fallen women, at Alnwick Hill, near Liberton, is an institution doing a quiet but very useful work. While the great aim is to lead all who enter the Home to love God and trust the Saviour, every endeavour is made to inculcate orderly, regular, and industrious habits. The inmates generally number about thirty, their ages ranging from sixteen to thirty. A large proportion are orphans or the children of careless and vicious parents. Every year a number are sent to situations as domestic servants, or are restored to friends. Laundry and needlework is engaged in, the proceeds going a considerable way towards defraying the expenses of the Home. As far as possible, the arrangements are conducted on the family plan. The secretary and treasurer is Mr. J. Forbes Moncrieff, 15, Hill-street, Edinburgh, who, in a pamphlet recently published, entitled, "Our Fallen Sisters, and what we are trying to do with them," asks friends to pay a personal visit to the Home, and, moreover, to do what they can to help forward the work.

ALDERSGATE-STREET Y.M.C.A.—At the noon prayer-meeting on Monday, mention was made of the sad bereavement which has befallen Mr. George Williams. During the previous week the God of all wisdom and mercy was asked graciously to restore Miss Williams, his only daughter, from a dangerous illness. On Saturday last the malady terminated fatally, and now prayers are ascending to the Great Consoler to lighten the grief which follows upon the loss of the loved one, who until a few days ago was in good health, and for whom a useful and happy womanhood was anticipated by a wide circle of acquaintances. At the same meeting friends from various parts spoke of the decline of the infidel propaganda. As for London, little is now being done by atheist lectures to oppose Gospel preaching. This applies specially to Hyde Park and Peckham Rye, where a few years ago there was much speaking against the truth night after night. Rev. Z. B. Woffendale remarked upon the fact that Mrs. Besant, unable to maintain her former position as an atheist, has declared for Theosophy, which involves a pantheistic belief. This surrender was regarded as very significant, and the hope was expressed that Mrs. Besant may yet be brought to acknowledge the God and Father of our Lord Jesus Christ, and to find in Him all her need and her full desire.

SEAMEN'S REST, PORT SAID.

Dear Sir,—I am glad to be able to give my testimony to the good that the Seamen's Rest is doing at this place. I stayed a few days in Port Said this year, on my way to and from Palestine, and have been struck with the temptations that abound in it for sailors. Drink-shops are more numerous than any other kind, and it is a melancholy sight to see the boats full of drunken and insensible men that are taken back to their ships in the evening.

Seventy-eight per cent. of the ships going through the Suez Canal are English, and surely this leaves a grave national responsibility on us as regards Port Said. It ought to abound in good works for the Master, and, as one of the great gateways for the commerce of the world, it affords a grand opportunity for evangelisation of all kinds.

There is only one Church of England place of worship in Port Said, and no other Protestant one for the German and French populations which are both large. All efforts, therefore, made to preach Christ in this place are worthy of support, whether it be by the Bible Society, or by a mission-hall, or a Seamen's Rest—all are not too many. There are said to be 16,000 inhabitants in Port Said, including the Arab town, and it is still growing in importance.—Very truly yours,

M. A. Lloyd,
Hon. Sec. C.E.W. Missionary Association.
143, *Clapham-road, S.W.*

HYDE PARK HALL MISSION.

Two months ago we closed our large music-hall services after one of the best seasons we have ever had. We are now in the full swing of our summer work in Hyde-park. There is far less noise and disorder this year among the Socialist and other meetings than we saw two years ago. the people seem to have become tired of these meetings, and only on Sunday are they now seen. We have been much encouraged by our week evening meetings, and seldom does a night pass but persons anxious about their souls follow us to the hall to inquire more fully the way of salvation. "If that's the Gospel, I've never heard it before," said a gentleman to one of our workers in the Park on Monday evening, last week. He came to the Hall, accepted Christ, and went away praising God; He had been groping in the dark for some time. The previous night quite a number were on their knees seeking Christ. A dying sister rejoiced to know that her daughter was blessed the same evening, and one who had long backslidden.

For nearly twenty years we have now preached in this Park; the almost nightly work entails a vast amount of labour; yet we rejoice to know that a congregation of 2000 were gathered out fourteen years ago, and is still sustained. Efficient helpers will be welcomed on our platform, or among our choir, as my own health is suffering from overwork. We are in the Park on Sundays, Mondays, Wednesdays, and alternate Fridays.

Hyde Park Hall, W. Chas. Cook.

MIDNIGHT MEETING MOVEMENT.—Well-attended gatherings of women have been held, within the last few weeks, in Whitechapel, Westminster, and the Strand. Between one and two hundred young women, through the kindness of Mr. George Holland, were gathered to an early tea at the Mission Hall, George-yard, and to a breakfast on the following morning. Very earnest addresses were given. The meeting in the Strand was composed of a number of very young girls. All were conversed with by Christian friends. In addition to present results, there was great promise of future good.

DEBASING LITERATURE.—A writer in *The Fireside News* is "glad to hear that steps have been taken to remove from the railway bookstalls all 'objectionable literature.' The managing partner in the firm of W. H. Smith and Son has written to Rev. W. J. Dawson that he would be 'shocked and deeply disappointed' to find that any bad book is still on sale. It would be a good thing if Christian people would make a wide and minute inspection of all bookstalls and bookshops also, and earnestly protest whenever they find impure novels and papers. In many cases the sellers do not know what they are selling. It is satisfactory to have this frank and straightforward disavowal from the great railway newsagents, for their letter will be regarded as a guarantee for the future."

Evangelistic Notes.

Mr. E. J. Parker has concluded a nine days' mission at Waltham Abbey. At the meeting for young converts at the close about twenty-five testified to having found the Saviour during the mission.

Evangelistic Mission.—Tent services were commenced at Canterbury, on Tuesday, on a site granted by the town authorities, and meetings will be continued nightly. Similar services also commence on Sunday next at Grays, in Essex.

Cage-lane Mission, Plumstead.—Great blessing has been experienced in the course of a recent mission here, especially among the children of the Sunday-school, about 850 in number. Mr. Opie Rodway was greatly cheered by seeing more than a hundred children stand up and testify to the praise of the Saviour. Tent work, under the auspices of the Evangelisation Society, has also been carried on with encouraging results.

Rev. W. E. Burroughs, vicar of the Mariners' Church, Kingstown, has concluded an eight days' mission in Westport, co. Mayo. The weather being very fine, large congregations assembled every evening. Some who had not been in church for years were to be seen night after night attentively listening to the words of the preacher—plainly, earnestly, and effectively spoken to them. Two shorter and more sparsely attended services were held each day, and were most profitable. The most marked feature of the mission—next to the practical unanimity with which all members of the Protestant community supported it—was the way in which very great distances were gladly and cheerfully traversed by persons scattered over a large area. Not only did the upper classes constantly drive from outlying places, but many farmers with their families, after the labours of the day were over, were to be seen walking three or four miles each evening through their anxiety for spiritual blessing, and then returning in groups, earnestly discussing the sermon long after the usual hour for retiring to rest.

TEMPERANCE NOTES.

HOME.

In Glasgow there is an extensive traffic for the goodwill and transfer of public licences, for the former large sums being paid. The trade in drink is still far too profitable for the public weal.

It was reported recently that in the Isle of Man the public-houses were to be limited to one for every 600 of the population, and that grocers' licences had been abolished. It was proposed to do these things, but the Bill was thrown out.

FOREIGN.

Pennsylvania State has rejected prohibition by a majority of 200,000.

The State school teachers, Victoria, Australia, by a large majority, resolved recently it was desirable to introduce systematic temperance teaching into State schools.

The Washington Home Association, Chicago, is one of the leading beneficent institutions of that city. It exists for the permanent reclamation of inebriates, and has had considerable success.

At Chicago lately a widow obtained from a publican (a city alderman) £700 compensation for the loss of her husband, whose death by an accident was due to drink obtained at the publican's house.

The Toronto Citizen says that in Canada "practically a clean sweep" has been made of the Scott Act. It attributes the repeals, not to declining temperance sentiment, but to the lack of well-managed, impressive temperance organisations. It was thought the Act would do everything.

REQUESTS FOR PRAYER.—For blessing on special services during this week, by Mr. R. Cory, Rev. A. T. Jones, of Maindee, and Mr. Opie Rodway, at Callow-hill Mission, Bristol.——For blessing on open-air work in Largs, N.B., during July and August.——For tent services at Cirencester, conducted by Mr. John Elliott.——For blessing on special services in the Cage-lane Mission Tent, High-street, Plumstead, July 7 to 21 (except Saturday), by Mr. George Hefford, of the Evangelisation Society.——In view of the proposal to establish a Pasteur Institute in this country, our readers are asked to pray that He who "went about healing all manner of diseases" would be pleased to guide those who are seeking means for curing disease to remedies not requiring the torturing to death of the lower defenceless animals.

Among the Churches.

CHURCH OF ENGLAND.

Bishop Barry, late of Sydney, has arrived in London from Australia, and will begin his duties as assistant-Bishop of Rochester at once.

We understand that Rev. H. W. Townsend has resigned his connection with the Irish Church Missions, and that his resignation has been accepted by the Committee.

In March last Bishop Burdon, of South China, ordained two Chinese converts to the ministry in the Fuh-kien province. These make twelve Chinamen admitted to the ministry in that mission of the C.M.S. The first convert was baptized in 1861.

It was a treat to hear such a good old-fashioned sermon as came from the lips of the aged Rev. Lord Forrester, in Christ Church, Wellington, Salop, on Sunday last. The sufferings of Christ and his atoning sacrifice were considered in a manner which left no room for "Down-Grade" theories.

A number of Church Army evangelists are engaged in tents holding daily evangelistic services in various parts of the country. Eight of them are working among the haymakers in Kent, many of whom have become the very wrecks of society. Numbers of these have by their instrumentality become reformed in life.

SALVATION ARMY.

One of the features of the forthcoming Demonstration at the Alexandra Palace is the all-day Salvation meeting in the great tent put up for the purpose.

The boys engaged at the International Headquarters have been holding good meetings at the Great Western Hall, and several good cases of conversion occurred.

Following close upon the recent "ex-prisoners demonstration at Exeter Hall, and the collision with the police in the Strand, comes the information that seventeen men and women on Friday last were sentenced to seven days' imprisonment at Whitchurch, in Hants, for preaching the Gospel to a population of 1900. Several more summonses have been issued.

SOCIETY OF FRIENDS.

Western Quarterly Meeting was held in Cardiff on the 25th and 26th ult., and was a time of interest and profit.

Bible-school Conferences in Indiana and Western Yearly Meetings have just been held, and have been at once enthusiastic and instructive. The papers and discussions were able and edifying, and the attendance good.

It is interesting to notice that in Iowa, in one district, as a result of a series of meetings, there were sixty-one applicants for membership, and in another place thirty-one joined, and "there are more to follow." So says *The Christian Worker* of June 13. The same paper reports Mary A. Marriage Allen's return home after many months' devoted service among coloured people in the Southern States. Walter Marriage accompanies her.

The sad news has reached home that Rachel Metcalfe, after nearly a quarter of a century's service in India, passed away on June 12, at Hoshungabad. Her work among orphan girls and in the girls' school has been invaluable, and was carried on indefatigably, though she has been unable to stand from rheumatism for years. She was the first Friends' resident foreign missionary of recent years, and hers is the first death in the foreign field. Fever probably carried her off.

CONGREGATIONAL.

Rev. J. M. Gibbon bade farewell to his Highgate congregation on Sunday last.

A Pleasant Sunday Afternoon Class has been inaugurated at Prince's-street Church, Norwich, of which Rev. G. S. Barrett is pastor.

Mr. T. E. Ellis, M.P., gave an address on Sunday week to the Young Men's Christian Union, Park Chapel, Crouch End, on the "Influence of Christianity on National Life."

A number of meetings are to be held in different parts of Yorkshire, with the object of promoting a "forward movement" amongst the Congregationalists of that county.

The Adelaide branch of the London Missionary Society have applied to the directors to set apart a special portion of India to be worked by Australian missionaries, to be supported by the Australian churches. Miss Lois Cox is proposed as the first agent.

A series of open-air evangelistic services was held during the week before last in various villages in East Cheshire, under the auspices of the County Congregational Union. There were excellent congregations, including Irish Roman Catholics and others.

The statement is contradicted that Dr. Parker contemplates resigning the pastorate of the City Temple. Nothing is further from his mind at present than the thought of relinquishing his public ministry. Dr. Parker's work was never in a more prosperous condition than at the present time.

At a meeting of the congregation of Whitefield's Tabernacle, held last week, it was unanimously decided to recommend the church and trustees to build a new edifice upon the site where the old tabernacle now stands in Tottenham-court-road. Permission is being asked from the London County Council to erect a temporary iron building on the vacant ground adjoining, so that services and other church work can be carried on in the meantime.

METHODIST.

During the last year or two some very successful and interesting aggressive work has been done by the Wesleyan Church at Clyde Bank, in the Glasgow (Claremont-street) Circuit. A considerable number of men and women (says *The Methodist Times*) have been soundly converted to God there, not a few of whom belonged to that submerged stratum of life which, alas! is found in all our great cities.

PRESBYTERIAN.

Rev. A. M. Porteous has resigned the charge of the United Presbyterian Church at Cullen, N.B., as he is leaving the country to undertake missionary work at Old Calabar, West Africa.

Regent-square Church continues to be well filled in the morning and crowded at night on Sundays, and considerable accessions are being made to the membership. Rev. John McNeill is just about to leave London for a much needed rest of two months.

BAPTIST.

A new church, consisting of sixty-eight members, has been formally constituted at the chapel recently erected in Ferme Park-road, Hornsey, N.

At Longcross-street Church, Cardiff, under the pastorate of Rev. F. C. Spurr, 150 new members have been received into fellowship during the past year.

One thousand coloured persons, according to *The New York Evangelist*, were immersed in Richmond, Virginia, U.S., on Sunday, June 9. Of these 438 were baptized by Rev. J. H. Holmes, of the First African Baptist Church in that city.

The memorial stones of a new Welsh Baptist Chapel in Castle-street East, Oxford-circus, were laid last week. The church, which was founded by a few Welsh friends thirty years ago, has now a membership of 250. For some years past the congregation have met in Franklin Hall, but the building became too small, and the present chapel is to take its place. Accommodation will be provided for about 650 persons.

The London Baptist Association are now making definite arrangements for the establishment of a mission on somewhat similar lines to the Wesleyan "Forward Movement." John-street Chapel, Bedford-row, W.C. (where the late Hon. and Rev. Baptist Noel ministered), on account of its venerated associations, its exceptional position among the masses of the people, and its situation in the very heart of the Metropolis, is to be adapted as a centre of aggressive evangelistic work. The committee think this plan will be better than obtaining a central hall, and believe it will be well to try the work as an experiment in one place first. Rev. J. E. Shepherd, pastor of John-street Chapel, is to be the leader of the work; he will be assisted by another minister to be appointed.

NOTES FROM IRELAND.

During the past week an encouraging series of evangelistic services was held in Carryduff Presbyterian Church by Rev. J. C. Ferris, of Belfast, and others. The meetings were largely attended.

The Salvation Army is working successfully at Cookstown, where Rev. Dr. Wilson, ex-Moderator of the General Assembly, has placed the schoolroom of his church at their disposal. The officers of the Cookstown branch of the Army occupied his pulpit on a recent Sabbath evening.

The Hibernian Band of Hope Union has now 1600 affiliated branches, and an average of 200 members in each branch. In addition to its special work as a temperance organisation, the Union tries to promote various kinds of industries and a knowledge of art amongst its members.

The Belfast Seamen's Friend Society is doing a good work. It is the aim of the Society to do the office of Christian friendship to sailors ashore and afloat, or to their families. During the year 1435 vessels were visited by the agents of the Society, and many impressions for good are believed to have been made.

FALLEN ASLEEP.

Rev. Canon John Stewart, rector of West Derby, Liverpool.—Rev. John Hamer, of Southport, formerly pastor of the Congregational churches at Church Stratton and Bishop's Castle.—Rev. Owen Thomas, of Blaenpantarfi, Newcastle Emlyn, one of the oldest and most esteemed Congregational ministers in Wales.—Rev. F. F. Gough, from 1849 to 1881 a C.M.S. missionary at Ningpo, China.—Rev. W. Calderwood, a missionary of the American Presbyterian Church at Ludhiana, India.—The Venerable Edwin Smart, archdeacon and canon of St. Asaph, Wales.—Rev. N. J. S. Naish, Baptist minister of Great Shelford, Cambridge.—Rev. Charles Deane, vicar of St. Faith's, Maidstone, Kent.

THE GOVERNMENT OF JAVA have forbidden under heavy penalties, the slaughter of lizards, the fact that noxious insects are increasing in the island having been traced to destruction of the lizards, in order that purses, &c., might be made from their skins.

NEW GUINEA.—Rev. E. B. Savage, of the London Missionary Society, Murray Island, Torres' Straits, has successfully established new stations among the tribes of Fly River, New Guinea. At Kiwai, the principal village of the island of that name at the mouth of Fly River, and also at Uabuda and Sumaint, work has been commenced with many hopeful indications. At the latter place, Kusi, one of the students of the Murray Island Native Teachers' Christian Training Institution, was located with the chief, who promised to take care of him, and said, now that he had a missionary among his people, they would abandon their heathenish practices and listen to the word of their teacher.

Letters to the Editor.

CONFERENCE OF EVANGELICAL CHURCHMEN.

Sir,—I am glad to say that there is no ground for the regret expressed in your last issue that the Protestant sentiment at the late private Conference of Evangelical Churchmen was deficient in strength.

The Conference was, it is true, divided in opinion on several points; but its thorough Protestant tone was unmistakable. A proposal to substitute the word "National" for "Protestant" in the title of the new society found, if I rightly observed, hardly any supporters, the latter being adopted almost by acclamation.

I differ from the policy of the new society, and deprecate its formation, but I think it only right to say that there appeared to me to be no doubt whatever as to the Protestant feeling of the meeting. S. Arthur Blackwood.

Shortlands House, Shortlands, Kent.

IN DEFENCE OF VIVISECTION.

Dear Sir,—There are two main arguments adduced by anti-vivisectionists, alluded to in your leaderette last week, which are unsupported by any sound basis of truth, and which are controverted by absolute facts:—

(1) That vivisection is morally wrong and opposed to Biblical teaching, in that it means the taking of animal life, and sufferings imposed on animals.

(2) That vivisection has never done any good.

Now, the former of these propositions takes for granted, and as an axiom, that which needs proof and is the centre of the whole discussion. Why, may I ask, is vivisection as practised in this country morally wrong, and how can such a statement be maintained from the Bible? Personally, I read there the instructions given to man by God as to sacrifices which entailed the destruction of millions of innocent creatures, who had to suffer the penalty of death for the benefit of humanity spiritually. Was not our salvation obtained by our Lord Jesus through a life made perfect through suffering, and a death of the most cruel agony and torture? and is not the very centre of all Christian doctrine, the vicarious suffering of the innocent for the guilty (John xv. 13)? Certainly one condemns willingly and unflinchingly any needless infliction of pain; but when one reads, on the indubitable authority of Mr. Erichsen ("and sure, he is an honourable man!"), that but a minute proportion of the cases of vivisection during the past year caused any pain, and when one knows how very stringent are the regulations governing its practice in this country, and when one also remembers that the majority of the work closely simulates that type of human vivisection known as operative surgery, one cannot but feel, as a Christian, that the outcry against it is both unnecessary and harmful.

Let anyone with a truly loving heart stand, as in the course of busy surgical practice I constantly do, by the bedside of one made in the image of God and for his pleasure, watching the body writhing in an agony which wrecks every fibre, and knowing that human resource is useless—particularly if that suffering one be a little child, or a beloved friend—and surely a hearty welcome will be given to any knowledge which may alleviate such suffering, even though gained at the expense of pain to a few animals.

And has such knowledge been obtained, and turned to useful account? Yes; and, in the teeth of all anti-vivisection contradictions, a thousand times, yes! The records of the past years are full of cases of successful operations on brain and abdomen; and, without controversy, or going any further afield, these triumphs (so numerous and common nowadays) are distinctly due to vivisection, and are sufficient to prove its claims to beneficent usefulness.—Very truly yours,

Albert Carless, F.R.C.S., M.S. (Lond.).

15, *Stratford-place, W., June* 28.

[The arguments of Dr. Carless do not seem to us conclusive. (*a*) The Biblical narrative certainly does not support the idea that animals sacrificed were tortured any more than are oxen and sheep when killed for human food. (*b*) The sufferings of our Lord were inflicted at the hands "*of wicked men*," as Peter tells us. (*c*) Dr. Carless, in his concluding sentence, himself "takes for granted, and as an axiom, that which needs proof, and is the centre of the whole discussion," in merely *asserting* that "the triumphs are distinctly due to vivisection." This assertion certainly requires proof. —Ed.]

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Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — Daily prayer-meeting. 1.30 p.m. Foreign missionary meeting, every Fri., 6.30 p.m. Bicycle and Tricycle Mission, every Sat., 3.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Prayer-meeting, each week-day (Sat. ex.) 1 till 2 p.m. Sun., 3.45 p.m., men only; public, 7.30 p.m., Mr. W. R. Lane. Gospel meetings for men, Mon., Tues., Wed., and Fri., 8 p.m. Bible-reading, by Colonel Puget, Sat., 8 p.m. French, Dutch, and Scandinavian Bible-classes, Thurs., 8 p.m.

St. George's Hall, Langham-place, W.—Dr. McKilliam during July. Suns., at 11 and 7; Weds., at 8, Burlington Hall, Savile-row.

The West London Mission.—*St. James's Hall:* Sun., 11 a.m., Rev. Dr. Lunn; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 12 noon, Rev. Mark Guy Pearse; 8 p.m., Rev. H. P. Hughes.

Happy Homes and how to make Them.—Sun. next, Mr. Gawin Kirkham will preach to servants and employers, Conference Hall, Mildmay Park, N. 3.30 p.m.; "The Highest Motto"; 7 p.m.; "The Lowest Motive."

Great Assembly Hall, Mile End-road, E.—Sun. 11 a.m. and 6.45 p.m., Mr. E. P. Telford.

Conference Hall, Eccleston-street (close to Victoria Station), S.W.—Special mission by Major Whittle, to July 14. Suns., 3.30 and 7 p.m.; week-days (ex. Sats.): Instruction in Christian life, 5 p.m.; Gospel service, 8 p.m.

Metropolitan Tabernacle, Newington-butts, S.E. — Sunday next, at 11 and 6.30, Rev. C. H. Spurgeon.

Hyde Park Hall, Stourcliffe-street, Edgware-road, W. —Sun., July 7, 3 and 8 p.m., Mr. J. S. Brunning. In Hyde Park, 6 p.m., Mr. Brunning and Mr. Charles Cook. Mon., 8 p.m., Mr. R. Paton. Wed., Mr. Kennedy.

Shipwrecked Fishermen and Mariners' Royal Benevolent Society.—Sat., July 6, 3 p.m., Hotel Métropole, Whitehall-place, S.W., the fiftieth (jubilee) annual meeting. In the chair, Right Hon. Lord George Hamilton, M.P., First Lord of the Admiralty.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Mr. J. B. Wookey; 3 p.m., Rev. H. Bright.

Keswick Convention, July 22—27.—Hon. Sec., Mr. John Postlethwaite, Eskin-place, Keswick.

Pakefield Conference, near Lowestoft, Aug. 14 and 15.

Notices.

Communications Received with Thanks. — G.H.G. A.A.M. J.R. E.C. T.W. J.E.W. E.J.G.W. J.C. M.S. R.H.H. C.G. W.D. W.R.F. W.J.P. C.H.B. H.Y.P. H.W.W. L.S.D. C.B. C.F.R. J.W.B. G.B. A.F.P. S.C. H.F.F. C.L.E. N.W. T.F. J.T.B. K.W.L. R.D.F. J.H. T.S.H. W.W.C. T.McC. D.C.J. Inquirer. Mr. M. A.D. J.M. H.H.B. J.O. J.P. M.C. E.S. A.C.C. W.J.H. W.P.

Applicants for Tracts. — J. B. Smith, Temperance Hotel, 76, George-street, Euston-square, N.W.; J. T. Stevenson, 448, Edgware-road, W.; E. Brown, Ham-street, Baltonsboro', Glastonbury; G. E. Pearce, Free Library, Camelford, Cornwall; H. Hume, 91, Oswald-street, Clapton Park, N.E.; J. Y. Legg, 1, Commercial-street, Dundee, N.B.; E. Sanders, 15, Cornford-grove, Balham, S.W.; G. Ashby, 65, Lewisham-road, Blackheath, S.E.; G. T. Bullock, 9, Grosvenor-terrace, Grosvenor Park, Camberwell, S.E.; Mrs. Bull, 156, Holmsdale-road, South Norwood, S.E.; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; Mrs. Carter, Mission Hall, Church Hill-road, Walthamstow, E.; W. W. Perrett, Burton-hill, Malmesbury, Wilts.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Arlington square, London, N.—After two years of prayer and waiting, Rev. H. J. Berguer, of St. Philip's Church, was able last September to open a mission hall, which was much used during the winter, nine services being held weekly. The burden has, however, fallen on two or three, who have done their utmost to sustain the effort. Mr. Berguer writes to us:—"We are determined not to close the hall, but to go on in faith, for we have reason to believe that if we can raise £10 or £12 now the greater part of our difficulty will be over before the winter sets in."—Address Rev. Henry J. Berguer, The Vicarage, Arlington-square, London, N.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, JULY 1, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "City Bank;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
China Inland Mission—E.Y. £1 1s; God's Tenth, £2; A.A. £1; *Famine Fund*—A. & H.M.G. £1	5	1	0
Pastor Jacob, Oroomiah—T.N.J.	0	10	0
Huguenot Memorial (M. Paul Bouchard)—T.N.J.	0	10	0
Rev. E. F. Baldwin's Work, Mogador—D., Kendal	1	0	0
Doomed Eurasian Children, Japan—A.A.	1	0	0
Paris City Mission—A. & H.M.G.	1	0	0
China Mission (Guinness)—R.H.	1	0	0
British Syrian Schools—M.E.R.	0	5	0
Day in Country Fund—D. & M. 5s; Mrs. Y. 10s; J.N.B. 10s; E.C. £1; E.Y. 5s; A.B.C. 6s; F. Le G.C. 10s; M.M.M.D. £1; C.J.W., Brighton, 10s; V. 10s; Anon., Liverpool, 5s; W.T.T. 10s; J.B. £5; Miriam, £5; S.S. £50; E.W. 2s 6d; Q.O.C. 5s; F.W.L. 5s; J.O. 10s; T.M.S. 2s; M.S. £10 10s	77	15	6
The Christian *Tract Fund*—E P.	1	0	0
Day in Country (Rev. J. W. Atkinson)—A.B. ...	1	0	0
Miss Mittendorff's Orphans' Home—Gen. B. ...	4	0	0
Friendless & Fallen—Gen. B. 10s; R.H. £1; M.F.M. 10s	2	0	0
Country Air Poor Children (Miss Benn)—Gen.B. 10s; A. & H.M.G. £1	1	10	0
Christian Blind Relief Society—Gen. B.	0	10	0
N.E. London Gospel Mission—Gen. B...	0	10	0
Home of Industry—M.M.M.D.	1	0	0
British & Foreign Sailors' Society—V....	0	10	0
Bridge of Hope (Miss Steer)—T.N.J. 10s; God's Tenth, £2	2	10	0
Christian Community—S.G.	0	5	0
Mildmay Mission to Jews — E.C. £1; God's Tenth, £2; J.O. £1; A.A. £1; M.F.M. 10s ...	5	10	0
Dock Labourers' Mission—R.U.	0	10	0
Y.W.C.A. (Holiday Fund)—A.N.	0	2	6
Gratuitous Circulation of The Christian—X.Y. 3s 3d; R.H. 10s.	0	13	3
Ragged Schl. Union (Holiday Homes)—J.M.L.R.	0	5	0
Church Missionary Society—God's Tenth	2	0	0
British & Foreign Bible Society—God's Tenth, £2; A. & H.M.G. £1	3	0	0
Miss Robinson's Soldiers' Home—A.A.	1	0	0
Dr. Barnardo's Homes—A.A. £1; A. & H.M.G. £1; R.H. £1; M. £20	23	0	0
Miss Weston's Work, Royal Navy—A.A. £1; A. & H.M.G. £1	2	0	0
Watercress & Flower Sellers' Miss.—A. & H.M.G. £1; E.D.S. £1...	2	0	0
Discharged Prisoners' Aid Society—A. & H.M.G.	1	0	0
Miss Daniell's Soldiers' Home—A. & H.M.G. ...	1	0	0
Mildmay Conference Hall—M.S. £10 10s; *Institute*—M.E.R. 10s	11		0
Lon. Soc. Prom. Xty. among Jews—M.E.R.... ...	0	10	0
Irish Church Missions—M.E.R.	0	5	0
Thames Church Mission—M.E.R.	0	5	0
Mission to Deep Sea Fishermen—M.E.R.	0	5	0
Children's Country Holiday Fund—Mrs. C. ...	0	5	0
Cripples' Home, Marylebone—M.F.M....	0	10	0
Baptist Home Mission—M.F.M.	0	10	0
Mr. Fegan's Boys' Home—Anon.	5	0	0
Moravian Missions (London Association)—M. ...	5	0	0
Church of England Missionary Society—Evelyn	0	10	0
Bible Society—Evelyn	0	10	0
Home Blind Children, Hackney—Evelyn	0	10	0
	£169	17	3

[Advertisements.]

Association for Free Distribution of Scriptures—J.C. £1.

Deptford Poor Boys (Day in Country), H. A. Punnett—Z.Z. 10s.

London Samaritan Society (Convalescent Homes)—J.E.R. £2 2s; Mrs. B. 5s; J.P.B. 5s.

Pastor Jacob Liability Fund (Dr. Brown)—J.A.M. £1.

Ashley Mission (Day in Country)—Anon. 5s; *Fresh Air Fund*—Anon. 5s.

SPITALFIELDS GOSPEL MISSION. — The twenty-seventh annual meeting of workers and friends took place at the Gospel Hall, on Monday, June 24. The company sat down to tea in the school-room, and enjoyed a social chat together. Afterwards in the large hall a profitable time was spent in thanksgiving to God for the blessing vouchsafed through the year. Several leaders engaged in the Mission gave statements of the progress of the work in their hands. A letter was read from Mr. W. Lewis, regretting his absence on account of Mrs. Lewis's continued illness.

IRISH EVANGELIZATION SOCIETY.

GENERAL COMMITTEE.

Rev. J. G. Rainsford, Dundalk.
Rev. F. Hewson, Dunganstown, Wicklow.
Rev. Charles L. Morell, Dungannon.
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Rev. James Wilson, Belfast.

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Hugh D. Brown, Esq., Oakland, Rathgar, Dublin.
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EXECUTIVE COMMITTEE.

Major H. E. Warren. | John R. Fowler, Esq. | James Barton, Esq. | R. Wade Thompson, Esq. | Thomas P. Law, Esq.

THE IRISH EVANGELIZATION SOCIETY has now been at work fifteen years, and has had very great blessing. It has pleased God to use their Evangelists in the proclamation of the Gospel to bring a very large number into the fold of Christ. The Society's work is extending, and the Committee feel it to be right that the Church of God should more widely know of and be invited to aid more largely in this work.

MODE OF OPERATION, &c.

THE EVANGELISTS of this Society belong, as individuals, to many denominations, but as its Evangelists they represent none. They go out for this Society, without in any way taking part, publicly or privately, in questions relating to denominational differences, but only as Evangelists, to preach the glorious Gospel of Christ to perishing sinners, in its fulness and freeness, and to seek, under the constraining power of the love of Christ, to win souls to Him.

MEETINGS.—The Society is prepared at all times to receive applications and to arrange for Evangelistic Meetings, in any locality, from clergymen or laymen.

MEANS.—The work of the Society is maintained by voluntary contributions, and help is specially needed.

The report for the past year can be had on application to the Hon. Sec., and will repay perusal.

Contributions will be received by Messrs. MORGAN & SCOTT, by the Treasurer, or Honorary Secretary.

JAMES BARTON, Hon. Sec.

Dundalk, June 27, 1889.

THE CRIPPLES' HOME FOR GIRLS,

17A, MARYLEBONE ROAD, W.

SINCE the opening of the Home in 1851 **NINE HUNDRED AND SEVENTY-FOUR GIRLS HAVE BEEN RECEIVED,** hundreds of these being malformed and crippled, many of the most helpless having received large benefit from skilled surgical treatment.

After Christian training and being taught a trade—chiefly needlework and straw bonnet-making—numbers of them are living useful, self-supporting lives.

Rebuilding the Home has **REDUCED THE RESERVE FUND BY NINE THOUSAND POUNDS**, which involves a serious loss of income.

As shelter is provided for upwards of **ONE HUNDRED CRIPPLED GIRLS**, the yearly expenditure will be large. **FUNDS ARE URGENTLY NEEDED.**

Further information will be given and Contributions gratefully received by
Dr. ROUTH, Treasurer, 52, Montagu-square, W., and
Miss BURMESTER, Sub-Treasurer, 9, Park-square West, N.W.
Bankers: LONDON & WESTMINSTER BANK Marylebone Branch), Stratford-place, W.

SOME DONATIONS ALREADY RECEIVED:—

Viscountess Ossington	£125 0 0	A. W. Gadesden, Esq.	£50 0 0	Mrs. Townshend	£10 0 0
Lady Howard de Walden	125 0 0	The Worshipful Company of Goldsmiths	25 0 0	Delta	5 5 0
Isaac Braithwaite, Esq.	100 0 0	Vincent S. Lean, Esq.	25 0 0	Miss Fielder	5 5 0
Basil Braithwaite, Esq.	100 0 0	Miss Burmester	25 0 0	Mrs. Parbury	5 5 0
B. Wilcox, Esq., and the Misses Wilcox	100 0 0	Herbert Sutton, Esq.	20 0 0	H. S. B., per Colonel Battye	5 5 0
Miss Dudin Brown	50 0 0	J. W. Cooper, Esq.	10 0 0	Miss Stuart	5 0 0
The Worshipful Company of Grocers	50 0 0	Miss Barker	10 0 0	Mrs. Underwood	5 0 0
		The Marquis of Sligo	10 0 0	Miss Dieltry	3 3 0
				E. Janson, Esq.	2 2 0

Thousands of Fishermen are engaged all the year round in providing OUR TABLES with fish. These men, who FOR US hazard their lives and toil through furious blasts and sleety storm (not only cut off from the comforts of home, but at two days' distance from medical or surgical aid), may rightly claim some small share in the privileges we so richly enjoy. THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS, carrying to the Fishermen the message of Divine mercy and love, affording relief in sickness, and cheering dull lives by their presence.

HELP WANTED FOR THE TOILERS OF THE DEEP.

TEN Mission Vessels now cruise with the Trawling Fleets, each being at once a CHURCH, DISPENSARY, LIBRARY, and CLUB. Funds are required to provide a Mission Vessel for EVERY FLEET, and for the maintenance of the HOSPITAL MISSION SHIPS *Queen Victoria* and *Albert*. The urgent necessity of these floating Hospitals is shown by the fact that during last year over 7,000 cases of accident and sickness were successfully treated on board the Dispensary of the Mission Vessels. WHO WILL HELP? Large or small Offerings will be thankfully acknowledged.

MISSION TO DEEP-SEA FISHERMEN.

PATRON—THE QUEEN.

Founder and Director—E. J. MATHER, Esq.
Treasurer and Chairman of Council—THOMAS B. MILLER, Esq.
Chairman of Finance Committee—THOMAS GRAY, Esq., C.B.
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CASE FOR THIS WEEK.

LETTER from Mr. J. CRAWFORD, of the ORDNANCE SURVEY, DORCHESTER.

Mr. Crawford was an old patient of mine, whose wonderful recovery five or six years age is reported in the Appendix to my work on Consumption, &c., Case CLXV., page 61. While under my treatment he was at Evercreech, Somerset, afterwards at Roborough, Devon, and at Wells, Somerset. (Those engaged in the Ordnance Survey are moved about the country frequently).

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"I must conclude with sincere thanks. May God spare you for many years, to be as great a benefit to others as you have been to me.—Yours, &c., J. Crawford, Ordnance Survey, Maiden Newton, Dorchester."

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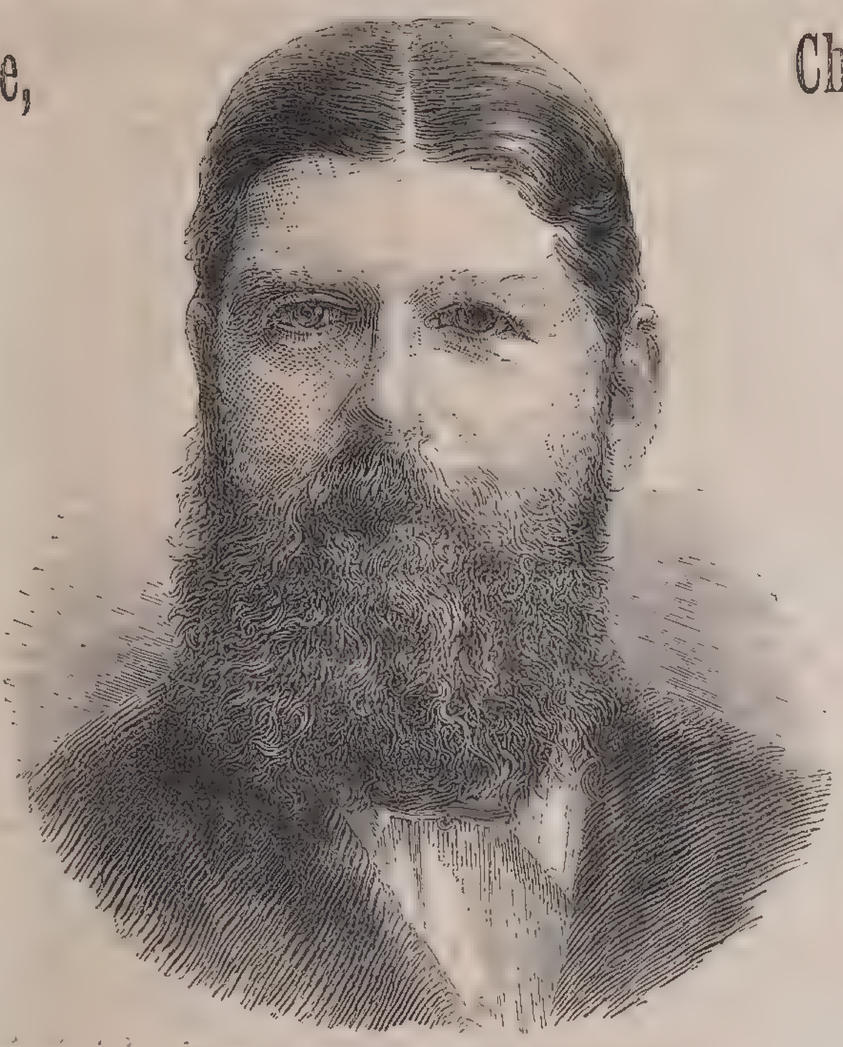
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£900 REQUIRED at once to clear off debts on Mission Chapel in the midst of a working class population.—Particulars sent on application to Rev. GEORGE HINDS, Leeds.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1, Carlton-mansions, Clapham-rise, London.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

RYDE, ISLE OF WIGHT.—Rosehill Preparatory School.—Principal, Miss BAYNE.—The Rev. W. H. Rednap, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). Reference permitted to resident nobility and gentry, parents of former pupils. Terms 40 guineas per annum, inclusive.

BATH.—Grosvenor College (Girls). Resident English and Foreign Governesses. Masters attend. Highly recommended. Thorough preparation for all examinations. Over 500 certificates gained since 1879. Prospectus on application. Also Governess-student required.

PARIS.—A French Protestant Lady (diplomée) receives Boarders, or young Ladies desirous of studying French. Situation close to the Exhibition and Bois de Boulogne.—Mlle. L. COURTOIS, 13, rue des Belles Feuilles, Paris.

HILLERSDON LADIES' SCHOOL, Barnes, Surrey.—Established 65 years. Thorough education and refined home. Good staff of English and foreign professors and resident governesses. Preparation for public examinations. Large detached house in beautiful grounds. Tennis lawn, gymnasium. Home comforts, liberal table. Health, recreation, and character particularly studied. References to the nobility, clergy, and others. Moderate and inclusive terms. Summer term commenced May 8.

KESWICK HOUSE, Dartmouth-row, Blackheath, Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

LONDON.—First-class education for the Daughters of Gentlemen in an establishment of long standing, conducted by members of the Church of England, occupying a spacious house in a most healthy locality in the West-end. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors; their health, individual temper, and disposition carefully and tenderly watched over, and the whole system based on Christian principles.
DELTA, MacLaren's Library, Notting-hill-gate, W.

TO PARENTS AND GUARDIANS.— In consequence of unexpected vacancies the Principal of a High-class School for young Ladies offers reduced and inclusive terms for these vacancies on early arrangement. Highly recommended by the evangelical clergy, pastors, parents and guardians, whose daughters and wards have completed their education with the Principal. True conversion to God is the first aim. The staff of efficient certificated teachers is carefully selected with the object in view. Exceptional advantages, religious, educational, and domestic.—Address in first instance, PRINCIPAL, care of M. Norris, Millbrook, Axminster, Devon.

HOHERE TOCHTERSCHULE, Marienwerder, Prussia. Principal, Fräulein KOHLI. Highly recommended. Healthiest part of Germany. Finishing education, music, painting. A few pupils can be received as Boarders, under the special care of the Lady Principal. Sisters on reduced terms. A young Lady able and willing to give four English lessons a week would be taken on half terms.—Particulars and references given by Miss C. BRADFORD, 21, Thornford-road, Lewisham, S.E.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Re-opens August 12.

THE PARENTS of a well-educated Girl (19) are anxious to hear of a good School, where she could be received on reciprocal terms, and gain experience in teaching. — Mrs. HALL, Yewberry House, Tidenham, near Chepstow.

EDUCATIONAL HOME.—A Lady residing with her parents in a very healthy and pleasant Northern Suburb wishes to receive one or two little Girls as companion-pupils with her own niece. Careful Christian training and loving care. Superior home, large garden. Inclusive terms 25 guineas.—ALPHA, care of Mrs. Grigg, 39, St. Michaels-road, Bowes Park, N.

VACANCIES IN SEPTEMBER, in a High-class finishing School of long standing, in which pupils of good position only are received. The house is large and detached, with perfect sanitary arrangements and full-sized tennis lawn. The Pupils have individual care and training, with every home comfort, and the highest educational advantages. The best professors for English subjects and accomplishments. Cambridge Local Examinations when desired. Crystal Palace Concerts attended. Terms strictly moderate. A reduction made for clergymen's daughters.—S., care of Mr. E. Stanford, 26, Cockspur-street, London, S.W.

EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Chiswick. The Misses BROWN and GOOD, finding the air of Chiswick too damp and relaxing, purpose removing during the summer vacation, to Westcombe Park, Blackheath, where they have taken a large detached house. They receive twenty (resident pupils only). First-class education, with careful Christian training and home comforts. Children from India received and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and parents.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received. — For terms and references, address
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

GERMAN AND FRENCH SCHOOL for Gentlemen's Daughters, 24, Saarstr., Friedenau, Berlin.—Lady Principals, Frl. HOFFERS and Mlle. VIVIER.—Earnest religious teaching. Thorough mastery of languages. Advantages for study of art and music. Home comforts. References in England and abroad. Pupils escorted in September.—Apply to Major and Miss STUART, 29, Cornwall-gardens, S. Kensington.

BOURNEMOUTH. — Educational Home for the Daughters of Gentlemen. Every advantage for health and education. Terms moderate and inclusive. Highest references.
PRINCIPALS, College House, Suffolk-road.

EDUCATION IN SWITZERLAND.

YOUNG LADIES' COLLEGE,

HALTLI, MOLLIS, GLARIS, SWITZERLAND.

Thorough instruction in languages, music, singing, drawing, painting, and all kinds of artistic and plain needlework. Careful training and happy Christian home. Beautiful situation, two hours distant from Zurich. Healthy climate. Good English references. A capable young Lady would be received as Pupil Teacher on reduced terms.—For prospectus apply to the LADY PRINCIPAL, address as above.

CONTINENTAL EDUCATION. — Parents desirous of securing the advantages of Continental Education for their children, combined with careful Christian supervision, are invited to communicate with Rev. T. BRIERLEY, B.A. (late of Balham, S.W.), Rue de la Treille 3, Neuchâtel, Switzerland.

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further details, may be obtained from Mr. J. E. PAYNTER, Secretary.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

WANTED TO PLACE a young Lady as Governess-Pupil on reciprocal terms. Quite capable of teaching English, French, and music. Two sisters, 14 and 16, might accompany as pupils.—ZENO, Pelling's Library, Croydon.

A TUTOR wanted, at 1st October next, to prepare a young man for entering a Scotch University, and to teach some younger members of the same family.—W. MACKAY, Town and County Bank, Thurso, N.B.

A GRADUATE OF CAMBRIDGE, aged 21, desires a private Tutorship or Mastership. Available for next term.
B. A., Littleworth House, Newport, Salop.

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

The Principal (A. E. COZENS, M.C.P.), seeks by careful, individual attention, to secure the well-being of each Pupil. Drilling, class-singing, conv. French, German, &c., are included in the school course. Preparation for Exams. Terms moderate and inclusive.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

SOUTH-EASTERN COLLEGE,

RAMSGATE.

President: The DEAN OF CANTERBURY. Head Master: The Rev. E. H. ASKWITH, formerly Scholar of Trinity College, Cambridge, and Assistant Master at Westminster School. Efficient staff of masters. Junior School attached. Next term will commence on September 19. For prospectus, &c., apply to Rev. E. H. ASKWITH, 18, Dean's-yard, Westminster.

A SUPERIOR GERMAN Governess seeks re-engagement in a Christian home. Highest testimonials.—For particulars, apply to JAMES MORISON, D.D., Florentine Hillhead, Glasgow.

GOVERNESS, experienced, requires immediate engagement, holiday or other, daily or resident. Thorough English, music, drawing, languages, Exams.
L., 30, St. Luke's-road, Bayswater.

A FRENCH PROTESTANT GOVERNESS (diplômée) wanted, after the holidays, in a small Ladies' school.—Apply by letter to
Miss MARTIN, 84, Priory-road, West Hampstead.

HOLIDAY ENGAGEMENT. — No salary. Certificated Governess desires Holiday Engagement in Christian family, from July 27. Seaside preferred. Travelling expenses and laundress. Abstainer. Reference given.
H., 156, Holmesdale-road, South Norwood, S.E.

HOLIDAY TUTORSHIP desired from first week in August. Greek, Latin, English, French, mathematics (higher).
S., Chantry House, Newport, I.W.

SWISS LADY (20, Protestant) seeks re-engagement in a Gentleman's family. Good English, German, French, rudiments of Latin, drawing, music, needlework. Good references. Salary £30.—ENRICHETTA, Phœnix Villa, Chatsworth-road, Forest-lane, E.

Appointments, Situations, &c., Wanted.

MRS. JOSEPHINE BUTLER wishes to recommend a middle-aged Christian Gentleman as Agent, Foreman in house of business, or on an estate or farm. Is strong and active, and will be glad to engage in Christian work. Has had considerable experience.—The Close, Winchester.

EVANGELIST of some years' experience desires a field of usefulness. Mission church or Pastor's Help preferred. Satisfactory reference and particulars.
A. E., 8, Regent-grove, Leamington Spa.

J. HARRIS, Evangelist and Missionary of J. J. Tustin, Esq., Burstow Hall, is open for engagements. Mission work, Tent Services, Supplies, Bible Carriage, &c. First-class references.—The Firs, Horley, Surrey.

INDOOR SERVANT.—A situation as Indoor Servant wanted, by a Christian young Man (single-handed), in a small family. Age 23. Thoroughly understands his duties. Country preferred. Excellent references.
G. F., Billingshurst, Sussex.

MISSION WORK wanted, by a Scotch Gentleman, in London or neighbourhood. Chiefly visiting. Small salary.
J. H. W., W. Porteous & Co., Glasgow.

A LADY EVANGELIST is (D.V.) free for Mission work during the month of August, or would undertake temporary charge of Y.W.C.A.
Miss GRACE ABBOTT, Stonehouse, Glos'.

FRUITERER, GREENGROCER, OR NURSERY.—Tall, strong Lad, in 18th year, member of Christian church and family, desires situation. About two years' experience.
JOHN RUSSELL, 70, South-street, Greenwich.

YOUNG CHRISTIAN LADY offers her services as Governess or Companion for August and September, Music, needlework. Laundry and expenses only. References exchanged. No objection to travel.—D., Beechwood, Harrogate.

A YOUNG CHRISTIAN requires situation as Clerk. Has had almost entire charge of a post-office for over a year. Knowledge of City. Excellent references.
H. J. C., 51, Limes-road, Croydon.

AS CARETAKER, Messenger, or any place of trust wanted, by a middle-aged, single, Christian Man. Highly recommended.—T. H., care of Mr. Goodchild, 14, Sloane-terrace, London, S.W.

HOME WANTED for a young Lady in an active and earnest Christian family. English; Protestant; age 25; genteel appearance, and of good family. Would give instruction to juniors, or assist Lady in anything not menial, in return for board, lodging, and laundry, without salary.—G. M. P., care of Madame Smith, 121, Avenue de Clichy, Paris.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Lieut.-General Sir Robert hayre.

Through lack of space we are compelled o defer giving in this issue our report of Dr. Pentecost's closing address at Mildmay, number of the afternoon gatherings, and ther interesting matter.

A member of the Y.W.C.A., Dovercourt, ssex, writes:—

May I through your columns say one word at is holiday season about the great evil which may ise from the heads of households leaving a son or her relative alone in the house with the maid-rvant or servants. Cases having come to my ersonal knowledge of the most distressing results suing from want of thought in this matter, I el it my duty in behalf of poor unprotected girls address an appeal to house mistresses and asters not to run the risk, through carelessness in is matter, of bringing sin upon their conscience, d ruin, as in a case I have now upon my heart, on the body and soul of a fellow-creature.

We learn that the sport of pigeon-flying greatly on the increase in the Black ountry. The matches mostly come off on nday. The railway companies do all they n to facilitate them by carrying the pigeons d liberating the birds according to in-ructions. Our correspondent writes that st Sunday week from one small station enty-two boxes containing pigeons were oked. To see these off over a hundred lliers and their friends were at the station. ese boxes are booked twenty to forty iles. The station-master on receipt has to erate the pigeon, enter the time on the bel, and return the box by next train. The in this work must be to a God-fearing ation-master can be well understood. This affic is steadily increasing Sunday by nday. All this Sunday flying is for atches on which there is much betting. rely directors cannot be aware how their rvants have to co-operate in facilitating nday sport and Sunday gambling.

It appears that, not content with the eavour to "convert" Scotland, there is be another Romanist Mission, this time th the avowed object of "winning back e Principality to the old faith." The elsh language is to be largely utilised "for e diffusion of Catholic truth," both by eans of literature and preaching. The esent outlook, from the Roman point of ew, is, however, but a gloomy one, and it uld be gloomier still, were it not for the esence in Wales of large numbers of Irish migrants, who in many places make up nost the entire "Mission." Rome has for g coveted Wales, and doubtless a sturdy ort will be made to gain ground there. It ll not suffice, however, simply to arouse e sympathy of the Welsh people by the e of their language; the influence of the en Bible in Wales will have to be counter-ed, and wherever Rome has to face God's rd, she is not merely feeble, but positively werless.

It is pitiful to read of the burial of a little girl in Essex in the early morning, and without any religious service, the only reason for the act being that the child was unbaptized. It is, indeed, stated that the mother of the child was unmarried; but, for this and the other fact to which we have referred, the girl could not be held responsible. One would have thought that in this nineteenth century it would not have been impossible to have found in the New Testament narrative of the life of Jesus a precedent which would have justified a little Christian charity, and an endeavour to imitate the Divine mercy and loving-kindness of the Saviour.

The latest return shows that the deposits in the Post Office Savings Banks in Ireland now amount to over three and a quarter millions sterling, while in Scotland they have reached only to one and a quarter, and in Wales two millions. The figures certainly are remarkable, and they point to the idea that in more favourable circumstances the Irish might become a very thrifty people. A Saturday-closing measure and the extension of the Sunday Closing Bill would go far to help them in this direction, for every traveller in the sister island must have recognised the fact that if there is one enemy rather than another from which the Irish people require protection that foe is drink.

It appears from recent statistics that Denmark is the most drunken country in Europe, if the consumption of intoxicants per head of the population can be regarded as the standard. England, despite all we hear of her taking the front rank as compared with Continental countries, stands eighth down the dread list, and is a far more temperate country than America. Similarly, the proportion of suicides per million of the population is only 175 in Great Britain, whereas in Denmark it is 251, and in Saxony 392. What, therefore, must be the condition of the countries which rank highest?

In a recent letter to *The Morning Post* Dr. Drysdale drew timely attention to the Alcoholic Congress which is sitting in Paris this month to consider the evidence collected by a very important committee of the French Senate on the drink-traffic in that country. It is earnestly hoped that the discussion will lead to the devising of some means of extrication from the social morass into which France's mistaken policy of "free trade in drink" has plunged her. That it has resulted in a terrible increase of lunacy, suicide, disease, and crime generally, is certain. The disease has obtained so firm a hold upon France—formerly reputed to be a very sober country—that the remedy, to be effectual, must be drastic. As a check upon the drinking prevalent amongst children, which is the most painful feature of the case, cannot the English institution of the Band of Hope be introduced in France?

One statement in Dr. Drysdale's letter may be commended to the serious attention of spirit-drinkers in England: he avers that although France has of late years only made about four thousand hectolitres (eighty-eight thousand gallons) of pure alcohol, yet the United Kingdom annually consumes almost three times this quantity of so-called "French brandy."

A contemporary publishes a striking account of the prohibitionist township of Evanston, near Chicago, which must be extremely gratifying to all sympathisers with the cause of temperance. The land on which it is built was given by a Mr. Evans some thirty years ago, for a university, with the stipulation that no alcoholic beverages should be sold within a radius of four miles. This has been endorsed by the State legislature, and the prohibition is quite complete, with very satisfactory results. The town numbers nearly 12,000 inhabitants, and is in a most thriving condition. Crime is well nigh unknown; churches, meeting-halls, playing-fields, and libraries, are more extensive and better managed than in any place of similar size. Virtue and thrift predominate, and the services of such persons as the undertaker, sexton, pawnbroker, or policeman, are most rarely called into requisition.

Whilst on the one hand we have numbers of people who are rabid at the very idea of the discontinuance of vivisection, with its attendant agonies, it is pleasant to notice in what new directions mercy and kindness to the dumb animals are finding outlets. The latest development, that of a street ambulance in London for injured horses and other animals, certainly deserves public support, and we trust the Lady Frances Trevanion, and the Lady Florence Clinton, who have commenced the movement, which for long has been so badly wanted, will find much sympathy and practical help in their work. Anyone who is disposed to help in relieving the poor animals in the painful accidents which so frequently happen to them in their daily toil in the streets will be able to do so by sending a subscription for the purpose to the Animals' Institute, 9, Kinnerton-street, Knightsbridge.

Between the Word of God rightly understood and the works of God as unfolded to us by reverent and accurate investigation, there never has been and never can be any contradiction; or, as was well said by Sir John Herschell: "All human discoveries seem to be made only for the purpose of confirming more strongly the truths that have come from on high, and are contained in the sacred writings." A forcible illustration of this is furnished by one of the latest discoveries of modern science. At the recent conversazione of the Royal Society it was shown that clouds could not exist where there is no dust, for every cloud has a nucleus of dust. How instructive then, in this connection, are the words of Nahum i. 3: "The clouds are the dust of his feet." This may be a lesson to us all, not to be content with a surface study of Scripture, and to beware of accepting too readily the idea that many of its inspired statements are poetry rather than fact. God's facts are often the highest poetry.

Sunderland is to be congratulated upon having declined to sanction the adoption of one of the features of the Continental Sunday. At a recent town meeting the proposal that the Council should grant the use of the park band-stand for Sunday afternoon music was negatived by a very large majority. The proposition (as is generally the case) was made ostensibly in the interests of the working classes, but it was declared by a speaker, who described himself as having been "in touch with the working classes ever since he left school," that a poll of them would show a very different result. The principal advocate of this Sunday music alienated from himself much of the support which he would otherwise have received by using very uncalled for language, and indulging in gross personalities.

A very pertinent question was asked by one of the speakers: "Did the love of art, and of music, and all that was beautiful, raise Corinth or Athens from the depths of degradation to which they were reduced?" To this there can be but one answer. Moreover, there is too much reason to fear lest Sunday music in the parks, and similar entertainments, may prove the "thin end of the wedge" for the complete spoiling of the Sabbath as a God-given day of rest for man and beast. It appears from an announcement in the Sunderland paper that the working men may, if they wish, hear the band in the park on week-day evenings.

That gambling and betting, no less than drunkenness and impurity, have become a national plague-spot is painfully evident to all thoughtful observers. It is, therefore, hoped that some practical improvement will result from the recent discussion in Convocation on the subject, when a resolution was carried recommending that parents, teachers, and employers of labour, and all persons in authority, as well as the clergy, should remonstrate with individuals; that there should be plain speaking from the pulpit against the sinfulness of the practice; and that the employment of raffles and lotteries at bazaars and fancy fairs should be discouraged. The last clause, instead of "covering them with ridicule" (as we regret was objected by a suffragan bishop), reflects credit upon the consistency of the assembly. But reformation should begin at the top of the social scale. Have any of the bishops ever personally and faithfully remonstrated with any of those offenders of noble birth and high place with whom they are sometimes brought into contact?

The visit of the Shah of Persia to Great Britain has been an occasion fraught with grand possibilities, but we regret to feel that the best side of English life has not so far been seen by his Majesty. If little has been done to exhibit to his view the elevating and Christian institutions of England, we fear that more than enough has already been done to initiate him into evil practices, additional to those which are commonly believed to characterise his Court life. *The Daily News* of Saturday last states that at Kempton Park races, on the previous day, his Majesty became acquainted with the practice of betting; indeed, his first bet was made for him by no less a personage than the Prince of Wales. As that first bet was a winning one, it is hardly astonishing that the Shah at once evinced an absorbing interest in the proceedings. Though horse-racing is not unfrequent in Persia, betting on results is said to be practically unknown. The practice is only evil, and leads to evil continually. If now it should be established under royal patronage in the Shah's dominion, who shall say what wickedness and misery may not be the outcome of the initiatory lesson in gambling thus given to his Majesty by the Heir to the British Crown?

For a providential purpose, not yet fully disclosed, the eyes of men are turned increasingly to Africa, and an article in *Blackwood's Magazine* for July will be read with painful interest. In Central Africa the position of Europeans is becoming critical. The slave trade is being revived in enormous proportions, and with unprecedented violence. The Arab man-stealers are gaining great advantages. The Church Missionary Society is powerless to deal with them in Uganda; the slavers have the mastery in the Congo Free State, over the African Lakes Company, and are powerful on the Zanzibar coast. At the north end of Lake Nyassa the safety of Scotch traders is precarious, and everywhere the opposition to missionaries is growingly malignant. Many are the grave problems which now confront us. A graver than this African one is not before the civilised nations of the world.

A prevalence of indecent language in the streets has been the lamentation of Birmingham people, and they rejoice in a recent rebuke on the part of the magistrates. Two clerks fouled a railway carriage with such language in the presence of two respectable young women and a male traveller. Happily the latter was a railway official. He summoned the two young men. The magistrates mercifully spared the repetition of the words by one of the women, sternly rebuked the offenders, and fined each of them two pounds and costs, or in default a month's imprisonment. Others besides Birmingham citizens will rejoice in such an act of exemplary firmness.

An article in *The National Review* for this month, on the working classes, will well repay perusal. Its optimism presents an important side of the question. On the other hand, it speaks strongly of the self-assuming men who obtain places as the upper officials in unions and clubs, but it declares that artizans and labourers do not as a mass sympathise with revolutionary doctrines and Socialism; that they do not accept the exaggerated statements made as to the number of the unemployed; that they will not in some places hear speakers who assail the throne; that many of them know well that revolution in England would be ruin all round; that they are increasingly alive to the benefits of education; that there is also a deep religious feeling among many, and that in these respects England contrasts most favourably with other nations. An endeavour to understand our working-classes is one of the first duties of those who would serve them.

Every week we are finding confirmation of the aptness of the Popish motto—*Semper eadem*. The controllers of that anti-Christian and iniquitous system seem to learn nothing and to forget nothing: except to acquire more consummate skill in the arts of intolerance, and to forget that they are not living in the Dark Ages. In a recent leading article *The Standard* gives a well deserved and scathing exposure of the action of the Pope and his satellites, with respect to the erection of a statue in Rome to Giordano Bruno, who was burnt there in 1600, for holding heretical opinions. Our contemporary naturally supposed that the Papal authorities would be only too glad to let such an atrocity be forgotten; instead of that it is virtually justified. Says *The Standard*:—

> It may be as astonishing as it is disappointing but there is no shirking the obvious conclusion. The Pope and those who agree with him consider Giordano Bruno had his deserts. It is hardly an exaggeration to say that the legitimate inference is, that if they had the power they would again pile up the faggots and thrust in the torch, as punishment for the holding of opinions on certain abstruse points in which they themselves do not happen to participate. Every right-minded and generous man will be disposed to exclaim, "Thank heaven, they have not got the power!" And his inmost resolve will be that they never shall have it again, come what may. There could not be a more eloquent, more useful, or more timely commentary on the demand for the revival of the temporal power of the Papacy than this striking evidence and illustration of what use the Papacy would make of its recovered authority, if the restoration of its prerogatives were only complete enough and absolute enough.

To the expression of thankfulness and the resolve of the writer of these trenchant words, we add our most earnest, Amen.

The fact that the Papal system does not totter to its fall under such repeated exposures, only proves that it is the very masterpiece of Satanic ingenuity. It has lately received another crushing blow through the defection of Rev. Thomas Connellan, of Athlone, Ireland, and his powerful pamphlets, "Hear the other side" and "Letter to Roman Catholics" (6d. and 1d. *George Herbert, Dublin.* We cannot but believe that if these unveilings of the falsity and the foulness of Romish teaching and practice were given a wide circulation throughout the country, the last lingering hope of any recovery of Papal supremacy in these realms would be for ever at an end.

THE RIGHT OF PROCESSION.—Referring to the recent case of the stopping of a Salvation Army procession in the Strand, while on the way to Exeter Hall, a contemporary remarks:—"We fail to see why the business of the City should be paralysed whenever it suits the authorities to have a procession, as on 'Lord Mayor's day' and other occasions less excusable on prescriptive grounds, and yet Salvationists are to be bundled off to gaol if they march through the streets to their meeting-places."

"I'VE GOT A GOOD OLD MOTHER; I wish I was like her!" So said one of the large party of ladies of the ballet (numbering over a hundred) which Mr. W. Forbes, assisted by some lady workers, took to Epsom Downs for an outing on Friday last. Nor was this an isolated case, for personal conversation elicited from not a few that in spite of the outward gaiety which characterises the life in which they are engaged, there lurks in the heart a desire for something better. It is a sadly interesting work in which Mr. Forbes is engaged, but one in which a sympathetic heart and strong reliance upon God are required. Having been thus engaged for eleven years, Mr. Forbes has been able to follow up and trace the workings of the Spirit of God in many a heart in which the seed has been sown, and, in many instances, with most encouraging results. The work, naturally, entails much anxiety and not little expense. Mr. Forbes will be glad to communicate respecting it with any friends whose interest is stirred on behalf of the multitudes of young women engaged in this perilous calling, but to whom no other door of employment seems open. His address is 71, Tollington-road, Holloway, London, N.

Mischievous Exposition.

A CORRESPONDENT, H. B. B., Brighton, supposes that in our notice of an article on our Lord's first temptation, in *The Expositor* for May, the views of the writer were sanctioned by us. We regret to say that we have seldom seen more glaring and more blaring falsification of Scripture in the name of exposition.

The significance of the baptism of Jesus appears to be utterly misunderstood. The writer, Rev. W. W. Peyton, says :—

> To be human, in the ideal of humanity, is all righteousness. Christ, in baptism, accepts this humanity (p. 369).

Christ's baptism by John was not the acceptance of an ideal humanity, but the acceptance of the people's sins as though they had been his own, that in due time He might put them away by his death.

The Son of God came "to destroy the works of the devil," and the necessary preliminary was that He Himself should be tested, and his superiority to all the temptations of the devil made manifest. But Mr. Peyton says :—

> It is not mere endurance, physical or moral, that is tested here, but it is a vision of the structure of human nature which is given to Christ, and the problem is handed to Him to develop a new quality in it..." If Thou art the Son of God, and in the consciousness of power by thy recent baptism, as solar worlds and planetary conjunctions, light and heat, are at thy bidding, grow heavier harvests, make thyself monarch of plenty, make men comfortable, save them by first mitigating their hard outward lot. An acre produces twenty-eight bushels of wheat, cause it to produce one hundred bushels, and the lot is mended, and they will be set free to more elevating occupations." The income per head in Britain is £30 a year, in France £20, in Turkey £4, in India £2. Men are underfed, underclothed, underhoused. Raise this income to £300 a year, and the human conditions will be dignified and sweetened. This is the idea which the allegory of the temptation literature expresses (p. 375).

Mr. Peyton considers "the temptation literature" poetic, and allegorical. But could any assertion be more deceptive and mischievous, more gratuitous and unjustifiable, than that the above paragraph "is the idea which the allegory of the temptation literature expresses."

It is not clear whether Mr. Peyton believes that there was any devil exterior to Christ, for he says of his imaginary version of the first temptation :—

> This is a plausible method of procedure, and *the devil of a modified programme*, which appeals to Him (p. 376)...This line of thought gives a natural basis to that *conference with Himself* which Christ holds in the wilderness, out of which comes *the tempting wish*, which calls the power of divinity to its aid (p. 380). (The italics are ours.)

Can the author really mean that the devil, to be tempted by whom Jesus was driven by the Spirit into the wilderness, was "the devil of a modified programme" of human life ? or does he perceive what is involved in the statement that "these temptations must be strictly regarded as visions and *debates* of the mind" (p. 370) ; that out of Christ's conference with Himself "comes the tempting wish," &c. If this were true, the blessed Lord Jesus could have made no atonement for our sins, for He would have been a sinful man Himself.

The latter part of Mr. Peyton's paper, dealing with the social condition of the world at the present time, is true and suggestive, and inspired by a spirit of earnest philanthropy. This, however, has nothing whatever to do with the great temptation which the author professes to expound.

The title of the magazine in which it appeared, *The Expositor*, virtually pledges it to expound the Scripture, not to read into it what no one else ever found there. We seriously appeal to the Editor of this professedly evangelical publication to consider how such poisonous seed may affect, through his ministerial readers, congregations which are only too willing to be blindly led by their teachers.

The Question of the Hour.

DEAR SIR,—I wish to thank you for having published in your columns the articles signed "A Missionary." They have encouraged and strengthened me much, and I feel convinced that though marked, as all human productions, with some errors of judgment, they were prompted by the Holy Ghost—were the result of conviction and of grace given by Him.

I am not myself working according to the systems he criticises, and yet even I have often felt, like the rest, that what we especially lacked was money. In fact, I would often be aghast at myself to find how much the need of mere money brought me to the throne of grace. But surely conscience within us all confirms the truth of what "A Missionary" writes, that it is not money but the power of the Holy Ghost that is so sadly lacking.

It is surely a strange, a nigh unaccountable thing, that all these missions should have to be sustained from abroad, not only in their commencement, but for so many years after. Surely there is something faulty in the system, and instead of resenting the criticism, in the way Mr. Eugene Stock does, it should be welcomed, and with bowed heads we should all humble ourselves before the Lord, and ask light as to our methods of work.

My own experience in mission work is limited to about four years; but, as I have moved about considerably, I have become acquainted with many of the missionaries, and seen specimens of the work of each of the denominations. Most of the missionaries whom I know are men of hard work, courage, and self-denial; for nearly all of them I have only words of praise. The faults of the work can, I believe, be distinctly traced to the methods pursued, and no one should feel hurt at the criticism of mere machinery. For my part, I welcome criticism as to my methods—in fact, have ever sought it, and am ready always to give my reasons for the system I pursue. An honest discussion of methods, in which all would welcome and none resent even the sharpest criticism, as long as methods only and not persons are attacked, would surely do good, and ought to be desired by all whose hearts are really in the work,

"A Missionary's" explanation of Luke xxii. 36 is, I think, the weakest point in his articles. Mr. Stock's is much better; but he does not fully meet the difficulty about the command to carry a *sword*. That courageous servant of God, James Pascoe (of whom your columns have often spoken), believed fully that it enjoins the bearing of weapons when necessary for self-defence. Having been with him in his mountain home in Mexico, and knowing something of the continual risks he was running, I felt no heart to condemn him; perhaps I would have done the same myself if I were in like circumstances. Since then I have found that most missionaries in these lands do the same, though not carrying them so openly as dear Pascoe. On this point I should like to hear from others, but none are qualified to give an opinion who have not themselves been in these circumstances. In theory it is easily settled; in practice, not so easily. A man may be ready meekly to suffer violence as far as he himself is concerned, but ought he not to protect his wife and daughters ?

Your readers are, I suppose, tired of the subject, but I doubt not the workers themselves would be glad to have the subject continued. I would suggest that you seek criticism of methods from the missionaries themselves, from those who have had many years of experience. And corrections are most needed, I believe, in the work itself.

Again let me, through you, thank "A Missionary" for his honest and spiritual articles. I am confident that they have been, and will be, blessed of the Lord.

Yours truly, ERGATES.

Caracas, Venezuela, S. America.

EDITORIAL NOTE.

We would not reflect upon the conduct of that brave man of God, James Pascoe, but we cannot agree with our correspondent that "none are qualified to give an opinion who have not themselves been in these circumstances." Our mind must have been made up in obedience to the Word of God, if we are to be prepared for the circumstances when they arise. It has often been said that the real martyrdom takes place within before the stake is reached. We may appositely quote two experiences out of many from the autobiography of John G. Paton, missionary to the New Hebrides, which have all the authority of one who has himself been in the circumstances :—

"Dangers again darkened round me. One day while toiling away at my house the war Chief, his brother, and a large party of armed men surrounded the plot where I was working. They all had muskets, besides their own native weapons. They watched me for some time in silence, and then every man levelled a musket straight at my head. Escape was impossible. Speech would only have increased my danger. My eyesight came and went for a few moments. I prayed to my Lord Jesus, either Himself to protect me, or to take me home to his glory. I tried to keep working on at my task, as if no one was near me. In that moment, as never before, the word came to me, 'Whatsoever ye shall ask in my name I will do it ; and I knew that I was safe.'

"...It would be easier for me at any time to die than to kill one of them. Our safety lay in our appeal to that blessed Lord who had placed us there, and to whom all power had been given in heaven and on earth. He that was with us was more than all that could be against us. This is strength ; this is peace : to feel, in entering on every day, that all its duties and trials have been committed to the Lord Jesus—that, come what may, He will use us for his own glory and our real good !"

THE CHRISTIAN HARBOUR LIGHTS.—The monthly muster of the above was held on Thursday, July 4, at the Seamen's Christian Friend Society's Chapel, in Ratcliff-highway, under the presidency of Capt. W. Dalrymple, V.P. It was most cheering to hear officers, engineers, and seamen one after the other praising God for their conversion, and for enabling them to work for Him among their shipmates. Rev. G. J. Hill and others also took part in the meeting, and at the close several new members were enrolled, anxious souls were dealt with, and one at least was led to trust in the Saviour.

SAILORS ON THE CORNISH COAST.—In the old Cornish preaching "Pit" at Indian Queen's, North Cornwall, on a recent Sunday, over six hundred people listened to addresses from Miss Messer, of London, and Rev. A. J. G. Hawken, in aid of the Cornish Coast Mission. On Monday a public tea was held at the same place, followed by a large meeting. Mr. H. J. Rowse spoke highly of the work of the missionary at Fowey (Mr. Lightfoot), who gave a brief account of the work he is doing along the coast, specially speaking of the great value of the new Mission smack *Ellen James*. Miss Messer gave many instances of good work done by the Society.

MILDMAY PARK CONFERENCE.

FRIDAY EVENING.

Joy Unspeakable and Full of Glory.

By Rev. GEORGE C. GRUBB, Cahir.

My subject to-night is in 1 Peter i. 8: "Joy unspeakable and full of glory." As I pronounce those words, where are your hearts? "In heaven, of course," you say; "where else should they be when we speak of joy unspeakable and full of glory?" But allow me to tell you gently that the Holy Ghost applies those words to the life of believers on earth. "Well," you say, "perhaps there were believers in the Apostolic days that rejoiced with joy unspeakable and full of glory; but certainly now they seem to have become an almost extinct class." Thank God, Apostolic Christians are not dead; and if they be dead, I believe in the God that raiseth the dead. Let us pray to the Lord God, the Holy Ghost, to-night that He may come in the plenitude of his all-conquering power, so that the very stones here shall cry out! He can take away the stony heart out of us, and give us a heart of flesh, so that we shall prolong his praises—

"With harp and ith organ and voice,
The loud Hallelujahs prolong."

Oh, may the stones cry out this night! Is it indeed true that some of you have written "Ichabod" over your life? "Ichabod" is written in big, black letters over many a Christian's life. The glory is departed from Israel because the ark of God is taken by the Philistines—the ark of God is gone into captivity. The ark was the place where God chose to manifest his presence; and so long as that place is in captivity to the Philistines, so long "Ichabod" must remain written over your temple doors—so long no Shekinah will shed its gentle radiance within the temple or around it. O God, show us how to get rid of "Ichabod" to-night! What is your ark? Your ark is your heart, that has been made for the indwelling presence of God. The heart must be redeemed from captivity before the glory of God can visit it.

WHAT HINDERS?

Now, we must be very plain to-night as to how this glory is to be received, as to what it is that hinders the glory, and what are the conditions of its reception. We can understand nothing of the coming glory until the glory of the Lord Jesus is a definite reality within our own hearts down here. Therefore, I do not think that I am out of order in impressing upon each one of you to seek to know what the Apostle, by the Holy Ghost, meant when he said, "We rejoice with joy unspeakable and full of glory." Sin has come into the world, and when sin came the glory left our earth. Now the glory has gone back to heaven, and we only catch glimpses of Christ when the heavens are open to our gaze. Ezekiel said, "The heavens were opened, and I saw visions of God," and the closing verse of the chapter tells us "this was the likeness of the appearance of the glory of the Lord, and when I saw it I fell upon my face." Thus it was with Nathanael. "Jesus saith unto him, Verily, verily, I say unto you, henceforth ye shall see heaven opened and the angels of God ascending and descending upon the Son of Man."

WHAT ARE THE CONDITIONS

of the reception of this glory? Before heaven can be opened to your gaze you must comply with certain conditions. I sum them up in one word—you must be a Nathanael. It was to Nathanael that Jesus gave this promise. What do I mean by being a Nathanael? Firstly, I mean that you must be *a secret seeker after God:* "Before that Philip called thee, when thou wast under the fig tree, I saw thee." Has God ever seen you under a fig tree? Have you ever sought the knowledge of God in the loneliness of your own room, or your own heart? or are you only a public seeker after God, with your Bible, your hymn-book, your note-book and pencil? How many notes in your note-book are burned by the Holy Ghost into your heart? O God, make us private, lonely seekers after Thee. May we each one of us find out a fig tree and pour out our souls to God alone. Is your soul athirst for God—for the living God? "Oh! I must get a blessing; I cannot do without a blessing. Oh! bless me to-night."

AN ISRAELITE INDEED.

A Nathanael means, secondly, that you must be *an Israelite indeed.* What is an Israelite indeed? An Israelite indeed is a man who conquers God by clinging faith. "O God, Thou hast brought pain into my very inmost being." Jacob could well say, "Thou hast touched the hollow of my thigh, and all my bones are out of joint. I will cling to Thee in the strength of weakness; I will cling to Thee in the awful power of destitution. O my God, I cling to Thee; Thou must bless me, even me also. I will not let Thee go except Thou bless me." That is an Israelite indeed—one who has power with God and with man.

But a Nathanael also means that *you have a guileless spirit:* "Behold an Israelite indeed in whom there is no guile." You say, "I do not think anyone can reach that state down here on earth; that draws very near sinless perfection." Does it? I do not think so. "Behold an Israelite indeed in whom there is no guile." Jesus has said it, and Jesus never tells lies. O soul! have you a guileless spirit? Have you an honest and good heart? Has your heart been cleansed from inward corruption in order that you may deal honestly and faithfully with the word of God? For unless the message of God falls into a heart prepared by the Holy Ghost, it remains fruitless.

A Nathanael! Thou shalt see the heavens opened. Well, what will happen when heaven does open? Let me be very plain about that. In Matt. iii. we read: "And Jesus came up out of the water, and the heavens were opened, and the Spirit in the form of a dove descended upon Him. And lo, a voice from heaven saying, This is my beloved Son, in whom I am well pleased." Jesus was perfectly born of the Holy Ghost—sinlessly born; yet He needed to be endued with power from on high before He entered on those three and a half wondrous years of service which have astonished the world and the church, and will astonish us throughout eternity. How much more do we, then, need to get a definite baptism of the Holy Ghost before we presume to say a word in the name of our Lord and Saviour Jesus Christ? Oh that our lips might become silent, oh that our churches might have no services in them, until ministers were baptized with the Lord God, the Holy Ghost. Then, there would be such a flame, then there would be such an excitement, that crowds would come together when the tongue of fire was seen upon the disciples of Christ. The thing would soon get noised abroad.

THE DOVE-LIKE SPIRIT.

What are the marks of the reception of the baptism of the Holy Ghost? The first is *the reception of the dove-like spirit.* Some professing Christians are like wolves, tearing one another to pieces; others are like bears always growling; others have the cunning of the fox in them; others are like the chameleon—they change their spiritual colour according to the company they find themselves in. When the Holy Ghost is received in power, then the wolf-like spirit, the bear-like spirit, the fox-like spirit, and the chameleon-like spirit pass out of the man or woman, and the spirit of the holy dove takes their place. The guilelessness of Jesus—that holy trustfulness that cannot think a bad thought of a brother—the charity that thinketh no evil. May God give us the dove-like spirit.

But with the dove-like spirit we need the fire. Jesus did not need to be baptized with fire, we do. Jesus had nothing for the fire to b up. He had no dross to be thoroughly pu away; we have plenty of it. So we need only the dove-like spirit, but the fire to clea to purge, to consume, to destroy. I do not th you can attribute less than that to the w "fire." Most Christians have never got the The rest of faith is good, so far as it goes, God has more for you than the rest of fa The rest of faith is the preparation for baptism of the Holy Ghost. Then comes intensity—for I believe the Holy Ghost uses word fire to denote intensity—intense earn ness, intense love, intense passion for souls.

After the baptism there comes something e "Immediately the Spirit driveth Jesus into wilderness to be tempted of the devil." will have fiercer temptations after you rec the power of the Holy Ghost than you ever in all your life before. But with this glor difference—you will be uniformly victori Victory is yours because you use the swor the Spirit, which is bright and keen, sha than any twoedged sword. With that al you defeat Satan, and not with ecst experiences. Satan does not care one b farthing for the experience of any one of You can only defeat Satan with the swor the Spirit: "It is written"—whether you the thing or do not feel it.

STEPHEN'S GLIMPSE OF GLORY.

But I go a step further: Heaven is ag opening to my gaze, not this time on Jesus, on a suffering saint, a saint who is stand alone in the magnificently furnished cou chamber—the council chamber of the h priest of Israel. He is surrounded by the scr and elders of the people, by the synagogue the Cyrenians and the Alexandrians. But have these learned, logical men this angry lo Why the gloom and scowl of hell on their fa while this saint before them has the smile o angel upon his? What has made the di ence? It is the last words which Stephen just uttered: "Ye uncircumcised in heart ears, ye do always resist the Holy Ghost: your fathers did, so do ye." Then Steph "being full of the Holy Ghost, looked up s fastly into heaven, and saw the glory of G and Jesus standing on the right hand of G and said, Behold, I see the heavens oper and the Son of Man standing on the right h of God."

What a vision this is. How few of us h seen the vision of Jesus standing at the ri hand of God! Why? Because we are too spectable to go in for the stones. It seem be fashionable in these days to go and win so where you do not come in for showers stones.

But what does the Holy Ghost say?—t Peter on the day of Pentecost was filled w the Holy Ghost, and there were granted u him three thousand souls. Stephen was fi with the Holy Ghost, and there were gran unto him three thousand stones! God give you one day a shower of stones and anot day a shower of souls. Whichever way it go in for seeing the glory of God. Go in the glory, and then let the glory bring eit souls or stones.

AN IRISH STEPHEN.

Sometimes I think that a shower of sto pelted by a tongue is harder to bear th real stones thrown by the hand. Let me r you an extract from a letter from a conver Roman Catholic priest in Ireland to show that there are still some of these Stephens existence.

The writer is boldly testifying to his fell countrymen in Ireland; and if any of you to come over and help us in work amongst Roman Catholics, we can promise you plent stones:—

"I was first suspended, then excommu cated. The people were warned not to sp to me, not to listen to me, to burn my boo

n fact, to boycott me. The Sunday on which was excommunicated I walked down to a ross-road near the Roman Catholic chapel, ook off my hat as the people came out from nass, and had the entire congregation around ne in five minutes. During more than fifty ninutes I spoke to them of a free salvation hrough faith in a crucified Saviour. The riests had brought a band of roughs from a eighbouring town, had plied them with rink, and paid them to hoot me down, or, if ecessary, stone me...

"My poor sister has especially suffered. Ier husband was so worked upon by the riests that he took all the money he could ay hold on, and deserted his wife and four elpless children...

"I am thankful that Jesus Christ has hought me worthy to suffer even a little for is sake. I am perfectly well aware that I valk in deadly peril, and carry my life in ny hands, but, all the same, here I shall, lease God, remain. Let them spill my blood, f they can find one abandoned enough to do . Who knows but some young Saul who ooks on at the deed may be God's instru-nent to carry on the work."

Oh, yes; there are some Stephens in exist-nce still. Let us pray for our brother in his eril, that he may be kept faithful to Christ. God forgive us Protestants in Ireland for our owardice. We in Ireland need to be filled ith the Holy Ghost, and that is what you eed here also.

THE COMING KING.

There is one more vision that comes before my nind, and this time heaven does not open upon esus as the Man of Sorrows, nor does heaven pen upon a suffering and persecuted saint elted with stones, but heaven opens upon our ictorious King with his army. "I saw heaven pened, and behold a white horse." Heaven pens, lastly, to give us a place with our lorified Head. If we suffer with Him down ere, we shall be glorified together. Are you onging for the time when heaven shall open, nd when you shall be caught up to meet your ord in the air?

I well remember the time in my own life hen the coming of the Lord Jesus became a efinite reality to my soul. Never up to that noment was I willing to separate myself from he world and its pleasures; but once I realised hat Jesus might come at any moment, all was hanged. "O Lord, I must be as busy as ossible for Thee; I think it would be better to isit that drunken man than go to this tennis arty. It would be better to go and confer ith that other man about his soul than spend ny time at that band, though I like music ery much." Let the coming of the Lord be reality to-night. He shall come "to be lorified in his saints, and to be admired in all hem that believe."

THE STONE OF UNBELIEF.

What are the hindrances to your enjoying his glory? There may be many, but I shall nly mention two. I hope I am not censorious n saying this, but I feel sure that there are a reat many in the Conference to-night who know ot what it means to "rejoice with joy unspeak-ble and full of glory." Then, what are the indrances? Why is it that the glory is idden from our gaze? Because of two things -because of a stone and because of a nest. What do I mean by that? In John xi. Jesus ays, "Take ye away the stone." It is the *reat heavy stone of unbelief* that is crushing own the glory. O soul, when wilt thou elieve thy Saviour? You say to Jesus, Lord could not bear to see my brother. Oh! he s so foul and corrupt, let him alone. I could ot bear to look upon the corrupt corpse of he brother I once loved. Do not let them ake away the stone." May God rebuke us to-ight for our unbelief. May the sword of the pirit slay the giant—the giant unbelief within s this night. "Thou shalt see the glory of od."

But there is something else that prevents you from seeing the glory of God. It is a hindrance that is mentioned in Deut. xxxii. 11, 12: "As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings; so the Lord alone did lead him, and there was no strange god with him." The hindrance *of an undisturbed nest*—

THE NEST OF SELF-COMPLACENCY.

That is the reason why so many come to conferences, but go away without a blessing. They do not want to have their nests stirred up by the Lord God the Holy Ghost. They have made a nice downy nest for themselves. It is well furnished, and they are comfortable at home. They do not want to hear the voice of the Lord saying: "Who will go for us even to the uttermost parts of the earth?" Your nest is too comfortable in England to allow God to disturb it, and so you will remain without the glory until you die.

What a wonderful possibility this verse opens to us. Tell me, ye in this Conference who limit the power of the Holy One of Israel—tell me, how high can God soar? After God has taken you on his wings, how high can He fly up? He is the Lord God Almighty, and He wants to take the young eaglets upon his great wing. You foolish little eaglet, your wings will get tired after a few yards; but God wants to take you on his big, broad wings, and to sail up to glory with you, even while you are down here. How high, I repeat, can God soar?

"Reposing calmly in my downy nest,
I had forgotten earth is not my rest;
Until, disturbed, I saw a gracious hand
Point upward to a brighter, happier land.

"He stirred my nest: then fluttering o'er my head,
I saw his radiant wings benignly spread,
To bear me up from earthly scenes on high,
To purer regions and a cloudless sky.

"My broken nest forsaken—on those wings
Upborne—my spirit mounts, and sweetly sings!
Victorious over all her foes she soars,
And glorious, untold realms of light explores!

"Oh, now a wide expanse, boundless, sublime,
Stretches before my sight; and earth, and time
Seem but a point, a bubble on the stream,
While on my soul eternal glories beam!

"O'erwhelmed with wondering joy, and filled with praise,
I now exult in grateful, ceaseless lays
To Him whose love amazing stooped to me,
And stirred my nest, and set my spirit free."

The writer of these lines understood what it was to "rejoice with joy unspeakable and full of glory." I have now brought you up to glory. Please stay there. Do not come down again. Remain there by faith. God bless you, dear souls. Amen.

AFTERNOON GATHERINGS.

The Evangelisation of Israel.

THERE was a goodly attendance at a meeting held in the large Hall on Wednesday afternoon, when cheering testimony was borne to God's work among the Jewish people through the instrumentality of the Mildmay Mission to the Jews. The chair was occupied by Mr. T. A. DENNY, who said he rejoiced to find that a growing interest in Israel is being evinced on the part of Christian people, who, he held, should neither be insensible of their indebtedness to the Jew, nor slow to follow the Apostolic order—"to the Jew first."

Rev. J. WILKINSON, in an address which was evidently delivered under a deep sense of thankfulness to God, touched on many things, but never lost sight of the importance of the work of evangelising Israel, and the remarkable manner in which, during many years, God has prospered his efforts in this special direction. The true ground of Christian interest in the Jew is the interest of God and Christ in the Jew; on no lower ground did he dare to urge the warm interest which he bespoke for the seed of Abraham. Receiving the Scriptures, we cannot but admit that the people had been elected of God and preserved by miraculous power for the purpose of flooding the world with blessing; therefore, in the interest of the millions still outside the range of Gospel knowledge and influence, we should desire to lay hold of the Jews. By doing this, we should not only be making reparation, as far as it is possible to do so, for wrongs inflicted upon the Jews in the past, and showing gratitude for blessings received from them, but we should hasten on the time when blessing will be dispensed through them to the millions of Gentiles who are still waiting to hear of God's love and salvation in Christ. Calling attention to Rom. xi. 30, 31, the speaker showed that as we, Gentiles, have obtained mercy through the disobedience of Israel, we should feel constrained to make known among them the mercy which has been shown to us by God, in order that they may enjoy participation in our faith and hope. God's indications of duty have, throughout the history of the Mission, been accompanied by ways opened and means supplied. This interesting fact led Mr. Wilkinson to give an epitome of the work, and especially to refer to the distribution of Hebrew New Testaments throughout the world. Between 80,000 and 90,000 of the total number of copies (100,000) have now been placed in the hands of Jews able to read them and who have desired to receive them. He also spoke of the great need of a centre for the important and growing work in the East-end of London. Already sums amounting to £4500 have been given or promised towards the £10,000 required to provide suitable and adequate premises.

Dr. JOHN DIXON, medical missionary to the Jews in London, gave some account of his work in the East-end. Being clannish, the people will visit a dispensary established specially for them, and when there they have the Gospel message presented to them. The work has its encouragements, old as well as young having had their eyes opened to see in Jesus the Messiah of ancient promise. Rev. J. ADLER followed with a narrative of his part in the distribution of New Testaments in the Russian empire, saying that he had uniformly preached Christ while engaged in the work, so that those who asked for books knew beforehand somewhat of their contents. Mr. DAVID BARON, who has also made several tours engaged in the same blessed cause, dwelt upon the great desire which many Jews have shown to know something of Christianity. There are, however, millions of Jews who have never had the Gospel placed before them. Not one in a hundred of those to whom he was privileged to give New Testaments in Continental countries and North Africa, had ever heard the name of Jesus before he met them. Many conversions have been reported, and every now and then fresh evidences are appearing of the seed having taken root, to the glory of God and his Christ.

After the meeting there was a season of prayer, Israel's highest good being made the subject of earnest petition to God.

North and South Africa.

A large meeting was held on the first afternoon in Room No. 4, under the presidency of Major-General HAIG, to consider the claims of the vast Continent of Africa, especially its northern and southern parts. After singing and prayer the Chairman introduced the subject of

EGYPT.

He had spent the winter there, and he thought we had cause for pride as a nation at the improvement in the condition of the people since we assumed the reins of Government. Oppressive taxation has been largely relieved, and now every fellah has fair play in his relations with the authorities. There are many improvements in the irrigation of the land, while the courbash and forced service have been abolished. There are about seven millions of

people in Egypt; of these one million and a half are in towns, and five and a half millions in the country villages. That shows the importance of itinerant missions. The two great cities, Cairo and Alexandria, are the only places in which any considerable amount of Christian work has been begun. There are, besides, fifty towns with populations varying from 3000 to 50,000, all without a single missionary. The American Presbyterian Mission has been in the country for a good many years, and is doing a great work, chiefly up the Nile as far as Assouan. They have eighty different centres of work, and in sixty of them Christian congregations have been gathered. There are many schools largely supported by the native Christians, who are almost entirely converts from the Coptic Church. There have been very few converts from among Mahommedans, though there are hundreds of Mohammedan children in the schools. General Haig made very touching reference to the work and worth of the late Miss M. L. Whately, of Cairo. The Church Missionary Society have a small mission in Cairo, which is about to be strengthened by the advent of another worker.

How much remains to be done! The work of the American friends is at present largely confined to Cairo and the Upper Nile. Out of the seven millions of population six millions are untouched. Though such a large number of the Copts have become professing Christians, their reflex influence on the Moslem population has been very small. Even among the real converts there lingers much hostile feeling towards the Moslems in consequence of former persecutions. There is need of prayer that a better spirit may prevail. The work has mainly taken the form of schools and selling the Scriptures; of aggressive effort by personal endeavour there is scarcely any. The time, General Haig believes, has now come for this. It ought to extend to the Bedaween, most of whom are quite accessible. There is also a very important work to be done among the so-called "Christian" peoples in Alexandria and Cairo. They are greatly neglected, and have no one to tell them of the Gospel. The moral condition of the people in Alexandria is simply frightful, and cannot be described. For those who cannot acquire Arabic there is here a great field where the Italian language can be used. There may be many ladies with private means having no definite ties at home who might take up such a work. The climate is fine, and the open doors are wonderful. The children and girls are readily accessible. Thousands of English people go now to winter in Egypt for the sake of health; will there be none to go there and work for Christ among these peoples, whose needs are so great?

Is there any hope of doing good work among the Moslems? General Haig said he found that the way in which the Moslems and Copts are socially mixed up has prepared the way wondrously for Christian effort. Their religious prejudices are not aroused, and they feel that they are placed on the same level as others. Those at a distance often make a great mistake in supposing that the doors are not open. Let us go and see, and we shall find that they are really open, so that there is no excuse if we do not enter in.

NORTH AFRICA.

Mr. E. H. Glenny essayed to give the meeting a bird's eye view of North Africa and its needs, making incidental reference to the work of the North Africa Mission and other efforts. Beginning with Northern Arabia, he said there was one worker among the Bedaween there; there are many tribes in the desert beyond for whom nothing has been done. There is one tribe of some 50,000 sitting in spiritual darkness. There is something being done in Southern Arabia, at Aden, and Mr. Lethaby is working at Kerak; but in the north it is very desirable that Mr. Van Tassel should be reinforced. There are few difficulties, and the people would welcome Gospel messengers.

Passing on to Tripoli, with a population of one or one and a half million, Mr. Glenny said the country was perfectly sunk in darkness. It is one of the great gates to Central Africa and the Soudan. Are there not some friends who will go and take up a post in some of the coast towns? In a thousand miles of coast line there are *only two known Christians!* Next came Tunis, with a population of two millions, under French protection. There is in the large towns the greatest facilities for taking the Gospel to the people, but there is no one, alas! to take it. Yet Tunis is within a week's sail of England. In the city of Tunis there are seven brethren and sisters, most of whom are as yet learning the language. Mr. Flad works among the Jews, and a French pastor is also in residence. There is a large Moslem population, and there seems to be perfect freedom for evangelistic effort. Something is being attempted among the Italians in the city, but those of that nation throughout the province generally are altogether neglected.

Then there are the four millions of Algeria—a very mixed population. In each of its three provinces there are a few workers, but immense populations are quite untouched with the Gospel. There is a specially wide field for women's work. Our sisters can get into the homes of the people, and thus gain the ear of many who could not otherwise be reached.

Morocco has a population estimated variously at from five to ten millions. At present there is very little done in the interior of the country, though there are some workers in the coast towns. There has lately been great encouragement in the work among the Spaniards and Spanish-speaking Jews in Northern Morocco. What might not be accomplished if the workers were greatly multiplied. Oh, for a more practical manifestation of interest in these lands so near, so needy, and so open. Why is the Christian Church so slow to enter and take possession of them in God's name?

A few minutes were given to Mr. A. S. Lamb, who has lately returned from Kabylia on a visit to England. The joys of the work, he said, far outweighed all the trials and sorrows that may be experienced. Is there not a danger of an excess of sentiment and nice feeling at such gatherings as Mildmay, without sufficient practical outcome? The harvesting time has not yet been granted largely in Kabylia; the grace of patience is needed for the workers. Let there be a spirit of humiliation among those at home, and the spirit of consecration to God. Mr. Lamb said he sadly wanted a fellow-worker as he went about the hills of Kabylia, often at the risk of his life.

SOUTH AFRICA

was the field allotted to Mr. W. Spencer Walton, who referred to the marked contrast between that field and the fields that had been spoken of. In the one case there are all the difficulties of pioneering, whereas in South Africa there is a ripe field, only waiting the sickle. Mr. Walton told something of his experiences gained during his recent visit to the Cape, and the way in which he had been led to form the Cape General Mission, with the details of which our readers have been made acquainted. Mr. Walton referred to the shocking prevalence of the curse of drunkenness in Cape Colony. Drink is cheap, and there are virtually no restraints on its sale. At Kimberley 500 black men on an average fall victims to it every year. These natives come from the interior comparatively pure and sober, but they get contaminated by contact with the whites, and go back to their homes corrupted. The presence and prevalence of Ritualism at the Cape was mentioned and deplored; there are also other hindrances from some who ought to help. It is the aim of the Cape Mission to have a number of itinerant workers going to different parts of the country. Special efforts will be made to get hold of English young men at the Cape. The efforts of scattered missionaries in Bechuanaland, Basutoland, and other places were mentioned in passing, and then reference was made to the plans for Gospel work along the railway lines. One worker for the railwa men is fixed on, and it is hoped to get anothe A party of seven go out in August to start th Cape Mission. The buildings, a Mission Hom and a hall in Cape Town, have been given, an all that remains is to furnish and equip them A Bible carriage for the gold fields is needed Like those who had preceded him, Mr. Walto asked prayer for the work he had been advoca ting, and for the workers.

Prayers for Missions.

Immediately following on this meeting, number of friends assembled in room No. to offer united prayer for missions and mis sionaries. Mr. Reginald Radcliffe led th proceedings, and kept up the interest by hi brief, burning exhortations. "Let us go to ou Banker," he said, "with big cheques to-day We are here to do business with the livin God; let it be a business meeting from be ginning to end." And truly it was so, thoug the business transacted was scarcely of a re portable kind. Various definite requests wer read out, and the stream of earnest petitio flowed on for work in different parts of th world, from the lips alike of sisters and brethren These prayers going evidently from the heart are before God and there need be no hesitatio in believing that the answers will appear though in some cases it may be many day hence. Besides several missionaries, there wer some present intending, if God will, to devot their lives to that noble service.

Young Men's Christian Association.

The Y.M.C.A. held a meeting in the North Tent on Wednesday afternoon. Mr. Georg Williams presided, and related some facts con cerning the foreign and Colonial operations o the Association. An effort is soon to be made t reach the native young men of India, many o whom understand the English language. Al ready a pioneer has gone to "spy out the land," and his reports have been of a very encouragin character. Mr. Williams suggested that Londo could furnish the support for a general secre tary at Bombay, to undertake the organisatio of a Native Young Men's Association. It i hoped that branches will also be opened i other large Indian centres. The work on th Continent of Europe is extending. In Spai the results have not been very encouraging but in Italy there are twenty-seven associations Turkey, Russia, Austria, Asia, and Africa also have active and flourishing branches. In al our large Colonial cities the work is progress ing.

Count Bernstorff gave encouraging testi mony as to the success of the work in Berlin Young men in every rank of life are admitted Meetings are arranged to suit the convenienc of young men engaged in various businesses and trades. All the members are given som definite work to do. The Association has ex perienced many vicissitudes in connection wit a building, but throughout it has prospered The provincial associations are also in a healthy condition.

Mr. Hind Smith gave a history of the move ment, and referred at some length to Ear Cairns' eulogy, in which he described th Y.M.C.A. as "the institution of the future." It has lately transpired that of the twelve young men who formed the first associatio three were Episcopalians, three Presbyterians three Wesleyans, and three Baptists. Eight o the twelve are still living. To-day there ar four thousand associations, with an estimated aggregate membership of 267,000, and property to the value of two millions.

Major Whittle interested the audience thoroughly by his reference to Mr. Moody's early career, and the experiences in connection with the formation of Young Men's Christian

Associations during the American Civil War. The American work grew out of a revival in Chicago. After the revival the Y.M.C.A. was formed. It was at this time that Mr. Moody relinquished a business life, and devoted himself to Gospel work. When his friends heard what he was going to do they thought he was a hare-brained fellow, and inclined to madness. He had invested his savings so that he might support himself, and devote his life to personal effort. This little all was swept away from him; yet he decided to continue in the work, renouncing all ideas of personal ease. There was at that time a room in the Y.M.C.A. where the noon meeting—continued to this day—was held, and Mr. Moody obtained permission to live in this room. Here he slept on the hard benches, living on biscuits and cheese, and wrapping newspapers around him in the winter. People then called him "Crazy Moody," but for thirty years he has pursued his devoted labours, and has accomplished a glorious work. There are many people who wish they were in Mr. Moody's position now, but would they be willing to go through his early sufferings and privations?

Mr. E. J. KENNEDY, of the Exeter Hall Association, gave an interesting account of work. It is a wonderfully important work, he said, when we come to think of the influence surrounding one young man's life. Christian people hardly realise the temptations that beset young men in London. Impurity, intemperance, and infidelity are rampant; where drink is slaying its thousands, impurity is slaying its tens of thousands. Gambling is another evil that we have to face. The merest youngsters, coming up in the trains, read their sporting papers, and talk about the "odds." Mr. Kennedy detailed some interesting cases. One young man was saved through a member asking him to have a game of draughts; another through a member pairing with him at a gymnasium. A young barrister, formerly a member of the Oxford Union, was attracted to the debating club, and became a saved man. A bookmaker was converted, and in one week returned £2000 that he thought was unfairly gained.

Christian Post-office Association.

The meeting on Wednesday, in connection with this Association, in the South Tent, was exceedingly interesting. Many cheering reports were submitted of results accomplished in various parts of England and Scotland among the servants of the Post-office. In the absence of Sir S. A. Blackwood, who was prevented from presiding by important official duties, Rev. BARNES LAWRENCE acted as chairman, and delivered a suggestive address to Christian workers. The real power of the Christian labourer, he showed by numerous examples, lies in a consistent walk with God. Like Peter, we must be emptied of self before we can truly serve God.

Mr. DUDLEY A. KIDD followed with a brief exposition of Eph. ii. 10. Then came a number of delegates, who testified in succession to the rich blessing that attends the operations of the Association, which is increasing in membership all round. A bright lad, a telegraph messenger, representing the Junior Branch of the General Post-office, sent a thrill of delight through the meeting with this declaration: "Before I gave my heart to God, I was black with sin, and therefore miserable; but now, thank God, I find pleasure in Christ. Since our branch was started, thirteen or fourteen lads have come out boldly for the Lord, and are now following, serving, and rejoicing in Him." Said another youth, "We have to stand a great deal of buffeting and jeering at the hands of our Godless companions; but we find that serving Christ is not irksome—quite the contrary, it is pleasant and joyful."

Mr. MCLEAN, the Scotch delegate, had a particularly encouraging report to make. In Glasgow there are seven ladies engaged in visiting the postmen. Besides a flourishing senior branch, there is a telegraph messengers' branch, with its educational classes, and a branch for young women. There are now branches in Greenock, Edinburgh, Ayr, and Dundee, and the movement will shortly be established in Aberdeen and other places in the North.

The Opium Iniquity.

Under the Mulberry Tree on Wednesday afternoon a meeting was held in connection with "The Christian Union for the Severance of the Connection of the British Empire with the Opium Traffic." Many saddening facts concerning this great evil were rehearsed, with the hope of arousing in the hearts of the Christians attending the Conference a righteous indignation against the continuance of the trade between India and China, and inducing them to throw in their influence with those who are agitating to get it abolished.

After some brief remarks by Mr. ROBERT SCOTT, who occupied the chair, the deplorable effects of the Opium trade with China were dwelt upon at some length by Dr. J. L. MAXWELL, hon. secretary of the Union. Dr. Maxwell pointed out that the English nation is wholly responsible for having introduced the drug into that country; therefore, we are responsible for the fact that the Chinese are now cultivating it in enormous quantities themselves. He believed not a few high mandarins would be only too glad to stop this, for they fully realise the ruinous effects of it upon their nation; but, even if they wished, they are unable to do so while we continue to pour it upon them from our Indian Empire. The native growth is rapidly increasing, and presently it will have assumed such proportions that it will be very difficult to deal with it; but if we were now to cease sending it there, it might be that the native growth would be restricted, and thus a stop put to its further ravages. At any rate, whether the Chinese continue to grow it or not, it is the duty of the English Government to cease sending it there, and making revenue through that which is ruining thousands upon thousands of helpless people in a heathen land. For the sake of our own nation and for China's sake we are bound to do our very utmost to get this traffic abolished. Even if England wash her hands now of the evil thing, she has good cause to fear retribution at the hands of the Righteous Judge of all the earth for the wrong which she has committed against the millions of China. In closing, Dr. Maxwell drew attention to the Christian Union, which has now a membership of over 2800, and invited all to join it. Several joined straightway. Others wishing to do so should send their name and address, with 1s. in stamps, to Dr. Maxwell, at 104, Petherton-road, London, N.

Mr. B. BROOMHALL followed with a stirring address. He said he could not understand why the people of England take so little interest in the movement to put down this traffic, which he declared is one of the devil's mightiest barriers for hindering the propagation of the Gospel in China. He appealed to all Christian people to bring the utmost pressure to bear upon our public men, and those seeking to enter Parliament at the next election, to use their influence to secure the severance of the British Government from the traffic.

Mr. ROBERT BROWN, secretary of the Glasgow China Liberation Society, having made some remarks upon the political aspect of the matter, Rev. J. HUDSON TAYLOR spoke of the profound importance of keeping this question well to the front in Christian circles, and called for earnest and united prayer, that the consciences of British Christians may be aroused, and that they may be stirred up to compel our Government to deal with the matter in a righteous manner.

(*To be continued.*)

FROM NIGHT TO DAY.

AWAKE, in the gloom of the midnight hour,
Enshrouded in speechless dread,
A sinner, aroused from the trance of sin,
In the cerements of the dead.

My idols of clay are dissolved in dust,
The ghosts of my hopes pass by;
I writhe in a world with an iron floor,
And a roof of the brassy sky.

I would sink to nought—but it cannot be;
I would die—but am unforgiven;
But, hark! through the halls of the dead resounds
A voice which I know, from heaven.

It spoke to my heart, in the spirit-tongue:
"Why fight with a Father's rod,
Ever leading you back from the dayless night
To the nightless day of God."

I yielded at last. What a joyous morn
When the glory began to shine!
The heavens and the earth, and the new-born soul,
Ablaze in the light Divine!

Now the soul which I once would have cast away
Is to Jesus a ransomed gem;
To cut and to set it, to shine its best,
With the stars in his diadem.

Donemana, Ireland. J. K.

LORD A. P. CECIL'S DEATH.

FURTHER details are to hand of the death of Lord Adalbert Cecil. One of his intimate friends, writing to a near relative on June 15, says:—"A few days before he (Lord A. P. Cecil) died, he wrote to me as to his movements. He had bought a large tent, which he expected to use during the summer for Gospel preaching; and it was on his way to this that he met with his death. On Tuesday of this week, Lord Adalbert took a boat at Belleville, and sailed that day as far as Deserontes, where there are a number of Indian believers in whom he was always interested.

"Next day he set sail for Picton, having with him a Christian man named Churchill, who, however, was not used to sailing. The wind blew strongly down the Bay, and the boat having two sails was difficult of management for one person, but they succeeded in nearly reaching their destination, and had rounded safely a projecting point of land, when, one of the sails requiring adjustment, Lord Adalbert stood up to arrange it, but, losing his balance, he fell overboard. He might then have gained the shore, which was only about one hundred yards distant, but he continued to swim after the boat, fearful, it is supposed, that Churchill might be lost, so that in death as in life his thought was altogether for others, and not for himself. He had but little strength, and when he sank, which he shortly did, he did not rise again; his life no doubt went out at once, a life of exceptional loveliness, of self-sacrifice, and of incalculable usefulness."

GOSPEL TEMPERANCE WORK AT NEWCASTLE-UPON-TYNE.—The ninth annual report of the endeavour put forth in the Central Hall, contains much that is cheering as well as a very great deal that is saddening in the extreme. In the north as well as elsewhere, the victories of temperance effort are few and small compared with the fearful destruction wrought on every hand by the drink traffic. If Newcastle has the reputation of being second in the list of England's cities in point of drunkenness, it is certainly not because of lack of earnestness and perseverance on the part of some of her noblest men and women. Operations have not been confined to the Central Hall, but detachments of workers have gone out into various parts of both town and country, and spoken in the cause of temperance in the name of the Saviour of men. The Police-court Mission has been fruitful of much good; many other doors are open, but want of funds prevents them from being entered. The hon. sec. is Miss E. E. Lambert, 4, Lovaine-place, Newcastle-upon-Tyne.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XVI.—I'LL GIVE UP.

There was a time when missions were objects of superstitious dread and anxiety. "We are going to have a mission in our church," said one lady to another. "And pray what is a mission?" asked the other.

The former replied, "I do not know; but I will tell you what a friend told me once. She attended one, and heard an excellent sermon, you know, and after that she was told to go into the school-room for another meeting. As others were going, she went along with them as far as the door. Looking in, she saw that some persons were upon their knees, some were crying, and others to all appearance were very happy.

"'What is it?' she inquired of a man who was standing at the door. 'Oh,' he said, 'it is only an after-meeting.' 'But what are they doing?' asked the lady, half afraid. 'Oh, nothing, ma'am; you just go in and see for yourself.' 'But what shall I have to do?' The man replied, 'Oh, very little. You see, you goes in, and then you kneels down and says, "Lord, have mercy on me," and you says it again as often as you likes. Then you says, "I do belave, I do belave, that Jesus died for me." Then you sings it over and over again—that's all. Come in, ma'am,' said the man, going in himself; but the lady thought better of it, and made off. She told me that it frightened her very much."

The lady continued: "Upon another occasion, a gentleman said to me, 'I assure you that when the mission preacher walked down the aisle towards me, he made me tremble all over. My fears were vain, however, for he passed me by; but soon afterwards I heard him returning up the aisle, and again I felt as if cold water was running down my back, and yet he did not speak to me.'" "I can fully sympathise with him in that feeling," said the other lady. "There is something terrible in a mission."

Alas! such times are over now, and all such fears dissipated. People at the present day are used to missions, and look forward to them. More than that, I cannot help thinking that the devil has taken to patronising them. When bazaars fail, it is sometimes proposed, "Let us have a mission!" or "Let us have a mission to increase the congregation—let us have a mission to multiply the number of communicants"; or it is whispered, "We will have a mission, and bring people to confession and absolution."

This is not the Lord's work. A true mission is to rouse up believers to their privileges, and to save sinners from hell to heaven; it is for real work for eternity.

A mission is a very solemn thing, and by no means to be lightly regarded. At such a time, the fear of the Lord falls upon the people, and prepares them to receive his Word as from Himself. United and simultaneous prayer has been made for the manifested presence of the Spirit to work upon the hearts of the congregation, and upon the inhabitants of the neighbourhood generally.

A gentleman who had been accustomed to go to a certain church, and enjoy the sermon, happened one Sunday to hear a mission preacher.

"What is the meaning of this?" he inquired.

A neighbour said, "Why it is a mission sermon. Did you not know that we are to have a mission here?"

No, he had not heard about it, although due notice had been given, hundreds of bills circulated, and placards exhibited.

"A mission, is it? And how long is this to last?" inquired the gentleman.

"For ten days. There are to be services morning, afternoon, and evening for ten days."

"Thank you," said the gentleman politely, and went off to his luncheon.

He afterwards told me in a letter, that he then and there made up his mind to let the mission go on by itself, so far as he was concerned. Notwithstanding this resolve, some remarks of his wife induced him to come to church again in the evening.

The sermon, he said, was more extraordinary than that in the morning, and kept him awake in his bed until after the clock had struck twelve. He thought to himself, that man is a fanatic, he is all wrong, I will not be troubled with him and his teaching; and so fell asleep.

On Monday the talk in the house was about the sermons of the previous day, and he was asked if he would go again in the evening.

"Oh, dear, no," he said, "no, not I—I have had enough of that man," but he did come for all that, and felt more convinced than before—the man is altogether wrong, he is too excited to be right.

There is no knowing which way a man's thoughts tend. I remember once being awakened out of my sleep by a man saying in a loud but calm voice, "Fire, fire." I could not believe that a house was on fire, because the man was so calm and quiet about it. Still it was true for all that. I thought he ought to have been excited, when the flames of a burning house were before his eyes.

This gentleman, however, could not sleep for thinking, "Suppose the man is right—what then!" He did fall asleep at last; but awoke in the morning with a weight upon his mind.

He came to church again on Tuesday evening, and began to think seriously of the facts put before him in the sermon. "The man is right," he said to himself, "and I am all wrong, on the broad road to destruction. I will remain to the after-meeting."

When the time came, his courage failed, and he left the church as before.

"Something must be done," he said to himself that night, and accordingly put more earnestness into his prayers than usual. At his office, on the following day, he did little else than read the New Testament. It so happened that he opened it at the Epistle of St. James. In reading that he was greatly cheered, for there he thought he had found the lever with which he could easily upset all that had been preached. He read the epistle through with great interest, and then began a second time, pen in hand, to make notes for overwhelming questions. He intended to put these queries in the evening, at the close of the service.

It was a shame, he thought, that such men as myself should be permitted te come and disturb the minds of peaceable people. He was most indignant; he came home and said to his wife, "If it were not for the purpose of exposing the fellow, I would not go to church again, while he is in the pulpit."

As he sat in his pew, the preacher was led to speak of the difference between faith and works. One is dead without the other. Then he went on to quote St. James's Epistle, and to show that the Apostles St. Paul and St. James were perfectly agreed. In other respects also, he seemed to know every question in the gentleman's pocket, and answered them, one and all without hearing any. He went on to fasten up everything he had previously said, like the clenching of a nail.

It is of no use fighting against God, thought the gentleman in his pew. I'll give up! He knelt down there and then, and gave his heart to God, and, what is better still, God accepted his gift, and wrought a thorough change in him.

After this, he felt as if his eyes were opened to see and understand the things which were being spoken. He was a wonder to himself. At the close of the service he came forward and shook hands, giving me a hearty grip. I thought he would have spoken, but evidently his heart was too full, and he dared not trust himself to open his lips.

It is a great pity when people thus restrain themselves. The utterance of their sentiments would do them good, and perhaps many others besides.

However, this gentleman went home, and there let out the fulness of his heart in a letter. This document contains the facts and statements here given, together with warm and heartfelt acknowledgments to God and to his servant.

Afterwards his lips were opened to speak freely of the saving change wrought in himself, and to urge upon others the necessity of this important and vital need.

In missions, when prayer has been made for blessing, blessing should be expected, and even anticipated. It is not wonderful that answers to prayer are given; it would be more wonderful if they were not. God is willing to give abundantly more than we ask or think. This gentleman came forward to promote social gatherings once a fortnight or oftener, when, instead of card-playing, the reading of the Bible, and conversation upon the subject read was the occupation of the evening. Very happy and blessed evenings they were, which were spent together in this way. Such was one of the results of that mission.

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EVANGELISING IN IRELAND.

The report of last year's work of the Irish Evangelisation Society contains much that is very cheering to those who watch the rising of light in dark spots in that country. During no previous year has this useful agency been privileged to do so much work; no fewer than 2757 meetings were held, in 157 places, at a cost, including tents, of £2155. Several letters from workers and friends are given in the report, from which it appears that, while there have been perplexities and drawbacks, there has been abundant evidence of the Lord's blessing in many parts. In some places whole families have turned from indifference and sin to serve the living and true God.

It is gratifying to note that the evangelists have not only been assisted by earnest resident Christians, clerical and lay, but also by English visitors, clergymen and others. The tent meetings seemed to have been specially encouraging, the audiences having in some cases been very large. One of the most interesting missions of the year was held at Castlewellan, co. Down, where for eight weeks Messrs. Carleton and Crawford laboured in a spacious tent. From the first a large number of people attended, and the hand of the Lord was manifest. The hon. secretary, Mr. James Barton, who was present at one of the meetings there, tells of seeing one after another led to decision and joy, while at the close a party of ten young men would not leave. Spoken to collectively, they seemed almost all in a few minutes to grasp the great Saviour, and went home at peace, and several have since shown the reality of the change."

In some words at the close of the report, the hon. secretary says: "We ask our friends to consider whether the work is to be continued on the same scale, or on a diminished or an extended scale. We are not doing at all the amount of work in the south and west that we believe might be done by our agency; we ask you to pray for openings there, also for the mighty Spirit's power, and for increased means to carry on the work. We feel, too, that there is much to be done amongst our Roman Catholic fellow-countrymen, and that, sooner than we expect, the Lord may open doors for Gospel preaching to them much wider than at present." Mr. Barton, of Dundalk, will be happy to send a copy of the report to any who may apply.

Bethlehem.—A correspondent writes to say that another helper is greatly desired in the English mission school at Bethlehem, Palestine. A much-needed Christian work is carried on there among the women and girls by means of this school, and there is great room for extension. Will not some young lady be led to offer herself for this work, one who desires to follow Christ and has the true missionary spirit? All particulars can be learnt from Miss Webb, 267, Vauxhall Bridge-road, London, S.W.

For the Young.

THE CROSS OF CHRIST.

ADDRESS TO THE YOUNG

BY REV. JAMES WELLS, GLASGOW.

"God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."—GAL. vi. 14.

DEAR boys and girls, the cross of Christ had a wonderful power over the Apostle Paul. Great changes come in the lives of the young and of the old. There are some sitting in these pews who about fifteen years ago were interested in some toy, say a hobby horse; nothing in the world gave them so much amusement and interest as that toy, and if you had taken away that hobby horse you would have taken away from them a large part of the joy of life. But they have become men now, and have put away childish things. What a change! They are new creatures.

Some young lady here, many years ago, was greatly interested in her doll—in the dressing of it, and in the carrying of it out. Her most earnest thoughts and warmest joys had to do with it. She is now dead to it, and it is dead to her. You cannot imagine a greater change than has come over her.

In the same way we have great changes that come about suddenly. Augustine was very fond of revels, and had a great number of revellings in a certain house near which he lived with some heathen young men of his acquaintance. He got converted, like Paul; then revels were dead to him, and he was dead to them; they were crucified to him, and he to them. He tells us that when he came near the house where he had these revellings, he got almost sick at the thought of them. When he saw any of the companions of his revels he just turned out of their way.

Paul was a Pharisee and a persecutor of Christ, and there never was a greater change in any man than there was in him. He shows that this change was real. The world, he says, is crucified unto me, and I am crucified unto the world; I am no longer a man of this world. I am a man of the other world. If you ask me where he gained the power that wrought this mighty change, I answer, it was at Christ's cross. You want a power to conquer the world. You must be crucified to it or it will crucify you; and you conquer it, as Paul did, at the cross of our Lord and Saviour Jesus Christ. You cannot conquer the evil world in your own strength—that is not possible; you need help, and you get that help from the Crucified.

Victor Hugo tells of a man who was crossing the sands for a short cut when the tide was out. He got in among the quicksands, and his feet got heavy like lumps of lead, and he sank, sank, till he went almost out of sight. Then he gave a yell, and gave himself up for lost. A bold man came, threw out a plank, reached him, got hold of him, and pulled him out. You are like that man in the quicksands of evil. We cannot help ourselves: we sink, sink, and we need help from without, from above. Paul got that help from Christ. And the beauty of this truth is: it is a power for all—this power of Christ's cross.

A great scientist said that the Patagonians would never be civilised. He had been in their neighbourhood. "They are nothing but brutes," he said. After a few years, he visited Patagonia again. In the interval, missionaries had gone and told them about Christ's cross. A number of them had been converted; the world had been crucified to them, and they to the world; and they began to settle down and to work, became educated, clothed like other men, refined, civilised. Darwin did not believe in the Gospel, but he was an honest man; he looked at the facts with his own eyes. He examined these men who had been "nothing but brutes," and he saw they were changed. "I have been mistaken," he said. "I will give a contribution for the mission that has done such good work among these sunken savages."

This power is a power for all—for the wildest and the most ignorant, for young and for old. It has been a power among all sorts of people in all lands during the last eighteen hundred years. If ever you meet a savage in your travels, or a wild man at home, you are never to allow yourself for a minute to think that Christ cannot save and rescue that man.

I have another word: The Gospel is a most gentle power, nothing in the world is more gentle. Sometimes men are terrified by their sins, and you read of men being in awful fear of hell, and of conscience. But the power of Christ is a gentle power. It finds its way, somehow, to the hearts of men; it works by love and creates the grandest changes ever seen under heaven.

When I was in Norway, I saw men working away with a great mass of snow that had fallen on the highway in a pass in one of the mountains. They were digging and shovelling at the masses of snow and working very hard. We had great difficulty in getting over the pass. But the sun was rising higher day by day, and it kissed the great masses of ice that had gathered during the winter, that the men were toiling and sweating and digging at. The sun simply smiled and melted the snow and ice, so that they became water and disappeared. That is the way God's grace comes. Do not be afraid of it. Do not suppose it will strike terror into your heart, or do any terrible thing to you.

How changed the world is to-day from what it was five months ago. How grand and rich the fields look, everywhere covered in beauty and fertility. I was in the country yesterday, and I thought I had never seen crops so full of splendid promise for many a year. One of the oldest inhabitants told me he had not seen such crops during his many years' residence there. How has it all come about? Spring came in gently, without any noise or any violence. So the day-spring from on high visits hearts. Thus the cross of Christ in the quietest, sweetest, gentlest way reaches the heart, and makes the grandest and the happiest change that can come to a human being.

Therefore, welcome Christ and welcome the love of Christ into your hearts, and never be afraid of it. Throw the doors of your heart wide open, so that Christ may come in and work this great change in you. I am afraid some of you think very little about it. I asked a friend of mine, who more than twenty years ago had to do with a great deal of good work among people in poorer places than this is, and who has now to do with people similar to those who live in Pollokshields. I asked him what were some of his strongest ideas? "Well," he said, "the truth that strikes me most is this: that the Gospel has far more power among wild and wicked people than it has amongst decent Christian families. There is nothing in my life that has struck me so much as that. Among wild and wicked people the Gospel is fresh and new, and it brings such a wonderful change." My dear children, take care lest the very fact, called "drinking in the Gospel with your mother's milk"—knowing all about what Christ has done for you—should hinder you from realising how grand and glorious a thing it is, and how much brightness and light and love it may bring into your hearts. Remember, it is intended to effect a change as grand, beautiful, and fruitful as it brought into the heart of the Apostle Paul, who says: "God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 14, 2 Chron. xiv. 1—15; Mon., July 15, 2 Chron. xv. 1—15; Tues., July 16, 2 Chron. xvii. 1—13; Wed., July 17, 2 Chron. xviii. 1—17; Thurs., July 18, 2 Chron. xviii. 18—34; Fri., July 19, 2 Chron. xix. 1—11; Sat., July 20, 2 Chron. xx. 1—13.

CHILDREN'S SPECIAL SERVICE MISSION

The following are the present approximate arrangements for the seaside services during this summer:—During July: Mr. J. S. Tyler, Margate. Rev. Duncan Sillars, Carnoustie. Mr. R. Vivian Cory, Penarth. Revs. H. Braddock and C. F. Jones, Swansea. Messrs. Albert E. Walklett and H. R. Alexander, Lowestoft Mr. Josiah Spiers, Lytham, July 22 to Aug. 9; Southport, Aug. 10—23; South Shore, Blackpool, Aug. 24 to September 13. Mr. George Banaster, in the yacht *Kingfisher*, Llandudno, in July, and at various watering places in Scotland during August. Mr. Edwin Arrowsmith, Llandudno, all August. Mr. H. Hutchinson, Bridlington. Mr. C. H. Nash, Scarborough. Mr. E. T. M. Dennes, Whitby. Mr. F. Aldous, Saltburn. Mr. E. Salisbury, Cromer. Mr. H. W. Figgis (of Dublin), Brighton. Rev. Martin J. Hall, Bournemouth. Mr. W. H. Roberts, St. Leonards and Hastings. Mr. C. F. Harford-Battersby, Eastbourne. Mr. W. R. Moore and Dr. Carless, Ilfracombe. Mr. J. C. Rainey, Paignton. Mr. H. G. Harris, Weston-super-Mare. Mr. Howard Staines, Penmaenmawr. Mr. T. L. Sayer, Rhyl. Mr. G. R. Kirlew, Lytham. Mr. J. S. Tyler, Littlehampton. Rev. W. T. Storrs, Sandown, I.W. Messrs. C. and E. Collier, Herne Bay. Mr. J. H. Greene, Dunoon, N.B., and Morecambe. Mr. Livesay Carrott, Deal. Mr. S. J. Hewlett, Yarmouth. Mr. C. Bell, Clacton-on-Sea. Mr. G. H. Chaplin, Felixstowe.

JOHANNESBURG, TRANSVAAL.—A correspondent in this rapidly growing town writes to say that there is great need of some special Gospel work on behalf of the careless masses. Evil influences are rampant, and there is a call for earnest testimony, especially through open-air work.

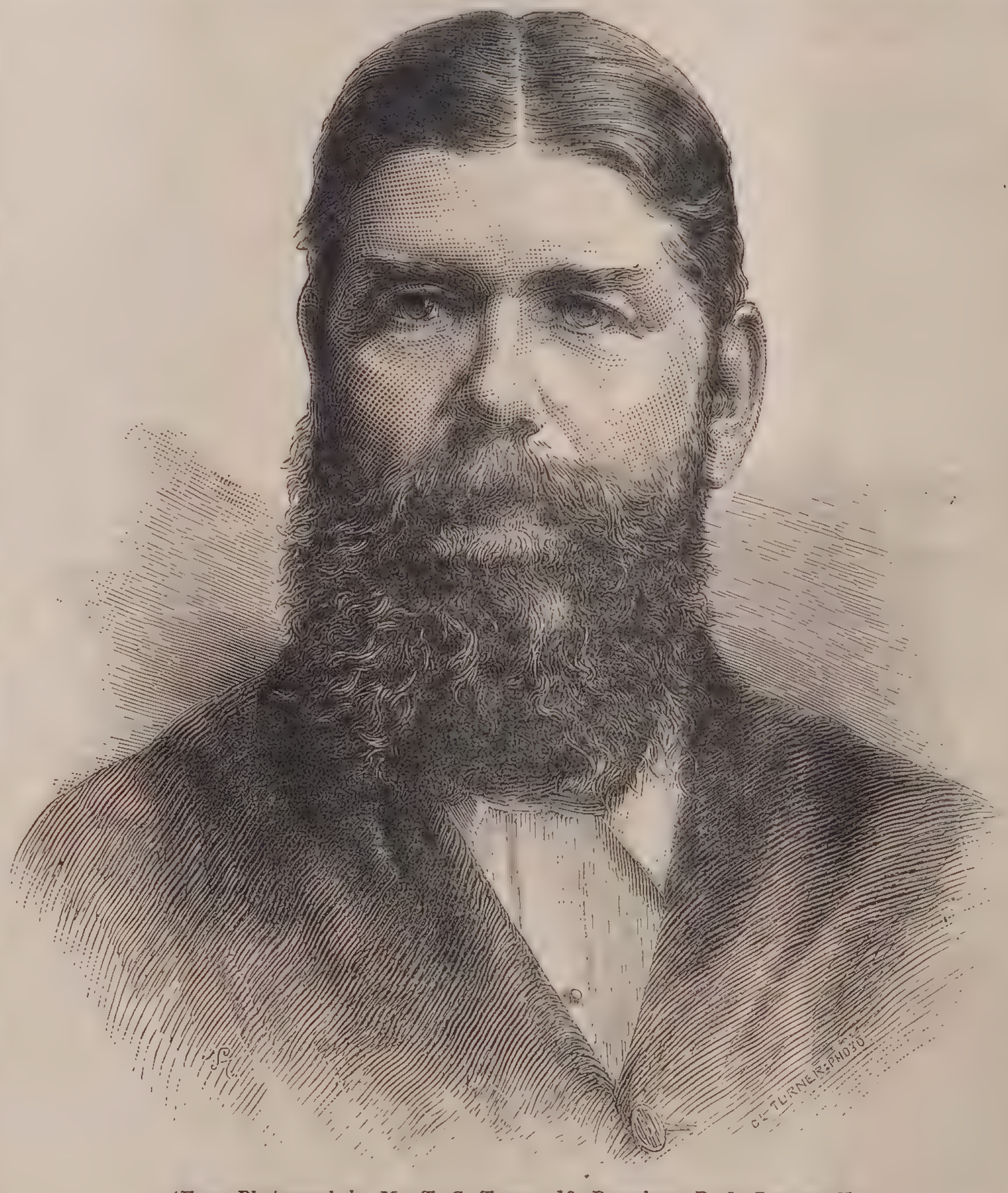
MISS SHARMAN'S ORPHAN HOMES.—Another year of work has been completed in connection with these well-known Homes. In a circular letter Miss Sharman says it will be impossible to get out the annual report before the autumn. Meanwhile she intimates that the time has come for sending the little people off to the sea-side. The past winter told upon the feeble constitutions of some of them. Miss Sharman remarks: "Our friends have helped so liberally in the past that I trust they will not fail us now that the number of orphans in the Homes is larger than ever before." Miss Sharman's address is 20, West-square, London, S.E.

SERMON-LANE MISSION.—For many years associated most honourably with the name of the late Mr. George Fuller, this well-known Mission, having its head-quarters in Liverpool-road, Islington, continues to prove a conspicuous blessing in a region where Gospel influence and sympathy are very greatly needed. Mr. W. West is now superintendent; and the various agencies of the Mission are still directed to the supreme and definite end of winning souls to Christ. Young and old are alike cared for, and by special gatherings much is done to benefit various sections of the community. The Youths' Institute and Young Women's Welcome are both in a prosperous condition, and, we are glad to learn, becoming increasingly useful. The hon. sec. of the Mission is Mr. Daniel Cooksey, 52, Amwell-street, Pentonville, N.

THE LATE MR. GEORGE STOTT,

Of the China Inland Mission, Wun-chau.

WE have lately been told that modern missionaries to the heathen are by no means perfect, either in their conceptions of the work they have undertaken, or their methods of performing it. They would be the last, we believe, to claim any such perfection; but we have no hesitation in claiming for them, as a whole, that they represent the highest outcome of the Christianity of their time. The religion of Jesus Christ is built upon self-sacrifice, and if there is any type of Christian disciple which exhibits that cardinal virtue in a higher measure than the foreign missionary, we have not yet been able to discover it. The devoted worker whose missionary career we desire here to sketch in outline, will be admitted by all who knew him to have been a shining example in this respect; and we rejoice to think that he was but one of many like-minded servants of Jesus Christ in all parts of the heathen world. When the average Christian at home attains to the heights of self-abnegation and consecrated zeal shown by the great body of missionary workers abroad, it will be a day of happy omen for the kingdom of our Lord and Saviour.



(*From Photograph by Mr. T. C. Turner*, 10, *Barnsbury Park, London, N.*)

GEORGE STOTT was a native of Aberdeenshire, and was born towards the end of 1835. At the age of eighteen he met with a slight accident, which necessitated, some two years later, the amputation of his left leg. As he lay a helpless captive in his room from the effects of this operation, God was pleased to reveal to him his spiritual condition, and he became the subject of converting grace. His after-life showed that his had been what Mr. Spurgeon recently called an "old-fashioned conversion." On recovering the power of locomotion, Mr. Stott betook himself to the work of teaching: he had been brought up to agricultural pursuits, but the loss of a limb unfitted him for that kind of life, and the solid education that every true Scottish father tries to give to his boys stood him in good stead.

For seven or eight years he continued his scholastic avocations; then, in the far-reaching providence of God, he heard, through Mr. George Crombie, of the spiritual needs and claims of China's millions. He reflected that if he gave up his teaching, there would be many to take his place, not one of whom probably would go to China. Some one asked him why he, a man with one leg, should think of going so far. His unanswerable reply was that as men with two legs were not going in sufficient numbers, he felt that *he* must go. He entered into communication with Mr. Hudson Taylor, and on coming up to London in the spring of 1865, he was accepted as a missionary for China. The "China Inland Mission" had not then been formed. In October of the same year he left England for the Flowery Land, which he reached in the spring of 1866.

While studying the language, Mr. Stott resided at Ningpo and its neighbourhood; and in the autumn of 1867 he settled in the city of Wun-chau, in the seaboard province of Cheh-kiang. He thus had the honour of being one of the early pioneers of the noble band who are now scattered throughout the vast Chinese Empire, acting as ambassadors from the Court of Heaven to that ancient and wonderful people. Wun-chau continued to be the scene of his earnest labours for the space of twenty long and busy years, with the exception of a brief furlough in 1877. He was the first to take the message of salvation to that place; and for years he had to suffer hardness as a good soldier of Jesus Christ.

The Chinese are still sufficiently conservative as to the welcome they afford to foreigners, but in those days they were far more exclusive and intolerant than now. On the way to his post of service, Mr. Stott passed Tai-chow, where Mr. Jackson, a member of the same Mission, was beginning work. They proceeded together to Wun-chau, and lived for some time in an inn, while they endeavoured to rent premises for mission purposes. Sometimes, when possession of a house was almost accomplished, the money paid would be given back, and admission refused. After many such attempts, a house was at length secured, and Mr. Jackson returned to his own station, leaving Mr. Stott to fight the battle single-handed. He began work by opening a school for boys, but very soon he experienced hot opposition on the part of the literati, who no doubt felt, like the Ephesians of old, that their craft was in danger. The city was placarded with handbills in which these accusations were made:—

> He has opened a charity school, to deceive boys, and secretly poison them. Such amazing wickedness and deceitful talk is, in comparison with the White Water-lily religion, still more despicable. Therefore, fellow-citizens, with united effort drive him out: do not suffer him to dwell...Fellow-brethren, with one heart and mind drive him out; pull down his house; do not allow even one piece of timber to stand up.

Mr. Stott's house was surrounded by a mob ready to do him personal violence, if not to kill him. Undaunted, he went out and faced the angry crowd; drawing himself up to his full height, he said, "You see I cannot run away from you if I would. But I have come here; and I mean to stay. You can kill me if you like; but, if you do, you will be called in question for it by the Government of England. If you let me alone you will see that I mean your good." The crowd seemed taken aback with his quiet answer and his strong confidence, and, after some further grumbling, they dispersed. He had other experiences of a similar kind, but these also passed off; and Mr. Stott never left the city for a single night, till, in the spring of 1870, he went to meet the lady who was to become his wife.

That was a year of great trial in China, and is marked in history as the year of the Tien-tsin massacre. Mr. and Mrs. Stott encountered great difficulty in their work. Posters were put up stating that all the many foreigners in Tien-tsin had been mur-

dered or expelled. In Wun-chau there were but two; and it would be an easy matter to dispose of them. Some children were missing; it was rumoured about the city that the foreigners had decoyed them away and no doubt they had been murdered. For nearly three months the missionary and his wife lived almost in a state of siege. These were samples of the hindrances they had to meet during the first years of their work. When, in 1877, Mr. and Mrs. Stott returned for a time to England, owing to the failing health of the latter, much patient sowing had been accomplished, but comparatively little reaping. They left a mere handful of some twenty native Christians as the result of ten years' assiduous labour. Shortly after their return to China, however, the blessing began to manifest itself; and year by year increasing numbers were brought to confess the Lord Jesus Christ.

During the Franco-Chinese War in 1884, the inhabitants of Wun-chau broke out into riot. In one evening they burnt down all the mission premises—schools, chapels, house: everything that Mr. and Mrs. Stott possessed was destroyed, including even the missionary's Bible. The French had destroyed Foo-chow, and this was done in retaliation. The Chinese Government, however, awarded them compensation, and Mr. Stott was able to rebuild his ruined home. The trial through which they passed at this time was, in the good ordering of God, the instrument of a somewhat remarkable conversion, which was unknown to them at the time, but which afterwards came to their knowledge as a channel of special encouragement. Rev. David Hill, of the Wesleyan Mission, wrote to them that he had baptized a man. He had been in Wun-chau on business, had heard the Gospel from the missionary, and had become interested. A few weeks after, being in the city, this merchant saw Mr. Stott being pursued and stoned as he made his way to the Yaman, or official residence of the Governor. The missionary endured the persecution quietly, without retaliating or showing any bitterness towards his enemies. The man was greatly struck with the thought of there being a religion that could produce such fruit; and he concluded it was worth looking into. On returning to his home in Hankow he attended the Gospel services there, and was ultimately baptized by Mr. Hill.

The last year that Mr. Stott spent in China was one of special blessing. At the commencement of the Week of Prayer, he had pleaded with God that there might be continuous blessing throughout the year. Week by week he kept this petition before God, asking that there might be at least one conversion every Lord's Day. In December, when looking over the church roll, he was greatly interested to see that exactly fifty-two had been baptized and received into church fellowship during the year—one for each week. This he regarded as a direct answer to prayer; he was grieved that he had not shown stronger faith, and had limited his request to one soul a week.

In all Mr. Stott's labours Mrs. Stott was his constant sympathiser and fellow-worker; her field of effort being mainly among those of her own sex. Some of our readers will have heard from her lips the touching story of how, after long and patient toil, a work of grace broke out among the girls in the schools, which was accompanied by truly wonderful results. Mrs. Stott was also much used of God in her work among Chinese mothers.

As a striking example of the thoroughgoing way in which Mr. Stott implanted the truth in the minds of the boys in his school, the following incident may be related: One lad was brought to an open confession of Christ when about thirteen. At the age of fourteen he went to a city forty miles away, to attend on a native preacher. One day he strolled into a Buddhist temple, and there found an old man worshipping idols. He waited till the man had finished his devotions; then, seating himself by the side of the devotee, he said: "Venerable grandfather, do the idols see and hear you when you worship?" "Yes." "But you see they are made of clay; how can they answer your prayers?" Said the man, "I do not worship the clay; but inside the idol there is a spirit that can see and hear." The boy, who had often heard Mr. Stott answer such questions as these, said: "You say there is a spirit in the god: but look at this one—it has a dirty face; it has not been washed for ever so long. There is another whose nose is broken off; and it has not had the sense to have it mended. This other one has had part of its moustache taken away; yet it has not been able to protect itself. What is the use of a spirit inhabiting a body that cannot protect it better than this? We have a spirit within our bodies: but rats do not run away with our moustache. I can speak to you and you can hear, because of the spirit within. Let the spirit leave our bodies, and we are dead, like the idols, and cannot protect ourselves." The old man was struck with the wisdom of the boy, and asked where he had learned such wonderful things. He replied, "In the school at Wun-chau. But I can tell very little. If you go to the preacher, he can tell you more." The old man went, and took his wife with him. They learned of the Saviour, and at last believed. That was the beginning of a good work in the city, where there are now about a hundred professed Christians.

Mr. Stott gave much time to the Scriptural training of young men: so that he had a goodly band of native volunteer preachers who went out into the villages and towns on the Lord's Day, preaching the Gospel, and returning to their occupations on the Monday. He used to say that if he could saturate the native Christians with the Word of God they would become a living power among the people. This longing gave tone and character to all his labours; and his preaching to the believers was more of the nature of Bible lessons than sermons. That his work was fruitful is shown by the statistics of the Inland Mission published at the beginning of last year. From these it appears that at Wun-chau, and station and out-stations in connection, there were 255 communicants in fellowship, and that the number baptized from the commencement was 349. Mr. Stott had native helpers, and, during a portion of the time, European fellow-labourers; but the results of the work at Wun-chau are without doubt chiefly owing to the blessing of God upon the faithful labours of himself and his devoted wife. They worked and prayed together, with one mind and heart; and they rejoiced together with the joy of harvest.

The seeds of the disease that terminated Mr. Stott's earthly service must have been sown in his otherwise strong constitution on entering his house after the rebuilding. Both he and Mrs. Stott were much reduced in health, so that they took leave of China, for a time as they hoped, with the view to recruit. Nothing of a serious nature, however, was anticipated; and it was not until he left China that congestion of the lungs was developed, affecting the action of the heart. On returning to England, kind friends in different parts of the country entertained Mr. and Mrs. Stott; and it was hoped that the complaint might be conquered, and restored health granted for further service among his loved Chinese. The last two years of his life were full of suffering, but they were marked by such patient submission to the will of God that, although it involved intense weariness, not one word of murmuring ever escaped him. The cheerfulness and patience of his life were the wonder of all who saw him. He was used even to the very end in blessing to others; and all with whom he came in contact felt it a privilege to have known him.

In the summer of last year Mr. and Mrs. Stott accompanied Dr. Gordon, of Boston, and Dr. Pierson, of Philadelphia, during the greater part of their missionary tour through Scotland. Mr. Stott was unable to take any active part in speaking at the meetings; but this work was very effectively done by Mrs. Stott. Her husband's Christian converse and interesting recitals of his experiences in China were, however, a source of much cheer and stimulus to others of the deputation. Some months were spent with friends near Dartmouth; and, as a last expedient, Mr. Stott, with his wife, went to the South of France in search of recuperation. But the disease had fastened itself too firmly in his frame: dropsy set in, and all hope of recovery had to be abandoned. Mr. Stott heard the opinion of the doctors calmly and cheerfully, and in the midst of his suffering looked forward with eager expectancy to his passing from earth into the presence of the King whom he had loved and served.

A very interesting "In Memoriam" sketch prepared after Mr. Stott's death (2d. *Morgan & Scott*) contains a long letter written by a friend who was present at the closing scene of his life, and he thus writes:—

> During eight hours we witnessed the King of Terrors doing his worst. The combat was a fierce one; blow after blow was dealt, strong pains were tearing at the vitals; the anguish of dissolution was there, but not for one moment did the spirit falter. With every moment's respite from pain he collected his little strength to give forth some word of testimony that the LORD was near, and doubt and fear far away. "It is only the poor body that is suffering," he said; "the soul is happy." Early in the evening he said, "I bless GOD that thirty years ago He washed me from my sins in his precious blood, and now the sun is shining without a cloud." And thus, with unfaltering faith and unwavering hope, he went down into the valley of the shadow...Our tears were flowing fast, though we hardly knew why. He was looking on things which to us were invisible, and hearing sounds our dull ears could not catch. We could hear him say in a low whisper, "Come, LORD JESUS—LORD, take my spirit"; then he said, "Coming, coming—come!"

So on Easter morning, 1889, he passed peacefully and triumphantly away from the region of faith and service to the land of vision and of enjoyment. His mortal remains lie in the cemetery at Cannes. He sleeps in Jesus after a life's day of busy and unremitting toil: and truly his works do follow him.

GAS WORKERS.—I read in THE CHRISTIAN of the 5th that "the men who in gasworks have to clean the purifying boxes of the lime through which the gas passes are so affected by the foul gas as to be temporarily blinded." I am not a chemist, but I have been told that oxide of iron may be substituted for lime in this process. Perhaps some scientific or practical reader may be able to find a remedy for the evil in this direction. J. J. M.

Sunday School Convention.

THE World's Sunday-school Convention, held in London last week, was happily conceived and admirably carried out. The sessions were spread over four days, and, what with additional engagements of an interesting character, the delegates, several hundred in number, found their time very fully occupied. The s.s. *Bothnia*, which arrived at Liverpool on Saturday, June 29, brought a party of 250 from America. On Monday evening the Lord Mayor of London gave a reception, which was attended by 700 or 800 ladies and gentlemen, and on the following day the sessions of the Convention began. They were presided over by Mr. F. F. Belsey, chairman of the Sunday-school Union Committee, with much ability and true heartiness. The discussions were for the most part of a thoroughly practical character, and when published in book form they will undoubtedly prove valuable to many earnest workers. A memorial was adopted, calling upon the potentates of Europe to exercise their personal influence, and put forth the constitutional power in their hands, in order to secure for the day of weekly rest the place given to it in the Decalogue, and recognised in all Christian lands. Among the many resolutions adopted was one expressing the opinion that every Sabbath-school should be, in effect, a temperance training school, fitting the rising generation for active and aggressive efforts in this and every other department of Christian work. It was decided to appoint a Sunday-school organiser for India, where the work is capable of development on a large scale, both among Europeans and natives.

The Convention closed with a

PUBLIC MEETING

held in Exeter Hall. The chair was occupied by Lord KINNAIRD, who is President of the Sunday-school Union. In opening the proceedings, he struck a note of praise for the blessing which God had vouchsafed upon the proceedings of the four days. The home delegates represented 5½ millions of scholars and 500,000 teachers; while those from the United States represented 8½ million scholars and nearly 1½ million teachers. There were also delegates from Canada, Australasia, and the Continent present. His lordship referred to some of the points which have been emphasised during the Convention. First, we have been reminded that if we do not get the children before they are twelve or fourteen years old, someone else gets them; also, we have learned that we have to give the scholars something worth listening to, if we are to retain them. Moreover, we have come to feel the great need for a fresh impulse in our heavenly journey. The work is urgent and difficult, and, in order to prosecute it successfully, we must have wisdom and grace from above.

Mr. E. M. HITCHCOCK, from Geelong, spoke on the work in Australia. The population hardly reaches four millions, but there are 5400 Sunday-schools, with one and a half million scholars, taught by 45,000 teachers. The schools were planted in the old English fashion, but, copying the United States, important modifications have since been adopted, so that they are not, as at first, confined to the poor, and include grown-up people as well as children. Libraries are established with the schools, so as to secure the interest of scholars of maturer years. Of late the work has gone much in the way of American ideas, and the conversion of the scholars is the definite aim of the teachers. One of the difficulties encountered in Victoria is the fact that the elementary education is severely secular; though the name of God is not avoided, every reference to the world's Saviour is eliminated from the day-school reading books. Another difficulty arises from the disposition of a large number of people to make the Sabbath a day of amusement rather than rest, and worship, and Christian work. Alive to these dangers, the friends of Sunday-schools endeavour to be consistent themselves, and to secure an improved public sentiment on religious matters.

COUNT BERNSTORFF,

whose voice had been several times heard before during the Convention, spoke of Sunday-school endeavour in Germany. In Berlin there are about eighty-four schools, with 20,000 scholars, taught by 1000 teachers. What makes the work at present very interesting is the fact that cheering progress is being recorded. Certainly during the past twenty-five years, the religious life of Germany has received much help from the Sunday-schools. Most of the Church governments now support the movement; and though, of course, the work does not depend upon them, it is gratifying to know that they are helping it. Speaking on the observance of the Lord's Day in Germany, the Count mentioned the great improvement which has taken place since the present Emperor came to the throne. Previously, it was customary for all the races of Berlin to be held on Sunday. His Majesty expressed a wish that this practice should not continue; that wish was regarded as a command, and during the past winter and spring, all the races have been held on week-days. The young Empress is similarly earnest in the prosecution of Christian work, and the children of the Royal family are brought up in a simple and religious manner.

In the day schools of Germany religious instruction occupies an important place. The consequence is that the children acquire a good deal of religious knowledge, and the endeavours of the Sunday-school teachers are accordingly confined to driving the Divine truths home. Leaving the elements of knowledge, the Sunday-schools have aimed at impressing upon the hearts of the young the duty and privilege of loving the Lord Jesus Christ, and in this manner they have certainly done much to advance the spiritual life of the community, and to multiply earnest Christian workers. Another feature of the work in Germany is that there is hardly a Sunday-school without its preparation class, at which the teachers receive loving, practical help from one another. These preparation meetings are also blessed occasions for Christian fellowship, The superintendent gets to know the teachers, and they also learn to understand him and each other.

Rev. J. MCKILLICAN, representing Canada, spoke of the steady progress of Sunday-school work in the Dominion. Great blessing has attended it, churches having in a large number of cases grown out of Sunday-schools. A comparatively brief period has seen some two thousand Sabbath-schools established, and the movement advances alike in back woods and populous places. Devoted men and women have thrown their hearts into it, and the material has to a considerable extent been of that excellent character which England sends and follows with prayer and blessings.

Dr. JOHN HALL, of New York, spoke briefly of the great importance of the work of the true Sunday-school teacher. He took occasion to utter

A WORD OF WARNING

against the idea that the preparation is simply intellectual; it should be more than that—nothing less than personal devotional study of the Word of God. Referring to the tendency to make little of the distinctive truths of God's Word, and a great deal of a general religious and devout sentiment, which disregards doctrine, he said: I am for religious sentiment, most certainly; but I say that religious sentiment must be based upon intelligent religious conviction; and intelligent religious conviction is to be had by an intelligent study and acceptance of the infallible Word of the living God.

Rev. P. WILLIAMS, in a powerful address, dwelt upon the Sunday-school movement as an agency of evangelisation, and upon the many opportunities it offers for men and women alike. No one who is not willing to participate in the work has a right to criticise it. The speaker maintained that, next to loyalty to the Lord, we want sympathy with human life. This is based on goodness. Attempts to influence childhood without personal goodness must end in disastrous failure. The scepticism and secularism we meet to-day, especially among young men and women, are due far more to the inconsistency of Christians, and to the unsympathetic attitude of the churches, than to intellectual conclusions about Christianity. We need more than a theory; we need a life. Sympathy is invincible. When Jesus wept at the grave of Lazarus, even those Jews who were never moved by his teachings or miracles were compelled to exclaim, "Behold how He loved him!"

Mr. B. F. JACOBS, of Chicago, one of the chief promoters of the well-known International Lesson series, followed with a speech which was inspiriting in a high degree and thoroughly practical. Taking into account the work performed, the results secured, and the expenditure incurred, the Sunday-school is, he maintained, the most hopeful and the most economical agency known in the Christian world.

WHY MOST HOPEFUL?

Because it concentrates attention upon the children. The destiny of Great Britain and America is in the hands of the children, and those who can influence the children are to a large extent responsible for the future of the world.

Having emphasised the need for more tender sympathy on the part of teachers, and referred to the secularising and Romanising movements which are careering so ostentatiously in America, the speaker urged to a more thorough faith in God. He told stories of devoted women in the Western States of America who collected children from sparsely inhabited regions into their houses, and taught them the truth as it is in Jesus. He pleaded for conventions throughout the world, with a view to renewed activity on a larger scale than ever, and, urging to united effort, he quoted the dictum of a divine who said, "Brethren, if we cannot agree, let us adjourn until the Millennium, and then talk over our differences." Thorough organisation must, he said, include a house-to-house visitation, in order to get the children into the schools. Rejoicing in the deepened feeling of responsibility prevailing among teachers, he reminded us that in eleven years the century will close. The work is urgent, and the appeal for good and true men and women to engage in it was accentuated by visible emotion on the part of the speaker, as he said, Let us decide that, if the Lord tarry and we live, the coming years shall find us working earnestly with and for Him. Moreover, let us arise and get to our work at once to-morrow may be too late to begin!

BAND OF HOPE BREAKFAST.

It was an excellent idea to bring the Convention delegates into definite touch with the work of imparting temperance teaching to the young. This was brought about, through the kind generosity of Mr. George Williams, by a breakfast gathering on Saturday morning at Exeter Hall. The area of the Lower Hall was well filled with the guests, the American friends being fully represented. Abundant provision was made for the supply of nature's cravings; and after this had been partaken of, everybody settled themselves for the feast of reason and of heartfelt speech that poured out from the platform.

In his prefatory remarks, Mr. WILLIAMS very feelingly alluded to his recent sore bereavement, through the death of his daughter, and to the kind Christian sympathy that had been expressed on every side. He said that at an early age his daughter had given herself to the Saviour, and she had been

ctively engaged in Sunday-school work; nly a fortnight back she was teaching her ass in school. Her promotion to the higher phere of service ought to stimulate teachers to ake the best possible use of their fleeting pportunities. Then, touching on the importnce of temperance work in its bearing on the oung, Mr. Williams told of a clergyman, in a orthern town, who had endeavoured to find ut about the after life of a hundred Sundaychool boys. Of the one hundred he traced eventy-seven, and of these seventy-seven he iscovered that thirty-nine had fallen into ntemperate habits. Surely this drink evil one of the weeds that spring up and choke he good seed of the Word as it is sown in the earts of the young. Long experience of usiness in the city of London, said Mr. Villiams, had taught him that even Sundaychool teachers are not free from the terrible nare of strong drink. Though there are some 700,000 abstaining young people in our Bands f Hope, some four millions of Sunday-school nildren are unreached in England alone. efore closing his earnest little speech, the hairman spoke a weighty word of protest gainst the pernicious habit of smoking, that is ften so closely allied with indulgence in rink.

In a brief, but comprehensive, statement of he work of the Band of Hope movement, Mr. . Walkley, the secretary, cited the opinion of hief Justice Coleridge, that strong drink prouces nine-tenths of our crime, and that of Sir ndrew Clarke, that it is responsible for sevenths of our disease. The Band of Hope nion is strenuously endeavouring, by its staff f lecturers, to create a sound and healthy entiment on the subject among the young and the community generally. Much has still to e done in connection with our day-schools. Ve in Great Britain are as yet far behind merica in that department; but it is hoped hat temperance physiology will, before long, nd a place in the education code.

In rising to address the meeting, our everreen friend, Dr. Cuyler, of Brooklyn, was armly cheered. The Band of Hope Union, e said, is a wing of God's great army, and is engaged in fighting one of the most tupendous of the evils that curse the civilised orld. Saving drunkards is a very difficult nd discouraging business; let us see to it that he boys and girls are not drawn into the rst currents of temptation. Every Sundaychool teacher, exclaimed Dr. Cuyler, ought to e a total abstainer. The cheers which greeted his declaration were renewed when he went n to say that every minister of the Gospel hould be the same. We want a great deal hore pluck and backbone in this matter of oycotting the drink. The many and great vils of the time had cured him of being too ptimistic, but he tried to be a real, earnest, heerful pessimist, assured that God is not oing to forsake his world, and that Christ did ot steep its soil with his blood in vain. He ooked forward to a glorious Sunday-school onvention in the skies, where we shall clasp ands, fling our crowns at the Saviour's feet, nd shout, "Glory to God, Hallelujah!" for ver and ever.

After the old man eloquent, came the young han witty as well as eloquent, Rev. John McNeill. He was in fine "fettle." After the reliminary pleasantries, he insisted on it that Sunday-school teachers are to be practical hey must have something to say to the childen on all the evils that lie ahead of their ath. Among these he put gambling, over ressing, evil "recreations" so-called, frivolous terature, and the drink. He put in a plea at he same time for sticking to the primitive octrine of man's fall and the universal need of egeneration. It is no use telling our children hat they are little angels or budding saints, nd so training up a generation of young hypoites and Pharisees. Coming to close quarters ith the drink question, Mr. McNeill said he ad discovered that Christian workers in Lonon are much further behind with respect to it than he had imagined. He had detected something about a good many of them that had never suggested to him an odour of sanctity. He disliked the smell of smoking about as much as the smell of the drink. The bearing of these indulgences on the sorrow and suffering caused to the children was pathetically brought out, and in a splendid closing outburst he invoked the judgment of High Heaven upon the accursed traffic in intoxicating liquor.

Rev. Newman Hall followed on with an earnest and weighty utterance on the ruin that is wrought among the young by the drink. He would hail repressive legislation, but if we wait for that, we may have to wait long. With many a forcible simile and with rousing appeal, he called on Christian workers, and especially Sunday-school teachers, to engage in this warfare. Rev. Charles Garrett, of Liverpool, told some remarkably encouraging things about the growth of the working-class opinion in that city on the subject of closing drink-shops. He had recently entertained to tea over eighty young fellows of the dangerous larrikin type, and they all agreed that the public-houses ought to be shut up. As a parting shot, Mr. Garrett called on Christians to banish the drink from the Lord's Table.

We had brief speeches from Rev. John Bright, a Kansas delegate (who made the proud boast that in that Prohibition State the boys and girls were free from the temptations of the saloon), from Mr. F. F. Belsey, Mr. J. H. Raper; and the company certainly could not say that they had not "a good square meal," intellectual, as well as physical.

RECEPTION AT DOLLIS HILL.

A very delightful finish to the Convention proceedings was furnished by a visit to Lord and Lady Aberdeen's suburban residence at Dollis Hill, on Saturday afternoon. In response to the kind invitation of the Earl and Countess, a whole train load of delegates left St. Pancras shortly after three o'clock. The day was one of the sultriest of an unusually hot summer, but a fresh and cooling breeze circulated around the hill-top on which the house is situated; and the grateful shade of the fine old trees enabled the four or five hundred visitors to pass the time with all possible comfort. The noble host and hostess greeted their guests individually as they arrived, and soon everybody was at his ease.

There was plenty of variety in the entertainment provided. Some youthful pipers from the Royal Caledonian Asylum flung out pibrochs and other peculiarly Highland airs; while there came alternately the strains of a boys' brass band from the Farningham Home for Little Boys. Mr. Duncan Miller and his Royal Handbell Ringers cleverly wielded their wonderful collection of bells little and bells big, including a miniature imitation of "Big Ben." Some striking effects were produced by one of the troupe in his rapid manipulation of the "Xylophone," in which pieces of resonant wood were made to give forth charming music; while the conductor's merry humour accorded well with the brightness of the occasion. The refreshment tent was very popular, and several groups of the visitors were photographed, one of them being honoured with the presence of the host and hostess, with their children.

The happy surroundings and the cheerful social converse made the time speed quickly on, but before the party broke up an informal meeting was arranged on the lawn in front of the house. Lord Aberdeen expressed, on behalf of himself and his wife, the pleasure they felt at receiving so many delegates to the Sunday-school Convention, and dwelt on the great and growing importance of the movement that had brought them together.

Mrs. Pearsall Smith said she was specially delighted at the thought of so many earnest hearts and minds being arrayed on the side of the children. She remembered how she longed, when a child, for someone to speak to her on religious subjects. Our relations with our children teach us more of what God's attitude is towards us than anything else in the world. She used in her young days to be taught that God only loved her when she was good, but hated her when she was naughty. She besought the instructors of the children to make them understand that God loves them at all times, though He hates their naughtiness. She told a very pretty narrative of the conversion of one of her own boys, through the simple unsophisticated prayers of a sister and another little friend that he might have a new heart. The boy's life was really changed from that time, and she thought if we were more simple and trusting in our dealings with the children many more of them would be savingly led to Christ when young.

Mr. B. F. Jacobs, in speaking on behalf of the American friends, said he thought their gathering was a little foretaste of heaven. He expressed the gratitude of American Christians to England for her support of every good cause. He very eloquently pressed home the responsibility of all who have the moulding of young life, and as eloquently expatiated on the grandeur of the good old Book which is our guide in the work of teaching. He closed with a glowing picture of the joys of the coming glory. As he ceased to speak the meeting struck up a verse of the hymn, "What must it be to be there?" Lord Kinnaird was the fitting mouthpiece of the company in heartily thanking Lord and Lady Aberdeen for their kind reception and hospitality; in this he was well seconded by Mr. F. F. Belsey. Three rousing cheers were given for the hosts, and an additional one for the children. Then the Earl and Countess both briefly responded, and the visitors found their way back to town, carrying many happy memories of a profitable outing.

On Friday between fifty and sixty delegates visited the Bible printing establishment of Messrs. Eyre & Spottiswoode, at Hackney, and inspected the various processes of work, from type-setting to binding. In the course of some addresses of welcome and congratulation, the large undertakings of the firm were spoken of, and their very important work of producing copies of the Holy Scriptures happily described as "the peerage of printing." On leaving, each delegate was presented with a Variorum Reference Bible as a memento of the visit.

ASHBOURNE, DERBYSHIRE.—A commodious hall for night schools and Gospel services has been erected in this town. The opening services were held on the 2nd inst., when deeply interesting addresses on the Christian life were delivered by Rev. F. B. Meyer and Mr. John McAuliffe.

FEMALE CONVALESCENTS.—The annual meeting of the After Care Association for Poor and Friendless Female Convalescents on leaving Asylums for the Insane took place at 83, Lancaster-gate, W., on Thursday, July 4. The objects are to facilitate the re-admission of poor and friendless female convalescents from lunatic asylums into social life. The Earl of Meath presided, and the speakers included Dr. Norman Kerr, Dr. Hack Tuke, Dr. G. H. Savage, Dr. T. C. Shaw, and Dr. Fletcher Beach. There was a good attendance, and much interest shown in the proceedings. All information to be obtained of the secretary, H. Thornhill Roxby, "Arden Lea," The Drive, Walthamstow.

THE STRANGERS' REST, RATCLIFF HIGHWAY.—At the monthly meeting of the Christian workers on Friday last, Mr. J. T. Isaac, hon. sec., stated that now that many helpers are away holiday-making, outside assistance will be more than usually welcome, especially by such as can converse in Italian, Scandinavian, and other languages. A work of much promise has been commenced among the little children of the neighbourhood. In order to carry on the endeavour already begun among the rough lads, the services of friends who could spare one evening a week are much needed. Rev. Dr. Monro Gibson delivered a powerful lecture on "Power with God and with Men: a study of the name 'Israel.'" It was at once instructive and stimulating, and highly appreciated by all present.

Farewell to Missionaries.

HARLEY HOUSE, Bow, E., is not only an increasingly useful institution for the training of evangelists for the foreign field, but a truly interesting centre of missionary life and influence. Of this fact, fresh evidence was furnished on Tuesday, last week, when meetings were held to take leave of labourers about to start for Africa, China, India, and Jamaica. The first meeting, held in the College Hall in the afternoon, was presided over by Mr. J. E. Mathieson. Eleven Zanzibaris were in attendance; they belonged to the late Major Bartellot's company of porters, and on their arrival in London Dr. Guinness was communicated with, in the hope that someone from the College would be able to converse with them. There was at the time no one who could hold intelligent intercourse with the poor fellows, who seemed docile, as well as of good physical capabilities. Their presence at the meeting was a powerful plea for the millions of their benighted nation.

In a brief address, the CHAIRMAN expressed his heartfelt sympathy with, and thankfulness for, the work which Mr. and Mrs. Guinness and their family are carrying on with so much blessing. Rev. J. HUDSON TAYLOR followed with some helpful words. Calling attention to 2 Tim. i. 12, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day," he maintained that the men and women who are wanted for Christian service abroad and at home are those who know God. Such workers can never be alone, for God is their Friend and Guide, and by faith and prayer they commune with Him. He linked these thoughts with Paul's experience, as stated in Phil. iii. 7, 8: "What things were gain to me, those I counted loss for Christ....I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." The Apostle lost nothing; rather, by spiritual barter, he incurred temporal loss to secure eternal gain. Not only are we to give up things that are sinful, but much besides, even as Christ left the bosom of his Father to save men. In conclusion, Mr. Taylor quoted Eph. iv. 16, showing that from Christ the Head the entire body must make increase. All members should be workers, and those at home should be no less heroic than those who go abroad. All love and effort must, however, be from vital union with the Head.

MRS. GRATTAN GUINNESS

followed with a description of Central Africa with its sad needs, and a plea for increased interest in its millions of inhabitants. She said: Many true Christian people have strongly rebuked me for "wasting," as they say, so much time and attention upon foreign countries. Whatever some may feel, I feel, and so do many others, in hearty agreement with the Apostle Paul, whose earnest desire was not only to preach the Gospel to those near at hand, but also in the regions beyond. God thinks of the regions beyond, and so ought we. God thinks of the world, and hither He sent his Son; unless we also love and pity, we are not Godlike. Mrs. Guinness went on to speak of Central Africa as a new world just discovered. Thousands of miles have only been known one year; hundreds of thousands of miles were unknown ten years ago. In the sixteenth century the Christian world was co-terminous with the Roman Church, and so, when South America was discovered, a horrible corruption of Christianity was disseminated, which instead of blessing that new world cursed it, so that now it is a realm of darkness and degradation. In the mercy of God, however, we can give the true pure Gospel to the

NEW WORLD OF CENTRAL AFRICA,

which is being so sadly overrun by slave-raiders and made a very habitation of cruelty.

Having described the various concessions on the East and West coasts of the Continent, and enlarged upon the importance and promise of the great Congo Free State, Mrs. Guinness endeavoured to impress upon her hearers the immensity of the country, and the gross ignorance and wickedness of its people. It was gratiying to hear that in some parts the races are vigorous and industrious, and that the land has been blessed beyond measure by God, for the production of the necessities and luxuries of life. As a market for manufactures, the country makes great offers. Beyond everything else, however, it is desirable that the people should be delivered from the horrors of superstition, and be told of God's love in Christ. At present there are not more than 150 missionaries in the interior. That cannot be called evangelisation—one messenger to a million people! Where the Gospel has been preached, there have been encouraging results; at Uganda, natives have gone to martyrdom rather than deny the faith, and on the Congo there are churches whose members know what it is to have true fellowship with the Father and with his Son Jesus Christ.

Going back in history, Mrs. Guinness told the cruel story of the deportation of stolen blacks from Africa to America four hundred years ago. God maketh the wrath of man to praise Him, and now there are millions of coloured people in America, well educated and to a very large extent professing Christians. Under the grinding wheel of slavery they turned unto the Lord, and He delivered them out of their distresses. Now He is laying it upon their hearts to take the Gospel to their brethren and sisters in Africa. In fact, it is hoped that they will go back by thousands to the Dark Continent and preach Christ. This led to a reference to the present visit of Rev. H. Grattan Guinness to America. That visit has, said the speaker, already told considerably in bringing Christian work in Africa before the

COLOURED PEOPLE OF AMERICA.

Mr. Guinness has addressed the students, some three thousand in number, in the colleges in the Southern States, and many churches have had the subject placed before them. One of the results is an arrangement whereby workers may be sent to Liberia free of expense, under the auspices of what is called the Colonisation Society. It is hoped that this is but the ripple of a great stream of holy influence from America to Africa. With whites to guide and encourage them, the Southern blacks will, it is believed, make excellent heralds of the cross in the land where darkness has so long reigned. In conclusion, Mrs. Guinness urged her hearers to rise to their responsibility and privilege in the matter of evangelising the world. She held the work to be urgent, and could not but hold that the man or woman who had no pity on the heathen was sinning in the sight of God. It is Godly, or Godlike, to be compassionate. In this, then, let us all be imitators of God.

MR. W. SPENCER WALTON

spoke of the pressing needs of South Africa, whither he hopes soon to go. The Cape General Mission, which he will direct, will include in the scope of its operations blacks as well as whites. Seven or eight fellow-workers will, it is hoped, sail with him, on August 16. In the meantime efforts are being put forth to get the Mission "machinery" in good order. Mr. Walton asked for a Bible carriage and several other things which will assist the work.

After tea, a second meeting was held on the Lawn. Mr. E. H. Glenny pleaded the cause of North Africa with much earnestness. Mr. Wilkinson, a student, soon leaving for the Congo, told the story of God's leadings, as he had recognised them while following the path of duty. Three other young men, from the College, going to India and elsewhere, also spoke. Mr. and Mrs. D. Matthews were present, with Paddy and Jennie Swift, Australian aborigines. Mr. Matthews was heard with pleasure, on his very interesting labours at the Antipodes. In the evening a third meeting was held, presided over by Mr. Glenny, and addressed by several friends.

TRAINING SHIPS IN THE THAMES.

ON Monday week the annual distribution of prizes took place on board the *Arethusa*, in connection with the two training ships at Greenhithe. A steamboat left the Charing Cross pier in the morning with a numerous company *en route* for the ships. Down the river went the crowded little steamer, the sun shining, a pleasant breeze blowing, and the boys' band playing lively airs.

When the company reached the *Arethusa*, out went the lads upon the yardarms to receive them with a salute. Everything looked spick and span. The boys aloft were all in snowy-white suits, with light blue collars. Luncheon was served on the cool main deck below, from which the visitors were afterwards summoned to see the boys march, drill, and sing some stirring ocean choruses. Mr. W. E. Hubbard presided, but there was no speechifying. Just when Mr. W. Williams had commenced to give the visitors some information, the steamer *Duke of Edinburgh* passed up the river, having on board the Shah of Persia and the Prince of Wales, who had gone to meet the royal visitor. The meeting on the *Arethusa* was therefore broken up rather unceremoniously.

However, the day passed off pleasantly enough without speeches, as there were a variety of exercises, in which the boys had to engage. The prizes were given for diligence. Bible knowledge, swimming, general smartness, exemplary conduct, practical seamenship, cleanliness, and other acquisitions. A popular prize is that given to "the best boy in the ship." As Commander G. O. Moore, R.N., the head of this admirable institution said, they had introduced "boyhood suffrage," and the boys themselves decided who was to be the happy recipient of the prize. There was also a prize to the boy who had been most attentive and careful when nursing his sick comrades. The captain said he was "never in the way and never out of it." There were also two prizes for "the best account of a sermon." It was interesting to hear that many of the boys had written "splendid sermons of their own," but only two managed to give strict account of the words that fell from the Chaplain's lips.

After the distribution came contests in rowing, and then the visitors were conveyed back to the smoky city. It should be mentioned, as an instance of the good results attending the work of these Training Homes, that one of the "old boys" had secured an extra-master's certificate at twenty-nine years of age. Two boys also took prizes for "good conduct" on their first voyages. As one gentleman remarked, "There's good stuff in the boys," and surely it would be difficult to find a set of more active and bright lads than those on the *Arethusa* and *Chichester*, who waved hearty farewells to the departing visitors.

ANGOLA.—Bishop Taylor is coming to give a new impulse to his Angola work, and we expect a number of new missionaries with him. God is making bare his arm, and saving souls. Here at Malange a few have professed faith in Jesus, and a number have thrown away their idols. These people as a whole are eager to hear the Gospel. Thank God the Church is waking up, and a great missionary spirit prevails. The harvest truly is great, but the labourers as yet are few. Mr. Héli Chatelain has translated the Gospel of John into the language of this people. We have received part of his grammar. He wrote us by last mail saying the grammar would be completed in about a month. Friends can help by sending Portuguese Gospels and tracts. ROBERT SHIELDS.

Bishop Taylor's Mission, Malange, Angola, Africa.

MEDICAL STUDENTS AND MISSION WORK.

A DEEPLY interesting meeting was held at St. Bartholomew's Hospital a few days ago, when Mr. Cecil J. Davenport, late house surgeon, about to leave for China, to labour in connection with the London Missionary Society, was committed to the Lord in prayer by a number of students and friends.

Dr. R. THORNE THORNE, who presided, expressed regret that Professor W. P. Mears, M.D., of Durham University, who is also soon going to China as a medical missionary, was prevented by illness from being present. Having spoken in admiration of Mr. Davenport's purposes, and wished him God speed, the chairman mentioned that, finding there were a number of Bartholomew men in the mission field, the students not long ago started a Missionary Association among themselves; the endeavour being, in the first place, to maintain touch with the absent ones by meeting periodically to pray for them; and, in the second place, to supply them with instruments and drugs, which they are not always able to obtain, although they sorely need them. Having held that positions of isolation should be occupied by the best qualified men, the chairman rejoiced that Mr. Davenport was carrying a fellowship of his college out with him to China. He had a strong conviction that the advance guard of mission work ought to consist, in the first place, of medical missionaries, and, in the second place, of women. He said that every man who enters the medical profession ought to be a Christian. From beginning to end of the Bible, sin is identified with disease, and it is impossible more successfully to teach men that the greatest of diseases, sin, needs to be cured than by applying remedies to maladies of the body. Urging those intending to devote their lives to Christian service abroad to do so in early life, the speaker said: "What Christ wants is the vigour of our days and our whole life—not our crippled old age, when our lives have been tainted with service under the prince of this world."

Mr. A. G. PARROTT, in the course of a brief address, said that while engaged in mission work in China, he became so convinced of the importance of medical qualifications, that he resolved, on returning to England in search of restored health, to acquire a knowledge of medicine and surgery so as to be able to go back in the capacity of a medical missionary. The Chinese are so intensely practical a people, that a foreigner has small chance among them unless he can do them some immediate good. There is so little medical knowledge and skill among the people that practitioners are hailed with delight.

Dr. HOWARD TAYLOR, who is shortly proceeding to China as a medical missionary, spoke vigorously of the sad need of the million-peopled empire. Rev. W. R. MOWLL followed with a few hearty words. He said that when at Cambridge he had it laid on his heart to go forth to the mission field. That longing had animated him since, and was animating him still; but he was waiting for the distinct message to go. To run before the Holy Spirit must mean failure. He spoke of the importance of "Jerusalem," or home, testimony being borne before other work is attempted. God has, he said, a right to the very best of our time and talents. Let Christians bear daily witness at home, and then, in his own time, if it is his will, God will send them to work and testify in the uttermost parts of the earth.

Mr. DAVENPORT, in a brief address, said that the station to which he had been appointed was Ching-King, with a population of 200,000, situate about five hundred miles from Hankow. He remarked that his present purpose was in compliance of a resolve he made in the quiet of his lodgings at Hampstead three years ago, that He would serve God wholly and fully, and in whatever place and way God might call him. He asked his friends to have the glory of God always before them, and rest in the assurance that in the path of duty all things will work together for their good.

The chairman stated the interesting fact that students at the London Hospital proposed following the example of St. Bartholomew's, by forming a missionary association. Several brief, earnest prayers were offered in the course of the procedings.

CONFERENCE AT DOLLINGHOO.

DOLLINGHOO is a Suffolk village of two hundred inhabitants, and some particulars of a gathering lately held there will interest our readers. Rev. H. C. G. Moule, of Cambridge, and Rev. Evan Hopkins, of Richmond, were invited by Rev. W. S. Watford, rector of Dollinghoo, to give addresses on July 2 and 3 on the "Deepening of the Spiritual Life in Believers." The proximity of two stations, a neat mission-hall, a spacious garden, and large refreshment tent, combined to make Dollinghoo a suitable centre for such a meeting.

On July 2 the clergy were specially invited, and about sixty responded to the call. Mr. Moule, at the forenoon Communion service, spoke briefly, but most helpfully, on Heb. x. 15—17 and Luke xxii. 20. The Conference proper commenced at 2 o'clock, in the Mission-room. Mr. Moule, after stating impressively that he came to teach no new truths, but to emphasise old ones which the Holy Spirit had deeply blessed to his own soul, spoke with quiet power on 2 Tim. ii. 21 and 2 Cor. iv. 10, compared with 2 Cor. xii. 9—the absolute despotism of Christ, the necessity and blessedness of absolute and momentary submission to his control by faith.

Rev. E. Hopkins followed with a clear, vigorous exposition of 2 Tim. ii. 1. By "the grace in Christ Jesus" he understood the grace of perpetual deliverance from sinning, perpetual supply, momentary cleansing, strengthening, and guiding. In order to receive this grace there must be knowledge of God's promises, willingness to be "separate," and faith to accept the gift.

After half an hour's interval questions were asked, and admirably answered by the instructors.

At the evening meeting Mr. Moule spoke on Col. ii. 10. Mr. Hopkins, after expounding 2 Cor. iv. 10, and other Scriptures, urged his brethren to claim and accept Christ as their sanctification. Fervent prayers were poured forth, and a deeply solemn meeting closed at 9.30.

On the day following audiences were, of course, larger, but many of the clergy reappeared. Mr. Moule dwelt on the fulness in Christ for all believers (Eph. iii. 14, 15), and from Phil. i. and iv. 13 showed how Paul received of that fulness for all his needs. Mr. Hopkins proved that before enduement with power there must be spiritual adjustment (Heb. xiii. 20, and 1 Pet. v. 6—9). Between the various meetings it was pleasant to hear promenaders conversing on what they had heard. This second day ended with a searching sermon on 2 Pet. v. 18, and Phil. iii. 12.

The expenses of entertaining so many visitors, and lodging not a few in the village, were met by the generous bequest of a Christian lady, now deceased. Clergy and visitors came from Ipswich, Woodbridge, Lowestoft, Saxmundham, and villages for twelve miles round. Christians in East Suffolk cannot be too thankful for these days of blessing. It is surely the Lord's doing that, in a small country village, sixty clergy and numbers of Christian workers gathered to hear true Christian leaders testify of Jesus as the believer's sanctification.

MESSRS. WHITTLE AND MOXEY.

BEFORE coming up to Mildmay, the second and last week in Hawick brought Major Whittle's campaign in Scotland to a close, at least for the present. Although in the height of midsummer, and of glorious weather, the meetings got fuller and fuller, and on the last Sabbath Rev. Dr. Orr's church was filled to overflowing with women in the afternoon, and the Exchange large hall was full of men in the evening. Many thankful acknowledgements of blessing received were expressed during the last days, and at the end of the men's meeting, on the last night, when Major Whittle asked those who had received definite blessing during the mission to rise and confess it, nearly half of the large audience stood up. Among these there were rows of boys and young lads.

The number of children who professed conversion was quite a feature of the work, and to see them night after night coming early so as to secure the front benches, and sitting wrapt and still, drinking in the words of life, was an inspiration to all. The Major gave two, and Dr. Moxey four, illustrated addresses to the little ones; and, as the Major intimated that everyone would be considered young up to a hundred years of age, there were interested listeners of all ages.

Since Mildmay, the evangelists have been holding a mission in the Conference Hall, Eccleston-street, S.W., close to Victoria Station. The week-day meetings are at 5 and 8 p.m., and the Sunday meetings at 3.30 and 7 p.m. The mission closes on Sabbath, the 14th, and the prayers of our readers, and their attendance at the meetings where possible, are earnestly requested. Lord Radstock, Mr. W. H. Seagram, and other friends have been assisting in the work. From the very first, souls have been brought to Jesus, and some striking conversions have been reported. An artist who was present at one of the meetings with his friend, a military man, told of his marvellous conversion a few years before. A pure worldling, going from one place of entertainment to another, in order to kill time, he included a church bazaar in his round. There he joined in a lottery, and, putting his hand into a "lucky-bag," drew forth a book, entitled, "Life, Warfare, and Victory," by Major Whittle. The perusal of it was blessed by God to the salvation of his soul. He then handed it to his friend who, like himself, had spent nearly sixty years in the service of Satan, and it was also blessed to him. At one of the after-meetings, the latter gave testimony in fervent words of gratitude to God's servant, and a devout expression of thanksgiving to God for a love that had met and redeemed such a sinner as he had been.

On the 15th inst. Major Whittle and Dr. and Mrs. Moxey start (D.V.) for Ireland, where a Conference at Fenaghy, near Ballymena, on the grounds of Mr. William Young, J.P., is to be held. Christian life, especially in connection with soul-winning, and a series of evangelistic services in large tents, are announced. Extensive preparations have been made, and it is hoped that thousands will attend the gatherings, which continue for three days. Revs. H. M. Williamson and H. Montgomery, of Belfast, are actively co-operating with Mr. Young, and a large list of probable speakers has been issued, including Rev. John McNeill, Dr. G. F. Pentecost, Lord Radstock, Mr. Reginald Radcliffe, Mr. W. R. Lane, and others. We commend this great camp meeting to the prayers of God's people.

ANTI-INFIDEL TRACT ENTERPRISE.—We have made up another 200 parcels of our anti-Infidel literature, and these will be sent free to tract distributors on receipt of twelve stamps to defray cost of carriage, packing, &c. Each parcel is of the value of from ten to fifteen shillings. Working men should apply for these for distribution among their sceptical mates.

W. R. BRADLAUGH.

70, *King's Cross-road, London, W.C.*

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AN AGGRESSIVE CHURCH.

THE second anniversary of the ministry of Rev. W. Knight Chaplin, at the Poplar and Bromley Tabernacle, on July 1, was the occasion of a visit to East London by the president of the Baptist Union, Rev. J. T. Wigner, and the vice-president of the London Baptist Association, Rev. John T. Briscoe.

This church of vigorous Baptists has been so much blessed in its aggressive efforts that the Tabernacle is crowded every Sabbath with eager listeners to the Gospel; and during the two years of Mr. Chaplin's ministry 251 new members have been added to the church. Agencies for "reaching the masses" by "going to them" have multiplied. Streets, alleys, hospitals, docks, and public-houses have been visited again and again; and uncompromising resistance to every form of evil has been very graciously owned by signs of Divine approval. Many conversions have been recorded. The anniversary meeting was presided over by Mr. G. H. Atkinson, of Melbourne, and marked an epoch in the eventful history of a live church.

AN AMERICAN MACEDONIA.

SINCE my arrival in Chili, I have visited the ports and some inland cities, for 1200 miles along the coast. I have been struck with the fact that while England has ten times more commercial interest in Chili than the United States, there is ten times more American interest in the mission work here than English. This should not be. The Taylor Mission of the American Methodist Church has five boarding and day schools, and three Spanish and English preaching stations. There is a Seamen's Mission in Valparaiso Harbour, the Valparaiso Bible Society, and the Chili Mission of the American Presbyterian Church, with five preaching stations. The South American Missionary Society of England has the Tierra del Fuego Mission, and one missionary at Lota. So far, while progress has been made, yet the needs are so great that attention is drawn most to the latter.

Here is a Macedonia that needs help; who will come? Until fully equipped by a *perfect* familiarity with the language, the writer is supporting himself by employ at railway work, when he will take the field. The trouble with most mission work is that the missionaries have not the Tentmaker's spirit, but are like the man who was "a Christian by profession and a Methodist by marriage." An offer was made to send a missionary, or rather a minister, here, if £800 per annum could be guaranteed and a church built. Such velvet-covered, flower-trimmed crosses, will not attract or save souls. Such people as these want to see some degree of similarity with that church which in thirty years from the resurrection morn had preached the Gospel in all the then known world.

There are few more Godless places in the world than this, and there is no Catholic country where the same amount of toleration is to be found; it is the door to Spanish South America. If some help, live earnest Christians, will come, this people can be won to Christ. Here are a people who, if approached with the only power that can hope for success, will gladly hear the Gospel. All over the country, when the few labourers can get time and means, the largest available halls are filled with eager native listeners, it is the foreign element who are callous and blasphemous.

GEO. D. COLEMAN.

Iquique, Chili.

LEIPZIG.—The widow of a professor of medicine named Wagner has given 50,000 marks (£2500) to establish a Deaconesses' Home in this city.

OBITUARY.

CANON HARVEY.

THIS aged minister of Christ entered into rest a few days ago. His last charge was Hornsey, of which he was rector for the long period of fifty-two years. Forming only a very humble estimate of the work he was privileged to accomplish, he discharged his duties diligently as unto the Lord. As Canon of Gloucester, he was able, during recent years, to do occasional duty for other clergymen, and such duty always afforded him genuine delight.

MR. W. F. TURNEY, FULHAM.

Though only thirty-five years of age at the time of his death a few days ago, this Christian worker will be sadly missed at Fulham. His life had been full of voluntary labour in the cause of Christ, and his memory is fragrant of loving sympathy and earnestness. He was superintendent of the Dawes-road Baptist Sunday-school, and was not only highly esteemed among his own people, but well known throughout the district as an active friend of every philanthropic work and movement.

REV. SAMUEL SILVEY, STANLEY POOL.

This devoted young missionary recently expired while returning to England on account of ill-health. Before joining the Congo Mission, he spent some time at the Cameroons. His last letter, dated March 25, was devoted to an account of his three personal Congo boys. who had all given their hearts to Jesus. Two of these boys were on board ship with him at the time of his death, and had to return to the Congo. A missionary sister of the deceased is still labouring at Bolobo, on the Upper Congo.

NIGHT SHELTERS FOR WOMEN.

SIR,—In your issue of November 16 last, you inserted an appeal I made concerning "Shelters for Women." I am thankful now to say that this appeal has been by no means made in vain. My desire was that the very outcasts of society, who for want of money for a bed, walk about the streets all night, should be cared for and provided with a rough shelter, and now I am happy to say that my desire is about to be accomplished—and this in such a manner as will cause the greatest amount of relief to be given at the smallest outlay of money.

Having consulted with my friends of the St. Giles' Christian Mission, I discovered that they themselves had some idea of doing a similar work. It was soon agreed that we should unite in carrying out this work of seeking to reclaim outcast women.

A large old house in Drury-lane has been taken, and fitted up in a plain manner for the accommodation of about sixty women. In the Seven Dials another house has been taken and fitted up for about thirty women, who will be selected from time to time from Drury-lane. And a third house has been taken in Leighton-road, Kentish Town, as a "Home" for those from the other houses who have given sufficient proof that they are desirous of leading a new and better life. These will be trained as laundry-maids, servants, &c.

I now propose therefore to transfer all money that has most kindly been sent to the Editor of THE CHRISTIAN for "Night Shelters for Women" to the treasurer of the "St. Giles' Christian Mission." Those of us who are especially interested in this new and much-needed branch of work are confident that, in thus acting, we shall have met the views of all kind donors.

Need I add that the chief end we have in view is not merely the outward reclamation of the inmates, but that they may be brought to a saving knowledge of the Lord Jesus Christ. These Homes were opened on June 25. As may be supposed, a considerable sum will be required annually for expenses. Donations for these Night Shelters for Women will be thankfully received and acknowledged by Mr. George Hatton, 4, Ampton-street, Regent-square, W.C. PHILIP GOUGH.

33, *Cambridge-street, London, W.*

SANTIAGO, CAPE VERDE ISLANDS.—Mr. F. T. Lane, writing to *Echoes of Service*, on his way to Central Africa, seeks to bring under the prayerful notice of Christians this inviting spot. There are about 3000 inhabitants, mostly coloured, very clean, and exceptionally nice, without a missionary or anything being done for them spiritually. What an opening for a worker!

Personalia.

The late Mr. A. Balfour.—The citizens of Liverpool are erecting a handsome bronze statue to the memory of the late Mr. Alexander Balfour.

Mr. Charles Inglis is purposing to devote the months of September, October, and November to work in the Western States of Canada and America. He hopes to visit some of these places where an evangelist seldom goes.

Rev. W. F. Adeney, Congregational minister, Acton, has been appointed Professor of New Testament Exegesis and Church History, in New College, London. Mr. Adeney has already done much literary work of a high quality, especially in the department of Church History.

Mr. George Gillingham, of Plaxtol, Kent, a worker of many years' standing, is open to receive invitations to preach the Gospel or give addresses to Christian people. He was associated with the Leigh Mission from 1873 until shortly after the decease of the late Mr. Samuel Morley.

Mr. J. W. Wilson, town missionary of Redruth, sails on August 17, for Australia, the land of his birth. Our readers will, we are sure, follow him with prayer that the God who has blessed his efforts to hundreds of souls in England will use him still more mightily at the Antipodes.

Mrs. Fawcett continues her exertions on behalf of young children who are employed in theatres. In a further letter to the newspapers she begs the public not to allow their judgment on the subject of the employment of little children to be formed by those who profit by employing them.

Mr. E. T. Smith, the well-known reciter of the late Mr. Gough's orations, has had a very busy winter in different parts of the country. His remarkable gifts in this direction are everywhere appreciated, and his labours are a distinct force in the formation of temperance sentiment and practice.

The Hon. Gertrude Kinnaird recently visited Southampton, and gave some forcible addresses to the navvies engaged at work on the new dock. With their wives and families they thronged around her. During the men's dinner hour Miss Kinnaird visited them at their extension works, and gave addresses which were most attentively listened to.

Mrs. Lewis, wife of Mr. W. J. Lewis, of Ryde, I.W., for many years engaged in Christian work in the East-end of London, is lying very ill. Though brought so low as to be beyond hope of recovery, she is calm and bright, for her reliance is upon the living Saviour. Many will join us in prayer that the sufferer and those about her may have grace suited to their needs.

Miss Von Finkelstein.—*The Princess,* a lady's newspaper published in Brisbane, has, in its issue of May 14, a portrait supplement, representing Miss Von Finkelstein grinding at the mill. She has visited Brisbane after her return from Palestine, and has excited much interest by her lectures on Oriental life. The Governor of Queensland and his suite were present at two of the lectures.

Mrs. Booth, of the Salvation Army, recently underwent a third electrical operation. At the beginning of last week she was in a very precarious state, but during the past few days there has been a slight improvement, which has been maintained and increased. The progress of the disease in some directions has been stayed a little, and although there is still great weakness and prostration owing to the operation, the outlook is more cheering than it has been for some time. With our readers we deeply sympathise with our dear sister and her husband and children in this long and painful illness.

Rev. Canon Barker, of Marylebone, and his work, are pleasantly sketched in the current number of *The Quiver*. The writer states that when the Canon went to the parish church of Marylebone six years ago only about thirty-five persons attended the Sunday evening services; now there is an average attendance of 2000. The Canon, as everybody knows, is an ardent teetotaller, and, of course, temperance effort is vigorously carried on in the parish. He is at present contemplating an extension of his work by the addition of a hall, with mission-rooms, club-rooms, and class-rooms or technical instruction.

SHIPWRECKED MARINERS.

THE fiftieth or jubilee annual meeting of the Shipwrecked Fishermen and Mariners' Society, the central office of which is at Sailors' Home Chambers, Dock-street, London, E., took place on Saturday, at the Hôtel Métropole, Whitehall. Lord George Hamilton, M.P., the First Lord of the Admiralty, presided. The annual report stated that the Society had completed its jubilee year. Looking back, the committee of management claimed on the Society's behalf that it had year by year, with a worthily sustained success, fulfilled its charitable mission. For the year 1888, to which the report primarily referred, it quoted some interesting Board of Trade statistics of wreckage and loss of life, fortunately exhibiting a not inconsiderable diminution upon the average figures for more recent previous years, chiefly due, apparently, to the exceptionally favourable character of the weather throughout the year. The total wrecks of vessels reported in 1888 numbered 817, with the loss of 1,647 lives. In 1888 there were 11,004 persons charitably succoured at the Society's hands, through its central office in London, or immediately on the spot, by its upwards of 1000 local honorary agencies. Rewards for saving life from shipwreck at sea were granted in six cases. The report concluded with expression of the ardent hope that the Society might still be enabled in the future unceasingly to labour in pursuance of its noble cause.

Among the speakers at the meeting were Admiral Prevost (chairman of committee), Sir G. Baden-Powell, M.P., Admirals Sir E. Inglefield, Sir G. Willes, Hon. F. Egerton, and Lindesay Brine, with Mr. Robert Williams (treasurer), and General Julian Hall.

REQUESTS FOR PRAYER.—For blessing on an open-air Gospel mission in the villages of Shrewton, Telshed, Chitterne, Imber, and West Lavington, Wilts., commencing July 13.——For blessing on eight days' special services, commenced on Sunday last, at Hensbridge, Somersetshire.

CHRISTIAN LIFEBOAT CREW.—At the monthly muster of the "Christian Lifeboat Crew" in the Sailors' Welcome Home last week, Miss Child spoke of the different branches of the work, and in the prayers afterwards they were remembered. Miss Sargent, from the Sailors' Rest at Smyrna, said she had often heard of "the fo'c's'le" from the sailors there, and now that she had seen it she thanked God for it. Miss Cox, from Italy, told what great persecutions Italians have to endure when they give up the Romish faith. Two or three testimonies followed from sailors.

MR. F. S. ARNOT'S MISSION.—Communications in *Echoes of Service*, for July, state that Mr. F. S. Arnot and his party reached Benguella on May 9, in the best of health. Efforts to secure carriers proving unavailing, Mr. Arnot decided to secure a supply of 12 mules from the Cape Verde islands. They will be able to make a trip between the coast and Bihé every three months; beyond Bihé carriers are procurable. Mr. Arnot says he is sure the King Msidi will come a long way to assist the missionaries with men. It is believed that the second party, with Mr. and Mrs. Morris, will find Mr. Arnot still at Benguella on their arrival. "The young men," says Mr. Arnot, "promise to get along famously, and are in splendid health."

EGYPTIAN DISCOVERIES.—On Friday last, at a meeting of members of the Victoria Institute, M. Naville, the celebrated Egyptologist, gave an account of his most recent investigations in the land of the Pharaohs. After discovering Bubastis, M. Naville unearthed numerous inscriptions, dating back to the Fourth Dynasty, among others some referring to Cheops, showing that he reigned over all Egypt; some to the invasion of the Shepherds, or Hyksos, who, from some of their monuments found, were clearly highly cultivated, and came from Mesopotamia. Among their statues discovered were two of Apepi, the Pharaoh of Joseph, also inscriptions in regard to the Pharaoh of the Exodus. All throw welcome light upon the activity of a time which stands out prominently in Scripture history.

The Book World.

Old Testament Commentaries.

A NEW COMMENTARY ON GENESIS. By Franz Delitzsch, D.D. Vol. 2. *T. & T. Clark.* This completes another important addition to the well-known "Foreign Theological Library." Translated by Sophia Taylor, it embodies the most recent conclusions of the celebrated Leipzig Professor. It matters not to what school of thought one may belong, this work is indispensable to a thorough study of the Book of Genesis. In regard to critical questions, Dr. Delitzsch, as is well known, occupies independent ground; he holds to the documentary theory, but follows no one in stating or illustrating it. The utter confusion which exists among those who regard the Pentateuch as a more or less ill-edited body of documents by various authors, amounts, in our judgment, to a demonstration of the unreliable character of the analytical method which some scholars vaunt so much. We are glad to say that, generally speaking, Delitzsch's interpretation is quite unaffected by speculative questions. For its many intrinsic excellences, this work deserves warm commendation.

THE PROPHECIES OF ISAIAH. Expounded by Dr. C. Von Orelli. Translated by Rev. J. S. Banks. This volume of *T. & T. Clark's* "Foreign Theological Library" will be specially welcome to students who have come to appreciate the author's other valuable works on prophecy and the prophetical books of the Old Testament. A firm believer in the supernatural revelation, Orelli is an accomplished critic of the conservative school, like Delitzsch. The plan of this commentary embraces a division of the book into sections without regard to the chapters, a careful translation, an exposition at once compact and lucid, and a large body of illustrative information and notes. The author regards chapters xl. to lxvi. as constituting a second book, but critical questions which some writers have brought so much into prominence are by him made subservient to his real purpose of thoroughly opening up the book to thoughtful readers. Characterised by consummate ability throughout, this work will undoubtedly take high rank among expositions of the "Evangelical Prophet."

MISCELLANEOUS.

BENJAMIN RICE: FIFTY YEARS IN THE MASTER'S SERVICE. By Edward P. Rice. 2s. 6d. *Religious Tract Society.* A faithful and filial tribute to a life well and honestly spent in the Indian mission field.

THE GREAT VALUE AND SUCCESS OF FOREIGN MISSIONS. Compiled by Rev. J. Liggins. 3s. *Nisbet & Co.* This is an English edition of a work published in America and reviewed by us some time ago. It contains a weighty and valuable body of testimony from persons of authority in varied walks of life as to the fruits, direct and indirect, of foreign missions. The compiler has shown great assiduity in the collection of these testimonies. Defective editing in the matter of dates and grammatical construction, which we referred to in our previous notice, is still conspicuous, and detracts from the worth of the volume as a work of reference.

THE WRITINGS OF THE APOSTLE JOHN, with notes critical and expository. By the late John Tindall Harris. Vol. 1—The Gospels and Epistles. *Hodder & Stoughton.* Though evidently the work of a devout and thoughtful man, the teaching of this commentary is in several important particulars such as we believe to be unscriptural. Holding that our Lord inaugurated the "dispensation of the Parousia" at the time of the destruction of Jerusalem, the author regards the Lord's Supper as an obsolete ordinance. He maintains that the reason why John does not describe the last supper is that the true communion had been realised when he wrote his Gospel, the glorious "coming" having begun at the Lord's resurrection, and been outwardly signalised when the old dispensation came to an end at the destruction of Jerusalem. We cannot regard this as a satisfactory position; in our belief it is founded on misapprehension, and supported by misinterpretation. No theology can be complete which ignores or explains away those Scriptures which find such beautiful expression in the Lord's gracious words, which John himself has left on record: "I will come again, and receive you unto Myself."

ROSEMARY, the Summer Number of *The Girl's Own Paper*, has a very attractive bill of fare, one of the papers being an interesting sketch entitled, "How three working girls saw the Rhine." (6d. *R. T. S.*)

INSTRUCTIONS TO YOUNG CONVERTS. By Dougan Clark, M.D. *S. W. Partridge & Co.* The author gives sympathetic advice to a class who cannot always command it. The instructions are arranged in seven chapters, exhorting the reader to be definite, diligent, faithful, patient, holy, filled, and established. There is a want of clearness on some points in the chapter on Holiness, but those who imbibe the spirit of the teaching will have no difficulty with the terms in which it is expressed. We shall be glad to hear that this little work, so frank in manner and helpful in matter, has found its way into the hands of many young converts.

THE MORE EXCELLENT WAY. By Rev. Thornley Smith. *T. Woolmer.* This is a practical exposition of what the author calls Paul's "Psalm of Love," in 1 Cor. xiii. He writes to do good, and the book is calculated to achieve its purpose. As an exposition it is faithful and sound, and abounds in practical applications of love to subjects of everyday interest. The author has read extensively, and makes the best use of the results of his reading. His book is thoughtful and instructive, written in a style, not sparkling or brilliant, but quiet and interesting, such as his theme requires. We cordially commend the book as one by which which every devout reader is sure to profit.

Evangelistic Notes.

Mr. Leonard Weaver has concluded a sixteen days' mission at Clapton Hall, London. Many have professed faith in Christ, and Christians have been stirred up.

Messrs. Hyde and Stevenson continue their meetings at Arklow. In every town they visited they have been warmly supported. As they purpose remaining in Ireland during the coming winter, prayer is asked that an entrance may be given them to other towns.

Messrs. Fullerton & Smith have held a three night's mission in Falcon-square Chapel in connection with the good work which Mrs. Fisher has long carried on among young workwomen in the City. The attendance was good, and the word was with power. Several young people chose the good part, and the workers were greatly cheered by seeing them decide for Christ. Mrs. Fisher asks for the prayers of Christian people that the good impression that has been made may yet bear fruit to the glory of God.

Major J. H. Cole has had much encouragement in his recent Gospel labours at Helena, Arkansas. A local chronicler says that the population have never been so greatly stirred before by religious meetings. Judges, business men, planters, and professional men, and labourers have been reached through the labours of the revivalist Men of the highest social standing—some who were addicted to excessive whisky drinking and morphine eating—stood up at the meetings, gave their experiences, and promised reformation. Major Cole left Helena for Ocean Grove, N.J., where he goes to join his invalid wife, otherwise he would have remained in Arkansas during the summer.

FATHER CHINIQUY'S EIGHTIETH BIRTHDAY.—A movement is on foot, not only for celebrating this event, on July 30, at St. Anne, Illinois, but also to commemorate it by raising a testimonial fund to enable Father Chiniquy to continue his important work in America. Rev. P. Boudreau, of St. Anne, president of the movement, in a circular recently issued, refers to Father Chiniquy's lifelong labours in the cause of freedom, temperance, and religion, and says that his eye is still undimmed, and his powers of mind and body remain unimpaired.

The Army Scripture Readers' Society has, for the last thirty-five years, employed between seventy and eighty readers, who, by their faithful services, have endeared themselves to the men among whom they work. To raise an income of about £10,000 has always been a hard struggle, and, through the bad times and the death of many of our early friends, a debt has gradually been contracted of nearly £1500, which threatens to cripple our operations and oblige us to remove readers from important garrisons.

J. W. F. SANDWITH, Col., Hon. Sec.
Mr. W. A. BLAKE, Secretary.
4, *Trafalgar Square, W.C.*

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Letters to the Editor.

VIVISECTION AND CRUELTY.

DEAR SIR,—It is not often that one is privileged to read a "defence of vivisection" from the pen of a Christian doctor; and, though I respectfully differ from Dr. Carless on this question, it is nevertheless a real pleasure to have as one's opponent such a man.

It seems to me, in the first place, that while the Bible sanctions, as a concession to human infirmity, the sacrifice of animals for food, &c., it gives us no warrant at all for *torturing* sentient creatures to death; indeed, I believe the reverse of this is affirmed in the doctrines of Scriptures. Compare, for instance, the last verse of Jonah, and the remarkable words there given as having been uttered by God Himself. Confer, too, James ii. 13, and other passages. We may well ask ourselves, "What would our Lord have done" in this case? For my own part I cannot think of Him in the character of a vivisector; yet if there be anyone who thinks that Christ would really approve of the mutilating of his dumb creatures, I have nothing more to say, naturally.

Secondly, Dr. Carless affirms, or seems to believe, that little or no pain was inflected on the 1200 animals recorded as having been experimented on in Professor Erichsen's last report. I would ask you to refer to *The British Medical Journal* of May 25 last, where Dr. Stockman reports a long series of experiments with cocamine; here he himself declares that a great deal of pain was inflicted on his victims. He says that in cats symptoms of "extreme weakness" were produced, "vomiting," "violent diantrea," "*great pain*," "*intense irritation*," &c.

Or, again, turn to the Royal Society's last report, and you can read a heartrending account there of excruciating experiments performed on the kidneys of dogs, by Rose-Bradford, under the partial administration of that "hellish" drug *curare*, which, paralysing all movement, increases the subject's agony. These are a few of the more recent English experiments, not yet reported as having been performed, but of which we shall be told in the next "return" that they were unattended by pain.

As to the assertion that "triumphs are distinctly due to vivisection," in the case of abdominal surgery, we all know how Professor Lawson Tait, one of the greatest living surgeons, emphatically denies this, stating that he knows well how that instead of vivisection aiding the surgeon, it has very often led him astray. Are we not, moreover, to take into account the fact that great men like the late Sir William Fergusson and Sir Charles Bell opposed the practice in the interests of true science?

But I would as soon think of supporting vivisection because of its utility as I should of excusing the theft of £1000 on the ground of possible advantages accruing therefrom.—Yours truly,

E. H. BLAKENEY.

DEAR SIR,—I yield to no man in my admiration for the humane principles which are actuating the leaders of my profession in their efforts to obtain proper provision for scientific research. No one will dispute the question that my co-workers are "to the front" in all sustained efforts for the alleviation of human suffering. But there are "black sheep in every fold," and I shall always support measures for keeping in proper check those who in the past have been guilty of wanton cruelty by repeating experiments *ad infinitum*.

On the question of cruelty to dumb animals that cannot speak for themselves, there surely should be no room for difference of opinion.

With the impulsive ardour of a young enthusiast I have done my share of vivisection. Many a dog and many a rabbit have I tortured to death with the hope of gaining applause, and a gold medal for my graduating thesis. This was long before the Cruelty to Animals Act was put in force.

Mr. Carless, in defence of vivisection, tells us that he has "with a truly loving heart, in the course of busy surgical practice, constantly stood by the bedside, watching the body writhing in agony...and knowing that human resource is useless." I don't doubt this for a moment. It is our daily experience. But what has become of "the resources of civilisation" anent vivisection for the relief of such suffering? Is not such "knowledge" gained far better at the bedside than on the operating table, by the careful administration of sedative drugs, which need not seriously hurt either man or beast?

I will not dispute the question that we have made very considerable advances in scientific research by carefully planned experimentations, but, as you say, many of these triumphs "certainly require proof."

As a surgeon, I very much object to the observation that "operative surgery" is "a type of human vivisection." Such a strange comparison is surely untenable, when we remember that the grand purpose of all operative surgery is for the immediate relief of suffering, and is always done at the request of the sufferer or his guardian, for the prolongation of life and for the removal of disease.

Let us never forget that God's covenant with Adam for "dominion" was made during Adam's innocence in the Garden. With "the Fall" there came the destruction of all flesh—the representative man and the representative animal alone being spared. With the "replenished earth" after the Flood, God established an "everlasting covenant with every living creature of all flesh that is upon the earth" (Gen ix. 16). God delivered them unto the hand of Noah for safety and protection, certainly not for destruction, except as "meat" and for "the daily sacrifice." What is just now happening to the poor little persecuted rabbit found indigenous in almost every part of the earth except our Australian colonies and other isolated countries? Man, being wiser than God, resolves to make it indigenous there, and, oh, with what terrible destruction to our pastures!

Of course this cannot be tolerated. Dividends upon pastoral property must be obtained at all cost. The rabbits must be exterminated, and "chicken cholera," a most fatal disease, is to be introduced by vivisection. A plague to stop a plague! How can it be? Alas, for the folly of man when he seeks to do without God. "Hath not God made foolish the wisdom of this world?"

Let us beware lest in our attempt to destroy the rabbit by experiment and by extermination, "We be found to fight against God." For it is written, "I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent" (1 Cor. i. 19). For obvious reasons I withhold my name, but subscribe my permanent address, so that all may find me out if they will.—I am, &c.,

M.B., F.R.C.S. (Eng.).

4, *Cranley-gardens, Queen's-gate, S.W.*

SPIRITUALISM.

DEAR SIR,—That spiritualism is a dread reality no one who, with the Bible in his hand, has intelligently investigated the subject can doubt. Some readers will be very much surprised if, Concordance in hand, they will search out all the passages relating to having dealings with familiar spirits, witches, wizards, peepings, mutterings, the living seeking to the dead, &c., with which the Bible abounds, to find how frequent they are, and how terrible are the denunciations against those having dealings with them. It was for this sin, and all its consequent abominations, that the very land of Canaan is said to have spued out its inhabitants.

I agree with every word of Dr. Bartlett's article on "Demoniacal Possession," in your issue of June 14, with the exception of his first question in its conclusion: "How should it be that this condition of things should have been so common then, but wholly wanting now?" Are they *wholly* wanting now? is a conclusion implied to which I altogether demur. Not in their then demonstrative form and public manifestation, I allow, but none the less dangerous to those brought under the sway of demoniacal possession by familiar spirits. That this is one of the powers which will again influence the world I no more doubt than I doubt the words of Christ Himself, who warns us: "There shall arise false Christs, and false prophets, and shall shew great signs and wonders; insomuch that, if it were possible, they shall deceive the very elect" (Matt. xxiv. 24). To the same end Paul writes: "The Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy" (1 Tim. iv. 1, 2), plainly intimating that the manifestations of the latter days may not be in the grosser forms of physical possession, but in the more subtle forms of spiritual possession.

The discrediting of spiritualism, as a new revelation, has been, I firmly believe, brought about, under God, by the faithful warning of those who discerned its devilish origin under the new form of table-turning, spirit-rappings, &c., by which many were deceived into ascribing the phenomena to some occult science dawning upon the world. To all I would utter the word of warning concerning it that came to myself when I had thoroughly examined the phenomena: "Touch not, taste not, handle not."—Yours, &c., HOMO.

MALOGA ABORIGINAL MISSION.

DEAR SIR,—We would like to explain a matter in reference to the Aboriginal population of Australia. From recent inquiries we found it roughly estimated at 200,000, that is for the whole island. We were sorry to find our friend and brother missionary, Rev. J. B. Gribble, of Warangesda, had, by mistake, stated this to be the number of Aborigines in New South Wales, and was critically questioned by Rev. Dr. Steel, of Sydney, in a late number of THE CHRISTIAN. Both are men of noble missionary spirit, and long to see the poor blacks brought to the knowledge of Christ.

During our brief stay in England, we wish to bring under the notice of the Christian churches the claims of this unfortunate race. Fifteen years' experience among them has taught us that they are our brothers and sisters, and may by faith in Jesus be accepted in Him. We are trusting in God for wisdom, and all needed grace, for the great work to which we have been called.

As we purpose on our return to carry the Gospel to the native tribes of Queensland, where many thousands are sadly neglected, and to gather in the young children whose lives are sad, we crave an interest in the prayers and sympathies of the Lord's people in this land of Gospel light and privilege.

We, with our two Aborigines, Paddy and Jenny Swift, would be glad to tell our story of "Life among the blacks of Australia" at any meeting, or to private friends.

With reference to the article headed "Maloga Aboriginal Mission," in a recent issue, the statement that 150 Aborigines are *now* in the Maloga Mission was a mistake. As the outcome of our work at Maloga, two other missions have been started in New South Wales, and the Association carrying them on have also charge of the Aborigines we gathered in to our Mission, who are now established on an area of land granted by the Government for their use, and which is adjoining Maloga.

Our object now is to lead out some of the Aborigines who are Christians, and long to be missionaries to their own people, and start missions in Queensland or any of the colonies on the principle of Maloga Mission, and to help on the Missions now in existence by building orphanages on them, or in any other way the Lord may direct.—Yours in the Master's service,

DANIEL and JANET MATTHEWS.

Care of Mr. J. T. Matthews,
72, Cornhill, London, E.C.

VACATION WORK.—A very timely and suggestive article on this subject, by Rev. H. C. G. Moule, of Cambridge, appears in the July *Church and People*, the organ of the Church Pastoral Aid Society, Temple-chambers, Falcon-court, Fleet-street, E.C.

COSTERMONGERS' COTTAGE MISSION.—The seventeenth annual report of the work carried on at Vinegar-grounds, Old-street, City-road, E.C., tells of much patient endeavour among a very needy class. The agencies are numerous, and specially interesting so far as they affect the women and children. Services among the latter are marked with surprising attention and orderliness, while the men include a goodly number who are very grateful for the solicitude of the mission workers, and are gaining reputation for steadiness of character. Mr. Walter Penrose is the superintendent of the work.

KASHMIR MISSION HOSPITAL.—This institution, connected with the Church Missionary Society, is certainly preparing the way for the Gospel in and around Srinagar. It aims at dispelling from the minds of the people the prejudice which exists against Europeans and those whom they consider "infidels." So far the work has been eminently successful. Over a wide area the Gospel has been proclaimed, and the field is ready for extended operations. Vernacular schools are sadly required in the villages to combat the dense ignorance which prevails. The report for last year says: "In no previous year has so much been done, and yet we have not preached to one twentieth of the population, and have not visited a fiftieth of the villages. If this be the case in Kashmir, how about Central Asia as a whole!"

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, JULY 14.—Deuteronomy XXVI.

THIS is the concluding chapter of the charge of the great Lawgiver.

Ver. 1—4.—Besides the sheaf of first-fruits offered for the whole land on the day after the Passover (Lev. xxiii. 10), each man was to take the first of all the fruit of his patrimony. Whatever ripened first, and therefore seemed most attractive to the husbandman, was to be put carefully aside for presentation to God. How well would it be, if we used our first flowers, or fruits, or earnings, for the service of God, by alleviating the sorrow and need of others around.

Ver. 5—10.—There is much beauty in this confession, beginning with the lowly origin of Israel (Hos. xii. 12). There is special reference to the hardships suffered at the hand of Laban (Gen. xxxi. 29). There is also a recapitulation of the marvellous exodus, and a thankful acknowledgement of God's goodness in settling them in Canaan. How good is it to acknowledge that all we have is the gift of God's love to us (1 Chron. xxix. 14). But the mere giving is not enough, unless there be the reverent, devout action of the soul going with its gifts; giving itself. "Thou shalt worship."

Ver. 12—15.—We have already considered the special tithe made at the end of three years (xiv. 28, 29). When this was made each Israelite was bound in these formal words to clear himself of all complicity with evil—no part used in connection with death, or false gods. And they were not only to plead for blessing on themselves, but on their land and people (15). We must be catholic in prayer (Ps. lxvii. 6).

Ver. 16—19.—What a covenant is this; and the new covenant, ratified by the blood of Jesus, is even better, because He is its surety. All of each of us is for God, and all of God is for each of us. Before all worlds, God and we are bound together in an eternal union. And the outcome of it is holiness. God will be satisfied with nothing less (Eph. i. 4). And this will give us true dignity and pre-eminence.

MONDAY, JULY 15.—Deuteronomy XXVII.

Ver. 1—10.—It is probable that only the words of the Ten Commandments were to be inscribed on these sacred *cromlechs*. But there, in the midst of the land, they stood, as a silent witness for God's truth and national righteousness. There was a close connection between the overflowing plenty around and those majestic stones; when the latter were disregarded, then the former would become bare and sere (1 Kings xvii.). The prohibition of ver. 5 was directed against the sculpture of any kind of image which might lead to idolatry. Not only did the inscription speak for God, but the altar in front, demanding whole-hearted obedience and consecration. Well might Moses and the priests insist on obedience (9). For sin is always aggravated by a clear knowledge of what God requires. These instructions were faithfully carried out (Josh. viii. 33).

Ver. 11—26.—In Ephraim's territory were two mountains, close together, with a narrow valley between; the one called Gerizim, the other Ebal. The people stood, six tribes on Ebal and six on Gerizim, answering with their "Amens," as the Levites pronounced the curses due to sin, and the blessings to righteousness. Only the curses are mentioned here. Is the reason—that those who are under the law are under the curse; that sinners can never win blessing by their obedience; that we must wait for Christ to come and sit on the Mount of Beatitudes, pronouncing his blessings? (Matt. v. 1—12). It is well for us to test ourselves by these items. We may be yielding to more evil than we realise, and it is well solemnly to ask ourselves whether we are incurring God's displeasure by walking carelessly in any of these respects. We may not be exposed to God's curse, which expended itself on our Substitute (Gal. iii. 13), but we may be losing our peace and power.

TUESDAY, JULY 16.—Deuteronomy XXVIII.

Ver. 1—14.—These verses enumerate the blessings of obedience which will overtake us still, if we keep the commandments of Christ. Obedience will not save us, or wipe out the penalty of past sin; but it will enable us to appropriate without stint or hindrance all those blessings which are ours in Christ, awaiting our appropriation. We cannot enjoy our true position or privileges in Jesus, so long as we are consciously offending against the will of God. But when we are living up to our light, we can lay claim to the unsearchable riches of which we are heirs (2 Peter i. 3; Eph. i. 3.) These words are an inventory of blessings which are ours in Christ, including the bountiful supply of every want (3, &c.); victory (7); establishment (9); success in soul-winning (11); and all God's good treasure (Eph. iii. 8.)

Ver. 15—44.—Here are the curses incurred by disobedience—many, grievous, terrible. They would pursue the sinner wherever he went, and in whatever he undertook. How marvellously is all the machinery of nature in arms against the man who is at enmity with God. "The stars in their courses fight against him."

Ver. 45—68.—In these remarkable words, we have a description of the national captivities which were to befall the Hebrew people, first at the hands of Assyria and Babylon, but more especially of Rome. Here are the Roman eagles (49); the horrors of the siege of Titus (53); the present dispersion of the Jews, which has lasted for eighteen centuries (64); the Jew-hate which has again and again broken out (65). All has befallen, and here is a mighty proof of the truth of Scripture. But there is a ray of hope flung on the edge of this great thunder-cloud by the words of the Apostle (Rom. xi. 25, 26). And for this the scattered Jewish remnant is waiting, scattered in every land, at home in none; mingling with every people, but distinct.

WEDNESDAY, JULY 17.—Deuteronomy XXIX.

Ver. 1—9.—Strong inducements are here presented to urge their obedience. The great Lawgiver, however, bitterly laments that they were deficient in those spiritual sensibilities which are so necessary to the right appreciation of God's dealings. God would no doubt have imparted these spiritual gifts, if He had seen any desire on their part for them, or any will to receive and use them. Keep therefore, and do, that ye may prosper (Ps. i. 3).

Ver. 10—13.—Again the covenant is renewed: that they, on their side, should obey, and that God would be their God in an especial sense. It would be well to study the opening chapters of Hosea, to show how much was involved in the respective words: my Lord or Husband, and my people.

Ver. 14—21.—The case is here supposed of a man who stood amid the crowd as the words of the covenant were recited, and who secretly resolved that he would continue to do as he chose, and to follow the imagination and caprice of his own nature; and the Heart-searcher said that such a man would be singled out of the midst of the nation to suffer in his sole person these curses. We are here reminded of that solemn scene when Achan was brought to view and punishment amid Israel's thousands (Josh. vii. 14, &c.).

Ver. 22—28.—What utter desolation sin entails, not on men only, but on all that they touch, so that nature herself suffers (Rom. viii. 20). Is not the state of Palestine to-day a standing sign of God's dealings with disobedience. "Because they have forsaken". God never forsakes till we forsake.

Ver. 29.—All the reasons of God's dealings are not disclosed to us; but enough is revealed to indicate the great principles of his procedure. Let us not be wise above what is revealed, but let us reverently study the written Word, asking for the illumination of the Holy Spirit, to open up the deep things of God (1 Cor. ii. 10, &c.). We must know, not to gratify curiosity, but that we may do (John vii. 17).

THURSDAY, JULY 18.—Deuteronomy XXX.

Ver. 1—10.—What infinite comfort for all backsliders there is in these words! Notwithstanding the desperate condition into which sin might bring the people, there was offered them forgiveness and restoration. Return, and God will turn; obey, and God will gather. These promises were often fulfilled in the national history under the Judges (6; Ps. cvi. 44). But they are yet to be realised on a large scale, when they look on Him whom they pierced, and mourn. And there is here predicted a marvellous change, which is to pass over the chosen people, when God shall cleanse and regenerate their inmost heart (6; Col. ii. 11). And as the result of this blessed operation of the Divine Spirit, they should become obedient (8). We are reminded of Heb. viii. 10. Is not this inner circumcision what we all want, especially before entering the land of rest? (Josh. iv.).

In these ten verses Moses, twelve times over, calls God *the Lord thy God*, from which we learn that no sin on the part of God's children can break the holy relationship into which He has entered with them (Rom. viii. 38).

Ver. 11—14.—The commands of God are so clear and simple that no one can plead their obscurity as a reason for disobedience. Not in a strange foreign tongue, but in words constantly in their mouth. Not wrapt up in outward rites only, to be performed by priests; but in the heart of each worshipper. This is specially true of the Gospel (Rom. x. 8). We need not fetch Christ to us; He is risen, He is here, He is by our side for evermore.

Ver. 15—20.—What marvellous eloquence is in this last appeal. Surely we must each choose! If we choose life, we choose love, and love is length of days, and a settled rest of heart in God's promised heritage. Is not Jesus Christ our Life? "He is thy life" (20; Col. iii. 4).

FRIDAY, JULY 19.—Deuteronomy XXXI.

Ver. 1—8.—Moses' life breaks into three forties: the first in Egypt, the second in the wilderness, the third as leader of the exodus. His natural force was not abated, but his career was closed by the Divine decree (xxxiv. 7). He, however, comforts them by saying that though he could not go, yet Israel would have the presence and care of God (3), with the assurance that He would precede them, destroy before them, and give their enemies into their hands. Does not God always treat his people thus? Expect it to-day. The courage of ver. 6 may be ours, because of Heb. xiii. 5. Throughout the Bible, the watchword rings out, Be strong (Hag. ii. 4; 2 Tim. ii. 1).

Ver. 9—13.—The solemn public reading of the law took place in the Jubilee year, when the people were free from their ordinary toils; and at such times the women and children must be present that the rising generation might be informed of the way of the Lord. How important is it to use well our days of leisure (Neh. viii. 1—8); and to train the children (2 Tim. iii. 15).

Ver. 14—22.—Moses and Joshua had a sad prevision of Israel's unfaithfulness. The people would forsake God, and God would hide his face from them. A song was therefore to be prepared, which should be easily remembered, and serve as a standing witness for God and against sin. (See Eph. v. 19.) How careful is God to do all that may be done to warn men of the evils of backsliding, and to leave the door open for their return.

Ver. 28—30.—There was a solemn assembly of elders and officers called to hear this sacred song, that they might teach it to others. Moses had no hope that the nation he loved so well would be turned from their evil ways. He had at least the consolation of having done his best. And herein is the comfort of the faithful but unsuccessful worker. God sends us to do his will; and it is sufficient for us to do this, earnestly and faithfully, leaving the results with Him. We must seek, not success, but to be found faithful.

SATURDAY, JULY 20.—Deuteronomy XXXII.

This sublime song has entered deeply into the texture of Scripture, and deserves to be carefully studied. It was Moses' swan-song. How eloquent had this man become under the touch of God's finger (Exod. iv. 10, 11). What exquisite imagery is employed!

Ver. 1, 2.—The opening stanza appeals to angels and men as witnesses, and describes the effect of his words, which should fall as summer showers on the parched and weary earth (Isa. lv. 10, 11; Micah v. 7; Heb. vi. 7).

Ver. 3, 4.—The glorious character of God is here published. For the first time in Scripture He is compared to a Rock (Isa. xxxii. 1, 2; Matt. xvi. 18). His work is perfect; He makes no mistakes. His character is unimpeachable (Ps. xcii. 15).

Ver. 5, 6.—What a contrast between this and the character of Israel. We should live as those who remember that they have been made, bought, established, and blessed by God.

Ver. 7—14—An enumeration of God's gracious dealings with Israel. Whenever our heart is hardening, and our steps straying, let us recapitulate the gracious attributes and dealings of God. What tender imagery in ver. 10, 11. God does sometimes seem hard in forcing us to take flights in the unwonted air, but it is only to teach us the luxury of flight, and He takes care of us, lest we fall. Compare ver. 10 with Zech. ii. 8. Does not the fair land of Canaan typify those heavenly places where believers have a right to be (Eph. ii. 6)?

Ver. 15—18.—Israel's sins may be traced to their abuse of God's mercies. Luxury and prosperity

are great temptations: they chose strange gods, and forgot God.

Ver. 19—35.—Oh, terrible judgments, which have been terribly verified! Love will not spare the fire if required. Yet what pity mingles with the wrath (29).

Ver. 36—43.—God cannot cast off his people. He will turn again, and have compassion, and save them. He will repay his adversaries and be merciful to his land and people.

Oh that we might set our hearts to all these exhortations and commands, that we may taste of that abundant life, which is the gift of God, and lies in scrupulous and loving obedience!

International S.S. Lessons.

Sunday Afternoon, July 21.

SAMUEL THE REFORMER.—1 SAM. vii. 1—12.

GOLDEN TEXT: ISA. i. 16, 17.

ALTHOUGH God had refused to honour the superstitious confidence in the ark which was manifest in chap. iv., He yet followed the ark through all its wanderings with evidences of his power. It was still the symbol of his presence; but even his people had not yet learned that the benefit of his presence depended, not upon their possession of the ark, but upon their being right with Him.

Ver. 1—2.—Kirjath-jearim was a city of Judah, about nine miles west of Jerusalem. Probably Abinadab and his son Eleazar were Levites. The ark remained here about forty years, but the incidents of this chapter took place after twenty years had elapsed. "*All the house of Israel lamented after the Lord*" (2).—Their many years of cruel oppression had resulted from their getting away from Him; their deliverance depends upon their getting back to Him. It is noteworthy that while, in iv. 3, they had trusted the mere symbol, and said "*it* may save us"; now they lament, not after "*it*," but "after the Lord." It is a hopeful sign when a backslider not only feels the bitterness of wandering from God, but yearns for a return to Him (Jer. ii. 13, 19, 27). This hopeful condition was produced partly by the distress which they endured, and no doubt, also, by the faithful efforts of Samuel. Since before the taking of the ark we have heard nothing of him, but this change in the people's attitude toward God is proof that he has not been idle.

Ver. 3, 4.—Samuel's message in ver. 3 does not seem to have been delivered at any one particular time and place, but was the theme of his preaching as he moved about throughout the land. What gross idolatry these two verses reveal! Men never know how far they have wandered from God until they begin to return to Him. Getting back to Him is like getting into the light, which searches out and reveals what is evil. We did not know of the worship of Baal and Ashtaroth until the people wanted God. And now their repentance is tested. Is it mere feeling, or deep heart conviction? Do they so yearn after God as to be willing to forsake their idolatries for Him? Mere sorrow, however great, is not repentance. To "turn *from* idols" is needful, in order "to serve the living and true God" (1 Thess. i. 9). *Baalim* was the plural form of Baal, the supreme male deity of the Phœnician and Canaanite nations. *Ashtaroth* was plural for Ashtoreth, the corresponding female deity, and was worshipped with lascivious rites, like the Greek Venus. The worship of these had become popular, and the people gave convincing proof of the sincerity of their desire for God by their willingness to put away these idolatries.

Ver. 5, 6.—The yearning for God, which had already led so many to put away their sins and turn to Him, was to find public expression at *Mizpeh*. This town stood about 3½ miles north-west of Jerusalem, and commanded an extensive view of Central and Southern Palestine. Here they made public confession of sin, with fasting, as expressive of their deep grief for sin, and their resolute determination to return; and with the significant symbol of pouring water on the ground, representing (1) the outpouring of their hearts before God; (2) their own deep distress, and, probably, (3) the binding nature of the vows they were then making. The advantage of such a public confession is unspeakable. It was like loosing the cable that bound them to the old life of idolatry. It *committed* them to a change, and made it more difficult for them to withdraw. And while they thus confessed, Samuel *prayed for them* (5). The power of Samuel in intercessory prayer is referred to by God in Jer. xv. 1; and Samuel's sense of the importance of it is seen in 1 Sam. xii. 23.

Ver. 7—12.—The gathering at Mizpeh must have lasted for some days, and when the Philistines heard of it they gathered together against Israel. The contrast between ver. 7 and chap. iv. 5—9 is very great. There the Israelites were so confident, and the Philistines so fearful. Here the Israelites are fearful and appeal to Samuel for help. Their confidence now is not in the ark, but in God alone through the prayers of his servant. No exultant shout falls upon the ear of the Philistines, yet they have much more need to fear now that the Israelites are so faithfully dealing with themselves before God. "*Samuel took a sucking lamb*" (9).—Not only did he pray, but he presented this burnt offering to God. Lev. i. tells us that the burnt offering was a "sweet savour unto the Lord." It typified Christ offering Himself without spot to God; and also represented the surrender of the people to be God's alone. "*As Samuel was offering*" (10).—While the sweet savour was ascending, the Philistines drew near, and God answered by a great thunder, and discomfited his enemies. He never wants for servants to do his bidding. To make the thunder his instrument for destroying the Philistines made it more conspicuous both to them and to his own people that this was God's work. Yet the people had their work to do. God *gave* the victory, but they must take it, and this they did, pursuing their enemies to Beth-car. The site of this place is now unknown, but it lay not far from Ebenezer, on the road back to Philistia. Such a victory was deserving of a special memorial. Hence the stone of help, which gave to the place its name of Ebenezer. Twenty years before, this had been the place of Israel's humiliating defeat, and the taking of the ark of God. When we are right with God He turns defeat into triumph, and gives us our greatest success where we have suffered our saddest failure.

LESSONS.

(1) *To wander from God leads to certain distress.*—For forty years the people had experience of this, though they were so slow to learn the true cause of their trouble (Jer. ii. 13—17).

(2) *Return to God is illustrated by the Israelites.*—The steps were: (1) Desire for God; (2) Forsaking sin; (3) Confession of sin; (4) Public surrender to God; and (5) Confidence in the God-appointed sacrifice. When Coifi, a Druidical priest in Britain, was converted to Christianity, he gave proof of the sincerity of his conversion by leaping upon horseback and riding with lance in hand, full tilt against the sanctuary and idol before which he had formerly ministered.

(3) *God certainly delivers those who surrender to Him.*—The people were delivered as soon as they yielded to God. Full surrender always means full salvation.

JERUSALEM AND THE TEMPLE in the time of our Lord are admirably brought to view in Herr Tenz's models, which have been highly spoken of by many scholars and others who have examined them. Explanatory lectures have been highly appreciated by numerous audiences. Persons desiring to arrange lectures, or secure miniature models or explanatory books, may communicate with Herr Tenz, 21, John Campbell-road, Kingsland, London, N.

BRITISH TEMPERANCE LEAGUE.—The annual Conference of the British Temperance League was held last week at Scarborough. The report stated that everywhere the cry of those engaged in the trade is telling of alarm as the result of a knowledge that temperance work is going steadily forward, and a fear that serious measures of repression are close at hand. The fact that the County Councils (says the report) now obtain a revenue from licences will prove a sore temptation to many to refuse to exercise any repressive action. The Conference passed a resolution expressing its opinion that the time has come when the Churches should be directly urged to use non-alcoholic wines at the Sacrament of the Lord's Supper. Rev. O. Thornley, of Sheffield, pointed out that 3,000 only out of 30,000 churches use unfermented wine, and said that £25,000 is spent annually in sacramental wine, the drink-sellers thus being benefitted to that extent. It is very essential, he said, that unfermented wine should be used on two grounds—viz., that life-long total abstainers, when they join the Church, might not acquire a liking for strong drink, and that reformed drinkers may not be tempted to break the pledge.

CONTINENTAL & FOREIGN NOTES.

BERLIN.—A Home has been founded here under the auspices of the International Association of Friends of Young Women. Young women and girls, travellers or otherwise, will ever find at hand a friend willing to advise them. The address is Kochstrasse 52, and the superintendent Miss Tietz.

ICELAND.—Though by no means hospitable as to natural characteristics, this country contains a truly model population, as is made clear from the following lines taken from our French contemporary, *Le Témoin de la Vérité*:—"This northern island is entirely Protestant, with a population of 70,000. It has neither theatre, nor police, no prison, and not even a justice of the peace!"

TEMPERANCE IN SWITZERLAND.—The Blue Cross Temperance Society, in Canton Vaud, has 801 active members, and 949 adherents, in all 1750 abstinents. More than 200 reclaimed drunkards are still holding on who joined over a year ago. In the Canton of Neuchâtel temperance work makes similar progress. The members of the Society number 1358, showing an increase of 260 on the year.

METHODISM IN FRANCE.—The thirty-sixth Conference of the Methodist Church of France and Switzerland was held recently at Paris. The retrospect of last year's operations was full of encouragement. Rev. G. W. Olver, of London, attended as delegate from the Wesleyan Missionary Society. The need for truly aggressive work was duly recognised by the Conference, which will next year meet at Nîmes.

LAUSANNE.—The restoration of the cathedral, which has been devoted to Protestant worship since the time of the Reformation, has raised the question of the fate of the old statue of the Virgin, which stands above the doorway. The architects have shown a disposition to spare the monument, out of regard for its historical interest. This has not only caused a loud outcry against the obnoxious exhibition, but occasioned an energetic campaign against Popish practices.

VICTORIA.—A Criminal Law Amendment Act is sadly required in this Australian colony. It was recently discovered that a woman in Melbourne who advertised for a young person "to assist in housekeeping" was really bent upon ensnaring girls for infamous purposes. Mr. Henry Varley took the matter up, but it was found that there is no law on the statute book of the colony to meet such a case. Mr. Varley has since been exposing the villany, and it is hoped he will do something towards precipitating much-needed legislation.

ROME.—A monument has been erected in memory of Giordano Bruno, the well-known mathematician and pantheistic philosopher, a victim of the inquisition in the year 1600. It occupies the very spot where the heretic was burnt, and its unveiling last month afforded occasion for a popular demonstration in favour of liberty of conscience. The authorities at the Vatican have been much chagrined by the proceedings. A Continental contemporary sums up the situation thus: "The Papacy repudiates nothing of its past, but in its desolation sighs that persecution is no longer within its power."

ADMIRAL DE COLIGNY.—The long-projected monument in memory of this distinguished martyr of St. Bartholomew's Day will be unveiled at the close of the present month in Paris. The total cost will reach about 137,000 francs, one-fifth of which has been received by way of State convention. An open Bible at the base of the monument displays the Scripture passages: "The righteous shall be had in everlasting remembrance." "He endured, as seeing Him who is invisible." An extract is also given from the Admiral's will, expressing a readiness to forget any injuries or outrages merely affecting himself, provided his Huguenot brethren might have peace secured to them in the worship of God.

THE BIBLE SOCIETY OF FRANCE.—The seventieth annual meeting was held in Paris a few days ago, Professor Pédézert presiding. The year's circulation of Bibles, Testaments, and portions reached a total of 24,280. The balance-sheet showed a deficit of 5800 francs. M. Lelièvre stated that the Bible was first translated into French in 1523 by Lefèvre d'Etaples. Three years later its publication was forbidden by Royal decree; but printing was continued in Geneva, and copies were secretly introduced into France. In the wake of love for God's Word, and zeal in its dissemination, there followed a severe persecution, in the course of which Christian heroes were not only haled to prison, but in many cases put to death.

VAUDOIS OF THE UPPER ALPS.—Madame Schneider, of Creuzot, the generous widow of the late President of the Corps Législatif, has forwarded to the Protestant Society of Colonisation a sum of twenty thousand francs, to secure the emigration to Algeria of four or five more of the famished French Vaudois families of the Val Freissinières, Hautes Alpes. The misery of these poor people has greatly increased of late years. Though very industrious, they find it all but impossible to secure the means of subsistence on the rocky wilds, which are, during a large part of the year, covered with snow, and afterwards swept by torrents and avalanches. Algeria offers them the home and comforts which they need, and the French Protestants hope soon to be in a position to transplant several more needy and worthy families.

World-wide Prayer Union.—The secretaryship this Union, vacated by the death of Rev. C. M. Pym, has been accepted by the Rev. N. Sneyd Taylor, Babbacombe, Torquay. Those who wish to join the Union, or to make inquiry concerning it, are requested to communicate with him.

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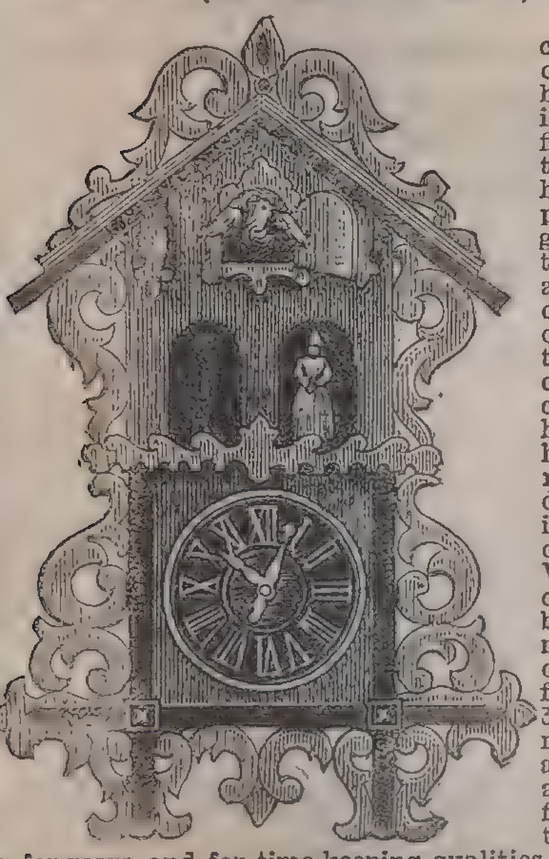
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"Milton Villas, Southsea, Jan. 4, 1889.

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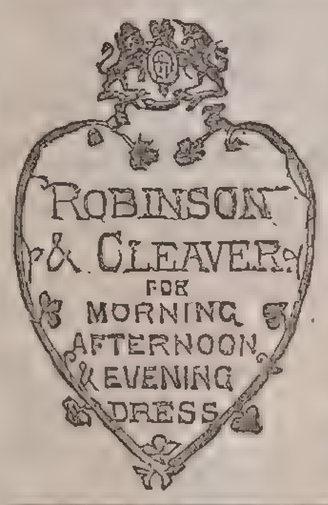
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Says *The Lady's Pictorial*, "should lose no time in writing for Patterns of Robinson & Cleaver's Dress Materials, for they cannot fail to be delighted with their excellent quality and perfect good taste, and we are confident they will be equally surprised at their exceedingly moderate price."

Patterns post free. In sending, will ladies kindly name "THE CHRISTIAN" to

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Showing that direful disease to be Curable in all its Stages; with observations on

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SHOWING THE

PERMANENCE of CURE.

N.B.—The work "ON CONSUMPTION," by itself (in paper covers), may be had for SIXPENCE (*post free*) from the Author, Coombe Lodge, Peckham, S.E., or from the Publisher, Elliot Stock, 62, Paternoster-row, E.C.

The Thirtieth Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CHRONIC BRONCHITIS.—CASE of Mrs. SCOTT, of STROMNESS, N.B.

Eighteen months from the time I write (May, 1889), Mr. A. Scott wrote me relative to his wife.

(From such a distance it would be almost impossible for a patient to come to see me; but there is such a comprehensive series of questions given in my book that, if fully answered, it is perfectly unnecessary, although in some cases more satisfactory, to pay a personal visit to Coombe Lodge. Thousands of patients are thus treated, by letter.)

Mr. Scott had seen the cases reported weekly. Moreover, he says: "Your treatment has been so highly spoken of, I feel it my duty to apply to you for my wife."

Weakness of the chest had been manifest from childhood, since measles had attacked her, followed by whooping cough. She was now suffering from severe night cough and expectoration, great difficulty of breathing, flushings, loss of flesh and strength. These symptoms had come on since an attack of inflammation, which was followed by sub-acute bronchitis, which all remedies had failed to cure, or even to relieve.

After perseverance, according to my advice, for two months, Mr. Scott writes: "My wife soon felt the healing virtue of your medicine. The expectoration became much easier, and she has gained flesh. She could not make up her own bed when I first wrote to you. Since then she has enjoyed health she did not know before."

To enable her to continue more regularly, I reduced the charge, at the request of Mr. Ricketts, of the Mission. She persevered for over twelve months, and on the 15th of April last Mr. Scott writes: "The result of your treatment has been marvellous. She has had a son, and is *now stronger and better than ever she has been throughout her life*. You can publish this marvellous cure if you please."

(Mr. Scott asks me not to print his full address. Should any person specially interested in the case desire to know, I will supply it privately.)

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

ELLA.—We shall be thankful for any suitable books for our Boys' Free Library.

The Infant Day Nursery. Free Ragged Day Schools. Sunday Schools. Children's Services. Toy Classes. Band of Hope. Penny Bank. Work amongst Young Men. Work amongst Young Women and Elder Girls. Mothers' Meetings. Mission to Inebriate Women. Bible Classes for Men and for Women. Temperance Meetings. Room to room visitation. Evangelistic Meetings, and other Missionary agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."—George Yard Ragged Schools.—GEORGE HOLLAND has thankfully received from E. C. S., 2s. 6d.; "Thine Own," 5s.; "A Well Wisher," 1s.; E. M. M., 3s.—GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, E.

THE UNSUCCESSFUL CANDIDATES.

LADIES' SAMARITAN SOCIETY,

National Hospital for the Paralysed and Epileptic, Queen Square, Bloomsbury.

Contributions are earnestly solicited in aid of a special collection for the Unsuccessful Candidates at the election of Pensioners. There were 26 Candidates, and only 5 pensions to bestow; 20 poor sufferers were consequently disappointed, and it is hoped that sufficient money may be raised to send a small gift of money to each of them. Donations will be gratefully received by the Ladies' Committee, as above.

EXCURSION, POOR MOTHERS.—Will anyone kindly enable me to give the members of my Mothers' Meeting, one day in the country. They have not had an excursion for two years, poor things!—ROSE BENN, 38, St. Peter's road, Mile-end, London, E.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

THE COMMITTEE of the Gee-street Mission and Ragged Schools wish to take the children and adults to Epping Forest, for which funds will be thankfully received by A. VIEWEG, 29, Falcon-square, City, or ROBERT BAXTER, Esq., Treasurer, Victoria-street, Westminster. Messrs. Barclay, Bankers, 54, Lombard-street.

KESWICK CONVENTION. — The Fifteenth Annual Convention for the Deepening of Spiritual Life will be held (D.V.) July 22 to 27.—ROBERT WILSON, Broughton Grange, Carlisle; HENRY F. BOWKER, 42, St. John's Wood-park, N.W.

CHANGE IN THE COUNTRY for the wan and weary.—Miss FAITHFULL, The Institute, 136, Regent-street, earnestly pleads for many needy, invalid, and distressing cases.

FRESH AIR FOR VERY POOR CHILDREN.—For each 10s. subscribed, a pale-faced, pent-up little London Child can be boarded out for 14 days. 560 last, and 1,517 during four seasons have enjoyed these most delicious holidays. Bankers: L. and County, Islington.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

PRIVATE HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W. (near Victoria station). For medical, surgical, and confinement cases. For terms apply to HON. SEC. Single-bedded rooms if desired.

PORTSMOUTH LADIES' ASSOCIATION for the Friendless and Fallen.—Funds are most urgently needed for Rescue and Preventive work in Portsmouth. The necessity for such an agency in a large seaport and garrison town requires no comment. Subscriptions will be thankfully acknowledged by
Mrs. BRETON, Crescent House, Southsea.

£900 REQUIRED at once to clear off debts on Mission Chapel in the midst of a working class population.—Particulars sent on application to Rev. GEORGE HINDS, Leeds.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 188 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

SPIRITUAL SUFFERERS.—Tempted, Afflicted, Despairing, if you have none to sympathise with you write to G. R. G., 18, Bury-road, Noel-park, Wood Green, N. (2 Cor. i. 4.)

Society for Promoting Female Education in the East.

THIS Society has been before the public for 55 years as one honoured and blessed of God; being the first of its kind, it has been the pioneer of all others labouring more or less upon the same lines; it has been permitted to see the work, which was once considered Utopian, fully recognised, not only as possible, but even as indispensable; and surely, therefore, it presents strong claims upon the sympathy and the liberality of the Lord's people.

A few who witnessed its establishment in 1834, are spared to see its object, so looked down upon at first, now one of the most popular of the day, taken up with hearty goodwill by all the churches, and by many private individuals. But what of the Mother Society? Old helpers enter into their rest, and their children do not fill their places, but push on newer plans. In consequence, the Mother Society suffers, and its funds diminish. This renders it necessary to utter a loud cry for help.

The Missionary ladies sent out by this Society have been permitted to bring in many "sheaves" with joy; though the earlier ones in the field had often to sow the good seed "weeping." Several of their stations have proved nurseries for native labourers, who are now a goodly array of workers among their countrywomen as Zenana Missionaries, School Mistresses, House and Hut Visitors.

The work carried on by the European ladies who have gone forth includes the establishment of Orphanages, Boarding, Day, and Infant Schools, Bible and Sewing Classes, Mothers' Meetings, Zenana and Harem Visiting, and Medical Work.

The sphere of the Society's operations includes China, Japan, India, Persia, Africa, and the Levant.

But this Society, with its band of faithful workers, and its rich harvest of souls, is not adequately supported, and, like many others since the prevailing depression, has the sorrow of announcing a deficit. They have had the pain of refusing many applications for labourers and for help; nor is this all. Already the Committee have been compelled to "draw in," instead of extending; and unless speedy and liberal help be afforded, further reductions will have to be made. Surely "these things ought not so to be."

Shall the Committee appeal in vain?

Contributions will be gratefully received by the Society's Bankers, Messrs. Herries, Farquhar & Co., 16, St. James'-street, S.W.; and by the Secretary, Miss Webb, 267, Vauxhall Bridge-road, S.W.

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. **Funds greatly needed.**—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this paper.

WANTED, LADIES to VOLUNTEER for WORK in PALESTINE.

"In Palestine," says Miss Lloyd, "March is a glorious season. The fields and hills are covered with flowers. Tourists and pilgrims come from all countries. The inhabitants of Jerusalem, too, come out to breathe the warm air, and sit in the fields around the Holy City. All the long days and afternoons the women sit and literally do nothing. We opened our hall door one Sunday afternoon, and invited all who would to come in. Very soon we had a large congregation of women and children. It was interesting to see them first peeping in timidly, and then venturing in and sitting down. All, of course, wore veils, but as they got courage they removed them by degrees, and sat open-eyed, listening in wonder to the harmonium and the group of English ladies singing Arabic hymns. We intend pursuing this mode of teaching the Gospel to women.

"For the healing of the sick we find we have many opportunities; the villages all round Jerusalem, Bethany, Siloam, Lifta, the villages on the Mount of Olives, and the leper village near Aceldama—all are visited by us. Two sisters, mounted on donkeys, carrying a bag of medicines, start from our house. This is a blessed service, the gratitude of the people is unbounded, and their entreaties not to fail to come regularly very touching. In one village, said to be dangerous for Europeans, they were particularly well received, and finding they would have many patients, they spread their mats in the street, and sat flat down, having their medicines and ointments all around them, and were fully occupied until the evening. They came home rejoicing at being able to alleviate some of the pain and suffering they saw. The agonies of the lepers are dreadful. One poor man begged them to cut off his foot—the pain was so intolerable. The story of the ten lepers much affected them, and one of them entreated us to leave them the Book. They were nearly all Moslems, and never heard of Jesus.

"We are now able to see 'open doors' in all the villages and cities of Palestine by which to enter and bring light and healing to the women and little ones who are living and dying without the Light of Life. This house in Jerusalem will be our centre for training and learning Arabic, but many other places are opening to us. Truly, 'the harvest is plenteous, but the labourers are few.' We sorely want more ladies willing to give themselves to this service for Christ. Women and children in all Moslem lands can only be touched with the Gospel by women; and the Lord has now need of their service in His own country."

Address—

PALESTINE, care of Housekeeper, 13, Rose St., Newgate Street, E.C.

Educational.

BELLE VUE, AMBLESIDE.—G... School for Girls. Principal, Mrs. FLEMING. Hea... and beautiful situation; large rooms, gar... tennis. Careful Christian training, and thoro... teaching. Cambridge Examinations. Resi... foreign and English governesses. Masters. 50 ... guineas. Reduced terms for children under 12.

EDUCATION.—High-class Sch... for Young Ladies.—Principal, Mrs. HALE, A.... and F.S.Sc. London, 1 and 2, Carlton-mansions, C... ham-rise, London, S.W.—Visiting masters, ce... cated governesses, and careful personal supervi... with home comforts. Pupils prepared for any ex... ination. Instruction made pleasant, and no o... working countenanced. French, German, L... drawing, class-singing, and drilling are include... the school fees, which are moderate. Tennis ... recreation grounds. Highly recommended ... parents of pupils, and Rev. C. H. Spurgeon. ... spectus and testimonials on application to Princ...

EDUCATIONAL HOME for Gi... combining a first-class education, including ... guages and accomplishments, with system... training in light domestic work, and cook... Evangelical ministry. Pupils prepared for ... College of Preceptors' examinations. Inclusive ... 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E...

RYDE, ISLE OF WIGHT.—Roseh... Preparatory School.—Principal, Miss BAYNE.—... Rev. W. H. Rednap, Incumbent of St. Jan... Ryde, strongly recommends this School as an E... cational Home for boys (number limited to ... Reference permitted to resident nobility and gen... parents of former pupils. Terms 40 guineas ... annum, inclusive.

BATH.—Grosvenor College (Girl... Resident English and Foreign Governesses. ... ters attend. Highly recommended. Thoro... preparation for all examinations. Over 500 ... tificates gained since 1879. Prospectus on appl... tion. Also Governess-student required.

HILLERSDON LADIES' SCHOO... Barnes, Surrey.—Established 65 years. Thoro... education and refined home. Good staff of Eng... and foreign professors and resident governes... Preparation for public examinations. Large ... tached house in beautiful grounds. Tennis la... gymnasium. Home comforts, liberal table. Hea... recreation, and character particularly stud... References to the nobility, clergy, and oth... Moderate and inclusive terms. Summer term c... menced May 8.

KESWICK HOUSE, Dartmout... row, Blackheath, Principals, Mrs. and Miss HOR... The School is conducted on strictly moral and ... ligious principles. High-class education, visit... professors, resident English and foreign go... nesses. Cheerful home, healthy situation. Te... moderate and inclusive. Highest testimonials.

LONDON.—First-class educati... for the Daughters of Gentlemen in an establishm... of long standing, conducted by members of ... Church of England, occupying a spacious hous... a most healthy locality in the West-end. The pu... have the advantage of loving care and safe train... while pursuing their studies under first-rate ... fessors; their health, individual temper, and ... position carefully and tenderly watched over, ... the whole system based on Christian principles. ... DELTA, MacLaren's Library, Notting-hill-gate.

TO PARENTS AND GUARDIANS ... In consequence of unexpected vacancies the P... cipal of a High-class School for young Ladies of ... reduced and inclusive terms for these vacancies ... early arrangement. Highly recommended by ... evangelical clergy, pastors, parents and guardi... whose daughters and wards have completed t... education with the Principal. True conversio... God is the first aim. The staff of efficient certific... teachers is carefully selected with the objec... view. Exceptional advantages, religious, ed... tional, and domestic.—Address in first insta... PRINCIPAL, care of M. Norris, Millbrook, ... minster, Devon.

HOHERE TOCHTERSCHUL... Marienwerder, Prussia. Principal, Fräulein KOH... Highly recommended. Healthiest part ... Germany. Finishing education, music, paint... A few pupils can be received as Boarders, under ... special care of the Lady Principal. Sisters on... duced terms. A young Lady able and willin... give four English lessons a week would be ta... on half terms.—Particulars and references gi... by Miss C. BRADFORD, 21, Thornford-road, Le... ham, S.E.

CHERTSEY HOUSE LADI... SCHOOL, Red-hill, Surrey.—Miss M. B. GE... invites reference to Gentlemen of high Chris... standing, and to parents of past and present Pu... Prospectuses on application.

Note Change of Address.

HIGH-CLASS CHRISTIAN SCHO... for the Daughters of Gentlemen, St. John's, So... View, Eastbourne. Miss PENN receives a lim... number of Pupils. Efficient resident governe... and visiting masters. Individual influence ... attention. Home comforts, large house and gar... Entire charge taken of Pupils from abroad. ... guages and music specialities. Young Ladies ... also received, who, having left school, desire to ... sue certain studies only, or to take lessons in c... ing and dressmaking.

EDUCATIONAL HOME for t... Daughters of Gentlemen, Chatsworth Lodge, C... wick. The Misses BROWN and GOOD, finding ... air of Chiswick too damp and relaxing, purpose... moving during the summer vacation, to Westco... Park, Blackheath, where they have taken a l... detached house. They receive twenty (resid... pupils only). First-class education, with car... Christian training and home comforts. Child... from India received and lovingly cared for. Re... ences kindly permitted to Mrs. Bennefather, J... Mathieson, Esq. (Mildmay), and parents.

VACANCIES IN SEPTEMBER, in a gh-class finishing School of long standing, in nich pupils of good position only are received. ne house is large and detached, with perfect itary arrangements and full-sized tennis lawn. e Pupils have individual care and training, with ery home comfort, and the highest educational vantages. The best professors for English sub- ts and accomplishments. Cambridge Local aminations when desired. Crystal Palace Con- rts attended. Terms strictly moderate. A reduc- n made for clergymen's daughters.—S., care of . E. Stanford, 26, Cockspur-street, London, S.W.

ST. LEONARDS-ON-SEA.—Educa- nal and Christian Home for Girls. Indian ildren received.—For terms and references, dress Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

GERMAN AND FRENCH SCHOOL r Gentlemen's Daughters. 24, Saarstr., Friedenau, rlin.—Lady Principals, Frl. HOFFERS and Mlle. VIER.—Earnest religious teaching. Thorough stery of languages. Advantages for study of art d music. Home comforts. References in England d abroad. Pupils escorted in September.—Apply Major and Miss STUART, 29, Cornwall-gardens, Kensington.

BOURNEMOUTH.—Educational ome for the Daughters of Gentlemen. Every vantage for health and education. Terms derate and inclusive. Highest references. PRINCIPALS, College House, Suffolk-road.

EDUCATIONAL HOME.—Twelve ung Ladies, of good positi-n, received. Highest ucational advantages, combined with every home nfort, and individual training and guidance. commended by clergymen, parents of pupils, and ers. One vacancy.—D. C. L., Lane's Library, tzjohn's Parade, Hampstead.

MISS SIMPSON'S BOARDING AND AY SCHOOL, St. George's Hall. Boarders ken on the most moderate terms. Home com- rts ensured. The next term commences Monday, ptember 16. Application for prospectus, &c., ould be made at once. References given and re- ired.—35, Highgate, Kendal.

HOME SCHOOL, Derbyshire.—A dy of experience receives twelve pupils. Reli- ous teaching the first object. Refined habits and reful training. Advanced music. Foreign gover- ss. House healthful; surrounded by charming nery. References kindly permitted to Rev. C. est, Burton-on-Trent, and others. B., The Ferns, Duffield, Derby.

BLENHEIM HOUSE, Glastonbury merset.—High-class Ladies' School.—Miss M USE receives a limited number of Boarders. icient governesses and visiting masters. Home nforts. Individual influence and attention. pils received from abroad. Kindergarten class r juniors. Terms moderate.

HAPPY CHRISTIAN HOME, with ucation.—A Lady, and her daughter, residing in exceedingly healthy and pleasant northern burb, could receive a little girl about seven years age; companionship being desired for a little ece. A superior home, and loving care. Large rden. Inclusive terms, 25 guineas per annum.— PHA, care of Mrs. Grigg, 39, St. Michael's-road, wes-park, N.

MALVERN.—The Principals of a gh-class School for Girls would like to exchange o nephews for two girls. Reference given and uired.—For particulars, A., Royal Library,

SUMMER VACATION.—A Lady is en to receive into her family two or three Girls, e daughters of gentlemen, to whom she offers a ined home, and cheerful society. Large garden, vn tennis, sea bathing. Highest references. Z., Hill Brow, Upper St. Leonards-on-Sea.

TO PARENTS AND GUARDIANS. In September, two young Ladies can be received, reduced terms, in a good School, in the West of gland. High-class teaching, and preparation r the Local Exams. Resident foreign governess. ghest references to parents of pupils. M. W., 114, Breakspears-road, Brockley, S.E.

CLACTON-ON-SEA.—Shaftesbury llege for young Ladies provides high-class teach- g, with comforts of a refined home. Fees strictly derate and inclusive.

DRESDEN.—Two German Ladies, o receive a few young Ladies in their comfort- le home, have two vacancies. French, German, st professors attending for music, painting, &c. mily life. English comforts. Highest references England.—Frl. BECHER, Walpurgis Str. 8.

CONTINENTAL EDUCATION.—arents desirous of securing the advantages of Con- ental Education for their children, combined th careful Christian supervision, are invited to mmunicate with Rev. T. BRIERLEY, B.A. (late Balham, S.W.), Rue de la Treille 3, Neuchâtel, itzerland.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. ablished 1845. Principal: DR. CRANAGE, M.A.; ce-Principal: ROBERT WESTON, Esq., M.A. C.D. Examiner's Report, and further details, ay be obtained from Mr. J. E. PAYNTER, cretary.

MR. J. W. C. FEGAN desires to ommend to Christian parents a high-class School r Boys, at a very select and temperate South of gland seaside health resort. A thoroughly good ucation, with real Christian influence, home nforts, and close individual attention to each y.—Mr. J. W. C. FEGAN, Deepdale, Caterham ley.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Re-opens August 12.

STANLEY HOUSE, CLIFTONVILLE, MARGATE.

Principal—A. E. COZENS, M.C.P.

A thorough modern education, combined with kind and firm training. Individual attention, especially to delicate or backward pupils. New schoolroom and recreation ground added. Preparation for all exams. Next term commences September 18.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c. Head Master, E. H. VINE, M.C.P.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate. Dr. THORN, Paddington, London.

SOUTH-EASTERN COLLEGE, RAMSGATE.

President: The DEAN OF CANTERBURY. Head Master: The Rev. E. H. ASKWITH, formerly Scholar of Trinity College, Cambridge, and Assistant Master at Westminster School. Efficient staff of masters. Junior School attached. Next term will commence on September 19. For prospectus, &c., apply to Rev. E. H. ASKWITH, 18, Dean's-yard, Westminster.

SEAFORD COLLEGE, SUSSEX.—A High-class Modern School at moderate fees. The college and grounds, which consist of 21 acres of freehold, are sheltered by the Downs, quite close to the beach, and in one of the healthiest climates of England. The class work is carefully supervised, and is under university men of high standing. All learn modern languages (French, German, Spanish, or Italian), shorthand, &c. Dairy farm, cricket ground, fives, bicycle club, &c. Fees 15½ guineas per term.—Address, The HEADMASTER.

ILKLEY COLLEGE, Yorkshire.—A thoroughly good School. Reference to Clergy and Medical men. Head Master: WALTER J. KAYE, B.A., T.C.D., assisted by S. Worthington, B.A., A. W. Wright, B.A., LL.B., and four other masters.

A TUTOR wanted, at 1st October next, to prepare a young man for entering a Scotch University, and to teach some younger members of the same family.—W. MACKAY, Town and County Bank, Thurso, N.B.

PRIVATE TUTORSHIP or Assistant Mastership (also Holiday engagement) required by Master of high-class school. Reliable. Experienced. Good at all sports. GAMMA, Kensington House, Bournemouth (East).

LOND. MATRIC.—Preparation by correspondence for above by experienced Graduate. Payment according to results. For terms, &c., apply to B. A., Woollard, Wymington, Beds.

CLERYGMAN'S DAUGHTER (29), as Governess or Matron. Had experience with Boys, and housekeeping in school. English, arithmetic, French (Paris), Latin, good music, drawing, needlework.—A., Mrs. Hooper's Governess Institute and Home, Compton-terrace, Islington, London. Free to employers.

CHRISTIAN LADY offers her services to a well-established school, to be used generally, with £40 a year for her daughter in her fourteenth year, to be thoroughly prepared for the women's Cambridge exams. Reference kindly permitted to the Vicar of St. Mary's, Hastings, and others.—A. B., Whiteman's Library, Hastings.

MORNING ENGAGEMENT desired by a Lady, aged 30, a Christian, to teach children under ten, English, drawing, music, singing, and needlework. Moderate terms, such as may be agreed upon.—K., care of the Hon. Miss Beauchamp, Young Women's Christian Association, 316, Regent-street, London, W.

A YOUNG GERMAN LADY, teaching German, French, English, some music and drawing, desires re-engagement in a private school or family.—S. A., care of Mrs. Henley, 44, Perran-road, Norwood-road, S.E.

RESIDENT GOVERNESS.—A young Christian Lady, most highly recommended by her employers, seeks re-engagement. Churchwoman. First-class certificates. Acquirements, thorough English, fluent French (Paris), German (Germany), and music (performer). Salary £70. X. Y. Z., 54, Calverley-road, Tunbridge Wells.

DAILY ENGAGEMENT required.—5½ years' good reference. Honour certificates, Sen. Cambridge and First-class College of Preceptors. Thorough English, good German and French, music, and drawing. Last pupil passed Cambridge Examination in honours. H., The Library, Church-road, Upper Norwood.

A NORTH GERMAN LADY, Protestant, highly accomplished in music, well educated, pleasant and refined, wishes for a Holiday engagement. Free from July 26 until September 10.—FRAULEIN, care of Mrs. Surman, Tavistock House, Weston-super-Mare.

HOLIDAY ENGAGEMENT required August-September by Lady. Country or seaside. Any light duties. Expenses, no salary. Satisfactory references given and required.—E. S. T., care of Library, Hill-street, Upper Clapton.

TO CLERGYMEN.—The Daughter of a Clergyman can be received on reduced terms in a Ladies' School, in September next. Highest references to parents of pupils and to Vicar. M. B., Allman & Sons, 67, New Oxford-st., London.

A LADY can thoroughly recommend a young Lady to teach young children English, French, and music. Family or school. Meeting with Brethren preferred. E. S., Belmont House, Queens-road, Norwich.

HOLIDAY ENGAGEMENT.—Young German Governess wishes engagement in a Christian family for the holidays. Fraulein W., Riverlyn House, Hoveringham, Notts.

GOVERNESS REQUIRED, in a Ladies' School, to teach drawing, botany, mathematics, and assist in English subjects. State age, experience, and salary required. B., Allman & Sons, 67, New Oxford-street, London.

A LADY, having charge of one little girl, ten years of age, is anxious to meet with another as companion. Good educational advantages and careful home influence. Terms moderate. C. R., care of Mr. Hayward, Bookseller, Croydon.

Appointments, Situations, &c., Wanted.

MRS. JOSEPHINE BUTLER wishes to recommend a middle-aged Christian Gentleman as Agent, Foreman in house of business, or on an estate or farm. Is strong and active, and will be glad to engage in Christian work. Has had considerable experience.—The Close, Winchester.

EVANGELIST desires a field of usefulness. Has had good experience in Mission work and visiting. Young, married, no family. Highly recommended.—H. MOORE, Fair View, Horn-lane, Woodford, Essex.

LOCAL PREACHER (Wesleyan) seeks Mission work. Wife can assist. Accustomed to sick visiting. Small salary. R. C., 123, Vicarage-lane, West Ham.

WORK FOR THE LORD wanted, for five months from October next. Mission services, young men's or women's societies, children's meetings, &c.—Mr. H. J. ALLEN, Manager, Young Men's Home, Folkestone.

AS CARETAKER, Messenger, or any place of trust wanted, by a middle-aged, single, Christian Man. Highly recommended.—T. H., care of Mr. Goodchild, 14, Sloane-terrace, London, S.W.

COACHMAN.—Young Man, aged 22, Christian, abstainer, seeks situation. Country preferred.—T. A., Yew Tree Cottage, Down, Farnborough, Kent.

GARDENER, HEAD.—Christian young Man would be pleased to engage with Gentleman or Lady, as above. Twelve years in the profession, in good establishments. A. STURGES, Enville Hall Gardens, Stourbridge.

GARDENER.—Experienced, forcing, fruit, flowers, vegetables. Energetic, reliable; Christian, abstainer. Apprenticed and trained in large gardens. Married. Two children. Age 40.—B. LISTER, 42, Robinson-road, Preston-park, Brighton.

UNDER-GARDENER.—A Clergyman seeks for a Lad, at present in his service, a situation as above. Quiet, respectable, steady youth. Age 16.—Rev. T. HART, 155, Gregory Boulevard, Nottingham.

A GENTLEMAN is anxious to recommend a very worthy Christian young Man and his Wife for taking management of a Coffee Tavern, or any post of trust. He is an excellent gardener, and eminently reliable. Dunkeld Lodge, St. Albans.

MRS. PELLY recommends her gardener's son, aged 19, as young Footman, and to be generally useful. Can drive. Very respectable Christian, abstainer.—Forest-rise, Walthamstow.

CARMAN.—Lady highly recommends Carman, decided Christian. Kind to horses. Nine years' excellent character from last situation. Married, no family.—Mr. SLADDEN, Miss Spicer-Jay's, Willowdene, King's-road, Clapham-park.

WILL ANY CHRISTIAN PERSON kindly help a young Man, age 18, to obtain a situation in London. Stable or Garden work. Can be well recommended. H., 97, Mansfield-road, Haverstock-hill, N.W.

AN EARNEST, SINCERE, and Christian Gentlewoman of good presence would be pleased to accept the position of Companion to elderly Lady or Gentleman, management of household, or the training of young children. Of much experience, sensible, good-tempered. Reliable references. Would go abroad, and pay passage. E., Rose Cottage, Harpenden, Herts.

YOUNG LADY, aged 20, seeks engagement as Lady's or Useful Companion (no objection to invalid), or as Nursery Governess. Cheerful disposition; musical and domesticated. GUARDIANS, 10, Mont le Grand, Exeter, Devon.

WANTED BY LADY accustomed to Mission work, remunerative employment either as Companion or Lady Superintendent. Church of England (Evangelical). Musical, cheerful. Highest references.—Write K. A., May's, 162, Piccadilly, S.W.

AS USEFUL COMPANION in a comfortable Home. Situation wanted by a Young Lady of 18, where laundry and travelling expenses would be provided. No salary for the first year. References exchanged.—Full information will be given on application to Mrs. APPLETON, Woodside Hall, Preston-on-Tees, via Darlington.

INDIA.—A Lady returning in the Autumn would like to give her services as Companion, or take charge of children during voyage. Open to terms.—13, Victoria-road, Brighton.

TWO LADIES (sisters) wish to take charge of a small home, convalescent or otherwise. Board and small remuneration required. Clergyman's daughters. Middle age. Very good references.—Address by letter, H., care of Mrs. Cridland, 28, Meridian-place, Clifton, Bristol.

AS ATTENDANT on Invalid, or assist in light housework, or needlework. Moderate wages for comfortable home. Abstainers preferred. Elderly. E. D., Park-lane, Hatcham, Newbury.

AS USEFUL COMPANION, Needlewoman, or any position of trust. Re-engagement wanted in Christian family, by reliable young Lady. Musical. Moderate salary. Highest references. DELTA, 21, London-road, Sevenoaks.

AS COMPANION to a Lady or any post of trust. Situation wanted by a Christian Lady about 50.—BETA, Starbeck, Harrogate.

COMPANION.—Young Lady (23) seeks engagement as above, to a Lady. Invalid not objected to. Country preferred. Good references. E. M. L., 71, Cranfield-road, Brockley, London.

MOTHER'S HELP.—A young Lady, aged 19, seeks situation where there is one child. Willing to make herself useful. In or near London preferred. R. G., 7662, Sell's Advertising Offices, London.

A LADY RECOMMENDS a Nursery Governess or Mother's Help. Willing and obliging, and good needlewoman. Mrs. JONES, 2, Wellesley-villas, Cheltenham.

AS CHAPELKEEPER, CARETAKER, or any place of trust. Abstainer. Married. Age 40. Good references. S., Easton Cottage, Smart's-lane, Loughton, Essex.

AS MAID-HOUSEKEEPER to an elderly Lady or useful Maid, in quiet family Good references. M., 3, Bristol-gardens, Paddington.

USEFUL MAID.—A Lady is desirous to recommend a Useful Maid, no longer required. Good sewing, hair-dressing. To be seen in London. Miss MURRAY, Fitzroy Lodge, Crieff, N.B.

USEFUL COMPANION, or Housekeeper to a Lady. Domesticated. Good references. —M. M., Royal Bluebook Office, 20, Princes-street, Cavendish-square, London, W.

AS UNDER-NURSE or School-room Maid.—A Lady wishes to recommend a young Girl, nearly fourteen and well grown. She is fond of children, and very willing and neat. Christian family essential. References exchanged.—Mrs. E. PEARSALL SMITH, 44, Grosvenor-road, Westminster, London.

NURSE.—A Lady recommends Christian young Woman of 27 as Nurse to young children. Very respectable, clean, strong. Natural aptitude for children. S. STOCKER, Cambridge-street, St. Neots, Hunts.

A LADY RECOMMENDS a Girl of 18, as Under-Housemaid. Has been 4 years in service. Good character. Mlle. ANET, Vicarage, Hertford-heath, Herts.

WILL ANY CHRISTIAN LADY take and train a Girl of 16, fairly tall and strong. She has been wilful, and would need mothering.—For full particulars apply, SECRETARY, 267, Strand, London.

HOUSEMAID.—A Lady recommends a young person, 19, as Housemaid, or to assist with children, who wants place a little out of London, as she is not very strong. 2½ years' good character. B., 11, Endsleigh-gardens, Euston-square, N.W.

Appointments, Situations, &c., Vacant.

WHO WILL GO FOR US?—Earnest young Men and Women trained free as Evangelists and Mission Nurses. Grants towards support of family in urgent cases while training. Scholarship not primary in all cases. After long, faithful service, C.A. Readerships generally obtainable.—Apply, SEC., 130, Edgware-road, London, W. (Funds also urgently needed.)

COMPANION-HOUSEKEEPER.—Christian Gentlewoman, 33, abstainer, seeks re-engagement to Lady or Gentleman. Clever, economical manager. Fond of children. Musical. Needlewoman. Salary £20. K. M., Mr. Pellew, Chemist, 374, Old Kent-road.

TRAVELLING COMPANION.—Widow Lady, in delicate health, going (D.V.) to Homburg for August, desires the company of a Christian young Lady for that time, sharing expenses. References exchanged.—ETA, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

AUGUST AND SEPTEMBER.—Free Furnished Room and use of kitchen fire offered to a respectable woman or married couple. No duties. Only companionship for housemaid required. Highest recommendations are necessary.—Reply with full particulars to Z., care of Mr. Windle, 1, Gt. Queen-street, Westminster.

A CONGREGATIONAL MINISTER (Widower) is anxious to meet with a Christian Lady, Widow or otherwise, to take the management of his house. Must have private means, as small salary only given. Any Lady wishing for a sphere in which to serve the Master, will find this a fitting opportunity.—MINISTER, care of Gibbs, Smith & Co., Advertisement Agents, 10, High Holborn, W.C.

WORKING HOUSEKEEPER wanted, in house of business, dining 30 daily. Two servants kept. An earnest Christian Woman desired, and one having had some similar appointment preferred. Age about 40. Apply before 11 a.m.
336, Camden-road, N.

TRUSTWORTHY CHRISTIAN WOMAN wanted, abstainer, accustomed to cooking and housework, to let apartments in August and September. May remain during winter.
Miss B., 6, South-crescent, Walton-on-Naze.

A CHRISTIAN MAN and Wife, without children, as Servants in a small Convalescent Home. Must be industrious and trustworthy.—A. W., 79, Mildmay-road, N.

CHURCH MISSIONARY SOCIETY.—Wanted, three thoroughly efficient and experienced Schoolmasters for work in Mission schools in Calcutta, Shanghai, and Lagos. References for Spiritual and Missionary qualifications (as distinct from Professional ones) should be given to three clergymen, if possible supporters of the Society.—All applications should be addressed to the Rev. F. E. WIGRAM, Hon. Cler. Sec., C.M.S., 16, Salisbury-square, London, E.C.

USEFUL MAID wanted, as Attendant on an invalid Lady. Good needlewoman.
L., 7, Lander-terrace, Wood Green, London, N.

A CHRISTIAN NURSE wanted, or Mother's Help. Three young children; eldest three years. Good needlewoman.
Mrs. BELLERBY, 5, Hawley-square, Margate.

CHRISTIAN NURSES wanted, fully trained, for Private Nursing. £25 rising to £40. Comfortable home, board, washing, and uniform.—LADY SUPERINTENDENT, 220, Sauchiehall-street, Glasgow.

OFFICE FOR HOME HELP, 9, Upper Baker-street (close to station).—Miss HOOPER introduces Ladies as Governesses and Companions. Also Nurses for the Sick, and superior Domestic Servants. Hours 10 till 5, or by letter enclosing stamp.

WANTED, EARLY IN SEPTEMBER, trustworthy Woman as Cook, or Cook-Housekeeper. Also a House-Parlourmaid and Under-Housemaid. Personal interview and personal character indispensable.—Apply, first by letter, to O. P., Lalcham Lea, King's-road, Clapham-park, S.W.

GOOD PLAIN COOK wanted, by the 25th; one who has been kitchenmaid preferred. Personal character indispensable. No beer, and no fringe allowed.—Apply, between 2 and 3, at
1, Bentinck-street, Cavendish-square.

PLAIN COOK wanted. Abstainer. Wages £18 to £20. Four in family. House-parlourmaid and page kept.—Apply personally, or by letter, M., Mrs. Hoys, Lee Green, Blackheath, S.E.

STEADY, SUPERIOR YOUNG PERSON, about 20, wanted as Servant in a small Christian family. Quiet, comfortable home. Plain cooking required. Dissenter.
S., 52, Dartmouth Park-rd., Highgate-rd., N.W.

COOK.—Can any Lady recommend an active, clean, and really trustworthy person as Cook in small Convalescent Home for Ladies. Must have good character, and knowledge of her duties. Kitchen-maid from 2 to 4 o'clock daily. Wages £20, with all found. Required at once.—LADY SUPERINTENDENT, Hygeia, Wadhurst, Sussex.

GOOD PLAIN COOK wanted. Small family, work light. Country.—G. M., care of Messrs. Spackman & Co., Queen-street, Oxford.

GOOD GENERAL SERVANT wanted. Clean, strong, and active, about 20, for August 1. Comfortable home.—Mrs. P., 173, Highbury-New-park, Highbury, London, N.

EXPERIENCED GENERAL SERVANT wanted, in a small family, where a nurse is kept. Must be a Christian and an abstainer.
Mrs. RUSSELL, Elmhurst, Station-road, Harrow.

HOUSEMAID. — Wanted immediately, in a Clergyman's family, a Housemaid, not under 23, who can wait at table. Early riser. Good character essential.—Write, stating full particulars, to
Mrs. W. HAY AITKEN, 33, Lansdowne-rd., Bedford.

THOROUGHLY COMPETENT NURSE wanted, to return with a family to Japan, and remain there to take charge of three young children and assist mother. Age between 26 and 30. Must be a thorough Christian and an abstainer. No one need apply who has not good health and good references.
M. BRAITHWAITE, 312, Camden-road, London, N.

GOOD GENERAL SERVANT wanted. Age from 20 to 25. Must be good plain cook. No washing. Three in family. State wages.
B. T., Mrs. Abbiss, Streatham-common, S.W.

A RESPECTABLE GENERAL SERVANT of good character, an abstainer, wanted in a quiet family of three. Wages £10, with very comfortable home.
Mrs. BARRETT, 4, Canterbury-road, Croydon.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

WEST CENTRAL HOTEL,
97, 99, 101, 103,
Southampton-row, Russell-square.
This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d. An exceedingly comfortable home in winter. Printed Tariff on application to FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

MIDLAND TEMPERANCE HOTEL, 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

LONDON. — 97, Euston-road, opposite Midland, G.N., near Euston, and King's Cross Stations. Apartments furnished, nightly, parlours 4s., bed-rooms from 1s. 3d.; or weekly 5s. Board as required. Christian family.

BRIGHTON. — Select, private Boarding House. Special terms for resident boarders. Good airy rooms. Most pleasant and healthy situation. Near West Pier and Lawn Promenade.
Moreland House, 116, Lansdowne-place, Hove.

ANNESLEY HOUSE,
186, EUSTON ROAD, N.W.
Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

INTEMPERANCE.
BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

HASTINGS. — **BOARDING ESTABLISHMENT.** Sunnyside, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Smoking-room. Established ten years. Can be well recommended.
Proprietress, Mrs. BUTTERWORTH.

BOURNEMOUTH.—Large and airy suites of Apartments, near pier and gardens; hot and cold baths. Terms moderate.
Mrs. MOON, Ootacamund, St. Peters-road.

INTEMPERANCE OR NERVOUS DEBILITY.—A private Home for a limited number in a cheerful locality, where the above has been long and successfully treated. Christian influence, home comforts, and amusements. Highest references.—MEDICUS, 23, Stokes Croft, Bristol.

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THEATRICAL MISSION.

CHILDREN'S SEASIDE HOLIDAY.—The Committee have taken a House at Clacton-on-Sea for four weeks from July 11, and hope (D.V.) to receive there 40 delicate "Little Players," to whom Sea Breezes will be a refreshment, and who will also be brought under personal Christian influence. Constant services on the sands. Funds greatly needed.—Please write to Mrs. COURTHOPE TODD, Macready House, Henrietta-street, Covent Garden.

July 19, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Rev. Marmaduke Miller, ex-President of the United Methodist Free Church Conference.

In these days of uncertain sounds and doubtful doctrine, it is refreshing to read the July charge of Dr. Maurice Day, Bishop of Cashel. After some preliminary remarks on the present circumstances, Bishop Day writes :—

> We Protestant Christians of all classes ought at this time to be drawn very closely towards one another; not in any political combination, but in Christian sympathy and love, as those who have so much in common as regards the most important of all matters.

Bishop Day then proceeds to define "the true Church" and of what it consists; would that his episcopal brethren, both in England and Ireland, would note and re-echo his weighty words. He says the true Church consists—

> Of all those, and of those only, who are quickened by the power of God the Holy Spirit to spiritual life, and who manifest that life by a living faith in the Lord Jesus as their Saviour, and by a life according to that faith. These, wherever they may be found, and these only, are the true Church of God, the living body of the Lord Jesus Christ.

Further on he remarks, "If there be a right spirit in all true Christians, their union will be seen even in the midst of external diversity;" and, after a quotation from Hooker, he closes this portion of his weighty charge :—

> If we keep this view of the true spiritual Church of God clearly in our minds, it will not only comfort us in the face of all outward divisions, but it will also lead us to look upon as brethren, in the highest and truest sense, all those, by whatever name they may be called, who, as far as we can judge, have the faith and love of the Lord Jesus Christ reigning in their hearts.

Let us next see what is the opinion of the Bishop of Cashel on "the importance of preaching." He says :—

> I think there is a danger at present of its being made little of, and thrust into a corner; that while services are more carefully looked after, and music attended to (all which is very right), it is counted a secondary matter with some what sort of sermon is provided....Set it before your minds as beyond all exception the most important part of the work which is given you to do. The preaching of the Word is not only its public preaching, but the continual deliverance of our message in private as well as in public....

We cannot lay too much stress on these words, nor upon those which follow on the duty of prayer; we earnestly commend this charge to all who are called to the ministry, and pray that the loving Christian spirit of the saintly Bishop of Cashel may find a hearty response in many a soul.

Temperance reformers would not have much to hope for from the House of Lords, if the conversation last week between Lord Wemyss and Lord Salisbury were to be taken as a true gauge of the interest that the Peers feel in the matter. Lord Wemyss thinks Prohibitionists are a very tyrannical set of people, and he wants the Government to checkmate them if possible by getting information from America to show that Prohibition is the fruitful source of crime and pauperism. He is more anxious about "the liberty of the subject" than about the evils of drunkenness, and very apprehensive that any prohibition of the liquor trade would cause the moral deterioration of the people by inducing contempt for a law which they did not intend to obey. We are astonished that his lordship should not have discovered ere now, what most other people are convinced of, that nothing produces such moral deterioration and contempt for law as this very traffic which he would preserve intact. In fighting for a shadow he lets go the substance.

The Prime Minister is also filled with alarm at the bare idea of devoting two or three sessions to public-houses, because it would be a very serious impediment to public business. We scarcely know what "public business" embraces nowadays, but we should be inclined to say that two or three sessions seriously devoted to public-houses and their influence on the national well-being, would be about the best way of spending the time of our not overworked peers. Lord Salisbury was careful to state that he does not personally sympathise with the cry for Sunday closing in England, but he notes the current of public opinion in favour of larger restrictions. We are, therefore, not without hope that a growing opinion on the subject of prohibitory legislation generally, may help his lordship to a more friendly attitude.

A correspondent sends the following suggestion :—

> Would it not be a very favourable opportunity, while the Shah is in England, to ask him not to allow Deacon Abraham, at Oroomiah, to be hindered in his work?

Dr. Barnardo's appeal from the order of Mr. Justice Mathew and Mr. Justice Grantham has been heard before Lord Esher, Lord Justice Cotton, and Lord Justice Lindley, and the decision is announced as we go to press. The decision of the inferior court is upheld, with two very important differences. The severe comments of Mr. Justice Mathew and his colleague intimated (1) that in their belief Dr. Barnardo had sent the child, Martha Ward, out of the kingdom on December 22, because he knew the Court was going to be moved, and to evade its jurisdiction; and (2) that the letters written by Dr. Barnardo afterwards, and produced in court, were not *bonâ fide* intended to effect the recovery of the child, but further to evade justice. The Lords Justices of Appeal entirely exonerate Dr. Barnardo from these imputations, which they consider undeserved, although they confirm in other points the judgment of the Lower Court as to the child.

When George Brealey passed away a prince and a great man ceased in Israel. He was a true soul-winner, and the record of his life is written in the moral and religious elevation of the whole neighbourhood of the Blackdown Hills. When about to leave for Demerara, he was asked at a fare-well meeting to go to this hill country and preach the Gospel. He went, and cottage meetings were so blessed that the villagers begged him to stay and preach to them. He told them he was leaving to preach to the black people. "Oh, no, maister," an old woman replied; "you've made a mistake; we be the blacks; we've got black hearts." The words were prophetic, and providential events evidently led to his remaining. Thousands of Christians ought to go abroad; but, perhaps, as in the case of Dr. Barnardo and George Brealey, the Lord of the harvest may intend greater blessing to distant lands through detaining some among the blacks at home. The truths of the Gospel of God made manifest in the conversations recorded in these memorials of George Brealey, by his like-minded son (2s. 6d. *J. F. Shaw*), are better calculated than much theological study to make men and women mighty winners of souls.

It is satisfactory to note that defeat by a substantial majority attended the attempt made in the House of Commons to expunge the clause inserted in the Cruelty to Children Prevention Bill prohibiting the employment of children under ten in theatres. The only effect of the discussion was to refute still more effectually the arguments, moral, physical, and educational, which are urged in favour of children of tender years being so employed. We trust that the Upper House will not disturb the excellent decision deliberately arrived at by the Commons.

In the recent discussion in the House of Commons upon the Scottish Universities Bill, speaking in support of the retention of the present theological tests for the theological chairs, a member of the Government said :—

> In dealing with a question like theology, tests are an absolute necessity, unless it is intended that the whole teaching of theology shall be dissolved in some perfectly amorphous and shapeless system. When a religion is based on doctrines, it is impossible to eliminate the dogmatic element from the discussion. If all tests for theological chairs are abolished, it will be possible to appoint to those chairs professors who do not profess any form of Christianity.

These words are noteworthy, seeing that one of the subtle dangers of the present day is the tendency to so-called freedom and "breadth of thought" in religious and doctrinal matters. Without the sure anchorage of a definite faith and belief, the Church and the individual are alike at the mercy of any sudden breeze of rationalism, and it is especially important that those who have the responsibility of training and influencing future ministers should be men sound in the faith.

There was a discussion last week in the London Presbytery on Home Mission work. Some advocated the establishment of mission halls without reference to ecclesiastical leanings; others, more timid, thought that the work of evangelising the masses should be strictly in connection with the regular churches. One expressed the opinion that the silks and the prints, the fustian and the broadcloth, did not coalesce in the churches.

Then Rev. John McNeill rose and gave the talk a very practical turn:—

He had only five minutes before he must leave for the weekly open-air service he conducted at King's-cross, assisted by his office-bearers. If the Conference adjourned along with him to that open-air meeting it might help them in the consideration of the matter under discussion. The problem was being solved at Regent-square Church, where the silks and the prints got on well together. They needed to bring into their ministrations more direct evangelistic preaching. The right class of people were being attracted to Regent-square, and on the previous Sunday he received nearly sixty new members, a larger number than ever joined at one time under his ministry, even in Edinburgh. There was life in all their churches, but they needed it more abundantly.

Mr. McNeill is solving the problem by doing the work. The great thing is to have the Gospel message taken to the people *in some way;* the exact shape of the agency may very well be moulded by circumstances.

The Calcutta correspondent of *The Times* recently wrote thus:—

A Bombay newspaper announces two recent marriages: in one case the bride was aged two years, and in the other fifteen months, while the bridegroom was thirty years old. Pundita Ramabai is giving a series of lectures to crowded audiences on female education.

These sentences denote respectively the poison and the antidote; the latter indicating the lines along which must run the reform of the degrading customs of child-marriage and enforced widowhood, and of other grave social abuses. The womanhood of India must first be enlightened; the zenana is the social fortress which must be captured, and it is for the women of England to lead the attack. The increased attraction of India as a sphere of work for women, especially in medical missions, is a hopeful sign. At the Mansion House the other day it was stated that there are now in India twelve female hospitals and fifteen dispensaries, and that two hundred and twenty women are receiving the required medical education for the work. But the slender ranks require strong reinforcements, and the best energies of Englishwomen can be consecrated to few nobler purposes.

KILBURN HOUSE OF REST.—At the last all-day meeting, Miss Mason asked prayer for guidance in connection with a house she is about to take for aged and disabled Christian workers, that the right locality may be chosen, and the most suitable inmates selected for its first occupants. Someone may know of a suitable house, or some may be disposed to give a house for the purpose. These all-day meetings will be resumed on October 4, when Rev. F. B. Meyer will give the address in the afternoon.

CRUELTY TO HORSES.—Rev. H. R. Haweis, of St. James's, Marylebone, preaching last Sunday, condemned the cruel use of bits and tight reins. At garden parties at Lambeth Palace and Fulham Palace recently he saw hundreds of fashionable carriages with the horses' necks strapped back, and the creatures tossing in agony, while their owners were in the grounds enjoying themselves and regardless of the torture which the animals were undergoing. He suggested that the Archbishop of Canterbury and the Bishop of London should make an order that every carriage standing within the episcopal precincts should unloose bearing reins, and that a groom should be told off to see the order obeyed. A great moral impression would then be created throughout London. At least, it would be said that these bishops, while in accordance with the Apostle's injunction they are "given to hospitality," are not unmindful of that older precept, "a righteous man regardeth the life of his beast." Such action at such places as Lambeth and Fulham would call instant attention to the curse of bits and bearing-reins throughout England, and be a practical sermon on humanity worth a thousand pulpit utterances.

THE PRESENT VISITS OF MESSRS.

Hudson Taylor & Grattan Guinness

TO AMERICA.

"As Thou hast sent Me into the world, even so have I also sent them into the world. And for their sakes I sanctify Myself, that they also might be sanctified through the truth. Neither pray I for these alone, but for them also which shall believe on Me through their word; that they all may be one; as Thou, Father, art in Me, and I in Thee, that they also may be one in us: that the WORLD may believe that Thou hast sent Me."—John xvii. 18—21.

A few days ago Mr. Hudson Taylor sailed from Liverpool for New York. Let me emphasise one truth he dropped as I saw him off—viz., that the progress of foreign missions is dependent on the consecration of the Church at home. Last year I was an eye-witness to the brotherly reception the churches in America and Canada accorded Mr. Taylor. Before his steamer had got out of our river a telegram was despatched to catch the prayer-meeting of the C.I.M., which meets every Saturday afternoon from 4 to 6, at the Mildmay Conference Hall, announcing his embarkation, and requesting special prayer that the outcomings of this second visit to America should not be for the good of China only, but for the other foreign missions; for the good of the churches in the United States and Canada, and for the other nations of the American Continent, and for the whole world. By this time Mr. Taylor may be hard at work. Our long-tried friend of the heathen, Mr. Grattan Guinness, is also in America, pleading for Africa, as well as for other parts of the earth; and these two friends may shortly meet at the Convention of Niagara, where so liberal and spontaneous a response was made last year.

Is it too much, then, to crave that earnest expecting prayer on the lines of the telegram referred to may be made? It includes much, for it embraces a quickening and consecration of the churches on the other side the Atlantic, whilst we could not but similarly include our own churches and ourselves also, that they and we, being so quickened and consecrated, might be instrumental in a mighty world-wide ingathering out of the dark places of the whole earth.

Unless our churches are to die down, and it may be die out, is it not imperative that they advance upon the heathen? Is it possible to find a way for us to continue in neglectful disobedience and avoid dying out, or else dragging on a crippled existence?

Mr. Spurgeon says in a notice of Arnot's "Garenganze" that he has read it with the conviction that the Church must wake up, and send out a hundred men where she has hitherto sent one.

Rev. J. H. Horsburgh, missionary of the Church of England Missionary Society, writes me from China: "We must have a more apostolic order of missionaries coming out, not in UNITS, but in BANDS, to overspread the dark heathen world." He adds that he has been living in native houses, in native inns, and in native boats, eating the simple native food, and of course wearing the native dress. He says the life is thoroughly practicable both in the heat of summer and the cold of winter; it is also thoroughly healthy and ridiculously cheap. There ought to be hundreds of missionaries in every province. There is no reason why there should not be.

Permit me to remind your younger readers that the great ingathering that took place in the British Isles in 1859—60 was emphatically connected with the power of prayer, and not the power of fine preaching. The preachers and their friends prayed that the unsaved souls assembling might be saved before the meetings ended, and so they were. The people saw their neighbours going out unsaved and coming back saved, and testifying that Christ had saved them. It would be impossible to estimate how many were saved by the simple testimonies of these men, women, and children. Thus the work spread, bringing glory to God as the answerer of prayer.

But though it is no doubt a fact that that awakening sent forward to the front to labour amongst the heathen not a few missionaries, yet it must be admitted that the imperative and urgent command of the Lord to share out the bread of life to the heathen was at that time sadly neglected to be explained and enforced to the multitudes of converts.

Let us not now repeat our mistake. There has been during the last four or five years much spoken and much printed about the heathen. But when shall we begin to be business-like? Christ gives it to us as the chief, the main work of the Church, but we take it up as one of the many small inferior works of the Church. The Moravians at their very start made the heathen their main work. But where is there another denomination doing so now?

Oh that I and many, many beloved brothers and sisters on both sides the Atlantic and all over the world, for the glory of God and the good of Jew and Gentile, may take the words of our blessed Lord from the head of this paper, and in their very spirit plead them to our heavenly Father till we have them. Forget our nationalities, forget denominations—be all one—and, loving all saints, plead the one Name. Our Father delights to be prevailed with.

Reginald Radcliffe.

WANDSWORTH-ROAD, S.W.—The Howard-street Gospel Mission and Sunday-school, New-road, Wandsworth-road, is a small work patiently carried on by a band of devoted Christian people. The last annual report tells of varied effort attended by encouraging results. During the winter much had to be done to meet the necessities of the poor, over 10,000 free meals having been provided. The work has many firm friends, but if others would rally round it, development would be more rapid. The superintendent is Mr. John Soames.

BRITISH SEAMEN AT BILBAO.—The Luchana Reading Rooms at this Spanish port serve a very useful purpose. During last year a grand total of 35,204 visits were paid to the rooms, the many conveniences of which continue to be highly appreciated. The spiritual work is not without its encouraging side, while the temperance cause has been successfully advocated throughout the year. The "post office" connected with the institution is a valuable adjunct, no fewer than 41,380 sailors' letters passing through it during the twelve months. All business communications should be addressed to Rev. A. Burnell, at the Reading Rooms.

BETHNAL GREEN FREE LIBRARY.—The young men and women who attend the evening classes at this institution were handsomely entertained on Saturday afternoon, at Caen Wood Towers, Highgate, the residence of Mr. and Mrs. Francis Reckett. Tea was served in a marquee, and addresses were given by Mr. G. F. Hilbken, the librarian; Mr. Arthur Farnan, a member of the Clothworkers' Company; and Mr. Skinner. The work carried on in connection with the reading-room and the classes appears to be of the most valuable kind, from a Christian standpoint, and a scheme is on foot to institute a Students' Union. The space in the present library building is very restricted, and hopes are entertained that the scheme for providing new premises, at a cost of £2000, will be well supported by the public.

The Church and the Theatre.

AFTER reading of the proposed new brotherhood to reach the masses of the people, which was so strongly recommended at the Convocation of Canterbury, it is painful to note that at the Ruridiaconal Conference in Liverpool held the following week, the question of the stage was discussed; and that the discussion was of such a character that *The Daily News* of Saturday last says concerning it: "The prevailing tone of the Conference was decidedly not one of hostility to the actor's calling, but betokened, on the contrary, an earnest desire to strengthen its claims to the respect of right-thinking people." This, according to *The Daily News*, is "a cheering fact"; to most of our readers it will be regarded as a fact of an entirely opposite character. The Church's power depends upon her separated life, and the unreached masses of the people will estimate at their true value those ministers who publicly appear as patrons of the stage. "I am not going to hear that man preach," said a man of the world, "for he plays cards." "Why," said his friend, "you need not say anything, for you play cards yourself." "Yes," the man replied, "but I am not going to entrust my soul to the preaching of a card-playing parson." The masses who frequent the theatre are too well acquainted with its character to have any confidence in the theatre-going clergyman.

Some of the remarks made at the Conference can only be read with a deep sense of shame and humiliation. One minister, Rev. S. A. Sylvester, vicar of Roby, is reported to have said that "the stage, if true to its pictures of life, may in many cases act as a teacher with greater effect than the sermon in the pulpit." How unworthily Mr. Sylvester regards the sacred office to which he believes he has been called! If this is really his opinion, surely it is his duty to abandon the pulpit for the stage as a more effective instrument for teaching the truth. Another speaker, Rev. Mr. Mitchell, who also appeared as a defender of the stage, complained that after seeing "The Private Secretary," in which a certain curate cuts a rather ridiculous figure, he was met at the door "by some wenches," who said, "There's another, don't you know." "Such a thing," Mr. Mitchell considered, "was not very nice for one to listen to." If the "wenches" meant that Mr. Mitchell cut a rather ridiculous figure, we are inclined to think they were not far wrong. Perhaps they were shrewd enough to know that he was in his wrong place, and we shall not be sorry if Mr. Mitchell learns this lesson, and refuses in the future to put himself in the way of hearing such "not nice" remarks.

The sale of drink in theatres and the immodest dresses of some of the actresses were both referred to, but such speakers as Mr. Sylvester and Mr. Mitchell, notwithstanding these things, still defended the theatre. There were others, however, who were wise enough and bold enough to take an opposite view. Rev. S. C. Trench is to be commended for "taking his stand upon the traditions of the Church, which are against the theatre." It is to be lamented that the majority do not appear to have taken the same position.

It is our deliberate conviction that theatre-going and theatre-defending clergymen are in their wrong place. We would not say that no man can be a Christian who patronises the theatre, but we think that no such inconsistent man is fitted to be a Christian minister. Whatever his ability, he will mislead by his life more than he can possibly help by his teaching. The Church and the world are distinct, and every attempt at union must end in disastrous failure to the Church.

Convocation Copying Rome.

THE Reformation of the sixteenth century was the protest of evangelical Christianity against the errors and corruptions then prevailing in the Church of Rome. Without a doubt that church continues to be of the same character. However altered may be its appearance in this country, in Catholic countries it is still the same corrupt and persecuting system. The need for protest is as great to-day as ever. But it cannot be denied that the modern tendency is towards the imitation of Rome rather than antagonism to it. Not only do the Ritualists in the Church of England—so long regarded as the bulwark of Protestanism—boldly adopt the erroneous teaching and dangerous practices of Rome, but even those who are earnestly evangelical, and emphatically Protestant, are proving only too ready to copy her methods. Our most vigorous denunciations will lose their weight if we continue to pay her so high a compliment.

A recent session of the Convocation of Canterbury furnished another indication of the same thing. The Bishop of Rochester presented the report of a joint Committee of both Houses which had been appointed to consider organisations to reach the masses. Among other minor proposals was one of very special importance, on which the committee laid great emphasis. This was the establishment of a new order of brotherhoods, the members of which should bind themselves "by vows of celibacy, poverty, and obedience"; whose vows, however, should "be only binding for a definite time, or be revocable by authority"; who should work "in strict subordination to the authority of the Bishop," and "only on the invitation and under the sanction of the parochial clergy"; and who should receive for their work "nothing beyond their board and lodging."

The resemblance between this order and the monastic institutions of the Romish system will be apparent to every reader. This may not be a sufficient reason for condemning it; for the most strenuous opponent of the Church of Rome will admit that while she has never displayed much of the harmlessness of the dove, she has shown no lack of the wisdom of the serpent. In many things it may be possible to imitate her with advantage. But such an attempt to follow her monastic system can only be condemned. It raises the question whether the practice of binding one's future life by vows is sanctioned, or even allowed, by New Testament teaching. Upon Matt. v. 33—37, Alford says: "These verses imply the unfitness of *vows* of every kind as rules of Christian action." We confess that we cannot see where such vows can find a place in a dispensation whose chief characteristic and highest glory is liberty. If the Christian life is rightly described as "the life of Christ manifested in our mortal flesh" (2 Cor. iv. 10, 11), under what vows can that life be bound? A mistaken apprehension of the Christian life underlies this extraordinary proposal.

The dangers arising from *life* vows are admitted, but why should vows for a limited period be less dangerous? The principle is the same; and if condemned in the one case, why justify it in the other? The monastic system in the early Church was commenced with motives as pure as those which suggest this new departure; why should not similar evils in course of time be the result?

The reasons assigned for the adoption of this method are as Romish as the method itself. "Sisterhoods" are declared to be more effective than "institutions of Deaconesses"; and this is attributed to their adoption of common vows. About the success of sisterhoods there may be differences of opinion. But to adopt similar vows in order to similar success is a doubtful proceeding. What is called success is not a sufficient justification for such methods. A further reason suggested is that such brotherhoods would give opportunity for using the "reserve force of enthusiasm" which is said to be in the Church, "adequate for any emergency." And so a feeling of *present* enthusiasm is to bind some to a certain mode of life in the *future*. Is that a true way to direct the life of God in the soul? We decidedly think not. It is noteworthy that no justification for these new methods is sought for in the teaching or example of our Lord and his Apostles. They lived as men amongst men. And though Paul chose for himself to remain unmarried, he neither bound himself to such a condition by a vow, nor imposed such a vow upon others.

The desire to meet the needs of the unreached masses, which prompts this proposal, has our heartiest sympathy, but the method proposed we view with alarm, and anticipate only failure from its adoption. Not new organisations, but "power from on high" resting upon Christians in all places, is the great need. For an enduement of the Holy Spirit which would unite the different sections of the Church in one effort to save the people we would pray; and we have the testimony of our Lord Himself, in his great intercessory prayer, that such a condition would be followed by truest success (John xvii. 21—23).

MRS. LEWIS'S WORK IN PARIS

DEAR SIR,—It may be well to let your readers know that Mrs. Travers Lewis (*née* Miss Ada Leigh), in resigning her place among the English girls in Paris, consequent on her marriage with the Bishop of Ontario, is far from relinquishing her interest in the work. She proposes to visit every year the scene of her former labours.

The editing of *Echoes from Paris* will be continued by me, and I shall be happy to afford information as to the state of the various Institutions in Paris, receiving donations, and enrolling new subscribers, at the Y.W.C.A. Home, 22A, Queen's-road, Bayswater, London, W.—Yours faithfully,

(MRS.) EMMA E. HORNIBROOK.

AGED PILGRIMS' ASYLUM, HORNSEY RISE.—The eighteenth annual meeting of this Home was held a few days ago. The Asylum is really a village in itself, delightfully situated in a healthy district of North London, where 120 aged members of "the household of faith," are provided with a comfortable home in which to spend their declining years. Each one has a separate room, and a pension from the Aged Pilgrims' Friend Society of either ten, seven, or five guineas per year, besides which their coal and gas are given them. All the inmates are over sixty years of age, the youngest being sixty-four, and the oldest ninety-three. The meeting was addressed by Revs. H. Bradford (Northampton), W. H. Evans, A. G. Gristock, G. Plaford, P. Reynolds, W. Sinden, Mr. S. Sharpe, and Mr. W. Jackson (secretary).

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Reply of "A Missionary" to Mrs. Guinness' "Critique" in "The Regions Beyond" for April.

THIS "Critique" deals only with the main issue, and was designed to give a decided negative to the assertion that Matt. x. instructions have anything to do with us. The objections made therein were anticipated and abundantly met, with conscientious pains, by my papers. But these are all passed over unnoticed.

The Critique opens with the general assertion that Matt. x. contains "a special commission, given exclusively to Christ's own immediate disciples at a certain definite juncture in his ministry. It was applicable to them alone, and even to them only during his life on earth, and not after his death." In answer to this I must refer to my former papers, wherein it is shown that in each of the three divisions of these instructions and predictions there are clauses which reach into the future, and several which were never obeyed or fulfilled until after Pentecost. This answers the objection.

AN ARBITRARY DIVISION.

Although the last of the three divisions mentioned contains clauses inapplicable to that first journey, Mrs. Guinness assumes and asserts that Matt. x., from ver. 17 onwards, gave "general instructions" not to be confounded with those that precede. Where is the evidence of this? Ver. 16 speaks of Christ's sending them forth as "sheep in the midst of wolves," and their need of harmlessness and wisdom; and ver. 17 goes on, "But beware of men, for they will deliver you up to the councils," &c. Is it handling the Word of God fairly to say that ver. 16, and what preceded it, applied only to the disciples then, but that from ver. 17 on we have "general directions" applicable always? Those who are seeking the truth will easily discern how vv. 16 and 17 are joined in one, and spoken as a scarce broken sentence.

But why this arbitrary division by my critic? Is it because in ver. 17 is the clause about their being delivered up to councils, which did not occur until after Pentecost? Weigh now the strength of the two assertions—mine that all Matt. x. applies always, and that of the "Critique," which dismembers this unit of truth, and says: This first part was temporary and this last permanent. Note that it is admitted that the last section of this legislation was of age-enduring obligation. I claim this admission for the entire chapter.

Mrs. Guinness states that from ver. 17 onwards was not spoken at the same time, but was addressed, at another time, to a "general audience," that is, general in contrast to the first part of the chapter, which was addressed to the disciples only. But the Spirit of God has given us the reply to this assumption, for in the beginning of the next chapter (Matt. xi.) we read: "And it came to pass, when Jesus had made an end of commanding *his twelve disciples*, He departed thence to teach and to preach in their cities." Again, the instructions in Matt. x. itself, which begin, "These twelve Jesus sent forth, and commanded them saying," &c., end in vv. 40, 41, and 42 (far beyond ver. 17). "He that receiveth you, receiveth Me," &c. Thus they are woven together, like the veil of the Temple, into one indivisible tissue.

But, even if it could be shown that from ver. 17 onward is to be read separately from what precedes, it would still be incumbent on an objector to explain how, if those instructions are to be limited to that journey, Jesus told them to "raise the dead" (ver. 8), which they did not do until after Pentecost; and how it is that Paul refers to the clause "for the workman is worthy of his meat" (ver. 10) as of lasting force.

We now go on to take up the reasons Mrs. Guinness gives for her conclusion that Matt. x. is not still binding.

"EXTRAORDINARY SELF-DENIAL."

(1) The first is that the circumstances now and then differ. "They," we are told, "were plain men; there was no extraordinary self-denial in the matter or mode of the mission." The inference is that in these days we are not so "plain," and that what they bore without much thought *would* be "extraordinary self-denial" to us. Truly this is characteristic of our times. It suggests our need of that word in Matt. x. (and note it is in ver. 24, which the Critique admits to be of general application). "The disciple is not above his Master, nor the servant above his Lord." When that mode of life which sufficed for Christ and his disciples requires "extraordinary self-denial" in us, the case is melancholy indeed.

Under this first point we are also told these "young Jewish heralds would meet, for the most part, a kind and cordial welcome." Why then did Christ say, "Behold I send you forth as sheep in the midst of wolves"? &c. Note, this is in ver. 16, which Mrs. Guinness admits gave them their instructions for that journey. She further says, "They were to get their message declared as quickly as possible, and to travel light," &c. If desirable then, why not now?

In contrasting the modern missionary with the twelve, Mrs. Guinness remarks upon how he "goes perhaps to climates which are injurious to his health." I venture to suggest, and only to suggest, that possibly we have failed to claim that word in the parallel passage in Luke to the seventy: "Behold I give you power to tread on serpents and scorpions, and over all the power of the enemy: *and nothing shall by any means hurt you.*" Perhaps if we claimed exemption from harm if poisoned, or bitten by serpents, or from drinking bad water, or from breathing deadly fever-laden miasma, it would be "according to our faith." I would here so speak as to encourage faith in what we may have overlooked, and not to grieve any beloved worker who may be semi-prostrate with fever, even as he reads these lines in his far-away field. The text just quoted is in Luke x. 19. In the next verse we read: "Rejoice, because your names are written in heaven." If we appropriate this, why not that, spoken in the same breath to the same persons? Moreover, it cannot be said that these words to the seventy were confined to Christ's life, for Christ's life on earth was just then about to close. He was journeying toward Jerusalem to accomplish his decease. Moreover, we see Paul acting on this word in shaking off the viper from his hand and feeling no harm. Was the promise the heritage of Paul only, or is it not also ours?

All that our critic says as to the difference in the circumstances of the twelve and of post-Pentecostal missionaries falls to the ground before the fact that after Pentecost these disciples and others acted under Matt. x. instructions.

(2) The second point is as to the "sphere" to be visited; that is, they were not sent to the Gentiles on that first trip. This I fully met in No. XVII. of my series.

THE GOSPEL OF THE KINGDOM.

(3) Here the Critique contrasts the *message* of the twelve with that we are to bear, to show that the instructions that they were under do not apply. That was as to "the kingdom of heaven," while "Christian missionaries go forth that 'repentance and remission of sins should be preached in his name among all nations,' a very different commission." My reply to this is near at hand. I would ask: Did the great Apostle to the Gentiles err in the work in Rome, concerning which the Spirit records, "And Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God"? This is also the exact form of expression in Luke viii. 1, where the record is that Christ with the twelve preached "the glad tidings of the kingdom of God." Christ's message and that of the twelve was concerning the kingdom of God. So was Paul's. So is ours. What, then, becomes of this objection also? Moreover, if further proof is needed, read Christ's words in Matt. xxiv.: "And this Gospel of the kingdom shall be preached in all the world, for a witness unto all nations, and then shall the end come." This is the precise form of expression used in Matt. iv. 23: "And Jesus went about all Galilee...preaching the Gospel of the kingdom." Surely Mrs. Guinness failed to look well to her argument on this point!

A SYMBOL MISINTERPRETED.

(4) The next objection is as to "the *spirit*" in which the disciples were to act. If rejected, the twelve were to shake off the dust of their feet against the rejectors; that is, we are told, they were in symbolic act to denounce judgment against them. She then asks, "Is this what modern missionaries are to do, or to be patient?" &c. Surely, it ought to have occurred to our critic that it is written of Paul and Barnabas, in Acts xiii. 50, 51, when they were persecuted and expelled from Antioch in Pisidia: "But they shook off the dust of their feet against them, and came unto Iconium." Did, then, these servants of Christ act otherwise than in "the spirit" that ought to mark them and us?

But Mrs. Guinness misinterprets the symbol. It was not significant of "denouncing judgment." It was rather symbolical of duty fully discharged, and the responsibility being on the rejector. Its language, as to the messenger, was: "Behold I am clean from your blood." It does not differ from what is recorded of Paul in Acts xviii. 6: "And when they opposed themselves, and blasphemed, he shook his raiment and said unto them...I am clean: from henceforth I will go unto the Gentiles." Does not this still apply to us? What then becomes of this objection also?

MISTAKEN LITERALISM.

(5) Here our critic takes up the oft-answered objection drawn from Luke xxii. She quotes it thus: "But now, he that hath a purse, let him take it, and likewise his scrip," &c. Why did the quotation stop at this word "scrip"? and why does "&c." supply the place of the words from Christ's lips that follow and form one sentence with what is quoted? The omitted words are: "And he that hath no sword, let him sell his garment, and buy one." The full quotation would have itself refuted the argument, for the command to take purse and scrip could be no more binding than the one to take a sword, which latter was more emphasised than the former; and a few minutes afterwards Christ said to Peter, who had made the mistake

of literalising Christ's command as to the sword (even as now our critic would as to the purse and scrip): "Put up again thy sword into his place: for all that take the sword shall perish with the sword."

Mrs. Guinness then says: "Careful attention to the Word of God would forbid a Christian missionary taking as his marching orders a commission which Christ Himself thus expressly set aside as temporary in its application, and for which He substituted an entirely different one as of permanent obligation." Note what we have in this sentence. By this difficult and obscure and manifestly figurative passage in Luke xxii., Matt. x. is set aside, and this "hard to be understood" sentence about taking purse, scrip, and above all, a sword, substituted as of "permanent obligation." If then Mrs. Guinness may claim that she and her missionaries are under this sentence in Luke xxii., I may also claim that I am under Matt. x. If so, have not I incalculably the advantage in understanding my marching orders? For can Mrs. Guinness on her theory explain the word about the sword, which she dropped out of her quotation? As to what seems to be the explanation of this difficult passage in Luke xxii., I have fully spoken in my previous papers.

(*To be concluded.*)

ROPES WHICH BIND.

MR. E. P. TELFORD delivered a special address to young men in the Great Assembly Hall, Mile End, on Sunday evening, July 7. Mr. Telford is a great favourite with the friends at the East-end, so it was not surprising to find the immense building packed.

The preacher announced as his subject, "Ropes which bind," and proceeded in terse, manly, and vigorous language to denounce the social manners and customs of the day, that tend to bind young men to their sins. Unscrupulous money-getting and making haste to be rich by any means were denounced as the "gold cord." The "silver cord" of undesirable acquaintanceship was next attacked; preachers often warned young women against associating with ungodly young men, but many a young man's life had been blighted, and his prospects ruined, by the female friendships he had formed. Shun young women who have a liking for theatres and music-halls. The "silk thread" of social custom, strong as the stoutest rope, prevented many from serving God. The fear of being singular in a business house is a powerful weapon in the hands of the adversary of mankind. Gambling on racecourses was compared to a "whip cord," which twined itself round and round a young man's life until it dragged him down to destruction.

Another point was Sabbath-breaking, which was likened to a "cart rope." Then the "wire rope" of strong drink fell under the speaker's ban, and there was a denunciation of this social curse. Infidelity was most appropriately compared with the "tarred rope," which it was impossible to touch without becoming defiled by the contact. The "mother's apron string" was most pathetically touched upon; young men, instead of being ashamed of the taunt that they were tied to their mother's apron string, would do well to feel proud of the insinuation; for where the mother was a godly woman, no surer guiding string to the kingdom of God could be found. The "cotton thread" of Almost Persuaded, so easily snapped, and lastly the "silken cord" of allegiance to Christ, which, unlike the other fetters, did not gall in the wearing, were the other points in this most powerful address.

The congregation were intensely interested, and in many the Spirit of God was manifestly working, as the after-meeting testified.

Egyptian Discoveries.

A PAPER was recently read at a meeting of the Victoria Institute by M. Naville, the eminent Egyptologist. He was selected in 1883 to solve the problem of the site of the first Hebrew camps; he unearthed the granaries made by the Israelites of bricks with straw and without it, and has lately been engaged in excavations which have yielded some of the most remarkable discoveries of modern times. In Ezek. xxx. 13—18, a striking and terrible curse is pronounced upon Egypt. Among the cities mentioned is that of Pi-beseth. This, according to the Septuagint, is Bubastis, a city in which, says Herodotus, there stood one of the largest and most beautiful temples he ever beheld. As Ezekiel predicted, the city was taken, became a ruin, and has continued so until these days. The task of M. Naville has been to lay bare the wide area of its ruins. A vast temple, with four spacious halls, around which once stood colossal statues, has been discovered. Here are to be traced the standards of the constructors of the two great pyramids, which take us back to 3700 B.C., and from that period downwards, for 2000 years, the monuments of kings of successive Egyptian dynasties. A brief notice of the historical facts taught or suggested by Dr. Naville's valuable address will be valued by the lovers of the Old Testament.

The narrative of Genesis brings to our view the friendly bearing of the King of Egypt not only to Joseph, but to Jacob and all his sons. The spade of the excavator is showing us that this monarch belonged to the dynasty of Hyksos, or shepherd kings, who, according to M. Naville's researches, came from Mesopotamia, the birth-place of the Hebrews, and who would thus be the more favourably disposed towards them. Genesis suggests to us the facility with which Goshen was assigned to the Israelites, without any friction on the part of Egyptians. The excavations go to prove that Goshen was a kind of waste land, sufficiently watered to produce good pasturage, and which might be assigned to foreigners without despoiling the native inhabitants.

The Book of Exodus pictures Moses passing readily to and fro between the Egyptian king and the Israelites. M. Naville's explorations show that Goshen was situated between the city of Belbeis and Tel-el-Kebir, and that thus there "was only a short distance between the royal residence and the territory allotted to the Hebrews." The Pharaoh of the Exodus is a king who "knew not Joseph." The Hyksos dynasty came in at a time of Egyptian weakness. The native princes who had maintained themselves in another part of the land, at length drove out the shepherd kings as invaders. The monarch of a new dynasty would naturally become hostile to the Hebrews, whom the Hyksos had settled in the land, and would in time become their oppressor.

The Pharaoh with whom Moses is brought into conflict is manifestly a man of proud pretensions and most arrogant bearing. This Pharaoh is held by archæologists to be Menephtah, the son of Ramses II. But it was the mania of Ramses II. to write his name everywhere. He claimed earlier monuments; erased old inscriptions; placed his title on usurped statues and colossal architraves. Such gigantic pride would descend to his son and successor, who entered into a contest with Jehovah Himself.

These reflections, awakened after listening to M. Naville's paper, serve to indicate that God is shedding wondrous side-lights upon Bible history; and the excavator is disclosing proofs of a marvellous and unexpected nature.

WILLIAM GUEST.

Dr. Nansen, who has lately crossed Greenland on foot, says his only use of spirits during the journey was to melt the snow for drinking purposes.

MORNING ON THE SHORE.

SCARCE lifted yet the eyelids of the day
The mists around the far horizon lie;
But where the distant waters kiss the sky
Beyond yon hazy curtain, who can say?
The smiling sunlight on the nearer bay,
To liquid gems transforms the shimmering tide;
While round the pier the laden fish-boats glide,
And white-winged skiffs pursue their placid way.
Serenely beautiful! a type to me
Of faith's fair sunrise on the soul's dark shore.
What though the haze o'erhang life's distant sea?
Hope's holy radiance gilds the prospect o'er—
Propitious dawn of immortality—
A rising glory that shall set no more.

Belfast. W. MAXWELL.

EMIGRATION TO SOUTH AMERICA.

DEAR SIR,—Allow me to thank kind friends at Dover, Bath, Manchester, Portsmouth, &c., who unsolicited have sent me packets of Mrs. Grimké's Cards in several languages, booklets, tracts, &c.; the Railway Mission sending *Signals*, charts, &c. Mothers who have sent inquiries for prodigal sons will receive replies in due time.

In reply to your question on English emigration to this Republic, I disapprove of wholesale emigration of families like that which took place lately, whose sufferings have been intense, for which, I fear, the Government agents are to blame. This Republic is a sort of paradise to Italians, who, for years, have come by tens of thousands, and, being thrifty, save up cash and send for their families and friends, for whom they have work ready on arrival.

The poor English who arrived at Buenos Ayres had not this advantage, yet their countrymen did and are doing much to assist them with food and employment, and I hear a committee is being formed to assist any English-speaking people who may arrive. I have met with many of them who have found employment on this and other railways, others are working at the water-works in Rosario, and I see no reason why they should not succeed if they are steady. Most of our officials and workmen are English, and hundreds of engine-drivers, firemen, guards, fitters, &c., have come out lately to this and other companies, and there is a constant demand for steady men, as many extensions are to be opened shortly, and English companies have purchased several Government lines up this way.

Drunkenness is a great curse here; hence the need of Christian men who can forego English comforts and rough it at the start, and they are sure of employment and promotion. Many come out as contract men for three and five years, passage paid, by applying to the Railway Boards in London, and on expiration of term get six months' holiday with half or full pay, and ticket to England, and back as well, if they wish to return. Married men generally come out alone and then send for their families. On arriving at Buenos Ayres the Government boats meet emigrants and take them and their luggage to the Emigration Hotel; but those who wish to pay for lodgings elsewhere can do so, and the Government will send them and their luggage free of cost by rail or boat to any town in the Republic, be it hundreds or thousands of miles. The paper dollar here is worth about 2s. 6d.

THE CHRISTIAN is a most welcome visitor. I generally read it in my journeys.—Yours faithfully,

G. SPOONER.

Estacion Carcarañia, Ferro Carril,
Central Argentino, South America.

THE HOPE MISSION, a valuable London agency, still has for its home and centre temporary premises in Banner-street, Golden-lane, E.C. A site on which to build had been selected, but obstacles were interposed, and the committee has had to face the necessity of renewed search either for suitable premises or a plot of ground. In addition to spiritual endeavour, much is done to help and cheer the poor. The workers proceed on quiet lines, but they meet with much encouragement. The mothers' meetings continue a successful part of the work, and, were it not for the creche, many a little one who is now well cared for would be left to the tender mercies of baby-farmers, or locked up with others during the day in comfortless rooms. The hon. secretary of the Mission is Mr. Thos. Ness, 36, Highbury-place, N.

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TWO YEARS' EVANGELISM.

By Rev. R. BALGARNIE.

Those of your readers who have sympathetically followed me in my special mission work may be interested by some account of it after the experience of two years. These years have been the most arduous, yet the happiest of a lengthened ministry. For all the sympathy of my brethren, for the doors of usefulness opened, for the hearty co-operation of Christian workers, and especially for the rich harvests of souls God has permitted me to gather, my heart is filled with gratitude, and my lips with praise.

My mission work has extended over England, and, though it has been chiefly in connection with Congregational and Baptist churches, other denominations have benefited by it. The number of special missions conducted has been forty: each has lasted at least seven days, and embraced about twelve services; prayer and praise meetings have also been held; a large number of anonymous requests for prayer were sent in, many of these were so signally answered as the missions proceeded that they became palpable evidence of the presence of God. Such instances might fill a volume.

It is, of course, impossible to estimate the numbers who have attended the services, but the names and addresses of all who remained as anxious inquirers were carefully taken at the time; these amount to 3253; for the most part the converts have not been gathered from the world, but from those brought up in the bosom of the Church as worshippers, Sunday-school and Bible-class scholars, or in connection with Christian families. The careful supervision of these young people has brought much responsibility to pastors and teachers, leading them sometimes to exclaim, "Who is sufficient for these things?" But most of them have risen to the occasion with an earnest gladness they had not before. The formation of catechumen classes, Christian bands, Christian endeavour societies have proved their willingness to adapt themselves to new conditions, and their earnest desire to bind the sheaves that have been gathered.

It is interesting to note that many of the converts are persons who have been long under religious impressions—whom their pastors and teachers had often prayed for, and who but wanted the touch of another hand to bring them to decision for Christ. These have not, by undue delay, been kept back from the Lord's table; the churches have joyfully received them with open arms as the fruits of their own labours and the answers to their many prayers. One church had the joy of welcoming 123 candidates at a special church meeting. Another church (Baptist) admitted twenty-eight by public baptism.

How do the converts stand? I fear that some have asked this question sceptically, hardly expecting they will stand. But why should they not? Their decision for Christ has not been the result of any exciting appeals, but only the culmination of the Spirit's work in them for years; they have but confessed with their mouths what they have long cherished in their hearts. But it is a cause of devoutest thankfulness to hear from time to time that the converts are standing well, are growing in grace, are becoming useful to others, and that from month to month others are being added as the fruits of the mission services. Would that the churches generally regarded young converts with less suspicion and more of sympathy, creating such a warm atmosphere around them that, when thus early planted in the house of the Lord, they may flourish and grow up in the courts of our God, so that when the fathers are gone their children may be found occupying their places.

The following testimonies from a few fields of work will speak for themselves:—

London.—"We cannot do less than express our heartfelt thanks to our Heavenly Father for the glorious results obtained during your seven days' mission in our church. We have indeed experienced the joy of harvest, and this bringeth with it the joy of saving, so that sower and reaper rejoice together."

Brighton.—"We feel that words are all too poor to express our thankfulness to God and you, his servant, for the very large and gracious results which have attended your visit. The windows of heaven were indeed opened, and the blessings poured forth have found us with scarce room enough to receive them. Our anxiety is what to do with the sheaves."

Manchester.—"The influence upon our school has been most marked; nearly twenty have entered the church or are candidates, and there are more to follow."

Ashton-under-Lyne.—"To-night I am proposing forty new members for fellowship, and hope to have about the same number next month; the whole tone of our church has been raised by the mission, and your visit will be remembered for many a year to come."

Trowbridge.—"Our inquiry-meeting last Sunday night was so crowded that an adjournment was needed to the large assembly-room, while I and others had our hands and hearts full with anxious or joyful souls in the vestries or class-rooms. I am thankful for your visit; it was just at the right time and conducted in the right way."

Birmingham.—"We are continuing to receive the fruits of the mission. Many old adherents have come forward, and have desired fellowship. In the senior class there have been considerable additions since you left; over thirty in that class between 17 to 21 have confessed Christ. In the register of inquirers and converts the number is 261."

Stowmarket.—"The converts, old and young, here are under excellent supervision. Many were like doves close to the ark, only needing the kind hand of some God-sent Noah to draw them in; that hand was yours."

From the experience of mission work thus far the following conclusions are formed:—

(1) That the true forward movement of the churches should be of an evangelistic kind, not merely directing its efforts to one or two central points, but by each church becoming its own centre. Proceeding first to gather in those almost within its pale and afterwards reaching the masses outside.

(2) That the churches generally seem dissatisfied with their present rate of progress, and are yearning for times of spiritual refreshing and ingathering.

(3) That special missions are likely means of revival to the churches, because it is a temporary departure from the ordinary routine of work, it creates a spirit of earnest expectation of blessing, a directness in prayer, an eagerness to win souls, which form important factors in the success of a mission.

(4) That the work of the missioner does not disparage the stated ministry, but rather enhances it, because he is only a harvest man called in when the fields are white and ready, and his chief business is not preaching sermons but in personal dealing with souls, with a view to immediate decision for Christ.

(5) That the success of a mission depends not only in earnest preparation beforehand, but the continuance of the same spirit afterwards, in the careful shepherding of young converts, and seeking after the undecided.

(6) That prosperous times are surely at hand for the churches where Jesus Christ is exalted as the supreme object of faith and the only Saviour of sinners; that these mission harvests are but specimens of what God is ready to do when Zion awakes, puts on her strength, and pleads for the power of the Holy Spirit, and watches for souls; then our day of Pentecost will have fully come.

Children's Meetings.—Mr. T. Lewes Sayer will gladly send a copy of his leaflet, "Helps and Hints to Workers in Conversational Meetings for Young People," to anyone who may desire it, on receipt of an addressed postal wrapper. His address is, "Lyndhurst," Stapleton Hall-road, Stroud Green, N.

PRINCESS MARY VILLAGE HOMES.

About twenty miles from London, in the pretty little village of Addlestone, there stands a group of nineteen cottages, called after their patroness, the Duchess of Teck, the "Princess Mary Village Homes." They form one of Mrs. Meredith's Institutions, and were founded in 1871 for the reception of the female children of criminals. On Friday last the friends of the Homes crowded every available seat in the chapel, which has recently been erected, and joined in the somewhat ornate thanksgiving service with which the festal day commenced. Then they adjourned to the schoolroom, where the children, evidently to their own delight, as well as to the delight of the audience, sang and were drilled to the accompaniment of music. Informally the principal guests of the day, the Bishop of Derry and Mrs. Alexander, Lady Whittaker Ellis, Dean Campbell, Dean Bagot, General Sir A. Lawrence, and others, arranged themselves to the right and left of the chairman, Rev. J. E. C. Colquhoun, behind the bank of flowers which separated the improvised platform from the body of the hall; and the real business of the day commenced. Sympathetic letters were read from the Princess Mary of Teck (who was absent on account of the death of her mother, the Duchess of Cambridge), and Sir H. S. Ibbetson. The chairman, in a brief speech, brought to the notice of the meeting the fact that in these Homes the family life is carried out on behalf of those who have naturally no family life of their own. He ended with the words: "There must be infirmities in such a work as this, but we are doing it in the Master's name, and work so done He will never refuse to bless."

Mrs. Meredith read the report, which stated that there had been received into the Homes during the year fifty-three girls, thirty-three of whom had been committed under the Industrial Schools Act. Twenty-eight girls had been sent to service. The treasurer had received £5175, and at the end of the year there was a balance of £204. "We felt," said Mrs. Meredith, "that we must retain some of our elder girls, who for various reasons were unfit for service, and we are building for them a cottage. We want also a house in London, and more deaconesses to help us in the work." The plan of family life adopted in the Homes had been successful, she said, and, with but few failures, the children of the vilest had become the true children of God. Then uprose the Bishop of Derry, who, as he explained, was visiting the Homes for the first time. He thought that the means adopted were the right means, and he could not conceive a better way of doing good to these children than by setting them in the midst of the home life of which they had been deprived. Referring to recent revelations from the East-end of London, he said that, when one learnt there were places of the earth full of such darkness and criminality, it was impossible not to recognise the excellence of the objects of such a Home.

HAZELWOOD, RYDE, I.W.—The sixteenth annual report of this Home of Rest and Recreation for Commercial Young Men affords abundant evidence of the great usefulness of the institution. As is well known, the Home is under the management of a committee selected from the members of the Y.M.C.A., who are subscribers to Hazelwood. During last year 1259 young men were admitted, and although about forty bedrooms were provided out of the house, hundreds of applicants had to be refused. The extension project is likely soon to be realised. We are glad to learn that a ready response has been made to demands for the general fund, as well as substantial sums contributed towards the proposed extension. The highest object, the winning of souls to Christ, has ever been kept in view, and by God's grace many inmates have received blessing. All communications should be addressed to the Secretary, at the Home.

COLLEGE MEN AT NORTHFIELD.—1.

(FROM OUR SPECIAL CORRESPONDENT.)

THE beginning of the fourth annual Summer School found about 400 men on the grounds, ready for service, hailing from all parts of the States. Some 100 institutes will be represented, if all who have promised to come are present. These twelve days are for the recreation of the whole being. Elaborate preparations have been made in advance to ensure success. Money has been raised for the entertainment of forty visiting students from British universities, and for a large number of Japanese students in America. As usual, outdoor games of various kinds will alternate with the weightier matters of Bible exposition and study.

Brilliant scholars and deep thinkers are announced; but, as no programme is given, we can only give the story of a day when it is over. "Last year, when in Oregon, I found a Socrates," says Mr. Moody, "and beside him I am as a child." This man, Rev. Dr. Driver, of the Pacific Coast, has been at Northfield during the closing exercises of the school year, and has, by his tremendous spiritual power, won a host of friends. Dr. Pierson held open discussions while at the Northfield Hotel, and those privileged to be present were well repaid by this friendly battle of giants, as they discussed the loftiest themes that pertain to God and man.

One feature of the Conference is the time devoted to the mission movement, to which Mr. Moody gives special prominence. Mr. R. P. Wilder, a young man of rare magnetic power, himself the son of a missionary, now of Union Seminary, N.Y., has been its recognised leader, and has been travelling ever since among the colleges of the country and visiting churches.

At the opening meeting the exercises were quite informal, a goodly gathering listening to Mr. M. H. Hodder, of London, R. C. Morse, and others. Since the last gathering, a new village church, with sittings for some fifteen hundred, has been built; and on Sunday, the second day of the Convocation, Dr. Driver preached on "The Bible and Inspiration." An acquaintance with law, familiarity with legal terms, and the possession of a mind of singularly keen perception, fit him to cope with this theme.

Special attention has been given to work among college students in this country for two years past and more. Mr. S. M. Sayford, an evangelist of peculiar fitness for this service, has just returned from an extensive tour, having been received everywhere with heartiness. The students of Amherst College have raised funds sufficient for the work of nine months past, and have undertaken this burden of supporting him for another year. A new impetus has been given by such a visitation to religion in our large institutions, and the result is seen in such a Convocation as this. Mr. L. D. Wishard, one of the earliest to enter into this special field, and one of the leaders of the Y.M.C.A., has been in Japan for some time, and is now holding a summer school akin to this in Kyoto. He plans to establish in foreign lands college associates similar to those in the United States, to work in harmony with them.

The Japanese students are to hold a prayer and testimony meeting among themselves daily at 8 a.m. This is one of the delightful features of the Conference—the gathering of students in small parties, meeting in ravine or glen or under the old trees, with some teacher in the centre, who is questioned on the difficult problems of life, and on hard passages in the Bible, not in a critical way, but from a heart anxious for truth.

Early in the session Mr. Moody gave his famous sermon on the threefold aspect of grace. Towards its close he came to close quarters with his young audience. Most college men, he said, are afraid of being peculiar. Better one red-hot Christian than an army of these fellows. Any man can go with the crowd; but we want young men who can go against the current, and go contrary to an ungodly world. You go through college but once. Perhaps you can do more for the Son of God in these four years than in all your life. Let the world see who is your Master. The eager upturned faces of the students, many of whom heard Mr. Moody for the first time, betrayed their interest in this marvellous man, who, with the iron gray sprinkled in his hair, has a heart as buoyant and elastic as when in the early years he chased the rabbit through the woods and ravines which add so much to the beauty of these grounds.

In the services of the day, Mr. R. P. Wilder spoke of letters received from Mexico, China, India, and Japan, showing the great need in those fields; he was convinced that if this need were met the world might be won speedily to Christ. He told of workers necessary—one missionary to every 50,000, and one native helper to every 1000, being, in his opinion, sufficient for the purpose. That gives 5000 for India, 7000 for China. Three reasons keep men from this work—ignorance, selfishness, and exemption. A Yale graduate here two years ago had a sharp struggle, but decided to go abroad, and for two years he has been blessed in his work at Tokio, others spoke in a similar view. The dominant thought seems to be, Let nothing be done from mere impulse or in a flash of enthusiasm; but from a deep determination to do the Lord's work in any field, however remote, which He may indicate.

Dr. Driver preached a forcible sermon on "Paul at Athens," a discourse full of brilliant illustrations, and in a style to keep the attention of all to the close.

SASKATCHEWAN.—Rev. A. H. Wright, Prince Albert P. O., Saskatchewan, Canada, desires to thank the many friends in England, Scotland, and Ireland, France, and Ontario, who kindly sent literature in response to his appeal. He has been much cheered and helped, and he trusts that others will assist, as the need for good literature is great.

WHAT INJURES THE BRAIN?—"It is not intellectual work," says *The Hospital*, "that injures the brain, but emotional excitement. Most men can stand the severest thought and study of which their brains are capable, and be none the worse for it; for neither thought nor study interferes with the recuperative influence of sleep. It is ambition, anxiety, and disappointment, the hopes and fears, the loves and hates of our lives, that wear out our nervous system and endanger the balance of the brain."

FRIENDLESS AND FALLEN IN PORTSMOUTH.—Those who know anything of the temptations of a garrison and seaport town, need hardly be reminded that, for poor girls who have made one false step, the downward course is rapid indeed if no helping hand is held out. The Portsmouth Ladies' Association seeks to raise up those that are fallen, and to keep others from the fatal downward step. We earnestly invite those whose hearts are touched with the love of Christ to help us in carrying on our work of rescuing little children from a life of sin, and enabling young women to support themselves and their infants respectably.

MARY BRETON, Hon. Sec. and Treas.
Crescent House, Southsea.

THE MASS IN MASQUERADE.—The Bishop of Bedford must have found himself in strange company, I fancy, on a recent occasion, when he assisted at the laying of the foundation-stone of the Christ Church (Oxford) Mission Church at Poplar, by the Duchess of Albany. Eight lighted candles, an elaborately embroidered "altar" cloth, crosses, a crucifix by the side of the small lectern which serves as a pulpit, pictures, banners, men and boys in scarlet cassocks, and "sisters" in hideous dresses and with crosses dangling from their necks, constant bowings to the "altar," and so on, and so on. All this in a small building (humbly called a "mission-room") which will hold less than two hundred people. Surely it would have been impossible to crowd more Ritualism into the space, or to do more to impress the dock labourers who live about there with the notion that the religious life is a matter of forms, ceremonies, and ecclesiastical millinery.—*City Press.*

A GENEROUS GIFT.

DEAR SIR,—You will be glad to hear that Mr. T. A. Denny has erected, at his own cost, a Dock Labourers' Shelter, in connection with the Emigrants' Home. Those who know anything about the condition of the dock labourers will understand what a great boon this will be to the poor fellows in winter, while waiting for work at the dock gates.

Who will follow Mr. Denny's example? The other docks are in want of similar shelters.

Yours truly, A. WILKÉ.
Emigrants' Christian Home, Blackwall, E.

ITALIAN CHURCH REFORM.

THE first annual meeting of the Italian Church Reform Association was held at St. James' Hall on Friday last. The Archbishop of Dublin (Lord Plunket) presided. Canon Money spoke of his long and intimate acquaintance with Italy, especially Venice, and he assured his hearers of the need there is for such a movement as that now being made by Count Campello, and his co-workers. Rev. J. J. Lias, English chaplain at San Remo, spoke of the Count's work in that place, and of the great enthusiasm with which he had been received there by the Italian population. He refuted the charges brought against the Count, of Romanism and socialism, and bore strong personal testimony to his religious zeal. Mr. Kimber spoke of the needs of Italy, and of how well this movement met them.

All the speakers impressed those present with a sense of the desirability of Count Campello's Reform Movement, of its genuine character, and of its religious earnestness. By more than one reference to our own English Reformation they showed how strongly the sympathies of English Episcopalians should be enlisted in such a movement as the present.

NATIONAL PENSION FUND FOR NURSES.—As upwards of one thousand annuity proposals have been obtained from nurses, this fund is now legally constituted. The four city merchants who had deposited the £20,000 as security for the policy holders have now given this money absolutely to the fund.

GIBRALTAR SOLDIERS' INSTITUTE.—Many letters have been received recently by the superintendent (Mr. George Holmes) from soldiers and sailors now dispersed in various stations. These letters told of much blessing received by the writers whilst serving on the Rock. One thanks God that he ever went to the Institute at Gibraltar. An engineer, who professed conversion last year, says that since he decided for Christ he has been kept in perfect peace. He greatly misses the meetings at the Institute. Mr. Holmes, who has been the superintendent for eight years, is about to leave, and the committee are endeavouring to supply his place by some lady of tried experience in Christian work. Communications may be sent to the hon. secretary and treasurer, Colonel H. S. Clarke, 6, Berkeley-terrace, Wimbledon.

MEN-SERVANTS' MISSION AND HOMES.—Situate at 14, Sloane-terrace, Chelsea, S.W., and 162, Warwick-street, Ebury Bridge, Pimlico, S.W., the Homes for men and women servants serve a very useful purpose. The Christian Servants' Association, a kind of inner circle, numbers about 200 members; during last year two of these entered the London City Mission, and others are also engaging in definite Christian work. The record of the twenty-second year's operations states that there are in England 1,230,406 domestic servants in gentlemen's houses, lodging-houses, and tradesmen's families; 26,476 inn and hotel servants; and 40,000 men servants. It is estimated that there are always 15,000 female servants in search of places in London alone. Last year 217 were received into the men's Home, and 200 into the women's. The field is very large, and we rejoice to learn that the endeavours of the Mission are not without fruit. Letters regarding the work should be addressed to Mr. J. Goodchild, 14, Sloane-terrace, Chelsea, S.W.

For the Young.

WANTED!

Hearts are wanted! hearts for Jesus:
Hearts with warm affections true;
Free to love and serve Him only,
Free his glory to pursue.

Hands are wanted! hands for Jesus:
Willing hands to toil away
In whatever service needed,
While as yet 'tis called to-day.

Feet are wanted! feet for Jesus:
Feet to carry news of Him
Who upon the cross of Calv'ry
Died the guilty to redeem.

Mouths are wanted! mouths for Jesus:
Lips to magnify his name,
Tongues to chant his ceaseless praises,
And to spread abroad his fame.

All are wanted for the Saviour:
All are wanted—wanted *now!*
Who will make the blest surrender?
Who themselves the Lord's avow?

Who will serve the best of Masters—
Loving, gentle, tender, true?
Who supply what He is wanting?
Dearest child, will you? will you?

ALBERT MIDLANE.

UNCONSCIOUS INFLUENCE.

Sitting one day beside a lake, I saw a small boat in the distance with three or four boys in it. As it approached, I heard thin, reedy notes of music, for one of the boys had a tin whistle with him, and was playing as his companions rowed. At first I only caught a stray note or two, but as the boat neared the shore, the tune became distinct: it was "God save the Queen." Then suddenly from the road behind me came a much sweeter sound—a rich, full, manly voice, chanting the same loyal old anthem. Doubtless the song had, perhaps unconsciously, been called forth by the notes of the whistle.

Do we not often feel that it is almost impossible for us to glorify our King? We have so little time, so little power, so little influence—surely *we* can do nothing. Let us think of the boy in the boat. He had only a penny whistle; its notes were not beautiful, but they were true; they were not powerful, but he gave them out with all his might. And the result was that a stronger, sweeter song was called forth to waken the loyalty of all hearers.

Can we not do this? If our lives are showing forth the praise of our King, it matters little how small the details or how mean the opportunities, the loyalty of others will be kindled, whether we are aware of it or no. The boy in the boat perhaps never heard the song his music had called forth, but it gladdened others.

Only let us be sure that the music of our lives, however low and poor, is true; that none can mistake what tune we are playing; and other hearts are sure to take up the strain, and perhaps ring out a far finer, sweeter song to the praise of Him whom we so dearly love.

The singer in the road would not have been inspired to his song but for the thin, poor notes of the whistle; and so, perhaps, when we look back from our Father's home on "life's finished story," we may find that many a life of glorious melody has been tuned by some poor, hidden, homely song, sung by trembling lips.

A. E. N.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 21, 2 Chron. xx. 14—30; Mon., July 22, 2 Chron. xxii. 1—12; Tues., July 23, 2 Chron. xxiii. 1—11; Wed., July 24, 2 Chron. xxiii. 12—21; Thurs., July 25, 2 Chron. xxiv. 1—14; Fri., July 26, 2 Chron. xxiv. 15—25; Sat., July 27, 2 Chron. xxvi. 11—23.

CHILDREN'S HOSPITAL IN JERUSALEM.

There are many little children in the city of Jerusalem where the Saviour used to walk—many who have not been told about the Lord Jesus. Would you like to help them to hear of Him? Dr. and Mrs. Sandreczki have for years been engaged in seeking to heal little sick ones, and tell them of the Lord Jesus who died to save them. You may like to hear about two or three of these.

A little child lost the use of her legs when six months old. Dr. Sandreczki, when called to attend its father, saw the baby, and reproached the parents for not taking more care of their child. He told them that if they would bring her to the hospital he would try, with God's help, to do her good. They brought the child, and much care was bestowed upon her. She was bathed every day, rubbed, fed, and electricity was applied. She began to speak, to stand, to walk. The result repaid the trouble. The parents thank God for raising up kind people to have a Home for poor children, where they are so well cared for.

A young girl, with a crooked spine and contracted knee-joint, was nearly a year with Dr. and Mrs. Sandreczki in the Home. Plaster of Paris corsets were applied, a new knee formed, and she is able to walk, even up and down a high staircase. Her crutches are laid aside, and she has a very happy face.

A little while ago a youth was brought from Safed, rather older than the age at which children in this Home are generally received. This was told to the father of the youth, and he wept bitterly. "Oh! let him stay. Cure my son. Cure him as you cured others."

Mrs. Sandreczki devotes much time and tender sympathy upon the sufferers. A Jewish girl was paralysed. Her toes and fingers were contracted, so that she was totally unable to move, and could not even feed herself. After she had been in several hospitals, she was dismissed as incurable. The parents brought her to Dr. Sandreczki, and several influential Jews requested him to do his best for the child. The Doctor said the cure was very improbable, as the paralysis had continued for two years, but that he would try. After a six months' course of medicine, electricity, massage, baths, &c., she was able to go out of the hospital jumping with joy, and she spent the Passover with her parents.

Another child, a Protestant girl from Akka, an adopted daughter of the widow of the Protestant Arab pastor of Akka, had a fall on her knee. Her knee was contracted; her leg much shortened, and the spine drawn towards the shortened limb. She could only walk bent on one side. She was taken into the hospital for her knee to be lengthened and straightened, and after treatment for thirteen months this was accomplished. The poor girl was thought of little use. She was penniless, with her mother in great poverty, because she does not receive any pension. But the girl has found a nice Christian home with the English deaconesses in Jerusalem.

Would some of you happy English children like to help in the work of healing children in Jerusalem, and telling them of the Lord Jesus? If so, write and ask for further particulars of Miss Mary E. Butler, 7, Park-villas, Charlton-road, Blackheath, London, S.E.

THE CHILDREN'S FRESH-AIR MISSION affords the benefit of country air to such children of the London poor as stand in need of it. The little ones are boarded for two or three weeks, as the case may be, in country cottages, under the supervision of responsible persons resident in the neighbourhood. Last summer 2154 children, dwelling for the most part in the districts of Holborn, Clerkenwell, and St. Luke's, enjoyed the benefits of the Mission. The treasurer is Mr. Walter Hazell, 15, Russell-square, London, W.C.

NATIONAL TEMPERANCE FETE.

The usual National Temperance Fête was held on Tuesday last week, at the Crystal Palace. In addition to outdoor meetings and demonstrations, there was a breakfast and conference, presentation of educational prizes, temperance choir contest, recitals of Mr. Gough's orations, and two concerts by 5,000 and 4,000 singers, all being total abstainers.

The most important feature in the day's proceedings was the breakfast, at which many of the delegates to the World's Sunday School Convention were present. The Bishop of London, who presided, spoke earnestly of the importance of reaching the young. Dr. Cuyler, who had spoken at the fête fifteen years before, made a characteristic speech, and referred at some length to the fortunes of the Prohibition movement in the United States. In only one State is the Prohibition experiment working successfully—Kansas, where all admit that it is a genuine success. In some of these States that have voted against constitutional prohibition, they have local prohibition, which is working splendidly. He urged co-workers in England to give heed to the fact that in America they have ignored too much the great fundamental idea of converting the personal conscience to personal hostility to the drinking usages.

Countess Wedel-Jarlsberg, of Norway, gave an interesting account of temperance work in that country. They have a temperance society of 100,000 members. This is large when it is remembered that there is only a population of 2,000,000. Pastor Backman (Sweden) said many of the people of the country believed it was right to drink intoxicating liquors as much as possible. This was owing to the fact that a former king had built brandy distilleries all over the country, in order to replenish the State treasury. Mr. Palm, in 1875, returned from England and planted the banner of abstinence. In one year he formed forty societies. There are from twenty to thirty thousand Blue Ribbonists. The State contributes £1000 per annum towards the temperance work in Sweden.

Mr. Isaac Bunting (Japan) said that in Japan there is practically free trade in liquor. Mrs. St. John confirmed Dr. Cuyler's statements as to Kansas, and delivered the most eloquent and stirring address of the morning. Among the other speakers were Rev. John Robbins (Nova Scotia), Rev. John J. Smallwood (Massachusetts), Sir Wilfrid Lawson, and Mr. John Wilson, M.P.

DISTRESSED WIDOWS.—The new report of the Society for the Relief of this class states that two hundred and ten poor widows were relieved during 1888, to the amount of £367 15s. The committee remind the lady friends of the Society that gifts of left-off wearing apparel, whether for adults or children, are most acceptable for the purpose of supplementing the grants of money. Gifts of periodicals, religious tracts, and suitable books for distribution are likewise solicited. The office of the Society is at 32, Sackville-street, London, W.

SOUTH AMERICAN MISSIONARY SOCIETY.—Sir,—Mr. George D. Coleman, in his letter from Iquique, in Chili, says, "The South American Missionary Society has the Tierra del Fuego Mission, and one missionary at Lota." This statement is (no doubt unintentionally) misleading. The Society is working at Lota, Chanaral, Las Animas, Coronel, and Quino, and has worked at Callao and Santiago, and in Araucania in former years. It is also working now, not only in Tierra del Fuego but at Keppel Island, Wollaston Island; among the Indians of the Paraguayan Chaco, Fray Beutos, Concordia, Salto, Cordova, Tucunnan, Rosario, Rio, Pernambuco, San Paulo, Santos, the Alexandra Colony, Patagones, Chupat and Panama.

R. J. Simpson, Hon. Sec.

1, *Clifford's Inn, Fleet-street, E.C.*

THE SALVATION ARMY.

FIELD DAY AT THE ALEXANDRA PALACE.

N Tuesday last week the twenty-fourth anni-ersary of the Salvation Army was celebrated t the Alexandra Palace, in the north of Lon-on. With its extensive grounds, it had been pecially hired for the day; the usual amuse-ents were suspended, and the sale of intoxi-ants prohibited. During the day, some fifty housand persons passed the turnstiles, and of ese probably thirty thousand were Salvation oldiers. Meetings of a varied character were eld, including separate demonstrations in onnection with the rescue, foreign, and junior ork respectively, junior soldiers' consecration ervice, ex-prisoners' and bandsmen's demon-ration, &c.

The "Great Solemn Assembly" in the nave the Palace was somewhat of a novelty: it as estimated that at least sixteen thousand ersons were present at this service. The un-sual feature in Army meetings was the quiet at prevailed throughout, except during the nging of hymns. There was a set programme, rinted in a special issue of *The War Cry*, which as closely adhered to. Towards the close Gen. ooth invited all desiring salvation, soldiers ho were backsliders in heart, and officers who esired fully to consecrate themselves to the ar, to come on the orchestra, which had been served as a kind of "penitent-form." In sponse some 1200 went forward, professedly eking either pardon, restoration, or sanctifica-on. Later in the afternoon there was a march ast the General of 20,000 soldiers with bands aying and colours flying. This was an im-osing spectacle, and was witnessed from the opes of the hills by an enormous crowd.

In the evening a musical festival took place the nave of the Palace, which was even ore closely packed than at the Solemn ssembly. About fifty bands (including thirty g drums), besides a large tambourine band, ok part, most of these all playing at the me time. There were also on the orchestra, convicts' habiliments, about one hundred ficers and soldiers who have been imprisoned connection with the work. The day's pro-edings were terminated by a torchlight rocession in the park.

Many regrets were expressed that Mrs. ooth was unable to be present, owing to her treme weakness; fervent prayer offered on er behalf.

We would direct attention to the new penny onthly record of Army rescue work, entitled *he Deliverer*. The first issue has an excellent ortrait of Mrs. Bramwell Booth, a stirring tter from Mrs. Booth, Sen., and much in-resting matter bearing on this important anch of effort. We hope *The Deliverer* has great mission of hope and help in store for it.

A MISSIONARY BOOK FUND is in operation connection with the Church Missionary Society. correspondent writing on the subject says: Christians in England, with their comfortable urches, &c., do not at all realise the position of issionaries, and the sooner we are roused to mpathise practically with them, the better it will for ourselves." Any wishing to help on this good ork can write to Mr. H. G. Malaher, 20, Compton-rrace, Upper-street, Islington, London, N.

CAPETOWN CHILDREN'S SERVICE MISSION. This is the present name of what was formerly own as the "Capetown Boys' and Girls' Religious ciety," the fourth annual report of which is now fore us. The directors record their thankfulness God for the large measure of success which has tended the efforts of the Mission. The reports ceived from the seven branches show that the rk is being carried on with unabated zeal, with 58 members on the roll. The cry is for more rkers, and, as the work is unsectarian, the rectors hope many faithful disciples will come to eir assistance. The secretary is Mr. C. H. Mac-nald, Sea Point, Capetown, South Africa.

DR. PENTECOST IN PEEBLES.

(BY A CORRESPONDENT.)

THIS evangelist has concluded a fortnight's mission in Peebles, and the mission has been, in many ways, remarkably successful. The invitation sent to Dr. Pentecost was signed by all the Presbyterian ministers and elders in the town, and the mission was carried out with their united support. The town was divided into districts of manageable size, and a band of workers from all the churches visited every house, with an invitation card and a personal appeal to come to the meeting. The largest building in the town (Established Church) was selected as the place of meeting, and here large congregations listened night after night to the thrilling story of the cross, with blessed results to many.

Dr. Pentecost has all the fervour of Mr. Moody, and the philosophic grip of truth and accuracy of expression of Mr. Joseph Cook, while he has the profound reverence for Scripture and the vividness of illustration characteristic of both.

One of the best signs of the success of this mission in Peebles is found in the nature of the opposition which it called forth. It was everywhere spoken about, and often spoken against. Worldlings were loud in their criticism of it; but the reason was obvious. It lay in the fact that "there's no treading on the devil's toes without his crying out." A determined attack was being made on one of the most impregnable strongholds of the enemy, viz., that of worldly religion, and the enemy was roused to fierce and virulent reprisals. But the work went on, and souls were roused from indifference and led to decision.

The undoubted success of the mission lay, not perhaps so much in visible conversions (although these were not wanting), as in the mighty stimulus imparted to Christian life. The great facts of being saved and knowing that we are saved were emphasised. Christians were stirred up to a realisation of their glorious privileges and solemn responsibilities. It seemed as though the spiritual life of the churches was to be raised to the boiling point. Certainly there was such an impulse given and such enthusiasm imparted as must, we trust and believe, be fruitful along every line of Christian work, as well as in backsliders recalled and individual souls won for Christ.

BRITISH SYRIAN SCHOOLS AND BIBLE WORK.—The annual report of the important institution founded in 1860 by Mrs. Bowen Thompson, contains much that is deeply interesting. Mrs. Mentor Mott, the directress, pleads for the school for the blind in Beyrout, in which there are twelve men and lads. Moon's system of printing has been adapted to the Arabic language, and if these men can be taught to read, such of them as may give evidence of decided change of heart, and also show themselves competent, will eventually be located as Scripture readers in places where their services will be welcome. At Baalbec the Roman Catholics do their best to hinder the work, and exercise great power over some of the people. The Bible Mission at Tyre is doing good. While the Roman Catholics always court controversy, the Greeks listen attentively; the Mohammedans, however, are more easily reached. Bishop French, who has inspected the work on the spot, describes a visit of the Patriarch of Antioch to St. Paul's school, Damascus:—"The Patriarch expressed his surprise at the amount of successful work now being carried on by English and American ladies. He did not appear to regard the work in an unkind or jealous spirit, but agreed with me that it was a revival of the old days, when St. Paul had so many lady fellow-workers in the kingdom of God." The secretary is Miss Poulton, 18, Homefield-road, Wimbledon, Surrey.

Personalia.

Mr. Gordon Forlong, now resident in Wanganui, New Zealand, visits the neighbouring towns preaching the Gospel. He has good meetings, and his labours are much blessed.

Miss Guinness is now located in one of the central provinces of China, at a place called She-ki-tien, in Honan. The language and the customs of this province differ considerably from those of Kiang-su and Kiang-si, from which Miss Guinness' previous letters were written.

Mrs. Mary Clement Leavitt, who for some six years has been the round-the-world missionary of the Women's Christian Temperance Union, is expected to be in London before these words meet the public eye. Her address is care of Messrs. Baring Brothers & Co., Bankers, Bishopsgate street Within, London, E.C.

Rev. Sylvester Horne has completed his studies at Mansfield College, and is now on his way to Australia and New Zealand. During his absence the Congregational Church at Allen-street, Kensington, has formally elected him to the pastorate. He is expected to enter upon his duties on the first Sunday in October.

Rev. G. S. Reaney, pastor of Cavendish-street Congregational Church, Manchester, has almost thoroughly recovered from the sickness which has compelled him to relinquish all ministerial duties for a period of close upon twelve months. He has resumed preaching on Sunday, and hopes to preach twice every Sabbath, if his health permit.

Archdeacons W. L. Williams and E. B. Clarke, missionaries to the Maoris, at the invitation of the committee of the C.M.S., have come home for a short time from New Zealand, it being sixty-six years since one of them was in England. It is interesting to note that the fathers of these venerable workers were among the first missionaries to New Zealand, and set sail about the year 1822.

Mr. Grattan Guinness is still in America, and likely, apparently, to be so for some time. He has travelled since his return from Mexico through Texas, Louisiana, Virginia, Maryland, Kentucky, North Carolina, and most of the Southern States, visiting the coloured colleges. In the course of one month he addressed about 3000 coloured students, and received offers of service on the Congo from thirty of them.

Dr. Donald Stuart, of Dunedin, says a writer in *The British Weekly*, holds the first place in many respects among colonial ministers. His congregation is the largest of any denomination in the Southern Hemisphere; his name is a household word, especially throughout Otago. There is not a post of honour which a clergyman can occupy which he has not occupied or does not now fill. He is the father of all the educational and philanthropic movements in the province; and is the chairman of most of them, as well as Chancellor of the Otago University. It was recently said in a public meeting that if the colonists of New Zealand were at liberty to choose their own governor, nobody would have a shadow of a chance against Dr. Stuart if he were willing to stand.

Rev. Westmore Smith.—Rev. Thornley Smith purposes devoting all profits derived from the sale of his book, "The More Excellent Way" (*T. Woolmer*), noticed in our last issue, to the mission work of his son, Rev. Westmore S. Smith, in Hayti, where, in consequence of the war, he has suffered in finances, and has had many narrow escapes from being killed. There are few Christian workers in the island, and Mr. Westmore Smith is the only Protestant missionary in the town of Cape Haytien, which has a population of 12,000, chiefly Roman Catholics and infidels; but he is doing a good work, and his labours have been greatly blessed. He and his wife and three children have been wonderfully preserved during the bombardment of the town.

"HOSPITAL SATURDAY."—The sixteenth annual street collection on behalf of the medical charities of London was made last Saturday. Over 2300 ladies were stationed in different parts of the metropolis, and its suburbs, with boxes in which to receive the donations of passers-by. Facilities for collecting were afforded at the various metropolitan railway stations, and in other public places.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XVII.—THAT UMBRELLA DID IT.

What multitudes sit in darkness, and in the shadow of death, without a thought of imminent danger. Though they know life is so uncertain, and the future dark, yet they go on as if they did not care for these things. There are others besides, and they are a great many in these days of light, who have had a taste of liberty and joy, but somehow they have lapsed into bondage again. We call these backsliders. John Bunyan represents such as persons in an iron cage; certainly implying that they are living captives rather than dead souls—dead people are not put into cages. In every mission, and in every place of inquiry, we find such persons. The question is, What is to be done with them, and for them?

There was a man with a sad countenance sitting in the corner of a pew at church. At the after-meeting, as he was still there, among others, I went up to speak to him; but I received no answer. I told him that I could do nothing for him if he did not tell me his case. I said: "How am I to know where you are, or what you want?"

He muttered something to the effect: "You can do me no good, nor any of you."

"But God can," I replied, "if you will speak out."

He shook his head, so I passed on to talk to others, who were waiting.

The following evening he was in the same place, and appeared to be very much in the same frame of mind. His countenance, if anything, was harder and sadder than before.

I said: "There you are again. I am glad you are sitting in the same corner. I know where to find you."

He made no reply, nor did he even look up. I said: "If you went to a doctor, and remained as dumb as this, you would pay your guinea, or, perhaps, two guineas, now, for nothing. Probably the doctor would walk you out, and call in another patient."

Still he made no answer. I continued: "I only hope you are not as deaf as you are dumb. You have heard words and cheering hymns to night?"

"No," he said, "there is no cheer for me; the words only condemn me more."

"I am thankful to hear that," I said. "Perhaps you will have to be worse before you are better, and then you will be compelled to cry out."

"What," he said, looking round, "cry out before all these people?"

"Yes, certainly, anywhere." He shook his head, and again subsided.

I said: "If you prefer to be quiet, and you are thus led, be as quiet as you please; but, whatever else you do, yield yourself to God, that He may do as He will with you." He still looked down, so I went away, intending to come again to him later on.

I was so much engaged with other anxious persons that I could not get back before he thought it necessary to go away.

The next evening I looked towards his corner, and there he was. I took courage at this; but all in vain, he would not utter a word, and went away as dismal as he came. The following evening he was not in his place, and I regretted that his name and address had not been taken, for I had become interested in him. On returning home, however, I heard that he was in church, though I had not seen him.

The fifth evening I fell upon him again. He said: "You made me feel very miserable when you passed me last night without a word."

I answered: "I did not see you; but what is the good of speaking to you when I get no response. It is like shooting in the dark."

"Oh, it is dark enough," he said. "I don't know what to do."

"Do?" I repeated; "do nothing, but believe on Him who has done and finished all."

As he again subsided, I was constrained to speak somewhat sharply. This did not rouse him any more than smoother words. At last I handed him over to my dear wife who was passing by at the moment. She elicited from him that he was a backslider. I had begun to suspect it was so; but when she told me this I went back and asked him what he was doing about his backsliding?

"Oh, I do everything I can," was his reply; "I pray and read, and ask for mercy over and over again, but God will not have mercy on me any more.'"

"Is this so?" I said. "Why, I could not be as hard as that. And do you want me to believe that God is worse than I am? That will not do with me. Have you been asking God to convert you again?" He nodded assent. "And have you promised never to backslide any more?" He nodded again.

I said: "These are two good reasons why your prayers are not answered. Tell me when and how you were converted."

He replied: "It was more than three years ago. I stood fast, firm, and happy for more than a year, then I fell into sin. I asked God to forgive me, and He did, I am sure of that; but I fell again, and went on. Then I gave up prayer, and left off going to services and meetings. I felt like a man who was given over, and could get no pardon again. My wife said to me: 'If that is all religion can do for a man, don't talk to me about it.'"

I said: "There is a text in Scripture for a man like you, which does not fit anyone else: 'I will heal their backsliding; I will love them freely; for mine anger is turned away from them' (Hosea xiv. 4). Read that carefully when you go home, and ask God, upon your knees, what it means, and whether it refers to you. You have made two mistakes: First, you suppose that God can convert people twice; and, secondly, that you can keep yourself. It is like this," I said, taking my umbrella in my hand—"it is like this, look here; so saying, I put my finger on the point of my umbrella. Suppose that is the door, or the place and time when you were converted, and that you walked with God, say for two years—passing my hand upward, along the umbrella—you came to this place, and here you fell, you know how—here is the gap in the hedge of the narrow way, where you broke out. Do you see? Now God cannot forget all the way He led you those two years. You pass them over altogether, and go back to the place where you started originally. That will not do; you must come back to the gap here, where you slid back—here ask God to forgive you, and heal your backsliding."

For the first time I saw a ray of hope in the man's countenance. I said: "Do you understand what I mean?"

"Yes, I do," he answered, looking up into my face at last. I said: "Now, let us pray"; and, after a short prayer, I bid him go home and have a definite transaction with God about his case.

The next day my wife brought the man up to me again; but his face was so changed I did not know him.

"Yes," he said, "thank God, it is all right, it was that umbrella did it—I saw it all quite clear."

There was no necessity to cross-examine him. I said: "Now trust God to keep you in future. You fell because you tried to keep yourself."

"Thank you," he replied, "God bless you"; then he added: "I have my wife here, will you come and speak to her?"

A very little conversation brought her to the point of decision. She broke down thoroughly, and said that she was the cause of her husband's backsliding. "Tell God that, too," I said, "and ask him to forgive you all, and to change your heart. It is his will that husband and wife should be one in soul as well as in body."

She found peace with God before she left the church, and went away rejoicing together with her husband.

THE CENTRAL SUDAN.

It is proposed by Mr. Graham Wilmot-Brooke to write a monthly letter to home friends, describing his experiences in endeavouring to enter the Central Sudan by way of the Niger. The first of these letters is to hand. It is mainly taken up with a most interesting account of the outward voyage of himself and his companion, Mr. E. Shaw, in the steamer *Roquelle*. We reproduce one or two of the closing paragraphs. Printed copies of the letter may be had by sending a penny stamp to Mr. T. Arthur Garnett, 33, King-street, Manchester:—

April 17.—Landed at Brass after breakfast, and went to the Mission-house to pay our respects to Bishop Crowther, who, with his son, the Archdeacon of the Lower Niger, is staying here for a few days. Got a great deal of information about native customs and superstitions. The Bishop's life has been a singularly eventful one; he has had some very remarkable experiences....Talked over plans in the afternoon, in view of our long detention down at the coast. It was eventually decided that I should go to Lagos to search out and engage a Häusa boy, in the Häusa quarter of the town, with whom to commence study of the language; while Mr. Shaw would remain on the *Henry Venn* till my return, as there seemed to be considerable openings for preaching by interpretation in the large native villages in the neighbourhood.

April 19.—Service in the church in the morning. In the afternoon three of us got into the dingey of the steamer, and rowed away up a narrow creek, with black mud banks covered with bushes, to Tuwon, the nearest native town, said to contain 2000 inhabitants, of whom the Bishop said about 1500 men never come to hear the preaching. We had with us the interpreter who interprets for the local native clergyman, who is himself but imperfectly acquainted with the language. We found a group of thirty or forty gamblers, who readily suspended their game when we sat down among them, some twenty or thirty others coming too when we began to speak. One of our number spoke at some length, a sentence at a time, through the interpreter, after which another spoke in "pidgin" English, which some seven or eight of the audience understood.

April 20.—Walked some three miles through lovely forest to-day, with Mr. Robinson and the interpreter, to Small Fish Town. We were not well received, the old chief being with difficulty persuaded to allow us to speak for half an hour. These people said that various mission agents or native Christians had visited them four or five times before.

LITERATURE FOR INDIA.—Rev. J. H. Bateson, Wesleyan Chaplain, Umballa, India, writes to say that the Christian literature sent to him by kind friends has been very helpful in his hospital visitation, and he has also been enabled to supply other workers to some extent. His stock was fast diminishing when he wrote, and he hopes that English friends will replenish it from time to time.

LICHFIELD HOUSE, ROYAL PARADE, EASTBOURNE, a holiday and convalescent home for boy clerks and youths employed in houses of business, comes to the help of a class who greatly stand in need of Christian sympathy. The home has twenty beds; the payments of visitors range from five to fifteen shillings a week, according to earnings and positions in life. Free cases are also received occasionally. Miss Kennedy, in a brief report, tells with joy of boys having been impressed for good while staying in the Home. A goodly number of young clerks and others have gladly availed themselves of the Home since it was opened last year.

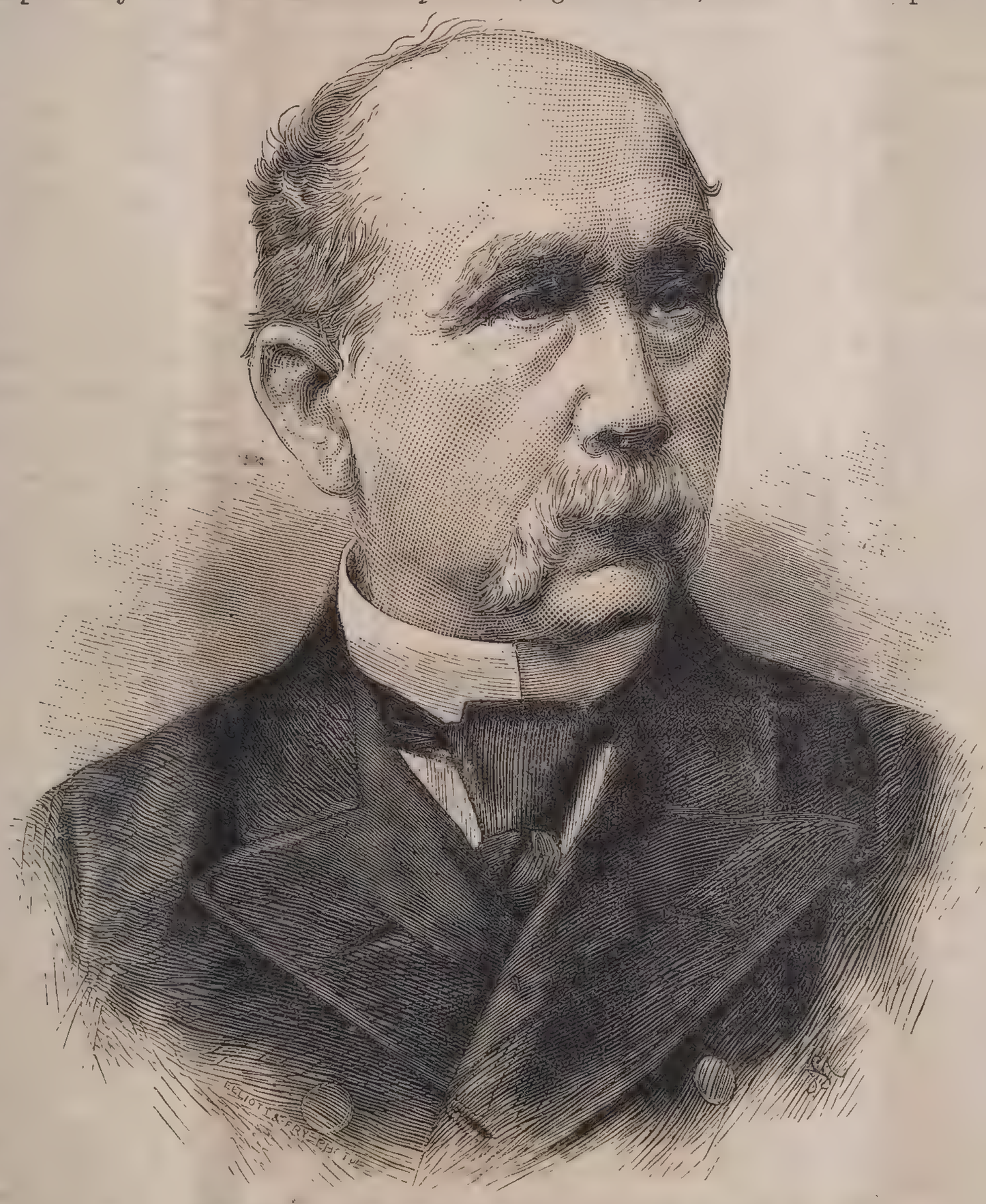
GENERAL SIR ROBERT PHAYRE, K.C.B.

WE have pleasure in giving this week a portrait of General Sir ROBERT PHAYRE, K.C.B., and a brief sketch of his life as a Christian officer for the last forty-five years.

Born of godly parents, and educated at Shrewsbury School under that distinguished scholar, Dr. Samuel Butler (afterwards Bishop of Lichfield), he began public life in the 25th Regiment Bombay Army in 1839. He retains to this day a grateful recollection of the sound religious and secular education then received, to the former of which, under God's blessing and the constant prayers of his parents and others, he primarily attributes his early repentance toward God and faith toward our Lord Jesus Christ.

Whilst serving in the first Afghan war, from 1840 to 1843, though he did not realise it at the time, God often spoke a word of warning to his conscience; but, being very hard-hearted, he resisted these strivings and pleadings, though he was perfectly conscious all the time that he ought to obey that voice and repent.

At length, in February, 1843, an event occurred which became the turning-point in his life, by showing him plainly that he must either reject Christ personally as his Saviour or definitely accept Him. At the celebrated battle of Meanee, which was fought by that able and beloved commander, Sir Charles James Napier, G.C.B., he was shot through the left lung, and for three days was thought to be dying. Suddenly, however, he became conscious, and seemed likely to recover, contrary to the opinion of the experienced medical men attending him. That afternoon, on hearing the band playing the Dead March in "Saul" at the funeral of a brother officer who had died of his wounds, the Lord again spoke to his conscience by his Spirit and his Word (there was no one else to do so in that campaign), reminding him of early days and training, and of the absolute necessity of at once turning to God with true repentance.



(From Photograph by Messrs. Elliott & Fry, Baker-street, London, W.)

The absorbing impression conveyed to his mind was, that if he had died on the field of battle when shot down, his soul would have been lost, because his sins were unforgiven. He had, it is true, been baptized and confirmed according to the ritual of the Church of England; but, for all that, when he had to face death, and the winds began to blow, and the rains descend, and the floods of conviction came upon that foundation, he learned, as the Saviour teaches us in Matt. vii. 24—28, that nothing but being founded on Christ Himself personally, the Rock of Ages, would avail. So strong was the conviction that he was a lost sinner in the sight of a holy God that, in the language of the prodigal, he said to himself: "I will arise and go to my Father, and say unto Him, Father, I have sinned." He received grace to carry out this resolution, and eventually, after a struggle of more than two years, under the faithful discipline of the Lord, he found peace in the knowledge that he had "redemption through his blood, even the forgiveness of sins." In short, he was born again of spiritual, not baptismal, regeneration, which is powerless to save.

About 1846-47 a Christian brother recommended Sir Robert to study McCheyne's memoirs and sermons, which he did. He at first cordially disliked that faithful record of the truth, because God used it to show him himself. Over and over again Satan tempted him to lay down that book with a resolution not to read it again, but just as often he was led by Divine grace to take it up again, until at length he learnt to value the teachings of that honoured servant of the Lord and to profit by them.

An event occurred at this time which taught him a lesson that, happily for him, he has never forgotten to this day. From what has occurred throughout the last thirty years he sees the good hand of the Lord in having thus early put him on his guard against "that other gospel," the gospel of sacerdotalism, the seeds of which began to be sown in India in 1847. Having been asked to do some work for the Lord by circulating a number of the Church Missionary Society's Reports throughout Scinde, and being only a young Christian, he thought the best person to begin with was the military chaplain, who had only just arrived from England. So, feeling sure that here at least his effort would be appreciated, he began by speaking of the blessing that the Gospel would prove to the natives of India, and ended by asking Mr. A——'s acceptance of a copy of the report, and his aid in promoting the good work. To his infinite surprise the report was rejected, and Mr. A—— informed him that he had no sympathy whatever with the work of the Society amongst the natives of India. This led the young officer to make inquiries, which resulted in his being initiated into the mysteries of Puseyism, Tractarianism, &c.

This experience was repeated shortly afterwards at the next station he was moved to, in the following manner. From 1850 to 1856 he was employed in lining out mountain roads across the Western Ghâts, connecting the Southern Mahratta country with the sea. His headquarter station was Belgaum, where two eminently able and godly missionaries of the London Missionary Society resided at that time. The military chaplain was Mr. B——. Like Mr. A——, already spoken of, he was a Ritualist of the most pronounced type, who denounced the work of the two men of God who were preaching the Gospel to the natives. He likened them and those who attended their English service on Sunday evenings to Korah, Dathan, and Abiram, whose doom all, he said, would share in the coming day!

Naturally this made a deep impression on the young officer's mind, which has never been effaced. Now, in the presence of that coming judgment so freely invoked by Mr. B——, he states emphatically that, having served for thirty years in India from that time, during which it has been his privilege

to associate with the missionaries of most of the Protestant societies, he can truthfully bear testimony to the fact that sacerdotalists like A—— and B——, who nowadays almost fill the branch of the Anglican Church in Bombay Presidency, have done far more injury to the cause of Christ among the heathen than those unconverted Englishmen to whose Godless lives they are so fond of appealing as the great hindrance to the spread of the Gospel. Such slay their thousands, but Sacerdotalists their millions; because Satan clothed as an angel of light does more harm than in any other form. Moreover, corrupt Christianity in the form of sacerdotalism is so like Brahminism (which is a system of cruel sacerdotalism also) that the bulk of Hindoos who want an excuse for rejecting Christ naturally say that they prefer the system in which they have been brought up, beset though they know it to be with innumerable evils.

Early in 1857, two or three months before the mutinies broke out, Sir Robert Phayre was appointed Quartermaster-General of the Bombay Army; the story of his connection with the events of that period is too long to notice here. Suffice it to say that his services were warmly acknowledged by Sir Hugh Rose (Lord Strathnairn), the Commander-in-Chief of the Bombay Army, when proceeding to assume the chief command in India.

It was at this time that Sir Robert Phayre became personally acquainted with Rev. George Bowen, of Bombay, whose Christ-like life and teaching as a missionary had some time before begun to attract public attention in India. He derived special benefit from the friendship then formed, which lasted till Mr. Bowen's death, about two years ago. At this time also The Revival (now The Christian) came under his notice. He derived special benefit from the accounts therein given of Mr. Denham Smith's work in connection with the revival of 1859-60 in Ireland, and subsequently. Indeed, such refreshing did he derive from this and similar publications that he commenced a system of obtaining by each mail from England large numbers of them for circulation amongst the soldiers, particularly those in hospital, also amongst the railway and telegraph employés, &c. This continued up to the time of his leaving India in 1886. He also personally visited the hospitals every Sunday, as a rule; and, latterly, within his own command, he used to give a short service to convalescents in the surgery, which the medical officers used kindly to place at his disposal for the purpose when convenient.

Ten years after the mutiny came the Abyssinian Expedition under that able, accomplished, and deservedly respected commander, Sir Robert Napier, now Lord Napier of Magdala. Sir Robert Phayre was appointed Quartermaster-General of that expedition, and was afterwards made C.B. and A.D.C. to the Queen, for his services on the occasion.

He was appointed Political Superintendent and Commandant-in-Chief of the Cavalry Brigade on the frontier of Upper Sind, where he served from 1869 to 1872. At the beginning of 1873 he was appointed Political Resident at the Court of H.H. the Gaekwar of Baroda. The uncompromising attitude which he there assumed, in opposition to the tyranny which the then reigning Gaekwar, Mulhar Rao, was exercising over his down-trodden subjects, led to several attempts on his life by sorcery, and poison, and other means; but the Lord, in whom he told them plainly that he put his trust, delivered him out of all their machinations. What is more, the tyrant was dethroned, and now Baroda, under its present enlightened Prince, is one of the best administered native States in British India.

After Baroda, Sir Robert Phayre re-entered upon purely military service again, and in 1875 was appointed to the command of the Nusserabad Brigade. In 1878, on the outbreak of the second Afghan war, he was appointed to command a brigade in the field; and served first as brigade then as divisional commander, till 1881, at the close of the war, when he was appointed to command the Mhow division in Central India, which he held till 1886, closing the last month or two of his service as Provisional Commander-in-Chief of the Bombay Army, in which he had served forty-eight years.

For his services in the Afghan campaign, from 1878 to 1881, he was made a Knight Commander of the Most Honourable Military Order of the Bath, and received the thanks of both Houses of Parliament; he is now, by the goodness of God, devoting the evening of his days to testifying to the Gospel of his grace amongst soldiers, policemen, railway-men, and wherever he is invited by those who are doing the Lord's work in these stirring and perilous times.

He has published three useful works within the last two years, viz., "Spiritualism Unveiled," "The Reredos Unveiled," and "Notes on the First Three Chapters of Revelation"; the last-named work is still in progress. Copies of these may be had gratis from his agents, Messrs. Bywater, Tanqueray & Co., 79, Queen Victoria-street, London, E.C.

NAPLES.—Mr. Stephen Burrowes, of the Sailors' Rest, 15, Flavia Goija, Naples, reports a visit from Mr. John Anderson, of Glasgow, in his yacht *Katrina*. This was cheering to the workers, and a series of free teas, given at Mr. Anderson's expense, afforded an occasion for special effort among yachtsmen and others. Mr. Charles Anderson, and Captain Thomas Darby took part in the proceedings. Ladies in Rome are moving for the establishment of a Mission in Civita Vecchia. The lack of adequate accommodation is constantly being felt at the Naples Rest; on the visit of the vessels of the British Fleet a few days ago crowds of young seamen had to leave because of want of room and helpers. Mrs. Burrowes is now in Scotland for a time, and will be glad to hear from friends at 7, Caddle Hill-terrace, Greenock.

THE FORERUNNER.

Men and angels, look and wonder!
Lo, the stone is rolled away!
Veil of darkness rent asunder,
See the dawning of the day.

Why amongst the quiet sleepers
Have ye sought the Living One?
Go and herald to the reapers
That the harvest has begun.

Corn of wheat in weakness buried,
Thou art raised a glorious sheaf.
Root in pasture dry and arid,
Thou art crowned with flower and leaf!

Now is Christ the Lord arisen,
As the first-fruits from the dead;
And the grave is not a prison
For the members or the Head.

Grace and truth in Him are centred,
Now in heaven's most holy place;
Whither He for us is entered,
Our Forerunner in the race.

A. S. E.

ITALY AND THE SABBATH.

By Rev. JUSTIN D. FULTON, D.D.

The Italy worshipped by the lovers of art is in the past; the Italy of hope is in the future, and the material out of which it is to be built is in the present. At this time the youth of Italy are sitting in the shadow of Romanism. They are taught to go to mass on Sabbath mornings, and to give the rest of the day to pleasure. There are no Sabbath-schools in Italy worthy of the name.

The Sabbath day is not kept holy. Large numbers of working men have lost employment by going to church on Sabbath morning. If they give money to support the Gospel, they find their wages reduced. The Christians of Italy act too much as if they were living on sufferance, rather than imitating Moses when he spoke to Pharaoh as the mouthpiece of Jehovah.

King Humbert is a large-hearted, clear-brained, and fair-minded man. Crispi, the head of the Cabinet, is the bravest of the brave, and endowed with a wonderfully clear vision. Let their attention be called to the need of a Sabbath for Italy, to what a Sabbath would do for Italy, and there is small reason to doubt but they would find a way to legislate in a direction which would bring untold blessings to the people.

There is a blessing in the Sabbath which belongs to the people; also there is a blessing which the people lose who destroy the Sabbath. The loss impoverishes them. In Romish countries the beauty of woman is largely confined to the pictures that hang from the walls of churches and galleries, and not in the faces of the women that throng the churches. The Sabbath is their great need. Stand beside a Roman Catholic cathedral or conventicle and look at the faces; you search in vain for the look of calm repose, of abiding trust, of abounding hope, of joyous love. There is, instead, unrest, narrowness in feature linked with a superstitious dread and apprehension which is pitiful and painful to behold. They who keep the Sabbath obtain the proof in the handwriting of God on face and look. It is the Sabbath which gives the full sanctuary. Working men and women are on that day as rich as the richest. They find wealth and joy and peace in the unclouded face of the Sun of Righteousness. Christians of all lands, let us seek to give to all lands, and keep for all lands, God's Day of Rest.

Visitors to Paris are most comfortably put up Miss De Broen's Mission Houses, 10, Avenue Tourville, close to the Exhibition; and 205, Rue St. Honoré.

MILDMAY PARK CONFERENCE.

FRIDAY EVENING, JUNE 28.

WITH CHRIST IN GLORY.

BY REV. G. F. PENTECOST, D.D.

THE subject fixed by the Conference for this hour is, "With Christ in Glory." Naturally, on the suggestion of this theme, our thoughts mount up as on eagles' wings into the glory where Christ is, and we try to associate ourselves with Him there. This will do well enough for our thoughts; but it is one thing to *think* of being with Christ in glory, and another thing *to be* with Him in glory. We will do well to consider that beautiful anticlimax of the prophet Isaiah, and learn its import in this connection: "They shall mount up with wings, as eagles; they shall run and not be weary; they shall walk and not faint." In respect of being with Christ in glory, it is certainly true that, before we may mount up as on wings, to be with Him there, we must learn to walk with Him in the lowly pathway of grace down here; all the time considering Him who endured such contradiction of sinners against Himself, lest we be wearied and faint in our minds.

The first manifestation of the glory of God in Christ Jesus was in the revelation which He made

IN THE INCARNATION.

"The Word was made flesh and dwelt among us, and we beheld his glory (the glory as of the only begotten of the Father), full of grace and truth" (John i. 14). Two verses further down in this chapter we are told that "of his fulness have all we received, and grace for grace." Therefore, it follows, as we have already said, that before we can know anything of Christ in glory, we must be intimately acquainted with Him in grace. I suggest in this connection, without even attempting to expand them, the following simple propositions, which I advise you to ponder well, for they hold the kernel of the practical lessons to be drawn from our subject to-night:—

(1) Grace is the beginning of glory.
(2) No grace, no glory.
(3) If grace, then glory.
(4) The more grace, the more glory.*

This last proposition is of the utmost importance for us to consider; for, after all, glory is only grace in the fulness of flower and fruit; and it follows that the measure of our glory with Christ hereafter is but the measure of our grace with Him here. In this connection you will find it interesting to compare these two passages: "And of his fulness have all we received, and grace for grace." "But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory, even as by the Spirit of the Lord" (John i. 16; 2 Cor. iii. 18). "*Grace* for *grace*," and "from *glory* to *glory*." On these two strings the sweetest chord in the grand symphony of grace and glory is struck.

ALL REVELATION HEADED UP IN JESUS.

No subject in the Bible is or can be understood except as it is intrepreted by and in Him. It is pre-eminently so of this subject. In Him, as we are permitted to behold Him during his earthly life, we may see the whole subject of grace and glory illustrated. We have just said that glory is but grace worked out and culminating in character. For two and a half years Jesus walked in the lowliness of his gracious ministry among men. A little while before his death it was given Him to stand for a few moments in transfigured glory. His person and character thus radiant in glory were seen by three of his disciples. The transfiguration scene was but a miniature of the kingdom of heaven. There Christ is in his glory, and there with Him in the glory are the two representative saints of the kingdom, Moses and Elias—Moses the type of the saints whose bodies shall rise out of the grave at the time of his appearing, and Elias the type of the saints who shall be changed and caught up together with those who have slept, to meet Him in the air. For Peter, one of the eye-witnesses of this majesty, says that there "He received from God the Father honour and glory, when there came such a voice from the excellent glory, This is my beloved Son, in whom I am well pleased." This is what we said a moment ago: that glory is the fruit and reward of character. Peter admonishes us to take heed in our hearts to this transfiguration scene and its lessons, by searching the Scripture, until this promised Day-Dawn and Day-Star arise. For if we walk with Him in the lowly humiliation of his grace, we shall be exalted with Him in the majesty of his glory.

I. OUR LORD'S DESCENT FROM GLORY.

Jesus speaks in his great mediatorial prayer of "the glory which He had with the Father before the world was" (John xvii. 5). Just what that glory was we may not know, for we have no knowledge of the glory of the Eternal God, except as it was revealed in Jesus Christ. And in order to that revelation of his glory, He first cast it and veiled it in human nature. The Incarnation, then, in which the glory of God is at once hidden and revealed, is the real starting-place for us, not only for the knowledge of the glory of Christ, but in the pathway to that glory. At his birth we hear an outburst of praise to this glory, "Glory to God in the highest, and on earth peace, goodwill toward men." The glory of God always seems to be associated with man. This is of the infinite and eternal grace of God towards us. Therefore the glory which Jesus had with the Father before the world was, was cast, by means of the Incarnation, into human nature; there, for a while, it was veiled, and then afterward it was unveiled for a moment, as in the Transfiguration; and there, presently, it will be fully manifested in the midst of his redeemed and glorified people. By the Incarnation Christ first worked his unveiled glory *into* human nature, and then by means of his human ministry He manifested his moral glory *through* human nature; and by resurrection He lifted the human nature up into the heavenly glory, where He still sits now enthroned in it, the Man and King of Glory.

WHAT A VISION IS THIS

for a sinful man to look upon, and be permitted to hope and know that as Christ is in glory so shall he be with Him there also.

But if you and I are ever to see that glory and be associated with Him in it, we must begin where He began, down here on earth. Christ the Eternal and ever glorious Son of God, coming into union with our nature, made it possible for us to share with Him his glory. It is by means of our voluntary apprehension of Christ, in what I may call the glorious revelation of his grace, that we are permitted and enabled to take part with Him in the gracious revelation of his glory. You will find this swing in the Scriptures—from glory to grace, and from grace back to glory. It is surprising how, when searching the Scriptures for any particular truth, the whole Bible seems to be luminous with that truth only. So I have found it in connection with this inspiring theme. The central truth of inspiration seems to be *grace* and *glory* in the face of Jesus Christ.

We have said that the revelation of the glory of God is always seen

IN CONNECTION WITH MAN.

For such is his grace that He will have no glory except it be shared with man, whom He made in his own image: the favourite of the old creation, and the beloved of the new. There are three stages of this union of grace and glory set before us in the Scriptures.

(1) *The early promise of man's glory.*—In Ps. viii. we read these prophetic words, "What is man that Thou art mindful of him, and the son of man that Thou visitest him? For Thou hast made him a little lower than the angels, and hast crowned him with glory and honour." Our knowledge of man, in his present sinful and fallen state is the farthest removed from this description of him. Lower than the angels he is indeed, but crowned with glory and honour he certainly is not. Sin and failure, debasement and degradation, mark man's life and condition everywhere. Alienated and estranged from God by wicked works, he has desecrated the fair earth and brought dishonour on the very name of God. We must look elsewhere to see the truth of this declaration, than to man as such.

(2) *The fulfilment of this promise in Jesus.*—In Heb. ii. the Apostle has occasion to quote this Psalm, and thus he does so, and applies it: "One in a certain place testified, saying, What is man that Thou art mindful of him, or the son of man, that Thou visitest him? Thou madest him for a little while lower than the angels; Thou crownedst him with glory and honour, and didst set him over the work of thy hands. Thou hast put all things under his feet. But now we see not yet all things put under him. *But we see Jesus*, who was made for a little while lower than the angels...crowned with glory and honour." This is evidently in completion of the opening declaration of the Epistle, where Jesus is declared to be "the brightness of his [God's] glory and the express image of his person, and upholding all things by the word of his power" (i. 3). The prophecy concerning man, then, contained in Ps. viii., has its fulfilment in Jesus, the Son of Man—the God-Incarnate Man, and not *now* in our sinful race. But does the prophecy exhaust itself in this fulfilment, as seen in Jesus? We shall see further on.

ULTIMATE FULFILMENT.

(3) *The ultimate fulfilment of this promise in the believer.*—After showing us the fulfilment of the prophecy in Jesus, who was made for a while lower than the angels for the suffering of death, the Apostle goes on to explain why the "brightness of the Father's glory and the express image of his person," was thus incarnate in man's nature. "For it became Him in *bringing many sons to glory* to make the Captain of their salvation perfect through sufferings." Then he adds: "For both He that sanctifieth [Jesus] and they that are sanctified [believers] are all of one." That is, they are one piece. That is, again: what is true of Jesus the Man in Glory is true potentially of every one who is united to Jesus in grace, by faith. "For which cause He is not ashamed to call them brethren." The rest of the chapter is devoted to an explanation of the necessity for the Incarnation, to set forth the fact that it had reference strictly to men and not to angels, and to show how by means of it Jesus is able to save us.

GRACE AND GLORY.

What a setting forth of grace and glory we have here! In the beginning God made man in his own image; but man sought out many inventions, and by sin brought that image into ruin and shame. The old creation, which culminated in man, has failed through sin, and God's image is no longer seen in the race which has descended from the first and fallen Adam. But God has not abandoned man. It is true that it is utterly impossible to repair that broken image, and restore that marred likeness.

* Since delivering this address, I have been told that the above propositions are almost identical with the divisions of a sermon by the late Dr. Candlish, of Edinburgh. It is quite possible that they are from him, as I have taken them from a marginal note in my Bible. It is certain that they are none the worse, or less true, whoever first formulated them.—G. F. P.

In order to save man and bring him to glory God must do another thing. So once more He casts his image into human nature, and behold the second Adam appears, the brightness of his glory, and the express image of his person, Jesus the Head of the new redemption race of men. "There," says the Father, pointing to his well beloved Son, resplendent in his Transfiguration glory, and again as He is crowned with glory and honour, and seated on the right hand of the Majesty on high, "that is what I meant when I made man, and that is the destiny which I have ordained for him." Therefore, it is that those who choose Jesus as their new and living Head, abandoning the old Adamic descent by natural generation, for the new descent from Jesus through the grace of regeneration, shall at last appear with Him in glory.

If we would get at the whole truth of grace and glory, as it is in the purpose of God for us, we must needs just follow Jesus from the bosom of the Father, where He had glory from before the foundation of the world, down to this world and back again into the glory.

WHAT A SIGHT IT IS.

Leaving the Father's bosom, He decends by voluntary humiliation past all the angels, rank after rank, and is at last born of a woman, and made in the likeness of sinful flesh, taking on Him "the form of a servant," and making Himself "in the likeness of men." "For verily He took not hold on the nature of angels, but He took hold on the seed of Abraham."

And wherefore took He hold on the nature of man? Let us see. That in that nature He might purge our sins, redeem it, and lift it into the glory which He had with the Father before the world was. Therefore we follow Him, my brethren, and in Him we see ourselves; for He carries us in his heart, and bears us on his mighty shoulders as did the high priest of old. First perfecting and proving human nature in union with his Godhead, He voluntarily takes our sins and carries them in his body to the tree where through the Eternal Spirit He offers Himself a sacrifice for them. Then down from the cross and through the grave He pursues and conquers death, and returning He rifles the grave of his human body, and by resurrection immortalises it and sweeps with it back into the glory where He sits down in it on his throne for ever. Behold, that is where you are, my brethren, in Christ, seated with Him in glory. It is by union with Him only that we may share with Him the glory. This is what the whole ministry of grace means to us. Union with Christ the Incarnate Son of God is the guarantee of union with Him in glory.

II. CHRIST'S PATHWAY BACK TO GLORY.

Having seen his descent from glory, it is now our privilege to follow Him in union with our nature back to the glory, carrying us with Him. By incarnation Christ put honour upon human nature; but mere incarnation did not glorify human nature. By a subsequent ministry of trial, and suffering, and expiation, He first perfects human nature, then purges it of sin, and finally lifts it into glory. Having taken hold of us, He never lets go of us until step by step along that weary way of suffering and death He presents us faultless before the presence of his Father's glory with great joy. Let us follow Him in his pathway from earth back to glory.

(1) THROUGH INFIRMITY.

"For we have not a high priest which cannot be touched with the feeling of our infirmities" (Heb. iv. 15). Christ's human nature was a real one—a nature indeed without sin, but a nature sensible to every condition in which man was originally made. The Scripture does not say that He was infirm, but that He was "touched with the *feeling* of our infirmities." The feeling of our infirmities was a fact in his consciousness. I do not know how. No more do I know how He "was made sin for us." But I accept the plain and simple statement of God's Word here. God does not always explain his declarations, nor may we pry too curiously into things and matters that are too high for us. I accept this, and rejoice in it every time I draw nigh to Him, for his high priestly sympathy and help, that He knows what the feeling of my infirmity is, for He was "touched" with it during his own earthly life. This feeling of our infirmity, which never left Him on earth, was one of the steps in his pathway back to glory, compassed as He was, and may I say burdened, with our nature. How deep and real those feelings of infirmity were, let his nights of prayer and his moments of soul agony in some sense testify to us.

(2) THROUGH TEMPTATION.

That same verse tells us, in partial explanation of the fact of his feeling of infirmity, that He was "in all points tempted like as we are, yet without sin." The glorification of human nature in union with the Godhead was not mechanical, but moral. Therefore, all our Lord's human experiences were real, and not seeming only. We know that He was without sin, and yet we know that He was subjected to the fiercest temptations, yea, and in *all points* like as we are, was He tempted. That He was tempted, and that the temptation was real; that He felt the awful stress and strain of it (though his holy soul never for a moment swerved from loyalty to God) let those moments of almost mortal agony when under the hand of the power of darkness testify. Let his agonising cry to the Father with strong cries and tears, in the garden, speak (Heb. v. 7). This also was in his pathway to glory: that He must meet with the enemy of souls, that dark spirit that first overthrew man, and be subject to every trial which could be put upon Him, and clear the way for man back to God, by triumphing over every temptation which man is subject to. What unspeakable comfort there is in this to us: that He has passed this way before us; and what unspeakable comfort that we may appeal to Him for the strength with which to withstand temptation; all the time being helped by his real and experimental sympathy. "For in that He Himself hath suffered, being tempted, He is able to succour them that are tempted" (Heb. ii. 18).

(3) THROUGH OBEDIENCE.

"Though He were a Son, yet learned He obedience by the things which He suffered" (Heb. v. 8). Yea, "He became obedient even unto death" (Phil. ii. 8). Is not this amazing, that the Eternal Son had to *learn* obedience? His experience in human nature was no mock one. In "bringing many sons to glory," He must walk over the hard pathway of trial and suffering and discipline by which human nature must be raised to glory. It is only when we are in fellowship with Him that we can be obedient to the Word and will of God.

SUBORDINATION AND CONSECRATION.

(4) *Through the voluntary subordination of his own will to the will of the Father, and the entire consecration of Himself to the work of God.*—Jesus Christ was God's well beloved Son; but He was no less his glorious Servant. "He took upon Him the form of a servant," though He was by nature and eternal right Lord of all. Behold, then, the servant of God, and see in this lowly office, Jesus taking another step forward in the pathway back to glory. His whole life was spent in doing his Father's will and meting out grace to those sinners whom He is not ashamed to call his brethren. Listen while I recall to your memory some of the many words of Jesus on this point, for I have not time to say more. "I came not to do mine own will, but the will of Him that sent Me." "My meat is to do the will of Him that sent Me and to finish his work." Even when yet a little boy, this mission was deeply realised in his heart. "Wist ye not that I must be about my Father's business." "Not my will, but thine be done." "I must work the works of Him that sent Me." And, at the last, we hear Him pleading for his reward and glory: "I have finished the work that Thou gavest Me to do. And now, O Father, glorify Thou Me."

(5) THROUGH SUFFERING.

Our Lord's life was one of mysterious suffering—suffering that came from his sympathy and service and trial. "It became Him in bringing many sons to glory to make the Captain of their salvation perfect through suffering." We do not know the depths of this mystery. Only we know that human nature could never be perfected except through suffering, and that therefore our Lord, when He took it into union with Himself for the purpose of bringing it to glory, had to pass with it through a lifetime of suffering. The relation between suffering and glory is everywhere strikingly emphasised in the Scriptures. His disciples did not understand this, and the very first lesson He taught them after his resurrection was this: "O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have *suffered* these things and to enter into his glory." And, again, "Thus it is written, and thus it behoved Christ to *suffer*, and the third day to rise from the dead" (Luke xxiv. 25, 26, 46). It is true that the sufferings here alluded to were the sufferings that culminated on the cross, but the cross was *only* the culmination of a life of suffering; for from the beginning He was "a Man of sorrows and acquainted with grief." Who may know the depths of those sufferings which our Lord endured in the holy of holies of his holy soul, in being made sin for us; in being touched with the feeling of our infirmities; in being tempted in all points like as we are; and in the pathway of subordination and service.

(6) THROUGH EXPIATORY DEATH.

The last step in the way back to glory was that one in which He voluntarily yielded Himself up to the death of the cross—despising the shame and enduring the cross—that He might sit down in his glory, and have the joy of bringing us with Him to that same place. Having perfectly fulfilled every precedent condition, and passed through every possible experience entailed by his union with human nature, He now, by one offering, which He, through the Eternal Spirit, made unto God for our sin, yielded Himself up to death, and so purged our sins. Not for Himself did He do this, but for the brethren whom He loved. Having finished the work his Father gave Him to do; having perfected human nature; having purged our sin, by making an end of it; having robbed death of its sting, and spoiled the grave of its victory over man, God raised Him up, and seated Him in glory, where we now behold Him, and through faith behold *ourselves* seated there with Him.

III. OUR PATHWAY TO GLORY.

But beholding this glory in Jesus is one thing, and experimentally realising it is another. How, then, are we, who are still on the earth, still compassed about with infirmities, still subject to temptation, and the motions of sin in our mortal bodies, to reach that glory, and sit down with Christ in it? It is by union with Christ as the incarnate Saviour of sinners.

(1) *The purpose of God's grace.*—Consider the source of our salvation in the grace and glory of God. I can only cite to you the Scriptures. "In Him we have redemption, through his blood, the forgiveness of sins, *according to the riches of his grace*" (Eph. i. 7). The strength vouchsafed us during our earthly pathway is also out of his glory, for we are "strengthened with might by his Spirit, *according to the riches of his glory*" (Eph. iii. 15). Even the supply of our temporal need in the meantime is "according to *the riches of his glory*" (Phil. iv.

19). Consider the eternal purpose of this grace toward us. The whole scene is set before us in that grand passage: "And we know that all things work together for good to them that love God, to them who are called according to his purpose. For whom He did foreknow, He also did predestinate to be conformed to the image of his Son" (Rom. viii. 28, 29). And again: "Having predestinated us to the adoption of children by Jesus Christ, according to the good pleasure of his will, to the praise of the glory of his grace" (Eph. i. 4—6). To what is this predestination? Not to salvation, as is popularly understood, but unto *conformity to the image of his Son.* The end of predestination is the bringing the saved ones into that same image. That is, that we should be with Christ in his glory. To this end we hear our Lord pleading, almost with his last breath, with the Father that this purpose may not fail: Father, I will that where I am they may be also, that they may behold my glory (John xvii. 24).

(2) THE CALL TO GLORY.

In accordance with this eternal purpose, we find that the call to glory is made. "Moreover whom He did predestinate, them He also called: and whom He called, them He also justified: and whom He justified, them He also glorified" (Rom. viii. 30). You see, my brethren, there is no gap between the purpose of his grace and the consummation of that purpose in the glorification of those who are included in his covenant. When God calls us by his Gospel He calls us to glory. Listen further: "Whereunto He called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ." And yet again: "But the God of all grace who hath called us unto his eternal glory, by Jesus Christ, after that ye have suffered awhile, make you perfect" (2 Thess. ii. 14; 1 Pet. v. 10).

(3) THE EXPERIMENTAL STEPS TO GLORY.

Having seen God's purpose of glory and our call to it by Jesus Christ, we are now prepared to consider the experimental steps by which we reach it. These are three. (1) *By Regeneration.*—This is what is meant by "Christ in you the hope of glory" (Col. i. 7). Now, here we are confronted with a truth so important that we must tarry a moment to emphasise it. Let it be known that there is absolutely no hope of glory for any sinner on this earth except that Christ, who was first incarnate for us in human nature, does, by a new incarnation, enter for regeneration into the sinner's heart. We are confronted to-day with a new gospel, which is not a gospel, which tells us that human nature is not hopelessly corrupt, but that in itself it is good, and needs only religious culture to restore it to its lost estate, and bring it into conformity to the image of Jesus Christ. But our Lord has told us distinctly that "Except a man be born again he can neither see nor enter into the kingdom of God," and Paul tells us that if any man be in Christ, there is a new creation. Let us not be deceived into seeking glory by way of improving the flesh, but rather let us apprehend that unspeakably blessed way offered us by a living union with Christ through regeneration. Thus only can and does our Lord Jesus repeat his own image in every individual believer, only in infinite variety of character.

(2) *By Communion.*—After God has through grace regenerated the believing sinner, He shows us the way to further transformation by means of spiritual communion with Christ. "We all with open face, beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord" (2 Cor. iii. 18). This indicates the way of progressive sanctification. Sanctification, not "by a jump," as it has been defined by someone, but sanctification by transformation and growth, through communion and fellowship with Jesus, by the Holy Spirit.

(3) *By Suffering.*—From first to last the believer's pathway, like his Lord's, is a pathway of suffering. Yet, let us not misunderstand. This pathway of suffering is not necessarily one of gloom and unmitigated sorrow. Our Lord had a joy in all his suffering life that enabled Him to endure the cross and despise the shame. It is so with the believer. The sufferings of the believer are of a three-fold nature. *First,* "He suffers the loss of all things, that he may win Christ." That is, he finds at the outset, as did Paul, that the things which were gain to him are to be counted loss for Christ (Phil. iii. 8—14). All human righteousness, all earthly estate and glory, all things that enter into the substance of human pride, must be laid aside, ay, even one's own self; for after all a man really loses nothing until he has lost himself. "If any man therefore will be my disciple, let him deny himself." *Second,* there is suffering in connection with the service of Christ; such, for instance, as is catalogued in Rom. viii. 17, 18; 2 Tim. i. 12, ii. 12; 2 Cor. iv. 17, *et al.* "If so be that we suffer with Him, that we may be also glorified together. For I reckon that the sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us;" "For which cause I also suffer;" "If we suffer, we shall reign with Him;" "For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory;" and such like passages, in all which we see that suffering is a part of the experience which leads up to glory. *Third, there is an afflictive suffering* which in the providence of God is also appointed for us, which seems not to be the necessary result of either testimony or service. These also work for us the "peaceable fruits of righteousness." In all this pathway we are bidden to "look to Jesus," who walked before us in this way, lest we "be faint and weary in our minds" (Heb. xii. 1—4). What the fellowship of his sufferings is every believer must find out for himself. Only this we are sure of, that suffering awaits the believer in this life, along the way to glory, if indeed he be in the pathway to glory.

IV. WITH CHRIST IN GLORY.

We have seen Christ on his way from grace to glory, and finally crowned with glory and honour, at the right hand of God. We have also seen that the pathway of the believer lies along the same way; indeed, in "his footsteps." It is now for us to see the consummation of all this in the presence of the believer "with Christ in his glory." This vision is seen in three separate scenes of glory.

(1) *Appearing with Christ in glory.*—When He who is our life shall appear, we shall appear with Him in glory" (Col. iii. 14). "And you who are troubled rest with us; when the Lord Jesus shall be revealed from heaven with his mighty angels...when He shall come to be glorified in his saints and to be admired in all them that believe in that day" (2 Thess. i. 7—10). "But rejoice, inasmuch as ye are partakers of Christ's sufferings; that, when his glory shall be revealed, ye may be glad also with exceeding joy. And when the Chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away" (1 Pet. iv. 13; v. 4). That He shall appear in glory, He has Himself abundantly testified (Matt. xxiv. 30; Mark xiii. 26; Luke xxi. 27; John xiv. 1—4).

(2) BEING LIKE CHRIST IN GLORY.

Our Lord prayed that where He is there we might be with Him in glory, that we might behold it. We are told that, "It doth not yet appear what we shall be: but we know that, when He shall appear, we shall be like Him; for we shall see Him as He is" (1 John iii. 3). It would seem from this that to see Him is to be like Him, for none can see Him who are not like Him. This is to appear with Christ in the glory of character. It agrees with that declaration read by the Chairman in the opening of this session of the Conference, when in glory "there shall be no more curse: but the throne of God and of the Lamb shall be in it; and his servants shall serve Him: and they shall see his face; and his name shall be in their foreheads" (Rev. xxii. 3, 4).

(3) REIGNING WITH HIM IN GLORY.

"If we suffer with Him, we shall also reign with Him." So we have read. That He will reign in glory is attested by a hundred Scriptures; but these may suffice to indicate the glorious truth. "The kingdoms of this world have become the kingdom of our Lord, and of his Christ; and He shall reign for ever and ever." "For Thou wast slain, and hast redeemed us to God by thy blood; out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests: and we shall reign on the earth." "Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years" (Rev. xi. 15; v. 9; xx. 6; xxii. 5). Time has not sufficed to open up these Scriptures, nor to properly set them over against the special circumstances in which this glory shall be revealed; but they are enough to indicate the general truth "that where He is there we shall be also," and shall behold his glory, and be like Him, even in body as well as character, "for our citizenship is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ, who shall change these bodies of our humiliation and fashion them like unto the body of his glory" (Phil. iii. 20, 21).

Thus, my brethren, we have seen our Lord Christ veil the glory which He had with the Father before the world was, in our nature, and unveil it again; and, after He had redeemed it, lift it up to heaven and crown it with glory and honour. We have seen his pathway, and ours with Him, through grace and suffering into the glory, and ourselves seated with Him there. If this is not enough to make us glad and rejoice, what is there in earth or heaven that can? If with this glorious hope set before us, we are not able to bear, and do, and suffer, and wait patiently and expectantly till He come, what is there that the thought of man can conceive that may or can inspire us with courage, and hope, and joy? That God may send these three thousand servants of his gathered at Mildmay out from hence, filled with the hope of his appearing, and confident of their expectation of appearing with Him in glory, and in the mean time armed and inspired to every good word of testimony, and work of faith, and labour of love, is my most earnest prayer.

AFTERNOON GATHERINGS.

Young Women's Christian Association.

LORD KINNAIRD presided, on Thursday afternoon, at a meeting of the Y.W.C.A. in the North Tent. There was a very large attendance, and, although there were eleven speakers, the audience seemed never to weary of listening to the wonderful record of work. It was a lovely afternoon, and the sides of the tent were raised to accommodate the late arrivals.

After a few kindly words from the Chairman, Rev. F. A. C. LILLINGSTON explained the object and methods of the Y.W.C.A. He added a few words about the necessity for further development in the colonies; as an old bushman he realised the importance of that work.

Mrs. HATT NOBLE spoke on "The Power and Influence of Bible Study and Union in Prayer." She felt that the reason why some are departing from the faith of the Apostles is that they are so ready to substitute good books for the Bible. Apart from all consideration of commentaries and good books, let us study the Bible in the early morning, and religiously

devote a set time to that purpose. After we have thoroughly studied our Bibles, we may seek help from good books.

Then came other lady speakers, in the following order: Mrs. Tottenham (Evangelisation Department), Mrs. Hind Smith (Total Abstinence), Mrs. Stephen Menzies (Missionary Work), Mrs. E. W. Moore (Travellers' Aid Society), Miss Gollock (Convalescent, Sick Aid, and Holiday), Miss Morley and Miss Gladstone (Factory Helpers' Union), and Miss Wingate (Employment Agency). The combined speeches formed a most interesting story of work, from which we gather the following: The Evangelisation Department furnishes speakers, who conduct missions and attend special meetings. It has organised a number of special conferences for workers in large provincial towns and cities. These have proved very helpful in bringing the workers together, and inspiring them with fresh zeal and new ideas for their work.

It was confessed that some disappointment is felt in connection with the Total Abstinence Department, as various branches and secretaries seem disinclined to take up the work. It is most important that the interest of secretaries should be secured, as the temptations to drink are strong, when girls come to London from the country. These should receive special counsel on this point. The missionary work of the Association has been hitherto upon a rather indefinite basis, and it was considered advisable to take up work in connection with a few special missions, rather than spend effort upon general lines. It has been decided to take particular interest in the following unsectarian missions: China Inland Mission, Indian Female Normal School and Instruction Society, Congo Balolo Mission, and the North Africa Mission. It has been found impossible to disseminate the more expensive literature, so the department is preparing eight-page leaflets, which set forth the claims of foreign missions.

The Travellers' Aid Department meets young women on their arrival in London, cares for them, and procures suitable accommodation and introductions. Lodging is provided for those who arrive late at night. In this way many who arrived in London destitute have been sheltered. Two hundred and eighty have been met by appointment; but the most touching cases are those where girls have been picked up by the missionary. A Polish girl was found at the docks, with two shillings in her pocket. She was an orphan, could only speak two or three words of German, and had been robbed on her journey by the only other Pole she met. She was going to "her aunt in America." That was the only address she could remember. Her belongings indicated that she came from a superior station in life. Inquiry was made, and her story was found to be true. A lady took her into her service, and she is doing well. Arrangements have been made for the oversight of girls resident in Paris during the Exhibition. Messrs. Thomas Cook & Sons have readily assisted the department by furnishing their guides and interpreters with cards, on which are printed addresses where safe lodgings may be secured.

Girls are assisted to secure a summer holiday. They pay in a small sum weekly, and when summer comes round the Holiday Department gives them a bonus of 20 to 40 per cent. The workers of the Factory Helpers' Union visit the factories, talk to the girls, and write them monthly letters. Not the least important part of the work centres in the Employment Agency. This is conducted on business principles, and it enlarges its borders year by year. During the first year one hundred engagements were secured, and the number has increased to nine hundred in six years.

Christian Police Association.

A crowded and hearty meeting was held on Thursday, in Room 5, Mr. J. H. TRITTON taking the chair. So numerous were the friends interested that an overflow-meeting had to be arranged in Room 3, where Mr. T. A. DENNY presided. In both rooms Rev. G. C. GRUBB spoke words of earnest counsel to workers. Several of the C.P.A. secretaries gave details of the work in their branches, mentioning many answers to prayer. They were followed by members of the force, who gave bright testimonies to the blessings which had come to them through the work of the Association.

Mr. Tritton mentioned that the Police Institute, 1A, Adelphi-terrace, W.C., was still in need of help, and invited any friends who were interested to inspect it. The whole meeting was full of praise, and we trust it may be useful in raising up many fresh workers.

Foreign Missions.

On Thursday afternoon foreign mission work was impressively brought to the notice of an assembly that filled the area of the Large Hall.

Rev. J. HUDSON TAYLOR presided, and in opening the meeting touchingly spoke of the claims of the heathen upon the Christian world. It is not one out of a hundred who has not heard the Gospel, but rather one out of a hundred who has heard it. Perhaps there might be some present who would be willing to lay themselves at the Master's feet, to go and carry the glad tidings to these perishing souls. It will mean self-sacrifice; with holy service there must always be sacrifice; but can we not suffer the pain of parting with our loved ones for the sake of Him who willingly suffered such agony for us?

NEW GUINEA.

Rev. SAMUEL MACFARLANE, LL.D., gave some encouraging particulars of what God has accomplished through his missionary servants in New Guinea. He first related some of his strange experiences when he, with others, first went to "spy out the land," with a view to commencing work there, in 1871. They had nobody to introduce them to the people, who were exceedingly wild and barbarous; they were unable to hold intercourse with them, owing to ignorance of their languages, and they had to be extremely cautious in attempting to land, because the people were ferocious cannibals, and would think nothing of striking them down with their clubs, and cooking them for their next feast. The Gospel of Christ has now largely changed all this; in the parts where missionaries have been working a wonderful transformation has taken place. Cannibalism is unknown, superstition and witchcraft have been overthrown, and the light of life now shines in many a formerly savage heart. The missionaries have opened up about six hundred miles of coast-line, gained the full confidence of the natives, and established seventy mission stations along the southern coast. They have formed six churches, with an aggregate of about 700 members (all of whom have been thoroughly tested before being admitted), reduced six of the languages to writing and translated portions of the New Testament, school books, catechism, and hymn-book into each. There are two institutions for the training of native pioneer evangelists and pastors—one on Murray Island, in Torres Straits, and one at Port Moresby; from which there have been sent forth about forty native teachers who are now working with true Christian zeal amongst their countrymen, some amongst tribes with which, a short time since, their fathers engaged in bloody warfare. The work has entailed a great sacrifice of life, more than of the native teachers who have joined the sion having fallen victims to the climat died from other causes. Several have murdered. Dr. Macfarlane said it must to the native converts that we must look the future evangelisation of the peoples those parts of New Guinea which are enveloped in heathen darkness.

CENTRAL AFRICA.

Dr. H. GRATTAN GUINNESS made a rou appeal for Congoland and for other part Central Africa. The whole of that vast re is being opened up in a marvellous man and this involves tremendous issues for people of Christendom. Is not this the t to take the glorious Gospel there? doubtedly it is God who is opening up magnificent country to our view, and intends us to occupy it for his glory. The one will certainly not be slow to send out agents, and it behoves the Christian Churc arouse itself to the duty of sending its mess gers with the tidings of salvation to th perishing millions. In concluding, Dr. Guin earnestly called for the inauguration of s great and sustained effort to carry this out.

CHINA AND ITS NEEDS.

Mr. HUDSON TAYLOR dwelt for a few minu upon this great theme, and very earne called for consecrated workers. China is n open to receive the Gospel to-day than ever was before, and, though the Inland Miss have now three hundred missionaries labou there, they were never so distressed workers as at the present time.

Earnest prayer was offered that the Chu may be stirred up to realise more fully responsibility towards the heathen, and t the Lord of the harvest may thrust forth i every part of the world those who are nee for the spread of the Gospel.

The Railway Mission.

Mr. T. A. DENNY presided over a meeting connection with the Railway Mission in Ro No. 5 on Friday afternoon. Some interest information concerning the operations of Mission was given, the principal speaker be Miss MARY R. WILLIAMS, of Bath, who gave account of the work in that town. It commenced nearly five years ago, and it prospered most encouragingly. Numbers railway employés have been truly conver through the Mission, and in many cases wh this has been so their wives have soon follow Miss Williams has a special "Railway Miss Hall," where three meetings are held ev Sunday, and also on four nights and one aft noon during the week. A mission band been formed, the members of which M Williams says "are truly a band of men wh hearts the Lord has touched." The memb of this band, numbering forty-seven, take p in the meetings in various ways—speaki singing, leading in prayer at the Gospel me ings, and by conducting open-air services.

Mr. R. NIXON, secretary of the Missi pleaded for the co-operation of consecra Christian ladies to extend the work in pla where it has not yet been commenced, a Mr. GURNEY SHEPPARD appealed for a co valescent home for injured railway-men. anyone knows of any person who is anxious give away a good large house with accommo tion for about forty men, he said, they shou invite the owner to communicate with Nixon at 18, New Bridge-street, London, E.

Mr. W. H. Seagram spoke a few words, a several testimonies by Christian railway-m followed.

Children's Special Service Mission.

The three afternoon meetings in the North ent might be classed "good," "better," best"; at any rate as regards the attendances. he young men created a fair interest; the oung women did better; but it was left to the hildren to secure the interest of an audience hich filled the tents from platform to borders, nd away out beyond the tent poles and fringes the flower beds on the lawn. Mr. H. UTCHINSON'S kindly face beamed with delight s he stood on the rostrum and saw the manifest nterest in his "lambs." Some of these latter ere gathered on the grass at his feet. There a delightful freedom about these tent meetings. he very speakers sit upon the turf, and on Friday gruff working man came in "cos 'e 'ad 'eard s how a real live lord was acksh'ly sittin' on ne grass." He became interested in the ccounts given of beach services, and remained hroughout, gravely asserting that "Mildmay arn't such a bad place after all."

Rev. E. A. STUART presided, and heartily ommended the Mission to the sympathies of is hearers. It is a training field for young nen and women. Many pastors had received lessing at the beach services, and learnt in fter years to pay special attention to the lambs" of their flock. Many people asked ow they could help. Watch the effect of an ddress upon the children gathered round a reacher on the beach, and when you see that child is influenced, take a walk with it along ne shore, and point it to the Saviour. There a power also in the pen. Find out the birth-ays of children in connection with your branch, nd write them "birthday letters." In con-ection with St. James's, Holloway, there is a ible-class of 500 girls and young women, who eceive these letters. After we have caught the hildren we must keep them, and, therefore, ssistance is not only needed at the seaside, ut after the young people have returned home. hey need some one, spiritually minded, to care r them.

Mr. E. J. KENNEDY urged that we must not nd with simply interesting and amusing the hildren. Workers are needed to attend to the piritual wants of these "little ones." People a good class of life rush off at a tangent, hen converted, to convert the poorer classes. Ve must attend to our own folk as well. There re preachers—even preachers who come to the ildmay Conference—who speak to thousands people, and yet, if you go to their homes, you nd they have neglected their own in minister-g to others. This work is reproductive. he workers of to-day are the converts of six ears ago.

After Mr. T. B. BISHOP had spoken, Rev. L. S. TROUSDALE gave his testimony to the value the work, especially as to the advisability having a children's mission preparatory to he for adults.

Bible and Prayer Union.

On Thursday afternoon, a meeting in connec-on with this movement was held in No. 4 oom. Mr. ROBERT PATON presided, and luded to the progress of these unions. Rev. HOMAS RICHARDSON gave an interesting ac-unt of the origin and progress of the Bible d Prayer Union, which has members in ery part of the world to the number of 7,000. The members are in every class of ciety. In the first two months of this year, e secretary for the United States of America anch, received 2,600 new names for member-ip. In South America there are over 7000 mem-rs enrolled. The plan adopted is very simple.) Members agree to read in consecutive order e chapter daily, asking God's blessing on the ord read. (2) Each member to pray every nday for all the members.

Bible Carriage Work.

At the close of the Prayer Union meeting, Mr. JOHN M. MCAULIFFE spoke on Bible Carriage Work. Six years ago he resigned his position as travelling secretary of the Christian Corportage Association, to take up mission work on the way-sides of rural England. During these years he has been enabled to tell out God's glad tidings to men in some hundreds of English villages, and in many English counties—in Worcestershire, amongst the salt works; in Staffordshire, among the potters; to navvies on railways; in York-shire, amongst its foundries, tanyards, spin-ning mills, and collieries; on the lonely York-shire moors; in the fishing villages of East Scotland; to the fruit-pickers of Kent; in the hop-fields of Hampshire, and the romantic vil-lages of the Peaks in Derbyshire; to villages in the agricultural fields of Warwickshire; on the Cotswolds in Gloucestershire; in villages upon Salisbury Plains; the wheat-growing villages of Suffolk; the stocking villages of Leicestershire; the stock-grazing villages of Bucks; the shoe villages of Northampton; the beach towns on the Southern Coast; now by Derwentwater Lake, now in Northampton, now in a theatre, next in a cotton mill, or by the village corner; sometimes in the parish schoolroom, or from the reading desk of a vil-lage church, or it may be a tiny chapel, or in the public hall.

The people, as a rule, are very ignorant of the truths of the Gospel. Ritualism prevails in many places. In our Midland and Northern towns and greater villages betting, gam-bling, and kindred vices are spreading among the people. The Bible-carriage, well stocked with copies of Scriptures, penny Testaments, hymn-books, and other Gospel literature, has made several journeys of six months' duration. Many of the English counties have been visited, and the Gospel preached upon the village greens of rural England to at least an aggregate number of 100,000 villagers. Tracts and papers are freely distributed, and the workers have heard of direct blessing from their perusal. In twelve months 80,000 copies of a monthly four-page tract, "Wayside Words," have been circulated.

In addition to the visitation by day and preaching by night, special children's services are held. Mr. McAuliffe is known to thousands of English boys and girls as "Uncle John"; and the announcement that Uncle John will give a Bible talk with illustrated diagrams to children brings around the waggon a goodly crowd of little folks.

There have been direct results in conversion. As many as twenty anxious souls have been con-versed with in an evening. This Bible-carriage work is one of the grandest weapons in village evangelisation.

Open-Air Preaching.

At the close of the communion service on Friday a large crowd gathered round the old mulberry tree, whose fair leaves and freshly-formed fruit seemed at their best. Sir ARTHUR BLACKWOOD presided, and reminded his hearers that the first open-air meeting was under a tree in the garden of Eden, when Jehovah was the preacher, and Adam and Eve the hearers. Then Mr. W. H. HOWLAND, of Toronto, told how that when he was Mayor of that city he had a bye-law passed by which open-air preaching was declared lawful, provided a path was left free on the side walks.

Then followed the speaker that all had assembled to hear, Rev. JOHN MCNEILL, of Regent-square Presbyterian Church. He in-sisted at the outset that open-air preaching ought to be a congregational effort. That was what they had done at Regent-square Church, by having a station at King's Cross. He was anxious to see the low and lost estate of open-air preaching retrieved, and the feeble few by whom it was maintained grow into a multitude. If the congregation joined, a meeting would be made much sooner. He wanted the white waistcoated folk to be seen there. When he was a missionary he was well nigh heart-broken by the way this outside work was neglected by ministers and congregations. It would do the inside people good to get aërated by coming out. No doubt it was a cross to sensitive people to hear the scoffing and sneer-ing incidental to this kind of work, but it was a necessity if the Gospel was to be preached to every creature. The singing also needed im-proving. To hear "Rescue the Perishing" sung as it was sometimes would lead the passer-by to think that it was the tune that needed rescuing. He would have good choirs, so that the singing should command respect.

As to the preaching itself, the preachers were the first to be benefited by it, for their preach-ing was thus revived. They could preach the Gospel more freely, and fire random shots, which they could not do inside. And he had known this personal preaching to stop a wild career and prevent suicide. The free description of the prodigal son had brought back many a wanderer. A preacher buried behind his manuscript could not see what effect his word had upon his hearers; but this speaking straight out told quickly, and brought back Pentecost. He was always anxious to know whether his people were praying for him, for if they were burdened with prayer, and he was burdened with preaching, results were bound to follow. He hoped Christian people would be bitten by an enthusiasm that would compel attention and be irresistible. Thus would they return to Apostolic preaching, so much needed.

Mr. J. W. GODFREY, on behalf of the united Gospel choirs, which sang several pieces, ex-plained how these choirs sang the Gospel, and urged the formation of other choirs on the same lines.

Teaching by Pictures.

Without a pause or a change of audience or chairman, Mr. GAWIN KIRKHAM, secretary of the Open-Air Mission, proceeded to expound his well-known picture "The Broad and the Narrow Way." This picture is nine feet wide, and twelve feet long, and on this occasion was sus-pended on a frame between the mulberry tree and the pear tree to the east. The various contrasts between these two ways were touched upon in rapid succession to a crowd that showed no sign of weariness. Mr. Kirkham incident-ally mentioned that this was his 948th public ex-position of the picture, and his desire that the thousandth should be in the city of Stuttgart, in Germany, where the original was designed by Mrs. Charlotte Reihlen, about twenty-six years ago.

An Unreported Meeting.

It was interesting to see the little army of reporters at the circular table under the plat-form in the large hall; but some of the most charming gatherings were not even heard of by official reporters. Such a one was held in the large refreshment marquee on the morning of the last day of the Conference. Immediately the stewards had finished breakfast, the waiters filed in and sat down, in expectation of *their* meeting. This was in charge of Colonel Sand-with. After prayer by Mr. Kirkham, Mr. How-land delivered a charmingly simple and warm address, which found its way easily to the men's hearts. Then the Hon. Mabel Walde-grave handed to each man a handsomely bound volume of *Faithful Words*, as a memento of the Conference, and, with the thanks of the recipients, the thoughtful friendly gathering was at an end. It is a common thing for some of these waiters to say how many years they have attended, and quite a number of them are seen year after year, one saying this was his seventeenth. This speaks well for Mr. Earee, the contractor, who seems delighted that his waiters are thus noticed.

PRINCESS HOUSE, KNIGHTSBRIDGE.

TO-DAY, July 5, we had the Gospel beautifully exemplified and enforced here. In honour of the marriage of Miss Rowland Smith to that man of God, Rev. A. C. D. Ryder, a large party of poor, but most respectable-looking women from Whitechapel, headed by their venerable friend, Mr. George Holland, came to tea in the beautiful mission-hall of the Princess House. The matron was asked to prepare a tea for 110, which she, with her helpers, did to the credit of the House, as well as to the glory of God, and an honour to the marriage of his servants, who invited their poor friends to this wedding feast. Mr. Y—— (a Japanese gentleman) said he would very much like to see a true Christian marriage, and he heartily joined in all the responses. I was able to tell him that it was a good specimen of what he wished to see. J. McL.

A TRAINING INSTITUTE FOR AFRICAN CHILDREN has been established at Congo House, Colwyn Bay, North Wales, by Rev. W. Hughes, late a missionary on the Congo River. The object is to train African boys in this country, in the hope that many of them will return to their native land as missionaries, schoolmasters, or useful handicraftsmen, such as carpenters, blacksmiths, masons, bricklayers, wheelwrights, tailors, &c. Mr. Hughes will be glad to give further information to any who are interested in the project.

GORDON BOYS' HOME, MANCHESTER.—"A 'Brief' for the Boys" is the title of a deeply interesting record of work for the rescue of lads when on the brink of a life of crime. The author, Mr. Alex. Devine, has done good work among juvenile offenders. The Gordon Boys' Home was established in order to complete the machinery of his excellent endeavour. During last year some eighty-seven boys passed through the institution, which is managed on industrial lines. Communications should be addressed to Mr. Devine at the Home, Chester-road, Manchester.

FARNINGHAM BOYS' HOMES.—The annual summer fête in connection with the Homes for Little Boys, at Farningham and Swanley, took place last week in the grounds of the Farningham Institution. A large party of visitors, among whom were the Earl and Countess of Aberdeen, journeyed from town by special train to the home station. The Homes at Farningham provide accommodation for 300 little boys under ten years of age, from all parts of the country, who are either homeless or destitute, or in danger of falling into crime. The leading feature of the Orphan Homes at Swanley is that they provide for fatherless boys whose widowed mothers or other friends contribute as they are able towards their support. The visitors were entertained at luncheon in the drill hall. Lord Aberdeen trusted that those present would do all they could to make the claims of the institution known, and thus secure the means of maintaining its efficiency and extending its benefits. After the luncheon the Countess of Aberdeen presented the prizes gained by the boys during the past year. A programme of athletic sports was subsequently gone through by the boys.

THE SHAH IN ENGLAND.—The Rev. Newman Hall, preaching at Christ Church, Westminster-road, on Sunday evening, compared, in some features, the visit of the Shah to London with that of the Babylonish ambassador to Jerusalem. Hezekiah showed all his treasures, but not the book of God's law, and the worship of the Temple. The Shah has been shown our shipping and commerce, our multitudes of people, our silver and gold, our soldiery and palaces; he has seen something of our amusements, the modes of fashionable attire, and some of the most objectionable features of theatrical displays; he has been taken to the racecourse, and by persons in high station initiated into gambling and betting, going away delighted with the new sensation, perhaps to introduce into his country one of the greatest curses and scandals of our own. But we have not heard that he has been shown what could be seen of the religion which is our chief glory and security. The questions might be asked—What do we regard as our best treasure? On what do we most rely for national glory and security? Let the people of Britain cherish and exhibit their conviction that piety is more than power, and righteousness than rank, and purity than pleasure, and God than gold; that the throne is established by righteousness, not by force; that not armies and navies, and wealth and pomp, but righteousness exalteth a nation.

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The Book World.

PEGS FOR PREACHERS: POINTS FOR WORKERS. By Chas. Inglis. 2s. *Morgan & Scott.* This is a collection of Bible-readings intended for the help of Christian workers who may not have much time for the preparation of their addresses. They are not expositions, but are for the most part collections of texts bearing upon some special topic. The subjects treated are many and various; and their treatment evidences on the part of the author, and demands on the part of the reader, a careful search of the Word of God. Most of the Readings will be found suggestive and helpful. Many a worker will have reason to thank Mr. Inglis for the issue of this book.

"ALWAYS ABOUNDING;" or, Recollections of the Life and Labours of the late George Brealey, the Evangelist of the Blackdown Hills. By his son, W. J. H. Brealey, with portrait. *J. F. Shaw & Co.* 2s. 6d. We have made some remarks on this book under Notes and Comments, p. 7. It is a wisely condensed epitome of an invaluable life. Pastors, teachers, and evangelists will be greatly helped by its presentations and illustrations of the good tidings; those who deal with anxious souls will find typical examples of soul-difficulties and how to remove them; and sinners convicted and unconvicted may be led to Christ through the considerations and the narratives herein contained. Nobody can read it without deep personal interest, nor when read without wishing others to read it also.

THREE YEARS IN CENTRAL LONDON. By Rev. Edward Smith. 1s. *T. Woolmer.* This is a small book, but there is a great deal in it. The primary purpose of the writer is to report on his three years' work as Wesleyan missioner in Clerkenwell; but he launches out in all directions. His faculty of terse description is only equalled by his power of hard hitting; so that, in addition to a wonderfully graphic bird's-eye view of Central London in some of its varied aspects, we have many trenchant criticisms of methods of work that do not commend themselves to him. Mr. Smith is a man whom it is difficult to classify; but his idiosyncrasies do not hinder him from doing splendid service to his Church, and in this book he has given us a singularly readable sketch of three years' patient and successful toil.

TOILERS IN LONDON is the title given to a handsomely got up reprint of the able articles that appeared in *The British Weekly*, descriptive of female labour in the Metropolis; and is a kind of corollary to "Tempted London." The every-day life and the special crooks in the lot of flower girls, match, sack, and brush makers, domestic servants, factory girls, barmaids, seamstresses, and other regiments in the vast battalion of London women toilers, are here depicted with much precision, and, we should say, much fidelity to unwelcome fact. This book should sensibly help in rolling away the reproach that one half of our great London world does not know how the other half lives. Let the working poor read it if they can, so as to sympathise with their fellows; above all, let the rich read it, that they may ponder over a state of things which they may do something at least to qualify, if not remove. (3s. 6d. *Hodder & Stoughton.*)

M. Héli Chatelain, the accomplished Swiss who laboured for some time with the late Dr. Summers on the West Coast of Africa, in connection with Bishop William Taylor's Mission, has rendered important service to the cause of the Gospel and civilisation, by compiling a KIMBUNDU GRAMMAR. Interpreted in Portuguese, the official language of the country, English meanings being also given in the vocabularies, this work forms an excellent introduction to the speech of the millions of inhabitants of Angola. Dr. R. N. Cust, in a brief introduction, heartily commends the work to the favourable consideration of African scholars, and the author himself to the affectionate interest of those who love their Lord and seek to carry out his parting commandment. We are glad to learn that German and Portuguese authorities on the Bantu family of African languages, concur in high praise of the work, which costs 6s., and may be had in England from *Messrs. Bywater, Tanqueray & Co.*, 79, *Queen Victoria-street, London, E.C.* Mr. Chatelain, who has already edited the Gospel of John in Kimbundu, is now preparing a dictionary, which is much needed by European settlers, and will prove of great value to any who may in future take up mission work in the country.

The trials of a schoolmaster are many; but there are compensations. He gets strange glimpses into the interior workings of the undeveloped and unsophisticated mind. This, at any rate, has been Mr. Henry J. Barker's experience; and the little book in which he sets down some of the VERY ORIGINAL ENGLISH written by his pupils in their school essays is about the most diverting shilling's worth we remember to have met with. We are not surprised it has reached a fourth edition. (*Jarrold & Sons.*)

POEMS AND BALLADS. By Mrs. Sewell. 2 vols. *Jarrold & Sons.* The name and memory of Mrs. Sewell will chiefly be associated with her touching poem, "Mother's last Words"; but many other of the products of her prolific pen deserve to be equally popular. These two volumes contain a collection of homely Christian ballads that it would be hard to match. Their charm lies in the simple garb in which the narratives are clothed, and in their truthfulness to life in its lowly aspects and every-day experiences. We have the best reason for knowing that these poems and ballads are splendidly suited for reading at mothers' meetings and similar occasions, and certainly no village library ought to be without them. If it be true that "truth embodied in a tale may enter in at lowly doors," it is equally certain that the channel of simple, flowing verse is one of the best by which to reach the hearts of the common people. Miss Bayly's brief memoir in the first volume is very acceptable.

A very pretty series of texts embossed on coloured cardboard is issued by *Marshall Bros.*, entitled, WORDS OF LIFE.

FOSTER'S BIJOU GUIDE TO ILFRACOMBE AND NEIGHBOURHOOD may be of service to visitors to the Northern Coast of Devon. It may be had on application from *W. R. Foster*, 10, *Market-street, Ilfracombe.*

A POPULAR CATECHISM OF ONE HUNDRED TEXTS. By E. H. 6d. *Horner & Son.* The second fifty of the texts, selected for parochial Sunday-schools by the Society of Irish Church Missions, are here elucidated in a manner which will make the book useful to teachers and others. A number of anecdotes and illustrations enliven the pages.

Messrs. Jarrold & Sons have added two more capital books to their series of GUIDES TO EAST ANGLIA. One is devoted to Felixtowe and neighbourhood, and the other to Southwold, including Lowestoft, Somerleyton, and other places of holiday resort. Furnished with maps and illustrations, these sixpenny books will prove very useful to visitors.

JOHN SMITH ON CHURCH REFORM (1s. *Marshall Bros.*) is a cleverly constructed narrative impeaching some of the administrative defects of the parochial system by which the Church of England is supposed to provide for the spiritual needs of the entire community. We sympathise with much that the writer advances, but he is lamentably onesided in his ecclesiastical proclivities.

THE "WATER OF LIFE" SERIES OF ILLUSTRATED GOSPEL BOOKS will be welcome to many a tract distributor, and, we trust, blessed of God to many a wandering and weary soul. The matter is vigorous and sound, and a striking feature is the very chaste lithographed cover, which quite invites reception. Beyond question the outward appearance of a tract is a point worthy of careful consideration. (Packets of twelve, 6d. *J. E. Hawkins.*)

PAMPHLETS RECEIVED.—*Messrs. J. Nisbet & Co.*:—Devoted; or, Working for God: some reminiscences of Mrs. Thomas Boyd, by her husband. 6d.—*Messrs. Jarrold & Sons*:—Illustrated Guide to Felixstowe and neighbourhood, by Dr. J. E. Taylor. 6d.—"*Home Words*" *Office, 7, Paternoster-square, E.C.*:—The Turf and its doings, and "Happy Ned," the Cabman's Friend, by Rev. Chas. Bullock. 1d. each.—*Messrs. Mawson, Lowes & Phillips, Sunderland*:—Fifty Leaflets, by Evan May. 6d.—*Messrs. Dyer Bros, 31, Paternoster-square, E.C.*:—Hints for the formation of branch "Gospel Purity" Associations. 1d.—*Mr. W. Wells, East Bond-street, Leicester*:—Atheism a blight on human reason and opposed to common sense: A Lecture by James Flanaghan.—*Messrs. S. W. Partridge & Co.*:—Youthful Service: an Antidote for the Church's Mission of Amusement, by Caleb C. Brown.

BARMAIDS' CONVERSAZIONE.—Seventy representatives of the waitresses behind the various refreshment bars of the metropolis availed themselves last week of Lord and Lady Kinnaird's invitation to a conversazione at the Morley Rooms, 14, John-street, Bedford-row. The entertainment was heralded by a sumptuous tea, and followed by games. As the evening advanced, encouraging exhortations to improve their vast opportunities for good instead of evil were given to the young women by such able speakers as Rev. J. Baillie, of Bloomsbury Chapel; Mr. J. H. Raper, President of the United Kingdom Temperance Alliance, Lord Kinnaird, and Mr. Robert Paton. The speeches were interspersed with music, hymns, conversation, and recitations.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, JULY 21.—Deuteronomy XXXIII.

VER. 1—5.—*The glorious being of God* is the opening theme of this sublime ode. There is probably a reference to the giving of the law, when, amid fire and the celestial cortège of 10,000 angels, God descended on Mount Sinai (Ps. xviii. 7—9; Hab. iii. 3, 4). All God's commands emanate from his love (3). How safe are his saints (3; John x. 28).

Ver. 6.—Reuben had lost the supremacy of the birthright, but Moses begins with him; though he could not excel in the best things, yet he was not to perish. Simeon is left out, as Dan in Rev. vii., because through the last outbreak (Num. xxv. 14) this tribe had become reduced in numbers, and received a very small portion of the land (Josh. xix. 9).

Ver. 7.—Judah, prosperity in prayer, and work, and war. Some render the good wish on his behalf, "Bring him home in safety from his wars." There is much in this benediction which might be coveted by any section of Christian people.

Ver. 8—11.—Levi, as God's tribe, receives special blessing. The margin of R.V. gives a sweet turn to the opening verse. Thy Urim are with him whom Thou lovest. Should not each of us seek guidance there. This is probably the white stone (Rev. ii. 17). The act of Exod. xxxii. 26 was never forgotten. We may forget, God never (Matt. xxv. 37).

Ver. 12.—Benjamin, "God shall dwell among his mountains" is a possible rendering, referring to the fact that the Temple and Jerusalem stood within the confines of this tribe.

Ver. 13—17.—Joseph includes Ephraim and Manasseh (17). We have an enumeration of the wealth in the large and valuable portions of these great tribes. Authority among their brethren (16), victory over enemies (17), and numbers. What an exquisite reference to Exod. iii. 2!

Ver. 18, 19.—Zebulun and Issachar, sons of Leah, were neighbours in Canaan; and, being on the seaboard, near Phenicia, became wealthy by commerce. The calling of the peoples may refer to the Gentile proselytes, who were influenced by these tribes (1 Kings v. 1—6; Mark vii. 26).

Ver. 20—25.—The rest of the tribes have blessings suggested by their position in the Land of Promise. Gad the leader of the western tribes; Dan warlike as a lion, standing on the frontiers; Naphtali possessing the sea of Galilee (*west* standing for *sea*); Asher, situated on the north-western border, and assured that its bars (defences) should be iron and brass.

There is no god like our God—above us (26); around us as our refuge; beneath us; before us, thrusting out our foes (27). Happy are we if we belong to God's true Israel (Rom. ii. 28, 29).

MONDAY, JULY 22.—Deuteronomy XXXIV.

This chapter may have been added by Ezra, when he arranged the Old Testament Scriptures; but how full of instruction it is. We learn much from it *dispensationally*, for the Law, as represented by Moses, can never take us into the Land of Promise and Rest. That is the special prerogative of Joshua (Jesus). And *morally*, what a solemn lesson is here; that though God forgives, yet we must suffer in this life the stern results of our misdeeds and mistakes.

The loneliness of his death.—Aaron was accompanied to Mount Hor, but Moses went alone, when his hour came. One by one we set sail to the unknown land (1).

The vision of his dying hour.—The Lord showed him the Land of Promise. It is a marvellous privilege to stand on the mountain top of vision with God's Spirit as our teacher (2; 1 Cor. ii. 12). And often it seems as if the moment of death is the time of Apocalyptic glory.

The gentleness of his death.—"According to the word of the Lord" is rendered by the Rabbis, "with a kiss from the mouth of God." Is not this true of all saints? Precious in the sight of God is their death. And death only comes at such a time and in such a manner as He appoints (John xxi. 18, 19).

His burial.—The Lord hid his grave, that it might not become the occasion of superstition and idolatry. We need not trouble as to our burying-place so long as we are at home with God. And God will see to our dust. Angels shall guard it (Jude 9).

His successor was well qualified to take up his work. God is always able to find workmen, or to make them; but Joshua never could vie with the great leader (Num. xii. 8). Christ constantly appealed to his writings (John v. 46). And the favourite title by which he is always known is "the servant of the Lord" (Rev. xv. 3). The men whom God sends are those who have learnt implicitly to obey. What a contrast is here between the buried lawgiver, and the risen, ascended Saviour!

THE BOOK OF JOSHUA.

The subject of this book is Israel's taking possession of the land into which God brought them. Their warrant of possession, as well as its extent, was conveyed in the words, "Every place that the sole of your foot shall tread upon, that have I given unto you, as I said unto Moses. From the wilderness and this Lebanon even unto the great river, the river Euphrates, all the land of the Hittites, and unto the great sea toward the going down of the sun shall be your coast." But, when we compare the largeness of this grant with the smallness of the territory of which Israel actually took possession, we see the truth of the charge brought against them by Joshua (xviii. 3) of being "slack to go to possess the land, which the Lord God of your fathers hath given you." Not until the time of Solomon, and then apparently only for a short period, did Israel's king reign "over all the kings from the river (marg. Euphrates) even unto the land of the Philistines, and to the border of Egypt" (2 Chron. ix. 26). The spiritual lessons of this book are eminently practical. "Exceeding great and precious promises" are given to God's people, "all yea and amen in Christ Jesus." Why, then, are Christians so slack to go in and take possession? Why does experimental religion occupy so contracted a sphere as compared with theoretical acquaintance with doctrinal truth? Many heart-searching questions of this kind receive their answer in this book, which might be almost described as "Israel's failure to take possession of all that God intended for them."

TUESDAY, JULY 23.—Joshua I.

The death of Moses is emphasised in the opening verses: "Now after the death of Moses"—"Moses my servant is dead." Moses represents the law dispensationally. Joshua, as his name imports, represents Jesus. It is only after the dispensational end of the law, in the death of Christ, that Jesus, the living and glorified Christ, can bring us into the heavenly places where our true inheritance lies.

The promise (5), "I will not fail thee, nor forsake thee," made here to Joshua, is treated in Heb. xiii. 5, 6 as the common property of all Christians: "He hath said, I will never leave thee, nor forsake thee. So that we may boldly say, The Lord is my helper; I will not fear: what shall man do unto me?" (R.V.) The latter question seems to point back to the promise in the beginning of ver. 5, "There shall not any man be able to stand before thee all the days of thy life.'

Christians should include self in this promise of victory. Mr. Moody, when once asked who was his worst enemy, replied, "D. L. Moody." No external foe is more subtle or difficult to subdue than the foe within. But there is the sphere of warfare.

'Tis within
The fervent spirit labours. There he gains
Fresh conquests o'er himself compared with which
The laurels that a Cæsar wears are weeds.

The great weapon in this warfare is pointed out in ver. 8: "This book of the law shall not depart out of thy mouth...for then thou shalt make thy way prosperous, and then thou shalt have good success." Mark, it does not say: "Shall not depart out of thine ears, or out of thy head," as if hearing or knowing was all that was meant; but "out of thy mouth," for it is as spoken to the enemy in spiritual conflict that "the sword of the Spirit, which is the Word of God," is used. See our Lord's use of it in this way in combat with Satan (Matt. iv. 4, 7, 10). There may be a reference, perhaps, also to the clean beast—the ruminating animal—in whose mouth was oftentimes its food, thus typifying the Christian's meditation on the Word of God.

WEDNESDAY, JULY 24.—Joshua II.

This chapter contains the story of Rahab and of the oath of protection which she obtained from the spies, which, along with the agreed-upon token of the scarlet line, was the cause of her deliverance and that of her household in the day that Jericho fell (vi. 25).

Her case is presented in Heb. xi. 31 as an instance of faith, and we can trace this in her belief in God's wonders in Egypt (10) on behalf of Israel, as well as in her avowal (11): "The Lord your God, He is God in heaven above, and in the earth beneath." Her trust, moreover, in the promise of the spies and in the efficacy of the "scarlet line," the sign by which her house was to be known in the day of Jericho's judgment, was a striking type of the faith which trusts the promise of salvation, and which looks to the efficacy of the blood of Christ to preserve the soul that trusts in Him.

Mark the strict condition exacted by the spies as to their responsibility to save attaching only to the house marked by the scarlet thread, so that "whosoever shall go out of the doors of thy house into the street, his blood shall be upon his head, and we shall be guiltless."

Thus, in Christ, and only in Christ, is there promise of salvation. To be found in Christ is salvation. To abide in Him is the way to avoid being "ashamed before Him at his coming."

Mark the encouragement which Rahab's faith afforded to the spies, and through them, as they reported it, to Joshua and Israel: "Truly the Lord hath delivered into our hands all the land; for even all the inhabitants of the country do faint because of us."

THURSDAY, JULY 25.—Joshua III.

In Israel's crossing the Jordan, which forms the subject of this chapter, every means was taken to impress the people with the idea that the waters of the river made way not for them, but for "the ark of the Lord." Consequently they were to leave a space between them and it (4), so that the cutting off of the waters before the ark of the covenant, whenever the priests' feet (who bore the ark) touched the river, became apparent to the whole host; who then, and not till then, crossed over under its protection: the priests who bore it "standing firm on dry ground in the midst of Jordan, until all the people were passed clean over Jordan."

Thus have the waters of judicial wrath been cut off before Him of whom the ark was type; who by his death stayed, and stays, the judgment due to sin, until all the host of the Lord are passed over.

Observe, also, that this deliverance of Israel from the waters of judgment by the ark of the covenant of the Lord was not merely present deliverance, but a pledge of future deliverance from their enemies in Canaan (10): "Hereby ye shall know that the living God is among you, and that He will without fail drive out from before you the Canaanites," &c.

So is the death and resurrection of the Lord Jesus not only the deliverance from judgment of those that are found in Him, but it is to them the pledge and assurance of the deliverance which He, "the living One," will effect for them in conflict with their enemies, whom they seek to drive out from the land of their possession.

FRIDAY, JULY 26.—Joshua IV.

This chapter records the erection of a twofold memorial of Israel's passage of the Jordan. One was twelve stones erected in the bed of the river, "where the feet of the priests who bore the ark of the covenant stood." The other consisted of twelve stones brought up out of the bed of the river, and finally erected in Gilgal (20), that when their children should ask: "What mean these stones?" they should be told that "Israel came over this Jordan on dry land."

These twelve stones typified Israel, first, in the place of judgment, where they were delivered; and, secondly, as brought up out of the Jordan, and put in the land from which the waters of the Jordan had formerly excluded them. So should the Israel of God present in their walk and ways a continual remembrance of the judicial death they have endured in Christ, and of his resurrection which they are called to share. "Mortify therefore your members which are upon earth" (Col. iii. 5) is their memorial of the death, and "Set your affection upon things above, not on things on the earth," is their memorial of the resurrection, which they have shared. Thus they seek to "know Him, and the power of his resurrection, and the fellowship of his sufferings, being made conformable unto his death" (Phil. iii. 10).

SATURDAY, JULY 27.—Joshua V.

After a brief allusion to the terror which the miraculous crossing of the Jordan caused among the kings of the Canaanites, the chapter goes on

to relate the circumcision of the generation who had been born in the wilderness, and who had not as yet been circumcised. It seems strange that this should have been the case, the command as to circumcision being so stringent (Gen. xvii.); but that explanation is probably correct which regards the murmuring at Kadesh (Numb. xiv.), and God's oath to exclude that unbelieving generation from Canaan, as a virtual abrogation of the covenant. This seems alluded to in ver. 6 as the reason why circumcision had been discontinued.

But now that they were about to face their foes, and to fight against the inhabitants of the land, under the guidance, and with the help of Him who alone could drive them out, it was essential that full covenant relationship should be established. Their failures in the desert showed their separation from God. If now they were to have success in the land, they must draw nigh to Him.

"The reproach of Egypt," which the Lord thus rolled away, seems to point to the taunts and reproaches uttered by the Egyptians against Israel during the forty years' wanderings, in relation to their having failed to attain the land for which they started.

The renewal of circumcision was the prelude to their reception of the Passover (10), and now the manna ceased, the mark of their desert journey, and "they did eat of the fruit of the land of Canaan that year."

The armed warrior, who, at the close of the chapter, appears to Joshua, seems to have been none other than the Lord Himself, appearing in that character "as Captain of the host of the Lord," in which He was about to fight the battles of Israel for them. Compare Exod. iii. 5; the presence of the Lord is holy ground. The appearance in the bush represented God manifested in flesh; the armed Man represented Christ in resurrection, the Captain of our salvation.

International S.S. Lessons.

Sunday Afternoon, July 28.

ISRAEL ASKING FOR A KING.—1 SAM. viii. 4—20.

GOLDEN TEXT: VER. 19.

THE condition of Israel during the years which followed the great victory at Ebenezer is described in vii. 13—17. Chap. viii. records another failure, upon which, as upon all human failures, God builds his successes. *Samuel*, in his old age, failed by making his sons judges (1). They were manifestly unfitted for such a position (compare Deut. xvi. 18—20 with 3). Every *God*-made judge was a deliverer (Judges ii. 16, 18); but Samuel's sons were not the choice of God. The *people* failed by choosing a king, whose further failure prepared the way for introducing another king after God's own heart.

THE DESIRE FOR A KING (4, 5).—This was not the cry of a few discontented people, but the demand of the whole nation expressed through their "*elders*" (4). All the leaders and representatives of the people united in it; and gathered together to Ramah to urge it upon Samuel. Two reasons they give for such a change—first, that Samuel is old, and, next, that his sons were not walking in his ways (5). The second was one of those painful things which should only be said under very peculiar conditions. The mention of it must have added to Samuel's grief over the fact itself. Note: (*a*) they did not ask Samuel's advice, but rather his sanction to the plan they had already formed. They *asked* him to make them a king; but they were determined to have one on any conditions (see 19, 20). Do we not sometimes act similarly in asking counsel of God? Better to tell Him the difficulty, and ask *his* plan. Note: (*b*) their true reason is suggested in their words "*like the nations*" (5). This is more serious. Their chief glory consisted in being unlike other nations (Deut. iv. 7, 8). God was their King; He framed their laws; and became their unfailing Deliverer. They could not fulfil their high destiny without being distinct from other nations. But they were tired of being "peculiar"; hence this demand. It was a retrograde movement; and one in which many churches and individuals have imitated them since then. The desire to escape being peculiar, and to be "like the nations" always injures the servants of God. Why should we imitate the world? Our work is to witness against its follies and sins; not to be imitators of its vanities.

SAMUEL'S CONDUCT IN THE MATTER (6—9).—It is not wonderful that he was "*displeased*" (6). The people suffered great oppression before his career began. But how great the change since he became judge! Why should they desire a change? Were they not guilty of great ingratitude to him? Did he feel it as some slight upon himself? But he "*prayed unto the Lord*" (6). This was his wisest course. If he was disposed to think too much of the slight put upon himself, he would now see the matter in God's light. When a man is "displeased," as Samuel was, he is almost certain to take the wrong step in action, if he does not consult God. Be ready to take God's mind about all matters, even when, as here, He directs us to a course that displeases ourselves. Note that this characteristic is found prominently in all Bible worthies. Prayer was their refuge, and their method of solving all difficulties. Remember Abraham, Moses, David, Daniel, and our Lord Himself.

Samuel obtained an answer. He not only *asked* advice, but he waited to receive it, and was willing to act upon it. Conditions—the absence of which may often explain our unanswered prayers. God's answer enabled him better to understand the sin of the people (7, 8). It was not a rejection of Samuel only, but of God. This is again repeated in chap. x. 19; xii. 17, 19. There is often a deeper guilt in our conduct than we understand. To reject the servants of God is always to reject God Himself (Luke x. 16). And this had been their custom during their previous history (8).

Yet God granted the people's request (9). See Hos. xiii. 10, 11. It was the only way in which they could learn to trust in God fully. God does sometimes grant foolish and sinful requests (Ps. lxxviii. 29, 30). Not until we experience the misery of having our own way are we willing to have God's way.

THE MANNER OF THE KING (10—18).—Even while granting their request, God would have Samuel declare what would be the result. He gives them the opportunity of correcting their folly now, if they will. Note this description, and compare it with their after history. See how Saul fulfilled it (xiv. 52), and Solomon (1 Kings xii. 4), and Ahab (1 Kings xxi. 1—16). The words "*he will take*" occur in almost every verse, from 11 to 17. Their king should prove a burden to them, constantly demanding from them, and claiming their best for himself. An Eastern monarchy is often not less cruel and oppressive than this description. How it contrasts with the description of the coming King in Ps. lxxii. Righteousness and peace should result from that; but disappointment and grief from this. But they are further reminded that, if they now persist in their choice of a king, they must abide by all the results (18). Into what trouble men bring themselves by seeking their own way. In so far as self-will is gratified, we make a rod for our own back.

THE PEOPLE'S DECISION (19, 20).—Their determination was formed. They had appealed to Samuel, not for his counsel, but for his action. Without attempting to reply to his solemn protest (9), they simply said: "We *will* have a king over us" (19). They were resolved to be "like the nations" (20), and though it involved the sin of rejecting God, and would lead to consequences so disastrous, still they persisted.

LESSONS.

(1) *The danger of desiring to be like others.*—God means his people to be "peculiar." To be "conformed to this world" is disobedience and weakness (Rom. xii. 1, 2). A true Christian will dare to go contrary to what is popular. Illustrations in Nehemiah, three Hebrews, Daniel, &c.

(2) *The value of prayer in time of difficulty.*—Samuel's habit is worthy of our imitation. Learn to pray with the same spirit of surrender. Be ready, if God commands, to take a course that displeases you.

(3) *The painful results of self-will.*—All who reject God for King, *do* accept another ruler—more oppressive and cruel than was Saul to Israel. Let God choose, and though our plans may be overthrown, better are substituted for them. Our own selfish choice will bear its own bitter results (Gal. vi. 7, 8).

COSTA RICA.—In a letter recently received, Rev. J. H. Sobey, English Baptist missionary, Limon, Costa Rica, Central America, says:—"This Republic, as a whole, is healthy...I have just returned from a three weeks' tour of real missionary work. Wherever I go I find people willing to listen. Of course, the people have no Bibles, but I am doing my best to distribute the Word in their native tongue. 'The harvest truly is plenteous, but the labourers are few.' Indeed I am the only Protestant minister in the Republic."

Evangelistic Notes.

Walthamstow.—Mr. J. Wooldridge is here with his tent, and a good work is being done. The mission will be continued twelve weeks.

Mr. E. J. Parker has concluded a mission at Sandhurst, Berks. Open-air meetings were largely attended; believers have been refreshed, and several have decided for Christ.

Mr. Charles G. Roger, evangelist of the Scottish Y.M.C.A., has held a mission under the Almond Valley Y.M.C.A. A few have professed conversion, and believers have been much refreshed. Mr. Roger is now at Kingseat, Fifeshire.

Rev. E. P. Hammond has held meetings in the Weathersfield State Prison, going into each cell, and talking with the prisoners. He found a good number who had been professing Christians for some time, and many were under deep conviction.

Lancaster.—A weeks' open-air mission has just been concluded in Lancaster by Mr. Gawin Kirkham, secretary of the Open-air Mission, who gave a total of thirty-three addresses in the seven days. Three of these were to "the hands" of the principal manufacturers in the town at their dinner hour, and one at Quernmore to the navvies engaged on the Manchester waterworks pipe track. Among those in the town who took part in this mission were Rev. H. W. Smith and Rev. G. Scott. The weather was magnificent, and the attendance good.

Evangelistic Mission Tent Work.—Mr. Hall writes from Syresham, Oxford: "Three or four cases of direct spiritual blessing came before our notice, for which we thank God." Another evangelist (Mr. Newell) writes from Brackley: "Many are praising God for the meetings held last year and this year at Brackley. Eternity alone will disclose what has been done in that town since we pitched the tent there last autumn." Services were held at Farthinghoe for about three weeks. It was not until the end of the first week that any signs of blessing were manifest, when several confessed Christ, and at each subsequent meeting good results were apparent. At Littleport, Cambs, services commenced on Sunday, July 7, when the tent was packed with people, and the Lord gave much power with the word preached.

An open-air meeting is conducted by members of the Exeter Hall Y.M.C.A. every Wednesday evening, at 8.30, on the Thames Embankment, at the open space adjacent to the Temple Railway Station, and opposite the Temple steamboat pier. Christian friends who can assist in singing the Gospel will be heartily welcomed.

LADIES OF EDUCATION are joining the ranks of the Church Army as mission nurses. Some of them have volunteered to go to India and work among the lepers, if their services are thus needed.

IN A RECENT ADDRESS ON "PRIESTISM," Rev. R. F. Horton, of Hampstead, vehemently denounced the Confessional. He declared that the worst books he had ever looked into were written by priests. The practice of priestly remission of sin leads to the establishment of a "tariff of iniquity."

THE BAPTIST MISSIONARIES IN ITALY have determined to issue periodically an *Occasional Paper*, to give information on mission work in that country. In No. 1, just issued, it is said:—"There are now in Rome ten Baptist chapels or mission-halls, with nine pastors or evangelists. The church in Piazza Lucina has over 200 members."

THE WOMEN OF INDIA.—A meeting was held at the Mansion House last week for the advocacy of the claims of the National Association for supplying medical aid to the women of India. The Lord Mayor stated that the Association owed its direct initiative to Her Majesty, who had personally commended the matter to the Marchioness of Dufferin.

TRACTS AND GOSPELS AT PARIS.—I have again visited Paris, and rejoice to find that the work of distributing tracts and Gospels daily goes on most satisfactorily. Nearly 70,000 tracts and 30,000 Gospels, in various languages, have already been given away by our agent, Mr. Doyer. The people receive them most readily, and many who have had one Gospel or tract come back to ask for others. Some of the priests have asked for Gospels in several languages, and one was induced to stop for an interview with the minister who was preaching in the Salle Evangélique.

J. R. MACKENZIE, Secretary.
Monthly Tract Society,
181, *Queen Victoria-street, London, E.C.*

Among the Churches.

CHURCH OF ENGLAND.

A clergyman in the London suburbs, the vicar of St. ndrew's, Willesden, has resolved to give a garden arty on Sunday afternoons. The people do not come his church in such numbers as he could wish, and he going to see whether tea, fruit, and lemonade will aw them in the afternoon. The invitation is given to l parishioners, poor and rich, Church and Dissenting.

The Mayor of Liverpool, last Friday week, laid the emorial stone of a mission-hall which is to be erected connection with the parish of St. Cyprian's, Edge-ll. The Bishop (Dr. Ryle) said more mission-rooms ere greatly needed in Liverpool, and he hoped to see e day when there would be one in every parish, where e ministry might get at the people by simple, elemen-ry, and apostolic services. He was firmly persuaded at mission-halls were a splendid means of reaching e poorer classes.

BAPTIST.

Memorial stones of a new chapel at Redhill, near Day-ook, Notts, have been laid. Hitherto the services ve been held in the open air in the summer, and in ivate houses in the winter.

On Sunday week eighteen persons were received into llowship at the Centenary Chapel, March, which is der the pastorate of Rev. S. H. Firks. Fifty have en added by baptism during the past twelve months.

On Thursday, July 11, Rev. F. B. Meyer visited York, d gave at Priory-street Baptist Chapel in the after-on a Bible-reading, and at night a sermon, both of hich were listened to by large and appreciative audi-ces. The word was with power, and his visit proved be a red-letter day in the history of the church, of hich he was once pastor.

A large number of delegates to the Sunday-school nvention attended, by invitation, the morning service the Metropolitan Tabernacle on Sunday week. Mr. urgeon preached from the words, "And the king mmanded, and they brought great stones, costly stones, wed stones, to lay the foundations of the house." He ged throughout his discourse the importance of foun-tion work.

CONGREGATIONAL.

Rev. W. Pedr Williams held an open-air service in nt of his church at Lower Clapton on Sunday evening. e service was largely attended, and will be continued ery Sunday evening during July and August.

Rev. John Bain's work in connection with Chatsworth-ad Tabernacle, Clapton, E., continues to be favoured th prosperity. At the recent annual meeting of the urch a very encouraging report concerning its various encies was presented, the work among the children ing mentioned as giving special cause for thankful-ss.

While Whitefield's Tabernacle is being rebuilt, the ndon County Council has licensed the erection of an n church for Rev. Jackson Wray on the north side of e present edifice, in Tottenham Court-road. It is pected to be ready for use in about three weeks. The nporary tabernacle will accommodate about a thous-d worshippers.

Queen-street Church, Leeds, being in the centre of a ge and growing ready-made clothing industry, which ds employment for thousands of young women in eds, the pastor (Rev. J. Charteris Johnston) has own open the schoolroom once a week for a bright cial gathering during the dinner hour. Some hundreds young women generally attend the meetings, which e closed by a Gospel address.

SOCIETY OF FRIENDS.

New York Yearly Meeting, after careful consideration, s confirmed the current practice of the Society, and dorses and retains "birthright membership."

A girls' training home is likely to be opened in the tumn at Ramallah, ten miles north of Jerusalem, and ree American young lady Friends are going to assist the work.

At Van Wert, Ohio, a Quarterly Meeting, with 1000 mbers and ten meetings, has been opened. Thirteen rs ago there was no meeting within forty miles of Van ert.

The Dépôt Central, 4, Place du Théâtre-Français, is en every Sunday during the time of the Paris Exhi-ion, at 10 o'clock, a.m., for the holding of a Friends' eting for worship.

Among other well-known Friends attending New gland Yearly Meeting, lately held, were John Green-f Whittier, the poet, and H. S. Newman. There was o "Mary Morrell, who had so recently arrived from thrilling experience at Johnstown, Pa., when she d her children escaped miraculously from the sad ults of that calamity."

Elwood Scott proposes, in *The Christian Worker*, a centennial next year of the death of George Fox. ervices embracing a sketch of our early history, the and labours of Fox and the early ministers of the iety, the success of those early labourers, and the se of decline in after years, might render such a vice highly beneficial, not only to ourselves, but to er churches and the world at large."

SALVATION ARMY.

The authorities of Locle, Canton de Neuchâtel, are trying to stop the Army. Some short time ago they declared the Army meetings to be a source of disturbance, and ordered their cessation. Such an order was respectfully disregarded, and the names of twenty-nine soldiers have been taken, with a view to their being tried.

PRESBYTERIAN.

Rev. W. M. Thompson, of Woolwich, will shortly celebrate his ministerial jubilee, having completed fifty years of service in connection with the London Presbytery.

The sustentation fund of the Presbyterian Church of England has been so well maintained that it is able to pay to each minister, as a minimum income, £200 per annum.

Rev. John M'Coll is conducting Sunday evening services for men in the hall of Lylesland Church, Paisley, N.B., at which subjects of special interest to the working folk are dealt with, such as the church's relation to the temperance question, scepticism, gambling, capital and labour, &c. First a brief address is given, and then a discussion follows.

METHODIST.

The work carried on at the Free Trade Hall, Manchester, for seventeen years, by Mr. William Birch, jun., has now been taken over by the Wesleyans, under the lead of Rev. S. F. Collier. As many as 3000 persons were present at the first service held by the Wesleyans on Sunday week.

Rev. John Scott Lidgett, who is spoken of as the leader of the proposed Methodist "Toynbee Hall" for East London, gives some particulars in *The Methodist Times* of the Settlement for Religious and Social Work, as the movement is termed. By the settlement is meant a community of educated Christian men, who will live among their poorer brethren, and devote some part of their leisure to bring the higher blessings of the few within reach of the many.

Six years ago the Wesleyans commenced mission work at Totawatte, a village five miles from Colombo, in Ceylon. Last year more than fifty persons were converted during a special mission conducted by the native minister. At a praise-meeting held after the services, thirty persons, including some who had been notorious Buddhists, testified to the saving power of Christ. There is now a little native church of thirty-five members, and a good Sunday-school.

One of the most novel and interesting phases of the "Forward Movement" has recently attracted the approval of many hundreds of people in Herefordshire and Breconshire. Under the name of "The Gospel Crusaders," a week's expedition was arranged by a party of Methodists, consisting of Rev. E. A. Evans, of the Mumbles; Mr. Oswald Hobday, Wesleyan home missionary at Brecon; and Mr. D. J. Thomas, aided by contingents of local helpers at the various places visited. During the week (says *The Methodist Times*) the Crusaders travelled over 150 miles, every mile of which was blessed with the Gospel literature they distributed. Struggling churches were quickened, believers encouraged, sinners convicted, constant hospitality and kindness were received, and hearty invitations given to "Come again soon."

The Special Committee for Evangelistic Work in London, recently appointed by the Primitive Methodist Conference, held its first meeting on Friday week at New Surrey Chapel. A series of resolutions for the guidance and conduct of the new aggressive movement were adopted by the committee. It is proposed to appoint evangelists to open new causes in different districts of neglected London, as well as in new centres of population which are rising up in the outward parts of the city. Another part of the movement will be to make some of the large chapels and halls in the midst of dense populations into mission or evangelistic centres. One resolution impresses upon the agents to exercise the greatest care in reporting cases of conversion, the desire being to make the work a reality rather than a noise, and to secure an abiding fruitfulness in the sight of God than a mere success in the sight of men.

NOTES FROM IRELAND.

Messrs. Peatt and Crozier have for the past few weeks been holding successful Gospel services in one of the Irish Evangelisation Society's tents at Dromore, co. Down.

Rev. Samuel Patton, of Londonderry, has been elected Moderator, for the ensuing year, of the Eastern Reformed Presbyterian Church (one of the two Covenanting Churches in Ireland.

The "field meeting" which has been annually held for very many years at Feagh, co. Fermanagh, was held on Sunday week, and was addressed by Revs. Dr. Ker, James Carson, William Moore, Robert Knox, and Mr. S. Clarke. There was a very large attendance, and the various addresses were accompanied by much power.

An evangelistic campaign of a novel and unprecedented character was held with encouraging results at Lambeg on Friday, and at Scarva on Saturday. On the days referred to thousands of Orangemen and their friends assembled at these places, and Rev. R. Crawford Johnson got one of the Methodist Mission tents erected at each place, and organised a band of workers who distributed hundreds of tracts and invitations, and who preached the Gospel to multitudes, both in the tents and in the open air. The new departure had the hearty approval of many, and is believed to have been blessedly successful.

FALLEN ASLEEP.

Jane Oliver Dunn, the beloved wife of W. D. Dunn, evangelist; at Anniesland Cottage, Maryhill, N.B., on July 10.—Rev. Wm. Warner, Presbyterian minister at Dungooland, co. Down.—Rev. G. Kirkpatrick, episcopal minister at Hazlebank, near Ballymena, Ireland.—Rev. H. R. Hartley, vicar of Wyke, Bradford, Yorks.—Rev. Pyari Mohan Rudra, C.M.S. missionary at Bollobhpur, Bengal, India.—Rev. Dr. Gordon, who was for thirty years pastor of Bridge-street Congregational Church, Walsall, Staffs.—Rev. Thomas Llewellyn, of Bowdon, Cheshire, an eminent minister of the Wesleyan Methodist Church, and for fifty-two years in the ministry.—Rev. R. Clark Craig, senior minister of the Free Church, Fenwick, N.B.—Rev. Vincent Saules, rector of Canton, Cardiff.—Mr. John Templeton, of Romford, Essex, a prominent layman of the Baptist denomination.—Rev. Thomas Ching Penwarden, of Southampton, an ex-president of the Bible Christian Conference.—Rev. Edward Morris, who was for forty years pastor of the Congregational Church, Sale, Manchester.

MALOGA ABORIGINAL MISSION.

MR. AND MRS. DANIEL MATTHEWS, whose names are well known by our readers in connection with the Maloga Mission to the Aborigines of Australia, are in England, with a married Aboriginal couple, Paddy and Jenny Swift. They have just held a series of evangelistic meetings at Blean, and other villages in the neighbourhood of Canterbury, where many most interesting conversions have taken place. Friends in the provinces desirous to arrange for meetings are invited to apply to Mr. Matthews, at 72, Cornhill, London, E.C. Either Mr. or Mrs. Matthews could go alone, or Mrs. Matthews accompanied by Jenny, or Mr. Matthews and Paddy, or the whole party could go together.

Mr. Matthews is issuing a circular respecting the work of the Maloga Mission, copies of which he will be pleased to send to any interested friends.

CHILDRENS' HOMES.—Another addition has been made to Dr. Bowman Stephenson's Children's Homes. The new Home, named "Copeley," is an extension of the "Princess Alice" Orphanage at Birmingham, and is the gift of two ladies who are members of the Church of England. Their donation of £3000 provides for the partial endowment as well as the building of the Home.

UNITED WORK.—On Wednesday week members of six evangelical denominations took part in a meeting to commemorate the laying the foundation of a hall at Parbold to be used for making known God's infinite love to all. During last September Mr. W. Wilkinson, of Southport, with his family spent several weeks in the place, and seeing the great need of the people, he invited the cottagers to his house for a little Bible-reading and prayer. A widespread interest was aroused; some of the most unlikely people being led to the Lord Jesus Christ. A larger meeting-room became necessary, and for ten months has been crowded every Sunday; some have repeatedly walked more than three miles, and have been unable to get in. There are also weekly meetings held by the British Women's Temperance Association largely attended. The new hall is intended to seat 250 people.

JOSEPH J. SPRAGGON.

Liverpool-road, Southport.

JUBILEE OF A RAGGED-SCHOOL VETERAN.—The jubilee of Mr. Charles Montague, hon. superintendent of the King Edward-street Ragged school and Institute, was celebrated on Thursday evening last week, when an address and two albums were presented to him. Dr. William Tyler presided, and the presentation was made by Mr. H. R. Williams. The school was mainly originated by Dr. Tyler. Beginning with a dozen scholars, the school now contains about 1100, while the influence of the Mission generally is very largely extended among adults. Mr. Montague told remarkable life histories in connection with Christian work in London. At eight years of age, while earning his own livelihood, he was one of the first scholars; he was a teacher at sixteen; and now, for a quarter of a century, he has acted as a superintendent. Before the advent of the School Board the general work had so prospered that spacious buildings were erected as schools of industry, and one of them in Albert-street is now appropriated for ordinary purposes. Former scholars were found in the provinces, and in various parts of the world. Some were prospering splendidly in London, one being secretary to an hospital, while another was the wealthy deacon of a Christian church. As a reunion of old friends, and as a meeting for prayer and praise, the occasion will long be remembered.

Notices.

CORRECTION.—The conference reported in our last issue was at Dallinghoo, not Dollinghoo; and a clergyman mentioned is Rev. W. S. Walford, not Watford.

COMMUNICATIONS RECEIVED WITH THANKS.—P.C.H. E.S. T.R.G. G.R.J. F.P. H.E.B. E.E.F. W.M. S.B. J.H.B. W.N. S.H.H.S. D.C.H. T.C. A.J.S. M.A.F. E.P.M. W.C. M.A.M. C.B.S. H.E.B. F.P.A. W.A.P. W.G. R.B. R.D.F. T.L.S. J.B.G. M.F. I.T.M. J.A.R. J.F.T.H. J.H. V.M.S. S.L.R. R.S.A. R R. H.P.E. St. D. J.J.S. J.B. J.L. J.P.C. R.J.S. C.W. J.R.M. L.M. M.W. F.S.F. T.W.H.J. J.P.H. T.B.C. S.A.B. J.J. F.D. E.J.W. W.W.C. W.H.N. S.S.B.

APPLICANTS FOR TRACTS.—E. Baldwin, 97, Spencer-road, South Hornsey; J. T. Stevenson, 448, Edgware-road, W.; J. Lomas, Town Missionary, Falmouth; Miss Howard, 90, Westborough, Scarborough; W. Crook, 26, Oak-street, Burton-on-Trent; J. J. Baker, Gospel Union Tabernacle, Snell's Park, Edmonton; W. H. May, 99, Bamber-street, Paddington, Liverpool; C. Brown, 9, Lothian-street, Bonnyrigg, Midlothian, N.B.; J. E. Cooper, 49, Selby-street, Bethnal Green, E.; E. J. Finer, 7, Lindley-street, Sidney-street, Mile End, E.; T. Paige, Camelford, Cornwall; Mrs. Cox, 5, Eccleston-road, Ealing Dean, W.; W. S. Watson, care of Mrs. Harvey, 6, King-street, Tavistock; Superintendent, St. Paul's Mission House, Portland-square, Bristol; Mr. Jones, 26, Alfred-street, St. Paul's, Bristol; J. Hughes, 37, Park-street South, Wolverhampton; J. B. Smith, 76, George-street, Euston-square, N.W.; J. Kitching, 62, Nevill-road, Stoke Newington, N.; W. Arnold, 64, Egleton-road, Old Ford, E.; I. Sandford, 70, Munton-road, New Kent-road, S.E.; G. Kidd, 4, Pine-terrace, Broughty Ferry, N.B.; G. Pearce, Free Lending Library, Camelford, Cornwall; Mrs. A. M. Pengelly, Front-street, Camelford, Cornwall.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

HOME.

In favour of the English Sunday Closing Bill, 4089 petitions have been presented, and only 23 against.

Permission has been given by the Bristol School Board for the delivery of temperance lectures in their schools.

A successful sixteen days' Gospel temperance mission has been held in a tent at Thurlow Park-road, West Norwood.

The fifty-fifth annual conference of the British Temperance League has been held at Scarborough. Good work has been done during the year.

The Government have promised to do their best to pass the Irish Sunday Closing Bill this session. The English Sunday Closing Bill is virtually dropped.

The Weekly Times and Echo indicts "the open public-house on Sunday as an unnecessary and noisome plague which should be suppressed," its "regulation" having proved impracticable.

A Glasgow firm agreeing recently with a young man to go to the West Coast of Africa as clerk, bound him to be a strict teetotaler on pain of instant dismissal and being sent home at his own expense.

Under the auspices of the Edinburgh Total Abstinence Society, open-air meetings are being held on Sabbath evenings. Good singing is an attractive feature, and there have been large audiences.

Temperance missions have been arranged for at New Cross and East Dulwich. The former will be conducted by Rev. F. Barclay, at Queen's-road, New Cross-gate, from July 13 to 22; and the latter by Mr. W. P. Goulding, with Mr. B. W. Burgess as local secretary, at Barry-road, Peckham-rye, from July 27 until Bank Holiday, August 5.

FOREIGN.

Mr. Glover has gone to Australia on three months' leave; he will address meetings in all the colonies there.

Miss Willard, president of the American Women's Christian Temperance Union, has issued an address eulogising the late Mrs. Hayes, and praising the earnest work carried on by her against the social use of intoxicants.

The saloon is a gathering-place for the pests of society. The anarchists of Chicago hatched their infamous plots in the dens of that city, and inflamed their wicked passions with the liquor those dens were licensed to furnish. A few years ago the authors of a series of incendiary fires were discovered in a city in New Jersey, and their confessions showed that they had been in the habit of meeting at a certain saloon to fortify their wicked purposes with whisky, and then go forth and apply the torch to somebody's barn or dwelling-house.—*New York Independent.*

East-end Gospel Mission.—Funds are urgently needed to continue the various branches of work, amongst which are visits to poor, to police, railway, and tramway men, sailors' bag mission, Bible flower mission, &c. Contributions may be sent to Mr. GEORGE FULLER, superintendent; or the hon. sec., Mr. JOSEPH BANKS, Brunswick Hall, Poplar, E.

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TO MONDAY, JULY 15, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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	£	s.	d.
"F.C."—Please give address of Mr. Archibald.			
Doomed Eurasian Children, Japan—H.H.S. ...	1	0	0
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Pastor Jacob, Oroomiah—Elitta, 4s; Rev. A.L. 10s	0	14	0
China Inland Mission—Rev. A.L. 10s; R.W. £1; S.A.B. £1; Carnarvon C.M. £1; The Lord's Portion, 10s; Rathdrum, 10s; E.C.C.N.R. £1	5	10	0
Sufferers Johnstown Disaster, America—Sympathy	1	1	0
North Africa Mission—S.A.B. £1; J.M. 2s 6d ...	1	2	6
Balolo Mission—S.A.B.	1	0	0
Cape General Mission—S.A.B.	1	0	0
Liquor Traffic & Native Races—Isabella	0	10	0
Blind Chinese Scripture Readers—J.M.	0	2	6
McAll Mission—J.M.	0	5	0
Mission to Lepers in India—J.M.	0	2	6
Mr. Fegan's Boys' Home—A.W. 5s; E.H. £2; H.H.S. £1; Elitta, 5s; A.E.H. £2; E.G. £1; M.A.H. 10s	7	0	0
Strangers' Rest, 163, St. George's-street—E.H. ...	2	0	0
Evangelisation Society—H.H.S. £1; W.C. £1...	2	0	0
Dr. Barnardo's Homes—M. 10s; E.N. 10s; J.M.T. 5s; M. & R.B. 5s; Carnarvon C.M. £1; J.M. 5s; The Lord's Portion, 10s; E.C.C.N.R. £1...	4	5	0
St. Giles' Christian Mission—M. 10s; R.J. £1 5s; E.B. 10s; Worthing, 10s; Isabella, 10s; C. & E.S.M. £1; 1 Cor. vi. 20, £2 10s	6	15	0
London Medical Mission—M.V.W. 5s; R.J. 10s...	0	15	0
Day in Country Fund—E.H. £1; E.K.K. 7s 6d; H.H.S. £1; Elitta, 5s; M.S. 10s; J.B.S. £2; Anon. 5s; Willie & Cherry, 10s; E.N. £1 10s; R.J. 10s; E.M.C. 2s 6d; W.G. £1; T.W. £3; W.A. 5s; W.R.T. 5s; Worthing, 2s; Mrs. D.G. 10s; Bank Clerk, 5s; A.B. 5s; Two Friends, 5s; J.L. £5; M.G.G. 5s; Union S.S., Crieff, 5s; J.M. 5s; Q.S. 10s; W. & L.W. £2 10s	22	12	0
Poor Children's Aid Society—U.B. 10s; S.E. 5s; M. £1; Staines, 5s; F.A.W. 5s; A.C. & M.W. 5s; The Lord's Portion, 5s...	2	15	0
Children's Country Holiday Fund—M.F.S.S. 10s; B.E.F. £1 1s; E.M.P. 3s; P.L. £1; J.M. 2s 6d	2	16	6
Evangelical Alliance—R.J.	1	0	0
Thames Church Mission—R.J. £1; E.F.B. 5s; J.M. 2s 6d...	1	7	6
Mission to Deep Sea Fishermen—R.J. £2; W.R.T. 10s; C. & E.S.M. £1; E.F.B. 5s; J.M. 2s 6d; E.C.C.N.R. £1...	4	17	6
King Edward Ragged Schools—R.J. 5s; E.B. 10s	0	15	0
French Prot. Church (M. de la Harpe)—R.J. ...	0	10	0
Mrs. Meredith's Work—R.J.	0	10	0
Working Men's Lord's Day Rest Assocn.—R.J. ...	0	10	0
Church Army—R.J.	1	0	0
Ragged School Union—R.J. £1; E.B. 10s; C. & E.S.M. £1; J.M. 5s; E.T.C. 7s 6d	3	2	6
Royal Hospital for Incurables—R.J.	1	0	0
Hospital Sunday Fund—R.J. £1; M.G.G. 5s ...	1	5	0
Friendless & Fallen—W.R.T. 5s; C. & E.S.M. £1; J.M. 2s 6d...	1	7	6
Mildmay Mission to Jews—J.M. 5s; W.R.T. 10s; A.E.H. £2; S.A.B. £1; E.M. £1; (*Hebrew Testaments*)—1 Cor. vi. 20, £5	9	15	0
Mr. F. N. Charrington's Work—J.M.T...	0	5	0
N.E. Lon. Gos. Msn.—E.B. 10s: Worthing, 10s	1	0	0
Ashley Mission—E.B...	0	10	0
St. Paul's, Old Ford—E.B.	0	10	0
Working Men's Mission, New Cut—E.B. 10s; L.Z.G. 2s 6d; A.T. 17s; Aunty M. 10s	1	19	6
Christian Community—E.B. 10s; R.J. 2s 6d ...	0	12	6
Rev. P. Gast's Work—E.B.	0	10	0
Rev. A. S. Herring's Work—Archie, 10s; E.B. 10s	1	0	0
Miss Weston's Work, Royal Navy—W.C. £1; 1 Cor. vi. 20, £5	6	0	0
Home of Industry—Mrs. D.G. 10s; J.M. 2s 6d...	0	12	6
Stockwell Orphanage (Rev. C. H. Spurgeon)—W.M. 2s 6d; J.M. 5s	0	7	6
Irish Church Msns. (Building Fund)—L.Z.G. ...	0	2	6
Theatrical Mission—C. & E.S.M.	1	0	0
Field-lane Ragged Schools—C. & E.S.M.	1	0	0
George-yard Mission—C. & E.S.M. £1; 1 Cor. vi. 20, £2 10s; Aunty M. 10s	4	0	0
Lon. City Msn.—C. & E.S.M. £1; E.C.C.N.R. £1	2	0	0
Mr. Quarrier's Orphan Homes—C. & E.S.M. ...	1	0	0
Gray's-yard Ragged Schools—C. & E.S.M.... ...	1	0	0
Grat. Circulation THE CHRISTIAN—C. & E.S.M.	0	10	0
Mildmay Mission Work—1 Cor. vi. 20...	5	0	0
Father Damien Memorial—E.F.B...	0	5	0
Homes for Little Boys, Farningham, &c.—A.D. 5s; J.M. 7s 6d...	0	12	6
Bristol Orphan Houses—A.D. 5s; J.M. 5s	0	10	0
Country Air Poor Children (Miss Benn)—C.J.C. 10s; J.M. 5s	0	15	0
Society Free Distrbtn. Scriptures—Hampstead...	0	10	0
Brit. & For. Bible Society—E.M. £1; J.M. 5s...	1	5	0
Cow-cross Mission—M.A.H.	0	10	0
E London Training Institute—Carnarvon C.M.	1	0	0
Dock Labourers' Mission—J.N.S.	0	10	0
Baptist Missionary Society—J.M....	0	2	6
Home Aged Blind Christian Men & Women—J.M.	0	5	0
Richard Weaver—J.M.	0	5	0
Christian Colportage Association—J.M.	0	2	6
Miss Robinson's Soldiers' Home—J.M....	0	2	6
Cripples' Home, Marylebone—J.M.	0	2	6
Irish Evangelisation Society—J.M.	0	2	6
Miss Sharman's Orphans' Home—J.M....	0	5	0
Church Missionary Society—The Lord's Portion	0	15	0
Irish Society (Scriptures in Irish)—E.C.C.N.R.	1	0	0
Day in Country (Rev. J. W. Atkinson)—Paris ...	0	10	0
Movement against our Opium Trade—E.T.C. ...	1	0	0
Mr. H. Cook's Work, Gosport—M....	10	0	0
	£140	15	6

[ADVERTISEMENTS.]

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THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Daily prayer-meeting, 1.30 p.m. Foreign missionary meeting, every Fri., 6.30 p.m. Bicycle and Tricycle Mission, every Sat., 3 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Prayer-meeting, each week-day (Sat. ex.) 1 till 2 p.m. Sun., 3.45 p.m., men only; public, 7.30 p.m., Mr. W. R. Lane. Gospel meetings for men, Mon., Tues., Wed., and Fri., 8 p.m. Bible-reading, by Colonel Puget, Sat., 8 p.m. French Bible-class, Thurs., 8 p.m.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., July 18, 8.45 p.m., young men's meeting, conducted and addressed by Hon. G. Waldegrave.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam during July. Suns., at 11 and 7; Weds., at 8, Burlington Hall, Savile-row.

THE WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 8 p.m., Rev. H. P. Hughes. Rev. M. G. Pearse's Fri. morning service is given up till October.

CONFERENCE HALL, Mildmay-park, N.—Sun., July 21, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Robert Paton.

METROPOLITAN TABERNACLE, Newington-butts, S.E.—Sunday next, at 11 and 6.30, Rev. C. H. Spurgeon.

PARIS EXHIBITION.—Salle Evangélique, 31, Avenue Rapp (close to east side of Champ de Mars): French meetings daily (Sun. included), at 4, 8, and 9. English church service, Sun., at 10.30. Bible-reading and prayer-meeting, daily (ex. Sat. and Sun.), at 3. Bible and Tract Depôt open 10 a.m. Salle Evangélique, 2, Place du Trocadéro: French meeting, daily, at 5; Sun., at 4 and 5. Bible and Tract Depôt open 10 a.m.

MERCHANTS' LECTURE.—Finsbury Chapel, Finsbury-circus, E.C., Tues., July 23, 12 noon, by Rev. J. Guinness Rogers; subject—"Some Isms of the Day—(4) The Larger Hope."

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. 11 a.m. and 6.45 p.m., Mr. E. P. Telford.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Aug. 2, 7 p.m. Address by Rev. James Stephens.

CAPE GENERAL MISSION.—Farewell meetings, Metropolitan Tabernacle, Newington-butts, Mon., Aug. 12, 7 p.m. Exeter Hall, Strand, Wed., Aug. 14, 7.30 p.m. Particulars next week. All the missionaries will be present.

KESWICK CONVENTION, July 22—27.—Hon. Sec., Mr. John Postlethwaite, Eskin-place, Keswick.

PAKEFIELD CONFERENCE, near Lowestoft, Aug. 14 and 15.

Institute for Working Girls (84, Great Dover-street, Borough, S.E.).—This Home and Institute was opened in 1887 for the benefit of working girls employed in warehouses and factories, whose parents are deceased, or whose occupation calls them from their parental home. Nearly 6000 girls have been benefited since the opening—50 provided with situations, 77 stayed at the Home, 17 trained for service. Funds are urgently needed, and an earnest appeal is made for donations and subscriptions towards the Girls' Home Fund.—G. H. BRETON, 84, Great Dover-street, Borough, S.E., Superintendent.

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The Valley of Shadow.
Comfort through the Rod and the Staff.
"The Banquet."
"Thou anointest my head with oil."
The Overflowing Cup.
The Celestial Escort.
"The House of the Lord for ever."

. . . "And all this is the Psalm before us. It is an oasis in the desert; it is a bower on a hill of arduous climbing; it is a grotto in a scorching noon; it is a sequestered arbour for calm and heavenly meditation; it is one of the most holy places in the temple of Scripture. Come hither, weary ones, restless ones, heavy-laden ones; sit down in this cool and calm resort, whilst the music of its rhythm charms away the thoughts that break your peace. How safe and blest are you, to whom the Lord is Shepherd!"

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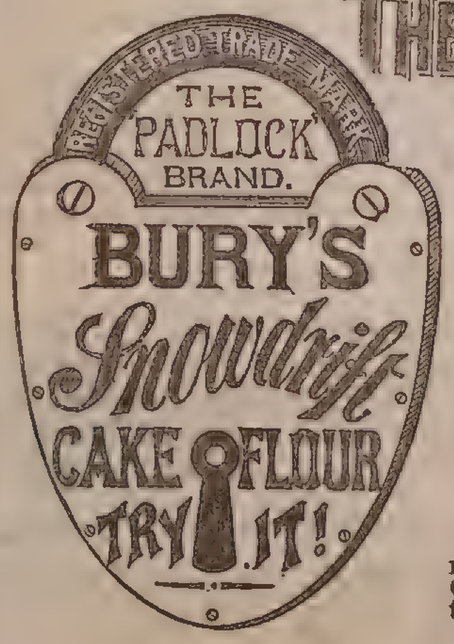
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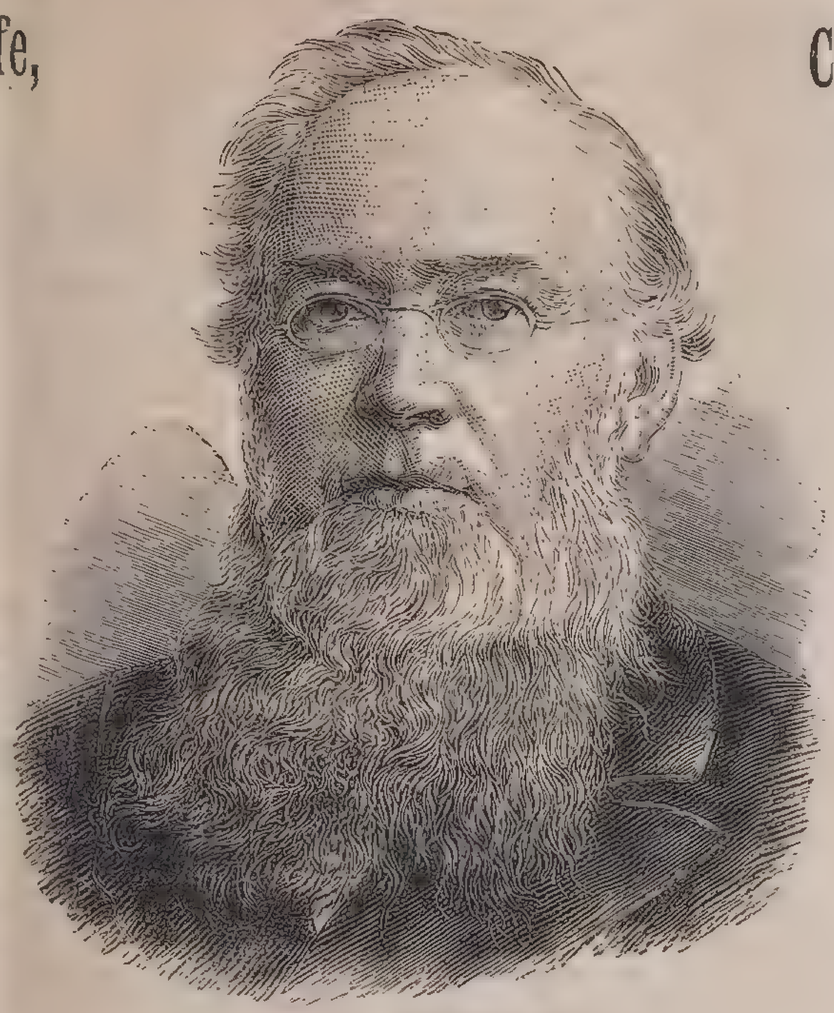
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"Let your Light Shine!"
"Ye are the Light of the World"
Light-giving Testimony.
The Teaching of a Life.
Need of the Holy Spirit.
Prayer and its Answer.
Individual Effort.
A Work for All.
A Spirit of Prayer.
Causes of Conversion.
The Divine Commission
Witnessing for Christ.
"Come and See!"
A Word in Season.
The Woman of Samaria.
Another Mode of Working.
Tract Distribution.
A Suggestion.
Visiting the Sick.
Helping the Cabmen.
Helping—or Hindering?
"Helpers needed."
"God has let me Win a Soul."
An Unexpected Volunteer.
"According to Ability."
Duty and Privilege.
"Do it with your might."
"Diligent, Fervent, Serving," &c., &c., &c.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.; *And may be ordered of any Bookseller.*

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

Received with much thankfulness from Mrs. B. £1; A Friend, some nice books for Library.

The Infant Day Nursery, Free Ragged Day Schools, Toy Classes, Children's Services, Band of Hope, Sunday Schools, Scripture Union, For Elder Girls and Young Women: Meetings, Classes, Reading Room, Institute. For Lads and Young Men: Meetings, Classes, Library, Tract Distribution, Visiting, Bible Classes for Men and for Women. Temperance Work. Mothers' Meetings. Evangelistic Services. Men, Women, and Children sent into the Country, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

"DAY IN THE COUNTRY."—George Yard Ragged Schools, High-street, Whitechapel, E.—Received with much thankfulness from J. S. £1; "The Young Ones," 5s.—GEORGE HOLLAND, George Yard Ragged Schools, High-street, Whitechapel, E.

CONTRIBUTIONS in Money and Clothing are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Smallest contributions will be gratefully acknowledged.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 108 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

THE COMMITTEE of the Geo-street Mission and Ragged Schools wish to take the children and adults to Epping Forest, for which funds will be thankfully received by A. VIEWEG, 29, Falcon-square, City, or ROBERT BAXTER, Esq., Treasurer, Victoria-street, Westminster. Messrs. Barclay, Bankers, 54, Lombard-street.

MILDMAY HOME, TORQUAY.—For Consumptive Female Patients. Terms 10s. 6d. and 7s. weekly. Open all the year. Apply, SECRETARY, Smyrna, Bronshill-road. Entirely dependent on voluntary contributions. St. Matt. xxv. 40.

CRIPPLES' HOME, 17A, Marylebone-road, N.W.—In consequence of the enlargement of this Home, there are a few vacancies for able-bodied girls of good moral character, willing to be trained for service. Age 13 to 16.

THE PAKEFIELD CONFERENCE, LOWESTOFT, for the promotion of growth in grace, will be held August 13 and 14. Meetings at 11, 3, and 7 each day.—Rev. L. PRICE, The Rectory.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next session opens September 30. The Committee will receive two Ladies for 50 guineas each for two years, board, residence, and instruction included. A few vacancies.
Dr. GRIFFITH, Hon. Sec.

DOCK LABOURERS' MISSION, 32, Chamber-street, London Docks.—£5 more is needed to give the very poorest of the casual labourers and their families a day in the country.—C. COLEMAN.

FRESH AIR FOR POOR LONDON CHILDREN.—"Three little Girls, Gibraltar," and Mrs. Florence Van Raale are heartily thanked for their most acceptable contributions. For each 10s. subscribed, a pale-faced child can be boarded out for 14 days—£37 during five seasons—any surplus towards erecting a Mission house to cost £200.—Bankers: L. & County, Islington.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 80 guineas. Reduced terms for children under 12.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Visiting ministry. Pupils prepared for the College of Preceptors' Examinations. Terms 12 guineas a term, payable in advance.
W. S. C., 18, Rose-street, Newgate-street, E.C.

SOCIETY FOR PROMOTING FEMALE EDUCATION in the EAST.

THIS Society has been before the public for 55 years as one honoured and blessed of God; being the first of its kind, it has been the pioneer of all others labouring more or less upon the same lines; it has been permitted to see the work, which was once considered Utopian, fully recognised, not only as possible, but even as indispensable; and surely, therefore, it presents strong claims upon the sympathy and the liberality of the Lord's people.

A few who witnessed its establishment in 1834, are spared to see its object, so looked down upon at first, now one of the most popular of the day, taken up with hearty goodwill by all the churches, and by many private individuals. But what of the Mother Society? Old helpers enter into their rest, and their children do not fill their places, but push on newer plans. In consequence, the Mother Society suffers, and its funds diminish. This renders it necessary to utter a loud cry for help.

The Missionary ladies sent out by this Society have been permitted to bring in many "sheaves" with joy; though the earlier ones in the field had often to sow the good seed "weeping." Several of their stations have proved nurseries for native labourers, who are now a goodly array of workers among their countrywomen as Zenana Missionaries, School Mistresses, House and Hut Visitors.

The work carried on by the European ladies who have gone forth includes the establishment of Orphanages, Boarding, Day, and Infant Schools, Bible and Sewing Classes, Mothers' Meetings, Zenana and Harem Visiting, and Medical Work.

The sphere of the Society's operations includes China, Japan, India, Persia, Africa, and the Levant.

But this Society, with its band of faithful workers, and its rich harvest of souls, is not adequately supported, and, like many others since the prevailing depression, has the sorrow of announcing a deficit. They have had the pain of refusing many applications for labourers and for help; nor is this all. Already the Committee have been compelled to "draw in," instead of extending; and unless speedy and liberal help be afforded, further reductions will have to be made. Surely "these things ought not so to be."

Shall the Committee appeal in vain?

Contributions will be gratefully received by the Society's Bankers, Messrs. Herries, Farquhar & Co., 16, St. James'-street, S.W.; and by the Secretary, Miss Webb, 267, Vauxhall Bridge-road, S.W.

WATERCRESS & FLOWER-GIRL MISSION,

11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in [illegible] and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

BIBLE AND COLPORTAGE SOCIETY OF IRELAND.

AN undenominational Society, with Agents in all parts of Ireland. Carefully selected and trained Colporteurs are spreading the knowledge of Jesus by the living voice and the printed page. They have access to the people everywhere, and are not interfered with in their work. A contribution of £40 will secure a Colporteur for a year in any part of Ireland. Several additional Colporteurs have been recently appointed. Funds greatly needed.—Rev. H. M. WILLIAMSON, Belfast, and Rev. JOHN ELLIOTT, Armagh, Secretaries, by whom contributions will be gratefully received; or they may be paid at the Office of this paper.

WAKEFIELD.—3rd ANNUAL CONFERENCE,

On the "Christian Life," and "The Claims of the Heathen," September 17, 18, 19.
Messrs. ALF. HALEY and H. FRENCH RIDLEY, *Hon. Secs.*, Y.M.C.A.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

RYDE, ISLE OF WIGHT.—Rosehill Preparatory School.—Principal, Miss BAYNE.—The Rev. W. H. Reduap, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). Reference permitted to resident nobility and gentry, parents of former pupils. Terms 40 guineas per annum, inclusive.

BATH.—Grosvenor College (Girls). [illegible] preparation for all examinations. Over 500 certificates gained since 1879. Prospectus on application. Also Governess-student required.

KESWICK HOUSE, Dartmouth-[illegible], Principals, Mrs. and Miss [illegible]. The School is conducted on strictly moral and religious principles. High-class education, visiting [illegible] and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

HILLERSDON LADIES' SCHOOL, Barnes, Surrey.—Established 65 years. Thorough education and refined home. Good staff of English and foreign professors and resident governesses. Preparation for public examinations. Large detached house in beautiful grounds. Tennis lawn, gymnasium. Home comforts, liberal table. Health, recreation, and character particularly studied. References to the nobility, clergy, and others. Moderate and inclusive terms. Summer term commenced May 8.

TO PARENTS AND GUARDIANS.—In consequence of unexpected vacancies the Principal of a High-class School for young Ladies offers reduced and inclusive terms for these vacancies on early arrangement. Highly recommended by the evangelical clergy, pastors, parents and guardians, whose daughters and wards have completed their education with the Principal. True conversion to God is the first aim. The staff of efficient certificated teachers is carefully selected with the object in view. Exceptional advantages, religious, educational, and domestic.—Address in first instance, PRINCIPAL, care of M. Norris, Millbrook, Ax[illegible].

HOHERE TOCHTERSCHULE, Marienwerder, Prussia. Principal, Fräulein KOHLI. Highly recommended. Healthiest part of Germany. Finishing education, music, painting. A few pupils can be received as Boarders, under the special care of the Lady Principal. Sisters [illegible] reduced terms. A young Lady able and willing to give four English lessons a week would be taken [illegible] by Miss C. BRADFORD, 21, Thornford-road, Lewisham, S.E.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in [illegible] establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.
EXT., 38, Kensington-park-road, W.

GERMAN AND FRENCH SCHOOL for Gentlemen's Daughters, 24, Sanstr., Friedenau, Berlin.—Lady Principals, Frl. HERRMANN and Mlle. VIVIEN.—Earnest religious teaching. Thorough study of languages. Advantages for study of art and music. Home comforts. References in England and abroad. Pupils escorted in September.—Apply to Major and Miss STUART, 29, Cornwall-gardens, S. Kensington.

BOURNEMOUTH. — Educational Home for the Daughters of Gentlemen. Every advantage for health and education. Terms moderate and inclusive. Highest references.
PRINCIPALS, College House, Suffolk-road.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest [illegible] advantages, combined with every home [illegible], and individual training and guidance. Recommended by clergymen, parents of pupils, and others. One vacancy.—D. C. L., Lane's Library, Fitzjohn's Parade, Hampstead.

MISS SIMPSON'S BOARDING AND DAY SCHOOL, St. George's Hall. Boarders taken on the most moderate terms. Home comforts ensured. The next term commences Monday, September 16. Application for prospectus, &c., should be made at once. References given and required.—35, Highgate, Kendal.

BLENHEIM HOUSE, Glastonbury, Somerset.—High-class Ladies' School.—Miss M. CRUSE receives a limited number of Boarders. Efficient governesses and visiting masters. Home comforts. Individual influence and attention. Pupils received from abroad. Kindergarten class for juniors. Terms moderate.

MALVERN.—The Principals of a high-class School for Girls would like to exchange two nephews for two girls. Reference given and required.—For particulars, A., Royal Library.

BATH, 38, SION HILL.—Christian Home School for the Daughters of Gentlemen. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers, and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home, with the advantages of a thoroughly good education. Pupils prepared for University and Academy examinations. References kindly permitted to the parents of former and of present pupils.

EDUCATIONAL HOME for the [illegible], Chatsworth [illegible], Chiswick. The Misses [illegible] Christian and refined home. Pupils [illegible] Church [illegible] and [illegible]. Terms [illegible] guineas. Prospectus [illegible]. Mrs. [illegible] Lessons [illegible] from India received and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. F. Mathieson, Esq. (Mildmay), and parents.

TWO SISTERS can be received next September, in a good Girls' School in the neighbourhood of London. One as Governess Pupil, to assist with the music practice of juniors; the other as Pupil, at reduced terms.
S. R., 451, Messrs. Deacon, Leadenhall-street, E.C.

DRESDEN.—Two German Ladies who receive a few young Ladies in their comfortable home, have two vacancies. Best professors for music, singing, painting, French conversation. Family life. English comforts. Best references in England.—Frl. BECHER, Walpurgis Str. 8, Dresden.

BOARDING-SCHOOL FOR GENTLEWOMEN.—Sound instruction, firm yet loving discipline. Special advantages in languages and [illegible] departments. Articled pupils can be received on [illegible] terms.
Miss [illegible], Beckenham, Lennard-road, Sydenham.

BATH.—Avonbank House, Gros[illegible]. Principals: The Misses [illegible]. Pupils [illegible] first year certificates [illegible] University [illegible] Colleges [illegible] and Christian [illegible] Schools [illegible] examinations [illegible] guineas. Term [illegible].

LADY-PRINCIPAL seeks to meet with an Evangelical Churchwoman (about 30), who holds a certificate, and would like to join her as Partner, in conducting a high-class young Ladies' school on Christian principles. No capital required [illegible] connection of boarders.
R. [illegible] & CRABB, Booksellers, [illegible].

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen [illegible] 1845. Principals: Dr. CRANAGE, M.A. Vice-Principal: ROBERT WESTON, Esq., M.A. T.C.D. Examiner's Report, and further [illegible] may be obtained from Mr. J. E. PAYNE, Secretary.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School [illegible] a very select and [illegible] English [illegible]. A thorough [illegible] education [illegible]. Terms [illegible].—Mr. J. W. C. FEGAN, Proprietor, Chiswick.

YOUR BOYS will receive sound education, and thorough Christian training [illegible] Mr. and Mrs. DIXON, Middle-class School, K[illegible] [illegible] to 20 guineas. Term begins August 2.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

Principal—A. E. COZENS, M.C.P.

A thorough modern education, combined with kind and firm training. Individual attention, especially to delicate or backward pupils. New schoolroom and recreation ground added. Preparation for all exams. Next term commences September 18.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

SOUTH-EASTERN COLLEGE,
RAMSGATE.

President: The DEAN OF CANTERBURY. Head Master: The Rev. E. H. ASKWITH, formerly Scholar of Trinity College, Cambridge, and Assistant Master at Westminster School. Efficient staff of masters. Junior School attached. Next term will commence on September 19. For prospectus, &c., apply to Rev. E. H. ASKWITH, 18, Dean's-yard, Westminster.

SEAFORD COLLEGE, SUSSEX.—A High-class Modern School at moderate fees. The college and grounds, which consist of 21 acres of freehold, are sheltered by the Downs, quite close to the beach, and in one of the healthiest climates of England. The class work is carefully supervised, and is under university men of high standing. All learn modern languages (French, German, Spanish, or Italian), shorthand, &c. Dairy farm, cricket ground, fives, bicycle club, &c. Fees 15½ guineas per term.—Address, The HEADMASTER.

ILKLEY COLLEGE, Yorkshire.—A thoroughly good School. Reference to Clergy and Medical men. Head Master: WALTER J. KAYE, B.A., T.C.D., assisted by S. Worthington, B.A., A. W. Wright, B.A., LL.B., and four other masters.

LOND. MATRIC.—Preparation by correspondence for above by experienced Graduate. Payment according to results. For terms, &c., apply to B. A., Woollard, Wymington, Beds.

OCKBROOK, NEAR DERBY.—Moravian School for Boys. Pupils successfully prepared for Public Exams. Cricket field 10 acres; large swimming bath; hot baths in the house. Milk from school farm. Playground sheltered from north and east winds.
Rev. J. MALLALIEU, Head Master.

SUPERIOR EDUCATION IN HIGHGATE, London. G. D. BARTLET, M.A., receives ten boarded Pupils (from nine years). Able masters, individual attention, thorough grounding. Careful Christian training and a superior home. Highgate is strongly recommended by the medical profession. Fees from 20 guineas per term. Reference permitted to Revs. J. M. Gibbon, Highgate; Charles Graham, Shepherd's-bush; R. Balgarnie, Crouch-hall-road, Hornsey; W. Green, Esq., Highgate.

JUNIOR MASTER.—A Minister's Son, very highly recommended, competent to teach all the branches of a middle-grade course, specially good in mathematics, desires an engagement as above.
Mr. BUTCHER, 143, Kennington-road, London.

HOLIDAYS.—A superior German Governess (diplomée), German, French (abroad), English, &c., seeks a Holiday engagement from August to the middle of September.
FRAULEIN, T. Glum, Rugby House, Pinner.

GOVERNESS.—A Lady wishes to recommend an experienced Christian Governess, North German. Diplomée. Age 29. Good English, French, and music. Salary about £70.
Mrs. HOWARD, Bruce-grove, Tottenham.

GOVERNESS.—Wanted by a Medical Gentleman and his Wife, in a remote small town in North Wales, a Governess of some experience for one little boy of nine. She must be a member of the Church of England, with satisfactory testimonials.—Mr. M. J. EVANS HUGHES, Derwen, Nevin, North Wales.

ENGAGEMENT wanted in September as Governess, by Christian young Lady. 20. Experienced. Good testimonials. Thorough English, French, German, music, drawing, painting, calisthenics, needlework.—M. DAUNCEY, The Cottage, King-street, Colyton.

MINISTER'S DAUGHTER (22), experienced and certificated. English, arithmetic, Euclid, algebra, conversational French, elementary Latin, good music, singing, drawing, Kindergarten, calisthenics, needlework.—FLORENCE, Mrs. Hooper's Governess Institute and Home, Compton-terrace, Islington.

GERMAN PASTOR wishes to place his Daughter (17) in an English family or school. German, French, music. Terms very moderate. Or would receive an English young Lady into his own family.—PASTOR, care of G. G. Bagster, 25, Newington-green, London.

YOUNG LADY, 24, Christian, domesticated, cheerful, seeks situation as Governess or Companion on the Continent (France preferred). Certificated in English, French, music and drawing. Four years' experience in teaching. Highest references. Small salary.
L., 30, Richmond-road, St. David's, Exeter.

THE VICAR of Madeley, Salop, wishes to receive into his house next September, a young Lady, who would be a Companion to his youngest daughter, and her pupil also. His daughter knows well both French and German, and speaks them fluently. The place is healthy, and there would be every home comfort. Terms moderate, which could be arranged.

WANTED TO PLACE a young Lady as Governess-Student in a Christian school (where some pupils remain during holidays), on reciprocal terms. Quite capable of teaching English, French, and music.—BETA, Pelling's Library, Croydon.

NURSERY GOVERNESS wanted, age about 30. Youngest child 5. Must have held similar engagement, and been accustomed to cut out and make children's clothing. Nurse assists. Partly taught by tutor. Abstainer. Dissenter, musical.—ZENO, Pelling's Library, Croydon.

Appointments, Situations, &c., Wanted.

GENTLEMAN (aged 36) seeks appointment as Foreign Correspondent (Portuguese, Spanish, &c.) Highest references. Security if required. Competent to take management of branch house abroad, and to engage in evangelistic work.—Care of X. Y. Z., John M. Pamment, Esq., The Missionary Bureau, 186, Aldersgate-street, London, E.C.

A GENTLEMAN having leisure would be glad to devote his time partially or wholly to business pursuits, either in keeping accounts or taking any position of trust. Salary moderate.
A. B., 30, Tankerville-rd., Streatham-common, S.W.

A GENTLEMAN IS DESIROUS of having his time occupied in Christian work. Could undertake Bible classes, evangelistic addresses, visiting the sick, or the management of accounts. Salary moderate.
C. M., 56, Westbourne-grove, Bayswater, W.

AS TIMEKEEPER, Clerk, or Messenger, or any place of trust. Three years' good character. Age 34 years.
W. P., 38, Clifton-crescent, Asylum-road, Peckham.

WANTED BY YOUNG MAN (18), Christian, abstainer, cooking, carving, general work in coffee palace. Used to the business.
A. C., 124, Oval-road, East Croydon, Surrey.

THE RECTOR of St. James', Dover, recommends a Christian Man as Manager of a Coffee Tavern, or position of trust. Husband and wife. Trustworthy, active, clean. Rector will be at Keswick, Derwentwater Hotel, Portinscale, during Convention.

YOUNG MAN, true Christian, desires situation as Gardener. Can manage pony carriage and small greenhouse, milk cow, &c.—Refer to Mrs. FIELDER, The Priory, Abergavenny.

AS MESSENGER (knowledge of office work), or any place of trust, wanted by young Man (30). Christian and total abstainer. Good references.
R. D., 25, Brill-street, Somers Town.

YOUNG MAN.—Situation wanted by a young Man, to look after garden, or pony and trap, and make himself useful. Christian, abstainer. Age 23.
W. LARBY, Tiptree Heath, Kelvedon, Essex.

GARDENER, married, no family. Age 37. Christian, abstainer. Thoroughly practical; fifteen years' experience. Vines, forcing, and gardening generally. Good character.—THOMAS WHEELER, Rose-hill, Putney Park-avenue, Putney, S.W.

COACHMAN (experienced), or place of trust. Drive single or pair. Age 32. Married, no family. Total abstainers. Highest references. Conscientious; willing to be useful.
ARTHUR SCOTT, Victoria-grove, East Cowes.

MAN AND WIFE, Christians, abstainers, Caretakers, Messenger, offices, coffee-bar. Wife Plain Cook, place of trust. Ages 43 and 44. Reference, Mildmay Mission.
H. D., 1, Embrook-street, Queen's-park, London.

MARRIED COUPLE, no family, middle-aged, Christians and abstainers, as Managers of Coffee Tavern with Mission work, village Scripture reader, or any place of trust. Wife, good laundress. Good reference.—GARARD, 12, Kensington-buildings, Earl's Court-road, Kensington, London, W.

A LADY, experienced in tuition and fully conversant with social and domestic duties, seeks a re-engagement as Governess-Housekeeper, Chaperone, or any position of trust. Thorough English and German, French, music, also some Italian and drawing. Very good references.—Miss WATERS, care of Mrs. Evans, Burleigh Court, Stroud, Gloucestershire.

CONFIDENTIAL COMPANION to a Lady, Housekeeper in a quiet family, or where there is invalid mother. Fond of children. Highest references. Small salary.
G. A., Mr. Bachhoffner, Bookseller, Clapham.

AS COMPANION or Governess-Companion to Lady travelling on the Continent. Wanted by young Lady, for one month from August 10. No salary, but expenses to be paid.
Fairmount, Holyhead.

AS MATRON, or Assistant-Matron, in orphan or rescue home, or any position of trust, required by a Christian Lady (29). Total abstainer. References.—C. M., Loxleigh, Crawley, Sussex.

A CHRISTIAN LADY (20) as Useful Help with children, or Companion in decidedly Christian family, where servant kept. Good references. £10.—Miss BROWN, Mr. Beamish, Parrock-street, Gravesend.

AS CARETAKER, or in any position of trust.—A Lady is anxious to hear of a situation for a Christian young Woman, aged 30. Understands laundry work. Is lame, but active.—Miss LIDGETT, Grove Lodge, The Grove, Blackheath.

MIDDLE-AGED CHRISTIAN MAN requires some light employment from 9 till 5. Christian 14 years, also worker in the vineyard.
J. F., 90, Adys-road, Goose-green, S.E.

LADY JUST DISENGAGED seeks a situation where she could be useful in household management. Thoroughly domesticated. Moderate salary. Comfortable home. Country preferred. Church of England.
PAUL, 86, Atlantic-road, Brixton, London.

WARDROBE-KEEPER or Nursery Governess.—A Lady would be glad of a situation as above, in a school.
Miss J., The Philberds, Maidenhead, Berks.

AUGUST OR SEPTEMBER.—A trained Lady Nurse desires the care of an invalid or children, at the seaside or travelling. No salary, but all expenses required.
MATRON, 220, Sauchiehall-street, Glasgow.

ENGAGEMENT earnestly wanted, by Lady, middle-age, as Useful Companion to Invalid, or otherwise, Housekeeper in quiet home, having filled both positions satisfactorily. Highest references.—F., Home View, Buxted, Sussex.

MOTHER'S HELP.—A Lady wishes to recommend a young Lady as Mother's Help in a Christian family. Dissenters preferred.—M. G., 12, Bellevue-villas, Southgate-road, Wood-green, London, N.

MISS BARNES wishes to recommend a Lady as Companion, Reader, or Amanuensis. She is musical, intelligent, and a good needlewoman. Has travelled.
28, Alexandra-road, Southport.

AS DOMESTICATED COMPANION, or Housekeeper, by Lady. Age 28. Salary not less than £20. Protestant.—L. B., care of Mrs. T. GREENE, 5, Queen-street, Wellington, Salop.

A LADY (officer's daughter, 25), well educated, capable, companionable, and most obliging, seeks engagement as Companion. Highest references given and required.
M., 118, Park-road, Clapham, S.W.

LADY H. SOMERSET can recommend a reliable person as Matron, or Housekeeper.
Eastnor Castle, Ledbury.

AS ATTENDANT on Invalid, or assist in light housework or needlework. Moderate wages for comfortable home. Abstainer preferred. Elderly.—E. D., Park-lane, Thatcham, Newbury.

AS LADY-HOUSEKEEPER, or Companion. Many years' experience.—H. M. H., care of F. J. Turner, Esq., Mansfield-Woodhouse, Notts.

AS NURSERY GOVERNESS, or Useful Help. Well educated. Young. Also young Girl as House-Parlourmaid, or Under Servant. Christian homes earnestly desired for both Advertisers.
SECRETARY, Y.W.C.A., Brandram-road, Lee.

WOULD ANY CHRISTIAN give a very superior young Woman a chance of regaining her character. As Housekeeper, Help, or in business.—SUPERINTENDENT, Rock End, Cambridge.

A GOOD COOK requires a situation. Small family, where assistance is given. Personal character. Wages £25.—H. F., Mr. W. Rowley, Stationer and News-agent, Gloucester-road, S.W.

USEFUL MAID to elderly Lady or Invalid, to take care of, dress, and wait on the Lady. Light housework. Six years' personal character. Trustworthy and well recommended. Town or country.
H. R., 9, Upper Baker-street (close to station).

NURSE.—Now disengaged, and after the month of September, Ladies' Certificated Nurse, Q.C. Several years' experience.—Nurse Y., 5, Upper Porchester-street, Cambridge-square, W.

AS UNDER-HOUSEMAID.—A Lady wishes to recommend a tall, respectable Girl of 15, where she would be well trained.
Miss WHEATLEY, 63, West Cromwell-road, S.W.

COMPANION-HOUSEKEEPER.—Christian Gentlewoman, 33, abstainer, seeks re-engagement to Lady or Gentleman. Clever, economical manager. Fond of children. Musical. Needlewoman. Salary £20.
K. M., Mr. Pellew, Chemist, 374, Old Kent-road.

A MINISTER'S DAUGHTER offers her services for a few weeks to assist a mother with her children at the seaside. Expenses and small salary.—W. W., Miss Dyson, 18, Ebberston-terrace, Hyde-park, Leeds.

A LADY WISHES to recommend a young person as Second or Third Housemaid. Has had some experience. Age 18, tall and strong.
Mrs. ARBUTHNOT, East Grinstead.

LADY IS ANXIOUS to recommend a Housemaid, who wishes situation near London. Country preferred. Good servant. Wages £18.—E. S., Mrs. CAMPBELL, 8, Sheffield-gardens, Campden-hill, London, W.

AS GENERAL SERVANT.—Will any Lady take a capable, clever, clean, quick Girl, experienced in service, cooks well. Anxious to redeem character. Good care. Christian place only accepted.—ALPHA, 202, Lewisham-road, S.E.

OFFICE FOR HOME HELP, 9, Upper Baker-street (close to station).—Mrs. HOOPER introduces Governesses and Companions. Also Nurses for the Sick, superior Domestic Servants and trustworthy Caretakers. Hours 10 till 5, or by letter enclosing stamp.

AS UNDER-NURSE or School-room Maid.—A Lady wishes to recommend a young Girl, nearly fourteen and well grown. She is fond of children, and very willing and neat. Christian family essential. References exchanged.—Mrs. R. PEARSALL SMITH, 44, Grosvenor-road, Westminster, London.

Appointments, Situations, &c., Vacant.

WHO WILL GO FOR US?—Earnest young Men and Women trained free as Evangelists and Mission Nurses. Grants towards support of family in urgent cases while training. Scholarship not primary in all cases. After long, faithful service, C.A. Readerships generally obtainable.—Apply, SEC., 130, Edgware-road, London, W. (Funds also urgently needed.)

MR. ALFRED S. GOODRIDGE, Inst. Brit. Arch., has an opening in his office for a well-educated young Man as Pupil. Moderate premium.
7, Henrietta-street, Bath.

FOOTMAN wanted under a Butler, trained to indoor service. Age 17 to 20. Church of England communicant, and Christian abstainer, desired. £15 to £16 first year, with livery, &c. State height; enclose photograph.
C. HEWITT, Esq., Hopend, Ledbury.

TO PARENTS AND GUARDIANS.—Mr. SCOTT, Dental Surgeon, Ramsgate, has a vacancy for a young Gentleman as Pupil. Every facility for being thoroughly taught the various branches of the Dental profession under principal. Comfortable Christian home. Premium required.

AGRICULTURAL PUPILS received as vacancies occur in a Christian family in Scotland. The course is systematic. Arable farming, dairying, rearing and feeding of cattle, carpentering, smithing, veterinary and tile work.—FARMER, care of Steel & Jones, Advertising Agents, Spring-gardens, S.W.

A LADY SECRETARY needed for St. Silas', Lozells, Y.W.C.A. An earnest practical Christian will be greatly valued. All particulars given on application to Mrs. BASKERVILLE, St. Silas' Vicarage, near Birmingham.

MATRON.—Wanted immediately, in a Home for young Children, a Matron, aged from 30 to 35. Must be a total abstainer and have had hospital training.—Apply by letter, enclosing testimonials, to X., Box 0241 P, Smith's Advertising Agency, 132, Fleet-street, E.C.

A TEACHER wanted, for elementary classes, who will also undertake a share of Matron's duties. A Christian and an abstainer. Salary to begin with £20.—Apply at
Cripples' Home, 17A, Marylebone-road, N.W.

CHRISTIAN LADY wanted, early in September, to superintend Y.W.C.A. in Devonport, take Bible-classes, registry, &c. Some private means desirable.
HON. SECRETARY, 37, Torrington-place, Plymouth.

NURSERY GOVERNESS.—Required in September, young Lady to teach three little girls and attend to their wardrobes. Decided Christian. Dissenter.—Address with full particulars to Mrs. H. C. LARDNER, Hillside, Little Compton, Moreton-in-Marsh.

WANTED IMMEDIATELY, faithful, trustworthy Servant, as Plain Cook, and for a little housework. Quiet Christian family. Country, near London, Kent. Abstainer. Dissenter preferred. Age 30 to 35. Good character essential. Mrs. SMITH, 24, Sugden-road, Lavender-hill, S.W.

HOUSEKEEPER, OR HOUSEKEEPER-GOVERNESS, Christian, wanted in widower's family. Three children, all vegetarians. State age, reference, salary, and enclose photograph, which will be returned.
HUTCHINGS, 15, Sandymount Green, Dublin.

A CHRISTIAN MOTHER'S HELP wanted immediately. One who would devote a couple of hours daily to teaching. Seven children, two youngest with a nurse. A Lady not over 30. Salary £20, and all found.
Mrs. A. HOLLAND, Rodgate, Haslemere.

A CHRISTIAN wanted (Dissenter) to take entire charge of small House (six in family). Wife away on account of ill health. Good needlewoman. Small salary. Servant kept. —Address, with references,
H., care of Lovell, Stationer, Alton.

MAN AND WIFE.—Can any Lady or Gentleman recommend a Man and Wife without family, or one daughter. Man as Cowman, &c., and wife as Laundress. Church of England. Abstainer preferred. Cottage and coal found.
Lady A. MOSTYN, 33, Portland-place.

A CONSCIENTIOUS TRUSTWORTHY PERSON required; abstainer, with reliable references. Domesticated. Willing to assist in the care of an invalid. Little reading and writing. Quiet home.
M. P., Sydney Cottage, Bushey Heath, Herts.

LAUNDRYWOMAN wanted immediately for a Gentleman's family. Must be a widow, or single. Wages £20, and all found. No beer.
Mrs. STRATTON, Iping Rectory, Midhurst.

SUPERIOR HOUSE-PARLOUR-MAID wanted, at Clifton, Bristol, to wait on elderly Lady, take entire charge of two rooms, do light work. Good wages.
Mrs. CLARKE, Mawgan Rectory, Helston, Cornwall.

GOOD INTELLIGENT GIRL wanted for light housemaid's work and wait on invalid. Good needlewoman. Total abstainer. Quiet, comfortable home. Wages begin at £8.
Mrs. BENTLEY, 24, Abbey-road, N.W.

COOK. — Wanted, a thoroughly trustworthy Cook, Church of England, for a small Home for Invalid Ladies. Address, stating real age, Miss VINCENT, Helena Nursing Home, Brownlow-road, Reading.

SUPERIOR YOUNG PERSON wanted as Nursery-Housemaid. Must be decided Christian. Fond of children, and good plain needlewoman. Small family.—St. Aubyn's Lodge, Downs Park-road, West Hackney.

GOOD PLAIN COOK wanted, one who has been kitchenmaid preferred. Personal character indispensable. No beer, and no fringe allowed.—Apply, between 2 and 3, at
1, Bentinck-street, Cavendish-square, W.

GOOD PLAIN COOK wanted. Age over 30. Quiet place. Small family. Write with and for particulars.—Mrs. HARRIS, The Chesnuts, Calverley-park, Tunbridge Wells.

NURSE WANTED by a Lady residing in Woolwich. Three children, one an infant. Apply by letter to Mrs. W. R. THOMPSON, 85, Herbert-road, Plumstead, S.E.

RESPECTABLE GENERAL SERVANT wanted, able to do plain cooking for Drapery Establishment. About 25. Strong, economical, abstainer, with good character from present situation.—Mrs. FIELD, Waterloo House, Sidmouth, South Devon.

GENERAL SERVANT wanted (good), for private family. Good plain cooking required. Aged about 25. Wages £18. Girl kept.—D., 69, Blenheim-crescent, Ladbroke-grove, Notting-hill, W.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

WEST CENTRAL HOTEL,
97, 99, 101, 103,
Southampton-row, Russell-square.
This First-class London Hotel, conducted on Temperance principles, is highly commended by Rev. Charles Garrett; Rev. H. S. Paterson, M.D.; Rev. H. Grattan Guinness, F.R.G.S.; Dr. Norman Kerr, &c. Plain Breakfast or Tea 1s. 3d. Apartments 1s. 6d. to 2s. 6d. Service 9d.
Printed Tariff on application to
FREDERIC SMITH, Proprietor.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

BRIGHTON. — Select, private Boarding House. Special terms for resident boarders. Good airy rooms. Most pleasant and healthy situation. Near West Pier and Lawn Promenade.
Moreland House, 116, Lansdowne-place, Hove.

HOLIDAYS AMONG THE COTSWOLDS.

Charming Health Resort. Delightful scenery. Bracing air.—Send for prospectus to S. PYALL DIPROSE, near Stroud, Gloucester.

ANNESLEY HOUSE,
186, EUSTON ROAD, N.W.
Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

INTEMPERANCE.
BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Thirteen years' experience. Highly satisfactory results. Excellent professional references. Terms 2 and 3 guineas weekly.—Address, Miss PUDNEY.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BOURNEMOUTH.—Large and airy suites of Apartments, near pier and gardens; hot and cold baths. Terms moderate.
Mrs. MOON, Ootacamund, St. Peters-road.

INTEMPERANCE OR NERVOUS DEBILITY.—A private Home for a limited number in a cheerful locality, where the above has been long and successfully treated. Christian influence, home comforts, and amusements. Highest references.—MEDICUS, 28, Stokes Croft, Bristol.

ROTHESAY, SCOTLAND. The House of Rest. A Health Resort for the Lord's people. Summer terms from 27s. 6d. to 35s. per week.—Particulars from
COLIN CAMPBELL, Argyle Lodge.

PARIS, Pension de Famille.—Healthy and convenient situation, near Exhibition. Inclusive terms 6s. to 8s. per day. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue du Bois de Boulogne.

QUIET HOME for one or two is offered, in a beautifully situated country vicarage, overlooking Morecambe Bay. Terms £9 a month.—Rev. JOHN HAMMERSLEY, Allithwaite Vicarage, Grange-over-Sands.

TO INVALIDS.—A Medical Man residing in the healthiest suburb of London offers a comfortable Home, with skilled nursing. Incurable cases received. Massage, electricity. Terms moderate.—COMFORT, Messrs. Lindley Jones & Co., Advertising Offices, 46, Watling-street, E.C.

COL. ARCHDALL MEMORIAL Y.W.C.A., Seaside Holiday Home, Bundoran, Ireland. For Ladies and Women, whether members or otherwise. Good bathing. Reference required. Board and lodging, per week, from 7s. 6d.; ditto for Ladies, from 13s. Private bed-rooms from 20s. First and second dining-rooms. Return tickets for a month at single fare.

MISS HAYWARD, Daughter of the late Rev. T. Hayward, of Rochford, offers Board and Residence to Ladies and Gentlemen in a quiet, refined, and pleasantly situated home, near sea and cliffs. Terms upon application.
23, Avenue-road, Southend, Essex.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

SEASIDE HOME.—The friends of a Lady or Gentleman, mentally or physically weak, or otherwise requiring care and supervision (not insane), are offered a comfortable Home, with every medical and other attention, by a married total abstainer, of great experience, living in the S.W. of England, within easy access of London.
SUCCESS, Taylor's, 154, Fleet-street, London, E.C.

ST. LEONARDS-ON-SEA.—Boarding Establishment in charming locality, commanding splendid sea views. Close to Marina and public gardens. Liberal table. Home comforts. Terms moderate. Special arrangements with families.—Mrs. WARSCHAWSKI (wife of Rev. Paul Warschawski), Bella Vista, 45, West Hill.

LAUSANNE.—Pension Perret, Villa Ste. Luce, above the railway station. Comfortable home. Magnificent view from rooms and garden. Moderate charges.

BRIGHTON.—SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

MALVERN.
Dr. JOHNSON'S Hydropathic Establishment. Patients or visitors. Terms on application.

HASTINGS BOARDING ESTABLISHMENT, Cornwallis House, 28, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Late dinner. Smoking-room. Well recommended. Terms from 30s.
The Misses WOOD.

FOLKESTONE.—Board and Residence, during the summer holidays, on moderate terms. Special arrangements made for families. Good ground for cricket and lawn tennis.
PRINCIPAL, Grove House School.

SUMMER HOLIDAYS at Bournemouth.—To Let, a furnished House. Three reception and four bed-rooms. Near cliffs, shops, and station. Terms very moderate.—Mrs. W. VENIS ROBINSON, 2, Madeira-rise, Bournemouth.

MEDICAL HOME for invalid Lady or Gentleman, possessing every comfort, with care and supervision, is offered on strictly moderate and inclusive terms.—EXPERIENCE, The Limes, Bembridge, Isle of Wight.

FURNISHED APARTMENTS, 9, Upper Baker-street, close to station and Regent's Park. Drawing-room, with one or two bed-rooms, clean and comfortable. Quiet people.

30, HAREWOOD SQUARE, N.W.—To Let, unfurnished, for 2½ years, £80 a year, or upon lease of 7 years at £120. Two drawing-rooms dining-room, library, five bed-rooms. Will be repainted for suitable tenant.
HEAD & SON, 7, Upper Baker-street, N.W.

Y.W.C.A. HOME, for Christian Workers and other Ladies, 41A, Pyrland-road, N.—Pleasantly situated close to Mildmay. Terms from 21s. Or furnished apartments if preferred.
Miss LANKESTER.

TO LET, for a few weeks, the whole or part of a house, well situated in large garden, with tennis lawn and gymnasium. Terms moderate.—E. G., 8, Bromley-common, Kent.

FURNISHED HOUSE TO LET for six or seven weeks. Three sitting, four bed-rooms, bath-room, &c. Garden, greenhouse. Good cook. Use of pony and carriage. £6 a week.
Penhurst, Netley, Hants.

HAPPY HOME FOR CHILDREN under twelve, with experienced mother and daughter, for holidays or otherwise. Terms from 8s. 6d. per week. Bright house near sea.
MATER, 5, Wellington-road, Deal.

MEDITERRANEAN HEALTH RESORT, 24 hours from Brindisi. Furnished House to Let on moderate terms. Four reception, eight bed-rooms, piano, English kitchener, closets trapped and ventilated, bath-room, offices. Best drinking water from Roman perennial spring on the estate. Swiss cows kept. Large grounds. Rail to Corinth, Mycenæ, Argos, Athens, Achaia, &c. Magnificent views.—Apply, to PERICLES GREEN, 16, Buckingham-road, Brighton.

TWO LADIES require part of a House unfurnished, with evangelical people, near St. James', Hatcham, Blackheath, or Forest Hill. References exchanged.
A., 14, George-lane, Lewisham, Kent.

COMFORTABLE HOME offered by Lady in country to two sisters or married couple. Healthy neighbourhood. Near church and station. South coast. Very moderate terms.
ALPHA, 133, Aldersgate-street, London, E.C.

CHALDON, Caterham, Surrey Hills.—For Sale, on Saturday, July 27, in this pretty rural parish, 15 miles south of London, two Residences, cottages, poultry farms, &c. There is no publichouse in all the parish, which is very healthy, and well wooded.
M. J. Montague-street, Russell-square, London.

FOLKESTONE.—Y.M.C.A., Church-street.—Board and Residence for Ladies and Gentlemen, 30s. per week. Central, with sea view.
Address HOUSEKEEPER, or HON. SECRETARY.

HIGH BARNET.—To Let, Furnished, delightfully situated Country House. Dining, drawing-rooms, study, six bed-rooms. Stable, coachhouse. Good kitchen, garden, grounds, paddock. Cow in full milk.
S., Elmbank, Barnet, Herts.

FARMHOUSE ACCOMMODATION wanted, in Christian family, for Boy and elder Sister, August, September. Fishing, pony. Bracing air most desirable.—Full particulars, Mrs. SMITH, care of Mr. Jarvis, Draper, Blackheath, London.

SEASIDE.—To Let, for August, small comfortably furnished Villa. Ten minutes' walk from station and sea. Piano. Servant if desired. Two guineas week.
W. R., Greenway's Library, Weston-super-Mare.

DOVER. — The Shaftesbury Temperance Hotel, Snargate-street. Bed-rooms from 1s. a night. Moderate tariff. Clean, quiet, and conducted on Christian principles.
Apply to MANAGER.

BOURNEMOUTH. — High-class Boarding House, ten minutes' walk from the pier. Charmingly situated, sea front full south, splendid sea and land views. Large rooms. Bath-room.
Ben Wyvis, West Cliff.

BOURNEMOUTH, WEST CLIFF.
GAINSBOROUGH,
High-class Boarding Establishment.
Close to sea. Highly recommended. Liberal table. Excellent cooking. Good references. Terms moderate.—Address PROPRIETRESS.

TO AVOID leaving her eight-roomed House, near Mildmay Conference Hall, empty during absence, Lady will Let it furnished for 15s. weekly. References.
A. B., Book Depôts, 59, Newington-green.

BOARD AND LODGING for Business people. Temperance; home comforts. One guinea per week. Also Furnished Apartments. Permanency or otherwise.—Miss CARTER, 1, Belgravia-terrace, Langney-road, Eastbourne.

TO LET, Furnished House, for one month, from August 5. Good situation. Three reception, five bed-rooms. Bath hot and cold. Plate, linen.—Miss MEYRICK, Oriel House, Rhyl.

FARMHOUSE OR COUNTRY APARTMENTS wanted, for August. Sitting and two bed-rooms. Hants, Dorset, or Sussex. Bracing air, and pretty country. Near evangelical church. Good plain cooking.
MAJOR, Pomona, Sandown, I.W.

TWO FURNISHED OR THREE UNFURNISHED Rooms to Let, in detached house. Healthy locality. Thirty minutes north of City.—Write,
ALPHA, 17, Victoria-grove, Stoke Newington.

FURNISHED VILLA, with garden, two sitting, four bed-rooms, kitchen, &c.; five minutes' walk from Crowborough Railway Station; eight miles from Tunbridge Wells; near mission hall (unsectarian). Would be Let reasonably to Christian worker.
Dr. ELLIOTT, Tunbridge Wells.

HOME WANTED for elderly person in much reduced circumstances. Could pay £23 yearly for board and lodging. Has lived in cottage in country village as one of the family. Age too great to allow her to do much for herself. Herts or neighbourhood of London preferred.—Apply in first instance, to Rev. C. W. BARCLAY, Vicarage, Hertford Heath, Hertford.

HOME WANTED with Christians, in bracing place, for Lady and two children, for a month, between London and Margate. Kind companionship with moderate terms required.
F., 13, Athelstan-road, Margate.

TUNBRIDGE WELLS.—To Let for a few weeks in August, a house close by the common. Furnished as a school. Terms moderate. Convenient for children.
M., 3, York-road, Tunbridge Wells.

TUNBRIDGE WELLS.—Furnished, with attendance, bed-room, and drawing-room (piano), no children, or other lodgers. Near evangelical services. No cooking on Sundays. Suitable for one or two Ladies.—L. B., 8, High-street, care of Mrs. Spiers, Tunbridge Wells.

BLACKHEATH. — A Christian Gentlewoman would be glad to receive one or two Ladies into her home. Terms moderate. Good references.
B., English and Foreign Library, Blackheath.

LOWESTOFT.—House to Let, furnished, for five weeks from July 30. Magnificent sea views. Two sitting-rooms, four bed-rooms, kitchen, &c. 4½ guineas per week.
SMITH, 29, High-street, Lowestoft.

HORNSEY.—FURNISHED HOUSE, near London, to Let during August. Nine rooms, also bath-room. Nominal rent, 30s. per week.
A. B., 3, Myddleton-road, Hornsey, N.

KENSINGTON. — To be Let, immediately (Lady going abroad), furnished at 2 guineas per week, unfurnished at £55 or £65 per annum. Bijou flat for a year or longer. Three rooms, bath-room, bright, airy kitchen opening on to small terrace, tradesmen's lift, and speaking tube; extra rooms, w.c., and large terrace in addition if required on flat above. Working housekeeper would remain if wanted.—Messrs. CHESTERTON & SONS, House Agents, 22, Lower Phillimore-place, Kensington, W.

RAMSGATE.—To Let during August, small Furnished House. Two sitting, four bed-rooms. Attendance. £3 3s. per week.
Rev. J. B. WHITING, Ramsgate.

EALING, best part. — To Let, furnished, pleasing Residence, overlooking park. Good garden. Three sitting, five bed-rooms, bath-room. Three to twelve months. Three guineas weekly.—STELLA, Keeping's Library, Westbourne-grove, London.

HASTINGS. — BOARDING ESTABLISHMENT. Sunnyside, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Smoking-room. Established ten years. Can be well recommended.
Proprietress, Mrs. BUTTERWORTH.

HASTINGS. — Apartments, or Board and Residence in a minister's family. House pleasantly situated. Lawn tennis ground. Central position. Three minutes from sea and rail. Home comforts, use of piano. — Mrs. C., Woodgrange Cornwallis Gardens, Hastings.

TO LET, FOR SUMMER MONTHS, furnished, a semi-detached Villa, pleasantly situated. 15 minutes' walk from railway station. Containing dining-room, drawing-room, library, five bed-rooms, bath-room, large garden, conservatory, poultry-yard, &c. Terms 2½ guineas per week.—E. W., 5, Moss Hall-grove, North Finchley.

BRIGHTON.—A few Boarders received in a Lady's private house, close to West Pier. Liberal table. References to clergymen and others. Terms 25s. to £2 2s.
13, Montpelier-road, Brighton.

TUNBRIDGE WELLS. — Mrs. SLOMAN has vacancies in her comfortable private house for two or three Ladies, or Lady and Gentleman, to Board.
Birchfield, Woodbury Park-road, Tunbridge Wells.

ILFRACOMBE.—To be Let, for six or eight weeks, Sunnyside, large furnished House near the sea, from August 2.
G., 6, Oxford-grove, Ilfracombe.

FARM-HOUSE HEALTH RESORT, pleasantly situated on the borders of Sussex and Hampshire. Cheerful Christian home, with every comfort. Turkish and other baths.
Mrs. BOYS, Dumpford House, Petersfield, Hants.

SOUTHSEA.—To Let, furnished, comfortable ten-roomed House, in an open healthy part, near the sea. Terms moderate.
ALPHA, Ebenezer, Saxe-Weimar-road, Southsea.

WILLOW HOUSE, 1, Stamford-hill.—To Let, drawing-room floor, three rooms, comfortably furnished. Good attendance. Specially suitable for one or two Christian Ladies. Highest references given and required.

MASSAGE.—Weston-super-Mare, Southbourne-terrace. — Principal, Mr. EDWARD WILLIAMS, from London. Scientific treatment with home comforts in this proverbially invigorating locality. Inclusive or separate terms. References eminent London physicians.

TORQUAY.—The Sharon Convalescent Home. Founded by the Dowager Countess of Castlestuart. Has separate accommodation for a few Christian workers, and Ladies of limited means needing rest. Terms for such from 15s. Others received at 10s.—Application to be made to the HON. SECRETARY, Chelston Manor, Torquay.

HOME OF REST for Christian Workers. Terms moderate and inclusive. Three minutes' walk to the sea.—Apply with stamp, The PRINCIPAL, 5, Alexandra-terrace, Cliff Town, Southend-on-Sea.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest seeker after Divine truth.—EVANGELIST, Clapham, S.W. Luke xix. 10.

ROYAL NAVAL REVIEW.—In consequence of the great pleasure experienced by his friends at the last Review, on board the steamer chartered by Major EVERED POOLE, he has chartered the same steamer for the Review of the Fleet by the Emperor of Germany, on August 3, with a cruise the previous day. Any friend desiring particulars, please communicate,
Rockholme, Southampton.

A LADY, wishing to visit the English Lakes, or the Clyde, would be glad to correspond with any Lady making up a party for August.—M. S., 1, Woodville, Gravesend.

TWO LADIES, making up a party for some weeks at a favourite resort in the North, would like one or two more to join them.
EXIT, 98, Kensington-park-road, W.

WILL ANY CHRISTIAN PERSON kindly Adopt a little Girl of nine months. Mother (20), unable to provide for the child. References given and required.
SHELTER, Cwmdonkin, Swansea.

WILL ANY CHRISTIAN FRIENDS help to give a small American Organ for Bible classes amongst Policemen. Work hindered for need of it. Particulars given.
FINCH WHITE, 202, Lewisham-hill, S.E.

TO GARDENERS AND OTHERS.—For Sale, a Gardening Business as a going concern. With land. Established 12 years. Ready-money trade. Part can be left upon property to suit purchaser.—G., Gardener, Millfield, Peterborough.

ADVERTISER would be glad to meet with a young fellow-Christian, with capital, to join him in establishing a business. He (the Advertiser) being possessed of three preparations which only require to be known to ensure a thorough sound business. References given and required.—Address in first instance,
LEVRAM, 49, King Henry's-walk, Mildmay-park.

GOOD HOME FOR PET PONY.—WILLIAM CATLIN will be glad to take charge of a horse or pony, with or without vehicle, the owner of which may desire to secure kind treatment and very little work in Surrey village evangelisation.
Home of Rest, St. John's, Woking, Surrey.

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"I am moved to write just now because of the numerous needy cases coming to light. The Rev. Mr. Rockey, Principal of the School, has received, within the past month, applications for admission of twenty boys, nearly all of whom are unable to pay the fees, though so very low, and all asking for admission at greatly reduced rates, or altogether free. A widow with a family of children has an income of thirty rupees (about £2 1s. 3d.) a month. Another, with five children, has forty rupees (about £2 15s. 0d.) a month. A woman deserted by her husband, has two boys, whom she is very anxious to educate, has no income, but says she is willing to work her finger-nails off in order to have her boys educated. Two boys picked up a few days ago, without either father or mother, were taken to the School, but if they remain money must be secured somewhere.

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ANNUAL SUBSCRIPTIONS and CONTRIBUTIONS will be thankfully received, and will entitle to vote at this election.

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July 26, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mrs. Meredith, of the Conference Hall, Clapham-road, London, S.W.

Our report of the meetings at Fenaghy, near Ballymena (p. 20), demands the consideration of those who are making arrangements for Conferences and Conventions, from this point of view:—The great commandment of this dispensation is summed up in the words Foreign Missions. It has been usual to give to hortatory, expository, and evangelistic addresses, the chief place; and to relegate Missions to the afternoon on the closing day; to the tent or the lower room; to a sectional or supplementary gathering. The people have accepted the arrangement, and have treated this, the chief of the King's business, as though it were of minor importance.

But at Fenaghy on the second day the words spoken by Rev. W. S. Swanson and Mr. Radcliffe on Foreign Missions moved the thousands seated in the great natural amphitheatre in the open air as nothing previously had done. And when the speakers were followed by a comparatively unknown, though much-used evangelist (Mr. W. R. Lane), it was evident that the appeals on behalf of the unevangelised millions of other lands had been mightily used of God to break many hearts into fitness to receive a crucified Christ.

"Them that honour Me I will honour." The multitude of men and women, young and old, who rose to their feet, with an unusual emotion and enthusiasm, finding Christ upon the spot, or in the "Inquirers'" Tent, to which they followed Mr. Radcliffe, Mr. Lane, and others, were the seal of God's approval to the giving to Foreign Missions their foremost place.

A singular argument in favour of the Sunday Closing of Public-houses comes from Liverpool, where the School Board, on the motion of Miss Davies, have resolved to send a petition to Parliament, in which it is stated that "the sale of intoxicating drink on Sundays militates against the objects for which the School Board was called into existence." The Liverpool Board have discovered that Sunday drinking is followed in only too many cases by appeals for the remission of school fees; but what about the effect of it upon the children themselves?

An article in *The Century Magazine*, on "The Temperance Question in India," is written by one who is fully acquainted with the subject. He tells us that intoxicating liquors in India are designated by the natives "Government Shame Water." Hindu and Mohammedan rulers discouraged their manufacture and use. The English Government took the manufacture into their hands, made itself the bar-keeper to the Indian Empire, and obtained a revenue from the sale of intoxicants among a people whose social customs were in favour of temperance. This is an indictment that ought to be read with shame. The writer adds: "The proof is overwhelming that the temperate Hindus are becoming a nation of drunkards." Happily, there are native movements to arrest it; but, if at home we have no power to do this, ought not every pulpit in the land to hear occasionally a confession of our guilt in the matter?

Lord Wolseley, speaking on the Drink question in the Army, at the Crawford Rooms the other day, expressed his conviction that the only way to secure an efficient army is to have good and moral soldiers, and that the only way to obtain good and moral soldiers is to get them to abstain from intoxicating drink. He further averred that his own experience of an abstaining regiment was that the soldiers performed their work better than others, enjoyed better general health, and did not expose themselves to punishment for offences. We rejoice that a General in Lord Wolseley's position should make so emphatic a stand in this matter, and that his weighty influence in the Army has been enlisted upon the right side.

"Cruel cheapness" is being shown to have results which may reach far beyond the miserable homes of the sweater's victims. Before the House of Lords committee a few days ago, Dr. Bate, Medical Officer of Health for Bethnal Green, testified that he had visited sweaters' workshops, in which partly finished clothes had been placed upon fever patients to keep them warm, and that frequently rag sorting, in the midst of filth, was carried on in the basements. Perhaps a knowledge of this attendant danger may stimulate the public mind in regard to the necessity for prompt legislation as to sweating. Such a stimulus appears to be required, if we may judge from the comparative apathy with which the question is being treated; and sometimes an appeal to selfishness is successful when other appeals to nobler motives have failed.

Archdeacon Farrar recently stated in convocation that there are in London 100,000 paupers, 80,000 fallen women, and 60,000 married people living in single rooms, and that to this mass some two hundred and forty souls are being added every hour. In the face of these figures (the terrible truth of which could be vouched for by many an unknown but quietly heroic worker in the London courts and alleys) it may well be asked, in the words of Mr. Francis Peek, "Is this the grand result of the wisdom of our legislators, the efforts of our philanthropists, the Christianity of our churches?" But whilst deploring this human wreckage, it must not be forgotten that much of it is preventable; indiscriminate almsgiving, early and reckless marriages "within half-a-crown of destitution," imperfect enforcement of existing laws and regulations, an administration of poor-relief, which is often either injuriously excessive or cruelly inadequate, are among the causes of the first item in the above indictment. Is not Society itself largely responsible for those thousands of its erring sisters? And, it is once more asked, How much longer is the mass of evidence collected by the Royal Commission on the Housing of the Poor to lie unproductive in official pigeon-holes?

It appears from evidence given last week before the House of Lords' Commission on the Sweating System that, in 1888, no fewer than 130,000 dozen pairs of boots, valued at £390,000, were imported into this country, and this at a time when myriads of our own work-people were literally starving. This is another example of the results accruing from the public demand to have articles "cheap." As a consequence the great army of the unemployed is ever increasing.

The proposal to establish orders of lay and clerical brotherhoods, which formed the basis of the article "Convocation Copying Rome" in our last issue, has called forth the following from a well-known writer:—

> Not many faithful members of the Church of the blessed Reformation could have read of the proposal in Convocation for orders of lay and clerical brotherhoods, under vows of celibacy, poverty, and obedience, without a painful foreboding that a development of the monastic system, once so terrible a bane to this country, is threatening it again after a merciful cessation of three hundred years. Whether the plan of life vows, or of vows which may possibly be released by the Bishop of the diocese before whom they were taken, should obtain, the result would differ little as to the dangers and evils of the system. The blessed influences of home life, the sacred ties of husband and of father, would thus be cut off from the flower of the enthusiastic young home missionaries of the land. There would be no gentle influences to soften the asperities of their middle age and no tenderness to comfort their declining years. Without alluding to the moral evil, which all history betrays as incident upon the monastic system, is there not enough in these facts to make us foresee that such an organisation would be shorn of its best qualifications for benefiting others, as surely as its members would suffer hopeless loss for themselves? Let us, therefore, stretch forth our hands towards heaven, and plead with our faithful God, for his dear Son's sake, to deliver us from so tremendous a danger to our Church and country. What cannot that blessed Saviour win for us, whether of dangers averted or of blessings granted? For He Himself has promised, "If ye shall ask anything in my name I will do it." Let us then continually implore Him for a fresh outpouring of his Spirit on our Church and country, that the love of his truth, untampered with and unadded to, may still be the strength and the glory of our land. CREDO.

Professor Masson has told an interesting incident in the life of Thackeray, who, walking one day in the slums of London, came upon a band of gutter children singing the hymn, "There is a happy land, far, far away," whose faces lighted up with the sweet thought. The hymn has been translated into nineteen languages, and is to be found in nearly every hymn-book. Although it is fifty-one years since it was composed and published, its author, Mr. Andrew Young, was present, several weeks ago, at a children's service in Edinburgh, and gave an address. Mr. Young is now eighty years of age, but we trust he may long be spared to hear his hymn sung by the little ones.

We have to remind contributors that we cannot undertake to return communications, that are found unsuitable for insertion although we do so in the case of lengthy papers, if desired.

The Times' Calcutta correspondent writes as follows:—

A case illustrating the hardship inflicted by Hindoo marriage customs, and the growing feeling of revolt by native women, has been creating considerable interest in Bombay. A young Hindoo widow applied to the magistrate for protection. She stated that she was left a widow at nine years of age. She had been cruelly treated by her relations, and had determined to re-marry; but all her caste people threatened her with persecution. The magistrate referred her, with an introductory letter, to Madhowdas Rugnathdas, the famous Hindoo social reformer, who not only provided her with shelter, but arranged for her re-marriage in his own house. This is the twenty-eighth widow whom he has enabled to re-marry, sixteen of these marriages having taken place under his roof. A large number of Hindoos were present at the marriage.

Progress in the noble work of improving the conditions of female life in India must needs be slow. The abuses of centuries cannot be remedied in a year, but the incident recorded above is encouraging, since it indicates that there exists the germ of a healthier public opinion in Hindoo society on this vital question.

At a recent meeting, at Lord Aberdeen's house, of the committee formed to see the Shop Hours' Regulation Act enforced, one of the speakers stated that in London alone over a million persons are required to give from 75 to 100 hours of labour per week, or, in some cases, more than 14 hours each day, Sunday included. It is not so much fresh legislation that is needed as a number of individuals who will take trouble to see the existing laws applied.

We are glad to see that a subject which we frequently referred to in these columns—the excessive hours of labour of railway servants—has at length come under discussion in the House of Lords, Earl de la Warr having expressed the very general feeling that some restriction ought to be placed upon the companies in the matter. It was stated that many railway servants, including signalmen and engine-drivers, were kept on continuous duty from fifteen to eighteen hours at a stretch. The matter will not now be allowed to drop, and we trust that remedial legislation may not long be delayed; and if it can be made to bear specially upon Sabbath day labour, so much the better for all concerned.

All loyal subjects of the Crown must have read with deep regret the announcement made in an evening paper that the Prince of Wales was a winner last week of over £11,000 at the illegal game of baccarat. It will be remembered that it was for playing this game that the members of the notorious Field Club were made amenable to the law some weeks ago. The Prince should recollect that "to whom much is given, of him shall much be required," and that he owes it to his high position to set a useful example to society. His influence, whether for good or bad, must necessarily be enormous, and, if for no other reason, it behoves him to behave with extreme circumspection, lest by any action of his he should cause other men to offend. The vice of gambling is one which has been making huge and alarming strides of late years in this country, and the consequent evils are so extensive and alarming that no protest can be too emphatic against any course which may tend to popularise or diffuse it.

A recent statement by Rev. Dr. Dale condenses recent questions as to "broad views" and "honest doubts" in the pulpit, into such small compass that we should like to see it circulated in all directions:—

It is the duty of the man who would be a minister to master the mysteries of God (1 Cor. iv. 1), in order that he may communicate them to others. Without these he is powerless to distribute the treasures of which he ought to be steward—for he has no treasures to distribute. This conception cuts away at the roots of a conception that began to be entertained some twenty years ago—the conception that a man with "honest doubts" might yet be a good minister. I differ from those who think such persons ought to be ministers of Christ. They should remain among the learners. *A minister must be a servant of Christ, not a critic of Christ.* He must have sure knowledge of what Christ teaches, and must have absolute, unreserved, exulting devotion to Christ.

The Nonconformist ministers of Chester are doing well to protest emphatically against the action of the Mayor and Corporation, in decorating the streets and gates of that city on a Sunday, in honour of the passage of the Shah. They rightly regard it as a gross desecration of the Sabbath, and pronounce the occasion to have been a day of humiliation for them. Our country is especially privileged in the possession of its Sabbath, and it must be clearly recognised and unwearyingly pointed out that those who seek to abolish or neutralise it are setting their faces against the precepts of Scripture, and the interests of the nation. It especially behoves those in authority to "remember the Sabbath day to keep it holy."

Popular education is to have a prominent place in the approaching Church Congress at Cardiff. Chairmen of the School Boards of London, Manchester, and Birmingham, with clerical educationalists, are expected to take part in the proceedings. We hope there may also be representatives from rural schools, where attendance is professedly under the supervision of Boards of Guardians. The crime and pauperism of our cities are being alarmingly swollen by those who come up from our country parishes. With twenty-five per cent. of absentee children from our English schools, against four in Germany, the nation has a right to expect that the causes shall be fully inquired into.

It is not surprising that proprietors of theatres and actors generally should leave no stone unturned to upset the decision of the House of Commons, prohibiting the employment in places of public amusement of children under ten. The question affects their pockets, and therefore any action they may take can scarcely be unbiassed. The true friends of the children will continue to wish for them some better fate than familiarity with the glare of the footlights, and the unreality of stage plays at such an early age. In a letter to *The Times*, Mrs. Fawcett finds a timely illustration of the harm that such occupation works on the young, in the recent attempt at suicide on the part of a very youthful performer. As a contemporary points out, it is a significant fact that *The Era*, the leading journal of the theatrical profession, is opposed to the employment of children.

The deputation of "leading members of the theatrical profession" which waited upon Lord Dunraven last week were curiously at sea in their arguments. Mr. Augustus Harris, to prove one point, declared that "the managers of the theatres took the children as ragamuffins, and manufactured them into respectable members of society. They took them from the gutters, from bad influences, and gave them technical education, and provided for their comfort." But Mr. Oscar Barrett, to prove another, observed that "theatrical children generally were far better off than ordinary children. They were supposed to be gutter children, but they were not; they were mostly the children of people connected with theatres."

In the House of Lords, on Monday, Earl Granville urged an important consideration:—

That not a single argument had been used against prohibiting the employment of children in theatres which was not applicable to principles which, rightly or wrongly, Parliament had adopted in other legislation. There were already factory prohibitions, mining prohibitions, and agricultural prohibitions, and in each of these cases it was urged that injury would be inflicted both upon employers and employed. He thought it was too late now to make such an exception as was asked, and to legalise the performances of children in theatres and other places of amusement.

We earnestly hope that the Bill will pass through the final stage untouched.

The last issue of the annual statement in regard to Roman Catholic Missions has just been sent out from the Propaganda press, and from it we gather that in Ireland the Roman Catholic estimated number of Romanists is 3,792,357, with 3251 priests, and 2547 chapels. In England the Roman Catholic population is stated to be 1,353,455, with priests 2340, and chapels 1261, and in Scotland 338,643 Romanists, with 329 priests, and 295 chapels. It is not by any means likely that these figures have been under stated, and they may, therefore, be taken as a fair basis for any comparative statement with reference to the spread of Romanism in these islands. And yet many Christians "see no cause to fear that Popery will ever gain ground in England again"!

MR. E. P. TELFORD'S meetings at the Great Assembly Hall during the past week have been scenes of much blessing. There was a breaking down on Sabbath night week, and the results have been appearing every succeeding evening. Prayer is asked for this the concluding week.

THEATRICAL EMPLOYEES. — Mr. William Forbes took a second party of ladies connected with the ballet for a day's outing on Epsom Downs on Friday last. The party consisted of about 140 women employed at the Alhambra Theatre. At the close of the day hymns were sung, and a gospel address was delivered by Mr. Forbes. The stage manager of the Alhambra was present, and expressed his indebtedness to Mr. Forbes for the kindly interest taken in his employées. Friends interested in this work may communicate with Mr. Forbes, at 71, Tollington-road, Holloway, N.

The Good Tidings of the Reign of God.

I.—THE REBEL.

"And these good tidings of the Kingdom shall be preached in all the inhabited earth, for a testimony unto all the nations; and then shall the end come" —MATT. xxiv. 14, R.V. margin.

Oh, what a bright and blessed world
This groaning earth of ours will be,
When from its throne the tempter hurl'd,
Shall leave it all, O Lord, to Thee.

The late SIR E. DENNY.

WORDS lose their significance by being technically used. "The Gospel of the Kingdom of God" is a phrase which, to many minds, conveys no definite and well-formed idea. Let us translate it into The Good Tidings of the Reign of God, for that is the true meaning of the term.

To a nation whose king had been deposed and his throne occupied by a wicked and tyrannical usurper, there could be no good tidings in the full sense of those words, except the restoration of his dominion to the rightful king. God has not been deposed from the throne of the universe, but He has been deposed from his rightful throne in the hearts of men. To the world writhing in the serpent coil of Satan, its usurping prince and god, there can be no gospel but the Gospel of the Kingdom; no good news but the Good News of the Reign of God.

It may be fairly gathered from Isa. xiv. and Ezek. xxviii. that Satan rebelled against God, and was consequently cast from the heaven which his ambition would have turned into a hell. Just as in the Messianic Psalms we perceive the personality of the Son of God beyond that of David or Solomon, so do we perceive another beside the King of Babylon in Lucifer, son of the morning. We understand the Prince of this world when Ezekiel addresses the Prince of Tyrus: "Thou art wiser than Daniel; there is no secret they can hide from thee." And we know that none but Satan exhausts the pregnant meaning of the lamentation upon the King of Tyrus: "Thou hast been in Eden the garden of God...Thou art the anointed cherub that covereth; and I have set thee so: thou wast upon the holy mountain of God; thou hast walked up and down in the midst of the stones of fire. Thou wast perfect in thy ways, from the day that thou wast created, till iniquity was found in thee....Thy heart was lifted up because of thy beauty....Thou shalt be a terror, and never shalt thou be any more." So also in the New Testament we know that when Jesus had spoken of his coming death, and Peter said, "Pity Thyself: this shall not be unto Thee," the Lord heard the hiss of the Old Serpent within the disciple's voice, and answered, "Get thee behind Me, Satan."

This fallen spirit has become the prince of this world, since the fatal day when Adam put his faith in Satan, repented from God, and rebelled against Him. Thus transferring his allegiance to the tempter, Adam lost the royalty which he had received from God, and from being a ruler under the King of Love he became a serf of the usurping tyrant.

But the real enmity of Satan was not against man, but God; his victory over the creature in Paradise was indeed an attempt at victory over the Creator in heaven. From that day to this the sons of God in heaven have prayed, as the Saviour taught us to pray on earth, "Thy kingdom come: hy will be done, as in heaven so on earth."

Every crisis in human history has been an era in government. To Adam and to Noah dominion over the earth was given; but the latter failed more disastrously than the former had done. Then God chose a nation to be a royal priesthood to Himself—a kingdom of priests; but they disqualified themselves by the worship of the golden calf. God had separated them from the nations to be a peculiar treasure unto Himself; but his people rejected Him, and would have a king like all the nations. Saul was a man after their own heart, and he soon failed. But also the man after God's own heart failed, even of his own ideal—"he that ruleth over men must be just, ruling in the fear of God." Self-indulgence in his son led to tyranny in the grandson, and the divided kingdom bore witness in its conquest and captivity, that, unruled by God, kings cannot reign, nor princes decree justice.

Then rule passed over to the Gentiles, and the four successive monarchies made manifest that under the Prince of this world, who ruled through the princes of this world (1 Cor. ii. 8), there could only be wars and fightings, sin and misery—no righteous, beneficent, and permanently successful rule. To rule and to feed are synonymous terms (Mic. v. 4; Matt. ii. 6).

It had been an important part of the mystery of God to suffer the arch rebel against the Divine government to prove before the principalities and powers in heavenly places his incapacity to direct the affairs of one little world: how much more to rule the universe! The ancients embodied their perception of this truth in the myth of Phaethon's attempt to drive the chariot of the sun, and its disastrous consequences. For the wisdom of the Prince and of the princes of this world comes to nought; they did not know God's hidden wisdom: for had they known it they would not have crucified the Lord of glory; by which deed they brought themselves to nought (Heb. ii. 14).

God might have crushed the rebellion of Satan by his instant destruction; but in his wisdom He permitted the king of pride to develop the spirit which was in him, and suffered its wickedness to work itself out to the bitter end, that all created intelligences might see the contrast between the reign of the rebel and the reign of God.

SOUTH RUSSIA.—A correspondent writes to tell of the spiritual needs of an English colony, about a hundred miles from Mariapul, South Russia. The colony embraces some 350 residents, employed in the place, and they have no stated means of grace. Anyone who feels led to volunteer for this service should communicate with Mr. Thomas Wiskin, Hersovsky Steel Company Limited, Henzova, South Russia.

THE JESUITS IN CANADA.—Under the persistently aggressive endeavours of the Jesuit Society to obtain possession of the land, the Protestant community are being brought face to face with a power the Old World is shaking off as the foe of human liberty and progress, and which is finding on Canadian soil a strong fulcrum for its leverage, whereby it hopes to gain again the elevation from which it has been most righteously thrown. It may be questioned whether there is any spot on this earth to-day where Roman Catholicism is as firmly seated or as richly endowed as in the Canadian province of Quebec. A moderate estimate rates these endowments at a minimum of £10,000,000 sterling, which, under existing circumstances, yield an annual revenue of £600,000. A Church containing less than a quarter million of families rejoices in an annual income of two million and a half sterling, or twelve million dollars! Propaganda schools in the neighbouring States and in other parts of the Dominion have their headquarters in Quebec.—*Nonconformist.*

State Insurance.

AN experiment in workmen's insurance against old age is being tried in Holland which will be watched by philanthropists, and all interested in social questions. In order to secure to workmen when sixty years old a pension of not less than five shillings a week, the employers, who are members of the "Employers' Union of the Netherlands," make a weekly contribution of threepence per man towards the necessary premium, the workmen paying the balance. Provision is made for the insurance of apprentices, who are not required to pay any premiums until they attain twenty-one. It is also proposed to establish a fund, out of which may be paid the premiums of workmen temporarily disabled from labour. Another good feature of the scheme is that cessation of payments does not entail forfeiture of all benefits, or loss of the premiums already paid, but in case of the insured living to be sixty, he receives a proportionate allowance.

It will be instructive to compare the working of such a scheme of voluntary co-operation with that of the German system of compulsory insurance aided by a State subsidy, which latter, beginning with trades exposed to special risk has been gradually extended to other trades and industries, and is now assuming very large proportions, the details of which recently occupied more than four columns of *The Times*. Though the German plan may savour somewhat of imperialism and State socialism, and though its success may be doubtful, yet it is difficult to see how, as was objected by a speaker in the recent debate in the Reichstag, it will discourage frugality and thrift. It is better, surely, that a man should provide against "a rainy day" and old age involuntarily than not at all. Thrift being by no means too common a virtue among the English working classes, it would be well if some carefully considered insurance or superannuation scheme on similar lines to the above, but without invoking State aid, were set on foot in our own country. In addition to its primary object it might tend to promote good feeling between employers and employed.

BRITISH TROOPS IN EGYPT.

DEAR SIR,—Last night the workers of Miss Robinson's Sailors' and Soldiers' Institute at Alexandria went to the railway station to bid "Good-bye" to several soldiers whose spiritual birthplace was our Institute, and who, whilst cheerfully going forward in the service of Queen and country, yet deeply regretted losing the privileges they enjoyed here. Some of these have left what few valuables they possess in our charge, in case they find their graves in the Soudan.

During the week we have bidden farewell to hundreds of soldiers *en route* for Assouan, at the same time supplying them with tracts and periodicals, as well as some little comforts for the journey.

Our balance-sheet, made up to the end of last-year, showed an outlay of £2,291 15s. 4d., and at ordinary times we require only £200 a year in voluntary subscriptions to support the work; but we cannot get even that out here.

Now that several other regiments will be passing through, and at least one more stationed here, we hope your readers will help us in this emergency, so that the work may not be crippled.—Yours,

(REV.) THOS. RANGER LAWRENCE, Supt.

Soldiers' and Sailors' Rest, Alexandria, July 13.

THE PAKEFIELD CONFERENCE will be held on August 13 and 14, instead of on the 14th and 15th inst., as previously advertised, in consequence of another local arrangement.

Our Spanish Brethren.

A SPANISH Christian brother takes exception to some depreciatory remarks which an Englishman had made, to the effect that the Spanish people were "not too capable of living the Gospel." We entirely and emphatically endorse the Spaniard's objection, whether made respecting his or any other nation. We believe the notion which he resents to be utterly unscriptural. Taking all the circumstances into view, the national characteristics of Englishmen may come under as severe condemnation from God as those of any people.

The Apostles never thus depreciated the Gospel in relation to the Gentile world. No worse character was ever stated of a nation than that of the Cretans by a prophet of their own: "The Cretans are alway liars, evil beasts, slothful gluttons"; yet the Apostle of the Gentiles instructed Titus to "ordain elders in every city," men "blameless" in word and deed, and drew a picture of saintly life to be realised in Crete, second to none in Jerusalem, where great grace was upon them all, or in Antioch, where the teaching of Paul and the pastoral care of Barnabas had produced a people so Christlike that the disciples were first called Christians there.

Even the bondslaves of these degraded Cretans were exhorted and expected so to walk as to "adorn the doctrine of God our Saviour in all things." To suppose one nation to be less amenable to the Gospel than another is to falsify and degrade the Gospel: for the most respectable and estimable men are only flesh, and equally with the worst must be born again to enter the kingdom of God. If any people now are not "capable of living the Gospel," then the Gospel has lost its power to turn the world upside down. This comparison of ourselves with others, to our own advantage, must be one of the greatest hindrances to the Gospel in our hands. It is contrary to the love which hopeth all things, believeth all things, and which never faileth; it is unjust to the people whom we thus depreciate; and it limits the Holy Spirit.

The Apostle, who even in his unconverted days was the most exemplary of men (Phil. iii. 4—6), is so far from comparing himself with the Cretans to their disadvantage, that he reminds Titus that

> We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful and hating one another.

And he attributes his and Titus's participation in the common salvation, not to works of righteousness which they had done, but to the love and mercy of God to man, through the washing of regeneration and renewing of the Holy Ghost, which they needed as abundantly, through Jesus Christ our Saviour, as the quondam liars, and evil beasts, and lazy gluttons of Crete.

When the writer was in Spain, some such remark as that quoted at the beginning of this paper led him to see that Titus i. 12 is the key to the whole Epistle, and that great significance is given to every statement and exhortation, by the fact that the Gospel of the grace of God was relied upon by the Holy Ghost to produce out of such human mud diamonds of the first water for the crown of Christ. No minister of Christ has attained the right point of view from which to look upon his work until he has brought the natural character of the heathen (Titus i. 12) into line with his own (iii. 3—7), and set his seal to the truth that the grace of God which bringeth salvation TO ALL MEN hath appeared, teaching Jew and Cretan, Englishman and Spaniard, nominal Christian and heathen devil-worshipper, all alike, that, denying ungodliness and worldly lusts, we should live soberly, righteously, and godly, in this present world; looking for that blessed hope, the glorious appearing of our great God and Saviour Jesus Christ; who gave Himself for us, all alike, that He might redeem us from all iniquity, and purify unto Himself a peculiar people, zealous of good works.

The Church is beginning to realise the fact that the preaching of the Gospel to every creature must depend largely on native evangelists, pastors, and teachers; but nothing could more surely hinder their efficiency than to learn that those who have brought them the Gospel, and who say they are not ashamed of it, for it is the power of God, believe that other nations, Spaniards for example, are (to put it mildly) "not too capable of living the Gospel." In other words, that the Gospel is not the power of God to them.

We earnestly hope that all missionaries who are holding this erroneous opinion will weigh it in the balances of the sanctuary, and then we are sure they will cast it from them with indignation. M.

"TELL JESUS."

"The Lord God will help me, therefore shall I not be confounded."—ISA. l. 7.

I ONCE occupied the first floor in a house, the ground floor of which was tenanted by an invalid gentleman and his valet. Weeks passed, and I had not met with any opening for ascertaining whether he knew my Master, when my landlady told me that her ground-floor lodger was about to leave on the morrow. A pang went through my heart, that I had not made some effort either by paper, or book, or some act of courtesy, to reach my neighbour. I looked through my leaflets and books, and nothing suitable presented itself except "Tell Jesus." It seemed useless to offer the message of the King to one, who, I had now heard, did not believe in his power, or even in the person of the King, and could therefore have no interest in, or comprehension of, all that these two words enshrined.

Long Satan sought to turn me from my purpose. But when I gave up the thought, I became burdened, and it seemed better for me and my book to be rejected, than to miss an opportunity of blessing, by trying to help a soul to know more of a Saviour's love and power in life's daily walk, so I sent it.

On the morning of his departure my neighbour desired to see me. He came, announced by the landlady. He was of middle age, of a military figure and bearing, well bred and gentle in his manner; the expression of deep distress and dejection on his countenance, added to the marks of recent illness and suffering, awoke my sympathy.

He acquiesced in the few words I spoke, but, as if to close our interview, he thanked me for thinking of him and sending him the book, in which he requested me to write his name. I complied, and then, as though avoiding anything more personal, he said the binding was tasteful, and the type good, a rare thing in these cheap book days, and, as if to prevent another word, added that his train was due; and he was gone, leaving me to ask the Lord to speak through the words that had already so often conveyed a message of His love, and to comfort the heart of the stranger.

Before the year was gone the gentleman returned to the neighbourhood on his way to London, and a few days later he sent up his card with a request that I would see him. As he entered, I was struck with the alteration in his appearance; the heavy cloud of distress had passed from his face, and the air of cheerfulness with which he greeted me was quite unlike that of the dejected invalid who had taken leave of me in the spring.

I was a little startled when he told me that at the time of his first visit he had just left an asylum in which he had been unjustly detained. His valet was in fact his warder, and, though his health was quite restored, his family could not agree to his attendant being dismissed. This perpetual oversight and inquisition had driven him nearly to despair. After he had left me, and arrived at his new abode, he pondered again and again as to the way by which he could free himself from the painful restraint of his presence that continually kept up the remembrance of his past misery.

That night, when he went to rest (though not to sleep), the book which I had given him fell from his pocket, and to his despairing cry, "What can I do?" the golden letters on the little messenger replied, "*Tell Jesus.*" "*I will tell Jesus,*" he cried (as he repeated the matter to me); "but will that really help a man in such trouble as I am in? Nevertheless I did so. I knelt down and told Him, yet not knowing how I could be helped." He continued, "I went down to breakfast next morning, my attendant bringing in my tray. He seemed very cross, and, as he placed it on the table, he abruptly said that he was going to leave me, and would not stay another day with me. It was like an electric shock; for a moment I doubted my senses. No, it was true, and no illusion. He left at once. I do believe in my Saviour," added my friend, "but I never thought that I could tell Him, or that He would hear me on such a matter as this, and answer me too!" How many of us have felt the same when the Lord has "dealt wondrously" with us. He has revealed things to come, or given us sudden deliverance, and we are afraid to take the blessing, perhaps remembering our unworthiness, forgetting that He has accepted us in "the Beloved," and He will never forsake his own; as if our joyful comprehension of his favour boded disaster; see Judges xiii. 22, 23.

As the gentleman recounted the circumstances, I could trace one of those painful and cruel detentions, that a little patience, kindness, and firmness would have prevented, and the embittering of a life that only the power of the Great Physician could heal; but he was healed, and has since had opportunities of pointing others to the little rivulet of the Fountain of Life that flowed from the now silent lips of Emily Gosse. A. S.

OMNIBUS AND TRAMCAR MEN.—On Sunday week, at 7 a.m., Mr. John A. Arnold, the city missionary, gathered about 100 tram drivers and conductors to a substantial breakfast in the Athenæum, Camden-road. Addresses were delivered by various friends. Mr. J. Barber Glenn, the secretary of the Tram Company, informed the men that he should be glad to hear any grievances at any time, and hoped the day would soon come when they should be able to get more rest on Sunday. Mr. Arnold would gladly confer with any clergyman or minister who would like to arrange for a similar meeting. His address is 26, Oseney-crescent, Camden-road, N.

REV. DR. THAIN DAVIDSON preached his monthly sermon to young men, in Colebrook-row Presbyterian Church, Islington, on Sunday week, thus completing his eleventh year of these services. His subject was, "The Mysterious Young Man" (Mark xiv. 51). This young man, who followed Jesus, but, who on being laid hold of, fled, was taken as a type of many in our own day, who follow for a time in the Saviour's footsteps, but who, on being sneered at by their companions, are turned aside through not having a firm foundation. Young men were earnestly and affectionately warned against the danger of relying too much on youthful and sudden impulse, also of allowing themselves to be frightened out of their religious profession, and were entreated to see to it that they were established fast upon the Rock, which is Christ.

THE QUESTION OF THE HOUR:—FOREIGN MISSIONS.

Reply of "A Missionary" to Mrs. Guinness' "Critique" in "The Regions Beyond" for April.—II.

ABOUT MIRACLES.

(6) THE sixth objection is thus formulated in the "Critique": "The most dangerous feature of the series of articles under consideration is the assumption—for it is nothing more—the groundless and most misleading and mischievous assumption, that but for Christian unbelief miracles would never have ceased." I sought to be temperate and guarded in all I said on what I termed "the confessedly difficult question of the recurrence of miracles in the present day." Mr. Stock, with kind candour, passed over this point of "miraculous power" with the comment, "I will not enlarge on this, as 'A Missionary' does not lay great stress upon it." He adds then the statement which is the opposite of Mrs. Guinness' above quoted: "But I agree with him that we have no warrant for saying that the age of miracles is past for ever, and no right to limit the honour it may please God to put upon faith." (Well said, my esteemed brother! Your spiritual instincts all through are better than your literary arguments. We may be at one yet on the main issues.) I will just mention the names of some who have believed or testified that miracles did not cease with the Apostles, and who in this respect differ from Mrs. Guinness. They include Justin Martyr, Irenæus, Tertullian, Origen, Clement, Mosheim, Eusebius, Luther, Bengel, the Waldenses, the Moravians, the Scotch Covenanters, Archbishop Tillotson, Dr. Gerhard Uhlhorn, Dr. Waterland, Dodwell, Dr. Marshall, Professor Christlieb, and many more.

I submit that the ground the "Critique" takes is unsafe. The first incline in the "Down-Grade" theology (whose motto is "Christianity without dogma or miracle") on miracles is, "None are possible now." The second is not far on, viz., "There never were any miracles, according to the popular conception of a miracle." Doubtless the gifted authoress of the "Critique" is safe enough in this regard; but her strongly put assertion may be

DETRIMENTAL TO WEAKER MINDS.

On this subject of miracles, the "Critique" gives us a thought which is prominent in "The Approaching End of the Age"—viz., that God had "grouped these supernatural signs around the great crisis of God's revelation of Himself to man—around the great epochs of the creation, the Flood, the call of Abraham, the exodus, the restoration of Divine worship in the days of Elijah and Elisha, the critical days of Daniel, and the first advent of Christ." True. And this clears the ground well for an obvious remark before which the objection to miracles in this day must retire as a silenced argument. The remark is that, according to "The Approaching End of the Age" itself, as well as the conviction of all pre-millenarians," one of these "great crises," these "epochs," is now "approaching"—yea, is upon us—the coming again in glory of our blessed Lord. How suitable, then, that our faith thus instructed, not only by God's Word, but by the prophetic writings of our friends Mr. and Mrs. Guinness, should be looking out for the recurrence of these "supernatural signs."

Or we may look at it thus: According to Mrs. Guinness's principle of the recurrence of miracles they may be looked for in such days of departure from God and his truth as marked Elijah and Elisha's time, or in such critical days as those of Daniel. Surely, then, we may look for them now. Is not this a time of departure from the truth and worship of God? Are not these "critical" and "perilous times"? It would not be difficult to bring from the books on prophecy just alluded to abundant evidence of this being the character of these days. What, then, could be more appropriate than the interference of God in miracles? *I* do not say this. I only attach to Mrs. Guinness's own words their necessary outcome. While avowedly combating a thought she imputes to me, and which she terms "groundless and most misleading and mischievous," she becomes my instructor in that very line of things, and is, in the logical consequence of her own reasonings, in advance of me therein.

Dr. A. J. Gordon, of Boston, U.S.A., in his book, "The Ministry of Healing," writes: "But now comes a most suggestive fact: that wherever we find a revival of primitive faith and apostolic simplicity, there we find a profession of the chaste and evangelical miracles which characterised the apostolic age. These attend the cradle of every spiritual reformation as they did the birth of the Church herself. Waldenses, Moravians, Huguenots, Covenanters, Friends, Baptists, Methodists, all have their record of them." This is true. Is not even now the last of the reformations upon us? What then may we not expect?

Then we are told that the value of miracles would have been destroyed if they had continuously occurred. But they did *not* continuously occur. Surely if this is a valid objection, it is sufficiently met by the fact which is asserted, that for more than a millennium and a half miracles have been absent. Then may they not recur again safely in the little time of the dispensation that remains, without "their value being destroyed," or the rule our critic lays down seriously infringed?

A VITAL POINT.

We are then told that to be consistent, Matt. x. missionaries ought to heal diseases, and cast out devils. Here is touched the point that to my mind is more vital than all else that has been said either in the "Critique" or the "Remarks" of Mr. Eugene Stock. But this is God's work, not ours. However, when the scepticism so common among God's people, and which is well illustrated by the paper under review, is somewhat lessened, the healing of the sick and casting out of devils will be more possible to those who would gladly exercise the needed faith. It is a grave question as to how far the general unbelief of the Church is responsible for the weak and partial character of "faith healings" at home, and their almost total absence abroad. "Almost," I say, for they are not totally absent from the mission field, as even the work here in Southern Morocco can testify.

Then the thought is pressed at length that miracles would be useless, as they "cannot enlighten dark minds," "cannot convert." The firearms and fireships of missionaries, we are told, astonish the Africans now, and are regarded as supernatural. In addition to these, it is asked, "What advantage would it be if we could do a few more," viz., supernatural signs. That is, in plain words, miracles would be a disadvantage. But let us turn to the Acts and see what was there the relation of miraculous healing to conversion. Chap. iii.: The lame man is healed, the people, amazed, run together; Peter exhorts them, and five thousand men believe. Chap. iv.: Note the prayer of the chapter: "And now, Lord, behold their threatenings: and grant unto thy servants, that with all boldness they may speak thy word... and that signs and wonders may be done by the name of thy holy child Jesus." A pregnant thought—boldness in preaching to be granted through God stretching forth his hand to heal. What unspeakable boldness this gave the disciples in the fifth chapter, and what boldness it would give some of us who have to confront Mohammedan "threatenings"! Oh, how we could speak,

IF OUR WORDS WERE THUS ATTESTED!

Is this the "craving of a restless unbelief" on my part? Then it must have been so on the part of the Acts iv. disciples. Mrs. Guinness says the "Jews, trained so long in the strictest monotheism," required that the claims of Christ as divine be proved by miracle. Might I not reply: "The Mohammedans, long trained in the strictest monotheism, require that the claims of Christ as divine be proved by miracle"? They do so demand.

But we have digressed. We are showing from Acts the relation of miracle to conversion. Chap. v. 12: "Many signs and wonders wrought...And believers were the more added to the Lord, multitudes both of men and women." Chap. viii.: "And the people with one accord gave heed unto those things which Philip spake, hearing and seeing the miracles which he did...And there was great joy in that city... they believed Philip preaching the things concerning the kingdom of God." (Another instance as to the kingdom being preached. See prior objection, No. 3.) Acts ix.: Peter raising Dorcas. (This, again, by the way, is in fulfilment of the Matt. x. word: "Raise the dead." The disciples had not done it before this, and there is no command of this nature, save in Matt. x.): "And it was known throughout all Joppa; and many believed in the Lord." One other instance, this from Paul's ministry, will suffice: Acts xix.: "God wrought special miracles by the hands of Paul": the sick were healed, and evil spirits cast out. "And fear fell on them all, and the name of the Lord Jesus was magnified...So mightily grew the Word of God and prevailed."

IF BAD SIGNS, WHY NOT GOOD?

Mrs. Guinness refers to the bad miracles of spiritualism. This suggests the query: How is it that spiritualism, which is the devil's counterfeit of the supernatural in Christianity, has continued *its* miracles throughout all the ages? *He* was working *his* signs side by side with Paul at Ephesus. *He* has been doing so through ancient oracles and mediæval wonders and modern rappings; by his ancient theosophy, for the educated, in the East (which has now made its home also in the Occident), as well as its Western counterpart, spiritualism, designed for the masses. Why, then, should it be thought incredible that the Spirit of God would have borne a counter testimony by "signs and wonders" throughout the dispensation but for the unbelief of God's people? We know the "lying wonders" of Satan will abound in the time of the end, and this is even now coming to pass. Why should we not look for a corresponding manifestation of the power of God? And again, if the power of bad conviction has not been lost through the frequency and long continuance of Satan's "signs and wonders," why should it be asserted, as in the "Critique," that the putting forth of Christ's supernatural power continuously would destroy its value as a testimony?

The "Critique" closes with the statement:

"These papers positively bristle with points open to criticism, and as contrary to Scripture as they are to common sense," &c. I suggest that doubtless the authoress brought forward what she considered the most prominent of these "bristling points." All these I have quoted and replied to; and I leave the reader to judge whether I have done so effectually.

E. F. BALDWIN.

EDITORIAL NOTE.

In addition to the foregoing reply to Mrs Guinness's "Critique," we have received from Mr. Baldwin a rejoinder to Mr. Eugene Stock's "Remarks," which appeared in these columns. It consists of several papers, and would occupy far more space than we could spare. Nor do we think it necessary. The views of Mr. Baldwin, and those in reply to him, are before the public, and they are able to form their own conclusions. Our correspondence shows that, to a large extent, they have done so. Still, the discussion has done immense good, inasmuch as it has elicited thought and prayer on the most important subject of this dispensation—the proclamation of the Gospel to all nations.

The rejoinder to Mrs. Guinness, however, only occupies one of the several papers received from Mr. Baldwin, and in fairness to him we have made room for it; all the more because it also makes some reference to Mr. Eugene Stock's "Remarks." We must mention that Mr. Baldwin thinks that his position was weakened by our omission of two of his papers; and that thus some points were made by Mr. Stock which would not have appeared to the disadvantage of Mr. Baldwin's argument, had those papers been inserted. We must, therefore, assume the responsibility of this.

The only effective reply, however, from Mr. Baldwin to his critics must consist in his own practical application of the principles he has laid down. His private letters show that he has not shrunk from this; and that he has not escaped deep sorrow in the sufferings of converts who have, for their faithfulness to Christ, been unjustly imprisoned and mercilessly beaten.

Not a few whose names would carry weight have expressed warm appreciation of Mr. Baldwin's main position; such as Rev. Andrew Murray, of Cape Town, Mr. Graham Wilmot-Brooke, and others. It seems to us, however, that men are more than theories or methods. Men full of faith and of the Holy Ghost have gone forth during the past century of missionary enterprise, and to them have been due, in proportion as they have been filled with and led by the Spirit, the grand results for which we now thank God and take courage. Yet these results are insignificant compared with what they would have been had the Church of God been awake to her lofty privilege, and obedient to her great commission. We have, perhaps, had enough discussion of methods. "IF ANY MAN IS WILLING TO DO HIS WILL, HE SHALL KNOW OF THE DOCTRINE." The will of God is that the Good News of his Kingdom shall be preached for a testimony among all the nations. And the command of the risen Redeemer is, "All power is given unto Me in heaven and in earth. Go ye, therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the age."

United obedience to this command will leave no time for irritating criticism at home, and will rectify numberless mistakes abroad. And, be it remembered, the greatest mistake abroad is committed by the churches at home, in so far as they send forth men to reproduce in foreign lands our own divisions and sects, instead of preaching only, according to the King's command, the Good Tidings of the Reign of God—the Everlasting Gospel of the Everlasting Kingdom of the Everlasting God; which is the Gospel of the Grace of God; the Gospel of the Glory of the blessed God; the Gospel of Christ; Jesus and the Resurrection; Jesus Christ, and Him crucified. Oh, the pity that we should have descended from this high ground to the littlenesses of contending methods and competing sects. If by the present generation of Christians the Gospel is to be preached for a testimony among all the nations, let it be the one and only Gospel, the Gospel of the Kingdom of God. Let the dead Past bury its dead. "GO THOU AND PREACH THE KINGDOM OF GOD."

The Riffs of Morocco.

IN seeking to bring to the various tribes of Berbers the light of salvation, we have approached the Kabyles in Algeria. A work has been begun in South-West Morocco amongst the Shelluhs, and a commencement has been made amongst the Riffs in the North-West of Morocco; it remains to be seen if something cannot be undertaken for these same Riffs in the North-East. They have a name for being a violent and refractory race, but one cannot help respecting a people who have long struggled for their independence, and in their mountain homes have maintained their cherished name, "The Amazirghs"—the Free; but it may be a question whether, if they were under the wise control of a civilised power, such as that which has restrained the Kabyles from internecine conflicts, it would not be an equal advantage for the Riffs. Another outbreak has recently taken place. The Beni-bou-Zeggou, uniting with the well-known Beni Snassen, in number about three thousand combatants, fell suddenly upon the Mehaia at Tiouli, killing fifteen men, themselves losing eleven. The Mehaia fled to Ras-el-ain, of the Beni Mathar. These tribes belong to the Amalat of Oudjda adjoining the Province of Oran. The occasion of the quarrel is known only to themselves, but this incident brings them to our notice.

We have had lately some interesting details of missionary enterprise amongst the Shelluhs from the pen of Mr. E. F. Baldwin. May it please God that a day of visitation may come for the Riffs as well. Abbé Godard, in his "Description et Histoire du Maroc" (Paris, 1860), states that they are found on the north of a line drawn from Tadla in the centre of Morocco, at Tafilet, S.E., with its two or three hundred walled villages, whilst the region of the Shelluhs is upon the mountains and valleys to the south and west of Mequinez. These cultivate cereals, and live in villages built of brick or stone. The Riffs have ruder habitations, some of them the caverns in the mountains; others live in villages like the Kabyles, having their flocks and bees. Graberg de Hemso gives a list of twenty-six tribes of Riffs, and Ibn-Khaldoun, in his "History of the Berbers," written in the middle of the fourteenth century, says: "A portion of the Berbers profess Judaism; amongst them were the Djeraoua on the Aures. The other Jewish Berber tribes were the Nefouca, of Ifrikia, and the Fendelaoua, the Mediouna, the Behloula, the Ghiatha, and the Fazaz Berbers of the Moghreb-el-Acsa."

Jews are also found on the River Noun to the south, and scattered amongst the Shelluhs, by whom they are well treated; and there are Jewish villages in the oasis of Tafilet at Bou Amm, the most important place of commerce of the Marocan desert, and also at Erricane and Kasba-Khedima in the Madagra on the River Ziz; in fact, they are in considerable numbers in all the towns of Morocco. Not only have the Marocan Berbers been subjected to Jewish influence, but it is interesting to know that the Berber ruler, of the Almohades, favoured Christianity, and that Episcopal seats were founded by Abdel-Ouahed-er Reched in Fez and Morocco; his mother was a Christian. Diego de Torres, travelling from Morocco across the Atlas Mountains to the north in 1550, met with many people who had not forgotten their former religious condition, and the ruins of churches are found at the present day at Tisgui and Zarerou, between the upper course of the River Malah and Dra in the Trodra.

The Riff is a grand Kaidat, hereditary in the family Abd-er-Sadok, but only pays a religious tribute to the Shereef. Repeated troubles have arisen with the Riffs on the coast from the Bay of Alhucema to Melilla, and on the French frontier; but the Marocan Government have assumed the responsibility for their misdoings in the face of foreign Powers. They paid £1400 to the French Government in 1855, for the pillage of the *Jeune Dieppois*, wrecked on the coast. After the war with Spain, on account of attacks on Spaniards by the Riffs, the Emperor had to pay an indemnity of four millions sterling, and to cede various rocks, and the village of Melilla, on the mainland, as well as Santa Cruz de Mar, opposite the Canary Islands, for a fishing station. This was in 1859. Mr. Lowitz was obliged to leave Tangier on account of this war. In 1856, Prince Adalbert of Prussia, commanding the corvette *Danzig*, landed with a few men, and was encountered by a discharge of firearms. He then disembarked sixty-five men to correct them, but was surrounded by numbers; seven of his men were killed, himself wounded, and with difficulty he succeeded in regaining his vessel. No satisfactory amends were obtained for this aggression. But the French acted otherwise in 1859, when the Beni Snassen invaded the province of Oran, and committed assassinations in the Cercles of Marnia and Nemours. They dealt with them direct, not with the Emperor. An army was led to the Col of Tafouralt, of the Beni Snassen; it mounted the crest under fire, and took it. The Caid Hadj Mimoun saw that he could not resist, at once made his submission, and agreed to pay a fine of 100 francs a musket, which amounted to £48,000.

The border question is very unsatisfactory for the French; the Moulouia River should have formed the boundary, as it did when Justinian made Tingitana one of the seven provinces of Africa. This river then separated it from Mauritania Cæsariensis.

As we thus see the danger of intruding upon the Riff territory, it is with great satisfaction we know that some of their tribes can be approached without danger, for they are living on the mountains in the French territory, at the north-western extremity of the province of Oran, and thus well under control of French rule. These are the Beni Mengouch, the Souhalia, Msirda, and others, and beside this, thousands cross the borders and flock into Algeria, their characteristic pendant lock of hair concealed. Their muscular frames render them very fitted for heavy and laborious work. Nemours would seem to be a good centre for approaching these tribes, as well as meeting numbers of them.

Mr. W. Mackintosh, the British and Foreign Bible Society's agent for Morocco, has translated the Gospel of Matthew in the Zenaitia of the Riffs, in Arabic character; and a convert amongst the Shelluhs appears to have translated the Gospels of Matthew and John from the Arabic into Shelluh; thus the precious written Word can speak to both these Berber races. Who will be honoured by the Lord to be his messenger of Gospel grace to the Riffs?

GEORGE PEARSE.

2, *Rue Levacher, Algiers.*

DAILY PRAYER UNION.—A very successful preaching tour was taken this year by Rev. J. Worthington-Atkin, one of the special preachers in connection with this Mission. Mr. Worthington-Atkin addressed the students at both Oxford and Cambridge; preached in Waltham Abbey, Chester, London, Tewkesbury, Dovercourt, Wellington (Salop), Taunton, Newport (Mon.), Leyton, Llandudno, and other places. Many persons have been stirred up to think more of the person and work of the Holy Ghost, and have been led to long and pray for the "Fulness of the Spirit." The Union has now 77,000 members. Rev. H. L. Harkness, Worcester, is the secretary.

Methuselah.

CHRONOLOGY is by no means the dry, uninteresting subject which some would try to make it appear; at all events it has never been so to me, and in the research of the chronology of the Bible I have discovered many side lights of truth, confirmatory, to my mind at least, of the inspiration of God's Word. Sometimes I have suddenly been shunted off the chronological rails, and switched into a branch line of study which has proved of great service to me; and the study of the long-lived Methuselah has been one of these rather interesting departures from the main line.

One of the earliest Sunday questions I can recall was, "Who was the oldest man that ever lived?" Then in my schoolboy days one of the Bible riddles used to be, "How was it that the oldest man that ever lived died before his father?" So I was prepared to be interested in the patriarch Methuselah.

When I commenced to note every day and date, and to figure up the years and times of the Scriptures, I was informed by some that it was no use, as the early numbers at all events could not be relied upon, and were probably merely symbolical, and so forth. However, I persevered, and was greatly encouraged by your contributor, Rev. Henry E. Brooke, who brings such rich treasure out of the numbers and figures of the Bible. The fifth chapter of Genesis is pregnant with measurement of time by the lives of the Antediluvian patriarchs. In it we read about the subject of my sketch. His father is very particularly mentioned, and that by two specially distinguishing features, one positive, the other negative. Not only is it said of him, as of others, that he lived and that he begat, but it is specially stated that he walked with God. It is not recorded of him, as it is of others, that he died, but that God took him. The New Testament way of putting it is that "Enoch was translated that he should not see death"; and it is added, "before his translation he had this testimony, that he pleased God." The last term is probably the Greek one for the same thing as walking with God, in the Hebrew idiom. Methuselah, then, had the great advantage of a godly father, and for 300 years had this godly father's example before him. It may safely be inferred, I think, that he was a son worthy of such a father.

Enoch walked with God 365 years—a fitting figure and example for us to walk with God the 365 days of each year. His calm, studious, peaceful life's walk with God must have led to great holiness of character and blessedness of communion; and, as we are told in Ps. xxv. 14, "The secret of the Lord is with them that fear Him, and He will show them his covenant," we may well believe that during that hallowed period of fellowship Jehovah communicated to his faithful follower much of his own mind—his secret or hidden things, in regard to the future of the world He had made. The deep spiritual communion of the man of God with his Maker would lead to the enjoyment of God's favour and the revelation of his will in the salvation of mankind, as well as of his judgments on the wicked children of men who should refuse his offered mercy.

And in this belief we are not disappointed; for, though nowhere recorded in the Old Testament story, we find in the letter of Jude some notice of this fact, in itself surely a proof of the doctrine of the inspiration of Scripture. Had not the Spirit of God moved Jude to note this, how else could he have obtained it? Tradition might have erred, but not the Spirit of God in his teaching of his people. In Jude, then, we are told of the prophet Enoch, the seventh from Adam; by which, I suppose, we are to understand that he was the seventh man, and in direct descent from Adam. Seven is generally understood to be the perfect number in Scripture. Certainly Enoch was the perfect man of his generation. And Enoch, by Divine inspiration, if not indeed by special and personal communication, prophesied of the coming of the Lord "with ten thousands of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against Him."

Like others who received a prophecy to deliver, he may not have understood all about it, nor even known the proper time at which it should be fulfilled; and possibly thought it might be at no very distant date. However, it appears he so fully believed in an approaching judgment that he prophetically named his son to indicate the time of the outpouring of God's wrath on the ungodly—Methuselah meaning "his death shall send it." This seems to me to indicate that it was prior to the birth of his son that he had prophesied the dread event. And though the wording of the prophecy, as recorded in Jude, indicates a judgment which has certainly not yet taken place, and is therefore still in the future, nevertheless, it is a striking fact that a terrible judgment did fall upon the ungodly after Enoch's time, and just after the decease of his son, whose death was to bring about something which would probably be a judgment.

Methuselah died shortly before the Flood. It is easily and shortly worked out from the data in Genesis. Methuselah's age was 969 years. At the age of 187 he begat Lamech, who at 182 begat Noah, who was "600 years old when the flood of waters was upon the earth" (Genesis v. 25, 27, 28, 29, vii. 6). Now 187 + 182 + 600 gives us 969. We are distinctly told (Gen. v. 27) that Methuselah died. Soon after this event, evidently, came the Deluge. In a copy of Morgan & Scott's portable "Cruden's Concordance," with which I was presented some time ago, I find the meaning of Methuselah given as follows: "When he is dead it shall be sent, *i.e.*, the Deluge." This rendering seems particularly plain and satisfactory. I remember, when I first figured up Methuselah's life-score, I said to myself, "He might have been drowned in the Flood"; but the record is too well worded, "*he died*," to understand by it that he was destroyed by the Deluge. But, while that is the literal meaning of Methuselah's name, when taken with the length of this life, it suggests another signification, and that is

THE LONG-SUFFERING OF GOD.

One suggestive transposition of the letters forming the word Methuselah gives "He must heal." Yes! Why did Methuselah live so long, if it were not as a lasting memorial of God's long-suffering patience with the wicked? Our heavenly Father loves to heal and save rather than destroy. In the last chapter of Peter's Second Epistle, we find, although the heavens and the earth are reserved unto fire against the day of judgment and perdition of ungodly men, many will not believe it, because all things, they say, go on as usual from time immemorial, and will yet go on for ages to come. Notwithstanding their unbelief, judgment is coming, Peter tells us; but God is not slack concerning his promise. He is coming; so is the judgment. But God is long suffering, not willing that any should perish, but that all should come to repentance. Again, Peter tells us it was the long suffering of God which also "waited in the days of Noah while the ark was preparing"; ay, even in keeping Methuselah alive for nearly 1000 long years to give ample time for repentance, so that sinners might escape the terrible destruction.

At last Methuselah passed away, that day of grace was ended, the day of doom had dawned, the ark of salvation was complete, God's chosen ones were safely shut within it, and they alone escaped the waters of judgment which were then poured out upon the ungodly of the earth. Now is the day of salvation, but it is drawing to a close. The day of judgment will follow. God's chosen ones will be safe in the ark Christ Jesus. God's long-suffering will be at an end. The doom will come upon the ungodly, and the world shall be destroyed by fire, according to God's own Word. But, blessed be God, we, according to his Word, "look for new heavens and a new earth, wherein dwelleth righteousness." Selah.

D. M. LOGAN.

Moura, Bumberry, viâ Molong, N.S.W.

WORK AT THE PARIS EXHIBITION.

DEAR SIR,—A good work is being done in and around the Paris Exhibition. The Paris city missionaries, eight in number, devote one day in each week to the distribution of tracts at the mission-hall of Rev. Dr. McAll, 31, Avenue Rapp, and hold conversations with the passers-by who take the tracts; beside this, evangelistic meetings are held twice or three times a day in the two "Salles évangéliques," Avenue Rapp and Avenue du Trocadéro. At the latter M. Doyer, an agent of the Monthly Tract Society, is busy all day long, distributing the various French and other tracts, to different nationalities, speaking a few words about Christ to those who are willing to listen, and offering freely the portions of Gospels so generously given by the British and Foreign Bible Society, and Mr. Hawke of the Crystal Palace Bible Stand. Mr. Turner, of the Pure Literature Society, is arranging for the gratuitous distribution of 100,000 copies of "L'Ami de la Maison" and "Le Rayon du Soleil," especially to the peasants who come from the provinces to see the Exhibition. Thus all are harmoniously co-operating in spreading the good news of a free salvation to the multitudes of all nations who are visiting Paris; each in their different tongues hear of the wonderful works of God. A most encouraging field of labour opens around the Exhibition in the various cafés and restaurants, but of this I must speak in another letter.—Yours in the Gospel.

W. J. L.

LAVENDER FOR SOLDIERS.—An earnest appeal is made for bunches of lavender, with which to fill little muslin bags to send to sick soldiers in hospitals at home and abroad; they greatly prize and appreciate them. A text-card is attached to each bag, and God has often used these little messengers in his service. Soldiers in India, Burmah, Egypt, and Army Scripture readers at Gibraltar, Aldershot, Netley, and other places, have desired to thank the kind friends who last year thus remembered them. Boxes or parcels should be addressed to Mrs. Stanley Puckle, The Hollonds, Langton, Tunbridge Wells.

MR. F. S. ARNOT'S MISSION.—Mr. W. G. Smart writes from 183, Rua dos Ferreiros, Funchal, Madeira:—On the 8th inst. Mr. T. H. Morris and party passed here for Benguelle, to join Mr. F. S. Arnot. Readers of THE CHRISTIAN will, doubtless, be glad to know that the party were well and in good spirits; they greatly enjoyed their six hours' stay in Madeira, and it did them all good, they said. Three missionaries, sent by the American Board to Benguelle and Bihé, were on board also—Mr. and Mrs. Cotton and Mr. Wilberforce Lee. We had some singing and prayer with them, and were much refreshed with their visit.

HIGHWAY AND HEDGEROW MISSION.—In connection with this Mission, an Iron Sailors' Institute, containing reading, coffee, and kit-bag rooms, with hall, 38×18, will be opened, Thursday, July 25, at Southwick-by-Sea, near Brighton. It is situated at the docks. Mr. Stock, agent of the British and Foreign Sailors' Society, our missionary, will give a hearty welcome to any friends of our Mission who may come on that day. The daily, weekly, and shipping papers are always available. As a large number of steam yachts either refit at or visit Southwick, I invite the co-operation of the captains and owners to make the Institute of the greatest use. There is no charge, and men bringing their own food can have it cooked. French, Norwegian, and other foreign sailors welcomed.

H. A. BRUCE MOORHOUSE (Capt. retired).

Open-Air Mission Office,
14, Duke-street, Adelphi, London, W.C.

College Boys at Northfield.–2.

[FROM OUR SPECIAL CORRESPONDENT.]

ONCE a year in America, on July 4, there is a carnival of racket, a day when small boys and big boys do their best to make mountain and valley ring with mirth. This fourth of July is not, however, merely given up to smoke and powder; patriotism shows itself in family picnics, in public celebrations, in eloquent speeches, while the Eagle soars aloft. On such an occasion as this, 500 students, in the full flush and fervour of young manhood, cannot, of course, keep silent, or give up the day entirely to religious studies. Gathered from all sections of the land, they are united in their loyalty to the one Government, which cares for its sixty millions of people. Bygones are bygones, and the Southern and the Yankee meet with clasped hands on a common platform.

The nation's holiday was celebrated this year at Northfield with rare enthusiasm. Never before in this land was there seen just such an assembly. For when, in its history, were there gathered under one roof representatives of one hundred different colleges from the North and the South, from Canada and Japan, from Great Britain and Germany, to let loose their patriotism with song, and speech, and cheers?

The fifteen students from the Universities of Great Britain must have thought that they had tumbled into "fourth of July" on the first. To be greeted with the whole-souled welcome of some four hundred men with shouts and hurrahs must have been a delightful introduction to America. There is a breezy heartiness in the fraternity of scholars when in college, which is full of hope and promise of mutual fellowship and help in the harder working days yet to come.

Mr. Moody delights in questioning the speakers, and thus, in a most informal way, gets at truth. Dr. Driver, who has floored many a sceptic, was asked concerning Evolution. The rapidity with which the Doctor plunged into philosophical arguments kept the minds of his hearers on the alert. His idea is that the solar system is the product and successor of another system, and that again of another extending into the infinite past. He thought that there were separate creations of vegetable and animal life, and different creations of the different species of these two. Spontaneous generation had been exploded; life from antecedent life was the only tenable belief. There is no life in matter; hence life must come from outside, from the Creator of eternal life. Other difficult questions were briefly discussed. The question was asked incidentally as to Dr. Driver's ideas of the Romish question. He replied that as slavery and freedom could not exist side by side, so the day is coming when Protestants and Romanists would meet in conflict, unless the latter could be led to Christ.

The work of the Young Men's Christian Association occupies a part of the time in the Conference—and well it may. This organisation is a vast power, and college men to become general secretaries are called for in all directions. Hon. Cephas Brainerd, a prominent lawyer from New York, told the students that it now has 1141 associations on this Continent, with nearly 200,000 members. It has a large number of railroad branches, and employs upon its various committees 33,960 men. Three hundred young men are needed to-day—men, not only pious and familiar with the Bible, but who have well-tried business ability; men of muscle and men of brain; men of tact and leadership, who are solid in physical, spiritual, and intellectual culture. The business men of the country are waiting to pay for such helpers.

These services are all interwoven with prayer and song; the Mount Hermon boys as usual showing the result of Professor Phillips' training and Professor Towner's service.

Dr. A. J. Gordon, of Boston, is always strong, and gives men something to ponder over when they leave. "The Person of Christ and our Relation to Him" was the subject of one of his discourses. If we are truly united to Christ, then what He is we are, what He was we were, what He is to be we shall be. In clear and vivid words he made clear these three points, and carried his hearers on with him to the resurrection day, when Christ will reveal Himself to his waiting ones. The fourth of July was not given up to outbursts of patriotism alone. There were powerful addresses in the morning from scholarly men, who rank among the foremost in our country. Bishop C. D. Foss spoke to the students in most eloquent words on the four great and inseparable religious certainties, viz., God, Christ, Salvation, Immortality. It was specially adapted to quell the doubts which often arise in the mind of thoughtful students. At times he rose to lofty heights of eloquence, and his comparisons and illustrations were specially apt.

The appearance of Professor Harper on the platform as Bishop Foss closed was the signal for great applause. He is somewhat like Mr. Moody in physique, and is a great favourite with the boys, and with good reason. As he could be with the Conference but one day, Mr. Moody crowded in three of his delightful talks, which were very instructive. So brilliant a Hebrew scholar could not fail to rouse a deep interest. The boys made ready their note books, but they became so eager to catch every word as to leave paper untouched. His address was interspersed with quotations and comments on his own translations from the Bible in the original Hebrew. The subject was the "Book of Isaiah," and, after a brief sketch of the prophet's life, he considered in detail the various lines of prophecy recorded by him. Isaiah's life and work were divided into four great periods. When a young man, perhaps only twenty years old, he received a wonderful vision, which left a horrible impression upon him, which shows itself in every sermon he ever preached. This was about 740 B.C. The next ten years he preached against the sins of his nation, and predicted the glorious future that was to come.

The missionary meetings are full of a thoughtful, prayerful interest. The great movement in this direction, originated three years ago at Mount Hermon, has steadily increased. There were found to be, however, dangerous tendencies: (1) a lack of unity; (2) a conflict with existing Church Boards; (3) the tendency of volunteers to retract. Hence a committee were appointed to consult with different Church Boards to carry on this work with wisdom. Mr. R. P. Wilder, of Union Seminary, was chosen travelling secretary for the past year, and the result has been very successful. Drs. Gordon and Pierson have done a good work here in the tent gatherings, when the most thoughtful congregated to hear them on this subject.

There is such variety in the services, and yet one chain binding all together, that no one seems to be wearied. Earnestness, enthusiasm, and good fellowship, characterise both sport and study, and we hear of but few who propose to leave till the Conference closes.

SYRIA.—Dr. George E. Post, in an article on the outlook in Syria, says:—"Little by little the light is stealing in. Men of all religious opinions are inclining to toleration. The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge, and the referee in all cases of doubt or dispute. Those who are far from the spirit of the New Testament claim to be evangelical. Everything is ripening for a grand demonstration of the power of the Holy Spirit."

WORKING BOYS OF LONDON.

IT is impossible to estimate the great good done by means of such excellent institutions as the Homes for Working Boys in London. Eight in number, and situate in various parts of the Metropolis, these Homes afford accommodation to 350 lads, between the ages of thirteen and seventeen, who are able to work and earn wages, but have no homes to save them from the temptations of common lodging-houses. Employed outside as shop-boys, errand-boys, printers, out-door apprentices, &c., most of them earn sufficient wages to board and clothe themselves, but in a few cases help has at first to be obtained from friends to enable them even to do this.

The report recently published reminds us that this Institution has now entered upon the twentieth year of its existence. Beginning in a small way, the work has steadily progressed, and from the first every effort has been made, not only to improve the moral and physical condition of the boys, but to impress upon them the story of the Saviour's love, and, by Christian training, to fit them for the eternal home. Bearing in mind that the founders were anxious, in the first place, to assist lads leaving refuges and industrial homes, the committee last year received as many as 112 boys from such institutions, and some from workhouse schools. Special endeavours are also made to help friendless lads who, having tramped up to London, are often compelled, on failing to find work, to resort to the casual ward or common lodging-house. Among agencies recently founded is an emigration fund towards sending suitable boys to the Colonies. It is pleasing also to learn that "old boys" are encouraged to keep up their connection with the Homes.

The reports of the various superintendents tell of a healthy spiritual tone pervading the Homes. "It is interesting," says the report, "to hear that some of the boys kneel down before their fellows to pray at their bedside, and spend a few minutes in reading their Bible; and the committee are thankful to know that several at each of the Homes have given evidence in one way or another of a changed heart and a changed life." Some of the letters from "old boys" are deeply interesting. A boy who lived in Hanover House, 13, Castle-street, Long Acre, W.C., writing to the superintendent from Stratford, Ontario, says: "I am very thankful for the great help you have given me, and for getting me into Miss Macpherson's Home. I like Canada first rate. I think it is the best country under the sun. I have seen T. E. and T. D. ('old Hanoverians'); they told me they like Canada so much that they would not go back to England if they were paid to live there. I have seen some hard work, but I do not mind that. It is work and truthfulness and honesty that make a man. I often think of the time when I was in your Home. I was not a very good boy, but now I think I've changed to rather a different one." Reading between the lines, we cannot but see that an important work has been done for this boy; he is now contented in a country where his services are welcome, and in the quiet of his log dwelling he has not forgotten the discipline to which he was subjected in the Home.

Last year's operations closed with a considerable deficit. As already stated, the boys pay the entire cost of their food and as much as is right for lodging. When it is remembered that boys of thirteen years of age, just starting in life, seldom earn more than six or seven shillings a week, and that there are always many such youngsters in the Homes, it will be evident that the institutions cannot be made self-supporting. The Homes are at present in urgent need. They save many lads from swelling the pauper and criminal classes, and on this account, as well as because of their humane and Christian object and purpose, they deserve hearty support

For the Young.

THE LITTLE CHORISTER.

PART I.

THROUGH the building swells the organ,
With its grand sonorous voice;
Causing burdened hearts to lighten,
And the weary to rejoice.
Now it peals in mighty fulness,
Now its accents almost cease;
As it breathes its mystic message,
And proclaims its hush of peace.

Hark! upon that hush there breaketh,
Other music soft and rare,
Like the sound of distant church-bells
Floating gently on the air.
'Tis a child's voice, clear and ringing,
Just a "choir-boy," so they say:
But that choir-boy bears a message
Unto many hearts this day.

He is singing for his Master
And the glory of his name;
Far above the lower impulse
Of a passing earthly fame.
Shall we listen as he singeth?
'Tis a hymn we've known of yore,
But we wonder as we hear it
That we have not loved it more!

"Peace, perfect peace, in this dark world of sin?
The blood of Jesus whispers 'peace' within.

"Peace, perfect peace, by thronging duties pressed?
To do the will of Jesus, this is rest.

"Peace, perfect peace, with sorrows surging round?
On Jesus' bosom nought but calm is found.

"Peace, perfect peace, with loved ones far away?
In Jesus' keeping we are safe and they.

"Peace, perfect peace, our future all unknown?
Jesus we know, and He is on the throne.

"Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

"It is enough: earth's struggles soon shall cease,
And Jesus call to heaven's perfect peace."

PART II.

Months have passed: the little singer
Lieth pale, on pallet bed;
Just "a-going home to Jesus,"
So the village folk have said.
But the doctors gather round him,
And they wish that he may stay,
As they whisper low, together,
"Operation—now—to-day."

Though the tones are hushed and guarded,
Yet the sick are "swift to hear,"
So he says without a tremble
Or the falt'ring of a fear,
"Do you mean it really, doctors?
Do you know no other way?
Then I'll try to bear it bravely
If you'll give me time to pray.

"And a moment, just a moment,
When you're ready to begin,
That the 'perfect peace' of Jesus
To my heart may enter in;
I shall then need nought to strengthen,
Or to deaden-down the pain;
For I know the grace He giveth
Is 'sufficient' to sustain."

"Yes, my child," one doctor answers
(Whilst the tears his eyes bedim):
"He will help in joy or sorrow,
If you trust yourself to Him."

Then the boy so white and weary
Lieth still, with fast-shut eyes,
Like a daisy folded tightly
When the summer daylight dies.

Till at length the preparations
Have all skilfully been made,
And the awful, awful moment
Can no longer be delayed.
Stooping low, the doctor whispers
In the little fellow's ear:
"Now be brave, my lad, for Jesus,
He is with us, never fear."

"Just one moment, Sir," he answers,
"Till I sing my 'perfect peace,'
That the Lord may give commandment
To the storm its rage to cease."
Then again we hear the music,
We have learned to love so well,
But no words can give its pathos,
Nor can tongue its sweetness tell.

"Peace, perfect peace, with sorrows surging round?
On Jesus' bosom nought but calm is found.

. . . .

"Peace, perfect peace, death shadowing us and ours?
Jesus has vanquished death and all its powers.

"It is enough: earth's struggles soon shall cease,
And Jesus call to heaven's perfect peace."

It is over: they are going;
"Never flinched," the doctors say,
"You have borne it well, my laddie,
Try and sleep whilst we're away."

PART III.

Months again have passed—'tis winter,
All the ground with snow is white,
And the stars are brightly gleaming
On this bitter frosty night.
"He is gone," the folk are saying,
As they gather round the door
Of the room where lived the singer
Who will sing on earth no more.

For in God's most holy temple
Hath the choir-boy found a place,
Where he singeth still the praises
Of his glorious King of Grace.
Where is neither pain nor dying,
Where for ever storms shall cease,
Where the music ne'er is broken,
Where nought mars the "perfect peace."

CHARLOTTE MURRAY.

[Copies of this touching poem, tastefully printed in booklet form, may be obtained from Mr. H. Randle, 15, Queen's-road, Hastings, 2d. each.]

CHILDREN'S SPECIAL SERVICE MISSION.

The following are the present arrangements for the seaside services during the summer:—Mr. J. S. Tyler, Margate, till July 31; and Rev. H. C. Sampson, Aug. 1—31. Rev. Duncan Sillars, Carnoustie, N.B., till July 31. Mr. George Banaster, in the yacht *Kingfisher*, Llandudno, till July 31, and afterwards at Rhyl, and various watering-places on the west coast of Scotland during Aug. Mr. Josiah Spiers, Lytham, to Aug. 9; Southport, Aug. 10—22; Blackpool, Aug. 24 to September 13. Mr. Edwin Arrowsmith, Llandudno, Aug. 2 to Sept. 15; also at Colwyn Bay. Mr. Henry Hutchinson, Bridlington, Aug. 1 to Sept. 7. Mr. E. T. M. Dennes, Whitby, from Aug. 1. Mr. F. Aldous, Saltburn, from Aug. 1. Mr. C. H. Nash, Scarborough, Aug. 1 to Sept. 7. Mr. E. Salisbury, Cromer, from Aug. 2. Mr. H. W. Figgis (of Dublin), Brighton, Aug. 1—18. Rev. Martin J. Hall, Bournemouth, from Aug. 6. Rev. W. T. Storrs, Sandown, in Aug. Mr. W. H. Roberts, St. Leonards, Aug. 7 to Sept. 7. Mr. C. F. Harford-Battersby, Eastbourne, Aug. 1 to Sept. 7. Mr. J. S. Tyler, Littlehampton, Aug. 1—30. Mr. W. R. More, Ilfracombe, Aug. 1—31. Mr. J. C. Rainey, Paignton, during Aug. Mr. H. G. Harris, Weston-super-Mare, July 29 to Aug. 21. Mr. Howard Staines, Penmaenmawr, all Aug. Mr. T. L. Sayer, Rhyl, Aug. 4—31. Mr. G. R. Kirlew, Lytham, Aug. 16—23. Messrs. C. H. and E. Collier, Herne Bay, Aug. 4—18. Mr. Livesey Carrott, Deal, July 27 to Aug. 30. Mr. J. H. Greene, Dunoon, N.B., Aug. 4—17; Morecambe, Aug. 20—27. Mr. S. J. Hewlett, Yarmouth, Aug. 1—30. Mr. C. Bell, Clacton-on-Sea, in Aug. Mr. G. H. Chaplin, Felixtowe.

A PRECIOUS CHARGE.

In Miss Gordon Cumming's interesting book, "Wanderings in China and Japan," mention is made of a little boy, who, at the time of her visit to Ningpo, was the pet and plaything of the Girls' School connected with the C.M.S. Mission there. That little boy, now a lad of thirteen, is at present in England, desiring to obtain an English education, in the hope that he may one day be a medical missionary to his own countrymen.

He is doubly an orphan, having been born five months after his father's death, and having lost his mother before he was two years old. His mother's relations were Christians, but the father's relations, to whom, by Chinese law, he belongs, were heathen. His paternal grandfather and grandmother being dead, he was left to the care, or rather the neglect, of a great-aunt, whose cruel treatment ended in his being sold to a Buddhist priest. Upon this his maternal grandfather appealed to Miss Laurence to rescue him, undertaking, if she would support him, to go and demand the child.

Accordingly, one bitterly cold day in February, 1878, the door opened to admit a man, carrying on his shoulder a bamboo pole, with a basket at one end containing the little boy, well muffled up, and a bundle of clothes to balance at the other end. The little fellow had been so neglected that, although six months before he could run about alone, he was at that time unable to stand. Great care, good food, strengthening medicines, and daily bathing, soon produced marked improvement, and before the autumn the doctors pronounced him sufficiently healthy to warrant his adoption. He was baptized by Bishop Russell, whose name he bears. It is earnestly hoped that English friends will so interest themselves in him that Miss Laurence may feel justified in putting "Willie Russell" into English clothes, and leaving him in England when she returns, as she hopes to do, to China next year.

Our young readers, or their friends, who would like to help to educate this little Chinese boy may learn all about him from Rev. H. Laurence, 13, Bisham Gardens, Highgate, London, N.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., July 28, 2 Chron. xxix. 1—11; Mon., July 29, 2 Chron. xxix. 20—36; Tues., July 30, 2 Chron. xxx 1—12; Wed., July 31, 2 Chron. xxx. 13—27; Thurs., Aug. 1, 2 Chron. xxxii. 1—8; Fri., Aug. 2, 2 Chron. xxxii. 9—23; Sat., Aug. 3, 2 Chron. xxxiv. 1—13.

MRS. AMANDA SMITH.

DEAR SIR,—Please allow me to say, through your paper, that I am purposing to leave Liberia not later than the beginning of August, and to tender my sincere thanks to all the good friends who have kindly sent me THE CHRISTIAN all these years I have been in Africa. I cannot say how I have appreciated this, and what a help it has been to me and to others to whom I have sent it. I have laboured hard and for some length of time in this country, and God has been pleased to own and bless his work. Now my physical strength is about exhausted, and I feel I must leave here. I would like to get to America before the hard winter sets in.

I have just returned from an evangelistic tour of seven months in the Sherboro country (to the north of Liberia), where the Lord God truly blessed us, and a large number of persons professed faith in Christ. With the little strength that remains, I am finishing my work in Africa; or, at least, in this Republic. God has been very good to me. I thank and praise Him.—Yours in Jesus, AMANDA SMITH.

Monrovia, Liberia, W. Africa.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XVIII.—THE HORRIBLE PIT.

THERE must have been some providential event in David's life to which he refers in the beginning of the Fortieth Psalm; and yet it is so penned as to picture most minutely the spiritual deliverance which all lost sinners need.

In the first two verses of the Psalm, we have five distinct stages of the believer's life described, by which we shall do well to measure and test ourselves.

(1) Taken out of an horrible pit.
(2) Out of the miry clay.
(3) On the rock.
(4) Established in our goings.
(5) Singing the new song.

And lastly we have the effect of this: "Many shall see it, and fear, and shall trust in the Lord."

"Is not that a pure imagination?" asked one in my company. "People spiritualise everything in these days. You may, in this way, make up whatever you please, if only you are clever enough! I never knew anything like it. I suppose you do not mean to unchristianise me!"

I said: "Is it in your imagination that you are saved?"

"Saved," repeated the gentleman; "why, every Christian is saved, is he not?"

"Certainly," I answered, "if he is a real Christian; because, as such, he is saved from the penalty and power of sin. If he has not been saved, I should say he is not a real, but merely a nominal, Christian."

"Well, that beats all the narrowness I ever heard. The Roman Catholics say there is no salvation out of their Church; but you say there is no salvation for anyone who does not agree with you."

"My friend," I said, "you and I by nature are children of Adam, and, as such, dead in trespasses and sins; in the power of the world, the flesh, and the devil (see Eph. ii. 2); and by nature the children of wrath, even as others. Now this is not an opinion, but a fact; as much as the fall of man is a fact. I lived many years in the world before I was enabled to see and understand this as a reality which concerned myself. If you have not found out this truth about yourself, the very first work of the Holy Spirit has not been wrought in you. God's record of man's fall and restoration begins with this, and so does the work of the Spirit."

"Oh," said my friend, "I never felt myself so lost as all that."

"Well," I answered, "whether you feel it or not, the fact remains. We are all lost, until we are found."

"How can a man know these things?"

I answered: "By taking God at his word. If you rightly believe the Word, the Spirit of God will make you know its reality, and you shall know this as certainly as you know any other fact."

"I do not feel anything of the kind," he said, "and never did."

I replied: "We are not asked to believe what we feel, but what God says. I wonder whether you were ever conscious of danger in your life?"

"Yes," he said, "and more than once. Upon one occasion, I fell over a cliff in the dark, though I had a lantern in my hand. I was much bruised and my lantern smashed. I could not find my way up the cliff again, and the tide was coming in. I was in a fright, I can tell you."

"I dare say you were; remember that you knew your danger by natural perception only. We may know of our spiritual danger on the veracity of God. The natural danger is not to be compared with the horrors of the other."

"Do you mean to say," said my friend, "that you ever felt the lost condition of your soul, as one would feel the lost condition of himself?"

"Yes, indeed, and even more so, feeling there was no eye to pity, and no arm to save. The Psalmist would never have cried out, 'O Lord, I beseech Thee deliver my soul,' if he was unconscious of danger. Did you cry out for help in your trouble?"

"Yes, indeed I did, most lustily, till a coast-guard man heard, and came to my rescue. He led me up by a path I could never have found in the dark, though not before the waves began to knock me about on the rocks."

I said: "Now you know of such a deliverance, you would not sneer at others who profess to have had a similar one. A story like yours would remind you of your own case, and stir your gratitude instead of disputation.

"When I was a boy in India," I continued, "I was running along a very muddy lane in the rainy season. There was a drenching rain pouring down upon me, and in some places the road was impassable for mud. Looking about, I espied, as I thought, a smooth hard surface by the side of the road. I made for that, and leaped upon it with delight. To my horror, I found that I was in a miry pit, filled with thick mud and water. I instantly sank up to my middle, and felt myself slowly sinking deeper and deeper. The more I struggled the faster I sank, and if I made no effort I was conscious of steadily sinking still. I was buried up to my arms, and then my paddling was over, and I was up to my neck, and even my mouth in the pit. I cried out piteously for help, but no one was in sight. I can never forget the sickening horror of that death which seemed inevitable. I became insensible, and knew nothing more until I found myself lying in a bed, washed and comfortably tended. A friendly hand had saved me, and kindly cleansed me from the mire.

"I can never forget that, nor can I forget the similar dread and fear I was in, upon another occasion, when I felt myself sinking into hell as a lost sinner. If anything, the latter was even more horrible than the former."

"How did you ever come to feel all that?" said the gentleman.

"I gave myself to the Lord, and He opened my eyes to see my danger. In like manner, if you give yourself to Him (and no one else can do this for you), He will do the same for you. He is not bound to lead you in this exact manner of distress and trouble, but, though not in degree, yet in kind, He will show you your lost, helpless condition.

"You must give up to God sooner or later. If you will not surrender to the Gospel, then you will have to surrender when death comes. You had far better yield yourself willingly now, and wait patiently upon Him. He will make you conscious of your real state before Him, and will take you out of the pit, which He says is horrible, whether you know it to be so or not. Danger is all the more serious, if a man is in ignorance of it."

"Well, I confess," he said, "my Christianity does not satisfy me. I have my fears and doubts sometimes."

I replied: "Christianity cannot save anyone; you must have to do with a person—a living, though unseen, person. The Psalmist says, 'HE took me out of an horrible pit.'"

This young man was persuaded, and did give himself to God. In due course he was convicted, and converted too. When by the Spirit of God he was brought into the light, he was surprised and alarmed to see what danger he had been in without suspecting it.

He was not backward in testifying to the reality of God's Word, and set to his seal that it was true, from his own experience.

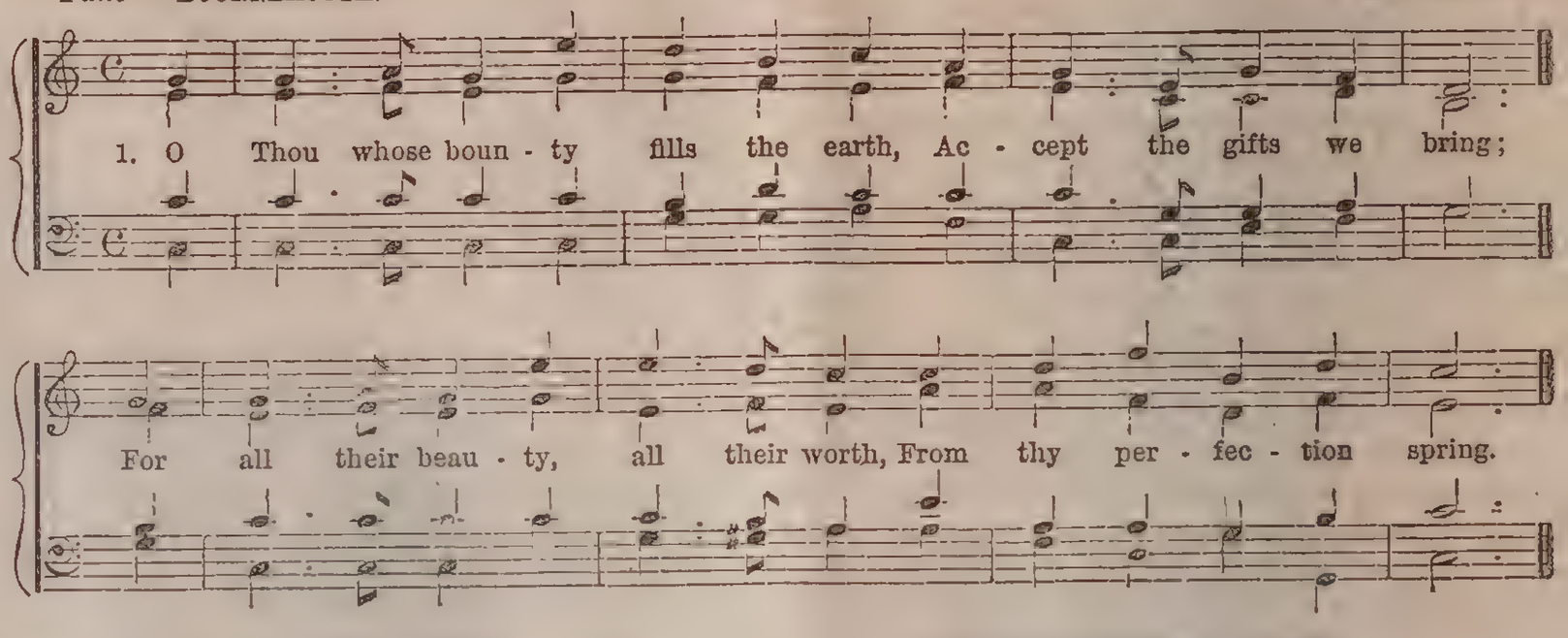
Upon one occasion, being asked how he knew that he was converted, he answered, "How do I know that I am standing here?" He knew it.

I said: "You asked the Lord to show you the pit, and He has also shown you your deliverance from it. Now ask Him about deliverance from the miry clay, and about being placed upon the rock, with no clay or mire between it and you. He will show you this, and will establish your goings besides. The Lord be with you."

A theology that leaves out the horrible pit is to be suspected and avoided; for we are all in it by nature, until we are taken out of it.

Flower Service.

Tune—"BOURNEMOUTH." E. JOHNSON.



2 These flowers that on our borders blow,
Each in its time and place,
Shine out like smiles that come and go
On some beloved face.

3 They make us happy, for they tell
Of love unseen but sure;
Let others, then, be glad as well—
The suffering and the poor.

4 To beds of anguish and of death
We send our store of flowers,
To whisper with their fragrant breath
Their Father's love and ours.

5 Take, Lord, our gifts, but take us too,
Thy human flowers, to prove
By lives unselfish, kind, and true,
That Thou, our God, art Love.

FRANCE.—The past year of the Société Evangélique of France has been one of steady and progressive work. In connection with Mr. McAll three new popular conferences were started in Paris, Tonnerre, and Poitiers. Regular services were held in two large villages. About 400 places are more or less regularly visited. There are thirteen schools, an average attendance of 14,000 per month. In one village the workers were asked to preach the Gospel by some of the inhabitants petitioning for this, their signatures being witnessed by the Mayor, and themselves offering light, fire, and room for the services. There is an unmistakable reaction in favour of religion, Roman Catholics coming to the places of worship in unusual numbers. The superintendent is Pastor Mouron, 76, Rue d'Assas, Paris.

Mauritius.—Gunner F. Field, Mauritius (late at Cape Town), writes to thank those friends who have sent him tracts, books, and letters. He asks for further supplies, and also requests prayer that he and his Christian comrades may bear a good testimony for the Lord in Mauritius.

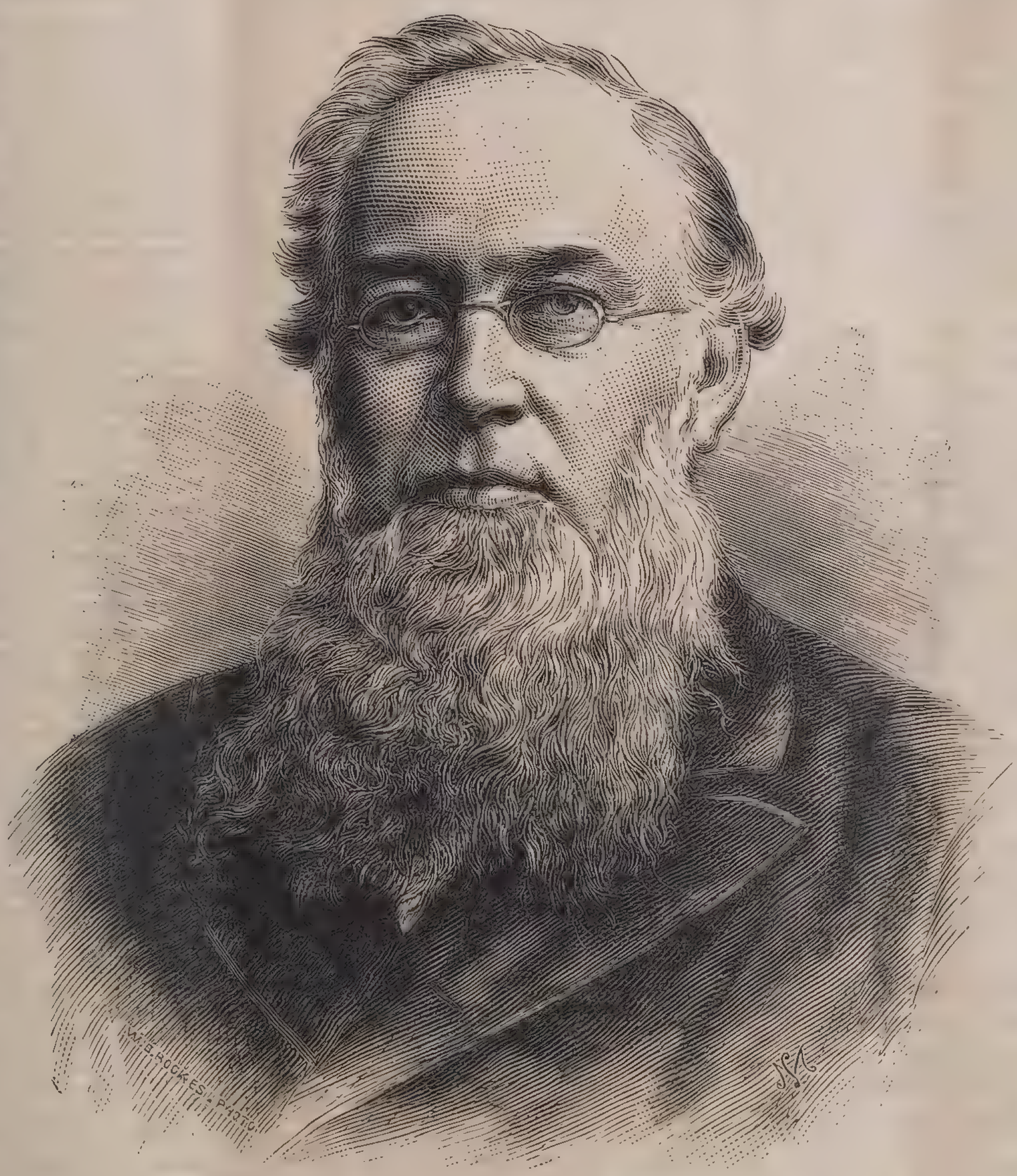
The Late Rev. MARMADUKE MILLER.

THE Church of Christ in Great Britain sustained a great loss by the recent death of Rev. Marmaduke Miller, at Manchester. For several years Mr. Miller had suffered from heart disease and sleeplessness, yet few anticipated so early an end of his useful career. Although he gave up circuit work in 1883, he had, until very shortly before his decease, been able to render important service on special occasions.

Mr. Miller was identified with the United Methodist Free Churches, but his sympathies were not confined to his own denomination. Nor were his services valued only by the people of his choice. With Congregationalists especially he had many points of affinity.

The outward facts of his life are soon told. He was born at New Basford, a village close to Nottingham. His parents were of the highest type of character, strong-minded, shrewd, intelligent, and saintly. He was brought to religious decision when young, and was received into the ministry of the late Wesleyan Methodist Association in 1852, when he was twenty-five years of age. His first station was Tavistock, and his next Darlington. In each of these circuits he stayed two years. He then removed to Manchester, where he was destined to become well known, and with which the last years of his life were closely identified. In Manchester he resided three years, and then went for a similar term to the neighbouring town of Heywood. From Heywood he went back to Darlington, a town where he met with many congenial spirits, and where his gifts and labours were highly appreciated.

During his residence in Darlington he was strongly pressed to accept the pastorate of a large congregation worshipping in Brunswick Chapel, Huddersfield. This congregation had Methodistic antecedents, but was not identified with any Methodist denomination. The salary offered was much in excess of what any Free Methodist circuit gave its ministers, but Mr. Miller declined the invitation. This was not a solitary instance in Mr. Miller's life of the triumph of his Connexional loyalty over pecuniary considerations.* The Huddersfield friends were not to be baulked, and they joined the Free Church to secure Mr. Miller's services. He remained in Huddersfield for six years, and then removed to London to fulfil his duties as Connexional Editor, an office to which he had been appointed the previous year. After five years' residence in the Metropolis he returned to Manchester, to become the superintendent of Oxford-street Circuit. He there preached in the chapel which had been occupied by Dr. Maclaren, ere his present spacious sanctuary was erected. He ministered here for six years, but in 1883 he was obliged, through failure of health, to enter the ranks of permanent supernumeraries. He continued to reside in Manchester till the end came. He died in his sixty-second year, having been born in 1827.



(From Photograph by Mr. Wilmott Brooks, 353, Oxford-road, Manchester.)

At his own request he was interred at Old Basford, near his birthplace. The esteem in which he was held was shown by the fact that, although no steps were taken to secure a large attendance at his funeral, or even to announce the time at which it should take place, over thirty of his brother ministers from Leeds, Sheffield, Manchester, and elsewhere were present on the occasion. Many representative laymen also came to honour the sainted dead. Mr. Miller was a man of high intellectual gifts, and they had been assiduously cultivated. As a preacher he had many elements of attraction. He was of a comely and engaging presence, both in his youth, when "his locks were bushy and black as a raven," and in his later years, when "grey hairs were here and there upon him." He had a voice rich, full, musical, and very expressive, especially of the tender emotions. His vocabulary was chiefly Saxon, and his sentences were never involved or cumbrous. He had not passion enough to rouse an audience to the highest pitch of enthusiasm, yet was so clear and convincing that he could both enlighten and persuade. He was the opposite of "rough and ready": he was refined in style and manner, and his matter was always carefully prepared. He was singularly devout in his pulpit demeanour, and his prayers made every service he conducted a rich means of grace.

He was an able lecturer and a good platform speaker. He was a careful observer of passing events, and often had a word to say upon them on the platform or in the press. He might be called a "political Dissenter," but he was a deeply spiritual man. He was an earnest advocate of ministerial culture, and one of the founders of the Free Methodist Theological Institution. A pronounced abstainer nearly all his life, he had been for many years a vice-president of the National Temperance League, and took an earnest part in the formation of the Free Methodist Temperance League.

His own denomination held him in high honour. He had filled the presidential chair, occupied the office of Connexional Secretary, and been for many years successively elected on the Executive of the body, the Connexional Committee. In the year of his election to the office of Editor, he was chosen as the first Theological Tutor of the body; but from this position he modestly shrank. He had not the chief place in moulding the counsels of the denomination, but in the Annual Assembly, its chief court, he was always heard with respect and even reverence. No man in the Free Methodist Connexion was better known or was more respected by other churches as Marmaduke Miller. Those who miss him and mourn him must comfort themselves in their sense of Connexional loss by the words of Charles

* We shall scarcely be expected to place a very high estimate on "Connexional loyalty," for which we know of no Scriptural warrant; but we heartily appreciate loyalty to conviction, and therefore honour Mr. Miller's action in this case because he thought it the right course to take.—Ed.

Wesley: "God buries his workman, but carries on his work."

Mr. Miller left instructions that no biography of him should be written. It is intended, however, to perpetuate his memory by founding a "Miller Scholarship" in the Theological Institute of the denomination.

THE KESWICK CONVENTION.

[FROM OUR SPECIAL REPORTER.]

THIS serenely beautiful and tranquil spot, garrisoned on every side by the everlasting hills, is again the scene of a great assemblage of Christians gathered from every point of the compass. Judging from the applications that have come for temporary accommodation, the meetings seem more largely attended than ever. The growth of the Convention in this respect has been very marked and steady; but that is not at all to be wondered at. It is the beau ideal of a place for such a purpose. The quiet and restfulness of the situation, the natural charms of the scenery, with so many potential spiritual parables wrapped up in mountain and mere — all these constitute powerful aids to meditation, and to free, unhindered communion with the great Giver and Replenisher of life.

It has been very difficult this year to meet the many applications for rooms. The whole town, so to speak, is handed over to Convention visitors for the week, but that has not sufficed. Mr. Postlethwaite has been inundated with requests for apartments, and his assistant has had to levy tribute upon houses and hamlets for miles around. Indeed, some have had to be located at Cockermouth, twelve miles distant. As the railway company runs early and late trains with cheap fares, such an arrangement is rendered available. This year the Convention meets in a fine new tent, with a seating accommodation of about 2000, and its capacity will certainly be taxed to the utmost for the larger meetings. Above the entrance to the tent and over the platform, is emblazoned in red the motto of the Convention: "All one in Christ Jesus." Three flags float in the breeze from the masthead of the tent poles, displaying in white, the words, "Peace," "Joy," "Love."

Those who arrange the Keswick meetings do not publish a detailed programme, but the names of the speakers are announced. With a dozen such good men and true as Messrs. Hubert Brooke, Elder Cumming, Figgis, Fox, Grubb, Gregson, Haslam, Hopkins, Jacob, Meyer, Monod, and Moule, there can be no lack of rich as well as varied spiritual fare. The veteran conveners, Mr. R. Wilson and Mr. H. F. Bowker, are both here; the latter, I regret to say, is ageing fast. He looks in feeble health, and is suffering from almost total loss of voice power. The ladies' meetings are conducted by Mrs. Bannister, Miss Nugent, and Mrs. Tottenham. There are special meetings during the week for young women, for young men, for ministers, and for those who are attending the Convention for the first time. Of course, the Keswick teaching is confessedly of a definite and somewhat restricted kind, but it seems disproportionate that only two meetings out of so many are fixed for the purpose of pressing on the Christian Church the claims of the great heathen fields. Short missionary prayer-meetings are held, however, in the Drill Hall each morning.

THE KEYNOTE STRUCK.

A very admirable keynote for the Convention was struck by Rev. W. HASLAM in his address at the preliminary meeting for prayer in the tent on Saturday evening. Though the great bulk of the visitors had not then arrived, the attendance was not far short of a thousand, and the engagements of the hour were of a very profitable kind. Mr. Wilson presided, and earnest prayer was offered by Rev. G. C. Grubb, Mr. Henry Edwards, and Rev. W. Haslam. In his address, Mr. Haslam explained briefly the definite scope and aim of the teaching given at Keswick. It is pre-supposed, he said, that those who come to the Convention have already received forgiveness of sins. But that is not sufficient; we must have a risen and living Protector and Commander, as well as a crucified Saviour. By the mouth of the Prophet Isaiah God says to his people, "Ho, every one that thirsteth, come ye to the waters." Thirsting implies the possession of life, and the living ones are invited to come and get milk and honey—everything that is sweet and nourishing and reviving to the soul. Let no one suppose he is waiting for God; it is God who is waiting for him. Thank God, many thousands at this Convention in years past have come to Him, have received the fulness of the Holy Ghost, and have gone away to live out this life in mighty power. In a running exposition of Christ's words to Nicodemus, Mr. Haslam drew a distinction between *seeing* the kingdom of heaven and *entering* into it. When a man is born again he sees that kingdom with a vision hitherto impossible to him, but there remains that he should enter into the possession of it. In addition to faith there must be a giving up of self for God's use, in a teachable and childlike spirit. God does not save us in order that we may, so to say, "thresh all creation," but that we may become the little children of the kingdom. We have been charged, said Mr. Haslam, with ignoring the sacrifice of Christ. God forbid; that is the foundation of the whole thing, but we must go on to build the superstructure. God Himself is the Master Architect and Builder, and therefore all difficulties are for Him to overcome. We are not to measure them with our own power but with his.

Let the Christian remember, above everything, that his life is not merely a receptive one. God originally created us that we might be fellow-workers with Him. Many come to such meetings as these to draw spiritual water and refreshment for themselves only. They take notes and read and study them afterwards for the quenching of their spiritual thirst. That may be very good, but it will not last. They will have to come again another year to get re-refreshed. What we need is to get Christ Himself who will be in us a perennial well of life springing up and flowing out for the blessing and the refreshment of others. Then we shall not only have an experience to give but a testimony. Testimony is far better than experience; the one is all about ourselves, whereas the other relates to what the Lord hath done for us, and in us and by us. We must be like the woman at the well; she went there for her own refreshment; but when she got a view of Christ, she thought not so much of herself; she went away and testified to others: "Is not this the Christ?" We must ever be, and we ought to be, dissatisfied, till we are satisfying others and glorifying God. We come to God to receive, but this receiving is on purpose that we may give out to others. God's greatest gift to us is not forgiveness, or even the cleansing blood and the keeping power, but Christ Himself. Let us ask and receive that our joy may be full.

As I have said, that appeared to me to be a very sound and admirable keynote, and if it is maintained throughout all the Convention meetings the after results must be of the best and most far-reaching kind.

SUNDAY'S ENGAGEMENTS.

To a congregation that crowded St. John's Church to the doors, Rev. HUBERT BROOKE preached on Sunday morning a very appropriate discourse. He founded his remarks on three Scripture questions, with the corresponding answers, and applied these to different stages of the Christian life. The first reference was to blind Bartimeus, to whom Christ said: "What wilt thou that I should do unto thee?" "That I may receive my sight." When the request was granted, Bartimeus at once began to follow the Lord. Spiritual blindness, even in those who are spiritually alive, prevents them from following the Lord. What wonderful things are revealed to those who have received spiritual sight. Like the two spies, they see the goodliness of the land and the infinite power of God, where others only see the walled cities and the power of the enemy. Like Moses, they see things invisible to others, who care only for wealth and fame and position. Spiritual vision produces blindness to the things of the world. The second question was that put by God to Solomon: "What shall I give to thee?" The wise answer was, as the margin puts it, "Give thy servant a hearing heart...That I may judge the people." God's gifts to those who are his are not for themselves, but for others. There are diversities of gifts, but all are for the common profit. There are many who have heard God's call to repentance and faith, who do not hear his voice of direction and instruction day by day. Christ said: "As I hear I judge." Would that his people only gave those judgments and those decisions that come from hearing the voice of God. The third question was that of Elijah to his son in the faith, "What shall I do for thee?" "Let a double portion of thy spirit be upon me." The double portion of the inheritance was to the firstborn. This is what God would give to his Church—the Church of the firstborn. Peter had one portion of the Spirit which enabled him to see and know Christ as the Son of the living God; but not till the Holy Ghost was fully given did he receive the double portion that fitted him for life and service. This gift of a double portion of the Spirit is the crying need of the Church to-day.

Each of these three cases reveal distinguishing marks in the recipients of God's gift. They have made up their minds what to ask so that as soon as the request was proffered it was granted. How many Christians come to Conventions without knowing exactly what they need, and what they ought to ask of God. Again these men knew what they were going to do with the gifts they got. There are Christians who have no clear idea of how they would use the double portion of the Spirit; is it any wonder that God does not bestow it? Further, all the three had no doubt that God meant to give them what they sought. The gift too was granted in such a way that they knew it. These points were applied by Mr. Brooke with much point and skill to the c

umstances of his congregation; and, in closng, he remarked that if any had come to eswick simply to have a time of sweet fellowhip with others, he prayed that God would ive them bitterness, so that it might become ne sweeter afterward.

On Sunday afternoon Mr. Haslam conucted an evangelistic service in the tent, hich was filled with an immense audience. he sermon was from John v. 25: "The hour coming, and now is, when the dead shall ear the voice of the Son of God, and they that ear shall live." It was a splendid, straightitting exposition of the great verities of life nd death: of free and full salvation, and of hat ought to follow it. He divided dead souls to three classes, typified by Jairus' daughter, he widow's son, and Lazarus, all of whom ere raised to life by the voice of the Son of od. The first he likened to those who, in he eye of the world, are very good moral eople, but who are all the time playing a part, nd are not what they seem to be. The second ort are those who are no hypocrites, and make boast of being honest disbelievers in God. he third are those who are so far gone in orruption that they are regarded as hopeless. r. Haslam showed how Christ can speak all hese into life, and how the very worst are not eyond his saving power. Some moving and raphically told narratives, from his own xperience as a mission preacher, clenched the ery exhortations, and surely nothing but the nbelief of those who ought to "roll away the one" can deprive such a powerful message of s legitimate fruit.

The name of Harford-Battersby is still very agrant in Keswick, and certainly must ever main so, while this Convention is held. If he much-loved late vicar of St. John's Church ad done nothing more to serve his generation han the establishment of this annual gather-g, he would have left behind him a worthy emorial. The feelings of esteem that were lt for the father are now extended to the sons, nd it was not surprising that Rev. John Harrd-Battersby should have had a very large ompany to hear him on Sunday evening. His rmon was an intensely practical one, and rectly bore, in many of its points, on the ecial circumstances of the week. From the ords of Paul to the Romans: "For none of s liveth to himself, and no man dieth to himlf," he set forth the radical difference between he self-life of the unconverted man and that fe of service towards God and man which is he ideal and only Christian life. There are any minor matters like those which agitated he Roman Church—abstention from meats, he observance of times and seasons, and suchke—on which no servant of God ought to judge nother; let every man be fully persuaded in s own mind. At the same time, the true rvant of Christ will not permit his Christian berty in these things to become a source of umbling to those whom he regards as weaker the faith. Let us cheerfully imitate the lf-abnegating spirit of the Apostle, which deared that if meat made his brother to offend, would eat no meat while the world stood. hese principles were very plainly and fearssly applied to some of the matters which, this day, may be held to be lawful in themlves, but which it may be the Christian's ivilege entirely to relinquish for the sake of hers.

At eight o'clock, after the church and chapel rvices were over, the tent was again crowded, hen further prayer was made, and Rev. G. C. RUBB gave an address on Philip's special ission in Samaria, and his call of the Spirit the desert to preach Jesus to the Ethiopian nuch. The address was given with all Mr. rubb's characteristic fervour, and was packed ll of telling "points," that kept the rapt tention during a heavy storm of rain that at upon the canvas roof. There was a mesge for almost every class of hearers, and, like r. Haslam's address of the previous evening, was a helpful preparation for the regular ssions of the Convention.

MONDAY, JUNE 22.

Though not in the programme, an early seven o'clock meeting was fixed for this morning; it was well attended, and much enjoyed. It could scarcely be called a prayer-meeting. A very suggestive and helpful word was given by Rev. Hubert Brooke on the blessings enumerated in Deut. xxxiii.

After a considerable downfall of rain, which has freshened the verdure, the clouds have cleared away, and at the moment of writing (Monday afternoon) there is every promise of fair weather. Many of the visitors who arrived in the end of the week are taking advantage of the interval before the opening gathering of the Convention proper to-night, to enjoy some of the scenic charms that are scattered so profusely all around.

OPENING MEETING.

On Monday evening two heavily laden trains brought a large accession of Convention visitors, including many of the speakers; probably, the town was never fuller than it is now. At the opening meetings the tent was crowded from end to end. Mr. BOWKER was in his accustomed seat in the chair; but his duties were performed by Rev. E. H. Hopkins.

According to usage, some preliminary words were given by Mr. Bowker's co-convener, Mr. ROBERT WILSON, who based his brief address on Isa. lxvi., and the story of Pentecost recorded in Acts. What we need, he said, is not more knowledge, but the power of the Holy Spirit to apply the knowledge that He has already given, and that He may make us willing in this day of his power; not more understanding of doctrine, but the submission of ourselves to God, that He may have dominion over us. There is in such a company power enough to shake many nations, if all were humbled before God, were cleansed by Him, and filled with Himself.

The principal address of the evening was by Rev. GEORGE C. GRUBB, on the results of being apart and alone with Christ. The Convention, he said, would be a huge failure, unless, even in the midst of the crowd, we are individually alone with Jesus. From the narrative, in Mark vi., of the disciples going with Jesus to a desert place to rest awhile, he deduced several lessons. If we go apart with Jesus, we shall learn the blessedness of having our own plans broken to pieces, that the Lord's plans for us may be carried out. We shall learn also what it is to have compassion on souls as Jesus had compassion on the multitude. We shall learn, too, the secret of past failure; the disciples could not cast out devils, as recorded in Matt. xvii., because of their "little faith." Mr. Grubb referred to the four other passages in which Christ censured those of "little faith," and applied them to the spiritual life. In Matt. vi. 30, He rebuked those who were over anxious about temporal matters. In Matt. viii. 26, He applies the words to those who were fearful in the storm. In Matt. xiv. 31, the word to Peter was: "O thou of little faith, wherefore didst thou doubt?" and in Matt. xvi. 8: "O ye of little faith, why reason ye among yourselves?" These points were effectively and practically elaborated. The last thought was that in being apart with Christ we learn the mystery of the death of the cross, and the power and glory of resurrection. It was a weighty and solemn word, fitted to break up the fallow ground and prepare the way for the teaching of more comforting truths. Much prayer has gone up that this Convention may be more fruitful than any that has preceded it.

(To be continued in our next.)

LIVING IN INDIA.—A correspondent writes to contradict the idea expressed in some recent contributions to the missionary discussion of there being only three styles of living in India—that of the natives, the Eurasians, and the Europeans. From an extensive experience of native life in the Madras Presidency he asserts that there is as much variety in social condition and expenditure in India as there is in England.

THE OPEN-AIR MISSION.

THE annual meeting of the West London Auxiliary was held on the 15th instant in Stafford-rooms, Titchborne-street, under the presidency of Sir Robert Phayre. After an interesting report had been read by Mr. Wm. Davis, the hon. sec., addresses were delivered by Mr. Gawin Kirkham, Rev. Sydenham Dixon (Incumbent of Park Chapel, Chelsea), Miss Parker, and others, to a good attendance, largely composed of open-air workers.

AN OPEN-AIR PREACHERS' HOLIDAY.

We have often remarked upon the heartiness of open-air preachers. Whether at work or play they seem wholehearted. This quality certainly was the dominant feature on the 16th inst. when they celebrated their twelfth summer festival in the beautiful and extensive grounds of Trent-park, near Barnet, by invitation of Mr. R. C. L. Bevan. The welcome was given by Mr. and Mrs. Frank Bevan, in the absence of Mr. R. C. L. Bevan. There was no lack of hospitality, dinner and tea being served in a marquee capable of holding the whole party, which numbered nearly 300. The bulk of those present were laymen, the clerical members numbering less than a dozen.

Speech-making is naturally at a discount on these occasions; but Rev. Robert Balgarnie, who was for thirty-three years an open-air preacher at Scarborough, delivered a vigorous and acceptable address after dinner, in which he pointed out the honourable place this mode of evangelising occupies in the Word of God, and in the history of the Church of Christ, and illustrated its value by cases of conversion occurring under his own ministry. After tea, Mr. F. A. Bevan dealt with the advantages and disadvantages of out-door preaching; Mr. Joseph Weatherley and Colonel Puget also spoke.

The day passed all too quickly. Some rambled, others rested. Some leisurely rowed round the lake, while the more active spirits played cricket. Some held a prayer-meeting, and rarely did the sound of sweet hymns cease, save at meal times. An open-air meeting held in the hamlet of East Barnet, on the way to Oakleigh Park Station, in the evening, completed the programme of this most interesting day.

OBITUARY.

REV. W. R. STEVENSON.

REV. WILLIAM RAWSON STEVENSON, M.A., a prominentfigure in the General Baptist denomination, passed away at Bristol on Saturday week. The deceased minister was for nearly twenty-five years pastor of Broad-street Church, Nottingham, and later for nine years of the church in Chelsea-street, New Basford. While at Nottingham he was for a long period one of the tutors in the General Baptist College; latterly, since the death of Professor Goadby, he has been its principal. In 1867 he was president of the General Baptist Association. His removal, at the age of 65, is widely regretted.

MR. JOHN HUTCHISON, MADEIRA.

Mr. John Hutchison, Consul for Hawaii, and Vice-Consul for the United States of America in Madeira, passed away on July 11, at the age of seventy-five. He was a member of the committee of the "Mission to Sailors and Sailors' Rest" at Funchal, conducted by Mr. W. G. Smart, and treasurer of two of the Portuguese Protestant mission schools. Mr. Hutchison was a devout Christian man, and his loss will be deeply felt; he stood firmly by the cause at a time when it was assailed on all hands by the Jesuits and by ungodly men among our own countrymen. Will friends pray that some earnest man may be raised up to take his place?

REQUESTS FOR PRAYER.—For blessing on a special Gospel temperance mission, in All Saints' Parochial Schools, Muriel-street, Islington, July 21 to 27.——For blessing on tent services in Pontypool.

The Fenaghy Meetings.

[BY OUR SPECIAL CORRESPONDENT.]

Two years ago a movement for the revival of religion in the province of Ulster was set on foot. The Revs. H. M. Williamson and Henry Montgomery, of Belfast, and Mr. William Young, J.P., of Fenaghy, near Ballymena, were the moving spirits; and the first series of open-air and tent meetings was held on the beautiful grounds of Mr. Young's country residence. The success of these meetings led to a repetition of them in the same place on Wednesday and Thursday last week. To say that the recent Convention was successful would be to say but little. The wide-spread interest awakened, the thousands attending, and the blessing, in every kind of loving way and form, poured down on us by our gracious heavenly Father, were, as the Rev. John McNeill phrased it, "extraordinary and abnormal." The Lord Himself had evidently taken the matter into his own loving hands, and He carried it through in his own inimitable way. Humanly speaking, it ought to have rained, but it didn't; there ought to have been some accident in the crowded special trains, or among the vast multitude surging out of the grounds into the narrow country road among the carriages and cars that blocked up the way, but not a scratch was heard of. It was the doing of the Lord, and it was marvellous in our eyes, He gave us the blessing; to Him be all the praise!

The Belfast and Ballymena papers have vied with each other in the length and heartiness of their notices. They put the numbers present on the second and last day at from ten to twelve thousand, and remark that they came not only from County Antrim, but from the adjoining County of Derry. Three special trains were run each day from Belfast. Each was heavily freighted at the starting point, and fresh numbers crowded in at the intermediate stations. Cullybackey was reached each day by the last of the specials shortly after eleven o'clock, and there were cars and waggons galore to convey the passengers at cheap rates to the place of meeting. "The extensive and well-kept grounds of Fenaghy" (I quote from *The Ballymena Observer*), "which were kindly thrown open for the occasion by Mr. Young, never looked better; the natural beauties of the place, its picturesque glens, river, and wood, being admirably suited for such a vast gathering as the meetings brought together. The arrangements made for the comfort and convenience of the public were in every sense excellent. A substantial backed platform occupied a space at the bottom of a large incline, and from this structure the open-air addresses were delivered, while at various parts of the grounds large marquees were erected. Four of these were used for the purposes of sectional meetings in the interval between the two open-air gatherings, while refreshments were served and religious literature was sold in others. Indeed, even had wet weather unfortunately set in, there was shelter, secure and comfortable, for all the vast throng."

The majority of the speakers were from the other side of the water, and their international diversity was well brought out by Major Whittle, who brought the proceedings to a close with one of those powerful and soul-stirring addresses which this honoured servant of God is enabled to deliver. He said, as he rose, "You have had the Gospel preached to you this afternoon by an Englishman and a Scotchman (Rev. W. Mowll, and Rev. John McNeill); an Irishman is in the chair (Rev. H. M. Williamson); and here am I, an American, to endorse their testimony, and to lift up again before you the same blessed Saviour who has saved our souls.

The great attraction of the gathering was unquestionably the Rev. John McNeill, and his extraordinary power was never more manifest; but the address of all others which we believe God used most to the conversion of the unsaved—and this was the main intention of the meetings—was that delivered on the second morning by Mr. W. R. Lane. It was wonderful how in this meeting our wonder-working God evidently led us, and brought victory out of what seemed to be the only failure of the occasion. There were two open-air evangelistic meetings each day, which all attended, and between them there were four sectional meetings in four of the largest tents, on home missions, foreign missions, and an inquiry meeting and a holiness meeting respectively. All these were well attended, in spite of the crowding wherever Mr. McNeill was to speak, save the foreign missions tent. Although such men as Mr. Reginald Radcliffe and Rev. Mr. Swanson were announced to speak, yet the tent was deserted; and on the second morning it was resolved to accept the situation, and to utilise the services of those brethren in the first evangelistic meeting in the open air. The opening prayer, by Mr. Radcliffe, brought us into the very presence-chamber of the Eternal, and two striking and convincing statements by him and Rev. W. S. Swanson, on the needs and the neglect of foreign missions, were followed by the remarkable address by Mr. Lane already referred to. Each chairman had to arrest the speakers when they had occupied the time allotted to them, and on the previous day Mr. Lane had, with soldier-like precision and obedience, stopped almost in the middle of a sentence rather than have "that dreadful bell" to ring him down. The audience would fain have had him continue then; but now, when a similar contingency threatened, "Go on!" was shouted from hundreds of voices. The chairman and other friends on the platform, recognising that God was speaking through his servant, gave him a free hand; and well it was that they did so, as Mr. Lane finished up an address every word of which "told" from start to finish, with the story of his own conversion while a private in the Coldstream Guards. This address was on Matt. xxvii. 32: "What shall I do with Jesus?" The brethren on the platform called on Mr. Lane, before prayer was offered up, to appeal to those in the great assemblage who desired the prayers of God's people for their immediate conversion to stand up. In this he displayed singular tact and wisdom. In fact, God was guiding and arranging everything. Forty or fifty must have risen, and it was touching to see every age and class represented by these anxious ones. Little children and white-headed men and women rose simultaneously. Mr. Lane then commended them to God in an earnest prayer, and, for nearly an hour after, they were dealt with in one of the large tents by the many willing Christian workers present. I know not how many passed from death unto life, but the tent was well filled with human beings, and I had the joy of pointing three to the blessed Lord and Saviour.

After Major Whittle's concluding address in the afternoon, there was another tent meeting for personal dealing, which was also largely attended. In addition to those already named, the other speakers were Revs. Geo. Shaw, J. Shillidy, J. Cargin, John Riddell, Dr. Stuart, Dr. Johnston, James Robertson, C. Davey, R. C. Johnston, F. S. Gardiner, and D. Watts. The laymen were represented by Lord Radstock, General Hatt-Noble, Dr. Moxey, and Messrs. James Barton, W. M. Oatts, S. G. Montgomery, and B. D. Wise. Such a sight as that vast assemblage seated at the four open-air meetings, on the grassy amphitheatre in front of the wooden platform, few if any of us ever saw before. The effect of these remarkable gatherings must be very far-reaching, and the results will never be fully realised here. "The day will declare it."

CAIRO SCHOOLS AND MEDICAL MISSION.

DEAR SIR,—Having read the notice with regard to our work here, which recently appeared in THE CHRISTIAN, I am anxious that it should be clearly made known that the Mission will be carried on exactly as hitherto, by Miss E. J. Whately and myself.

Through the blessing of God these schools have been the means of doing much good. The pupils enjoy the advantage of a sound education, and the careful religious training they receive is such that it influences their after life, making them anxious to avoid what is evil and to keep in the straight path.

In the large school for boys on the Mission premises there is an average attendance of 400. After prayer, a portion of the Bible is read and explained to the scholars in Arabic, for our principal aim is to impart to all a thorough knowledge of Scripture truth. Besides Arabic their own language, the boys are taught English and French, and are instructed in most subjects which comprise the usual European school education.

In the large school for native girls we have over 200 pupils, most of whom are Copts and Moslems. During the morning they are instructed in Arabic, both reading and writing, and the majority of them also learn English and French. Of an afternoon they are taught plain needlework, and also the beautiful Egyptian embroidery in gold, silver, and coloured silks.

Another branch of the Mission is our Levantine school, where there are upwards of forty pupils of the higher class, who receive a superior European education, including music and other accomplishments. In the branch school for boys which we recently started at the village of Ghizeh, there is already a fair attendance of scholars.

A very important feature is the Medical Mission, where patients are treated free of charge. Many of the sick arrive from a distance, and an average of 7000 fresh cases annually come before our notice. Our physician, Dr. Azonry, is a skilful oculist, and he daily relieves numbers of poor people suffering from that dreadful plague of the country, ophthalmia. The Scriptures are read to the patients awaiting their turn to be attended to in the ante-room of the dispensary. As a rule they listen with great attention.

The visits to the Nile villages, in which our late beloved friend took such delight, and in which she may almost be said to have laid down her life this year, will, by God's blessing, be continued; and it is my earnest prayer that our labours may be attended with the same success as hitherto.—Yours sincerely,

(MRS.) F. SHAKOOR.

JEWS IN PARIS.—Mr. Solomon Feingold, Jewish missionary in Paris, writes to say that his work is marked by tokens of encouragement. Many Jews visiting the Exhibition find their way to the Mission Room, and the Scriptures concerning the true Messiah are expounded to them. Some Rabbis, says Mr. Feingold, have become convinced of the truth of the New Testament.

TO CHRISTIAN YOUNG MEN.—Arrangements are being made which will enable young men to camp together at the seaside for a few days or weeks during August and September at a small and inclusive charge for board and lodging, and combining for the purpose of evangelistic and temperance work on Sunday and on several evenings of the week. It is believed that there are many young men ready and willing to avail themselves of such an opportunity of engaging in work of this character if facilities were offered that within their means. For further particulars write to Mr. W. G. Horncastle, Portway, West Ham Park, Essex.

SS DANIELL AND THE SOLDIERS.

RING the training season numbers of Militia
iments come up to Aldershot, and this year
special work which Miss Daniell carries on
hem has attained larger proportions than
. For over nine weeks three large marquees
e pitched close to different regiments, and
t after night were filled by the men, who,
ther with many of their officers, heartily
ed the kindness shown.

There's no end to the good that tent's done
ur regiment; I shall write and tell Miss
iell so," said one man to Miss Daniell's
fatigable missionary, who toiled literally
and night in their service.

ach tent had its full complement of lamps,
es, bagatelle boards, games, papers, books,
azines, and large bound volumes of *The*
strated London News and *Graphic*, which
e immensely popular; savings bank deposits
e taken, school sometimes held, and a lady
in each tent every evening ready to write
ers, and serve out the paper and stamps, which
e in constant requisition. Perhaps we, who
e never had to write our letters on the sand,
e twelfth part of the space of a bell-tent, can
lly conceive the attraction of a comfortable
-lighted tent, with ink, pens, paper, and
lopes, to be had for the asking, and a good
dy table, with abundant space for that dis-
tion of arms and legs which, amongst the
ducated, seems necessary for the successful
mplishment of a letter. At all events the
tia made good use of their privileges. Three
s a day the post-orderly came in for letters,
I heard one day that in one tent alone
letters had gone by one post. In one
e the sale of temperance refreshments was
ved, and the pleasant clatter of cups and
ers, and the popping of ginger-beer bottles
up a subdued accompaniment to all other
ds.

ut here, as elsewhere throughout her work,
one main object for which Miss Daniell
her helpers have toiled, has been the
ation of souls. Each tent had its har-
ium and store of Bibles and hymn-books,
every evening, its meeting. Hundreds of
in this way heard the simple Gospel of
ation. Some of the bolder would come
ard to the camp chairs in the front, others
d stay singing or listening at the tables,
no doubt many a man who still held his
or newspaper before him was listening
. All behaved admirably.

e opportunity for personal dealing came
wards, as the tents gradually emptied,
one could go round to those who sat apart
talk to them. Many were under impres-
, and it was believed that several went
e again rich for time and for eternity in
Saviour they had found.

e night before one of the tents was taken
a superior non-commissioned officer
ped forward as we were getting into the
age, and spoke most gratefully to Miss
ell of the good which had been done.
aid that there had been no crime whatever
the regiment had been in Aldershot, and
runkenness, except a case which had been
ted that morning. The testimony of
her was to the same effect. "You know
nearly all the men that attend your tent
ust the very men who in Woolwich last
used to be in the public-houses, and some
e lowest, too."

ho would not thank God for these results,
feel them well worth all the labour and
nse? The cost has been heavy, and would
serious drain on the already over-strained
rces of the Mission. The hire of tents was
t £4 10s. a week, and each needed a man
ke charge. Besides, there was lighting,
age of tents, tables, stores, &c. So that
bly the whole expense will not be under

d now, though the Militia have gone, two of the tents are having a longer lease of life—one being pitched for the Cavalry Brigade at Farnborough, the other at the Guard's encampment at Pirbright. Being told by a Guardsman that at the latter place only one afternoon out-door service was held, and that the last Militia were leaving on the Saturday morning, Miss Daniell wrote to the Colonel commanding at Pirbright, offering to bring over a tent. He immediately telegraphed himself: "Delighted; will render you all the assistance in my power. Have chosen ground for the tent," or words to that effect.

In the afternoon, Miss Daniell and a friend went over, and found a capital piece of ground prepared *within the lines*, almost between them and the canteen. I quote from Miss Daniell's own words:—

"We had a delightful time with the Militia the last evening. Found the tent already full, and more and more came in till it was quite crowded. W. says they flocked in as soon as ever it was open. They are simply delighted. The one cry is from all sides: 'Oh, if you only had had this before, what a lot of them would have been saved from the canteen!' or similar expressions. W. heard one man say on Sunday evening: 'Well, I've done with the canteen.' On Sunday I believe nearly every man joined in the singing at the meeting, and last night they crowded round for the hymns. We are having a second tent put up this morning. If I am permitted, and can manage it as to workers, I shall keep the tents up some weeks. But that will be all shown day by day."

What a delightful preparation this is for the London work, which necessarily is mostly amongst the Guards. The new building in James-street, Buckingham-gate, is progressing rapidly. The slates, we hear, are to be on this week, and the architect expects the builders to be out by Michaelmas. The furnishing and final touches will take some time, but probably by Christmas or the New Year the building, so long needed and waited for, will be ready for opening. May it be said of hundreds: "Lo, this man was born there!" C.

Evangelistic Notes.

Evangelistic Mission.—Workers connected with this Mission are holding services daily on Yarmouth sands. Large numbers of children and adults gather to listen to the singing of the hymns and to the simple Gospel addresses.

Dr. Pentecost addressed immense open-air gatherings of people in the Queen's-park, Edinburgh, on the last two Sabbath afternoons. He spoke from a waggonette, and his powerfully-convincing addresses were well heard.

Campbeltown, Argyllshire.—A series of special religious services has been conducted for the benefit of the large number of the people of Glasgow who visit Campbeltown in the Fair holidays. These services were held in the open air, and in the hall of the Y.M.C.A. Several ministers of the town, several missionaries, and a number of Christian workers from Glasgow took part in the effort. Large meetings were held, and the audiences were most attentive. The gentlemen expressed thanks for the answer given. We have reason to believe that the meetings, writes a correspondent, resulted in the conversion of some, and we know in the comfort and encouragement of many visitors, who say they found them a time of refreshing.

North Camp, Aldershot.—Mr. T. Wales, of the Evangelisation Society, during May, June, and July, has been conducting a mission in a tent here. A large number of the militia who have been to the camp for the annual training have been attracted to the tent, especially on Sundays, when there has been an attendance of 200 to 280. God has honoured the Word preached by the conversion of several, while others have been taught the way of the Lord more perfectly. August and September Mr. Wales will be with the tent at Bourne and Wrecclesham villages, in the immediate locality of Farnham, Surrey. I shall be glad to correspond with any Christian, with a view of establishing an unsectarian work in the North Camp, Aldershot.

JOHN POATE.

Sherbourne-road, Farnborough, Hants.

MRS. MARY CLEMENT LEAVITT.

THE World's Organiser of the World's Women's Christian Temperance Union was accorded a very hearty reception on her arrival in England, at a representative gathering of workers in the teetotal movement, convened by the British Women's Temperance Association, in the library of the Memorial Hall, Farringdon-street, on Monday evening. Mrs. Bright Lucas occupied the chair, and first greeted Mrs. Leavitt in the name of the British Women's Temperance Association, of which she is the president. Then followed brief addresses of welcome to Mrs. Leavitt by some fourteen ladies and gentlemen, representing as many different temperance organisations in Great Britain and Ireland.

Mrs. LEAVITT gave some account of her tour round the world during the last six years. In this time she has travelled 62,000 miles, and held 1300 meetings, large and small. In some towns which she visited there was not a Christian minister who would help her to organise meetings, and often she had to suffer much discouragement; but the presence of the Lord has been with her all along, and in many places where she commenced with an audience of a dozen people, she finished up with the most commodious hall that could be obtained. Large numbers of total abstinence pledges have been taken, numerous branches of the W.C.T.U., and also of the White Cross Society, have been formed, and many souls have been led to the Saviour. Mrs. Leavitt, after touching upon the condition of some of the countries which she visited, concluded her interesting address by an earnest call to renewed effort to stop this great iniquity

AMERICAN WORK AND WORKERS.

AT the noon prayer-meeting in Aldersgate-street, on Thursday, last week, Mr. M. H. HODDER had a very pleasant report to give of his experiences and observations on his recent visit to the United States. He said he had found great joy in fellowship with the Christians in America, as well as on the voyage out and back. A visit to the Philadelphia Convention was a very happy and profitable time, though the hot atmosphere was rather trying. In New York he went to hear Mr. D. L. Moody, at Dr. W. M. Taylor's Church in Broadway. The place was packed, and the words of the evangelist were as full of power and blessing as ever. At Boston he was greatly charmed with the simple earnestness of Dr. A. J. Gordon. A bright feature of the prayer-meetings in America is the fact that they are open. At a church meeting he was much interested by the testimony of several who were admitted by baptism. In one case those so admitted were father, mother, a son of eighteen, and another of eleven; and the simple witness of the last was as touching as any. A Sunday was spent at New London, in the State of Connecticut, with Mr. John Harris, a great friend of the Y.M.C.A. He has lately given an excellent building to the Association.

From Boston Mr. Hodder went to Canada for some time. In Toronto he found Mr. Arthur Burson doing a splendid evangelistic work, mainly in connection with the friends of the Episcopal Church. The Christians of Toronto generally are very much alive. At Montreal he was glad to find that a site had been secured for a new Y.M.C.A. building, opposite the Windsor, one of the largest hotels in America, built on one of the finest sites in the city. At St. John's and Halifax a good work is being done in hearty co-operation with the ministers.

A couple of happy days were spent at Northfield, where Mr. Hodder enjoyed the hospitality of Mr. Sankey. Mr. Moody's new church is a great acquisition, and the evangelist himself is seen at his very best in his native place.

EVANGELICAL SCHOOLS AT PISA.

REV. T. W. H. JACOB (formerly English chaplain at Turin), who has lately had the privilege of visiting and thoroughly inspecting the schools carried on by Miss Carruthers, at Pisa, sends to us some details of his visit. After describing what he saw in the various classes, he says:—

"Here was a glorious sight! More than 640 children being trained in clear Gospel truth. Here, in Italy, the land of darkness and superstition, is this Christian lady working alone, in feeble and delicate health (the last eight weeks actually confined to her room), yet standing firm and steadfast to the glorious Gospel, and in the strength of the Lord propagating its blessed truths. She does this not only by means of the schools, but by Bible and tract distribution work among the factory girls, Bible-classes, and night-schools. She has gained such a power over the hearts of the people that the very place is called 'Inghilterra' (or England) by the parish priest himself.

"Should any readers feel moved to help this effort, they may communicate with Mrs. Filby, 10, Chapel Field Gardens, Norwich. Above all, pray for this servant of God, and her work for Him. For over twenty years she has laboured in it. Hundreds of Protestant children have gone forth from these schools, to carry the good seed throughout the land. Who can tell what a share the present 600 may have in the evangelisation of Italy?"

JEWS IN NEW YORK.

ONE of the most interesting mission enterprises in New York City is the work among the Jews, which has its head-quarters at 17, St. Mark's-place, near the Cooper Union. Here is located the only Hebrew Christian Church in the country. It has a pleasant chapel, reading-room, &c., under the charge of Rev. Jacob Freshman and his wife. Mr. Freshman is a converted Hungarian Jew, a man of culture and piety, and ardently devoted to the work of evangelising his own nation. There are branches of the work in several other cities.

As Mr. Freshman is at present in London, some of the readers of THE CHRISTIAN may have an opportunity of meeting this dear brother whom God has greatly blessed in leading the children of Abraham to Christ.

The Jews in New York city have forty-nine synagogues, and constitute a larger population than in Jerusalem itself, numbering nearly 90,000. They form an influential element, many of them being bankers, merchants, editors, and politicians. Although comprising ten per cent. of the population, they contribute less than one per cent. to the criminal classes. In religion, many belong to the Reform party, or, in other words, are rationalists in their interpretation of the Old Testament. *The Hebrew Standard*, published in New York, lately said: "Judaism in this city has sunk down more and more to the level of superstition. The principles of high morality, of sublime humanity, which are its essence, its soul, are being lost sight of, and we have on one side Jews who worship the letter and know not the God above us, and on the other side Jews who worship themselves and have no God at all."

There have been some remarkable cases of conversion, and several young men, including a former Rabbi, are studying for the Christian ministry. The work is one of peculiar difficulty, goes on slowly, and encounters bitter prejudice; but it evidently has God's seal upon it. No evangelistic work has richer promises, or is more directly connected with the final glory of Christ. Labour for the salvation of Israel has a most important bearing upon the salvation of the Gentiles; "for if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness." No more profitable investment can be made by those who have the means than by helping in this work of bringing Israel to the knowledge of the truth. The Jews are still "beloved for the fathers' sakes"; they are still the people of God's election in things spiritual; and, when "the veil is taken away," and they see in Jesus "Him of whom Moses in the law and the prophets did write," they will become the most efficient helpers in the work of evangelising the nations, whether in this age, or in the age to come.

D. F. L.

Letters to the Editor.

VIVISECTION AND CRUELTY.

SIR,—I trust you will allow me to say a few words in reply to the letter of Mr. Albert Carless in defence of vivisection, which appeared in your issue of July 5.

Mr. Carless endeavours to prove that vivisection is not morally wrong or opposed to the teaching of Scripture, by adducing the permission given to offer animals in sacrifice for sin, and, above all, by pointing to the vicarious sufferings of the Lord Jesus for the guilt of man. A moment's reflection will show us that these instances are wholly irrelevant. God's tender mercies are over all his creatures—the ox that treadeth out the corn, and which was not to be muzzled, or the ass that falls into a ditch, which it was no breach of the sacred obligation of the Sabbath to rescue. And He, the merciful Lawgiver, who alone had the power to allow exemptions from the binding obligations of his laws, distinctly permitted two, and two only, exceptions, viz., for food and for sacrifice. No permission can be found in Scripture to probe into the brains or viscera of God's creatures in search of scientific or any other kind of knowledge. For many centuries, before the Flood, even for food, the lower animals could not be slain; while the command, not the mere permission, to offer animals in sacrifice, was God's special ordinance for a great and special purpose, which it would be presumption in man to strain beyond the limits laid down by Himself.

A fortiori, it appears to me it would be more than presumption to compare the agonies of our Lord upon the cross with the tortures inflicted upon dogs and monkeys by vivisectors, and to endeavour in the former to find a justification for the latter.

Mr. Carless, while condemning any needless infliction of pain, justifies the practice of vivisection by affirming, on the "indubitable authority" of Mr. Erichsen, that but a minute proportion of the cases of vivisection during the past year caused any pain. This is, indeed, a broken reed on which to lean. Mr. Erichsen neither knows, nor professes to know, from his own observation, anything whatever of the experiments performed. He simply reports what the experimenters report to him. He inspects nothing; his title of inspector is simply a mockery, and only tends to mislead a too confiding public. There is no difference in this respect between the present inspector and his predecessor. Let me quote the words of one of the ablest opponents of vivisection in England, Miss Frances Power Cobbe:—

> Over and over again, the two inspectors assure us that, in the year on which they report, the amount of pain inflicted was "wholly insignificant," or "scarcely involved any appreciable suffering"; and they go out of their way to mention trivial experiments on rabbits, mice, and frogs; never once naming such animals as dogs, cats, monkeys, or horses. But turn we now to the scientific papers, and here are samples of the multitudinous recent English vivisections to be found therein:—
>
> "*Monkeys.*—Boring holes into the skull, and burning out with a cautery portions of brain.
>
> "*Dogs.*—Trephining; scraping out interior of tympanum (middle ear) with sharp spoon; rubbing the cavity with chloride of zinc (which destroys everything with which it comes in contact), and killing animals thirty-eight and twenty days after operation. Thirty-one experiments. Dogs starved for many hours; abdomen cut open; bile ducts dissected out and cut-glass tubes inserted; duct to gall-bladder closed; various drugs placed in intestines. Chloroform not used, but curare. Cutting down through the loins dogs and dissecting out kidneys. Curare used and so chloroform.
>
> "*Cats.*—Baked until their blood-heat rose to 115·8 d Fahr.; fixed so that they could not move; vagi nerv cut and stimulated; digitalis injected under the ski temperature observed until death resulted."

Well may Miss Cobbe close her powerful lett with the following appeal:—

> We anti-vivisectionists ask for *true* reports to Parl ment; and we are perfectly satisfied that if but o such true report be ever presented, our Bill for the to prohibition of vivisection will be carried before t close of the session.

Mr. Carless asks: Has knowledge thus obtain been turned to useful account? And answers own question in tones of triumph: "Yes, a thousa times, yes!" I can only say that some of the m eminent men in his own profession very distinc deny these claims of benefit thus produced to m Dr. Hoggan before the Royal Commission sai "The only point on which these people agree, af all their cruel experiments, is that what is app able to the dog is *not* applicable to man." George Macilwain in his evidence before the sa Commission said: "We are struck by the possibility of applying the experiments to a useful purpose whatever." Dr. Haughton's te mony was to the same effect, and we have further testimony of such eminent surgeons as Wm. Ferguson, Sir Charles Bell, Surgeon-Gene Gordon, Dr. Berdoe, Mr. Lawson Tait, and ma others, that no gains to science have resulted fr vivisection. "O Lord, thou preservest man a beast" (Ps. xxxvi. 6).

I am, your obedient servant,

Tunbridge Wells. P. CARTERET HIL

THE PRESENT CHRISTIAN SABBAT

SIR,—I do not know whether you have ever co dered the question whether the present Sunda the day originally sanctified by God at the creat You may remember that Archbishop Usher h the view that it is, and I know of nothing in Sc ture to contradict it. Presuming that the creat of the world commenced on Monday, then Sun although the seventh day of creation, would h been the first day of man's week, he having b created on the sixth day. The special reverenc which Sunday has been held by some nations of tends to point out a traditional sanctity for this even after they had left off worshipping the God. If you refer to Exod. xvi. 23, you will according to the new version, that the Jews ha Sabbath appointed them: "And this is that wh the Lord hath spoken; to-morrow is a solemn a holy Sabbath unto the Lord."

It is easy to conceive that the day God wo appoint for the Jews as their most holy day wo not be that which was held by the idolatrous tions around as their most holy day—carrying his Divine plan of keeping them a peculiar peo a separate nation. Later, when our Lord from the tomb and the Jewish dispensation c to an end, the reasons for a separate Sabbath the Jew would also have ceased to exist, and Sabbath sanctified at the creation become a the Sabbath of the Church of God, a day fur sanctified a few weeks later on by the outpou of the Holy Spirit on that day.

This view appears to me much more in acc ance with the unchangeable nature of God than laboured attempts so often made to prove the priety of a change of day. The closer we fo the clear and direct teaching of God's Word safer shall we be. May we never forget G foreknowledge, and that when the Sabbath sanctified at the creation He knew the whole o events of the future. The beautiful harmon God's providence must be viewed as a contin whole.

THEOPHIL

HAVRE.—I have just returned from Ha after spending a delightful month at the Sai Home. I found a grand field for labour amongs French; also among the sailors. My objec writing is to induce others to spend their sum vacation there, and thus help on the work, and courage those who are labouring in that port.

G. J. SNOOK, Bath City Miss

5, *Dover-place, Bath.*

A HORRIBLE CASE OF CRUELTY to a child was recently tried near Calcutta. The wife, a five years old, was suspended from the roof by her by her husband's mother and father, and then thra with a stick and branded with hot irons. The magistrate, in sentencing the accused, said that thr out a long career he had never met with a case of persistent and fiendish cruelty.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible l Prayer Union," founded and conducted by Rev. Thomas chardson, Vicar of St. Benet's, Mile End-road, London, E., of om card of membership may be had for 1d., and Monthly Notes, epared by himself, for 1s. per annum, post free. We hope all our ders will become members of the "Bible and Prayer Union," d take its Monthly Notes.

SUNDAY, JULY 28.—Joshua VI.

IE last three verses of the previous chapter properly long to this one. Ver. 1 is merely parenthetic, d "the Lord" who speaks to Joshua (2) is the Captain of the Lord's host," whom Joshua beheld d worshipped (v. 14).

Mark that Joshua's question, "Art Thou for us for our adversaries?" did not get a direct an- er, for it depended on the people's own conduct ether the Lord should be for them or for their emies (see vii. 11, 12, and 2 Chron. xv. 2). Com- re the identification of the most destructive of rael's enemies with the Lord's own armies, in att. xxii. 7.

Observe the parallelism between the Lord's appear- to Moses (Exod. iii.), when about to lead Israel t of Egypt, and his appearing here to Joshua, en about to lead them into Canaan. In both es the shoes were to be put off, "for the place ereon thou standest is holy ground." In each e the Lord appeared in a form suited to express e work that lay before Him. First, as a consuming e that would not consume the bush in which He elt; secondly, as Captain of the Lord's host, dy to put at the disposal of Israel all the power ey needed for victory over their enemies.

As Jericho was the key to the possession of the ole land, and its fall would be the earnest of ure conquest, all was arranged to show forth the ture of this conquest. All was to be the work of e Lord who dwelt between the Cherubim, so t the ark of the covenant, which had already ided the waters of Jordan, was to be carried for en days once round the city, and seven times on e seventh day. He was to do the work. Israel s to exhibit faith by trumpet blast and shout eb. xi. 30), and patience by persevering in the scribed course, which were at last rewarded by e wall falling down flat, and the city being taken. The taking of the city was the occasion of making d to Rahab and all found in her house the enant mercy which had been promised her. So ll it be in the day of the world's judgment to se who are found in Christ.

MONDAY, JULY 29.—Joshua VII.

Israel is now taught the lesson that victory was ured to them only on condition of their acting the Lord commanded. As Asa was taught the ne lesson (2 Chron. xv. 2): "The Lord is with , while ye be with Him...but if ye forsake Him, will forsake you."

Ver. 9.—It was a potent appeal which Joshua ferred before the Lord when, recounting the feat of Israel by the men of Ai, he wound up h: "What wilt Thou do unto thy great name?" at once brings out the discovery of the evil which s the real cause of the defeat.

Ver. 11.—The "*accursed*" thing, which the Lord rges Israel with having taken, is better rendered R.V., "*devoted*." See vi. 19. "All the silver l gold, &c., are consecrated unto the Lord: y shall come into the treasury of the Lord." e sin of Achan was, in fact, both theft and sacri- e; it was stealing that which belonged to the rd, and was consecrated to his service. It ung from covetousness, and was carried out by sembling (11), which implied unbelief in the rd's omniscience.

Ver. 26.—The name of the place where Achan's ishment took place, expressing Israel's putting ay the sin that had brought them into trouble, called the valley of Achor, or "troubling." sea ii. 15 seems to intimate that something of a ilar kind will occur when Israel hereafter is ored to God's favour again. Possibly some mn execution of judgment inflicted by Israel lf upon those among them whose sin they dis- er to be the cause of their troubles.

TUESDAY, JULY 30.—Joshua VIII.

Ver. 1, 2.—Now that the evil has been put away, Lord can assure Israel of victory, and can speak t as if already attained; "I have given into hand the king of Ai, and his people, and his , and his land." It is remarkable that the riction as to appropriating the spoil, which had n in force in the case of Jericho (vii. 18, 19), the neglect of which had been the sin of Achan, ow removed: "Only the spoil thereof, and the cattle thereof, shall ye take for a prey unto yourselves." A striking proof that sin is in its essence disobedience to God's commands, whether we recognise the reason for the command or not. Like children, we are apt to say, Why should I do this? and God's answer is that of the parent, "Because I tell you to do it." This is not mere arbitrary dealing, but is based upon the wisdom of God, for He knows, far better than we can do, what is really for our best interests.

Ver. 8.—Though God gave them the victory, He minutely laid down the conditions on which it was to be won. Here again is a test of their obedience. "See, I have commanded thee" (8).

Ver. 30.—We learn from Deut. xxvii. 13 that the curses of the law were to be pronounced on Mount Ebal. Appropriately, therefore, and, as it were, to hold out the only hope of deliverance from the curse of the law was the altar erected on Mount Ebal rather than on Mount Gerizim. "Christ hath redeemed us from the curse of the law, being made a curse for us."

WEDNESDAY, JULY 31.—Joshua IX.

Ver. 1.—The alarm and consequent confederation of the kings must be connected with the fall of Jericho and Ai, the last six verses of the last chapter being parenthetic.

Ver. 3.—Gibeon is still known as El-Jib, and lies about five miles north of Jerusalem. The name means "built on a hill."

Ver. 14.—Joshua and the men of Israel were deceived by the plausible tale of the Gibeonites, but it was their own fault; they should no more have depended upon their own wisdom, in dealing with crafty foes, than upon their own power in fighting with these foes. They "asked not counsel at the mouth of the Lord."

Ver. 24.—There was a measure of faith in these Gibeonites (as formerly in Rahab, ii. 9, 10), which led to their seeking a league with Israel, even though through deceptive means, and this is so far rewarded that, while the deception was punished by their servile condition, their faith was owned in their being spared, and, to a certain degree, incorporated amongst Israel, and associated in service with God's house. They may, in this respect, be a type of the Gentile remnant now being incorporated with the Israel of God. See Eph. ii. 12, 13, iii. 6. Their league with Israel becomes in the next chapter the occasion of a united attack upon them by five kings, which may typify the hostility of the world and of the powers of the world against those that have become "fellow-citizens of the saints and of the household of God."

THURSDAY, AUGUST 1.—Joshua X.

Ver. 4.—The great object of the alliance of the five kings was to "smite Gibeon: for it hath made peace with Joshua and with the children of Israel." They do not attack Joshua and Israel, for they are afraid of them; but they attack those of their own country who have made peace with them. So do Satan and "the rulers of the darkness of this world" attack "those who have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ."

Ver. 6.—The Gibeonites wisely do not attempt to meet this combination of their enemies in their own strength, but "sent unto Joshua...saying, Slack not thy hand from thy servants; come up to us quickly, and save us, and help us: for all the kings of the Amorites...are gathered together against us." Would that Gentile Christians were as prompt to call upon their Joshua, when they see the forces of the world arrayed against them.

Ver. 7.—Joshua promptly responds to the call of his new allies. He does not taunt them with the deception by which they had got Israel's oath confirming their league with them, but he "ascends from Gilgal, and all the people of war with him, and all the mighty men of valour."

Ver. 8.—The Lord Himself confirms Joshua's zeal in responding to the cry of the Gibeonites, and from this verse to the end of the chapter (36 verses) is one uninterrupted career of victory. There is no such record of continuous victory in the whole of the Bible. Then it was that—

> "The unchanging sun,
> His daily course refused to run,
> The pale moon hurrying to the west
> Paused at a mortal's call."

"There was no day like that before it or after it, that the Lord hearkened unto the voice of a man: for the Lord fought for Israel" (14). But Israel was not so much fighting for themselves as for the Gibeonites, who had appealed to them for help. What encouragement to believers to call in Jesus (the true Joshua) to their help. "Come up to us quickly, and save us, and help us."

FRIDAY, AUGUST 2.—Joshua XI.

This chapter records another confederation of the kings in the north of Canaan to oppose the advance of Joshua and Israel. They call in to their help "the Canaanite on the east and on the west," as well as "the Amorite, and the Hittite, and the Perizzite, and the Jebusite," the result being an assemblage of "much people, even as the sand that is upon the sea shore in multitude, with horses and chariots very many."

Ver. 6.—No doubt Joshua's heart failed him at the sight of such a multitude; for the Lord's word to him was: "Be not afraid because of them." Then follows a promise of complete victory on the morrow, wrought by the Lord Himself.

Ver. 9.—"Joshua did unto them as the Lord bade him," in destroying their chariots and horses, probably that they might not be used by Israel for their own warfare. See Deut. xvii. 16; Isa. xxxi. 1.

Ver. 18.—The "long time" that Joshua "made war with all those kings" seems to have been not less than five, and more probably seven, years. See xiv. 10.

Ver. 21.—The Anakim, who in the days of Israel's unbelief (Deut. i. 28) had been their special dread, now yield to Joshua, who "destroyed them utterly with their cities," except a few who remained in Gaza, Gath, and Ashdod, to be as it were witnesses of what God had done for Israel.

Ver. 23.—This verse describes generally the conquest of Canaan, and the subsequent cessation of war; though there were many places out of which the inhabitants had not yet been driven.

SATURDAY, AUGUST 3.—Joshua XII.

This chapter may be called the specification of Israel's victories, or, at least, of the kings whom they subdued at their first conquest of the land. First are given the two on "the other side Jordan toward the rising of the sun," Sihon, king of the Amorites, and Og, king of Bashan, whose territory was given to the two tribes and a half, who took their portion on that side of Jordan.

Ver. 7.—Thirty-one kings, "on this side Jordan," are mentioned by name and their capitals. It sounds strange in the light of subsequent history to find that one of these was "the king of Jerusalem" (10). And yet it was only four hundred years afterwards that "the Jebusites, the inhabitants of the land," were driven out by David (2 Sam. v. 6). So slack was Israel to go in and possess the land which God gave unto them.

In like manner, it is one thing to rejoice in the victory which our Joshua—the Lord Jesus—has once for all won for his people, and to read of it in such words as Col. ii. 15: "Having spoiled principalities and powers, He made a show of them openly, triumphing over them in (the cross)"; but it is another thing so to follow up this victory as to make it our own by faith, and to be able to rejoice over our enemies put under our feet (x. 24), and to experience the exceeding great and precious promises given to us in Christ Jesus as actually ours in possession. May God give us grace to go in and possess the land.

Mr. Geo. Evens and wife have concluded a successful mission at Blackley, and are now conducting services at Miles' Platting Mission-hall.

Lichfield House, Royal Parade, Eastbourne.—Most of the lads who avail themselves of this Christian Holiday Home for business youths are received on payment of a very small fee, the remainder of the cost of maintenance being defrayed by the help of friends. Funds are at present greatly needed. During the holiday season many applications for admission are being received, and some have had to be refused.—(MISS) M. KENNEDY, Superintendent.

Gospel Literature for our Soldiers.—May I again ask the help of your readers to enable us to put into the hands of soldiers who leave this station for service in India a little Gospel book and a penny Testament. The 18th Hussars and two drafts of infantry are soon to leave this station for India, and I shall be happy to receive parcels of Gospel books and Testaments for them. Carriage should be prepaid.—HENRY HULL, Miss Papillon's Soldiers' Institute, Sandgate, Kent.

Home for Christian Governesses and others of small means, needing sea air and rest for a week or two. For particulars enclose stamped addressed envelope to the Matron, 2, Merton-villas, Holland-road, Clacton-on-Sea, Essex. Help is much needed towards the extra furnishing of this house, which is much larger than the former little cottage, and much nearer the beach; greatly appreciated and recommended by former visitors. Contributions will be thankfully received by Miss Smith, Little Heath, Potter's Bar.

International S.S. Lessons.

Sunday Afternoon, August 4.

SAUL CHOSEN OF THE LORD.—1 SAM. ix. 15—27.

GOLDEN TEXT: PROV. viii. 15.

NOTE the incidents leading up to these verses:—The loss of Kish's asses; Saul and the servant sent to search for them; after two or three days drawing near to Ramah, where Samuel lived; through the advice of the servant, and by direction of some maidens, meeting Samuel as he was about to go up to sacrifice. All these are more than mere incidents. As the whole narrative shows, they are links in the chain of Divine providence, insignificant in themselves, yet each one necessary in bringing about the purpose of God. Who would have thought that the loss of a man's asses would have anything to do with the choice of Israel's king? No one knows what momentous issues may be decided by the most trifling event.

Ver. 15—17 are a parenthesis, and are introduced to explain Samuel's strange reception of Saul." *The Lord had told Samuel in his ear*" (15), or had uncovered his ear, as we might do in whispering a secret to another. "*The Lord said to him*" (17), even while Saul was before him. How intimate was Samuel's communion with God. He was permitted to hear God's whispered secrets, and was so conscious of God's presence that intercourse with others did not disturb his communion. In this feature lay the secret of his success as judge and leader of Israel. Does not our success as teachers depend upon the same condition? Does God whisper any secrets to us? Can find the answer in **Ps.** xxv. 14; John. xv. 14, 15. The message God had given to Samuel (16) seems almost to contradict the teaching of viii. 7. But though the people had practically rejected Him, He had not rejected them. Not judgment alone, but mercy prompted Him to hear "*their cry*," and to send them a man to be their ruler and deliverer. By choosing Saul, and anointing him, He identifies Himself with him, and practically pledges Himself to give victory by him, so long as he and they are faithful to God (xii. 14). He evidently consulted their preference in the choice He made. Saul was a man after their heart. See ver. 2, and x. 23, 24.

Ver. 18—21.—Picture the meeting of the old and faithful prophet with the young man, tall and handsome and kingly, to whom he was to give place. Saul did not know Samuel (18), nor does he seem to have heard of him (6, 7). His ignorance surprises us. Had he occupied such an obscure position that news of the stirring events of Samuel's leadership had never reached him? Explain it as we will, it is not a promising feature in Saul. If he knew so little of God's prophet, he probably knew little of God, and Israel cannot be delivered by a king who does not know and obey God. Samuel's message (19, 20) surprised Saul. He not only knew about the loss of Kish's asses, but knew also that they were found. But Saul also heard that the whole desire of Israel was towards him. This was more surprising still. His only thought when he left home was for the asses; the idea of being chosen king never entered his mind. If he did not know Samuel, is it not likely that he did not even know of the people's determination to have a king? There could not be a more remarkable illustration of the providence of God than this. God makes a search for asses to end in finding a throne. There are similarly remarkable experiences in every life. The Rev. F. W. Robertson intended entering the army; but the daughter of a neighbour was ill, and was kept awake by the barking of Mr. Robertson's dog. This led to an interview with his neighbour, and with a gentleman who was staying there at the time, between whom and Mr. Robertson a warm friendship began, and whose counsel led him to abandon the army for the Church. The course of his life was changed, as he says, through the barking of his dog. The God of Providence "wings an angel and guides a sparrow." Saul's reference to the smallness of his tribe (21) is explained by Jud. xx. 46, xxi. 1—3.

Ver. 22—27.—Here were further surprises for Saul. He was not only admitted to "the parlour," or guest-chamber, but was given the chief seat among the guests; and the best piece had been reserved for him (23, 24) by a previous arrangement. His purely accidental visit, as he thought it, had been expected and provided for by Samuel. "The housetop" had probably been used for sleeping, and here Saul and Samuel communed together (25), probably on the subject of the kingdom. When the servant "passed on" (27) and left them alone, then followed the anointing, chap. x.

LESSON OUTLINE.

(1) *Saul chosen king.*—He must leave the obscure life he had lived and occupy the throne. The kingdom was to be under his rule, and the enemies of the kingdom were to be subdued by him. Is there no parallel to this in our lives? Every Christian enters the kingdom of God, not only to be a subject in it, but to share in the reign of the King. Over what are young people to rule? Over self, over sin, over bad temper, pride, envy, &c. If these are not subject to us, we are subject to them.

(2) *Saul and Samuel.*—By means of fellowship with Samuel, a man of God, and a successful leader, Saul had his opportunity of learning how to rule aright. He did not make good use of Samuel's teaching, but followed his own counsel more than once, until at last he felt most terribly the need of Samuel (1 Chron. x. 13, 14). God provides someone to be to us what Samuel was to Saul; parent, or teacher, or minister, or friend. Don't be impatient of instruction.

(3) *The Spirit of God on Saul.*—This was foretold by Samuel (x. 6), and fulfilled (10, 11). The anointing with oil was symbolic of this. It does not mean conversion, but enduement of power for the duties of his new position. The Spirit came *on* him. Similarly the Spirit of God comes upon those who have entered the kingdom of God. It is not by hard struggling, but by the Spirit that we overcome. We can only reign over sin and self by his power.

CONTINENTAL & FOREIGN NOTES.

FRANCE.—The Synod of the First Circuit, comprising all the congregations and mission stations of the Reformed Church of France, from Dunkirk and Boulogne as far as Sédan and Nancy, was held at Lille the first week of this month. Amongst the many important matters brought forward, after the reading of the report by the president, Pastor Ollier, the discouraging effects on the statistics of the Protestant population in consequence of mixed marriages were discussed. It was estimated that three-fourths of the marriages of Protestants are made with Roman Catholics. The result is so damaging to the Protestant cause, that several pastors have resolved to decline to perform the marriage ceremony when it has already been celebrated by the priest.

THE "PILGRIM'S PROGRESS" FOR ABYSSINIA.—Though the Crischona Mission was closed some years ago in Abyssinia, owing to the troubles that arose, the missionaries have not ceased to hope that the work will be resumed. Meantime, they have done what they could to send out such literature as was possible; and now one of their pupils, Gebra-Georges, a young man studying in Dr. Comandi's institution at Florence, has translated the "Pilgrim's Progress" into Amharic, the language of Abyssinia. The translation will be carefully revised and printed at Crischona in the native type. The Religious Tract Society is bearing half the cost, and the work will be ready in the autumn. This will make the eighty-fourth language into which Bunyan's book has been translated.

GREENLAND.—The willingness with which converted pagans assume responsibilities in connection with the work of God is illustrated by the experience of the Moravian missionary Brodbeck, in Greenland. The question of supporting the station being discussed, the office-bearers of the church agreed that it was alike necessary and possible for the natives to contribute. They were in favour of a fixed tax, and by the scale that was adopted with sincere readiness, yearly sums, ranging in value from five shillings to a sovereign of English money, were levied, according to the sex and earnings (by hunting or fishing) of the church members. On being submitted to the church, the proposal was loyally accepted, and in a few days fifty crowns (equal in value to £50) was handed in, some contributors willingly paying double tax.

NYASSALAND.—The Scotch missionaries in Nyassaland will soon have an enemy to contend with whom they may consider even more formidable than Arab slavers and Portuguese obstructionists. The country explored by Livingstone, and which has for twenty years been the almost exclusive field of work of Scotch missionaries, is about to be flooded with emissaries of Catholicism. A most imposing function was held at Algiers the other day, when, in the presence of over a hundred ecclesiastics and amid a crowd of the laity, with gorgeous processions and magnificent music (in which the Portuguese National Hymn was prominent), six missionaries were consecrated for Nyassaland. It is certainly hard on the Scotch missionaries that they should be subjected to this new trial, and it is certainly high time that the claims of Portugal to this region should be disposed of once for all one way or the other.—*Pall Mall Gazette.*

The Book World.

A New Missionary Book.

TWO KINGS OF UGANDA. By Rev. R. P. A *Sampson Low & Co.* In this goodly volume have the latest chapter in the missionary hist of Central Africa. Many of the stirring event the past few years, connected with the lamen death of Bishop Hannington, and the cruel fat the brave boy martyrs of Uganda, are related their saddening, but intensely interesting det It seems to add another element of sorrow to event to know that the Bishop's death was result of a mistaken idea of his mission: K Mwanga having been persuaded that he was so how mixed up with the political action of Germans, and was to help in annexing the coun The character and career of King Mtesa and degenerate successor Mwanga are graphically p trayed, and a flood of light is thrown on the ditions of tribal, court, and social life in Afri centre; and altogether Mr. Ashe tells his story w Recent critics of Missions would do well to st this book, if only to show them that there are the heathen field courageous servants of God, are not afraid to take their lives in their hands, face the hazards of aggressive work among a c and superstitious people. The fidelity of young converts who sealed their faith with t blood, adds a fresh lustre to the annals of Ch tianity, and indicates a type of heroism that is too common in more enlightened countries.

TO THE LIONS. By Professor A. J. Chu *Seeley & Co.* This tale of the early Christian well fitted to take its place beside Mr. As narrative in showing what the grace of God enable his faithful disciples to do and to suffer his sake. It is told with much literary power beauty, whilst the known ability and eruditio the author are a guarantee that his picture witness-bearing in those far back times is a cor one. Though it is an old story, its lessons and spirations are for to-day. There are a numbe telling illustrations, and the book is beautifully up, as all Messrs. Seeley's books are.

MISCELLANEOUS.

THROUGH CLOUD AND SUNSHINE. By E. Sargent. *Elliot Stock.* These poems of the Ch tian life are not marred by any obscurities thought or diction, and keep well on the plan common experience. Cheerful and confident h is the prevailing strain in the song, though m notes are not wanting. The "Sunday-sch hymns" somewhat lack the element of simplic and are better suited for the elders.

NATURE'S SERIAL STORY, by the late Edw P. Roe (*Sampson Low & Co.*), is a sort of b which is far from being as common as it mi well be. Interwoven in the story are charac which are made to open up their stores of ac mulated knowledge for the benefit of the rea who is at the same time fascinated by the sim city and charm of the story itself. The boys girls who read the book will rejoice at being pleasantly kidnapped into the possession of m wholesome truths from the great open book nature.

AMID DEVONIA'S ALPS (*Simpkin, Marshall &* is an account of wanderings and adventures on D moor, written with the full appreciation of one candidly confesses his belief that "the lover of wild and sublime in nature, cannot possibly in our island a grander field wherein to gratify taste." Mr. Wm. Crossing, the author, constit himself an excellent and pleasant companion the tourist. He does not produce an ordin matter-of-fact guide, but something infinitely be in the shape of a chatty account of how an ar admirer of the wild moors, the weird tors, and desolate swamps, in his wanderings, makes the m of his time in his search for the most beaut and enjoyable scenery.

THE MARTYR ISLANDS OF THE NEW HEBRIDES ADJACENT GROUPS, by Robert Young, is a brief but pendious sketch in outline of missionary effort an these islands of the far south, where much Go testimony has been sealed with human blood. A lis New Hebrides living missionaries is appended. (*niven & Wallace.*)

DAILY THOUGHTS FOR MORNING AND EVENING little collection of meditations on Bible texts exten over a month, which has been written by two mem of the Y.W.C.A. for those of their sisters who have leisure for much reading. The literary style is im ture. The thoughts are simple, often crude, but are practical, and convey many a good lesson. (*Mar Bros.*)

Among the Churches.

CHURCH OF ENGLAND.

The Hon. and Rev. E. Carr Glyn, vicar of Kensington, as established a Sunday-school for the children of the pper classes in his parish.

The Bishop of Chichester has licensed a clergyman n his diocese to give evangelistic addresses morning nd evening in a pavilion situated on a pier at one of he fashionable watering-places on the Sussex coast.

The Bishop of Manchester, in his recent visitation to he clergy of his diocese, emphatically declared that the issionary impulse is a necessary consequence of true onversion, and that wherever such an impulse exists it ust seek satisfaction. He added that there has never een a time of signal religious revival without a great utbreak of lay teaching.

The Bishop of Liverpool preached, on Sunday last, to crowded congregation at St. Mary's, Islington, from cts xxiv. 24, 25. His subject was Paul's preaching efore Felix and Drusilla. Dr. Ryle described the reacher, his hearers, the sermon, and the results, with reat power and vividness of illustration. The deepest tention was manifested by the large congregation.

An address on behalf of the hospitals, which was elivered from the lectern of the church of Farlam, umberland, by Rev. Edwin Dalton, a Primitive Metho- st minister, has been the subject of correspondence etween the Bishop of Carlisle and the vicar of the arish (Rev. C. F. Gunton). The bishop says that in his pinion a great irregularity was committed, and such a ing must not happen again. This view is, however, sputed.

CONGREGATIONAL.

Rev. W. A. Blake, of Southport, has accepted the astorate of Upper Clapton Congregational Church, hich has been vacant since the death of Rev. H. J. amble.

Memorial stones of a new Congregational Church in ulwich Grove, S.E., were laid last Friday week. The ew building is designed to accommodate 550 persons. he pastor is Rev. H. J. Haffer.

Rev. J. Ossian Davies has been in South Wales. On nday week he preached the anniversary sermons for ichmond Church, Cardiff, and on Monday delivered his ew lecture on Robert Moffat. He also lectured last eek at Haverfordwest.

A twenty-two days' evangelistic mission was con- uded at Needham Market on Sunday week. The vangelist was Mr. H. J. Clatworthy, of Weston-super- are, who was assisted by Rev. W. H. Bradford (pastor the Congregational Church) and Rev. Samuel Fisher f London). The services were very largely attended, d it is believed much good has been done.

METHODIST.

Rev. H S. B. Yates, of Birmingham, is nominated to cceed Rev. Edward Smith in the superintendence of e Clerkenwell branch of the London Wesleyan Mis- on; Mr. Smith to Birmingham; Rev. J. H. Hopkins, Dulwich, to the charge of the new mission centre in uthwark.

On the Saturday of their Conference week, some 300 inisters and others attending the United Methodist ree Churches' Conference at Redruth held a service at and's End, during which they sang the hymn begin- ng, "Lo, on a narrow neck of land," on the very spot here it was composed by Charles Wesley.

In the Mission which they are about to commence in ondon, the Primitive Methodists are going to employ elve evangelists—men and women. The agents are t to remain long in one place, it being thought that equent change will secure freshness. Existing chapels, veral of which are poorly attended, will be utilised as llying places for the Mission.

The Council of the London Wesleyan Mission Bands' ion have decided upon a new departure. On the ugust Bank Holiday, instead of holding special ser- ces in London, they will take the town of Luton by orm. The ministers and office-bearers in the two uton Circuits have entered heartily into the proposal, d made arrangements for all the meetings.

The high spiritual fervour of the recent Primitive ethodist Conference at Bradford has been carried to any a distant centre. Mr. R. Dunn, of Belfast, has en stirring the heart of the Irish churches by an count of the interesting debates, and the quickening iritual power of the Conference. Rev. J. Gair and e friends at Sheffield are forming a "League of In- ease," to labour and pray for an increase of soul-saving rk during this year.

An interesting mission, under the superintendence of v. T. E. Brigden, has been developed by the Wesleyans Westminster, by combining aggressive and pastoral rk. By an ingenious alteration in the chapel, seats ve been retained for 1350, and a cheerful mission-hall d two inquiry-rooms added. Lay missionaries have en engaged, and various services, adapted to the needs the neighbourhood, organised. The chapel stands the border of the notorious "Devil's Acre."

The Birmingham Wesleyan Mission North (under e superintendence of Rev. J. G. Mantle) is being rried on with undiminished vigour. There are nine mpanies of workers, six or seven in each company, o hold outdoor meetings four times every week. The ople listen eagerly; the police invariably protect e workers, and the presence of God is vouchsafed in a narkable degree. Many pledges are taken in the streets d sometimes earnest seekers after Christ follow the ssion band to the chapel, to which building it always rches in full force before dispersing.

Rev. Thomas Champness has now eighty-five men and women employed as agents of the *Joyful News* Mission. It is hoped that the hundred may shortly be completed. The circulation of *Joyful News* is about 50,000 a week. Should the Wesleyan Conference, which commenced its sittings at Sheffield on Tuesday, agree to release Mr. Champness from a circuit appointment, he will be wholly dependent on the profits arising from the sale of *Joyful News*. He hopes that it may advance to a circulation of 100,000.

PRESBYTERIAN.

Rev. John McNeill and his office-bearers have decided to replace the old pulpit in Regent-square Church by a platform, which will be ready and in its place when Mr. McNeill returns from his holiday at the beginning of September.

The English Presbyterian missionaries in China, after seventeen years' persistent effort, have secured an entrance into the important city of Chang-pu, and arrangements have been made for building a church there, the cost of which, about £600, is to be entirely met by Rev. A. Gregory, one of the missionaries to occupy the new station.

Mrs. Barbour, of Bonskeid, has generously offered to pay the salary of a second missionary for Singapore to assist Rev. J. A. B. Cook, who is returning thither in October, but whose health is not very good. It has also been arranged to provide an assistant for Dr. Grant, of the medical mission at Chin-chew, China, and Dr. B. L. Paton, a member of Highbury congregation, has offered his services for that work.

BAPTIST.

Twenty-eight out of thirty-four Baptist Associations have passed resolutions in favour of the amalgamation of the General and Particular Baptists.

A new chapel situated on the Forty Feet Bank—a fen district—near Chatteris, Cambs., was lately opened by Revs. J. T. Wigner (President of the Baptist Union) and T. Graham Tarn (Cambridge). The chapel will accommodate some 120 persons.

Rev. J. T. Brown, of Northampton, speaking at the annual meeting of the church at Hardingstone, lamented the looseness which makes pleasure the great thing in church life. He specially condemned the innovations frequently introduced to retain senior scholars, and urged that the whole Church needed a Puritan reformation.

At the annual meeting of the church at Melbourne Hall, Leicester, last week, all the reports showed that the work of God is still on the advance. The congregations and all branches of the work are well sustained under the ministry of the new pastor, Rev. C. B. Sawday. The church is specially interested in missionary work. A very valuable worker has gone to North Africa. The Young Men's Society in connection with the school hopes to fully support a missionary on the Congo, and a Bible-woman is being sustained amongst the zenanas in India.

Mr. C. H. Spurgeon had very large congregations, during his visit to Guernsey, the week before last, to help to consolidate and impart a stimulus to the Baptist cause started there by Rev. F. T. Snell. His visit to the island lasted only three days, and in that short space he preached no less than six times. So great was the desire of the people to hear the pastor of the Metropolitan Tabernacle, that admission to the buildings in which he preached could only be obtained by ticket, and nine thousand applications for tickets were made. At each of the services in the large Wesleyan Chapel about 1000 persons were present, and hundreds had to be turned away.

NOTES FROM SCOTLAND.

Rev. C. A. Salmond, of Rothesay, is proposed as the pastor of South Morningside Free Church, Edinburgh.

Rev. John Knox, Baptist minister at Lochgilphead, is conducting open-air services at the pier on the Sunday evenings, in which effort he is ably seconded by earnest laymen.

The foundation-stone was laid a few days ago of the Beach Mission Church at Broughty Ferry, which is to seat 400 persons. Carried on for some years on an undenominational basis, this station came under the care of the Church of Scotland about two years ago. Rev. A. Armit has been the missionary since December, 1887.

Large numbers of persons attending Pleasance Church and Mission, Edinburgh, have of late become deeply interested in religious matters. Kitchen meetings are conducted by the workers gathered round Rev. D. M'Queen, the pastor, and many have been converted through their instrumentality. These workers go everywhere; no door is passed.

NOTES FROM IRELAND.

One of the Methodist mission tents is now pitched at Banbridge, and is well attended night after night.

Mrs. Caldwell, of America, has concluded a mission in the Methodist Church in Stewartstown, co. Tyrone. Many young people have been led to Christ, and others led to seek the higher life. Mrs. Caldwell was helped by the minister, Rev. John Elliott, and the good work is going on.

By kind permission of the Major-General commanding the Curragh Brigade, an open-air temperance meeting was held in the camp the other day, under the presidency of Captain Moncrieff. Striking addresses were delivered by various speakers, and there was a large audience, representing every corps stationed at the camp.

The Wesleyans in Belfast are about to start a movement similar to the missions in London, Manchester, Birmingham, &c. Rev. R. Crawford Johnson is to be the evangelist. A new town, it is said, is added every year to Belfast. The working class population is, to a considerable extent, nominally Protestant, but multitudes go to no place of worship.

FALLEN ASLEEP.

Rev. Canon Howe, vicar of Knowle, near Birmingham. —Rev. Geo. R. Moore, Presbyterian Minister of Saintfield, Ireland, at Howth.—Mrs. McMullen, wife of Rev. Wallace McMullen, Vice-President of the Irish Methodist Conference.—Mr. Thomas Sharland, senior officebearer in Tamworth-street Wesleyan Chapel, Croydon. —At Clapham, London, Rev. C. F. Vardy, who entered the Congregational ministry in 1839.—Mr. Henry Hodge, J.P., a leading Primitive Methodist at Hull, and general missionary treasurer of the Connexion.—Rev. Miles Atkinson, for the past thirty-five years vicar of Harewood, Leeds.

TEMPERANCE NOTES.

HOME.

The temperance party in Scotland is hotly opposed to the clause in the Local Government Bill which would hand over the proceeds of drink licences o County Councils.

Sergeant Reid, of Glasgow, the winner of the Queen's Prize at Wimbledon, and Major Pearse, of Devon, whose score was only one point less, are both total abstainers.

The National Temperance League are arranging for a congress at Birmingham in October, on the lines of that held at Liverpool in 1884. Distinguished support has already been secured.

A successful camp-meeting has been held in Hyde Park in connection with the Middlesex £1000 Mission Fund, Good Templars. Numerous telling addresses were given. A number signed the pledge.

The Ten o'Clock Closing Act (Scotland) has wrought great good, but needs to be strictly enforced. In several cases lately the magistrates have held that it was enough if drink were not sold after ten o'clock, as consumers should be allowed a reasonable time after to consume it on the premises! It is obvious this opens the door to endless evasion.

Mr. Burdett's *Hospital Annual* shows inexplicable discrepancies in the expenditure on alcohol in the different London Hospitals. Some spend so little and others so much that it is evident both cannot be right. If the smaller outlay produced worse results, it would prove it a mistake. But, on the contrary, as shown in the Temperance Hospital, the best results, medically and surgically, are obtainable when alcohol is dispensed with entirely.

Lord Wolseley, at a recent meeting, after congratulating Rev. J. G. Gregson upon the success of his advocacy of temperance principles amongst our army in India, said that the amount of crime in the army in India corresponded with the quantity of liquor consumed; if we wished to have soldiers who were moral and good, that wish could only be accomplished by regulations enforcing abstinence from all alcoholic liquors. We used to educate our soldiers to drink by serving round to them spirits with their rations, but that regulation had been abolished; he was glad to tell them that since its abolition drunkenness and its concomitant crime had become yearly less amongst the rank and file of the British Army.

FOREIGN.

During his visit to India, Mr. W. S. Caine, M.P., established forty-four temperance societies. Every centre of population there now has one except Delhi.

In New Zealand ladies are so active in the temperance cause that they are collecting money to support an American organiser for two years in connection with the Women's Christian Temperance Union.

In the Manchester *Examiner and Times*' American letter it is stated that the water supply of New York is, by the Municipal Council, purposely allowed to remain impure that people may be driven to the public-houses for drink. The majority of the Council are said to be drinksellers.

The steamship *Nithsdale* is, says an American contemporary, loading at Charlestown, a large cargo for the west coast of Africa. It includes 1,120 packages of New England rum; 700 hogsheads already have been loaded, some tobacco, and a few barrels of flour. The paper further states that "the Liberian Government wanted the *Nithsdale* to carry over four missionaries, but did not furnish any passage money, so the agents refused to carry them."

The defeat of Constitutional Prohibition in Pennsylvania by more than 150,000 majority (says Rev. Joseph Cook) is one more proof that the liquor traffic is now the most dangerous political power in the republic. The whisky syndicates controlled and used the machinery of both the national political parties. The result ought to be a revolt of temperance Republicans and all honest voters from every political organisation dominated by the saloon. The subserviency of large portions of the secular press to the dram-shop oligarchy is one of the most ominous signs of the times.

ST. GILES' CHRISTIAN MISSION.

MR. GEORGE HATTON writes from 4, Ampton-street, Regent-square, W.C.:—The work recently commenced among women promises to assume considerable proportions. We have secured premises at 25, Drury-lane, which we have opened as a Night Refuge for destitute women. Tickets of admission to this Shelter, by the kind permission of Mr. James Monro, C.B., Chief Commissioner of Police, will be distributed by the constables on the beat.

One of the old gin-palaces of the Seven Dials has been purchased, and will be used as a probationary home for lost women; while a third house has been taken at 32, Leighton-road, Kentish Town, N.W., where the more hopeful cases can be accommodated, and the women taught laundry work and other useful service.

During the winter my health was greatly improved, and I was able to take part in the work of the Mission; but in the spring I had a severe relapse, and was again compelled to seek rest away from home.

I most heartily thank all our subscribers for the generous and ready aid they have rendered during the past year, and feel sure that their continued sympathy will again encourage our workers in their arduous tasks.

Personalia.

Rev. Thomas Spurgeon, of Auckland has resigned his charge in that New Zealand city, and is not at present seeking another pastorate.

Ben Hogan, the well-known American evangelist, is now paying a visit to this country. He has had a very remarkable experience, and since he entered Christ's service, he has been much owned of God. We bespeak for him a hearty welcome, and many open doors of service in Great Britain.

Rev. Newman Hall celebrated the fiftieth anniversary of his ordination to the ministry on Sunday week. Referring in his sermon to the scope of preaching, he said there is a good deal too much lecturing in pulpits. He stood there to preach, and did not pretend to sit in the professor's chair and lecture. That is not the duty of the pulpit, but a perversion of the pulpit. The duty of him who occupies the pulpit is to proclaim Christ to the world.

The Late Mrs. Hayes.—The death of Mrs. Hayes, wife of the ex-President of the United States, will be regretted by those who had the moral welfare of the United States at heart. During her husband's administration Mrs. Hayes carried her religious and temperance principles into practice in regard to what may be called the State duties of the President's wife. Such an example of conscientiousness and rectitude in high places was a power for good.—*Montreal Witness.*

Rev. John Barton, vicar of Holy Trinity Church, Cambridge, who has had over fifteen years' experience of mission work in India, a short time since expressed his willingness to go out to Tinnevelly for eighteen months, and to place his services at the disposal of the Mission there. The committee have gladly availed themselves of his offer, and he will sail for India early in October. During his absence, Rev. J. Ireland Jones, of Ceylon, will have charge of his parish at Cambridge. Besides helping the aged Bishop Sargent in the administration of the diocese, it is hoped that Mr. Barton will be able to do much to stimulate the spiritual life of the Christian population.

Rabbi Lichenstein, according to the report of Rev. Andrew Moody to the Free Church of Scotland, sustained heavy loss through the reverses of a relative. He was obliged to quit the house in which he lived, and which he had regarded as his property. He was able to take another, however, so that his enemies had not the satisfaction of reducing him to destitution, and setting him out on the street. Some kind gifts which arrived from England, sent by friends, who were not aware of his distress, came to him in his time of need. He has borne his trials with admirable and Christian resignation. He still clings tenaciously to the idea that his testimony has greater weight because he is not baptized.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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Y.M.C.A., WHITTINGTON-AVENUE, E.C. — Daily prayer-meeting, 1.30 p.m. Foreign missionary meeting, every Fri., 6.30 p.m. Bicycle and Tricycle Mission, every Sat., 3 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Prayer-meeting, each week-day (Sat. ex.) 1 till 2 p.m. Sun., 3.45 p.m., men only; public, 7.30 p.m., Mr. W. R. Lane. Gospel meetings for men, Mon., Tues., Wed., and Fri., 8 p.m. Bible-reading, by Colonel Puget, Sat., 8 p.m. French Bible-class, Thurs., 8 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam, Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W. — Thurs., July 25, 8.45 p.m., lecture, by Rev. James Paterson, of Belgrave Presbyterian Church, on "Christ's Need of Young Men." Sun., July 28, 3.15 p.m., evangelistic service for young men.

THE WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 8 p.m., Rev. H. P. Hughes. Rev. M. G. Pearse's Fri. morning service is given up till October.

CONFERENCE HALL, Mildmay-park, N. — Sun., July 28, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Robert Burn.

PARIS EXHIBITION.—Salle Evangélique, 31, Avenue Rapp (close to east side of Champ de Mars): French meetings daily (Sun. included), at 4, 8, and 9. English church service, Sun., at 10.30. Bible-reading and prayer-meeting, daily (ex. Sat. and Sun.), at 3. Bible and Tract Depôt open 10 a.m. Salle Evangélique, 2, Place du Trocadéro: French meeting, daily, at 5; Sun., at 4 and 5. Bible and Tract Depôt open 10 a.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun., 11 a.m. and 6.45 p.m., Mr. E. P. Telford.

SAILORS' WELCOME HOME, 173, Ratcliff-highway, E.—Monthly meeting of Christian Lifeboat Crew, Tues., Aug. 6, 7 p.m.

KILBURN HALL, Kilburn-gate, N.W.—Bank Holiday, meetings, 4 and 7 p.m. Tea at 5.30. Various friends will take part.

THE MEETINGS at Mrs. Boardman's, 3, Highbury-place, N., will be suspended during Aug. They will recommence Tues., Sept. 3, 6.30 p.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Aug. 2, 7 p.m. Address by Rev. James Stephens; subject—"Filled with the Knowledge of His Will."

MERCHANTS' LECTURE, Finsbury Chapel, Finsbury Circus, E.C., Tues., July 30, 12 noon, by Rev. J. Guinness Rogers; subject—"Some Isms of the Day—(5) Churchism."

EDINBURGH CASTLE, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

BOWER-STREET HALL, Bower-street, Stepney, E.—Sun. next, 6.30 p.m., Ned Wright.

CAPE GENERAL MISSION.—Farewell meetings, Metropolitan Tabernacle, Newington-butts, Mon., Aug. 12, 7 p.m. Rev. C. H. Spurgeon will preside. Exeter Hall, Strand, Wed., Aug. 14, public meeting, 7.30 p.m. Chairman, Mr. S. Gurney Sheppard. Mr. T. B. Miller, Mr. Reginald Radcliffe, and others will take part. All the missionaries will be present at both meetings.

PAKEFIELD CONFERENCE, near Lowestoft, Aug. 13 and 14.

THE SABBATH IN FRANCE.—"*Société Française pour l'Observation du Dimanche,*" recently issued a complete list of Protestant Services in Paris, also an address to the merchants and traders of France, urging them to close their manufactories and shops on Sundays, and to abstain from employing workmen or others on the Day of Rest. About 300 French traders have given their adhesion to the Society. Besides this, the Society is lending Prize Essays on the Sabbath, written by French working men. A request has been made to the Paris City Mission (whose agents all help in this good work), for a special missionary for Paris, who shall visit the shops, and ateliers of manufacturers, in order to obtain more signatures, with an engagement to abstain from the employment of all unnecessary Sunday labour.

Notices.

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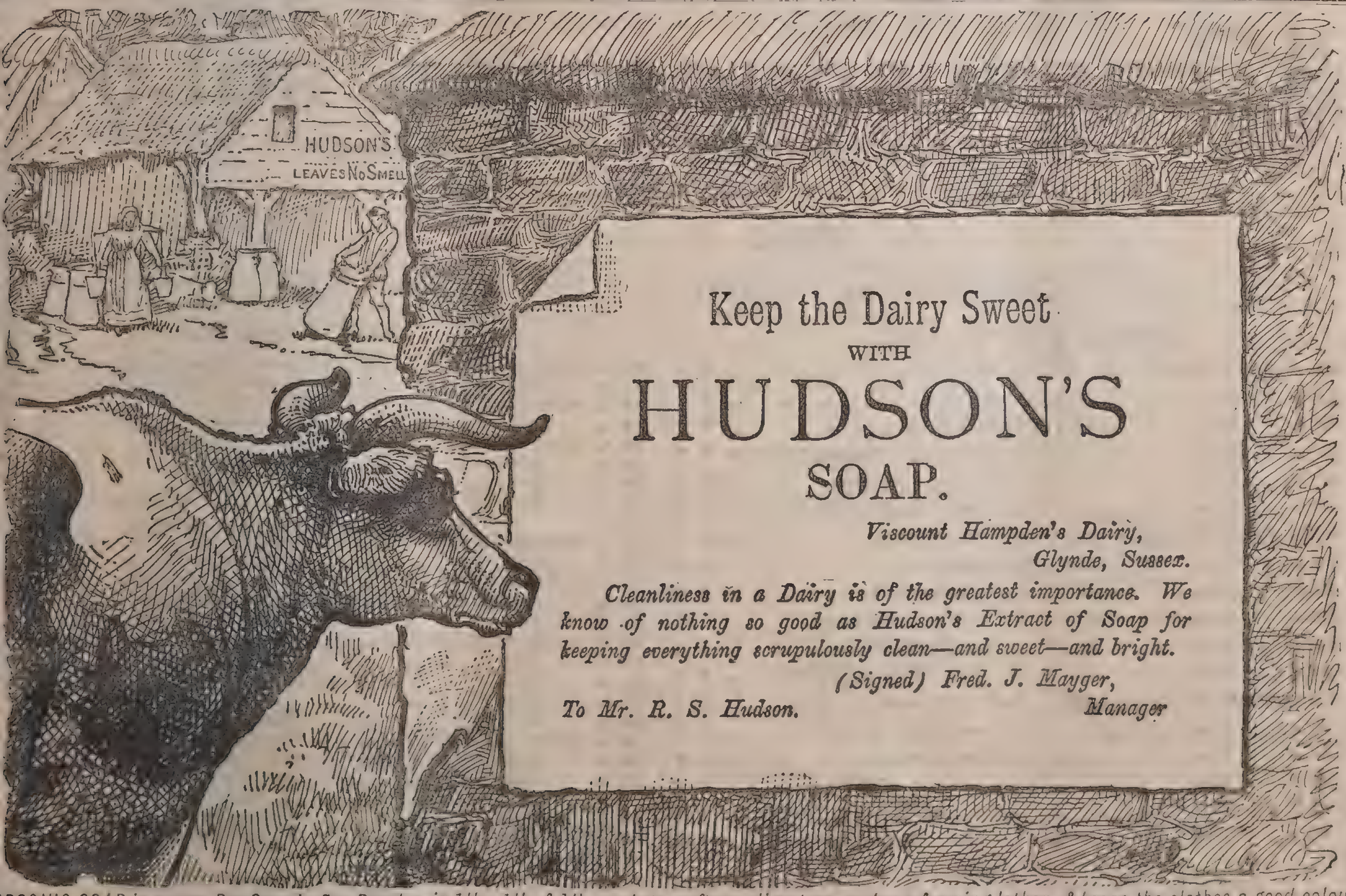
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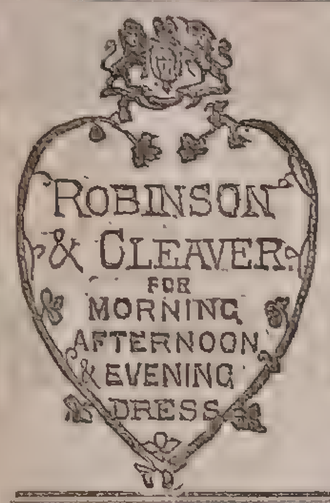


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CASE FOR THIS WEEK.

CHRONIC BRONCHIAL AFFECTION AND CONGESTION OF THE LUNGS.—CASE of MISS E. A. W., of TORQUAY.

This patient consulted me last December. Of consumptive family. Had been subject to colds for years, with attacks of inflammation and congestion of the lungs. The cough at this time was exceedingly troublesome, there was heavy expectoration, mingled with blood, and causing much exhaustion, severe pains, paroxysms of short breathing, secretions unhealthy, swelling of the feet and ankles.

Advice and medicine were sent. The patient gradually improved after the first six weeks. Writing on March 12, she says:—"I am thankful I am still improving. The pains are nearly gone. Your liniment much relieves me. My cough and expectoration are less. I am hoping to get quite well." She now asks for advice upon some other matters—spasms in the stomach and faintness after eating, for which a prescription was sent her.

Writing on April 24 last, she says:—"I cannot thank you enough for the great benefit I have received from your advice and medicine. I am better and stronger than I have been for years. I thank God for having restored me to health again."

The address of this patient can only be given on private application to me.

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CAPTAIN MORETON has great pleasure in recommending Mr. FOSTER, as one both capable and anxious to train children in secular and spiritual things. Kelvedon School, Essex. Entire charge of orphans.

INKERMANN HOUSE, Hove, Brighton.—The Misses ASHBY receive young gentlemen for Board and Preparatory Education, at 3, Lansdowne-road. Constant attention is paid to health, and the pleasures of home are combined with the regulations of school.

HOLIDAY TUTORSHIP.—French Gentleman, aged 18, B.A. in the Faculté de Montauban, desires the above in a godly family, where he may see something of the religious life and work in England.—G. PEMBER, Esq., Budleigh Salterton, or REGINALD BUTTERWORTH, Esq., Bristol.

August 2, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Captain W. E. Smith, hon. sec. of the Evangelisation Society, London.

With reference to the remarkable meeting on the morning of the second day at Fernaghy, noticed in our last, a correspondent writes that one of the ministers remarked to him how very striking it was that the power so manifestly fell *after* the claims of the heathen were brought to the front in the great open-air gathering. Our friend adds: "I firmly believe that the Lord purposes very abundantly to answer prayer then and there made on behalf of multitudes in the uttermost parts who were then sitting in gross darkness."

Probably many who were present on that occasion will read these lines. They and others, who, though not present, recognise the hand of God as they read the report, are asked to watch with expectant faith for the answers, which will surely come. "What a blessing if beloved ministers and our many evangelists would henceforth give the heathen a fairer place, which is the place God has given them. I write this as one who has been so lacking myself. I think *some* feel most heartily with us on this point."

The wanton and profane quotation of Holy Writ as an easy method of raising a cheap laugh would appear to be on the increase among certain newspapers and public speakers, and it is a habit which cannot be too severely reprehended. An evening newspaper often parodies the words of Scripture in a way that must shock a large number of its readers, whilst members of Parliament, who ought to know better, are also very frequent offenders in this respect, and it is much to be regretted that their audiences should make such references possible by accepting them as a substitute for wit.

We commend to the notice of our readers the letter on p. 18, by Mrs. Fagg, entitled "The Colonies and their Vices." We are glad to see from colonial contemporaries that our outspoken brother, Mr. Henry Varley, is fearlessly fighting for the cause of Social Purity in Melbourne and other towns. Mr. Varley's lectures and writings have been the means of arousing the people of Melbourne to thought and action in regard to the degrading vices which are a scandal to the city and colony, and as a consequence of the agitation now going forward, a Bill, introduced by the Government, is before the Legislature of Victoria, similar in its provisions to the Criminal Law Amendment Act of this country. Large meetings have been held in support of this much-needed legislation, and Parliament is being strongly urged to pass a Bill with stringent provisions for the prosecution of offenders against public morality. Until Mr. Varley raised his voice upon the subject scarcely anything had been done in this direction. We trust that the fire which he has kindled will not be allowed to die out, and that his efforts will be crowned with success.

The Pope is once more holding out his oft-repeated threat of leaving Rome, where he alleges that he holds an impossible position, and, according to the Rome correspondent of *The Times*, the matter is exciting some attention there. It is said to have been discussed at a recent secret consistory, and preparations are, it is stated, being made in Spain for the contingency of his removal thither. It may be doubted whether such a menace is to be taken seriously, for a removal is most likely to involve the loss of what little prestige is left to him. On the other hand, however, it may be noted that Rev. James Neil, the well-known writer and speaker, in his "Palestine Re-peopled," states that in the opinion of the Jesuits the removal of the seat of apostasy to Jerusalem is the only step to revive its waning influence. He further quotes from a work written by one Abbé Michon, in which such a departure is advocated as likely to further "the grand scheme for the union of the churches." Again, the construction of the railway from Jerusalem to Jaffa, to which we lately alluded, may be destined to play an important part in the development of this phase of Eastern events.

It is somewhat noteworthy that none of the ultra-Roman Catholic countries are at all anxious to have the Pope as a resident, temporary or otherwise, should he decide upon leaving Rome. Austria has already made a strong expression of opinion in regard to the proposed departure; and the Government of the country in which it was stated that an asylum has been offered to him—Spain—has stated its refusal to entertain the idea of giving him an asylum. Altogether the attitude of these countries is anything but complimentary to the head of the Romish system, and it would seem to suggest that they have seen rather too much of it.

The struggle in Canada against the special privileges claimed and enjoyed by the Papal hierarchy in the province of Quebec is extending. The Acts which will incorporate the Jesuits are awakening vigorous opposition, and the organisation called the Equal Rights Association, is spreading in Ontario, in city, town, and hamlet. Meanwhile the Roman Catholics are combining, placing in the front official politicians, boasting that they number in Quebec two millions of persons, that they are French and not English, that they have hundreds of thousands of sympathisers in the American Republic, and that their creed is Catholicism first, and "the union of the people with the clergy." Whatever trust there may be in Romanists on this side the Atlantic, a very different sentiment is growing up on the other.

From not a few of our English pulpits protests have been made against the one-sided, worldly view of English life which alone has been presented to the Shah during his stay in this country. He has been satiated with amusements, and initiated in gambling; but he has now left our shores without having been inside either a church, a prison, or a hospital, from all three of which there was much for him to learn. The prison system in Persia is as bad as it well can be, both as to material and moral arrangements, and the sick are not cared for at all. Moreover, a great opportunity has been neglected in withholding from the Shah the knowledge of the way of salvation through Christ; and a judicious exposition of the truths of religion might have led to all-important results, and the possibility of spreading the light throughout his dominions.

But the sternest rebuke of all comes from the minister of the Mohammedan congregation in Liverpool, who in the course of his sermon pointed out that there were two great vices from which Mohammedans were singularly free: the vices of drinking and gambling. Up to the time of his visit to England, the Shah, as a faithful follower of the Prophet, had never betted. But while here the Prince of Wales had initiated him into the mysteries of that vice—a proceeding against which the minister warmly protested. No wonder that Mohammedans are not converted when such a spurious form of Christianity is set before them. We are glad to note that the Society of Friends took advantage of the Shah's visit to Bradford to present him with a copy of the Word of God.

It is a painful fact that the number of suicides in France has, during the last fifteen years, increased over fifteen per cent. The last record for twelve months records 8202 as the number for the period. The largest cause is stated to have been insanity, but it must not be overlooked that intemperance was at the root of the larger proportion of these cases. The consumption of alcohol has increased threefold in France during the last fifty years, and insanity fourfold, and a statistician has affirmed that when a man or woman takes to absinthe drinking, he or she is "sure to commit either a crime, or to destroy himself or herself."

Rev. S. A. Barnett, of St. Jude's, Whitechapel, writes to *The Times*, pointing out that the district in which the atrocities have taken place, in which scenes of brutality and degradation are enacted every night, is comparatively small, forming a black spot of three or four acres, in the midst of a neighbourhood which does not deserve its evil reputation. He emphasises the fact that the blame is primarily to be laid at the doors of the owners of houses, where "men and women live like beasts, where crime is protected, and where children or country people are led on to ruin." There is but too much truth in this charge. An instance of the way in which the criminal apathy of unscrupulous landlords blocks the way to improvement was furnished the other day at one of the Metropolitan police courts. The owner and occupier of a house were summoned by the sanitary inspector for over-

crowding. It appeared in evidence that the tenant and his wife, a married daughter, and two children, lived and slept in one wretched dirty room, 12 ft. by 10 ft. in width, and that there were eight rooms in the house, all let out in similar tenements. No notice had been taken of previous warnings, and the magistrate very properly censured the owner, and fined him £3. But the question which suggests itself is, Why is not the law more frequently put in force against such property owners?

The Record of last week says:—

It is almost pitiful—a few years ago it might have seemed incredible—that even Convocation should have no better nor more original remedy to suggest for the growing heathenism of great cities than a return to monasticism. It is true that that august body is itself a survival of a remote, not to say a musty, antiquity, and there may be something more overpowering to the intellect than outsiders can understand in the mere fact of belonging to an assembly so utterly out of touch with modern needs and conditions. Itself a kind of ecclesiastical Rip van Winkle, it may be more easily pardoned for borrowing from dreams of its past glories solutions for the necessities of to-day. Some ghosts, surely, of mitred abbots must have wandered about the Committee-room of the Upper House when it gave its sanction to the revival of monastic orders bound by vows.

Sir Arthur Blackwood thus writes in the same journal:—"What! are we to have the land covered with monks again? God forbid. Heartily do I join in urging prayer for deliverance from such a catastrophe!" We rejoice that such protests are in harmony with our expressed views.

It has always been not a gain, but an injury, to make any Church more than Christianity. The rekindling of the fires of sectarianism in parish magazines, with strong articles against Nonconformists, is provoking the Congregationalists to issue a series of counter publications. The action of a clergyman in Kent in refusing to administer the sacrament to the wife of a surgeon, solely because she sometimes attends a Wesleyan chapel, is leading to a litigation, from which pure religion will gain nothing. There are hundreds of parishes which now are proving that religion flourishes where a common faith in Christ promotes unity, and as many where bitter sectarianism is promoting infidelity and Godlessness.

The Sunday Observance Society performed a useful and courageous action in raising their voice, at the half-yearly meeting of the London, Brighton and South Coast Railway, against the system of cheap Sunday excursions, which has latterly been very much increased, chiefly to convenience the National Sunday League. We greatly regret that this effort to preserve the sanctity of the Sabbath did not meet with more success. Much has been made in the daily journals of the supposed philanthropic desire on the part of the directors to benefit those who work hard all the week and need a change on Sunday. Yet the true policy which actuated them was, as was shown at the meeting, purely one of monetary profit. How much of the supposed "philanthropy" would exist if Sunday excursions did not "pay"?

But do not the Company's servants also "work hard all the week and need change on Sunday"? Their hours are inordinately long, and this, with Sunday work added, must render them less fresh and capable of fulfilling their duties, and is a prolific cause of accidents of various kinds. Nor can the employment of extra men at special times meet the case, for neither experienced men worn out with fatigue, nor novices untrained to the work, are fit to be entrusted with the thousands of lives which travellers commit to their care. God has laid down certain principles, the violation of which endangers the lives of the many, though it benefit the pockets of the few. This is a reversal of the often-urged plea for Sunday traffic that "the few (*i.e.*, the employés) must be sacrificed for the sake of the many (*i.e.*, the public)."

It is to be regretted that Lord Meath's Bill for preventing parents from recovering their children after having once consented to their adoption, unless they can satisfy the Justices that they have a legitimate claim, has been nipped in the bud. It is only too common for disreputable and unscrupulous parents to allow their children to be rescued from the streets and trained, and then claim them again, only to send them into the streets to beg or steal. The result of Dr. Barnardo's recent case proves the necessity for some such measure. The Lord Chancellor, who opposed Lord Meath's Bill, on the ground that it was ill-constructed and dangerous in principle, has undertaken to introduce a measure giving poor-law guardians power to prevent this reclaiming of children by vicious parents: but this does not go far enough: no enactment will be satisfactory which does not extend such preventive power to others besides poor-law guardians, *e.g.*, to the managers of boys' and girls' homes.

THE YOUNG MEN OF INDIA.—Mr. David McConaughy, secretary of the Y.M.C.A. of Philadelphia, has accepted a hearty invitation to take charge of work amongst young men in the city and in the presidency of Madras. He leaves for India at the beginning of October, and, before doing so, hopes to visit the colleges and leading associations in the Eastern States. Before reaching England he has promised to spend a few days in Ireland, and then to devote himself to the work in England and Scotland of fostering missionary interests amongst young men, collegiate and others.

MR. D. C. JOSEPH'S Evangelical Mission to Israel in Jerusalem is still enjoying God's blessing in many ways. Its pressing need is the practical sympathy of more British friends, so that agencies for good may develop as opportunity affords. The report for the past two years, just issued, shows that the Gospel seed has taken root and brought forth fruit in a cheering manner. Among men and women alike good work is in progress, but through lack of support the Mission's efforts are sadly hampered. Communications for Mr. Joseph may be sent to Mr. R. Morgan, 138, Clifden-road, Clapton, London, E.

AMERICA AND CANADA.—Mr. Robert Burn gave an account of his recent trip in America and Canada, to a numerous audience, in the Lecture Hall, at 186, Aldersgate-street, on Tuesday evening last week. Some beautiful views of the cities visited were exhibited by the oxy-hydrogen light; as, also, pictures of some of the elegant American Y.M.C.A. buildings. Amidst the natural wonders Niagara, of course, bore the palm. The visit had been an occasion of unqualified enjoyment and profit. Amongst other impressions the lecturer had been much struck with the development of association work on that side of the Atlantic; with the spiritual fervour of the secretaries and workers; with the wise purposes the gymnasiums were made to subserve; with the extended interests which Association men were taking in the salvation of the young men of the world. Short addresses were also given by Mr. George Williams, who presided, and by Mr. H. B. Chamberlain, of Denver, Colorado. A collection was taken for a new Association building at Johnstown, Pennsylvania.

Dr. Barnardo's Case.

On another page we have reprinted from *The Record* an article on "The Queen *v.* Dr. Barnardo," which very fairly reviews the case, and which Dr. Barnardo commends to all who are interested in the rescue of little children. *The English Churchman* also deals with the matter in a like spirit.

The inconvenience to which Dr. Barnardo's Homes and similar institutions are being put by applications for the surrender of children who have been rescued from destitution or from grave moral peril, is one more manifestation of the Roman Catholic activity which is making itself felt on every hand.

In the August number of *Night and Day* Dr. Barnardo gives a full and succinct narrative of the circumstances before and after the reception of the child concerning whom there has been all this ado. It is quite true that the Appeal Court has confirmed the decision of the Court of Queen's Bench, but with the very important and significant difference which is thus stated in the current issue of *Night and Day*:—

The Appeal Court confirmed the judgment of the Court below; that is, they, too, held I was in contempt because I had not produced the body of the child in Court on April 30. But, strange to say, that they held my contempt rested upon altogether different grounds. Mr. Justice Mathew had said that my return was "evasive and illusory," and he gave his reasons. The Appeal Court said in effect: "WE DO NOT BELIEVE YOUR RETURN WAS EITHER EVASIVE OR ILLUSORY. We are satisfied that you did not know that an application was going to be made to the Court for M. T., and we do not believe that you sent this child away to avoid the process of the Court and its jurisdiction. Moreover, WE BELIEVE THAT YOUR LETTERS WERE *bonâ fide*, and not intended to convey one meaning while professedly they conveyed another, although we think they were not the best letters to attain the object you had in view."

The law, as laid down by the Appeal Court, amounts to this:—If he had sent the child away before the mother's letter reached him, Dr. Barnardo would have been acting legally; but when once the mother had made a formal demand for the child, he had no legal right to detain her. We should have thought that the mother, having given a written agreement to Dr. Barnardo to detain the child for two years, she could not demand it before the end of that time. But it appears that the law does not recognise such an agreement as binding.

None of the institutions, of which Dr. Barnardo's is the largest in the world, could ever have existed unless there had been men and women whose love for helpless and suffering children had eaten them up. And even if in one case this zeal for other people's oppressed and imperilled little ones have led Dr. Barnardo (to whom his country owes a debt it never can repay) beyond the exact limits of a law which confessedly needs to be reconsidered, are we to play into the hands of the Romish conspiracy which seeks, not the welfare of the children, but its own aggrandisement?

We beg our readers to commit to memory the whole story, as it is told in *Night and Day*, and then tell it everywhere, that Christian sympathy may be drawn forth, and that these and other institutions may be sustained as they ought to be by the disciples of Him who said: "It is not the will of your Father, which is in heaven, that one of these little ones should perish."

The Good Tidings of the Reign of God.

II.—THE HEIR.

The trial of the usurper on the throne was in the fulness of time exhaustively complete, and the time had come for the Heir of all things to assert his claim; in the spiritual realm to deliver men from the power of darkness, and translate them into the Kingdom of the Son of his love; and in the outward realm to release his people from the Roman yoke. He had come into the world—the great mystery of godliness—God manifested in flesh. As became a King, his way was prepared by his herald and forerunner, John, who preached, "Repent; for the Kingdom of the Heavens is at hand;" and Jerusalem, and all Judea, except the Pharisees, were baptized of him in Jordan, confessing their sins. Then Jesus also was baptized, confessing the people's sins; was declared by the Father as his beloved and well-pleasing Son, and doubly authenticated by the dove-like Spirit; by the same Spirit He was impelled into the wilderness to be tested by and to defeat the devil; was testified by John to be the Lamb of God, which taketh away the sin of the world; and then He came preaching the Gospel of the Kingdom of God, and saying: "The time is fulfilled, and the Kingdom of God is at hand; repent ye and believe the Gospel"="The Reign of God is at hand: repent ye and believe the good tidings."

The benevolent and beneficent character of God, the Great King, was made manifest by the Son of his love healing all manner of sickness and all manner of disease among the people (Matt. iv. 23; ix. 35).

Jesus sent forth the twelve and then the seventy to preach the same Good Tidings of the Reign of God, and gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease; and gave them power to tread on serpents and scorpions, and over all the power of the enemy.

After his resurrection, as a King He spake to them: "All power is given unto Me in heaven and on earth. Go ye therefore and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the age." This was in perfect accord with what He had said to the four disciples on the Mount of Olives: "And these Good Tidings of the Reign shall be preached in all the world, for a testimony unto all the nations; and then shall the end come."

The Gospel of the Kingdom—the Good Tidings of the Reign of God—is the full-orbed Gospel of the Grace of God. And under whatsoever aspect it is presented, whether as the Gospel of God; the Gospel of Christ; the Gospel of the glory of the blessed God; the everlasting Gospel—it is still and always the Good Tidings of the Reign of God, as displacing the usurpation and tyranny of Satan, and as bringing in everlasting righteousness, and peace, and joy.

Only from the point of view of the Reign of God can the manifold truths of Scripture be brought into line, and harmonised; and many errors, growing out of half truths disproportionately magnified, could not co-exist with the preaching of the Kingdom of God.

If we remembered that the Kingdom is transferred to resurrection ground, and that only by being born again can we see or enter into the Kingdom of God, how could we fail to distinguish between the Fatherhood of God in Adam, and the Fatherhood of God in Christ? how could we fall into the modern error of the universal Fatherhood of God?

How could we inscribe on our banners the name of any *ism*, whether it derived its designation from a nation, a man, a doctrine, or a form of Church government, if we realised aright that we are ambassadors of the King, and preachers of the Good Tidings of the Glory of the blessed God?

If we remembered that "God hath chosen the poor of this world, rich in faith, and heirs of the Kingdom which He hath promised to them that love Him," how could we have respect to the man in gay clothing, and say unto him, "Sit thou here in a good place," and say to the poor, "Stand thou there, or sit here under my footstool"?

If we thought of ourselves as in the Kingdom of our Father, how could we regard the normal Christian life as anything lower than loving loyalty and affectionate obedience?

The Kingdom of God is the only platform large enough to include Christians of all qualities and powers. "Birds of a feather flock together," and men alike in mind and thought will, by a natural law, come into association with each other; but there will be no rivalry where the purpose is the same. A thousand questions would be answered, a thousand difficulties would be solved, if the Kingdom of God, in which we all believe, were definitely understood, and the phrase, which is often so indefinitely used, were studied, until, like Calais on Queen Mary's heart, the Kingdom of God were engraved on ours.

M.

LONDON ADULT SCHOOL UNION.

The committee of the London Adult School Union has issued an appeal to Christians of all denominations, calling for the establishment of more adult schools in the Metropolis. After referring to the very important work done by these institutions in midland and northern towns, the circular shows that the adult school may be made the link whereby working men become connected with Christian organisations. At the present time there are about twenty adult schools in London, mostly for men, with an average attendance of about 1000. The first was probably the one in Bunhill Fields, and the circumstances under which it was started are very interesting, as indicating the generous and hearty way in which the men themselves take up the work. It seems that in 1879 a few members of the Hull Adult School started a subscription to pay the expenses of two of their number to visit London, in order to start a school similar to that from which they had themselves derived so many benefits.

The schools in London are held in various districts, and among the most recent are one at Lower Sydenham and one at Stratford. The Committee has a strong conviction that adult schools are needed in all parts of London, and it invites all who are not satisfied with the present condition, religious and moral, of the working men, to visit one of the principal schools—at Bunhill Fields, Putney, Wandsworth, Penge, Regent's Park, or Croydon—with a view to establishing others. Persons desirous of further information, or willing to arrange for deputations to explain the work at public meetings, may write to the Hon. Sec. of the Union, Mr. Joseph Butler, Thornham, St. Andrew's-road, Stoke Newington, N.

The Leper Movement.

There is a great danger of our being carried away by mere sentiment over the noble heroism of the late Father Damien, and there is a danger that in our desire to perpetuate his memory we may rest satisfied with the national and philanthropic scheme of the Prince of Wales. That scheme is a noble one, and deserving of support, but it is not *missionary*, it seeks to do nothing for the souls of the lepers. I have often said that, of all the hopeless beings on the face of God'sfair earth, the leper, without Christ and the consolations of his Gospel, is the most hopeless; and Christians should see to it that whatever they do for the body of the suffering leper they should not neglect his soul.

The legislation for lepers on the part of the Government of India is likely considerably to increase the work of the Mission to Lepers, while the move on the part of the Prince of Wales' Committee may take from its revenue. For years Protestant missionaries have been labouring amongst the outcast lepers of India, and there is scarcely any department of missionary work which has been so singularly owned by God. This blessing continues up to the present time. In the asylum at Purulia, in sixteen and a half months after its foundation, sixty-eight baptisms have taken place; indeed, the work of God has been so very remarkable that the Local Board of the German Mission there has written home to the Mission to Lepers, requesting them to appoint a permanent native pastor for the institution.

An especially interesting feature of the work of the Mission to Lepers is that of endeavouring to save the little children from falling victims to the disease of their parents. It has been found that the parents are willing to separate from their little ones, in order to save them. The Mission to Lepers is anxious to enlarge its operations by establishing Homes for these children. In short, there is a large and increasingly interesting field of work rapidly opening up before this Society, which may be said to be as yet in its infancy.

Wellesley C. Bailey.

17, *Glengyle-terrace, Edinburgh.*

A GREAT TEMPERANCE FETE is to be held in Brockwall Park, Herne Hill, S.E., on Monday next (Bank Holiday). There will be numerous attractions, and public temperance meetings are to be held at three and half-past six, among the speakers announced being Mr. W. Johnston, M.P., Mr. Handel Cossham, M.P., Revs. E. L. Roxby, Canon Leigh, Walter Hobbs, A. W. Jephson, and others. The grounds will be opened at eleven o'clock, and remain open until eight. Some ten to fifteen thousand people are expected to be present, and Christian workers are invited to come and leaven the crowds with Christian leaflets, tracts &c., and to hold small quiet camp meetings.

"FLIGHTS OF BIRDS."—Amongst the prettiest and most novel of wall decorations may be classed the "flights of birds," made and sold on behalf of the "Fund for the Assistance of Ladies in reduced circumstances," under the care of Miss Smallwood, 2, Severn Villas, Bewdley. These consist of hand painted birds in attitudes of flight, cut out of stiff paper; each set contains eight pieces, at 1s. and 2s., according to size. They are well executed, and the artistic effect is very pleasing. "Flights" may be had of swallows, herons, chaffinches, and butterflies, and "groups" of owls, at 2s. each set. The "Fund" is one well worthy of support, and we hope that some of our readers will not only take the value of their money in "birds" (and very good value it is), but also interest themselves in the other branches of this well-deserving charity. Miss Smallwood will find a ready outlet for any help, pecuniary or artistic, which may be offered her on this behalf.

THE KESWICK CONVENTION.

Another "Keswick," to use the conventional expression, has come and gone, and is acknowledged by all to have been one of unusual power and blessing. It began at a very high pitch, and rose to the close. And this was not apparently due to the influence of any one man, but to the gracious work of the Holy Spirit, co-operating with and working through all the speakers.

The weather was certainly unfavourable: on some days something more than showery. Pastor Theodore Monod began one of his addresses by asking the people what they thought of the weather, an inquiry which was evidently felt to be capable of but one answer. But the remarkable thing at Keswick is, that weather never seems to affect the audiences; and delicate ladies, as well as invalids, will come through a very "spate," inhaling the hot damp air of the tent for days together, with no apparent detriment.

It certainly is a memorable thing to see that spacious tent crowded morning, noon, and night, with 2500 people, filling up every corner, and in most cases occupied in diligently taking notes. It is as keen an audience as a speaker might wish to address. At the announcement of a new point, hundreds of heads will be bowed over the notebooks; and, as the references are mentioned, there is the rustle of thousands of leaves, whilst the pages of the Bibles are turned. At night the tent is beautifully lighted, and, as the spectator looks down upon it from the neighbouring hills, and catches the strains of sweet hymns arising on the evening breeze, it is altogether a scene of fairy-like beauty.

The usual speakers occupied the platform, over which was a huge sounding-board, bearing on its forefront the appropriate words: "All one in Christ." The preponderance, no doubt, belonged to the evangelical party of the Church of England; but other bodies of Christians were represented, and there was nothing to distinguish the one from the other. The most perfect unanimity of feeling and action prevailed throughout. Indeed the meetings were a living fulfilment of the Lord's intercessory prayer for the unity of his Church. One of Rev. Hubert Brooke's most relished allusions in one of his memorable Bible-readings was to the absurdity of the finger-joints on one hand finding fault with those that sprang from an entirely different joint on the other. Applause is seldom, if ever, heard in the tent, but there was a very close approach to it when a well-known London layman announced as his farewell text the words: "Let us not judge one another any more." Surely it is the true way of securing a manifestation of unity to begin with the recognition of a common life. The chair was occupied at most of the meetings by the venerable president, Mr. Bowker, but his functions were performed for him by Rev. Evan Hopkins and different friends, and when he was absent, by Mr. Wilson. Much sympathy was expressed for the veteran leader, who on several occasions was very deeply overcome with uncontrollable emotion, and for Mr. Webb-Peploe, who was unable to be present. Revs. Handley Moule and Hubert Brooke added immensely to the interest and instruction of the Convention by their masterly Bible-readings and addresses, which were constantly referred to afterwards. Such men as these are of priceless worth at such a season.

The teaching has been of a very high order, carefully avoiding complicity with unscriptural perfectionism, but laying great stress on the keeping power of the Saviour; on the duty of doing his will in commonplace and ordinary duties; and on the necessity of receiving the fulness of the Holy Ghost by faith. There has been an unusual weight of testimony in respect to the indwelling and inworking of the Holy Spirit. And it was evident that many realised in this a distinct advance in their spiritual experience.

The attendance of ministers of all denominations, and especially of the clergy, was very large. As many as 250 must have met in the church on one of the mornings, at the invitation of the vicar, to hear a deeply spiritual address by Mr. Moule on the Saviour knocking at the closed door, and to partake together of the Communion. Separate meetings were also held to explain the whole movement to them, and to answer their difficulties.

Two remarkable meetings were held on behalf of missionary enterprise; one on Wednesday afternoon, to launch the new scheme for the maintenance of Keswick missionaries; and the other on Saturday morning, when brief addresses were delivered by some of the ninety-five missionaries that were present from all parts of the world, and so much money was handed in that Mr. Eugene Stock suggested that the people might have, as of old, to be restrained from giving. It is intended to commission Rev. George Grubb to go out with his nephew to heathen countries, beginning with Ceylon, with the view of quickening the religious life of missionaries themselves, though they will be largely at their own charges. Two bright and earnest young men are going out to China, to work in unevangelised districts in alliance with existing societies, though amenable for special direction from home.

The little town and the neighbouring hamlets have been crowded with Convention people, and late into the evening the streets have been filled with the sounds of Christian hymns, whilst open-air services have been held for the townsfolk in the Market-place. The very lake has been the temple of worship, as boat after boat in the intervals of the meetings has borne its living freights, expressing their gladness in hymns and spiritual songs. There is great joy in the place, and many lingered over the Lord's Day, as if unwilling to tear themselves from the scene of so many memories, and so much hallowed fellowship. Rev. H. C. G. Moule's morning sermon, in St. John's Church, to a crowded congregation, was an admirable pendant to the Conference teaching. Rev. F. B. Meyer was announced to preach in the Congregational Church, but at the morning hour that building was found quite inadequate, and, with the kind sanction of the conveners, an adjournment was made to the tent, where over a thousand people heard Mr. Meyer, and where he again preached in the evening.

The seed so liberally sown must now be rescattered broadcast over the world, by life and speech, and letter, and printed report. Who can estimate the untold blessing which must result? May these waves of holy influence spread over the great world of men and hasten the coming again of the longed-for and waited-for King of Glory.

A contemporary, in its report of the Convention, says: "The theology is of the most orthodox type in every particular, and the speakers, and the hearers, too, happily seem never to have been troubled with a single intellectual doubt or difficulty. It is a good thing, in an age like this, when unbelief is so prevalent, to come among those who know nothing, and will know nothing, of that great troubler, Doubt." Probably the clearness with which the truth is expounded is due to the fact that many of the speakers have had doubts, but have mastered them. At any rate, the multitude that attends the Convention desires something better than to follow modern theological speculations, and to indulge in doubts. These speculations are perpetually jostling out one another, and it would be a most grievous experience to have fears, after eighteen Christian centuries, about those essential truths of our religion which this Convention meets to enforce.

[From our Special Correspondent.]

My report last week told of the opening meeting on the Monday evening, when Rev. G. C. Grubb delivered a telling message to a crowded and receptive congregation. On the four succeeding days there was a steady stream of meetings from the early prayer-meeting at 7 o'clock to the after-meeting at the close of the great evening assembly. On the whole the weather has been propitious and the occasional rains have not greatly interfered with the comfort of the throngs of hearers. The spiritual blessing has been less intermittent even than the showers. From varied lips and minds, but from one fount of truth, lit up by the one Spirit, there has come a constant flow of refreshing and vivifying teaching, as to the privilege and duty of the believer with respect to life and godliness. In accordance with the Apostolic counsel for the Christian, the speakers have touched but lightly on the foundation verities; but have gone far beyond first principles to their application in daily walk and work. Some of the utterances on the first day were very searching indeed.

Leaving for the moment the more subsidiary occasions I may summarise in brief the expositions and exhortations at the general meetings in the tent.

TUESDAY'S ADDRESSES.

At eleven o'clock to-day, Mr. Robert Wilson presided, and the first speaker was

Rev. Evan H. Hopkins.

His clear and Scriptural utterances, given without any rhetorical embellishments, are always valuable, and are much appreciated. He chose for his thesis the closing words of the

disciples' prayer: "Thine is the kingdom, the power, and the glory." The truest life and the highest practical walk, he said, find their fitting expression in that single sentence: "Thine is the glory." But we cannot give God the glory, unless we first say from the heart, "Thine is the power." If we think that some of the power is inherent in ourselves, we shall find it impossible to ascribe all the glory to God; self-complacency will creep in. But, again, in order to say: "Thine is the power," we must be brought to see and to recognise that: "Thine is the kingdom."

The Jews having rejected their Messiah, God's visible and manifested kingdom on earth has been postponed, and we now see it as a spiritual kingdom, a kingdom in mystery. If we accept the blessings of the Gospel, we enter into the kingdom of Christ now. In a spiritual sense, the kingdom comprises the whole domain of thought, of desire, of emotion: the realm of the affections and the will: the place where our energies are put forth and our character is developed. *The* question for us is: Who is the King? The answer is: The one whose will is being done is King. Christ, of course, is the nominal King in every believer's heart; but is He the actual reigning Sovereign? Is Christ on the throne, or is it self? Are we making our own plans and fulfilling our own purposes? Do we say to Christ in the morning of the day: "Let thy will be done"; and do we go away and do our own will? When we really say to God: "*Thine* is the kingdom," self-will abdicates the throne. This self-dethronement in its beginning must be an immediate and not a gradual thing; so we must say at the very commencement of this Convention: "Come and take possession of me"; not as a formal thing, but in reality. There can be no compromise.

With the kingdom goes the power; and the stability of a government depends on the resources it has to carry its laws into effect. The Christian may have right conceptions of God's will, and yet lack the power to fulfil it. The reason of that is that self is still on the throne. If Christ ceases to occupy the throne, his power goes with Him. Self cannot conquer self. "*He* is able to subdue all things unto Himself." Set Him on the throne, and all enemies will be brought under his feet. "*The power of the Lord* was present to heal." Remember that sin is a disease. Sin in a believer paralyses all true life and effort; the most ordinary Christian work is a burden. With Christ will come the healing power. As Christ put his hand on the woman bowed down with a long-standing infirmity and healed her at once, so He will remove your deformities if you put yourselves in his hands. It is "the power of the Lord"; we cannot manufacture it. It is sovereign power, and He will not delegate it to us. But it may flow through us, and out from us to others.

As Christians we too often make a mistake, and fancy we have got a little power, and with that we would supplement Christ's power. Be sure of this, that if we think we have some of the power we will want to take some of the glory. Nothing is more hateful to God than pride in any of his believing children. Is there here any evangelist who is beginning to be intoxicated by his success in winning souls? Is there some sister in whom the pride of self is rising because of the way in which God has used her? Take care. When pride comes in, Christ goes out, and, as I said, his power goes with Him. You will soon learn your own powerlessness if you give way to pride. The Lord keep us low down, that we may have his plenitude of power, and that we may ascribe to Him all the glory.

If any have come here anxious to get power, they may first of all need to be emptied of themselves. Do not be afraid of God's searching hand. He may empty you, but He will never discourage you. He will deepen the vessel, and enlarge its capacity; and He will fill it with his own power. Then blessing will not exalt you, and you will give Him the glory that is his due.

The short address that followed was so suggestive that I send you full notes of it, revised by the speaker.

Pastor Theodore Monod

ON HEARING THE VOICE OF GOD.

We are constantly saying or singing: "O God, hearken unto us." For instance, in the hymn-book I hold in my hand, I find:—

> O help us, Lord, each hour of need,
> Thy heavenly succour give;
> Help us in thought and word and deed,
> Each hour on earth we live.

And this hymn is one of a thousand, expressing the desire that God should hear us and answer us.

I would call your attention to another prayer, a prayer that is not addressed by us to the Lord, but by the Lord to us. We oftentimes complain as though God were slow to hear and to answer us. But God complains that *we* are slow to hear and to answer *Him*.

We say: "Oh that I could find the blessing that I seek! then would I be strong; then would I conquer all my enemies; then would I be happy." Whereas God says: "Oh that my people had hearkened unto Me! Oh that Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries." Surely you remember that passage, one of the most touching in the whole Scriptures. We read in the beginning of Ps. lxxxi.: "Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. For this was a statute for Israel, and a law of the God of Jacob. This he ordained in Joseph for a testimony, when he went out through the land of Egypt: where I heard a language that I understood not." Then the Psalmist makes way for God to speak: "I removed his shoulder from the burden: his hands were delivered from the pots" (you remember the grievous labour of the children of Israel in the land of Egypt; how the Egyptians made their lives bitter with hard bondage, so that all their service was "with rigour," Exod. i. 14). The Lord goes on to say: "Thou calledst in trouble, and I delivered thee." Let each one of us open his heart to the voice of God and say whether this does not answer to our own experience, our own history. "I answered thee in the secret place of thunder ...I am the Lord thy God, which brought thee out of the land of Egypt: open thy mouth wide, and I will fill it." Can you imagine anything more touching, any promise more beautiful, more far reaching, more tender? "But my people would not hearken to my voice; and Israel" (not the Philistines, not the children of Ammon, but God's own people) "would none of Me. So I gave them up unto their own hearts' lust: and they walked in their own counsels."

Have you walked in your own counsels? You remember what we read in Isa. liii.: "All we like sheep have gone astray; we have turned every one to his own way" (to have one's own way is the essence of sin); "and the Lord hath laid on Him the iniquity of us all." This has been explained to you, when you were seeking for peace, and you, in turn, have been explaining it to others. And yet, after you had found peace and forgiveness, after you had been led out of the house of bondage, have you *never* returned to your own counsels, and tried your own paths again? It may be that, in the eyes of the world, your life was a new life. You were not occupied with the same interests; you were living on a higher plane. But in the eyes of God there was a strong similarity between your past and your present life: now, as then, you were walking in your own counsels. Perhaps you were engaged in religious work; but it was of your own devising. You did nothing except what you chose to do—what seemed to you pleasant or proper. Perhaps it even cost you a good deal of trouble, of sacrifice, of money: for all that you were not, and you knew you were not, simply seeking to know and to do the will of the Lord.

God goes on to say: "Oh that my people had hearkened unto Me, and Israel had walked in my ways! I should soon have subdued their enemies, and turned my hand against their adversaries." Just as you might see a little child trying to do some work, to lift some burden, altogether above his strength. Seeing his useless endeavour, you, his father, come to him and say: "Why did you not call me? I would soon have moved it for you, I would have done it in a moment with ease and with pleasure." Likewise that victory for which we have been struggling in vain would have been ours at once, had we but hearkened unto God and suffered Him to turn his hand against our adversaries.

Observe, whenever we return to our own counsels, then we return to bondage. We lose our inward liberty; and, instead of our subduing our enemies, we are again subdued by them, and, of course, our life becomes irksome We do not then experience that Christ's yoke is easy and that his burden is light. And why? Simply because it is no longer his yoke we are bearing, but our own. We endeavour, very likely, to find peace by attempting more work, or some other work; or we have recourse to further books and pamphlets, meetings, conventions, explanations and exhortations. Still, that does not help us; and nothing will, unless we return to God and listen to Him. "Oh that my people had hearkened unto my voice!"

He is seeking after us; He speaks to us; He has never ceased to speak to us. He speaks to us through his Word, in the Scriptures; through his Son; through his Spirit; through our own conscience; through his providence—now in joy, now in sorrow. Do we hearken to his voice? Do we answer his voice? Do we know his voice? My brethren, we must be careful. If we let God speak, and do not answer, we may become so hardened that we shall become altogether deaf; that we shall be among those of whom it is said: "They have ears and hear not." There are many who, when you speak to them of the things of God, and when God Himself speaks to them, make no reply: there is no responsive echo in their soul. They do not know what we are talking about; they are strangers to the world in which we live. Others will say they thought they had some knowledge of it years ago; but they have found out that it was all imagination—all mysticism; they have got far beyond that. In fact, they are now unable, as well as unwilling, to hear the voice of God. We must not trifle with the voice of God. It is "a still small voice"; it may also be—if it must be—a voice of thunder. But God's voice is one to which we are bound to listen and to respond.

It appears to me that, at the beginning of this Convention, it is of the utmost importance for each one of us to say to himself, not so much, "I have come here to ask for a blessing," or "to find an experience," or "to take a step forward"; but "I have come here to hearken to the voice of God." You remember the words of Christ, when sitting at a Pharisee's table: "Simon, I have somewhat to say unto thee." He now calls each one of us by name, and says: "I have somewhat to say unto *thee*." Perhaps it is not what we expect to hear. Perhaps some think they need a great lift, who rather need to have a great breaking down. Perhaps some think they need to be further broken down, who need to be comforted and lifted up. God knows. The question is: Are you ready to listen? Will you listen? There are so many things that can prevent us from hearing the voice of God. If we keep at a distance—if we will not draw nigh to Him, we cannot hear his voice. Then our ears may need to be unstopped. We may have become dull and hard of hearing. What then? We must come to Christ, and tell Him. Do

you remember how often He healed the deaf? Let us look at one of the most remarkable instances, that of the man who was both deaf and dumb—as is usually the case. We are told in Mark vii. 32 that they brought to Christ "one who was deaf and had an impediment in his speech." He could not speak because he could not hear. So it is with a great many persons—they have never a word for God, because they do not hear the voice of God. If they heard the voice of God, it would be easy for them, when occasion offers, and God opens the way, to say a word for Him. "They beseech Him to put his hand upon him." Christ not only put his fingers into the man's ears, He also touched his tongue. "Straightway his ears were opened and the string of his tongue was loosed, and he spake plain." The people "were beyond measure astonished, saying, He hath done all things well; He maketh both the deaf to hear and the dumb to speak."

Now let us draw nigh to Him, asking Him to give us an opened ear to hear his voice. Perhaps some are prevented from hearing his voice because of there being such a noisy rumour in their inner man. It is like trying to hear the voice of a friend in the midst of the market-place. What can we do, then? Still ask Him to enable us to hear his voice. And just as soon as we hear *his* voice, we will cease to hear other voices. Or if they still come to us, merely as a sound or noise, they will have no interest for us. You remember why the sheep of the Lord's flock do not follow a stranger, but only their Shepherd; it is because "they know his voice; and a stranger will they not follow, but will flee from him, for they know not the voice of strangers." Let us study to know God's voice; let us follow it alone; as to any other voice, let it suffice that it is not his, for us not to follow it.

This applies especially to us who may be called to take an active part in such meetings as these. I would venture to say to my fathers and brethren on this platform: What we want is simply to make the voice of God to be heard by the people. God uses us as the means of speaking to them. But what shall we say to them? How far are we acquainted with this multitude? And what a little time we have at our disposal! How shall we make our several addresses to fit in with one another, and to have an influence, not only, in a general way, for good, but directly and definitely for God? I know of only one way: if we would be speakers, we must first be hearers. We must, each one of us, ask God for his message—his personal message to our own hearts, and then for the message He would have us to deliver to the people. Then there will be one work being done in the hands of God—God speaking to each one, and sending each one with his special message. God knows the circumstances; He knows the need; He knows the heart of every one of our hearers; and if our only aim is to be his mouth-pieces, if we first say to Him: "Speak, Lord, for thy servant heareth," others also will hear his voice through our lips, and these meetings will be greatly blessed.

Another great crowd filled the tent in the evening, when the speakers were Rev. H. C. G. Moule and Rev. C. A. Fox.

Rev. Handley C. G. Moule

ON GOD'S TESTING.

Three passages formed the groundwork of a very calm, powerful, and well-balanced address—1 Cor. iii. 13: "The fire shall try every man's work of what sort it is"; Isa. i. 25: "I will turn my hand upon thee, and purely purge away thy dross, and take away all thy tin"; Ps. lxxxi. 14: "I should soon have subdued their enemies, and turned my hand against their adversaries." Mr. Moule reiterated Mr. Hopkins's remark that God never discourages the soul that for any real purpose comes to Him. His rebukes and chastenings of the believer are all "at home," within the safe doors which are red with the blood of sprinkling and of propitiation. As children convinced of the intention of the Father, let us listen to what He says, and welcome what He does.

In the first of these passages we have a very solemn promise and prospect for the future, which refers impartially to every one of us. Every Christian's work, that which we have built on the true foundation, is one day to be tested by fire, and made manifest of what sort it is. For each one of us, even the most devoted and most richly blessed, there shall be such a scrutiny and such a manifestation of the results of that scrutiny that it has to be imaged out by these words: "The fire shall declare of what sort it is." Let us, as Christian workers, carry this thought with us into our work, that whatever be the Lord's mercies to us, and whatever He be pleased to do through us, as sure as suns rise and set that work will be made manifest of what sort it is. This thought will take a great deal of the wind out of the sails of self-applause. And let us trust Him that in judgment He will remember mercy.

In the passage from Isaiah we have somewhat similar imagery, but in a different connection. The Lord is there speaking, in the first instance, to his ancient Zion, and, therefore, also to the true Zion, the Israel of God. And as to the community, so it is to the individual; there is a wonderful solidarity between the Church and the member. Let us, therefore, take this as a message from the all-seeing, living, and loving Lord to each one of us here who is of his true Israel: "I will turn my hand upon thee, and will purely purge away thy dross, and take away all thy tin"; or, as the Revised Version has it, somewhat more clearly, "all thine alloy." The reference is to a community or an individual that knows and belongs to God, but into whose work or service there has come something that is compared to dross or alloy in metal. The "dross" suggests to us that which is obviously repulsive, as well as being refuse; and the "alloy," or "tin," those more specious and more subtle ingredients of evil that enter into a Christian's work and life—not the lamentable inconsistencies so much as that more interior and hidden evil, of self-complacency, and self-motives, which can plainly be discovered when we use God's tests.

Here we have a double fact of deepest solemnity and of most delightful encouragement. And it is not, as in the case of the testing by fire, a prospect for the dim and mysterious future, but for the living and breathing present. It is something which may take place, and may be taking place at this hour, in the deepest and closest sense. But is there not also the most delightful encouragement in such a promise. Have we not often tried when unsuccessful in effort to turn our own hands upon ourselves in order to do this work which here God undertakes to do? We have tried to make "a clean sweep" with our own indignation and resolve against self? But here God undertakes to do it Himself, and there is something wonderfully cheering in the recollection that it is a work which God pledges Himself to be intending to do, and prepared to do. If we ask Him to do it, it is a prayer which we may be assured is in the line of his own will and purpose, and in which petition shall meet performance.

Then let us remember that it is done not only by his hand of power, but his wise and tender hand. David said, in a time of great straits, that it was better to fall into the hand of the Lord than into the hand of man; and he was right. It is for purposes of blessing that we ask for and welcome this disciplinary teaching of the Lord. What a labyrinth it is on which God's hand is to be turned, and from which the dross and the alloy is to be burned. As Christian workers, we all know the tremendous facility with which the "I" in some shape or another can come into our work; whether it be in the spiritual vanity to which success is such a fierce temptation or the spiritual mortification which is but the other side of the face of vanity to which we are tempted when we see another more successful than ourselves. Perhaps an elder Christian looks askance at the energy and buoyancy and prosperity of a younger one: while on the part of the younger there is readiness to censure and judge and criticise the elders in Christ. There is the refined and subtle species of spiritual pharisaism which says: "Let me stand by myself; for I am holier than thou." Surely we will welcome the Lord's hand upon us to purge out this dross and take away this alloy. Let us ask for this with great desire, and pray that God may increasingly teach us what are the ingredients of this alloy. If we thus humble ourselves under his mighty hand, He will exalt us in due time, with that blessed and paradoxical exaltation which will put us very much higher than we were without the teaching, though it leave us very much lower in our own eyes.

Then there is that wonderful verse in Ps. lxxxi. In a friend's Bible there is a marginal note at the last verse of this Psalm: "Read it all in the present tense." We were reminded this morning by Pastor Monod that this passage in the Psalm is the Lord's unutterable, heart-moving regret, if I may reverently use the words, over what might have been, if his people had hearkened to his voice. Shall we now spare Him that regret? Shall we say, with deep self-abasement: "Lord, Thou shalt not regret this any more in me. By thy grace, I will hearken unto thy voice; I will do thy bidding"? It is terrible to think of the thoughts that we have allowed ourselves to have about our work for God sometimes. Perhaps I am a pastor with a growing congregation; a missionary with a growing influence; an author or a teacher with growing acceptance; a visitor finding myself more welcome among the poor. And I have caught myself saying and thinking things, and putting thoughts about these things into the minds of other people, which are infinitely disgraceful in God's holy sight. I bring my work, my reputation, to be cast into the fire, and for thy hand to be unsparingly turned upon it all, that Thou mayest have thy way and thy will. If it be better for me, let me fill any little space, or no space, and be forgotten, and let others do a thousand times better the work that I thought I was necessary for. But have thy will in me, and do not have these regrets over me, O Lord, any more.

And then, may we not also humbly read the present tenses of the promise for the future: "I will turn my hand upon their adversaries, and they shall have rest and peace. Their enemies shall be driven outside the city, and the hand that was turned upon them shall be turned against the foe."

Rev. Charles A. Fox

followed with a very inspiring and striking message from the three references in the Old Testament to the Valley of Achor. In Josh. vii. 26 it is a place of sin and shame; in Isa. lxv. 10 it is a place of rest and security; in Hosea ii. 15 it is a place of song and fruitfulness.

In the narrative in Joshua, four leading principles arise out of the familiar incident. After the victory at Jericho, the host went up against Ai, a very little place, and were defeated. What was the cause? They did not obey God's command recorded in the previous chapter, to keep themselves from the accursed thing. We see here that one sin can make the whole of Israel accursed. So we learn that there is *no neutral ground* between the accursed thing and the consecrated thing. There is not in our lives any colourless region where we may act as we please and be outside of consecration for a season, and also out of the curse. So the thing that is harmless, nay, even good in itself — the Babylonish garment,

the wedge of gold—if it be not consecrated, is accursed. Here is a danger to the Christian Church to-day. Let us search out with the candle of the Lord the accursed things which, if there were any neutral ground, would be harmless. Another important principle is this, that *outward failure betrays inward unfaithfulness*. This hidden sin of Achan brought about the defeat of the whole camp of Israel. How often we must have experienced the truth of this principle as Christians. We have gone out to our work as at other times, but the Lord has permitted us to fall shamefully, and we have come back a broken and emptied thing. It may have been but some little unfaithfulness that brought it about—some discourtesy, rudeness, uncharitableness, hastiness, or self-assertion; the claiming that we had done what someone else has done. Then we read in the same chapter that Joshua humbled himself after this failure at Ai. *There must be humiliation before revelation.* The very best and holiest of men must humble themselves, if not for their own sins, for the sins of their people. Following this there will be discovery and revelation of the evil, as it was at Ai. Another important principle is that *God brings out the disobedience, in a person or in a people, that it may be seen, confessed, and put away.* What happened to Achan? He and his family were stoned and burnt with fire. O Spirit of burning, come on us to-day.

In the second passage, Isa. lxv. 10, we read that "Sharon shall be a fold of flocks, and the valley of Achor a place for the herds to lie down in." The valley of sin and shame becomes the valley of rest and security: so it is in our spiritual experience. And this change is brought about by the expiatory work of the Lord Jesus Christ. A verse or two before in this chapter, we read of the cluster of the vine that was not to be destroyed, because of the blessing in it. Christ is, as it were, the whole blessed vine, with the fruits of the Spirit clustering round his holy person. Here, instead of Achan, the sinful one, being put to death, it is the Righteous One, whose sacrifice was being consumed as He exclaimed in his awful isolation: "My God, my God, why hast Thou forsaken Me?" Thus, while one man's disobedience brought shame and disaster on the whole of Israel, one Man's obedience hath brought deliverance and glory to the whole believing human race. And now we may lie down and rest in the green pastures and by the still waters, because He hath rescued and redeemed our souls.

After some weighty words as to the need of more of the spirit of restfulness in the Lord's work, instead of the hurry and the rushing from one place to another at railway speed, Mr. Fox passed to the third passage, Hosea ii. 15, where the Valley of Achor is given for a door of hope. He expounded the previous part of the chapter, which describes the unfaithfulness of the Church, consequent on lapses into idle and selfish habits. After setting forth all this, the Lord used the remarkable word: "Therefore I will allure her, and bring her into the wilderness, and speak comfortably to her." Is it not worth belonging to such a Lord, who makes all the darkness, and the sorrow, and the shame of the past the ground of leading his people into the enjoyment of the richest favour and blessing, and of putting a new song into our mouth. Let our song and our service here be but a preparation for the song of Moses and the Lamb that we shall sing amidst the hallelujahs of heaven.

Nearly everybody remained for an after-meeting, during which Mr. Hopkins brought the audience, simply and clearly, to the testing point of decision as to whether they desired to enter into the experience of a full, continuous trust in Christ for keeping and guidance. A number indicated this desire, and they, as well as others, were earnestly commended to God in prayer. It was with very subdued and chastened feelings that the great gathering dispersed to converse or meditate on the many moving words of exhortation they had heard.

WEDNESDAY'S ADDRESSES.

Rev. Dr. Elder Cumming,

of Glasgow, spoke this forenoon on "The Apostolic Benediction" (2 Cor. xiii. 26). Here there are three distinct blessings invoked from the three persons of the Trinity. They are not what might be called *external* gifts bestowed on us by God, but rather qualities, or parts of the Divine character, of which we are made partakers. They are, indeed, different aspects of holiness. First, there is "the grace of our Lord Jesus Christ"—his own grace. We know how that was manifested in his emptying of Himself, in his becoming poor that we might be made rich. In the Christian there must be this death to self, and, of course, there is involved in it the resurrection life of Jesus. "The love of God the Father" seems to mean the indwelling in the soul of God as the God of love. When the Father is thus manifesting Himself in the believer's life, the glory of God will be his supreme object. "The communion of the Holy Ghost" does not merely mean a common thought or mode of thinking. The Greek word *koinonia* signifies a partnership in or with. So the Spirit, dwelling in the believer, makes him to will and to do of his good pleasure. He so fills that central portion of our being that his thoughts and motions become ours. We bring forth the fruits of the Spirit; we have the Spirit's appreciation of Christ and his insight into God's will through the Word.

There is one general condition of the reception of these blessings—our consent, acceptance, and welcome of them, and all that they involve, not knowing what it may cost us. As to the special conditions of the communion of the Holy Spirit, we may note these—thanking Him for what He has already done, yielding to his slightest touch, and accepting by faith all that He would be to us and in us. The indwelling of Christ comes in response to the opening of the believer's heart at the Saviour's knock. Then instant, absolute, utter obedience to the voice of the indwelling Saviour ensures the manifestation in us of God as the God of love.

These three great blessings do not come to all in the same order; this varies with almost every Christian. The deepening and the widening of our blessed partnership with the Spirit goes on from year to year in different ways in different men. We must not insist on any definite order, and we must not be surprised if we find it to vary. Neither do these blessings come to all in the same proportion. According as one or other of these becomes the leading feature of the life, so does the Christian's character develop. Remember that God gives us that on which we set our hearts.

Rev. W. Haslam

ON THE ASCENDED LIFE.

The speaker remarked at the outset how the teaching at Keswick had progressed without any pre-consultation from year to year on the part of the speakers and the conveners. At first it was sanctification by faith that came to the front. Then there was the doctrine of the cleansing through the blood of Christ. Now it is the resurrection life of the believer that is most largely insisted on; that our business is to realise, by the power of the Holy Ghost, our oneness with Christ, with the risen and living Saviour. As the time is getting short, the Lord is stirring up his people to work, so that the way of his coming may be prepared. Satan indeed is active, but God is also working, and giving us the glorious hope of our Master's speedy coming again. If God's love is shed abroad in our hearts, we are constrained to go and make others to be sharers in that great love. We only want all these blessings that we may become more efficient servants of Christ. I find all up and down the country, said Mr. Haslam, a longing and a panting to be wholly God's; there never was such a day as that in which we are living. Faith will soon be lost in sight; hope will one day have its full fruition; but love will go on for ever. Surely this panting desire will spread. Let our hearts be open to receive the power of God. It matters not where we work, at home or abroad. We cannot all go abroad; some must stay at home. Our young friend, Stanley Smith, was brought to God in my church before he went to Cambridge. When he went to China he gave us a parting kick because we stayed at home. I said to him: "If we had all gone abroad where would you have been?" I am young enough to go abroad, if the Lord wants me. I do not want to stay at home. Let us give ourselves entirely to Him; not like a friend of mine who had a very nice front garden, for the world to see, but whose back garden was a mass of weeds and rubbish. Too many Christians are like that. But if we are wholly God's, no matter where He sends us, He will go with us. There are three things that indicate an effectual call—first, the call to go; then the desire to go; and lastly the way prepared, so that all hindrances are removed, and we go with a glad and willing heart.

Rev. J. B. Figgis.

AN ELIM AT KESWICK.

Among the arrivals this afternoon was Rev. J. B. Figgis, who had been sojourning in the North of Scotland. He could not have been very fresh in body or in spirit after the long journey, but it had been arranged for him to speak at the evening meeting, and he took his place accordingly by the chairman's side. He chose as the text of his address Exod. xv. 27: "They came to Elim where were twelve wells of water, and threescore and ten palm trees, and they encamped there by the waters." What is Elim, he said, but another name for Keswick—with the whisper among its woods, the music of the waters, and this encampment where we are assembled. Is not this Keswick blessing an Elim—an oasis in the desert of unbelief; a spot of peace in a world of unrest? Best of all, we may carry our Keswick with us—like that rock in the wilderness, it may go with us when we go, for that Rock is Christ, and its waters are the Spirit of Christ.

This Elim was the place of palms and of wells. The palm was of unspeakable value to the Arab. He would have suffered from sunstroke many a time but for its spreading branches. He would have been famished but for its bread fruit. From its boughs he would build his tent. There is only one in the whole universe who can be likened to the palm—the Lord of life Himself, perfect in his humanity, infinite in his divinity; the sacrifice for our sin; the comforter in our sorrow; a brother born for adversity. We must not be content with any one aspect of the work of Christ, however precious or important it may seem. Are there not those before whom Christ in all his fulness has been set forth, but they have rested simply in his sacrifice, forgetting that in Him, like the palm, there is all manner of precious things. He can supply *all* our need, and can satisfy *all* our desire.

But all the palms in the world would not have made an Elim without the wells of water; just as all the wells in the world would not have made an Elim without the palms. So the spiritual enjoyment and ecstasy into which we may work ourselves would not avail without the objective truth of the facts of the life, the death, and the rising again of Jesus Christ. And all these objective truths would be of comparatively little value unless there were for us the living wells of water. In applying this, Mr. Figgis referred (as several speakers at the Convention did) to Rev. Andrew Murray's last book, "The Spirit of Christ," and the chapter on "Waiting for the Spirit." There Mr. Murray reminds us that we cannot wait for the Spirit effectually, unless we have the Spirit already within us. "To him that hath shall be given." At the same time the fact of our having the Spirit already is no reason why we should not seek and wait for more. Rivers have their dry season, but there comes now and then a

"spate." The salmon waits for it, knowing that it is its only chance of getting up from the great sea into the high parts of the stream. So let us wait for more of the Spirit of Christ. Are we willing for Him to come? Are we ready for the inrush of the waters? As Mr. Spurgeon said at the last Mildmay Conference, it is a great thing to invite the Holy Ghost to make our hearts his home. We are asking One to come in who may burn the house down, for our God is a consuming fire, and anything that can burn will burn. If we are filled with this abundance of living water, what can we do better than to abide in Christ—to encamp by these twelve wells of water? We want to produce all the fruits of the Spirit; then we must "grow up" into Christ and He must grow up into us. We must not only get the blessing but keep it. Can we keep it? In the same address referred to, Mr. Spurgeon said he saw no reason why the child of God should not continue for twenty or fifty years in unclouded communion with his Lord and Saviour. Oh that it may be so with us, as we encamp by the waters of Elim.

Rev. F. B. Meyer

ON STEPPING OUT.

Rev. F. B. Meyer, referring to Matt. xiv. 22—29, called attention to the power of unconscious influence. It was when Peter saw Jesus walking that he became anxious to exchange the toiling at the oar for the apparent ease of his progress. So unhappy and disheartened believers are made to long for the new and blessed life as much by the evident joy and power beheld in others, as by anything they say.

Two questions always arise: (1) Is it true? "Lord, if it be Thou." There is an "if" in the beginning of all true faith. (2) Is it for me? "Bid me come." The very desire to come is proof enough. The birds seek not food that is not to be found in the air or on the fields. Man cannot be the sport of abortive desires. And He who permits us to yearn for victory and peace must be able to do exceeding abundantly above all, and to satisfy the longing soul. Christ always exceeds our loftiest expectations. Never can a soul want to step out into a more blessed experience but it will find the Lord beforehand with it, saying, Come. He says of us as to Nathanael: "Thou shalt see greater things than these." Life is a perpetual stepping out into new and blessed experiences at the invitation of Jesus.

But there must be a definite leaving of the boat. There is a boat for us all, our cherished plans, our efforts, our self-will, our weights, and sins. We cannot have the boat and Jesus. We must choose. The young eagle must leave its eyrie to learn to fly. The one question is: Will Jesus be as good as the boat, and better? If so, step right away. As soon as you dare this, you are caught by his outstretched hands of mercy, which take you up and bear you forward. Only reckon on his faithfulness, looking to Him and away from winds and waves.

THURSDAY'S ADDRESSES.

This forenoon the first address was by Rev. W. Haslam, whose text was "Behold I stand at the door and knock." He distinguished between this door and the one mentioned in John x., where Christ says: "I am the door." If we have entered in at that door, and are dwelling in Christ, then He comes to the door of our heart and desires to dwell in us. Christ wants admission there. When He enters in He anoints his people and gives them victory, so that they make a name for Himself. There is not much consecutive or logical thought in Mr. Haslam's addresses, but they are very rousing and fervid and stimulating.

A helpful Bible-reading by Pastor Monod, on Josh. iii., the Bible and Prayer Union chapter for the day, followed as the second address of the morning. As a previous address by the Pastor is given in our present issue, we may defer our notes of this.

In the evening a striking address was given by

Rev. F. B. Meyer

ON THE DEATH OF ABRAHAM,

from the words: "Abraham gave up the ghost, and died in a good old age: an old man and full." He preferred, he said, to dispense with the words in italics, "*of years*," and allow the Hebrew text to stand in its rugged strength: "Abraham died an old man and full." Let us put the question to ourselves: If I were to die to-night, could this epitaph be written on my gravestone? Is it a true description of my inner life, that it is "full." If not, why not? In Eph. iii. 19 we will find the secret of living a full life: "Filled with all the fulness of God." If it were possible for the Ephesians to be thus filled, surely it is possible for us.

By the shores of the Mediterranean I noticed the great fact that there is no tide, but one constant abiding fulness, reaching up to all the strands, and rocks, and caves around it. At the Straits of Gibraltar I ceased to wonder that the inland sea was always full, when I saw that there was a constant communication with the mighty Atlantic. So, directly any human soul understands that it may live moment by moment with every aperture of its being thrown wide open to the Spirit of God, that man cannot help being filled, as he is thus in contact with the infinite ocean of Deity.

Let us consider this as a chain of seven links, with the staple at one end reaching to the infinity of God's love, and the staple at the other end reaching to the infinity of God's power. This staple is spoken of in vv. 14, 15: "The Father...of whom every family (as the R. V. renders it) in all the earth is named." As though all love in the hearts of all fathers and of all mothers and of all children is but a borrowed spark from the great sun of the love of God. If you could put into a single receptacle all the love that ever beat in human hearts, that God had put in families, it would be, as compared with his great love, but a drop in the multitude of the ocean waves. The other staple of God's power may be found in ver. 20: "Him that is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us." How much may a man not ask? How much more may he not think? After all, our words bear a small proportion to the greatness of our thoughts. God does abundantly more than either. Far beyond what the holiest martyr, the noblest saint, can ask for or think, God can do. With this infinite love and power, what is there to prevent us from being filled and kept full of the glorious life of the eternal God.

Notice the first link: the indwelling Spirit in the inner man (16). The Spirit is *in* every Christian for character, though He may not be *on* all Christians equally for service: He is in us, but He is continually pleading for more room. It is not that we want more of the Spirit, but that He wants more of us. He wants to fill every apartment of the soul and every department of the life—the heart life, the home life, the business life, the life of Christian service. The *second link*: "Strengthened with might." If the Spirit is in us, we *are* strong, though we may not *feel* strong. Samson was probably not stronger or more athletic naturally than other men. He was most likely an ordinary man, and his strength came from the Spirit of God within him. We are told that at one time he wist not that his strength had gone from him, so that he did not seem to feel his strength. If we allow the Spirit to dwell in us, we do not know how strong we are. The sign of our spiritual strength is that we feel weak. Paul gloried in his infirmities, that the power of Christ might rest on him. Those of us who are profoundly conscious of our weakness are to be congratulated; for, in proportion as we realise this, we will get supplies of God's power in the soul.

The *third link* is faith: "Christ dwelling in your heart by faith." Faith is receptivity—an open window, an empty hand. When this faith is buoyant, the life of Christ becomes consciously the tenant of the soul. "I am come that they might have life more abundantly." A *fourth link* is the mortification of the deeds of the body. If we bear about in our body the dying of the Lord Jesus, his life will work in us: "Not I, but Christ liveth in me." We must say, "Not I" to every manifestation of the self-life. If we were as merciless and unsparing critics of self as we are of others, if we showed no quarter to self, then the life of Jesus would become a permanent reality. Another link: We must be "rooted and grounded in love." We are not merely to love outwardly and ostentatiously, but in the deepest depths of our being. If we want to know something of the length and breadth and depth and height of Christ's love, we must go a long way into the wilderness after some wandering sheep; we must go down to the deepest place of degradation to find jewels for his crown, and to climb the almost inaccessible cliffs of self-sacrifice for others. Yet another link: To comprehend this love "with all saints." No one body of Christians can exhaust it. We must get together in conventions like this, so that we may help each other to different views of this wonderful truth. Love is the king of all. When it fills the heart, it opens the soul to the fulness of God. Let us let it in, and let us begin to act it out, in some little deed of kindness we might not otherwise do, but because of love to Christ. There is not one of us here who cannot live a sweet, saintly, and useful life when the glorious Son of God thus fills our soul.

Rev. G. C. Grubb

ON TWO WRONG SUPPOSITIONS,

which are to be found in the Gospels. These, he said, if entertained would destroy all the fulness of blessing that Mr. Meyer had been speaking about. The first is stated in Luke ii. 44: "They [Joseph and Mary], supposing Him [Jesus] to have been in the company, went a day's journey, and they sought Him among their kinsfolk and acquaintance. And when they found Him not, they turned back again to Jerusalem seeking Him." Learn here that it is a very great mistake to suppose that Jesus is in your company unless you verify his presence. After a graphic sketch of the anxious search of Joseph and Mary for their missing child, Jesus, the speaker proceeded to ask how it was that they so lightly lose the presence of Jesus. Perhaps, in the first place, there was a hurried departure from Jerusalem in the morning, when they started back. This had its obvious application in the neglect of morning communion with the Master because of haste. Perhaps, also, they were so busied with conversation with their kinsfolk and acquaintance. Those were stirring political times, and possibly the Lord's parents were discussing them. Is it not the case that many believers in our day are in danger of losing the presence of the Master through engrossment in politics, or in the inordinate study of the newspaper? Many a time, said Mr. Grubb, he had been pained by seeing in the houses of Christians nothing else in the way of literature but *The Nineteenth Century* and *Punch*, and the like.

The second supposition was that given in John xx. 15: "She supposing Him to be the gardener, said to Him," &c. It is a very dangerous mistake to stereotype the manifestations of the risen Christ. Mary did not understand the literality of Christ's words, just as many Christians nowadays spiritualise so much of the truth of God that is to be taken as meaning what it says. Mary was occupied with the crucified Saviour; but He wanted to reveal Himself to her as the risen Lord. Christian, one word from the risen Jesus will transform your whole being. It was the risen and ascending Christ who promised the disciples the baptism of the Holy Ghost. What are the effects that always follow that baptism?

The first is *a fiery tongue*. That little member that used to say sharp and cutting things against your neighbours and brothers in Christ now tells out the praises of Jesus, shows forth his salvation, and talks of his wondrous works. Another mark is *a fiery love*. The disciples after Pentecost were of one heart and soul, and had all things in common. They loved one another so intensely that they could not keep back from one another anything they had. Cold-hearted commentators nowadays blame the early disciples for their insane folly in getting rid of their possessions, but we dare not blame the Lord God, the Holy Ghost.

Yet another mark of this baptism is *great boldness and plainness of speech* in witnessing for Christ. We shall not be entertaining and expressing doubts as to the authenticity of the Scriptures, but we shall say: "I know, I feel it is true, for God has done it for me." What wonderful things are known by the man who is baptized of the Holy Ghost. Another mark is *Divine wisdom*. We read in Acts vi. 10: "They were not able to resist the wisdom and the spirit by which he [Stephen] spake." The church in these days is seeking for more intellectualism and superior education. It will be nothing but a huge and awful failure. Nothing but the sword of the Spirit which is the Word of God will hew the Agag of unbelief to pieces. Still another mark is *joy under persecution*. "They departed from the presence of the council rejoicing to be counted worthy to suffer shame for his name." And lastly they were filled with joy and with the Holy Ghost. What a wonderful thing it is to have received the baptism of the Spirit.

What were the effects on others? The first was that multitudes came together. What has brought so many to Keswick? Because it has been noised abroad throughout England that people have been transformed there, through the power of the Holy Ghost. Then a great many were converted. God loves to save souls in shoals, and He is ready to do it still. But some will mock. Brother, because your sermon is mocked at, that is no proof that you have not spoken in the power of the Holy Ghost.

THE AFTER-MEETING

that followed was perhaps the most striking of any during the Convention. Rev. E. H. Hopkins was greatly guided in its conduct, and his words were wise and appropriate. Love, he said, seeks not limits but outlets. Recurring to Mr. Meyer's remark about the Mediterranean, he said there was not only a constant inflow from the Atlantic, but there was, in an undercurrent, a constant outflow. All the lakes that have no outlets sooner or later become salt lakes. The law of perpetual freshness is in being a channel of blessing to others. If we do not confess the blessing we have got, we may probably lose it, while confession will bring us a still greater blessing. In response to successive invitations, many rose to indicate that they had experienced spiritual blessing; others that they greatly desired such a blessing; also, many workers stood to express their desire for further endowment of Holy Ghost power for service.

Considerations of space compel us to postpone our notes of the Friday addresses, and of the Bible-readings, as well as some account of the many subsidiary gatherings. We subjoin, however, a brief report of the remarkable

MISSIONARY MEETING.

on the evening of Wednesday.

The reproach that these Christian conventions have had in them too much of the self-regarding element is being fast rolled away at Keswick, at any rate. The two outstanding landmarks, so to speak, of the Convention this year were the two great missionary gatherings on Wednesday and Saturday. On the afternoon of the former day the great canvas marquee was crammed from side to side with an eager company, which, for the time, forgot about self and home and fatherland, and fixed its gaze on the spreading wastes of heathendom that are yet, in this late day of the Christian era, lying in the grip of the wicked one.

THE KESWICK MISSION FUND.

Mr. Robert Wilson, who presided, made the following statement:—

"The fund raised last year for the Keswick Mission amounted to a little over £900. The best mode of carrying out the work has had most prayerful attention on the part of many connected with the Convention. It was thought that much good would result from a visitation of existing mission stations, and an effort to promote the advance in spiritual life of those in connection with them, on undenominational lines. Our brother, Rev. George C. Grubb, has accepted the office of missioner, and is expecting to set out, with another Christian brother, for Ceylon in the middle of October. They will, we trust, be sent forth by the Spirit of God, and guided as to further fields of service for the Master. Other places want his aid, and are ready warmly to welcome him.

"Considerable attention has been given to an extension of an existing mission near Acre, in Palestine, but the valued lady who volunteered for this post has since been provided for at her father's expense, so she does not need pecuniary aid from the Keswick Fund, though she goes out in full sympathy with the Convention. This change has been too recent to allow of further definite steps being taken as yet in this direction. While it alters the proposal, it has added a valuable worker to the mission field in Palestine, and stimulated further effort.

"The subject of a pioneer mission in China, in districts not yet evangelised, has had much attention, the desire being rather to send out evangelists two and two to proclaim the Gospel than to establish fresh mission stations and churches. We think this will be in conformity with the constitution of the Keswick Convention, and would, in great measure, provide a lay agency on undenominational lines. The converts would be advised to connect themselves with the nearest existing mission station of an evangelical character. This is the apparent present leading of the Spirit of God; though your representatives do not wish in any way to bind themselves, but to be able as the work proceeds to follow his guiding hand. Mr. Millard, who has had considerable experience in China, has offered himself, and will be ready, God willing, to go out, with a true-hearted brother, to commence this evangelistic mission early in October.

"The fields are very wide and white to harvest, and we see no reason why such an organisation should not be indefinitely increased in China or other countries, so far as the funds provided will warrant it. We would say, in conclusion, that we have but one desire—to follow the Master's teaching, and to work in perfect harmony and sympathy with all existing evangelical missions."

Mr. Wilson called on Rev. G. C. Grubb to supplement his statement with some further remarks. In doing so, Mr. Grubb explained that Mr. Bowker had, some months ago, asked him to undertake this visitation work as a missioner from the Keswick Convention. After much prayer and consideration, he accepted the proposal. Since then, however, he had received two sums of £50 each, and one of £60 towards this work, and he was led to feel that he must go out, looking to God, through his servants, for the needed support, and that he would not be a burden on the Keswick Fund. As a companion he would probably have his nephew, Mr. Oswald Richardson. He earnestly entreated the prayers of the Keswick Convention for this superhuman work. They desired to go forth in the spirit of burning love to all sections of the Church of God, and would take care that Mr. Bowker and Mr. Wilson should be fully informed of any tokens of encouragement that God would give. They hoped to start in October, and first to visit Ceylon, afterwards going to New Zealand and other countries, as God would guide them. He said they had already received more invitations than they could probably accept during the term of their natural life. Then Mr. Grubb gave a burning exhortation to zeal for Christ and his heathen, based on the story of the woman pouring the precious ointment from the alabaster box.

He was followed by Mr. Millard, a young man of excellent parts and most fervid spirit. He launched at once into an intensely earnest and telling appeal on behalf of the millions who are sitting in heathen darkness, while we at Keswick and in Great Britain are revelling in the full blaze of Gospel light and privilege. His words were especially directed to parents who are withholding their sons and daughters from blessed and honoured service as missionaries. He pointed out how they did not object to the breaking of the alabaster box—the scattering of their precious children—if they were going abroad to gain wealth, or fame, or a good position. Surely as Christians they could not refrain from gladly giving of their best for his service. He bore very emphatic personal testimony to the keeping power of God in the midst of heathen and evil surroundings, and told how he had been manifestly led of God to devote himself as a lay worker to this work which had been laid before him by Mr. Bowker.

Rev. R. W. Stewart, of Foo Chow, gave vent in prayer to the feelings of the meeting, that had been roused to a high pitch of interest by Mr. Millard's words. Then a young friend on the platform, who is probably going abroad as a missionary, spoke briefly; after which Dr. Grattan Guinness again prayed.

Mr. Eugene Stock said there were upwards of ninety missionaries present at Keswick, an unprecedented thing in the annals of the Convention. As there was no time for these to speak, it was deemed best that their names should be read to the meeting. This Mr. Stock proceeded to do, so far as those present were connected with Church Missionary and kindred Societies. As the names were read out, each person stood up.

EURASIAN CHILDREN IN JAPAN.

Dear Sir,—Please accept my thanks for the kindness you have shown in publishing my letter on behalf of the Eurasian children of Japan, and for the excellent woodcut which drew attention to it.

We have hitherto failed to rescue the poor "doomed" child, but a lady missionary, who has been working for us in the matter, is still holding on tenaciously to the hope that by and by we may succeed. It is entirely in her hands, so far as we are concerned.

I hope our plea for these little ones will be largely responded to.—Yours sincerely,

(Rev.) Francis Staniland.

100, *Yokohama, Japan.*

THE GERMAN BIBLE.—The Committee for the Revision of Luther's Translation of the Bible has reassembled at Halle, to continue its important work. In the autumn it will report upon the book of Job to the general conference. Hence it will be seen that the theologians several years ago charged with this delicate task are only advancing with a wise slowness.

DEACONESS WORK ON THE CONTINENT.—Under the auspices of the well-known Kaiserswerth deaconess organisation, workers are maintained in 2200 stations. A few days ago, at the annual meeting of the Institute of Deaconesses at Paris, it was stated that the workers last year exceeded sixty in number. At Saint-Loup, canton Vaud, four more deaconesses have been set apart. The Continental churches are realising in an increasing degree the great importance of the work, and a steady supply of recruits is regarded as one of the pressing needs of the day.

THE REFORMED CHURCH OF PARIS, as is well known, includes an "advanced" or "liberal" party, with whom soundness of doctrinal teaching is a matter of comparative indifference. For some time weakness has been apparent in the ranks of this section, and the influence of the evangelicals has been correspondingly increasing. That "liberalism" in religion has but a small hold upon French Protestants is shown by the fact that the funds of the party showed, at the close of last year, a deficit of 29,900 francs, which had to be raised by a few wealthy adherents.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XIX.—THE CROWN OF PEACE.

I was pressed in spirit one morning to go to a certain cottage. At the time this impulse came to me, I was much engaged and interested in a profitable book I was reading. Besides this, I thought this call could not be of God, for the young woman who lived in that place was a determined opposer of the truth. At times she was rude, and even violent towards those who professed to believe it; particularly since her husband had been converted.

However, the pressure was so urgent that I could not attend to my book any longer. I therefore put on my hat and set off for the cottage. On my way there I thought to myself: There must be some reason for all this woman's opposition. Yet I felt somewhat hopeless as to my errand; for she had said so often: "The like of you ain't a-going to convert me."

I found her at home, sitting by the fire, with some needlework in her hands. "Good morning," I said, pleasantly; "you are settled to work, I see."

"Yes," she answered, without asking me to be seated; "and I have a lot more to do besides this."

I asked her whether she was at the meeting the previous evening.

"Yes," she said, "I was there; but I don't go a bit with that there singing, and praying, and all that."

"Is it not well to see people happy and rejoicing?" I asked.

"I do not belave them, I tell you," she answered. "I knows them better than you do."

I said: "If you know better than we do, you should do better, and show us how to improve ourselves." As the conversation went on, she became short and uneasy, and began to poke the fire, and to sweep the hearth. She made such a noise with her violent efforts that I was obliged to wait. Besides this, the dust she raised was making me sneeze.

"Do sit down," I said, as I stood by, "you have done up the hearth very well." She sat down, but began at once to rock the cradle vigorously. I quietly suggested that the baby was asleep, and did not need rocking.

"I don't care for any more talk," she said; "I've had enough of that." This was very evident; but, nevertheless, I persevered, and said: "Did you hear your husband praying last night in the meeting? He prayed for you, if I remember right; and didn't you hear him sing? The Lord has given you a new husband. Now, is it not better for you to go to heaven with him than to go to hell by yourself? He is not going that way at all."

"Oh," she answered, "I knows him well enough. That fit won't last long, I tell you."

"Then," I said, "if that is likely to be the case, there is the greater reason why you should give your heart to God, that you may help him to hold on his way. It is a blessed thing to be on the way to heaven."

Turning round, I observed an elderly woman sitting by the window, a silent listener to the conversation which had taken place. Speaking to her, I said: "Is not that true—it is a blessed thing to be on the way to heaven?"

"Oh, she's no good," said the younger woman, "she ain't going that way. She's a backslider, she is."

"Is that so?" I asked.

"Yes," she replied, "I was happy once; but it is all gone."

"How long were you happy?" I inquired.

"For more than three years; and then I fell into sin, and I have been very miserable ever since."

"Why did you not ask the Lord to forgive you when you fell?"

"That's no use," she said. "I've got a bad habit, and I can't get clear of it anyhow."

"If that is the case, you ought to ask the Lord not only to forgive you your sin, but to deliver you from that bad habit."

"No, sir; it's no use, He won't do it—it cannot be," she said with much emotion.

"Then," I continued, "do you mean to die like that?"

"No," she replied, "I hope not; but I cannot help myself at all."

"Were you at the meeting last night?"

"Yes, I was," she answered; "I like to go to such places, though I never gets any good. I was fine and glad though to hear my boy, Richard, break out in prayer last night, that I was."

"Did you hear him and us all singing?—

Though we're sinners, every one,
Jesus died;
And though our crown of peace is gone,
Jesus died.

You know from experience that Jesus died for sinners, and have found the first line true. Why not go to Him again, and you will find the second line true also? 'Our crown of peace is gone,' that is for backsliders like you; for sinners have no crown of peace. You know you had it once. The remedy for it is the same as the remedy for sinners. 'Jesus died.' 'It is a faithful saying, and worthy of all acceptation, that Jesus Christ came into the world to save sinners'—whether they be saved or unsaved sinners. He can save, and He alone. If you have found Him once, you will find Him again willing and ready as ever.

Though we're sinners, every one,
Jesus died;
And though our crown of peace is gone,
Jesus died.
We may be washed from every stain,
We may be crowned with peace again,
And in that land of pleasure reign:
Jesus died.

"Come," I said, "let us sing this verse." We sang it, and sang it again. Then the elderly woman went down on her knees, and began to beg the Lord to restore her soul, and save her from her backsliding.

"Yes," I said, "the Lord can do that, and He can deliver you from your bad habit, whatever it is, and keep you in the future."

After a little more prayer and thanksgiving, she rose up from her knees, and said: "The Lord has healed my soul. I believe He will keep me, praise God! To think of all the years I have been in darkness and misery, and now the Lord has brought me out. Hallelujah!"

She did rejoice, and so did I. While we were thus engaged, I looked behind me, and there was her daughter-in-law on her knees, with her face buried in her hands.

I immediately went and knelt by her side, and, speaking kindly, asked her if I should pray with her. As she did not refuse, or resist as at other times, I prayed, and then asked her to speak in prayer, that I might see where she was.

It came out that she was very unhappy, that her Dick was "going off to heaven," and leaving her behind.

I said: "I am sure he would like you to come along with him to heaven. Come away, it is better for you to come with him than for him to be lost with you. You would not like him to be lost, would you? Come, yield yourself to God. He cannot save you until you do that—that is all He is waiting for."

"I do give up," she said, bursting into tears. "O Lord, save me. Oh my, how miserable I have been—I did not know what to do. I prayed the Lord to send someone, and when I saw you coming I thought: Here is the answer; and yet I behaved that rude to you. O Lord, save me!"

"Amen and amen," I said, "I am sure He will."

The Lord did save her that morning, and her husband's prayer was answered—for himself, his wife, and his mother also. From this time all these three went forward on their way rejoicing, cheering and encouraging one another.

I returned home, wondering at the way of the Lord, and thanking Him for using me. I could not help adding: "Lord, do not mind my reluctance to leave my book or any other employment, when Thou hast a work for me to do. Constrain and compel me to obey Thee, for that is my will in the matter."

I went despairing of one, and the Lord gave me two souls that morning!

If I had exercised more faith, I might have remembered Richard's prayer in the meeting the night before, and gone away in good faith. After this time I ever had a warmer and a better welcome in that house, and a chair placed for me to sit upon.

AUSTRALIA'S BLACKS.

Dear Sir,—As here in the Australian wilds I come into contact with the wants and woes of the unfortunate aborigines, I feel constrained to plead for them through your columns. Since I returned from the old country in 1885, many and varied have been my experiences as a missionary. The wrongs, the cruelties, the injustice, I have witnessed in relation to the poor blacks during the past three years make up the saddest page of my own history in this great southern land. But I am thankful to say the clouds are lifting, and a far brighter day is in store for the misunderstood and oppressed black of Australia. A comprehensive enactment for their proper treatment has been secured in the great western colony, where such infamous deeds were until recently done without blush or shame. The Imperial Government in granting responsible Government to that colony has done so on the condition that the control of the black population shall rest, not with the colonist, but with the Imperial authorities. This is as it should be.

At present I am in charge of the extensive Temora district, in which many of the poor waifs and strays of black humanity are still to be found. During my sojourn in these parts I have, with God's blessing, done a good deal towards alleviating the black fellows' sorrows. In November and December of last year I journeyed on the Darling and Culgoa rivers, distant in the interior from Sydney between five and six hundred miles. The poor uncared-for beings I gathered together, and travelled with them on foot scores of miles in the scorching heat, which at times registered 121 degrees in the shade. At Quantambone, on the Barwan river, I formed them into a school, where they are at present receiving both secular and spiritual instruction.

Since the beginning of the present year I have been labouring in this south-western portion of the colony, and already, in addition to my work amongst the white settlers, I have been enabled so to influence the Government that they have appointed one of my former assistants at Warangesda to the dual post of teacher and farm manager at the Brungle encampment, where many aborigines are congregated. At present I am striving hard to build a permanent home on a good site of land recently secured for the purpose. In connection with the home it is my earnest intention to establish an aboriginal orphanage, into which may be gathered many of the dark-skinned children of New South Wales, of whom there are no less than 3300, and out of that number only 400 are properly cared for.

Mr. and Mrs. Daniel Matthews, two most sincere and devoted missionaries amongst the Australian blacks for fifteen years, are now, I trust, pleading black Australia's needs before English audiences. It is my sincere hope and prayer that their advocacy may meet with a response in every way commensurate with the greatness of the object for which they live and labour, viz., the salvation of Australia's heathen.

—Yours in faith and service,

John B. Gribble, Missionary.

Temora, N.S.W., Australia.

[A fuller account of Mr. Gribble's work amongst the Australian Aborigines will be found in his book, "Black, but Comely." *Morgan & Scott.* 2s.]

MRS. SUSANNA MEREDITH,

The Friend of Female Prisoners.

IF the deeds of men live after them, we may reasonably suppose that a similar fate follows the actions of a good woman. Certainly the noble deeds and gracious spirit of that saintly woman, Elizabeth Fry, still survive in Mrs. Meredith, the prisoner's friend, who, for many years past, has figured in the religious and social world as one of England's truest and most practical philanthropists. In the wretched homes of many poor working women this earnest and faithful follower in the footsteps of Christ is loved and respected with an intensity which might well be envied by many Christian people who are more well-to-do than loyal to their Lord. To rescue the perishing, care for the outcasts of society, and minister to the criminal and the degraded, requires a degree of self-abnegation of which not many persons seem capable. Fortunately, there are always a few brave and true-hearted souls ready to abandon comfort and luxury for the sake of others, and willing to face all the discomforts and dangers of life among the most depraved and abandoned of humanity. Amongst these we may fairly include the subject of our sketch, who for so many years has lived and laboured in the slums of London, caring for those of her sisters who have so graduated in sin as to find themselves at last inside a prison cell.

When it is remembered that the prison authorities state that the general character of the female offenders is much worse than that of the men, some idea may be gathered of the awful need for thorough and sympathetic work on the part of such a woman as Mrs. Meredith. Scarcely a day passes in the Metropolis without numerous committals of women on various charges. Truly there is a tremendous need for deep, solid, and earnest work, among the poor, tempted women of our large cities, and right heartily do we thank God for the noble efforts of Mrs. Meredith and her co-workers.



(From Photograph by Mr. W. Davey, 10, James-street, Harrogate.)

Susanna Meredith was born in Ireland, and appears to have imbibed the spirit of Christian philanthropy in the days of her childhood. Brought up among those whose hearts were stirred by the sufferings and trials of female prisoners, her earliest recollections are of visits to prison-yards, and Bible-readings in prison cells. The sympathies thus created by the hard, degraded faces of the women in prison, grew with her girlhood; and, on arriving at womanhood, she was filled with an intense yearning for these unhappy outcasts of society, which manifested itself in unceasing efforts for their welfare. A happy married life being suddenly cut short by the early death of her husband, Mrs. Meredith, instead of giving way to a sorrowful inertia, sought to assuage her grief by self-sacrifice, the only true antidote to sorrow. So she determined to devote her life's energies to endeavours on behalf of the criminals of her sex.

About the same time another beneficent woman, Mary Carpenter, was enlisting interest in the condition of prisons by drawing attention to the state of Wandsworth Prison, in which women sentenced to penal servitude for periods of three years and upwards were incarcerated. Mrs. Meredith readily assisted her fellow-worker in a common cause, and delivered an earnest and practical speech at the Social Science Congress of 1860, on the sad state of affairs among English prisoners. Pursuing her labours, she at last obtained full permission from the Director-General of the English Convict Prisons to visit the inmates at the gaols already referred to, and every facility was afforded her to help them on their discharge. This relaxation of official regulations was hailed with considerable satisfaction by Mrs. Meredith, who regarded her admission to prisons as the most important opening ever given by the authorities for the benefit of this class of criminals. Free intercourse with them in their cells, at their work, on sick-beds, and even during periods of severe punishment, enabled Mrs. Meredith practically to study the minds and hearts of the poor women, and to learn by experience how best to win back the wayward, soften the hearts of the stubborn, and assist the weak and the tempted.

Every morning, for some years, Mrs. Meredith journeyed from her home in Bayswater to visit and comfort those in prison. Increasingly convinced, by what she daily saw and heard, of the necessity for more definite work, she at last decided to open a sort of refuge for released prisoners, and she accordingly rented two houses adjoining her own residence, which were immediately opened, and the unfortunate female gaol-birds were cordially invited to seek the friendly assistance of a Home. Certain of a welcome, and attracted by a kind word, the women eagerly made for Bayswater on their discharge, and the new refuge speedily became so crowded that the police, who were highly shocked at the invasion of so respectable a neighbourhood by ex-convicts, promptly ordered Mrs. Meredith to "move on." New premises were therefore obtained amidst more "congenial" surroundings on the Surrey side of the Thames, and the now well-known Prison Mission was established at Nine Elms House, which, with the sanction of the Home Office, became the "Discharged Prisoners' Aid," in connection with Her Majesty's convict prisons. Commenced, like many other noble offshoots of Christianity, in a small way, the Prison Mission is now one of the most successful and widely known Christian missions in the kingdom. As her "family" increased, Mrs. Meredith found it necessary to seek the co-operation of others willing to devote their lives to the work of reclamation. The first to volunteer was her sister, Miss Lloyd, who was speedily followed by other ladies; and to-day quite an army of devoted Christian women are spending their lives in the service of London's outcasts. The enthusiasm for work, and the loving sympathy for the weak and the erring, which have

characterised Mrs. Meredith during her superintendence, have indeed been contagious. No matter how difficult and painful the obstacles to be surmounted, the prison-gate workers have bravely overcome them; in face of appalling facts, and in spite of all manner of hindrances, they have plodded steadily on, taking the poor creatures one by one, and winning them to a nobler and better life by means of loving and simple preaching of that Gospel which alone can save the lost.

Of a thoroughly practical nature, Mrs. Meredith has throughout her life-work adopted common-sense methods. Believing that sloth is the mother of crime, she has steadily sought to wean the gaol women from their evil ways by inculcating industrious habits. She therefore formed district working classes for women who had spent short terms in prison; next she opened the steam laundry, which gives honest, wholesome, and profitable labour to as many as fifty-six women a day. Others are encouraged to learn needlework, consisting of hassocks, kneelers, bedroom slippers, and ordinary plain work. During last year no fewer than 2508 women were invited to and accepted breakfast at Mercy House; at the laundry 53,928 articles were washed for the sick poor, who have neither space nor appliances to wash in comfort at home, and who gratefully pay the small fee charged, the laundry women receiving a shilling a day, with dinner and tea, and provision for breakfast. Every day three simple services are held at the Mission, Clapham-road, and during dinner a lady reads some pleasant and instructive book. Space will not permit of a detailed description of the many phases of the splendid work instituted under Mrs. Meredith's active guidance. After some years of untiring labour and admirable organisation, the Prison Mission machinery, in addition to the Laundry and Prison Gate Mission, consists of the Princess Mary Village Homes, with the Correctional School for Girls, the Women's Missionary Institute, the Women's Medical Mission for Women and Children, the Conference Hall, Clapham-road, well known to many of our readers as a centre of spiritual activity, and where for six years an annual Conference for the study of Prophetic Scripture has been held, and the Women's Educational Union, with its High School at Byfleet, where an advanced education is combined with religious training. In addition to these, Mrs. Meredith has inaugurated the Christian Women's Union, in which ladies meet to discuss difficulties, and further their work amongst female prisoners. In *Open Doors*, published monthly, some account is given of the progress of the various agencies.

Not until the glorious reckoning on the Great Day, when Christ Jesus shall claim his own, will it be known how widespread and far-reaching have been the labours of this devoted servant of the Lord. Nurtured in luxury and ease, she willingly gave up all for Him who gave Himself for the world, gladly electing to throw in her lot with the world's unfortunates only that she might win jewels for an eternal crown. Only those who have laboured and lived in the slums, only those who have moved through life in the midst of suffering helplessness, and fought the well-nigh hopeless fight with disease, degradation, and sin, can form an adequate conception of such a work as that which is being achieved by Mrs. Meredith and her co-workers, who in rescuing the perishing have proved again and again that love is stronger than sin, and that the grace of the Lord Jesus Christ is sufficient for the worst of humanity. In such a work the prisoner's friend has learnt that

> It is perfect service rendered, duties done,
> In charity, soft speech, and stainless days:
> These riches shall not fade away in life,
> Nor any death dispraise.

THE COLONIES AND THEIR VICES.

Dear Sir,—I have been deeply interested in the continued efforts of The Christian to keep before the notice of the Anglo-Saxon race the fearful curse that opium has proved on those nations which have had it forced upon them. England sowed that seed, to reap a deadly harvest, the beginning of which is spreading rapidly in Melbourne. Apart from philanthropic effort, not one finger is being raised to stop it.

Having returned from a six weeks' visit to Melbourne and Sydney, I write what I have witnessed. One midnight, in company with two godly men, one a clergyman of the Church of England, the other a minister of a Baptist community, we entered dwelling after dwelling, and, almost without exception, in every house the opium was being smoked, until the lanes and alleys were filled with the fumes. Young English girls were everywhere, and nothing would induce them to leave those haunts. But sadder still was the sight of our young clerks and mechanics, learning to smoke, and becoming habitués; and they argued that opium smoking was better than drink, for it made them kinder and better men. How my mother's heart did ache for them, and how I longed to picture to them the fearful miseries I had witnessed in China, by those who had become victims to the use of the drug.

On we went, into cookshops, gambling-houses, and lodging-houses, until, sick at heart, I begged to go away. The saddest sight among the women was that of a young girl of twenty-one, who had been smoking opium for five years, and was a perfect wreck through it. We had not left this street of horrors before a young man came to tell of three little girls being ruined.

I inquired of some of the Christian Chinese about the opium question, and they detest the drug as much as we do, and are trying their utmost to stop it. Before leaving Melbourne I should like to add that the garb of these Europeans using these dens betoken men of good position in many instances.

When I arrived in Sydney I found matters worse, and opium smoking largely indulged in, one woman consuming as much as 10s. worth in a day.

But the traffic in young girls is terrible. I was asked to visit a poor woman, very ill, with a sad, sad story. I can only give the bare facts. She was a widow with two children, a son and daughter, the daughter was a simple girl. One day her mother said, "I wish you were able to go to service." "I can," she answered. "I saw two advertisements, I'll go and see after them." And on July 20, 1888, at half-past five on a Friday evening she went out. Her mother ran out to stop her, but she had gone out of sight; she did not return. On the following Monday information was laid, and the mother searched everywhere, and put inquiries in all the newspapers under the "missing" column. Night after night did that mother search brothels, parks, &c. The scenes she witnessed at midnight would make one's heart almost cease to beat to think of. The treatment of little girls, as portrayed in "Modern Babylon," was only equalled in many cases.

She went to the neighbouring colonies searching in every possible place. For ten long months that poor mother searched until May 1, 1889, she again advertised, and this time the advertisement was answered to the effect that the girl named was lying dead in a certain hospital, and would be buried by ten o'clock the next morning. I must draw a veil over what the broken-hearted mother saw. The girl was buried, and then the police found out where she had been.

A young man confessed to having found her and taken her to his home, where lived his father and brother! The bundle of clothing, rather, dirty rags, given the mother as the sole remains of her lost and only daughter, I examined, and the thought of the sight makes me sick now.

Only in this week's paper another case of a girl, answering an advertisement and being most brutally handled, is before us. And yet people will send their sons and daughters to these colonies without securing any friend to receive them or look after them.

I must not trespass longer on your space, but just to add, Do go on, and agitate, and agitate, until England shall stop the growth of opium in India. Stop deriving a revenue from her people's ruin, and set a good example to these fast-growing, but young colonies.

A Chinese gentleman has written a telling tract on the opium question. Anyone can obtain a copy by writing to Mr. Quong Tart, King-street Arcade, Sydney, N.S.W. I think the price is 6d.—Yours truly, M. Fagg.

Newtown, Hobart, Tasmania.

THE LONDON MISSIONARY SOCIETY, after a protracted interval, has heard from two of their missionaries on Kavala Island, Lake Tanganyika, Central Africa. These are Dr. Mather and Mr. Alex. Carson. The latter states, among other things, that "we have much cause to be thankful for the peace and comfort in which we live here, in what seems to be a time of trouble to those near the coast."

THE ART OF SELF-DEFENCE.—"Have you ever studied the art of self-defence?" said a young fellow to a man of magnificent physique and noble bearing. The elder man looked at his questioner with a quiet smile, and then answered thoughtfully, "Yes; I have both studied and practised it." "Ah!" said the other, eagerly, "whose system did you adopt—Sutton's or Sayers'?" "Solomon's," was the reply; "and as I have now been in training for some time on his principles, I can confidently recommend his system." Somewhat abashed, the youth stammered out: "Solomon's! And what is the special point of his system of training?" "Briefly this," replied the other: "*A soft answer turneth away wrath.*" For a moment the young man felt an inclination to laugh, and looked at his friend anxiously, to see whether he was serious. But a glance at the accomplished athlete was enough; and soon a very different set of feelings came over the youth, as his muscular companion added, "Try it!"—*The Quiver.*

For the Young.

THE SHELTERING ROSE.

BY EVA TRAVERS EVERED POOLE.

H, how hot and blinding the July sunshine emed! One longed to get out of the glare of e close, shadeless streets into the fair country, ith its cooling streams and sheltering trees. ut this was not possible for many.

Down one of the closest and dirtiest of our ondon streets a lady walked. She was think- g very deeply, for her eyes were cast on the ound, and her forehead was puckered into a ttle frown, evidently caused by perplexity. lose behind her trotted a little lad about eight ears old, carrying a basket. He looked hot id tired, too, poor little man, in spite of his hite sailor suit, and sturdy attempts to take ith his short, fat legs the same big steps as nt Dorothy.

Heville's eyes were very dark, and as sharp possible. He saw everything, so Aunt Doro- y often said, and I suppose it was because of is that he noticed to-day something Aunt orothy did not, until his sudden exclamation artled her: "Oh! O—h! a *poor* little butter- !"

Yes, there it lay upon a heap of unsavoury fuse thrown out into the road. A real butter- , and a white butterfly too, although its iled and broken wings told a sad story. Aunt orothy and her young charge stooped to look it.

"Is it dead, Auntie?" asked Heville, half lding his breath between pity and hope.

"I don't know—I think not," answered the dy; and then she bent down and lifted the gile little creature into her soft warm hand.

Heville looked at the crushed butterfly earn- tly, and his eyes filled with tears. He had a ing heart, especially for all God's dumb eation, and he could not bear to think that e little butterfly must die. Aunt Dorothy ld it close to him in her open palm, and gently w off the dust and dirt that clung to its once hite wings. As she did so Heville's eyes over- wed, and one big, bright drop fell on the oken-winged butterfly.

Hastily dashing back the troublesome tears, eville cried, "Auntie, let us carry it home to r garden. See! there is a cool place in basket, and it is empty now. There is thing to hurt the butterfly, and I think it ll live if we only carry it away from this hor- ble street."

Aunt Dorothy laid it tenderly in the bottom Heville's brown basket and together they nt homewards. Home was in a quiet side eet, close to one of the London parks, and ssessed a garden. Only a dozen yards square er all, but it was a garden, and looking, on at July day, as none but a well-kept garden uld look. Passing out into it through the ning-room window, Aunt Dorothy, followed sely by Heville, went straight up to a deep d, full blown rose, and right on its heart, in t light of the glorious sunshine, she laid the le butterfly.

Then she and Heville sat down and watched i They talked together in whispers, as though d voices would frighten away the creature's t lingering spark of life.

As they watched, slowly its life came back in. They saw it quiver and revive, the oping wings half-erect themselves and feebly tter; and then, as though loth to leave its lter, the poor little butterfly nestled closer o the warm, rich heart of the rose, and tly sank to rest.

'Isn't it lovely to see it alive?" exclaimed ville, quite excitedly dancing about. "I e it won't leave its shelter, Auntie. It is e now. It has been so silly to leave the green lds and beautiful flowers, and to wander out this hot city. But for us it would have died. Oh, foolish little butterfly, stay where you are, in the heart of the rose!"

And Heville always fancied the butterfly heard and understood him, for it hovered about the garden and the sheltering rose for several days; when at last he missed it he was only consoled by Aunt Dorothy's suggestion that, possibly, its short term of life being ended, it had lain down to sleep somewhere within the four walls of her tiny garden.

When Sunday came round, and Heville sat on the garden seat by his aunt's side, Bible in hand, ready for their usual half hour's talk, she referred to the white butterfly. Heville was interested at once, and delighted to hear that his aunt had made up a story about it, which she offered to tell him. So laying his head upon her shoulder, the little boy listened to her sweet voice rising and falling like music upon the quiet Sabbath air as it told him a beautiful parable.

"A little soul, fresh from the creating hand of God, fair, and white, and beautiful, wandered away from its happy home. Away, away, tempted by all sorts of foolish hopes and fancies—on, on, it knew not where, until it was sick and weary. The hot, cruel sun of temptation beat upon it, until it panted for breath; rough winds blew it hither and thither, until it was bruised, and broken, and bleeding; and presently, half dead, the soul sank downwards, earthwards, and was lost to all hope. What was to become of it? It lay ready to perish."

"Like the butterfly," murmured Heville, deeply interested, moving his head into an easier position.

"Like the butterfly," echoed his aunt.

"By and by there came One by; his heart was full of pity for all the lost and straying creatures of his hand. He was treading this earth on purpose 'to seek and to save the lost' (Luke xix. 10), and to help those who were 'ready to perish.' His eyes rested on the lost soul lying by the wayside with broken wings, and life nearly gone. And his great heart was moved with a wonderful pity. So He stooped and raised the soul from its terrible position. His tender tears washed away its sin-stain and its soil. His strong hand held it safely, and He carried it home. Home to a beautiful, safe place, all sunshine and sweetness.

"Then the poor little soul, crushed and broken still, with only the first flutter of a new life thrilling through it, felt itself laid to rest. A voice whispered softly to it, 'I am the Rose of Sharon' (Cant. ii. 1) and the soul sighed for joy, as it knew itself laid for ever on the mighty loving heart of Jesus, ever open to the souls that flee to Him for shelter. Soiled and sinful it knew itself to be, helpless and hopeless; yet because He had suffered it to rest upon his heart, hope revived, and it dared to bask in the sunshine of his tender mercy.

"There it found cleansing, comfort, and life, and as its dying hope revived under his power, it learnt to nestle closer to his great heart of pity day by day, resting there until earth's long night should be over, and heaven's light dawn for evermore.

"I am afraid my parable is far above your understanding, little Heville," said Aunt Dorothy, after a short pause, looking down into the dark eyes that met her own, dreamily and thoughtful beyond their wont. "I forgot I was talking to a very little boy."

"I understand about Jesus and the lost soul, Auntie, altho' I don't know the meaning of half the words you said. But they sounded lovely for all that," cunningly added the little flatterer.

"I am glad you caught a little of my meaning, dear. The story wove itself naturally in my mind after finding that poor little butterfly."

"I understood about Jesus, because I knew for sure and certain He saves just like that," said Heville simply.

And I think Heville was right. He had known, little lad though he was, that his soul had been far away from home and safety, until Jesus met him early on life's way. From that day, two years ago, he had rested in the arms of Jesus, and known himself safe. That was why he could follow Aunt Dorothy's parable better than she supposed.

And what about you, young reader? Has Jesus found you! Have you gone in your soiled and sinful state to Christ, "the Rose of Sharon," and found a shelter there? And are you resting in Him, safe and happy?

Then you, too, like Heville, have read in Aunt Dorothy's parable the story of your own salvation, and, like him, can joyfully say: "I understand it all, and I know for sure and certain that Jesus saves just like that!'

"THE LITTLE CHORISTER."—Miss Charlotte Murray asks us to state that her poem in our last issue recorded a true story, supplied to her by a friend to whose church and choir "The Little Chorister" belonged.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 4, 2 Chron. xxxiv. 14—21; Mon., Aug. 5, 2 Chron. xxxiv. 22—33; Tues., Aug. 6, 2 Chron. xxxvi. 11—23; Wed., Aug. 7, Mark i. 1—13; Thurs., Aug. 8, Mark i. 14—28; Fri., Aug. 9, Mark i. 29—45; Sat., Aug. 10, Mark ii. 1—12.

*** For list of Seaside Services, see page 28.

AN OPENING IN SOUTH RUSSIA.

WHILE the steamer, of which my husband has command was at Mariupol, S. Russia, about six weeks ago, there came on board to our Sabbath evening meeting an engineer, who had been superintending the construction of the new harbour at that town.

He was accompanied by a young man who resides in an English colony, about one hundred and twenty miles from Mariupol. This colony contains about three hundred and fifty inhabitants—young and old. They have no pastor or missionary amongst them, and with the exception of a yearly visit from Mr. Hard, of Odessa, they are entirely without the means of grace. Some of the people are longing to have a missionary pastor, who will instruct both young and old in those things pertaining to their eternal salvation.

If there is any one amongst your numerous readers who would feel led to go and labour in that neglected corner of the vineyard, he may obtain all the information from Mr. Thomas Wiskin, Thuzavsky Steel Company, Limited, Thuzova, S. Russia.

JESSIE CLARK.

INTENDING VISITORS TO THE CONTINENT will, writes a correspondent, find Evian les Bains, on the Haute Savoie side of the Lake of Geneva, a delightful place of holiday residence. For the sake of its mineral springs the French frequent it much during the summer. The town is little known to the English, but an important and beneficial influence might be exercised by earnest Christian visitors, who, while seeking rest and renewed vigour would truly live Christ. Service is held every Sunday morning in the French Protestant chapel, and some friends are desiring the fellowship of warm-hearted servants of Christ. Intending Christian visitors may obtain further information from Madame Mansfeld, Hôtel de la Paix, Evian les Bains, France.

FRIEDENHEIM, 133, Mildmay-road, N., was founded to afford to the friendless dying a quiet meeting-place with the Saviour. Lingering sufferers are constantly being discharged from the hospitals to die, and some of these are accommodated in this "Home of Peace," and lovingly told of the Lord of life and glory. Being kept open by the gifts of friends, the little Home has, since 1885, received about a hundred inmates, of the respectable poor class. During last year 29 patients were admitted, of whom sixteen died in the house, and four after leaving it. The care and comfort of the Home, and the blessed tranquillity which, by God's mercy, reigns within its walls, have prolonged and temporarily restored the lives of others who were received in an apparently hopeless state. Copies of the report, and further information, may be obtained from Miss Davidson, at the Home.

Mr. Baldwin in Morocco.

FROM letters received from our dear friend Mr. E. F. Baldwin during the past few months we make the following extracts. We are sure they will elicit loving sympathy and fervent prayer from all who know him, on both sides of the Atlantic:—

In a letter written from Casa Blanca, Morocco, Mr. Baldwin says:—Abraham, who met me here, is a beloved brother, refined, intelligent, devoted, simple, and winning. He goes from here to Morocco to see his mother. After *Ramadan* (the Moslem fast of a month, soon beginning) he and Musa hope to come to me to Mogador, bringing several native Christians for instruction, with a view to permanent "Matt. x." work. This will probably occupy us during the summer months, when travelling would be oppressive. Also, then Musa and Abraham (both Shluh and Arabic scholars) are to translate parts of the New Testament into Shluh, in Arabic character, the funds for printing which I have promised.

I came here about ten days ago by steamer, travelling deck, with Mr. Martin and two native Christians. I wanted to meet Abraham, and go into the mountains to visit the new flocks—four of them. But *Ramadan* prevents now, and Abraham must go to his mother, who has been turned out of her home for the name of Christ. God's plan had reference to this place, which has been greatly stirred, hundreds coming in a day, and interest growing into excitement, until, to-day, the Kaid (governor) stationed soldiers in the streets leading to our house, temporarily rented, and prevented anyone from coming. Could you have witnessed the stirring scenes here since we came—the crowds coming all day and every day, the throngs in the street when the doors were shut for us to eat and rest a little, the eager attention—you would see how admirable it is to come down to the level of the people, and give them the Gospel. We are living here in utter simplicity, and yet are in health and need no more than we have. We hope to have a permanent station here. Some have believed, many others, both Jews and Moors, wish to take a stand, but fear to. One of the brightest and most intelligent converts God has given us in Southern Morocco was converted here at once on our arrival, as soon as he heard the word. He wishes to devote himself to "Matt. x." work. Both Jews and Moors here are "more noble" than elsewhere I have been, and for the same reason that the Bereans were. They are singularly free from prejudice. But now, after more than a week of remarkable attention and interest, the door seems suddenly closed.

Another of our earlier converts has been whipped by the Kaid most brutally, being held down with his face on the ground by four men at his hands and feet, while two others applied the scourges. Another soldier stood on the back of his neck to prevent his writhing, and pressed his head into the earth. His body is an awful sight, at which I have wept and shuddered again and again as I have washed his stripes. His wrists and ankles they held and cut with cords, stretching him as they whipped him; and round his neck they twisted the scourges they had used on him, as they took him, half dead, to prison, twisting them until he was nearly choked. He was also injured internally, and seriously, we fear, for he has been spitting blood; and, although I am writing on the eighth day since it occurred, he cannot walk or stand yet without vomiting, suffers much pain and fever, and is still black from the scourging.

We got him out of the prison at once, that same day, by showing his innocence of a charge of theft, which was the ostensible, but not the real, cause of the scourging. A very slight inquiry brought the real thief to light, showing that our poor brother had nothing to do with it. It was only a pretext for scourging him for being a Christian. When the soldiers took him before the Kaid they said, "Here is one of them that goes to the Christians." At once the Kaid said, "Throw him down and scourge him." They taunted him, and said they would put him into a pit, and pour petroleum on him, and set him on fire. When I applied for his release the Kaid refused, and said he would kill him if he wished. But through the American Consular Agent I insisted, and got him. When he was brought out of prison he looked like a corpse; I will never forget the sight. It was heart-sickening. Mr. Sheehan and I supported him between us to the Kaid, for he had to appear before him. While there, when my back was turned for a moment, one of the soldiers struck him on the mouth with his fist until the blood flowed. He lies in one of our rooms here, weak and full of pain, and unable to get into any easy position. But he is full of trust and joy in the Lord. He rejoices in having suffered shame for Jesus' sake.

I have affidavits made before the American Consular Agent proving the man's innocence of any offence; and also have the certificate of the German doctor to the extent of his injuries. It is by no means sure that he will recover.

You may imagine the terror of the poor converts. Some have left the place; others fear to come near us. At the Lord's Supper last night, however, some eight or ten of the converts were present (we had over a score in all), coming in through the darkness. But the work is greatly interfered with here for a time. Still, there is growing blessing in the interior, but with persecution also. I want exceedingly to go to them in the interior, but dare not now, for fear I will bring more trouble on them. Even letters are watched, and apt to be intercepted. So we cannot use the ordinary native courier, but must send, as I am just doing, by special messenger. Abraham writes of just leaving Morocco city to go to a distant place, to baptize twenty men who are awaiting it, having been converted through other converts, whom even Abraham has not yet seen.

LETTER FROM MR. MARTIN.

DEAR SIR,—I am naturally interested in the discussion *re* "The Question of the Hour—Foreign Missions," for I was the one who accompanied Mr. Baldwin on his first journey.

"Facts are stubborn things." We have proved that God is able and willing to supply the needs and keep in perfect health and happiness those who go out obeying to the letter our Lord's commands, according to Matt. x. Why then such an outcry? We ask money from no one; God will provide! Abraham, a Moor, converted about eight months ago, has returned from a six months' journey on these lines, during which time he has baptized fifty-six Mohammedans, and has translated three of the Gospels into the Shluh language. "Christ is the same yesterday, to-day, and for ever." Africa is the same as it was 1800 years ago, and remains steeped in darkness. Money, money! is the cry; but Christ tells us to give our money to feed the poor. He Himself undertakes for the missionary. It is said that "The missionary goes far away to the heathen. He goes for life, and goes perhaps among uncivilised savages" [I went among uncivilised savages, the Zulus and Basutos in the Transvaal, before my conversion for my own amusement, and received great hospitality, for it is their custom to entertain strangers gratis, and a house is always reserved for this purpose], "and to climates which are injurious and may be, without the greatest care, fatal to his health."

Why not then go out in faith, claiming such promises as "Behold, I give unto you power to tread upon serpents, and scorpions, and over all the power of the enemy, and nothing shall by any means hurt you"? Was not this promise, which is conditional on obedience, given for those called to live and work in deadly climates?

Faith, not money, is the need of the day. Christ's last words were: "These signs shall follow them that believe: in my name shall they cast out devils; they shall speak with new tongues; they shall take up serpents, and if they drink any deadly thing it shall not hurt them—a valuable promise in this country where the people are continually poisoning each other as well as strangers. The question to ask ourselves is: Are we really believers? for Christ says: "When the Son of Man cometh shall He find faith on the earth." Where are we to draw the line? At what period did supernatural manifestations cease?

Are there now no Christians in the world who have received miraculous answers to prayer?

Mr. Baldwin and I came here a week ago with two native converts. The people are much interested, and hundreds have listened to the glad tidings, but to-day the doors have been closed. There is one applicant for baptism.

Yours faithfully in our Redeemer,

Mogador. THOMAS MARTIN.

[The above was written some months ago, when Mr. Martin was in Morocco. He is at present in England.]

MISSION WORK IN TRAVANCORE.

THE year 1888 will long be memorable to the people of South Travancore for the desolation which the cholera scourge brought to many homes. In the report of the Nagercoil Mission, South Travancore, in connection with the London Missionary Society, we read that on the whole the mortality was less among the Christians than among their idolatrous and improvident neighbours. The Mission has fifty-three congregations, with 6527 adherents. There are sixty-eight schools, with 2860 scholars.

The people contribute cheerfully to the carrying on of the work of God. Not a few of the catechists bear testimony to good work being done by women in their congregations. We quote the following from the report of the catechist at Tamereiculam:—"The deacons have been a great help to me in visiting the sick, and in conducting prayer-meetings in houses. Their good example is followed by many of the church members. Of those, I should make particular mention of an old woman. Having resolved to work for the salvation of sinners and for the glory of God, she regularly visits not less than twenty houses among Christians, and about ten heathen houses, and also holds prayer-meetings there. She has a collection-box, which she takes to the houses and collects whatever the people will drop into it. Mainly through her efforts some Christians who were very irregular in attending Divine worship are now regular. We have also received a few converts from the heathen through her influence. Once I happened to go to a prayer-meeting conducted by her, and to my great astonishment I saw there an old Mohammedan woman, more than sixty years old, kneeling down for prayer with the rest. I was told afterwards that through the influence of the above-said woman she had come to the true knowledge of the Saviour."

Nagercoil is the southernmost Mission District in India, and the oldest in Travancore, having been founded in 1805. The missionary is Rev. A. L. Allan, who superintends four native ministers, and seven other agents.

GOSPEL PURITY ASSOCIATION.—On Sunday afternoon, a meeting of men was held in connection with the Special Evangelical Mission, at the Wesleyan Chapel, Fernhead-road, Queen's Park, W. Mr. Samuel Ford, hon. travelling representative of the Association, delivered an impressive address. Rev. B. Scott, B.A., minister in charge, having spoken a few words on the need of the work, some twenty names were given in to form a branch of the Association in connection with this church.

ıe Queen *v.* Dr. Barnardo.

ɛ subjoined article is quoted from *The ord*, as the most intelligent and the fairest ch has appeared in any of the papers :—

he name and work of Dr. Barnardo are so l known and highly appreciated by the blic at large that any case relating to his omes" at once commands attention. The rt of Appeal—affirming the decision of the rt below—have decided against the Doctor a case relating to the care and custody of a ld thirteen years of age named Mary Ann , and to avoid any misconception, it is well state the real facts of the case. The girl in stion was found last summer running wild ut the streets of Bristol, and was by bene- ent persons in that city taken to Dr. Bar- do's Home at Ilford, where she was gladly eived. The account of the child's surround- s, as given to Dr. Barnardo, was most piti- e. Her father was dead, and she was pic- ed as living with a mother of bad character, ose so-called husband did all he could to con- minate the child; sent her out to beg in the eets, and beat her mercilessly when she did bring home as much money as he expected. would seem that all these statements were not ly borne out by the actual evidence subse- ntly given in the case; but Dr. Barnardo ieved them, and, as we think, reasonably ieved them. It is impossible to obtain legal of as to the exact circumstances of every waif d stray before assuming the responsibility of or her care. Dr. Barnardo took in the ld, and very prudently and properly obtained formal agreement, signed by the mother, king over the charge of the child to him, d authorising him to maintain her in Eng- nd or to send her to Ontario, in Canada, ere an important branch of the well-known Homes" is situate. So far, everything was ll; but the child was still in England when on cember 14 last the mother made a demand at her child should be returned to her. Dr. rnardo, on receipt of this demand, remem- red all that he had heard of the character of e mother, and the early cruelty shown to e girl, and her vicious surroundings, and to oid any return to such a life he at once nded over the child to a French Canadian dy named Madame Raumont, who took her road. The substantial question before the urts, when shorn of legal technicalities, was ether Dr. Barnardo can be compelled to get e child back, and whether if he now finds impossible to do so, that is to say, if Madame aumont really insists on keeping the child, r. Barnardo can be punished for sending the d abroad after the mother had written to mand her back.

Of the high aims and pure motives that have roughout actuated Dr. Barnardo there can no doubt. While deciding against him, the urt of Appeal, and particularly Lord Esher, ho presided, expressed their unqualified belief his rectitude of purpose. We regret, how- er, to feel that Dr. Barnardo, as the law at esent stands, has placed himself in a position sagreeable to himself, and in conflict with the urts of Law, and that without any corre- onding benefit to the fatherless girl, whose elfare it has throughout been his sole object promote. Under our law no such thing as gal adoption is known. This is not so in every untry, but with us a parent cannot irrevocably ve up to another his rights and responsibili- es with regard to his children. Any agree- ent, such as that made with Dr. Barnardo in he present case, is good and valid while it lasts, ut can be determined by the parent at any oment.

If the child Mary Ann Tye had been sent broad before the mother demanded her back, nd in accordance with the terms of the ritten agreement, no complaint could possibly ave been made. It was because this was done fter the mother had demanded her return that he present case was possible at all. Whether ur law does not require change in this respect is a grave question, but we incline to think that it does. If a parent is prepared to give over all his rights and responsibilities to another, we see no sufficient reason why he should be allowed at any moment to put an end to the arrangement. The person adopting the child has not voluntarily expended labour and money, thought and affection, without an object. That object may be the benefit of the child, and nothing else; it may be to bring up someone to comfort declining years, or to fill a vacant place in the heart.

But, whatever the motive of the adopted parent, when the natural parent has agreed, he should not be allowed to resume his rights unless the welfare of the child itself requires it. That would be a question of fact on which the Courts could well decide; but, as the law now stands, the benefit of the child can hardly be considered. It is true that, were the child's home shown to be grossly immoral at the time, the Court could and would decline to restore; but, in the absence of something very strong indeed, the claims of the parents are in all cases paramount. Our Courts have full powers, but they are slow to exercise them against the wishes of parents. A Bill on the subject, known as the Adoption of Children Bill, was introduced into the House of Lords, but after a short discussion on Tuesday it was withdrawn.

In delivering his judgment, Lord Esher stated his view that in all probability to remain with Dr. Barnardo would be the best thing for the child. None the less, Dr. Barnardo must now make every effort to bring her back to England, and the Court will then decide whether or not she is to be sent back to her mother. In the present case it appears that in no event is that likely to happen. It is understood that the girl's father was a Roman Catholic, and that in all probability it is to the care of a Roman Catholic sisterhood that the child will be entrusted. This prospect in no way affected the legal aspect or the issue of the case, but it necessarily adds to our feeling of sympathy with Dr. Barnardo's efforts to retain the child under his own influence. He took over the child with the full consent of her only surviving parent, under an express agreement in writing for two years certain at least. Can we wonder that he felt justified in doing—nay, felt it his bounden duty to do—all in his power to retain the influence given him?

REV. JACOB FRESHMAN, of the Hebrew Christian work, New York, preached on Sunday morning in the City-road Wesleyan Chapel, and in the evening at Highbury Park Presbyterian Church. Alike in stating Israel's sad need, and in appealing for warm Christian sympathy on their behalf, the preacher's words were felt to be as forcible as they were truly heart-breathed. Mr. Freshman intends to remain on this side a little longer, visiting Scotland and Ireland in the autumn, to preach and lecture. Communications to him may be addressed to our care.

THE METHODIST "TOYNBEE HALL."—At the Wesleyan Conference at Sheffield on Friday last, Rev. Dr. Moulton, of the Leys School, Cambridge, brought forward a project which has been elaborated by himself and Rev. J. Scott Lidgett for establishing a settlement in London for religious and social work, somewhat on the lines of Toynbee Hall. Dr. Moulton spoke of the great power for usefulness which the Wesleyans possess in the number of their young men in the public schools and universities, and said he believed that the Methodist Church would not be doing its duty to these young men if it did not provide means for their doing social and religious work among the poorer masses of their fellow countrymen. It is intended to build a house in South London which would serve as a reading-room, laboratory, workshops, gymnasium, and lecture hall. Recreative evening classes, university extension lectures, and the usual appliances of social work would be put in operation. There would also be a room or chapel for direct mission work. The cost would be about £10,000, and a guarantee fund of about £500 a year has been secured for the first three years. After being supported by Revs. Dr. Rigg and Dr. Bowman Stephenson, the proposal was unanimously accepted by the Conference.

"TO KNOW HIM."

How can I know the great Almighty God,
Enthroned in majesty beyond my ken;
So great, so wondrous grand, so glorious,
Centre of strength, of power, of law, of all?
I know He *is*. By Him all things do move—
This world with all its myriad mysteries
Is but the edge of mystery more profound,
Hid in his presence unapproachable.
I know Him. He is God, who rules the world,
Bestowing bliss on such as keep his laws;
But in his justice breaking forth in wrath
On such as heedless or unmindful are.
I know He rules in earth, and sky, and sea,
And sends alike the sunshine and the storm;
I know He giveth and sustaineth life;
And man in all his moods must bow to Him.
Reason cries out, I know that *He is God;*
But yet my soul deplores, I know Him not.
For fear of wrath the burden of my sin
Quite weighs me down, and keeps me back from Him.
Oh, it is agony to bear this load of guilt,
To live in terror of the pangs of law.
How shall I know Thee, God, that thought of Thee
May give me peace, and take away all fear?

Oh, happy day, when Jesus did reveal
Unto my longing soul the love of God
By sweet compassion and forgiving grace,
And taught me how to love, and thus *to know.*
I know Him now in resurrection power,
In his almightiness from sin to save,
His strength to keep life steadfast and secure,
His love unchanging in the midst of change.

Yes, now I know, Christ's life hath brought me near
To God; in Him my Father I behold,
Robbed of the awful terror of the law,
Robed in the beauty of his boundless love.
What reason failed to grasp because of fear
I know; for faith and love have made it clear.

Edinburgh. B. McCall Barbour.

BILLINGSGATE CHRISTIAN MISSION.

On Tuesday last week, the Lord Mayor and Mrs. Bevan laid the foundation stones of the new premises for this Mission. At a meeting afterwards held in the Coal Exchange, the Lord Mayor received an address, which Mr. Bevan read. Therein was rendered an exhaustive account of the Mission, which has now been in existence for some fourteen years, having grown until special premises became absolutely necessary. Friends interested in the work have contributed £1500, which they will (so Mr. Vicary, the missionary, said) "please increase to £5000."

These interesting facts having been stated, Rev. Mark Guy Pearse gave the workers a few cheery words, being followed by Sir Henry Peek, who alluded to the great improvement that has been effected in Billingsgate during the last twenty-five years. He also said that the Mission could not have a better missionary than Mr. Vicary, who is, in fact, "the man for the work."

CORRECTION.—A correspondent writes us that the recent introduction of high Ritualism in Handsworth, Birmingham, is not at the Parish Church, but at one higher up the hill. The communication from which we quoted spoke of it as the Church at Handsworth which led to the mistake. Unhappily, the facts are not disputed.

THE CHRISTIAN VIGILANCE AND GIRLS' RESCUE ASSOCIATION carries on an increasingly important work. During the last three years, over 300 inmates have been received and helped in the Homes at Reading. Many girls have been rescued from the depths of misery; while others have been prevented from entering upon lives of sin and shame. The need for a commodious central Home has for some time been sadly felt, to enable the superintendents, Mr. and Mrs. W. F. Day, to admit cases which in the past they have been painfully compelled to refuse. At last eligible premises have been secured between Reading and Swindon, the building being known as West Hendred Manor House, Steventon, Berks. Standing in its own grounds, and being quite private, the place is in every way admirably adapted for the important purpose for which it is now being used. Inmates are received into the Homes from all parts of the kiugdom, without vote or committee-meeting, as soon as vacancies arise.

A New House of Rest.

WILTON HOUSE, HASTINGS.

"Come ye yourselves apart and rest awhile" is an invitation of which Christian workers but too little avail themselves, especially those engaged in large cities where the hurry and bustle surrounding them seem to impel them to a like excess of activity. But a time comes when the overstrung nerves can no longer endure the strain; warnings have not been wanting of the need of rest; but, these being disregarded, a "breakdown" but too frequently ensues. A brief rest taken at the right time will avert, in many cases, a long-enforced absence from the happy scene of labour, and it is a truer economy to let the "stitch in time" save the "nine."

But there are many weary workers who would only too gladly avail themselves of a brief respite, did their means allow, or did they know of a suitable spot where they might enjoy quiet spiritual intercourse with other resting brethren, as well as change of air.

Mr. C. Russell Hurditch, the director of the Evangelistic Mission, having had this fact strongly laid upon him, four years ago took a house at 20, Devonshire-road, Hastings, for the purpose of supplying it. Through the liberality of a Christian lady, the house was furnished throughout as a memorial of her departed sister, for the purpose of a House of Rest for Christian workers, of both sexes and of all denominations, who, on payment of a moderate amount within their means, were to have the privilege of a brief rest and change, which otherwise they could not enjoy. A few were received free of charge, especially foreign missionaries.

The house, accommodating twelve visitors, was soon fully occupied, and has continued so for the greater part of the time since, the abundant sunshine and genial climate of Hastings rendering it so desirable for such a resting-place in summer and winter for worn and weary workers. The institution was made as homelike as possible, and many who heard the Master's call to "come apart and rest awhile" have here found renewed health of mind and body, in quiet rest and rambles by the sea, through the parks, and in neighbouring woodlands.

The accumulating number of testimonies received to this effect created the desire that a larger and more suitable house might be provided for the purpose, especially as the applications often greatly exceeded the possibility of accommodation; and it was much desired to obtain this along the sea-front, which would doubtless increase the benefit derived by visitors, whose stay, in most cases, is necessarily limited to two or three weeks (some to a few days). Nearly two years more, however, passed without any suitable premises being found, but latterly the way opened in a somewhat remarkable manner, indicating to Mr. Hurditch that he should go forward in building a house at West Marina, on a site admirably adapted for the purpose, situated near the new station. The premises form the two end houses (the internal plans of which were altered to suit the purpose) of a terrace in course of erection, forming the western boundary of the green and garden now being laid out close to the sea. Accommodation will be provided for thirty visitors, in addition to the usual staff, the rooms commanding bright and extensive views, while every possible convenience will be found for their comfort.

A confirmation of the Lord's guidance in this matter came in a legacy of £1000 to this part of the work, at the very time the decision had to be made as to the purchase.

The cost of this freehold building will be £3750. There will be required for additional furniture and necessary outlay, £750, bringing the total cost to £4500, toward which there has been received, including the above legacy, about £1300. It is hoped that the Lord's people will contribute the remaining sum required, in order to start this work afresh, free of debt or rent charge for mortgage, and to meet the deficit between the annual expenditure and payments by visitors.

It is intended to reserve a few rooms for those not *wholly* engaged in Christian work, and whose means will allow them to pay a higher rate, who would appreciate intercourse with those staying there from time to time. This will assist in diminishing the amount of expenses over ordinary receipts.

The house, bearing the old name, which has now become well known, of Wilton House, was opened yesterday (Thursday), when special meetings of considerable interest were held in the afternoon and evening.



It is hardly necessary for words of ours to commend so practical and important a scheme as this to the generous support of our readers, especially those whose circumstances enable them to enjoy change and rest each year, at home or abroad, and we hope that many will come forward to assist in providing similar benefit for those for whom this house is specially erected. Mr. Hurditch's address is 164, Alexandra-road, St. John's Wood, London, N.W.

THE STUDY OF INEBRIETY.—The President and Council of the Society for the Study of Inebriety gave a reception to Mr. Clark Bell, of the New York Bar, in the rooms of the Medical Society of London, on Friday last. The president, Dr. Norman Kerr, referred to Mr. Bell's advocacy of a more humane jurisprudence, and especially of a fairer judicial treatment of inebriates, who were diseased persons, requiring medical care, and not punishment. Mrs. Hind Smith told the story of a man who killed a beloved child in his first drunken fit, and was executed—an event which had left a lasting impression on her mind, and stimulated her to temperance and rescue work. Rev. Lewis Jones, of U.S.A., Rev. G. W. McCree, and others spoke. Mr. Bell, in replying, dwelt mainly on the gross injustice of punishing persons for acts committed when drunk, and utterly ignorant of evil design.

ANOTHER MISSIONARY MARTYR

REV. ALEXANDER BAIN, LIVINGSTONIA.

Tidings have come by telegraph of the dea of Rev. J. Alexander Bain, Free Church Scotland missionary at Bandawé, Lake Nyass East Central Africa, in May last. Mr. Bai who was seventh in descent of a line of Sco tish ministers, was ordained and sent out 1883, being then twenty-four years of age. H was a man full of promise, and his work Ukukwe (fifty miles up the Stevenson Roa connecting Nyassa and Tanganyika) was suc as to furnish high hopes of future service. H explored where the white man had never gon learned new languages and reduced them writing; erected mission buildings; taugh preached, and guided into the ways of peace warlike tribe.

Mr. Bain had, as everyone going there ha frequent fits of fever, and on one occasion h to rise from his sick-bed to dig the grave of companion; but he recovered, and went earnestly with his labour of love. In th beginning of 1888 Dr. Kerr Cross ordered hi home for the restoration of his health, and had put his luggage on board the *Ilāla*, a was just starting, when the natives among who he had laboured came and knelt on the shor entreating him to stay and save them from th Arabs; for it was just then that the disastrou attack of the manstealers began. Of course h stayed; few Christian men, and no Africa missionaries we know of, could have had th firmness to resist such an appeal. At firs vigour seemed to return and he worked hard but another year's toil and the fearful haras ment inflicted by the Arabs have made him a rea martyr at the age of thirty-one. His room wa ready for him at Aberdeen, his widowed moth and a sister were joyfully expecting him la week, and each ring at the bell was looked a as likely to bring a telegram announcing h arrival in London. The Master knows that w cannot see Himself in his glory, except wit eyes purged by such tears as they are now she ding. But He "puts them into his bottle an his book" (Ps. lvi. 8), to be brought forth e long as the new wine of the kingdom; an others will come forward to take up Mr. Bain work.

We subjoin a portion of his last letter: will now be read with a deepened interest, an we trust the facts recorded in it will lead man to labour and pray for the liberation of th poor Africans from such oppression:—

"*Ukukwe, March* 26, 1889.

"At daybreak, on Friday the 15th of th month, we were roused from our sleep by number of shots fired in rapid succession, an at no very great distance from us. We we told that it was merely Or-Kzukuru, as th natives call him, who had attacked Mwasyogh our nearest neighbour. Two large bands Arabs were with Merere. The surprise w complete. Upwards of thirty women with the babies, and several young girls were capture The men, scarcely awakened, tried to defe themselves and to save their wives and chi dren, but were driven back by the murdero fire of the Arab guns, and finally driven fro their villages. The miscreants, having secure intrenched themselves in a stockade of bambo and banana stems, settled down to enjoy ther selves in their own brutish way, gorging ther selves on the spoil, and glutting their sava lust by outraging the women and young girl Two children who disturbed their beastly revel were flung into the flames of some burnin houses. All next day and the next again we spent in plunder, destroying the food, an burning the villages of which they had mad themselves masters. Two poor women escap by night.

"The interest excited at home about this pa of Africa is no good if it ends in mere excit ment. I wish people could only know of an see, as we know and we see, the oppression an slavery and bloodshed of which these cru Arab invaders are the cause." A. M. S.

ollege Boys at Northfield.—3.

[From our Special Correspondent].

E notice the prominence given in this Fourth ollege Encampment to these important oints:—

First. "Practical topics on College Associaon work," considered daily for about half an our. The increasing interest in this vast field as created the demand for men of education, s secretaries.

Second. "Normal Bible-classes," for the enefit of leaders in College Association Bible udy, held daily save on the Sabbath.

Third. "The Missionary Department," and eetings for the missionary volunteers and the resentation of facts, held regularly.

The call so cordially given by Mr. Moody was ot simply for American colleges, but included oreign universities, and specially foreign tudents now in this country. The response ade by the attendance of some 500, Princeton lone sending forty-five delegates, indicates the isdom of such a Conference. The presence of eachers and scholars from our universities, oming long distances to instruct the men arrying here for days, is a testimony to the nterest felt by our college professors. Mr. Moody is far-sighted, he plans not for a day or ear, but for eternity.

Sunday, July 7, was anything but a day of est. But the men are here for service, and ith such a host of eminent speakers they ould not willingly forego the pleasure of hearng them. Such a day has rarely been seen ven in Northfield. The eloquence and power f the addresses, the clear presentation of truth, he size of the audiences, have made this an xceptional day. Mr. Moody gave an address t six in the morning to about three hundred, nd in his most inimitable way made points hat will not easily be forgotten. At nine 'clock he preached again. His subject was rayer, and is condensed as follows:—

Christ never taught his disciples how to reach, but He did teach them how to pray. Better be able to pray like Daniel, than to reach like Gabriel.

PRAYER CONSISTS OF SEVERAL PARTS.

There must be (*a*) *adoration*. "Take off thy hoes from off thy feet" was the word uttered n the burning bush. The flippant, irreverent ay in which some talk with God is shocking. There must be (*b*) *confession*. David and Daniel confessed their sins. Why so many rayers never go out of the room where they re uttered is because there is no contrition, no enitence. Unless there be (*c*) *restitution*, here can be no true prayer. How can I ask God to forgive my sins, when I am dishonestly withholding from another man his just dues? (*d*) *Unity* is a necessary factor in prayer. Disciples must meet with one accord. This ndenominational Convention shows a marked rogress in our country in that direction. (*e*) *Thanksgiving* is an element of prayer. Someone has said that in Phil. iv. 6 you will ind three things: "Careful for nothing, rayerful for everything, thankful for anyhing." The man who lives on "Grumble-treet" had better get out speedily, and try "Thanksgiving-avenue." (*f*) *Forgiveness* is a ixth element in prayer. In a certain town here was a dissension between two leading men, one of them chairman of the committee who had Mr. Moody's meetings in charge. The meetings seemed to have but little effect. Finally, while preaching upon "Forgiveness," he was surprised to see the committee-man leave the house. It seemed that his heart was touched, and he

WENT OUT TO SEEK HIS OPPONENT,

and make peace with him; and then, after that, the place was richly blessed. (*g*) *Faith*. Ask believing, and you will get an answer; perhaps not always in your way, but an answer will come from the throne. *Ask for something*. Make no orations in your prayers; persevere in prayer. (*h*) *Submission*. God never blesses men under the juniper tree; He must choose and direct. Paul's thorn was not removed, but it was made a blessing.

Mr. Moody related an interesting incident in the course of his address; once, while in St. Louis, the papers published his sermons in full, simply because a New York paper said that he couldn't be reported. As a result, a sermon on the Philippian jailer, published with sensational head-lines, was dropped into a prisoner's cell, was read, and the man converted.

Since last year a new village church has been erected in Northfield, large and commodious, with Rev. P. S. Cook, recently of Chelsea, Mass., as pastor. In it Rev. Moses D. Hoge, D.D., of Richmond, preached to a large audience from Mark x. 42: "God's servants." In the early afternoon the State secretaries of the Y.M.C.A. discussed among themselves practical subjects connected with their work. The number of colleges represented here by delegates is 126. Perhaps there are no more students assembled than a year ago; yet, in point of representation there is a marked advance, as only 93 colleges were then represented. Rev. Charles Spurgeon, on his way to England from Australia, preached in the afternoon, and used an object-lesson, quite novel in this country.

HIS SUBJECT WAS "NAILS,"

and he had a wooden cross placed on the top of the pulpit, with nails and hammers of different sizes and shapes. The sermon, simple, direct, forcible, made a profound impression.

But the students were not ready to leave after the afternoon service. Mr. Sankey must sing; Dr. Driver must be questioned; as the days of privilege draw to a close, every moment must be utilised; every man who has anything to say to help others must be pressed into service. The evening meeting was in the line of mission work, and pledges were made by some forty to enter the foreign field. Three topics were considered, "Teaching," "Evangelising," and "Medical work." An appeal was made most tenderly by Viscount Mishima for Japan. He was followed by a Yale graduate, Rev. J. T. Swift, who, two years ago, came here and decided upon work in Japan, where he has been ever since. He went into the Y.M.C.A. work, because he could thus reach students and influential men. In Tokio alone were 80,000 students in grades above the lowest, hardly any work having been done there previous to his arrival. Mr. L. D. Wishard is doing a great work, and is now, as stated in our last, holding in Kyoto a Conference like this. At the suggestion of Mr. Moody, a collection was taken for Rev. J. T. Ise, now in this country, and present at the meeting, and a thousand dollars were raised on the spot, the students giving some 400 dollars. A pleasant feature of the meeting was the singing of a verse of the hymn, "The morning light is breaking," in Japanese. The delegates of the Sunrise Kingdom are most heartily welcome, as well they may be, for they are really brilliant young men. The address of Mr. Ise was earnest and profound, and made a strong impression.

Anyone who has carefully watched the course of these meetings in the days past, and looked into the eager faces of the students, must realise that the 500 gathered here from so many colleges, and from such a large extent of territory, are bound to exercise a mighty force not only on the future of this country, but on other nations. It is a weighty fact that this summer school at Northfield is not a mere gathering of students, to study the Bible for a week or so, who then go back to their homes enriched and blessed. It indicates that this gathering will be a national institution, and the beginning of great and far-reaching results.

Mr. Moody's common sense is seen in such a gathering as this, in the variety of subjects treated, in the breaking up of prolonged tension incident to such mighty questions bearing upon eternal destiny by introducing athletic sports outside, and providing ample means for recreation. The element of song enters into the Conference to a large extent, plenty of material being found among the students, led by such men as Mr. Moody calls to his aid on such an occasion. An address in the line of "Muscular Christianity" was given by Mr. W. G. Blaikie, of New York, widely known by his book, "How to Get Strong, and how to Stay So." His remarks were based on Plato's aphorism, "A man who was educated mentally and morally, but not bodily, was a cripple."

(*To be concluded.*)

THE GOSPEL IN THE NEW HEBRIDES.

Dear Sir,—It may be interesting to your readers to know that Futuna was the first island at which John Williams called when he attempted to introduce the Gospel to the New Hebrides in 1839. No Christian workers were then settled here, but a couple of years later two native teachers from Samoa were left to labour among the Futunese. But about two years after they were put to death, as they were supposed to be the cause of an epidemic of dysentery which then swept over the island.

The island was not re-occupied until 1853, when two teachers from the neighbouring island of Aneityum were sent by the missionaries there to take up the work. Others followed these two pioneers, and in 1866 Rev. Joseph Copeland and his wife came. They laboured amid many difficulties for seven years uninterruptedly among the natives. When the failing health of Mrs. Copeland rendered a change necessary, they retired for a time to the colonies, but again returned to Futuna. After continuing the work for some time, Mrs. Copeland died, in 1876, after which Mr. Copeland left.

During their residence the work progressed; and after Mr. Copeland's departure the work was carried on by a few of the leading Futunese, aided by two Aneityumese teachers. The Futunese have been very slow in accepting the Gospel fully. Many, though attending the services conducted by the missionary, have not given up wholly some of their heathen practices. The work has, however, been more encouraging during the past six months, and we ask the friends of missions to remember this far-off island of the sea in prayer to God, that the natives may abandon heathenism, and believe the Gospel.

On January 28 last a very severe hurricane passed over the island, which, besides destroying a large quantity of food, threw down three of the native-built churches, and reduced to ruins the greater part of the mission premises, including school and dwelling-house. The churches have been rebuilt, but we must wait for suitable material from abroad to rebuild the dwelling-house. We have much cause for thankfulness that we were preserved during the violence of the hurricane; as the house was falling we found shelter in a native hut. Our morning and afternoon school is in the meantime held in the open air; when we can get a suitable building for having school is uncertain.

—Yours very truly, William Gunn,
Free Church of Scotland Missionary.

Futuna, New Hebrides; c/o Rev. Dr. Steel, North Shore, Sydney, N.S.W.,

THE EAST LONDON WOMEN'S CHRISTIAN TEMPERANCE UNION held a summer fête and garden meeting in the grounds of Harley House, Bow-road, on Thursday afternoon last. The weather was not particularly favourable, but nevertheless the attendance was large. Addresses were delivered in the lecture hall by Lady Sebright, Mrs. Bright Lucas, Mrs. Leavitt, and Mrs. Aukland, the chair being occupied by Viscountess Lymington.

NATIVE RACES & DRINK TRAFFIC.

ON Friday afernoon last, at the Westminster Palace Hotel, a meeting was held under the auspices of the United Committee for the Prevention of the Demoralisation of Native Races by the Liquor Traffic. Mr. Samuel Smith, M.P., presided, and there was a large and representative gathering.

Mrs. MARY CLEMENT LEAVITT gave a description of the manner in which the drink has been forced upon the people of Madagascar, under the English and French treaties. If England and France had not introduced the liquor, the country would be all but abstaining at this day. At one time the natives knew little about intoxicants, save a preparation made from certain trees; they were Pagans then. When the former queen embraced Christianity, she ordered all the obnoxious trees to be cut down, and then, unfortunately, the foreign liquor was introduced. The tribes all along the coast are already debauched. There is, in two-thirds of the houses, a barrel of rum on draught; men, women, and children make free use of this, as we in England should of a water-tap. The villages which, in the olden time, would at nightfall be the scenes of repose and domestic serenity, are now, during the latter part of the day, and in the night, veritable pandemoniums, through the noise, fighting, and carousing which prevail. As the traveller goes inland he finds the debauchery decreases. Christianity began at the centre and drink at the circumference, and the result is that at the circumference there is little true religion. The former queen declared that she would not derive a personal benefit from the taxation of the liquor, and so had the value of her tax poured upon the sands. The present queen and the prime minister feel discouraged, because the iniquity has crept upon them so stealthily. Through Mrs. Leavitt the Malagasy authorities sent this message to England: "Tell English Christians we deplore the traffic, and we believe it to be a cruel exercise of great power. The English have brought us untold blessings by the Christian religion, but it seems as though they are offsetting this effect by the importation of drink."

Miss SCHREINER, speaking on the traffic in South Africa, said her father was a missionary, and she was born under a native Government. She has seen races virtually annihilated by the drink which has been forced upon them. The native tribes are longing for deliverance. Colonial Governments are petitioned, and yet the liquor is still sent amongst the people. When once the drink secures a hold upon the tribes, the men who deal in it obtain possession of waggons, cattle, and lands. The Zulu War, which caused the English so much trouble and expense, was brought about through the drink. The rising occurred, and Englishmen were murdered because the publicans had ruined the natives. Imagine a nation of drunkards with will-power gone and passions excited, and then it will be understood how the war came about. All the difficulty with the natives in South Africa results through the liquor traffic. The natives are supplied with free drinks till the taste is acquired, and then they will do anything to obtain liquor.

REQUESTS FOR PRAYER.—For blessing on open-air work in Largs, N.B., during August.—— For blessing on services being held on the sands at Yarmouth, conducted by the Children's Service Band.—— For blessing upon tent meetings being held at Auchterarder, N.B., in connection with the Perthshire Christian Union.——For blessing on two weeks' meetings in Limekilns, Fife, commenced on Monday last, conducted by Mr. M. E. Steedman.——For Dr. Christlieb, of Bönn, who is dangerously ill, that the life of this valuable witness for the truth may be spared, if God will.

Letters to the Editor.

CLERICAL COLLEGES AND THEIR TRAINING.

DEAR SIR,—When, about eighteen months ago, an article appeared in THE CHRISTIAN alleging that Ritualism was taught in our theological colleges, the editor stated that the charge was a grave one, and invited information on the matter. The writer was then just entering one of these institutions, and he has had opportunities for ascertaining, by personal experience, how true this is, not only of one, but generally of all colleges where young men prepare for the Established Protestant Church. For the statements he assumes full responsibility.

People talk of the "unmasked and undisguised Romanism" practised by the ministers of the Church of England, and are amazed at the progress it is making in the land. There is no need for wonder. The young men of our day are thorough High Churchmen in the extremest sense of the word; those who are in course of training are increasingly so. The fault is in our colleges, and from these come a large and increasing percentage of the clergy of the future.

What is the training? It is open, unabashed Ritualism. The young student on entering college is plainly given to understand that the only way for him to promotion and position in the Church of England is closed if he be an Evangelical. Let him, for instance, declare his sympathy with noble-hearted men like Bishop Ryle, of Liverpool, or the large-hearted Bishop of Exeter, and he is told that these have no business in the Church of England, because they stand up for Reformation truth. Still further, let him talk about a Christian fellowship with all men who claim common brotherhood in Jesus Christ; let him assert that with men like C. H. Spurgeon, John McNeill, and others, he would be proud to co-operate, they being visibly called by God; and he is condemned as a rank heretic. This, he is taught, is schism, and "schism is heresy," and this latter is sinful and immoral.

Able and brilliant men have been sent for slum work rather than to "a prized patronage appointment," because they have dared to contend for the evangelical reformation faith. From various colleges the following assertions are drawn, and in a few months those who uttered them will be ordained. One declared, amid loud applause in a debate, "that he and his colleagues were not Protestants, but that they were 'Anglican Catholics.'" Another unhesitatingly stated that, were he in Ireland, he would take orders in the Roman Catholic Church, as the Protestant was "quite alien." And yet in a few months this man will be a Protestant Episcopal clergyman. Another stated that "the saddest misfortune that ever befel the Church of England was when she refused allegiance to the Pope." This came from the son of one of the best-known Church clerics of our day.

All this proceeds from the fact that the candidate is trained to external ceremonial services. It is pitiful to see the importance some men attach to ritual. There is a deplorable want of "heart training." It is all very well for men to be trained in Hebrew, Latin, Greek, and Apologetics, but something more is wanted. A fine literary preparation is very right and proper, but practical education is needed. The young curate who had just been licensed to his first curacy, and who said, when he was told to visit a sick person who was dying—that he "felt as if he had been pitchforked into his position"—told a truth that has been felt by many a man. There is no training for extempore preaching; no matter how eloquent a young man may be, he must write his sermons, the few times he preaches. A student has but little practice in this most important matter, and still less in that of dealing with souls. The young man who has learned from the time he knelt at a Christian mother's knee that the Bible is the standard of authority, is astounded to find that he must regard the Prayer-Book as such. The inspired Word of God is deliberately set on one side in favour of a human production.

Those men who try to act out the spirit of the "Pan-Anglican" resolutions of last year, where a charitable recognition is to be given to all those who are working that the cause of Christ may gain, are met by direct discouragement. The whole tenour of the training is to give practical effect to the tenets advanced in the now famous catechism of Rev. F. A. Gace, of Great Barling, Essex. Men are taught the religion of ceremony, fancy, and fashion, and little more.

One other question, that of missionary wor most important. The work of the C.M.S ignored, but that of the S.P.G. taken up. T who desire unity in this truly catholic work told they are heretics.

Thank God, there are some men who will st firm, but they will have to do it in the spiri self-sacrifice. It cannot be denied that m of the apathy and indifferentism that prevails is to the lack of earnest men. In the blinding g of Ritualism, multitudes will be deceived; there are not wanting signs of a brighter day the Evangelicals. Many are feeling that training is wrong, and that it will have to altered. To be qualified to grapple with ignorance, impurity, and infidelity all around t is their earnest desire. Let us be taught in hu lity and simplicity from the Word of the Go of Christ, that we may "quit us like men, brave soldiers of Him for whom we work, that lives may be eloquent testimonies to the truth is in us. In none of these things are we traine present.—Yours truly, THOS. C. COLLING

King's College, London.

A SUGGESTION AS TO LUKE xxii. 35-

The Lord knew that his disciples were distrus the God who had preserved them before, and they were secretly providing swords for their defence. He therefore abruptly says to th "When I sent you without purse, and scrip, shoes"—He does not say without *swords*, for would have told them at once that their secret known—"lacked ye anything?" They said, "n ing."

"But now," said Christ, in effect, "you are al to be in different and more trying circumstan the things written concerning Me are about t fulfilled; you cannot expect God to take car you now as He did before. You must do the you can for yourselves. He that has a purse him take it, and likewise his scrip; and above be careful to have swords; he that has not g sword, let him sell his garment and buy one."

And they said, "Lord, that is exactly what have been thinking; and see, here are swords."

And Jesus said to them, "It is enough. T is what I wanted to bring out."

He added nothing more. Would not anyth more have spoiled the impressiveness of lesson?

Our Lord's frequent way of reproving, teach &c., if weighed, supports this explanation; s as: "If thou wilt enter into life, keep the c mandments"; "That thou doest do quickl "Sleep on now and take your rest"; "Mak yourselves friends out of the money of which are robbing God, that when He turns you fin out of your stewardship they may receive you everlasting habitations."

These and other instances show how o Christ's words have a meaning deeper than w appears on the surface. J. G. M

VIVISECTION AND CRUELTY.

We have received from Mr. Albert Carles letter on this subject, commenting upon po which have been enlarged upon by several co spondents. The letter adds nothing material the discussion, in closing which we quote the lowing from Mr. Carless's concluding words: " I desire is that the truth of this question, on wh ever side it lies, should be maintained with Ch tian love, and a courteous recognition of conscientiousness of opponents." These words cordially endorse.

A UNIQUE DEMONSTRATION was witnes in Bristol on the afternoon of Sunday week. Se five thousand men, members of fifty Bible cla connected with the various denominations of city, met together, and in six companies marc to the Colston Hall. They filled both the large small halls, and an overflow meeting was held Lodge-street Chapel. Mr. Joseph Storrs Fry sided over the meeting in the large Colston H and Mr. James Inskip over that in the lower h Several stirring addresses were delivered, th who spoke to the men including Revs. Ja Davidson, G. E. Ford, R. Glover, Joseph Rho Mr. F. J. Rayner, and Mr. W. G. Terrell. earnest hope was expressed that great and last results might accrue from the gathering toget of such a large number of men engaged in study of the Scriptures, and that a power impetus might be given to the work of God in city by those meetings.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible d Prayer Union," founded and conducted by Rev. Thomas chardson, Vicar of St. Benet's, Mile End-road, London, E., of nom card of membership may be had for 1d., and Monthly Notes, epared by himself, for 1s. per annum, post free. We hope all our aders will become members of the "Bible and Prayer Union," d take its Monthly Notes.

SUNDAY, AUGUST 4.—Joshua XIII.

OMMENTATORS consider this chapter to be the ommencement of the second part of the book, which records in twelve chapters the division of he conquered territory amongst the tribes."

Ver. 1.—"There remaineth yet very much land o be possessed." It would appear from ver. 6 that, wing to Joshua's age, the expulsion of the inhabitnts not yet expelled could hardly be expected in is lifetime. He was, however, to "divide for an nheritance" the land yet to be possessed, and the ord still offered Himself to do the work in the ords, "Them will I drive out from before the hildren of Israel."

Ver. 13.—The force of this, "Nevertheless the hildren of Israel expelled not," &c., is all the more triking, following as it does ver. 6, where the Lord peaks of doing it for them. They either sought ot his help, or tried to do it in their own trength, and so failed.

Ver. 14.—This remark about Levi having no inheritance assigned to them, because "the sacrifices f the Lord God of Israel" were "their inheritnce," is not introduced to disparage Levi, but ather to enhance the honour done to that tribe in iving them an inheritance which their own failure ould not mar, as was so much the case with the ther tribes. "The Lord God of Israel was their nheritance" (33).

Ver. 22.—The sad end of Balaam here recorded s the melancholy close of a perverted course of one whom God once used as his mouthpiece. In the New Testament he stands as the type of the downward course of the corrupt and apostate portion of the Christian ministry. See 2 Pet. ii. 15 and Jude 11. The special sin of which his evil career stands as a beacon-warning is stated in the expressive words of Jude (thus given in the R.V. margin): "They cast themselves away through the error of Balaam for hire."

MONDAY, AUGUST 5.—Joshua XIV.

Ver. 2.—"By lot was their inheritance." The literal use of the lot in assigning to the tribes their respective portions of the land seems to have been intended to remove all cause of jealousy or feeling of human favouritism. The lot denoted God's appointment. See Prov. xvi. 33, and xviii. 18. But this can only be in cases where He enjoins its use. The absence of any mention of his enjoining it in Acts i. 26 will always make it doubtful whether Matthias being "numbered with the eleven apostles" was really of God. As the portion of each tribe was allotted to it by God Himself, so was the whole land the allotted portion of the nation: "Unto thee will I give the land of Canaan, the lot of your inheritance" (Ps. cv. 11). In this sense it is used spiritually of the portion of God's people in the heavenly Canaan (Col. i. 12), "partakers of the inheritance (lit. the allotted portion) of the saints in the light;" the thought being that it is his gift, not their desert.

Ver. 10.—This verse throws important light on the chronology of the period. The promise referred to by Caleb was given (Numb. xiii. 20) in the second year after the exodus, consequently forty-five years brings us to the seventh year after their entering Canaan, which shows that the taking possession of the land—the subject of the Book of Joshua—occupied about seven years.

Ver. 14.—Caleb's faith, in the day of Israel's failure of faith, is now rewarded. Hebron is assigned to him, which afterwards became the capital of David's kingdom for the first seven years of his reign (2 Sam. v. 5). Its former name, Kirjath-arba (*i.e.*, the city of Arba, a famous Anakite, ver. 15) bore witness to God's faithfulness to his promise, in which Caleb trusted, that He would bring them in (Numb. xiv. 8), spite of the sons of Anak, before whom Israel trembled.

TUESDAY, AUGUST 6.—Joshua XV.

Ver. 8.—The border of the tribe of Judah is here traced to "the south side of the Jebusite; the same is Jerusalem." Jerusalem, therefore, belonged strictly not to Judah, but to Benjamin. See Benjamin's portion (xviii. 16—28). God's choice of the city, however, "to put his name there," as well as of the tribe of Judah to be the reigning tribe, and David's conquest of Zion from the Jebusites (2 Sam. v. 7) virtually brought it into the possession of Judah, who held it during David's and Solomon's reign as the capital of the kingdom of Israel.

Ver. 19.—The conduct of Achsah in pleading with her father for a further gift of "springs of water," in addition to his gift of "a south land," is very suggestive of how God's children should plead with Him for the gift of his Holy Spirit, in addition to the gift of the inheritance in Christ. The south land was no blessing without the springs of water. Nor is the inheritance of Christ without the Spirit of wisdom and revelation in the knowledge of Him." See Eph. i. 17. "He gave her the upper springs and the nether springs" is also suggestive of how "He is able to do exceeding abundantly above all that we ask or think" (Eph. iii. 20).

Ver. 47.—Ashdod and Gaza were afterwards regarded as cities of the Philistines (Jud. xvi. 21; 1 Sam. v. 1), but it should not have been so; they are here given to Judah. Had they now taken possession of them they would have been spared much suffering at the hands of the Philistines in after years.

WEDNESDAY, AUGUST 7.—Joshua XVI.

Ver. 1.—The two tribes of Ephraim and Manasseh drew one lot between them, as representing together Joseph's portion, and "no doubt because it was all along intended that their inheritances should be adjacent," but they were not worse off than other tribes in consequence; nay, the Speaker's Commentary says: "The territory allotted to these two powerful tribes comprises the central, and, in every way, the choicest part of Canaan, west of the Jordan. The hills of this district making up what is called 'Mount Ephraim' (xx. 7) are less high and far less barren than those of Judah; the water supply is much larger; and the very rich and fertile plains of Sharon and Esdraelon are left between the rocky fastnesses of Benjamin on the south, and the highlands of Galilee belonging to Issachar on the north." We may see in this rich earthly portion a fulfilment of the blessings foretold by Jacob (Gen. xlix. 25), and by Moses (Deut. xxiii. 13), "the precious things of the earth, and the fulness thereof."

Ver. 9.—"The separate cities" of Ephraim being given to them in the territory of Manasseh probably arose from their own territory being too small to contain all their people. Manasseh on the other hand seems to have been recompensed at the expense of Issachar and Asher (xvii. 11).

Ver. 10.—The mention of Gezer in x. 33 and xii. 12 as a city whose king Joshua "smote and his people, until he left him none remaining," makes it all the more indicative of failure—the failure of unbelief—on the part of Ephraim that they should not complete the conquest. Repeated as this record of failure is in Jud. i. 29, it would seem to be what is referred to in Ps. lxxviii. 9: "The children of Ephraim being armed and carrying bows, turned back in the day of battle."

THURSDAY, AUGUST 8.—Joshua XVII.

Ver. 1.—The lot of the half tribe of Manasseh, who settled to the east of Jordan, is next noticed. In ver. 2 the reference seems to be to the other half, which settled on the west of Jordan. Thus, by the division of the tribe, they had, as it were, a double portion, Manasseh being, as ver. 1 says, "the firstborn of Joseph," and, as such, entitled to a double portion.

Ver. 12.—This melancholy record of the inability of the children of Manasseh to drive out the inhabitants of their allotted portion is, in other words, a record of their unbelief. The "could" and "would" are both emphatic in the Hebrew. The "could not" of unbelief gives a triumph to the "would" of the enemy.

Ver. 14.—The complaint of the children of Joseph that they had been given but one lot (xvi. 1), whereas as a "great people" they deserved more, seems to refer, not to their numbers (for according to the census in Num. xxvi. the two tribes united were not very much more than Judah, and one-half of Manasseh had a separate portion granted them), but to their own estimate of their position in Israel in virtue of the special promises to Joseph. Joshua, who himself was one of them, being an Ephraimite, exhorted them to show their greatness in deeds as well as in words, and, in spite of their excuses as to the difficulty of the task (16), urges them to prove themselves "a great people" possessed of "great power," and closes with a prophetic announcement that "thou shalt drive out the Canaanites, though they have iron chariots, and though they be strong."

FRIDAY, AUGUST 9.—Joshua XVIII.

Ver. 1.—In the short compass of one verse, an event of great importance is recorded which now occupied the attention of "the whole congregation of the children of Israel," viz., the setting up the Tabernacle at Shiloh, which hitherto had been at Gilgal. The place was probably chosen by the Lord Himself, as we may gather from Deut. xii. 11, and Psalm lxxviii. 60. It is supposed by some that its name "Shiloh," which means "rest," was given to it at this juncture, when "the land was subdued before them." The honour fell to Ephraim of having God's dwelling-place within their border, perhaps owing to its being the tribe of Joshua.

Ver. 4.—To stir up their zeal as to their taking possession of their inheritance, Joshua sends out a company of twenty-one (three of each tribe of the seven tribes not yet in possession) to survey the land and bring him an accurate report on which he would "cast lots for them before the Lord."

Ver. 16.—The words, "To the side of Jebusi on the south," gave Benjamin possession of what was afterwards known as Jerusalem, but to them it was "Jebusi," for they had not driven out the Jebusite even till David's time (2 Sam. v. 6), and, as he took Zion and made it the city of David, he so far won that part of Jerusalem for Judah.

SATURDAY, AUGUST 10.—Joshua XIX.

Ver. 1.—Simeon's lot was taken (6) out of that of Judah, which proved to be "too much for them." They are honoured by the possession of a town consecrated by its association with Abraham's history, "Beersheba." This was the extreme southern point of the land, so that from "Dan to Beersheba" became an expression for the whole length of the land.

Ver. 47.—Instead of "the coast of the children of Dan went out *too little* for them," R.V. reads, "The border of the children of Dan went out beyond them," regarding the words as a sort of introduction to what follows, viz., the account of the expedition of the Danites against Leshem or Laish, which is more fully recorded in Jud. xviii. The city was afterwards called Dan, and was at the extreme north, as Beersheba was at the extreme south, of the Holy Land. We read in Jud. i. 34 of what led the Danites thus to make this northern conquest. Instead of expelling the Amorites from the portion assigned to them, they were "forced" by them into the mountain, for the Amorites "would not suffer them to come down to the valley." Hence their expedition against the Sidonian inhabitants of Leshem or Laish, "an unwarlike and peaceable race whom they exterminated, and annexed their city and territory to the portion of Dan." No blessing seems to have rested upon their unfaithful cowardice in the lot assigned to them, and this seizure of a territory not given to them. They seem to have been the first tribe who formally set up idolatry (Jud. xviii. 30), and the name of Dan disappears altogether from the list of the tribes of Israel in Rev. vii.

SOW THE SEED.—Those of our readers who mean to travel on the Continent this summer may do great good at small cost of time, money, and effort, by the judicious distribution of cards, tracts, and Testaments in different languages. The proffered book would often be received with unexpected pleasure, sometimes to become a centre of widespread blessing. The field is wide, and many might be sowers.

THE BLIND AND THEIR FRIENDS.—A good work is being carried on among the blind people of Warrington, and the district, by Mr. W. White, who is employed by the Society for the Home Teaching of the Blind. Mr. White has been labouring in the town and district a little over two months, and has in that time found more than fifty blind persons. He teaches them, in their homes, to read the Bible in raised type, taking advantage of his visits to give them spiritual instruction, by means of conversation and prayer. The clergy of Warrington take an active interest in the work, and afford Mr. White very material and welcome assistance. It is suggested to open a workshop in the town, with a view to the remunerative employment of the blind. At a tea provided for them last week, Rev. F. W. Willis, rector of Warrington, stated that the Royal Commission, which had been making an investigation into the condition of the blind, reported that there were about 30,000 blind in the United Kingdom. Sixty per cent. of them had lost their sight by chipping stones, and the bulk of the remainder by inflammation arising from illness in childhood.

International S.S. Lessons.

Sunday Afternoon, August 11.

Samuel's Farewell Address.—1 Sam. xii. 1—15.

Golden Text: Ver. 24.

The previous chapter narrates the victory which God gave to Saul over the Ammonites. This seems to have decided in his favour those who had been opposed to him at the first (see xi. 12, 13, and x. 27). Samuel chose that as a suitable time for renewing the kingdom, and declaring to the people the conditions of future success. For this purpose they were assembled at Gilgal, situated between Jericho and the Jordan—memorable as the place where the first Passover was kept in the land of Canaan (Josh. v. 1—10). The address of Samuel to the leaders of the people is a further evidence of his unselfish and noble character. His devotion to the interests of the people is not diminished in spite of their ungrateful treatment of him. To retire from his position without resentment, and to resign the kingdom into the hands of Saul, revealed the beauty of his character.

Ver. 1—5.—"*I have hearkened unto you* (1).—It had been against the interests of his own position, and certainly against his judgment, yet because God directed him to grant the request of the people, he had done so. He was content to decrease that another might increase. "*The king walketh before you*" (2).—Samuel uses the same term in reference to himself. It means not simply that the king appeared amongst them; but that, as for many years Samuel had "walked before" them (2), their guide and example, so their new king was now to take his place. They were to expect in Saul what they had found in him. "*Witness against me*" (3).—Before retiring from his position, he obtains their witness in the presence of God and of Saul as to his character. He asks this, not for his own sake only, but for their sakes, that they might better understand their sin in demanding a king; and for Saul's sake, that he might be moved to act in a similar manner. "*Whose ox or ass have I taken?*" (3).—These questions were significant in the light of what he had declared would be the manner of the kingdom (viii. 10—18). Even his own sons had yielded to the temptation their position offered (viii. 3). "*Thou hast not defrauded,*" &c. (4).—This was their witness publicly borne after Samuel's seventy years' life amongst them. "His anointed" (5), that is, Saul (x. 1), heard this witness as his reign began. The lessons suggested by these verses are many and valuable.

(1) *The importance of early piety.*—Samuel had lived before them as devoted to God from his "childhood." (2) The strength and beauty of his character and the powerful influence he wielded resulted from that. The life was early put into God's hands, so that He could mould it according to his will. "The child is father to the man." Not only such Scriptural illustrations as Joseph, and Josiah, and Timothy, but many eminent servants of God to-day testify to the importance of early conversion. If our scholars would have their lives used to the very best possible advantage, they must begin to serve God young.

(2) *The inseparable connection between true piety and service for men.*—Samuel's religion did not consist solely of devout sentiment; but it made him just and true and honourable in dealing with others. No life can be right with men which is not first right with God. Dishonesty, meanness, selfishness are impossible in a true man of God. Scholars may well imitate such godliness as that of Samuel.

(3) *The satisfaction resulting from a faithful life.*—Not that our faithfulness can make us acceptable to God; but, being accepted through Christ, our fidelity in seeking to serve God does minister to our comfort. Samuel was more comforted by the people's witness to his uprightness of character than he had been grieved by their rejection of him. To remain true in spite of temptation to evil; to have a conscience void of offence—this is the best kind of success. Not the winning of applause, or position, or wealth, but the consciousness that by the grace of God we have done right—this is the most prosperous life.

Ver. 6—11.—Samuel reviews the history of God's dealings with the nation, beginning with the advancement of Moses and Aaron (6, 8); and ending with Samuel's own day (11). The points to be noticed are: (*a*) *The distresses into which the sins of the people had led them* (9). Sisera (Jud. iv. 1—3); Philistines (x. 7, xiii. 1); and Moab (iii. 12—30). But in each case it was not the strength of their foes that explained their captivity, but their own sin. "They *forgat the Lord*" (9). See Jud. iii. 7, 8, &c. (*b*) *The deliverers sent to them.*—These were Jerubbaal, or Gideon (Jud. vi.—viii.); Bedan, either some deliverer whose name is not recorded in the history, or, as some believe (following ancient versions), it is the name Barak, altered by a copyist's error. The deliverance under Barak is in Jud. iv.; that under Jephthah in Jud. xi.; and Samuel includes himself, because the deliverance at Ebenezer must still be remembered by many (chap. vii.). But as the distress came through the people's sin, so their deliverance came through their repentance. "*They cried unto the Lord*" (10).—God wrought no deliverance for a rebellious and unrepentant people. (*c*) Emphasis is laid upon *The Lord's dealings* with his people. See it in ver. 6, 7, 8, 9, 11. "The righteous acts of the *Lord*," &c.—This was the one lesson that the people needed to learn. They were transferring their confidence from God to the king whom they have chosen. Samuel recalls to them the fact that *God* had been everything to them in their previous history; and to put the king in his place would not only be ingratitude, but must end in failure.

Ver. 12—15.—Their king was demanded and appointed *before* the battle with Nahash in chap. xi.; but this verse (12) suggests that previous to that time the people had been terrified by the attitude of the Ammonites against them. Their king is now chosen, and Samuel gives them the choice of two courses: one of obedience, and consequent victory; the other of disobedience, with certain disaster (14—15). The review he had just given enforced the lesson, and made it appear which was the wiser choice. In a very important sense their future was in their own hands. Is not a similar choice given to all? In deciding for or against Christ we are deciding whether our future is to be right or wrong. Press for a wise decision.

OBITUARY.

MR. ENEAS DAWSON.

We greatly regret to announce the death of this our beloved friend, and faithful servant of God. In a quiet, unostentatious way, he was a generous supporter of many Christian and benevolent institutions, and entered with warm sympathy into the joys and sorrows of their work. He passed away on Wednesday of last week, a few days after an operation which had become necessary to relieve him from excruciating pain. The funeral took place at Highgate Cemetery on Monday afternoon.

M. GEORGE BRIDEL, LAUSANNE.

For some time to come this well-known Christian will be sadly missed in Switzerland. He has gone to his rest after a life of singular usefulness, over seventy years of age. Brought up under Christian influences, he early loved and knew the Saviour. His name is most widely known in connection with a printing and publishing business which he conducted with honour to himself and to the glory of God. He did much to popularise missionary literature, and among the most interesting of his publications may be mentioned what had come to be known as the Lausanne Version of the Bible. The cause of Sunday-schools and the work of the Evangelical Alliance had in him a firm supporter. A son, brother, and father of Protestant pastors, he was a very valuable church member. His last days showed how a Christian can die, for, having his confidence in Jehovah, he was joyous and serene to the last.

A NOTEWORTY INCIDENT recently occurred in connection with the western branch of the New Guinea Mission. The natives of Murray Island (the headquarters of the Mission), hearing of the financial difficulty of the London Missionary Society, held a meeting among themselves to consider the matter, and, at its close, a deputation waited upon their missionary, Rev. Archibald E. Hunt, and expressed their earnest wish to have a share in removing the debt. Three days afterwards the natives assembled, bringing their contributions with them. Although the population of Murray Island is under 450, the sum of £30 was collected, and sent to the mission house in London as a contribution towards the debt fund. "When we were dark and heathen," said these people, "the Society came to our help, and brought us God's Word; now the Society needs help, and we feel it a pleasure as well as a duty to render them what little aid we can."

Personalia.

Rev. H. Grattan Guinness has had the degree of Doctor of Divinity conferred upon him by Brown University, Providence, Rhode Island, an American Baptist college of high standing.

Miss Florence Nightingale is sixty-nine years of age and an invalid, but she wrote a letter of sympathy for the Johnstown sufferers with her own hand. She seldom leaves her house nowadays, but keeps up a lively interest in all that is going on, and attends to an enormous correspondence from all parts of the world.

Mr. James B. Wookey is on a tour in Scotland, lecturing and preaching on behalf of Dr. Barnardo's Homes. During July he visited over twenty towns, including Dunkeld, Grantown, Forres, Elgin, Inverness, Strathpeffer, Dingwall, Nairn, Peterhead, Braemar, and other places. On Sunday week he preached no less than four times in different buildings in Inverness, and on Sunday last in three churches in Aberdeen.

Canon and Mrs. Butler are about to leave Winchester for a sojourn on the Continent, in hope of relieving the suffering of the Canon. He was much better at Cannes, whence he returned to fulfil his three months' residential duties, which he has got through with some pain and difficulty. He had a fall in the cathedral through weakness, and dislocated his shoulder. We cannot but admire his endurance, and we are sure both he and Mrs. Butler will be remembered with loving sympathy and prayer.

Professor Christlieb. — Dear Sir, — My father, Rev. Professor Christlieb, who has been suffering for four months, and carried on his summer work with much pain and difficulty, is now seriously ill, and desires to be commended to the prayerful sympathy of Christian friends in England. The last work he was able to do, on Sunday week, was to deliver a farewell address to two evangelists in the Johanneum, who are now on the point of leaving the institute for new fields of labour. We shall then have six evangelists working, about ten remaining in the preparatory classes. My father sends you his greetings from his sick bed.—Yours, Marie L. Christlieb.

Bönn, July 24.

[We are sure our readers will unite with us in deepest sympathy and prayer for this valuable and faithful servant of Christ, and for his family, in this trying time.—Ed.]

Mr. Spurgeon.—At the Metropolitan Tabernacle on Sunday evening, Rev. C. H. Spurgeon, in referring to the belief of Christians, said that some time ago he became doubtful and sad at heart, and began to wonder if he really possessed what he preached to others. He went down into the country, and found himself in a Methodist chapel, the preacher on the occasion being an engineer. During the delivery of the sermon the tears rolled down his (Mr. Spurgeon's) cheeks, and he was moved with deep emotion. At the conclusion of the service he went and thanked the preacher, who at once asked who the inquirer was, and after being informed, the engineer's face flushed, and he said, "Oh, it was one of your sermons that I preached." Mr. Spurgeon said, "Yes, I know it was." The speaker, continuing, said he felt quite right after hearing the sermon, and was relieved to think that the sermon had had such an effect upon him, and he hoped his words had the same influence on others. He thought it was by the most remarkable providence of God that he should have heard one of his own sermons preached.

OPEN-AIR SERVICES IN THE CITY.—The grounds of St. Botolph's Church, Aldersgate-street, are much frequented during mid-day by workpeople engaged in the neighbourhood, and persons seeking a brief rest from the toil and moil of life. Desiring that, being thus assembled, the people should have a chance of hearing the Gospel, the vicar has set on foot an open-air service movement, and on Monday last the first of a series of weekly meetings, lasting from one to two o'clock, in the care of the curate, Rev. T. Henry, was held. There was a large gathering; and addresses by several friends were listened to with manifest interest. Mr. Henry was heartily supported and helped by a number of Christian workers who had attended the noon prayer-meeting at the Y.M.C.A., Aldersgate-street.

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CASE FOR THIS WEEK.

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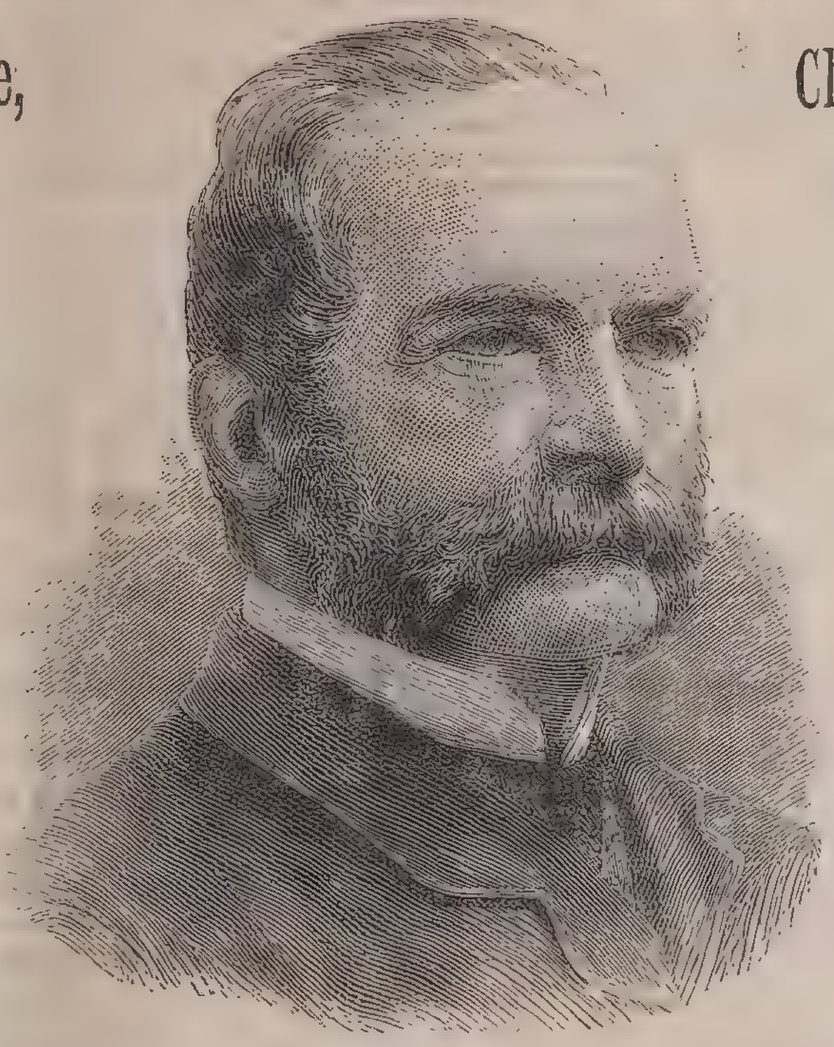
THE LATE HORATIUS BONAR, D.D.

(With Portrait.)

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[Captain Smith.]

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From "Memorials of Frances Ridley Havergal," page 231.

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HOME FRIEND, *February*, 1889.

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E. T. S.

Next Advertisement here September 6.

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August 9, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Pastor F. Fliedner, of Madrid.

Many will have been surprised and shocked by the terrible picture of degradation and wickedness existing in our West African colonies, which was revealed by Rev. J. Williams at a meeting held at Shales Moor to welcome home some returned missionaries. His details of the iniquities of the liquor traffic were sufficiently distressing, but his account of the system of slavery still to be found there cannot fail to arouse searching inquiry and vigorous protest. He stated that along the Government roads at Sierra Leone slaves are regularly driven, and that the poor creatures are ignorant of their whereabouts and of the fact that they could there claim their freedom.

If it be true that slavery has not yet been stamped out entirely within the limits of our Empire, we shall appear but sorry hypocrites in the eyes of the world when we take up arms and despatch troops and warships to put it down elsewhere. We trust that the matter will not be allowed to drop, and that before this session of Parliament comes to an end, the Government may be pressed to take measures to free the slaves directly they step upon British soil. There is ample work in the House of Commons for a member who would be satisfied to wear the mantle of Wilberforce.

It is not often that our society papers deal in an outspoken manner with topics of religious interest, and it is gratifying to find our contemporary, *The Lady's Pictorial*, in a reference to Archdeacon Farrar's proposal to establish "mendicant friars," saying "the time has gone by for religious vagabondage, whether attached to the Church of England or not," and expressing surprise that the Canon should have advocated the celibacy of the clergy, implying, as he does in this proposal,

> That a man does better work for God and humanity, when he cuts himself off from the joys and sorrows of home, and wanders about the country without the price of his railway ticket, or of a loaf of bread.

At a recent sitting of Convocation for the Province of York, the encouraging statement was made by the Bishop of Sodor and Man that religious instruction is regularly given in three hundred and forty-eight, out of the three hundred and eighty-five, Board schools of the country; and the Bishop of Liverpool bore testimony to the value of the religious teaching given in the Board schools of that city. The principle that all true education must be based upon religion was practically acknowledged by the Royal Commission on Education, and the bringing up of children without any religious belief or instruction would be fraught with grave consequences, both individually and nationally. The best way to secure a Scriptural education for the children is to promote the election of men of Christian principle to School Boards—men who are not in bondage to any denominational Shibboleths, but who will see that the great facts and foundation doctrines of the Gospel are made familiar to the young scholars.

Though the holiday-season is now in full progress, it may not be too late to sound a note of warning to those who may be contemplating a visit to Paris; indeed, the following extract from the report of the Bible Society for last month may be commended to all thoughtful holiday-seekers :—

> In going about among the people, one sadly feels that it is true of the mass that God is not in all their thoughts. This absolute absorption in earthly matters, which Christ singles out from the other sins of his time, is equally characteristic of Paris at this moment. The sense of it oppresses the Christian. The result of it is seen in the appalling materialism which rules the mind of this brilliant capital. The ignorance of the Bible is almost inconceivable. Working people are frequently to be met with who have never heard of it; many of the elderly *ouvriers* cannot read it or any other book.

It is too often the case that English people, when abroad, acting upon the mistaken axiom of "doing at Rome as Rome does," allow themselves a freedom and laxity which they would shrink from at home, *e.g.*, in the single matter of Sabbath observance. Christian holiday-makers, whether in France or elsewhere, should beware of all forms of amusement which can only be purchased at the expense of the spiritual welfare of their fellow-creatures.

A recent report by the British Consul at New York contains some words of warning, which intending emigrants may do well to note :—

> "The story," he says, "is repeated again and again. Allured by the vision of sudden wealth, with their families, they left comfortable homes in England, Scotland, and Ireland, and hurried to this country. Men in health, skilled in their trades, have been reduced to poverty, and, when overtaken by illness, the result is worse, and help from home or public charity must be relied on."

We would also take occasion to remind young men that it is a most difficult thing in the West for those who know nothing but book-keeping to obtain work: let them rather learn a good trade. A letter also appeared in a Manchester paper the other day from a resident in Natal, warning young men against certain misleading statements to the effect that there were openings for clerks in that colony. It will thus be seen that emigration, though an excellent outlet for surplus population and energy, should by no means be undertaken without careful forethought.

The first article in the month's *Contemporary Review* maintains that we are standing at the dawn of a new epoch which will be as momentous as when the Northern tribes broke up the moribund Empire of Rome. To the writer, who withholds his name, there are three present representatives of power: Alexander III. and material force, Prince Bismarck and the might of scientific organisation, and Leo XIII., representing the strength of the Roman Catholic world. The Pope is penetrated with the conviction that the Church has a Divine mission to solve the problems of modern life. His removal from Rome would, the writer holds, give a new lease of action to the Roman Church. Such is the view of one who "has taken a long and careful survey of the situation throughout the world," and his conclusions may at least be noted and pondered.

A Roman Catholic—Father Barry—writes in this month's *Nineteenth Century*: "I am convinced that society must undergo a transformation or perish." There is in his article much that is exaggerated and doubtful, but, nevertheless, there are some wholesome truths. The Father writes truly of accumulated, heart-breaking misery in the lowest social ranks, and of a Dives spirit in the higher, which lives in waste and luxury, and has for higher matters nothing but Agnosticism, for things around scepticism, and for things below cynicism. The clergy, he holds, should lay aside their musty books and look in God's sight at the problems of to-day. They know how Christ judged the first century of our era, and they ought to open their eyes and judge the nineteenth after his manner.

The decline of Unitarianism, to which we referred in these columns recently as being so very marked in Ireland, is, happily, by no means confined to that country, and it has recently been announced that the congregation of Essex-street Chapel, once the largest congregation of the body in London, "is now so small that the chapel has been reduced in size, and its frontage converted into a shop." As the place was the historic centre of Socinianism in the Metropolis there is more in this downward movement than at first appears, the denomination apparently being unable to bear the expense of keeping up its old landmarks. After all it is not difficult to account for the failure of Unitarianism to fulfil the longings and needs of men. Those who are thirsting for the water of life cannot satisfy their yearnings at the empty cup which is all that Socinianism has to offer. The intensified desire of the present day is for the Divine Redeemer, and those who suggest as a substitute a mere shadow of Jesus must necessarily fail to win souls.

In presenting a petition to the House of Lords the other day, Lord Sandhurst furnished some interesting statistics with respect to the hospitals, medical institutions, and dispensaries of London, from which it appears that there are two hundred and thirty-nine of these institutions, with one hundred and twenty-two thousand in-patients; but although more than a million pounds are yearly subscribed for hospital purposes in the Metropolis, two thousand beds in the various special and general hospitals are unoccupied from want of means to support them.

On the ground that many of the special institutions are unnecessary (the ailments treated therein being capable of equally successful treatment in the general hospitals), and that the expenditure of the former is out of all proportion to the receipts, a

Parliamentary investigation is demanded into the whole question of the finances and management of the medical charities, and it is highly probable that next Session a Commission will be appointed for this purpose. Into the particular points at issue between the general and special hospitals we do not enter: a searching and independent inquiry, however, into the management of both classes should be welcomed alike in the interest of the institutions, the patients, and the charitable public, and it is hoped that the Commission may be the first step towards relieving the present financial distress which is crippling this most beneficent work.

The Cruelty to Children Prevention Bill has undergone an unsatisfactory modification in the House of Lords. The sub section prohibiting the employment of children under ten years of age in theatres and other places of public amusement, has been qualified by a proviso enacting that, where it is shown to the satisfaction of a court of summary jurisdiction that proper provision has been made to secure the health and kind treatment of children exceeding seven years of age, such court may make an order of permission for their employment in such places, which order may at any time be varied, added to, or rescinded, on sufficient cause being shown. In our judgment, the prohibitory proposal, being plain and intelligible, would have worked well; but we fear that besides its unsatisfactory character, the added proviso will not be carried out without difficulty. As it now stands, the section will inevitably give rise to collision, probably also to litigation.

A series of articles now being published in *The Japan Weekly Mail* gives a very encouraging account of the progress of Christianity in that country. The writer points out that our religion does not find favour merely with the poor and uneducated, but that it is being zealously promulgated by men of the highest social and intellectual position in the country. The rising generation have taken up Christ's cause with especial vigour; they are founding journals, building churches, and holding religious meetings and services throughout Japan for the purpose of propagating the Gospel. A vigorous onslaught is being made upon the old, worn-out philosophy, and Christianity is making its way there by dint of sheer logic and intellectual force, under the influence of the Holy Spirit. Would that the "wise and prudent" of our Western civilisation might learn a lesson, and follow the grand example that is being set them by the sages of Japan.

There are several social questions of supreme importance which have been too long elbowed out of the way by Parliamentary warfare, and swept aside by the muddy current of party strife, and the statesman who will rescue them from neglect will do good service. Speaking at Walsall the other day, Lord R. Churchill aptly pointed out that, in spite of the Act of 1876 and of the Royal Commission on the subject, absolutely nothing has been done to improve the appalling conditions under which so many of the working classes of our large towns live: "rookeries" still exist: merciless exaction of high rents, wretched accommodation, and total neglect by landlords of their duty still prevail: such things the speaker well termed "a scandal and a disgrace to wealthy England."

With regard to the drink traffic, it was urged that popular local control over licensing questions would result in an immense diminution and restriction of the present abuses and facilities. At the same time the speaker laid his finger upon the great obstacle in the way of reform, viz., the wealthy brewers and big distillers, with a powerful political organisation ever ready to defend their vested interests. We would say, let organisation be met by organisation. The friends of temperance must sit loose to mere party ties, and bring their influence so powerfully to bear upon elections to Parliament and to County Councils that the Government of the day will not dare any longer to postpone the settlement of the question.

While so much interest is centred in the condition of the East-end of London, we are apt to overlook other localities in the Metropolis, and in other of our large cities, the condition of which, in regard to the housing of the poor, is quite as bad as, if not worse than, the notorious districts of Whitechapel.

Almost under the shadow of the Abbey of Westminster there are slums which ought not to be allowed to exist for a day, and a few days ago an inquest was held over the body of a working man who had died in one of these dwellings, a place described as "utterly unfit for a human habitation." The medical officer stated that the surroundings were the filthiest he had ever seen, and that "the room, which measured about 10 feet by 12 feet, was so dark that when he entered he almost trod on the corpse." A verdict of "death from natural causes" seems quite out of place in such circumstances, and one which casts the responsibility upon those who derive profit from the existence of such vile places would be more fitting.

In many cases it is the "shame-faced poor" who exist and die in these rack-rented dens, and in the face of such descriptions of the terrible surroundings it is very difficult to comprehend the strange aversion which these people have to "the Union." There must, however, be some grave defects in a system which is so regarded, relief from it being deemed a disgrace by the better-class poor, and the time certainly has come when some plan should be devised and introduced to meet the sad cases of those whose misfortune it is to be proud in their poverty.

We expect so much from the police in the way of civility and watchfulness that it is somewhat startling to find that so far, at least, as the London constables are concerned, there appears to be only too good ground for frequent failures in both directions. It has been stated that—

> A policeman nominally has two days off duty every month, including one Sunday, but the pressure is now so heavy that it has latterly been the practice to work him at least fourteen or fifteen hours a day, *seven days a week*, without allowing him a penny extra pay.

The sooner this state of things in a Christian country is put an end to the better.

The amount of intemperance in Great Britain is a subject upon which very much surprise is expressed, but when it is the case, as has been shown by a recent official return, that there is a public-house for every 100 persons, excluding children, in England and Wales, there is perhaps little room for wonder that the effect should follow the cause. In London and other large cities the proportion is even more startling, the figures being one public-house for each eighty of the residents, a condition of things almost equivalent to free trade in drink. As a nation we have to pay heavily for the revenue from intoxicants, and it is time that the nation should demand legislative repression of an evil which grows by what it feeds upon.

LETTERS FROM MOROCCO.—2.

By E. F. BALDWIN.

My Dear Brother,—Mr. Sheehan and I are just back from another Matt. x. trip to Morocco city. The needs of the work called us, and we felt it right to go, notwithstanding we knew of the intense heat of the interior. We felt, acting on Matt. x. principles, one could not summer here. The heat in Morocco city was greater than I ever felt it anywhere. It was often much over 100 degrees Fahr. in the shade outside the houses, and there was but little difference between the day and night temperature. In travelling, we found it quite endurable and even pleasant, except in the great plain on which Morocco stands, which everywhere was like an oven. We were preserved from harm of every kind, and were in perfect health, though generally eating only the roughest food, viz., bread and a sort of porridge, both made of maize, and eating only a little early in the morning, and not again until late at night.

In an unfrequented part a band of rough men attacked us, threatening us with clubs, and arresting us, and taking us on with them we knew not where. The Lord delivered us from all fear or even perturbation of spirit. We prayed that He would put his fear upon them. This He did, for suddenly the ringleader fled as if pursued, then another, and then the rest; and we went off on another road, rejoicing that this fiery trial had only "burned off our bands," for it resulted in our discovering we had lost our road, and in finding the right one. Others, taking us for Jews, treated us rudely, and demanded money, of which we had none. But not a hair of our heads perished.

Our beloved Abraham is here with us now, to our joy. He is translating the Gospel of John into Shillah, which is to be printed in England by one of the fac-simile reproducing methods.

In about two weeks Mr. Nairn and I, notwithstanding its being midsummer, go with him (Abraham) on foot, without purse or scrip, to Morocco city, to meet there several of the chief men from the groups of Christians in the interior, who are to be there by appointment in the Great Feast. After that we expect to visit all the places where there are native Christians, being away perhaps several months.

I have stirring news continually from the interior. They write me letters. In one large village in the mountains, where a few who had a Gospel portion were feeling their way into the light, they said that, if this Christ were truly alive and with all power, He could cast out the devils from one possessed of them who was with them, and whom all the Moslem arts and incantations had failed to deliver. They prayed over him in the name of Jesus, and at once this one that had been a dread to them, and had been often bound, and who would tear his clothes and seek to kill men, was healed and the devils cast out. They were amazed, and many believed. They sent a messenger at once to Dimnat, a distant place, where they knew there were believers, asking that someone come at once to instruct and baptize them. The messenger himself was baptized at Dimnat with several others by Abraham.

Mogador, Morocco, July 15.

The Good Tidings of the Reign of God.

III.—SOME QUESTIONS ANSWERED.

(1) What is the difference between the Kingdom of God and the Kingdom of Heaven?

The same difference that there is between the Empire of Victoria and the British Empire. The same difference that there is between the two forms used by the Prophet Daniel: "The Most High ruleth," and "The Heavens do rule." But there is also this further difference—the Kingdom is the same, but the term Kingdom of Heaven suggests the truth that it is more than an earthly Kingdom; that its motives and principles, its glories and rewards, are heavenly, and that as the heavens are higher than the earth, so is the Kingdom of the Heavens higher in essence and character than the kingdoms of this world.

(2) Why does Matthew always say, "the Kingdom of the Heavens," and not "the Kingdom of God," while the other New Testament writers use the latter formula?

I suggest one reason, and shall be thankful to be informed of others. Matthew wrote specially for Jews. They were familiar with the idea of the Kingdom of God; they were the Lord's inheritance, and they were now looking for the restoration of the Kingdom to Israel. They thought that the Kingdom of God should immediately appear. But they had no knowledge of its heavenly character. All they thought of was deliverance from the Roman yoke; the re-establishment of David's throne; and the restoration of their position at the head of the nations. Even the disciples had not learned that the Kingdom was heavenly, for on the eve of the Ascension of their crucified and risen Lord they asked: "Wilt Thou at this time restore again the Kingdom to Israel?" Therefore, with weighty reason the Holy Spirit by Matthew invariably insists on the heavenly character of the Kingdom which Jesus came to establish, now in the hearts of his believing people, and, at his return over the whole world. It was anticipating the Apostles' exhortation, "Set your mind on things above, not on things on the earth." This Paul did himself, and, though a Hebrew of the Hebrews, looked like Abraham for the Heavenly kingdom. Compare Acts vii. 5; Heb. xi. 8—10; 2 Tim. iv. 18.

In writing for the Gentiles, who had been outside of the Theocracy, the other Evangelists consistently use the more general term—the Kingdom of God.

(3) Is the Gospel of the Grace of God another gospel than the Gospel of the Kingdom of God?

There is no other Gospel known to Scripture or revealed to us than the Gospel of the Kingdom—the Good Tidings of the Reign of God. The preaching of the Gospel of the Grace of God (Acts xx. 24) is alternatively described in the following verse as the preaching of the Kingdom of God—which comprehends the former term. The very expression "throne of grace" connects the grace of God with the Kingdom of God. In its highest sense only a King can show grace.

(4) But is not the Everlasting Gospel preached by the angel in mid-heaven (Rev. xiv. 6, 7) different from the Gospel preached during the present dispensation?

Let the Apostle of the Gentiles answer: "Though we, or an angel from heaven, preach any other gospel unto you than that which we have preached unto you, let him be accursed." "Another gospel...is not another." The Gospel of Jesus Christ, the Gospel of the Kingdom, the Gospel of the glory of the blessed God—is not this the Everlasting Gospel? The Everlasting Gospel preached by the angel to every nation, and tribe, and tongue, and people, is in these terms:—

> Fear God, and give glory to Him; because the hour of his judgment is come; and worship Him that made the heaven, and the earth, and the sea, and the fountains of waters.

It was from this relation to God that man fell, and to this believers are restored. Thus Peter says that Jesus died "the Just for the unjust to bring us to God." "Who by Him do believe in God...that your faith and hope might be in God."

With the Everlasting Gospel of the angel (in italics below) let us compare the records of "our Gospel," and see if they are not essentially the same.

"*Fear God.*"—"And fear came upon every soul." "Great fear came upon all." "The churches... walking in the fear of the Lord." "In every nation he that feareth God, and worketh righteousness, is accepted of Him" (Acts ii. 43, v. 5—11, ix. 31, x. 35).

"*And give glory to Him.*"—"Praising God." "They heard them magnify God." "When they heard these things, they held their peace, and glorified God" (Acts ii. 47, x. 46, xi. 18).

"*For the hour of his judgment is come.*"—"For judgment am I come into this world." "The Spirit...shall convince the world...of judgment, because the prince of this world is judged" (John ix. 39, xvi. 11).

"*And worship Him.*"—"The true worshippers shall worship the Father." "We...worship God in the Spirit" (John iv. 23; Phil. iii. 3).

"*that made heaven and earth and the sea and the fountains of waters.*"—"Lord, Thou art God, which madest heaven, and earth, and the sea, and all that in them is" (Acts iv. 24; see also vii. 50, xvii. 24).

There is not a thought, a consideration, or a fact, in the angel's Everlasting Gospel which is not found in the Gospel records of the Evangelists and the Apostles. The words of Rev. xiv. 7 are rather to be regarded as enforcing the Everlasting Gospel, than as the Gospel itself. M.

YOUNG WOMEN IN PARIS.

Dear Sir,—You kindly inserted a letter last May from Lord Kinnaird, appealing for help in money and personal service for a Home about to be opened in Paris during the Exhibition for the English girls employed there. A conveniently situated flat, at 40, Avenue Suffren, close to one of the principal entrances to the Exhibition was taken, and the Home has been for more than two months in full working order. In consequence of the high prices in Paris, and in order to carry on this good work till the close of the Exhibition, more money is required. Having recently visited the Home, we can testify to its very real need, and its equally real efficiency and comfort. About twenty beds have been almost constantly full since the very beginning, while three ladies are also in residence, who make the temporal and spiritual welfare of the girls, both in and out of the Home, their special care. We can thankfully record cases of distinct blessing among the inmates, and we look for yet more to come. All Christian friends will be welcomed by one of the ladies in charge. Bible readings are held on Sundays at 3, and on Wednesdays at 8, and we should be very grateful if friends would visit the Home.—Yours faithfully,

Emily Kinnaird.
Mary Morley.

Y.M.C.A., 316, *Regent-street, London, W.*

Village Evangelism.

During the last few weeks *The Christian World* has contained a number of communications on what it terms "Church Aid and Red Tape." The first was written by Rev. Henry Simon, of Hare-court Chapel, Canonbury. We gather that a Church Aid Society meeting in the Congregational Rooms, London, requires from the village churches which receive monetary assistance a carefully filled up schedule of all matters relating to the number of persons who attend the services, the money raised, and communicants gained, &c. At a Conference at the City Temple last May, called by Dr. Parker, strong objections were taken to this mode of estimating the real work for Christ of these aided churches. The objections have now found more explicit utterance.

We have no right to interfere in this matter beyond expressing a painful conviction of the dangers to evangelical religion which now threaten our village populations. The future of England very much depends upon the maintenance of a pure Protestantism in our agricultural parishes. The Committee of the Church Aid Society have probably good grounds for their action, and their defence has not been heard; but a case which has come up in the correspondence is well known to us, and relates to a village in Sussex we have visited. Rev. William Guest writes of an evangelist in this village, where High Churchism is so pronounced that the clergyman made it a condition of receiving a deputation from the British and Foreign Bible Society that no Dissenter should appear on the platform. Testimony is borne that the evangelist is a man who is well aided by his wife and family, whose consistency of life is a witness for religion, who is exceedingly loved by his little flock, whose preaching is full of Gospel fervour, whose services are well attended, who carries the Gospel to sick-beds all round the region, and who is known as a man to whom villagers can turn in all times of heart-awakening or sorrow. These spiritual results cannot be tabulated, nor estimated by an arithmetical process. Yet he is pressed to retire professedly in order to make room for a more aggressive agent.

The point is important; the desire for the kingdom of God to come with observation reaches to foreign mission stations as well as to those at home. But no one can measure the influence of true Christian work in homes and private circles, or how far it may extend in counteracting error in a community. Just now we have not only in England erroneous teaching, but strong prejudices created by false doctrine. And in days of extraordinary peril to Evangelicalism, few duties are more incumbent upon the Lord's servants than that of exhibiting practical sympathy towards those who in our agricultural parishes are holding up the one banner of Gospel truth.

SUNDAY TRAVELLING.—Rev. Dr. Gritton, secretary of the Lord's Day Society, 20, Bedford-street, Strand, in a letter referring to the recent conflict with the London and Brighton Railway Company, on the question of cheap traffic on Sundays, says: "Our position is greatly improved. On the former occasion we obtained 1160 proxies; this time 2070 were placed in our hands. Then we had 28,200 votes, now 39,700. The influence thus exercised should be constantly at work. Each company granting premiums on Sunday travelling ought to be canvassed. We are willing to do the work, if friends of the Lord's Day will support us. Several companies are guilty in differing degrees, and use their lines so as to make them mighty opponents to the rest and holiness of the Lord's Day."

A Cry from a Dark Place.

The little town of Blankenburg, in Thüringia, lying in the valley between wooded slopes, and which to most English visitors possesses a quiet, quaint beauty, does not know that the Lord has just visited his people in it. A Conference was held in the first week of July, called by Fräulein A. von Weling, which has lovingly represented, on a small scale, different denominations and different nations.

If the Lord regards the assemblies of his people, not according to their numbers but their needs, their difficulties and lonely positions, then this Conference in Blankenburg is of more importance than Mildmay or Keswick. Germany, of course, America, England, and Finland, as countries, and English and German Brethren, German and American Baptists, the Church of England, the German Methodists, and the National Lutheran Church, as companies of believers, have all been represented.

The Conference made it evident that a speaker whose only language is English, has a place for addressing those ignorant of it. Indeed, there seemed almost a charm to those knowing only German in the addresses of the English speakers sympathetically and effectively interpreted by Fräulein von Weling, who, on her mother's side, is English.

The Vereinshaus, where the Conference was held, and which is a solitary light in an almost limitless area, utters an intensely pathetic appeal to all English Christians who have competence, or who seek a sphere where to minister the word of the Lord Jesus, so doubly, trebly precious in these days. Fräulein von Weling stands altogether alone in the work of the Lord, a soul-gatherer under sore discouragements. Near to hand she has no one to encourage or to help her, not even should illness overtake her. Her heart yearns over the people, an intelligent and pious people, thirsting for God in the dark, but from whom the key of life has been stolen.

If the Vereinshaus—as a house of rest (one of its objects), with the bed-rooms of the beautiful second house just opened, with its preaching-hall, could only pay its own expenses, the longings of its founder's heart would be realised. An influx of visitors for rest or work would do this by paying for their board. But now Fräulein von Weling's entire private income is absorbed in maintaining the house with the dear little orphan children she has adopted.

Blankenburg cries for an evangelist, not only to relieve the solitary and lonely worker, when autumn brings its constant strain of nightly meetings, but also to carry the tidings of the love of Christ to the many villages around. Difficult as it is to find a suitable person, at this moment the very one needed could be engaged if his stipend were assured. A Bible-carriage, too, is urgently required for the summer, in order that the message of life may be carried to every lonely home.

"Whom God loves," said Luther, "He gives a house in Thüringia." Do you thank God for Luther and the Reformation? Then pity the place where it was cradled and grew. With the obdurate downward tendency of human nature, "the Church" and the sacraments are now in the place of the Lord Jesus, and faith in Him, its "first love," is a mere memory. Thüringia has gone into darkness, its candlestick is removed, insufferably self-satisfied at the same time that its light is the only one! Mansfeld, where Luther was born; Eisenach, where his street-singing attracted the tenderness of Ursula Cotta; Erfurt, where he was a monk; Wittenberg, where hundreds of receptive students flocked to his lectures; and the Wartburg, where his friends shut him up, and whence he gave God's Word to Germany—these all are household names to loving English ears, and all in the Reformer's own land.

Any friends who contemplate visiting this lovely spot for rest or work should communicate with Fräulein von Weling, Das Vereinshaus, in Blankenburg, Schwarzathal, Germany.

R. G. W.

On the Wing.

By ANNIE MACPHERSON.

After leaving Stratford and its quiet resting time of six weeks, seeing over seventy of our growing up children of all ages, my whole being was just filled with praise for our having, as a family, been entrusted with such a blessed work for the weal of suffering little ones in our great city. The sunny side far exceeds the shadows, but who can say that a trial when it comes is not just to teach a still sweeter lesson, or bring a soul to the feet of Jesus for life evermore?

Our first visit was to St. Catharine's. Our dear fellow-workers gave us a warm welcome for our work's sake and our own. For three days we talked over our forty young people growing up in and around that centre. We went to call upon some, others came to see us. Some had taken all her loving motherly counsels, and were in the enjoyment of lives of usefulness; others shunned them, and had married all too early in life.

One had just entered upon a three years' training course as a nurse in a New York hospital, several were surrounded by children of their own, whilst two had gone to keep their brother's house in Toronto. The whole visit was one of deep interest, Accompanied by a young lady in whom our heart is deeply interested, we then attended the Niagara Conference, where much soul refreshment was experienced through such faithful servants of God as Dr. Brooks, Dr. Pierson, Rev. G. C. Needham, and others. The subjects were various foundation doctrines, and the coming of our Lord. The various winds of wrong doctrine were also practically dealt with.

The faithful missionary, Rev. Hudson Taylor, was given the first place as to opportunity in exalting his blessed Master, and the work and need of China's millions. The unbinding was very marked after the second day, both in faces and manners, but the flowing out of soul, after we had waited together and in his presence remembered Calvary, was a touch that greatly encouraged many a weary one, making us willing to watch and wait and "occupy till He come." This was the only motto for our mortal eyes over the platform, until it was all but hidden by the great map of China's millions. This spoke louder than words. We resolved that if spared another winter's campaign, we would offer our varied works for young hearts to come and test their gifts for a month, to find out if the Lord was indeed calling or thinking them worthy to be used to hasten his glorious return to reign as King.

To-day we are off 1500 miles for the first time by steamer *viâ* Lake Superior, to attend to the business among our grown-ups in the North-West, asking the prayers of all the dear saints who seek by prayer and means to aid us on in this blessed work among orphans and fatherless.

My sister, Mrs. Birt, is, with her daughters doing similar work of supervision in the Eastern province, whilst, for the future of both the London and Liverpool work, our path is that of pioneering, for the sake of the eight thousand now in the Dominion of Canada, and those yet to follow.—Yours ever most gratefully,

Annie Macpherson.

July 24.

THE JAFFA HOSPITAL.

The very interesting character of the work done in Jaffa by the late Miss Mangan is well known to many of our readers. We are glad of an opportunity to refer to what it is as well as what it has been, by calling attention to a pretty little book just issued by *Messrs. Wm. Hunt & Co.*, 12, *Paternoster-row*, and entitled, Light on an Eastern Shore: The Story of a Mildmay Mission. In a preface full of kindly interest, the Countess of Meath briefly describes the Hospital, from which devoted deaconesses spread blessing upon the whole country-side, and tells how, during the spring of 1888, she was glad to avail herself of its shelter, and the loving attention of its managers while recovering from a fever which she had taken while staying in Jerusalem.

The story, as told by "A. U.," is twofold, "How the light was kindled," and "How the light shines." Close to the very spot where Peter learned, in wondrous vision, that Christ's salvation is free to all the sons of men, the glorious Gospel is now preached to Jew and Moslem, Greek and Latin, Maronite and Druse, and by deeds of love and pity earnestly commended to their attention. The first part is full of pathetic interest, but the second, setting forth the ever-growing work which Miss Mangan so bravely planted, is still more enchanting. Let any who may doubt the blessedness of Christian effort in the East, read these pages, and they will be compelled to allow that it is in every sense, and in a high degree, blessed and beautiful. Last year the attendance of out-patience reached the enormous aggregate of 13,217, the large majority of them Moslems. Thus thousands who would otherwise never hear of Christ, have the Gospel presented to them, and by other agencies good impressions are supported, and the glory of God promoted. The concluding page of the book contains the statement that contributions towards the hospital will be thankfully received by the hon. sec., Miss Cooke, 68, Mildmay-park, London, N.

WESTERN AUSTRALIA.—Rev. D. Shearer, of Perth, Western Australia, again very thankfully acknowledges receipt of tracts and periodicals, as well as copies of The Christian for distribution, from several kind friends. Many of these are posted to people living beyond reach of the means of grace; in some cases, hundreds of miles from any church. Mr. Shearer remarks that there is great need for a visit of an able evangelist to Western Australia. He will be glad to correspond with and to do all in his power to assist such an evangelist. Meanwhile, he asks earnest prayer for the Lord's work in the colony.

THE PERTH CHRISTIAN CONFERENCE is to be held this year on Tuesday, Wednesday, and Thursday, Sept. 10 to 12. The subject to be especially considered is: The Holy Spirit in and with our Lord Jesus Christ, in and with the Written Word—in the World, and in the Church on Earth and in Heaven. The work of God on the Continent of Europe and in Africa will be spoken of by brethren specially conversant with those fields. Evangelistic meetings will be held as usual in the evenings. Further information respecting the Conference will be furnished by Mr. James Mudie, Montrose, N.B., to whom also requests for prayer may be sent.

RATCLIFF STRANGER'S REST.—The monthly meeting of workers and friends was held at the Strangers' Rest, Ratcliffe Highway, E., on Friday last, Colonel Noble presiding. The secretary, Mr. J. T. Isaac, stated that the open-air work has lately been specially encouraging. Tracts in German and Scandinavian, and also workers who can speak these languages are greatly needed. The meeting was addressed by Rev. James Stephens, of Highgate-road, whose words were very stimulating and helpful, the subject being, "Filled with the knowledge of his will." On Monday last (Bank Holiday) the workers in the Highway had a busy time. A number of meetings for seamen of different nationalities, and several open-air services were held and a free tea given to sailors; by speech and song the good news was proclaimed to a large number of people, and good results were witnessed.

College Boys at Northfield.—4.

[From our Special Correspondent].

As the days pass, and the Conference draws to a close, the interest deepens. Every hour is utilised; Mr. Moody is unwearied and cares for his guests, seeking to make each one at home. All will certainly go away with pleasant memories of his kindness. Now and then the students make addresses pertaining to College work or the Y.M.C.A., in their respective fields. Not the least valuable are the speeches made by

THE DELEGATES FROM GREAT BRITAIN.

Thus one gets an insight into the work of associations in different parts of the world, their methods and plans, and the problems which have to be worked out. Mr. J. Northridge, of Dublin, spoke with enthusiasm of the work in this Conference, and then vividly portrayed missionary work in Ireland in the past. One of her Bishops said: "I would rather my son be a foreign missionary than Prime Minister of England." Mr. J. H. McLean, of Glasgow, described a University settlement, as it is called. A number of students hire a flat in the lower part of the city, live there, and endeavour by their influence to raise those about them, and still continue their studies. Here they study human nature, which is needed as much as theology, and in the slums of a city they see an important section of the world. Home mission work not only deepens one's spiritual nature, but is a vast help in settling men's doubts. Mr. C. E. Wilson, of Cambridge, reported as to work done in his university, especially on Sundays, where they visit men compelled to work on that day. Mr. A. S. Martin, of Edinburgh, emphasised the need of preparation for mission work. In his own university there were three kinds of this preparatory work carried on—first, in the slums of the city; second, among the aborigines of India, as he called them; and the third, in special work among the students themselves. Mr. J. V. Bartlet, of Oxford, spoke tersely and effectively, and Mr. R. A. Lendrum, of Aberdeen, urged a vivid, active, heartfelt, enterprising, confessing religion. Though the men were sincere, the hardest difficulties to overcome were the intellectual difficulties. There are in our colleges true and noble men who do disbelieve or doubt that which to us is plain and simple. We must deal honestly and kindly with such, and

NOT LOOK UPON THEM AS REPROBATES.

We quote the following remarks as bringing out a point never before touched upon in these Conferences. "Let me commend to you, as a student who has lived in that atmosphere, the men in your colleges who are honestly and sincerely trying to grapple with the doubts that gather around the great verities of our faith. I fear somewhat that if these men had been here they would have been repelled, for I think there has been a tendency to run down the doubter. What we want to do is to go to the doubter and open our hearts and lead him, and not fight him. Perhaps some of us here who are undergraduates will ourselves yet have to go through struggles and doubt. Let us not banish doubt, and show it into a dark chamber, for there it will breed all manner of evil; but let us go straight forward, believing in Christ Jesus, knowing that if we are willing to do his will, we shall know of the doctrine, whether it be of God."

The informal gatherings in parlours or on hillsides are very helpful. Such a one for the ladies, held in the parlour of the new and elegant hotel, was specially interesting. There were present on this occasion Baron Von Starck, secretary of the Berlin Y.M.C.A., who made a few remarks, and then introduced Miss Nellie Dunn as the first speaker, who spoke of the humble beginnings of great historic movements, and alluded to the first meeting at Mount Hermon, where over a hundred pledged themselves to foreign work, and outlined the movement till the present time.

Mr. Moody, if disposed to be vain, would be flattered by the rousing enthusiasm displayed by the students when he rises to speak. Every word he utters is treasured up, as of especial value, as indeed it is. His intense earnestness is convincing, and he wastes no words, but shoots directly at the mark. He was asked on one occasion by a student present, "Do you believe the whole Bible?" and, with characteristic promptness, replied "Indeed I do. Why, I've been the laughing-stock of the town for ten years, because I've said I believe the Bible from front to back, and I believe it now better than ever before. I understand that some of you say that Dr. Driver and I don't agree on this point, for he doesn't believe the whole of it." Here the Doctor spoke up and said, "I do believe it every word." "Of course you do," responded Mr. Moody, "or you wouldn't be here. No man is invited to this platform who doesn't believe the whole of it, if I know it. I may get caught, but I don't mean to."

The close of the Conference has come, and the men go forth to their fields of service, enthusiastic for Christian work. No man can come under such influences for ten days and not catch the inspiration of these most valuable meetings. Mr. Moody is the world's benefactor, for through such gatherings he is helping on the incoming of the kingdom of Christ.

S. E. Bridgeman.

AMONG "HOWLING DERVISHES."

Mr. George Mitchell (lately of the North Africa Mission), of Tripoli, in a recent letter to Mr. Glenny, describes visits he paid, in company with Mr. Harding, to a meeting of "howling dervishes." The dervishes, though all Turks, carry on their praise-meetings in Arabic, a language which, notwithstanding, very few of them understand. Christians call them "howling," because of the way in which they conduct themselves at religious assemblies. Mr. Mitchell says: "On arriving at the place, a house some distance outside the town, we left our shoes at the door, and were shown into a room, with divans round the walls, opening out of the courtyard where the 'exercises' are carried on. In this room was seated the Sheikh, a small man, of about forty-five, with a long black beard, and a kind, mild look. He was dressed in a long white jebba, with the white burnoose, and a very big white turban of the Egyptian form, having a broad black band part of the way round it. Several dervishes stood about in the room, and as fresh ones came in, they made a low obeisance to the Sheikh, and kissed his hand, also placing it on their foreheads three times. When about twenty-five or thirty dervishes were present, they went out to prayers in the courtyard, led by the Sheikh, like whom all of them were attired. On the opposite roof of the courtyard we could see a party of veiled women watching the proceedings. The regular prayers were gone through first, portions of the Koran being repeated, and various prostrations being made.

"Then they all sat in a circle on the ground, with two of them, little boys of twelve or fourteen, in the middle, and the formula, 'There is no God but God,' in Arabic, was said, at first slowly, and then, each one swaying his body from side to side, more quickly and louder. This proceeded until the words became a roar of inarticulate sounds, the bodies being frantically thrown from side to side, and backwards and forwards, until we could not but fear that some of their backs would be dislocated. Sometimes they sat, at other times they knelt, again they stood, and so kept up movement and utterance for some time. All this while one of the party was chanting a kind of song. Suddenly, however, all was still, and the Sheikh commenced in a low musical voice to sing some long portions of the Koran. Then collective repetition was resumed, and again the simultaneous swaying of the body with hoarse roaring.

"The meeting was over about midnight, after about two hours or more of the most frantic exertions. All then re-entered the room, and the Sheikh took his seat as before. Two gentlemen from the Custom House, friendly to us, came and in turn interpreted for me from Arabic into Turkish to the Sheikh, and we engaged in an exhaustive discussion as to the truth of Islam. I took the opportunity of telling the Sheikh the glad news of salvation in Christ. There was no excitement or heat of argument, but the quietest, most friendly discussion. At one juncture I took occasion to say: 'I have brought a message from God to you. He offers eternal life to whomsoever will accept it in his Son.' Turning to the whole company, I said: 'If any man of you will come to God, as dead in trespasses and sins, and condemned in his sight, and will plead the death of Christ his Son in your stead, He will give you eternal life, the resurrection life of Christ.' Questions were raised, and the conversation went on until nearly three o'clock. I begged their pardon for having kept them so late, but they replied that they were delighted, and hoped we would come again. I intend to learn Turkish on purpose to facilitate intercourse with such persons as the Sheikh, who knows little or no Arabic."

After a second visit to the dervishes, Mr. Mitchell writes: "I came home much distressed. Mohammedanism is, I believe, the only system of religion which deliberately, as a point of faith, denies the Godhead and atoning death of Christ, and also the Holy Spirit of God. I never realised so painfully as now how entirely we are dependent on Him for wisdom, or how necessary is the revelation of God the Holy Ghost to dead souls."

THE BRETON EVANGELICAL MISSION

Friends of this Mission, the nearest of the foreign missions to our coast, will be glad to hear of the great success which has crowned the prayers and labours of its conductors. The debt which it has had to struggle against for several years is now entirely extinguished, and in addition funds are in hand, from generous donors who have visited the Mission, toward the enlargement of the girls' school at Tremel, kindly given by Mrs. Ball, of Bath, and the erection of a Protestant Orphanage.

The new chapel at Brest will, after almost insuperable difficulties and fierce opposition by the Papists, be opened (D.V.) on the 16th inst. On the 17th the prizes to the school children of Tremel and Pont Menon will be distributed, and the foundations of the new orphanage and school extensions will be laid, followed by a general fête. On the Sunday following, services of thanksgiving will be held at the chapel at Tremel in English, French, and Breton. Pasteur Lecoat asks us most heartily to thank the friends in the United Kingdom who opened to him and Madame Lecoat so many sympathetic doors. The central address of the Mission is Tremel, par Plestin, Côtes du Nord, France.

W. L. Lang.

Cheltenham.

INDUSTRIAL HOME FOR GIRLS, 125, Sloane-street, S.W.—During last year thirteen girls left this Home, nine of them for service. The inmates admitted also numbered thirteen, the Home still keeping up its complement of fifty-two. The school inspector reports that all the classes have done well, while of the young servants who have been trained in the Home satisfactory accounts are continually being received. Mrs. Hopwood, 1, Eaton-terrace, S.W., is hon. sec. of this excellent institution.

IN THE VALLEY OF THE NILE, from Alexandria to the First Cataract, there are seventy-nine mission stations, with seventy Sunday-schools, attended by 4017 children. In week-day mission-schools 5200 pupils receive instruction. During last year 965 Bibles, 8955 religious books, and 19,179 school books were sold in the region.—*Le Chrétien Belge.*

NOTES FROM GIBRALTAR.

It is often our privilege, when ships of H.M. navy call here, on their way to or from the East, to meet on board some earnest followers of Christ, both among officers and men. Among other vessels which have called during the past few weeks, have been H.M. ships *Heroine* and *Sapphire*, each from China, on both of which I found a goodly number of devoted Christian bluejackets, many of whom, it transpired, had been converted through the efforts of workers connected with the China Inland Mission. During the stay of these ships at Shanghai, some of the brethren and sisters of the C.I.M. were granted permission to hold Gospel meetings on deck, the result being a large band of converts in each ship. Several of these men, who are good types of sound, robust Christians, took part in two of our Sunday evening services during their brief stay here, and it was very refreshing to hear one after another testify to the blessing received a couple of years ago at Shanghai.

We have also had a visit from H.M.S. *Penguin*, from the East Coast of Africa. Captain King-Hall, who is in command of this vessel, and an officer of another ship, both addressed our meeting, officers and men alike testifying to the glorious reality of a full salvation. It was very saddening to hear, from the men of the *Penguin*, of the cruel sights which they have witnessed while engaged in the suppression of the slave trade on the East African coast. Slave dhows which they have captured have been packed with men, women, and little children, jammed closely together, and in an almost starving condition, the Arabs in charge of the dhows armed to the teeth and ready to strike the head off any who dared to murmur. Perhaps the saddest part of all was that numbers of them were native Christians, stolen from mission stations and plundered villages. We are told in official blue books, issued in England, that this infamous traffic is dying out; but in the opinion of these men, who have been actually engaged in its suppression, it is not so. They say that slave dealers formerly captured are often recaptured after an interval of a few months, showing how lax must be the punishment meted out to these wholesale murderers.

We have had very cheering news from Morocco. A wonderful work has sprung up among the Spanish and Jewish people of Tangier. Meetings, commenced two or three months ago, have been held in Spanish, addressed through an interpreter by some brethren of the North Africa Mission, and there has been an intense eagerness to hear the truth. The Holy Spirit has carried home the Gospel message with conviction to many hearts, and a few days ago the brethren informed me that seventeen Jewish and Spanish converts were baptized, and others were waiting for baptism. The meetings have been crowded night after night, so much so that the friends in Tangier contemplate hiring a music-hall, at present used for midnight revelry and sin. This revival has aroused the enmity of both rabbi and priest, consequently bitter persecution has followed. Several Jewish inquirers have been beaten in the synagogue, converts have been dismissed from their employment, and the priests have offered bribes and made threats to the Spanish converts, to induce them to cease attending the meetings, but so far the converts are holding firm. The hire of the music-hall and the temporary support of some of the converts dismissed from their employment will, I am sure, be a heavy tax upon the slender funds of our Tangier brethren. Since the persecution, open-air meetings have been held in the *Sōk* (market), and large numbers have listened to the truth; they have been chiefly Moors, as the Jews have been forbidden either to attend the meetings, or speak to the missionaries.

AN APPEAL FOR WORKERS.

There are about 20,000 Spanish-speaking people in Tangier, including Moors, Jews, and Spaniards. Here indeed is an open door for Christian workers. And if this is true of Tangier, it is equally true of Gibraltar, where there is a Spanish-speaking population of over 20,000 (British subjects), with thousands coming in daily to do business from the surrounding towns and villages. Yet absolutely nothing is being done, or has been done, to my knowledge, during the past eight years, to supply the spiritual needs of these people, notwithstanding that here English liberty and protection would be certain. I have myself distributed many Gospels and Testaments, in the town and country adjacent, among Spanish soldiers and civilians, and have always been thanked, and often asked for other copies. The majority of the people here, I believe, have no regard for the Church of Rome or the priesthood, and are fast drifting into practical infidelity. Spiritualism is common, and weekly meetings are regularly held. Sunday is looked upon as a general holiday, dice, card-playing, and music being popular pastimes.

The field is indeed white unto harvest. Numbers of missionaries annually pass here on their way to distant mission fields, yet here are thousands of British subjects being comparatively neglected by the Christian Church. Malaga, Granada, Cadiz, and other large Spanish towns are within easy reach of Gibraltar, and the readiness with which copies of the printed Word of God are accepted is a sign, I think, that Christian workers would be well received, and, indeed, warmly welcomed by the people. An unsectarian evangelistic mission is what is really needed. May the Lord soon raise up some to enter these sunny regions with the Gospel of peace.

GEORGE HOLMES.

Soldiers' Institute, Gibraltar.

ALPHABET OF PRAISE.

FROM THE PSALMS.

All thy works shall praise Thee .....cxlv. 10
Because thy lovingkindness is better than life, my lips shall praise Thee.....lxiii. 3
Come, let us sing unto the Lord: let us make a joyful noise to the rock of our salvation .....xcv. 1
Daily shall He be praised .....lxxii. 15
Every day will I bless Thee; and I will praise thy name for ever and ever .....cxlv. 2
From the rising of the sun unto the going down of the same the Lord's name is to be praised .....cxiii. 3
Good to sing praises unto our God....cxlvii. 1
His praise shall continually be in my mouth .....xxxiv. 1
I will..praise thy name for thy lovingkindness .....cxxxviii. 2
Joy and praise .....xlii. 4
Kings of the earth shall praise Thee, O Lord .....cxxxviii. 4
Let everything that hath breath praise the Lord .....cl. 6
Make the voice of his praise to be heard .....lxvi. 8
Not unto us, O Lord, but unto thy name give glory .....cxv. 1
One generation shall praise Thy works to another .....cxlv. 4
Praise the Lord, O my soul.....cxlvi. 1
Quicken me after thy lovingkindness, cxix. 88
Rejoice in the Lord, ye righteous ....xcvii. 12
So will we sing and praise thy power ..xxi. 13
The heavens shall praise thy wonders lxxxix. 5
Uphold me according unto thy word ..cxix. 116
Voice of thanksgiving.....xxvi. 7
Whoso offereth praise glorifieth Me.....l. 23
Xalt his name together .....xxxiv. 3
Ye that fear the Lord, praise Him ..xxii. 23
Zion be joyful in their King .....cxlix. 2

AMERICANS IN CONFERENCE.

THE Chelsea All-day Convention of Christian Workers held its sessions on the beautiful summit of Mount Washington, on Tuesday, July 9. The grassy height, upon which the commodious tent was pitched, commands magnificent views north, south, east, and west, of the Atlantic and its curving coast, and the busy city of Boston, with its great number of outlying and rapidly growing towns and villages. The vision is an inspiring one, and marks the spot as wondrously adapted for an assembly of this kind.

The meetings, morning, afternoon, and evening, were well attended by deeply interested audiences, workers arriving from Chicago, New York, Worcester, Providence, and various New England cities.

The morning services were ably led by Evangelist H. W. Brown, of Chicago, a faithful worker of extensive experience, with Bible-readings on 1 John i., opening with the perfect demonstration of the incarnated Word of Life to eye-witnesses, and closing with the declaration of restoration to fellowship.

Some practical thoughts came from Mrs. Pearson, of Gospel waggon work, upon Mark xi., clear points being made upon confession of sins by their true names when forgiveness is sought, completeness of service required by Christ, and the difference between "faith in God" and the "faith of God."

The general arrangements were cared for by Evangelist William F. Davis, whose preaching on Boston Common, and consequent imprisonment for a year in Suffolk County Jail, have attracted wide interest to the subject of free preaching of the Gospel in public grounds, which has been prohibited by public officials. Mr. Davis and Pastor A. H. Plumb, of Boston Highlands, gave stirring addresses on the questions involved. Most excellent singing was rendered by a quartette of young men from D. L. Moody's Mount Hermon School at Northfield, Mass., and a hymn, composed in Suffolk County Jail, was sung, by request, by Brethren Davis and Williams.

The exercises of the afternoon were increasingly interesting. The first address was given by Pastor Bliss, of South Boston, son of the missionary at Constantinople, upon the subject of "Christian Socialism."

Pastor Cyrus Cunningham, of Boston, delivered a sermon of great earnestness and power upon the "Second Coming of Christ." Seldom has it been our privilege to listen to so grand a presentation of Bible truth.

A very expressive and apt address from Brother Schwabb, a young Christian worker amongst the Germans, followed, and he, in turn, was succeeded by Evangelist H. W. Brown, with an inimitable relation of personal work and experiences, interspersed with many beautiful and touching incidents. The afternoon closed with general witnessing for Christ by nearly everyone present.

The evening services were made memorable by a finely illustrated explanation of the prophecies contained in Daniel ii., touching the vision of Nebuchadnezzar, with a chart prepared for the purpose, from Pastor Cyrus Cunningham. Further remarks upon this subject were made by the son of the foregoing brother, and pastor of the first Baptist Church of Somerville, Mass.

Altogether the day abounded in rare feasts to all permitted to be present. It is proposed to make next year's meetings cover one month.

J. C. DAVIS.

149, *Broadway, New York.*

POPULAR EDITIONS OF THE HOLY SCRIPTURES.—Encouraged by the successful publication of the Scriptures in weekly numbers by a Milanese newspaper proprietor, the editor of an Oporto daily has asked and received the permission of the British and Foreign Bible Society to issue in a similar way their translation of the Bible in Portuguese. A secular journal in Barcelona is also following suit. Thus men who do not profess to have any interest in evangelical religion themselves are sowing the precious seed broadcast.

THE LATE REV.

HORATIUS BONAR, D.D.

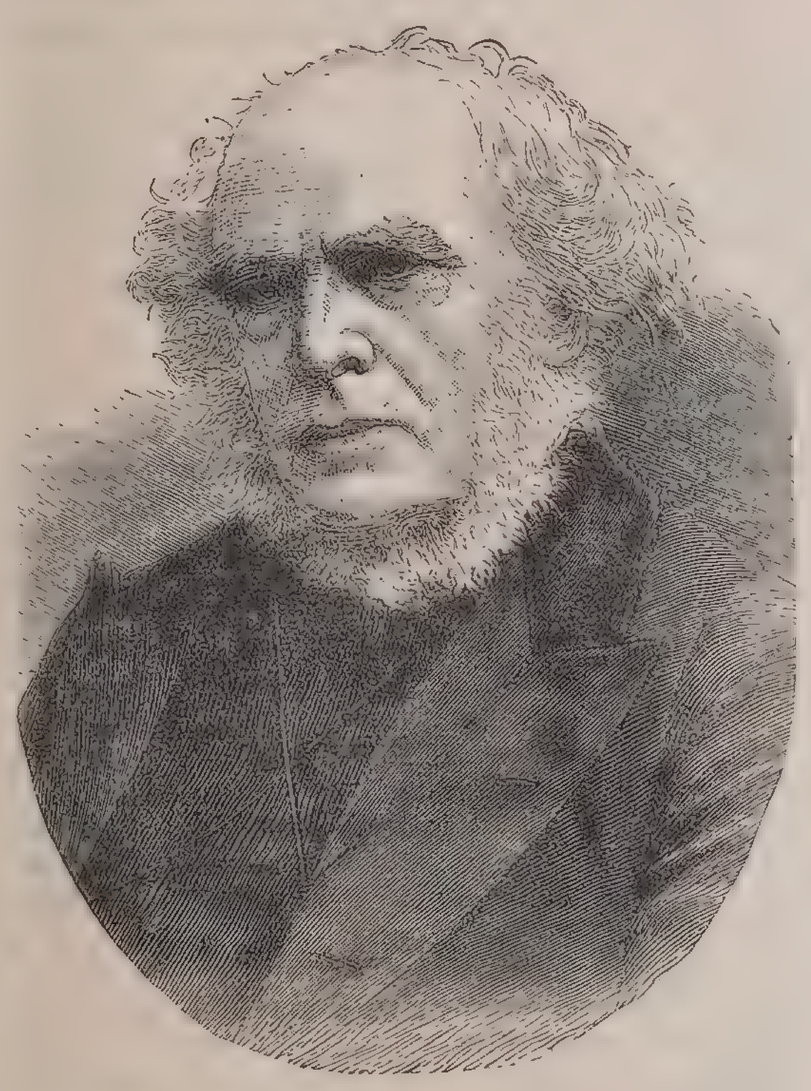
ON July 31 this faithful servant of God, and singer of his love, passed through the gates of death into the presence of the King. Fifteen months ago he made his last appearance in public, when, on April 5, 1888, he completed the jubilee of his ministry. On that occasion, in his own church (the Grange Free Church, Edinburgh), before a large representative gathering, the Lord Provost of the city presiding, he received through the hands of Sir William Muir, Principal of the University, a salver and a purse of 1000 sovereigns, "in grateful recognition of the eminent services rendered by him to the Church, by his hymns, his writings, and his faithful ministry." He was barely able to endure the fatigue of the presentation, and the words that came from the once strong man in reply were like the words of a little child. Yet were they very sweet, and ever-loyal to Him with whom he seemed to be alone amid the throng that crowded around. That bony framework, the wreck of the grand physique we all remembered, dominated by the noble head, now skull-like in its outline, with pinched and pallid face, seemed to echo the words of his beautiful hymn:—

> Beyond the parting and the meeting,
> I shall be soon!
> Beyond the farewell and the greeting,
> Beyond the pulse's fever-beating,
> I shall be soon!

He looked like a dying man; and we thought the end would be much sooner than it was. But the brave heart within bore up the flickering life; and it almost seemed as if the blessed hope, that had been the Bethlehem star of his pilgrimage, was holding body and soul together, as by miraculous bond. A few years ago he lost his wife, who was a daughter of Rev. Mr. Lundie, of Kelso. This happened not long after the sadly memorable death of his son-in-law, Rev. G. T. Dodds, of the McAll Mission, Paris. Outwardly, he seemed to accept both blows with patient acquiescence in God's will; but where the inner man triumphed, the outer man succumbed. Not that he recognised the stroke, for his spirit was ever one of singular freshness and buoyancy; but we who loved him saw the beginning of the end. Slowly his strength declined. The broad shoulders and capacious chest still looked as of old, but the healthful glow left his cheek, and his steps grew weary and feeble. An assistant was suggested; but, this he would not have. Was not his brother John, of Greenock—his senior by some years—still carrying on the warfare alone? But soon the health gave way, and he had to rest for several months. He came back a shadow of his former self, and now a colleague and successor was recommended. But no; an assistant would do all that was required. He could preach as well as ever! The only help he wanted was in visitation. At last he came to see the necessity. "Then," said he, "give me a young, strong man who can climb stairs (referring to the Edinburgh flats); that I may go on preaching the everlasting Gospel." And his indomitable spirit, and his intense love of proclaiming the glad tidings to lost sinners, the ruling passion of his life, still carried him on, spite of friendly remonstrance and exhausted nature. It was a sublime spectacle—that noble old man, struggling with Death itself, that he might serve his Lord and Master with his latest breath!

Dr. Horatius Bonar was in his 81st year when he died, and had preached his last sermon about two years previously. Since last September he had been almost confined to his own room, and but few besides his own family had been permitted to see him. But the strong life ebbed away so imperceptibly that his nearest and dearest were unprepared for the end when it came.

Dr. Bonar was born in Edinburgh on December 19, 1808, and was the sixth son of Mr. James Bonar, Second Solicitor of Excise for Scotland, who was the author of several philological treatises. The Doctor loved to tell of his covenanting ancestors, and how James Bonar, the minister of Maybole, stood by the side of Alexander Henderson in his struggle against Episcopacy, and how John Bonar, a minister of Torphichen in the end of the seventeenth century and beginning of the eighteenth, suffered for his devotion to the Presbyterian form of faith. John Bonar, of Perth, and Archibald Bonar, of Cramond, had also adorned Scottish pulpits. Such traditions doubtless helped to influence the three sons of James Bonar in the choice of the Church as a profession; but most was due to godly upbringing and early conversion. Rev. John Bonar, of Greenock, the eldest of the three, and far beyond the four-score limit, has but recently retired from his pastorate, and the beloved Andrew Bonar still officiates in Glasgow to a large City congregation. All three brothers came out of the Established Church at the Disruption in 1843, and added an appreciable



strength to the contingent of young men who joined that splendid band of preachers and divines that constituted themselves into the Free Church of Scotland. All three have lived to become Doctors of Divinity, and each has been promoted to the highest Ecclesiastical dignity in the Church, the Moderatorship of the General Assembly. A fourth brother, James Bonar, W.S. (Writer to the Signet), also cast in his lot with the protesting Church, and a nephew, Horatius Bonar, W.S., has been for some years an elder in the Grange Free Church. Add to this, that the only son of the subject of our sketch is a probationer (a minister not yet ordained to a charge) in the Free Church, and it will be seen how much that Church is indebted to the family. Mr. Andrew Redman Bonar, cousin, remained in the Auld Kirk of Scotland at the Disruption, and subsequently became minister of the Canongate Church, Edinburgh. He was a man of culture and fine literary gifts. After attending the High School of Edinburgh, of which his younger brother, Andrew, became the Dux, Horatius entered the University. Here the brothers Bonar met those earnest young men who afterwards became known as the McCheyne Band. Among the other members were William Burns, of Islay; Dr. Robert McDonald, senior minister of North Leith Free Church; the late Professor Smeaton, of the New College, Edinburgh; Dr. Moody Stuart; Dr. Robert Purves, late of Jedburgh; and Rev. Mr. Cochrane, of Cupar, who remained in the Church of Scotland. After passing through the Arts Course, Horatius Bonar, in company with this consecrated brotherhood, entered the Divinity Hall, at the very time when the great Thomas Chalmers was in the zenith of his power. No wonder that such a professor and such fellow-students should have brought to white heat the evangelistic fire that already burned by inheritance, if we may so say it, in his bosom. The meetings of that devoted company of students during those years, as they knelt in prayer together in each other's lodgings, have had an influence which no man can estimate, not only on the Free Church of Scotland, but on Scotland itself, and, through it, on the world.

After being licensed to preach the Gospel, he was appointed an assistant in South Leith. This terminated in his ordination to the pastorate of the North Church, Kelso, on November 30, 1837. This charge owed its existence to the Church Extension scheme of his old professor, Dr. Chalmers. Roxburghshire was highly favoured in obtaining, about the same time, the ministry of Dr. Bonar in this border town, and of Dr. Purves in the neighbouring county town of Jedburgh. In many a soul-saving mission were the two united, and often were other members of the old student band enlisted in the campaign. They, in their turn, would mount the midnight mail coach, or board the coasting steamer or smack, to lend a helping hand to McCheyne or Burns at Dundee, Andrew Bonar at Collace, McDonald at Blairgowrie, or Smeaton at Auchterarder. At the Disruption in 1843, as we have already said, he came out from the National Church, and the Kelso Free Church was founded under his pastorate. In this beautiful spot, under the shadow of its venerable tenth-century Abbey, at the junction of Tweed and Teviot, the first and largest half of his ministry was passed. Here he became known all over the land as the preacher of a salvation full, free, and immediate, and his services were in continual demand. Here, too, he quite unconsciously and unintentionally laid the foundation of his poet fame. He had always loved children, and understood their ways and wants. Sabbath-school hymns were then neither so numerous not so appropriate as they are now, so he wrote some for the use of his own scholars, little thinking what a future there was in store for them; and that through them, down the centuries to the end of time, would be preserved the name and fame of Horatius Bonar, when, it may be, half of the religious denominations that have imported them into their church hymn-books have disappeared from the earth.

As soon as his hymns appeared, the poetic beauty of the thought, the simplicity of the diction, the logical construction of each verse, and the gradual evolution of the theme that ran through all the stanzas, gained immediate popularity. Each hymn was a gem—a perfect whole, with a well-defined subject, which was so treated that not a verse could be omitted, and not a word could be changed. This was always a marked characteristic of Dr. Bonar's style; his poems became as recognisable as a friend's handwriting. Then a certain minor key of sadness, like Scotch music, gave peculiar sweetness to the expression, alike of man's wants and woes, and of God's compassionate love. Their striking catholicity and fulness of Gospel truth commended them to every devout soul, and the result has been that they have obtained a wide representation in the hymnals of Christendom. Perhaps the best known of all his hymns, and, in the estimation of the late Bishop Fraser, of Manchester, the finest in the English language, is "I heard the voice of Jesus say," 1850. We may also mention such well-remembered numbers as "Thy way, not mine, O Lord," 1856, "When the weary, seeking rest," 1866; "A few more years shall roll," 1842; "Calm me, my God, and keep me calm," 1856; "Help me, my God, to speak," "Yet there is room," "I lay my sins on Jesus," 1843; "I was a wandering sheep," 1843; "Here, O my Lord

I see Thee face to face," 1856; "No, not despairingly," 1866; and "The Church has waited long," 1845. Dr. Bonar has published two collections of poetry, entitled, "Hymns of Faith and Hope," which have had a large circulation, and "Hymns of the Nativity and other Pieces."

The degree of D.D. was conferred on Dr. Bonar by the University of Aberdeen in the year 1853, and in 1866 he was called to the Grange Free Church, Edinburgh, or rather the Chalmers Memorial Church, it having been built as a memorial to that great preacher and theologian. Here pastoral and literary labours mainly occupied the last twenty years of his ministry. He had no taste for the discussions of Church Courts; but, when any vital principle or practice was in debate, he was prominent in the fray. He was always a fearless denouncer of false doctrine and doubtful practice, and the present tendency to Broad Churchism was his special aversion. He was deeply pained as he saw the influence exerted over the young by the open infidelity of the newspaper press, and the writings of prominent Agnostics. But what grieved him most of all was that kind of preaching, now, alas! so common, that has no Cross in it. Nor were milder dilutions of these views less repugnant to him. In every instance he traced them to the same origin—human pride seeking to exalt creature-hood at the expense of Deity. Jealousy for God, fearlessness of man, loyalty to the Cross, and sympathy with the Saviour in his treatment by the world and by those who called themselves his friends, were the prominent characteristics of his life and work. He loved preaching the simple Gospel, and the sermon that prefaced each Sacramental season was practically an evangelistic address. His manner was slow, sententious, and very impressive, and we never heard him deliver a sermon that had not Gospel enough in it to save a soul. He preached without notes, and the hearer instinctively felt that he was listening to one who knew intimately Him of whom he spoke, and that he was in communion with Him as he was speaking.

He was specially happy in addressing the young, and would frequently interrupt his discourse by a sudden exclamation of "Young men! this is for you," and then he would, with telling intensity, launch some weighty sentences that they could hardly fail to remember. In the same way he would single out young women and children, suiting his words specially to their cases and requirements. For many years before his illness, he conducted a monthly evening service for children, on which occasions the church was barely large enough to hold the crowds of young and old who attended. Here he was in his element, and the little ones seemed to have no fear of the venerable old minister, whose air of dignity and severity of expression often awed their elders, who were less quick in discovering the warm heart that beat under that cloak of reserve. D. M.

Dr. Bonar's remains were interred in the Canongate Churchyard, Edinburgh, on Monday afternoon. The procession numbered several hundreds of people, including many prominent citizens and ministers of various denominations. The service at the grave was conducted by Rev. R. H. Lundie, of Liverpool, brother-in-law of the deceased.

In Memoriam.

Sweet spiritual singer! Has thy song
At length been hushed for ever upon earth?
No words of mine can fully tell the worth
Of one who did to the *whole* Church belong;
In praise as loud as he in faith was strong.
And is thy hallowed voice for ever stilled
That led the praises, so thy Father willed,
Of thousands who shall join thee in that throng?
Well hast thou tuned the Church's faltering voice;
Lovely the forms in which thou hast expressed
Thanksgiving, worship—and thy thoughts how choice!
Where all is harmony thou art at rest.

D. H. F.

FROM THE CENTRAL SÛDAN.

Mr. Graham Wilmot-Brooke's second letter from the Central Sûdan, relates interesting contact with natives, and progress in preparation for the work of setting the Gospel before them. As elsewhere, so along the African coast, the words of those who preach the Gospel are largely robbed of their power by the fact that numbers of church members show by their lives that they have undergone no real change of heart. Printed copies of the letters may be had by sending a penny stamp to Mr. T. Arthur Garnett, 33, King-street, Manchester. We reproduce a few sentences:—

"May 12.—Attended service in Brass Church. It sounds very funny to hear how heartily the congregation join in singing the English hymns, not more than a dozen of them (at the outside) understanding the meaning of the words. The preaching is done by interpretation. In the afternoon I went off with one Kruman in a small canoe to a neighbouring factory where two traders had very kindly promised to collect their Kru labourers for me to speak to them. They all stared at me when they saw me kneeling in the bottom of the canoe and paddling, as they look on a white man as a helpless kind of doll who is only fit to sit still and be moved about by able-bodied men. There were between thirty and forty of them. They listened with unusually close attention. I now endeavour on all occasions to give the suddenness of Christ's advent the same prominence that it has in Scripture as a motive for immediate repentance.

"May 15.—Continued our journey eastward. Visited the mission station of Abonama, in the New Calabar district. We went ashore in the afternoon, Mr. Shaw and I taking the Häusa lad, Belu (pronounced Báyloo), to teach us by the way. We found the town very clean, with wide, beautifully swept squares, the huts all of a fair size, with strong walls built of straight poles about four inches thick with palmfrond thatches. All the superior ones were roofed, and some of them walled, with corrugated iron, of which there seems a very large quantity in the town. Mr Packer first went to Chief Bob, the more important of the two principal men... From here we went on and made similar calls on three other chiefs. A sad event occurred close to this place about eight days previously, at a place five hours' steaming from here called Impe's Town, where the mangrove swamp ends and the mainland begins. The old chief, Impe, had died two days before, so there was a terrible human sacrifice of several dozen unfortunate slaves to accompany him to the spirit world. Their arms and legs were broken, and they were tossed into the grave, and, when they tried to wriggle out, their heads were cut off by people standing by. Some white traders, arriving unexpectedly, unintentionally witnessed some of these horrors."

From May 21 to 27 was spent in study on board the steamer. Finney's "Lectures on Revivals of Religion" is a volume which afforded matter for much profitable thought. Two days later, while at Breaker Island, some five miles from Bonny Town, down at the mouth of the river, Messrs. Brooke and Shaw received a letter from the finance committee of the Niger Mission, asking them whether they would be willing to occupy the C.M.S. station of Okrika for about a fortnight, the Society having no one to put in the place of the late agent, who has been obliged to give up work. The place is such a stronghold of Satan that our young friend says he felt such an opening to be a great privilege.

THE GOSPEL IN MEXICAN.—A neatly-bound Gospel of Luke in the Nahuatl, or pure Mexican language, has been issued from the Methodist Mission Press in the City of Mexico. The Nahuatl language is variously estimated as spoken by from 1,500,000 to 3,000,000 people.

THE WANDERER'S RETURN.

I've wandered far from home,
I'm weary, sad, and sore;
I weep, but yet I roam,
Wounded—I wander more;
From treacherous friends shall I seek comfort? No!
I will arise, and to my Father go.

I've squandered all my store;
My every hope is quenched;
Repulsed from every door,
From all my moorings wrenched,
In my extremity of sin and woe
I will arise, and to my Father go.

I'll tell Him all my sin,
I'll show Him all my pain;
Perhaps He'll let me in
To the old home again;
But all my guilt and misery I'll show;
I will arise, and to my Father go.

All worthless as I am,
Poor, helpless, guilty, lost;
Through the atoning Lamb,
And by the Holy Ghost,
Because my sins and sorrows overflow,
I will arise, and to my Father go.

My Father's name is Love,
His mercies aye endure;
He calls me from above,
His word of grace is sure;
Leaving my sin and misery below,
I will arise, and to my Father go.

Newman Hall.

—*From "Mountain Musings."*

DR. COMANDI'S WORK IN ITALY.

In the opening sentences of the triennial repor of the Boys' Protestant Industrial Home, Dr Comandi glories in the goodness and mercy which God continues to cause to follow those who have in hand the work of the Gospel in Florence. As the operations have extended many difficulties have been encountered, bu all along there have likewise been evidences o the loving-kindness of the Lord. The funds in support of the work have come from many countries, a number of English friends assisting in their turn.

A great help on the spot has been a Dorca Society, composed of ladies of various nationalities, who provide underclothing for the inmates of the Home. The number of the boys has averaged seventy, of whom twenty-one are paying pupils. As for the schools, they are still maintaining their high reputation, while the workshops have so grown in importance that some of them are considered the best in the city. Even zealous Roman Catholics bring orders, confident that the work will be well done. The auxiliaries are numerous and interesting, some designed to help young men on leaving the Home, all of them designed to commend the Gospel to the people of Florence. Some of the lads have testified to change of heart, while of many who have been instructed in the Scriptures, there are good hopes.

By various measures the Papists have harassed the work, one Bishop having by subterfuge caused a lad to be withdrawn from Dr Comandi's care. The Sunday-school is an important evangelistic agency, the pupils ranging in age from twelve to seventy years. The attendance averages three hundred, speaking different languages; this divides them into classes, the teachers being also of various nationalities. Village work is another promising department, carried on in a spirit of love, and commanding the respectful attention of the people. The poor are not forgotten, but, without distinction of denomination, they are aided in a kindly manner, and also told of Him who is the bread of life come down from heaven. We sincerely trust that as this good work continues to develop, it will be increasingly owned and blessed of God for the good of Italy.

For the Young.

HIS OWN EXECUTIONER.

'HAT excitement there was, to be sure, when other read out to us, at breakfast-time, one orning, a letter from Uncle Harry, stating at he and grandmother were coming to spend few days at our house.

Uncle was a great favourite with us all—deed with everyone who knew him. To us ungsters he seemed like a great, jolly, kind ant. The most remarkable thing about him, owever, was what I want to describe; and yet ardly know how to put into words. There as a certain expression on his happy face hat I never remember having seen elsewhere. was always there, even when he was tired, disappointed, or sad; and I used to lie wake in bed sometimes, and wonder whether his was how Stephen looked just before they oned him.

As soon as mother told us Uncle was coming, determined I would speak to him upon this ubject. I felt sure that it had something to o with his religion—for he was a thorough hristian—and I made up my mind to get the ecret out of him before he went away.

The long-looked-for day came at last. The arriage was heard coming up the drive, and ve were soon upon the door-step, hugging and issing grandmother and her son. There was dear old Uncle," as we called him, with that right glow still upon his kind, loving face.

The visitors had been with us three days. Uncle had driven mother and the boys to a eighbouring town, and grandmother and I ere sitting by ourselves in the dining-room.

"Grandmother," I said, after pondering the ubject nearest my heart, as I sat at work by he window, "what a dear, good, happy, always-like sort of fellow uncle is, isn't he?"

"Ah! my dear girl," replied Granny, "I often ay that I don't believe there's another man is equal on this wide earth. I'm sure I ought o be very, very thankful to God for giving me such a son, to bless and comfort me in my de-clining years."

"Was he always like he is now—I mean, always so bright and joyful?" I asked.

"He was always a kind-hearted boy," she nswered, "although his boisterous spirits ometimes gave me a deal of trouble and anxiety. He found the Lord when he was wenty years of age, and since then he has been the same dear fellow that he is to-day. Why don't you speak to him yourself, Alice?"

"I intend to, granny dear; only I wanted to ask you first whether he had that strange look of bright joy upon his face before he was converted to God."

I need not trouble the reader with any further account of our conversation that afternoon; for the very next day I had the pleasure of walking six or seven miles alone with Uncle, and I felt that God had purposely given me this opportunity of learning the secret for which my young heart yearned.

"Uncle," said I, after we had been pleasantly chatting for about half an hour, "I want to ask you a question."

"Right you are, my dear," he replied, taking my hand in his, and leading me to the trunk of an old tree that lay by the roadside. Upon this we both sat down, and then I continued:—

"I want to know what it is that gives your face such a sweet, happy expression."

Uncle was in one of his jocular moods; so he sprang from my side, walked right to the end of the tree, and hid his face in his hands, as if my remark had made him feel very bashful. I could not help laughing out loud at his attitude; and quickly rising from my place, seated myself again by his side.

"Uncle," I said, "do please be serious. I have wanted this little talk with you for a long time, and cannot help feeling that God put it into your heart to bring me for this delightful walk in answer to my prayers. You are really a very happy man, are you not?"

"Yes, Alice," he replied quite earnestly, "I think I am one of the happiest men alive. But what made you ask me such a strange question?"

"Is it because you are a Christian?"

"Certainly. Do you think any man can be truly happy who is not one?"

"Decidedly not; but how is it that all Christians are not as happy as you are? How is it that I am not?"

"Aren't you a happy Christian, then, Alice?" inquired my Uncle, looking steadfastly into my face.

At this question my eyes filled with tears, and a big lump came into my throat and took away the power of speech. The kind man took my hand in his and put my thoughts for me into words.

"You are happy at times, I suppose, and unhappy at others. Like the quicksilver in the thermometer, you are sometimes up and sometimes down. Isn't that it?"

"Yes," I replied, in a voice quivering with emotion; "that's just it. I am very full of joy now and again; but it doesn't last. I do so want to be like you, Uncle; you seem as if you were always in heaven."

A smile played for a second upon the man's face; but he said nothing. Presently he drew a little, well-worn Testament from his pocket, and began to turn over its pages, apparently in search of some text. While he was doing so, he asked, "Did you ever try the execution remedy, Alice?"

"The what, Uncle?" exclaimed I, in a voice of surprise.

"The execution remedy," he repeated. "I have been a happy man ever since I became my own executioner." Handing his Testament to me, he pointed to Luke ix. 23. I read the verse slowly and thoughtfully: "And He said to them all, If any man will come after Me, let him deny himself, and take up his cross daily, and follow Me."

My prayers were answered that day, and the secret was mine! I learnt that a disciple of Jesus Christ is one who denies himself for the sake of Him who died upon Calvary. I found out that the "cross" means more than patiently bearing some trouble or affliction; that it means the voluntary, daily acceptance of the will of Christ, as revealed in his Word and by his Holy Spirit; that the "new man" carries the cross to nail the "old man" upon whenever he tries to assert his authority. A new light at once flashed upon such passages of Scripture as "For the love of Christ constraineth us; because we thus judge, that if One died for all, then all died: and that He died for all, that they which live should not henceforth live unto themselves, but unto Him which died for them, and rose again"; "For ye are bought with a price: therefore glorify God in your body, and in your spirit, which are God's"; "Our old man is crucified with Him, that the body of sin might be destroyed, that henceforth we should not serve sin. For he that is dead is freed from sin"; "I am crucified with Christ: nevertheless I live; yet not I, but Christ liveth in me." Paul's Epistles have had from that hour a sweetness and a reality that they sadly lacked before; and I discovered, or rather learned, that the way to be happy is to live daily and hourly with one all-absorbing aim in life—viz., *pleasing Jesus*.

This was Uncle's last visit to our home. A few months after our conversation he was drowned at sea. But, though years have wrought untold changes in my life and experience, I thank God that, in my humble way, I am permitted to excite curiosity in the minds of my fellow Christians; and again and again, in answer to the question, "How can I be as happy as you?" I reply, "Have you tried the execution remedy? *I am my own executioner.*"

Must Jesus bear the cross alone,
And all the world go free?
No, there's a cross for ev'ry one,
And there's a cross for me.

The consecrated cross I'll bear,
Till death shall set me free;
And then go home my crown to wear,
For there's a crown for me.

A. E. A.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 11, Mark ii. 13—28; Mon., Aug. 12, Mark iii. 1—19; Tues., Aug. 13, Mark iii. 20—35; Wed., Aug. 14, Mark iv. 1—12; Thurs., Aug. 15, Mark iv. 13—29; Fri., Aug. 16, Mark iv. 30—41; Sat., Aug. 17, Mark v. 1—20.

ON YARMOUTH SANDS.—The secretary of the Evangelistic Mission Children's Service Band (Head Office, Kilburn) has met with a large amount of encouragement as the result of his labours at Yarmouth sands, daily, during the month of July. Not a few of the adults have much cause for praise to God, for the way in which they have been blessed at the services, and the children have been deeply interested at the varied meetings held on the sands. The closing night, Sunday, the 28th ult., was crowned with definite blessing, and at the farewell service the next day several local ministers spoke in the highest terms of all the past meetings, and promised the secretary, on any future occasion, their hearty support.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. George Banaster, in yacht *Kingfisher*, Rhyl, and various watering-places on the west coast of Scotland during the month of August. Mr. Edwin Arrowsmith, Llandudno, to Sept. 15; also Colwyn Bay occasionally. Mr. Henry Hutchinson, Bridlington, to Sept. 7. Mr. E. T. M. Dennes, Whitby, to Sept. 3. Mr. F. Aldous and Mr. R. Callender, Saltburn, all Aug. Mr. C. H. Nash, Scarborough, to Sept. 7. Mr. E. Salisbury, Cromer, all Aug. Mr. H. W. Figgis (of Dublin), Brighton, to Aug. 18. Rev. Martin J. Hall, Bournemouth, all Aug. Rev. W. T. Storrs, Sandown, all Aug. Mr. W. H. Roberts, St. Leonards, to Sept. 7. Mr. C. F. Harford-Battersby, Eastbourne, to Sept. 7. Mr. J. S. Tyler, Littlehampton, to Aug. 30. Mr. W. R. Moore, Ilfracombe, all Aug. Mr. J. C. Rainey, Paignton, all Aug. Mr. H. G. Harris, Weston-super-Mare, to Sept. 3. Mr. Howard Staines, Penmaenmawr, all Aug. Mr. T. L. Sayer, Rhyl, all Aug. Mr. G. R. Kirlew, Lytham, Aug. 16—23. Messrs. C. H. and E. Collier, Herne Bay, all Aug. Mr. Livesey Carrott, Deal, all Aug. Mr. J. H. Greene, Dunoon, N.B., to Aug. 17; Morecambe, Aug. 20—27. Mr. S. J. Hewlett, Yarmouth, all Aug. Mr. C. Bell, Clacton-on-Sea, all Aug. Mr. G. H. Chaplin, Felixtowe, all Aug. Rev. H. E. Sampson, Margate, all Aug.

THE GUARDS' MISSION.—The work done by Sergeant George Pullinger, at 58, Hugh-street, Ebury Bridge, S.W., deserves hearty support. A lady who attended a tea-meeting recently, at which a goodly number of non-commissioned officers and men were present, writes: "There is no distinctive mark on the house, and that is what the soldiers like; for one of them said to me, 'This is *my* home.' The money for the tea was sent by some villagers, who had heard that Sergeant Pullinger wanted help, and they wished to show their love for a lady who kindly visited them." The Sergeant and his wife are ever ready to show friends over the place, which is a veritable rest and refuge to steady soldiers.

ST. LUKE'S GOSPEL MEDICAL MISSION.—The dispensary of this Mission is now located in the Memorial Buildings, Roscoe-street, Bunhill-row, E.C. Dr. Hingston Fox, the physician, in last year's report, refers to the sad need of many of the residents. "Few, probably," he remarks, "are aware of the large mortality amongst young children in the poorer classes. I often find that mothers have lost one-third, one-half, or even more, of their children, whilst it is the exception to find a family intact. During last year 5763 men, women, and children, were treated for various ailments, "school-headache" being one of the commonest among the ill-nourished juveniles. The trained nurse paid over 1900 visits to 130 cases. The work is conducted with the greatest economy, but, nevertheless, the year closed with a deficit. The hon. sec. is Mr. G. M. Gillett, 314, Camden-road, N.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XX.—"COMING, IS HE?"

My old friend, Billy Bray, of Cornwall, was a right down happy soul. He was always singing and rejoicing, not only in voice but in every gesture of his body. He had a theory that if he praised God with his mouth only, at the resurrection he would be like those things on the tombstones, all mouth and wings. If he clapped with his hands, he would rise with a pair of hands. But what a funny thing Billy Bray would be with mouth and hands! But if he danced on his feet, then he would rise complete, and men will see what the dear Lord can make of poor Billy Bray.

There was some inkling of truth in this quaint and facetious saying. The good fellow intended to give himself up entirely to the Lord for ever, and he had done it.

Miss Havergal expressed a like sentiment in more civilised language, in her hymn,

> Take my life and let it be,
> Consecrated, Lord, to Thee;
> Take my moments and my days,
> Let them flow in ceaseless praise.
>
> Take my hands, and let them move,
> At the impulse of thy love.
> Take my feet, and let them be,
> Swift and beautiful for Thee.
>
> Take my voice, and let me sing,
> Always, only, for my King;
> Take my lips, and let them be
> Filled with messages from Thee.

These two children of God undoubtedly meant the same thing, but Billy's theology was not so scriptural, for it never rose higher than singing about going to heaven, or to Canaan, as he called it, when he died. His continual theme was,

> Canaan is a happy place,
> I'm bound for the land of Canaan.

While singing these words, he used to clap his hands, and dance with joy. I had again and again to show him that Christian hope does not consist in going to heaven merely, any more than resting in the grave. It consists rather in the coming of the Lord to change the body of humiliation, and to make it a glorious body like his own.

"Oh, that will be grand," he exclaimed. "'Our face, like his, shall shine. Oh what a glorious company, when saints and angels join.' Oh, that will be joyful when we arrive at home."

His thoughts more frequently flowed in the words of hymns than in those of Scripture. I seldom tried to teach him anything, but what he immediately went off, expressing himself in the lines of some hymn or traditional chorus. Very often these favourite verses of his were sadly unscriptural; but Billy did not know this.

Upon one occasion I asked him what all the fighting we read about on the other side of Canaan referred to. "What fighting do you mean?" he asked. "There's no fighting in the sweet fields of Eden, on the other side of Jordan. No poverty there, the saints are all wealthy. No sickness there, no fighting, sure enough."

Then the incorrigible man began to sing again,

> I'm bound for the land of Canaan—
> Canaan is a happy place,
> I'm bound for the land of Canaan.

All my efforts to enlighten him upon this subject seemed hopeless. The glorious truth of the coming of the Lord to change us is something which we can only fully apprehend under the quickening touch of the Spirit's teaching. As faith, by which we receive forgiveness of sins, is the gift of God, and divine love is shed abroad in our hearts by the Holy Ghost which is given, so in like manner we need the operation of the same Spirit to teach us about the glory of the coming Christ, which is the object of our hope.

Billy Bray, however, was so content with salvation and the idea of going to heaven that he did not give his attention to any other teaching. I often endeavoured to show him that it was a very selfish thing to avail ourselves of the sufferings of Christ, and care nothing for his glory. No, he did not see it; he was looking at something else.

One day he listened to what I had to say so quietly, and with so much more patience than usual, that I really thought I was breaking ground with him, and he was taking in the idea of the Lord's coming. I told him that it was by no means the same thing as our going to be with the Lord at death, for when we go to Him at death, it is only in spirit; we leave our bodies behind. But when He comes from the heavens for us, we shall depart with spirit, soul, and body too, and that in a glorified state. He seemed to be enjoying what I was saying, but it turned out that he was not following my words, but his own thoughts. Being pressed into a corner for an answer, he looked at me and said: "What is that you say about the dear Lord? Coming, is He?"

"Yes," I said. "The Lord is coming, and that I believe soon."

"I shall be fine and glad to see Him!" said Billy, looking radiant with happiness; "fine and glad to see Him, for I do love the dear Lord!"

"He is coming," I continued, "to 'change our vile body, and fashion it after his own glorious body.' This change is more certain than death itself."

"How is that?" said Billy.

I replied: "We are told in Scripture that we shall not all die or sleep, but we shall all be changed (see 1 Cor. xv. 51). Multitudes of believers will be alive upon the earth when the Lord comes to call his saints. The Apostle Paul says, that 'we which are alive and remain...shall not prevent (or go before) them which are asleep,' but 'the dead in Christ shall rise first: then we which are alive and remain shall be caught up together with them in the clouds, to meet the Lord in the air: and so shall we ever be with the Lord' (see 1 Thes. iv. 16—17). The Lord may come before you die."

"Then," said Billy, as if disappointed, "I shan't go to heaven at all! That won't do for the like of me." And off he went singing about Canaan. Dear Billy kept his thoughts and views about heaven to an advanced old age; and, though he may have assented to some of my teaching now and then, his heart was full of the thought of going to heaven when he died. A little time before his departure, he was ordered to take a short sea voyage. He went out upon the broad Atlantic with some fishermen friends. While they were out a great squall arose, which threatened to be violent. On this account "Uncle Billy," as he was called, was sent below into the cabin. The squall developed into a storm, and raged so furiously that the fishermen came to see how he was. They found him as happy as usual singing to himself.

"Uncle Billy," said one of his friends, "I don't think that we can weather this storm!"

"All right," answered Billy cheerily, "I would as soon go to heaven from here as elsewhere. If Father has any more work for me on the land, this storm can't do nothing."

It was so, the storm did nothing, it did not even frighten this trustful child of God.

Billy was safely landed again, and lived to see the conversion of many more precious souls, and, upon his death-bed, that of his doctor. "You will meet me in heaven, doctor," were among his last words. So he departed to be "with Christ."

THE WALLOON CHURCH of Holland has founded a refuge at Dunkirk for sailors from the Netherlands and Scandinavia. The premises are spacious and appropriate for the purpose, and situate on what is know as the Quai des Hollandais.

THE WESLEYAN CONFERENCE.

An earnest spirit pervaded the meetings of the Pastoral Session of the Wesleyan Conference, at Sheffield, presided over by Rev. C. H. Kelly. The various deputations had cheering words to deliver. Rev. Charles Inwood, from Ireland, speaking of Romanism, said: There have been great spiritual movements inside Romanism—movements alien in spirit and principle to the false assumptions and errors of Romanism—movements which, though not fostered by the Roman Catholic hierarchy, have conferred untold spiritual good upon the people who have come within their reach and power. It is my firm conviction that something like that is now going on in Ireland; and what the people of that country might think and become to-day, the Irish race throughout the world would realise and feel to-morrow.

Rev. J. Wood (France), observed: It is true that in the large centres there are numbers of people who call themselves free-thinkers; generally, however, they do not think much, and their philosophy is embodied in the saying, "Religion is a pack of nonsense." But France is not atheistic; it is still Roman Catholic, and in favour of that system there has clearly been a reaction. In fact, Romanism has a deep root in the heart of the French people, who, though they frequent evangelistic meetings, and may be moved to tears, will not hear a word about becoming Protestants, much less Methodists. Nevertheless the work proceeds with faith, and encouragement is not lacking. Rev. Frederick Mason, from South Africa, reported a large increase of members. Twenty-five years ago there was not a single native minister; now there are over sixty, with an ever-increasing force of local preachers, and other workers. Can Kaffirs, Bechuanas, Hottentots, be saved? An affirmative answer has been long since given, and to-day no Christian man denies the fact, whatever views he may hold as to the best mode of carrying on missionary operations. Seven-eighths of the membership of the South African societies consists of natives.

Rev. Edward Smith has consented to remain in charge of the central branch of the London Wesleyan Mission, and will retain his position as pastor of St. John's-square Chapel, Clerkenwell. Rev. J. H. Hopkins, of Dulwich, is appointed superintendent of the new Mission centre in Southwark. Rev. W. D. Walters is to act as paid secretary of the London Mission Committee.

In the midst of the deliberations of the Conference, there was a pleasant break on the occasion of the visit of a deputation of ministers of various denominations labouring in Sheffield. Rev. J. L. Pearse concluded a graceful speech with the words: Our cause is one; one Captain leads the whole host of God; we go to the same armoury for our weapons; your anxiety about your churches is a feeling shared by us; your inspiration, and the source whence it has flowed, are also ours; your Gospel and the glory to which you look forward are our hope; we have one Lord, and one faith, one God and Father of us all. May that God, yours and ours, help us all in our common work for Christ. Dr. Bowman Stephenson, in acknowledging these words of brotherly comfort, enlarged upon the urgent need there is to-day for pure and faithful Gospel preaching.

A YOUNG JEW lately said to Mr. T. E. Zerbib, missionary of the London Jews' Society at Mogador, Morocco, with tears in his eyes:—"I have still the New Testament that you gave to my father several years ago, when you passed through Azmoor with your wife. He often read it before his death, and it was a great consolation to him during his long illness. I also read it often, and I take great care of it, as a precious souvenir of my father; and really I find many good things in it. How God loves sinners; how patient He is with us who are so wicked; and He even gave the Messiah to save us."

Captain W. E. Smith,

Honorary Secretary of the Evangelisation Society.

THE subject of our sketch this week is widely known as an earnest worker in the cause of Christ, and one filling with conspicuous ability a sphere of great usefulness. God led him by unexpected paths in preparation for the post he now occupies; but for years past every faculty and a varied experience of the fully equipped man have been consecrated to work in connection with the gospel of Christ.

William E. Smith was born almost within sound of "Bow Bells," and was educated in London, Edinburgh, and France. As a youth he was placed in a banking establishment to acquire business habits, and at the age of eighteen he sailed to the colony of Victoria to join a merchant in business.

Melbourne was then a small town, and country life soon presenting far greater attractions, he purchased a sheep station, near to Melbourne, relinquished soon after on account of its circumscribed character. He then with his partner travelled three hundred miles (with stock and belongings), until they came to unoccupied country, and thus they became the pioneers of the lower Riviera district. Indeed, they were the first settlers in that part of the country. After a residence of twelve years in Australia, sheep property having very much increased in value through the discovery of gold, our friend returned to England in his thirty-first year. Had he remained, his property would have become an exceedingly valuable one, but the Lord was directing every step.

An idle life at home soon became irksome to one accustomed to great activity, and the dream of boyhood was speedily gratified. The Nottinghamshire regiment of militia was entered, being then stationed in Ireland. After passing through his recruit's drill, he was sent to the Government School of Musketry at Hythe to qualify for the position of Officer Instructor of Musketry. Having obtained a first-class certificate, he returned to his regiment. After twelve months' training, owing to the regiment's proficiency in shooting, the Instructor was sent to the island of Guernsey to instruct the field officers and staff of the Guernsey militia in musketry. From thence he was appointed to the permanent Staff of the school of musketry at Hythe. Having served several years at Hythe, he was, owing to the reduction of the Government School of Musketry at Fleetwood, placed on half pay in the year 1867.

From this time, weapons used in a different warfare, were put by the Lord into Captain Smith's hands. Whilst the Government and country had been faithfully served, spiritual truth, first received into the soul through the ministry of the late Rev. Capel Molyneux, had been delighted in, and the Captain was asked to accept the appointment of honorary secretary of the Evangelisation Society, to which greatly honoured agency he has faithfully devoted time, strength and energy for twenty-one years.



(From Photograph by Mr. Vanderweyde, 128, Regent-street, W.)

It is impossible in the space of a few lines, or even of a few pages, to convey any idea of the growth of the Evangelisation Society under Captain Smith's loving and skilful direction. When he became the hon. secretary, it had little beyond a name. There were no evangelists whose time could be depended upon, and no fixed rules to guide the work; subscribers were few, and its friends could probably have been counted without much difficulty. Now it is the largest undenominational organisation in England, or in the world. It has nearly one hundred preachers paid wholly or in part; another one hundred volunteer helpers, who take occasional services. It is known from the North of Scotland to Jersey. It is beloved and honoured by the clergy of the Church of England who preach the Gospel of the Lord Jesus, and by the godly and earnest ministers of all denominations. It works heartily and cordially with all who seek its help. It never establishes a new body of believers in any place it visits, but seeks to strengthen existing bodies. It has an income of about £12,000 a year, independently of the large sums spent locally in the arrangement of series of meetings. It has never spent £50 on the purchase of any meeting-place (other than tents), so that all of its funds go to the direct work of sending forth the Gospel. Its friends, largely amongst the poor, are numbered by tens of thousands, and the results of its work can only be known in eternity.

There are seven reasons which may in part, account for the success which, under God, has been seen in connection with this Society:—(1) Any abuse of any kind, or laxity of expression, is at once corrected when brought to the notice of Captain Smith. (2) The Gospel of the Lord Jesus Christ is alone heard at its meetings. Subjects which divide Christians in opinion or in heart are avoided. (3) Sensationalism and methods which have no Divine warrant or sanction are not permitted. (4) The greatest possible care is taken in the choice of evangelists, and personal feeling is never allowed to influence in the selecting, retaining, or dismissing of a preacher. (5) Strictly business habits of conducting the business part of the work. (6) The training of its evangelists to the explaining of the Gospel as laid down in the well-known "five points," which may be tersely summed up in the words:—Ruin, Redemption, Reception, Renewal, Responsibility. (7) The honour given to the Word of God, and prayerful dependence upon the Holy Spirit to use and own *that*.

We need hardly emphasise the fact that there is great need in England to-day for faithful, unadulterated preaching of the Gospel of Christ. The 21,000 meetings, attended by some 3,000,000 people annually addressed by the evangelists who go forth from 21, Surrey-street, Strand, are doing much to stem the tide of superstition, lawlessness, and irreligion, which cause many an anxious thought on the part of those who love their country's highest and truest interests.

SCUTARI MEDICAL MISSION.

This Mission, founded by Dr. and Mrs. Alexandrian, is becoming a real power for good in Scutari. Since the American Board began its good work of evangelising in the East, great changes have taken place, both as regards the enlightenment of the people and the improvement of the relations between the various nationalities in the dominion of His Majesty the Sultan; so that there are now greater facilities for establishing friendly relations between the Mohammedans and the Christians.

One aspect of the Scutari Mission that will interest the public is that it is almost patronised by several Moslem Pashas. After a careful scrutiny as to its political bearings and suspected revolutionary tendencies, they have begun to admire the unmixed faith of its promoters, and their devotion for the welfare of the community.

Dr. Alexandrian's Dispensary is often quite thronged with people, and I have seen as many as a hundred there—some of them strolling about in the garden, as the waiting-room could not possibly hold them all. Belonging to various nationalities, they listen with evident interest to the words spoken to them, and all keep order and silence during prayer. Not long ago one of the Armenian notaries in Scutari (a class of men who seem to cherish an indexible hatred for everything that savours of Protestantism) asked a Moslem woman, when she was going away from the Dispensary, what it was she had heard spoken to her, and whether she was at all benefited by it. She replied: "Why, I have heard many good things—simply the commandment of God. I believe they are good people, and wish you were as good as they are." The simple faith and trust of the woman awakened his interest, and he is now trying to do all in his power for the furtherance of the work. He has visited the Dispensary and the Orphans' Home, has established friendly relations with Dr. and Mrs. Alexandrian, and has promised to exercise his influence for the support of the Mission.

The Orphans' Home has now twenty-five destitute girls, whose bright and cheerful faces attract the visitors. They are being trained by governesses, assisted and superintended by Mrs. Alexandrian.

The Dispensary work is daily growing. Dr. Alexandrian works hard; attending from fifty or sixty up to a hundred patients in one day, and dispensing medicine for them all, involves a good deal of labour. There ought to be a dispenser, so as to leave a little more time for attendance on the patients. Moreover, many who come to the dispensary are really cases for a hospital. The patient has no means for good nourishment and nobody to nurse him, therefore cannot carry out the directions, and consequently there is a loss of valuable drugs. A man came in with a swollen foot while I was there. He needed rest, nursing, and nourishment, but his home was too far for visiting, and his daily work prevented his remaining at home even for a day. We were obliged to send him away, but we supplied him with the necessary means to support himself for a few days.

This and the like occurring every day show very plainly that a Medical Mission can do comparatively little good work without a hospital. In a hospital, too, the patient is obliged to stay for a few days; so that Christian truth and goodness can be instilled into the mind. A man suffering from heart-disease, who had applied to the dispensary not long ago, was taken into a house in the neighbourhood, and nursed there. Not infrequently patients come from the country, in a most deplorable condition, asking for help. Dr. and Mrs. Alexandrian are peculiarly fitted for the work they have undertaken, which is calculated to overthrow the prejudices of men, to undermine the barrier existing between various nationalities in the East, and thus to work out a slow but sure revolution in the moral condition of the Oriental classes.

M. Altounian, M.B.

London.

A FAVOURED VILLAGE.

Those who recognise the great need for earnest Gospel preaching cannot but rejoice at every demonstration of its elevating and saving power. For a long time the administration of the parish of Pakefield, Suffolk, has been in the hands of true servants of God, and not in vain has the glad message of redemption been proclaimed to its population. A member of our staff, who recently made a brief stay in the village, writes:—

"The testimony for Christ is uniformly pure and plain, and as often as God's salvation is offered, the absolute need for regeneration by the Holy Spirit is emphasised. The rector, Rev. Lewis Price, has no doubt about his duty; inspired by cheerful purpose, and constrained by the love of Christ, he urges his parishioners to turn to God and serve Him. It is quite delightful to witness the workings of the aged rector's influence. A spirit of genuine worship pervades the public services whether in church or schoolroom. The congregations at church are larger than is the case in many more populous parishes, and the fishermen and their families make the ancient walls ring with melodies from "Songs and Solos," for the singing is as essentially congregational as the entire service is hearty. There are two prayer-meetings a week, and in the summer months outdoor services are held in the evenings, the members of the Gospel Army rallying right joyously round the clergyman. On Sunday last the sermons were faithful denunciations of sin and corruption, and statements of Gospel faith, hope, and love. In a word, Mr. Price preached the Gospel of the kingdom in all its saving power. Being King for God, Christ expects to rule the entire lives of his people; and, as He will prove victorious over his enemies, so He will be the judge of those who disloyally reject Him. Such were some of the germinal thoughts derived from Ps. ii. The parish schoolmaster, Mr. John Munnings, is a valued coadjutor of the rector. He is organist at public worship, and also ready at any time to read the lessons, and thus relieve the hard-worked pastor. I was glad to learn that these earnest workers have abundant reason to know that their efforts are not in vain in the Lord."

HOP-PICKING begins with September. I shall be thankful for help towards this, my sixteenth season of work amongst the pickers congregating in this part of mid Kent. Money for free teas, old garments of all sorts and sizes, books, &c. (sent *viâ* Wrotham, L.C.D. Railway), will be most thankfully received by yours in Gospel bonds.

Plaxtol, Kent. George Gillingham.

THE PERSONALITY OF PAUL.

That the conversion of Paul the Apostle furnishes abundant proof of the truth of the Christian religion, has been allowed by some of the greatest minds of our race. Many have set forth the argument from the point of view of the Apostle's character and life, but we doubt if the case has ever been more briefly and pointedly stated than by Dr. Underhill, in his useful little work, The Divine Legation of Paul the Apostle (*Hodder & Stoughton*), to which we called attention in a recent issue. As Moses was raised up to deliver Israel from Egypt, so Paul was chosen and equipped to take the Gospel to the Gentiles who knew not God.

Not from man did Paul receive either his knowledge of Christ, or his commission to preach: he personally saw the Lord, and was privileged to hear his blessed voice. This not only accounts for his conversion, but explains his claim to an apostleship not one whit behind that of those disciples who sojourned with the Lord in the days of his flesh. "Armed with divine and authoritative revelations, Saul, the persecutor, became the minister of salvation to the Gentiles, and through unequalled sufferings, the qualified and faithful servant of the Lord Most High. As Paul the Apostle he stands in the same line with those fathers and prophets to whom in old time it pleased God by direct and personal manifestation of Himself to communicate his will."

What with the many visions and revelations which God vouchsafed to him, and of which he speaks in his Epistles, Paul was no mere doctrinaire, but a man who really and truly knew God in Christ, and was perfectly convinced of the verity of the Gospel which he preached. The Apostle was not dependent upon secondary information, so if he were to-day to re-appear among men he would have nothing to learn from other disciples; but, as a faithful servant of Christ, he would simply continue to discharge the legation he personally received. Of the strong personality of the Apostle, Dr. Underhill admirably writes:—

"The Apostle Paul attributes all his knowledge, his wisdom, his ability, and his success, to the unmeasured grace and gift of God. He wishes us to see in his teaching, in his ministry of the Word, in his instructions to the churches, not the workings of his 'intense individuality and marvellous intellectual power,' but the wisdom of God, conveyed to him by direct intercourse with his Master, and the abiding, operative presence of the Holy Spirit. Great as might be his character from a human point of view, his humbleness of mind, and his consciousness of the guilt of his unregenerate days, made him shrink behind the person of his Saviour. The risen Lord was the author of his salvation, of all his knowledge, and the source of all his gifts.

"Mark the anxiety of the Apostle, that his Corinthian converts should in no sense regard either Apollos or himself as the author of the salvation they had received. 'What, then,' he says, 'is Apollos? and what is Paul? Ministers through whom ye believed, and each as the Lord gave to him. I planted, Apollos watered; but God gave the increase. For we are God's fellow-workers: ye are God's husbandry, God's building.' These eminent ministers of Christ were indeed companions in labour, but made no claim to be regarded as the authors of the Gospel they preached. They were only instruments in the hands of God, by whose direction the one planted and the other watered the truths He gave them. They were assistants, but not principals.

"Too much in these days is attributed to the personality of the Apostle. Great as were his services in the first promulgation of the Gospel, we are after all, indebted for them to the grace of God and to the marvellous revelations given him on the way to Damascus, in the solitudes of the desert, and in his retirement at Tarsus. We hear in his voice the voice of Christ—not a mere echo of it, but often the very words in which the Great Revealer chose to make his salvation known. Paul's communications were messages of peace from the presence of the Lord. Were Paul now living, he would repudiate and destroy the pages of panegyric often poured forth upon him, and by which the person of his Lord is frequently obscured. The servant is too much credited and praised for truths and teachings not his own, but which were 'received' by him from the Lord Jesus. They are spoken of (may we not even say stigmatised?) as 'Pauline Theology'; whereas they are the 'theology,' if such a word is applicable at all, of heaven, and the Author of it is the Son of God."

THE KESWICK CONVENTION.

[CONCLUDED.]

[By Our Special Reporter.]

FRIDAY, JULY 26.

At the eleven o'clock meeting to-day, Mr. Robert Wilson read a letter that had been sent to him by a gentleman attending the Convention, expressing his disappointment at learning that the price of the new tent had not been fully subscribed. Towards this the writer enclosed £50 as a thankoffering for much spiritual blessing received through the meetings. Mr. Wilson added that it was with reluctance he referred to the subject at all; but he might state that the tent and its appurtenances would cost about £330. He was glad to have heard from many sources that its acoustic properties were much better than in any previous tent. This last remark was amply justified. The example of the donor referred to was followed by not a few at the farewell missionary meeting, as our subsequent report will show.

The first address at the forenoon meeting to-day was by

Rev. J. B. Figgis, of Brighton,

ON A HOLY WALK.

As a keynote he selected 2 Kings iv. 9: "Behold now, I perceive that this is an holy man of God, which passeth by us continually." There is no more deeply felt want, he said, in the hearts of those present, than that of being holy. There may be some here who have tried and failed so often that they are in a state of despondency and well nigh of despair. I would crave to be able to help any such, so that it may be henceforth said of each of them that he, as "an holy man of God," "passeth by continually." I do not like to attempt a definition of holiness; instead of that, let me give you a text: "Ye shall be holy unto Me: for I the Lord am holy, and have severed you from other people, that ye should be mine" (Lev. xx. 26). "I have severed you." Holiness has for its beginning separation from the world and from all sin. Why should it be thought a hard thing that God should ask us to come out and be separate? Christ says He would separate us, "that ye may be mine." Oh, sweetest word on earth or in heaven, "My beloved is mine, and I am his." We remember that Jesus was "holy, harmless, undefiled, and separate from sinners." *Separation*, then, is a needful mark of sanctification. Another mark is *consecration*. "Who then is willing to consecrate his service this day unto the Lord?"—or, as it is in the margin, "willing to fill his hand." If we want to know the meaning of that, we turn to Lev. viii., where we find that various things were put into the hands of the priests when they were consecrated, as a wave offering unto the Lord. So our hands are filled that they may be emptied in an offering to the Lord. Then there must also be *dedication*. All that we are and have must be set apart, so that we may be wholly the Lord's.

Let us look at this matter of holiness practically, not as a mere ecstatic emotion in which the soul is so occupied with God that it has no time to give to man. It will be impossible for us to be holy if there be any disregard of what our fathers called "distributive justice." There must be in all commercial life, in all political life, in all ecclesiastical life, the highest regard of the interests and the rights, not only of ourselves, but our neighbours. There are some who get on very well so long as they confine themselves to their own class and their own clique, or to those whom they can afford to patronise. But let them come into contact with those of another grade, and they are upset. There are some who get on by utterly ignoring those who are working side by side with them in the same battle, under the same Captain. I think I can after all attempt a definition of holiness; and it shall be in one short word: L O V E. Let there be true love toward God and toward man, and assuredly it shall be said of him who is thus perfected in love that he is "an holy man of God, passing by continually."

Where is this holiness to be manifested? We are not referring to its manifestation in heaven, or in the Millennium. When Christ comes, I suppose it will be a comparatively easy thing to be holy. But He wants us to be holy here and now, where it is by no means an easy thing; in the presence of the world, the flesh, and the devil. It is to be in the presence of the world. "May I go to the theatre?" said a young convert to Dr. Chalmers. "Go as long as you can," replied the Doctor, well knowing what kind of a person he was dealing with. In this case it was not long, for he found it to be a very insipid thing. But I am not sure that I dare give such advice to many who come to me asking that kind of question. There is in many forms and presentations of worldly pleasure so much of affinity and attraction, that many a young convert—ay, and many an old Christian—never breaks away from the fascination of the basilisk eye of the pleasurable world. Ay, and there are Christians who never enter a theatre; who would not give a fig for a ball; but who are as carnal and as worldly in heaping together their pile of notes and gold, and in seeking after the pelf of this world, as any pleasure-hunter is in seeking after pleasure.

Then it is to be also in the presence of the devil. I wonder what sort of people they can be who doubt the existence of the devil. I believe there is not only one devil, but tens of thousands of them. "Mr. Romaine," said one to that divine in his old age, "do you ever doubt?" "Do I ever doubt?" the good man answered; "do I ever breathe?" If doubts were as common to him as breathing, who bred these doubts in the mind of holy William Romaine? Must not the father of lies have been whispering in his ears, and telling some falsehood to his heart? And as with doubts, so with lusts. There are Christians living saintly lives, and who are doing good work for Jesus, who have now and again strong gusts of temptation that are like the fierce wind on the Atlantic, that sometimes sweeps a man overboard. Do not these things come from the breathings of Satan and his angels upon the children of God? They would not matter much if there were no tinder upon which such fiery sparks may fall; therefore the mischief of the world and the devil becomes ten times greater because of the presence within us of the flesh.

How may we follow this pursuit of holiness? That is the marrow of the whole matter. Every time we sin our will takes a wrong turn. I heard one who has spoken on this platform once say to men tempted by strong drink: "Remember that Satan can never get you to commit sin without your consent." Our brother Theodore Monod once said, on the other hand, speaking to another class of people: "You can never get to such a state of grace that you will be able to please God without your consent." But suppose we could get our will to turn the right instead of the wrong way. If we could have our Father's hand on the helm, not only in providence, but in grace, then would not the bark of life take a straight course for the haven where we would go? Thank God, there is hope that this may be so continually. "Lord, Thou wilt ordain peace for us: for Thou also hast wrought all our works in us" (Isa. xxvi. 12). Or take the yet plainer passage in the New Testament: "Work out your own salvation with fear and trembling; for it is God which worketh in you both to will and to do of his good pleasure." Here is the secret of the whole subject: It is not quietism or perfectionism that we are bidden to work out; but the important thing to note is that God worketh in us to will as well as to do. If He will indeed work in us to will, then surely there is the hope and the assurance of holiness. Because this is so, we are not to lie upon our oars. But, if God dwell in me, walk in me, and work in me to give me the right suggestion and the right inclination, and if He gives me the grace to bring the same to good effect, then I may go on my way rejoicing.

Rev. G. C. Grubb,

ON THE SAVIOUR'S SOUL-THIRST.

After reading the brief narrative in 1 Chron. xi. 17—19, of how David's "three mightiest" procured for him the water from the well at Bethlehem, and how the king would not drink that which was the price of their blood, Mr. Grubb said there must be some divine and eternal principles underlying this incident. David longed for this water. What does Jesus Christ, David's greater Son, thirst for from his people? At the well in Samaria, we know that He thirsted for the salvation of a sin-sick soul. We must learn that any blessing we have received is of little use unless we thirst for the salvation of those whom we meet on life's highway. An awful thirst also came to Christ on the cross—not for the salvation of one soul, but of the whole world. Have we ever thirsted for the salvation of the world? This Convention will do us little good until we hear, it may be in our dreams, the agonised cry of the millions of India, China, Africa, and the islands of the sea. Has the salvation of the world ever cost us a single tear in our prayers? The only thing the world ever gave to the thirsting Jesus was a draught of vinegar. Many of us have given the Lord the bitterness of our sins; shall we now give Him a cup of cold, refreshing water, as we say, "Lord, endow me with quenchless thirst for the salvation of souls"?

Notice some of the eternal principles of action that underlie this narrative of David's mighty men. One is this: *An expressed wish is law to a loyal heart.* It was enough for these men that King David longed for the water. Is there any expressed wish of King Jesus to us that we are refusing to obey? If there is, can we be really loyal to Him? Another thought is that *love does not wait for orders, but anticipates the desires of the loved one.* What shall we say about the attitude of the universal Church towards the express orders of its King that it should evangelise the whole world? We learn, again, that Christ values our gifts *according to the motive and according to the sacrifice.* If we are doing any work for the sake of Christ, we do not faint or grow weary in it. Fainting generally proceeds from weak action of the heart; and it is to be feared that many professed Christians are suffering from this

weak action of the heart towards the Lord Jesus, which is a very dangerous complaint. One touch from his hand will heal us. If we would have our love to Him renewed, let us lay down our life at his feet. We cannot do this without knowing it. Paul said: "I am ready to be offered up"—or to be "poured out." Let us seek to attain to self-sacrifice like that. Who is willing to be a drink-offering to Jesus, to-day?

One more thing that Jesus desires. He said: "With desire I have desired to eat this passover with you before I suffer" (Luke xxii. 15). That passover was symbolical of the intimate communion, the holy fellowship, the constant intercourse that should obtain between my soul and my Saviour's heart. After the salvation of souls there is nothing the Saviour desires more than constant realised communion with our souls. If this Convention is to be a blessing to me, I must learn the secret of living in constant communion with my Lord and Saviour.

Friday evening came at length. The friends, as a rule, gather very quietly at these meetings; and the murmur of low, eager conversation bespoke an unusual event. Rev. G. C. Grubb led in intensely earnest prayer, and the first address was by

Rev. J. Gelson Gregson,

ON THE KNOWLEDGE OF CHRIST;

the text being, "Have I been so long with you and yet hast thou not known Me, Philip?" It would be easy for us to condemn the ignorance of this disciple. At any rate, there is not a single person here who does not know something more about Christ and Christly living than he knew when he came to Keswick. If you expected to have some lofty pinnacle of piety exhibited, which almost dazzled you at the thought of climbing so high, you must have learnt that the highest pinnacle is down at the feet of Jesus, and in the valley of humiliation to learn of Him. There may still be those here who do not really know Jesus. Philip knew a vast deal more about the outward life and doings of Christ than we can do, but he did not truly know the Lord. How are we rightly to know, and understand, and apprehend Christ? How do you form a friendship? First it is a nod, then a question, then a little conversation, and a letter or two. We might bring in the Scotch maxim that we do not know a man till we have had a business transaction with him. What transactions have you had with Christ? Have you ever been to his Bank and presented your note? Or have you been intensely admiring Christ as you admire some jewels in a shop, which you can never possess? There is no need here to strain after the impossible, or to have a desire that cannot be gratified. Those who know Christ know that He neither wants admiration, nor lays down principles which are impossible. If ever men had reason to thank God for another man's ignorance, we have reason to thank God to-day for the ignorance of Philip, for we have here developed truth after truth, with that grand illustration of the vine, and the agonising intercessory prayer. We may suppose that the Master said to Himself: "My disciples shall never again be able to plead ignorance of my character, or of my purpose."

Let us see for a moment how Christ has provided a method whereby the revelation of Divine knowledge is to come to our souls. There are some men who are getting so desperately clever that they will positively say: if certain matters of inspiration commend themselves to their judgment, they will accept them, and if not, in their superlative wisdom, they will not. But God does not speak to man through the mind; hence those who speak thus are trying to get Divine knowledge through a wrong channel. You might as well expect to get a telegraphic message through a gas pipe, as to think that God will reveal His will through the human intellect. Surely the mind and intellect of Philip had been wrought on to such a degree that he must confess He was the Christ; yet Philip did not know Him. How are we to know Christ? You might as well try to fly like an eagle as to know Christ by imitation. It is these human efforts that have wearied men, so that they say: "We will try no longer." Christ tells the disciples that it was the Spirit who should come, that would reveal and show to them the truth concerning Himself. If God has provided this channel of communication between Himself and man, man must accept it, or for ever remain in darkness concerning God. All the force of the human intellect, and all the boasted culture of the nineteenth century, cannot prevent the power of God's Spirit from flowing in the channel He has created; to irrigate the desert and waste places of this world, that the Church of the living Christ may receive the waters of the living God.

Look again and see how it is fulfilled. If you take away the Divine medium, the power of the Holy Ghost, you will have a life unfinished and the purpose of God uncompleted. I assert that the birth, crucifixion, and ascension of the Lord need one completed act, which is the manifestation of the Holy Ghost in them that believe. You want evidence to prove that our faith is not a fable. You may weary your brain looking over the biggest MSS. in the British Museum. It is right that a few choice men should wade through all these tomes, but the man who can spell out the "Gospel" can put his hand upon a proof stronger than all you find in manuscripts or in archeological remains. You point to one and say: "That man was a blasphemer and a drunkard; ask him what he knows." "I know Jesus." "How do you know Jesus?" "His Spirit is abiding in me." We need no more books to apologise for our faith; we need living witnesses throughout the length and breath of the land to testify by their lives that the Holy Ghost is abiding in them. Then we shall understand what is meant by being filled with the Spirit.

What, then, have we learned at our gatherings? Some precious truths never to be forgotten while memory lasts, and the Spirit abides within us to remind us of the things of God. We have learned that that creeping thing called self must never again possess our souls; that there is to be a distinct separation between the believer and the world; that the whole of our life is to be solemnly and honestly placed in his hands. You say it is high, and you cannot attain to it: the Apostles may, but you can never possess this precious gem. Nothing of the kind; you are ignorant of Christ if you say that. The possession of Christ is the dethronement of self. When Christ is there all becomes his. There stands the prophet in the vision, and how simple are his words, "I have seen the King." When he saw the King in all his glory, brightness, and power, he cried, "Unclean, unclean." Then the seraph took a live coal from off the altar of sacrifice, and touched his lips and said, "Go." The Master said: "Tarry ye at Jerusalem, until ye be endued with power from on high." We may see no cloven tongues of fire descending into this tent; we may hear no blast of wild wind going through it. But it is possible for every living soul here this night to receive the Spirit of God, and to say: "We do know; we do love; we will obey the Lord Jesus Christ our Master."

Rev. C. A. Fox

ON ANGELS OF THE PILGRIMAGE.

The words on which Mr. Fox built up the closing exhortation of the Convention were these: "Jacob went on his way, and the angels of God met him" (Gen. xxxii. 1). I believe, he said, in surprises from the presence of the Lord; I believe there are angels of God ready to meet us to-night and to-morrow as we move forward, if only we are in the path of the Lord. Let me put before you one or two angels whom, I believe, we shall see on our way. First we shall meet the Angel of the Covenant—the angel of power. This is what we need; as much as did weak, crafty, designing, but yet believing Jacob. He prayed to the God of his fathers: "Thou saidst." That is a good prayer; hang on to something God has said, and you will have something you can really hang on to. We read that an angel wrestled with Jacob and disjointed him; and then the angel actually had to supplicate Jacob to let him go. It is when God has entirely disabled us that we prevail with Him. This is the angel of humiliation. You will very likely be so humbled and broken in pieces by the power of the Lord that you will think you have lost the blessing you received. Cling to Him and claim from Him in your brokenness, and you will in the end prevail. Remember, He is the God of Jacob—the God of the broken and outcast ones. I do rejoice in the name of the God of Jacob, because I feel that He is the God I need. He shall give us such a blessing that we shall never lose it—the blessing of Himself as our Redeemer and Lord.

Another angel we shall meet is the angel that met poor Hagar cast out of her home into the wilderness. He commanded her to return and submit herself to her mistress. This is the lesson that we all need. The secret of a holy happy life is to return and submit ourselves to the power and will of God. "Whatsoever He saith unto you do it." If you do your part of the work, the Lord will respond in Divine grace and liberality. Remember how the angel met Elijah and supplied his needs. All is well with us, if we have Jesus with us, the angel of the everlasting covenant. Another angel we shall meet is the angel of guidance. "Behold, I send an Angel before thee, to keep thee... and to bring thee into the place which I have prepared...obey his voice" (Exod. xxiii. 20, 21). There is nothing surer in all Scripture than that the Lord keeps his people; page after page, book after book resounds with the leading and keeping; with the echoing of the voice of the blessed guardian Jesus. Remember how God led his people in the wilderness by the cloud and the pillar. And when they entered into the land, "the captain of the Lord's host" met them at Jericho. Joshua said to him "What sayest thou, my lord, unto thy servant?" This is what each of us must say to God every day, and He will lead us up against all the Jerichos that come in our path of duty.

We read in Gen. xix. of the angels of warning that came to Lot in Sodom. Lot's history has its terrible lessons for us. He first pitched his tent towards Sodom; soon he was inside the city, and then he became one of the leading persons in the place. Such is the power of the world even over a Godly man. It took several angels to drag Lot out of Sodom when it was to be burned. He went and warned his sons and daughters-in-law, but they only mocked him. Christian parents, when your children see your inconsistency they will only ridicule your faith. They will say: "You do not practice what you profess to believe; why should I?" Oh, we must be detached from our worldliness in some way or another. God is bound to do it, and He will certainly do it.

In Isa. vi. we have the angel of service. You remember how the prophet, beholding the glory of the Lord, fell on his face in the dust and saw his own uncleanness. Then an angel touched his lips with a live coal. Only out of burnt lips can the message of the Lord proceed. We very often speak of the things of God with too great ease. There is a glibness and fluency that is unconscious of the awfulness of truth, and of the God of truth. Oh to recognise in whose presence we speak, and that before the manifestation of God's glory we may fall at his feet as dead! This will be the preface to the power for blessing and for service. I have seen much seeking of the Holy Ghost, and I fear a great deal of it is done by wrong and unscriptural methods. The

ethods of God are true humility; not trying to persuade God to give that which He s already given, but with a surrendered being iiting on the sovereign grace of the eternal ord. Then, after being burned and chastened God, He would lead us on, with eyes that ve seen the King, with willing feet, with edient hearts, our ears ringing with the hoes of the "thrice holy" of the heavenly aces. This is what we need as messengers of sus, and as missionaries going forth to the ds of the earth. But it is the part and the ivilege of every child of God to have this holy aptism. It is not for a few ministers or issionaries. We want it as much at home as e do in the mission field. All our daily house-old duties ought to be done in the power of the oly Ghost. David went back to the keeping his flock after he had been anointed king ver Israel, and quietly did his work just as efore, till the appointed time came when he as called to reign over the people. All our usiness transactions of to-day ought to be done the power and presence of God the Holy host. "Choose out men for this business full f the Holy Ghost and wisdom," were the direc-ons of the twelve disciples to the early Church. tephen, the first martyr, was a business man. o true work can be done for the Master except the power of the Holy Ghost.

One more angel we read of in Acts xxvii. as ppearing to Paul in the midst of the ship-reck. Such a place to have a vision of ngels! "There stood beside me this night an ngel of the Lord whose I am and whom I erve." Are we ready to greet God's angel thus? ou remember how the angel said to God's ervant: "I will give thee all who sail with hee in the ship." Here is a promise for our iends who are going to other lands; God give hem the souls of all that sail with them, and hake them a blessing to all. Then you recol-ect what Paul said to his fellow-passengers: Ye cannot be saved except ye abide in the hip." May we not apply this: Unless we bide in the Lord and rest in Him, the vision f his salvation will be neutralised and spoiled.

The last angel mentioned by Mr. Fox was hat we read of in Rev. xxi., who said to the postle: "Come hither, I will shew thee the ride, the Lamb's wife." This is the angel of he dawn. As we travel our pilgrim way, the ngel of the Second Advent, the angel of our ctual introduction into the presence of the Lord hall meet us, and show us, not the bride, but the Bridegroom Himself. We are near the dawn; re we ready to meet the angel of the dawn? n an hour that we think not the Son of Man ometh. We may go to Him, or He may come o us. Let us be wholly occupied in his blessed ervice till the hour of our meeting comes. Mr. Fox closed his address by the Doxology, in which he was joined by the whole congregation —"Glory be to the Father, and to the Son, and o the Holy Ghost; as it was in the beginning, s now and ever shall be, Amen."

Rev. H. C. G. Moule was divinely led in his prayer which followed. Then Mr. Hopkins conducted the after-meeting as before, bringing the different classes in the audience to the point of a personal acknowledgment of the blessing received or desired, till all were stand-ng. Dr. Elder Cumming offered the closing prayer, and the company sang with a will—

All hail the power of Jesus' name,
Let angels prostrate fall;
Bring forth the royal diadem,
And crown Him Lord of all.

The Bible-Readings.

These morning assemblies at nine o'clock, from Tuesday to Friday inclusive, were not the least attractive or profitable part of the Convention proceedings. By his valued utterances, Rev. Hubert Brooke now seems to possess a sort of prescriptive right to the professorship of Biblical homiletics at Keswick. He gave three out of the four readings, the other being given by Mr. Moule. In a compressed report, it is impossible to do more than indicate the chief points in the construction of such expositions. The following brief notes of the first afford an idea of their practical nature:—

PREPARING THREE WAYS.

On Tuesday Mr. Brooke founded his remarks on three passages in Isaiah—xl. 3: "Prepare ye the way of the Lord"; lvii. 14: "Take out the stumblingblock out of the way of my people"; lxii. 10: "Prepare ye the way of the people; cast up the highway; gather out the stones; lift up a standard for the people." Here three ways are to be prepared—the way of the Lord, the way of his people, and the way of the peoples of the earth. God wants all believers to be road-makers. What is the way of the Lord? The place where He walks. "I will dwell in them, and walk in them" (2 Cor. vi. 16). We read that God walked in the midst of Israel's camp. So the way of the Lord is up and down the Christian's life; in and out of the Christian's home; and through the Christian's heart. He not only walks with us, but in us. What is the stumblingblock in the way? We read in this passage in Deuteronomy that it is some "unclean thing," that makes the Lord turn away from his people. In Mark vii. 20, 21, we have a black list of things that defile the man, and the command of God is that all such things must be put away. Many of them are things that men of the world would have nothing to do with; but there are others which even the Lord's people are not sufficiently exercised about. Covetousness, pride, and foolishness are put by God on the same list as the other things, and for the sake of them the Lord is too often made to turn away from walking with his people. In Ezek. xiv. 3 we read of those who "set up their idols in their heart, and put the stumblingblock of their iniquity before their face." Covetousness is idolatry; so are pride and foolishness, and these stumblingblocks must all be cast out, or God cannot walk with us and dwell in us.

The second way is "the way of my people." What is this? It is the "highway of holiness" (Isa. lv. 8). We are to have a share with God in preparing this way and in removing the stumblingblocks that hinder. These are like the report brought back by the ten spies, who saw nothing but difficulty in the way of entering into possession of the promised land. How often do elder disciples put hindrances in the way of younger Christians; just as these spies brought back a false report. Our Lord utters some very strong warnings against offending "one of these little ones," to which we do well to take heed. The Apostle says, in Rom. xiv. 13: "Let us not therefore judge one another any more: but judge this rather, that no man put a stumblingblock or occasion to fall in his brother's way." It is related of one who came into a room, that he overheard a remark about someone being "a very peculiar person." "Who is that?" he asked. "Miss So-and-so." "Yes, I think she is a very peculiar person; I never heard her say an unkind word about anybody else." The Lord's command to his people is to "lift up the hands that hang down, and the feeble knees," and to "make straight paths for the feet, lest that which is lame be turned out of the way; let it rather be healed." What stumblingblocks to other believers are the worldliness and the doubtful practices of those who are looked up to.

Lastly, there is "the way of the peoples." We are now on wider ground. Year by year, as a certain season comes round, we repeat the words: "The people that walked in darkness have seen a great light." Do we know that half the nations of the earth have never yet seen a glimmer of that light; and of the remaining half how few comparatively are walking in that light. Over two hundred million souls are without a ray of Gospel light. And all that the millions of the Christian Church can muster up, to send this great light to those who sit in darkness, is some 5000 souls. Is that a great light? There must be some gigantic stumbling-block somewhere in the way of the peoples of the world. I would say to those in the mission field—not in judgment, but in sympathy—Is yours a great light? You may fairly say: What supplies do you send? The last new thing the Church of Christ has discovered is that the world wants cheap missionaries. Just as it asks for cheap goods—which are shoddy goods—so now it wants shoddy missionaries too. Surely it is only that people may live in greater luxury at home, that they want to cheapen the rate of missionaries abroad. The great hindrance is the want in God's people of an intelligent apprehension of what is meant by self-sacrifice.

Closing Missionary Meeting.

The extent of the missionary element, and the depth of the missionary interest in connection with the Convention, were shown by the vast congregation, quite filling the tent, at ten o'clock on Saturday morning. This was the very last meeting of the Convention proper, and it was pleasant to think that, after having enjoyed so rich a spiritual feast, the assembled Christians were turning wistful eyes to the great needs of the mission fields. Mr. Bowker was in the chair, looking almost fresher and better than on any preceding day; though Mr. Eugene Stock took in hand the active conduct of the meeting. The platform was a very cosmopolitan one.

Rev. F. B. Meyer prayed that the tide of holy feeling that had filled the hearts of the people might be turned into a stream of undying desire for the salvation of a lost world. He pleaded also that the coming year might be marked by a great outpouring of the Holy Ghost in all parts of the world.

As a representative of the Jew, Rev. J. Wilkinson, of Mildmay, gave five minutes to some thoughts from God's Word about his ancient people, and another five to God's work among them. "In thee and thy seed shall all the families of the earth be blessed" was the primal promise to Abraham, and this promise shall not fail of fulfilment. But the first offer was to the Jew, and we must never forget that. Out of a full heart Mr. Wilkinson traced out the Apostolic method in the early days of always going first to the Hebrew with the offer of salvation. If we lay hold of the Jew, we have a powerful agency in helping to the conversion of the world. Then the speaker told something of the encouraging progress of the work with which he is specially connected; making reference to the distribution of the Hebrew New Testament among the Jews of the European Continent. Within the last few days word has come that the remainder of 50,000 copies has been given out in Russia. One copy has brought a whole family to the saving knowledge of the Lord Jesus Christ.

Mr. Stock read the letter written to Mr. Bowker last year by an anonymous friend who offered £10 as a thankoffering, which gift was the foundation of the "Keswick Mission Fund." It was suggested that this unknown friend's example might be followed by many this year also.

Rev. H. E. Perkins told of wonderful growth in missions in the Punjaub, where there are now many native clergy. The Lord there has gone down very low into the social strata in taking out a people to Himself. The Anglo-Saxon race carries many curses to the heathen, but they have also been honoured to be pioneers of his Gospel everywhere. He appealed to parents to devote their children to mission work from their very childhood.

"From sultry India to the snows of the North-west" we were carried away by Archdeacon Phair, a twenty-five years' worker among the Red Indians, who told something of Gospel effort in that field. He described the death of a Red Indian who testified in his last moments to the blessedness of Bible truth, and to the comfort of Christ's presence in the soul.

Mr. Stock said that special prayer had been

asked for the Shah of Persia, remembering that in the days of Cyrus that nation had shown kindness both to Jews and Gentiles. Japan was also unrepresented in the meeting, but a letter had just come from a lady now working there, who spoke of the rest of heart she had as well as an intense longing for the salvation of the people; she was at Keswick last year and spoke. Rev. G. C. Grubb then led in prayer for the Shah, for Persia, for Japan, and for the North West of America. He prayed that Japan might not be too quickly converted, and that the people might be saved from a mere political religion.

After a hymn, to enable any to leave who had to go by an early train, we had in succession three representatives of

CHINA.

Mrs. Stott had ten minutes in which to tell something of "the goodly land" of the Chinee. The children of Anak are there, it is true, but in the strength of God we are well able to overcome them. As specimens of the clusters of rich fruit from China she could display, Mrs. Stott told of specially interesting visitation work in the outlying villages. A travelling pedlar in one place, selling tapes and needles and pins, carries with him a Testament and speaks to the people about Jesus. During a visit she conversed with forty inquirers, all of them the fruit of this humble man's testimony. This was only one of the very encouraging items in Mrs. Stott's report of the goodliness of the flowery land. Who will go and gather other bunches of the fruit?

Mr. F. Baller held aside the curtain and showed something of the great and crying spiritual needs of China. While many parts of the East-end of London are regularly visited "three deep," there are multitudes in China without the faintest streak of Gospel light. Two immense provinces are without a single Protestant missionary. Men are wanted there who have a knowledge of God, of his Word, and of their fellow men.

Mr. George Nicol said there were no Keswicks or Mildmays in China, but Jesus Christ is there, and He makes his presence felt in the very loneliest posts of service. He spoke of the need of effort among the Shans in South China; another tribe, the Lolos, in the north, are a much-oppressed people, and also without witnesses for Christ. These last are allied to the Karens in Burmah, among whom the Gospel has had such wonderful triumphs.

Mr. Bannister, of Foochow (C.M.S.), led in very earnest prayer for China.

Mr. Stock said that missionary meetings would be held at Friar's Crag by the lake each evening during the following week. A request having been sent in for prayer in view of the royal wedding taking place to-day, Rev. Hubert Brooke offered earnest petition on behalf of all the members of the reigning House, and especially for the Princess-bride.

INDIA

was next brought to the notice of the meeting. Rev. John Barton, of Cambridge, who is going out for a season to Tinnevelly, spoke of the growth there. It is the native brethren to whom we must look to do the great bulk of the work, but they need help and encouragement. The Tamils are a most enterprising, active race, and he asked prayer that he and others might be able to bring to them some of the blessing they have received at Keswick.

Miss Bernard, of the Church of Scotland Mission, Poonah, said that if all who go to China or India on pleasure or business would testify for Christ, it would do much to advance the kingdom of God in these lands. Miss Aitken, of Lahore, Punjaub, asked for sympathy and prayer on behalf of the women of Upper India. On the Christian girls largely depends the future of the churches there. There are no real "homes" among the Mohammedans, and much prayer is needed on behalf of the women. Village work in India is hard in one sense, but also hopeful, because the people themselves are inviting the missionaries to come and visit them. The women suffer greatly because of the lack of medical relief, which no one can take to them but sisters. Will not the Keswick Convention give one or two volunteers for this medical mission work? As a nation, we have used India to our own advantage; let us think more of the claims of the people upon us.

Miss Asquith, of Tinnevelly, pleaded for the little girls of India. They are not shut up in the zenanas till they are ten years old, and if we had taken to them the light of the Gospel in their early youth, there would not be so much zenana darkness as there is to-day. There is no difficulty in getting at the little ones in the schools. "I'm Jesus little girl," said one of them; "He died for me." Those taught in the schools can never be the heathen mothers they would otherwise have been; and zenana work in houses where they live is much more easy. When little girls are brought to Christ, their first desire is to bring their mothers also. There is a large institution in which the Christian girls are being trained to go out and do missionary work in the villages.

Rev. Hubert Brooke read a letter from Rev. David Wood, a missionary brother in Colombo, telling of the great need of women workers there among the Tamil as well as Mohammedan women and girls. Two or three ladies who could go out at their own charges would be a great acquisition.

Rev. John Fordyce, late of Simla, told of the spiritual needs of the English-speaking people, and how they are being met as far as possible by the Anglo-Indian Evangelisation Society. Gifted young men are needed who will volunteer to do this work of visiting the scattered Englishmen and Eurasians in India. Many of them are very spiritually destitute; do not let us forget or neglect them.

Mr. Armstrong, of Madras, led in prayer for India.

AFRICA.

Mr. Spencer Walton referred to the monetary needs of the North Africa Mission, and then gave some details of the Cape General Mission, on behalf of which a farewell meeting was held the same afternoon at Friar's Crag. Speaking of Swaziland, he said there was only one missionary there, and he was no missionary at all, but a political agent, who was greatly influencing the king against any real missionaries.

Rev. J. A. Robinson, from the Niger, said he could not convey an idea of the vast mission fields of the West Coast of Africa and the Soudan. Might God burn the word "Africa" on many hearts. The population of the Niger are very degraded cannibals; they murder twins and turn out the mother, and there is an enormous waste of human life in sacrifices. The Western Soudan has been wholly untouched, though there are there some of the finest races in the world. There are some sixty millions of them, and no missionaries yet. Mr. Wilmot-Brooke and Mr. Ernest Shaw have gone out there, and Mr. Robinson said he wanted at least six men to go with him next autumn, on his return to these regions. Will not some young men come and devote their ardent lives to Christ. It will be no "feather bed" work, as there is a malarial climate, besides the savagery of the native peoples. But surely these things will not cause any dismay in the hearts of those who would serve Christ, or suffer for Him as He may appoint.

"Just that we might not forget Europe," a few minutes were allotted to Countess Wedel, who referred to the needs of Norway. She spoke of the work of the Salvation Army and of Gospel Temperance effort in Christiania. She and a fellow worker (Miss Esmarck) had come to Keswick and got a great blessing. She pathetically entreated for prayer for the wealthier classes of Norway, and for more workers.

While the meeting was in progress, many money gifts or promises were sent up to the platform, and read out by Mr. Stock. They were given mostly as thankofferings for spiritual help received at the Convention, an the amounts, varying from 5s. to £50, wer designated as for the new tent, the Keswic Mission Fund, the Church Missionary Society the China Inland Mission, or other mission that had been referred to.

The very last word of exhortation cam from Mr. Reginald Radcliffe, who said it wa most cheering to see the many responses tha had come up to the platform. Those wh have offered *themselves* had as yet been com paratively few, but it was hoped that other would volunteer. Notwithstanding the in creased interest shown here and there, Mr Radcliffe went on to emphasise the fact tha all that has yet been done or purposed i utterly incommensurate with the vast needs o the world. Let us get the mind of the Lor Himself, who when He beheld the doomed cit wept over it. In our own city of Londo what misery and crime. He said he did no plead for foreign missions, but for the evan gelisation of the world. See the little result o our many efforts at home; is there not some thing wrong? Our Bible tells us how we ar wrong. We have been concentrating ourselve in England while uncounted millions are i Africa and other lands without anybody to te them of a Saviour. Why have we lost the fol lowing of the plain teachings of the Bible? Wh does Jesus weep over England and our Churche and even over our blessed Convention? Be cause we do not know the day of our visitation This Conference happily is setting other con ferences a blessed example in the way o thinking of the needs of the heathen. If w were to rise to the occasion and the need, w should soon see England like a watered garden But we cannot bring a blessing down on Eng land while we are in disobedience. We are no keeping the commandments of God, and ye we are wondering why our churches are bein deserted. God is surely going to bless u mightily; let us be expecting and believing tha the Lord of the harvest will thrust out a vas army of workers to all parts of the missio field. Let us give ourselves to fasting an prayer, and lean heavily on our heavenl Father, in the name of Jesus, and we shall se wondrous things done.

Then we betook ourselves to prayer. All wh were going out as missionaries stood, and wer presented at the mercy seat by Rev. G. C. Grubb Those who are trusting to going out as mission aries, and also those who are asking guidanc as to their future path in service abroad, aros —a great company of them. Rev. C. A. Fo prayed for them, and then pronounced th benediction. The meeting extended over thre hours, but nobody seemed wearied. It wa truly a happy and hopeful finish to a mos blessed week.

[Note.—By an oversight, several closin paragraphs of our last week's report of th mid-week missionary meeting were omitte These were to the effect that after Mr. Eugen Stock had read out the list of C.M.S. and kin dred missionaries, the remainder of the name including those of the China Inland, the Cap General, and other Missions, were read out b Mr. Broomhall. Earnest prayer for these an also for missionaries in the field was made b various friends before the meeting closed.]

The Early Prayer-meetings.

These seven o'clock meetings were ver largely attended, and enjoyed as much perhap as any. The freshness and coolness of th mountain air and the quiet of the morning were helpful to the receptiveness of the sou The number of special petitions handed in th year exceeded by far those at any previous Con vention, and necessitated the classifying o them under general headings.

On Wednesday morning, Pastor Theodor Monod gave a very searching and solemn wor on Gen. xii. and Lev. xxv. In these tw chapters we see the Canaanites dispossessed an

srael put in possession. But how much really elonged to them? "Every place that the sole f your foot shall tread on, that I have given nto you." The land does not belong to our nemy. It belongs to God, and He has given to us, under the guidance of our great Joshua. All things are ours"—life and death. Nay, ne thing is not ours. "*Ye* are not your own." s long as we are our own, we have to shift for urselves; but when we become his, He says: Son, thou art ever with Me, and all that I ave is thine."

On Thursday morning the requests for prayer ere so many as to prevent anything like an ddress being given, and a brief word of exhortation was given by Rev. J. G. Gregson.

On Friday morning over 300 requests for rayer were presented, after which Rev. C. A. Fox gave an address, which was blessed to nany. Much prayer having been offered for nissionaries, Mr. Fox said: "I believe in telerams to far-off souls by the power of the Holy Ghost. May the blessings we are receiving ere be theirs!" He then spoke on four erses, which show us a man four times peruaded, and in each a condition attached, vithout which the promise is not obtained. he verses were 2 Tim. i. 12, Rom. iv. 21, iii. 38, and Heb. xi. 13, 14. There is one ondition, that we act as strangers and pilrims, and declare by our lives that we are uch. The Church does not declare plainly its tranger life; alas, our dress and our habits do ot declare that we seek a country out of ight.

On Saturday morning the usual praise-meeting was held. There was an immense gathering. The greater part of the time was taken up with the repeating of portions of Scripture, irst by the ministers, and then by those throughout the audience. The passages were mainly those expressive of trust or triumph; while others were of a hortatory character as bearing on life and testimony, *e.g.*, "Feed my sheep"; "Follow thou Me"; "Draw out now and bear to the governor of the feast"; "Let us not, therefore, judge one another any more"; "Serve the Lord with gladness." It was altogether very inspiring and strengthening thus to feed on the very finest of the wheat on the morning of the last day of the feast.

Ministers' Meetings.

The meetings for ministers only were very helpful; hundreds gathered on several occasions in the Drill Hall, for counsel on the difficulties and responsibilities of ministerial work. On Wednesday, one of the largest and most interesting of those meetings was held, when Pastor MONOD spoke on Mal. ii., iii. 3, and Isa. vi. 1—8. The Gospel is being attacked in all quarters, he said, not only in France, but in this favoured land. Take the case of a young man of sixteen or seventeen beginning to think for himself. He begins to question whether the Gospel is a mere tradition of the elders, or a living power. If he looks on anyone of us, he has a right to do so; for we not only profess but we teach that the Word of God is true, and that Christ has brought and can bring deliverance. If we who profess to teach this, do not show forth in all our life that Christ is to us the wisdom and the power of God, how can that young man receive it? Our position is one of great privilege, and, in another aspect, of fearful responsibility; for no minister can exert a neutral influence, if there is such a thing. If not witnesses for Christ, we are witnesses against Him. Let us see to it that we are really doing all God would have us do, and especially that we are all God would have us be. Take care also that what we are doing is done in the right spirit. Let "God with us" be the watchword of our warfare, and we shall then realise that the world cannot stand before a ministry strong in the grace of God.

Brief addresses were given by Revs. H. C. G. Moule, Evan Hopkins, J. G. Gregson, and F. B. Meyer; many of those present indicated a desire for the infilling of the Holy Spirit.

The Testimony Meeting

on Friday afternoon was a very practical proof of the good results of these yearly Conventions. There was no lack of witnesses to the influx of spiritual blessing experienced in former years and at this gathering. Some told how they had come to Keswick accidentally, as it seemed, but they would never cease to thank God that He had led them hither. Others spoke of prejudices they had entertained as to the Keswick teaching, and described how a closer acquaintance with the truths declared had not only dissipated these feelings, but had brought them into the full tide of blessing, and given them a power for living and for serving to which they had hitherto been strangers. The testimonies came from all sorts of people, and were evidently of a very genuine and deeply felt description.

Ladies' Meetings.

(BY A LADY CORRESPONDENT.)

THE ladies' meetings have always been a feature of the Keswick Convention. They were originated by Mrs. Harford-Battersby, wife of the beloved founder of the Convention, who followed him so soon into the presence of the Master. Her thought in arranging them was that the truths taught in the tent could at the ladies' meetings be enforced in a more homely and direct way, as bearing on the daily matters where so many women have their only kingdom. From the first, under the care of Mrs. Michael Baxter, there has been such special blessing by their means, that the foresight which founded them has been justified over and over again.

On this occasion, as in several previous years, they were in the charge of Mrs. Bannister, Mrs. Tottenham, and Miss Nugent, and again God gave much blessing. The first day, the starting point was given in prayer in the words, "Forgiven...even until now." We gathered as "forgiven ones," who longed to know how to serve Him without hindrance. Mrs. BANNISTER was the principal speaker throughout. Her opening words were, "Jesus Himself," with "Whom I shall see for myself, and not another." Let us fix our thoughts upon this one aim, and then there should not be disappointment. Another day, she spoke very strong and plain words on the cleansing; how full it might be, and how unlimited in the one who yields. Yet that this cleansing could not be eradication (which is no Scriptural word to begin with), because that eradication implied sin being a "thing" which could be laid hands on. It was far too subtle a thing to be materialised or localised, and nothing but the indwelling presence of the living Lord, by the power of his Spirit, could counteract it. Only by saying "His dominion shall be from sea to sea" (Zech. ix. 10) could it be made true in practice, that "sin shall not have dominion over you."

On one morning there were words given, full of quiet power and force, from Lady VICTORIA FREKE, who took the subject of the girdle, in Jer. xiii., bringing from it what He meant us to be: a girdle round Himself; and the thought of the nearness and clinging which was his plan for us, left every one of us with the keen desire, "Lord, make me what I am meant to be to Thee!" The next morning the same subject was taken by Rev. H. Brooke, at his Bible-reading in the tent, which was one of the many little signs of the closely knit design of spirit which this Convention brings out so strongly.

MRS. TOTTENHAM'S words that came home firmest and clearest were on four "alls," which God lays out before us to claim. The first was in Titus ii. 14. One of her points was that described by Isaiah, "the whole head sick, and the whole heart faint." There was little use in going at one little detail of life or character after another, piecemeal, until after that the whole being had been laid open to the incoming and possession of the only Cleanser, who could touch the very springs of our being.

Miss NUGENT'S main thought was, God being able to make *strong on the weakest points*, after the life and faculties had been surrendered to Him. From the keynote, "The lame take the prey," and "they that stumbled are girded with strength," she showed how incessantly God pledges Himself not only to build anew, but to do it on the desolated spots, so that "the land which had been as the wilderness might become as the Garden of Eden," and fame be given for shame (Zeph. iii. 19), and fasts be turned to feasts (Zech. viii. 19).

The testimonies on the closing morning showed how God had been pleading, and how many had opened to Him. In less than a minute each, a number gave thanks, and then another stream told how blessing formerly received had been retained.

Besides these meetings each morning, there were two for young ladies. These were in special charge of Mrs. Tottenham, and it could not but give a thrill of joy and hope to see the throng of young girls gathering together, eager to learn how they could best give the freshness of their lives to Him who had bought them all. So we separated, with the glad trust that many and many a home and hidden life will be freshly lit by Him to his glory and honour.

[Our readers may be glad to know that full reports of the leading addresses given at the Convention will appear in the September *Life of Faith*. (*2d Marshall & Co.*)]

A BRIGHT SPOT.

IN the course of a yachting cruise in the Irish Channel, undertaken in the first instance to visit the lighthouses and lightships on the west and south coasts, we visited the Island of Lundy on Friday, July 19, and remained until the Monday. We were surprised in our ignorance to find what a lovely spot it is. It stands high over the sea, surrounded by lofty cliffs, and is above three miles long and one broad.

The land is fully cultivated, and the owner is a clergyman of the Church of England, who is much loved by the inhabitants (fifty-eight in number)—and no wonder. He spends his time going among his people, seeking the welfare of their souls and bodies, and as there is no doctor or school on the island he is counsellor to those in sickness and teacher of the young. He is assisted in his labour of love by his two sisters who are equally beloved. We had the happiness of attending his little church on Sunday, in which over two-thirds of the inhabitants were present, and we much enjoyed the service.

This little place of worship was consecrated by the Bishop of Exeter four years ago. The Bishop also at the same time held a confirmation, when several were converted to God.

The other residents are a gentleman from Northampton, who farms the island, and his family and workpeople, an agent of Messrs. Lloyd and his family, and the lighthouse people and their families, and a few fisher folk. One is much struck with the happy faces of the people, and the marks of culture and refinement among the children. We held two open-air services, one on Friday and one on Sunday, which were both very blessed times, when many testified to a knowledge of Christ. We would ask your readers to extend their prayers to Lundy Island.

G. L. DASHWOOD,
T. COOKE COLLY.

Steam Yacht "Mizpah," Tenby.

MRS. HATTIE GIBSON HERON, wife of Rev. J. W. Heron, M.D., American Presbyterian missionary at Seoul, Corea, has been sentenced to death by the Corean Government, which has recently made a dead set against all Christian missions in that kingdom. Mrs. Heron was one of the first victims of the new policy. She was arrested on a charge of making converts to Christianity; and, after the semblance of a trial, was actually sentenced to death. But America is diplomatically represented in Corea, and it is not considered likely that the sentence can have been carried out.

SURSUM CORDA.

By Rev. JOSEPH COOK, Boston, U.S.

Christ, the Son of God, is born—
Evermore to men draws near;
Lo! his light brings earth its morn,
Now burns God's Shekinah clear.

As the noon outshines a star,
So Time's noon his glories drown;
He whom prophets saw afar,
He who is Creation's crown.

Sinless He our nature takes,
Perfect God and perfect Man;
His Right Arm our fetters breaks,
In his wounds our peace began.

Rebels Thou dost disenthrall—
Measureless Atonement! White
Raiment hast Thou given for all
Who in holiness delight.

When we Thee as Saviour see
Sin Thou meltest from our souls;
Pardon prompteth loyalty;
Grace guilt's burden from us rolls.

By thy words we stand or fall,
Show us God and show us man;
Thine the Kingdom over all,
Finish what thy Cross began.

—*Our Day.*

OBITUARY.

SIR WILLIAM EWART, M.P.

The death is announced of Sir William Ewart, M.P., of Belfast, which took place in London on the evening of the 1st inst. One of the leading manufacturers of Belfast, Sir William employed daily between five and six thousand hands. He was an Alderman of the city, and occupied the civic chair in 1859—60. Besides being president of several associations, he was a member of the Representative Body of the Episcopal Church, Vice-President of the Protestant Orphan Society, of the Association for the Employment of the Industrious Blind, of the Sailors' Home, and of the Young Men's Christian Association. He was, moreover, honorary secretary of the Belfast church Extension Society, and took a leading part in the erection and endowment of seven churches. He was a man of warm evangelical sympathies, supported every good object, and lived an upright and blameless life. Sir William was born in Belfast, Nov. 22, 1817, and was, therefore, in the 72nd year of his age.

THE FLOWER MISSION of the American Women's Christian Temperance Union, which has blossomed out so wonderfully from the invalid room of Miss Jennie Casseday, of Louisville, Ky., has become a mighty power in prison and reform work. Once every year, on Flower Mission Prison Day, the Flower Missions of every State send out to all state and local prisons, reformatories, and almshouses within their borders, a bouquet for each inmate, with a pretty Scripture card attached. During the last year alone, 89,000 of these fragrant offerings were distributed.

CONSUMPTIVE HOME, ECHUCA.—The number of consumptives in Victoria is constantly being increased, by sufferers from the old country seeking relief in its mild climate. The position of Echuca, with its high elevation and dry atmosphere, specially qualifies it for the residence and cure of persons suffering from pulmonary diseases, and recently a much-needed Home for poor patients in the early stages of the disease was opened there by Mrs. Henry Varley and Mrs. Sergeant. Much local sympathy was shown, and Drs. Sergeant and Smith, who reside at Echuca, generously give their medical services. Already several English sufferers have been admitted into the Home, and although in some cases they were without resources, they have yet received kind Christian attention, while being benefited in health. In a letter to us, Mrs. M. E. Sergeant, hon. director, says: "While Australian friends are thus helping, surely English ones are called upon to share in this work of mercy. It is not a mission to Australians, but to unfortunate English arrivals, many of them coming to the colony in compliance with medical instructions."

WILTON HOUSE, ST. LEONARD'S.

This new House of Rest at St. Leonard's-on-Sea, of which we gave an illustration last week was duly opened on Thursday, August 1. Lord Radstock, Sir Robert Phayre, K.C.B., Rev. W. Haslam, B. W. Bucke, of Lee; J. A. Jamieson, of St. Leonard's, and Archdeacon Phair, of Rupert's Land, were the chief speakers. Mr. C. Russell Hurditch's account of the steps which led to the purchase of this magnificent house, in the best position in St. Leonard's, was full of interest, showing how the good hand of God had been manifest at every step. It has been objected by some that the house and its furnishing are grander than was necessary for Christian workers. But the value of the freehold is already considerably enhanced, and everything inside has been purchased at first cost. To weary workers, whose days and nights in many cases are spent amid squalid surroundings, the refreshment and reinvigoration are doubled by the completeness of the change. We commend this beneficent undertaking to the sympathy and help of all such as are interested in those who, "toiling on, toiling on," do so much more than their own share of work, and sometimes faint under it.

Evangelistic Notes.

Mr. Charles Boyall, of the Evangelisation Society, has just finished a fortnight's mission in a tent, at Great Barton, Suffolk. The meetings were well attended, the tent being crowded on the Sundays, and many professed to find the Saviour.

Bootle and Kirkdale have of late been aroused by open-air and other evangelistic meetings. Many Christian workers put their hearts into the effort, and a large number of people professed to accept Christ as their Saviour. Some who took part in this assault upon the strongholds of sin have taken the holy fire into the various churches to which they belong, and it is hoped that much more fruit will yet appear to the glory of God.

Union Hall Mission.—We are thankful to God for many tokens of blessing in several of the London halls of this Mission. A very blessed work of grace has for some time been going on at Union Hall, and many have been brought to Christ, both adults and children. The same may be said of the work at Queen's-park Hall. The meetings in our three tents are attended by encouraging numbers, and the workers are cheered by constantly witnessing conversions; especially is this so in the town of Brentford. I would ask the earnest prayers of readers of The Christian on behalf of our work.

Robert Bilke.

Abergeldie, Greenhill-park, Harlesden, N.W.

Mr. W. E. Lewis, evangelist, who has for five years been labouring at North Malvern Mission Chapel, has accepted a call to the Pastorate of the Leicester "Gospel Mission."

PARIS AND ITS EXHIBITION is the subject of a *Pall Mall Gazette* Popular Guide. It is a really splendid sixpenny worth of very readable, entertaining, and "guiding" material for the stranger within Parisian gates.

THE GOSPEL THROUGH THE POST.—La Mission des Lettres Affectueuses, conducted by M. Samuel Porchère, at St. Etienne, Loire, is proving a very successful means of arresting the attention of all classes to the duties of time and the solemnities of eternity. How often has affliction and bereavement been made, in the mercy of God, a stepping-stone to a life of devotion to a Saviour known and loved! Some persons who cannot be approached by those who would speak to them words of warning and comfort, may be reached by letters. The "lettres affectueuses" have been drawn up so as to improve various occasions and incidents in life, and it is hoped that as they become more widely known, they will, by the Divine blessing, prove increasingly useful in the Gospel cause. Many have alreadg borne testimony to good received through this channel, and by means of text cards and envelopes which have also been issued in large numbers, from the little Mission-house at St. Etienne.

Letters to the Editor.

"THE PRESENT CHRISTIAN SABBATH."

Dear Sir,—I heartily endorse the remark of your correspondent, "Theophilus," that the "closer we follow the clear and distinct teaching of God's Word, the safer shall we be." Had he followed this excellent rule, he would not, I think, have written the letter which appears in your issue of July 26. The theory which "Theophilus" propounds in it concerning "the present Christian Sabbath" is not only without foundation in the Scriptures, but is opposed to "the clear and distinct teaching" thereof. That the seventh day which God sanctified at the creation (Gen. ii.) is identical with the Sabbath Israel was commanded to keep is proved by the words of the fourth commandment (Exod. xx. 8—11): "Remember the Sabbath-day to keep it holy...the seventh day is the Sabbath of the Lord thy God...for in six days the Lord made heaven and earth, the seas and all that in them is, and rested the seventh day; wherefore the Lord blessed the Sabbath-day and hallowed it."

Could anything be plainer? It is here clearly and distinctly stated that the Sabbath which God enjoined the Israelites to keep holy was "the Sabbath of the Lord thy God," and the reason given for their observance of it is that it was on that day the Lord rested, and therefore sanctified and hallowed it.

In conclusion, I would remind your correspondent that nowhere in the Bible is the first day of the week, which we now observe, called "the Christian Sabbath."—Yours very truly,

H. G. Carbon.

Dear Sir,—To admit the truth of the theory advanced by "Theophilus" we must refuse the plain statement of Scripture. In the Gospels we have overwhelming proof that the Sabbath and the Lord's Day are distinct, for example: Matt. xxviii. 1; Mark xvi. 1; Luke xxiii. 56, xxiv. 1; and John xix. 31, xx. 1. Let me point out to "Theophilus" that his view ignores the glorious truth of the new creation.

At the cross of Christ everything connected with the first man and the old creation was for ever wiped out. On the first day of the week Jesus Christ rose from among the dead, the Head of the new creation. "Old things are passed away." We who are "born again" are associated with Him in that new sphere, and to us now "all things are become new." We know no Sabbath as in the old order of things; but we rejoice in the ineffable blessing of the "Lord's Day"—the day of the mighty triumph and transcendent victory of our living, loving Lord. May we know what it is to prize it more deeply, and, like one of old, be "in the Spirit on the Lord's Day."—Yours truly,

Wm. Bramwell Dicke.

9, *Cumberland-street, Edinburgh.*

[We cannot devote space to a further discussion of this question. Both sides have expressed their views, and it is worthy of remark that the duty and privilege of observing the Lord's Day was as fully acknowledged by "Theophilus" as it is evidently recognised by the writers of the foregoing letters.—Ed.]

MR. GEORGE MULLER is still in India, where he has been preaching and addressing a large number of meetings—calling upon the unconverted to turn unto the Lord, and inciting the Christians to increased love and good works. He stayed in Darjeeling for several weeks, and, while there, was very active. He intends to remain for some time at Simla, where he expects to find a large sphere of service.

MR. AND MRS. DANIEL MATTHEWS, of the Maloga Aboriginal Mission, with Paddy and Jenny Swift, the two aborigines whom they have brought with them from New South Wales, were at the Gospel Hall, Wood Green, N., on Sunday last. They spoke and sang at three meetings during the day. Their evangelistic appeals were with great power; the evening service especially was felt to be a time of blessing, and there was an earnest waiting upon God for an outpouring of the Holy Spirit. The friends were also much interested by Mr. and Mrs. Matthews' narrative of the Lord's work among the Australian blacks. Mr. Matthews has since been at Redcar, Yorkshire. He purposes remaining in England until about the end of October, and will be glad to make arrangements to hold services. He should be addressed to the care of Mr. J. T. Matthews, 72, Cornhill, London, E.C.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, AUGUST 11.—Joshua XX.

Ver. 2.—The appointment of the cities of refuge here narrated was the carrying out of the directions given in fuller detail in Numb. xxxv. 9—34.

Ver. 3.—Mark, both in the passage of Numb., just referred to, as well as in Deut. xix. 4—13, how carefully the distinction is drawn between deliberate murder and unintentional homicide. Those alone who had committed the latter were eligible for refuge in the "cities of refuge," and their being such was determined by the citizens of the city to which each fled, when he stood "before the congregation for judgment." Previous to this, however, he told his story to the elders at the gate, and (4) was admitted provisionally, until his case was fully investigated before the congregation.

Ver. 6.—If he was accepted by the congregation as not a deliberate murderer, he must dwell in the city of refuge until the death of the high priest. The usual explanation of this is that "the atoning death of the Saviour (here) casts its shadow before on the statute book of the law. The high priest... was pre-eminently a type of Christ, and thus the death of each successive high priest pre-signified that death of Christ by which the captives were to be freed, and the remembrance of transgressions made to cease."—*S. C.*

Ver. 9.—If the sites of these cities be looked at on a map, it will be seen that they were so disposed as to afford three cities of refuge on each side of Jordan about equi-distant from one another, and so within easy access of the north, middle, and south parts of the land. The spiritual lesson of the cities of refuge is to be found in Prov. xviii. 10, and Heb. vi. 18.

MONDAY, AUGUST 12.—Joshua XXI.

Ver. 1.—After the cities of refuge had been provided, those that were to be set apart for the priests and Levites were next allotted to them, according to the Lord's command to Moses (Numb. xxxv. 1—8): first, to provide six cities of refuge, which should be also for the Levites, and, in addition to these, forty-two, making in all forty-eight cities for the Levites.

Ver. 4.—A striking proof is afforded by thirteen cities being appointed to the priests by lot in the tribes of Judah, Benjamin, and Simeon—the tribes nearest to Jerusalem—where their services would be hereafter wanted, that "the whole disposing" of the lot was "of the Lord" (Prov. xvi. 33). He alone could know what city he would hereafter choose "to put his name there" (Deut. xii. 5).

Ver. 41.—As sceptics cavil at the number of these towns provided for Levites and priests, it may be well to note that they "were not the sole possessors of these towns, but simply received the number of dwelling-houses they actually required with meadow land for their cattle in the suburbs, while the rest of the space still belonged to the different tribes."—*Keil.*

Ver. 43.—These three concluding verses represent generally the state of things about the period of Joshua's death (see his words xxiii. 14). They emphasise the fact that so far as God's promises went, there was no failure on his part to make them good. What failure there was arose solely from Israel's slackness to go and take possession. "It is true the Canaanites were not all exterminated; but those who were left were become so powerless that they could neither attempt nor accomplish anything against Israel, so long as the Israelites adhered faithfully to their God, or so long as Joshua and the elders who were his contemporaries were alive (Judg. ii. 6), because the Lord had overwhelmed them with fear and terror before the Israelites."—*Keil.* "It is right to distinguish well between the clear unwavering and certain fidelity of God in the fulfilment of his promises, and the weakness and indolence of the people, which caused the blessings of God to slip from their hands."—*Calvin.*

TUESDAY, AUGUST 13.—Joshua XXII.

Ver. 1—6.—The dismissal of the two and a half tribes to their inheritance beyond Jordan enables Joshua to remind them of the condition on which they held their earthly blessings. "Take diligent heed to the commandment and the law, which Moses the servant of the Lord charged you, to love the Lord your God, and to walk in all his ways, and to keep his commandments, and to cleave unto Him, and to serve Him with all your heart and with all your soul." The mention of Moses as the one from whom they had received the law reminds one of Gal. iii. 19, 20, "in the hand of a mediator; now a mediator is not a mediator of one," *i.e.*, it involves two parties, or is conditional. The failure of one party to observe the terms of the covenant nullifies all claim to blessing under it.

Ver. 11.—The words, "and the children of Israel heard say," show the mistake of Israel in acting on mere "hearsay" evidence. An accusation of so serious a nature against any of their brethren as wilful rebellion and disobedience to God's commands (16) should not have been lightly preferred. They should have, before making such a charge, made sure that it was deserved. Many a dispute among Christians productive of alienation of heart and schism has arisen from groundless charges too lightly preferred.

Ver. 22.—The spirited protest of the unjustly accused tribes against the charge brought against them is full of truth and dignity, and quickly dissipates the wrath of Israel. Though this wrath was too hasty, one cannot but admire the zeal of Israel against what they wrongly assumed to be a serious breach of God's commandments. In the end the mistaken charge on the one side, and the satisfactory clearing of themselves on the other, tended to the ultimate brotherly union of both. We can see, however, what a grievous sin it would have been had there been erected any other sacrificial altar in Israel but the one.

WEDNESDAY, AUGUST 14.—Joshua XXIII.

Ver. 1.—Joshua's anxious solicitude for Israel's future welfare after his approaching death (14) has New Testament parallels in the Apostle Paul's anxiety for the Church of Ephesus "after his departure" (Acts. xx. 29), and in that of the Apostle Peter (2 Pet. i. 13-15), but most of all in our Lord's tender solicitude for his people, as shown in his last interview with his disciples before his death (John xiii.—xvi.), and in his prayer of commendation of them to his Father (John xvii.).

Ver. 3.—We here learn that in the rapid conquest of Canaan, and defeat of her kings, it was not Israel's doing, but "the Lord your God is He that fought for you."

Ver. 5.—What the Lord had done in the past, was to be to them a pledge of what He was ready to do in the future.

Ver. 6.—Their courage was to be shown more in obedience than in fighting, "very courageous to keep and to do all that is written," &c.

Ver. 8.—Mark the contrast between their duty and their privilege to "cleave unto the Lord," and what became their snare (12) to "cleave unto the remnant of these nations." Compare the New Testament parallel (Acts. xi. 23).

Ver. 12, 13.—These verses afford a sad summary and compendium of Israel's future history. Even their last great sin which drew down upon them their present judgment of national destruction and dispersion was not without their "cleaving to other nations" here spoken of. Compare their own words: "We have no king but Cæsar."

Ver. 15, 16.—These two verses seem not only to contain a solemn warning, but a prophetic announcement also of what will be the end of Israel's history, at least under the covenant of works which they had accepted at Sinai. The only hope for Israel's future lies in the covenant of grace of which Jer. xxxi. 31 speaks.

THURSDAY, AUGUST 15.—Joshua XXIV.

As the last chapter gave us Joshua's own last words of warning to Israel, so in this chapter he appears as the mouthpiece of God to convey his message to his people. Hence in ver. 2 he prefaces what follows with, "Thus saith the Lord God of Israel."

Ver. 1.—Israel was solemnly assembled through their representatives to hear God's message; so we read: "They presented themselves before God."

Ver. 2.—We learn from "They served other gods" that Abraham was called out of an idolatrous family.

Ver. 12, 13.—The brief summary of God's dealings with Israel since the call of Abraham is appropriately closed by his reminding them that they owe everything which they now possess to Him: "I have given you a land for which ye did not labour, &c.

Ver. 14.—It is here hinted that during their sojourn in Egypt the children of Israel fell into idolatry. Hence their idolatry at Sinai with the golden calf. See also Acts vii. 42, 43.

Ver. 15.—Joshua here speaks his own determination, for himself and his house, to remain faithful to Jehovah, even if all Israel forsook Him.

Ver. 19.—"Ye cannot serve the Lord" would be better understood if rendered (as often elsewhere) "Ye are not able to serve the Lord," *i.e.*, of yourselves. The words were not intended to discourage them, but to throw them upon God, to seek his strength to serve Him (Ps. cv. 4).

Ver. 21.—In this answer of Israel there was a sad exhibition of self-confidence and want of holy self-distrust.

Ver. 31.—The personal influence of Joshua and of the elders who outlived him preserved Israel for a time from that falling away which appears so continually in their history as recorded in the next book of Judges. So did the personal influence of the Apostles preserve the Church in comparative purity during the first century, but soon the apostasy set in, and the leaven did its work till all was leavened.

THE BOOK OF JUDGES.

Judges is the title given to this book, from its containing the history of those non-regal rulers who governed the Hebrews from the time of Joshua to that of Eli, and whose functions in time of peace consisted chiefly in the administration of justice, although they occasionally led the people in their wars against their public enemies.

The date and authorship of this book are not precisely known. It is certain, however, that it preceeded the second Book of Samuel (cf. ix. 35 with 2 Sam. xi. 21) as well as the conquest of Jerusalem by David (cf. i. 21 with 2 Sam. v. 6).

Its author was in all probability Samuel, the last of the judges (see xix. 1, xxi. 25), and the date of the first part of it is fixed in the reign of Saul, while the five chapters at the close might not be written till after David's establishment as king in Israel (see xviii. 31).

It is a fragmentary history, being a collection of important facts and signal deliverances at different times and in various parts of the land, during the intermediate period of 300 years between Joshua and the establishment of monarchy.

The inspired character of this book is confirmed by allusions to it in many passages of Scripture (cf. iv. 2, vi. 14 with 1 Sam. xii. 9—12; ix. 53 with 2 Sam. xi. 21; vii. 25 with Ps. lxxxiii. 11; v. 4—5 with Ps. vii. 5; xiii. 5, xvi. 17 with Matt. ii. 13—23; Acts xiii. 20; Heb. xi. 32).—*Brown and Fausset.*

FRIDAY, AUGUST 16.—Judges I.

Whether this book is taken to represent the disorders of the professing Church, or those darker ones which convulse the soul, this chapter is full of holy lessons and instruction. Israel began right by asking counsel of God, and by endeavouring to ascertain his plan (1). If only we would build according to God's pattern, seek the works He has prepared, and war in this spirit, we should be more successful and useful. And there is much beauty in the suggestion that the different tribes of the one Church should help each other in the war (3; Luke v. 7). When shall we learn that the success of one is the success of all (1 Cor. xii. 26)?

(1) *Judah's success* (4—11).—Judah was to be first, because the strongest tribe, and strength is given for service. To whom much is given, of him much is required. And is it not true that the Lion of the tribe of Judah must ever lead the way? But our strength avails not unless God gives the victory. The fate of the tyrant was acknowledged by himself to be deserved (Jas. ii. 13; Rev. xiii. 10); at the same time it was a barbarous infliction, which shows how vast is the change wrought on the world by the Spirit of Jesus. It was impossible for God to lead men immediately into the gentle manner of the Gospel (Matt. xix. 8).

(2) *Caleb's portion* (12—15).—Twice over is this incident told (Josh. xv. 13—19). Thus does God love to emphasise the exploits of his people. Kirjath-sepher is the city of books, and was perhaps the university town, or the records of the nations were kept there. Othniel afterwards became a judge (iii. 9). Our Father, like Caleb, loves his children to ask freely for what they want. He gives to all liberally, and upbraideth not. We should argue from the possession of lower gifts to the granting of better ones.

(3) *Failure* (19—36).—The Lord was with them, or, as the Chaldee version puts it, the Word of the Lord was their helper, *i.e.*, the Lord Himself, the true Captain of the host. But the people did not avail themselves of his help. Either through unbelief or cowardice, or both, Israel failed to expel their foes, and settled down amongst them, laying up for themselves some very bitter experiences. Asher even submitted to the predominance of the

Canaanites among whom it dwelt. Ah, how many of us shrink from the cross, and from waging war against inbred sin to the knife? And thus, when we had seemed to be free from Satan's thrall, we are brought again into his captivity. We must give no quarter to sin. We must pursue each evil with relentless severity. We must, by the grace of the Spirit, appropriate the cross of Christ as our lot and destiny, and mortify each unholy passion. We have only to avail ourselves of God's help, and all this is possible.

SATURDAY, AUGUST 17.—Judges II

This was the first of many bitter remonstrances that were to come to Israel. "The messenger Jehovah" must be He of whom the prophet spake (Mal. iii. 1), the Word and Son of God.

(1) *There is a recital of the true cause of their failure* (1—3).—It was due, not to any failure on God's part, but to a great failure on theirs. They had made a league with the people, and had not extirpated their idols. Was this guilty complicity due to any shame of their allegiance to an *unseen* God; or was it owing to their love of the sinful orgies which characterised the heathen festivities? We, at least, may learn this solemn lesson, that the Church is no match for the world, so long as it is allied to the world; and that the way of separation is the only path of victory and safety.

(2) *The sins and sorrows of Israel* (6—15).—What a marvellous relapse was here! How the heart of man abhors the spirituality and purity of God (Jer. ii. 11, 12). But those who turn from God, lay themselves open to bitter sorrows. If your heart is not perfect with God, your best plans will be spoilt by spoilers, and you will be sold as a slave to the flesh.

(3) *God's compassion* (16—18).—How touching is the account of God's pity (18). Even though we have brought grave sorrows on ourselves by sin, yet will God interpose to avert the full brunt of penalty. God can always find or make deliverers in the most degenerate age of the Church.

(4) *The madness of their apostasy* (19—23).—After a while God left the people to the results of their own choice, and, as they had permitted the Canaanites, they were allowed to suffer from them, and the discipline which refined them came through the results of the sin from which they were to be set free.

THE LEYSIAN MISSION.

This old-established Mission, formerly called the Whitecross-street Mission, was established by the late Mr. George Vigeon. The workers connected with it are doing a very real work; their chief aim is to raise the people from the depths of sin by telling them the old old story of the Saviour's love, while, at the same time, they minister to their temporal wants.

The Medical Mission, under the superintendence of Dr. S. C. Griffiths, who gives his own services gratuitously, and pays the salaries of an assistant and dispenser, is a means of much good to the souls and bodies of the patients. Gospel services are held by different ladies, each Tuesday and Friday, before the Doctor prescribes for the patients.

The present buildings are inconvenient, and not large enough to carry on efficiently the various branches of work; viz., mothers' meetings, a crèche, clothing club, girls' parlour, educational work and Gospel services, Bands of Hope, and temperance meetings. Mr. F. A. Holman, 23, St. Mary Axe, E.C., or Mrs. Griffiths, 45, Finsbury-square, E.C., will be happy to communicate with friends whose interest is aroused.

THE ABORIGINES OF NEW SOUTH WALES.—Dr. Sergeant, of Echuca, has been appointed medical missionary to the Cumercogunga Mission, and is endeavouring, with the co-operation of his devoted wife, to promote the highest interest of the comparatively small body of people over whom he has thus been placed by the Aborigines Protection Association of New South Wales. The white man has by no means been a true friend to the poor blacks of Australia; every vice has been taught them, and hundreds are sinking to a drunkard's grave. The old people of the tribe are mentally dark and morally degraded, but the children are objects of hope, as they are coming under religious as well as educational influences. For every pound sterling subscribed, the Government of New South Wales grants a subsidy of two pounds. Copies of last year's report may be had from Mrs. M. E. Sergeant, Percy-street, Echuca, Victoria.

[720]

International S.S. Lessons.

Sunday Afternoon, August 18.

SAUL REJECTED BY THE LORD.—1 SAM. XV. 10—23.

GOLDEN TEXT: VER. 23.

ALREADY Saul has been guilty of one act of public disobedience, in consequence of which God has refused to continue the kingdom in his family (xiii. 8—14). And in the opening verses of this chapter another act of disobedience is recorded. The Amalekites, descendants of Esau's grandson, Amalek, were old and cruel enemies of the Israelites. They occupied the southern border of Palestine, and lived chiefly upon the results of their plunder, often obtained with great massacre. Sentence had been pronounced against them long before (Exod. xvii. 14; Deut. xxv. 19), and to Saul was committed the work of executing that sentence. He was to destroy them utterly, for, doubtless, their iniquity was now full, and demanded their entire extermination. But the command was only partially obeyed (comp. 3, 9). And thus the whole character of this expedition was changed. It was not intended to be merely for victory, still less for plunder, but only for *justice*. Saul's method of carrying it out entirely frustrated this purpose. Not humanity, but pride and covetousness prompted him to spare Agag and the best of the spoil. Hence the severe punishment pronounced upon him in this lesson.

Ver. 10, 11.—Samuel knew of Saul's sin before his return from the battle. He lived in fellowship with God, hence God revealed secrets to him (Ps. xxv. 14; Amos iii. 7). "*It repenteth Me*" (11).—This does not imply any fickleness of purpose on the part of God (see ver. 29). It means not change of *mind*, but change of dispensation. Saul had broken the conditions upon which God's favour depended, so God's attitude towards him changes. "*Hath not performed my commandments*" (11).—God makes no recognition of Saul's partial obedience. This instructs us as to the kind of obedience God will have (Ps. cxix. 6). "*It grieved Samuel.*"—R.V. says: "*Samuel was wroth,*" not against God, but against Saul. As on a former occasion, he sought help in prayer (viii. 6). When a man is displeased his first duty is to pray. Samuel would not meet Saul until he had spent a night with God. He thus obtained firmness and gentleness to perform a difficult and painful task. Every scholar may learn this lesson.

Ver. 12—23.—Saul returned from Amalek, and passed by Carmel—not Mount Carmel, but a city a few miles from Hebron. Here he "*set up a place,*" R.V., a *monument* (12).—This indicates the spirit of pride in which he had conducted this expedition. He and Samuel met at Gilgal—memorable to both of them (See xii. and xiii. 13—14). Saul saluted him, and said, "*I have performed the commandment*" (13). This loud profession of obedience is suspicious. It suggests that his own conscience was not quite easy, and that he feared Samuel's reproof. "*What meaneth then this bleating?*" &c. (14).—The results of his disobedience gave the lie to his profession. No one can ever deny his sin successfully. There is some result of the wrong-doing which will make its voice heard. "Be sure your sin will find you out." (Many illustrations of this, notably, Gehazi, Eugene Aram's Dream.) Saul's excuses for his sin (15, 20, 21) are pitiable; and, like all attempts to excuse sin, they miserably fail. "*They* have brought"—"*the people* spared" (15)—"*the people* took" (21). He would shift the blame from himself to the peoples, as Adam sought to blame Eve (Gen. iii. 12); and as Aaron sought to make the *people* responsible for the golden calf (Exod. xxxii. 22, 23). This is as contemptible as it is useless. Even if the people urged it, he was guilty in listening to their voice against the command of God (24). It is not in being enticed, but in consenting, that we commit sin (Prov. i. 10). "*To sacrifice to the Lord* (15, 21).—As though even disobedience for such a motive would be justifiable. How little Saul understood the claims of God! Samuel's message hardly notices Saul's first excuse (16—19). By ignoring it, he condemned it as untrue. Even Saul had not made it sincerely. "*When thou wast little,*" &c. (17).—By this he reproves the pride of Saul. If he had continued to be little in his own sight, how well had it been for Saul! But pride led him to spare Agag in order to grace his triumph; and to set up his monument at Carmel (12). In ver. 18, 19 he contrasts God's command with Saul's disobedience, and shows the real reason why the spoil was spared. "Wherefore didst thou *fly* upon the spoil?" It was not desire to sacrifice to the Lord, but covetousness which influenced Saul. God knew the eagerness with which he *flew* upon it. The excuse about sacrificing (21) was adding hypocrisy to disobedience. Sin is never so hateful to God as when covered with the garb of religion. "*Hath the Lord as great delight?*" &c. (22).—The outward and ceremonial is of no value without the right moral condition. A disobedient man cannot offer an acceptable sacrifice; and if his offering is the result of his disobedience it becomes an abomination. See Hos. vi. 6; Matt. ix. 13, xii. 7. More than once had the Lord to quote these words against the hypocrites of his day. Do not misunderstand them. They do not deny the necessity of sacrifice; for the only way of approach to God is through the sacrifice once offered for sin. But even that sacrifice is of no avail to anyone who loves sin and lives in it. The sacrifice must lead to obedience. "*Rebellion is as the sin of witchcraft,*" &c. (23).—Witchcraft or divination and idolatry are put together. By the one, help is sought from evil spirits; by the other worship is offered to them. God alone is the proper source of help, and the object of worship. Disobedience is equally guilty with these. "*Because thou hast rejected,*" &c. (23).—This was Saul's punishment for his disobedience. Not until this sentence was pronounced did he acknowledge his sin (24), and even then there was no sincerity in his confession. He was concerned, not because of his guilt in the sight of God, but because of his humiliation in the sight of the people (27—30). Henceforth he received no help from Samuel, whose word he had disobeyed (35). Thus God removes from us unused opportunities (Luke xix. 26).

LESSONS.

(1) *The danger of man-pleasing.*—Saul 'feared the people" (24). He did not dare do right contrary to their wish. Every boy knows the difficulty of saying "*No*" to the temptation to do as others do. "Dare to stand alone."

(2) *The impossibility of hiding sin.*—It leaves some mark which is indelible. No excuses can cover it; no mere outward religiousness atone for it.

(3) *Painful results of sin.*—Saul thought to gain honour and wealth by it. Instead, he was bitterly humiliated, and lost his kingdom. The tempter never shows the full results of a wrong act. Remember Adam and Eve, who thought to be as gods; and Judas, who thought to be enriched.

(4) *How the kingdom of God may be lost.*—The Gospel of the kingdom is proclaimed to all. But as Saul lost his kingdom by disobedience, so may we lose the kingdom of God.

MISSIONARY INTEREST in AMERICA.

REV. H. GRATTAN GUINNESS, D.D., is still in the United States, and (writes Mrs. Guinness) is being graciously prospered in his efforts to help poor Africa. After completing his tour in Ohio with Dr. Ashmore, he travelled west to Kansas, taking Nkoiyo, the Congo youth, with him, and held missionary meetings in the towns of Marion, Peabody, Newton, Arkansas City, Wellington, Wichita, Hutchinson, Florence, Emporia, Aveline, and Topeka. Many noble-hearted western pioneers were led in these meetings to volunteer for missionary work in Africa. A new Mission was founded, bearing the name of "The Soudan Pioneer Mission," and a branch established, with enrolled members, secretary and treasurer, in each town. This work promises to spread over the entire state of Kansas. Arrangements have been made for Mr. Guinness to visit Kansas City, and also to address the assembled secretaries of the Y.M.C.A., in the states of Nebraska and Minnesota. There is an earnest missionary spirit awaking in the West, and a prospect of the utilisation of its pioneer energies in the work of opening the dark Soudan to the light of the Gospel.

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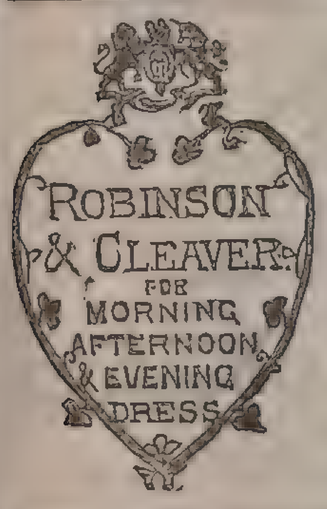
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CASE FOR THIS WEEK.

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HOME FOR BLIND CHILDREN, College Avenue, Hackney.—Branch for Incapable Blind, Alexander House, Palace Gates-road, N.—Children admitted from 2 years of age. Payments according to circumstances. Destitute cases free. —Contributions gratefully received by Miss S. RYE, Founder.

PERTH CHRISTIAN CONFERENCE. —The Twenty-seventh Annual Meeting of this Conference will be held, the Lord willing, on Tuesday, Wednesday, and Thursday, September 10 to 12, in the City Hall, Perth. Forenoon meeting at 11, afternoon at 2, and evening at 7 o'clock.—Information regarding accommodation will be furnished gratis by Mr. JOHN CHRISTIE, Bookseller, St. John-street, Perth.

FRESH AIR FOR POOR LONDON CHILDREN.—The Friends of the Poor are heartily thanked for their most acceptable Contributions. For each 10s. subscribed, a pale-faced child can be boarded out for 14 days—1,919 during five seasons; also Excursions this summer, Sunday-schools (500), Band of Hope (270), Brighton (1,200). Any surplus towards erecting a Mission House to cost £800.—Bankers, L. & County, Islington.—A. STYLEMAN HERRING, Vicar St. Paul's, Clerkenwell, 45, Colebrooke-row, N.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next session opens September 30. The Committee will receive two Ladies for 50 guineas each for two years, board, residence, and instruction included. A few vacancies.
Dr. GRIFFITH, Hon. Sec.

PRIVATE HOSPITAL, 9 and 32, Lupus-street, St. George's-square, S.W. (near Victoria station). For medical, surgical, and confinement cases. For terms apply to HON. SEC. Single-bedded rooms if desired.

THE SUFFERING POOR.
THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN AMES JONES, 98, High-st., Homerton, London, E.

WATERCRESS & FLOWER-GIRL MISSION,
11 & 12, CLERKENWELL CLOSE, E.C.

President .. .. .. Right Honourable EARL OF ABERDEEN, P.C.

THE operations of the Mission embraces visiting the early flower markets in the morning, streets in the day, theatres, music-halls, &c. at night, by our Missionaries and Biblewoman. The Club and early Breakfast-room at Covent Garden. Temporary dormitories and shelter for virtuous girls. The Brigade for the rescue and training of young girls. Institutes, clubs, loans, working classes, &c., mothers' meetings, clothing clubs, schools, religious services, Bands of Hope, &c. Free breakfasts, food and clothing distribution.

FUNDS ARE URGENTLY NEEDED.

CONTRIBUTIONS earnestly asked for the Special Fund for the proposed Home for Orphans and for Working Girls.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

BATH.—Grosvenor College (Girls). Resident English and Foreign Governesses. Masters attend. Highly recommended. Thorough preparation for all examinations. Over 500 certificates gained since 1879. Prospectus on application. Also Governess-student required.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

TO PARENTS AND GUARDIANS.—In consequence of unexpected vacancies the Principal of a High-class School for young Ladies offers reduced and inclusive terms for these vacancies on early arrangement. Highly recommended by the evangelical clergy, pastors, parents and guardians, whose daughters and wards have completed their education with the Principal. True conversion to God is the first aim. The staff of efficient certificated teachers is carefully selected with the object in view. Exceptional advantages, religious, educational, and domestic.—Address in first instance, PRINCIPAL, care of M. Norris, Millbrook, Axminster, Devon.

Note Change of Address.
HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen, St. John's, South View, Eastbourne. Miss PENN receives a limited number of Pupils. Efficient resident governesses and visiting masters. Individual influence and attention. Home comforts, large house and garden. Entire charge taken of Pupils from abroad. Languages and music specialities. Young Ladies are also received, who, having left school, desire to pursue certain studies only, or to take lessons in cooking and dressmaking.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

RYDE, ISLE OF WIGHT.—Rosehill Preparatory School.—Principal, Miss BAYNE.—The Rev. W. H. Rednap, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). Reference permitted to resident nobility and gentry, parents of former pupils. Terms 40 guineas per annum, inclusive.

BOURNEMOUTH. — Educational Home for the Daughters of Gentlemen. Every advantage for health and education. Terms moderate and inclusive. Highest references.
PRINCIPALS, College House, Suffolk-road.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest educational advantages, combined with every home comfort, and individual training and guidance. Recommended by clergymen, parents of pupils, and others. One vacancy.—D. C. L., Lane's Library, Fitzjohn's Parade, Hampstead.

BLENHEIM HOUSE, Glastonbury, Somerset.—High-class Ladies' School. — Miss M. CRUSE receives a limited number of Boarders. Efficient governesses and visiting masters. Home comforts. Individual influence and attention. Pupils received from abroad. Kindergarten class for juniors. Terms moderate.

BATH, 33, SION HILL.—Christian Home School for the Daughters of Gentlemen. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers, and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home, with the advantages of a thoroughly good education. Pupils prepared for University and Academy examinations. References kindly permitted to the parents of former and of present pupils.

EDUCATIONAL HOME for the Daughters of Gentlemen, Chatsworth Lodge, Chiswick. The Misses BROWN and GOOD, finding the air of Chiswick too damp and relaxing, purpose removing during the summer vacation, to Westcombe Park, Blackheath, where they have taken a large detached house. They receive twenty (resident pupils only). First-class education, with careful Christian training and home comforts. Children from India received and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and parents.

BOARDING-SCHOOL FOR GENTLEWOMEN.—Sound instruction, firm yet loving discipline. Special advantages in languages and accomplishments. Articled pupil can be received on half terms.
Miss ESSER, Rockfield, Lansdowne-road, Croydon.

BATH.—Avonbank House, Grosvenor. Principals: The Misses BUCKPITT. During the past year certificates have been gained from Cambridge University, College of Preceptors, Trinity College, and Christian Evidence Society. No failures in these examinations. Inclusive fees from 30 guineas. Term commences September 17.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.
EXIT, 98, Kensington-park-road, W.

GERMAN AND FRENCH SCHOOL for Gentlemen's Daughters, 24, Saarstr., Friedenau, Berlin.—Lady Principals, Frl. HOFFERS and Mlle. VIVIER.—Earnest religious teaching. Thorough mastery of languages. Advantages for study of art and music. Home comforts. References in England and Scotland. Pupils escorted in September.—Apply to Mlle. VIVIER and Miss STUART, 29, Cornwall-gardens, S. Kensington.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received. — For terms and references, address
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

EDUCATION AT LAUSANNE.—Mesdames QUIDORT, Rue Beau-Séjour 7, receive few young Ladies, who attend well-known high school of Lausanne. Private lessons, French and music. Motherly care. Moderate price. Beautiful situation. References to pastors and professors. English references.

ATCH LENCH, Evesham.—Miss BOMFORD and Miss L. M. BOMFORD, LL.A. receive a limited number of pupils, to whom they offer a healthy country home, with careful Christian training and thorough education. Resident French governess. Visiting professors. Examinations. Two vacancies. Referees: Rev. J. Culross, D.D., Bristol; Rev. T. G. Rooke, B.A., Rawdon College.

MENTONE.—The Misses WHITBY, late of Mansfield House School, Colchester, offer a superior English Home to young Ladies requiring a winter residence in the Riviera. High-class education, with special attention to modern languages.
4, St. John's-terrace, Colchester.

CHERTSEY HOUSE LADIES' SCHOOL, Red-hill, Surrey.—Miss M. B. GERDS invites reference to Gentlemen of high Christian standing, and to parents of past and present Pupils. Prospectuses on application.

LUCTON SCHOOL, HENFIELD.—Happy Home School for Girls. Superior educational advantages, based on Christian principles. Preparation for exams. Little boys received, with entirely separate supervision by Mr. E. J. H. CHURCHER, M.R.C.P. and F.S.Sc., London. Large detached house and grounds. Health resort. Autumn term commences September 17. From £5 5s. per term.—Address, LADY PRINCIPAL.

BURLTON HOUSE. — High-class Boarding School for Girls, Castle Hill, Reading.—Principal, Miss K. RATCLIFFE. Long established. Highest references. Inclusive terms.

BOURNEMOUTH.—Two Girls can be received in good school. Special terms. Must be daughters of gentlemen. Examinations if required. Highest references.
BOX, Righton, Regent-street, Clifton, Bristol.

HOME SCHOOL FOR GENTLEMEN'S DAUGHTERS.—Autumn Term.—Two finishing Pupils can be received on special, easy terms. Visiting masters and governesses. Beautiful situation. Highest references.
PRINCIPAL, Westhill, Newmarket-road, Norwich.

WORTHING HIGH-CLASS LADIES' SCHOOL.—Modern educational advantages. Visiting masters. Home comforts. Inclusive fees from 11 to 13 guineas per term.
PRINCIPALS, Bescot, Christchurch-road.

HOME SCHOOL AT BOURNEMOUTH. —Mrs. W. VENIS ROBINSON can receive two or three little girls to educate with her own daughter.
2, Madeira-rise, Bournemouth.

YOUNG LADY, just returned from a two years' stay in Germany, desires engagement as Governess in gentleman's family. Excellent conversational German and French, music, &c. Some years' experience in teaching.
Miss G., 33, Addington-road, Reading.

DRESDEN.—Two German Ladies who receive a few young Ladies in their comfortable home have two vacancies. Best professors for music, singing, painting, French conversation. Family life, English comforts. Best references, in England.
Frl. MORAND, 8 Walpurgis-strasse, Dresden.

HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea. Boys received from 6 to 18 years of age. Three separate departments: juniors, under the care of Ladies; seniors, under a staff of seven resident masters, thoroughly qualified to prepare for commerce, Public Schools, or Universities. Delicate boys and boys from the Colonies receive special care. A carpenter's shop and a chemical laboratory have recently been built on the premises. Autumn term commences Saturday, September 21. For prospectus, apply to Mrs. DUFF, the Lady Principal.

COMBE DOWN SCHOOL, BATH.
Principal—Mr. W. FRANKLIN.
Boys prepared for the various University and Civil Service examinations. Thirty-five successes within the last three years, including London Intermediate in Arts and first-class Cambridge Local Junior. Religious teaching, based solely upon the Scriptures. Gymnasium, workshop, playground, cricket field (six acres). A few vacancies for next term, which begins (D.V.) September 17. Reference permitted to Dr. Robert Anderson, Linden-gardens, W.; the Hon. Judge Boyd, Dublin; Henry Dyer, Esq., Malvern; Dr. Maclean, Bath; G. Trench, Esq., Ardfert, co. Kerry.

HAPPY CHRISTIAN HOME, with education.—A Lady and her daughter living in an exceedingly healthy and pleasant Northern suburb, could receive one or two little Girls about 7 years of age, companionship being desired for a little niece. Superior home and loving care. Large garden. Terms 25 guineas per annum.—ALPHA, care of Mrs. Grigg, 39, St. Michaels-road, Bowes-park, N.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne.—Head Master, Mr. STROUD, M.C.P., assisted by resident University masters and visiting professors. Next term begins Sept. 14.

SWITZERLAND. — Chateau di Vennes, Lausanne. Educational establishment for Young Ladies. Beautifully situated above the town, surrounded by extensive grounds. Every educational advantage and home comfort.—Mlle. CHATELAIN, the Directress, will be in London shortly to see parents of pupils.

A GERMAN CLERGYMAN in Vienna, grandson of Pastor Oberlin, Elsass, is anxious to send his daughter to England into an English Christian family for one year, in order to perfect herself in the English language and be a help to the Lady of the house, either in exchange for another daughter, or on moderate terms.—JERUSALEM, care of Housekeeper, 13, Rose-street, Newgate-street, London, E.C.

SOUTHSEA. — Small, High-class Home School for a few Girls, exclusively Gentlemen's Daughters. Christian training. Pupils successfully prepared for Cambridge, Royal Academy of Music, and College of Preceptors' exams. References to clergymen, officers of high rank, and parents of pupils. Moderate terms; reduced to fill two vacancies.
PRINCIPAL, 31, Christchurch-road, Winchester.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A. Vice-Principal: ROBERT WESTON, Esq., M.A., T.C.D. School will re-open, (D.V.), Thursday, September 26.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.

Principal—A. E. COZENS, M.C.P.

A thorough modern education, combined with kind and firm training. Individual attention, especially to delicate or backward pupils. New schoolroom and recreation ground added. Preparation for all exams. Next term commences September 18.

MOUNT RADFORD SCHOOL, Exeter. —Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 15 to 25 guineas. Re-opens August 12.

DE MONTFORT HOUSE, Leicester, Boarding and Day School for Girls. Principal, Miss ROBERTS. High-class education, combined with careful training and home comforts. Personal supervision. Preparation for examinations. Prospectus on application. Next term September 18.

SOUTH-EASTERN COLLEGE, RAMSGATE.

President: The DEAN OF CANTERBURY. Head Master: The Rev. E. H. ASKWITH, formerly Scholar of Trinity College, Cambridge, and Assistant Master at Westminster School. Efficient staff of masters. Junior School attached. Next term will commence on September 19. For prospectus, &c., apply to Rev. E. H. ASKWITH, 18, Dean's-yard, Westminster.

ILKLEY COLLEGE, Yorkshire.—A thoroughly good School. Reference to Clergy and Medical men. Head Master: WALTER J. KAYE, B.A., T.C.D., assisted by S. Worthington, B.A., A. W. Wright, B.A., LL.B., and four other masters.

OCKBROOK, NEAR DERBY.—Moravian School for Boys. Pupils successfully prepared for Public Exams. Cricket field 10 acres; large swimming bath; hot baths in the house. Milk from school farm. Playground sheltered from north and east winds.
Rev. J. MALLALIEU, Head Master.

SUPERIOR EDUCATION IN HIGHGATE, London. G. D. BARTLET, M.A., receives ten boarded Pupils (from nine years). Able masters, individual attention, thorough grounding. Careful Christian training and a superior home. Highgate is strongly recommended by the medical profession. Fees from 20 guineas per term. Reference permitted to Revs. J. M. Gibbon, Highgate; Charles Graham, Shepherd's-bush; R. Balgarnie, Crouch-hall-road, Hornsey; W. Green, Esq., Highgate.

CLIFTON.—Carnarvon Lodge, Redland-road, Girls' School.—Principal: Mrs. PRESCOTT. Visitors: Lady Henry Somerset, of Eastnor Castle, Herefordshire; Miss M. Sturge, Bristol. Terms strictly moderate. Autumn term, Thursday, September 12.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms. Apply to PRINCIPAL. School re-opens Sept. 18.

A YOUNG LADY desires a re-engagement as Governess, in an evangelical family. She holds a diploma from London with certificates from S. Kensington and Oxford, and has resided two years in France.—F. L., Leighland, Enfield.

THE PRINCIPALS of first-class School highly recommend a young Lady, aged 23, as Music Teacher in good school, or Governess to young children. Has passed Royal Academy of music. Is painstaking, amiable, domesticated.—State full particulars, salary offered,
LADY PRINCIPAL, 5, Sussex-place, Southsea.

SUPERIOR GOVERNESS open to engagement. Thorough English, mathematics, &c Continental French, Latin, German, music, drawing, calisthenics, Kindergarten. Middle-aged Christian Lady. Loving evangelical teaching.
W. W., 6, Offing-road, Brixton, London.

WANTED TO PLACE a young Lady, 16, in a good school, where she could assist with junior pupils, and improve herself in music, &c. Small premium given.
Mrs. CARR, Post-office, Oundle.

GOVERNESS.—A Lady wishes to recommend an experienced Christian Governess, North German. Diplomée. Age 29. Good English, French, and music. Salary about £70.
Mrs. HOWARD, Bruce-grove, Tottenham.

GOVERNESS (23). — Coll. Preceptors. Higher Cambridge certificated. Eight years' school experience. Thorough English, literature, arithmetic, Euclid, conversational French, grammatical German, Latin, music, &c. —V., Mrs. Hooper's Governess Institute and Home, Compton-terrace, Islington, London. Free to Principals.

GOVERNESS. — A Minister's Daughter of good family desires an engagement. English, French, music, and drawing.—RIGA, care of J. D. Smith, Bookseller, Broadway, Deptford.

COMPANION-PUPIL.—A Lady residing on the South Coast, wishes to receive into her family a little Girl, 10 to 12 years of age, as companion to a delicate child under her care. Excellent educational advantages. Home comforts and motherly care. Highest references.
Z., Hill Brow, Upper St. Leonards-on-Sea.

FRENCH GOVERNESS, experienced, certificated, seeks re-engagement, now or after the holidays. Good music, German, and fancy work. References exchanged. Excellent testimonials.
E. L., The Lawn, Dawlish, Devon.

BRIGHTON, 2, SUSSEX-SQUARE.—Miss GOULTY wishes to let her friends and Pupils know that she is retiring from School work.—Address till September 29, 2, Sussex-square.

A MINISTER'S WIDOW receives a limited number of Boarders. Thorough education, with religious training. Certificated governesses. Visiting professors. Moderate terms. Governess-Pupil required. Premium, 15 guineas.
PRINCIPAL, Clifton House, Bracknell.

MR. ALFRED S. GOODRIDGE, Inst, Brit. Arch., has an opening in his office for a well-educated young Man as Pupil. Moderate premium.
7, Henrietta-street, Bath.

CLACTON-ON-SEA.—Dorchester House School (Girls). Home comforts and successful preparation for public exams. Visiting Masters. Tennis. Sea-bathing under the supervision of the Principals. Vacancy for pupil-teacher with small premium. Prospectus on application to the Misses PLAYER. Next term will begin Sept. 9.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

Appointments, Situations, &c., Wanted.

MISSION WORK WANTED (undenominational, Jesus only). Experienced worker, well-recommended; good speaker, visitor, and organiser. Change wanted. Salary moderate if real congenial, earnest Christian work.—Send particulars to A. B., care of Mr. John Kirk, Ragged School Union, Exeter Hall, Strand, London.

CARETAKERS.—An elderly couple desire a permanent situation. Reference kindly permitted to Dr. McKilliam, Blackheath, or to H. de St. Dalmas, Esq., Dacre Park, Lee.

AS SECRETARY, or other position of trust in some institution in London. Young Man, Christian, abstainer, requires engagement. Good references. The Master's work preferred.—St. G. F., 4, Summerhouse-rd., Stoke Newington, N.

GENTLEMAN, for many years connected officially and by membership with the Church of Christ, requires a confidential appointment. Good correspondent and public and private reader. man of business. Highest references.
EXPERIENCE, 113, Union-street, Torquay.

EVANGELIST, City Missionary, or Lay Preacher.—Required, a permanent appointment by young Man, 29. Ten years in the work, and owned by God in the blessing of souls. Non-sectarian.—Z. Y. X., care of Rev.—Henderson, Baptist Minister, Warminster, Wilts.

GENTLEMAN (aged 24), married, one child, seeks engagement in the Lord's work, London or immediate neighbourhood. Could undertake Bible classes, addresses, and visiting the sick. Speaks several languages. Highest references. Salary moderate. Or other employment which would leave time for above.
A. G. M., 84, Mayfield-terrace, Dalston, N.E,

EVANGELIST.—MR. JOSEPH CLARKE has some dates still open for this year. Any requiring his services communicate at once with Mr. F. N. CHARRINGTON, Great Assembly Hall, Mile End-road, E.

AN APPOINTMENT wanted by a Christian Gentleman, outdoor preferred, in the country, where trust and confidence will be appreciated. Excellent testimonials and references.
3, Melrose-villas, Brunswick-park, New Southgate.

EARNEST CHRISTIAN young Man desires engagement as Evangelist, or charge of a Mission. Testimonials given.
EVANGELIST, 49, King Henry's-walk, London, N.

DR. GRATTAN GUINNESS will be glad to recommend a good Student, with musical ability, for evangelistic and pastoral work during August and September.
Cliff House, Curbar, *vid* Sheffield.

EVANGELIST (from Mr. Spurgeon's Tabernacle) will be glad to preach the Gospel on Sundays for any cause unable to support a pastor, within 50 miles. Railway expenses only.—BONA-FIDE, 14, Lorrimore-square, Kennington, S.E.

A CHRISTIAN YOUNG MAN (35) desires re-engagement. Experienced Temperance worker and village preacher, used to the work of a coffee tavern. Undeniable references.
J. L., 64, London-street, Reading.

PLACE OF TRUST, as Collector, Traveller, Messenger, Caretaker, Timekeeper, Advertisement Collector, or Canvasser. Advertiser is a practical Lithographer; could teach the business and otherwise assist a printer in developing the business. First-class testimonials as to qualifications and character.
E.H. W., 2, Clarence-place, High-st., Kensington, W.

GENTLEMAN wants Mission Work in London or neighbourhood. Chiefly visiting. Small salary.
J. H. W., West Central Hotel, Russell-square.

AS BUTLER, singlehanded, or with assistance, in a small Christian family. Middle-aged, single, abstainer. Excellent character.
A. B., Mr. Goodchild's, 14, Sloane-terrace, S.W.

COACHMAN, OR GROOM AND COACHMAN. Ride and drive well. Light weight; age 26. Has 2½ years' good character, and 9 previous. Christian. Total abstainer.
F. BUNDY, Newton Toney, Salisbury, Wilts.

COACHMAN.—Wanted by Christian Man. Ride and drive well, single or pair Thoroughly experienced with hunters. Can wait. Four years' character (single). Age 24.
A. WALKER, 17, Crane-wharf, King's-road, Reading

WANTED BY A YOUNG MAN, Son of Kentish Farmer, situation on farm or estate, where it would be possible to rise by industry and good conduct. Four years' testimonial.—SPES, care of Housekeeper, 13, Rose-street, Newgate-street, E.C.

YOUNG LADY (aged 26) seeks engagement as Housekeeper or Companion. Salary not so much an object as a comfortable home. References exchanged.
H. L., The Nurseries, Knutsford.

HOUSEKEEPER, or any place of trust, where girl is kept. In Christian home. Middle age. Good cook and economist, experienced. Good reference.—M. B., 12, Edghill-street, Southampton-street, Reading, Berks.

EXPERIENCED CHRISTIAN YOUNG LADY desires a sphere of usefulness in the Lord's work. Has laboured amongst factory men and navvies. Can take meetings, classes, or cottage visitor.
TEMPERANCE, Thorpe-Hays, Holmfirth Yorkshire.

COMPANION-ATTENDANT to Lady, Companion-Housekeeper to elderly Gentleman, or to travel. Re-engagement required by thoroughly reliable, middle-aged person. Experienced in nervous cases. Good references.—DELTA, Messrs. Metcalfe & Co., 3, Grocers' Hall-court, Poultry, London.

A YOUNG EDUCATED widow Lady desires an engagement as Lady-Housekeeper to Gentleman, or Travelling Companion to Lady. Thoroughly domesticated, musical, qualified to teach. Cheerful disposition; accustomed to travel. Satisfactory references.
L. W., 6, Furze-road, Thornton Heath.

WORKING HOUSEKEEPER. — A Lady wishes to recommend a most respectable young Woman as above. Experienced manager. Thoroughly trustworthy. Good plain cook. Can undertake dairy. Good needlewoman. Country not objected to.
Mrs. D., 27, St. Paul's-road, St. Leonards.

AS HOUSEKEEPER, or Useful Companion.—A Lady (28) requires a re-engagement. Well educated and thoroughly domesticated. Clever needlewoman. Good references.—C. N., care of Mr. Shinfield, Stationer, Bingham, Notts.

LADY, accustomed to control servants, as Housekeeper in Gentleman's family, or as Companion-Housekeeper to a Lady. Good writer and accountant, musical. Reference permitted to Rev. Canon Fleming, St. Michael's, Chester-square. ALPHA, 12, Boscobel-gardens, Regent's-park, N.W.

A LADY WITH SOME EXPERIENCE in Mission work is obliged, through circumstances, to seek remunerative employment as Companion, Lady Superintendent, &c. Cheerful, musical; Church of England (evangelical). Highest references. Would go abroad.—Write,
D., May's, 162, Piccadilly.

MRS. DEACON (Mabledon, Tonbridge) has pleasure in recommending the Widow of a schoolmaster as Matron to School or Home.—Address, M., 13, London-road, Southborough, Tunbridge Wells.

REQUIRED, by well-educated Lady (21), engagement as Companion to Lady. Salary required.
Box 6, M. J. M., Barton-on-Humber, Lincolnshire.

NO SALARY.—A Lady well connected, highly educated, desires a position as Lady Companion or Chaperone. Resided abroad many years. References to families of rank.
SIGMA, Trinman, Stationer, Streatham, S.W.

A LADY WISHES to recommend Christian Nurse, having no further need of her services. Thoroughly trustworthy. Good needlewoman. Can take baby from month. Nursemaid kept.—Mrs. STANFORD, Middleton Manor, Bognor.

A SWISS LADY of 23, wishes a situation as Head Nurse to one or two children.—M. O., care of Rev. T. Hallowes, M.A., 144, Hagley-road, Birmingham.

A LADY, TRAINED NURSE, desires Mission work. Could take charge of Convalescent Home or other institution.—SISTER HELEN, Malt House, Newlyn, W. Penzance, Cornwall.

TRAINED NURSE for monthly or medical cases. Well recommended. Christian person.—Miss HOOPER, 9, Upper Baker-street, N.W.

MONTHLY NURSE, disengaged second week in September. Highest references. Terms moderate.—LADY SUPERINTENDENT, Nurses' Institute, Canterbury.

NURSE.—Wanted, situation (as Nurse to Lady's first baby preferred), in a Christian home, for a highly respectable Christian Girl. 5 years' good character. Abstainer.
Dunkeld Lodge, St. Albans.

LADY NURSE.—A young Lady requires an engagement as Nurse to one or two children in Gentleman's family. Domesticated. Can cut out and make children's clothing. Good reference.—Address, by letter only,
S. T., 16, Carlton-road, Brockley, S.E.

AS NURSE to an Invalid, paralytic patient preferred. Experience gained in hospital, which Advertiser is now leaving.
Miss C. D., 37, Blantyre-street, Chelsea, S.W.

A CLERGYMAN recommends a superior person as useful Companion, or Housekeeper in a place of trust. Thoroughly understands the management of a dairy.—Rev. F. H. VIVIAN, Stoughton Vicarage, Emsworth, Hants.

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E. M. L., 71, Caufield-road, Brockley, London.

GOOD NEEDLEWOMAN.—Cheerful. Reference from Minister. Small salary required.
L. NEWNHAM, 63, Mortimer-street, Herne Bay.

A SITUATION wanted for a Girl who has retrieved her character, as General Servant. Can undertake cooking.
Miss PATTIE, 229, Shirley-road, Southampton.

BAPTIST.—REV. G. T. GILLINGHAM has resigned the pastorate of Barking Baptist Church, as wife through ill health has been ordered a change. He is therefore open to supply vacant pulpit with a view.
G. T. G., 20, Stone-street, Tunbridge Wells.

MISS CREED, TWICKENHAM, is anxious to find place for Girl (17), as Under-Nurse or Under-Housemaid.

A LADY WISHES to recommend a thoroughly conscientious Girl of 14, who has already been in service, as Under-Nurse or Under-Housemaid.
Mrs. J. S. HOWARD, Oakhurst, Hampstead, N.W.

LAD.—Situation wanted for a Lad partially trained to house and garden work. Healthy, intelligent lad. 16 years of age. Board, lodging, and washing required, and a small sum per week to keep up clothing.—Mr. C. W. HAYWARD, Rainsford End, Chelmsford.

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MAN AND WIFE wanted, no children. Man as Under Gardener; Wife as Poultry-woman, and take care of house when family away. Live in lodge. Abstainers preferred.—Apply by letter only, Dr. BAKER, Meopham, Kent.

MISSIONARY WANTED, to labour in connection with Wallace Green Church Town Mission. Salary £80. Applications, stating age, with testimonials, to be addressed before August 22, to Mr. THOS. A. C. NESBITT, 37, Ravensdowne, Berwick-on-Tweed.

A YOUNG WOMAN EVANGELIST wanted, for a mission worked on the Salvation Army principles.—Apply with testimonials, and wages required, T. CARLISLE, 24, Park-place, Bramley, near Leeds.

AN EFFICIENT WORKROOM MATRON, total abstainer, wanted for the Bristol Female Penitentiary. Interesting sphere for Christian worker.—Miss MARRIOTT, Hon. Sec., Oldbury House, St. Michael's Hill, Bristol.

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NURSE WANTED immediately, in a Gentleman's family. Three children, the youngest three months. One who has been an under-nurse preferred.—Apply by letter to
Mrs. W. THOMPSON, 85, Herbert-road, Woolwich.

NURSE WANTED, by end of September, in Christian family in Dublin. Respectable young Woman (25 to 30), to mind three children, one an infant, to be bottle-fed. Must be good needlewoman, and well recommended for kindness and cleanliness.—Apply, stating terms and references, to Mrs. F., South-hill, Killiney, Dublin.

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From "Memorials of Frances Ridley Havergal," page 231.

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AUGUST 16, 1889.

The Christian.

Notes and Comments.

WE hold over until next week the portrait and biographical sketch of Pastor Fliedner, of Madrid, which have given place in this number to the Cape General Mission group.

It is with deep sorrow that we have to announce the death, from fever, of Mr. Johnston, of Mr. F. S. Arnot's party. A telegram, dated August 7, from Benguella, bears the brief message: "Johnston died of fever on arrival to-day; others well." Mr. Johnston was well known and esteemed by many for his work's sake in the North of Ireland. At the farewell meeting at Walthamstow his remarks were based upon Rom. xii. 1. We are sure our readers will unite in sympathy for his beloved relatives, and pray that, if it be our Father's will, the rest of the party may be spared for long and useful service.

The licensing authorities have been generous to those who wish to drink. The parish measures three hundred yards by three hundred yards, there are 4853 people in it, and thirty-three establishments for the sale of intoxicating drinks—about one for every one hundred and forty-seven persons of all ages.

Such is the condition of one of the districts comprised in the operations of the Ladies' Branch of the Manchester and Salford Sanitary Association, as described in their last year's report, which is an interesting record of much good work quietly done among the women of the poor. When it is added that a large proportion of the houses in the district are described as unfit for human habitation, it may be conceived how great are the obstacles in the way of purity, sobriety, and thrift. Although it must be acknowledged that dirty and careless habits are to some extent the cause of wretchedness and squalor, yet it cannot be too often insisted upon that the superabundance of public-houses and the disgraceful state of house property are the two chief factors of the misery in which so many of the poor live. Nor are the remedies far to seek: firstly, popular control of the drink traffic; secondly, the stringent exercise by municipal and other public bodies of their powers, prohibitive, remedial, and punitive, over unscrupulous landlords.

Our readers may remember that some months ago Rev. Benjamin Waugh, in the course of his evidence before the Poor Law Relief Committee, stated his belief that a thousand children were practically murdered in this country every year, in order to obtain the insurance money upon them, and severe strictures have more than once been passed by assize judges upon the action of these societies which, in the words of Mr. Justice Day, enabled persons to "put themselves in a position to make a profit by the death of the children." It is, therefore, worth noting that the Select Committee on Friendly Societies, in the latter part of their Report lately presented to Parliament, recommend that the insurance of children under ten years of age in more than one society should be prohibited and that the maximum amount of insurance should be reduced to £4 for children under five years of age, £6 for those under ten, and £8 for those under sixteen; and also that all collecting societies should be registered. The system of child insurance opens a wide door to neglect and cruelty, and any legislation which will check its abuses will certainly be welcome.

Bad as are the conditions under which work is carried on by wretchedly paid toilers in some of the workshops and sweaters' dens of London, and other towns, they are far surpassed by the scandals of the Russian factory system. In a report by a Russian Government inspector, lately quoted by a weekly contemporary, it is stated that the factories are "rickety dilapidated buildings, fit only to be pulled down": they are cesspools of vice and disease: some are mentioned where children of only eight years old work without a break from six at night to six in the morning; in others children work from twelve at night till noon next day, and in others again for sixteen hours a day: and for all this, in the majority of cases, they are paid no wages at all, being considered as apprentices, and the most that they ever receive is equivalent to three shillings a week. The lot of the average Russian peasant is, however, even worse than that of the factory-worker: ground down by a host of cruel and rapacious officials of all kinds, he is financially ruined, and dying of hunger, his last cow is distrained for taxes, and he is flogged in order to extract more money.

Such abuses as these, however, the inevitable outcome of a tyrannical despotism, will not surprise any who have read the admirable, but often heartrending, articles on Siberia by Mr. Kennan in *The Century*. A constitutional government, such as will alone lighten the miseries of the Russian labouring classes, must be based upon the Divine and eternal principles of righteousness, and humanity laid down in the Word of God, which must have a free circulation in the country. Still, evidence is not wanting that the light is dawning, for the demand for the Scriptures is stated to be increasing in the Czar's dominions.

Mr. Austen Pember, who writes in the current *National Review* on "The Religion of our Boys," properly says that the whole subject is of the greatest importance. No one can doubt that just now the sole ideal in life of a large percentage of young men is pleasure. The essay contends that the modern fashionable schoolmaster interprets the wish of a father to go no further at a preparatory school than to make a boy happy, so that English boys are growing up without simplicity, and are attaching a most exaggerated importance to games and every kind of amusement. In higher schools, as the outgrowth of this, there lurks, says the writer, a deadly immorality, which, as in the old Roman Empire, is sapping the life-blood of those who will make the future of the nation. On grounds of health games are essential to a schoolboy, but only in fitting proportion to other duties. Is it too much to ask that congresses and learned associations should give a little of their attention to such a subject?

Mr. Pember argues that it is such truths of religion as were once taught at the mother's knee, before the days when pleasure was made the principal thing, that should be continued afterwards. Abstract doctrines, general knowledge about the Bible and Church matters, do not affect young minds like the undying lessons of the life of Christ. "Christ crucified" and the lives of good men have the highest attraction and power over a boy's nature, and a serious mistake is made when these are pushed out by what is critical, geographical, or historical. The whole matter of what constitutes the best training of our boys urgently calls for deeper and more serious thought than it at present receives.

Dr. W. H. S. Aubrey states in a contemporary that since 1856 England has spent on the army and navy nine hundred millions sterling. The increase in the population since 1850 has been one-third, but the military and naval expenses have more than doubled, and have risen from $14\frac{3}{4}$ to 31 millions. The present outlay is sixty pounds a minute night and day. The manufacture of one 100-ton gun costs £19,000. Every time it is fired the cost is over £200, or nearly as much as an agricultural labourer earns in seven years. The alleged necessity of this colossal outlay among the nations is a very awful one, and, while England glories in her naval and military reviews, the question might usefully be pondered, What does the God of peace and love think of them?

A contemporary, commenting upon the fact that quite recently a poor man was tried at Aveiro, in Portugal, for having refused to take off his cap to a crucifix carried at a funeral, and was sentenced to a year's imprisonment with hard labour, suggests that:—

It would be well to call the attention of Cardinal Manning to the matter, and to urge him to use his influence with the Pope to grant to others the toleration which Romanists are claiming for themselves.

Such a suggestion is somewhat surprising, coming as it does after centuries of Romish persecution have been recorded, and in face of the fact that the very essence of Romanism is intolerance. Changeable in many things, as may best suit her purpose, Rome has in this direction made good her claim to the proud motto of *semper eadem*.

The Wesleyan Conference closed its sittings in Sheffield last week. As we have followed from week to week the full reports in *The Methodist Recorder*, our conviction has deepened of the vastness and minute ramifications of those Methodist organisations that have been under close and careful review. The reader must also have been impressed by the combination of so much

that was practical with a grandly pervading harmony, which marked the prolonged proceedings. We venture, however, to express a hope that the time will come when these earnest men, who know the people as few others can do, will give aid at their annual meeting in the solving of those great religious and social questions, outside Methodism, which make Christian people anxious. No important ecclesiastical order can safely, or usefully, be self-centred in these days.

Although the Board School system leaves much to be desired in regard to the education of girls, it is gratifying to note that last year twelve thousand more girls than in 1887 were certificated as "proficients" in cookery. It is in this direction, rather than in that of a smattering of useless information, that the education of the children of the working classes should tend, for the public-house can have no more successful opponent than a well-kept home.

Rev. J. Le Maire Shallis, the vicar of Burgess Hill, a few days ago took occasion to congratulate the Congregationalists of that place on the fact that they had succeeded in clearing off the debt upon their chapel. Mr. Shallis expressed his opinion that "debt in any Christian work was a disgrace," and if we do not accept this view without some little qualification, we certainly consider that no such burden ought to be borne by a Christian body a day longer than is necessary. In many cases all that is required is the exercise of energy and self-denial.

We are informed that the statement made in *The Daily Telegraph* as to the decline of Unitarianism, which we quoted last week, was incorrect, the Essex-street Church having been transferred to the Mall, Kensington. A Unitarian contemporary, after pointing out that the historic centre of the denomination has of late increased rather than diminishing in influence, says:—

> Essex-street Chapel in the last century was the only Unitarian centre in London, while now there are twenty-five places of Unitarian worship in London distinctly called so, and in all probability some hundreds of churches in London where the worship and religious teaching are simply Unitarian without the name.

The latter assertion seems based upon sanguine conjecture. Doubtless there are many Protestant congregations in London which are not evangelical, but at the same time their teaching is not, in the modern sense of the word, Unitarian.

It cannot, of course, be pretended that the London Unitarians of to-day are direct successors of those who worshipped in Essex-street Chapel a century ago. The old Unitarians accepted the Scriptures, although in some particulars they explained them away; but Holy Writ is not regarded as an infallible and sufficient guide to faith and practice by the many Deists who are now numbered in the Unitarian ranks. The writer of the article from which we quoted advises his co-religionists to "keep strictly to Christian lines and to Christian truth," and adds:—

> A word of warning, too, is needed; and it can be given in the words of Christ Himself: "If a man abide not in Me, he is cast forth as a branch, and is withered." The churches among us that die, deserve to die; the churches among us that live, are Christian, and will live.

How can the Lord's words thus be appropriated by those who virtually deny the indwelling bond of union with Christ—the person of the Holy Ghost? Certain it is that they can have no real meaning to Unitarians of that type which disregards miracle, and actually repudiates the teaching expressed in the statement of the Apostle that Christ was "delivered for our offences, and was raised again for our justification."

Rev. John Jones, of the London Missionary Society, late of Maré, writes to us on the need for regular and continuous effort for the maintenance of missionary work abroad. He advocates a weekly as well as annual contribution by those who desire the coming of Christ's kingdom. He truly says:—

> We know the necessity of a weekly contribution for home work. Should there not also be a thought for the heathen at the same time? Our forefathers were heathen, and we should be so now but for the Gospel of Christ. Our immense worldly prosperity is the result of Christianity having permeated our nation. What have we that we have not received? Then, says the Master, "Freely ye have received, freely give."

Appealing to ministers and officers of churches to encourage provision for mission work, Mr. Jones proposes that all members of Christian families should make special offerings, if only a copper, every Sunday morning, and place it in the regular collection in an envelope marked "for the heathen." Those who determine to adopt this excellent suggestion, will have the pleasure of making a very praiseworthy movement in aid of foreign missions more general than it is at present.

On Bank Holiday we met a procession in the East-end conducted by Rev. Mr. Jameson, coadjutor of Rev. Peter Thompson in the Wesleyan East-end Mission. There was no instrumental music, but "All hail the power of Jesu's name" was being sung. The effect upon the mind of the writer was the conviction that there was far more spiritual power in such a procession without than with drums and banners, brasen instruments and tambourines, and that, other things being equal, the instruments do not increase but detract from the effect of such a demonstration, as a witness for Christ, and a testimony to the people.

No one can help but feel the deepest pity for his sinful and criminal sister who lies under sentence of death in Walton Gaol; nor can we do other than sympathise with the desire that her life should be spared. Above all, every Christian will surely pray that the strivings of the Spirit of God may not be unheeded, but may bring her to the feet of Christ and to the throne of grace for pardon, that she may be purged from sin, and delivered from its awful penalties in the world to come.

But the "re-trying of the Maybrick Case," as it is called by the incompetent and irresponsible tribunal of newspaper correspondents and those whom they represent, is the re-trying of trial by judge and jury, of capital punishment, and of much besides. So far as the case itself is concerned, it seems to us that a false issue is being put forward, viz., whether in the body of Mr. Maybrick there was enough arsenic to cause death. This was not the question submitted to the jury, nor the charge on which the prisoner was arraigned. The essence of crime lies in the intention and in the carrying out of that intention. Suppose a man strikes another with intent to kill, and the blow of itself be not sufficient to cause death; but the victim suffers from heart disease; and the terror induced by the attack causes stoppage of the heart's action: is not the man who struck the blow guilty of murder? If poison be given with intent to kill, and the victim die, even though the quantity given be not enough to kill in ordinary cases, but yet, from abnormal conditions in the victim, does kill him, is not that murder?

There is a fear lest the Home Secretary may be influenced unfavourably in his decision as to commuting or carrying out the sentence, by the unreasoning and unjustifiable condemnation of the judge and the jury. We hope it may not be so. But we cannot help feeling that the way in which the agitation has been carried on has very seriously added to the complications of the case.

Mrs. Josephine Butler has written to *The Pall Mall Gazette* a letter, like herself, Christian, womanly, sympathising, and just, in which she urges with great force that in order to a woman being tried by a jury of her peers, the jury should be at least half composed of women. Yet we are not sure that this would be so much an advantage. In such cases as that instanced by Mrs. Butler, "where a poor young girl is accused of the murder of her newborn child," or in any case where the relations of the sexes are concerned, we do not find that the average woman is more tender to her erring sister than the average man. It is as true of her as of him that

> every woe a tear may claim,
> Except an erring sister's shame.

And in the case of the immoral and cruel man, it is as true that "women present him their stainless daughters," as it is that "men of high honour salute him friend." Nevertheless we should heartily endorse Mrs. Butler's plea for women jurors.

The Archbishop of Canterbury and Mr. Henry Irving lately met at a seaside resort when the latter tried to convince his Grace that the employment of children in theatres was on a par with that of choristers in churches; as in both cases the children or their parents were paid for their services. But Mr. Irving did not point out that the primary object of employing children in theatres is not for their own or their parents' benefit but to benefit the *employer*. Here his case breaks down. Besides, choristers are rarely employed under ten years of age and are not kept up till all hours of the night, six nights a week, like theatre children are.

THE WORLD COMES TO THE CHILD when it is in the April of life, and sows tares. The world comes along again when the child is in the May of life, and sows thistles. Again in the fair June it comes, and sows nux vomica. The church meanwhile folds its hands and waits until the April has gone, and May has gone, and June and July have gone, and then at the close of August gets in earnest and says: "Now, now, we have got a basket of good wheat here, and we must sow it in the fresh young soil, and we shall have a glorious harvest." Will you? No, no! It is too late. You should have sowed in April and in May the good seed of the Kingdom.—*Dr. Talmage.*

The Same—To-day.

HEB. xiii. 8.

"SAMENESS." What a term of reproach it often made in this restless, changeful, novelty-loving world! What a vision it calls up of dreary monotony, and depressing tediousness, and hopeless lack of interest. And yet it is not difficult to turn the mind to the other side of the picture. What makes eye and heart turn to the mountains in a glorious landscape with a satisfied sense of repose quite different to any feeling called forth by sea, or sky, or river? Is it not their grand and hoary changelessness? What brings the look of rest into the face of the tired wanderer as he once more enters the home he has so long seen only in his dreams? Is it not the feeling expressed in his exclamation, "It is all just the same as ever"? And when the prodigal returns after years of sinful wandering, and finds his mother's heart and his mother's arms as ready to receive him as if he had never left her, is it not the very core of his happiness, the very crown of her love, that he can say, "Mother, you are just the same"?

And so, when the heart is weary, tempest-tossed, worn out with the buffeting waves of this troublesome world, driven hither and thither by changing circumstances, or the failure of human friendship, or the agony of doubt, or the still sharper agony of a rebellious, struggling will—then none but those who have proved it can tell the unutterable peace that falls on the spirit at the thought of "Jesus Christ, the *Same*—to-day." O blessed sameness! The very thought of that utter changelessness is as a rock in the midst of a stormy sea.

Whate'er may change, in Him no change is seen:
A glorious Sun, that wanes not, nor declines.
Above the clouds and storms He walks serene,
And sweetly on his people's darkness shines.

What a wonderful testimony to his absolute perfection is this instinctive joy in his changelessness. For, if we had ever discovered the slightest flaw in Him, we should shrink from the thought that that flaw was eternal, unchangeable. But He is "*Jesus Christ*, the Same"—the Anointed One, the Brightness of the Father's glory, the Wonderful Counsellor, the Prince of the kings of the earth. He is all this, "yesterday, and to-day, and for ever."

But if the thought of his infinite and eternal Majesty calms our minds in the din of battle, and strengthens us to face the awful mysteries of sin, and pain, and injustice with the thought, "Christ is the same as ever, and *Christ reigns*," there is still another aspect of his sameness which brings tenderest balm and healing when we ourselves are wounded, when the pain and injustice have touched us to the quick.

And that is expressed in his human name "this same *Jesus*." Jesus, who is Himself touched with the feeling of our infirmities, who has Himself tasted the bitterness of exile, and loneliness, and desertion, and bereavement, and calumny, and injustice—injustice in comparison with which the most flagrant injustice of man to man is equity itself—Jesus, who stilled the terror of his faithless disciples, who bore with their ignorance and stupidity, who healed the widowed mother's breaking heart, who sought out the despised outcast (John ix. 35), who touched the loathsome leper, who called his weary disciples apart to rest awhile, and yet instantly relinquished his own hope of rest to teach and feed the needy multitudes—this was Jesus, and He is "the same to-day."

"To-day." It is this word which makes the blessed sameness of our dear Master such strong consolation. To know that He will be the same through all the ages of eternity, as He has been in the past is joy indeed; but that knowledge would have little power to comfort us in the daily toils and trials if it were not that we know He is "the same *to-day*."

To-day, when we are worn with pain, and so exhausted by suffering as to be unable to think or even to pray, He is the same Jesus who bare our sicknesses, and is touched with the feeling of our infirmities. To-day, when we are sore beset by temptation, and can scarcely see any "way to escape," He is the same Jesus who was in all points tempted like as we are. To-day, when we are wounded by the unkindness and desertion of someone in whom we had trusted, He is the same Jesus who has said: "*I* will never leave thee nor forsake thee." To-day, when some old besetting sin has overcome us, and we are utterly ashamed and disheartened, He is the same Jesus who came to save his people from their sins.

To-day, when the shadow of bereavement is hanging over us, and we fear (oh, with such sickening fear!) to enter into the cloud, He is the same Jesus who wept in sympathy with the bereaved sisters of Bethany. To-day, when the old home is broken up, and we go forth into the wide, empty world, not knowing whither we go, He is the same Jesus who had not where to lay his head. And when the last "To-day" shall dawn, and we enter the valley of the shadow, do we not know that even then He will be the same Jesus who has said, "I will come again and receive you unto Myself"?

"The same to-day." Let us keep this blessed thought ever in our minds as we read of his tender and gracious ways, either during his life on earth or with his people throughout the ages. He who does not disdain to be called the God of Jacob, will surely have compassion and help for any tempted erring soul, however mean and despicable its natural character. He who only rebuked his cowardly disciple with a loving look (Luke xxii. 61) will not turn away from any broken and contrite heart, however grievously or repeatedly it may have fallen. He who stood by his martyred servants, so that before their judges their faces were as those of angels, and amid the stones or the fire they peacefully "fell asleep," will never desert any child of his in extremity. He who has borne with his sleepy, cold-hearted, cowardly Church through eighteen long centuries, will bear with her to the end. And when the glorious consummation arrives, and the last of his jewels is presented faultless before the presence of his glory with exceeding joy, will it not be the very keynote of the new song, as the "to-day" of time passes into the "for ever" of eternity, that our Lord Jesus Christ is still "the same"? A. E. N.

PECKHAM-RYE MISSION.—Mr. J. T. Kingsbury has been privileged to preach the Gospel for fifteen years on the Rye, and for six years in a hall that was formerly a stable. The work has been attended by encouraging results, and, in order to accommodate the large numbers that congregate to hear the Gospel, adjoining premises have had to be added to the Hall. At a cost of £50, the place has now been made large enough to hold 300 people. On this effort there is a debt remaining of £20. Mr. Kingsbury's address is 84, Crawthew-grove, Lordship-lane, East Dulwich, S.E.

The Good Tidings of the Reign of God.

IV.—THE WORD OF THE KINGDOM.

"Hear ye therefore the parable of the Sower. When anyone heareth the word of the Kingdom——."

THE parable of the Sower is the first of those wonderful yet simple similitudes, wherein the Great Teacher used every-day facts and experiences to reveal, yet veil, the mysteries of the Kingdom of Heaven. And as this was the first of our Lord's parables, so it was the introduction to all that followed: "Know ye not this parable? and how shall ye know all the parables?" (Mark iv. 13). This parable is fundamental. It is an elementary exposition of the Gospel. It cannot be restricted to any dispensational interpretation.

In Matthew it prefaces six other parables relating to the Kingdom of Heaven, and the seed is described as "the word of the Kingdom." Mark gives the parable as illustrating "the mystery of the Kingdom of God," but he defines the seed simply as "the word." Indeed, Matthew having once called it "the word of the Kingdom," in the exposition of the seed by the wayside, is content afterwards with the briefer form, and, like Mark, calls it simply "the word."

It is manifest, therefore, that whether it be Matthew or Mark or the other Evangelists, in the Gospels and the Acts, or the Apostles in their Epistles, or John in his Apocalyptic Visions, wherever "the word" is used as synonymous with "the Gospel," it is always to be understood as "the word of the Kingdom." In many cases we find the expression amplified as "the word of God," *e.g.*, "they spake the word of God with boldness": "the word of God increased in Jerusalem" (Acts iv. 31, vi. 2). Here also "the word" is "the word of the Kingdom," and "the word of God" in all such passages stands for "the word of the Kingdom of God."

It will illuminate all such passages to supply the more extended formula, and to understand "the word" or "the word of God" as meaning "the word of the kingdom of God"="the Gospel of the Kingdom"="the Good Tidings of the Reign of God." For example:—

Mark xvi. 20.—"And they went forth and preached everywhere, the Lord working with them, and confirming the word [of the Kingdom] with signs following."

John xii. 48.—"The word [of the Kingdom] which I have spoken the same shall judge him in the last day."

Acts x. 36.—"The word [of the Kingdom] which God sent unto the children of Israel, preaching peace by Jesus Christ...how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil: for God was with Him."

Remember here that "the word of the Kingdom of God"—*i.e.*, the Reign of God—is always in allusive contrast to the usurpation of the devil, the Prince of this world.

Acts xix. 20.—"So mightily grew the word [of the Kingdom] of God, and prevailed."

Phil. i. 14.—"Many of the brethren in the Lord, waxing confident by my bonds, are much more bold to speak the word [of the Kingdom] without fear."

When Saul made havoc of the Church, "they that were scattered abroad went everywhere preaching the word." What word did they preach? "The word of the Kingdom." For, "when they believed Philip preaching the things concerning the Kingdom of God, and the name of Jesus Christ,

they were baptized, both men and women" (Acts viii. 4, 12).

When Paul, no longer a persecutor and injurious, charges Timothy in the sight of God and of Christ Jesus, who shall judge the quick and the dead, and by his appearing and his Kingdom, to preach the word: if we ask, "What word?" the answer necessarily is again, "The word of the Kingdom." He ends the introduction of his first Epistle to Timothy with a doxology "to the King eternal, immortal, and invisible," and at its close enforces his charge to Timothy by a reference to God as "the blessed and only Potentate, the King of kings and Lord of lords"; and he concludes his second Epistle with the remembrance that the Lord stood by him, and strengthened him, that by him the preaching [of the Kingdom] might be fully known; and he is confident that He will preserve him unto his Heavenly Kingdom (1 Tim. i. 17, vi. 15; 2 Tim. iv. 1, 17, 18).

Evidently Paul knew no other word to be testified than "the word of the Kingdom"; no other Gospel for Timothy to preach than the Good Tidings of the Reign of God, which for two whole years, in his own hired house in Rome, he himself had preached with all confidence, no man forbidding him (Acts xxviii. 30, 31).

John the divine bare witness of the word [of the Kingdom] of God, and of the testimony of Jesus Christ. For this witness he was a prisoner in Patmos; for this witness they were slain whose souls cried from under the altar; for this also were they beheaded, who worshipped not the beast nor his image; neither had received his mark upon their foreheads or in their hands. And they lived and reigned with Christ a thousand years (Rev. i. 1, 2, 9, vi. 9, xx. 4).

Close study of the four Gospels, of the Acts, Epistles, and Revelation, will show how deeply the writers had drunk into the words of the Lord Jesus (whose "word was with power," because "where the word of a King is there is power"):—"Therefore every scribe which is instructed unto the Kingdom of Heaven is like unto a man that is a householder, which bringeth out of his treasure things new and old" (Matt. xiii. 52). For the keynote of the Gospel is, "The Heavens do rule." M.

A METHODIST AT MASS.—The Mayor of Scarborough, Councillor Hutton, accompanied by members and officials of the Corporation, attended High Mass a few days ago, at St. Peter's Roman Catholic Church in the town, on the occasion of the anniversary of the dedication of the edifice. As his worship was about to enter the church, Mr. Somerset Gardner suddenly stepped forward, and protested against the Mayor entering such a building, especially as he was a Wesleyan, and a local preacher. *The York Herald* reports the incident as "an unseemly exhibition of religious intolerance," but it had the sympathy of many who did not so unexpectedly show it.

THE LEPERS OF INDIA.—Several of the mission nurses of the Church Army are desirous of devoting their lives to the Lepers and to the heathen in India, by seeking to bring them to Christ. They are willing to sacrifice the comforts of home, to live in the humblest fashion abroad, and to face any absolutely necessary danger of contagion. The committee hopes soon to complete arrangements by which these devoted women may minister in a separate home to the, as yet, healthy children of lepers, and thereby with God's blessing preserve them from the fate of their parents, who will, in turn, be visited in hospital with the Gospel message. The cost of outfit, of passage out, of maintenance for two years, and of learning the language would be about £100 each. The hon. sec. of the Church Army is Rev. W. Carlile, 130, Edgware-road, London, W.

THE BRISTOL ORPHAN HOUSES.

The fiftieth annual report of the great Orphan Institution at Ashley Downs, Bristol, has just been published, and forms one of the most interesting of the whole series. We might say it is a worthy jubilee number, only the number of the report does not correspond with the age of the Institution, which has been in existence now fifty-five years. The balance-sheet is a remarkable one, even for this notable work. Friends of the Ashley Down Orphanage are never surprised to find a good balance on the right side, but we do not think such a balance in hand as this sheet shows has ever been recorded before. The amount in hand for the orphan account at the close of the financial year on May 26 last was £9,551 8s. 10¾d. Well may the venerable founder, Mr. George Müller, say, as he does in the present report: "God has not altered. To his honour and glory I founded the Institution; to Him alone I looked for help and support regarding everything; Him I declared to be the Patron of the Institution; and He has never failed me. On Him, and on Him alone, I have relied these fifty-five years, and I have never been confounded."

The selection made in the report from the mass of donations shows the usual interesting variety in the amounts, and in the donors. Two large legacies are recorded, one of £8000, the other £5000. In reference to these, Mr. Müller remarks: "Perhaps one or other of my readers may be inclined to say it is an easy matter to carry on such an Institution while the income is so large. My reply is: (1) How do we obtain these large donations? Do we ask for them? J. W. D., Esq., who left about £8000, was not known to me, even by name; nor E. B., Esq., who left the £5000. (2) We never apply to one single individual, and have acted thus for more than half a century; but ask God alone. We should not consider it unscriptural, far less sinful, to apply to Christian persons for help in carrying on the work of God; but we refrain from it, and I have acted thus for fifty-five years, that, by this mode of carrying on the work of God, I might be instrumental in strengthening the hands of my fellow believers, by showing to them practically the power of prayer and faith, and by showing also how much, in the nineteenth century even, can thus be accomplished. (3) But how do we act when no such large donations come in; when week after week the income is small; when it does not exceed £300, instead of £700, our weekly average expenditure? While I am writing this, for *many weeks* past our income has been only about one half of our expenditure, and yet we never contract debt or take goods on credit. Under such circumstances we do not send out special appeals to the public, we do not make our wants known even to Christian friends, we do *nothing* but pray under such circumstances. And what is the result? We may be brought low, *very* low; it may come even to the last sovereign; but we are always helped in the end."

The affectionate and grateful feeling entertained by former inmates of the Homes finds pleasing expression in kind letters and gifts of various value. Among these we notice one of special interest, under date October 1, to the amount of £158 10s., being a certain proportion of the sum of £800 received as a legacy by one of the orphans who has for more than twenty years resided in the United States. The influence of Mr. Müller's writings is strikingly shown by a letter which accompanied two small gifts. The writer said: "When in Bristol, in 1867, I visited the Orphan Houses and purchased vol. i. of your 'Narrative.' The reading being 'too dry' I put it away amongst other books, where it remained hidden and forgotten. In 1884 I was led to know Jesus as my Saviour. Your volume then became *most interesting*, and tended very much to strengthen my faith in a prayer-hearing God. I have now your four volumes, and from them I am able to lead others to Jesus, encouraging them to put God's promises to the proof. When, in 1885, I had lost everything, I was enabled to rest upon Matt. vi. 25—34, refusing to be anxious, therefore slept soundly."

Mr. Müller receives with equal gratitude to God, the small as well as the large donations. He says: "We not only value the smallest donations of the poor, but take them also out of the hands of God as the result of our trust in Him." In addition to the amounts sent in for the support of the orphans, which reached the sum of £29,870 17s. 7¾d., Mr. Müller received nearly £9000 for the schools, missionary, Bible, and tract work.

As is well known, the care of the work has for many years rested on Mr. Müller's esteemed coadjutor and son-in-law, Mr. James Wright, a man of truly kindred spirit, who possesses the confidence and affection of all those about him. It is pleasing to see that although the founder has for the past fourteen years been very little at home, yet the vigour of the work is unimpaired. Mr. Müller has nearly completed his eighty-fourth year (his birthday is September 27), but he is still able to travel and preach. He is now in India, busily engaged in addressing congregations day by day, and purposes further to extend his tours in Eastern lands. When Mr. Müller entered upon this stage of his service, he had just reached three-score and ten, a time when many would think themselves entitled to repose. Since then, however, his journeys (with Mrs. Müller) have amounted to one hundred and sixty thousand miles, equal to more than six times round the globe. In spite of difficulties, he intends to persevere in this present line of work, and therein we wish them God-speed. Did space permit we might give many extracts from this extremely valuable report, but our readers will do well to procure the pamphlet and read for themselves. Report reading, as Mr. Müller himself hints, is not generally an attractive occupation, but we can safely say of this report that it is both interesting and edifying.

OBITUARY.

MR. W. H. GREENING, BIRMINGHAM.

The death is announced of Mr. W. H. Greening, who, during a long period of years, has occupied a prominent position in the Metropolis of the Midlands, in connection with Christian work. *The Birmingham Daily Post* truly says of him: "He was a man of great activity, and the larger part of his work was voluntary. He threw himself into religious and philanthropic work with abundant and self-denying zeal." Mr. Greening was an Evangelical Churchman, and a member of several temperance societies. Earnest in the pursuit of good many will long remember his hearty and constant co-operation in Christian endeavour, whether busy at home or away on holidays. It was while at Aberystwith, where in years gone by he had preached the Gospel out of doors, that he had a paralytic seizure, which almost immediately proved fatal, as for some time he has suffered considerably from illness.

A "MISSION BARN" DESTROYED.—For some years past a barn at Southall, near Hanwell, belonging to Mr. Baxter, has been a centre of much Christian endeavour, and of late has been generously placed at the disposal of the local Railway Mission for a service weekly. Mrs. Skipton, a worker in connection with the Mission, writes: "You will be grieved to hear that the barn has been burnt down; it was on Monday last, just about two hours after the railway-men's meeting had been held in it. The loss to Mr. Baxter is terrible, as the adjoining place contained machinery &c., but his submission to God's will is very touching. His first care seems to have been to see that the Lord's work should not be hindered, and so on the following day he ordered a tent to be erected in which to carry on the meetings."

lore Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

uthor of "From Death into Life. An Autobiography."

XXI.—"I WAS A HAPPY BOY THEN."

LADY said to me one day, "What do you ink? I heard a good man say 'Sunday-hools are a necessary evil.'"

"Indeed," I replied; "then the 'good man,' you call him, at least acknowledged that unday-schools are necessary. Let us be con-nt."

"But what did he mean?" asked the lady.

I answered, "Perhaps he meant that parents ught to teach their children at home on Sun-ays, or that children ought to be catechised in he church; but, failing this being done, then unday-schools are necessary."

"No, I am sure," said the lady; "he meant hat Sunday-schools did no good."

"Well," I replied, "there may be something n that; the good they do depends very much pon what is taught, and how it is taught. here are multitudes of people who owe every-hing to the Sunday-school. It is all the Bible-eaching or instruction they ever had, and hany owe their salvation to it. Every teacher f the Sunday-school ought to be a believer—I nean a saved soul; and every such teacher hould aim not merely to impart Gospel teach-ng to his or her scholars, but bring them to God that they may receive forgiveness of sins nd a new heart."

"I am afraid," said the lady, "I never did hat, though I was very particular in looking p my scholars."

"What did you teach the children?" I sked.

She replied, "I taught them Scripture, the atechism, and hymns."

"Then you filled their minds and memories vith Divine truths, hoping that somehow the precious words would find their way into their hearts, and take root there?"

"What else could I do?"

"I am afraid," I replied, "that not only hildren, but many grown-up congregations are reated much in the same way. Christ sends his servants to bring people to Him, but they go ut and deliver a message to those to whom they re sent, and leave it. '*Compel* them to come n,' said the Master; but the servant says, 'I *old* them to come'! Properly speaking, the round ought to be prepared before the seed is own. Very much good teaching is like seed hrown upon unbroken ground; there it emains, or is taken away by the birds of the ir. But even if it remain, it lies dormant in ome crevice, where it cannot grow or do any ood. I have known persons who have said that hey have *forgotten* all they had learned in heir childhood. The Lord says, the devil *took away* the seed, lest they should believe and be aved. Others I have known, who have for-otten much that they were taught; but yet omething has remained, which has eventually done good.

"I will tell you of a case which, perhaps, is one of many thousands. There was a wicked, rough, and ignorant man, who lived, I was going to say, a heathen life; but heathen people are for the most part religious, whereas this wicked fellow had not a spark of religion, or knowledge of good things in his head.

"His wife, who was a Christian, came one day to ask me whether I would visit him, as he was very ill. I consented to do so. On the way to the house she told me what a bad man her husband was. I therefore asked her how she came to marry such a man. 'Oh!' she said, 'I was as bad as he when we married, but since then God has changed my heart. From that time my husband has been more wicked and cruel to me than before.'

"On arriving at the house I was shown into the man's room, and soon after, I began to inquire as to his state, and to speak to him concerning his soul. With this he flew into a desperate rage, and said: 'Sir, if I had been a rich man you would not have dared to come to my house and talk to me like this; but, because I am a poor man, you think you may take this liberty, and trample upon me.'

"'Oh, I beg your pardon!' I said. 'I did not mean to insult you by coming to see you.'

"'Come over to me,' said his wife, who was sitting by the fire, and heard her husband's speech. 'Come here and speak to me; I shall be very glad of a few words from you.'

"I rose up and went to the fireside, and there sat down. I spoke loudly enough for the husband to hear, although our conversation was not about him; nor did I refer to his rudeness to me. After a time we happened to commence singing (I do not usually do this, but so it was then):

O for a thousand tongues, to sing
My great Redeemer's praise,
The glories of my God and King,
The triumphs of his grace.

He breaks the power of cancelled sin,
And sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me.

"'Sing that verse over again,' said the sick man, who was by this time sitting up in his bed and listening. We did so, till at last the poor fellow wept as if his heart would break. We went on singing without noticing him. It appeared that this hymn awakened memories which had long been dormant. He had learnt these words when he was a boy in the Sunday-school, he said, with a broken voice. 'When I was a good boy, I used to sing that very hymn; but the devil got hold of me—Oh, them was happy days—I was a happy boy then!'

"I ventured to approach his bed-side once more; and asked him how it was the devil got hold of him.

"He said, 'I feel into the company of other boys, and went along with them. I know'd I was doing wrong when I did it; but for all that I went on, and then, as I say, the devil got hold of me.'

"I said, 'The name of Jesus is a name that devils fall and fly before; Jesus has already conquered the devil.' As my sick friend was listening, I went on to speak more about the hymn we had been singing. I said, 'If the tune, and memory of the words have such an effect upon you, how much more would the power of Jesus touch and hold you! He is called Jesus, because He saves his people from their sins.'

"The poor man was willing now to let me speak to him about his salvation without hindrance. He even consented to my praying with him, and asked me to come again.

"When I returned the following day, he said, 'I see all about it; but you do not know what a terrible sinner I am.'

"'Ah,' I replied, 'but I know what a Saviour Jesus is. He is making you feel your sins, in order that he may forgive them; and this He will do, if you will ask Him.'

"He did ask, and prayed very earnestly.

"I told him of God's readiness to forgive, and assured him of his pardon. The poor man did not attain to joy and liberty that day, but the day following I found him sitting by the fireside, rejoicing in the forgiveness of sin.

"Immediately I entered the room he said, 'Have you forgiven me for my rudeness to you?'

"I replied, 'Oh, do not mention that, I am used to it. Let me rejoice with you.' We did rejoice together, and his wife who had made much prayer for him was beyond herself in praising God.

"I thought that the best thing I could do was to recall the past, and ask him about God's dealings with his soul when he was young.

"'Oh, them was happy days,' he said, 'I often thinks how I promised and intended to be good. My teacher in the Sunday-school used to be so kind to me; but she was grieved at my going off with the other boys. She came after me again and again, and spoke so kindly; but it was all of no use. I often thinks of her, and how much she worried her poor self over me. She's gone to heaven long since, dear soul! I wonder whether she knows about me now!'

"I said, 'Perhaps she heard the angels singing at your conversion.'

"'Do you think she did though?' he said, turning round sharply towards me. 'It would be a comfort to me to think that. However, I'll tell her all about it when we meet. I suppose it won't be long.'"

What a change a few short weeks had made in this man! To God be the glory!

A MACEDONIAN CRY FROM KOLAR.

The Kolar Mission has grown out of the Kolar Orphanage which Miss Louisa H. Anstey set on foot during the time of the great Indian famine. The Mission consists of Orphanages and Homes for boys and girls, an Anglo-Canarese school, a large Christian church in Kolar, and four farm villages, each of which has its small congregation of worshippers, and three have chapels. Aggressive work is carried on by a staff of preachers throughout the district, which is one of the great divisions of the kingdom of Mysore. Industrial work forms an important feature of the Mission, it being considered essential to provide employment for destitute converts from heathenism.

There is a dispensary in connection with the Mission, respecting the very interesting operations of which our readers have, from time to time, been made familiar. Miss Anstey, who has so far carried on the work, has never had adequate assistance, and is at present altogether without European helpers. In "A Macedonian Cry from Kolar," a booklet recently sent to many of her friends, she states the wants of the Mission in detail. These include: A European Director, a man of ability and discernment, able to rule, and full of faith and of the Holy Spirit; Europeans to manage the industrial work, one competent to teach carpentry and other handicrafts, another to superintend the weaving department; trained and certificated teachers for the schools, a matron for the girls' orphanage, and a properly qualified medical missionary. It is advisable that brethren, devoting themselves to the Mission, should most of them be married men, also persons endowed with a readiness to acquire foreign languages.

Miss Anstey's purpose is that the Mission shall continue to be carried on by workers looking only to the Lord for their support. She regrets that she did not make this appeal earlier, but hopes that in the current year, helpers will be sent her from Great Britain. We have received some copies of the "Macedonian Cry," and shall be glad to send one to any of our readers who may feel moved to do something towards meeting the pressing needs of the Mission.

REPORT OF KESWICK CONVENTION.—The price of *The Life of Faith*, for September, containing full report of the leading addresses, will be 4d., not 2d. as stated in our last issue. (*Marshall Bros.*, 10, *Paternoster-row.*)

WELSH POOR IN LONDON.—A scheme is being promoted by Mrs. Stuart Rendel and Mrs. Watts Hughes for the benefit of the Welsh poor in London. Special mission services will be established for men and women who have become degraded; a reading-room is advocated for the unemployed; a Welsh servants' registry office is to be founded, and other meetings, including Bible-readings. There will also be a provident club, and a central committee for visiting Welsh sick folk in their homes or in hospitals and workhouses. Any communications may be sent to Mrs. Stuart Rendel, 1, Carlton-gardens, London, S.W.

A Remarkable Colony.

THE following interesting narrative is sent us by Mr. H. Loomis, agent of the American Bible Society in Yokohama :—

In the 17th century a Catholic priest named Ricci discovered a colony of Jews living in the Province of Honan, in the interior of China, and a full account of their history and usages has since been published by the Jesuit missionaries. In the year 1850, a deputation of native priests was sent to them by the Bishop of Hongkong and Dr. Medhurst. Two of the Jews were induced to come to Shanghai and some of their Hebrew manuscripts were obtained.

In the year 1866, Rev. Dr. Martin, of Peking, made a visit to this colony and found in the centre of an open square the only remnants of a synagogue in the shape of a solitary stone, on one side of which was the inscription stating that it had been erected about A.D. 1183, and on the other side was a record of its rebuilding in the time of the Ming dynasty. There was also this further inscription : "With respect to the religion of Israel, we find that our first ancestor was Adam. The founder of the religion was Abraham; then came Moses, who established the law and handed down the sacred writings. During the dynasty of Han (B.C. 200—A.D. 226) this religion entered China. In the year 1164 a synagogue was erected in Kai-feng-fu. Those who attempt to represent God by images or pictures do but vainly occupy themselves with empty forms. Those who honour and obey the sacred writings know the origin of all things ; and eternal reason and the sacred writings mutually sustain each other in testifying whence men derived their being. All those who profess this religion aim at the practice of goodness and avoid the commission of vice."

Thus this silent stone bears testimony to the value and truth of God's revelation to men in the midst of surrounding darkness. It is sad to contemplate, however, that not only has the synagogue gone to destruction but also the worship of God by these remnants of his ancient people has also ceased.

The presence of a foreigner in such a remote place attracted a large crowd, and when Dr. Martin asked if there were any among them who were of the family of Israel, one of them, whose face corroborated his statement, replied "I am one." Another and another stepped forward, until there were representatives of six out of the seven families into which the colony was divided. These confessed with shame and grief that their holy and beautiful house had been demolished by their own hands. It had been for a long time in a ruinous condition; they had no money to make repairs ; they had lost all knowledge of the sacred tongue ; the traditions of their fathers were no longer handed down, and the ritual worship had ceased to be observed.

In this condition they took down the building and sold the timbers and stones to obtain relief for their bodily wants.

Dr. Martin addressed the multitude as they gathered around him, and some of them called upon him subsequently, bringing a copy of the law. Among those who came to see and converse with him were two officials, but in general there were but few of their number who were either rich or honourable. This was owing in part to the prevalence of rebellion in the central province, which continued for thirteen years, and the Jews were the greatest sufferers. Their number was estimated at from three to four hundred. They were unable to trace their tribal pedigree, kept no register, and, after the destruction of their synagogue and discontinuance of the liturgical service, had no common bond of union.

One of them had become a Buddhist priest, and took for his name the term signifying "one who is rooted in the knowledge of the truth." The large tablet which once adorned the entrance to the synagogue had been appropriated by one of the Mohammedan mosques, and some efforts had been made to draw them over to an espousal of that religion.

They differ so little from their Moslem neighbours, that the heathen have never been able to distinguish them by any other circumstance than that of picking out the sinews from the flesh which they eat, in commemoration of Jacob's conflict with the angel. In recent times, for fear of being confounded with the Christians, and thus subjecting themselves to the severe persecutions, they took the name of "Sinew Pickers," from a name first given to them in derision by their heathen neighbours.

One of those who called upon Dr. Martin was the son of the last of their Rabbis, who had died some thirty or forty years before, and with him had perished the last vestige of acquaintance with the sacred tongue. Although they still possessed several copies of the Law and the Prophets, there was no one among them who was able to read a word of Hebrew. With the discontinuance of their worship they no longer took pains to keep their blood pure from intermixture with the Gentiles. Dr. Martin says, "all the sacred usages were neglected, and a few years more will probably put a period to their existence as a distinct people."

As they inquired about the destruction of the holy city and the dispersion of their tribes, and referred to their own decaying condition, Dr. Martin endeavoured to comfort them by pointing to Him who is the hope of Israel. He told them that Christian civilisation, with all its grand results, had sprung from a Jewish root, and the promise to Abraham had been fulfilled, that in his seed all the nations of the earth should be blessed.

The result of that visit was, that one of the most thoughtful and able men of the colony named Gao went to Peking to learn more about Him for whose coming his people had so long waited and prayed. The man found light and peace, and went back to his home to live as a follower of the meek and lowly Saviour.

Not many years passed until this believer in Christ as the true Messiah was on his deathbed, and calling to his side his only son, he told him as his last message to go and learn of that Saviour who had been so precious to him.

The son was a remarkable scholar, and in the literary examinations of that province took such a high rank that he was made an official. Then he went to Nankin, and there found a Christian chapel, where he heard the Gospel most gladly, and after suitable instruction was baptized. Now it is his desire and purpose to go back to his people and become a messenger of life and salvation to them. Those who have met this young convert have been impressed with his fine abilities and zeal; and it is believed that he will be a most efficient labourer in his endeavours to bring back his people to the knowledge and worship of the God of their fathers, as well as the long-looked-for Messiah. Thus in many different lands, and in a variety of ways is God bringing his ancient people to see their errors, and accept of Him who is not only the hope of Israel but of all the earth.

THE WORK IN JAPAN.

God has been pouring out his Spirit in many places in Japan, and especially in Nagoya, which is one of the most important cities in the country and a great stronghold of Buddhism. On account of the increased interest in religious matters, Rev. Mr. Tamura, of Tokyo, was invited to visit Nagoya and assist in special services. The meetings were appointed for every night, and attended with the most encouraging results.

One young man, who was employed in a drug store, which was in the second building from the preaching place, did not like to be seen at a Christian service, so he came secretly to the back of the house where the preaching was going on, and there listened to the Gospel without being seen by either the speaker or hearers.

But so plain and powerful was the presentation of the truth, and so manifest was the presence of God, that this man was then and there convinced of his sins, and went boldly to the front of the building confessing to the preacher his guilt, and his desire of forgiveness. God gave him a sense of his sins being forgiven, and he went away rejoicing. Now he asks the prayers of others that the master of the house, and all his associates, may cease to oppose the light, and come to a knowledge of the truth, as it is in Jesus.

One young Buddhist priest, living in the city, had decided to go to his native village, but was detained on account of some business, and dropped in to hear a Christian sermon. He, too, was touched by the Spirit of God, and led to confess Christ as his Saviour. Then he came to Mr. Tamura, and asked what he should now do, as the giving up of the priesthood would involve the loss of his living. Mr. Tamura told him there was no provision for supporting people in that condition, and asked him if there was not some business which he would be able to engage in, so as to secure a support. He replied that he understood the art of decorating porcelain ware, and could get a living in that way, in case there was some place for him to be employed.

So Mr. Tamura made inquiries, and found one factory where more workmen were needed ; but the head man said that it was customary for the workmen to rest on the 1st and 15th of the month only. Mr. Tamura said that, as the young man was a Christian, he could not work on the Sabbath, and asked if employment could be given in such a case. The head of the factory said he would think over the matter and give a reply the next day. So, on the morrow, word was sent that the observance of the Sabbath would be allowed, and employment given. This was an important concession in a town where heathenism is so strongly intrenched, and felt to be a special favour of God.

The young man then sold his Buddhist robes, and set to work in his new position with such a joy and peace as he had never before known. Mr. Tamura said to him: "Since you have become a follower of Christ, you will have to give up not only the practice, but also the belief in the religion which you once taught." "Oh," said the young man, "that is very easy. I have nothing to abandon in the way of belief, for although I have been a priest for three years, I have had no faith at all in its teachings." May the Lord grant that many more may thus be led into the true way of life and happiness.

MISSION TO JEWS IN SYDNEY.

MR. LEWIS ABRAMOWITCH, Jewish missionary, has been working very faithfully among his brethren in Sydney, since June, 1888, in the earnest and prayerful endeavour to make known to them the love of the Lord Jesus Christ. Under the direction of Rev. R. L. King, vicar of Holy Trinity, assisted by Rev. M. Archdall, he has visited many of the Jews in their homes and has distributed among them tracts and other religious publications, bearing on the great question of the Messiahship of the Lord Jesus.

It was not to be expected that great results would immediately follow the work. Yet there is reason to believe that a spirit of inquiry has been roused in some hearts—inquiry which the gracious and life-giving Spirit of God can, when He pleases, quicken into energy and life. Acting under medical advice, Mr. Abramowitch has been obliged to give up his work for a season. There is, however, reason to hope that with the blessing of God, he will, before long, be enabled to resume his much-loved endeavours to evangelise that people, who are still "beloved for the fathers' sake."

For the Young.

CHILDREN OF SOUTHERN INDIA.

I feel sure that many English children will be interested in hearing of how the Lord is graciously working among the young on the hills in South India. We hold a meeting for native children every Saturday afternoon, for an hour and a half, in a nice large room we have had built in the Pelta. There are over one hundred names of both girls and boys on the books, and an average weekly attendance of about sixty. A great number of these children are heathen, and come to the meetings with the marks of their gods still on their foreheads. The ages vary from fourteen to wee dots of two and three years old. We try to make the meetings as bright as possible, with plenty of singing; and many of the children have learned to sing so nicely, all in Tamil (their native language), such hymns as "There is life for a look," "Will you go?" and many others that have been translated from the English. If you were to go into some of their dark, dirty houses, you would hear them singing the hymns they had learnt at the meetings.

Over forty of these little ones repeat a text by heart every week. Each Saturday every child gets a text, printed in Tamil, with chapter and verse, and all that can repeat the text perfectly get one *cash*—about half a farthing. Four such texts are exchanged for a Tamil booklet or tract. Some of the children keep their *cash* and cards in an old match box; others, again, store them in little bags made by their parents. It is a great cause for thankfulness to see so many children learning their texts so nicely, even down to the little ones of three years old. Many, of course, cannot read a word, so they get either their parents or some friend to teach them. Thus the Word of God is spread abroad in the village.

Not long ago, I noticed a little fellow, who had repeated his verse for the first time correctly, say to his companion with much delight: "Look, I have got one *cash*." I was very sorry for one little boy who had failed to remember his text; he could not get his *cash*, and so all through the meeting he kept wiping away the tears that would come trickling down his face. At the close of the meeting, we asked all those who would like to go to heaven to hold up their hands. But that little boy did not hold up his hand, so grieved was he at losing his *cash*. So we said to him: "Surely you want to go to heaven, and see Jesus"; to this, however, he only shook his head. The lesson certainly had a wholesome effect, for the week following, and ever since, he has always repeated his text perfectly.

Many of the children are very poor, and some of the parents as thriftless as they are ignorant The variety of the costumes in which the children appear, is really laughable—they are decked out with cast-off clothing of all sorts; some have on the oldest rags possible. Yet they all come with bright happy little faces, and they *do* enjoy the meetings, as they often tell us. I have a number of large coloured Scripture cartoons, and one is shown them every week. It is remarkable how well the children remember the pictures, and the lessons taught from them. I heard of a boy five years old who went and told his father all about the "Sower." We had had the picture of the "Sower sowing the word." A little girl who comes to school, though only four year's old, always carries her brother, who is almost as big as herself. It is a very touching sight to see her week by week staggering into the room under this very heavy burden. She is very cheerful over it all, and shows such a smiling face that it would do your hearts good to see her. The other day the children in their eagerness to get out to play overturned this little couple, and on leaving the meeting I saw her sitting by the wayside, with her brother in her lap, tenderly wiping away the tears and dust from his face, quite forgetting that she too had been knocked over in the dust.

When the meeting is over we make the children turn right about face, and march out in order, so as to prevent them overturning one another in their hurry to be the first out. Last week the subject was: "The Good Shepherd," and the picture represented the shepherd going before his sheep, and carrying one little lamb in his arms. On being asked how many of them would like to be Jesus' lambs, all the children held up their hands, and more than one said they would like to be carried in the arms of Jesus. Then we explained to them if they would really belong to Jesus, they must do three things: (1) "Hear his voice"; (2) "know his voice"; (3) "follow Him." Will you, dear young readers of The Christian, join with me in earnest prayer for these dear native children, that God will truly save them, and that while they are young they may truly be bright witnesses for Christ?—Yours in the Master's service, W. H. Stanes.

Toneyville, Yereand, South India.

A SEASIDE SUGGESTION.

Hurrah for the holidays, gladsome and gay!
Hurrah for the dawning of every new day,
Bright with the sunshine, merry with play!

Listen, though, children! all cannot go
Off to seaside like us, you know,
And dig, and paddle, and bathe, and row.

Hundreds of children, weak and in pain,
Lie in our hospitals, longing in vain
Health to enjoy and strength to regain.

What can we do, as daily we take
Pleasures and blessings from God, to make
These lives more happy, for Jesus' sake?

Here is a secret. Down on the sand
Scamper together with pail in hand,
Brothers and sisters, a right merry band;

Gather together, of every kind,
All the nice shells you can possibly find,
Pink ones and white ones, mottled and lined.

Go then a-begging to all your friends,
Ask for old match boxes, odds and ends
Of silver paper the grocer sends,

And pictures, the little ones' eyes to delight;
Or, for variety, perhaps you might
Buy a few transfers, pretty and bright.

Then each one try the rest to excel
In covering the boxes neatly and well,
And, having carefully washed each shell,

Pack them all up, and send them to say,
"We've come from children who've been away,
They sent us to make you happy to-day."

Do you want to have joys that are ever new?
Then always try and find something to do
For those who are not quite so happy as you.

C. Tinling.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. George Banaster, in yacht *Kingfisher*, Rhyl, and various watering-places on the west coast of Scotland during the month of August. Mr. Edwin Arrowsmith, Llandudno, to Sept. 15; also Colwyn Bay occasionally Mr. Henry Hutchinson, Bridlington, to Sept. 7. Mr. E. T. M. Dennes, Whitby, to Sept. 3. Mr. F. Aldous and Mr. R. Callender, Saltburn, all Aug. Mr. C. H. Nash, Scarborough, to Sept. 7. Mr. E. Salisbury, Cromer, all Aug. Mr. H. W. Figgis (of Dublin), Brighton, to Aug. 18. Rev. Martin J. Hall, Bournemouth, all Aug. Rev. W. T. Storrs, Sandown, all Aug. Mr. W. H. Roberts, St. Leonards, to Sept. 7. Mr. C. F. Harford-Battersby, Eastbourne, to Sept. 7. Mr. J. S. Tyler, Littlehampton, to Aug. 30. Mr. W. R. Moore, Ilfracombe, all Aug. Mr. J. C. Rainey, Paignton, all Aug. Mr. H. G. Harris, Weston-super-Mare, to Sept. 3. Mr. Howard Staines, Penmaenmawr, all Aug. Mr. T. L. Sayer, Rhyl, all Aug. Mr. G. R. Kirlew, Lytham, Aug. 16—23. Messrs. C. H. and E. Collier, Herne Bay, all Aug. Mr. Livesey Carrott, Deal, all Aug. Mr. J. H. Greene, Dunoon, N.B., to Aug. 17; Morecambe, Aug. 25—30. Mr. S. J. Hewlett, Yarmouth, all Aug. Mr. C. Bell, Clacton-on-Sea, all Aug. Mr. G. H. Chaplin, Felixtowe, all Aug. Rev. H. E. Sampson, Margate, all Aug.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 18, Mark v. 21—34; Mon., Aug. 19, Mark v. 35—43; Tues., Aug. 20, Mark vi. 1—13; Wed., Aug. 21, Mark vi. 14—29; Thurs., Aug. 22, Mark vi. 30—44; Fri., Aug. 23, Mark vi. 45—56; Sat., Aug. 24, Mark vii. 1—13.

SEASIDE SERVICES AT ABERYSTWITH.—Mr. George Bennett, who has in former years proclaimed the Gospel at this Welsh watering-place, has begun a series of meetings which he hopes to continue into September. A goodly number of friends have rallied round him, and persons of mature years as well as children have been led to inquire how they might know their sins were forgiven.

KINDNESS TO ANIMALS.—*The Animal World* for August contains an article on behalf of the horses, mules, and donkeys, in use at seaside places. It says:—"Many urge the pace of a tired, over-worked animal, when time is really of no consequence, or permit the drivers to whip, poke with sticks, 'snag' at the bridle, and employ various other means equally cruel to keep the jaded creature up to the mark. When at the seaside, and accompanied by children, the donkeys and goats are often in requisition to contribute to their amusement, and save them fatigue. We cannot wonder at the boys to whom the care of such animals is entrusted being rough and thoughtless. Little interest is shown in them, and their life is a very hard one. Small wonder they are unkind to the donkeys, whose lot is but little worse than their own. Instead of encouraging cruelty, let us try, from earliest infancy, to inculcate kindness. A child soon takes pleasure in saving a bit of bread or lump of sugar for his pony or donkey, and it is well to let him exercise a little self-denial for them; he is well repaid, and proud of being able thus to give pleasure."

A PLEA FOR BRAZIL.

After labouring for nearly five years in Brazil, Rev. E. H. Soper's health gave way, and he was forced to seek rest and change at home. The change has done him much good, and he hopes soon to be fit for active service again. He writes to us: "On my return to Brazil, I expect to open work away in the interior of the empire, where there are no other workers at present, and where, in fact, the Gospel has never been preached. I expect to settle down in some small town, and to visit all the towns and villages within a radius of a hundred miles. To do this I shall need mules and many other things. I should also like a tent in which to hold meetings, and a native colporteur to go with me and scatter the Word of God. I would earnestly commend this branch of the work to the sympathy of English Christians.

"Brazil is fully open to the preaching of the Gospel. The first missionaries of the Baptist Missionary Society went to Brazil in 1882; since then five others have joined them in the work. We have Missions established at five important centres. The following statistics were sent in for the year 1888:—Missionaries, native and foreign, 15; preaching stations, 12; baptisms, 40; members, 241. The Empire of Brazil comprises one-fifteenth of the land surface of the globe, and more than three-sevenths of South America. It has an area of 3,000,000 square miles, and some 14,000,000 inhabitants. Millions there have never heard the Gospel of Jesus Christ. Vast provinces, larger than all England, are yet without a single minister of the Gospel. The people are idolatrous, superstitious, and very ignorant; sin and immorality abound.

"I have determined, by the help of God, to consecrate my life to this work. I shall be pleased, while in England, to address meetings, or lecture on Brazil and my work there during the past five years. I have some forty views of Brazil to use with magic lantern, also idols, pictures, images, &c., worshipped in that land. For the next few days my address will be 179, Cattell-road, Small Heath, Birmingham."

GOD'S WORK IN OUR FLEET.

Dear Friends,—I rejoice to be able to tell you of the work for God which is going on in the great fleet lately reviewed by the Emperor of Germany, which has just left Portsmouth for its summer cruise. This fleet is the largest and most powerful ever assembled, numbering 116 war-ships, cruisers, gunboats, and torpedo boats. My workers and myself made it a matter of earnest prayer that we might be enabled to do a great work for God in this fleet, and truly He answered prayer. Without let or hindrance, and even with every assistance, we were able to proceed from ship to ship, to form branches of the Royal Naval Temperance Society, to hold Gospel meetings, to enlist Christian and temperance men to carry on work, and we can rejoicingly say that every ship, gunboat, and torpedo boat carries our workers, and a grand and blessed revival began on board some ships before they left Spithead.

A Christian seaman on board H.M.S. *Inflexible*, said: "I took your *Blue Backs* and *Ashore and Afloat* on the lower deck; all the men seemed asleep, and I began putting them on the mess table, when all at once several roused up, and called out, 'Why, if our mother, Miss Weston, isn't thinking of us, and sending us the *Ashore and Afloat*, and the dear little *Blue Backs!* Here mates, lend a hand, have at him.' I'm not a very big man myself and I was fairly carried away in the rush; I didn't know really that they loved these books so much before." We are going to send another consignment to the headquarters of each fleet, and some of Mr. Hastings's anti-infidel books with them.

H.R.H. Prince George of Wales commands one of the torpedo boats. I wrote to him, sending him a little book, and the following letter was written at his command:—"His Royal Highness Prince George of Wales has asked me to reply to the letter that you were good enough to send him yesterday. His Royal Highness begs me to say that the letter having arrived just before he had to proceed to Spithead in his torpedo boat, he was unable either to pay a visit to the Sailors' Rest, or to write himself and tell you so. He bids me say that he is not forgetful of the good work you are doing for the well-being of our seamen and marines, and that he appreciates it very highly. Owing to the press of business connected with the inspection of the fleet, and subsequent manœuvres, he is not in a position to make any promise to pay a visit to the Rest, but he bids me say that you may regard him as a warm sympathiser with the self-denying efforts you are ever making to promote the moral and material interests of the service." I need not say that this royal letter cheered us, but the grand meeting of the Christians of the fleet was, as the blue-jackets said, "like a bit of heaven let down." I sent out an invitation to the fleet for a "Christian Union At-Home," at the Sailors' Rest; just on two hundred blue-jackets and marines attended, with several officers; and the stream of testimony, prayer, and praise never ceased till nearly midnight. It was a blessed time indeed. And then the crowd! 120 men lying on the floor of the reading-room, and hundreds turned away. I am about to build sleeping accommodation for two hundred men, to add to my present block at Portsmouth, and it is none too soon, as we were crowded out long before the advent of the fleet. Some friends, including the leader of the House of Commons, have given liberally. We look to our bountiful God to supply our need.

Yours in his work,

Agnes E. Weston.

Sailors' Rest, Portsmouth.

MR. WILLIAM FORBES has been giving addresses at Margate, on the sands, at Shaftesbury House, and at the Baptist and Primitive Methodist Chapels.

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AMERICANS IN CONFERENCE.

[From our Special Correspondent.]

Believers' Conferences are rapidly multiplying throughout the country. The oldest and one of the most profitable for direct Bible teaching is the Niagara Meeting for Bible study. The ability of the teachers, the variety of subjects, and the intellectual cast of the audience have kept it from one-sidedness or hobbyism. The Conference just closed marks a steady growth both in numbers and spiritual culture. We were again cheered by the presence of our beloved brother, J. Hudson Taylor, who in his first address told us how the fragrance of last year's Conference followed him around the world. Nowhere could he receive a more cordial Christian welcome. His faithful words last year produced surprising results both in the gifts of money and accession of volunteers for the China Inland Mission.

For the first time we have had the presence of Hon. Captain Moreton, whose radiant face and manly Christian bearing have already made him a great favourite. He addressed the assembly on the Lord's coming, a theme dear to his heart, and ever enjoyed by the Niagara Conference. Captain Moreton fulfils a pastoral ministry in the city of Hamilton, Canada, while in evangelistic labours he is yet more abundant. Miss Macpherson was also on the grounds. She addressed the woman's missionary meeting with her wonted vigour. Miss Campbell, of the C.I.M., another English visitor, spoke tender, impressive words concerning China's vast demands. Mrs. Wallace (née Miss Bilborough) with her consecrated husband, co-workers with Mr. Quarrier, helped to enrich this communion of saints. The leading teachers were Brookes, Erdman, Lowe, Marvin, Munhall, Needham, Norton, Parsons, Pierson, &c.

Pastors, evangelists, missionaries, students, and other labourers are now parting one from another, as they return to their fields, or to seek the quiet of a well-earned vacation on the mountain or by the sea. Besides the many summer schools, Chataquan and otherwise, and denominational camp meetings, east, west, north, and south, three more important Bible Conferences must be mentioned—at Ocean Grove, at Northfield, and at Crescent Beach. These Conferences are for refreshment and stimulation, but specially of late years are they becoming a necessity for the defence of the Gospel. Addresses on the Inspiration of the Bible have been more frequent than on any other topic. I know of nothing now in the country so mighty a defence against the hosts of sceptical critics who assault the foundations of our faith as the combined, unwavering testimony to the Infallibility of Holy Scripture given with emphatic utterances at these Conferences.

The second annual Bible Conference of Ocean Grove, New Jersey, has just closed its sessions. It was in point of numbers and spiritual results a most fruitful season. Ocean Grove is the great Methodist camp ground, where thousands annually congregate during the summer months. The Camp Association Committee gave the free use of Pavilion and Temple to Dr. L. W. Munhall, the originator and organiser of the Bible Conference. Under his painstaking administration every detail had been anticipated. The addresses were given chiefly by the teachers who have been identified with the Niagara Believers' Meeting. On Sunday morning four thousand people, nearly all of whom by education and denominational affiliation were post-millennialists, listened with earnest and devout attention to Dr. Munhall's masterly presentation of our Lord's personal and pre-millennial coming. With great tenderness and forcible Scriptural persuasion he pointed out the many advantages of this most potential hope, when once it possesses heart and brain. Doubtless, this address will mark a new era in the life and experience of many a saint who already loved the Lord, but who henceforth will also love his appearing and kingdom. Never before in the history of this popular camp had a lecture been given specifically on this subject.

Other themes were presented by the different speakers, viz., The Atonement, Inspiration, Believers' Possessions in Christ, the Seven Mysteries, What to Preach, the Holy Spirit, Hints for Bible Study, &c.

The final service of this Conference was a scene of unusual excitement. The large audience had been addressed by Messrs Erdman, Moorhead, Needham, and Munhall, after which testimonies were given by men and women who had received special benefit from the doctrines presented, and the truths expounded. A venerable Methodist minister, Rev. William P. Corbitt, the spiritual father of Dr. Talmage, testified that during the fifty years of his ministry he had attended camp-meetings, conventions, associations, and various other notable gatherings, but never before witnessed the sight which most impressed him throughout all the sessions of this Bible Conference, viz., the hundreds of men and women who had been assiduously taking notes of Scripture exposition for their own future study. The old man's voice quavered with emotion while he praised God, who had permitted him to live that he might witness this honour and recognition of God's Word. Had our surprised friend attended other Bible Conferences, now rapidly multiplying throughout the States, he would rejoice with ten-fold more joy.

During the singing of the farewell hymn,

> Blest be the tie that binds,
> Our hearts in Christian love,

Methodists, Presbyterians, and Baptists embraced each other on the platform, while the thousands in the audience waved their handkerchiefs in token of goodly fellowship. It was an eventful hour of laughter, and of tears; of secret joy, and of loud "amens"; an unusual, but solemn ending to the six days of Bible study and Bible teaching on the Jersey cost.

THE PHONOGRAPH is a sound writer. By a simple but marvellous mechanism the air waves are engraved upon a leaf of foil. Once caught and chained to that fragile page, sound is a prisoner for ever. Edison, the inventor of the phonograph, possesses a page of foil by which he can summon back to human ears the very tones of the great American preacher, Henry Ward Beecher. The atmosphere is the foil leaf upon which God's phonograph instantly records every sound; not a beast's roar, or a bird's song, or an insect's trumpet has been unrecorded; and every idle word that we have ever spoken is there to come back and back on us for ever. Do we not need the hand of Omnipotent Love to neutralise and save?—*The Christian Treasury.*

A CHURCH FOR THE INDIANS.—A missionary of the C.M.S., who is about returning to a work in which he has been engaged for the last twenty-five years, among the Red Indians in Rupert's Land, N.W. America, is most anxious, on his return, to erect two small churches in a portion of his very large district in which there has never been a church, and thus to give his Christian Indians the great boon of meeting for worship in little places of prayer specially set apart for the service of God. Hitherto they have had to meet for worship in small houses, in which the inmates carry on the usual routine of cooking, eating, &c., and he finds it hard to preach, and harder still to give the Lord's Supper in those little places, where he is frequently disturbed by the heathen wanting to speak, and other interruptions. This will afford an opportunity to some of the Lord's people of conferring a great blessing on these poor Indians, many of whom have never seen a church, and who have begged their missionary to bring their need before the "praying people."

Robert Phair,
Archdeacon of Islington, N.W.A., Diocese of Rupert's Land.

31, *Plynlimmon-road, Hastings.*

Gospel in Tents.

The Evangelistic Mission was enabled to make an early start this year with its summer work in tents, on account of the exceptionally fine weather at the commencement of the season, and a good beginning was made in

OXFORDSHIRE,

a tent being first pitched at Syresham, where meetings were commenced on June 2 and continued until the 9th, when the tent was removed to Brackley, the scene of former happy and successful labours. Much cause for thankfulness was found in connection with the meetings. From this place the evangelists moved on with their canvas tabernacle to Farthinghoe, Hanwell, and Shennington, in the last of which services are now being held daily. A good work is also being done in many parts of

CAMBRIDGESHIRE,

the places visited since June being Sutton and Littleport. The tent has been frequently packed with people, and numbers standing outside. Gipsy Smith and his wife, from Cambridge, spent a fortnight at Littleport, and much blessing was witnessed. On Sunday July 7 over two hundred remained to the after-meeting. At

SUTTON (SURREY)

services were commenced on June 5, and continued until the end of July. The work there laboured under certain disadvantages, but in spite of these there were tokens of spiritual blessing. Another tent was pitched at Upton, E., and here also good congregations were gathered, especially on Sundays. The services were conducted by Mr. William Grove, and several persons professed faith in the Lord Jesus Christ. At

GRAYS (ESSEX),

a month's services were held during July, and in this place attended with marked success. The meetings were marked by much interest, manifest in a hearty co-operation of the Christians belonging to various denominations and a ready attention on the part of the people generally. A young lady who has a large class of young men (several of whom were brought to the Lord during the meetings in the iron room) rendered valuable service by playing the instrument, with the members of her class round her, who formed quite a male choir. Some of these young fellows arranged to sleep in the tent, two each night, in order to guard it. A converted police sergeant showed much sympathy and practical kindness by looking in during the night to see if all was going well. Several persons appear to have been moved by the word. One young man of twenty years, who was converted one evening, went home and told his mother. She came the following evening, and professed Christ.

CANTERBURY

was also visited, and services held during July, the tent being pitched on a site granted by the town authorities. The attendances were fair, and considerable interest was manifested.

At Camden Town a tent was pitched near the Canal, for about six weeks, with some degree of encouragement, and a fortnight's special mission is now being conducted by William Grove.

SOUTH WALES.

A large tent was lent to Lady Somerset for services at Brynmawr, South Wales, where large numbers of miners and others attended, the marquee being well filled on week-nights and crowded on Sundays, large numbers standing around. It is believed that many souls have been brought to the Lord, both there and in the after-meetings held in the neighbouring chapel. The tent was then removed to Abertillery, and afterwards to Cardiff, where Mr. Edward Hurditch began a fortnight's mission on the 7th inst.

INCIDENTS OF THE WORK.

An old person taking part in a prayer meeting said, "Lord, we have often read the Bible and not understood it; but now we thank Thee we've begun to understand it a bit."

One evangelist writes: "Three or four cases of direct spiritual blessing came before our notice, for which we thank God. One was that of a young man who only attended the last meeting. Previous to the prayer-meeting, an invitation was given to all to stay behind who were concerned about their souls. This young man, though concerned (as he afterwards confessed), was leaving with a great many more, when his eye caught the words, 'Eternity, where will you spend it?' which were hung close by the door, and at which he was taken aback. Returning at once to his seat, he buried his face between his hands and knees; and when we spoke to him his first words were, '*How* can I be saved?' to which inquiry we knew of only one answer, namely, 'Look to Jesus,' and so we gave it, and he found it all-sufficient.

Another evangelist writes on May 15:—"At Hanwell I met with an interesting case of conversion. Eighteen months ago, when visiting there I was told of an old man whom they said was dying; and when I said I would call to see him my informant said it would be very unlikely I should, as his wife was not a Christian, and was manifestly opposed to anything of the sort. However, I went, and, after some time of persuading, I obtained permission to go upstairs—his wife all the time remaining downstairs. The old man soon began to weep bitterly as I spoke to him of spiritual things, and expressed his desire to be saved. And as he seemed so distressed and confused I thought it well to leave with him a single text of Scripture (and look to the Lord to fix it upon his mind) rather than *many*, which he might probably forget. The Scripture was this—'Whosoever believeth in Christ shall not perish, but have everlasting life.' I also left him the little book entitled 'The Secret of Peace.' Never from that time until last Friday had I seen him, his wife, when I called, refusing me admission. Last Friday, however, he himself came to the door, and, asking me in, repeated the text which I had previously left with him, and said that by *it* and the little book (which he had since read through three times) he had found peace."

THE GOSPEL IN BELGIUM.—The fiftieth anniversary of the Synod of the Union of Evangelical Churches was recently celebrated. Delegates attended from Holland, France, Germany, Switzerland, and England, but though there was diversity of nationality and language, there was grand unity of spirit and purpose. From all parts of Belgium witness was borne of the steady progress of Christian work. In many cases the churches have had a glorious history, and it was delightful to learn that, in the place of persecution and martyrdom, there is to-day a spiritual life and power which is exerting a widespread influence.

AMONG THE FLEMINGS.—During the early summer months the mission cause is advocated with joyful earnestness at large open-air meetings throughout Holland. The Flemings in Zeeland and Flanders have this year been enabled to join in the movement, thanks to the kindly energy of several Belgian pastors. During these all-day missionary meetings, the topic is one—the evangelisation of the world. This year the practical work of missions has been ably discussed by speakers of experience, and conference upon the Lord's work has proved a grand bond of visible union among Christians of diverse shades of ecclesiastical thought.

YOUNG MEN OF BELGIUM.—The thirty-first general meeting of the Alliance of the Young Men's Christian Association of Belgium was recently held at Nessonvaux, half way between Liege and Verviers. Cheering progress was reported in point of spiritual life, as well as membership. Among young men in the army a work has been done greatly exceeding the expectations entertained when, a few years ago, a special committee was appointed to attend to this special departments. Efforts are being made at the present time to obtain the abrogation of those regulations which require Protestant soldiers to attend Roman Catholic public worship.

THE PARIS EXHIBITION.

Accompanied by a devoted lady, I have lately been visiting various restaurants outside the Exhibition. We had a good supply in our bags of New Testaments in French, Gospel portions, Hebrew Psalms, and the Epistle to the Hebrews in the Hebrew tongue; also tracts, Bibles, and New Testaments, in Arabic.

We found a ready access, and a willingness to receive these "leaves of the Tree of Life" that filled us with joy. We held conversation with each person to whom we gave tracts, and told them of Jesus as the only Saviour. One man, a keeper of an Arab restaurant, said he knew us, that we belonged to the American Mission, and offered on Sundays to permit a Christian Arab, whom we had found, to read the Bible in Arabic, and explain it to the Arabs who frequented the restaurant. We thanked him much, and appointed four o'clock on Sunday afternoons.

We gave about fifty New Testaments in French to the coachmen who were outside waiting for their masters, and held conversations respecting the contents of the four Gospels with these men, sometimes reading portions to them. Nearly all gratefully accepted the gift.

There are many Jews keeping small shops around the building; to these we talked of Jesus as the true Messiah, and pointed out the Psalms which were prophetical of Christ.

Many other nationalities are to be found in the neighbourhood, and a special missionary might be employed to distribute tracts to these. The Spanish people employed in the bull-fights were the most difficult, utterly refusing to accept any "Protestant" tracts or books from us.

Encouraged by our success outside, we determined to try and do something for the Lord inside the Exhibition. Taking the French colonies on the Esplanade des Invalides, we were able to distribute the whole of our Arab tracts to Egyptians and Turks; also a Bible in Arabic to three fine sons of the desert, who promised to lend it to each other to read.

We then went to the "Canaque Village," of "New Caledonia," and found Robert and Alice, two native Christians, formerly cannibals and pagans, but now believers in Jesus. They had been much persecuted by their companions, who had stolen their Bibles. We gave them New Testaments, exhorting them to be faithful to Christ. They speak English and a little French.

We next found four Chinese weaving a carpet, and gave each one a volume in Chinese (the whole Bible in four volumes), asking them to lend the volumes to the others, so that all might read the blessed Book; much surprised and pleased, they gave the promise.

In the "Algerian Village" we found some Protestants, who had emigrated from the Vaudois Alps to Algeria. They gave the names of pastors and the churches they attended on Sundays in Paris. We urged them not to buy or sell on the Lord's Day, and they regretted that the Exhibition was open on Sunday, but said they must be there.

The "Salle des Conférences," 31, Avenue Rapp, opposite Porte Rapp (the main entrance to the Exhibition), is well filled every evening; some 250 to 300 people gather from eight to nine and from nine to ten to join us in the "cantiques" selected by Rev. Dr. McAll, and to listen to the earnest, brief, and telling addresses given by the various "orateurs," as the French style them, of the McAll Mission.

W. J. L.

CHARLES SNELL, twenty years pastoral evangelist, of the Congregational Church, Mayfield, owing to circumstances outside his own wishes, or those of the people among whom he has so long laboured, seeks a similar sphere of work in connection with any Christian community in sympathy with the spirit and aims of The Christian.

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Dr. Horatius Bonar's Last Hymn.

ERIN'S OLD SONG OF PEACE.

O'ER the green hills of Erin
The old winds wander on,
In calm or storm still singing
The song of ages gone:
Sweetly that song is swelling,
In strains all soft and low,
The hymn of holier ages,
The psalm of long ago—
Peace, peace, from God to men,
Goodwill, goodwill. Amen!

Through the green vales of Erin
Pours the glad lay of love—
The love that passeth knowledge,
Descending from above:
The love of Him who bought us,
And sought us in our sin;
The long-shut gate who opens,
And bids us enter in.
Peace, peace, from God to men,
Goodwill, goodwill. Amen!

Through the blue skies of Erin,
The mighty melody
Steals, with its glorious tidings
Of all things true and free;
Of chains for ever broken,
Of life and freedom won;
The sighs of exile ended,
Captivity undone.
Peace, peace, from God to men,
Goodwill, goodwill. Amen!

Bright hills of ancient Erin,
Grow brighter, balmier still!
And with your mellow music
The listening valleys fill—
The heaven-begotten music,
Whose cadences are peace,
Whose chimes of soothing sweetness
Shall never, never cease.
Peace, peace, from God to men,
Goodwill, goodwill. Amen!

Fair peaks of emerald Erin,
See Scotland's glens afar,
Gleaming across the ocean,
Beneath the same dear star!
One star o'er both is gleaming,
One hope to both is given,
One love o'er both is bending—
The pardoning love of heaven!
Peace, peace, from God to men,
Goodwill, goodwill. Amen!

They greet each other gladly,
These island-sisters fair;
And with each other freely
The heavenly tidings share.
True daughters of the ocean
Each clasps the other's hand,
To give and take the welcome
Of the one Fatherland.
Peace, peace, from God to men,
Goodwill, goodwill. Amen!

Though Tara's harp lies broken,
And Tara's halls are dumb,
Though Tara's minstrel-voices
Are silent as the tomb;
A sweeter harp is swelling
Through Erin's pensive skies,
And truer bards are chanting
The song that never dies:
Peace, peace, from God to men,
Goodwill, goodwill. Amen!

Round the old manger-cradle
We gather hand in hand;
Beneath one Cross we shelter;
Upon one Rock we stand:

One holy faith is knitting
The kindred West and East;
One Christ the blessed centre;
One Table for our Feast.
Peace, peace, from God to men,
Goodwill, goodwill. Amen;

One Pilot through the breakers,
One port to all is given;
One love our hope and refuge,
The boundless love of Heaven!
'Tis love to man the sinner,
Free love to earth undone;
The love that knows no quenching—
The love of God's dear Son.
Peace, peace, from God to men,
Goodwill, goodwill. Amen!

One everlasting Gospel
Shines out before our eyes;
One Temple and one Altar.
One perfect Sacrifice!
O sons of men sore-burdened
With sin's oppressive load,
Of Erin and of Scotland,
"Behold the Lamb of God!"
Peace, peace, from God to men,
Goodwill, goodwill. Amen!

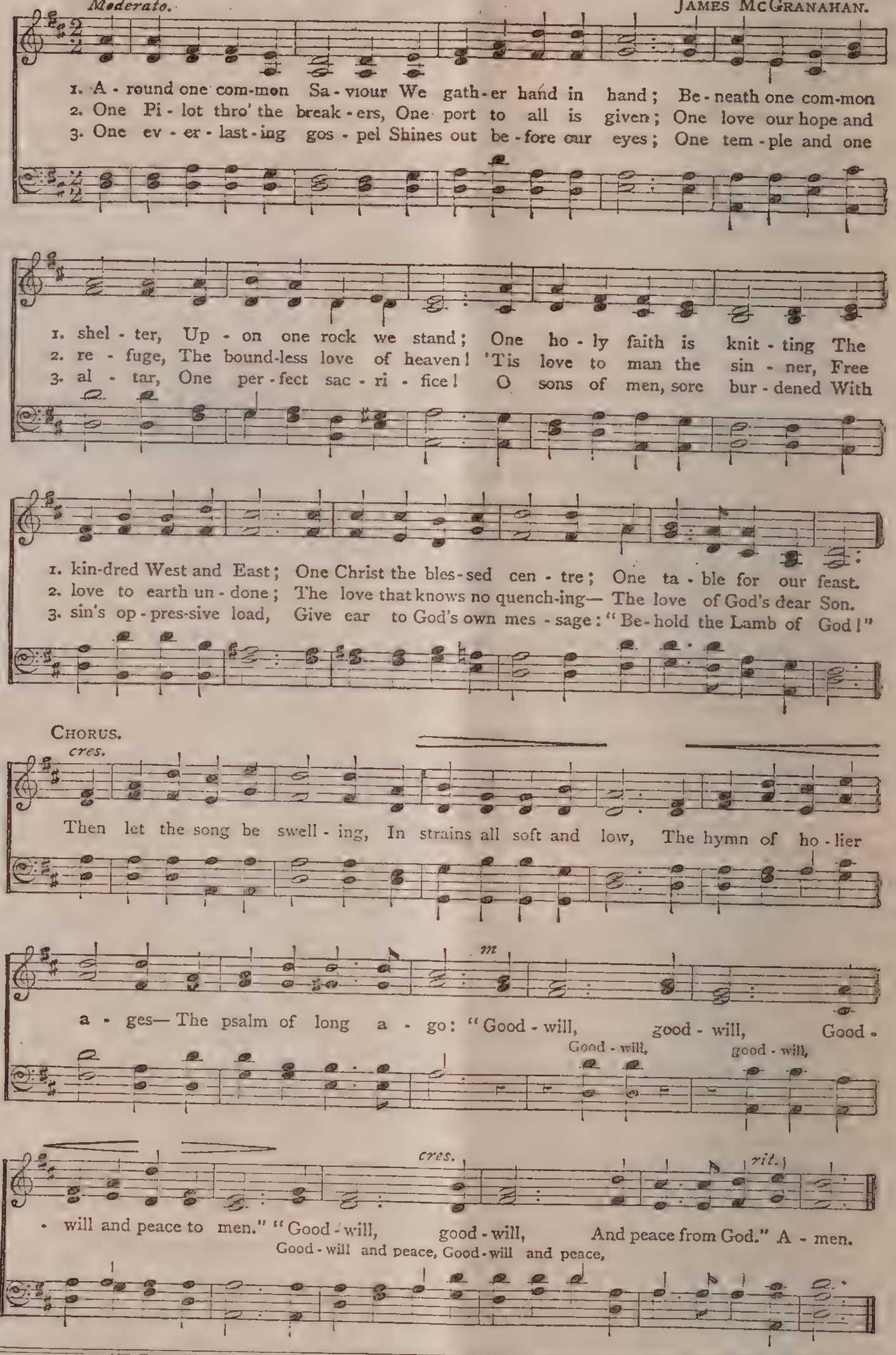
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Good-will and Peace.

Taken, by Dr. Bonar's permission, from lines, called "Erin's Old Song of Peace," written for the "Scottish Association for Irish Missions"; the last poetry Dr. Bonar is known to have written.

Horatius Bonar, D.D., arr. by El Nathan.

James McGranahan.



Requests for Prayer.—For blessing on special services, conducted by Mr. Opie Rodway, at Newent, Gloucestershire, on Sunday Aug. 18; also for services at Portishead, near Bristol, on August 24, 25, and 26; and at Sherborne Mission-hall, Gloucester, to commence Sept. 1.——For blessing on special Gospel services which are being conducted by Mr. Herbert Veasey, in a tent at Forest Gate.——That God will be pleased to reveal his will to a young man who feels much concerned about going to Africa as a missionary.

Manchester.—In the Town Hall, August 8, Miss Robinson, "the soldiers' friend," gave a very interesting account of her work at Portsmouth. She said the publicans there regarded the Soldiers' Home as their natural enemy; it robbed them of customers. She wore a blue ribbon. Some of the instances she gave incidentally put in a strong light the evils of drink.

Admiral Coligny.—The unveiling, recently, of the statue to this celebrated martyr of St. Bartholomew's Day was an occasion well improved by the Protestants of Paris. Situated outside the Temple of the Oratoire du Louvre, in the words of *Le Christianisme*, the monument bears witness to the courage, the patriotism, and the faith of the great Huguenot of a past time; and in addition to being a work of art, it is a powerful exhortation to the Huguenots of to-day. M. Bersier, the prime mover in the enterprise, delivered an impressive address, which was afterwards published in the most influential organs of public opinion in France.

THE CAPE GENERAL MISSION,

Farewell to Mr. and Mrs. W. Spencer Walton and Party.

WE this week present our readers with a portrait group of the first party of labourers in connection with the Cape General Mission. The comprehensive character and hopeful prospects of this organisation have more than once been described in our columns. Therefore, we need only say now on these heads that the Mission is to all classes of the community, regardless of race or rank, and that it has been founded to meet a very pressing spiritual requirement in the Colony. The director is Mr. W. Spencer Walton, and the president, Rev. Andrew Murray, the well-known author of "Abide in Christ."

Mr. Spencer Walton is well known to many of our readers. He first saw himself a sinner in the sight of God in the summer of 1871, and shortly afterwards found peace in the finished work of Christ. An earnest desire for the salvation of souls then took possession of his heart, and for some time he worked with his brother, Mr. Elliot Walton, until the latter founded and directed the Railway Mission. Having engaged in slum work in its varied branches, our friend put his hand to more general labour. In 1880, through the preaching of Rev. Evan H. Hopkins, and attending some meetings of the Salvation Army, he realised as never before the life of faith in Christ. This affected his entire religious experience. A few months later, while on a visit to the Blackdown Hills, he had his first call to the foreign field, but business cares kept him from responding thereto. Being led soon afterwards to give his whole time to Gospel work, he joined the Church Parochial Mission Society, and laboured therewith for two years. His second mission for that body led to a remarkable awakening in the city of Dublin. Entering then upon work wherever doors might open, he found much to do in holding missions all over the United Kingdom. He also convened annual conferences in large centres, and these proved seasons of blessing to members of all sections of the Church of Christ. One of these, in 1887, was attended by Mrs. Osborn, of Capetown, of whose good work he had often heard. What he then heard came to him as a call to go to the Cape, and his pioneer visit to that colony last year is still fresh in the minds of our readers. One result of the visit was the establishment of the Cape General Mission, which, with the best wishes and prayers of his friends, he now goes out to superintend.

Mrs. Spencer Walton, formerly Miss Dixon, of Eccles, is the spiritual child of Rev. Charles Fox, and one who owes much to the Keswick Conventions. Her experience as a Christian worker has been gained at Manchester. It is hoped that in November next Mr. Walton's sister, Miss Edith Walton, will join the party. She was brought to Christ through the testimony of Dr. Cronin, of Clapham, and will find in South Africa a good sphere for the hospital training which she has had.

Mr. Michael Coates will probably work at the Goldfields. He was converted under the preaching of Rev. J. F. B. Tinling, in 1883. Not many months later he gave himself to the Lord for mission work, but there were difficulties. Confirmed in his purpose at a missionary Conference held in Sunderland, he earnestly besought the Lord



1. Mr. Daniel Jackson, Railway Missionary in connection with Cape General and Railway Mission. 2 Mr Dudley Kidd, of Blackheath.
3 Mr. Michael Coates, of Sunderland. 4. Mr. A. Walklett, of Harley College. 5. Mr. Wilfred Malcolmson, of Belfast.
6. Mrs. W. Spencer Walton. 7. Mr. W. Spencer Walton (Director).

on the matter, and now has the joy of seeing all obstacles removed.

Mr. Daniel Jackson, who will do railway mission work, was born at Brampton, near Chesterfield, and early left an orphan. After much moving from place to place, he joined the Coldstream Guards, and lived a very godless life. On the occasion of the opening of the Soldiers' Institute, Buckingham Palace-road, Chelsea, he heard of the love of God for lost sinners, and, going to the barracks, he confessed his sins, and obtained peace in believing. For the past seven years he has been seeking out wanderers from God, as Scripture-reader and by other ways, and he looks forward to a career of much usefulness in South Africa.

Mr. Dudley Kidd is a son of the celebrated London physician. He was brought to the Lord some eleven years ago, through the preaching of Mr. Spencer Walton. He was at the University when Mr. Moody visited Cambridge, and worked hard on that memorable occasion. Some three years ago he received very definite blessing through the ministrations of Rev. E. W. Moore, of Wimbledon. He has already visited the Cape, and knows its great needs. Mr. Kidd has studied medicine at Guy's Hospital, as well as the University.

Mr. A. E. Walklett was brought up under Christian influences. In course of time he tasted the pleasures of life, and discovered their unsatisfying character. Realising his true position, he "came to Jesus," and was delivered from his sins and made happy in Him. He has had the advantage of training in Dr. Guinness's well-known institution at Bow.

Mr. Wilfred Malcolmson was brought up among the Friends, but long withstood the entreaties of those who desired his highest good. The Lord claimed him two years ago while in Australia, and the joy of salvation led him to tell others of the Saviour. He held missions in various parts of the colony, and his endeavours were much blessed to himself and those with whom he came into contact. Returning to England, he responded in January last to the call to join the Cape General Mission, relying upon God for strength and needed grace.

Meetings to bid the missionaries farewell were held on Monday last at the Metropolitan Tabernacle, and on Wednesday at Exeter Hall. The former meeting was presided over by Mr. C. H. Spurgeon, who expressed a fervent hope that the Mission would prove a great blessing to the Cape, and all the region round about. There was a large congregation, and the beloved pastor of the Tabernacle said a few plain words in the hope of finding some fishers of men in the pews before him. I trust, he said, that meetings such as this will be the means of leading many of our young people to dedicate themselves to the cause of God. Some may find their sphere abroad, and have to learn a language. Well, you can do that. You would do well, I think, on dedicating yourselves to the Lord, to begin at once to make yourselves ready against the time when you are called to go somewhere. Have great faith in what God can do with you, but not so much as to neglect trying to improve yourselves. Believe it is part of God's purpose that you should be as fully equipped as possible.

Mr. Walton followed with a brief account of the Mission in its origin and purpose. He dwelt upon the remarkable readiness there is in South Africa to hear the Gospel. Other members of the party delivered short addresses, all breathing a very earnest spirit, and telling of a warm desire to turn sinners from the error of their way, and shed abroad the love of the Redeemer wherever God may place them. After the speeches, prayer was offered by Mr. Spurgeon and several friends, on behalf of the Mission labourers, and the world that lieth in darkness. The evening was indeed a hallowed season, several mission workers from other lands being also present to speak of the faithfulness of God in glorifying his Son through the Gospel.

WORKERS GOING FORTH.

A deeply interesting meeting was held on Thursday evening last in the Great Assembly Hall, Mile-end-road, E., when Mr. Joseph Hannington, and Mr. E. P. Telford, who are about to leave for work in distant spheres, were bidden a cordial farewell, and commended to the grace of God. Both brethren are well known to the many workers and worshippers, who have Mr. F. N. Charrington for their pastor and leader. It was at a meeting in one of the rooms of the Hall that Mr. Hannington, who is brother of the bishop whose life was sacrificed for Christ in the centre of Africa, was first led to surrender himself for labour in the foreign mission field; while for Mr. Telford the place has very blessed associations, for there he has many a time delivered the message of the Gospel with power, to the conviction of sinners, and their salvation unto God. The proceedings were presided over by Mr. R. C. Morgan, who, in some introductory remarks, pointed out the essentially missionary character of the meeting.

Mr. Hannington, who is shortly leaving for work in Gibraltar, to join the Mission to British Soldiers there, told the truly delightful story of his endeavours on behalf of South Africa. Among soldiers at Capetown, and the populations of other coast and inland towns, he had been permitted to see wondrous operations of Divine grace. At the same time his heart was greatly stirred by the scenes of woe and destruction in the country which owe their origin to the vile intoxicating liquors which the white man has forced upon many of the most helpless natives. He mentioned with satisfaction the measures which have been adopted in some parts to prevent the further demoralisation of the people; men desirous of working at the great industries up country now enter compounds for periods of several months, during which they may have all their needs supplied whilst enjoying immunity from temptations to drink.

Perhaps the most interesting part of Mr. Hannington's very interesting address was that in which he told of his visits to Australia. The result was the establishment of the Australian Mission to South Africa, in connection with which a colportage agency has already prospered beyond all expectations. A specially cheering announcement was the fact that an Australian doctor, making between £2000 and £3000 a year, but who would prefer saving souls to hoarding treasure upon earth, had decided to make his home among the natives of Kimberley. That gentleman had an earnest desire, while a young man, to go to Africa, but the Lord did not open the way; now, however, he feels that he will have no peace until on the mission field, and he is making arrangements whereby with the aid of a numerous family, all of them believers, he will shortly go out at his own charges, and carry on a medical mission among the very needy people. Since his return from Africa, the Lord had found Mr. Hannington a sphere of work at Gibraltar, and it is hoped he will be blessed with sound health therein. While on a visit to Jerusalem a few weeks ago, he prayed that the Lord would find him a fellow labourer. Taking ship at Port Said, he had his prayer answered, for the way was opened for the second mate of the vessel to accompany him into the mission field.

Mr. Marshall, the second mate in question, told a story full of evidences of God's loving providence. He rejoiced that, while following the sea, he had been enabled to testify for Christ, having for eight years known what it is to be in the keeping of God. Mr. Hannington's proposal that he should accompany him in mission work was quite in the lines of desires which he had long entertained, while the way had seemed closed; and the proposal was made the subject of much prayer, the believers on board ship attending meetings daily. Some days after his arrival in London, still undecided, the way was made very plain, and he hoped, with his wife, to go to Gibraltar in the strength of God, and bear witness for Christ among the many classes of people who pass through the place.

Mr. Telford followed with a brief address. For thirteen years past he has given a helping hand periodically at the Great Assembly Hall, and many have learned from him the way of life. Now he is going to the United States and Canada to preach the Gospel in a way which has been in the past attended with such blessed results. He goes in pursuit of a sense of duty, and, should the Lord indicate other fields of labour, he will loyally follow the guiding hand. Last year he spent some months in America, and was instrumental of much good. His special work was to look up the English people, many of whom had been members of Christian churches before leaving their native shores. These he aroused, in a large number of cases, to a due appreciation of their neglected privileges, and induced them to resume church membership and Christian testimony. Having referred to these things, Mr. Telford expressed a hope that, during the next two or three years, the Lord will use him greatly in the salvation of sinners. His sole ambition is to prove himself a soul-saving preacher, and, going forth in the strength of God, he expected blessing to crown his endeavours.

Mr. Charrington acknowledged the heartiness and value of the services Mr. Telford has so long rendered in East London. He called for the earnest prayers of the congregation on his behalf, and also on behalf of Mr. Hannington and those going forth with him. "God be with you till we meet again," was appropriately sung by way of concluding this happy meeting.

THE BIBLE AND GOSPEL VAN, worked by Messrs. Wharton and Weaver, is now on the promenade at Morecambe, which is daily thronged with visitors. The grand old Gospel is attracting large crowds of most attentive listeners, and many who came to the place seeking bodily health, will, there is every reason to believe, go away with everlasting life, through the great Soul Healer. The Gospel is also being scattered broadcast, through the circulation of Bibles, Testaments, and a large variety of Gospel books.

"SWARMING OFF."—Dr. Barnardo attended the noon prayer-meeting on Monday last, at the Y.M.C.A., 186, Aldersgate-street, E., with over a hundred girls, about to leave for Canada. He spoke about his work to a highly interested audience, and earnest prayer was offered for God's blessing on the party and the work at large. Above ninety young folks were sent last week from the Homes of Miss Macpherson, whose sister, Mrs. Merry, gave some words of cheer and counsel to Dr. Barnardo's numerous party.

HACKNEY Y.M.C.A.—The fourth annual camp has recently been held on Gunton Denes, near Lowestoft, tents being pitched from August 3 to 10. The party numbered forty-eight, who much benefited spiritually and physically. Mr. F. H. Porter, the secretary, writes:—"We can strongly recommend other associations to follow our example. Total cost of the week about 40s., including return fare from London. The local Association, and the rector of Lowestoft (Rev. T. A. Nash), extended much kindness to the visitors, who enjoyed the company of Mr. George Williams at several of their evangelistic and other meetings.

"DOOMED" EURASIAN CHILDREN.

Rev. Francis Staniland, writing from Yokohama of the proposed Home for Eurasian children, says:—I hope now we shall keep the matter well to the front, for I am very anxious to go on to success. It seems to me the Lord is directing us; for it engages all our sympathies and enthusiasm. We see these poor children in the streets of every seaport town, some of them singularly pretty, in their long, flowing sleeves and picturesque kirnonos. But alas! for their future. They are looked upon as the wreckage of society. Contemned by all, and pitied by the few, they are left to drift into the currents of sin, with no arm to save. They are washed up by every flowing tide, and their bodies morally mangled, and their souls spiritually blighted, are hurled against the rocks, and left to pollute the moral atmosphere. And yet these girls possess refinement of feature and grace of person—many of them do—which only enhances their ruin.

It may be said that the condition of these children has not sunk so low in Japan as in other lands. *We do not want it to!* Japan has been so recently opened to foreign commerce and civilisation that matters have not had time to become so sad. But if these girls are to be rescued at all, I assert, with all the earnestness of conviction, that "*Now* is the accepted time, and *now* is the day of salvation." This Home must be established on a firm basis. It must be established on the solid Rock of Ages, and many of these poor children shall be safely sheltered from the storm.

God will rescue many more besides Lizzie Hazell. He has a purpose in delaying *her* rescue. It is that Christian hearts may be touched, and sympathy aroused. For four months that little child has been repeating her little prayer every day. That prayer will be answered by and by, in the establishment of 'The Hazell Home for Eurasian Children," and that little one shall (D.V.) lay the foundation stone when she will be rescued, body and soul, for time and for eternity.

MR. MOODY AND HIS WORK.

THE BIBLE TRAINING SCHOOL IN CHICAGO.

In the permanent Bible Institute, established and to be conducted by Mr. D. L. Moody, in Chicago, the English Bible will be made the great text-book. All other studies introduced will be only for the better understanding of this book. The instruction is intended to be eminently Biblical. It is for this the Institute exists, as the name indicates. The doctrinal and practical teachings of the Bible will therefore be the main subjects of study, together with its authenticity and history. An earnest endeavour will be made to teach the "Whole System of Truth." The method of using the Bible in dealing with inquirers, and plans for preparing Bible-readings and Bible lessons will receive attention. Study and work will be combined, therefore a portion of each day will be devoted to actual Christian work in needy mission fields in the city, the object being to teach the students not only the theory of work, but also the work itself, and that by actually doing it.

Methods of city, home, and foreign mission work will be made subjects of study under the guidance of those who have been successful in their prosecution, and an effort will be made to familiarise the students with fields of work and the heroic lives and labours of those who have given themselves to the service of God in the dark places of the earth.

A common school education will be required as a ground-work for these studies, the brevity of the course making it impossible to spend time in instruction which is purely elementary. The full course of study will cover a period of two years. A partial course may be arranged covering a single year. The fall term will open about Sept. 20. Further particulars may be had of Mr. F. G. Ensign, secretary, 154, Madison-street, Chicago, Ill., U.S.A., by enclosing stamp for reply.

The ladies' department of the Bible Institute will be distinct from that of the gentlemen, and will be under the charge of Miss Gertrude Hulbert. The Bible Home at 230 and 232, La Salle-avenue, adjoining the Chicago Avenue Church, will accommodate about thirty ladies. All members of the Home will share in the house work, under the superintendence of a matron. The work of the Institute will demand good health, a well-trained mind, and a consecrated life. Any desiring additional information should address, enclosing stamp, Mrs. S. B. Capron, care of Mr. F. G. Ensign, at the address given above.

CHRISTIAN WORK in COSTA RICA.

Dear Sir,—In this out-of-the-way part of the world The Christian comes to one like an oasis in the desert. For the privilege of seeing your paper occasionally I am indebted to a kind friend at home who regularly sends it, but all do not reach their destination.

With my family I left England in 1883 for Jamaica, where I remained for five years. As the result of a missionary tour to some islands in the Caribbean Sea, and to some parts in Central America, the Jamaica Baptist Missionary Society decided to commence Christian work in the Republic of Costa Rica, and desired me to become their first missionary. My wife and myself have now been in this country fourteen months. There is much here to sadden one's heart and to depress the spirit, but our work is the Lord's, and He is our hope. We hold services in a room 42 by 24 feet, which we rent, paying 35 dollars per month. The place is unhealthily situated, often uncomfortably full; the storey above us is occupied by five families, and the sanitary arrangements are in a wretched condition. We are surrounded by rum shops, and the sights and sounds around, even while Divine service is being conducted, make us often very sad. We have to endure scoffing and sneering and other discouragements. There is general sceptical indifference: on Sunday men are paid their wages, business is done, trains are running, frequently vessels loaded or unloaded, rum-shops full; drunkenness, blasphemy, gambling, and other sinful practices are common. Nevertheless, God in whom we trust is with us. Some few have come out on the Lord's side, and others we trust will soon follow.

The Panama Canal works are completely abandoned. A large number of men have recently come here from there, and thus our responsibility is increasing. Our great want in this town is a suitable building in which to preach. A piece of land is promised, and a portion of the money required has been raised, but we still need from £250 to £300. This is, like the surrounding Republics and States, a Roman Catholic country, and greatly needs the Gospel. The natives speak Spanish, but the great majority in this town, and for many miles up country, speak English. At present I am the only Protestant missionary in the Republic. Our work is not confined to the town. Along by the seaboard, and into the interior, on the old railway, and the one in course of construction, I visit, preach, sell, and give Bibles, hymn-books, and tracts. My wife conducts services in the town during my absence. We get our turn of fever, which to have is never to forget.

We ask the prayers of the readers of The Christian for the prosperity of the Lord's work, and that we may have health and strength to prosecute that work, in this dark corner of the earth.—Yours sincerely, Joshua H. Sobey.

Port Limon, Costa Rica,
Central America.

THE BROUSSA ORPHANAGE.

Among the many institutions founded for the support and training of orphan children, which are occasionally brought before the notice of the Christian people of England, the Home in Broussa, the capital of ancient Bithynia, deserves notice. This institution was opened, in 1875, by Mr. Baghdasarian, an Armenian gentleman, whose heart was touched by seeing the number of little children left utterly destitute by the terrible famine that spread over Asia Minor in 1874-5. He began the work with only a small number of children, but has quietly and steadily held on his way, amid much opposition, until, by the blessing of God, a noble work is being done, while there is ample room for much more in the same direction. The Orphanage is situated in one of the highest and healthiest parts of the beautiful city of Broussa, which is itself built on the side of the grand Mount Olympus.

At present there are sixty children sleeping in the house, of whom thirty-six are girls and twenty-four boys; besides these there are about thirty day-scholars, who come from various parts of the city; so that ninety children are daily being brought under the Christian teaching and influence of the Home. Of these the greater number are Armenians, but there are a few Greeks also among them.

The orphans, all of whom sleep in the house, are very happy, healthy, lively children, and quickly respond to the loving influence and training of those who have the care of them, soon showing its effects in many ways. The heart of the principal is thoroughly in his work, and his wife, a German-Swiss lady, formerly a teacher in the school, is his willing helper in carrying out his plans.

There is great need for enlarging the present building, thus obtaining the increased accommodation which is required to allow of the work being efficiently carried on. An entirely new kitchen, laundry, and store-room, also a covered gymnasium where the children may take exercise in wet weather, are much wanted; besides this, the dormitories are too small for the present number of beds, and it is only the Lord's goodness which prevents constant sickness under the present crowded condition of the sleeping apartments. These should be built *now*, and ready for use before winter. The premises stand on a good-sized piece of land, and a large wing at one end of the building would provide ample accommodation for one hundred children. For this £600 are needed. Rev. T. W. Brown, D.D., secretary of the Turkish Missions' Aid Society, is the treasurer, in England, of the Orphanage. His address is 32, The Avenue, Bedford-park, Chiswick.

KILBURN HALL.—On Bank Holiday there was a good assemblage of Christian friends from various parts of London and suburbs to the meetings which were held, as usual, in Kilburn Hall. The afternoon meeting was addressed by Messrs. Inglis, Mapstone, Edward Wright, Crawley, Stanley, Dr. R. Anderson, and Dr. Neatby, and many helpful and profitable words were spoken. These Bank Holiday meetings form quite a feature of Kilburn Hall work.

REV. THOMAS NEEDHAM has returned to his home in Media, Pa., from an evangelistic tour in the Southern States. He reports the heat as intense, and malarial sickness prevalent in the regions visited by him. The number of deaths in some of the towns was considerable, and added solemnity to his own usually solemn preaching. He is one of the men who limits his tactics to earnest, faithful preaching of the Cross. The results of his labours are therefore healthy, and free from the disastrous re-actions which follow more popular and superficial efforts.

The Y.M.C.A. in Japan.

Events have transpired in Japan during the past twelve months that may truly be regarded as marking an epoch in the introduction of Christianity into the island. These consist in the successful efforts of the Young Men's Christian Association in charging those hitherto impassable barriers—the Government schools of Japan. While heretofore Christian evangelists have been permitted to preach Christianity almost anywhere to the common people, they have been obliged to call a halt at the Government schools. The rising generation of young men found in the Japanese institutions of learning have been approached in vain by the ordinary methods of evangelism. Not only have the regulations forbidden Christian work within the enclosures of nearly all these schools, but the students themselves, more particularly in the higher educational institutions, being sons of the now extinct Samurai class, or knights, have somehow felt themselves to be superior to Christianity.

If we go back thirty years in Japanese history, we reach the period of the great and

BLOODLESS REVOLUTION,

when the *Shogun* was stripped of his usurped power, his subordinates, the *daimios*, retired on pensions, and their followers, the *samurai*, or soldier class, turned upon the world to earn their living as best they could. At this time feudalism perished from the island; and the Emperor was called from a polite imprisonment, in which for 200 years the sovereign had been kept as a sort of sacred curiosity or spiritual head to the people, and the government was placed in his hands. During the two centuries those military despots, the Shoguns, ruled, there were no schools in Japan, except those kept by Buddhist monks and priests. The common people had no educational facilities, and, indeed, were forbidden the benefits of any instruction whatever. When, however, the Emperor came out of his enforced seclusion, all this was changed. He at once established a system of public schools supported by the Government. These were carried on with more or less success for twenty years. About ten years ago they began to assume a really practical shape, and soon became a pronounced success as a system of education. Although subject to blighting changes with the appointment of each new minister of education, they became magnificent institutions under the late lamented Count Mori, whose activity was stilled by the hand of an assassin a few months ago, on the day of the promulgation of the Imperial constitution, Christianity thus being robbed of

ITS ONLY BAPTIZED BELIEVER

in high official circles. Count Enomoto, his successor, has no religious belief.

The schools as established by Count Mori are those of which we have spoken as having been charged by the Y.M.C.A. They consist of countless numbers of common schools scattered over the empire, attendance upon which, by children of the common people, is, after the German method, made compulsory. Next come the middle schools, which also exist in great numbers, and carry on the work from the point where the common schools leave off. Then the higher middle schools, of which there are five, all told. These are really colleges, the entrances of which are on an ascending scale from the exits of the middle schools. Lastly, we have the Imperial University of Japan, the final school of the course, which covers fifteen or eighteen years, a course that would do credit to any Western nation. In addition to these are normal training schools, one in each of the seventy provinces, with one higher finishing Normal College in Tokyo. Then there is a Naval School and a Naval College, with its complement, a Military School and a Military College. There are likewise commercial schools in each province, and a great Commercial College at Tokyo. Finally, there is an Agricultural College; also a Nobles' School.

All these schools, except the common ones, have been made the objective point of Christian evangelists from the time of their establishment, eight or ten years ago. But the doors have been kept closed, while from an elevation of almost unendurable self-complacency and assumed superiority, the students have condescendingly smiled at Christianity as something entirely beneath their notice.

The influence of this holding aloof from Christianity on the part of Government students has surged over into private and even Christian schools, so that in all of them there have been large numbers of fine young men who have resisted all the ordinary methods of approach, because they thought it dignified and manly to do so. If the Young Men's Christian Association ever confirmed the judgment of its founders and promoters, if ever it verified its claim to having a special field, and an all-important one, which no other Christian organisation could fill, it has lately done so here in Japan among the class of young men just described, by persuading them to get down from their pedestal of assumed superiority and disdain, and to

OPEN THEIR DOORS AND HEARTS

to the ambassadors sent to them in the name of Jesus Christ, by the students of England, Germany, Sweden, and America. Those doors, and those hearts, once opened, have received Christ as their permanent and honoured Guest to the most excellent health of their souls. How did it come about? Like all the other good things of earth and heaven, it had a small beginning. It was indeed brought about by the methods of Christ Himself.

There crossed the Pacific, less than two years ago, a young American member of the Y.M.C.A., by the name of J. T. Swift. He entered the island as a teacher in one of the large Christian schools of Tokyo, and incidentally to look over the field and study the prospects for introducing the Y.M.C.A. in Japan. For about a year Mr. Swift felt his way cautiously. In that time he sought out the isolated Christians of the Imperial University, the leading Higher Middle School, or College, and the Great Commercial College. Among these he first established Bible-classes; while teaching them he gradually unfolded the organisation and work of the Y.M.C.A. of his native land. Soon his Japanese friends became interested and questioned him. Christian students talked with some of their unbelieving friends, some of whom also became interested, and visited Mr. Swift. Their hearts took fire, and at last the question for which Mr. Swift had so long waited and prayed was asked:—

"WHY NOT A Y.M.C.A. IN JAPAN?"

Mr. Swift's answer would make the motto of any successful Christian organisation: "With faith and personal work, you may have a successful organisation in Japan."

Then came Associations in these three Government schools, modelled after Western plans—small, but strong in the might of God. These were followed by an organisation in the distant city of Osaka, where the first building was erected at a cost of £2000 by contributions largely from America.

The significant news was received with joy by Mr. L. D. Wishard, general college secretary of the American Association. Later on, still more cheering messages crossed the ocean. Hope, no longer a fledgling, feathered and flew across the Pacific, to whisper its desires to Western Associations. "Come over and help us" was the refrain. In consequence, the Central International Committee decided to send Mr. Wishard on a tour of the world, with Japan for his first point. The World's Convention of the Y.M.C.A. at Stockholm confirmed this act, so all the Associations are interested in his work.

Arrived in Tokyo, in January last, one of Mr. Wishard's first acts was to persuade Mr. Swift to resign his teaching appointment and devote his whole time to Association work as an adviser, with duties which are practically those of a general secretary. Mr. Wishard has proved to be just the man that was needed for the best interests of the Association. Bringing to the young men and students of Japan the greetings of the great army of students in the West, he found himself at once placed in touch of all the schools of the empire. Having already secured £5000 for building purposes from American Association members, he decided to erect two buildings in Tokyo, one for business men and another for students. The buildings in contemplation will cost £12,000, and be constructed after Western models, with libraries, reading-rooms, and gymnasia, in addition to class and lecture rooms. Sites have been purchased convenient to the Imperial University and schools, containing 3000 of the brightest students of the empire. Work on the building has already been begun.

In the short respite following these activities Mr. Wishard went on a tour of inspection and evangelistic work. During this tour he addressed unbelievers on the evidences of Christianity, stirred up Christian young men to a feeling of personal responsibility for their unconverted friends, and corrected some errors that had been disseminated by infidels to the effect that Christianity was losing its hold on the mass of educated people in the West. There is perhaps no living American who is better acquainted with the faith and inner life of American colleges than Mr. Wishard, who is able to quote the percentage of Christians among upwards of three hundred American colleges as a whole, and then to particularise in regard to some of the more prominent of them.

He showed that, compared to twenty, ten, and five years ago, there has been an enormous increase in Christian belief among students in these latter years, so that at present Christianity has tenfold greater hold on the educated young men of America than upon an equal number of the uneducated. Following this up, he preached the plain Gospel, and, although all his discourses were much weakened by sifting through interpreters, losing thereby much of their detail and numerous favourite points, many young men were nevertheless converted. The tour was, in fact, a triumphant one, and both he and Mr. Swift ascribe the cheering results largely to the prayers of fellow Christians across the ocean, and all the glory to Almighty God.

The first visits were paid to the leading educational institutions under Christian control. At Doshisha College, in Kyoto, they conducted a two weeks' meeting, and a great revival ensued, resulting in many conversions. As many as 103 students were baptized at one time, an administration of the ordinance on a scale never before known in the empire. The entire institution felt the power of the mighty Christian upheaval, and only with great difficulty were the students diverted from

THE ALL-ABSORBING TOPIC.

Without going into details with regard to the work in other Christian schools, I may say that the results were proportionately good, several hundred students accepting Christ as their personal Saviour.

Next came the more important tour of the Government schools, when, as before stated, the doors were opened for the first time to the knocking of Christianity, simply and solely through Mr. Wishard's relations to college students in the Western world. Let this fact be a potent talisman for all the future to those Associations of the West which are struggling and disheartened. It was you and your influence, young men, through your representative, Mr. Wishard, which unlocked the massive doors of the Japanese Government schools, and started a Christian tidal wave whose far-reaching

influence can never be estimated until it breaks on the shores of the celestial kingdom.

At Kumomoto, in the Higher Middle School, where previously Christianity has had little or no influence, the students, having learnt of Mr. Wishard's arrival, called upon him in large numbers, and not only invited him to address them, but arranged the meetings, circulated tickets, and packed the building. This was followed by a similar action on the part of other Government schools hitherto

HOSTILE TO CHRISTIANITY.

The professors not only welcomed Mr. Wishard, but, a very unusual thing for them to do, actually introduced him from the platform, and afterwards favoured all his plans for the organisation of Associations among the students under their charge. Yesterday, avowed enemies; to-day, friends of Christianity!

At Osaka, in the Higher Middle School, the students were wonderfully responsive. Upwards of a hundred of them rose publicly, after one of Mr. Wishard's addresses, and expressed their determination at once to accept Christ as the Saviour. And that this was no idle caprice on their part is shown by the fact that after Mr. Wishard's departure, 119 students of that school wrote him expressing the same determination, and asking for different kinds of advice or information. Mr. Wishard makes a great point of personal work among friends, and constantly enforces the idea that aggressive personal effort must constantly be made. Associations are always established where they do not already exist, or former ones placed on more enduring foundations.

That the work of the Y.M.C.A. is striking vital parts in this spiritually benighted land is demonstrated by the

NERVOUSNESS OF THE ENEMY,

as it scampers from ambush. Large numbers of Buddhist societies have been springing into existence in these same schools and elsewhere throughout Japan, since the Association work began. It augurs well in the main, for nothing purifies society like getting it into a vigorous Christian boil, where all neutrals are compelled to take sides. Yet there is one source of apprehension in these Buddhist societies. The Emperor's will in Japan is absolute. He claims to belong to a family whose first member came from heaven. Hence his name has in all ages, from the time of Jinnuo's accession down to the present day, been called Ten-shi-Sama, literally translated Heaven's-Son-Mr.; or, in English arrangement, Mr. Son of Heaven. This tradition of his divine origin is largely believed, even in this enlightened day, in Japan.

The name of these Buddhist Societies is "Son-no-ho-bu-tsu, dido-dau," which translated, means, "Society for preaching the doctrine of Buddhism on behalf of the Emperor to the whole world." That is, they take the ground that, as the Emperor is the *true* son of God, or Heaven, therefore Christianity, which claims to believe in *another* Son of God (Jesus Christ), is in consequence a religion which teaches *disrespect* and *denial* of the Emperor's claims to being the true son of God, or Heaven, and, perforce, the Christian religion should be forbidden by the Emperor as a menace to himself. This Society has a very large following, and quite a number in high official position endorse it. Japanese Christians do not appear to fear for the success of this scheme, but there is really no telling what may result from it. It certainly is an adroit plan, and may in some way eventually give trouble. But my fears are not held by the vast majority of those directly interested. The Emperor and Empress were each recently presented with elegantly bound copies of the Bible in Japanese, by Christians of Japanese origin, and another Woman's Society memorialised the Emperor to abolish

BIGAMY AND CONCUBINAGE.

Mr. Wishard feels profoundly grateful to missionaries for their preparatory work and constant assistance, which have contributed so largely to the success of this great movement on the part of the Y.M.C.A. Without missionaries, of course, his work would not have been possible. He came at an opportune time to *precipitate* things, and did so.

Of one thing I am certain, in view of the several hundred conversions which have crowned Mr. Wishard's work in less than six months, and that is, that foreign missionaries do not make use of good interpreters sufficiently often in opening new fields. Taking the ideas of the speaker at second hand has not the same objection among Japanese that the same would have among Western nations. Among English-speaking people, for instance, the impressive delivery of a speaker, his accentuation, and emphasis, and modulation of voice, has much to do with the acceptability of his remarks. But the Japanese language, properly spoken, has neither accent nor emphasis, nor modulation, compared with English. Foreigners in speaking Japanese always speak it after the manner of English. It is irresistible. The mechanical power of habit is so strong at the age when missionaries come into the field that they never acquire the peculiar type-writer click of the Japanese language, and hence the language is hopelessly marred in the ears of a Japanese. His not knowing Japanese has been scarcely any disadvantage to Mr. Wishard. Miss Sybil Carter has been here a little longer than Mr. Wishard. She has been engaged in

EVANGELISTIC WORK AMONG WOMEN,

with an interpreter also, and her success has been very remarkable. There is a fire and freshness among these newly arrived evangelists too that the climate often removes from foreigners after a few years.

At the urgent request of many students who have heard of Mr. Moody and his work at Northfield, a national conference has been arranged to be held the first ten days of July in Doshisha College in Kyoto. Several hundred students are already assured, and the best Christian Japanese preachers of the empire have agreed to be present. It is a significant circumstance that this meeting will be held on the same date as the meeting in Northfield, and we pray that it may become equally famous as the years of Christian work roll by. The belief is general that a gigantic Christian movement is about to begin among the young men of Japan.

MARSHALL LAW.

Tokyo, Japan, June 28.

WE WOULD REMIND OUR READERS of the approaching "hop-picking" season. Mission work among the pickers is carried on from several centres, and amongst others engaged in it are Rev. J. Burnham (Brentford, Essex), Mr. S. Chinn (Alton, Hants), Mr. Gillingham (Plaxtol, Kent), each of whom solicits aid in the form of illustrated and other tracts, Scripture portions, clothing, and money. Tents are erected, free teas are provided, and in many ways the work entails considerable expense, even though relief be dispensed with the utmost care. We shall be happy to distribute donations entrusted to us.

PROFESSOR TH. CHRISTLIEB has, we rejoice to learn, recovered from his recent serious illness. Herr Eug. Stursberg, treasurer of the Johanneum Training College, writes to us: "Our Saviour God has heard the cry of his people. The physicians stated that the case was hopeless, but the Lord has wrought this miracle to the glory of his name, and for the strengthening of our faith." Dr. Christlieb's daughter, in a note to us, says: "When all human skill failed to stop the painful bleeding from which my father suffered, and there was no hope of his life being prolonged, it pleased the gracious Saviour to interfere. On the prayer of a few friends, who were supported by a larger circle outside, the bleeding was suddenly arrested, to the utter astonishment of the physicians. Since then, after seventeen days' and nights' bleeding, his strength is gradually coming back, without any medicine. Let us continue to pray that the secret source of this bleeding, an inward swelling, may be also graciously removed by the finger of our mighty Saviour, and my father be enabled to leave for Switzerland in a few weeks. Many thanks to all kind English friends who helped us in wrestling for my dear father's life."

THE PROMISE OF THE FATHER.

"Go forth, and stand upon the mount before the Lord."—1 KINGS xix. 11.

"BAPTIZE us with thy Spirit, Lord,"
Out of the depths we cried.
No tongues of fire came down; it seemed
Our prayers, in silence, died.

But, "though it tarry, wait for it."
Not lightly God imparts
His mighty blessings; grace and power
Need long-prepared hearts.

Say, canst thou drink of that dark cup,
Where tears of anguish flow,
And ere the baptism of fire
Be first baptized in woe?

Before the voice of God doth speak,
"As man speaks to his friend,"
A great strong wind perchance may break
The rocks, and mountains rend.

Still wilt thou stand before the Lord,
And for his promise wait?
The earth may quake, and shattered hopes
Leave thy life desolate.

Within thy heart his fire must burn,
Consuming all the dross;
Till, midst the ashes of a world,
Stands nothing but the Cross.

Then, in the calm, "a still small voice"
Shall speak, yea, speak to thee;
Wrapped in the mantle of God's truth
And power thy lips shall be.

Fear not, nor faint; He is thy shield,
Thy exceeding great reward,
Thy rich inheritance—Himself,
The everlasting Lord.

J. H. S.

PROTESTANTISM AT DARTFORD.

SOME earnest evangelical Christians of Dartford, Kent, have made a splendid effort to counteract the growing influence of Rome. It is not long since the Martyrs' Memorial was restored, so as to bear its silent testimony against error and on behalf of fidelity to Gospel truth. On Saturday last, the foundation stones were laid of a Memorial Hall, to be used as the headquarters of the Dartford Young Men's Bible-class, and in other ways to maintain and disseminate the Scriptural principles of the Reformation.

Established in 1886, the Bible-class, which has a membership of 156, is under the superintendence of Mr. J. Lawrence Mitchell, whose unremitting and faithful devotion to the evangelical cause has given some uneasiness to the many local friends of Rome. The Hall will have agencies which may, with God's blessing, work wonders for the good of the town and neighbourhood, and about half of the total cost (£1500) has already been given or promised. The stones were laid by Sir S. Arthur Blackwood and General Sir Robert Phayre, both of whom spoke of the great importance of the movement represented by the stone-laying ceremony. Mr. Mitchell explained that the Bible-class was commenced at the church; but, the plague of Popery spreading all round, he found it impossible to keep it on under such influences, and resigned. The young men said if he resigned they would break up, so they had kept on together; and the ways and means for erecting an institute for Dartford as a Protestant memorial and the carrying on of their Bible-class opened up. The teaching which would be conveyed in the Bible-class was sound Protestant doctrine. There will be no denominationalism, and the Bible alone will be their text-book.

CHRISTIAN ASSEMBLIES AT AGEN.

In the important town of Agen there is a most interesting work amongst the Roman Catholics, originated by M. Halbout. He formerly resided in Jersey, where, about the age of fourteen, he was converted, and felt a strong desire to become an evangelist; he belonged to the Eglise Réformée, and not finding any opening for evangelistic work, he engaged in business, often praying that he might be employed in making known the Gospel.

The answer came after many years' waiting in a most unexpected manner. About ten years ago he received an anonymous letter enclosing a sum of money to pay all expenses, and urging him to come and settle in Agen, and commence an evangelical work there, with promise of further support. Considering this to be the call from God, for which he had so long been waiting, he went to Agen, and for the last ten years has gone to the fairs in and around Agen, distributing tracts and Gospels, selling Bibles and New Testaments, and preaching Christ as the only Saviour.

In several villages Roman Catholics have been converted, and meet together each Lord's Day to break bread, and edify one another by studying the Word of God, without, however, being attached to any Protestant Church. M. L. J. Bertrand and M. Eugène Reveillaud have visited these groups of Christians in the various villages, and Mdme. la Baronne de Langsdorff has aided M. Halbout in the work. A Bible sold by him has been the means, in God's hands, of this evangelical movement. These people refuse to be called Protestants or Catholics, and will not accept any other title than Christians. There is in the department of Lot and Garonne a splendid mission field, and M. Halbout offers board and lodging gratis to any Christian evangelist or layman who is qualified for the work, and who would be willing to come and help him. His address is 16, Rue de l'École Vieille, Agen. W. J. Lockie.

Paris.

BROADCAST SOWING.

The work last year of the Association for the Free Distribution of the Scriptures was blessed in character, and cheering in visible results. Long ago the prophet gave forth the utterance of Jehovah in this form: "Is not my Word like a hammer that breaketh the rock in pieces?" Flinty hearts are to-day broken by the Word read, just as they were in bygone ages by the Divine message delivered through men who spake as they were moved by the Holy Ghost. So Mrs. A. E. Robertson, the hon. sec., issues the report of last year's operations, under the title of A Hammer. We would advise our readers to secure copies from Mrs. Robertson, whose address is Chesils, Christ Church-road, Hampstead, N.W.

From all parts testimony is borne to the good accruing from the broadcast distribution of God's Word. A correspondent in Calcutta writes:—"Two of the Bibles recently given away were presented to Roman Catholic soldiers, who say that they have abjured Romanism, and embraced the pure faith of the Bible." Signor Cav. Capellini, writing from Italy, says: "Without the free distribution of Bibles and Testaments, how could I instruct the army? This is the means by which the Military Church has obtained such large results." A labourer in Poland says: "Through the scattering of the seed of the Word of God, many among the Lord's ancient people have changed their opinions of Jesus Christ, and now look upon Him (secretly) as the promised Messiah of Israel and the Saviour of the world." Rev. E. H. Soper reports that in the prison at Quiz de Force, Minas, Brazil, he found a man who had been converted through reading a Bible which had been given to him. "The gaoler certainly believed in his conversion, for he left his cell door open, and gave him full liberty to exhort his fellow prisoners, and read to them the Word of God."

Equally cheering reports come from many other interesting fields of labour. For twelve years this good work has been carried on without any expense for office establishment, every pound contributed having gone for copies of Holy Writ. In some concluding words, Mrs. Robertson calls for earnest prayer upon the work. "The need is very great. Wide doors are opening on every hand. The time is short."

THE GOSPEL IN BULGARIA.

Dear Sir,—A short notice of Gospel work in Bulgaria may interest some of your readers, and stir them up to prayer for this corner of Europe. I have lately made a short tour in that country, visiting the principal places where efforts have been made, and where the blessing of the Lord has rested. Religious liberty so far prevails that in several places native evangelical churches freely meet to worship in public buildings erected for the purpose, while there are a number of well-trained men, Bulgarians, fitted to conduct the church and evangelistic services; while it seemed to me that a still larger number are qualified for such work, and need chiefly more zeal to bring forth abundant labours. These are mostly fruits of the work of esteemed American brethren, and of their secondary Christian schools, and one cannot but take courage and give thanks for what one sees of the fruits of their labours, from which I believe good results in various other directions, moral, educational, &c., have been attained. The Lord be praised.

It may not be expedient to give details, but there is one particular case, where also pecuniary help would be well bestowed, which I will name. Mr. Tonjoroff is native pastor at Philippopolis; besides a heart and life moved by the love of Christ, he has gifts and eloquence, and is consequently esteemed by a large circle of all classes, though I heard one said that the fate of Huss should be his. His courageous, sound, and good-tempered public remarks on State matters affecting the truth made me think that Luther and Knox may have similarly treated such subjects.

Well, the church is full on Lord's days, and a larger building is needed; some money is in hand, but about £1000 further is required, which would also provide accommodation for the primary evangelical schools. I commend this to generous givers, for Mr. Tonjoroff, especially as manager of the Evangelical Society, and late Protestant representing member of the Eastern Roumelian Parliament, is well known, and his character gives him influence with good men. Mr. Mathieson of Mildmay receives subscriptions, and will answer inquiry as a token of sincerity. I am thankful to enclose £10 for this.

Here in Servia, alas, there is no religious liberty for natives. Another batch were arrested last Lord's day for worshipping in a private house, those arrested in autumn were imprisoned three and a half months for a similar act. Lord, how long?—Yours faithfully,

Francis H. Mackenzie.

Belgrade, Servia, July 27.

[We know Pastor Tonjoroff, and, after his visit to England some years ago, received and remitted considerable sums to him. We shall be glad if the letter of our friend Mr. Mackenzie leads to a renewal of these contributions.—Ed.]

THE CHANGELESS LOVE OF JESUS.

"I have loved thee with an everlasting love."—Jer. xxxi. 3.

"I am the Lord. I change not."—Mal. iii. 6.

What wondrous heights and depths of love
Are hid in Thee, my God—
A love most glorious, deep, and true,
And as the ocean broad!
Calm as the changeless sea of glass:
What peace it gives to me,
To turn from my own changing will
And rest my soul on Thee!

How canst Thou bear so much and long
With *me*, my gracious Lord!
Such treacherous, cold and evil ways
Must pierce Thee like a sword.
Yet Thou dost never turn away,
As I return to Thee*
And ask Thee to forgive me all—
Thine own again to be.†

Yes! Thou didst know how treacherously
This evil heart would deal;‡
Though Thou didst save my soul from death,
And all my wounds didst heal.
'Twas balm of love Thou pouredst in,
And oil of saving grace:
My soul was glad; my life renewed;
The blind soul saw thy face!

I could not choose but give Thee all—
Myself, my heart, my will;
I sought to serve Thee all my days,
And all thy mind fulfil.
How little I have done it, Lord!
How selfish and untrue,
How careless, faithless, I have been,
With all thy love in view!

Oh, wondrous love, that can forbear,
And all these sins forgive;
That draws me to its close embrace,§
And bids me trust and live.
Wilt Thou not now to me impart
Thine own true righteousness,
Dwelling Thyself within my heart
In all thy faithfulness?

So, bound by thine own cords of love,‖
I'll on thine altar lie,
A living sacrifice to be
And in thy service die.¶
What joy to live for Thee, my Lord,
And all thy will to do;
In Thee to live, and think, and move,
And all thy mind to know.

To grow each day more like Thee, Lord,
By gazing on thy face:
Until my will, and heart, and mind,
Absorb thy perfect grace!
All glory to my changeless Lord!
All glory to his love!
All glory from his Church below,
And from his saints above.

Rome. Grace Filder.

* Mal. iii. 7. † 1 John i. 9. ‡ Isa. xlviii. 8.
§ Cant. ii. 6. ‖ Hos. xi. 4. ¶ Rom. xii. 1.

AMONG "HOWLING DERVISHES."—In our article last week on this subject it was implied that Mr. Mitchell had left the North Africa Mission. This is not the case.

IF YOU WANT TO GET STRONG and well go to work out of doors. A sharp hoe will hack to pieces all your dyspepsia. A pruning knife will cut off the excrescences of your disposition. The dash of the shower that wets you to the skin will cool your spirit for ecclesiastical strife. Daily swinging of the axe will tone up your nerves. Trampling down the hay as it is tossed into the mow with tread into forgetfulness your little perplexities. In the wake of the plough you may pick up strength with which to battle public iniquity. Neighbours looking over the fence may think we are only weeding cantaloupes, or splitting rails, or husking corn, when we are rebuilding our strength, enkindling our spirits, quickening our brain, purifying our theology, and blessing our souls.—*Dr. Talmage.*

Letters to the Editor.

A CALL TO INDIVIDUAL EFFORT AGAINST ROMANISM.

Dear Sir,—Will you kindly allow me to address your readers on a subject which we all feel to be one of the utmost importance. It will be evident to anyone who watches events what great and united efforts are being made by the Jesuits at this time to influence the mind of the English people. They are doing all they can to break down the Protestant feeling of the country, and to take away, especially from the young, all of that wholesome horror of the Church of Rome which had been burned into the hearts of the people of England by the doings of that Church when it had the power to vent its malice without control.

That Church remains the same as it ever was. It is indeed, as has been said, a lamb in adversity, a fox in equality, and a wolf in prosperity. Its fox-like tactics are now in full operation, only to enable it once more to act the wolf and devour the souls and bodies of men who will not submit to its impious and blasphemous tenets.

Good work is being done at Wimbledon by Mr. Wolstenholme, a missionary of the Protestant Reformation Society, who has been much used by God in opposing the efforts of the Jesuits in that town. One of his plans is to lend books to those who will read them, and it is to two of these books, and the results attained, that I would call the attention of your readers. The two books are Chiniquy's "Fifty Years in the Church of Rome," * and "The Catacombs at Rome," by Benjamin Scott.† Pastor Chiniquy's work, which is a most interesting one, has been lent to upwards of eighty men (we lend the book to men only). Six working men have purchased copies for themselves, and for use among their friends, so highly did they value it.

Let me give three cases of interest out of many:—

(1) Mr. —— and his daughter were regularly attending the large Roman Catholic church; but, after he had read the "Fifty Years," he said: "Well, this is an eye-opener. I will go no more"; and though Romanists have called upon him, and given him special invitations, he has not been to any Romish service since.

(2) Mr. —— was also attending the Romish church, and had become so friendly with the priests that they thought they were sure of him. "Fifty Years" was lent to him, and the "Catacombs." Afterwards he said: "I thank you most heartily for the help you have given me in my search for truth. The books you lent me have been invaluable. I had no idea what Popery was. Its exponents are so lamb-like when they come to me and others they wish to entice that it is difficult to see through their smiles and detect their perversion of truth."

(3) While Mr. Wolstenholme was away from Wimbledon, Mr. —— brought back the copy of "The Catacombs at Rome," which had been lent to him. The Romanists had tried in every way to get him to mass, and had even called upon him on their way, so as to take him with them. He left the following message: "Tell Mr. Wolstenholme I have read this book through three times, and I cannot sufficiently thank him for the help it has given me"; and then added, "I do not know how any thoughtful mind can resist such evidence."

"The Catacombs at Rome" is lent to all who will read it. Upwards of thirty families have had it, and their testimony has all been to the same effect. Fewer people have read this book, owing to its having only lately been purchased, but it is in even greater demand than Chiniquy's work.

Your readers will see what has been done by one man, whose heart is in the work. Surely God would have us go and do likewise. All classes should be forewarned against the Jesuitism which is so universal.

The sad proofs that we are constantly getting of the activity of the Jesuits is, of course, but a small part of the work being secretly carried on. God grant that before the minds of even a portion of our people have become possessed by the unclean spirit of Romanism, its entrance into not a few may be prevented by the lending to all one's friends, and to men and women of all classes, such books as I have named.

These two books are thoroughly interesting, and not likely to be returned unread, and if everyone would do this for himself or herself, and not leave it to others, it would be much more practical and pleasing to God than to lament over the progress of error and do nothing to stop it. The workers would be so many, the work so widespread, that it would influence numbers of men and women throughout the length and breadth of our land, and, with God's blessing, largely help to create that stedfast opposition to the blighting, withering influence of Romanism and Ritualism which all those who love the Bible and their country long to see.—Believe me, dear Sir, yours very truly,

Iping. (Rev.) C. H. L. Mercer.

SPANISH EVANGELISTS.

Dear Sir,—On my return from Spain, I visited General Field, one of the secretaries of the Evangelical Alliance, 7, Adam-street, Strand, and mentioned to him the state of the mother of Don Manuel Matamoros, who is now over 75 years of age, very infirm, and very badly off. He immediately wrote to some friends, and has forwarded to me £20 for this excellent woman. I mentioned also the case of Don Miguel Trigo, who was fellow-prisoner with Don M. Matamoros for three years, and is now unwell in Madrid, and suffering from asthma. For him he has sent £7 14s. There is still one more of the noble men who suffered with Matamoros, for whom we ought to do something, Don José Alhama. He has got a small salary as evangelist at Granada, but it would be gratifying for English Christians to remember him at the same time. He is an aged and most worthy evangelist.

W. Greene.

Oriolet, Loughton, Essex.

THE QUESTION OF THE HOUR. HEALING BY FAITH.

Dear Sir,—I have been much interested in the whole discussion of "The Question of the Hour," and not the least in that part of the subject relating to healing by faith. I feel strongly with Mr. Baldwin that the unbelief of the Church is largely responsible for the weak and partial character of "faith healings." At the same time, these healings may not be (in great measure) either so weak or partial as is thus suggested. Are they not oft-times hidden from the eyes of the Church, because the individual members of the Church are, as a rule, so sceptical as to their reality? This induces any healed member of the Church to keep the fact to himself rather than submit to the somewhat intolerant doubtings and questionings of even leading members of the Church, who endeavour to prove that miraculous cases of healing are things of a long distant past only.

I speak from a personal experience. On January 23 last, after six months of suffering from sciatica, which made me quite a cripple, seldom able to leave a chair without a stick, and caused me to give up business, to go to different mineral baths for relief, but which all ended in failure, I was led by Miss C. C. Murray, of Drayton Park, Holloway, to see the Lord Jesus Christ as healer of bodily sickness as already He had been of soul sickness; and, thereupon, just as I perceived the truth, so the healing came. It was like a new existence, to be suddenly relieved of the gnawing pain of months (which had caused one leg to shrink a full inch), and to go about as of old without any prop, to be able to run up and downstairs, to be up and off to town early in the morning, walking nearly a mile through the then deep snow of our country roads, and doing a hard day's work without the slightest inconvenience. And, beyond all this, I had an increased sense of God's power and presence, and of rest in Him, compared to which the sudden bodily healing was by far the lesser blessing.

And then some of God's people, full of unbelief towards anything beyond their comprehension, try to prove one is mistaken, that the healing is the result of other (imaginable or unimaginable) causes—anything, indeed, but to accept the fact, and give God the glory. Is it a wonder, under these circumstances, that the Church's unbelief should lead God to withhold these precious evidences of his power and love, or that souls who otherwise might get the blessing are hindered and discouraged even by those from whom they might fairly look for encouragement? To the Word and to the testimony. If the Word of God be thoroughly searched and weighed without prejudice, it must be apparent that God shows Himself willing and able to heal his people of their sicknesses and infirmities independently of all means. Remembering my past scepticism, I am not surprised at the Church's unbelief, but now sincerely pray that God will soon in this respect remove it.

I leave you to publish this letter if you like. I may just add two facts. I have, since the date above given, enjoyed a state of health more complete and vigorous than I have known for years. Secondly, I am not a person easily susceptible to mere influences or impressions, but am known as one of an unusually cool, matter-of-fact nature.—Yours very faithfully, William Sharp.

Kentwins Wood, South Nutfield, Redhill.

"CLERICAL COLLEGES AND THEIR TRAINING."

Dear Sir,—I have just seen a letter in your issue of August 2 on "Clerical Colleges and their Training." I fear there is too much truth in these awful revelations, and that most of our theological colleges are leading men Romewards.

But I presume that Mr. Collins in the term "generally of all colleges" does not include Ridley Hall, Cambridge, and Wycliffe Hall, Oxford. There, at any rate, the teaching given to the students is Protestant and Scriptural to the backbone.—Yours truly, B.A., Cantab.

AN OPENING FOR CONSECRATED WORKERS.

Dear Sir,—My soul is gladdened when I learn from many quarters how the good hand of God is leading Christian men and women who have means sufficient for their support to consecrate their lives to the great work of winning souls. But when so many of these consecrations are for service in foreign parts, I am solicitous concerning those who would give themselves to Christ's service, but who cannot for various reasons leave their own land. I can find needy and promising fields of labour for twelve godly women, and for two godly young men in the district of the Metropolis in which I am labouring. The programme which is in my heart and head for this district is too elaborate to be set forth in this letter, but I will gladly make an appointment to meet voluntary ambassadors for Christ upon their writing to me that they are prepared to take up regular work for their Master.—I am yours,

John Fletcher Porter,
Superintendent North Bow Mission.

362, *Old Ford-road, London, E.*

MISSIONS: A PRACTICAL QUESTION.

Sir,—I have read with deep interest what has appeared in The Christian on missionary subjects. I have anxiously watched for some remark upon a practical point which seems to me of great importance.

If real spiritual success in missionary work depends so much upon whole-hearted consecration in our missionaries, how are parents, who would consider it their greatest joy and honour to number their sons among such missionaries, to train their boys in a way likely, with God's blessing, to lead to this result?

It seems that some missionaries think highly of the importance of education. Like Dr. Hœrnle they "make it their object" in the schools under their care "not to make clever but truly good boys, who shall have the fear of God and the love of Christ in their hearts; so that the school shall be known, not so much by the high standing of its teaching, though this must be aimed at too, as by a high and pure tone of conduct."

But do we seek, and can we find for our own boys a school, where it is known and felt *by the boys* that the kingdom of heaven and "the honour that cometh from above" are sought *beyond all else* by the masters and the governors? Surely God's blessing might be expected on a school where the best hour every day was devoted to the study of the Holy Scriptures. Would it not be well if the Book of Proverbs and other parts of the Bible were committed to memory? Where science and heathen literature occupy the first place in a school can we consistently expect the influence to be otherwise than deadening to spiritual progress.

A Constant Reader.

COREA.—The report that Mrs. Heron, wife of one of the American missionaries, has been sentenced to death in Corea has been officially contradicted on the authority of the American Minister at Corea. This is news which will delight many who are watching affairs in Corea.

* May be obtained of *Mr. Gibson*, 38, *Parliament-street, S.W.*, 2s. 6d., 3s. 6d.; or of *Mr. John Kensit, Paternoster-row, E.C.*, 3s. 6d., 5s., 7s. 6d.

† *Morgan & Scott*, 1s., 2s., 2s. 6d.

The Book World.

Anti-Infidel Publications.

The Anti-Infidel, the monthly paper edited by Mr. W. R. Bradlaugh, fills an important place in periodical religious literature. The fourth volume (2s. *John Snow & Co.*) contains many articles which friends of the truth will read with pleasure, and infidels might peruse to their eternal enlightenment. Mr. Bradlaugh deserves hearty encouragement in his praiseworthy endeavour to make every issue of his paper a heavy charge upon the strongholds of error and darkness. The series of articles on "Infidels brought back" is specially interesting, and should be carefully read by preachers and teachers.

We have also received several additions to the well-known and very useful "Anti-Infidel Library" edited by Mr. H. L. Hastings, of Boston, Mass. A Warning Word concerning the Spread of Infidelity in Christendom and Heathendom contains facts of fearful import. Is the Bible a True Book? is cogent and powerful, and should be widely circulated. Reaching the Masses deserves the careful perusal of Christian workers everywhere. Five parts of the Library are devoted to a discussion of various phases of Spiritual Manifestations: Their Nature and Significance. The depths of Satan are here laid bare with convincing clearness, and the many evils which are the fruitage of the system displayed. We trust this Scriptural explanation and condemnation of spiritualism will be brought under the notice of many whom the devil has in recent times led into this soul-destroying captivity. The Library is published by *Marshall Brothers*, 10, *Paternoster-row*, at 3d. each part.

Popular Objections to Foreign Missions Considered and Answered. By Rev. E. Storrow. 6d. *J. Snow & Co.* A capital handbook for any who have to plead for Missions. Mr. Storrow is no novice, and deals thoughtfully but decisively with stock objections to missionary efforts and subtler scruples of stay-at-home Christians.

Sursum Corda; or, Song and Service. By G. F. E. Scott. 3s. 6d. *Kegan Paul, Trench & Co.* Thoughts always pious, and sometimes truly poetical, on Church seasons and other subjects. Sonnets for Saints' Days contain helpful thoughts, and, though the writer's expressions are sometimes vague and dreamy, his principles are, on the whole, true to the Word of God.

Leisure Moments. By E. A. Needham. *Blackwood & Co.* A volume of verse, by a young lady who aspires to be a poetess. We are unwilling to discourage true poetical genius, but we fail to see in these productions any promise of success. She writes on various subjects, not avoiding murder and suicide. In her simpler pieces, there occur good thoughts, but we must add that her ideas of courtship and marriage are not over-refined.

Indian Missions and their Latest Critics. By Rev. G. Mackenzie Cobban. *Elliot Stock.* To the assertions of the writer of the articles in *The Methodist Times* Mr. Cobban replies with great spirit and force. He defends the wisdom and value of "condemned" methods, sets against the pampered missionary of fiction the missionary of fact, and declares that, while God has blessed divers European agencies, it is mainly by native converts that India will be won for Christ.

Gatherings from Discourses by the Late T. T. Lynch. *James Clarke & Co.* These fragmentary jottings by a lady-hearer, give a very good idea of the wealth of spiritual suggestion and the scintillations of intellectual beauty that marked the pulpit utterances of the famous pastor of Mornington Chapel.

The Story of Jesus for Little Children. By Mrs. G. E. Morton. 3s. 6d. *Partridge & Co.* A difficult task well executed. In simple, but not childish, language, the "old story" is told once more. The holiness of our Lord and the great object of his life are kept in prominence; while his intercourse with all classes is described in a lifelike way. It is better, we think, to give the Saviour's very words than to paraphrase them; but this is a minor point, and we heartily recommend the book, which is improved by a few neat woodcuts.

Devoted; or, Working for God. Reminiscences of Mrs. T. Boyd, by her husband. With portrait. *Nisbet & Co.* An interesting sketch of one who, as child, maid, and matron, was "wholly the Lord's."

The British Weekly Pulpit. Vol. 1. 6s. *Hodder & Stoughton.* A large assortment of sermons, addresses, and extracts from the writings of noted preachers and authors—admirers of Spurgeon, Saphir, Maclaren, Dale, Dr. Parker, and Professor Drummond can here find picked utterances of these and other speakers of note. The Sermonettes for Children on the International Lessons strike us as especially good, and Mr. Moody's answers to questions at Northfield are very much to the point. Such a volume puts before young preachers great varieties of thought and diction, but if they "prove all things" by the teaching of our Lord, they will find short measure in many elegant bushels.

How they kept the Faith: a Tale of the Huguenots of Languedoc. By Grace Raymond. *T. Nelson & Sons.* A remarkably well-written story of the persecuted Huguenots. The characters are carefully depicted; the wonderful way in which the faith of Christ was kept, through the keenest trials, torturings, and imprisonments, is graphically described. The experiences here described may be summed up in the very words of Scripture: "Being destitute, afflicted, tormented; they wandered in deserts, and in mountains, and in dens and caves of the earth." This is a book likely to do much good in these days when Romanism is so insidiously endeavouring to gain ground, as from beginning to end simple Gospel truth is pleasantly interwoven with the narrative.

Our Lord's Healing Office in his Church. By Rev. G. Morris, A.K.C. *Elliot Stock.* Without disputing the truth of cures adduced by the author, we cannot agree with many of his deductions. Nor do we think he states his own case very logically. In one place he combats the Scriptural statement that sickness is by the will of God, while on p. 107 he says that "the Lord permitted him to become sick." This is surely what ordinary Christians mean when they speak of sickness coming by the "will of God." No thoughtful Christian denies that our Lord is still the healer in his Church, but they dare not confine Him to one particular method of action. A careful study of the words "medicine" and "physician" in Scripture leads the unbiassed mind to a very different conclusion from the author's.

Bible Talks. By George Clarke. 2s. *Marshall Brothers.* No one who has drunk of the living waters of God's precious Word, but longs for more and still more of its fresh streams. But the well is deep, and right gladly do we welcome teachings, whether spoken or written, which help us to draw therefrom. Such teachings, we believe, will be found in this little book, set forth in a style which all classes of readers must appreciate. Of talking we have enough and to spare nowadays, but we can never have too much *Bible* talk from pulpit or press. Our friend's book is both healthful and helpful. Though not wordy, it is yet full of the Word, and will, no doubt, have a large circulation at home and abroad, far beyond the wide limits of those who have been privileged to listen to the addresses of its author.

Demonology and Witchcraft. By Robert Brown. *John F. Shaw & Co.* That there is very much in so-called Spiritualism which is pure deceit and fraud no one will deny; but it is clear to all thoughtful inquirers upon the subject that there are many mysterious facts which no ordinary laws can explain. Many such cases are given in this book. Possibly some will be regarded by many readers as doubtful. But, excluding these, there still remain facts sufficiently numerous and remarkable to warrant either the conclusion of the Spiritualist, who explains them as instances of communion with the departed dead, or that of the author of this book, who regards them as one form of Demonology. The existence of demons, and the possibility of their connection with men, can hardly be denied by anyone who reads his Bible. The number of cases of demoniac possession in our Lord's day, and the solemn denunciations of Demonology in all its various forms in the Old Testament, prove that this evil had then a very real existence. And we are certainly of the author's opinion that 1 Tim. iv. 1—6 predicts the revival of some form of intercourse with demons, as one feature characterising the close of this dispensation. The teachings of Spiritualism seem to confirm this view. They could not be better described than as "doctrines of demons, speaking lies in hypocrisy." There is most urgent need for warning against the dangers of this growing and fascinating form of evil. This well-written and interesting book will contribute to this end. The author succeeds in showing the similarity between the teachings of Spiritualism and those of "modern thought." There is much to interest and edify in the author's view of the coming Antichrist; and his reference to Satanic imitations of spiritual gifts is full of warning. His tenacious hold and his fearless declaration of the "old Gospel" is refreshing. The book is sure to be read. The incidents with which it abounds are often thrilling and exciting to the last degree; and the teachings and warnings accompanying them cannot fail to do good.

The Coming Prince. By Robert Anderson, LL.D. 5s. *Hodder & Stoughton.* We are glad to find that this work, thoughtful throughout, and luminous with suggestion on many great themes, has reached a third edition. Disclaiming the rôle of the prophet, the author has simply aimed at "sorting," to use Lord Bacon's phrase, one great prophecy, "with the events fulfilling the same, for the better illumination of the Church touching those parts of prophecies which are yet unfulfilled." Finding in "the prince who is coming" of Dan. ix. 26 the last great monarch of Christendom, the author conducts some very careful studies of the prophetic Scriptures, and then, in gladsome style, dwells upon the light and glory which shall succeed darkness and terror such as the world has never yet known. Making the Scriptures his source of ideas, and avoiding speculation as well as distrusting imagination, Dr. Anderson has produced a work which cannot but prove useful to all students of prophecy. A hundred questions as to Biblical chronology and Christian doctrine are incidentally and ably dealt with.

Notes on the Shorter Catechism. By W. P. Mackay, M.A., M.D. 2s. *Hodder & Stoughton.* This work, by the author of "Grace and Truth," has been edited since his death by his friend James Johnston, of Montrose. Those who know the scope of the Shorter Catechism, and the character of Dr. Mackay's writings, will expect a thorough statement of Scripture truth and Christian duty in this volume. All this, and more besides, is presented, and in such a manner as to give the work a value altogether distinct from its application to the well-known Catechism. There is hardly an outstanding truth of our most holy faith that is not stated with lucidity and force, and in several instances very helpful diagrams are introduced in order to help the reader to grasp Divine mysteries. The manner in which the ten commandments are explained, and their bearing upon daily life indicated, is excellent, while the Lord's Prayer is opened up with remarkable clearness and beauty. Written in the language of the people, the book is calculated to prove widely useful, and we shall rejoice to learn that it has found its way into the hands of teachers and others who may not in ordinary circumstances pursue their studies on the lines of the Shorter Catechism.

Cinquante Années de Visites à Saint-Lazare. Par M. D'A. 3 fr. 5c. *Paris: Librairie Fischbacher.* The woes and shame of Saint-Lazare have been often related; here, however, we have a specially interesting chapter of its history. Upwards of fifty years ago Elizabeth Fry visited Paris, whereupon a Protestant committee was appointed to visit Saint-Lazare, with its 950 female prisoners. Mlle. Dumas was one of that committee, and she has, without interruption, ever since devoted her energies to exertions for the good of female criminals. For some years she has been president of the Protestant Women's Prison Society, whose efforts have resulted in temporal advantages to the prisoners in general, and spiritual enlightenment to many in particular. This volume, recording the rise and progress of prison work in France, and giving some account of operations elsewhere, is, with pleasing appropriateness, dedicated to Mlle. Dumas, whose life and character cannot but command the highest admiration. At the age of eighty-two this noble woman learned Spanish in order to be able to hold intercourse with a friendless prison inmate, and while as old as ninety-five, she still visited the poor women to whose welfare she had consecrated her life and fortune. From first to last this is a book of sterling interest, and the story it tells is a worthy monument to Mlle. Dumas and her benevolent helpers. Saint-Lazare is to-day used for women of the most sadly fallen class, but the prison visitors are increasingly earnest in their endeavours, and wherever the objects of their solicitude may be incarcerated, thither they seek them out. Christian workers who can read French, will be profited by a perusal of this beautiful little volume.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, AUGUST 18.—Judges III.

(1) We have here an *enumeration* of the nations of Canaan left to try Israel (1—7). They ought to have been destroyed; but, as the chosen people failed to fulfil the Divine purpose and command, they had to suffer the fret of perpetual conflict. This however, had its advantages in training them to the hardness and toughness which is its result. God often uses the results of our own folly and unbelief as the means of effecting in us his own bright and loving designs. But what a lamentable record is here that they forgat God. Intermarriage with the sinful peoples around had the effect of infecting them with their vices and sins, and it became only too convenient to ignore and forget the all-holy God. Be not yoked with unbelievers.

(2) *The first captivity and deliverance.*—The king of Mesopotamia probably invaded the trans-Jordanic tribes that lay nearest to him (8—11). They returned to God in their distress. Those who had cried to Baalim and Ashtaroth in their mirth were glad enough to call on God in the day of their trouble. Othniel was specially anointed for his work (10), and it would be well if we would distinguish between the grace of the Spirit within us for character, and upon us for work, and if we would claim each. The anointing may be ours whenever we step into the waters of Jordan (death). See Luke iii. 22, iv. 18.

(3) *Ehud's achievements* stand next. Eglon was permitted by God to wax strong and to prevail against Israel. But again, when the people repented, deliverance came through a man who might not have been supposed most suited for the purpose. But God can use left-handed men. He chooses the weakest to execute his purposes. How often does a message from God come to us through a sword, a sorrow, a heavy blow (20)!

(4) *Shamgar* (31).—When it is said (30) that the land had rest for eighty years, it probably refers to that part of Canaan which lay east of the Jordan, and had been oppressed by Moab; but the other side, which lay south-west, was infested by Philistines, against whom Shamgar made head. Deborah afterwards told how far-spread their depredations had been (v. 6). An ox-goad would be simply a piece of pointed iron, 6 or 8 ft. long; but, though a formidable weapon, it would have failed to do this deed, unless God had been mighty with its owner. What may not the weakest weapons do with God behind them!

MONDAY, AUGUST 19.—Judges IV.

Israel again rebelled against God; and this time Jabin, King of Hazor, was the oppressor permitted to bring them to repentance. His city had been razed once; but, through the supineness of Israel, had been built again, and his kingdom partially re-established (Josh. xi. 1—10). He must have been a very formidable foe, and his tyranny was very bitter (3).

(1) *Deborah*, the Joan d'Arc of her time, was the prime mover in their deliverance. She was a prophetess, living in communion with God, possessed of remarkable insight into his will, and able to communicate it in glowing words. She was full of patriotic ardour, which she infused into others.

(2) *Barak*, the soldier, had much more confidence in her heroic courage than in the Lord or in his soldiers, and therefore failed to win the complete reward which faith and bravery had otherwise obtained (9). How much easier is it to rely on our fellows than on God.

(3) *The defeat of Sisera's host* (10—16).—The tribes of Zebulun and Naphtali chiefly bore the brunt of this conflict, which set them free from the tyranny which had lain especially heavily upon the luxuriant plain of Esdraelon. How sweet it is to know when the Lord is going before us; though this does not make our best efforts superfluous (14). The Lord will ever discomfit the foes of those who follow Him.

(4) *Jael* (17—24) was the heroine of the day. At first she doubtless intended to show true Eastern hospitality, and then was seized by the impulse of ridding the land of her adoption of the instrument of Jabin's authority. A tent peg sufficed for the grim deed of vengeance. Those were wild days, matched by the Border wars of Scotch and British history; and through all a Divine purpose ran, which, though not condoning these deeds of violence, wrought through all for the people, beloved for their fathers' sakes.

TUESDAY, AUGUST 20.—Judges V.

One of the noblest songs in history, composed by Deborah herself (7).

(1) *Its opening notes are praise* (1—5).—Whatever merit was attaching to Barak and his army, the glory of victory was with God. Oh, how negligent we are in the high praises of God; and how much easier would prayer and trust be if mingled more constantly with thanksgiving. The kings of surrounding lands were plotting to destroy the chosen people, and they are bidden to hear what God had wrought, lest they meddle with them to their hurt.

(2) *The distress of Israel* (6—8).—No trade on the highways; no safe travelling; no tillage of the country, because the villagers had fled to the towns; no administration of justice, because war had invaded the gates, where the courts were kept; no arms of defence. And all because they had chosen new gods.

(3) *The muster* (9—18).—The governors first made themselves freewill gifts, and the tidings of their devotion would long be rehearsed beside the village wells, no longer held by the foe. And then the songstress summons Barak and herself to yet higher ascriptions of praise (12). He must be on fire who would make others glow. Reuben came not, because of conflicting opinions; Dan and Asher stayed by their ships and creeks; Meroz, though so near the field of battle, remained neutral, and was cursed. The complaint of God is not only against such as do wrong, but who do not do right. Neutrality is accursed.

(4) *The battle* (19—22), in which nature seemed to combine against the foe.

(5) *Sisera's death* (23—27) described in highly poetic phrase.

(6) *The anxiety of the harem* to hear the news of the fight (28—30). What a contrast between their disappointment and the realised hopes of the Church when Jesus returns from the last great fight! The closing words beautifully harmonise with Matt. xiii. 43.

WEDNESDAY, AUGUST 21.—Judges VI.

(1) *Midianite oppression* (1—6).—Israel's sin brought suffering, and this time from an almost despicable quarter, because Midian had been severely punished, and almost annihilated on their passage through their territory (Numb. xxxi. 7). The invaders seem to have possessed themselves of all the valleys, where there would be pasturage for their flocks, &c., driving the Israelites up into the hills. Their sorrows again drove them to their knees, and they cried to the Lord. Alas! that God has so often to *drive* men to Himself.

(2) *An unknown prophet* (7—10) was sent to rebuke the people. Before God delivers, in answer to our appeals, He shows us the cause of our sorrow, and impresses on us the lessons we should learn.

(3) *The commission to Gideon* (11—24) was given by an angel, who was evidently the Angel-Jehovah (14). Doubtless the thoughts to which Gideon gave expression were familiar to his mind from long reasonings. How well is it to pour out our hearts to God! He was alone, threshing the little quantity of wheat, for which no oxen were needed, and hiding it in an unlikely spot. He was very humble and unassuming: such are the men whom God employs. Ah! what strength there is in one of the Lord's looks (14); and how tenderly He provides materials on which faith can build (21).

(4) *The destruction of idols* (25—32) must precede all successful and victorious work. We must dare to do this, at whatever cost of personal feeling in those dearest to us (Matt. x. 37, 38).

(5) *God's condescension to allay his fears* (33—40).—We must not be always looking for signs. God often guides us by our sanctified reason. Yet there are indications sometimes afforded to those (Heb. xii. 17) who are led to claim them. Thank God for two immutable things.

THURSDAY, AUGUST 22.—Judges VII.

Another example of early rising, of which the Bible is so full (1). 32,000 were too many for God, lest Israel should vaunt itself. Many of us are too strong for God to make use of us (2).

(1) *The test* (3—8).—Two methods were employed for thinning the army. First, the usual proclamation was made (Deut. xx. 8). Then the way in which the soldiers drank was carefully observed. Those that threw themselves at full length were evidently apt to prefer their own comfort and refreshment to their soldierly self-denial, which prefers duty to pleasure; these were, therefore, dismissed. And the little body which remained was specially equipped; taking no more victuals than they could easily carry, because the campaign would be short in spite of the numbers of the foe. A good equipment for the Christian, a light to shine, a trumpet to proclaim the victory of Jehovah; though at the best we are but earthen vessels (2 Cor. iv. 6, 7). "God counts hearts, not heads." (*Rev. J. M'Neill*).

(2) *Encouragement* (9—15).—What a graphic picture! The leader listening under the covert of the night, and worshipping on the spot, and returning with new courage to make his careful preparations. If a cake of barley-bread overthrew a tent what may not *we* do, if our God use us? Oh, to be nothing, nothing! Not wheat, but barley!

(3) *Victory* (16—25).—The terror produced by the crashing vessels, the flashing lights, the blowing of trumpets filled Midian with panic, and they fled. We shall do more execution against Satan's kingdom by blowing the Gospel trumpet, and by shining, even though we be broken in the attempt than by our most splendid arguments. The two princes of Midian also fell. Oreb signifies a raven; Zeeb a wolf. This was the day of Midian (Isa. ix. 4).

FRIDAY, AUGUST 23.—Judges VIII.

The benefit of a soft answer is well illustrated in the opening verses (1—3). Those who are most reluctant to undertake difficult services are quickest to find fault with such as carry them through to success. So the Ephraimites found fault. But Gideon ruled his spirit, and behaved with true magnanimity and meekness (Prov. xiii. 10, xv. 1).

The pursuit of noble ends amid discouragement (4—12).—How little does the world understand the faintness which overtakes the Christian warrior, never losing sight of his high purpose, yet often sorely in need of sympathy and help, which is not always given. We, however, are not at liberty to imitate Gideon in his threats of vengeance, which he terribly realised (13—17).

The infliction of condign punishment (18—21).—Gideon constituted himself the avenger of the blood of his brethren. Do all Christians bear themselves as the children of a King? (19). A notable sentence is that which repeats an old proverb that a man's strength is the outcome of his inner self. Force proportioned to character.

The refusal of a generous request (22—35).—Rule, because thou hast delivered. Should we not say that to Christ? (Luke i. 74). But how soon the impulse was shadowed by ingratitude (35). And the ephod, which Gideon may have made in good faith, was turned to very evil uses. An ephod was a rich sacerdotal garment. Thus evil is often wrought for want of thought, as well as from want of heart. What we do innocently may become a terrible snare to others, and it becomes us to consider each act, not only as it is in itself, but as it may affect others (2 Cor. vi. 3).

SATURDAY, AUGUST 24.—Judges IX.

Abimelech's conspiracy (1—6).—How strong is the lust of power which will make men do the most abominable crimes to gain their ends; wading through seas of blood. The men of Shechem aided and abetted Abimelech, and then made him king.

Jotham's parable (7—21).—Government over men costs a great deal, and many a man has had to buy it by renouncing ease and comfort and many other delights. The vilest are sometimes exalted (Ps. xii. 8). What a contrast between trusting in the shade of a bramble and in the shade of the great rock (Isa. xxxii. 2).

The intrusion of discord (22—29).—For only three short years did the usurper enjoy his ill-gotten place. Trouble soon broke out between him and his new subjects. Having combined to do wrong, they now divided against each other to their mutual destruction. Gaal was son of Ebed, which means a slave, and was perhaps descended from Hamor (Gen. xxxiv).

The destruction of Shechem (30—49).—How much evil one traitor, or rebel, may work in any fortress. The power of Satan against us is immensely increased by a traitorous heart within. The people trusted in the protection of their god and were miserably disappointed. How different to our lot (Ps. xxvii. 5; Prov. xviii. 10).

The fate of Abimelech (50—57).—Abimelech thought much less of his character with God before whose presence he was soon to appear than he did of his credit with man (54). This fact which he was so anxious to conceal is the one thing remembered of him (2 Sam. xi. 21). Though wickedness may prosper for a time, yet is its end sure and terrible (Ps. xxxvii).

International S.S. Lessons.

Sunday Afternoon, August 25.

The Anointing of David.—1 Sam. xvi. 1—13.

Golden Text: Ver. 7.

Saul had been set aside for his disobedience as unfit to govern the people of God. But the failure of "the man after the people's heart" (x. 23) makes way for introducing the "man after God's heart." At this time David was, perhaps, about seventeen years of age.

Ver. 1—5,—"Samuel mourned for Saul" (xv. 35)—no doubt for Saul's sake. It was impossible to witness without grief the failure of a career which opened with so much promise. He could acquiesce in his rejection as perfectly right, while mourning over him, as Jesus over Jerusalem (Luke xix. 41). Samuel mourned, also, for the kingdom's sake. When but a child, he had seen Eli rejected; and, as an old man, he sees Saul more completely fail. What could the nation do with a God-forsaken king? But the question "How long?" suggests that Samuel's grief was in danger of becoming excessive. It appeared too much like distrust of God. "*I have rejected him.*"—Prolonged grief cannot help either Saul or the kingdom. He has been righteously set aside—not only as a punishment for his disobedience, but for the benefit of the people. Why not trust God to take care of the kingdom? His interest in it is not less than Samuel's, and He can find a way of deliverance which Samuel cannot see. How soon our tears would be dried, if we did but remember that what God does is right, and that his resources are inexhaustible.

"*Fill thine horn,*" &c.—Action for the ultimate good of Israel was better than immoderate grief over its present distress. To remedy the evil is more important than to grieve over it.

"*Jesse the Bethlehemite.*"—Grandson of Boaz and Ruth (Ruth iv. 21, 22); an old man even at this time (xvii. 12). Samuel's thoughts never reverted to the family of Jesse. God has methods of deliverance that we cannot even guess. "*I have provided Me a king.*" This fact was enough to assuage Samuel's grief. He may rest from anxiety concerning the kingdom, when God says, "*I* have rejected"; "*I* have provided." In righteousness one was set aside; in grace another was introduced, who was more worthy to reign. "*How can I go?*" (2).—As though God could not protect him in any enterprise on which He might send him. Yet how this fear reveals Samuel's estimate of the character of Saul. Though rejected by God, yet Saul would not hear of the appointment of a successor. His subsequent treatment of David proves Samuel's estimate of him to have been correct. "*Sacrifice to the Lord.*"—This would remove Samuel's fear; and would be a sufficient reason for his visit. Chapter xx. 6 suggests that there was a yearly sacrifice at Bethlehem. Probably Samuel was sent to this, as a suitable time for anointing Saul's successor. There was no need for announcing any other object of his visit. To do so would have exasperated Saul, and therefore have placed Samuel's life in danger; and would have helped no one.

"*Samuel came to Bethlehem*" (4).—The city was about ten miles from Ramah, and six miles south of Jerusalem. The death of Rachel and the interesting history of Ruth already made the place memorable. But its chief glory was to consist in being the birthplace of "David's Greater Son." See Gen. xxxv. 19; Ruth i. 22; Micah v. 2.

"*Trembled at his coming.*"—Why should they? "The breach between Samuel and Saul may have made the elders afraid of incurring the royal displeasure by welcoming him."—*Cambridge Bible.* Or, did the fear arise that, as Samuel had just reproved Saul for his sin, so he had come to deal similarly with them? "*Sanctify yourselves*" (5).—See Gen. xxxv. 2; Exod. xix. 10, 14. These ceremonial purifications are symbolical of inward purification. A prepared heart is an indispensable condition of true worship.

Ver. 6—13.—Before sitting down to the feast 11), the sons of Jesse are made to pass before Samuel. Only the three eldest are mentioned by name. Eliab, Abinadab, and Shammah (6, 8, 9). These are the three sent out to war against the Philistines (xvii. 13). The "seven sons" (10) include these three; for Jesse had "eight sons" in all (xvii. 12). When Samuel saw Eliab (called Elihu in 1 Chron. xxvii. 18), he judged him to be the Lord's choice. Probably he was in stature what Saul had been. "*Look not on his countenance*" (7).—The first king had been chosen partly on account of his kingly appearance. Other qualities were to determine God's choice of the second king. Not the height of his stature, but the qualities of the mind and heart were the essentials of success. No man can alter his stature (Matt. vi. 27); but God can give to any man who trusts Him, "a clean heart and a right spirit." Covet these gifts, which are of the highest value. "*Man looketh on the outward appearance,*" &c. (7).—There is often the widest possible difference between the outward appearance and the heart. Men are much more concerned to *appear* right than to *be* right. Our judgment is often wrong because we can only see the outward appearance. God sees the heart—knows the motives, desires, affections. This truth should influence us in many ways. How cautious it should make us in judging others! How little value we should place upon the approval of men! How desirous we should be of having "a heart right with God!" "Keep thy heart with all diligence," &c. (Prov. iv. 23). "*The Lord hath not chosen this*" was true of all the seven who passed before Samuel (10). Jesse does not seem to have thought it necessary to introduce David. "*He keepeth the sheep*" (11).—God found his king where man never thought of looking for him. "It has often been God's way to find his agents in unexpected places. Here a great king is found in the sheepfold. In Joseph's time a prime minister was found in the prison. Our Lord found his chief apostle in the school of Gamaliel. The great reformer of the sixteenth century was found in a poor miner's cottage —*Blaikie.* Yet the employment of a shepherd was an excellent preparation for the kingly office. As king, his work was "to *feed* God's people" (Ps. lxxviii. 70, 71). See also Ezek. xxxiv. 22—24; and God's demand from the king in Jer. xiii. 20, "Where is thy flock?" &c. This view of the kingly office makes it a fit type of the kingdom of Him who is "the good Shepherd and giveth his life for the sheep." David did not cease to be a shepherd when he became a king. Moreover, his experience in defending his flock from wild beasts (xvii. 34—37) developed his courage in presence of danger, and strengthened his confidence in God. And in this employment he found opportunity for becoming familiar with the Book of God, and with his works in nature. His Psalms reflect much of his shepherd life. Faithfulness in his humble calling was therefore a good preparation for his future position. "*He was ruddy*" (12).—Nothing is said as to his stature. God made choice of him at a time when he had not developed any of those physical qualities which were so admired in Saul. "*Samuel anointed him*" (13).—There is nothing to indicate that the rest knew for what purpose this was done. Possibly even David did not know then. All would understand that it meant setting him apart for some special work for God; and upon David this thought would have a powerful effect. The thought of his high destiny would make him careful as to his own character and conduct. Note how the anointing is followed by enduement with *the Spirit of God.* The one symbolised the other, and was practically valueless without it. The Spirit left Saul (14); but He abode upon David "*from that day forward*" (13). This is the best equipment for office.

LESSONS.

(1) *The qualities for which God chooses men* (7).—Neither social position, nor age, nor appearance, but a true heart, a trustful, obedient spirit.

(2) *Faithfulness in one position is rewarded with promotion to a higher.*—David glorified God as a shepherd before God exalted him to be a king (Luke xvi. 10, xix. 17).

(3) *Whom God calls to honourable and responsible positions He endues with his Holy Spirit.*—He equips the servants whom He appoints.

ANTI-INFIDEL LITERATURE FOR THE ANTIPODES.—Mr. H. L. Hastings, of Boston, Mass., has received of late a large number of applications from Australia for supplies of his well-known tracts and pamphlets on Christian evidences and Gospel truth. Referring to this, Mr. John H. Mitchell, 306, City-road, London, E.C., writes: "I shall be glad to hear from friends desirous of lending a helping hand in sending a large case of Temperance, Christian, and Anti-Infidel literature, to be packed in about a month's time, for gratuitous circulation throughout Australia and New Zealand. Donations of approved sound literature, or subscriptions, for Mr. Hastings' or my own pamphlets, at cost price, will be thankfully received

AGRA TRAINING INSTITUTION.

Dr. Valentine, a former student of the Edinburgh Medical Missionary Society, who is the superintendent of the Medical Missionary Training Institution at Agra, has been home since the spring on account of ill-health. We are glad to find, however, that he is so far restored as to contemplate returning to India in November next.

Writing of his work, Dr. Valentine says:—

"A young native Christian is supported and educated for the sum of £16 a year. The course extends over four years, so that for the sum of £64 in all, a fully qualified native medical missionary with the diploma of the Agra Government Medical College is sent out to labour in connection with the Missionary Society in which he has been reared. We have students from the following Societies labouring in Upper India:—The C.M.S., the S.P.G., the Church of Scotland, the U.P. Church of Scotland, the Baptist, the Episcopal Methodist, the Berlin Mission, and the American Presbyterian.

"Ever since the Institute was opened, we have conducted a Bible-reading every Wednesday evening. It has latterly been attended by from seventy to eighty British soldiers of the Station, among whom an important work of grace has taken place.

"Last year you noticed our work in The Christian, and the result was that all the students whom I had taken on in faith were provided with scholarships. Several of these scholarships, however, were only for one year, and this year by the death of one or more of the donors, and other causes, our scholarship fund is not equal to the number of students requiring aid.

"A number of other well-qualified Christian young men, who, before I left India, were under promise to join us, have failed to do so, as there were no scholarships for them; and the missionary sending them being unable to support them himself, my 'locum tenens' did not see his way to admit them into our Institution. This is all the more to be regretted, as the young men belong to one of the aboriginal tribes which the Lord has in a very special manner committed to the care and energy of the Christian Church." Dr. Valentine's address at present is Brechin, Forfarshire, N.B.

A NOTE OF THANKS.—Kindly intimate, through your paper, how delighted we are, out here, to get your paper and other periodicals for our own reading and distribution, in response to the appeal I sent you last year. Since then our Conference has changed me from Bristow, in Osborne Co., to the address below, where I shall be pleased to receive any literature to pass round among our people.—Yours truly,

Joseph Baker, M.E. Church.

Cawker City, Kansas, U.S.A.

THE WORK AT COSTERS' HALL, E.—The recent visit of nearly 1000 adults and children to Clacton-on-Sea was a great success. At the present time a number of deserving poor women are benefiting by a residence in the cottage for convalescents at Shacklewell-green. The great event of the month, however, which appears to have given pleasure all round, was the donkey show, the judges, the exhibitors, and the public being all alike satisfied. The owner of each animal which passed the judges received 7s. 6d. for loss of time, while something extra was given to the owners of the best-decorated animals, £10 altogether being voted from the Shaftesbury Memorial Fund for the purpose. The general influence of the show in promoting kind treatment of the animals throughout London has been very marked. A Seaside Home fund has been instituted at Costers' Hall by Mr. W. J. Orsman, and many are availing themselves of its help to spend a fortnight in the country. Mr. Orsman, the hon. superintendent of the work, and pastor of the Mission Church, has relinquished his position at the General Post Office, and will now devote the whole of his leisure time to the work.

Among the Churches.

CHURCH OF ENGLAND.

On Sunday last the Bishop of Ripon preached at Osborne, his congregation including the Queen, the Emperor of Germany, Princess Christian, and Princess Beatrice.

The Bishop of London has left London for two months' entire rest. He has lately suffered from an affection of the eyes, which still causes considerable anxiety to his friends.

Canon Roberts, who was recently collated by the Bishop of Llandaff to a residentiary stall in Llandaff Cathedral, has resigned the incumbency of Dowlais, in order to be at liberty to devote himself to mission work in the diocese.

Rev. R. W. Enraght, the well-known ritualist, who was deprived of his benefice of Holy Trinity, Bordesley, after several months of imprisonment in Warwick Gaol, has been elected at the head of the poll for the rural deanery of Stepney, as clerical representative in the London Diocesan Conference.

The work which has been hitherto done by the parish of St. Jude's, South Kensington, in St. Mark's, Whitechapel, is to be transferred in the autumn, with the approval of the Bishop of Bedford and the vicar, to the mother parish, St. Mary's. Dr. Forrest, the vicar of St. Jude's, Kensington, hopes to raise at least £300 a year for the stipend of an assistant curate and other purposes in Whitechapel, and to send a large band of workers there on two or three days of each week. Besides the above help, the parish of St. Jude's has for many years given assistance of a similar kind to the parishes of St. Clement's and St. James's, Fulham.

PRESBYTERIAN.

A projected union of Presbyterians and Congregationalists in Japan has fallen through. The various sections of the Presbyterian family united in 1887.

The statistics of the American Southern Presbyterian Church, just prepared, show that it has 13 synods, 68 presbyteries, 1145 ministers, 2321 churches, and 161,742 communicants.

"Children's Day" will be observed by the English congregations on October 20, when addresses to the young, specially prepared by Dr. Monro Gibson, will be read rom the pulpits.

BAPTIST.

There are 873 Baptist Churches in New York State, of which 747 are in country and village districts. Of the whole number 536 are fully self-supporting. An average of 200 are pastorless year by year.

Services have been resumed in the Baptist Chapel at Johnstown, Pa., which was seriously damaged by the recent disastrous flood. It is hoped that very soon the regular services will be re-established. The work of putting the meeting-house in order is being pushed orward.

Rev. Charles Spurgeon has returned to his congregation at the South-street Baptist Chapel, Greenwich, after his tour round the world. At a "welcome home" a few days ago he praised the Lord who had ever stood by him; protecting him from many dangers, and bringing him home again with earnest joy.

In connection with the Northcote-road Baptist Church, Clapham Junction, a meeting of young men was held a few days ago, for the purpose of forming a Young Men's Association. Rev. C. E. Stoke presided, and Mr. Harry Swift, who for some time past has held together over forty young men in a Bible-class, explained that the proposed association would be similar in character to a Y.M.C.A. All present having been enrolled as members or associates, officers were elected.

METHODIST.

The American Southern Methodist Episcopal Church, has now 1,140,097 members, including 4958 Indians and 645 Negroes. The net increase for the year was 32,641. There are 4687 travelling and 6303 local preachers.

An extraordinary evangelistic effort is being made at Tredegar by Rev. S. Atkinson and Mr. R. Cory, of Cardiff. Headed by two bands, upwards of 5000 persons have joined in procession, and held a service on the hill-side, despite unfavourable weather.

The seventy-first annual conference of the Bible Christian Connexion has been held at Holsworthy, Devon. Rev. M. Brokenshire, of Bristol, was elected president for the ensuing year. Rev. C. Thornton, rector of Holsworthy, opened his church and grounds to the Conference, and invited the members to an organ recital.

Wesleyan Methodism has for many years held a commanding position in Willenhall, where there are four chapels and two resident ministers. The congregation at Union-street Chapel numbers on a Sunday evening some 900 to 1000 persons. The need for more accommodation has been felt for some time; and an enlargement scheme is now being carried out.

The Wesleyan Conference refused, by a large majority, to grant the request of the Institute of Journalists, that professional reporters should be admitted to the Representative Session. *The Methodist Times* holds the refusal to be a great mistake, and says: "It would serve us right if all the leading journals now followed the example of *The Times*, and refused to publish any report of the Conference until we extended to their representatives the courtesy and consideration shown by every other ecclesiastical assembly."

SALVATION ARMY.

Good times are reported from Newcastle, successful meetings being conducted by Captain Cox, assisted by her two Lieutenants. During the past week twelve souls sought salvation.

The Assistant Field Secretary, accompanied by the junior soldiers' headquarter's staff band, paid a visit to Clapton on Sunday, holding several in and out of door meetings. Wonderful times of power and blessing were experienced.

Enthusiastic meetings have been held in connection with the anniversary of the opening of the Corps at Crieff. Captain Davies, together with Captain Whyte and Lieutenant Warren, conducted the proceedings, resulting in fifteen souls seeking Christ.

SOCIETY OF FRIENDS.

After encountering and overcoming many difficulties and obstacles, the John Bright University at Wichita nears completion. Kansas Friends and others will be much helped by it.

That the Friends keep to the front on the Peace Question is proved by the fact that they were the only Church represented as such as the recent Congress in Paris. There were delegates present from England and America.

For over 200 years there has been a general meeting every year at Armscott, an old meeting-house, on the borders of Worcestershire and Warwickshire. On Sunday, Aug. 4, an exceedingly interesting and profitable time was experienced at well-attended meetings. Quite a number of Friends from the neighbourhood attended. The visitors included Geo. Wood, of Luton, Wm. W. Brown, of Evesham, and Wm. Hobson, of Cardiff, by appointment of Western Quarterly Meeting.

CONGREGATIONAL.

Rev. A. H. Byles, B.A., of Leamington, has accepted an invitation to the pastorate of the church worshipping at the Tabernacle, Hanley.

Rev. J. Ossian Davies, after a month's holiday, resumed his pastoral duties on Sunday at Richmond-hill Church, Bournemouth. The popularity of Mr. Davies has warranted an appeal for a new church and schools, at a cost of £10,000.

Womanby Chapel, Cardiff, first erected in 1691, immediately after the passing of the Toleration Act, has been closed. The Charity Commissioners have given their approval to a scheme for the sale of the chapel, and the erection, with the proceeds, of a new one at Canton, in the immediate neighbourhood.

The University of Yale has conferred the degree of D.D. on Rev. A. M. Fairbairn, principal of Mansfield College, Oxford. The University will be represented at the opening, in October, of Mansfield College, by Rev. Charles Ray Palmer, son of the well-known hymn writer.

NOTES FROM IRELAND.

Rev. George W. Wilson, an evangelist of the Illinois Methodist Conference, U.S.A., conducted, by special request, in Lurgan, last week, a series of Gospel services, which were attended by very blessed results.

A special Gospel mission, conducted by Mrs. J. H. Caldwell, of America, is now in progress at Bray, co. Wicklow. Two meetings have been held daily, and several souls have already been won for Christ.

Messrs. Carleton and Crawford, two evangelists of the Irish Evangelisation Society, have just closed a seven weeks' series of services in a tent at Bovevagh. There was a large attendance night after night. A great interest in Divine things was awakened in the neighbourhood, and many who before were careless are believed to have accepted Christ as their Saviour.

One of the tents from the recent Fenaghy meetings has been removed to Eglush, co. Antrim. From the first the people have come great distances, and the power of the Lord has been manifest. The meetings will be continued for some time; they are in charge of Mr. James Thompson, of the Irish Evangelisation Society, who is assisted by members of the Ballymena Y.M.C.A.

During the past four weeks a series of evangelistic services has been held in one of the Methodist tents at Banbridge by Rev. James Stewart, assisted by Rev. R. Crawford Johnson, Mr. E. J. Johnson, Mr. Dixon, and others. There was a very large attendance, especially on the Sabbath evenings, and many, including some who may be described as the outcasts of society, have professed to have been led to decision for Christ.

A fortnight's meetings have just been conducted in Caddy School, near Randalstown, co. Antrim, by Mr. McLean, Baptist minister, from Dumbarton. The interest deepened each night, and the attendance increased so much that some of the meetings had to be conducted in the open air. The expositions given were original and masterly. Believers have been much encouraged; scores of unsaved persons have professed conversion; and on all hands there seems to be the opinion that no such successful meetings have ever been held in this neighbourhood before.

NOTES FROM SCOTLAND.

The session of the Congregationa Church Theological Hall in George-square, Edinburgh, was closed with a social meeting, at which a number of friends of the Church were present. After tea, the chairman, Mr. John Robertson, Dundee, gave an address regarding the aims of the hall, and Rev. John Pillans, Huntley, delivered the annual address, taking as his subject, "The Importance of Preparation for the Ministry." Five students who had completed their course were afterwards presented with certificates by the chairman.

A new Established Church is to be erected as soon as possible in the upper district of Inverness, near Broadston.

Dr. McNair, of Edinburgh, formerly pastor of Orangefield Church, Greenock, has been struck with paralysis. He was founder of *The Scottish Baptist Magazine*.

Relative to a report on the examination of students, presented in Ayr Free Presbytery, a discussion recently arose, in the course of which Rev. J. W. Findlay said he believed the Wesleyan Methodists were wise in regarding a man's personal religion as the first thing. He thought the Free Church took these things too much for granted. Rev. W. M. Macgregor expressed the opinion that questions about personal religion were apt to become formal.

Rev. John Robertson, of Stonehaven, in accepting the call to the M'Crie-Roxburgh Church, informed the Presbytery of Fordoun that there had been focussed on his path lights Divine, human, and infernal, and he now humbly and clearly, sorrowfully and gladly, saw the will of God. Mr. Mitchell, one of the commission from the Stonehaven congregation, stated that their common feeling was that if Mr. Robertson left them they would never see his equal. Mr. Robertson's induction at Edinburgh is to take place on September 19.

FALLEN ASLEEP.

Mr. John Macdonald, the first general secretary of the Free Church of Scotland, and who, along with Dr. Chalmers and Mr. Archibald Bonar, took an active part in working out the details of the Sustentation Fund scheme.—Rev. George Tindal, of Driffield, the oldest minister of the Primitive Methodist Connexion, who was associated with Hugh Bourne, Flesher, and Clowes, the founders of the denomination.—Mr. John Hocken, of Fowey, Cornwall, who during many years took an active part in Sunday-school and Band of Hope work.—Rev. Jason Jenkyns, formerly of Penarth, an earnest Welsh Congregational minister.—Mr. William Atkinson, deacon of Ramsden-street Congregational Church, Halifax, for forty years, and specially devoted to the cause of making known the Gospel among the Jews.—Rev. Wm. Burnside, Methodist minister, Monaghan, in the fifty-ninth year of his ministry.—Mr. Robert Crawford, J.P., Sligo, for many years a devoted Methodist.—Mr. Joseph Stewart, of Gortin, Coalisland, a devoted Presbyterian and an exemplary Christian.—Deborah C. Thomas, of Baltimore, well known and loved by Friends in England as well as America.

BOOKS RECEIVED.

Mr. Elliot Stock:—Christ All and in All, by Rev. D. Pledge. 1s.

Marshall Brothers:—Frank Thornley, and other Tales, by Agnes Park.

Society for Promoting Christian Knowledge:—John Joseph, by G. M. S.

Messrs. Hamilton, Adams & Co.:—Health Troubles of City Life, by George Herschell, M.D.

Messrs. J. S. Virtue & Co.:—Sound Investments for Small Savings, by G. Bartrick Baker. 1s.

Mr. James Thin, Edinburgh:—Our Wee Boy: Earnest Thoughts for Young Mothers; with Introduction by John Love, F.R.C.S.

Mr. F. Norgate, 7, King-street, Covent-garden:—The Fate of the Dead: An Address to Laymen, by Thomas Clarke, M.D. 1s. 6d.

Messrs. Longmans & Co.:—The Arian Controversy, by H. M. Gwatkin, M.A. New vol. of Epochs of Church History series. 2s. 6d.

Messrs. Neville & Co., 45, Barbican, E.C.:—The Resurrection of the Body, viewed in the Light of Scripture and Science, by William Saunders. 6d.

Messrs. S. W. Partridge & Co.:—Ester Ried and Ruth Erskine's Crosses, by Pansy. 2s.; also cheap editions at 4d.—The Time of the End, 1890—1894, by S. S. 6d.

H. K. Lewis, 136, Gower-street, London, W.C.:—Inebriety: Its Etiology, Pathology, Treatment, and Jurisprudence, by Norman Kerr, M.D., F.L.S. Second edition.

The Sunday School Union:—Our Senior Scholars: How to Retain Them in connection with our Sunday-schools. Prize essays, by Frank S. Garnick and J. V. Thomas. 1s.

Messrs. Jarrold & Sons:—Illustrated Guide to Great Yarmouth. 6d.—The Prince of Peace; or, Gospel Stories for the Young, with preface by Rev. Edward Bickersteth. 6d.—Wild Oats, by Mrs. Sewell. Packets of 12 copies, 1s.

Mr. T. Fisher Unwin:—The Hansa Towns, by Helen Zimmern. New vol. of The Story of the Nations series. 5s.—The Questions of the Bible, arranged in the Order of the Books of Scripture. Compiled by W. Carnelley, with preface by S. G. Green, D.D. 7s. 6d.—Froudacity: West Indian Fables, by James Anthony Froude, explained by J. J. Thomas. 6s.

Mr. Alfred Holness, 14, Paternoster-row, sends us copies of the three latest additions to his penny series of Interesting Life Stories for Old and Young. They are: "Daisy and her Friends," by Dora Miller; "Old Fippence and the Little Stick Girl," by J. J. E.; and "The Story of Daniel Mann." Christian workers will find these stories, in all of which the way of life is clearly set forth, very useful for distribution. Mr. Holness has also issued a third edition of "A Bright Example of a Christian Soldier who nobly showed his Colours," being, in brief, the story of the life of John Perry, late Quartermaster-Sergeant 1st 14th Regiment (1d.).

TEMPERANCE NOTES.

HOME.

At the opening of a new Home of Rest at Chiswick, Dr. Norman Kerr said religious influences greatly helped the cure of inebriety.

A united temperance demonstration (the Church of England excepted) took place recently at Northwich, and was a great success.

Mr. T. O. Wethered, late M.P. for Marlow, complains that on the official staff of the Church of England Temperance Society abstainers are in a large majority.

Mr. H. W. Pearson, Liverpool, has won the £10 prize on "What has drink done for trades unions?" He strongly condemns holding union meetings in public-houses.

Miss Robinson says the work in connection with the Soldiers' Home, Portsmouth, by inducing habits of sobriety and industry, has helped to reduce the local poor-rate.

The "Special" of *The British Weekly* assigns drink as the chief curse of the Manchester poor, and says many of the mill girls suffer much on account of the intemperance of their mothers.

An enthusiastic temperance meeting was held in connection with the Representative Session of the Wesleyan Conference, Sheffield. Dr. Jenkins presided, and the speakers were Rev. Charles Garrett, Mr. H. J. Atkinson, M.P., Mr. W. D. Stephens (Newcastle), and Rev. G. L. Daniels.

The Globe points out that the offer of an East-end publican to pay half the cost of the interment of the latest Whitechapel victim was self-interested. The procession was to start from his house, and he would be amply recouped. Another contemporary remarks that this is a characteristic of liquor charities.

Much regret is felt at the intimation that Sir W. Jenner has ordered the Queen whisky and Apollinaris. It appears Her Majesty has been taking champagne and claret, but is advised to give them up for the present. It is a pity we cannot quote Her Majesty's example for teetotalism as we can for so many other noble virtues.

FOREIGN.

Temperance is progressing rapidly in Norway.

In Western Africa one hundred gallons of rum can be bought for 7s. 3½d.

In the Madras Presidency the drink revenue amounts to between £800,000 and £900,000.

The 500 dollar licence system of Chicago has not decreased the consumption of drink.

Des Moines, Sioux City, Cedar Rapids, and Topeka, U.S.A., have prospered greatly since they adopted prohibition.

The author of "An American Temperance Scamper" seldom saw the drink traffic in such full swing as in New York and Brooklyn.

In the province of Bombay it is now illegal to remove from place to place, without permit, more than one gallon of fermented toddy (the produce of toddy trees).

The consumption of wine, spirits, and beer per head is in the United States 12 gallons, and in Canada 4 gallons. Great Britain, unfortunately, reaches 30 gallons.

Dr. Olivier, Havre, attributes the excessive prevalence of typhoid fever in Normandy to cider drinking. He says the cider is, as a rule, made of stagnant water, and that the microbes are not destroyed during fermentation

The Danmark Alpholdsforennig (Temperance League of Denmark) held its annual meeting recently at Veile, when substantial progress was reported. It is estimated that there are now fifty thousand teetotalers in Denmark.

OPEN-AIR PREACHING AT EASTBOURNE.—The Eastbourne Town Council on Monday discussed the question of open-air preaching and children's services on the sea front, about which many visitors and residents had complained. Most of the Council strongly condemned the practice, urging that it was needless, as Eastbourne had places of worship sufficient to meet all needs. Visitors objected to be "preached at," as they attended watering-places for quiet, rest, and recreation. Almost by a full vote the town council decided not to allow preaching on the slopes of the Wish Tower facing the sea. This is a regrettable action, which may, we trust, yet be reversed by the authorities.

THE LONDON TRAM-MEN.—The difficulties between the London tram-men and the directors of the companies do not seem any nearer solution. The union formed to promote the interests of the employés has met with the greatest opposition from the directors, and, it would seem from the testimony of Rev. F. Barclay, chairman of the union, that such a system of terrorism exists that "the men dare not pay their contributions to the society, because if they do so, and are found out, they will receive immediate dismissal." This is far from creditable to the companies concerned. The men undoubtedly have a grievance, and should at any rate be allowed a fair hearing.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — Daily prayer-meeting, 1.30 to 2 p.m. Missionary meeting, every Fri., 6.30 p.m. Bicycle and Tricycle Mission, Sat. afternoons (particulars of Hon. Sec.).

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Aug. 18, 3 and 7 p.m., Alderman Phillips. Meetings for prayer, Suns., 7.45 a.m.; Weds., 7.30 p.m., (followed by Bible address); Fris. and Sats., 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p m., Mr. Charles Inglis; 7.30 p.m., Dr. Fulton, Brooklyn, U.S.A. Mon., Tues., Wed., and Fri., 8 p.m., Gospel meetings for men. Bible-class, Thurs., 8 p.m. French Bible-class, Thurs., 8 p.m. Bible-reading, by Colonel Puget, Sat., 8 p.m. Prayer-meeting, week-days (Sat. excepted) 1 till 2 p.m.

The West London Mission.—*St. James's Hall:* Sun., 11 a.m., and 7 p.m., Rev. H. S. Lunn, M.D. Fri. morning and evening services are given up till October.

Paris Exhibition.—Salle Evangélique, 31, Avenue Rapp (close to east side of Champ de Mars): French meetings daily (Sun. included), at 4, 8, and 9. English church service, Sun., at 10.30. Bible-reading and prayer-meeting, daily (ex. Sat. and Sun.), at 3. Bible and Tract Depôt open 10 a.m. Salle Evangélique, 2, Place du Trocadéro: French meeting, daily, at 5; Sun., at 4 and 5. Bible and Tract Depôt open 10 a.m. Fris., 5 to 8 p.m., meeting for Oriental, Algerian, and Russian Jews from the Exposition, addressed in Hebrew, Chaldaic, and Russian by Mr. Feingold, missionary of the Paris Mission to the Jews.

The Meetings at Mrs. Boardman's, 3, Highbury-place, N., will be suspended during Aug. They will recommence Tues., Sept. 3, 6.30 p.m.

Rev. William Haslam at Eaton Chapel, Eaton-square, S.W., every Sun. in Aug. at 11 and 7.

Talbot Tabernacle, Talbot-road, Bayswater, W., Sun., Aug. 18, morning and evening, Mr. W. R. Lane.

Folkestone-road Hall, Walthamstow, E.—Suns., at 6.30, and Thurs., at 7.30 during Aug., Mr. E. H. Glenny, of the North Africa Mission.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.45, Mr. S. Golding.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry during Aug., Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row, W.

Home of Industry, 29, Bethnal Green-road, E.—Monthly workers' meeting, Wed., Aug. 21, 7 p.m. Address by Mr. W. R. Lane; subject—"The Stewardship of Life."

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Ned Wright; 3 p.m., Rev. Henry Bright.

Bower-street Hall, Bower-street, Stepney, E.—Sun., Aug. 18, 6.30 p.m., Rev. Henry Bright.

Perth Christian Conference.—Twenty-seventh annual meeting of this Conference, Tues., Wed., and Thurs., Sept. 10—12, City Hall, Perth. Meetings at 11, 2, and 7.—Information regarding accommodation will be furnished gratis by Mr. John Christie, Bookseller, St. John-street, Perth.

Salisbury Conference of Believers, Sept. 23 to 27. Particulars from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

Applicants for Tracts.—J. Riley, 46, London-road, Worcester; G. Collins, St. Mary's House, Penzance; H. Ellis, 26, Baythorne-street, Burdett-road, Bow; W. Grundy, Parish-room, May Pole, Barkingside; G. Thomas, Hon. Sec. Lodging-house Mission, 130, Stanhope-street, N.W.; F. Lambert, Soldiers' Institute, Parkgate-street, Dublin, Ireland; E. Gladman, 324, Commercial-road, E.; Miss M. Ramsay, Claggan, Cookstown, co. Tyrone, Ireland; Mrs. Rogers, 5, Gloucester-place, Freemantle, Bournemouth; J. Tate White, London Temperance Hospital, Hampstead-road, N.W.; J. S. Robinson, Y.M.C.A., Doncaster; Mr. Bowman, West-villa, Goole, Yorkshire (for children); T. C. Grimshaw, Chestnut-villa, Gipsy-road, West Norwood, S.E.; F. Burton, 20, Acklam-road, Westbourne-park, W.; G. Fidler, jun., 36, Archer-street, Notting-hill, W.; E. Dickins, Oxhey-place Farm, Watford, Herts; E. Tyler, Mission-house, Low Valley, near Barnsley; Mrs. Pick, Jun., Shurdington, near Cheltenham; G. J. Phillips, 1, Clemence-street, Burdett-road, Limehouse, E.; H. Murch, 46, Willis-road, Kentish Town; J. G. Clark, Hardingstone, Northamptonshire.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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Ragged School Union (Holiday Homes)—E A.B.	0	5	0
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Poor Children's Aid Society—Colonel A.B. £1; Miss E. 5s; Miss K. 5s; Buck's Co., Pennsylvania, £1; C.J.M. 5s	2	15	0
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St. Giles' Christian Mission—C.P., Worthing, 5s; *Women's Night Refuges*—S.G. £2	2	5	0
Miss Daniell's Work, Aldershot—Ryde...	2	0	0
Mildmay Mission to Jews—A.L.A...	2	0	0
Rev. J. W. Atkinson's Work (Day in Country)—Beta	0	3	0
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[Advertisements.]

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Communications Received with Thanks.—C.T. A.K. A.R.S. R.W. J.M. J.L.S. T.C.G. K.H. J.F.P. G.F. E.S. W.C. P.McC. J.McL. W.R.L. J.T.K. P.J. H.C. W.J. J.G.H. C.H.L.M. V.M.L. R.E.E. C.S.H. G.T. F.B. E.P. A.G. W.S.W. J.H.M. C.R. E.A.J. T.H.W. R.C. E.M C. J.B. T.A.M. E.H.S. G.T.G. W.P. S.W. J.P.L. F.L. I.H. W.T.P. E.U. S.H.W. R.M.C. R.P. M.S.F. S.F. E.W. G.B.J.F. J.S.W. J.M. W.G. C.G.P. E.G.B. S.L.T. C.S. W.G. C.E.J. W.M. H.M. W.S.C. J.C. A.M.P. E.J.B. J.H. L.H.G. L.S. S.C. M.T. W.R.L. F.J.H. M.L.C. J.G.H. A.E.W. J.P.H. H.E.B. E.K. J.J.S. A.C.H. G.S. F.J.J. H.H. C.S.T. S.S. R.T. W.H.F. M.E.B. E.M. J.L.R. S.J.T. W.H. F.L.P. R.R. S.H.B. E.A.D. E.T. S.E.S. A.N. E.M.B. W.C. R.B.W. J.H.G. M.G.E.

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Applications, with not more than four testimonials, must be sent to me on or before Wednesday, August 14. No application will be considered unless made on the printed form to be obtained at my office.

The election will take place at the Workhouse on Friday, August 23, at 1.45 p.m., when candidates must be in attendance. The appointment will be subject to the approval of the Local Government Board.

Particulars of the duties, &c., may be known on application to the Master or Matron at the Workhouse.

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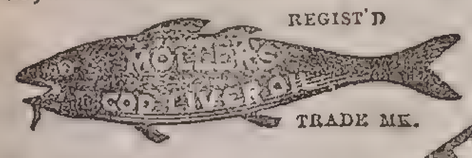
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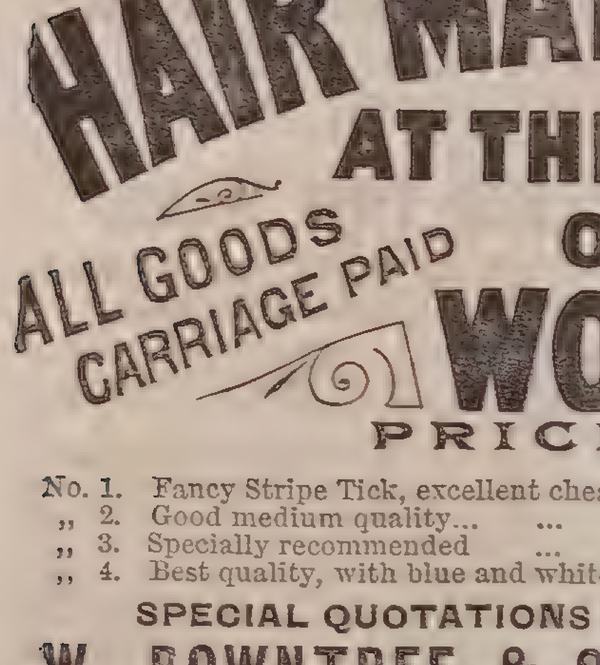
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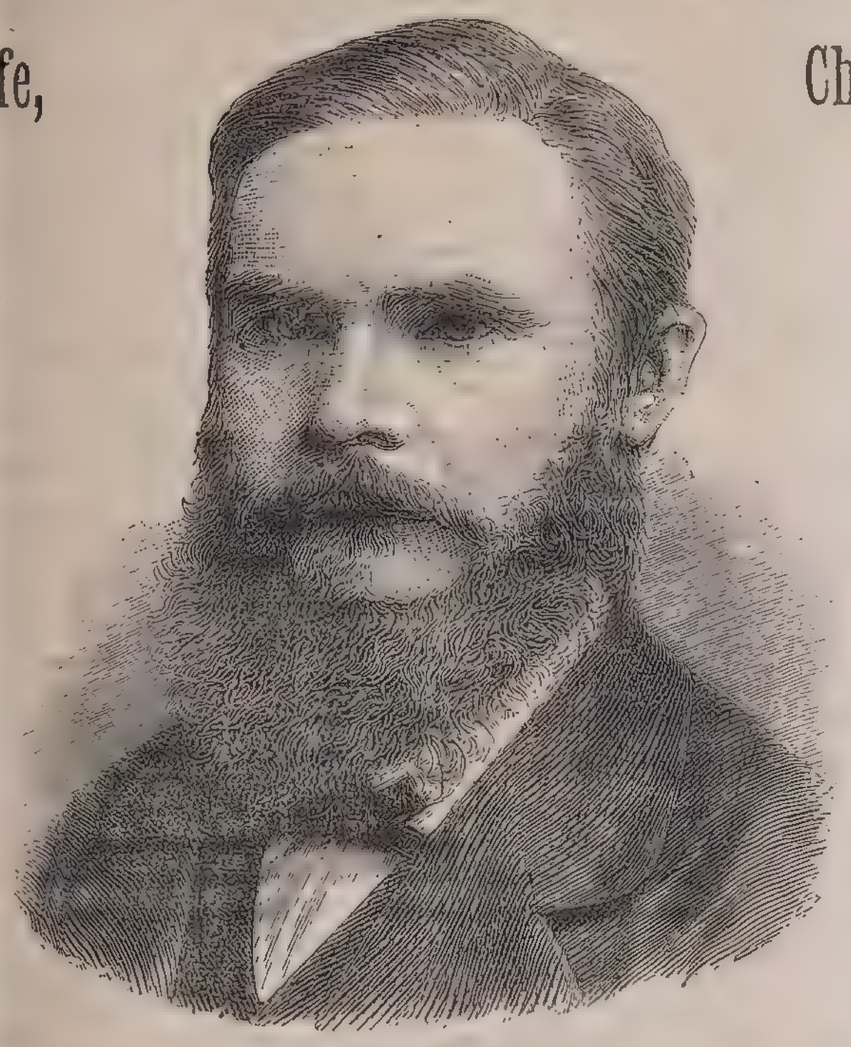
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[Pastor Fliedner.]

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EDUCATION.—A young Lady desiring to be trained as a Governess, can be received in a first-class School in London for 30 guineas per annum. References exchanged.—For particulars, apply to X. Y. Z., Dudley Library, 248, Clapham-road, London, S.W.

FREE BOARD AND RESIDENCE are offered to any well-educated Christian Lady, who will give five hours' instruction daily, in a small school.—Address first
X., Welcome, Boscombe, Bournemouth.

A CONGREGATIONAL MINISTER, educating at home his own daughter, aged 7 years, wishes to receive as Companion Pupil, another little Girl about the same age, the child of refined Christian parents.
Rev. E. R. P., 5, Rosetta-place, North Shields.

SUPERIOR NURSERY GOVERNESS wanted, not under 30. English, French, music, needlework. Entire charge two children. Evangelical, abstainer preferred.—Full particulars and salary to
Z., W. Taylor, 59, Lincoln's Inn Fields, W.C.

RESIDENT GOVERNESS.—A Lady, who has had considerable experience in teaching, desires a re-engagement as Resident Governess. Acquirements: good English, music, French (acquired in France, conversational and grammatical), German, and elementary Latin. Excellent references. Salary £30.—A. E. G., care of Mrs. B. J. Smith, Cromwell, Newark-on-Trent, Notts.

INSTRUCTION BY CORRESPONDENCE in elementary Greek and Hebrew. Very moderate terms.
584, 9, Calverley-road, Tunbridge Wells.

TUITION.—Gentleman (40), accustomed to teaching, wishes for work in School. Junior Latin, French acquired abroad, arithmetic, g[illegible]try, English. Good references.
J. J., Kelly's, 2, Vigo-street, London, W.

CHRISTIAN GOVERNESS seeks engagement. High English, French, Latin, German, music, drawing, calisthenics, Kindergarten. Middle-aged, experienced Lady; good disciplinarian; loving, earnest teacher of Evangelical truths.
B. Z., 34, Clapham-road, London.

AGRICULTURAL PUPILS received as vacancies occur in a Christian family in Scotland. The course is systematic. Arable farming, dairying, rearing and feeding of cattle and sheep, carpentering, smithing, veterinary and tile work.—FARMER, care of Steel & Jones, Advertising Agents, Spring-gardens, S.W.

A MINISTER'S WIDOW receives a limited number of Boarders. Thorough education, with religious training. Certificated governesses visiting professors. Moderate terms. Governess-Pupil required. Premium 15 guineas.
PRINCIPAL, Clifton House, Bracknell.

FINISHING GOVERNESS.—A Lady of experience seeks a non-resident situation. Acquirements, English, French, piano, singing, drawing, and painting in oils and water-colour, sketching from nature. Very high testimonials from parents of pupils.—B., Oak Vale, Berkhamstead.

AS NURSERY GOVERNESS for two little Girls, 7 and 5½.—Wanted, an earnest Christian Gentlewoman. Kindergarten preferred.
Mrs. WILKINS, The Bank, Burslem, Staffs.

YOUNG LADY, educated at Howell's School, Llandaff, Cardiff, seeks an engagement in private family. Thorough English, French, elementary German, music. Excellent references.
E. G., Belle Vue Gold Tops, Newport, Mon.

YOUNG LADY wishing to winter abroad, will teach, or act as Companion, in return for pension. Used to teaching both in England and abroad. High references.
Miss BYRNES, Beckington, Bath.

WANTED IN HEALTHY VILLAGE, on reduced terms, two little Girls, about 9 and 11, as companions for and to study with two sisters of same age.—Miss MARSH, Fosbury, Hungerford.

AS GOVERNESS to children under 12.—A young Lady (20), meeting with Open Brethren, desires re-engagement. English, French, music, and drawing (certificated). Good needlewoman. Salary £20. Highest references.
M., 200, Burrage-road, Plumstead, Kent.

Appointments, Situations, &c., Wanted.

MISSION WORK WANTED (undenominational, Jesus only). Experienced worker, well-recommended; good speaker, visitor, and organiser. Change wanted. Salary moderate if real congenial, earnest Christian work.—Send particulars to A. B., care of Mr. John Kirk, Ragged School Union, Exeter Hall, Strand, London.

GENTLEMAN (aged 24), married, one child, seeks engagement in the Lord's work, London or immediate neighbourhood. Could undertake Bible classes, addresses, and visiting the sick. Speaks several languages. Highest references. Salary moderate. Or other employment which would leave time for above.
A. G. M., 84, Mayfield-terrace, Dalston, N.E.

EVANGELIST.—MR. JOSEPH CLARKE has some dates still open for this year. Any requiring his services communicate at once with Mr. F. N. CHARRINGTON, Great Assembly Hall, Mile End-road, E.

PLACE OF TRUST, as Collector, Traveller, Messenger, Caretaker, Timekeeper, Advertisement Collector, or Canvasser. Advertiser is a practical Lithographer; could teach the business and otherwise assist a printer in developing the business. First-class testimonials as to qualifications and character.
E. H. W., 2, Clarence-place, High-st., Kensington, W.

CHARITABLE INSTITUTIONS requiring subscriptions collected. References given.
R. M., 9, Bromley-road, Burnt Ash-hill, Lee, S.E.

OVERSEER.—A highly respectable Person is wishful to obtain an appointment as Overseer in a small Printing Office, or any place of trust where attention, sobriety, and confidence is required. Very highest references.
R. R., 63, Pentonville-road, London, N.

AN ELDERLY CHRISTIAN GENTLEMAN, having an office, seeks an engagement of trust and management, in consequence of the slackness in present business. Content with small salary.
A. B., 106, Euston-road.

A CHRISTIAN MAN, advanced in life, who has been in good circumstances, will be thankful for any light employment or place of trust.—M. R., 63, Pentonville-road, N.

PARISH WORK.—Wanted, for three months, by an Undergraduate, board and lodgings in healthy country parish, in return for Parish work.
M. W., Tract Society, George-street, Edinburgh.

AS BIBLE-WOMAN, or any work for the Lord. Re-engagement wanted to assist in Mission work. Age 31. Total abstainer. Good reference.
Miss A. SHEPPARD, Ansty, Dorchester, Dorset.

GARDENER (Head or Single-handed), or good Second. Twelve years' experience in all branches. Good character. Married, no children. Age 29. Christian, abstainer.
G. C., Effingham Park, Crawley Downs, Sussex.

GARDENER.—Experienced forcing, fruit, flowers, vegetables. Energetic, reliable; Christian: abstainer. Apprenticed. Married; Two children. Age 40, three years latest character.—Please state fully, wants and terms.
B. LISTER, 42, Robinson-road, Preston, Brighton.

GARDENER, HEAD.—Christian young Man would be pleased to engage with Gentleman or Lady, as above. Twelve years in the profession, in good establishments.
A. STURGES, Enville Hall Gardens, Stourbridge.

COACHMAN, one or pair. Married, 30, no family, abstainer. Or would not object to one horse and small garden. Communicant, good bass voice.
BETA, Miss Jones, Bookseller, East Cowes, I. W.

AS BUTLER, single-handed. 8½ years' good personal character, 2½ previous. Age 40. Height 5ft 10in. Married. Country preferred. Christian, abstainer.
SIBBALD, Chapel-terrace, Loughton, Essex.

AS UNDER-GARDENER, to look after a pony and trap, and make himself generally useful.—A Gentleman desires to recommend a very steady and intelligent Lad. Has had some experience.—D. C. L., Office of *The Rod and Gun*, 15, Pall Mall, London.

COACHMAN-GROOM.—A Lady wishes to recommend her Coachman-Groom. Willing to make himself useful. Good personal character. Leaving through death. Disengaged middle September.
D. P., Avenue House, Holly-park, Crouch-hill, N.

CHRISTIAN GENTLEWOMAN, lately acting Secretary in Y.W.C.A. Home, requires a similar position; or in small Home, in other sphere of usefulness.—TRUTH, Westdown House, 5, Cornfield-place, Eastbourne.

A LADY WISHES to meet with a good Home for a superior, refined young Woman, aged 24. She is very delicate, and can do no hard work, but is a clever needlewoman, and could make herself very useful in a school or institution where a needlewoman is needed. She cannot machine. Nominal wages would suffice in a really good home. Baptist. Teetotaler. Country preferred.
E. H., 16, Downe-terrace, Richmond-hill, Surrey.

MATRON.—A Person, aged 32 years, of undeniable character, seeks an appointment as Assistant or Head Matron, in either a public or private institution.
M. PUGHE, Bank of England, Liverpool.

YOUNG WIDOW LADY, thoroughly domesticated, earnestly desires an engagement as Companion or Housekeeper to elderly Lady or Gentleman, or to superintend a Gentleman's household. Highest references given.
P. R., 13, Rose-street, Newgate-street, E.C.

A LADY WISHES to highly recommend her child's Nurse, who has been with her for more than a year. She wishes for a situation as useful Maid to one lady, or two or three young ladies, or as second Lady's-maid, where two are kept. She is a true Christian and most trustworthy, dependable and obliging; a good needlewoman, and very tidy and neat in her personal appearance, and in all her work, and an excellent packer. Wages from £22.—Apply for further particulars to Mrs. WEDDERBURN, 8, Hartfield-square, Eastbourne.

YOUNG LADY requires engagement as Companion, would not object to travel. Good needlewoman. Cheerful. Reference from minister. Small salary required.—Miss L. NEWNHAM, 63, Mortimer-street, Herne Bay.

AS HOUSEKEEPER, Lady Help, or as Companion to elderly or invalid Lady.—Mrs. KNIGHT, The Firs, Halstead, Essex, wishes to recommend a young Lady for re-engagement. Thoroughly domesticated, experienced, and good needlewoman.

HOUSEKEEPER OR MATRON.—Lady, middle-aged, clergyman's daughter, accustomed to management of house and children, desires position of trust in Institution or private family. Salary less an object than comfortable home.—Miss WRIGHT, Grove House, Schull, Co. Cork, Ireland.

AS ATTENDANT on elderly Lady or Gentleman, or Working Housekeeper, or any place of trust. Total abstainer; aged 40. Highest references.
D. R., 23, Williamson-street, Camden-road, N.W.

A LADY can highly recommend a young Singalese Girl as Nurse to any Lady going or returning to Ceylon.—K. A. R., 36, Chatsworth-road, West Norwood, London, S.E.

ENGAGEMENT earnestly wanted, by Lady, middle-age, as Useful Companion, invalid or otherwise. Housekeeper in quiet home, having filled both positions satisfactorily; any position of trust.—F., 1, Calverley-crescent, Tunbridge Wells.

HOUSEKEEPER, where servant is kept. Widower's family, or any position of trust Thoroughly domesticated. Highest references. Abstainer. Dissenter. State terms. No post-cards.
A., 5, Market-street, Deal, Kent.

MRS. R. Y. BAZETT wishes to recommend a Lady friend, as Companion to a Lady, Housekeeper to a Gentleman, or to any position of trust.—Highfield, Reading.

AS USEFUL LADY'S MAID.—Good plain needlewoman and dressmaker. A young Woman (25) seeks a situation. 11 months' good character, 4 years previous.
H., Robin's Library, Colonnade, Buxton.

AS NURSERY GOVERNESS, or Mother's Help.—A Lady recommends a young Lady as above.—A. W., Vine House, Walthamstow.

WORKING HOUSEKEEPER, or any position of trust.—Advertiser seeks situation where little boy could be with her. Five and half years in last situation. Active and capable. Economical cook. Good needlewoman. Age 32.
Mrs. FOSTER, 17, Laboratory Estate, Sutton, Surrey.

A WIDOW LADY wishes to place her daughter, aged 18 (just left school), as Companion or educate children. She is musical and bright.
L., Canterbury Villa, North-road, Carshalton.

AS SCHOOLROOM-MAID, or wait on one or two young Ladies, wanted, by respectable young Person, age 19. Fifteen months' good character. Christian and abstainer.
K. HAZELL, Warleigh Manor, near Bath.

GIRL.—Lady wants situation for a bright, good, capable, little Girl, 14, near London. Neighbourhood of Highgate preferred.
B., 11, Endsleigh-gardens, Euston-square, N.W.

Appointments, Situations, &c., Vacant.

AN EFFICIENT WORKROOM MATRON, total abstainer, wanted for the Bristol Female Penitentiary. Interesting sphere for Christian worker.—Miss MARRIOTT, Hon. Sec., Oldbury House, St. Michael's Hill, Bristol.

EARNEST CHRISTIAN COUPLE wanted. Man, garden, cattle, occasional driving; Wife, poultry, dairy. Lodge residence, Mission-room, under man employed.—Apply by letter,
Chelmsley House, Sheldon, Birmingham.

A MARRIED COUPLE wanted, to take charge of house in the country, a permanency. Man as Groom and Gardener; Wife as Cook and Housekeeper. No children.
Miss RIDLEY, The Elms, Chelmsford.

A STEADY, RELIABLE MAN (retired Soldier preferred) and Wife, both must be Protestant and abstainers, to keep a suite of workrooms and offices. Man to make himself generally useful. None but those whose character will bear the strictest investigation need apply.—B., care of Gordon & Gotch, Advertising Offices, St. Bride street, E.C.

SECRETARY wanted, for Young Men's Christian Association, and to work up new Gymnasium. Must be earnest Christian. Commencing salary £80.—Apply, with full particulars, to W. ALLEN, Derby-street, Burton-on-Trent.

MATRON.—Wanted immediately, a Matron in a Home for young Children. Age from 30 to 35. Must be an abstainer. One who has had some hospital training preferred.—Apply by letter, to L. M., Box No. 0565, Smith's Advertising Agency, 132, Fleet-street, E.C.

MISSION WORK.—Wanted, an energetic, spiritual-minded, middle-aged Woman, married or single, to engage in Mission work. The duties comprise district visitation, mothers' meetings, Sunday school and evening classes. Salary 15s. per week, paid weekly.—Reply by letter, stating qualifications and testimonials, to A. FARNAN, Melcombe House, Gascoyne-road, South Hackney, N.E.

HOUSEKEEPER to a Widower wanted. Must be domesticated, fond of children. Age 30 to 40. Little musical. Decided Christian. Treated as member of the family.—Apply by letter, TAILOR, 491, New Cross-road, S.E.

NURSERY GOVERNESS wanted to take entire charge of six children, eldest twelve, youngest three. The three elder attend school daily. It is necessary they should be assisted in preparing their lessons for following day, and receive instruction in music. Mending and darning their clothes required. Good references required. Believer, with Open Brethren preferred.
S., 45, Pall Mall, S.W.

LAD.—Can anyone recommend a Lad, over 16, to look after pony, help in garden, and make himself generally useful. Please state wages and references.
Mrs. A. S., care of Mr. Lyon, Olney, Bucks.

COOK-HOUSEKEEPER.—Christian Man and Wife wanted by a bachelor Clergyman. The latter to wait upon him. Comfortable home. No wages.—Apply by letter to
W. H., 69A, Cowley-road, Brixton.

GOOD NURSE wanted, about September 11, for Mill Hill Park, W. Christian and abstainer preferred.—Apply first by letter, to Mrs. W., 4, Richmond-terrace, Kirkley, Lowestoft.

NURSE.—Trustworthy, middle-aged Woman wanted as Nurse for five tiny children. Under-nurse kept.—Mrs. ERNEST HORNER, Tolpiddle, Piddletown, Dorset.

NURSE wanted, in October, for French Protestant family in Bordeaux. Age from 24 to 28. Experienced; refined, good needlewoman, trained under good head nurse. To take charge of little girl of four years. Good wages, comfortable home.—Apply, by letter, to
Miss MERK, 77, Holland-road, Kensington, W.

KIND, CHRISTIAN NURSE wanted for six children. Thorough needlewoman. No housework. Cook, housemaid, governess kept. Trained nurse desiring permanent situation preferred. State wages and experience.
Mrs. SUNBY, Shaftesbury-road, Cambridge.

CARETAKER wanted, in September, as General Servant, who can cook. A Christian teetotaler. Comfortable home.—Mrs. ROWLAND, Cecile House, Crouch End, London, N.

NURSEMAID wanted for two Children. Must be fond of children. Very respectable, and good character.
Mrs. DOHERTY, 45, Shakespeare-road, Herne Hill

USEFUL HELP wanted (instead of servant), accustomed to household duties and plain cooking. Must be strong and active. Small remuneration but kind home.
Mrs. LODWIDGE, 83, Brunswick-street, Sheffield.

GOOD HOUSE-PARLOURMAID required, by September 6, for Highbury.—Apply first by letter to Mrs. C., care of Whittell, Post-office, Highbury-park, London, N.

HOUSE-PARLOURMAID.—Wanted, a thoroughly efficient House-Parlourmaid. Tall, strong. Abstainer. Two Ladies in family. Two servants kept. Wages £18.—Write, stating all particulars, to Miss LEAF, Leafield, Norwood.

HEAD LAUNDRY-MAID wanted. Wages £20 per annum, board and lodging.—Mrs FISHER, Matron, East London Hospital, Shadwell

THOROUGH SERVANT wanted, who understands washing and plain cooking. Comfortable, Christian home. Every convenience. Wages £18.—11, Wolseley-road, Crouch End, N.

WORKING GIRL.—Can any Christian Lady recommend good working Girl of 15 years for the country. Comfortable Christian home, where she would be trained fit for service. Good care. A motherless girl preferred.—Miss SMYTH, Lilydale, Parracombe, Barnstaple, N. Devon

COOK.—Wanted, a thorough, good Plain Cook, age from 25 to 30. Also a Housemaid, wages £20 and £18, all found. No beer. Personal characters indispensable.
J. B., Richmond House, Redhill, Surrey.

COOK.—Wanted for the country, a good Plain Cook, not over 25. Abstainer and Churchwoman. Good kitchenmaid not objected to.—Apply by letter, to A. B., The Welcome, Woking.

COOK. — Wanted immediately, faithful, trustworthy Servant, as Plain Cook, and for a little housework. Quiet Christian family. Country, near London, Kent. Abstainer. Dissenter preferred. Age 30 to 35. Good character essential. Mrs. SMITH, 24, Sugden-road, Lavender-hill, S.W.

GOOD PLAIN COOK, also experienced HOUSEMAID-WAITRESS wanted, both healthy and active. Good references required. Ages not under 23.—Mrs. GEORGE, Park View, Burnley.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

STEADY, RESPECTABLE YOUNG PERSON, about 20, wanted as Servant in small Christian family. One only kept. Quiet, comfortable home. Plain cooking required. Dissenter.
S., 52, Dartmouth-park-road, Highgate-road, N.W.

GENERAL SERVANT.—Wanted, where two nursemaids are kept, a strong, active Girl who knows a little about cooking. No beer. Wages from £12 to £14.
Mrs. HARVEY, 4, Marina, Herne Bay, Kent.

SUPERIOR GENERAL SERVANT wanted, by small Christian family. Age under 35. Good wages, no Sunday cooking.—Write full particulars to C. E., 15, Metropolitan Chambers, New Broad-street, E.C.

SECOND HOUSEMAID wanted, for Wilton House of Rest, West Marina, St. Leonards. Age about 20.—Apply, LADY SUPERINTENDENT.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

MIDLAND TEMPERANCE HOTEL
76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

COL. ARCHDALL MEMORIAL
Y.W.C.A., Seaside Holiday Home, Bundoran, Ireland. For Ladies and Women, whether members or otherwise. Good bathing. Reference required. Board and lodging, per week, from 7s. 6d.; ditto for Ladies, from 13s. Private bed-rooms from 20s. First and second dining-rooms. Return tickets for a month at single fare.

DOVER. — The Shaftesbury Temperance Hotel, Snargate-street. Bed-rooms from 1s. a night. Moderate tariff. Clean, quiet, and conducted on Christian principles.
Apply to MANAGER.

MEDICAL HOME for invalid Lady or Gentleman, possessing every comfort, with care and supervision, is offered on strictly moderate and inclusive terms.—EXPERIENCE, The Limes, Bembridge, Isle of Wight.

ROTHESAY, SCOTLAND. The House of Rest. A Health Resort for the Lord's people. Summer terms from 27s. 6d. to 35s. per week.—Particulars from
COLIN CAMPBELL, Argyle Lodge.

PARIS, Pension de Famille.—Healthy and convenient situation, near Exhibition. Inclusive terms 6s. to 8s. per day. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue du Bois de Boulogne.

FARM-HOUSE HEALTH RESORT, pleasantly situated on the borders of Sussex and Hampshire. Cheerful Christian home, with every comfort. Turkish and other baths.
Mrs. BOYS, Dumpford House, Petersfield, Hants.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

BOURNEMOUTH.—Large and airy suites of Apartments, near pier and gardens; hot and cold baths. Terms moderate.
Mrs. MOON, Ootacamund, St. Peters-road.

INTEMPERANCE OR NERVOUS DEBILITY.—A private Home for a limited number in a cheerful locality, where the above has been long and successfully treated. Christian influence, home comforts, and amusements. Highest references.—MEDICUS, 28, Stokes Croft, Bristol.

ST. LEONARDS-ON-SEA.—Boarding Establishment in charming locality, commanding splendid sea views. Close to Marina and public gardens. Liberal table. Home comforts. Terms moderate. Special arrangements with families.—Mrs. WARSCHAWSKI (wife of Rev. Paul Warschawski), Bella Vista, 45, West Hill.

LAUSANNE.—Pension Perret, Villa Ste. Luce, above the railway station. Comfortable home. Magnificent view from rooms and garden. Moderate charges.

BRIGHTON.—SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

MALVERN.
Dr. JOHNSON'S Hydropathic Establishment. Patients or visitors. Terms on application.

HASTINGS.—BOARDING ESTABLISHMENT, Cornwallis House, 28, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table. Late dinner. Smoking-room. Well recommended. Terms from 30s.
The Misses WOOD.

FOLKESTONE, Y.M.C.A.—Church-street. Holiday residence for limited number of Young Men. Central, near Lees, with sea view. Gymnasium and usual advantages. Full board, &c., 30s. per week.—Apply SECRETARY.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

HARROGATE BEECH WOOD PRIVATE HOTEL.
For Terms apply to Miss C. LORD.

The clear, bracing air of Harrogate strongly recommends it as a Summer and Winter
HEALTH RESORT.
Visitors will find in Beech Wood a warm and well ventilated house, with home comforts and liberal table.

ANNESLEY HOUSE,
186, EUSTON ROAD, N.W.
Residence for Lady Students & Christian Workers.
Managed by a Committee of Ladies.
Terms moderate.
Apply to the Lady Principal, Miss SHILLINGTON.

BOURNEMOUTH, WEST CLIFF.
GAINSBOROUGH,
HIGH-CLASS BOARDING HOUSE.
Close to sea. Handsome drawing, dining, reading, and smoke rooms. Cuisine excellent. Terms moderate.—Address, PROPRIETRESS.

BLACKHEATH.—Board offered to two Ladies, or Gentleman and Wife, in a Christian family. The house most pleasantly situated on the Heath. Near station and places of worship. References exchanged.
Mrs. KING, 5, Montpelier-row, Blackheath, S.E.

TUNBRIDGE WELLS. — Mrs. SLOMAN has vacancies in her comfortable private house, for two or three Ladies, or Lady and Gentleman, to board.
Birchfield, Woodbury Park-road, Tunbridge Wells.

RAMSGATE.—To Let, for month or longer, two Furnished Houses. Bracing situation, near church. Two sitting, five bed-rooms. Small gardens. 2½ guineas weekly.
Rev. J. B. WHITING, St. Luke's, Ramsgate.

MALVERN.—Langley's Boarding House. 30s. weekly; 40s. with hydropathic treatment. No fees or extras. Liberal table; quiet surroundings; gentle treatment; lovely neighbourhood. Particulars free.
Leicester House, Great Malvern.

STAKE FARM, Godden-green, near Sevenoaks.—To be Let, unfurnished, a Cottage Residence, in perfect repair, with about two acres of garden, and (if required) a few acres of pasture. The house contains drawing-room, dining-room, large entrance hall (forming a third sitting-room), five bed-rooms, bath-room (fitted for hot and cold water), kitchen, scullery, pantry, &c. There is a good coach-house, stabling for three horses, harness-room, and man's room over. The South Eastern railway station is three miles distant, and the L.C.D.R. station rather nearer.—For further particulars, apply to Mr. T. L. DEVITT, Godden-green, Sevenoaks; or 13, Fenchurch-avenue, E.C.

FARM FOR SALE in South of New Zealand. About 300 acres, with brick house. Twelve miles from large town; railway runs near. Also half-acre of land in the town. Price £1,000.
Mr. BUTLER, Danbury, by Chelmsford.

HOME OF REST for Lady Workers, Governesses, and Ladies of limited means, Winterslow House, Weymouth, Dorset. Terms from 15s.
Mrs. PURSER, Lady Superintendent.

A LADY desires to recommend very comfortable Home, mental or otherwise, for Lady, in Cliftonville, Margate. Highest medical references and attendance.
Y., Gahans' Library, Cliftonville, Margate.

COTTAGE BY THE SEA.—Furnished, eight-roomed House. Bath. Conservatory and shrubbery. Quite detached; near Bembridge, Isle of Wight. To be Let for October, at 3s. a week, or for winter months at much less.—Apply by letter to
G. S. W., 19, Lavender-hill, London, S.W.

RAMSGATE. — A large, well-furnished sitting-room and bed-room. Very pleasantly situated. Quiet house. Good plain cooking and attendance. Terms one guinea per week, inclusive.—A., 16, Osborne-villas, Margate-road.

A WIDOW LADY, with a permanent income, wishes for a Lady for society, to board and reside with her, in the most pleasant part of Gravesend. Terms moderate.
Mrs. DOWSON, 40, Darnley-road, Gravesend.

BOARD AND RESIDENCE required by a young Lady, in a Christian family, in Hastings or Bournemouth.—Reply, stating particulars and terms, to Miss E. M., Trinity Vicarage, West Bromwich.

READING.—Small, furnished House to Let, for month of September. 8 minutes' walk from Rev. Hubert Brooke's church, and 10 minutes' from the river. Low rate. No children.—CLERICUS, Mr. Hobbs, Stationer, St. Mary Butts, Reading.

WANTED, BY ELDERLY LADY, two unfurnished Rooms, attendance. Open situation, N. London, between Hampstead and Richmond. Or social Home in small Christian family.—M., Lynton Villa, Portman-place, Freemantle, Bournemouth.

HOUSE TO LET, three reception, seven bed-rooms, and bath. Vineries, good gardens, tennis grounds. Stables, 2 cottages, 7 acres meadow, 6 arable.
Mrs. TASKER, Bury Hill, Andover, Hants.

FURNISHED HOUSE to Let for a few months, capital residence, close to Hackney Downs. Three reception, five bed, dressing, and bath-rooms. Well furnished throughout. Easy access to City and West End. Moderate terms to careful tenant.
M., 170, Amhurst-road, Hackney, London, N.E.

COUNTRY SURGEON (MARRIED) offers most comfortable and quiet Home to Gentleman (invalid or otherwise). Lovely spot, 2½ hours' ride from London. Terms very moderate.—SURGEON, Well Hill, Minchinhampton, Gloucestershire.

COMFORTABLE CHRISTIAN HOME offered to Gentleman or Lady, with opportunities of service for God. Near tram and Mildmay station.—B., 186, Aldersgate-street, E.C.

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2. "The wages of sin is death."
2.* "The gift of God is eternal life, through Jesus Christ our Lord."
3. "Repent ye, therefore, and be converted, that your sins may be blotted out."
4. "Repent and turn to God, and do works meet for repentance."
5. "The soul that sinneth, it shall die."
6. "In whom we have redemption through His blood, the forgiveness of sins."
7. "All have sinned, and come short of the glory of God."
8. "Except a man be born again, he cannot see the kingdom of God."
9. "The Lord is nigh unto all them that call upon Him, to all that call upon Him in truth."
10. "Behold the Lamb of God, who taketh away the sin of the world."
11. "The Son of Man is come to seek and to save that which was lost."
12. "The Lord is good to all; and His tender mercies are over all His works."
13. "The fear of the Lord is the beginning of knowledge; but fools despise wisdom and instruction."
14. "Blessed are they whose iniquities are forgiven, and whose sins are covered."
15. "When we were yet without strength, in due time Christ died for the ungodly."
16. "Ye are all the children of God by faith in Christ Jesus."
17. "Whosoever will, let him take the water of life freely."
18. "Now in Christ Jesus ye, who sometime were far off, are made nigh by the blood of Christ."
19. "Seek ye the Lord while He may be found; call ye upon Him while He is near."
20. Christ also hath once suffered for sins, the Just for the unjust, that He might bring us to God."
21. "Herein is love: not that we oved God, but that He loved us, and sent His Son to be the propitiation for our sins."
22. "God commendeth His love toward us, in that while we were yet sinners, Christ died for us."
23. "As by one man's disobedience many were made sinners, so, by the obedience of One, shall many be made righteous."
24. "Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing."
26. "The just shall live by faith."
31. "As many as received Him, to them gave He power to become the sons of God."
32. "The blood of Jesus Christ His Son cleanseth us from all sin."
33. "Through this Man is preached unto you the forgiveness of sins."
34. "Thou wast slain, and hast redeemed us to God by Thy blood out of every kindred, and tongue, and people, and nation."
35. "God sent not His Son into the world to condemn the world; but that the world through Him might be saved."
36. "He that believeth on the Son hath everlasting life."
37. "He that believeth not the Son shall not see life; but the wrath of God abideth on him."
38. "Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool."
39. "God so loved the world, that He gave His only-begotten Son, that whosoever believeth on Him should not perish, but have everlasting life."
40. "I am the way, the truth, and the life: no man cometh unto the Father, but by Me."
42. "Let us run with patience the race that is set before us, looking unto Jesus."
43. "This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners."
44. "Come unto Me, all ye that labour and are heavy laden, and I will give you rest."
45. "Suffer little children to come unto Me, and forbid them not."
46. "He shall gather the lambs with His arm, and carry them in His bosom."
47. "Children, obey your parents in all things: for this is well-pleasing unto the Lord."
48. "I love them that love Me, and those that seek Me early shall find Me."
51. "Remember now thy Creator in the days of thy youth."
52. "Rest in the Lord, and wait patiently for Him."
53. "Casting all your care upon Him; for He careth for you."
54. "The Eternal God is thy refuge, and underneath are the everlasting arms."
55. "He hath said, I will never leave thee nor forsake thee."
56. "I have learned in whatsoever state I am, therewith to be content."
57. "As thy days so shall thy strength be."
58. "In all their afflictions He was afflicted.
59. "Whom the Lord loveth He chasteneth."
60. "Believe on the Lord Jesus Christ, and thou shalt be saved."
61. "Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God."
62. "He is despised and rejected of men; a Man of Sorrows, and acquainted with grief."
63. "He was wounded for our transgressions, He was bruised for our iniquities."
64. "The chastisement of our peace was upon Him; and with His stripes we are healed."
65. "All we like sheep have gone astray; we have turned every one to his own way."
66. "The Lord hath laid on Him the iniquities of us all."
67. "Look unto Me, and be ye saved, all the ends of the earth."
68. "Ho, every one that thirsteth, come ye to the waters."
69. "If any man thirst, let him come unto Me, and drink."
70. "If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised Him from the dead, thou shalt be saved."
71. "It is the blood that maketh atonement for the soul."

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25. "Jesus only."
27. "Now."
28. "God is love."
29. "Behold, He cometh."
30. "Have faith in God."
41. "Prepare to meet thy God."
49. "Thou God seest me."
50. "Be ye kind one to another."

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August 23, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Andrew Murray, of Cape Town, and President of the Cape General Mission.

Canon Taylor's statement that vast numbers of natives are annually converted to Islam is contradicted by Rev. R. Bateman, of Amritsar, who reports to the Church Missionary Society that he has made inquiries from experienced natives, and has been confirmed in his own impression that such conversions are extremely rare.

We would call special attention to the letter from Rev. F. Baldey, in another column, urging that a fund be inaugurated to enable missionaries who are at home and preachers, who are unable to pay their own expenses, to share in the privileges of the Keswick Convention. Difficulties of arranging for the recognition of a considerable number of visitors at Convention time being very great, it is absolutely necessary that those who undertake the proposed scheme should know some time beforehand to what extent the funds at their disposal will allow them to go. We believe that the reflex benefit upon many a town and village congregation would be very great, and we earnestly hope the matter will receive the prompt support of those who have themselves received blessing at Keswick.

The new edition of Canon Liddon's "Bampton Lectures" has a preface in which the so-called New Reformation is dealt with, and in it the Doctor says:—

> When there is no longer any relic of a claim to bridge over the awful chasm which sin has opened between earth and heaven, or to satisfy any one of the deeper needs of the human soul, it is better, in the interests of the honest use of language, to drop the phraseology of Christian faith. Other names had better be assigned to a "Reformation" which reforms Christianity out of existence, and to an "exquisite Christian heritage," which consists only of such "feeling" as exists in rich abundance beyond the frontiers of Christendom.

Canon Liddon believes, however, that the "destructive criticism," although against its will, does good service to the Christian faith. He says:—

> It clears away the brushwood which in many well-meaning but confused souls obscures the interval between an infidel premiss and its real conclusion; and it exhibits the naked truth that between the adoration of our Lord Jesus Christ as God, and the rejection of Him altogether, there is no reasonable standing ground. When this alternative is once presented to a religious and well-ordered mind there are profound moral instincts—not to speak of a higher assistance which comes from heaven—that may be trusted to solve the problem. "Lord, lift Thou up the light of thy countenance upon us."

The national monument at Plymouth, Massachussets, which has been thirty years in construction, was last week dedicated to the commemoration of the landing of the Pilgrim Fathers. The monument consists of a large statue of Faith, with the historic scenes depicted of the departure of the Pilgrims from England, and their arrival at Plymouth Rock. A more lasting testimony however, will be found in the very constitution of American society, testifying as it does to the manner in which God overrules for his glory the oppression of his saints.

The recent issue of a volume of "Readings from the Works of F. D. Maurice," by Rev. Llewellyn Davies, will do much to remove the impression which has so long obtained that Professor Maurice was heterodox in his views of the divinity of Christ, for in more than one eloquent passage which Mr. Davies quotes, it is clearly made evident that the great preacher was in this respect at least orthodox in the highest degree. "Without believing in the divinity of Christ," says a reviewer, "Maurice found it impossible to believe in God. The universe afforded him no object worthy of loving worship apart from Christ. Jesus Christ was, for him, the keystone of the bridge between God and man, and if Christ were removed, universal theology crashed back, for him, into chaos."

It is stated that a Japanese Commissioner who was specially sent to England to report upon the condition of these islands under Christianity, has placed great stress upon the unhappy prevalence of drunkenness, and has recommended the Japanese not to adopt the Christian religion. There is ground for shame and regret in this, but Christianity is more powerful than official recommendation, and the promise and assurance of Christ: "I, if I be lifted up, will draw all men unto Me," holds good of the Japanese as of all other nations.

The Times three column notice of Mr. Wilfred Ward's recent book, "William George Ward and the Oxford Movement," is interesting, not merely on account of the critical acumen which it displays, but also by reason of the valuable testimony against Rome which the article conveys. In allusion to Ward's eulogy of a French "Rule of Life," with its confession, and its sacramental services, the reviewer says:—

> In England it is quite needless to ask what it would make a man, supposing the teacher and the taught to be forthcoming, for no English boy or man will think it possible, or more than a dishonest hypocrisy. Something of the kind may be possible in France and in Ireland; but if it be a question of results, they cannot be said to speak well for the system in either of those countries.
>
> The ordinary Irish priest emerges from a hovel without furniture, without books, without anything to suggest that the world at large differs from his own bogside. It may be, perhaps, not very difficult to steam, press, harden, and dry him into a clerical counter.

The reviewer adds:—

> It may be safely said that if W. G. Ward had studied history, or theology, or Christian antiquities, nay—we mean no offence—the Bible itself, he would not have written this book—not at least as it stands.

"Let him take up his cross and follow Me" is the one rule of life to be followed, and there is not room for any French substitutes.

Unwilling to take the responsibility of risking the loss of the Protection of Children Bill, the opponents of the unsatisfactory qualification introduced by the House of Lords into the proposal, to prohibit the employment of children under ten in theatres, have accepted the compromise. That such a desirable clause should have been so pared down is to be regretted, but it is better than losing a very important social measure.

There is ground for fear lest the dispensing power given to magistrates should gradually become the rule, and lest it should grow to be a matter of course to grant the desired permission. The clause in its original form would have removed an anomaly; for why should not the principle of the Factory Acts apply to this case? Again, is it not the duty of parents to support their little children, and not *vice versâ?* especially by a species of employment which, in the words of Mr Winterbotham, M.P., "is full of risks and dangers to their purity and morality."

In these days of keen intellectual activity, of exaggerated deference to mere human knowledge, and of "breadth of thought" in the treatment of the most sacred themes, there is danger lest an unwary or an unwarned reader be sometimes led away from Scriptural truth. Thus, in a recent booklet entitled "The Sternness of Christ's Teaching" (being the Norrisian prize essay for 1888), the author, Mr. J. Bethune Baker, claims to prove that forgiveness is enjoined as a Christian duty only in those cases in which the transgressor has severely repented of his fault, just as the sinner has remission of his sins through Christ only upon repentance.

Furthermore, Mr. Baker asserts that "everything goes to show that in Christ's mind human forgiveness is exactly analogous to Divine forgiveness." But this contention will not stand the test of plain Scripture; we fail to discern that any such limitation is attached to our Lord's words in Matt. xviii. 21, 22, and submit that v. 35 of the chapter quoted, points to the conclusion that the "brother" is to be forgiven *in the heart*, whether the formal declaration of forgiveness be made at once, or deferred until repentance. In his book, "When Ye Pray," Rev. C. H. Walter beautifully says that so far as every Christian is concerned, Christ has borne his sins against other men as well as against God: that when we refuse to forgive, we refuse to accept his atonement and his sufferings as compensation for the offence given to ourselves.

We direct special attention to the reprint given in this issue of Mr. H. L. Hastings's well-known and able tract on "The Inspiration of the Bible." Already the circulation of this very useful lecture has been remarkably large, not only in England and America, but throughout the world. One object we have in reproducing it is to assist Mr. Hastings in the carrying out of a project for its free distribution on a larger scale than ever. Specially selected workers are ready to see that a million copies are systematically distributed in Great Britain as soon as

the necessary funds are in hand. Mr. John King Hastings is now in England prepared to execute his father's wish that this should be done, and we believe that much good may, with God's blessing, result from such a broadcast vindication of Holy Writ from the contempt of those who know little or nothing of the book they assail. During the past two years seven hundred thousand copies of this racy and scholarly treatise of thirty-two pages have been circulated in Great Britain alone, and by his liberal grants of such literature to Christian labourers, Mr. Hastings has rendered valuable service to the cause of Gospel truth. Copies for free distribution are supplied at the special rate of £2 2s. per thousand, and Mr. Hastings makes a further offer (good only up to Oct. 15) to give a second thousand for each thousand so ordered to Christian workers who expressly ask for them.

In a letter to *The Times*, Mr. A. Baumann, M.P., has raised a just and timely protest against the action—or inaction—of the House of Lords' Committee on the sweating system, in having decided not to consider their report this session. He points out that this decision practically means the postponement for twelve or eighteen months of the possibility of any legislation on the subject, inasmuch as "any attempt at passing an Act or initiating a debate will be met by the ministerial argument that the Committee has not reported."

Lord Dunraven had, however, invited the Committee to consider his report on Aug. 5. There was every prospect of a prolonged session: the House of Lords is still sitting, and it is not too much to say that in the intervening time the report might have been finished and presented. "But, no," says Mr. Baumann; "the season is over, the yacht waits, the moor invites." That any practical attempt to grapple with one of our most pressing social problems should be thus indefinitely deferred is very greatly to be deplored, and reflects anything but credit upon the public spirit of the members of the Committee.

In the literature of the present day there are many pitfalls. Some writers—men of undoubted ability and apt to clothe their propositions in attractive garb—devote much of their talent to framing vague, high-titled systems to take the place of revelation. The subtle scepticism of a Herbert Spencer is more deadly than the obtrusive blasphemy of an Ingersoll. Nothing, forsooth, is to be believed which cannot be strictly proved, or which the finite human senses cannot grasp. It is well, therefore, when the falsity of such pretentions is exposed by men who have equal claim to be considered careful and accurate thinkers. The following is an extract from a recent sermon by the Bishop of Manchester, in which he dealt with the illusions of Agnosticism:—

> The theories of the life of the world and of the Church of God are opposite one to the other. Where the philosopher looks into his will and expects to find there the creative power and all that was best and noblest in his life, the humble believer looks not within, but above. The one thinks he will be guided by the light of his own understanding, but the other by the illuminating grace of the Almighty.

Surely the Agnostic correctly describes himself when he says that he "knows not." He cannot know so long as he tries to find out God intellectually, or to dispense with Him altogether. As has been said, "The mistake of the Agnostic is not the reverence which confesses ignorance of God, but the rashness which denies that He can reveal Himself or has revealed Himself to men."

It is pleasant to find a good space reserved in the half-yearly report of the directors of the London Gas Light and Coke Company for a reference to the employés. A medical return is made in relation to the health of the men; also as to the number of hours per day they work; to the rewards for regular attendance, and to pensions for old age, or in case of any disabling; and to the arrangements made for "the spiritual and educational necessities" of such workmen and their families as are remote from a settled neighbourhood. This is a feature of a public company's report that we should like to see oftener.

Mr. Caine, M.P., sends us a letter, with an enclosure which speaks of a most remarkable movement in Benares. A meeting was summoned in that great centre of idolatry in consequence of what had been said in the British House of Commons on the liquor traffic in India. A distinguished Brahmin, who had been trained in a mission college, and is the head of a large Hindoo brotherhood, took the chair. Through his powerful influence the caste of Ahirs, and other smaller castes, have, as the result of the strong feeling of the meeting, decided to prohibit all liquor drinking in their caste regulations. By the inexorableness of such regulations, from 40,000 to 50,000 of the people of Benares have become total abstainers. The drink-sellers are now appealing for a reduction in the price of their licences, on the ground that the sale of liquor is stopped. Such a unique movement among idolaters ought to furnish a lesson to our statesmen.

Much has been written in the papers on the refusal of the Eastbourne Town Council to allow open-air preaching on the sea front. We are glad to learn that the prohibition does not extend to the Children's Special Service Mission, for whose work a special site has been granted. It would, of course, be a very mistaken policy for the Council to interfere with these interesting meetings, for many families definitely select watering-places where such services are held, at which to spend their summer holiday; and with equal pleasure the children look forward to the morning and evening services, and to the afternoon games organised for their delectation.

REQUESTS FOR PRAYER.—For blessing on a six days' mission by Mr. William Forbes, at Emmanuel Union Church, Harringay, commencing on Sunday, Aug. 25.——For God's blessing on Gospel meetings now being conducted in the "Good Shepherd's Schoolroom," Bethnal-green Junction, E.——For blessing in Piccarton, on work in a tent of the Ayrshire Christian Union, under Mr. Steadman.

THE Y.M.C.A. TRAINING SCHOOL, Springfield, Massachusetts, has issued its fourth annual report. The story is one of steady progress. During the year ending June 2, there were 72 students, representing twelve nationalities. The demand for secretaries and assistants has been such as to show that the work of the School is highly appreciated; indeed, though unable to supply the home field, the School has already been asked to furnish men for work abroad. In response to applications, 39 students made engagements to fill posts in connection with Y.M.C.A.'s. Additional buildings are proposed at an outlay of £25,000, in order to meet the increasing needs of the institution.

INQUIRERS' COLUMN.

THREE QUESTIONS.

Sir,—Could you kindly tell me:—

(1) How such passages as Ps. lxxii. 5—8; Ps. lxxviii. 69; Eccles. i. 4, &c.; are reconciled with such as Isa. li. 6; Heb. i. 10—12; 2 Pet. iii. 7—10, &c.? The former seem to teach that the earth will endure, and that Christ's kingdom will be upon it; the latter, that it will be destroyed.

(2) If the Saviour's kingdom is only for a thousand years on earth, can you give me a passage which proves it distinctly.

(3) I am often told by my fellow-workmen that the Chinese have records of their history reaching back beyond the time of the flood, and containing no mention of it. Is this true? In your "Notes on Daily Readings" on Genesis it said that every tribe on earth had some mention of the flood in its history.—Sincerely yours, An Inquirer.

ANSWERS.

(1) The latter passages imply *change*, as the verse quoted from Hebrews says: "They shall be changed." Isaiah li. 6 speaks of mundane things as fleeting—"and they that dwell therein shall die in like manner." 2 Peter is also quite in harmony with the passages which teach that the earth will be graciously preserved, for after the dissolution spoken of in chap. iii., we read of the world as having been constituted anew, not annihilated, (v. 13)—"new heavens and a new earth, wherein dwelleth righteousness" (see also Rev. xxi.).

(2) According to Rev. xx. 4, 6, the saints will reign with Christ on the earth for a thousand years. Christ is now a King in a far country; during the millennium, his divine glory and power will be manifested in the eyes of the world as never before. In Dan. ii. 44 it is said of this Kingdom that it "shall stand for ever." In other words, it "shall never be destroyed," nor "be left to other people," but shall be the last, and endure until "God shall be all in all."

(3) Recent investigation as to the Chinese annals have shown that they go back no further than 1154 B.C. The Chinese themselves do not claim an earlier origin than about 2000 B.C. for their astronomy. As to the deluge, it is no longer dependent upon the veracity of the book of Genesis for its reception as a fact by intelligent people. "It has become," writes Sir J. W. Dawson, "a fact of ancient Assyrian history, a tradition preserved by many and various races, a pluvial or diluvial age, or time of subsidence, intervening between the oldest race of men known to geology and modern times." In reference to questions of this kind, solid information is easily accessible in "Present-day Tracts, Nos. 9, 13, 42 (4d. each. *Religious Tract Society*).

MR. W. R. BRADLAUGH commenced a three weeks' mission on Sunday last, among the men employed in the works of the Great Western Railway Company at New Swindon. Many had to remain standing during the whole of the service, unable to get a seat, quite a crowd gathering around the large tent in which the meetings are held. In addition to the regular services, Mr. Bradlaugh is delivering Christian Evidence lectures in the dinner-hour. Large quantities of anti-infidel literature are being given away. This is Mr. Bradlaugh's second visit to the same place within three months.

REV. JUSTIN D. FULTON, D.D., of Brooklyn, New York, preached at Exeter Hall on Sunday evening, to a crowded audience. Taking as his text 1 Tim. ii. 4, he announced his subject as "Good news for Romanists." After alluding to the work which he had been enabled to accomplish in the United States, and expressing the hope that the way might be opened for a campaign on this side the Atlantic, he proceeded to describe some of the errors of Romish teaching, and the thraldom of its victims. Referring to the principle of "intention," he showed that by the doctrine of the Church herself the members never could be *certain* of receiving even the blessings supposed to be conferred, inasmuch as the worshippers were never sure whether the priest had the "intention" to confer them. Dr. Fulton concluded an address lasting three-quarters of an hour, bristling throughout with incidents and facts, by showing the fulness and freeness of salvation in Jesus Christ.

Pastor Fritz Fliedner,

German Mission, Madrid.

THIS week we present to our readers a portrait of one who has for many years done important Christian work in the Spanish Peninsula.

Fritz Fliedner, the third son of Dr. Theodore Fliedner, the well-known founder of the Deaconess Institution at Kaiserswerth, on the Rhine, was born on June 10, 1845. His father was not only active in works of Christian charity, but, what is less known, a very zealous defender of evangelical truth against the power and deceit of Rome. Of his seven sons, six have become ministers of the Gospel, and are engaged in active work; the seventh is a physician. At the age of eighteen, his son Frederick, or Fritz, as he used to be called, entered upon University life, studying at Halle from 1864 till 1866, where he enjoyed the instruction and personal friendship of Dr. Tholuck. In 1866 he went as field deacon to the war of Prussia against Austria, devoting himself especially to the nursing of the soldiers in the great cholera lazarets at Brünn, the capital of Moravia. After the war he prosecuted his studies at Tübingen, under the venerable professor, Dr. Beck, till the end of 1867. He profited by the leisure of the Easter vacation for a journey to Italy, and witnessed the activity of the Waldensian churches in the struggle against Rome, which in its freshness reminded him of Reformation times; and the powerful influence of the Word of God upon people who hitherto had never heard it, won his heart for the work of evangelisation.

While engaged in the work of tuition his interest in the work of the Gospel in Roman Catholic countries moved him, in the spring of 1869, to take a journey through Spain, where he became acquainted with the first beginnings of evangelical life in that priest-ridden country, then newly opened to the Gospel. He succeeded in awaking the interest of friends in Germany on behalf of this field of labour, and, after being ordained at Düsseldorf, on August 17, 1870, he was sent out to form a connecting link between evangelical Germany and the Spanish brethren. So he entered on what has proved to be his life-work.

Other evangelical churches in America, Great Britain, Holland, and Switzerland, had sent missionaries and help to the confessors of the Gospel in Spain, and were actively at work. In Madrid Mr. Fliedner found four congregations already formed; the poorest was that of the first converted Spaniard, the late Don Francisco de Paula Ruet. Being without a place of worship, he helped them to take a hall which had formerly served as a dancing saloon, in the Calle Calatrava, 27. The only entrance was through a long, dark passage, and those wishing to attend could not do so without being disturbed by women who occupied the upper part of the house. The place, however, was taken and cleaned, texts were painted on the walls, and it was called the "Jesus Church." The next step was to hire rooms in three different houses for a boys', girls', and infants' schools. A superintendent was sent out from Germany to his help, three Spanish teachers were employed, and then began a trial of patience. It was the first Protestant school which required payment from the scholars. It was a matter of conscience with Mr. Fliedner to try to accustom the Spanish brethren to do something for themselves. For three months he waited with only twelve children; but after that time the schools began to grow, and now there are 250 scholars in one school, which, according to Spanish custom, has its own name, Hope College; and 150 in another, in one of the suburbs, which is called the College of Light, and was mainly sustained by the Presbyterian Church of Ireland. There are Sunday-schools connected with the day schools, and youths who have attended the primary schools for years are under instruction in the secondary school, preparatory to entering the University.



(*From Photograph by Mr. F. Gutekunst, Philadelphia.*)

Having, by the kindness of friends, been able to buy "Jesus Church" buildings, Mr. Fliedner turned his attention to the want and neglect to which some of the children attending the schools were exposed. There are houses in Madrid in which 250 families live, more than three families often occupying one room, into which light and air are only admitted by the door. Mr. Fliedner undertook the care of his first orphan, Maria Carrasco, without thinking of beginning an orphanage. He felt forced to do it by the misery in which the motherless girl was found. Some months afterwards one of the school children fell sick; she was a bright child of ten who had been a little missionary in her sphere, teaching the children of the neighbours the verses and hymns she had learned at school. The doctor said that the cause of her illness was the misery and poverty in which she lived. The dear little girl died, and Mr. Fliedner felt that he could not leave her brothers and sisters to the same fate while he had a few spare rooms in the church and school buildings. One by one others were added, till the house became too small. When he had received twenty he thought he must close the list, but another poor waif applied for admittance, and he thought, "If Christ asks you why you have not taken this child, can you answer Him: "Lord, Thou hast given me enough for twenty, but I was afraid Thou wouldst not have enough for twenty-one?" So he never again tried to limit the number, and now there are over thirty boys and ten girls. The boys are under the care of a teacher and his wife; the girls are cared for by the widow of an evangelist. Thus two orphanages came into existence. Two storeys were built above the chapel for the orphanages and schools. The cost was £1500. God gave all that was needed at the right time, as well as the £2500 which the place cost originally. More than once the contractor came in the morning for money, and there

was none to be had; but the very next post brought what was needed, and, with a joyful heart, Pastor Fliedner could send it to him before night.

In the schoolrooms night classes are held, where grown-up people learn to read and write. Many an old woman has come just to learn to read her Bible. The lessons always close with the reading of a chapter and prayer. Room has also been found for a little hospital in the mission-house. It is much needed; for our poor sick brethren in Madrid are exposed to much persecution in the public hospitals. Three good-sized rooms, with an independent entrance, were gradually furnished. A beginning was made with one bed; now there are eight, and patients come in from all the different congregations of Madrid. The old house had to undergo many alterations ere it was converted into the present lofty, airy chapel, spacious class-rooms, and dormitories, the pleasant well-lit hospital and the light pretty courtyard filled with plants.

God has given to Mr. Fliedner yet another house in the ruins of an old convent at the Escurial, whence Philip II. superintended the building of his great palace, and issued his bloodiest decrees against the heretics of the Low Countries. This has been converted into a place of recreation for Protestant children in the hot summer months, and the name of Paz—"Peace"—has been given to it. The emblem of the village of the Escurial is the sun rising behind clouds, with the motto: "*Post fata resurgo*," *i.e.*, after [many] misfortunes I rise again. This may fitly be taken as the motto of the whole work of evangelisation in Spain. There, where more than 10,000 martyrs were burned alive, where during three hundred years the power and the tyranny of the Inquisition destroyed all Christian life, the Gospel now shows its power. The schools connected with the German Mission were scarcely begun when the want of a book-shop made itself felt. With the help of the Religious Tract Society a small shop in the centre of the town was hired, Calle Jaco-metrezo 59. Pastor Fliedner's only assistant in the trade was a young Spaniard. For two years they did their best at bookselling, and then God sent them a German bookseller, who volunteered his services. There are now four Spanish assistants employed, and another book-shop has been opened in Barcelona, Calle Conde de Asalto, 15. From these two centres colporteurs and friends in all parts of Spain are supplied with books, periodicals, and tracts; these winged messengers are even sent to Mexico and South America. Pastor Fliedner publishes two Protestant periodicals, *El Amigo de la Infancia*, or Children's Friend, and the *Revista Cristiana*, by which he tries to reach the educated classes in Spain. Through the kind assistance of the American Sunday School Association, the former of these is self-supporting.

God has given Pastor Fliedner two German and one Spanish pastors, as well as four German and eight Spanish teachers. In all, there are fifty labourers, who with their families make over one hundred, so that, counting the orphans, more than one hundred and fifty have to be fed daily. Well may our friend say, with Jacob: "With my staff I passed over this Jordan, and now I am become two bands." He feels, with the Patriarch, that he is not worthy of all the mercies and all the truth with which God has blessed his work in his hands.

On the death of his friend, Don Francisco Ruet, he was able to gather a fund for his widow and children, which reached the sum of £1200. It increases gradually, and he hopes to make it available for the maintenance of the widows and orphans of other faithful labourers, three of whom already look to him for support.

Believing that people ought to help themselves, Pastor Fliedner tries to accustom the Spanish brethren to contribute towards the work of God. Last year they gave £600, almost one-eighth part of all that is required by his Mission. Children collect amongst their friends for the hospital; the orphans try to earn something by their handiwork; and the children of the Sunday-schools contribute their mite towards various works of Christian charity. Last year a missionary society was formed.

A more expensive and weighty task has lately been undertaken — the Advanced School, both for boys and girls. Already there have gone forth from the schools teachers to labour in the evangelical schools of Spain, after passing the official examination in the Normal School of Madrid. The secondary school, which bears the hopeful title of "The Future," provides the higher education required by pastors and teachers. It grew up out of the elementary schools. Six pupils have passed their university examinations, and two have taken the degree of M.A., the first evangelical students who ever took academical degrees in Spain. One of the latter is studying for the ministry at Halle; the other is about to follow. New class-rooms in a better part of the town and more teachers are to-day required, and Mr. Fliedner thinks of hiring rooms, until God sends the £2000 required, in order to build. It is a great undertaking to build a Protestant High School in Madrid, but the mustard seed will and must grow, for it is sown by God Himself.

The want of educated Christian Spaniards, who may become teachers and evangelists, makes itself every day more felt; and it is simply a Christian duty to help our Protestant brethren in Spain to get teachers and preachers from their own midst. Pastor Fliedner loves the Spaniards, has a favourable view of their character, and firmly believes in the ultimate success of evangelical work among them. The work of God in his hands, which is entirely sustained by voluntary contributions, proves, along with many other Christian works in our times, that God never abandons those who put their trust in Him. It shows at the same time, that the power of God is now working in a wonderful manner amidst the Papal nations, and that superstition will be overthrown by God's glorious Gospel.

The Good Tidings of the Reign of God.

V.—BEGINNING AND END.*

"How art thou fallen from heaven, O Lucifer (O Shining One), son of the morning...For thou saidst in thy heart, I will ascend into heaven, I will exalt my throne above the stars of God: I will sit also upon the mount of the assembly in the recesses of the north...I will be like the Most High. Yet thou art brought down to hell, to the recesses of the pit."—Isa. xiv. 12—15.

"Then cometh the end, when He shall deliver up the Kingdom to God, even the Father; when He shall have put down all rule, and all authority and power...And when all things shall be subdued unto Him, then shall the Son also Himself be subject unto Him that put all things under Him, that GOD may be all in all." (Subdue, subject, put under, are all same word in the Greek.)—1 Cor. xv. 24, 28.

No subject can be profitably studied in detail until its outlines are apprehended. The first maps in an atlas are those of the two hemispheres; then follow the great continents; and afterwards the various countries. So the Gospel of the Kingdom of God cannot be intelligently understood until its idea as a whole is comprehended. Its *terminus a quo* and its *terminus ad quem* are, therefore, distinctly stated in the Scripture, of truth, and only when these—the starting-point and the goal—are apprehended, can the intervening parts be understood.

In its absolute sense the Kingdom of God is without break of continuity from everlasting to everlasting. He is "the Great King." "His Kingdom ruleth over all." But a revolt took place in heaven. One of the principalities cast off his allegiance, and many more (who became "his angels," Rev. xii. 7) appear to have been seduced into the same rebellion. The fall of the angels led, through Satan's temptation of our first parents, to the fall of man; the dominion which God committed to Adam was lost; and his children became children of the wicked one, and fell into the power of darkness.

God sends his beloved Son to be the Head of a new creation. He is rejected by David's seed as the Heir to David's throne, and thus is man's iniquity filled up. Jesus bears the judgment of this world, and thus the prince of this world is judged and cast out. Having died unto sin once, the Redeemer dies no more. The foundations of the everlasting Kingdom are laid in the hearts of his believing people, who through regeneration and in resurrection life are united to Him as members of his body. And having reigned until all things are subdued unto Him, He delivers up the kingdom taken from the

* These papers, written in the brief intervals of a busy life, are necessarily only suggestive, not exhaustive. They make no pretension to completeness, nor even to consecutiveness, of treatment. But they indicate lines of study which are essential to a knowledge of the Gospel of God.

conquered rebel, usurper, adversary, unto God, even the Father, that God (Father, Son, and Spirit) may be all in all.

The Gospel of the Kingdom of God looks back to the rebellion of Satan, and looks forward to the delivery of the Kingdom by the Son to the Father. The former of these is the *terminus a quo*, and the latter is the *terminus ad quem*. And both of these—the rebellion of Satan and the fall of man through him, on the one hand, and the overthrow of Satan, the redemption of man and the restoration of the Kingdom by man, in Christ, to God even the Father, on the other, —must always be kept well before the mind, or the Gospel of the Kingdom in its manifold relationships cannot be adequately understood.

The very term "Gospel" or "Good Tidings" looks before and after, and implies peril or disaster, on the one hand, and deliverance or restoration, on the other.

We have entitled this chapter "Beginning and End." But, as we have said in our second paragraph, God already and always reigns over the universe; hell as well as heaven is within the infinite circle of his dominion. So far as we know, it is only as regards Satan and his angels, and this world of which Satan is the prince, that the Reign of God has received a check. Scripture reveals nothing of rebellion or of sin outside this area. God has permitted evil in the hearts of angels and men to work itself out to its bitter and terrible end; but seems to have confined the dreadful drama to this world as its theatre.

Yet the outbreak of rebellion in heaven and earth is not a mere episode in the Reign of God. It was foreseen, and was from eternity an integral part of God's revelation of Himself. In his eternal purpose, his Son was the Lamb slain from the foundation of the world. The counsel of peace was between them both before peace was broken by Satanic and human sin. And the treason of Lucifer, that Shining One, that deftly-made signet ring on the hand of God, full of wisdom and perfect in beauty (Ezek. xxviii. 12; cf. Jer. xxii. 24), became the occasion for the preaching of the unsearchable riches of Christ, and for the dispensation of the mystery, which from the beginning of the ages had been hid in God who created all things by Jesus Christ: to the intent that now unto the principalities and powers in the heavenly places might be made known through the Church (redeemed by his blood, the fulness of Him that filleth all in all) the manifold wisdom of God; according to the eternal purpose which He purposed in Christ Jesus our Lord (Eph. iii. 8—11).

While, therefore, our prayer for the coming Reign of God looks back to the rebellion of Satan and of man, and looks forward to the restoration of the recovered dominion to God, it is not confined within these limits. It looks back into the depths of the past eternity, and sees the Lamb slain—the sufferings of Christ; and it looks forward and sees the Lamb in the midst of the throne—the glories that should follow. It sees the Son, not humiliated by delivering up the Kingdom to God even the Father, but resuming his place as the Second Person in the Trinity, with the added glory of his many crowns. It sees the only wise God our Saviour glorified in having turned the counsel of the real Ahithophel against himself; in having caused the true Haman to be gibbeted on the "tree" (Est. v. 14, vii. 9; Heb. ii. 14; 1 Pet. ii. 24), which he had prepared for the Faithful Servant; in having raised his fallen creature, through death and resurrection, into union and fellowship with Himself; and in having exalted the creature made of the dust of the ground to be the fulness of Him that filleth all in all. M.

CORRESPONDENCE.

SIR,—In your article, "The Good Tidings of the Reign of God," in your issue of the 9th inst., reference is made to the remarkable passage, Rev. xiv. 6—8. Thankfully do I recognise the truth of what you say as to the Everlasting Gospel. May I venture, however, to suggest another thought? It is generally agreed, I believe, that the preaching of the Gospel, there described, takes place in the latter days—whether already past, or, as I venture to think, still future. On either supposition, is it not striking to see that the proclamation is followed by an intimation that He is to be worshipped "that made heaven and earth, and the sea, and the fountains of waters"? Years ago such an exhortation would have seemed superfluous. No one doubted the fact. Now, alas! how many scientists speak of the eternity of water and fire, and teach that thus, by means of evolution, the world has reached its present condition? Of course, such a view involves the denial of the Creator's existence. Such teaching, I fear, may be described as generally accepted. Here, then, is the warning against preachers of the Gospel being influenced by this materialistic unbelief. The passage, seen in this light, is deeply significant and very practical.

As I have my pen in hand, may I also say how thankful I was to read your account of Captain Smith and his work in the Evangelisation Society. It would be impossible to find a society doing more for the spread of the Everlasting Gospel. Avoiding all sensationalism, and relying only on the power of the Holy Ghost, it sends out men—whose equals as evangelists I do not know—who preach Jesus Christ and Him crucified. If your readers desire the banner of the Gospel to be unfurled, whether in our great cities or benighted villages, let them increase their support of this truly apostolic Society.

J. BENNETT, D.D.

Worthing.

TENT MISSION IN CARDIFF.

MY former fellow-labourer, Mr. E. Hurditch, is now in Cardiff engaged in a Tent Mission, and God has set his seal to the work in a marked manner. The tent is situated on the East Moors in a rough neighbourhood, where there is little evangelistic work carried on. The work began in a storm of physical opposition from the neighbours, some of whom entertained themselves by showering stones at Mr. Hurditch, but this has passed away, and in place of it many of these same people are now seeking the Lord. Each night the tent is crowded, and on Sunday hundreds failed to obtain admission.

Working people form the bulk of the congregations, and they listen to the word as if spellbound. Several excellent cases of conversion have been reported. Two young women found the Saviour on Sunday last through the singing of a sacred song, and to-day they sailed for America full of holy joy. Two women have been rescued from an infamous life, and both have received Christ.

F. C. SPURR.

Longcross Baptist Chapel, Cardiff.

A SPHERE FOR LADIES IN INDIA—In the old or mission church district in Calcutta, there are seven thousand nominal Christians, chiefly Eurasians and East Indians, of the middle and poorer classes. The men speak English and the majority of the women also. The clergyman in charge has the aid of a Scripture reader and Bible woman, but, with such a small staff, it is impossible for the people to be visited regularly. Though a great many of the people are ignorant adherents of the Romish Church, they welcome Christian workers who will explain the Bible to them and lead in prayer. The great and pressing need of the district is some ladies who have been accustomed to parish work in England, and are willing to work, under the direction of the clergyman, who is associated with the Church Missionary Society. Volunteers must be quite independent as to means, and should also have good health. The climate is said to be good. Full information may be had from Mrs. Harington, care of Canon Parker, Cathedral House, Gloucester.

THE FOURTH WATCH.

WHEN tired and weary in the night,
I hear the wind's weird sigh,
And, longing for the morning light,
I count the hours go by,

Dear Lord, within my silent room
Thy presence let me feel,
And let thine eyes beam through the gloom,
And love Divine reveal.

If, Master, Thou consent to stay
A little while with me,
The watch will be as glad as day
If it be shared by Thee.

As in the dusky eventide
That o'er Emmaus fell,
Thou didst with Cleopas abide,
Enter, and with me dwell.

I fain would touch in utter need
Thy garment's trailing hem,
Thy cross, thy death, I humbly plead,
Thy thorny diadem.

JAMES BOWKER.

LIGHT IN CENTRAL CHINA.

MISS E. H. HOLMES, of the China Inland Mission, who left England in 1887, says in a recent letter:—"I spent five months in the study of the language in the training home in Yang-Chau, in the province of Kiang-su. The result of seeing the large temples and idolatrous processions, &c., was to send me in real earnest upon my knees. Although I could not speak, I realised there was a work for my Master in prayer. Those at home little know of all the good done by their prayers.

"It was very peculiar, travelling in a native boat up the river to Han-Cheng (Shen-si), and to feel that at last I was going to be an isolated worker in the interior of China. The journey, which lasted about three months, was on the whole delightful; of course, everything was entirely new to me. For the first few months here I scarcely did anything but study; the dialect is very different from that of Yang-Chau. Now I have a class in the Sunday-school. The Sunday-schools are not like those at home, but are composed of men and women, and only a few children, the latter mostly from our Mission school. I am looking for bright results from my class. Some of the members seem deeply interested. The visiting is very happy work; though, of course, there are the dull times as well as the pleasant.

"I have been on a visit to a city some distance from here, called Cheng-Ku. The work is making progress there. Someone asked me to spend the afternoon over at her house, as she had some visitors. This I did, and in one room I was shown all the household gods, the incense, candles, &c. Everything was explained to me, and I afterwards had the privilege of speaking of the love of Jesus. One of the visitors seemed much interested; in fact, she asked me many questions about how to worship the true God. The tears came into her eyes when I told her that He really loved her. I have learnt to love these women so much that I think it would be the greatest trial of my life to be taken from them. The church at Han-Cheng is in a very prosperous condition, and many are rejoicing in salvation. There are also quite an equal number of inquirers."

THE LINCOLN CASE.—Funds for the prosecution of the Bishop of Lincoln continue to pour in at the Church Association offices, where over £7,000 of the £10,000 needed have been received. It is significant that the fund is not indebted for its size to a few large amounts from wealthy subscribers, but is made up by comparatively small contributions from all parts of the English speaking world.

NORTHFIELD CONVENTION.—1.

THESE summer Conferences on the banks of the Connecticut, under the shoulders of the sheltering hills, do not touch simply America, but the world. Said a happy-faced missionary, recently from Siam, to me, "I saw in a paper a thousand miles away, the notice of the Moody's meetings; and, though a stranger and alone, I felt I must place myself under such helpful influences." Last year Dr. Chester, of India, was here; on his return he met in the train a missionary family, and told them the story. For two hours in the rattling car they listened with closest attention to his glowing description of the meetings. One of them remarked, "Our souls just hungered for such a gathering. We have been in India some forty years, and we need the inspiration to be had in that hallowed spot in America." So is it with one of the striking faces which we meet, the silver-haired Rev. John E. Chandler, of Madeira, who with wife and daughter are here.

Influences are set in motion at these annual gatherings which reach all parts of the earth, and the world is yearly becoming more and more represented here. It is a rallying point for home and foreign missionaries, for Christians of all denominations, for pastors and evangelists, who find among these hills a fountain of strength and refreshment, for body as well as soul. As Mr. Moody remarked to-day, "We ask you here not only that you may gain spiritual vigour, learn more of the deep things of God, be filled with the Spirit, and go out to better living, but we want you to be blessed physically; ramble among these fragrant pines, scale the hills, climb the mountains, visit Mount Hermon, and be enriched in all your physical being."

Not the least of the delights of these meetings is the singing. Mr. Sankey, fresh, sunny, and as full of song as ever, rings out the new and the old with undiminished fervour. Mr. and Mrs. Stebbins, Professor and Mrs. Towner, the Mount Hermon choir, all help to lift us up on the wings of song.

Mr. Moody is absolutely untiring. He looks after the great throng gathered in hall, cottage, and hotel. Is there any baggage missing, is there need of telephone or telegraph, are carriages needed for a mountain trip, are any sick, or in need of help, he carries all these interests upon his large heart, and gives attention to the most trivial thing, if by so doing he can help another. The secular part of such a Convention as this demands unwearied watchfulness, and he is steward, hotel manager, and general supervisor. Of course he has a corps of most admirable assistants; but there must be one head to devise and to plan. Then, to wisely direct the daily services in Stone Hall, to steer clear of all breakers, to arrange so that the greatest spiritual good may be secured, demands wisdom and prudence. There is method, but a delightful informality in the meetings. For instance, promptly at ten o'clock on the first day, Mr. Moody was on the platform with Mr. Sankey, who led the large audience in the familiar hymn, "There shall be showers of blessing," turning our thoughts away from the dripping skies, to the rich mercies about to descend. After prayer for God's smile and favour, Mr. H. M. Moore, of Boston, an alert, wiry, business man, in a business suit, read and commented, in an earnest, practical way, on Heb. xii. 1 and John xii. 32, lifting up Christ, and tenderly appealing to Christians to be true to their profession. Then followed an earnest address from Dr. Pierson, of Philadelphia, upon

SALVATION AND SERVICE.

I present to you one of the grandest mottoes in the Bible—Acts xxvii. 23: "Whose I am and whom I serve." Salvation and Service are presented in this motto. The believer in Christ is saved for two reasons: he has been purchased by the precious blood of the Son of God, and he has surrendered himself to Jesus Christ. "In Christ" presents salvation for Christ's service. Notice the prepositions of the Bible, how expressive and powerful they are! Gal. ii. 19 and 20, presents all these prepositions to our notice—through, to, unto, with, in, by, of, and for. "In Christ" is the greatest phrase in the Bible.

Ezekiel, in a vision, saw a wheel so grand that everything was included in it. So with the Bible. It rests on the earth; it reaches into heaven. It is large enough and grand enough to take in the whole world. "In Christ" is the key to all the Epistles of the New Testament. The phrase has three applications—

JUSTIFICATION, SANCTIFICATION, SUPPLICATION.

Justification may be explained by the word identification, and this may find an illustration in the condition of a husband and wife who have been truly married. Each exists in and for the other—they are identical. Two partners in business are identical. So with the Christian: he is identical with Christ. Justification tells us why God regards men with love and compassion. God looks at Christ and He sees us; if He regards Christ He must regard us, for we are in Him. A man went West at one time. He saw, loved, and married an Indian squaw. People about him in society tolerated and welcomed the Indian wife for the sake of the husband. So we are received for Christ's sake.

By faith in Jesus we are justified and also sanctified. This is the secret of supplication also—calling upon God in Christ's name in prayer. John xvi. 23, 26, 27; xiv. 13; xv. 7 and 16 illustrate this. "In Christ's name" means —what? Some people say "for Christ's sake." It is to ask because of your

IDENTIFICATION WITH CHRIST

—in Christ—and such a prayer has never failed of an answer. Eph. ii. 18—"For through Him we both have access by one Spirit unto the Father"—is the only place in the Bible where the three persons of the Godhead are mentioned in connection with prayer. The Spirit breathes the request in our hearts, Christ presents it, and God hears the prayer.

We do not always understand what prayer means. Suppose Mr. Moody should send a young man from Mount Hermon School to me at my home in Philadelphia. Suppose he should bring a letter from Mr. Moody telling me that the young man was very desirous of finishing his studies at the school, and asking me to help him in some way. Whose petition should I receive? Not the student's merely, but Mr. Moody's. We are in Christ, and God looks on us only as we are in Christ. We should read John x. 14, 15—in the New Version rendering—xvi. 26, 27, and xvii. 21. Here are four distinct statements. First, the knowledge subsisting between the Saviour and the disciple is the same as that between God and Christ; second, the love subsisting between the Saviour and the disciple is the same as the love between God and Christ; third, the glory extending from the Saviour to the disciple is the same as that extending from God to Christ; and, fourth, the unity of the Saviour and the disciple is the same as that of God and Christ. Can anything be more perfect than this? Yet the Bible tells us these truths. But because of the privileges Christians enjoy, they have many and great responsibilities.

Now, what is the work, the workshop; what are the tools and the rewards of the Christian? Acts i. 8, "Ye shall be witnesses unto Me," and Matt. iv. 19, "I will make you fishers of men," tell us what is the work of a Christian.

WHAT MUST A WITNESS DO?

He must know and he must tell; he must have a Christian soul and a tongue; these make a Christian witness. Every one can be a witness to Christ. A fisherman must make fishing a business, and he must adapt means to ends; this is all that is necessary to become a fisherman. Such a business does not require good clothes. We must have something that will float on the water, and something that will sink into the water, and perhaps old clothes, so that, if necessary, we may go into the water for the fish. We must not think of ourselves, but only of the fish we are to catch. Some people think they are out for a pleasure ride on the water, and not to catch fish. They are greatly mistaken. Go in, clothes and all, and get the fish.

1 Cor. vii. 20: "Let every man abide in the same calling wherein he was called"—tells us what is the Christian workshop. We do not need to change our occupations, unless we have a special call to other work. We do not change our business; we simply take in a partner, get a new aim, and the field is the world in which we are all preachers. We need men who will do their best in their daily work, build good houses, and so forth. What is that in thine hand? A shepherd's crook in the hand of Moses, a sceptre in the hand of Solomon, a sling in the hand of David—these have done God's work. A needle led to the raising of Dorcas from the dead by Peter.

What we have in our hands is the tool on the human side; the

SWORD OF THE SPIRIT,

the Word of God, is the tool on the spiritual side. What is the working force of the Christian? The power from on high, the power that comes when the Spirit comes. Christ Himself had to be anointed before He said, "The Spirit of God is upon Me." Christ waited, and so must we. God does not want quantity, but quality, in religion. Do not leave out preparation; better have one hour's work and three hours' prayer, than three hours' work and one hour's prayer. As the ointment wherewith Aaron was anointed touched his eyes, his ears, his shoulders, and the skirts of his garments, so the ointment must touch our eyes that we may see, our ears that we may hear, our shoulders that we may become strong, and the skirts of our garments that our whole bodies may become fragrant with Christ's Spirit.

How is this anointing to be obtained? By prayer. God cannot fill a vessel that is already full. Put out that which is vile, and be filled with his Spirit. This is a supernatural power and must come through some supernatural means, and faith is the only hold we have on the supernatural. What are the wages of a Christian? There is a difference between salvation and reward. Eternal life is nowhere represented as a reward; it is a gift of God to us. Reward comes for faithfulness in Christian work.

Are you building of stubble and of hay, or are you building of precious stones? In a race all racers run, but only one gets the prize. If we do not win the race, we shall not lose salvation; but if we do win, we shall receive rewards for our labours.

MR. MOODY ON A HIGHER TYPE OF CHRISTIANITY.

Carrying out the idea of Mr. Moore, Mr. Moody suggested as the first great need of the Church, Personal Religion—a piety which stirs every fibre of the being. The Christianity of to-day is a dwarfed, puny thing, when it might be a giant sweeping everything before it. Thinking men who are not disciples of our Lord are repelled by the weakness of his professed followers. One holy, godly man, will do more to upset infidelity than any other power. If this Convention lifts a few Christians to a higher plane, then it will be a success. We need quality not quantity. Is Christ real to us? Are we in his name fighting against iniquity, or are we still in prison and chained to some

pet sin? Are we irritable, peevish, surly, selfish, unforgiving? Let us get rid of such habits, and not hide behind the paltry excuse, "I inherited it." Christ is a perfect Saviour. He cleanseth from all sin. Exod. vi. has

SEVEN "I WILLS,"

which are introduced and ended by "I am the Lord"—"I will bring you out from under the burden of the Egyptians," "I will rid you of bondage," "I will redeem you," "I will take you to be my people," "I will be your God," "I will bring you to the promised land," "I will give you a heritage." Are you in Egypt bound by some sin? Be practical. Question your own heart. Where are you in God's sight? Are you winning victories over any particular sin? Are you given to jealousy, backbiting, and the "little sins," as you term them? If so, Christ is not your Saviour. In Mark v. there are three hopeless cases, (1) A man possessed with devils; but Christ is a match for demons. When the demoniac met Jesus the devils had to go. Meet Christ, oh, you sinful disciple, and you will be free. Can't he deliver you and me? These little foxes which spoil the vines must be looked after. (2) The diseased woman whom doctors could not heal. She went to Christ in faith, and the touch of faith was quickly discovered by Him. Some will come to this Conference, and go away wondering what people find to interest. But there are diseased souls here who will go away cured. Suppose there are people here with bad irritable tempers. The Lord is a match for such. He is a physician, and will heal if you will let Him. (3) The daughter of Jairus. All said to the Son of God,

"TOO LATE!"

But they did not know our Christ. He spoke, and the maid arose. There is more power in his voice than in all the armies of the world. You, who are spiritually dead, need life—life from Christ. If your way is dark, He will give you light. What the sun is to the solar system Christ is to the spiritual life. What is the way? "I am the Way." What is the truth? "I am the Truth." What is the life? "I am the Life." All centres in Him. Be right with Christ at the outset of this Conference if you would receive a blessing. Get the stumbling stones out of the way. I knew of

A WOMAN WHO COULDN'T PRAY,

because of the bottles of wine which always appeared before her when on her knees. She had stolen them long years ago from her employer, now dead. She wanted to compromise by paying the Lord their value. But He does not want stolen money. Why the streets of heaven are paved with gold! Not until she hunted up the rightful heir, and made to him restitution, could the load be lifted. We need a revival of uprightness, honesty, integrity. God wants to bless you. Will you pay the price necessary for such a blessing?

In closing Mr. Moody prayed that this Conference might be one of heart-searching, that God might show each one the plague spot of his heart, that there might be no sham work, but that all should be fitted for service.

The exercises were varied. The second day of Conference a number of reformed men, saved from a drunkard's hell by the grace of God, spoke with a power which only a man could have who had been in the chains of sin. A German, Mr. Singer, of New York, who had been born with love for beer, spoke with great tenderness, and made a most earnest appeal for Christians to go out to rescue the lost. In the evening of a busy day Mr. C. H. Yatman, an evangelist, spoke briefly of his conversion from a life of sin, and then opened up the Scriptures: "I would recommend Matthew, Mark, Luke, and John, and Romans to unbelievers. Take the Epistle to Romans, the book of doctrines, and see how Paul has condensed into a few chapters seventeen facts which no earthquake could upheave, viz., the divinity of Jesus Christ, the inspiration of the Scriptures, the Triune God, the immortality of the soul, the universal need of salvation, the atonement of Christ for all, the forgiveness of sin, the new birth or regeneration, salvation by faith, the resurrection of the dead, the day of judgment for each one, the reward of the righteous in heaven, the eternal conscious punishment of the wicked in hell, the guidance of the Holy Ghost, the efficacy of prayer, the Church of Christ—and my own conversion."

The present report gives an idea of two days only. Many favourite speakers and teachers will occupy the coming week. At the Conference are Christian workers from Siam, Syria, Turkey, Mount Lebanon, India, Guatemala, and California, with more arriving daily.

S. E. B.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXII.—A STRICKEN CASE.

AT the time of the revival in the north of Ireland, in 1859, there were many wonderful stricken cases. I spoke on this subject one day at the house of a friend, who said, "I will never believe in such cases unless I see one for myself."

I replied, "Then your opportunity for believing it will be gone. We believe what we do not see; what we see we do not take on faith. Believing is taking upon trust."

"Well," he said, "I cannot trust that."

So the conversation dropped, and the subject might have been forgotten. Some months afterwards, however, I was conducting an evangelistic meeting in a schoolroom where my friend was present. In the after-meeting he came to me on the platform, and said, "If I believed in stricken cases I should say there is one."

"Where? where?" I asked.

"There, close at your feet," he replied.

I immediately stepped down from the platform, and saw a woman lying on the floor with her body and limbs as rigid as a corpse. I took her hand in mine, and, excepting for its warmth, it might have been that of one dead. Her arm was as stiff and firm as her hand. I spoke to her, but received no answer. I repeated several texts, but this had no effect. Then it came to my mind to say the words:

How great the love that Him inclined
To bleed and die for thee.

Immediately I felt the muscles of her hand begin to relax. Every time I repeated them, these words had increasing effect upon her. In due course a number of persons gathered round us, and I bid them sing:—

Behold the Saviour of mankind,
Nailed to the shameful tree;
How great the love that Him inclined
To bleed and die for thee.

When we had sung this verse three or four times, the woman sat up and said, "Angels are singing of Jesus—Jesus and His love to me." "Jesus loves you," I said, "rise up," at the same time putting out my hand to help her. She rose to her feet, but was not yet conscious of the things about her. Her husband, having been fetched from his house, was present, and led her away home. I promised to call the next day.

The meeting was carried on for an hour after this, and the people present were much affected, even solemnised by what they had seen. Some of them knew the woman, and also knew her violent opposition to the service; they wondered that she came at all.

I do not profess to account for this case, I merely state it, and know it took place.

The following day, I went to the house of my friend, and he accompanied me to see the stricken one. We found her rejoicing in peace and salvation, and not only so, but ready to give a very good and intelligent account of herself. She said she was at church on Sunday morning, and was so angry with me for my sermon, that she was sorry she went, and declared she would "never hear that man again." Her husband, who was a believer, was grieved to hear her speak like that, and disappointed too, for all through the sermon, he was thinking to himself how wonderfully appropriate it was, He said if he had spent an hour in telling me everything about his wife, I could not have hit her case more perfectly.

She went home and spent her time in inveighing against the sermon, declaring she would take care and not go to the school-room on Monday.

"Very well," said her husband, "I will go, and you shall stay at home and mind the children." On Monday she repeated more than once her determination not to go to the meeting, though she was not asked. The husband was very quiet, and had made up his mind to go if she did not. At tea-time, however, she said of own accord, "Fred, if you'll mind the children, I'll go to the meeting to-night!" The school-room was just opposite where they lived. She came and felt all through the address, "I don't believe that, I won't believe that." She recollected being opposed like this the whole time, until she remembered no more.

When she came to herself, she was in her own house, and was rejoicing in the love of God, who gave his Son to die to save her, and she *was* saved.

I said to her, "But you are such a sinner, how can that be? How can you be saved?"

"Well," she said, "That beats all I ever heard. Didn't you say yourself that Christ died for sinners? Now you say I'm a sinner, and I can't be saved. I know better than that if you don't. I tell you, I *am* saved."

"Are you sure of that?" I asked.

"Of course I am," she replied; "I'll tell you what words were applied to my mind, 'How great the love that Him inclined, to bleed and die for me.' That was *me* you know—me, yes, me—He died for ME."

I said, "Then let us sing,

'I do believe, I will believe,
That Jesus died for me;
That on the cross, He shed his blood,
From sin to set me free.'"

She was quite ready to do this, and her husband also. My friend stood looking on in amazement. Presently he said, "Well, there seems to be reality there."

I said, "Can you not say more than 'seems'? There *is* reality, and besides that, there is wonderful teaching, and work of God's Spirit, unless it is a delusive work of the devil."

"Oh, no," he said, "it is not the devil." As if he shrank from the idea of the devil's work; but yet he could not bring himself to believe that it was God's work.

"This woman's story," I said, "gave a plain and unvarnished insight into a conflict and the victory. God's Spirit began to strive with her in the church, but she did not yield to it; so Satan stepped in, and stirred up her flesh (the carnal mind, which is enmity against God) to resist and oppose as she did. Thus she inveighed against the sermon, and declared in that gratuitous way, that she would never go to the meeting again. There was a reason for all this opposition! But God who began the work in her soul, it may have been in answer to her husband's prayers, carried it on; and in so doing overcame the flesh and the devil; and brought that poor woman to Himself in the remarkable way which you witnessed."

The gentleman said, "If you knew that woman as I do, you would not believe so readily—ungrateful, unthankful, violent woman that she was!"

"Yes," I said, "and she was more than that. God saw how much she wanted changing, and He has changed her! You think that if she had been a more deserving character she

might have been a better object for God's pity and compassion. 'Blind unbelief is sure to err, and scan God's ways in vain.' He saves sinners —He saved that woman."

I believe that this case afterwards helped my friend to see the way of God, and his sovereignty more clearly than he had done before. God is not bound to give us an account of his matters!

For the Young.

AMONG THE INDIANS.

The following interesting incidents are from the experiences of Rev. Egerton Young :—

INDIAN HEROISM.

A few years ago that terrible disease, the smallpox, broke out among the Indians of Saskatchewan, and wrought terrible havoc among them. Thousands died. It got into the home of our beloved missionary, McDougall, and three of his loved ones died. The Province of Manitoba had then been organised, and the Government decided that there should be no traffic between the Province and the distant settlement of Saskatchewan. This meant a great deal of hardship for the missionaries and the Hudson Bay officials, and the surveyors and a few traders and settlers who had gone in. So a gentleman came up to Norway House and said :—

"Mr. Young, can you possibly induce one hundred and sixty of your best Indians to take a large number of those new boats, each carrying about four hundred tons cargo, up the mighty Saskatchewan, to relieve those people in their dire necessity there? They will go through the country where hundreds are dying on each side of the river; they must keep in the middle of the river all the way. It is an awful risk; do you think you can get them to do it?"

I called them together, and put the matter before them. I said—

"Indians, the white man has not treated you fairly and honourably all through, but here is a grand chance to do a glorious act. The white men, with their wives and children, up there will suffer if they don't get supplies. Are you willing to run the risk?"

I picked out one of the class-leaders, and said—

"Samuel, you are to be the guide and leader of the party." He said, "Will you give us a little time to talk it over?" So we left them.

When we went back they said, "Missionary, will you let us have one Sunday more at the church, and give us the Sacrament of the Lord's Supper ere we start upon the dangerous journey?"

I said, "Yes," and we had such a memorable sabbath. It seemed to me as though the men who were going into the jaws of death for the sake of doing a kindly act were there commemorating the death of the Lord Jesus Christ for the last time. We saw them start a day or two after on their long journey. They had to paddle their boats one thousand two hundred miles up the current to this settlement.

After being away about ten weeks, they came back in peace and safety, and all well with the exception of the guide, such had been the strain upon him. In spite of all we could do he drooped and died. I was with him when he passed away. It was a beautiful afternoon. There he lay, stretched out on his bed of robes, on some balsam boughs. He was emaciated and wasted away. I saw a change coming over him. His life had been his testimony, but there was a longing in my heart to hear his living voice again, and bending over him I said, "Samuel, this is death that has come for you; tell your missionary how it is with you."

His hearing had partly left him, and he didn't recognise me. Speaking loudly, I said, "Samuel, my brother, you are in the valley of the shadow of death, tell your missionary how it is with you, if you can."

His eye brightened, and he caught my question. He lifted up his emaciated arm, he seemed to be holding on to something, and he said—

"Missionary, I am holding on to God; He is my all, my joy and happiness;" and the arm fell nerveless, and my comrade was in the better land.

"WHY WERE YOU SO LONG IN COMING?"

There was an old Indian, a strange, savage-looking fellow; if you met him in the swamp, you would like to have your rifle handy. His hair was braided back and reached to his knees, it was a most wonderful switch, and all his own too. This fellow came and stood before me, and pushing his fingers through his hair as far as its braided condition would allow, he said: "Missionary, once my hair was as black as a crow's wing, now it is getting white. Grey hairs here and grandchildren in the wigwam tell me that I am getting to be an old man. I never heard before such things as you told me to-day. I am so glad I have not died before hearing this wonderful story. Stay as long as you can, and when you have to go away, come back soon, for I have grandchildren; I have grey hairs, and may not live many winters more; come back soon."

Then he turned as though he would go to his place; but he again faced me and said, "Missionary, you said just now 'Our Father.' That is very sweet to us. We never thought of the Great Spirit as Father; we heard Him in the thunder, and saw Him in the lightning and tempest, and were afraid. The Great Spirit Father! That is very beautiful to us."

Then he said, "May I say more?" "Yes; say on." "You say our Father—He is your Father?" "Yes." "Does it mean He is my Father—poor Indian's Father?" "Yes, your Father." "Your Father, missionary's Father, Indian's Father?" "Yes." "Then we are brothers?" "Yes," I said: "we are brothers." "Ah," said he, "it does seem to me that you, my white brethren, with that great Book and its wonderful story, have been a long time coming to tell it to your red brother of the woods." That is the question which the weary, waiting, longing pagan millions of earth's nations are asking us—why we with the Bible should be so long coming with its wondrous story.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Aug. 25, Mark vii. 14—23; Mon., Aug. 26, Mark vii. 24—37; Tues., Aug. 27, Mark viii. 1—13; Wed., Aug. 28, Mark viii. 14—26; Thurs., Aug. 29, Mark viii. 27—38; Fri., Aug. 30, Mark ix. 1—13; Sat., Aug. 31, Mark ix. 14—32.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. George Banaster, in yacht *Kingfisher*, at various watering-places on the west coast of Scotland during the month of August. Mr. Edwin Arrowsmith, Llandudno, to Sept. 15; also Colwyn Bay occasionally. Mr. Henry Hutchinson, Bridlington, to Sept. 7. Mr. E. T. M. Dennes, Whitby, to Sept. 3. Mr. F. Aldous and Mr. R. Callender, Saltburn, all Aug. Mr. C. H. Nash, Scarborough, to Sept. 7. Mr. E. Salisbury, Cromer, all Aug. Rev. Martin J. Hall, Bournemouth, all Aug. Rev. W. T. Storrs, Sandown, all Aug. Mr. W. H. Roberts, St. Leonards, to Sept. 7. Mr. C. F. Harford-Battersby, Eastbourne, to Sept. 7. Mr. J. S. Tyler, Littlehampton, to Aug. 30. Mr. W. R. Moore, Ilfracombe, all Aug. Mr. J. C. Rainey, Paignton, all Aug. Mr. H. G. Harris, Weston-super-Mare, to Sept. 3. Mr. Howard Staines, Penmaenmawr, all Aug. Mr. T. L. Sayer, Rhyl, all Aug. Messrs. C. H. and E. Collier, Herne Bay, all Aug. Mr. Livesey Carrott, Deal, all Aug. Mr. J. H. Greene, Morecambe, Aug. 25—30. Mr. S. J. Hewlett, Yarmouth, all Aug. Mr. G. H. Chaplin, Felixtowe, all Aug. Rev. H. E. Sampson, Margate, all Aug.

PERILS ON THE KRU COAST.

A surf boat was a few years ago in charge of "Buck Pierson," and going up the coast under his command, assisted by Wesley Yeates, who now commands our little Mission schooner, with six native men and two women as passengers. Off Grand Waupee they were caught by a heavy gale and capsized. The savages of Grand Waupee came with their canoes, and took the boat in tow. They seized the native men and women, who were swimming for life, took them ashore, robbed them and beat them, and were about to kill them, when they managed to escape. The two Liberians were left to drown.

They were in the water from 9 a.m. to 7 p.m., and when the Kahboys, the fishermen of Grand Waupee, saw them nearing the shore, they seized them, took them ashore, and said they would kill them, and barred them in a hut. The boat was bound for Peddy Town, not far beyond, and someone told the Peddy people what had happened. So the king of the Peddy people came and begged for the release of the two prisoners; but the Kahboys were furious, and signified their intention of killing them, simply because they were shipwrecked Liberians. The king came a second time, and failed.

Long after midnight the prisoners heard the approach of what appeared to be an army of native soldiers. They thought an army of Kahboys had come to torture them to death, and cried to God to prepare them for the tragedy awaiting them. All of a sudden crash came a great cleaver that cut off one end of the hut, and made a gash on Wesley's arm. The poor fellows gave up all hope of life, when a man rushed in and shouted:

"Where are the Americans?"

And Wesley said, "Here me, daddy!"

"Get before me."

The two prisoners fell into line before the King of Peddy, and, guarded by his soldiers, they were rescued from impending torture and death.—(Bp.) Wm. Taylor, in *The African News*.

MR. SPURGEON ON ORDINATION.—A few days ago, at a meeting in the Metropolitan Tabernacle, in a course of a description of evangelistic effort in a recently opened field, a missionary spoke of some of his helpers as ordained, and others as unordained. Thereupon, Mr. Spurgeon queried, "What's the difference, brother?" Later on, he observed: "I never was ordained myself, and never mean to be. The apostles used to lay hands on those they set apart, but there was something in their hands. If any one has such hands, I am ready, but empty hands reduce the practice of the apostles to a trifling ceremony. When a church chooses a man to be its pastor, that man is ordained if God has called him, and filled him with the Holy Spirit and power."

HELP FOR THE BLIND.—It is gratifying in the extreme to see that so much to-day is being done to alleviate the hard lot of the blind. A lady writes to us testifying to the great usefulness of the Home Teaching Society for the Blind, whose office is at 31, New Bridge-street, Blackfriars, E.C. One great feature of the work is the sending out of blind visitors, who manifest a deep sympathy with their fellow sufferers. The sightless are taught to read from Moon's raised type. Another excellent society is the South London Association for Assisting the Blind, the hon. secretary of which is Mr. J. T. Edmonds, Carlton-villa, 155, Brixton-road, S.W. The blind are assembled in classes, and taught to read the Scriptures in embossed type. During last year no fewer than 230 persons were so instructed. Devotional meetings are held, books are lent, relief administered, and in urgent cases pensions are allowed. A lady, who has for some years devoted her energies to work amongst the blind in West London, writes to us appealing for something to be done to meet the cases of poor blind children on leaving school. She says: "Such children cannot earn a living, and yet we shrink from sending them to a workhouse. The question is one for Christians. We can pass the boys on to other institutions at twelve years of age, but something must be done for the girls. Pray with us that some of the Lord's stewards may be inclined to help poor blind girls who are friendless, or whose friends are too poor to keep them at home."

THE INSPIRATION of the BIBLE.

A LECTURE
By H. L. HASTINGS.

THE question as to the inspiration of the Bible is not a question raised by me. It is a question that is already up for discussion through the length and breadth of the land. What are we to do with the Bible? How are we to regard it? Is it the best book in the world, or the worst? Is it a true book, or is it a false book? Is it God's book, or is it man's book?

We find men on all sides of the question. There are persons who tell us this book is a good book—but then there are others just as good. The Bible is inspired, and so was Plato inspired, so was Socrates, and so is the almanac inspired; in fact, everything is inspired—the book of Mormon, the Koran of Mahomet, the sacred books of the Hindoos and the Chinese; —they have their Bibles, you have yours; all are good, and one is about as good as the other. Shakespeare was inspired, Milton was inspired, Thomas Paine was inspired, and everything and everybody is inspired.

It is not worth while to waste time on false issues. When I open Shakespeare's plays I do not read at the commencement, "Thus saith the Lord God of hosts"; when I turn to Plato's writings I do not read, "Hear ye the word of the Lord"; when I peruse the almanac I do not read, "The word of the Lord came unto me." Hence, you see that this book must be judged by a standard different from all other books. Over and over again this book says, "Hear ye the word of the Lord." Now, the message *is* the word of the Lord, or it is a lie. It is the word of the Lord, as it professes to be, or it is a cheat, a swindle, a humbug, a fraud.

To illustrate: A man tells me that Jesus of Nazareth was a good man; but then, there were other men just as good. He was a spiritual medium; but there are other mediums equally powerful in these days. To be sure, I do not remember any spiritual medium giving a public dinner, for nothing, to five thousand hungry people! You may have heard of such a "manifestation," but it has not fallen under my notice. I have not heard of a spiritual medium hushing the winds or calming a storm at sea. I *have* heard of dancing tables and similar operations. I prefer to have my tables *stand still!*

But while *you* say, "Christ was simply one of many remarkable men," *He* says, "I came forth from the Father, and am come into the world; again, I leave the world, and go to the Father." *He* says, "O Father, glorify thou me with thine own self, with the glory which *I had with thee before the world was.*" Now do you say he was a good man, and yet he *told lies?* What is your idea of a good man? I do not believe that a good man lies; and I do not believe that a man who lies *is* a good man. Perhaps *you* do, but if so, you were brought up in a different way from that in which my father brought me up. So I do not believe that a book packed with lies from one end to the other is a good book; and I do not want anyone to come and tell me that Jesus Christ was a good man, and the Bible is a good book, but neither of them tell the truth. I join issue there. This book is what it professes to be, or it is a swindle; Jesus of Nazareth was what he professed to be, or he was an impostor.

Suppose a man comes to town and represents himself as the son of a British nobleman. He is well dressed, has plenty of money, turns the heads of half the young ladies in the town, and makes himself at home generally: but after a while they find out that he is the son of "old Jenkins, the blacksmith," down in the next town. Now I do not want you to tell me how prettily he behaves, what fine broadcloth he wears, or what a perfect gentleman he is in all his deportment. The fact is, he is a liar, a fraud, and a scamp. He has come under false colours, and palmed himself off on the community under false pretences; and the more good things you say about him the less I think of him: because, if he is such a well-educated gentleman, he knows better than to be going around as a fraud, and deceiving the people. So we must accept Jesus of Nazareth and his claims entirely, or else we must reject the whole Gospel as an imposture, and as the grandest, most stupendous fraud the world has ever known.

Now, do not be fooled by this soft talk about the Bible being "a good book," and yet just like many other good books. There is not another like it in the world. Let us look at some of its peculiarities:—

Here is one: The Bible is a book which has been refuted, demolished, overthrown, and exploded more times than any other book you ever heard of. Every little while somebody starts up and upsets this book; and it is like upsetting a solid cube of granite. It is just as big one way as the other; and when you have upset it it is right side up, and when you overturn it again it is right side up still. Every little while somebody blows up the Bible; but when it comes down it always lights on its feet, and runs faster than ever through the world. They overthrew the Bible a century ago, in Voltaire's time—entirely demolished the whole thing. In less than a hundred years, said Voltaire, Christianity will have been swept from existence, and will have passed into history. Infidelity ran riot through France, red-handed and impious. A century has passed away. Voltaire has "passed into history," and not very respectable history either; but his old printing press, it is said, has since been used to print the Word of God; and the very house where he lived is packed with Bibles, a depôt for the Geneva Bible Society. Thomas Paine demolished the Bible, and finished it off finally; but after he had crawled despairingly into a drunkard's grave in 1809,* the book took such a leap that since that time more than twenty times as many Bibles have been made and scattered through the world as ever were made before since the creation of man. Up to the year 1800, from four to six million copies of the Scriptures, in some thirty different languages, comprised all that had been produced since the world began. Eighty years later, in 1880, the statistics of eighty different Bible societies which are now in existence, with their unnumbered agencies and auxiliaries, report more than 165,000,000 Bibles, Testaments, and portions of Scripture, with 206 *new* translations, distributed by Bible societies alone since 1804; to say nothing of the unknown millions of Bibles and Testaments which have been issued and circulated by private publishers throughout the world. For a book that has been exploded so many times, this book still shows signs of considerable life.

I have heard of a man travelling around the country exploding this book, and showing up "the mistakes of Moses," at about 200 dollars a night. It is easy work to abuse Moses at 200 dollars a night, especially as Moses is dead, and cannot talk back. It would be worth something, after hearing the infidel on "the mistakes of Moses," to hear Moses on "the mistakes of the infidel."* When Moses could talk back, he was rather a difficult man to deal with. Pharaoh tried it, and met with poor success. Jannes and Jambres withstood Moses, and it is said found a grave in the Red Sea. Korah, Dathan, and Abiram tried it, and went down so deep that they have not yet got back. But now Moses is dead, and it is easy to abuse him. It does not take a very brave beast to kick a dead lion. †

But, after all, this book seems to stand abuse, and thrive upon refutation. A few months ago some learned men, after working for a number of years on the revision of the New Testament, finished their work. Having inserted a few modern words instead of others which had become obsolete, made some slight corrections of errors in translation, and rectified from ancient manuscripts some little errors that had been made by copyists in transcribing the New Testament,‡ at last the book was announced as ready to be issued on a certain day. What was the result? Why, men offered five hundred dollars to get a copy of that book a little in advance of its publication; and the morning it was published, the streets of New York were blockaded with express waggons backed up and waiting for copies of that book which had been refuted, exploded, and dead and buried for so many years. Millions of copies of that book were sold as fast as they could be delivered. They telegraphed that book, from the first of Matthew to the end of Romans, from New York to Chicago, about 118,000 words—the longest message ever wired —for the sake of getting it there twenty-four hours sooner than steam could carry it, to print in the Sunday newspapers.

A dead book, is it? They would not pay for telegraphing the greatest infidel speech ever delivered in this country, from here to Tophet. This old book seems to show some signs of life yet. It is like Aaron's rod that budded and blossomed, and it is being scattered all over the world.

This book outlives its foes. If you could gather all the books written against it, you could build a pyramid higher than the loftiest spire. Now and then a man goes to work to refute the Bible; and every time it is done it has to be done over again the next day or the next year. And then, after its enemies have done their worst, some of its professed friends torture and twist and mystify and misrepresent it. Surely it is no fool of a book if it lives through all that. Infidels have been at work nearly eighteen hundred years. firing away at it, and making about as much impression on it as you would shooting boiled peas at Gibraltar.

The fact is, this book has come into the world, and it seems to have come to stay. It is in the world, and I do not know how you are to get it out. One hundred years ago you might have found that book in twenty or thirty translations; but now you can find it in between two and three hundred different versions, most of which have been made in this last progressive, intellectual, nineteenth century. All over the globe it goes; touch any shore, and you will find that book there before you.

And it is a curious fact that most of our sceptical friends contrive to keep very close to

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* There lies before me a letter written to me by Mrs. Mary Benjamin, who at the age of eleven years was an *eye-witness* to the death-bed agonies of Thomas Paine. She writes from Williamsport, Pa., April 25, 1876:—

"I was invited by a distant connection...to go and see T. Paine on his death-bed...The scene to me was appalling, and I wished to leave at once. I remember him as he lay, his head near and close to the door we entered, his glaring, rolling eyes; uttering imprecations, apparently in agony of body and mind, his screams could be heard at a great distance. As I shrank back they said (there were many here) he called on Jesus Christ for mercy, and next blasphemed."

This independent witness simply confirms the testimony of other respectable persons; whose veracity is only impeached by infidels who were not present, and who know nothing of the facts, but who with characteristic candour expect us to believe their testimony concerning events which occurred years before they were born!

* See "Remarks on the 'Mistakes of Moses,'" by H. L. Hastings.

† It would be interesting to hear a military leader and legislator, like "Moses the man of God," who, after he was *eighty years old*, commanded for forty years an army of six hundred thousand men, emancipating, organising, and giving laws to a nation which has maintained its existence for more than thirty stormy centuries, give his candid opinion concerning "the mistakes" of a "colonel" of cavalry, whose military career is said to have included one single engagement, in which "he was chased into a hog-yard, and surrendered to a boy of sixteen"; after which, as soon as exchanged, he heroically resigned his commission in the face of the enemy, subsequently turning his attention to managing swindling whisky rings, discussing theology, defending scoundrels, blaspheming God, and criticising dead men who cannot answer him.

‡ For an account of these errors and their extent and importance, see "The Corruptions of the New Testament," by H. L. Hastings.

where its shadow falls. It does not take a great while to get out of sight of the Bible. You can go, in a very few days, where there are no churches, Sunday Schools, Young Men's Christian Associations, preachers, deacons, or anything else of the kind—you can "go West." There is little difficulty in getting beyond the reach of the Bible. Your scalp might not be very safe, but you can easily get away from the reach of the Bible. But the infidel, while finding fault with the Bible, takes good care to stay where the Bible is. Why is this?

There was once a vessel wrecked on one of the South Sea Islands. There was on board a sailor who had been there before, and who knew that the people were cannibals. And when the ship was wrecked, and they were cast away on this shore, they knew there was no hope for them, for they saw no way to escape. The sailor, however, climbed up on a hill-top to reconnoitre a little. Presently his shipmates saw him swinging his arms in great excitement, and inquired what was the matter. He had seen just over the hill the *steeple of a meeting-house!* That was what took all the fear of trouble out of his soul. He knew that church spire made his neck safe on that cannibal island.

Now infidels know that fact just as well as he did. Years ago, a young infidel was travelling in the West with his uncle, a banker, and they were not a little anxious for their safety when they were forced to stop for a night in a rough wayside cabin. There were two rooms in the house; and when they retired for the night they agreed that the young man should sit with his pistols, and watch until midnight, and then awaken his uncle, who should watch until morning. Presently they peeped through the crack, and saw their host, a rough-looking old man, in his bear-skin suit, reach up and take down a book—a Bible; and after reading it awhile, he knelt down and began to pray; and then the young infidel began to pull off his coat and get ready for bed. The uncle said, "I thought you were going to sit up and watch." But the young man knew there was no need of sitting up, pistol in hand, to watch all night long in a cabin that was hallowed by the Word of God, and consecrated by the voice of prayer. Would a pack of cards, a rum-bottle, or a copy of the "Age of Reason," have thus quieted this young infidel's fears?

Everyone knows that where this book has influence it makes things safe. Why is this? If it were a bad book, we should expect to find it in the hands of the worst men. In New York there was once a kind of rogue's museum—a place where they had all kinds of skeleton-keys, and jimmies, and brass knuckles, and dirks, and pistols, and implements of mischief, which they had taken away from roughs and criminals. Do you suppose there was a single New Testament in the whole kit? Why not? If it were a bad book you would expect a man to have a revolver in one pocket and a New Testament tucked away in another. There was a row the other night, and a man broke his wife's head with a—Bible? No! it was a *bottle!* Where the Bible bears sway, the rows and quarrels do not come.

What makes this book so different from all other books? Whose book is it? Who made it? Infidels have the strangest ideas on that subject. I recollect in Marlboro, Mass., I read in a newspaper an article written by an infidel, which stated that the Council of Nice, in the year 325, compiled the New Testament. They had a lot of Gospels and Epistles, genuine and spurious, and no one could distinguish between the two; so they put them all on the floor, and prayed that the good ones might get up on the communion table and the bad ones stay on the floor; and that was the way that the present New Testament was compiled. And that is the kind of food that infidels are made to swallow and digest; for that very statement can be found in various infidel books now issued by infidel publishers. This writer said that this account rested on the authority of Papias, an early Christian bishop. I replied, in a lecture, that there was one difficulty about that story—that Papias was dead and buried a hundred and fifty years before the Council of Nice was held; but as they might have got the news from "the spirits," that might be no great objection to them. The man rose to explain, and said that this was not the right Papias, but that it was another Papias, "an obscure Christian bishop of the fourth century." I told him I thought he was obscure; so obscure that no one ever heard of him before or since. On investigation it was learned that a German dominie, named John Pappus, preacher in Strasburg, and a professor at Münster, who died in 1610, discovered this story in an old Greek manuscript entitled "Synodikon," which was written by some old romancer back in the dark ages, about the year 900, for it relates things which occurred as late as 879, over five hundred years after the Council of Nice was dead and buried. And this story, written nobody knows when, where, or by whom, has been swallowed, believed, and published by infidels far and near, as an account of the origin of the New Testament: and the men who believe and peddle such fables call Christians fools for believing the Bible.

I have on one of my library shelves between twenty and thirty volumes, containing about twelve thousand pages of the writings of different Christian authors who wrote *before* A.D. 325, when the Council of Nice was held. Many of these books are full of Scripture. Those writers had the same books which we have; they quoted the same passages which we quote; they quoted from the same Gospels and Epistles from which we quote.

Origen, who wrote a hundred years before the Council of Nice, quotes 5745 passages from all the books in the New Testament; Tertullian, A.D. 200, makes more than 3000 quotations from the New Testament books; Clement, A.D. 194, quotes 380 passages; Irenæus, A.D. 178, quotes 767 passages; Polycarp, who was martyred A.D. 165, after having served Christ eighty-six years, in a single epistle quotes thirty-six passages; Justin Martyr, A.D. 140, also quotes from the New Testament; to say nothing of heathen and infidel writers like Celsus, A.D. 150, and Porphyry, A.D. 304, who refer to or quote scores of the very passages now found in the Scriptures which we have. Indeed, Lord Hailes, of Scotland, having searched the writings of the Christian Fathers to the end of the third century, actually found the *whole of the New Testament*, with the exception of less than a dozen verses, scattered through their writings which are still extant; so that, if at the time of the Council of Nice every copy of the New Testament had been annihilated, the book could have been reproduced from the writings of the early Christian Fathers, who quoted the book as we quote it, and who *believed it as we believe it.* And now infidels talk about the Council of Nice getting up the New Testament. You might as well talk about a town council getting up the Revised Statutes of the state or nation, because they happened to say they accepted or received them. The Council of Nice did nothing of the kind. The books of the New Testament were received from the Apostles who wrote them, and were carefully preserved, and publicly read in the churches of Christ long before the Council of Nice was held.*

Says Tertullian, A.D. 200, "If you are willing to exercise your curiosity profitably in the business of your salvation, visit the apostolic churches; in which the very chairs of the Apostles still preside in their places; in which their very *authentic letters are recited*, sounding forth the voice and representing the countenance of every one of them. Is Achaia near you? You have Corinth. If you are not far from Macedonia you have Philippi and Thessalonica, if you can go to Asia you have Ephesus, but if you are near to Italy you have Rome."†

These apostolic churches received the Gospels at the hands of the men who wrote them; and the Epistles were written and signed by men whom they well knew. Paul wrote, "The salutation of me, Paul, by *mine own hand*, which is the *token in every epistle*, so I write."*

Now, what did these writers testify? They testified things which they knew. The Apostle John does not say, "That which we have dreamed, imagined, or guessed at, that thing do we declare unto you;" but, "That which was from the beginning, which we have heard, which we have seen with our eyes, which we have looked upon, and our hands have handled, of the Word of Life" (1 John i. 1). This was their testimony. They testified they *saw* Christ in his life and in his death; that they saw Him after his resurrection, and felt his hands and feet, and saw the nail-prints and the spear-wounds; and they knew these things and testified of them, and they preached Christ, who had died and risen again.

When Lepaux, a member of the French Directory, complained to Talleyrand that his new religion, "Theo-philanthropy," made little headway among the people, the shrewd old statesman replied:

"I am not surprised at the difficulty you find in your effort. It is no easy matter to introduce a new religion. But there is one thing I would advise you to do, and then, perhaps, you might succeed."—"What is it? What is it?" eagerly asked Lepaux." "It is this," said Talleyrand; "go and be crucified, and then be buried, and then *rise again on the third day*, and then go on working miracles, raising the dead, and healing all manner of diseases, and casting out devils; and then it is possible that you may accomplish your end!" The philosopher went away silent; and no infidel has succeeded in fulfilling these conditions. But Christ has died, and has risen again, and these Apostles suffered the loss of all things, and even of life itself, in proclaiming these facts; and they left their testimony on record in this Book. Then the Apostles quote from the prophets, and the prophets quote from the Psalms, and refer to the Law which was given on Mount Sinai; and so we go back from book to book, until we reach the book of Genesis, and that does not quote from anybody or anything. You have then reached the fountain-head.

"But," says one, "I think that the Bible may be a true history, but that is no proof of its inspiration. It does not require Divine inspiration to write a true history." So you think it an easy matter to tell the truth, do you? I wish you could make other people think so. Suppose you go and read a file of the newspapers published just before the last election, and see if you do not think it requires Divine inspiration to tell the truth, or even to find it out after it is told. Truth is mighty hard to get at, as you can see by perusing the daily papers on the eve of an election.

There are certain things in the Bible which, to my mind, bear the impress of Divinity. A sceptic will tell you what a race of old sinners we read about in the Bible! Noah got drunk; David was guilty of adultery and murder; Solomon was an idolater, and wrought folly; Peter denied his Lord, and Judas sold Him for thirty pieces of silver; all these people that the Bible talks to us so much about are a pretty set of men! Very well; what kind of men do you expect to read about in the Bible? Noah got drunk. Is that strange? Did no one else ever get drunk? Peter cursed and swore. Are there not other men who curse and swear? Judas, an Apostle, sold his Lord, who said He had chosen twelve and one of them was a devil. Do you not sometimes find a Judas in the church even now-a-days? One in twelve was a thief and a traitor then, and we need not be surprised if we find about the same average now. But you seem to think that when you read about a man in the Bible he is sure to

* See "The Council of Nice and The Canon of Scripture," by H. L. Hastings.

† Tertullian, "Against Heretics," chapter xxxvi.

* For a brief exhibition of a few of the overwhelming proofs of the authenticity and integrity of the books of the New Testament, consult "The Corruptions of the New Testament," by H. L. Hastings. To be obtained from *Marshall Bros.*, 10, Paternoster-row.

be free from all kinds of errors, frailties, faults, and sins. You have formed this idea of men from reading in Sunday-school books about good children, who usually die young; or perusing excellent biographies, which, as you read them, cause you to exclaim, "I wish I could be as good as that person was; but I never shall." No, I presume you never will, and if you knew the whole story about the person you might not feel so deeply on the subject.

Do you suppose that if the Bible had been written by some learned doctor, revised by a committee of eminent scholars, and published by some great ecclesiastical society, we should ever have heard of Noah's drunkenness, of Abraham's deception, of Lot's disgrace, of Jacob's cheating, of Paul and Barnabas' quarrelling, or of Peter's lying, cursing, or dissembling? Not at all. The good men, when they came to such an incident, would have said, "There is no use in saying anything about that. It is all past and gone; it will not help anything, and it will only hurt *the cause.*" If a committee of such eminent divines had prepared the Bible, you would have had a biography of men whose characters were patterns of piety and propriety, instead of poor sinners, as they were. Sometimes a man writes his own diary and *happens* to leave it for someone to print after he is dead; but he leaves out all the mean tricks he ever did, and puts in all the good acts he can think of; and you read the pages, filled with astonishment, and think, "What a wonderfully good man he was!" But when the Almighty writes a man's life he tells the truth about him: and there are not many persons who would want their lives printed if the Almighty wrote them.

Suppose a young man goes, say from the country, down to the city. Perhaps he is a rich man's son, who has had more money than was good for him at home, and who comes to the city to see the sights. He sails around in dangerous waters, and slips into various ports that are not exactly safe, and the next morning finds him hauled up before his Honour in the police-court. You get a morning paper, and you expect to find the full particulars of the case. You do, do you? You find a paragraph on this wise: "A certain young man from the rural districts came to town yesterday, sailed around in different parts of the city, and fell into rather bad company. This morning he was brought up before his Honour, who admonished him to be more careful in the future, and he departed a sadder and a wiser young man." This is the kind of paragraph you will find in the papers when a rich man's son comes to the city, goes on a spree, and has his head smashed and his eye banged in a fight: you don't get many particulars. But if he is a poor vagabond, without a second shirt to his back, you can get his name, and perhaps his genealogy for generations, and all the particulars of his case. This is the way *men* write history; but when the Lord undertakes to tell *his* story of a sinful man, He does not select a poor, miserable beggar, and show him up; He does not give even the name of the thief on the cross, nor of the wretched outcast who bathed the Saviour's feet with her tears, nor of the guilty woman to whom He said, "Neither do I condemn thee; go in peace, and sin no more"; but He takes King David from the throne, and sets him down in sackcloth and ashes, and wrings from his heart the cry, "Have mercy upon me, O God, according to thy loving-kindness; according to the multitude of thy tender mercies blot out my transgressions." And then when he is pardoned, forgiven, cleansed, and made whiter than snow, the pen of inspiration writes down the whole dark, damning record of his crimes, and the king on his throne has not power nor wealth, nor influence enough to blot the page; and it goes into history for infidels to scoff at for three thousand years. Who wrote that? A book which tells the faults of those who wrote it, and which tells you that "there is none righteous, no, not one," bears in it the marks of a true book.

MEN LOVE OBJECTIONS.

Now we have to discuss this subject from all points of view, but mainly from the direction of objections. Men love objections; and so they say there are difficulties, and absurdities, and errors, and contradictions in the Bible. You have all heard such assertions. After speaking once in the city of Boston, an ex-minister came to me and told me that the Bible was not true, for there was that story which Moses told about the quails. Israel lusted after flesh, and the Lord sent them quails to eat, and they fell by the camp a day's journey on each side, or over a territory forty miles across, and they were two cubits *deep* on the ground, and the Israelites ate them for a full month. I have in my possession an infidel paper which was published in Boston, in which there is about a column of arguments and figures on this "quail story"; giving an estimate of the number of bushels of quails that were piled up over the country, and showing that when they were divided among the host of Israelites, each one would have 2,188,643 bushels of quails, which they were to eat during the month; giving each poor Israelite 69,620 bushels of quails to eat at each meal for thirty days, and therefore the Bible was not true!

I said to this gentleman, "The Bible does not say any such thing!" He replied that it certainly did; but I answered that it did not say any such thing. He insisted that it did. "Well," said I, "find it!" And when you ask an infidel to *find* anything in the Bible, you generally have him. He could not find the place; so I turned over to the eleventh chapter of Numbers, and there read that instead of the birds being packed like cord-wood on the ground, three feet *deep*, the account says that the Lord brought the quails from the sea, and let them fall by the camp, as it were "two cubits *high*," or about three feet *high* upon, or *above* the face of the earth. That is, instead of flying overhead and out of reach, they were brought in about three feet *high*, where any one could take as many of them as he chose.* And this sceptical friend had got the birds packed solid, three feet deep, over a territory forty miles across. As if I should say that a flock of wild geese flew as high as a church spire, and some one should insist that they were *packed solid* from the ground up, a hundred feet high! This is a sample of the arguments infidels bring to prove that the Bible is not true!

The book, to my mind, bears the marks of inspiration in the foresight which it exhibits. This book foretells things. You cannot do that. You cannot tell what will be next year, or next week. "The spirits" cannot tell who will be the next president, or governor, or emperor. They may tell a great many things which are *past*. They may tell you who your grandmother was, and may copy the inscription on your grandfather's gravestone, and may tell things which are written in the family record. They may reveal many many things in the past—for the devil knows about the past—but they cannot foretell the future. I did hear of one spiritual medium who foretold her own death, and she died within a few hours; but when they got the stomach-pump, they pumped out of her stomach poison enough to kill two or three. That kind of prophecy requires no omniscient foresight.

Years ago I talked with an infidel in Plymouth, Massachusetts, and he wanted me to give him some evidence that the Bible was true. After some conversation, I loaned him a little volume, an abridgment of "Keith on Prophecy." Some ten years after, as I took my seat in a railway train, he came and sat down beside me and began to talk, and he said: "If *you* want that book you can have it; but no one else can have it at any price." It had knocked his infidelity into atoms, and he was a believer in Christ, and a member of the Church.

The revelations of prophecy are facts which exhibit the Divine omniscience. So long as Babylon is in heaps; so long as Nineveh lies empty, void, and waste; so long as Egypt is the basest of kingdoms; so long as Tyre is a place for the spreading of nets in the midst of the sea; so long as Israel is scattered among all nations; so long as Jerusalem is trodden under foot of the Gentiles; so long as the great empires of the world march on in their predicted course,—so long we have proof that one Omniscient Mind dictated the predictions of that book, and "prophecy came not in old time by the will of man."*

We call this Bible a book; but here are sixty-six different books, written by thirty or forty different men. A man may say, "I do not believe in the book of Esther." Well, what of that? We have sixty-five others left. What will you do with them? A man says, "I find fault with this chapter, or with that." Suppose you do? If you were on trial for murder, and had sixty-six witnesses against you, suppose you impeach one of them, there are sixty-five left; impeach another, and you still have sixty-four; impeach another, and you have sixty-three—surely enough to hang you if you are guilty. Do you not see that you cannot impeach this Book, unless you do it in detail? Each book bears its own witness, and stands by itself on its own merits; and yet each book is linked with all the rest. Blot out one, if you can. I am inclined to think it would be difficult to do this. This Book seems built to stay together; it is inspired by one Spirit.

The authorship of this book is wonderful. Here are words written by kings, by emperors, by princes, by poets, by sages, by philosophers, by fishermen, by statesmen; by men learned in the wisdom of Egypt, educated in the schools of Babylon, trained up at the feet of rabbis in Jerusalem. It was written by men in exile, in the desert, in shepherds' tents, in "green pastures" and beside "still waters." Among its authors we find the tax-gatherer, the herdsman, the gatherer of sycamore fruit; we find poor men, rich men, statesmen, preachers, exiles, captains, legislators, judges; men of every grade and class are represented in this wonderful volume, which is in reality a *library*, filled with history, genealogy, ethnology, law, ethics, prophecy, poetry, eloquence, medicine, sanitary science, political economy, and perfect rules for the conduct of personal and social life. It contains all kinds of writing; but what a jumble it would be if sixty-six books were written in this way by ordinary men. Suppose, for instance, that we get sixty-six medical books written by thirty or forty different doctors of various schools, believers in allopathy, homœopathy, hydropathy, and all the other "pathies," bind them altogether, and then undertake to doctor a man according to that book! What man would be fool enough to risk the results of practising such a system of medicine? Or suppose you get thirty-five editors at work writing treatises on politics, or thirty-five ministers writing books on theology, and then see if you can find any leather strong enough to hold the books together when they are done.

But, again, it required fifteen hundred years to write this book, and the man who wrote the closing pages of it had no communication with the man who commenced it. How did these men, writing independently, produce such a book? Other books get out of date when they are ten or twenty years old, but this book lives on through the ages, and keeps abreast of the mightiest thought and intellect of every age.

Suppose that thirty or forty men should walk in through that door. One man comes from Maine, another from New Hampshire, another from Massachusetts, and so on from each State, each bearing a block of marble of peculiar shape. Suppose I pile up these blocks in order, until I have the figure of a man, perfectly symmetrical and beautifully chiselled, and I say, "How did these men, who have never seen each other, chisel out that beautiful statue?" You say, "That is easily explained. One man planned that whole statue, made the patterns, gave the directions, and distributed them around; and so, each man working by the pattern, the work fits accurately when completed." Very well. Here is a book coming from all quarters, written by men of all classes, scattered through a period of fifteen hundred years; and yet this book is fitted together as a wondrous and harmonious whole. How was it done? "Holy men of God spake as they were moved by the Holy Ghost." One mind inspires the whole book, one voice speaks in it all, and it is the voice of God speaking with resurrection power.

Again, I conclude that this book has in it the very breath of God, from the effect that it produces upon men. There are men who study philosophy, astronomy, geology, geography, and mathematics; but did you ever hear a man say, "I was an outcast, a wretched inebriate, a disgrace to my race, and a nuisance in the world, until I began to study

* The Hebrew word *al*, rendered *upon*, Num. xi. 31, signifies *above* or *over*, as well as *upon*; and it is applied to the flight of birds; fowl that may fly *above* the earth" (Gen. i. 20); "a wind to pass *over* the earth" (Gen. viii. 1); "the curse that goeth forth *over* the face of the earth" (Zech. v. 3); "Darkness was *upon* the face of the deep; and the Spirit of God moved *upon* the face of the waters" (Gen. i. 2). The *Septuagint* renders it by *apo*, "*from* the earth"; and the *Douai* version gives the true sense thus: "They flew in the air two cubits *high* above the ground.

* Jer. li. 37; Nahum ii. 10; Ezek. xxix. 15; Ezek. xxvi. 5; Deut. xxviii. 64; Luke xxi. 24; Dan. ii., vii.; 2 Pet. i. 21.

mathematics, and learned the multiplication table, and then turned my attention to geology, got me a little hammer, and knocked off the corners of the rocks and studied the formation of the earth, and since that time I have been happy as the day is long; I feel like singing all the time; my soul is full of triumph and peace; and health and blessing have come to my desolate home once more?" Did you ever hear a man ascribe his redemption and salvation from intemperance and sin and vice to the multiplication table, or the science of mathematics or geology? But I can bring you, not one man, or two, or ten, but men by the thousand who will tell you, "I was wretched, I was lost; I broke my poor old mother's heart; I beggared my family; my wife was heart-stricken and dejected; my children fled from the sound of their father's footsteps; I was ruined, reckless, helpless, homeless, hopeless, until I heard the words of that book!" And he will tell you the very word which fastened on his soul. It may be it was, "Come unto Me, all ye that labour, and are heavy laden, and I will give you rest"; perhaps it was, "Behold the Lamb of God, which taketh away the sin of the world"; it may have been, "God so loved the world that he gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life." He can tell you the very word that saved his soul. And since that word entered his heart, he will tell you that hope has dawned upon his vision; that joy has inspired his heart; and that his mouth is filled with grateful song. He will tell you that the blush of health has come back to his poor wife's faded cheek; that the old hats have vanished from the windows of his desolate home; that his rags have been exchanged for good clothes; that his children run to meet him when he comes; that there is bread on his table, fire on his hearth, and comfort in his dwelling. He will tell you all that, and he will tell you that this book has wrought the change.

Now, this book is working just such miracles, and is doing it every day. If you have any other book that will do such work as this, bring it along. The work needs to be done: if you have any other book that will do it, for Heaven's sake bring it out. But for the present, while we are waiting for you, as we know this book *will* do the work, we mean to use it until we can get something better.

What we most need is the book itself. It is its own best witness and defender. Christians sometimes try to defend the Word of God. It seems like half-a-dozen poodle dogs trying to defend a lion in his cage. The best thing for us to do is to slip the bars and let the lion out, and he will defend himself? And the best thing for us to do is to bring out the Word of God, and let "the sword of the Spirit" prove its own power, as it pierces "even to the dividing asunder of soul and spirit."

Suppose, for example, all the good people of this town should try the Bible, say for a single year. Suppose you start to-night, and say: "We have heard about that book, and now we will begin and practice its teachings just one year." What would be the result? There would be no lying, no stealing, no selling rum, no getting drunk, no tattling, no mischief-making, no gossiping, no vice nor debauchery. Every man would be a good man, every woman a good woman; every man would be a good husband, father, or brother; every woman a good wife, mother, or sister; every one in the community would be peaceable; there would be no brawls, no quarrels, no fights, no lawsuits; lawyers would almost starve to death; doctors would have light practice, and plenty of time to hoe in their gardens; courts would be useless, gaols and lock-ups empty, almshouses cleared out of their inmates, except a few old stagers left over from the past generation; taxes would be reduced, hard times would trouble nobody—all would be well-dressed and well-cared for; and presently the news would go abroad, and we should hear in Boston, "What wonderful times they are having up there in old Spencer. The people have all gone to living according to the Bible." The news would get into all the local papers, the Springfield papers, the Boston papers, the New York papers; the telegraph wires would be kept busy with the news; they would hear of it in Cleveland, in Cincinnati, in Chicago, in St. Louis, in New Bedford, and Fall River, and Portland; and the reporters would start off to investigate. One would be inquiring, "Are there any houses to let in Spencer? any to sell? any building lots? any farms for sale?" Capitalists would come here. Some man from Boston would say, "I am going to move to Spencer; I am sick of the noise and hurry of the city, and I want a place where I can bring up my children, and not have them go to perdition." There would be a general rush from all quarters to Spencer. It would raise the price of real estate twenty-five per cent. in six months; taxes would come down, property would go up, and good people from far and near would want to move into town, and nobody who was worth having there would want to move out. And this would be the direct result of reading and *obeying this book*. Now, if a book will do that for a community, what kind of a book is it? Is such a book the Lord's book or the devil's book? It seems to me that a book which will do such work as that must be the Book of God, inspired by the very breath of the Almighty.

The book is its own witness. It bears its own fruits and tells its own story. The great trouble with us is, we do not read this book, we do not use it, we do not understand it. It is a sorrowful fact that you can hardly go into a prayer-meeting, but you are likely to hear a quotation from Scripture that is not in the Bible and never was. You may hear, "In the midst of life we are in death," from the prayer-book; "He tempers the wind to the shorn lamb," from an old romance; "God unchangeably ordains whatsoever comes to pass," from the Catechism; accompanied by passages misquoted, misunderstood, and misapplied, which show that the people do not read their Bibles, and do not understand them: and the worst thing about it is, one-half the people who go to meeting do not seem to know the difference. We need to *read* the Bible, to search it, study it, believe it, and obey it, and we shall find that it is filled with sanctifying power to our own souls, and that it is the word of salvation to the lost and perishing.

But says one, "I do not understand the Bible. I read it, but I cannot make anything of it. Somehow it is obscure, and my mind does not take hold of it." How do you read your Bible? "Oh, I read a chapter now and then; I read it here and there."

Suppose your boy comes home from school and says, "I can't make anything of this arithmetic: it is all dark to me." You say to him, "How did you study it?" "Oh, I read a little at the beginning, and then I turned to the middle and read a little here and there, and skipped backward and forward. But I don't understand it; I can't see into it."

You say to him, "My son, that is not the way to understand arithmetic. You must begin at the beginning, with the simplest elements, master every principle, learn every rule, solve every problem, and perform every example, and then the whole book will open to you as you go on."

When you read a novel do you begin in the middle, and read a page here and a line there, and skip about hither and thither, and say, "I can't make anything of this book?" No; you begin at the beginning, where "A solitary horseman was seen one dark, tempestuous night, riding along upon the margin of a swollen stream which wound about the base of a lofty mountain, on which stood an ancient castle," &c., &c. There is where you begin; and then you read every line and every page of the book until you get to the end. Sometimes they print a column or two of a story in a paper, and go and scatter it through the town, and at the end of it you will read, "The remainder of this thrilling story will be found in the columns of the *Weekly Blazing Comet*"; and then you start off down to the newsroom and buy the *Blazing Comet* to find out how the story ends! Why will you not take the Bible and read it in the same way? Why will you not give as much attention to the faithful words of the living God as you will to a pack of lies spun out by some sinful man? Why will you not take the Bible and read it from beginning to end, and *see how it comes out?* You will find it the grandest and most thrilling story the world has ever known. Sometimes, when you have not time to read a novel through, you read the first chapter or two, to find out who the hero is, and then skim through the pages and read the closing chapters, and find out who was murdered, who was hung, and who was married; and then you can guess the rest, for there is usually about so much sawdust put in the middle for stuffing. Why will you not do as much as this for the Bible? Begin at the beginning, and read until you find out who is the hero of the story. You will find that the presence of one Person pervades the whole book. If you go into a British Navy yard, or on board a British vessel, and pick up a piece of rope, you will find that there is one little red thread which runs through the whole of it—through every foot of cordage which belongs to the British Government—so, if a piece of rope is stolen, it may be cut into inch pieces, but every piece has the mark which tells where it belongs. It is so with the Bible. You may separate it into a thousand parts, and yet you will find one thought—one great fact running through the whole of it. You will find it constantly pointing and referring to one great Personage—"the Seed of the woman" that shall crush the serpent's head; "the Seed of Abraham," in whom all the nations of the earth shall be blessed; "the Seed of David," who shall sit on David's throne and reign for evermore; the despised and rejected Sufferer, the Man of Sorrows, the Christ of God, born in Bethlehem, crucified on Calvary, rising triumphant from Joseph's tomb, ascending to sit at God's right hand, and coming again to judge the world and reign as King and Lord of all forever. Around this one mighty Personage this whole book revolves. "To Him give all the prophets witness"; and this book, which predicts his coming in its earliest pages, which foreshadows his person and his ministry through all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendours which shall crown and consummate his mighty work.

God's Word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which He has made, and the Church which He has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world: "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow, nor sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there shall be no more curse: but the throne of God and of the Lamb shall be in it." At the beginning, we find the tree of life in Paradise, from which the sinner is shut away by a flaming sword, lest he eat and live for ever; at the end we find the tree of life again, "in the midst of the Paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory for ever.

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims, and comforting words. It is a book which unfolds the Divine purpose, and not only reveals the way of salvation, but marks the pathway of the people of God through this wilderness, and foreshows the destiny of the world which He has made and the church which He has redeemed.

When we look at these facts we see that this is no man's book. When Columbus saw the river Orinoco, someone said he had discovered an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty hearts of impostors, liars, and deceivers—it springs from the eternal depths of Divine wisdom, love, and grace. It is the transcript of the Divine mind, the unfolding of the Divine purpose, the revelation of the Divine will. God help us to receive it, to believe it, and be saved through Christ our Lord.

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The Blood they couldn't See!

By R. SCOTT MONCRIEFF.

Some weeks ago, at a railway station in one of our popular sea-side resorts, the Saturday had been an unusually busy one; several excursion trains, in addition to the ordinary trains, had arrived, each one crowded with passengers who had hurried forth from it in thousands, eager for rest or recreation by the sea-side, during the Whitsuntide holidays.

"The place has been full of life all day," one would have said; but "there is death here," he would have added, could he have looked into a room off the platform, in which one had been lying that day, waiting for the summons to go forth in an opposite direction, on a journey she knew not whither, and absolutely alone!

About nine o'clock that evening, a friend at whose house I was a guest, Mr. M——, received an urgent message to "come and pray with a woman dying at the railway station." Her name was not given, nor any other information, by the girl bringing it; nor did she know Mr. M——'s name, having been told to run to the house and ask for "the gentleman that preaches on the sands." And as it was his practice to do so every evening, he had no hesitation in accepting the message as for himself, and hurried off, after asking me to follow him soon, as he could not remain absent from his own house for above half-an-hour.

When I entered the station soon afterwards, glad to leave behind me the glare and noise from a crowded drinking and dancing saloon immediately adjoining it, the platform was deserted and quiet at last; but quieter still was the room in which I found the departing traveller, a girl of about twenty, one of the two barmaids employed in the restaurant. She had been seized on the day before with an illness so severe that the doctor had failed to check its progress; and he told me, as I spoke to him at the door, that though she might survive until next day, the end might now come at any moment. But a short time before, she had seemed so rapidly sinking that her companion in the refreshment-room, who had frequently heard Mr. M—— preaching on the sands just opposite the railway station, had sent for him, not knowing a single minister of the Gospel, or having a single Christian friend in the town, as she told me.

She assured me, further, that during the eighteen months which she had spent in that situation neither of the barmaids had been allowed time to go to a place of worship on one single Sunday, though they had asked for it again and again; and that she had been able to hear the Gospel preached only now and then by crossing the road on a Sunday evening, between trains, and listening to the preaching on the sands! She added that her companion, a delicate girl, had come to the situation, from London, only a few weeks before, during which she had not been absent from the bar for a single day until now, and that the girl had not a single friend in the place!

The mother, hastily summoned from London, sat sobbing at one side of the sufferer; at the other Mr. M—— was kneeling, now quoting to her, in low and gentle tones, passages from the Word of God, setting forth Jesus as the only Saviour, and able to save to the uttermost; and now, in simple words, offering prayer. On his rising to leave her, I took his place, and found her mind quite clear and her voice strong, though she was exceedingly weak. She was quite conscious that her end was very near, and admitted that she was not ready for it, and that all was dark before her. She had never been religious, she said; had never thought about her soul; or read the Bible; or cared to go to church. But now she was no longer indifferent, as she had been up to that hour. Mr. M——'s words had thoroughly aroused her to a sense o her need of a Saviour. She was very quiet; but the earnestness of her expression, and of her gaze, revealed the state of her mind, as she told me how she wished she knew Jesus as her Saviour.

"Do you remember," I said, "the old Bible story of the people in Egypt, who were told by God to kill a lamb for each family, and sprinkle the blood on the door-posts in the evening, and that none of the family were to go out of the house until the morning? And do you remember what then took place—how the angel of God, going through the land, killed the firstborn in each house not marked by the blood, but passed over each house on the doors of which blood was sprinkled?"

"Yes; I remember that story," she said.

"And by whom was the blood to be seen," I asked—"by the people inside, or by the angel outside, the house?"

"By the angel outside," she answered.

"So then," I added, "they were saved by trusting to blood which they themselves had shed, but now could not see?"

"Yes; they could not see it," she replied.

"Now," I said, "Jesus, the Lamb of God, was slain by men, and his very blood was poured upon this earth, as the blood of the lamb was put on the door posts. The Word of God says, 'Christ our Passover was sacrificed for us.' God saw his blood, and still sees it upon every one that believes in Jesus; and if you believe in the blood of Jesus, the Lamb of God, now, He will see it on you, and pass over your sins. Do you follow my meaning?"

"Oh, yes; I understand that. How wonderful!" she exclaimed, with animation.

"Now I will tell you a true story," I said. "Many years ago, in India, I had been travelling all day, on horseback, with an elder brother. Late in the evening, when it was quite dark, we came to a river, which we had to cross in order to reach his house on the other side, where his wife and children were expecting us. But we found it so flooded that we could not ford it, and had to wait until a boat could be procured. After long waiting, we were told that the boat was there; and on going down to the river-side, we saw a long, narrow canoe, hollowed out of a single tree, in which, as we were told by the men who had brought it, they would take us across in safety, one by one! My brother had crossed before in that very boat, and had no hesitation in stepping into it, saying he would go first. It was pushed off, and in a moment was swept away on the rapid current, out of sight in the darkness, and I was left alone on the margin of the river.

"After a time I was hailed from the further and unseen shore by a voice which I recognised as my brother's, and I knew that he had crossed in safety. So when the canoe was brought for me, instead of being afraid, as otherwise I might have been, you know, I stepped down into it without fear, and was immediately borne away from the shore. It was not long before we reached the other side; and though it was so dark that I could not see on what to step as I left the canoe, I had been greeted by a voice which I knew to be that of my own brother, and my hand had been grasped by a hand which I felt could be none other than his, as he assisted me up the bank; and ere long he brought me to his own house, where I found a room had been prepared for me, and a hearty welcome."

"I see; I see," said the dying girl, with much earnestness.

I went on saying: "There is a dark river before you, and you are brought down to the very brink of it; but there is One who, if you believe in Him, will show Himself to be your own brother, who has crossed this very river before you, having gone to prepare a place for you in his Father's house on the other side. Can you trust Jesus to save you?"

"Oh, how you have helped me, sir! how you have helped me!" she suddenly exclaimed, with intense earnestness, seizing my hand with an eager grasp, as if I was to support her on her stepping down into the boat.

"Listen," I said, "to what He cries to you from the other side: "When thou passeth through the waters I will be with thee: and through the rivers, they shall not overflow thee." "Fear thou not; for I am with thee."

She had raised her head from the pillow, and her left shoulder, turning toward me on seizing my hand; but now she sank back again, murmuring: "Oh, how you have helped me! Thank you; thank you!"

I think I shall never forget the eagerness of her gaze as she seemed to hear the Elder Brother's voice hailing her from the further shore:

On the other side of Jordan,
By the sweet fields of Eden.

On hearing a fresh burst of sobs from her mother, sitting now at the foot of the bed, she partly raised herself again to look at her, and called to her in a very tender tone: "Mother, mother, try not to cry; I have no fear now!"

I then reminded her of her sins, telling her that Jesus could not receive her on the other side unless she repented of them and confessed them on this side. She said that she did indeed feel what a sinner she had been. I urged her to confess them to God in her heart, saying that that was her part, and that so surely as she did that, so surely might she rely on Him to do his part, and to forgive and to cleanse her from all unrighteousness. Still holding my hand, as I rose to leave, she said, "You will come again, sir?"

"Yes, but you will probably have crossed the river before I can come again," I replied.

"It may be so," she calmly answered.

"Then I leave you trusting in the blood, though you can't see it?" I said.

"Yes, just as they did!" was her reply.

The quietness of the room had been disturbed now and then by the clink of glasses in the adjoining bar, and the increasing noise of preparations in the station for the arrival of a train due from London, and as I stepped out on the platform, the crash of dance music and the sounds of revelry from the saloon fell on my ear in very sharp and painful contrast to the scene I had just left; and yet how very many would have pronounced it a scene of death in the midst of life!

About 11 a.m. on the following day I stood once more by the side of the dying girl, who had been expecting me, she said. I was much struck with the brightness of her countenance, and her cheerfulness of voice. Though evidently much weaker, her mind was still quite clear. She was still "trusting in the blood which she could not see, just as they did," she said, and was not afraid of the river; and then, at my suggestion, she earnestly thanked the Lord for the forgiveness of her sins.

After a brief visit, and giving her some passages of Scripture for her encouragement, I bade her farewell as one whom I felt sure I would meet again. I was at the door when I heard myself called, and turning back, I asked her mother if she had called me; but the daughter, with a bright look from her pillow, said, "It was I, sir; only to say good night!"

Mr. M—— called soon after I had left her, and was no less surprised than I had been at her cheerfulness. She assured him that now she was not afraid to die, having found Jesus to be her Saviour, and thanked him as the one whose words had first led her to seek Him.

When I called again, about 5 p.m., I found that she had crossed the river!

Looking at the crowds of idlers in the streets and on the sands, how many would have said again of the scene in the chamber, "It is death in the midst of life!"

But would not He have pronounced it *life in the midst of death*, in whose Word it is written, "She that liveth in pleasure is dead while she liveth" (1 Tim. 5, 6); "He that hath the Son, hath life, and he that hath not the Son of God hath not life"? (1 John v. 12.)

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THE CAPE GENERAL MISSION.

Mr. W. Spencer Walton and his party are now on their way to the Cape, having left London on Friday last, followed by the benedictions and prayers of many devoted servants of Christ. The spirit and purpose of the Mission have been heartily entered into by thousands of earnest Christians, who will, it is hoped, continually remember each and all of the workers at the throne of grace.

The farewell meeting, held on Wednesday last week at Exeter Hall, was a blessed time, alike for the missionaries and those who attended to wish them God-speed. The chair was occupied by Mr. S. Gurney Sheppard, who takes a hearty interest in the Mission. The first speaker was Mr. Schreiner, who dwelt upon the great spiritual need of the Cape. Having lived at Kimberley for nineteen years, he had seen something, not only of the darkness of heathenism, but also of the moral destruction which follows in the wake of ungodly civilisation. He dwelt upon the ravages of drink and the ruin of vice among the natives, the result of contact with the white man, and gave expression to great joy in view of the establishment of the Mission. As is well known, Mr. Schreiner has himself for a dozen years or more done evangelistic work in and around Kimberley, and, alluding to this fact, he said that with others to whom the honour of God and the welfare of the poor people has been a matter of serious concern, he has long prayed for organised work on a large scale and definite Gospel lines. In the visit of Mr. Walton to the colony he discerned the hand of God, and in the Mission he distinctly saw an answer to prayer. Mr. Schreiner observed that the Salvation Army is doing a grand work in Kimberley, and indeed throughout South Africa, but its endeavour lies mainly with a particular class of people. We want, he said, another class to be likewise reached, and I believe this Mission is going to touch this needy class, many of whom are, in fact, longing for the pure Gospel.

Mr. T. B. Miller followed with some earnest words on Acts xiii. 2, 3, in which the separation of Barnabas and Saul to take the Gospel to the Gentiles is recorded. By the "laying on of hands" those who sent them forth identified themselves with the apostles; we also should not overlook the fact that, though "abiding by the stuff," we may, by identification with this Mission, enjoy the privilege of partnership in the efforts of the workers, and thus "share alike with those who go forth to the war." Mr. Miller referred with pleasure to the fact that the Mission is unsectarian; its members belong to different sections of the visible church, but they are all members of the Church of God, and filled with the Holy Ghost and love for their fellow-men. The missionaries having been commended to the Lord in prayer, Mr. A. A. Head appropriately gathering up the thoughts of many hearts, Mr. Walton delivered a short address. Among friends who could not attend were Rev. J. Gelson Gregson, and Mr. J. E. Mathieson, both of whom directed attention to the promises contained in Joshua i. 5—7. The message of Mr. E. H. Glenny, of the North Africa Mission, was "God be with you till we meet again," while a family of friends sent the text: "I will go before thee, and make the crooked places straight: I will break in pieces the gates of brass, and cut in sunder the bars of iron. And I will give thee the treasures of darkness, and hidden riches of secret places, that thou mayest know that I, the Lord, which call thee by thy name, am the God of Israel" (Isa. xlv. 2, 3). Having given some account of the origin of the Mission, Mr. Walton declared its purpose to be the exaltation of the living Christ, in order that men may accept Him as Saviour and Lord.

The other members of the party followed with brief addresses. They showed themselves to have experimentally realised the mysteries and joys of the faith of God. Mr. Dudley Kidd quoted 1 John iii. 17, and varied it thus: "Whoso hath *the next* world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" The millions of Africa are perishing in ignorance of the pardon and deliverance in Christ which the Gospel makes known to mankind. If we shut up our bowels of compassion, how can it be said that the love of God dwells in us? Mr. D. Jackson took his stand upon the gracious promises of 2 Cor. vi. 16: "I will dwell in them, and walk in them." Mr. W. Malcolmson joyfully said good-bye to his friends, for if going to South Africa would unite him eternally with hundreds of souls, he regarded separation from a few for what must, at longest, be but a short time, as an inestimable privilege. Mr. A. Walklett asked for the prayers of the audience, as also did Mr. M. Coates, who was exultant in view of the high vocation to which he had been graciously called. Mrs. Walton, who hopes to assist the Mission in many important ways, was not present, being in the north of England bidding farewell to her friends. Miss Edith Walton, who is completing her training as a nurse, anticipates joining the Mission shortly. She read out John xv. 4: "Abide in me and I in you," &c., and remarked that the work is being undertaken in the strength of God. Mr. Reginald Radcliffe made an earnest appeal for workers for the foreign field, being followed by Mr. John McAuliffe, who besought the abundant blessing of God upon the Mission. May grace be multiplied upon each of the labourers, and news soon come to hand of a great awakening, as a result of evangelistic endeavour at the Cape!

It should be stated that Mr. Daniel Jackson goes out as the missionary of the Railway Mission, this step having been rendered possible by the generosity of Lady Ashburton, who guarantees his yearly stipend. Mr. Spencer Walton has kindly undertaken the supervision of his work at the Cape.

*** We omitted to state last week that the photograph from which our engraving was taken is published by Mr. G. P. Abraham, Lake-road, Keswick.

BETHNAL GREEN FREE LIBRARY.—The report that the Committee has just issued, setting forth the work it has done during last year, must be regarded as more than encouraging. The progress in a dozen years has been quite phenomenal; for the 500 volumes, with which a commencement was made, have grown to 20,000, besides an immense number of magazines, &c. In point of fact their very success has been a source of perplexity to the Committee, necessitating additional enterprise and larger outlay, the entire movement being supported by voluntary aid. The plan of posting the advertisement-sheets of the daily papers outside the library at 7 a.m. every day, for the benefit of those seeking employment, is much appreciated. It is estimated that, through its reading-room, lectures, and classes, the Library benefitted some 50,000 persons last year. The trustees are hoping soon to commence building much larger premises, as at present the accommodation is quite inadequate.

ROMANISM IN THE UNITED STATES.—There is coming a struggle between the Church of Rome and the United States, of which the premonitions have been felt at times, and are now agitating the minds of thoughtful men. It may be the last great struggle between the Papacy and Republicanism, issuing in a final triumph for the one or the other. We cannot doubt what the event will be. Romanism is still mighty, but the institutions against which it strives are mightier, because they stand for less error and more truth. It is altogether likely that the Papacy will receive its death wound on the soil of the New World—unless, indeed, it received it at the hands of Luther and his coadjutors, and is simply requiring several centuries of alternate sinkings and risings before lying prostrate for ever. Catholic papers are discussing, to some extent, the question of a "Catholic Congress of the United States," similar to the Congresses which have been held in Europe this year. We hope they will have it. It would tend to increase the sum total of popular intelligence respecting Romanism.—*Boston Morning Star.*

COUNT CAMPELLO AT SAN REMO.

Count Campello has been working quietly but very successfully in his native district of Valnerina in Umbria. But thousands in every part of Italy are outside the pale of the Church of Rome, and they are inside no other. They are no longer ignorant and superstitious and priest-ridden, and so they cannot see the force of attending a church where, neither intellectually or spiritually, can the priests and their services do them any good. The men feel that. The women are still under the power of the priest, and attend church. But, as a number of fine young men said to me the other day, "We want female education in Italy, that our wives and sisters may be disgusted, as we are, with the present system, and desire a purer and a better."

Count Campello is meeting this state of things. He came to San Remo, and we simply intimated a day or two before that he would hold certain conferences. The people turned out in their thousands to hear him; they applauded what he said; the local press advocated his cause. Before he left for Umbria many waited upon him and begged his return. He has just paid his second visit. We asked the Syndic to grant us the use of the town theatre—being the largest building in the place—that as many as possible might hear Campello. The Syndic put the matter to his colleagues, who unanimously and cordially gave us the use of the building free of expense. Admission was by ticket, so as to secure as far as possible a representative and influential gathering. Last Sunday afternoon the theatre was packed from floor to ceiling with an audience any orator might be proud to address. For two hours Count Campello and his young evangelist and law student, Signor Ugo Janni, discoursed on the nature of true religion as a thing of the heart and of the will, as reconciliation to God through Jesus Christ, and submission of the whole being to his law in love, and of the mission of a church to teach and foster this religion in the heart. They showed how once in early times the Christian Church in Italy answered this purpose. Then, in scathing terms, they denounced the present Papacy as no Church, but a cruel, corrupt, criminal system at war with the interests spiritual, intellectual, and material of the individual, the family, and the community at large. And then they appealed to their countrymen in noble, eloquent words to become Christians by receiving Christ into the heart, and to rally round the banner of Catholic Church reform.

Their words were not in vain, for the very cream of San Remo youth met the two reformers at a private conference the next day, and, after a frank statement of ideas on both sides, an agreement was come to whereby these young men would aid Count Campello in establishing a mission at San Remo as the first step towards the formation of a Reformed Catholic Church.—*Rev. Alex. Robertson, in "Evangelical Christendom."*

"ECHOES FROM JAPAN."—Dear Sir,—May I through your columns express my regret at the unavoidable delay which has taken place in the publication of this work to those who have subscribed for copies. I trust that this work may be published before the end of the month. Those who wish to secure copies would do so most easily by ordering beforehand, as only a limited number will be issued at present. The book contains missionary information and sketches of the country and people from personal observation, as well as various hints and suggestions which may prove helpful to those who contemplate labouring among this singularly-prepared people—the Japanese. Messrs. Passmore and Alabaster are the publishers.—Yours faithfully,

M. McLean.

57, *King's-road, Chelsea, S.W.*

DOWN AMONG THE POOR.

SCENE:—The common room of a small lodging-house in East London. Time:—Sunday night. Present:—About fifty men. Enter mine host, known in the neighbourhood as an infidel, and therefore presumably not actuated by any regard to the Sabbath in administering, as he proceeds to do, a vigorous rousing to his lodgers and to the room in general.

"Tidy up a bit now, an' clear this room, I say!"

His orders are promptly obeyed. Presently the cause of the unwonted fit of respectability appears in the person of two simply-dressed young women, whose grave, bright faces, gentle earnest demeanour, sweet presence, and glad Gospel message, are evidently welcome and familiar.

"Deaconesses, they is, from 'Arley 'Ouse, up Bow," a rough man answers to a newcomer's inquiry. The people of the narrow court outside come round the windows to listen to the hearty singing and the simple words.

"Oh, that was good! Just what we wanted to-night!" sighs one of the dreary-looking women. And a poor wandering Italian, come to seek a fortune in our fabulously wealthy England, who has found consumption of the lungs and but little bread or money, looks up with a new wonder lighting his dark southern face as the story of the love of God is told.

"Oh, is it true, miss?" he cries. "I don't get much love in *this* world."

Things here are not always plain sailing, as one young sister finds, when, after discoursing eloquently to a man who had excited her interest and sympathy, she finds that *he is deaf and dumb*. Sundry smiles and nudges, unobserved by her, testify to the other lodgers' enjoyment of the mistake; but the fault is atoned for next Sunday by chosen verses being written out for the afflicted man, across whose sad face there comes a gleam of pleasure as his eyes trace on the paper that has been brought there specially for him, "God so loved..."

Sometimes the lodging-house kitchen is rather a noisy scene, and the friendly offices of the landlord are required.

"H'order there, lads! It's all very well, this noise, w'en the *men's* a-speakin' to you, but w'en the *ladies* is 'ere you must be quiet," he said one night, unconsciously supplying evidence of woman's influence which we would submit to those who maintain that, however earnestly "we also believe," we should not be allowed to "therefore speak."

As, leaving tracts behind them, our sisters prepare to go, one man says earnestly—

"I wish, miss, I was at work for so good a Master as you are."

And so they pass out into the darkness, leaving the good seed sown upon the waters.—*Regions Beyond.*

CHURCH GROWTH IN THE UNITED STATES.—The New York *Independent* has published an elaborate array of figures, showing the extent of Christian progress in the United States. The number of communicants, including Roman Catholics, was increased last year by 877,000, the total rising to 20,667,000. The larger part of the increase is attributed to the Roman Catholic Church, in which all adherents have been reckoned as communicants. As, however, the Romish directories show serious discrepancies, their figures cannot be relied upon. The statistics of the evangelical churches have been compiled on stricter lines. Altogether there are 142,767 churches and 98,322 ministers in the country, being a nett gain of 3882 churches and 3865 ministers on the year. The *Independent* cogently remarks: "A clear addition of an average of between ten and eleven churches, and as many ministers, every day in the year, does not appear to indicate decline of power of growth. A daily harvest of 240 souls is not symptomatic of that decay which certain sceptics profess to discover in Christianity in this country."

THE KESWICK CONVENTION:

HOW TO EXTEND ITS USEFULNESS.

SIR,—The recent Keswick Convention was attended by many missionaries just now at home on furlough, and by a considerable number of young men and maidens, some going forth almost immediately for the first time, and others only waiting till the Lord shall make his way plain before them.

There were present also many ministers of the Gospel from England, Scotland, and Ireland. All alike bore testimony to the wonderful help the Convention had been made to them, and not a few who had been present in former years were able to tell that the blessing they had then received had been abiding, standing well the test of daily life and work in common home scenes.

It was very generally felt that it might be a great blessing if in future years a far greater number of the heralds of salvation could be gathered together on this interesting occasion. It would mean quickened spiritual life in themselves, and new life in many a pulpit, parish, and mission station.

But the costliness of a visit to Keswick, especially at Convention times, places such a privilege beyond the reach of very many to whom it would be a great boon. Many this year owed the enjoyment of it to the liberality of some of the Lord's stewards, and before I left Keswick I heard of a little company of Christians who had been blessed themselves, resolving to make it easy for several others to attend next year.

This kind thought is capable of yet further extension. It was suggested that a fund for the purpose of paying the expenses of missionaries and other poor ministers for the Keswick week should be commenced *at once*. I was asked to make the suggestion known, if you will allow me, through your columns, and to say that contributions may for the present be forwarded to me. If this proposal be according to the mind and will of God, the money will be forthcoming, and "friends in council" will then be able to decide to whom to send invitations.

I have authority to say that Mrs. H. C. G. Moule, Ridley Hall, Cambridge, will gladly do all in her power to make the necessary arrangements at Keswick for the reception and entertainment of those who may accept these invitations.

FREDERICK BALDEY.

St. Simon's Vicarage, Southsea.

DEAR SIR,—It will greatly rejoice the hearts of many to see that they are to be visited in their lonely and isolated positions by such men as Mr. Grubb, and that they, amid their heathen surroundings, are to have a visit from Keswick, if they cannot pay a visit to Keswick. Only those who are to some extent acquainted with the isolation and loneliness of work in foreign lands can know how helpful such a visit is likely to be. Many will feel that the Holy Spirit Himself has guided the friends to take up such a work as this. Many will be longing for the visits, and expecting to hear of rich blessing received through such visits, and of lasting results arising from them. No wonder that Mr. Grubb has already more invitations than he can accept. Such work is likely to be most helpful to the missionaries themselves, but not to them only, but to the many native workers, and also to the hundreds of convinced but undecided ones.

The Keswick friends have been guided to a new and most important method of missionary work. The field for such work is almost unbounded. The workers in it are few indeed. Why, then, should not the Keswick friends use the greater part of the money contributed in sending out others in this same way? Our great Master has given the money, and, if we seek them, He will give the men. By this means Keswick might extend its influence over the world, and influence every missionary station in heathendom. I would especially plead for India. Such work seems to be greatly needed there, and surely, in many ways, India has special claims on British Christians. Why should not someone be sent out from Keswick to visit every missionary station in that land? Is not this the best way in which the money already given can be spent? Are there not many who would gladly give more to be spent in the same way? It is not so much more workers that is needed as a fresh baptism for those already working. Let us unite in praying that the great Master will send out others on this grand mission. Let us also plead earnestly that God's richest blessing may accompany them, and that each vessel in which they travel may be the better because they have travelled in it, and each station they visit the better because they visit it.—Very truly yours,

JOHN D. KILBURN.

Helsingfors, Finland, August 13.

A CRY FROM THE AUSTRALIAN BUSH.

DEAR SIR,—You have inserted letters lately as to opium-smoking in Sydney and Melbourne, and as to mission work among the aborigines of Australia.

May I call attention to another crying need of that vast country, viz., evangelistic work among the scattered English settlers in the back bush. At one of the missionary mettings held at Friar's Crag, Keswick, after the Convention was over, a letter was read from a gentleman in New South Wales, which stated that there were thousands "out back" who were worse practical heathen than the Chinese. "Send us," he wrote, "some of your energetic and single-minded men out here." I can confirm his statement as to the godless lives, and the absence of all means of grace except at a great distance and at uncertain intervals, in the back settlements. I met with a man, still young, who had not seen a Bible, nor had a word spoken to him about God or his soul, for fourteen years.

The population is so scattered that no settled minister or fixed place of worship is of much use. What is wanted is men of sound common sense, strength, and energy, full of love and of the Holy Ghost, to be continually moving about from station to station, to hold services, pray, instruct, converse, sell Bibles, &c.

Shall we not all join earnestly in the prayer which was offered that evening at Keswick, that the good Shepherd would be pleased to stir up the hearts of his people, so that the means and the men may be forthcoming, both here and in Australia, for gathering in these stray sheep in the wilderness?—Yours truly,

LAMORNA.

EDINBURGH G.P.O. MISSION BAND. — A number of witnesses for Jesus have recently been raised up in the Edinburgh G.P.O. They have organised themselves into a mission band, and are willing to go as deputations to any place in or around the city. Anyone in charge of a mission wishing such a deputation could have a date fixed by communicating with Alex. Muir, Telegraph Dept., G.P.O., Edinburgh.

THE NEW VICAR OF CROYDON. — Some anxiety has been felt as to the tendencies of the cleric appointed to succeed the late Rev. J. W. Braithwaite, who was universally beloved for his staunch Protestant principles. "A Beverley Resident" writes in *The English Churchman*: He is by no means a ritualist, but a "moderate churchman," with no extremes one way or the other. At St. Mary's, Beverley, he adopts the north position, not the eastward, and the Hymnal in use is "Church Hymns," and not "Hymns Ancient and Modern." The services are reverently performed, but with no leanings to a high ritualistic order. The music is fairly good, and elaborate on special occasions. Mr. Fisher is a hard-working clergyman, and much beloved by his present parishioners, particularly by the working classes, by whom he will be much missed when he has to leave. He is an excellent preacher and a staunch advocate of temperance, both in his public and private capacity, having been a total abstainer, I believe, for many years.

THE NEW BISHOP OF SYDNEY.—The Rev. Canon W. Saumarez Smith, Principal of St. Aidan's College, Birkenhead, has accepted the Bishopric of Sydney, New South Wales, vacant by the resignation of Bishop Barry. The new bishop signed the memorial of 1881 against the toleration of extreme ritual. The bishop-designate was a scholar of Trinity College, Cambridge, where he took a first-class both in the Classical and Theological Tripos. He took the Carus Greek Testament prize, the Scholfield, Seatonian, and Maitland prizes, and held the Crosse Theological and Tyrrwhitt's Hebrew scholarships. He was ordained by the Bishop of Ely to the curacy of St. Paul, Cambridge, and was vicar of Trumpington in the same county. He has been Principal of St. Aidan's College for twenty years, and is an honorary Canon of Chester as well as examining chaplain to the Bishop of Norwich. He is one of the most scholarly evangelicals, and his work on Genesis and his sermons on Christian Faith had a considerable reputation.—*English Churchman.*

A MORMON STRONGHOLD STORMED.

Richmond, a town in the Cache Valley, in the north of Utah, has a population of about two thousand Mormons. Five years ago no one questioned the authority of the bishop, no one dared to challenge his power. Recent evangelistic activity in the place has been eminently blessed, and is thus described by a correspondent of *The New York Observer*:—"Rev. W. E. Renshaw came to this place, found a plot belonging to the Presbyterian Church, with a small log cabin on it which served as a school-room, and made his home where no one dared openly to be his friend. He opened a religious service. A few little girls came; large overgrown rude boys would stand at the window, make disturbances at the door, and near the close of the service would enter and make a noise. With a disposition that knew no anger and no fatigue, the services would be begun over again and the boys would hear a little, and this was done as many as three times in the evening until some of them caught the spirit and loved it. This work has been continued for four years, and what is the result?

"It was my pleasure to spend a Sunday here and assist in the services of the neat and commodious Presbyterian Chapel.

HOW DID THIS COME?

"The women of the Synod of Indiana and others know how this labour of love was accomplished. To them it is an open secret. It was their prayers and their faith; to us it is a building wrought of God. March 3, a glorious Utah day, the chapel was open. In a regular manner the congregation assembled and filled the place to overflowing. A new order of things is in the community, and now no one can be too friendly to the Presbyterian minister. A fearless, plain speech, a patience that is never ruffled, a ready word in this centre of priest-craft, intolerance and lust, upheld by the laws of the United States, has done its work. Where four years ago no one dared to question Mormon authority, now there is a growing sentiment, and the conviction is spreading, that its days of darkness are numbered.

"Let no one think the work done. When the power is broken, there remains a still more pressing and solemn duty. Few people can understand outside the Territory the character of Mormonism. Some say "break up polygamy" and let them alone. But polygamy in their religion can never be broken up. The law may restrain it as it does avarice and licentiousness, but with the Mormons it is the very central doctrine of the whole system. The faithful presentation of Christ with noble examples, and continuance in well-doing with faith and prayer: these must receive their reward. A great work lies before the Church; may God give grace that, without faltering, it may be pressed to success in dispelling the darkness and ushering in his glorious kingdom."

CARLISLE CONVENTION for the Deepening of Spiritual Life, Monday to Thursday, September 2—5, in the Drill Hall. Preparatory meeting, Monday evening, 7.45; other day meetings at 7, 11, 3, and 7.30. Hon. Secretary, Mr. C. I. Clapperton, 6, Chiswick-street, Carlisle.

BRAZIL.—Rev. E. H. Soper writes:—I am anxious to begin lecturing in England, as I have just received news of two more of our missionaries in Brazil having been ordered off the field at once through illness. This may hasten my recall to Brazil. My permanent address while in England will be 179, Cattell-road, Birmingham.

GLASGOW CONVENTION.—Eighth annual Convention for the Deepening of Spiritual Life, will be held in St. Andrew's Hall, Berkeley-street, Glasgow, September 24 to 27. Meetings at 11, 3, and 7.30; preparatory meeting on Monday evening, September 23, at 7.30; also daily prayer meeting in Berkely Hall. Programmes from Mr. Wm. Sloan, 8 Gordon-street, Glasgow

JEWISH MISSIONS IN GERMANY.

There is at Basle a small society of Friends of the Jews. They have no missionary of their own, and Pastor Gottheil, of Stuttgart, is their only representative. In a letter to a friend, published in *Woman's Work* (America), Pastor Gottheil says:—

"The work of preaching the Gospel to the Jews in western Germany is of a peculiar character. In the east of Germany, and still more so in Austria, Poland, and Russia, the spirit of Romanism (in Russia, Greek Catholicism) prevails and influences the public mind, and rather deters than attracts the Jew from an approach to inquire into the motives of Christianity. All they think about it, more or less, may be summed up in this, that the religion of these Gentiles that dwell among them amounts to worshipping the figure of a dead man on the cross: for the rest, it is a system permitting the indulgence of every sort of licentiousness and evildoing, topped by a very fervent hatred of the Jew, so that it appears as if the best Jew hater be the best Christian. Of course, the Christian missionary is not, especially in the outset, a welcome visitor; under such circumstances, it would be strange were it otherwise. For the Jews in these regions have no knowledge of the fact that the Christianity they see and suffer from is a miserable distortion of the real article, which in its essence is *spirit* and *love*, and culminates in the worship of a Spirit, and in love of the one true God.

"Different it is in western Germany, where Gospel light and life prevail. True, it is not all light; there is no want of shade, yea, even darkness is prevailing. But still the Bible is widely spread and the Gospel manifests itself as a power of God, as such recognised even by those who do not yet believe in it, though they participate in its blessed fruit in the concerns of common, every-day life (1 Tim. iv. 8). So we have to do with Jews who are within the influence of the heavenly light, partaking, though unconsciously, sometimes ungratefully, of its sweet and generous impulses. Our appeals, accordingly, are as much to the intellect as to the conscience. And we do not plead in vain on those grounds: for truth is a power that prevails in the end; in the case of the Gospel, in God's good time. For such time, to look out and wait is the pleasure and duty of *faith* in the Word and promises. Meanwhile, as if to encourage us in believing on, spite of many disappointments and much delay, the faithful Master gives here a soul and there a soul as

EARNESTS OF THE COMING HARVEST.

Thus at this station, worked now by the writer of this paper for well nigh forty years, scarcely any year has passed but that the Lord has graciously given some precious souls from among Israel, to be added to the number of those that have grace to believe unto salvation.

"The first Jew to be drawn to the Son, under this my ministry, was an artisan (a weaver), about the year 1853. He was then a young man—now glorying in his grey hairs—but his Christian life has been one of continued exercise in the grace and graces of Gospel life, so that he has grown a very patriarch in his neighbourhood; and, as a friend remarked who lately heard him expound the Word, 'Verily a prince in Israel.' For all his humble position in life, he has had the privilege of laying hold on many a wavering soul and steadying it in its heavenly course by wise counsel and fervent intercession. Truly he is as salt and a good savour to his surroundings.

"As I write, my thoughts revert to two Jewish ladies, mother and daughter, who are now already with the Saviour, seeing Him whom their souls did love. It was a memorable hour when they both knelt down, confessed their sins, and yielded themselves up for life, death, and eternity, into the pierced hands of Him who has died that they might live and obtain mercy and forgiveness, without money and without price.

"Another young daughter of Israel, having fallen ill, was kindly attended day and night by our deaconesses until recovery. During her illness (two months) this Jewess was much occupied with the question, how it was that these deaconesses, not being Jewesses, bestowed so much unwearied attention upon her. She at last resolved to inquire, and the reason she heard given still more astonished her. It was for the love of Jesus they showed love to others; they thankfully thus repaid, in a small way, the great love wherewith Jesus had loved them. The Jewess was so much struck with the bearing of the sisters, that before her full recovery she resolved to follow in their footsteps and devote her life likewise to such a good work. Of course she was told that she must first become a Christian herself. She was thus brought under the influence of the mission, instructed by myself, and received into the Church. Even whilst yet under instruction she gave herself with all her might to loving work among the sick and suffering, and she promises to shine a bright jewel in his crown, which may He grant!"

A MISSION IN HEBRON.

This ancient town where the remains of our forefathers Abraham, Isaac, and Jacob are buried, has at present a population of 12,000 inhabitants, of which about 2000 are Jewish. Our hearts were drawn out towards it, and there was not a single missionary to tell of a Saviour's love.

After earnest prayer we visited the town and began to preach the Gospel there. For the present we have taken two rooms, arranging for one man to stay permanently and others to make occasional visits. We found the Jews willing to listen to the Gospel, and they gladly received books. In the first two days we gave away all the books we brought with us—viz., 100 Psalms, 50 Hebrew New Testaments, and 50 Hebrew Christian almanacs.

The Jews are divided into two sects, the Sephardim and the Ashknazim: they have two large ancient synagogues, one called "Father Abraham's Synagogue." There is a tradition that once there were in Hebron only nine Jews, and on the Day of Atonement they assembled at the synagogue for worship, but as they had not the full number of ten men which is required for worship, they prayed to the God of father Abraham, and a strange Jew entered. They then began the worship, and at the reading of the Law they asked the stranger what his name was. The answer was "Abraham," and directly after the service the stranger disappeared. Taking it for granted that the patriarch Abraham was the man, they called the synagogue after his name.

Any information about the Evangelical Mission to Israel, which I superintend, can be obtained from Theodore Walker, Esq., Leicester.—Yours in the hope of Israel,

Jerusalem. D. C. Joseph.

THE ABORIGINES OF AUSTRALIA.—Mr. and Mrs. Matthews, accompanied hy Paddy and Jennie Swift, have addressed meetings at Finsbury Park Y.M.C.A. Large audiences have listened with deep interest to the story of mission life and work in Central Australia, and many have been the prayers offered that when Mr. Matthews returns, in October next, to resume his work among the dark-skins of Australia, God's blessing may attend his deeds of kindness and words of Gospel hope. There are some 250,000 poor blacks in the great island continent, and those who have seen and heard our dark-skinned friends, Paddy and Jennie Swift, cannot but desire that Mr. Matthews may return full of the Spirit, and be sustained by the prayers of a large number of British Christians.

"FROM ME IS THY FRUIT FOUND."

Hos. xiv. 8.

From Me is thy fruit found;
If thou the joy wouldst know
Of bearing fruit that shall remain,
My life through thee must flow.

From Me is thy fruit found:
Thy efforts all are vain,
Thou canst not grow by taking thought,
Nor fruitfulness attain.

From Me is thy fruit found;
The branch without the tree
Is withered, dead, and cast away—
So thou, apart from Me.

From Me is thy fruit found;
I am the living Root,
Abide in Me and I in you,
So shall ye bear more fruit.

From Me is thy fruit found;
Abundant life I give,
Much fruit the Father's glory is,
For this alone ye live.

From Thee is my fruit found;
Lord, keep me safe in Thee,
Increase the fruits of righteousness,
Live out thy life in me.

WORK AMONGST MARINES.

Though the exodus of workers from London during the summer months necessarily causes a diminution of Christian work in the Metropolis, compensation is to be found in the many special efforts put forth in the health resorts around the coast. The following brief account of a somewhat unique work may prove an incentive to further effort in the same direction.

Mr. F. W. Barclay, a member of the Aldersgate-street Y.M.C.A., who is spending his vacation at Deal, has been led to undertake a special work amongst the 1600 Royal Marines stationed in the barracks at Walmer. By invitation of the leader, Mr. Welldon, he took charge of a Bible-class for these young soldiers, which is held every Sunday afternoon in a room adjoining the Victoria Baptist Chapel, and by personal invitation in the streets succeeded in inducing many to attend. Admission to the barracks was next obtained, and in every room he was enabled to give testimony to the men assembled of the saving power of the Gospel as experienced in his own life.

Mr. W. R. Lane was at this time staying in the town, and he was soon enlisted in the work. By kind permission of the pastor, Rev. N. Dobson, three special meetings were held in Victoria Chapel, and on each occasion there was a most encouraging attendance of young soldiers. Mr. W. R. Lane, who was formerly in the Coldstream Guards, gave the addresses, and many professed to accept Christ as their Saviour and Captain. On Wednesday, 14th inst., a tea meeting was held in the same place, after which a Gospel meeting, presided over by Rev. N. Dobson, took place. Addresses were delivered by Mr. F. W. Barclay, Mr. J. H. Putterill (Aldersgate-street Y.M.C.A.), and Mr. W. R. Lane. At the close many hands were held up signifying a desire for prayer, and the workers were engaged till a late hour directing those who were anxious to the Saviour. It was gratifying to see one of the drill-sergeants of the corps assisting in this work. When leaving, this faithful soldier of Christ said: "I shall soon have a 'Hallelujah Squad'; six of my men have become Christians." Similar work to this might be carried on during the summer months in all towns where soldiers are stationed.

DR. BAEDEKER IN RUSSIA.

"Hitherto the Lord has helped us." From Moskow we went to Nijney Nowgorod, and then by steamer viâ Kasan to Perm. From Perm by railway across the Asiatic frontier to Ekaterinburg and Tjumen. In all these places we visited the prisons, and found open doors and eager listeners in the prisons, as well as warm sympathy on the part of the governors and officials.

The flood of exiles is simply overwhelming: the prisons on the high road to Siberia are terribly overcrowded. The officials do what they can with a kind heart, but they are not able to stem the stream. Tjumen is the great thoroughfare of exiles who go by land to Siberia; from 18,000 to 19,000 pass that way every summer from May till September. During the winter season they accumulate in the prisons in Russia. At Tjumen the British and Foreign Bible Society have placed a colporteur, who gives to the exiles, as they pass on board the barge, copies of the Gospels, &c. Leaving Tjumen yesterday morning we arrived at Tobolsk this afternoon, and we hope to visit the three large prisons in this place to-morrow and the day after. On Friday we hope to start by steamer to Tomsk, a journey of about seven days. We have been favoured with a permit to travel part of the way in the barge with the exiles, and we may thus have blessed opportunities to give the glorious Gospel to those who are fast bound in iron, and under the terrible power of the prince of darkness. The barge is taken in tow by the steamer.

I will not stop to speak of special cases; it is enough to say that the prisons of Russia present a sad sight. But darkness cannot be too dark for the light to come in to disperse it. "Where sin abounded, grace did much more abound."

My visit to these dark regions of humanity is necessarily short; my time is running out fast, and strength for such arduous labour will soon fail. But I feel persuaded that many servants of God would most eagerly step into the gap, and do the work much more effectually than I can do it in only one visit to these parts. This is, indeed, "a region *beyond* and *beneath*," which has scarcely come under consideration for missionary enterprise. My friend and fellow-traveller, Schertuzin, is a great help and comfort to me, both as an interpreter and as a most kind and gracious companion. We are grateful for every remembrance in prayer.

After visiting Tomsk, with four to five thousand prisoners, we hope to return *via* Tjumen to Perm, and thence to Kasan and Samara. Orenburg and Upha are within access by rail from Samara.—Yours in the fellowship of his service, F. W. Baedeker.

Tobolsk, Siberia, Aug. 6.

CONFERENCES will shortly be held in several places. Details of some are given in our list of forthcoming meetings. At Perth (September 10—12) the subject will be: "The Holy Spirit in and with our Lord Jesus Christ, in and with the Written Word, in the World, and in the Church on earth and in heaven." There will be evangelistic addresses, and statements on work at home and abroad.—At Clifton (October 1—3) the subject will be: "God, our own God" (Ps. lxvii. 6).

MR. AND MRS. WILSON, of Redruth, are departing for Australia with the good wishes of a large number of English friends. That Mrs. Wilson's health should have necessitated the change, is deeply regretted, and at a public meeting held a few days ago sympathy with them was expressed in a very practical manner. Mr. Wilson is a native of Australia, and his journal shows that during twenty-two years, while engaged as town missionary at Redruth, he has held 4313 meetings, paid 63,700 visits, conducted 949 open-air services, distributed 270,331 tracts, and attended the death-beds of 762 persons. He told the meeting that he was not conscious of having a single enemy in the town.

THE GOSPEL IN PARIS.

The French services at the Salle Evangélique, Avenue Rapp, Paris, continue to be well attended. At some of the evening meetings it is no unusual thing for 300 or 400 to be present. At the special services in Italian and Spanish, which the Council of the Evangelical Alliance are arranging, there are some hopeful signs that the brethren, who have been invited to come from their work in Spain and Italy to evangelise amongst their own countrymen during the Paris Exhibition, will not labour in vain.

OH, THAT FRANCE KNEW THE LORD!

The number of candid souls, plunged in unbelief and doubt, who yet yearn after "an unknown God," is very great. What they need is to meet a living Saviour; and what they generally do meet are more or less erudite divines, whose arguments perplex. Among other letters from men of this stamp is the following, which may be called typical. It is addressed to one of the ladies at the Rue Auber Hall, [of the Salvation Army]:—

"You have stirred a whole world within me. You say that your religion is peace; but since I have heard you the tempest within has arisen more furious than ever. The first time I entered the hall it was from simple curiosity, and Christ once more was placed on my path.

"I have heard great Christian orators without being much touched, and what has touched me has come from poor people laughed to scorn and despised. Have they a charm? a secret? No; but doubtless they believe truly what they say, and they speak from the heart. But what must one do to believe as you believe—to become a new being?...I am weary of my doubts. To forsake the world would not cost me much. I hate this world of short-lived glory and everlasting discussion—this world of bombast, of falseness, of stupid mockery, with a hatred that you have not experienced in forsaking it, for you want to save it, whereas oft-times I would have destroyed it. Whether you are in error or not in your belief, you have in your heart a great pity for those who suffer. It is not those who are without bread that are the most to be pitied. If there is a heaven, and if I do not go there, it will not be laid to your charge."

This grey-headed man of the world is not far from the Kingdom of God, if, indeed, he has not entered. Truly, it has been said, what France wants is not splendid discourses, books, and eloquent prayers, however useful all these may be, but living Christians, each one acting as though he were the only representative of Christ on earth.—*Evangelical Christendom.*

NEWS OF STANLEY.—A Zanzibar telegram says: "News has been received that Stanley is making for Kavirondo, on the east side of the Nyanza Lake. He had met a white man, probably a missionary, who wanted porters, and had given him some. He will make for Mombasa, but is not expected to reach the coast for some months. Mr. Stevens, the long-distance cyclist, who was sent into Africa by a New York paper, has been heard from. He left Zanzibar some months ago for the interior to discover the whereabouts of Stanley, and is now returning, having failed in his mission.

THE MISSIONARY TRAINING COLLEGE, Puerto Santa Maria, Spain, has closed its fifth session. The principal, Rev. W. Moore, reports that the tone and conduct of the young men under training has shown a decided improvement over previous years. The session closed with seven students. Summing up his efforts, the Principal says: "All are agreed that for a native church a native ministry is a necessity; and the Christian public are now expressing their confidence that this training college is honestly, and with some measure of success, endeavouring to meet that felt need." The hon. treasurer of the college is Mr. D. Matheson, 120, Queen's-gate, London, S.W.

Missionary Jottings.

The Waldensians next September celebrate "The Glorious Return" to their valley two hundred years ago, and the King of Italy, whose ancestors drove them out, assists on this occasion by a gift of £200.

The Moravians, though small in numbers and wealth, have sent out, during the last century, 25,000 missionaries, and expended £60,000 yearly. They have nine mission ships. If all other evangelical churches did as well what a power they would be!

Spain.—The Protestant Church of Spain numbers at present 112 chapels and school-houses, 111 parochial schools, with 61 male and 78 female teachers, 2545 boys and 2095 girls. There are 80 Sunday-schools, with 183 helpers and 3231 scholars. The churches are ministered to by 56 pastors and 35 evangelists. The number of regular attendants is 9164; of communicants, 3442.

"Blind Kaldas," the Protestant colporteur in the City of Assiout, in Egypt, sold 474 volumes of Scriptures last year. He winds his way through the crooked streets without a guide; is acquainted with most of the people; has a robust intellect and a memory well stored with the Bible; is not easily angered and seldom gets into trouble. Kaldas's blindness probably helps him in many ways.

Africa.—There are 27 societies having missions in Africa, with 453 ordained and 107 lay preachers and helpers; 186 women, 10,000 native pastors and helpers, and about 16,000 communicants.—The latest news from Malange, one of Bishop Taylor's stations, is that an entire family of natives, five in number, have forsaken their idols and turned to Christ.—Bishop Crowther has lately opened at Bonny (Africa) a new church built of iron, with sitting accommodation for 1,000 worshippers.

China.—In the China Inland Mission Hospital and Dispensary at Chefoo, 5,539 out-patients have been relieved, 217 surgical operations performed, 96 in-patients treated and brought under spiritual influences, not a few of whom are believed to have accepted Christ as their Saviour; and all this work is done at the small cost of £143. One of the most encouraging signs in the missionary work in China is the hold the Gospel is gaining on the hearts of the women. One lady has from forty to fifty present at a women's meeting each Sunday.

Samoa.—The Samoans, regarding whom so much interest is now felt, are considered the finest race among the Polynesian Islands. They are graceful, pleasing, of good physique, and have a soft and musical language. They have been converted to Christianity and are very moral and honest. On Sunday no work is permitted on shore, nor are natives allowed, it is said, to work on board ships in port. The sale of liquors is absolutely prohibited. It is to be hoped that the faith of these people in Christian nations may not be wronged through violation of treaties.

The French Missionary Society.—The last year has been one of progress. Eight new missionaries, of whom three are married, have entered the field; and the French Congo Mission has been created. In Lessouto, 514 new members have been admitted into the church; 3332 catechumens are preparing for membership; 9875 persons belong to the mission church, which has 110 outposts (fourteen more than in 1887). The Tahitians who came to Paris for the Exposition were present at the annual meeting. One read a speech of thanks to the French churches, and all sang a hymn in their native tongue.

Brazil.—The following statistics are given in the "Evangelical Year Book," published by Rev. Mr. Vanorden. Presbyterian Synod:—63 churches, 32 ministers, of whom 12 are natives, 3 licentiates, 7 candidates, 2966 members, and 13 schools. Methodist Ep. Church.—346 members, 7 ordained ministers, 6 candidates for ordination, 3 local preachers, 20 preaching places, 2 schools, and 4 foreign missionary lady-teachers. Baptist Church.—5 churches, 241 members, 12 male and female missionaries, and 3 native preachers. Bishop Taylor has four labourers in Para, Pernambuco, and Maranhao. The churches organised by the late Dr. Kalley are three in number, having a membership of about 250 believers. There are five evangelical papers and two agencies of Bible societies. Thirty years ago there were hardly any native Christians in Brazil.

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Dr. A. T. Pierson.—*The New York Evangelist* states that Dr. Pierson expects to sail about September 20, in order to spend some months in Scotland advocating the cause of missions.

Light on the Congo.—We rejoice to learn that the workers on the Congo are seeing cheering fruit of their testimony for Christ. Rev. Joseph Clark, of the American Baptist Missionary Union, writing on June 18, says: "Forty-nine baptisms at our Banza Mantike station in the early part of this month, and twenty more on the 11th. Four baptisms at our Lukunga Station on June 9." These are glad tidings. We trust we shall soon receive other equally encouraging messages.

In Persia Christianity has had great success during the last three years. In western Persia there are now more than 2000 church members. What is still more hopeful, much of this progress is made through the efficiency of native pastors. Of the seventy-nine students in the college at Oroomiah, seventy are Christians. There are many village schools established by the missionaries, and Dr. Labaree reports that the Moslems of Persia are more accessible than those of any other land.

Turkey.—The statistics for the Eastern Turkey Mission have just been completed for the year 1888. "The estimated population of the field occupied is over one and a quarter million. This gives to each ordained missionary in the field a parish of ninety-two thousand souls. Of this two and one-quarter millions within the limits of the mission only about sixteen thousand are declared Protestants, *one-tenth of one per cent.* of the whole number. But of the sixteen thousand declared Protestants, only 2686 are members of the Protestant Church—which makes one church member to every 500 of the souls included within the mission limits.

Syria.—Dr. George E. Post, in an article on the outlook in Syria, says: Little by little the light is stealing in. Men of all religious opinions are inclining to toleration. The Bible is being circulated among the masses. The number of readers is multiplied. Those who believe are bolder, but at the same time more discreet. Those who do not believe are forced to concede that the Bible is the source of religious knowledge and the referee in all cases of doubt or dispute. Those who are far from the spirit of the New Testament claim to be *evangelical.* Everything is ripening for a grand demonstration of the power of the Holy Spirit.—The Syrian mission in 1827 had only secured 20 converts; to-day its church roll exceeds 1500. The mission in Egypt reports an addition last year to the membership of 365—one for each day of the year.—The mission press at Beirût employs forty-eight persons and during the past year has printed 1900 volumes, the total number of pages being nearly twenty-nine millions. Of these eighteen millions were pages of Scripture. Since the press was established it has turned out a grand total of 394 million pages.

SUNDAY BANDS.—The question of allowing a Sunday band to play on the pier at Ventnor has been decided by the vote of the ratepayers. Voting papers were issued under the system of one man one vote, with the following result:—Against the Sunday band, 313; for the Sunday band, 243. Majority against, 70. As many as 136 ratepayers abstained from voting.

MR. HENRY COOK writes:—The Seamen's Bethel and Reading Rooms at Deanville was opened last week by Mrs. Deane Browne, who had largely contributed to its erection. The upper part of the house is not quite finished, but will soon be complete, and will be used for the comfort of all seamen coming into this Port. Lord Radstock, with Pasteur Creisseil, took part in the meetings, which were largely attended by seamen, workmen, and others. On Saturday morning a respectable man was wandering about to find a doctor, and in great agony of body with cramp, having no place of comfort on the small yacht of which he was in charge. He sought shelter on board our *Herald of Mercy*, and from our medicine chest we administered a remedy which was effective. Then, wishing to express his sympathy for the work, he put 10s. in the box. Our house will have a bedroom always in readiness for such cases.

On board "The Herald of Mercy, Trouville."

Kansas has abolished the saloon. It seems almost incredible that among a population of 1,700,000, extending from the Missouri River to Colorado, and from Nebraska to Oklahoma, there is not a place where the thirsty or hilarious wayfarer can enter, and, laying down a coin, demand his glass of beer.

Evangelistic Notes.

Mr. Charles Inglis intends to sail on Sept. 4 on a preaching tour in the United States and Canada.

Mr. Leonard Weaver, who has just returned from a visit to Miss de Broen's Mission at Belleville, Paris, will accompany Mr. Inglis to America. These brethren ask prayer for blessing on their labours in the Gospel.

Farnham.—A sixteen days' mission, conducted by Mr. Wales, of the Evangelisation Society, has just been brought to a close at this village, from which great results are expected. Earnest prayer is requested that many may be saved, and that the good work may go on. G. B.

A Blind Evangelist.—Mr. Houston, formerly of Bessbrook, Ireland, has been holding revival meetings for several months in Jersey City, U.S.A. His preaching has been with much power, and Mr. George R. McKenzie, of the Singer Sewing Machine Company, has purchased a site in Grand-street, below Junction, whereon to erect a permanent mission-hall.

Tent-work in Scotland.—Through the liberality of a few friends, the Scottish Evangelistic Association (5, St. Andrew-square, Edinburgh), has been able to send a tent into the harvest-field. This is a difficult work, but, nevertheless, the practice has been greatly blessed in some cases, and with earnest prayer, cheering results may confidently be expected from the present effort.

Hungerford (Berks).—A three weeks' mission has been held here by Mr. Oscar Owers, of the Evangelisation Society. It need not be said that the teaching has been faithful; under God's blessing much good will result. The evening addresses were highly appreciated, but the afternoon "Bible Talks" were the great feature for building up and strengthening Christians in the service of the Master, and especially in encouraging a more intelligent and closer study of his Word.

Mr. and Mrs. Brryman Ridges left England for America some two or three years since. Mrs. Brryman Ridges (whom our readers will remember as Miss Brryman) was much used in evangelistic work at Syracuse, N.Y. She is now ministering to a church in Los Angeles, Cal., but is desiring to return to evangelistic work in the more eastern States. She is more calculated for usefulness in this way, than in a settled ministry. We fear they have been considerably tried financially.

Scarborough.—Rev. R. Balgarnie has been preaching at the Bar Church, Scarborough, during the month of August. Last Sunday was held the thirty-ninth anniversary. The congregations every Sunday have been very large. The open-air services on the foreshore have attracted immense crowds. On Sunday evening, after service, the cabmen, wives, and widows were invited to tea. Mr. Balgarnie commenced his ministry at the Bow Church in 1851. This is his first visit since he retired from the pastorate in 1887, to devote himself to mission work.

Weymouth and Portland.—On the 12th and 13th inst. children's services were held on the sands, conducted by Rev. F. Sumner, of Bristol, who delivered very powerful and telling addresses, which were also much appreciated by large adult audiences. Col. White, of Bournemouth, also lent his aid. There were also open-air services conducted on Portland, on the 12th: all denominations combined, and efficiently led the singing. About 500 souls listened with rapt attention to the fervid Scriptural utterances of Mr. Sumner, the word evidently taking hold. On the 13th Mr. Sumner and Mr. J. C. Allday delivered earnest addresses to about 400 Portlanders. Mr. Enos Young, a Portland farmer (whom God has greatly blessed) also assisted.

Mr. John Elliott, of the Evangelisation Society, has just concluded a three weeks' united tent mission at Purton, near Swindon, which has been greatly owned by God. The Church-people and Nonconformists have united heartily together. The tent has not only been packed full, but on Sundays hundreds of people were unable to find a seat. Some of the worst characters in the neighbourhood have been reached by this effort, and the number of young men who have attended night after night has greatly cheered the hearts of the workers. Many have come a distance of several miles to attend the services, and the most earnest attention has been paid on every occasion to the glorious Gospel, which has been the power of God unto salvation.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, AUGUST 25.—Judges X.

Times of quietness (1—5).—God will not be always threshing. After storms have disturbed the atmosphere, there come times of clear shining and peace. Such parentheses of rest came to Israel under Tola and Jair, of whom there is little notable to record. How often it happens that we make much of the days of strife and sorrow, while we permit the days of uneventful calm and prosperity to pass almost without remark.

Times of sin and suffering (6—9).—Very woeful is this incessant story of backsliding. The whole land must have been infected with multiplied idolatries. What a medley of gods! Yet, is it not always the case, that one idolatry of the heart leads on to another? Sin is gregarious in its nature, and suffering always follows. "Sore distress" (9); as had been foretold (Lev. xxvi. 17, 37). It is very beneficent of God to have associated sin with sore distress, as He has done physical maladies with pain, else we had been content to sin until we had dropped into death.

Times of repentance (10—18).—Truly pathetic is this scene! The cry of agony (10). There is hope when sinners cry to God with genuine contrition, and to such cries there is an immediate response. The answer of God may have come by Him, or by angels, but it was very just. Their sorrows were not due to any inattention or failure on his part. He had ever helped them. But as they had preferred others, let these now do as much for them as He had done (Jer. ii. 28). Then, when the people had gathered in solemn assembly to receive the answer, they were not driven to despair, but cast themselves on the Divine mercy, at the same time putting away their idols. Are we clear of strange Gods (1 John v. 21)? If so, the grief of God for our miseries will issue in all-sufficient deliverance. "Let us search and try our hearts, and turn again to the Lord."

MONDAY, AUGUST 26.—Judges XI.

Jephthah had a very base origin (1—3).—But men ought not to be reproached with their parentage, if their own character is sweet and noble. Let us so live as to cast a halo of light on our origin, however lowly. Is not this also an illustration of God's constant action (1 Cor. i. 27)?

The terms of agreement (4—11).—This is the way in which we treat God. First, we refuse Him, then we eagerly apply to Him. But may we not learn here the one condition on which Christ is willing to undertake our salvation? If he deliver us, we must be willing that He should be leader and head. This is where we so often fail to realise Christ's salvation. We would be glad enough to be delivered, we are not prepared to yield the sovereignty of our souls; but on no other terms will He deliver. Mark the religiousness of Jephthah's character (11).

The parley (12—28).—This was consistent with Deut. xx. 10, 11. The land had not belonged to the Ammonites, but to the Amorites, from whom Israel had taken it at God's command; Ammon, therefore, had no claim to it whatever.

His vow (29—40).—There was no need of such a vow to obtain God's favour. Our vows should not be made to win God's help, but as an expression of our gratitude and love. We should be careful as to the subject-matter of our vows (Eccl. v. 2). How noble the tenacity of soul with which these two great souls clung to the terms of that solemn vow, though it cost them so dear. There is no need to suppose for a moment that she was sacrificed in death; this was distinctly prohibited (Deut. xii. 30, 31). Besides, the women went to talk with her from year to year (40, marg.). She was evidently devoted to a life of perpetual maidenhood, a bitter sorrow to an Israelite woman. The marginal of v. 31 reads "or" for "and," which may explain the apparent failure of Jephthah to fulfil his vow.

TUESDAY, AUGUST 27.—Judges XII.

Fratricidal strife (1—6).—This is the worst of all. There is no war to be compared to civil war. Ephraim had contended thus with Gideon (Jud. viii. 1). Pride lay at the root of all. They could not endure that there should be honour and glory from which they were excluded. How conciliatory was the rugged chieftain's answer (2, 3). There is much in his character which is very noble! Ephraim was evidently the aggressor, not only by invading the territory of Gilead, but by using scurrilous terms of reproach, describing the Gileadites as fugitives from themselves. Ah, deceitful, hell-fired tongue (James iii. 6)! The word "shibboleth" means *river*. Forty and two thousand is 2040. This scene has led to the use of shibboleth, to indicate the tests which Christians impose on each other, and by which they condemn those who differ from them in matters trivial as an *h*, whilst they ignore the great bonds of a common brotherhood (Rom. xiv. 19).

Some minor Judgeships succeed (8—15), which call for very slight notice, and yet in these quiet days the people were able to recoup themselves for the grievous ravages made in their prosperity during the preceding years. We all of us need quiet, growing days in our lives, in which we may not be winning conspicuous victories, or making remarkable progress, but are righting ourselves, striking our roots deep, and repairing the mistakes of the past. Days of uninterrupted spiritual experience, of even monotony of circumstance, of unbroken prosperity are sent to give us such opportunities which are urgently needed in all human lives. But amid such times it is necessary that there should be an habitual recognition of Christ's judgeship and kingship.

WEDNESDAY, AUGUST 21.—Judges XIII.

Samson's story is very interesting. It teaches what can be wrought by one man who is right with God, and in whom God's Spirit dwells with mighty power. He was a man of mighty faith, and this made him the man he was (Heb. xi. 32). All things were possible to him, because he believed (Mark xi. 23). And he was able to believe, so long as he lived a life which, symbolically at least, and to a certain extent literally, was a life of separation (Num. vi. 2). Probably he was not specially remarkable in his physique: his power was the result of faith.

The Philistines (1) have given their name to Palestine, but were altogether insignificant, possessing five cities to the south; but Israel's sin made them strong. Dan's lot lay next to Philistia. The dock-leaf grows near the nettle.

An angelic annunciation (3—7).—This Angel was the Lord Himself, who is the Word of God, for his name is called Wonderful (18, marg.) and Jehovah (19). How careful should parents be to deny themselves of even lawful indulgences for the sake of their children. We should share with others, and specially with our dearest, all those communications with which God rejoices our hearts (6, 7).

Manoah's prayer and its answer (8—23).—This simple-hearted man needed further assurance, which God graciously supplied (Ps. xxv. 8, 9); and He also accepted the sacrifice with such wonderful signs as to put his Divine authority beyond dispute. God will give all needful directions, but will not gratify needless curiosity (18, *marg.*). Does not the Angel of the Covenant always ascend with the smoke of our praise and prayer, making them acceptable (20. Rev. viii. 3)? God's past dealings with us should assure us, amid mysterious and terrible perplexities (23).

Samson's birth (24, 25).—From the first there were evident traces of the Divine blessing, and of the possession of the Divine Spirit (Isa. xliv. 3, 4).

THURSDAY, AUGUST 29.—Judges XIV.

Samson's illicit love (1—4).—As in so many other cases this great mistake lay at the root of much of the misery and sin of Samson's life. He had no right to allow his heart to go out towards any woman of an alien race (Deut. vii. 3). The only good point about it was, that he acquainted his parents with his intention. It is said to have been "of the Lord" (4), in the sense of God permitting him to take his own way, and so overruling his actions as to bring about the accomplishment of his own purposes.

Samson's first exploit (5—9).—We are set to exercise in loneliness and on a small arena the gifts which finally are to be manifested to the world. Our great Samson encountered the lion of hell in the desert, before, as he bowed in death, he brought down in ruins the structure of hellish power. Samson would not tell his parents the origin of the honey, lest they might have scrupled to partake of it (Lev. xi. 27). In these little acts of laxity, he was already laying the fondation of his fall. The borer-worm prepares the oak for its fall long ere it snaps before the north-east blast. God may use men, even though their conduct is not wholly pleasing to Him.

Samson's marriage, feast, and riddle (10—20).—The proposal of riddles was a favourite Oriental pastime. It was the seventh day of the week, but the fourth of the feast (14, 15). The sheets were the *hykes* still worn in the East. This Philistine girl eventually suffered the fate, which she now sought to avoid (15 and xv. 6). How foolish is it to be ensnared by a pretty or a handsome face, unless we know something of the inner life also! How hollow is much of the friendship of the world! We may be thankful when bitter disappointments wean us from it. Let us never forget the sense in which Samson's riddle has been realised in the destruction of death by Christ (Rom. v. 3—5; 1 Cor. xv. 54; Heb. ii. 14, 15). Some of our bitterest foes yield us strength and sweetness beneath the gracious influences of the Holy Spirit.

FRIDAY, AUGUST 30.—Judges XV.

Samson was a genial, good-natured, happy soul; full of joke and mirth (xvi. 25); willing enough to forgive and forget; and so he made new advances to the woman who had so basely betrayed his confidence, but found that she had become the wife of another (1, 2).

His acts of vengeance were terrible (3—8).—The Hebrew word might be better rendered *jackal*, usually found in packs. How much evil may be wrought by the means of a number of insignificant fire brands!

A hip and thigh struggle refers probably to the close quarters into which he came with his foes; it was a hand-to-hand conflict; involving therefore the most strenuous putting forth of strength, with each fresh combatant.

Judah's treachery (9—17) was mean in the extreme. It shows to how low a pitch of servility those will come who yield meanly to a foreign despot's yoke. The men of Judah treated Samson, as in after years Christ, whom they bound and delivered to the Gentiles. But as Samson could not be holden by the ropes, so did the bands of death fall from off the limbs of Christ, when raised from the dead on the third day in the might of the Holy Ghost (Acts ii. 24).

A lesson of dependence (18—20).—Samson gloried too much in his own strength. It was in the moment of exultation that this great thirst came, from which his right arm could not save him. He was driven to prayer; and confessed that he was only a servant, and that the recent deliverance had been given. He pleaded that he might be now delivered for God's glory, lest the uncircumcised rejoice. So when flushed with success we are often reminded that it is not ours, but God's good gift. Many a well of comfort opened to us might be called "the well of him that cried" (Ps. xxxiv. 6)

SATURDAY, AUGUST 31.—Judges XVI.

A fatal snare again entangled Samson (1—3).—How many great men have been too weak to resist the wiles of the flesh. Those who do great exploits for God must ever watch against these. And only God's Spirit, who is not only on us for service but in us for character, can deliver us. Beware of the eye (Matt. v. 28). What a striking illustration is here of the thoroughness of Christ's victory over those who watched his grave! In spite of them He carried captivity captive (Eph. iv. 8).

A third time Samson fell under the deadly fascination of a woman (4—17).—Nor did he escape this time so easily. By a promise, equivalent to £600, the Philistine lords bribed Delilah to ascertain the secret of his strength. This proves that it was not to be accounted for merely by his great muscular development. At first he was too guarded to tell his secret. But instead of directly refusing, he uses evasive excuses, and still tarried in her company. It would seem impossible that he should even have told all his heart to one who had thrice deceived him by summoning the Philistines at her call. But licentiousness robs men of wit and courage (Prov. xxii. 14). What a warning to us not to dally with any secret Delilah sin, lest the snip of the scissors, or the sweep of the sharp razor, deprive us of our spiritual strength. The most awful thing about it is our unconsciousness of spiritual decline (20, Hos. vii. 9). Awake and arise, ye who sleep on a Delilah's lap.

Repentance and renewal (18—31).—Alone in the prison-cell reflection did its work; and prayer again arose from Samson's heart; his hair began to grow again. Is not there an analogy to Peter's repentance with bitter tears, preparing for Pentecost? What pathos in that last petition (28; Ps. lxxiv. 18—23)! There is an encouragement here for backsliders to return to God that He may forgive and restore them, and peradventure use them again.

International S.S. Lessons.

Sunday Afternoon, September 1.

David and Goliath.—1 Sam. xvii. 32—51.

Golden Text: Rom. viii. 31.

The Valley of Elah, where this combat took place (1, 2), lay about fourteen or fifteen miles south-west of Jerusalem, and about nine miles from Bethlehem. The Philistines pitched on the south-west between Shocoh and Azekah, cities of Judah: the Israelites were on the north-east; the water-course of Elah ran through the intervening valley.

The Philistine champion was Goliath of Gath (4—7). Note his *height*. A cubit is about 1½ feet, and a span is half a cubit. He would, therefore, be about 9 ft. 9 in. high. His *armour* consisted of helmet, covering head, neck, and sides of face, leaving eyes and forehead exposed; coat of mail, and greaves upon his legs. His *weapons* were, target, or javelin, hung over his shoulders, and a heavy spear. His *strength* may be judged from the fact that his coat of mail weighed about 157 lbs., and the head of his spear about 19lbs. For forty days this armed giant challenged the Israelites to send out a man to meet him in single combat (8—11, 16). Neither Saul, nor Jonathan, nor any of the Israelites accepted the challenge. All were "dismayed, and sore afraid" (11, 24).

But a champion is found for Israel in the person of God's Anointed. In the providence of God, David comes upon the scene at the right moment. Both armies seemed to be preparing for conflict (21); it was probably the last day of the giant's challenge. The apparently accidental circumstances of David's appearance in the camp at such a time were all links in the chain of the Divine purpose. The three brothers in the camp (13); the errand upon which David was sent (17, 18); the repeated challenge of Goliath as David saluted his brethren (23), all indicate Divine arrangement, and yet without interfering with the freedom of human action. The *character* of David appears in his intercourse with Eliab (28, 29). He met the contemptuous rebuke of his elder brother without retaliation. He had learned the secret of self-control. And yet his meekness was not weakness or cowardice. He had the courage to do right without asking his brother's permission.

The lesson takes up the narrative at David's appearance before Saul. "*Let no man's heart fail*," &c. (32). They were brave words, but were not spoken in the spirit of self-confidence. Saul could not understand them. He contrasted David and Goliath (33), and saw no prospect of victory, for he left God entirely out of his reckoning. But David can give a reason for his confidence (34—37). Note his graphic description of his encounter with the lion and the bear. He never seems to have mentioned these before. And they are only mentioned now to justify his present confidence. Note, also, that he gives God the glory of these victories. "*The Lord delivered me*," &c. (37). David argued that giants encased in armour and full of the spirit of boasting were just as easily vanquished as were wild beasts. And much more was at stake in this conflict. Then it was sheep, now it is the people of Israel, and the glory of Israel's God. David looks not only at Goliath, but at God, therefore he sees no reason for fear.

"*Saul armed David with his armour*" (38).—This seemed necessary in Saul's judgment. He was utterly unable to understand the actings of faith. The invisible God was not so real to him as his own armour and sword. And in these David "*essayed to go*" (39). But he was unused to them; not only so, they impeded the free use of his arms in handling the sling. And it is impossible for him fully to trust God while wearing Saul's armour. The man who makes God his confidence must allow God to make choice of his own means. And so "he put them off" (39), and went forth to meet the giant as a shepherd lad. He carried his shepherd's staff, his scrip in which he usually carried his food, and his sling. This "consisted of a couple of strings of sinew or some fibrous substance, attached to a leathern receptacle for the stone." It was an effective weapon in war; and David's experience in defending his sheep had made him skilful in the use of it. Thus armed, and gathering five smooth stones from the brook, he met the Philistines' champion.

The giant looked with disdain upon David (42); he felt insulted that such a youth should appear against him with his shepherd's staff. "*Am I a dog?*" (43). David could not have wounded the pride of his enemy more effectually. The only thing with which he meets the ponderous armour, and the heavy weapons of the giant is the ordinary weapon of the shepherd youth. That, at least, was all Goliath could see; and so he "cursed him" (43), and expected speedily to annihilate him. But David's bold answer to the retort shows that there is something more that the giant cannot see: "*Thou comest with sword, and spear, and shield; I come in* the name *of the Lord of hosts*" (45).—Notice that David puts against the weapons of the giant, not his own sling and stones (he has no confidence in them alone), but "the name of the Lord." This means *confidence* in God's strength; and that he was God's representative, by whose victory God is to have glory (46, 47). Then followed the conflict. "The Philistine drew nigh;" "David hasted" (48), full of confidence in God. He placed the stone in his sling, took steady aim, and smote the giant in the one unprotected spot. "The stone sank into his forehead, and he fell upon his face to the earth" (49). Then, with his own sword, David severed the head from the giant's body (51), and gained the victory for the army of Israel (52—54).

The useful application of this lesson to our scholars will be readily understood. Let the subject be

Giant Killing.—There are many giants in our own hearts that distress us just as much as Goliath distressed Israel. Some of them are Unbelief, Procrastination, Slothfulness, Selfishness, Pride, Envy, Passion. Not one of these can be overcome, except as David slew Goliath. *Trying* is like putting on Saul's armour. *Trusting* is accepting and appropriating the power of God. Through Christ even a child can overcome (Matt. i. 21; Phil. iv. 13).

Then there are giants outside of us, by whose power others are oppressed. Such are Intemperance, Infidelity, Gambling, Dishonesty. Against these and similar evils every Christian is to wage war. Learn to fight them "*in the name of Jesus.*"

The illustrative lesson should also be applied. Does it not exhibit in graphic form a picture of our Lord's victory gained for us? We are delivered by his victory: "I have overcome the world."

CLIFTON CONFERENCE. — Twenty-seventh annual Conference, in the Victoria rooms, Tuesday to Thursday, October 1—3. Early prayer meetings, 7, each days; other meetings, 11 and 7. The convener is Rev. James Ormiston, rector of St. Mary-le-Port, Bristol.

TEXTS ON "SANDWICH" BOARDS.—Many friends may have noticed sandwich men parading Piccadilly and other streets with texts of Scripture on their boards. These men were first engaged six months ago, through the help of a kind lady who has given herself and her all in uncalculating devotion to Him who laid down his life for her. The continuance of the work must now depend on the free-will offerings of the Lord's people, and it is hoped that a sufficient number may be forthcoming to maintain at least the two men at present employed. Testimonies have been given as to the influence of these texts, which meet the eye of many who never read the Word of God. A Christian policeman said to me recently, in reference to these texts, "They cannot help reading the Bible, when it is day by day open before their eyes in this way." Information will be gladly furnished by Mr. Edward Trotter, 5, Montagu-square, and by myself—(Miss)M. McLean, 57, King's-road, Chelsea, S.W.

A HOLIDAY MEDITATION.—I rose early in the morning to view the moutains of Arran. They were enveloped in clouds, and rendered invisible. Thus, it occurred to me, have my fair prospects in the landscape of life been often obscured, and the mists of sadness and uncertainty have shed a gloom over my spirits. I have said, "Why art thou cast down, O my soul? and why are thou disquieted within me? Hope thou in God; for I shall yet praise Him, who is the health of my countenance, and my God." I looked again across the arm of the ocean which intervened, and I saw the clouds becoming gradually thinner; the mountains showed their grotesque and interesting forms, as if seen through a veil, which at length dispersed, and the magnificent group of hills was seen in all its beauty. So, I thought, has Mercy often shed her rays over the scene of life, dissolved the clouds of apprehension and sorrow, and cheered the whole prospect with the enlivening light of hope and love. Every mountain raises its head to the glory of God; all their fantastic but sublime combinations declare his wisdom, power, and goodness. This lovely scenery shall preach to my soul. From its ever-varying features I will draw forth instruction, and subjects for praise.—*Legh Richmond.*

Letters to the Editor.

THE LATE DR. HORATIUS BONAR.

Sir,—I have read with much interest your excellent notice of the late Rev. Horatius Bonar, D.D. There is a curious mistake in it—viz., William Burns of Islay. This is the mixing up the names of two brothers—viz., Rev. Wm. C. Burns, who supplied Rev. Murray McCheyne's place when he visited the Holy Land, and afterwards was missionary to China; and the other, Rev. Islay Burns, D.D., who succeeded McCheyne in St. Peter's, Dundee, and was afterwards Professor in the Free Church College, Glasgow. Also, I may mention that he was not a fellow student of Dr. Bonar's in Edinburgh, as he did not study there, but in Glasgow. He was, however, afterwards associated with him in rescue work in Dundee and elsewhere. It might be interesting to state that amongst Wm. C. Burns' fellow students in Glasgow were Rev. James Hamilton, D.D., Rev. James Halley, and Rev. Wm. Arnot, names well known in the Christian world. As the last surviving brother of the Kilsyth family, I beg to send this correction.

Yours truly, Walter Burns.

THE GOSPEL FOR SOUTH AMERICA.

Dear Sir,—I wish to draw your attention to missionary labours in South America. I am a native of that vast continent, and what I have seen of it would justify any evangelical missionary society in directing its labours *wholly to that one quarter of the globe.* To fully understand the darkness, the depth that the people have sunk in vice, and in all that is foul and loathsome, would require a personal investigation. As regards the missionaries, I believe that there are a few of the English Church, but so few and so scattered that they have not such an effect on the people as societies elsewhere.

I hold the same views as many of the converted natives of South America hold, and that is, that a society should be started, on the following basis:—(1) That it direct its attention wholly to the vast continent of South America; (2) That instead of giving them a curriculum in a great deal of Latin and Greek, workers should be taught Spanish or Portuguese (the latter for Brazil), besides a good general English education; (3) That they (the missionaries) also be well tested as to the motives they go there for; (4) That some place be fixed where they could study the language to a certain extent before going, so as not to lose much time when out there; (5) That the society be free from sectarianism.

Hoping this will, with God's blessing, bear some fruit in that great cause,—I remain, &c.,

A Converted South American.

Stornoway, Isle of Lewis.

MRS. STEPHEN MENZIES, who is well and honourably known for her work in connection with the Young Women's Christian Association, has lately been the chief instrument in founding a a home in Liverpool, in which ladies are received for training in work among the poor or on the foreign mission-field. Though evangelisation occupies the prominent place in the scheme, nursing and medicine are duly considered. Such ladies as are possessed of private means are expected to pay for their board and lodging, but provision is made to supply this in deserving instances.

DR. JAMES MARTINEAU, whose name has long given the lustre of culture to Unitarianism, has stated his own experience in these words:—"Ebionites, Arians, Socinians, all seem to me to contrast unfavourably with their opponents, and to exhibit a type of thought and character far less worthy, on the whole, of the true genius of Christianity. I am conscious that my deepest obligations, as a learner from others, are in almost every department to writers not of my own creed. In philosophy I have had to unlearn most that I had imbibed from my early text-books, and the authors in chief favour with them. In Biblical interpretation I derive from Calvin and Whitby the help that fails me in Crell and Belsham. In devotional literature and religious thought I find nothing of ours that does not pale before Augustine, Tauler, and Pascal. And in the poetry of the Church it is the Latin or the German hymns, or the lines of Charles Wesley or of Keble, that fasten on my memory and heart, and make all else seem poor and cold."

Among the Churches.

CHURCH OF ENGLAND.

Bishop Jones, metropolitan, of South Africa, has returned to his field of labour with over £11,000 collected by him during fifteen months' absence from Cape Town.

Canon William Saumarez Smith, D.D., Principal of St. Aidan's Theological College, Birkenhead, has accepted the bishopric of Sydney. He is one of the most scholarly of the evangelical section of the Church.

It is proposed to raise an annuity fund in memory of the late Mrs. Ryle, wife of the Bishop of Liverpool, in connection with the Ladies' Bible and Domestic Mission, in the work of which she took the deepest interest.

At a meeting of Coventry Churchmen on the Birmingham bishopric question, Lord Leigh said that no more bishops were wanted, and he did not intend to give a brass farthing to the fund. He would rather give the poor parsons a little instead.

Canon Wilberforce says that the special temptation of the Established Church is timidity and compromise in dealing with national sin. The peculiar dignity of the Church of England consists in her commission to be the unfolder of a divine life to a nation, not to a sect.

In connection with the Church Congress at Cardiff, the Dean and Chapter of Llandaff propose to have a Welsh service in Llandaff Cathedral on Tuesday evening, October 1. The Bishop of St. Asaph has consented to preach the sermon in Welsh, and a Welsh choir will be specially organised for the musical parts of the service.

The Archbishop of Canterbury, on a recent visit to Mr. Joseph Sebag-Montefiore, at Ramsgate, met Dr. Hermann Adler, delegate chief Rabbi of British Jews, and Dr. Gaster, chief Rabbi of the Spanish and Portuguese Jews in England. On this *The Rock* well remarks: "There is far more likelihood of converting Jews where Christianity is a force of love, than where it assumes a persecuting garb. One of the most exasperating obstacles to their acceptance of Messiah has been the frightfully unchristian attitude towards them for centuries of the Christian Church."

METHODIST.

The Birmingham mission of the Wesleyans, under the care of Revs. F. L. Wiseman and J. G. Mantle, is proving remarkably successful. At the temperance meetings 750 pledges have been taken.

At the last quarterly meeting of the members of the Free Methodist Church, Ann-street, Sydney, Rev. W. Osborne Lilley, who has been the minister of the church for nearly six years, was unanimously invited to continue for another five years.

Hitherto the Wesleyan chapel committee has not had the right to grant loans to chapels without seat-rents; but this is henceforth to be permitted, as it is now found that many causes can only be sustained by working on new lines, which include the abolition of pew-rents.

Intelligence has just been received from East Africa announcing the sad fact that the district of the Methodist Free Church mission is suffering from a terrible famine. Rev. T. H. Carthew writes as follows: "We are really in a painful condition, and what we shall do before it is possible to gather another harvest, I cannot say. The majority of the children are taking their food at the mission-house at my expense." Mrs. Herve writes: "Sick women and children wait at the mission-house every morning; my heart bleeds for them, but I can do nothing with an empty purse." Rev. G. Turner, missionary secretary, strongly pleads for subscriptions, which may be sent to him at Hanover House, Sheffield.

PRESBYTERIAN.

Sydney Presbytery have been considering how to meet the alarming religious indifference and non-churchgoing in that city.

The Moderator of the Irish General Assembly has gone to attend the bi-centennial celebration of the return of the Vaudois to their valleys, at the express invitation of the Table of the Waldensian Church.

Dr. Monro Gibson, besides assisting at the Northfield Conference from 1st to 12th inst., is to take a leading part in the Conference to be conducted by Mr. Moody in Chicago from September 20 onwards for ten days, at which time the Bible Institute will be formally opened.

Dr. James MacGregor, in an address in the city hall of Auckland, exhorted his hearers who were Scottish to train their children in the Shorter Catechism, and appealed to his brother ministers in New Zealand to minimise as much as they can the little troubles that divide them. Strong-minded and cultured natures, he said, weary of the war of creeds and churches, and seeing uncharitableness and bitterness sometimes elevated to Christian virtues, are seeking peace in scepticism; while gentle, tender natures—he knew them—tired of the endless squabbles of Protestantism, are seeking peace in Rome.

The scheme to send a missionary to the great Xesibe tribe of Kaffirs, at present being pleaded by the United Presbyterian students in the churches of that denomination, has met with unexampled success. But four months have elapsed since the pleading began, and already the sum gathered exceeds that of last year by one half. The congregations are taking up the scheme with great enthusiasm, and it is highly probable the total will be the largest ever attained. The notable feature of the increase is that it is composed mainly of small sums. The working classes are proving by self-sacrifice their deepened, intelligent interest in the work of the foreign missionary.

SALVATION ARMY.

Brilliant meetings were held at Carlisle on Sunday week, resulting in several seeking the blessing of a clean heart, and a large number of sinners becoming penitents.

Mrs. Booth continues very ill. Mrs. Bramwell Booth writes:—"During the past three months we have hoped that a great change was going on for the better, but at present there are many anxious symptoms."

The work of the Army still continues to be successfully carried on in Norway. A large building has been secured at Bergen, the principal town on the west coast, and also at Fredrikshald. Two other barracks are being erected, and a boat expedition is also being fitted up for working amongst the population living on the fjords and rivers.

CONGREGATIONAL.

Rev. William Scott, of Albion Church, Hull, has by cable accepted the pastorate at Brisbane. Mr. Scott has been in Hull seven years as pastor of the church in which Rev. Newman Hall commenced his ministry.

Dr. Parker preached on Sunday at West Clapton-street Church, Newcastle-on-Tyne, and mentioned that it was thirty-eight years ago since he, a youth, heard the late Thomas Binney preach the opening sermon in connection with that place of worship.

The National Council of Congregational Guilds will continue next year its examinations of the young in religious knowledge. The result of last year's experiment of holding examinations in Welsh for the Principality was not so satisfactory as to induce the Council to repeat it, but the question will be considered at the Sunday-school Conference to be held shortly in connection with the annual assembly of the Congregational Union of Wales.

BAPTIST.

Sir Morton Peto has just attained the age which the Psalmist intimates is reached "by reason of strength"—fourscore!

The Young Men's Bible-class, South-street, Greenwich, is steadily growing in influence. The members number 130, and they have recently been benefiting, intellectually and spiritually, by addresses delivered by their president, Rev. Charles Spurgeon, returned from his journey round the world.

The church at St. Andrew's-street, Cambridge, has just celebrated the opening of a new school-room, capable of seating 400 persons, and class-rooms with accommodation for 300 children. A novel feature of the opening services was the fact that no collections were made, as the whole amount required, about £2300, had already been subscribed.

The church at Teignmouth, South Devon, struggles under a heavy burden at present. The new chapel having diminished the light of a public house opposite, Rev. E. T. Scammell, the pastor, was sued for damages, and had a verdict given against him of £50, which with legal expenses amounts to a debt of £200. A defence fund has been started, and the response has been hearty on all hands. Nevertheless, it has been found necessary to solicit aid from outside churches.

Mr. Wm. P. Lockhart, of Liverpool, has expressed his amazement at the proposal of the London Baptist Association to form an orchestral band in connection with their "forward" movement, the said band to include "reed and string instruments and a cornet." At the risk of being thought "narrow," Mr. Lockhart ventures to assert that the use of such means is contrary to the principles of the New Testament, and must in the long run be fatal to the progress of the Gospel of Christ.

NOTES FROM SCOTLAND.

A church conference at Inverurie, attended by forty-five elders and ten ministers, discussed the subject of non-churchgoing, the care of the young, the kirk-session and its relation to the parish, and Christian liberality.

At the unveiling of the Chalmers bust on the Abbey Craig, both moderators expressed a strong desire that a union of the Established and Free Churches might soon be consummated. Dr. Laird was so sanguine as to observe that though he might not see such a union, yet younger men present would. These sentiments were received with general applause.

Sir Donald Currie, in laying the memorial stone of a new Free Church at Kirkmichael, remarked that he was one who left the Establishment with his minister in 1843, and had remained in connection with the Free Church ever since. The new edifice will be known as the Duff Memorial Church, in memory of Dr. Duff, who received his early education in the village.

NOTES FROM IRELAND.

The Irish Presbyterian Church has now under its care 80,340 families, 103,415 communicants, and 758 day-schools, with 105,906 scholars.

The Methodist Mission tent, which has been pitched for the past two or three weeks at Derryall, near Portadown, has been largely attended, and already several have professed to have decided for Christ. The second Methodist tent has entered on a month's services under hopeful auspices at Magheragall, co. Antrim.

Sir Chas. E. Lewis, M.P., presided last week over a largely attended meeting at Portrush on behalf of the Bible and Colportage Society of Ireland, a society which was established in 1859 on an undenominational basis, and which is doing an excellent work in circulating the Word of God and pure literature among all classes of the people.

Open-air religious services have recently been held with encouraging success in Sandymount, Kingstown, Rathmines, and other places in the vicinity of Dublin. Similar services have also been held at Derry-lane, Macken, and Corlespratten, near Killeshandra, and at Gortnakilly, near the foot of Mount Gabriel, co. Cork. It is believed that these meetings have been made a blessing to many.

Rev. Dr. Gallandet, general manager of "The Church Mission to Deaf Mutes," New York, is at present engaged in efforts to encourage the work in Ireland. In conjunction with Mr. Maginn and others, he has addressed meetings at Cork, Kingstown, Monkstown, and Belfast, and has given much valuable information as to the progress of Christian work among deaf mutes in the United Kingdom and America.

FALLEN ASLEEP.

Rev. Benjamin Pratten, of Brighton, formerly classical tutor at Stepney Baptist College.—Mrs. W. H. Mayers, mother of Rev. W. J. Mayers, for many years an earnest worker in connection with Onslow Baptist Church, Brompton.—Rev. James Jollie, senior army chaplain at Madras, who before his departure for India, eighteen years ago, won the affection of many persons in Edinburgh while assisting Dr. Veitch, of St. Cuthbert's.—Revs. F. S. Dietrich and W. Groenning, two promising young missionaries of the American Evangelical Lutheran Mission, who succumbed to cholera at Rajah-Mundry, South India.—Mr. Robert Woodside, of Ballycastle, co. Antrim, a devoted and generous member of the Presbyterian Church.—Rev. J. P. Sutherland, formerly missionary in Samoa, latterly Sydney agent of the London Missionary Society, and highly esteemed by the Congregationalists of New South Wales.—Miss Miller, of Killala, Ireland, a member of the Protestant Episcopal Church, and an earnest worker on behalf of the poor, the widow, and the fatherless.—Rev. Dr. John Leech, chaplain of Kingston College, Ireland, in the fifty-eighth year of his ministry.

TEMPERANCE NOTES.

HOME.

Good Templary in the Channel Islands shows an increase on the year.

Guinness', Dublin, in two years and nine months, have earned £2,048,000. This is ahead of the prospectus by about 34 per cent.

Rev. Charles Garrett says England spends 7d. per head to send the Gospel to the heathen, and 70s. per head on intoxicating drinks.

Dr. Horatius Bonar, Edinburgh, recently deceased, and much lamented, was a quiet but earnest abstainer and temperance worker.

The Standard says: Seventeen members of the Nationalist party have given notice of their intention to move the rejection of the Irish Sunday-closing Bill.

The Royal Commission on Sunday Closing in Wales will resume its sittings on the 23rd prox., at Welshpool. The sittings will be continued at various towns in September and October.

Mr. Michael Davitt says half the Irish drink bill of £11,000,000 a year would be enough to set every woollen mill in Ireland running, and thus find employment for the young people in their own country.

Under the auspices of the West London Band of Hope, and by permission of the Bishop of London, a successful fête and temperance demonstration was held recently in the grounds of Fulham Palace.

Rev. Dr. Bardsley, Bishop of Sodor and Man, has joined the Rechabites. The Bishop of London and Mrs. Temple are already chiefs in their respective tents. Mr. Bowen Rowlands, Q.C., has also joined that body.

Mr. Guy Hayler, the newly-appointed secretary to the North of England Temperance League, leaves a fine record of temperance work behind him in Hull. During sixteen years he has attended an average of over two hundred meetings a year.

Under the heading of "Fruits of the Traffic," *The Alliance News* gives a number of instances culled from the daily papers of the ruin the drink is working in the homes of the people. It is an awful reflection on a Government-supported traffic.

The Wesleyans have now 3,436 Bands of Hope, with 358,150 members, an increase during the past year of 92 bands and 19,035 members. The adult temperance societies number 606, an increase of 86, with a membership of 41,311, being an increase of 8,922.

A memorial signed by the Marquis of Westminster, the Bishop of London, and others, on behalf of the Native Races and Liquor Traffic United Committee has been addressed to Lord Salisbury, asking his influence at the approaching International Conference on African affairs, in favour of the repression of the drink traffic with the natives.

FOREIGN.

The police of St. Petersburg have in one year arrested 47,000 persons for drunkenness.

A total abstinence society has been founded in connection with the Armenian Church at Berlin.

Toronto, with a population of 180,000 inhabitants, has only 150 drink shops, although under the licensing arrangements it might have 500. Sunday-closing is rigidly enforced.

Rev. J. W. Faraday, Wesleyan missionary, just returned from South Africa, said at Sheffield: "More harm has been done in South Africa by brandy than all the good accomplished by the missionaries."

Rev. John Williams, Wesleyan missionary, returned from West Africa, said, recently: "They were not troubled with infidel literature in West Africa, but with floods of rum and other liquors, which were demoralising the people."

The Emir of Bokhara, in a treaty with Russia, stipulated that no spirituous liquors would be introduced as merchandise into Bokhara, except for the strict use of the Russian diplomatic corps, and the members of the Eastern community in the town of Bokhara.

OBITUARY.

MR. JAMES B. WILL, FLORENCE.

This hard-working witness for Christ and his Word passed away on the 31st ult., having been ailing for some months previously. Rev. A. Meille, of Florence, writes as follows: "Twenty years of labour together, and always in perfect harmony, form a tie that is not broken without deepest pain." He had worked hard at translating Dr. Schaff's Bible Dictionary into Italian, but did not live to complete it. An irrepressible desire to see once more his aged mother, nearly ninety years of age, prompted him, in spite of the advice of his friends, to undertake the long journey to Scotland, and, passing through Lucerne, he ascended the Rigi (by train). But the entire journey proved too much for him, and his disease taking a fatal turn, he expired six days after he reached London."

PROFESSOR TH. CHRISTLIEB, BONN.

With great sorrow we record the death of this honoured servant of the Gospel, tidings of which reach us as we go to press, in the following brief form, from Miss M. L. Christlieb:—

"He hath done all things well!" We say it with aching hearts and trembling lips, but with unwavering faith in God's boundless love and wisdom. Our beloved father was suddenly called home on Thursday evening, August 15, through the bursting of a blood vessel in the brain. There was no sad anticipation of death, no painful parting, no agony, only a falling asleep in the Lord, so quietly, peacefully, and childlike. We could not believe it to be the end. He was led dreaming through the dark valley, and never knew it till he woke up again in the glory of the Master's smile, and hearing his welcome, "Well done, good and faithful servant." Oh, it was beautiful, beautiful for him. The sympathy throughout Germany does our hearts good; it is soothing to know he was so beloved and honoured everywhere. You and many English friends will sympathise with us in the deep loss we have sustained.

Notices.

Communications Received with Thanks. — R.W.C. S.S. C.S.H. A.C.C. W.W. M.H. R.T. T.G. J.B.R. L.W. E.H. W.B. M.J.L. J.G.M. A.M. M.R. C.H. A.Q. C.O. M.B. C.F. J.T.M. J.S. J.E. M.E.H. F.T.H. E.T. S.E.B. J.T. J.P.L. C. de P.G. J.L. A.M. F.C.S. J.L.M. A.M.S. A.J.C. F.B. A.C.D. S.J.W.S. J.C. J.F. E.F.B. W.S. P.P. M.L.P. H.F.R. W.W.J. D.C.J. W.B. H.K. J.F.B. J.D.K. A.G.P. A.A.H. J.H. H.W.K. C.S.D.C. J.K.W. F.A.E. F.A. P.F.B. J.S.L. M.E.M. E.C.N. J.C. W.T. E.L. H.C. S.S.M. J.L. A.H. C.S.V. G.B. W.M. F.L. M.L.C. J.C.F. J.H.S. H.A.M.

Applicants for Tracts. — J. Harris, 4, Welsford-street, Lynton-road, Bermondsey, S.E. (for hop-pickers); S. H. Barrett, 23, High-street, Aldershot (for soldiers); T. Wicks, 49, Wordsworth-road, Penge, Surrey; Miss H. Morris, 116, Oxford-street, Stepney, E.; G. Barber, 59, Wrotham-road, Gravesend, Kent; H. Wilson, 512, Rutherglen-road, Glasgow; W. Reid, 8, Duke-street, Bentham; W. J. Allsworth, 25, Brady-street, Whitechapel, E.; F. W. Charles, Fox-court Ragged School, Fox-court, E.C.; P. Lee, 150, Goldhawk-road, W.; W. M. Curter, 1, Spring-gardens, Llandilo, Mid-South Wales; J. L. Stevenson, 448, Edgware-road, W.; Mrs. Palmer, 24, Andover-road, Dalling-road, Hammersmith; A. E. Honnor, The Marsh, Pinner; C. Goulleo, 3, Sewardstone-road, Victoria Park, E.; R. Caldwell, 6, Pyrland-road, Mildmay, N.; J. Smith, Inglesby House, 45, Newington-green, N.; Private A. Gregory, No. 8244, C Company, 3rd Battalion Rifle Brigade, Jullundur, India (for distribution among soldiers in and out of hospital, also among natives around); Miss Watson, 49, Cranbrook-street, Victoria Park; I. Skidmore, 42, Ainsley-street, Bethnal Green, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

The Jews living at Smolensk have been ordered to leave that town, as they do not possess the right of residence. As many as five thousand persons are affected by this order.

Sailors at St. John's, New Brunswick.—The Strangers' Rest at the corner of St. James' and Prince William-streets has had the blessing of God manifestly resting upon it. Miss M. E. Hutchison writes that parcels of books, tracts, and text cards would be very welcome, also Spanish, Finnish, and German New Testaments. Copies of "Grace and Truth" and "Safety, Certainty, and Enjoyment" have already helped more than one seeker after peace in the Rest. If donors will send their addresses, their kindness will be duly acknowledged.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, reland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — Daily prayer-meeting, 1.30 to 2 p.m. Missionary meeting, every Fri., 6.30 p.m.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Aug. 18, 3 and 7 p.m., Alderman Phillips. Meetings for prayer, Suns., 7.45 a.m., and before each service; Weds., 7.30 p.m.; Fris. and Sats., 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 and 7.30 p.m., Mr. Charles Inglis. Mon., Tues., Wed., and Fri., 8 p.m., Gospel meetings for men. Bible-class, Thurs., 8 p.m. French Bible-class, Thurs., 8 p.m. Bible-reading, by Colonel Puget, Sat., 8 p.m. Prayer-meeting, week-days (Sat. excepted) 1 till 2 p.m.

The West London Mission.—*St. James's Hall:* Sun., 11 a.m., and 7 p.m., Rev. H. S. Lunn, M.D. Fri. morning and evening services are given up till October.

Paris Exhibition.—Salle Evangélique, 31, Avenue Rapp (close to east side of Champ de Mars): French meetings daily (Sun. included), at 4, 8, and 9. English church service, Sun., at 10.30. Bible-reading and prayer-meeting, daily (ex. Sat. and Sun.), at 3. Bible and Tract Depôt open 10 a.m. Salle Evangélique, 2, Place du Trocadéro: French meeting, daily, at 5; Sun., at 4 and 5. Bible and Tract Depôt open 10 a.m. Fris., 5 to 8 p.m., meeting for Oriental, Algerian, and Russian Jews from the Exposition, addressed in Hebrew, Chaldaic, and Russian by Mr. Feingold, missionary of the Paris Mission to the Jews.

The Meetings at Mrs. Boardman's, 3, Highbury-place, N., will be suspended during Aug. They will recommence Tues., Sept. 3, 6.30 p.m.

Rev. William Haslam at Eaton Chapel, Eaton-square, S.W., every Sun. in Aug. at 11 and 7.

Talbot Tabernacle, Talbot-road, Bayswater, W., Sun., Aug. 25, 11 a.m., Mr. Finlay Gibson; 7 p.m., Mr. C. Russell Hurditch.

Folkestone-road Hall, Walthamstow, E.—Suns., at 6.30, and Thurs., at 7.30 during Aug., Mr. E. H. Glenny, of the North Africa Mission.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.45, Mr. S. Golding.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry during Aug., Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row, W.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m. and 7 p.m., Ned Wright; 3 p.m., Rev. Henry Bright.

Bower-street Hall, Bower-street, Stepney, E.—Sun. next, 6.30 p.m., Rev. Henry Bright.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Sept. 6. Tea at 6; meeting at 7. Address by Mr. George Hucklesby; subject—"Living Stones in the Living Temple of the Living God." Mr. and Mrs. Matthews with Paddy and Jenny Swift will also take part.

Perth Christian Conference.—Twenty-seventh annual meeting of this Conference, Tues., Wed., and Thurs., Sept. 10—12, City Hall, Perth. Meetings at 11, 2, and 7.—Information regarding accommodation will be furnished gratis by Mr. John Christie, Bookseller, St. John-street, Perth.

Wakefield Christian Conference. — Third annual conference, Tues., Wed., and Thurs., Sept. 17—19.—Particulars from H. French Ridley, General Secretary Y.M.C.A.

Salisbury Conference of Believers, Sept. 23 to 27. Particulars from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

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George-yard Mission—A.W. £1; M.N.E. 1s ...	1	1	0
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Miss Mason's House of Rest—Misses C.	1	0	0
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Shipwrecked Mariners' Society—T.R.F.	1	0	0
London City Mission—T.R.F.	1	0	0
British Home for Incurables—T.R.F.	1	0	0
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London Medical Mission—H.B.	1	0	0
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Aldershot Mission (Miss Daniell)—H.B.	2	2	0
Scripture Readers' Society, Ireland—H.B.... ...	2	2	0
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Village Missions—H.B.	1	0	0
Dock Labourers' Mission—H.B. £1; M.E.H. 10s	1	10	0
Evangelistic Mission—H.B.	2	0	0
Hyde Park Mission Hall—H.B.	1	0	0
Tramcar Work—H.B.	0	5	0
Home Blind Children, Hackney—E.N.Y.H. ...	0	10	0
Female Lock Hospital, Harrow-road—T.R.F. ...	0	10	0
Irish Church Missions—T.R.F.	5	5	0
Woman's Mission to Women—T.R.F.	1	0	0
Naval Scripture Readers Society—T.R.F.	0	10	0
British & Foreign Bible Society—T.R.F.	5	5	0
King Edward Ragged Schools—T.R.F...	0	10	0
Cancer Hospital, Brompton—T.R.F.	1	1	0
Thames Church Mission—T.R.F.	1	1	0
St. Giles' Christian Mission—Firstfruits, J.W.S.	0	10	0
Cripples' Home, Marylebone—Firstfruits, J.W.S.	0	5	0
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From "Memorials of Frances Ridley Havergal," page 231.

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HOME FRIEND, *February*, 1889.

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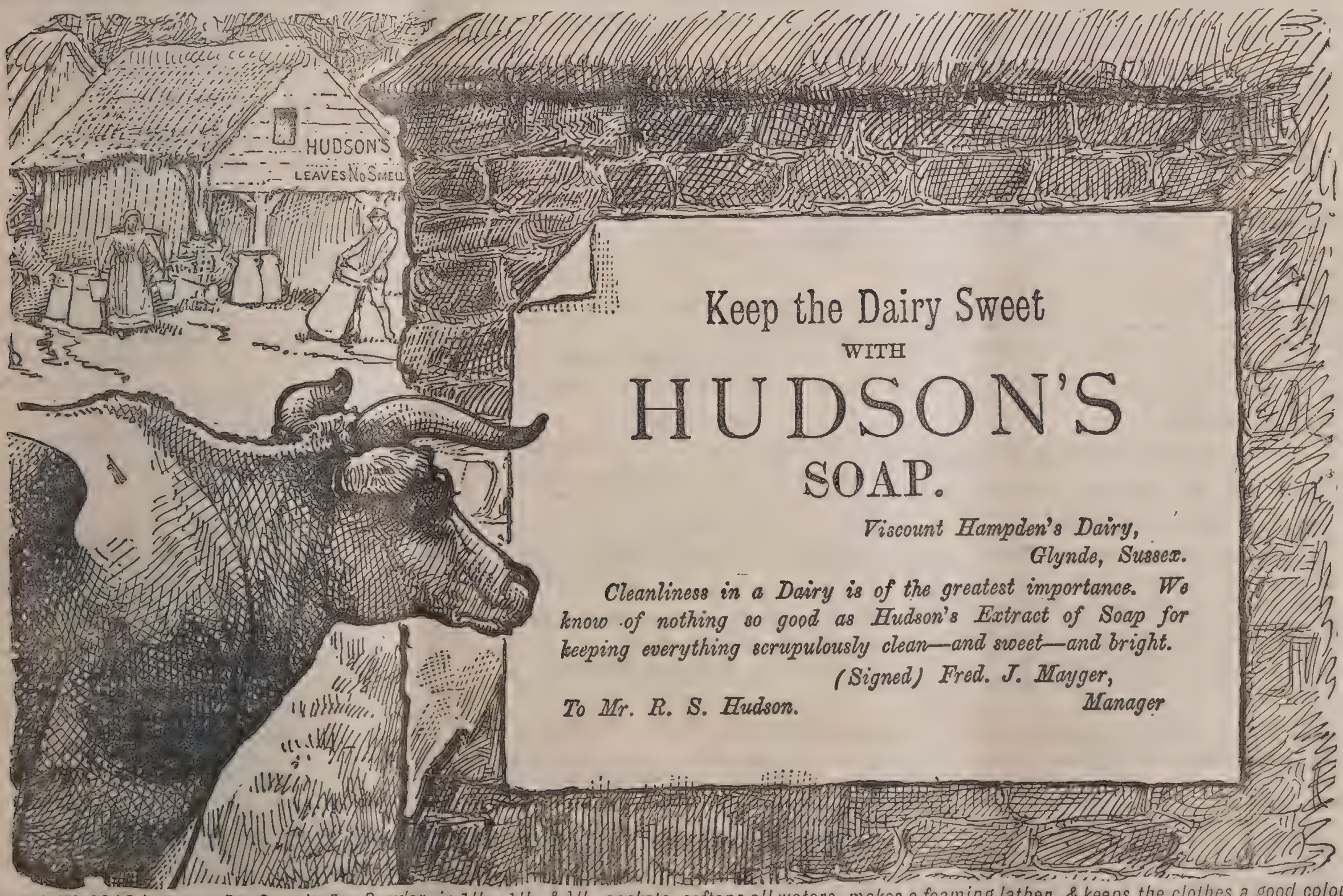
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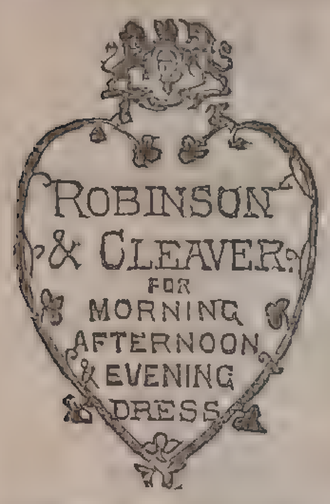
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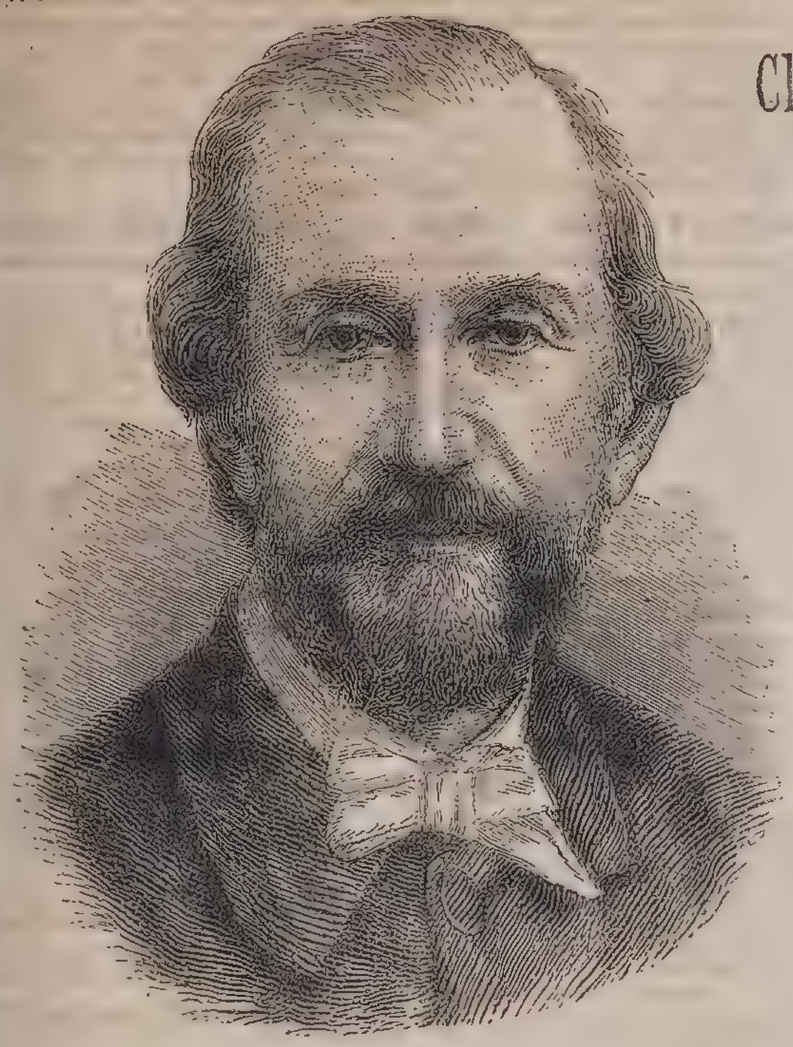
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"DAY IN THE COUNTRY."—George Yard Ragged Schools, &c.—Some of our poor boys and girls have been taken to Cheston, Highgate, Epping Forest. Arrangements are being made for the remaining two hundred.—GEORGE HOLLAND, George Yard Ragged Schools, &c., High-street, Whitechapel, E.

CONTRIBUTIONS in Money and Clothing, for distribution among the poorer patients who are attending the Hospital for medical [illegible] carefully selected by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, [illegible] W.C.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Adl. Sir R. N. Fowler, Bart., M.P.
J. M. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 106 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 200 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 32, Finsbury Pavement, E.C.

PERTH CHRISTIAN CONFERENCE.—The Twenty-seventh Annual Meeting of this Conference will be held [illegible] grats by Mr. JOHN CHRISTIE, Bookseller, St. [illegible], Perth.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next session opens September 24. The Committee will receive two Ladies for 30 guineas each for two years. Board, residence, and instruction included. A few vacancies.
Dr. GRIFFITH, Hon. Sec.

BYDLAH, 30, Prince's-avenue, [illegible] Crouch.

EAST LONDON UNION OF LODGING-HOUSE WORKERS.

President: The BISHOP OF BEDFORD. Vice-Presidents: Rev. J. R. SCOTT, Rector of Spitalfields, and Messrs. W. J. LEWIS and E. HOWARD.

This Union was founded ten years ago in order to provide for the systematic visitation of the common Lodging Houses. Taking Flower and Dean Street as a centre, 48 Lodging Houses are regularly visited, and Religious Services held in the kitchens every Sunday. 150 Voluntary Workers are at work. **HELP IS NEEDED.**

Further information will be gladly supplied by the Rev. J. R. SCOTT, The Rectory, Spitalfields.

PRIVATE HOSPITAL, 9 and 32, Thayer-street, St. George's-square, S.W. (near Victoria station). For medical, surgical, and confinement cases. For terms apply to HON. SEC. Single [illegible] rooms if desired.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Peaslehurst and Sandgate, with 136 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 8, High-st., Somerton, London, E.

Clerical.

SELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy [illegible] Cambridge Examinations. [illegible] Foreign and English governesses. Masters. 50 to 30 guineas. Reduced terms for children under 12.

Miss Sarah Robinson, Soldiers' Institute, Portsmouth,

is now completing her Scheme for the benefit of Soldiers, Sailors, their Families, Widows, and Orphans, and the poor of Portsmouth, by the erection of a large Gospel Hall and Coffee Palace (with 170 beds), opposite the Portsmouth Town Railway Station, at a cost of £30,000, including site. This is her fifth, *and last*, House; will be self-supporting; and, like the others, will be vested in Trustees.

Having no family claims and few personal wants, Miss Robinson has always freely spent her own money on these Institutions, besides collecting the needful funds. She is now making a great effort, at the cost of much personal suffering, to obtain help for the new building. After being confined to the house for eight years, she is undertaking a three-months' tour, by road, in an invalid's coach, built for the purpose, intending (D.V.) to travel a thousand miles, and address meetings in fifty towns, after which she will publish a full account of her journey and its results. She travels at her own expense, accompanied by one helper.

DONATIONS ARE EARNESTLY ASKED.

Note Change of Address.

HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen, St. John's, South View, Eastbourne. Miss PENN receives a limited number of Pupils. Efficient resident governesses and visiting masters. Individual influence and attention. Home comforts, large house and garden. Entire charge taken of Pupils from abroad. Languages and music specialities. Young Ladies also received, who, having left school, desire to pursue certain studies only, or to take lessons in cooking and dressmaking.

EDUCATIONAL HOME for Girls, combining a first-class education, in [illegible] guages and accomplishments, with [illegible] training in light domestic work, and [illegible]-ical ministry. Pupils [illegible] College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

BLENHEIM HOUSE, Glastonbury, Somerset.—High-class Ladies' School.—Miss M. CRUSE receives a limited number of Boarders. Efficient governesses and visiting masters. Home comforts. Individual influence and attention. Pupils received from abroad. Kindergarten class for juniors. Terms moderate.

EDUCATIONAL.—The Wife of a decidedly Evangelical clergyman desires the charge of three or four little Girls, to be educated by two grown-up daughters. English, French, elementary German and Latin, and music. Every home comfort and care. House in best part of city.—A. Z., c/o Partridge & Robins, Stationers, Gloucester.

MORAVIAN SCHOOLS, Fairfield, Manchester.—Large premises. Sound education. Manual training. Boarders return on Tuesday, September 17. For prospectus of Ladies' School, apply to Miss KOFLER; of Boys' School to Rev. W. BIRTILL.

EDUCATIONAL HOME for the Daughters of Gentlemen, Hughenden, Westcombe-park, Blackheath.—The Misses BROWN and GOOD, late of Chatsworth Lodge, Chiswick, finding the air of Chiswick too damp, have removed to the above address, where they have taken a large, detached house. They receive twenty resident pupils only. First-class education, with careful Christian training and home comforts. Children from India received and lovingly cared for. References kindly permitted to Mrs. Pennefather, J. E. Mathieson, Esq. (Mildmay), and parents.

TO PARENTS AND GUARDIANS.—In consequence of unexpected vacancies the Principal of a High-class School for young Ladies offers reduced and inclusive terms for these vacancies on early arrangement. Highly recommended by the evangelical clergy, pastors, parents and guardians, whose daughters and wards have completed their education with the Principal. True conversion to God is the first aim. The staff of efficient certificated teachers is carefully selected with the object in view. Exceptional advantages, religious, educational, and domestic.—Address in first instance, PRINCIPAL, care of M. Norris, Millbrook, Axminster, Devon.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

RYDE, ISLE OF WIGHT.—Rosehill Preparatory School.—Principal, Miss BAYNE.—The Rev. W. H. Rednap, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). Reference permitted to resident nobility and gentry, parents of former pupils. Terms 48 guineas per annum, inclusive.

BOURNEMOUTH. — Educational Home for the Daughters of Gentlemen. Every advantage for health and education. Terms moderate and inclusive. Highest references.
PRINCIPALS, College House, Suffolk-road.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest educational advantages, combined with every home comfort, and individual training and guidance. Recommended by clergymen, parents of pupils, and others. One vacancy.—D. C. L., Lane's Library, Fitzjohn's Parade, Hampstead.

BOARDING-SCHOOL FOR GENTLEWOMEN.—Sound instruction, firm yet loving discipline. Special advantages in languages and accomplishments. Articled pupil can be received on half terms.
Miss ESSEX, Rockfield, Lansdowne-road, Croydon.

BATH.—Avonbank House, Grosvenor. Principals: The Misses BUCKPITT. During the past year certificates have been gained from Cambridge University, College of Preceptors, Trinity College, and Christian Evidence Society. No failures in these examinations. Inclusive fees from 80 guineas. Term commences September 17.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.
EXIT, 98, Kensington-park-road, W.

GERMAN AND FRENCH SCHOOL for Gentlemen's Daughters, 24, Saarstr., Friedenau, Berlin.—Lady Principals, Frl. HOFFERS and Mlle. VIVIER.—Earnest religious teaching. Thorough mastery of languages. Advantages for study of art and music. Home comforts. References in England and abroad. Pupils escorted in September.—Apply to Major and Miss STUART, 23, Cornwall-gardens, S. Kensington.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received. — For terms and references, address
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

BATH, 83, SION HILL.—Christian Home School for the Daughters of Gentlemen. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers, and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home, with the advantages of a thoroughly good education. Pupils prepared for University and Academy examinations. References kindly permitted to the parents of former and of present pupils.

ROSS, HEREFORDSHIRE. — Educational Home for Girls. Thorough education, with Christian training and home comforts. Terms moderate. Next term commences September 18.
The Misses BARTHOLOMEW, Oriel House.

LADIES' SCHOOL, Waverley, Netley Abbey, Hants. Vacancies for two Boarders. Thorough education. Comfortable Christian home. Evangelical. Healthy situation (overlooking Southampton Water). Sea bathing. Next term commences Sept. 6. Terms moderate.

TO PARENTS AND GUARDIANS.—Worthing, South Coast.—A Guardian wishes to highly recommend a quiet Christian Home School. Successful teaching. Careful training. Maternal care. Two little Girls under 12 especially desired. Moderate, inclusive terms.—Mr. SMITH, Blakelands, Bobbington, Stourbridge.

CHERTSEY HOUSE LADIES' SCHOOL, Red-hill, Surrey.—Miss M. B. GERDS invites reference to Gentlemen of high Christian standing, and to parents of past and present Pupils. Prospectuses on application.

BURLTON HOUSE. — High-class Boarding School for Girls, Castle Hill, Reading.—Principal, Miss K. RATCLIFFE. Old established. Highest references. Inclusive terms.

THE REV. DR. NICHOLSON most highly recommends a School at St. Servan, France, where his daughter was educated. Every facility for languages and accomplishments. Excellent Christian home.
2, Belgrave-villas, Cotham, Bristol.

BERLIN, Kurfurstendamm 118.—The Fräuleins REINBRECHT offer superior German education with the comforts of an English home. Pupils accompanied in September. Prospectuses can be obtained, 18, East Park-terrace, Southampton.

WORTHING HIGH-CLASS LADIES' SCHOOL.—Modern educational advantages. Visiting masters. Home comforts. Inclusive fees from 11 to 13 guineas per term.
PRINCIPALS, Bescot, Christchurch-road.

HOME SCHOOL AT BOURNEMOUTH.—Mrs. W. VENIS ROBINSON can receive two or three little girls to educate with her own daughter.
2, Madeira-rise, Bournemouth.

SOUTHSEA. — Small, High-class Home School for a few Girls, exclusively Gentlemen's Daughters. Christian training. Pupils successfully prepared for Cambridge, Royal Academy of Music, and College of Preceptors' exams. References to clergymen, officers of high rank, and parents of pupils. Moderate terms; reduced to fill two vacancies.
PRINCIPAL, 5, Sussex-place, Southsea.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms. Apply to PRINCIPAL. School re-opens Sept. 18.

OCKBROOK, NEAR DERBY.—Moravian School for Boys. Pupils successfully prepared for Public Exams. Cricket field 10 acres; large swimming bath; hot baths in the house. Milk from school farm. Playground sheltered from north and east winds.
Rev. J. MALLALIEU, Head Master.

SUPERIOR EDUCATION IN HIGHGATE, London. G. D. BARTLET, M.A., receives ten boarded Pupils (from nine years). Able masters, individual attention, thorough grounding. Careful Christian training and a superior home. Highgate is strongly recommended by the medical profession. Fees from 20 guineas per term. References permitted to Revs. J. M. Gibbon, Highgate; Charles Graham, Shepherd's-bush; R. Balgarnie, Crouch-hall-road, Hornsey; W. Green, Esq., Highgate.

LUCTON SCHOOL, HENFIELD.—Happy Home School for Girls. Superior educational advantages, based on Christian principles. Preparation for exams. Little boys received, with entirely separate supervision by Mr. E. J. H. CHICHESTER, M.R.C.P. and F.S.Sc., London. Large detached house and grounds. Health resort. Autumn term commences September 17. From £5 5s. per term.—Address, LADY PRINCIPAL.

CLIFTON.—Carnarvon Lodge, Redland-road, Girls' School.—Principal: Mrs. PRESCOTT. Visitors: Lady Henry Somerset, of Eastnor Castle, Herefordshire; Miss M. Sturge, Bristol. Terms strictly moderate. Autumn term, Thursday, September 19.

CLACTON-ON-SEA.—Dorchester House School (Limited). Home comforts and successful preparation for public exams. Visiting Masters. Tennis. Sea-bathing under the supervision of the Principals. Vacancy for pupil-teacher with small premium. Prospectus on application to the Misses PLAYER. Next term will begin Sept. 9.

KESWICK HOUSE, Dartmouth-[illegible]. Principals, Mrs. and Miss Holmes. [illegible] conducted on strictly moral and religious principles. High-class education, visiting [illegible], resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

BOURNEMOUTH.—Two Girls can be received in good School. Special terms. Must be gentlemen's daughters. Examinations if required. Highest clerical references.
BOX, Righton, Regent-street, Clifton, Bristol.

LADIES' COLLEGE, GOUDHURST, KENT, near Tunbridge Wells.—A happy Home and School for Girls, 420 feet above sea level. College and Cambridge Examinations. Terms, 22 guineas per annum.—Miss R. KENDON, M.C.P., daughter of Rev. J. J. Kendon.

EDUCATION AND CHRISTIAN HOME.—A Lady, residing in a farm-house near the sea, is anxious to receive two young Children to educate with her own. Every home comfort and mother's care. Highest references. Terms inclusive 20 guineas.
M. A., 19, Rose-street, Newgate-street, E.C.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne.—Head Master, Mr. STROUD, M.C.P., assisted by resident University masters and visiting professors. Next term begins Sept. 14.

HIGHBURY HOUSE SCHOOL, St. Leonards-on-Sea. Boys received from 6 to 18 years of age. Three separate departments: juniors, under the care of Ladies; seniors, under a staff of seven resident masters, thoroughly qualified to prepare for commerce, Public Schools, or Universities. Delicate boys and boys from the Colonies receive special care. A carpenter's shop and a chemical laboratory have recently been built on the premises. Autumn term commences Saturday, September 21. For prospectus, apply to Mrs. DUFF, the Lady Principal.

COMBE DOWN SCHOOL, BATH.
Principal—Mr. W. FRANKLIN.

Boys prepared for the various University and Civil Service examinations. Thirty-five successes within the last three years, including London Intermediate in Arts and first-class Cambridge Local Junior. Religious teaching based solely upon the Scriptures. Gymnasium, workshop, playground, cricket field (six acres). A few vacancies for next term, which begins (D.V.) September 17. References permitted to Dr. Robert Anderson, Lincoln's-inn, W.; the Hon. Judge Boyd, Dublin; Henry Pyne, Esq., Malvern; Dr. Maclean, Bath; G. Trench, Esq., Ardfert, co. Kerry.

PREPARATORY SCHOOL for Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate boys. Thorough education for Public schools. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

CECIL HOUSE COLLEGE, Upper Norwood.—Home School for young Ladies.—Thorough education on High-school system. Preparation for Local examinations. References to Miss Buss, and others. Prospectus on application, to
The Misses HARD.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A., T.C.D. School will re-open (D.V.), Thursday, September 26.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

Principal—A. E. COZENS, M.C.P.

A thorough modern education, combined with kind and firm training. Individual attention, especially to delicate or backward pupils. New schoolroom and recreation ground added. Preparation for all exams. Next term commences September 18.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Re-opened August 12.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.
The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for outdoor recreation.
Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

BETHANY HOUSE SCHOOL,

GOUDHURST, KENT (near Tunbridge Wells),

Principal: Rev. J. J. KENDON.

Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examinations of the University of Cambridge.

BRIGHTON.—INKERMANN HOUSE, Hove.—The Misses ASHBY receive young gentlemen for Board and Preparatory Education, at 3, Lansdowne-road. Constant attention is paid to health, and the pleasures of home are combined with the regulations of school.

LONDON, S.W.—In a small select finishing School of long standing and repute for training useful and agreeable members of society, two Pupils would be received on advantageous terms. Evangelical views. University course. London professors. Foreign languages a specialty. Large grounds; lawn tennis. References exchanged.
Mr. THOMAS, 6, Castle-street, Cambridge.

EDUCATION. — Vacancies in a beautiful seaside Home.—School for Gentlemen's Daughters. English, French, German, drawing, music. 33 guineas per annum. No extras.—E.V., Brown, Gould & Co., 54, New Oxford-street, W.C.

EDUCATION GRATUITOUS.—Small amount only required for board.—The Principal of a select School offers a first-class Education and comfortable Home to a Gentleman's daughter. Strictly confidential.—Write, LOUISE, May's Advertising Offices, 162, Piccadilly.

A LADY, EXPERIENCED in tuition and fully conversant with social and domestic duties, wishes to meet with a good resident engagement. Thorough English, French, music, drawing, and elementary Latin. Very good references.—Miss WATT, 40, Upper Parliament-street, Liverpool.

PUPIL-TEACHER. — Wanted, to place young Lady, in 17th year, as Pupil-Teacher in First-class School. Services and small premium in return for finishing advantages. Passed C.P. 2nd.
J. A., 11, Wolseley-road, Crouch End, London, N.

PUPIL-TEACHER required. Ladies' School, country. Good education, English, French, music, for sixteen guineas per annum. Duties light. Pupils prepared for College Preceptors' Examinations. Careful Christian training.
Miss HENSON, Petersfield.

GOVERNESS. — A young Lady with diploma from London, and certificates from Oxford and South Kensington, desires a re-engagement in an evangelical family. She has resided two years in France.
F. E. L., 1, Castle-street, Ludlow.

GOVERNESS wanted in the Country for young children, the eldest 11. Must be a gentlewoman, and decided Christian. Testimonials as to natural firmness of character, combined with kind and wise discipline, will be required. Church of England or Presbyterian.—K. W., care of Messrs. Bates, Hendy & Co., 37, Walbrook, E.C.

GOVERNESS.—A young Lady seeks re-engagement as Governess to quite young children in Christian family. Age 19.
Y. L., Norfolk House, Devonshire-road, Balham.

GOVERNESS.—Wanted, in return for happy country home and moderate salary, young Christian Lady to assist Principal of small day-school, three or four hours daily. Also Companion-Pupil for girl of thirteen. Terms 18 guineas per annum.—Walnuts, Hatherleigh, Devon.

GOVERNESS.—Situation required by young Lady (25), in a family (Salvationist preferred). Usual English subjects, French, music, drawing. Good reference, 7½ years.
K., Miss King, Station-road, Red Hill, Surrey.

EDUCATION.—A young Lady desiring to be trained as a Governess, can be received in a first-class School in London for 30 guineas per annum. References exchanged.—For particulars, apply to X. Y. Z., Dudley Library, 248, Clapham-road, London, S.W.

OPENING FOR A DAY-SCHOOL required by Christian Lady. Will any kind friend reply.
G., 27, Walcot-square, Kennington-road, S.E.

THE FRIENDS of an intelligent Girl, partly educated, and fond of little ones, would thankfully hear of an opening for her in a school. References.
H., 46, Newington-Butts, S.E.

SUPERIOR EDUCATION, St. John's Wood. Two vacancies. Resident English and foreign governesses. High-class visiting professors. Every home comfort and careful training. Local exams. Inclusive fees 40 to 60 guineas per annum.
ALPHA, Library, 67, Abbey-road, St. John's Wood.

A MINISTER'S WIDOW receives a limited number of Boarders. Thorough education, with religious training. Certificated governesses visiting professors. Moderate terms. Governess-Pupil required. Premium 15 guineas.
PRINCIPAL, Clifton House, Bracknell.

EXCHANGE PUPIL.—Wanted, to place Boy, age 13, in thoroughly good school as above. Thorough conscientious training required and given. References.—Mr. E. J. H. CHURCHER, M.R.C.P., and F.S.Sc., London, Lucton School, Broomfield Villa, Henfield.

HOME SCHOOL FOR LITTLE BOYS, Rother House, College Park, Lewisham.—Home life. Number of boarders limited to six. Well suited for delicate or backward boys. Successful in Local examinations. Terms very moderate. Excellent references to parents of former pupils.

GOVERNESS-STUDENT required immediately, in select college near London. English, music, French, German, and drawing, under first-class professors. Premium 18 guineas. Home comforts. Light duties. Preparation for exams.—PRINCIPAL, 16, Dalmeny-road, Tufnell-park, London, N.

JUNIOR TEACHER.—Experienced. Engagement required in first-class school. Teaches music, with general subjects, in return for advanced instructions in music and painting. Small salary. London suburb.
W., S.E.R. Station, Sidcup, Kent.

A CHRISTIAN LADY wishes to receive a few Gentlemen's daughters as Resident Pupils. Ten guineas a term inclusive, if entered at once. Beautiful situation. Highest references.
W., Post-office, Burniston, Scarborough.

Appointments, Situations, &c., Wanted.

MISSION WORK WANTED (undenominational, Jesus only). Experienced worker, well-recommended; good speaker, visitor, and organiser. Change wanted. Salary moderate if real congenial, earnest Christian work.—Send particulars to A. B., care of Mr. John Kirk, Ragged School Union, Exeter Hall, Strand, London.

EVANGELIST.—MR. JOSEPH CLARKE has some dates still open for this year. Any requiring his services communicate at once with Mr. F. N. CHARRINGTON, Great Assembly Hall, Mile End-road, E.

CHRISTIAN NATIONAL SCHOOLMASTER having been compelled to give up his school by bereavement, is anxious to find work. Is willing to undertake visiting, or any other religious work.—Mr. J. FOORD, School House, Fosbury, Hungerford.

GARDENER.—Experienced forcing, fruit, flowers, vegetables. Energetic, reliable; Christian; abstainer. Apprenticed. Married; Two children. Age 40, three years latest character.—Please state fully, wants and terms.
B. LISTER, 42, Robinson-road, Preston, Brighton.

GARDENER.—A Gentleman giving up garden, recommends his Gardener, where industrious, trustworthy Christian Man would be valued. Understands hot-houses and grapes. Country preferred. 8 years' character.
S. THOMAS, 21, Alma-road, Clifton Bristol.

GARDENER, good single-handed, or where help is given. 12 years' practical experience, 4½ in present situation. Single at present. Age 25.—C., 31, Sulina-road, Brixton-hill, S.W.

CLERK OR OTHERWISE (willing to make himself useful). Situation wanted by young Man. Age 23. Christian and abstainer. Moderate salary.—H., 18, St. Vincent-terrace, Colebrooke-row, Islington, N.

RE-ENGAGEMENT as Assistant-Matron or Housekeeper, Mission work, rescue or otherwise. Abstainer. Age 42. Good reference. Disengaged 5th.
C. E., 43, Bancroft-road, Mile End, E.

MATRON, experienced, seeks re-engagement, small Home or Refuge. No street work. Desires a sphere of usefulness, or any place of trust. Excellent references.
M. P., 4, Viney-street, Taunton, Somerset.

AS GROOM, by a young Man, age 26. Christian; abstainer. 7 years' good character.—JOHN HARDS, 1, Bedford-terrace, Bedford-road, East Finchley, London.

EXPERIENCED WORKER, either amongst men or women, desires a re-engagement. Good organiser, and highest references for capabilities.
B., West Hendred Manor House, Steventon, Berks.

AS MATRON in Training Home or Orphanage, or small Rescue. Age 40. Good testimonials.—C. M., Tuddenham's, Stationer, Sloane-street, Knightsbridge.

AS COMPANION, or Governess to young Children. Re-engagement wanted. Has had experience with deaf and dumb. No accomplishment.
H., 14, Lower Portland-terrace, Southampton.

AS COMPANION TO LADY, or Governess to young children, in South of England or any warm climate, young Lady of 20. Highest references.—P., 3, Trinity-terrace, Darlington.

CERTIFICATED LADY NURSE.—Monthly cases or Massage. Kind and attentive. Age 40. Good references.—B., Office for Home Help, 9, Upper Baker-street, N.W.

SECRETARY of a Y.W.C.A. wishes to recommend as Children's Maid, one who has been two years at dressmaking. Neighbourhood of Blackheath preferred. Also some Nursery-Governesses. Must be in Christian families.
Cairns House, Brandram-road, Lee, S.E.

AS COMPANION OR LADY HELP. Well educated. Domesticated. Near London preferred. References.
A. M., Springfield, Gillingham, Dorset.

HOUSEKEEPER to Lady or Gentleman, or Useful Companion by a Lady. Age 30. Domesticated, economical manager. Good needlework. Three years' reference. Christian and abstainer.
L. B., Thornham Villa, Camden-road, Bath.

HOUSEKEEPER.—A middle-aged, trustworthy Christian person wanted as Housekeeper for a single working man. Small salary. One suitable for business preferred.
30, Askew-road West, Gateshead-on-Tyne.

AS HOUSEKEEPER or useful Companion. Thoroughly domesticated. Musical. Abstainer. Country preferred. Age 32.
E. B., Corra Linn, Percy-road, Bournemouth.

A POSITION OF TRUST wanted by a Lady in a family. Entire charge of children and their wardrobes, or to assist in housekeeping. State duties, salary.
WEST, 13, Rose-street, Newgate-street, E.C.

JAMES FOORD solicits offers of, or assistance in procuring suitable employment, in consequence of having to leave Fosbury through the death of his wife, with whom he has conducted the school there under Government during fourteen years. Age 51. Good recommendation from R. C. L. Bevan, Esq., 54, Lombard-street.
Fosbury, Hungerford, Berks.

WANTED, by an experienced Man (a Christian), a situation to keep house property in repair. Has been own master, also foreman for building society, and large owners of property. Well up in estimates.—C. T. COURTNEY, 112, Devonshire-road, Holloway, N.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Ladies to Medical and Monthly Nurses, Companions, Governesses, Caretakers, Also superior Domestic Servants. Hours 10 till 5, or enclose stamp.

YOUNG LADY, 22, desires engagement as Companion or Lady Help. Elderly Lady preferred. Domesticated; good reader. Comfortable home. Small salary. Country no objection.
M., 13, Coborn-road, Bow, E.

AS NURSERY GOVERNESS, or Lady Nurse. Required by a Lady.
Y.W.C.A., Felpham, Bognor.

AS MOTHER'S HELP or Nursery Governess, by a young Lady who is fond of children. In the neighbourhood of London.
SISTER KATE, 19, Montague-street, W.C.

YOUNG LADY desires situation as Mother's Help or Nursery Governess. Can teach music and first lessons. Also wanted for Boy, situation as Page or House-boy.
HON. SEC., 32, Bow-road, E.

AS NURSE AND USEFUL ATTENDANT, to elderly invalid Lady. Christian and abstainer. Good reader and needlewoman. Tall, strong, and healthy. Age 34.
G. E., The Limes, Woodford Wells, Essex.

AS PLAIN COOK in a small Christian family. Good character. London or near preferred.—A. WHITE, Hindon, near Salisbury.

WILL ANY MISTRESS take a small Girl of 16, for light work. Wages to begin at 10s. per month. Recommended by LADY REGISTRAR, Working Women's House, 53, Horseferry-road, Westminster.

MISS MEREDITH BROWN is anxious to find places for Girls trained in the Home (preventive), as Kitchenmaids or Under-Housemaids.
Shaftesbury Institute, Harrow-street, Lisson-grove.

WANTED AT ONCE, GOOD PLAIN COOKS, Nurses, House-Parlourmaids, and good General Servants. Good wages. Comfortable homes.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

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M., 2, St. George's-road, Pimlico, London, S.W.

MAN AND WIFE wanted (abstainers preferred), no family. The man to attend to horse and garden. The wife, laundry, and small dairy. Comfortable place.—Apply in first instance to Mr. BOARDMAN, Bookseller and Stationer, Bishop's Stortford.

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E. S., 72, St. James'-street, Nottingham.

COACHMAN WANTED, in Gentleman's family in Kent, ten miles from London. Single, abstainer, Christian. Wages £28 and board with servants.—Apply by letter, stating age and height, W., 35, Lincoln's-Inn-Fields.

NURSE.—Wanted on September 17, a good Nurse, who will not object to housework. Age about 19.—Mrs. MOUAT JONES, 1, Killieser-avenue, Telford-park, Streatham-hill.

THREE NURSES WANTED (ladies) fully trained in an English hospital. Salary £25 to £30 per annum, with in and outdoor uniform, washing, &c. Must be members of some Protestant and evangelical Church, and total abstainers.—All applications, with photo and stamped envelope for return, to be made to the SISTER-IN-CHARGE, Her Majesty's Hospital for Sick Children, 13 to 19, Stepney Causeway, London, E.

WANTED IN COUNTRY HOUSE, twelve miles north of London, by the middle of September, a Cook who can make good soups and sweets, and who would assist in a little housework. She must be conscientious, methodical, and clean. Also a House-Parlourmaid. Personal characters required. Abstainers preferred.—Address in first instance, A. B., Westcliff Hotel, Westgate-on-Sea.

PARLOUR-HOUSEMAID wanted. Age about 23. Church of England. Good character. Small family. Wages from £18 to £20. All found except beer. Abstainer preferred.
O. G. B., Clark's Library, Dorking.

AS HOUSE AND PARLOURMAID in a quiet family. Can any Lady recommend a respectable young Girl.
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HOUSE-PARLOURMAID wanted for country Vicarage one hour from London. Abstainer. Thoroughly competent. Understanding plate. Christian specially desired. Wages £20.—Apply on Monday next, from 11 to 11.30, to Mrs. BARCLAY, Liverpool-street Hotel, London; or by letter to Vicarage, Hertford Heath, Hertford.

UPPER HOUSEMAID wanted, age about 30. Must be thoroughly experienced. Wages £20; everything found except beer.
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STRONG WOMAN wanted, to take charge of and Cook for inmates of clergy house. No salary offered, but home (3 rooms), gas, firing, and one servant kept.—X., Rectory, Spitalfields.

A LAUNDRYMAID wanted, to help with house and needlework as well, in Clergyman's family, in country village.
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A. B., care of Maides, Stationer, Midhurst, Sussex.

PLAIN COOK wanted in small family. Whole-hearted Christian, faithful in little things. Must have good references.—Mrs. HORTON PARTRIDGE, Acocks Green, Worcestershire.

PLAIN COOK WANTED for country Vicarage, one hour from London. Abstainer. Small dairy. Christian specially desired. Wages £20.—Apply on Monday next, from 11 to 11.30, to Mrs. BARCLAY, Liverpool-street Hotel, London; or by letter to Vicarage, Hertford Heath, Herts.

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GENERAL SERVANT.—Wanted on September 17, a good General Servant, who can do plain cooking well. Age about 22.—Mrs. MOUAT JONES 1, Killieser-avenue, Telford-park, Streatham-hill.

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The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Robert Laws, M.D., pioneer of the Livingstonia Mission.

Our "Day in the Country" fund is overdrawn, and there are yet some applicants we desire to help. We shall therefore be glad if those friends who still purpose sending gifts towards this excellent object will do so as early as possible.

☞ Some of our friends in different parts of the country have written to us complaining of the difficulty they have latterly experienced in obtaining copies of the current number of THE CHRISTIAN. It is therefore needful to explain that our paper is to be obtained, by order, of any newsagent or bookseller. It is also kept on sale at very many book and newspaper shops throughout the country. And further, Messrs. W. H. Smith & Son have arranged to have an increased supply at their various bookstalls. It is hoped that no further difficulty will be experienced.

We would remind our readers across the Atlantic that Mr. Charles Inglis, evangelist, hopes soon to pay a visit to the United States and Canada. His last visit there was greatly blessed. We would suggest to friends to arrange with Mr. Inglis for some of his Bible-readings to Christians, a line of work in which the evangelist has been much owned in this country. He hopes to reach New York about September 11, and may be communicated with—Care of Y.M.C. Association, Twenty-Third-street, New York City.

The Roman Catholics insist now more than ever, as we have reason to know, upon the assumption that England owed her conversion to Christianity entirely to the Church of Rome, and that through the mission of Augustine, who was sent by Pope Gregory, the Gospel spread through the whole length and breadth of the land. Canon Body, while preaching lately in Durham, denounced this idea as "utterly and absolutely a fiction." Except Kent and portions of Middlesex, there was no part of England that owed its conversion to the Roman mission; other parts were taught Christianity by Oswald, Aidan, Bede, Hilda, and other saints. Although some of Canon Body's conclusions may be questioned, the fact he has emphasised is one of importance, especially in teaching English Church history to the young.

Dr. Fulton has created no small stir at Brighton and places adjacent by his very outspoken addresses on Romanism. *The Sussex Daily News* has been publishing columns of correspondence on the subject, and the language used by some of the Anglo-Romish apologists shows how severely the Doctor has hit them. The local Hon. Secretary of that Ritualistic organisation, the English Church Union, has the hardihood to propose that the Bishop ought to take away the licences of the three evangelical clergymen who were on the platform at Dr. Fulton's Brighton lecture! That is an indication of the temper with which the advocates of Romanising doctrine view any faithful criticism of their principles.

Needless personalities are much to be deprecated on either side of a religious controversy, but the time has come for plain speaking as to the Romeward tendencies of many churches that enjoy the prestige of State favour and aid under our Protestant Constitution. In this Anti-Reformation movement Brighton has been very conspicuously active, and we therefore rejoice that Dr. Fulton and the Protestant Alliance have attacked the evil in one of its greatest strongholds.

A correspondent of *The Times* rightly draws attention to the recent utterance of the managing director of the London General Omnibus Company, in which that gentleman virtually authorised, or at any rate condoned, the pilfering that is carried on by some of the Company's omnibus conductors. He declined to favour the introduction of the ticket system, because

> With the present competition, their conductors require all their time for looking after the passengers. The more money a conductor got into his own hands the more he had to 'operate' upon for his own benefit, and if by the use of tickets they took away his interest in that respect, they would, to a great extent, destroy his activity on behalf of the Company.

We agree with the writer in *The Times* that it is something novel and startling to find the manager of a large public company defending dishonesty, and placing a premium on pilfering. Such an attitude cannot tend to the elevation of public or private morals. Surely the true cure for the disease is the employment of men of honesty and principle, and the payment to them of sufficient wages.

No one can read the long eulogistic article on Mr. Spurgeon's sermons in last week's *Guardian* without regarding it as a hopeful sign, amid many of a different nature. That paper tells its clerical readers that the causes of the extraordinary success of these sermons and of their wide circulation, are the preacher's entire devotion to what he believes to be his Master's work, his intellectual ability, coupled with a deep insight into the workings of the human heart, and his sturdy, unflinching honesty, which refuses, whatever the temptation, to withhold what will be wholesome and profitable. The article says—

> The message delivered by Mr. Spurgeon is that which the Church of England ought to have delivered, and the work which he organised is that which the Church ought to have carried out.

Other reflections arise on the contemplation of the twentieth volume of "The Metropolitan Tabernacle Pulpit," telling its tale of twenty years' work, at the rate of a hundred sermons a year from the brain and heart of a single man. Such a fact is a proof that there is a true breadth in evangelical truth, and that the men who object to its narrowness and sameness are deceived by their own false judgments. Moreover, the circulation of these sermons, wherever the English language is spoken, acts, through the providence of the Spirit, as a remarkable counteraction to the false and defective teaching of these days; and at the same time these printed sermons furnish a standard whereby tens of thousands of persons judge what kind of doctrine it is that the Holy Ghost blesses, while they keep up a healthy protest against the cold essays which are often read to congregations on Sabbath days under the pretension of preaching to the souls of men.

An International Conference on the affairs of Africa is to be held during the coming autumn. The Native Races and Liquor Traffic Committee have therefore, very opportunely, presented a memorial to Lord Salisbury through the Duke of Westminster. The memorial recalls the language of statesmen on the subject, that of the Premier among others, and urges the importance of united action on the part of the civilised powers. The Queen has been pleased to receive a similar memorial. This vigorous action will receive a grateful acknowledgment from all friends of Africa. The replies received awaken hope, but the matter is one of such moment as to call for prayer from all those who have followed the awful record of evils which have flowed from this terrible traffic.

Perhaps the most unpleasant fact in those which recently have been brought to light in connection with the tramway companies' servants' agitation is that in respect to the amount of Sunday labour which is required from the drivers and conductors. It is, therefore, satisfactory to note that, so far as the employés in Leicester are concerned, this labour will be reduced somewhat; in compliance with the men's demand, in future "one day off" in fourteen will be allowed.

We cannot regard this arrangement as altogether satisfactory, for we consider that every man is entitled to the Sabbath day of rest, and where, as in the case of the employés in question, the ordinary day's work covers thirteen hours, that rest is all the more necessary. Are there in Leicester any Christian people who use the tramcars on the Lord's day? If there are, cannot they in future abstain from so doing, and thereby lessen the men's duties, and render their Sunday work less necessary?

Lady Radnor recently enabled a troop of about fifty poor children from Stepney to spend a few weeks on her estate near Salisbury. At the close of their visit she invited them to tea in the park at Longford Castle, and escorted them through the gardens and grounds. A contemporary in recording the happy circumstance asks, "Are there not others owning parks and pleasure grounds who will follow Lady Radnor's bright example?" We venture to add that, if there are any such, they will

find pleasure ground and park all the more beautiful after they have been enjoyed by some of the weary little people from one of our large cities.

It is somewhat remarkable to find that a recent agnostic writer quotes from the Bible to prove his statement in regard to the "unsearchableness" of God. Surely it ought to have struck the Editor of *The Westminster Review* that there is something inconsistent in the position of one who, rejecting revelation, appeals to the Old and the New Testaments in support of his arguments. The writer in question only affords another illustration of the illogical courses of those who refuse to "become as little children" in regard to the reception of Divine truth.

The Theosophists are again astir, Mrs. Besant's conversion to the cloudy system having caused some little excitement amongst both the Pantheists and the so-called Freethinkers. Mrs. Besant will do everybody a favour if she succeeds in giving a clear definition of the tenets of the Theosophists. We cannot, however, hope for this, or that she herself will find in them either peace or rest. Like hundreds of others, she is going afar for that which is near, and endeavouring to find in the misty regions of philosophy that which is revealed only in the person and work of Jesus Christ.

The Echo has some excellent remarks in regard to chapel building, both in Wales and England, in places where chapels already abound. After reference to one little town of 2500 inhabitants, with at least six chapels and a parish church, the six Nonconformist ministers having "not half enough to do," and getting "only a bare subsistence," it says:—

> Baptists and Congregationalists who do strongly repudiate sacerdotalism should give their strength to the multiplication of unpaid lay preachers, rather than to the multiplication of tiny churches, each with its paid minister.

There are thousands of places waiting for the evangelist, simply because men are too anxious about non-essentials to go over and help them. While chapel building is proceeding apace, we fear it is the case generally that Christ's command to preach the Gospel to every creature is receiving only half-hearted obedience.

It is pleasant to find in a professional and semi-scientific paper like *The Hospital* such an utterance as the following in regard to the lessons taught by suffering:—

> Many who are in the thick of the bustle of this world; who are making gods of themselves or of their wealth or of their brains; or, absorbed in their work, have no time to think of their souls or of their Saviour who bought them—these busy ones suddenly realise the truth of the words of the Psalmist: "Thou hidest thy face, they are troubled; Thou takest away their breath, they die and return to their dust." God leads them into the wilderness and communes with them alone. In the quiet and rest of the sick-room, if they will but submit themselves to his will, they learn more and greater truths in a few weeks than years of health and prosperity would teach them. It has been well said, "We are in the hands of a higher Physician than this world knows; One who cannot mistreat our case or prescribe wrongly for us. The great cure to be wrought in us is the cure of self-will, that we may learn self-resignation; and all God's various dealings with us have this one end in view." Happy, thrice happy are they who use this time of rest for recollection and prayer, and, rising from illness to renewed life with the earnest intention of amendment, can in after years say, "Before I was afflicted I went astray; but now have I kept thy word."

The statement made the other day at the Spalding Sessions, that the practice of plucking live geese is "very prevalent in that part of Lincolnshire," seems almost incredible. We hope the fine inflicted upon the offenders, although it was far too light, will do something to put an end to so brutal a custom. That in a fairly civilised part of England, it should be alleged to be usual to pluck live geese every six weeks "for the sake of their feathers" shows what a field there still is before the Society for the Prevention of Cruelty to Animals, and before every Christian man and woman in the country.

From the daily press we learn that a slaughter of swallows has been organised on a large scale along the southern seaboard of France. The poor creatures alight on wires provided for the purpose, tired out after long flights to or from Italy and the East, and they are killed in thousands by means of electric currents. This massacre of the innocents has been ordained in the interests of fashion, and the slaughtered birds are used for the decoration of the hats or bonnets of dainty dames and demoiselles in London, Paris, or New York. There is some talk of petitioning the prefects of the Southern Departments to use their authority to prevent the extension and continuance of this ornithological carnage. We have welcomed the discontinuance of such decorations in the fashion of the present year, and earnestly hope that ladies will not countenance this disgraceful slaughter of God's beautiful birds by adopting them again.

So seldom does the daily or weekly secular press devote space to religious or sacred topics, that any enterprise in that direction deserves commendation. *The Manchester City News* has been furnishing its readers with several articles from the pen of Leo Grindon, on "The Science and Poetry of the Old Testament," the more recent papers treating of the trees, zoology, metals, gems, and colours. In these hurrying days it is well that men should have their thoughts raised above the street, the factory, or the exchange, and that they should be led to consider how the goodness of God's providence may be seen in the wonderful beauty, arrangement, and harmony of Nature.

As usual, *The Daily Telegraph* is improving the return of the "dead season" by initiating a correspondence on some taking popular topic. This time it is "The Battle of Life" that is the theme for many lucubrations more or less weighty and appropriate; and certainly no topic of more wide-spread interest could have been chosen. To the great majority of mankind life is a constant warfare with inimical forces, though the struggle is, in too many cases, intensified by the actual sin or the inherited disability of the combatant. It is of little use to quarrel with the inevitable; the great thing is to recognise the fact that in the abounding goodness of God ample provision is made in his glorious Gospel for fighting the good fight of faith and laying hold on eternal life.

Those to whom "eternal life" is an empty phrase, and whose horizon is bounded by the narrow span of earthly existence, must ever be at the sport and mercy of circumstance. Far otherwise is it with the true and trustful Christian, who can afford to regard lightly the affliction that is for a season, and that will one day give place to the eternal weight of glory. To all such there will neither be undue elation in prosperity, nor too great depression in adversity.

Much of the distress and misery that are everywhere around us might be prevented by godly and sober living; but much of it results from the clashing of opposing commercial interests, when the weaker is generally sure to go to the wall. The strike of the London dock labourers, that has now assumed so large proportions, is an acute phase of this recurring war between capital and labour. Popular sympathy will go with the demand of the toilers to receive such an advance in their wage remuneration as will at least keep the wolf from the door. We sincerely trust this can be accomplished without doing serious mischief to the dock companies. The proposal that the dispute should be settled by friendly arbitration is one, we think, that ought to be hailed by both sides. A prolonged social strife of this kind not only causes much immediate suffering, but leaves behind it open wounds that are difficult to heal.

Meanwhile the wives and children of the men are the deepest sufferers, and we cannot but abhor the inhuman argument that the strike must end by starving out the strikers. God has other ideas than those of political economy as to the hire of the labourer.

In view of the unscriptural tendency now so apparent in a certain section of the Established Church to exaggerate the value of frequent attendance at the Lord's Supper, and to represent it as the great, if not the only, means of spiritual nourishment to believers, the following extract from the published University sermons of Dr. Vaughan may not be inopportune:—

> None assuredly would more anxiously fence its reception with every argument of caution and warning than they who attribute to its right reception a unique and incomparable communication of grace. But is there no risk, in some language held concerning it, of an isolation of this holy ordinance, in kind as well as in degree, from every other exercise whatsoever of the Divine life? Is there no opening for the taunt: You make it the whole of religion to receive the sacrament? Shall we feel no risk of exaggeration in a view of this one means of grace which would remove it out of—I had almost said would set it at variance with—the book of Gospel doctrine and Gospel precept as a whole, and frame for it by itself a separate theology out of isolated expressions—sometimes quite evidently emotional and not doctrinal—of the uninspired writers of a post-apostolic age?

PORTSMOUTH AND GOSPORT SEAMEN'S MISSION.—It is thirty-six years since Mr. Henry Cook founded this very useful Mission, which continues to exercise an ever-widening influence. The annual report, just issued, tells of admirable work in several towns on the south and west coasts, and also records a growing effort at seaports of Northern France. With his fellow workers Mr. Cook has made up, filled, and distributed, by means of his Mission ships and boats, about 10,000 little bags, with about 100,000 Bibles, Testaments, Gospel books, tracts, and cards. These bags have been made and sent by ladies interested in the spiritual welfare of sailors, fishermen, and soldiers. Comforters, vests, cuffs, and overalls have also been given away in large numbers. Benefactions and acts of kindness have all been prompted by the love of Christ and had for their ultimate object the commending of that love to men. Copies of this very interesting report may be had from Mr. Cook, Seamen's Friend, Belle Vue-place, Stoke-road, Gosport.

Influence and Power.

By Dr. A. C. DIXON, Baltimore.

"Canst thou bind the sweet influences of the Pleiades, or loose the bands of Orion?"—Job xxxviii. 31.

"Ye shall receive power after that the Holy Ghost is come upon you."—Acts i. 8.

The Pleiades was looked upon as the constellation of spring; Orion, of winter. "The sweet influences of the Pleiades" were the life forces which caused the grass to spring, the plant to grow, and the flower to bloom. "The bands of Orion" were made of ice. They only could bind the sweet influence of spring; spring only, at its return, could loose them. Nothing but silent influence is strong enough to overcome silent influence. The greatest forces in this world are those which work, like the warmth of spring and the cold of winter, in silence.

There is, in every man's life, spring and winter; and there is war between them. In this world good influence has all the time to do battle with bad influence. A legend says that after the battle of Chalons the spirits of the slain soldiers continued the conflict for several days. And after we are dead, the silent, invisible influences we have brought into being will continue their battle for good or evil. Theodore Parker spoke a great truth when, dying in Italy, he said: "There are two Theodore Parkers; one of them is dying in Italy; the other I have planted in America, and it will continue to live." We have, in spite of ourselves, an immortality upon earth. So far from blotting us out, death often intensifies our personality.

But in Christianity there is more than influence. Ye shall receive power after that the Holy Ghost is come upon you." Influence is the sum total of all the forces in our lives—mental, moral, financial, social. Power is God at work. "All power is given unto Me in heaven and earth. Go ye therefore and make disciples, AND LO, I AM WITH YOU." God does not delegate power. He goes along with us, and exerts that power Himself.

Christian influences are not sufficient for the needs of the Church. The success of the Gospel at first did not depend upon influence. The only time the word is used in the Bible is in this text from Job. The Apostles were not men of influence. Few disciples were made from the influential classes, and, as soon as made, they lost by their faithfulness most of the influence they had before. Christ did not choose to become a man of influence. "He made Himself of no reputation." If he had based the success of his kingdom on influence, He would not have chosen an ox-stall for his birthplace, nor fishermen for his Apostles. Power, not influence, is the watchword of the new kingdom; not power in the abstract, but power that goes with the presence of God. "Not by might, nor by power, but by my Spirit, saith the Lord." "Not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise, and weak things of the world to confound the things which are mighty, and base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are" (1 Cor. i. 26—28). All of which is equal to saying that God hath chosen power rather than influence.

Mere influence never converted a soul. The Spirit can, of course, use influences, just as the lens gathers the rays of light and heat and brings them to a point of power sufficient to melt gold or iron. The rays without the lens would never melt anything, and influence without the Spirit never saved anybody. A young man, about forty years ago, went to the old Round Top Baptist Church of Baltimore, while Mr. Knapp was preaching there. His object was to see what all the excitement was about. He was worldly, and did not believe in the Divinity of Christ. The preacher, full of the Spirit, took for his text, "Marvel not that I said unto thee, Ye must be born again." It went like a hot arrow through that young man's heart, and in a short time he was before the congregation, telling the people what a Saviour he had found. Power did in a moment what mere influence never could have done.

We should seek power even at the expense of influence. There is such a thing as gaining and retaining influence over a person in such a way as to lose all power with God. And there is such a thing as losing influence while we gain power. Paul had a good opportunity for gaining influence with Felix by flattering him in his sins, and could have made a splendid impression for himself by such a course. But as he gained influence with Felix, he would have lost power with God. He chose power before influence, and "reasoned of righteousness, temperance, and judgment to come" till Felix trembled under the hand of God. Paul and Silas did not have influence enough to keep them out of gaol, but there was power enough with them to shake the old gaol open. By a compromising course they might have pleased the authorities, and kept out of prison, but they would have lost all power. The disciples at Pentecost had little influence. They were the followers of One who had been crucified as a malefactor. The doctrines He preached were very unpopular. But they had power, and Christians with power can get along without much influence.

If they had depended upon influence they would have set about the building of such houses and the establishment of such institutions as would have promoted it. All this would have taken time. Influences, like the forces of spring, work slowly. Power works suddenly. Not evolution, but revolution, was the effect of power at Pentecost. Not a word have I to say, let me repeat, against the use of all influences for good. What I insist upon is, that this world is not going to be converted by influences.

Men of influence may be men of power, while men of power may have little influence. The pastor of a village church had among his members some of the most influential men and women in the community. They came to church, and did their routine duties, with great regularity. But there was no power displayed in the quickening of saints or the salvation of sinners. One day in his visiting this pastor called upon a sick member who had not been to church for years, and who had begun to feel that she was a useless branch. He tried to encourage her by the assurance that she could do good by praying for him and the other active members of the Church. But her thoughts after his departure took another turn. She began to think of those she knew who were unsaved, and wrote their names on a piece of paper that she might constantly call them over before God in prayer. Soon a revival was in progress, and many were saved. The pastor had forgotten his sick member in the press of work for souls, and he did not call to see her till weeks after the meetings were over. When he called he noticed the soiled, torn list of names beside her on the pillow, and asked what it meant. With a heart too full for utterance, she handed it to him, and there he saw how she had checked off one name after another, as fast as they were converted, until nearly every name had the cross mark beside it. Here was power without influence in that room of suffering, while in the church there had been influence without power. Power is the God-ward side of us, influence is the man-ward side. That poor sick woman had hold of God; the Church and pastor were trusting everything else but God. If we must sacrifice either, let influence, our relation to man, go; at all hazards, keep in harmony with God. The spiders in Japan build their webs about the telegraph wires until, in some instances, the message cannot pass over. The electric current is carried off through the webs. And the webs of worldly compromise and thought may so encase us that God cannot pour his message of power through us unto others. "To be punished from the glory of his power" is a part of hell. And what more fearful experience can come to a Christian in this world than to be separated from his glorious power by having the harmony between him and the God of power broken?

THE CONVERSION OF THE JEWS.

Lord Beaconsfield anticipated the conversion of the Jews, or rather, to use his own words, that "they will accept the whole of their religion, instead of only the half of it, as they gradually grow more familiar with the true history and character of the New Testament." And he laid great stress on the fact that the non-Christian Jews at the present day are for the most part descendants of the earlier exiles, whose ancestors never heard of Christ till centuries after the crucifixion, when His religion approached them in the guise of a persecution.

"It is improbable," he wrote, "that any descendants of the Jews of Palestine exist who disbelieve in Christ. Perhaps, too, in this enlightened age, as his mind expands and he takes a comprehensive view of this period of progress, the pupil of Moses may ask himself whether all the princes of the house of David have done so much for the Jews as that Prince who was crucified on Calvary? Had it not been for Him, the Jews would have been comparatively unknown, or known only as a high Oriental caste which had lost its country. Has not He made their history the most famous in the world? Has not He hung up their laws in every temple? Has not He vindicated all their wrongs? Has not He avenged the victory of Titus and conquered the Cæsars? What successes did they anticipate from their Messiah? The wildest dreams of their rabbis have been far exceeded.

"Has not Jesus conquered Europe and changed its name into Christendom? All countries that refuse the Cross wither, while the whole of the New World is devoted to the Semitic principle, and its most glorious offspring, the Jewish faith; and the time will come when the vast communities and countless myriads of America and Australia, looking upon Europe as Europe now looks upon Greece, and wondering how so small a space could have achieved such great deeds, will still find music in the songs of Zion, and solace in the parables of Galilee."

WEARY WORKERS IN THE LORD'S VINEYARD may be glad to know of a quiet home at Aylesbury, where they will be welcomed, and find rest and change, for 8s. a week in summer, 9s. in winter. Address, Mrs. Hester, High Bridge Walk, Aylesbury.

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The Good Tidings of the Reign of God.

VI.—THE NEW CREATION.

"Verily, verily, I say unto thee, Except a man be born again, he cannot see the Kingdom of God."—John iii. 3.

"For in Christ Jesus neither circumcision availeth anything, nor uncircumcision, but a new creation."—Gal. vi. 15.

"If any man be in Christ, he is a new creature: old things are passed away; behold, all things are become new."—2 Cor. v. 17.

"Who hath delivered us from the power of darkness, and hath translated us into the Kingdom of his dear Son."—Col. i. 13.

"Flesh and blood cannot inherit the Kingdom of God; neither doth corruption inherit incorruption."—1 Cor. xv. 50.

"We are buried with Him by baptism into death: that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life."—Rom. vi. 4.

"Blessed and holy is he that hath part in the first resurrection: on such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with Him a thousand years."—Rev. xx. 6.

It would be a great mistake to suppose that when first John and then Jesus came preaching the Kingdom of Heaven, it was merely the proposal to the people of Israel to accept Jesus as their King, to sit on David's throne. The Kingdom of Heaven, the Reign of God, as preached by John, demanded, as its first condition, confession and repentance. Jesus took up the testimony where John laid it down at his imprisonment, and repeated John's very words: "Repent ye, for the Kingdom of Heaven is at hand." The seven Beatitudes were the principles of the Kingdom, and show that the Kingdom of God is first of all an inward reign, and that its foundations are in the hearts of men.

To suppose that the Kingdom was exclusively Jewish would be another great mistake. Long before Judah was born, his great grandfather Abraham, the progenitor of the nation, had received, beneath the midnight stars, the promise that his seed should be as those stars for multitude, and as the sand upon the seashore, innumerable. And lest it should in after time be thought that this meant only his natural seed through Isaac, it was added from the mouth of God, "In thy Seed shall all the nations of the earth be blessed."

The probation of the Israelitish nation was the probation of the human race. For Israel was a slip of the vine of the earth taken out of the wood, and planted in a very fruitful hill, if, perchance, under the highest cultivation, it might bring forth good fruit. But when the Husbandman looked that it should bring forth grapes, it brought forth wild grapes, and proved itself "the degenerate branch of a strange vine," "an empty vine," "a vine of Sodom," though planted in God's very fruitful hill. The highest cultivation could not change its nature, but, contrariwise, brought out the worst virus of the plant.

It was to Israel "He looked for justice, but, behold, oppression" toward his elect Servant, for by them "He was oppressed and He was afflicted"; to Israel "He looked for righteousness, but, behold, a cry"—"Crucify Him!"

But though Israel took the lead, they were not alone in condemning Him: "For of a truth against thy holy Servant Jesus, whom Thou hast anointed, both Herod and Pontius Pilate, with the Gentiles and the tribes of Israel, were gathered together." The Reign of God, with its joy unspeakable and full of glory, was preached to Israel, that through Israel it might embrace and be embraced by all mankind; but Israel blasphemed the Holy Ghost, and crucified the Son of God; and thus, by the highly cultured and Divinely educated Jew, the Gentiles, whom God had suffered to walk in their own ways, and at the times of whose ignorance He had winked, were led to uttermost rebellion and apostasy. Henceforth it is hopelessly impossible for man as born of Adam or of Abraham to see the Kingdom of God; to flesh and blood the Kingdom of God is barred for evermore: "Except a man be born again he cannot see the Kingdom of God"; "Flesh and blood cannot inherit the Kingdom of God."

For the Kingdom, the Reign, of God, which in the person of its King, God manifest in the flesh, was proffered to Israel, and through Israel, representatively to the race, was rejected by man in the flesh, both Jew and Gentile. He held relation to Israel as King, and he held relation to the race as Son of Man. Thus Matthew traces his genealogy to David and to Abraham, while Luke traces it to Adam and to God. But man, cultured and uncultured, divinely educated and left to his own ways, having by wicked hands crucified and slain their King, the Son and Heir of God—God raised Him from the dead, and said: "Thou art my Son, this day have I begotten Thee." Thus the King passed out of the region of the Adamic creation, out of the sphere of flesh and blood, and became the Head of a New Creation. In the person of the King "old things have passed away, behold all things have become new." In the days of his flesh on earth He has been the Amen, the Faithful and True Witness, and sealed his testimony with his blood; He has become in resurrection

THE BEGINNING OF THE CREATION OF GOD.

"He is," says Archdeacon Lee, in the *Speaker's Commentary*, on Rev. iii. 14, "the source not only of the first creation, but also of the New Creation, which springs from Him as the second Adam—'Behold I make all things new'" (xxi. 5). Accepting and affirming this, we think, however, that following as it does his title as "the Amen, the Faithful and True Witness," the further title, "The Beginning of the Creation of God," refers more especially to the New Creation, and that Rev. iii. 14 is parallel to Col. i. 15—18, where He is spoken of (1) as "the Firstborn of every creature," and (2) as "the Beginning, the Firstborn from the dead—that in all things He might have the pre-eminence."

But the King having passed out of the first and ruined creation, through death, into resurrection life, it is manifest that those who are joint-heirs with The Christ must also pass out of the old creation into the New. Therefore said the Lord to Nicodemus: "Except a man be born again he cannot see the Kingdom of God." Therefore, also the Apostle says we are "translated out of the power of darkness into the Kingdom of the Son of his love." Therefore, again, we are exhorted that "we receiving a Kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear." The things of the old creation are the things which are shaken, but those of the New Creation cannot be shaken; they remain for ever.

The Kingdom therefore is on resurrection ground. It can only be entered by regeneration. Thus, and thus alone, are we made meet to be partakers of the inheritance of the saints in light.

There is no question that the Kingdom of God will, in its manifestation, be in resurrection life and glory: it is equally certain that the Kingdom of God's dear Son, into which we who have believed have been translated by being born again, the Kingdom which is not meat and drink, but righteousness and peace and joy in the Holy Ghost, is not of the old creation but of the New, for we are already in the Kingdom which flesh and blood cannot enter. M.

Erratum.—In the letter from Dr. Bennett on this subject, inserted in our last, a printer's error occurred which destroyed the sense:—"the eternity of *water* and *fire*" should have been "the eternity of *matter* and *force*."

Conventions on Holiness.*

Two Faith Mission Conventions were held in May and June; and the speakers included, besides several Faith Mission Pilgrims, Revs. C. G. Moore, J. Gelson Gregson, and J. G. Mantle. In every such Convention there will certainly be phrases used with which some hearers cannot fully agree. But learners on this subject need to be advised that there may be a true experience behind doubtful expressions. If possible, let the critical spirit be laid aside, and let the truth be received, however conveyed. Yet it is needful on the other hand to advise teachers on this subject not to awaken prejudice against a truth by conveying it in questionable language. Through not "holding fast the form of sound words" on this subject, many have been prejudiced against it. Nothing is more necessary, and therefore more important, than the cultivation of holiness. It touches the Church's real weakness, and, if rightly conducted, will answer the yearning of hundreds of Christians who have not found all they expected when they first trusted Christ. The words of Mr. Gregson are instructive to teachers and learners alike—

> We should be clear that we do not go beyond what God has revealed in the Word; and on the the other hand that we do not believe *less* than He has declared...God reveals his truth to those who are willing to receive it (p. 31).

Let the readers of this pamphlet cultivate the spirit that is willing to learn, and they will find that, speaking generally, the speakers have taught not more and not less than does the Word of God.

A few quotations may indicate the searching and practical character of these addresses—

> There were two things which had a difference between them, but ought to have no separation—our position in Christ, and our walk as Christians. Pardon and deliverance ought never to have been separated (p. 6).

This is, no doubt, true; and it is the custom of separation between these two which the present holiness movement reproves. If our public teachers would present in doctrine and in life a full salvation, there would be no need to invite men to a "second blessing." Practical holiness is but the neglected half of salvation, which many Christians hardly dare to expect.

* Report of Conventions at Rothesay and Kinross. (*Marshall Bros.* 4d.)

In an address on "The Valley of Dry Bones," Mr. Mantle said some excellent things—

He believed it was God's will for us to have a bright, happy religion; but he also believed that the Lord was longing to find men and women in true symyathy with Him over the lost condition of the world (p. 10).

In the following illustration he presented the truth that man's heart would respond to God's word—

When the sun sets in the western sky, the daisy closes its eye and heart. Bring a lamp to it. "Little daisy," says the lamp, "open to me! I have light enough for thee." No response. The stars shine in the heavens and say: "Open to us, little daisy! surely we have light for thee," but it still remains closed. The moon sheds her silvery light over the earth, and says: "Little daisy, surely I have light enough!" but its appeal is all in vain. Only when the sun rises, and throws his gladdening light over the world, does the daisy open its eye again, and rejoice in its rays. So the heart that is proof against aught else will open to the Sun of Righteousness" (pp. 11, 12).

We have space for only one other quotation, which indicates that the dangers of this movement are not ignored. Mr. James Govan, referring to 1 Cor. x. 12, showed how one who *professed* holiness might be very much occupied with self, and might even depreciate the spiritual attainments of a brother or sister who was never known to speak of "I," because the latter had not in his estimation got "the blessing." He added: "I would rather have the blessing of losing sight of myself, and being taken up with Christ, than any so-called second blessing" (p. 52).

We are glad to commend the pamphlet. It contains some things we cannot fully endorse; and it leaves unsaid some things which an exhaustive treatment of the subject requires; yet it is calculated to encourage and help those who are seeking "life more abundantly."

THE HOME OF INDUSTRY.

The number present was small, but the usual happy meeting of Christian workers took place at the Home of Industry, 29, Bethnal Green-road, on August 21. After the friendly intercourse at tea, the meeting gathered in the upper room, when Mrs. Merry spoke briefly of the work on the other side. The news was cheering, and she felt constrained to say, "Praise the Lord." In the course of the meeting she announced the safe arrival of the fifty-eighth party of emigrants at the Stratford Home.

Mrs. Birt spoke touchingly of her rescue work in Liverpool. She related the sorrowful histories of some little children received during the last few days, and told of the Lord's goodness in having provided the funds for the new Home, which she hopes will be opened in October. Her work in the province of Quebec was also touched upon.

Mr. Anderson, leaving shortly for China, having spoken of the joy he had had in working amongst the children at Hackney, Mr. W. R. Lane gave an address on "The Stewardship of Life" from Matt. xxv. 14—23. The main lesson of the parable of the talents is to teach us we are stewards. The preceding parable of the ten virgins teaches us we should always be in the spirit of watchfulness, whilst that of the talents brings us into a sphere of work. There should always be the inward life of restfulness coupled with the outward life of activity. The rewards are not according to results, but to fidelity. Both workers doubled their talents, and both were rewarded accordingly.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXIII.—"I FEEL LIKE SINGING."

As the approach of sunrise is ushered in by the song of birds and the spreading light of dawn, so now, the increasing light of the Gospel, spreading as it is over the world, and the abounding songs of praise, may be regarded as indications of the coming of the Lord.

Surely there never was a time in the history of this dispensation when there were more Bibles, more messengers to proclaim the truth, or more songs of praise to God for his love in sending his Son into the world to save sinners, than the present.

We were holding a praise meeting at a mission, when a particular young lady was present. She took no part in the proceedings, and, judging from her looks and manner, it was clear that she had no sympathy with our work. Nevertheless, other persons at the meeting were very happy, and they knew why.

I gave out the hymn beginning with the words, "I feel like singing all the time." The young lady's disgust at this was quite undisguised. She did not try to hide it, though she made no remark. However, after the service was over, she opened her lips. Then she told us her mind about our singing, especially about those "intensely vulgar hymns," as she called them. "There is no music in them," she said, "and no sense either, particularly in that one, 'I feel like singing.'" She added that she considered that hymn "a song worthy of dark minstrels on the other side of the Atlantic, or their imitators with blackened faces on this side."

It was as well to let her pour out her anger which had been pent up for some days. I said to her, "Such feelings are better out than in. I remember the time when I felt very much as you do, but that is past long, long ago, and now I confess I do feel like singing. I wish you did the same, or even looked like it."

"Thank you," she said, "for nothing—I would rather not."

The hymns we had been singing were selected from the collection by Mr. Sankey, upon which God has set His seal above all other hymn-books in the world. There is scarcely a mission station at home or abroad where the Gospel is preached, where these hymns are not sung and appreciated. Translated into many languages, they are used of God for carrying the Gospel message far and wide. If some men, and women too, do not like them, God evidently does.

I told the lady that I visited a place once where the people, who had been lively and happy, were then drooping and cold. Instead of scolding, I taught them some verses and the chorus of a hymn from this book. Then I went over the tune, which was easily taken up. We sang that one hymn with its chorus over and over again, until everyone in the meeting was more or less revived. I said, "Did you not notice those people in our praise meeting, how happy they were, and how joyfully they sang?"

"Yes, indeed, I did," said the lady; "I saw them, and that man next to me too, who gave me the full benefit of his brazen throat. He put his head back, and opened his mouth, sending forth such continual blasts that it was enough to deafen anyone. You call that singing—I do not!"

"Dear fellow," I said, "it did me good to see and hear him, as you say, with his head thrown back, and his mouth wide open, as if he would pour out his heart towards God."

"Our tastes differ," said the young lady, with a look of disdain, and she walked out of the room.

I remarked to the vicar, "I do not think that young lady is very happy; nay, rather, I should say she is under conviction. When children are first awakened out of sleep, they are often cross. I think she is like that."

He replied, "I only hope it may be so, for, to tell the truth, I invited her here at this time, praying that she might be awakened. She is under very legal teaching at home."

I said, "Legal teaching conduces to praying and working, in order to get salvation, whereas the happiness and songs of the Gospel are indications that we have received it, and therein rejoice."

The Mission went on, and with it the ordinary awakening and conversion of souls, until one night, when there was an unmistakable manifestation of God's presence.

"I knew there was going to be something," said a man upon a similar occasion in another church, "for I felt the pulpit and pews were getting very near one another." At the same service a woman said to one sitting next to her, "I shall shout presently, I cannot help it." "I shall die if you do," said the other. "I shall die if I don't," rejoined the former.

There was just such a power on the present occasion, and in an instant, as if by mutual agreement, ten or twelve persons shouted out, "Hallelujah." The whole congregation was aroused, and besides the sound of rejoicing there was to be heard audible sobbing and praying too. It was altogether unnecessary to speak longer; the message had gone home, and the answer was come. We went down among the people, and a goodly number of persons were brought to God that night,

At a late hour we returned to the vicarage. Shall I say I was tired? No, indeed; such meetings are most invigorating to body as well as to soul. I have often gone to services of this kind worn and tired, and come back refreshed and renewed in every way.

Still another refreshing awaited us in the house. As we entered, we heard the grand piano in the drawing room being played with great energy. Some one was singing too, not with a brazen throat to be sure, but with a joyful and ringing voice like a clarion.

This was indeed no other than our young lady. She had found pardon and joy, and her heart was overflowing with praise to God. This was her song:—

"I feel like singing all the time,
My tears are wiped away;
For Jesus is a friend of mine,
I'll serve Him every day.
I'll praise Him, praise Him, praise Him all the time,
Praise Him, praise Him, I'll praise Him all the time!"

We stood there, and begged her to go on and let her heart out. It is a good thing to give thanks. After she had finished her hymn, I said, "Tell me about it, it will do you good, and me too."

She answered, "On Sunday when you gave out your text, 'I love the Lord,' it came upon me with a feeling I cannot describe, and when you said, 'Love shows itself in action,' I thought to myself, all my actions are done for the sake of getting love. I saw I was all wrong, and if any one had spoken kindly to me at church I believe that I should have been converted then and there. But when I came back, I began to make fun of the service, and criticised the sermon. I became more and more angry at different things that were done, particularly at the praise meeting. And when I told you my mind about these things, you looked so undisturbed—indeed, as if you were glad to see me so angry."

"It was so," I said, "but pray go on."

"Then," she continued, "this evening when you spoke of the duty of praising our benefactor, and above all the duty of praising God, in an instant the spell was broken, and I was free. I came out of church, lest I should disturb the service with any outburst of my feelings."

"Thank God for you," I exclaimed. "Now go on praising Him continually."

A Plea for Egypt.

ENGLAND is now responsible for the good government of Egypt. We have by our own acts deliberately accepted that responsibility, and to a very important extent we are faithfully discharging it. We control the administration, and insist upon its being conducted in a just, righteous, and merciful manner. The taxes are no longer collected with the whip; oppressive imposts have been removed, forced and unpaid labour on the public works has been abolished at a very heavy cost to the Government; the irrigation, upon which the whole cultivation of the country depends, has been greatly improved and extended; and, as far as its scanty means will permit, the Government is endeavouring to spread education.

But the Government is not responsible for the evangelisation of Egypt; that is the duty of the Church of Christ, and pre-eminently so of the Church of Christ in England. If it is our duty to care for the spiritual needs of the heathen and Mohammedan world, it is doubly so as regards those portions of it which we have subjected to our rule. What have English Christians done to make the Gospel known to the Egyptians?

The population numbers 7,000,000: of whom at least nine-tenths are Moslems, about 100,000 Europeans, and 400,000 Copts. About 1,000,000 are in the two great cities, and in the larger towns, and 6,000,000 in the villages. The great mass of the village population is entirely without the Gospel. A very important work has been done by the American missionaries in the villages along the Nile above Cairo, and there is one missionary to Mohammedans in Alexandria. The Church Missionary Society and Miss Whately's Mission are also working in Cairo, but millions in the other towns and villages have never heard of the love of God and the gift of his Son.

In Alexandria, out of a total population of 250,000, 60,000 are European Christians from all nations round the Mediterranean. They are either Roman Catholic or of the Greek Church, and of course ignorant of the Gospel.

Now the door of access to both Christians and Moslems is open. As regards the former, what is needed is a knowledge of Italian, that being the language most generally spoken, though other European languages are valuable. All nationalities, Greeks, Italians, French, Austrian, Slav, will listen to the Word, and readily receive, nay, often ask for, tracts.

The Mohammedans, too, though they oppose, will listen to the Gospel, will receive the written Word of God, will engage in conversation on the subject, and will attend meetings for the reading and teaching of the Gospel. This has been proved by actual experience this year in Alexandria, the city of the massacres. If Moslems can be reached there, they can be reached anywhere else. Egypt is in fact open to the Gospel, and its people are perishing for lack of knowledge only because English Christians neglect them.

What is required? (1) As regards Alexandria, two or three or more ladies would find an ample field of labour among the 60,000 neglected Christians. A work like Miss Trotter's in Algiers might be commenced at once. The climate is delightful for most of the year; the cost of living, about £80 per head; the sea-passage, about £15. A similar band might go to Cairo (population 400,000), which has one of the finest climates in the world. (2) As regards the Moslems, any number of young men would find plenty to do among them. If two could be found to go at once, trusting the Lord for their support while there, the funds for sending them out and starting them would be forthcoming. The language is Arabic. All that is needed is to learn it, and then go forth and preach everywhere; there is no need for schools; the door is open. The work would eventually extend into Arabia.

Who will go? The work is delightful, and interesting beyond expression. You soon get to love the Moslems, and, if they see you are in earnest, they learn to love you.

Think of 6,000,000 of them, within seven days of London, without a soul to tell them of the Saviour. F. T. HAIG.

NOTE.—Further information can be obtained from General Haig, or letter addressed to him at Friern Lodge, Ridgway-road, Redhill, Surrey.

Pakefield Conference.

THE eleventh annual Conference for the Deepening of the Spiritual Life was held on Tuesday and Wednesday, August 13 and 14, at this pleasant East Coast summer resort. As in past years the meetings were held in Pakefield Schoolroom. Rev. L. Price, the rector, presiding over the proceedings. The greatest interest prevailed, and the Conference ended with a deeply solemn hour of prayer and consecration.

The Mastership of Jesus Christ: its Basis, Benefits, and Obligations was the first subject considered. Taking for foundation texts, Matt. vi. 24, John xiii. 13, and Luke vi. 43, Rev. A. J. Begbie, vicar of Framsden, pointed out that in the Gospels five different Greek words are alike translated "Master." Confining himself to the two signifying "Lord" and "Despot," he named, as the bases of Christ's "despotism" over all believers, the Father's gift, the right of purchase, and Christ's self-subjection as man to God's control. The benefits of this mastership include: (1) Perfect protection of the mind from doubts, the heart from sin, and the body from foes and accidents, each believer being immortal till his work is done; (2) constant direction: as Jesus gave particular direction to the seventy, the twelve Apostles, &c., so He still does by Word and Spirit to those in the attitude of Ps. cxxiii., who cheerfully answer, "Speak, Lord." Having freely accepted Jesus Christ as absolute "Master" of their whole being, Christians ought (1) to choose nothing but that which is provided or promised by their Master; (2) to refuse nothing He sends or permits, whether duties, trials, losses, or burdens; (3) to withhold nothing their Master demands—time, talents, or members, even to the yielding up of our dear ones to his service as readily as Hannah yielded Samuel, and Abraham Isaac.

The new vicar of St. John's, Lowestoft (Rev. J. B. Wane), spoke of God's witnesses. In nature, rocks and mountains are witnesses of God's power, and fields and valleys witnesses of his love. In man, God has witnesses in walk, word, and work. The Lord Jesus is declared to be the Faithful Witness. God has many ways of speaking to men by the testimony of life. He needs witnesses to confirm the truth of his Word and his power. The qualifications of witnesses include personal knowledge. As the world watched Jesus Christ to see some fault in Him, so it is watching each of us to see what testimony we bear. Our actions are narrowly scanned, and by them our characters are often determined. Our witness must be outspoken. How often it is a mumbling undertone! Moreover, courage is most essential. One act of boldness will make it easier to be brave in the next trial of witnessing. Let us seek for these necessary qualifications, if we would be faithful witnesses, and so not be ashamed at his coming.

Rev. Cartaret Leathes, rector of Reedham, spoke of "the believer's completeness in Jesus Christ." "Ye are complete in Him" (Col. ii. 10), filled as from an infinite fulness. There is a preparatory completeness in respect of righteousness, peace, and pardon, which leaves no room for envy, laziness, or grumblin Every oarsman knows that if a boat is to pr ceed it must be balanced. Four boys in a we trimmed craft will beat four men in one whic is all on one side. The boat and its equipme may be perfect in their way, but all this is re dered unavailing for want of balance; so with all our completeness, we are not to paralysed for the purpose of work, the so must be well balanced, and if, in effecting thi the Lord takes a coveted treasure from or side, or adds a trial on the other, we must n find fault. Moreover, there is no room f slavish deference to the customs, fashions, an opinions of men around. A certain respect ha to be paid to custom, but it must not be allowe to interfere with the Mastership of Christ. H who taught David's hands to war, and gave h fingers skill to draw such melody from the har will teach his children now. There is a gl rious secret of liberty, peace, and power i being taught of God. He who teaches the bird to build their nests, and the ants to gather thei food, will teach the humblest child who believe in Jesus, and seeks to serve Him with a singl eye.

Rev. L. Price called attention to 2 Peter i 5. Good works follow saving faith, never pr cede it. The word translated "add" has th idea of accompaniment to a tune. The tun is faith, and the accompaniment the seve graces. Faith to the soul is like the hand t the body. By the hand we appropriate to ou selves what we need. So by faith we appro priate Christ in his person, death, and resurrec tion, and obtain pardon, peace, and eterna life thereby. From this faith proceeds virtue Christian courage—courage to witness by wor and deed for God and for truth, and against si and Satan. This was the witness which Chris bore on earth, and the witness his faithfu people have to bear now. The courage of faith results in the victory which overcometh th world. Such witness will lead to increasing knowledge of friend and foe—the grace an power of Christ to overcome on the one hand and the strength of sin and Satan to assail o the other, with a good balance of power on th believer's side; to temperance, or self-con trol in the use of earthly and spiritual things making Christians kings over good and evil; and to patience, which leads us to regard al things as willed or permitted by God for ou good, thereby doing away with every reason fo impatience. The Apostle adds godliness t patience, and St. Paul says patience worketh experience, both meaning the same thing—an experimental knowledge or conscious posses sion of the blessings of the Gospel; brotherly kindness—love to the brethren. Christ makes brotherly love a test of Christian character. "I a man love not his brother whom he hath seen, how can he love God whom he hath not seen?" No love to the brethren, no love to Christ—no Christian at all; charity—love to all men—not to their sins, but their persons. Nature can never teach us this lesson, but grace can. God loved the world, but not its sins. This is Christian love in its perfection. Nothing more like God, and nothing more unlike the world. "If these things be in you and abound, ye shall neither be barren nor unfruitful in the knowledge of Christ."

Several visitors, ministers, and others rendered valuable assistance at the Conference, which was a season of refreshment to many.

PROTECTION OF CHILDREN.—Important as are the provisions of Mr. Waugh's Bill, it will remain a dead letter unless the Christian and philanthropic public furnish him with the means for enforcing it, and for carrying on efficiently the Home, at 7, Harpur-street, Bloomsbury, to which child criminals will be henceforth sent on bail. The yearly income of the Society for the Prevention of Cruelty to Animals is about £20,000; that of the Society which undertakes the care of the children is, at present, only £4000. A far larger sum will be needed if the provisions of the Bill are to be carried out as they should be, and we most sincerely hope that it will be forthcoming.

For the Young.

THE CHURCH ON THE SANDS.

We give below extracts from reports of meetings held in various watering places by workers of the "Children's Special Service Mission":—

Weston-super-Mare, August 19 (Mr. H. G. Harris).—"'Exceeding abundantly' is the measure of blessing for which we praise God as we look back on the last few days, especially the Saturday night lantern service and the Sunday services. The meeting for 'boys only' was the most striking I have yet seen. About twenty stood up, and I trust made a full surrender."

Penmaenmawr, August 19 (Messrs. Howard Staines and S. R. Webb).—"As the week proceeds, the blessing which God is giving us becomes more and more marked, and we are much encouraged by the growing sympathy in the work. Yesterday (Sunday) we had a large meeting on the beach, between 500 and 600 being present. Some of our boys started a prayer-meeting before the beach service."

Deal, August 10 (Mr. Livesey Carrott).—"We have just completed our first week's work, and I think it has been owned of God in a most remarkable way. In previous years we have not seen any very definite work for Christ, until later on in the mission; but this year from the first we have had distinct cause to thank God for His great goodness. A great spirit of inquiry has been manifested amongst young people between twelve and fourteen. At our first service we had quite two hundred; since then the numbers have steadily increased. Amongst them we have Roman Catholics, and we pray for much grace to say the right word to them."

Bridlington, August 17 (Mr. Henry Hutchinson).—"We began on August 1, amidst bright sunshine, with an attendance of about 1200, and more the next day. But the following week was extremely wet and cold, and the tides were most unfavourable. The last week, however, has shown a great improvement in the weather, for which we praise God, and we were able to have our usual large meetings on the sands every day, except Wednesday, when it was wet, and we had a crowded meeting in the Sailors' Institute. Our evening meetings in the Institute have been most helpful, happy, and blessed, and much testimony has been given to us of the blessings resulting from them. We have had several helpful addresses from Rev. E. A. Stuart, of Holloway, and Rev. G. F. Head, of Christ Church, Hampstead, who have also helped us by addressing the children on the beach."

Llandudno, August 11 (Mr. E. Arrowsmith).—"Have had capital meetings. Over three hundred boys and girls on Saturday morning. Bishop of Lichfield present, and also at the sports on Thursday. Many have been converted, we believe, and are now working well. August 20.—All the meetings have been well attended. There was an immense crowd in the 'Happy Valley' on Sunday, and an excellent parents' meeting in the evening. We had nearly ninety at the boys' meeting, and several professed to decide for Christ. On Monday we made a huge sand castle, and had a brief service; there were quite 400 children in and around. In the evening, although the weather was most unfavourable, we had over 300 lanterns in the procession, and a large crowd surrounded the children, who were formed on the parade, outside a railed-off enclosure, which made an excellent barrier. The Venerable Archdeacon Blakeney spoke on the shore last week, and praised the work of the C.S.S.M. most highly; and Mrs. Blakeney had a capital ladies' meeting on Monday afternoon. I have a splendid band of lady workers, who are working heart and soul amongst the girls, and are being greatly cheered by manifest tokens of God's good hand upon their labours."

Brighton, August 13 (Mr. Henry W. Figgis).—"All the meetings here are well attended, and are full of deep interest. Last week I held afternoon services on the East Beach, which were a great success, fully eight hundred being present on one occasion. Now we hold them at Hove. The indoor services are most encouraging, the various places being always well filled. The Lord is owning his precious Word to the conversion of sinners, and the consecration of believers; many have given satisfactory testimony as to having been convinced of their need of a Saviour, and having found peace through his blood. A staff of lady workers is giving grand help."

Eastbourne, August 14 (Mr. C. F. Harford-Battersby).—"A fortnight of our Mission has already passed, and we can do nothing but praise God for the blessing given. As the town is rapidly filling, the number of children attending our services is markedly increasing. For a few days we had with us Mr. C. E. Millard, lately returned from Foochow, China, where he was engaged in business, and where he is shortly going out as a missionary. He kept us all alive by his vivid descriptions of life and customs in China, and made us all feel a very deep interest in the Chinese people, and long to help them. On Monday evening our lantern service was very successful. The evening was a splendid one, and a very large crowd gathered to hear an address from Rev. Sydenham Dixon, of Park Chapel, Chelsea. There were about ninety lanterns in the procession."

Margate, August 14 (Rev. H. E. Sampson).—"Compared with last year, this year's work is gigantic. Our services are now flocked to, and especially by elder boys and girls. Mr. H. Brown (St. John's Hall, Highbury), is giving valuable aid. The confidence of the visitors and their interest have been gained, and their active support is rendered in many ways. Rev. W. Taylor Jones has most kindly placed his cricket field at our complete disposal, so we have grand gatherings for cricket matches, athletic sports, and all sorts of games for boys and girls. The most solid instrument of blessing is the 'special meetings' for boys, and also for girls. Last week we had one for girls, on Wednesday, in a lady's drawing-room, kindly placed at our disposal. I know of not a few who were brought to a decision for Christ. A dozen boys have come of their own free will, and told me, with serious and modest manner, that they have begun to serve Christ as never before."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 1, Mark ix. 33—50; Mon., Sept. 2, Mark x. 13—22; Tues., Sept. 3, Mark x. 23—34; Wed., Sept. 4, Mark x. 35—45; Thurs., Sept. 5, Mark x. 46—52; Fri., Sept. 6, Mark xi. 1—17; Sat., Sept. 7, Mark xi. 18—33.

CHILDREN'S SPECIAL SERVICES.

Mr. Edwin Arrowsmith, Llandudno, to Sept. 15; also Colwyn Bay occasionally. Mr. Henry Hutchinson, Bridlington, to Sept. 7. Mr. E. T. M. Dennes, Whitby, to Sept. 3. Mr. C. H. Nash, Scarborough, to Sept. 7. Mr. W. H. Roberts, St. Leonards, to Sept. 7. Mr. C. F. Harford-Battersby, Eastbourne, to Sept. 7. Mr. H. G. Harris, Weston-super-Mare, to Sept. 3.

TO SCHOOLBOYS.

SAY "NO."

When hosts of evil thoughts press in—
  Temptation's own decoy—
There is a plan to ward them off
  That all might well employ;
Whether they instigated be
  By self, by friend, or foe,
You have your grand prerogative
  To say the small word, "NO!"

It is the hardest word to say,
  Although it is so short;
But many weak and timid ones
  Have found it as a fort,
Within the which they may retire
  When war doth wage below.
It is your grand prerogative
  To say the small word, "NO!"

It may be said in manly strength,
  And with decision bold,
For tempters oft are deaf to what
  They'd rather not be told;
But yet 'tis not an easy thing
  A firm, bold front to show,
By using your prerogative
  To say the small word, "NO!"

It may be said with falt'ring heart,
  And whispered soft and meek;
No matter, tempters always hear
  When they think you will speak
The very word they wish you'd say
  To make their wrath outflow,
They have excuse to bully now—
  You've said the small word, "NO!"

It may be said in hidden strength
  While weak you do appear;
They then are very much "put out"
  That you stand not in fear
Of them or of their threats, which they
  Hint may become a blow,
Provoked by your audacity
  To say the small word, "NO!"

It may be said in weakness true,
  While they think you are strong;
It even may occur to them
  That they are in the wrong;
And by degrees their arguments
  May weak and weaker grow,
When once you have confounded them
  By stoutly saying, "NO!"

It should be said in strength from God,
  With confidence within,
With prayer to Him that you may know
  'Tis your escape from sin.
But should you fail, as fail you may,
  On no one else then throw
The blame that you are where you are,
  Since you would not say, "NO!"

Oh, what a world of trouble vast
  This tiny word can save!
When life doth like a bubble last
  Which bursts upon a grave,
How often the deceived has cried,
  When all has fled but woe,
"The cause of everything was fear
  To say the small word, 'NO!'"

D. F. H.

THE HOME FOR DESTITUTE CHILDREN, 71, Eccles-street, Dublin, was opened two years ago by Miss L. H. Carr, to meet the case of poor children whocould not, from one cause or another, be received into any of the Protestant Homes for poor children already existing in Ireland. One by one children were taken in and cared for, and now the family numbers forty. The report, recently published, outlines the sad experiences of some of the little ones, deserted by their parents, charged upon widowed mothers unable to support them, and so forth. What would have become of these poor girls and boys, if it had not been for this hospitable Home, is a question fraught with very painful possibilities. We are glad to observe that Miss Carr has not appealed in vain to Irish Christians for means wherewith to carry on her work.

REV. ANDREW MURRAY,

Author of "Abide in Christ," &c.

OUR sketch this week has for its subject a truly honoured servant of the Lord. A few years ago only a very few people were at all familiar with his work. Save by those who had friends in South Africa, or were otherwise interested in the work of the Gospel there, he had hardly been heard of. Nor was much interest aroused when one of our London publishing firms announced a little volume entitled, "Abide in Christ," by a minister resident at the Cape. The sale was not first such as to warrant the hope of extensive popularity. But very quickly some of the thoughtful spirits that gather around the Mildmay Conference discovered that there was a blessing in the volume, and joyfully proclaimed the fact. This led to many more procuring it. Five other volumes appeared in annual succession, and so welcome have they been to readers of Christian literature, that at this hour there are few names which are more familiar than that of their beloved author.



(*From Photograph by Mr. J. Gribble.*)

As his name suggests, ANDREW MURRAY is of Scottish extraction. Nearly seventy years ago the Governor of Cape Colony sent an urgent request to Scotland for a number of ministers to come out and work amongst the growing population there. Amongst the ten or twelve who responded was a Rev. Mr. Murray, a licentiate of the Church of Scotland, who was speedily settled at Graaf Reinet. Another brother of the same family became a minister in Scotland, and was soon well known as Dr. John Murray, of the Free North Church, Aberdeen. Mr. Murray had been but a short time in Africa when he made his influence felt. He was eminently a man of prayer. One of his daughters told an intimate friend that he used to spend hours together in his study in supplication for a blessing on the souls under his charge. And before he died he had the joy of seeing very many connected with his flock added to the Lord.

But while thus exercising his gifts as a Christian minister, Mr. Murray had the additional honour and reward of becoming the father of a large family, all the members of which in turn yielded themselves to the Lord under the Spirit of grace. Five of his sons became devoted ministers of the Dutch Reformed Church of South Africa. Four of his daughters became ministers' wives, while another daughter is still the Principal of a large school for girls. One of the sons, born at Graaf Reinet on May 9, 1828, was named Andrew after some of his kindred. And it is this Scoto-African with whom we are now concerned.

The preparation for the work which lay before Mr. Murray is seen even in his boyhood. When his eldest brother was sent to Aberdeen to complete his classical education, Andrew, then only nine years of age, accompanied him. There, while living in the home of their uncle, both brothers became in time students in Marischal College; and they afterwards graduated there at the early age then so common. It was here also that both the lads drank yet more deeply of the missionary and evangelistic spirit that they had already received from their revered father. For while they were carrying on their studies in the Granite City, William Burns, afterwards the noble missionary in China, was frequently preaching there, and both the young men, enjoying the best opportunities of intercourse with him, caught not a little of his heroic fire. After graduation, they went to Holland to complete their theological education at the University of Utrecht.

Diligent in study and earnest in Christian effort, they were soon the centre of a circle of zealous disciples, and both took an active part in the formation of the students' missionary society named the "Ἐλθέτω ἡ Βασιλεία σου" Association ("Thy Kingdom come" Association). When the curriculum at Utrecht was finished, they returned to South Africa, the elder brother to become first a minister, and ultimately a Professor in the Dutch theological seminary of Stellenbosch; the younger, Andrew, to be appointed to what was then the British Sovereignty, and now the Orange Free State.

Mr. Murray was only twenty years of age when he was ordained to this work. And for a long period he was to be the only minister in the wide territory; but he was not dismayed. Fixing his headquarters at Bloemfontein, he entered on his arduous task with untiring energy. When the youthful pastor first appeared on the scene of his labours, not a few of the farmers were somewhat vexed that they should be under the pastoral care of one who looked so immature. But no sooner did they hear his first sermon than they found there was one before them whose youth was not to be despised. And when they afterwards witnessed the amount of riding, preaching, catechising, and family visitation done by the young minister, their surprise gave way to admiration and esteem. He was constantly travelling to all parts of his vast parish, and very frequently passed across the border into the Transvaal, whose scattered population was then without any pastoral oversight. The people gladly gathered in large numbers to worship with him, generally in the open air, sometimes under sails stretched as a protection from the burning sun.

The influence of this activity is felt still in the whole province. As one who knows Mr. Murray's work well has written to us, "It is interesting in travelling through the Free State and the Transvaal to see how many hold him in affectionate remembrance. 'Oh, yes,' they will say, 'I know Rev. Andrew Murray well. There is many a couple he has joined in marriage; there are many whom he has baptized; and many whom he led to Christ; and all will have some story of his coming to their place.'" It was while he was thus engaged that Mr. Murray found a helpmeet for himself in the person of Miss Emma Rutherford, daughter of Mr. Howson S. Rutherford, one of the leading merchants

of Cape Town, and well known as a staunch friend and generous supporter of the Lord's work in the whole country. It may be readily believed that it was to no paradisaic locality that the young bride was taken, but for the sake of her husband and the Gospel of his Master, she bravely faced and shared all the hardships of life on the frontier.

That these were often severe enough appears in the fact that after some years Mr. Murray was prostrated by fever, and was long in recovering from the results of the ordeal. His physicians declared that he would never be a strong man again. But, as it proved, this was simply a turning-point in what was to be a yet more extended service. For the young minister shortly afterwards, in 1860, received a call to Worcester, an important inland town of Cape Colony, about eighty miles from Cape Town. He accepted it, and once again found cause to praise God, who followed him in his new sphere with fresh triumphs of His grace. It was at this time that the great wave of revival which, beginning with America and Ireland, and sweeping over the Eastern world, rolled in gladness also over South Africa. There was at Worcester a very marvellous manifestation of the convincing and converting power of the Spirit of Christ. A multitude of souls were gathered into the Kingdom, and the hands of the Lord's servants were full of work. Those who know Mr. Murray intimately speak in the warmest terms of the wise and gracious influence he exercised at that time, in the way of endeavouring to seize and turn to the best account the spiritual earnestness of the time, and yet prevent it from falling into confusion and fanaticism.

It was while pastor at Worcester that Mr. Murray began to present some of his utterances in literary form. Amongst the first of his books was a little volume entitled, "Waarom gelooft gij niet?" ("Why do you not believe?"), and another named, "Het nieuw Leven" ("The New Life"), a series of counsels to young Christians who have lately entered the narrow way. Both of these, and especially the latter, have been much blessed to many, and are still widely circulated at the Cape and in Holland. As we have indicated, they were first written in Dutch. So also were two other volumes which he published at this period, "Abide in Christ" and "Our Children for Christ." After remaining at Worcester for four years, Mr. Murray accepted a call to Capetown, where he remained about the same length of time. The work here was felt by him to be encompassed by many difficulties. There were three Dutch churches in the city, in which, according to the method still pursued in Holland, three ministers preached in turn. The arrangement prevented the growth of that strong pastoral sympathy which Mr. Murray had hitherto found a most valuable element in his work. He asked that he might have a church and a portion of the people as his own congregation. This being declined, he felt free to wait for a door of the Word in another quarter. This at last came in 1871 through a call to Wellington, a pleasant town about thirty miles from Cape Town, on the part of a congregation largely composed of descendants of French Huguenot families who had fled thither in the days of their tribulation, and become associated with the Dutch Reformed Church.

It is in this sphere that Mr. Murray still lives and works with great joy and success. The people have plainly inherited the blessing promised to thousands of them that love the Lord and keep his commandments. And this is seen in the fact that again and again there have been most blessed times of refreshing and large harvests of souls for the Kingdom of the Lord. This, under God, is largely due to the single-hearted resolve of the pastor to know nothing among the people but Christ and Him crucified, and to seek above all things the salvation of souls. There are very few ministers of our day who have a keener mental insight into sacred truth. No one who looks at his spare, bent form, and watches the play of his deeply thoughtful yet kindly face, can doubt that he is a born student. But, as a friend of the present writer who knows him well says: "This power is utterly subordinated to the spiritual purposes of the conversion and quickening of his hearers. I cannot imagine Mr. Murray sitting down to write a *good* sermon. That could never be his motive. He wants to convert or to build up and consecrate, and everything else is swept out of the way to gain these ends."

It would be a mistake, however, to suppose that, successful as Mr. Murray is as a pastor, he is a pastor and nothing more. He has also done a grand work as a Christian educationist. Even in his first charge he spared no pains to get good teachers for his people. And he has pursued the same aim ever since. This desire has been fulfilled with remarkable success in Wellington. Shortly after his removal thither he became acquainted with the life and work of Mary Lyon, of Mount Holyoke Seminary, in America, and became fired with the resolve to have a similar institution in South Africa, where the conversion and Christian education of girls might be made the chief aim. "This is what I have always wanted," said he. "In sending for teachers to England and Scotland I have no security that they will understand this aim, or enter fully into it. I shall send to America for teachers." He did so, and, being fortunate enough to secure the services of Misses Ferguson and Bliss, from Holyoke, he founded in 1874 the Huguenot Seminary at Wellington, over which these ladies still preside.

There are about two hundred young ladies from all parts of South Africa being educated on the methods of Mount Holyoke and in the same spirit. A minister of the Dutch Reformed Church at Cape Town tells us: "It is difficult to say in a few words what blessings this institution has conferred on South Africa, not only by the education in a Christian spirit of many hundreds of young ladies, but also by a large number of them having become teachers imbued with the spirit of the Huguenot Seminary." "The story of the conversions and revivals at this institution," writes another, "is quite wonderful; and now there are several schools throughout the country which look to the Huguenot Seminary as their mother, and work on the same principles." The most prominent feature in the whole education is the paramount importance attached to Christian missions.

While maintaining this oversight of his flock and the Christian schools of the province, Mr. Murray is as much as ever bent on carrying forward the work of evangelisation. In this direction he has had marvellous blessing. After his work at Wellington became known, no one was in greater request for taking part in special services in other congregations throughout the country. Writes a friend in the Seminary we have alluded to: "Often he has found many souls just waiting to be brought into the Kingdom, and has given the message that led them to Christ." With such plain indications of the finger of God before him, it is little to be wondered at that Mr. Murray should have been led to think that he ought to have the work of an evangelist occupying a larger portion of his time. The way for this was not at first plain. A prolonged illness in 1879, for one thing, interrupted this service. But after granting him a remarkable recovery from it, the Lord was pleased, also, to show his congregation that this line of effort was to bulk very largely in his future work. He came in great power and blessing to the people. There was an ingathering of souls such as they had never experienced before; and then the Church was made willing and ready to allow their pastor to devote at least half his time to evangelistic work. In the prosecution of this service during the last six years Mr. Murray has found the Lord making manifest the savour of his knowledge by him in almost every place he has visited. His tours on special missions have of late extended not only to the eastern province of the Colony, but also to the Free State, the Transvaal, and Natal. And we are informed that there are hardly any congregations in these different States where there are not found those who now look up to him as their spiritual father, and who have been helped by his preaching on their way Zionward.

Mr. Murray has also established at Wellington a training seminary for missionaries to the Kaffirs, and other tribes. Here a much simpler course of study is required than for ordinary pastors. The students are ordained simply as missionaries, but they do a work which could not be carried on by any other agency. Amongst Mr. Murray's own relatives, also, the missionary spirit is still being deeply cherished. It is but recently that one of his nephews, Rev. Andrew C. Murray, has gone to Lake Nyassa as a missionary of the Dutch Church, and is to co-operate with the other Scotch brethren already there.

In connection with his work as an evangelist, Mr. Murray has been led to take a deep interest in the movement now everywhere making such progress towards lifting up professing Christians to a higher plane of spiritual life and service. In this work, also, the Lord has caused his servant to prosper greatly. Singleness of eye for the glory of Christ in souls is the secret of his success. No attempt is made to dazzle by words of wisdom, or by the overstraining of Biblical expressions. Everything that might attract the hearer to the speaker himself is laid aside. And hence some have said about his preaching, what we have noticed some critics saying of his books, that there is a want of zest and brilliance in his style. But, as one of our correspondents says: "I think all will admit that they never hear him without being stirred up from the very foundation, and made to feel as if they were only beginning the Christian life, and had yet to learn what full trust and consecration mean."

It is with this same power that his last four works, "Like Christ," "With Christ," "Holy in Christ," and "The Spirit of Christ," are fraught. All of them were written at Wellington, and only after the topics they deal with had been studied and meditated on, and spoken about at Christian conferences on subjects akin to them. Since one and all of them have been noticed in these columns, we do not describe them in detail. An opportunity of doing this may perhaps occur at another time, when the series is completed by the publication of the promised volume on "Christ in us." Mean-

while, we only add that one of the most remarkable of those already issued has always seemed to us to be that entitled, "With Christ in the School of Prayer." No book of the kind in our time deserves to be studied more. Here, also, Mr. Murray writes out of his own experience. This is true even of his manifest leaning towards faith in the power of prayer as an instrument in the healing of physical diseases. Mr. Murray propounds no dogmatic teaching on this subject. But, like Canon Wilberforce, he has a crisis in his life to look back upon, which constrains him to keep his heart open for growing light on the whole matter. In the illness of 1879 already noticed, he suffered so much from a relaxed throat that he was told he would never be able to use his voice again. And for three years he was actually unable to preach. Subsequently he visited England and consulted physicians who gave him little encouragement. But he was led to reside at Bethshan, and there he opened his heart by faith so fully to the power of the Lord that he was speedily restored; and he returned to Africa to resume not only his ordinary duties but an amount of additional service that has been a marvel to all who know him.

So lives and works, then, this faithful servant of Christ. He has a remarkable power of winning the confidence of men. And we learn without surprise that even in earlier years he was twice appointed a deputy on important missions to England in connection with civil questions in his country. But the Church is his chosen field of work. Moderator of Synod for no less than three times, he is honoured and loved by all his ministerial brethren.

We must also mention that when Mr. W. Spencer Walton went to South Africa last year he found an earnest friend in Mr. Murray, who has joyfully given his influence in favour of the Cape General Mission, of which he is the first President. We trust he will long occupy that post, and continue to be blessed in all his other work for God and his fellow-men.

CEYLON.—A lady who has laboured for fifteen years in Ceylon writes: "A marvellous change has taken place since the winter mission of 1887. Many of the planters, who were considered a very difficult class to influence, have come out grandly on the Lord's side, and now carry on work among their own gangs of coolies. Moreover, the power of God has, of late, been remarkably manifested among the soldiers stationed in Ceylon, and several meetings for prayer are held weekly. So we have very great cause for thankfulness, but we are not satisfied, for much remains to be done. God is graciously sending us again, his servant, Rev. G. C. Grubb, and we are praying for a mighty outpouring of the Holy Spirit on the island."

A USEFUL CARD.—The following texts are copied from both sides of a tinted card they briefly point out the errors of Unitarianism, Popery, Ritualism, and of trusting in mere theory, and show clearly the only way of salvation. The cards are published by *Messrs. Partridge & Co., 9, Paternoster-row, E.C.* (6d. per 100). "The Lord Jesus Christ. 'There is none other whereby we must be saved' (Acts. iv. 12). The Father, the Son, and the Spirit are one God, one in saving all believers in Christ. No Theory, Church, Minister, 'Priest,' 'Pope,' 'Sacraments,' or 'Good Works,' or all together, can ever save any one soul. Salvation is all of grace. The gift of God, as free as the air we breathe: it is all in Christ. Those only who have Christ have true life (John iii. 16)."—"Have you Christ? His precious blood cleanseth all who truly trust Him. Do you trust Him and obey Him, and none other? Can you say, 'Christ is all, and He is mine'? If so, you have eternal life. Having Christ Himself is hvaing the way. Having Christ Himself is having the Truth. Having Christ Himself is having the Life (John xiv. 6). He is our strength and our perfection (Col. ii. 10). Behold his beauty (Ps. xxvii. 4)."

WHAT ASIA MINOR NEEDS.

Christian education is the great and pressing need of Asia Minor. This is abundantly shown by Rev. Dr. Herrick in an article in the New York *Independent*. "The one thing," he says, "on which liberal-minded men of all races of Turkey are agreed; the single note always heard in every refrain, on every side, at the present time, is the need of education. It is the cry of the enlightened Moslem; it is the longing of young Armenians and Syrians; it is the goal toward which the Greeks in Turkey are pressing. Bulgaria is taking the largest strides in the direction of general education.

"And the object to be attained by education, the thing consciously desired and earnestly coveted, is material prosperity. Turkey has attempted to borrow Western wealth to enrich herself with, and the attempt has come to grief. Millions of foreign gold have been squandered upon the costly and useless garniture of the State, next to none in developing either the agricultural or mineral resources of the country. When borrowing was no longer possible, and the Turks became aware that their name had an ill odour in Europe, we began to see real effort to *do* something for themselves. One reform, at least, for which the country has always been in starving need—viz., road-building, has been seriously undertaken and successfully carried on. Turkey is joined to Europe by steam and electricity, by international post, and by diplomacy.

"From Europe Turkey has received the impetus which has already produced a prolific and ephemeral press. What the reputation of this press among *the people* is may be gathered from a common name for a newspaper, heard everywhere, *The Lie* (*Yalan*). 'What news out of *The Lie*'—or, what false news—to-day? Southern Europe has flooded Western Asia, along the seaboard, with its cheapest, most trashy and corrupting literature. And still the Turk, the Armenian, and the Greek unite, as they do to go out and pray for rain in times of drought, in the cry for education.

"The actual danger is that worthy and true men will throw overboard Church and all religion, in their impatience with those who ought to be leaders in all that is good, but who, with some conspicuous and noble exceptions, are a dead weight on all true progress. Happily, under the influence of the Bible, now very widely circulated among all the Christian nationalities, a reform so widespread and so salutary has commenced within all the Oriental Christian communities, that there is a readiness to appreciate true excellence in education, to copy the models of good schools where such exist, much more widely than even ten years ago.

TWO THINGS SEEM TO BE SETTLED.

"First, the great need of the hour in Turkey is sound Christian education; and second, not merely the impetus but the leadership, must come from abroad. Happily, there is more to be said. An impetus in the right direction has been given. Leadership, at once intelligent and evangelical, is already a recognised power. It is pretty well known how important has been the influence of Robert College upon modern Bulgaria; how marked is the influence of the Syrian Protestant College upon the races of Syria. It is not so widely known that precisely similar institutions have already been established at three widely-separated centres in Asiatic Turkey—viz., at Aintab, in the Aleppo province; at Harpoot, in the province of Diarbekir; and at Marsovan—the Anatolia College—in the province of Sivas. The common language of these colleges is English. They are evangelical Christian institutions, reverent and loyal to revealed truth; the Bible is first on the list of college text-books; but they are not proselytising.

"They have already won the confidence and patronage of the Armenians and the Greeks, and to a considerable extent the confidence, if not yet the patronage, of Turks also. The urgent need of such institutions, the imminence of the danger to all races from infidelity and materialism on the one hand, and from Jesuitism on the other, has led Americans, with long and intimate experience in Asia Minor, to seize the golden opportunity of the hour, while as yet the resources of the colleges—notably in the case of Anatolia College—have consisted in pupils and in the pluck and perseverance of the teachers, both native and American. The certain influence of the colleges upon the advancement of a Christian civilisation in Asia Minor, and upon the development of the rich material and mental resources of the races of Turkey, that have too long lain dormant, will be almost incalculably great."

WORK IN ALGERIA.

"Why did the Lord send you here?" The question was addressed by me to a lady filling the position of a governess in a nobleman's family in my parish. "I cannot tell," she answered; "but no doubt He had some wise purpose, which will be seen in due time. The Lord's purpose was manifested in the following way. Some time after this conversation it was notified to her that as the family was going abroad, and the establishment to be broken up for a time, her services would be no longer needed, and having long had a strong desire to serve the Lord as a missionary—a desire conceived when she was being educated at Annonay (Ardèche)—she offered her services to the China Inland Mission. Having spent some time in their house in London, she was accepted; but having to pass a medical examination, she was found to have a rather weak action of the heart, and in consequence it was feared she would not stand the strain of work in China.

It was, however, finally arranged that she should work with missionaries in the East-end of London until the autumn (some months distant), and if she stood this test she should go out with a number of missionaries who were then to proceed to China. But man proposes, and God disposes. A lady working among the Kabyles in Algeria, and wanting a companion and helper, heard of Mdlle. Brunel, and sought an interview with her in London, the result of which was, that after some days spent in seeking the Lord's guidance, she consented to proceed to Algeria to work among a most interesting people, fast bound by the religion of Mohammed. We see how wisely the Lord has led her, as, being born in France, and therefore a French subject, she would be best fitted to work in a French province.

The inhabitants of Algeria are mostly Berbers (the original race), of which the Kabyles form a part. It is amongst this people that Mdlle. Brunel is now labouring, with a companion likeminded with herself, Miss Collins. After staying with the lady who originally invited her to work in Algeria about a year, she was led in the providence of God, to break ground in another part of the country, where no one had hitherto laboured; and to this purpose (after having been invited by the natives to live with them), they hired a native hut, or gourbi. Here, surrounded by a wild people, and shut out from European intercourse to a great extent, they have laboured faithfully, winning the affections of those around them by kindly offices, dispensing medicines, and teaching the children. These workers are not connected with any Society; they are simply working in faith, and many are the tokens of loving care the Lord has given them.

J. Hoffe.

The Parsonage, Ferrybank, Arklow.

THE "HOMES OF HOPE."

That the "Homes of Hope," 4, 5, and 6, Regent-square, Gray's Inn-road, W.C., are truly excellent institutions, is widely known; the annual report, recently published, abundantly shows that God's blessing attends the work. We trust Mr. Hornibrook, the secretary, will have many applications for copies, for one cannot read the interesting and touching incidents it records without desiring to help such an effort for the restoration of the fallen and the protection of friendless young women.

The work of these Homes lies among women of the respectable class who have entered upon a downward course; young people who find themselves ruined through misplaced affection rather than depraved character. Where possible, measures are adopted to make fathers jointly responsible with mothers for the maintenance of the illegitimate children; these latter, moreover, are cared for until the mothers are able personally to provide for them. That after they leave the Homes these young women make good servants is the testimony of many heads of households.

Since the Homes were first established, 2956 have been admitted; 1075 of them belonging to the class of young mothers, who were thus saved from falling into deeper and continued sin; 330 were rescued, unfallen, from surroundings of great temptation. In almost every case, the young mothers and those rescued from circumstances of moral danger have turned out well, as also have about 70 per cent. of the others. We sincerely trust that this important work will make more friends as it continually developes, in order to meet a peculiarly sad need.

THE MINISTERIAL "PROFESSION."

Our American correspondent writes:—The ministry of the Gospel is now discussed as a fairly remunerative and not over arduous "profession." The respect, honour, and emoluments of the calling are held out as inducements to students recently graduated from the universities to enter upon a theological course that they might be duly qualified for it. Meantime, hundreds of ordained preachers are loafing about, applying for every vacant pulpit, living on their wits, or on their good-natured friends, too lazy to work, and too respectable (!) for ordinary commercial life. The wide mission fields of the world await labourers, but we hope that none of these time-killers will find a society demoralised enough to receive them.

One writer sets forth what he calls the advantages of the ministry as follows:—

> It is doubtful if any other profession offers the young man a better average promise of comfort and honour than the ministry. At the very beginning of his course he can afford to marry. He can expect a living for himself and his family. He does not need to wait until he has laid up something, or has reached a living income. At the beginning he is invited to a church in the city or the country, where he can, on his wages, live as well as the majority of his people. No one else is more talked about, lives more in the light of publicity, has more local fame, is more warmly welcomed to the best homes in the place of his residence. If there is a public occasion, no one is sooner called to make the speech and do the honours of the day.

Professor Marvin R. Vincent, on the other hand, speaking of the decadence of piety in New England villages, strikes a straight blow at one of the real causes of church declension:—

> You may have the reason if you seek it in good part in an emasculated ministry, which no longer announces and enforces those tremendous truths which mainly constituted the mental and spiritual pabulum on which New England congregations subsisted a century and more ago. We hear of heaven, but not of hell; of self-culture, but not of total depravity; of human ability, but not of human helplessness; of God the compassionate Father, but not of God, the righteous Governor and Judge; of Christ the great Example, but not of Christ the Divine Substitute, the sinner's only hope!

Professor Vincent rightly discriminates between the sham manufactured ministers and real God-given ministry.

A WORK OF FAITH IN ITALY.

Dear Sir,—I have followed with great interest the discussion in your columns respecting the conduct of modern missions. I have been five years working in France and Italy; and while the condition of the heathen world is commanding attention, and the methods of conducting missions for Christ are being revised, we must not forget Gospel work in professedly Christian countries.

In France and Italy the great requirement is not money, but men. How can men at home, who in many instances would be incapable of performing the work themselves, be qualified to direct others, who have the experience of the field, and who may have learned the rudiments of the methods of their work among the masses of New York, Chicago, Glasgow, or London? Given the right men, they should be left unfettered in their operations, and their supplies should come from no tainted source.

Practically, these conditions are hard to attain; but if the missionary be God-sent, trusting Him for whatever money he uses, though, besides persecution, he may suffer hardness (for "the servant is not above his master"), yet his message, however simple, and delivered in whatever weakness, will be with power, and the fruits in due season be manifest.

In France I have learned much among the people. The marked success of the Salvation Army, not only in Paris but the provinces, shows what may be done, in spite of defects, where the people discern, on the part of the workers, a simple loving devotion and anxiety for their welfare. In such circumstances they soon begin to understand the import of the Gospel message. For two years and a half I witnessed blessed results from our work in Lyons. Now, it is the Salvation Army that is garnering not only these fruits but the increase of the field. After being another season in Cannes, with the beginning of some success, I proceeded to Rome, there to study the details of the Italian Gospel problem. But at present, having returned for the summer to the Riviera, I find in all this district, Bordighera, San Remo, Ventimiglia, Porto Maurizio, &c., soil which is almost unbroken, not virgin soil, alas! but ready to receive the good seed, to the displacement of the vile crop of weeds which hold it.

Last summer, when studying Italian in Tuscany, and on a visit to Leghorn, I met Mr. E. C. Newbery, a man who has been a missionary in Italy for nine years, and who for that time has applied to his daily life in the Gospel service the principles so ably urged by Mr. Baldwin, and carried out by him in Morocco during the last season.

Mr. Newbery's example, and Mr. Baldwin's letters, have been a powerful stimulus to me; their experience had been mine! So being where I am, I think I hear the call of God to remain. In this region I perceive the opportunity of work without impediment in every direction.

Mr. Newbery has, meanwhile, five stations, of which three are at Bordighera, San Remo, and Ventimiglia. He has been much strengthened and encouraged through the help and testimony of Christians, who have been on the spot to see and understand the work: and by manifest signs is emboldened to contemplate extension to other places near, from some of which requests have come, and where distribution of tracts and Testaments has already taken place.

After fifteen months' residence in Italy, and personal examination and experience of the various forms of work at present existing, I am happy to give my testimony to the value of the methods carried out by Mr. Newbery; and, in addition, I have resolved to join him in his work, looking to the Lord alone to direct and to provide. He has the valuable faculty of speaking pure Italian. His earliest years were spent in Tuscany; and since his conversion he has had lengthened practice in the evangelistic fields of America and of England. So that in experience, speech, and power of popular illustration, he has great advantages.

There appears to be a willingness at the present moment on the part of many we encounter, not only to hear, but to receive, Gospel truth. In Italy, as elsewhere, success depends on *how*, and *by whom*, that truth is presented. We expect that the proximity of the French frontier will be no impediment to our work. As God may prosper us and send us help, possessing both languages, we shall have no difficulty in reaching not only the Italians of all the Riviera, but the French also. We are urgently in need of consecrated lady helpers to reach the women and children. If a personal note may be allowed, I may add that I am about to be married to a French lady, of Lyons, herself the first fruit of my work there. On her coming to Bordighera, we shall hope to extend the work among the women and children all round.

Yours faithfully,
A. S. D. Colquhoun.

Bordighera, Italy.

LONDON BOYS AT THE SEASIDE.

The seaside camp for London boys, pitched just beyond the town of Deal since June 22, has become larger each week, as fresh detachments of lads have been sent down. A lady visitor writes:—"My daughter and I have been staying in Deal for a short time, and, owing to our friendship with the founder and chaplain, Rev. Sadler Phillips, we have been enabled to see into the working of the camp arrangements. I am constrained to say that it is a splendid piece of philanthropy. To see the boys as they arrive from London, pale and thin, and then to see them a few days later, one finds it difficult to realise that they are the same. The religious and social influences are of a similarly elevating character.

"Mr. Phillips's holiday being over, Mr. Percy Crosse, from London, has come down. Major Urquhart, and the rest of the staff, also live amongst the boys, and are very kind to them, though the discipline is carried out with military precision. There are games, bathing, excursions, and music; the lads have to be neat and clean, well behaved, and respectful in address. Indeed, every arrangement is so successful that I cannot help feeling that the boys can never lose the effect, either spiritually or bodily, of such a pure, healthy, and delightful time."

The camp ought to be better known than it is, in order that the benevolent may have a share in sustaining it. So far Mr. Phillips has carried it on with few helpers, himself getting together most of the needful money from personal friends. We are glad to learn that last week some seventy lads were in camp. It would be easy to give more the benefit of a fortnight's pleasure such as the camp affords, but so far the funds are not proportionate to the undoubted importance of the movement, and the laudable desires of those who have its progress at heart.

GENERAL BAPTIST MISSIONARY SOCIETY.—The seventy-third annual report of the General Baptist Missionary Society (secretary, Rev. W. Hill, 60, Wilson-street, Derby) records a large amount of work, both in Orissa and Rome, attended by much encouragement. According to the census of 1881, Orissa has a population of over nine millions, among whom the missionaries and their native helpers make known the Gospel with commendable earnestness. But alas, for the want of sufficient labourers, the large majority of the people must pass into eternity without once hearing the name of Jesus. In Rome much activity is shown, but what are the two workers and their helpers among so many people? "Alas!" says the report. "that in opposing the Vatican, almost the whole of the intelligence of Italy should go in the direction of unbelief! The Bible is almost unknown."

THE FATHER'S HOUSE.

John xiv. 2 (*cf.* 1 Tim. iii. 15).

Oh, precious words to cheer
Those who are mourners here!
Not distant are those missing from our side,
Only in some far room
Of this same glorious home,
The Father's house in which we, too, abide.

"I leave you not alone,"
Thus Jesus told his own;
"The Comforter will come to be your guest;
And I shall only move
Beyond the sight of love,
To inner courts by God's near presence blest."

The Saviour said, "I go
From you who love Me so
Only to other resting-places fair.
The Father's house is great,
And full of royal state
Are those bright rooms I shall for you prepare."

Within this earthly space,
Lord, help us by thy grace
To live as God's true household in his sight;
That when to us He calls
To leave these outer halls,
We may with joy pass on to fuller light.

Margaret Beresford.

THE KOLAR MISSION.

We rejoice to learn that the Lord has sent to the aid of the Kolar Mission a very valuable helper in the person of Mr. L. Garthwaite, an accomplished educationalist. Having served under the Government, this gentleman, when he might have returned to England to spend his days in ease, made up his mind to devote his time and talents to the service of God. In a letter Miss Anstey says: "As an industrial institution we have succeeded well in training our lads and lasses, but in education we have failed, as we did not wish to employ heathen masters. We have done the best we could with our converts, and, receiving no grant in aid, we have not had Government inspection. But now God has sent us a first-class Christian inspector, a most successful teacher, who has a system of his own by which scholars can rapidly acquire the English language. We have brought our grown-up girls into school again, that they may learn English. The object is to elevate, refine, and enlighten them, by giving them the power of reading good and profitable literature. By the system now introduced, five of the working girls, after two months' tuition, are able to read the New Testament intelligently, and are now reading it daily. The younger girls are likely, with God's blessing, to make even quicker progress. The Lord knows our object in teaching the young—it is to enable them to read good books, so that they may advance in the Divine life; and, therefore, He richly blesses the effort put forth.

"Our people were getting into a condition of cold formalism, and day and night we solemnly warned them that the Lord would stretch out his hand in judgment, if they did not humble themselves with confession of sin. Still they did not show contrition. A few weeks ago, the sad news was given us that one of our girls had fallen into a very deep well. We ran to the spot, but she was taken out dead. She was a strong, willing girl, of 16 or 17 years; she went dancing up to the well, and while speaking to a companion, and looking back, she slipped and fell. Though a great favourite among all, and hardworking and obedient, she had not, we fear, yielded her heart to the Lord. It was a terrible sorrow to us, but we all resolved that her death should be the means of life to very many others. And it has been so. Since the evening of Chennie's death, a steady work of grace has been going on, and even in our sadness we rejoice, for souls are daily being added to the church of such as are being saved. Being able to read English, the children will require simple books; and second hand copies of *Little Folks*, *Our Little Dots*, &c., which may be sent by any of our friends at home, will be highly valued." Letters addressed to Miss Anstey, care of Mr. Daniel Causer, 48, St. Paul's-square, Birmingham, will be forwarded.

CONFERENCE AT DUFFTOWN.

This annual gathering was held in the Town-hall, Dufftown, Banffshire, N.B., on Wednesday, August 14. The weather being favourable, a large number of friends assembled from the towns and districts around. It was specially pleasing to observe the presence of many of the ministers, both of the Established and Free Churches.

The forenoon meeting was presided over by Rev. J. B. Cumming, and the subject of Bible study was The Life in Christ: its Power; its Directory; its Possibilities; or, the Filling of the Spirit, the Furnishing by the Word, and the Fulfilling of God's Will. This was expounded by the Chairman, who spoke very helpfully on the title, "The Life in Christ"; by Rev. James Smith, who dwelt upon the inspired Scriptures as the Directory of the "Life in Christ," and the furnishing of the man of God unto every good work; by Dr. Elder Cumming, who emphasised our death with Christ, and his life in us, from Gal. ii. 20; and by Rev. Evan H. Hopkins, who spoke with great freshness and lucidity on having the Life, and having it "more abundantly." The testimonies that were volunteered afterwards showed that the God of all grace had granted many blessings, and imparted much help, through the study of the Word.

The afternoon meeting was presided over by Mr. James Mudie, of Montrose. As in former years, this meeting was of a missionary character. Rev. George Smith, from China, told of work, and blessed results from it, during a thirty years' experience in that country. The large gathering was highly interested, and deeply moved by the simple, clear, and earnest narration of the wonderful works of God among the Chinese. Rev. John Douglas also told, with pathos and power, of the work of God in India, especially round Bhandara, where he has laboured for ten years. This was felt to be a most humbling and inspiring meeting.

The evening meeting, as usual mainly evangelistic, was addressed by Rev. E. H. Hopkins on 2 Tim. ii. 1; and by Mr. Samuel McKenzie, evangelist, from Exod. xii. 12, 13. The power of God was signally present, and this, the largest gathering of the day, was manifestly impressed. It could be truly said, at the close of a very happy and profitable season, that the people of God had "light, and joy, and gladness, and a good day."

A well-attended women's meeting, on Thursday, was addressed by Mrs. Stewart, of Logie, and others. God granted much help and blessing at and by this meeting. Mr. McKenzie conducted evangelistic meetings on Thursday, Friday, and Lord's Day evenings, when several souls, it is believed, passed from death unto life.

DRINKING FOUNTAINS AND TROUGHS.—During last year fifteen fountains and twenty-seven troughs for animals were erected under the auspices of the Metropolitan Drinking Fountain and Cattle Trough Association (Office: Victoria House, 117, Victoria-street, Westminster). This brings the number up to 652 fountains and 699 troughs. Every fountain and trough is cleansed two or three times weekly, and efficient workmen are constantly employed repairing injuries, from whatever cause arising. It may truly be said that many millions of human beings and animals are benefited every year by the results of the Society's operations.

IDOL-SMASHING IN CHINA.

Miss M. E. Scott, of the China Inland Mission, describes a visit to Sang'oh, the village of Pastor Chü. She was accompanied by Miss Miles; also by a woman attendant and Elder Chang. The reception was very cordial, the meetings and visitations being alike happy and encouraging. Miss Scott writes:—"In one of the houses to which we were conducted, there lives an old woman about seventy-eight years of age. Both the Pastor and Elder seem to have taken a great interest in her, but though she said she wanted to believe in Jesus, her idols remained undestroyed. However, yesterday, she expressed a willingness that they should be destroyed. The Pastor and Elder smashed up a clay idol which had had its abode in a stone niche outside the door—(price 500 *cash*). Then came the burning of the idolatrous paper shrines, and last, but not least, two small branches were taken down from the walls inside the house. On these branches were suspended thirty little birds, frogs, serpents, fish, and miniature idols; also some queer-looking things, probably meant for dragons, all very cleverly moulded in dough; we were told these were being offered as food for the gods!

"Visiting the temple where Elder Chang lived while a Buddhist priest, we saw the six great idols of the village—quite hideous things. The place showed signs of much neglect. It was specially interesting to visit it in company with men who were formerly devout worshippers, but who now would not lift a finger to remove the dust with which the figures were thickly covered. We counted seventy idols in the temple, large and small, and observed that the little boys showed their contempt by spitting at them."

The meetings for instruction and worship were well attended, and abundant evidence was afforded of the warmth of affection, of which, in common with other people, Chinese men and women are capable. Since returning to Ta'ning, Miss Scott has written reporting the

BAPTISM OF SOME CONVERTS.

She says:—"There were eleven candidates, seven of whom were accepted, and the rest kept back for further instruction. The examination was deeply interesting. The first candidate, who was named Li, heard the Gospel for the first time three years ago, and about a year later applied for baptism. He was not accepted, as he grew opium; on the sin of this practice being pointed out to him, he ceased to grow the drug, and for more than a year has been very bright and earnest. His wife died a short time before we came here. She was a true Christian, and her death seems to have sealed his faith. The second candidate, Wang-sien-seng, a young scholar, has undergone some petty persecution for the name of Christ. His father is, we believe, sleeping in Jesus; his mother and others in his village are awaiting baptism. We were much interested in hearing Wang say that a Gospel given to him by Mr. Cassels, was the first step towards his conversion. Another candidate, named Yang, was one of our first opium patients; he is now a servant to Mr. Lutley, who has proved him to be a faithful child of God. The baptism over, some addresses were delivered. Pastor Chü spoke very strongly about wine-drinking, tobacco smoking, and foot-binding, as being very unseemly for Christians. One result of these pointed words was that our own woman smashed her pipe, and several promised not to bind their little girls' feet. On the Sunday afternoon, we joined the native Christians in remembering the death of the Lord."

DR. GRIFFITH JOHN, writing from Hankow, reports that on a recent Lord's day fifteen converts were baptized.

A NEW PLAN OF WORK.

Wednesday, the 14th inst., a drawing-room eting was held at the house of Sir Robert ayre, to consider the question of evangelistic rk in the country towns and rural districts, h special reference to a plan brought forward the Misses Perks, of Winchester. Amongst se present were Sir Arthur Blackwood (in chair), Sir R. Phayre, Messrs. C. Barclay, Gurney Sheppard, A. Guinness, and C. Dobbin. Sir Arthur Blackwood, in briefly explaining object for which the meeting had been mmoned, enforced the necessity for increased ergy in the preaching and teaching of the spel, by very startling evidence of the in-ase, throughout the country, of Ritualism, l of Romanism, to which the former points way and opens the door.

Mr. Edwards explained the plan, devised er many years of experience in Gospel work in nchester and the surrounding districts, and wed that it was not brought forward in any rit of rivalry with the Protestant Alliance, Open-Air Mission, the Evangelisation So-ty, or other organisations of like character, entirely in sympathy with and in support each, whilst seeking to supply a want not ctly met by any of them. The proposal, ted briefly, was to employ, as paid agents, a id of working men, believers, every one of m of proved experience in dealing with souls d in preaching the Gospel; these, to the mber of ten or twelve, should together visit ntry towns; and, having obtained, if possible, sympathy and co-operation of the ministers he Gospel in the place, should remain there two or three weeks, seeking by systematic tation from house to house, and by daily aching the Gospel in the open air or in halls, awaken working men and women to anxiety their souls, and, by the help of the Holy rit, to bring such into the kingdom of God. ving delivered their message in every part he town and surrounding villages (and by rsonal dealing with individuals as far as sible), the band would go forth to "regions yond" for like labour in them, in the service Christ.

The speaker then drew attention to the perior fitness in some respects of working n, for carrying the Gospel to working n, who generally listen to them as evan-ists with more readiness than to men of her social position, and he showed that the n contemplated the employment only, as ngelists, of men, who, having gathered ndering sheep into the fold, would leave them the care of regular shepherds, and pass to er districts. He stated that at Winchester y had a number of working men, believers ost of them of many year's standing), whose cessful labours in the Gospel in the past tify the expectation that, if employed in the nner proposed, much blessing may be ex-cted as the result.

Sir Robert Phayre expressed hearty sympa-with the object aimed at, and bore testimony the remarkable blessing which had followed labours of the Misses Perks at Winchester. the course of the discussion which followed, which several gentlemen engaged, everyone whom could speak from personal experience evangelistic labours, all agreed as to the gent and increasing need of such work in ry part of the country, and as to the re-rkable readiness with which the poor listen the Gospel of Jesus Christ, no matter by om it is preached, so long as it is the Gospel. rdial sympathy was expressed with Miss rks in this movement, substantial help was en, and great and glorious results are expected en the plan is fairly launched.

Since the meeting, which was of course a liminary one, letters of sympathy and help ve come to hand. May these labourers soon thrust forth into the great harvest field. Anyone wishing to help in this important work may communicate with General Sir Robert Phayre, K.C.B., 64, St. George's-square, President; or C. Dobbin, Esq., 35, Walbrook, City, Treasurer.

THE EPISTLES OF ST. JOHN.*

This issue of the Expositor's Bible is a most valuable addition to the series. It is the product of a mind well furnished, able, and scholarly, and is pervaded throughout by a devout and reverent spirit. It is bright and inspiring in style. There is a strength and freshness in the author's writing, and a wealth of interesting illustration which makes its reading a refreshment and a delight.

In his preface, the author tells how much he has read in former years upon these Epistles. The result of his reading he thus describes:—"On the whole, I greatly prefer St. John to his commentators. I now seem myself to understand him better without the dissonance of their many voices." The commentators themselves could not desire a better result from the careful study of their works. We mention the fact here to show that the author possesses that deep love for the Epistles which is one indispensable condition for such a work as he has undertaken.

The author adopts a method of his own. We confess that our preference is for a connected exposition dealing with the Epistles verse by verse, or broken up into topical sections. But this is not the method adopted here. In the first four chapters we have the historical surroundings of these Epistles; the connection between them and the Gospel of John; the polemical element in them; and the image of John's soul, as reflected in his Epistles. All this, though not, strictly speaking, exposition of the text, is necessary to a true understanding of the Apostle's meaning. The body of the Epistles is dealt with in a number of discourses, in which the author sometimes gives himself "a wide scope," and *applies* rather than *expounds* the text. As a set-off against this lack of connected exposition, the *text* of the Epistle is given in Greek, Latin, the English A.V. and R.V.; and in a fifth column the author adds a translation of his own. In his opinion "every translation is an additional commentary, every good translation the best of commentaries." In some cases, exegetical notes are added, which are so good that the reader will think it a pity there are not many more. We should have been glad to see each Epistle so dealt with.

From these notes we cull the following reference to 1 John i. 7:—"*The Blood of Jesus, his Son* poured forth. This word (the blood) denotes more vividly and effectively than any other could do three great realities of the Christian belief—the reality of the manhood of Jesus; the reality of his sufferings; the reality of his sacrifice. It is dogma; but dogma made pictorial, pathetic, almost passionate. It may be noted that much current thought and feeling around us is just at the opposite extreme." Referring to this antagonism to the doctrine of the blood, the author says: "Whilst it need not be denied that there are hymns which are pervaded by an ensanguined materialism, and which are calculated to wound reverence as well as taste; it is clear that much criticism on hymns and sermons, where the 'Blood of Jesus' is at all appealed to, has an ultra refinement which is unscriptural and rationalistic. It is out of touch with St. Paul (Col. i. 14—20), with the author of the Epistle to the Hebrews (ix. 14), with St. Peter (1 Peter i. 19), with St. John in his Epistle, and with the redeemed in heaven (Rev. v. 9)." The following incidental reference to the same passage is important in view of some of the holiness teaching which prevails to-day. Referring to the *style* of the Apostle, the author describes it as *real* rather than verbal. "The interpreter must look not only at the words themselves but at that which precedes and follows. The 'root below the stream' can only be traced by our bending over the water until it becomes translucent to us." Then follows an example from 1 John i. 7, 8. The question "which naturally arises from reading ver. 6 is, Must it be said that the sons of light need a constant cleansing by the blood of Jesus, *which implies a constant guilt?* The answer is supplied by the following verse. ['It is so,' for] 'if we say that we have no sin,' &c." The words we have italicised are the author's answer to the defective interpretation of those who set up a claim for sinlessness.

The author is a bishop of the Episcopal Church in Ireland, so that it is not to be wondered at that the *Churchman* sometimes appears through the *expositor*; but as an evangelical exposition, earnest in tone, practical in aim, clear and often sparkling in style, we heartily commend the book.

* The Epistles of St. John. By William Alexander, D.D., LL.D. 7s. 6d. *Hodder & Stoughton.*

INQUIRERS' COLUMN.

DOES GOD ANSWER PRAYER?

Dear Sir,—I had lately a discussion with a friend on the subject of prayer. He maintained that the true object of prayer is to bring us closer to God, and, while he admitted that God answered definite objective prayer in Bible times, he denied that such is his way in dealing with his people now. My friend knows of no case capable of investigation which will support my view that God so answers prayer to-day. Can any of your readers throw any light on this?—Yours, X. Y. Z.

[We recommend our correspondent and his friend to read the annual "Narrative of the Lord's Dealings with George Muller," during the past fifty years. Is there a Christian alive who could not, from his own experience, reply in the affirmative to the question of "X. Y. Z."?—Ed.]

"ADDING UNTO" AND "TAKING FROM."

Dear Sir,—Will you allow me to seek an explanation of Rev. xxii. 18, 19:—

> If any man shall add unto these things, God shall unto him the plagues that are written in this book, and if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life and out of the holy city, and from the things which are written in this book.

The prophecy of the book has to do, in some measure, with the heavenly city and the conduct of the redeemed hereafter; and, turning from the language of the Revelation concerning these to many writings, both in poetry and prose, of the present day, it is by no means exceptional to find expressions, apparently those of supposition and imagination, that do go beyond what is written in "the Book." The language of many of our hymns will readily substantiate what I say. I ask, then, could it be said, in the light of the words in Rev. xxii. 18, 19, that the writers of these hymns, &c., and those who, by the use of them, endorse their sentiments, are "adding unto these things"? I acknowledge that if such be the case one is brought into much bondage, and that such an interpretation of the words, although it often distresses my mind, does not certainly commend itself to me.

Or, if this be too narrow a view to take of these words, will some of your readers kindly express their opinion as to their true meaning and application, stating wherein consists this sin of "adding unto" and "taking from," that is denounced with so terrible a warning; also giving, if possible, some examples of its commission?

I would also ask for an explanation of the words: "God shall take away his part out of the book of life." They cannot, of course, in the perfect harmony of God's truth, contradict John x. 27 and other passages of like import, and yet some light is necessary to reconcile them with such statements. —Yours truly, F. W. G.

"VILLA HELVETIA, MENTONE."—This Home is intended for young gentlewomen of limited means, who are suffering from delicate health or in the early stages of consumption. In Mentone they may spend the winter largely out of doors, and recover from chest affections which at home would be very troublesome. Last winter sixteen ladies were in residence, eleven of them English. Members of all Protestant denominations are received on November 1, and recommended to take advantage of the entire six months' stay. The Home is superintended by Miss Armstrong, who is usually assisted by two deaconesses from Berne. Any lady wishing to be received into the Home should apply by letter to Miss Dudgeon, Les Grottes, Mentone, Alpes Maritimes, France, fully stating her circumstances, and enclosing a medical certificate as to the likelihood of recovery being aided by a winter in the South, and a letter from a clergyman, stating that but for the Home the applicant would be unable to bear the expense of acting on the medical opinion.

WANTED—WICKS!

The removal day is drawing to a close. What a busy day it has been! Vans to unload, furniture to carry into the various rooms of a secluded country house, provision baskets to unpack—for meals are taken picnic-fashion on such unsettling occasions. But the last van has departed, straws are blowing about the weedy garden, unsightly wrappers lie heaped in the hall; weary workers will not reduce the chaos to order to-day; it is dusk already, the lamps must be filled and lighted. There they stand, new and handsome, for passage and parlours, kitchen and bedchambers. The gas in town gave less trouble; never mind, there must be some drawbacks to the pleasant quiet of this new country home. Happily, there is an ample supply of oil and plenty of matches. But—but—where are the wicks? Has nobody thought of providing wicks? It seems not, and it is getting rapidly darker—shops miles away, and the dismayed party such strangers to the neighbourhood that no one can suggest where even candles can be borrowed. What is to be done? Such a small oversight, yet so inconvenient to be all in the dark for want of an insignificant thing like a few yards of cotton wick! To be sure there is cotton enough in the lace curtains, in the pretty muslin dresses, in the household sheets, &c., but it is not *wick*. So much to be accomplished, yet all must be left undone for want of wick; nothing remains but to lock the doors and grope the way to bed before the unaccustomed chambers are wrapped in absolute darkness.

Wanted—wicks! There are dark homes in our towns and villages; and dark lives, purposeless and sad for want of the light of life. The oil of the grace of God is richly poured out; the unction of the Holy Ghost freely promised. Jesus has appeared to be "the Light of the world"; whence, then, the darkness? Wanted—nothing costly, or rare, or beautiful—but wicks; just humble lives, that keep themselves in the love of God, that are "filled with the Holy Ghost," saturated with the inspired Word, and kindled with the love of Jesus. Wanted—Christians, to show Him forth as the Light, the Truth, the Way, the Life; as the Redeemer, Shepherd, Priest, and King; Man and God, "able to save to the uttermost all that come unto God through Him." Wanted—Christians, contented to be themselves forgotten, yea, consumed, so that Christ alone may be glorified, and that poor sinners may rejoice in "the true light, that lighteneth every man that cometh into the world."

Nations and tribes—millions upon millions of men—sit in heathen darkness. Unknown tongues murmur, "Who will show us any good?" Wanted—wicks. There is oil, there is light; wanted, the human medium through which the light appears. Who is willing to be severed from home and friends, contented to be a thread, detached from the woven fabric of elegant society; to be a mere wick for his dear sake, and the sake of perishing men? Only a wick, and yet luminous with the royal glory of Jesus, consuming away, it may be, but even in consumption being transformed into his image?

Wanted—not a life of gentle home virtue; this may be merely a light of earth, a glow-worm's lustre, that guides not, kindles not. No one beholding the shining gem exclaims, "blessed *light!*" but only "beautiful worm!" Wanted, not even lives of philanthropic activity; not fireflies, splendid with the flashes of their own restless energy; but lives of self-forgetfulness, of unreserved consecration; lives hidden with Christ; lives of communion in his mediatorial yearning over souls perishing in darkness for want of a light-bearer; lives that know "the power of his resurrection," the only power which makes "the fellowship of his sufferings" possible, even to a child of God; lives which death shall only *seem* to e tinguish, for "they that be teachers shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever" (Dan. xii. 3, margin). "And who, then, is willing to consecrate his service, *this day*, unto the Lord?"

E. J. A.

IRISH SUPERSTITION. — Forty thousands persons visited the celebrated shrine of Knock on Thursday week. Several masses were celebrated, and an imposing procession followed. In the evening, the "benediction" was given to a large number of pilgrims from England, Scotland, and America. One young girl is said to have had the use of her limbs restored, and has left her crutches behind as a memorial of the alleged miracle.

AGRA TRAINING INSTITUTE.—As Rev. Dr. Valentine is visiting various places in England and Scotland, communications relating to the above Institute, of which Dr. Valentine is the Principal, may be addressed to Rev. Dr. Lowe, F.R.C.S.E., secretary and superintendent of the Edinburgh Medical Missionary Society, 56, George-street, Edinburgh; or to R. C. Bell, Esq., W.S., treasurer of the Edinburgh Medical Missionary Society, 1, North Charlotte-street, Edinburgh.

CONFERENCE AT GRANTOWN, N.B.—The annual Conference here on Christian Life and Work was held in the public hall on Wednesday last week. At the morning session, Rev. E. H. Hopkins, of Richmond (who has been spending his vacation at this quiet northern retreat), expounded the Scriptural doctrine of sanctification. Principal Douglas, of Glasgow, advocated work among the young; Rev. J. Cumming Brown, of Gunnersbury; Ex-Bailie Dickson, Glasgow; Rev. W. Grant, of Edinburgh, and Rev. A. Macdiarmid, Grantown, also spoke. In the afternoon, missionary addresses were given by Rev. W. Macgregor, of Amoy, China, and Dr. Kennedy, of London. A well-attended Gospel meeting was held in the evening.

MRS. GINEVER'S HOMES.—There are now more than 150 orphans in the three separate households of this Institution. The principal Home, known as the Kingsdown Orphanage, Pemberton-road, Upper Holloway, shelters 75 boys and girls, who are brought up on the family system, the elder boys going out daily to school, while the girls and younger boys are taught at home. The girls are trained in all kinds of household work, and particularly excel in needlework, earning in school-hours sufficient to provide for one child. Close by this Home is one at 8, Tremlett-grove, for the reception of infants and those who are under seven years of age. It is only those who visit hospitals and infirmaries who have any idea how many homeless, afflicted orphans there are, and such poor little sufferers are happily provided for at Cuthbert House, Broadstairs. The Homes are always open to visitors.

EVANGELICAL ALLIANCE.—The Council of this Alliance having accepted the cordial invitation addressed to them by Christian ministers and other friends of all evangelical denominations at Cheltenham, the next annual conference will accordingly assemble in that town on October 22, and two succeeding days. The programme will embrace a variety of topics interesting to all the churches; among them may be mentioned: "The Present Danger to Vital Religion from the insidious advances of Ritualism and Romanism." "The Spirit in which Religious Controversy should be conducted." "The Present Necessity for firmly and fully maintaining the Divinity and Atonement of our Lord Jesus Christ." "The Primitive Records of Genesis, attested by the oldest Gentile traditions." "Scriptural Meditation, the antidote for present-day restlessness and superficiality in Christian life." "National Morality and the Opium Traffic." "The Evangelical Alliance in relation to the Evangelisation of the World." The selected speakers and chairmen include Lord Polwarth (President), Revs. Dr. Donald Fraser, Hubert Brooke, F. H. Marling (Montreal), John Hartley (Birmingham), Dr. L. B. White, General Sir Robert Phayre, K.C.B., Revs. J. Hudson Taylor, Talbot Greaves, Dr. Clemance, Dr. Culross, Dr. E. E. Jenkins, Canon Fausset, H. E. Brooke, Geo. Piercy, Canon Ripley, Colmer B. Symes, and Mr. Donald Matheson (Chairman of the Council). Copies of the programme, and all particulars respecting the arrangements for the Conference will be supplied on application to the secretaries of the Evangelical Alliance, 7, Adam-street, Strand, London.

Evangelistic Notes.

Mr. Edward Peatt, of the Irish Evan sation Society, has been delivering Gospel addr at Boyle, co. Roscommon. Many lent an atten ear to the good news, and the Christians of place were stirred up to more earnest indivi testimony.

Mr. E. Hurditch is continuing his work Cardiff. The tent in which he began his testim was blown down last week in a gale of wind. the present the meetings are being held in Wesleyan chapel, which is near where the stood on the East Moors.

Mr. Charles Inglis has been preaching Exeter Hall during this month with much acc ance. The afternoon addresses for young have been marked with power and blessing, and evening meetings have not only been filled, those who have stayed behind, anxious about t souls, have gone away rejoicing in the Lord Je His closing address to the crowded audience Sunday last will long be remembered by the m who heard it.

Grangemouth, N.B.—Mr. J. W. Moodie concluded a fortnight's mission in connection w the Y.M.C.A. here, and his labours have been m blessed. His plain speaking and homely man soon laid hold of the people, and the interest de ened from night to night. The attendances w very large, and nearly every night some anxi souls were led into the light and liberty of Gospel. Mr. Moodie is now labouring in Glas in Mr. Riddell's tent. W. E.

Droitwich.—Gipsy Smith, of Shanklin, of Wight, has visited this place with a copy of Gawin Kirkham's well-known picture, "The Br and the Narrow Way." On five consecutive ev ings he explained it in different buildings, and o subsequently to a party of Sunday scholars. James Watson, town missionary, writes: "On e occasion there was a good attendance. Gi Smith's plain and Scriptural remarks were liste to with interest, and a good impression was ma which will, I trust, with God's blessing, result lasting benefit to many souls."

CARLISLE CONVENTION for the Deepen of Spiritual Life will be held on September to 5. Besides a morning prayer-meeting from 8 o'clock, there will be meetings each day at 11 and 7.30, the afternoons being devoted to Bib readings. Mr. Robert Wilson is chairman, and is expected that addresses will be delivered Revs. J. G. Gregson, W. Haslam, E. H. Hopki F. B. Meyer, S. A. Selwyn, and J. Sloan.

ASHBOURNE NIGHT SCHOOLS.—A few ye ago two of God's children began to do someth for the poor people of Ashbourne, Derbyshi many of whom never went to a place of worsh Meetings were held two nights a week, one men and boys, and one for women and girls. T latter have been taught to make themselves su able garments. These schools have been a ve great help to the poor people, many of whom fi it such hard work to get even the common clothing. The one desire in view is to win th souls for Christ, and God has blessed the teachi of his Word to many. The work has so far be carried on free of debt, but this year unavoidal expenses have been incurred in building a room, that which had formerly been lent could no long be had for the meetings. The cost of the roo and necessary fittings is £460, of which £60 h already been given. As the schools cannot be c ried on without expense, they will be closed un the room is paid for. The treasurers will se reports and give information to anyone desiring know more of the work. Mrs. J. Bradley, San Brook, Ashbourne, is treasurer of the school f men and boys, and Mrs. E. Bamford, Market-plac Ashbourne, of the school for women and girls.

Hope Cottage.—Dear Sir,—I have found it answ both for the sake of the children in this little Home a to make room for others, to place them, after a peri of training in the Home with godly cottagers, to brought up for service. An excellent woman, who h successfully trained one of our children and got her o into a good situation, is willing to take another. T only difficulty is the payment required, 5s. a wee which the general fund of the Home cannot affo My hope is that one of your readers will be inclined remove this obstacle. The child is about ten years o so the help would only be required for four or fi years. All communications should be addressed to M Andrew Johnston, Hope Cottage, Woodford-gree Essex.—Yours truly, Charlotte Johnston.

Personalia.

Rev. J. Hudson Taylor returned from Canada n Saturday last.

Rev. Hugh Price Hughes is spending his acation in Switzerland.

Ben Hogan, the American evangelist, left ngland last week on his return to the United tates.

Professor Agar Beet, says *The British Veekly*, will discuss, in *The Expositor* of next year, he momentous subject of the future punishment f sin, as taught in the New Testament.

Mr. A. F. Mordaunt Smith, London, has been ppointed travelling secretary for England for the irling Tract Enterprise. Mr. Smith is favourably nown as a hearty worker in many mission and ilanthropic circles in the Metropolis.

Rev. Thomas L. Johnson, who for twelve ears has been the leading figure in the missionary nterprises of the Africo-American Baptists in the ark Continent, has been compelled to retire om the work on account of failing health.

Rev. Canon Trotter, the well-known vicar of lnwick, has, on the invitation of the Bishop of rinidad, gone to labour for twelve months in the Vest Indies. The rev. gentleman is a popular eacher and lecturer, and he will be greatly missed y his congregation and those who have been accus-med to listen to his eloquent and learned dis-urses in various localities in the North of Eng-nd.

Father Allen.—Abraham Allen, known com-only as Father Allen, has died at Ballarat at the e of seventy-four years. He was born at Tavi-ock, and was brought up as a blacksmith. At e age of twenty-five, under the preaching of quire Brooke, he was converted. He was led most at once to exhort men everywhere to repent, d many people, at home and in the colonies, gard him as their spiritual father.

Mr. Francis Ormond.—The Presbyterian urch of Australia is mourning over the loss of a an whose life has been fruitful in good works. riginally a Scottish boy in pastoral life, Francis rmond went to Australia at an early age, and rough much toil and not a few difficulties he ached great wealth. He gave to the Presby-rians £40,000 to found a college, which they lled, after the founder, Ormond College. He ve liberally to those outside his own Church, d it is said that in the last ten years of his life s various gifts amounted to £200,000, largely for ucational purposes.

Dr. Thain Davidson, writing on "The Wil-rness of Doubt," in *The Young Man* for Sep-mber, says he has himself "trembled on the verge Atheism." "I have doubted, and doubted, d I thought I must give up Christianity; every ht above has gone out, and the heaven has been thout a star. I have drifted on waves of agnos-speculation, till the land was almost out of ght, nearly every long-cherished belief being allowed up in an ocean of hopeless mystery." ut he adds, "It is long since my dark doubts nished; and in the religion of Jesus I find, what an find nowhere else, a strength on which I can e, and a hope on which I can die."

Messrs. Moody and Sankey.—The Convention Northfield being over, these brethren, so long d blessedly associated in Christian effort, are ving plans for their work during the autumn. r. Sankey has been associated with Dr. Pierson Northfield, during the latter part of the month August, in his expositions of the books of the ble. He will conduct the praise at a Convention mmoned by Mr. Moody in Chicago for ten days om September 20. The story that has been going e rounds of the American and English press as Mr. Sankey having acquired an estate on Long and, N.Y., is without foundation; neither is it ue that he is "settling down," as the phrase goes. s gifts and energies are still at the service of the ristian churches.

"COTTAGE HOME," OLD WINDSOR.—A cor-pondent writes:—"Having visited the above me, I, with much pleasure, testify to its great ue as a Home of Rest. It is beautifully uated near the river and royal borough. The me is conducted by Mrs. Layton, who needs ds to enable her to take poor and deserving per-s free of charge for a week or two. I have at pleasure in forwarding a small donation wards the fund."

Obituary.

DR. SAMUEL OSBORNE HABERSHON.

We deeply regret to announce the death of the eminent physician, Dr. Habershon, of Brook-street, W. His health, which had been under-mined by a serious illness in November last, sustained a further shock by the death of his beloved wife in April. This led to a return of the malady, some six weeks ago, to which he finally succumbed on Thursday night. Sur-rounded by his son and daughters, he gently fell asleep—another well-tried labourer gone to his rest. His death will leave a wide-felt void and will prove a heavy loss, which will not only be profoundly felt by the public and the pro-fession of which he was so bright an ornament, but also by a large circle of sorrowing friends, by the Christians meeting at St. George's Hall, by the poor of Gray's-yard and his own neigh-bourhood, and by friends in many other centres of Christian labour. Some details of the life of this faithful servant of Christ will be given in our issue of September 13, together with a portrait.

REV. NEIL TAYLOR, DORNOCH.

This highly esteemed minister of the Free Church of Scotland recently died at the age of fifty-nine. He held pastorates successively in Ross-shire, Glasgow, Dundee, and at Dornoch in the county of Sutherland. He was a cultured and incisive preacher and a courageous defender of orthodox doctrine. At the same time he was active in pro-moting all good social movements and reforms.

REV. S. W. CHRISTOPHERS, LIVERPOOL.

On the 14th inst., Rev. Samuel Woolcock Chris-tophers died at his residence, Formby, Liverpool, after having for some time suffered from paralysis. A devoted Wesleyan minister of the Gospel, he was held in high esteem. Among his published works were: "Hymn Writers and their Hymns," "Poets of Methodism," "Homes of Old English Writers," and "From out of the Deep." Mr. Christophers was seventy-nine years of age, having been in the ministry since 1836.

MRS. W. J. LEWIS.

We regret to announce the death at Ryde, I. W., on Friday morning last, of the wife of Mr. W. J. Lewis, at the age of fifty-eight. She rests in Jesus after much grievous suffering extending from last October. The Lord dealt graciously with her; the divine calm of her peaceful repose in the Lord and the joy of his presence were never once clouded or dimmed. Mr. Lewis feels much worn by the long-continued strain; he asks prayer for himself and for his motherless daughter.

MR. MARK GUY PEARSE, SANDOWN.

This gentleman, the father of the well-known Wesleyan Methodist minister, passed to rest peace-fully on the 12th inst. For several months his health had been the source of anxiety to his friends, the once robust and active frame gradually suc-cumbing to the infirmities of age. Residing at Sandown, Isle of Wight, Mr. Pearse was widely loved by rich and poor. He delighted in the joy of others, and gloried in God and the progress of the Gospel. He was a generous supporter of mis-sions and evangelical effort in general. One who was privileged with his acquaintance writes: "He formed an independent judgment of men and things in general. No one could help respecting his honesty, and brave, hearty love of truth. To his strength of character was added considerable refinement, and a just appreciation of that which is lovely." On the occasion of the funeral there were services in the Sandown parish church as well as the Wesleyan chapel, the vicar, Rev. W. T. Storrs, officiating at the one, and in a kindly spirit attending the other.

REQUESTS FOR PRAYER.—For blessing on the annual camp meetings at Pontypool, on Sept. 1 and 2, in connection with Mr. T. M. Wintle's work at Pontymoile, Mon.—For blessing on two weeks' meetings in the Soldiers' Home, Gibraltar, commencing on Sept. 3, to be conducted by Mr. M. E. Steedman.

THY WILL.

"Thy will be done on earth as it is in heaven."

How do the angels do thy will, dear Lord?
Is it with falt'ring wing and downcast eye,
Or do they hasten *gladly* at thy word,
Counting it joy at thy behest to fly?

Taught by thyself, our Saviour, Lord, we pray:
"Thy will be done on earth as 'tis in heaven."
So we must do it in the angels' way,
And find our joy in each commandment given.

They do thy will in love, not asking why,
Or ever doubting that thy way is good;
And yet for *them* the Saviour did not die,
Redeeming love *they* have not understood.

Then surely we, for whom God gave his Son,
Should never doubt his purposes of grace,
Or find it hard to say "Thy will be done,"
E'en though his meaning yet we cannot trace.

For by-and-by his love will make it plain,
And we shall know that all that we have borne
Was wisely worked to teach us how to say, [done."
With cheerful hearts, "My God, thy will be

ELIZABETH LOVE.

MUSIC-HALL LICENCES are renewable on October 2 next. We would point out to our readers that any objections to their renewal must be lodged with the London County Council *a clear fortnight prior to that date*, accompanied by evidence in sup-port of such opposition.

CHURCH ARMY.—The Archbishop of Can-terbury has just inspected the Training Homes of the Church Army in the Edgware-road. This is the only college of any size where working people are trained for mission work in the Church of England. His Grace expressed himself deeply interested in what he saw. Thirty men and fifteen women were in course of training. This Society, which now, also, accepts ladies as its mission nurses, is hoping, in October, to send some of its agents to the Leper Settlements, in India.

THE NATIONAL TEMPERANCE CONGRESS, to be held in Birmingham, will extend from October 22 to 25. On the preceding Sunday special sermons will be preached in the churches and chapels, and on the Monday the Mayor will receive the members of the Congress at the Council House. The morning sessions will be devoted to a con-sideration of temperance from the scientific, educational, social, industrial, and commercial aspects. The question of legislative remedies for intemperance will also be discussed. The papers will be by men who may well be regarded as ex-perts in their special spheres. The afternoons will be devoted to conferences on woman's work for temperance, the native races and the drink traffic, and temperance work among the young. At the evening meetings addresses will be delivered by teetotal mayors, medical abstainers, and teetotal members of the House of Commons. Programmes and particulars as to membership of the Congress, may be had from Mr. Robert Rae, secretary of the National Temperance League, 33, Paternoster-row, E.C.

MADAGASCAR.—During last year, good, steady work for Christ was done in the district of Ambatomkanga, under the supervision of Rev. T. T. Matthews, of the London Missionary Society. In the report we read, "The Malagasy, as a people, were not converted to God at the burning of the idols in 1869; their rulers and they simply took up a new mental and professional attitude towards Christianity, and it became no longer a crime to worship God. The work, during the past twenty years, has been mainly that of instructing heathen congregations in 'the first principles of the Gospel of Christ,' and there is still a vast amount of that kind of work to be done. Our great want is native evangelists—enthusiastic men, whose hearts have been touched by the Spirit of God, and who have a burning desire for the salvation of their fellow countrymen." Under the circumstances, the sustained endeavours of the missionary are more far-reaching than apparent results indicate; in churches and schools the population is gradually being brought under the influence of the Gospel. During last year there were numerous cheering additions to church membership. The Malagasy sadly need to learn the heinousness of sin and the holiness of God, and to feel their personal need of a Saviour.

Letters to the Editor.

THE FREE LIBRARY MOVEMENT.

Sir,—The members of literary and other societies associated with our churches will shortly be arranging their plans for the coming winter. May I be permitted to suggest that in districts where free libraries do not exist—and their number is legion—good service might be rendered by some member introducing the subject in a paper, and so creating discussion. I shall be happy to send a copy of "Free Public Libraries," and some other literature on the question, to anyone willing to carry out this suggestion.—Yours truly,

Thomas Greenwood.

20, *Lordship-park, Stoke Newington, London, N.*

KESWICK CONVENTION.

Sir,—I have read Mr. Baldey's letter with much interest, and doubt not that his brotherly suggestion will bear fruit that will gladden and enrich many lives. There is another important question to be considered—*how to provide* for additional visitors at Keswick. This year the place was over full, and many friends had to be disappointed. Now, one thing struck all who attended the Convention—the large number of young men present; and earnest, hearty, athletic young fellows many of them seemed to be. Why not have a *Young Men's Camp*, as at Mr. Moody's Northfield Conventions? Since the meetings are in a tent, why should not a considerable number live in tents or wooden huts, just for the Convention week? I have no doubt some practical military man could soon suggest a plan, and I daresay some American friend could fill in the details. This would certainly relieve the already overcrowded lodging-houses, and enable many more to find accommodation, while it might enhance the pleasure of not a few ardent spirits who come to Keswick, not for temporal comforts, but spiritual invigoration and power.

I venture to throw out the hint; perhaps you will allow some of your readers to exchange thoughts on the matter.—Yours very sincerely,

Walter J. Mayers.

Singapore, Wallington, Surrey.

CHAPLAINS AND ARMY SCRIPTURE READERS.

Sir,—Some weeks back you published an appeal on behalf of the Army Scripture-Readers' Society for funds to clear off a debt of £1500.

It seems to me that the Society should first of all justify its claim to the support of the Christian churches. At the present time, though nominally nonsectarian, it is really under the "direction and control" (to quote the chaplain-general, Dr. Edghill) of the chaplains of the various garrisons. It is a well-known fact that very many, if not most, of them are Ritualists, teaching doctrines contrary to the Word of God. We have an instance in the chaplain of this garrison, who holds that the "One Body" of Eph. iv. 4 is the Church of England, and that all who are members of other denominations are "heretics" and schismatics; also that there is no salvation outside "the Church."

Now, Sir, reading the appeal in your columns, I wrote to the secretary pointing out the facts, and urging that the Society should be free from clerical control. He replied, saying that "we have to work in harmony with the constituted authorities," and that there are "many pious and devout" men among the chaplains. To say this seems to admit that there are others who are *not* pious; but I was not discussing the personal characters of the chaplains, but their teaching.

A man may be "pious and devout," but if he teaches unscriptural doctrine he is not fit to have control of the Scripture-readers. Take a case in point. The 4th Hussars recently left Cork for the Curragh Camp, and of course the Scripture-reader attached to the regiment (Mr. George Cummings) went with them; but, on reporting himself to the senior chaplain, he was forbidden to work on the camp: I suppose because so many got converted. I have not heard the outcome of this matter, but perhaps Mr. Cummings can say something about it.

At all events, I hope it won't be allowed to drop; but that all who are interested in the Lord's work amongst our soldiers will use their influence in the matter, and say once for all that the Army Scripture readers shall not in the future be subject to the chaplains, but be allowed full liberty to carry the simple Gospel to our soldiers, unfettered by clerical interference.—I am, Sir, very truly yours,

Cecil Smith.

Soldiers' Christian Association, Bristol.

NATIONAL HOME-READING UNION.

Sir,—May I inform your readers that the National Home-Reading Union has opened its office at the address given below. Miss Mondy has been appointed secretary to the Young Peoples' Section, and George Howell, M.P., secretary to the Artisans' Section. All communications concerning either of these sections should be addressed to them respectively. Miss Mondy has also been appointed office secretary. All communications therefore concerning the general work of the Union, as well as the General Readers' Section, should be addressed to her, or to the Hon. Secretary. All letters of inquiry should be accompanied by a stamped and addressed envelope.—Yours truly,

J. B. Paton.

Surrey House, Victoria Embankment, W.C.

The Book World.

Light and Help to Cheer and Gladden. By G. S. 6d. *George Stoneman*, 67, *Paternoster-row.* Chapters in bold type for the sick and aged, also selections from Holy Scripture, under the title of "Words from Heaven."

The Prince of Peace, containing a series of Gospel stories for the young, has reached a fourth edition. The work of a Christian lady, it gives in simple language, and generally with accuracy and clearness, the outstanding facts and incidents of the life and work of Christ. Rev. E. Bickersteth, rector of Watton, Herts, supplies a preface. 6d. *Jarrold & Sons.*

Brief Lessons on the Parables and Miracles of our Lord. By William Thynne Lynn. 1s. *George Stoneman.* Here is much in little, the matter being as truly excellent in quality as it is admirably concise in expression. Mr. Lynn is a thoroughly reliable teacher; moreover, his book is experimental as well as expository, and, therefore, will, we trust, have the wide circulation it deserves.

Health Troubles of City Life. By George Herschell, M.D. *Hamilton, Adams & Co.* The causes and premonitions of "break-down," on the part of persons who pass their lives in the midst of commercial excitement, are set forth in perspicuous style. The advice given is, generally speaking, self-commendatory. We cannot however, but regard as blemishes on the work, the author's permission of certain patients to take alcoholic drinks at meals, and also to indulge, in some measure, in tobacco-smoking.

Garenganze: or, Seven Years' Pioneer Mission Work in Central Africa, by Fred. S. Arnot, is a work of which we have already spoken in terms of warm commendation. We rejoice to find that it has already reached a third edition, to which Rev. Dr. A. T. Pierson supplies a hearty introduction. It gives us pleasure to adopt the words of our Philadelphia friend, when he says: "The book is a revelation of passion for souls...a new exhibition of the evidences of Christianity—in the department, not of Apologetics, but of Energetics." We sincerely trust that this inspiring book will run through many more editions. 3s. 6d. *J. E. Hawkins.*

Inebriety: Its Etiology, Pathology Treatment, and Jurisprudence. By Norman Kerr, M.D. *H. K. Lewis*, 136, *Gower-street, W.C.* This book, which we noticed last year on its first appearance, has now come out in a second edition, revised and enlarged. It has certainly filled a vacant place in medical literature, and is now an acknowledged text-book in its special sphere. During a period of more than a quarter of a century the author has been studying his subject, and patients and their relatives will be enlightened, and medical practitioners assisted, by a perusal of his thoroughly practical, as well as scientific, pages.

The Hansa Towns. By Helen Zimmern. 5s. *T. Fisher Unwin.* There are few chapters of history more remarkable than that which deals with the trading alliance or association, which flourished with more or less vigour from the fourteenth to the sixteenth centuries, known as the Hanseatic League. This work sketches the story with much fulness and animation, and should be studied by all who would learn the many lessons of history. As is well known, the League was formed by port towns in Germany, against the Scandinavian and other pirates, and for the promotion of trade. Its influence was widespread in its day. The author of this volume has succeeded in bringing together a large amount of very interesting and curious information.

Our Senior Scholars: How to retain them in connection with our Sunday Schools. 1s. *Sunday School Union.* Two essays, by Frank S. Garnick, of Cheltenham, and J. W. Thomas, of Barnwood, which obtained the first and second prizes respectively in a competition on the subject in 1888. The importance of the question is generally admitted, and we are sure that all who are interested in it will find in these pages much that is very suggestive.

The Questions of the Bible, arranged in the order of the books. Compiled by W. Carnelley. 7s. 6d. *T. Fisher Unwin.* A book of peculiar value to all who study the Bible with diligence. Accustomed for many years to notice the great number and variety of interrogations in the sacred volume, and the force and interest with which they invest almost every page, Mr. Carnelley has collected them, and, in this beautiful book, presents them along with the context in which they are found. The work is dedicated to the memory of the late John Rylands, in token of a friendship of nearly fifty years, and provided with a preface, at once lucid and instructive, by Rev. Dr. S. G. Green. The tables of the occurrence of questions have evidently been compiled with great care. It will astonish some to learn that there are 2274 questions in the Old Testament, and 1024 in the New.

A Handbook of Young People's Guilds. By F. Herbert Stead, M.A. 8d. *Congregational Union, Farringdon-street.* The question, "How to deal with our young people," is becoming increasingly important, and this book will give considerable help in replying to it. Many of its suggestions are valuable, and, wisely managed, will undoubtedly help to accomplish the object of these guilds—viz., "to win our young people for the church and for Christ." With some of the methods suggested we do not agree. To make "the Church the centre of social fascination to its rising sons and daughters" may prove only a doubtful blessing to the young themselves, and may tell injuriously upon the Church. The craving for amusement is being strengthened by the efforts made to satisfy it. We know the difficulties of the question, and while commending the book, we may surely urge that caution is needed in adopting some of its suggestions.

The All Father. By Rev. H. P. Newnham. 4d. *Longmans, Green & Co.* This book contains sermons, chiefly on "The Lord's Prayer." The title of the book suggests that its doctrine is that of the Broad school. God is declared to be the "Father of saint and sinner *alike*," having bidden every child of earth to call Him by the name of "Our Father." The doctrine of the new birth is totally ignored. Upon the subject of forgiveness the author says: "Human theology talks of the justice of God in connection with the exaction of punishment. The loved Apostle prefers to see God's justice exercised in fulfilling the one condition of pardon. It is our Father's *duty* to forgive, provided only that the condition of hearty penitence be forthcoming." The atonement, as taught in Isa. liii. and Rom. iii., iv. and v., has no place in securing for us a righteous pardon. The doctrine of forgiveness, evangelically understood, is thus described: "Don't we want to keep the sin, while we dread its consequences?" "We have invented doctrines which teach us that a man may be forgiven once and for all, then go on sinning, and it will make no difference to him." One is tempted to ask—Did the author really think this a true description? or, did he intentionally caricature a doctrine which he did not like? If the first, then he is to be condemned for his ignorance; if the second, he is to be the more condemned for his unfaithfulness. That there have been some who have so perverted the doctrine of Scripture is not denied, but that a public teacher, thoughtful and able as this author was, should represent this perversion as the doctrine itself, is inexcusable. "Edna Lyall," in a preface, commends this book. We are sorry that we are obliged to condemn it. Broad theology, as represented in it, appears to us utterly inadequate to meet the needs of the conscience and the heart, and to be subversive of Old and New Testament teaching.

Messrs. Funk & Wagnalls (the publishers of Dr. Pierson's Missionary Review of the World) have in preparation an Encyclopædia of Missions, which is to be published in two volumes, price £2. Advance subscribers supplied at half-price.

An Arrow Shot at Blasphemy. By James Davis. *John Kensit.* The author undertakes a task for which he is manifestly unfitted. His style is inflated, pretentious, and obscure. His ideas are as confused as his language. His attempts to expound Scripture are utter failures. Error will not be shattered by a thousand such shots as this.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, SEPTEMBER 1.—Judges XVII.

The incidents related in this book do not follow in strict chronological order. They are fragments of history, strung together to show the confusion and sin which arise in the absence of a properly constituted central authority. Again and again we are reminded that there was no king in Israel, and that every man did as seemed right in his own eyes (xvii. 6, xviii. 1, xix. 1, xxi. 25; compare Deut. xii. 8). This utter lawlessness issued in misery and defeat. And is not this a true picture of that condition of heart, in which men refuse the rightful authority of the true King, and do as they choose? Even redeemed souls have to learn bitter lessons ere they resign themselves to the alone dominion of the King eternal, immortal, and invisible—yield to it, and be really free. It is probable, therefore, that what is here related, and to the close of this book, took place before Samson's time (xx. 28).

(1) *Idol-making* (1—5).—A miserable home was this. The mother hoarding (1 Tim. vi. 9); the son robbing. It is best not to do evil; but it is next best, when it is done, to undo it, so far as may be, by confession and restitution. This is what Micah did. They turned their money into a god; but it was the mother's god before and after, for she gave less to the images than she had vowed. Thus money is worshipped still by thousands, though not in the form of the molten image. Teraphim were carved images in human form. The whole transaction was a violation of the second commandment, and indicated the swift retrogression of the people (Josh. xxiv. 31). It is a fatal mistake, when we conceive of God as such an one as ourselves!

(2) *Priest-making* (7—13).—This Levite had no right to the priesthood, or Micah to consecrate him. But there is a strong tendency among men to manufacture their own priests, and to suppose that things must go well when they have their presence and blessing. But a religion which man invents will not suffice him in the sight of God, and will some day desert him, as we shall see. He alone is the true Priest of souls who has been set apart to the work by the hand of God Himself (Heb. ii. 17).

MONDAY, SEPTEMBER 2.—Judges XVIII.

Sin is sporadic. It spreads from an individual to a household, and from a household to a tribe. This is taught us here. This incident is also referred to in the Book of Joshua (xix. 47). There was no harm in seeking an enlarged territory, but there was much sin in carrying idolatry into that distant settlement. How necessary is it that our emigrants and colonists should take true religion with them! It was in Dan, then, Jeroboam was easily able to erect one of his calves (1 Kings xii. 29).

(1) *The Danite scouts* (1—10).—There is in all hearts a longing desire to have a consciousness of God's good speed. The Italian bandit seeks a blessing on some proposed crime. And so it was with these five men. But in this case, what was right in intention was wrongly executed (Hos. iv. 12). Are we not too prone to ask whether our way shall prosper, after we have decided upon it? It would be better to do so before starting. And often enough, as here, God answers us according to our own heart's lusts (1 Kings xxii. 15). When we have already settled our course, we are permitted to take it. The warning voice speaks in the conscience, but, being unheeded, waxes dumb. These men of Laish belonged to the Canaanites, and seem to have been more vile and depraved than most (7).

(2) *Micah's spoliation* (11—26).—What folly on the part of the Danites to suppose that they could be helped by gods, who could not keep themselves from being stolen, or protect the house of their proprietor (Ps. cxv. 8)! The priest had come to Micah for pelf, and left him at the first opportunity of preferment. How careful should Christians be to guard against the first intrusion of gain or ambition into their service for God. Let us leave this to the hirelings (John x. 13).

(3) *The capture of Laish* (27—31).—We cannot but turn with a sense of horror at these acts of wholesale extermination. The conscience which is trained in the school of Christ becomes very tender and sensitive, and rightly so. But the considerations which weigh with us could not have been appreciated in those rude times. More elementary lessons needed teaching and enforcement. Impurity had to be stamped out; the worship of the one God established; though the means by which these results were accomplished were more in keeping with the customs of those days than with our Christian sensibilities. Remember that God did not legislate too far in advance of the people's condition; and that the Book of Judges is a long way behind in the education of the world. The reference to the captivity of the land (30) was probably inserted by Ezra, or some other reviser of the sacred text in Ezra's days.

TUESDAY, SEPTEMBER 3.—Judges XIX.

This and the following chapters are very terrible, and fill us with horror. Yet God the Holy Spirit has permitted them to be inserted in this book for some wise purpose; and this in a book which has done more than any other to instil purity into the hearts of men. The revulsion which we feel in reading these records is itself the result of centuries of teaching from the very book which contains them. God knew that the great ends which He had in view would be best served by tearing the veil from off the heart of man, and permitting its vileness and corruptness to be fully known.

Let every reader of these awful details know that each of us carries in the inner nature the seed germs of the very same abominations, which would break into similar manifestation, if it were not for the restraining grace of God. The Bible thus holds the mirror up before human nature, showing us what is in our heart, before it reveals in our Saviour that image to the likeness of which we are to be conformed (Rom. viii. 29).

If you are standing near Christ, with your hand locked in his, it will not harm you to look over the beetling precipice into these seething depths. But if it be not so with you, pass over this record until your soul has become pure with a purity which turns from sin to Christ, with the shame that filled his holy soul in the days of his flesh, and made Him stoop to the ground (John viii. 6).

Many interesting lessons are taught of the manners of the times. Unhappily, drunkenness was already invading the homes of the people (5—9). The surprise at the withholding of hospitality shows how general it was to entertain strangers in those simple old-world days (11—15). The conversation with the old man reminds us how often the most generous feelings reveal themselves in the most unlikely quarters (16—21). We are reminded of a similar scene at the gates of Sodom; but there were no angels here to stay the deeds of violence. Alas! that the redeemed people of the Lord had sunk to so low a depth (1 Cor. vi. 9, 10, 11).

WEDNESDAY, SEPTEMBER 4.—Judges XX.

The Levite's appeal to Israel had an immediate effect. We are reminded of Saul's appeal (1 Sam. xi. 7), and of the Fiery Cross in more recent times. Mizpeh had become the sacred rallying-place of the people, in consequence of its commanding elevation and proximity to the Tabernacle (1 Sam. vii. 5—17).

(1) *A judicial inquiry was instituted* (3—7), which issued in the unanimous determination to avenge the tragedy which had filled all hearts with horror. It is a solemn spectacle to behold a people animated with righteous indignation against sin; but how much easier is it to assume the judicial functions toward others than to be critical of ourselves, and to remove all complicity with evil from our own skirts (Matt vii. 1—5).

(2) *Benjamin refused the opportunity of disavowing the perpetrators of the crime* (12—14).—This made the whole tribe accessory to the deed, and therefore liable to the punishment.

(3) *The double defeat* (17, &c.).—It is at first difficult to understand why, in so good a cause, Israel met with repeated failure; but it is to be explained by remembering that the people were very confident in their own goodness and numbers, precipitate in their action, and more ready to act as judges than as fellow penitents for their own sins, and for this. Do we not often fail, though our cause be good, and though we may have made it a matter of prayer, because we are not free from those same evils from which we propose to save others? In ver. 26 we have the true attitude which precedes success.

(4) *The terrible victory* (30, &c.).—This was a fearful act of vengeance; for though there is reason to believe that many errors have crept into the transcription of numbers in the sacred text, yet the next chapter shows that Benjamin was practically exterminated. This incident is spoken of afterwards as the beginning of Israel's corruption, and a pattern of much after sin (Hos. ix. 9, x. 9).

THURSDAY, SEPTEMBER 5.—Judges XXI.

Here is another chapter of tragedy and violence. How little had Israel learnt of the character of God! What a vast chasm between this and the Sermon on the Mount! Here, surely, is a picture of man, when in his own energy he tries to be religious, and fails egregiously. We have to guard as much against our *good* selves, as against our *bad* selves. Human passion is as much to be feared, when enlisted in the cause of God, as when pledged against it. These acts were not the result of God's teachings, but in spite of them. They did not emanate from his Spirit, but from the lack of it, though they sought to throw the responsibility on Him (15).

(1) *Israel's lamentation for Benjamin* (1—7). Those that act in haste repent at leisure. What a mistake it is to bind ourselves by a rash vow. It would have been better to violate the vow, than to keep it by a resort to such terrible acts as the massacre at Jabesh-Gilead, and the absurd artifice of the closing verses. Poor human nature! Who shall dare to vaunt its superior virtues?

(2) *The sack of Jabesh-Gilead* (9—14). It would have been better to turn their attention to the Canaanites still in the land (xix. 11, 12). But we are all more disposed to fall on our brethren, than to join forces with them against a common foe.

(3) *The artifice of the dances at Shiloh* (15—23). What an indescribable admixture there is here of a recognised religious worship, and its profanation, keeping a vow in outward form, whilst violating its tenour and spirit. Bishop Hall remarks that ambushes of evil spirits carry away many a soul from dances to a fearful desolation.

There was an air of satisfaction in the return of the people to their homes (24). But we need to correct our self-estimate by the balances of eternity. And there could not be settled prosperity or peace till the true king came.

THE BOOK OF RUTH.

This short book forms an appendix to the Book of Judges, with which it is obviously connected by the Hebrew word translated "Now." It also serves as an introduction to much which follows, in showing how Ruth, the Moabitess, became the wife of Boaz, and an ancestor of David and of our Lord.

Perhaps it was written by Samuel; and it is a pleasant contrast to the more stormy and terrible episodes which we have been considering. It is like a smiling dale enclosed in gaunt and forbidding hills; or an idyll amid the storm of a tragedy. Amid all the deeds of violence and crime, of foreign inroads and domestic broils, which kept the nation in a constant condition of unrest between the days of Joshua and those of Samuel, it is evident that there were many devout souls like Boaz, who maintained the loftiest traditions of patriarchal piety; and many homes, hidden in smiling pastoral valleys, where faith, endurance, humility, industry, and love, dwelt in exquisite and unsullied beauty.

There is also interesting dispensational truth in these chapters, which foreshadow how the Gentile Church may enter into that union with the true Bridegroom of souls; and how the purposes of God reach over the limits of the chosen people to bless and enrich all individual souls that truly love and seek Him.

FRIDAY, SEPTEMBER 6.—Ruth I.

These names tell a story: Elimelech, *my God is King*; Naomi, *pleasant* or *comely*. They tell of a religious life, and of the beauty of the young bride led to her new village home. Mahlon, *pining*; Chilion, *consumption*. They attest the inroad of want and famine, with the natural result of weakly constitutions and broken health. This famine was probably caused by sin (Lev. xxvi. 19, 20).

(1) *The emigration* (1—5).—Surely this was through want of faith. Elimelech belied his name. When parents move into worldly circles, away from the ordinances of God's house, with an eye to worldly gain. they must not be surprised if their children make worldly alliances. The expedition ended in disaster. The death from which they fled overtook them in the land of their adoption. The Chaldee intimates that their days were shortened, because they had transgressed the law in marrying strange wives.

(2) *The return* (6, &c.).—Naomi's sorrows had broken the ties which held her to Moab. Such is the explanation of many of those calamities which befall the children of God. They are away from home, and must be driven back. Orpah and Ruth

(the rose) clung to her and accompanied her; the one from motives of mere natural affection, the other from evident religious principle (16).

(3) *The separation* (14, &c.).—Born in the same village, betrothed and married on the same day, bound up in the same family life, companions on the road to Bethlehem; there their fellowship ceased. The one went back to her gods and obscurity; the other forward to Jehovah's worship and an honourable connection with Jewish story (Luke xvii. 33). Ah, what partings there are at the cross-roads of life!

(4) *The welcome back* (14, &c.).—Nothing can so support us in sorrow as human love and sympathy, and the consciousness that under all secondary causes there is the purpose and hand of the Almighty Himself, dealing with us (John xviii. 11). Barley harvest began in April.

SATURDAY, SEPTEMBER 7.—Ruth II.

Boaz signifies "strength," and he was a man of wealth.

(1) *Ruth, the gleaner* (1—3).—The noblest natures are noble in the homeliest things. Those who are faithful in least, approve themselves worthy of being promoted to be faithful in much. Imitate Ruth, by doing the next thing that lies to your hand, and you will be probably promoted to a wider sphere. We must die in little acts of self-denial before we can bring forth much fruit. It is not in seeking great things for ourselves, but in doing little acts of service for those near to us, that we commend ourselves for usefulness and blessedness. How often do we begin by working for Christ, before we come to appreciate our marriage union with Him.

(2) *Boaz, the master* (4—17).—Would that language like this was more frequently heard in harvest-fields and factories! The speech of the employed is generally an echo of that of the employer (4). We should beware, however, of degenerating into a formality which speaks God's name thoughtlessly. How much good might we do, if we were more careful to notice those who serve us, and speak kindly to servant-girls. Little acts and words of kindness do not cost much, but they mean much to a lonely soul (Matt. xxv. 40). Note the significant synonym for trust (12, and Ps. lxiii. 7; Matt. xxiii. 37).

(3) *Naomi, the anxious mother* (18—23).—How gladdened were those aged eyes with the four pecks of barley, and with the reserves from the mid-day meal. We ought to bring home from every service the reserves of what we have heard (18). Man's kindness will sometimes soften a hard and weary heart, and enable it again to believe in the love of God (20). An over-ruling providence had guided the young stranger to the field of a kinsman, though she knew it not (20). God remembers the prayers of the dead long after they have been offered, and answers them by mysterious providences, which show the eternal permanence and stedfastness of his love (Isa. liv. 8, 9; Rom. xi. 28).

MISS VON FINKELSTEIN, who is still busy lecturing in Australia, recently received from Jerusalem a remarkable letter, thanking her for the services which she has rendered in enlightening Western nations about Oriental life. The letter is signed and sealed by the Greek bishop, and the civil and ecclesiastical judges of Jerusalem, the cadi and chief sheikh of Damascus, several Bedouin chieftains, and others.

SURREY.—We removed to our new "Home of Rest" in March last. Here we find some grand openings of usefulness in surrounding villages. The cottagers, and even the beer-sellers, are exceedingly kind to us, in their gifts of fruit and vegetables. In April we opened as a Mission-room a Baptist chapel that had been closed over two years. It was nicely furnished, and offered unfettered by the freeholder clear of rent and expenses, if visitors to the "Home of Rest" would give their services. In May we commenced an open-air meeting at Knapphill. The good clergyman and others joined us. The Sunday evening united open-air services have been continued from that time, with steady congregations of 250 to 300, and not without some signs of blessing. Knapphill, a mile from us, is the nearest village to the "new Wimbledon." Two thousand soldiers are already encamped on Bushey Common. Farmers are fitting up barns for Gospel work. One had a congregation last Sunday, but no preacher. If we had a horse and cart to carry our portable harmonium, and stock of Bibles, we might carry the light of the Gospel into many a village of West Surrey.

W. Catlin, Cow Cross Mission, London.
St. John's, Woking, Surrey.

[786]

International S.S. Lessons.

Sunday Afternoon, September 8.

David and Jonathan.—1 Sam. xx. 1—13.

Golden Text: Prov. xviii. 24.

David's victory over Goliath won for him two very opposite things—the envy of Saul, and the friendship of Jonathan. From the first he has already suffered much. As God continued to prosper him Saul's envy increased, and in several ways he has sought David's life (xviii. 10, 11, and xix. 10). But the genuine nature of Jonathan's love has also been revealed. The incident of xviii. 1—4, when the friendship began, and Jonathan's intercession for David in xix. 4—7, have proved him to be a friend indeed. How graciously God mingled consolation with trial! From this time David never ceased to suffer from Saul's envy, until both Saul and Jonathan were slain on Gilboa; but he was constantly sustained and helped by the unchanging friendship of Jonathan. Both had their part in training him for his after-work. Qualities of no mean order would be required in Israel's future king; these could not be developed apart from trial.

It would be wise not to confine this lesson to the verses chosen, but to include all that is recorded of the friendship between these two. Let the subject be—True friendship, as illustrated by David and Jonathan; and let the aim be to lead the scholars to cultivate friendships of a similarly helpful and ennobling character. Our notes upon the verses need only be brief.

Ver. 1—4.—"*Naioth*"= the house of instruction. Probably "the dwellings of a school of prophets over which Samuel presided." While David had remained here with Samuel, Saul made several futile attempts to take him (xix. 19—24). Distinguish between the Spirit of God as He came *upon* Saul, and the Spirit *in* a man for salvation. In the Old Testament the first was often experienced by men who did not know the second. "*What have I done?*" &c.—David, free from the cruel spirit of envy himself, cannot understand why Saul should wish to kill him. "*My father doeth nothing,*" &c. (2). Incidentally we learn what confidence Saul placed in Jonathan. But David had a truer estimate of his danger. Saul had prudent reasons for concealing his evil purpose from Jonathan. Except God had been David's defence there was "only a step between him and death" (3). "*Whatsoever thy soul desireth,*" &c. (4).—Thus Jonathan expressed his readiness to serve his friend.

Ver. 5—10.—Here David discloses his plan. The feast of the new moon would be held on the following day (Numb. x. 10, xxviii. 11). David would not be present, but would hide himself in the field until the feast was over. Jonathan was to explain his absence by saying that he had gone to the yearly sacrifice at Bethlehem. Probably it was at such a sacrifice that Samuel had anointed David (xvi. 2—5). The way in which Saul received this excuse would show what he intended towards David (7). There is no need to defend this crooked policy. Such pieces of deception seem to have been common in those days. More than once did David save his life by dissembling (xxi. 13—15). Though a man of God, he was evidently not perfect.

Ver. 11—13.—Out in the field Jonathan solemnly binds himself to do as David desires. Note also how he anticipates David's future triumph, and claims from him the kindness of the Lord to his house after he himself is dead. Evidently he had learned that spirit which "in honour prefers" another. The close of the chapter tells the result of David's scheme. Saul, missing him the second day, and hearing Jonathan's excuse, becomes furious, and even seeks his son's life (30—34). The sign agreed upon was given (20—22, with 35—39); but the two friends found an opportunity afterwards to take an affectionate farewell. In deepest grief they parted (41, 42), only to meet once again, when Jonathan, by his words of council and cheer, strengthened the hand of David in a time of sore trial (xxiii. 16—18).

Among the many characteristics of this beautiful friendship note the following:—

(1) It was *the friendship of two men of God.* The covenant into which they entered at the first (xviii. 3, 4) is called by David "a covenant of the Lord" (xx. 8). Each solemnly invoked the name of God (12, 16, 17). It was not a friendship from which God was excluded. Should not this be the first condition upon which friendships should be formed? Social position; fascinating manners; mere similarity of taste—these are not sufficient. Our friendships should be "in the Lord" (Ps. cxix. 63; 2 Cor. vi. 14—18).

(2) *It was unselfish.*—This was manifest in Jonathan's readiness to surrender the crown for David, and in enduring his father's displeasure for David's sake. In David's lamentation over Saul and Jonathan (2 Sam. i. 18—27), the same spirit appears. True, he had gained a crown, but he had lost a friend; and his grief for the death of Jonathan was greater than his joy in possessing the crown. Selfishness destroys friendship. Only the love that gives itself away can win and retain true friends.

(3) *It was strengthened by mutual service.*—Friendship has its obligations. Jonathan discharged his in his frequent efforts to save David; and David was equally faithful in twice sparing the life of Saul, and in showing kindness to Jonathan's house (2 Sam. ix. 1).

(4) *It was constant.*—David had known false friends (Ps. lv. 12—14), so that he could place a higher value upon one so true. Changes in his circumstances never changed Jonathan's attachment to him.

(5) *It was mutually helpful.*—How it helped Jonathan! Contrast him with Saul, who is possessed of the spirit of envy and hatred. These cruel passions did more injury to himself than to David. But David's friendship kept Jonathan from entering into his father's purpose against him.

(6) *It furnished a beautiful illustration of the friendship existing between Christ and his people.*—His love to us is even more wonderful than Jonathan's to David. We were less worthy of it; He endured more—far more, on our behalf; we more frequently tried his love, yet it remains unchangeable.

ILLUSTRATIONS.

Col. Byrd, of Virginia, fell into the hands of the Cherokees, and was condemned to death. In the tribe was a man that had before been his friend. At the moment of the executioners, he threw himself upon the intended victim and said, "This is my friend; before you can get at him you must kill me." Thus he saved him. See John xv. 13.

When President Edwards came to die, his last words, after bidding his relations good-bye, were, "Now, where is Jesus of Nazareth, my true and never failing Friend?" So saying, he fell asleep. See John xiii. 1.

"A MINISTER'S REQUEST."—More friends have kindly offered to send their copies of The Christian, after reading it, than we have, so far, been able to supply names for. We shall, therefore, be glad to receive the names of Christian workers who, being unable to obtain the paper themselves, would like to have a copy sent regularly to them a few days after publication.

SELF-DENIAL.—General Booth has appointed the week beginning September 29, and ending October 5, as a week of self-denial among members of the Salvation Army all over the world, in order that the savings which result from this term of self-abnegation may be devoted to the work of the Army. In a letter addressed to Salvationists and their supporters, he remarks, "Last year's self-denial campaign was a triumph beyond all question," and claims amongst the givers "publicans, roughs, rowdies, and the police." "Henceforth," he says, "we shall have a yearly self-denial week. We are led up to this by sheer necessity. With the extension of our battlefield the need for special financial support becomes greater every day."

FUNERAL REFORM.—Rev. F. Lawrence, of Westow Vicarage, York, hon. secretary of the Church of England Burial Reform Association, writing with reference to the overcrowding of many of our cemeteries, says:—"Once let it be known that proper respect for the dead, and due regard for the living, require that the natural process of decomposition be aided and developed, rather than hindered, as at present, and the battle of reform is won. Instead of keeping the body as long as possible, and then storing it up in a durable coffin, the interment will take place as soon as signs of dissolution appear, in a coffin of readily-perishable compressed pulp, or the like; and if the presence of infectious germs be suspected, some chemical compound will be placed in the coffin, and properly-prepared earth in the grave. In burials on the earth-to-earth principle, with nothing unduly to retard dissolution, the body is resolved and re-distributed inoffensively in a few years, leaving the earth ready to perform its friendly action again. Moreover, such burial is that which can alone materially lessen funeral expenses."

Among the Churches.

CHURCH OF ENGLAND.

new church is about to be erected at Laskell, near ynby, in the North Riding of York. Hitherto the urch people of the district have been using the ends' meeting-house for worship.

ev. Canon Westcott, preaching in Westminster bey on Sunday week, pronounced strongly against section. He declared it to be, under all circumnces, unjustifiable. No secret of life, which it was d for men to know, could be learned by the way of culated cruelty.

he Bishop of Rochester set apart a deaconess at a vice lately held in the chapel of the Rochester cesan Deaconess Institution at Clapham. She had eived two years' training as a probationer at the titution, where several ladies are now preparing for office of deaconess.

he vicar of Islington (Rev. W. H. Barlow) proposes rect a mission-hall close to St. Mary's Church. The is to be used for week-day and Sunday classes, for hers' meetings, parish library, for a club for young in the evening, and for every kind of parochial use the welfare of the parishioners, especially the poor.

ev. Edward J. Perry, curate of St. James's, Clerkenl, and assistant-master of Merchant Taylors' School, been appointed by the Church Missionary Society he office of Principal of Trinity College, Kandy, lon, in succession to Dr. E. N. Hodges, Bishopignate of Travancore; and Rev. J. W. Fall, curate Walcot, near Bath, has been appointed Vicencipal.

METHODIST.

he next Fernley lecturer will be Rev. Richard Green, rnor of Didsbury College. At the Wesleyan Connce of 1890 he will deal with the subject of "The sion of Methodism."

he Primitive Methodist Bible and Prayer Union, object of which is to promote the daily reading he Scriptures and daily united prayer for a revival spiritual religion in the Sunday-schools of the world now 20,000 members.

he Free Methodists at Leeds last week inaugurated w departure by setting apart Lady-lane Chapel as ntral mission, to be worked on lines similar to those pted by the Wesleyans in London, Manchester, Birgham, Leeds, and other large towns. Rev. H. T. pman is at the head of the Mission.

he Bristol Wesleyans have undertaken the erection new mission-hall, to accommodate 500 persons, cost of £2000. The foundation-stones were laid the site of a public-house from which the licence been withdrawn. An extension of the Old Marketet Chapel, at a cost of £3000, is also contemplated.

he Manchester Mission is floating on the flood. Over persons attended the services on Sunday week. Collier is buckling to for another year of successful He has two new helpers. Rev. D. Ledger Pawson, Didsbury, has been appointed as junior minister, Gipsy Smith has been engaged as an additional lay per. Rev. W. L. Watkinson, now stationed in Manster, will commence a series of midday services at Central Hall on Tuesday, October 1, from 12.30 to 1.30.

CONGREGATIONAL.

ev. Wm. Crosbie, of Clifton-road Church, Brighton, ered on his tenth year of the pastorate there last day, when he gave a special discourse.

pen-air services, conducted every Sunday afternoon Rev. T. Stephens, of Wellingborough, continue to w large numbers of people who do not attend any e of worship.

Iemorial stones were recently laid of a Christian itute in connection with the church at Hinckley, estershire. Fifty out of sixty-five members who e joined the church during the past three years, e been received through the institute.

ev. Alexander Francis, late of Millseat, N.B., pastort of the British and American Congregational rch, St. Petersburg, Russia, was formally inducted is church on August 15. The post is a most imtant one, representing "Dissenting communities of tain" in Russia.

t Emmanuel Church, Tunbridge Wells, Rev. J. ntain preached on behalf of the Sierra Leone sion, when £11 11s. was collected in aid of the sion. The Mission has been in existence since 1792. the present time there are 1500 communicants. re are many week-day and Sabbath-schools, and one ve minister.

t Lendal Congregational Chapel, York, a thanksng meeting was held on August 13, to express devout itude to God for the success of Rev. Russell mas's first twelve months' ministry, and for the ber of members received into church fellowship ing the same period; the numbers being nine from congregation, sixteen from the Sunday-school, and een by transfers from other churches.

ev. R. Balgarnie has been preaching at Bar Church, thampton, during August. On Sunday week the ty-ninth anniversary was held. The congregations e been very large; his open-air services drew large vds. On Sunday evening after service the cabmen he town, wives and widows, were invited to tea. Balgarnie commenced his ministry at the Bar rch in 1851.

SALVATION ARMY.

Good times are reported from Whalley Bridge. Very successful meetings were held at this place on Sunday last, resulting in thirty seeking the blessing of sanctification or coming forward for salvation.

A "council of war" on "The World's Needs" has been held by the Adelaide Salvationists. Rev. J. Haslam, ex-President of the South Australian Wesleyan Conference, was present, and delivered a stirring address on holiness.

BAPTIST.

Mr. Spurgeon has the *entrée* to Addington-park at his pleasure, and the Archbishop of Canterbury had recently a long and interesting conversation with him.

At Shaw, near Oldham, a Baptist mission-room capable of seating over one hundred persons has been opened. About seventy scholars have been gathered together, and there is hope of raising a Baptist church in the district.

Rev. Charles Spurgeon, of Greenwich, has undertaken to give an account of his travels in New Zealand and the United States to the students of the Pastors' College. He seems to be much benefited in health by the rest and change of scene.

Rev. W. F. Harris, of Derby, preaching at Woodberry Down Chapel, N., on Sunday week, said that after working in a town teeming with working men, and being brought into close contact with them, he could testify that comparatively few among those who are ordinarily absent from public worship are atheists. On the other hand, among professing Christians there are too many who show themselves atheists in life and practice.

PRESBYTERIAN.

Dr. Cuyler says that Presbyterianism has never been as strong in London as now.

Rev. John McNeill preached on Sunday last at the Presbyterian Church, Hastings; he has been spending a part of his vacation at that favourite seaside resort.

An eight days' mission has been held at the Presbyterian Church, Lewes, Sussex. The services—both in and out of doors—during the week were very successful, and on nearly every occasion the congregations were good. The services were conducted by Mr. Robert Stark. Amongst the subjects Mr. Stark spoke on were —"The four great Beholds," "What think ye of Christ?" "Who is on the Lord's side?" "Confessing Christ," and "Why am I an abstainer?"

A correspondent of *The Ross-shire Journal* writes respecting the summer communion at Creich, N.B. The ceremony to southern eyes was a most impressive one, and the spot selected for the meeting beautifully situated. At the foot of a heather-clad hillside stood the pulpit, and in front a rising amphitheatre crowded with country people whose conduct was decorous and fitting the solemn celebration. No gathering in the Highlands—funerals excepted—so strongly impresses a stranger as this outdoor meeting—the "men" of dignified and solemn mien, the spotlessly white tablecloth surrounded by officers of the Free Church—all good men and true—celebrating an event which to them is of the highest importance.

NOTES FROM IRELAND.

Successful Gospel services were held last week in High-street Methodist Church, Lurgan, by Mr. and Mrs. Caldwell, of America.

Rev. Dr. Potts, of Canada, well known as an able preacher, is at present in Ireland, and has been addressing meetings in Dublin and elsewhere.

A largely attended and very excellent Convention has just been held in the Methodist Church, Manorhamilton, at which helpful addresses on "Holiness," "Sunday-schools," "Soul Saving," and "Temperance," were delivered.

The weather during the past fortnight has been most unfavourable for tent work, the great storms of wind and rain not only interfering with the attendance, but proving very injurious to the tents themselves. The tent at Derryall, near Portadown, was blown down twice, and several of the other Gospel tents were more or less injured.

There is just now considerable stir and effort in Methodist circles preparing for the winter's campaign. Rev. Thomas Cook, British Conference evangelist, is to hold an eight days' mission in Newry early in September; Rev. Thomas Waugh, British Conference evangelist, and Rev. S. F. Collier, of the Manchester Mission, are to take part in the public inauguration of the Belfast City Mission on October 9; a two days' convention is to be held at Clones the first week in December; the question of colportage is being earnestly taken up; and arrangements are being made for holding a series of evangelistic services in every circuit in the kingdom during the next few months.

NOTES FROM SCOTLAND.

Rev. C. A. Salmond, of Rothesay, has declined the call from the South Morningside Free Church, Edinburgh.

Rev. James Durran, of London, in a powerful address at Bower, near Wick, the other day, rebuked the silent Christianity of our day; it must be ascribed, he said, to the fact of there being so many cold and empty-hearted Christians.

Wellington U.P. Church, Glasgow, carries on extensive mission work in Cranston-hill—a needy portion of the town. Owing to alleged noisiness on the part of the children, the workers received notice to leave. No other suitable premises were to be had. The superintendent and his worthy assistants were sore-hearted and despairing. But to their relief came Mr. Alexander Allan, the philanthropic owner of the Allan Line of Steamships. He is now erecting for them a plain but commodious and well-planned building, to cost £6500.

A memoir of Miss Helen Chalmers (daughter of the late Dr. Thomas Chalmers), who died in October, 1887, has been published by the Religious Tract and Book Society of Scotland, Edinburgh. Miss Chalmers was for many years a very active evangelistic worker among the poor of Edinburgh, by whom she is affectionately remembered.

Last Friday week the body of Rev. Anthony Yeoman was found in the old Whitshells Wood, about a mile from Langholm. Deceased, who was about seventy years of age, had gone out for a walk in the forenoon, and, not returning, an alarm was raised, and searchers sent out. He had apparently fallen down ill, and been suffocated. He was a minister of the Free Church, and was for many years a missionary in the Falkland Islands.

FALLEN ASLEEP.

At Munterconnaught, Rev. Joseph King, an earnest minister of the Irish Protestant Episcopal Church.—Rev. Samuel Beal, D.C.L., the distinguished Oriental scholar, and Professor of Chinese in the London University.—On August 13, Mr. W. W. Morley, one of the two surviving brothers of the late Mr. Samuel Morley, at Eastbourne, in his eighty-first year.—Rev. Jarvis D. Valentine, of Shou-hing, Fuh-Kien province, since 1863 a missionary of the C.M.S. in China.—Mrs. Rebsch, wife of Rev. Wm. Rebsch, for many years an honoured missionary of the C.M.S. at Kotgarh, in the Punjaub.—Rev. H. W. Sanders, curate of St. Nicholas, Nottingham.—Rev. B. Slight, an aged retired Congregational minister, residing at Forest-row, Sussex.—Mrs. Paterson, wife of Rev. C. A. Paterson, Church of Scotland missionary at Madras, India.—Mr. John Tod, an elder in Buccleuch-street U.P. Church, Edinburgh.—Rev. J. M. Houston, late pastor of the London-street Baptist Church, Southport.—Mr. R. A. Williamson, a devoted Christian worker at Calcutta, the third of the five sons of Rev. James Williamson, a missionary who laboured for forty-one years at Soory, Beerbohm, Bengal.—Rev. T. Briarly Browne, rector of East Acklam, Yorkshire.—Rev. Alex. M'Whannel, late parish minister of Sauchie, N.B.—Miss S. A. Jones, for some years an active Christian worker connected with King-street Baptist Church, Oldham.—Rev. James Povey Sunderland, formerly a missionary in Samoa, and for the last twenty years Sydney agent of the London Missionary Society.—Mr. James Watson Windshaw, senior elder of the Presbyterian Church, Pendleton, Lancashire.—Mrs. Rudisill, wife of Rev. A. W. Rudisill, D.D., missionary of the American Methodist Episcopal Church at Madras.—Rev. Moses Philpin, who formerly held the pastorate of the Baptist Church at Alcester, Warwickshire, for several years.

CONTINENTAL & FOREIGN NOTES.

BERLIN.—Churches are fewer in proportion to population than perhaps in any other city. There are not more than seventy in all Berlin of every denomination. The present Emperor is said, like his father, greatly to favour the building of fresh churches.

DENMARK.—A novel method has been adopted by the Danish police with a view to putting an end to drunkenness. Every time a man is found in a state of intoxication in the streets or in a public place, he is, at the instance of the police, put into a carriage and taken home. In case a man is not able to give information as to residence, he is kept at the police station until sober. Then the publican who is convicted of supplying such a man with his final glass of drink is charged with the expenses of transport, which are sometimes very considerable.

BELGIUM.—The Belgian Christian Missionary Church has 27 churches and stations, with 50 places regularly evangelised, 38 Sunday-schools, and 17 mission schools, 22 pastors, 4 evangelists, 7 Scripture-readers, and 5 colporteurs. During last year 7850 meetings were held, and 215,500 tracts distributed. The membership shows a steady increase alike in the towns and villages. These latter are penetrated by the colporteurs, who prepare the way for the evangelists, as the latter, in turn, are instrumental in bringing into requisition pastors to care for the spiritual needs of rising young churches.

CALCUTTA swarms with a vast population of foreigners of all nations. A good Christian layman—Mr. E. S. Wenger—son of a famous missionary, has planned a polyglot mission to these foreign peoples. Right in the heart of the most miserable dens in the city he managed to secure an old opium den. He turned it into a mission-room for the Chinese, of whom quite a colony exists in the neighbourhood. Already sixteen Chinamen have been baptized, and as many more are candidates for baptism. Burmese, Arabs, Bagdad Jews, Hindustanis, and Bengalis, and many other nationalities are also reached by Mr. Wenger's Mission.

BOHEMIA.—The "Young Czechs" (the Radical party in Bohemia) have made up their minds to erect a monument in memory of John Huss. Some Catholics, admirers of the national hero, have endeavoured to secure from the Roman Curia a modification of the law as to heresy laid down by the Council of Constance; but, as might be expected, the Pope has refused to make any relaxation. All the same, the illustrious precursor of the Reformation will have his monument at Prachstitz. Already his memory is perpetuated at Constance by a stone set up on the spot where he was burned on July 6, 1415. His statue is also, with that of Wycliff, Valdo, and Savonarolo, on the large monument at Worms.

Notices.

Converted South American (Stornoway).—Please send name and address.

Communications Received with Thanks.—H.M.W. R.P. J.H. J.S. W.B. W.A. A.J.C. T.A.L. J.D.W. J.W. E.P.B. W.T.M'C. J.R. S.P.D. E.C. J.B.W. E.L. S.E.B. S.O. W.C. R.M. J.B. F.T.H. S.E. F.C.S. G.K. J.P.G. W.J. C.S. S.P. A.E. C.J. W.E.P. G.E. R.N. L.H.C. W.B.D. F.W.G. T.G. W.T. B.W. W.J.M. E.P.B. J.M. E.F.B. P.G. R.H. S.J.B. R.A. M.C. T.A.I. W.S.M. W.T. F.B. N.J. M.R.

Applicants for Tracts.—J. Smith, Bible Depôt, Kingsbury, Aylesbury; R. Poynton, Boyle, Ireland (temperance); D. Fenton, Yeaman-street, Forfar, N.B.; Rev. W. Burnett, Cromer, Streatham-common, S.W.; G. K. Cuthbert, 10, Wellbraehead, Forfar, N.B.; J. C. Denew, 61, Ewart-road, Forest Hill, S.E. (Spanish, for Buenos Ayres); Mrs. L. Pargiter, Strawberry Cottage, Naini Tal, India; F. W. Ellis, 77, Upland-road, East Dulwich, S.E.; Private A. E. Bowles, No. 4554, E Company, R.M.L.I., Forton, Gosport; A. Lorrimer, 123, Victoria-road, Dundee; J. Sugden, Pendleton Mission, 46, Market-street, Manchester; Miss E. H. Palmer, 234, St. Paul's-road, Highbury, N.; W. Findlay, 14, Mudie-place, Hawkhill, Dundee; A. Doward, 200, Whitechapel-road, Mile End, E.; W. T. Kensett, 17, Bailey's-road, Somer's-road, Southsea.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

HOME.

The Hospital warns sea-goers who wish to avoid seasickness to beware of "the parting glass."

Mrs. Leavitt has addressed a series of meetings in Scotland under the auspices of the Women's Temperance Prayer Union.

Joyful News publishes capital cartoons showing the evils of drink. "The Stinging Adder" in a recent number is a good specimen.

The sixteenth annual report of the London Temperance Hospital (1889) gives further most conclusive evidence that alcohol is not necessary in the treatment of disease.

Mr. J. Matson has been engaged as agent for the Leicester Temperance Society, of which Mr. Thomas Cook, the veteran teetotaler and tourist caterer, is president.

Dr. Dawson Burns urges the wide distribution of Dr. Burrough's paper in *The Lancet* on "A Substitute for Alcohol in Cases of Emergency." It is published at 1d., National Temperance Publication Depôt, 33, Paternoster-row, London.

Dr. Meacham, in his annual report of the Manchester Medical Mission, gives terrible illustrations of the evils of drink. Some of his friends, he says, think him "rather hard upon this matter," but he replies, "God is my judge, not my friends." Seeing what he does, he is compelled to speak out.

The British Women's Temperance Association, Glasgow, during the Fair entertained to tea about three hundred travelling showmen and their families. The gathering was picturesque, and had many points of interest. Mrs. Archibald Campbell sang a solo, and earnest Gospel addresses followed.

"Uneasy lies the head" just now that owns many shares in the big brewery limiteds. Allsopp's promised a probable 15 cent. The hard fact is at present only 5 per cent. Worse still—that is for the shareholders—it is said on good authority that the firm cannot get orders enough for full work. When breweries fail, the working man will have begun to see better times.—*Methodist Recorder.*

A correspondent, describing a recent visit to Ireland, says:—"In one little town we stopped at, with about 3500 inhabitants, the station-master told us there were 73 shops where whisky was sold, not all public-houses, but grocers' shops, &c. How can a country get on like this? Last year all the rents paid for rural lands put together amounted to £12,500,000, and Ireland's drink bill for the same year was £11,250,000. Poor Ireland!"

FOREIGN.

In Kansas three years ago fifty newspapers opposed prohibition; now all are in favour of it.

Mrs. Leavitt denies a statement made by *The Echo* that Germany is responsible for the liquor trade in Madagascar. She asserts that the blame rests with England and France.

The New Zealand Education Department having sanctioned the use of Dr. Richardson's temperance lesson book in schools, the adoption of the book was made a test question by the Auckland Board at the annual election of school committees. In every case but two the result was in favour of the friends of temperance.

M. Cauderlier, General Secretary Belgian League against Alcoholism, does not admit that the decrease of drink-shops will decrease intemperance. At the International Congress on Alcohol just held at Paris he cited Holland, where, in spite of a considerable reduction in drink-shops, the total consumption of drink remained the same.

The Melbourne Grand Hotel, which, when a liquor-shop, was a losing concern, has been paying a fair dividend as a coffee-palace. The Prahran Home and Coffee-palace Company has just declared a dividend of 12½ per cent. All the new enterprises of this nature in Melbourne appear, says the Melbourne *Spectator*, to be doing well.

Forthcoming Meetings.

The Evangelisation Society will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

The Irish Evangelisation Society will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Sept. 1, 3 and 7 p.m., Rev. F. W. Baller. Prayer-meetings, Sun., 7.45 a.m.; Wed., Fri., and Sat., 7.30 p.m.

Y.M.C.A., Whittington-avenue, E.C.—Daily prayer-meeting, 1.30 to 2 p.m. Missionary meeting, every Fri., 6.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 and 7.30 p.m., Mr. Oscar Owers. Mon., Tues., Wed., and Fri., 8 p.m., Gospel meetings for men. Bible-class, Thurs., 8 p.m. French Bible-class, Thurs., 8 p.m. Bible-reading, by Colonel Puget, Sat., 8 p.m. The prayer-meeting held daily (Sat. ex.) will be addressed during Sept. by Mr. Oscar Owers.

The West London Mission.—*St. James's Hall:* Sun., 11 a.m., and 7 p.m., Rev. H. S. Lunn, M.D. Fri. morning and evening services are given up till October.

Conference Hall, Mildmay-park, N.—Sun., Sept. 1, 3.30 and 7 p.m., Mr. Herbert R. Francis.

Paris Exhibition.—Salle Evangélique, 31, Avenue Rapp (close to east side of Champ de Mars): French meetings daily (Sun. included), at 4, 8, and 9. English church service, Sun., at 10.30. Bible-reading and prayer-meeting, daily (ex. Sat. and Sun.), at 3. Bible and Tract Depôt open 10 a.m. Salle Evangélique, 2, Place du Trocadéro: French meeting, daily, at 5; Sun., at 4 and 5. Bible and Tract Depôt open 10 a.m. Fris., 5 to 8 p.m., meeting for Oriental, Algerian, and Russian Jews from the Exposition, addressed in Hebrew, Chaldaic, and Russian by Mr. Feingold, missionary of the Paris Mission to the Jews.

The Meetings at Mrs. Boardman's, 3, Highbury-place, N., will recommence Tues., Sept. 3, 6.30 p.m.

Rev. William Haslam at Eaton Chapel, Eaton-square, S.W., Sun., Sept. 1, at 11 and 7. Mission at St. Andrews, N.B., commencing Sept. 6.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.45, Mr. J. S. Harrison.

St. George's Hall, Langham-place, W.—Mr. F. C. Bland, during Sept., Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row, W.

Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Sept. 6. Tea at 6; meeting at 7. Address by Mr. George Hucklesby; subject—"Living Stones in the Living Temple of the Living God." Mr. and Mrs. Matthews with Paddy and Jenny Swift will also take part.

Christian Lifeboat Crew.—Monthly meeting, Sailors' Welcome Home, 173, Ratcliff-highway, E., Tues., Sept. 3, 7 p.m.

Edinburgh Castle, Limehouse, E.—Sun. next, 11 a.m., and 7 p.m., Rev. W. J. Mayers; 3 p.m., Rev. Henry Bright.

Talbot Tabernacle, Talbot-road, Bayswater, W.—Sun., Sept. 1, 11 a.m., Mr. George Clarke; 7 p.m., Mr. J. L. Stanley.

Carlisle Convention for the Deepening of Spiritual Life, Sept. 2—5, in Drill Hall.—Hon. Sec., Mr. C. I. Clapperton, 6, Chiswick-street, Carlisle.

Perth Christian Conference.—Tues., Wed., and Thurs., Sept. 10—12, City Hall, Perth. Meetings at 11, 2, and 7.—Information regarding accommodation will be furnished by Mr. John Christie, Bookseller, St. John-street, Perth, N.B.

Wakefield Christian Conference.—Tues., Wed., and Thurs., Sept. 17—19.—Particulars from Mr. H. French Ridley, General Secretary Y.M.C.A.

Salisbury Conference of Believers, Sept. 23 to 27. Particulars from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

Glasgow Annual Convention, St. Andrew's Hall, Berkeley-street, Glasgow, Sept. 24—27.—Programmes from Mr. William Sloan, 8, Gordon-street, Glasgow.

Clifton Conference, Victoria Rooms, Clifton, Bristol, Oct. 1—3.—Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol, convener.

Poor Jews and Runaway Slaves.—Miss C. S. Thorp, Graham-road, Ipswich, Suffolk, asks friends who have spare time to help mission work in Jerusalem and in West Africa by making clothing and scrap books or dressing dolls. To Leke, in West Africa, the things are sent to be used as prizes for the children attending the C.M.S. mission schools. An annual parcel is also sent to a worker at Jerusalem in connection with the London Society for Promoting Christianity among the Jews, who distributes the articles among poor Jews whom she visits, the members of her mothers' meeting, and the patients in the hospital. Miss Thorp will be glad to receive parcels before September 20.

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Dr. Barnardo's Legal Expenses—M. 6d; T.P. £1	1	0	6
Miss Meredith Brown's Work (Building Fund)—A Sower	20	0	0
Salvation Army—A Sower, £5; Whatsoever, 4s	5	4	0
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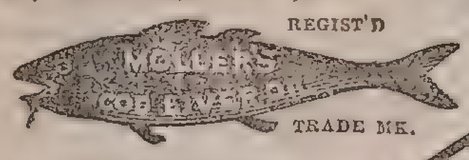
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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

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Mr. Congreve will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE PRONOUNCED INCURABLE.—
LETTER from MR. HARTNOLL, NEWQUAY, CORNWALL.

This patient, who is proprietor of the "*Newquay Guardian*," and well known in the town, applied to me first in '85, when his case had been given up as hopeless. He continued under my treatment all through 1886, and to the spring of the following year. After that time he resumed business, having realised a perfect cure.

[I mention this case because I have recently received the following letter from him, and because it is one of the many evidences of that Permanence of Cure which is the general result of my treatment when recovery takes place *and the patient wisely continues the treatment so long as to make sure* (humanly speaking) that he is all right.]

This patient has just written me (March 7th), saying—"I am thankful to be able to bear testimony to the great efficacy of your treatment. It was 3½ years ago I put myself under you, *having been given up as incurable by our local doctors*, and I am now *as well as ever, and can take my full share of work again.*"

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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[Rev. Dr. R. Laws.]

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No. 1023.] FRIDAY, SEPT. 6, 1889.

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ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next session opens September 30. The Committee will receive two Ladies for 50 guineas each for two years, board, residence, and instruction included. A few vacancies.

Dr. GRIFFITH, Hon. Sec.

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PARK HALL CONVENTION will meet in the Barn on September 18, 19, and 20, and conveyances will be provided from Polmont station, on the North British Railway. Mr. Bowker will will preside; and Revs. Evan Hopkins, W. Haslam, J. Gelson Gregson, and others have promised to attend. All are invited.

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E. T. S.

Next Advertisement here October 4.

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OCKBROOK, NEAR DERBY. Moravian School for Boys. Pupils successfully prepared for Public Exams. Cricket field 10 acres, large swimming bath; hot baths in the house. Milk from school farm. Playground sheltered from north and east winds.

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SUPERIOR EDUCATION IN HIGHGATE, London. G. D. BARTLET, M.A., receives ten boarded Pupils (from nine years). Able masters, individual attention, thorough grounding. Careful Christian training and a superior home. Highgate is strongly recommended by the medical profession. Fees from 20 guineas per term. References permitted to Revs. J. M. Gibbon, Highgate; Charles Graham, Shepherd's-bush; R. Balgarnie, Crouch-hall-road, Hornsey; W. Green, Esq., Highgate.

LUCTON SCHOOL, HENFIELD. Happy Home School for Girls. Superior educational advantages, based on Christian principles. Preparation for exams. Little boys received, with entirely separate supervision by Mr. E. J. CHURCHER, M.R.C.P. and F.S.Sc., London. Large detached house and grounds. Health resort. Autumn term commences September 17. Fees £5 5s. per term.—Address, LADY PRINCIPAL.

CLIFTON.—Carnarvon Lodge, Redland-road, Girls' School.—Principal: Miss PRESCOTT. Visitors: Lady Henry Somerset, Eastnor Castle, Herefordshire; Miss M. Stanley, Bristol. Terms strictly moderate. Autumn term, Thursday, September 19.

CLACTON-ON-SEA.—Dorchester House School (Girls). Home comforts and successful preparation for public exams. Visiting Masters. Tennis. Sea-bathing under the supervision of the Principals. Vacancy for pupil-teacher with small premium. Prospectus on application to the Misses PLAYER. Next term will begin Sept. 9.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

BOURNEMOUTH.—Two Girls can be received in good School. Special terms. Must be gentlemen's daughters. Examinations if required. Highest clerical references.

BOX, Righton, Regent-street, Clifton, Bristol.

LADIES' COLLEGE, GOUDHURST, KENT, near Tunbridge Wells.—A happy Home and School for Girls, 420 feet above sea level. College and Cambridge Examinations. Terms, 50 guineas per annum.—Miss R. KENDON, M.C., daughter of Rev. J. J. Kendon.

EDUCATION AND CHRISTIAN HOME.—A Lady, residing in a farm-house in the [illegible] wishes to receive two young children to educate with her own. Every home comfort and mother's care. Highest references. Terms [illegible] guineas.

H. H., 13, Rose-street, Newgate-street, E.C.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils whose education and Christian training are conducted with the utmost care. Preparation for the Local examinations. References to parents of present and former pupils.

EASTBOURNE OLD SCHOOL, The Gables, Eastbourne.—Head Master, Mr. STROUD, M.C.P., assisted by resident University masters and visiting professors. Next term begins Sept. 14.

HIGHBURY HOUSE SCHOOL, Leonards-on-Sea. Boys received from 6 to 18 years of age. Three separate departments: juniors, under the care of Ladies; seniors, under a staff of seven resident masters, thoroughly qualified to prepare for commerce, Public Schools, or Universities. Delicate boys and boys from the Colonies receive special care. A carpenter's shop and a chemical laboratory have recently been built on the premises. Autumn term commences Saturday, September 21. For prospectus, apply to Mrs. DUFF, the Lady Principal.

COMBE DOWN SCHOOL, BATH.

Principal—Mr. W. FRANKLIN.

Boys prepared for the various University and Civil Service examinations. Thirty-[illegible] within the last three years, including London Intermediate in Arts and first-class Cambridge Local Junior. Religious teaching, based solely upon the Scriptures. Gymnasium, workshop, playground, cricket field (six acres). A few vacancies for next term, which begins (D.V.) September 17. References permitted to Dr. Robert Anderson, Lincoln's-inn-gardens, W.; the Hon. Judge Boyd, Dublin; Herbert Dyer, Esq., Malvern; Dr. Maclean, Bath; Richard Trench, Esq., Ardfert, co. Kerry.

PREPARATORY SCHOOL for Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate boys. Thorough education for Public [illegible]. Twenty guineas.—LADY PRINCIPAL, Hamm Lodge, Hurstpierpoint, Sussex.

CECIL HOUSE COLLEGE, Upper Norwood.—Home School for young Ladies.—Thorough education on High-school system. Preparation for Local examinations. References to Mr. Buss, and others. Prospectus on application to The Misses [illegible]

THE OLD HALL SCHOOL,

WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A. Vice-Principal: ROBERT WESTON, Esq., M.A., T.C.D. School will re-open, (D.V.), Thursday, September 26.

BOURNEMOUTH.—Abu Klea, Poole-road.—Miss EVERARD, successor to the Misses Parker. The resident and daily Pupils will re-assemble on Thursday, September 12, 1889.

TUNBRIDGE WELLS.—Richmond Lodge School (Kinder-garten and Preparatory), Eridge-road, Tunbridge Wells.—Principal, Miss BARTLETT. Experienced teacher, London. Objects: (1) To provide a thorough Kinder-garten; (2) To prepare pupils for Public and Higher-grade schools. Healthy situation, facing the Common. Home comforts. Prospectus on application.

EXCHANGE PUPIL.—Wanted, to place Boy, age 13, in thoroughly good school as above. Thorough conscientious training required and given. References.—Mr. E. J. H. CHURCHER, M.R.C.P., and F.S.Sc., London, Lucton School, Broomfield Villa, Henfield.

HOME SCHOOL FOR LITTLE BOYS, Rother House, College Park, Lewisham.—Home life. Number of boarders limited to six. Well suited for delicate or backward boys. Successful in Local examinations. Terms very moderate. Excellent references to parents of former pupils.

SUPERIOR EDUCATION, St. John's Wood. Two vacancies. Resident English and foreign governesses. High-class visiting professors. Every home comfort and careful training. Local exams. Inclusive fees 40 to 60 guineas per annum. ALPHA, Library, 67, Abbey-road, St. John's Wood.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.
The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.
Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

BETHANY HOUSE SCHOOL,
GOUDHURST, KENT (near Tunbridge Wells),
Principal: Rev. J. J. KENDON.
Careful religious training, combined with a thoroughly sound commercial education. In the last three years 150 of the Pupils were passed in the Public Examinations at the College of Preceptors' and the Local Examinations of the University of Cambridge.

BRIGHTON.—INKERMANN HOUSE, Hove.—The Misses ASHBY receive young gentlemen for Board and Preparatory Education, at 3, Lansdowne-road. Constant attention is paid to health, and the pleasures of home are combined with the regulations of school.

LONDON, S.W.—In a small select finishing School of long standing and repute for training useful and agreeable members of society, two Pupils would be received on advantageous terms. Evangelical views. University course. London professors. Foreign languages a specialty. Large grounds; lawn tennis. References exchanged.
Mr. THOMAS, 6, Castle-street, Cambridge.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
Principal—A. E. COZENS, M.C.P.
A thorough modern education, combined with kind and firm training. Individual attention, especially to delicate or backward pupils. New schoolroom and recreation ground added. Preparation for all exams. Next term commences September 18.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

EDUCATION GRATUITOUS.—Small amount only required for board.—The Principal of a select School offers a first-class Education and comfortable Home to a Gentleman's daughter. Strictly confidential.—Write, LOUISE, May's Advertising Offices, 162, Piccadilly.

A LADY experienced in the care of children, will be glad to receive one little Girl, or two Sisters, as companions to one already under her care. Thorough education. Christian training. Home comforts.
Miss H. PATTINSON, Eskin Place, Keswick.

THE REV. EDGAR THWAITES, Fisherton Rectory, Salisbury, would be glad to hear of a private School for his son. Decidedly Christian. Church of England. Fees very moderate.

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Nos. 1 to 42 ready. 5,000,000 issued. Sold by all Booksellers.

GODESBERG, NEAR BONN.—High School for Gentlemen's Sons.—Godesberg, on the loveliest and healthiest part of the Rhine, offers great inducements to parents desirous of educating their sons in Germany. Preparation for examinations, University, Sandhurst, or Cooper's Hill. Commercial courses. Special advantages for languages. Sanitary arrangements excellent. Lawn-tennis, baths, and every comfort of a refined Christian home. German and English Church services in Godesberg. Referees: His Excellency the German Ambassador, Count Munster, Paris; His Excellency Baron Mirbach, Lord Chamberlain to the Empress of Germany; Professor Dr. Pfleiderer, Bonn; and many others. Principals: Rev. JULIUS AXENFELD (Rector of Godesberg), OTTO KÜHNE, Inspector, Graduate of Marburg University. Prospectus on application. Next term September 20.

FRANCE, Nimes.—Mademoiselle Laport, in London until September 12, wishes to find two Pupils. Christian home. Climate especially suitable for delicate Girls. Excellent references.
S. C. HATCH, Esq., Clyde House, Blackheath.

MADAME ROMAN (widow of a Pastor) and her daughter would receive two young Ladies at 125 francs per month each, including lessons in French. References to Pastors of Valence, and Joseph R. Pim, of Valence.
Avenue de Chabeuil, Valence, Drôme, France.

RUSSIAN—FRENCH—GERMAN.—An easy and simple way of teaching foreign languages is given in practical lessons by R. v. ZWINGMANN, Imperial Russian Professor for foreign languages. Best references and highly recommended.—R. v. Z., German Y.M.C.A., 28, Finsbury-square, E.C.

CHRISTIAN PARENT desires to place his Daughter (18, educated in the best schools, 4 certificates) in good school, where in return for services her education would be continued, or younger sister received. Highest references.
T., c/o 30, Southgate-street, Bath.

STUDENT-TEACHER required, in select School, West Dulwich. Light duties, with great advantages. Prepared for Cambridge Exams. Reciprocal terms.
SIGMA, 15, Gilmore-road, Lewisham, S.E.

JUNIOR MASTERSHIP in school or family. French acquired abroad. Experienced, careful, painstaking. Highest references.
J. J., Murdoch's Library, S. Hampstead.

MINISTER'S DAUGHTER (29) seeks re-engagement, daily or resident. English, arithmetic, fluent French, German, Latin, music (good). N., Mrs. Edwin Hooper's Governess Institute and Home, Compton-terrace, Islington. Free to employers.

CHRISTIAN GOVERNESS, aged 21, seeks re-engagement. English, French, German, drawing, singing, music (certs.), elementary Latin, needlework. Highest references. £25 to £30.
J. E., 103, Herbert-road, Plumstead, Kent.

GOVERNESS (24) desires re-engagement. Thorough English, French, advanced music, singing, plain and fancy needlework. Good needlewoman, children's dressmaker. Entire charge. Long references.—BETA, Davies' Library, Ladbroke-grove-road, Notting-hill.

GOVERNESS.—A young Lady desires a situation as Governess to young children. Is competent to teach English, music, and singing. Church of England preferred.—Miss HATCH, Post-office, Eastcombe-terrace, Blackheath, S.E.

GOVERNESS-COMPANION wanted, in a superior farm-house, for a Girl of six, one who could pay 10s. a week. She would be treated in every respect as a daughter, and find a real home. References.—Mrs. LUCAS, Elmstead, Colchester.

CHRISTIAN LADY, experienced in teaching children under 14 years of age, desires a re-engagement as Governess (resident or non-resident). Locality immaterial.
G., 31, Park-road, Bromley, Kent.

A CLERGYMAN'S DAUGHTER seeks re-engagement as Daily Governess. English, Latin, elementary French and German. Some years' experience. Can offer good references.
G., 58, Kimberley-road, Clapham.

EXPERIENCED GOVERNESS (Group B. Honours, Higher Cambs.), seeks engagement in earnest Christian family. Speaks German and French fluently (Germany, Paris). Thorough linguist.—MACHA, care of Miss Gough, 17, Old Cavendish-street, W.

A CLERGYMAN'S DAUGHTER, age 20, as Governess to children under 12, or Mother's Help. English, music, elementary French and Latin, needlework. Two years reference.
J. S., The Cottage, Sandridge, St. Albans.

EXPERIENCED GOVERNESS. Thorough English, French, grammatical German, music, Latin, algebra. Has travelled. First-class references. With Open Brethren so called.—Temporary address,
ALPHA Glenarm House, Shaw, Lancashire.

A LADY who takes children from six to ten years of age, to board and educate, has a vacancy for two (either boys or girls). References from parents of children who have already been four years under her care. Not more than eight pupils received. Term commences September 17.—Miss FISHER, Glena Cottage, Fartown, Huddersfield.

EXPERIENCED CHRISTIAN GOVERNESS desires re-engagement (daily or resident), in School or family. French (conversational), German, elementary Latin, music, drawing (Art Student's Certificate), needlework, and usual English branches. Seven years' experience.
B., 13, Rose-street, Newgate-street, E.C.

Appointments, Situations, &c., Wanted.

EVANGELIST.—Mr. JOSEPH CLARKE has some dates still open for this year. Any requiring his services communicate at once with Mr. F. N. CHARRINGTON, Great Assembly Hall, Mile End-road, E.

CLERK OR OTHERWISE (willing to make himself useful). Situation wanted by young Man. Age 25. Christian and abstainer. Moderate salary.—H., 18, St. Vincent-terrace, Colebrooke-row, Islington, N.

JAMES FOORD solicits offers of, or assistance in procuring suitable employment, in consequence of having to leave Fosbury through the death of his wife, with whom he has conducted the school there under Government during fourteen years. Age 51. Good recommendation from R. C. L. Bevan, Esq., 54, Lombard-street.
Fosbury, Hungerford, Berks.

GARDENER.—A Gentleman giving up garden, recommends his Gardener, where industrious, trustworthy Christian Manwould be valued. Understands hot-houses and grapes. Country preferred. 8 years' character.
S. THOMAS, 21, Alma-road, Clifton, Bristol.

GARDENER, HEAD WORKING.—Disengaged after September 30. In present place 2½ years; in last four years. Twenty-one years' experience in all branches. First-class references. Married. Age 36. Total abstainer; Church of England.—F. F. S., 17, Biffin-hill, Upper Norwood.

COACHMAN, OR GROOM AND COACHMAN.—Ride and drive well. Light weight. Age 26. Can have 2½ years' good character and 9 previous. Christian, total abstainer. Marry in a little time.
F. BUNDY, Newton Toney, Salisbury.

COACHMAN, experienced.—Town or country. Married. No family. Age 33. Christian, abstainer. A good personal character of two years.—D. GAMMACK, 39, Hay's-mews, Berkeley-square, W.

COACHMAN.—A Gentleman wishes to recommend his Coachman. Thoroughly capable and reliable. Twenty years' character.—PHILIP A. HOUGHTON, 8, FitzJohn's-avenue, South Hampstead, S.W.

AN ASSISTANT in the Boot trade seeks situation. Christian and abstainer. Near London preferred.
C. D., Y.M.C.I., Richmond, Surrey.

AS WAREHOUSEMAN, Salesman, Clerk, Cashier, or any place of trust required, by Christian young Man (25). Highly connected, highest testimonials.—EMERGO, Box 4016, Smith's Advertising Agency, 132, Fleet-street, E.C

MISSION WORK.—A Lady with some experience desires employment. Visiting, mothers' meetings, Bible and evening classes, or Secretarial work. Non-resident. Salary required. Highest references. N. or E. London preferred.
N., care of Howard, Bookseller, Green Lanes, N.

MISSION WORK wanted by a Scotch Gentleman, in London or neighbourhood. Chiefly visiting. Small salary. High testimonials.
J. H. W., 27, Milner-square, Islington, N.

AS BIBLEWOMAN or Working Matron.—A Lady recommends an earnest Christian Woman, anxious to engage in work for the Lord. Specially suited to district and sick visiting. Age 30. Church of England. — Miss CRICHTON-STUART, Oriel House, City-road, Winchester.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Ladies as Medical and Monthly Nurses, Companions, Governesses, and Caretakers. Also superior Domestic Servants. Hours 10 till 5, or by letter enclosing stamp.

AS ASSISTANT HOUSEKEEPER, Needlewoman, Companion, or wait on Young Ladies.—Re-engagement wanted by Christian Lady 38. Experienced, reliable. Excellent references. Salary about £18. Bournemouth or Hastings preferred.—BETA, Moore, Stationer, Harringay.

CLERGYMAN'S DAUGHTER (29) seeks a re-engagement as Secretary, or Companion, or as Governess to young children in Christian Gentleman's family. Highest references.
Miss BARROW The Towers Clevedon, Somerset.

AS COMPANION, or any position of trust. A Lady desires engagement with elderly Lady or otherwise. Has travelled. Moderate salary. Highest references.
N. B., Upton Lodge, Thirlmere-road, Streatham.

AS USEFUL ATTENDANT on Invalid at seaside, or otherwise.—A Widow desires situation as above. Good reader, and accustomed to attend on the sick.—A. H., Proctor's, Stationer, Albany-road, Camberwell.

AS USEFUL COMPANION or Mother's Help. Accustomed to children. Very domesticated. Good needlewoman. Church of England.—T. M. W., Post-office, Sidmouth, Devon.

AS ATTENDANT on a Lady, and to be partly employed by her in Mission Work, of which she has had some experience. A Lady wishes to recommend an earnest Christian young woman Small wages.—Mrs. M., Burnfoot, Langholm, N.B.

AS ATTENDANT on a Lady, or Sewing-maid, or Housemaid where a parlourmaid is kept. A Lady recommends a most trustworthy young person. She is well educated.
Miss NEWNHAM, Corsham, Wilts.

AS COMPANION OR LADY HELP.—Wanted at once by young Lady (20). Cheerful, domesticated, musical.
H., Glenview, Llandovery, S. Wales.

CHRISTIAN LADY, aged 27, seeks situation as Housekeeper or Matron. Could take charge of children. Seven years' reference from one situation. Salary £25 to £30.—Miss ANSTEY, Llanmellin Farm, Caerwent, near Chepstow, Mon.

AS MATRON, or Assistant Matron.—Re-engagement required in a Home for fallen women, or similar institution. Accustomed to the work. An abstainer. Well recommended.
C. W., 12, Sunny Bank, Leeds.

MISS BEAUCHAMP can recommend a thoroughly trustworthy Maid-Companion. Also a Travelling Maid to one or more Ladies. Also a good Dressmaker who is anxious to be Maid to one Lady. Also a very good Needlewoman who wants a place a place as Maid.
316, Regent-street, W.

A LADY, daughter of a Solicitor, desires an engagement as Lady-Housekeeper to a Widower or single Gentleman, where servant is kept. Services given for a quiet, comfortable home. Country preferred.
H., 15, Allerton-road, Stoke Newington, N.

USEFUL MAID.—A Lady wishes specially to recommend as Useful Maid in some quiet, Christian home, a young Woman, aged 29, whom she has found absolutely invaluable as a Parlourmaid, but who, from a delicate chest, is unable to undertake the harder work of an ordinary situation. She is tall, very prepossessing-looking, refined in mind and manner, and has received a good education.—J. L., Mrs. Jas. B. Winterbotham, Cranley Lodge, Cheltenham.

AS USEFUL MAID.—Two years' good character. Eleven years' previous.
S. W., 3, Priory Leas, Folkestone.

AS NURSE or Attendant to Invalid Lady or Gentleman. Re-engagement wanted by middle-aged person. Kind, patient, experienced Good references. Town or country.
Mrs. B., 21, Shellgrove-road, Stoke Newington.

LADY, Christian, well educated, Pastor's family, would accompany Lady as Companion, or take charge of young Lady. French, German. Salary not as important as consideration.
Z., 4, Rue Chevreuse, Paris.

AUSTRALIA OR NEW ZEALAND.—Advertiser would assist an Invalid, or with children, in return for part passage money.
B., 4, Carter-terrace, Hardway, Gosport, Hants.

AS MAID to elderly or delicate Lady. Christian person seeks situation. Would be kind and attentive. No objection to travel. Good needlewoman.—A. B., 5, Byrne-road, Balham, S.W.

SITUATIONS TOGETHER wanted as Plain Cook and House-Parlourmaid, in a small, quiet family. Four years' good character. Both abstainers.—S. W., 65, High-street, East Grinstead.

THE HON. MRS. RICE wishes to recommend her good plain Cook. Age 31.
All Saints' Vicarage, Woolwich.

Appointments, Situations, &c., Vacant.

TO PARENTS.—A doubly qualified Dental Surgeon, in good practice, holding hospital appointment in charming suburb of large cathedral city, would take a Gentleman's Son as Pupil. Exceptional opportunities. Christian home.
Dr. H., 22, Cambridge-terrace, Hyde-park, London.

DR. BARNARDO will be glad to hear from Ladies desirous of giving themselves to the Lord's work in East London, in connection with his Deaconess House, in which there are half a dozen vacancies. Applicants must be educated women, between 22 and 35 years of age, communicating members of some Evangelical body, and abstainers, possessed of good physical health, and having already had some experience of Christian work. Winter term reopens September 20.—Address by letter only, DEACONESS, care of Dr. Barnardo, 18 to 26, Stepney-causeway, London, E.

THIRD GARDENER wanted about end of September, married, to live in a Lodge. Wages 15s. Good character indispensable.—Write, L.M.P., May's Advertising Offices, 162, Piccadilly.

CHEMIST'S APPRENTICE.—A vacancy will shortly occur in an old-established Pharmacy, where a thorough knowledge of the business may be acquired. Pleasant locality. Christian home. Premium moderate.
A. SMITH 5, High-street, Newport, Mon.

TO PARENTS AND GUARDIANS.—Medical out-door Pupil wanted, in London. A Practitioner in London, holding a British M.D. (Honours), and conducting a private practice, with Public Appointments, desires to teach a young Gentleman the routine of practice, including dispensing, and coach in elementary and medical subjects if required. References to be exchanged.—Apply in first instance, to
M. A. C., 13, Rose-street, Newgate-street, E.C.

GROOM-GARDENER wanted. Able to drive single horse in London, knowing the town, and married. Unexceptionable character required.
E. P., 26, Suffolk-street, Pall Mall.

A YOUTH wanted, of 17 or 18, as Footman, under a good butler in London. Must be tall, and know something of indoor work. Only one Lady in family.
Miss ONSLOW, Alresford, Hants.

BOY (country), 13 or 14, wanted, middle of September, to be taught Page's duties in situation near London. No wages first year, but clothes and everything found. Kind, Christian influence and training. Must be total abstainer, truthful, good-tempered, quick, and have good recommendation from lady or gentleman.—Particulars and photo to
Miss SPICER JAY, Brora, Sutherlandshire.

AN EDUCATED CHRISTIAN wanted as Mother's Help. Fond of children. Business house (draper's). [illegible]. Also a [illegible]. Church of England (Evangelical). Age 18. Good references.
Mrs. FIELD, Market-place, Sidmouth.

ROCHESTER DIOCESAN G.F.S. Lodge, Brixton-rise, S.W.—Wanted at once, an experienced House-Parlourmaid, to act as Under Matron. Must have lived in a gentleman's house, be thoroughly efficient, and capable of training young girls for service. A valuable opening for one wishing to qualify as Matron.
Apply to the HON. SECRETARY.

A CHRISTIAN YOUNG PERSON wanted, to take charge of ten children. Must be a good needlewoman and used to young children. Age [illegible]. Congregationalist and abstainer. Salary £16. Nursemaid kept.
Mrs. SARGEANT, Holly Bank, Bracknell.

MOTHER'S HELP OR NURSE for Boy of 15 months. £14 to £16. Easy place. Clergyman's family. Close to Greenwich Park.
Mrs. SLADEN, 10, Park-place, Greenwich, S.E.

USEFUL HELP.—Wanted, young Person, thoroughly domesticated, cheerful, and obliging, to assist a Lady in household work, without servant. Very comfortable, Christian home. Small salary.—B., 51, Hampstead-road, Dorking.

A CHARGE NURSE wanted, age 35 to 40.—Apply to MATRON, 11 till 2, Lock Hospital, Harrow-road, W.

MOTHERLY WOMAN as Nurse to four children. Youngest 16 months: is delicate. Middle-aged, and from Eastern counties preferred. Under-nurse kept.—Full particulars.
Mr. HINDE, Fernery, Thorpe Hamlet, Norwich.

UNDER-NURSE.—Can any Lady recommend an experienced Under-Nurse, not under 25. Must be thoroughly good-tempered and fond of young children, with at least two years' character, for the country in England, but willing to come to Holland for a few months first.—Write, stating all particulars, to COUNTESS ALDENBURG-BENTINCK, Middachten, Steeg, Netherlands.

HOUSE-PARLOURMAID wanted. Abstainer. Good height; active. Cook and page kept.—M., Mrs. HOYS, Lee-green, S.E.

WANTED AT ONCE, GOOD PLAIN COOKS. Nurses, House-Parlourmaids, and good [illegible]. Servants. Good [illegible] under-[illegible].—Miss MITCHEN, Church-street, Paddington Green. Stamp for reply.

AS HOUSE AND PARLOURMAID in a small house and family in the country, under a good housekeeper. Can any Lady recommend a respectable young Girl
Miss ONSLOW, Alresford, Hants.

A GOOD COOK wanted, for South of England, in October. Christian, abstainer. Age [illegible]. Housemaid kept. Wages £20.
B. [illegible].

PLAIN COOK wanted, for country Vicarage, one hour from London. Abstainer. Christian specially desired. Wages about £20. Apply on Tuesday next, from half-past 3 till 10 minutes past 4, to Mrs. BARCLAY, King's Cross Hotel; or by letter, to Vicarage, Hertford-heath, Hertford.

COOK.—Can any Lady recommend a good plain Cook, not under 30.
Hon. Mrs. RICE, All Saints' Vicarage, Plumstead.

GOOD PLAIN COOK wanted, in a small, private Home for Convalescent [illegible]. Must understand dairy and baking. Wages £16. A [illegible] HOUSEMAID, who can wait at table. Wages £16.
W. H., Shrewsbury House, Shooter's Hill, S.E.

THOROUGHLY GOOD COOK wanted, [illegible]. Must be thoroughly good bread-maker and baker. [illegible].
Mrs. [illegible], The Elms, Chelmsford, Essex.

A STRONG, STEADY GIRL, 16 to 18, [illegible] for general work in a small family, where [illegible] kept. Only Lady to recommend.
Mr. [illegible], 21, South Grove-road, Chiswick.

RESPECTABLE YOUNG GIRL wanted for general work, where Housemaid is kept. Comfortable Christian home, every convenience.
11, Wolseley-road, Crouch End, N.

STRONG GENERAL SERVANT wanted. Age about 30. Good character indispensable. Another young servant kept. Also help from boy. Wages £16.
M. L., Holwood House, Bromley, Kent.

HOUSEMAID WANTED. Single-handed.—Mrs. APPERLY, Hurstleigh, Bedhill.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms. Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
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September 6, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Dr. S. O. Habershon.

In our next issue we purpose giving the first of a series of expository papers on the First Epistle of Peter, by Rev. F. B. Meyer.

A reader of the Autobiography of "John G. Paton, Missionary," has generously forwarded to Rev. Jas. Paton, of Glasgow, the editor, the sum of £100, to be sent to his brother, to be expended on missions as the missionary may think best.

The appeal on a subsequent page, by that whole-souled friend of the deep sea fishermen, Mr. E. J. Mather, is one that well deserves to be generously responded to. Common gratitude to these men for their "brave daring" in reaping for us landsmen the harvest of the stormy sea, ought of itself to secure the desired end. In view of the high moral and spiritual service he has rendered to the fishermen, Mr. Mather has an additional claim on the sympathy of his fellow Christians in this laudable effort.

We had hoped in this issue to chronicle the termination of the strike among the London riverside labourers, but at the moment of writing the quarrel remains unadjusted. The strike has now lasted three weeks. It must be admitted that the workless and wageless men have shown great patience and self-control in the face of terrible difficulty, with want staring them in the face. This has resulted, no doubt, from a conviction of the justice of their cause, and from the wide-spread public sympathy that has been accorded to them in the unequal struggle. Press and people, at home and abroad, have proclaimed with great unanimity that this battle for bread is a righteous one, and that the moderate demands of the toilers ought to be conceded by their employers.

The shipowners and wharfingers have largely recognised this, and the Dock Directors seem to be alone in the refusal to come to terms. The selfish callousness they have shown has deprived them of public approval, and their unbending attitude makes the prospect of a speedy settlement more distant. We cannot but think, however, that they will have to yield to the pressure of circumstances, and the sooner they do so the better for all concerned. Meanwhile great suffering prevails among the many families affected by the strike, and if it were not for the gifts of the charitable public, the results would be of the most serious kind. Elsewhere we report something of the endeavours that are being made to feed the hungry and destitute; these efforts we commend to the consideration of every Christian heart.

We hope that one result of this social upheaval will be to strangle the sweating system, that grinds the faces of our city poor so terribly. The labouring classes are beginning to feel the power they possess when banded together in their own defence, and if due consideration is not shown to their claim of a fair day's wage for a fair day's work, it is not to be expected that they will tamely endure oppression in order that the pockets of heartless capitalists may be swollen with gain.

The programme of proceedings of the Evangelical Alliance this autumn at Cheltenham (October 22—24) is eminently timely. Such subjects as the Dangers to Vital Religion from advances of Ritualism and Romanism; the necessity of maintaining the Divinity and the Atonement of Christ; the early Records of Genesis and Gentile Traditions; Present-day Restlessness, and Superficiality in Christian Life, and some questions of National Morality, point to a present testimony which is strongly demanded. We trust that adequate wisdom and firmness may be given to the speakers who introduce these important topics.

No doubt the relations of England with the East are delicate, and reports may be overstated, yet it is the duty of practical Christians to support Mr. Gladstone's plea that the alleged atrocities of a cruel and violent Kurdish chief in Armenia should be probed to the bottom. It is no new thing for the "Christians" there to suffer horrible outrages at the hands of fierce Mohammedans, or for the responsible rulers to be culpably silent about these things. But if Armenian Christians are the victims of crimes almost too dreadful to write about, and if, as has recently been done, English journals which contain information respecting them are prohibited entrance to the Turkish dominions, our Government ought to exhaust every possible diplomatic method of inducing the Porte to protect its own subjects.

In relation to betting and gambling, we were scarcely prepared for what we are told by a writer in a Manchester paper, and by the Vicar of Sydenham, in *The Guardian*. Mere boys, who have to travel a few miles by train to school, are seen playing at "nap" for pennies. It is the custom of young men who attend private houses, professedly to obtain orders for tradesmen, to initiate young servants into the merits of race-horses, to introduce sporting papers into the kitchen, and to make half-crown bets for bookmakers. The evil is not likely to end with the first steps, and the attention of those who have at heart the welfare of the young is invited to these new snares that are being spread for them.

A striking and terrible proof of the effects of a fashionable city life upon the marriage relation is shown in the facts which have come out respecting divorces in France. The statement is made that in the Department of the Seine—including Paris and its suburbs—there are 68·8 divorces to every thousand marriages, or more than one in twenty. In two provincial departments the divorces are not much more than one in a thousand. This is a shocking revelation of the corruption and misery of a modern city.

Two of the September magazines contain very noteworthy articles upon subjects of great interest to the Bible student. The paper in *The Century* on "The Pharaoh of the Exodus and his Son" deserves careful study, and is an exceedingly valuable contribution to the literature with reference to the period of the Captivity. It points to historical proof that the threat made by Moses of the death of the firstborn was, indeed, carried out in the palace as in the hovel; five monuments have been found with pictures of the son and last heir of the Pharaoh of the Exodus, and with lamentations over his early death.

The other paper appears in *Harper's Monthly*, under the heading of "The Oldest and Smallest Sect in the World;" it is an account by Rev. Dr. Hurst of a visit to the Samaritans at Mount Gerizim. The sect now numbers only about one hundred and fifty persons, and is rapidly dying out, after having for three thousand years managed to exist in spite of poverty, war, and oppression.

The Commissioners of Lunacy have just issued a report from which it appears that during the ten years ended in 1887 no fewer than 18,000 cases of insanity in public and private asylums in England and Wales were verified by the medical officers of the institutions as being directly traceable to intemperance. Unfortunately, there has been a large increase in the number of admissions, the ratio for the entire population having risen from 28·87 to 29·07 per 10,000. It may fairly be assumed that at least a portion of this is due to the drink curse.

Any indications of a more healthy state of social opinion in India are to be welcomed. A mass meeting of educated Mohammedans of Lucknow is stated to have been lately held at Kaiserbagh, at which it was resolved that the re-marriage of widows should be revived and encouraged as far as possible. It was urged in support of this reform that the Koran (which, however, be it remembered, is full of inconsistencies) showed that such a custom formerly prevailed, and had been sanctioned by the Prophet himself. An Indian paper also records the marriage of a Hindoo widow last month at Bombay, notwithstanding all the efforts of her caste-fellows, who threatened revenge.

On this subject it may be noted that as long as twenty-five years ago one of the most learned Brahmins of the century published two tracts which startled Hindoo society by contending that the marriage of widows, so far from being forbidden by the "Shasters," or sacred books, was actually enjoined: these tracts led to the passing of the Act of 1865, removing all obstacles to such marriages. But although such unions have been not uncommon among the poorer classes, the iron laws of caste have prevented them amongst the higher grades of Hindoos, who dare not face the consequent social ostracism and religious excommunication. Notwithstanding the strict seclusion that prevails, feminine opinion is all-

powerful in Indian family life; it is from the ignorance, narrow-mindedness and superstition prevailing in the zenanas that the caste system derives its chief nourishment. Hence the paramount importance of the work that is being done so nobly by Englishwomen amongst these "sitters behind a curtain."

In connection with this burning subject of child-marriage in India the following, from the telegraphic news of Monday, in *The Times*, will be read with interest:—

A new Rukhmabai case is exciting great interest among the natives in the Western Presidency. A girl aged 14 has been sent to gaol for refusing to join her husband.

The recent report of the Select Committee on Emigration and Immigration contains much useful information on what is becoming an important social question. It appears that during the last twenty years the number of Germans, Russians, Poles, Austrians, and Hungarians of the poorest class in London has increased 138 per cent., in Whitechapel especially the Poles having increased no less than 425 per cent. Manchester, Bradford, and Leeds have large colonies of these poor foreigners, the last-named town containing quite six thousand, and their number being on the increase. In the tailoring trade of St. George's-in-the-East more than eighty per cent. of the workers are foreigners; twenty-five per cent. of the "hands" in the shoemaking trade are foreign. It is a sad fact that lack of diligence on the part of large numbers of English men and women opens a market for the labour of foreigners who are disposed to work hard, during long hours, for wages which are quite inadequate to providing any of the comforts of civilised life.

A more ghastly story it would be impossible to conceive than that told by a writer in this month's *Blackwood*, in describing the condition of the leper colony at Robben Island, near Cape Town. Of course it is requisite, in the interests of society at large, that these miserably afflicted people should be placed in a position of comparative isolation. But surely the dictates of common humanity would suggest that their unhappy lot be made endurable as far as possible by all the ameliorations that kindness and care could bestow upon them. A very different picture is presented by the author of this article, as to whose veracity the editor pledges his word. The writer roundly accuses the Cape authorities of a degree of parsimony and neglect in the treatment of these lepers that seems to us to be criminal.

Even the best of the leper wards, he says, are devoid of all enlivenment, and no effort is made to provide minor comforts for the sufferers. Here is his description of the worst:—

Human ingenuity could surely scarcely contrive anything more vile and discreditable. Decrepit outside, ruinous within, deficient in the commonest furniture and fittings, fourteen beds are crowded into a totally insufficient space; the miserable rickety bedsteads were masses of foul rags, and fouler matresses, on which are stretched patients in the most advanced helpless stages of the disease, unprovided, so far as I could discover, with ordinary hospital appliances....There is a kind of gipsy fireplace, in which a few sticks crackle, and over which some of the lepers are crouching. The very ground is destitute of boards, and consists of bare earth trampled into hollows, over which, as the doctor stated, numbers of large loathsome snakes crawl at night in search of mice.

Such a recital ought to awaken the indignant protests of all Christian and kindly people at the Cape, so that this "inhuman and disgraceful state of things," as the editor of *Blackwood* properly terms it, may be remedied without delay. The writer of the paper says that a second Father Damien is wanted; but no minister, however devoted and humane, could do justice to these afflicted fellow-creatures until the conditions of their life are brought into consonance with the elements of civilised existence, to say nothing of Christian principle and practice.

The choosing of the Lord's Day as a day for travelling, in which our princes set an evil example, is one of the most common forms of Sabbath-breaking now prevalent. They are not the really busiest men, but those whose chief pursuit is pleasure, who set the example of this encroachment on the Day of Rest. Apart from the higher question of obedience to the command, "Hallow my Sabbaths," which is as binding now as when first uttered, the homely proverb, "Where there's a will there's a way" may apply in this case: were the worldly man really willing, he could easily find time for travelling on other days.

Parliamentary Blue Books and papers, although often containing much valuable information, collected and arranged at great trouble and expense, are not attractive, and are practically sealed books to the general public. One of the most recent of these publications, however, contains in a popular and easily understood form some information which should be widely circulated. In it the Chancellor of the Exchequer, by means of diagrams, shows at a glance the population of the country at successive dates during the last thirty-two years, and the changes in the consumption of alcoholic and non-alcoholic liquids and of tobacco in the same period. The increase of the population from twenty-seven millions to thirty-eight millions suggests the necessity for some large and well-considered scheme of emigration. The consumption of non-alcoholic beverages per head is double what it was thirty years ago, indicating the growth of a healthier public taste. The consumption of beer, wine, and spirits, fluctuates considerably, a greater quantity being drunk now than in 1856. As showing the unhappy alliance between high wages and drinking, it is discouraging to note that during the prosperous period from 1873—6 there was a great rise in the consumption of alcohol. It would be well if such useful and sadly instructive tables could be circulated and widely digested, instead of lying hidden in a Blue Book.

The Secretary of the United Kingdom Alliance has lately drawn timely attention to the misleading nature of certain statistics contained in a Canadian Blue Book with regard to the drink traffic in that country, where local option prevails. The alleged increase in the consumption of alcohol, especially of spirits, has been much insisted upon by the English opponents of local option. It now appears, however, that the original figures were incorrect, and the real fact is that for the years 1886-7-8 the average annual rate of consumption of spirits per head of the population of Ontario was less than one-half of that for the ten years preceding the Scott Act. In the Dominion as a whole, in the ten years under the Act, there has been a decrease of one-third as compared with the ten years before the Act. Further, a comparison between our own country and Canada tells heavily against us, for, on the basis of Mr. Goschen's diagrams referred to above, the United Kingdom consumes three times as much alcohol per head of the population. But is this to be wondered at so long as there is a public-house almost at every street corner?

It was fitting that on the day when the Bill for the Prevention of Cruelty to and Protection of Children received the Royal assent, the executive committee of the Society that has taken up this needed work should meet and formally thank Rev. B. Waugh for his invaluable services in the cause of the suffering children. We are sure that friends throughout the country cannot thank Mr. Waugh better than by co-operating with him in the sustained endeavour to have the provisions of the Act apply, whenever there is the unhappy necessity for it. On another page we summarise the main provisions of the new Act.

It has been said that onlookers frequently see most of the game. This is scarcely true of the game of politics, with its hidden currents and its pulling of secret strings. Sooner or later, however, these things have to come to the light. Few outside the charmed circle of the House of Commons can have been prepared for the announcement made last week that the Government are meditating the endowment of a new university in Ireland, for the higher education of Roman Catholics. One great objection that has been entertained by many of the true friends of Ireland to the concession of "Home Rule," has been the possibility of such a change being made subservient to the aims of the Papacy to the detriment of Protestant and evangelical religion. But now it would seem as though the very Government that has opposed the political claims of the Irish party is about to yield to their demands in another form. It is a very perplexing state of matters.

If the Cabinet perseveres in this design, its path will not be made smoother than heretofore. One of its staunchest supporters in the press, *The Record*, raises a strenuous protest against the subsidising of Roman Catholicism within this realm. In the interests of spiritual religion, as well as in the interests of the Reformed faith, we trust that the country will be able successfully to resist and defeat this insidious proposal.

LONDON MISSIONARY SOCIETY.—In view of the need of increased support to the Society, the directors have decided to hold in the autumn a series of missionary services in the large centres of population.

ALLAHABAD.—A special commissioner of *The Bombay Guardian* describes the revolting sights he saw in drink and opium dens in this city, and adds:—"Two thoughts preponderated in my mind during my visits to these places. The first was that terrible judgments are impending over a Government that fills its exchequer from such unholy sources; and secondly, that amongst the multitudes who frequent these dens, belonging to all castes from the highest to the lowest, there are a very large proportion who are galled by the chains that bind them. They know that they are sinners, and they know that they are lost. They have already reached the first step towards salvation. A vast harvest of souls is to be reaped from amongst them by any Christians, Native or European, who will go amongst them like Jesus Christ, as a friend of publicans and sinners. Will you go?"

The Journey of a Day.

BY DR. THEODORE CUYLER.

On Lord's Day morning, August 18, Dr. Cuyler, of Brooklyn, preached in the United Presbyterian Church, Dunoon, N.B., to a crowded congregation that came from far and near, attracted by the fame of the eloquent and warm hearted Brooklyn pastor. His text was Gen. xxiv. 12: "I pray Thee send me good speed this day." A correspondent sends to us copious notes of the sermon, of which we give the following portions:—

ALMOST everything in life depends on the start. If we lose the morning hours by long sleep, indolence, or aimlessness, we commonly lose the day. One hour in the morning is worth two or three at the sunset. The best, the sweetest hour for study, for thought, for devotion, is when we rise refreshed from slumber. Every day ought to be commenced with God, on the knees. That man begins the day unwisely who leaves his chamber without a conference with Jesus Christ, the "Friend that sticketh closer than a brother." The true Christian goes to his closet for his armour, that he may be equipped for the conflict of the day. In the morning the soul rises, like the lark on the mountain side, soaring up to the very gates of heaven, and chanting its song of gratitude and praise. Every Christian ought to have a window open towards God at sunrising: when the sunlight of his love pours in, it should touch our lips to a song of praise.

When we have had communion with God, the day goes cheerfully; the load is made lighter. If a man leave his home with a scowl on his brow, a snap at his wife, and a pert word to the children, he is not apt to be very pleasant company through the day; and he will likely come home at night with the sweetness of a vinegar cruet.

Having made a right start, we must resolve that the day shall not be aimless. It is well to have a plan for every day: some definite idea of what we are to set about. Then seek Divine direction as Eliezer sought it. He said to God: "Send me good speed this day." We find further on that Eliezer said: "I being in the way, the Lord led me." If we are in God's way, God's hand will always lead us. The steps of a good man are ordered by the Lord—every one of them. Study that beautiful history of the lad Joseph. He must needs go into the pit in order to reach the prison; he must needs go into the prison, too, before he can become the Premier of Egypt. When we get home to heaven we shall look back upon our lives, and see how God led us and his right hand upheld us, even when we did not recognise his special care. Many an event that seemed dark will then be seen to be bright and luminous.

Do not begin the day overloaded with too many things. The man who tries to do everything will seldom do anything. Take one step at a time; do the duty of the moment and leave the rest with God. Some Christian people commit the mistake of laying duties on their own shoulders. God never built a Christian character for to-day's duties and to-morrow's anxieties. If you would walk lightly, therefore, learn to commit your footsteps to the Lord.

There are a great many overloads, not only on my side of the water, but on this side also. There is a sad overload of covetousness with a great many people. It is right to seek honestly to be successful in business, whatever it may be, and to use our earnings for the glory of Christ. But covetousness is that terrible sin that daily drags many a soul to perdition. It means wear and worry, and brings no solid joy in the spiritual life. No wise man travels without his map or guide-book, or embarks on a voyage without a chart. God has provided a guide-book for every day of the journey. In the Bible there is a precept for every step through life. Let not one be troubled about the Bible. Let any man take it, and practice it from Monday to Saturday; let him take Christ as his righteousness, and the Bible as his guide, and he cannot lay his head on his pillow on Saturday night an infidel.

Our Christianity ought to run through every day's experience. Some people keep their religion for Sundays, and for prayer-meetings. There are some who use their religion as they do their umbrellas, only for a certain state of the weather; or as they use their overcoats, at a time when it is extremely cold. They keep their religion to fall back upon when the doctor is sought, when the pastor is sent for, when the pulse is low, and eternity near. Keep the lamp always burning, for the night may come when we least think of it. In the journey of life we know not what a day may bring forth. We never know what temptations are to meet us by the way. Satan never sends word ahead when he wants to assail you and me; any more than a burglar sends word to you that he will be at your house to-morrow morning for the purpose of relieving you of your silver plate.

There are hard lines in life, special crosses and perplexities. For such conflicts we shall need the upholding, environing strength of God. And when strong temptations assail us, what a blessed thing to be on the Rock, built on the everlasting foundation, where we can bid defiance to the gale. There are some days when our eyes get blinded with tears; days when we leave the house in the morning, and sickness is under the roof. Everyone has what are called "dark days;" when we come back from a voyage, a journey, or daily work, to find the house shrouded in sorrow; when sudden troubles come, and sorrows, and God leaves us for a season in the dark. Your Scottish mountains are often shrouded in mist, but you never doubt they are there! when the mist is swept away by the lances of the morning they stand out in all their beauty, So, beneath the mystery of bereavement, there lies the everlasting love of God, and the assurance of his omnipotent grace.

What are the happiest hours of the day—those in which we make most money, or have most of some kind of amusement? No; they are those spent in the service of Christ, in performing deeds of love and kindness to our fellow creatures; in helpful efforts to reform an inebriate, to guide a young man in the right course, to teach Jesus to a dying soul, or perform some act of true, Christlike self-denial. We should be ever on the alert for opportunities to do good. We never know what will result from a single act we do for the Master; nor can we measure its power and far-reaching influence.

Every day has its evening. The way in which people spend their evenings generally determines their religious character. During the day they may be busy with their secular calling, and their mind is fully occupied. But when they are at leisure, then Satan spreads his toils and his snares; he would make them hours of temptation, frivolity, dissipation, and destruction. In our cities Satan sets his pitfalls every evening for the unwary footsteps of young and old. He lines the streets with the dram shop, the gaming haunts, and other places, that are only gateways of hell; and many go in thereat. It is the duty of Christian parents to provide healthy pleasures in the evening for their children, otherwise Satan will provide for them. When a young man's work is over, he is in danger of forgetting his religious duties. So, after the labours of the day should come the wholesome recreation of the evening hour, the fireside joys, or the instructive and soul-saving hours of devotion in the house of God. We find in America that the church prayer-meeting during the evening is often the thermometer that determines the spiritual warmth and life of the people.

In summer your days in Scotland are exceedingly long, yet each one of them has its night. McCheyne, of Dundee, in whose pulpit I was permitted to stand last Sabbath, used to seal his letters with this motto: "The night cometh." It is a solemn night to everybody. Let us work in the day, for the night cometh, as surely as yonder sun shall set behind the hills. To some it may be an unending night; the long, sunless, rayless, hopeless night of his self-banishment from God. There is no night in heaven, "For the glory of God lightens it and the Lamb is the light thereof."

A good day's work for Christ and your fellow-creatures is the best preparation for eternity. Do not trouble yourself about dying. Bend you thoughts upon living; then dying will simply be the winding up, and the going home.

"Tell Jesus."

"HAVE you ever read a book called 'Tell Jesus'?" inquired a woman in my district some years ago. On being answered in the negative, she said, "Thank God I have; my husband is a cabinet-maker, and I do not think he ever drives in a nail without 'telling Jesus.'" How blessed thus to live, working and talking with Jesus.

A lady lately felt much "cumbered" about a Christian work in which she was engaged; she wrote to a friend, telling her fears and troubles, and shortly after received this reply: "Have you read a little book called, 'Tell Jesus'?" In a few days the answer to this letter came: "Thank you for mentioning 'Tell Jesus.' I have the book; I am ashamed to say I began to read it several years ago, but did not finish it; in fact, I did not believe it. However, on receipt of your letter I found the book, and I cannot tell you the comfort it has been to me; I never enjoyed reading anything more in my life. I find it difficult to live the Christian life in the midst of much that is opposed to religion; but now I feel I can 'tell Jesus' all about it, and I know He does hear and answer prayer."

Thus Emily Gosse, though dead, yet speaketh! M. C.

SEAMEN AT FLUSHING.—Efforts are being made to raise a Seamen's Home and Institute at Flushing. Thousands of seamen of various nations are constantly coming and going to port, and they have no proper place in which to spend their leisure time. The result is disastrous in many ways. This effort is receiving the sympathy and support of many in the Netherlands, including the Queen. Already nearly £300 have been received towards its erection. Other £200 will be required. Tracts and religious books will be gratefully received by Rev. A. W. Frater, minister of Presbyterian Church, Flushing, Holland.

THE SCAPEGOAT.

BY DAVID BARON.

WHAT do the two goats signify, and who is Azazel? That both together give us a full view of atonement none will dispute; but how? Some say that the one slain represents Christ dying for our sins, while the other, being sent away alive, symbolises Christ risen; but that seems to me an impossible interpretation. For (1) it does not harmonise with the work of Christ. The sin of Israel was laid on the live goat after its fellow had been slain; our sins were laid, not upon the risen Christ, but on Him before, and in, his death. (2) From Lev. xvi. 26, it is seen that the live goat was accounted as unclean and defiling, as if, having come in contact with death, the man who led it could not return into the camp without purification. (3) According to the universal belief of ancient Jews, the goat used to be thrust down from a high mountain in the wilderness, and dashed to pieces. Some Hebrew scholars translate *ve-shillach* (rendered "and he shall let go," in ver. 22) by "and he shall thrust" (*i.e.*, destroy) the goat in the wilderness. Now, how could an unclean animal, covered with sin and led forth to destruction be a type of the risen Jesus, who, having put away sin, lives to die no more?

There seems to me no alternative but to suppose Azazel a person. The manner in which in ver. 8 (see margin) "for Azazel" is contrasted with "for Jehovah" necessarily requires that Azazel should denote a personal existence. The almost universal ancient Jewish view was that it signified Satan. It is agreed by most of the cabalistic writers that Satan before his apostasy was called Az, "mighty" (the mighty angel), and that after his rebellion his name was changed to Az-Azel ("Az gone astray"). The Septuagint have rendered Azazel by a word meaning "the cast off." It is remarkable that the devil was called Azizos by the Phœnicians, and so, in Luke xi. 21, he is called the "strong man."

Some trace the first syllable of Azazel to Aiz, meaning "goat," and interpret Azazel as "the goat which went astray." Now, undoubtedly, devils are called "goats" elsewhere in Scripture (Lev. xvii. 7; 2 Chron. xi. 15). Azazel figures here as the prince of the wilderness, for thither the goat was sent to him; and it may be remarked that the wilderness and dry places of the desert are often described as the devil's habitation (Matt. iv. 1, xii. 43).

The only objection to this interpretation, viz., that Satan seems here to be set over against Jehovah, and as if entitled to an offering, is based on pure invention. Where in the account does it even hint that the goat was sent as an *offering* to Azazel? Both are presented to Jehovah (7), while the very casting of lots, which was in itself a solemn appeal to God, showed that Jehovah claimed the power of disposal. That it was not an offering is also seen from ver. 21, where it is stated that *any one* (the words translated "a fit man" simply mean "a man who is opportunely there," or "a man at hand") could take it into the wilderness to destroy it, whereas, if it were an offering, it would require a priest.

Take a comprehensive glance at this ceremony. Atonement for himself and house finished, Aaron proceeds with the people's sin offering. The two goats are presented before Jehovah, and the fate of each is determined by lot in the following manner: The priest, placing one on his right, the other on his left, took his station by the altar, and cast into an urn two pieces of gold exactly similar, inscribed, one "For Jehovah," and one "For Azazel." Having well shaken them together, he put both his hands into the urn, and took up a lot in each. That in his right hand he put on the head of the goat on his right, that in his left hand on the head of the one on his left. The one on which fell "For Jehovah" was immediately taken to the place of slaughter, and slain, and the priest, taking up the blood in a golden bowl, re-entered within the veil—imperfect type of the adorable Great High Priest, who, with his own blood, entered into the holy place not made with hands. From vv. 15—19 we have the account of the "atonement," "reconciliation," and "cleansing" effected by the blood of the goat of the sin offering. The atonement and cleansing of the altar was accomplished with the *mixed* blood of the bullock (the priests' sin offering) and of the goat (18), teaching that the offerings of the people and the services of the priests were alike faulty in Jehovah's sight, and that, instead of these offerings and services making the comers thereunto perfect, they themselves needed cleansing, and could only be acceptable and efficacious on the ground of yet other blood — the blood of the Great Offering, the Lamb of God, of which the universal, all-embracing (as far as Israel is concerned) sin offering of the Day of Atonement was a specially striking type.

Then, when atonement was completed, when the sin of Israel had been purged and forgiven through the blood of the sin-offering anticipatively pointing to the precious blood of Christ; then, when it could no longer have anything to do with atonement, the live goat is brought to have transferred to his head all the iniquities, transgressions, and sins of the children of Israel (21), as if atonement had not been made at all. What did it signify? Why this, that sin, though pardoned, is yet hateful in the sight of God. It cannot dwell in his presence, but must be utterly and perpetually banished into a land not inhabited. On this there will be perfect agreement, and commentators are unanimous in their interpretation, that the goat of sin offering set forth atonement, while in the other we have presented to us the utter removal of sin from the believer.

But the question still remains, "What is the ultimate destiny of these sins, and to whom, or where, were they sent?" Personally, I much incline to the Jewish belief which also was the view in the early Church, that they were sent to Satan the first cause of sin, and the first seducer of man. The sins of God's people are taken off them, and rolled back on him who is their prime author and instigator. Though the penalty of sin is remitted to us in the infinite mercy of God, on the ground of the shed blood; it is not remitted to him who brought us into apostasy and ruin. According to a Jewish tradition, the sins of Israel were put on the head of Azazel's goat in the following manner:—The confession was written on parchment by the high priest, and ended thus, "As Jehovah our God has graciously pardoned our sins by the blood of the sin offering, He has ordered us to send these sins unto thee, Azazel, who art the author of them, by having seduced our first parents and their children to sin. All their sins must now fall on thy head." The parchment was fastened to the horns of the goat and thus sent away. This, they say, is the meaning of the words "And he shall put them *upon* the head of the goat" (21).

There will be fulfilment of this mysterious ceremony. Christ having accomplished atonement for his own family (the Church which with Him is "a royal priesthood") may now be regarded in relation to the whole congregation of Israel nationally, as having re-entered within the veil with his own precious blood, instead of with the blood of the goat. When He comes forth a second time, all the work of atonement in its universal, all-embracing sense, prefigured by the Day of Atonement, will be accomplished. The true Great High Priest will re-appear from the presence of Jehovah especially to his own nation, and with outstretched hands pronounce on them Jehovah's benediction of peace. Then "in Him shall all Israel be justified and shall glory." But just as when atonement was fully accomplished, Azazel's goat was brought and had transferred to him all the iniquity of Israel, and was led forth to destruction, so, in Rev. xix., xx., the re-appearance of Christ is followed by an angel (answering to the "fit man") coming forth with the key of the bottomless pit and a great chain in his hand, and "laying old of the dragon that old serpent (originator of sin) which is the devil and Satan," and, like the goat which was dashed down the precipice, so he is dashed down into the bottomless pit.

This mysterious ceremony may also teach us a truth in connection with the original promise in Eden (Gen. iii. 15). The sin offering may be viewed as a type of Christ, and Azazel's goat as a type of Satan. Is this the reason why in this only instance lots were cast? As if Jehovah Himself must choose which shall typify his spotless Lamb and which the Great Apostate. In all other cases, as, for instance, in choosing which shall be sin offering, which burnt offering, it was entirely left to the priest to decide. Now, it was directly Satan who was the cause of the death of the Son of God ("thou shalt bruise his heel"), though instrumentally it was man. This suffering and death of Christ were prefigured by the sacrificing of the sin-offering. But while the sin offering bled and died, and while the priest was inside the veil, until his re-appearance Azazel's goat remained alive. So with the Great Sacrifice. Jesus suffered and died, He poured out his soul unto death, but Satan remained alive as if triumphant. The blessed Great High Priest, after showing Himself to his own, has like Aaron re-entered within the veil, but all this time it doth not appear as if Satan's head was crushed: "our adversary the devil still walketh about (sufficient sign of life) like a roaring lion." But, as assuredly as Azazel's goat was led forth to destruction on the re-appearance of Aaron, so will Satan be finally crushed under our feet at the re-appearing of Jesus.

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Mr. Spurgeon on Tithes.

THE tithe-collecting difficulty perplexes Parliament, and no one can tell how to dispose of it Suppose there were no tithes to collect, would not religion be relieved of a scandal, national peace be promoted, and Churchmen be benefited by having the privilege of supporting their own ministers? No evil-disposed person could invent another cause of dissension and strife so productive of ill-will among Christian people as is the compulsory support of a church by people who differ from it. All lovers of true religion should unite in seeking a speedy end of the present grievous state of things. The land will not pay the tithe now that its produce fetches so little money; and, therefore, apart from the question of right or wrong, something will have to be done.—*Sword and Trowel.*

The Good Tidings of the Reign of God.

VII.—"THE MYSTERIES OF THE KINGDOM OF HEAVEN."

THERE are two great mysteries—the mystery of iniquity and the mystery of God. Both are connected with the Kingdom. The mystery of iniquity is concentrated in "the Man of Sin, the Son of Perdition, who opposeth and exalteth himself above all that is called God and that is worshipped; so that he as God sitteth in the temple of God, shewing himself that he is God" (2 Thess. ii. 3, 4). This is exactly what is testified concerning Satan in Isa. xiv. 12—15: "I will ascend above the heights of the clouds, I will be like the Most High" (see Nos. I. and V. of these papers). The mystery of iniquity is the working out of the ambitious design of Satan to exalt his throne above the stars of God—to show himself to be as God, the Great King.

The "mystery, Babylon the Great, the mother of harlots and abominations of the earth," is a part of the mystery of iniquity. The woman represents that great city, that polity, which reigneth over the kings of the earth (Rev. xvii. 5, 18). So far it would seem that Satan had gained his end, that he had originated and organised a set of principles which had obtained a commanding, a reigning influence over those who rule the earth.

The mystery of God, on the other hand, is "the mystery of the Kingdom of God," of the Reign of God. It includes many mysteries, and therefore the first Evangelist gives it in the plural, "the mysteries of the Kingdom of heaven," while the second describes it in its entirety as "the mystery" (Matt. xiii. 11; Mark iv. 11).

Paul speaks of "the wisdom of God in a mystery, the hidden wisdom which God ordained before the world unto our glory: which none of the princes of this world knew, for had they known it they would not have crucified the Lord of the glory" (1 Cor. ii. 7, 8). They did not know that Jesus was the Son of God—still less did they know that He was God the Son. Even John the Baptist, his cousin after the flesh, his forerunner and herald in the preaching of the Gospel of the Kingdom, "knew Him not," until it was revealed to him by the voice of the Father and the Spirit descending and abiding upon Him. The Prince of this world and the princes of this world, would not have crucified Him had they known, what his dear disciples only knew by revelation of the Father, that He was THE CHRIST, the Son of the Living God.

> He the Hook that hid awhile
> Pierced Leviathan with guile;
> He the Child that laid his hand
> On the Cockatrice's den,
> That the ancient lord of men
> Might avoid the ransomed land.

Thus, in the wisdom of God in a mystery, the hidden wisdom, God defeated the rebel usurper, and set his Son upon his holy hill of Zion. For "God raised Him from the dead," and said unto Him: "Thou art my Son, this day have I begotten Thee."

The same Apostle closes his Epistle to the Romans with this doxology:—

"Now to Him that is of power to stablish you according to my gospel, and the preaching of Jesus Christ, according to the revelation of the mystery, which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith; to God only wise, be glory through Jesus Christ for ever. Amen" (Rom. xvi. 25—27).

What was Paul's Gospel? It was "the Gospel [of the Reign] of God" (i. 1). Stated in its briefest formula it was "Jesus and the Resurrection." "His Son Jesus Christ our Lord, made the Son of David, according to the flesh, and declared the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead" (i. 3, 4).

That which Paul called "my Gospel and the preaching of Jesus Christ," included our death to sin and our resurrection in Him—baptized into his death, raised to newness of life. It included the indwelling of the Spirit in our body as his temple, that sin in the flesh having been damnatorily judged in the Son of God, sent by the Father in the likeness of sinful flesh, the righteousness of the law might be fulfilled in us who walk not after the flesh but after the Spirit (vi., viii.).

It included the grafting of the Gentiles into the good olive tree of Jewish privilege; because not only was Jesus crucified as the King of the Jews, according to Pilate's superscription; but as the Son of Man He was lifted up, as Moses lifted up the serpent in the wilderness, that He might draw all unto Him, that *whosoever* believeth in Him should not perish, but have eternal life. "For if by one man's offence death reigned by one, much more they which receive abundance of grace, and of the gift of righteousness, shall reign in life by one Jesus Christ."

Another of the mysteries of the Kingdom is that not only is the middle wall of partition between Jew and Gentile broken down, and the enmity abolished to make in Himself of twain one new man, and reconciling both unto God in one body by the cross; but this new creature is his bride, his body, "for we are members of his body.... This mystery is great—Christ and his Church" (Eph. iii., v.).

Paul shows us another mystery: that we shall not all sleep, but shall all be changed, in the twinkling of an eye; and when this mortal shall have put on immortality, death will be swallowed up in victory—the victory which Jesus won when, through death, He annulled him that had the power of death, that is the devil (1 Cor. xv. 51—57; Heb. ii. 14).

All these mysteries relate to the overthrow of the usurper, and the reign of God by Christ as his Vicegerent, and of the saints with Christ, for He has redeemed them to reign with Him in the everlasting Kingdom of Christ and of God.

Therefore the mystery of God is finished when the Kingdom is delivered from Satan and his incarnation in the Anti-CHRIST. For the Angel lifts up his hand to heaven and swears by the Eternal Creator that there shall be delay no longer, but in the days of the voice of the seventh angel, when he shall begin to sound, the mystery of God shall be finished (Rev. x.). In the next chapter (xi. 15) the seventh angel sounds, and great voices in heaven acclaim, "The kingdoms of this world are become the Kingdom of our Lord, and of his Christ; and He shall reign for ever and ever."

The mysteries of the Kingdom of Heaven are all parts of the one and only Everlasting Gospel of the Reign of God. M.

Deep Sea Fishermen.

"MATHER FUND" OF £50,000.

SIR,—I am at last enabled to take up a matter which has long occupied my thoughts—viz., the securing, upon a rational basis of self-help, of some adequate relief for the dependent relatives of those fishermen whose lives may be sacrificed in the pursuit of their hazardous calling, together with a provision which I hope it will be found possible to make in due course for the men who by reason of age or infirmity are incapacitated from further labour.

While abroad last winter, I read in *The Times* a letter from Sir Edward Birkbeck, chairman of the "Royal Fund for the Relief of Orphans of Sea Fishermen" (formed at the suggestion of the Prince of Wales, by investing the £18,000 surplus of the Fisheries Exhibition) urgently appealing for help to meet claims resulting from the disastrous gale of February 9. I at once wrote, offering to raise from the public a reserve of £50,000 conditionally upon the scope and application of the fund being extended, and arrangements being made whereby fishermen themselves might become subscribing members. To this, Sir Edward replied: "Your scheme is not only a grand one, but is on the lines of the Prince of Wales's original proposal." Subsequently, with the warm approval of Her Majesty, and of H.R.H. the President, the Committee decided to close the purely charitable fund, and the new scheme was launched under the appropriate title of "The Royal Provident Fund for Sea Fishermen."

My friends warn me that so large a sum as £50,000 is not easily obtained; but, encouraged by former successes, I face the task, cheered by the hope of a liberal response, and confident that the fisher folk of the British Isles will secure great and permanent advantage from this mingling of their hard-earned pence with the gold subscribed by those fish-eaters ashore who benefit by their dangerous toil.

It goes without saying that the Mission to Deep Sea Fishermen naturally retains my heartiest sympathy, and I trust no one will divert to a new object a single penny intended for that most excellent Society; rather let the efforts made on its behalf be redoubled. Personally, however, I desire to dedicate to the cause of the widow and the fatherless such strength as remains to me after a long and painful illness; and, labouring in a purely honorary capacity, I do not hesitate to beg your hearty co-operation in this much-needed undertaking.

During the past five years alone 1328 fishermen have been lost at sea, while the list of accidents resulting in death or total disablement was terribly long. Let us, therefore, hasten to do all that lies in our power, whether by personal subscription or by influencing others, to place this fund on a secure footing, before another winter's gales burst upon the fleet.—Yours very faithfully, E. J. MATHER.

Winchester House, Old Broad-street, E.C.

HOMELESS POOR IN BERLIN.—Last week's *Queen* gives a most interesting account, from a German paper, of a noteworthy institution in Berlin known as the "City Shelter." Accommodation is provided for the temporary housing of families ejected from the homes through poverty, and they are cared for while in search of a new rooftree, or of employment. Homeless individuals are also taken in for a time, and helped in many ways. As many as 1600 persons sleep in the Shelter in one night, as guests of the city authorities. Provision is made for the sick, and the institution as a whole is a very praiseworthy one.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.
Author of "From Death into Life. An Autobiography."

XXIV.—THE RELIGIOUS LETTER.

USING my voice as much as I do outside of a train, I do not care to talk when I am travelling; but when I am travelling with one person alone, and he or she speaks to me, I generally put away my writing or other occupation, and engage in conversation.

I was journeying once with a gentleman, who looked at me for a long time, as if taking stock; at length he spoke. I found that he knew me, though I had not the pleasure of his acquaintance.

"There are quite a number of people getting serious now, are there not?" asked my companion.

"In what way are they getting serious?" I asked.

"Oh," he said, "I mean religiously serious, of course."

"Yes," I replied, "I think there are. In these stirring times a great many persons are, without doubt, becoming religious and earnest, and I hope they will not stop there, but go on until they are happy."

"Exactly so," said the gentleman. "Look here, my sister has just taken one of these serious fits, you know, and has written me a long letter. The very idea of writing me a religious letter, you know—as if I was sick, or going to die!"

"May I ask," I said, "has the lady only become religious, or is she happy?"

"Why, sir, you know better than I do what has happened to her. She says it is through your preaching that all this change has come upon her."

"Then I should say, she is not merely serious, or religious, but happy. There was a time," I continued, "when I was very serious, and religious too. I was under a slavish fear of God, but after that I became happy, and was more perfectly changed. I came under the power of the love of God. Now I do all I can to make people as happy as I am myself. I am thankful if God has used me in any way for your sister's benefit."

"Ah," he said, "that is the question; these enthusiasts die, or go out of their minds, you know. They tell me that the asylums are full of such people."

"Are they?" I said. "I do not know about your sister's letter, or what she says. It may be she is very happy, and wishes you to be the same. It is a blessed thing for brothers and sisters to be united for eternity, and going on their way to heaven together."

"That is the very thing," replied the gentleman; "she says she wants me to go to heaven with her; and what is that but wishing me dead, you know; don't you see?"

"Oh, no, no," I answered; "she wishes you to be dead to the world, and to be alive unto God. Our heaven must begin in this world; it cannot begin at death. Death cannot do more than clench your state of life, whatever that state may be. As the tree falls, so it lies. If a man lives in his sins and for the world, death opens the gate of hell to him; and if he lives in forgiveness of sins, death opens the gate of heaven to him."

"But how can a man tell which way the tree will fall?" asked my friend, as if that were an unanswerable question.

I said, "That is very easily answered. A tree will fall the way it leans. If a man's soul leans towards the world, it cannot go to God; and if it leans towards God, it cannot fall the other way."

"Well," he said, "be that as it may, I am neither sick nor sorry; and I have written to my sister, to ask her what she means by writing me a religious letter. I am not going to die just yet!"

I saw it was useless to speak to this gentleman about spiritual matters, so I told him a story. I said, "As I was passing a house one day, a lady tapped at the window, and beckoned me to enter. I did so, and, sitting down, she said, 'I have a story here for you, just after your own mind; I will read it.'"

In substance, the story was as follows:—A gentleman and his three sons, worldly people, went out to America to make money. They worked seven days a week, and said they could not afford to keep Sundays. The minister of the place tried in vain to induce them to attend church.

One day there came one of the sons named William to his house in a great hurry. The poor boy was quite out of breath with running.

"How goes the work?" asked the minister.

"Oh," answered the boy, "father says: Will you come at once and see him? he is in great trouble."

"Certainly," was the reply; and, putting on his hat, the minister returned with the boy.

On the way, he asked, "What is the matter?"

"Oh," said the boy, "my brother Richard has been bitten by a rattlesnake."

"But what is the use of sending for me then?" said the minister. "I cannot cure that."

"Oh, but do come," cried the boy; "father is very anxious to see you."

On arriving at the house, the minister said, "I am very sorry to hear of this dreadful accident; but what can I do for you?"

"Oh," said the distracted father, "do come and pray with us."

"Pray with you," exclaimed the minister; "certainly I will. Let us pray."

The father and his two sons knelt down, while the suffering boy remained on the sofa. The minister commenced his prayer by thanking God for making rattlesnakes, and particularly for that one which bit Richard. "Now, Lord, send another for John, and one for William, and a big one for the father, for nothing but rattlesnakes brings them to their knees."

"That was a humorous man," said the gentleman, laughing.

"Yes," I said, "and he had some depth in his humour too. It seems to me that a rattlesnake, or cholera, or an earthquake, it may be, are necessary to bring some people to their knees. These, or any of them, would be better for many people than the health and prosperity they have. When God cannot touch people with happiness, He sends them sorrow, or fear."

"You, sir," I added, "seem to take your health and happiness as a matter of course, as if God had not sent them; and you think that, when He sends you sickness and death, it will be time enough for you to repent."

"To tell the truth," said the gentleman, "I have never been in the way of these things. We were all brought up for the world—my sister too."

I said, "You ought to be trained and educated to do your duty and work in the world, to be sure; but you will admit that it is very short-sighted policy not to make provision for eternity as well."

"This world," said the gentleman, rather sadly, "is not worth living for!"

"Certainly not," I replied. "A little girl once came home from school, and said, 'O mamma, what do you think? The world is hollow, and we live upon a kind of crust, like the peel of an orange.'"

"'Yes, my child,' said the widowed mother, 'I found out long ago that the world is hollow, and, what is more, there is fire in the middle of it.'"

"You have a queer lot of stories," said the gentleman.

"Yes," I replied; "I find them like arrows which strike and stick better than arguments."

"Dear me," said the gentleman, starting up, "I have come to my journey's end. How quickly the time has passed. I promise you that I will think of your stories about the rattlesnake and the little girl. Good bye."

There was not time for prayer, and perhaps the season was not come for it yet. However, I prayed for him as I proceeded on my way.

Some weeks afterwards, I received a letter from a lady unknown to me, thanking God and thanking me for speaking to her brother in a railway carriage. She also took the same opportunity to thank God and thank me for the blessing she herself had received from my teaching.

Her letter was well and intelligently written. Considering that this lady was only a worldling just brought to God, it was surprising how fully and clearly she had grasped the truth, and had been grasped by it. I doubt not her "religious" letter to her brother was most convincing, and perhaps our little talk in the railway carriage may have helped to confirm her testimony.

Worldly people, who are perfectly innocent of the Gospel, are more likely to be taken with its simplicity and directness than persons who have been accustomed to hear evangelical teaching from their youth. Not that this truth should be overlooked; but it should be put in the way of a command from God rather than as a matter of instruction.

Believing in the Lord Jesus Christ is not an optional matter, but a positive command, under direct penalty. There is nothing more convincing than the Gospel, and nothing more hardening if its conditions are not carried out.

I wrote to acknowledge the lady's kind letter, and to rejoice with her for her own and her brother's conversion. I told her I should much like to hear from her brother, or see him again. This request was granted, and I had the pleasure of shaking hands with both of them in London some time later, encouraging them to press forward in the new and wonderful path in which they had set out.

HELPING THE PRISONERS.

MR. W. WHEATLEY, secretary of the St. Giles's Christian Mission, describing a day's work in the London prisons, says:—"We have an iron room adjoining Holloway Gaol, and thither we invite newly-discharged prisoners. After they have partaken of breakfast, a short, practical address is given them. A great deal depends upon the right word being said, for a man who has just regained liberty is a very tender subject to deal with. After the address, I inquire into the circumstances of those desiring a helping hand, previous to sending them to headquarters, in Brooke-street, Holborn. This work over, I visit the cells, and urge reformation of life, at the same time offering assistance on release to prisoners who need and will accept it.

"Leaving the gaol one day recently, I went to the county of London Sessions House to see how many boys were awaiting trial. Having come up from the cells, I had to consider a sad case. A man and woman were both charged with serious offences, and what was to become of their children? The circumstances were very painful; and when the husband had been sentenced to five years' penal servitude, and the wife to eighteen months' imprisonment, I had to do something for six children. Could not friends help them? The police records furnished a significant reply, for the father of the female was enduring penal servitude, and her mother was in custody awaiting trial. Moreover, her sister was "wanted" by the police at Bow-street, and her brother was in custody at Manchester. With relatives of this description, what might have been the fate of these worse than orphaned little ones? I traced them with some difficulty to the house of a poor woman with whom they had been placed, and who had treated them very kindly. Without delay, I had them placed in the hands of a good woman living in one of our districts, until steps could be taken for their future protection and bringing up."

CHILDREN AT THE SEASIDE.

A FORTNIGHT'S stay at Ilfracombe has opened my eyes to the extent and value of the Children's Special Service Mission, as no amount of reading reports or hearing speeches could have done. In a leading article in *The Daily Telegraph*, the other day, in reference to the action of the Eastbourne Town Council, seaside preachers were described as "the gloomy Jeremiahs of the sands"—another added to the many elegant titles which adorn the literature relating to open-air preaching. But if those Town Councillors to whom this kind of ministry is so offensive, and that newspaper writer had been here, they might have altered their opinions. "Happy gatherings on Wildersmouth Beach" is the term employed on the bills, and happiness is their chief characteristic.

Does anyone need to be told where Ilfracombe is? It is a town on the rocky coast of North Devon, now open to the outer world by rail, but till recently only reached by coach. Its highly picturesque surroundings justly give it a first position among watering places. Its Capstone Hill alone would make many a seaside resort famous. Add to this its famous Tors, its Hillsborough Head, its irregular coast, with an endless succession of fantastic rocks, its proximity to Lynton and Lynmouth, the Welsh Coast in sight across the Channel, and Lundy Island, the home of the sea-birds, little more than twenty miles away, and nothing more need be said to account for its popularity.

But as the Gulf-stream, though so far away as to its origin, affects the climate of Ilfracombe, so a stream of religious influence has altered the character of the annual influx of visitors. Mr. Moore declared the other evening, at the Town Hall, that there are hundreds of families who come to the town because there are children's services, who would not come if they were discontinued. The share that Christian men have in making new neighbourhoods is not sufficiently recognised. When the sainted William Pennefather became incumbent of St. Jude's, Mildmay Park, the builders suddenly found a demand for new houses, because so many people went to reside in the parish.

Seldom have I witnessed a more picturesque sight than the daily gathering of these dear children and their friends. There is very little beach here, properly so called, but rocks innumerable; and, at the junction of the promenade, and the broad, Swiss-like path leading up Capstone Hill, there is a kind of table-rock, sloping towards the land. In front of this is a piece of level, stony shore, just reached at high water, and surrounded on two sides by the promenade. Pioneers build an eminence each morning on this level, round which a text is worked in pebbles and seaweed, and crowned by a flat stone, which serves for the preacher. Near this is placed a banner, with "Children's Special Service Mission" on it. As the hour approaches, the people begin to assemble (for the service is so popular that the adults usually outnumber the juveniles), and before long the rock is covered with pretty colours, like a flower bed, and so is the level in front, and the promenade. The busy hands of the boys distribute the hymn-sheets, and the meeting is as methodical and orderly as if it were indoors.

A young London barrister, Mr. W. R. Moore, whose paternal home is in Devonshire, has had charge of the Mission here for five seasons, and admirably he manages it. He gives prominence to the Word of God by having it read at every meeting, and introduces five or more hymns at each service. His helpers vary. When I arrived, Dr. Carless, of King's College Hospital, was speaking; and since then Mr. Bardsley, of Caius College, Cambridge, and son of the vicar of Finchley, has been the most prominent preacher. A lantern service one evening a week lends an extraordinary charm to the gathering, and brings a large crowd together. A flower service one afternoon was another pleasant variation. The address on this occasion was by Rev. W. G. Mallett, rector of St. Mary Major, Exeter; large quantities of choice fruit and flowers were collected, and afterwards sent to London and country hospitals.

The Sunday evening meetings after church time are as impressive as any I have ever seen. One Sunday evening the audience was estimated at more than 1000, and as still as death. One of the speakers was Rev. Canon Lyon, vicar of Sherborne, Dorset.

Mr. Moore tells me he has been privileged to lead many youthful feet into the way of peace. He is deservedly popular with the young people, and I pray that he may be long spared to minister to them the Word of Life.

When it is remembered that these bright, happy services practically girdle our island each summer, and that a flourishing Bible-reading Union is connected with the Mission, it is a most hopeful sign of the times, and one for which we ought to thank God with all our hearts.

GAWIN KIRKHAM.

STRANGERS ENTERTAINED.

AT all the important races there is now a number of extra railway police employed at the railway stations. These men are brought into the midst of evil surroundings and temptations, with none of the safeguards of home life to neutralise the moral danger. A friend of mine, who has dedicated time and property to the service of railway-men, and who has become, "by constant watching, wise" to discern their various needs, devised a plan of showing a friendly welcome to the railway strangers whom the races in her town had brought there.

She invited the inspector in charge to bring his contingent to her house to tea, promising to provide it at any hour that would be most convenient. After some hesitation and surprise at the unexpected kindness, he and all his band came at half-past three o'clock, and found the tables amply spread with eatables, and gay and fragrant with lovely flowers. A Christian magistrate had been invited to meet them, and say a few kind welcoming words, and their hostess and a like-minded friend had the teapots filled, ready to pour out for them the moment they were seated.

Only half-an-hour could be spared for the brief season of social enjoyment, but in that time they had been refreshed alike by this seasonable repast, and by intelligent Christian conversation, in which, forgetting all their shyness, they heartily joined, and had received an impression of the practical religion that is mindful to entertain strangers, which will make them in future slow to believe Hood's scathing reproach:—

Oh! for the rarity
Of Christian charity
Under the sun.

Thank God, Christian charity is not rare; and, that others may copy this simple instance of its exercise, I have told it here.

The men, as they left, received a hearty hand-shake, and a small floral Scripture text, along with the promise of a similar invitation at the next races, if the life of their hostess be preserved, which we pray may be the case.

M. C. F.

"SHALOM" HOUSE, 134, Upper Parliament-street, Liverpool.—A training school or simple missionary college has been opened for any who desire to fit themselves for usefulness in the service of God, either as foreign missionaries or home workers. A council of gentlemen, composed of ministers and others, have undertaken to give lectures on Bible subjects, mission work, and various other branches of general knowledge. Classes are now being formed. Any young persons willing to avail themselves of this opportunity, are invited to communicate with the superintendent.

Evangelistic Notes.

Isle of Man.—Mr. and Mrs. Powers, evangelists, have conducted successful meetings at various places in this island.

Children's Service Band.—Mr. Newton Jones, secretary of this Band, has been much encouraged by his visits to Yarmouth and Redcar during July and August. He hopes in September to visit Broadstairs, Westgate, and Epsom.

South Norwood.—The Gospel tent services in connection with the London City Mission continue to be blessed. The tent will soon be removed, and the meetings continued in the new Mission-hall, which is to be opened about the close of the month. J. J. BROWNE.

Aberdeenshire.—The Gordon Evangelistic Mission has had four tents in various parts of the country during the summer months. In most places ministers and other Christian workers heartily co-operated in the work, and much blessing has resulted from the services. Mr. John Anderson, Aberdeen, is superintendent.

Eglish, co. Antrim.—This district has been greatly aroused, and the people much blest, through a five weeks' mission, which terminated on Sabbath week. The Gospel, as preached by Messrs. Thompson and West, of the Irish Evangelisation Society, attracted large crowds of earnest hearers, and a goodly number are happy in salvation sought and found at these services. J. T.

Mr. Sampson, the Cornish evangelist, commenced a mission at the Old Mahogany Bar, on Sunday last. He has been "over the ground" during the last week or two, and is much impressed with the necessity of an organised evangelistic attack upon the neighbourhood of Wellclose-square just now. Every house in one of the streets leading into that square is, he says, a house of ill-fame.

The Polytechnic.—In a letter to Mr. Spurgeon, with reference to recent services at the Polytechnic, by Messrs. Fullerton and Smith, Mr. J. E. K. Studd says: "We are holding meetings for the converts every Wednesday evening, and these have been steadily increasing in numbers, until last Wednesday, the converts, together with one or two Christian workers, must have numbered over a hundred."

Northumberland.—Belford, in Northumberland, is being favoured with evangelistic addresses given by Lady Tankerville, Miss Elout, and two other ladies from America. Those who listened to the earnest Gospel addresses given by Miss Elout at the same place two or three years ago, and also saw the active part taken by her ladyship in the services, are not only attending the present services, but are also bringing others with them. It is to be hoped that the meetings will be productive of much spiritual good in what is, to a large extent, a spiritual wilderness.—*Methodist Recorder.*

Liverpool.—Rice-lane is one of the principal thoroughfares in the north end of the city. In the lane stands a Police Station, which has been disused for several years. It is the centre of a large working-class population, who need the Gospel in all forms of its merciful ministrations. The Station has been taken for religious, social, and philanthropic work. It is desired to meet the wants of the young especially, with the Gospel, Sabbath-school, temperance, reading-room, lending library, young people's guilds, &c.

LEWIS WEAVER.

18, *Hampton-street, Walton, Liverpool.*

Messrs. Fullerton and Smith, and most of our other evangelists, have been resting during the past month. They are now all resuming work for the autumn and winter. During September, Messrs. Fullerton and Smith will probably conduct services in Paris, Mr. Burnham will be in the hop-gardens in Kent, Mr. Harmer will be at Stonebroom and Burton-on-Trent, and Mr. Harrison at Mr. Charrington's Hall, Mile End-road.—*Sword and Trowel.*

AN EFFORT IS BEING MADE to raise a memorial fund to the memory of the late Mrs. Ryle, wife of the Bishop of Liverpool. If about £600 can be collected it is proposed to found an annuity fund for aged Bible-women employed by the Ladies' Bible and Domestic Mission, a society of which Mrs. Ryle was president, and in which she took deep interest. Many of the Bible-women have been working with much devotion during the best part of their lives in the crowded and squalid districts of Liverpool. About £400 have already been raised.

The Late Dr. Habershon.

The funeral of Dr. S. O. Habershon on Tuesday last week was no occasion for grief, except for the great loss which the living have sustained. The remains were interred in West Hampstead Cemetery, close by the spot where those of Mr. J. Denham Smith were laid to rest a few months ago.

A short preliminary service at the residence of the deceased, 70, Brook-street, Grosvenor-square, was conducted by Rev. C. H. Spurgeon, who, in kindly words, pointed some of the lessons of such visitations. He said that God means the loss of friends to be a gain to us—a call to Him, a warning, a beckoning us away from the world. A trial is not of itself a blessing, but it can be rendered so by the Divine chemistry of infinite wisdom. After prayer, Mr. Spurgeon read Ps. xc.—"A Prayer of Moses, the man of God." Written in the wilderness, in view of the fact that a whole generation of Israelites was doomed to die, this Psalm contains some statements which the enlightened Christian can rise far above. Contrasting it with the song of those whose sins have been borne by Christ, who has likewise robbed death of its sting, Mr. Spurgeon brought out many beautiful and timely thoughts. We do not go down to our graves by way of curse, as was the case with the children of Israel, but we go up to heaven. A blessing attends the departure of God's saints, and it is not death to die. Though it is true that "we spend our years as a tale that is told," yet we as certainly grip eternal things, and lay hold upon the substance of things hoped for. We live in God, and daily rejoice in Christ, who has become the food of our spirits.

Having also read Rev. vii. 9—17, Mr. Spurgeon spoke of Dr. Habershon's confidence in Christ. Taking to pieces his life and character, we may say that he was

AN ISRAELITE INDEED,

in whom was no guile. He was a true believer in the Lord Jesus Christ, with clear, bright, definite views as to the way of salvation. He not only knew he was saved, but how it was done, and could tell others of that wondrous system of Divine grace, which is at once the most scientific thing under heaven and the most simple thing a child can learn. Our friend was not only familiar with those deep truths on which our faith is based, but he grasped as well the truths of the outlook, for he looked for the coming, and the glorious appearing of our Lord Jesus Christ. He was not as some, who think that doctrine trivial, and leave it in the background; the Lord's appearing was to him the bright hope that gilded the gloom of the present. We know how willing he was to serve his Lord and Master. If he were here, he would not, I am sure, have permitted me to say so much as I have about him. Dr. Habershon's hope rested upon the work of Christ completed ages ago. Now, instead of mourning, let us praise the Lord. Oh, what a mercy to say: "The battle is fought, and the victory is won—for ever."

IT IS ALL JOY WITH HIM,

and if he could have a wish, it would be that we should begin to joy with him even now. To some here his decease is a supreme loss, but to him it is a great gain. I think we may let any sorrow felt to-day be swallowed up in the congratulations which our faith would wave up to him—crowned, and, in his humble gratitude, uncrowning himself; singing, yet not to his own joy, but entering into the joy of his Lord: beholding the glory, but scarcely caring for it, but for Him who is the crown of the glory, and the centre of it all! On earth Christ is with us, in heaven we are with Christ; here we serve Him, there we "serve Him day and night in his temple"; here we joy in Him sometimes until we cannot tell whether we are "in the body or out of the body," there they know they are out of the body, but wait until the body shall be re-united to the perfect soul.

Our friend has a start of us somewhat. He has charged some of us to follow Him. There is no sure hope but in Christ. Our heaven is hereafter, but yet there is something in true godliness here. May we pledge him now that we will follow him. After prayer, some stanzas of the hymn "For ever with the Lord" were sung.

At the grave several passages from God's Word, expressing the ground of confidence and precious hope of the believer, were read by Mr. Shuldham Henry, and prayer offered by Mr. C. Russell Hurditch. A large number of friends attended, the cortège being made up of about twenty-five carriages. Next week we hope to give a portrait of Dr. Habershon, with a sketch of his very useful life.

A Visit to Earlswood.

The passenger by rail from the South Coast to London, when nearing Redhill Junction, cannot fail to be attracted by the stately block of buildings which a conspicuous board informs him is "the Earlswood Asylum for Idiots." Often had the notice met our eye, and evoked a tender pity for the suffering inmates; it was not, however, until an opportunity offered for a personal visit that the pathetic interest associated with this Institution and work of Christian charity could be fully realised.

Passing through the front gates, a carriage-drive conducts to a broad flight of steps leading to the entrance-hall. Within this part of the building are ranged works of art, manufactured entirely by the patients, whose ingenuity in certain directions is the more remarkable, when it is remembered that, in many instances, the mind is in every other respect inert, or only active to mislead. Perhaps the most noticeable object in the hall is a beautiful ship, constructed by a man whose only knowledge of shipbuilding was acquired by wandering off to the docks, and intently watching from day to day the various craft. He has a brother, also a patient, whose talent is displayed in crayon drawings of which an art student might well be proud.

After seeing the inmates at dinner, we proceeded to inspect the dormitories. About 600 are accommodated, the majority being elected by votes, and received free of charge; a few are private patients, and enjoy their own well-furnished apartments, and separate personal attendants, for which they pay as much as £250 per annum. The ordinary dormitories are everything that can be desired for the class of patients for whom they are provided. The rooms are large and lofty, with windows affording plenty of light and air, and overlooking a magnificent panorama of wooded slope and vale in whatever direction the eye may turn.

Later in the day, while walking in the lovely grounds surrounding the Asylum, we joined a group of girls sitting under the shade of some beautiful trees, being anxious to come into communication with the little ones, and ascertain how much intercourse they were capable of holding with the outside world. We were chiefly struck with the absence of fear; strange faces seemed to attract rather than repel—a sure proof that the training received was based on confidence and love. One painful feature was the great difficulty, and in some cases utter inability, to articulate intelligibly. But all were pleased to be touched, even if not spoken to; and we were told many possessed most affectionate natures, that would treasure for the rest of the day the remembrance of a pressure of the hand, or kind touch laid on the head.

At the time of our visit the girls were having a week's holiday; but at 2.30 p.m. afternoon school commenced for the boys (amongst whom, be it known, were bearded men), and also work at the various handicrafts. We were first ushered into the tailors' department, and were at once called upon to inspect a cloth coat, which, in our feminine judgment, was equal to the work turned out by any first-class establishment for the adornment of mankind. The clever workman was a really handsome man, with fine dark eyes and beard, good forehead, and intelligent features, which bore no outward sign of the sad want within. When first admitted, it was with the greatest difficulty that he could achieve a simple seam; but it was very encouraging to hear how in this and numerous other cases patient effort on the part of the kind instructors succeeds in bringing out into activity any latent talent which these poor afflicted ones possess. A fatherly interest was shown in the progress of the workers by their teacher, who seemed full of sympathy with them in their attempts, which at times were pitiful enough.

In other workrooms, mat, brush and basket making, carpentering and shoemaking, were all represented.

On entering the schools we were first introduced to the most advanced pupils. In this class were seated some dozen men and boys engaged in writing; some on slates, copying short sentences from a blackboard, others transcribing from printed books, while two were writing letters home. In the next class the scholars were less forward, but the master singled out one lad, who was a musical genius, and could play any air on the piano after hearing it once. It was touching to see a small man, with whiskers and moustache, come confidingly up to the teacher, and nestle his head against him, as one sees a little shy child do with its mother when shrinking from strangers. In the third class nothing could be taught but the simple discipline of sitting still; ranged all round the room were scholars of various ages, from children to grey-haired men, in attitudes of dull repose.

The schoolmaster, in kindly voice, summoned "Charles," and a man of middle age, with a full grey beard and really good-looking countenance, came forward. He recited, reverently and correctly, the opening verses of St. John's Gospel, and afterwards, without hesitation, repeated the same passage in the original Greek. He retains a smattering of several languages, all that remains to him of his earlier intelligence; for this man was not imbecile from his birth, but became this wreck of his former self from an attack of brain fever.

Truly it is a Christian task, which is fulfilled from day to day, in teaching and training these poor afflicted souls; bringing out every feeble, half-developed faculty—comforting them in their sorrows, allaying their groundless fears, leading them as little children, bearing their burdens, and so fulfilling the law of Christ.

S. O.

THE PACIFIC GARDEN MISSION, 100E, Van Buren-street, has for twelve years been greatly blessed to the poor and outcast classes of Chicago. The report for the six months ending March 15 last states that during that period 301 meetings were held, with a total attendance of 55,000 persons. The spiritual interest has been deeper than ever before, over 3000 persons having professed to seek salvation. These were of both sexes and many nationalities, a large proportion of them being drinking men. Mr. George R. and Mrs. Clarke, the founders of the Mission, continue to throw heart and soul into the work; but they have been compelled to state that unless financial support is forthcoming the Mission cannot be carried on as hitherto. Mrs. Clarke continues to visit the county gaol; five evangelists work in harmony with the various churches; and many families have been made glad by reformed lives, while the angels of God have rejoiced over repentant sinners. We trust our American friends will see that this excellent Mission is carried on with increased vigour, rather than be allowed to languish through want of support.

For the Young.

THE PINK CONVOLVULUS.

BY EVA TRAVERS EVERED POOLE.

'WELL, I always gave the gardener credit for more wisdom!" cried a small plant, as it found itself carefully rooted out of its nursery pot, and, after being held between the finger and thumb of the gardener for full five minutes, planted down at the foot of an ugly brick wall.

The little plant gave a great gasp of despair as it lifted its head and took its first glance at its new surroundings. High above it towered the brick wall; some straggling holly bushes and laurels were its nearest neighbours—nowhere could it discover a single friendly face, or one of the little group of baby seedlings that had lived so long with it in the great pot that served them for a nursery.

Now, this little plant was a pink convolvulus, and a most graceful, beautiful flower. Although its rose-coloured blossoms have no fragrance, yet you children will agree with me that few flowers are more elegant in form or delicate in tint. Very often when autumn draws near, you and I have gathered the great white bindweed, and smaller rose-coloured species, from the hedges or the meadows. We thought how beautiful the large marble-like vases of the white convolvulus looked as they hung among the brown and yellow nut leaves and oak branches, and how fairy-like the tinier pink flowers seemed as they crept under the palings or amongst the golden dandelions gleaming in the grass by the wayside.

But our little friend was a garden species, although nearly allied to her commoner sisterhood.

A day or two passed by, and the pink convolvulus remained drooping and despairing. Well, it was not much use trying to live, for circumstances were so much against it. "Indeed," argued the despairing plant, "how *could* anyone grow in such a position?"

But after a most refreshing shower of rain, and a gentle kiss or two from a warm-lipped sunbeam, a strange feeling crept over the pink convolvulus. In its heart God had put a remarkable instinct of vegetation, peculiar to every climbing plant. It felt a desire to push outwards and upwards; delicate, little tendrils like filament fingers sprouted from its stem, and it reached about for something to hold on to.

Nothing but the brick wall met its groping, but there its tendrils fastened themselves firmly, first upon one, then another excrescence of the brickwork, and with a vigorous push the little plant launched itself forwards.

"Not so bad after all," it exclaimed, as it felt the strong support of the wall beneath it. "I shall make the best of it, and try to get on in spite of things being so against me. I'll show the gardener what I can do in the face of difficulties."

So resolved our little flower, and wisely too. It knew very little of its own nature, scarcely anything of its own powers, and I think you will agree with me it could be no judge at all of the gardener's wisdom. After all, he knew more about the plant than it knew about itself! A convolvulus *wants* difficulties; it really needs an incentive to climb. Try for yourself, if what I say is true. Place a prop within six inches of one of its young shoots, and day by day move it forwards a little. The shoot will reach it—*or die;* and the question becomes at last, which will tire first, the plant pressing forward, or you moving your stick!

There came a day when in its full beauty of foliage and gay-tinted flower the pink convolvulus hung in graceful festoons upon the ugly brick wall.

It was so firmly attached to the brickwork by hundreds of tiny tendrils that, although the breeze swayed it hither and thither, its hold never loosened for a moment. And in that day, older, wiser grown, the flower spoke out its thoughts.

"How foolish I was ever to complain of the gardener's wisdom and the brick wall! Why, it was the best place for me—the very place that suited my nature and disposition. My difficulties proved to be my stepping-stone upward. Day by day I used them to climb higher and higher, so, instead of hindrances, they became helps. Oh, where should I have been but for the brick wall, and the gardener's forethought? Grovelling down yonder—face to earth—only to be trampled on!" And the plant ceased talking, to open each pink cup wide, and to drink in the drops of pearly dew which had begun to fall. It knew how important the treasuring of each dewdrop was, for when the next day dawned, and the hot sun withered every leaf and blade, it could only be kept fresh and vigorous by the dew that lingered in the large leaf out of which its flower-cups sprang.

Turn from my pink convolvulus to your own heart, and find there all too often the same complaint. Are we not often tempted to doubt our Father's wisdom as He chooses for us our circumstances and place in life? A little child Christian sighs despairingly—

"Oh, I can't be good at school. There is so much to try me. Anywhere else I might grow in grace, and become like Jesus; but not here!"

A dear lad writes:—

"If you only knew my difficulties, you wouldn't be so hard on a fellow. Surely God doesn't expect one to confess Him, and to be out and out *here!*"

A young lady in a worldly home circle; a daughter hampered by a parent's wishes, and the duty of obedience to them; an invalid fretting against the prison walls of a sick-room; a mother with the incessant calls of young children upon her time, patience, and love; each echoes the cry of the convolvulus, each feels crushed and despairing and hopeless at times. They wonder why the circumstances are not changed, why the "brick wall" towers above and before them. They wonder if God has not made some little mistake in out-planning their life, and if they could not serve Him better elsewhere.

O! for the day when all of us, young and old, will give God credit for being infinitely *wise*, and *loving*, and *kind;* when we shall own that He has always done the *very best* for us!

If you have difficulties, use them. They are not meant to crush you, but to stimulate you. Let them be stepping-stones, and daily climb higher by means of them.

Throw out tendrils of faith, courage, patience, trust in Jesus, and grasp your difficulties. Don't stand looking at them. Determine, by God's help, that you won't let them crush all the life out of your soul; but mount on them heavenwards. Let your schoolfellows' mockery and taunts drive you closer to Jesus; let the worldly surroundings of your daily life, which might otherwise wither every leaf and blade of your spiritual growth, lead you to treasure more carefully the dewdrops of God's grace; let the prison walls of your sick-room be ladders up to heaven. Determine to make the best of things. Some day you will look back over life's way, and will say, like my pretty pink flower, when older, wiser grown:—

"How foolish I was ever to complain of my heavenly Father's wisdom, and the circumstances in which He placed me. Why, after all, it was the very best place for me. My difficulties really strengthened me, and nerved me to effort. God sent them to help, not to hinder me. Day by day I made use of them as stepping-stones heavenward. Oh, where should I have been but for my Father's love and forethought?"

I know where you would have been, young Christian. Down, down grovelling earthward, not growing upward. You would never have been "strong in the Lord and the power of his might" as you are now, but weak and feeble in faith and love and desire. Ah, yes! God knows best. God knows all, and we may let Him do just as He likes with us always, certain that He does wisely. So

> I will make of cares and griefs
> Fresh stepping-stones to Thee,
> Until I reach a height from whence
> They all look naught to me.

THE BUTTERFLY.

Seated alone in a mountain glen;
Oh! it seems so long ago!
I watched the water rushing by,
As it broke on the rocks below;

And the current of the past seemed stirred,
And floated out on the tide;
And nearer I crept to the water's brink,
And watched the eddies ride.

And down came the butterflies one by one;
Such a sight I had never seen, [brim,
For they hovered, and sipped at the sparkling
And flirted about on the green!

Till one pretty moth with such radiant wing,
Came nearer than all the rest,
It seemed to float on the swirling foam,
And drink at the bubbling crest.

I cannot tell why, but I felt as I gazed.
It was like some careless soul,
Who was playing about on a precipice,
Regardless of danger's goal!

(It was like myself, long years before,
When life's pleasures sparkled rare;
And my heart grew sad at the retrospect,
Of that wasted springtide fair!)

So I held my breath as it missed its flight,
Sucked in by the current, and toss'd!
Three times it fluttered to reach the shore,
Then a whirl!—it was swallowed!—was lost!

Only a butterfly! Ay, that may be!
Such was I near life's rushing river;
And who can tell what my fate had been,
If Grace had not held me ever—

If the Master who watched in the hidden nook.
Had not stretched his loving arm,
And drawn his child from the fatal brook,
And landed me safe from harm?

There are butterflies still in our daily path,
Who float o'er the vortex strong,
They advance and retreat from the magic maze,
Then list to the siren's song.

So now, as I sit by life's river's brink,
And watch careless souls flit by; [think?
I touch them, and say: "Will you *stop and*
"Lest you fare like my butterfly!"

SEMPER EADEM.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 8, Mark xii. 1—12; Mon., Sept. 9, Mark xii. 13—27; Tues., Sept. 10, Mark xii. 28—44; Wed., Sept. 11, Mark xiii. 1—10; Thurs., Sept. 12, Mark xiii. 11—23; Fri., Sept. 13, Mark xiii. 24—37; Sat., Sept. 14, Mark xiv. 1—16.

CHILDREN'S SPECIAL SERVICES.

Mr. Edwin Arrowsmith, Llandudno, to Sept. 15; also Colwyn Bay occasionally. Mr. Henry Hutchinson, Bridlington.

YOUNG MEN IN AMOY.—A Y.M.C.A. was established at Amoy in March, 1888. Our membership when we closed our winter session in June last had risen from 55 to 90. Meetings have been held every alternate Tuesday, with an average attendance of 40. Weekly classes in English, medicine, and other subjects have been held for most of the session with a fluctuating attendance. On the whole, all connected with it have much cause for thankfulness to God for the starting and progress of the Institution.

FRANK P. JOSELAND, President.

London Mission, Amoy, S. China.

The Question of the Hour:—Foreign Missions.

A LETTER FROM A CHINESE MISSIONARY.

MANY thanks for so kindly continuing to me the copies of your paper—the Lord bless and reward you; especially for the soul-stirring papers therein by "A Missionary," on "The Question of the Hour." I do not see that Mr. Stock's replies have at all affected the main force of Mr. Baldwin's papers, especially as it seems to me that Mr. Stock does not fairly represent Mr. Baldwin's statements in his reply; but at this distance it would not be well to enter into particulars. Some of our hearts have been deeply stirred by Mr. Baldwin's subject, and we are seeking from God that He will search our hearts and lives, and show us how, under present circumstances, we may get out of our old ruts and the traditions of the elders, into a closer following of the example of our Lord—the Apostle (or Missionary) and High Priest of our profession—who, though He was rich, yet for our sakes became poor; and the example of the great Apostle of the Gentiles, who said, "Even unto this hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place."

There is a paragraph in your paper of April 5 (p. 22) which is worthy of thought. It states the total number of foreign missionaries in China, including wives and female workers, as 1123; added to these, Chinese native workers, 1440; total number of workers, 2563, besides native unpaid workers. If we take from this 300 for European workers, not yet able to speak the language, it leaves 2263 Chinese and foreign workers; while the increase of converts during the year 1888 is only 2295, or about one convert during the year to each worker! Of course some allowance has to be made for the deficiencies made by deaths and expelled members. Yet surely this *awfully small increase* calls for searching inquiry, and shows that a mighty change needs to be made somewhere before our work can by any means compare with that of the early Christians. In addition to our number of workers, we must not forget that enormous numbers of books and tracts are distributed yearly (in one instance 9000 books were given away to students in Pekin on a single occasion), which surely have some share in the work. Now, while some workers have reaped many souls, it follows that a large number are probably fruitless.

I write with no desire to find fault, but in order that facts may stir up your hearts to cry to God to put us all right and show us where our hindrances lie. One fact we cannot well shut our eyes to; that is the wealth of the European, as compared with the resources of the native, missionary worker. The income of most European missionaries is usually *ten*, or even *twenty* times that of a native worker, who is often a literary man among his people. Hence the position of Paul towards the converts in Corinth (Cor. iv. 8—13) is exactly *reversed* here: "Already ye are filled, already ye are become rich, ye have reigned without us: yea, and I would that ye did reign, that we might reign with you....we are weak, but ye are strong; ye have glory, but we have dishonour...we toil, working with our hands." The missionary's house is a palace compared with the native ones around, and it is not easy to come down from our lofty pedestal. Our "social position," "national difference," "what we have been used to," are what is put as adequate excuses, while souls are going into eternity at the rate of "a million a month." Thank God for bright exceptions to this state of things. While some of us who have been awakened to it hardly know how to re-commence, let those who follow learn, by what we have largely failed in, to do better. I desire earnest and believing prayer that God may guide us, lest Satan get an advantage.

The work of conversions in this place is going forward, though not at all fast: thirteen baptized in the last three months. Several sick ones have been healed in answer to prayer, with only the means directed by the Lord in Mark xvi. and James v. May the Lord Jesus be glorified. The poverty in this place is very great among the natives.

Yours very gratefully,

CHARLES H. JUDD.

Ning-hai, near Chefoo, China, July 13.

Harvest: An Evening Reverie.

IT is the even of an autumn day;
The golden sun is sinking in the west;
The weary reapers slowly plod their way,
All labour ended, to their peaceful rest;
And as, beside the heavy-laden wain,
With joyful hearts they wend their way along,
Forgetting toil, they greet the golden grain,
And bear it homeward with a joyful song.

Then come the gleaners with their shouts of glee,
Bearing their sheaves along the dusty road;
Pleased, as when homeward flies the merry bee,
Singing with joy beneath its golden load.
And, as the evening's shadows gather round,
The watchful mother from the cottage near,
Comes to the garden gate to catch the sound
That falls so sweetly on her listening ear.

The hardy labourer, glad his toil is o'er,
Feels thrills of joy within his bosom spring,
To greet his wife beside the cottage door,
And hear within the cheerful kettle sing.
His heart rejoices at the pleasant sound,
When seated snugly in his easy chair,
He sees his children throng the table round,
Whereon is spread their simple, frugal fare.

He laughs and frolics with his bonny boy;
His wife well-pleased her needle plies the while;
And, at each outburst of her darling's joy,
Looks from her work with an approving smile.
But soon the sleepy father nods his head;
The sounds of merriment and laughter cease;
The last fond kiss is given, "good-night" is said,
And all the happy household sleep in peace.

. . . . .

The twilight shadows deepen in the west;
The gleaners' cheery songs have died away;
The faintly tolling bell is hushed to rest
Amid the stillness of the dying day.

Musing, I sit within the fading light,
And sigh to find life's harvest nearly o'er,
Whilst I, who loved so well the sunshine bright,
Have reaped no golden sheaves to fill my store.

I said, as o'er the past my thoughts flew back,
"It ne'er was mine to reap the bounteous fields;
'Twas mine, alas! to mark the reaper's track,
And glean, in fragments, what the harvest yields."
And then I thought of all the years long gone,
Of clouded summers that were all too brief;
Of sunny days that flew too quickly on,
And left me still without one single sheaf.

Where have I reaped? Where have I gleaned to-day?
What have I gained through all my wasted years?
Nothing but worthless flowers that fade away,
And transient smiles to hide my secret tears.
The rosy morn of life was o'er too soon;
Its sunny moments flew so quickly past;
Scarce had I waked before I found it noon,
And evening's sombre shadows coming fast.

Seed time had gone, but nothing had I sown
Save flowering phantasies that please the eye,
That withered quickly ere their bloom was blown,
And when I prized them most began to die.
'Tis now too late to sow, the time is past;
Yet I may labour in the Master's fields;
For he who labours but one hour at last
May share, perchance, the fruits the harvest yields.

Lord, let me use the hours that still remain,
To glean whate'er I can to fill thy store;
To fill thy garner with the golden grain,
Ere night shall come, and gleaning time be o'er.
Accept my offering then, though small it be,
It is not mine I give Thee, but thine own;
And, kneeling low before Thee, urge the plea—
Not of my merit, but thy grace alone.

WILLIAM CARTWRIGHT NEWSAM.

REV. ROBERT LAWS, M.D., F.R.G.S.,

Pioneer of the Livingstonia Mission.

HAPPILY, in these latter days, the "city without walls" grows so fast that it is not possible for readers, however well disposed, to keep themselves informed about every point in the growing and widening circumference of the "wall of fire" (Zech. ii. 4, 5). We will, therefore, before telling our readers something about Dr. Laws, describe in few words the origin of the Mission to which he has devoted his life.

Nyasa is called a lake with geographical propriety, but the name might easily mislead us islanders. It has 14,220 square miles of area, is 350 miles long, and its breadth varies from 16 to 60 miles; so that it is in fact a great inland sea, the ninth in size of the inland seas of the world. Only two lakes in Africa are greater—Bangweolo, not yet touched by missions, and the great Victoria Nyanza, out of which the Nile flows. It is the most southern of the three lakes which form so remarkable a feature of the centre of Africa. Tanganyika begins 260 miles north of it, and stretches to within 200 miles of Victoria. Lake Nyasa is connected with the Indian Ocean by the Shiré, which flows out of its southern end and joins the Zambesi, a circumstance which must always give it special importance as a highway into Central Africa.

David Livingstone discovered the lake about 1859, and, at the first meeting of the General Assembly of the Free Church of Scotland after his death, it was resolved to found there a Mission that might perpetuate his name and carry forward the noble purpose of his life. Considerable enthusiasm and much prayer accompanied this resolution; and, while large results have already been obtained, the spirit of prayer and genuine devotedness is undiminished. The organising and equipping of the Mission occupied some months; and another of the churches of Scotland, the United Presbyterian, furnished the most prominent member of the pioneer staff which set forth in May, 1875.



(From Photograph by Mr. J. Lamb, 91, Holburn-street, Aberdeen.)

ROBERT LAWS comes of the old Puritan stock which gave Duff and Wilson, Hyslop and Anderson to India; Robert Moffat and David Livingstone to Africa. Nothing is grander in the modern development of the kingdom of Christ, and nothing, we may add, is more profoundly instructive, than the manner in which the deep spiritual life of our country, forced into narrow channels by generations of persecution and social restriction, has proved its connection with "the throne of God and of the Lamb" by flowing at length in life-giving streams to all parts of the desert earth. From his father, who still lives, honoured and useful, in Aberdeen, the future missionary derived thorough knowledge of the Word of God and those intense convictions of his personal relation to the Lord Jesus which form the only reasonable and enduring ground of missionary devotion. He was born May 28, 1851. Self-denial began early. With his mind made up to spend his life in the service of Christ among the heathen, Robert Laws was also resolved to go forth with the full status both of an ordained minister and of a qualified physician. It was in his favour that his home should be in a University city, where he could obtain the secular and theological training required; but, on the other hand, all the cost of his education must be furnished by the labour of his own hands. He wrought at his father's handicraft—the same which Joseph and the Lord Jesus followed at Nazareth—in order to support himself and pay college fees; and he added years to his life by a rigorous system of early rising, two or three hours a day being thus secured for study before the day's manual labour began. The titles which we have printed after his name were thus earned by the sweat of his brow as well as by the faithful use of his brain. And his experience as a carpenter has proved of great value to him in Africa.

Dr. Laws' heart is a grandly single one; full of love to the Saviour and to men for his sake; humble, prayerful, utterly undivided. His friends began to make discovery of this when he was serving, in 1874—5, as a medical missionary in Glasgow. Small-pox became epidemic, and the young physician threw himself readily into the work of the hospital, when others, naturally enough, shrank from the loathsome disease. Thus, when the Free Church resolved on its Livingstonia Mission, the sister Church was ready to take part in the work by furnishing the first missionary, fully equipped and wholly devoted. He was ordained at Aberdeen, April 26, 1875, the venerable Dr. Duff taking part in the solemn services. While the Free Church manages the Mission, and has given to it many workers, the United Presbyterian continues its loving share in it by providing Dr. Laws' salary.

It was on October 12, 1875, that Dr. Laws and his party entered Lake Nyasa. The manner of their entrance was significant. A little steamer of 40-horse power had been carried out in plates and up the Zambesi and Shiré to the Murchison Rapids, where a land portage of sixty-five miles is necessary. Arrived at the northern end of these rapids, the plates were put together, and the *Ilala*, named after the spot where Livingstone died, was launched on that career of much usefulness from which she has never rested these fourteen years. The pioneers saw, as they moved into the great mysterious sea, mountain ranges on either hand, with peaks rising to 8000 ft. and even 12,000 ft.; populous villages of from 6000 to 10,000 inhabitants at intervals on the shore; smaller villages but more numerous on the hills; shepherds, fishermen, field labourers, and some blacksmiths; fifteen tribes or nations, speaking different tongues, inhabiting the wide shores; all without exception in total ignorance of civilisation and of the Gospel.

Of course we cannot attempt to give, even in outline, the history of the Mission during these fourteen eventful years. We can only mention some striking results.

In 1886 we asked the Secretary of the British and Foreign Bible Society how many of the languages of Africa had been reduced to writing since Livingstone died in 1873, and were surprised to learn that the number was fourteen. This did not include the Chinyanga language, which Dr. Laws found to be understood along the whole eastern shore of the Lake; for it was the National Bible Society of Scotland which printed an edition of the Chinyanga New Testament (2000 copies) in 1885. The translator came home in that year for the purpose of seeing it and certain catechisms and primers through the press; and in June, 1886, he returned, thankful for the past, resolute and hopeful for the future, a strong man every way, having accomplished much before reaching his thirty-fifth year. The impression he left on the minds of all who saw and heard him was of one who has the elements of true greatness.

Fourteen years is not a long period, and it is scarcely that since the Tidal "burst into that silent sea." The stations formed along its western shore, from Cape Maclear in the south to the Stevenson Road leading up to the Tanganyika plateau on the north, are six in number; there are ten schools with over seven hundred pupils; there are five Scottish missionaries and one (Mr. A. C. Murray) from the Cape Colony, four of whom are doctors as well as ministers; there are three teacher evangelists and three artisan evangelists, all from Scotland; there are four ladies working among the women and girls, wives of European missionaries; seven native Christians are doing mission work; and the contributions of the converts amounted in 1887 to £142 8s. 8d. The very greatest care is used in admitting candidates to baptism, so that the membership is as yet small; but the quality is good, as we shall see, and the progress made in education, along with the reducing of three other languages besides the Chinyanga to writing, furnishes the best hopes of future progress. There is a mission press at Bandawé, and a dictionary of the language has been printed.

In his delightful book, "Tropical Africa," Professor Drummond has made two or three short but emphatic references to what he saw during his visit:—

> The bright spot on Lake Nyassa is Bandawé—Dr. Laws' station—only a lodge or two in a vast wilderness, and the swarthy worshippers flock to the seatless chapel on Mhunga's Day, dressed mostly in bows and arrows. The said chapel, nevertheless, is as great an achievement in its way as Cologne Cathedral, and its worshippers are quite as much interested, and some of them at least to quite as much purpose. In reality no words can be a fit witness here to the impression made by Dr. Laws, Mrs. Laws, and their few helpers, upon this singular and apparently intractable material. A visit to Bandawé is a great moral lesson. And I cherish no more sacred memory of my life than that of a communion service in the little Bandawé chapel, when the sacramental cup was handed to me by the bare black arm of a native communicant—a communicant whose life, tested afterwards in many an hour of mist with me on the Tanganyika plateau, gave him perhaps a better right to be there than any of us.

On a later page Professor Drummond gives another glimpse of this man, Moolu, as "a commonplace black, who did his duty and never told a lie; and who, every night of the march, kept up a religious service with the men, addressing them with hearty earnestness and leading them in prayer." The consistency of his life made these efforts of Moolu respected and effective.

Another witness, Captain Lugard, with whom the writer had a long and interesting talk the other day, mentioned a case very similar—that of David, who had been sent to him as an interpreter by the workers at Blantyre. Like Moolu, David took every opportunity of preaching to his brethren, and his courage, faithfulness, and goodwill supplied a better warrant than ordination. He is, it seems, a stalwart giant, and a man of eager temper, which made a trial to which he was subjected the more severe. During his absence, suspicions arose as to the fidelity of his wife, which were ultimately proved to be not well founded; but the supposed seducer was David's enemy, and taunted him in a way hard to bear. David often came to his friend, Captain Lugard, for counsel about this sore trouble, and on one occasion he said, "You see, I could have killed that man easily"—very easily indeed, the Captain says—"but I am a Christian now, and I cannot do that."

The African Lakes Company followed the Livingstonia Mission in 1878, one purpose of its founders being to supply the missionaries with a means of communication with the world outside. This purpose has been admirably served, and the company has brought up the *Charles Janson*, a steam vessel, for the Universities Mission on the western shores of Nyassa, and the *Good News*, for the London Missionary Society to Tanganyika. It has founded eleven trading stations on the route from Quilimane to the Stevenson Road, and begun profitable and lawful trade. But for a year and a half now its agents have been attacked by the Arab slave hunters, who see plainly enough that their cruel and wicked practices cannot be carried on where lawful commerce exists. The position of the missionaries has thus become very painful and critical. They remain strictly non-combatants, and their work prospers; but a terrible uncertainty hangs over both their work and their lives. When Dr. Laws was at home, we asked him whether he came into contact with the slave trade, and his reply was, "One morning I went to the school and found no scholars, although the day before there had been plenty. At length one boy drew near, and I asked the reason. 'Have you not heard of So-and-so?' naming a girl of twelve, bright and comely, who had on the previous afternoon brought her piece of sewing to the teacher neatly folded, bidden her good bye, and gone off, tripping lightly with two companions, to her home only three miles distant. 'No,' I said; 'what of her?' 'Oh, she and her companions were seized on the way home and carried off in an Arab dhow to the other side of the Lake.' No wonder parents were chary of sending their children to school for a while."

The position is now much worse, and the letters that come home are heartrending. Captain Lugard, who had gone out for his health's sake after severe service in Burmah, was at Karonga's when the Arab attack began, and generously gave the Scotchmen and the many natives under their protection the benefit of his professional skill in defending their lives. In this service he was shot through both arms, and he has come home to consult with friends here as to what can be done. We asked his opinion about the missionary work he saw at Blantyre, and Bandawé, and Karonga's, and his answer, given with much emphasis, was, "My opinion is very high; very high indeed. The work is genuine." Then he told us the story of David, and spoke warmly of Dr. Kerr Cross, to whose skill he owes the restored use of his arms, and of the pleasure and profit of weeks spent with the Laws at Bandawé, and with Clement Scott and his companions at Blantyre.

Mrs. Laws—sister of Dr. Gray, of Rome—a whole-hearted and able worker, went out to join her heroic husband in 1879, the first white woman to enter that region of Central Africa. Her influence for good has been very great, and several ladies have taken heart from her example. So that, if once the monstrous Arab element could be eliminated, a very hopeful future lies before the Livingstonia Mission. Captain Lugard joins heartily in the words of Professor Drummond: "I will say of these missionaries, and count it an honour to say it, that they are brave, efficient, single-hearted men, who need our sympathy more than we know, and are equally above our criticism and our praise."

May we hope, and indeed ask, that what we have written may secure for Dr. Laws and his companions—men and women in the prime of life and labouring for Christ in circumstances of special trial—an interest in the prayers of those "that are the Lord's remembrancers" (Isa. lxii. 6, R.V.)? Let them not be forgotten by those who read this little sketch.

Since the foregoing words were written, a letter from Mr. Laws, in Aberdeen, says:—"The last good news from Bandawé was that four young lads, one middle-aged man, and three children, had been baptised. Twenty-two, including three adults and three from the steamer, sat down together at the Lord's Table; and these young men are the first-fruits of various tribes. Tried faith is precious faith."

Still later, a telegram has brought news which does not seem good at first. Rev. R. Bain, another hero, who has been holding the fort in Nyasaland for six years, has died of fever at Bandawé, when on the eve of returning to this country for his health's sake.* He was about to leave when the troubles with the Arab manstealers began, but turned back to help his brethren, white and black, in their time of trial. As Dr. George Smith says, in sending the sad news, "The Lord knows his own work as well as his own people;" and, as good old Mr. Laws says, "Tried faith is precious faith."

* A fuller account of Mr. Bain will be found in The Christian for August 2.

KESWICK.—Amongst the C.M.S. benefactions acknowledged this month is one of £100 "In Memory of the Keswick Convention."

NORTHFIELD CONVENTION.—3.

AMONG those who visit Northfield year after year, and take part in the Conference, is Dr. L. V. Munhall, the evangelist; he is a man of thorough-going views, which he expresses in a very vigorous way. He gave one day a highly stimulating address on "The Second Advent as the Blessed Hope of the Church." Another very interesting utterance was one by Rev. N. S. Gumbart, of Brooklyn, on "How to make an Object Lesson." He desires to reach the heart through the eye, and brings to his aid botany, chemistry, magnetism, &c., illustrating truth by experiments. Take, for instance, a magnet to the desk (he said), and illustrate the attraction of the Cross. It will draw a crooked nail as quickly as one that is straight. Show the children that the magnet will not draw gold—how the Church lost its grip by devotion to the world.

During the closing days of the Convention, Dr. Monro Gibson, of London, was a chief speaker, and proved to be a great favourite. His main theme was the Bible, in its wonderful structure, and the unity of purpose that runs through both Old and New Testaments. His address on this fascinating subject has been given at various times in this country, and was reported by us in some detail when he delivered it to the open-air preachers.

THE CLOSING DAY.

Sunday, August 11, was packed with services. At six in the morning a prayer-meeting was held in Stone Hall. Long before the hour of morning service, the streets were filled with teams driving in from ten miles round, and with guests of the Conference, all wending their way to the new church. That building was packed, many standing through the entire service. It was the universal testimony that Mr. Moody has seldom spoken with more tenderness and power than in his well-known discourse on "Qualifications for Christian Service." The points on which he dilated with marvellous energy were faith, courage, enthusiasm, perseverance, and love; his words came home with all the more force to those who know how pre-eminently he possesses the qualifications he urged on others. Some of his illustrations from personal experience were extremely pathetic. In his closing prayer, it seemed as if God spoke through him, and the listeners were awed as if before the burning bush.

Rev. J. Hudson Taylor, and missionaries from various fields, representing the great work of consecrated souls, filled up the afternoon and evening, rousing the great audience to a deeper consecration to the work of saving a lost world.

The Conference this year has brought together a larger number of representative men and women of the Christian world than has ever assembled here before. The subjects discussed have had a wider range. Personal responsibility to God for talents, the necessity of living a holy life, have been forcibly presented.

At this Conference, men and women from foreign and home lands, representatives of many important benevolent organisations, are given an opportunity to present their various claims, and to show their great need of help, and receive from Mr. Moody the most hearty public endorsement. Yet, when friends would speak of the imperative need of help for the Schools at Mount Hermon for boys, and the girls' Seminary, not a word of appeal would he allow. Young men and women are clamouring for admission, and hundreds have yearly to be rejected, because there is no room. The tuition and board at each school is but one hundred dollars a year, and it is purposed that this charge shall never be exceeded. Of course the annual expenses exceed the receipts, and the deficiency must be met by gifts of friends. The schools, while doing a grand work with present appliances, demand material help, in order to the greatest efficiency. Mr. Moody should be relieved of all anxiety as to the financial condition of these schools so dear to his heart. They have a right to an endowment which shall place them above all present and prospective need. Already they have sent out young men and women who are doing blessed service.

A correspondent of *The New York Evangelist* writes a somewhat critical notice of the Conference, in the course of which he says:—"A clergyman from Chicago, who announced as his theme 'Truths for the Times,' astonished the Conference by palpably socialistic utterances. He declared the old Gospel sufficient for the individual, but not for society. He justified strikes indiscriminately, and called on Christian people to sympathise with them. He quoted Henry George with approval. Indeed he plainly intimated publicly what he avowed privately, that he is a Communist. Mr. Moody was urged to repudiate such sentiments, or get some one to do it; but he declined on the ground that it would call out 'cross-fire.' We are able to say positively, however, that he has not the least sympathy with such notions, nor apparently had the Conference: for the speech alluded to fell flat, and a subsequent remark disapproving strikes was greeted with quick applause.

"The bulk of the Conference were, no doubt, engaged in City Missions and other forms of Christian work among the poor and lowly. This probably accounts for the fact that criticism of the churches, and even flings at them, were evidently enjoyed, and such flings were not infrequent. The feeling seemed to be that the churches are actually stumbling-blocks in the way of Christian work, and their pastors doing little or nothing to reach and save men. One heard this view freely expressed in conversation. There was an evident disposition to 'give it to the churches.' We heard one gentleman say that if he could have his way, he would burn up one of the leading churches in New York city (naming it), collect the insurance, and build three or four mission chapels!

"The implication, if not the direct assertion, has been that the Church is indifferent to the 'lapsed masses.' No lesson was more plainly taught by the Conference than that we should cordially recognise each other's work, and co-operate, without jealousy or suspicion, or invidious reflections. The Church could not dispense with its godly and zealous evangelists; nor could the evangelists carry on their work without the churches.

"The spiritual tone of the Conference is always high, and at times rises to a contagious fervour. Mr. Moody emphasised the fact that we were gathered to get an enduement of power for service. He pointed out the way, and the prayers ran steadily in that channel. The last few meetings were marked by much solemnity. There was zeal that a prayer-meeting at six o'clock in the morning could not chill; and it cannot be doubted that hundreds of Christians have had their faith vastly strengthened, and will be more intelligent and efficient servants of Christ for these days at Northfield."

THE ORPHAN HOME FOR LITTLE GIRLS, Burgos House, Sydenham-road, North Croydon, first opened in 1885, has had in all fifty-nine inmates. The histories of these little ones have in a number of cases been very sad, in some cases fatherless, in others motherless. During last year seventeen children were admitted, and six went forth to service; one of these has since been taken charge of by friends, while the rest are doing well in their situations, and giving satisfaction to their employers. Special needs of the Home at the present time are detailed in the annual report, which may be had from Mrs. Smith, the superintendent.

THE GOSPEL IN BRITTANY.

THE reality and importance of the work of Pastor Lecoat and his devoted wife in Brittany, is becoming more patent as the Breton Evangelical Mission steadily expands. For some time past a great need has been a mission-hall at Brest, and at last this has been supplied, the noble contributions of the poor Bretons being supplemented by liberal assistance from kind friends in England. The opening proceedings, a few days ago, were as encouraging as they were truly interesting. The pretty wooden building was crowded with men, women, and children, who listened with breathless attention to the addresses which were delivered.

Mr. Lecoat had a word for everybody—for the English visitors present, for the French people, and also for his much-loved Bretons. He told the story of Gospel work in Brest, and also delightfully discoursed upon the Gospel itself. The friends of the Mission said a hearty "Amen" to his hopes that the room would be blessed to many—that the preaching of the Gospel therein might be the means of the deliverance of large numbers from sin, ignorance, and superstition, and their introduction to a knowledge of the truth as it is in Jesus. The simple peasants themselves, who made up a goodly proportion of the audience, seemed quite charmed with the glad message, as it was so powerfully declared to them in their own tongue. Madame Lecoat also made a speech which went straight to the heart, and interpreted a few kindly remarks by Mrs. Alfred Ball, who has put the Mission under heavy obligations.

The attention of the people was marked throughout, but it became real joy on the announcement being made that in a very few weeks they would have the entire Bible in their own language—as now being brought out by the Trinitarian Bible Society. The chairman, M. Bougourd, of Guernsey, delivered an earnest address in French, appealing to the Bretons to give their hearts to God. Some of the children present had learned portions of Scripture for repetition on the occasion, and, although this part of the programme had to be abandoned, the little ones afterwards repeated the several passages in the hearing of friends of the Mission. A lady who was present writes: "Our hearts were very full, and we came away praising our King, who hath done such great things for these poor Romanists, and fully believing that He will incline the hearts of many more to help on this blessed work, which has his glory for its sole end." Communications respecting the work may be addressed to the Hon. Secretary of the London Committee, Rev. Dr. Bullinger, 7, St. Paul's-churchyard.

CAPE GENERAL MISSION.—Mr. Spencer Walton writes from Madeira that his little band of workers have had a fair passage so far. They were hoping to have a season of daily Bible study after leaving Madeira, and also to have opportunities of Gospel work.

THE NUN OF KENMARE AND CONVENTS.—A writer in *The Christian Irishman* says:—I never reckoned myself among the ardent admirers of the "Nun of Kenmare." After reading her autobiography, my feelings towards Miss Cusack are not a bit warmer. To all those Anglicans who are playing at sisterhoods—to Archdeacon Farrar and the rest—I would unhesitatingly recommend the perusal of this autobiography of the Nun of Kenmare, in which she lays bare a good deal of conventual life. They will there see that within the convent walls—not in one place, but in every place—there is as much of human nature at its worst as there is without them. Narratives of scheming, lying, envying, tyranny, hypocrisy, and insinuations of something far worse than these, make up Miss Cusack's record of conventual life; and it is to be remembered that she had not broken with Rome when this book was written, but was under the special commendations of the Pope. Let him that readeth understand.

An East End Free Library.

THAT the Bethnal Green Free Library is a very useful institution, exercising a highly salutary influence in the East-end of London, has come to be known far and near. A still more gratifying fact is that the reading-room is a centre of Christian instruction, and the lecture-hall a place where men's minds are informed in such a manner as to open them to the reception of spiritual truth. The publicans of the district have lost many customers during the twelve years the Library has been opened, and Christian workers have rejoiced to testify to steady and remarkable improvement in the lives of the people.

An institution which has an open door for the poorest man who may be disposed to consult the newspapers or read wholesome books must be a blessing to the community; popular science lectures, and talks on the many subjects which relate to life and its concerns, cannot but be beneficial to the many thoughtful, stay-at-home poor of an East-end parish. How much more definite, however, is the usefulness of the Free Library, when it is viewed as the college of the little army of resident Christian workers! We are glad to be able thus to include the modest little building which stands near the junction and station on the Great Eastern Railway as an important

CENTRE OF CHRISTIAN INFLUENCE.

Scripture readers and Sunday-school teachers, city missionaries and open-air preachers, Bible-women and other workers in the cause of Christ, are among the thousands who are benefited by the institution. They have the freest access to the commentaries and other theological books, as well as the periodicals which assist and encourage them in their labours. On Friday nights these visitors are generally present in strongest force, and a section of the reading-room is reserved for them, and supplied with writing materials. Here studies are prosecuted which have their fruition in the Sunday sermon, plain talk, or Bible lesson. The assemblage of these earnest workers, bent upon the gathering up of thoughts for the highest of purposes, is something beautiful to think about. Still more impressive is the fact that, in helping the cause of Christ, the Free Library more than justifies its existence as a philanthropic institution. The secretary and librarian, Mr. G. F. Hilcken, who from the first has had the noblest ends well in view, is ever ready to assist this interesting class of "readers," by directing their attention to the right sources of information and thought.

Moreover, the members of local young men's societies know that on whatever subject they may propose debates, knowledge may easily be procured from the Library. Should a discussion on (say) temperance be imminent, no one need tell Mr. Hilcken, for he is made aware of the coming fray of words and opinions by applications for the latest and best books on the subject. Again, some young man undertakes to read a paper on "Smoking: Is it Injurious?" All the books on the topic are at once brought out. The probability is that healthy exchange of thought in the district would be greatly reduced were the Free Library closed.

A SPLENDID BAND OF YOUNG MEN

use the place, greatly to the encouragement of those who have its best interests at heart. They assemble in evening classes for Bible study, New Testament Greek, shorthand, wood-carving, book-keeping, and other purposes. One young man who began to read on Christian evidences at the Library went through a course of theological training, and is now a minister of the Gospel. Others hope to follow him, and are receiving careful attention, while advanced readers are furnished with introductions to the Library of the British Museum. Lads who have nowhere to go during the winter evenings are also welcome, and by attractive books they are made to love reading. They are thus kept from evil courses, and prepared in due time to enter the advanced classes. The decidedly evangelical books and periodicals of the institution are, we are pleased to learn, largely sought after.

From a beginning of 500, the library has grown to 20,000 volumes, publishers and authors having willingly contributed to fill the shelves. With the good Lord Shaftesbury as an early supporter, and Lords Aberdeen and Kinnaird among present active sympathisers, the Library has had influential friends. It is hoped that increasing prosperity is in store, and that the scheme for the erection of a larger building will be pushed forward with all speed. The present lecture-hall and reading-rooms are much too small, and the accommodation for books is quite inadequate. Some substantial promises have been made towards the needed £10,000.

THE WOMEN AND GIRLS

are not overlooked in the admirable arrangements. One of the most successful classes is that in which factory lasses are taught to use the needle. At work in the factory they cannot learn this, and in many of their homes sewing is a neglected art. The sewing class was opened in response to a request from some of the girls themselves, and the only available room could at any time be filled twice over. Some have done very creditable work after six months' instruction. Other young girls, who would be in the way, and perhaps unhappy also, at "home," are gathered in evening classes and taught to read.

Some of the lectures delivered under the auspices of the National Health Society have been a great attraction to the women of the neighbourhood, who have thereby received instruction calculated greatly to benefit their children. Occasional musical evenings have sent all classes home in good spirits, benevolent visitors from the West-end having attended, and sustained the honours of entertainers on several occasions.

The work is good all round, and as successful in operation as it is pure in motive. The institution is philanthropic, not religious; yet philanthropy, begotten of Christianity, helps religion in more ways than we have been able in this short sketch to specify. Though serving all the purposes of a public library, the institution has no subsidy from public sources, but is maintained by voluntary contributions. To cap other acts of generosity, the committee makes grants of books and periodicals to workhouse infirmaries, workmen's clubs, coffee-houses, police-stations, Sunday-schools, small libraries, and other institutions. Of course it could not give unless it first received, and we are happy to find that, from the Queen on the throne to the poorest of the people, presents are occasionally sent. We advise such of our readers as can visit this interesting library to do so by appointment with the courteous librarian, who will unfold to them a tale, and, maybe, show them sights, which will greatly refresh them in the service of Christ.

MISS MITTENDORFF'S ORPHAN HOMES at Epsom are, as is well known, sustained by the loving gifts of those who fear Him who is the Father of the fatherless. At this time of year, when many friends are travelling, the good work is likely to be somewhat overlooked. Miss Macgrath, who manages during the continued illness of Miss Mittendorff, simply trusts the Lord to supply the daily needs, so helpers are not actively looked up. We have, however, been informed that of late the little ones have learned to appreciate the significance of the prayer, "Give us this day our daily bread." The living has, in fact, been "from hand to mouth," and a few days ago no bread could be bought, as there was no money in hand. We are sure that the present want of the fatherless will be supplied as soon as it becomes known to our readers.

LONDON YOUNG WOMEN.

LAST year's report of work in connection wit the London Young Women's Christian Asso ciation describes much earnest endeavou attended by encouragement more real and dee than can be recorded. The operations of th Association are as varied as are the needs girl-life in the Metropolis, and, as fresh develop ments take place, the membership goes o increasing.

The several Homes connected with the Asso ciation are proving very useful. One has bee opened opposite one of the chief entrances t the Paris Exhibition, 40, Avenue Suffren. Her the bar-girls, waitresses, and Exhibition em ployées are gathered for pleasant evenings, an also on Sunday afternoons. The Factory Helpers Union has greatly prospered. On all hand doors are open to ladies who will visit factorie and laundries. The short service, with hym and Gospel address, in the workrooms, week b week, has been used to bring many a careles one to a knowledge of the truth, and the heart welcome given by the employers, as well as b the girls, proves that the influence brought t bear is really bringing forth fruit. The educa tional work is full of interest, and technica instruction is by no means overlooked.

Under the head of protective work, the Asso ciation reckons the Park Mission, Employment Agencies, Travellers' Aid, Restaurant and Public-house Visitation. The park visitors go after the stray girls so often found friendless and homeless in the parks, just dismissed from a situation, or newly arrived from the country, waiting for something to turn up. Invited to meetings, these young women find safe friends, and are guarded from the dangers of city life. The policemen, also, have cards to give girls they come across needing help, and many a one have they befriended by sending them to the Institutes. After reviewing other operations, the report says: "What we desire for every girl who comes into contact with us is that she may see and feel what Christ can do for her. We wish to supply our shops with better assistants, our work-rooms with better work-girls, and our factories with purer factory girls. We wish to remove the reproach often cast at our Christian land, that employers do not care for the employed. As Christians, we do care."

Many members of the Association take an active part in helping on the protective work. Although there are a number of labourers who thus throw heart and soul into endeavours to secure the salvation of London girls, there are certainly none too many. Indeed, the needs of the Association are manifold and various, and those who can help will receive into their own bosom a great blessing for all they do in the name of Christ, and for the good of our daughters. If there are grounds of cheer, there are also causes of discouragement, but the workers do not allow themselves to be daunted by these. Copies of the report and other information may be had from the Secretaries, 16a and 17, Old Cavendish-street, W.

JESUITS IN CANADA.—A very rousing address on this subject was lately given by Rev. John Mackie, of St. Andrew's Church, Kingston, Ontario. Towards the close he said: "Jesuits are no terror to us. We fear them no more than the Prime Minister of Canada fears them. We know them, their oath, their artifices, their morals, their ends. Their history will be repeated. They will be foiled, and beaten, and driven from our midst as the emissaries of Satan; but we are determined that, knowing them, we shall not exemplify the fool, and invest them with power to harass and annoy and hinder us in the diffusion of the pure Gospel of Jesus Christ, the only and all-sufficient Saviour and one Mediator between God and man, and so retard for centuries the true prosperity and glory of the land and the coming of the kingdom of Christ."

Personalia.

Mr. E. J. Mather has resigned his position s Director of the Mission to Deep Sea Fishermen.

The late Sir W. McArthur.—Rev. Thomas I'Cullagh, an ex-President of the Wesleyan Conerence, is busily engaged preparing the biography f the late Alderman Sir William McArthur.

Rev. F. B. Meyer is back at his post at Regent's Park Chapel, looking fresh and well rowned after his Norwegian trip, and a stay among he Ross-shire hills at Strathpeffer. He is one of he speakers at the Carlisle Convention this week.

Misses Leitch have succeeded in raising over 0,000 dollars in Great Britain and the United States for Jaffna College, a school for training ative missionaries in Ceylon. Of this amount 0,000 dollars were given by a personal friend of he ladies in America.

Rev. Dr. Fulton is now on his way to the United States, but hopes to return to this country nd resume his crusade against Romanism. Before eaving he addressed some large and interested atherings at Liverpool. A friend has given him £25 to help in distributing his book, "Why Priests Should Wed."

Dr. Pentecost has arranged to give another ear to Gospel work in Scotland. He hopes to ommence the autumn campaign at Newport-on-Tay about the 20th inst., and his engagements xtend to the close of May next. In another olumn will be found some account of his open-air ervices

Rev. Dr. Doudney, vicar of St. Luke, Bedminster, Bristol, has entered on the jubilee year of his editorial labours in connection with *The Gospel Magazine*. Dr. Doudney's predecessor, Mr. Walter Row, was editor for forty-three years. Rev. Augustus Montague Toplady (author of the "Rock of Ages") was editor in 1775-76, and wrote wenty-four hymns for its pages. From its commencement in 1766, this magazine has been conducted on Protestant and evangelical principles.

Rev. Dr. Alex. Robb, once a missionary at Old Calabar, West Africa, in connection with the United Presbyterian Church of Scotland, and who as for the last twelve years been labouring at Kingston, Jamaica, as pastor of St. John's Church, and principal of the U.P. College, is at present in Scotland, where he has come previous to going to settle in Australia. When he was leaving Jamaica recently, the Kingston Presbytery expressed deep regret at parting with Dr. Robb, and testified to the high esteem in which he was held for his personal worth, his attainments, and his labours in Jamaica and in Africa.

Bishop Sargent, of Tinnevelly, has been more than fifty years a missionary, and, though he is now in great physical weakness, his heart is still aflame with the old passion. Looking back, he says, he has no regret at having spent his life in Indian mission work. He declares that he would gladly give ten thousand lives to the same toil if he had them. A retrospect of fifty years in Tinnevelly reveals enough progress, he thinks, to make all faithful men thank God and take courage. The grand old worker is still "at it," so far as his enfeeblement will allow, and is waiting joyfully that summons from his Master which cannot long delay.—*Harvest Field.*

Mr. John Kensit, the well-known Protestant bookseller of Paternoster-row, in his crusade against Romanism and Ritualism, has come into conflict with Mr. Labouchere. The editor of *Truth* declared in a recent issue that Mr. Kensit ought to be prosecuted for publishing a pamphlet called "The High Church Confessional," in the same way as Mr. Vizetelly was prosecuted and sent to prison for publishing translations of Zola's works. Thereupon Mr. Kensit wrote requesting an apology under threat of legal proceedings. In last week's *Truth*, however, Mr. Labouchere returns to the charge, and in a three-column article declines to apologise, stigmatises the pamphlet, and finally again calls upon the Vigilance Committee to prosecute. *The Record* points out that the case of Mr. Kensit bears no analogy to that of Mr. Vizetelly. Mr. Kensit in his pamphlet has only quoted a passage here and there—and by no means the worst that could be selected—from "The Priest in Absolution," with the obvious intention of warning the public at large of the polluting character of the Confessional. Meanwhile Mr. Labouchere's attack is giving a strong impetus to the sale of the pamphlet, which is now in its eighth edition.

Dr. Cunningham Geikie, of Norwich, author of the "Life of Christ," is now writing the suggestive Jottings for *The Sunday School Times*, in place of the late Rev. Dr. Alfred Edersheim.

Mrs. Frederika Nielson, a gifted Norwegian actress, who determined after her conversion to devote her gifts to evangelistic work, is now (says an American paper) evangelising with the Norwegian-Danish church at Oakland, California.

Miss Dow, daughter of Gen. Neal Dow, is an invalid. For years she has been confined to her chair. During this time she has studied and mastered the French, German, Spanish, Russian, and Greek languages, and can read equally well in each.

Dr. Samuel Crowther, the negro bishop of the Niger, West Africa, is expected in England again shortly; the chief object of his visit will be to confer with the committee of the C.M.S. as to proposed changes in the missionary arrangements of his diocese.

The late Rev. G. Wade Robinson.—Mr. Robt. Wilson, Broughton Grange, Carlisle, writes to *The Life of Faith*:—"I would ask you to state that the family of our late brother, Rev. Wade Robinson, of Brighton, author of some of the sweetest Convention hymns, is in circumstances in which some kind and loving help would be acceptable. Any pecuniary aid sent to me will be duly acknowledged."

Dr. Monro Gibson, says *The New York Evangelist*, has come among us for a little, by way of a respite from his many and successful labours at home, and in order to revive his pleasant memories of us, when formerly a pastor in Canada, and later of the Second Church of Chicago. He preached to large congregations, considering the season, in the Fifth-avenue Church (Dr. John Hall's). Dr. Gibson will be warmly welcomed wherever he goes, and it may be, will be again invited to take up his home among us.

Rev. J. Jones, late missionary of Maré, Loyalty Islands, is expected soon to return to his family in Sydney. Notwithstanding the inability of the French Government to substantiate the absurd charges laid against him, and the complete clearance of Mr. Jones's character, the French authorities veto his return to his station, from which he had been so unjustly and roughly expelled, and refuse to grant him any compensation for the wrongful act of their representatives at Noumea. They merely *promise to make inquiry* regarding his property left at Maré.

Dr. Macfadyen, of Chorlton-road Congregational Church, Manchester, is sketched both by pen and pencil in the September *Quiver*. "His work," says the writer, "is extensive and varied. Judging from the number and diversity of the institutions of the church, and also the number of denominational and ecclesiastical organisations with which he is connected, we should say that Dr. Macfadyen is a most laborious and persistent worker. His power of organisation is very great, and in all his arrangements he is very methodical. In his pastoral work he makes a point of visiting the families of his large congregation of 1400 persons at least once in every year."

Dr. Alex. Maclaren.—Rev. Dr. Cuyler, in a letter to *The New York Evangelist*, tells of a visit to this Manchester "prince of preachers." He says:—"The Doctor wears no pulpit robes, not even a clerical white necktie. He does not look old for three and sixty; his thin face has become broadened and browned by his trip to Australia. For about forty minutes, without a line of manuscript, he poured forth a bright, pure, clear stream of devout and quickening thought—like one of the crystal rivulets of his own Scotch Highlands. Dr. Maclaren devotes but little time to pastoral duties, gives his whole thought to a single discourse on the Sabbath, and 'strikes twelve' every time he enters his pulpit. One of these days he may be induced to visit his thousands of readers and admirers in America."

Rev. J. D. Kilburn, since leaving St. Petersburg, has been travelling in Esthonia, Livonia, and Finland. He purposes spending the present winter in trying to help scattered workers in the North, and in preaching in neglected places. He lately preached on two Sundays to the little English colony in Tammerfors, where there had been no English service for more than four years. Mr. Kilburn has been seeking in every place to arouse a deeper interest in the spiritual welfare of the young and to promote Christian union.

DR. PENTECOST IN SCOTLAND.

DR. PENTECOST has continued his outdoor addresses to non-churchgoers in Edinburgh and neighbourhood. On Sabbath afternoon, August 24, he took up his position on the beach at Portobello. The people stood on the sands and promenade, and made a very large assemblage. The change of scene from the Queen's Park, in which he preached on previous Sabbaths, had a significance which was discerned by some of his friends, and indicated in his preaching. As the services at the Queen's Park, with its imposing natural surroundings, were suggestive of the Sermon on the Mount, so the meetings on the shore at Portobello, in view of the broad expanse of the waters of the Forth, brought to mind scenes in which the Son of Man was the central figure on the margin of Gennesaret's Lake. The suggestiveness of these movements was further emphasised by the fact that last Lord's Day the Gospel message was delivered in the highways and byways of men, as far as they are represented in the streets of the Canongate.

At Portobello the discourse was based on 1 Cor. xv. 1, "Moreover, brethren, I declare unto you the Gospel which I preached unto you, which also ye have received, and wherein ye stand." A deluge of rain compelled a shortening of the address, and precipitated a hasty retreat by preacher and people. At Canongate, Dr. Pentecost spoke from a waggonette at the top of Jeffrey-street, facing the old site of the Netherbow, famous, not only as an old landmark, but as the place where the heads of so many Scottish martyrs were displayed for the public edification and warning. He chose as his subject the story of the Pharisee and the publican, and the discourse was highly appreciated by a large congregation.

COMING CONFERENCES.

THE autumnal provincial Conference of the United Kingdom Band of Hope Union will be held at Edinburgh on Saturday, Sept. 21. There will be district meetings in the chief centres of the south and east of Scotland, and on the Lord's Day special sermons will be preached in the leading churches of the city. On the three following days various phases of temperance work among the young will be the subject of discussion at several meetings in the Waverley Hall, Waterloo-place.

The Salisbury Conference will be held on September 23 to 27, in the Maundrel Hall. The subjects for the morning Conference will be: (*a*) the *calling* of the saints; (*b*) the *patience* of the saints; (*c*) the *inheritance* of the saints. The evenings will be devoted to: (*a*) the believers *in* Christ—safety; (*b*) Christ *in* the believer—power; (*c*) the believer *with* Christ—glory.

The Manchester Convention has been fixed for October 29, 30, and 31, in the Conference Hall, Strangeways. The subject chosen is "The Life of Faith;" the first day to be devoted to heart-searching, humiliation, and confession before God as a preparation for the life of faith; the second day to a consideration of the life of faith and its conditions; and the third day to "How this life may be entered upon, and its growth and progress maintained."

The first annual Christian Conference for the deepening of spiritual life will be held in St. Paul's Church room, Dorking, from October 7 to 11. The opening sermon will be on the Monday in St. Paul's Church at 8 p.m.; the praise meeting on the 11th in the Church room. Revs. J. J. Luce, H. G. Thwaites, and others have promised to be present. Circulars of the Conference will be sent to anyone applying to Rev. H. C. Sturdy, The Vicarage, St. Paul's, Dorking.

Final arrangements have been made for the Church Congress at Cardiff, to be held on the first four days of October. The special services will be held at St. John's, St Mary's, and St. Andrew's churches; the preachers being respectively the Archbishop of Canterbury, the Bishop of Derry, and the Bishop of Lichfield. The notable laymen among the selected speakers are Professor Sir G. Stokes, M.P. (President of the Royal Society), Mr. Lewis Morris, Mr. W. L. Courtney and Mr. Edward Terry. Mrs. Henry Kingsley will speak on "The Church's Care of Children."

THE CLAIMS OF CHILI.

We have received from the Chili Mission of the American Presbyterian Church an appeal for prayer on behalf of that South American Republic which we earnestly commend to our readers. The writer says:—

"We gratefully acknowledge past blessings, and are thankful for the achievements and concessions of a liberal government; for the marked spirit of tolerance recently shown toward the propagation of a pure Christianity among this people; for the preaching of the Gospel many years to the foreign communities on these shores and more recently to the Chilians and to a few Indian tribes; for the many copies of the Scriptures scattered among various classes; for the seed sown by tracts and papers in thousands of human hearts; for the little companies of believers here and there who have not been ashamed to own the name of Him who called them into his own marvelous light, and for those who have been led by the Divine Spirit to consecrate themselves to Christian work in Chili. Yet, we cannot shut our eyes to the pressing needs around us, and we are constrained to ask you to become fellow helpers in prayer with us in the work of the Gospel of Christ in Chili. Romanism has blighted these shores and enthralled this people for centuries. A reaction is taking place; but, excepting in a few instances, it is not toward the religion of the Bible. The great trend is toward infidelity and indifferentism. The natural fruits of both are seen in the confused and sad state of opinion and practice regarding religion and morals.

"The present is a time of opportunity. A beginning has been made, and special indications of Providence have been vouchsafed. The agencies at work in Chili are the following, viz: thirteen Protestant churches among the foreign communities; five boarding and day schools, and three Spanish preaching stations under the Taylor Mission of the American Methodist Church; a seamen's Mission in Valparaiso harbour; the Valparaiso Bible Society, employing several colporteurs; a Mission to the natives of Tierra del Fuego, under the care of the South American Missionary Society of England; and the Evangelical Union or Chili Mission of the American Presbyterian Church, The work of this latter is largely among the Chilians. The demands of the hour may be expressed by two words, *Immediate Occupation of the Entire Field*, and a *Gracious and Mighty Outpouring of the Holy Spirit*. Pray that the messengers of Christ may be speedily sent to the large colonies of foreign peoples on these shores, to the dominant Spanish Chilian race, and to the untouched aboriginal tribes. Nor can we pass by the fields north of us, the United States of Colombia and Peru, in which there are very few labourers; also Bolivia, Ecuador, and Venezuela, almost entirely unoccupied. Plead with our God that these neglected fields may immediately hear the Gospel. Pray for the Christians of Protestant Europe and America that they may appreciate their vast responsibilities for money, men, and practica interest; also their wonderful opportunities for *now* undertaking and carrying out our Lord's great command to disciple all nations."

The appeal is signed by seven members of the Mission, resident in different parts of the country; one of them being our correspondent, Rev. W. B. Boomer, Casilla (P.O. box 19), Concepcion, Chili.

EXETER HALL.—At Exeter Hall, Strand, on Sunday afternoon, Mr. Oscar Owers delivered the first of a series of five discourses on "Christ and Inspiration," arranged for the five Sundays in September. Mr. Owers will also give a series of "Bible Talks" at the daily prayer-meeting at Exeter Hall, during the present month, from one to two p.m.

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The "CRUELTY to CHILDREN" ACT.

The Act for the Better Prevention of Cruelty to Children, to which the Royal assent has just been given, introduces small and defenceless children into conditions of life which will be as much to the credit of the country as they will be to the benefit of the children. The substance of the Act is divided into two parts, the first relating to child treatment, the second to child employment. The former has three main points. No longer will it be necessary to prove that the neglect or abandonment of a child has caused it to be chargeable to the rates, the fact of such neglect having caused "unnecessary suffering" will be sufficient. The age of child-protection is to be fourteen for boys, sixteen for girls. Another important point is that "any person" who has the custody, charge, or control of a child is responsible for its proper treatment. If a child is "found wandering," the person whose neglect drove it from home will be imprisoned and fined. One of the most drastic changes in the law is that children may be taken away by order of the Court from those who ill-treat them, and given to the nearest relatives, or to any person able and willing to undertake the custody of them (this includes institutions); the Court may order payment of maintenance by the guilty parent.

With regard to the employment of children, the child-beggar is no longer guilty, but the person who sends it out to beg; local authorities may order prohibited hours for child street-hawking, but it is everywhere forbidden between 10 p.m. and 5 a.m. No child under ten may perform in public for profit, with the exception that particular children may be licensed for theatres if the theatre is placed under the Factory Act inspectors. The rest of the Act deals with procedure. One or two changes may be noted. The police can arrest anyone they see ill-treating a child and exposing it, or in any way inflicting on it unnecessary suffering. Children may be taken out of the custody of their injurers pending inquiry. Search-warrants may be obtained. No child, whether sufferer or witness, will be excluded from Court because it does not understand the nature of an oath. One parent may give evidence against another; and the accused may give evidence for himself. The Act applies to the whole of the United Kingdom, and the National Society for the Prevention of Cruelty to Children, which prepared it, is now extending its committees for its enforcement to the same area. Its office is, 7, Harpur-street, Bloomsbury, London, W.C.

C.M.S. MISSIONARIES.—There will be a goodly number of missionaries going forth this autumn. As far as we can see at present (says *The Church Missionary Intelligencer*), there will be about forty, including wives, returning to the mission field, and about fifty going out for the first time. The latter figure includes about twenty-five clergymen and fourteen or fifteen single ladies. Never before has the Society sent forth such a reinforcement at one time. The lady missionaries are for the most part either wholly or partially honorary; it is for the men that we want our missionary boxes filled.

MR. SPURGEON AND THE BANQUET.—An invitation was sent by the Sheffield Master Cutler-elect to Rev. C. H. Spurgeon to attend his forthcoming banquet. Writing in reply from Westwood, Beulah-hill, Upper Norwood, Mr. Spurgeon says:—"You are most kind, and so is the Master Cutler, but I am so taken up with work that I must not leave home. Really I am not a man for a feast, even if I could come. Our Lord Mayor pressed me to meet the Archbishop and bishops at a banquet, but I could not bring my soul to it—the banquet; I had no objection to the bishops. Last week I had tea at the Archbishop's, and luncheon with the Bishop of Rochester; but the banquet was out of my line. I am best at my own work. Still, God bless you and the Master, and all the good folk!"

AMONG ZULU KAFFIRS.

The Mission to Zulu Kaffirs which Mr. an Mrs. E. Clarke have for more than ten yea superintended at Ixopo, Natal, has its chee ing as well as its discouraging features. The are now four stations, which are centres light and peace in the midst of heathen dar ness and cruelty. Copies of the report may had from Mrs. S. Fothergill, Pierremont-cre cent, Darlington.

We are glad to read that the congregation at the mission-rooms have increased of lat and that the schools are flourishing. Th children are taught to read English books, an translate each sentence into Zulu. By thi means their minds are trained and enlarged and they are rendered much more fit than the would otherwise be to work with or for whit people in after life. Many of the scholars sho really good abilities, and the progress made very gratifying. On the other hand, the poo women and girls are severely beaten by the fathers and husbands—in reality their owner —as soon as they show an interest in Divin things. Sympathy with the people in the bodily ailments is an important part of M Clarke's work, and a small hospital, in whic to nurse patients, has become a manifest nee We rejoice to learn that, notwithstanding th indifference of many people, both black an white, there are signs of the Holy Spirit work in the hearts and lives of not a few wh have come under the influence of the Mission

THE HOMES FOR LITTLE BOYS.

Having closed its first quarter of a century this excellent Institution has now a history o its own. The founders of the Homes at Far ningham and Swanley were the first to intro duce the cottage system into the administratio of an orphanage, and they have not only ha reason to be gratified at the result, but th pleasure of seeing their example copied in man directions. It was last year reported that tw houses at Farningham were closed for want o funds; these remain closed, though no boy have been refused admission in consequence Some of the other houses have, however, mor than their normal number of inmates, and i would be well if the two houses could be re opened. The secretary is Mr. B. Clarke, Ban Buildings, Ludgate Circus, E.C.

There are 290 boys at Farningham, and 19 at Swanley. A good proportion of them wor all day at trades, and attend evening scho during the winter. The day-school boys ar doing well, passing creditable examinations i subjects beyond the three R's. The superin tendent, Mr. Silas Lee, says in his report "We have had much to try us, and have ofte times been disappointed. It is no easy matte to manage a house of thirty boys properly, an to inculcate those moral and Christian virtue which are essential to a happy and useful life The 'fathers and mothers' of the variou homes are rewarded when they hear of a 'old boy' doing well in life; for, thoug they are encouraged from time to time, sti they are oftentimes tried and perplexed." M John H. Gregory, the head master, says "The industry of the boys in the variou trades enables us to do very much more fo them than could be done if they only attende school, and there is every reason to believe tha the knowledge they gain will be most useful t them in days to come. Every visitor we hav had has expressed strong approval of our work and perfect satisfaction with the look an bearing of the boys."

RHYL, NORTH WALES.—Mr. T. L. Saye of the Children's Special Service Mission, write to commend the Y.W.C.A. Institute in this tow as a holiday home for young ladies needing chang and rest. In Miss Kate Crawford, the secretar he says they will find a kind and considerat friend. The address of the Institute is 19, Wale street, Rhyl.

HUNGER IN EAST LONDON.

HE strike of dock labourers has imposed ressing duties upon Christian workers in East ondon. At the best of times there is much ccasion in that region for the wealthy to ghten the burdens of the poor; but of late, hile thousands of bread-winners have been on rike, and in receipt of no wages at all, the eed has been acute in the extreme. As long s the strike lasts it will be incumbent upon llowers of Christ to exert themselves to feed he hungry and care for the neglected and estitute. To such as would now commend he love of Christ to the men, women, and hildren of East London, the wisdom or otherise of the strike is not a question on which trong economic opinions need be held. Neverheless, the cause of the strikers has the support of men of undoubted intelligence and onour, so the Christian philanthropist may ell throw the utmost vigour into his endeavour o remove the sting of starvation from the nfortunate struggle.

We are glad to announce that the superinendents of various missions have promptly isen to the emergency. Nearly two thousand aily of the wives and children have been fed t the Great Assembly Hall, Mile-end-road, E. Ir. Edwin E. Kerwin writes:—"I am unable, lthough my funds are exhausted, to cease iving these meals. The famished faces of hose who come for a loaf of bread and a mug f cocoa still appeal for more to stave off the ains of hunger. They wait about our gates rom eight o'clock in the morning for this very mall meal. How can I turn a deaf ear to heir cry?" Our readers know that Mr. F. N. Harrington and his helpers will not lose the itting opportunity of pointing those who are hus fed to Him who is the Bread of Life.

The operations of the East London Wesleyan Mission extend over a district in which beween 2000 and 3000 strikers reside. Therefore Mr. John Jameson and his fellow-workers have heir hands very full. The poor men know the superintendent, Rev. Peter Thompson, who is at present in Scotland, is their warm friend, and they have been delighted to find others of ike spirit in St. George's, the Old Mahogany Bar, and Paddy's Goose. Tickets for food have been distributed in large numbers. Mr. Jameson writes:—"We are helping families where here are six, seven, or eight children. We shall give a free breakfast to the men each morning while the strike lasts, and soup for the wives and children. Address replies to John Jameson, 242, Cable-street, E." The Salvation Army, at its Limehouse Shelter, has also supplied many thousands of meals to the poor, at nominal prices. Mr. W. Chorley, of the North-East London Gospel Mission, 2, Marquess-grove, Canonbury, N., has been distributing rice and oatmeal among the mothers of the Isle of Dogs.

Notwithstanding the efforts of these workers, many of the needy have to go empty away. A writer in *The Times*, describing a body of strikers, says:—"Ragged and famished in appearance, they yet behaved extremely well. But behind these sights of wretchedness lay much more of invisible misery and pain. The crowd of hungry human beings was composed entirely of men, but to them belonged women and children innumerable, who were, in all probability, suffering something akin to torture. For them sympathy has done much and will do more, but the call upon the resources of charity has been sudden, and they can hardly be expected to be equal to the emergency."

The fear thus expressed seems only too well-grounded. Yet by prompt giving it is hoped that much suffering will be averted, and treasure in abundance be laid up by Christian people for the time when Royal account will be taken of acts of kindness to such as are hungry, thirsty, and naked. Not only are the strikers and their dependents affected, but also many people in a small way of business. We have been asked to appeal for funds to help the various workers, and we do so right earnestly, and trust the response will be both spontaneous and liberal.

Letters to the Editor.

CHAPLAINS AND ARMY SCRIPTURE READERS.

SIR,—We have in your correspondent of last week "A Daniel come to Judgment!" There is one thing quite clear—that Mr. Cecil Smith is ignorant of the very first principle which prevails in the Army—viz., discipline and obedience to all constituted authority; as also of the fact that no man can enter any garrison or camp except by permission, nor would any man be permitted to enter as a Scripture reader except by the authority of the officer commanding and of the chaplain in charge of the troops. The Army Scripture Readers' Society is the only authorised mission to the soldier inside the barrack gate or camp.

Your correspondent is himself evidently averse to any church discipline or spiritual control of any kind whatever, and would have all the Army Scripture readers follow in the same wake; each man free to do that which is right in his own eyes. I am thankful to say that we have not yet arrived at that state of perfection, or we should very soon learn what disunion meant. His sweeping assertion that "most of the chaplains in the Army are teaching doctrines contrary to the Word of God" needs no comment from me; it is as reliable and truthful as his supposition that Mr. Cummings has been forbidden to work in the Camp "because so many got converted." He cites, to strengthen his assertion, the chaplain of the Bristol garrison, but there is no Army chaplain in the Bristol garrison; the ministerial duties are performed by a civilian clergyman, nor is there a Scripture reader in this garrison. It is a cause for thankfulness that there is a growing confidence between the Chaplains and Readers. The Army would be nothing but an armed mob, were it anything but one great machine, each part fulfilling its own special work, but forming one harmonious whole. So with spiritual work in the Army—the chaplain, the Christian officer, and the Scripture reader have each a distinct and definite work to do, which can be efficacious only so far as, irrespective of doctrines and dogmas, all are actuated by one desire, and strive in united effort "that God in all things may be glorified through Jesus Christ."
—Yours very truly, W. I. EVERED POOLE.
Rockholme, Southampton.

ANTI-ROMANIST LITERATURE.

SIR,—I am deeply interested in the letter of Rev. C. H. Mercer, entitled "A Call to Individual Effort against Romanism." As a constant reader of THE CHRISTIAN I ask permission to say a few words on that subject, not for the sake of showing what I have done as an obscure individual, so much as to show what can be done by those who are willing to work. I earnestly pray many will do so.

Some time ago an aged saint of God gave me a copy of Banks's 5s. edition of Pastor Chiniquy's "Fifty Years in the Church of Rome." I read it, and said to myself, "This book is wanted in priest-ridden Brighton, and it will do its work." I thought and prayed about it, and then went to my bookseller, and inquired whether he had the book in stock; the reply was "No." "Will you get two dozen copies if I undertake to help you to sell them?" He said, "Yes." I thought if we could only sell two dozen I should be thankful, so I went to my Bible-class and told them about the book, and asked if they would like to have one. The reply of several was, "Yes; but we cannot afford it." "Oh, yes, you can; for the bookseller will let me have as many as I want, and allow me to pay when I like. You can each have a book at once, at the usual cash discount, and can pay me 3d. or 6d. every week."

My two dozen books were very soon gone. These friends got other orders. At our Protestant meetings I pushed the sale of the book, and many were sold in the shop. I have the satisfaction of knowing that with my own hands I sold about eighty copies of that work, and have been the direct means of introducing 130 copies into the town. By thus causing a demand, other booksellers have displayed copies in their windows, and how many have been sold in Brighton I am unable to say. The money came in all right, and was paid to the bookseller.

We have sold hundreds of other publications at our meetings. The hundred-thousand edition of "Which Sovereign—Queen Victoria or the Pope?" would have been exhausted in three months, if other towns had served that book the same as we did in Brighton. I cannot tell how many we sold. Protestant effort is telling in Brighton, as Dr. Fulton recently testified, in three grand, enthusiastic meetings, two of which were held in the Dome. A lady from another town told me she never saw such a splendid percentage of men present at such meetings.

I cannot trespass on your space to tell of some of the results known to myself; but I shall bless God if this plan of working is adopted by others. I am contemplating during the coming winter, by the aid of my bookseller and our Protestant meetings, pushing the sale of the three following works:—Mr. Grattan Guinness's "Romanism and the Reformation" (*Hodder & Stoughton*); Hyslop's "Two Babylons" (*Partridge & Co.*); and Mr. B. Scott's "Catacombs of Rome" (*Morgan & Scott*).—Yours faithfully, H. A. MARCHANT.
60, *Upper Lewes-road, Brighton*

TEMPERANCE NOTES.

HOME.

The C.E.T.S., Liverpool, has established a temperance free library for the use of speakers and workers.

Dr. Dawson Burns' "Temperance History" is to be published in four parts, and the first will be ready shortly.

To-day (Friday) the weekly temperance meeting for the session will commence at the Royal Victoria Hall, Waterloo-road, London.

Mr. Edward T. Smith has been carrying on a temperance crusade at various watering-places during the summer months, and great success has attended the meetings.

Mrs. Leavitt addressed a large audience recently in Cowcaddens Free Church, Glasgow, on various aspects of the temperance question at home and abroad. She was heartily thanked.

The cause of total abstinence (says Dr. Cuyler) has made great progress in Wales, and I observed the welcome word "Temperance" on the signs of inns and groceries in all the towns.

The leading temperance organisations of Manchester are resolved to oppose the granting of a drink licence to a large theatre of varieties now in course of erection in Oxford-street in that city.

Dr. Danford Thomas, coroner for St. Pancras, informs a London correspondent that the Government are considering the advisability of introducing a measure dealing with the compulsory detention of confirmed inebriates.

It is stated that Mr. Alderman Hughes, a prominent member of the Liverpool Licensing Committee, is a solicitor, and the legal adviser of the largest public-house owner in the city. Surely that is an administrative scandal.

The failure of the Wesleyan Conference to appoint a Connexional organising temperance secretary has caused much dissatisfaction. It is hoped that the May district meetings next year will speak on the subject with no uncertain voice.

Rev. W. E. Codling has been elected to fill the vacancy in the Wesleyan Connexional Temperance secretarial caused by the removal of Rev. R. Culley to the Wesleyan Sunday-school Union office. The appointment of Mr. Codling is generally and highly appreciated.

The breakfast to the British Medical Association at Leeds, under the auspices of the National Temperance League, was interesting and successful. The speeches were able and suggestive. We trust the medical profession will, in greatly increasing numbers, come boldly out on the side of total abstinence.

The Temperance Hospital has received £412 from the Sunday Hospital Fund, more than £50 in excess of any former grant. It cannot be too generally known that all suitable cases are received into the Temperance Hospital; and applications for subscribers' letters will always meet with attention if addressed to the Secretary at the Hospital.

FOREIGN.

The Tartar workmen on the Wolga River are famed for sobriety.

Iowa State, under prohibition, has paid the final instalment of its debt, and the taxes are to be reduced 25 per cent.

At Cincinnati over two hundred drink-sellers are stated to have signed a pledge to keep open on Sundays in defiance of the Sunday Closing Act.

Six prohibition tents, well equipped with able speakers, are sturdily marching over the prairies of South Dakota, making many converts to the cause.

The cow-keepers of Benares, the "sacred city" on the Ganges, who number thirty thousand, have decided to expel liquor drinking from their caste; and other smaller castes are following the example. In this way fifty thousand of the hard-working inhabitants have lately become total abstainers.

The Book World.

A Temperance Story.

Mr. Deane Hilton, the eldest son of our friend Mrs. Hilton, of the Stepney Crèche, has written an extremely clever story, with the telling title of A DASH OF BITTER, in which the invidious evils of indulgence in strong drink are vividly portrayed. The scope of the work is unusually comprehensive, showing a remarkable acquaintance on the part of the young author with the different phases of social life in London, as well as illustrating the wide ramifications of this national curse. Without making the moral of his tale too obtrusive, Mr. Hilton has produced a narrative that is most effective from the temperance point of view. In its literary qualities the book is of a high order; seeing that it is Mr. Hilton's first effort at authorship, it is singularly full of promise. We are glad to see his talent placed at the service of such a worthy cause. (3s. 6d. *Swan Sonnenschein & Co.*)

SEPTEMBER MAGAZINES.

Footsteps of Truth (*J. F. Shaw & Co.*) reproduces a talk by Dr. Robert Anderson on the Benediction of 2 Cor. xiii. 14. Bible-reading notes are a good feature of the magazine.

China's Millions is a capital number. Mr. F. A. Steven reports the baptism of converts in Bhamô, and Mrs. C. Polhill-Turner contributes a vivacious sketch of a tour in the Tibetan borders. (*Morgan & Scott.*)

The first place in *The Sword and the Trowel* is occupied by a sermon, entitled, "Peculiar Power in Prayer," by Mr. Spurgeon. It is needless to say that the discourse is a mine of spiritual wealth. (*Passmore & Alabaster.*)

The Illustrated Missionary News (1d. *S. W. Partridge & Co.*) gives a detailed account of the work of the Barbican Mission to the Jews, formerly conducted by Rev. P. I. J. Warschawski, now in the care of Mr. C. T. Lipshytz.

There is a good description of the Trinity College, Cambridge, Mission, in the parish of St. George's, Camberwell, in *The Church Monthly* (1d. *Office: 30 and 31, New Bridge-street, E.C.*). Several illustrations enliven the article.

The Reaper is always full of matter which at once engages the attention of spiritually-minded Christians. "The Modern Pentecost" is a republication of some notes on the great Ulster awakening in 1859. (1d. *Houlston & Sons.*)

The Harvest Field, published at the Methodist Episcopal Mission Press, Madras, has begun a new series. It gives a good *résumé* of Christian work in India, and may be had from the *Wesleyan Book Room, 2, Castle-street, City-road, London.*

The front page of *The Cottager and Artisan* exhibits a good picture of Mr. George Williams, who is so closely connected with the Young Men's Christian Association; and inside there is an interesting sketch of his useful life. (1d. 56, *Paternoster-row.*)

The British Workman presents a portrait and biographical sketch of the late Mr. Frederic Thomas Gammon, who was its editor at the time of his death last September, and owner of the business of Messrs. Partridge. (1d. *S. W. Partridge & Co.*)

In *Divine Life*, now edited by Rev. C. G. Moore, a series of "Reminiscences and Reflections," by the late Rev. Dr. Asa Mahan, has been commenced. "Dependence upon Christ" is a sermon by the late Professor Finney, of Oberlin, U.S.A. (2d. *Marshall Brothers.*)

The monthly editorial letter in *Our Own Gazette*, is devoted to "The Opium Traffic." It is well informed, and forcible in its appeal to members of Y.W.C.A.'s to use their influence in the furtherance of a policy of righteousness by the English people. (1d. 18, *Paternoster-square*).

Evangelical Christendom, the organ of the Evangelical Alliance, includes among its articles, "A Royal Priesthood," and "Prayer, more than Conference, our present duty." The correspondence from abroad gives an idea of Gospel thought in many countries. (6d. *T. G. Johnson*, 121, *Fleet-street*).

The Sentinel calls attention to the fact that the struggle against the licensing of immorality in India will shortly have to be renewed, as the Indian Government seems determined to re-instate regulations against which the House of Commons has decisively pronounced. (1d. *Dyer Brothers, Rose-street Corner, Paternoster-square*).

The Railway Signal has "a chat with the lads" about gambling, and a descriptive article "On the 'South Western,'" as well as reports of much Christian work among railway employés. (1d. *The Railway Mission Office*, 18, *New Bridge-street, E.C.*)

On and Off Duty records evangelistic endeavour among policemen throughout the country. This issue gives an account of the Royal Irish constabulary, and reports a Christian Police Association Conference at Parklea, Strathblane. (1d. *Marshall Bros.*)

The British Messenger. "The Gospel in the Passover" is the title of notes of a powerful and searching address by Rev. John McNeill, on Exod. xii. 21, 22. M. S. S. Herdman writes well on "Walks in Jerusalem." (1d. *Drummond's Tract Depôt, Stirling.*)

The Welcome Hour has a good bill of fare. "Mission Work in Tunis," by H. W. C. A., is worthy of special mention. Among the counsels of perfection in *Out and Out*, may be specified articles entitled "Death unto Sin," and "Living on God." (1d each. *Marshall Brothers.*)

Among the choice contents of *Friendly Greetings* (4d.) are: "John Bunyan's Last Days," "An Anecdote of Luther," and selections from many sources of spiritual light and truth. *The Tract Magazine* (1d.) has a portrait and sketch of the late Rev. Dr. Robert Newton, and another talk on "Cottage Politics." (*Religious Tract Society.*)

In *The Bible Society Monthly Reporter*, under the heading "Our Library,' Dr. Wright gives further information as to the well-known Fry collection of editions of the Holy Scriptures. "The Bible in the Great Public Schools," and "A Bible Journey in Madras" are other contributions. (*The Bible House*, 146, *Queen Victoria-street, E.C.*)

Young England. (4d. *Sunday School Union.*) Here is much to delight and inform the young. Tales and stories of travel divide the honours with varieties which are wholesome as well as entertaining. "Stitches in Time" is devoted to the making of aprons. Mr. J. R. S. Clifford contributes an article, admirably illustrated, on "Moth-Owlets."

The Quiver. 6d. *Cassell & Co.* "The Land of the Inquisition: a New Book of Martyrs," is the title of a series of eminently readable chapters by Professor Blaikie. At the present time there is urgent need for the widespread diffusion of the facts of history which are here so well displayed. David Buxton writes on "Cruelty to Children," and Louisa Crow on "Our Soldiers' Amusements: At the Tin Hall, Aldershot." Among other items of sterling value may be named Dr. J. R. T. MacDuff's sermon on "Influence," preached before a Young Men's Christian Association.

Church Missionary Intelligencer and Record. 6d. *Society's House, Salisbury-square.* The opening article, by Dr. Robert Cust, is entitled, "Civilisation without the Gospel is Profitless"; an important proposition, ably sustained by fact and argument. In an article on the Kashmir Mission, it is pointed out that, although there is a mission on the Tibetan frontier of Kashmir, and a mission to the Afghans at Peshawar, there is no mission in Tibet, or Afghanistan proper. Chinese Turkestan, Russian Central Asia, and Badakshan are also unevangelised.

The Fireside opens with a new serial, a Reformation story entitled "A Martyr for Christ." The first chapters give promise of instructive as well as entertaining reading. Bishop Pakenham Walsh, in a very suggestive article on "Current Literature," urges the importance of wholesome books being used to neutralise the effects of those which are fascinating, but morally poisonous. "Under Currents; or, a Life's Mistake," is the title of a serial specially for young people. A centenary sketch of Charles Wesley, by E. C. Kenyon, is well worth reading. (6d. "*Home Words*" *Office*, 7, *Paternoster-square.*)

There are many good things in *The Free Church of Scotland Monthly*. An illustration, presenting the group of fifty rescued slave-children, now under Christian training in the Keith-Falconer Mission, near Aden, has a pathetic interest. The death, at Bandawè, Lake Nyasa, affords sad occasion for a sketch of Rev. J. Alexander Bain, of the Livingstonia Mission. Foreign missions are strongly represented in this number of the magazine, and among the articles that by Mrs. George Henry, on "Women's Work in Livingstonia" is particularly noteworthy. Rev. Andrew Moody, of Budapest, describes a six weeks' mission at Totis, Hungary, and Professor W. G. Blaikie, who is in America, writes on Southern California. (*T. Nelson & Son.*)

In view of the frequently recurring railway accidents in this country and America, a special interest attaches to an article in *Scribner's Magazine* on "Safety in Railroad Travel." It is finely illustrated, and is full of timely information.

The Girls' Own Paper has a very appreciative account of that excellent institution, the St. John's Servants' School, at Westbourne-park, founded by the late Lady Kinnaird, and still vigorously carried on. Fifteen hundred children have been trained and prepared for the duties of life in the school. (*Religious Tract Society.*)

Two useful penny magazines are *The Day of Days* and *Home Words*. The former has a sketch of William Howles, of Long Acre; the latter a biography of George Stephenson. Well illustrated, these are capital periodicals. *Hand and Heart* (1d.), a larger sheet, has an attractive article on "The Monkey." (7, *Paternoster-square.*)

Rest and Reaping has a high tone, and is replete with edifying matter. The contributions of the editor, Miss Charlotte Mason, are always helpful to those who would imbibe the spirit of Holy Writ, and live in the fellowship of Christ. Mrs. McHardie continues the series of articles on "The Mizpah Band, Glasgow." (1d. *Morgan & Scott.*)

The Life of Faith (4d. *Marshall Bros.*) is a double number, and has full reports of nine of the valuable addresses at the Keswick Convention. Such a weighty body of testimony from men of ripe experience in the things of God is worth possessing and treasuring for future reference.

The Expositor is an exceptionally strong number. Dean Chadwick contributes a study of Judas Iscariot which will well repay perusal. Canon Cheyne writes on Ps. xvi., and, although unwilling to follow him on some points of detail, we cordially acknowledge the beauty and cogency of much of his interpretation. Professor Agar Beet writes helpfully on "The Christian Secret."

Toilers of the Deep gives many echoes of work in connection with the Mission to Deep Sea Fishermen. The superintendent evangelist writes "Notes in the West," and Mr. James Robertson, "On board the Mission ship *Clulow*." From first to last the record is one of earnest labour for Christ, carried on among a class which steadily grows in appreciation of the kindness shown. (3d. *Bridge House*, 181, *Queen Victoria-street, E.C.*)

Among articles of special value in *The Theological Monthly* may be named "The Bible and Egyptology," by E. Naville; "Jewish Pseudepigraphic Writings," by W. J. Deane; "Man: Whence is He?" by D. Gath Whitley, and "Luther and the Music of the Protestant Church," by J Cuthbert Hadden. *The Homiletic Magazine* opens with a very suggestive sermon by Rev. Dr H. R. Reynolds, on "Christian Reunion, its ideal and Standard." (*Nisbet & Co.*)

Mr. Nankivell's *Reporters' Magazine* begins a new volume with this issue. It well maintains all its distinctive qualities of varied interest to the practical phonographer, and splendour of manipulative execution. In the editor's hands this system of shorthand truly becomes "a thing of beauty and a joy for ever" to the initiated. The number contains a characteristic portrait of Thomas Carlyle, and an exceedingly lively sketch of "a country solicitor's office." (4d. 5, *New Bridge-street, E.C.*)

A.1. (6d. *Partridge & Co.*) makes a very readable and miscellaneous budget. Miss Emily Holt's tale, "The White Lady of Hazelwood," is quaintly fascinating, with a rich antique flavour, as one would expect. Lady Hope's brief story, "A Bicycle," is interesting, but too crowded with accidents even for a devotee of the wheel. The "London Sketch Book" for country cousins, is an attractive feature. The paper on "The Rewards of Literature" ought to have a disillusionising effect on youthful and sanguine would-be authors.

REQUEST FOR PRAYER.—For blessing on an eight days' special mission, at Albany Chapel, Albany-road, Camberwell, S.E., conducted by Rev. W. A. Meaton, of the Christian Instruction Society.

MR. DANIEL MATTHEWS is about to visit Bristol and other places in the West of England to make known the needs of the blacks of Australia. He also hopes before leaving England (at the end of October), to go to Yorkshire and Scotland. Many have been blessed by learning, from the lips of Mr. and Mrs. Matthews, of the abounding grace of God, whereby some of the most degraded of our race have obtained an inheritance with the saints.

NOTES ON DAILY READINGS

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, SEPTEMBER 8.—Ruth III.

HOME ought always to mean Rest (ver. 1 and i. 9). True wedded love is Rest, and the heart which has learnt its true relationship to the great Kinsman, Christ, is at rest indeed. At rest from toilsome service in barley fields; all He has is ours.

(1) *Naomi's proposals* (2—6).—To our notions of propriety they seem rather extraordinary. But we must remember that Ruth had a legal claim on Boaz, to be taken as his wife, on supposition that he was the nearest kinsman, or goel (Deut. xxv. 5—10). There is a sense in which a defenceless soul has a claim on the Lord Jesus Christ; nor is there any posture for us better than to lie at his feet, waiting for Him to tell us what to do. Eastern threshing-floors, though covered at the top, were open at the sides, to allow the entrance of the wind for purposes of winnowing. Winnowing is done by the King's own hand. Trust Him.

(2) *The chivalry of Boaz* (6—13).—He would not take advantage of the poor Gentile girl who appealed to him; and until his rights were clearly established, the question of their marriage union must needs wait; in the meanwhile he took the greatest care of her character (14). Nor did he leave her to plead her own case with the other kinsman, of whose existence Naomi seems to have been unaware, but undertook to ascertain his position for them. There seems a slight touch of pleased vanity in his allusion to Ruth's preference for himself over the younger men, which is very natural and lifelike.

(3) *Waiting* (16—18).—And so the two women sat still. It was a good attitude, and one which well befits us all, when we have done all we can, and must leave the issue (Ps. lxii. 1). It was a grand character for promptitude that Naomi gave Boaz (18). But how aptly it befits our blessed Lord, our Kinsman indeed. Put all into his dear, strong hands, and then sit still. Thou mayest rest, but He never will until He has thoroughly fulfilled his trust (Isa. lxii. 1, 2 Tim. i. 12).

MONDAY, SEPTEMBER 9.—Ruth IV.

It was probably early morning when Boaz went up to the customary place of Eastern legal transactions, at the gate of Bethlehem; and there he waited till the other and nearer kinsman came. And in that total disregard of time and absence of hurry, which are so characteristic of Oriental life, they sat down to discuss their matter in public, before ten elders, or, as we might call them, magistrates.

(1) *A Law Court* (3—11).—The kinsman was willing to acquire the land, which, perhaps, had been mortgaged, in payment of debt; but he was not willing to marry Ruth, because a son, born of the union, might divert the succession of his own lands from his family. So he renounced his right of claim, and confirmed the act by a curious old custom, in which, by the transference of his shoe, he transferred his proprietorship. Our Saviour redeems not only our souls, but our bodies; not only ourselves, but our world. He has bought us out of the hands of one to whom we had sold ourselves for nought. Do we always remember the great price with which the Bridegroom has purchased the Church for Himself? (1 Pet. i. 18).

(2) *A Wedding* (11—13).—The gleaner need not wearily follow the reapers' footsteps; all these broad fields were hers now, because she had become one with their owner. So, when we are married to that other, Christ, we no longer toilsomely work for redemption, but, being redeemed, we bring forth fruit unto God (Rom. vii. 4) Redeemed, wedded, fruitful.

(3) *A Nursery* (14—16).—What ecstasy filled that aged heart! God will not ever be threshing us, but will give joy where He caused sorrow (Luke i. 45).

(4) *A Genealogy* (17—22).—Of this line came David; and also on these same fields angels chanted the birth of another greater than all, who had sprung from this Gentile girl. Race cannot exclude from the line of blessing. In Christ all are one (Col. iii. 11).

THE FIRST BOOK OF SAMUEL.

Some of the early versions have four books of Kings, the first and second being our two books of Samuel, and the third and fourth our first and second of Kings. The name is not inappropriate, for in this book the government of Israel passes over from a republic to a monarchy. Yet this and the following are as appropriately called Books of Samuel, because both Saul and David were anointed by him. He has been called the connecting link between the Judges and the Kings.

Samuel was the author of the earlier portion of the book (x. 25); and the rest was compiled from the books of Nathan and Gad (1 Chron. xxix. 29).

Probably Samson and Samuel were contemporaries, both judging in different parts of Israel.

The history of this first book covers a period of about eighty years, and is full of interest and instruction. It shows us how God reigns, and out of the confusion and distress arising from the sins of men, steadily fulfils his own purpose. It also abounds in typical and prophetic allusions to the Messiah. In the failure of the people, and of the King they had chosen; in the quiet, steady growth of the kingdom of David, even while the rejected Saul occupied the throne; and in the subsequent reign of David, and the consolidation of the kingdom under him, it is easy to see a typical representation of the kingdom of God in the world, and a picture of the work of grace in each heart.

New Testament quotations from this book will be found in Matt. xii. 3; Acts vii. 46; xiii. 21—23.

TUESDAY, SEPTEMBER 10.—1 Samuel I.

Elkanah was a Levite, of the family of Kohath (1 Chron. vi. 27—34). Though living at Ramath-aim-Zophim—called Ramah (19), he is called an Ephrathite—perhaps indicating that he was born in Bethlehem (Gen. xlviii. 7).

(1) *Elkanah's piety* (3—8).—In his yearly visits to Shiloh he combined worship and sacrifice (3). The two cannot be separated without destroying them both. Sacrifice is only valuable when prompted by the spirit of worship; worship, if sincere, will express itself in sacrificing its best for God. The two sons of Eli were wicked men, and unfit for the priesthood, so that "men abhorred the offering of the Lord" (ii. 17). But neither the popular tendency to irreligion, nor the wickedness of the priests prevented Elkanah from giving God his due. The inconsistency of the professed servants of God does not lessen our obligation to Him.

(2) *Hannah's prayer* (9—18). So great was her "bitterness of soul" (10) that even Elkanah's sympathy was not enough. We have need to thank God for every sorrow that gives urgency and earnestness to our prayers. Her vow (11) was not so much a bargain as an expression of her high appreciation of the blessing she desired. Gratitude would prompt her to return to the Lord the son she asked of Him. God gives all to the spirit that is willing to yield all to Him. She prayed in her heart, and by her tears: "her lips moved, but her voice was not heard" (13); hence Eli did not understand her (14). What a testimony to the corruption of those times, that Eli should suspect a woman to be drunk by the temple of the Lord! The suspicion must have greatly added to Hannah's grief. How seriously we may injure and wound others by our mistaken and hasty judgments.

(3) *The birth of Samuel* (19—28). They rose early, in order that their journey might not displace their worship. An excellent example. God was faithful to his promise (19); and Hannah perpetuated the memory of his faithfulness by naming the child Samuel—asked of God (20, 27). She was also faithful to her vow (11, 28). The child God had given was returned to Him for life. Did she not do the wisest thing with her child? True, she lost some of the comfort and brightness of his presence in the home, but then he was God's; and who could better fill his life with blessing, and make it fruitful for good? Christian parents may now imitate Hannah in giving up for God and his work the children they love. Note the offerings which accompanied this gift (24, 25). The best we can render, even the sacrifice of ourselves, can only be acceptable through Him who offered Himself without spot to God.

WEDNESDAY, SEPTEMBER 11.—1 Samuel II.

(1) *Hannah's song of thanksgiving* (1—10).—Significantly this is called a prayer. "Hannah prayed" (1)—for thanksgiving for mercies received is a necessary part of true prayer. We are struck with *its exultant spirit*. She has left her child at Shiloh, but she does not grieve as one bereaved. This arises from the fact that *God* is the theme of her song. She is occupied with Him, and not with Samuel. The Giver is more to her than the gift. When the heart is taken up with Him, it is not only easy, but delightful, to yield Him our best.

The following verses continue the narrative of Elkanah and his family, interwoven with that of the house of Eli. The latter was rapidly declining through the wickedness of Hophni and Phinehas; but the former was steadily advancing in the person of Samuel. Hannah lost nothing by giving her best to God (20, 21). In the life of faith we get by giving, and gain by sacrificing. Samuel is mentioned four times (11, 18, 21, 23). He was not too young even then to serve God, and was growing, not only in stature, but in capacity for further service, and was in favour with God and man. The evil example of Eli's sons did not corrupt him. Their conduct is vile in the last degree (12—17, 22), and made the service of the sanctuary to be abhorred. Their position as priests, and the example of piety they had in Eli, aggravated their guilt. But Eli was not without blame. His mild reproof was not enough (23—25). It is clearly implied that severer measures might have restrained his sons (iii. 13); hence, in the message of judgment which follows (27—36), he is regarded as sharing their guilt (29, 30). The rejection of the house of Eli was according to the principle, "Them that honour Me, I will honour, and they that despise Me shall be lightly esteemed" (30). Eli had honoured his sons above God (29) by being too indulgent to them.

THURSDAY, SEPTEMBER 12.—1 Samuel III.

We have here—(I.) *The call of Samuel* (1—10). "The Word of God was precious, or rare, in those day" (1). There was no one to whom the people might look for God's message. This lack was supplied by the call of Samuel (19—21). It was a call, not to conversion, but to a more exalted service. God prepares and chooses his own instruments. His call came at night (2, 3), (see Job xxxiii. 15, 16), and was not understood. Men hear the messenger, but not the voice of God behind him. By his word, his providence, his Spirit, religious privileges, conscience, He speaks, yet man perceiveth it not. Patiently He repeats his calls until we recognise his voice. Our best attitude towards God is that of Samuel: "Speak, for thy servant heareth" (10). It implies readiness, not only to listen, but to obey.

(1) *What a message God gave him* (11—14).—It was in substance what Eli had received before (ii. 27—36). To remind Eli of his sons' iniquity, to reprove him for his neglect, and to pronounce a judgment that no sacrifice could avert, was a painful duty to Samuel. To commit such a message to one so young was an evidence of God's confidence in him, and a prophecy of the use He would make of him.

(2) *Eli's reception of the message* (15—18).—To Samuel the message was a burden that seems to have kept him awake until morning (15). But Eli heard it with the spirit of submission. To him it must have been agony; but the wisdom and righteousness of it are acknowledged. What else could it be than wise and right, since God did it? Oh, that we always learned to argue thus! To see the Lord's hand, even if it holds the rod, makes it easier to receive its strokes.

FRIDAY, SEPTEMBER 13.—1 Samuel IV.

The first sentence of this chapter properly belongs to chapter iii. There is no reason to connect Samuel with the judgments here recorded. The prediction concerning the house of Eli is here being fulfilled, and until the judgment is passed the voice of God's prophet seems to be silenced.

The first Ebenezer experience was one of defeat, in which Israel lost 4000 men (1, 2). Upon this followed their inquiry (3), their mistaken confidence (3—5), and their further disaster (10—22).

(1) *Their inquiry.*—"Wherefore hath the Lord smitten us?" (3). There is always a reason for his people's defeat; and the first step towards victory is to inquire the cause. They do not seem to have appealed to Samuel, nor to have waited for God's reply. We can only learn the secret cause of failure by waiting upon God. If you are not living the overcoming life, do not be content until the reason is discovered, and the Achan condemned and put away.

(2) *Their mistaken confidence.*—Not waiting for God's counsel, they follow their own. They rightly concluded that they had failed because God was not with them; but they could not bring Him nearer by their superstitions and idolatrous reverence for the ark. Their sin separates Him from them, and explains their defeat (Isa. lix. 1, 2). How much more important the outward symbols and forms of

religion become, when the reality is lost. Ritualism indicates the decline of true piety! Men who deny the *power* have often a superstitious reverence for the *form* of godliness.

(3) *Their further disaster.*—What an accumulation of ills followed! (10—22). Notwithstanding their confidence, and the terror of the Philistines (7—9), they suffered more terrible defeat. Not only were 30,000 men slain, but the ark was taken, and the two priests who had shared with the ark the confidence of the people, were destroyed (10, 11). To this succeeded the sorrowful death of Eli (17, 18); and the death of the wife of Phinehas, who perpetuated the memory of this defeat by naming her child "Ichabod." What glory remained to Israel now that the symbol of God's presence was gone? In every life, failure, certain and ignominious, must result from every other confidence than that in God alone.

The whole narrative evidences the truth of God's Word, in his threatenings as well as in his promises. Sin cannot go unpunished, even in the sons of a man of God. And terrible as this is, it is only the beginning of the threatened judgment, and is a sign (ii. 34) that the rest shall follow.

SATURDAY, SEPTEMBER 14.—1 Sam. V.

The Philistines place the trophy of their victory in the temple of Dagon. The ark was, in their judgment, Israel's God, as Dagon was the god of the Philistines. Probably they designed to worship both, and obtain the blessing of both. They did not know that Israel's God can brook no rival. The temple in which He is honoured must be devoted to Him alone (1 Cor. iii. 16, 17). If our bodies are to be his temples, we must accept this condition.

The incident illustrates (1) *The power of God.* He would not display his power by delivering his people, for they had lessons to learn that only defeat could teach them; but He makes the Philistines know that they have got a very doubtful blessing. Note (2) *the increasing severity of his judgments* (3, 4, 6, 9). Should not the first have convinced them of the folly of their idolatry, and the impossibility of fellowship between Dagon and the ark? But worse judgments succeed when the first fails; until at last the ark itself is removed, and they are left to the worship of Dagon. So does God deal with men before He finally withdraws from them. Note also (3) *the folly of the Philistines.* They tried twice to establish fellowship between Dagon and the ark of God; and when chastisements succeeded these attempts, they were only concerned to send the ark away. They did not consider how to get *right* with God, but how to get *rid* of Him. The mutilated condition of their god ought to have shamed them out of their idolatry; and the power displayed by the God of Israel ought to have prompted the inquiry: How can we propitiate Him? But all wicked men find it a terrible thing to come into contact with God. Sad that so many should prefer to keep their sin, and bid God depart (Mark v. 7, 17).

SLAVERY IN BRAZIL.—The British Consul at Santos, in his last report, has some interesting observations on the effects of the abolition of slavery in the province of Sao Paulo, of which that port is the principal outlet. This great social reform, he says, was accomplished without the firing of a shot, and without the perpetration of a single act of violence.

ALBERT ORPHAN ASYLUM, BAGSHOT.—The annual festivities held at the Royal Albert Orphan Asylum, Bagshot, on Saturday week, possessed an interest greater even than usual, as the institution was celebrating its twenty-fifth birthday, it having been built as a memorial to the late Prince Consort. It is the only institution of its kind in England to which children are admitted without canvassing for votes, poverty and need being the only pleas needed for their acceptance there. A large number of "old orphans" had come down for the day, and these were entertained at lunch and tea, while out of doors, the boys' band, athletic sports, and musical drill took place. All the boys are taught some trade here, and all the girls are trained practically in domestic economy and needlework. A capital little exhibition was held in a tent in the ground, of clothes, carpentry, and bread and cake, made respectively by the tailor, joiner, and baker-boys; while one stand, full of fine vegetables and fruit, proved that the little gardeners could turn their knowledge to account. Not to be behindhand, the girls had frocks and underclothing, darning and marking, to show, all of it reaching a high standard of excellence.—*Echo.*

International S.S. Lessons.

Sunday Afternoon, September 15.

DAVID SPARING SAUL.—1 SAM. xxiv. 4—17.

GOLDEN TEXT: ROM. xii. 21.

FROM the time of the last lesson David was an outlaw and a fugitive for about seven years, constantly in peril of his life through the bitter enmity of Saul. His painful experiences during this section of his life taught him many useful lessons. At Nob he lied to Ahimelech (xxi. 2), and at Gath he feigned madness before Achish (xxi. 13). These were humiliating exhibitions of the evil of his own heart, and did not encourage him to place any confidence in himself. In the conduct of Doeg and the cruel massacre of the priests which the fierce Edomite executed at Saul's command, and in the treachery of the people of Keilah, he saw the folly of placing confidence in men (xxii. 9—23, xxiii. 1—13). At the same time God was giving evidence of his care over him, by warning him to escape from Keilah, by the strengthening words of Jonathan, and by the providential invasion of the Philistines at a time when David seemed almost certainly in Saul's hand (xxiii. 10—12, 16—18, 26—28). In all this God was leading him to fuller confidence in Himself. Surely he was learning that while his own devices usually failed, God had unlimited resources, and by most unexpected means could deliver his servant. Very tenderly God dealt with him; his frequent failures were met by some form of delivering grace, so that the words, "He restoreth my soul," acquired a new significance.

David was not now alone. While in the cave of Adullam he had been joined by about 400 men. The oppressive rule of Saul was already causing disaffection among the people. David in humiliation and exile was more worthy of their allegiance than Saul crowned and enthroned. In the hour of David's triumph these faithful followers were not forgotten. Nor will Jesus—the antitype of David—forget those who follow Him in his humiliation (Matt. x. 32, 33).

In the incident of this lesson, and in the similar incident in chap. xxvi., the noble and magnanimous spirit of David appears, while Saul proves himself weak and irresolute. The one is an object of admiration, the other an object of pity. Having cast off the authority of God, Saul is now the creature of impulse. The better character of David reproves him, and for the time makes him helpless to accomplish his evil purpose. Wickedness is weakness; only the good can be truly great and strong.

Engedi, the scene of this incident, lay in the south of Judea, and on the western shore of the Dead Sea. Solomon's Song i. 14 refers to the beauty of this spot; while its limestone cliffs abound in large caves, in which David and his men might find concealment and shelter. Here Saul, with 3000 chosen men, came in search of David, and, entering the very cave where David lay concealed, he fell asleep. Now was David's opportunity, for had not Providence placed his cruel enemy in his power? So his followers argued. "*Behold the day of which the Lord said unto thee,*" &c. (4).—They even strengthened their cause by suggesting that the present opportunity was in fulfilment of the Divine promise. But they were wrong. God had certainly promised that David should be king; but this promise never meant what was now suggested. The temptation was a great one. So many arguments might have appealed to him. Did not Saul deserve it? Would not the kingdom be the better for his death? And was not the present opportunity given for this purpose? If he had wanted to do wrong, or had been *only* ambitious for the crown, he might have argued thus. But all these apparent advantages did not blind him to the true nature of the deed, and he achieved a victory over himself. He gained by resisting; he would have lost by yielding. Every temptation resisted makes us better and stronger men. So, instead of taking Saul's life, he cut off the skirt, or fringe of his robe. Even for this his conscience reproached him. Should he not be careful of the dignity as well as the life of the Lord's anointed? "*David stayed his servants*" (7).—If they were eager to destroy Saul, why not let them, and put the responsibility for the act upon them? But David would not so meanly try to escape guilt. If wrong for him to do it, it was wrong also to allow his followers to do it. This victory over such a temptation was greater than the victory over Goliath (Prov. xvi. 32).

Saul left the cave (7) unconscious of the danger to which he had been exposed. David boldly followed him, resolved to appeal to Saul's better nature. He paid him the homage due to the Lord's anointed (8), and ventured to plead his own case. First, he claimed that Saul had been deceived as to the intentions of David. Such men as Doeg had slandered David (9). Skilfully he pleads that in sparing Saul's life in the cave, he had proved his loyalty. Let Saul judge of David by his actions. Does not "wickedness proceed from the wicked?" or, in the language of Christ, "Is not a tree known by its fruits?" (10—13). And, since David had no intention against the life of Saul, why should one so insignificant be the object of the king's pursuit? (13—15).

This method of dealing with Saul proved, for the time, effectual (16, 17). He could not but recognise the beauty of David's conduct in contrast with his own. His tears proved that he was not yet incapable of appreciating the noble qualities of David's character. But the change was not permanent. Before long the old feelings returned, and persecution was renewed (xxvi.).

LESSONS.

(1) *David's victory over self.*—To retaliate—to "give a man as good as he sends"—is so natural to us, that the opposite conduct evidences a real triumph. David had gained that. To slay Saul when he had such an opportunity would hardly have been deemed wrong by others; but he refused to take their judgment against that of his own conscience. Imitate him in this. Even when wrongdoing *pays*, refuse to do it. Let your ambition be, not to get on, and acquire wealth, and position, and power, but to do right. Don't tamper with your own conscience by seeking to accommodate it to conventional ideas. Peter the Great once struck his gardener, who took to his bed, and died in a few days. Peter, hearing of this, said with tears in his eyes: "Alas! I have civilised my own subjects; I have conquered other nations; yet I have not been able to civilise or conquer myself."

(2) *David's victory over Saul.*—This he obtained on the principle of the Golden Text. Someone has said: "To return evil for good is devil-like; to return evil for evil is beast-like; to return good for good is manlike; but to return good for evil is Godlike." David overcame evil with good. A Chinese Emperor resolved upon destroying certain enemies who had raised an insurrection in one of his provinces. As he approached, they all submitted to him, and, instead of severely punishing them, he treated them kindly. When asked why he had not destroyed them, he replied: "I have done so. They *were* my *enemies*, but they are so no longer; I have transformed them into *friends*" (Rom. xii. 20, 21).

(3) *The Lord's victory over David.*—This appears in his refusal to touch the *Lord's* anointed. Only the man who gives God the right place in his heart and life can overcome self, and return evil for good. We do not attain this by struggling, but by faith (Gal. ii. 20).

FROM THE VICTORIA NYANZA, says *The Church Missionary Intelligencer*, no news has come since Mr. Douglas Hooper left in January. It is some years since so long an interval elapsed without letters. Let not the four brethren there—Mackay, Gordon, Walker, Deekes—be forgotten for a moment in our prayers.

MR. SPURGEON AND HIS STUDENTS.—In the September *Sword and Trowel* Mr. Spurgeon refers to the assembly of his college students after their vacation, and says:—"Our readers are earnestly requested to pray for the College, to which the editor of *The Sword and the Trowel* devotes so much care, and thought, and time. Oh that the Lord may raise up many witnesses for his truth in these evil days! Great attempts are made to keep our brethren out of pulpits, but opponents might as well endeavour to keep the sun from shining on the fields."

ROME AND PALESTINE.—"The Roman Catholics make it no secret that they are determined to conquer Palestine." Such is the statement Rev. J. Zeller makes in *The Church Missionary Intelligencer*. Writing with respect to the reinforcements sent to Palestine, and contrasting the insignificance of these accessions when compared with those of the Romanists, he says:—"Almost every year we have caravans of more than five hundred French people, mostly priests and nuns, coming to Jerusalem, and marching into the town with a flag bearing the motto of the Crusaders of old, '*Dieu le veut.*'"

Among the Churches.

CHURCH OF ENGLAND.

The Church Congress will open at Cardiff on Tuesday, October 1, and continue for the three following days.

Rev. Charles John Corfe, chaplain of Her Majesty's Dockyard, Portsmouth, has been selected by the Archbishop of Canterbury as Bishop of Corea, in which country the Society for the Propagation of the Gospel are commencing a mission.

The vicarage of the new parish of St. George's, Tiverton, Devon, has been accepted by Rev. Prebendary W. J. Edmonds, rector of Highbray, South Molton, a well-known evangelical clergyman, who was for some years a missionary in India in connection with the C.M.S.

Rev. E. A. Douglas, curate of Hendon, Sunderland; Rev. J. W. Charlton, curate of St. Benet's, Stepney, E.; and Rev. W. Wallace, curate of Portaferry, Ireland, have recently been accepted for service abroad by the Church Missionary Society. The two last named go to Bengal.

The Archbishop of Canterbury will shortly be asked by the Church Missionary Society to approve the appointment of a clergyman, with large Indian experience, as Bishop of Eastern Equatorial Africa. It is now more than a year since Dr. Parker's death, which followed soon on the murder of Bishop Hannington; but, in view of the troubles in Equatorial and Central Africa, no haste has been made to select one from among the many volunteers for this post of danger and honour.

BAPTIST.

Dean Perowne, of Peterborough, was among Mr. Spurgeon's congregation at the evening service at the Metropolitan Tabernacle on Sunday week.

A new mission-room in connection with the church at Brasted, Kent, was opened last week at French-street, a hamlet where for the past three years cottage-meetings and open-air services have been held. The room is an iron structure, seating about fifty persons.

The Baptist and Congregational Churches of Thames, New Zealand, have united for worship and communion. Each church is to preserve its entire independence, and manage its own affairs in matters of church government and discipline. Church meetings will be held in the building belonging to each denomination respectively, and the separate Sunday-schools are to be maintained, but all other meetings will be united.

The autumnal meetings of the Baptist Ministers' and Missionaries' Prayer Union are to be held at John-street Chapel, Bedford-row, London, on September 23, 24, and 25. The speakers will include Revs. J. T. Briscoe, J. P. Clark, Dr. Clifford, W. Cuff, J. B. Figgis, Hugh Price Hughes, Charles Leach, F. B. Meyer, Peter Thompson, J. T. Wigner, Z. B. Woffendale, Mr. C. R. Parsons, and Mrs. Ormiston Chant. The secretary of the Union is Rev. J. E. Martin, The Manse, Erith, Kent.

METHODIST.

The Primitive Methodists have held a great Holiness Convention at Derby. It began on August 11, and continued until the 18th. A large number of ministers took part, and it is believed great spiritual good has resulted.

Rev. T. Champness, of the *Joyful News* Mission, has hired the Secularist Hall at Rochdale for religious services, on the understanding that he vacates when Mr. Bradlaugh, the atheist, visits the town, and requires the use of it.

The dead body of Mr. Sewell, a well-known Free Methodist local preacher, of Holbeach, Lincolnshire, was found on the railway near Holbeach. It is supposed that the deceased was crossing the line, and was killed by a goods train.

Mrs. Wiseman is lecturing in this country on her experiences in India during a recent visit. She gives vivid descriptions of the life in the zenanas, and has interested various provincial audiences in the women of India and Ceylon.

The open-air workers at West-hill, Hastings, have lately been greatly assisted in their work by visitors from London and elsewhere. The help of other Christian friends visiting the town is solicited. Brass instruments will be especially useful.

In Sunday-school work the Wesleyans stand first among the Free Churches, having more teachers and nearly as many scholars as the Congregationalists and Baptists combined. The teachers number 129,472, and the scholars 928,056, the latter showing an increase on the year of nearly 20,000.

Four clergymen—the vicar and curate of Biddulph, the rector of Biddulph Moor, and the incumbent of Knypersley—were present recently at a Wesleyan bazaar at Bradley Green, in North Staffordshire. Pleasant compliments and expressions of mutual esteem passed between them and the Methodist ministers and laymen who were assembled.

The Leysian Mission is seeking to develop its work in Whitecross-street, E.C. The trustees of the Old Chequer Mission have given a site, valued at £1500; a further piece of land has been purchased, and a spacious new hall and premises, costing about £7000, are to be built. It is proposed in these new buildings to carry on religious, social, and philanthropic work of all kinds. Amongst other phases may be mentioned a medical mission, a crèche, a boys' brigade, a working men's club, and a gymnasium.

SALVATION ARMY.

Sixty new barracks will be opened during the month of October, in addition to those which are arranged for in September.

Good times are reported from the Ceylon division. We learn from the Indian *War Cry* for August 12 that in one meeting, conducted by native and English officers, eighty sought pardon and purity.

A most enthusiastic welcome-home meeting was held at the Congress Hall, Clapton, on Monday night, in connection with Mr. and Mrs. Ballington-Booth's visit to this country, many being unable to gain admittance.

Another batch of Salvationists, twelve in number, have been convicted at Whitchurch for obstruction, handcuffed by the police, although there was no resistance nor the breath of an attempt on the part of the populace to rescue them, and dragged like criminals through the streets to prison.

CONGREGATIONAL.

A mission-hall on the Newfound Pool estate, Leicester, to accommodate 170 persons, has recently been opened.

"Pleasant Sunday Afternoon Services for the People" are being commenced this month at Tacket-street Church, Ipswich.

The foundation of the Morley Memorial Congregational Church at Fishponds, Bristol, was laid the other day by Mr. Charles Morley, of London, son of the late Samuel Morley, as a memorial to whom the church is to be erected. The new church will be capable of seating 450 persons.

Sir F. T. Mappin, M.P., presided last week at the opening of the Dore and Totley Union Church, erected at a cost of £280, to accommodate 150 worshippers. Of recent years a considerable population has gathered in the Abbeydale Valley, and in this effort to provide for them religious instruction, Congregationalists, Baptists, and different sections of Methodists have united.

Mrs. G. S. Reaney, of Manchester, preached at Harecourt Chapel, Canonbury, on Sunday week. The sermon was throughout a series of parables, each followed with a well-pointed appeal. One, of a deacon, whose wife had fallen into the habit of drinking, led up to an appeal to husbands to love their wives—to place themselves in that position that they might fill their wives' lives by thinking of those little fondnesses which make up the whole of a wife's existence.

Rev. G. S. Reaney, preaching on Sunday week at Cavendish Chapel, Manchester, referred to the movement in favour of eight hours as the working day. Thousands of labourers, he said, are convinced that the present conditions of their life are destructive of all progress to a nobler manhood. In years that are gone, the efforts of the working classes to better their position have received neither sympathy nor help from the churches. It is to be hoped that wiser counsels will prevail in the future.

NOTES FROM SCOTLAND.

Rev. W. W. Tulloch is arranging for a series of special Sunday evening services to be held in Maxwell (Established) Church, Glasgow. Various well-known preachers will take part in the course, the general theme of which will be "The Social Mission of Christianity."

Rev. John Robertson bade farewell to his congregation at Stonehaven on Sunday week, previous to entering upon the pastorate of the M'Crie Roxburgh Free Church, Edinburgh, in succession to Rev. John McNeill. The church presented a very remarkable appearance, every inch of space being occupied, and many people being unable to gain admission.

A special meeting was held in Flisk and Creich Free Church, a few days ago, to celebrate the jubilee of the senior minister, Dr. Taylor, author of "A History of the Disruption," and several other volumes. Dr. Laird, Moderator of the General Assembly, stated in the course of his address that there are now thirty ministers in the Free Church, of whom five are in Fife, who have attained their jubilee.

In Montrose Established Church, the other day, Rev. J. Duthie, who recently returned to Scotland, after labouring for over thirty years in Southern Travancore, delivered a lecture on "Indian Missions." He read extracts from letters he had received from the Maharajah of Travancore and his Prime Minister, giving testimony to their appreciation of the social and moral effects of missionary work in that province.

NOTES FROM IRELAND.

The Protestant Orphan Society for Antrim and Down has now 710 children under its care.

The united evangelistic meetings, commenced in Monaghan immediately after the mission services recently held in that town by Rev. Geo. C. Grubb, are rapidly increasing in attendance and interest, and have already been made the means of great spiritual blessing to many.

An interesting meeting on behalf of the Bible Colportage Society of Ireland, whose agents are doing an excellent work in the counties of Donegal and Armagh, was held in Lady Annesley's schoolroom, Newcastle, co. Down, on Friday week, when addresses were delivered by Revs. Dr. Irvine, John Elliott, and others.

A most interesting valedictory meeting, the first of the kind ever held in the place, has just been held in the Parochial Schoolroom, Queenstown, to bid Godspeed to Miss Josephine Porter, who has disposed of her property, and is going out at her own cost to labour in Japan, under the auspices of the Church Missionary Society.

At the recent meeting of the Irish Presbyterian Foreign Mission Committee in Portrush, Rev. Wm. Moore, from Spain, gave a very interesting account of the progress of the college in Puerto Santa Maria for the education of a native ministry. It has already furnished one pastor (Señor Gimenez), who has charge of the work at Cordova and the stations in the neighbourhood.

A third edition of "Hear the Other Side," which gives an account of the conversion of Rev. Thomas Connellan, late Roman Catholic curate of St. Peter's, Athlone, has been published by Mr. George Herbert, of Dublin. In this pamphlet Mr. Connellan describes the way in which he was led to renounce the Pope's supremacy, the confessional and transubstantiation, and several of the other doctrines peculiar to the Church of Rome; and gives much insight into the training and duties of the priesthood.

FALLEN ASLEEP.

Rev. Alexander Rentoul, minister of Sandymount Presbyterian Church, Dublin.—Mr. Jas. Johnston, of Dromady, near Clones, aged 68, an earnest local preacher.—Rev. William Wales, hon. canon of Peterborough Cathedral.—In South Africa, Rev. John H. Morgan, of the C.M.S. Mid-China Mission.—Mr. James Duncan, a prominent Wesleyan layman at Redhill, Surrey.—Rev. James Hay, D.D., senior minister of the Established Church, Inverkeillor, N.B.—Rev. Chas. Kushalli, native pastor of the C.M.S. in the island of Mauritius.—Rev. G. W. Thompson, American Presbyterian missionary in Brazil.—Rev. A. Shaw, Free Church minister, Torosay, Mull, N.B.

CONTINENTAL & FOREIGN NOTES.

THE JESUITS are gaining ground in Austria with remarkable rapidity. Besides several settlements, they have eight colleges in the empire.

THE EMPEROR OF GERMANY.—While in Norwegian waters recently, the Emperor William II. was on board his vessel the *Hohenzollern* during Sunday. Divine service was held according to the form prevalent in the Prussian army, the Emperor himself delivering a brief address to his suite and the sailors.

THE LOCUST PLAGUE IN ALGERIA.—Thanks to the activity of the Government and the colonists, the locusts, which not long ago threatened a repetition of last year's plague, have been almost entirely destroyed. The ravages of the insects have this year been insignificant and local, the crops having on the whole been excellent.

SWISS OLD CATHOLICS.—The fifteenth annual Synod was attended by 110 delegates, representing 48 congregations of the Christian Catholic Church of Switzerland. During last year over 700 new members were received. Laymen are three times as numerous as ecclesiastics in the Synod, the president of which is State-Councillor Philippi.

SUNDAY-SCHOOLS IN FRANCE.—At the thirty-seventh annual meeting of the Sunday-school Society of France, testimony was borne to the progress of the movement. There has been satisfactory advance since 1882, when there were 1133 schools in the country, Corsica and Cantal being the only departments to which the excellent institution was a stranger.

CHRISTIAN CHINESE AND OPIUM.—When the native Presbyterian community of Moukden, in Manchuria, where the United Presbyterians have an active mission, were recently forming rules for their church, of their own accord they resolved that no opium smoker should be a member, and it was the missionary himself who got them to make an exception in favour of elderly converts. This is an indication of the opinion which the intelligent Chinese hold as to the mischievous nature of the drug.

NORTH SCHLESWIG has a population of about 130,000 souls, who speak the Danish language, but are under the dominion of Prussia, part of whose policy is to stamp out the Danish language in the territory. All school teaching, except in religion, which is confined to six hours a week, is given in the German language, so that the children are growing up unable to read the Bible in the language of their homes. It is felt in Denmark that the Protestants of Germany might well exert themselves for the reversal of this policy, and the establishment of religious liberty among the Danes of Schleswig.

A FALSE MESSIAH has lately appeared in Arabia, and multitudes of Jews are following him. A man of high education, with tremendous force of character, he has been greeted by the poor among his people as the very deliverer they need. Regiments of life-guards, composed of Hebrew youths, protect his person, and he has even deceived some of the wise and prudent of the Jews of Northern Arabia. The rabbis are fully occupied in pacifying the excitement, and preventing the further spread of the movement. What, however, the people really need is to be told of God's Messiah, who, though rejected of their forefathers, was raised from the dead, and lives for ever, as Prophet, Priest, and King.

PROTESTANTISM IN JERUSALEM.—The "Evangelical Jerusalem Foundation" is henceforth to do, in the interest of the German-speaking inhabitants of Jerusalem, the work which was contemplated by the now obsolete agreement as to the Anglo-German bishopric of Jerusalem. The foundation has at disposal a large sum of money, and its object, as expressed in the imperial statute, is "The maintenance of the existing, and the creation of new evangelical establishments and institutions in Jerusalem, especially of a church and school, as well as the support of the Protestant congregation there." A board of control in Berlin will supervise the affairs of the congregation.

Notices.

A BLUE RIBBONER.—You had better apply to Mr. Rae, Secretary of the Gospel Temperance Movement, Hoxton Hall, London, E.

COMMUNICATIONS RECEIVED WITH THANKS.—G.G.G. W.J. J.S. G.G. J.M.P. J.P.W. J.W. C.T. T.D. J.A.S. S.E.B. M.B. F.B. W.T. E.J.M. J.B.F. W.G.S. G.D.L. R.D.F. E.E.C. J.H. G.S. E.E.M. J.P. A.M.S. A.McD. J.P.C. F.T.P. M.C. W.A. G.F. C.H.J. D N. F.C.S. W.B. J.S.M. T.L.S. W.G. L.W. J.R. F.L. W.F. E.G.S. J.P.H. J.B. W.M. C.G.D. E.M. T.M.W. W.J.E.P. F.T.H. A.M.M. R.B. F.L. W.E. L.M. J.N. A.M.S. A.S. M.E.W. M.P.S. F.H. J.C.J. H.R. C.H. S.S.M. S.R. W.H.S. S.H.B. G.A.R.W. J.S. G.A.E. H.L.

APPLICANTS FOR TRACTS. — W. Ayers, 4, The Green, Romford-road, Stratford, E.; W. Lippett, 1, Walker's-buildings, Lich-street, Worcester; J. Gillespie, 25, Hawkhill, Dundee; J. Holstead, over 31, North-street, Jarrow-on-Tyne; Miss B. Beswick, Holly Bank, Northgrove, Church-road, Urmston, near Manchester; C. Rose, 18, St. Benedict-street, Glastonbury; T. Glover, 25, Bourne-street, Eastbourne; J. J. Browne, Meadfield, South Norwood, S.E.; Miss Alford, Stonehouse, Gloucestershire; H. Seams, 250, Rotherhithe New-road, S.E.; C. Locke, 27, Belvedere-terrace, Barrack-hill, Newport, Mon.; F. W. Humphrey, 44, Leather-lane, Holborn, W.C.; A. Kason, 61, Ellesmere-road, Roman-road, Old Ford, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Appeals.

The Cry of the Children.—There are thousands of little children at this moment in East London literally crying for bread. Every shilling sent will provide twelve free meals (consisting of pint of soup and slice of bread). Will your readers send timely help?—Rev. J. W. ATKINSON, 308, Old Ford-road, London, E.

Hook, Lydiard Tregoz, Swindon.—Funds are needed to carry on work amongst young men, &c., the present mission-room being too small. An appeal in this paper three years ago enabled us to get a small cottage and utilise as mission-room. The work has grown, and now much must be stopped if help is not forthcoming.—Address Miss F. BAILY, Lydiard Tregoz Rectory, Swindon, Wilts.

Evangelistic Mission.—DEAR SIR,—In the midst of much prosperous tent work in various parts of the country, the late gales have played havoc with several of the marquees, and we are urgently needing means for the repair of them, and supply of one or two new ones to take the place of some utterly destroyed. With fine weather there may be many weeks of happy Gospel work in very needy parts if we were able to repair the damage done. I should also be thankful for assistance for the general current expenses of the Evangelistic Mission in all its branches. We would at the same time ask your readers to unite in thanksgiving to God for many won to the Saviour during this summer campaign.—Yours very truly, C. RUSSELL HURDITCH.
164, *Alexandra-road, St. John's Wood, London, N.W.*

Mr. E. Hurditch's Work in Cardiff.—DEAR SIR,—I wrote you a fortnight ago concerning the good work commenced in the tent on the moors. The tent has since then been wrecked in a gale, and the meetings continued in the Wesleyan Chapel, kindly lent for the purpose. There is here an immense population of many thousands. The people are crying out for help; many of them have been enlightened, and are asking for more light. Something must be done to reach them. It is proposed that a portable wooden building be erected, capable of seating, say, six hundred people, so that the immediate necessities of the work may be met, and that further evangelistic work may be undertaken. As a permanent site cannot be obtained, the building could then be used for itinerant mission work in several parts of Cardiff, and also in Wales. The cost of such a building would be about £250. The work would be carried on under the auspices of the Evangelistic Mission. Contributions may be sent to the director, Mr. C. RUSSELL HURDITCH, 164, Alexandra-road, London, N.W.—Yours faithfully, F. C. SPURR.

ITALY is more than ever open to evangelical truth. One indication of this is found in the fact that Pastor J. P. Pons, of Naples, moderator of the Waldensian "Table," has been honoured with the distinction of Knight of the Crown of Italy. It is needless to say that the Waldenses see in this a new mark of the favour with which the Government views their approaching celebration of the second centenary of the "Glorious Return."

THE FIRST MISSIONARY TO THE MOLOKAI LEPERS.—The first minister to make his home among the Sandwich Island lepers (says an American contemporary) was not the late Father Damien, but a native member of the Congregational Church, Rev. J. Hanaloa. His wife was attacked with leprosy about twenty years ago, and he voluntarily accompanied her to the leper island of Molokai. He is not yet a leper, and, as he is an old man, the probabilities are that he will not be stricken with the dreadful disease. He is a Christian hero, and, like Father Damien, is entitled to the honour accorded to all men who sacrifice themselves in the causeof comforting and helping suffering humanity.

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Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C. — Daily prayer-meeting, 1.30 to 2 p.m. Missionary meeting, every Fri., 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Sept. 8, 3 and 7 p.m., Mr. E. H. Glenny. Mon., 2.30 p.m., mothers' meeting. Tues., 8 p.m., Gospel meeting. Wed., 7.30 p.m., prayer-meeting, followed by Bible address.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 and 7.30 p.m., Mr. Oscar Owers. Mon., to Fri., 8 p.m., Gospel meetings for men. Bible-class, Thurs., 8 p.m. French Bible-class, Thurs., 8 p.m. Bible-reading, Colonel Puget, Sat., 8 p.m. Prayer-meeting, daily (Sat. ex.) during Sept. Mr. Oscar Owers.

THE WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., and 7 p.m., Rev. H. S. Lunn, M.D. Fri. morning and evening services are given up till October.

CONFERENCE HALL, Mildmay-park, N. — Sun., Sept. 8, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. Herbert R. Francis.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.45, Mr. J. S. Harrison.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland, during Sept., Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row, W.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Sept. 6., 7 p.m. Address by Mr. George Hucklesby. Mr. and Mrs. Matthews, with Paddy and Jenny Swift, will also take part.

EDINBURGH CASTLE, Limehouse, E.—Sun., Sept. 8, 11 a.m. and 7 p.m., Rev. W. J. Mayers; 3 p.m., Rev. Henry Bright.

TALBOT TABERNACLE, Talbot-road, Bayswater, W. — Sun., Sept. 8, 11 a.m. and 7 p.m., Mr. James Manning.

REV. DR. THAIN DAVIDSON will resume his monthly sermons to young men, Colebrooke-row Presbyterian Church, Islington, N., next Sun., 6.30 p.m.

CLAPTON HALL, Alkham-road, Upper Clapton, N.—Mr. C. Russell Hurditch during Sept., Suns., 6.30 p.m.; Fris., 7.30 p.m.

COMING CONFERENCES.

PERTH CHRISTIAN CONFERENCE, Sept. 10—12, City Hall, Perth.—Information regarding accommodation will be furnished by Mr. John Christie, Bookseller, St. John-street, Perth, N.B.

DUNDEE CHRISTIAN CONFERENCE, Kinnaird Hall, Sept. 17—19. Subject — "Discipleship," which will be opened up by several speakers, visitors, and residents. —Programmes can be had from Mr. R. Anderson, 4, India-buildings, Dundee.

WAKEFIELD CONFERENCE.—Third annual Conference on the Christian Life and Claims of the Heathen, Sept. 17—19, in Music Saloon. Meetings at 11, 3, and 7.30. Introductory service, Mon., 7.30 p.m., in cathedral. Sermon by Rev. Canon Whitby, Vicar of Dewsbury. Subject for conference—"Love of God."

PARK HALL CONVENTION, Sept. 18—20.—Particulars from Mr. T. Livingstone Learmouth, Park Hall, Polmont, N.B.

UNITED KINGDOM BAND OF HOPE UNION.—Autumnal Conference, Edinburgh, Sept. 21—26.—Mr. C. Wakely, Secretary, 4, Ludgate-hill, London, E.C.

SALISBURY CONFERENCE of Believers, Sept. 23 to 27. Particulars from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

GLASGOW ANNUAL CONVENTION, St. Andrew's Hall, Berkeley-street, Glasgow, Sept. 24—27.—Programmes from Mr. William Sloan, 8, Gordon-street, Glasgow.

CLIFTON CONFERENCE, Victoria Rooms, Clifton, Bristol, Oct. 1—3.—Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol, convener.

SPECIAL CONFERENCE CONCERNING ISRAEL, Conference Hall, Mildmay Park, London, N., Oct. 1—3.

CHURCH CONGRESS, Cardiff, Oct. 1—4.

DORKING CONFERENCE for the Deepening of the Spiritual Life, St. Paul's Church, Oct. 7—11.

EVANGELICAL ALLIANCE.—Annual Conference, Cheltenham, Oct. 22—24.—Programmes to be had from the Alliance House, 7, Adam-street, Strand, London, W.C.

MANCHESTER CHRISTIAN CONVENTION, Oct. 29—31.—Communications respecting apartments, &c., should be addressed to the Secretaries, Conference Hall, Strangeways, Manchester.

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*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

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[ADVERTISEMENTS.]

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London Samaritan Society (Convalescent Homes)—Mr. J.D. £2; Miss M.T. 2s 6d; Mr. M. W. 2s. 6d.

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RUSSIA.—A number of Letts in the Baltic provinces who were converted some time ago to the Russian Orthodox faith, have lately reverted to Lutheranism. The reason given is that the Letts could not understand the service celebrated in Russia, while the Lutheran pastors uniformly use the Lett dialect.

A REMARKABLE MISSIONARY MEETING was held in the large foreign settlement at Shanghai on May 1. General Kennedy, U.S.A. Consul-General, presided; Rev. T. R. Stevenson, pastor of the Union Church, opened with prayer. Rev. W. Muirhead, L.M.S., spoke on India, Ceylon, and Burmah; Dr. Allen, American Episcopal Methodist, on China and Japan; Mr. C. Thorne, an English resident, and a member of the C.M.S. Finance Committee, on the missionary work going on in Shanghai. Rev. F. L. Hawks Pott, American Episcopal Church, read a paper by Dr. Percy Matthews, describing personal visits to Moosonee, &c.; Rev. G. F. Fitch, American Presbyterian, spoke on Mexico and South America; and Archdeacon Moule, C.M.S., on Africa and the Islands of the Sea. Rev. H. C. Hodges, British chaplain, closed with a few hearty words.

WEDDING GIFT
— TO —
MR. AND MRS. J. W. C. FEGAN.

Many friends who have long been interested in Mr. Fegan's earnest efforts in the rescue of homeless boys, desire on his marriage (which took place on the 23rd ultimo) to present him with a token of their goodwill and esteem.

It has been ascertained that Mr. and Mrs. Fegan much prefer that any expression of regard on the part of their friends should take the form of a substantial help to the Homes, rather than any gift to themselves personally.

It is proposed that a sum of money be raised, to be used at Mr. Fegan's discretion, for any purpose connected with the Lord's work under his care, and it is intended that the amount gathered, and all the letters forwarding the separate contributions, be given to Mr. and Mrs. Fegan on their return home.

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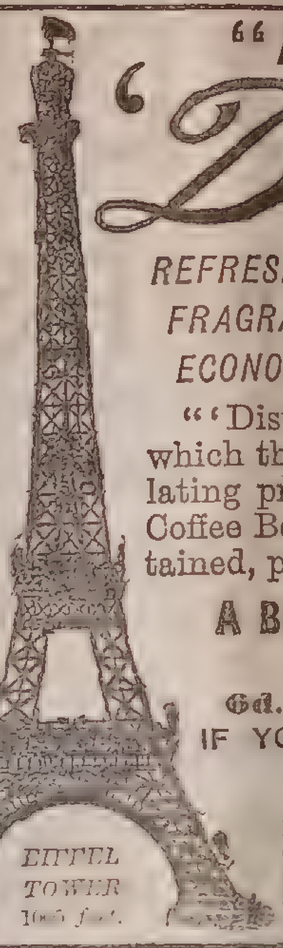
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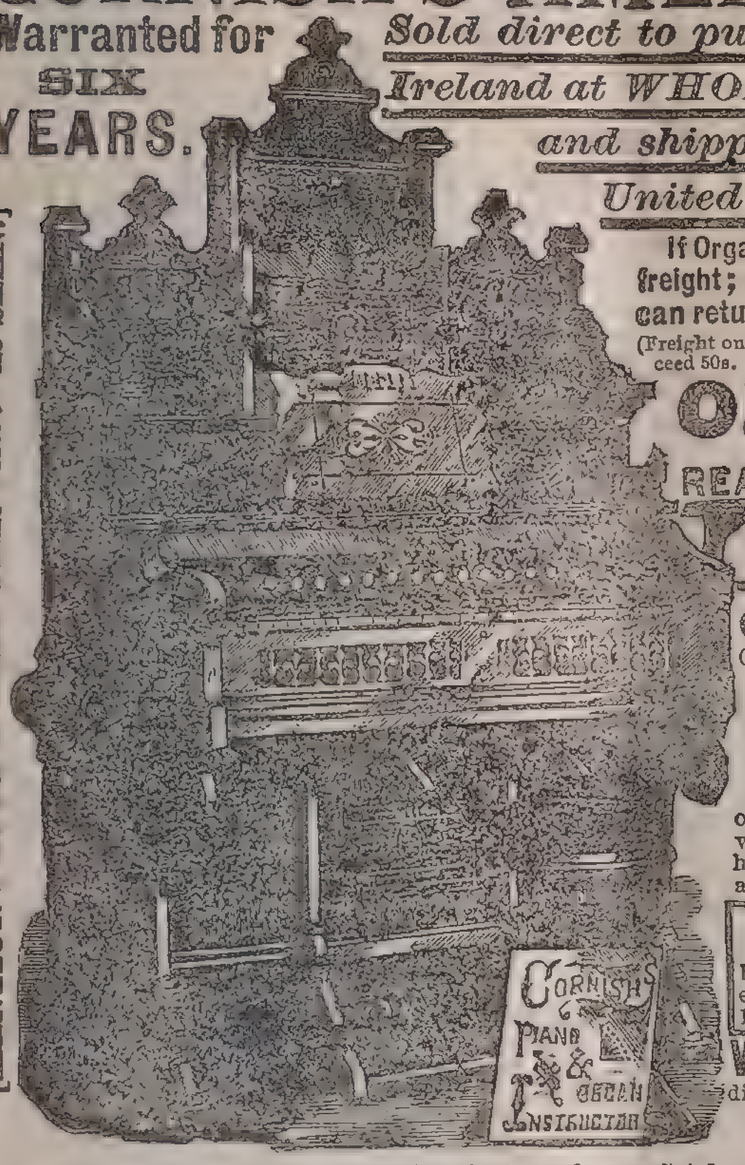
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CASE FOR THIS WEEK.

ADVANCED CASE OF CONSUMPTION.—A SEA CAPTAIN.

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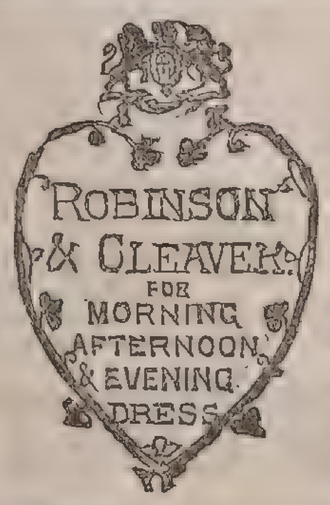
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Page 11.

IRELAND'S REAL NEEDS.
By Rev. T. CONNELLAN.
Page 16.



[The late Dr. Habershon.]

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No. 1024.] FRIDAY, SEPT. 13, 1889.

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EAST END DISTRESS.—Rev. J. W. ATKINSON, Claremont, Cawley-road, London, N.E., urgently appeals for help on behalf of thousands of starving East End families. Children crying for bread. Every Pound sent provides over 200 free meals.

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INDISPENSABLE AIDS to Sunday-School Teachers. Season 1889-90. — Classes formed for Normal, Training, Greek and Hebrew Study.—EXAMINATIONS in Christian Evidences, Scripture History and Doctrine, and the Theory of Teaching.—Correspondence Classes for the study of Greek Testament: Text Book, 'Initia Græca.' (Examiner, Professor S. W. Green, M.A. Fees 3s. 6d. and 7s. 6d.) For study of Hebrew Bible: Text Book, Dr. Davidson's 'Hebrew Examiner' (Examiner, Professor W. G. Elmslie, D.D. Fees 12s. 6d. and 25s. Commences September 21).—For full particulars apply to Mr. J. COLQUHOUN, Sunday School Union, 56, Old Bailey, London, E.C.

BEULAH, 30, Prince's-avenue, Prince's-gate, Liverpool. The Lord has given the above beautiful home in place of the late "Bethshan," 11, Great George-square. Meetings: Tuesday, 7.30 p.m.; Wednesday, 3.0 p.m.; Friday, 3.0 p.m. Persons desirous of rest to body and soul, also such as need light concerning salvation, holiness, and Divine Healing, can be accommodated at the above address.—For particulars apply to Mrs. CROOK.

PARK HALL CONVENTION will meet in the Barn on September 18, 19, and 20, and conveyances will be provided from Polmont station, on the North British Railway. Mr. Bowker will will preside; and Revs. Evan Hopkins, W. Haslam, J. Gelsen Gregson, and others have promised to attend. All are invited.

THE SUFFERING POOR.
THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

GERMAN AND FRENCH SCHOOL for Gentlemen's Daughters. 24, Saarstr., Friedenau, Berlin.—Lady Principals, Frl. HOFFERS and Mlle. VIVIER.—Earnest religious teaching. Thorough mastery of languages. Advantages for study of art and music. Home comforts. References in England and abroad. Pupils escorted in September.—Apply to Major and Miss STUART, 29, Cornwall-gardens, S. Kensington.

SOUTHSEA. — Small, High-class Home School for a few Girls, exclusively Gentlemen's Daughters. Christian training. Pupils successfully prepared for Cambridge, Royal Academy of Music, and College of Preceptors' exams. References to clergymen, officers of high rank, and parents of pupils. Moderate terms; reduced to fill two vacancies.
PRINCIPAL, 5, Sussex-place, Southsea.

For Terms of Advertisements to The Christian see Front Page.

For Terms of Subscription to The Christian see Front Page.

Miss Sarah Robinson, Soldiers' Institute, Portsmouth,

is now completing her Scheme for the benefit of Soldiers, Sailors, their Families, Widows, and Orphans, and the poor of Portsmouth, by the erection of a large Gospel Hall and Coffee Palace (with 170 beds), opposite the Portsmouth Town Railway Station, at a cost of £30,000, including site. This is her fifth, *and last*, House; will be self-supporting; and, like the others, will be vested in Trustees.

Having no family claims and few personal wants, Miss Robinson has always freely spent her own money on these Institutions, besides collecting the needful funds. She is now making a great effort, at the cost of much personal suffering, to obtain help for the new building. After being confined to the house for eight years, she is undertaking a three-months' tour, by road, in an invalid's coach, built for the purpose, intending (D.V.) to travel a thousand miles, and address meetings in fifty towns, after which she will publish a full account of her journey and its results. She travels at her own expense, accompanied by one helper.

DONATIONS ARE EARNESTLY ASKED.

BLENHEIM HOUSE, Glastonbury, Somerset.—High-class Ladies' School.—Miss M. CRUSE receives a limited number of Boarders. Efficient governesses and visiting masters. Home comforts. Individual influence and attention. Pupils received from abroad. Kindergarten class for juniors. Terms moderate.

MORAVIAN SCHOOLS, Fairfield, Manchester.—Large premises. Sound education. Manual training. Boarders return on Tuesday, September 17. For prospectus of Ladies' School, apply to Miss KOFLER; of Boys' School to Rev. W. BIRTILL.

EDUCATIONAL.—The notice of Parents seeking a truly godly individual training for their daughters, is invited by a Christian Mother, who esteems it a privilege to bear testimony to the incalculable benefit derived by her daughters whilst completing their education at a well-known high-class Ladies' School. Guardians of orphaned families may transfer their charges, confident of the happiest results. The discipline so essential to the well-being of the young, is associated with the refinements of a superior home, and exceptionally healthful surroundings. — Mrs. H. K. M., c/o Housekeeper, 13, Rose-street, Newgate-street, E.C.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

RYDE, ISLE OF WIGHT.—Rosehill Preparatory School.—Principal, Miss BAYNE.—The Rev. W. H. Rednap, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). Reference permitted to resident nobility and gentry, parents of former pupils. Terms 40 guineas per annum, inclusive.

BOURNEMOUTH. — Educational Home for the Daughters of Gentlemen. Every advantage for health and education. Terms moderate and inclusive. Highest references.
PRINCIPALS, College House, Suffolk-road.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest educational advantages, combined with every home comfort, and individual training and guidance. Recommended by clergymen, parents of pupils, and others. One vacancy.—D. C. L., Lane's Library, Fitzjohn's Parade, Hampstead.

BATH, 33, SION HILL.—Christian Home School for the Daughters of Gentlemen. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers, and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home, with the advantages of a thoroughly good education. Pupils prepared for University and Academy examinations. References kindly permitted to the parents of former and of present pupils.

BOARDING-SCHOOL FOR GENTLEWOMEN.—Sound instruction, firm yet loving discipline. Special advantages in languages and accomplishments. Articled pupil can be received on half terms.
Miss ESSER, Rockfield, Lansdowne-road, Croydon.

BATH.—Avonbank House, Grosvenor. Principals: The Misses BUCKPITT. During the past year certificates have been gained from Cambridge University, College of Preceptors, Trinity College, and Christian Evidence Society. No failures in these examinations. Inclusive fees from 30 guineas. Term commences September 17.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received. — For terms and references, address
Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

CHERTSEY HOUSE LADIES' SCHOOL, Red-hill, Surrey.—Miss M. B. GERDS invites reference to Gentlemen of high Christian standing, and to parents of past and present Pupils. Prospectuses on application.

BURLTON HOUSE. — High-class Boarding School for Girls, Castle Hill, Reading.—Principal, Miss K. RATCLIFFE. Old established. Highest references. Inclusive terms.

HOME SCHOOL AT BOURNEMOUTH.—Mrs. W. VENIS ROBINSON can receive two or three little girls to educate with her own daughter.
2, Madeira-rise, Bournemouth.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms. Apply to PRINCIPAL. School re-opens Sept. 18.

GIRLS' SCHOOL, The Gables, Holden-avenue, Woodside-park, N.—Thorough education. Christian influence, and home comforts. Special attention paid to physical culture. Pure bracing air and lovely country. Highest references. The experience of the Principal is specially suited to the requirements of children from India.—For particulars apply to the Principal, Mrs. RAMSAY WILSON.

MOUNT HOUSE, Ryde, Isle of Wight.—High School for Girls, with Preparatory for Boys under 12. Principals, Mr. and Mrs. W. T. GREENUP. Sound education and Christian home. Autumn term begins September 19. Prospectus on application.

HOME SCHOOL for Girls. Recommended by the Rev. J. B. Figgis, M.A. A few only received.
Mrs. SCOTT, 35, Upper Rock-gardens, Brighton.

TO CHRISTIAN PARENTS.—The safeguards of home, together with the advantage of French, may be secured in London, for a youth of high principles and of good education.—Send application, care of Pasteur DU PONTET DE LA HARPE, French Parsonage, Bayswater, W.

OCKBROOK, NEAR DERBY.—Moravian School for Boys. Pupils successfully prepared for Public Exams. Cricket field 10 acres; large swimming bath; hot baths in the house. Milk from school farm. Playground sheltered from north and east winds.
Rev. J. MALLALIEU, Head Master.

SUPERIOR EDUCATION IN HIGHGATE, London. G. D. BARTLET, M.A., receives ten boarded Pupils (from nine years). Able masters, individual attention, thorough grounding. Careful Christian training and a superior home. Highgate is strongly recommended by the medical profession. Fees from 20 guineas per term. Reference permitted to Revs. J. M. Gibbon, Highgate; Charles Graham, Shepherd's-bush; R. Balgarnie, Crouch-hall-road, Hornsey; W. Green, Esq., Highgate.

CLIFTON.—Carnarvon Lodge, Redland-road, Girls' School.—Principal: Mrs. PRESCOTT. Visitors: Lady Henry Somerset, of Eastnor Castle, Herefordshire; Miss M. Sturge, Bristol. Terms strictly moderate. Autumn term, Thursday, September 12.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

BOURNEMOUTH.—Two Girls can be received in good School. Special terms. Must be gentlemen's daughters. Examinations if required. Highest clerical references.
BOX, Righton, Regent-street, Clifton, Bristol.

EDUCATION AND CHRISTIAN HOME.—A Lady, residing in a farm-house near the sea, is anxious to receive two young Children to educate with her own. Every home comfort and mother's care. Highest references. Terms inclusive 20 guineas.
H. H., 13, Rose-street, Newgate-street, E.C.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

HIGHBURY HOUSE SCHOOL, St. Leonards-on Sea. Boys received from 6 to 18 years of age. Three separate departments: juniors, under the care of Ladies; seniors, under a staff of seven resident masters, thoroughly qualified to prepare for commerce, Public Schools, or Universities. Delicate boys and boys from the Colonies receive special care. A carpenter's shop and a chemical laboratory have recently been built on the premises. Autumn term commences Saturday, September 21. For prospectus, apply to Mrs. DUFF, the Lady Principal.

COMBE DOWN SCHOOL, BATH.
Principal—Mr. W. FRANKLIN.

Boys prepared for the various University and Civil Service examinations. Thirty-five successes within the last three years, including London Intermediate in Arts and first-class Cambridge Local Junior. Religious teaching, based solely upon the Scriptures. Gymnasium, workshop, playground, cricket field (six acres). A few vacancies for next term, which begins (D.V.) September 17. Reference permitted to Dr. Robert Anderson, Linden-gardens, W.; the Hon. Judge Boyd, Dublin; Henry Dyer, Esq., Malvern; Dr. Maclean, Bath; G. Trench, Esq., Ardfert, co. Kerry.

PREPARATORY SCHOOL for Boys, near Brighton. Locality healthy. Home comforts. Christian training. Special attention to delicate boys. Thorough education for Public schools. Twenty guineas.—LADY PRINCIPAL, Hamilton Lodge, Hurstpierpoint, Sussex.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A., T.C.D. School will re-open, (D.V.), Thursday, September 26.

Note Change of Address.
HIGH-CLASS CHRISTIAN SCHOOL for the Daughters of Gentlemen, St. John's, South View, Eastbourne. Miss PENN receives a limited number of Pupils. Efficient resident governesses and visiting masters. Individual influence and attention. Home comforts, large house and garden. Entire charge taken of Pupils from abroad. Languages and music specialities. Young Ladies are also received, who, having left school, desire to pursue certain studies only, or to take lessons in cooking and dressmaking.

BOURNEMOUTH.—Abu Klea, Poole-road.—Miss EVERARD, successor to the Misses Parker. The resident and daily Pupils reassembled on Thursday, September 12, 1889.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established **YOUNG GENTLEMAN'S BOARDING SCHOOL,** where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon **HIGH GROUND, NEAR** and **WITH VIEWS OF THE SEA,** on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.

Dr. THORN, Paddington, London.

STANLEY HOUSE,

CLIFTONVILLE, MARGATE.

Principal—A. E. COZENS, M.C.P.

A thorough modern education, combined with kind and firm training. Individual attention, especially to delicate or backward pupils. New schoolroom and recreation ground added. Preparation for all exams. Next term commences September 18.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

EDUCATION GRATUITOUS.—Small amount only required for board.—The Principal of a select School offers a first-class Education and comfortable Home to a Gentleman's daughter. Strictly confidential.—Write, LOUISE, May's Advertising Offices, 162, Piccadilly.

BRIGHTON.—INKERMANN HOUSE, Hove.—The Misses ASHBY receive young gentlemen for Board and Preparatory Education, at 3, Lansdowne-road. Constant attention is paid to health, and the pleasures of home are combined with the regulations of school.

GODESBERG, NEAR BONN.—High School for Gentlemen's Sons.—Godesberg, on the loveliest and healthiest part of the Rhine, offers great inducements to parents desirous of educating their sons in Germany. Preparation for examinations, University, Sandhurst, or Cooper's Hill. Commercial courses. Special advantages for languages. Sanitary arrangements excellent. Lawn-tennis, baths, and every comfort of a refined Christian home. German and English Church services in Godesberg. Referees: His Excellency the German Ambassador, Count Munster, Paris; His Excellency Baron Mirbach, Lord Chamberlain to the Empress of Germany; Professor Dr. Pfleiderer, Bonn; and many others. Principals: Rev. JULIUS AXENFELD (Rector of Godesberg), OTTO KÜHNE, Inspector, Graduate of Marburg University. Prospectus on application. Next term September 20.

FRANCE, Nimes.—Mademoiselle Laport, in London until September 12, wishes to find two Pupils. Christian home. Climate especially suitable for delicate Girls. Excellent references. S. C. HATCH, Esq., Clyde House, Blackheath.

MADAME ROMAN (widow of a Pastor) and her daughter would receive two young Ladies at 125 francs per month each, including lessons in French. References to Pastors of Valence, and Joseph R. Pim, of Valence. Avenue de Chabeuil, Valence, Drôme, France.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors. EXIT, 98, Kensington-park-road, W.

GOVERNESS-STUDENT required immediately, in select college near London, English, music, French, German, and drawing, under first-class professors. Premium 18 guineas. Home comforts. Light duties. Preparation for exams.—PRINCIPAL, 16, Dalmeny-road, Tufnell-park, London, N.

A LADY, experienced in the care of children, will be glad to receive two or three little Girls as companions to one already under her care. Thorough education, Christian training Home comforts. Recommended by Rev. E. A. Stuart.—Mrs. H. MATTHEWS, 16, Pyrland-road, Highbury New-park, London, N.

A YOUNG LADY, well educated, wishes to give two or three hours' teaching, daily, in return for comfortable home. Good music, French, and German. A. B. C., at Miss Green's, Market-place, Frome.

GOVERNESS seeks re-engagement in Gentleman's family or school. Excellent references. English, French, music, drawing, painting. C., Star Villa, Ryde, I.W.

KINDERGARTEN GOVERNESS, or Companion. Trained Teacher desires re-engagement. Five years' experience. Excellent references. French, music, singing, drawing (cert.), calisthenics, and needlework. A., King, Stationer, Redhill, Surrey.

A CHRISTIAN LADY offers comfortable and refined Home, on easy terms, to a Gentleman's Daughter as finishing Pupil, or as Boarder only. Highest references. PRINCIPAL, Westhill, Newmarket-rd., Norwich.

A CHRISTIAN MOTHER offers a real Home to six young Ladies, with good educational advantages and careful individual training.—Mrs. B., Lunham House, Lunham-road, Upper Norwood, S.E.

A CLERGYMAN wishes to recommend a School for young Ladies in healthy seaside resort, with an Evangelical ministry.—Apply in first instance to Rev. T. CAMERON WILSON, Paignton, S. Devon.

AN OFFICER can highly recommend a small Home School at Southsea, where his daughters finished. Earnest Christian training. Thorough teaching. Terms very moderate to fill vacancy.—Inspector-General GORDON, M.D., R.N., South Esk, Victoria-road, Southsea.

A LADY has a vacancy for one or two little Girls to board and educate with a few others. Would take charge of them during holidays. Terms moderate. A. Z., Mr. Piper's, High-street, Barnes.

AS COMPANION or Governess to young children. A Lady, over 30, desires engagement. Musical, domesticated, and obliging. Good references. H., Box 20, Post-office, Keighley, Yorkshire.

Appointments, Situations, &c., Wanted.

PARTNERSHIP WANTED in a sound Business, by a Gentleman (34). Energetic. 18 years' experience in business, with a Christian Man. Capital about £400 to £600. C. F. D., Messrs. Deacon's, Leadenhall-street, E.C.

PLACE OF TRUST, as Collector, Traveller, Messenger, Caretaker, Timekeeper, Advertisement Collector, or Canvasser. Advertiser is a practical Lithographer; could teach the business and otherwise assist a printer in developing the business. First-class testimonials as to qualifications and character. E. H. W., 2, Clarence-place, High-st., Kensington, W.

AS CLERK, Book-keeper, or Under-Secretary. Appointment wanted by a Gentleman. Age 34. Good references. T., 14, Park-street, Dover.

EVANGELICAL CHURCHMAN (29) of good family, educated, but with limited means, seeks appointment of trust, secretaryship, or as Lay Help (experienced). Would take superintendence of Sunday School, Y.M.C.A., Mission Hall work, temperance, social purity, &c. Good reader, fair speaker, abstainer. Highest references given. Salary required.—AMICUS, Amesbury, Salisbury.

J. S. BRUNNING, late of the Evangelisation Society, is open to take Gospel meetings.—BEAMSLEY, Penge, S.E.

YOUNG MAN, 25, Christian, abstainer, requires situation as Manager of a Coffee Bar. Four years and 7 months' good character. C. A. S., 203, Buckingham-palace-road, London, S.W.

MR. WILLIAM FORBES, Evangelist, and Gospel Temperance Advocate in North very shortly. For vacant dates, 71, Tollington-road, Holloway, London, N.

EMPLOYMENT WANTED in Christian work, or as Messenger, or any position of trust, by young Man, age 34, who has had the management of a public-house, but being lately converted, cannot continue in the same business. Good references. Abstainer.—9, Upper Baker-street, N.W.

CHRISTIAN MAN seeks situation as Watchman, or any place of trust. 14 years in last situation. Pensioner. Wages small. J. GELLETT, 24, Uamvar-street, Bromley, E.

LAD.—Advertiser wishes to recommend Lad, aged 16. General gardening and pony. Prefers being under head gardener. Total abstainer. 2½ years with Advertiser, removing to London. G. A. STONHOUSE, Stanstead, Ware, Herts.

HOSIERY.—Advertiser seeks situation for his son, nearly fifteen. Just left school. Height 5 feet. BULL, 2, Coulter-road, Hammersmith, W.

AS COACHMAN. Married, no children. Age 40. Christian, abstainer. Good characters. Town or country.—G. CARTER, 20, Chichester-road, Harrow-road, London, W.

GARDENER, good single-handed or otherwise. Understands growing vines, melons, cucumbers, stove and greenhouse plants. Excellent character, and good references. MOSS, Victoria-road, Westbury-park, Bristol.

GARDENER, Single-handed, or or where assistance is given. Understands vines, cucumbers, tomatoes, mushrooms, and kitchen garden, poultry and stock. 15 years' experience. Good character. Age 30; married. J. PACK, 72, Paradise-road, Clapham, S.W.

UNDER-GARDENER.—Situation wanted for a steady, well-conducted Youth, aged 19, where he would have the advantage of being under Christian influence. Has been 3 years in last situation. E. W. BOOTH, Trent Park, New Barnet, Herts.

AS LADY'S COMPANION, or Governess. Four years' school experience. Usual English subjects and music (vocal and instrumental). Age 23. Excellent references. Wesleyan or Salvationist family preferred.—Abbey Lodge, Brentwood.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Ladies to Medical and Monthly Nurses, Companions, Governesses, and Caretakers. Also superior Domestic Servants. Hours 10 till 5, or by letter enclosing stamp.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

MISSION WORK wanted by a Scotch Gentleman, in London or neighbourhood. Chiefly visiting. Small salary. High testimonials. J. H. W., 27, Milner-square, Islington, N.

A CLERGYMAN'S DAUGHTER earnestly desires fresh work as Superintendent, or Companion, or Companion Governess. Christian home much valued. Experienced. Good references. Salary essential.—Miss SUTCLIFFE, Oakfield, Southborough, Tunbridge Wells.

TWO CHRISTIAN WORKERS, Clergymen's daughters, evangelical, seek for work together. One has had large experience in Bible-classes, could take post of Lady Superintendent in a Y.W.C.A. Institute; the other as Secretary. Excellent references. Salaries required. ALPHA, Post-office, Swanage.

HOUSEKEEPER, where servant kept. Thoroughly domesticated, good needlewoman. Widower's family, or any position of trust. Dissenter, abstainer. Highest references. State salary. No post-cards.—C., 1, Highbury-terrace, N.

AS HOUSEKEEPER, or Useful Companion.—Lady desires re-engagement. Thoroughly domesticated, active, experienced, obliging, good needlewoman. Age 35. Abstainer. B., 8, Newcastle-street, Strand, W.C.

YOUNG LADY (20) desires re-engagement as Governess to young children in Christian family, or as Companion. English, French, German (acquired abroad), drawing, elementary music and Latin. M., Jeanses, Bradford, near Taunton.

AS COTTAGE HOUSEKEEPER, by a Christian Woman, age 50. Thoroughly trustworthy and active. Washing cannot be undertaken.—ANN BUTCHER, c/o Mr. Blake, Upper Clatford, Andover, Hants.

AS HOUSEKEEPER or Useful Help, by a Christian. Domestic, musical. Age 40.—Reference to M., 9, Kingsdown-parade, Bristol.

HOUSEKEEPER, farmhouse, or any position of trust. Seven years in present situation. Quiet and obliging. Disengaged September. Good references.—Miss FESSEY, Cherwell House, Helhdon, Daventry.

AS WORKING HOUSEKEEPER to tradesman, widower, or elderly Lady. Thoroughly domesticated and trustworthy. Distance no object. Could assist in business. Miss HOWELL, Southam, near Rugby.

RE-ENGAGEMENT required, by Lady (45). Matron of convalescent or other home, Companion-Housekeeper to elderly lady or gentleman; would take charge of an invalid. Hospital trained.—M. B., Smith's Library, Torquay.

MISSION WORK.—A Churchwoman offers her services to any clergyman giving use of mission-room. Special interest, working men, colliers, &c. No salary. Can sing. No objection to come for a short time. References. Miss MASCALL, Ellington, Ramsgate.

MAID FOR AUSTRALIA.—A Lady is anxious to place her Housemaid (good constitution, but desirous of a warmer climate) with a Christian family proceeding to Australia. Could attend on Lady or Children. Disengaged in October. Abstainer. Excellent references. Would agree for 2 or 3 years.—Mrs. H., The Gables, Uxbridge.

NO SALARY.—The late Principal of Ladies' School desires comfortable home. Good musician, linguist, and traveller. Ambulance and Parish work. R., 33, Park-road, Haverstock-hill, London.

A PLACE OF TRUST wanted for Christian Widow. Highly recommended. Would prefer to keep on her home and let apartments, or have charge of invalid lady. Miss GIBSON, Ongar, Essex.

AS MAID, OR ATTENDANT to an elderly or delicate Lady. (31.) Accustomed to nursing. Good hairdresser, thorough needlework, with knowledge of dressmaking. Would travel. State wages.—H., Measham Hall, Atherstone.

A YOUNG LADY desires an engagement in the office of a Women's Mission or Y.W.C.A., at a nominal salary. If board and residence are found no salary required.—ALPHA, care of The Secretary, Protestant Educational Institute, 38, Parliament-street, London, S.W.

AS NURSERY GOVERNESS or Mother's Help in Christian family. Fond of children. Seven years' experience. Willing to assist in household duties.—M. W., 1, Laburnum-villas, Waldingfield-road, Sudbury, Suffolk.

A YOUNG LADY (23) is desirous of meeting with an engagement as Useful Companion to a Lady, or to assist a Mother in the care of one or two children. E. M. R., Quarry House, Guildford, Surrey.

AS USEFUL COMPANION, Assistant Housekeeper, Matron, or any position of trust. Re-engagement desired by Lady. Active, good needlewoman, can cook well. Abstainer. Excellent references. A., Mr. Gregory, Stationer, Selhurst, Sussex.

NURSE-COMPANION to a Lady or invalid; kind and attentive; or any position of trust. Would assist with housekeeping. Musical, good reader and correspondent. D., 9, Upper Baker-street, N.W.

AS NURSE to children out of arms. Lady seeks situation. Thoroughly trustworthy, good needlewoman, fond of children, Churchwoman. Near London preferred.—Mrs. M., c/o Mrs. White, Stationer, West Hill, Putney.

AS USEFUL COMPANION. Domesticated, musical, and good needlewoman. Accustomed to children. Dissenter. M. G. C., Percy House, Percy-road, Leytonstone.

NOMINAL SALARY.—For a happy Home in a Gentleman's family a Lady would give her whole time, and do all in her power to repay the hospitality. X. Y. Z., 26, Kimbolton-road, Bedford.

A HOME wanted by a Lady, housekeeping, care of young children, invalid or elderly Lady. Salary no object.—A. B. C., Registry, 118, Villa-road, Handsworth, Birmingham.

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From "Memorials of Frances Ridley Havergal," page 231.

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The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Wm. Cuff, of Shoreditch Tabernacle.

A great Missionary Convention of Young Men will be held in the Metropolitan Tabernacle, Newington, on Tuesday, October 15. The speakers will include Rev. C. H. Spurgeon, Rev. A. Maclaren, D.D., Rev. John McNeill, Rev. J. Hudson Taylor, and others. Tickets of admission and information can be obtained of W. C. Minifie, Convention Secretary, Pastors' College, Newington, S.E.

We direct attention to our correspondence columns, in which will be found two letters from esteemed correspondents on the unhappy and prolonged strike of riverside labourers in London. We are sure that many will sympathise with Mr. Chubb in his expressions of perplexity as to the best and most righteous method of ending the social strife that has burst upon us. For our own part we have every wish to recognise the fact that the dispute has two sides, and that the path of the Dock Directors is by no means free of difficulty. Therefore we have supported the proposal that the questions at issue should be submitted to impartial arbitration. But it has seemed clear to us that the action of the Directors in declining to justify their attitude by any satisfactory explanations, coupled with the unfortunate language of their chief spokesman, has justly caused the public to conclude that they have been actuated throughout by motives of a self-regarding character.

The position of those who act as leaders of the dock labourers' strike is no easy or enviable one. With the best intentions, they may fail in some cases to control the action of the rank and file; but, if they would not alienate the best wishes of the community from their movement, they will have to exercise rigid care to exclude forcible intimidation from their armoury of persuasives. There have recently been some bad cases of this sort, as to which the correspondent of *The Times* writes:—

> Of course these cases of intimidation are very hard to follow, but if reliance is to be placed upon the opinion of a gentleman with whom I had a conversation, there can be no doubt as to the practice. His business lies among the wharfingers; he is a man in whom confidence may be placed; he has been at work throughout the strike, and he assures me with the utmost earnestness that some influence is at work among the men which is sufficient to cause great terror. For the most part men appear to fear not so much immediate violence as that they may become marked men; and it is quite certain that many hundreds of men would return to work if they dared. In any case Mr. Tillett's defence against the charge of intimidation was characterised by marked feebleness.

It will be a thousand pities if a good cause is spoiled through lack of self-restraint on the part of some of the strikers; nothing will so speedily produce a revulsion of feeling with respect to the sufferers as acts of violence or intimidation.

In view of the turn that matters took in the end of last week through the interposition of the Lord Mayor, and others co-operating with him, we are free to express our sincere regret that the strikers so unceremoniously rejected the terms of the compromise submitted to them. That proposal virtually conceded the modified demands of the labourers, and was, indeed, a full justification of their revolt. If the directors are able to concede the sixpence per hour after influential outside pressure, we cannot understand why they should not have done so at the first. Seeing that the dispute is now narrowed down to a question of date, we earnestly hope it will be ended by a little mutual concession, so that the transit trade of the metropolis may be liberated and once more set going, to the mutual comfort and benefit of all.

A largely attended meeting of ministers connected with the Free Churches of London was held in the Memorial Hall, Farringdon-street, on Monday afternoon, to take concerted action with respect to the dockers' strike. The chair was taken by Dr. Hannay, and Revs. J. McNeill, Dr. Clifford, Dr. Lunn, F. B. Meyer, W. Cuff, Fleming Williams, and others took part. It was agreed to raise a fund to relieve the distress, to hold a public meeting to express sympathy with the dockers, and to send a deputation to the Lord Mayor and the Dock Companies urging the immediate granting of the demands of the men.

A recent visitor to the Paris Exhibition wishes to urge upon Christians the pressing need of embracing the present opportunity, until October 15, that is afforded at the Paris Exhibition for distributing tracts and Gospels in French among the millions of visitors, who are chiefly Roman Catholics from all parts of France. There is very little of this work being done, although there is no practical prohibition of it. Mr. Jaye, who is staying at 205, Rue St. Honoré, Paris, and is daily distributing in the Exhibition, will be glad to give any information to those interested in such work.

It is proposed to hold an important congress at Paris on Lord's Day questions on September 24—28, which will be attended by several influential delegates from England.

A few days ago, while some Christian people were conducting a Gospel meeting on Harold's Cross Green, Dublin, a number of lads threw stones, and commenced a disturbance by hooting. The police restored order, and summoned the offenders before Mr. Keys, a city magistrate, with a truly regretable result. Having been informed, erroneously, that the mission workers belonged to the Salvation Army, the magistrate expressed his utter disapproval of their work, by saying: "I think these people are a greater nuisance than those young persons who interfered with them." He refused to inflict merited punishment for offences which were not denied, and even went out of his way to say that, in case any of the persons who had been holding religious meetings in the public squares were brought before him, he would know how to punish them."

We are not surprised to see that this singular magisterial action has excited the indignation of Dublin Christians. Rev. R. D. Bluett, vicar of North Strand Church, writing to *The Irish Times*, points out that the logical result of the proceedings is that persons engaged in religious services in the open air may be assaulted with impunity.

> The decision amounts to this, that it is unlawful to hold a prayer-meeting in any public place in the city. This is certainly a new view of the law which few of us would be willing to believe to be correct.

Evidently the right of outdoor congregations needs at the present day the jealous conserving care of evangelical believers.

The discussion going on in the columns of *The Times* as to the working of the "Dual Basis" of the Church of England Temperance Society shows the practical difficulty of attempting to combine two such opposite principles as those of total abstinence and moderate indulgence in strong drink. To be of any effect at all, the fight against alcohol must be thoroughgoing, and this can never be the case in a Society that is weighted by the lukewarm notions of "moderate drinkers." While the two parties are contending as to the proportionate share they ought to have in the management of affairs, the real work of combating a gigantic evil remains undone. Compromises in matters of this sort are a delusion and a snare.

A correspondent of *The Times* makes out a strong plea for the appointment of several female factory inspectors. The appropriateness of this must be patent to everybody, and needs no detailed proof. We can scarcely conceive that such a reasonable and desirable arrangement would meet with opposition from any source, and it is matter for surprise that Parliament has not sanctioned it before now.

Our very orthodox friend, Dr. Fulton, of Boston, will be somewhat amused when he hears that the Bishop of Chichester has written to Rev. J. G. Gregory, of Brighton, soundly rating that clergyman for permitting him without protest to use language which "directly impugns the vital doctrine of the Incarnation." The words of Dr. Fulton objected to had reference to the mother of our Lord, and were directed against the system of Mariolatry fostered by the Romish Church. We think they were certainly indefensible. They remind us of the remark of a wise woman who said that some Protestants are so vehemently carried away, that they forget to speak respectfully of the Virgin Mary. Nevertheless, we cannot imagine how the expression could be twisted so as to convey the meaning that the Bishop extracts from them. It is satisfactory to find the Bishop so zealously defending the fundamental doctrines of the Christian faith; we wish he were equally ready to intervene when Ritualistic clergy in his

diocese, and in the very same town, afford him infinitely more occasion to do so, in the interests of Bible truth.

The Pall Mall Gazette of Thursday, last week, had a very unbecoming and unworthy sneer at the "piety" of the German Empress. In commenting on a recent Government ukase as to restrictions in public dancing among the young in Germany, our contemporary says there is no reason to be surprised at such a law, seeing that "when the sovereign lady makes a present of a fan to another crowned lady, she causes a Bible text to be painted on it among the flowers." We find it difficult to discover the logic of this reasoning; but, apart from that, we fail to see why such a very proper and praiseworthy act on the part of any lady, royal or otherwise, should be deemed to indicate excessive piety. The strange accusation comes more strangely from a newspaper that is frequently wont to interlard its articles with Scripture phraseology in a fashion that many of its readers deem irreverent.

The Nineteenth Century contains an article on "Diseases caught from Butcher's Meat," by Dr. Behrend, who has bestowed much attention upon the subject. He asserts that a considerable percentage of meat sent into the English markets is infected with tubercular disease, and very serious facts as to the results on the mortality of the country are set forth in his paper. We draw attention to it, not on this account only, but because of its quotations from the writings of one of the most distinguished French physicians in relation to the hygienic rules which dominate the Israelites in the matter of animal food. Owing to them the Jews to this day are insured against tubercular diathesis in a manner altogether exceptional.

It must surely sometimes occur to the thoughtful Christian that in his prayers there is apt to be too much of the "I" and the "Me," too much limiting of the petitions to temporal blessings, too much dwarfing down of prayer to mere petition. Perhaps the following extract from one of Dr. Vaughan's University sermons may be instructive as bearing upon this point:—

Prayer is not the synonym of petition. Petition itself is not chiefly of earth. Prayer is speaking to God, whatsoever be the voice, the language, the subject of discourse: it may be confession, it may be adoration. If it be petition, it may be entreaty, it may be deprecation, it may be intercession, it may be for this life, it may be for the soul... A man may pray who asks nothing, who but dwells in the secret place of the Most High, silent from petition, counting it enough to abide under the shadow of the Almighty, the All-loving... The reality of prayer is the meeting of the two spirits—the "I" and the "I am"—unto communication, unto converse, into interchange (with reverence be it spoken) of thought and speech, of life and love. Where this is, prayer is: though nothing be asked, and nothing be given, save that ineffable grace of the Divine presence, from which the earthly countenance shines, and men take knowledge of the man that he has been with Jesus.

At the recent Alcoholic Congress at Paris, amongst other sad revelations, it was elicited that during the last eight years the dramshops of Paris have increased from twenty-four thousand to twenty-nine thousand, that in thirty years the consumption of alcohol has been trebled, in the last ten years doubled, and that no less than thirty-six million gallons of liquid poison have been manufactured out of potatoes. The seed thus sown has borne its inevitable fruit in a startling increase of crime, disease, insanity, and suicide. The Congress passed a resolution to the effect that inebriates should be treated as mad, and that prison hospitals should be created for them. But this is to be wise after the event. What is required is to check the present free-trade in drink which begets these inebriates.

China is gradually but surely being opened up to commerce and civilisation. A telegram from Peking received on Friday last announces that an Imperial Decree has been issued sanctioning the construction of a railway from that city to Hankow, and orders have been given for the commencement of the work. The increased facilities to travel that will accrue will be favourable, among other things, to the development of missionary effort.

Some earnest Christians in Manchester are protesting through the Press against the proposed establishment in the city of a great "Palace of Varieties"; in other words, a monster music-hall. Knowing something of the wide-spread demoralisation that is caused among young people in London by such places, with the aid of the drink, we hope that the Manchester community will successfully resist this addition to the temptations and pitfalls of their city.

One of the outward evidences of the subtle influence which is insidiously working in the interests of Rome is to be seen in the attempts often made to belittle and throw contempt upon the Reformation, and all who had a share in it. *The Athenæum* has lately been attacking Tyndale, who at the cost of his life gave us our English Bible—for his translation, notwithstanding repeated revisions and the attempted improvements of modern scholars, is substantially the Bible with which we are familiar. It is asserted that the proscriptions and burning of the Bible in England were due to the fact that the man who translated it was an obscure individual, of no responsible position in "the Church," but a private chaplain of insulting manners, most violent temper, and unscrupulous in his assertions. William Tyndale was, it is true, a private chaplain, but a perusal of Rev. R. Demaus' exhaustive and scholarly biography (R.T.S.) will suffice to show that the above estimate is most erroneous.

The true reason for the Bible-burnings and proscriptions was that the "Established Catholic Church" of the beginning of the sixteenth century, being full of corruptions and abuses, "loved darkness rather than light." She was the uncompromising opponent of all attempts to enable the people to read the Word of God for themselves, and, by accepting it as the rule of faith, to burst their bonds of ignorance and superstition, and give the lie to the blasphemous claim of "the Church" to act as the only interpreter of the Scriptures. "Lord, open the eyes of the King of England" were the last words of the martyr of Vilvorde. May the eyes of England, as a nation, be opened in these days to see the fatal web which Romanism and its handmaid Ritualism are craftily spinning around her.

The American correspondent of *The Manchester Examiner and Times* describes the subjection of the municipality, and of even some of the judges of New York city, to the liquor interest as shamefully degrading.

SOME KESWICK ILLUSTRATIONS.

(*From the September "Life of Faith."*)

THE OLD AND THE NEW.

IN the terrible tempest at Samoa, when ships were going to pieces by the score, and the stoutest hearts quailed, Captain Kane, of the *Calliope*, slipped his anchors, and called to his engineer, "Put on every pound of steam you can!" There followed several seconds during which it was a terrible question as to whether the storm would master the *Calliope*, or the *Calliope* would stem the storm. At last, slowly and majestically, she rode the wave, amid the ringing cheers of the 450 men of the *Trenton* by her side. Why did she escape when the *Trenton* and other ships foundered? Because their engines were old and weak, and hers were new and strong. Therefore, my brethren, put off the old man, with his deeds, and have no confidence in the flesh. But have all confidence in Christ, who is not only our Righteousness, but our Strength.—*Rev. J. B. Figgis.*

"BY WAY OF A TREAT."

The story is told, I think, of Rowland Hill, that one of his deacons was reported to have been to the theatre. The deacon avoided him for some time; but at last they met, and Rowland Hill said, "Oh, I hear you have taken to the theatre lately." "Oh, no, no," was the reply, "I don't go regularly, you know, but just now and then by way of a treat." "Oh, then, if I am told by and by that you are fond of garbage, I will say, Oh, no, you do not feed on it; you just take a little now and then by way of a treat?" Dear friends, what do you feed on by way of a treat? What books do you read? Are they the Lord's food? How often nowadays do people feed on mental garbage, instead of the wholesome food prepared for God's people! If there is any garbage in your possession, put it away, and let it be burned with fire. Walk in the light, and let it shine upon your food, as the lamp upon the shewbread of old. Then let the incense of praise go up from your life—praising Him all the day long, because He makes you glad with the joy of his countenance.—*Rev. Hubert Brooke.*

EMPTY HOUSES.

In these days of summer, in the West-end of London, one constantly meets with houses that are evidently untenanted. The families have gone out of town. Blinds or shutters cover the windows. The fine carpets have been rolled up; dust-sheets cover the furniture, and everything speaks of desolation; whilst, perhaps, some poor woman as housekeeper has been put in to live in a back room, looking out on a narrow court or yard. That seems to me a figure of the history of many a Christian heart—the best part of the nature given up to neglect and vacuity, while the Holy Spirit has been driven back into some small attic or cellar of our life. And what we need to do is to listen to the pleading of the Spirit of God, and to open to Him rooms long shut, saying, "Blessed Spirit, there is the library of my memory; there is the throne-room of my judgment; the sanctuary of worship; the various apartments given up to my daily life and my daily business—how I long that there should be no room in my heart untenanted by Thyself; oh! that Thou wouldst fill my inner man."—*Rev. F. B. Meyer.*

GOD'S CHANNEL OF COMMUNICATION.

Christ said that when the Spirit of Truth was come He would make manifest; He would reveal and teach. If God has provided a channel of communication between Himself and man, surely man is bound to accept it, or for ever remain in darkness concerning Him. Some people say that knowledge of God will not come in that way. It reminds me of the canal made a few years ago at Hurdwar to tap the Ganges and irrigate the Gangetic Valley. The Brahmins said: "No, the holy river will never run in that canal, made by infidels." The floodgates were to be opened with great ceremony, and the holy waters were to flow into the canal. The Brahmins made a rope of living men across it, and the officers tried to prevent them by persuasion and by force, but there they stood. Oh no, the Ganges would never go there. No sooner were the flood-gates opened than the flood swept them away. So there is a Divine channel of communication, and all the force of intellect and all the culture of this nineteenth century, cannot prevent the power of God's Spirit from flowing into the channel He has created, to irrigate the desert and the waste places of this world.—*Rev. J. Gelson Gregson.*

Faith and Force.

BY REV. A. C. DIXON, D.D.

"Then said David to the Philistine, Thou comest to me with a sword, and with a spear, and with a shield; but I come to thee in the name of the Lord of hosts."—1 SAM. xvii. 45.

THIS duel of David with Goliath is but a chapter in the history of the contest always going on between faith and force. The secret of Goliath's strength was trained brute force, assisted and protected by sword, spear, and shield; the secret of David's strength was simple faith in God. Forces—physical, mental, financial, social, and scientific—are constantly putting themselves against God's cause, and challenging his people to combat. The Davids who try to meet force with force are apt to be defeated; but the Davids who meet force with faith in God are sure to conquer.

(1) Faith must often stand alone, while force rallies many followers. The Philistines were evidently enthusiastic in their support of Goliath. David had few sympathisers among the Israelites, until after he had conquered, and had no need of them. Saul discouraged him; his brothers virtually took sides with Goliath. God and little David stood alone. Happy the man who is willing in a crisis of faith to stand alone with God.

(2) Faith should control all the forces at its command. David had skill with his sling, and he used it. His forces were not such as to inspire faith in others. Saul was anxious to give him greater strength by the addition of his armour. Goliath, on the other hand, inspired faith by his gigantic stature and splendid equipment. To see him was to believe that he could not be easily slain. David's source of strength could not be seen because it was in his heart. It consisted simply in his attitude of soul toward God. His faith mastered all the forces at his command; while the forces of Goliath mastered his own faith and the faith of the people. He and they believed that he would conquer, because the indications of greater strength could be seen. Dark the day for God's people when they allow the forces at their command to mould and measure their faith; when they can expect no greater results from God than they can see as naturally flowing from the forces they can see at work. They have then adopted Napoleon's lying maxim: "God is on the side of the strongest battalions." Michael Angelo looked up into the domes of churches so much that he contracted the habit of looking up all the time. Even when walking the streets of Rome his face was turned upward. The man who looks up to God all the time will do a thousandfold more than the forces at his command would warrant. The man who looks only at his forces is no stronger than those forces. Weak forces in the hands of God are strong as God; strong forces which make God dependent upon them have simply their own strength.

(3) Faith is simple, always the same; force may assume many forms. The bear David overtook and killed was one kind of force; the lion was quite another kind, and Goliath still another. The skill which enabled him to kill the lion and the bear would avail him little in fighting the giant. But the same childlike trust in God was sufficient for each. The forces, by constantly changing their forms, sometimes deceive and overcome us. The David who slew the giant was himself slain by the giantess. He forgot to trust in God. Just before the American War the United States Government began to build a large wooden steamer, and spent a quarter of a million on it; but after the invention of the ironclad ship it was found to be worthless, and what remained of it was sold the other day for ten dollars. The ironclad was a new force which the wooden vessel could not resist. But all through the ages there has been no force discovered which faith in God, using the forces at its command, cannot overcome.

The most dangerous forms of force are often the pigmies which meet us in every-day life. When we see the giants we think of God and call for help. But the little worries come to us in such a way that we yield without a struggle. The Turks once conquered a German town, and while they were marching up one of the narrow streets some young women threw from a window a dozen or more beehives among them. The bees did with their little stings what the German soldiers could not do—threw them into such confusion that they were easily put to flight. The Turks knew how to fight men, but not bees. But faith in God will help us to meet and overcome the insectile annoyances of life as well as its giants. However the forces may change their forms, faith may be equal to the emergency.

(4) Faith which seems to expose to danger, really protects; while force, which seems to protect, really exposes to danger. Goliath, wrapped in his coat of mail, seemed to be safe, while David, with his invisible armour of faith, seemed to be in danger. But David was really safe, and Goliath was in danger. The place of greatest apparent danger if we are in the line of duty, is the place of greatest safety. The lions' den and the fiery furnace were for Daniel and his friends the safest places in Persia. John Huss preached at Prague in spite of the king's command, and was safe. He sought a safe conduct from the king to the Council of Constance, and under its protection he was burnt at the stake. Adoniram Judson preached in spite of the rage of the heathen, and was protected; after his visit to Ava to seek permission from the emperor to preach his troubles began, and eighteen months in the dungeon was the result. Martin Luther at the Diet of Worms trusting in God, was never safer in his life. We may stand bare-armed and bareheaded before any or all the giants of evil on earth if we come against them "in the name of the Lord of hosts."

(5) But does David always conquer Goliath? Does not force sometimes prevail over faith? Have not martyrs fallen by the thousand before the thousands of the enemy? Yes, but the defeat is only apparent. The stones which fell upon Stephen hastened him into glory, and doubtless did much to bring about the conversion of the young man at whose feet his murderers laid their clothes. There may be victory through defeat. "In all these things we are more than conquerors through Him that loved us." Study that text in its connection, and you will see how one may be "more than conqueror." When we gain the victory we are conquerors; but, when in our faithfulness to God, evil forces gain the present victory over us, we are "more than conquerors." The martyrs were "more than conquerors," and have special mention in Revelation as receiving great reward. Jesus allowed the forces against Him to conquer. They nailed Him to the cross. But the Goliath that struck Him down was himself killed by the blow. "The death of Christ was the death of death." And the forces at work within or without us will strike us down. But the last enemy to be destroyed is death. By our death we shall conquer death—

"Thy saints in all this glorious war
Shall conquer though they die;
They view the triumph from afar,
And seize it with their eye."

Obituary.

LADY LILIAS SHERBROOKE.

WE regret to announce the death of Lady Lilias Sherbrooke, wife of Rev. H. Nevile Sherbrooke, of Portman Chapel, Baker-street, W. A daughter of the late Earl Cairns, Lady Lilias expired at Oxton Hall, Notts, on Friday last, a few days after her accouchement. We hope next week to give a notice of the deceased from the pen of one well able to write concerning her.

REV. J. CROSSETT, MISSIONARY TO CHINA.

This devoted American missionary to China died on June 21. The poorest of the people were his special care, and for them he provided a winter refuge at Peking. He would go into the streets on the coldest nights, and, picking up destitute beggars, take them to the refuge, and provide them with food. He was wont to visit the prisons, and, as the officials had implicit confidence in him, he was often allowed to remove the sick to his refuge for careful nursing. He was known among the Chinese as "The Christian Buddha." He was attached to no organisation, and had no anxiety about food or raiment. The innkeepers would take no pay from him, and were even glad to entertain him. He wore the Chinese dress, had no regular meals, drank only water, and lived on fruit, with a little rice or millet. He never shrank from the uncleanness or disease of the miserable starvelings among whom he laboured; and, being quite reckless as to his own health or comfort, he has gone early to his rest, but, at the same time, left behind him a name blessedly fragrant with loving zeal and Christian self-sacrifice.

RATCLIFF STRANGERS' REST.

THE monthly meeting of workers at the Strangers' Rest, 163, St. George's-street, Ratcliff Highway, E., was held on Friday evening, and was felt to be a season of refreshing to the company of friends assembled. Mr. J. S. Brunning presided, and the selected speaker for the evening was Mr. George Hucklesby, who discoursed upon "Living stones in the living Temple of the living God," contrasting the Temple of Solomon with the Christian Church, the "holy temple in the Lord," in which every believer is a living stone. Rich in spiritual suggestion, the address was listened to with much appreciation.

Mr. and Mrs. Daniel Matthews, of the Maloga Aboriginal Mission, and Paddy and Jennie Swift, the two Christian Aborigines, whom they have brought with them from Australia, also spoke briefly.

Mr. J. T. Isaac, the hon. secretary of the Rest, gave some particulars of recent effort, and drew attention to the needs of the work, mentioning that just now help is much needed, and that supplies of Gospel literature for sailors—English, French, German, Scandinavian, &c.—will be most welcome. He referred to the fact that the need of a Sailors' Rest at Zanzibar has been greatly felt, and asked prayer that God would lead some workers soon to commence a mission to the many sailors who frequent that port.

DUBLIN CHRISTIAN CONVENTION.—The sixteenth annual Christian Convention is to be held in Dublin on the four days commencing Monday, September 23. Some of the speakers announced, are, Revs. Archibald G. Brown, H. J. Berguer, and Mark Guy Pearse, of London; Dr. Marshall Lang, Glasgow; George Davidson, Edinburgh; Thos. Cook, the Wesleyan evangelist; Dr. Latham, Wexford; R. McCheyne Edgar, Dublin; H. A. Bren and D. A. Rees, India; Rev. W. S. Swanson, China; and Mr. George Clarke. Mr. Robert Cotter, Christian Union Buildings, Dublin, is the secretary.

The Ministerial "Profession."

BY PASTOR F. C. SPURR, CARDIFF.

THE brief article in THE CHRISTIAN of August 30 under this heading came none too soon. The time has more than arrived for some definite and burning words to be uttered concerning a grave danger. I do not pretend that any words of mine will do justice to a subject possessing such solemn issues, but I hope that more powerful pens and weightier lives will be set to work to try and remedy one of the evils of the day.

No man who carefully observes the tendency of the times can fail to notice the change that is slowly creeping over religious thought and speech. The last decade has witnessed a marvellous difference, not only in the matter, but also in the manner of preaching. The tide is setting in the direction of an æsthetic style of speech: a great many of the younger men are sermon readers or reciters, in distinction from the old preachers. Dr. Joseph Parker once made use of the following pungent sentences, which are not yet out of date: "There are few preachers; there are too many who bear the name, who do not understand the vocation. He is not a preacher who stands in one place year after year, talking to the same people, and overfeeding them with intellectual luxuries...In our days we have degraded preaching into bending the head over a sheet of ill-written paper, and mumbling it with very uncertain emphasis."

Of course, this is not the place (for there is not space) to discuss the vexed question: "Shall sermons be read, recited, or spoken?" but this much may be safely said, that the danger of the *read* sermon is that it is liable to become a mere essay—beautiful, perhaps, in composition, but yet utterly destitute of the spirit and power which should characterise the true sermon. At the annual meetings of a Baptist Association held some time since, the president—an M.P.—delivered himself of an address on "The Minister of the Future," in the course of which he said:—

> What are the essentials in the minister of the future? In providing for the minister of the future, we have to consider the requisites to meet conditions altogether differing from those of the past, but which can be premised from the habits and customs of society as they are developing from their old phases into new and changed conditions. In the first place, the minister of the future will have to face an audience differing in feeling and education from those of the past...*From henceforth the preacher will have to appeal to the intellect*, and not to the emotions. He must address himself to those who will appreciate all the labour and culture he will bestow upon his pulpit orations, who will be quick to discover, and not slow to resent any attempt to pass off an unfinished article by tricky artifice. While the preacher of the future will deal with those who will closely criticise his effusions, he will at the same time have auditors who will not withhold their meed of praise where it has been deserved.

"Loud applause" greeted these and kindred remarks. What have we come to when a large company of ministers and delegates can applaud such sentiments, which, if carried out, would destroy THE distinctive character of our true faith? If a man had adopted the ministry as a "profession," then, of course, such remarks would be very welcome; but those who believe they are servants of God ought rather to weep than applaud.

What is a minister? Perhaps the use of the word is in itself misleading; the blunter word "servant" may help us better to understand. To-day, however, "ministers" are classed with professional men, and the "ministry" is considered to be a "*profession.*" One thing at least is certain, that the Apostles never understood anything about the "profession"; they rejoiced in the fact that they were "bondservants of Jesus Christ." Their ministry did not mean attendance at soirées; speeches on political platforms; social entertainments; and a social status. No! it meant for them ignominy, pain, poverty, imprisonment, and martyrdom.

It is often asked why we, to-day, have not results of Christian work as the Apostles had; the answer is ready, *Because we have not the Apostles' spirit.* Just fancy Paul or Peter bestowing labour on their "pulpit orations," and pausing between thrilling paragraphs to give their hearers a chance to applaud. How many would have been converted on the day of Pentecost if Peter had followed out that line of action?

Much depends upon the view a man has of his ministry. A man may be "in the ministry," and the ministry not be in him. All the difference lies there. Not long ago, I was speaking to a young minister who had just preached an "Association Sermon"—rather he had read it, not preached it. Referring to his sermon, he said, "I hate these sermons, you know; but still they are a good advertisement. That sermon will get me some 'supplies.'" And on further conversation, it turned out that this was his loftiest view of his ministry.

I knew another young man, a Baptist, who went from college to a small church. Half of his time he was away preaching in vacant pulpits, "with a view." I spoke to him about it, and he replied, "I only went there for a start; I am looking out for a good church with a 'good screw.'" And he got it. To-day that man is in England preaching, or rather reciting, to a large congregation noted for its worldliness. He has got a big salary, and he is the people's god; but of regeneration he knows nothing, and his greatest happiness is to be with a select company of men in a smoking-ring. His sermons are brilliant, and their one theme, "Be manly, be good." To him the ministry is merely a profession.

A well-known London minister, visiting Cardiff recently, assured me that he had known two ministers preach at the same service, and the acknowledged object of each man was to "beat the other." The people themselves knew this, and after the sermons gave the vote as to the better man.

There is something seriously wrong. Has it come to pass that God's servant is no better than a clown or public entertainer who seeks to win the praises of his auditors? For God's sake let us cease our cant about "reaching the heathen," and attend to home matters first.

Lest I should be misunderstood, let me say here that these statements are not to be regarded as sweeping, but they are to be regarded for all that. Thank God for the many true and noble men who for Christ's sake are toiling and weeping for the masses, and whose ministry is being blessed of God. There are many such, but let not this fact minimise the one I seek now to emphasise—*i.e.*, that there are too many who only recognise in the Christian ministry a respectable and lucrative professional career.

Why are such men in the ministry at all? Ah! there's the rub. Heads of colleges are human, and to be imposed on, as the rest of men, and many a glib tongue has deceived them and won the way to the college desk, and from out thence to a church and pulpit. And not only brilliantly unfit men have crept into the ministry, but there are many "duffers" in the ranks, whose presence is, and will be, a hindrance to the work so long as they are there. They may be good men, and sincere, but more is needed than goodness and sincerity: there must be *fitness* also. The writer knows many chapels, thinly attended, and presided over by ministers who are wholly unfit for their work; but the good men stick to the post for dear life, for they know full well that if they ever left that church they would never get another, and so the means of livelihood would be taken from them.

Reform is wanted, and wanted badly; the age needs men of power and dependence upon God; men in sympathy with Jesus, and who have understood, at least in measure, the bitter cry of the half-damned masses. Essays and fine sermons can no more accomplish God's will in men's salvation than an oration can waken a corpse to life. God's power alone can affect dead sinners, but it must not be tampered with. If we are willing to become fools for Christ's sake, God will make us wise to win men. The wrong must be overcome by the right. While ungodly and worldly-religious congregations demand pleasant preaching, traitors will always be found to supply it; but there will be a turning of the tables soon. Let those of us who believe in the Word of God preached by men of God in the power of God seek a fuller baptism of power, and then go on in the strength of God. The night is dark, and the revelry of the world grates on our ears. But courage, brothers! the daybreak is at hand, and Christ is coming.

CHINA INLAND MISSION.

THE visit of Mr. Taylor to America has (like that of last year) resulted in much blessing. The work has been centralised, and, under the title of the North American Council, the brethren associated with Mr. Taylor will supervise the Mission interests on that continent. The headquarters are to be at Toronto, and a building is being secured to be used as a residence. Mr. H. W. Frost, who has accepted the position of General Secretary, will occupy part of the building, and the remaining portion will be fitted for the reception of lady candidates. The training will be furnished in the Institute, and will consist of Bible study and evangelistic work, in connection with the Christian Work Committee of the Institute. It is intended also to add as early as possible the elementary study of the Chinese language. It will cost about 1000 dollars to fit up the residence, and of this amount about one-fourth has already been furnished. The work is the Lord's, and He will supply the balance as the needs arise. —(*Toronto*) *Faithful Witness.*

THE FLORENCE PROTESTANT ORPHANAGE FOR GIRLS, situate at 2, Via del Gignolo, fuori Porta alla Croce, contains at the present time thirty-seven children, six of whom were received during the year ending June last. Two of these latter were English, their father, a mechanical engineer, having died suddenly at Palermo. Perpetuating the work of the late Sig. Ferretti, this is an admirable institution. The ladies' committee in England (secretary, Miss Reynett, 3, Cranley-place, Onslow-square, London, W.), appeals in the report for more liberal support, in order that the efficiency of the school may be raised. Moreover, the applications for admission are greatly in excess of the available accommodation.

A Visit to the Strikers.

BY REV. F. B. MEYER.

AN apology is due to your readers for the non-appearance of the first of the series of promised articles on the First Epistle of Peter: I hope it will appear next week. But a quite unexpected incursion was made on the little spare time available last week, by the dockers' strike. The East-end has had irresistible attractions, and time which would otherwise have been spent in the preparation of the promised article has been filled by personal visitation of the districts most affected by this great dispute, in order to show practical sympathy, and to learn how best to render help.

It has been a wonderful spectacle to see those streets so full of bodies of working men, marching by their thousands in orderly procession, meeting about the dock gates, or standing three abreast in long lines waiting for a little relief. With very few exceptions they have behaved, as their leader, Mr. Burns, put it, with "sweet reasonableness," enduring the pinch of poverty bravely and patiently. Probably no city in the world could have passed through such an ordeal for so long, as peacefully as the Metropolis; and much must be said in admiration of the general tact and prudence with which the men on strike have been handled by their leaders.

But the most noticeable and interesting fact is the evident increase of cordial feeling on the part of the working men towards the various religious bodies which have nobly striven to help them in this crisis. Walking around the district with Rev. James Chadburn, who has been feeding as many as a thousand a day, I was pleased to see the respectful greetings with which he was everywhere received. Mr. Archibald Brown, who spends the first three hours of the morning in relieving distress, told me that the other day, when passing his Tabernacle, the strikers gave three cheers for him. And at the Salvation Army depôt, which is doing most splendid work in supplying meals at half the cost price, I learnt pleasing evidences of the gratitude of the people to those who have combined so admirably the most devoted ministry to the body, with unceasing endeavours to utilise these days of enforced idleness for the highest purpose.

Whatever material benefits may accrue to the men from the present struggle, it is certain that they will have learned to find their truest friends, not in the camp of the Socialist, but in the religious bodies which are so nobly exerting themselves for their help. And I shall be much surprised if in the near future these dark days shall not be looked back upon as the beginning of better times, spiritually and religiously, in that mighty centre of teeming life.

The public-houses are doing badly. But, alas! the pawnbrokers are becoming heavily stocked with the household goods of the poor. The shilling per day which each man receives is insufficient to maintain his family, and there is no resource but to part with the "home" bit by bit. And even though the strike should be finished, and the men have recommenced work, before this paper shall come into the hands of our readers, yet for at least four weeks the needs of the people will remain almost as urgent as they are at this moment, and the provision against the severities of the winter will be even scantier than usual. Is not this the time when Christian love may do something to heal human sorrow, and to bridge the gulf between the various grades of our social life?

The Battle with Degradation.

AN address by Miss Octavia Hill, at the late meeting at Oxford, in connection with University Extension, has been printed in the current *Nineteenth Century*. It contains some strong opinions, which are not to be taken on trust, but will receive attention as coming from a lady of long and large experience on the matters about which she writes. The paper starts with affirming that there has been marked progress in the condition of the London poor from the days when her grandfather—Dr. Southwood Smith—worked with Lord Shaftesbury. Their social condition in the standard of living, sanitation, higher wages, and schools for their children, is altogether raised. Two rooms, instead of one, are more frequently rented.

This progress, which has been wrestled for and suffered for, should, however, be regarded by the vast growth of the workers who desire to serve in this direction, as a starting-point to what is far higher. Especially should new movements that destroy thrift, weaken parental responsibility, and injure the obligations of family life, be resisted. What the writer calls "the dole system" is strongly condemned; and, somewhat surprisingly, she includes in this system free meals, which in her experience teach a father to spend in drink, and the mother in gossip, the time and money which ought to be given to their children's dinners. She has, moreover, little approval to bestow on the efforts of County Councils and philanthropists to build houses for the poor, and to call upon taxpayers for rates in aid. Non-remunerative houses, she holds, will in the end not help the people, but put money into the pockets of employers. Rents are falling, and builders are proving that sanitary tenements will pay. The gist of the paper is that the poor must be taught to resist temptation, to be gentle and pure, and that efforts, which are substitutes for this slower process, will inevitably suck the blood both from the sense of duty and of family life.

This article with its hopefulness should be read in connection with the striking paper by Archdeacon Farrar in *The Contemporary Review*, with its dark apprehensions. The danger of both writers is perhaps a too hasty generalisation, and the overlooking of special exigencies of need, and of an individual improvement. The battle with these modern problems of sin and misery is tremendously serious. There can be no instantaneous remedy, but the patient toilers with the Gospel in their hearts and on their lips are doing a work beyond all estimation.

ROMANISM IN OXFORD.—*Murray's Magazine* states, in connection with a rumoured perversion to Rome, that there is a great revival of proselytising energy in Oxford, where the Romish Church of St. Aloysius is powerfully manned and worked on attractive lines. Our monthly contemporary thinks this revival is due to the removal from Oxford of many leading spirits of the Anglican party.

NORWAY.—A Scotch correspondent of *The Times*, in giving an account of a trip through the Norwegian Fjords, says that at Gordaas he "had the good fortune to see a great mission meeting, or conventicle, which was attended by several thousands of persons who had come great distances to attend it, and which lasted for two or three days. There could be no doubt of the earnestness of the simple country people who had come so far to indulge their religious zeal."

"MY FATHER IS THE HUSBANDMAN."

BY REV. MARK GUY PEARSE.

GOD compass thee with favour as a shield
  Thro' all the season's changeful days and hours;
The changes be as to some fruitful field,
  Where sun is shaded but for gracious showers;
His favour be thy strength to serve and yield.
  As earth serves heaven by yielding fruits and flowers.

If biting frost come from the bitter north,
  'Tis but to fray the earth to readier mould,
'Neath leaden skies the sower goeth forth
  And fills the furrows with a wealth of gold;
Though wild winds sweep and howl in threatening wrath, [bold.
  The seed corn sleeps within thy heart: be

There cometh soon a time when storms are still, [blue,
  When all the earth is arched with sunny
When thou shalt find the end of good and ill,
  And how through all the harvest ripened grew:
Thy Father is the Husbandman. His will
  Is ever good who maketh all things new.

Since blacken'd roots and shapeless wither'd seeds
  By patient skill He brings to fairest flowers;
Since He can meet a whole world's hungry needs [showers;
  By sunshine and soft winds and passing
Up to what beauty and what service leads
  His love, when we are his and He is ours!

—*Sunday Magazine.*

WORK IN NEW ZEALAND.

MR. A. HONORÉ writes to *Echoes of Service* from Foxton:—The work among the Maoris is carried on as usual. As a rule they come regularly to the meetings, and are interested. Their average moral conduct is above that of the Europeans. Most of them have given up their habit of drinking. They are not all total abstainers, but drunkenness is rare, at least in this district. Large meetings and festivals are held at which not a drop of intoxicating liquor is used. They are becoming more and more industrious. They also clothe themselves respectably, and build good houses. In comparing them with those of other countries where the drink traffic abounds, we have much to be thankful for. Yet there is such a thing as being sober and industrious whilst without Christ and without life. Were these Maoris proud and self-righteous and despisers of the Gospel, we should have no hope of them, but seeing that they willingly listen to it, and always ask me to come again, we have real reason to hope—indeed in some instances we are sure that it has been made the power of God unto salvation.

During the past eight months about thirty flax mills have been opened in this district, employing over seven hundred men and youths, including some Maoris. Most of these men and youths are very godless. Vice, profanity, and wickedness abound. This has a bad influence on the Maoris; so I am waiting upon the Lord that He may, if He will, send me or some other man to visit these places with the message of the Gospel.

I have just returned from a visit to some Danish people at a place called Halcombe, about thirty miles from here. They listen to the word with much attention, and I hope soon to see real life among them.

CHILI.—Mr. Marcus Lewis, of Newbury, Berks, has accepted the pastorate of the Reformed Church of England in Traiguen, Chili, South America, and hopes to sail from England in the second week of October.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.
Author of "From Death into Life. An Autobiography."

XXV.—THE LADY IN MOURNING.

THERE came to my vestry one Sunday morning a lady attired in deep mourning, accompanied by a young gentleman also in mourning.

Being seated, the lady said with much emotion, "My daughter died two months ago, and on her dying bed she made me promise that I would come and hear you preach."

"What made her do that?" I inquired kindly.

The lady answered: "Last season before my dear daughter was taken ill she attended this church, and heard words from you which were the means of her conversion to God. Before many weeks had passed she was seized with a painful illness, and after four months' great suffering, which she bore most patiently, she departed with great joy, in her own words, 'to be with Jesus.' She laid it upon me to tell you this, and also made me promise that I would hear you preach on the first opportunity."

I said, "I suppose your dear daughter intended that you should do something more than merely hear me preach."

There was no answer, so I continued, "May I ask if you are saved?" Still there was no answer. Then I turned to the gentleman, who happened to be the husband of the departed one, and asked him, "Sir, are you saved?" He was much embarrassed; but after a short pause he replied, "No, I am sorry to say I am not."

I said, "It is better to be sorry than to be indifferent about such a matter. I have no doubt your late dear wife spoke to you, and longed for your salvation. How she would rejoice to meet you again!"

The young man was much moved, and so was his mother-in-law. "I should like to hear something more," I remarked, "of the dear one who is gone"; but they evidently could not speak of her then, and rose to go away.

I proposed to pray with them, and did so. I thanked God for the testimony of the departed one and for her desire for the spiritual welfare of these two now kneeling before Him. I asked the Lord to sanctify this great sorrow to them by bringing them to Himself. After prayer they rose from their knees, and the lady sat down again, as if unwilling to go away. Seeing this, I asked the gentleman if he would not be seated also.

I said, "The fact is, madam, that your dear daughter intended you to do as she had done. She not only heard God's word, but *did it*." The poor mourner could not speak, but nodded assent.

I went on to say, "The sermon you have just heard is one you can easily put into practice. David was able to say, without a 'but,' or 'if,' or 'perhaps,' 'The Lord is my light and my salvation.' If he could say that in the old dispensation in which he lived, we, in this new one, may say so more positively. The Lord Jesus Christ came to be our light, because we were sitting in darkness; and He came to be our salvation, because we were sitting in the shadow or power of death. What can be the use of hearing this, if we do not fall in with his plan, and accept Him as our light and our salvation. No one can do this for you; you must do it for yourself. What is the benefit of a gift, if you do not accept it? God so loved you both that He gave his Son, that if you believe in Him you should not perish, but have everlasting life. You will certainly perish if you do not believe in Him."

The lady said, "That is exactly how dear E—— used to speak to us. Oh, if I could have believed it then, what joy it would have been to her. My dear daughter," she added, "looked so lovingly at us when she was dying; her eyes seemed to say, 'If only I knew you were in the way also!'"

We were all three moved to tears. I felt as if these two dear souls were sent to me to bring them to Jesus.

After a few more words of sincere sympathy, and assuring them of my desire to help them, I called their attention to the eighth verse of the twenty-seventh Psalm: "When Thou saidst, Seek ye my face; my heart said, Thy face, Lord, will I seek." I said, "The Psalmist seldom gives us a happy experience such as this in the first verse—'The Lord is my light and my salvation'—but what, if you look, you will find the secret stairway to it. God said to him, 'Seek ye my face'—that is just what He is saying to you. 'Come to Me in your sorrow, and I will comfort you; come to Me, and I will do you the good you need.' It may be, you have been seeking peace and assurance, such as your dear departed one had; but that is not seeking God. He does not say, 'Come to peace or happiness, but come to Me—seek my face.' David did as he was bidden, at once, promptly. He said, 'Thy face, Lord, will I seek.' Observe, his obedience was not only prompt, but according to God's word, and the answer was given from his heart directly to the Lord: 'My heart said, Lord, thy face will I seek.' So, from your heart, fall in with his invitation; no one else can do this for you. Now, suppose the Lord Jesus Christ was in this room visibly, as He is really, and suppose He audibly offered to be your light and your salvation, then would you accept Him?"

The lady, looking up, answered firmly, "I would." The gentleman assented also, but with some little hesitation. I said to the lady, "Just tell the Lord this in so many words. You have no idea how much help there is in articulation. Say, 'Lord, I do accept Thee to be my light and my salvation.'"

It was not so easy for them to say this, though it was so simple. I could not bring either of them to the point, they were afraid to commit themselves.

I said, "Why will you not say these plain words? What will you gain if you do not? and what will you lose if you do? I can see that God has prepared your hearts so far: now dare to venture?"

"No," said the lady, "I am not good enough." "That is the fact with me also," added the gentleman.

"It is just because you are not good, and that you are both more lost than you think, that God has offered you his salvation. Do not let your unworthiness stand in your way. Truly that is our passport to Him. The Lord Jesus came to save sinners, not good people. He needs sinners to save as much as they need a Saviour. The doctor needs patients, and the patients need the doctor.

"Come, say with me, 'Lord, be our light and our salvation.'" As they hesitated, I remarked, "You see I have come down to your position, to say it with you. 'Lord, be our light and our salvation.'" After a little more persuasion, they repeated these words with me, but very indistinctly, as if they were only saying it for me. I bid them say it again firmly.

The lady at length fell upon her knees, and said with tears, "Lord, do be my light and my salvation."

I thanked God for this, for there was such reality about it. As the gentleman did not speak, I turned to him kindly, and said, "Will you not for your dead wife's sake say, 'Lord, take my heart.'"

He did so. I then thanked God with them, and commended them to his teaching and guidance, "May God bless you both," I said; and added, "Go home thanking God. Never mind feelings for the present, they are sure to come to you."

These mourners went away very grateful, and came to church again in the evening. I felt sure by the manner in which they shook hands with me that some change had already taken place, I was satisfied the Lord had been blessing them; and so it proved. They continued to make steady and continual progress in divine things. Their interest in God's Word and his work was not disguised, and the stand they henceforth took on the Lord's side was fearless and firm.

TEMPERANCE AT CARRUBBER'S CLOSE.

DURING a recent sojourn in Edinburgh. Rev. J. Branwhite French, of St. Leonards, paid a visit to the well-known Carrubber's Close Mission, which is situated in the heart of the old town, and is surrounded by a dense poor and not too sober population. In a communication to us Mr. French tells of a Saturday evening temperance demonstration he attended:—

The building would probably hold from eight hundred to a thousand people, and that night it certainly did hold them, for they were jammed together all round the place, and stowed away in every nook and cranny. The meeting was presided over by a young man who put his own vigorous soul into the proceedings, and made everything "go." The speakers were strangers and foreigners, no less than three being Americans, and another a native of Bengal.

Mr. Charles N. Crittenton, founder of the Florence All-night Mission, New York, spoke with a tear in his voice, urging any who were down through the drink to get the help of Christ to conquer their vices. Rev. M. Bose, the friend from India, appeared among them as one who had been a worshipper of heathen gods, but who had found satisfaction for his soul in Christ. He seemed moved by the fact that so many in a country like this were not believers in Jesus, and on his own experience testified to the blessedness of the Christian life. Then came Dr. Peloubet, of Boston, who had only arrived in England the day before, and in Edinburgh that night. With great force he spoke of the power Christ gives to help the man who commits himself to Him to master his ruling passions, speaking of drink in particular.

Then they were ready, and more than ready, for that for which they had, many of them, been waiting, which was to hear the American lady, Mrs. Mary Clement Leavitt, who told them pretty plainly what she thought of all who took alcoholic drinks, whether little or much, and spoke as only a true woman can in persuading all to give it up. It was a temperance meeting, but it was Gospel temperance that was advocated, and the Gospel was accorded the supreme place as the power to lift man's life up. Nobody could help feeling thankful that such an agency existed in the thick of such a population.

Leaving the hall, we wended our way through the awful throng, with its disgusting inebriates; we felt that Gospel temperance had still work enough to do there. It is some relief to think that that hall resounds constantly with the voices of the glorious Gospel of Christ, and that many are persuaded to enter it.

At the evangelistic meeting on the Sunday night, Mrs. Leavitt and Dr. Peloubet were to speak, as they were also, as well as Mr. Crittenton, on the same evening at an earlier hour in the Free Assembly Hall, where, as we were glad to find, the Sunday evening services, so long connected with the Carrubber's Close Mission, are still kept up with sustained interest and power.

GERMANY.—Mr. H. Wright, Im Moore 6, Hanover, writes with regard to Mr. Hastings' tract, "The Inspiration of the Bible," which is published in German:—"It ought to be scattered broadcast among the Socialists of this country. In this city and suburbs there are tens of thousands of Socialists, and should any of the Lord's stewards send me a supply of these tracts, I will gladly undertake their distribution."

The Dahra of Algeria.

Beyond the mountainous regions on the north-west of the province of Algiers, lies the similarly mountainous country the Dahra, in the province of Oran. Amongst the many groups of Berber populations, that of the Dahra country is very interesting; it has been called the little Kabylia, and is somewhat similar to the less mountainous parts of the greater Kabylia, some of its summits reaching to 3000 feet above the sea. Most of the salient points are crowned by houses, whilst magnificent forests extend in two parallel bands through the country. Its riches, however, consist in its fig trees, which bring in a million francs a year. Its population may amount to about 80,000. A considerable number of Marocan Berbers are found amongst them, the tribe Mediouna being the most prosperous of the Dahras, but an Arab patois is spoken throughout, although the tribes of Zerrifa and Achache speak Berber. The Kaid of the latter is a rich and liberal man, and often comes to Cassaigne; though he does not drink wine himself, orders champagne for his companions at the table of the inn. They have a magnificent physique, are large-made, sunburnt, muscular, with a great air of strength and dignity. The whole country is very fresh and healthy, owing to its elevation and the vicinity of the sea.

We came on to explore it and to escape from the heat of Algiers, and have been much refreshed by its sweet breezes, and calm and lovely aspect of well cultivated and widely extending valleys in the midst of the mountains. Stopping at the station of Oued Riou, on the Oran line, we crossed the plain, and the bridge over the Shelliff, and ascended the back, as Dahrá signifies. After five hours we reached the prettily situated French village of Renault, 1,802 feet above the sea, towards the eastern extremity of the Dahra; it is perched on a hill, crowned with a fortified redoubt, which divides it in two. This means, of course, a settlement in a once hostile country, for the tribes persistently resisted the French, and their subjection was accomplished by an awful tragedy. One of the most prominent to resist the French arms was the tribe of Oulad Ria, which had a remarkable large cavern, in which they had much confidence as a place of retreat. Obstinately refusing to listen to terms, they shot an envoy who had been sent to treat with them; and being again and again warned of the consequences, the soldiers at length lit a fire in the mouth of the cave, and all perished by suffocation—men, women, and children—in number nearly one thousand. Such is war! The tribes are all now

SUBJECT TO FRENCH RULE.

But a fort is built near the scene of this tragedy, and the village of Cassaigne, at the western extremity of the Dahra, has also its fort. We made our way to Mazouna, the Berber capital, and its aspect was to us startling. Being so accustomed to see Kabyle villages built irregularly on mountain heights, it was a new thing to see a considerable native town in a valley surrounded by barren hills, with its massive-looking stone houses, each with a parapet. The town, with its suburb, Bou Halloufa, on the opposite side of a ravine, has a population of 2000. It is a lovely ravine, having a forest of fruit trees. It descends to the river Shelliff, which forms the southern boundary of the Dahra. A solitary French schoolmaster is here; but there are Arab schools, and numerous learned Arab scholars and Talebs. Indeed, there are Arab schools throughout the country, and most of those to whom we gave Arabic Gospels could read, though sorely puzzled to receive them as a gift. Some months back there was a terrible visitation of small-pox, owing to overcrowding in a low part of the town, and about 500 were carried off by it, mostly children.

We see on the brow of many hills small villages, with their whitewashed houses, and in the plains douars or groups of tents, protected by bushes, and looking like gourbis. At the Arab invasion they retreated to the hills, where they could have more permanent habitations. Several thousands were gathered at the market in Renault; there were about 600 at that of Cassaigne, and perhaps one or two thousand at Ain-Tedles.

We found several Protestants at Renault, who were glad to have a service in the house of a hard-working agriculturist, and had a room full. There is a decent inn here, and nice people. We proceeded by a circuitous route to the other village on the west of the Dahra, called Cassaigne, which is not so prettily situated as Renault, but has the advantage of a view of the sea. On our way hither from Oran we passed numerous villages where there are Protestants, St. Cloud, several under the shadow of the Orouze Mountains, Arzeu, &c., and on the heights Ouillis and Bosquet, on the way to Cassaigne. One cannot well describe the desolate and neglected state of the colonists generally, and even where there are Protestants life is at a very low ebb, and there is no attempt to meet together for mutual edification. All is relegated to the very infrequent visits of a pastor. It was pitiable to hear the lament of some poor women, "Oh, give us something good, for we are miserable in our souls"; "We want our moral condition improved." The mistress of the hotel at Cassaigne offers a large room in the house for a Protestant Sunday morning service. Some of the officials and a few Protestants

WOULD GLADLY WELCOME AN EVANGELIST,

if one could settle in the place. A road is being made from this village to Renault, and villages will soon spring up on the line, so that an important field of labour presents itself amongst the French, and even many Arabs know a good deal of French.

But what shall we say of the Spaniards in Algeria? They literally swarm, so that it is unsafe to give numbers. They are found in almost every town—amiable, upright, temperate, grave, and industrious, and away from priestly influence. It was like music in our ears to hear, under our windows at the inn, a Spanish muleteer reading to his comrade, at half-past four in the morning, the Gospel of Luke, with nasal twang.

Oh, what a loud cry there is for labourers. The Lord send them forth! Young volunteers are needed; say, two young men living and working together. The knowledge of French and Spanish would be turned to good account, or soon easily acquired. Work in Spain itself so difficult, and so easy amongst the dear Spaniards here: in a beautiful and healthy country, and within call of the British Isles.

There is great need of labourers in Oran. It would be a nice place for a married couple, or two sisters to live in, or winter in. It is a bright and cheerful town. Rent and living would be moderate. George Pearse.

2, *Rue Levacher, Algiers.*

THE PROPOSED MONASTIC ORDER.—Rev. George Everard, Dover, writes to *The Record*:—"I am persuaded that to leaven our country with pure religion as found in Holy Scripture, this proposal goes on a wrong tack altogether. We want to foster and multiply such work as is carried on by the Evangelisation Society, by the Church Army, and such work as the night school held at Mildmay Park each winter, with its hundreds of working men. We want mission-halls in every parish. Above all, we want our clergy to preach more the free Gospel of grace and love, and in season and out of season to be always about their Master's business, and ready to tell to one or a thousand the good news of life eternal given freely for Christ's sake."

Carlisle Convention.

For the fourth time Carlisle has had the privilege of holding a Convention, calling together God's people to meet with one another and to unite in seeking unto Him. Former Conventions have proved to be very solemn and fruitful seasons; a spirit of union amongst all bodies of believers has been fostered and realised by many; wavering souls have been brought into liberty, and the faith of God's people has been much strengthened. A deep interest, too, has been manifested throughout the city in these annual meetings. The coming of God's messengers has been eagerly welcomed by many; the meetings have been well attended, and in the evenings crowded, and each Convention has been linked to the preceding one by a chain of regular meetings for special prayer.

The Convention just over—held on Tuesday, Wednesday, and Thursday of last week—has been, like its predecessors, remarkable for a quiet earnestness and a widespread interest. Many have come from the "country round about" to hear the truth proclaimed, and to carry away with them a simple conviction that God has been exalted, and a life of blessedness in trusting Him fully, proclaimed as a great reality. Speakers already known in Carlisle had come again—Rev. W. Haslam, Rev. F. B. Meyer, Rev. J. Sloan, Rev. J. G. Gregson, while two new ambassadors attended—Rev. E. H. Hopkins and Rev. S. A. Selwyn. Mr. Wilson, of Broughton Grange, co-convener with Rev. W. M. Shepherd, of St. John's Church, again presided in his quiet, reverent manner. The hon. secretary, Mr. C. I. Clafferton, led the choir, and superintended the general arrangements. Many of the local clergy and ministers are in earnest sympathy with the movement, and were to be seen in frequent attendance at the meetings.

The Convention of 1889 has been a time of much blessing and of happy union amongst believers. The great drill-hall has been again and again crowded to its utmost capacity, and there has been much definite work done in the conversion of the unsaved, as well as in the quickening and teaching of believers. There had been much previous prayer, and the service held in the Drill-hall by Rev. B. F. Buxton on the previous Lord's Day, was peculiarly impressive.

We have only space for some of the salient points of teaching. Rev. S. A. Selwyn, speaking from 3 John iii., pleaded for entire devotion to God, that spiritual ill-health, with its lack of appetite, low temperature, and restlessness, might be set right. Rev. Evan Hopkins examined the word "perfect" (Heb. xiii. 20, 21), comparing it with the rendering of the same word in Mark i. 19, where it is translated "mending," and in Gal. vi. 1 "restore," so that it should be rendered "adjusted," or the setting of a dislocated limb. The great need of most Christians was spiritual adjustment, and the progress ensuing would be progressive, for the prayer was in the aorist tense and suggested a definite point of time. Rev. John Sloan gave a very helpful address, Ps. lxiii. 1, on "Being satisfied with Jesus." Rev. J. G. Gregson denounced the worldliness of the Church; spoke of the Acts of the Apostles as the Gospel of the Holy Ghost; and dwelt on the correspondence between conscience and the Holy Spirit. Rev. F. B. Meyer spoke on conditions for successful service, and on the necessity of being linked through a living faith with the second Adam. Rev. W. Haslam spoke on growth in faith, and illustrated his addresses, as is his wont, by interesting allusions to the incidents of his ministry.

Such meetings cannot but exert a powerful influence on the districts in which they are held; and we rejoice that the multitude will gather for the consideration of such themes, irrespective of all denominational and sectarian distinctions. It is a great and blessed sign of the accomplishment of the Master's prayer.

LONDON CHURCHES.

WHITEFIELD TABERNACLE.

REV. J. JACKSON WRAY ON "IRON GATES."

AFTER a month's relaxation in Yorkshire, the respected pastor of Whitefield's Tabernacle, Tottenham Court-road, London, was again among his friends last Lord's Day. The historic building having collapsed, after being the scene of much earnest work for God and man, an iron hall has been erected on land adjoining, and in this temporary structure, filled with an audience of about a thousand, Mr. Wray preached, in the morning, a sermon which was as truly helpful and inspiring as it was well suited to the present circumstances of the church. After worshipping for some weeks in a hired building, the congregation was gratified to find itself once more in a home of its own, but will not be content until a new Tabernacle, with schools, lecture-halls, and institutes, has been erected. The scheme is intensely interesting, for it is proposed to erect a Toplady Hall in connection with the new Whitefield Memorial, the remains of the author of "Rock of Ages" lying beneath the floor of the old Tabernacle.

At the morning service a spirit of joyous worship pervaded the congregation. Praise and prayer combined to favour the holy exercise, and the souls of many were evidently led out to heavenly pastures. The sermon was based on words in Acts xii. 10, "They came unto the iron gate that leadeth unto the city; which opened to them of his own accord." At one time or another most people find themselves before iron gates. Sometimes they are erected by a gracious providence for our good, to keep wandering feet from unsafe paths. If there had been an iron gate instead of an enticing stile, Christian and Hopeful would probably never have got under the cudgel of Giant Despair.

Sadly often iron gates are erected by the sins and follies of men; besetting sins bar the way to heaven and peace. Mr. Wray dwelt upon the iron gate of

DIFFICULTY IN THE WAY OF DUTY

—difficulty arising out of circumstances we cannot control. These iron gates are very common, and some of them very big. There are not many of us who have seen thirty or forty years of managing our own affairs who cannot say with Job, "My purposes are broken off." At times we are greatly taken aback by the notice, "No thoroughfare," but if we only let faith go in front, we may discover that the direction really is "This way out."

Enlarging upon Peter's case, the preacher said, Herod, who put the Apostle in prison, was iron himself. The Apostle took it for granted that there was no other escape, and went to sleep between the soldiers. Man's extremity, however, is God's opportunity. There would be far fewer iron gates than there are, and they would not be near so strong, if there was a little less going to sleep—if there was a general wide-awakeness, and a universal activity, instead of indifference.

"They came unto the iron gate; which opened to them of his own accord." When did it open? Not until they came up to it. For some of us that would not be soon enough. How impatient we get! Can you imagine Peter in any stage of his deliverance saying to the angel, "It's all no use, there's the iron gate!" Yet this is a common phase of unbelief. Remember that

IT IS THE LORD'S WAY

to open the iron gates when his people come up to them; for He is the essence of punctuality. When the feet of the Israelites were in the waters of the Red Sea their way was opened; and when Abraham had lifted the blade over his son Isaac, the Lord provided a victim for the burnt offering.

In conclusion, Mr. Wray spoke of the iron gate of the grave, of which Christ has the keys, and of the gates of the New Jerusalem, through which the saved will pass. In some informal words, afterwards, he bade his congregation not be discouraged before the difficulties which will attend the raising of the money (£20,000) needful for the erection of the new Whitefield Tabernacle.

WESTMINSTER CHAPEL.

REV. F. W. MACDONALD ON "THE MEDIATION OF CHRIST."

THE Congregational church worshipping in Westminster Chapel, James-street, Buckingham Gate, W., has for some time been without a pastor, and during recent months special preachers from various parts of the country have occupied the pulpit. During the present month the preacher is Professor F. W. Macdonald, of the Wesleyan Theological College, Handsworth, Birmingham. Well known for his intellectual gifts, and highly esteemed as an expositor of Gospel truth, the preacher has drawn goodly congregations. Last Lord's Day the sermons were devoted to a study of two great themes: The Fatherhood of God, and the Mediation of Jesus Christ. In the evening the combined truths were admirably treated, and shown to be closely linked and intimately related, therefore not, as some have inferred, opposed or incompatible.

Taking for his text John xiv. 6, "No man cometh unto the Father but by Me," the preacher addressed himself to a meditation, which was throughout eminently suggestive. So settled is the impression of some that the mediation of Christ is incompatible with the Fatherhood of God, that sides have actually been taken. This kind of strife ought to have been impossible, as our Lord's words to his disciples clearly anticipate and remove the misconception. There is no stronger expression in the Scriptures concerning the mediation of Jesus Christ than the Lord's words, "No man cometh unto the Father but by Me," and yet that expression has distinct and entire reference to the Fatherhood of God.

He who thinks that he can best hold one of these great truths by neglecting or minimising the other, will certainly lose that which he seeks to keep. It is no matter of abstract argument, but a fact that has been shown again and again, that where

THE DOCTRINE OF THE CROSS

has been disparaged, the doctrine of the Fatherhood attenuates and runs feeble. For it is in the Cross of Christ, in the mission of the Son of God, that the Divine Fatherhood displays itself in final and final consummate revelation. If you shut your eyes, or withhold your heart from that which is the supreme discovery to us of the Fatherhood, mainly the gift of the redeeming Son, then all your conceptions of the Divine Fatherhood will not merely be inadequate and imperfect, but they will be mutilated, as it were, in the very centre.

On the other hand, if zeal for the doctrine of the Cross should tempt to a disparagement of the doctrine of the Divine Fatherhood, the result will also be disastrous. When the mediation of Jesus Christ, his cross and passion is disconnected from the Divine Fatherhood, its origin and explanation, the source of the Redeemer's mission becomes altogether obscured. There is no intelligible or adequate explanation as to whence it came, from what deep fountain of wisdom and goodness this great revelation of love proceeded. In the next place, the work of the Cross is thereby deprived of its goal and end, for Christ died the just for the unjust, not to save us from God, but to bring us to God. The mediation of Christ Jesus is a means to an end, and if that end be hidden from sight, the great transaction refuses to interpret itself to our hearts. It is the recovery of man to the Fatherhood of God that expounds to us the significance of the Cross of Christ.

Having enjoined an opening of the heart to a reception of both these great truths—the Fatherhood of God being the ground and source from whence was manifested in the fulness of time the mediation of Jesus Christ—the preacher dwelt upon the magnitude of the redeeming work of Christ, whereby man is enabled to attain his chief end—to glorify God. To "come to the Father" is to attain

LIFE'S TRUE END

—forgiveness of sins, recovery of spiritual health, deliverance from condemnation and guilt, and, in all its unspeakable fulness of meaning, eternal life. Having further considered our Lord's words, in which He plainly declares Himself the revealer of the Father, the preacher enlarged upon the heinousness of sin. The argument of some that as human fathers can forgive their children without anything like a propitiatory sacrifice, so God could pardon without requiring the death of an atonement for the sinner, was shown to be fallacious. God's forgiveness of sin has in it an element which distinguishes it from any human act of forgiveness. We can only release from guilt in so far as an offence may lie against ourselves, but this does not alter the relation of the offender to the law of righteousness. What may be involved in truly remedying sin, and putting the sinner right with eternal righteousness, the angels of God cannot tell; how much less can we?

Our forgiveness of our children affords us no sufficient sense of the height and depth, length and breadth of God's forgiveness, and by no means enables us to say how God can and ought to pardon sin. In the revelation which God has given us, it is ever and always asserted that the sacrifice of Christ solves the mystery. Jesus said: "This is My blood, shed for the remission of sins." The Apostle said: "We have redemption through his blood, the forgiveness of sins."

In some concluding words, the preacher grieved that in many respects the transaction of Calvary has been much misrepresented. Who can fully and correctly explain it? He rejoiced, however, to show that God's love was the source of all redemption. Whatever Christ did for the benefit of sinners, he did by the will of God; whatever He was *for* us, He was *from* God. He said: "I have come down from heaven to do the will of Him that sent me." But who and what was the Saviour whom God sent? Jesus said: "I and my Father are one." Here we touch the mystery of the matter. He who sent his Beloved Son to be a propitiation for our sins, was Himself, in his Son, a sufferer, giving to mankind the deliverance, and forgiveness, and salvation that came out of the self-sacrifice of the infinite God. "God was in Christ, reconciling the world unto Himself." The discourse was full of thoughtful and instructive passages.

PARIS.—A correspondent writes with the desire to make known to Christian friends a comfortable Home in Paris, surrounded by garden-ground and trees, and most pleasantly situated for those who like tranquillity, and at the same time to be near the Exhibition. Having been deeply impressed by the need of a Home for receiving and bringing up abandoned or destitute orphan children, Miss Christie has been led to consecrate her life to this work. In order to raise funds towards the founding and maintaining of such an institution, she receives boarders at her residence, 54, Rue Violet, Paris. A most interesting pamphlet, entitled "The Lost Children," may be had from Messrs. S. W. Partridge & Co., Paternoster-row, London (1s. per dozen, 1½d. a single copy).

For the Young.

UNDER THE BLOOD.

ALL the evening these words have been in mind, and I will tell you why.

This is a Mohammedan feast, the rites of which are very like those of the Passover, from which, no doubt, the false prophet took the idea of their "Great Feast," as it is called. A lamb is killed in every home. This afternoon I entered a Moorish house, and saw for the first time the blood over the door. As I passed under the blood the thought came to me, with startling reality, of my security through the blood of Christ. I longed for the native children who were waiting there for me to know it too.

While looking at the blood, I said to a dear Christian girl: "I will tell you a story about that." So we sat down on the floor, and she drank in every word.

It is almost unnecessary to tell you the same old story, but I will because it came to me in all its freshness as I told it to these children in the simplest words I could.

You know how, long ago, the Lord wanted to save his own people from the Egyptians; and He told them that He would slay the firstborn in every family. But the Israelites were to kill a lamb in each dwelling and sprinkle the blood over the door.

When God came to destroy the firstborn He saw the blood over the door and passed over that house, because a lamb had been slain instead of the eldest son. They were safe under the blood. We, too, are who have believed in the dear Lord Jesus; we have God's word for it, "Christ, our passover, is sacrificed for us." Just as the lamb died in place of the firstborn, so Jesus, who is the "Lamb of God," died in our place.

The eldest sons in the Hebrew homes must have been very thankful to the Lord for providing a way for them to be saved. Should we, also, not rejoice that our Heavenly Father has in his love to us given his own Son to be our Saviour?

I must tell you of another lesson to be learned from the Christian girl whom I mentioned. She told me of a visit she had from one of her friends, to whom she confessed Christ. After explaining to her friend how Christ loved her and died to save her from her sins; she added, "If you want to be my friend you must love our Lord Jesus, because I will not have any friends who do not love Him." This conversation led this other Moorish girl to the Saviour. I listened with interest and deep joy to think how the Lord had used the testimony of this young Christian, who does not even know how to read, to bring another to Himself.

As I was starting home one of the little girls reminded me of the powder play, which was going on in a large open square between there and home. She begged me to wait till sunset, when it would be over. There was no real danger, but I did not like to pass alone through the confused crowd of men and horses.

A little boy said: "Let me go with you, I will pass you." The brave little fellow, not minding the jeers of some men who laughed at him for walking with a Christian, took tight hold of my hand and walked with me through the crowd, not leaving me till I was safely in our own door. Then he said: "Did I take care of you? I will *always*, ALWAYS pass you through that place."

I was at first very amused at my little protector. But then I thought how willing the Lord Jesus is to "*always*, ALWAYS pass" us through every place of danger that lies between us and our heavenly home, if we will only trust Him and let Him. REBA BALDWIN.

Mogador, Morocco.

HOW TO GO TO THE CITY.

"The labour of the foolish wearieth every one of them: because he knoweth not how to go to the city."
ECCL. x. 15.

I said to a little boy one night, "Will you ask the Lord Jesus to make you His own little boy, and wash all your sins away?"

"No," he said, decidedly, nestling down into his bed; "I'll wait till I'm ill, or have an accident, or something."

He thought that if he belonged to the Lord Jesus, he would be sure to die immediately.

Perhaps you think, also, that if you knew "how to go to the city" you would be taken there at once, and possibly you would rather stay here a little longer.

However, if you will look in the tenth chapter of Ecclesiastes you will read of some people who were weary, because they didn't know how to go to the city.

Are you ever weary? Does there ever creep into your heart a feeling of discontent? Now, if you knew "the Way," how to go to the city, that feeling would not come into your heart any more. The knowledge of that Way would satisfy you (Jer. xxxi. 25) and give you rest.

I want to reach some child who really does sometimes wonder how he or she can get to heaven—someone who is trying very hard to get there.

The little boy that I told you of a moment ago had a serious mood lately. His brother was, with others, singing hymns one Sunday evening, but he crept off into another room all alone. A lady found him there full of anxiety and thought.

"What are you doing, dear?" she asked.

"Oh, I'm trying," he said earnestly, "I'm trying to listen to the hymns."

"But why try so hard?" she inquired.

"Because you know," he said simply, "*that's* the way to get to heaven, isn't it?"

"The labour of the foolish *wearieth* every one of them." We often weary ourselves because we don't know that God loves us, that He doesn't want us to be wearied or full of care.

He does not want us to "labour for that which satisfieth not," or to grope helplessly to find the way.

I daresay you have learnt the fourteenth chapter of John's Gospel, and can easily remember who is "the Way" mentioned there, and who speaks of Himself as "the Door" in the tenth chapter. It is the Lord Jesus Christ who is "the Way" and "the Door." He knows we shall always be weary and dissatisfied till we find Him, and so He calls and invites us: "Come unto Me, all ye that labour and are heavy laden, and I will give you rest" (Matt. xi. 28).

He wants to change our weariness into rest. It can only be done by coming to Him, and resting in Him, and in His finished work—that work which made Him so "exceeding sorrowful" and "full of heaviness."

He wants to give you rest *now*, and He will give you an eternity of rest by-and-bye. Once you have known the Lord Jesus, you will never thirst for anything else (John iv. 14). Why shouldn't you have both these rests? Don't be like the little boy who would wait to come to Jesus "till he was ill, or had an accident or something." *Now* is the time.

That city will be, indeed, a happy place; for we read of many terrible things which shall never enter there:—They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat...(Rev. vii. 16). No more tears, no more death, neither sorrow nor crying; neither shall there be any more pain (Rev. xxi. 4). No need of the sun, neither of the moon. The gates shall not be shut. No night there. There shall in no wise enter into it anything that defileth; neither whatsoever worketh abomination, nor maketh a lie...(Rev. xxi. 17). S. E. S.

PHUSSANDPHRET.

Have you heard of the land called Phussandphret,
Where the people live upon woes and regret?
Its climate is bad, I have heard folks say,
There's seldom, if ever, a pleasant day.
'Tis either too gloomy from clouded skies,
Or so bright the sunshine dazzles one's eyes:
'Tis either so cold one is all of a chill,
Or else 'tis so warm it makes one ill;
The season is either too damp or too dry,
And mildew or drought is always nigh.
For nothing that ever happened yet
Was just as it should be in Phussandphret.

And the children—it really makes me sad
To think they never look happy and glad.
It is "O, dear me!" until school is done,
And 'tis then, "There never is time for fun!"
Their teachers are cross, they all declare,
And examinations are never fair.
Each little duty they're apt to shirk
Because they're tired or 'tis too hard work.
Every one is as grave as an owl,
And has pouting lips or a gloomy scowl;
The voices whine and the eyes are wet
In this doleful country of Phussandphret.

Now if ever you find your feet are set
On the down-hill road into Phussandphret,
Turn and travel the other way
Or you never will know a happy day.
Follow some cheerful face—'twill guide
To the land of Look-at-the-Pleasant-side.
Then something bright you will always see,
No matter how dark the way may be,
You'll smile at your tasks and laugh in your dreams,
And learn that no ill is as bad as it seems.
So lose no time, but haste to get
As far as you can from Phussandphret.

—*Our Youth.*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 15, Mark xiv. 17—31; Mon., Sept. 16, Mark xiv. 32—45; Tues., Sept. 17, Mark xiv. 46—59; Wed., Sept. 18, Mark xiv. 60—72; Thurs., Sept. 19, Mark xv. 1—15; Fri., Sept. 20, Mark xv. 16—32; Sat., Sept. 21, Mark xv. 33—47.

CHILDREN'S SPECIAL SERVICE MISSION.—A sale of work will be held in South Kensington, in November next, in aid of the foreign branch of the Mission. The object of the branch is to issue children's tracts in foreign lands; these are now printed in forty-six different languages. Friends are asked to send contributions to Miss Heddy, 92, Redcliffe-gardens, South Kensington, S.W.

CHILDREN'S SPECIAL SERVICES.

Mr. Edwin Arrowsmith, Llandudno, to Sept. 15; also Colwyn Bay occasionally. Mr. Henry Hutchinson, Kimpton Mission Hall, Kimpton-road, Camberwell, Sept. 14—23. Two meetings for reports of seaside services, Princes Hall, Piccadilly, Oct. 8, 3 and 6.30 p.m., with addresses by various workers.

MR. ARNOT'S AFRICAN MISSION.—In its current issue *Echoes of Service* says with respect to the West African mission of Mr. Arnot and his helpers:—"Speaking generally we may say that difficulties increase rather than diminish, and for some time it will evidently be in this work the day of small things. No tidings have come from our brethren, Swan and Faulknor, in Garenganze. Mr. Arnot writes, June 30, from *Chisanje*, the first village on the plateau that he was making his way inland with Mrs. Arnot, although the few men he had did not intend to go beyond Chivulu, two stations further on. He hoped to be able to reach Bihé, to leave Mrs. Arnot there with Mr. and Mrs. Fay, and return to the coast. Two brethren, Lane and Munnoch, who went with him, remained at the Pass, hoping to improve the path, but they soon had to return to the coast. Mr. G. Fisher writes from *Benguella*, July 15:—He had had only two days' illness during the two months' stay at the coast, but the other brethren—Crawford, Lane, and Munnoch—had all suffered."

The Real Needs of Ireland.

BY REV. THOMAS CONNELLAN.

IN Ireland, where so many of us "agree to differ," there is one subject about which we happily have no controversy, namely, that our country has needs in abundance. And if her ills are numerous, so are her physicians. No other country of like extent can boast such an army of voluntary quack doctors, each clamouring for a trial of his pet nostrum. There is some danger lest, amid such a multitude of physicians, the patient may die: and so it is with much diffidence that the present writer adds his voice to the chorus.

On a recent occasion, when glancing through *Chambers' Journal* in the British Museum (New Series, Jan. 1847, p. 160), I was much struck by the following sympathetic reference to Ancient Ireland:—

> The Irish appear at one period to have been the most learned nation in Europe. Egypt, Greece, Rome, Ireland, these seem to have been the countries in which learning of a refined nature progressively found refuge and repose. Egypt was in part despoiled by Greece; Greece was similarly despoiled by Rome; Rome was despoiled by the Teutonic nations of the North; and two branches of these nations, the Danes and Anglo-Saxons, completed the train of ruination by despoiling Ireland. Ireland is to England what Greece was to Rome, the spot whence it derived not a little of its civilisation.

The above is a perfectly impartial picture of early Christian Ireland, and it is a true picture. It becomes then a very solemn duty for all true Irishmen to try and discover how it is that a nation once in the van of civilisation should now be lagging among the hindermost. There can be no doubt that a large amount of blame must be laid at the door of England. This, happily, is now generally admitted, and by Englishmen among the first. Patrick, our National Apostle, carried into this land the Gospel and the discipline which he had learned in the East or from those who had been there. The writer in *Chambers' Journal* gives us the sequel. After seven centuries, Henry II. steps in with the Bull of Adrian IV. in his pocket, authorising him to conquer Ireland "in order to widen the bounds of the Church." Adrian's successor, Alexander III., encourages Henry in the good work, in order "to extend the privileges of the same (Roman) Church, and to establish her jurisdiction where she has none at present."* This was England's first great crime against Ireland. She made herself the tool of the Pope to Romanise the people, and drive out the pure evangelical religion established by St. Patrick. After three centuries—centuries of misery and retrogression for Ireland—the Bible was translated into English, and found its way into every corner of Britain. Very soon the scales fell from the eyes of the people, and Romanism was cast out. Did England then repay the land from which it had received "not a little of its civilisation," by translating the Bible into Irish, and placing it in the hands of the people? Far from it. The native Irish were deliberately kept in a condition of semi-barbarism, and the gallows and the pitchcap were the means employed to impart to them a Gospel of peace and love. During many wretched centuries, the device—

> Jew, Turk, or Atheist
> May enter here, but not a Papist,

was not confined to the gate at Bandon, but was virtually blazoned over every Government portal, from College Green downwards. Can we wonder that deep down in the hearts of Roman Catholics there are yet open wounds; that they look upon Protestantism as the badge of English serfdom; that the most unscrupulous reference by interested persons to past persecutions for religious convictions shuts the door upon reason; in fine, that they are so determined to stick to what they ignorantly believe "the old religion," as the last remant of their national heritage?

What Ireland primarily needs is the presence in the minds and hearts of the great majority of her children of the pure Gospel of Christ. "They have forsaken Me, the fountain of living waters, and hewed them out cisterns, broken cisterns, that can hold no water." And with great reason might Christ complain of Ireland: "Yet I had planted thee a noble vine, wholly a right seed: how then art thou turned into the degenerate plant of a strange vine unto Me?" The three nations, England, Germany, and the United States of America, whose people have had an open Bible in their hands, are to-day the most prosperous in the world. Spain, with its "strange vine" watered by the Holy Inquisition, is in the last stages of decay. France, where Rome had the people for centuries in the very hollow of its hand, has moved through seas of blood far on the road to infidelity. Italy, destined by nature to be the garden of Europe, was reduced by clerical *régime* to the condition of a desert. In the criminal official statistics for the year 1851, there were in the Papal States 113 homicides for every million of inhabitants, while in England in the same year there were only four homicides to the million. Italy has thrown off the petticoat government which had so long drained her life-blood, and what is the result? Mr. Gladstone, in the May number of *The Nineteenth Century*, gives us a peep at it:—

> I visited Naples in the winter of 1850-51. I saw it no more until the winter of 1888-89. The change which has passed upon the city during these thirty-nine years may without exaggeration be called enormous. At the earlier period personal liberty was deprived of every guarantee. But at the latter period there lay upon the surface every sign, not only of change, but of transformation. The basking, loitering, lolling, loafing population, so peculiarly Neapolitan, seemed to have become extinct. The filth, which formerly made the city offensive to eye and nostril, had disappeared in great measure. Mendicity, formerly amounting to a public nuisance, had become comparatively rare; the most importunate beggar that I encountered was a sister of charity.

The history of Ireland is very similar to that of Italy. Vast cathedrals and expensive episcopal palaces are being everywhere erected, while the mass of a constantly diminishing people remain in almost abject poverty. In a few years Ireland, like Italy fifty years ago, will be a land of stately structures and starving people.

There are to my mind two things which mainly help to perpetuate such a state of things. One is the apparent disunion among Protestant denominations; the other, the attitude of a small section of Ulstermen towards their brother Irishmen. As to the first, I have deliberately called it *apparent*, for all Protestant denominations are agreed upon the great essential dogmas of religion. But ordinary Roman Catholics do not know this, and the fact that eminent men who agree about essentials make much noise about details goes far indeed to perpetuate their misconception. Hence the vital necessity of Christian Union; of proclaiming the consoling fact that Christ's Church consists of all true believers in the Lord Jesus—proclaiming it, not by the voice only, but affording our Roman Catholic brethren the surer testimony of our lives. As regards the attitude of certain Protestants, especially in Ulster, towards their Roman Catholic brethren, I shall make but one remark. For centuries Ulster has had the priceless blessing of an open Bible, has drawn from the pure cisterns of living water. One has only to travel across her borders to witness the results of this. It is manifestly her duty, then, as it should be her earnest endeavour, to obtain for her countrymen what she possesses herself.

A few days ago in reading a charming book, entitled "The Writings of Patrick," edited by a very distinguished scholar, Dr. Charles H. H. Wright, I was very much struck by the following passage:—

> And the man of God was assiduously desiring and earnestly praying that he might be certified of the present and future state of Hibernia. Then the Lord heard the desire of his heart, and manifested that which he sought for unto him by an evident revelation. For while he was engaged in prayer and the heart of his mind was opened, he beheld the whole island to be as it were a flaming fire, ascending unto heaven, and he heard the Angel of God saying unto him, "Such at this time is Hibernia in the sight of the Lord." And after a little space he beheld in all parts of the island cone-like mountains of fire stretching unto the skies. And again after a little space he beheld as it were candlesticks burning, and after a while darkness intervened; and then he beheld scanty lights. And at length he beheld coals lying hidden here and there and reduced unto ashes yet appearing still burning.

Patrick, plunged in grief at sight of this dark picture, is told by the angel to "look towards the northern side." "Then the saint raised his eyes, and behold he at first saw a small light arising in Ulidia, the which struggled a long time with the darkness and at length dispersed it, and illumined with its rays the whole island."

Dr. Wright has placed the above among the "doubtful" writings of Patrick; but, I confess, I cannot help looking on it as a wonderfully correct picture of the gradual decadence of evangelical religion after the death of our National Apostle. It may be reserved for the Ulstermen of our day to verify the latter portion of the "vision." This will be achieved, not by warring over the bones of mediæval monarchs, both tyrants, but by looking the difficulties of the present in the face and trying to conquer them. Thus, while "speaking the truth in love," we shall have the happiness of knowing that we are all working "for God and country."—*The Christian Irishman.*

* Dr. Lanigan, "Eccles. Hist. iv.," pp. 158, 9.

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THE IKWEZI LAMACI MISSION.

IN a recent circular letter Mrs. Aitchison reports the visit of Mr. Plant, the school inspector. The occasion was a joyous one to the entire Mission, for the inspector is an earnest Christian, fully in sympathy with Gospel work. Mr. Plant speaks the Kaffir language fluently, and knows well the customs of the people. He conducted religious services with much acceptance, and the parents listened with evident interest to his advice with regard to the education of their children. The sewing work of the girls showed creditable advancement, and it is gratifying to know that a generous spirit is cultivated by their being encouraged to sew patchwork quilts, to be given to aged women who would otherwise have no such comfort.

Mrs. Aitchison says:—"I have glad news to tell. On Sabbath last eight Griquas were received into church fellowship, six young men and two maidens. They have for some months attended the inquirers' class. You can imagine the joy we felt on seeing this row of intelligent faces brighten up with the hidden light as my husband addressed them personally before the congregation. One stalwart youth, six feet high, is the sixth of his family to come out on the Lord's side. We call him 'Saul amongst the people,' but how much better it is that he is trying to follow in the footsteps of his namesake, Abraham! Five years ago he used to walk six miles for lessons in English, which I gave him myself."

Preparations for the new place of worship are well advanced. Mr. and Mrs. Morcum, of Maritzburg, visited the Mission in July, and were greatly struck by the improvement in the entire surroundings during recent years. God's blessing has indeed been abundant. The postal address of the Mission is, Harding, Alfred County, Natal, South Africa.

Miss Bryson, 1, Belmar-terrace, Pollockshields Glasgow, is preparing a box of useful articles to send to Mrs. Aitchison, and will be glad of the fellowship of other Christians in providing for it.

SAMUEL OSBORNE HABERSHON,
M.D., F.R.C.P.

SCARCELY had our mournful footsteps turned aside from following to his last resting-place the late Mr. Denham Smith, than we were called upon to stand on the same spot, and place in an adjoining grave the remains of his friend Mrs. Habershon, with whom he had had such happy fellowship. Since then but four short months have elapsed, and now it has been our sad and sorrowing task to lay to rest, beside his beloved wife and his friend, that faithful and honoured servant of God, Dr. Samuel Osborne Habershon.

By his death, at the comparatively early age of sixty-four, not only has the medical profession, which he so ably adorned, sustained a grievous loss, but Christian work has been deprived of one who, besides being an eminent physician, was no less an earnest and devoted servant of Christ.

This is not the time or place to dwell upon Dr. Habershon's high position and distinguished career as a medical man, nor to note the numerous honours and gold medals gained by him as a student and which were but the earnest of his brilliant future. As physician to Guy's Hospital and teacher of clinical medicine at its school, he soon acquired a thorough knowledge of disease, which led to an extensive practice, while his works on medical subjects gained for him a world-wide fame. Added to this, his high principle, his invariable rectitude of conduct, his loyalty to colleagues, were early recognised by his medical brethren, and the College of Physicians soon marked him out for its most honourable and coveted distinctions, and quite recently elected him Vice-President.

A career such as this could not be deficient in opportunities for usefulness and service for the Master, and these Dr. Habershon used to the full. The willing spirit found many ways. Now it was by the placing of a little book in the hand of each patient in his wards; now by the gift to each student who entered the hospital of a copy of the book of Proverbs; now by some wise and thoughtful advice to the young doctor entering upon life; or again by a quiet word in season spoken to a private patient. Hand in hand with these unostentatious methods were associated others of a more public nature.

With characteristic fearlessness, whether in addressing students as their teacher, or in presiding at meetings of his professional *confrères*, or delivering an oration before a learned society, he would let his Christian faith be known and felt. None could associate with him without feeling that, whilst by nature gentle and unassuming, he was bold and unflinching in his stand for truth and right. These traits of character were plainly written in every feature of his clever, earnest, and striking face. They gained for him at once the confidence and affection of numerous friends, and the respect of those who differed from him.

His close adherence to the high principles that he set before him no less than his professional attainments enabled one high in the profession to write as follows:—

> Dr. Habershon's death is a great loss to the profession. The College of Physicians had no Fellow more sensible, more worthy, or more honourable. As a consultant, his professional brethren felt they could repose full confidence in his judgment and in the uprightness of his conduct, while the public justly trusted his ability, skill, and probity.



(*From Photograph by Messrs. Fradelle & Young, 246, Regent-street, W*

Dr. Habershon was born at Rotherham in 1825, and was the son of Mr. J. J. Habershon.

He came to London to study medicine in the year 1840. Having given early response to the faithful instruction of Christian parents, he soon combined active Christian work with a diligent study of his profession. It was in his student days that he found time to visit many of the wretched homes in the Mint and its neighbourhood, in Ratcliff-highway, and the slums of Whitechapel. This earnest and decided stand as a Christian, he has often said, gave him that decision of character and power to say "No" which enabled him to withstand the temptations of his student life. Later on, in 1850, in connection with the Weigh House Chapel, under the pastorate of the well-known Rev. Thomas Binney, he was superintendent of the Darby-street Ragged-school.

Here his quiet efficiency and gentle firmness in dealing with the rough elements to be found at that time in such work soon reduced chaos to order. This gained for him a reputation which, when he subsequently attended the ministry of Rev. James Stratton, led to his acceptance of the post of superintendent of the Paddington Chapel Sunday-school.

At this time he was Assistant-Physician to Guy's Hospital, and was in consulting practice at Finsbury-circus. It was his habit to invite the students of Guy's to meet on Sunday afternoons at his house for the study of the Scriptures. These occasions are still remembered by many who can look back with pleasure to the help and guidance there obtained. This early effort of practical work amongst medical students was fruitful in its results. It led Dr. Habershon to take a foremost place as one of the originators of the Christian Medical Association, in conjunction with the late Drs. Golding Bird, Grainger, and A. P. Stewart—a movement whose object was to unite together the Christian men in the profession. In 1854 its first meeting was held at Freemasons' Hall, with Dr. Habershon and the late Dr. Moore acting as honorary secretaries.

Notwithstanding much opposition from many quarters, the success of the Association was assured, and this was largely due to the excellent secretaryship of Dr. Habershon during his seven years of office. The activity of spiritual life thus aroused in men looked up to and honoured by their juniors in the hospitals, gave an impetus to Christian thought and work among the students themselves at the different schools. As an outcome of this the Medical Prayer Union of to-day, though altered in name,

carries on the same work with the same objects, with the satisfactory result that each individual hospital has its Christian Association with a weekly meeting for the study of the Bible and for prayer.

During the many years that Dr. Habershon was connected with Guy's Hospital he was accustomed to hold the opening meeting of each session in his house, to which each newly-entering student received a personal invitation, an example which has since been followed by members of the staff at other hospitals.

In 1863 Dr. Habershon was appointed consulting physician to the London City Mission, a work in which he took a keen interest, which showed itself in many other ways than in the mere perfunctory examination of candidates for the Mission. By his death the society loses a valued friend, and will experience some difficulty in finding a successor of like character, ability, and sympathy.

Although the claims of private practice upon his time were increasingly great, Dr. Habershon continued throughout to be ever active in his labours for Christ. In this he found a congenial fellow-helper in his wife, the late Mrs. Habershon, who herself was a life-long worker of no mean spiritual and intellectual power. Hand in hand, they worked together amongst the poor in the neighbourhood of his residence in Brook-street, Grosvenor-square: she, with her largely attended mothers' meetings, and he with his Sunday evening addresses to the men.

On the site where now stands the recently erected Gray's Yard Ragged Church, for many years had existed a Ragged-school held on the Lord's Day, in which Dr. and Mrs. Habershon had shown much interest. On November 17, 1870, Dr. Habershon gave a supper to upwards of one hundred poor men, and on the following Sunday evening commenced his services for adults: simultaneously Mrs. Habershon began her mothers' meetings in the same premises. The meetings for the casuals, which have since attracted so much well-deserved notice, were then held on the Sunday mornings in a mews leading out of Davies-street, under the able superintendence of Mr. Woods, but were subsequently, in 1872, transferred to Gray's Yard, to the building erected by Mrs. Fuller Maitland. The action of the School Board interfered with this, however, and for a time the meetings were separated until the renting of the "Twinkler," close to, by Dr. Habershon and Mr. Woods, when the two meetings were again united, and continued to be held until quite recently.

He was thus one of the earliest helpers in this work among the "casuals," a work than which there can be few in London of greater interest, presenting as it does to the true Christian philanthropist so unique a field for sowing the Gospel of Christ. It is in a large measure due to Dr. Habershon and to the unflagging energy of his daughter, Miss Ada Habershon, that this striking work is now so efficiently and suitably housed in the Ragged Church, which was opened last year under the chairmanship of Mr. T. A. Denny. Here, only six weeks prior to his death, and in spite of much weakness and pain, Dr. Habershon conducted the evening service. He selected for his subject the "peace of the believer," and dwelt upon "Christ our Peace," "peace in trial," and "peace in death." This his last address in public was given to an attentive and much impressed audience, composed of those he so loved to labour amongst, and was followed by marked blessing.

But it was in happy association with his beloved friend, the late Mr. Denham Smith, that Dr. Habershon for many years past was more prominently engaged as regards Christian work. In the year 1873 Mr. Russell Hurditch, aided by the liberality of Mr. John Morley, of Upper Clapton, commenced evangelistic services on Sunday evenings in St. George's Hall, Langham-place, the Sunday mornings there being occupied at that time by the Theistic services of Rev. Charles Voysey. Owing, however, to the characteristic energy of Dr. Habershon these Sunday mornings were secured by him in the autumn of 1875, and Mr. Denham Smith, who had long desired some central place for special work amongst Christians in the West-end, was requested to organise such services. This he willingly undertook, and both morning and evening meetings were amalgamated under the same management. In this work Dr. Habershon took a special interest; he acted as honorary treasurer, and contributed not only liberally of his means, but also largely of his time and practical sympathy. Strange indeed does it seem that two such devoted servants of Christ, who had thus together initiated, nurtured, and earnestly watched the growth of this active centre of Christian work, should both be called away within a few months of each other from the scene of their mutual toil to the rest of their home above. But, happily, the call came not until they had been permitted to see much fruit to their labours in the gathering in of sinners to Christ, and in the deepening of spiritual life in Christians.

Never in robust health, it was not until the last year of his life that Dr. Habershon's strength showed symptoms of commencing failure, symptoms which culminated in a severe gastric attack in November last. Laid aside for a time he soon, however, recovered, and resumed his professional duties, until March of this year, when he felt much the death of Mr. Denham Smith, upon whom he had been in such close and affectionate attendance for so long.

Following shortly upon this came the serious illness and loss of his beloved wife. Under the mental and physical strain produced by these, his malady, "gastric ulceration," returned, and though for a time still able to continue work, he was in July last once more reduced to a condition which confined him to his room, and gave rise to the gravest apprehensions. In spite of the loving ministrations of his daughters, the skill of medical friends, and the devotion and unremitting watchfulness of his son, Dr. Herbert Habershon, and of his friend, Dr. Gilbart-Smith, the weakness became more manifest.

Contrasting with this stood out in bold relief the strength of his faith, the humility of his trust, and the reality of his hope. With these the sufferings of his pathway through the valley were brightened, until on August 22 he exchanged weariness and labour, disease and death, for rest and life eternal.

And so it is that, whether we regard the field of Gospel work and Christian fellowship, the bereaved children, the sorrowing friends, or the profession of medicine, we see alike reason for mourning a loss which they and we who remain can ill afford. In truth, the space he occupied so well lies vacant, and yet with chastened hearts we can exclaim with Job, "The Lord gave, and the Lord hath taken away; blessed be the name of the Lord."

THE HAYTI MISSION.

REV. WESTMORE S. SMITH writes from Cape Haytien, Hayti, as follows:—

"Auguste Albert, the young convert, is doing well, and is very regular at all the services, very earnest, and wishes soon to preach. But it is difficult for a young man in Hayti to be good. You can have no conception of the wickedness and depravity of the place. I can walk for nearly a mile by the seaside and pass numbers of men who are utterly without religion, and do not believe in the existence of God. Consequently, morals are nowhere.

"We have just finished our little Friday evening Bible-class, which is always a good time. A few of us meet together to read and study the Word of God. There were present this evening, Frius, Auguste, Guillaumette (the mayor of the town), Fredric Durand (our organist), and Mr. McKenzie. The conversation is, of course, carried on in French, and our subject just now is St. Paul's Epistle to the Philippians. We hope to add to our number by degrees.

"Since this was written the war has come to a close, and it is hoped that with peace will come the Divine blessing on our Christian work in a richer measure. Prayer is asked for Hayti, and any help the friends of missions can give. Prices of provisions have been very high."

SAILORS' WELCOME HOME.—A very soul-stirring time was realised on Tuesday week at the monthly muster of the Christian Lifeboat Crew. Many sailors and watermen were present, among whom were several who could not join their ships on account of the dock labourers' strike. Miss Child spoke a few words on Rev. ii. 10 and Luke xvi. 16, the keynote being "Faithful." Miss Tuck gave a very instructive lesson upon "A people living near unto the Lord." Many testimonies followed. A young man gave a striking account of how one of the "Crew" had met him on the tram-car on his way to the theatre, and had spoken to him. The young man could not rest, and found his way to his friend's lodging, where he gave his heart to God.

SETTING FORTH.—On August 29, a young sister from Birmingham, Adelaide Hillis, left Southampton by the *Tagus* for Vigo, proceeding thence to Madrid to join Messrs. Gieser and Howard in work there; and on September 12, H. Sidney Turrall expects to leave Southampton by the *Trent* for Vigo, where he proposes to labour in fellowship with J. C. Hoyle. On August 30, C. J. Macklin, from Doncaster, left the same port with his wife and children to proceed to Maritzburg, Natal, there to pursue his calling, and to preach the Gospel as far as in him lies. Next month others hope to set out: October 3, Mr. and Mrs. Honywill, Miss Hosegood, Mr. A. R. Thoburn, for Singapore; October 19, Mr. and Mrs. Macrae, for India.—*Echoes of Service.*

British Y.M.C.A. Conference,

DUBLIN, SEPTEMBER 3—6.

SIGNS of vigorous life and interest in the work of the Association were very abundant in the recent Conference. The attendance was exceedingly good; men of all grades of influence in the work were well represented. The meetings were also exceptionally well attended by the Christian public. For the first time a spirit of enthusiasm was aroused in the endeavour to place on a proper footing the finances of the Council who superintend the national work. As a crowning sign of prosperity, unusually happy testimony was repeatedly given and eagerly received as to the power of the Holy Spirit for service, and concerning the work and example of Him whom all those assembled confessed as Lord.

Every morning and evening the delegates gathered together for public worship and praise and prayer. Before the general meetings commenced there was, as usual, a

PRELIMINARY CONFERENCE OF SECRETARIES.

This was held in a convenient hall in the beautiful marine suburb of Howth. Mr. R. P. FROSTE, an old friend of the Dublin Association, received the secretaries as his guests for the mid-day meal. The afternoon session was held in his garden, and consisted of a report of the impressions received in America, during their recent visit, by Messrs. Burn and McCann, supplemented by general questions. The forenoon was devoted to prayer, and to a brief but profitable consideration of a very important subject, the relation of athletic sports and secular entertainments to the work of the Y.M.C.A. There was, as the result, a general consensus that everything undertaken should be the best of its kind; that these departments were good in themselves, and were capable, under wise direction, of being used for the welfare of young men and the glory of God. The moral inculcated was, "Be sure you are right, then go ahead."

During the business sitting a Secretaries' Society was formed, open to all paid officers of Associations, for the promotion of their mutual welfare, spiritual and temporal.

The arrangements for the general conference were admirably executed by the Dublin Committee, assisted by Mr. Robert McCann, travelling secretary for Ireland. The Conference was inaugurated by a

RECEPTION OF DELEGATES,

presided over, in Mr. John R. Fowler's regretted absence through illness, by Mr. SAMUEL M'COMAS, J.P., a capital chairman. These receptions have taken the same form year by year, and are in danger of becoming somewhat wearisome. The different nationalities are welcomed separately, and acknowledgments are made on behalf of each. The advantage is that an opportunity is given for several speakers on each side; the benefit, however, is not commensurate with the effort, the process being, like the old-fashioned toasting, more hearty than profitable. The delegates might all be welcomed together, and an opportunity given for a good inaugural address. The above remarks apply to the system, and not by any means to its representatives on the present occasion. These were Rev. Dr. FLETCHER (St. Barnabas, Dublin), who reminded the English friends that it was twenty-one years since their last official visit was paid; Rev. SAMUEL PRENTER, Presbyterian minister, who rallied the Scottish delegates by the mention of John Knox; and Rev. Dr. NICHOLAS, Methodist minister, who welcomed his Irish compatriots in written words of wisdom. The responses were made respectively by Mr. George Williams and Lord Kinnaird; by Mr. Oatts, general secretary of Glasgow Association; and by Mr. David Black, general secretary, Belfast. Opportunity was taken by some of the speakers for several questionable political allusions, the most excusable being that made by the Irish representative, who said that as far as the Y.M.C.A. was concerned it was a case of "United Ireland."

Several visitors from abroad were most heartily welcomed, Mr. Charles Fermaud (International Y.M.C.A. Secretary, Geneva), Mr. Johnson (San Francisco), Mr. Hughes (National Secretary of the French Associations), and Mr. Vanderbecken (one of the secretaries of the Paris (French) Association). Mr. Karl Fries (National Secretary of Sweden), and Mr. J. K. Cree (of New York), sent kindly excuses for absence.

On Wednesday morning, after devotional exercises and the roll call, Mr. JOHN WHITE (London) rose to open the first subject:

"THE PRESENCE AND POWER OF THE HOLY SPIRIT

in the work of Young Men's Christian Associations." He urged that the indwelling of the Spirit is an indispensable qualification and prerequisite for service; that there can be no ultimate success or satisfaction apart from this conscious possession. The mission of the Y.M.C.A. is to young men, many of whom manifest by their lives that the words of Scripture are true in their case: "Having not the Spirit; without strength, without hope, and without God in the world." How, without the Holy Spirit's aid, could the workers hope to succeed in winning such to Christ?

Mr. OATTS (Glasgow) said that the Y.M.C.A. was never so well organised, and their meetings were never so well attended as now. So far, good; but, without the presence and power of the Holy Spirit, absolutely unavailing. They had many an Apollos, but required more Aquilas and Priscillas to deal personally with young men.

Rev. HENRY MONTGOMERY (Belfast) wished to put a few personal questions. We need to be searched as to our own lives; the trouble all lies with ourselves. (1) How much do we know of private prayer? (2) What do we know of our Bible? (3) How about our zeal? (4) How little we value souls! (5) How little communion we have! The address was full of power and deep personal interest.

Major WHITTLE followed. His first words were the text of the whole address. God is dealing very searchingly with us to-day. We ought to go up higher, or step down and go out. Why should He continue us in his work? Some have not yet received the Holy Ghost. They should get out. Some have received the Holy Ghost, but have grieved Him. Repent, or get out of the work. Nobody will put you out, but by and by there is going to be an opening of the record, and great is the responsibility of staying in. "My brethren, be not many teachers." It is an awful thing to be a stumbling-block. God is sovereign. If not "called of God," at your peril you go on. Let go of everything between you and God; and you will get nearer. It is not done once for all; but a life of yielding day by day. The Holy Spirit is "given to them that obey Him."

A brief series of testimonies followed, and then came the noon prayer-meeting, conducted by Mr. Henry Thorne, who gave a very profitable Bible-reading on "The work of the Holy Spirit, as set forth in the Acts of the Apostles." The delivery was somewhat marred by an unbroken monotony of voice and manner.

After dinner, in the Leinster Hall Annexe, of which Mr. William Fry was host, a variety of brief and bright speeches were delivered by visitors.

The afternoon session, under the presidency of Mr. JOHN MACPHAIL, Greenock, was devoted to the consideration of an important, though technical subject:—"The work of Young Men's Christian Associations, a definite work for and by young men." Mr. DAVID BLACK (Belfast) gave a very brilliant rhetorical introduction to the topic, which elicited very warm applause. Mr. ROBERT BURN (London) followed with a closely reasoned paper, which elicited warm discussion and criticism. Both papers will doubtless be published in Association channels of communication. The controversy was waged upon two points:—(1) Should the work of the Y.M.C.A. be confined to young men? and (2) Should young men be admitted to a larger share of government and responsibility? The general tone of the Conference, so far as the delegates found opportunity for testifying, was to answer both questions in the negative.

A great many took part in the discussion, including Dr. Ogle (Derby); Mr. Harden (Glasgow); Mr. Gladstone (Southport); Rev. H. Montgomery (Belfast); Mr. Wheeler (Brighton); Mr. Putterill, Mr. Jervis, Lord Kinnaird, Mr. Hind Smith, Mr. George Williams, Mr. W. H. Mills, and Mr. Kennedy (all of London).

The remainder of the session, under the chairmanship of Surgeon-General Gunn, J.P., was devoted to "The work of District Unions." Papers were read by Mr. W. Hind Smith, travelling secretary for the South of England, and by Mr. R. Henderson Smith, travelling secretary for Scotland. Both speakers testified to the valuable results of improved organisation.

A PUBLIC MEETING

was held in the evening, Lord KINNAIRD in the chair, the hall being crowded. The chairman dwelt upon the touching interest attached to the young men of our great cities, and the vital importance of saving them in the days of their youth. Mr. HIND SMITH gave encouraging testimony concerning the results of his labours in the South of England. Mr. HENDERSON SMITH spoke in a similar strain, especially on the ground of the solid evangelical teaching imparted to the young men throughout Scotland, through the agency of the Associations. Mr. ROBERT MCCANN (travelling secretary for Ireland) wanted to see the Irish work still further developed, and an increase in the official staff—a spirited challenge, which found encouraging response in the business session on the following morning. Mr. George Williams endeavoured to extend the sympathies of the meeting to the young men throughout the world. Mr. W. T. Paton and Major Whittle also spoke most acceptably.

On Thursday morning, after the devotional meeting, the delegates addressed themselves to a financial session. The roll-call of Associations throughout England and Ireland was read, and each representative was invited to state what his Association was prepared to do in support of the work of the National Council. A most satisfactory response was elicited, seeing that this was the first occasion on which such a step was adopted. The official contributions were then supplemented by personal donations from friends present. These were so numerous as greatly to interfere with the execution of the remaining items on the programme.

A further scheme was also brought under the notice of the delegates, namely, an effort to provide an additional thousand pounds a year income, to enable the National Council to place more travelling secretaries in the field. The method adopted was to invite friends to give or collect one or more sums of ten pounds each, guaranteed for the next five years; bringing the Association up to its Jubilee year, 1894. Before the session closed seventy of these shares, representing £700, had been allotted. Mr. George Williams, the treasurer, will, we are sure, be glad to receive application for the allotment of the remaining thirty.

At the close of the business, the chair, in the absence of Mr. John C. Newsom, was taken by Mr. John Wilkinson. Papers were read by Mr. W. H. Newett (Manchester) and Mr. George Williams (Rathmines) on "The Relation of the Active Members of the Y.M.C.A. to the Associates." This subject, touching one of the fundamental questions in the Association, elicited a very hearty discussion. This was participated in by Mr. M. H. Hodder, Mr. Cox,

and Mr. Putterill (London), Mr. Livingstone (Melbourne, N.S.W.), Mr. Stanley (Walsall), Mr. Kennedy (Exeter Hall), and others. At half-past twelve,

Major WHITTLE gave a most profitable Bible-reading on "Christ, our example as a worker." (1) As called of God; (2) in being baptized by the Holy Ghost; (3) in self-denial; (4) in prayer; (5) in magnifying the Word of God; (6) in compassion; and (7) in faithfulness to individual souls. Like all the Major's Bible-readings and Gospel addresses, this was full of clear, practical exposition and loving warmth.

After dinner, as on the previous day, several interesting little talks were given, amongst others by Mr. Alexander, the gymnastic instructor at Liverpool Y.M.C.A.

At the afternoon session, Mr. Paul Askin, J.P., in the chair, Mr. WILLIAM STEWART (Dundee) read a paper on

BIBLE-CLASS WORK.

This was full of interesting personal testimony, the result of experience in a class of his own; as was also that of the reader of the second paper, Mr. W. H. ROBERTS (Plymouth). During the conversation that ensued, Mr. W. H. MILLS very good-naturedly yielded himself to the cross-examination of the delegates concerning Bible-class work in general, and his own in particular. Many took part in the general discussion. The impression left on the meeting was that the present are difficult days for the old-fashioned Bible-class; and, notwithstanding this, a strongly adverse opinion was expressed against adopting sensational methods, to which Association workers are being strongly tempted to resort.

Hearty votes of thanks were given to the Dublin committee and secretaries, and duly acknowledged; and to the hosts and hostesses, who had shown the delegates the real warmth of Irish hospitality. The invitation of the Birmingham Association, to hold the next British Conference in that city in 1890, was unanimously accepted. The few remaining minutes were devoted to the always popular "Question Drawer."

The official programme was brought to a close by a public evangelistic meeting in the evening. The large hall was crowded, the majority being young men who had been specially invited. Brief addresses were given by a large band of speakers; under the severe pressure of time, the testimonies were more than usually straight to the point. Mr. George Chambers, J.P., presided. The speakers were Messrs. George Williams, George Macfarlane, W. T. Paton, E. J. Kennedy, David Black, W. M. Oatts, H. Armstrong, and J. H. Putterill. Though the meeting did not close till late, the immediate results were most encouraging.

On Friday 350 delegates proceeded in brakes to Powerscourt House, *viâ* "The Dargle," a picturesque glen; returning *viâ* Donnybrook, a very beautiful drive of more than thirty miles. The surroundings of Powerscourt House are suggestive of an earthly paradise. On the return to Dublin, dinner was provided; at the close of which the well-pleased delegates wended their several ways; some for a trip to Killarney, others returning through the fog to their more prosaic daily round; but, doubtless, all with hearts refreshed and full of gratitude to God and to his servants for days of joyful and profitable fellowship.

AN ANTI-VIVISECTION HOSPITAL. — *The Zoophilist* says there is to be shortly provided an Anti-Vivisection Hospital. The project has already taken shape, and its initial success has been most striking. A generous anonymous donor has promised £1000, Mrs. Leigh Browne £100, the Leigh Browne trustees £100, Miss Marston £100, and Mr. Ernest Bell £100. This is but the beginning, though a very good one. We sincerely believe these are the drops which foretell a coming shower of funds wherewith to endow and maintain this most laudable and truly Christian undertaking. Further particulars may be obtained from F. E. Pirkis, R.N., High Elms, Nutfield, Surrey.

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VISITING SIBERIAN PRISONERS.

GENTLEMEN,—The journey to Tomsk is long and tedious, and I might have said "expensive," had not the owner of the steamboat generously given us a free conveyance of ourselves and books, because we are visiting the prisons, and want to do good to the exiles. It is fully eight days by steamer from Tobolsk to Tomsk, about 2700 versts (=1800 to 1900 English miles), through a very desolate country. But there are said to be 4000 or 5000 prisoners at Tomsk, as there were some 2000 at Tobolsk, and there is no shorter way of reaching them.

The prison authorities allow me full liberty to preach the glorious Gospel to the captives, and, with rare exceptions, the prisoners receive the Word written and spoken with much gratitude and attention. At Tobolsk a priest was present, and listened with eagerness to the word spoken; he offered to distribute books to any prisoners who might come after we had left.

The journey by steamer is much shortened by the ministry of the Word to a number of students, most of them the sons of priests, who are on their way to the University at Tomsk, where they wish to study for the medical profession, having abandoned their study for the priesthood. They are greatly troubled with all kinds of infidel views, yet some of them are anxiously listening to the positive statements of Gospel truth. The *form* of godliness does not satisfy, and of the *power* they have no knowledge. Quite unexpectedly the weekly stream of exiles to Siberia was stopped by a telegraphic order, because there are *so many* crowded together at Tomsk that time has to be allowed for drafting them off. This they hope to effect by September 1, and then for a short time the regular weekly migration will be continued, till frost sets in and the rivers are no longer open for ships.

On both banks of this splendid watercourse, "the Obi," one can see Ostiak settlements, consisting of tents covered with bark or reindeer skins. They are mostly heathen of a low type, and it is most sad to see that their first touch with European civilisation is generally by the sins of Europe. I am told that intoxicating drinks and terrible diseases prevail amongst them to a fearful extent, and that they are dying out fast.

A young student, a native Samayede, is also among our travelling companions. His heart's desire is to become a missionary to his own people. We travel eight days, in order to spend four days in the prisons at Tomsk, and then to return to Tjumen, again an eight days' journey. A warm-hearted Scotch gentleman at Tjumen showed us much kindness. Mr. Wardropper seems to be a brave pioneer for Siberia by way of commerce, whilst he still retains the warm ring of a God-fearing Scotchman. It does one good to meet with men of his stamp in these far-off lands, and to enjoy fellowship with them,

The season is too far advanced to attempt anything beyond Tomsk this year. We hope to be at Perm on Sept. 1, and then to travel down the Volga. Poste Restante, Samaro, will be my address; and after that Poste Restante, Baku, Transkaukasia.

Yours sincerely, F. W. BAEDEKER.

Tomsk, Siberia, Aug. 16.

BOSTON, U.S.—A few days ago, when a City Missionary, Dr. Waldron, had taken a crowd of children and young people to Franklin Park for an outing, and they had gone under shelter to escape the rain, an effort to start a few Gospel hymns had to be promptly quelled, lest an officer should come in and arrest the missionary, if not the whole picnic! These restrictions are beginning to bear on other than religious bodies; and in the feeling which this is rousing may rest the hope of their entire removal.

RESCUED SLAVES.

ABOUT twelve months ago sixty-two Galla boys and girls were rescued by a man-of-war from three Arab slave-ships and handed over to the Keith-Falconer Mission at Shaik Othman, near Aden. In the Free Church of Scotland *Children's Record* for September, there is a photograph of some of the fifty who have survived the hardships of the slave-march and the fever of the new climate and soil. Beside them is the senior teacher of the girls, Noor Wild, who was herself carried captive some years ago, but has been trained as a Christian teacher by the American Presbyterian Mission at Cairo.

The Galla race are a powerful people, covering the thousand miles from the heart of Abyssinia south to the great Victoria Lake. They are six millions strong. To the same race belong the Christians of Uganda, many of whom have died the martyr's death. The chartered company established by Sir William Mackinnon, from Mombasa on the east coast of Africa up to the Lake and beyond it, has just made treaties with the Galla chiefs in the highlands of Ethiopia. As soon as the fifty boys and girls have received a thorough Christian training he will be glad to employ them as interpreters and agents among their countrymen, to whom some of them will become missionaries of the Gospel of Christ.

SAILORS' REST, FOWEY, CORNWALL.

THE memorial stones of the Home and Rest to be erected at Fowey, under the auspices of the Seamen's Christian Friend Society, were laid in the presence of a large company of friends on Tuesday last week. The building will contain reading, writing, and recreation rooms, bed-rooms and bath-rooms, a mission-room, and apartments for the caretaker. The total cost, including purchase of freehold site, will be about £1200, towards which nearly £800 has been received in gifts and promises.

Brief addresses were given by Rev. G. J. Hill, of London; Mr. W. Hicks, of Newquay; and Rev. H. N. Purcell, vicar of Fowey, who said that although seamen and fishermen belonging to Fowey would always be made welcome, yet the Sailors' Rest would be chiefly for those who came from a distance and were away from their homes. They hoped it would be filled with strangers who would no longer consider themselves strangers, but would look upon the place as their own, and would use it to the fullest extent as a home and as a place of rest.

The third annual meeting of the Cornish Coast Mission was held in the evening of same day in the Institute Hall, and was largely attended. The report showed that great progress had been made, many souls had been saved, and a great work had been accomplished. The result of the day's proceedings amounted to about £160. A sum of £400 is still required in order that the Sailors' Home and Rest may be opened free of debt.

NAPLES HARBOUR MISSION.—Rev. T. Johnstone Irving, superintendent, reports that the sailors are peculiarly accessible at the present time. Moreover, though the population is essentially "floating," there are opportunities of watching the effect of the efforts made for the enlightenment of the sailors. Mr. Irving says:—"The last few years have seen a most marked advance in righteousness among our sailors. Take, for instance, the vice of drunkenness. I am not aware that during the past year a single sailor has been apprehended in Naples on this charge, or, indeed, on any other charge. A few years ago it was far otherwise. A considerable item in our consulate expenses used to be the money spent in connection with sailors imprisoned for drunkenness."

Letters to the Editor.

ROMAN CATHOLIC UNIVERSITY FOR IRELAND.

SIR,—The surprise occasioned by Mr. Balfour's nnouncement that it is intended to introduce in ie next Session of Parliament a Bill for the stablishment and endowment of a Roman atholic University in Ireland, in concession to ie demands of the Roman Catholic Hierarchy, has uickly given place to a sense of dismay, and wakened amongst the Protestants of the United ingdom a feeling of indignation and distrust.

The demands of the Roman Catholic Hierarchy ave been stated again and again, and may be riefly expressed in the words of the essay on Church and State," published by Cardinal Manng, in which it is laid down that although "the tate endows a school it *must not* prescribe the ourse of education."*

The committee and members of the Protestant lliance feel, that to place education in Ireland nder the absolute control of the Church of Rome, nd at the cost of the taxpayer, is an abandonment y the State of its duty to supervise and control l education paid for by the national funds.

A determined opposition will be offered to such measure, and the Protestant Alliance invites ommunications from all who may desire to join in movement to prevent the enactment of legislation give effect to the proposed disastrous policy.

A. H. GUINNESS, Sec., Protestant Alliance.
9, *Strand, London, W.C.*

ARMY CHAPLAINS AND SCRIPTURE-READERS.

DEAR SIR,—Mr. Cecil Smith's letter in THE HRISTIAN, on "Chaplains and Army Scripture eaders," is quite true, as I know by personal xperience, being a lady worker among soldiers. o bring the matter before the Christian world is ie way to secure a remedy.

Yours truly, J. E. P.

SIR,—Referring to the letter of Mr. Cecil Smith, am glad of an opportunity to say that when in ie early part of the current year I came to reside Ballincollig, the Scripture-reader of the 4th Iussars (Mr. Cummings) was carrying on his work igorously, in the theatre and schoolroom, at the allincollig Barracks, holding one service on Sunay evenings (the only Protestant Sunday evening ervice in the parish from year's end to year's end), nd two, and sometimes three, week evening serices, with the men and their families. God honured his faithful service and Scriptural preaching y many striking instances of conversion, both of ien and women. I am speaking from my personal nowledge, after having worshipped with my amily for six months among the soldiers and their ives and families belonging to the 4th Hussars.

During Lent the Cork chaplain held Sunday vening services in the garrison church. The first unday there was a good congregation, but week y week it dwindled. The rapid reading of the angled ritual, the genuflexions and High Church mfoolery, and what did duty for the preaching of od's Gospel to lost men, all was got through in less an an hour. The chaplain himself told me that the evening Lenten services were found successul he would continue them subsequently; but the hole thing was such a ghastly failure that he opped it on the Sunday before Easter, and has ever held a service in the church since. All the ork of the "Chaplain" at Ballincollig is a short ervice on Sunday mornings conducted by curates rom the Cork churches, they drive out from Cork n a car, conduct service for an hour, mount the ar, and back to Cork again for morning service at ieir own churches; so much for chaplaincy at allincollig.

It is noteworthy that Mr. Cummings did not stop is services during the Lent before referred to, at held them an hour or so after the chaplain had nished his performance, and the congregations ere very good, in fact quite as good as before and ubsequent to the chaplain's fiasco.

All this points to something utterly rotten and nsuitable in the chaplaincy system. It stands ondemned, as not meeting the necessities of the ase. Men and women connected with the army need spiritual bread, not husks—the glad tidings of great joy, not spiritual half-and-half in the shape of small talk and ecclesiastical millinery combined. Moreover, they can only be reached by Godly, earnest, self-sacrificing, plain men, who are themselves thoroughly emancipated from ritualistic formalism, and all the old, toothless, sapless, limp and mouldy ecclesiasticism covered up by the word "Priest"; about which men of sincerity, honour, and common sense are almost weary of poking their tongue in their cheek and laughing, in sheer amazement that any clergyman can be found so far gone as to suppose that he imposes upon anybody by his stupid and preposterous pretensions.—Yours truly, GEORGE HAYCRAFT.

Royal Gunpowder Mills, Ballincollig.

SIR,—In your issue of the 30th ultimo you have published a letter from a correspondent on the subject of Army Scripture Readers. The subject is an important one to all who are interested in spiritual work in the army, and I am glad it has been brought forward. I was for some years honorary secretary of this Society in one of the Indian Presidencies, and can therefore speak with a little experience of the difficulties indicated.

It is a deplorable fact that the Church of England chaplains, though they may be pious and devout men, teach, as a rule, the Ritualistic doctrines of salvation, by sacraments and good works. The Army Scripture Readers' Society is carried on by, and mainly supported by those who believe such doctrines to be most pernicious. To send earnest Scripture Readers to be superintended by Ritualistic chaplains is to pave the way to hypocrisy and insincerity of some sort. The Reader must either tone down the strength of his own convictions, or work against his Superintendent, while obliged to attend ministrations of which his conscience disapproves.

I think it is generally admitted that there must be some superintendence. First, because it is good for the Readers themselves to be under proper pastoral guidance; and, secondly, because in military life, unless they are furnished with due authority, many doors of usefulness will be closed to them: *e.g.*, they would not be allowed into hospitals.

The difficulty is how to secure this proper superintendence. At a meeting of officers and others interested in this question, held at Simla in 1881, at which Mr. Gelson Gregson and Sir Robert Phayre were present, I think there was a unanimous opinion that superintendence was necessary, and every effort should be directed to obtain it on a sound basis.

I would suggest the following solution. Let the Society declare unequivocally their adherence to Protestant truth, their conviction that Holy Scripture alone is our guide-book to salvation, and that they have no sympathy with current Ritualistic doctrines. (Such a declaration might alienate some present supporters, but the separation must be, if they are to be true to their principles.) Then, before sending a Reader to any garrison, let the Society inquire from the Anglican chaplain whether he is willing to superintend a Reader on those terms. If he is not willing, then let a similar inquiry be made from the Presbyterian or Wesleyan chaplains. Of course it would be clearly understood that Readers are sent, not to proselytise, but to extend the knowledge of the Gospel of Jesus Christ.

In the event of no chaplain undertaking the superintendence, it is better that no Reader be sent at all.

Your correspondent has instanced a case at a large camp in Ireland. I do not know whether the Society applied to either the Presbyterian or Wesleyan chaplains for superintendence of the Reader in question, but I think that had such application been made, either would have gladly undertaken it. Among the Presbyterian soldiers alone there would be plenty of work, for there are three Scottish regiments there.

Soldiers, whatever their faults may be, are not sectarian. At any evangelistic meeting among them you will find men of every denomination. No Scripture Reader need fear that, because he is accredited to one particular "persuasion," he will have no influence on others. The men will come to hear him, often out of pure curiosity, whether he asks them or not. But he must not proselytise, or he will get into trouble with the authorities.

Now, let me point out that there is something to be said on the chaplain's side of the question. Take the case of an earnest and godly chaplain of the right sort, of which there are many, thank God. He is given a Scripture Reader by the Society. He has not been consulted as to the selection of the man, and knows nothing about his fitness for the work? Is it surprising that he should ask for some guarantee of his qualifications for the work? Surely it is only natural. The Scripture Readers are but men. I could tell of instances where shame and dishonour have been brought on the name of Christ by those supposed to be devoted to his work in this department. The pay and position of a Reader are comparatively good, and have sometimes been an inducement to unworthy men applying for and obtaining situations as Readers. Any chaplain of experience knows this, and must be on his guard against it. Surely he cannot be blamed if he at first places a certain amount of restriction upon the Reader.

The main point, however, is that the Society should declare its principles decidedly. I fear it may mean the withdrawal of some honoured patrons; but, much as this would be regretted, it is better than the present system, which is a compromise and an unequal yoke.

Yours very truly, G. K. S. M.

DIVINE HEALING.

DEAR SIR,—I have read the very interesting letter in your paper of August 16 upon faith-healing. I trust the Lord for my healing.

May I suggest a few thoughts?

(1) Faith-healing is nothing visionary; but the outcome of a deep, calm, perfect confidence in Christ Jesus.

(2) Some say it is "a gift." So it is; but the gift of healing as illustrated in the life-work of Dorothea Trüdel is quite apart from the individual believer's trust in the Lord for everything. I have trusted for healing for a full year, but I have not yet been "called" to "lay hands" upon others.

(3) It is impossible to learn faith-healing, as some Christians would seem to try, by argument, and by analysing every suggestion, and almost refusing to believe unless they see something. Faith is not sight.

(4) Healing by simple faith is certainly Scriptural. Clear directions (of the Lord's will) as regards the "ceremony" (if this is the reverent expression) to be observed in visiting the sick is left for the Church in James v. 14, 15. Some Christians would spiritualise the meaning, but that cannot be. Take these passages and compare. Matt. viii. 16, 17: you read there, "*That* it might be fulfilled...Himself took our infirmities and bare our sicknesses." 1 Pet. ii. 25, "He bare our sins in his own body on the tree." Now the extraordinary part is that all Christians *have* to rest upon 1 Pet. ii. 24 for salvation from sins, and this by naked faith; but their confidence vanishes with their faith, as to "*bare* our sicknesses," in Matt. viii. 17, as concerning healing of the body.

(5) Again it is urged: "What about medicine; has not God provided it for man?" Certainly. What should I have done before I had faith to trust Jesus without medicine? Also, "He is kind to the unthankful and the evil." Let it be remembered also that faith is the grand proof of the new birth!

May I, to the glory of God, tell you how He enabled me to trust Him fully? I went to the Keswick Convention in 1888, sick in mind and in body. Amongst others, in the general after-meeting, I was invited to stand up as a testimony that I was willing to trust the Lord and surrender myself body, soul, and spirit. I stood; at that Convention I found Christ as my Saviour, my sanctification, and my healer, by faith. Now before this I knew nothing of Bethshans nor faith-healers; all I knew was that I had found Christ! I gave myself to Him, and never felt willing after to take myself back. He has taken entire charge of me.

I am now so happy and so well. Up to that time I had suffered much, and had been for about four years frequently in the doctor's hands. I had taken wine, mineral waters, invalid stout, and plenty of medicine; but after Keswick, such a thing became almost amusing to contemplate. Since that time I have had fiery trials, in being assailed by those who loved me too well to see me, as they feared, refusing God's special provision for me; but in all cases of pain or illness, I have been healed in a few hours.

If the Lord can heal with means, why not trust Him to do it without. A magnificent testimony is lost, and Christians (even missionaries), continue "subject to bondage," while there is this glorious freedom awaiting them.

There is no case of Jesus Christ refusing to heal, nor telling the sick that they would be perfected by that suffering; but there are other forms of

* ESSAYS ON RELIGION AND LITERATURE. Edited by ardinal Manning. Second Series. *Longmans*, 1867, 458.

suffering mentioned for the "perfecting of the saints," and for his glory, which our dear Master foretold, and which came to pass.

In conclusion, there is the "Life of Dorothea Trüdel" (1s. *Morgan & Scott*), which shows most exquisitely the healing of the Lord, by simple, childlike faith in Him.

Yours very sincerely, EMILY L——.

THE DOCK LABOURERS' STRIKE.

DEAR SIR,—It is not often that I find in your journal anything with which I am not in sympathy, and its general tone is one of the many charms it has for me. It is therefore with hesitation that I venture to ask whether, in your number of the 6th instant, and when speaking of the strikes, you refer to the Dock Directors, without any qualification whatever, as exhibiting "selfish callousness," you are quite justified or wise. It so happens that one of the Directors is my intimate friend. I know him to be an earnest Christian, an unwearied student of the Bible, ready at all times to take part in work for the Lord, and a man of very simple faith. And as I know he reads THE CHRISTIAN weekly, I cannot help feeling that your epithet will grieve him greatly.

I feel myself all too ignorant to get at the truth of the great question involved in these strikes. I only know, and I feel strongly, that the enormous wealth of this country is far too unevenly divided, and that labour does not receive its proper proportion of reward. I fully endorse your general views as to the need of Christian dealing. In these views my friend is at one with me. But in his view of the present difficulty he believes that the dock labourers form a very small part of the uprising. He considers that the wages paid (not less than 20s. a week when in full work, and generally some three or four shillings more) are higher than is mostly paid for similar labour in other businesses—notably by railways—and he has painful evidence before him day by day that plenty of labourers would largely come forward, but for the terrible intimidation which is made use of. He tells me that the public only see the general behaviour, whereas he has daily evidence of individual terrorism and personal suffering.

In a director's view, also, he must take in the consequences which will follow, for, of course, the extra 1d. an hour is but a small part. When this is granted, as a matter of course, every grade above will be out of proportion, and it is the whole question, and not a small part, which has to be considered. As yet the merchants and shipowners have not come forward to bear their share of the increased cost, and he scarcely thinks that the Dock Companies should bear the whole burden. But even if others consent to bear it, there arises beside it all the still greater question whether the trade in general can bear higher charges. The shipping trade of London is, I am told, very largely a transit business—*i.e.*, goods are brought here in the first instance for transhipment to the Continent and elsewhere. Some of this trade (that of tobacco for instance) is now almost entirely lost to London, never to return, and the efforts being made by France in the new Calais Docks, and, still more, the immense efforts being put forth at Hamburg, where enormous expenditure has lately been incurred by the municipality, make it doubtful whether, with the cheaper continental labour and the longer hours prevailing there, this transit business can, with higher charges, be maintained here. It was only a moderate advance that drove away the iron shipbuilding trade from London; and I myself know that much ironwork used in building trades is done in Belgium.

The questions involved, therefore, are of the utmost importance. My friend, who has no knowledge of my writing to you, is giving his whole time and talents, and I am afraid health, to their consideration. Of course, he may be wrong; but whilst your and my own sympathies are with poorly paid workmen, at least we may think that there are two sides to the question. Until there is greater combination with continental workmen, an easy generosity may result in depriving the poor workpeople here of the little employment they have.

Again I say I cannot solve these questions to my own mind; my friend is in the position where he *must* endeavour to do so, and he is endeavouring to do it honestly and prayerfully. You may have made up your own mind, but is it well that my friend, in coming to your journal for comfort, and for news of God's work, should find himself branded, without any recognition of his difficulties, as one who is simply exhibiting a "selfish callousness"? I think, dear Sir, you will do something to set this right.—Yours sincerely,

Bickley, Kent. HAMMOND CHUBB.

SIR,—For many years I have, on important national occasions, noted the lessons for the day appointed in the Church lectionary, and have never failed to find in them suitable teaching. That it has been no mere coincidence or fanciful notion I judge from the very lengthened time during which I have made this observation, and also because I have tested it with reference to many historical events in English and French history.

On August 25, the first Sunday after the commencement of the great strike, the first lesson was from 1 Kings xii. The Hebrew people ask their king to make their yoke lighter, but, notwithstanding the advice of his experienced councillors, Rehoboam refuses, whereupon the leader of the movement gives the signal for revolt, and ten of the tribes fall away from the house of David. During the past three weeks the analogy of the previous part of this incident to what has occurred in London has been obvious; will it become completely so?

On the next Sunday, September 1, the first lesson was from 1 Kings xviii. Israel is asked to make a great decision, Jehovah or Baal. The God who seeks the spiritual elevation of men, or the god of productive energy—which will Israel acknowledge? The same question came to England. Would it worship the wealth-producing power, or that God who counts a human being as of more value than all material things? England and its colonies have answered: "The Lord He is the God!" Every penny sent to the strike means that we care more for the manhood of the East-end than that London should be the greatest money-making centre in the world. We worship the Son of Man, and not Baal.

To-day a great warning comes to those who represent the religion of England, to those who profess and call themselves Christians. The first lesson is from 1 Kings xxii. to ver. 41. Ahab, the grasping king of Israel, is at war with his foes; he turns for help to his neighbour, Jehosaphat, a worshipper of Jehovah, and a ruler who seeks to establish justice and truth in his dominions. Thinking of the stability of his kingdom, and the domestic happiness of his son, married to Ahab's daughter, Jehoshaphat allies himself with the worshippers of Baal, saying, "I am as thou art, my people as thy people, my horses as thy horses." What happens? The allied kings are defeated, Ahab slain, and Jehoshaphat nearly shares his fate; and in the end this unholy alliance brings about the entire destruction of those in whose interest it was evidently made—the family of Jehoshaphat. When his son Jehoram ascends the throne, that king shows himself already possessed by the murderous spirit of the family into which he has married—slaying all his brethren to secure his own position. The Nemesis followed, and in the revolt under Jehu against the house of Ahab, his own son Ahaziah and a number of his grandsons perish. And as if to climax all the evil results coming from this alliance with Baal-worshippers, Athaliah tries to destroy all that remains of the seed-royal of Judah, and almost succeeds in extirpating the race of David.

What a lesson! Will religious England understand it? The working classes, whose alienation from religion seems to puzzle many, gave on Saturday, by means of their organ in the press, a hint of the true reason. "To-morrow," said *The Star*, "will, we hope, see the churches coming into the great controversy. They will do well to set themselves conclusively on the right side."

Do we sympathise with the plutocrat or the labouring man—with mammon or with man—with Baal or Jehovah? Are we going to play the part of Jehoshaphat, and with one hand try to help the reign of God, and with the other grasp the hand and fight for the interests of the worshippers of Baal?

September 8. RICHARD HEATH.

IMMORAL LITERATURE IN SWITZERLAND.—Urgent endeavours are now being made in Switzerland to fight the immoral literature demon. Writers of reputation have joined with men of influence in politics and society to support associations having for their object the suppression of the evil.

THE EXPOSITOR'S BIBLE.*

THIS is another issue of "The Expositor's Bible" and is as scholarly and as able in its own line as its predecessors. The author's method of interpreting Revelation leads him to deny a literal meaning in almost every place. His aim is "to catch the broader interpretation and spirit of the book." He deals with the general features of the Church's character during the whole of her connection with the world. General principles, rather than particular events, are, in his judgment, described. And his idea is worked out with considerable skill. He writes as one deeply attached to evangelical truth; earnestly alive to the danger of the Church's growing worldliness; and fearless in declaring that the Gospel of God is not that effeminate thing which some modern teaching represents it to be. Every evangelical reader will find in the book much that will not only commend itself to his judgment, but will prove inspiring and helpful.

We were sorry, however, to read the following exposition of chap. i. 5. Speaking of our being loosed from sins, Dr. Milligan says: "This loosing takes place '*in*' rather than '*by*' the blood of Christ, for the *blood of Christ is living blood*, and in that life of his we are enfolded and enwrapped so that it is not we that live, but Christ that liveth in us" (p. 7). Such language applied to the blood of Christ is mystical and mystifying. Scripture clearly teaches that we are made partakers of the life of Christ, not by the living blood of Christ (the idea seems monstrous), but by the Holy Ghost. The blood of Christ releases us from sin, not by communicating to us the life of Christ, but by applying to us the efficacy of his death.

The author's method of interpretation may be judged from the following examples: The angels of the churches are neither guardian angels, nor bishops and pastors, but "symbolical representations of the active, as distinguished from the passive life of the Church" (p. 25). The 144,000 of chap. vii. are the whole Church under a Jewish figure; while the great multitude, blood-washed and white-robed, standing before the throne, are the same persons viewed under a different aspect. Neither this multitude nor the 144,000 in chap. xiv. are "in heaven" in the "ordinary meaning of that term. They are on earth" (pp. 130, 243). Even the new heaven of chaps. xxi., xxii. is only "the heavenly aspect of the 'Christian's' pilgrimage to his eternal home" (p. 371). These positions, if unusual, are ably defended, and even those who differ from them will find much that is instructive in the author's method of presenting them.

We cannot but think, however, that in his denial of a literal meaning to the visions of the Seer, Dr. Milligan goes to an unwarrantable extreme in expounding chap. xx. This is his idea: "The thousand years express no period of time.... They embody an idea, and that idea, whether applied to the subjugation of Satan or to the triumph of the saints, is the idea of completeness or perfection. Satan is bound for a thousand years; that is, he is completely bound. The saints reign for a thousand years; that is, they are introduced into a state of perfect and glorious victory" (p. 337). To state such a theory is to refute it. But the author labours diligently to overcome the insurmountable difficulties connected with it. The first and second resurrections are both spiritual. "The rest of the dead" are "Old Testament saints, who, by the completion of the Lord's redeeming work, are brought up to the level of the New Testament Church" (p. 352, foot note). Such an interpretation, though defended with much ingenuity and skill, appears to us very like a denial of the passage interpreted. The same remark applies to the author's interpretation of the judgment under the sixth seal in chap. vi. 12—17, which is explained to be "the Christian dispensation on its side of judgment" (pp. 104 and 108). If this were all the passage meant, its language would appear to us to be greatly exaggerated.

Yet the book is thoughtful and devout, and often edifying and inspiring, even to those who do not accept the author's interpretation of the Revelation.

* THE BOOK OF REVELATION. By William Milligan, D.D. 7s. 6d. *Hodder & Stoughton.*

ROME.—The minor clergy of the Romish Church have now their press organ. The programme seems to be to lay bare the abuses and scandals of the dignitaries of the Church; consequently there is a feeling of anxiety at the Vatican

Personalia.

Lord Plunket, Archbishop of Dublin, who s just completed his sixty-first year, is about to it America.

Mrs. Harriet Beecher Stowe, of Hartford, nn., is greatly improved in health, and more gorous than she has been for years.

The Bishop of Durham has recovered suffintly to resume his literary labours, but is still equal to active work in his diocese.

Mr. George Blaiklock, the temperance evanlist, appears to be doing good work on the other le of the world. Since the date of his arrival in ustralia, he has been lecturing with very conderable success in many of the Victorian towns.

Baroness Burdett-Coutts, who has been aying at Scarborough, has organised a scheme for lping the poor fishermen of Flamborough, by oviding the capital for a much-needed tramway rvice to the railway-station, which is some disnce off.

Rev. J. Forgan will continue another year Union Church, Simla. He has also undertaken e duties of secretary to the Anglo-Indian Evanlisation Society, and will in all probability be ray on tour during the months of January and ebruary next.

Mr. Matthew Burnett, since his arrival in ctoria, about 1863, has done a wonderful work in e Australian colonies as a Gospel temperance angelist. Last month he passed from Sydney to orth Queensland, after more than two years' bour in New South Wales.

Miss von Finkelstein.—On her return to risbane, from a series of lectures in Queensland, iss von Finkelstein will give a farewell series of ctures in the Opera House, which holds nearly 00 people. At the end of the season Miss von inkelstein will go to Sydney.

Messrs. Chas. Inglis and **Leonard Weaver** ft Liverpool for New York on Sept. 4, per the nman Line steamer *City of New York*. Mr. eaver is much worn out by his incessant labours the Gospel. Will our readers pray that the ange and sea voyage may benefit his health?

Miss M. F. Cusack ("the Nun of Kenmare") preparing a new work for the press. It will be r valedictory to Rome, and a supplement to her Autobiography." She has delivered many adresses in Canada for the last few months; she has en cordially received by Protestants and even Catholics.

Dr. Horatius Bonar.—The death of Dr. onar, says *Murray's Magazine*, is a great loss to e lovers of devotional poetry. Though a Scotchan and a Presbyterian, he wrote hymns which ve been sung with enthusiasm by English congations, and read with delight and edification in e most "orthodox" of Anglican homes.

Miss Bromby, who is popularly known as e lady curate, works energetically in the parish St. John, Bethnal Green, where her brother is icar. To her efforts is due the establishment of Cheltenham Ladies' College Mission in the arish. The Mission will take the form of a aining home for East-end workers, nurses, and so rth.

Rev. Dr. John Hall, the famous Presbyterian ivine of New York, has been visiting his native lace in co. Armagh. On Sunday week he preached ith his usual persuasiveness and power, to a rowded congregation, in Mountnorris Presbyterian hurch, where, when a child, he was accustomed to orship with his father, and where he is held in e highest esteem by all classes.

Dr. Henry Soltau, who has recently been oing medical mission work with much success in e East-end in connection with Mildmay, has for e present transferred his services to Dr. Lasen's Hospital at Tottenham. He is prohibited rom returning to the foreign field through conderations of health. His place in East London ill be supplied by a son of the well-known Dr. eatby.

Rev. Mothoora Nath Bose preached on unday week at Abbey-hill Chapel, Kenilworth. r. Bose was trained for the Calcutta bar, but reinquished the legal profession to become the first issionary of a Bengali Native Christian Misonary Society. For the last sixteen years he has boured at Gapalgunge, in East Bengal. From mong the poor rice cultivators of that district he as gathered a considerable Christian community.

Miss Anna Gordon, well known as a leading coadjutor of Miss F. Willard in the temperance movement in America, is writing a new song book for the W.C.T.U. It will be published in November.

Mr. John Macgregor ("Rob Roy") is seriously ill at his residence at Blackheath, the state of his health being such as to cause grave apprehension to his friends. Fears are expressed that he will never again be able to take part in the many and various philanthropic movements with which he has for so many years identified himself.

The Book World.

WESTWOOD LEAFLETS.—A very delightful series of twelve leaflets with this title, by Mrs. C. H. Spurgeon, is issued by *Messrs. Passmore & Alabaster*. The short narratives or homilies are mostly extracted from the authoress's Book Fund Reports of different years, and very choice bits of spiritual experience they are. We can conceive of nothing better fitted to be messages of comfort and cheer to Christians, and very heartily commend them for wide distribution. An assorted packet of fifty can be had for sixpence.

OUR WEE BOY. Earnest thoughts for young mothers, gleaned from a brief motherhood. Rev. J. Lowe, of the Edinburgh Medical Mission, supplies an introduction, the author of the book being a lady who was the first hon. sec. and for several years one of the most active workers in connection with the Livingstone Memorial Young Women's Christian Association. The story is a peculiarly sweet one and well told. Some admirable advice is given by the way as to the moral and religious training of the young. *Edinburgh: James Thin.*

CREMATION AND URN BURIAL. By W. Robinson. *Cassell & Co.* To those who are interested in the subject of cremation, and, indeed, to all who are concerned that the dead should be buried without being a source of danger to the living, this book will be useful. The arguments for urn burial are taken chiefly from the evils attending the present mode of burying the dead, and are well presented. The cemeteries of the future, if this system is adopted, are to be much more beautiful, and much less baneful, than those of the present. Whether its arguments are considered convincing or not, the book will be found interesting and instructive.

SUNDAY TALKS. By Rev. J. S. Nye. 6d. *Iliffe & Son.* This little book contains reports of the author's "Talks" on Sunday afternoons, as originally appearing in *The Coventry Times*. The subjects are of a varied and popular character, and calculated to interest the people. They include: "Why people don't go to church"; "Betting and gambling"; "Football"; "The theatre"; and one of the "Talks" was devoted to a criticism of Mr. Archibald Brown's pamphlet, "The Devil's Mission of Amusement." On this subject we think that Mr. Brown is nearer the truth than his critic. But upon every subject Mr. Nye speaks as one who has something to say, and who knows how to say it. He thinks for himself, and therefore most thoughtful people will find in his utterances many things with which they cannot agree. Our hope is that he may be kept very true to the Gospel whose power he so evidently knows. There is a useful future before him if he does this.

THE LIFE OF SUBMISSION, DEPENDENCE, AND REST: A Clergyman's Personal Testimony. *Marshall Bros.* In simple language, and with modest confidence, the writer describes his experiences during seven years' earnest seeking after full salvation, and the result as it affected his own life and work. His testimony will prove greatly helpful to many. The mistakes and failures through which he passed on his way to rest are doubtless similar to those experienced by others. *They* will be encouraged by his example. A life "of fellowship with God, and of victory over sin" is declared to be the will of God for all who surrender fully to Christ; while sinlessness in the flesh—the assertion "that the very existence of sin is taken out of the sanctified believer"—is pronounced unscriptural. A pure heart is described as "a heart delivered from the power of conscious sin, and set free from those evil emotions which harassed the Christian, and disturbed his peace and rest." We commend the book as calculated to guard the unwary against dangers through exaggerated language, and to help those who seek to know and live the truth.

RUIN AND RESCUE. By Mrs. Charles Fisher. 6d. *George Stoneman.* A Scottish temperance story, attractive in style, and definite in moral purpose.

In a compact little volume there are published three "Prize Essays on the Class Meeting," written in connection with a prize competition announced in *The Methodist Magazine* last year. Over two hundred essays were sent in, and the first three, written by Rev. W. H. Thompson, Rev. Simpson Johnson, and Rev. Edward Smith, are now given to the public in this form. It may safely be assumed that almost everything that can be urged in favour of the class meeting is set forth in these essays. There is a supplement containing suggestions, topics, outline Bible readings, &c., and the little book, we are sure, will be welcome in many a Methodist household. (3d. *T. Woolmer.*)

THE STORY OF JESUS IN THE WORDS OF SCRIPTURE. By Alexander Mackeith. 1s. *Glasgow: Maclure, Macdonald & Co.* In the form of one continued interwoven statement of facts from the four Gospel narratives, the author has produced a book which will greatly interest the young, and be of service to many a Sunday-school teacher. Containing over two hundred quarto pages, every other of which is occupied by excellent pictures, with many blackboard illustrations, anecdotes, and explanations, this will undoubtedly be a useful handbook to persons engaged in conducting services for children. It is a marvel how such a large book can be sold at so low a price; but we are glad to hear that it is going by thousands. We trust it will have a success similar to the author's previous work, "Moses's Bible."

EMERGENCY NOTES. By Glentworth R. Butler, M.D. 2s. *Funk & Wagnalls, 44, Fleet-street.* The author, who is medical director of the Red Cross Society of Brooklyn, U.S.A., has had much experience in instructing non-medical people "what to do in accidents and sudden illness until the doctor comes." These "notes" contain much useful information expressed in plain language. Members of societies having for their object the rendering of first aid to the injured, will find it a very helpful book, while in most households it might be studied to good purpose. Several illustrations assist the letterpress, and there is an excellent index. The popularity of such organisations as the St. John's Ambulance Association in England is extremely gratifying, and we trust this book will increase the number of their members.

THE KINGS OF ISRAEL AND JUDAH. By George Rawlinson. 2s. 6d. *Nisbet & Co.* A valuable addition to the deservedly popular "Men of the Bible" series. The outstanding characters of the books of Kings and Chronicles are delineated in the light of the writings of contemporary prophets, and the intimations of the monuments which have in recent years been unearthed in Egypt and Assyria. The lives of nearly forty kings, whose names are quite familiar to Bible readers, have been sketched with such power and clearness, that the men seem to pass before our eyes and play their part in public affairs. Professor Rawlinson has performed a difficult task with judgment and great success, and the book may confidently be commended to students, and all who desire a concise treatment of the history of Israel and Judah from the days of Solomon to the deportation to Babylon.

GOLD FROM OPHIR; A New Book of Bible Readings. By J. E. Wolfe. 1 dollar 25 cents (5s.) *Willard Tract Depository, Toronto.* Dr. J. H. Brookes writes an introduction to this book, which will certainly prove of great service to many hard-worked Christian teachers. Engaged in active evangelistic work, Mr. Wolfe has come to realise the need that exists for a practical analysis and synthesis of Scripture doctrine on a variety of subjects. He has in this volume put in order much of what the Word of God teaches with regard to Ruin, Redemption, Regeneration, and Resurrection, the articles being generally short and lucid, and the tabular arrangements comprehensive and clear. After illustrating these four great fundamental facts, Mr. Wolfe fills some chapters with "nuggets of gold" on the Holy Spirit, the Scriptures, Work and Workers, and Fragments that Remain. Many books and periodicals have been laid under contribution in the compilation of this work, which will, we trust, be widely studied; its outlines are such as many Bible-class conductors and others will be glad to have at hand, as furnishing the groundwork of evangelistic and edifying addresses. While specially suited to help Christian workers, the book will afford pleasure and instruction to any earnest Bible student.

MESSRS. CASSELL AND CO.'S SERIALS.

CONQUESTS OF THE CROSS is bringing under wide-spread notice the great work of missions throughout the world. Part 6 gives an account of the labours of Carey, Marshman, and Ward in India, and of John Elliot and David Brainerd among the Red Indians of America. THE LIBRARY OF ENGLISH LITERATURE, the issue of which has gone as far as Part 8, is devoted to shorter poems of the seventeenth and eighteenth centuries. Some exquisite *morceaux* are presented, as well as biographical and explanatory matter. THE WORLD OF ADVENTURE contains many stirring scenes and moving occurrences. The twelfth part, concluding the first volume, is replete with passages from the writings of travellers, episodes of war, and other narratives proving fact to be in some cases much stranger than fiction. THE PILGRIM'S PROGRESS AND THE HOLY WAR, is an admirable serial, fully illustrated. This issue has proceeded as far as Part 12, which concludes with the demolition of Doubting Castle. THE HISTORY OF PROTESTANTISM, by Rev. Dr. Wylie, in Part, 16 gives incidents in the life of Calvin, and enlarges upon the Reformation in France. This is a serial which will, we trust, find its way into thousands of homes. Part 20 of MILTON'S PARADISE LOST, illustrated by Doré, continues Book x. of the great epic. The notes are few, but always lucid and welcome. THE ILLUSTRATED HISTORY OF ENGLAND, Part 35, opens with the accession of William and Mary to the throne, and in capital style relates the events which led up to the battle of the Boyne, and the reforms of the early part of the reign. THE OLD TESTAMENT COMMENTARY FOR ENGLISH READERS, edited by Bishop Ellicott, is deservedly held in high esteem. The sixtieth part contains Ps. cv. to cxxiv., with notes and comments abreast of modern scholarship, and in a high degree elucidatory of the sacred text.

September Magazines.

The Chronicle of the London Missionary Society. 1d. *J. Snow & Co.* "Rough Experience in New Guinea," by Mrs. Chalmers, is a graphic description of danger and discomfort. Items from India, Madagascar, China, and other countries make up a very good number.

Our Darlings, edited by Dr. Barnardo (3d. *J. F. Shaw & Co.*), has reading matter to suit all who love and care for the young. "Stories of Strange Sights," and "Some Far-away People" bring under notice various sections of the great human family, and are therefore calculated to extend and deepen the sympathies of those who thoughtfully read them.

The Hospital opens with a portrait of Miss Florence Nightingale. Among the more noteworthy contents are: "Words of Consolation," "The Story of the Insane," and "Some Points connected with Cholera." There is much in these pages to entertain and instruct all classes of readers. (6d. *Office:* 139 *and* 140, *Salisbury-court, Fleet-street, E.C.*)

Babyhood has a very instructive article on "Vaccination," and another on "Limps." "Imagination and Exaggeration," and "Change of Posture in Sleep," are well worth reading. The Mothers' Parliament, Nursery Problems, and Baby's Wardrobe are useful departments of a magazine which is always bright and interesting. (6d. *Office:* 92 *and* 93, *Fleet-street, E.C.*)

All the World is a capital number. After an article by Commissioner Railton on "Expansion," it is cheering to read of war against sin and misery in Finland, South Africa, France, Scandinavia, New Zealand, and the United States. Among the other contents, "Our Slums," by Major Cooke, is worthy of special mention. "Office Notes" detail varied work of the Salvation Army, whose cause this magazine ought greatly to help. (3d. *Office:* 56, *Southwark-street, S.E.*)

The Friend contains some important contributions on the peace question; and an article entitled, "Deaconesses in the Society of Friends," in which the suggestion is made that there should be connected with the meeting-houses and mission-rooms of the community "servants of the poor" prepared to befriend such as stand in need. (6d. *S. Harris & Co.*, 5, *Bishopsgate-street Without.*)—*The British Friend* publishes a thoughtful article, "The Future of the Society of Friends," in which questions relating to ministry are discussed. It is pleasing to read that some young men have been converted in Japan through reading the life of Stephen Grellet, recently translated into Japanese. (6d. *J. G. Smeal, Crosshill, Glasgow.*)

The Homiletic Review, an international magazine of religious thought, is full of articles of varied interest. We note as specially valuable Dr. A. T. Pierson's "Practical Hints on Pulpit Oratory"; and "The Parish Minister Knight-errant," by Dr. Wayland Hoyt. The sermonic section is a storehouse of suggestive matters, which preachers and teachers will find useful. (1s. *Funk & Wagnalls, 44, Fleet-street, E.C.*)

Messrs. Partridge & Co. have published a series of leaflets, presenting choice poems by Evan May (6d. the packet of fifty).

An interesting pamphlet is published by *The Religious Tract and Book Society of Scotland, Edinburgh.* "In Memoriam: Helen Jemima Chalmers." The active and useful life of this daughter of the illustrious Scottish Divine, Dr. Chalmers, is well told by several capable pens; a portrait of Miss Chalmers is given.

THE INGATHERING OF ISRAEL. *Messrs. Bell & Bain*, 41, *Mitchell-street, Glasgow*, have printed in pamphlet form the speech on this subject which Rev. Dr. A. N. Somerville delivered in May last in the General Assembly of the Church of Scotland. Friends of Israel will be deeply interested alike in the narrative of personal service and observation and the exposition of Scripture teaching, which form the principal features of the address.

OUR DUTY IN RELATION TO PRESENT-DAY RITUALISM AND SACRAMENTARIANISM. A Paper read by Rev. W. Hanson, at a meeting of the Burton-on-Trent Nonconformist Ministers' Association. The inroads of Romanism are sadly apparent in nominally Protestant quarters at Burton, and in this penny tract, which has already had a large circulation, the true duty of evangelical Christians is admirably indicated. (*J. N. Tresise, Station-street, Burton-on-Trent.*)

IS THE HONOUR OR VENERATION GIVEN TO IMAGES AND RELICS BY ROMAN CATHOLICS IDOLATRY? This is the text of a lecture which was delivered a short time ago at Kensington by Mr. Charles Hastings Collette. The subject is treated with thought and thoroughness, and the imputation of idolatry is abundantly upheld by quotations from Romish literature and Rome's own statements of faith and practice. (3d. *South-west London Protestant Institute*, 180, *Brompton-road, S.W.*)

THE CHURCH AND SCEPTICISM. By Rev. James Scott, D.D. Taking up the question asked by Dr. Marcus Dods at the meeting last year of the Pan-Presbyterian Council, "How far is the Church responsible for present scepticism?" the author of this pamphlet ably exposes the pretensions of "advanced" religious thought, and demonstrates the purity and power of the older faith which implicitly accepted the Holy Scriptures as a revelation from God. (*James Gemmell*, 19, *George IV. Bridge, Edinburgh.*)

WALKS IN HOLLAND, edited by Percy Lindley, is a capital sixpenny guide book, published at 125, *Fleet-street.* For cycling and boating, railway journeys or walking tours, visitors to the Netherlands will find these well-illustrated pages very useful. THE ILLUSTRATED GUIDE TO CROMER AND NEIGHBOURHOOD, revised by Mark Knights, is one of *Messrs. Jarrold & Sons'* East Anglian sixpenny handbooks. The historical and antiquarian information it contains will make this an interesting *vade mecum* to visitors to the pretty little Norfolk watering place. *Messrs. Jarrold* have also issued revised editions of their capital guides to GREAT YARMOUTH and HUNSTANTON, the latter being edited by Dr. J. E. Taylor, the well-known writer on scientific topics.

Among the recent publications of *Mr. John Kensit* are:—PARLIAMENTARY EVIDENCE ON MONASTIC AND CONVENTUAL INSTITUTIONS, a twopenny pamphlet, giving the substance of several of the speeches of the late Mr. John Newdegate, M.P., and other matter on a topic which deserves serious attention at the present day; LORD GRIMTHORPE'S SPEECH AT THE OPENING OF THE PROTESTANT CHURCH ALLIANCE in June last, a twopenny tract, uncompromising in tone: and BURNING ANSWERS ON BURNING QUESTIONS, by Rev. G. S. Whitlock, a penny tract, in which the teaching of the Church of England on several important points of doctrine is given in the form of extracts from the "Book of Homilies" and "Jewell's Apology."

LA QUESTION ANTI-ESCLAVAGISTE. M. Jocelyn Bureau, of Tunis, connected with the North Africa Mission, has issued, with this title, a vigorous lecture he gave in April last. After a comprehensive historical sketch, he asks whether the moment is opportune for a crusade against slavery such as Cardinal Lavigerie has of late been advocating. He replies in the negative, and declares the scheme utopian. Having pointed out the incongruity of an anti-slavery movement being headed by a Church whose past record is largely associated with cruelty and bloodshed, he makes some cogent and practical suggestions for combating the great evil and elevating the millions of Africa. The pamphlet is on sale at the *Bible Depôt*, 133, *Rue St. Denis, Paris.*

THOMAS SCOTT, THE COMMENTATOR, is the subject of the latest issue of the New Biographical series of the *Religious Tract Society.* 1d. The author, Rev. Horace Noel, has rendered the narrative spiritually enlightening, as well as remarkably interesting. To the Present Day Tract series, published by the same house, Principal Cairns has recently added an essay entitled, AN ARGUMENT FOR CHRISTIANITY FROM THE EXPERIENCE OF CHRISTIANS. The change through which Christians have passed is nothing less than an inward miracle; this is shown to authenticate Christianity, and to confirm the argument derived from the supernatural character of the life and work of Christ. The argument is a very important one presented in a powerful manner.

Mr. Andrew Stevenson, Edinburgh, has published some good Scripture History picture cards. Several sheets (costing 2d. each) depict scenes in the life of Christ.

Another copyright volume has been added to CASSELL'S NATIONAL LIBRARY, consisting of Professor Palgrave's "Visions of England," which, by the kind permission of the author, is issued as volume 193, published last week.

FAITH IN GOD; OR, HOW I WAS DRAWN TO GOD AND MADE TO CLOSE WITH HIM BY FAITH. A chapter from the biography of Rev. James Fraser, of Brea, A.D. 1659. It is instructive in a high degree, as well as singularly quaint. 1d. *Melven Brothers, Inverness.*

WILD OATS. *Messrs. Jarrold & Sons* have published this poem, by Mrs. Sewell, in pamphlet form. The choice language in which it is couched gives great force to the painful story. Judiciously placed, this tract may be the means of warning many young men and women against sin and its consequent miseries. (Packets of twelve, 1s.)

CHRISTIAN WORK AMONGST LEPERS. By Rev. W. T. McCormick. *Printed for private circulation, "Home Words" Office, 7, Paternoster-square.* Having studied the subject for years, and visited leper hospitals and settlements, the author speaks from personal knowledge. While he shows that much is being done out of compassion for the poor leper and love for the Saviour, he also makes it clear that even among this sadly afflicted section of the community "the harvest is great and the labourers are few." Those of our readers who are interested in the subject, will do well to procure copies of this pamphlet.

Recent small publications from *Drummond's Tract Depôt, Stirling*, are: CALLS TO CHRIST, a series of excellent tracts, by William Luff. (Eight sorts, 6d. the packet of 100.)—THE ELIM SERIES. by H. K. Wood ("A Glasgow Merchant"), invite reading, and are likely then to arrest attention. (Eight sorts, 6d. the packet of 50.)—The able author of "Evanescent Philosophies" has written some capital booklets, including BISHOP RYLE, THE HON. ION KEITH FALCONER, THE GAIN OF GODLINESS, CLEOPATRA'S NEEDLE, and THE PERFECTED PHONOGRAPH. (6d. per dozen.)—Four tracts, by Rev. James Johnston, are calculated to enlighten many inquirers after truth as it is in Jesus, and to guide those who are perplexed. They are: LEARNING TO FLOAT, OR saved through faith; LEARNING TO WALK, in the paths of righteousness; LEARNING TO RUN, in the way of holiness; and LEARNING TO FLY, or the assurance of faith. The first of these has already attained a circulation of about half a million copies. We trust it will continue to be much blessed, and that the others will be widely circulated. (6d. per dozen.)

BOOKS RECEIVED.

Messrs. J. Nisbet & Co.:—The Biblical Illustrator, by Rev. J. S. Exell, M.A.—St. Luke. (7s. 6d.)

Messrs. Hutchinson & Co., 25, *Paternoster-square:*—Atlantis, and other Poems, by Horace G. Groser.

Messrs. Jarrold & Sons:—Jacqueline: A Tale of the French Revolution of 1789, by L. E. Weeks. (3s.)

Messrs. Longman, Green & Co.:—To Meet the Day through the Christian Year, by A. K. H. B. (3s. 6d.)

Religious Tract and Book Society of Scotland, Edinburgh:—Elijah and Ahab, by the late Rev. Alex. Ewing.

Messrs. S. W. Partridge & Co.:—Lady Missionaries in Foreign Lands, by Mrs. E. R. Pitman. (1s. 6d.)—Light in the Liturgy, by Maria Sandberg. (1s.)

Messrs. S. J. Saunders & Co., 2, *St. Mary-axe, E.C.:* Wisdom, Grave and Gay: Select Speeches of Sir Wilfrid Lawson, M.P. Edited by R. A. Jameson.

Mr. Elliot Stock:—Sister Agnes, by Sigismund Fairfax.—Swallow Home: Life in South Africa, by E. A. H.—My Welsh Home: A poem, by Rev. John Morgan.—Now and Then: A poem, by A. F. Heaton, B.A.—The Lord's Supper, by Rev. Christopher Irvine, M.A.—A Catechism on the Church's Catechism, by Rev. John Thornton, M.A.—The God of the Children; or, How the Voices of Nature speak to us, by Bedford Pollard.

SUNSHINE MISSION, NEW YORK.—Mrs. J. Ellen Foster, Miss Frances Willard, and others, are interested in forming a society for the training of girls for domestic service. It is proposed to organise a joint stock company, with a capital of 50,000 dollars, with a central training home, where both American and foreign girls will be received, cared for, trained, and homes secured, through an intelligence bureau. After that, branch Homes in all the large cities will be established.

MR. HENRY COOK, with the Mission schooner *Mystery*, is on a visit to Fécamp, in Normandy. Reporting earnest Gospel work among the sailors, and very successful meetings, he says:—"The ship has been filled to overflowing, and hundreds of people, unable to get on board, have been standing on the quay. This visit is, we believe, sent of God, for the people show great willingness to hear the Gospel. The work ought to be continued, but I am much tried for funds to meet the many expenses. During one of the services, stones were thrown by roughs, the English consul and myself both being struck. One of the Frenchmen went of his own accord and fetched the police for our protection. The people rejoice at our visit, as no Gospel ship has hitherto looked in upon them."

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible nd Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, repared by himself, for 1s per annum, post free. We hope all our eaders will become members of the "Bible and Prayer Union," nd take its Monthly Notes.

SUNDAY, SEPTEMBER 15.—1 Samuel VI.

THERE is reason to believe that when the Philistines got possession of the ark they destroyed the ity of Shiloh (Ps. lxxviii. 60—64; Jer. xxvi. 9). Hence they knew not where to send it. The dvice of their priests relieves them of the difficulty.

(1) *The Philistines dismiss the ark* (1—12).—They ould no longer endure its presence; and the only emedy they know for their distress is its removal. As foolishly do men deal with God (Job xxi. 14). He is not *their* enemy, but only the enemy of their in. To put *that* away and retain Him, is highest visdom. The Philistines had tried to combine he worship of Jehovah with that of Dagon. Many ave been guilty of the same folly since then 2 Kings xvii. 32, 33). There is a way of "making he best of both worlds," which only means trying o serve God while keeping on good terms with the od of this world. The man who attempts that vill get trouble from both, and comfort from either. The manner in which the ark was dismissed was a confession of the Philistines' defeat. They paid it every honour (7); they gave glory to he God of Israel (5); they confessed his power to fflict them (5); and even acknowledged their uilt. To this men will be brought sooner or ater.

(2) *The ark in Bethshemesh* (13—21).—God niraculously directed the ark to this priests' city f Judah. What a joyous event was its return fter an absence of seven months! (13). They vere not expecting it, nor taking any means to ecover it. God sent it, surely as a token for ood. What blessing is in store for Bethshemesh, ow that the ark of God's presence is there! Yes, ut privilege means responsibility. They who vould be blessed of God, must treat Him with all ue reverence. And in this the men of Bethhemesh failed. They dared to look into the ark; nd terrible judgment ensued. Some authorities mit the "fifty thousand" in ver. 19, leaving the umber killed only seventy. The spirit of vain uriosity which seeks to pry into God's secrets epeats their sin (Deut. xxix. 29; Col. ii. 18).

MONDAY, SEPTEMBER 16.—1 Samuel VII.

The decay of religion among the Israelites ppears in their allowing the ark to remain twenty ears at Kirjath-jearim, without making an effort o restore it to its rightful position in the Tabernacle. Of Samuel we have heard nothing since efore the defeat at Ebenezer (iv.). He appears gain in this chapter, heading a reformation, which e may suppose to have resulted from his work. Probably he itinerated (16), delivering in every lace a message similar to ver. 3.

Ebenezer, where the Israelites had suffered their ost disastrous failure, here becomes the scene of memorable victory. God can cause you to riumph where you have before most conspicuously ailed. The steps leading to victory are clearly narked. (*a*) *Longing after God* (2).—Their disress led them to this. They are weaned from heir confidence in the ark (iv. 3). They want not *it*," but *Him*. Your failure is a blessing, if it has ed you to this. (*b*) *Preparation of the heart* (3—4). —The very desire to return had brought to light heir idolatry. Baal and Ashtoreth must be put way. No divided heart, that still clings to sin, an return to God. (*c*) *Confession* (6).—This was nade publicly at Mizpeh. There they poured out heir hearts like water before the Lord (Lam. ii. 9), and, while confessing sin, also confessed Him s their Lord. (*d*) *Prayer* (8).—They already alued Samuel's power in intercession; and (*e*) *The lamb* (9).—They could only hope for acceptance hrough the Divinely appointed sacrifice, typical of the Lamb of God that taketh away the sin of the orld."

At once God gave witness that He accepted nem. The thunder became his servant for defeating the Philistines, and giving his people victory. They had got right with God, hence God fights for nem, and subdues their enemies. There is no ther condition of victory for us. Failure always neans that something is wrong between us and od.

TUESDAY, SEPTEMBER 17.—1 Samuel VIII.

Note here: (1) *The people's demand for a king* (1—5).—Samuel's mistake in appointing his sons to be judges (1) led to this. Irrespective of their character, "*he made*" them his successors. God prospered every judge whom He appointed (Judg. ii. 6; iii. 9, 10). The character of these men disqualified them (3). Strange that Eli's painful experience should be in measure repeated to Samuel! Besides this, and Samuel's age, the Israelites have another reason for desiring a king —they would be "like all the nations" (5). This alone condemns their action. It was their glory to be distinct from the nations (Deut. iv. 7, 8). To be like the world around us, to cease to reprove its ways by being "a peculiar people" (Tit. ii. 14), is a subtle and dangerous temptation (Rom. xii. 2; 2 Cor. vi. 17). Worldly conformity is the weakness of the Church.

(2) *The Lord's reply* (6—9).—Samuel was "displeased" (6). Not unnaturally. After his long life of service, he did not desire to be thus rejected. But when displeased, he *prayed*. This is the only way to "be angry and sin not." A man who is vexed, even in the presence of some manifest wrong, had better speak to God before he denounces the wrongdoer. The sinfulness of the demand was greater than Samuel thought (7). To reject God was worse than to reject Samuel. It implied basest ingratitude. Yet God promised to grant their request, though it would only bring trouble upon the people (Hos. xiii. 9—11). It is only by eating the fruit of our own way that we learn to trust God's way as best.

(3) *The manner of the kingdom* (11—18).—This is declared so that the people may have opportunity to recall their foolish request. In refusing the yoke of God's authority, they were putting themselves under a yoke that was degrading and painful (Jer. ii. 12, 13). "He will take"—how the words repeat themselves in almost every verse! Their self-chosen king should be a burden and an oppression, until they should "cry out" (18) because of him. How often this history has repeated itself! All our distress results from our having cast off the authority of God. Welcome the Gospel of the kingdom, which renews the reign of God in the soul. Is the government of your life upon *his* shoulder? (Isa. ix. 6, 7). The warning was unheeded. Though the people have no answer to Samuel's words, their demand is repeated. Right or wrong, for or against our own interest, "we *will* have a king" (19). Such inordinate love of our own way always brings distress, and only by the distress can we learn wisdom.

WEDNESDAY, SEPTEMBER 18.—1 Samuel IX.

As the appointment of a king was the result of the people's demand, in selecting the king God also consulted their taste. "A choice young man, and a goodly," "from his shoulders upward, higher than any of the people" (2), these were qualities the people could understand. The king after God's own heart was chosen for other reasons than these (xvi. 7). Saul's character was lacking in the religious element. His ignorance concerning Samuel (6—10) amazes us, and is reproved by the intelligence of the servant. This does not promise well for the success of his reign (Dan. xi. 32).

But how shall he be brought to Samuel? A succession of trifling and insignificant events accomplish it. The loss of his father's asses (3); Saul in search of them coming near to Ramah (5, 6); the servant's wise suggestion (7—10); the maidens' command to haste (12), leading them into the city in time to meet Samuel going up to the high place (14). What accidental circumstances these all seem! Yet the lack of anyone of them would have left the chain incomplete. How minute is God's providence (Matt. x. 29—31). Not only adore it in the lives of others; but trust it in your own.

God's revelation to Samuel is equally instructive (15—17). There are some men to whom God reveals his secrets (Ps. xxv. 14; John xv. 15). Covet, above all things, that habitual nearness to God in which God may speak to us as a man speaketh to his friend. Even while standing before Saul, Samuel's communion with God is not interrupted (17).

Samuel does not meet Saul as a rival. The man who lives as near to God as Samuel did, is not jealous of another's advancement (Rom. xii. 10). There are not many who could so unselfishly and so gracefully consent to be abased (Phil. iv. 12), and see another exalted. There are many things in Saul's conduct in this chapter which recommend him—his obedience to his father (3); his consideration (5); his readiness to take the advice of his servant (10); his humility (21). If he had maintained these qualities, how differently his career might have ended!

THURSDAY, SEPTEMBER 19.—1 Samuel X.

(1) *The anointing of Saul* (1—12).—Honour had already been paid to Saul at the feast (ix. 22—24); an additional honour is paid to him now. The anointing oil publicly consecrates him to the office of king. But this is followed by signs, the fulfilment of which removes every doubt from Saul's mind. Among these, the most important was the Spirit of the Lord coming upon him (6, 10, 11). This was the reality of which the anointing oil was only the symbol. Distinguish between the Spirit of God *in* a man for conversion, and *on* a man for qualifying him for the duties of his office. God endues those whom He calls. Expect, and wait for, and receive by faith, the anointing, without which our witness cannot be borne with success (Acts i. 7).

(2) *Saul proclaimed king* (17—27).—Again are the people reminded of their guilt in demanding a king (18, 19). Nor is this the last they hear of it (xii.). There is no lesson we need to have more frequently repeated. Whomsoever we may substitute for God, disaster is sure to follow. The choice of the king is publicly determined by lot (20, 21). "The disposal of the lot is of the Lord," and the issue of it confirms the choice already made through Samuel. Another exhibition of God's wisdom in overruling little events. The modesty of Saul again appears (21—23); but when his kingly form appears among the people, and Samuel proclaims him as king, the people hail him with shouts of "God save the king!" He is a man after their own heart. And though some reject him now, their opposition soon ceases (xi. 15).

FRIDAY, SEPTEMBER 20.—1 Samuel XI.

(1) *The distress of Jabesh-Gilead* (1—3).—The people of this city had chosen their portion east of the Jordan (Num. xxxii. 1—5), and had the Ammonites as very uncomfortable neighbours. Borderland Christians are constantly harassed by the world. Put the Jordan between you and your enemies. Resurrection ground is the only ground of rest and victory. The Ammonites had evidently been threatening attack (xii. 12), and now the people of Jabesh-Gilead meet them with a most servile proposal (1). What right have they to covenant themselves away? They would not think of such a thing if they had not lost faith in God. The Ammonites propose a most cruel and degrading condition (2), that would disable them for war, and be a reproach to all Israel. Such is the effect of all compromise with sin.

(2) *Saul's first victory* (4—11).—The messengers reach Gibeah, and the distress of which they tell gives Saul an opportunity of proving himself worthy to reign. He who is not able to deliver is not fit to rule (Hos. xiii. 10). He acted with great promptitude, and with courage given by the Spirit of God (6). He took strange yet wise means to rouse the people from their apathy (7), and prudently associated Samuel with him in his attempt to raise an army (7). He skilfully planned his attack (11), and obtained a complete triumph. But a nobler victory follows (12, 13). When the people demanded the death of those who had refused to own him as king, he became their deliverer. Though revenge was in his power, he would not use it. This was an added reason for confirming him in the office of king (14, 15).

SATURDAY, SEPTEMBER 21.—1 Samuel XII.

This chapter is taken up chiefly with Samuel's address. He (1) *Seeks a witness to his own integrity* (1—5). Not for his own sake, but for the people's, that they may better understand their sin; and for Saul's (5). Would he seek to imitate such an example? Samuel's life may be described as a truly successful life. He has occupied a public position, but has never used it merely for his own advantage. Even those who were rejecting him bear this testimony (4). He had maintained this character to old age (2), and had commenced as a child. Aim at success like that. God is able to maintain your integrity, even to the end.

(2) *Further reproves the people's sin* (6—12).—In order to this, they are again reminded of what God has been to them, and on what principles He had dealt with them. It was He who sold them to their enemies (9), and He who delivered them when they repented (10—11). Now that their king is appointed, the same principles will hold good (13—15). To fear and obey God will still be the condition of their prosperity. Without this condition their king cannot deliver them.

(3) *Calls God to witness against them* (16—19).

—Words do not convince them, hence this miracle. God sends thunder and rain at wheat harvest, and does it at the call of Samuel! And they were rejecting both God and his prophet! Their guilt begins to appear to them now, and they pay Samuel the highest tribute in asking his intercession for them (19—33). This was evidently the secret of his power. God ranks him with Moses (Jer. xv. 1). For an interesting and profitable Bible-reading, turn up every instance of Samuel's praying, and note the value he placed upon intercessory prayer (23). Does not his high appreciation of it explain his power in it?

International S.S. Lessons.

Sunday Afternoon, September 22.

DEATH OF SAUL AND HIS SONS.—1 SAM. xxxi. 1—13.

GOLDEN TEXT: Ps. xxxiv. 16.

SAUL'S kindness to David on the two occasions when David spared his life, did not last long. Very soon the old frenzy returned, and David felt his life unsafe. In his conduct at this time there is a sad departure from that faith in God which has sustained him hitherto. He took the care of his life into his own hands (xxvii. 1, 2); and though he saved his life, he brought upon himself many sad results. Unrighteousness, however successful it may appear, is always disastrous in the end.

This lesson gives us an account of the last battle between Saul and the Philistines. The scene of the battle is thus described: "The Philistines with their chariots and horses occupied the plain of Esdraelon. Their camp was pitched on the southern slope of the range now called Little Hermon, by Shunem. On the opposite side of Mount Gilboa, was the Israelite army, clinging as usual to the heights that were their safety. It was near the spring of Gideon's encampment, hence called the spring of Harod, or trembling; and now the name assumed an evil omen, and the heart of the king as he pitched there 'trembled exceedingly'" (1 Sam. xxviii. 4, 5).—*Smith's Dictionary.*

Saul is in despair. Samuel was dead; and God had forsaken him, so that he could get no message from Him (xxviii. 3, 6). It is a terrible thing for a man to feel that only God can help, and yet be unable to appeal to Him. He is a God-forsaken man. Hence his visit to the witch of Endor (xxviii. 7—25). It is doubtful whether the woman merely deceived Saul (as some think), or God performed a special miracle to give one last terrible message. If the latter, the woman's terror and surprise may be explained.

On the next day the battle was fought. The position of the Israelites, though favourable for fighting, was unfavourable for retreat; and, as they fled in panic before their enemies, they fell slain upon Gilboa (1). Among the slain are Saul's three sons, including the valiant and faithful Jonathan. It is impossible to read of the death of David's true friend without a feeling of regret. The hope he had cherished of being next to David when the crown should descend to him (xxiii. 17) is thus rendered impossible. Saul, during the battle, was sore wounded (3), and dreading the torture to which he may be subjected if he fall into the Philistines' hands, he first seeks death from the sword of his armour-bearer; and this failing, he falls by his own hand (4—6). Thus tragically ended a career begun with so much promise. Do not lose its lessons (1 Chron. x. 13, 14). We may now repeat his sin, and judgment will as certainly follow.

Other ills followed this defeat. The towns which the Israelites inhabited in this region were forsaken, and given up to the Philistines (7). Every possible degradation is done to the bodies of Saul and his sons (comp. 8—10 with 1 Chron. x. 8—10). The head of Saul was taken as a trophy to the temple of Dagon; his armour to the house of Ashtaroth; and his body, and those of his sons were fastened to the wall of Bethshan. And, worse still, the dishonour was meant for Israel's God as well as for the king. All our failures and sins bring *his* name into reproach. The idols of the Philistines were supposed to have triumphed against Jehovah.

The conduct of the men of Jabesh-Gilead (11—13) is worthy of all praise. They could not forget the beginning of Saul's reign, when the Ammonites threatened them with such degradation (xi.), and Saul so valiantly delivered them. Gratitude for that deliverance prompts them to undertake this difficult and dangerous enterprise to do honour to the bodies of Saul and his sons. They took them from the wall of Bethshan; burnt the flesh; and then buried the bones at Jabesh. Here they remained until David removed them to Zelah in Benjamin, and buried them in the ancestral sepulchre (2 Sam. xxi. 14).

The lesson would be incomplete without reference to the incidents of the next chapter. The story invented by the Amalekite in order to obtain reward (6—10); the just anger of David, and the death of the Amalekite (13—16); and the Song of the Bow in which David laments the death of Saul and Jonathan in language not more beautiful for its poetry than for the spirit of forgiving love which it breathes.

LESSONS.

Read this incident: (1) *In contrast with the commencement of Saul's career.*—At the first he manifested qualities which made his future full of promise. When called to the throne, he was specially endowed with the Spirit of God, and began his reign with a noble victory. Yet nothing could be darker than his end. He is like a vessel which leaves port with every prospect of a prosperous voyage, but which, through unskilful management, soon becomes an utter wreck.

(2) *Discover the steps which led to his ruin.*—No man falls so low all at once. His history reveals what the steps are. They are thus given in *The Sunday School Times:* — Disobeying God; disregarding warnings; doomed; despairing; defeated; dead. Note how very trifling his first failure appears (xiii. 8—14). Judge an action by its tendency, and not only by its outward character. Avoid the beginnings of sin.

(3) *Contrast with the character of David.*—Saul was not destitute of some manly and tender qualities; and David was not without many and serious faults. But the difference was that Saul's heart was wrong, and David's was right with God. Saul was good impulsively, not because it was his life purpose to be right. David's sins were the result of severe temptation, and were succeeded by a penitent return to God.

INQUIRERS' COLUMN.

BAPTISM.

DEAR SIR,—The subject at a Bible-reading the other night was baptism. One brother present said that when he was baptized, the brother who officiated did not use the words, in the name of the Father, and of the Son, and of the Holy Ghost, according to Matt. xxviii. 19, but he used the words, "In the name of the Lord Jesus." It was said that the expression in Matt. was dispensational, and was to be used in the case of those who had not previously believed in God the Father, God the Son, and God the Holy Ghost; but when, as in most cases now, candidates already, and before their conversion, believed in the Father, and were now possessed of the Holy Ghost, the rule of the Apostle should be followed, and only the name of the Lord Jesus used, as it is He we follow in baptism.

Other believers present strongly objected, and went so far as to say that the brother who was baptized in the name of the Lord Jesus only was not baptized according to Scripture. Can you throw a little light on the subject?

AN INQUIRER.

REPLY.

The above is a painful evidence of the hair-splitting and wire-drawing to which dispensational truth has been subjected. The distinct command of the Lord Himself to the Apostles was to baptize into the name of the Father, the Son, and the Holy Ghost. If this command is to be set aside as dispensational, then the whole of Matthew's Gospel may be similarly treated.

SUNDAY LABOUR IN FRANCE.—The Paris-Lyons Railway Company have taken steps to allow their employés in goods stations a day of rest on Sunday. It is probable that all French railways will be compelled to follow the example of the Paris-Lyons Railway.

TEMPERANCE WORK goes forward satisfactorily in Switzerland. The federal assembly of the Blue Cross Society, held recently at Berne, was attended by 1200 members from all parts of the country. While the ladies were kindly lodged by the townspeople, the gentlemen visitors were accommodated in a barracks which the military authorities placed at disposal. The Blue Cross has to-day about six thousand adherents in Switzerland. Total abstinence principles are more assertive than ever, and are becoming a recognised element in political life. Indeed, recent federal legislation has been distinctly favourable to temperance work.

Evangelistic Notes.

Mr. George King has lately been addressing meetings at Southend-on-Sea, with some marked evidences of Divine blessing.

Mr. Opie Rodway during the past month has held evangelistic services at Newent, Portishead and Gloucester; there has been blessing, for which he desires to praise God.

Mr. Moody and **Mr. Sankey** have been holding some Gospel meetings at Springfield, Mass., with immense audiences, and many tokens of blessing on the Word preached and sung by the evangelists.

Cleethorpes.—Mr. F. Saunders, colporteur, of the Christian Colportage Association, has had a very successful month's mission on the sands, holding a service twice a day, and also selling Christian literature. Many visitors expressed their thankfulness for blessing received.

A three weeks' mission has been conducted in the Baptist Chapel, Ballymena, co. Antrim, by Mr. M'Cracken, evangelist, from Dublin. A goodly number have professed conversion, and others have been impressed, while Christians have also been greatly encouraged and blessed.

Hop-pickers' Mission.—In the Alton district there are six tents erected for the preaching of the Gospel, and it is delightful to see them well attended. The most pleasing feature in some parts of the district is to see so many of the van men and women attend; at others, the gipsies and tramps.

S. CHINN.

Alton, Hants.

Dr. Pentecost preached on Sabbath afternoon last in the Grassmarket, Edinburgh. A wide expanse of thoroughfare was covered with an audience of about seven thousand, while the windows of the houses around were crowded with listeners of varied nationalities and colours. Hitherto the open-air meetings have been attended by well-dressed people; this time the congregation was largely made up of men and women of the labouring classes. Taking for his text the words of Paul to Timothy, "The Lord Jesus Christ, who is our hope," the preacher delivered a long passionate appeal, interspersed with many similes and lessons. The occasion was a great one well improved.

Isle of Man.—A correspondent of *The Fireside News* describes "one of the largest and most interesting open-air services" he has ever seen, held on a Sunday afternoon, on the hill above the cliffs at Douglas, Isle of Man. Gathered round the little group of clergy conducting the service was an immense throng of eager listeners, who, all provided with hymn-sheets, joined heartily in the singing. After one of the clergy had read a short portion of Scripture, and offered prayer, the Bishop of Sodor and Man (Dr. J. W. Bardsley) delivered a brief, earnest address, which was listened to with rapt attention. "Is thine heart right?" was the subject, and the Bishop sought to convince his hearers that no mere outward improvement is sufficient; there must be a change of heart, a surrender of life and will to the Lord Jesus Christ. These services are held on Douglas Head every Sunday afternoon during the summer, and are warmly appreciated by the thousands of holiday makers.

REV. J. JONES, missionary L.M.S., lately expelled from Maré by the French authorities, has received a cablegram from Sydney saying that his wife, who is residing there, is very ill. Mr. Jones leaves by the *Ormuz* to-day.

NAPLES SAILORS' REST.—This institution, having for its object the social, moral, and religious welfare of seamen visiting the port of Naples, continues to prosper. The increased attendance at public meetings, and the hearty interest taken in all branches of the work by many British residents in Naples, and by thousands of seamen coming to the port, is sufficient encouragement to the friends to persevere. Not a few of the men who have come under the influence of the Rest, have found light and salvation in Christ, while many poor wayfarers have been relieved in various ways. The report recently issued shows that during 1888, 14 seamen and others, of many nationalities, found a temporary home in the Rest. The seamen in the hospitals were regularly visited, and many thousands of papers and tracts distributed. Mr. Stephen Burrowes is the missionary superintendent.

Among the Churches.

CHURCH OF ENGLAND.

Rev. James Stephens, of the Church Parochial Mission ciety, has been appointed English chaplain at Stock- m.

Rev. P. Watson, the vicar of Christ Church, Battersea, s resigned his charge on finding that it is not in his wer to abolish pew-rents. He believes that Christ d his Apostles would not have sanctioned reserved ts in a church, especially in such a district as ttersea, "where class distinctions are fortunately favoured."

At Immanuel Church, Eastbourne, Mr. Sydney Gedge, P., preached on Sunday last on behalf of the Church ssionary Society. Mr. Gedge's discourse was based the missionary labours of Paul. He urged that the spel and not progressive civilisation would save the athen nations from decay and the degradation of men, as in Oriental countries like India and China.

The Bishop of Worcester's attention was called to an nouncement that Rev. J. O. West, chaplain of St. hn's, Deritend, Birmingham, was to be present and eak at a recognition service at the Baptist Chapel, pe-street, Birmingham, and the Bishop wrote, saying: have expressed to Mr. West my entire disapproval his delivering an address at the service in a Baptist apel to-morrow evening." Notwithstanding, Mr. West attend the meeting in question.

On Wednesday evening, August 28, an interesting remony took place in St. Mary's Church, Maldon, sex. Rev. J. M. Eppstein publicly baptized two con- ted Jews in the presence of a large congregation. e is a Russian Jew and the other a German. Mr. pstein, who is himself a convert from Judaism, and earnest worker on behalf of the Society for Pro- ting Christianity among the Jews, delivered an im- ssive address founded on Rom. xi. 25, 26.

On Tuesday, October 15, it is intended to hold a Day Devotion, Instruction, and Conference, conducted by Chancellor (Canon Bernard), under direction of the shop of Bath and Wells, at Wells Cathedral, for lay aders, teachers of Bible-classes, managers of religious sociations, superintendents of Sunday-schools, head achers of other schools, and persons engaged in like vices in the Church. It is desired to make the eeting an occasion of spiritual refreshment and en- uragement in their work.

At Richmond Parish Church, Yorkshire, on Sunday ek, Canon Roberts, the rector, preached, devoting discourse to racing. The text was "So run that ye ay obtain." He alluded to the sporting doings of the cient Greeks, and compared bygone days with the esent era, when a man who had been in the habit of ending race meetings had published a book saying w he had lost £250,000 in two years. There was no re harm in two horses running together than two en, but what he wished to impress upon their minds s the evil attending race meetings, and the company drunkards, gamblers, and sharpers.

BAPTIST.

A pleasing instance of Christian fraternity is just now tnessed at Pontypool. The Baptist Chapel is closed several weeks for renovation, and the Baptist con- gation is meeting for worship with the Primitive ethodists.

At the Conference of the Lancashire and Yorkshire neral Baptist Churches to be held in North Parade apel, Halifax, on September 18, there is to be a dis- ssion on the question, "Ought the Church to Provide nusements for the Young?"

The committee of the Liverpool Baptist Union, in njunction with the Baptist Union of England, is anging for a series of special evangelistic services be held in the Baptist chapels of Liverpool, com- encing on Monday next, at which the assistance of nisters of other evangelical denominations has been vited.

Rev. Thomas Spurgeon, who has resigned the pastor- e of Auckland Baptist Tabernacle, New Zealand, will, is anticipated, after a period of rest, devote his ergies to the work of an itinerant evangelist. This is lieved to be the course advised by his father, Mr. H. Spurgeon, who, with Dr. Maclaren, of Manchester, ll select his successor at Auckland.

METHODIST.

The Minutes of the Wesleyan Methodist Conference 1889-90 have been issued to the circuits. There is own a net increase in the membership of the body of 61 in the year. There are at present in Great Britain 0,982 full members, and 1579 ministers, besides super- meraries.

Rev. W. H. Beeken, who is attracting large numbers working people to his services at Ilkeston, has cepted an invitation to become the pastor of Scotland- ad Free Methodist Church, Liverpool. This church situated in the midst of a large working-class popula- n, and it is proposed in future to work it on "Forward vement" principles.

The memorial chapel and schools erected at Epworth, ncolnshire, in memory of John and Charles Wesley, re formally opened on Thursday last, when members the Wesleyan community from all parts of the country ended. The door was unlocked by Mrs. Garrett, wife Rev. Charles Garrett, ex-president of the Conference, o originated the scheme, which will, when completed, cessitate an expenditure of £4000. Rev. C. Garrett eached the opening sermon; afterwards public meet- gs were held in the old and new chapels.

PRESBYTERIAN.

Rev. Dr. Thain Davidson resumed his monthly sermons to young men at Colebrooke-row Church, Islington, on Sunday evening last. He thus commenced the twelfth year of these special services, which have been a blessing to hundreds of the young men of the metropolis, and to many now scattered in all parts of the world.

SALVATION ARMY.

Major Condy has been conducting some enthusiastic meetings at Tavistock, Devonshire. Much interest was manifested, several seeking pardon and purity.

The Grecian Theatre, City-road, London, has been the scene of some earnest revival work. On Sunday week twenty-three persons sought salvation and purity.

General Booth has decided to largely extend the scheme for providing night shelter for men and women, and depôts for cheap food in London and other large cities.

On Friday last Miss Eva Booth hoisted the Salvation Army colours at Eastbourne. The ceremony took place on a plot of ground in Langney-road, which has been bought by the Army with the intention of building a barracks there. This is the first time the Army proper has appeared in Eastbourne.

The persecution of the Army at Whitchurch, a little town in Hampshire, has caused widespread indignation. In many cases those who have gone to prison were once drunkards who have been rescued and saved by the Army's operations. One of the girls who went to prison, and has yet to serve twenty-one days, was one of the most notorious characters in the town previous to the Army's advent.

SOCIETY OF FRIENDS.

Bristol and Frenchay Monthly Meeting, on the 3rd inst., recorded Frederick John Williams, of Bristol, a minister of the Gospel. He has taken a leading and most useful and successful part in adult school work, besides his Gospel service in meetings and elsewhere.

The Christian Worker states on the authority of *The Independent* that orthodox Friends in America number about 84,000, with 763 meetings, and over 1000 ministers. The Hicksites number 23,000 members. The orthodox body is largely evangelistic, and steadily grows, while the Hicksites decline.

The sudden and unexpected death of Mr. J. F. B. Firth removes another Quaker statesman who has distinctly made his mark, and seemed to have a very useful future before him, from the House of Commons. On all moral and social questions his vote and influence were wisely used, and his death is a public loss, especially to London.

Regret will be felt in England that, owing to advanced age, Francis T. King, of Baltimore, has been obliged to withdraw from official connection with North Carolina Yearly Meeting. A committee was appointed to convey the appreciation of the Yearly Meeting for his noble services on its behalf. Sabbath-school and missionary work is flourishing therein.

CONGREGATIONAL.

Rev. William Pierce, of Soho-hill, Birmingham, has received a call to the pastorate of New-court Congregational Church, Tollington-park, N.

A new chapel has been opened at Felton, near Bristol. It is the only place of worship in the village, and is supplied by preachers of the Bristol Itinerant Society.

The mission by Rev. W. A. Meaton, at Albany Chapel, Albany-road, Camberwell, S.E., commenced on Wednesday, September 11, and will close on Thursday, the 19th.

There are about 1000 Christian Chinamen connected with the Congregational churches of California and Oregon. They contribute about 2500 dollars for home mission work, and have also organised a foreign missionary society.

Rev. W. A. Blake on Sunday week entered upon the pastorate at High-road, Upper Clapton, the church which for more than a quarter of a century was under the ministerial charge of the late Rev. H. J. Gamble. It is a well-appointed church, and the various organisations of a religious and philanthropic character, which are effectively sustained, testify to the spirit of active energy which animates the members.

A series of free lectures and concerts for Saturday evenings has been arranged, and the services of a number of effective speakers have been secured for the Sunday evening services at Knott Mill Hall, Manchester. The friends connected with the mission are looking forward with much hopefulness to the winter's work. A missionary has been engaged for a time to visit the neighbourhood for the purpose of inviting the people to the hall. The Sunday evening services will take the form becoming familiar as "Pleasant Sunday Evenings for the People."

NOTES FROM SCOTLAND.

In the town of Beauly, within the last two months, the Free Church pulpit has been occupied by three different preachers of the Established Church.

Hamilton Free Church Presbytery, at its next meeting, will hold a conference on betting and gambling, a vice which is believed to be on the increase in the district.

During his recent summer holiday at Carnoustie, Rev. Duncan Sillars, of Haverstock-hill, London, held services for young people on the sands. On Sabbath evenings the services were held in the United Presbyterian Church, but for the valedictory meeting a larger building had to be secured, and the congregation which gathered in the Free Church numbered fully 800, of whom the larger proportion were young people.

NOTES FROM IRELAND.

A well-attended and interesting conference of the Church of Ireland Young Men's Society was held in Clarence-place Hall, Belfast, last week.

Collections are to be taken up next Sabbath in all the churches under the care of the General Assembly on behalf of the Irish Presbyterian Missions, which are doing a good work in many parts of the South and West of Ireland.

During the last five weeks a series of Gospel meetings has been held by Messrs. Nesbitt and West in one of the Irish Evangelisation Society's tents at Ballyward, co. Down. The services have been well attended, and have been the means, it is believed, of much blessing in the neighbourhood.

The subject of religious education in day-schools was considered in most of the meetings of Irish Presbyteries held last week. The Banbridge Presbytery decided that missionary meetings should be held in all the congregations under its care, and that a conference on missions should be held in Banbridge.

The agents of the Irish Temperance League are entering on their winter's campaign with great vigour. They have recently held meetings at Cookstown, Irvinestown, Pettigo, Newtownbutler, and Clones, and are making arrangements for many other places. The temperance people in Ireland are sadly disappointed in reference to the Sunday Closing Bill, and the executive of the League have passed a series of resolutions recording their deep dissatisfaction that the Government should have allowed the Parliamentary session to terminate without making an effort to secure the passing of the Bill.

FALLEN ASLEEP.

Rev. William Leay, for the past thirty-seven years vicar of Christ Church, Downside, Bath.—Rev. Samuel Andrew, since 1853 rector of Halwell, Devon.—Rev. A. S. Robertson, senior minister of the Free Church, Burrelton, Perthshire.—Mr. William Cozens, of Wood Green, N., an earnest Christian worker and temperance advocate.—Rev. David Davies, Baptist minister, Penysarn, Mon.—Rev. C. S. Russell, parish minister of Stair, N.B.—Rev. James North, who was from 1833 to 1873 incumbent of St. Catharine's, Liverpool.—Rev. John Vignolles Brabazon, since 1847 rector of Rahan, co. Meath.—Miss Ida O. Phillips, American Free Baptist missionary, Balasore, Orissa, India.—Rev. Benjamin Evans, rector of Llanstephan, Carmarthenshire, probably the oldest clergyman in Wales: he was ordained seventy-seven years ago.—Rev. B. P. Pratten, Haslemere, a retired Congregational minister, who formerly held pastorates at Boxmoor and Guilsborough.—Rev. D. S. Hodgson, incumbent of St. Paul's, Halliwell, near Preston, Lancashire.—Rev. David Bonallo, minister of Blackford Parish Church, Perthshire.—Rev. T. Cooper, late rector of Portstewart, Ireland.—M. J. B. Keller, Knight of the Legion of Honour, one of the leading Protestants of France, and a member of nearly all committees for evangelical work in Paris.

Notices.

COMMUNICATIONS RECEIVED WITH THANKS.—J.J.N. E.G. C.G.D. A.C. J.F.R. J.H.W. A.M.S. F.C.C.L. J.H. S.J.F. G.H. G.K.S.M. S.C. G.E. W.A.C. T.H. R.B. R.J. T.N.Y. J.C. W.W.C. G.F. A.K. L.V. L.K.S. P.P. A.M.M. W.S.M. M.S.H. A.B. F.L. A.E.B. H.B. C.D. E.F. G.K. J.E. M.H. A.B. M.A.W. T.D. H.G. R.G. J.P.L. S.A.H. W.M. L.S. C.P.E. C.G.D. A.E.S. E.G.S S.H.B. H.L. R.B. J.H.S. J.P.P. W.I.E.P. J.W.A. C.J.P. H.C. S.A.B. F.G.H. D.F.L. A.S.D. A.W.D. H.C. R.H. S.J.W. J.J. J.B.F. H.H.B. G.G.A. G.B. M.F.J. M.E. J.M. A.R. F.A.M. W.W.L.

APPLICANTS FOR TRACTS.—Leonard Langsford, 6, Cherson-terrace, Wood Green, N.; E. Wheatley, Hazelwood, West End, Pinner; H. Hawkins, 582, Mile End-road, E.; F. Ashby, 35, Tamworth-road, Croydon; W. Benson, 129, Royal-road, Kennington Park, S.E.; Secretary, King's-cross Y.M.C.A., Evangelists' Association, 91, Euston-road, N.W.; W.H. Stephenson, 103, Loughborough Park, S.W.; F. J. Key, College School, Lampeter; J. J. Wilson, 145, South-street, Keighley; H. Wakeford, 77, Douglas-street, Deptford, S.E.; Miss F. Francis, 100, North-end, Croydon, Surrey; A. Jennings, 39, Mornington-road, New Cross, S.E.; W. Hambly, 99, Exmouth-street, Commercial-road, E.; H. Ramsay, Lady Warkstair's House, Dundee, N.B.; G. Gregory, 103, York-road, St. Pancras, N.; H. A. Woodhouse, 7, Globe-buildings, Globe-road, Mile End, E.; H. Matthewman, 3, Pleasant-terrace, Leigh, Essex; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; Miss A. M. Scantlebury, Brook House, Bridge-street, Cadoxton, near Cardiff; G. K. Cuthbert, 10, Wellbraehead, Forfar, N.B.; W. Stringer, Right-lane, Old Hill, Staffordshire; W. J. Allsworth, 25, Brady-street, Whitechapel, E.; T. D. Jones, Clifton House, Barnard's Green, Malvern; Miss S. Pearson, 104, Stamford-street, S.E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

REQUEST FOR PRAYER.—For blessing on services by Mr. Opie Rodway, at St. Mary-street Baptist Church, Newport, Mon., Sept. 15—17.

THE ANTI-SLAVERY CONGRESS of delegates of the Powers which have signed the Treaty of Berlin will be opened at Brussels, in the Palace of the Academies, on Oct. 15.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C. — Daily prayer-meeting, 1.30 to 2 p.m. Missionary meeting, every Fri., 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Sept. 15, 3 and 7 p.m., Captain W. J. Robertson. Mon., 2.30 p.m., mothers' meeting; 7 p.m., open-air service. Prayer-meetings—Weds., 7.30 p.m., followed by Bible address. Sats., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 and 7.30 p.m., Mr. Oscar Owers. Mon., to Fri., 8 p.m., Gospel meetings for men. Bible-class, Thurs., 8 p.m. French Bible-class, Thurs., 8 p.m. Bible-reading, Colonel Puget, Sat., 8 p.m. Prayer-meeting, daily (Sat. ex.) during Sept. Mr. Oscar Owers.

Y.M.C.A., 91, EUSTON-ROAD, N.W.—Evangelistic meetings, London Cabmen's Mission Hall, Gray's Inn-road, Mon., Thurs., and Fri., 8 p.m., and Sun., 11 a.m.

Y.W.C.A. INSTITUTE, 12, Portland-terrace, Regent's Park, N.W.—Thurs., Sept. 19, united meetings for praise and prayer for Hampstead, Kilburn, and St. John's Wood, 7 and 11 a.m., 3 and 8 p.m. Hon. Emily Kinnaird, Mrs. Legg, Miss Mason, Miss Meredith Brown, and others are expected to take part.

Y.W.C.A., PRINCESS HOUSE, 106, Brompton-road, S.W.—A quiet day with God, Tues., Sept. 17. Meetings and addresses, 11.30 a.m., 3 and 6 p.m., conducted by Mr. A. B. Stoney. Missionaries from Java, Japan, &c., are expected. All lady workers welcome.

THE WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., and 7 p.m., Rev. Hugh Price Hughes. Fri. morning and evening services are given up till October.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.45, Mr. J. S. Harrison.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland, during Sept., Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row, W.

MORLEY HALLS, 316, Regent-street, W.—Mr. and Mrs. Daniel Matthews and Paddy and Jennie Swift, aborigines from Australia, will give addresses, Wed., Sept. 18, 8.30 p.m. Open to all.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., Sept. 15, morning and evening, Rev. John Wilkinson, of Mildmay Mission to Jews.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—The all-day meetings will be resumed on Fri., Oct. 4. 11 a.m., prayer and accounts of mission work; 3 p.m., Rev. F. B. Meyer; 7 p.m., Mr. Reader Harris.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly workers' meeting, Wed., Sept. 18, 7 p.m. Mr. E. H. Glenny, with a party of missionaries leaving shortly for North Africa, will take part. Lord Radstock, it is expected, will give the address.

EDINBURGH CASTLE, Limehouse, E.—Sun., Sept. 15, 11 a.m. and 7 p.m., Rev. W. J. Mayers; 3 p.m., Rev. Henry Bright.

CLAPTON HALL, Alkham-road, Upper Clapton, N.—Mr. C. Russell Hurditch during Sept., Suns., 6.30 p.m.; Fris., 7.30 p.m.

OUR FUTURE MEN.—Meeting of those interested in the welfare of working lads, Albert Youths' Christian Institute, 49, Lamb's Conduit-street, W.C., Tues., Sept. 17, 8.15 p.m. Mr. Quintin Hogg, chairman. Mr. J. Kirk, Secretary, Ragged School Union, and other gentlemen will address the meeting.

COMING CONFERENCES.

DUNDEE CHRISTIAN CONFERENCE, Kinnaird Hall, Sept. 17—19. Subject—"Discipleship."—Programmes can be had from Mr. R. Anderson, 4, India-buildings, Dundee.

WAKEFIELD CONFERENCE.—Third annual Conference on the Christian Life and Claims of the Heathen, Sept. 17—19. Subject for conference—"Love of God."

PARK HALL CONVENTION, Sept. 18—20.—Particulars from Mr. T. Livingstone Learmouth, Park Hall, Polmont, N.B.

UNITED KINGDOM BAND OF HOPE UNION.—Autumnal Conference, Edinburgh, Sept. 21—26.—Mr. C. Wakely, Secretary, 4, Ludgate-hill, London, E.C.

DUBLIN CHRISTIAN CONVENTION, Sept. 23—26.—Mr. Robert Cotter, Secretary, Christian Union-buildings, Dublin.

SALISBURY CONFERENCE of Believers, Sept. 23 to 27. Particulars from Rev. Edgar N. Thwaites, Fisherton Rectory, Salisbury.

GLASGOW ANNUAL CONVENTION, St. Andrew's Hall, Berkeley-street, Glasgow, Sept. 24—27.—Programmes from Mr. William Sloan, 8, Gordon-street, Glasgow.

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CLIFTON CONFERENCE, Victoria Rooms, Clifton, Bristol, Oct. 1—3.—Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol, convener.

SPECIAL CONFERENCE CONCERNING ISRAEL, Conference Hall, Mildmay Park, London, N., Oct. 1—3.

CHURCH CONGRESS, Cardiff, Oct. 1—4.

DORKING CONFERENCE for the Deepening of the Spiritual Life, St. Paul's Church, Oct. 7—11.

NATIONAL TEMPERANCE CONGRESS, Birmingham, Oct. 21—25.—Mr. R. Rae, Secretary, 33, Paternoster-row, London, E.C.

EVANGELICAL ALLIANCE.—Annual Conference, Cheltenham, Oct. 22—24.—Programmes to be had from the Alliance House, 7, Adam-street, Strand, London, W.C.

MANCHESTER CHRISTIAN CONVENTION, Oct. 29—31.—Communications respecting apartments, &c., should be addressed to the Secretaries, Conference Hall, Stranegways, Manchester.

Appeals.

Neath Fair.—Mr. SETH JOSHUA, 19, Alfred-street, Neath, sends an appeal for tracts to be distributed in connection with the annual fair at this place, which began yesterday and lasts for over a week.

Tracts for Gibraltar.—Mr. Joseph Hannington writes an urgent request for Gospel tracts to help him in his work among the soldiers at Gibraltar. Small books for prizes to the children are also much needed. Will friends send some (prepaid) to Colonel CLARKE, Church Pastoral Aid Society, Falcon-court, Fleet-street, who will forward them. A. CLARKE.

Bristol.—Mrs. MARRIOTT, Secretary of the Ladies' Committee of the Bristol Penitentiary, 60, Upper Maudlin-street, Bristol, appeal for help towards necessary repairs in the institution and for the support of the work. The funds received for some time have not been sufficient to meet the ordinary expenditure, and it has been found necessary to send some of the workers away to recruit at the seaside. Orders for washing and needlework are also asked for.

Feeding the Hungry.—On account of the strike at the docks, only one minute's walk from our hall, there are many women and children suffering the pangs of hunger. We have been giving free teas, &c., for the past few weeks, and we are besieged for tickets, and have to listen to sad tales of many. If your readers could help either in money or kind we would be glad, as our funds are entirely exhausted.

GEORGE FULLER, Superintendent.
Brunswick Hall, Brunswick-road, Poplar, E.

Madrid Young Men's Christian Association.—Lectures by various friends attracted a goodly number of strangers to the rooms of this Association last year. The members desire to continue the work in order to influence the young men of the city in favour of the Gospel. A room in a street centrally situated is sadly required, and, as the young men are not able themselves to find the needful money, they appeal to English friends for help. The work of the Association has the hearty good word of those who know it. The secretary is FRANCISCO ALBRICIAS, Calle Cisneros 55, 2°, Madrid, Spain.

TEMPERANCE NOTES.

HOME.

There are 1900 members in the Glasgow Mizpah Band, all abstainers.

The London County Council are letting temperance kiosks in the parks under their control.

The Echo says one reason why more people on a railway journey do not take coffee or tea is because of the way in which these drinks are made and served.

There is just now a well-founded demand that Bands of Hope shall educate as well as amuse. We trust in the ensuing winter the managers will bear this in mind practically.

The Norfolk and Norwich Gospel Temperance Union are taking steps for an organised and persistent crusade against the drink curse in city and county during the coming winter.

Mr. Macartney, M.P., has ascertained by personal inquiry that ether-tippling is becoming common in the north of Ireland. Small grocers give it even to children sent on errands to their shops to induce them to come again.

FOREIGN.

The fifteenth anniversary of the American National W.C.T.U. will be celebrated at Evanston, Illanois, November 7, in connection with Miss Willard's birthday.

In the most populous districts of the Caucasus Russian drinking habits are rapidly extending. Prior to the Russian conquest intemperance was comparatively unknown.

The New Zealand Methodist regrets to find that there is a widespread disposition in the House of Representatives in that colony to look with favour upon the proposal to establish State distilleries.

The new High Licence law went into operation in Connecticut on the first day of this month. This makes the tenth State which has adopted this method of dealing with the liquor traffic, all of them Northern and Republican States except Missouri and New Jersey. The Connecticut law establishes a 400 dol. fee for a licence, and imposes various restrictions on the establishments which obtain it.

Mr. R. Coad has arrived in New Zealand in good health, and has been most heartily welcomed.

Over 180,000,000 gallons of spirits were imported last year in the district of Sierra Leone, and in Lagos it was far larger, while all the land was strewn with demi-johns. The Royal Niger Company imported 220,000 gallons during the last two years, and 500 cases of gin; 500,000 gallons of rum were landed by the *Caliban*. The selling price of rum is less than a penny a gallon, and the gin is threepence a bottle. The liquor so sold was of the most execrable character.

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*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

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Dock Labourers' Mission—U.T.C. 5s; S.R.H. 5s; Arthur, £1 10s; Ed. W.H. 2s; A.C., Malvern, 5s; W.G.H. 2s 6d; Mrs. H. 2s 6d.	2	12	0
Miss Robinson's Work—Bath, 5s; E.T.H. £2 ...	2	5	0
Children's Country Holiday Fund (Buckingham-street)—S.A.B. £1 7s 6d; Owny T. £1; E.T.H. £1	3	7	6
Dr. Barnardo's Homes—G.D.C. 8s 6d; A.C.J. 5s; A.G.D. 5s; E.T.H. £2; Rev. E.B.R. £1; Collected, M.L. 15s	4	13	6
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2. That time "saved" from necessary sleep is infallibly destructive to mind, body, and estate.

3. The fact that the brain liquefies and expands for work until the meridian of the day, and hardens and contracts for rest towards night, is of itself sufficient to teach us that no man ever yet tried to reverse this order, by attempting to turn night into day, without ere long paying the penalty in impaired mental and physical power. Although many attempt to do this the law of retribution is none the less certain.

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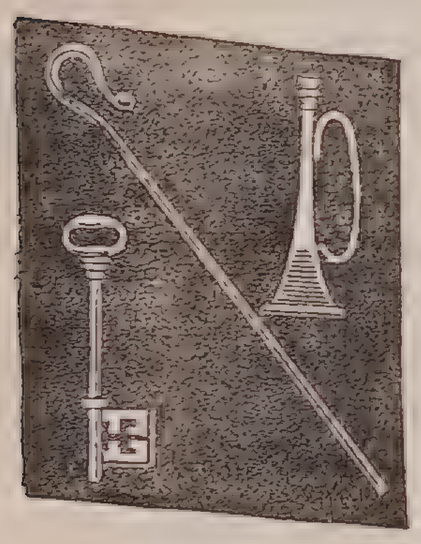
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CASE FOR THIS WEEK.

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N.B.—The reader is referred to the case of this minister, Letter 8, page 83, of Appendix to my work on Consumption.

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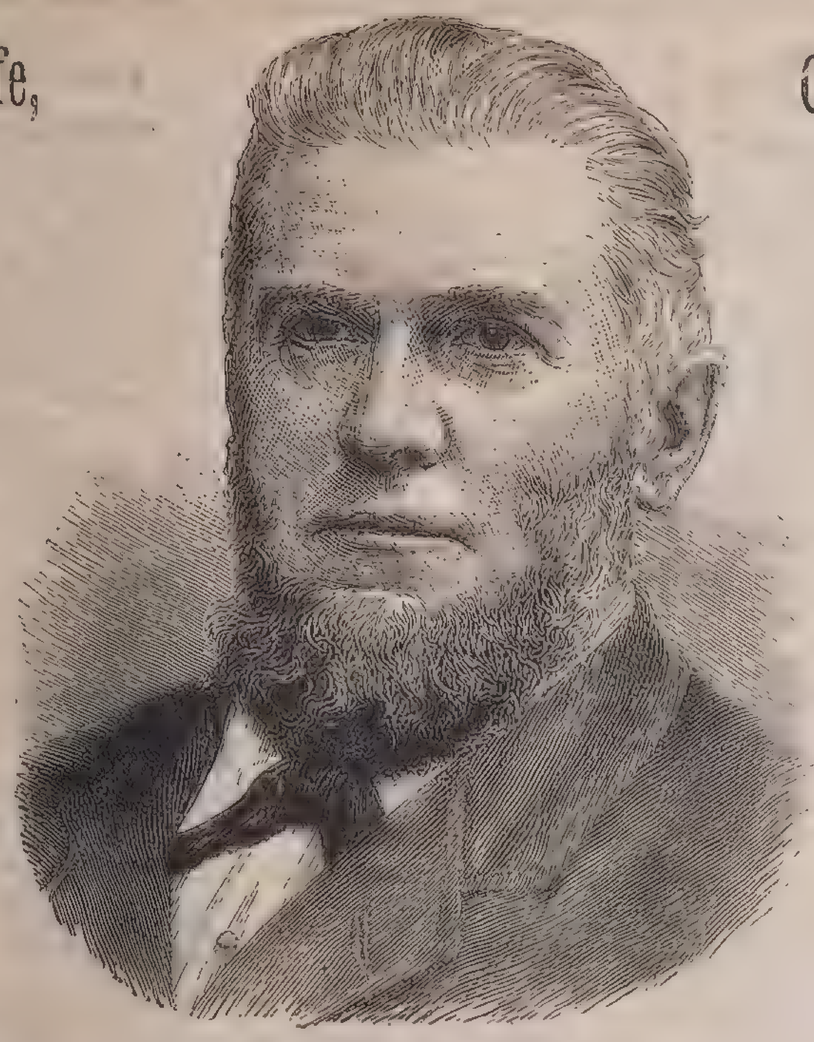
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Rev. F. B. MEYER'S PAPER ON "PETER." Page 10.

Rev. JOHN McNEILL ON RICH AND POOR. Page 16.



[Rev. William Cuff.]

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No. 1025.] FRIDAY, SEPT. 20, 1889.

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September 20, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. H. F. Bowker.

A telegram reached us while at press that our revered friend, Rev. Dr. Somerville, of Glasgow, died at noon on Wednesday.

Conscious that mission work depends for its success upon spiritual forces, and recognising the fact that missionaries in various parts of the field are realising the need for a baptism of the Holy Spirit, the secretaries of the London Missionary Society invite the churches which support that Society to devote the week commencing Sunday next to special prayer and supplication for the outpouring of the Spirit of God upon the workers. The Society was founded in 1795 after a week of meetings for prayer and deliberation, from September 21 to 28. It is hoped that under the designation of the "Founders' Week," this season will, year by year, be observed with an earnestness which shall claim and secure God's blessing both at home and abroad.

The magistrates of Overton, Hants, seem to have set themselves to exterminate the Salvation Army in the little town of Whitchurch. So far, over forty persons, male and female, have suffered imprisonment for taking part in outdoor meetings. Many residents have been summoned on no other ground than that, as sympathisers, they were standing within earshot of Army meetings. It is greatly to be regretted that the administration of the law should be brought into discredit through harsh proceedings, having for their object the curtailment of the Englishman's boasted right of outdoor assembly. We trust this popular right, which has been so much used of God in various places, will be maintained, and that anything like magisterial intolerance will be defeated through the influence of a healthy public opinion.

We sincerely join in the chorus of congratulation that has greeted the closing of the Dock Labourers' strike. Now that the toilers have, broadly speaking, gained their point, we hope they will loyally abide by the agreement entered into. There will be some inevitable friction before the huge machine that has stood still for the last month can again move forward steadily and smoothly; but a little of the oil of mutual forbearance and forgetfulness of the past will help to that end. It is not to be expected that the stoppage of the strike will much abate the tide of sin and wretchedness that flows through East London. Deeper and more far-reaching changes will have to take place before that can come to pass. If the public-houses could be disestablished, and the rush of destitute immigration diverted or stayed, there would be a gleam of hope. Christian workers in the East-end will still need sympathy and help.

At the request of many British friends, Dr. Pentecost has published an English edition of his pamphlet on Evangelisation. Its wide circulation among the churches in America was followed by much increased activity in the direction of soul-winning; also by an advanced sentiment in favour of a more evangelistic type of ministry. The English edition (4d. *Hodder & Stoughton*) is introduced by letters of cordial sympathy from Rev. Drs. Alex. Whyte and J. Marshall Lang, and Principal Cairns. We trust it will be largely used of God at the present time in our country.

The interesting and important interview referred to elsewhere, between the Chinese Viceroy and Mr. William Jones, of the Peace Society, shows how heavy is the responsibility that lies on the Indian Government for its persistent participation in the opium trade. The Viceroy declares that it would be a great satisfaction to himself if the British Government would wash its hands of the traffic, though he acquiesces, perforce, in the existing state of things. It surely adds little to our renown as a Christian nation that we should make it appear to other and less enlightened peoples that we cannot carry on our national concerns without the price of the misery of our neighbours.

The British Association, which has closed its meetings at Newcastle-on-Tyne, has been marked by its wonted spirit of absorbing devotion to its own special sphere—the advancement of science. The reading, however, of the copious daily reports which have appeared in *The Times*, conveys the impression of a caution and freedom from the dogmatic formulating of theories which have not always marked the proceedings. The science of life is felt increasingly to be a problem of which there is greater readiness than heretofore to confess ignorance. It would be well if all scientists adopted the cautious attitude recommended in his opening address by Professor Flower, the President of the Association. Speaking of the wonderful variations of form and structure in the animal and vegetable kingdom, and of the guesses so often made about them, he said:—

> Until the time comes when we shall have more light, a frank confession of ignorance is the most straightforward, indeed the only honest, position we can assume when questioned on these subjects...It is impossible to be blind to the fact that we who are engaged with the investigation of those subjects which are commonly accepted as belonging to the domain of physical science are unfortunately not always, by virtue of being so occupied, possessed of that most precious gift, "a right judgment in all things." Can it be said of any of us that our observations are always accurate, the materials on which they are based always sufficient, our reasoning always sound, our conclusions always legitimate? Is there any subject, however limited, of which our knowledge can be said to have reached finality?

In this opening address an outsider might have noted an exception to the caution we have spoken of. Evolution through some agency was described as a force which is continually tending towards the perfectibility, not only of the whole living world, but of the human race and of the individual. Where, through simply natural causes, are the evidences of the tendency of human beings towards either physical or moral perfection? The entire history of men, when left to themselves, tells a very different story. A time will come, as even members of the British Association are hoping for, when science will rise to its highest truth, and tell men that it is only through Divine grace working in the soul and will of man that he reaches to a true perfectibility.

An address which excited special attention was that on Heredity, by Sir William Turner, President of the Anthropological Section. Science is now occupied in showing how physical, moral, and intellectual qualities, with faults and excellencies, are capable of transmission. But this truth runs all through the Scriptures, and gives tremendous weight to Bible history, and to the commandments of God in relation to the duties of life. And this is the grand culmination to which true science must come. Men will learn to say to the Lord, "Thou hast commanded thy testimonies in righteousness and in very faithfulness."

The Manchester Courier gives a forcible illustration of the fact that freethinking means very often the refusal to allow any thought but its own. M. Eiffel, the constructor of the famous tower, has been recommending young men in Switzerland to remember God as well as their country, and for this utterance certain journals in Paris have taken to vilifying the Tower and its architect. The street Rue Pasteur has been changed into Rue de la Gare, because the great scientist recommended the municipal council of Arbois to keep up the public worship of the Almighty. So much for the claim to freethinking!

A correspondent, who has been sojourning at Eastbourne, writes to us:—

> Except the children's services, now closed, all out-door preaching is effectually stopped here. But one's spirit is stirred to see a place so largely given to the most utter worldliness. Sabbath-breaking could scarcely be worse in a city in France, so far as the bulk of the visitors are concerned, and in this, children of the better class are taught to participate. Indifference about eternal things is palpably obvious, and in a way hitherto unknown in English watering-places. If out-of-door preaching is stopped, might not godly men consult, so that the Town-hall should be taken for preaching? The sermons in churches and chapels do not seem to me even to attempt to meet the case.

Principal Edwards, of University College, Aberystwith, dealing with the subject of "Expository Preaching," in the annual address to the students of the Baptist College, Bristol, a few days ago, laid stress upon the fact that not only has every great and lasting movement in the Church been brought about by preaching, and has produced preachers, but all these movements have been marked by an advance in the study of Scripture, and have given birth to great expositors. He urged that the danger to Christianity in the immediate future is likely to spring from the lack of preaching

power in our exegetes, and the lack of exegetical power in our preachers. Dr. Edwards's advice to the students was to shun all "skeletons" and outlines of sermons, and to read the Bible for themselves. He added:—

In order to draw water from these wells, our study of Scripture must be constant, persevering, intense, prayerful. It must become our soul's habitual life.

A reaction appears to be setting in in Germany, where it is announced that a popular edition of the works of Luther is about to be issued. The time is ripe for the undertaking, and, as the ninety-six volumes of the Great Reformer's writings will bear condensation, there is no reason why a careful and competent editor should not be able to present in a concise and cheap form the most powerful of them. Their publication must necessarily direct attention to the thoughtful study of the Scriptures; wherever these are prayerfully read, Rome trembles.

It is not material resources, extensive empire, superabundance of wealth, leviathan ships, or huge battalions, but righteousness that "exalteth a nation." This is a truth which is in danger of being neglected and obscured by the materialistic tendencies of these days. At a time when England, in common with other European nations, is constantly adding to her huge armaments, it is well that she should be reminded of the true source of her past greatness and her best hope for future stability. In a recent sermon the Bishop of Manchester is reported to have said:—

The future of England does not depend upon the widening or the narrowing of the boundaries of her Colonial or Indian Empire. It does not depend upon the amount of her income, nor upon the study of the arts and sciences. No, it depends on the religious and moral conduct and discretion of the people. What was it in the past that has been pointed to as having prevented England from following the example of France, and breaking her national institutions and throwing herself into the chaotic throes of revolution? It was the religious revival connected with the names of men like Wesley; a religious revival which planted the fear of God in the hearts of the masses of this country. And so it is yet. If our national life is to be preserved it will not be by wealth or worldly wisdom, but by the godly training of our children, and by the imbibing of godly principles by our adult population—those religious principles which carry within them the impulse and the motive of all forms of mutual help and improvement.

The recent report of the Secretary of the railway department of the Board of Trade is not pleasant reading. It appears that during the year 1888 there were 396 railway servants killed, and 2193 injured. Though some of these "accidents" were doubtless due to the recklessness common among this class of men, it is not too much to say that very many might have been avoided by the use of suitable and improved appliances. *The Times* remarks:—

The travelling public has no right to be contented with appliances for its personal security so long as the provision for that of railway servants keeps pace so ill with them. The number of accidents, deadly or not, to the staff of British railway companies remains far too large for the national conscience to be entitled to feel at ease.

Humanity alone demands the large and immediate reduction of the yearly preventable death-roll, and if the railway companies will not move voluntarily in the matter, the necessary legal force must be brought to bear upon them through Parliament. The time is also ripe for some limitation of the hours of labour.

Dr. Pentecost in Scotland.

AFTER a prolonged visit, Dr. Pentecost preached his farewell discourses in St. Andrew's Free Church, Edinburgh, on Sunday last, having for five months filled the pulpit there on behalf of Rev. J. Sandeman.

In addition, he has undertaken a large amount of outside evangelistic work. During a considerable portion of the summer, he held crowded meetings on Sabbath evenings in the Free Assembly Hall, under the auspices of the Carrubbers Close Mission, when it was not unusual to find two thousand people present an hour before the advertised time for commencing. Large week-night services were also held all through the season in the hall and the aforenamed church, and even during the time that the Church Courts were sitting the attendances were very large.

He has been warmly supported by the local ministers, and the effects of the work are both remarkable and varied, rich and poor alike being influenced by it. Among the "well-to-do" have been many who have beforetime evinced no interest whatever in Divine things beyond a mere outward show; others, again, who had even taken prominent parts in Church affairs, but without having had any personal experience of the power of God in the soul; from each of these classes, together with some of the most influential residents of the city, numbers have publicly taken a bold stand for Christ. Seldom, if ever, has Edinburgh been so thoroughly stirred in its upper stratum of society.

But while thus gaining access to the higher ranks, Dr. Pentecost had also shown himself, as his Master did, the friend of the poor. After holding on consecutive Sabbath afternoons enormous open-air gatherings in the Queen's Park (as recently reported in these columns), which were attended by respectably attired audiences, he took his stand in the Grass-market, thus to reach the very poorest. Nor did he fail in his object, for of the 8000 persons or thereabouts who listened to his voice, more than half were of the class he especially desired to reach. Surrounded as he was by innumerable one-room tenements, hundreds at the open windows were within sound of his voice. These windows are generally occupied in some way; on weekdays the stranger's eye is attracted by the amount of drying linen they display; on these Sunday afternoons they presented a vast array of human heads. Taking up his position on the seat of a carriage which had been suitably placed, Dr. Pentecost's imposing figure stood forth in bold relief as his powerful voice rang forth with the glorious message of salvation.

It was a touching scene on Sunday afternoon last, when, at the close of the meeting, a crowd of eager hands—some delicate and gloved, others horny, hard, and bare—were stretched forth to grasp that of the preacher. Regardless of caste or position, the crowd pressed around him to bid him farewell.

At his indoor meetings Dr. Pentecost has observed no special rules, and has successfully avoided any ruts. At times he has had most effective and fruitful after-meetings; at others, after an equally impressive discourse, he has dismissed his audience at once. He has usually dealt with a theme, rather than a text, which he has illustrated by a number of pictures drawn from Scripture, and has always succeeded in leaving one great idea in his hearer's mind. He has manifested a wonderful knowledge of Scripture, and has excelled as a teacher as well as an evangelist. His extensive experience furnishes him with a vast store of incident upon which he draws freely and effectively.

The meetings have been attended throughout by a very large number of ministers, many of whom have come in from outlying and more distant localities to hear the word preached. It may also be mentioned that the impression which Dr. Pentecost made when addressing the General Assembly of the Free Church will long live in the minds of those who were present.

On Sabbath morning, in St. Andrew's Church, the theme of his discourse was Acts xx. 32. With no little feeling, he thanked God that his labour had not been in vain in the Lord, but that his heart was greatly rejoiced to know that many had been led to Christ. He valued the great kindness which had been extended to him on every hand, but with it all the strongest bond which would ever exist between him and the Christians of Edinburgh was the spiritual relationship in which he stood to many of them.

This was in essence his farewell address. Those given later in the day in the Grass-market, and at night in St. Andrew's Church, had for their subject "The Forgiveness of God to Sinners."

One incident, out of many which might be mentioned, is of special interest. At one of the meetings, Dr. Pentecost was especially struck with the singing of a young lady in the choir, who, as he said, "threw her whole soul into it." In conversation with her at the close of the meeting, he found that it was in connection with one of his earlier meetings that she had determined to abandon the idea of a professional career, upon which her heart had been set, and to consecrate her vocal powers to the service of her Lord.

Dr. Pentecost is, we are glad to note, in excellent health, and in no way ill affected by the strain of his work. He has, from time to time, paid flying visits to a number of places around the city to conduct services. He is this week addressing the conference at Dundee, and has prospective arrangements made for the next eight or nine months.

WESLEYANS IN SOUTHWARK.

ENCOURAGED by the success of the "Forward Movement" in East, West, and Central London, the Wesleyans have now begun operations in the South. At the last Conference, Rev. J. H. Hopkins, of the Barry-road Circuit, East Dulwich, was appointed to the charge of the Southwark Mission, with the chapel in Long-lane for headquarters. The stewards and congregation there have given in their hearty adhesion to the arrangement.

Last Lord's Day Mr. Hopkins began his ministry at Long-lane Chapel, with every token of coming success. In the morning the Christians were exhorted to seek an outpouring of the Spirit of power and wisdom. In the evening the Gospel was preached to a crowded congregation, many of whom had been drawn in from the neighbouring streets by personal visitation and the distribution of handbills. Quite a number came forward as inquirers at the close of the sermon, and the workers believe that there were not a few cases of genuine decision for Christ.

On Monday evening some 400 friends sat down to tea, and a large public meeting was subsequently held. Mr. J. H. Lile presided, and addresses full of hope and good cheer were delivered by various friends, including Mr. Hopkins, Rev. Walford Green, Rev. Peter Thompson, Rev. Hugh Price Hughes, Mr. Nix, &c. The new effort has got a good send off, and we heartily echo the good wishes for its future prosperity. Certainly the neighbourhood is one that amply justifies this fresh departure among our earnest Wesleyan brethren. Around Long-lane the population is dense; the public-houses are numerous, and religious agencies seem to be few and far between. Our representative, in his search for the place of meeting on Monday evening, asked a group of young men and women in Long-lane as to the whereabouts of the chapel, and, though they were within a stone's throw of it, about all the responses he could get were vacant stares from the lads and giggles from the girls. The Southwark Mission has got plenty of work before it, but we doubt not its leaders will rise to the occasion.

The Good Tidings of the Reign of God.

VIII.—THE HIRE OF THE LABOURERS.

"To the poor the Gospel [the Glad Tidings of the Kingdom of God (Luke viii. 1)] is preached."—LUKE vii. 22.

"How hardly shall they that have riches—that trust in riches—enter into the Kingdom of God."—MARK x. 23, 24.

"He that maketh haste to be rich shall not be innocent [unpunished]...He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him."—PROV. xxviii. 20, 22.

"We brought nothing into this world, and it is certain we can carry nothing out. And having food and raiment, let us be therewith content. But they that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is a root of all evil."—1 TIM. vi. 7—9.

"Go to now, ye rich men, weep and howl for your miseries that shall come upon you. Your riches are corrupted, and your garments are moth-eaten. Your gold and silver is cankered; and the rust of them shall be a witness against you, and shall eat your flesh as it were fire. Ye have heaped treasure together for the last days. Behold, the hire of the labourers...which is of you kept back by fraud, crieth; and the cries of them...are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton; ye have nourished your hearts, as in a day of slaughter."—JAMES v. 1—5.

No more accurate picture of the present state of society could be drawn, no warnings more needed could be given, than the Spirit of God has caused to be written in the above passages from the Old and New Testaments; and these pungent and uncompromising testimonies are as much a part of the Gospel of the Kingdom of God as they were of the older Theocracy.

To take the market price of labour, even though reduced to a "cruel cheapness," as the righteous wage of the labourer, God, by the Apostle James, calls FRAUD; as He had said by the Prophet Habakkuk, "Woe to him that increaseth that which is not his! how long? and to him that ladeth himself with thick clay." There are two things which cry unto God—the blood of Abel, and the "unearned increment"—the hire of the labourers kept back by fraud.

The omission of the Kingdom from the Gospel, the preaching of grace without rule, and faith without obedience, leads of necessity to other inconsistencies. The Sermon on the Mount is practically ignored; the Epistle of James is neglected as legal; and so the principles and commandments of the Kingdom as set forth by the Lord Christ, and the Royal Law of liberty as declared by his Apostle, are conspicuous by their absence from much of the preaching which professes to be "the Gospel of the grace of God."

"Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the Kingdom which He hath promised to them that love Him? But ye [who have coveted an evil covetousness—gained an evil gain—that ye may set your nest on high—Hab. ii. 9] have despised the poor. Do not rich men oppress you?...If ye fulfil the Royal Law according to the Scripture—'Thou shalt love thy neighbour as thyself'—ye do well...For whosoever shall keep the whole law, and yet offend in one point, he is guilty of all. For He that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill [by slow murder, by fraudulently keeping back wages, by turning down the screw], thou art become a transgressor of the law. So speak ye, and so do, as they that shall be judged by the law of liberty. For he shall have judgment without mercy, that hath shewed no mercy" (Jas. ii. 5—13).

The verse "Whosoever shall...offend in one point he is guilty of all," is often quoted doctrinally, apart from the context; but how seldom is it observed that the offence instanced is respect of persons, and not loving our neighbour as ourselves. There is, indeed, a spirit of Humanitarianism abroad which alleviates the condition of society; but it largely lacks the element of GOD, and therefore is comparatively ineffective.

There is the widest difference between law and grace; but the dispensation of grace superseded the dispensation of law chiefly in this particular, viz., the Law regarded as a covenant of works. The Law could only condemn the man who sought to be justified by it; but "what the law could not do...God sent his own Son...that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh but after the Spirit" (Rom. viii. 1—4). The notion that Grace has so superseded Law as to relax its righteous requirement, is partly due to forgetfulness that the Gospel is the Good Tidings of a Kingdom, and law is inseparable from a kingdom. Forgiveness of injuries is a fundamental law of that Kingdom. So is the payment of wages sufficient to afford food and raiment wherewith the bread-winner may be reasonably content. The parable of the vineyard labourers, some receiving for an hour's work the same pay as those who had wrought all day, suggests a generous counterpoise to the principles of a too rigid Political Economy, and a kindly innovation on the usual method of paying wages.

"Ye shall not oppress one another; but thou shalt fear thy God," is part of the law of Sinai. It is also the very essence of the Gospel. It is Humanitarianism with the missing Factor supplied. It is loving our neighbour as ourselves because we love God with all our hearts. As the greater contains the less, so the Divine considerateness of the poor and weak, the stranger, the fatherless, and the widow, which is so emphatic in the law of Moses, includes a fair day's wages for a fair day's work; and if we seek a more definite statute we have it in the command—"Thou shalt have a perfect and just weight; a perfect and just measure shalt thou have" (Deut. xxv. 13—15). Surely this applies in principle to wages as well as to commodities.

The Preacher of old time "considered all the oppressions that are done under the sun and behold the tears of such as were oppressed, and they had no comforter; and on the side of their oppressors there was power; but they had no comforter." But the royal father of the Preacher-King looked forward with opened eye to the time when great David's greater Son shall break in pieces the oppressor; and the central characteristic of the reign of the Greater than Solomon, noted in that Psalm for Solomon (lxxii.) in which "the prayers of David the son of Jesse are ended," is that—

All kings shall bow down before Him,
All nations shall serve Him:
FOR He shall deliver the needy when he crieth;
The poor also, and him that hath no helper.
He shall spare the poor and needy,
And shall save the souls of the needy.
He shall redeem their soul from deceit and violence
And precious shall their blood be in his sight.

"Our Father who art in heaven, hallowed be thy name. Thy Kingdom come!" "Come, Lord Jesus, come quickly!"

"Seek ye first the Kingdom of God, and his righteousness." M.

The Need of Men.

BY REV. JAMES ROBERTSON,
Wesleyan Methodist Church, Belfast.

THE words "home missions" open up a very wide subject. The best supporters of foreign missions are generally the most ardent home missionaries, and for this reason: that both are loyal to the one Master; and so the claims of the one can never be antagonistic to those of the other. After an absence of eleven years from Belfast I find it on my return more highly organised. The advance in this respect is extraordinary; it seems literally honeycombed with Christian workers and workings. But the question that has been suggesting itself to me is: Are the results in soul-winning commensurate with the immense organisation and the numbers of workers? Reluctantly, my observation compels me to say, "No." Why is this? Because (1) more attention seems to be concentrated on the machinery than on the quality of the agent at work; and (2) because we are not ourselves working up to the mark that God demands. If we were, God could and would save Ireland by us. But

THE QUALITY OF THE AGENT

is the point I want to enforce. God indicates what is needed in Ezek. xxxvi. 37, 38: "Thus saith the Lord God: I will yet for this be inquired of by the house of Israel, to do it for them; I will increase them with MEN like a flock. As the holy flock, as the flock of Jerusalem in her solemn feasts; so shall the waste cities be filled with flocks of MEN: and they shall know that I am the Lord." We want MEN, and a peculiar type of man, like "the flock of Jerusalem in her solemn feasts"—a consecrated band. Here there is neither male nor female. So we want holy, consecrated, men and women. I use the word *men* here in contrast with *children*. We want men, not children. Now there are four things peculiar to children:—

(1) "I can't!" is an expression continually on children's lips. So with Christians who have not reached the stature of men in Christ Jesus. True men of faith hear the voice which says, "One man of you shall chase a thousand; for the Lord your God He it is that fighteth for you as He hath promised you."

(2) "*Wait!*" is another child's word, and it is a great favourite with spiritual children.

(3) Children are very *superficial*. They are taken with appearances. So with the Christian who has not fed on the Word, and thus grown into manhood.

(4) Children are *vacillating*. They are soon tired of their toys, and are for ever changing them. So with many poor dwarfed Christians; ay, and Christian workers. Give them but one look of disapproval and they will go off in a pet, and throw up the work they were engaged in. It is not even necessary to give them the look. If you do not keep up a continuous current of flattery and admiration, they will sulk and lose heart; and they will interpret the most harmless interruption of attention to them as an intentional affront, a studied insult. Oh how thin-skinned some of these people are, and how small and contemptible it is! "Charity" (true Christian love) "seeketh not her own, is not easily provoked, thinketh no evil." O friends, be men, not children: men and women with backbone and resolution.

The man in Christ says:—

(1) Not "I can't," but "I can do all things through Christ who strengtheneth me."

(2) His lips touched like Isaiah's with the live coal from off the altar, he exclaims, not "Wait," but "Here am I, send me."

(3) Instead of being *superficial* in his religion and life, like that other man, he would say, "To me to live is Christ." (4) When manhood is reached, vacillation ceases, for the man can say, "None of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the Gospel of the grace of God."

In Eph. iv. 13: "Till we all come in the unity of the faith and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ," we have the measure and the stature of this man. It is that of the fulness of Christ, and constitutes him a perfect man. Do not be frightened by the word "perfect." You need not misinterpret it. The word "man" is its limitation. It is not a perfect angel, but a perfect man. The Christian ought to be perfect at each stage of his growth—that is, full of Christ, though not matured, but perfect enough to keep on growing to the ideal perfection of the fulness of Christ.

VOLUNTEERS AT PONTYMOILE.

SOME of the best Christian work is done by men who are fully occupied in secular employment, but who know that to them is committed a dispensation of the Gospel, and woe are they if they preach it not. Such a work is the Undenominational Christian Mission carried on under the honorary superintendence of Mr. Thos. M. Wintle, a young turner in the rolling-mills at Pontymoile, near Pontypool, Mon. His objection to work on Sunday necessitates his being in the mill in the small hours of Monday morning, which is a severe tax after an exhausting day's toil on the Sabbath. But love yields willingly what money could not buy.

Mr. Wintle is well supported by a staff of workers equally willing with himself. There are four branches of the Mission, and every evening brings some Gospel meeting, or something to do for factory girls, children, or mothers, for teachers or young believers. Gospel Temperance, Lending Library, or Penny Bank, affords scope for the energies of these useful men and women.

The anniversary is usually celebrated by camp meetings held in a tent at Pontypool. These took place recently, and were addressed by Mr. Richard Cory, of Cardiff, the president of the Mission; Mr. C. Dauncey, solicitor; Pastor O. Tidman, the consulting secretary; Rev. H. B. Robinson; Mr. James Jones, Mr. W. Catlin, and Mr. Morgan, of London. There were many professed conversions at and after the meetings, and much quiet good was done. Those who attended were of the working class, and gave according to their means. But a work of this kind has to be helped from outside, and there is none known to us for which we have more pleasure in receiving aid.

Mr. Wintle has just been granted a site for a much-needed building, which will provide a hall seating 600 to 800, besides coffee-bar, reading-room, recreation-room for factory girls, and other accommodation. This will cost about £1000, and will be an immense boon to a very hardworked body of men and women.

GOSPEL PURITY ASSOCIATION. — The Battersea branch are engaged in taking steps to prevent the granting of a licence for music and dancing for the Albert Palace, Battersea, believing that if such a licence were granted it would be a source of danger to the morals of the neighbourhood.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

THE PRELUDE.

1 PETER i. 1, 2.

THIS Epistle was the child of many tears and of much sorrow. It was written probably about the year A.D. 65, when the followers of Jesus of Nazareth were regarded with growing dislike, whilst clouds of suffering and persecution were blowing up over the house of God (iv. 17). The disciples had already begun to learn by bitter experience that they were to follow their Master's steps by way of the *Via Dolorosa* to the light of the Easter morn; and that they must not expect softer names or usage than had been accorded to Him. They needed comfort, a stimulus to patience, a recital of the arguments for heroic endurance, all of which the Spirit of God supplied through these fervid and persuasive paragraphs.

And thus there is hardly any portion in the Word of God which has been more eagerly read than this Epistle, by those who were pressed with many trials and weaknesses. By exiles in distant lands, shut out from all human tendernesses; by travellers and voyagers; by persecuted and suffering saints, hunted into the dens and caves of the earth, or immured in the living rock and beneath the boom of the ocean wave; by those whom sore sickness or venerable age have incapacitated from meeting with the visible Church, these words have been lovingly pondered and treasured, as a priceless heritage.

To a student of the earlier life of the Apostle Peter it would have seemed in the highest degree unlikely that one so impulsive, so rough-handed, so fond of action, should be selected to write some of the tenderest and most consolatory words that have ever fallen on the ears of suffering and persecuted saints. Yet so it befell. And we are left to infer how keenly this strong nature must have suffered before it could have become so sweetened and softened, so humble and tender, as to afford a tropic soil for the luxuriant growth of the balsam and rosemary of Divine comfort. Very different was this Apostle of Jesus Christ, when he wrote this Epistle, from the fisherman who girded himself in early life to his toils, from the disciple who abandoned all to follow the Master with enthusiastic ardour. Frost and fire had disintegrated the rock. Age had diminished his strength, taken the sparkle from his eye, sown his head with grey, and bowed his frame. His self-reliance had learnt to cling to a stronger than himself; his wisdom to defer to a wiser. The asperities and ruggedness of his character had been toned and mellowed by suffering and sorrow, as the tints of a picture are softened by the breath of the years. In the deepest sense he was converted at last, that he might set himself to strengthen his brethren (Luke xxii. 32).

We cannot now recover his hidden history, lost in the gulf which separates this Epistle from the moment when last we caught sight of him emerging from the prison at Jerusalem (Acts xii. 19), or exciting the indignation of St. Paul at Antioch (Gal. ii. 11). We have no certain record of how those years were spent. Though, since he speaks so familiarly to those saints, scattered throughout Asia Minor, many of whom may have received their first impressions from his lips on the day of Pentecost (compare first verse with Acts ii. 9), we should judge that he travelled with his wife (1 Cor. ix. 5) for some time throughout those regions, settling for a longer time in the new city, which was rising on the ancient site of Babylon (v. 13). This Epistle was written there, and the countries mentioned are enumerated in the order which would naturally have suggested itself to one looking out on them from a commanding central position.

I. THE INSCRIPTION.—"To the Strangers of the Dispersion." These words clearly designate Jews as principally addressed. When the wolf yet led her cubs over the site where Rome was to be built, the King of Assyria was already engaged in carrying into exile the ten tribes of Israel (2 Kings xvii. 6, &c.). They were captives, therefore, quite a century and a half before Judah and Benjamin were transplanted to Babylon, and it does not appear that they participated in the restoration decreed by Cyrus, to any great extent. They remained in the land of their adoption, and travelled in all directions until, at the time of the writing of the New Testament, they were found in all the principal cities of the world. These were the strangers of the Dispersion. Their speech, their garb, their physiognomy, their religious rites marked them out as perfectly different from those around them, and related them to that distant city and that peculiar people whose names they bore.

Many of them had become Christians, not only through the influences experienced when visiting their national metropolis, the very atmosphere of which must have been impregnated with Christian thought; but also through the labours of the Apostle Paul, whose first efforts were always directed to his own people, as they must be for ever associated with the infant churches which he founded in these same regions.

But we must not limit the scope of these words to Christian Jews. There are phrases which demand a wider interpretation. That, for instance, which alludes to former lusts of those addressed (i. 14), and that which speaks of them as not having been a people in time past (ii. 10). Besides which, the term *strangers* is distinctly employed in a spiritual sense (ii. 11), which applies equally to all who go out to Christ without the camp, bearing his reproach, and who confess that they have here no continuing city, but seek one to come.

Do we cultivate enough the spirit of the stranger? We know what it is to turn from the attractions of a foreign city, with its wealth of art, its churches and its picture galleries, its antique buildings, and the glitter of its modern boulevards, towards a tiny box of brick in a grimy street, which is endeared to us as *home*. We may not linger longer; we are going home. Or if we stay on from day to day, we hardly unpack our portmanteaus, and certainly do not secure a settled abode, because it is not our home. Nor are we too much troubled by the discomforts and annoyances of our hotel, or by the risings of popular excitement around. Of what consequence are such things to those who may indeed bestow a passing interest on events transpiring around them, but whose interests are elsewhere, in the place which, however humble, differs from all the world beside in being home.

Oh for more of the tent life amongst God's people! But it is only possible when they catch sight, and keep sight, of the city which

hath foundations. When that city is a city of tradition or a dream, men will begin to dig the foundations of permanent homes and ample fortunes. But when it is realised as the object of passionate persuasion, embraced by outstretched eager arms, and descried by faith rising above the mists and plains of time, they dwell in tents, and confess themselves strangers and pilgrims.

It is said that when, in a strange land, the Swiss soldier hears the rude melody which gathers the cows back from the pastures, he is so filled with longings for home that he will cast down his sword, tear off his foreign livery, renounce his claims for wage, in order to hurry back to his mountain home. Would that such an effect might be experienced, after a spiritual sort, by many readers of these lines, who, as we speak of the inheritance, shall also array their spirits in the pilgrim garb, and start, not as they did in the Middle Ages for the holy sepulchre, or in quest of the holy grail, but for the New Jerusalem, on which the hand of invasion has never fallen, or sin left its blight.

II. THE SPIRITUAL DESIGNATION.—"Scattered in the countries, and yet gathered in God's election, chosen or picked out; strangers to men, amongst whom they dwelt, but *known* and *foreknown* to God; removed from their own country, to which men have naturally an unalterable affection, but made heirs of a better."

Elect.—Before all worlds God chose us in Christ (Eph. i. 4). There is no election outside of Christ. He was chosen, and all who were one with Him, in a union which was before time, but which is manifested in the process of time. We know little or nothing of the secret transactions of Eternity, but we can tell if we were included in them by a very simple test. All whom the Father gave Christ come to Him (John vi. 37). If, therefore, we have come to Christ, attracted to Him, as steel filings to their magnet, we may assure our hearts, and dare to lay claim to the blessings and responsibilities included within that mystic circle.

But notice to what we are elect!—We are elect to *obedience*. Not merely that we should escape the penalty due to sin, or that we should pass into a region where storms do not rave and sin does not molest. No, this is but a small thing in the history of our souls. We are elect to obey; elect to suffer, that through suffering, we may become strong; elect to be the saviours, and helpers, and priests, of other men, through a very baptism of blood and tears; elect to be nearest Christ, because resembling Him most closely in ministry and devotion and love.

Election is no selfish thing.—Those who think it is, and who lay flattering unction to their hearts that they at least are right, and may therefore leave the world to its fate, are probably utterly deceived, or have only beheld the faintest glimmer of what God means by his high calling and choice. We are chosen to obey, to serve, to learn, to suffer, to die daily, that others may be blessed and saved. Elect stars shine, to illumine the night. Elect nations to lead the van of the world's progress. Elect spirits, like Isaiah, Jeremiah, Paul, Luther, and Knox, to be the channels down which, at much cost to them, the grace of God may better reach the world beneath their feet.

According to the foreknowledge of God the Father.—From all eternity He knew those who would accept the overtures of mercy. Shall we say that He foresaw the certain affinity between the elect One and those who would cleave to Him by faith? And concerning all these, whom He foreknew, He also predestinated, determined, resolved, that they should be conformed to the image of his Son. To those who are really saved by faith in the Lord Jesus, there is an infinite source of comfort here, in knowing that, beneath all the changes of our moral and spiritual condition, outlasting time, strong as Omnipotence, tender and true as the heart of God, there is a Divine purpose which is pledged to carry us onwards to beauty of moral character, and an obedience which is fashioned after the pattern of Christ's (Rom. viii. 29).

Through sanctification of the Spirit.—The election of the Father in Eternity is made effectual through the work of the Holy Spirit in time. That which is election in the Father, appears as sanctification in the work of the Spirit. Sanctification is setting apart. The root idea of the word is just separation from common uses to the service of God. The saint is one who has separated himself from known evil in an act of consecration, which is drawn out through all his after life, and who is animated by but one aim and purpose, to be only for Jesus. We cannot do more than this, nay, we cannot do this without the Holy Spirit. From Him comes the first conviction that we are wrong, and the indication of the infirmity, or weight, or evil from which we must get free. From Him also comes the grace by which we are set free. From Him comes the in-filling with the love and life of God, which is inseparably connected with each act of consecration. And thus there is evolved at last the obedience which pleases God, and which is thus wrought through, and in sanctification of the Spirit.

Yield to the Spirit. Recognise his indwelling. Do what He commands, and forbear from doing aught that his still small voice forbids. Every such act of consecration to his will must lead to the fuller light and love and power which make up holiness. And out of all this there will unfold the fair life of obedience, which is the perfected blossom of the hidden subsoil root of election. Election, the root; the grace of the Spirit, the atmosphere; obedience, the flower.

Unto sprinkling of the blood of Jesus Christ.—Here, then, is the Trinity—Father, Son, and Spirit—all engaged in the work of lifting us from the bondage of corruption into a life wherein we shall as much love to do right as now to do wrong.

Very fitly does this mention of the blood follow that of obedience, as if to remind us that the best obedience could not avail to save us apart from the precious blood, and that our best acts need sprinkling. "The very tears of the purest repentance, unless they be sprinkled with this blood, are impure. All our washings without this are but washings of the blackamoor—labour in vain" (Jer. ii. 22; Job ix. 30).

How necessary that the prayer of the contrite Psalmist should not be far from our lips on our holiest days and after our best services! "Purge me with hyssop, and I shall be clean; wash me, and I shall be whiter than snow."

III. THE SALUTATION, "Grace and peace be multiplied."—The Apostle here blends the Western and Eastern modes of salutation. The Greek used *grace*, the Hebrew *peace;* and whatever each meant was intended to be conveyed in this salutation.

Grace is the unmerited love of God, stooping to save and bless, the source of all those bright and holy gifts which come from his infinite heart. As one beam of light will break into many colours, so does the grace of God decompose into the several priceless gifts of his grace; "grace upon grace," like ripples breaking in music on a silver strand.

Peace follows upon grace. There is first peace *with* God, and then the peace *of* God. We lay down our arms of rebellion, and are welcomed into the family, so that there is no longer discord or dispute. And then the very peace which dwelt in the heart of Jesus begins to float like a sweet odour through our inmost being, and it garrisons our heart and mind.

Such is the heritage of the servants of the Lord, and there is no higher wish to be entertained for them, than that this grace and peace should be in them, and increase in geometrical progression, and so *be multiplied*.

RAILWAY MEN IN IRELAND.

THE first annual public meeting in connection with the Railway Mission in Dublin was held on Friday, September 6, in the Christian Union Buildings. About 1000 people were present. The chair was taken by Mr. R. G. CALHOUN, Traffic Manager, Great Southern and Western Railway, who thanked God for the growth of the work. What they wanted was to see every railway man a member of the Mission.

Mr. W. M. OATTS, Secretary Y.M.C.A., Glasgow, spoke of the work in that city, and told how it had been blessed among the men. Miss CROSSLE, Irish District Secretary, gave a brief sketch of the work in Ireland. Three years ago one meeting was opened in Dublin and now there are fourteen branches in Ireland, including a very flourishing one in Belfast. She knew of several cases of conversion in Dublin. A band of three hundred ladies are at present working in connection with the Dublin branch; they visit the homes and send *The Railway Signal* each month to men at stations in the country.

Mr. W. H. SEAGRAM, London, said the Mission had a threefold object—to stir up Christians, to preach the Gospel to the unsaved, and to promote temperance. It did not work in antagonism to the churches, but as a companion to them. Mr. R. NIXON, General Secretary, London, said that many on the other side of the Channel sympathised with and prayed for them. The work had been making great strides in England. There were now two hundred and seventy branches in England, Ireland, and Scotland. Pastor H. D. BROWN gave a short address warmly advocating the Mission, after which several delegates from country branches told of the work being done in various parts of Ireland.

Mr. R. Nixon has conducted a mission in a tent at Dundalk for the railway men employed in the extensive works there.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 22, Mark xvi. 1—20; Mon., Sept. 23, Jer. vii. 1—16; Tues., Sept. 24, Jer. vii. 17—28; Wed., Sept. 25, Jer. x. 1—13; Thurs., Sept. 26, Jer. xvii. 5—14; Fri., Sept. 27, Jer. xvii. 19—27; Sat., Sept. 28, Jer. xviii. 1—16.

CHILDREN'S SPECIAL SERVICES.

Mr. C. H. Nash, B.A., Athenæum, Derby, Sept. 26—27. Mr. Henry Hutchinson, St. Paul's, Brixton, Sept. 29 to Oct. 7; Northampton (with Mr. James S. Tyler), Oct. 9—18; Liverpool, Oct. 14; Manchester, Oct. 15. Mr. Alfred Armitage, Carlisle, Oct. 3—11; Newcastle, Oct. 12—19. Two meetings for reports of seaside services, Princes Hall, Piccadilly, Oct. 8, 3 and 6.30 p.m., with addresses by various workers.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.
Author of "From Death into Life. An Autobiography."

XXVI.—SELF-SACRIFICE.

A GENTLEMAN of intelligence was very averse to the Gospel, even in theory. He was ready enough to talk of any system of religion—Roman Catholic, Hindoo, Mohammedan, or any other—but the plan of salvation he had no patience with. The carnal mind is enmity towards God, and therefore averse to his way of salvation.

I asked him one day about this apparent inconsistency in his character. I said to him, "These various religious systems, which are human, and no profit to you, you will talk about; but the only one religion which is Divine, and which can avail for your benefit, you deny to yourself."

"I hate your idea of substitution," he said, impatiently; "one person dying for another, and all that!"

"Yes," I replied, "that is very clear, you do hate it; but what do you admire?"

He answered, "I admire true devotion—self-sacrifice; you know there is no true religion without self-sacrifice. Not another's sacrifice," he added, with scorn.

Such at least was this gentleman's conviction. Not that he was living the life of sacrifice, which he professed to admire so much; on the contrary, he and his wife and family were entirely taken up with the world, its gains and pleasures.

There was, however, an uprightness and candour in this gentleman, which was worthy of a better occupation than the round of frivolous engagements into which his family led him.

I said, "I like your idea of devotion and self-sacrifice, and cannot help thinking that if you knew about the Christian life you would see that there is more real and true sacrifice in it than in any other. You would find more real self-sacrifice and less will-worship in Christ's religion, than in that of Rome, the Hindoos, or Mohamet."

"What do you call will-worship?" he inquired sharply.

I answered, "Why, when a man pleases to sacrifice himself, and chooses a painful and unpleasant path instead of a pleasant one, that is not self-denial or self-sacrifice; it is only doing your own will still, and that in a disagreeable way; racking and punishing the poor body for nothing, and deceiving yourself the while."

I had evidently hit a nail on the head, for he drew his chair closer to me, and asked questions in another tone.

It came out in the course of conversation that the prejudice in his mind was against people who made use of God for themselves and their salvation, and cared for nothing more. I told him that I was as much against that life of selfishness as he was, but I could not help adding, "Blessed is the man that trusts God for everything."

I said, "It is not because we hope to gain by it; but because we have given up all, and received all. The idea is rather to give up ourselves and our wills to be used of God, according to his will, and for his glory; not making use of God for ourselves, but letting Him have us for his use."

As he did not appear to take in my meaning, I repeated again: "It is not because we hope to gain by the sacrifice of ourselves, but that we have gained. The idea is rather to give up ourselves to be used of God, according to his will, and for his glory—not making use of God for our own benefit, but letting Him make use of us."

"That is what I mean," said my friend eagerly, "the Romish religion commends itself to me on that account."

I said, "He is a bad Romanist who trusts God nakedly like that. The proper Romanist is one who trusts in his Church, priest, the Virgin Mary, and what not. Take these away, and where would be his Romanism? Of all religions in the world the Romish is that which has more of self in it than any other, though it professes, and that very loudly, to deny self. It is all will-worship, and a voluntary humility and worshipping of angels and saints."

"You surprise me, sir," said the gentleman.

"This is the proof," I continued; "let a Romanist or Hindoo give his heart to God, and receive the Holy Ghost, and he will cease to be what he is. He will turn to the Lord, to praise and love Him for what He has done for him. To be a Romanist or Hindoo is to be something and somebody; but to be a Christian is to be nothing. The Christian has given himself up to be saved, and kept by the power of another, according to the Word of God.

"This is what I call self-sacrifice proper. Human nature does not like this kind. It rather delights in doing, giving, or being something. A real Christian sacrifice is to be dead to self, and alive unto God."

"I should like to understand what you mean," said the gentleman; "you revolutionise all my ideas."

"I do not care for you to understand," I replied. "I want you to be changed, and then you will know in your own experience these things. This is more easily attained than the understanding which you are aiming at—you may have it as a free gift."

"How can this be?" he asked.

"Simply by yielding yourself up to God as a lost, unprofitable sinner, who cannot save himself."

He did not reply. So I added: "We are altogether lost and ruined, and it is only a delusion to think of our making any acceptable sacrifice to God. We are so lost that God sent his Son to make an atonement for us, which we could not make for ourselves. This is done and finished, and even were we capable and in a position to do anything there is nothing left to be done: the atonement is finished. The Son of God has taken our place and punishment as sinners, that we might have his place as sons of God. He was made sin for us that we might be made the righteousness of God in Him. This is the meaning of substitution which you profess to hate. For all that, you will have to believe it, or perish!"

"I do not think," he said, in an altered tone, "that I ever understood this matter."

"No, sir, I am sure you do not," I said, "or you would not have supposed that Romish or Hindoo self-sacrifice is better than Christian. When a man accepts a substitute's work, he gives up himself as one unable to do it. There is more self-denial in this than in doing meritorious work for yourself. I advise you to give your heart to God, and ask Him to give you his Holy Spirit in token of his acceptance of your heart; and after that give your will, and then present your body a living sacrifice. That is the way, and the only way to know the subject in full, by personal experience."

We knelt together in prayer. There is nothing brings people to God like getting them upon their knees, particularly if we can get them to speak in prayer to God for themselves. The answer will surely come, and the desired blessing be given.

It was so in this case, the gentleman began to pray for himself with the simplicity of a little child. He pleaded, "Lord, teach me to pray." God heard and answered his prayer, and enabled him to believe as well.

"Look here," I said, "if I owed a debt and was very anxious about it, and you most generously paid it for me as my substitute—should I oppose or object to your doing so, should I do my best with great self-sacrifice to pay my debt, or should I come and thank you for having paid it?"

"I see what you mean, and thank you—thank you from my heart."

I said, "You dear man, let us both thank God, and that not only with our lips, but with our lives, by making a sacrifice of ourselves on the altar of thanksgiving. Give your will to God, and let Him be Master. Give your body to Him, and let Him be general in full command, and you his soldier."

SLAVES OF THE DRINK.

I WAS weary with my writing, the other day, and, passing from the verandah upon the quiet street for a little exercise, spoke to an aged man sitting in the doorway opposite. Just then, a bright, pleasant-looking young man came by, and said, "He did not hear you, ma'am," adding, "he is a good old man." "Yes," I replied, "and very aged. He will be one hundred years old next January." "That is a great age," he responded; "not many men live to that age, even in the old country." "Do you know why?" I answered. "That man has lived a quiet, sober, abstemious life, and therefore enjoys the use of all his senses and faculties, as he never could have done had he been a drinking man."

This led to a very interesting conversation, in which the stranger stated that his life had mostly been spent in Liverpool, England. Since coming to this country he had given way to drink as never before, and had not entered a church here; but he had lately broken off from drinking, and hoped never to go back to it. I was earnestly placing before him all that a Christian life would bring him, of happiness here and hereafter, and the certain hope of a home of his own, if his earnings were not worse than wasted, to which he respectfully listened and heartily assented, when another man, passing by with a basket on his arm, paused to listen. "See that pretty house yonder, being built for a thousand dollars?" I was saying. "How soon that sum could be saved if a man gave up drink and tobacco; and if he has a good name, the 'Building Association' would lend the sum, to be repaid in the value of rent, after which it is his own. But," I added, "a drinking man has no right to a family!"

"I like talk the like of that," exclaimed the new comer. "It's true, every word, and I would like to be good, ma'am; but I was never taught these things, and I don't know how; drink often gets the better of me." Then, looking at the papers in my hand, he said, "Won't you give me a tract? Are these tracts? I would like one for myself, and to read to the boys." The younger man also joined in the request, and I soon brought them copies of *The Cottager and Artisan*, *The Friendly Visitor*, issued by the Religious Tract Society, London, and some other things. "Where is the one from London? Let me have that," said the young Englishman, eagerly; and when I mentioned one of the leaflets as from Scotland, the other man said, "Oh, ma'am, were you ever at Paisley? My father was born in Paisley." Alas! that father is now a rumseller in Brooklyn, N.Y., and that accounts for the son's low estate. Again he spoke of his desire to become a good man, but how to begin he did not know; how to go to Christ to be kept from falling was all dark to him. Glancing at the frontispiece of the paper he held in his hand, I saw it was that of the brazen serpent and the smitten ones looking up to be healed of the deadly plague. "Ah, my man," I exclaimed, "there is the very thing for you. Satan has bitten you, and Christ on the cross is your only remedy. Look and live."

With many thanks the two men went on their way, while I returned to think of the many souls from the "Old Country" that are drifting, if not rushing to ruin, all over our broad land. Pray for them.

MARIA A. WEST.
31, *Park-place, Saratoga Springs, N.Y.*

"BLIND AGGIE" OF CRIEFF.

CHRISTIAN visitors to Crieff, N.B., until lately, largely availed themselves of the privilege of calling upon "Blind Aggie," a saint of God, who has recently gone to her rest. Colonel Oldham thus writes of one who had the reputation of being "the happiest woman in Crieff":—

Her dwelling was in the High-street, a single room, up steep wooden stairs. She had friends in all parts of the United Kingdom, and rich and poor were equally welcome in the name of the Lord. At first a stranger could hardly believe that Aggie was totally blind. The sight of one eye was evidently gone, but the other seemed piercingly bright. The room was always clean and tidy. Aggie told everything to her Heavenly Father, and loved to acknowledge answers to prayer. Each of the many texts which hung on the wall had a history. One was, "He will keep the feet of his saints" (1 Sam. ii. 9). This came to her in a time of need. She had neither shoes nor stockings, and a neighbour said, "What will folks think of your Father, if they see you like that?" "But they do not see," said Aggie, "for I put my feet under the chair." The question, however, led Aggie to tell her Heavenly Father of her need. A gentleman called in the forenoon with a parcel from a friend—it was a pair of stockings. In the afternoon a lady called. To her, in the fulness of her heart, Aggie related how the Lord had

ANSWERED HER PETITION SPEEDILY,

whereupon the lady said: "And do you know, Aggie, I have brought you a pair of shoes from England." In remembrance of this the lady sent the text mentioned.

Aggie came from the North of Ireland, and had the wit and humour of her country, but it was all sanctified. One day the postman delivered a box, addressed "Miss Agnes Graham, High-street," containing a fashionable hat, with abundance of feathers. Aggie at once decided that the Lord never meant the hat for her, because if He sent her wings, they would not be fixed on the top of her head! It was at the age of twenty-two that Aggie became blind. She lived in darkness for thirty years, and through her affliction came to know the Lord. She was interested in every good cause, showed practical sympathy with the afflicted, and collected for the Bird's Nest in Dublin.

Those who visited Aggie for the first time soon discovered two things—first, that they were in the presence of a saint; and, secondly, how they personally stood in relation to God. One winter evening I found her sitting by the fireside in the gloaming. She said:

"DO YOU EVER SEE JESUS?"

I replied: "What do you mean, Aggie?" She rejoined: "Sometimes when I am sitting here I think I see Him, all white and glistening." "No, Aggie," I said, "I never see Him like that; perhaps I am not blind enough." In all our intercourse, during five years, we never spoke except on matters of spiritual import, and never parted without prayer. I always came away uplifted in soul by her simple faith and joyous patience.

Besides the loss of eyesight and much pain in the head, Aggie suffered from many bodily infirmities. When I first knew her, she could scarcely walk, and her fingers were almost useless from rheumatic gout. She had tried remedies of all sorts for years, but with little advantage, and latterly she found prayer her greatest solace. I had bought her a stout stick to help her in walking, just at the time when a dear lady friend, much used in the ministry of the Lord's healing, visited the town. Perceiving that Aggie had faith to be healed, she interpreted to her the Scriptures, and immediately Aggie was delivered from her pains. She hung up her stick, and in answer to all inquiries as to her health, said she was "going about like a butterfly."

Many a summer visitor got blessing in Aggie's room. One of God's children, who suffered much from darkness and depression, asked her what to do in order to gain relief. "Tell the Lord about it," was the advice given. "But what," continued the inquirer, "is to be done when Satan prevents me from even going to God in prayer?"

"HURL A TEXT AT HIM!"

was Aggie's reply; and this method proved effectual. A member of the Soul Winning and Prayer Union, Aggie highly valued the privilege of uniting with others on the tenth of each month in presenting special requests at the throne of grace. The promise from God's Word which headed the magazine for the month of August was one of her favourite texts, and had her name appended to it: "I the Lord do keep it; I will water it every moment: lest any hurt it, I will keep it night and day" (Isa. xxvii. 3).

When the magazine reached on the evening of August 9, Aggie was unconscious, having sustained a paralytic stroke. The last letter she received was from one for whose conversion she had earnestly prayed for months. Her "Wee Pet," as she called her, had been to the Keswick Convention, and she wrote to ask Aggie to rejoice with her that she now knew the Lord. Aggie lay until the 14th of the month without a look of pain on her face. Loving hands ministered to her until the last, and many Christian friends followed her remains to the grave. Shortly after her departure, a friend wrote: "She felt convinced that she would one day recover her sight, and she has not been disappointed." "Thine eyes shall see the king in his beauty; they shall behold a far-stretching land" (Isa. xxxiii. 17, R.V.).

HUGUENOT SEMINARY, S. AFRICA.

A CORRESPONDENT writes to us with respect to this educational institution:—

I was glad to see a reference to the Huguenot Seminary, at Wellington, in the sketch of the life and labours of Rev. Andrew Murray, which recently appeared in THE CHRISTIAN. It was my privilege, during a visit to the Cape in 1886, to spend a few days at the Seminary, and I am certain there could hardly be a greater blessing in the colony. The first object of the principal, Miss Ferguson, and her staff, in dealing with their pupils, is to lead them to Christ, and I believe it is a rare exception for this object not to be attained.

Miss Ferguson is full of zeal and love for souls, and this led her recently to forego a year's holiday in America in order to go on a missionary tour to the various mission stations of South Africa. Her missionary spirit has been infused into her pupils, old and young, past and present, and they have formed a society of their own, known as the Huguenot Missionary Society. This little society not only sends what help it can to meet various claims abroad, but it now sends out lady missionaries, recruited from the ranks of the pupils themselves to labour among the heathen in Africa. Among those who have thus gone forth from the seminary is a daughter of Rev. Andrew Murray, by whom the seminary was founded, and to whose earnest spiritual teaching it owes so much.

"ABIDE WITH ME."—A correspondent writes regretting that this well-known hymn has undergone alteration in some collections. The author was Rev. Henry Francis Lyte, incumbent of Lower Brixham, Devonshire, who wrote the hymn about two months before his death in 1847. There were originally eight stanzas, the last beginning, "Hold Thou thy cross before my closing eyes." This has, we think, been decidedly improved by alteration to "*Reveal Thyself* before my closing eyes."

THE WORLD'S MARSEILLAISE.

BY REV. JOSEPH COOK, BOSTON, U.S.

Now girt with lightnings, docile, fleet,
There stands an angel, with his feet
The one on sea and one on shore;
And time henceforth shall be no more.

All men are men, and men are one,
Join hands all zones beneath the sun,
White, bronze and black and brown and red,
All climates' tintings myriad.

Like rainbow colours, all are kin,
One God above, one Law within;
Man's sky with colours seven may glow,
But colours seven make heaven's bow.

Now drumbeats call from God's vast sky,
Earth's listening heart to Loyalty;
And now no land can foreign be,
And now at last there is no sea.

One sun is in our single sky,
And underneath one family;
On earth so huge and yet so small,
Are all for each and each for all.

Let God's great order through men run,
So pray the stars and moon and sun;
Amen, we answer, every one;
God's will in us be wholly done.

—*Our Day.*

WORK IN PORT SAID.

DEAR SIR,—Since my return here three months ago, I find the state of things much as before: sin and evil abounding. I am thankful to the Lord for his goodness in renewing my bodily strength during my stay in Europe for further service in this place. In the Egyptian Hospital, where patients of different nationalities are received, I find an open door. Many of the patients look forward to my coming to speak a word of comfort, cheer, or instruction from the Word of God to them. Everyone is presented with a New Testament in his or her own language. With the Lord's help I will seek to spend as much time as possible amongst these poor sufferers, who otherwise have none to visit them except the Romish priest and the monks.

As there are great numbers of foreign ships passing through here, I feel led to give my time more directly to these, both in distributing the Scriptures, speaking to individuals, be it to passengers or seafaring men on board. This work requires especial patience, and only the day of the Lord can reveal the true results.

In the town I have opportunities to set forth the Gospel amongst some of the European families, although they are not easily induced to come to the meetings.

We are still in want of means toward the building of a Rest. A Christian lady has given me £100 towards it; besides this sum, £240 are given by promises.

We shall be glad, as formerly, to meet with missionary friends going out to foreign fields. We would earnestly ask your readers to hold us up by their prayers for blessing on the work.
—Yours in the Lord, G. A. EOLL.

CLIFTON CONFERENCE.—Amongst those who are expected to take part in the proceedings of this Conference, on the first three days in October, are:—Rev. J. R. Cotter (Colchester), Rev. Thomas Davis (Birmingham), Rev. W. D. Austin (Ireland), Rev. W. Lancelot Holland (Hatcham), Rev. W. Elliott (Plymouth), Dr. Culross (President of the Baptist College, Bristol), Rev. Talbot Greaves (vicar of Clifton), Rev. Isaac Hawker (Plymouth), Rev. Titus E. Laurie (Cumberland), Rev. D. Grahame, and Rev. James Ormiston (Convener); also Mr. James Wright (Ashley Down Orphan Houses), Colonel Molesworth, Mr James Inskip, Mr. Joseph Stancombe (Yeovil), Mr. Benjamin Thomas, &c.

Count Campello's Movement.

It is surely a new thing to find amongst an Italian Catholic-born population, the Papacy in the minority, and Protestantism in the ascendant. Yet such is the case in this village of Arrone, in the Valnerina, the headquarters of the Italian Catholic Church Reform movement. Here the Reformed Church is popular, whilst that of Rome is viewed with disfavour. Evangelistic meetings are crowded, whilst Rome's services are deserted. Evangelical ministers are honoured, whilst the priests are disliked, and are passed unsaluted in the streets. The tables have been completely turned upon the Church of Rome.

How has this momentous change been brought about? Through the earnest and faithful proclamation of the Gospel of Jesus Christ by well-educated, self-sacrificing, pious men, and by the adoption of a form of worship agreeable to the traditions and wishes of the Italian people. The men to whom I refer are Count Campello and several young evangelists who have associated themselves with him in his work.

Of Count Campello I need not speak. He has made sacrifices of his social position, of worldly wealth, and professional prospects, of relationships and friendships, which are only explicable on the ground of his single wholehearted devotion to the person and the cause of Jesus Christ. The young evangelists are all men who have distinguished themselves in their schools and colleges. They are men of ability and education; they, too, are men of disinterested motive. Two of them are qualifying themselves for the bar that they may preach Christ without necessarily living by their ministry. They are men of exemplary conduct, and the people cannot but admire them as they see them pass in and out amongst them. In contrast to such men are the ordinary priests. As a rule they are uneducated. They have been taught only how to perform their church duties, but they do not possess books, and do not read those of others. These priests gamble in the national lottery, drink wine, and have low looks, faces "part of iron and part of clay." It is to insult the common sense and intelligence of the Italians to suppose that they can prefer such men to the evangelical workers as objects of esteem and affection.

The same contrast that exists between the priests and the Reformed Church workers exists between the work which they respectively do. We all know what the Romish service is. The offering of the sacrifice of the Mass, and on certain days other offices, all performed in a tongue unknown to the people, and only known to the extent of his breviary by the priest. They are utterly unprofitable to priest and worshipper, excepting when the latter engages the former to offer extra masses which put money into the priest's pocket. The price of a mass has gone up in this district lately. It now costs thirty soldi (fifteen pence), instead of twenty-two as heretofore. When sins are confessed, the priests frequently inflict fifteen pence masses as their expiation!

The Catholic Reformed Church workers, on week-day and Sunday, proclaim Isaiah's call, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price." On week-nights, what are called "conferences" are held. These are simply evangelistic meetings of an earnest, hearty nature. I have never heard more eloquent and powerful exhibitions of the Gospel, and appeals to sinners to accept Christ, than I have heard on these occasions. The rooms are invariably well filled, and sometimes crowded, while many stand outside at the doors and windows listening. Men who are never seen to enter a church door find their way to these meetings. I believe there are few people in this place who do not attend them with more or less regularity. They have become a part of the village life. I cannot doubt but that the Gospel is proving itself in the experience of many the power of God unto salvation. The Reformed Catholic Church service is almost as popular as the evangelistic meeting. The Italians say: "Here we have our own church service made intelligible and profitable to us," and they are delighted with the change.

In this movement we have a cause which all Christians may cordially support. If we seek simply the extension of the kingdom of Jesus Christ, independently of all questions of church forms and government, this ought to be. Count Campello and his assistants are men of liberal minds. Everything outside of faith in Jesus Christ is held secondary and non-essential. The movement is fitted to be an incalculable blessing to Italy, by being a means of winning back its sons and daughters to faith in Christ.

(Rev.) Alexander Robertson.

Arrone, Italy.

TRAINING CHINESE GIRLS.

I should like to bring before the notice of your readers the Girls' Training Institution at Tientsin, North China, opened in May last. It is attached to the English Methodist New Connexion Mission, and is intended principally for the children of native converts. The first and even the second generation of Chinese Christians often appear unable to train up their children properly. Hence it devolves upon the church with which they are connected to lead the little ones into the promised land, and teach them there to fulfil its righteous laws by the love, not of a natural, but of a regenerate heart.

The New Connexion Mission has a bright past history. Revs. Nelthorpe Hale and John Innocent landed here twenty-eight years ago, the first Chinese missionaries of the Society. Mr. Hale was a God-made and God-sent minister. He received remarkable answers to prayer, and the word he preached was confirmed with signs following. It is now eleven years since Mr. Hale joined the "innumerable company beyond."

Mrs. Innocent has for many years been desirous to organise in some way a systematic training for the girls of the Mission. She dedicated her own daughter to the work, and sent her to prepare for the service in a German Moravian school. She completed her studies, but was not permitted to take up her mother's life-work. The Lord called her to a higher service above. During the six years that have since elapsed, Mrs. Innocent has laboured and prayed without intermission for the necessary means wherewith to build a training institution, and this substantial edifice is the outcome of her toil.

When Miss Innocent was taken from us, the secretary of the New Connexion Missionary Society requested me to accept the post which she had hoped to fill. I feared my health would not bear the trying climate of China, so dare not accept without a very definite call from the Lord. I waited upon Him in the matter, and was soon convinced that He called me to a mission in France. Work there was owned of Him, and at the end of five years I wrote to the New Connexion Missionary Society to recommend a young Frenchman who was desirous of entering foreign mission work. The reply came: "Have *you* no call to China?" and I found that the post offered me five years before was still waiting for me. I knew it was the Lord's doing, and accordingly accepted it without delay. The friends here at once began to build, and this school was in May last opened free of debt, and given to the Society by Mrs. Innocent. Pray for us that the little ones who go out from this institution may become shining lights in their native heathen land.

(Miss) Mary J. Waller.

Tientsin, North China.

China's Greatest Statesman.

An exceedingly interesting letter, sent from Tientsin by Mr. William Jones, late secretary of the Peace Society, to Sir Joseph Pease, M.P. appeared in *The Times* of Wednesday week Mr. Jones is travelling through Australia, China Japan, and North America, in the interests of peace, temperance, &c., on behalf of the Society of Friends. This letter details an interview he had on July 10 last with Li Hung Chang the Chinese Viceroy, whom Mr. Jones describes as the greatest personality in China, next to the Emperor, and as being "China's greatest, if not her only, statesman." Mr. Jones's main object in going to Tientsin was "to interest this influential ruler in the recent progress in the western world, of the principle of arbitration as a substitute for war."

In the course of the conversation, which lasted an hour and a half, and in answer to a question from Mr. Jones, Li Hung Chang said China would be prepared to unite with other powers in such a league or treaty of peace as had been proposed between England and America. China, he added, had always been pacifically disposed, and, unless molested by other powers, would not fight. The principles of the young Emperor, added the Viceroy, were identical with his own. We append the full text of that part of Mr. Jones's letter which relates to the opium question:—

"Wishing to approach Li Hung Chang on the opium question, I told him I was intimate with the president of the English Anti-Opium Society, and was surprised when the Viceroy promptly asked whether I meant Sir Joseph Pease, with whose name he was evidently familiar. It would interest the friends of China, I said, to know whether the Viceroy was satisfied with the existing state of the opium question, or whether there were any changes which he desired in the treaty rights or in the fiscal arrangements connected with them.

"The Viceroy replied that he had always been given to understand that the Indian Government could not afford to lose the revenue from opium, and that, therefore, agitation in England against the traffic would prove ineffective. His manner seemed to me to imply that he acquiesced in the present state of affairs. I therefore proceeded to remark that many enlightened persons in England were dissatisfied with the fact of the Indian Government being directly implicated in the manufacture and diffusion of a noxious drug whose demoralising effects I had frequently witnessed both in China and Australia, and I should be glad to know how far the Viceroy approved of the efforts continually made in England to induce the Government to wash its hands of the opium traffic altogether.

"The Viceroy replied that he had not thought much about that aspect of the question; but that if the British Government would indeed wash its hands of this traffic it would be a great satisfaction to himself.

"Here I could not but feel that for so intelligent a statesman the amount of interest shown by the Viceroy on a question so vital to the best interests of his country was rather disappointing. His languid interest might, in part, arise from his knowledge of the immense revenue now derived by China from the import of the Indian drug, a revenue which is largely devoted to the Imperial Navy, of which he is chief administrator. In part also it might arise from his feeling the utter hopelessness of further attempts to suppress a practice which has, alas! become at length deeply rooted in the habits of multitudes of the Chinese people."

AT MELBOURNE, Australia, in connection with the Anglican Church, there has been formed a new order of total abstainers for young people who have passed the customary Band of Hope age. It is somewhat on Good Templar lines.

Salvation Army in France.

BY CATHERINE BOOTH-CLIBBORN.

I FEEL constrained to write to you about the Lord's doings in Paris just now, assured that your readers will rejoice to know that the Spirit of God is moving on these dry bones.

At our new hall, 3, Rue Auber, these last days there has not been room to contain the crowds. The audiences are rich, intellectual, and sceptical. Almost every nationality is represented, and every creed; without counting the principal nations of Europe, there have been Polonaises, inhabitants of Monténégro, of Tiflis, Arabs, North American Indians, &c., in our meetings; and every faith represented as well as Infidels and Freethinkers. In one meeting there were Jews, Mahometans, Catholics, Protestants, and Deists. The nobility of Paris is also represented. What is more remarkable still is to see this audience listening in breathless silence to the Gospel of Jesus Christ, some standing for two hours, and at the end not appearing weary or anxious to leave the prayer-meeting, although the hour be advanced.

The longer one works in this centre the more one feels the exceptional opportunity there is of sowing the seed on an immense field; indeed, it is difficult to estimate the result of only one of these meetings. Already blessed fruits have appeared, a little group of converts have gathered round us, besides those who have left for other countries, as the population here is ever floating. Let me give you a few examples:—

A young painter—Austrian, Catholic—only a few months back was plunged in the world. He said: "Had one offered me a million of money to abandon my canvas or my political opinions, I should have refused." His conversion has been radical, and Jesus Christ has taken the place of these two ruling passions in his life. He has now consecrated his all to God, and only awaits the day when he will be free to go himself as a missionary.

Another case is that of a middle-aged literary man, a victim to the famous Renan. His face bears a melancholy, wearied expression. He would come every night alone, and sit till the very end in rapt attention. A few weeks ago one of our officers received the following letter from him:—"You have stirred a whole world within me. You say that your religion is peace, but since I have heard you the tempest within has arisen more furious than ever. The first time I entered the hall it was from simple curiosity, and Christ once more was placed on my path; but has He not been proved to be a mere man? And what you call a soul, is it other than a combination of refined instincts—a vital flame which grows, declines, and perishes with the body? If God gave me faith and life He would perform a greater miracle than when He raised Lazarus from the dead! Strange fact which throws me thus into doubt and uncertainty. I have heard great Christian orators without being much touched, but what has moved me has come from poor people, laughed to scorn and despised. Have they a charm? a secret? No; but doubtless they believe truly what they say, and they speak from the heart. But what must one do to believe, as you believe, to become a new being?...I am weary of my doubts. To forsake the world would not cost me much. I hate this world of short-lived glory and everlasting discussion; this world of bombast, of falseness, of stupid mockery, with a hatred that you have not experienced in forsaking it, for you want to save it, whereas ofttimes I would have destroyed it. Whether you are in error or not in your belief, you have in your heart a great pity for those who suffer. It is not those who are without bread that are the most to be pitied. If there is a heaven, and if I do not go there, it will not be laid to your charge."

A few nights later he came forward before all to seek Jesus; and to enable him better to overcome his pride, and to declare himself before the world as his disciple, he wrote the following declaration:—

"Having found out that all was vanity in the world, I come now to you to follow your direction. I have looked for glory, and have only found shame and humiliation; I wanted to love, but all that I could do was to hate. I sought to be true, and my life has been entire falsehood; I sought joy, and have only found pain; I wanted peace, and have nothing but war; I wanted life, and have had worse than death. Recognising my incapacity to be right and to be happy through my own effort, I come at length to the feet of Jesus Christ, of whom I have heard so much, abandoning myself entirely into his hands. I come more humble than a child, more humble than dust; I come full of folly, misery, and doubt. I place everything at the foot of his cross. I come to the feet of Him who said: 'I am the way, the truth, and the life.' I take Him at his word, so that He may heal my heart and mind, and that He may give me faith and the necessary light. Oh that He may give me peace with myself, and speak to me, showing me his will in everything. I give up entirely my own will to Him."

An extract from his last letter is as follows: "I hope yet to fight one day with you, even if it only be as a valet. Pray for me."

A third case is a *valet de chambre*, a French Catholic, who came to the first meeting curious and light. To-day he is known among all his fellow servants, and by his master, as a follower of the Nazarene, and, although persecution has begun, his love for souls is beautiful to witness. It is his delight to distribute the notices for the meetings on the Boulevards.

(*To be concluded.*)

A YORKSHIRE ORPHANAGE.

THE Ilkley and Wharfdale Orphanage and Children's Home originated nine years ago in efforts put forth by Mr. W. H. Conyers, of Ben Rhydding. Situate in Weston-road, Ilkley, the Home has at present seventeen inmates. Educated free of expense at the national school, they are, as a rule, ultimately trained for domestic service.

The annual meeting of friends of the institution was held a few days ago, when its undenominational character was demonstrated by the presence of subscribers belonging to various sections of the Church. The advantages of the Home are not confined to a district, or county even, but needy children are received from all parts. Nor is it the rule that children should have lost both parents to be eligible for admission, the committee of management being of opinion that cases may arise in which children having one parent may need and deserve help quite as much as those who are quite orphans. Satisfactory accounts are continually being received of girls who have entered situations on leaving the Home.

The present is the third house which the institution has occupied, as it is grown in usefulness. The first contributions towards purchasing it were from the orphan inmates, who gave of their little savings. There is, we regret to hear, still a debt of several hundred pounds on the premises. Communications should be addressed to Miss Bruce, Fern Bank, Ilkley.

IRELAND is again sending out missionaries as in the olden days. One town, Wexford, has now three representatives in the mission field. Miss Johnson has left for China, where she is to work with Dr. Rigg at Ku-Chang, in the Fuh-Kien province. She has had three years' special training in hospital work in Manchester, and follows her sister, who has been engaged in mission work at Foo Chow for some years. The other Wexford missionary is labouring in Palestine.

THE GOSPEL FOR THE KAFFIRS.

IT is cheering to report a godly zeal on the part of the Boers of Natal, for the conversion of the many Kaffirs residing on their farms. Being very large, these farms have from seventy to 150, sometimes even more, black people connected with them. Evangelisation has been stimulated of late, through the Boers becoming convinced that missions to the Kaffirs must be largely their own responsibility.

Only a few years ago there was an extremely widespread impression that Kaffirs never could become Christians. Nevertheless there have always been some who have sought the conversion of their household servants. One of these was Mr. Bruwer, an elder of the church at Greytown, who went to his rest six or seven years ago. For a long time he earnestly sought the salvation of an old Kaffir servant, but it was only when the aged saint was on his deathbed, and using his last strength in testimony for Christ, that the man showed signs of the operation of Divine grace. This Kaffir's conversion was the beginning of a missionary movement which is making itself felt to-day. A revival among the Boers followed, and since then all doubts as to Christianising the Kaffirs have entirely vanished.

At a conference of missionaries held in July last at Durban, Rev. James Turnbull, minister of the Dutch Reformed Church, Greytown, described an important agency, which has been established in connection with his church, and is known as the Boer Farm Mission. The object is to introduce Christian life into the kraals, or huts, of the Kaffirs. Native evangelists are associated with the distant farms, and, under the superintendence of Christian farmers, they preach and teach in the kraals. The farmers in some cases render willing assistance, and are expected to contribute one-third of the sum of £15 allowed for the support of the evangelist. In his address Mr. Turnbull said:—"The Kaffir population offers splendid opportunities to the evangelist, the Sabbath-school teacher, to him that hath gifts of ruling, and to everyone who would recommend Jesus, the Saviour of sinners, to his fellow-men. The Kaffir is spread abroad as sheep without a shepherd. Our churches, our congregations, our members, men and women, have but to arise and lead them to Jesus, the great shepherd of the sheep." We trust the good work thus undertaken will be abundantly blessed of God, and the example emulated by the various churches of the colony.

THE COLLIERY DISASTER AT PENICUIK, near Edinburgh, by which sixty-four lives were lost, has left forty homes desolate in one village, and about 160 dependents in want of daily bread. The circumstances are sad in the extreme, as Rev. S. R. Crockett and his fellow labourers have found. In a letter to *The Times*, this esteemed Free Church minister appeals for help to meet the immediate needs of the widows and orphans. Mr. A. J. Copplestone, superintendent of the Scottish Evangelistic Association, informs us that a recent tent mission among the miners was greatly blessed. "We have," he adds, "the assurance that many of the men were on the Lord's side, and thus prepared for the sudden change."

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At a meeting of the Western Board, in Glasgow, the death of Mr. Mungo Lauder, for some years a useful member of the board, was noted with regret. A number of meetings was reported to have been held in Orkney, where the Bible cause has taken a firm hold on the confidence and affections of the people, as evidenced by their contribution last year of close on £150. Proposals for the better organisation of Bible work in Japan were favourably received. There were laid on the table two publications of the Hindu Tract Society specially intended to prejudice students in mission colleges against the Scriptures. The committee deeming the Bible itself the best answer to such attacks, agreed to sanction another native colporteur, and to make a grant of 100 Persian and Hindi Testaments for use in schools in the district of Budaun.

London Churches.

Regent-square Presbyterian Church.

Rev. JOHN McNEILL on RICH and POOR.

The popular pastor of Regent-square is back again at his post in North Central London, after a breathing space of two months. His native air and the ozone of the Sussex coast, with such rest as Mr. McNeill's active temperament would permit him to take during his vacation, have given him the needed access of robust health, and he looks as fit for the winter's work as his most ardent well-wisher could desire. When he stood up in his reconstructed platform-pulpit on Lord's-day morning to give out the opening Psalm, he was greeted with the welcome spectacle of a crowded and expectant congregation.

The frequent references to the poor and oppressed, in Scripture, and Psalm, and prayer, during the opening service, must have led many hearers to suppose that the preacher's thoughts were on the strike, and that it would be the theme of his discourse. In a measure this presumption was correct, for he gave out as his text the story of the rich man and Lazarus. The sermon was a running exposition of this parable, and was full of forceful application of the truth to the circumstances of our own time. At the outset he emphasised the fact that the Bible never condemns rich people as such, though, of course, they are exposed to special dangers, and need solemn and special warnings. But the poor may be as proud and selfish as the rich. In this narrative Christ takes us beyond this mortal scene to that within the veil; we can vouch for it that as regards the earthly part of the story there is no exaggeration. The scene might be laid in our own city; in Hyde Park we may see the rich man rolling along in his carriage, while Lazarus lies on the grass just across the railing. The Bible is not afraid to handle the rich man very freely; would that all Gospel preachers were like it. Yet there is no caricature and no needless denunciation; there is photographic truthfulness. Caricature, said Mr. McNeill, seldom does good; he had seen the representation of a certain great city magnate (an evident reference to Mr. Norwood), but his effigy did not do him justice. Then in describing the poor man, Christ shows the same calm tone of speech. He does not fling himself with fury upon a lay figure He has created, and tear it to tatters with a "noble rage." The rich man is anonymous, but Christ gives the name of the poor man, and he evidently intends it to teach us something. Lazarus simply means, "God is my help." What a name for such a man! The sceptic might point to it as a contemptible designation for a lump of human wretchedness, and as a refutation of religion. But God in his own time will justify the name and all that it implies.

With calm majesty Christ flings aside the curtain that hides from us the "undiscovered country"; to Him it is familiar ground, and the books of judgment are an open scroll. He tells us that Lazarus died and was carried into Abraham's bosom. Nineteenth century philosophers would have said that he died, and—and—there was an end of him. If that were so, what a poor world this would be; how misery would be heaped on misery. That little conjunction "and" is put to a very different use by Christ. It teaches us how Lazarus had been a prince of the blood-royal all his days. We see here, not only the awful problem of the inequalities of this present life, but how the problem is to be solved. Blessed are the true Lazaruses, for theirs is the kingdom of God. One day they shall drop their rags, and don the regal purple. How all this alters our views of death! Since Christ has brought life and immortality to light through the Gospel, we see that it is life, not death, that is the jailer; death is an angel sent to draw the bolts and set us free. Then truly sudden death becomes sudden glory. Who can exaggerate the blessedness that death brings to the poor and wretched?

We have to stay a little longer on the earthly scene before we get rid of the rich man; he "died and was buried." He was always large and visible, and he is so to the last. We hear of no funeral for Lazarus.

> Rattle his bones, over the stones;
> He is only a pauper whom nobody owns.

But the rich man's burial is mentioned. If the survivors cannot shed willing tears over him, there will be hired mourners who will rend the air with their shrieks, and shed tears, at so much a shriek and so much a tear. That was the Oriental way, and we have not greatly improved upon it. There is great difficulty in restraining sarcasm when we see the pomp and pride and retinue that attend the burial of some titled, fat, and wealthy nobody.

With what calmness and majesty, too, Christ describes the rich man after death. With some people, to change hell into Hades puts out the fire. Not so thought Christ. "In Hades he lifted up his eyes, being in torment." How faithful to truth was the Saviour when He spoke these words. Be astonished and amazed, O preacher of to-day, as you think how you are tempted with bated breath and whispered humbleness to address men of great commercial genius and influence. Christ dared to tell the proud and selfish Pharisees of a Jew in hell—a Jerusalem gentleman in hell. And why should we forbear to say that it is possible for an Englishman to be in hell—a Regent-square man in hell and in torment. Oh, think of it, and do not miss the point of it, for your soul's sake. If ever you find your preacher softening and wavering here, send him into ignoble retirement.

Mr. McNeill went on to show how this rich man in hell awoke five minutes too late to the realisation of his responsibility for the salvation and help of others, as well as for his own salvation. In applying this, he referred to the heartless way in which many fat and wealthy people regard the sorrows and miseries of those around them, and the need they have to pray to be delivered from blood-guiltiness. Are we not responsible for the Lazaruses in our midst? It is not for nothing that Lazarus and the rich man appear on the same page of the Word of God; the first will be either the salvation or the condemnation of the second.

The discourse was more subdued in tone and phrase than is usual with Mr. McNeill, and that well befitted the gravity of the subject; but it was most effective. Collections were made at both services on Sunday on behalf of the poor in East and South London affected by the strike, and of the sufferers from the mining disaster at Penicuik, in Scotland. Mr. McNeill said he had preached there to some of those who had been so suddenly called away. The Wednesday evening "Services for the people" are now resumed at Regent-square, and also the Tuesday evening open-air meetings at King's-cross. Mr. McNeill evidently means not only to work hard himself, but to keep his people at it, during the winter months, among the masses of the neighbourhood.

The City Temple.

Rev. FERGUS FERGUSON, of Glasgow.

This well-known Glasgow Presbyterian pastor is filling Dr. Parker's pulpit on the two closing Sabbaths of the latter's summer vacation. Last Sunday evening Dr. Ferguson preached to a large congregation a very interesting and helpful discourse, based on some aspects of the life of Alexander I., Czar of all the Russias. The text was the first verse of Psalm xci.: "He that dwelleth in the secret place of the Most High shall abide in the shadow of the Almighty." In the beginning of his discourse, the preacher related some very remarkable facts connected with the career of Alexander, in the time of his defensive campaign against the great Napoleon. When he was about to set out for Moscow, Countess Tolstoï put a paper into his hand, and on reading it the next night he was surprised to find that it contained Psalm xci. beautifully written out. Some weeks after, in his study at Moscow, his eye lighted on the same Psalm in a old Saxon Bible. A little later, in an interview with Prince Galitzin, he heard the opening words of the Psalm for the third time; and later still the Court preacher, on a day of humiliation and prayer that had been appointed, preached from the same words. These recurring coincidences so deeply impressed the mind of the Czar that he did not rest till he had found in Christ his hiding-place. Dr. Ferguson addressed his discourse in very brotherly and impressive words to those among his hearers who had not fled to Christ for refuge. He is strong in incident, and one of these he told related to himself. When a boy he attended some revival meetings, and became anxious about salvation. His mother repeated to him a hymn which, she understood, had been composed by one under sentence of death. The lines are as follow, with one stanza omitted:—

> Against the God that rules the sky
> I stood with hand uplifted high;
> Despised the offers of his grace,
> Too proud to seek a hiding-place.
>
> Indignant Justice was in view;
> To Sinai's fiery mount I flew;
> But Justice cried, with frowning face,
> This mountain is no hiding-place.
>
> At length a gentle voice I heard,
> And Mercy's angel form appeared;
> She led me on with blessed face
> To Jesus as my hiding-place.
>
> On Him the awful vengeance fell
> That must have crushed this world to hell;
> He bore it for a ruined race,
> And thus became a hiding-place.
>
> . . . .
>
> A few more setting suns at most
> Will land me on fair Canaan's coast;
> There I shall sing the song of grace,
> And see my glorious hiding-place.

The departing shadow of the dock labourers' strike seemed to be present in the City Temple as in Regent-square. In his prayer Dr. Ferguson thanked God for the cessation of this collision between capital and labour. Near the end of his sermon he entreated his hearers on this day after the great strike to settle their strike against God, and to enter into a covenant with him to be wholly the Lord's till they die. The service of praise in the City Temple is very inspiring and yet truly devotional. It was an interesting coincidence that the morning assembly in Regent-square and the evening gathering on the Holborn Viaduct were both closed with that grand ascription of praise, "All hail the power of Jesu's Name," sung to the stirring tune of "Miles Lane."

Next Lord's Day morning Dr. Ferguson will preach in the City Temple on "The Inspiration and Power of Holy Scripture," and in the evening on the lessons of the life and death of General Gordon. Dr. Parker resumes his ministry on Sunday week.

REV. WILLIAM CUFF,

Pastor of Shoreditch Tabernacle, London, E.

THERE are not a few men who have been educated in the Pastors' College who have honourably distinguished themselves in the Lord's service; for, as one mentally takes a survey of what is being done in London and the provinces, one finds that several important positions are occupied by those who were educated for their work in Mr. Spurgeon's institution. It is almost invidious to mention names where so many have done well; but conspicuous among the noble band is WILLIAM CUFF. His lot has been cast in East London, and his pastorate includes the densest quarter of Bethnal Green, Shoreditch, as well as other equally crowded parts of that too-little understood territory. A more arduous and responsible post could hardly be held by any earnest preacher of the Gospel. It may be doubted whether such men receive all the sympathy and aid they might reasonably expect from Christian people who enjoy more pleasant surroundings, while possessing the means to help those who cannot always help themselves.



(From Photograph by the Stereoscopic Company, 54, Cheapside, E.C.)

Somewhat over forty years of age, Mr. Cuff is a native of Gloucester, so that he has many pleasant recollections of rural life in his early days on the banks of Old Severn. Though engaged in business, he commenced preaching in the villages around Cheltenham at the age of twenty. When Mr. Spurgeon first preached in the fashionable town, the young tradesman was accepted as a student, and he entered the Pastors' College some twenty-five years ago. In a usual way one great advantage enjoyed by students during their two years' course is that of attending the preaching of Mr. Spurgeon; but such was the active service in which Mr. Cuff was from the first engaged, that he never enjoyed even one quiet Sunday at the Metropolitan Tabernacle.

His first settlement was at Ridgmont, Bedfordshire, a picturesque village on the confines of the Duke of Bedford's magnificent park of Woburn Abbey, which claims to have had associations with John Bunyan. It was soon found that additional accommodation would have to be provided, or that the chapel itself would have to be enlarged. Numbers of conversions took place, the moral tone of Ridgmont improved, and preaching stations were set up in the villages around. There is nothing like the Gospel for creating that excitement which most effectively breaks up the somnolent religious indifference that is too often a baneful accompaniment of rural seclusion.

At length there came a letter from Mr. Spurgeon, and the sequel was that the preacher who had done something to promote a revival of religion in one part of Bedfordshire became co-pastor with Rev. Cornelius Elven, of Bury St. Edmunds. For a man of twenty-five to work with a veteran of over seventy must necessarily be a trying position; but the crowded chapel and the conversion of many rough characters at the street services were encouragement to go forward. The Saturday night services on the Market Hill were especially successful, although they were of course not carried on without provoking opposition.

It was so ordered, however, that Mr. Cuff's life-work would have to be done in London. In 1872 he settled at Acton, and six months later undertook the work at Providence Chapel, Hackney-road. The congregation here was in a low state, analogous, indeed, in that respect to the condition of New Park-street Chapel when Mr. Spurgeon himself first came to London. The people in Shoreditch had been served by a succession of godly men, who, however, had made little or no endeavour to produce any impression on the tide of heathenism which surged up to their very chapel doors.

Old Providence Chapel at once began to wear a new face by being crowded at every service; and at length the more ample accommodation of the Shoreditch Town Hall was secured for Sunday evenings. Of course, under such conditions, the immediate want was a larger building; and when the scheme was broached which represented an outlay of between £20,000 and £30,000, the people, poor though they were, resolved with commendable enthusiasm to carry it out, meanwhile looking for assistance to such outsiders as would be glad of an opportunity of giving something to the poor. The first part of the enterprise has been carried out; the great Tabernacle was opened by Dr. Maclaren, of Manchester, in 1880, and a schoolroom in the rear has since been added. Unhappily, there is a debt which the Lord's stewards would have done well to remove before now; while, to complete the original scheme, more extended space for Sunday-school classes is imperatively needed. The present school, which is arranged for four hundred children, is sadly overcrowded, and many who ask to come have to be refused through want of room; the consequence being that the young creatures waste precious hours in the street, when, at the most impressionable age, they might be benefiting by Bible lessons. Thus the pastor and his people, who already possess an eligible site in the rear of their chapel, have now in hand the urgent enterprise of erecting school and classrooms adequate to the needs of the neighbourhood. This will involve an immediate outlay of four thousand pounds.

As Mr. Cuff is pastor of a working mission church, the aggressive Christian work carried on is of the most comprehensive kind. The lower room of the new schoolhouse will be used for week-night services and other meetings, and will thus open new opportunities of usefulness at what may be called headquarters; for it must be borne in mind that there are six important mission stations in the great outlying, densely populated district known as Shoreditch, Bethnal Green, and Hoxton. The mission stations are right down amongst the poor; one hall seats four hundred people, and is filled with

a Sunday-school of four or five hundred children, many of whom belong to the Band of Hope. Thus every Sunday night, while he is preaching the Gospel to his own people, Mr. Cuff has the satisfaction of knowing that there are two hundred volunteers associated with him in labour who are out in the streets, in the common lodging-houses, or elsewhere, doing downright aggressive work for the Lord. There is a house-to-house visiting society, which distributes tracts and papers. Then the congregations both at the Tabernacle and at the mission-stations are resident congregations; that is to say, they do not come from afar, but out of the immediate district. How many classes and characters are represented among them, we would not undertake to say, but a large proportion are of the poorest sort; and, in point of fact, honest souls may at times be encountered at the Sunday morning services who have been obliged to come without breaking their fast.

The case is thus one of the poor helping the poor; but a vast deal more might be done in the way of effective service, if only the necessary buildings were provided free from debt.

Mr. Cuff is to be regarded as a preacher to a large congregation of resident poor in one of the most densely populated quarters of London. It is the best evidence of his success that he can attract working people; and we know that the chief satisfaction of his life is found in the fact that he is pastor of a working mission church.

Since the foregoing was written, considerable progress has been made with the new Sunday-school buildings. Plans have been accepted for a building which will accommodate 1500 children, in twenty-six good class-rooms, all well lighted and properly ventilated. The cost will, as already stated, be about £4000, and so liberally have all sections of the Church responded to Mr. Cuff's appeals that only about £500 will be needed to enable this large building to be opened free of debt. On this Mr. Cuff has earnestly set his heart, and though the plans are quite ready, and the builder's contract is in hand, the Pastor waits for a little more generous help from those who have a real interest in such work carried on amongst the very poor.

One Sunday in last June Mr. T. A. Denny attended a Sunday evening service at the Shoreditch Tabernacle, when he spoke to the crowded audience. After the service he carefully went into all the facts and figures of the Sunday-school scheme, and found that there were three small houses standing on the ground, which the committee had resolved to sell, in order to give the money to the School Building Fund. Mr. Cuff and his friends are most anxious to keep these houses for future extension of the work; for they could be turned into a coffee-room, reading-room, &c., for the young people. A publican close by offered £950 for the property; but, seeing their value, Mr. Denny at once very generously promised £250 in order to save these houses. This promise has secured two other sums of £50 each, and some smaller gifts. Only about £500 more will be needed, therefore, to complete the entire scheme. Of course, the whole property is properly put in trust on behalf of the church.

Thus, at the Shoreditch Tabernacle, we find a great mission church, with a membership of nearly 1200, made up almost entirely of working people and the poor. The Pastor is in the vigour of his life and power, and has a band of willing and devoted helpers around him. Above all, he preaches the Gospel "with signs following." Very many souls are saved, and added to the church. Those who really desire to give to the poor of London will do so with effect by helping this enterprise.

PERTH CHRISTIAN CONFERENCE.

FOR the twenty-seventh time has the annual invitation gone forth from the Christians of Perth to their fellow labourers in the Gospel to meet in conference and fellowship. Many are the hallowed memories of bygone years, and although, owing to the multiplication of similar gatherings all over the country, the attendance is not so large or as representative as in former days, there is still the same heartiness of welcome and joy of fellowship which has characterised the Conference from the first.

Mr. Jas. Mudie, of Montrose, who has been one of the secretaries from the beginning, having been absent from only one gathering (and that from illness) in all these years, is still to the front; and though, from advancing age, his bodily strength is somewhat abated, his heart is as warm, and his genial grasp of the hand as firm as ever.

The Conference was held from Tuesday till Thursday of last week; on the Monday evening Col. Malcolm, of Burnfoot, with Rev. D. D. Bannerman and Mr. Mudie, the secretaries, welcomed the visitors who had come from a distance, and two hours were spent in social intercourse and prayer. Each morning, too, a meeting for prayer and conference on Christian work was held; but we cannot help feeling that if this had been better supported the effects of the Conference would have been more appreciable. The success of Mildmay and Keswick Conferences is largely due to their well attended prayer-meetings.

Especial interest was felt in the presence at the Conference of Dr. Andrew Bonar, who sat as a prince among the peers. Though his addresses were but brief, they were characterised by much of his wonted weight and energy. Rev. Mark Guy Pearse too, though giving but one address, contributed largely to the store of good practical thought set before the audience. Seldom, if ever, have we heard him speak with more manifest power than on this occasion.

The general subject was "The Holy Spirit in His Gifts and Operations," which was commenced at the first session by the consideration of the Spirit in and with the Word made flesh (John i. 4), and in and with the written Word.

In the absence of Lord Polwarth, Lord KINNAIRD presided, and in a few opening words pointed out the need of the power of the Holy Spirit in Christian life and work. The chief reason why this power is lacking is the neglect of Bible study. The race of Christians whose lives form the subjects of biographies is characterised by prolonged early morning study of the Word of God; but it is to be feared that now such Christians are rather the exception than the rule. Other causes of failure may be our unwillingness to incur being ridiculed or misunderstood by others (Acts ii. 13); or the fact that God sees something in us which is contrary to his will (Deut. xxiii. 14), such as choosing our favourite form of Christian work instead of that to which He would direct us, or enjoying ourselves at conferences, when God would have us bearing reproach for his name or rescuing some degraded one from the mire. Lord Kinnaird added a wholesome protest against imaginary visions or inward feelings being preferred before the written Word, and against the substitution of commentaries and expositions in the study, or of religious story-books in the Sabbath-school, for the direct study and use of the Bible itself.

Rev. KENNETH MOODY-STUART drew attention to Luke iii. 22; iv. 1, 14, 18, as showing the relation of our Lord, "the Word made flesh," to the Holy Spirit. It was "through the Eternal Spirit" that He "offered Himself without spot to God" (Heb. ix. 14). The obedience of Christ was wrought out in his human nature (Ps. xl. 6, 8). Some men are born to live; Christ, in his human nature, was born to die. It is by the broken body of Christ that the Spirit breaks hard hearts (Zech. xii. 10; John xii. 32). The Spirit must come through a human channel, and therefore dwelt first in Christ; and now in his people, that they in turn may show Him forth to the world. The sacrifice on Calvary of the human nature of Christ was offered as the sinner's atonement before the Spirit was given; the world was not awakened until after He had come. When we look for and pray for the Spirit, we must look for and pray for Him through Christ. Christ's human nature was FILLED WITH the Holy Spirit "*without measure;*" the Apostles were also filled, and we, too, may be filled, even though our vessels be not so large as theirs, nor their as Christ's. According to our capacity for receiving we may be filled. Christ was LED by the Spirit (Luke iv. 1), and so are we (Rom. viii. 14); and as the Spirit WORKED in Christ, so does He work in us to will and to do of his good pleasure.

The next speaker was Rev. Dr. ALEXANDER WHYTE, of Free St. George's, Edinburgh, who reserving until the evening his address upon the subject appointed, "The Spirit in the Written Word," brought before his hearers in succession of the

"GREAT MASTER BOOKS"

of the Church. Many Christians attend conferences to hear good things worth remembering, but if they would read such books as he named, they would enjoy perpetual conference with the spirits of the great masters. Of all Christian literature, the purest, the richest, and most fruitful field is that of Christian *autobiography*. The most precious portions of Holy Writ, such as the Psalms, Paul's Epistles, &c., are, in great part, autobiographical; as if the writer called to the followers of Christ in all ages, "Come, hearken unto me and I will declare what the Lord hath done for my soul." The writers of such Psalms as xxxii., li., lxxiii., cxvi., have shown their own hearts, and thus have blessed the hearts of others; and how incomplete would the Epistle to the Romans be without chap. vii.! Dr. Whyte then at some length characterised the merits of the following works:—Augustine's *Confessions*—a masterpiece of sanctified intellect; *The Writings of Dante*—one of the great engines of political and personal reformation; *Memoir of Fraser, of Brea*—a book for poor tried, distressed, and tempted souls; *The Memoirs of Haliburton, of St. Andrews*—the record of a great sceptic to whom was given great faith; Thomas Boston's *Life*—one of the best spiritual biographies ever written; Richard Baxter's *Saint's Rest*—about the saintliest book ever penned by human hand or poured out

m human heart; Baxter's *Life*—of especial lue to every minister, as being the record of e who preached as a dying man to dying en; Bunyan's *Grace Abounding*—unspeakly precious as the foregoing writings are, as . Duncan said, "*Methinks the tinker beats m all*," for style and evangelical truth, but ore for a sense of sin and an understanding the human heart. I love him as a scholar, cause of his exquisite style; I love him as a eologian, because he teaches the doctrines of ace; but I love him most of all as a poor ner, who knew his own heart and mine.

Dr. Whyte then earnestly appealed to his arers to read such works as these. "What you Christians reading?" he exclaimed. What trifling twopenny-halfpenny trash are u reading, while the great master-minds of e Christian Church are unknown to you? I ieve I can do you no better service than to commend these great master books of the urch. But let them be but pillars on which lay your pipe, to run it up to the fountain—e Word of God."

In the evening Dr. WHYTE gave an admirable ctical supplement to the foregoing address. sing his remarks upon Heb. iv. 12, he ught out the bearing of God's Word on the science and the heart. He commenced by oting from "The Pilgrim's Progress" the ne where Great Heart examines the sword of liant for Truth, which he characterised as a ht good Jerusalem blade. This was the ord of the Spirit, which was the Word of God. is sword pierces to the thoughts and intens of the human heart. We cannot know a n till we get to his heart, for he will keep thoughts hidden from even his best and rest friends. There is no thought so deep, vever, that the sword of the Spirit cannot ch it. Again, a man is not known by his rds, nor by his deeds, not even by his books companions, but only when you go to his rt and find out what his thoughts are in tude, in the silent watches of the night. It wonderful thought this, that there is an which searches the hearts of all, and this es a nobility to every sinner's heart. It gives lignity to a sinner's life that his every ught is registered in heaven; and not only thoughts, but even his intentions which ulate his will, and thus come out in the life action. Ministers, he said, do not preach ugh about intention. There is need of the aching of the law of God in its searching er. For, as you choose, the law of God sanctify or slay you; but only as you ose.

sword is nothing in itself unless it has the l of a swordsman behind it. The sword n becomes part and parcel of the swordsn, and is imbued with his spirit. Thus, then, law is just what God is. He is in and be- l the law. So also with the Bible. It is 's sword. He is in it. But too often this rd is like the swords of olden days—hung n the hall for ornament.

r. Whyte's address, delivered rapidly, and impassioned fervour, left a marked impres- on the large assembly.

he subject for the second morning session—e Spirit in Awakening, Regeneration, and version"—was introduced briefly by Lord WARTH, the chairman, who read parts of xliv. and Joel ii. Professor LAIDLAW, of nburgh, who followed, prefaced his address lescribing a community of Christians he lately visited at Ziegen, in Westphalia, ng whom he had spent some happy hours Conference held there. As he listened to discourses given to those simple-hearted ers, ironworkers and peasants, upon suffering, cing, and waiting for Christ, his heart had thrilled, and he now brought their greetto the friends at Perth.

e weakness that exists in many German ches, said the Professor, is due to the sion of teaching relating to the work of Holy Spirit, and any such omission in ish churches must produce a like result. Spirit, in awakening, is not a mystical, mesmeric influence, but a reality. Dr. Whyte had shown at a previous meeting that every sword—even the "sword of the Spirit"—needed a swordsman to wield it; equally necessary is it for the swordsman to have a sword to wield. The Spirit wields his sword, which is the Word of God. "But," it may be asked, "does not the Spirit work otherwise than through the Word? Does He not work through our circumstances?" The Word is his sword; our

CIRCUMSTANCES MAY BE THE HANDLE

which the Spirit may use to do his work. The earthquake aroused the jailor of Philippi but it was the Word, used by the Spirit, that convinced him of sin and led him to repentance. So it was with the shipwreck on the occasion of John Newton's conversion.

The relation between the Spirit and Christ is set forth in John xv. 26, and xvi. 13, 14, showing that repentance is brought about by the Spirit holding forth Christ. At Pentecost it was not by the signs and wonders that the people were converted; they were, as it were, the bell which was rung, but they were not the sermon. The results were achieved by Peter, filled with the Spirit, giving forth plain words about Christ. The Spirit was in Peter, and Peter's individuality was hidden by the Spirit; he testified of Christ, and his hearers were convicted and cut to the heart. And this is the way the Spirit is convicting sinners still.

Nor is the Spirit just a moral effect of the testimony. John xv. 26, 27 shows Him to be a living, divine Person, in the speaker and in the word. It is not talking about the Spirit, nor holding correct doctrines about his work, that is going to convert the world, because the world cannot understand such doctrine. Impression can only be made by the Spirit testifying, through living visible instruments, of Christ.

The next speaker was Rev. JOHN SMITH, of Edinburgh, who in vigorous style vindicated the doctrine of Regeneration as taught in the Inspired Word. We have to deal, he said, with men who are opposed to the possibility of regeneration, and with teachings that have come from without, which would throw us back upon ourselves, into a hopeless stoicism and a religion of haze, with no definite ideas about anything. How can those who hold the Bible teaching of the new birth to be merely metaphorical, account for the changed hearts and lives of generations of believing men—men who believed that they were dead in trespasses and sins who in their helplessness turned to God, who were set free, and in whom, by the eternal Spirit, was built up a mighty spiritual personality which has influenced not only their own, but succeeding times? Who can dare say that these men were deceived? I believe, said the speaker, in the literal truth of the teaching of these words, "Begotten again," "Born of the Spirit," "Born anew"; and I believe that this great doctrine of renewal is reasonable, in the deepest sense of the term.

(*a*) *Born again by the Word* (1 Peter i. 23).—This is a rational process. I was recently conversing with an American gentleman who had come to Edinburgh to consult a physician concerning a disease of his eye. Said he, "I am very much impressed by the skill of these physicians. I went to one in America, and, after examination, he localised the disease as being at a certain point behind the eye. I have now seen one in your city and, without a hint from me, he has traced it to the same spot." What is the remedy? The patient places himself in the physician's hands, is put under chloroform, and awakes *cured*—by

A PERFECTLY RATIONAL PROCESS.

So does the Holy Spirit come to me, convinces me of sin, and regenerates me through the Word.

(*b*) *Born of the Spirit* (John iii. 8).—What is birth? The entrance of a principle of life, reorganising old matter and creating a new existence. Thus does "the law of the Spirit of life in Christ Jesus" make us "free from the law of sin and death." This is not life in its fulness, it is only birth; this is not perfection, and the man who most realises his salvation in Christ should be the last man to think himself sinless.

(*c*) *Born anew* (John iii. 3).—Are we not new? When we realise that we are born again, that God has cast all our sins behind his back, all our life is changed, and we are new with a newness that we cannot describe. "Christ liveth in me; and the life which I now live in the flesh, I live by the faith of the Son of God, who loved me, and gave Himself for me."

Dr. ANDREW BONAR then followed with a few concise and appropriate words on the subject.

On Thursday forenoon, after some introductory remarks by the chairman (Lord Polwarth), the subject—"The Spirit in the Church on Earth"—was taken up by Rev. MARK GUY PEARSE, whose earnest words were listened to with the closest attention. Said an infidel to one of the workers in the West Central (London) Mission: "I hate and scorn Christianity." "But what do you think of Jesus Christ?" he was asked. "Oh, Jesus Christ was the grandest man that ever walked the earth, but Christianity is not like *Him*." Men do not find fault with Christ, but with present-day Christianity. The sole object of many people in being Christians is to get to heaven. Only the power of Pentecost can cure this selfishness which is so utterly un-Christlike.

In Eph. i. 15, 16, we find Paul praying without ceasing for those who had believed in Jesus. We are too apt, as soon as we have brought a soul to Christ, to leave him, and go and look after others; but instead of this, Paul makes such the special object of his prayers; his anxiety is for those inside the Church, because a holy church will conquer the world; and his desire for his converts was that they might know (1) what they had in Christ—salvation; and (2) what Christ had in them—faithful followers, who, in patient self-denial, would do his will.

Turn to Matt. xvi. 13. Here we have the Saviour asking his disciples: "Whom do men say that I, the Son of Man, am?" The reply of his disciples shows that men had placed Him as high as ever man had attained. This is the natural estimate of Christ. But Peter places Him higher than the highest had ever reached. Then follows our Lord's reply to Peter (vv. 18, 19), which Peter so greatly misunderstood. To his Jewish mind it only conveyed the idea of earthly supremacy; the Church was the kingdom which was to gain the supremacy over the Roman power. Peter was to have the keys—the symbol of authority—and would occupy the chief position in the newly-formed realm? But Christ now draws

A VERY DIFFERENT PICTURE

from that which was in the ambitious disciple's mind (ver. 21), and Peter instantly stops Him; but he was met with the stern rebuke, "Get thee behind Me, Satan." Peter was doing the devil's work, which is to make people think about themselves. Satan came to Adam and Eve, with "YE shall not eat," "YE shall not surely die," "YE shall be as gods;" and to our Lord with "If THOU be the Son of God;" "I will give THEE;" "He shall give his angels charge over THEE, to keep THEE." Peter said to Jesus, "Pity THYSELF" (*margin*); and Satan's aim is to get men, be they great sinners or great saints, to *think about themselves*, to occupy their minds with wrapping themselves about themselves, to save themselves until they lose themselves. The work of the Holy Spirit, on the other hand, is to fix our thoughts on Christ, to testify of Him.

From this point there is a cloud between Christ and his disciples; He, longing for their sympathy, knowing what was in store for Him; they, occupied only with the one idea of an earthly kingdom, and their respective positions in it. There is a *week* of *silence*, during which nothing is recorded (Matt. xvii. 1; Mark ix. 2; Luke ix. 28). Three times in his life on earth

it seemed as if Christ must have died, had not help come from above—(1) of bodily hunger (Matt. iv. 10); (2) of heart grief (Luke xxii. 43); and (3) for want of fellowship (Matt. xvii. 3). But here it was not an angel that appeared; angels could bring Him bread, and could impart strength, but in the mystery of his death they could take no part; and the two great saints of old appeared, and "spake of his decease which he should accomplish at Jerusalem." Is not this

A PICTURE OF PRESENT-DAY CHRISTIANITY?

We want to be happy, and like a Christ who will take us to heaven; but we do not have fellowship with Him in his sufferings. We do not like to think of the suffering and misery by which we are surrounded; we prefer singing about heaven, and talking about our prospects of getting there—and that is all; and all the time the Saviour is bearing *alone* the sorrows of the world. Mark ix. 31—33 and x. 32 show that He had been walking apart from his disciples. Oh, the pathos of these incidents! In *each case* He had been speaking of his coming suffering, and in *each case*, while the words were on his lips, their miserable questions as to who should be the greatest grated upon his ear and pierced his heart (Mark ix. 34 and x. 35). And as He drew nearer to the Cross, until He sat under its very shadow—even as He brake the bread and poured forth the wine —"there was a strife among them which of them should be accounted the greatest" (Luke xxii. 24).

Is there no power in Christianity which can rid us of this terrible selfishness? Yes, we have the remedy in Acts ii. *Pentecost has come;* the Holy Ghost has been given. And now Peter, perhaps for the first time, speaks that word "*crucified.*" What a change! "All with one accord, in one place"—all the wrangling dead; all that was out of tune gone. "All things common"—no one wanting to have more than his brother. "Singleness of heart" —one great heart beating in them all, pulsating with that of Christ. Peter and John "together" (Acts iii.)—no more jealousy or rivalry. But where is Peter's high office, where the realisation of his ambitious hopes? "Silver and gold have I NONE!" he cries, in exulting tones. He takes the beggar by the hand, regardless of apostolic dignity; he finds himself ere long within the prison walls; but worse, he is beaten and bleeding. And what then? He and his brethren left the presence of the council "REJOICING that they were counted *worthy to suffer shame* for his name."

That is what the Holy Ghost can accomplish. He can transform us from ambitious, self-seeking, wrangling Christians, into saints of the highest type. May He open our eyes, to see what we have in Christ, and what Christ has in us!

Dr. BONAR followed with a brief address upon "The Spirit in the Church in Heaven," which was the second aspect of the subject for the day. Christ's desire for those who have been led by the Spirit to Him is that they should be with Him (John xiv. 2), the Spirit abiding with them for ever. Referring to Rev. xxii. 17, 20, Dr. Bonar pointed out that the *Spirit in the redeemed ones* cries "Come" to the Lord Jesus, but first cries "Come" to the sinner—"Come, Lord Jesus, come quickly; but, O sinner, come quickly too, lest the door be shut." It is a picture of the Church within the veil yearning for the salvation of souls on earth. Saved yonder, they have not forgotten the perishing world below. Have we these two characteristics—a yearning desire for the salvation of souls, and for the return of the Lord Jesus? They are represented by the "Whosoever will" and the "Come" of ver. 17. The water of life is offered "freely"—without money and without price; Christ was "hated *without a cause*," and He offers salvation on the same terms.

The afternoon and evening meetings were chiefly devoted to accounts of the Lord's work and evangelistic addresses. Rev. R. McAll, the English Deputation Secretary, described the work of the McAll Mission in France. Of the 138 halls now acquired by the Mission, 38 are situated in and around Paris, and good fruit is borne by such agencies as dispensaries, mothers' meetings, libraries, visitation, in addition to the nightly public meetings. Mr. McAll instanced the value of the work by the following incidents. Two policemen were passing a notorious dancing saloon which had been converted into a mission hall, and, on learning of the change, one of them remarked to the hall-keeper, "I would willingly have given a day's money from my scanty wage toward this alteration, so knocked about did we sometimes get when called upon to quell disturbances within." In St. Etienne, too, a man threatened to kill the preacher, but the latter visited him at his house, in company with his little boy. The little lad, instructed by his father, ran up to the man and kissed him, with the words,

"THAT IS TO SHOW HOW FATHER LOVES YOU."

This simple scene, so unexpectedly enacted, won his heart, and he subsequently yielded himself to Christ and warmly supported the work.

Miss DE BROEN also told of her work among the French poor of Belleville, in Paris. She related the providential circumstances which led to her engaging in the work of ministering the Gospel to the poor in that district, which in the time of the war was the chief lodgment of the Communists; and how, by her medical mission, mothers' meetings, classes for the young, &c., many thousands, in the course of the year, have the Gospel preached to them. She urgently asked for more ladies to join her in the work.

The lepers of India also had their sad cause presented by Mr. Wellesley C. Bailey, who for some years has laboured amongst them. Rev. Mothoora Nath Bose, of the Bengal Evangelistic Mission, gave an interesting account of how he had been led to turn from his idols to serve the living God. He was baptized in 1865, and as a graduate of the University and an advocate in the high court, he had especially good prospects in life; but he abandoned these in order to preach Christ to his fellow-countrymen. An exceedingly interesting account was given by Mr. James Campbell White of work in the African Lake district, in which, as one of the directors of the African Lakes Company, he is especially interested.

The evening evangelistic addresses were given by Colonel Craig, Rev. John Smith, Mr. Campbell White, and Mr. J. M. Scroggie, the latter carrying on similar meetings for the succeeding fortnight or more.

Following shortly after the forenoon meeting on Thursday the Lord's Supper was observed, about five hundred persons, representing various denominations, uniting in showing forth his death. An earnest address was given by Rev. John Smith, who pleaded for a fuller consecration of life and talents to the Lord.

Special meetings for ladies were held during the Conference, which we hope to notice in our next issue.

LONDON MISSIONARY SOCIETY.—The secretaries of the London Missionary Society have issued a circular to ministers whose churches subscribe to the funds of the Society, asking that the week commencing Sunday next should be devoted solely to public and private prayer to God, "for a larger and more effectual manifestation of his spirit in connection with the work which He permits his servants to do in the mission field."

THE DOCKERS' WIVES AND CHILDREN in East London, during the recent strike, had their pressing needs supplied by various agencies. Among individual Christians who seized the opportunity to show kindness, for Christ's sake, was Mr. Simeon Clayton, of Bow Common-lane, Burdett-road. From the very beginning of the strike, Mr. Clayton distributed food on a large scale to men in receipt of no wages, and day after day fed hundreds of poor women and children. Missions at Stepney and Canning Town were greatly helped by the timely bounty of Mr. Clayton, who was one of the first to satisfy the hunger of the dockers' children.

THE GOSPEL IN IRELAND.

THE readiness of the people of Ireland to listen to the Gospel as kindly presented by the Scripture Readers' Society for Ireland is as gratifying as it is noteworthy. Told in a loving manner, the message that God justifies believers in Christ apart from legal works or ceremonial observances, almost everywhere finds very attentive hearers. Curiosity as well as anxiety may of course account for this, but we are glad to learn that a spirit of real anxiety is undoubtedly manifesting itself alongside an independence of thought which is by no means favourable to Romish superstition and retrogression. Our friend Captain J. Kearney White, secretary of the Society (Offices: 27, Lower Pembroke-street, Dublin), recently showed us some letters from Scripture Readers, and certainly they are full of intimations of an encouraging character.

While the South Down riflemen were in camp at Saul, meetings were held daily, and attended by a goodly number of men, some of them Roman Catholics. The Scriptures were read and explained, and at the close of the encampment cordial thanks were expressed on behalf of the riflemen. A Reader who has been labouring in county Tipperary describes a visit to an "emergency" man in charge of an evicted farm. The reception was hearty, and God's Word was read and his love contemplated in the inhospitable seclusion of the neglected place. A third Reader, resident in county Mayo, reports the death of a believing old lady who some time ago, with her husband, came out of the Romish Church. Many of the Readers remark upon the pleasure with which they are received in Roman Catholic families. One, whose sphere is in an inland town, says: "I visit two Romish families, the members of which listen most attentively. More than that, they read God's Word for themselves, and look forward to my visits with great joy."

The method of the workers is shown by the following sentences from a conversation in a town in county Cork between a Reader and some Roman Catholics:—*Q.*—Would you have us believe that the Apostles were Protestants? *A.*—The Apostles preached salvation through faith in a crucified Redeemer, just as evangelical Protestants do. *Q.*—Do you believe in the Blessed Mother? *A.*—The Virgin Mary was one of the saints of God, but we do not pray to her. *Q.*—If the Virgin were on earth now, to which Church would she go, yours or mine? *A.*—How could she go to yours and say, "Holy Mary, Mother of God, pray for me a sinner"? Instead of praying to herself in that way, she would of course go to a Protestant church, and sing again the holy song: "My soul doth magnify the Lord, and my spirit hath rejoiced in God my Saviour." *Q.*—You believe then that the Virgin was saved by faith in her Son? *A.*—Yes, for Jesus said, "I am the way, the truth, and the life; no man cometh unto the Father but by Me." This Reader had about forty Romanists hearing him and asking questions for the space of two hours; and when the time to part came, all were on the best of terms.

WEARY MOTHERS AND CHILDREN.—The want of a Seaside Home has long been felt by the Director and friends of the North-East London Gospel Mission; and it is with deep thanksgiving we state that the way has now been opened, through the kindness of a friend of the Mission placing a suitable house at disposal at Lancing-on-Sea. Here already a few parties of mothers and children have enjoyed their first sight of the blue sea, and gained fresh life and increased health. During the past fortnight the friends staying at the Home have been able to hold most interesting meetings on the beach, and in the little mission-room attached to the property. The director of the Mission is Mr. William Chorley, 2, Marquess-grove, Canonbury, N.

MISSIONS IN BURMA.

HE annexation of Upper Burma, in 1885, eemed to constitute a clear call for extended issionary effort on behalf of that country, rmerly known as Independent Burma, but ow incorporated a province of our Indian mpire. It is a sparsely populated country; ut, as it is of great extent, it has added several illions of Buddhists and demon worshippers Britain's rule and responsibility.

The Burmese were the ruling race, but there a large population of Shans inhabiting the ateau that is situated to the east of Burma. hey are strict Buddhists; speak a language of eir own, and under the immediate rule of eir own chiefs, who, however, have to acknowdge the British Government. Then there are e Kachins about Bhamo and the hills to the orth, a predatory and warlike people who have ot become Buddhists, and therefore offer better cilities to the Christian missionary; also the hins, on the west, about the Chindwin River, d some other tribes.

Burma is well served in its fine navigable vers by the steamers of the enterprising Irraddy Flotilla Company, and the Burma ate railways are being rapidly pushed forard. Already over 200 miles of new railway ve been constructed and opened for traffic th very encouraging results. Much of the untry is still unexplored or but little known; t, as there is promise both of mineral and ricultural wealth and of a growing trade, the fficulties will doubtless be overcome. Dacoity still prevalent, and requires the utmost gilance to make headway against it, and cify the country. The establishment of order, er so much of misrule, is a matter requiring ne.

The two missionary societies working in wer Burma previous to the annexation ve, of course, entered the upper country. e Society for the Propagation of the Gospel umed its work in Mandalay, which had been spended during Theebaw's reign, and has o established a flourishing medical mission Shwebo. The American Baptist Mission, nded by the famous Dr. Judson, in Lower rma, has commenced work in Mandalay, in amo, and in Sagaing.

The Wesleyan Mission entered Burma in 37, and now occupies Mandalay, Pakokku d Kyanksè. The Burmans are devout Budsts, and it is almost an invariable rule for ry male some time in his life to don the low robe of the monk, though in some cases y for a week or two. The number of regular nks is very large. This makes Buddhism ve a very strong hold of the people. Apart m religion the people are a very merry, erful, easy-going race, naturally intelligent d quick to comprehend, but somehow not people to develop the fine resources of their ntry. The Chinese in some things, and the ives of India in others, take the lead, and re are indeed few departments of trade or erprise in which the Burman leads the way.

The prospects for Christianity are fairly enraging. Buddhists are not quick to accept Gospel, but they are free from caste, which uch a hindrance in India, and they are most rteous and willing to hear the Gospel ached. Street preaching and the circula- of tracts and Scriptures, together with ts from house to house to impress the ms of Christ and expound the truth are at sent the chief means of dealing with the ple. Schools, too, are found useful. Already encouraging number have been baptized. missions in Burma need more support.

W. R. W.

HE ANTI-SLAVERY CONGRESS announced for commencement of August at Lucerne, then put off frivolous pretext, has been again postponed. inal Lavigerie's proposals have met with little pathy on the Continent. Protestants have dised his methods, while adherents of the Romish rch, from whom he expected much, have rendered only slight support.

MORALITY IN LEGISLATION.

(FROM OUR OWN CORRESPONDENT.)

THE International Congress of the British and Continental Federation, which was held at Geneva from Monday to Friday of last week, was in every sense an important gathering. The Federation exists to offer resolute opposition to any law, licence, or regulation, in any country the world over, which countenances, or permits, or makes terms with public immorality; and the fact that last week's Congress was the fifth triennial gathering of its kind proves that the Federation is an old and experienced champion against this form of vice.

The people who assembled at this Congress were many of them strangely significant and suggestive; for example, from Holland the head of the police, whose duty it is to carry out the system of Government licensing of vice (M. Schermbeek), came to publicly denounce that system; and in this he was accompanied and supported by Dr. Swinderen, the chief judge in the Dutch town of Groningen. Then, also, there were pronounced Socialists, Church of England clergymen, Agnostics from France and other places, and every section of English and Scotch Dissenting ministers and church members, all uniting shoulder to shoulder to combat and destroy this one form of legislative iniquity. And what is, perhaps, even more gratifying, was the presence of Mr. D. Naoriji as the acknowledged representative of the native population of India—people who have very little knowledge of Christianity, but are yet keenly sensitive of the immorality of the Cantonments Act as it is worked by the professedly Christian Government of England.

The Federation has a broad basis, as is shown by the fact that duly appointed delegates from branches were sent to the Congress from Great Britain, America, Belgium, Denmark, France, Holland, Sweden, Switzerland, India, Italy, and Russia. M. Emile de Laveleye, the well-known political economist of Liège, presided, and around him were gathered representatives of the wealth, religion, morality, and legislation of the various countries. Professor Stuart, M.P., Mr. H. J. Wilson, M.P., and Mr. Walter McLaren, M.P., were present, and a large number of doctors, and professors in the Universities of the Continent. Others in official capacities took part.

Among the reports of work done by the branches throughout Europe some startling facts were mentioned. Professor Stoukowenkoff, of the University of Kieff, Russia, who is a specialist in the maladies that follow vice, read a paper criticising the Government regulation of vice in Russia, and condemned it as wholly ineffective. Another important paper was read by Professor Chanfleury, who, after administering the regulation system for some years, pronounces it useless, and proposes the substitution of voluntary dispensaries. Dr. Pelizzari, of Pisa, secretary to the Italian Governmental Commission which examined this subject, gave an account of the labours of that Commission, which terminated in the abolition throughout Italy of the regulation of vice and the registration of women who practise it. From Holland, M. Pierson contributed a report, which was one of the most important documents submitted to the Congress. He showed by facts that, as a result of the International Congress of the Federation, which was held at the Hague some years back, both the ladies of Holland, who had previously been quite unaccustomed to public work, and the ministers, who had been quiescent on this subject, had developed the most astonishing activity of organisation, and were contesting the question with the municipal authorities, and doing their utmost to secure a repeal of the system. A midnight mission had also been formed in many large towns, the members of which patroled streets of the lower order at night, and brought moral suasion to bear upon those who were practising or were tempted to practise vice.

Geneva contributed a powerful proof of activity. About a year ago, the ladies of the city resolved to petition the Government to abolish the licensing of houses of accommodation, and in a very short period the enormous number of 21,000 signatures was obtained, or one in five of the entire population. In private conversation a party of these ladies gave a most interesting account of the way the signatures were collected. Ladies of leisure would patrol the streets all day, the petition in one hand, and pen and ink in other, and solicited signatures from the public. In the evening, scores of other workers, who had been engaged all day in other business, came to swell the ranks, and from shop to shop, and house to house, this army of workers gathered in the names of supporters of the agitation. But, notwithstanding the large number of petitioners, the Government have not yet taken action, and it may be that one of the most immediate results of last week's congress will be the presentation of a second petition to the Government, in which case the number of signatures will be greatly enhanced.

The legislative section of the Congress passed resolutions in favour of an International League for suppressing immoral traffic in young women, and for returning to their own country minors who had become immoral.

Mr. W. A. Coote, the Secretary of the National Vigilance Association, 267, Strand, W.C., speaking as a delegate gave an interesting and important résumé of the work of his committee in rendering succour to oppressed young women, and in prosecuting the publishers of obscene literature and pictures. His address created a significant impression, especially on the Genovese.

On Friday night a great public meeting was held in the Hall of the Reformation, which was crowded to excess.

CANADIAN INDIANS.—The Bishop of Rupertsland recently made a lengthened tour amongst several of the principal Indian mission stations in the far North-West of Canada. He visited the C.M.S. stations at Fairford, at Lac Seul, and at Islington. In all these he found the spiritual condition of the converts to be very satisfactory. Their knowledge of Divine things has distinctly advanced, and they seem to have reached a higher level of spiritual life than was perceptible on any of his former visits. At the last-named place, Islington, there resides a very remarkable chief, David Landon. It was this man who risked the loss of his position as chief rather than attend a Government Council on the Sabbath, and who, two years ago, kept up the services during a whole winter, during which the missionary was working in another field. He also organised a Missionary Society amongst his people, sending his young men out, two by two, to preach the Gospel to the heathen beyond him.

BISHOP TAYLOR'S AFRICAN MISSION.—Writing on May 18, from St. Paul de Loanda, to *The African News*, Bishop Taylor says:—"Our people in Angola are generally well, and hard at work. Brother C. M. McLean, who has been healthy and hard at work here for over four years, and his sick wife, who has been here over two years, sailed for New York on the 16th inst. Brother Wm. P. Dodson, a holy young man, also here over four years, and every way reliable, holds the fort in Loanda Station, but needs the assistance of a good man and wife from America. We have to begin at the bottom in a barbarous country like this, and it requires good, patient, holy school teachers. Dodson now preaches in the Portuguese and the native Umbundu languages. He, and others of our faithful men, women, and children at the front, have translated a number of our charming hymns into the Umbundu, and are teaching the heathen to sing the songs of salvation. Our work has suffered here by the abrupt departure of so many of our workers, on account of sickness, but the field is immense and important. We are hoping for recruits of true men and women for Angola from America in July." *The African News* is the organ of Bishop Taylor's self-supporting Missions, and is published by Messrs. Welch & Son, Vineland, New Jersey, U.S.A.

Y.M.C.A. WORK IN EUROPE.

Mons. C. Fermaud, the secretary of the International Y.M.C.A. Committee, whose headquarters are at Geneva, has recently been visiting Great Britain in connection with the British Y.M.C.A. Conference at Dublin. Bright, sympathetic, and consecrated to the Lord's work, speaking five Continental languages fluently, and well advanced in a sixth, M. Fermaud is eminently fitted for the position he fills.

Speaking at a young men's meeting in the Y.M.C.A. at Aldersgate-street, he said that the work on the Continent of Europe is developing. A few years ago there was not one stipendiary secretary set apart for the work; in June last the first Continental General Secretaries' Conference was held, when eight of these officers were present; now there are twenty secretaries whose whole time is devoted to the Association. The Continent is divided into three groups:—Protestant, Roman Catholic, and Greek Church. There are Associations in every country but Greece. In 1878 there were no Associations in Denmark, now there are eighty. In Sweden and Norway there were none a few years ago. Between four and five years ago he visited Sweden. He was introduced to some officers of the army, and, being himself an officer in the Swiss service, he soon found himself *en rapport* with his new friends. Through the instrumentality of his brother-in-law, a clergyman, a meeting was gathered, to which these officers and others were invited; the method of work amongst young men was explained, and an Association was formed on the spot. In the course of two years the work had so developed that the friends at Stockholm suggested that the next International Conference should be held in that city. M. Fermaud visited Stockholm to ascertain if it would be desirable to entertain the proposal. He interviewed the Bishop of Upsala, and enjoyed the honour of an audience of H.M. the King of Sweden on the subject. The proposal found marked favour, and last year the Conference was held in due course with abundant success. It has tended greatly to develop and strengthen the work throughout the Scandinavian countries. M. Fermaud gave an interesting and detailed account of his interview with King Oscar.

Contrasted strongly with the brightness and facility of these negociations was his account of Y.M.C.A. efforts in Spain and Austria, both countries involved in the gross darkness of Popery. In Vienna, his first meeting, in 1885, was proscribed by the police authorities, and when eventually the gathering was sanctioned it was on the condition that all apprentices, all students, and all soldiers should be excluded, and that at this and every subsequent meeting a police officer should be present to take notes.

In Spain there are whole provinces where no Protestant is permitted to live. One morning a milliner who had become a Protestant found that all her employées had deserted her by the commands of the priests. The functionary in Madrid corresponding to the Speaker in the English House of Commons, through fear of the Roman Catholic priests, had refused to lease a residence belonging to him to a Protestant pastor.

In Madrid, notwithstanding, Bible-classes in connection with the Y.M.C.A., are held, educational classes have been established, and social and Gospel meetings are held.

M. Fermaud gave a detailed account of a visit to one of the villages in Andalusia, where he learned that a Protestant church had been formed. He found the few inhabitants were agricultural labourers. One of these while working in a field adjoining the road had purchased a Protestant Bible from a colporteur. When he first took it into his hands he trembled from head to foot, remembering the awful consequences threatened as the result by the priest. He took it home, however, and read it, and received the truth concerning salvation through faith in Christ; he taught his wife and children; he then lent it to a neighbour. This man also became a disciple. The light and blessing spread from one to another, until a little church was formed entirely on Scriptural principles, without any outside aid from pastor or missionary, the two first-named men being appointed elders and teachers; the members, twenty to thirty in number, did not know that it was a Protestant church until they were informed by the first visitor who happened to become acquainted with them in passing through.

M. Fermaud told, amongst other touching little incidents, how at the close of each of their Sunday services a collecting bag was passed round, and out of their extreme poverty every member of the congregation placed some coin in the purse; the object of the collection was the support of a missionary in South Africa!

In conclusion, M. Fermaud gave some encouraging information about work in Italy, in connection with which the second National Y.M.C.A. Conference has just been held in Turin.

TRAINING FOR WORKERS.

In a circular recently issued, Mr. Moody says:—"A foremost demand of our day is that of a training school for Christian workers, where they can learn how to do good work for God, and put their knowledge and skill to the test of doing it. Our colleges and theological seminaries do not wholly meet this want. They turn out leaders, captains of the Lord's host, fitted to plan and lead the campaign; but, hundreds of volunteers and raw recruits have no time nor money for the full course of education, but want to get ready for the humbler, but quite as needful, work of the common private in the ranks.

"Those who have but one talent, as well as those who have ten, must be taught how to use it for the Lord. To help to meet this need, a training school for both men and women will open in Chicago, September 26, and continue without a break the year through. All students who bring certificates of membership in some evangelical church, and of good character, who wish to prepare themselves to be of service, may join the classes without charge, except for board, which will cost from four to six dollars a week.

"Every morning will be spent in study under the best trainers that can be had in this country or over the sea. The afternoons will be spent in visits from house to house; the evenings, in Gospel meetings of various sorts. The main object of this evangelistic 'training school' is to give the best practical instruction in the English Bible, and in all that has to do with mission work of every kind.

"Much attention will be paid to music as a great help in reaching souls. Chicago and the neighbourhood offer a grand field for actual work among the masses of the people, and here workers may put to the proof their willingness and fitness to serve God and souls. Applications by intending students (with the specified certificates and information as to needs and purposes) must be made to Mr. F. G. Ensign, 154, Madison-street, Chicago, U.S.A.

AUSTRALIAN ABORIGINES. — Rev. J. B. Gribble writes to us from Temora, N.S.W., Australia, with reference to the recent correction by Dr. Steel, of Sydney, of his figures estimating the number of surviving aboriginals. On referring to Mr. Gribble's letter, in which the original statement was made, we find that his words were:—"In this great southern land there are about 200,000 Aborigines remaining." Dr. Steel and others have evidently been of the opinion that by "this great southern land" was meant New South Wales, whereas it is clear that Mr. Gribble meant by the words to designate the southern continent of Australia. In that view his statement therefore seems to have been perfectly correct.

Letters to the Editor.

CHAPLAINS AND ARMY SCRIPTURE READERS.

Sir,—In reply to your Southampton correspondent's letter in The Christian of Sept. 6, it appears to me to be absurd to talk of "Church Discipline, or spiritual control," in 1889. Considering the undisguised way in which the law is disobeyed by bishops, and very many others in that section of the Church in England which is at present by law "established," at a time also when humble believers in the Word of God are mourning the modern innovations of man's devising, such as the "Reredos," the millinery and the posturing of the "priest," and the many Popish practices openly adopted, year after year, at home and abroad, in garrison chapels and elsewhere, by chaplains and a multitude of other men like-minded.

(2) As regards the confidence between the Scripture-reader and the chaplain, I remember well one Scripture-reader, in particular, saying to me actually with tears in his eyes, "Let me serve under any Christian officer, or committee of officers, or under the Presbyterian chaplain, but I can't get on with the Episcopal chaplain." And, if asked why there are so few Scripture-readers between Peshawur and Cape Comorin, I unhesitatingly say it is because few men can conscientiously serve under the ordinary Episcopal chaplain.

(3) I fully concur in what a well-known Christian officer not long ago said to me of the Army Scripture Readers' Society—viz., that it is one of compromise; and, with the many I believe that very many of "the chaplains in the army are teaching doctrines contrary to the Word of God, and I also have the painful conviction that too often the chaplain thinks more of his authority and dignity, and the teachings of what he calls "the Church," than God's gift to proud man and eternal life through Christ Jesus the one Saviour. In time (mercifully) past how often have I been sickened by hearing chaplains' utterances of "the teaching of our beloved Church of England"—not of Him who was "God manifest in the flesh."

Droitwich. G. G. A.

"THE SCAPEGOAT."

Dear Sir,—In reference to the article on "The Scapegoat" in The Christian of Sept. 6, permit me to ask a few questions, which some one of your numerous correspondents may be good enough to answer.

First: When it is said in Lev. xvi. 5, "And he shall take of the congregation of the children of Israel two kids of the goats for a sin-offering; and in ver. 7, "And he shall take the two goats and present them before Jehovah at the door of the tabernacle of the congregation"—are not the two goats associated and identified in the one sin-offering?

Second: Is it not stated ver. 10, "But the goat on which the lot fell to be the scapegoat, shall be presented alive before Jehovah, to make an atonement with him"? How is it, then, your correspondent says in reference to this same goat, "could no longer have anything to do with atonement"?

Third: The Authorised Version renders it, "to make an atonement with him," that is, with the second goat; but your correspondent states that this goat "may be viewed...as a type of Satan." In what state, or in what manner is atonement made with Satan?

Fourth: The Revised Version renders ver. 10 thus, "But the goat, on which the lot fell for Azazel, shall be set alive before the Lord, to make atonement for [margin "over"] him." Here Azazel is adopted in the text as a proper name which your correspondent informs us means the devil and Satan. Is, then, atonement made for Satan, and over Satan, and how?

Fifth: Your correspondent states, "Azazel figures here as the prince of the wilderness, for thither the goat was sent to him;" but he says elsewhere "Azazel's goat may be viewed as a type of Satan." How is Satan sent to Satan? See Luke xi. 18.

Yours truly, Thomas Newberry.

Alexandra Villa, Weston-super-Mare.

The first part of an illustrated serial edition of [illegible] Cunningham Geikie's Holy Land and the Bible [illegible] be published on the 26th inst. by *Messrs. Cassell &* [illegible] The designs for the illustrations have been executed [illegible] Mr. Henry A. Harper, of the Palestine Exploration Fund, who has spent several years in the East preparing drawings for the work.

Obituary.

MR. GOODERHAM, TORONTO.

WE hear with deep regret of the sudden death f Mr. Gooderham, of Toronto, Canada. He was ttending a meeting at his "Haven" for fallen omen. In accordance with his custom, he rose to ffer prayer, when he suddenly fell back dead. Mr. ooderham's death is generally deplored as a public ss. He was possessed of great wealth, and most f the religious and philanthropic institutions of he country found in him a generous friend.

MR. HENRY FRANCIS BOWKER.

The mortal remains of this well-known Christian ere laid to rest in Kensal Green Cemetery on Thurs- ay afternoon last week, beside those of his first ife, who died many years since. He had entered pon his eightieth year. During the spring of this ear he had an accident which greatly shook him, nd this is now seen to have been the probable use of later developments of illness. At the me he made light of it, and would hardly take e rest which the circumstances demanded. But, ough he tried to reassure his friends, they could t but regard with anxiety the effect of such a ock upon an octogenarian. Later in the spring the year evidences of internal disorder were anifest, and these were followed by partial ralysis of the throat, so that he was quite unequal any public speaking at the recent Convention. e was taken for a time to the seaside home of his ughter, in Yorkshire, whence, much refreshed, he ent on to Keswick, and thence to the house of his tached friend, Thomas Lancaster, of Amberley, ar Stroud, whither it had been Mr. Bowker's cus- m of late years to resort, and where everything that nerous affection and solicitude could devise was ne for him. He was refreshed in body and spirit this last visit to his old friend; but he had only ined strength for his journey home, and, after a w weeks of increasing debility, the end came on nday week, and he entered, with but little suffer- g, into the joy of his Lord. In our next issue we pe to give a portrait and sketch of the active life our departed friend.

LADY LILIAS SHERBROOKE.

"Immediately He putteth in the sickle, *because* e harvest is ripe."

Thus alone can we reconcile to our minds the ange, unnatural shock that almost staggers th, when a beautiful life, consecrated by early votion to Christ and being spent in his blessed rvice, is cut off in its earliest prime, and

> Death, a backward course doth hold,
> And smites the young and spares the old.

Such a life has just passed away from amongst us, at midnight of September 5 Lady Lilias Sher- ooke heard the heavenly summons, and with peace her heart and peace on her lips, she left the happy me circle, of which she was at once the centre d the crown, and went forth to meet her Lord.

From her earliest childhood she responded to careful Christian training of her devoted mo- er, and her character formed itself on the model her father's, the noble and rarely gifted first rl Cairns, of blessed memory. She was like him face as well as in mind, and his companionship, which she delighted, enriched her thoughts and veloped her talents, for he possessed in a re- rkable degree that quality, often found com- ed with the highest intellect, which can bring eat truths within the grasp, and give lucid expla- ion of difficult problems, to younger or less tructed minds. From him, as well as from her ther, she learnt those clear evangelical and ritually-Protestant principles from which she er wavered.

had known her from her childhood; but it s not until she was in her fifteenth year that personal friendship began between us, which never waned, and which, blessed be God! for eternity. At a roadside station in Scot- d I was detained waiting for a train, and d just begun to beguile the time by reading my New Testament, when I was joined by ias Cairns (detained by the same cause), the y picture of sunny youth—blue eyes, fair hair, eks like roses, and lips all smiles. Seating self beside me, she asked if she might share my reading. Then, when, in response to my ghted welcome, we read together, she showed he reverence of her demeanour, and the look of p interest in her face, that the Word of God indeed precious to her. By its holy precepts was seeking to guide her young life, and its ious promises were even then the treasure of heart.

Whilst still in her girlhood she married the Rev. H. Nevile Sherbrooke, Incumbent of Portman Chapel, well known for his steadfast Christian character and earnest work for his Divine Master, first as an officer in the army, and afterwards as a clergyman in the Church of England. In her new life her character shone with a fresh lustre, for to the brightness and energy of youth she seemed to add, before her time, the wisdom and tenderness of age. She was her husband's right hand, his trusted friend and counsellor, not alone in home matters, but in all the various concerns of the large district of which he was in charge; he found her "ready for every good work," both amongst her richer and her poorer neighbours. She was a wise, tender, and devoted mother, and yet, whilst new duties, new interests, and new ties, rapidly multiplied around her, she continued to cling with as great love as ever to the old ties of father, mother, brothers, and sister.

So the happy, useful, purposeful life went on, year after year adding to her blessedness, and bringing her fresh opportunities of influence throughout an ever-widening circle. Looking back over her daughter's brief life, Lady Cairns wrote thus:—"In so many ways she resembled her beloved father, in his power, his purpose, his faithfulness. As a wife, mother, child, sister, friend, worker, she was always devoted and self-forgetting." During last spring and summer she was more busily occupied than ever. The illnesses of some of her children, and of other beloved ones, gave her much anxiety and unavoidable fatigue. But her spirit and courage always rose with the occasion, and it was impossible to get her to see the need of laying aside any of the work she had undertaken. There was no sign to indicate danger or create alarm, but the seeds of that deadly malady, typhoid fever, had already implanted themselves in her constitution, and, little as it seemed possible, yet her race was almost run.

On August 23 a little daughter was born, to add to the full cup of her parents' happiness in the goodly family of boys and girls springing up around them. Who that reads this will not lift up the heart in prayer for the stricken mourners, and especially for the motherless children, asking of God that the whole family may be reunited in the heavenly home? For a few days the fever was kept in abeyance, but then it took the alarming form of pleuro-pneumonia, and her life was in imminent danger.

At her own request her former doctor at Bournemouth was sent for, to hold a consultation with the doctors in attendance. Doubtless she was fain to live for the sake of her devoted husband, and of all those she loved, and that her new-born child should be spared the sad doom of growing up without ever knowing a mother's sheltering love. She also requested that her family and some of her friends should be summoned. She longed for even one more sight of them, and most of all of their mother. But this was not to be—

> Swift to its close ebbed out life's little day,

and no human skill could avail even to delay that fast ebbing tide. In the midst of her sufferings her one desire was for patience, and her tender Saviour would not let her continue in the furnace. So, watched over by her now desolate husband, she fell asleep in her Saviour's arms, even before her bereaved mother could reach her side for one farewell look or word of love.

But amidst these shades of sorrow we see, as through a vista, the joyful entrance of this sweet saint into the heavenly land—into the presence of the King Eternal. We can almost hear the welcome of her honoured Father to his beloved child. And even those most deeply bereaved as they follow her in thought within the Veil would scarcely wish to recall her, desolate though their home is without her.

> Our beloved have departed,
> While we tarry broken-hearted,
> In the dreary darkened house.
> They have ended life's brief story,
> They have reached the home of glory,
> Over death victorious.

Sept. 10. C. M.

CHINA INLAND MISSION.—We are asked to say that there is immediate need for two or three competent teachers (who must be earnest Christian men) in the China Inland Mission Boys' School, at Chefoo. This school is known as the Chefoo Protestant Collegiate School, and is available for the sons of missionaries and merchants. Its design is to provide in China all the advantages of a high-class classical or commercial education. Application should be made to the Secretary of the China Inland Mission 4 Pyrland-road London, N.

Personalia.

Mr. H. M. Stanley, according to the latest intelligence, is expected to reach the eastern coast of Africa towards the end of October next.

Mr. Thomas Edison, the American inventor, who has recently paid a visit to Paris, has given 10,000 francs for distribution among the poor of the city.

Mr. Spurgeon's health lately has not been at all good, and, fearing a return of his old disorder, he has decided to leave this year for Mentone earlier than he at first intended—probably about the middle of October.

Mr. W. H. Whitehead, the Gospel temperance singing evangelist, of Manchester, will leave England at the end of October, after a farewell visit to London, from October 7 to 14. He expects to open his mission under the auspices of Dr. Cuyler, in Brooklyn, at the beginning of November. He will then proceed, *viâ* Canada, Chicago, &c., to San Francisco. Y.M.C.A. and temperance friends on the Southern Pacific route may address him care of Mr. J. N. Stearns, National Temperance Society, 58, Reade-street, New York.

The German Emperor, in sending his best thanks to the Bible Society for the copy of the Holy Scriptures and the address recently presented to his Majesty, intimates that he has ordered the annual subscription of £25, so long contributed by the Emperor William I. to the Society, in consideration of its work in furnishing the Royal Prussian army with the Scriptures in several tongues, to continue to be paid out of the Imperial Privy Purse as in the past. The Emperor Frederick had just given similar instructions during the short period of his rule.

Mr. J. J. Atkinson.—As our readers are aware, this tried and faithful servant of the Y.M.C.A., who filled the office of secretary at the Islington and Highbury branch for nearly thirty years, has now retired on account of failing health. We are very glad to know that the friends of the work are raising an annuity fund, so that his declining days may be made comfortable. Mr. Geo. Williams has contributed £100 to the fund. Doubtless many who in times past have received benefit from Mr. Atkinson's Christian counsel, and who are now filling responsible positions in different parts of the world, will be glad to join in this tribute of esteem. The hon. sec. of the fund is Mr. G. T. Keele, 81, St. Paul's-road, Highbury, London, N.

AN ALPHABET OF CHARACTER.—Every disciple of Christ should be amiable, benign, cheerful, devout, enduring, faithful, gentle, holy, innocent, just, kind, loving, meek, noble, obliging, pure and peaceful, righteous, spiritual, truthful, useful, virtuous, wise, Xtn (a Christian) indeed, or X (Christ)-like, yielding to God, and zealous to do his will. G. K.

REQUESTS FOR PRAYER.—For blessing on special services, commencing on Sunday next, to be conducted by Mr. James Jones, at the Pontynewdd branch of Mr. T. M. Wintle's Undenominational Christian Mission, Pontymoile, Mon.——For blessing on a special mission at the Gospel Hall, Kingston-on-Thames, conducted by Mr. J. Connor, to Sept. 30.——For blessing on a week's meetings in Wellington Church, Hawick, commencing on Sept. 29, by Rev. G. G. Macmillan, Cabrach.——For blessing on missions to be held by Mr. J. S. Harrison, at Whitechapel, Canonbury, King's Cross, and Bath.——For blessing on a special Gospel mission at Bovey-Tracey, commencing on Sunday next.

THE SOUTH AMERICAN MISSIONARY SOCIETY carries on a large work. It takes the Gospel to the numerous Indian tribes in South America; provides pastoral oversight for many communities of English-speaking people, also for sailors frequenting the harbours; and promotes evangelistic endeavour among the native population, mostly Roman Catholic, speaking Spanish and Portuguese. Rev. R. J. Simpson, secretary, referring to a recent article in our columns on "The Claims of Chili," writes: "We rejoice to find our American cousins working side by side with us in the same great and blessed cause, and we are conscious with them of the immensity of work still to be done. We ask their prayers, as we offer ours for them, that God may bless our joint efforts for the faith of the Gospel of Christ."

THE WALDENSIAN BI-CENTENARY.

THE "glorious return" of the Waldenses, two centuries ago, to the valleys of Piedmont, has been commemorated with great rejoicings. The anniversary was eminently worthy of celebration, and the celebration was nothing less than a tribute of heart-felt praise to God who enabled the exiles, under the heroic leadership of Henri Arnaud, to fight their way back to their native valleys and compel the dukes of Savoy to accord toleration to their evangelical creed and worship.

The commemoration proceedings were well planned to recall the very interesting events of history. The "glorious return" was the return of persecuted Christian men from the inhospitable mountains of exile to the valleys from which, by the tyranny of Rome and her instruments, they had been cruelly banished. Determined to regain their native homes, 800 Waldenses, all who survived of the thousands that had been driven forth, banded themselves together, and, on August 16, 1689, set forth from Prangino, on the Lake of Geneva, to cross the terrible Alps and win back their valleys, or die in attempting to secure them. The celebration included a "rehearsal" of this hazardous journey by a number of brave young men, who, completing their task just at the time of the great victory two centuries ago, arrived on the morning of August 27, at Balsiglia, where a congregation of some three thousand persons, including Christians from many lands, heartily cheered them, and shed tears of joy over the thrilling associations of the day.

Balsiglia lies 5000 feet above the sea, and about 3000 above Perosa. Being the first Waldensian village, it was fitting that the initial celebration should be held there. After prayer by Mr. Turin, of Genoa, Ps. xlvi. ("God is our refuge and strength") was sung, and Matt. v. read. Mr. Geymonat, of Florence, in an eloquent address, contrasted 1689 with 1889. His words of hearty welcome to the many foreigners assembled were very touching. Subsequently he spoke on Ps. cxliv. 15, maintaining that the Waldenses have been, and are, a happy people enjoying the favour of God. After other addresses, Pastor Peyrot, of Augrogna, delivered a speech. In words of living power, he told the story of Waldensian suffering and triumph. The enthusiasm excited was remarkable, affecting even those strangers who could but imperfectly follow the speaker's flowing French. M. Appia, of Paris, Rev. Mr. Clarke, moderator of the Irish Assembly, and Dr. Matthews, secretary of the Pan-Presbyterian Alliance, also spoke, and it was felt that a great occasion had been admirably improved.

On succeeding days many other commemorative meetings were held in various towns and villages, including the inauguration of a Church House and Synod Hall, at Torre Pellice. At this the king of Italy, whose warm sympathy with the loyal Waldenses has been repeatedly shown of late, was represented by the Prefect of Turin.

THE NORTHFIELD STUDENTS' CONFERENCE.—"A British Delegate" sends a sketch of this recent gathering to *The British Weekly*. He says:—"The foreign delegates were much impressed by the zeal and enthusiasm displayed by the American students. If they took back much with them, of this I am sure, that they also gave much, and that we of the British delegates returned from Northfield enriched in many ways by our stay there. Now we are back at our own colleges, and we cannot doubt that the outcome of this Conference will be that our work at home will receive a distinct impetus, and our methods be greatly increased in efficiency. And if, in the coming winter, we enter on our various spheres of service with the zeal and enthusiasm of our American fellow-students, we shall feel that our visit to Northfield has not been unproductive of fruit."

THE PATNA CASE.

SIR,—Considerable feeling has been awakened in many missionary circles in Northern India by what is known as "The Patna Case." A girl of tender years was made over by her mother for pecuniary considerations to a man, to be one of his mistresses. This girl and a woman who was the acknowledged kept mistress of the man, in the middle of October last, left the house of the man with the desire of leaving their evil life, and found refuge with a lady zenana missionary, Miss Abraham. The man and the mother of the girl prosecuted Miss Abraham for detaining the girl for "an unlawful purpose," and alleged that the girl was married to the man. The case was taken up with great earnestness by Mr. Dyer, a gentleman well known in England in connection with the Gospel Purity Association, who was able to prove, on appeal to the High Court, that the magistrate had acted without jurisdiction, and had no legal power to take the girl from Miss Abraham's care and to hand her back to her mother and alleged husband by the section of the Criminal Procedure Code under which the case was brought. The Court of Appeal declined, however, to reverse the order of the magistrate. Hence a great wrong, as most of us believe, has been done, and left, as it appears, without remedy.

There is something very mysterious to us laymen in the action of the Court of Appeal, for the Court refused to hear counsel on the evidence taken by the magistrate, and yet in the judgment the evidence is dealt with at length, and the decision largely based upon it. The magistrate is said not to have had jurisdiction; the evidence he took had, therefore, no legal value; yet, though counsel was refused a hearing on the evidence, the Court, apparently, accepted the evidence as valid. The missionaries, as a body, have not taken action in the matter till recently, as Mr. Dyer was attending to it. Unhappily, as some of us think, Mr. Dyer used very violent language regarding the magistrates and judges, and the authorities generally, which has, I fear, diverted attention from the graver matters concerned, and prejudiced the public mind.

The Calcutta Missionary Conference appointed a sub-committee a few weeks ago to inquire fully into the case. The result is the adoption of a memorial to the Governor-General of India, asking that steps may be taken to remedy the wrong which has been done. The main point insisted on is that, through the mistake of the responsible officer of the Government, there has been a miscarriage of justice, and the Government should take steps to undo the wrong. Kindly publish in your paper the memorial, of which I send you a copy.

Yours faithfully, GEO. KERRY.

Baptist Mission House,
Intally, Calcutta, Aug. 22.

COPY OF THE MEMORIAL.

To His Excellency the Viceroy and Governor-General of India in Council.

THE MEMORIAL OF THE CALCUTTA MISSIONARY CONFERENCE.

RESPECTFULLY SHEWETH,

I. That your memorialists have watched with the deepest interest the progress of what is known as "The Patna Case" in which Miss Abraham, a zenana missionary, residing at Patna, was prosecuted under section 551 of the Criminal Procedure Code for the detention of a girl for an unlawful purpose.

II. The facts of the case your memorialists believe are as follow:—

(1) A girl widow, named Lutchmin, was made over by her mother, Mahtabo, a poor woman, to a man named Radha Kissen, living at Patna, who had at least one woman named Sundari of loose character living in his house as his kept mistress. In the middle of October last Lutchmin and Sundari went to Miss Abraham, who gave them shelter.

(2) Proceedings were commenced against Miss Abraham, in the first place, for abducting Lutchmin; but for some reason or other they were dropped. Radha Kissen then, in conjunction with Mahtabo, instituted proceedings in the Court of the Magistrate of Patna, against Miss Abraham under Section 551 of the Criminal Procedure Code for detaining the girl for an unlawful purpose. It was alleged that the girl was under fourteen years of age, and that she was the married wife of Radha Kissen. It was contended for Miss Abraham that the girl was over fourteen years of age, had not been married to Radha Kissen, and was not unlawfully detained for an unlawful purpose; but that she had left the house and protection of Radha Kissen of her own free will in order to give up the life she was leading. The proceedings ended with the magistrate ordering the girl to be restored, with Radha Kissen's consent, to her mother. Application was made to the magistrate, requesting him to suspend the execution of his order pending an appeal to the High Court. But the magistrate rejected the application.

(3) An appeal against the decision of the magistrate was carried to the High Court, Calcutta, and was heard by Mr. Justice Mitter and Mr. Justice Macpherson who, on March 28, in their judgment declared that the magistrate had no jurisdiction to make the order; but they declined to restore the state of things existing before.

III. It is therefore clear that the magistrate had no jurisdiction in this case under Section 551 of the Criminal Procedure Code, and that the order he made for the delivery of the girl to her mother was *ultra vires*. Indeed Section 551 was intended to *protect female children* from being detained for unlawful purposes, and its application by the magistrate to this case amounted to a declaration that it was unlawful under British rule to instruct a Hindu child in the Christian religion. There was thus not only a miscarriage of justice, but a cruel wrong was done to the girl who, as the result of the magistrate's illegal order, and of his refusal to suspend its execution, was once more, against her will, and by force used in open court, consigned, and if the High Court's view of its powers be accepted, *irremediably consigned*, as your memorialists believe, to a life of infamy.

Your memorialists respectfully submit that the error of the magistrate was not simply an error of law, but an error fraught with most serious moral consequences, which even the highest court in the land is professedly powerless to remedy.

IV. Then as regards the appeal to the High Court your memorialists submit, that while the appeal was being heard, the Court, presided over by Mr. Justice Mitter, ruled that it could not go into the evidence which had been recorded in the Magistrate's Court at Patna, inasmuch as the proceedings were taken without jurisdiction. In consequence of this ruling, the counsel supporting the appeal was precluded from going into the evidence as he otherwise would have done. Notwithstanding this ruling, the judgment of the Court is largely based upon the evidence recorded. The judgment states:—"The magistrate took evidence and found that the girl was under fourteen years of age." "No facts were established which would disentitle the husband or mother to the charge of the girl." "There is ample evidence to support his conclusions." "The magistrate found on ample evidence that there was a marriage." It appears to your memorialists a matter of great regret that the appellant's counsel was prevented from dealing with the evidence by the ruling of the Court when in the judgment so much is made of that evidence; for had opportunity been given, it might have been shown, as indeed the counsel undertook to show, that neither Radha Kissen nor the mother was a proper person to have charge of the girl. It is also important to note that the judgment does not disclose any reason why the honourable judges, after their emphatic ruling in the course of the hearing of the appeal that the evidence could not be looked into, should have at last practically taken a different view and proceeded to judgment without first giving the appellant's counsel the opportunity of commenting on the evidence, which had been refused to him.

V. If the above view is correct your memorialists respectfully submit that the Government whose responsible officer made the fatal mistake of returning a helpless girl forcibly, as your memorialists believe, to a life of shame, may be expected to take all possible measures to undo the wrong which has been done. Your memorialists do not believe that Your Excellency in Council can be indifferent to the misery and degradation of a poor girl who tried to escape from her life of shame, and failed in her effort because of the illegal action of a magistrate who misunderstood the law which he was expected to administer, and made his action apparently irremediable by refusing to suspend the execution of his order pending appeal, when it was clear from the facts before him that no possible harm could have resulted from a temporary suspension of his order.

VI. Your memorialists are gratified to learn from the judgment of the Court of Appeal that Section 551 of the Criminal Procedure Code cannot be used in the future as an instrument for the infliction of lasting ruin on girls who may try to escape from an infamous mode of life; and your memorialists humbly trust and pray that Your Excellency in Council will take such step as may seem right for remedying the great wrong which has been done in the case now brought to the notice of Your Excellency in Council.

And your memorialists will ever pray.

W. MILNE, Chairman.
K. S. MACDONALD,
Secretary to the Calcutta Missionary Conference.

FOLKESTONE.—DEAR SIR,—We find it necessary to ask you to state in your columns that the "Home of Love," conducted by Henry James Allen, no longer exists; that he has left Folkestone, and that no further subscriptions should be sent.—Yours truly, A. J. PALMER.

MARTIN HENRY,
Folkestone. Hon. Sec. Y.M.C.A.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, SEPTEMBER 22.—1 Samuel XIII.

THE chronological difficulty in ver. 1 is variously explained. Dr. Blaikie suggests that two words have probably dropped out of the original text, and reads, "Saul was *forty* years old when he began to reign, and he reigned *thirty*-two years over Israel." Considering that Jonathan was old enough to take an important part in the war, this suggestion is more probable than that of the Revised Version. Adding the seven years of Ishbosheth's reign to that of Saul, we get the (about) forty years of Acts xiii. 21.

Israel's distress (1—7, 19—23).—The Philistines held strongholds in the lands, and their present distress was occasioned by Jonathan's valiant attack upon Geba—only a few miles from Gibeah (3, 4). The vast army of the Philistines (5) terrified the people (6), so that even the presence of their king could not relieve their fear (7). What could an unarmed host (19—22) do against such a multitude? If they did but know it, their very helplessness is their strength. The extremity of man's weakness is ever God's opportunity.

Saul's failure (8—10).—He was on his trial. The seven days' waiting is his time of testing. Active service is easier than quiet waiting, especially when distress seems so great that prompt action is urgently needed. Saul failed, first in not obeying God's command (8, 13); and next, in doing what God had not commanded. To sacrifice was no proper function of the king, and could not atone for his disobedience (xv. 22). At the root of his sin lay his unbelief. "He that believeth shall not make haste." He had not learned to "stand still, and see the salvation of God."

Samuel's reproof (11—14).—Saul is not yet deposed, but the kingdom cannot continue in his family (14). This was a grief to Saul when Jonathan had just proved himself so brave and skilful. See how a man's conduct affects others. As a king, his sin prevented the full triumph of his kingdom; and, as a father, he deprived his son of the prospect of the throne.

MONDAY, SEPTEMBER 23.—1 Samuel XIV.

At the beginning of this chapter the position of the two armies remains the same, The 600 men continue with Saul (xiv. 2; xiii. 15); while of the rest of the Israelites some have gone into the camp of the Philistines (21), and others are still hidden in caves (22). They are full of trembling, and but poorly equipped for the war (xiii. 7, 22). Before this chapter closes, the position of the two armies is changed. The host of the Philistines are seized with trembling and fearfulness (15), and are fleeing terror-stricken from before the victorious Israelites (21—23, 31).

Jonathan's valour (4—23).—It was this, not any act of Saul's, that changed defeat into victory. What could two men do against a garrison, with the whole Philistine army close by? But Jonathan did not reason so. "There is no restraint to the Lord to save by many or by few" (6). Leave the Lord out, and the enterprise was madness; but with Him in his right place it was highest prudence (Josh. xxiii. 10). The sign by which they were to be certified of God's favour (9, 10) was not meaningless. "We will come to you," was a threat of resolution; "Come you to us, was a challenge of fear."—*Bishop Hall.* This valiant attack suggests (1) That if God works with us it matters not how great the odds against us. One man with God on his side is always a majority (Rom. viii. 31). (2) Faith overcomes (1 John v. 4). The lack of this made Saul fearful and helpless. The possession of it gave Jonathan courage to dare, and strength to do.

Saul's foolish curse (24—52).—One remarkable feature about the character of Saul at this time was his increasing regard for the outward forms of religion (3, 18, 19, 24, 35, 37, 44). This is significant and instructive. Regard for the forms increases as the experience of the *power* of religion declines. The fast which he enjoined upon Israel (24) was a sad blunder. It made the victory over the Philistines less complete than it might have been (29—30); involved Jonathan in the guilt of unwittingly violating the oath (27—43); led the people into another sin (32—34); imperilled the life of Jonathan (44); and brought the people into conflict with their king, to his great dishonour (45). Contrast xi. 13 with xiv. 45.

TUESDAY, SEPTEMBER 24.—1 Samuel XV.

The Amalekites were old and cruel enemies of the Israelites, and sentence of extermination had long since been passed upon them (Exod. xvii.).

Note (1) *Saul's sin* (1—9).—The command given to him was a very terrible one (3). But God is righteous, even in his judgments (Gen. xviii. 25). The iniquity of this people was full—the harvest was ripe for the sickle. Israel's future peace and prosperity demanded their extermination. Saul's conduct reminds us that *partial* obedience is disobedience. Moreover, it was evidently not humanity, but *pride* that prompted the sparing of Agag—hence the monument which he set up in Carmel (12). And so, what was intended by God to be a solemn judgment upon a wicked nation, became a mere massacre for the sake of plunder.

(2) *Saul's excuses* (13—23) make his guilt the greater. There was something suspicious in his loud profession made as he met Samuel (13). It was an attempt to quiet an uneasy conscience, and to prevent the reproof which he feared. Sin always leaves some result to testify against the sinner (14). Both his excuses (15, 21) were false (19); and, even if true, were no justification of Saul's conduct. All attempts to excuse sin are foolish and futile.

(3) *Samuel's reproof* (10, 11, 17—23).—Samuel's grief was mingled with anger (11, R.V.); but before attempting to meet Saul he spent the night with God. Such a man is not afraid to reprove kings. His word in ver. 22 was twice quoted by our Lord (Matt. ix. 13; xii. 7), for it contains teaching valuable for all time. Conduct is more than ceremonial. No amount of sacrifice can be an excuse for a disobedient life. Even faith in the atoning sacrifice of Christ is valueless if it does not lead to obedience. And so Saul lost the kingdom (23), through rejecting the word of the Lord. Alas! that so many should be losing a better kingdom through the same sin.

Saul's conduct at the close of the chapter is despicable (24—35). Even his confession of sin is worthless (24).

WEDNESDAY, SEPTEMBER 25.—1 Samuel XVI.

The two events of this chapter are:—

(1) *The anointing of David* (1—13).—Even in Samuel's day Bethlehem had some interesting associations (Gen. xxxv. 19 and Ruth). The birth of David, and still later of David's greater Son, gives it far greater interest to us. The king after God's own heart was found on the hills where the angel host afterwards celebrated the birth of Jesus. The *feast* is probably that referred to by David (xx. 6). Some such reason for his visit was required to save Samuel from the angry and jealous king. *Samuel's mistake* (6) was not unnatural. The best of men can but look on the outward appearance. The heart, not the appearance, is important in God's judgment (7). He finds his most useful servants among those whom men despise (1 Cor. i. 26—29). *David* was not thought worthy of a place at the feast (11). He was only a youth, yet he had been in good training for the kingdom. The work of a shepherd bears remarkable resemblance to that of a king. What the shepherd is to his sheep, that the king is to his flock (Jer. xiii. 20; Ps. lxviii. 70, 71). He who has been a good shepherd, fearing not to risk his life for his flock, will not make a bad king. So does God train us for a higher work by making us faithful in that which is least (Luke xvi. 10).

(2) *David at the Court of Saul* (14—23).—The providence of God begins at once to work towards giving effect to the call of David. His presence at the Court is needed as a further training for the office of king. The three links which bring this about are—the departure of the Spirit of God from Saul, and his consequent fits of madness (14); the skill of David in minstrelsy, by which such mental diseases might be relieved; and the knowledge which one of Saul's servants had of David (18). How mysteriously God works for the accomplishment of his purpose! Saul's condition in these verses is dreadful. The Spirit of God, whom he has so sadly grieved, has left him, and an evil spirit troubles him. Gloomy, fearful, dejected, mad—such he appears at times. Music only relieved temporarily; it could not cure a diseased mind. What a fearful thing it is to trifle with the Spirit of God! The darkest gloom succeeds in those who have rejected the clearest light.

THURSDAY, SEPTEMBER 26.—1 Samuel XVII.

The lessons of this chapter are many and interesting. I. *The unanswered challenge* (1—11).—The armies of the Philistines and the Israelites again confront each other, and are pitched on opposite sides of the valley of Elah (1—3). A challenge to single combat is given by Goliath of Gath, a giant over ten feet in height, of prodigious strength, and heavily armed (4—7). For forty days (16) the taunting challenge is repeated; and from Saul downwards there is not a man in the whole army of Israel willing to accept it. Vaunting "words" make them "dismayed and greatly afraid" (11). Such is the army of Israel when led by a God-forsaken king. Their failure is complete and humiliating.

II. *The challenge accepted* (12—37).—God introduces (1) *an unlikely deliverer*. For David was not thought worthy a place in the army (15). His brethren despised him (28), and they and Saul sought to discourage him (33). These experiences were useful; for, if he had not resolution enough to meet these discouragements, how could he hope to overcome so great an enemy? (2) *God's providence introduces him to the battle.*—Jesse had *his* reason for sending David upon that errand (17, 18); but God had another reason, of which Jesse did not dream. Was it only accident that he came and heard what was probably the last challenge (20, 21) before the two armies closed for deadly conflict? The distress of God's people did not move them to cry to Him, but it moved Him to work mysteriously for their deliverance. (3) *He had the right spirit.*—He noticed in the giant's challenge what others had overlooked. They heard the words: "I defy the armies of Israel" (10); and, as among the Israelites there was no man of equal size and strength, they feared. David heard more. To him the Philistine was defying "the armies of *the living God*" (26, 36). If the armies were powerless, the living God was not. Justly indignant at the dishonour done to God, David was willing to meet the champion in God's name. (4) *He had been in training for such a combat* (34—37).—His victory over the lion and the bear had taught him, *not* his own strength, but the strength of *God.* Much more than the lives of his flock was involved in this conflict; the lesser victory assures him of the greater.

III. *The combat* (38—54).—The armour of Saul was heavy and cumbered him (38, 39). He who fights God's battles must let God choose the weapons to be used. Saul's armour may not share with God the glory of this victory. When David laid it aside he left more room for God to work. His very appearance—with staff, and wallet, and sling—wounded the pride of the Philistine (40—43). The stone is hurled, it enters the giant's brow, and the despised youth has won the victory in the name of God (49—51). It was a representative victory, like that Christ won for his people. It was a victory of *faith.* In the spirit of it the weakest may repeat the act to-day (1 John v. 4, 5).

FRIDAY, SEPTEMBER 27.—1 Samuel XVIII.

David's victory won for him two things—viz., the friendship of Jonathan (1—4); and the jealous hatred of Saul (5—30). The second would have been intolerable, if it had not been for the sustaining power of the first. And perhaps the first would have elated him too much, if it had not been for the influence of the second. Both had their part in the development of his character.

David and Jonathan (1—4).—The world's history gives us no instance of true friendship more beautiful than this. Here it is commenced—all that Jonathan had to give—not only his robe and his weapons (4), but himself (1) was made over to David. See in it an illustration of the wondrous grace of Jesus in entering into friendship with us (John xv. 14, 15). Are not his robe and weapons ours? In the one we appear before God; with the other we are equipped before men.

Saul's jealous hatred (5—30).—This arose from the songs of the women (6—9); and was strengthened by every indication of God's blessing upon David (12, 15, 29). Twice he sought to slay David by his own hand (10, 11); and, this failing, he sought to accomplish his death, while seeming to desire his promotion (17, 25). Note Saul's *fear* of David (11, 12, 15, 29), and David's increasing popularity, in spite of Saul's efforts against him. He fights in vain who fights against the man of God.

SATURDAY, SEPTEMBER 28.—1 Samuel XIX.

Again is David (1) *helped by the friendship of Jonathan* (1—7). True friendship does not spend itself in words. Jonathan has power over Saul, and is willing to use it for David's advantage.

(2) *In danger through Saul's rage* (8—24).—The evil spirit took possession of Saul through jealousy, after David had won another victory over the Philistines (8—10). God delivers him—first,

through his own agility (10); next, through the deception of Michal (12—17), which He uses, but does not therefore justify; and then through Samuel (18—24). The mysterious power which came upon Saul after his anointing (x. 10) was again repeated to him. God has no lack of servants for effecting the deliverance of his people.

International S.S. Lessons.

Sunday Afternoon, September 29.

REVIEW OF THE QUARTER'S LESSONS.

GOLDEN TEXT: "God is the Judge; He putteth down one, and setteth up another" (Ps. lxxv. 7).

THE Golden Text is well and strikingly illustrated in the quarter's lessons. Eli was judge at the beginning of the Book of Samuel; but he was "put down" for the sin of his two sons, and for failing to reprove them (chapters iii. and iv.). But while rejecting one, God was setting up another in the person of Samuel. He, too, failed in appointing his sons (viii. 2—4), and was set aside by the people, who demanded a king. God raised up Saul to be king according to their wish (xii. 13), and would have prospered his kingdom if the condition of blessing had been fulfilled. But he also sadly and utterly failed. Then God chose and anointed David, a man after his own heart (xvi). The subsequent lessons show the gradual decline of Saul, and the steady advance of David. In the closing lesson Saul and his sons are dead, and the way is thus prepared for God to "set up" David in his place. In all this there are solemn lessons as to the way of certain failure and the conditions of true success. Let the scholars learn to aim, not at promotion, but at faithfulness to God in any position, leaving Him to advance them when and as He will.

The prominent persons introduced to us in these lessons are all suggestive. Question the scholars as to Eli—his character, his sin, and sorrowful death; Hophni and Phinehas, who they were, and the circumstances of their death, enforcing the solemn lesson that sin is more terribly judged in those to whom much light is given (Matt. viii. 10—12). *Samuel*—the lesson suggested by his call, his early devotion to God, the influence of this upon his life and character, his power in prayer (a remarkable feature, deserving much study, vii. 8—9; viii. 6; xii. 23; xv. 11; Jer. xv. 1), and his consequent power over men. *Saul*—his promising commencement, his advantages, his early victories, his disobedience and rejection, the departure of the Spirit of God from him, and the evil spirit which afterwards troubled him. No life more terribly illustrates the progress of sin and its terrible consequences. Then *David*—the defects already manifest in his character, yet the confidence in God, and zeal for the glory of God, which gave him all his strength and nobility, and which were the secret of all his success. True godliness is thus exemplified in three different persons—all good but imperfect men. Will the scholars choose to be followers of them, or, with such instances of the evil results of disobedience, will they repeat Saul's sin (xv. 23)?

DRIFT CHILDREN'S MISSION.—We have previously spoken of the excellent work in East London of Mr. Charles Boyer, who was for some years engaged in mission effort among the poor of American cities. During the past few weeks, when hunger has been so sadly prevalent, Mr. Boyer has been collecting large bands of children, and leading them in singing bands to and from places where meals have awaited them. Living at 56, Beaumont-square, Stepney, Mr. Boyer is in the midst of the class upon whose welfare he has set his heart and soul, and, as a result of his endeavours during the past twelve months, many homes have been made happier than formerly by the banishment of strong drink. Mr. Boyer keeps a list of the names and addresses of all the children whom he looks up; and, classifying them as to age, he places them under "captains," by whose help he can call out two thousand juveniles in three hours. Mr. Boyer has been working in various parts of London, and rendering much help to missionaries and others. Among the cripples in the small houses and tenements he has organised a toy exchange system, which works well, and brightens many lives which would otherwise be cheerless and heavy.

MILDMAY OCTOBER CONFERENCE, 1889.

BELOVED CHRISTIAN FRIENDS,—

THE time seems opportune for holding a special Convention concerning God's ancient and beloved people

ISRAEL,

who continue to be the perplexity of the unbeliever, the unanswerable and miraculous proof of the truth of God, a byeword among the nations of the earth, and, alas! neglected and ignored by large sections of the Church of Christ.

But the Jews cannot much longer remain unnoticed. Nations and statesmen who do not take them into account will find their reckonings delusive. The national life of the Jewish people is stirring now as it has not stirred for many centuries; they are conscious of their increasing influence; their wealth and natural abilities are indisputable; they can stand erect and unabashed in all the great capitals of Europe. Whether there is much longing for a return to their own land we need not here stay to inquire. Our concern is with their spiritual condition, which is lamentably low and saddening; and the question for every Christian heart is, how can we help in awakening them from the sleep of unbelief; how press home the truth concerning Jesus of Nazareth as their true Messiah and King.

For this end we need to turn to the inspired record, and review the purpose and promises of Jehovah concerning his chosen nation, his present dealings with them, and his glorious future assured to them. Unless we see clearly in God's light, our plans will miscarry and we shall only be hinderers of his work.

We therefore affectionately invite all lovers of Israel who are within reach of Mildmay to gather with us on October 1, 2, and 3 next, for consideration of the following topics, as well as on Monday, September 30, when we purpose holding preliminary prayer-meetings to seek the Lord's special guidance and blessing on the work of the three days of Conference.

Asking meanwhile much prayer in private and in the family circle on this behalf,

We remain, your companions in the patience of Jesus Christ,

S. A. BLACKWOOD, ALF. R. PENNEFATHER,
JAMES E. MATHIESON, J. HERBERT TRITTON,
HARRY C. NISBET, EDWARD TROTTER.

Conference Hall, Mildmay Park, N.

Programme.

TUESDAY, OCTOBER 1.

Room No. 5, 7 a.m.—Early prayer-meeting, Mr. Robert Paton.

THE PAST.

Large Hall, 11 a.m.—"God's purpose in Israel," as illustrated in history, type, and prophecy, Rev. Adolph Saphir, D.D.; "God's promises to Israel," their nature, security, and guaranteed fulfilment, Rev. H. Lindsay Young. Chairman, Mr. James E. Mathieson.

Large Hall, 3 p.m.—Missionary meeting.—Work of the London Society for the Jews, Rev. J. C. S. Kroenig (Hull); Work of the Church of Scotland, Rev. D. Brown Spence (Constantinople); Work of the Mildmay Mission to the Jews, Rev. John Wilkinson. Chairman, Mr. R. C. Morgan.

Room No. 5, 3 p.m.—Bible reading.—The Saviour and salvation of Israel, Mr. G. H. Pember. Chairman, Dr. William Gauld.

Large Hall, 7 p.m.—"God's purpose in Israel," Rev. E. W. Bullinger, D.D.; "God's promises to Israel," Rev. Wm. Fuller Gooch. Chairman, Rev. D. B. Hankin.

WEDNESDAY, OCTOBER 2.

Room No. 5, 7 a.m.—Early prayer-meeting, Dr. James L. Maxwell.

THE PRESENT.

Large Hall, 11 a.m.—"God's dealings with Israel," between the first and second advents of our Lord, Rev. Donald Fraser, D.D.; "The Church's duty to Israel," between the first and second advents of our Lord, Rev. John Wilkinson. Chairman, Rev. John Edmond, D.D.

Large Hall, 3 p.m.—Missionary meeting.—Work of the British Society for the Jews, Rev. C. A. Schonberger (Vienna); Work of the Free Church of Scotland, Dr. Torrance (Tiberias); Work of the English Presbyterian Church, Dr. Robert Kerr (Morocco). Chairman, Rev. H. Sinclair Paterson, M.D.

Room No. 5, 3 p.m.—Bible reading.—The sinful people and suffering Saviour, Mr. G. H. Pember. Chairman, Dr. Henry Soltau.

Large Hall, 7 p.m.—"God's dealings with Israel," Rev. James Smith; "The Church's duty to Israel," Rev. J. Hood Wilson, D.D. Chairman, Mr. J. Herbert Tritton.

THURSDAY, OCTOBER 3.

Room No. 5, 7 a.m.—Early prayer-meeting, Mr. Benjamin Broomhall.

THE FUTURE.

Large Hall, 11 p.m.—"God's plan realised"—in Israel's restoration and salvation, Mr. G. H. Pember; "God's plan realised"—David's throne re-occupied; the Millennial Kingdom; Israel a blessing to the world, Rev. Canon Fausset, D.D. Chairman, Mr. Harry C. Nisbet.

Large Hall, 3 p.m.—The Lord's Supper, Rev. D. Abraham Herschell. (After united communion.) The Jewish movement in Russia, Hungary, &c., Rev. C. A. Schonberger. Chairman, Rev. Theo. J. Meyer.

Large Hall, 7 p.m.—"God's plan realised," Rev. Henry E. Brooke and Rev. James Neil. Chairman, Rev. J. Hudson Taylor.

READING FOR OUR ARMY.

DEAR SIR,—Your readers are aware of the very liberal offer by Mr. H. L. Hastings of his anti-infidel lectures and publications. I venture to appeal to Christian friends to help me in disseminating these valuable writings throughout the army at home and abroad. When we consider that the army, mustering 210,000 men, is composed entirely of young men, the average age being about 25 and the average service only five years, and that they come into the service imbued with the various opinions of the day, a very large number inclined to infidelity and scepticism, it must be evident that a great influence for good or for evil is exerted by these men one upon another, which will continue when their short service expires. 30,000 men on the average pass out of the army every year.

No writings are more calculated, in my humble opinion, to do good in the army than Mr. Hastings', not only on account of the subject which they treat, but from the style in which they are written; full of downright common sense, they seem to breathe the reasoning of the Apostle, "I speak as to them which have understanding, judge ye what I say." I shall be most grateful and thankful for any help. One common fund will be formed for the purchase of these publications. I trust, through the kindly response to this appeal, that I shall be able to take advantage of Mr. Hastings' liberal offer before October 15, and obtain a very large supply, which I can guarantee shall be most carefully and wisely distributed through the instrumentality of the Army Scripture-readers and other Christian men in the army at home and abroad.

I would ask every donor to encircle his gift with prayer that each publication may be abundantly blessed of God.—Yours very truly,

W. J. EVERED POOLE, Major.

Rockholme, Southampton.

JEWS OF SPITALFIELDS.—Mr. M. S. Bergmann, London City Missionary, holds meetings on Friday and Saturday evenings in the Jewish Mission-hall, 114, Brick-lane. Instruction is given in English reading and writing, which is highly appreciated by many foreigners of the Hebrew race. The rector of Spitalfields, Rev. J. H. Scott, takes a warm interest in the work, and friendly conversations over the Word of God take place at all the meetings.

MONTE CARLO.—Mr. E. C. Newbery, writing on September 12, says:—"More than sixty readers of THE CHRISTIAN, in answer to my letter of March 15, joined in praying for the downfall of the Casino of Monte Carlo. We have believed that God's power is 'mighty to the pulling down of strongholds.' The hour of victory is at hand! We are marching round the Casino, which to-day, on account of the death of the Prince of Monaco, is closed for the first time in twenty-five years! All work is prohibited, and a death-like stillness reigns. When Major Colquhoun and myself left Bordighera we knew nothing of the death of the Prince. We have had a grand day, distributing Testaments, Gospels, and tracts, which were gladly received. The new sovereign of Monte Carlo, Prince Albert, is an enemy to the Casino. The lease runs out in 1892, and the place is doomed. We believe God is now intervening, and that we shall shout our cry of triumph long before that date. We want this 'hell' to be changed into a Garden of Eden, and we ask God to give us this spot for his glory, that it may become a beacon-light for the whole Italian and French Riviera."

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NOTICE TO THE READERS OF "THE CHRISTIAN"

The THIRTY-FIRST SERIES of WEEKLY CASES will commence appearing in the first week of October.

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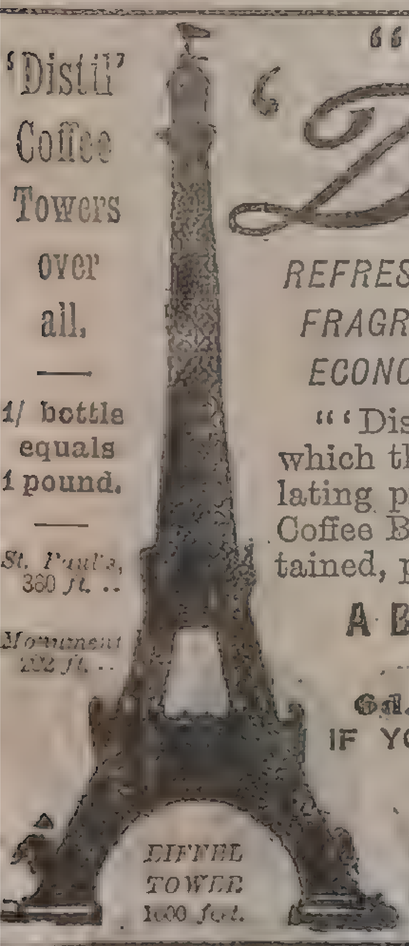
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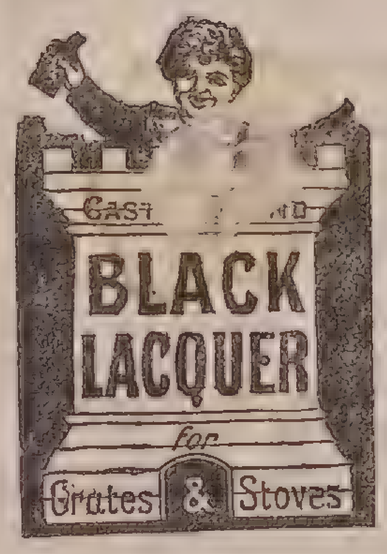
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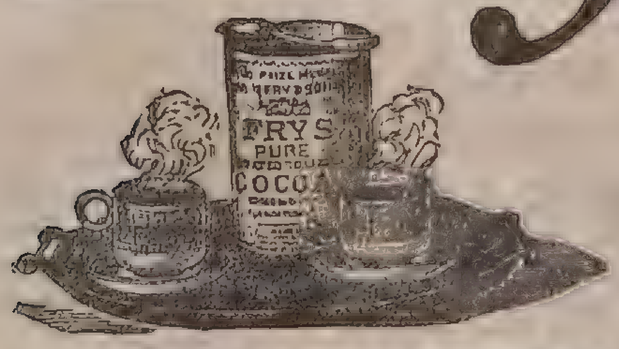
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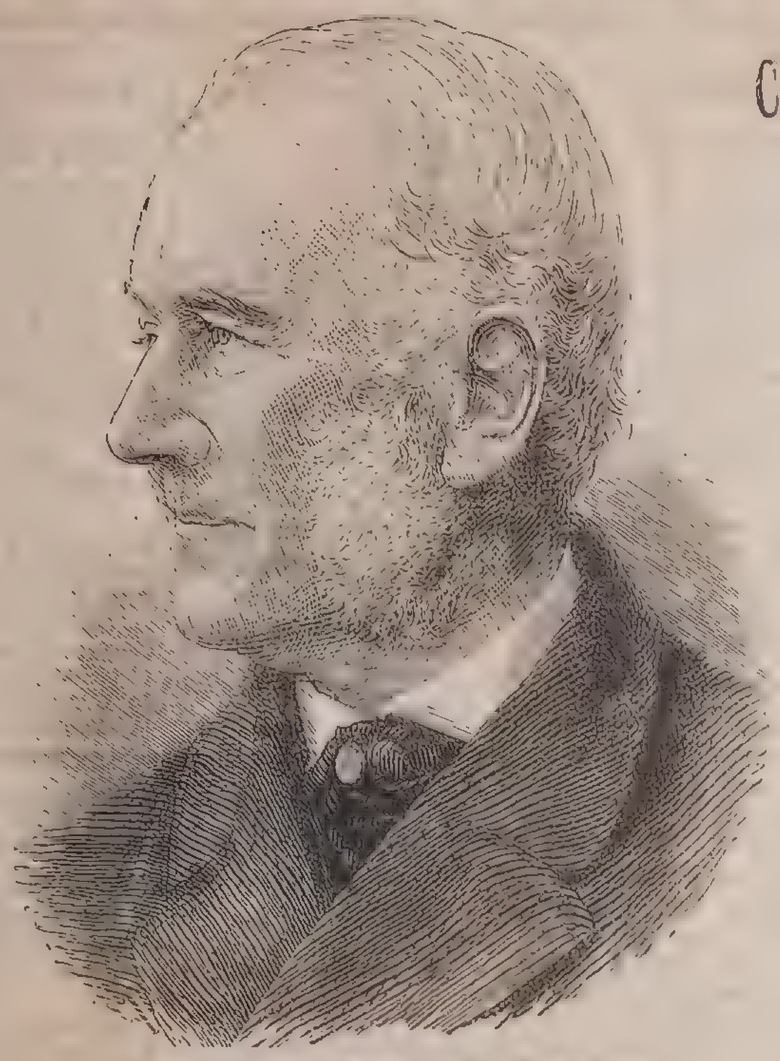
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Workers in Council 24



[The late Mr. H. F. Bowker.]

No. 1026.] FRIDAY, SEPT. 27, 1889.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

LONDON: MORGAN & SCOTT, 12, PATERNOSTER BUILDINGS, E.C.

[ONE PENNY. POST FREE, 1½d.

The Salvation Army.

SELF-DENIAL WEEK.

Thousands of Soldiers and Friends of The Salvation Army are pledging themselves to give up some article of food or clothing, or in some way to deny themselves during the week commencing SEPTEMBER 29, 1889, in order especially to help forward the war without lessening their usual gifts to the cause of Christ.

WILL YOU KINDLY TAKE PART IN THE EFFORT?

The rapid extension of our Work, and the very success with which God favours it, notwithstanding our methods of self-support, and the practice of the severest economies, unavoidably involve a considerably increased expenditure.

Some three years ago it was suggested to our poor people that by denying themselves for one week of something not absolutely necessary, they might assist the war at home and abroad without lessening their ordinary and local gifts. This idea was welcomed and acted upon at the time, and a considerable sum was raised, the example being favourably noticed by the Press, and in some instances imitated by other Christian communities.

We are intending to repeat this effort this year. Our poor people, many of whose lives, humanly speaking, are very hard and cheerless, and whose comforts are very few and small, are going to hunt up some pleasant things which they can relinquish, in order to raise a little money to replenish our empty exchequer, and enable us to carry on the conflict with still greater vigour.

Will you join us in this Self-Denial?

I think the readers of THE CHRISTIAN will discover in the work and extension of the Army a reason for thanksgiving and prayer to our Heavenly Father. There may be some things about its methods not exactly in harmony with their views; but, nevertheless, its bold witnessing for Christ; its determined attack on the powers of evil; its success in saving the worst, the poorest, and the most unfortunate; and its willingness to endure continued suffering and sacrifice, are, I think, beyond controversy, matters for thankfulness and praise to everyone really concerned for the welfare of their generation.

With its existing income the Salvation Army supports over 8000 officers (or paid Evangelists) who hold annually 2,300,000 services in 32 nations and colonies; and all this effort can be multiplied with added means. Since last year there has been an increase of 1610 officers, and 227 organised societies of unpaid active Christians, and the demands for more men and money are continuous and urgent.

Its work is instrumental, in God's hands, in bringing thousands of sinners of all kinds to the Saviour.

Friends may assist by the following different methods:—

1. *By Donations of Money.*
2. *By Collecting;* Cards can be obtained by post from Headquarters.

   If the junior members of a family take these, they can collect the Self-Denial money of the other members.

   Much of the success of the entire scheme will depend on the collection of small sums.
3. By Gifts of Jewellery, clothing, or other articles that can be disposed of, will be gratefully received.
4. *By Circulating Appeals*, which will be sent in any number, post free on application.

Contributions may be forwarded to GENERAL BOOTH, International Headquarters, 101, Queen Victoria Street, London, E.C., and friends can have their Subscriptions applied to any branch of the work, or to the carrying on of the war in any particular country, by making known their wishes.

All Cheques and Postal Orders should be crossed "City Bank."

(*For further particulars see page* 27.)

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from Richmond £1. P.S.—We shall be glad of the flower cuttings.

The Infant Day Nursery. Rations of Food to Hungry Children. Free Ragged Day Schools. Classes for Rough Boys. Children's Services. Band of Hope. Penny Bank. Toy Classes. Young Men's Christian Society. Classes, Meetings, Library, Reading-room, Parlour, for Young Women and Elder Girls. Bible Classes for Men and for Women. Mothers' Meetings. Mission to Inebriate Women. Evangelistic Services. Temperance Meetings. Common Lodging House Services. Room to room Visitation, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

MISS SHARMAN'S HOMES. — A Meeting on behalf of the above will be held at the Mansion House, on Friday, October 4, at 3 p.m. The Right Hon. the Lord Mayor will preside. Rev. Canon J. McConnell Hussey, D.D.; Rev. John McNeill; Rev. D. McEwan, D.D.; Rev. Fleming Williams, Ald. C.C.; R. C. Morgan, Esq., and others will take part.

ORPHAN HOME, WALTHAMSTOW.

The Sale of Work and various useful and fancy articles will be held (D.V.) on

WEDNESDAY AND THURSDAY,

October 9 and 10, at The Home, Eastfield House, Hoe-street, Walthamstow. Open at 3 o'clock each day. Admission free. Gifts of every kind are wanted to furnish the stalls, and will be thankfully received by Mrs. PARSONS, addressed as above.

EAST END DISTRESS.—Rev. J. W. ATKINSON, Claremont, Cawley-road, London, N.E., urgently appeals for Help on behalf of starving families of Dockers. Clothes, and even bedding, in pawn; children crying for bread. Every gift, great or small, promptly acknowledged by above.

BEULAH, 30, Prince's-avenue, Prince's-gate, Liverpool. The Lord has given the above beautiful home in place of the late "Bethshan," 11, Great George-square. Meetings: Tuesday, 7.30 p.m.; Wednesday, 3.0 p.m.; Friday, 3.0 p.m. Persons desirous of rest to body and soul, also such as need light concerning salvation, holiness, and Divine Healing, can be accommodated at the above address.—For particulars apply to Mrs. CROOK.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

Educational.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

BOURNEMOUTH. — Educational Home for the Daughters of Gentlemen. Every advantage for health and education. Terms moderate and inclusive. Highest references.
PRINCIPALS, College House, Suffolk-road.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms. Apply to PRINCIPAL. School re-opened Sept. 18.

GIRLS' SCHOOL, The Gables, Holden-avenue, Woodside-park, N.—Thorough education. Christian influence, and home comforts. Special attention paid to physical culture. Pure bracing air and lovely country. Highest references. The experience of the Principal is specially suited to the requirements of children from India.—For particulars apply to the Principal, Mrs. RAMSAY WILSON.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references, Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.
DELTA, 98, Kensington-park-road, W.

BATH, 33, SION HILL.—Christian Home School for the Daughters of Gentlemen. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers, and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home, with the advantages of a thoroughly good education. Pupils prepared for University and Academy examinations. References kindly permitted to the parents of former and of present pupils.

BRIGHTON.—Home School for Girls, recommended by the Rev. J. B. Figgis. First-class education combined with motherly care and every comfort. Terms moderate.
Mrs. SCOTT, 35, Upper Rock-gardens,

BRIGHTON.—EDUCATION. — Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

HIGHBURY HOUSE SCHOOL, St. Leonards-on Sea. Boys received from 6 to 18 years of age. Three separate departments: juniors, under the care of Ladies; seniors, under a staff of seven resident masters, thoroughly qualified to prepare for commerce, Public Schools, or Universities. Delicate boys and boys from the Colonies receive special care. A carpenter's shop and a chemical laboratory have recently been built on the premises. Autumn term commenced Saturday, September 21. For prospectus, apply to Mrs. DUFF, the Lady Principal.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A., T.C.D. School will re-open, (D.V.), Thursday, September 26.

YOUR BOYS will receive sound education, and thorough Christian training, with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

STANLEY HOUSE, CLIFTONVILLE, MARGATE.

Principal—A. E. COZENS, M.C.P.

A thorough modern education, combined with kind and firm training. Individual attention, especially to delicate or backward pupils. New schoolroom and recreation ground added. Preparation for all exams. Term commenced September 18.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

MADAME ROMAN (widow of a Pastor) and her daughter would receive two young Ladies at 125 francs per month each, including lessons in French. References to Pastors of Valence, and Joseph R. Pim, of Valence.
Avenue de Chabeuil, Valence, Drôme, France.

EXPERIENCED GOVERNESS desires re-engagement in Christian family. High-school system. Thorough English, French (Paris), German, music (late pupil, four certificates), drawing (A.C.P.) water-colours.
DELTA, 17, Old Cavendish-street, W.

EXPERIENCED GOVERNESS requires re-engagement to children under 12. English, French, music, drawing, and good needlework. Willing to take entire charge. Good references.
E., 5, Ingram-street, Huntingdon.

DAILY GOVERNESS.—Young Lady seeks an engagement in the vicinity of Clapton, Enfield, Highbury, or Stoke Newington. Good English, French, Latin, drawing, music. Good testimonials. Fond of children. Four years with last pupils.
K., 29, Fountayne-road, Stoke Newington.

GOVERNESS, aged 20, desires re-engagement as Governess in a family with children under 14. Has certificates for Senior Oxford and South Kensington.—Apply first to
Miss BEWES, Hillside, Plympton.

A SWISS GENTLEMAN who has recently completed his theological studies, wishes to find a situation as Tutor in a family (London or Glasgow preferred), where in exchange for lessons in French he would have a comfortable home and the opportunity of acquiring English. Small salary required.—Mme. Vuilleumier, c/o Mrs. Budd, 4, Park-crescent, Clissold-road, N.

A YOUNG LADY (19) seeks re-engagement as Governess to young children (ages 5 to 12), in Christian school or family.
Y. S., Norfolk House, Devonshire-road, Balham.

A YOUNG LADY, 18 (Dissenter), desires an engagement in School or Christian family, to teach English, French, music, and drawing. Good references.
153, Holmesdale-road, South Norwood.

GOVERNESS-PUPIL wanted immediately.—Miss SCULLARD, Glengarry, Birkdale-park, Southport.

TERMS FOR
ADVERTISEMENTS
"The Christian"
(PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

Not exceeding—	s.	d.
30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

Scale for larger advertisements sent on application.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

TERMS FOR
SUBSCRIPTION
TO
"The Christian"

"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

ENGLISH SUBSCRIPTIONS.

52 weeks.	£	s.	d.
One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

Miss Sarah Robinson, Soldiers' Institute, Portsmouth,

is now completing her Scheme for the benefit of Soldiers, Sailors, their Families, Widows, and Orphans, and the poor of Portsmouth, by the erection of a large Gospel Hall and Coffee Palace (with 170 beds), opposite the Portsmouth Town Railway Station, at a cost of £30,000, including site. This is her fifth, *and last*, House; will be self-supporting; and, like the others, will be vested in Trustees.

Having no family claims and few personal wants, Miss Robinson has always freely spent her own money on these Institutions, besides collecting the needful funds. She is now making a great effort, at the cost of much personal suffering, to obtain help for the new building. After being confined to the house for eight years, she is undertaking a three-months' tour, by road, in an invalid's coach, built for the purpose, intending (D.V.) to travel a thousand miles, and address meetings in fifty towns, after which she will publish a full account of her journey and its results. She travels at her own expense, accompanied by one helper.

DONATIONS ARE EARNESTLY ASKED.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

EDUCATIONAL HOME. — Twelve young Ladies, of good position, received. Highest educational advantages, combined with every home comfort, and individual training and guidance. Recommended by clergymen, parents of pupils, and others. One vacancy.—D. C. L., Lane's Library, Fitzjohn's Parade, Hampstead.

RYDE, ISLE OF WIGHT.—Rosehill Preparatory School.—Principal, Miss BAYNE.—The Rev. W. H. Rednap, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). Reference permitted to resident nobility and gentry, parents of former pupils. Terms 40 guineas per annum, inclusive.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.
W. S. C., 13, Rose-street, Newgate-street, E.C.

BLENHEIM HOUSE, Glastonbury, Somerset.—High-class Ladies' School.—Miss M. CRUSE receives a limited number of Boarders. Efficient governesses and visiting masters. Home comforts. Individual influence and attention. Pupils received from abroad. Kindergarten class for juniors. Terms moderate.

MORAVIAN SCHOOLS, Fairfield, Manchester.—Large premises. Sound education. Manual training. Boarders return on Tuesday, September 17. For prospectus of Ladies' School, apply to Miss KOFLER; of Boys' School to Rev. W. BIRTILL.

BATH.—Avonbank House, Grosvenor. Principals: The Misses BUCKPITT. During the past year certificates have been gained from Cambridge University, College of Preceptors, Trinity College, and Christian Evidence Society. No failures in these examinations. Inclusive fees from 30 guineas. Term commenced September 17.

MOUNT HOUSE, Ryde, Isle of Wight.—High School for Girls, with Preparatory for Boys under 12. Principals, Mr. and Mrs. W. T. GREENUP. Sound education and Christian home. Autumn term begins September 18. Prospectus on application.

BRIGHTON.—INKERMANN HOUSE, Hove.—The Misses ASHBY receive young gentlemen for Board and Preparatory Education, at 3, Lansdowne-road. Constant attention is paid to health, and the pleasures of home are combined with the regulations of school.

KESWICK HOUSE, Dartmouth-row, Blackheath. Principals, Mrs. and Miss HOBBS. The School is conducted on strictly moral and religious principles. High-class education, visiting professors, resident English and foreign governesses. Cheerful home, healthy situation. Terms moderate and inclusive. Highest testimonials.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

REV. G. D. BARTLET, M.A., receives, at his residence in Highgate, ten Pupils (from 9 years) to board and educate for commercial or professional spheres. Able masters, individual attention, and careful Christian training. Highgate is strongly recommended by the medical profession. Fees, from 18 guineas per term.

OXFORD AND CAMBRIDGE LOCAL EXAMS.—Two well-bred Girls can be received on special terms to join classes for either of the above in high-class School. Results this year, twenty-four successes, no failures. Thorough education and training.—EXAMINATION, 42, Craven-hill-gardens, Lancaster-gate, W.

MIDDLE-CLASS SCHOOL for Boarders and Day-scholars. Good opening in healthy country village, two miles from the sea. For particulars, address
C., 2, St. John's-road, Lowestoft, Suffolk.

BACKWARD BOYS, who would be under special care of Principal can be received as Boarders in a private School near London. Terms moderate. Healthy neighbourhood.
St. Augustine's, Wanstead.

EDUCATION.—Two Pupils, about 14, can now be received in a good Ladies' School for the inclusive terms of £30 per annum. Thorough education, with Christian training and home comforts. Preparation for Public Examinations. Good music, French, and drawing.
B. A., 179, South Lambeth-road, London.

TO FILL UNEXPECTED VACANCY, a Gentleman's Son would be received in a well-established Preparatory School at reduced terms.—LADY PRINCIPAL, *Gazette* Office, Weston-super-Mare.

AN ENGLISH UNDERGRADUATE, in delicate health, residing in the North-Western postal district, would be glad to meet with a young Gentleman willing to walk with him a couple of hours daily, and who would be desirous of instruction in Greek (especially Greek Testament), or elementary Hebrew, on terms to be arranged. Strict references required.—By letter only, A. B., Albion Bakery, 354, High-road, Kilburn, N.W.

FRENCH TUTOR seeks appointment in England. Young, but of some experience. Highest recommendations. Reference permitted to M. le Pasteur DAN. COURTOIS, Laon (Aisne, France), who will give further particulars.

September 27, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give a new portrait of the late Earl of Shaftesbury, with some interesting reminiscences of his life.

Mr. and Mrs. Daniel Matthews, of the Maloga Mission to the aborigines of Australia, have arranged a farewell meeting in Exeter Hall, on Thursday, October 3, at 7.30. They will be accompanied by two aboriginal converts, in native costume, who will sing and speak.

The Strangers' Rest in Ratcliff-highway began its present financial year with £60 in hand. We regret to state that it is closing it with more than that amount on the other side. Nothing could be worked more economically, as all the helpers are voluntary and unpaid. The condition of the locality has been greatly improved since the Strangers' Rest and the Welcome Home were established, but it would revert to its former estate were these and other similar agencies withdrawn.

A timely, and we should hope an effective, blow has been struck at the proposal recently made by a Committee of Convocation to found a monastic order of workers, with vows of poverty and celibacy, in connection with the Church of England. A number of well-known members of that Church, both clerical and lay, have expressed, through the pages of *Church and People*, their strong objections to the proposed order. On the basis of their combined protest *The Times* of Tuesday has a trenchant leading article, which it sums up as follows:—

> If the proposed brotherhood involves the revival of monastic or *quasi*-monastic vows, we cannot believe that public feeling and public opinion in this country would readily tolerate it. On the other hand, vows are surely not of the essence of a Christian brotherhood, and, if the belief of the Committee is well founded in the existence of "a reserve force of enthusiasm adequate to any emergency," we should hope that this force could be evoked and turned to good account without an untimely revival of institutions which time has overthrown, and ideas which history has condemned.

Prejudiced utterances about mission work, which are often little better than a caricature of native opinion, have called forth an able article in *The Christian Advocate* of New York. An officer in the U.S. army has affirmed that only menials, who can gain thereby four dollars a month, become converts in China. Dr. Baldwin, whose knowledge of mission work is exceptionally accurate, has replied that if this were so the sum spent, in paying converts, would be more than twice the entire amount spent in every department of labour by all the Protestant missionary societies in China. "What," asks Dr. Baldwin, "would Tiong Dhok, a Chinese merchant in Foochow, who gave ten thousand dollars to an Anglo-Chinese College, think of such a statement?" It is astonishing that sensible persons continue to listen to ill-informed travesties of mission work from men who know little but what is one-sided, of that on which they speak and write.

The paper read by Dr. Oliver before the British Association upon "Our Local Industries in their Social and Pathological Bearings" contains much that is of interest to social reformers. It appears that great danger to health attends the lead-making industry, which claims its victims especially among young women and girls. "No industry on Tyneside sends to our medical charities such human wrecks as lead works do;" it was stated that one hundred and thirty-five cases of lead poisoning had been treated in Newcastle Infirmary in five years. An excellent system of medical inspection prevails at the lead works, and all precautions are taken by the masters, but the high wages tempt the workers, not only to deceive the doctor, but also the employer.

Dr. Oliver drew attention to the evil results of girls in shops being too long on their feet, and of long hours, and confinement in ill-ventilated rooms. He also condemned the wholesale pulling down of old dwellings without providing in their place healthy and easily accessible houses for the labouring population. "How," he asked, "can we expect our working classes to rise to the moral and physical level we desire, unless we are prepared to help them in this direction?" The British Association could not focus its collective wisdom upon better objects than that of amending the deadly conditions under which some of our industries are carried on, nor bring its influence to bear in a more needful direction than in the provision of improved dwellings for the industrial classes.

Before the memories of the British Association meetings at Newcastle pass away, it will be useful to quote the opinion of one of the greatest scientific authorities of the Continent on Darwinism as it bears relation to the origin of man. Professor Virchow has lately affirmed at Vienna that the attempt is increasingly shown to be vain to discover a transitional man, which would establish a connection between man and the ape. Spite of all that modern science has assumed and attempted, any trace of an intermediary link is as far off as ever.

Whatever remains to be done to promote a better understanding between employers and the employed, there can be no doubt that the nation is increasingly bent upon broadening and perfecting the common school education. One of the best sectional meetings of the British Association was devoted to matters relating to the training of mechanics. Technical teaching, science classes for boys, with special regard to their future employments, manual instruction, and the extension of the system of evening classes for these ends, were treated of by very practical papers, and discussions. Northern manufacturers and philanthropists are not merely theorising, but working most effectively in these directions.

At the meeting of the British Medical Association at Leeds recently, a paper was read by Sir James Browne, M.D., on "The Hygienic Use of the Imagination," which we should like to see published for general circulation as being a most valuable contribution to the literature of an important subject. Dr. Browne deals with his subject as a Christian scientist and philosopher should. He admits that the relation between the brain and the mind is "unthinkable," and denounces as a gross error the modern assertions as to mind being simply an exhalation of brain matter. Many persons utterly neglect the discipline of the imagination, though its healthy condition has much to do with the health of the body, and still more with the health of the soul. Not only should the Christian pray that the "chambers of his imagery" (Ezek. viii. 12) may be kept pure, and the meditations of his heart be acceptable in God's sight, but he should watch carefully over his imagination, and exercise it in pure and holy directions.

The Nonconformist and Independent, of last week, has a passage from its correspondent in New South Wales to this effect:—

> It is not a pleasant truth, but it is one, that we are not able to interest young Australia sufficiently in church matters. The theatres and places of amusement are doing a roaring trade on Sunday evenings. Sunday concerts are preferred to the churches. In regard to church guilds, in which Australia is imitating England, it is hard to keep out the Christy Minstrel element, and to make everything tend upward.

We repeat what has been often said in our columns, that if Christ's followers attempt to compete with the world they will inevitably be defeated. There are weapons of warfare that are mighty through God, and any loss of faith in these will prove disastrous in the New World as well as the Old.

There is much misapprehension in regard to the State allowance to the Roman Catholic College of Maynooth, in Ireland, and therefore it may not be out of place to state that when the grant of £26,300 appeared in the annual estimates there was an angry debate each year, led by the late Mr. Newdegate. Sir Robert Peel then made the sum an annual charge upon the Consolidated Fund. At the passing of the Irish Church Disestablishment Act a sum of £372,331 was given "as compensation." Maynooth also received £30,000 for "new buildings." In the face of this it may well be asked, What necessity is there for any more public money to be expended in the same direction? Rome, however, proverbially, is never satisfied.

The recent decision of Mr. Keys, the Dublin magistrate, in regard to a number of roughs who assaulted some evangelists, has given rise to much correspondence in the local papers, and to much indignant protest, but as yet no practical steps have been taken in the matter. It is to be regretted that our friends across the Channel have not moved in the direction of testing the soundness of the judgment. It is a matter of

common notoriety that in regard to noisy bands on the Sabbath day, and to gangs of football players, who annoy the worshippers in more than one place of worship on the Sunday, the police and the bench are only too lenient. The liberty of the subject to preach the Gospel in Ireland, in any place where no public inconvenience is caused, is too precious a right to be swept away at the dictum of one magistrate.

The result of the decision has been to give the roughs an idea that they are masters of the situation. On Sunday week over a thousand of them attacked a few Salvationists and ladies who were singing hymns in the Phœnix Park, and but for the help of the police it is doubtful if the evangelists would have escaped with their lives. In Dublin, as at Whitchurch, the time has come for a clear exposition of the law, and we trust that those who are interested in the preaching of the Gospel will see that it is obtained and acted upon.

A city missionary, working among Jews in Spitalfields, writes to us:—

For many years past it has been customary for a large number of Hebrew Christians to have a special meeting for prayer and meditation on the eve of the Day of Atonement. Allow me to suggest to your readers to set apart not only the eve, but also the Day of Atonement (which will this year be Saturday, October 5), to special prayer on behalf of God's ancient people, so marvellously preserved in all their dispersions.

We would remind our readers that a meeting of unusual and special interest is to be held at St. James's Hall, Piccadilly, on Thursday next, Oct. 3, at 2.30 p.m., when over eighty outgoing missionaries of the Church Missionary Society will be commended to God for work in different parts of the world.

The Roman Catholic "Missionary Annual," which has lately been issued, contains figures to show that the impulse which Leo XIII. has given to missionary work, and also his "wise and firm government of the Church," are contributing largely to the expansion of Romanism. Since 1886, according to these statistics, the increase in Europe has been 118,553; in Asia, 87,113; in America, 486,861; and in Oceania, 142,807. If these statistics are at all accurate, there is food in them for much thoughtful reflection, because it may be taken as an axiom that where the Bible is given its proper position, there Romanism will not spread.

THE RAINY RIVER CHURCHES.

A FEW weeks ago an appeal was made in this paper for help towards building two churches for the Christian Indians, on the banks of Rainy River, N.W. America. Archdeacon Phair thanks those kind friends who responded, and sent him help to the amount of £60, with some articles of jewellery, which are to be sold for the benefit of the churches.

He has now £400 in hand, out of the £500 required, and is encouraged to hope that before leaving in about two weeks for his distant mission, the required amount may be made up. Further communications may be addressed to Archdeacon Phair, care of Church Missionary Society, Salisbury-square, London, E.C.

EASTBOURNE.—With reference to a note in our last issue on the stoppage of out-door preaching here, a correspondent writes to say that services are held on the beach between 11 and 12.30 each morning (Saturdays excepted); also on Sundays at 11, 6, and 8; on Tuesday evenings a short Gospel temperance service is held.

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The Baptist Forward Movement.

On Sunday last a "Forward Movement" in connection with the London Baptist Association was commenced in John-street Chapel, Bedford-row, W.C. The scene of the ministry of Rev. J. Harington Evans and the Hon. and Rev. Baptist Noel, of blessed memory, the chapel is in the midst of a large population, to reach which the present pastor, Rev. J. E. SHEPHARD, has put forth vigorous efforts, with very encouraging results. Many new agencies designed to break through the prevalent religious indifference are about to be organised, and it is hoped soon to have a very comprehensive scheme of evangelisation in full working order.

The inaugural proceedings were cheering in a high degree. There has been much waiting upon God to bless the endeavour, and pastor and people believe their prayers will be abundantly answered. The unusually large attendances at the services on Sunday are looked upon as intimations of coming blessing, such as will not only make a decided spiritual impression upon Holborn, Clerkenwell, and King's Cross, but give impulse to a similar movement throughout the country.

At the morning service Mr. Shephard addressed some kindly and earnest words to the young from Prov. iii. 1, 2: "My son, forget not my law; but let thine heart keep my commandments: for length of days and long life a d peace shall they add to thee." The hymns were definite prayers for a revival of God's work, which was also the burden of the united petitions. In the course of some announcements, the pastor intimated that the lodging-houses and other places in the district are to be tackled; if the people cannot be got to the sanctuary, the Gospel will be taken to their homes; if the message may not be delivered in the houses, then it shall be told in the street outside the people's doors. On Saturdays there will be musical evenings, and special efforts are to be made in the interest of young people.

The sermon was a powerful statement and defence of the proposition—

"FORWARD!" THE CHRISTIAN'S WATCHWORD.

The text was Isa. liv. 2, 3: "Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; for thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited." Taking these words to indicate the destined amplitude of the Church, the preacher brought to view several facts that led up to an obvious conclusion. When the early believers were expelled from the Jewish Temple, and cut off from the synagogue, the separate organisations we know as churches became a necessity. Development and growth have characterised the Church from the first. As necessities have arisen, the Church has gone forth to meet them, and God has set his seal upon what has been done. In proportion as the needs of the times and localities are realised, will she be successful in prosecuting her mission in the world.

Among the instrumentalities God has blessed from the very first is the preaching of his word. All great revivals of religion, and all great aggressive movements in the Church of Christ, have been organised and carried out by the preaching of the Gospel. Not simply by eloquent sermons, however, has the Church been enlarged, but also by the individual efforts of God's believing children, in introducing acquaintances and friends to the worship of God's house, and showing solicitude for their eternal salvation. The preacher said he did not believe God ever ordained a bare and heavy form of religious service. In the old dispensation He ordained the Levites, who were capital singers and good players on musical instruments, and worship was in a Temple which was beautifully furnished. God's house should be no less beautiful than the homes of the worshippers. The service should not make us sad and melancholy, but bright and joyous. To secure these are within the province and power of the Church.

Referring to the movement begun that day, Mr. Shephard expressed a hope that it would touch the whole of the Baptist denomination throughout the country, and extend to the States of America. It is not to be a nine days' wonder, speedily to be eclipsed by something else, but

A PERMANENT EFFORT

to reach the masses who are living in sin and perishing in misery. The extension of the Church will result in the desolate cities being inhabited; so the forward movement has for its object the scattering of darkness in many houses, and the spreading of the light of the Gospel, with its love, joy, peace, and other blessings.

In the afternoon Mr. Shephard gave a "Homely Talk." There was a goodly assemblage of people, some having entered in response to invitations given to them in the streets. The subject was "Forward," and the "talk" was based on the word of God to Moses as found in Exod. xiv. 15: "Speak unto the children of Israel, that they go forward." The meaning of the "Forward movement," was explained in a very satisfactory manner. It is not forward as to doctrine. In regard to doctrine, Mr. Shephard confessed himself old-fashioned, abiding by that which is Apostolic. The movement is forward in relation to Christian life and activity. There has been enough resting, and the time has come when believers should arise and go forward in the discharge of their duties; that each should do his best to seek a higher, and holier, and more completely spiritual life for himself and the people round about. "Forward!" means "forward to better things, and to increased work for God among those who are living in sin and sorrow." By faith in the living Lord, the way will be opened to progress which nothing can hinder, and those who are now the slaves of intemperance and vice will be helped to a better life.

Having spoken of duties in the light of privileges, Mr. Shephard pointed out that "Forward!" is God's order. God is a leader who never errs in his judgment, so the order may be confidently acted upon, no matter what obstacles present themselves. Mr. Shephard seems to have energy equal to the important task he has undertaken. We trust grace and strength will be given to him to continue the work so well begun.

On Monday evening the first of a series of public meetings was held. There was a goodly attendance, a number of members of the Baptist Prayer Union, which is now holding its annual session in London, being among those present. Brethren from a distance evinced an enthusiastic interest in the proceedings, for they expect soon to be themselves engaged in efforts of a like progressive character. The chairman, Rev. J. E. Shephard, having delivered an explanatory address, Rev. Charles Leach spoke at length on work among the masses. His own wide experience, rapidly surveyed, was an inspiration to many present. Rev. Dr. Clifford followed with a stirring appeal to Baptists to support the movement. The question is no longer how to reach the masses, but how to bring the forces of the churches into such immediate application to the needs of the people, as that the Gospel shall be put into their hearts and become an influence in their lives. He urged to a leaving of conventionalism, and to an earnest endeavour to push forward the true work of the Church—the saving of men and women.

The Good Tidings of the Reign of God.

IX.—THE HOLY SPIRIT.

"The Kingdom of God is not meat and drink: but righteousness and peace and joy in the Holy Ghost."—ROM. xiv. 17.

"'That which is born of the Spirit is spirit.' That is, that which is wrought by the Spirit of God is of a spiritual nature, and so suitable to the Kingdom of God."—CRUDEN.

IF, as we have maintained, the Gospel of Jesus Christ is in fact the Good Tidings of the Reign of God; if the only message that would be a Gospel to a world under the tyranny of a liar and murderer who through guile had usurped dominion over it, must be that the rightful King takes his great power and reigns: then we should expect that such Good Tidings would be demonstrated, and its heralds accredited, by power and authority adequate to the occasion. This is found to be the case. The Spirit of holiness and power, who moved upon the waters at the first, is the motive energy of the Gospel of God.

The herald and forerunner, John, who came crying in the wilderness, "The Kingdom of Heaven is at hand," was filled with the Holy Ghost from his mother's womb (Luke i. 15).

Jesus, begotten of the same Spirit, grew in wisdom and stature, until at thirty years of age He was baptized of John, acknowledged by the dove-like Spirit descending and abiding on Him, and thus revealed to John as the Son of God who baptizeth with the Holy Ghost (John i. 33).

Full of the Holy Ghost He was driven by the Spirit into the wilderness to be tempted and tested by the devil, who departed from Him defeated for the first time by Man acting in the power of the Spirit of God. In the power of the Spirit Jesus returned into Galilee, and struck the keynote of his work in the Synagogue at Nazareth with "The Spirit of the Lord is upon Me!" Anointed of God with the Holy Ghost He went about doing good, and healing all that were oppressed of the devil: until by the Eternal Spirit He offered Himself without spot to God. But on the third day the Son of David according to the flesh was declared to be the Son of God with power, according to the Spirit of holiness, by the resurrection from the dead.

After forty days He was taken up, when He had, through the Holy Ghost, given commandments unto the Apostles whom He had chosen, speaking unto them of the things pertaining to the Kingdom of God (Acts i.). These commandments were such as these: "That repentance and remission of sins should be preached in his name among all the nations, beginning at Jerusalem." "All power is given unto Me in heaven and in earth. Go ye therefore, and teach all nations, baptizing them into the name of the Father, and of the Son, and of the Holy Ghost: teaching them to observe all things whatsoever I have commanded you. And, lo, I am with you alway, even unto the end of the age."

When the Apostles asked, "Wilt Thou at this time restore again the kingdom to Israel?" He only answered them by the promise, "Ye shall receive the power of the Holy Ghost coming upon you. And ye shall be witnesses unto Me."

In due time the Spirit was given, and sat upon each of them. For what purpose was He given? That they might be witnesses unto Him, preaching the Good Tidings of the Reign of God. Thus Peter spake freely of the Patriarch David that he was dead and buried, but that God, of the fruit of his loins, had raised up the Christ to sit on David's throne, and had made that same Jesus whom Israel had crucified both Lord and Christ. In his next recorded testimony Peter charged them with having killed the Prince of life, whom God raised from the dead. Again, filled with the Holy Ghost, Peter said, "This is the Stone which was set at nought of you builders, which is become the Head of the corner." And after being examined by the chief priests and elders, they said in their prayer, "The kings of the earth stood up, and the rulers were gathered together against the Lord and against his Christ." And later still—"Him hath God exalted a Prince and Saviour...and we are his witnesses...and so is also the Holy Ghost."

Stephen, full of the Holy Ghost, speaks concerning the Kingdom of God, the words of God, "Heaven is my throne, and earth is my footstool." And looking up steadfastly into heaven, he saw the Son of Man standing on the right hand of God—on the right hand of the Majesty on high.

The active agency of the Spirit in the preaching of the Kingdom of God is conspicuously seen in Philip's interview with the eunuch. The Spirit said to Philip, "Go near, and join thyself to this chariot." And Philip preached unto him Jesus. But preaching Jesus means preaching the Kingdom of God, and Jesus as the King; for earlier in the chapter preaching Christ at Samaria is further explained to be preaching the things concerning the Kingdom of God and the name of Jesus Christ. By this sudden mission of Philip to the desert, the Holy Spirit, seeing Ethiopia, in the person of the treasurer of Queen Candace, stretching out her hands to God, opened to Africa the good tidings of the Kingdom of Heaven.

When Saul was converted, and filled with the Holy Ghost, he confounded the Jews at Damascus, proving that this Jesus is the very Christ—the promised King. When the Roman centurion sent from Cæsar's city to inquire about the Kingdom of God, it was the Spirit who sent Peter to Cornelius at Cæsarea, where, when he had spoken, the Holy Ghost fell on all who heard the word; and thus, as already at Jerusalem and at Samaria, the Pentecostal outpouring of the Spirit was given to the Gentiles, no less than to the Jews and the Samaritans. What was the subject of Peter's discourse in the house of Cornelius? Read carefully Acts x. 34—48. It was things concerning the Kingdom—the Reign—of God, culminating in this: "It is He—the anointed Jesus of Nazareth, son of David—that was ordained of God to be the Judge of the quick and dead." And on Gentiles—representatives of the Roman Government, who believed the Gospel of the Kingdom of God—was poured out the gift of the Holy Ghost. These Romans at Cæsarea, having the Gospel preached to them, seem an anticipation of the closing paragraph of the Acts, from which we learn that "Paul dwelt two whole years in his own hired house [at Rome], and received all that came in unto him, preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him."

We have seen that Peter at Pentecost, under the power of the Holy Ghost, preached that God had raised up Christ to sit on David's throne. The first recorded discourse of Paul, at Antioch in Pisidia, under the power of the same Spirit, is to the same effect: "The promise made unto the fathers God hath fulfilled to us their children, in that He hath raised up Jesus again: as it is also written in the second Psalm, 'Thou art my Son, this day have I begotten Thee... from the dead." And he adds from Isa. lv. 3, "I will give unto you the sure mercies of David." The second Psalm is that wherein the Father says: "I have set my King upon my holy hill of Zion." "The sure mercies of David" are much more than blessings relating to David's earthly throne: they include all such promises as 1 Chron. xvii., and all those in the Messianic Psalms.

We have seen how the Spirit, by Philip, sent the Gospel of the Kingdom into Africa, in the person of the treasurer of Queen Candace. The same Divine Spirit suffered not Paul and Silas to go into Bithynia, but by the vision of the man of Macedonia opened Europe to the Gospel. And that it was the Gospel of the Reign of God that they preached in Philippi is evident by Paul's commanding the evil spirit of divination, in the name of Jesus Christ, to come out of the damsel. Compare Matt. ix. 35, x. 1—8, where the Gospel of the Kingdom is authenticated by healing the sick, cleansing the lepers, raising the dead, and casting out devils.

Passing from the Acts and passing over all the Epistles, we have in the Revelation, which is specially the book of the Kingdom, grace and peace from the Eternal King, and from the seven Spirits which are before his throne, and from Jesus Christ the faithful Witness (when on earth); the First Begotten from the dead (now in resurrection); and the Prince of the kings of the earth (when He comes to reign) (i. 4, 5).

In the vision of Him that sitteth upon the throne John sees seven lamps of fire burning before the throne, which are the seven Spirits of God (iv. 5). All the visions of the Apocalypse are seen by John "in the Spirit." The book of Revelation is the supreme effort of inspiration; in it is gathered and condensed the essence of all the preceding books, as the fruit is the ultimate outcome of the tree; and to Him who is the Root and the Offspring of David the King, and the Bright and Morning Star, the Spirit and the bride say Come.

The Holy Ghost sent down from heaven is the demonstration and power of the Gospel. And the Gospel of which He is the power is the Good Tidings of the Reign of God.

M.

THE LEPER HOSPITAL AT THE CAPE.—In response to the request of a friend, the committee of the Religious Tract Society have sent a donation of interesting reading, pictures, and texts for the walls, in the hope of doing something to cheer the dreary lot of the poor inmates in this hospital, described in *Blackwood's Magazine*.

PASTOR ARCHIBALD BROWN'S work in East London, large as it already is, continues to grow apace. That the needs of the region are great, no one will doubt. Not long ago Mr. T. A. Denny went over a block of buildings in Bow Common, and was as grieved as Mr. Brown himself with the sights and sounds that presented themselves. Hearing subsequently that it was in the market, Mr. Denny bought the block of property and handed the deeds over to Mr. Brown. The houses are now being put in thorough repair, and will in due course be let at a nominal rent to Christian widows and aged couples, whose means are scarcely sufficient to pay the weekly sum which is usually demanded as house rent. It is hoped that a colony of Christian people will exercise a wholesome influence upon the surrounding sin and misery. A mission-hall connected with the Tabernacle is at hand, and efforts put forth in the name of the Lord must in due time bring forth fruit.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

II.—THE INHERITANCE.

1 PETER i. 3, 4.

How little does the wailing infant, over whose cradle glistens the coronet first won by the stout arm of a soldier ancestor, understand of the inheritance to which he has been born. The ancestral home, the far-spread lands, the noble rank, the prestige of an ancient and lofty lineage—all these things are his; but years must pass ere they can be truly realised or appreciated. And how much less do the most saintly and heaven-taught spirits conceive of that inheritance which is ours so soon as we become the children of God through faith in Jesus Christ! See how this fervent Apostle, though he would fain find words to tell us in what its bliss consists, is obliged to content himself with negatives. It is so much easier to say what the inheritance is not, than to set down the elements of its exceeding weight of glory. It were easier far to enumerate all the ills of this mortal life, and to say of each, *This is not there*, than to give an inventory of all that awaits the saints, as one by one they pass through the veil, and find themselves in the land of their choice. But surely, in dealing with the ungodly, it were well not only to dwell on the woes they must incur, but to insist on the glories they must miss unless they bethink themselves and repent. Ah! if only we could speak in glowing terms enough, tinged with the certainty and rapture of our own glad hopes concerning the fair land to which we are going, we should induce many a dweller in the City of Destruction to start with us on pilgrimage. But how can we talk with vivid conviction of that which occupies so small a space in our own inner life.

THE NATURE OF OUR INHERITANCE.—Many and varied descriptions might be given of it. *Salvation*, in its fullest and most perfect form, which is ours in germ, but which waits for its hidden glories of colour and form to be revealed in the summer that is coming (5, 9; Mark xiii. 28). *The City of God*, the vision of which, as its walls and pinnacles rose above the mists of time, allured the patriarchs forward, and made them content to dwell in frail and shifting tents. *Heaven*, with its cloudless light and sweet societies. *Glory*, as we shall see it on the face of our Emmanuel, and as it shall flood our own happy spirits.

But there is a deeper and more comprehensive view than any of these, one which includes them all, as the ocean includes seas, and bays, and straits, which, though known by separate names, are parts of its majestic and all-embracing fulness. In the law of the Jewish priesthood, "the Lord spake unto Aaron, Thou shalt have no inheritance in their land, neither shalt thou have any part among them. I am thy part, and thine inheritance, among the children of Israel" (Num. xviii. 20). It was a very satisfactory arrangement for the pious priest. He could well dispense with the oliveyards and vineyards, the cornfields and homesteads of Palestine, if he might have God to be the strength of his heart, and his portion for ever. And the Psalmist greedily caught at the thought, gladly surrendering all portion in this life, if only he might be satisfied with God (Ps. xvii. 14, 15). "The Lord is the portion of mine inheritance and of my cup: Thou maintainest my lot. The lines are fallen unto me in pleasant places; yea, I have a goodly heritage" (Ps. xvi. 5, 6).

Our inheritance is God Himself.—Not the golden harps. Not the sea of glass mingled with fire. Not rest from pain and immunity from sorrow. Not the blessed society of heaven. From all these, apart from God, we should at last turn away dissatisfied. They are but the accessories and embodiments of something deeper, more inward, and rapturous, the possession of God. Heirs *of God, i.e.*, of all the communicable glories of the Divine nature. The Psalmist expressed the literal truth when he said, "Whom have I in the heaven but Thee?" To know Him, to explore his Being, to live on his fulness, to discover new tracks and continents in the *terra incognita* of Godhead, to see his glory, to be changed into his image—this is "the heritage of the servants of the Lord."

Our inheritance begins here.—As a matter of right all God's nature is ours directly we are born into his family, as a vast tract of country, filled with woods and rivers and ore, belongs to the heir at the moment of birth. But, as a matter of fact, we shall never occupy all, even when eternity is passing over us; the finite can never fully grasp the infinite. Yet, from the first moment of conversion, we may begin to enter on our inheritance. We begin by studying the inspired chart, which maps out that inheritance, and tells us what God is, and what He is prepared to be to us. Next we begin to appropriate and make use of his attributes and properties for daily need. Then we become possessed of the indwelling Spirit of God, who brings his very nature into ours. And so we come to possess God just in proportion as He possesses us. We inherit Him as our portion up to the measure in which He inherits us. "The Lord is my portion, saith my soul." "The Lord's portion is his people."

Up! friends; you are living on a vast estate. Around you on all hands are God's love, and grace, and power, and wisdom, awaiting your use. Set yourselves to know, and then to appropriate and enjoy. There is much ground yet to be possessed. Do not be content to be circumscribed and limited as were the Danes by our great Alfred. Be rather like the early squatters in the Western States, who roll back their fences, taking in evermore of the rich virgin soil, so adding field to field.

But our inheritance can only be perfected hereafter.—It is "reserved in heaven." We tire and faint amid our most rapturous experiences. The body refuses to sustain the weight of glory. The machinery of mortality breaks down beneath the pressure of the loftiest spiritual emotion. "I fell at his feet as dead." "Thou canst not see my face, for no man can see my face and live." And it may be that just as there are qualities in the universe which we cannot perceive because we have only five senses, so there are properties in God which we know not of because our powers of perception are limited. It is therefore quite conceivable that when clothed upon with our house which is from heaven, which will have a great many more windows in it than the earthly house of this tabernacle which is built for stormy weather, there will be sides and aspects of the Divine nature that we know nothing about to-day, but which shall be communicable and communicated to us. Ah, fair inheritance; if earth and heaven, which are but as his vesture, are so lovely, what will He be?

THE QUALITIES OF THIS INHERITANCE.—*Incorruptible, i.e.*, as to its substance. It is not liable to decay. Nature looks her best in the days of early autumn. The golden corn sheaves, the gorgeous tints of the fading branches, the berries of the wild rose and the rowan, the undiminished foliage of the forest trees, the ruddy wealth of the orchard; but amid all, our enjoyment is tinged with sadness, for we know that decay lies beneath, eagerly at work, and that ere long the woodland glade will be strewn with the dying leaves, falling in myriads before the gale, and rotting in drenched heaps. So, too, amid our happiest converse with beloved ones a sad foreboding sometimes invades our hearts, suggesting that it will not last: the artless child must leave the mother's embrace; the brother will choose another confidante than the sister whom he dearly loved. But the knowledge of God, like our treasure in heaven, cannot corrupt, nor can it be stolen from us by any thieving hand. It cannot pass from us, nor we from it. It cannot share the fate of any earthly possession. Nay, when we are stript of all things else, and sit like another Job amid the wreck of former wealth, then we begin as never before to take measure of our eternal treasure; and there arises before us such a conception of the magnificence of our inheritance in God that we cry, "Give what Thou wilt; without Thee I am poor; and with Thee rich; take what Thou wilt away."

Undefiled, i.e., as to its purity.—"All possessions here are defiled and stained with many defects and failings." No marble without its flaw. No flower without its freckle. No fruit without its blight. No face without its blemish. No joy without its taint. No day without its regret. No heart, except one, without sin. The leprosy of human sin has so spread itself throughout the whole creation that, as in Israel of old, garments and houses are alike infected (Lev. xiii., xiv.). And even in the purest earthly friendships, a love which in its inception is innocent and natural too often becomes tainted with jealousy and selfishness, if not pollution.

But to know God is to come into contact with the source of Purity itself. "He that is near Me is near to the fire" is one of the sayings which the Apocrypha puts into the mouth of Christ. A wisp of straw might sooner survive the flame than defilement outlive contact with God. "Neither shall evil dwell with Thee." So far from our heritage becoming defiled, we cannot enjoy it unless we love Purity. The pure in heart alone see God: and the more they see of Him, the more pure they become.

Unfading, i.e., as to its beauty.—Here grows the Amaranth, the flower that fades not. One never tires of what is really beautiful. There is always some fresh expression on a beautiful face, some new witchery of colour on a beautiful landscape. We can easily understand how a great preacher of this century, after some masterly effort, would quiet his mind by taking from his pocket a handful of precious stones which he always carried there; handling them, rolling them to and fro, holding them up to the light, and never tiring of their ever-changing beauty.

There is all this in fellowship with God. To know Him is a fountain of ever fresh delight. He never palls on the satiated appetite. We never feel that there is monotony, sameness, weariness in his love. "All the happiness of this life," said William Law, "is but trying to quench thirst out of golden *empty* cups." But who shall speak thus of the river of God's pleasure, which, as it gratifies the thirst, increases it; which is ever more and better than we could conceive, and which allures us on to deeper and yet deeper draughts, to desires which grow in being satisfied?

OUR TITLE TO THIS INHERITANCE.—"Begotten again." It is not ours by merit; or by conquest; or by natural birth. We may be the children of parents who have passed into the skies, and may yet miss the inheritance of the saints in light. "Except a man be born again, he cannot see the kingdom of God"; so said One who could not err. "If children, then heirs," is the indispensable order.

Nor is it difficult to see why it must be so. The inheritance is spiritual, and it requires spiritual faculties to apprehend and enjoy it. But in such as have not been born again those spiritual faculties are wanting. A blind man may stand amid the fairest landscape unconcerned, because the one organ by which he could enjoy it is wanting. A lunatic may live in a house stored with treasures of art and literature unaffected, because his mind is blank to all its attractions. And the unregenerate man might stand in heaven itself, and miss God, for want of those powers of spiritual perception of which he is deficient. Sin blinds the eye, stops the ear, and hardens the heart. The prime necessity is life, and life can only begin in the new birth.

We cannot possess God unless we love Him. We cannot love Him, unless there is a kinship and reciprocity of nature. But this nature is not ours by the first birth; and if it is to be ours at all, it can only be by the impartation of a new nature and life, which are the gift of God, through his Word (ver. 23).

Hast thou been born again? The certain sign is the faith which receives Christ. "To as many as received Him, to them He gave the right to become sons of God, even to them that believe on his name; which were born of God."

THE LINK BETWEEN OUR PRESENT AND FUTURE.—"A living hope." We already have something of our inheritance, but at the best it is only the earnest—what the half-crown of the labourer in the feeing market is to the year's wage, or the sod of the estate to the broad acres. "Now through a glass darkly"—glimpses soon shadowed; outlines not filled up; dark sayings we cannot interpret.

But the time is coming when we shall know even as we are known, and see face to face; when our communion with God shall be as unfettered as our service; when we shall love Him better, and possess Him more fully. Towards this blessed consummation, as yet reserved, our hope stretches out both her hands; meanwhile, it is an inspiration and stimulus for every moment of our life. It is, indeed, "a living hope."

Hope is said sometimes to die; this never can. Sometimes, though it lingers in the breast, it is inoperative; this is always quick and powerful. "Worldly hopes often mock men; they are not living, but lying and dying ones. We live to bury them. But this hope answers our expectations to the full, and deceives in no way, but far exceeds them."

Its basis is the resurrection of Jesus Christ from the dead.—The man who was once so hard to convince as he ran to the empty tomb, now realises the full meaning of that marvellous fact. Our Brother, Representative, and Lord, not only identified Himself with us in life and death, but has made us one with Himself in the Resurrection, which is also God's seal and Amen to all He said and did; and is, therefore, a Divine corroboration not only of his words, but of all the structure of hope and expectancy which we have built on them.

OUR ASCRIPTION OF PRAISE, with which this paragraph begins, and with which we close, is most befitting: "Blessed be the God and Father of our Lord Jesus Christ."

Who shall compute the full measure of his abundant mercy. Mercy that He gave his Son to die and to rise again! Mercy that He has adopted us to a position which angels might envy, because we are children, therefore heirs! Mercy that He is willing to be the inheritance of such as we are! Mercy that He has given us such strong consolation, and an anchor so sure and steadfast! What multitudinous, infinite, inexpressible mercy. Let us bless Him for it. The Father of Jesus, and our Father in Him. Praise Him! praise Him!

"It is a cold, lifeless thing to speak of spiritual things on mere report, but they that speak of them as their own, and as having some experience of their sweetness, cannot mention them, but their hearts are straight taken with such gladness as they are forced to vent in praises. This is such an inheritance that the very hopes and thoughts of it are able to sweeten the greatest griefs. What, then, shall the full fruition of it be?"

HUNGRY WOMEN AND CHILDREN.

DEAR SIR,—Very early in the history of the recent strike our visitors among the poor recognised the urgent importance of at once providing rations for the women and children. Accordingly we opened our usual breakfast and dinner table to children whose cases were thoroughly known to us, and in addition provided daily one thousand extra hot meals for adults. For weeks we have been quietly, but I trust very effectually, feeding some 2400 women and children every day. We made no public appeal, as we hoped our usual relief fund would suffice for the emergency. But this has long been exhausted, and now, unless special gifts for the purpose are received, the work will be sadly hindered.

Our organisation is very complete, so that no overlapping takes place; and it is a great comfort to know that the half-fed children and weakly women around us are receiving each day one, or, in some special cases, two, really nourishing hot meals. I regret to have to add that, so far as I can form any judgment on the matter, one result of the recent strike must be to greatly accentuate the distress in East London during the coming winter, and much earnest effort will be needed to avert suffering among the poorest.—Yours most truly,

THOS. J. BARNARDO.

18 *to* 26, *Stepney-causeway, London, E.*

HARRINGAY, N.—A useful work has been commenced in this growing district by Rev. W. Frith. Some weeks ago a small iron mission-hall, seating about 160 persons, was opened for evangelistic work. God has greatly blessed the effort, and the building is already proving too small for the numbers attending. A Union Church has been formed on the doctrinal basis of the Evangelical Alliance. It numbers some fifty members, and others are waiting admission. It is proposed to erect an iron church to seat 800 persons.

THE CHRISTIAN GIVING UNION of the Presbyterian Church of England is an attempt to lift giving out of the rut into which it has sunk, that it may become a means of grace, and an act of worship worthy of Him who giveth all. The conditions of membership are: (1) To set apart a proportion of income for religious and charitable purposes; (2) to try to induce others to do the same. No one is asked to pledge himself to any particular amount, it being left to his own conscience to determine whether he will give one tenth, one twentieth, or any other proportion of his income. The amount ought prayerfully to be set apart as the Lord's portion, for religious and charitable objects. Rev. J. S. Rae, of Sunderland, in a circular recently issued, intimates that he will be glad to supply cards of membership and explanatory leaflets to any who may desire them.

SAND BUILDERS.

WHERE the sands of silvery hue
Fringe the ocean's mantle blue,
And the billows crested white,
Flash with myriad sunbeams bright,
Tiny sons of Neptune bold,
Mermaids wee with tresses gold,
Revel 'midst the azure waves,
Seaweed, boulders, shells, and caves;
Till the fast-receding tide
Leaves a playground smooth and wide.
Then these merry elfin bands
Castles build upon the sands.
But beyond yon sunny creek
Smiles the ocean's shining streak;
And ere long its rippling flow
Layeth tower and rampart low.

. . . .

So, beside the boundless sea
Of a vast eternity,
All the tribes of earth's broad lands
Seem but children on the sands;
Moulding unto thought or will
Shrines of labour, art, and skill.
But ere long, with ruthless sweep,
O'er them flows the mighty deep.
Yet upon this treacherous shore,
'Midst the cyclone's fearful roar,
'Midst the wildest hurricanes,
Firm, secure, a Rock remains;
Let your all on Him abide,
Safe beyond destruction's tide.

HARRIET JULIA EVANS.

Tollington Hall Gospel Mission.

THE members of this unsectarian Mission, in Hornsey-road, Holloway, are meeting with much success in the work. During the past two years many have professed to pass from death unto life. In addition to the Sunday services, a large Bible-class for men and women is held during the week, as well as Gospel and temperance meetings. In January last a Gospel Samaritan Mission was instituted; the object is the seeking and saving of the lost, and the relieving of temporal needs. Two sisters labour almost day and night to bless these poor ones. The many happy hearts and homes where, but a short while ago, reigned misery and despair, testify of God's grace and power to save. Mr. Henry Bird has accepted the position of hon. pastor of the Mission.

The lease of the hall expires in March next, and the present building will have to be pulled down. It is greatly desired to erect a new hall, and within a few yards of the present meeting-place there is a vacant plot of ground admirably adapted for the erection of a suitable structure. The ground landlord requires that a building shall be raised to the value of £1000. If any of our readers feel led to help, the superintendent of the Mission, Mr. F. J. Brazier, 56, Seven Sisters'-road, Holloway, will give fuller information. We heartily commend the effort. A very good work is in progress, and its deserves help.

BASEL GERMAN EVANGELICAL MISSIONARY SOCIETY.—The forty-ninth report of work in South-Western India gives details of a large amount of effort. The native church has now 9391 members; this is not including many converts who have, for one reason or another, joined other Christian communities. When the Mission was founded, its sphere was the home of idolatry; now a generation is growing up, under educational and religious privileges. It is hoped that in the near future many of these will come out on the Lord's side, and be added to the Church. The schools of the Mission number 119, with 6191 pupils—two-thirds of them heathen. Evangelistic and medical work are carried on with vigour; and, if the record discloses circumstances of anxiety in some places, it is full of encouragement as to others.

More Leaves from my Notebook.

BY REV. WILLIAM HASLAM, M.A.
Author of "From Death into Life. An Autobiography."

XXVII.—"THAT LADY."

"IT is wonderful! That lady has done me more good than scores of men speakers or preachers either. Who is she?"

"That, sir, is the question which a certain Sultan of Turkey always asked when any remarkable event occurred. He had an idea that a woman was sure to be connected with it somehow."

"Ah, just like Eve," said my friend; "but this one makes an honourable amend. This lady does good—unmitigated good."

I said, "I will tell you something about her if you like, and how she began speaking. It was in a similar manner that a lad said he was converted, that was, partly by himself, and partly by God. When the boy was interrogated as to what he meant, he said, 'I did all the opposition, and God did all the rest.'

"So it was with this lady. She began in early days, more than sixteen years ago, by strongly objecting to women speaking—protesting, disliking, and criticising. As to herself, she was not accustomed even to read aloud, and said that she did not know how. She could sing in a drawing-room, but not without being pressed to do so. She was worth pressing, however, for her voice was very rich and strong.

"In the course of two years she happened to hear Messrs. Moody and Sankey in the north. She did not think much of them, for she had heard better preaching and better singing too; but, for all that, she was greatly struck with the clear articulation of Mr. Sankey's singing. She remarked that she could hear and distinguish every word he sang; he kept the tune, and threw emphasis into it, from the meaning of the words. This was a new idea to her, for she had hitherto been particular about her time and notes, making the words secondary; whereas Mr. Sankey's words were everything, and the tune only an accompaniment.

"When she returned to the south she became interested in a place where hundreds of people were living in almost a heathen state, utterly regardless of every effort that was put forth to do them good. Having received the consent of the vicar and the use of a suitable room, it came to her mind to invite some of these careless and thoughtless people to attend a meeting. There she sang the Gospel to them in clear articulation. As they took an interest in this, she soon persuaded them to join in the choruses of hymns while she sang the verses. Between these she took opportunity to speak directly to those present about the salvation of their souls. At the close of the hour she bid them go home, and come again the following week, bringing others with them. They did so, and in a short time the room in which they assembled was well filled, and continued to be so during a space of five years without a single week being missed. Some scores of souls were saved, and the neighbourhood greatly changed. An iron church was afterwards put up in this place, and the members of the weekly class formed a good nucleus for the congregation of it. Now there is a handsome and flourishing stone church where the work thus simply commenced is being carried on.

"Since that time that lady has gone on speaking wherever she has had place and opportunity, receiving many seals to her ministry, while not a few preachers are content to speak without any such result; too many of them think they have done well when the sermon has been heartily rendered and has given satisfaction."

"Now, sir," said my friend, "I like your interesting and practical description. It seems to me there are hundreds of gifted ladies who are doing nothing, but who might easily begin and go on like that."

"Yes," I said, "I know some who have already taken a leaf out of her book, and many more might well do the same. But they must have courage and energy enough to stand against opposition and discouragement."

My friend laughed and said, "Did the lady in question, then, begin her spiritual career with opposition?" I replied that I did not know her when she was converted. I only became acquainted with her subsequently, at a mission I was holding in her neighbourhood. Then, it appears, without knowing her, or who she was, I gave her one of my tracts, "The Lord's Messenger," little thinking what a messenger she was afterwards to become.

Soon after this, when we were introduced, she manifested her spirit of opposition and criticism, and gave me her mind about missions and mission preachers: it was the most extraordinary proceeding she had ever witnessed in a church or in a pulpit, and so on. The vicar had told me that his congregation would not stand an after-meeting, and that some of them had said that they would walk out of the church if I spoke to them personally.

I repeated this to the congregation from the pulpit, and added: "'Ye fearful saints, fresh courage take.' I promise not to come nearer to you than I am now. Do not run away from the after-meeting."

"The very idea of that!" said the lady. "And just think of your singing a solo in the pulpit, expecting us to join in it, when we had never heard such words or such a tune before: 'I do believe, I will believe, that Jesus died for me.' Then the idea of telling us that we were all saved or unsaved. I never heard of such a thing!"

I saw from the first that this lady had some vitality in her, and I was taken with her frankness. I daresay the strangeness or novelty of a mission service, with its irregularities, as contrasted with the stated and stately formalities of an ordinary service, were sufficient cause to arouse the criticisms in question. Being accustomed to my own work, it had not occurred to me how uncouth my manner might appear before such proper people.

The alleged strangeness, however, wore off in time, and the lady became as much at home in the deep sea fishing work as she had been in the sylvan glades of quiet pastoral teaching. Her career has been one of success and blessing, and her example very catching and easy to be followed—all the more so for the common-sense and reality of her words.

Two well-educated young ladies took her meeting for several weeks, and then became so interested in the kind of work that they also began. They obtained the use of a schoolroom in their own parish, and opened it for the benefit of outside people who went nowhere. These were quickly attracted to the meeting; for, besides the kindness of these ladies towards the people, they sent down their harp from the drawing-room to accompany the singing.

One evening, as I was going by invitation to give an address in that place, an enthusiastic passer-by, not knowing me, hustled me along, saying, "Come on, the harp's up to-night!"

"Indeed," I said to my friend, "the Lord is using women in a marvellous way in these days. They often have far more influence with rough and unmanageable people than we men have."

"Sir," said the gentleman, "I wish you much joy in your exemplary disciple."

"Thank you," I replied, "I have much joy in the same."

"Pray, sir," he said, "and have you set other ladies going like this?"

"Yes," I answered, "thank God, I have been enabled to do so. Many scores it has been my privilege to help forward in the path of usefulness during the last forty years, for the glory of God and the good of many souls."

WEST CENTRAL MISSION.

THE scattered forces of Christ's army throughout our great City are returning to their posts, and resuming aggressive work among its masses for God and man. The work of our Wesleyan friends in West London did not entirely cease during the holidays, but several branches of the work were dropped for a time. The resumption of the Friday evening meetings in Princes Hall, Piccadilly, last week, may be said to mark the fresh start of the winter's work. There was a very fair attendance, and the exercises of the evening were most profitable and stimulating. Rev. H. Price Hughes presided, and gave the address.

Some preliminary announcements by Mr. JOSIAH NIX may be noted. He told of the "Goose Club" that is now an interesting item in the machinery of Wardour Hall, Soho. This club not only makes provision for the supply of creature comforts to the poor at the Christmas season, but helps to keep the people outside the blighting influences of the ginshop. Mr. Nix hopes to have a membership of at least 500 this year, and he is anxious that other friends may take a practical interest in the doings of the club. Then he purposes having harvest festivals, at Wardour Hall on October 6 and at Cleveland Hall October 13. For these occasions he covets the possession of about three tons of vegetables. So if any of our country readers have been blessed with good crops, they can send a thank-offering in the shape of a sack of potatoes or other cereals to Mr. Nix, at Wardour Hall, Little Chapel-street, Soho.

On these Friday evenings, Mr. HUGHES will lead his hearers this winter in an unconventional study of the Acts of the Apostles. In opening the subject last week, he said we should all be anxious to be continually adding chapters to that record. To this end he would consider the methods and the triumphs of the early disciples. Luke wrote this treatise apparently for the special benefit of Theophilus; he little thought what was to be the outcome of it. In this we see the value of seeking the salvation and the culture of a single soul. We read here of what Jesus "began to do and to teach." It is not enough for a Christian that he should live Christ; he must witness for Him; he must be a teacher as well as a doer. Throughout Roman Catholic Europe the symbol of Christianity is the crucifix, but at Pentecost the symbol of the faith was the tongue of fire. Jesus *began* the work, and it is left to his followers, in all ages, to continue and to complete it. Our work is the very same work as Christ began—that of turning this world, which is now a veritable hell, into a paradise. Every man and woman must wait on God to know what special part of the work he is fitted for. If we are willing to put ourselves in God's hands, He will empower us and endow us with the needed gifts and graces. In closing his brief talk, Mr. Hughes said they would need a special baptism of the Spirit for the work of a fourteen days' continuous mission which they proposed to hold in Princes Hall in November. Before that they hoped to visit every house in the neighbourhood, and invite the people to these meetings.

The anniversary of the West Central Mission will take place in St. James's Hall on the last Friday in October. The first number of the new monthly penny magazine *Advance*, which is to record in detail the doings and plans of the West Central work, is issued this week.

THE SOCIAL PURITY ALLIANCE makes an earnest appeal to the public on behalf of its funds. Its work is mainly of an educational character. It seeks especially to get hold of young men and encourage them to work and fight for purity; also to enlighten parents, and encourage them to watch over their children, and at the proper time to warn and and arm them against the temptations which are sure to come sooner or later. The secretary of the Alliance is Mr. C. P. Edwards, 7, Victoria-street, Westminster, S.W.

For the Young.

CAUGHT IN A SHOWER.

THE following brief and true account of a remarkable incident in the life history of an Englishman, who, with his family, resided in Brussels during the first quarter of the present century, is abridged from the full narrative in *The Sunday at Home*:—

On a certain day Edward Hammond and his wife, a God-fearing, Bible-reading couple, sat at their table, the Scriptures open before them, conversing upon the sad fact that the business of tailoring, in which the husband was engaged, had proved insufficient to afford them support and to pay their rent, and that in a very few days they would be constrained to acquiesce in the demand of their landlord to yield possession of the building. The almost despairing words of Edward were interrupted by the entrance of two fine little boys of eight and six years, who, in a breath, cried out to their father and mother for permission to go out with the maid. It appeared that the Emperor of Russia was in the city, on a visit to the King of the Belgians, and certain public festivities were in progress in honour of the notable event.

The children having received the permit they craved, Edward, after more conversation with his hopeful wife, rose and walked towards the door that led from the parlour to the shop, saying as he did so:—"You are right, Mary. Your faith rebukes my unbelief. I will try to learn from you, and trust Him; and at least I know that whatever happens He will not forsake us."

Edward was the son of an English clergyman, who dying early, the education of the young man was summarily put a stop to; and that he might not be a charge on his brothers and sisters, but rather that he might aid in their support, he had engaged in a calling which at the outset was by no means congenial to his tastes. His business in Brussels, at first successful, had of late fallen away very much; and, although he was one who had been extremely kind to his assistants and workpeople, and had been a ready helper to the poor, he now knew of no one to whom, in his extremity, he could turn for assistance.

Upon the day in question, the assistants having been given a holiday, Edward occupied the time, alone in his shop, looking over his account books. While engaged in this manner, a tall officer in grey military undress entered the shop. Rain was falling, and he asked permission to remain under shelter until it ceased. Edward assured him that he was welcome, and was about returning to his interrupted occupation, when the stranger, who seemed inclined to converse, began talking of the attractions of the city, and then of the rain, which he trusted would not injure the crops. "A little sunshine," he continued, "will do a great deal of good after this rain."

"Yes, with the blessing of God," said Edward.

At this remark the stranger gave evidence of interest, and manifested his approval of the sentiment by responding, "We sow and reap, but God giveth the increase." In the land of his self-exile, grateful to Edward's ears were the Scripture words. They established a bond between the two so casually thrown together, and, after that, talk flowed so freely that, when the shower was over, both forgot to notice the fact. Edward saying that he was an Englishman, his visitor answered that he had been in England, and went on to speak of the country and the people with interest and admiration, dwelling with peculiar pleasure upon the profitable intercourse he had enjoyed while in London with members of the Society of Friends.

Then the stranger questioned Edward upon the length and circumstances of his residence in Brussels, its advantages and disadvantages, and did not rest until he had heard all about the difficulties under which Edward laboured, who his landlord was, where he lived, and so on. Rising finally, the stranger feelingly referred to some labour of pity and love that had come under his notice while in London, and concluded with the expression of his belief that God who pitieth the sparrows would not forget the Christian man who trusted in Him. With thanks for the shelter, and a pleasant glance of farewell, the stranger left the shop; while Edward, going back to his books, felt greatly cheered through the words of sympathy that he had heard, the attentive listening to his troubles, and the evident sharing of his faith in the Unseen.

Nevertheless, five anxious, sorrowful days for Edward and his wife wore slowly by, until the morning dawned on which the former must tell his landlord that he was a ruined man, and prepare to quit the house that for ten years had been his home. Again husband and wife sat at the table, the meal almost untouched, discoursing sadly of the future. Though not prepared to believe that their God had forsaken them, yet hope, with Edward especially, had well nigh vanished. In this hour of gloom, their boy Willie rushed in, flushed and breathless, with a parcel in his hand.

"Oh! mother, father," he cried, "such a strange thing has happened. A gentleman—an officer—has been in the shop asking for father."

"Nothing so strange in that, my son."

"Not in an officer asking for father, of course. But this was such an officer. He wore a splendid green coat all covered with gold, and a sword with gold on the hilt. He leaped from his horse, and a servant who rode after him took the bridle; then he came into the shop and asked for Monsieur Hammond. Jacquard bowed down to the ground and said he would call you. The officer said, 'Do so, for I have a packet to give him, and it is of importance.' Then I spoke to him and told him I was your eldest son, and that he might trust it to me, and I would give it to you right safely; I often did your messages for you. 'Then give him this,' said he, 'and say to him these words: From his Imperial Majesty, the Emperor of Russia.'"

Edward persisted that it must be all a mistake, but his wife, pointing to the address, his own name on the packet, in much bewilderment he broke the numerous seals, and found within the parchment title-deeds which conveyed to him the house from its late owner. An accompanying slip of paper contained these words: "In remembrance of him to whom you gave shelter from the rain last Wednesday." Edward then narrated—what he had not done before—the incident of the stranger's call. With deeply thankful hearts their morning meal was finished, while lips of gratitude and praise uttered those words of the Psalmist: "I love the Lord because He hath heard the voice of my supplications. Because He hath inclined his ear unto me, therefore will I call upon Him as long as I live."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Sept. 29, Jer. xxiii. 1—8; Mon., Sept. 30, Jer. xxiii. 23—32; Tues., Oct. 1, Ps. lxxviii. 1—16; Wed., Oct. 2, Ps. lxxviii. 17—33; Thurs., Oct. 3, Ps. lxxviii. 34—54; Fri., Oct. 4, Ps. lxxviii. 55—72; Sat., Oct. 5, Ps. lxxix. 1—13.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. C. H. Nash, B.A., Athenæum, Derby, Sept. 26—27. Mr. Henry Hutchinson, St. Paul's Parochial Hall, Ferndale-road, Brixton, Sept. 29 to Oct. 7, at 7; Northampton Temperance Hall (with Mr. James S. Tyler), Oct. 9—18; Liverpool, Oct. 14; Manchester, Oct. 15. Mr. Alfred Armitage, Yeovil, Sept. 22—27; Carlisle, Oct. 3—11; Newcastle, Oct. 12—19. Mr. H. W. Pewtress, Baptist Church, Shooter's Hill-road, Blackheath, Oct. 20—25, 7 p.m. Two meetings for reports of seaside services, Princes Hall, Piccadilly, Oct. 8, 3 and 6.30 p.m., with addresses by various workers.

A CHINESE PROCLAMATION.

THE Governor of Ningpo has issued the following curious proclamation to the agriculturists of his district, enjoining them not to kill certain of the smaller animals:—

"Frogs are produced in the middle of your fields; although they are little things, they are small human beings in form. They cherish a life-long attachment to their natal soil, and at night they melodiously sing in concert with clear voices. Moreover, they protect your crops by eating locusts, thus deserving the gratitude of the people. Why go after dark with lanterns, scheming to capture the harmless and useful things? Although they may be nice flavouring for your rice, it is heartless to slay them. Henceforward it is forbidden to buy or sell them, and those who do so will be severely punished. Sparrows, again, sing at their season sweetly in the trees. They are not like wolves, tigers, or leopards, which may take to injuring men when they grow large. Why go out with nets to catch them all from the hills and woods? Know that for the strong to slay the feeble for food is the way of wild beasts and rapacious birds. Resist the lust of your mouths and bellies for savoury meats, and thus act in unison with heaven, which loves to preserve life. Both these sorts of creatures you are forbidden to catch from henceforth. Do not flatter yourselves that after this warning the punishment for disobedience will be mild."

THROUGH THE VILLAGES.

WRITING recently to a friend, Mr. John M. McAuliffe, director of the Wayside Village Mission, thus describes the work during the summer:—"Our Bible-carriage has, in some eighty days of very real work in the counties of Kent and Sussex, visited forty-two villages, not including many lonely hamlets. This means visiting every house, from the hall and parsonage to the lonely wayside cottage. The preaching and visitation have been done by two missionaries, with the assistance of myself and a gentleman friend who devotes much time and substance to the Redeemer's kingdom.

"During the entire period 150 meetings were held, at which there was an average attendance of fully 200 persons. Thus we were able to speak of God's salvation to over 30,000 village folk. Moreover, children's meetings have been held, and I have received quite a pile of letters containing answers to Bible questions. Large numbers of cheap Bibles and many thousands of Gospel tracts and cards have been sold; also some 16,000 four-page tracts have been given away. Many souls have been dealt with, everything being made subservient to the work of winning souls. My own personal expenses and those of my gentleman friend are met by private means; but the expenses of the two missionaries, with horse, &c., and outlay on books or tracts given away or sold at reduced prices, amount to £85.

"The three giants we meet in our village work are: (1) The stolid indifference of the people; this by God's grace we are often able to overcome. (2) Hyper-Calvinism held in a fatalistic spirit. (3) Ritualism. Do not underrate this last. It is a hundred-fold stronger than most people think. My work is to preach the Gospel, not to defend Protestant principles. This latter I most surely do in preaching Christ crucified. But in taking the Gospel to those places, I am but too plainly convinced that Protestant principles and Protestant truth are undermined to an extent little dreamt of. The great enemy to the Gospel to-day in the villages is sacerdotal practices and teaching."

The work is very interesting indeed. In addition to discharging the responsibilities of director, Mr. McAuliffe is engaged in hearty effort in and about Tunbridge Wells, where he resides.

ENGLISHMEN IN INDIA.

THE Anglo-Indian Evangelisation Society exists for the spiritual benefit of Europeans, Eurasians, and English-speaking natives of India. The eighteenth annual report tells of operations which amply justify the existence of the special agency, and indicates needs which constitute an eloquent appeal for largely increased activity. Only, however, in proportion as support is accorded, can the Society send workers forth into the field.

It is grievous to read of the religious destitution in which many Englishmen live in India. Doubtless, in not a few cases, the love of darkness rather than light explains the sad spiritual condition. Yet there are a large number who are distinctly unable to secure ministrations which they are conscious of needing, and greatly desire to enjoy. Not only are the Europeans in India in the midst of heathenism, but they are bringing up families without the blessing of Christian influences. A long chapter might be written of opposition from Romish and semi-Romish quarters. Rev. G. W. Oxborough, who is now in Assam, tells of a service on a ferry steamer, and says, "It was something new to the natives to see us singing, praying, and preaching, on the deck of the ferry-boat on the Ganges, and the skipper on his knees pleading with God to save the souls of his men." Rev. H. Rylands Brown, whose work is chiefly among the tea planters, writes of a visit to Pubna:—Early on Sabbath morning I spoke to a crowded meeting of English-speaking Babus in the Town Hall; subject, 'The Influence of the Bible on Character.' This meeting has been followed by nearly thirty applications for Bibles, which I am enabled to circulate by the Society for the Free Distribution of the Scriptures. In the evening, service was held in the house of our host, attended by all the Europeans in the station, and the civil surgeon and his wife, who are Bengali Christians."

Rev. Dr. A. G. Fraser, who has rendered important voluntary service to the Society, heartily approves of the projected plan of sending young men out to India for a limited period, to evangelise before entering upon their life-work as ministers or missionaries. He asks:—"Will this plan be carried out into action, or only talked about? The Society ought to have fifty such agents in India to-day ... Your Society must remove this deplorable destitution, or it will continue to the eternal loss of myriads of souls." We advise friends of the work of this excellent Society to secure copies of the report from the general secretary, Rev. John Fordyce, "Simla," 124, Kensington Park-road, Notting-hill, London, W.

THE CONSUMPTION OF TOBACCO.—Official statistics, says the Monthly Letter of the Anti-Narcotic League, give too much reason to fear that there is a distinct increase in the tobacco habit in Great Britain, and that the consumption per head of the population, after falling off greatly since 1877, has again nearly reached the very large proportion of that year. Those who are labouring to educate the public mind to the renunciation of an injurious and costly custom must regret this deeply, but they will frankly recognise the fact and find in it a potent call to renewed and increased exertion.

APPLEDORE SAILORS' REST.—The first anniversary of the North Devon branch of the Seamen's Christian Friend Society was recently held at Appledore, under the presidency of Colonel Carnegy, of Bideford. The building was crowded; the local ministers and many other friends were present. The Sailors' Rest, at Appledore, has proved a great success. It has been well frequented by seamen and fishermen, many of whom have been brought to the Saviour. Mr. Cairns, the missionary, has also done a good work at Bideford, Barnstaple, and Fremington Quay. Rev. G. J. and Mrs. Hill have been conducting a week of special services at Appledore. Night after night the place has been crowded, and at the after-meetings many have been dealt with.

EVANGELISTIC WORK IN AUSTRIA.

PUBLIC Gospel meetings are forbidden in Austria, and it is only by means of private gatherings that evangelical truth can be brought under the notice of the people. The Church of Rome holds the millions in the chains of darkness and error, and by means of Jesuit espionage and the confessional, effectually prevents many who would come into light and liberty from enjoying that pleasure and advantage. Consequently, Roman Catholics who, by God's grace, are led to abandon the doctrines and practices of Popery, have to suffer much persecution and oppression.

Let it not be thought, however, that these precautions keep the Gospel out of Austria. There are little bodies of believers here and there, as well as spiritually minded Christians living in isolation in many parts. Itinerating work has been carried on for years, by missionaries who have held Bible-readings and prayer-meetings, as well as distributed the Scriptures and Gospel books and tracts. A missionary who has laboured in the Tyrol and other provinces, writes: "I often meet with Protestants, who, in their lonely position among Roman Catholics, are in great danger of being caught in the bondage of Popery. The priests, and especially the nuns and monks who abound everywhere in Austria, consider it a work of special merit to lead 'heretics' into the bosom of the 'Holy Catholic Church' of Rome. By the grace of God I have been able to keep not a few back from this step, and they and many others are always very grateful for my visits." Here and there, people have openly and bravely come out from Rome and declared themselves Protestants, giving notice to the authorities of the step they had taken. This is required by the law of the land, and often has very serious consequences for the business or profession of those who have the courage to do it.

What with visiting the sick, lending books, and rescuing young women from positions of danger, the workers have done much to deserve the thanks rather than incur the suspicion of the authorities. But Rome is only tolerant of herself, so that it may be said, in a definite sense, with regard to Austria, "The kingdom of God cometh not with observation." At present, the work is but as a grain of mustard seed in the land, but in due course, with God's blessing, it will make a salutary impression upon the abounding sin and impurity.

FAREWELL TO WESLEYAN MISSIONARIES.—At a meeting a few evenings ago in the chapel of the Richmond Training College, good-bye was said to six missionaries designated for work abroad. Two of the brethren go to India: Revs. J. Lewis and Dr. Hudson (medical); three to the West Indies—Revs. A. J. Andrews, A. Hardy, and C. Ridge; and one to Ceylon—Rev. E. M. Weaver. Rev. Dr. Jenkins, who presided, entreated the new missionaries to make up their minds not to be discouraged. He maintained that it was quite worth while to go to India for the illumination of one's mind, although twenty years may thus be spent. The proceedings were characterised by a wholesome enthusiasm throughout.

THE MISSION BAND AND TRACT SOCIETY, at City-road Wesleyan Chapel, London, held its annual meeting a few days ago. The band now numbers fifty-five, and the Society twenty-five members who distribute over 500 tracts weekly. Mr. J. Allan Baker presided over the meeting, at which several speakers delivered addresses in praise of both branches of effort. Mr. T. C. Garland, of the Seamen's Mission, told of a man to whom a tract was given. He signed the pledge at the Mission house, and afterwards gave his heart to God. He soon became the captain of a ship; it was Mr. Garland's great pleasure to assist him in his first service on board, and to hear before long the joyful news that all the men were "tarred with the same brush" as their captain. Mr. Josiah Nix urged young people to join the Mission Band. They could not all become local preachers, nor were all qualified to be Sunday-school teachers. The Mission Band forms a link between the two, and gives elder scholars something to do. The Mission Band Union now contains more than 4000 members.

OPEN-AIR WORK IN IRELAND.

FOR the past seven or eight weeks, open-air services have been conducted in Kingstown, the premier township of Dublin, under the auspices of the Kingstown Young Men's Christian Association.

The services have been held near the East Pier, the fashionable promenade of the place. Since the great burning of the Bibles by the Redemptionist Fathers, about thirty-four years ago, in the precincts of the Roman Catholic Chapel, as a protest against the open-air services then held by Rev. Mr. Wallace, a Methodist minister, and which had to be discontinued through the persecution of Roman Catholics and the representations of the authorities, no such effort has been attempted in a place of public resort, though five years ago a small service was conducted by some Christians in a field in a quiet part of the neighbourhood.

From 200 to 400 have attended during these services, the majority being Roman Catholics, and the Gospel has been faithfully preached under great difficulties. Numbers of the "corner-boy" class have done all in their power to interrupt and break up the meetings, and in some cases successfully. But on other occasions the members have had the joy of seeing an attentive audience, notably on one occasion, when Mr. Thomas H. Reilly, of Dublin, addressed about 400 people with telling effect. One good result of the meetings has been that we have been able to announce our meeting on Sunday evening for both sexes in our rooms at 8.30, with the result that large numbers of men have been brought inside to hear the Gospel; they have listened most attentively, and have made no disturbance.

The services will be discontinued shortly for this year, but may we not hope that the good seed sown will spring up in many hearts, bearing precious fruit?

S. A. MARTIN, Hon. Sec.

ARTILLERY-LANE GOSPEL MISSION, 5, Artillery-street, Bishopsgate, E., is a genuine Christian agency in a very needy part of London. The seventeenth annual report states that special attention continues to be paid to the common lodging-houses, in fourteen of which services are held every Sunday evening. It is admitted that very few conversions are seen among the degraded people who live in these places, yet great attention is paid by many to the Gospel message, and there is reason to believe that not a few decide to follow Christ, although they are afraid to confess Him openly. The model dwellings and public-houses are also visited, and the mission-hall is the home of many agencies having for their object the salvation of men, women, and children. The income during the year for all purposes amounted to only £114, but with this a large amount of good work was well done. The hon. superintendent is Mrs. S. Finn, 14, Talbot-place, St. Ann's-road, Stamford-hill.

THE LEYSIAN MISSION, in Whitecross-street, E.C., is as excellent in working as it is interesting in history. The old Leysians did a brave thing in incurring mission responsibilities in honour of their estimable school, and for the glory of God. They are throwing much vigour into the management of the many valuable agencies, and they see cheering fruit of their labour. The site for the new hall and buildings in Errol-street, off Whitecross-street, will allow of the erection of such spacious buildings as the Mission requires. Of the needful outlay, £8500, about one-half has already been received or promised, and it is hoped that friends will come forward without delay to encourage the good Leysians, and help in spreading the blessings of the Gospel among the dense population in the centre of which their Mission stands. Social, educational, and religious work are admirably combined for the benefit of young and old. In a recent circular we read that it is difficult to estimate the extent to which the efforts of the labourers will be fostered by the acquirement of larger and more suitable premises. All communications should be addressed to the secretary, Mr. F. A. Holman, 23, St. Mary Axe, E.C.

Letters to the Editor.

ARMY CHAPLAINS AND SCRIPTURE READERS.

SIR,—I am very glad that the practice adopted by the Army Scripture Readers' Society of placing their agents under the superintendence, in very many cases, of High Church chaplains, is receiving attention. That practice is, in my judgment, wholly indefensible on the part of an evangelical society, and very unfair, and even dangerous, to the Scripture-readers themselves.

Some five and twenty years ago I left the committee of the Society, mainly because I did not approve of such a policy, and, if I recollect rightly, the late Captain Trotter resigned at the same time, and for the same reason. The course suggested by "G. K. S. M.," with whose views I entirely coincide, appears to me the only right one to follow, and I sincerely hope that it will be strongly urged upon the Society.—Yours,

S. ARTHUR BLACKWOOD.

SIR,—As rector of the parish of Carrigrohane, Cork, in which the military station at Ballincollig is situated, I beg to say, in reference to some letters which have lately appeared in your paper, that the barracks in question, being Government property, are considered to be extra parochial and as such free from my control, although at present I assist the chaplain in the week-day duties there. I would also mention that Divine service is held in the parish church every Lord's Day at 11.30 a.m. and 5 p.m., a later evening service being quite unsuited to the circumstances of our remote and scattered country population.

As to Ritualism, or anything approaching thereto, I need scarcely say it finds no place in my church or ministrations. It never did, and, with God's help, never shall.—Yours faithfully,

FREDERICK DOBBIN, M.A.

SIR,—My attention has been called to a letter in THE CHRISTIAN of September 13, signed "George Haycraft, Royal Gunpowder Mills, Ballincollig." In this letter is the following statement:—"All the work of the 'chaplain' at Ballincollig is a short service on Sunday mornings, conducted by curates from the Cork churches. They drive out from Cork on a car, conduct service for an hour, mount the car, and back to Cork again for morning service at their own churches. So much for chaplaincy at Ballincollig."

If this statement were true, the acting chaplain would incur dismissal for neglect of his prescribed duties, and the commanding officer who certifies that those duties are performed would incur grave censure. Besides the regular service with sermon on Sunday morning, which your correspondent states is "all the work of the chaplain," and which, by the way, is always performed by the chaplain or his curates assistant, and not by the clergy of other Cork churches, the following religious duties are regularly performed throughout the year. There are a service and Gospel address by the clergyman of the parish in the garrison church every Wednesday evening at 8 o'clock. Twice in the week the barracks and hospital are visited, with prayer and exposition of Holy Scripture in the hospital. Three classes are held in each week for the instruction of the young in Holy Scripture, one being for the boys of the military band. There is also pastoral visiting to soldiers and their families. So much for "chaplain's" work.

Besides this, ladies authorised by the chaplain visit the barracks and hold Gospel and temperance meetings; and before the advent of the Scripture-reader referred to they held the meetings, with much acceptance, on Sunday evenings. They visit the soldiers' families, distributing generally books, tracts, &c., and conducted Sunday-school for the children of 4th Hussars, the regiment referred to by your correspondent. So far I have stated the work done by, or under the supervision of, the chaplain. Your correspondent also states that the "service" conducted by the Scripture-reader on Sunday evenings was "the only Protestant Sunday evening service in the parish from year's end to year's end." The readers of THE CHRISTIAN ought to know that this also is incorrect, as evening service is held in the parish church every Sunday in the year by the respected incumbent, Canon Dobbin. The services on Sunday evenings during Lent were this year held by the senior chaplain at Cork, who voluntarily undertook these services, not being in any way required to do so. The fact that your correspondent is not a member of the Church would prevent me from entering into any controversy with him on the question of the form or ritual of those services. The animus manifested by his language, however, disentitles him to any consideration. I have very reluctantly fulfilled the duty urged on me of refuting the false statements of his letter.—I am, Sir, &c.,

MERVYN ARCHDALL, D.D.,
Archdeacon of Cork, and Acting Chaplain to Church of England Troops at Ballincollig.

Cork.

DEAR SIR,—I write to correct a mis-statement in Mr. Haycraft's letter which appeared in THE CHRISTIAN of September 13. He says: "All the work of the chaplain at Ballincollig is a short service on Sunday mornings...So much for chaplaincy at Ballincollig." For years past a weekly prayer-meeting has been held in the barrack schoolroom, conducted by the chaplain appointed by the Church of England, who also has a "religious instruction" class one day in the week for the soldiers' children, besides regularly visiting the military hospital. In addition to this the ladies of his family conduct a Sunday-school in the barrack schoolroom for the soldiers' children, and visit the "married quarters" every week.

I may further add that in my lengthened experience of work among soldiers in Cork and Ballincollig I cannot speak too highly of the kindness, sympathy, and help accorded to me by the chaplains.—Sincerely yours,

ELISE SANDES.

Soldiers' Home, Cork.

SIR,—My object in writing my letter was not to discredit the Society that Major Poole represents, but rather to call attention to what I firmly believe to be hindrances to greater usefulness in the Lord's service. It was a mistake on my part to write in connection with the Soldiers' Christian Association, and I take this opportunity of saying that the entire responsibility of my letter rests with myself, and that the Association named is in no way to be considered implicated in this correspondence.

Now to the subject. I am very glad to see the letter of "G. K. S. M." in your issue of September 13. It fully bears out the statement of mine which Major Poole denies, namely, that "very many, if not most, of the chaplains are Ritualists, teaching doctrines contrary to the Word of God." Agreed that superintendence of the Readers is necessary, but is the Committee not able to exercise that superintendence without bringing in the chaplains?

As to the difficulty of the Reader going into the hospitals and other places without authority, I would suggest that the Society try to arrange that with the War Office in the first place, and get the authority for all their agents. Thus there would be no danger of the chaplain upsetting or hindering the work.

I received a postcard bearing no name or address, but post-marked "Edinburgh," a few days ago, which appears to be from an army officer, in which he states that for many years he was interested in the A.S.R.S.; but, finding that some of the Readers had become tools in the hands of High Church chaplains, he withdrew his support. Both in India (he says) and in one or two cases at home, he found some chaplains had nothing to say to the Readers, and in those cases the work was most successful.

A lady, lately a superintendent of a Soldiers' Home, wrote saying that my letter was too true. Another lady, very well known as an earnest worker amongst soldiers, wrote to Mr. Cummings on reading my letter, and said that her experience of ten years was that chaplains were opposed to lay agencies, and their own teaching is in direct opposition to the simple Gospel. Sir, facts cannot be disproved, and when so many agree that the chaplains are Ritualists (that there are many exceptions I do not deny) it is surely high time that Christian workers should refuse to be controlled by them. In Christian work in the Army, there is a great deal too much of the fear of man. Thank God, his work cannot be overturned though all the powers of darkness be united to do it. Then let those who seek to win the soldiers for Jesus put their whole trust in the Lord, and in Him alone, and our work must be blessed.

"G. K. S. M." fears that the A.S.R.S. may lose some honoured patrons, if they cease to compromise with evil doctrine. Well, they will have my support, small though it be, and I believe that many who at present do not sympathise, will gladly do what they can to help extend the knowledge of Jesus Christ in the Army.—Very truly yours,

5, *St. James-square, Bristol.* CECIL SMITH.

YOUNG ENGLISHWOMEN IN PARIS.

DEAR SIR,—We have been asked by well wishers who have seen our "case" in the Paris Exhibition why it is that there is no one from whom they could receive a paper giving some account of our work among the English girls in Paris, or even a box into which they might drop a gratuity as an expression of sympathy?

Allow me to answer these inquiries through your columns. We are not permitted to distribute such papers or take money for charitable purposes in the Exhibition. The only good resulting to our work from "the World's Show," to counteract the increased strain upon our resources from the price of provisions being greatly raised, has been the influx of visitors to our Institutions.

It appears that my former letter was open to some misconception. Mrs. Lewis (*née* Miss Ada Leigh) will be in *constant* communication with her workers in Paris and London, and so remains the directress of the Institutions which bear her name. It is her purpose to re-visit them, if God will, a few months hence. All has been arranged to carry on the work, as heretofore, through her tried helpers.—Yours faithfully,

(MRS.) EMMA E. HORNIBROOK.

22a, Queen's-road, Bayswater.

VICTORIA HALL.—Through the kind generosity of various friends the committee have been enabled to take a fresh lease of the Royal Victoria Hall, Waterloo-road, and the Sunday evening mission services will be recommenced on Sunday evening next. The help of friends to assist the choir will be welcomed by Mr. Neale F. Horne, hon. sec., whose address is Bracklebury, Brandram-road, Lee, S.E.

BLACKGANG, I.W.—It was my privilege to be at the annual harvest meeting of the Blackgang Mission, on Wednesday, September 18, and your readers will be glad to know of the unabated interest which is taken in the work. The people come from all parts on that side of the island. It was most cheering to hear the people tell of God's goodness to them, and of the great spiritual blessing the ministry of the word had been through the beloved Reade family. A new hall would be a boon if the Lord would lead someone to give such.

Forest Gate. WILLIAM BROWN.

JEWS IN LONDON.—The building lately known as the Cambridge Heath "Unitarian Christian Church," has been secured by Rev. J. B. Barraclough, minister of the Episcopal Jews' Chapel, Palestine-place, for Hebrew Christian meetings and Jewish mission work, and will henceforth be known as "Emmanuel Hall." Mr. Barraclough earnestly appeals for the help of Christian friends, ladies or gentlemen, on Monday or Thursday evenings, especially in teaching English, &c., to foreign Jews. His address is 46, King Edward-road, Hackney, E.

BULL-FIGHTS IN PARIS.—The correspondent of *The Record* writes:—"I am sorry to say that bull-fights, against the introduction of which into Paris the authorities so long stood out, are now established in no less than three different quarters. Worse than this, they are immensely popular. On Sunday week, according to *The Figaro*, there were in the great amphitheatre in the Rue Pergolèse no less than 21,000 spectators. From the lowest to the highest tier the building was crowded, and the boxes had all been let for some days before. The whole exhibition is essentially Spanish, and differs little from the bull-fights of the Peninsula, except that the animals must not be killed. It is greatly to be deplored that the Government has yielded in the matter, and taken a step which it will not be easy to retrace."

IN THE HOP-FIELDS.—A correspondent who, on a recent Lord's Day, visited the hop-pickers at Selling, Kent, writes:—"I found the pickers in huts erected for the purpose. Every year between 4000 and 5000 men, women, and children, are employed for about five weeks on the extensive gardens at Selling. Accompanied by two Gospel workers, one of them Mr. Heath, of Norman-road, Canterbury, who for some fifteen years has given his heart to the work, I visited about fifteen settlements, travelling twelve miles, and holding eight open-air meetings. In these latter we were helped by some Christian hop-pickers, and on all hands we were well received as we distributed tracts among the people. I write in the hope that next year more of the Lord's people will be led to take up this work, for, although we travelled so far, we saw no other attempt being made to evangelise the hop-pickers of this immediate district."

LUTHER'S LAND AWAKE.

THE people of Thuringia are once more beginning to realise what a treasure has been given them in their Protestant faith, and what their responsibility is to keep it pure, to work for its protection against Rome, and its advancement everywhere. There are, all over the land, good men and true, who preach Christ crucified, and work in unobtrusive devotion among the mountains of their home.

The country, with the exception of a few parishes which have escaped the general lethargy, is, as it were, buried under the accumulated *débris* of rationalistic ideas, and it takes much time and much prayer for these souls to be excavated and brought out to the full free light and warmth of God's Word.

At Eisenach, a town closely associated with Luther's name, there is a house of deaconesses which provides ample sick-nursing among the poor. Lay-workers, women who give their whole time and strength to seeking and saving the lost, have gathered a large number of factory girls in a Home, built for the purpose by a wealthy citizen. A soup-kitchen of more than forty years' standing—founded by the Duchess of Orleans—provides soups for hundreds of sick and poor, daily and gratuitously. A Y.M.C.A. is in full force, and Bible-lessons and Sunday-school are held regularly. These last are all in the hands of a warm-hearted, spiritual man, whom the earnest believers in Eisenach—a goodly number at present—have chosen as their pastor, and about whom they have gathered as a strong and faithful congregation. He is a true servant of God, and an earnest Lutheran withal.

In Rudalstadt, there is a thriving Y.M.C.A., as well as a Y.W.C.A. Deaconesses in town and hospital are constantly at work; there is a "Herberge zur Heimath"—*i.e.*, a Christian Home for wandering craftsmen; a Women's Association, which, at Christmas, clothes hundreds of poor children, besides caring for the sick and needy all the year round; a "Volksküche," or kitchen, at which workmen and poor families can get cooked food at low prices, and where, in winter, poor children are fed gratis. Bible-classes and Sunday-school have been going on for many years, and are well attended, and other works of Christian love and rescue are projected and being started.

In Germany there is a Bible in every house. Schooling is enforced by law in every class of society; no child, be its parents ever so poor, is without schooling. If unable to pay for it, it is given gratuitously. Religious instruction is part of the fixed programme, and every child must have a Bible for school use. If too poor to buy it, he gets it as a gift from the committee of the school. Consequently the Bible is well known to every German child, and is, and must be, in every house. Whether it, and its spirit, be in every heart, is another matter. Colporteurs, supported by Christian societies, go all over the country, and sell Bibles, tracts, and good popular books, written in a Christian spirit, and each and all of these are gladly bought.

The natives of Thuringia are certainly doing good Christian work. They love the Lord Jesus warmly, and have had as ample proofs of his love, and presence, and faithful leading.

A FOREIGN RESIDENT.

HAMPSTEAD HEATH.—The friends of the Hampstead Heath Open-air Mission, to the number of about seventy, recently held their annual meeting in the hall of the Y.M.C.A., Willoughby-road. The meetings have been very encouraging, being more largely attended than any previous season. There has not been much ascertained result, but this is felt by all to be pre-eminently a work of faith. Mr. Gawin Kirkham gave a short address to the workers.

The late Rev. A. N. Somerville, D.D.

SUNDAY and Monday last were days of painful interest in Glasgow. At most of the churches loving tribute was paid to the memory of the valiant and revered "father in Israel," who last week passed away, and whose mortal remains were committed to the earth on Monday.

He had had no prolonged illness, though for some months past his health had been ailing. Only the day before he died he had returned from a visit to the Highlands. Now and again he had felt pains in the region of the heart, and this proved the source of the fatal result.

On Wednesday morning, the 18th instant, as his sons were raising him in the bed, he remarked, in the bright, happy manner which was so characteristic of him, "I'm in the hands of the Philistines!" To which one of them replied, "No, you are in the hands of Samson." Not long after he was heard to exclaim, "Oh, what's this?" as he instinctively placed his hand on his heart; a moment or two more, and his spirit had fled. Mrs. Somerville, entering the room, asked if he were suffering, and received the reply, "No, he is in heaven."

Needless is it for us to picture the grief which reigns in the bereaved household. Yet one and all acknowledge the goodness of God in calling his servant home so peacefully.

At the noon meeting in Glasgow, on Monday, tender allusion was made to the event, first by Rev. Alex. Andrew, of the White Memorial Free Church, who was himself brought to the knowledge of the Lord by Dr. Somerville's instrumentality; then by Rev. W. Ross, of Cowcaddens; and by Rev. D. M. Cameron, of Wandsworth, who, as a boy, threw his lot first among the people of God by joining Dr. Somerville's church. On that occasion the Doctor placed his hand on the lad's head with the words, "You know you have a steep hill to climb; press onward." A few months after, when much cast down, as young Christians often are, he entered a meeting just as the Doctor was repeating in his own impressive way the text: "The blood of Jesus Christ his Son cleanseth us from all sin." These words were burnt into Mr. Cameron's soul, and led him back to confidence and peace. Two of Dr. Somerville's favourite hymns were sung—the one, written by his old friend, the late Dr Horatius Bonar—

> Pray, brethren, pray...
> Eternity is drawing nigh.

And the other—

> There's a cry from Macedonia,

to which his later years had been so living a response.

The funeral service was held in the church to whose congregation he had so long ministered—Anderston Free Church. There were several features which were, like the man, unique. Generally the churches are draped in black on such occasions, but on this, at the special request of his family, only the pulpit bore any emblems of mourning. On the contrary, the oak coffin, raised upon the platform in front of the pulpit, was not only covered with many beautiful wreaths, but was also surrounded by plants and flowers—a fitting token of the brightness, beauty, and fragrance which characterised the life that had closed. Upon the coffin, too, was a small sheaf of wheat—emblem of one whose fruitful work was done, and who was now a gathered sheaf, fully ripe.

Rev. Dr. Colin Mackenzie, Moderator of the Glasgow Free Church Presbytery, presided; after prayer by Rev. Dr. Laird, Moderator of the Free Church General Assembly, Rev. Ross Taylor, of Kelvinside, read part of 2 Kings ii., the calling home of Elijah; Rev. Dr. Elder Cumming, of the Established Church, gave utterance to a beautiful thought in his prayer: "We rejoice that only a thin veil separates us from our dear departed one, and even that does not hide Thee from us"; and, again, as he drew the contrast between the silent dust in our presence and the glorified soul in the presence of the King.

Rev. J. Hood Wilson, of Barclay Free Church, Edinburgh, read a passage from Revelation, and prayer was offered by Rev. Dr. Wallace, the congregation being dismissed by Rev. Thomas Adamson, Dr. Somerville's co-pastor, and now successor.

Upon the sheet of hymns were three favourite texts: "Behold, I stand at the door...," "Go ye into all the world...," and "My Beloved is gone down into his garden to gather lilies." His favourite hymns, too, were selected: "Jesus, thy Blood and Righteousness," "Let not your Hearts with Anxious Thoughts" (John xiv.), and "The Crowning Day is Coming." This last had been often used, translated into Hungarian, during his last Continental tour.

At the grave, Rev. Thomas Adamson committed the remains to the earth in a touching and appropriate prayer, in the presence of a large concourse of ministers and friends who had followed to pay a last tribute of affection and esteem to the one who had set them such a noble example of earnest enthusiasm in the loved cause of his Divine Master.

Evangelistic Notes.

Mr. G. R. Cairns lately concluded a ten days' mission at Galashiels. It has been most successful; one great attraction was Mr. Cairns' singing. He has since been evangelising at the hall in James Morrison-street, Glasgow, and next week he will be at work in Manchester.

Mr. Richard Howton is conducting a ten days' mission in Bacup. Great power is being felt in the large open-air and indoor meetings, as well as in the Bible-readings. It is believed a lasting work is being done; some of the roughest have attended, and got converted.

Basingstoke.—An eight days' mission, conducted by Mr. H. Crawley, of the Evangelistic Mission, has been well attended. Mr. Crawley dealt in a forcible and intelligent manner with the claims of the Gospel. By his persuasive and simple mode of speech, he has made the way of salvation plain and easy to understand, even to the most illiterate.

Evangelistic Mission.—The summer services of the Children's Service Band were brought to a close by a fortnight's mission on the sands at Broadstairs. Many children gathered twice daily to the meetings, and Bible-readings for workers were conducted each morning, with good attendances. Mr. Newton Jones, sec., will be holding a mission at Epsom, from Sept. 22 to 29.

BIBLICAL INSTITUTES IN AMERICA.—There is a great movement on foot (writes our American correspondent) to multiply Biblical Institutes in order to give every helpful qualification to volunteer missionaries. Noble young men are ready to go to the ends of the earth, but the ordinary curriculum of a theological seminary is too heavy and protracted for these fervent souls. Many of them are well educated, who now only need a year or two of Bible instruction.

SUNDAY WORK IN BOMBAY.—A largely attended public meeting was held at Bombay on Wednesday, last week, to protest against the Sunday mail. The Chief Justice presided. The speakers pointed out that the proposed despatch of the home mail on Sunday would revolutionise the existing business customs, and would not only destroy the Saturday half-holiday, but would force business men to convert Sunday into an ordinary working day. All sections, equally with the Christian community, condemned the proposed change as inflicting an unjustifiable burden upon Bombay. Various resolutions were framed and supported by numerous speakers of different nationalities and creeds. The Government of India have sent home a despatch supporting the opposition.

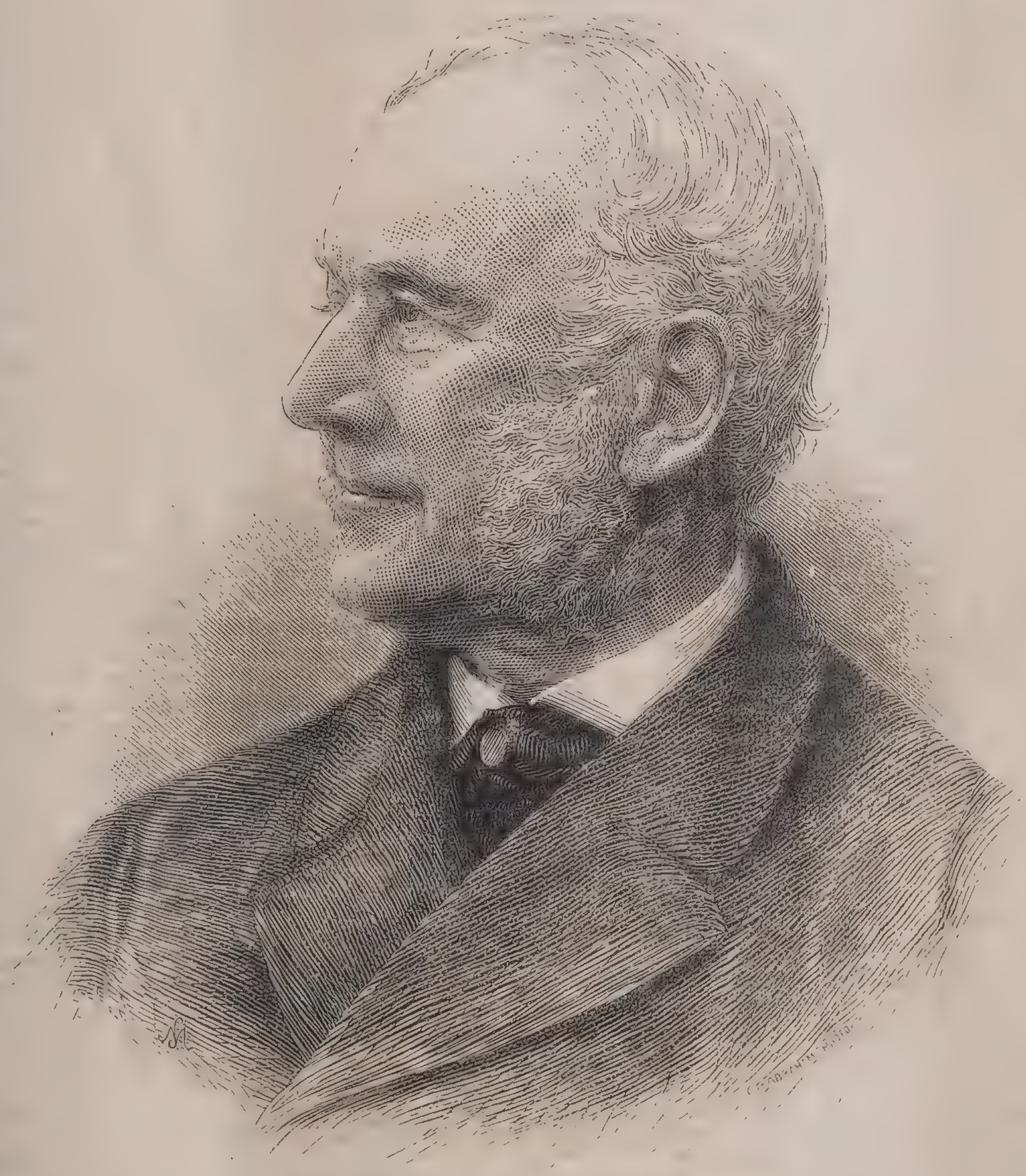
The Late Mr. HENRY FRANCIS BOWKER.

THE subject of our sketch this week, who has just gone to his rest, was widely known among Christians, and especially esteemed by such as aimed at fully realising the Divine life. "Like as a shock of corn cometh in his season," so at the full age of fourscore he has been gathered to the Lord's garner. His life was a pre-eminently useful one, with lessons which we do well to ponder as we follow him even as he followed Christ.

Born at Paston, in the Fen Country, Henry Francis Bowker left his village home more than seventy years since to enter the Bluecoat School, or, as its *alumni* delight to style it, "The Ancient and Royal Foundation of King Edward the Sixth"—Christ's Hospital, in London. His father had attained some celebrity as an agriculturist, and was the trusted adviser of landed proprietors in the neighbourhood. His mother was a daughter of Rev. Dr. Paget, for many years rector of Bath. At the age of fifteen young Bowker left the school, and was appointed one of the junior teachers in Christ's Hospital at Hertford. There he remained for a few years; but, returning to London in 1831, he worked in the old School, in which, on its being reorganised a few years later, he was appointed Head Master of one of the two divisions into which it was arranged.

It was about 1839-40 that Mr. Bowker gave serious attention to religious matters, and he was very soon brought into the full light of the Gospel. Impressions for good were received at an earlier date through reading a tract given to him by a poor man in Newgate-street. His conversion was, apparently, a gradual work, the chief instrument being, it is said, his wife, to whom he was united in 1839. His only surviving contemporary at Christ's Hospital, and lifelong friend, Mr. William Edwyn Shipton, thus describes (in *The Record*) his progress in the life of faith:—"After he came to the knowledge of the truth for himself, he took great pains with the Scripture lesson for his class of boys, and no doubt laid the foundation of that full knowledge of the Word of God which was one of his great characteristics. At that time he used often to attend the week-night services, in John-street Chapel, Bedford-row, of Rev. J. Harington Evans, and read his sermons with great benefit. The first thing he did in connection with public work was attending a committee meeting of the Church of England Young Men's Society, held in St. Bride's, Fleet-street, in the year 1846. A few weeks later he heard of the Young Men's Christian Association, and, feeling there was greater scope for direct religious work among them, he attached himself more closely to the organisation. It was also more fully in accord with his large-hearted catholicity of spirit, delighting to co-operate with all who were working for the Master whom he loved."

Intercourse with good men was an encouragement to engagement in good works, and as Mr. Bowker grew in grace, so his love to Christ found means and avenues of useful exertion. This is how he joined the Y.M.C.A. Having heard from Mr. George Hitchcock of the bedroom prayer-meetings and social Bible-classes held in houses of business, Mr. Bowker resolved to investigate the matter further. In the meantime, leaving church one day, he saw the writer of *The Record* narrative, which we are largely following, and inquired, "Where are you going?" To the reply, "The meeting of the Young Men's Christian Association in the City," he rejoined, "Take me with you; I want to go." That night, just forty years ago, he became a member of the Society in which in after life he did a great work. He was the father of a young family, with duties at Christ's Hospital covering a long day, and with almost every moment of leisure claimed by work at other public schools where he was examiner. But he had seen a Bible-class of business young men, more than a hundred in number, gathered on a Sunday afternoon to deliberate upon the contents of the Holy Book, and the sight was an inspiration. To him the Young Men's Christian Association became a Society for the promotion, conduct, and regulation of Bible-classes, and this, though to some only a secondary object of the Association, was to him its chief interest, and in this direction he looked for its chief utility. An opportunity soon offered for the realisation of his idea. A branch of the Association was formed in the West of London, and he consented to superintend the new branch as its secretary. He opened a Bible-reading, which soon became largely attended by the commercial young men of Oxford-street and Regent-street, and was afterwards thronged by others, old men as well as young, from further distances.



(From Photograph by Mr. G. P. Abraham, Keswick.)

Out of this Bible-reading grew Mr. Bowker's acquaintance with the late Mr. George Moore, and from this again the yet closer intimacy with the late Mr. Robert Culling Hanbury, M.P. The personal obligations of these gentlemen to Mr. Bowker for religious advice and assistance led them to seek his aid in efforts to reclaim and reform persons of the neglected classes. Mr. Moore's labours in the interest of religion and education in the county of Cumberland were earnest and successful; Mr. Hanbury sought the guidance and encouragement of Mr. Bowker in the founding of the Reformatory and Refuge Union, the Boys' Home at Whitechapel, the Orphanages at Swanley, and the Little Boys' Homes. For a long series of years, moreover, Mr. Bowker conducted Bible-readings in West-end mansions, exercising an important influence upon the city magnates who attended them.

Among young men Mr. Bowker did an important work in many ways. In addition to the spheres already described, mention should be made of his more private efforts. At his house in St. John's Wood, young men were always welcome, and they soon came to understand him, and to delight in his company. Many ladies sought his spiritual

teaching and help, but his heart was with the "boys," as he called all under five-and-twenty.

Some years ago, attending the Christian Convention at Brighton, his mind was led to a consideration of the fact that believers do not live up to the demands or privileges of the Gospel. Such truths as holiness of life, victory over sin, Divine power for service became the burden of his thoughts and words, and his declining years were spent in promoting the advancement of the spiritual life. The last ten years of his earnest life were devoted to assisting in the promulgation of the great truths which to-day form the subject-matter of periodical conventions and conferences in various parts of the country. Up to 1883 Canon Harford Battersby arranged and presided at the Keswick Convention; but in that year, being ill shortly before the time of meeting, he invited Mr. Bowker to take the chair for him. When the week arrived, Canon Battersby was dead, and from that time the conventions have been presided over by Mr. Bowker; his arrangements have conduced much to the success of the meetings, which have also grown rapidly in usefulness. His settled conviction has been well expressed by a recent writer in The Record: "He believed that the Church of Christ as a body has failed to realise what Divine grace can do for the believer, and that the vast majority of even real Christians miss the power and the peace which are theirs if they will but take them; but any profession of sinlessness he dealt with most severely. 'I have not sinned for a fortnight,' said a young man to him. 'Say that again,' was the reply. 'I have not sinned for a fortnight,' was repeated. 'Why, you are the greatest sinner in Keswick at this moment.' 'How do you make that out?' 'Why, you are telling a lie on the most solemn of all subjects.' The attitude he took for himself before God, and the attitude he desired all who came under his influence to take, was that of the publican, 'God be merciful to me a sinner.' But he always said that every Christian ought to be able to describe his experience in St. Paul's words, 'I can do all things through Him that strengtheneth me.'" It was Mr. Bowker's firm belief to the last that only in the righteousness of the Son of God, robed in his perfect merits, can man enter eternity in peace.

During the spring of this year Mr. Bowker met with an accident, which greatly shook him. Later on, evidences of internal disorder were manifest, followed by partial paralysis of the throat, so that he was quite unequal to any public utterance at the recent Convention at Keswick. After staying with friends in Yorkshire and Gloucestershire, he seemed reinvigorated, but on returning home a few weeks ago, he declined in health, and expired on Sunday, September 6, with but little suffering. For many years he served his Lord, having great veneration for the Word of God, and sympathy for the souls of others. His first wife, a daughter of Mr. Hodgson Heath, has been many years dead; his second wife, the widow of the late Dr. Walker, of Edinburgh, survives him. Of a family of eight, four daughters and two sons are living, one of the latter being Rev. Henry Clarke Bowker, rector of Collingham, Notts.

Mr. Bowker was joint editor with Rev. E. Hopkins, of The Life of Faith, for the next issue of which Rev. C. A. Fox is writing a poem in memoriam. Short articles are also being contributed by Revs. J. A. Jacob, Hubert Brooke, and Handley C. G. Moule.

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Salvation Army in France.

BY CATHERINE BOOTH-CLIBBORN.

[Concluded from last week.]

But I must tell you of Belleville, where we have lately hired a theatre holding from 400 to 500 people (for which we pay only £60 a year). A blessed work has begun there. The other evening I counted only four or five bonnets in an audience of more than 400 people—the men in blouses, many of their faces a perfect study, stamped with discontent, unhappiness, and sin; the women, pale and tired, holding babies in their arms. Yet all seemed very glad to welcome us, and it was thrilling to hear the singing of "Blanc, plus blanc que neige," &c. I noticed those whose hearts had been already won by Christ's love singing with a new-found joy and heartiness.

Among the converts is a washerwoman who was brought up to be a nun. She had been a year in a convent; but, finding it such a sad life, she left just before pronouncing her vows. Since then she has never set foot in a church, and had abandoned every trace of religion. She has lived in Belleville fourteen years, and is now the mother of a family. One night, passing accidentally by the hall, going to the public laundry, she stepped in out of curiosity, began her washing, and stayed till the end of the meeting. A few days afterwards she gave her heart to God, and now persevering as at the first she came the other night, her face and hands being swollen with blows, and smilingly said: "I no more know myself; I, so hot-tempered, to feel no desire to retaliate! I can only sing all the time."

A lame young man thought we were fools; but on coming to the meeting he was deeply convinced of sin, and yielded his heart to Jesus. He was in the greatest misery for want of employment; but quite simply he asked the Lord that he might find work, and his prayer was answered.

In passing I may note the beautiful way in which the Catholic converts, when they get into trouble, come to ask God to help them to find new situations; their simple, child-like faith is rewarded.

At Quai Valmy, which, as many of your readers know, is our chief station in France—of the worst description—the meetings are largely attended. One could not wish for better order and attention than we have there; and it is delightful to go from bench to bench, as I did recently after a crowded meeting, and find people who were saved there one, two, three, or four years before in that same hall. Almost every evening some poor wanderer stays behind to pray. One of the last cases was a man who exclaimed with tears: "It is time I turned to God. I have no one else to go to; my wife, child, and money, were all taken in three hours."

A few weeks back, at the close of a week-night meeting, two poor women, each bringing an infant, came to the penitent form. One of these was in great sorrow about her sin. She wanted to marry the man with whom she was living, and asked us to speak to him. The Colonel dealt with him, and I asked the woman, "Have you other children?" She answered, "Yes, a little boy five years of age." This child was sent far away into the country to be nursed (as thousands are in this country), and so so lost sight of by the parents later on. The Spirit of God had troubled her about this child, and the mother and father, having worked hard to get enough money, have since brought him home, recognised him as theirs, and they wish us now to consecrate the two to the Lord, as it is their one desire to train them up for Him. The parents themselves are making the necessary formalities for legal marriage. An interesting detail in this history is that at the opening of the woman's conversion a lady had accompanied me to see the work in that quarter—one of the intimate friends of the late Empress of Russia, and in whose arms the Empress died. This lady had found salvation through attending our meetings at Rue Auber, and she held that poor little bundle of a baby with delight while the poor woman fell at Jesus' feet.

In visiting from house to house our officers found a husband and wife in the greatest misery; heartbreaking despair was plainly written on their faces. The officers prayed and asked God to send them work, then invited them to the meeting. A few days afterwards they came, and the woman gave herself to God at once; a little later on the husband followed her example. On the Captain's returning to visit them, the wife said: "Ah! you do not know what we had determined to do when you first came; we had everything ready to end our lives, the charcoal was provided, and we had decided to die together, 'asphyxié,' but through your visit hope entered our hearts, and that same evening your prayer was answered, and we found work."

Space fails in which to multiply these blessed cases as we would like to.

Another opportunity similar to the one at Belleville opens to us now at Grenelle, where a hall is offered, but funds are needed to enable us to embrace the offer.

From many towns in France comes the cry, "Send help." More loving hearts and hands are needed, and no words can express the glorious opportunity for young men and women who have accepted the true Apostolic life. These young lives are offered now all over France and Switzerland, and could you witness, dear reader, what it means for even one consecrated soul to be placed in some benighted French town, you would gladly hasten to help us send them forth. There is a more wonderful prospect before us than my pen can describe of reaching tens of thousands who are in darkness in the 71 Departments we have not yet entered. The encouraging results we see in the ten where we are labouring, make us long to go forward.

The other day we received a letter from a southern Department written by a lone man of God, who says: "All is so dark here, and what religion there is is so formal and cold. Our eyes turn to you for help. Will you not send us officers?"

From Alger comes the same cry, and other towns which are for the most part void of spiritual life. It is touching to see the eagerness with which the people receive our comrades in some places; where too poor to contribute money, they give all the food needed, saving out of their hard earnings to help in paying the rent and expenses of halls.

Our progress, especially among the Catholics, fills my heart with hope for the future; not only do they come by hundreds to our halls but they listen, and are convinced, and on receiving the light would make many Protestants blush by their loyalty and devotion to Jesus.

PERTH CONFERENCE.

LADIES' MEETINGS.

. Brown Douglas presided at the tea-ing on Tuesday afternoon. Miss Murray shore gave a favourable report of the progress oung Women's Christian Associations in land. Two new departments—Foreign Mis- and Emigration—have been started since , 1888. Miss Stuart has been labouring n with much acceptance among the ing curers at Peterhead. Miss Miller gave encouraging report of the Girls' Friendly ety work carried on in Perth, and of the in which girls are befriended, not only in country, but when they emigrate. Mrs. s spoke strongly of the importance of sing the subject of temperance on our ng women. Mrs. Colville urged those who e Bible-classes for young women to give n a thorough knowledge of the Scriptures. dy from Paris spoke of temperance work e in connection with the World's Woman's perance Union. Miss M. Petrie gave a rt account of the growth of the College by t, as the Students' Branch of the Christian men's Education Union is now called. ring the past eight years there have been ut two thousand students, and, as the work arried on through correspondence, it does in any way clash with professors' classes, reading societies. It combines the intel- ual with the religious element.

Mrs. Sharp presided at the tea-meeting on dnesday. Mrs. Stevenson gave a short and eresting account of work carried on by her- and her late husband at Pachamba, 250 les north-west of Calcutta. Mrs. Brown uglas read a letter from Mrs. Stott asking prayer, as she returns alone to her work in ina. Miss Campbell, from Glasgow, pleaded more workers among the police. Miss Lloyd m the Pershill Soldiers' Home, near Edin- gh, spoke of work carried on among the diers and their families, resulting in many es in definite conversion. Miss de Broen rnestly pleaded for more workers in Paris. Mrs. Malcolm presided at the meeting for ayer and thanksgiving on Friday morning, en various ladies gave brief expositions. The annual meeting of the Christian Women's ducation Union was held on Friday afternoon. ev. Robert Barbour, of Bonskeid, who pre- ded, spoke of the advance of woman in the me and in public work, and especially in re- ion to the Church, the Founder of which ered an equal franchise to men and women. e sketched briefly the growth of the C.W.E.U. gun by Miss Cavendish, and now the mother several kindred societies. Referring to the port, he pointed out that the Bible Guild has w been developed into the Scottish Women's ble Study Association. The other sections Student's Branch, School Branch, and Doc- al Band go on as before.

Miss M. H. C. Petrie, B.A., spoke of educa- n as aiding physical, intellectual, and iritual growth. Many people regard the ble as a string of texts, instead of studying systematically; nothing, for instance, the dvance of the teaching of the Prophets upon e Pentateuch on such a subject as the future e, or how the promise of the Messiah grows re and more definite. Many lay aside their telligence when they open the Bible. Other- se such a book as "Robert Elsmere" would e its influence. Though knowledge is im- rtant, it is not enough. No set of people had ter head-knowledge than the Jews, and yet ey rejected the Lord. We must have first ith, then knowledge.

Rev. J. Robertson, D.D., Whittingham, spoke of the danger of the Bible being crowded out at the present day, not only by social distractions, but by secular studies. Mrs. Lindsay, Glasgow, said our intellects should be cultivated for God to use. Rev. J. Corbett, D.D., Glasgow, spoke of the painful ignorance of the Bible existing in many churches, and said, though the Bible is the easiest book in the world, it is also the most difficult; it demands and repays careful study. After a few words from Mr. E. A. Stuart Gray, of Kinfauns, and Rev. D. D. Bannerman, Perth, the meeting was closed.

POLMONT CONFERENCE.

The annual Conference was held at Polmont, N.B., from Wednesday to Friday last week. There are many special features which give this a unique position among the gatherings for the Deepening of Spiritual Life.

It is convened by Mr. Livingstone Learmonth, a gentleman of considerable property, and is held upon his own estate. Two large barns are admirably fitted up for the occasion, seating some twelve hundred persons; two others are devoted to accommodation for refreshments, which are provided free of charge by the generous host, who also bears the expense of brakes, &c., which ply to and from the railway station (three miles distant) to bring his guests together.

The audience is composed for the most part of simple country folk, who come many miles from the districts around. On entering the meeting-place, the stranger's notice is attracted by the number of "Salvation Army bonnets" that meet his view; but closer inspection reveals the fact that the well-known red band is missing, while on the jerseys of the men the word "Brigade" takes the place of the familiar "Army." The truth is this. For some years Mr. Learmonth employed two Bible-women and two missionaries to labour among the people, but it did not appear that many conversions took place. Mrs. Learmonth became convinced that work on "Army lines" would be better adapted to the needs of the neighbourhood, and, accordingly, donning the blue dress and bonnet herself, she founded the present brigade. This effort has been signally blessed, as was evident from the number of regenerated drunkards and rough characters who entered the Polmont temple "leaping and praising God."

Upon the platform were the well-known forms of such Keswick representatives as Revs. W. Haslam, Evan Hopkins, Gelson Gregson, J. Sloan, and the chairman, Mr. Robert Wilson. Besides these were Mrs. Todd Osborne, Messrs. J. Colville, and W. Govan. Several of the "Faith Pilgrims," too, attended, but did not take an active part in the meetings.

The teaching was very much that of Keswick, and great care was taken by Mr. Hopkins to define clearly its limits, as well as its extent. Having made special study, in the original languages, of such terms as "the flesh," "the old man," "cleanse," "sanctify," "consecrate," around which the truths enforced specially cluster, he is better qualified to explain the shades of meaning which the words possess. His efforts in this direction are not always appreciated by those who build their edifice upon the loose English apprehension of the terms, and once he was even asked if he "*supposed Paul studied Greek!*" It is, therefore, evident why such special care is taken in the selection of the speakers at Keswick, and the other Conferences convened under the same auspices.

More than one allusion was made to the breach in the ranks caused by the death of Mr. Bowker, who had in previous years presided at these meetings.

Below are enumerated some of the leading thoughts put forth during the Conference, which were the means of leading many fully to consecrate themselves afresh, or for the first time, to the Lord.

Mr. Gregson, speaking from Heb. iii. 7, &c., showed that it was possible to hinder the fulfilment of God's promises by unbelief, which keeps many from enjoying the *rest* here spoken of. He drew an apt illustration from the quiet confidence which a passenger in an ocean steamer may enjoy in storm or calm, if he has full faith in the competence of the captain. He does not rush on to the bridge or to the wheel with the idea that he can manage the vessel more efficiently himself, but enjoys the rest of perfect faith, and in due time reaches his desired haven.

Mr. Haslam followed, and, in his own racy style, told the story of a rough sailor he once met, who, in course of conversation, proved to be a backslider—drifting pilotless upon the sea of doubt and sin. But he was brought to entrust himself again to Christ, as the Captain of his salvation, and became an earnest worker under Him. On another occasion Mr. Haslam dwelt upon the words "happiness," "help," "hope" (in Ps. cxlvi. 5), which came from the God of Jacob; and illustrated his points by the history of Jacob's wrestle, when it was not until he *yielded* that he obtained the blessing.

Mr. Hopkins also followed this line of thought in one of his addresses, by showing that the exchange of worry for peace, of defeat for victory, of scarcity for plenty, of gladness for gloom, could only be obtained by yielding to the will of God. He also gave a helpful address, from Rom. xv. 19, upon "*Christ*," "the *Gospel* of Christ," "the *blessing* of the Gospel of Christ," and "the *fulness* of the blessing of the Gospel of Christ." These he termed "a chain of four golden links, reaching from heaven to [illegible]."

Mr. Wilson, who presided at each meeting, generally had a useful, opening word. At one time he showed from Eph. v. 22 to vi. 10 how practical a help for everyday life is the knowledge of a heart in which Christ reigns, enabling one to perform one's ordinary duties in a manner well-pleasing to Him. At another Mr. Wilson drew attention to the standard of Christian life as shown in John xvii. 16, and pointed out that Christians are "sent into the world" as Christ was (18); should be "one," as Christ and his Father are one (21); have the "glory" which Christ had from his Father (22); and are "loved" as He was loved of his Father (23).

Mr. Sloan drew from Ps. cxxvii. and cxxviii. a "picture of domestic happiness, as a result of walking with God." First, we have the *negative* side, "*Except the Lord build*...*Except the Lord keep.*" Then the *positive* side, "*Thou shalt eat*...*Thou shalt be happy.*"

On the last afternoon, Mr. Haslam gave an account of his own experience, first as to the way he was brought into the light, and then into the fulness of blessing. He related many striking stories connected with the early days of his ministry.

This was followed by personal testimonies from those who had been attending the meetings of the Convention. Many very touching and remarkable instances of definite blessing were related. Mr. Hopkins dwelt chiefly on practical directions bearing on the question: How to continue in the blessing.

At the evening meeting, Mr. Wilson spoke briefly, but with clearness and power, on John xv. 9. He was followed by Mr. Haslam, who addressed himself chiefly to backsliders, enforcing his remarks by many telling illustrations taken from his own experience.

The teaching of the three days was then summed up by Mr. Hopkins, and brought to a practical issue by an after-meeting, where many dedicated themselves to God, and made confession of blessing received during this Convention. The meeting was brought to a close by a very hearty hymn of praise.

Each afternoon the "Brigade" assembled on the terrace in the front of the house, with band, &c., and held testimony and Gospel meetings in true "Army" style.

SCOTTISH Y.M.C.A. CONFERENCE.

THE Conference meetings in Dunfermline, September 16 to 18, were hearty and stimulating. The local Y.M.C.A. had done everything to make the gathering useful and pleasant, and they succeeded thoroughly. About one hundred and sixty delegates were present from all parts of Scotland.

The proceedings commenced on Tuesday evening with a reception meeting. The Provost of the city presided, and addresses of welcome were delivered by clergymen and others. The business of the Conference began on Wednesday morning by a prayer-meeting attended by almost all the delegates. The first paper was one read by Mr. Andrew Williamson, of Glasgow, on "Intemperance, Gambling, and Impurity." He treated it in a masterly way, dealing specially with the alarming spread of the sin of licentiousness. The impression produced was so great that, on the motion of Lord Kinnaird, the Conference unanimously passed a resolution recommending all Y.M.C.A.'s in Scotland to form a "White Cross Union" in connection with their Associations.

The second paper was "How to meet apathy on the part of members in regard to spiritual work." A lively and interesting discussion followed.

At noon a prayer-meeting was conducted by Mr. Wm. Brown, of Edinburgh. Several short reports of Association work were given in during this hour.

After dinner the secretary read the annual report for the past year. It stated that at present there were 246 Associations and Fellowship Unions, with a membership of 24,000 young men. It told of progress in many branches, and of spiritual results in several places. The travelling secretary's and evangelist's reports were most encouraging.

At night a public meeting was held, attended by over a thousand people. Mr. Stevenson, of Townhill, presided. "How to maintain the spiritual life of our members" was the topic, and addresses were delivered by Mr. Forrester, of Kirkcaldy, on "Bible Study and Prayer"; Mr. Kyd, of Montrose, on "The Holy Spirit," and by Mr. William M. Oatts, of Glasgow, on "Consecration."

Next day the delegates had an excursion to the Forth, inspecting the new bridge, one of the world's wonders, returning in the afternoon after a pleasant sail along the coast. The Conference was brought to a close with an evangelistic meeting, addressed by Mr. John McPhail, of Greenock, and Mr. Charles G. Roger, Association evangelist. It has been decided to meet next year in Aberdeen.

EAST AFRICA.—The Sultan of Zanzibar, has issued a proclamation giving the right of search of all Arab dhows to England and Germany, in perpetuity, in his territorial waters. He also decrees that all slaves entering his territories after November 1 shall be free. Mr. Portal notifies that the same applies to British subjects. These reforms have been obtained through the efforts of Mr. Portal and General Mathews. The *Reindeer's* cutter caught a slave dhow, with 131 slaves, at Pemba.

THE YOUNG WOMEN'S CHRISTIAN ASSOCIATION is again prepared with an excellent programme of evening classes for the coming winter in London. These classes are held at upwards of twenty institutes in all parts of London and the suburbs; and the subjects taught include book-keeping, shorthand, type-writing, dress-cutting, cookery, ambulance, nursing, French, music, singing, &c. Certificates and seventy-two prizes are offered to successful candidates. Physical training and recreation, including gymnastics, calisthenics. Musical and Swedish drill are provided at two excellent gymnasia in the City and West-end. Classes to prepare candidates for the civil service are also held under an experienced tutor. A prospectus giving all information will be sent free on application to Mr. H. Kidner, 316, Regent-street, W.

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DUNDEE CONFERENCE.

THIS three days' Conference has been pre-eminently a season of refreshing from the presence of the Lord. In interest and attendance the meetings were everything that could be desired, the body of Kinnaird Hall being filled during the day, and the whole building, which can accommodate over 2000, being crowded to excess in the evenings. The Conference meetings proper are held in the forenoon and afternoon, while the evening is devoted to evangelistic addresses.

Rev. W. J. Cox, Dundee, presided at the first forenoon meeting. The general subject for consideration was "Christian Discipleship," and its particular aspect treated on at this meeting was "Discipleship in relation to personal spiritual life." Rev. J. MACPHERSON, Dundee, spoke on the "Foundation of Discipleship in Grace." After dwelling on Christ as the source of our discipleship, he referred to the privileges of the disciple. Among these were friendship and fellowship with Christ. The highest privilege that any Christian could enjoy was to sit at the feet of Jesus and learn of Him. Rev. T. MILLAR, Leith, spoke on "Discipleship as seen in a holy and separated life." It was for this end that Christ had redeemed his people. The average Christian life of the nineteenth century gives the world a poor idea of the Christian religion. The inconsistencies of Christians too often keep the world away from Christ. Hence one of the mightiest forces we can wield, in drawing men to the Saviour, is to live out the life of Christ.

Rev. N. K. MACKENZIE, Longforgan, occupied the chair at the afternoon meeting, which was a conversational one, the subject being: "The place of self-denial in life and work." The chairman said it was not simply denying oneself a few pleasures, but it was the denying of *self*. This could be accomplished by letting Christ in to take the place of self. After some remarks by Colonel Oldham, Rev. Mr. Smoldon, Dr. Pringle, and Mr. Nicol, Rev. A. INGLIS said that self-denial was not asceticism, nor was it a religion of calculation. It was rather the spirit of Mary, who gave her all, when she gave the ointment; for her whole heart was in the gift. Lord KINNAIRD observed that little things were not to be overlooked. How many are there who exercise the self-denial of rising earlier in the morning for prayer and meditation? Rev. J. Macpherson, and Mr. G. E. Morgan, London, also spoke.

In the evening Rev. J. REID, Dundee, presided, and gave an effective address on the purpose for which Christ's disciples were called. Mr. G. E. MORGAN afterwards delivered a pointed and telling address, well adapted for young men. Rev. R. MCALL spoke from the words, "Is it peace?"

WEDNESDAY.

At the forenoon meeting Rev. ALEX. ANDREW, Glasgow, spoke on "The Anointing of the Spirit." It is the Spirit's office (1) to open our eyes to see our sinful state in the sight of God; (2) to "lead us into all truth"; (3) to sanctify; (4) to qualify for work. Rev. F. B. MEYER spoke on "Devotion to the Lord and his Cause." A devoted life, he said, is a life on fire. In any work for God five things must be kept in view: (1) The right motive—purity of intention; (2) cleanness of heart—the Master would not put pure water into an impure vessel; (3) the anointing of the Spirit for every act of service; (4) making much of the Word of God; (5) reckoning always on God.

The subject for conversation in the afternoon was "Sanctified Affliction." It was introduced by Mr. MEYER, who said afflictions might come to us as the result of personal sin, or through others, or direct from God. A bad thing may begin in another's malice, but before it can reach us, it has to pass through the environing presence of God. The secret of bearing sorrows joyfully is to say *Yes* to God's will. Colonel OLDHAM said that the victory was gained when we praised God for the trial. Mr. McAll quoted the Turkish proverb, "God never strikes with both hands," and remarked, if the one hand of the Lord smote, the other soothed and supported the stricken soul. Dr. Pringle, Rev. A. Inglis, and Mr. Guthrie bore testimony to the sanctifying power of affliction.

The first speaker at the evening meeting was Rev. ALEX. SOUTTAR, Glasgow, who founded his address on 1 Pet. i. 19, and dwelt on three points—(1) the blood of Jesus is precious because of the dignity of his nature; (2) because it was love's offering; (3) because it was the only remedy for sin. Mr. Meyer followed with a stirring address on man's twofold relation to Adam and Christ.

THURSDAY.

This morning Mr. MEYER spoke on "Our Lord's full Glory and his Award to Disciples." In a simple manner he enumerated some of the glories that belonged to Christ; as the Son of God; by reason of his perfect manhood; in connection with his mediatorial work; in the unity of his Divine-human personality; in his ultimate victory. Christ desires to share his glory with his followers. For every act done for Him there is a reward, not for the deed itself, but for faithfulness in the doing of it. Our perfect reward is hereafter, and the charm of it will be that we shall still be serving Christ.

Rev. Dr. PENTECOST spoke on Missions encouraged by the prospects of eternal issues. The scheme of foreign missions, he said, is not a modern one. It was the initial one of the Bible. After quoting many passages from Scripture, Dr. Pentecost said that among the early promises of the Gospel were practical promises to carry on foreign missions. If they were to be in line with the eternal purpose of God then they must be in line with his great purpose towards the Gentile world. In Scotland, with a population of four millions, there are more Presbyterian ministers than there are missionaries in all the foreign field. There is something wrong there. We will never see a great revival in this country unless it come back as a reflex wave from foreign missions.

The afternoon meeting was devoted to addresses from those engaged in foreign mission work. Rev. R. McAll gave an account of mission work in France. Dr. Torrance explained his work among the Jews. Rev. J. H. Lawrie spoke on his work in the New Hebrides, and Dr. Pringle on mission work in India.

In the evening Colonel Oldham and Dr. Pentecost gave stirring addresses, well fitted to lead souls to Christ.

FIJI AND THE WESLEYANS.—Some 1000 persons recently listened to an interesting story at the Crystal Palace, by Captain Charles Reade, R.N., F.R.G.S., on "Personal Reminiscences in Fiji." Mr. Reade began with a brief history of the former cannibalism of the islanders, which he contrasted with their present Christianised condition. The missionary labours of Mr. Calvert were ably touched on, and the story of the king's conversion to Christianity well told. The great change was, the speaker said, the result of the Wesleyan ministry, and he thought the audience would agree with him that all honour was due to them. This statement is all the more valuable coming from a member of the outside public.—*Methodist Recorder.*

THE SABBATH IN INDIA.—Rev. John Forgan, of Simla, writes a strong and timely letter to *The Indian Standard*, urging the necessity of organising an Indian Sabbath Alliance. *The Indian Witness* seconds the motion, and says:—"There seems such a complete marriage between heathen disregard of the Sabbath and European lust for filthy lucre that we shall soon have no Sabbath. With some noble, noteworthy, and praiseworthy exceptions, mills, railways, banks, shipping firms, and even European retail shops join in trampling upon the commandment to hallow the Sabbath. The bold Sabbath desecration of Darjeeling sporting men emphasises the need for a Sabbath Alliance that would make these and similar offenders feel the force of the law. Unchecked, this growing evil will soon rob us of the holy Sabbath altogether."

WAKEFIELD CONFERENCE.

of the pleasantest and most useful of the r Christian Conferences held this year took last week at Wakefield. It originated in a n held two years ago by Mr. Spencer Walton, which souls were saved and believers ened. No more important subject has been at before any such gatherings since the first rence at Barnet, in 1856, than that which occupied attention, viz., LOVE: the love of the world and to his believing people; love broad in our hearts, and manifested in making known to the world.

ese gatherings have been convened by the C.A. through its devoted hon. secretary, Mr. d Haley, and the active and genial secretary, I. French Ridley.

Monday evening a considerable number bled in the Cathedral, when the Rev. Canon by, vicar of Dewsbury, preached, after wh ch remained to show the Lord's death till He

Tuesday morning Mr. Lane opened with a exposition of 1 John iv., followed by Rev. J. anan, Glasgow, and Rev. J. J. Luce. The ct on which they spoke was Christ the Gift d's love, and believers as beloved in Christ. the afternoon Mr. Morgan, and Revs. J. J. and J. Buchanan considered the world as bject of God's love, and believers as his mes- rs. At night Mr. McAuliffe and Mr. Luce upon the believer's heart the home of love, and the Holy Spirit shedding it abroad heart. Mr. Luce, in speaking on Ps. lxviii., hat some years after his conversion a lady to him while sitting in a meeting, and asked, you happy?" "Oh, yes," was the reply. you doing anything for Jesus?" All his happiness was gone, and he began to think, at am I doing? Nothing." He remembered y begins at home, and so he wrote to an absent , and began to bear witness at home. Now, r, and mother, and sisters, are all gathered in: ne missing. He owed it all to that lady.

this and the following evening an evange'is- dress, rich in Gospel truth, was given by Mr. ; at the after-meetings several testified essing received during the previous week's on, and some anxious ones were led to Christ.

Wednesday morning Mr. J. McAuliffe, who lways overflowing with life and love, spoke a rugged freshness that quickened the pulse eryone. Referring to the Church as the e of God's love, he said that God made the in six days, but this temple has occupied 6000 years. The Bible is a book full of word- es and object-lessons for God's little children. Tabernacle was set up on the sand to teach to walk as pilgrims in the wilderness; the ple, with its massive and costly stones, its gold glory, showed what God had prepared for his e when settled in the Promised Land. Both rnacle and Temple bore witness to the blood tonement and of sprinkling, and showed his le then and now how to draw near to God. A an monarch required designs for a temple to un. Many were sent in; but one was all of to be full of the sun, and to reflect his light. Christian should be transparent, full of light, hus reflect the glory of God.

. Luce spoke of Epaphras as a fellow-prisoner, -worker, and fellow-sufferer, of the Apostle dwelling specially on his labouring fervently is fellow-saints in prayer.

. Morgan compared John i. 18 with 1 John : in the former passage it is said that no man seen God at any time, but Jesus came to l Him. In the latter, no man had seen God, f we love one another God dwelleth in us, and He is revealed by those in whom He dwells. revealed the Father then; we are to mani- Him now by loving one another—washing one er's feet, as Jesus washed his disciples'.

Wednesday afternoon the addresses were by J. Buchanan, Rev. J. Hudson Taylor, and Lane. Subject: Love's Service: Its Endur- and Purpose. Mr. Taylor's thought was ser- for love's sake; Mr. Lane pressed the import- of pure motive in all our service; a little done right motive is far more than a great deal a faulty one.

e same evening Mr. Hudson Taylor spoke ne bride's words in S. Song i., "Let Him me." Has the bride more desire for com- on than He who came from the Father's and died for her? We can never be satisfied until we have fully surrendered our souls to Him. Separation is insupportable: "Draw me, we will run after Thee." What follows? Some terrible sacrifice required from her? No. "The King hath brought me into his chambers...I sat down under his shadow with great delight...his banner over me was love." Mr. Radcliffe applied what had been said, and prayed. It was a very solemn and searching season.

On Thursday morning several brief addresses were given on consecration. Mr. Hudson Taylor said that love makes little need of consecration. The mother needs no exhortation to love and care for her child. Mr. McAuliffe compared the withered hand to a withered life, which Jesus heals. Rev. J. Buchanan spoke from Rom. xii. 1, 2. The body is the vehicle of the soul, and to present it a living sacrifice is our reasonable service, our spiritual worship. Rev. J. Wilkinson considered obedience as the proof of love, and Mr. Morgan spoke of love as the source of obedience.

In the afternoon, Mr. Reginald Radclife said it was a question whether even at home we have been holding our own these past thirty years. We speak the language, the climate agrees with us, we have the comforts of home; but statistics show less attendance on public worship in our large cities than thirty years ago. God tells us to share our blessing with the heathen abroad, to gather in the sheep of other folds. We have been disobedient, and hence our leanness. When Israel obeyed, God threw down Jericho; when they disobeyed, they ran away like grasshoppers from giants.

Rev. J. Wilkinson observed that power comes on the line of God's plan, and blessing on the line of obedience.

Dr. Howard Taylor, M.A.: We were looking this morning on love as the fulness of consecration; we have now to consider it in relation to our fellow-men. We had the Gospel for a thousand years without sending it abroad. We have known and preached at home that Jesus died, till the words mean nothing; they would mean everything to the millions who have never heard them.

Rev. J. Hudson Taylor read part of a letter from Rev. E. O. Williams, now in China, who received his marching orders at this Conference two years ago. Of the Cambridge Seven, one was a cavalry officer, whose address at Exeter Hall was this—"He says 'Go!' and I am going." He is now on the borders of Thibet, waiting for an open door, and his sister is soon following.

In the evening Mr. Wilkinson gave a stirring account of work among the Jews; but we will not forestal our report of the Conference on the Jews to be held at Mildmay next week.

Dr. Howard Taylor said "Love's Appeal" involves commencing work in our own home and neighbourhood; giving up time to the study of God's Word; some to prepare themselves for pastors, Sunday-school teachers, &c., but these are all preparatory to preaching the Gospel to every creature; and though some are needed at home, many can be spared for the millions in darkness.

Rev. J. Hudson Taylor spoke of the bride as compared to a company of horses in Pharaoh's chariots. The pure Arab horse first came from Egypt. Those of Pharaoh were perfect in form, perfectly trained, perfectly guided, and King Pharaoh was carried by willing steeds. Mr. Taylor's greatest blessing in America last year had come from a father whose only and much-loved daughter was going to China. He spoke of all she was to him, but added, "I have nothing too precious for my Jesus." After a week's fever this beloved young sister has been called up higher. We knew the grief of the father would be exceeding great; and so it was; but he said again, "I have nothing too precious to give to my Jesus!"

Mr. Radcliffe spoke of Dr. Baedeker, who was converted under Lord Radstock twenty-five years ago, and has only one lung, having preached five times a day in Russia; now he is telling the Gospel to the poor prisoners in chains in Siberia. Shall there not be men and women in this meeting ready to go anywhere to preach the Gospel to those who know it not?

Mr. Wilkinson had received intelligence that through the distribution of Hebrew New Testaments in Russia, 500 Jews were leaving the Talmud and reading the Old and New Testaments. This is irrespective of Rabinowitz's movement. A few months ago orders were given that the distribution must be stopped; but misapprehensions have been removed, and the work is going on. But many more thousands of New Testaments will be required.

The mission held by Mr. W. R. Lane and Mr. John McAuliffe in connection with this Conference has extended over a fortnight; and workers' meetings, Bible lectures, and evangelistic services have been fruitful of the best results. Christians generally have been refreshed and knit together in love, and the Y.M.C.A. and Y.W.C.A. have been greatly encouraged. The children's meeting on Saturday was attended by 700. On Lord's Day morning the streets were visited, and men personally spoken to. The closing thanksgiving service brought 500 together, and very many testified to blessing received.

Obituary.

MDLLE. C. MALVESIN, PARIS.

THIS lady was for many years director of the Deaconess Institution in Paris. A teacher in early life, she no sooner found peace with God than she consecrated herself to soul-saving work. When Pastor Vermeil sought a deaconess in 1841, she was in search of the precise work, and by remarkable providences was led into the sphere in which she so long served her Lord and Master. Many who in years past benefited by her loving care and efforts attended her funeral a few days ago.

MDLLE. LOUISE ZEERLEDER, BERNE.

A generous supporter of Christian work, and a true benefactress of the poor, this Bernese lady expired last month under somewhat singular circumstances. Seated under the verandah of her house, engaged in some embroidery work, she conversed cheerfully with a friend on death and the future life. After a remark to the effect that God sometimes takes his children to Himself so gently that they hardly feel the sting of death, she fell dead in the arms of her friend. Her end was, in fact, characterised by the very sweetness of which she had expressed admiration, and which she attributed to the loving goodness of God.

ADVICES FROM TANGIER state that the Moorish authorities have issued a proclamation in Tetuan warning the subjects of the Sultan not to harm Christians, under pain of death.

MR. GEORGE C. NEEDHAM, at the request of a number of Baltimore pastors, is arranging a Conference in that city, to be held at the end of October, for expounding the Scripture doctrine of the Holy Spirit.

WORKING LADS IN LONDON.—A meeting of those interested in the welfare of working lads was recently held at the Albert Youths' Christian Institute, 49, Lamb's Conduit-street, W.C. The chair was occupied by Mr. Quintin Hogg. Before the public meeting a gymnastic display was given by the lads. The institution was founded in March, 1885, by a few members of the Polytechnic Young Men's Christian Institute, the object being to get hold of some of the poor working lads of this great city, and tell them the Gospel. The present membership is about one hundred and fifty, but as winter approaches it is expected that a large augmentation of that number will take place.

AMERICAN COLOURED FOLK. — At the noon prayer-meeting at the Aldersgate-street Y.M.C.A. on Tuesday last week, an address was given by Mr. Herbert R. Francis on missionary work among the coloured people of the United States. Mr. Francis alluded to the effects of slavery in the United States, many of which effects are to the present day discernible amongst the coloured population. Various incidents occurring in the course of his recent evangelistic tour were related by Mr. Francis, showing that, while in darkness or superstition to a certain extent, those amongst whom he has laboured are anxious and ready to know and accept the truths of Christianity.

MORE AMERICAN MISSIONARIES. — A memorable meeting, on the occasion of the departure of a large number of missionaries to different parts of the world under the care of the A.B.C.F.M., was lately held in Pilgrim Hall, Boston. The missionaries number forty-nine in all, of whom nineteen are returning to fields of labour which they have already occupied, some of them for a long term of years, while thirty are going out for the first time, several of them being children of missionaries. Of the whole number, twenty are going to Turkey, eight to Japan, seventeen to China, and four to India. One of the new missionaries is a grand-daughter of the Rev. William Goodell, D.D., of Constantinople, whose life was spent in planting the institutions of the Gospel in the Turkish Empire.

Personalia.

The Bishop of Truro hopes to pass the winter in Egypt, with a view to the restoration of his health.

The Bishop of Liverpool, who is staying in the Lakes District, holds a service in his house on Sunday afternoons.

Mr. Samuel Smith, M.P., has promised £1000 towards the reduction of the debts on the Nonconformist chapels in Flintshire.

Mrs. Hedenstrom Welin, of the Scandinavian Sailors' Home, East India Docks, has been overwhelmed with calls on her charity during the strike.

Lord Brassey has undertaken to arbitrate in the dispute between the London master lightermen and their men, as to rates of pay and hours of labour.

Rev. D. S. Hankin, of St. Jude's, Mildmay Park, has, we regret to know, seriously broken down in health, and is ordered complete rest for several months.

Alderman Cory, of Cardiff, has offered to endow the theological chair of the North Wales Baptist College at Llangollen, with a sum of £2000, and the Home Mission Fund with a like amount.

Mrs. Bailhache, well-known in connection with rescue work in North London, is now quite recovered from her late severe illness, and although not at liberty to devote the whole of her time to the work, as of yore, is yet able to assist very materially, and be an inspiration to others.

Rev. Dr. Ginsburg handed to each person present at the recent Oriental Congress at Stockholm, including King Oscar, a specimen copy of the first sheet of his Massoretico-critical text of the Hebrew Bible, with a prospectus describing the distinguishing features. It is the result of thirty years' critical study, and the collation of more than fifty manuscripts. This important work is to be published by the Trinitarian Bible Society.

Rev. Thomas Champness delights to see his *Joyful News* Mission work at last provided with a suitable centre. "Castleton Hall," the new House at Rochdale, was opened last week. It is an ancient mansion, standing in spacious grounds, and well suited to the purpose for which it has now been dedicated. Mr. Champness will reckon to have from twenty to twenty-five evangelists—one fourth of the whole number—at home at a time training; and he will reside at the Hall with his family.

Dean Vaughan.—Replying to an attack of a contemporary on the Dean of Llandaff, *Truth* says that "for every hundred a year which Dr. Vaughan draws from the Church, he gives back at least two. Dr. Vaughan has been famous for his princely liberality for nearly forty years, and the Welsh Church is fortunate to have obtained the services of so distinguished a man; one, moreover, who might have been Archbishop of Canterbury; for if Dr. Vaughan had accepted either of the bishoprics which were offered to him by Lord Palmerston, he would certainly have ended at Lambeth."

Miss E. Needham, after a training of eleven years at the Princess House Restaurant for Women, 106, Brompton-road, S.W., is about to leave for Germany, in order to start, a month hence, with a number of German missionaries for Sumatra. Miss McLean writes to us: "I feel sure there are many who have sympathy with God, and his work, who would be glad to bear his devoted servant, Miss Needham, on their hearts in prayer at this time, going forth for his name's sake, 'Taking nothing of the Gentiles.' May many be stirred to go and do likewise!"

Dr. A. T. Pierson, as our readers know, is about to visit Scotland, where he purposes to hold missionary meetings. At a meeting of his church in Philadelphia a resolution was drawn up accepting his resignation, and making recognition of his especial fitness for the work in which he proposes to engage. The resolution closed with these words: "His voice has been heard for years at home in many conventions and assemblies, in eloquent advocacy of the cause of the world's evangelisation. In his book, 'The Crisis of Missions,' and with his pen in the columns of missionary magazines, he has done noble and most effective service in stimulating the interest of Christian people in the great work. Presbytery rejoices to believe that in other lands he may also be blessed of God in his earnest pleas in behalf of Christian missions.

The Book World.

FARMER GEORGE OF DEVONSHIRE. By Henry Deming. 1s. *J. Kensit.* In language partaking more or less exactly of the Western style, Farmer George is here allowed to speak out on religious and political questions. Matters of religion are, however, with him hardly ever considered apart from patriotic and ecclesiastical institutions.

LIGHT IN THE LITURGY. By Maria Sandberg. 1s. *S. W. Partridge & Co.* This is a companion to the Book of Common Prayer, intended to occupy five minutes' preparation for the morning service of the Church of England. There is a portion for every Sunday of the year, with a suitable hymn. Reliable in expounding evangelical truth, this little volume has reached its third edition, which is sufficient evidence that it fills a useful place.

THE EXPOSITORY TIMES is a new monthly, the object of which is to encourage an intelligent interest in the Bible, as it is preached from the pulpit, taught in the school, or read in the home. It aims at occupying a place between popular periodicals and publications of a more special character. The contents of the first number, for October, have evidently been got together with great care and good judgment. (3d. *Aberdeen: William Diack, Schoolhill.*)

THE SOCIAL OUTLOOK is an occasional magazine, edited by Rev. Herbert V. Mills. It is issued on behalf of the Home Colonisation Society, whose object is to deal with surplus labour and poverty by organising colonies and planting industrial villages; in these work will be created, with the result of a steady supply of the necessaries of life, on the basis of co-operative effort. The scheme is deserving of consideration by all who give attention to great social problems. (*William Birkett, Highgate, Kendal.*)

PLATFORM AND PULPIT ADDRESSES ON TEMPERANCE TOPICS. By Rev. H. E. Legh, M.A. *Wells Gardner, Darton & Co.* As an organising secretary for several years in connection with the Church of England Temperance Society, it fell to the lot of the author to deliver some six hundred sermons and addresses. A few of these are here presented in outline, with an appendix of illustrative notes. The articles are generally suggestive, but cannot be described as specially informing or vigorous. The dual basis is recognised, and but weakly defended.

A VILLAGE PROPAGANDA FORTY YEARS AGO. By Robert Harvey Smith. *David Douglas, Edinburgh.* According to this singularly fresh and interesting volume, the movement now so widely spread for promoting mutual improvement and instruction was born in the little village of Rhynie, Aberdeenshire, some forty years ago. It is a deeply engrossing narrative, told by one of the leading projectors of the scheme, the genesis of which it unfolds. We are now so familiar with the benefits derived from co-operative plans of imparting useful knowledge, that we wonder the idea should be of such recent growth. All honour to those who planted a seed from which great and beneficial fruits have sprung.

FROUDACITY: WEST INDIAN FABLES BY JAMES ANTHONY FROUDE, explained by J. J. Thomas. 6s. *T. Fisher Unwin.* Himself a negro, Mr. Thomas throws much feeling alike into protestation and argument. In him his race has an able defender from misrepresentation, whether arising from ignorance or prejudice. Impartial readers must allow that several strong points are in this volume scored against Mr. Froude. In the chapter on "Religion for Negroes," the author assumes ground infinitely higher than Mr. Froude, whom he reminds that Christianity is more than an empty creed. Moreover, he names Josiah Henson and Sojourner Truth as showing that Christ is the true Saviour of coloured men and women.

THE HERALD OF MERCY, annual volume for 1889. 1s. *Morgan & Scott.* Carefully edited, in the sincere hope that it may be blessed to plain English readers, this paper is likely to prove as acceptable in volume form as it is, we are glad to know, very useful in its monthly issues. Every page carries the Gospel message, expressed in simple language, and the illustrations render the various articles bright and attractive. For the instruction of youth in the love of Christ, and the comforting of God's aged saints, this little magazine has in the past been signally owned of God, and will, we trust, continue to enjoy a like favour in the future. For village libraries and cottage lending circles this annual volume has long been a favourite with many.

TO MEET THE DAY, THROUGH THE CHRISTIAN YEAR. By the author of "The Recreations of a Country Parson." *Longmans.* Here are readings for every morning, also for saints' days, following the arrangement of the Prayer Book. The meditations are varied in tone and thought, some of them discursive and rather weak. Verses are added in every case, and sometimes the selections are as truly beautiful as they are suitable. Though these pages contain many helpful thoughts, we cannot but regard some of the meditations as stopping short of stimulating intercourse with God. This may be owing to the fact that, in varying his style the author appeals alternately to head and heart, to literary taste and spiritual sense. The book has good features, which the author's admirers will know how to profit by, but it does not come up to our idea of a work of "practical devotion," although Dr. Boyd seems to regard it as such himself.

MEMOIRS OF REV. JAMES FRASER OF BREA. *Marlborough & Co.* In speaking of this book, Dr. Alexander Whyte, of Edinburgh, says:—"Fraser is one of my prime favourites; he stands beside Augustine, Bunyan, Baxter, Edwards, Boston, Shepard, and Halyburton, at my elbow." We endorse the high opinion entertained of Fraser by so good an authority. To read the book with profit it is necessary to keep in mind a lesson which Fraser himself had learned, and which he thus expresses:—"The Lord's dealings and method with others are not our rule." There is a danger lest in reading of Fraser's experiences some may look for God to deal with them in the same way. What real work Fraser's conversion was! It is safe to say that much that passes for conversion now would hardly have satisfied him. The matter was too important to be only half done. David prayed for *thorough* cleansing, and Fraser was as concerned to be thoroughly converted. We commend the book as calculated to awaken the thoughtless; to help the seeker; to instruct and inspire the saint; and to interest all. The style is old and quaint, often amusing, but always clear and forcible. The matter is "a feast of fat things."

ECHOES FROM JAPAN. By M. McLean. *Passmore & Alabaster.* The author of "Open Doors in Japan" here gives us over 300 intensely interesting pages about a very interesting people. After a brief sketch of the past history of Japan, Miss McLean depicts its present condition, writing the whole with animation on her personal experiences in the country. The book is entertaining in a high degree, and that it is accurate in details is attested by a Japanese gentleman, resident in England, who writes some prefatory remarks. He also says:—"Your residence of nine years in Japan gives you a very fair insight into the feeling and thought of the people, and throughout your papers I distinctly discern your true sympathy with my own country." The progress of Christian work in the "Britain of the East" is very near Miss McLean's heart, and in the chapters specially relating thereto she evinces more than usual enthusiasm. The book will richly reward perusal, and should some Christians who sit at ease in England determine, through reading its pages, to go and shine for Jesus in Japan, the author will greatly rejoice, and we shall thank God for giving her grace to write so forcible a book.

ANOTHER IRISH TOWN is sending a missionary to foreign lands, Rev. J. H. Fitzsimons having been ordained at Castle Dawson for service in India. It is noteworthy that fifty years ago one of the General Assembly's first missionaries to India, Rev. Dr. Glasgow, was devoted to the missionary work in the same place of worship in which the recent service was held.

MR. JOHN CARSON, who for the past twelve years has laboured in connection with the Seamen's Bethel, and the poorhouse and gaol at Campbelltown, Argyllshire, has just left for Australia. Among the fishing folk Mr. Carson has done a specially interesting work. His open-air services at the Quayhead, conducted regularly every Sunday night, in all conditions of the weather, have told upon his once strong constitution, and now he is compelled to seek rest in a warmer climate. A few days ago, at a public meeting, the general esteem in which Mr. Carson is held was shown by a subscribed testimonial of £200 and other gifts. As the steamer *Kinloch* moved away on Monday morning, many tears of parting were shed by kind friends and spiritual children left behind, and prayers were breathed from fervent hearts for Mr. Carson's speedy restoration to health and strength.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, SEPTEMBER 29.—1 Samuel XX.

At Naioth God had, by miracle, interposed for David's deliverance (xix. 23, 24). Yet in this chapter he is fearful of Saul again (1—3). Confidence in God, such as his recent deliverance warranted, would have saved him from the crooked policy he adopted for his own safety (5—10).

Many things in this chapter show how real was Jonathan's friendship for David.

(1) *His relationship to his father.*—He was more than a son, he was treated with the fullest confidence (2). Saul's previous attempts upon the life of David he attributed to fits of madness, not to deliberate purpose. To love his father so that he could think no evil concerning him, and yet be true to the man who believed that his father was seeking deliberately to kill him, was no easy thing. That it was his friendship endured.

(2) *His renewal of the covenant with David* (11—17).—Their friendship had been formed in the hour of David's popularity; but the changes that already appear in David's circumstances do not diminish Jonathan's love for him. The passing of the kingdom over to his friend does not excite his envy, but only intensifies his love, as the covenant is renewed (17).

(3) *His enduring his father's anger for David's sake* (24—34).—What a melancholy spectacle Saul presents! At a *religious* feast, he allows his passion to overcome him, and, in the absence of David, vents his anger upon his son! Yet Jonathan was grieved, not for himself, but "for David" (34). To dishonour David was to wound Jonathan. Could friendship meet with a severer test?

(4) *His farewell to David* (35—42).—The sign was to be a message if there was no opportunity for an interview. Nothing could be more touching than the leave-taking (41, 42). Thus they parted; David to be henceforth a persecuted wanderer and fugitive, Jonathan to remain till death faithful to his father's tottering kingdom. Love so true and self-sacrificing reveals and illustrates the far greater love of Him who deigns to call us friends.

MONDAY, SEPTEMBER 30.—1 Samuel XXI.

The incidents of this chapter are greatly to the dishonour of David.

David and Ahimelech (1—9).—Note: (1) *David's lie* (2).—Strange that, in referring to the incident, our Lord does not mention this (Matt. xii. 3, 4). Was this because when He forgives He forgets also? Yet the sin was great, and was followed by terribly disastrous consequences. What sad falls are possible even to the best of saints. (2) *He obtained bread from Ahimelech* (3—6).—Though God allowed David's lie to produce its terrible results, He did not withhold from him needful food. The letter of the law was violated, while its spirit was fulfilled. This is the point the Saviour emphasises. A ceremonial law may not prevent the preservation of life. (3) *He obtained Goliath's sword* (8, 9).—None could have been more valuable to him. It was calculated to remind him constantly of his great victory, and was a pledge of what he might expect in the future.

David in Gath (10—15).—Fear led him here (10), but one would have supposed that fear would have kept him away from the city of Goliath. He acted without God's counsel, and soon found that he had cause for greater fear in Gath than he had in Israel. Again he fails. By feigning madness he secures his escape; but how such an acted lie dishonours him! From Ps. lvi., which is supposed to refer to this incident, it is evident that David profited by his experiences, and learned that to trust in God when he was afraid was better than to scheme for himself.

TUESDAY, OCTOBER 1.—1 Samuel XXII.

The cave of Adullam (1) was situated in the valley of Elah, not far from the scene of David's combat with Goliath. Like the sword he had just received, the place would be calculated to strengthen his faith in God. The oppressive rule of Saul was already causing disaffection among his subjects (2). Not only these, but David's own family resort to him (1). As in the case of Joseph, the despised brother becomes the protector and leader. Gad the prophet is also among his followers (5). Is not this a picture of the kingdom of God in the world? While the oppressor still rules, Jesus sets up his kingdom, and gathers to himself those who are willing to own Him as Captain. Was not our first reason for coming to Christ very much like that for which these men came to David?

The massacre of the priests (6—18), and the destruction of the priests' city (19), was the blackest act of which Saul has been guilty. True, it was the execution of the sentence long since pronounced against the house of Eli (ii. 31—33), and solemnly teaches that God's word of threatening is as true as his word of promise. But this did not lessen Saul's guilt. The fact that not one of his footmen would execute his command should have warned him against such a deed (17).

To make it worse, there was no good reason for it. The speech which Saul addressed to his men falsely accused the people of conspiring against him (8); and as falsely suggested that both David and Jonathan were wanting in fidelity to him. The tale which Doeg told so far as it was true declared nothing really guilty in Ahimelech (9, 10). But in Saul's judgment to befriend David was a capital crime. Who would have thought that Saul, "the choice young man and goodly," would ever be capable of committing such a deed as this?

David, however, sees in this deed a result of his own sin (22). It would appear that his conscience was not quite easy in lying to Ahimelech; and one evidence of the sincerity of his repentance is that he makes no allusion to the sin of Saul or of Doeg, and attributes the whole evil to himself. A policy of lying can never be other than disastrous in its ultimate results.

WEDNESDAY, OCTOBER 2.—1 Samuel XXIII.

In reading this chapter it is delightful to note how the care of God over David appears. God is sufficient to ensure David's safety, however dangerous the circumstances in which he may be placed.

His victory over the Philistines (1—5) was manifestly of God. The enterprise was undertaken by God's direction (2), twice repeated to remove the fears of David's followers (3—4). For six hundred men to attack a vast army of Philistines was madness; but if God leads them their victory is sure. If you see in yourself reason for nothing but fear, "remember the name of the Lord your God" (Ps. xx. 7).

The treachery of the Keilites (7—13) was even a greater danger to David, besides wounding him by the base ingratitude it revealed. But see how, when God is consulted in time of need, He defeats the purposes of the wicked. It is impossible for either force or treachery to prevail against the man who lives in communion with God. The base wickedness of men only affords another opportunity for God to reveal his wisdom and might. You are safe beyond the reach of harm if God is your defence.

The interview with Jonathan (14—18) was an experience of a totally different character, yet enforces the same lesson, viz., that God is taking the charge of David. In the wilderness of Ziph this last meeting of the two friends took place. It was very brief, but refreshed David's spirit, and "strengthened his hand in God" (16). If the Keilites were treacherous, Jonathan is still true. With what infinite tenderness God balanced his trials and his consolations. Is it not ever so? He who in the darkest hour of his anguish received strength from the angel (Luke xxii. 43) does not forget to mingle comforts with our griefs.

The treachery of the Ziphites (19—28) again exposes David to danger from Saul. There was no excuse for the base cruelty of the men of Ziph. It was a pure attempt to curry favour with Saul (19, 20). Never was David in greater peril than now (25, 26). How can he escape? Unbelief may ask, How can even God deliver him now without performing a special miracle? A Philistine invasion requiring Saul's immediate attention (27) compels him to return, when he seemed at the point of seizing his prey. Read this not only as the history of what God *has* done, but as an indication of what He *does*. For you and for me He is still the same.

THURSDAY, OCTOBER 3.—1 Samuel XXIV.

Here is (1) *David's opportunity for revenge, and how he used it* (1—8).—Engedi was on the western coast of the Dead Sea, about midway between north and south. In pursuit of David among the rocks of this region, Saul enters the very cave where he and his men are concealed (3). Why should he not yield to the temptation? Why not rid the kingdom of Israel of a cruel and oppressive monarch, and begin at once a more righteous rule? Or, at least, why not let his men strike the blow (7)? Surely he has reasons enough for consenting to such a deed. But David cannot act so. Revenge, to a man of God, can only take one form—that of Rom. xii. 19—21. His aim is to save the life of Saul, while destroying the enmity which renders his own life so wretched. There is no better way of destroying one's enemies than that. Is not that the method which God has taken with us? (Rom. v. 10, and John xv. 13).

(2) *Saul subdued and softened by David's kindness* (9—22).—David's noble deed was followed by not less noble words (9—15). (Comp. Ps. vii. 3, 4, and 8, 9 with this chapter, 10, 11, and 15). His first aim is to establish the fact of his innocence against such calumniators as "Cush the Benjamite." The skirt of Saul's robe is evidence that David has no intention against his life (11). The effect of such an appeal was as great as David had hoped. It touched chords long since silent, and recalled happier days, when intercourse between the king and David had not been clouded by jealousy and hatred (16—22). It called forth the confession of his own sin, and of David's righteousness (17, 18). But the change in Saul was only temporary. It is, perhaps, only another evidence of his weakness. He lives in his passions. Whether he raves or whether he weeps, he acts not from principle, but from impulse. It is possible for a bad man to be temporarily moved to grief over sin (Hos. vi. 4).

FRIDAY, OCTOBER 4.—1 Samuel XXV.

The death of a good man is a serious loss to any nation; but to Israel, oppressed with the reign of a cruel, God-forsaken king, the death of Samuel was cause for special lamentation (1). His godly life, his fearless denunciation of wrong, his self-sacrifice for his people's good, and especially his power in intercessory prayer, made him such a man as the nation could ill spare.

The Wilderness of Paran was situated south of Palestine, not far from Maon, in Judah, where Nabal dwelt. Through this wilderness the Israelites wandered. Its associations were, therefore, full of interest and instruction to David.

Nabal, though a descendant of Caleb (3), possessed none of his great ancestor's spirit. He had great wealth, but little wit. David's demand was modestly made (4—9); and if there had been no other ground for it than the need of himself and his followers, Nabal might have been expected to grant it. But there *was* ground (7, 15, 16), as the servants themselves acknowledge. Nabal's shepherds had kept his sheep; but David and his men had been a wall of protection to the shepherds. What he might have taken by force as his right, David asked as a favour. But Nabal replies not only by refusing, but by insulting and reviling words (10, 11). Such a speech justifies his servants' (17) and his wife's (25) description of his character.

David, who has borne patiently Saul's bitter and cruel persecution, is provoked by Nabal's insult to seek for an unworthy revenge (13, 21, 22). What possibilities of evil are in even the best saints!

Nabal's servant and wife are as prudent as he himself is foolish (18, 19, 23, 31). Though David was a good man, he had formed a wicked resolution; and Abigail succeeds in convincing him of this. Not only the safety of Nabal's household, but David's own peace of mind, required that he should not shed innocent blood (31). Her "soft answer turned away David's wrath" (Prov. xv. 1, xxv. 12). The spirit of revenge gives place to that of blessing (32—35).

The remarkable death of Nabal which follows so soon indicates how much better it is to leave our cause in God's hand then to take vengeance ourselves. David was God's anointed, and Nabal had injured and insulted him; God therefore pleaded David's cause (1 Peter ii. 23).

SATURDAY, OCTOBER 5.—1 Samuel XXVI.

The incidents of this chapter are somewhat similar to those of xxiii. and xxiv. The Ziphites repeat their attempt to deliver David up to Saul (1). David again spares Saul's life (5—12); and Saul is again subdued and softened by David's kindness (13—25).

The guilt of this renewed attack by Saul is all the greater after his previous confession (xxiv. 20). He knew that in attempting to destroy David, he was resisting the will of God. Yet he repeats it at the first opportunity, after the impulse of kindness has passed away (Job ix. 4).

David's visit to the camp of Saul was a bold and daring enterprise. Why should he be so gentle towards Saul, and yet so furious towards Nabal? Possibly because Nabal's insult came when he was off his guard; and though it was a little thing in

comparison with what Saul had done, it immediately aroused the spirit of revenge. He expected injuries from Saul, and was prepared to receive them. But he expected not injuries but favours from Nabal. Is not this the explanation of many of our failures? Oh to learn how to trust Him who never slumbers, and can never be surprised! (Ps. cxxi.; Isa. xxvii. 3).

Saul's confession of guilt (21) is of little value. Remorse and shame in the presence of men are possible where there is no true repentance towards God. A bad man may have good impulses, as in the receding tide there are advancing waves. Not the impulses, but the *set* of a man's life, determines his true character.

International S.S. Lessons.

Sunday Afternoon, October 6.

THE TRIBES UNITED UNDER DAVID.
2 SAM. v. 1—12.

GOLDEN TEXT (Ps. cxxxiii. 1).

WHEN Saul died he left the kingdom of Israel in a disordered and weakened condition. *Religion* was at a low ebb, the tabernacle at Nob was neglected, and the ark remained at Kirjath-jearim. *Divisions* existed among the people, so that their powerful enemies — the Philistines — prevailed against them.

David, though anointed king by God's direction, was not eager to grasp at the kingdom. It was not to him the object of mere ambition. He had no hope of discharging its responsibilities and duties unless God led him to it.

During the seven and a half years which followed his being anointed as king over Judah (ii. 1—4), he had little opportunity to improve the condition of things. For Ishbosheth was at the same time king over Israel (ii. 8—10). A divided kingdom cannot be a strong kingdom. But steadily, and without any aggressive movement on David's part, he has been growing strong, while the house of Saul has become weak (iii. 1), until the revolt of Abner (iii. 6—12) renders Ishbosheth's cause hopeless. Then by the jealousy of Joab (iii. 22—27), and the treachery of Baanah and Rechab (iv. 1, 2), both Abner and Ishbosheth are slain, and David's way to the throne is cleared. Even yet *he* does not act, but waits for God to turn the people to him. By their pressing need He does this. They saw that the condition of the kingdom required such a leader as David.

Ver. 1—5.—Hebron was situated about the middle of Judah. Here David was anointed (ii. 4), and reigned over Judah for seven and a half years (5). Note his age—thirty years. "The prime of life; the age at which the Levites entered upon their duties (Num. iv. 3); at which Joseph was made ruler over Egypt (Gen. xli. 46); at which Jesus Christ was anointed with the Holy Ghost at his baptism, and began his public ministry (Luke iii. 23)."

Note the three reasons the people gave for making David king: the tie of relationship (1); the evidence he had already given of skilful generalship (2); and the fact that God had chosen him. (See Deut. xvii. 15, and chap. iii. 18.) "Feed" (2) means *shepherd* (Ps. lxxviii. 70—72). The Shepherd of Israel was taken from the sheepfold, as the "fishers of men" were called from the fishing boats of Galilee. "*Elders of Israel*" (3).—See these more particularly described, 1 Chron. xii. 23—40. His appointment to this high position was the Lord's doing, and was the result of his fidelity in previous humbler positions. Not the ambitious, but the faithful, does God exalt (Matt. xxv. 21).

Ver. 6—9.—God evidently directed David in the choice of a new capital (1 Kings xi. 36). It was as much God's choice as David's, and became the religious as well as the political centre (Ps. lxxviii. 68). Its central situation and its impregnable position made it eminently suited for this distinction. "*The Jebusites*" (6), one of the tribes of the Canaanites, retained possession of the city. "*Except thou take away the blind*," &c.—This is better rendered, "Thou shalt not come hither; but the blind and the lame shall keep thee off." It expresses the confidence the Jebusites had in the strength of their fortress; the blind and lame would be sufficient to defend it. But David and his men were not easily daunted by difficulty. A way into the city was found by "*the gutter*" (8), or R.V., "the water course." This was some "water-worn gully in the rock, or a subterranean channel which had been constructed to supply the fortress with water."—*Cambridge Bible*. "*Hated of David's soul*" (8).—The taunt of the Jebusites had roused his indignation. The Septuagint reads, "Who hate David's soul." Joab led in this enterprise (1 Chron. xi. 6); and the memory of the victory was perpetuated in a kind of proverb directed against vain self-confidence. "*Millo*" (9) "appears to have been some fortification already in existence. It may have protected the city on the north, the only side on which it had not the defence of precipitous ravines."

Ver. 10—12.—The progress of the kingdom soon began to appear. "David went going and growing" (10, margin). "*Tyre* was one of the two great cities of Phœnicia, celebrated for its commerce, its mechanical skill, and its wealth." The king of Tyre formed an alliance with David, by sending materals and workmen to build him a house (11). Devoutly David attributes all his success to God (10, 12).

LESSONS.

(1) *How David got the kingdom.*—It was not by his own ambition, but by the choice of God. And he waited God's time, and allowed God to lead him to it in his own way. His concern was to be faithful to God, first as a shepherd; next, as the object of Saul's envious hatred; after this, as the king of Judah—*then God* exalted him by the choice of the people. God bestows his honours upon the meek.

(2) *The reasons for the people's choice of David.*—All the three reasons given (1, 2) apply also to the King whom David foreshadowed. He has entered into kinship with us (Heb. ii. 14); has proved his power to subdue our enemies during his life, and at his death and resurrection; and is Divinely chosen as King. Is He *our* King? If He does not rule us, who does? If we reject his rule, what must be the result? (Luke xix. 14, 27).

(3) *The blessings which immediately follow David's accession.*—The character of the king determines the character of the kingdom. What but disaster could follow the rule of a man like Saul? But changes for the better appear as soon as David begins to reign. What will follow if we admit Jesus to be King over us? He will subdue enemies (sins) that have been too great for us, and will bring our whole lives under his control (Isa. ix. 6, 7).

(4) *The taking of Jerusalem, and its subsequent history.*—Of the glory of Jerusalem before the time of David we have heard nothing. The city which had a more glorious future than that of any other city of the world was possessed by the enemies of God's people. What has it become since? And even greater glory is in store for it. In all this, it illustrates the change which the capture of our hearts makes in us. Let Him take them, and cleanse them, and make them glorious with his own presence.

THE SUNDAY-SCHOOL PEACE ASSOCIATION.—It is well that Sunday scholars should be taught in conformity with the objects of this Association, to seek peace, and preserve it also, by all means in their power. In a recent appeal, Sunday-school superintendents and teachers are asked to help in the endeavour to check the prevalent war spirit by enlisting the young under the banner of the Prince of Peace. Miss E. J. Peckover, Bank House, Wisbech, is secretary of the Association.

GEORGE-STREET MISSION, LAMBETH WALK, S.E.—During the summer months the Gospel has been proclaimed in the "highways and byeways" under the auspices of this Mission. At the crowning meeting of the season, held a few days ago, in the "Walk," Mr. G. Goodman, city missionary, was assisted by several members of the Open-air Mission. Tracts setting forth the Gospel, advocating temperance and exposing infidelity, will be gratefully received by Mr. Goodman, whose address is 29, Princes-square, Kensington.

SEATS FOR SHOP GIRLS. — The Early Closing Association is showing at its offices, 100, Fleet-street, a very simple and ingenious contrivance, in the shape of a shop-seat for assistants or customers, called the "Humane Safety Collapsing Seat." It occupies about the same space when not in use as a closed umbrella. It is extremely simple and marvellously cheap, cannot be upset nor become detached from its position by accident; yet it can be moved to right or left, backwards or forwards, at the option of the user. The invention will be a great boon to shop assistants; for there is little doubt that it will be adopted by many of the more considerate employers who care for the health of their assistants.

LOST OPPORTUNITIES.

O FOR the times that are past,
O for the year that is sped,
O for the spring with its flowerets sweet,
That blossomed and clustered about my feet,
In the garden of the Lord.
Only to grasp
In a holy clasp,
With silent prayer,
Some blossom rare;
To leave it in his hand,
As an offering from the land
In the garden of the Lord.

Alas, for the year is past,
Alas, for the spring is sped,
And the flowers, by other hands than mine,
Are plucked for the crown of our Christ Divine,
From the garden of the Lord.
And *I* still hold,
With pain untold,
But a gaudy weed
That is long since dead.
The fleeting year that's gone
Has left me this alone
In the garden of the Lord. X.

WORKERS IN COUNCIL.

THE workers' meeting at the Home of Industry, Bethnal Green-road, last week was presided over by General Haig, the chief subject of the evening being North Africa. Mr. E. H. Glenny, and three ladies shortly leaving for North Africa were present. General Haig urged on all present the importance of remembering two fundamental facts — that the heathen are perishing, and that God desires they should be saved. The North Africa Mission is working entirely amongst Mohammedans, excepting in a few instances where work has been started amongst Europeans — Italians, Spaniards, French, &c. The mass of the population is scattered in villages and small towns, so that itinerating is absolutely necessary. The devotion and courage of Miss Herdman and the ladies with her are matter for deep thankfulness to God. They have undertaken the journey from Tangier to Fez alone, excepting their mule attendant. The Governor of Tangier said to Miss Herdman, "You may go anywhere; no one will touch you." The native converts have to undergo great persecution if they confess Christ. Tripoli has been opened up by God for the Gospel message. Mr. Michell and Mr. Harding have found perfect freedom and an open door where it was thought the Turkish power would have interfered. God Himself seems to be curbing the Turkish animosity, for there is a dread of the action of the Christian Powers; where the murder of a Mohammedan might be condoned, the murder of a Christian would be punished by death.

Miss Gritton, who is going out to Tangier to work amongst the Spaniards, told something of the way in which God had led her in the fulfilment of her desire to go to work in Africa. Miss Gill, hoping to go to Tlemcen, gave a bright testimony of how the Lord had cleared her path, and of her joy in going out. Miss Johnson, bound for Tunis, spoke of the strength the Lord had given her, though that morning she had been parting with loved ones.

Mr. Merry asked prayer for Miss Macpherson and others in Canada. He intimated that, all being well, Miss Macpherson and Miss Stock would be present at the next workers' meeting on October 16.

CHILD MARRIAGE IN INDIA.—A case illustrating the evils of child marriage is reported from Bombay. In this instance the husband of the victim, as in Rukhmabai's case, is resolute in his refusal to acknowledge the obligation of infant marriage, and declines to receive his wife, with the result that he has been ruined by legal costs.—*The Times*.

Among the Churches.

CHURCH OF ENGLAND.

In July Rev. Dr. Cassel, of Christ Church, Berlin, baptized a Jewish lawyer, and also a Jewish lady and her child. In August Dr. Cassel baptized two Jews and a Jewess.

Rev. C. Musgrave Brown, curate of St. Luke's, Liverpool, has declined the living of St. Paul's, Halliwell, Bolton, as he considers that, having been ordained only eighteen months, further experience in work as a curate necessary before taking charge of a parish. Since he went to Liverpool, Mr. Brown has gathered together a large number of young men in his various classes and meetings. During the summer months he has been conducting open-air services from St. Luke's steps, and these have been very largely attended.

It is hoped forthwith to found a "League of the Church for the Promotion of the Improvement of the Homes of the Poor." This League will, by all lawful measures, and by all moral means, seek (says the Rector of Holy Trinity, Windsor) to purify, redeem, and sanctify the cottage life of England, by delivering it from that awful pollution which reproaches our civilisation and rebukes our Christianity. A vast proportion of the immorality, vice, and crime, which are so often shielded and sheltered by the slums, is due to the appalling depravity of inhuman homes. The work of the League of the Church will be thoroughly to instruct public opinion and awaken the public conscience.

SALVATION ARMY.

Seven more arrests have been made in connection with the Army open-air meetings at Whitchurch, and the persons arrested will be tried this day (Friday).

Commissioner Coombes, who for five years has managed the affairs of the Salvation Army in the Dominion, has been appointed to the command of the Army in Australia.

PRESBYTERIAN.

Rev. Dr. Steel, of Sydney, states that fifty years ago the Presbyterian ministers in all Australia did not number twenty-five, and now they are about six hundred.

Rev. Dr. Verner White, of South Kensington Presbyterian Church, will attain the fiftieth year of his ministry in December next, and he then intends to retire from the active discharge of his ministerial duties. Dr. White has been minister of his present charge since 1873.

Rev. W. S. Swanson, after a well-earned holiday has again entered with vigour into his labours as missionary agent of the English Presbyterian Church. On Sunday week he preached to large congregations in Jersey, and this week he has been taking part in the Dublin Christian Convention.

Rev. Robert Wylie, late of Stirling, was last week inducted to the charge of Trinity Presbyterian Church, Canonbury, N. There is a numerous and increasing Presbyterian community in this part of London, with one of the handsomest churches belonging to the denomination in the Metropolis, a large and growing attendance at the Sabbath-school, Band of Hope, and other institutions connected with the Church.

METHODIST.

The Primitive Methodists have resolved to enter upon an extension scheme for the London area, which will differ from the London Wesleyan Mission in comprising a series of small centres rather than a few great centralised halls. A committee has been directed to make exhaustive inquiries into the subject.

The "Forward Movement" is making great headway in Lancashire. Manchester leads the way, and Liverpool, Blackburn, and Rochdale follow well behind. The work of Rev. S. F. Collier and Mr. R. Johnson are very highly appreciated by the whole community. The Free Trade Hall services promise to become a great power during the coming winter.

The old stable at Hatfield, Herts, used for many years by the Wesleyans as a place of worship, has at length disappeared, and the Sunday services and other meetings will be held in the schoolroom, which was recently completed, until the chapel, now in course of erection, is ready. Meanwhile Rev. Thomas Champness has sent one of his *Joyful News* evangelists to Hatfield, and aggressive work has begun in right earnest. The new chapel is to be opened about the end of October.

The evangelistic committee appointed by the last Primitive Methodist Conference met at Derby a few days ago to consider the question of organising a distinct order of Connexional evangelists. The feeling generally entertained seemed to be in favour of employing in this movement either male or female agents, married or single, of any age that was considered prudent, if their suitability in gifts and religious life and experience, with marked aptitude for evangelistic work, was clear.

Rev. B. Senior, pastor of New Surrey Chapel, Blackfriars-road, London, has returned home after a three months' trip to the United States and Canada. Everywhere he went he received a cordial welcome. He preached in some of the largest churches in the country, besides visiting numerous camp meetings, and was gratified everywhere by the evangelistic activity he witnessed in the conversion and sanctification of souls. On Sunday last Mr. Senior conducted special services in connection with the second anniversary of the opening of New Surrey Chape

CONGREGATIONAL.

A meeting was held on Friday week in Abbey-hill Chapel, Kenilworth, to bid farewell to Mr. T. Arnold, formerly a scholar and Sunday-school teacher at Abbey-hill, and his colleague, Mr. W. R. Hunt, of London, who are going out to China in connection with the London Missionary Society.

A new chapel, for the erection of which a sum of £2500 was provided by the will of the late Mr. Joseph Jackson, a London merchant, who died in 1871, was opened at Little Ashby, Westmoreland, on Friday last. The village has a scattered population of about 100, for whom there has been little facility for attending on the means of grace.

Rev. U. R. Thomas, of Bristol, speaking recently on the relation of the Church to the labour world, said that the Church of Christ must face the problems of the labour world. The preacher urged that he who followed on the sweating system had no more right to his name on the roll of the church than the wilfully unchaste and perpetually intemperate.

Rev. J. C. Harrison on Sunday week resumed his special evangelistic services for the people at Park Chapel, Camden Town. These services are held monthly, and have been the means of attracting a large number of persons residing in the neighbourhood who do not regularly attend a place of worship. Several who were first attracted to the chapel by these special services have recently been admitted to the membership of the church.

BAPTIST.

Foundation-stones of a new chapel in Princes-street, Northampton, were laid last week. Among the donations received was one of £25 from Mr. H. Labouchere, M.P.

Rev. J. J. Doke has been recognised as pastor of City-road Church, Bristol, in succession to Rev. Walter J. Mayers, now one of the deputation secretaries of Dr. Barnardo's Homes.

A valedictory service was held a few days ago at St. Mary's Church, Norwich, to bid farewell to Miss Annie Theobald, a member of the church, who is about to join the Zenana Mission in Delhi. A sum of £100 was subscribed to assist in establishing the missionary in her work.

Rev. P. T. Stanford, a coloured man, has accepted the pastorate of a Baptist Church in Birmingham. It is said that he can not only speak English most correctly, but five other languages. He was born a slave, but obtained his freedom through the Civil War. He attributes his conversion to Mr. D. L. Moody.

At Upper Holloway Chapel, on the 11th inst., eleven men and eight women were baptized, their ages varying from fourteen to seventy. The candidates were all connected with the Tollington Mission-room, in Hornsey-road. After an address by Rev. J. R. Wood, Mr. Henry Bird, one of those immersed, who is over sixty years of age, gave a brief account of his conversion, and expressed his firm belief that baptism was a clear command of Christ.

SOCIETY OF FRIENDS.

Dr. Moss has reached Antananarivo, and C. N. Southall his destination at Hanchung, China. The Syrian work at Brumana and Ramallah is in a healthy state. The idea of a general First Day School Teachers' Conference grows. It is suggested that Bristol or Birmingham would suit the purpose, and that it might lead to a great spread of the work among other churches than Friends, as is the case in both those cities.

Dr. William Nicholson urges the necessity of a periodical conference of all the Yearly Meetings, having ultimate authority for unification of the faith and practices of Friends, but the *Review* dissents *in toto* from what it calls Centralisation, and rather encourages an advisory conference.

Western Quarterly meeting, held in Leominster on the 18th inst., was a favoured time. Hereford meeting-house is being enlarged. Dr. Whitney, of Tokio, Japan, gave a most interesting and able lecture on Japan to an appreciative and good audience, mostly Friends. Mary E. Robinson, Isabella Young, and Elizabeth Stevens were present from other Quarterly Meetings.

The Freeman writes on Sept. 13 on "The Decline of Quakerism," yet encourages its own people to imitate the fellowship meetings of Friends. It adds: "But we have sometimes thought that if Friends feel perfectly free to sing, or read, or pray, or to exhort, or to teach, or to evangelise; if traditions and questions were not allowed to restrain the Spirit, Quakerism might yet revive." The revival and the liberty thus indicated are now largely realised; hence Friends are not declining, but increasing.

NOTES FROM IRELAND.

An eight days' series of successful evangelistic services has been held by Rev. George C. Grubb in the new mission church, Townsend-street, Dublin.

Sermons in aid of the Universities' Mission in Central Africa were preached last Sabbath in several churches in the neighbourhood of Dublin by Revs. Archdeacon Farler and Duncan Travers, both of whom have recently returned from Zanzibar.

The sad news was received last week of the death, from fever, of one of the Irish Presbyterian missionaries in India—Rev. Thomas M'Anlis, of Rajkot, Kattiawar. Mr. M'Anlis had been but a short time in the field, and great things were anticipated from him in the work of the mission. His loss is very keenly felt.

During the last seven weeks Gospel services have been held night after night by Rev. Jas. Kirkwood in a tent at Derryall, near Portadown, and similar services have been held by Rev. James Stewart in a tent at Magheragall, near Lisburn. In each case there was a very large attendance, and much spiritual blessing followed the labours put forth.

The annual Christian Convention commenced at Dublin on Monday evening. We hope to give a sketch of the proceedings in our issue of next week.

Rev. Thomas Cook, the Wesleyan evangelist, concluded an eight days' evangelistic mission in Newry on Sunday. The attendance has been excellent, and there have been conversions at each meeting.

On Tuesday evening last week the Presbytery of Magherafelt met to ordain Mr. James H. Fitzsimons, as a missionary to India. An immense congregation assembled in the Church to witness the proceedings.

The annual meeting of the Irish Baptist Association was held last week in Belfast, under the presidency of Pastor E. T. Mateer. Encouraging reports of the work carried on by the various churches represented were submitted, and the session was a very pleasant and hopeful one.

A most successful meeting on behalf of the British and Foreign Bible Society has been held in the Parochial Schoolhouse, Wicklow, and a similar meeting on behalf of the Theatrical Mission was held in Rathbarry Rectory, co. Cork. In the latter case Mr. Courthope Todd, of Macready House, London, gave an interesting account of his work among the theatrical employés at home and abroad.

Several meetings have recently been held in Western Donegal in connection with the Evangelical Alliance. Addresses were delivered by Rev. D. Mullan, secretary of the Irish branch, in Bundoran, Donegal, Killybegs, Ardara, and Bunbeg, in the district of Gweedore. The meeting in Bunbeg was the largest Protestant gathering which has been held in the neighbourhood for some years, a considerable number of persons coming over by boats from the adjacent island to attend it. The people seemed delighted to have the opportunity of listening to the encouraging reports that were given of the progress of the Gospel in other parts of the country, and in foreign lands.

FALLEN ASLEEP.

Rev. William Griffith, Welsh Calvinistic Methodist minister, Disgwylfa, Arvon.—Rev. G. R. Taylor, curate of Kedleston, near Derby.—Rev. Henry Hall-Houghton, of Melmerby Hall, Cumberland, a retired evangelical clergyman, at one time curate of St. Peter's, Cheltenham.—Rev. P. C. Kidd, rector of Skipton, Yorkshire.—Rev. W. H. West, LL.D., Congregational minister, Wellington, New Zealand.—Rev. Oliver Raymond, for the past sixty-six years rector of Middleton, Essex.—Mr. David James, for nearly sixty years a Sunday-school teacher connected with the Baptist Church at Abercarne, South Wales.—Rev. Roderick Macgregor, since 1851 pastor of the Free Church, Canisbay, Caithness.—Mr. John Matchett, an esteemed elder of Ormond Quay Presbyterian Church, Dublin.—Rev. Henry Graham, of Hull, for fifty-two years in the Wesleyan ministry.—Rev. A. P. Irwine, vicar of Bingley, Yorkshire.

CHRISTIAN UNION FOR PROMOTING INTERNATIONAL CONCORD.—Canon Westcott is chairman of the provisional committee of this Union, which has issued a very lucid statement of principles. That the attitude of the great nations of Europe towards one another is inconsistent with the spirit of the Christian faith is becoming more and more clearly acknowledged. During the last three centuries attention has been directed mainly to questions of personal conduct, and the lessons of the Gospel have not been applied to the problems of international life. The time seems to have come when Christians should be called upon to realise and give effect to their creed in the discharge of the widest social duties—the duties not only of class to class, but also of nation to nation—as members of one race. The statement urges these matters, and briefly considers mediation, arbitration, and (ultimately) disarmament, as measures tending to peace. We trust many of our readers will secure copies (gratis from Dyer Bros., 31, Paternoster-square, E.C.), and join this Union, which already includes among its members adherents of various denominations.

REQUESTS FOR PRAYER.—For blessing on a special mission by Mr. John Scroggie, at the Rink Hall, Blackheath, Oct. 6 to 20. Bible-readings each afternoon at 3; evangelistic services at 7.30.——For blessing on a series of meetings at Alva, N.B., to be conducted by Mr. Thomas Wales (of the Evangelisation Society), commencing Sunday next.——For blessing on services by Messrs. H. A. Squire and H. M. Barnett, at Tunbridge Wells, Lewes, Ramsgate, &c., from Sept. 29 onwards.——For blessing on evangelistic services at Comrie, N.B., in connection with the Perthshire Christian Union.——For blessing on a week's special mission to young men, at the Y.M.C.A., York, Oct. 13 to 20, to be conducted by Mr. Lomax Mackenzie, of London.——For blessing on the opening services of the South Norwood City Mission Hall, on Tuesday next.——For blessing on missions by Mr. Henry Lakin, at Harrold, to Oct. 4, and Maryport, Oct. 5 to 18.——For blessing on missions by Rev. W. Haslam, at Christ Church, Silloth, Cumberland, commencing Sept. 28, and at South Creake, Norfolk, Oct. 4.——For blessing on a six days' Gospel Temperance mission, at the Gospel Hall, Southgate-road, Wood Green, N., commencing on Monday next.

Notices.

MR. J. GORE, 10, Thorndale-avenue, Belfast, would be glad to know whether any black or red ink is manufactured which, when used on Indian paper (such as that used in Bibles), does not show through.

COMMUNICATIONS RECEIVED WITH THANKS.—C.H. F.L. W.D. C.B. F.D. W.P.G. J.P. J.B. M.T. G.S. S.K. C.P. G.W.O. G.J.H. F.G. J.D. A.B. H.S.S. M.A. H.V.E. S.F. E.S. H.P. G.W. A.C.D. H.K. R.D.F. G.T. D.J.E. C.B.W. A.B. M.C. F.B.M. F.A.W. A.M. E.W.W. M.F. R.C. T.G. J.B.B. W.B. A.B. J.P.H. L.S. F.W.S. W.M.C. S.V.H. S.A.B. B.B. K.W. W.P. C.S. N.F.H. A.M.C. F.S. M.B.D. E.J.T. W.J.M. C.M. G.S. A.J.B. H.S.L.

APPLICANTS FOR TRACTS.—E. A. Howe, 75, Thomas-street, Limehouse, E.; A. Doward, 200, Whitechapel-road, Mile End, E.; C. Black, 137, North Hill-street, Toxteth Park, Liverpool; H. M. Barnett, 17, Queen Elizabeth's-walk, Stoke Newington, N.; R. Roberts, The Rest, Mortlake, S.W.; Corporal H. R. A. Wilson, D Company, 2nd Suffolk Regiment, South Camp, Aldershot; S. Booty, 13, Loftus-road, Uxbridge-road, W.; B. Rogers, 35, Sewardstone-road, Victoria Park, E.; Mrs. Grundy, 14, Bonner-road, Victoria Park, E.; Miss E. Allman, Billingshurst, Sussex; D. Fenton, Yeaman-street, Forfar, N.B.; Miss L. M. Clinch, Disraeli Villa, 57, Disraeli-road, Upton, E.; R. E. Meadows, 39, Payne street, North Shields; H. Powers, 11, Bridlington-street, Hull.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

TEMPERANCE NOTES.

HOME.

The Salford School Board has authorised a further series of temperance lectures in the Board schools.

Rev. Mark Guy Pearse delivered the opening lecture of the present (the fifth) series under the auspices of the Glasgow Abstainers' Union.

A competition for pupil teachers on "The Effects of Alcoholic Liquors on the Human System," is to take place November 15 at Liverpool under the auspices of the National Temperance League. Information to be had from Mr. R. Rae, 33, Paternoster-row, London. £100 is to be given in prizes.

At the Eastbourne Brewster Sessions on Monday the temperance societies of the town opposed the numerous licence applications, all of which had previously been refused by the magistrates. With the exception of a confectioner's refreshment-room licence, the justices again refused all applications.

In a letter to *The Times* the Archdeacon of London says: "The best result of the present controversy about the policy of the Church of England Temperance Society would be that the great mass of non-abstainers should throw aside any fastidiousness or want of sympathy which they may feel, and earnestly join the tectotalers in their crusade against an appalling evil.'

On Monday, at Cardiff, on the resumption of the inquiry into the working of the Sunday Closing Act, a number of witnesses gave strong evidence in favour of the Act. They included the chairman and vice-chairman of the Montgomery County Council, and the chief constable. The witnesses agreed that the *bonâ fide* traveller clause should be either amended or repealed.

A conference of ministers of religion and others engaged in philanthropic and educational work in Manchester was held on Friday to consider the action to be taken in opposition to the granting of a licence for the palace of varieties now in course of erection in Manchester. A resolution pledging the meeting to offer the most determined opposition to any application for a licence by the promotors of the undertaking was adopted, and a committee was appointed to give it practical effect.

FOREIGN.

A temperance congress was held at Cologne, September 14—16.

The Army Temperance Association, India, has now a paid agent who assists the secretary in visiting regiments and batteries in India and Burmah. Its monthly organ, *On Guard*, is to be published weekly.

It is not to be wondered at that there should be so lamentable an increase of intemperance in Paris, seeing that during the past few years the dram-shops in the city and suburbs have increased over 5000, there now being 29,000, while the consumption of spirits has increased threefold.

Union Hall Mission.—Mr. ROBERT BILKE, Abergeldie, Greenhill Park, Harlesden, London, N.W., writes:—"We are greatly in need of funds to enable us to sustain our evangelistic work among the poor. The means for the support of our work have greatly fallen off, so much so that we are seriously thinking of closing three of our halls, and I have also to dispense with the help of several fellow-workers in the Mission for the same reason."

A Request.—DEAR SIR,—I am trying to collect incidents where tracts have been used and resulted in conversion. Will you request your readers to give me information as to where such results have followed tract distribution? Some may have known of such cases personally, others may have clippings from papers, &c., still others may be able to refer me to a section or page of a book.—Yours in his service, C. B. WHITE.

Y.M.C.A., 7 and 9, East Third-street, Jamestown, N.Y., U.S.A.

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Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C. — Annual meeting of members at Mr. and Mrs. Cawston's, Bromley Hill, Sat., Sept. 28, 4.30 p.m. Workers' conference, Wed., Oct. 2, 6.30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Sept. 29, 3 and 7 p.m., missionaries departing for North Africa. Oct. 1, farewell meeting. Oct. 2, quiet day.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 and 7.30 p.m., Mr. Oscar Owers. Mon., to Fri., 8 p.m., Gospel meetings for men. Bible-class, Thurs., 8 p.m. French Bible-class, Thurs., 8 p.m. Bible-reading, Colonel Puget, Sat., 8 p.m. Prayer-meeting, daily (Sat. ex.) during Sept. Mr. Oscar Owers.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W. — Public lecture, Thurs., Sept. 26, 8.45 p.m., by Rev. C. Wilson, on "An Hour in the Bible House Library." Sun., 3.15 p.m., evangelistic service, address by Sir Robert Phayre.

Y.M.C.A., FINSBURY PARK HALL, 255, Seven Sisters'-road, N.—Sun., Sept. 29, 3.15 p.m., address to young men, by Mr. J. H. Putterill, Fri., Oct. 11, 8 p.m., inaugural meeting of winter session. Chair taken by Mr. R. C. Morgan. Addresses by Rev. John McNeill and others.

Y.M.C.A., 91, EUSTON-ROAD, N.W.—Evangelistic meetings, London Cabmen's Mission Hall, Gray's Inn-road, Mon., Thurs., and Fri., 8 p.m., and Sun., 11 a.m.

Y.M.C.A., 234, KENNINGTON PARK-ROAD, S.E.—Thurs., Oct. 3, 8 p.m., address by Rev. W. R. Mowll.

THE WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 8 p.m., Rev. H. P. Hughes.

CONFERENCE HALL, Mildmay-park, N.—Sun., Sept. 29, Rev. James Neil, 3.30 p.m., "Seven Times Chastised"; 7 p.m., "The Sea Night Mist."

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.45, Mr. J. S. Harrison.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Oct. 4. Tea at 6; meeting at 7. Dr. Eccles will preside. Address by Rev. W. Fuller Gooch, on "A Threefold Aspect of the Christian Life." Mr. E. H. Glenny will be present with a party of missionaries shortly leaving for North Africa.

ST. GEORGE'S HALL, Langham-place, W.—Mr. F. C. Bland, Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row, W.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Oct. 4, all-day meeting. 11 a.m., prayer and accounts of mission work; 3 p.m., Rev. F. B. Meyer; 7 p.m., Mr. Reader Harris.

EDINBURGH CASTLE, Limehouse, E.—Sun., Sept. 29, 11 a.m. and 7 p.m., Rev. W. J. Mayers; 3 p.m., Rev. Henry Bright.

CLAPTON HALL, Alkham-road, Upper Clapton, N.—Mr. C. Russell Hurditch, Sun, 6.30 p.m.; Fri., 7.30 p.m.

HYDE PARK HALL MISSION.—Closing services in Hyde Park, Sun. next, 3 p.m., Mr. Charles Cook and others.

SOUTH NORWOOD CITY MISSION HALL, Portland-road, South Norwood, S.E.—Opening meeting, Tues., Oct. 1, 4 p.m. Mr. F. A. Bevan will preside.

COMING CONFERENCES.

CONGREGATIONAL UNION. — Autumnal meetings, Hull Sept. 30 to Oct. 4.

CLIFTON CONFERENCE, Victoria Rooms, Clifton, Bristol, Oct. 1—3.—Rev. James Ormiston, Rector of St. Mary-le-Port, Bristol, convener.

DUMFRIES, N.B., Oct. 1—3.

SPECIAL CONFERENCE CONCERNING ISRAEL, Conference Hall, Mildmay Park, London, N., Oct. 1—3.

CHURCH CONGRESS, Cardiff, Oct. 1—4.

GLASGOW HALF-YEARLY MEETINGS OF CHRISTIANS, Waterloo Rooms, Oct. 3 and 4.

BAPTIST UNION. — Autumnal meetings, Birmingham, Oct. 7—11.

DORKING CONFERENCE for the Deepening of the Spiritual Life, St. Paul's Church, Oct. 7—11.

NATIONAL TEMPERANCE CONGRESS, Birmingham, Oct. 21—25.—Mr. R. Rae, Secretary, 33, Paternoster-row, London, E.C.

EVANGELICAL ALLIANCE.—Annual Conference, Cheltenham, Oct. 22—24.—Programmes to be had from the Alliance House, 7, Adam-street, Strand, London, W.C.

Y.W.C.A. TOTAL ABSTINENCE CONFERENCE, Morley Halls, 316, Regent-street, W., Oct. 23, 3.30 p.m. Evening meeting, Exeter (Large) Hall, at 8.30.

MANCHESTER CHRISTIAN CONVENTION, Oct. 29—31.—Communications respecting apartments, &c., should be addressed to the Secretaries, Conference Hall, Strangeways, Manchester.

Appeals.

London Medical Mission.—Dr. LATCHFORD, superintendent, urges the claims of this excellent agency upon the prayers and purses of the Christian public. The convalescent home at Folkestone has been a blessing to 125 patients this year, but through lack of funds many have been deprived of its advantages. Moreover, some 240 boys and girls have spent a fortnight at the Children's Home in Kent. Visitors are always welcome to the Mission House, 47, Endell-street, St. Giles', where particulars as to the needs of the work may be obtained. The work is growing, and more friends are required.

A Village Need.—At the request of the men of Coombe, Miss ADELA BROOKE, of Coombe House, near Woodstock, Oxon., has for some time been engaged in an endeavour to build and establish a reading-room and coffee-tavern in the village. The population is small, and all working people. While the building proceeds it is hoped that friends will be heard from who will contribute £200 to furnish the place and pay other incidental expenses. Miss Brooke writes: "The building cannot be opened till this money is collected, and I would pray those interested in the welfare of others to lend me a helping hand."

Soldiers and Sailors at Barbadoes.—Mr. J. E. JOHNES writes with reference to the Soldiers' and Sailors' Rest, Bay-street, Bridgetown, Barbadoes:—"The appreciation in which it is held is shown by the efforts of the soldiers themselves to keep it free from debt. It is the only place where Christian sailors can sleep at night. The fleet is here only a few weeks of the year, and it is next to impossible for the Home to be self-supporting. Mrs. Worm, who keeps the place, has done all she can, and as a last resource I write in the hope of enlisting help in Great Britain. Miss Weston, of Portsmouth, would forward any sums that might be sent to her, or help might be forwarded direct to the Rest."

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, SEPTEMBER 23, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "City Bank;" this will effectually prevent loss of same.

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China Inland Mission—M.A.	0	10	0
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Rev. J. Chadburn (Dock Labourers, &c.)—E.S. 4s 6d; Faraway, £2	2	4	6
Bird's-Nest Mission, Dublin—F.C.E.	0	1	9
Society Free Distribution of Scriptures—Mrs. P.	0	10	0
Rev. J. W. Atkinson (East-end Distress)—M.O....	0	2	0
Day in Country Fund—E.H.D. £1; C.A.S. 1s...	1	1	0
Tower Hamlets Mission (Dock Labourers, &c.)—Brixton, 5s; W.R.T. 5s	0	10	0
Hunger in East London (Dock Labourers, &c.)—C.L.M. 10s; A.H. £1; B.C., Dover, £1 10s; P.L. 7s 6d	3	7	6
Dock Labourers' Mission—M.D. 3s; C.S.N. 5s; C.J.B. 3s; T.E.L. £1	1	11	0
Mr. Archibald G. Brown's Work (Dock Labourers, &c.)—F.B....	1	0	0
Friendless & Fallen—Mr. C.M.	1	1	0
Marylebone Medical Mission—Colonel W.S.H...	3	0	0
St. Giles' Christian Mission—Friend	0	5	0
Mrs. Charlotte Hunter—J.H.	1	0	0
Children's Country Holiday Fund—One who Loves Children	0	5	0
Mission to Deep Sea Fishermen—M.F....	0	5	0
Dr. Barnardo's Homes—Sydney	1	0	0
Bristol Orphan Houses—Sydney	1	0	0
Scutari Medical Mission Hospital (Home Fund)—Major F.D.	0	10	0
	£24	3	9

[DVERTISEMENTS.]

"An East-end Free Library" (New Building Fund)—Mrs. G. £5.—Mr. G. F. HILOKEN, Librarian, Bethnal Green Free Library, E.

London Samaritan Society & Homerton Mission (Convalescent Homes)—Colonel H. £3; Miss K. £1 1s.

Hunger in East London (Dock Labourers) Brunswick Hall, Poplar—E.A.T. 10s; H.H. 1s 1d.; F.D. 5s.

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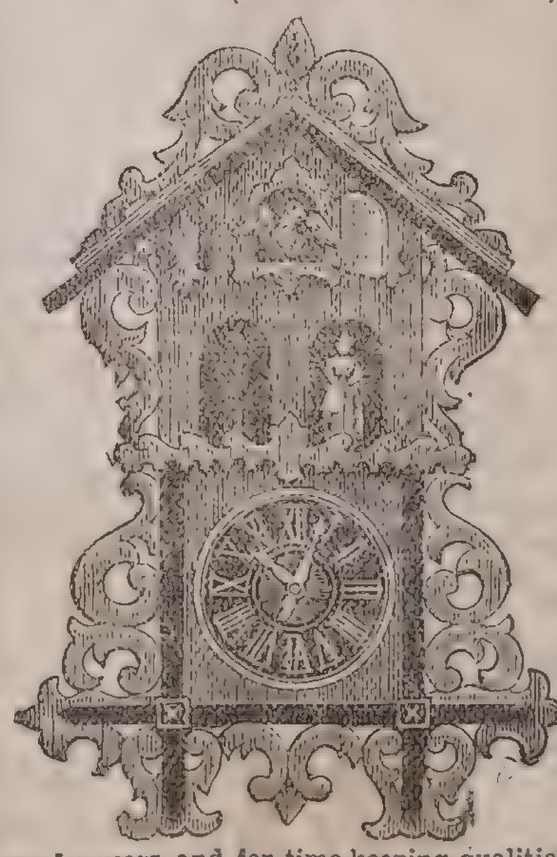
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NOTICE TO THE READERS OF "THE CHRISTIAN"
The THIRTY-FIRST SERIES of WEEKLY CASES will commence appearing in the first week of October.
NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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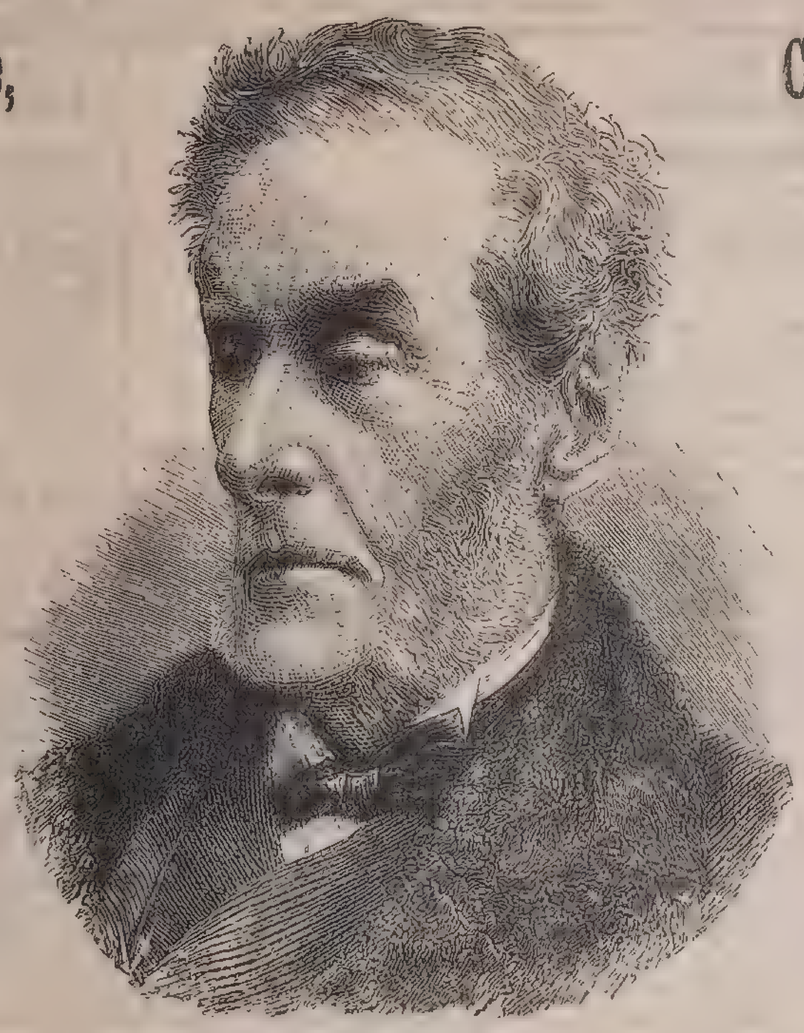
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[The late Lord Shaftesbury.]

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THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help in aid of the poorer patients and their families. The smallest contributions in money or clothing will be thankfully acknowledged by the Committee.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
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For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

MISS SHARMAN'S HOMES. — A Meeting on behalf of the above will be held at the Mansion House, on Friday, October 4, at 3 p.m. The Right Hon. the Lord Mayor will preside. Rev. Canon J. McConnell Hussey, D.D.; Rev. John McNeill; Rev. D. McEwan, D.D.; Rev. Fleming Williams, Ald. C.C.; R. C. Morgan, Esq., and others will take part.

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The Sale of Work and various useful and fancy articles will be held (D.V.) on

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October 9 and 10, at The Home, Eastfield House, Hoe-street, Walthamstow. Open at 3 o'clock each day. Admission free. Gifts of every kind are wanted to furnish the stalls, and will be thankfully received by Mrs. PARSONS, addressed as above.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee will receive two Ladies for 50 guineas each for two years, board, residence, and instruction included. A few vacancies for midwifery and other students.
Dr. GRIFFITH, Hon. Sec.

BEULAH, 30, Prince's-avenue, Prince's-gate, Liverpool. The Lord has given the above beautiful home in place of the late "Bethshan," 11, Great George-square. Meetings: Tuesday, 7.30 p.m.; Wednesday, 3.0 p.m.; Friday, 3.0 p.m. Persons desirous of rest to body and soul, also such as need light concerning salvation, holiness, and Divine Healing, can be accommodated at the above address.—For particulars apply to Mrs. CROOK.

ACTON BAPTIST TABERNACLE SCHOOL MISSION.—Rev. WILLIAM ARCHER, Pastor, has purchased the freehold ground and placed it in trust, and built a comfortable little chapel thereon. The people are poor, and have done their very best. We are still in debt to the builder £108, which is now 12 months overdue. Help is earnestly solicited to clear this off.

THE LORD'S PORTION.—All who approve of dedicating a fixed proportion of income to charitable purposes are invited to join The Proportionate-Giving Union. Formed in 1887. Nearly 200 members.—Full particulars from Rev. WATKINS, Ubbeston Vicarage, Yoxford.

CHESHAM BOIS.—Will any one who really loves Jesus help a clergyman in a poor country parish to build a Mission-room, where he can gather together those who are too far from the church and school? He has exhausted the resources of the neighbourhood, and still needs about £180 to complete the work he has ventured to undertake, feeling confident of the help of those who have the power to assist in work for the Master.—Rev. J. MATTHEWS, Chesham Bois Rectory, Bucks.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

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2.—Enclose (if able) a freewill offering towards the expenses. This is necessary, but let it be as "unto the Lord." If you are able, let your abundance be a supply for another's lack. In any case, if there be first a willing mind, it is accepted according to what a man hath, and not according to that he hath not.

3.—Address your application to the Superintendent, SAMUEL E. ROBERTS, 48, Malvern-rd., Kilburn, N.W., and enclose Postal Order, payable at the Post Office, Cambridge-road, Kilburn.

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Having no family claims and few personal wants, Miss Robinson has always freely spent her own money on these Institutions, besides collecting the needful funds. She is now making a great effort, at the cost of much personal suffering, to obtain help for the new building. After being confined to the house for eight years, she is undertaking a three-months' tour, by road, in an invalid's coach, built for the purpose, intending (D.V.) to travel a thousand miles, and address meetings in fifty towns, after which she will publish a full account of her journey and its results. She travels at her own expense, accompanied by one helper.

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BATH, 33, SION HILL.—Christian Home School for the Daughters of Gentlemen. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers, and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home, with the advantages of a thoroughly good education. Pupils prepared for University and Academy examinations. References kindly permitted to the parents of former and of present pupils.

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ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references, Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

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DELTA, 98, Kensington-park-road, W.

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BATH.—Avonbank House, Grosvenor. Principals: The Misses BUCKPITT. During the past year certificates have been gained from Cambridge University, College of Preceptors, Trinity College, and Christian Evidence Society. No failures in these examinations. Inclusive fees from 30 guineas. Term commenced September 17.

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ILFRACOMBE.—Elmcote, Torrs Park.—A happy Home, with thorough education and Christian training, for the Daughters of Gentlemen. Every care taken of delicate Girls, or Children whose parents are abroad.—Terms, &c., apply to Mrs. TROUSDALE, Principal.

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H., West Lodge, Claremont, Sheffield.

MISTRESS.—Wanted immediately, a well-qualified Christian Mistress for a Girls' School in the neighbourhood of Birmingham.—Mrs. WRIGHT, Woodville, Handsworth, Birmingham.

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A., T.C.D. School will re-open, (D.V.), Thursday, September 26.

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MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

HIGHBURY HOUSE SCHOOL, St. Leonards-on Sea. Boys received from 6 to 18 years of age. Three separate departments: juniors, under the care of Ladies; seniors, under a staff of seven resident masters, thoroughly qualified to prepare for commerce, Public Schools, or Universities. Delicate boys and boys from the Colonies receive special care. A carpenter's shop and a chemical laboratory have recently been built on the premises. Autumn term commenced Saturday, September 21. For prospectus, apply to Mrs. DUFF, the Lady Principal.

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A CHRISTIAN GENTLEWOMAN disengaged in October) is highly recommended as an extremely well-qualified and accomplished Resident Governess. Churchwoman. English and Continental experience. Salary £80.—PAX, Stuart's Book Warehouse, St. Leonards-on-Sea.

MISS A. GOUGH highly recommends a Lady, aged 26, as Governess. English fluent French and German (abroad). Good music and needlework, elementary Latin. Salary £30 to £35.—17, Old Cavendish-street, W.

A GOVERNESS or Companion in Christian family. Teach one or two children under twelve. Fond of children. Age 28. English, good music, elementary French, drawing, painting. Domesticated. Church of England. Excellent references.
X., Mr. Dickenson, High-street, Maidstone.

A YOUNG LADY (19) seeks re-engagement as Governess to young children (ages 5 to 12), in Christian school or family.
Y. S., Norfolk House, Devonshire-road, Balham.

October 4, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give a new portrait of the late Dr. A. N. Somerville, of Glasgow, and some particulars of his later evangelistic journeys. The number, which will be enlarged, will contain a special report of the Jewish Conference held this week at Mildmay.

The London Cottage Mission is making the most of the late Strike, and is appealing for £100 a day. We hope none of our readers who may get its sensational appeals by post, will respond.

An ounce of fact is worth a pound of theory. The contention that increased facilities for drinking lead to increased consumption receives powerful confirmation from some figures which were elicited at the recent Alcoholic Congress at Paris with regard to Finland and Belgium respectively. In the former country, it appears, severe restrictive laws were passed in 1887, with the result that the amount of drink consumed per head of the population is now only one-third of what it was ten years ago. In Belgium, on the other hand, which contains a public-house for every forty-three inhabitants, the consumption, from 1884-87, was stated to be nearly four times as much as that of Finland; and the effects of what is practically free trade in drink are similar to those which are observable in France; namely, a great rise in the statistics of suicide, insanity, and crime.

The recent Report of the Government Inspector of Reformatory and Industrial Schools contains a mass of useful information with respect to a most important social work. It appears that, at the end of last year, there were upwards of twenty-two thousand boys and five thousand girls in the various Reformatory and Industrial Schools. As regards the results of the training of the inmates (who, be it remembered, have all either actually taken the first downward step in crime or have been rescued from vicious surroundings) it is satisfactory to know that of the boys discharged from Industrial Schools in 1885-6-7 eighty-three per cent. are estimated to be doing well, and that the average of the girls is nearly the same. Last year only fifteen out of sixteen hundred and fifty who left Reformatories were discharged as incorrigible, the remainder finding respectable employment.

A most praiseworthy branch of the system is that of the day industrial schools which have been recently established in several towns, where the children, often half-famished, are employed, educated, and partially fed, whilst continuing to live at their own homes. This obviates a defect which too often attends the herding together of large bodies in public institutions, which is indicated in the remarks of the Inspector when he says of the pupils in these day industrial schools, that "they invariably look cheerful and happy and more natural and like children than those in schools of long detention." It should be remembered, however, that if the natural parents performed their duty to their children, there would be no need for either industrial or reformatory institutions; and that it is largely the fault of society itself that so many should grow up to be criminals.

The new number of *Regions Beyond* is one of special interest. Mrs. Guinness replies at some length to Mr. E. F. Baldwin's paper on "Matthew X." methods, published in our issues of July 19 and 26, and fortifies her position by quotations from many commentators. An excellent portrait of Rev. H. Grattan Guinness is given, and many details of his important work in the United States. The missionary intelligence is copious and full of encouragement.

While reading Andrew Murray's chapter on Worship in the Spirit, in "The Spirit of Christ," the latest of his invaluable series of books on experimental godliness, we are reminded of a recent visit to a Friends' meeting. It was on a week-day, in the room for "Meetings for Sufferings." Few were present, and we sat for a long time in silent and conscious weakness. Then one spoke, not in power of speech or of spirit. Another pause, and one prayed. A sister remarked that a Scripture which she had in her mind before she came had been referred to both in the address and in the prayer, and she thus discerned their unity in the Spirit. An aged brother said a few weak words. A stranger prayed in a foreign tongue. There had been prolonged silence between each exercise, and after one more of considerable duration, this feeble gathering dispersed. It had been a humiliating time.

We went to another meeting, where there was bright singing, with musical accompaniment. Everything was short and bright and cheery, with no awkward pauses; for the hour was filled up in quick succession with prayer or praise, exposition and exhortation, report and testimony. It was a cheerful time.

Yet there had not been more of worship in spirit and in truth than in the former meeting; perhaps not so much. There the weakness was evident; here it was concealed. The humiliation, the chastening of spirit, had been good. As we meditated afterward on those two meetings of saints, we found the impression left by the earlier one to be deeper, more lasting, and more medicinal (Jer. xlvi. 11). It may be that in concealing our weakness from ourselves by an unbroken continuance of exercise, we may hinder ourselves from becoming worshippers in spirit and in truth, such as the Father of Spirits seeks to worship Him.

Many will have been pained by a very offensive passage which appeared emphasised in *The Pall Mall Gazette* of the 25th ult. The writer advocates the suppression of what he terms "The English Service Nuisance." The English service for tourists and English residents in Continental cities is called a craze, and chaplains are denounced as men who want to earn bread and salt, and whose presence in hotels is spoken of as an intolerable intrusion. Hostility to religion is no new thing, but it is new for an English journal to become the mouth-piece of this spirit.

A suggestive and important paper appears in *The Evangelical Magazine* on "The Perils to Evangelical Religion from the Spirit of the Age," by Dr. Alexander Thomson, of Manchester. There is, says the writer, a present mode of thought which approaches every question of the Divine administration from a human standpoint. God's purposes and aims are measured by the ideas and sentiments of man. In discoursing on the Bible it is the human element to which attention is drawn. Moral consciousness is made the judge of doctrines. Scripture representations of conversion, of the evil of sin, of the rights of the Supreme Ruler, of the principle of substitution, and of dependence on supernatural grace, are vanishing out of sermons, because man becomes the measure of the Divine.

It is a cause of thankfulness that a Congregational minister and a Professor has thus directed attention to the very root of the negative teaching which appears among many of the churches of his order. The great divines among earlier Independents accepted doctrines which transcended human reason. They knew that there were limitations to man's faculties. To them the statements of the Bible as to belief and duty were supreme. We are sure that the modern tendency to which Dr. Thomson has drawn attention, is not only mischievous beyond measure, but is inexpressibly belittling the age.

A recent issue of *The Friends' Review* (Philadelphia) says:—"The most signal sign of success connected with the modern peace movement and its advocacy of arbitration lies in the fact that since its commencement there have been over sixty actual cases of successful arbitration, and a large number of instances in which an arbitration clause has been inserted in treaties, amounting in the case of Italy alone, through the influence of Signor Mancini, to no fewer than nineteen." These facts hold out hopes to the friends of peace of much wider results in their relation to the state of the nations.

Father Barry's recent article in *The Nineteenth Century*, under the heading, "Wanted, a Gospel for the Century," has not attracted the attention which doubtless it was intended to gain; but it is, nevertheless, a remarkable paper, noteworthy chiefly in the evidence it affords of the inability of anyone occupying the writer's position to deal with the scope and effect of the Gospel. According to the writer, the Reformation threw back the civilisation of Germany two hundred years, and left to after ages "a Christianity bleeding almost to death." In order to patch up matters, Father Barry recommends that the "controversy of reconcilia-

tion" should be renewed. Lest, however, it should be thought by any who are not familiar with the history of the Romish apostasy that, in order to bring about a peace, concessions would be made from the Seven Hills, Father Barry promptly adds:—

However it may be with other Christians, Catholics cannot renounce their traditions. Her children will never forget the sublime and beautiful pages they have contributed to the story of the past.

Quite so. It is unlikely that Protestants will forget them either, but it is unfortunate for their beauty that so many of them are written in the blood of the saints.

Some little time ago the Baptists in the city of Havana opened a cemetery, and the Roman Catholic Bishop appealed to the Governor of the island to have it closed. The Government of Spain have decided that the Baptists are entitled to their place of burial, but the incident affords another striking instance of Romish intolerance.

We beg to remind our readers, especially young men, of the important Missionary Convention at the Metropolitan Tabernacle, on Tuesday, October 15, morning, afternoon, and evening. The claims of the heathen world will be set forth by experienced missionaries and others; for names of speakers see our list of forthcoming meetings.

Archdeacon Farrar contributes to *Murray's Magazine* a plea on behalf of his proposal for the organising of a Protestant "Brotherhood." While disclaiming all idea of the revival of mediæval monkery, he yet defends the adoption of vows of "poverty, celibacy, and obedience," with the proviso that they should be "dispensable." We have already referred to the powerful criticism of this old-time revival, in the leading columns of *The Times*. That journal in its issue of Saturday last has another telling article which leaves the Archdeacon with very little standing ground. The writer says:—

How anyone can at the same time condemn and repudiate monasticism, as Archdeacon Farrar does, and recommend vows of poverty, celibacy, and obedience, entirely passes our comprehension. It will be said, of course, that the word "dispensable" makes all the difference. To our thinking it makes no difference at all. The power of dispensation must either be automatic at the instance of the applicant, or subject to the discretion of the person who exercises it. If the former, the vow is voluntary and the dispensation superfluous; if the latter, anyone who knows what human nature is and what monasticism was will know well enough what to think of the matter. For our part, we cannot pretend to see the advantage of vows of the kind proposed, whether dispensable or not. To a tender conscience they are a burden; to a robust conscience they are a superfluity. If a man feels a vocation towards helping the poor, there is nothing whatever to prevent his voluntarily carrying his devotion to the fullest extent implied in the proposed vows. There is, moreover, nothing to be gained by his taking the vows if they are really voluntary, and, if they are not, nothing but mischief can come of it in the end.

This argument seems to us to be quite unanswerable, and, if logic and common sense are to rule the day, there will not be much more heard of the suggested Brotherhood.

The Daily Telegraph has now opened its columns to a discussion of "Women and Tobacco," in which the pros and cons of smoking as practised by women are accorded equal hospitality. It is certainly difficult, if we accept the desirability of such indulgence by the one sex, to deny it to the other. Our hope is that the revulsion of feeling caused in many minds by the bare idea of Englishwomen generally becoming devotees of the pipe or the cigar will lead, as it logically ought, to a more effective protest against the baneful practice, now so common among our boys and youths.

DAGON.

1 Sam. v. 1—5.

The Israelites had suffered a great defeat by the Philistines. The flower of the army was slain, and, worse than all, the Ark of God, which the Israelites had carried down to the battle, was taken. This symbol of Jehovah's presence was no doubt considered a great prize, and was placed as a trophy in the temple of the idol Dagon, the fish-god, in Ashdod. The Philistines must have exulted greatly in the possession of the Ark, as an evidence to them not only of their own prowess, but of the superiority of their god over the God of the Hebrews.

But the honour of Jehovah was now at stake. If the Ark had been allowed to remain with the other spoils in the hands of his enemies, and especially in the idol temple, it would appear as if Dagon had triumphed. The issue was joined; the question was, Shall Jehovah or Dagon be worshipped? There was a necessity for God to interpose and repair the wrong that his own people had committed in relying superstitiously upon the presence of the Ark to save them. When God's people put symbols in the place of God Himself, and rest in rites and ceremonies as if they were of saving value, disaster and defeat always sooner or later follow; and God must in some way interfere to rescue his cause from peril, and avenge his own great name.

So it came to pass, that by a remarkable and mortifying series of humiliations the supremacy of Jehovah was made evident, and Dagon subjected to shameful defeat. The scene presented on the second morning as the idol priests entered the temple, and saw the image of their deity prostrate and broken before the Ark of God, must have been an impressive object-lesson on the folly of idolatry. It is doubtful if any prophet's voice would have carried such power of rebuke and conviction. It was a triumph, not for Israel, but for Israel's God, and a most humiliating blow to the false worship of the Philistines. That it was felt to be such is plain from ver. 5: "Neither the priests of Dagon, nor any that come into Dagon's house, tread on the threshold of Dagon in Ashdod unto this day."

But the lesson is for our times, "for these things happened for our admonition, upon whom the consummation of the ages has come." We greatly mistake if we think of such incidents as of value for their historic interest merely, and as throwing light on ancient times, and not also for their moral example and teaching.

Men are still prone to try to have God and Dagon in the temple of their hearts at the same time. They are not willing to cast out their idols, but they wish to have God, too. Men set up wealth, or fashion, or literary culture, or pride, or vanity, or lust, in their hearts, and fall down and worship them; and then attempt to bring in also the Ark of God. On Sundays, perhaps, they go to church, or they read an occasional chapter in the Bible, and even sometimes utter some form of prayer; and thus they hope to gain whatever advantage there may be in religion, while they still keep their idols. There is a great deal of such mixed piety in the world. And, sometimes, men go farther than this; they treat religion and the Bible in a patronising way, and admit them to an inferior place in their hearts, giving their worship to science, or philosophy, or ethical culture, or some other idol of human wisdom and pride. Many in our day would admit God to their hearts very much as the ancient Romans would have placed a statue of Jesus Christ in the Pantheon; not as supreme, but as one among many objects of worship. The Philistines in placing the Ark in the temple of Dagon have had multitudes of successors.

But God will have no rivals. He will not submit to occupy any inferior place. He claims the supreme homage. He will sit upon the throne, if He enters the heart at all. "No man can serve two masters." It is impossible to divide our allegiance, and render a part to God, and a part to sin and the world. If we wish to have God in our hearts, we must turn out Dagon. Whatever it is that we have loved and cherished in the place of God, whatever we have preferred to God, no matter how good and innocent the thing may be in itself, must be sacrificed.

That is our idol, though it wear
Affection's impress or devotion's air.

It is only when our idols are cast out that God will consent to dwell in our hearts. There is an irreconcilable antagonism, an irrepressible conflict between God and Satan. Both cannot reign within us. One must expel and dispossess the other. "What agreement hath the temple of God with idols?" The great truth that Christians ought to be a separated people is one which never needed to be enforced more than in these days of prevailing and pervading worldliness. How many Dagons there are which dispute the supremacy with Jehovah. How many idols must be cast out of churches and out of individual hearts before God can come in and manifest his power. May God help his people to rid themselves of all sinful compromises, to put away all idolatry, and to be out and out for God.

The dearest idol I have known,
Whate'er that idol be,
Help me to tear it from thy throne,
And worship only Thee.

D. F. L.

Manchester-by-the-Sea, Mass., U.S.A.

MR. SPURGEON'S EVANGELISTS.—Mr. Spurgeon presided on Tuesday evening last week over the annual meeting of the Metropolitan Tabernacle Evangelists' Association. Mr. Elvin, secretary, read an encouraging report. Mr. Spurgeon, complimenting Mr. Elvin, said he generally observed that when one person took the lead in a work something practical came of it. Two things were needed to get on in life; one was elbow-grease, the other stick-to-it. There was no way to learn preaching like preaching. You could not make sailors except by sending them out to sea. He remembered once having to preach at Faversham, and after walking through a heavy thunderstorm for miles he got to his destination. There was nobody there! So he took his stick and walked round to the houses, and went "knock, knock." The people then gathered till he had a more than ordinary congregation. The Association wanted more mission stations. There was plenty of room in London, without opposing others. Let them begin to work early, doing what they could. Addresses were given by several evangelists.

John Bunyan's Unsectarianism.

WAS HE A BAPTIST?

This question is not only considered, but is answered in the negative by Rev. William Urwick, in a volume of Lectures recently published, entitled, "Bible Truths and Church Errors." So sure is the author of his conclusion that he even heads his lecture on this subject with the title, "John Bunyan *not* a Baptist." It is one of the "Church Errors" to which he opposes, not the "Bible Truth," but what he believes to be the truth of history. And in his judgment the Congregationalists, who practise infant baptism by sprinkling or pouring, have the strongest ground for claiming Bunyan as their own. And so it comes to pass that two hundred years after the great allegorist is dead, two rival denominations are contending one against the other as to which may claim the sanction of his name. Not an edifying spectacle, certainly, but one at which we need not be surprised so long as the spirit of sectarianism remains among us.

The contention is the more unseemly in view of the fact that many of the Baptists of Bunyan's day repudiated him; assailed him violently, often bitterly; and, to their arguments, added a considerable amount of abuse and scorn. This much Mr. Urwick makes clear by many quotations. As a specimen we give only the following: "I leave his (Bunyan's) manifold absurdities, contradictions, unbrotherly tauntings and reflections, contemptions, traducings of the wisdom of Christ and his holy appointments, to be called to account" (*Henry D'Anvers on Baptism*). That the Baptist opposition against Bunyan was formidable appears from his own words. He speaks of "Baptists so-called" who "seek to break us to pieces....Mr. William Kiffin, Mr. Thomas Paul, Mr. Henry D'Anvers, and Mr. Denne, fell with might and main upon me, comparing me to the Devil; others to a Bedlam, others to a Sot, and the like, for my seeking peace and truth among the Godly." When he was comparatively obscure and unknown, protesting against the sectarian spirit of his day with the same fearlessness with which he contended for evangelical truth, *then* Baptists disowned him; but now that his obscurity is past, and his fame is in all the churches, Baptists are eager to claim fellowship with him. Strange, is it not?

From the quotations given in Mr. Urwick's lecture it seems clear that the Congregationalists have as little right to claim Bunyan as have the Baptists. Replying to the charge that he indulged his members "in the *sin* of infant baptism," Bunyan says: "We 'indulge' them not; but being commanded to bear the infirmities of the weak WE SUFFER it; it being in our eyes such [*i.e.*, an infirmity], but in theirs they say a duty, till God shall otherwise persuade them." To Bunyan evidently those who practised infant baptism were weak in the faith, and were *received* in the hope that God might bring them to a better mind. This quotation, supported as it is by many of a similar character, makes it clear that, however tolerant Bunyan was of those who were not able to receive and adopt the practice of believers' baptism, no body of Christians practising pædo-baptism can claim that his conviction was like their own.

What then was Bunyan? He evidently took a position which, for some reason, his contemporaries could not understand. May we not look for his successors among those whom orthodox Baptists delight to stigmatise as "No Baptists"? The spirit of denominationalism is incapable of understanding them, and so they are denounced, and regarded with something akin to contempt. Now, I do not think that John Bunyan's position was right merely because he took it; but we may be sure that the man who suffered twelve years' imprisonment for conscience' sake would not differ from his brethren without a *strong conviction* that he was right. And if there are some who find themselves exposed to similar taunts for taking a similar position, they may at least have the satisfaction of remembering that they are in the company of one whom all the churches delight to honour.

The following points seem to me to be clear concerning John Bunyan's position:—

(1) *His conviction was in favour of believers' baptism.*—The violence with which Baptists denounced the inconsistency of his position proves this. Indeed, William Kiffin alludes to Bunyan as "himself against the baptizing of children, and for the baptizing of believers upon their profession of faith in Christ." The witness of his opponents, therefore, as well as of his own writings, leaves us in no doubt as to what his convictions on the subject were.

(2) *He did not make baptism a condition of church membership.*—Upon this subject we could give many quotations, but one will suffice. "Question.—Do you not count that by water baptism, and not otherwise—that being the initiating and entering ordinance—they ought to be received into fellowship? Answer—No; for herein lies the mistake—to think that because in time past baptism was administered upon conversion, therefore it is the initiating and entering ordinance into Church communion." "It does not give the person baptized a being of membership with this or that church." Mr. Urwick is right in saying, "the difference between John Bunyan and the Baptists concerned a question far deeper than that of open communion."

(3) *He evidently did not exclude from membership those who believed in the validity of their infant baptism.*—There is no evidence that he ever consented to practise it himself, but he was evidently tolerant of it in others, whom he received as "weak in the faith." To him the Church of Christ was *one*, and to support any mere division of it, with even a Scriptural ordinance for its basis, was in his judgment contrary to the mind of that One Spirit, who unites the Church into One Body. These are his words: "Baptism is a holy ordinance, but when Satan abuseth it and wrencheth it out of its place, making that which was ordained of God for the edification of believers, the weapon to break in pieces the love, unity, and concord of the saints, then what is baptism? Then neither is baptism anything." It was this that his contemporary Baptists could not understand. To him the unity of the Church was more than the interests of a denomination. And so he was taunted with such questions as these by Mr. Kiffin, who is described as "one of the most careful and mild of Baptists": "I ask whether popularity and applause of variety of professors be not at the bottom of what you have said?" "Is not the spirit of Diotrephes of old in you?" "How long is it since you were a Baptist?" The fact is, Bunyan was too big for any denomination. Like his immortal allegory, he was for all the Church of Christ. His was not the spirit of exclusion, but the comprehensive spirit that would be in hearty fellowship with *all* the godly. Denominational barriers could not confine him.

(4) *He saw the evil of denominationalism, and protested against it.*—"Utterly foolish," say some; "in the present condition of the Church you are obliged to belong to a denomination." Possibly so; but are we obliged to perpetuate our denominational names? Are we obliged to put upon our churches and chapels, not the name that declares our attachment to Christ, but that which makes manifest our division from other Christians? Is that the most important fact concerning us? Does it declare the testimony by which the world is to be most blessed? Does it not openly confess to a condition of things which, so long as it exists, renders the answer to our Saviour's prayer and the triumph of his cause impossible? Note how in John xvii. 11, 21—23 our Lord makes the Church's *manifested* oneness the means of proving the Divine mission of the Saviour. If we are one, why declare it only upon platforms when only professing Christians are present to hear it; and give to the world the miserable spectacle of our divisions?

Hear John Bunyan upon denominational names. Referring to the name "Baptist" he says: "I know none to whom that title is so proper as to the disciples of John. And since you would know by what name I would be distinguished from others, I tell you, I would be, and I hope I am, a CHRISTIAN; and choose, if God counts me worthy, to be called a Christian, a believer, or other such name as is approved by the Holy Ghost (Acts ix. 26)." "As for those factious titles of Anabaptists, Independents, Presbyterians, or the like, I conclude that they came neither from Jerusalem nor Antioch, but rather from hell and Babylon." This is stronger language than I, with all my antipathy to denominational names, should have thought of using. It shows, however, how strong John Bunyan's convictions were, and how great an evil he thought sectarian distinctions to be. He was a man before his time, as every man must be in proportion as he is filled with the Spirit and guided by the Word of God.

Was then Bunyan a Baptist? My reply is Yes and No. Yes—if by the term Baptist you mean one who holds, and teaches, and practises the immersion of believers upon profession of their faith. But if by the term you mean denominational separation from other Christians, with the adoption of the denominational name—then the answer is manifestly *No*. And there are hundreds who hold and teach and practise believers' baptism who are bound to give the same answer for themselves. They believe it to be God's truth, and cannot surrender it; but the *name* is man's, and in the judgment of many only hinders the progress of the truth.

> Let names, and sects, and parties fall,
> And Thou, O Christ, be all in all.

Bournemouth. GEORGE WAINWRIGHT.

CHILDREN'S COUNTRY HOLIDAYS FUND.—DEAR SIR,—Kind gifts from the readers of THE CHRISTIAN have given a fortnight's country air to at least seventy of our poor London children. We hope this year to send a total of 20,000, and there are still many who would have been the better for a change. If your readers could compare the faces of those of the delicate who have been away with those left behind, they would feel how great a thing a gift of fresh air is.—Yours truly,

CYRIL JACKSON, Secretary.

10, *Buckingham-street, Strand, W.C.*

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The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

III. — "KEPT."

1 Peter i. 5.

To have been told, as in the preceding verse, that our inheritance was "reserved in heaven" could have yielded us little comfort, unless that assurance had been followed and capped by this, that the heirs also are being kept for its full enjoyment. The sailor's most pressing question is not so much as to the welcome which awaits him in his home, as whether he can ride out the storm, and safely pass the jagged edges of the rocks, on which the waves are dashing angrily. You must assure him of safety for himself, as well as of welcome to his home, if you would put him perfectly at rest. So it were vain for the Apostle to talk of the "long eternity which shall greet our bliss with an individual kiss," unless he could also assure us that we shall be kept from making shipwreck, and becoming castaways. What comfort there is in that word "kept"!

The Greek word translated "kept" is borrowed from the camp. It is used in 2 Cor. xi. 32; Gal. iii. 23; Phil. iv. 7; and, in each case, conveys the conception of an armed force, employed in sentry or escort duty, surrounding their ward, and interposing a wall of enclosure and defence. Thus does the Divine power surround the saints as a cortège during their sojourn in this perilous world. God is not only our exceeding great reward, but our shield. The purged eye sees the mountains round about us filled with horses and chariots of protection. We are hidden in the secret of his presence from the pride of man, kept secretly in a pavilion from the strife of tongues. God hath sent out his light and truth to lead us, and bring us to his holy hill, and to his tabernacles. "Ye shall not go out with haste, nor go by flight: for the Lord shall go before you; and the God of Israel will be your rearward."

It may be that many readers of these lines have come almost to despair. They know and approve the better, but do the worse. Notwithstanding bitter tears, and cries, and soul anguish, they are constantly being brought into captivity to some besetting sin. How often have their tears been their meat day and night, as they have poured out their soul in the fifty-first Psalm, or cried with the Apostle, "Oh, wretched man that I am, who shall deliver me." For all such there is infinite comfort in the announcement that those who have been begotten again, and are therefore sons, may claim to be "kept" by their Father's power unto full and consummated salvation. Oh that from this moment all such may realise to the full the keeping power of God!

I. What this keeping involves.—It does not mean that we shall lose our sinful nature, which consists in a perpetual tendency and liability to sin. Nor does it mean that we shall become sinless beings, who need not the daily cry for forgiveness; because in the best of us there must ever be much which is grievous in the sight of a holy God. Nor does it mean that we shall cease to be tempted; *that*, alas! cannot be our lot, as long as we are passing through an enemy's land to our inheritance. But it does mean that, though within us there is a strong predisposition toward sin, partly inherited and partly built up by long indulgence in evil habit, and though without us there is a hellful of wicked spirits, each of which is pledged to do his worst to make us fall, yet we may be kept from yielding to known and presumptuous sins, and conducted safely through "the proud waters," so as to stand at last with the overcomers on the shores of the sea of glass, having the harps of God. Not taken out of the world, but kept from the evil (Rev xv. 2; John xvii. 15).

Many are the images which suggest themselves to set forth the keeping power of God. What the framework of bone and the eyelid veil are to the delicate organism of the eye; what the shepherd's watchful care is to the flock, which dwells safely in the wilderness, and sleeps in the woods, though young lions are roaring around for their prey; what the lofty walls are to the tender grapes, guarding them from rifling hands and little foxes; what the wing of the mother-bird is to the brood menaced by the hovering kestrel; what the valiant of Israel were to Solomon's bed; what the iron safe is to its valuable contents, defying the robber's hand, and the forked tongue of flame—all that is the environing presence of God to his saints. Though dogs compass us, and the assembly of the wicked inclose us, yet there is an inner circle of defence through which they dare not and cannot penetrate. The strong man armed keepeth his palace, and his goods are in peace.

That there will be strife and war and temptation without, and cowering weakness within, seems implied in every one of these images, and specially in the metaphor we are considering. Of what need were keeping, unless there were danger without and frailty within? But amid all, it is evidently possible that we should be kept from stumbling, and spirit, soul, and body preserved blameless unto the coming of our Lord Jesus Christ. "Faithful is He who calleth us, who also will do it." This keeping extends to the issues of life, and to the steps or goings of the saints; but it touches these, because it deals so completely with the inner man. There the power of God is exerted on the soul, on the heart and mind; unseen, but all-pervasive, and strong enough to quell the uprising of the wildest passion that ever swept down on the inner nature (Prov. iv. 23; Phil. iv. 7).

II. Why this keeping may be confidently expected.—*It is demanded by the purpose of God.*—We are elect unto obedience, as the first verses of this chapter tell us; but surely He who has called us with so high a calling will not fail to deal effectually with all that would prevent it from being realised.

It is demanded by the sacrifice of Christ.—The expenditure of Calvary was gladly borne by our Saviour, not to deliver us from hell so much as to purify unto Himself a people for his own possession, zealous of good works. But is it possible to suppose that the whole scheme of redemption is to be rendered abortive because, though He was able to purchase, He is not able to keep that which He has acquired? During his earthly life He kept those whom the Father had given Him, and none of them was lost, save the son of perdition, that the Scripture might be fulfilled; surely, then, since all power is now his, He is equally able to keep those who bear his name!

It is demanded by the indwelling of the Spirit.—He is most certainly in the heart of each believer; curtained, as of old was the Shekinah by the heavy veil, but still burning as a spark of fire in the most holy place. Above all things, He desires that the entire nature, which is his temple, should be kept clean and holy. And if He only is permitted to have his way, He will most certainly reduce the inward chaos to order, and keep the inner empire undisturbed. Would it not be in the highest degree at variance with his loving, holy nature to excite desires after holiness in the breast which He would not or could not meet? The very intensity of the passion for holiness which He instils is a pledge and harbinger of perfect satisfaction.

The credit of God demands it.—If sin must always master us, so long as we remain in this world, it would seem as if the remedy were not equal to the emergency. Here were indeed a subject for hellish merriment, if God were not able to counterwork the baleful influences which devils exert over human spirits. "Aha," methinks they would cry: "Thou canst make thy saints obedient only by taking them beyond the range of our power; but leave them here within our reach, and Thou canst not keep them from yielding to the temptations which we present."

Take heart, O tempted child of God; thou hast abundant reason to reckon confidently on being kept from known transgression.

III. How this keeping is effected.—"By the power of God."

Consider that power in creation.—Stand with the exiles in Babylon, and lift up your eyes on high to the starry hosts, spread out like a flock resting in the midnight sky: "He calleth them all by name by the greatness of his might; for that He is strong in power not one faileth." And if He can keep the heavenly bodies, revolving through orbits of measureless immensity, so exact to their hours that astronomers can calculate their return with unerring precision, surely He can keep one poor soul in its appointed orbit, especially when it is so eager to be kept (Isa. xl. 26).

Consider that power in history.—Notwithstanding the free action of human wills, warped and rebellious, He has been able to carry out his plans, and secure results on which He had set his mind from all eternity. And as a standing marvel the Israelite race remains to-day scattered among all peoples, but absorbed by none; isolated and alone, almost in spite of itself. But surely it must be as easy to preserve his Church, consisting as it does of those who are exceedingly desirous of knowing and doing his will (Jer. xxxiii. 25, 26).

Consider that power in the resurrection of our Lord.—It raised Him from the dead, past all created excellence, principalities and powers, until the glorified but human body of Christ passed to the very throne of the Eternal, where no created thing had ever come before. Nay, but more, in raising Him, the Father also raised us in Him. And the Apostle tells us that the very same power which bore Christ from the grave to the throne is extended towards the weakest believer, to lift him also to a similar level of resurrection being. Surely such a power as this is adequate to our direst necessity (Eph. i. 19, 20).

Consider this power in the human life of Jesus.—He met the devil in the wilderness and in Gethsemane. The prince of this world measured himself in mortal conflict with the

Son of God, not once only, but many times. But he was always defeated. His legions were driven forth from haunted lives. He himself fell as lightning from heaven. His head was bruised. His chief allurement and bait, the world, was overcome. His attempt to hold the Saviour in the tomb was defeated, as when a man brushes through the cobweb that stretches across his path. And what Jesus did for Himself, He waits to do on the behalf of each of his own, and to repeat in each of us the conquests and triumphs of his own life on earth.

It is hardly necessary to say that the power of God is put forth by the Holy Spirit.—He lives in our inner man, and exerts there his marvellous energy He keeps Himself unseen, and focusses all our thought on the Lord Jesus, as light is sometimes made to fall on some beautiful face which attracts the observer's entire attention. Thus it happens that though the brunt of the inner war is borne by the Holy Ghost (Gal. v. 17), yet the believer is occupied with Jesus, appealing to Him in the conflict, and softly breathing his name as a talisman of victory. Yet, why do we need to distinguish thus, when they are One?

The power of the Holy Ghost works through our faith.—God will do all that we can trust Him to do; but He does not pledge Himself to work independently of our faith. When faith is in strong and blessed exercise, there is no limit to its possibilities, because it taps the reservoirs of Omnipotence, and opens the sluice-gates, so that all God's power begins to flow into the soul. Our faith is the means of our receptivity; the straits through which the ocean of Divine fulness pours its tides.

But if our faith be meagre and struggling, we cannot expect mighty deliverances. Smite but thrice upon the ground, and Syria will still defy you (2 Kings xiii. 19). If you do not expect that God is able to keep you, do not be surprised if you are not kept. According to your faith, or unbelief, so will it be done to you.

Would you realise God's keeping grace; give yourself entirely up to Him, renouncing all trust in yourself, and all connection with evil. Choose definitely and for ever the lot of the cross of Jesus. And then trust Jesus to keep you. Whenever temptation approaches, look up, and say, "Jesus, I trust thy keeping power." Ask the Holy Spirit to keep you so constantly in this attitude that it may become the habit of your soul to look to Jesus when temptation assails. Trust Him to keep you trusting. Nourish your faith by devout meditation on the promises of God. Do not look at your weakness or foes, but at the mighty bulwarks of God's salvation, which He has appointed. "The Lord is thy keeper." Hear his gracious words, and hide them in your heart: "I the Lord do keep it, I will water it every moment; lest any hurt it, I will keep it night and day" (Ps. cxxi.; Isa. xxvii. 3). Surely it were the height of blasphemy to affirm that the Almighty is not able, or willing, to keep the soul that trusts Him. Only man would shake the fugitive dove out of his bosom to the hawk!

Thus will you await the consummation of your salvation, which shall be yours at the coming of the Lord. Already it is finished and prepared; but it waits to be revealed. And when, amid the breaking light and exuberant gladness of perfect deliverance, you review the pathway by which you have come, you will better realise your indebtedness to his wondrous grace, in keeping that which you committed to Him against that day.

REV. F. B. MEYER will give a series of Bible-readings to young men at the Young Men's Christian Association, 186, Aldersgate-street, on Saturday afternoons, at 3 o'clock, commencing on Saturday, October 12. The subject will be the "Epistle to the Colossians," divided as follows.—Oct. 12, Why was it Written? Oct. 19, The Glories of Christ; Oct. 26, God's Scheme for Men; Nov. 2, Delivered from Ritualism; Nov. 9, The Grave and the Easter Life; Nov. 16, Home and Business.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXVIII.—DOUBTS—DOUBTS.

"You have no doubts, I suppose," said a gentleman to me one day. "You do not know anything about them."

"Indeed," I replied, "I have very great doubts about people who have no doubts."

"What! do you mean to say that believers ever have doubts?"

"Yes, most certainly," I said; "for if they come from the devil, of course he sends them out against God's children, and not against his own."

My friend did not answer, so I continued, "Do you not know that Satan encourages unconverted people, more especially those who set out on a religious tack; and he does all he can to cheer them in their own efforts and self-righteousness by promising them heaven. Just as if he had the giving of heaven to men! With equal fascination he works at believers, persuading them to believe his lies against God."

"But," asked my friend, "how is a man to know what is true and what is not?"

I answered, "By the Word of God."

"But how am I to know that it is the Word of God?" he said, with a triumphant wave of his hand, as if he had quite settled the matter. "I have tremendous doubts about that, and sometimes about the existence of God also."

"Poor dear!" I exclaimed, "I am very sorry for you. You have indeed wandered far into darkness and away from the light. I do not wonder that you take for an enemy, even though he be the best of friends, every object you see in such a fog as that. You twist and turn good texts into hopeless ones."

"I am a miserable man, sir, I can tell you; and I cannot help myself."

I replied, "I do not doubt that in the least, and I am sorry for you; but I am sure it need not be so."

"I do not know what else to do," he said. "I read my Bible, and pray too; but something keeps telling me, 'The Bible is not true! God cannot hear such prayers as yours,' and such like things."

I answered, "I am afraid you have been yielding to the voice of the tempter for so long that he has acquired a power over you; but, notwithstanding this, I would advise you to put down your foot once for all, and decline to give heed any longer to such temptations. 'Hath God said?' is the way in which Satan began with Eve, and you know what trouble has followed from her listening to and parleying with him."

"But how am I to do this?" said the perplexed man. "I would give worlds if I could just——"

I answered, "Appeal to God, appeal to Christ who loves you, and is the Friend that sticketh closer than a brother."

"How am I to know Him," he asked, "but by the Word of God; and if I doubt that, what can I do?"

I said, "Your knowledge of God and Christ does not depend entirely upon your reading the Bible. God can manifest his ways to us by his Spirit and his providence as well as by his Word. There are millions of believers, I suppose, who cannot read, and yet they know God and are known of Him. You must have a transaction with a living, present Person—not merely read about Him, but speak to Him and hear Him speak to you."

The gentleman said, "I have been brought up to revere evidences, and I rely very much upon them."

I replied, "This may, at least in some measure, account for your present difficulty. Evidences are things which you must needs hold and balance in your mind, whereas God's truth holds you. You should ever remember, Satan can always blind the minds of those who do not believe with their hearts (see 2 Cor. iv. 4)."

My friend rose up from his seat, saying, "Do you mean to imply, then, that I do not believe with my heart?"

I replied, "I suspect you do not. When we believe from the heart, the subject-matter of our belief lays hold upon us; but when we believe with the mind only, we do so by natural effort, which fluctuates with the state of the mind. If God is the object of your faith, He will hold you firmly."

"I do not understand you," he said; "if believing the Bible is not believing God, then what is?"

"Believing the Bible," I said, "is by no means the same thing as believing in the Person who wrote or inspired it. You should believe in God Himself. There are multitudes of persons who believe in God and in Jesus Christ whom He has sent, and, what is more, they know they do so; but this is not enough. To tell the truth, it rouses my jealousy when I hear people talking about relying upon evidences. I am jealous for God, for I do not think God's veracity wants any propping up with such things. I like evidences as external confirmations, but to put them for the foundation of my belief is to cast a slur upon God Himself. I am a father," I continued, "and my children believe in me as their parent, without certificates duly attested!"

My friend said, "I do not like to undervalue the Word."

"You need not do that," I replied; "but do not undervalue the living God." As he hesitated, I put the question to him, "Have you ever spoken to God and received answers from Him? Are you saved?"

"Well," he replied (he began every remark with "Well"), "you ask me a straight question, and I wish I could give you a straight answer."

"Here," I said, "is the crack in your foundation which makes the superstructure so shaky."

He said, "I do not think I was ever taught to lay stress on the point of my conversion or salvation."

I answered, "Everything depends upon this. If you are not born, then you are not a child; and if not a child, then not an heir of God. Get this matter well settled, and your joy and peace will be equally well established."

"But how can I help these doubts coming in—they will come?"

"Certainly," I said, "they will, while there is an opening for them. Cracks in the foundation let in water from beneath; for this cause God has provided in Christ an unbroken whole Rock for the foundation. Get upon that."

"Well," said the gentleman, "I think I am upon it."

"Yes," I answered, "I think so too; but I want you to do more than think. I want you to be sure. Then, when Satan comes to you with his lies, you can oppose God's truth to his falsehood. Do you not see, friend, God has given you two ears, and if Satan whispers at one ear, listen for what God says in the other. The Holy Spirit by whom you were converted can also bear witness with your quickened spirit that you are a child of God, and as such you are under his care and love. The Word of God will come in to verify the work of the Spirit."

"Well, well," he said, "I think I see what you mean; I begin to understand you."

I said, "Mrs. —— was told that her husband was unfaithful to her. 'Never!' she replied, 'never! I know my Sam better than that. Never!' 'But,' said her informant, 'I have letters to prove it.' 'I do not believe one of them; I know him too well. No, never!' So it was; the letters referred to another man of the same name—her husband was true. If one person can trust another like that, do you not think we ought to trust God?"

"Well, thank you," said my friend, "I hope shall yet escape my troublesome doubts."

"No," I said, "I do not think you will escape, but I am sure God can deliver you. Ask Him; trust Him positively and definitely, and may He bless you in doing so."

I am inclined to think that there was some physical cause for my friend's trouble. But physical, spiritual, or both, the remedy is the same. The Lord can deliver, and He loves to doi t for as many as put their trust in Him.

The Balolo Mission Party.

By Mrs. McKittrick.

Banza Manteka, Congo, July 12.—It is early morning, about seven o'clock, and in a brief space we shall have to say good-bye to this place and people among whom we have spent six happy days. African carriers, as many of our friends have heard, are difficult to deal with; their ideas of time, and of the fulfilment of a contract, are exceedingly hazy. Our men are no exception. We arrived here last Saturday, expecting to proceed on our journey up country the following Monday. But the carriers, who are chiefly from this district, found the attractions of home so strong that they declined leaving before daybreak on Friday. We have been ready to start for an hour and a half; but they have not yet made their appearance, and my husband has gone off into the town to look them up.

Meanwhile I have turned into the little iron church, away from the work and busy life outside, and am rejoicing in the quiet of this house where prayer is wont to be made. It is a plain, unpretending building, light, lofty, and airy, well suited to its purpose, and capable of holding five hundred persons. At the upper end is a platform and reading desk; on either side is a little room, separated from the main building by a wooden partition. One of these is the dispensary, where Mr. Ingham administers medicine and advice to the sick; the other has served as prophet's chamber to one of our party during our stay here. The floor of the church is made of mud, and has one advantage over ordinary church floors. Crying and fidgety babies, who are brought to the meetings in goodly numbers, are deposited on the ground, and there find food and entertainment for themselves, by digging their little hands into the clay, and conveying it to their mouths! Every day, and often twice a day, services are held here, and the glad tidings of salvation through Jesus Christ are proclaimed to the people who gather together from twenty scattered towns.

As I sit writing, my thoughts almost involuntarily dwell on the tremendous difference between

BANZA MANTEKA PAST AND PRESENT.

On hearing from our brethren of the Lord's work among this people, and the way in which He has been pleased to manifest his power in their hearts and lives, we cannot but exclaim, thankfully, yet wonderingly, "What hath God wrought!" I have neither time nor ability to give a detailed account of the work here; that can better be done by those who have been privileged to share in it; but a brief review of the past, contrasted with the present condition of affairs, will be interesting to those who pray from their hearts, "Thy kingdom come."

Ten years ago, when the missionaries of the cross first came to Banza Manteka, strangers in a strange land, without home or friends, they found a people sunk in the idolatries and superstitions of heathenism; ignorant and degraded; without God, and without hope in the world. With much difficulty, and after long palavers, a piece of ground was given to them by an old chief who seemed to be kindly disposed towards the white men. For this action the inhabitants of a neighbouring town made war upon him; enmity was aroused and blood shed in the endeavour to drive the white men away. But God raised up a friend for his servants in the person of the old king Makokila who had given them the land. Amid much persecution and opposition the missionary built a house, and, having acquired some knowledge of the language, began to preach the Gospel.

For some years he saw no apparent results; the hatred and ill-will of the natives towards him were plainly displayed in their attempts to steal his goods and destroy his property. Day by day his soul was grieved by the misery and wickedness all around him. The men cruel and revengeful, the women despised and downtrodden, the children taught to sin from their earliest infancy, slaves bought and sold as household property: such was the domestic and social life of the people. Love and peace were words almost unknown to them; the expression of them certainly was. The different towns were continually at war with each other; the slightest provocation was an excuse for commencing hostilities between two or more tribes; lasting and bitter were the quarrels between individuals. The witch-doctors pursued their horrible trade of deceiving and deluding the rest of the people, and so imposing upon their ignorant credulity as to cause the death of scores of innocent persons who were ruthlessly murdered on a small eminence behind the mission station. The people were in complete bondage to these blind leaders of the blind, who exercised a terrible power for evil over the minds and bodies of men.

Three centres for the training of "Nkimba" (a system by means of which the boys and young men are introduced to various heathenish and superstitious customs) existed in the near vicinity of the newly planted mission-station; and everywhere the howls and shrieks of those being initiated into the sacred mysteries greeted the ear, especially during the night, when they were supposed to be hunting the evil spirits. The people, *i.e.*, the uninitiated, were so in awe of the "Nkimba" that, in order to propitiate the idols, they allowed raids to be made upon their own property, and constantly made them offerings of food, &c. A wood, which marks the boundary of the present mission premises, was regarded with such dread by the natives, as being the favourite haunt of bad spirits, that none of them dared to walk through it, lest an awful and mysterious fate should overtake them.

This state of things lasted until 1885; the missionary's life was apparently a series of weary disappointments and trials. But the Master who sent him gave him grace to persevere, and during that year broke out the great revival, the history of which is known to your readers. Since that time the work has continued to grow, and by the blessing of God Banza Manteka is to-day a centre of Christian life and work. Verily "old things have passed away" from this people. We have met with a hearty welcome from many of those who, a few years ago, hated the white man and his words; their ready salutations and smiling faces testify to the kindly feeling of their hearts. Instead of crowds of people coming together to witness the witch dances or the poison tests, we see now a crowd of happy people, decently clad when compared with their former lack of clothing, coming up to the Lord's house to worship Him.

It was a pleasure long to be remembered when, on Sunday, we were privileged to join our dear black brethren and sisters in their morning service. Some of them come from a distance, and they are not satisfied with a meeting lasting less than two hours. To our English eyes some of their actions may seem strange, and perhaps unbecoming, but that they form a congregation worshipping in spirit and in truth is very evident. The church membership numbers two hundred and eighty, and these are all such as have proved themselves by a consistent life to be followers of Jesus. Yesterday a church meeting was held, which was attended by two hundred of these men and women, and the question of drinking palm wine after fermentation has set in was discussed, one of the members having lately taken more than was good for him. He publicly confessed his sin, and was retained in church fellowship, as this was his first offence. These native converts readily distinguish between right and wrong, and this is a clear indication that they have received light from on high. Before they were born again, truth and uprightness of conduct had no meaning for them.

We have visited five or six of the towns near at hand, which are now, practically, Christian towns. The Nkimba are nowhere to be heard or seen, but in their place we see children and grown-up people sitting in school, learning to read and write, and hearing for the first time the old Bible stories so familiar to us. The witch-doctors are turned into preachers of the Gospel. Not a few of the converts, male and female, go out and try to make known to their fellow-countrymen the good news which they have received into their own hearts, and their efforts have been greatly blessed. In some of the villages we saw a shed erected by the natives themselves, in which they meet in the evening for prayer and praise. And where this earnest Christian spirit is manifested there is no room for witchcraft and sorcery. No, thank God, that has died out, and the people are now rejoicing in the freedom and liberty of the Gospel of Christ.

Banza Manteka is a very green spot in the terrible desert of heathenism which overspreads poor dark Africa, and why should there not be many such? We are encouraged by all we have seen here to believe that we shall yet see as great and greater things among the millions of the Balolo in the far interior to whom we go as ambassadors for Christ. He has said: "All power is given unto Me." Our prayer is that this power may so work in us and for us and through us that thousands may be brought out of darkness into his marvellous light.

[In a note accompanying this interesting sketch, Mrs. McKittrick says the party hoped to proceed up country the following day. All were in good health; they had been preserved from severe fever, though some had had slight attacks.]

PROTESTANT STUDIES IN IRELAND.—The Council of the Irish Branch of the Evangelical Alliance, in issuing the programme for the session 1889-90, in connection with the scheme for promoting the study of Protestant Theology, again invites all Christian friends in Ireland to assist in the formation of the requisite Bible-classes. Subjects are set out for examinations in elementary and advanced grades. Persons not able to study in classes or compete for prizes, may nevertheless engage in the studies and present themselves for examination. Copies of the programme and other information may be had by addressing the Secretary, Christian Union Buildings, Dublin.

THE SMYRNA REST has now been open ten years, and continues to be a place of spiritual refreshment to many who would otherwise find themselves in a dry and thirsty land. It is the centre of varied effort, and God still owns the word spoken in his name, and the distribution of Holy Scriptures, as carried on by the earnest workers. Rev. Dr. Constantine, who superintends the work among the Greeks, reports some remarkable conversions through the power of God's Word. One man, while in gaol at Manissa, came in contact with a tract, which led him to send for a Bible, and then for someone to teach him how to pray. He was converted, and bore his testimony for Jesus; and not long afterwards his sentence was commuted, though he himself was banished from the empire. A hall in which the Gospel may be preached in the Greek language is greatly needed. The churches round about have received accessions of members through blessing on the agencies of the Rest. On all hands the Greeks are manifesting a spirit of inquiry, and an unprecedented readiness to accept the truth. Communications regarding the work may be addressed to Mr. S. S. Bagster, the Conference Hall, Mildmay Park, N.

RUSSIAN PRISONERS.

Dear Sir,—The horrors of prison-life in Siberia can scarcely be surpassed. Mr. Kennan's descriptions in *The Century* are by no means overdrawn. But every evil has its history of development; the force of circumstances and the accumulation of crime are not born in a day, nor can they be overcome by the efforts of a day. The present staff of prison officials are straining every effort to improve the institutions for the detention of criminals. At St. Petersburg, Moscow, and other towns in European Russia, the prisons have been reformed according to the most modern system, but Russia is too large and the needs are too great for the distant parts of Siberia and Transkaukasia to be reached at once. Improvements are being made everywhere, and, considering that only since 1861 the serfs have been emancipated, and the mass of the people were then suddenly, and without preparation, thrown upon their own resources, it is surprising what enormous efforts have been made to overcome and check the flood of evil which continues to flow from a people who have for so many years been kept under the terror of the knout, and whose religion has been forced on them by the same compulsive argument.

At Tjumen, Tobolsk, Tomsk, the prisons were overcrowded; at Tomsk, an accumulation had taken place for several months, so that at the time of my arrival, the usual weekly transports were stopped until a gradual drafting off to East Siberia would make room for fresh arrivals. It is a great privilege to be permitted to bring the Gospel to the thousands detained in prison, and very many of them chained. The sight of hundreds of them gathered together in the courts of the prison to listen to the words spoken, would be worth more than a journey from London to Tomsk to many evangelists. Their sufferings are great beyond conception, and only a people accustomed to patient endurance, as are the Russians, can suffer what they do and yet live.

The worst feature of the large overcrowded prisons are the prison hospitals, where the space is limited and patients with all kinds of diseases are indiscriminately placed together. Small-pox, typhus, scorbute, consumption, and other diseases are found in close proximity, all fear of infection being set aside. The medical practitioner in one of the prisons had during his thirteen years of service passed sixteen times through typhus fever. The officials are men whose sympathies have been stretched to the utmost, until they are forced to resignation to their fate. They do what is in their power to ameliorate the sufferings of the prisoners, but they are men under authority; their power is limited. They are the prisoners of the prisoners.

The greatest evil is the forced idleness of the criminals, and the saying that "Satan finds some mischief still for idle hands to do" is terribly realised in the large prisons of Russia, where from want of space men are huddled together indiscriminately, and it is frequently found that the prison is the school for crime. Much has been said and written about the horrors of prison life in the Russian Empire, but the subject of crime and its remedies is one of the social questions for all nations, and it will yet be found to be true that no punishment will really remedy the evil; and, where the Gospel of the grace of God that bringeth salvation is withheld from those who most need it, there must inevitably be a sinking lower and lower in the scale of morality, and sin will enslave its victims without a check.

Never in any place have I seen a more acutely attentive audience than were the chained men in the crowded prisons of Siberia. No mocking there, no hypocrisy, but many a bowed head and moistened eye. May the prayers and the sympathies of God's children be more drawn to the needy places of the earth. Oh may there yet be the mighty wind from the Lord to prophesy to the dead and dry bones.

Through the generosity of the British and Foreign Bible Society, I am permitted to distribute freely to the prisoners the Gospels and other portions of Scripture. I hope now to visit Orenburg, Upha, Saratow, Zaritzin, Astrachan, all on the way to Baku.

Yours sincerely,

Samara. F. W. Baedeker.

MISS DE BROEN'S WORK IN PARIS.

Now eighteen years old, the Belleville Mission works vigorously among young and old in a very needy part of Paris. As the years have gone by, the responsibilities and anxieties of the work have steadily increased, and those who sympathised with Miss De Broen in her early efforts cannot but rejoice with her to-day in view of the abundant blessing which God still showers upon the labours which she so lovingly directs. The agencies are now as numerous as Christian ingenuity can devise for the comfort of the needy and the proclamation of the Gospel, if by any means weary men and women may by one effort or another be led to Him who alone can give rest to the soul. The report for last year, just issued, describes the work in detail.

The medical mission has, we rejoice to learn, been carried on with many tokens of blessing. The total attendance at the dispensary was 24,480, about one-fifth of them persons who had not previously availed themselves of its advantages. Cases of great interest present themselves, which, but for the aid afforded by the Mission, would not receive due attention. Patients in the Paris hospitals are not provided with medicines free; the charge made is, in fact, prohibitive. Some of those who have attended the Mission dispensary have, through being brought under Gospel teaching, evinced an interest in eternal things, and it is hoped that many more will thus learn of the love of God. Occasionally people from a distance visit Paris on purpose to avail themselves of the dispensary. One poor man, suffering from severe ophthalmia, travelled 200 miles in full confidence that he would be speedily cured by "les Anglais." By means of copies of the Holy Scriptures and tracts, which the patients take back with them, the Gospel is carried into places which are quite unevangelised. The specific Gospel work continues to be much owned of God.

AMONG THE INCIDENTS

which are related in the report are the following:—A man who had been brought up a Catholic, was deeply interested in the Bible given him at his marriage to a Protestant. He had been frequently visited, and his wife, long indifferent, is now, like him, a changed being. His touching words at a prayer-meeting for Christians were "I used to think that giving up my friends in the world would be like going into a desert, but I find that where I have been living is the desert, and now it is entering the family." One of the young men in his employment has been so influenced by his example that he is also changed, and has made a public profession of his faith by baptism. A woman, after attending services in the iron-room, showed her change of heart in a very practical way. She used to have false weights for the fruit and vegetables she sold from a handcart in the street. She became very serious, and felt it was impossible, as a Christian, to continue to do this. It was a hard struggle, and a real loss. Besides this, shegave up selling on Sunday, though it was the day of greatest sale; she persevered, however, and reaped an unexpected reward in her custom being increased, as people came to her because they got good weight, and goods that are well worth the money.

Sunday-school work is attended by much encouragement. A little fellow in the Mission Sunday-school asked his father why he did not pray? The man replied that he knew no prayer. "You had better say mine," said the child; and, climbing on his knee, he repeated to him the prayer he had learnt from the school teacher, putting his father's hands together. The man was struck, and, like many others, was led by his child. Now he has family prayer every evening. The night schools are a useful agency, young men attending them in goodly numbers. The prisons in France are filled with young men. Miss de Broen is anxious for more means to cope with the evil that lies in wait for young men from the penny "dreadfuls," the bad companions, and the fashion of mocking at all that is venerable and holy.

Visitors to Paris do not visit Belleville so much as formerly, to see the quondam communists and the evangelistic work which is carried on among them. Such as do inspect the work, however, cannot help commending it, because it is purely and distinctly for eternity. As is known to many of our readers, Miss de Broen has established a central office, Rue St. Honoré No. 205, where general information may be obtained, and whence friends may be conducted to the scene of operations. This office is an additional witness for God in the gay city, and at all hours weary faces may be seen at the large window reading the Scripture texts and open Bibles. The Mission has been styled "one of the wonders of Paris." We hope Christian sight-seers at the present season will not fail to visit and inspect it, for then they will surely have a desire to support one or more of its excellent agencies.

CHILDREN OF MISSIONARIES.

Many readers of The Christian will remember the melancholy incident which shocked us all on the occasion of the C.M.S. anniversary meetings last year, when news of the death, in Eastern Equatorial Africa, of Bishop Parker and Rev. Joseph Blackburn, was brought by telegram. Some may have seen the various friends watching at the doors of Exeter Hall, and searching among the audience, fearing that Mrs. Blackburn would be present to hear her husband's death thus suddenly and publicly announced.

It may not be generally known that Mrs. Blackburn was then on the eve of starting to rejoin her husband, and had secured a home in England for her little one, then only five months old. The trouble she experienced in finding a suitable home for her child has suggested to her the idea of offering to receive the young children of missionaries or others of the Lord's people who are obliged, on account of climate, to part from their little ones. She has established a little Home, "Kinderheim," in Hastings, for the reception of such, and will be glad to receive a limited number, to whom she will give a mother's care, together with her own precious child, and train and nurture them under her own eye.

Any person desirous of further information will receive a prospectus on application to Rev. S. J. H. Yewman, vicar of Emmanuel Parish, Hastings, where "Kinderheim" is located, or to Mrs. Blackburn herself, 71, St. Mary's-terrace, West-hill, Hastings.

"RESCUED FROM PERISHING."—The Salvation Army has issued a booklet in which Mr. Jonathan Grubb tells the story of the conversion to God of a man and woman who had for years lived in deepening sin and misery. How the labours of Mrs. Bramwell Booth and her helpers were blessed to the enlightenment of Lottie, and how officers of the Army brought Gospel artillery to bear on the hardened Joe, make a charming incident in evangelistic effort. The careers of the now happy pair are remarkable, and their progress from darkness to light is full of interest. The story is one which more than justifies such work as that of the Salvation Army, and doubtless many will be moved, on reading it, to pray for the workers, and support their varied and important enterprises.

For the Young.

A MOTHER'S PRAYERS.

Many years ago one who is now preaching the Gospel sent a letter to his mother informing her that he trusted he at last had become a Christian. All through his college course he had waited; finally, while away from home teaching, he began to hope in Christ. So he wrote to his mother, and he said, moreover, he had through the whole of his life been moved with the conviction of conscience that his life was eventually to lead to the pulpit.

He declared he could not explain how it came about, but it was true that he never had but one thought—that sometime he should become a true Christian and then should study for the ministry.

Across the Green Mountains with one tremendous ride of sixty-six miles in one day came that faithful New England mother, and in a half hour after she reached his side she told him in the shadows of the firelight, that a score of years before, in the old village church, the devout women were fitting out a box for a missionary. She had put in one of this son's small infant garments, with a slip requesting *the prayers of that man of God to go with her prayers* that this child might be a Christian, and, if God would honour her so much, might be *a minister of the Gospel to dying men*. That son is an elderly man now; but he soberly declares that he owes all he is to his mother's prayers, and he hopes to keep the faith till he sees her face once more.—*Sabbath Recorder*.

THE OAKLEAF'S TROUBLE.

By Eva Travers Evered Poole.

Far away in the forest there stood a great oak tree. Its strong, sturdy roots grew deep down in the earth, and its branches were thick with leaves, and crowned with acorns in little brown cups.

A sweet breeze swept through the wood, whispering to the leaves, and kissing the little flower-faces upturned here and there to catch a glimpse of the warm, bright sun, which had mounted high into the heavens, and whose rays reached them now and again through the shadowing branches. Some bright-eyed squirrels, with soft fur, popped in and out of the branches of the oak tree, and the tap! tap! of a woodpecker was heard occasionally.

Under the oak tree grew a soft carpet of moss and grass, dotted over with pink and white flowerets. The moss, ferns, and leaves mingled together, made quite a pretty pattern in nature's carpet; and, as each leaf held a bright, little dewdrop in its heart, which sparkled like a clear diamond, you can imagine the carpet at the foot of the oak tree was always green, and fair, and fresh.

Amongst the oak leaves was one little gold-tipped leaflet, as daintily pretty as any you have ever seen upon an oak tree's branch. This little leaf now and again uttered a soft sigh, or cry, which you perhaps might have mistaken for the sough of the summer breeze. But it came really from the heart of the little leaf—and the twig on which it grew was troubled, for it could not bear its child to be unhappy—so it said—

"What is the matter, little leaf?"

"The wind has told me a secret," sighed the leaflet, "and this secret has made me sad," and it shivered and moaned.

"Tell me your trouble, child," said the twig; "you should keep no secrets from your mother. Let her help you to bear everything, and your heart will never be sad."

Thus encouraged, the little leaf whispered: "The cold, cruel wind told me that one day, not far away, it would pull me off and throw me on the ground to die; and, O mother, I don't feel as if I could bear the thought! What shall I do?"

The mother-twig said, "Don't fret, child; things are never so bad when one sleeps on them. In the morning we'll talk to grandmother."

So the twig told the oakleaf's trouble to the branch, and the branch told it to the tree.

When the grand old tree heard it, it gave itself such a shake that all the branches knocked their heads together, and the squirrels and birds fancied an earthquake had taken place. But it sent back a message to the leaf. "Don't be afraid or troubled; hold on as tightly as you can, and you shall not fall off until you want to."

So the leaf was comforted and gave up sighing. It sang itself a little song instead, and played with the other leaves round it.

By and by the summer ended, and chill October set in. A frost or two nipped the leaves, one and all, and made them shiver.

The leaves of the forest were looking very beautiful, for they were coloured crimson, and gold, and brown by the bright days of autumn. Our little leaf was as beautiful as any, for it was striped with purple and yellow, like a lovely flower.

It asked the old tree the meaning of their gay dresses, and the tree said: "All these leaves are getting ready to fly away, and they dress in gay colours because they are so glad to go."

"May I go too?" asked the little leaf.

"Certainly, if you wish to," said the tree.

The little leaf thought it all over, and grew more and more beautiful the longer it thought. A longing crept over it to fly away. Its work was done, and it yearned for a glimpse of the unknown. But it had to be patient, for its stalk held yet tightly to the mother twig. But day by day as little puffs of wind blew harder than before, the little leaf let go without even thinking of it, and the wind carried it right away, turned it over and over as gently as possible, and left it lying in the heart of the forest, amongst hundreds of other fallen leaves, all fast asleep.

I have a letter lying before me, and in that letter a young Christian writes thus:—"I am often so miserable, and fear I am not one of Christ's sheep after all. I begin to think about dying, and am certain I shall never feel happy about it. I suppose I ought to be glad at the thought that Jesus may call me to Himself at any time. Good people always are, are they not? But I am *not* glad—I am quite frightened when I think about it, and don't want to go, so I suppose I am very, very wicked, and perhaps I am not a Christian at all. Oh, it makes me so miserable, and robs me of all my peace."

Now I felt like the mother-twig when I heard about the heart-trouble of this little girl, and I too told her not to fret; for when God's time came He would make her willing and glad to go.

Satan was just troubling and burdening her bright young heart by laying upon it the weight of the future, instead of letting her live happily in the present.

All she had to do, and all you have to do, is to live for Jesus day by day; when He wants you to die for Him, He will give you grace to do so gladly and cheerfully.

Don't bear to-morrow's burden; don't borrow the troubles of an unknown future.

Do not put yourself into imaginary positions and spend your time in wondering if you will have grace to overcome fancied difficulties or to bear fancied troubles. Just concern yourself solely with living for Jesus day by day, and hour by hour; brightly, happily, trustfully looking unto Him for grace to do it. When He asks you to die for Him, depend upon it, He will give you dying grace. Like the little oak leaf, you will daily lose your hold of earthly things, and feel the longing for heavenly things growing stronger and stronger; you will grow more and more lovely as you grow in likeness to the Lord Jesus, until at last, "clad in beauty not your own," your spirit bids farewell to earth, and floats gently heavenward. Yes, you may trust Jesus with past, present, and future.

"Out of his riches
Each need supplying;
Trust Him for living,
Trust Him for dying."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Oct. 6, Ps. lxxx. 1—19; Mon., Oct. 7, Ps. lxxxi. 1—16; Tues., Oct. 8, Ps. lxxxii. 1—8; Wed., Oct. 9, Jer. xxiv. 1—10; Thurs., Oct. 10, Jer. xxix. 1—14; Fri., Oct. 11, Jer. xxxi. 10—20; Sat., Oct. 12, Jer. xxxi. 27—37.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Henry Hutchinson, St. Paul's Parochial Hall, Ferndale-road, Brixton, to Oct. 7, at 7; Northampton Temperance Hall (with Mr. James S. Tyler), Oct. 9—18; Liverpool, Oct. 14; Manchester, Oct. 15. Mr. Alfred Armitage, Carlisle, Oct. 3—11; Newcastle, Oct. 12—19. Mr. H. W. Pewtress, Baptist Church, Shooter's Hill-road, Blackheath, Oct. 20—25, 7 p.m. Mr. E. Arrowsmith, Leominster, Oct. 19—25; Hornsey-rise, Oct. 27—Nov. 3. Mr. T. Lewes Sayer, Westbourne-grove, Oct. 14—17, at 8; Leyton Congregational Church, Oct. 21—25; Athenæum, Camden-road, each Sun. in Oct., at 3.15. Two meetings for reports of seaside services, Princes Hall, Piccadilly, Oct. 8, 3 and 6.30 p.m., with addresses by various workers. Rev. E. A. Stuart, Mr. E. Arrowsmith, and other speakers will address two meetings at Gordon Hall, Blackburn-place, Liverpool, Oct. 14, at 4 and 7.30; and at Strangeways Hall, Manchester, Oct. 15, at 3.30 and 7.

WITNESSING IN CHINA.

In a recent letter, Mr. C. Horobin, of the China Inland Mission, Ninghsia Fu, writes:—"Forty-three patients have passed through the opium refuge this year. As yet we have not baptized any, but we expect soon to administer the rite to some who are on probation. We have enlisted more native help in the refuges, but now that there is less to do in that department, the two young assistants go out by turns, and engage in colportage work; one is now on a sixteen days' journey. I have spent some time in the villages this year, getting good audiences while preaching in the streets, and having good sales of Scriptures. It pains me that, having awakened an interest in a place, I am not able to go again for some months, and then, perhaps only for a day.

"We have had some opposition, which is a good sign, as it results in the strengthening of those who have taken their stand for Christ. Several who have been inclined to come among us have held back on account of the Sabbath institution, for which we have taken our stand. We have also taken a room in a city one hundred li north of us, and the last time I was there I sold 1000 cash of books in a short time in the street. We are praying that others may soon come and follow up this work. There are so many places all around, and the dry bones are as a voice calling us to go and prophesy to them.

"I have paid a visit to Wang-yeh-fu, the Mongol city, and had some good times preaching to the Chinese who live outside and supply the Mongols with all they need. But the poor Mongols could only look on and wonder. It is time something more noble was being attempted on behalf of this neglected people for whom Christ died. The Mongol prince being on a visit to Peking, his brother, who is a priest, rules during his absence, and sent out for a copy of each of my books.

"This morning I had three Mohammedans talking seriously for three hours about the Gospel. One wanted me to go and live in his neighbourhood, saying it was better than Ninghsia. He said, 'We believe eight-tenths of what you preach; could we not join you?' I told them they must come over the remaining two-tenths; and if they followed Jesus they could not also follow Mohammed."

Dublin Convention.

This well-established and popular assembly of Irish Christians was held in Dublin last week, and was a time of spiritual refreshment to many. The special features of this year's gathering were a great missionary meeting and a meeting for children.

The meetings commenced on Monday evening with a conversazione, held in the large hall of the Christian Union Buildings. Mr. John R. Fowler, who for many years has presided at these preliminary meetings of the Conventions, took the chair on this occasion also. He said that, as they looked back over the great gatherings held in connection with that Convention, they remembered with gratitude the way in which God had led them on in bringing together his people, and in uniting them in common sympathy for Christian work. They were thankful to think that the cause of Christian Union had thus been promoted. Rev. R. McCheyne Edgar, of Dublin, spoke of the law of overflow in the kingdom of grace as illustrated by the law of overflow in the kingdom of nature. Rev. Dr. Lathom, of Wexford, followed with an evangelistic address. Both utterances were listened to with deep attention by a very large audience.

FIRST DAY.

The Convention proper began on Tuesday morning with a prayer-meeting, after which Mr. R. P. Froste opened the proceedings at noon in the large hall. The first address was delivered by Rev. H. J. Berguer, of London, on "Fellowship with Jesus." He urged that, though knowledge was a primal necessity, a man might have a very correct creed, and yet be devoid of this fellowship. There must be on the part of the soul a giving up of all to Christ, an agreement of purpose, and a deep sympathy for the lost. Complete fellowship will only be attained when we see Jesus face to face. An able address on "The Self-revealing Power of the Gospel" was given by Dr. Marshall Lang, of Glasgow, who spoke eloquently upon the evidence of this self-revealing power to be gathered from the story of the woman at Jacob's well.

At the afternoon meeting addresses were delivered by Rev. Thomas Cook, Wesleyan evangelist, from England; Rev. H. A. Bren, C.M.S., Bombay; and Rev. George Davidson, of Edinburgh. Mr. Cook spoke powerfully on the exceeding deceitfulness of sin, and dealt some heavy blows at the doctrine of perfection in the flesh. At the same time he magnified the power of the indwelling Christ for holiness of life and for service. Mr. Bren delivered an earnest address on "The Christian's Mission." The principal attraction of the session, however, was the children's meeting, conducted by Rev. George Davidson. There was a very large attendance, both of young and old. Mr. Davidson spoke sweetly and simply of Jesus as a Friend, the divisions of his talk being "Jesus a rich Friend," "Jesus a royal Friend," "Jesus a true Friend," and "Jesus a tried Friend." The children drank in his homely, helpful words, and seemed at the close as if they would gladly have listened longer. It is to be hoped that a children's meeting will form a part of all succeeding conferences.

The evening meeting of the first day was devoted to addresses on foreign missions. Rev. H. M. Waddell, chairman, pointed out how so many countries that a few years ago were closed to the preaching of the Gospel, are now open. Rev. W. S. Swanson insisted on it that no Church could rise to the ideal of what a Church of Christ ought to be, unless it put foreign missions in the forefront; indeed, the Church exists for the Mission. Referring to China, where he has laboured for thirty years, he said its heathenism was not a dead factor, but was still a living power. Yet the Gospel had wrought wonders in that pagan land. When he went there, the Presbyterian Church, to which he belonged, had only two small meeting-houses and twenty or thirty members; now it has 120 churches, 4000 communicants, and 12,000 adherents. Rev. H. A. Bren gave an interesting report of missionary work in Bombay. Rev. D. A. Rees described his labours in the province of Mysore, which has a population of about five millions. It is exclusively evangelised by the Wesleyan and Church Missionary Societies, both of which work most amicably together, respecting each other's rights, and rejoicing in each other's prosperity.

SECOND DAY.

This morning Mr. Swanson opened the speaking with a vigorous address on "Church and Mission." The Church of Christ, he said, was a visible body of believers all throughout the world by whatever name they might be called, and he did not think there was anything like a right conception of the importance and position of missions in the Church. They wanted one big disintegration which would stir them up and then weld them together again, and bring them face to face with the great mission with which Christ had commissioned them in this world. He remembered the time when he was very jealous of other denominations, when he held secession ideas, and attached great importance to the Revolution settlement, the Solemn League and Covenant, and the question of patronage. He lived a testifying life, and probably would have died a testifying death, had he not gone to the mission field, and there learned to put things in their true proportion. Many people did not realise why Christ put his Church into the world. Christianity was the only religion the world had ever seen that did not end with self; and Christianity saved him, not for himself only, but to send him out to be a factor for saving others in the world. If there was one thing more than another which would draw them together, it was these missions at home and abroad. It was often said the greater portion of the people of this country were away from religion. He did not believe that was the case. They were not away from religion, but away from the Church, and that in his opinion was due to an idea which he was sorry to see existing in a kind of Christianity, which went upon the assumption that some men and women's souls were made of different material to others, and that their souls were of different colours. That idea was the curse of the Church, and the sooner it was out of it the better. They wanted to show their poorer brethren that Christianity was self-denying. They should not stand above them, but go down to them; and the only way they could do that would be to get mission work on the brain. They wanted to be revolutionised. They wanted a sound breath of common-sense blowing upon them, driving the cobwebs from their brain, and bringing them back to the simplicity of their Master and the simplicity of their mission. The Church of the mission was once a little company of men and women, weak in knowledge, weak in faith, but strong in love—the love of one Master; but, by God's blessing, the Church of the mission had spread now over the whole world. The Church had been a poor, weak Church, but he believed it was waking up. All round and round them they had missionary meetings, which were very different things to what they were when he first went to China. The mission was on its march, and on its march it must go until the Master has seen of the travail of his soul and was satisfied.

Rev. J. Taylor Smith, London, spoke well on "Influence," from the words "None of us liveth to himself," though his didactic essay seemed tame and flat after the rousing red-hot utterances of the missionary.

To a large gathering in the afternoon, brief addresses were given on varied forms of Christian service. Mr. W. Nobbs described the many-sided and blessed work carried on among the East-end masses by Mr. F. N. Charrington and his helpers. Mr. W. Hind Smith was, of course, quite at home in telling of the remarkable development of the Y.M.C.A. during the last twenty years. Rev. D. A. Rees, of Mysore, gave some interesting facts as to orphanage work in the province. Rev. Thomas Cook bore witness to the great blessing God had given him in doing the work of an evangelist; in this he was followed by Mr. George Clarke, who also made a remark worth remembering by our Irish fellow Christians: "If ever the dark cloud of Roman Catholicism and bigotry was to be swept away it would be when the Episcopalian forgot his differences with the Presbyterian, and the Methodists their differences with the Baptists, and when their only all-engrossing thought was to preach Christ and Him crucified." Rev. Henry Fishe urged greater zeal in presenting the pure Gospel to Roman Catholics. Surgeon-General Gunn represented the Prison Gate Mission, and Mr. Tierney the Sailors' Mission. Miss Crossle told of the Mission to Railway-men. Mr. Williams gave a report of the work of the Children's Special Mission. Mr. Macaulay recounted his labours in circulating the Douay Testament among Roman Catholics.

There was a vast throng at the evening meeting, when Dr. Marshall Lang spoke clearly and impressively on "The Spiritual Kingdom and its Conditions," his remarks being based on the interview between Christ and Nicodemus. Rev. Thomas Cook spoke with much unction and power to the unsaved, and at a second meeting many indicated a definite desire to accept of Christ as their Saviour.

THIRD DAY.

On Thursday morning an address on "Our Children for Christ" was delivered by Rev. J. Taylor Smith. He urged his hearers to consecrate their drawing-rooms and gardens to children's meetings. Rev. George Davidson delivered an earnest and striking word on "The Law of Spiritual Capital"—an impressive exposition of the Parable of the Talents, as found in Matt. xxv. The chief attraction of the afternoon meeting was a Bible-reading by Rev. Mark Guy Pearse, who took part in the Convention for the first time. Mr. Pearse, who was very cordially welcomed, expounded Eph. i. 18. The subject of the passage, he said, was "What have I got in Jesus Christ, and what has Jesus Christ got in me?" Paul's great concern was about the Church. If they could only get a holy Church, we may allow the world to take care of itself. The Christianity of the nineteenth century is an organised selfishness. People are satisfied if they can save their own little souls. Mr. Pearse spoke of the wrangling and jangling that took place among the Apostles as to which of them should be the greatest, and said it was a type of the professing Church of the present day. All that was cured when Pentecost came; and then Peter and John became friends, and Peter lost all his dignity. He became a brother to a poor lame beggar, and did not even shrink from persecution and death for Christ. The address was listened to with rapt attention, and evidently made a profound impression.

An interesting address on "Serving and Suffering" was delivered at the same session by Rev. H. J. Berguer, who directed the attention of the audience to Christ as their example in these particulars.

A vast audience came together to hear the closing utterances of the Convention by Rev. Mark Guy Pearse and Mr. George Clarke, both of whom gave earnest and impressive evangelistic addresses. An overflow meeting was held in a neighbouring Presbyterian church. It may well be hoped that the stimulus imparted to the many workers who attended the Convention will issue in a fuller consecration and a revival of spiritual life throughout the island.

SOUL-WINNING AND PRAYER UNION.—Text for October 10 (Rom. vi. 14): "Sin shall not have dominion over you: for ye are not under the law, but under grace."

Glasgow Convention.

For the eighth time the Christians of Glasgow have been invited to meet in annual conference upon "The Deep Things of God" in relation to spiritual life and walk. Almost the whole of last week was devoted to the Convention; it was held in St. Andrew's Hall, and attended by large audiences, which listened intently to the exhortations addressed to them. The subjects appointed were of a progressive character, and were considered in the following order: "God Searching the Heart," "What Wilt Thou?" "Believest Thou that I am able to do this?" "According to Your Faith," "Dead to Sin," "Risen with Christ," "Sacrifice," "Service," "Rest in God." These were dealt with by Revs. Dr. A. Bonar, T. L. Butlin, Dr. Elder Cumming, J. Gelson Gregson, G. C. Grubb, W. Haslam, Evan Hopkins, John Riddell, Pastor Stockmayer, J. Hudson Taylor, F. S. Webster, and A. Rambaut, Mr. J. Anderson, Col. Oldham, and Mr. Robert Wilson. Indeed,

ONE OF THE FEATURES OF THIS CONVENTION,

as compared with similar gatherings, was the unusual array of speakers, and of ministers present; this seems to increase year by year, betokening the influence which the Keswick Convention is exerting on ministers and laymen alike.

Owing to the size of the hall, there was not, perhaps, the same degree of "warmth" as characterised the meetings when the Convention was, as formerly, held in the Queen's Rooms, the audiences being more scattered. But the demand for increased accommodation necessitated the change. The forenoon and afternoon meetings were largely attended by visitors from districts round Glasgow, while, speaking generally, the city residents were more often present in the early morning, and at night.

At the early meeting, Pastor Stockmayer, who conducted it daily in the Lesser Hall, usually had some six or seven hundred listeners, many of whom, owing to business and other calls, could not come during the day. The Pastor sought to lead his audience into the law of liberty that may be found in Christ; and for the beginning, middle, and end of the Christian life he found the whole fulness in Christ. What to many is only a theological expression has passed through the whole spiritual life of the Pastor, and his insistance upon the great power of the cleansing blood of Christ came from him with peculiar freshness, and with a depth of spiritual meaning too seldom realised. It was felt by many that there was a power in these meetings not exceeded by any held in the larger hall. At the first of them, Pastor Stockmayer had especially prayed for those who, by reason of temporal duties, were unable to attend the Convention; and urged upon those who were present the responsibility attending their higher privilege in this respect. More than once the same thought presented itself; as, on one occasion, when Rev. W. Hutchinson prayed, "Lord, let us not be content with keeping the truth to ourselves, but let us go forth with it, so that those outside may share in the blessing which Thou givest unto us." How far extending would be the influence of such meetings if all who are partakers of this grace would thus act toward them that are without.

The Convention was opened by a devotional meeting in the Lesser Hall, on Monday evening, when Mr. William Sloan took the chair, and an address was given by Rev. J. Hudson Taylor. Many earnest prayers were offered, and the devout seeking of God by so many here and at the morning prayer-meetings could not fail to have a great effect upon the subsequent gatherings.

The ministry of the word, by Mr. Hudson Taylor, was greatly enjoyed. His simple manner, his earnest spirit, and his faith in God, led many to see how far short their own lives came of the fulness Christ is willing to bestow. On Tuesday Mr. Taylor spoke from 1 Kings x., urging that, as the reality of Solomon's glory far exceeded its fame, so all who would accept of Christ fully might realise in their own experience that He would be to them more than tongue can tell. One of the most terse remarks made during the Convention fell from Mr. Taylor's lips in an address, the same evening: "*Unless Christ is Lord of all, He is not Lord at all.*" This may well be taken as

THE GERM OF THE WHOLE TEACHING

of the week. A very welcome presence, too, was that of the venerable Dr. A. Bonar. Beloved as he is by all who have the privilege of knowing him, and revered by those who have not, his words of truth and soberness were received with the greatest attention; and, as he spoke with all the warmth of his heart of the love of his Divine Master, who present did not feel that "we must love Him too"? He told how, eleven years ago, the hymn (which had just been sung),

> I hear the words of love,
> I gaze upon the blood;
> I see the mighty Sacrifice,
> And I have peace with God,

had brought perfect peace to his soul, which he had never since lost. It is good, said he, to know what the Lord has done by means of the hymns that we sing. Dr. Bonar then spoke upon "God searching the Heart." In a cursory exposition of Isa. lviii. he showed that while we may (as in ver. 2) seek God daily, and even take delight in approaching unto Him—and these may be taken as characteristics of true worshippers—yet hindrances may intervene (ver. 3) to prevent our enjoying the blessings (set forth in ver. 8—12) which true worshippers may expect. Some of these hindrances are enumerated (in ver. 4—7), which will embrace such shortcomings as strife, gloom, neglect of duty, a selfishness toward man, a selfishness toward God, and (ver. 13) a mere selfish enjoyment, if not actual violation, of the Sabbath. God, searching the heart, will discover these failings, and they must be laid aside before the blessings can be enjoyed. With great earnestness Dr. Bonar pressed home, as one cause of failure, the neglect of many to "build the old waste places," and to "restore the breaches" which sin has made in the ranks of their fellow-men. Some may say that this chapter, with its admonitions and promises, belongs only to Old Testament saints. But, said Dr. Bonar, if they could claim the promises, the children of this dispensation, with their enhanced and multiplied privileges, can claim them a hundredfold more. Are we living up to them? Are we overtaking these saints of old? Or are we contenting ourselves with a spiritual experience of a lower type than theirs? George Whitefield, once preaching in Glasgow, said, "One sin in us may intercept the whole blessing." As an illustration, he placed his hand before his face, with the words, "This hand of mine can shut out from my eyes the light of yon glorious sun!" So with us; but, when the searching eye of God detects it, are we willing that it should go? Upon our will the whole result depends.

The unavoidable absence of Revs. F. B. Meyer and H. W. Webb-Peploe caused considerable disappointment; but their places were taken by Revs. G. C. Grubb and F. S. Webster. Fortunately it gave opportunity for Mr. Grubb's voice to be heard again, before his departure for India. He hopes shortly to set out, in company with other brethren, trusting to stir up English Christians there to a closer walk with God, that they may, in the power of the Spirit, declare the message of salvation to the heathen around. The words of both these speakers were weighty and wise, and characterised by

A RING OF REALITY

which could not fail, under the Spirit, to carry conviction, and to emphasise the fact that the higher life (as Mr. Gregson once put it) "is not some lofty sentimental pinnacle on which we stand," but a life which is *life indeed*.

Mr. Webster gave one address upon 2 Chron. xvi. 9 (first part), drawing illustratior from the dealings of God with Abraham. This will form an interesting and inspiring study for those who will work it out for themselves. Mr. Webster asked two pointed questions: "Can God trust you? Can you trust God?" In Gen. xvi. the Lord appears to Abram as his "shield and exceeding great reward"; therefore he was to "fear not." In Gen. xvii. the Lord declares Himself to be the "Almighty God"; therefore Abram (or *Abraham*, for it was then that his name was changed) was to "walk before" Him, and "be perfect." But he did not fully trust Him, and during the years that followed, before the promise was fulfilled, he tried to secure the blessing in his own way, and failed. Summing up, Mr. Webster gave four rules—Keep in the will of God; Rest on the power of God; Lie at the feet of God; Look up into the face of God, and reflect his brightness. On another occasion Mr. Webster very concisely defined two classes of persons who receive no blessing at conventions. First, the *self-satisfied*, who have taken up a position on some pinnacle from which they view their neighbours; who are well informed as to the theory of the teaching, and can even detect the shades of belief which characterise each speaker. Second, the *sin-satisfied*, who know that all is not right with them, but are content to remain so. This was by way of introduction to a suggestive address upon Matt. x. 28—30, in which Mr. Webster pointed out three stages of Christian experience: (1) *An attitude towards Jesus*, in obeying his invitation, "Come unto Me." (2) *Submission to Jesus*, in taking his yoke. (3) *A study of Jesus*, in learning of Him. These constitute the rest of a satisfied heart.

Rev. G. C. Grubb drew some very practical lessons from 1 Chron. iv. 9, 10. All may well echo this prayer of Jabez to be "blessed indeed," *i.e.*, to have a *real* blessing—one which is not, like wealth or position, liable to fade away. Mr. Grubb showed three phases of this "blessing indeed": (1) The forgiveness of sins (Ps. xxxii. 1); (2) A pure heart (Matt. v. 8); (3) The study of the Word of God (Rev. i. 3). But Jabez specialises his desires: (1) That his *coast be enlarged*. God gives wide scope for the exercise of spiritual life, see 2 Peter i. 5—7, and "he that lacketh these things is blind," or shortsighted (ver. 9); his horizon is bounded by circumstances; his sight is marred by

A SPIRITUAL CATARACT

which dims the glory of God, so that he "cannot see afar off." (2) That *God's hand* be with him, cf. Ezra viii. 22, 31, where the hand of the Lord, first guides, then delivers. (3) That *evil might not grieve* him. The name of Jabez means "sorrowful," and his prayer might be rendered, "Keep me from evil that it may not make me a Jabez"; in other words, "Thou who canst change a Jacob into an Israel canst change my nature from sorrow to joy, and let the Jabez-nature pass away."

And, best of all, "*God granted him that which he requested.*"

Rev. William Haslam was very happy in an exposition of Mark iv. 35—41. Christ invites his people to "pass over unto the other side," to cross the ripples of worry and the waves of strife to the glory-shore beyond; sharing, meantime, the blessing of his presence. The disciples "took Him even as He was," but truer it was that *He took them*. How helpless would they have been without Him! Like the "other little ships" that were trying to get across without Him. A man went from church to church in a southern town; in some he heard about "*her*" (the Church); in another, about "*it*" (doctrine); but his soul was rejoiced in another to hear about "*Him.*" Whatever occupied the disciples' minds, it was not "*Him*"; and so, according to their faith, He was to them—asleep. But when they wanted

Him, He was awake to help. "Carest Thou not that we perish?" they ask. As if men cared more about their salvation than the Lord does! Then there was the calm, as soon as they acknowledged Him as Lord. In ver. 40, He asks them two questions, showing that their fear was due to lack of faith. How could He let them "perish," after inviting them to "pass over,"

NOT TO DROWN IN THE MIDDLE

of the lake, but "to the *other side*." God does not send troubles and difficulties to swamp our bark, but to strengthen our faith, and to afford opportunity for the exhibition of his love. Following up his theme on this wise, Mr. Haslam emphasised the need of embarking with the Lord on the waters of life, and of constant faith in Him.

Perhaps the most rousing exhortations of the Convention fell from the lips of Rev. J. Gelson Gregson, whose bold, manly utterances were clothed with power. He has a vigorous way of saying what he means, and does not fail to make his meaning plain. After describing people with bad tempers as "striking a light on their own box," or as "gunpowder exploding at the slightest provocation," he pictured the meekness and lowliness which should adorn the character of every child of God. He had no mercy upon those who set up human judgment against the wisdom of God; those who propose Agnosticism as an antidote for the old Gospel

"WITH ITS FOSSIL REMAINS

as found in the Pentateuch"; and others who are "very careful of the corns of sinners, but do not mind how much they trample upon the spriritual susceptibilities of the saints." Speaking to the subject of Mark x. 51, he urged the need of *sight*. Comparing the life of a Christian before and after receiving the fulness of blessing, he exclaimed, "What a difference between groping after God, and seeing Him; between tapping the road with a stick and seeing how to walk; between feeling the guiding hand and beholding it! Light is a necessity. We do not want the microscope of criticism, nor the telescope of human common sense; these are of no use to blind eyes. We must have a spiritual eye for spiritual things; the channel of communication between the soul and God is not conscience, nor common sense, nor the maxims of the world, but the *Spirit of God*. Ask, then, for this, and it will be given, and with that sight you will find Christ to be "all in all." Mr. Gregson also gave a stirring address upon "Sacrifice and Service." The first sphere of service is in one's immediate surroundings. It is no use for a man to think he is called to go to India or China, if he has been neglecting his "Jerusalem," his home circle, in the meantime. Let him manifest in his home life what the grace of God has wrought in him. Let him

NO MORE LOSE HIS TEMPER

because his porridge is burnt, or his meat overdone. These matters may seem trivial, and yet it is by our behaviour in trifling things that our Christianity is judged by those around us. Then, again, let us not talk of "sacrifice" when we do service for our Lord. Service should be the spontaneous expression of our love for Christ, and this is no sacrifice. Is a father pleased when his child comes to him and says, "Father, I love you, but it's a very great sacrifice for me to do so"? We should say with Paul, "The love of Christ constraineth us," and what shall separate us from that love? Shall the world, or society, or wealth? What have these done for us in the way of love? What love have they exhibited on our behalf? They are *taskmasters;* they crucified our Lord; and shall we let them separate us from Him? Rather let us seek "to know the love of Christ, which passeth knowledge, that we may be filled with all the fulness of God." Lack of space prevents our giving even an outline of many equally helpful addresses delivered by the other speakers present. Some of them will appear in *The Life of Faith* for November.

The largest meeting was that held on Friday evening, when the great hall was thronged; and after the various speakers had said their last word, an impressive sight was presented as a large number rose in their places as dedicating their lives to the Lord.

Next morning (Saturday) the customary testimony meeting was held at seven o'clock, and many bore witness as to how God had blessed them. At eleven o'clock there was the missionary meeting, presided over by Mr. Reginald Radcliffe, which drew an audience crowding the lesser hall to excess. News of work in various parts was given by Rev. J. Hudson Taylor (China), Rev. John Wilkinson (Mildmay), Mrs. Stott (China), Rev. N. Bose (India), Mr. A. S. Lamb (North Africa), and other tried workers in the great foreign field. There were also present several missionaries going out for the first time, and for them, and for the work at large, many prayers were offered. Although the meeting lasted two hours and a quarter, it was so full of interest from beginning to end that very few left until the closing Doxology of praise had been sung.

Salisbury Conference.

This is one of the smaller conferences, which are often more enjoyable than larger ones.

With preliminary meetings on Sunday and Monday, and a praise and thanksgiving meeting at the close, supplemented by evangelistic and children's services, the Conference occupied six days of last week. The subjects for the three mornings of the Conference proper were: (*a*) the *calling* of the saints; (*b*) the *patience* of the saints; (*c*) the *inheritance* of the saints; and of the evenings: (*a*) the believer *in* Christ—safety; (*b*) Christ *in* the believer—power; (*c*) the believer *with* Christ—glory. Several able and valuable addresses were given, notably those of Revs. J. B. Figgis, N. S. Taylor, and G. Wainwright. We regret that our limited space does not admit of our even summarising these, though much that was said was well worth preservation. But the interest of these gatherings at Salisbury lies as much in the brief and informal talks at the dinner and tea tables, as in the more important meetings.

Amongst others, Miss V. M. Skinner, of Bath, gave a most interesting account of the unique form of service which has fallen to her lot, in writing "Friendly Letters" to all sorts and classes of men and women, some few of the results of which have come to her knowledge, and are evidence of much wider blessing than will ever be known until the shadows have fled away. Mr. Elphinstone spoke of the Christian Vernacular Society of India. Mr. Henry Cook told a thrilling story of his two mission ships in French waters, crowded with eager listeners, and pelted with stones by opposing forces.

Mr. H. D. Brown gave a very racy talk about the Christian Colportage Association, noting the fact that, while the Englishman's house is his castle, the knocker belongs to the public, and his colporteurs make persevering use of it.

Mr. Daniel Matthews and Paddy Swift moved their hearers with accounts of the power of God among the aborigines of Australia. In a remarkable time of revival, a hundred people were in a fortnight brought to the feet of the Saviour.

The afternoon meetings were given to more extended descriptions of work. At these Miss Etcher, of Bristol, spoke of the factory girls in that city, and her deplorable pictures, brightened by cheering glimpses of good wrought by the Gospel, would doubtless apply to the same class everywhere.

Mr. David Baron led us through many countries of Europe to North Africa, where he had journeyed and laboured among his Jewish compatriots, and showed how the Spirit of God is moving among them toward their predicted national conversion.

Our venerable friend and brother, George Holland, spoke as might be expected from the patriarch of Whitechapel, the John Howard of George-yard. Rev. R. G. Walker gave some startling details of a visit to Germany. We shall, in later numbers, give our notes of some of these testimonies.

The hour after tea was devoted to personal testimonies and experiences, which were instructive and helpful.

At the praise-meeting on Friday morning, Rev. E. N. Thwaites urged those who had received blessing during the Conference to respond to the love of the Great Giver by yielding their lives unreservedly for his service (Rom. xii. 1). After a hymn of praise the meeting was thrown open for testimony, and one after another rose in all parts of the hall to testify to the help that God had given them through this Conference. Many gave a Scripture verse of praise, and others spoke of blessing received at past Conferences. One well-known worker rose to say that God had called him, when here two years ago, to yield himself for definite service abroad, and that he had since been enabled to travel 15,000 miles, preaching the Gospel 500 times, and had seen many souls brought to the Lord.

Miss Havergal's hymn, "Take my life"—sung out of full hearts—fittingly closed the meeting, and many workers from all parts of the Lord's vineyard separated with renewed strength for service, feeling that it had been good for them to be there.

Obituary.

MRS. A. A. REES, SUNDERLAND.

This lady, widow of Rev. A. A. Rees, peacefully entered into rest on September 25. A day or two before her departure, she said to the doctor, "All is well," and to her daughter, Mrs. Rees-Williams, "The Lord is with me; indeed He is." At another time she said, "I am waiting," and then, pointing to a text on the wall, she directed that it should be put on her tombstone. The text—her assured expectation—was, "I shall be satisfied when I awake with thy likeness."

REV. E. MACLEAN, NEWPORT.

By the sudden death of Rev. E. Maclean, of Newport (Mon.), the Baptist denomination has lost one of its leading pastors. Mr. Maclean was educated at Glasgow University. He was for some years in charge of a church at Greenock, and left there to accept an invitation to the pastorate of the important church at Stockwell, London, in succession to Rev. Arthur Mursell, who had then removed to Birmingham, and who has since returned. Mr. Maclean, after occupying that charge for some years, left for Newport, where he ministered to the largest Baptist church in Monmouthshire, and was greatly esteemed. He was a member of the Council of the Baptist Union.

DR. B. PROTHEROE SMITH.

On Sunday morning last, September 29, there passed away at his house in Park-street, Grosvenor-square, Dr. Protheroe Smith, nearly eighty years of age, the well known specialist in diseases of women, the founder of the first hospital for the diseases of women (Soho-square), and one who for very many years had proved that the exercise of his profession was not incompatible with an earnest Christian life. Many have cause to thank God for his having been the means of leading them to the Saviour. Not only in the hospital, where he often held services in the wards, but privately to many of his patients he testified of God's saving power, and he often had to endure the stigma of those who do not shrink from declaring the Gospel of Christ in the midst of their daily life. About the time of the Jubilee (1887) his health began to fail, and he retired from active practice. Though he spent most of the time since then out of London, he never rallied; for the past week he was so enfeebled that he was unable to hold converse with his family, and finally sank to rest quietly early on Sunday morning. He leaves a son and three daughters. His son, Dr. Heywood Smith, is well known in London as an able and devoted Christian physician.

WESLEYAN EAST-END MISSION.

The Mission which Rev. Peter Thompson directs in East London is going forward grandly. There are now five large centres, with an extensive and varied agency, and spiritual and social work of unprecedented interest is at present in progress. On Thursday, last week, St. George's Chapel, Cable-street, was re-opened after having undergone thorough renovation. However dingy the building may have been in days gone by, it is now bright, warm, and beautiful. The re-opening proceedings were attended by a large number of friends, all of whom rejoiced at what they saw and heard of the operations of the Mission. At noon there was a devotional meeting, later on a public luncheon at the "Old Mahogany Bar"; divine service in the afternoon was followed by a meeting of the Boys' Brigade and a children's demonstration. Vast though the work before the Mission may be, one thing is certain, and that is that not only have large numbers of the women been effectually reached, but many hundreds of the children. The workers take courage from the fact that the juveniles are being brought under the influence of the Gospel.

At a large public meeting in the evening it was plainly shown that the men are also being got at as never before. This involves a delightful story of conquest. Love has won them—love shown in the name of Christ. The recent strike afforded the opportunity, and Mr. John Jameson, Mr. Thompson's admirable co-adjutor, boldly embraced it, and God's blessing is now crowning his act. As is well known, when the dock labourers were holding out for an advance of wages, their wives and children were nigh unto starving. These were kindly cared for in large numbers by the Mission, and the men of three of the docks were given daily meals, and in other ways made welcome and happy at "Paddy's Goose." The strike is over, but the true kindness that was then shown to the men is not forgotten. As the re-opening of the chapel was also the anniversary of the Mission, the dockers met at "Paddy's Goose" after their day's work, and gave expression to their heartfelt gratitude. They afterwards marched in their hundreds to the chapel, and appeared greatly interested in what they heard.

After an address by Rev. Walford Green, full of sympathy with the work, Mr. Thompson spoke briefly of the blessed history of the Mission. He assured the riverside labourers that all the chapels were intended for them as well as other people resident in the neighbourhood. He told them that the Mission workers did not consider their best too good for the dockers and coalies, nor did they hesitate to announce their desire ever to exert themselves to the utmost for the highest good of anyone whom they might influence. Brief addresses were then delivered by

TWO DOCK LABOURERS,

representing two thousand men engaged in three docks. They thanked the Mission workers right heartily for their kindness, or, as one of them expressed it, for "their sympathy with us in our sufferings"; and the dockers present enthusiastically cheered their assent.

From this stage the meeting had the dock labourers and their highest interests for its one great theme. Mr. Jameson delivered a powerful address, at the outset of which he said that he never had greater pleasure than when helping the dockers during the recent strike. He pointed out that since work began there has been less friction in Nos. 10, 11, and Eastern Dock, represented by the men present, than in the others; and he attributed this in a great measure to contact with the Mission workers during the strike. Proceeding, Mr. Jameson referred to the delight he had experienced in conversations with John Burns and Ben Tillett, the strike leaders. Visiting the house of the latter, he was pleased to find on one side of the mantelpiece an illuminated card bearing the words, "The Lord is my helper," and on the other side the text, "I will trust and not be afraid." The man who placed such words in the most prominent part of his home could not be a bad man, and so Mr. Jameson was not surprised to learn that Mr. Tillett was member of a church, the pastor of which was one of his own personal friends. Mr. Tillett has been a Good Templar for eighteen years, and Mr. Burns is also a pledged teetotaler of long standing. Having enlarged upon the way in which the hand of the oppressor and sweater is to-day being lifted by force of Christian influence, Mr. Jameson urged the men to strike without delay against intoxicating drink, which holds so many thousands in bondage, and causes so much suffering. In conclusion, he called upon them to conquer themselves by surrendering to the Lord Jesus Christ.

Rev. Hugh Price Hughes, in a vigorous address, showed that human freedom is the outcome of Christianity; and to-day, where the blessed influence of Christ is not felt, there is slavery. Drink and gambling were earnestly denounced, and the dockers listened with close attention to appeals to enter into the liberty wherewith Christ makes free. Altogether the day's meetings were very encouraging.

Mr. Thompson is anxious at once to fit up the upper hall at "Paddy's Goose" as a reference and lending library, and to secure a good supply of suitable books. The cost of the Mission for the present year will be increased, because of greater area of work and additional workers. "During the past four years," Mr. Thompson says in a circular letter, "friends have contributed generously towards the necessary outlay on the chapels and halls, and we believe they will, with even greater joy, aid us now in the spiritual and social work among these multitudes of poor who look to us for blessing."

A PORTSMOUTH MISSION.

Portsmouth has long been celebrated for its philanthropic efforts, but little has been publicly said of the efforts among the civilian population of the town by Mr. W. H. Fuller.

Although young, Mr. Fuller has interested himself in local affairs in such a manner that he has secured the affection and esteem of the working classes. Every Sunday dense crowds of working people pass his door on their way to the country, where they spend their rest-day in tea-gardens, and such like places. At one time we counted six tramcars quite full standing before Mr. Fuller's door. Mr. Fuller's father erected a spacious hall upon his own property; the main entrance is in a street at right angles with the main thoroughfare. This building is capable of seating 1100 persons. Besides the hall a spacious conservatory about thirty feet square is devoted to the purposes of the Mission. The then Mayor of Portsmouth opened the hall in November, 1886, and upon the following Sunday, November 6, 1886, services for the people were commenced. They have been continued without interruption ever since, and with such success, that from the day of their commencement until August 4 of this year 229,000 persons have attended. These persons are chiefly of the class which is outside of ordinary Christian efforts.

The services, which are called "Pleasant Sundays for the People," are held upon Sunday afternoons and evenings. There are hymns and solos, and a twenty minutes' address. In the evening a Gospel service is held from seven to eight o'clock, which is attended by a slightly poorer class. During the winter from a quarter past eight to nine another meeting is held, which is called an "At Home." The solitary difference is that the address at the "At Home" is of a temperance character. After a careful inquiry into the methods adopted at Fuller's Hall and their consequences, we are deeply convinced that Mr. Fuller has conferred a great boon upon Portsmouth. Would that in every town a similar work were attempted: it would undoubtedly meet with the like success.

J. J. E.

Pilgrim Songs.

Alpine Fancies.

THE EDELWEISS (Col. iii. 1).

Far up on high, above the smiling valley,
Travellers must toil to win this Alpine flower;
Lodged on the rocks, like a white star it opens,
Though never fed by rivulet or shower.

Near the cold snow, above the yawning chasm,
With nought but scanty moss and grass around,
There, where the surest foot alone may venture,
There, only there, the Edelweiss is found.

White starry flower, safe in its rocky shelter
Above all sounds of human toil and strife;
Is it mere wayward fancy to compare it
To the white beauty of a stainless life?

Few, few behold them, fewer still obtain them;
They are not flowers that bloom in every sod.
Only upon the mountain top they open,
Where souls grow white while communing with God.

Only above life's many Babel voices,
Far from the clamour of earth's wrangling mart,
Where God's own heaven and silver stars in silence
Impress their sacred likeness on the heart.

The Engadine. A. M. Charlesworth.

Farewell to Scotland.

My own bonnie land of the mist-wreath and heather,
Of moorland, and mountain, crag, torrent, and fell,
I shrink from the thought that ere long I must bid thee,
With all thy loved beauty, a tender farewell.

O land of my sires! I shall never forget thee;
My heart will be faithful wherever I roam;
Though now to the south I must soon be departing,
I oft shall remember with rapture my home.

Thy hills, as I write, are a deep, dreamy purple,
The sun has gone down in the fair golden west,
The bagpipes are playing their weird Highland music,
The cattle are lowing their tribute to Rest.

Soft clouds the proud head of yon "Ben" are enfolding,
The blue smoke is curling from shielings afar;
Away in the distance, serene, pure, and holy,
There gleameth the light of God's evening star.

God's evening star! O Father, "our" Father,
I thank Thee for Scotland, high, noble, and grand;
May each of her sons and her daughters be ready
To go at thy call to a still better Land.*

Perthshire, September, 1889. Charlotte Murray.

* Heb. xi. 16.

METROPOLITAN TABERNACLE BIBLE FLOWER MISSION.—Devoted workers visit hospitals and other public institutions, and distribute flowers, to which Scripture texts are attached. We are requested to state that just now the work is hindered somewhat for want of more flowers. Hampers should be sent, carriage paid, in time to arrive in London for delivery by ten o'clock on Wednesday morning, addressed: "The Secretary, Bible Flower Mission, Metropolitan Tabernacle, Newington Butts, London."

HANGCHOW MEDICAL MISSION.—Dr. D. Duncan Main, of the Church Missionary Society, continues to see cheering fruit of his earnest endeavours. The report for the year 1888, recently issued, shows that there were 551 in-patients and 8584 out-patients, the latter paying 24,410 visits to the dispensary. During the year 103 opium smokers were admitted, and 549 victims to the baneful habit treated as out-patients. The method of treatment involves immediate and total abstinence from the use of the drug. The patient suffers more or less for a few days, but about the eighth or ninth day the desire for opium has gone, and with a fortnight of tonic treatment, the patients are comparatively well. "Given grace and backbone they can be cured, but it is much easier to cure an opium smoker than to prevent him returning to the pipe." The Gospel is preached daily in the wards and to the out-patients, and there are meetings for inquirers. Moreover, evangelists carry on visitation with much acceptance. Mrs. Florence Nightingale Main, in some "Hospital Notes," tells of loving efforts among Chinese women. A new dispensary for out-patient work is an urgent need of the Mission.

The Late Earl of Shaftesbury.

WHEN "the good Earl" was taken to his rest, just four years ago, we gave a ortrait of him, with some account of his usy and singularly beneficent career. That ortrait, though one of the best available to s at the time, by no means did justice to he strongly marked and thoughtfully ex- ressive features of the deceased nobleman. n now publishing, in book form, a selection f the portraits and sketches that have ppeared in our pages, we have thought it ncumbent on us to secure a new presenta- ion of the face of Lord Shaftesbury: one hat should be worthy a permanent and eading place in our roll- all of Christian worthies. 'his volume, entitled, 'HE CHRISTIAN PORTRAIT ALLERY (the contents of hich are set forth in our dvertising columns), is lmost ready for issue, nd the portrait we give n this page constitutes frontispiece to the ork.

Since we began to give, eek by week, these por- aits of leading Chris- an workers, our readers different parts of the orld have expressed atification at thus re- eiving a personal intro- uction, through the en- raver's art, to so many ho have earned for emselves a good degree the college of practi- l, workaday Christi- nity. The weekly news- aper, however, is in ese times a very ephe- eral species of litera- re, and we are sure at many will be glad to ossess, in a compact and andy form, a selection the portraits and the companying literary etches.

The present volume, of urse, contains only a lection from those we ve published week by eek; to give them all one issue would not ve been feasible. The an adopted in compil- g the book has been to ake the list as repre- ntative and varied as possible. As this urnal is one that records the doings and yings of men and women connected with the communities professing the Reformed angelical faith, without regard to ecclesias- al distinctions or church affinities, so we rive to make our weekly portrait-gallery reflex of this principle. In compiling the lume we have sought to pursue the same urse, and trust we have succeeded. More an half of the hundred or so, whose features e pourtrayed in the pages of the volume, e "ordained" ministers of the Gospel, or ssionaries; but the ranks of laymen emi- nt in various departments of the world's work are well represented; while of noble and honourable Christian women there are a few. In the great Christian family there is a wonderful diversity of gifts and graces as well as of social standing, but in Christ Jesus all are one; and all who faithfully occupy the corner allotted to them by the Lord of the vineyard are deserving of equal honour. It is not, indeed, with the view of exalting the workers that we record their doings, but that the disciples of Christ everywhere may see how God works and is willing to work through all sorts of human instrumentality.

This volume should possess an additional interest because so many of those of whom it speaks have gone into the silent land. Since the sheets were in the press, two of the best known of them, Dr. Horatius Bonar and Dr. A. N. Somerville, have left this earthly scene, and gone to swell the ranks of the glorified.



(From Photograph by Mr. A. Bassano, Regent-street, W

INCIDENTS OF LORD SHAFTESBURY'S LIFE.

It will be fitting that we should give here a few facts respecting "the good Earl," without doubt the greatest philanthropist that this century has produced, and one whose name will for ever be embalmed in the hearts of true born Englishmen. These incidents, culled from Mr. Edwin Hodder's deeply interesting "Life" (*Cassell & Co.*), reveal something of his character as boy, man, and Christian statesman:—

"It was while he was at Harrow, and when he was between fourteen and fifteen years of age, that an incident occurred which, simple as it was in itself, influenced his whole after life. He was one day walking alone down Harrow Hill, when he was startled by hearing a great shouting and yelling in a side street, and the singing of a low Bacchanalian song. Presently the noisy party turned the corner of the street, and, to his horror, he saw that four or five drunken men were carrying a roughly made coffin containing the mortal remains of one of their fellows for burial. Staggering as they turned the corner, they let their burden fall, and then they broke out into foul and horrible language. It was a sickening spectacle. No solitary soul was there as a mourner. A fellow-creature was about to be consigned to the tomb with indignities to which not even a dog should be subjected. Young Ashley was horrified, and stood gazing on the scene spellbound. Then he exclaimed, 'Can this be permitted, simply because the man was poor and friendless?' Before the sound of the drunken songs had died away in the distance he had faced the future of his life, and had determined that, with the help of God, he would from that time forth devote his life to pleading the cause of the poor and friendless....

"He made it a matter of principle at the outset of his career — and he never wavered from it to the close of his life—not to take up any subject or advocate any cause until, as far as it lay in his power, he had acquainted himself with all the facts of the case; not at second-hand and from hearsay, but by close personal investigation. From the hour he consented to take the leadership of the movement in favour of the Ten Hours' Bill, he was at work night and day in prosecuting inquiries and in making himself master of all its details. This involved endless visits and conferences, innumerable letters, and an amount of toil which can scarcely be over-estimated. 'I made it an invariable rule,' he said, 'to see everything with my own eyes, to take nothing on trust or hearsay. In factories I examined the mills, the machinery, the homes, and saw the workers and their work in all its details. In collieries, I went down into the pits. In London, I went into lodging-houses and thieves' haunts, and every filthy place. It gave me a power I could not otherwise have had. I could speak of things from actual experience, and I used

often to hear things from the poor sufferers themselves which were invaluable to me. I got to know their habits of thought and action, and their actual wants. I sat and had tea and talk with them hundreds of times.'" . . .

"Grand battles by the Indian mail, grand victories, and still grander injustice! Wrong and robbery on a splendid and successful scale are sure to be hushed up, if not applauded. I shrink with a combined feeling of terror and nausea from our national sins....Whither are we going? Oh, England! England! *Magna luis commissa*, yet there is no repentance, no shame, no self-abasement; in vain God's ancient people, by their history and by their prophets, exhibit the peril and point out the refuge. 'I have surely heard Ephraim bemoaning himself thus: Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke; turn Thou me, and I shall be turned, for Thou art the Lord my God'" (*Diary, June*, 1843). . .

"Dined yesterday with ——. The courtesies of life and ancient friendship demanded it. A splendid display of luxury and grandeur, yet unsatisfactory. The contrast so great to the places where I have passed so many hours lately, that I felt almost uneasy. The few pounds, too, that I want, and shall not obtain, for the establishment of Ragged Schools, seemed wasted in every dish. All this is very well according to their wealth and station now and then, but the crumbs which fall from their table are in scanty proportion to the number and abundance of their feasts. A greater simplicity even in permitted things would be more beneficial to the poor, to society, and to themselves. A life so led rivets the world in the heart, and all the externals of good humour, pious language, and occasional charities, &c., only contribute a hollow and delusive sanction to that system of things which the individuals and the world at large have predetermined to be right, because they know it is pleasant." . . .

"We are just at this time founding associations to teach the 'art of preaching.' Bishops and others are lecturing right and left upon Homiletics. Here come two simple unlettered men [Mr. Moody and Mr. Sankey] from the other side of the Atlantic. They have had no theological training, and never read the Fathers. They refuse to belong to any denomination. They have no pretensions to the highest order of rhetoric. They seek neither to terrify nor to puff up; eschew controversy, and flatter no passions. Nevertheless, thousands of all degrees in station and mental culture bow before them."

In 1880 he wrote: "If my life should be prolonged for another year, and if during that year the Ragged School system were to fall, I should not die in the course of nature; I should die of a broken heart." He was spared for five more years, and lived to have the assurance that that system was not destined to fall. His last working days (says his biographer) were spent in labour and prayer for young children. Such a grand life will be an inspiration to all coming generations, and that inspiration will not be unneeded.

TAUNG, BRITISH BECHUANALAND, SOUTH AFRICA.—Rev. John Brown, of the London Missionary Society, hopes soon to experience a removal of the anxiety of years, by the erection of a church in which to carry on his very interesting work. The native Christians have thrown their hearts into the effort, which has also had the support of the Chief, who, although not professing to follow Christ, has encouraged his people to make bricks and quarry stones for the purposes of the much-required building. Mr. Brown says—"The foundation has been begun. I am very anxious to raise at once money enough to pay for the walls, doors, and windows. If I can do this, the work will, I think, be soon accomplished. Can any friends give us a helping hand? Help may be sent to the Mission House, Blomfield-street, London."

FAREWELL TO MR. ATKINSON.

A large number of friends met on Thursday evening, last week, to bid farewell to Mr. J. J. Atkinson, on his retiring from the secretariat of the Y.M.C.A., at the Priory, Upper-street, Islington, N. For some time Mr. Atkinson's health has been failing, and he therefore very regretfully tendered his resignation of the post which he has honourably filled for the past twenty-eight years.

Mr. George Williams, who presided over the gathering, passed a glowing eulogy upon Mr. Atkinson, saying that he had known him for a great number of years, and he had always used his gifts and talents to lead young men to the Saviour, in which service he has been largely blessed of God. Rev. W. H. Barlow, vicar of Islington, also testified to the high value of the work which Mr. Atkinson has been doing, saying he knew that while he was Principal of the Church Missionary College at Islington, many of the young men there received spiritual blessing through attending the Bible-classes and other meetings at The Priory.

Several other speakers, including Revs. A. J. Bridgman and W. H. King, Messrs. J. J. Drysdale, W. H. Mills, S. Pewtress, and M. H. Rackstraw, followed, all expressing their admiration of the retiring secretary's patient and zealous labour in the neighbourhood, which teems with young men, for the most part employed in the city; and their wishes for his future happiness in his declining days of quietness and rest. Mr. Atkinson feelingly responded, and, in the course of a brief address, mentioned that young men whom he had known as members of the Islington Association are now to be found in almost all parts of the world preaching the Gospel of Christ; there is scarcely one of the large London Missionary Societies but has a former member upon its staff of workers.

Dr. G. T. Keele, of 81, St. Paul's-road, Canonbury, N., remarked that only half the amount needed to complete the sum necessary for purchasing an annuity for Mr. Atkinson has been raised, and invited further contributions towards this object.

CHRISTIAN MAN, KEEP AT YOUR WORK. Gashmu will lie; Sanballat will hinder; Demas will forsake; Alexander the coppersmith will do what evil he can; and men whose craft is in danger will cry, "Great is Diana of Ephesus"; but do you keep steadily at your work. Build the walls of Jerusalem. Work the work of God. Preach the Gospel of the Kingdom, and when the devil and all his lies and liars are cast into the lake of fire, and the Master speaks in your ear the welcome word "Well done," you will have no more trouble with the devil's side issues, and will have no occasion to defend your character, prove your honesty, or demonstrate your orthodoxy.—*Boston Christian.*

MR. GEORGE MULLER'S TOURS.*

Mr. George Muller, of Bristol, has for fifteen years past made long preaching and missionary tours, in which he has visited forty-two countries. Some years ago Mrs. Müller published a sketch of the first nine tours. A second edition of the very interesting book brings the record well down to date.

Broadly speaking Mr. Müller's one purpose has been to preach the Gospel; but at the same time he has endeavoured to serve the Church of Christ in other ways. He has shown believers their high calling in Christ, urged them to a careful study of the Scriptures, and exhibited the communion of saints in its superiority to denominational separations. Moreover, he has advocated trust in God, holiness of life, and expectation of the return of the Lord from heaven. He has also stimulated Christian pastors and workers, and in every place seen cheering fruit of his labours—God's continual seal upon his movements.

Describing a tour in India five years ago, Mrs. Müller says:—"Though from our earliest days we had heard and read about missionaries and mission work, never, until we visited Benares, did we, to some extent, take in the awful condition in which the heathen of India, and of many other idolatrous lands, are living, and dying also. Millions upon millions of our fellow-creatures, plunged in the deepest darkness, are, from their birth to their death, a prey to the wildest delusions, and most devoutly believe the thousands of lies which the Devil palms off upon them. The various forms of Satanic religion which prevail in those countries, show how true it is that 'the whole world lieth in the evil one.'...Instead of remaining year after year at ease and in comfort at their own homes, ought not real Christians to rouse themselves? Should they not be willing to go abroad, to endure the trials and the hardships which are often connected with the labours of missionaries in distant countries?" Mr. Müller recently entered India for the second time, but through the great intensity of the heat, he had to seek northern latitudes, hoping, however, to return to Calcutta shortly, in order to preach the Gospel there and in other important centres.

Much of the preaching was by interpretation, by the help of brethren who could understand Mr. Müller in English or German. In China, workers in many cities were greatly cheered by his services. At Sydney, besides holding other meetings, he delivered nine lectures in succession in the Burton-street Tabernacle, on subjects connected with the second coming of the Lord. He also answered in public about sixty written questions, which had previously been sent to him, on a variety of subjects. He preached four times in Episcopal churches in Sydney, where the services were as simple and evangelical as possible, the ministers in charge being large-hearted Christian men.

Towards the end of the book, Mrs. Müller says: "My own work, during our travels, has consisted in giving away little Gospel books and tracts, as well as publications for believers, of which I have circulated many thousands altogether, and which I trust, with God's blessing, will be of great spiritual benefit to those persons into whose hands they have been directed. I have also written many thousands of letters for my husband in the course of the last fourteen years, in order that he might be saved the trouble of writing them himself. Although Mr. Müller has no property whatever of his own, no salary from the funds of the Scriptural Knowledge Institution for Home and Abroad, nor any stipend as a pastor, we have been able to spend thousands of pounds during the last fourteen years upon our long missionary journeys. For sixty years my husband has trusted in the Lord alone for all his temporal supplies, and God has honoured the faith which he still continues to exercise in Him, by graciously giving us the money needed for all our heavy travelling and hotel expenses."

Friends in all parts of the world do well to pray for and support this good work. The book is a grand record, and we trust it will be a blessing to many readers.

* The Preaching Tours and Missionary Labours of George Müller, of Bristol. By Mrs. Müller. 3s. 6d. *James Nisbet & Co.*

RESCUE WORK IN POPLAR.

e winter season comes fast, bringing with it
es and anxieties to most people, but to me
sure prospect of many a sad and painful
e driven to my house, perhaps by stress of
ther, poverty, or the long dark nights.
ny came last winter through the terror
ch sunk into their hearts caused by the
rders that sent such a thrill of horror
ough the length and breadth of the land.
e more, unnerved by the feeling of inse-
ity which the more recent tragedies have
pired, the same kind of women find their
to my door, and I am face to face with
nest-looking, worn-out, poverty-stricken crea-
es, whose presence says more plainly than
ds, "Oh, take me in, and save me from
truction." One of those who came in the
ht after the discovery of the last murder
sitting one morning last week, after prayer
e, patiently searching for a hymn. I
ched her some little time, and then said:
ell, have you found it." "Yes, ma'am."
What is it that you are so anxious to
?" "'Jesu, lover of my soul,'" was her
y. "I do love that hymn, and I like
ere it says in the Bible about Lazarus and
five virgins; but it is a long time since I
rd any of them read."
Shall we sing the hymn to night, and shall
ad about Lazarus?" said I.
I wish you would." Then she pleaded that
might stay and get hold of something to
her living by, so as not to have to go on the
ets. Only the previous night she had said:
have been out five years and am so sick of
ll; last winter nearly killed me, for I knew
zy Stride and Mary Jane Kelly well, poor
s, many and many a drink I had with them
; and I nearly finished myself, one way or
ther."
touched me much that this poor wanderer
uld be sitting there, after all her sad past,
rching for the dear old hymn that so many
, and talking about Gospels learned in
dhood, blessed lessons that were as bread
on the waters years ago to return after
ny days, while she began to think of the
er of her soul. As the tears rose in my
s I felt I should like some to know this who
erstand Rescue Work, and who recognise
"cloud no bigger than a man's hand,"
ch is "the promise of abundance of
." The search for old hymns and texts
ften a sign of coming change of heart, and
listening ear and anxious eye tell that
re is true work doing: not only the change
n unprofitable ways to better ways, but a
nge that makes it real rescue from the
my of souls.
More than eleven years' quiet labour here
taught me this is possible, and the dealing
many hundreds of women and girls in that
e has given me proof of changed hearts, and
sequently changed lives, without which
ue work would be an impossibility to con-
ue at; but some cases are so full of hope and
that they make up for all the disagreeables
disappointments. I have had much kind
pathy from friends in these past years, and
ch practical help; but I need means for the
ing winter's wants, and would ask your
lers to help me as they have done before,
the sake of Him who is our great example,
Divine Rescuer of mankind.

ANNA WILKES.

Manor Cottage, Kerbey-street, Poplar, E.

THE INTERNATIONAL CONVENTION of those
aged in Christian work in the United States
Canada is to meet October 24—30, in the First
sbyterian Church of Buffalo. Mr. and Mrs.
bbins are to have charge of the singing. Pro-
ent lay and clerical workers, from all over the
ntry, have arranged to be present.

CONFERENCE OF U.P. MINISTERS.

(BY A CORRESPONDENT.)

Two years ago sixty-seven ministers of the United Presbyterian Church met in Perth to humble themselves before God, and to seek for an increase of power for service. On that occasion there was, toward the close of the gatherings, an extraordinary manifestation of the Spirit of God. Since then the results of conferences have been so striking and blessed that a greater number have in each succeeding year identified themselves with this movement.

This year nearly two hundred ministers, coming from places so widely removed as Orkney and Stranraer, met at Bridge of Allan on Monday afternoon, September 23, and continued in conference and brotherly fellowship till the morning of Wednesday, September 25. Arrangements were made by which almost the whole Hydropathic Establishment was placed at their disposal, but many had to be boarded outside.

After dinner on Monday evening there was an hour for prayer between six and seven, and then two hours' conference, first on "Christ's Expectations as to our Usefulness," and afterwards on "Our Experiences of Shortcoming in Service." From the beginning there was a marked and growing interest—a deep hush pervading the gathering and a very solemn feeling falling at times on all. Rev. James Aitken (Edinburgh) brought his brethren into the presence of the Master as he opened up his great words about service. Then followed a burning word from Mr. Primrose (Broxburn) about shortcomings. He said they sprang from want (1) of a holy indignation of sin, (2) of earnest soul-conflict for our people, (3) of downright faithfulness with our people. Quite undesignedly the searching spirit of these words gave tone to the Conference. Speaker after speaker bore in upon the conscience of his brethren from various points of view with revealing power; the culmination in this direction being a singularly intense and beautiful address by Rev. George Hill Dick (Glasgow) on "Purged, Sanctified, Prepared."

But we have been anticipating. On Tuesday morning there was a prayer-meeting from 7.30 to 8.30. Then followed a most instructive and spirit-stirring season from ten till half-past twelve, during which were considered, first, "Christ's Recognition of our Powerlessness"; and, secondly, "Christ's Promises of Power." Mr. Dickson (Dundee), dwelling perhaps too exclusively on our self-created powerlessness, unsparingly exposed the sins and weaknesses which sap the power of ministers, and make them incapable of earnest aggressive work. Mr. Hunter (Stranraer) and others dwelt rather on the native powerlessness of man for all Christian service, which is not culpable, but which we must recognise as a fact, and which is indeed a source of comfort since it drives us entirely in upon Christ. It was most interesting to hear, following on Mr. McLean's (Kilcreggan) beautiful address, the heart-felt expressions of joy at realisation of some measure of power through faith in Christ. One brother told with touching openness of the three stages of his ministry: first of five years during which he was unconverted, then of conversion and of the glad consciousness of power, and now of the withdrawal of that power. No one who had the privilege of being present will ever forget the impressions of those hours.

We cannot speak at length of the afternoon and evening meetings—save to add that the subject of the former was "Soul-winning in the congregation and without," and of the latter, "Our Personal and Pastoral responsibilities." The close of the evening meeting recalled the wonderful ending of the first Perth gathering. By a sudden suggestion spontaneously arising, the whole assembly, led in prayer by the chairman, solemnly dedicate themselves anew to the service of God.

The morning prayer-meetings were presided over by the Moderator, Rev. Dr. Drummond, and Principal Cairns, and the meetings for conference by Rev. John Smith, Broughton-place, Edinburgh.

GOSPEL WORK IN SOUTH DEVON.

We have concluded our work here for the summer, and our hearts are filled with thanksgiving at the abundant help and blessing from the Lord Jesus Christ which has attended our efforts. It has been a "good season." There has been no depression in our trade. We can look back on no summer here fuller of the sunshine of heaven than that just past.

Many have come to help us, volunteers of sterling stuff, with hearts flowing over with the length and depth, as well as the breadth and height, of Christ's love; its man-ward and God-ward character. Among them may be mentioned Mr. T. B. Miller, of the Mission to Deep Sea Fishermen, whose glowing words and cheery smile will not soon be forgotten; Captain Beachey, of Kingskerswell; General Grove, of Clifton; and Dr. Guinness, of London, also helped nobly. The children on the sands will always remember Miss Tracey, of Plymouth, who, coming here to rest, after her arduous toil among the fisher lads and butcher boys of Plymouth, did not do so, but laboured with us in the Gospel. Last, but not least, we mention our own indefatigable Rev. J. Cameron Wilson, vicar of Christ's Church, who has been to the fore, ready with a word in season on all occasions.

Our hall has been crowded out on Sunday evenings. The open-air meetings on the green have had rapt audiences. The Children's Special Service Mission on the sands has drawn more around than ever. Best of all, testimony has been borne to the blessing that all these services have been to many.

Our Gospel tent has also been in full swing at Stoke Gabriel and Broadhempstone. At the latter place a wave of revival has passed over the parish. Dr. Henry Soltau, late of Burmah, most providentially came to lodge for August in an adjoining village, and needed no great persuading to come to the help of the Lord two evenings each week. I drove out five times a week the eight intervening miles there and back. At our last meeting several stood up to witness a good confession of Christ before their neighbours and friends.

Leaving the work here in the hands of devout, God-fearing, and well-tried brethren, we seek to go into the regions beyond for a few weeks. We would ask the prayers of your readers for an eight days' mission at Brimscombe, near Stroud, Gloucestershire, from September 28 to October 7. After that, we hope to be in one or two places in the West of Ireland during October, and in November in Merrion Hall, Dublin.

J. CROFTON RAINEY.

Paignton, South Devon.

THE SHELTER, CWMDONKIN PARK, SWANSEA.—The second year's work of this much-needed benevolent institution, which ended in April last, was sealed with the blessing of God. Of the fifty-four young women dealt with during the year, thirty-five were fallen cases and nineteen preventive. Girls desirous of reformation are never denied admission, and after training they are drafted to other homes, or helped to suitable situations. Associated with the Shelter are evening classes for recreation and instruction. These have proved very successful, and have an attendance of about ninety. Garments for the use of the girls are kindly contributed by ladies; but, although the work has some good friends, the balance-sheet exhibits a balance of £11 17s. due to the treasurer. The hon. secretary is Mrs. Ebenezer Davies, Brunswick House, Swansea.

BAND OF HOPE UNION CONFERENCE.

The meetings in connection with the autumnal conference of the United Kingdom Band of Hope Union, held last week at Edinburgh, created much interest throughout Scotland. Among the speakers at an introductory meeting, on Saturday, September 21, was Mr. R. M. Ballantyne, who related how, while residing in the Canadian North-West, he was compelled to abstain from intoxicating drinks, and ever since then he has adhered on principle to the salutary practice. Sunday sermons bearing on the temperance question were preached in a large number of churches and chapels. In the afternoon, nearly six thousand children assembled in St. Giles' Cathedral, and were addressed by Revs. F. Storer Clark and Prebendary Grier. The latter rejoiced that the supporters of the Band of Hope Union are looking forward to a day when the Empire will be manned with a nobler and more Christian race than at present. If the children do not taste drink, they will not grow up to be like so many of their elders—drunkards, and a disgrace to the image of God.

A breakfast for secretaries and agents was held on Monday in St. Cuthbert's Temperance Hotel, Alderman White, of Birmingham, presiding. Afterwards, in the Museum of Science and Art, there was a grand reception of delegates and friends. Mr. George Tait, president of the Edinburgh Band of Hope Union, spoke some words of hearty welcome, and Councillor Macpherson, another local worker, dwelt upon the Band of Hope as a Christian agency. Mr. A. L. Brown, M.P., enlarged upon the hopefulness of work amongst the young. Christ took a little child and set him in the midst, in order that He might teach a great lesson. The Church, however, has done nothing for the young until lately, but it will certainly be shown that childhood is the time to lay a good foundation. Brief addresses were delivered by friends from far and near, all going to show that public opinion is undergoing a wholesome change in relation to the liquor traffic.

Mr. and Mrs. Lockhart entertained a large number of the delegates, on Tuesday, in the saloon of the Edinburgh Café, Princes-street. Among those who spoke was Mr. W. S. Caine, M.P., who remarked that while almost inclined to say that a seller of strong drink could not be a Christian, he asked, "What about the buyer?" He would not regard the responsibility of the buyer as one jot less than that of the seller. Mr. Caine also spoke at a garden party given by ex-Bailie Cranston, at Waverley Park, Abbeyhill. He said that on the ground which he used to cover as a commercial traveller—the north of Wales—there were 630 travellers, and he was the only teetotaler among them. But lately he found that out of the 630 there were now 330 teetotalers. Temperance hotels have proved a great blessing to that large section of the community, no one of whom was now bound to stick to the old absurd fashion of drinking "for the good of the house."

A demonstration, held in the United Presbyterian Synod Hall, on Wednesday, was largely attended. Mr. John Hunter, M.P., who occupied the chair, mentioned with joy the fact that young ministers are coming forward to take their proper place in the temperance reformation. Mr. Charles Wakely, secretary of the Union, stated that there are at present 1500 juvenile temperance societies and over 1,800,000 members who have signed the pledge of total abstinence. There are also nine or ten agents, giving their whole time to temperance teaching in the public schools. Vigorous addresses were delivered by Revs. J. Grant Mills and John Robertson, and Principal Cairns.

On Thursday Miss Wigham presided over a meeting of ladies, and Rev. Dr. J. H. Wilson over a conference of day and Sunday-school teachers. From first to last the proceedings were stimulating, and it is hoped that the delegates and agents will work the harder for the encouragement which the autumnal Conference afforded.

REVIVAL IN AINTAB, TURKEY.

A powerful work of grace has occurred this summer at Aintab, chiefly under the preaching of Rev. H. S. Jenanyan, of the Tarsus Mission. Particulars of this interesting work are given by Mrs. Jenanyan in a letter to her father, in New York. The first afternoon (says the writer) a mere handful—perhaps 150—were present. Mr. Jenanyan asked each one to come the next night, and bring at least one friend. Accordingly there were about 400 present the second night. The numbers increased rapidly. Special meetings for men, women, and children were arranged. The fifth day I went down and saw a wonderful sight. The church, large yard, the tops of the houses (flat roofs), the windows, and even the walls, were covered with women. They were seated so closely that I could not pass. There were hundreds of babies there: for the mother always takes baby when she goes out. The preacher for fifty minutes spoke to that great throng, telling them "the old, old story of Jesus and his love." The women as they went out were counted. Over 2000 were present, beside all the babies! Over half of this number were Gregorian Armenians, who had never before entered a Protestant church, or heard the Gospel preached.

There were services for men, where hundreds were present, among them some very wicked, bad men. At the Union services, where all could come, over 3000 attended. Think of the opportunity thus given for Gospel work! So for three weeks the blessed meetings continued daily. Inquiry meetings were held at the close of the services; but such crowds remained that it was necessary to talk to them again from the pulpit. One morning all the women who had been converted, and those who desired to find their Saviour, were invited to come to the second church for a special service. Six hundred were present. Mr. Jenanyan spoke from the text "This day has salvation come to this house." Then he asked any who decided "just now" to be Christians, to rise. Thirty at once stood. Afterward many more told the Christian workers that they had decided to become Christians, but were not quite ready to come out before the people and say so. The missionaries, the native pastors, and working Christians, have all taken hold, and helped in every way.

Aintab is considered a very hard field, and a very wicked city. Many of the worst characters in the city, some of them leaders, have been converted. One of the good pastors, who has been here thirteen years, often says: "It is wonderful, wonderful, to think this great blessing should come to Aintab!" Groups and single persons come daily to talk about their souls. Thus far nearly 200 have presented themselves for examination and admission to the church. Many say they "do love Christ," but are not quite ready to come out, "while there are many secret followers."

TENT WORK AT SOUTHSEA.—Mr. John Denning, of the Southsea Mission, Portsmouth, writes:—"We have had fourteen weeks of happy tent meetings on Southsea Common during this, the ninth, year of our Mission. Though the meetings on week evenings were not largely attended, the audiences on the Lord's Day were generally very large. We had the joy of seeing blessing both to believers and those unsaved, the Lord's presence being realised at all the meetings. Returned to our mission-halls, we now address ourselves to winter work, house-to-house visitation, tract distribution, &c. The Gosport branch of the Mission is also the centre of much effort."

MISSION WORK IN BERLIN.

Mr. F. Franson, who has engaged in Christian work for many years in many lands, writes to us with regard to the needs of Berlin. He says:—"This city has a million and a half of inhabitants, and only sixty churches and chapels. With another missionary, Mr. E. Olsen, from Upsala, Sweden, I have commenced a work of evangelisation. We have rented two small halls, and, as a result of effort during last spring, a little mission society has been organised. The only condition of membership is a being 'born from above,' and all God's children are welcome, no matter what their views may be on points as to which differences are common. The society has only three aims—to promote the unity of the children of God, to provide for Christian fellowship, especially for the care of young converts, and to undertake work for the unconverted. We wish, in fact, to start a work here similar to that in the National Church of Sweden, which in a very short time has grown from small beginnings to large proportions. A prominent pastor in Berlin has told us that he would not object to such a society being formed in his neighbourhood."

The society thus organised has received help and promises of support from Norway and Sweden, and expects the active sympathy of German friends, as well as prayerful co-operation from Great Britain. Personal help from intending residents is earnestly hoped for. Further information as to the Mission may be had from Mr. A. W. Day, 38, Hova-villas, West Brighton.

MR. SENIOR'S WELCOME HOME.

After his three months' visit to the United States and Canada, Rev. B. Senior, of Surrey Chapel, returned home, restored in health, in time for the first anniversary of his new church in Blackfriars-road. At this festive meeting on Wednesday evening, last week, Mr. Senior gave an excellent account of his trip. Judging from his description, he had the proverbial "good time." He was loud in his praise of the people he had met, and the places he had seen, and almost exhausted the vocabulary of complimentary adjectives. He visited New York, Boston, Chicago, Niagara Falls, Toronto, Thousand Islands, Montreal, Philadelphia, Washington, Ocean Grove, and other well-known centres of interest, including Mr. Moody's Northfield home. He received a very cordial welcome from his fellow Methodists, as well as those belonging to other denominations, and had many opportunities of preaching in churches, camp meetings, &c. He spoke of the happy results that had come from the union of the Methodist Churches of Canada, and declared that his visit to the other side would be an inspiration to him in his future service.

The other friends who spoke were all most hearty in their commendation of the good work going on at Surrey Chapel. They were Mr. A. Hawkins (chairman), Mr. Sinclair (treasurer of the building fund), Rev. Hugh Price Hughes, Rev. G. W. McCree, and others. Referring to the remarks on Methodist union in Canada, Mr. Hughes was very ardent in the expression of a hope that a like step would soon be taken by the different Methodist bodies in this country.

FOLKESTONE.—Dear Sir,—Will you allow us to say, in addition to the announcement recently made respecting the discontinuance of the "Home of Love," and Mr. Allen's leaving this neighbourhood, that the work has been undertaken, and is being most efficiently carried on by the Holiday Home Branch of the Ragged School Union. We sincerely hope that friends in different parts of the country who subscribed to the former enterprise will continue the help, and communicate with Mr. John Kirk, secretary, Exeter Hall.—Yours most faithfully,

A. J. Palmer,
Martin Henry.

JOR WHITTLE IN SCOTLAND.

a much-needed rest of a month in a ry manse in the South of Scotland, where k the regular church services, and where, know, Christ was lifted up, and souls drawn to Him, Major Whittle recom- ed his evangelistic labours in the little r town of Jedburgh. Here, for a week, Corn Exchange, addresses were delivered ldren in the afternoon, and to all in the ng. Mrs. Whittle and daughter, who are time in Scotland, rendered valuable ance by their singing of sacred solos and . Souls were blessed from day to day, since the meetings a Gospel Temperance has been constituted. A similar result followed the Major's ministry in the ntic village of Ancrum, where his holiday spent, as well as a weekly Saturday night r-meeting among the people themselves. ring the whole time Dr. Moxey assisted in ork, and preached in the surrounding dis- of Belses, Bowden, Bonjedward, and ers. The ministers of all denominations erated most heartily in all the services. er Jedburgh, Major Whittle went to Glas- commencing in the East-end, in Free y Church (Rev. J. J. Mackay's). Dr. y occupied the pulpit during the first and the Major for two weeks afterwards, ed by Miss Whittle. On Sabbath, Sep- er 22, Dr. Moxey gave the closing address e mission, and on the same afternoon and ng Major Whittle commenced a two ' mission in Free Finnieston Church A. A. Bonar's), preaching to crowded con- tions. On the following night, in spite of reliminary meeting in connection with nportant conference in St. Andrew's Hall, by, on the Deepening of Spiritual Life, hurch was nearly full. Many striking of conversion came under notice in y Church, and the Lord's people re- dly testified to blessing received. The r, Mr. Mackay, has a splendid band of d Christian workers, and he and they rted the evangelist right loyally from to night.

e work in Dr. Bonar's church seemed to hold from the very commencement, and t work of ingathering during the mission icipated. On the evening of the funeral . A. N. Somerville, the old man eloquent, e burning words have sounded forth the tidings of a Saviour's love all over the , Dr. Bonar mentioned to the meeting he third hymn sung on the occasion was, crowning day is coming by and by"; ords are by Major Whittle, and the music r. James McGranahan. Dr. Bonar said as Dr. Somerville's favourite hymn in elistic work, and had been sung in his ngs in every quarter of the globe. It has translated into the Hungarian language, omerville leaving it behind him as a legacy t people. Many present remembered Mr. anahan, the sweet singer, whose beautiful is wedded to the words, and Dr. Bonar ionately alluded to him in his long illness tiently borne.

DUCESTER.—A very useful and distinctly ual work is being carried on in this city by G. Mallett, chaplain of the Mariners' Church, is fellow-workers. Recently a Mission-hall een acquired at a cost of upwards of £1000, contributed in small sums, in the vicinity docks, where aggressive evangelistic work is carried on amongst the sailors, dock rers, and others engaged in maritime occupa- During the summer months the chaplain is friends have held open-air meetings, also l services from time to time on board vessels in the docks. Mr. E. J. Mitchell, of the elistic Society, has concluded a fifteen days' n in the mission-hall, which has proved a elpful and encouraging season.

AMERICAN NOTES.

(From our Special Correspondent.)

Your readers will rejoice to learn that Rev. H. Grattan Guinness is being honoured of God in arousing the young men of the Western States to an intense pitch of enthusiasm for missionary work. Already three training homes are being established under his supervision in Boston, Minneapolis, and Kansas City. A band of earnest men in the States of Kansas, Nebraska, Dakota, and Missouri, full of strength and rugged power, have enlisted in service for Africa, and after a thorough course of Biblical instruction will be drafted onwards.

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The vast Soudan will soon have witnesses for Jesus Christ. Some men are now ready, fully qualified, fortified, prompt to act. Mr. Guinness will meet 1000 young men in convention at Kansas on October 16, when the pioneer men will be started for the million-peopled Soudan. Pastors and professors second Mr. Guinness in his sublime undertaking. They have faith in his motives. His theories have been tested for years and not found wanting. I cannot but hope that in a few years he will see a thousand preachers from these new schools permeating the heart of the Dark Continent with the light of life.

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Mr. Guinness has invited the co-operation of Mr. and Mrs. George C. Needham in carrying out some of his great undertakings throughout the West, and they cheerfully consent. Let no one think Mr. Guinness is hastily jumping at conclusions regarding these schools. Very carefully, prayerfully, and in counsel with the best of men, he has matured his plans, and the Lord has opened wide and effectual doors to his consecrated servant.

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Pastors and evangelists are commencing their labours after the summer vacations. Mr. Moody will soon open his school in Chicago; Dr. Gordon, in addition to his manifold work of shepherding the flock, editing his magazine, and superintending the Home of the friendless, has assumed the presidency of the Boston Missionary Institute which Mr. Guinness established. Dr. Munhall is preaching at Newark; Rev. W. W. Clark has gone to Colorado; Rev. Thomas Needham may re-visit the South; George C. Needham has promised one month to Detroit before starting for Kansas; Dr. Brookes is preaching and teaching with his old-time fervour. His health is much better, and his hands are full of Western Convention work. Many others are at their respective posts holding forth the word of life.

MRS. KILBURN has, through interpretation, been holding meetings for women in Abo, Finland. The meetings were well attended. The last of the Swedish meetings was, through the kindness of the Archbishop, held in the Lecture Hall of the University.

MANCHESTER AND SALFORD WESLEYAN MISSION.—It is a year since the chapel in Great Bridgewater-street was converted into a centre of this Mission. At the anniversary meetings last week reasons for congratulation were found in the success which has hitherto attended Gospel work in the centre. In the course of a capital address at a public meeting, Rev. John Stevinson thanked God that Methodism is making efforts to reach the neglected and depraved masses in the large cities of the country. "Our mission," he said, "is to go to the very lowest of the low. Methodist ministers must not be priests, but brothers of the people, and in true sympathy with their everyday life. Moreover, the Church will never do the work which God has given her until she recognises that every Christian is an ordained minister of Christ, and has a responsible share in the evangelisation of the world." The superintendent of the Mission is Rev. T. Brain Castle, 73, Rumford-street, Chorlton-on-Medlock, Manchester.

MR. H. VARLEY AT WORK.

Mr. Henry Varley has been labouring continuously in Melbourne since landing there in November last. Each Sabbath evening he has preached in the Theatre Royal. This building is on a street, up and down which large crowds of young men and women stream in the cool of evening on the one day in the week when they find themselves at liberty. The capacity of the threatre has been severely taxed, and many have been turned away after 3000 persons have been seated. The Lord has given a message of power, and many have been drawn to Himself, there having been large numbers of conversions at each service.

This is but a small part of Mr. Varley's important work, for he has held series of services in the various suburbs, and many Christians have been helped and refreshed. We trust that, by the good hand of God upon him, our brother will continue to see fruits of his testimony for God and righteousness.

MEMORIAL TO DR. DUFF.

A Celtic cross, erected to the memory of Dr. Duff, was recently unveiled at Moulin, N.B., where the celebrated missionary received his early education, and within a quarter of a mile of Auchnahyle, where he was born. The ceremony was performed by Sir William Muir, principal of Edinburgh University. In the course of a tribute of warm admiration, Sir William said that Dr. Duff gave not only intellectual light and life, but sowed the seeds of a grand evangelisation in India. In a local guide-book, now out of print, it was said that lovers of missions would no doubt pay a pilgrimage of devotion and love to the spot where Dr. Duff was born. Though that guide-book no longer existed, Sir William trusted that that monument would long remain to point the place of Dr. Duff's early life.

Sir Francis Outram, on behalf of the inhabitants of Moulin, received the memorial with gratitude from the committee of erection. He trusted it would not only be an object of reasonable pride, but that it would be the means of stirring up many men and women to greater interest in missions. What made the Celtic cross a specially appropriate form of memorial was the fact that it carries the mind back to the early Celtic missionaries who did so much to extend the Gospel light. Hearty addresses were delivered by Sir John Kennaway, M.P., and Revs. Dr. George Smith and R. W. Barbour.

BAPTIST MINISTERS PRAYER UNION.—A series of meetings were held last week at John-street Chapel, Bedford-row, under the presidency of Rev. F. B. Meyer, which were largely attended by ministers from all parts of London and the country. Addresses were given by Revs. J. P. Clark, J. B. Figgis, Peter Thompson, and others, and were followed by prolonged periods of prayer and consecration. It was resolved that a weekly meeting should be held during the autumn on Fridays, at 3 o'clock, open to all Christian ministers for mutual help in the cultivation of the devout life.

"COOKIE'S" SUCCESSOR.—Those who were familiar with the late William Cook and his work as a tract distributor among the seafaring population of Folkestone will be gratified to learn that the work he originated is vigorously carried on by Mr. Richard May. "Dick," as he is familiarly called, is a fine specimen of a fisherman. Himself captain of a large fishing boat, he toils week in and week out in the stormy Channel for the bread that perisheth; and devotes his Sundays to the spiritual welfare of his brother fishermen and their families. He may always he seen on a Sunday afternoon in the Dover-road, surrounded by a crowd of young folk, each eager for a card for themselves, and a tract "to take home to mother." Although supported in his work by one or two local friends, he must often spend more than he can well afford from his own hardly-earned store to keep up his supply of good books. Help, either in books of a suitable character for evangelistic work, or in money to provide them, would be very acceptable, and should be sent to him at Saffron's-place, Dover-street, Folkestone.

REV. JOHN McNEILL & YOUNG MEN.

The inaugural gathering of the winter session of the Aldenham Institute, Goldington-crescent, Pancras-road, which is connected with Regent-square Church, was held on Saturday evening. Its object is to promote the moral and material welfare of young men, by placing within their reach the means of instruction. There was a large attendance of members and their friends. The chair was occupied by the President, Mr. James Robertson, and addresses were given by Mr. Andrew Moir, the secretary, and Rev. John McNeill. Mr. Moir made the gratifying announcement that the Institute had now become part of the scheme of the Charity Commissioners; like the chairman in his few opening remarks, while attaching due importance to the technical instruction and physical amusements provided at the Institute, he pointed out that the spiritual welfare of the members was a matter of far greater concern.

Mr. McNeill, having put his audience in a genial mood by a few flashes of wit and a quaint Scotch story or two, proceeded to deliver a telling and practical speech. He congratulated those who had obtained prizes, and dropped a few words of encouragement to the "dull fellows," urging them to more activity during the ensuing session. Addressing the young men before him, he said, "To be successful you must get rid of conceit, and of talking big. You must work steadily, continually plodding on, on, on. By all means go in for physical training. There is no reason why you should associate intellect with white faces and lantern jaws. The stronger the body, the more it will serve the mind. While giving full value to educational and industrial pursuits, as well as athletics, the top and bottom, the centre and circumference of this Institute is spiritual development. I am here to hold Christ up to you, and to ask you to look at Him and come to Him. As soon as you make up your mind to accept Christ this Institute will tell upon you as it has never done before. Your prayer-meetings, Bible-classes, and your Guild form the crown and flower of the Institute. Read your Bible regularly; especially the New Testament and the Gospels. The Bible will be a very dull and dry book if your heart is not in it. But when the heart wakens up to it, and when the veil which has been over the eyes of your understanding is lifted, the Bible presents a sight unsurpassed in magnificence—a stage on which you have your place and your part to act, and on which you find splendid opportunities to play the part of son, king, and prince." In some concluding remarks, Mr. McNeill sternly rebuked worldliness and hypocrisy, and showed that a pure and living Christianity is the key to true success.

MR. T. SHULDHAM HENRY will give addresses to young men at the Young Men's Christian Association, 186, Aldersgate-street, on the Thursday evenings in October, at half-past eight o'clock. The subjects are:—October 3, "God of Judgment;" 10, "God of Peace;" 17, "God of Glory;" 24, "Jehovah our Keeper."

THE GENEVA INTERNATIONAL CONGRESS.—In the recent account of this Congress our correspondent omitted to mention that Mrs. Josephine E. Butler was compelled, for the first time, to be absent, owing to the serious illness of her husband, Rev. Canon Butler, at Winchester. This omission has given rise to a rumour that Mrs. Butler has dissociated herself from this work—a statement which is absolutely unfounded. Mrs. Butler initiated the movement on the Continent, almost single-handed, and for fifteen years has been the main inspirer and director of the agitation. We have good ground for saying that so long as she lives it is her intention to strengthen in every country in Europe, so far as she is able, that spiritual and lofty moral element springing from the Christian faith which is acknowledged to be the life of the movement.

ISRAEL AND THE GOSPEL.

If the present is the century of missions to the heathen, it is no less a period of remarkable activity in the work of evangelising God's ancient people. The commission to preach the Gospel in all the world cannot, consistently with loyalty to Christ, be dissociated from the Scriptural order of procedure, "to the Jew first." Missions to Israel are unquestionably after the mind of the God of Abraham; and, what is more, they cannot but commend themselves with peculiar force to the reasonable interest of all who desire to spread abroad the Saviour's name. The Hebrews are acclimatised to all the countries of the world. When they see in Jesus the Messiah of ancient promise, they are ready-made missionaries, and to a large degree able, as well as willing, to declare in the tongues of all the nations the wonderful works of God.

Mr. John Wilkinson, founder and director of the Mildmay Mission to the Jews, has been enabled, by God's blessing, to do large things for Israel. For forty years his heart's desire and prayer to God has been that Israel may be saved, and as he has preached the Gospel to Jews, he has done much to elicit the sympathy of Christians in "Israel's Mission and Missions to Israel." This is the subject-matter of a beautiful book he has just issued, entitled "Israel My Glory."* The words of the Lord in Isa. xlvi. 12, 13, show the appropriateness of the title: "I will appoint salvation in Zion, for Israel my glory." The prophetic Scriptures and the utterances of Christ and his Apostles fully justify our confidence that in the days that are coming the Lord of Glory will invest the seed of Jacob with his own beauty and splendour, so that they shall shine among the nations, and be a praise and a joy in the earth.

Friends of Israel will do well to get Mr. Wilkinson's book, which occupies ground not covered by any other single volume. It is full of God's Word, plainly expounded, and tells of grand things already done in the Lord's name, and by his grace and help. The book deals comprehensively with the Jewish question, from the best of all points of view, and those who love the people for their fathers' sake will find on every page much to interest, and much to instruct. The national election is shown with ample clearness to typify the spiritual election, and promises of blessings to Israel are displayed because they are as certain of realisation as the threatened curses have most surely been. This is done by a vindication of the literal interpretation of Holy Writ, by arguments which are as unanswerable as they are admirably expressed. Mr. Wilkinson is no hair-splitter on topics upon which God has told us but little, but a reverent and careful student of the Bible. Notwithstanding his excellent attainments in divine things, he does not hesitate to say:—"There is scarcely anything that humbles me to the dust more than this—my very limited acquaintance with the Word of God." This is how a man instructed of God must ever feel, and should ever speak. The account of the circulation of Hebrew New Testaments among Jews in all parts of the world has a perennial interest, and many will read with hearty approval Mr. Wilkinson's plea for free distribution of the Scriptures among all who are still ignorant of their blessed contents.

Among the most important chapters in the book are "Conversational Answers to Jewish Difficulties," and "Questions on Messianic Passages put by Christians to Jews." There is much for all Christian readers in the chapter, "The Lord's Leadings in Mission Work among the Jews, including definite answers to prayer in the supply of needful funds." We trust the book will be largely circulated, and that, while proving a great direct blessing, to Jews and Gentiles alike, it will secure many more friends to the Mission which its author so wisely directs. Then we shall speedily hear of the erection of the hall which is so much required as a home and centre of the operations of the Mission in East London. We are glad to see that £4800 has been given and promised towards the £10,000 needed for this purpose. It will give us pleasure to learn before long that the remainder has been raised, so that evangelisation may be vigorously promoted, while yet we await the hastening time when, in the literal import of the words, "There shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob."

* Israel My Glory; or, Israel's Mission and Missions to Israel. 6s. 6d. By John Wilkinson. *Mildmay Printing House*, 60, *Newington-green, N.*

Personalia.

Mr. G. Wilmot Brooke, according to a recei telegram, expects to return to England from th Niger about October 20.

Rev. Mark Guy Pearse has been visitin Belfast, and has been uniting the various Church in a remarkable way by his lectures and addresse

Mrs. Booth.—We much regret to learn tha Mrs. Booth is not improving in health; the drea disease which has attacked her seems to be makin rapid progress.

Mr. W. J. Orsman, who is so well know throughout the country as the founder and hon superintendent of the work at Costers' Hall, is candidate for the seat on the London Count Council, vacant by the death of Mr. Firth, M.P.

Dr. Barnardo.—On Monday night a crowde and enthusiastic assembly welcomed Dr. Barnard home after six weeks' absence, for much neede rest. The model of the Village Homes at Ilfor is in the Exhibition at Paris, and a gold meda has been awarded for it.

Mr. Douglas Russell embarked for Americ in the *City of New York* on Wednesday last. H purposes to devote a few months to Gospel wor in the United States and Canada, as doors may b opened. Letters addressed to 99, Clinton-place New York City, will reach him.

Mrs. Clement Leavitt.—An excellent portrai of this devoted American lady appears in th October number of *The Family Friend*. "Signin the pledge when she was but six years old, she ha from the time she became capable of thinking an acting for herself laboured steadily in the cause o total abstinence, both in her own family and amon the scholars of her week-day and Sunday-schools. Maternal instinct, instead of narrowing her sym pathies, led her to leave her own children as soo as they were old enough to dispense with her car and to start off on the wide-world campaign agains intemperance which has been productive of s much good."

Mr. G. H. Williams, ex-Attorney-General o the United States, was converted to God during Mr Moody's visit last winter to Portland, Oregon; an his social prominence gave to that event an unusua significance. An American contemporary says "During the past six months General William has been rendering invaluable service in Christia work in many ways. His work in charitable insti tutions, his talks to newsboys, his readiness to re spond on every occasion where his voice can hel the cause of Christ, furnish constant encourage ment to all Christian people. His lecture on th 'Divinity of Christ' is receiving great attention He refuses to receive a cent for any of these ser vices. He wants his lecture to be free, so tha everyone may feel welcome to come and hear him His lecture recently given in Salem, the capital o the State, was listened to by a great audience Eminent men of Oregon, who have been associate with General Williams for over thirty years, and hundreds who have long known him intimately listened to him as an old friend."

EAST LONDON INSTITUTE FOR MISSIONS.—Dr. H. Grattan Guinness writes to us:—"We are just recommencing our new session, and have the largest number of students that has ever been within our walls. We number now some 114 in London and Derbyshire, and have so many applications that we know not what to do, and will probably be building a new college in London, as well as enlarging our premises for deaconesses."

SAILORS' REST, PORTSMOUTH.—Dear Sir,—I asked some time ago for money to buy one ton of Mr. Hasting's anti-infidel tracts for the men of the sea. The ton was subscribed for in America and sent, and is now distributed. Another ton is on the Atlantic, and, through the kindness of Mr. Denny and Mr. Cory, I have something in hand but not enough to pay over £70, the bare cost of the printing. Six tons more, eight in all, are "donated" by Mr. Hastings, at bare cost of production, to British seamen. What an opportunity! A fine seaman, now in my "Naval Mission Band" at Portsmouth, was won from infidelity to Christ by reading one book out of the first ton. Any help can be sent to me for this purpose, at the Sailors' Rest, Portsmouth.—Yours very truly,

Agnes E. Weston.

The Book World.

dvance, the new monthly organ of the West don Wesleyan Mission, is to be a very "live' readable production, if we may judge from the issue; we wish it all success. (1d. *Woodford cett & Co.*)

EPPING STONES TO BIBLE HISTORY. I.—ies from Genesis. By Annie R. Butler. d. *Religious Tract Society.* Simple explana-s, put into the easiest language, of the cipal stories from the Book of Genesis.

HE BIRDS IN MY GARDEN. By W. T. Greene, . 2s. *Religious Tract Society.* One of those ghtfully natural books upon that section of ural history—our familiar birds. All lovers of ure, and nature in her nearest relation to us, be charmed with the book.

ADY MISSIONARIES IN FOREIGN LANDS. By . E. R. Pitman. 1s. 6d. *Partridge & Co.* e devoted women of God are here introduced to as four of them are but little known to the eral reader, we hope this little volume, with its est words, will carry the story of their lives many homes, and stimulate others to join 's missionary women in foreign lands.

Messrs. Cassell & Co. have commenced the serial e, in monthly parts (7d.), of Dr. Cunningham rie's HOLY LAND AND THE BIBLE. The author's -known vivid style finds ample scope in these nsely interesting pages, and hosts of readers follow his footsteps through the sacred fields Palestine. The work is profusely illustrated by pencil of Mr. Harper, and an excellent map is n with this initial part.

WALLOW HOME; or, My First Two Years of rried Life, spent in South Africa. By E. A. H. *ot Stock.* This is a simple and unadorned nar-ve by a Christian lady, of life at the Cape. She no startling adventures to record, but the nar-ve gives a clear idea of men and manners and es in that Southern Colony, while the notes of istian work and experience will make it doubly ful and welcome to many readers.

Y WELSH HOME. A Poem by John Morgan, tor of Llanilid and Llanharran, Glamorgan. *ot Stock.* This poem in subject as well as re, reminds one of "In Memoriam." Pictur-ue scenes, histories, memories are grouped nd the loved but lost home of the writer's boy-d. These verses are worthy of a Christian , though a brighter realisation of union with ever-present Redeemer would make the book e cheering for sad hearts.

HE LORD'S SUPPER. By Christopher Irvine, A. *Elliot Stock.* Scholarly, sensible, scriptural, itual. We have seldom seen the nature and cts of the Lord's Supper more satisfactorily lt with. Mr. Irvine is not afraid to point out plain language post-apostolic adaptations and nish corruptions of sacramental truth. He ws John vi. to refer, not to any outward cere-ny, but to habitual inward communion with ist. His appendices are singularly interesting.

HE NINE FAMOUS CRUSADES OF THE MIDDLE ES. By Annie E. Keeling. 2s. 6d. *Wesleyan thodist Book-room.* We have here an admirable rtrayal, in brief form, of the wars undertaken he name of religion for the rescue of the Holy nd from the grasp of the infidel Turk. It is l for us in these later days to acquaint ourselves h the mistaken views that prevailed in diæval ages, if only to quicken our gratitude for greater light in which we live, and the more ellent way by which God's Spirit has taught his e Church to advance and vindicate his cause.

HE WORLD'S SUNDAY SCHOOL CONVENTION. nplete Record of Proceedings. 2s. *Sunday ool Union.* The addresses delivered at this nvention, held in the Memorial Hall and the y Temple, London, July 1—6 last, were well rthy of publication in this convenient form. ere is hardly a phase of Sunday-school work t does not find helpful treatment in these es, at the hands of one or other of the dele-es, who came together from various countries the old and new worlds, and numbered in all ut seven hundred. Many circumstances in-ted the Convention with a unique interest, and report not only reflects much of that interest, has an intrinsic worth which Sunday-school chers will not be slow to appreciate. Teachers o carefully peruse this report will be the better ipped for their work of instruction, and also, s hoped, stimulated to greater exertions in defi-soul-winning among the young.

WINTER'S FOLLY. By Mrs. O. F. Walton. *Religious Tract Society.* A very touching and beautiful little story. Mrs. Walton's knowledge of child-life is unique, and thoroughly natural. Poor old Winter is just such a character as all Mrs. Walton's readers will delight in, especially the young.

THE ARIAN CONTROVERSY. By H. M. Gwatkin, M.A. 2s. 6d. *Longmans.* A specially useful volume of the "Epochs of Church History" series. While lucid and interesting as a chapter of history, it has a distinct value as an exposition of theological thought. At the same time it is an admirable vindication of Scripture truth on the doctrine of the Son of God. The creeds of antiquity cannot be understood or appreciated apart from the Arian controversy, which also explains several of the Church councils of the fourth century. Those who know anything of the thought of our time will, on reading this book, discern that though Arianism has long been extinct as furnishing a party name, it still survives among those who refuse to see in Christ the Revealing Son of the Invisible Father.

THE TRIAL OF RESEN, OR SEMITIC FIDELITY. A Dream of the Past, in four cantos. By Rev. D. R. Morris. 6d. *Office of the Protestant Evangelical Mission, 5, Racquet-court, Fleet-street.* In this poem Semitic patriarchal faith is represented in conflict with increasing and encroaching idolatry. In Genesis x. the city Resen is mentioned as having been built by Asshur; Nimrod's kingdom is identified with Babel. The "dream" has its lesson for the present admirably pointed. The ancients were sustained by faith in the promise of the manifestation of the Woman's Seed. We, to-day, are cheered in view of the approaching second advent of Him who is our strength, our joy, our all. The plan of the poem shows much thought; the versification is happy, and at times majestic. Among some added compositions is one entitled, "Christ in the Promise; or the Dying Israelite."

THE BIBLICAL ILLUSTRATOR: ST. LUKE, vol. 1. 7s. 6d. *Nisbet & Co.* This compilation, by Rev. Joseph S. Exell, maintains in each succeeding volume its high character for usefulness. The third Gospel, with its many special features and narratives not mentioned elsewhere, affords ample opportunity for treatment by illustrative anecdotes and similes, with expository, historical, and homiletical notes. Here are 750 very full pages, carrying the work forward to the end of chapter vii. With great diligence Mr. Exell has gathered matter from a very wide reading, and if the Gospel is continued on the same lines of thoroughness, two more volumes will be required to complete the work. As a practical commentary, it would be difficult to improve upon this "Illustrator," which really contains the cream of many valuable works brought together with great care and wise discrimination.

A WINDOW IN THRUMS. By J. M. Barrie. 6s. *Hodder & Stoughton.* Mr. Barrie has leaped almost at a bound into the front rank of the artistic and faithful literary delineators of Scottish peasant life and character. His gifts of observation are truly phenomenal, but they are equalled by the graphic facility and dramatic skill with which he tells his story. These sketches of a lowly Scottish interior are limned to the very life, as any one who is familiar with the humbler classes of the north country must testify. By the force of Mr Barrie's literary genius, the commonest and most prosaic of daily events in the humble weaver's cottage take on a halo of romance. The elements of tragedy and humour are often strangely commingled in seemingly uneventful lives, and there only lacks a gifted pen to enshrine a record full of real human interest and pathos. This lack Mr. Barrie has fully supplied.

MANIFESTATIONS OF THE TRINITY IN THE OLD TESTAMENT. By Rev. H. Lindsay Young. 1d. *Portsmouth: Tract Depôt, Protestant Institute Buildings.* Clear in statement, and sound in exposition.

A deeply interesting booklet is GLEANINGS FROM CHINESE HOMES. 1d. *Church Missionary Society.* By Mrs. B. Van Someren Taylor, of Fu Ning Fu, Fuh-Kien Province, China. It is one of the Gleaners' Union tracts.

NAZARETH. By W. B.-M. 6d. *Hatchards, 187, Piccadilly, W.* An interesting pamphlet, containing thoughts suggested by a visit to Nazareth. Archæological and topographical information is well presented, and important lessons drawn from the life of Christ.

Two little books, published by *Mr. R. J. Masters*, at 1s. each, and respectively entitled, FOUR LAST WORDS FROM THE BOOK OF GOD, by Sarah Geraldina Stock, and OUT OF THE DEPTHS, a Message to a Backslider, contain nothing new in the way of treatment, but may prove acceptable to the two different classes of readers for whom they are intended.

The Seamen's Christian Friend Society (*Offices: 225, Burdett-road, E.*) has published in a neat booklet the powerful address of Rev. John McNeill at the forty-third annual meeting in Exeter Hall in May last.

ST. MARY MAGDALENE'S BIBLE SEARCHING ALMANAC FOR 1890 has already been published, and may be had from *Mrs. Seaver, St. Mary's Vicarage, 147, Queen's-road, Peckham, S.E.* Each month the quotations are on a different subject.

ROBERTSON OF IRVINE, Poet-Preacher, is the title of a new life of this distinguished divine, to be issued by Arthur Guthrie, Ardrossan, at the end of October. The title expresses the scope of the work; and Dr. Robertson was best known as a preacher.

A WOMAN'S RIGHTS is the title of a homely lecture on the temperance question by Ellen Moorhouse. It is admirable alike in matter and manner. To be obtained from Mrs. Moorhouse, Highway and Hedgerow Mission, Forest-hill, Newport, Isle of Wight.

UNCONSCIOUS ATTAINMENTS IN HOLINESS. By Rev. T. Greenwood. This is a paper which was read at the second conference of the Pastors' College Evangelical Association. It affords very profitable reading to the spiritual mind. (*Passmore & Alabaster.*)

LIGHTS AND SHADOWS ON THIS WORLD, AND ON THE WORLD TO COME. By Captain H. J. Yeatman. New edition. 1d. *William Wileman, 34, Bouverie-street, E.C.* Some earnest and wholesome words by one who thinks with clearness of God and his righteousness.

DAILY BANNERS FOR LITTLE BOYS. By M. M. 3d. *Partridge & Co.* Addressed as soldiers of Jesus Christ, lads are urged to be brave in battle against sin and Satan. To help them, "banners"—or prayers, injunctions, facts, and precepts—from Holy Writ, for a month are presented, with a few practical remarks.

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REV. JOHN McNEILL & YOUNG MEN.

The inaugural gathering of the winter session of the Aldenham Institute, Goldington-crescent, Pancras-road, which is connected with Regent-square Church, was held on Saturday evening. Its object is to promote the moral and material welfare of young men, by placing within their reach the means of instruction. There was a large attendance of members and their friends. The chair was occupied by the President, Mr. James Robertson, and addresses were given by Mr. Andrew Moir, the secretary, and Rev. John McNeill. Mr. Moir made the gratifying announcement that the Institute had now become part of the scheme of the Charity Commissioners; like the chairman in his few opening remarks, while attaching due importance to the technical instruction and physical amusements provided at the Institute, he pointed out that the spiritual welfare of the members was a matter of far greater concern.

Mr. McNeill, having put his audience in a genial mood by a few flashes of wit and a quaint Scotch story or two, proceeded to deliver a telling and practical speech. He congratulated those who had obtained prizes, and dropped a few words of encouragement to the "dull fellows," urging them to more activity during the ensuing session. Addressing the young men before him, he said, "To be successful you must get rid of conceit, and of talking big. You must work steadily, continually plodding on, on, on. By all means go in for physical training. There is no reason why you should associate intellect with white faces and lantern jaws. The stronger the body, the more it will serve the mind. While giving full value to educational and industrial pursuits, as well as athletics, the top and bottom, the centre and circumference of this Institute is spiritual development. I am here to hold Christ up to you, and to ask you to look at Him and come to Him. As soon as you make up your mind to accept Christ this Institute will tell upon you as it has never done before. Your prayer-meetings, Bible-classes, and your Guild form the crown and flower of the Institute. Read your Bible regularly; especially the New Testament and the Gospels. The Bible will be a very dull and dry book if your heart is not in it. But when the heart wakens up to it, and when the veil which has been over the eyes of your understanding is lifted, the Bible presents a sight unsurpassed in magnificence—a stage on which you have your place and your part to act, and on which you find splendid opportunities to play the part of son, king, and prince." In some concluding remarks, Mr. McNeill sternly rebuked worldliness and hypocrisy, and showed that a pure and living Christianity is the key to true success.

MR. T. SHULDHAM HENRY will give addresses to young men at the Young Men's Christian Association, 186, Aldersgate-street, on the Thursday evenings in October, at half-past eight o'clock. The subjects are:—October 3, "God of Judgment;" 10, "God of Peace;" 17, "God of Glory;" 24, "Jehovah our Keeper."

THE GENEVA INTERNATIONAL CONGRESS.—In the recent account of this Congress our correspondent omitted to mention that Mrs. Josephine E. Butler was compelled, for the first time, to be absent, owing to the serious illness of her husband, Rev. Canon Butler, at Winchester. This omission has given rise to a rumour that Mrs. Butler has dissociated herself from this work—a statement which is absolutely unfounded. Mrs. Butler initiated the movement on the Continent, almost single-handed, and for fifteen years has been the main inspirer and director of the agitation. We have good ground for saying that so long as she lives it is her intention to strengthen in every country in Europe, so far as she is able, that spiritual and lofty moral element springing from the Christian faith which is acknowledged to be the life of the movement.

ISRAEL AND THE GOSPEL.

If the present is the century of missions to the heathen, it is no less a period of remarkable activity in the work of evangelising God's ancient people. The commission to preach the Gospel in all the world cannot, consistently with loyalty to Christ, be dissociated from the Scriptural order of procedure, "to the Jew first." Missions to Israel are unquestionably after the mind of the God of Abraham; and, what is more, they cannot but commend themselves with peculiar force to the reasonable interest of all who desire to spread abroad the Saviour's name. The Hebrews are acclimatised to all the countries of the world. When they see in Jesus the Messiah of ancient promise, they are ready-made missionaries, and to a large degree able, as well as willing, to declare in the tongues of all the nations the wonderful works of God.

Mr. John Wilkinson, founder and director of the Mildmay Mission to the Jews, has been enabled, by God's blessing, to do large things for Israel. For forty years his heart's desire and prayer to God has been that Israel may be saved, and as he has preached the Gospel to Jews, he has done much to elicit the sympathy of Christians in "Israel's Mission and Missions to Israel." This is the subject-matter of a beautiful book he has just issued, entitled "Israel My Glory."* The words of the Lord in Isa. xlvi. 12, 13, show the appropriateness of the title: "I will appoint salvation in Zion, for Israel my glory." The prophetic Scriptures and the utterances of Christ and his Apostles fully justify our confidence that in the days that are coming the Lord of Glory will invest the seed of Jacob with his own beauty and splendour, so that they shall shine among the nations, and be a praise and a joy in the earth.

Friends of Israel will do well to get Mr. Wilkinson's book, which occupies ground not covered by any other single volume. It is full of God's Word, plainly expounded, and tells of grand things already done in the Lord's name, and by his grace and help. The book deals comprehensively with the Jewish question, from the best of all points of view, and those who love the people for their fathers' sake will find on every page much to interest, and much to instruct. The national election is shown with ample clearness to typify the spiritual election, and promises of blessings to Israel are displayed because they are as certain of realisation as the threatened curses have most surely been. This is done by a vindication of the literal interpretation of Holy Writ, by arguments which are as unanswerable as they are admirably expressed. Mr. Wilkinson is no hair-splitter on topics upon which God has told us but little, but a reverent and careful student of the Bible. Notwithstanding his excellent attainments in divine things, he does not hesitate to say:—"There is scarcely anything that humbles me to the dust more than this—my very limited acquaintance with the Word of God." This is how a man instructed of God must ever feel, and should ever speak. The account of the circulation of Hebrew New Testaments among Jews in all parts of the world has a perennial interest, and many will read with hearty approval Mr. Wilkinson's plea for free distribution of the Scriptures among all who are still ignorant of their blessed contents.

Among the most important chapters in the book are "Conversational Answers to Jewish Difficulties," and "Questions on Messianic Passages put by Christians to Jews." There is much for all Christian readers in the chapter, "The Lord's Leadings in Mission Work among the Jews, including definite answers to prayer in the supply of needful funds." We trust the book will be largely circulated, and that, while proving a great direct blessing, to Jews and Gentiles alike, it will secure many more friends to the Mission which its author so wisely directs. Then we shall speedily hear of the erection of the hall which is so much required as a home and centre of the operations of the Mission in East London. We are glad to see that £4800 has been given and promised towards the £10,000 needed for this purpose. It will give us pleasure to learn before long that the remainder has been raised, so that evangelisation may be vigorously promoted, while yet we await the hastening time when, in the literal import of the words, "There shall come out of Zion the Deliverer, who shall turn away ungodliness from Jacob."

*Israel My Glory; or, Israel's Mission and Missions to Israel. 6s. 6d. By John Wilkinson. *Mildmay Printing House*, 60, *Newington-green, N.*

Personalia.

Mr. G. Wilmot Brooke, according to a recent telegram, expects to return to England from the Niger about October 20.

Rev. Mark Guy Pearse has been visiting Belfast, and has been uniting the various Churches in a remarkable way by his lectures and addresses.

Mrs. Booth.—We much regret to learn that Mrs. Booth is not improving in health; the dread disease which has attacked her seems to be making rapid progress.

Mr. W. J. Orsman, who is so well known throughout the country as the founder and hon. superintendent of the work at Costers' Hall, is a candidate for the seat on the London County Council, vacant by the death of Mr. Firth, M.P.

Dr. Barnardo.—On Monday night a crowded and enthusiastic assembly welcomed Dr. Barnardo home after six weeks' absence, for much needed rest. The model of the Village Homes at Ilford is in the Exhibition at Paris, and a gold medal has been awarded for it.

Mr. Douglas Russell embarked for America in the *City of New York* on Wednesday last. He purposes to devote a few months to Gospel work in the United States and Canada, as doors may be opened. Letters addressed to 99, Clinton-place, New York City, will reach him.

Mrs. Clement Leavitt.—An excellent portrait of this devoted American lady appears in the October number of *The Family Friend*. "Signing the pledge when she was but six years old, she has from the time she became capable of thinking and acting for herself laboured steadily in the cause of total abstinence, both in her own family and among the scholars of her week-day and Sunday-schools... Maternal instinct, instead of narrowing her sympathies, led her to leave her own children as soon as they were old enough to dispense with her care, and to start off on the wide-world campaign against intemperance which has been productive of so much good."

Mr. G. H. Williams, ex-Attorney-General of the United States, was converted to God during Mr. Moody's visit last winter to Portland, Oregon; and his social prominence gave to that event an unusual significance. An American contemporary says: "During the past six months General Williams has been rendering invaluable service in Christian work in many ways. His work in charitable institutions, his talks to newsboys, his readiness to respond on every occasion where his voice can help the cause of Christ, furnish constant encouragement to all Christian people. His lecture on the 'Divinity of Christ' is receiving great attention. He refuses to receive a cent for any of these services. He wants his lecture to be free, so that everyone may feel welcome to come and hear him. His lecture recently given in Salem, the capital of the State, was listened to by a great audience. Eminent men of Oregon, who have been associated with General Williams for over thirty years, and hundreds who have long known him intimately listened to him as an old friend."

EAST LONDON INSTITUTE FOR MISSIONS.—Dr. H. Grattan Guinness writes to us:—"We are just recommencing our new session, and have the largest number of students that has ever been within our walls. We number now some 114 in London and Derbyshire, and have so many applications that we know not what to do, and will probably be building a new college in London, as well as enlarging our premises for deaconesses."

SAILORS' REST, PORTSMOUTH.—Dear Sir,—I asked some time ago for money to buy one ton of Mr. Hasting's anti-infidel tracts for the men of the sea. The ton was subscribed for in America, and sent, and is now distributed. Another ton is on the Atlantic, and, through the kindness of Mr Denny and Mr. Cory, I have something in hand, but not enough to pay over £70, the bare cost of the printing. Six tons more, eight in all, are "donated" by Mr. Hastings, at bare cost of production, to British seamen. What an opportunity! A fine seaman, now in my "Naval Mission Band" at Portsmouth, was won from infidelity to Christ by reading one book out of the first ton. Any help can be sent to me for this purpose, at the Sailors' Rest, Portsmouth.—Yours very truly,

Agnes E. Weston.

The Book World.

Advance, the new monthly organ of the West ondon Wesleyan Mission, is to be a very "live' d readable production, if we may judge from the st issue; we wish it all success. (1d. *Woodford awcett & Co.*)

Stepping Stones to Bible History. I.—ories from Genesis. By Annie R. Butler. . 6d. *Religious Tract Society.* Simple explana-ons, put into the easiest language, of the incipal stories from the Book of Genesis.

The Birds in my Garden. By W. T. Greene, .D. 2s. *Religious Tract Society.* One of those elightfully natural books upon that section of tural history—our familiar birds. All lovers of ture, and nature in her nearest relation to us, ll be charmed with the book.

Lady Missionaries in Foreign Lands. By rs. E. R. Pitman. 1s. 6d. *Partridge & Co.* ive devoted women of God are here introduced to ; as four of them are but little known to the neral reader, we hope this little volume, with its rnest words, will carry the story of their lives to many homes, and stimulate others to join od's missionary women in foreign lands.

Messrs. Cassell & Co. have commenced the serial sue, in monthly parts (7d.), of Dr. Cunningham eikie's Holy Land and the Bible. The author's ell-known vivid style finds ample scope in these tensely interesting pages, and hosts of readers ill follow his footsteps through the sacred fields Palestine. The work is profusely illustrated by e pencil of Mr. Harper, and an excellent map is ven with this initial part.

Swallow Home; or, My First Two Years of arried Life, spent in South Africa. By E. A. H. *lliot Stock.* This is a simple and unadorned nar-tive by a Christian lady, of life at the Cape. She as no startling adventures to record, but the nar-tive gives a clear idea of men and manners and aces in that Southern Colony, while the notes of hristian work and experience will make it doubly elpful and welcome to many readers.

My Welsh Home. A Poem by John Morgan, ector of Llanilid and Llanharran, Glamorgan. *lliot Stock.* This poem in subject as well as etre, reminds one of "In Memoriam." Pictur-sque scenes, histories, memories are grouped ound the loved but lost home of the writer's boy-ood. These verses are worthy of a Christian en, though a brighter realisation of union with n ever-present Redeemer would make the book ore cheering for sad hearts.

The Lord's Supper. By Christopher Irvine, .A. *Elliot Stock.* Scholarly, sensible, scriptural, piritual. We have seldom seen the nature and ffects of the Lord's Supper more satisfactorily ealt with. Mr. Irvine is not afraid to point out plain language post-apostolic adaptations and omish corruptions of sacramental truth. He ows John vi. to refer, not to any outward cere-ony, but to habitual inward communion with hrist. His appendices are singularly interesting.

The Nine Famous Crusades of the Middle ges. By Annie E. Keeling. 2s. 6d. *Wesleyan ethodist Book-room.* We have here an admirable ourtrayal, in brief form, of the wars undertaken the name of religion for the rescue of the Holy and from the grasp of the infidel Turk. It is ell for us in these later days to acquaint ourselves ith the mistaken views that prevailed in ediæval ages, if only to quicken our gratitude for e greater light in which we live, and the more xcellent way by which God's Spirit has taught his ue Church to advance and vindicate his cause.

The World's Sunday School Convention. omplete Record of Proceedings. 2s. *Sunday chool Union.* The addresses delivered at this onvention, held in the Memorial Hall and the ity Temple, London, July 1—6 last, were well orthy of publication in this convenient form. here is hardly a phase of Sunday-school work at does not find helpful treatment in these ges, at the hands of one or other of the dele-tes, who came together from various countries the old and new worlds, and numbered in all out seven hundred. Many circumstances in-sted the Convention with a unique interest, and e report not only reflects much of that interest, t has an intrinsic worth which Sunday-school achers will not be slow to appreciate. Teachers ho carefully peruse this report will be the better uipped for their work of instruction, and also, is hoped, stimulated to greater exertions in defi-te soul-winning among the young.

Winter's Folly. By Mrs. O. F. Walton. *Religious Tract Society.* A very touching and beautiful little story. Mrs. Walton's knowledge of child-life is unique, and thoroughly natural. Poor old Winter is just such a character as all Mrs. Walton's readers will delight in, especially the young.

The Arian Controversy. By H. M. Gwatkin, M.A. 2s. 6d. *Longmans.* A specially useful volume of the "Epochs of Church History" series. While lucid and interesting as a chapter of history, it has a distinct value as an exposition of theo-logical thought. At the same time it is an admir-able vindication of Scripture truth on the doctrine of the Son of God. The creeds of antiquity cannot be understood or appreciated apart from the Arian controversy, which also explains several of the Church councils of the fourth century. Those who know anything of the thought of our time will, on reading this book, discern that though Arianism has long been extinct as furnishing a party name, it still survives among those who refuse to see in Christ the Revealing Son of the Invisible Father.

The Trial of Resen, or Semitic Fidelity. A Dream of the Past, in four cantos. By Rev. D. R. Morris. 6d. *Office of the Protestant Evangelical Mission, 5, Racquet-court, Fleet-street.* In this poem Semitic patriarchal faith is represented in conflict with increasing and encroaching idolatry. In Genesis x. the city Resen is mentioned as having been built by Asshur; Nimrod's kingdom is iden-tified with Babel. The "dream" has its lesson for the present admirably pointed. The ancients were sustained by faith in the promise of the mani-festation of the Woman's Seed. We, to-day, are cheered in view of the approaching second advent of Him who is our strength, our joy, our all. The plan of the poem shows much thought; the versifi-cation is happy, and at times majestic. Among some added compositions is one entitled, "Christ in the Promise; or the Dying Israelite."

The Biblical Illustrator: St. Luke, vol. 1. 7s. 6d. *Nisbet & Co.* This compilation, by Rev. Joseph S. Exell, maintains in each succeeding volume its high character for usefulness. The third Gospel, with its many special features and narratives not mentioned elsewhere, affords ample opportunity for treatment by illustrative anecdotes and similes, with expository, historical, and homi-letical notes. Here are 750 very full pages, carry-ing the work forward to the end of chapter vii. With great diligence Mr. Exell has gathered matter from a very wide reading, and if the Gospel is con-tinued on the same lines of thoroughness, two more volumes will be required to complete the work. As a practical commentary, it would be difficult to im-prove upon this "Illustrator," which really con-tains the cream of many valuable works brought together with great care and wise discrimina-tion.

A Window in Thrums. By J. M. Barrie. 6s. *Hodder & Stoughton.* Mr. Barrie has leaped almost at a bound into the front rank of the artistic and faithful literary delineators of Scottish peasant life and character. His gifts of observa tion are truly phenomenal, but they are equalled by the graphic facility and dramatic skill with which he tells his story. These sketches of a lowly Scottish interior are limned to the very life, as any one who is familiar with the humbler classes of the north country must testify. By the force of Mr Barrie's literary genius, the commonest and most prosaic of daily events in the humble weaver's cottage take on a halo of romance. The elements of tragedy and humour are often strangely com-mingled in seemingly uneventful lives, and there only lacks a gifted pen to enshrine a record full of real human interest and pathos. This lack Mr. Barrie has fully supplied.

Manifestations of the Trinity in the Old Testament. By Rev. H. Lindsay Young. 1d. *Portsmouth: Tract Depôt, Protestant Institute Buildings.* Clear in statement, and sound in exposition.

A deeply interesting booklet is Gleanings from Chinese Homes. 1d. *Church Missionary Society.* By Mrs. R. Van Someren Taylor, of Fu Ning Fu, Fuh-Kien Province, China. It is one of the Gleaners' Union tracts.

Nazareth. By W. B.-M. 6d. *Hatchards, 187, Piccadilly, W.* An interesting pamphlet, containing thoughts suggested by a visit to Nazareth. Archæological and topographical information is well presented, and important lessons drawn from the life of Christ.

Two little books, published by *Mr. R. J. Masters*, at 1s. each, and respectively entitled, Four Last Words from the Book of God, by Sarah Geraldina Stock, and Out of the Depths, a Message to a Backslider, contain nothing new in the way of treatment, but may prove acceptable to the two different classes of readers for whom they are intended.

The Seamen's Christian Friend Society (*Offices: 225, Burdett-road, E.*) has published in a neat booklet the powerful address of Rev. John McNeill at the forty-third annual meeting in Exeter Hall in May last.

St. Mary Magdalene's Bible Searching Almanac for 1890 has already been published, and may be had from *Mrs. Seaver, St. Mary's Vicarage, 147, Queen's-road, Peckham, S.E.* Each month the quotations are on a different subject.

Robertson of Irvine, Poet-Preacher, is the title of a new life of this distinguished divine, to be issued by Arthur Guthrie, Ardrossan, at the end of October. The title expresses the scope of the work; and Dr. Robert-son was best known as a preacher.

A Woman's Rights is the title of a homely lecture on the temperance question by Ellen Moorhouse. It is admirable alike in matter and manner. To be obtained from Mrs. Moorhouse, Highway and Hedgerow Mission, Forest-hill, Newport, Isle of Wight.

Unconscious Attainments in Holiness. By Rev. T. Greenwood. This is a paper which was read at the second conference of the Pastors' College Evangelical Association. It affords very profitable reading to the spiritual mind. (*Passmore & Alabaster.*)

Lights and Shadows on this World, and on the World to come. By Captain H. J. Yeatman. New edition. 1d. *William Wileman, 34, Bouverie-street, E.C.* Some earnest and wholesome words by one who thinks with clearness of God and his righteousness.

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Letters to the Editor.

THE ATONEMENT AND THE SCAPEGOAT.

Sir,—The word Atonement means made *at one*. In Scripture it sometimes signifies *Expiation* (Heb. ii. 17), or the *means* by which a sinner is made at one with God; and sometimes it signifies *Reconciliation*, or the state of oneness with God (Rom. v. 11).

The word *Azazel* occurs three times in Scripture—namely, Lev. xvi. 8, 10, and 26. In the text of the Authorised Version it is translated scapegoat, with Azazel in the margin. In the recent version Azazel appears in the text, and *dismissal* in the margin.

The word Azazel has given rise to many curious speculations. Some regard it as a proper name. Some take it as representing a heathen deity; others that it represents our risen Saviour; and others, including the Jews, that it represents *Satan*. This latter view was entertained by several of the Fathers; and some still adhere to this opinion.

The term is made up of two words—namely, *aez*, a goat, and *azal*, to take away. All that has been said and written has left many unconvinced that it means a heathen deity, or Satan, or our risen and exalted Saviour. Let us keep in mind that oneness with God implies holiness as well as pardon.

Two goats were brought forward, and both were required to represent the twofold prerequisite to oneness with God. To use the words of your recent correspondent, both were "associated and identified," not, however, "in the one sin offering," but to shadow forth what I have called the twofold prerequisite to atonement, or oneness with God.

Atonement, in the sense of reconciliation, or oneness with God, prerequires sacrifice for sin. Hence the sacrificial goat. But it equally requires the complete removal, or *dismissal* of sin. Hence the scapegoat.

The goat on which "the lot for the Lord" fell was sacrificed; and this sacrifice was typical of the sacrifice of our Lord. The goat on which the other lot fell was kept alive; and Aaron laid both his hands on its head, and confessed over it all the sins and transgressions of the people, *putting them on the head of the goat*, and then sent him into the wilderness, carrying with him all the iniquities of the people into a land not inhabited. This represented complete deliverance from sin (Micah vii. 18, 19).

Hence I venture, humbly, to say that the live goat had nothing to do, strictly speaking, with *sacrifice*, but everything to do with the remission of sin. The first goat shadowed forth expiation as accomplished by the death of Christ; and the second, sanctification as accomplished by the Holy Spirit.

Each of these goats, then, prefigured an essential part of the Atonement, which prerequires both pardon and holiness. The idea of Satan being concerned seems quite inadmissible, and many are probably of opinion that it would have been better to leave the word Azazel in the margin, than transfer it to the text of the Revised Version.

The whole matter seems to come to this. Pardon and holiness are equally necessary to oneness with God. The goat on which "the lot for the Lord" fell was sacrificed as a type of the great sacrifice, made once for all, which forms the only ground of pardon. But pardon is not the whole of salvation. Hence the goat on which the other lot fell had the sins of the people transferred to him, and was sent with them into the wilderness. This set forth the necessity of holiness—of sin being remitted, or sent away.

In a word, the one set forth the necessity of pardon, the other the necessity of holiness—both of which are essential, ere sinful man can become at one with, or reconciled to, the holy God.

Dunfermline, N.B. A. M.

[Our correspondent seems to make the remission of sin the same as holiness. This is not so. It is to men already redeemed and forgiven that God says, "Be ye holy, for I am holy." To us it seems that by the slain goat expiation of sin is made by blood, and Divine justice is satisfied. The live goat, laden with the confessed sins of the people, is led away never to return, and thus they are assured that their iniquity is put away and their sin purged. Holiness to the Lord is taught in other types, but not in the scapegoat. Mr. Baron's view does not contradict the above. It adds another thought—viz., that the sins put away *from* the people are sent *to* Azazel, or Satan, from whom they came and to whom they belong.—Ed.]

Dear Sir,—In answer to your correspondent, in your issue of Sept. 20, I may be permitted to quote a passage from an old work on the Old Testament, by a Hebrew Christian (Benjamin Weiss), which covers four out of his five questions. It is slightly abridged, and one or two of the expressions are recast, but in no wise altering the sense.

"In Lev. xvi. 5, it is not said that the two goats should be taken for a sin offering, but merely 'for sin,' or, in reference to sin. The Hebrew word *chattoth*, although in a secondary sense it also means 'sin offering,' primarily means sin. It was only when the victim brought for sin was slain, and its blood sprinkled, that it was called a 'sin offering,' because it was offered for sin. In the verse referred to above, it is merely said, 'And he shall take of the congregation of Israel two kids of the goats for sin,' or, in reference to sin. Only one goat was to be slain for a sin offering, and even that one was chosen by lot. This serious error was the source of great confusion. It caused considerable difficulty to explain how the goat, once devoted to Jehovah, could be sent to Azazel. Now all this was the consequence of mistranslation. The goats brought for sin were never devoted to Jehovah before the casting of lots. After they were brought into the Tabernacle, lots were cast. The goat on which the lot 'for Jehovah' fell was devoted to God as a sin offering by the priest immediately slaying it, and sprinkling its blood upon the mercy-seat; but the other, on which the lot 'for Azazel' fell, remained alive to be sent to Azazel. It was, therefore, called Azazel's goat, and there is no ground whatever to call it a sin offering. In ver. 5 the expression, 'two goats for sin,' or, in reference to sin, is used, because that, at the time referred to in that verse, it had not yet been decided by lot which of the goats would fall for sin. But as soon as the lot fixed one of them for sin, the other immediately received its proper name—viz., 'Azazel's goat.'

"Every Hebrew scholar well knows that in the 10th verse *l'kapper alav* cannot mean 'to make an atonement with him,' as rendered in the Authorised Version; the word *itto* alone would mean with him, but *alaiv* means, surely, upon him. The 10th verse, when properly rendered, reads thus: 'But the goat, on which the lot "for Azazel" fell, shall be kept standing alive before the Lord, to make an atonement upon him (or, to absolve, or cover upon him), to send him unto Azazel into the wilderness.' The words, 'to atone upon him,' or 'over him,' describe the action of the priest in putting the guilt of Israel on the head of the scapegoat before it was sent away into the wilderness, as we read in ver. 21: 'And Aaron shall lay both his hands upon the head of the live goat, and confess over him (the same word is used which is rendered 'with him,' in ver. 10) all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat, and shall send him away by the hand of a man conveniently there into the wilderness.'"

Thus far the passage quoted. Your querist asks: "How is it then your correspondent says in reference to the same goat it could no longer have anything to do with atonement?" Simply because it distinctly says in ver. 20, "And when the priest hath made an end of reconciling" (or, as in the Hebrew, "When he shall have finished making atonement")..."he shall bring the live goat." Atonement was only effected by the priest shedding and sprinkling the blood of the victim offered, and since this was not the case with Azazel's goat, it could have nothing to do with atonement.

I confess I do not see the force at all of the last question. We should surely lose a great deal of precious teaching, were we to reject every type simply because in every minute detail it did not harmonise. Are there no instances of type and antitype meeting during the period of our Lord's history on earth?

It was not presumed that the interpretation of the mysterious ceremonial connected with the two goats given in the article to which your correspondent refers was altogether free of difficulty; neither was it introduced as a new dogma, for who can speak with absolute certainty on a point like this, though I am convinced in my own mind that the interpretation given is by far the most probable. It was the interpretation adopted by the ancient Jews, as was shown in the article itself, and was held in the primitive Church. But on this as on every other subject of Holy Writ we shall not arrive at the right conclusion by starting a controversy about it in the public press, but by an individual and honest study of the Word of God, praying for the teaching of the blessed Holy Spirit, in whose light alone we can see light, and understand the deep mysteries of God. For myself I must beg to be excused from answering any more questions on this point, for I have neither time nor inclination for controversial subjects.

Obediently yours, David Baron.

Dear Sir,—In answer to Mr. Newberry's questions, I submit the following points for the consideration of your readers:—

(1) The two goats constitute one sin offering (Lev. xvi. 5, 7). The various aspects of Christ's redeeming work are set forth by the several types of the Tabernacle service. In harmony with the general method, the two goats typify two views of the atoning work of the Lord Jesus.

(2) It is clear from ver. 8 (Revised Version) that one of the goats was intended for dismission to Azazel. There is no identity between the goat and Azazel. The Lord receives one goat, and Azazel the other.

(3) That Satan is here referred to by the name of Azazel, the evil spirit of the wilderness, I think to be evident, and in perfect harmony with the teaching of the Bible. When Satan is called "the prince of the power of the air," "the god of this world," &c., I think it perfectly consistent to call him Azazel when he is referred to as the god of the wilderness.

(4) I think the two goats typify the Atonement of Christ in its relation to the Father, and in its relation to Satan. The Bible teaches us, from Genesis to Revelation, that the Atonement involved the surrender of Jesus into the hands of the Father, and also into the hands of the adversary. Jesus came to do the Father's will. He laid Himself upon the altar because the Father required it. He placed Himself at the Father's disposal. "He was obedient unto death, even the death of the cross." The goat slain by the priest was the type of the death of Christ as a sacrifice unto the Lord. But Jesus was likewise surrendered into the hand of Satan. It was Satan who bruised the heel of the Seed of the woman. Our Lord said, addressing those who came to arrest Him, "But this is your hour, and the power of darkness" (Luke xxii. 53). As Jehovah chose one goat to be sent into the wilderness to Azazel, laden with the sins of Israel, so the Father sent Jesus into the world, bearing the sins of the world, that He might be slain upon the cross by Satan, "the god of this world." Oh, wondrous love! Jesus surrendered Himself, voluntarily, into the hands of his adversary, that He might fulfil all righteousness, and enable the Father to be "just, and the justifier of the ungodly." That our sin gave Satan a certain right or power of death over us, and that the blood of Jesus, who died, "the just for the unjust," cancelled that power, seems to be the teaching of the Word of God. Jesus took our nature, "that through death He might destroy him that had the power of death, that is, the devil," &c. (Heb. ii. 14).

Yours faithfully, Alfred J. Wood.

The Manse, Bushey, Herts.

JEPHTHAH'S VOW.

Sir,—The compiler of "Notes on Daily Readings" for Judges xi. supports the view that Jephthah did not put his daughter to death, on the grounds that such an offering was distinctly prohibited (Deut. xii. 30, 31), that the marginal reading (A.V.), ver. 40, is "to talk with," instead of "to lament"; and ver. 31, "or," instead of "and." He, therefore, concludes, "She was evidently devoted to a life of perpetual maidenhood—a bitter sorrow to an Israelite woman."

If the marginal readings quoted can be upheld, the writer's case would be a strong one, though even then there is, to my mind, the insuperable difficulty of how Jephthah, in so acting, "did with her according to his vow." Enforced or compulsory celibacy was as repugnant to the divinely appointed institution of marriage, and, therefore, as contrary to the Divine will, under the Jewish, as it is under the Christian, dispensation.

The Revised Version, however, abandons these marginal readings, and the revisionists seem to have intentionally rejected this view as untenable (cf. also A.V. and R.V., ver. 39, last clause).

There is nothing in the narrative signifying the Lord's approval of the vow or of its fulfilment. If it was, as I believe it to have been, a sacrifice such as the Jews offered in after times, the merciful Creator thus describes his own feelings of horror at such unnatural cruelty, "which I commanded them not, neither came it into my heart" (Jer. vii. 31).

The daughter's affecting appeal for a two months'

espite of the sentence loses all its force, if she had lifetime before her in which to bewail her virnity; her lamentation naturally arising from the ct that, had she been married, her father's vow uld not have affected her, as she would have been nder her husband's protection.

We know that apostate Christendom derived the lea of the special meritoriousness and sanctity of e unmarried state of life from the heathen—astern ascetics, Roman vestal virgins, &c.; but ave we any reason to suppose that the Israelites uld then have acquired any such opinions from e surrounding nations?

Corrard, Lisbellaw. CHARLES S. KING

[This same question equally applies to human crifice. If, as we are inclined to believe, Jephthah terally fulfilled his vow, must it not have been om the heathen nations that he learned a practice abhorrent to the God of love?—ED.]

"IRISH SUPERSTITION."

SIR,—A paragraph with the above heading ppeared in your issue of August 30, having refer-ce to the fact that thousands of persons went on lgrimage to the shrine of Knock, among whom ere many from England, Scotland, and America. hy Irish superstition? Why not English, cotch, and American? as each nationality shared the imposing pilgrimage, and attended the veral masses which were celebrated.

Vienna. G. SAUNDERS.

[We agree with our correspondent that the head-g is fairly open to his criticism.—ED.]

MAN'S METHODS—AND GOD'S.

DEAR SIR,—The "signs of the times" are very inous. There is truly a departure on the right nd and on the left from the "old paths." The faith once delivered to the saints" has become so storted by additions to it, and by subtractions om it, that I am afraid the "saints" wouldn't ow it, at least they would not recognise it as that th which was dearer to them than life.

I write, not for the sake of "rushing into print," t for the purpose of propounding the following estions to your numerous readers.

(1) Is there not a danger to-day in the endeavour reach the masses of pandering to the natural nd? The natural mind has ever craved for a ible representation of God, for a religion easant to the senses, for a worship in which the sh can delight. Now, there can be no doubt at these fleshly cravings are ministered unto by idolatrous and sensuous worship commanded the Romish Church, by the Ritualism practised the so-called High Church, and I fear, in a more less degree, by the ritual and methods adopted the Salvation Army and other kindred organisa-ns in their meetings. I write in all love, but I afraid that sometimes in our love for the rishing, and our zeal in God's work, we in a asure overlook God's honour and glory. It is ll to have sympathy with the fallen, but first l supreme there must be sympathy with God l a jealousy for his honour and glory.

(2) Have we any warrant in Scripture for using means adopted by so many in their work on alf of souls? To answer this question it is of use to shelter ourselves behind the Jewish ual employed in the Temple services. All that, are told, was "a shadow of good things to ne," and, therefore, not a pattern to be imitated. But under the New Covenant, when substance k the place of shadow, and spiritual worship is only accepted worship, we hear our Lord and ster saying, "Follow Me, and I will make you ers of men." Who ever fished for men as He ? And He, who is the wisdom of the infinite d, says to every believer in Him who longs to be soul-winner and successful "fisher of men," ollow Me."

Does it only mean to follow Him in a consistent, y life? or does it not also mean that in the tter of Christian service, with its methods and ans, He has set us an example to be followed, ing down for us Divine laws and principles for guidance of his Church in its endeavour to seek glory of God in the salvation of souls?

Much more I would like to say, but I fear to spass on your space. I can only pray that ry Christian will, by God's grace, repudiate the ld's maxim of the "end justifying the means"; dit the Holy Spirit with still being in his people work in them the purposes of God, and to con-ce the world of sin, righteousness, and judg-nt; credit the Gospel of Christ with still being e power of God unto salvation to everyone that believeth"; and with a Jacob-like faith to lay hold upon God until He gives the blessing for which their souls crave.

The time may not be far distant when those who are "sanctified by God the Father," and "preserved in Jesus Christ" will have to "earnestly contend for the faith once delivered to the saints," when perchance God will lay his word as heavily upon the hearts of his servants as He did upon that of the Apostle Jude, and when each servant of Christ will confess with Jeremiah of old, "His word was in my heart as a burning fire shut up in my bones, and I was weary with forbearing, and I could not stay." Then, when the Church of Christ shall walk closely in the footsteps of her Lord, when her faith goes out as never before towards his Holy Spirit, expecting Him to work mightily in her midst, and when in the greatness of his strength she arises "fair as the moon, clear as the sun, and terrible as an army with banners," *then* shall "times of refreshing" come to this weary world, and the heathen shall know that the Holy One of Israel is in the midst of her.

Yours in the bonds of service,

CHARLES S. HULL.

94, *Southover-street, Brighton.*

ARMY CHAPLAINS AND SCRIPTURE READERS.

DEAR SIR,—I have read the letters of your correspondents with interest, surprise, and regret; though I am sure they do not wish to convey a misapprehension, their letters are nevertheless calculated to do so, respecting the Society's principles, and the Readers' position and work.

Your correspondent, "G. K. S. M." calls upon the Society to declare its principles decidedly. Surely these are well known to all who take an interest in the Society. However, I may quote the Chaplain-General's eloquent definition of the same, given in an address at Exeter Hall, on June 7, 1886:—

"The Scripture-readers are to proclaim Christ, and Christ alone. They are to go forth to preach and live Christ; they are to hold up Christ as everything—Christ, the atonement for sin; Christ, the pardon for sin; Christ working through the blessed Spirit. They are to hold up to men Christ the Captain of their Salvation, Christ the Leader, Christ the Forerunner, Christ the Example, Christ the Hope of Humanity. They are to preach and love Christ. They are not to trouble themselves about other matters. This Society does not wish them to go forth to find fault with this or that kind of service (not to proselytise), they have nothing to do with that! Their work is to proclaim Christ, as Christ must be proclaimed by men who have 'Christ in them the hope of glory.' I am thoroughly agreed with these principles of this Society which are, as the report says, of God."

This is no uncertain sound. Is there a chaplain in the army ignorant of this basis of the Reader's work so clearly defined by the Chaplain-General?

"G. K. S. M." has dwelt much upon the superintendence of the Reader. He does not appear to me to be quite candid when he says, "*unless they are furnished with due authority* [the italics are mine] many doors of usefulness will be closed to them—*i.e.*, they would not be allowed into hospitals." He knows as well as I do that without such authority the barrack gate would be closed, and that "due authority" means the authority of the chaplain of the troops, also of the commanding officer. Anything else would be contrary to the custom and discipline of the army. This is the keynote to the whole question. "G.K.S.M." is evidently not aware that his solution of the difficulty, as he terms it, is exactly that adopted. No chaplain is obliged to superintend a Reader, but the Anglican chaplain of a garrison without a Reader, is asked if he will accept the superintendence of a Reader (the rules of the Society being sent to him). If he accepts, it is on the condition and under the rules prescribed by the Society, a copy of which I am sure the secretary would be glad to furnish to any of your readers. I do not think it probable that a chaplain of the extreme types referred to by "G. K. S. M." would accept on this condition.

Now, what does "superintendence" mean? It means that the chaplain consents to see that the Reader carries out the rules of the Society; that he is true to his profession, zealous, and earnest, and not merely perfunctory. The Society further asks the chaplain to forward a quarterly report from the Reader himself, with any remarks he may think fit to make. The Reader's work, though supplementary to, is distinct from, the chaplain's. It is an individual work with individual men. Your correspondents, I fear, convey the impression that the Reader may be hindered, if not actually prevented, in his work, and that he is required to subscribe to the chaplain's ecclesiastical views and doctrine. This is not so. I know of no such case, nor am I aware of a Reader having complained to that effect. If your correspondents do, let them by all means write the same to Mr. Blake, 4, Trafalgar-square, the secretary of the Society. I am sure the committee will be much obliged to them, though I am not writing in their name; what is more, that they will bring any such case before the Chaplain-General immediately, and remove the Reader, if necessary.

Again, "G. K. S. M." says that to send earnest Readers to be superintended by Ritualistic chaplains is to pave the way to hypocrisy, insincerity, &c. I demur to this opinion. Supposing such a chaplain to accept a Reader, I have much more faith in the earnest Reader, than that he will sacrifice or compromise principle. If he be not "grounded and settled" in the faith and in doctrine, with the courage of his convictions, he is not fit to be a Scripture-reader. Supposing, for the sake of argument, a garrison with one chaplain, and he a Ritualist; what then? Shall there be no Reader? This is not my view; surely if ever a Reader were wanted it must be in such a case as that: I would, if I could, send not one but a dozen, so that the men may hear something of the living word of the Living God.

Perhaps your readers are also not aware that Ritualistic practices in the army at Divine service, as understood in civil life, cannot prevail. The services are defined as to what shall and what shall not be. (I am not speaking of India, as I know not what is done there; the chaplains are not in India exclusively for the troops, but for the cantonments generally and are under a different *régime* altogether). The period to which Sir Arthur Blackwood refers (twenty-five years ago) was, indeed, different to the present. The lives of some chaplains then were a greater hindrance than even their false teaching, and made a Reader's or any other work intensely difficult. Thank God that day is past, and the devout character of the chaplains is acknowledged whatever their doctrinal views may be.

In the year 1860 I was brought, largely through the instrumentality of a Reader, into the light of the Gospel. I therefore have good cause to thank God for the Readers in the army. For twenty years afterwards I served, both with my regiment and on the staff, under very many chaplains and with many Readers, and learned from such experience what a great power for good the Readers can be, to officers and men. Will the Christian public believe my testimony and aid the Society in its endeavours to send amongst our soldiers God-fearing men, who shall be the means in God's hands of bringing many a soldier to the saving knowledge of our Lord Jesus Christ. "G. K. S. M." refers to instances of failure in the selection made; this is equivalent to saying that the committees, whether in the Indian Presidencies or at home, are not infallible. Full inquiry is made, and every care taken in their selection; we can only pray that God may keep the committees from making mistakes. I will close by asking your correspondents to do what they can to help and encourage the Readers by giving them the weight of their support and influence.—Yours very truly,

W. J. EVERED POOLE.

Rockholme, Southampton.

MR. GLADSTONE ON THE SABBATH.—To the Sunday Observance Congress in Paris Mr. Gladstone wrote to this effect:—"It seems to me unquestionable that the observance of Sunday rest has taken deep root both in the convictions and the habits of the immense majority of my countrymen. If it appears to many of them a necessity of spiritual and Christian life, others not less numerous defend it with equal energy as a social necessity. The working-class is extremely jealous of it, and is opposed not merely to its avowed abolition, but to whatever might indirectly tend to that result. Personally, I have always endeavoured, as far as circumstances have allowed, to exercise this privilege, and now, towards the end of a laborious public career of nearly fifty-seven years, I attribute in great part to that cause the prolongation of my life and the preservation of the faculties I may still possess. As regards the masses the question is still more important; it is the popular question *par excellence*."

Among the Churches.

CHURCH OF ENGLAND.

Dr. Scott, Bishop of North China, who came home to be married, has left for his distant diocese, the recruits who return with him including a lady physician, Dr. [illegible].

An appeal has been issued by the Bishop of Bedford for ladies who can provide for their own maintenance, and are ready to devote themselves to work among the poor people in East London.

A new mission church has recently been erected at Wimblebury by Prebendary Grier, vicar of Rugeley, Staffordshire. The interior is quite plain, as it is intended to use it for a schoolroom as well as a church. It will seat about 200 persons.

The Bishop of Manchester thinks that one main reason of small congregations is the dull and uninteresting sermons of the clergy. The bishop says he does not expect all to be orators, but thinks that with pains and an industrious use of the abundant expository helps now available, even ordinary preachers ought to be able to make their sermons instructive to the intellect, and stimulating to the emotions.

At the Carlisle Diocesan Conference last week, Rev. J. Llewellyn Davies read a paper on "The Church and Socialism." He said he was afraid it could not be said the Church had always been on the side of the poor in economic struggles, but it was obviously wisdom for the Church to make friends of the democracy now that democracy was in the ascendant. The Church had also the duty to the rich of reminding them of their obligations to their poorer brethren.

PRESBYTERIAN.

Rev. T. B. Woffendale commenced a week of "great joy" special services on Sunday last in Somers Town Presbyterian Church, Ossulston-street, Euston-road, N.W. He is being assisted during the week by Rev. William Reit, of Birmingham.

BAPTIST.

Dr. Joseph Parker, of the City Temple, is announced to preach in the evening, on behalf of the London Baptist Association, at its next Quarterly Meeting at Upper Holloway Chapel on October 16.

A joint committee, composed of gentlemen of influence belonging to the General and Particular Baptists, have held several meetings, with increasing prospects that the union of the two sections will be accomplished.

In connection with the Autumnal Session of the Baptist Union at Birmingham next week, a meeting of the Ministers' and Missionaries' Prayer Union is to be held at Wycliffe Chapel, on Wednesday afternoon. Rev. F. B. Meyer is to take the chair, and an address is to be given by Rev. Charles Williams, of Accrington, on "Prayer in its Relation to Preaching."

At the annual meeting of the Bradford Auxiliary of the Baptist Foreign Missionary Association in the Westgate Chapel, the total contributions of the eight churches in the town during the past year were stated to be £697, an increase of £28, exclusive of £91 raised for the Jamaica Missions, and £162 by the Young Men's Missionary Society, which has a membership of 278, and the distinction of maintaining a missionary of its own on the Congo, Rev. Percy Comber.

CONGREGATIONAL.

Rev. C. Higgins, reporting on his work at Cann Hall Church, Ramsay-road, E., states that he commenced last year with a congregation of three persons. A chapel has been built to seat 400 persons, a congregation of over 500 has been gathered, a church with fifty members formed, and the Sunday-school has over 200 scholars.

Mr. F. Lionel Marler, senior student of Western College, Plymouth, who has been appointed by the London Missionary Society to Geety, South India, was ordained at Wivelscombe a few days ago. The charge to the missionary was delivered by Rev. T. S. Marcy. Mr. Marler will proceed to Geety from London on November 14.

Rev. T. Rattley, of Burslem, holds a weekly class for the training of lay preachers at Hanley, the centre of the potteries. The evening is taken up as follows:—A short address by the president, criticism of outlines on selected text, sermon by a member of the class, criticism of same. The members of the class are doing good work in the neighbourhood.

Rev. R. O. Bainbridge, of Mount View Congregational Church, Strand Green, N., has accepted an invitation to become pastor of the Cambridge-heath Congregational Church, Hackney, vacant through the retirement of Rev. W. Marshall, under whose pastorate of [illegible] years a new church of 1200 sittings, the [illegible] and two mission-halls were erected, at a cost of some £6,000.

There is an active Young Men's Society in connection with Eaton-square Church, Pimlico, S.W., [illegible], 200 members last session, and has begun the session with every promise of success. There are gymnasium, cricket, swimming, and football clubs as well as a reading-room and lending library. One feature of special interest is that Dr. Miles Ritchens preaches on the second Sunday evening in each month specially to young men, who are attracted to the church in large [illegible].

SALVATION ARMY.

Commissioner Adams has been appointed to take charge of the Army work in Canada.

It has been decided to begin operations in the Argentine Republic, South America, and a special officer has been selected to proceed forthwith to open the campaign.

"A grand Indian Durbar" was held on Monday evening in the Congress Hall, Clapton, the occasion being a farewell meeting to a party of twenty officers leaving this week for India. Commissioner Booth-Tucker stated that they have already about 250 officers at work in India. Addresses were delivered by several of the outgoing missionaries, as well as by Mrs. Booth-Tucker and Mr. H. H. Booth.

METHODIST.

The Primitive Methodists report that a great religious awakening has taken place at West Hartlepool during the last few weeks. The spiritual movement is spreading, and the life of the Church is enriched and vigorous.

The committee of the London Wesleyan Mission at their last meeting found themselves threatened with considerable financial embarrassment, owing to the heavy and increasing expenditure, the overdraft at the bank amounting to a large sum. Steps are at once to be taken to relieve them from this pressure by an appeal to Wesleyans generally for increased funds.

The Wesleyan Methodist Sunday School Union has appointed Sunday, October 20, as "Children's Sunday." On that day it is recommended that there should be private prayer between 7 and 8 in the morning, and special prayer-meetings before and after the usual public exercises at the sanctuary and the school. Instead of the usual afternoon Sunday-school, there are to be services for officers, teachers, scholars, and parents, with practical addresses, followed by direct spiritual conversation and prayer.

At the suggestion of Rev. Thomas Champness, the Wesleyan Missionary Committee recently requested the President of Conference (Rev. C. H. Kelly) to name a day of special and united prayer on behalf of foreign missions. The President is, therefore, sending a circular to all Wesleyan ministers, asking them to set apart Sunday and Monday, November 10 and 11, for this purpose. They are urged in their ministration on the Lord's Day to make effective reference to the work in heathen lands, and during the days of special intercession encourage in their people, both in the public prayer-meeting and in their private intercession, and encourage also in the Sunday-schools, a spirit of thankfulness, and prompt them to "love and to good works."

A month ago Rev. T. D. Barnes, late of Egypt, began work at Westminster as successor to Rev. T. E. Brigden, who for the past three years has been doing splendid work. The Westminster "Scott Memorial Chapel," which for years had been going down in vitality and attendance, is now a busy hive of industry. At the Sunday services the chapel, which is capable of holding 1300 people, is fairly well filled, and at the evening service, which is evangelistic, large numbers of the poor from the neighbourhood attend. The students from the Wesleyan Training College, to the number of 120, add considerably to the heartiness of the services by their singing and stringed instruments, with which twenty of them accompany the organ. They have their own mission bands also, and thus by open-air work help to bring the people from the streets into the chapel.

NOTES FROM IRELAND.

The Archbishop of Dublin has been compelled to postpone his visit to the United States by the illness of Lady Plunket.

About a hundred persons professed to have decided for Christ during the eight days' evangelistic mission held by Rev. Thomas Cook in Newry.

There are now forty-eight orphans on the books of the Galway Protestant Orphan Society; and the Meath Protestant Orphan Society, which is in its 46th year, is also in a promising condition.

A very successful series of Gospel services has been held by Mr. and Mrs. Caldwell in Portrush and Coleraine Methodist Churches. In each place God was pleased to pour out his Spirit, and save souls.

The foreign mission field is about to obtain the services of another Irish lady, in the person of Miss Cromwell, of Limavady, who is going out to India next month under the auspices of the Presbyterian Zenana Mission.

The Dublin Total Abstinence Association, which did such good work last year, is preparing for a vigorous campaign during the coming winter, and has already organised a series of important meetings for the beginning of November.

The Sunday School Society for Ireland has issued its 76th annual report. During the past year the Society circulated over 7000 Bibles and 5000 Testaments, in addition to various other school requisites. There are connected with it 1094 schools, 14,585 teachers, and 107,145 scholars.

The Irish Wesleyan Home Mission report has been issued, and in many respects it is most encouraging. Nearly 3000 were received into church membership during the year. The amount received under the head of public collections and subscriptions showed an increase of about £500.

The Belfast Methodist Mission has taken a new departure, and has decided to conduct Gospel services in various centres through the city during the winter, with the view of reaching the working classes, thousands of whom go to no place of worship. With this object a tent has been erected in the Sandy Row district, and the meetings promise to be a great blessing to that locality.

Mr. George Clarke commenced a series of special services in the First Presbyterian Church, Armagh, on Sunday last.

A very encouraging meeting, on behalf of the Bible and Colportage Society of Ireland, which works on non-sectarian lines, and was established in 1859, has just been held at Warrenpoint, co. Down, when Rev. Thomas B. Naylor, incumbent of the parish, presided, and addresses were delivered by Rev. David Mitchell, Presbyterian minister, and others.

NOTES FROM SCOTLAND.

Dr. A. K. H. Boyd has entered on the twenty-fifth year of his ministry in St. Andrew's Established Church.

Rev. John Robertson, late of Stonehaven, has been inducted to M'Crie-Roxburgh Free Church, Edinburgh, in succession to Rev. John McNeill.

On Saturday week Rev. J. B. Sturrock laid the memorial stone of a new mission-hall being erected by the congregation of the Free High Church, Paisley. The building is to accommodate 250 persons.

A new Free Church has been opened in Binend village, Burntisland. Rev. J. Kinmont, who presided, said that the building was not to be too intimately or exclusively connected with any denomination.

FALLEN ASLEEP.

Very Rev. [illegible], Archdeacon of Worcester.—Rev. C. J. Sparks and Mr. W. Knowles, agents of the Universities' Mission in Central Africa.—Rev. Chas. Harrison, pastor of the Congregational Church at Epsom, Surrey.—Rev. Richard Roberts, of Dolgelly, an ex-moderator of the Welsh Calvinistic Methodist General Assembly.—Rev. Wm. Hoey, Methodist minister at Knock, Belfast, in the fiftieth year of his ministry.—At Ellistron, near Letterkenny, co. Donegal, Mr. Thos. [illegible], at the advanced age of 105 years, a genuine Orangeman, of great simplicity of character, and a member of the Presbyterian Church.—Rev. Dr. T. W. Ree, vicar of Ballymacarrett, aged 73.

Evangelistic Notes.

Dundalk, Ireland.—The mission here for railway-men and their families, conducted by Mr. R. Nixon and Miss Cressie, is now closed; it has been most fruitful in spiritual results.

Mr. George Hefford, of the Evangelisation Society, has concluded a fifteen days' special mission at the Gospel Hall in Manor Park. The Gospel, so clearly preached by him, has been greatly blessed to saint and sinner.

Burnham, Somerset.—During the past two months services have been held by Mr. A. C. Trew, [illegible] Mission Society. Large [illegible] of children and adults assembled on Harrison Sands, to listen to the Gospel message. Many have been blessed, and several have professed conversion.

Peckham Rye.—A successful series of evangelistic services, held in a large marquee on the site of the Peckham Rye new Tabernacle (Pastor Frank M. Smith), has been brought to a close. For nearly three months services have been held every night, except Saturday. Large numbers have attended, and many have professed to receive blessing.

Mr. W. Mapstone, evangelist, [illegible] with the Evangelisation Society, and [illegible] with the Y.M.C.A., has some [illegible] be glad to hear from friends [illegible] services.—Address, care of Secretary, Y.M.C.A., 167, Aldersgate-street, London, E.C.

UNIVERSAL WEEK OF PRAYER.

The programme of subjects for the Week of Prayer, at the beginning of the New Year, has been issued by the Council of the Evangelical Alliance. All the missionary societies cordially co-operate with the Alliance in making this [illegible] widely known, and copies of the programme are already on the way to mission stations in distant lands. In order that the document may appear in as inviting a form as possible, it is translated into a great number of languages; and thus many Christians may take an intelligent part in the services, praying with and for fellow-Christians in all regions of the globe on the same subjects, and, as nearly as possible, at the same time. The languages into which the programme is translated are too numerous to mention, but may include Gaelic, Welsh, Arabic, Turkish, Syriac, Hindustani, Chinese, Japanese, Tahitian, Fijian, and Norwegian.

The Week of Prayer commences with the first Sunday in the year, and meetings are held in different parts of the Metropolis, as well as all over the United Kingdom.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible d Prayer Union," founded and conducted by Rev. Thomas chardson, Vicar of St. Benet's, Mile End-road, London, E., of om card of membership may be had for 1d., and Monthly Notes, epared by himself, for 1s. per annum, post free. We hope all our ders will become members of the "Bible and Prayer Union," d take its Monthly Notes.

SUNDAY, OCTOBER 6.—1 Samuel XXVII.

AVID IN GATH (1—4).—In nothing does the Bible ffer from other books more than in the faithful-ss with which it records the lives of its saints. aults and sins are recorded for our admonition; are virtues for our imitation.

How came David in Gath?—His fall was in many ings like that of other saints. Wearied with aul's long persecution, he begins to forget God. ear takes the place of faith (1). Instead of ding in the trial further opportunities for the splay of God's delivering grace, of which he has d so many examples already, he seeks only to cape from the trial. The fall of many a saint gins in the same way. We stand by faith. Do t look at your difficulties and dangers without so looking at God (Matt. xiv. 30).

Others are involved in his sin (2, 3).—He not only ts into the wrong place himself, but leads others ere too. Does any backslider ever sin alone? emember those who stand or fall with you.

ow foolish the step was.—If David cannot trust od to save him from Saul, how can he expect fety among the Philistines? When, through ar, we take our case out of God's hand, we are ly led into greater dangers than we seek to cape. Distrust has led the anointed of God—e vanquisher of Goliath—to seek refuge in oliath's city!

David's further sin (5—12).—When a man gets rong with God he will soon be doing wrong to en. By a feigned modesty (5, 6) David obtains klag; and so, though God did not sanction the ception, he used it for restoring that city to udah (Josh. xv. 31). From Ziklag he went out the slaughter of Israel's enemies, and returned ith a lie to Achish (8—12). This is contemptible any man, but specially so in David. Was he t a better and a happier man when fleeing for s life before Saul than when acting so despicably this?

MONDAY, OCTOBER 7.—1 Samuel XXVIII.

David finds that if he is free from Saul he is xposed to greater difficulty. How can he meet e request of Achish to join him in battle against aul (1)? Further deception is needed (2), and is ractised.

Saul's distress (3—6).—For the last time the hilistines and the armies of Saul pitch one against e other (4). Though Saul refused to heed God's ounsel when Samuel delivered it to him, and has ain God's priests, he yet makes use of the forms religion, and inquires of the Lord (6). There is value in such an appeal. He is moved to it, t by sense of sin, but by fear of the Philistines. o go before God in the spirit of penitent con-ssion never occurred to Saul. Has sin hardened m beyond the possibility of repentance? His peal is unanswered (6), not because God's ear is eavy, but Saul's unconfessed sins separate between m and God (Isa. lix. 1, 2). There is hardly any ore awful example of Prov. i. 24—32 than is fur-shed by Saul.

Saul and the witch of Endor (7—25).—This is a ysterious incident, but terribly solemn. It was *aggravation of Saul's sin* (1 Chron. x. 13, 14). e knew that to seek counsel of such a woman was ntrary to God's will; hence his attempt, made, rhaps, early in his reign, to banish them (3). here is no reason to doubt that *Samuel appeared.* he narrative seems intended to convey that pression (12, 14, 15, 16). It was clearly mira-lous; was a surprise to the woman herself (12); d therefore gives no encouragement to the idea at communion with the dead is possible now.

aul appealed for help (15).—Confessing that God s departed from him, he yet hopes for something om Samuel. As though Samuel could do any-ing against God. This was the great defect in aul's character throughout. He could use religious rms, and deal with God's servants, but never got to real contact with God Himself. There is no lp for a God-forsaken man.

Samuel's message was one of judgment (16—19).—e recalls Saul's sin (18); declares his rejection 7); and announces his certain doom (19). What solemn exhibition of the terrible consequences of jecting God's counsel. Verily, "God is not ocked"!

TUESDAY, OCTOBER 8.—1 Samuel XXIX.

"What do these Hebrews here?" (3).—Well might the princes of the Philistines put the question. David and his men, not only among the armies of the Philistines, but occupying a special place in connection with Achish (2), and apparently going to help the Philistines against his own people, over whom he is yet to reign! Have not other saints since David's day got into similarly anomalous positions? Every Christian who fears to take up his cross is really strengthening the forces of the enemy. Of worldly Christians the same question may be asked.

David's guilt appears all the greater when Achish speaks so well of him (3, 6—10). The more confidence he has received from Achish, the more despicable is he in deceiving him. And, having begun a course of deception, he has to continue it still (8). How many sins follow the lead of one. Hate David's sin, yet be admonished by it (1 Cor. x. 12).

What is he to do?—He would gladly escape from his dilemma; but is he not hopelessly entangled? The princes of the Philistines decide it (4); and gladly, notwithstanding his dissembling (8), he leaves the ranks of the Philistines. Notice in 1 Chron. xii. how God still watched over David during his sojourn in Ziklag. His followers greatly increased in numbers and strength. Yet God did not hereby justify his sin. Chastisement awaits him. Correction for wrong-doing is one of the privileges of saints (Heb. xii.).

WEDNESDAY, OCTOBER 9.—1 Samuel XXX.

In this chapter God proves Himself to be David's restorer. He begins with *David's chastisement* (1—6). His deception so frequently practised upon Achish, and the distrust which led to it, cannot go unpunished. Ziklag is destroyed (1); the women are taken captives (3); the people threaten to stone David (6). No wonder that David is overwhelmed with grief (4). Yet God was evidently restraining the Amalekites. How else explain their not slaying a single person? (2). *In trouble David turns to God* (6—8).—Deception cannot help him now. "He encouraged himself in God" (6), and then inquired of the Lord (7). Thank God for the bitter anguish that brings the wandering soul back to God.

God evidently leads in the expedition which David undertakes for the recovery of the people and the spoil. Only 400 men are able to accompany him (10); an Egyptian left by the Amalekites to die is discovered (11—15); by his guidance they are led at a most opportune time to their enemies (16); and with great slaughter recover all that had been carried away (17—20). How soon after David's restoration does God begin to display his power on his servant's behalf! Surely David is learning that what he needs to fear is not Saul's persecution, nor anything else that man can do, but only his own sin. And are we not learning the same lesson?

The character of David, in contrast with that of his followers, appears after the battle. He gives equal share to those who have tarried with the stuff, and to those who have gone forth to the fight (22—24), and, in further grateful recognition of God's goodness in giving the victory, distributes generous gifts to the neighbouring cities (26—31). To add to the comfort and happiness of others, is an appropriate way of expressing our own grateful joy.

THURSDAY, OCTOBER 10.—1 Samuel XXXI.

After his wretched night with the witch of Endor, Saul returned to his forces; and on the next day the Philistines attacked the Israelites upon Mount Gilboa (1). The three sons of Saul were slain (2); and Saul himself, sore wounded and dreading the torture which his enemies might inflict upon him, first sought death at the hands of his armour bearer, and, when he refused, fell upon his own sword (4).

"So Saul died" (6).—It is impossible to write the words without recalling the favourable prospects with which his reign commenced; the splendid opportunities he had of making his reign a success; the sins with which his decline began; the deeper guilt which he afterwards incurred; and the doom spoken by Samuel's lips the previous night. It is a sad record, full of solemn warnings. Beware of the beginnings of sins. Do not neglect or abuse means of grace. Be right with God; the lack of this condition explains all Saul's failure.

For the Philistines, Saul's defeat is a great triumph. They regard it as a victory of their gods against the God of the Hebrews (9, 10). But in contrast with the indignities they practised upon Saul and his sons, note the conduct of the men of Jabesh-gilead (11—13). It is a grateful tribute to Saul's former greatness. They have not forgotten the great deliverance wrought for them at the beginning of his reign (1 Sam. xi.).

FRIDAY, OCTOBER 11.—2 Samuel I.

The Second Book of Samuel is occupied with the history of the second king whom Samuel anointed. It covers a period of forty years, and faithfully records, on the one hand, the triumphs of David, and on the other, his sins and their grievous consequences; while over all God appears, displaying grace, and wisdom, and power. *Typically*, the incidents of David's reign may represent either the present kingdom of Christ in the world, or his future millennial kingdom. *Promises* spoken to David are some of them only fully accomplished in the person of Christ.

The Amalekite who came to David with the news of Saul's death (1, 2) invented a story in which he figured as giving the death-blow to Saul (5—10). It is difficult, if not impossible, to reconcile his story with the account of 1 Sam. xxxi. Will not David delight to hear it? and will he not rejoice to see and possess the crown and bracelets that Saul wore? The Amalekite understood human nature, but did not understand a man of God. Having given his message, he waits for his reward. He receives it, not as he had hoped, but as he had deserved (11—16). What else could he expect when he had, according to his own confession, put forth his hand against the Lord's anointed?

In "The Song of the Bow" (17—27) David poured out his bitter lamentation in language full of beauty, and showing how free he was from mere ambition. He had not much reason for regretting the death of Saul. Had not his own life been made bitter by Saul's cruel persecution? This is forgotten, and the Song speaks of him as he was in his best days. It breathes the spirit of forgiving love, and of zeal for the glory of God.

SATURDAY, OCTOBER 12.—2 Samuel II.

How excellently David begins!—Though the kingdom has been promised to him, and he has been anointed for it, he makes no haste to possess it. His first act is to "inquire of the Lord" (1). Better do this than eagerly grasp at the crown. He has learned the value of waiting upon God. Following his direction, he dwells in Hebron, and there is anointed king over Judah (3, 4). This is not all God has promised; but it is all He at present gives, and David is content to wait God's time for the rest (Ps. xxxvii. 5).

David's first act after being anointed king, was to show his regard to Saul by the message sent to the men of Jabesh-gilead (5—7). To show kindness to Saul and Jonathan was to show kindness to David. His message was an offer to supplement words with deeds, if needs be.

Ishbosheth was also made king over Israel, and was supported by Abner, captain of Saul's host (8—10). David made no attempt against him, but continued to wait for God to act. Then civil war begins with its terrible consequences (12—32); the defeat of Abner's forces (17); and the death of Asahel (23). While torn with internal dissension, there can be no progress against the nation's common enemies. The whole chapter illustrates the distress of a divided heart. Have you admitted Jesus to rule only over *part* of the kingdom? There can be no peace until He rules over all (Isa. ix. 6, 7).

GOD CARES NOT for the length of our prayers, or the number of our prayers, or the beauty of our prayers, or the place of our prayers, but it is the faith in them that tells. Believing prayer soars higher than the lark ever sang; plunges deeper than diving-bell ever sank; darts quicker than lightning ever flashed.—*Dr. Talmage.*

THE HOME FOR MOTHERS AND BABIES, 9, Stansfield-road, Brixton, S.W., of which Mrs. H. Harrier is the hon. superintendent, has now been established four years, and throughout its career it has been greatly blessed. During last year thirty-nine girls passed through the Home, all of whom, with one exception, are now doing well. Six of these were women who had been reduced to destitution through want of work or ill-health; two were orphans, who, after a short residence, were placed in service. The report states that there are 9000 girls on the streets in South London. The support accorded to this endeavour is by no means proportionate to its genuine Christian character. No salaries are paid, so only the bare expenses are required, and these, we regret to record, are not easily forthcoming.

International S.S. Lessons.

Sunday Afternoon, October 13.

The Ark brought to Zion.—2 Sam. vi. 1—12.

Golden Text: Ps. lxxxvii. 2.

Fuller accounts of the events of this lesson are given in 1 Chron. xiii., xv., and xvi. We have heard nothing of the ark of God since, after its sojourn among the Philistines, it was sent back to Kirjath-jearim (1 Sam. vii. 1). There is no sadder proof of the general decline of religion that prevailed during Saul's day (1 Chron. xiii. 3) than this neglect of the symbol of God's presence. For about seventy years no effort had been made to restore it to its rightful position—in the most holy place. Indeed, the Tabernacle itself was now 450 years old, and suffered also from neglect. This lesson records David's attempt—at first futile, but afterwards successful—to bring the ark to Jerusalem; an important movement, making the political capital to be also the religious centre.

Ver. 1—5.—David was undertaking a right thing, yet not doing it in the right way. Even our zeal for God will dishonour Him, if we fail to wait upon Him for direction. There was no inquiring of the Lord in this case, as there had been before (ii. 1, v. 19—23). He consulted with the chosen men of Israel (1), and sought to make it a national movement (1 Chron. xiii. 1—4); but did not consult God. This was his first mistake.

Baale of Judah (2) is another name for Kirjath-jearim (Josh. xv. 9, 60; 1 Chron. xiii. 6). *A new cart*" (3).—David did not consult the instructions previously given (Num. iii. 29—31, vii. 9). The shoulders of the Levites, not "a new cart," after the example of the Philistines (1 Sam. vi. 7), was the right way to bear the ark. The Philistines had no means of knowing God's command, but David had. Hence the serious consequences that followed his second mistake. God's work must be done in God's way.

Uzzah and Ahio, sons or descendants of Abinadab (3, 4), have charge of the cart and its precious burden; while David and all Israel rejoice before the Lord (5). *The harp* and *psaltery* were stringed instruments; the timbrel was a tambourine or hand drum. The instrument here called a *cornet* was played by being shaken so as to produce a tinkling sound. *Cymbals* were plates of metal, played by being clashed together. What religious enthusiasm! Who would expect such a disastrous termination to an enterprise so enthusiastically commenced?

Ver. 6—10.—David's neglect of God's command begins to bear fruit. The oxen stumbled, and shook the ark (6). Nothing of the kind occurred when the Levites bore the ark from Horeb to Jordan, and afterwards around the city of Jericho. A cart may seem to be safer than the shoulders of the Levites, but if God has commanded the latter, it must be the only safe course. The judgment upon Uzzah seems at first sight severe, but the sin was greater than appears to an ordinary reader. As the symbol of the Divine presence, upon which God dwelt in glory between the cherubims, to *look* at the ark was death (Num. iv. 20; 1 Sam. vi. 19); to *touch* it was even more guilty (Num. iv. 15). Moreover, the circumstances were special. After many years of neglect the true worship of God was about to be restored. To tolerate any want of reverence now would have serious consequences. (Recall Nadab and Abihu, Lev. x. 1, 2; and Ananias and Sapphira, Acts v. 1—11.) The death of one man for his error may save many others from similar irreverence. David, too, needed to learn that Uzzah's death was a judgment upon his disobedience to the law. Would he learn the lesson? At first it appeared not (8); he "was displeased," and was only "afraid of the Lord" (9). How disastrously this first effort at religious revival ended! Uzzah dead; and David, who commenced the movement with so much zeal, displeased and discouraged; and the ark, instead of being at Jerusalem, a blessing to the whole nation, was delayed in the house of Obed-edom (10).

Ver. 11, 12.—Read in connection with these the much fuller account in 1 Chron. xv., xvi. See the preparation David made for the ark (xv. 1, xvi. 1); how fully he had learned the lesson God designed to teach by the death of Uzzah (xv. 2, 12, 13); how carefully he carried out the Divine instructions (14, 15); and how God prospered the effort (26—28). The lesson to teachers is—Do God's work *only* in God's way. Our own methods, however zealously carried out, are sure to fail. God's methods, though we may deem them inferior to our own, He is engaged to own and bless.

For the scholars a useful lesson may be made by taking the question in ver. 9: "How shall the ark of the Lord come to me?" The ark is the symbol of the Divine presence. Its place was in the most holy place of the Tabernacle. How secure the continued presence of God with us? It is an important question, affecting greatly the future life of our scholars. (Recall how God's presence was the secret of Joseph's prosperity).

(1) *Consult God as to the way.*—In this matter our own judgment and the judgment of others must be distrusted. The Word of God teaches us. We are without excuse if, having his own directions, we do not act upon them.

(2) *Having learned God's way, adopt it.*—It may not always seem best to us, but it is the *only* way. Into the heart cleansed by the blood of Jesus, God comes by his Spirit. An infidel asked a Christian child, "Is your God a great God or a little God?" "He is both," answered the child; "so great that the heavens cannot contain Him, yet so little that He can dwell in my heart."

(3) *Treat Him with becoming reverence.*—Not only as He dwells in your body (1 Cor. iii. 16, 17), but as He is connected with all sacred things—his name, his word, his house, his worship.

CONTINENTAL & FOREIGN NOTES.

ROME.—The Jews, so long confined in the Ghetto, propose to erect a magnificent synagogue. Much encouragement has been given to the project by wealthy British Jews.

RUSSIA.—The Lutherans are still experiencing much oppression. A recent order by the Minister of the Interior forbids the organising of the customary annual festivals for the raising of funds to carry on mission work. The collecting or despatch of money for the support of missions to the heathen is also interdicted by the same order.

THE ISLE OF ELBA.—There is at Rio-Marina a flourishing Protestant church, which owes its establishment, in a large measure, to Signor Giovanni Gignoti, a merchant who carried on business between the island and Nice. Accepting the Gospel at Nice, Signor Gignoti zealously disseminated it. His death has recently been announced, but his work survives.

BEGGARS IN INDIA.—A missionary at Coimbatore, South India, has a meeting of beggars every Sunday afternoon. Two hundred and fifty or three hundred is the usual number present. They eat their food in a shelter erected for them, and then listen to a short Gospel address, with hymns and prayer, while the missionary, in order to better fix the subject on their minds, displays striking pictures.

CORSICA.—M. Maurice Cuche, of Marseilles, has been making an evangelistic tour under the auspices of the Central Committee of the Evangelical Home Mission of France. Assisted by M. Billot, he did a specially interesting work in the distribution of Gospel tracts and copies of the Sacred Scriptures. At Vico they held a meeting in the house of Major Murray, an English gentleman, who has lived on the island during seventeen years.

THE "FORWARD MOVEMENT" has begun to make itself felt in Sydney, New South Wales, the Wesleyans there having started a Mission similar to those in London, Manchester, Birmingham, &c. The new "Centenary Hall" is the headquarters, and Rev. W. G. Taylor has been appointed superintendent. The Mission programme embraces a variety of special features. Conspicuous are the open-air missions, an evangelists' home, mothers' meetings, boys' club, young men's sectional committee, gymnasium, seamen's institute, free library and reading-room, temperance missions, and district visiting on a large scale.

EDUCATION IN EUROPE.—Statistics recently compiled show that Russia, Servia, and Roumania are at the bottom of the scale in Europe as to popular educational knowledge; only about 28 per cent. of the population know how to read and write. Among the Latin races, Spain has the largest number of illiterates, 63 per cent.; while Italy has 48 per cent., and France and Belgium only 15 per cent. Other figures are: Hungary 43, Austria 39, Ireland 21, England 13, the United States (among the whites) 8, Scotland 7 per cent. of persons unable to read and write. In Switzerland 2 per cent., and in Germany only 1 per cent. of the population are illiterate. In Sweden and Denmark the average is still better.

THE GOSPEL IN FRANCE.—The report of the Central Society of Evangelisation tells of a remarkable acceptance being accorded to the Gospel in some parts of France. At Pouilly-sur-Saône, recently, the Mayor allowed the use of the Communal Hall for a meeting, and after a faithful exposition of the Gospel, the people asked the preacher to visit them again. Subsequent meetings were attended largely by people who showed considerable anxiety to know the truth. The mayors of neighbouring communes have also invited the evangelist to visit them, but hitherto he has not been able to respond to the calls. From all quarters progress is reported; Roman Catholics are reading the Holy Scriptures, and Protestants present their testimony without the molestation which they formerly had to endure.

INQUIRERS' COLUMN.

THE NUMBER FORTY.

Dear Sir,—In a translation of notes of Professor Franz Delitzsch's Lectures on the "O Testament History of Redemption," by Profess Curtiss, of the Chicago Theological Seminary, found the following passage concerning the nu ber forty, and I now send it to you, so that y may make use of it, if you think it would be interest or use to the readers of The Christian:

"Israel, the people of salvation, God's first-bo was tried forty years in the wilderness, but yield time after time to its lusts, and proved itself, wi a few exceptions, to be incompetent for its callin . . . But Jesus, the Man of Salvation, God's onl begotten Son, the second Adam, overcomes all t attacks of the evil one, which after forty days spiritual conflict reached their climax, and prov Himself to be the One who is to accompli Israel's redemptive calling, and to restore in a tra scendant way that which was lost through Adam

"Forty is the number indicating continuan under similar conditions between polar extrem —the number of the time of waiting, of the cris of the way to the goal. The following a examples:—Forty days Goliath stands over again the camp of Israel, challenging them, until the s of Jesse comes (1 Sam. xvii. 16). Forty da Moses lingers upon Mount Sinai, neither eati nor drinking, until he receives the tables of t Covenant (Ex. xxiv. 18, xxxiv. 28). According the same principle, forty days also pass betwe the resurrection and ascension. This rhythmic return of forty days really seems to be, as Jo Peter Lange (b. 1802) has remarked, a secret la of historical life."—Yours in the Master's servic

Aberdeen. L. Scott.

SABBATH-BREAKING.

Dear Sir,—In The Christian of Sept. 6, y say that travelling on the Lord's Day "is one the most common forms of Sabbath-breaking no prevalent." The week before you asked, "Do an of the Christians of Leicester use the trains Sunday?" Now, I have often wished to hav your opinion, together with that of others wh write for your paper, as to whether Christians a Sabbath-breakers when they use a train, or driv to their work on Sunday.

A Christian brother and myself have, for number of years, held a Gospel-meeting at a sma village, about four miles from where we live; w have also a Sunday-school there. The way, f nearly three miles, lies across a marsh; we coul go by rail, but have never felt at liberty. Ther is, indeed, but little temptation to do so in summe when we are well and the day is clear and coo The green pasture at our feet, dotted over wit sheep and cattle, stretching away to the Solwa Firth, which flows at the foot of the Scotch hill bounding our view to the north; on the other han rich pasture, meadow, and woodland, with here an there a turnip or corn field reaching to Skiddaw an Saddleback, towering up full in view to the south tend to make one forget the train, and shorten th miles we have to walk before we get home. Bu when the storm-cloud suddenly appears, hiding th hills, making the white breasts of the circling gull to stand out like burnished silver from the ink sky, the lightning flashes, thunder rolls, and the rai comes down in torrents; or in winter, when it i sometimes scarcely possible to make headwa against driving wind and rain, while we have n prospect for three hours of a dry change of clothes or, when coming out of the heated mission-room wet with perspiration, into a snowstorm, with bitter north-easter to face, and no shelter, we coul wish to be convinced from the Word of God tha we are at liberty to follow the example of many o our brethren, who seem to have no scruple abou using either tram or train.—Yours truly,

Burgh-by-Sands, Cumberland. J. B.

A SLAVE-TRADE CONVENTION has bee signed on behalf of their respective Government by Lord Salisbury and Signor Catalani, the Italia Chargé d'Affaires in London. The principal pro visions of the Convention, which are of a mor thorough and stringent nature than those of an other slave-trade convention hitherto concluded declare the traffic in slaves to be an act of piracy and any vessels attempting to carry it on will, b that fact alone, forfeit all right to the protection o their national flag.

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE of Mr. GEO. BUNN of ST. LEONARD'S —RIGHT LUNG DISEASED.

This patient, a well-known photographer, applied to me in February last, by the advice of a friend who had seen a notice of my treatment in the *Christian*. He had had inflammation of the lungs some years before that time. A violent cough was now troubling him, with much phlegm and expectoration of blood.

I advised him through March, April, and May by letter. He also called at Coombe Lodge to see me.

The cough left him in April, and he was making flesh fast—but wisely continued my treatment—till well.

Writing me July 13 he says:—"I think it is only fair to you to write and tell you of the wonderful good your medicine has done me. I had not been well since the Autumn of 1888. I took a violent cold soon after Christmas, and soon began spitting blood; I lost my appetite, and my breathing was very bad. On consulting a doctor he told me that the apex of one lung was in a very bad state. A friend recommended me to try your medicine, and I have been taking it steadily ever since, and am nearly well. The same doctor saw me again about a month ago, and told me he was surprised to find my lung had healed. I quite believe that, under God, you have been *the means of saving my life*, and I desire to thank you most heartily for the same, and shall be very pleased for you to make any use of this letter.—Yours faithfully, G. BUNN, 32 ALEXANDRA TERRACE, ST. LEONARD'S-ON-SEA, SUSSEX.'

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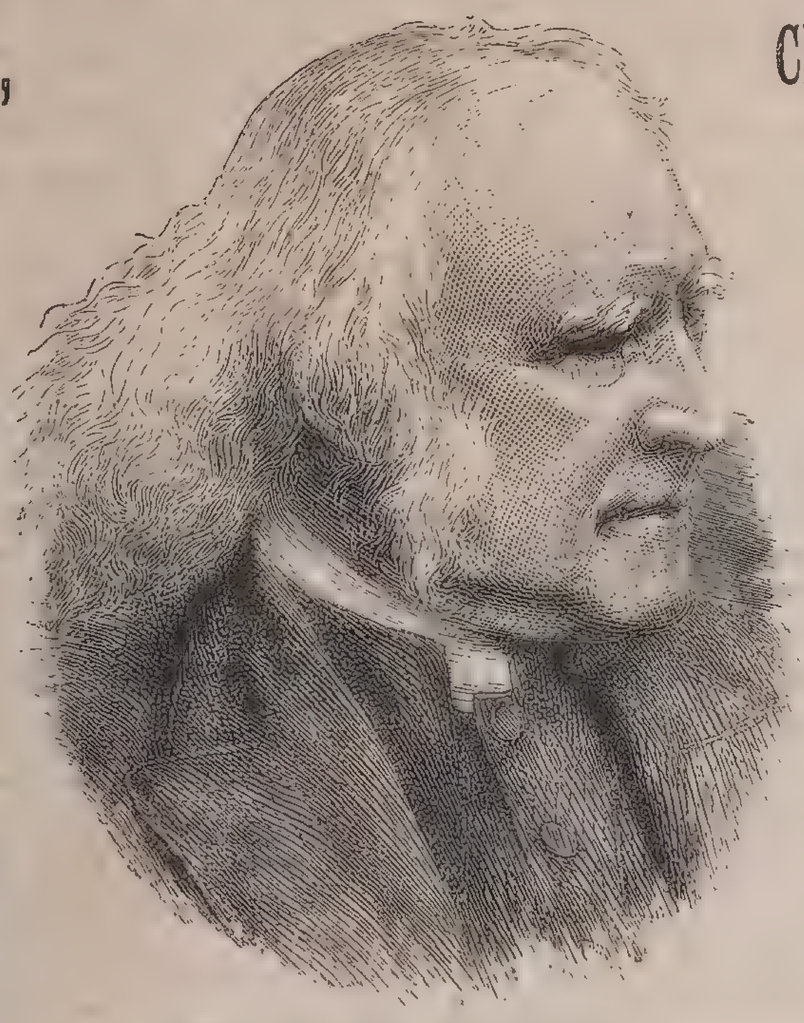
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OUR YOUNG MEN.

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[The late Dr. Somerville.]

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TO PARENTS GOING ABROAD.—A young Lady wishes to meet with a little Girl to train and educate with her own little nephew, whose parents are abroad. Highest references given and required.—A., 89, Cranfield-rd., Brockley, S.E.

ENGAGEMENT WANTED by highly educated, experienced Christian Governess. Abstainer. Advanced French and German (Paris, North Germany), English, music, literature.
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A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A., T.C.D. School will re-open, (D.V.), Thursday, September 26.

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Head Master, E. H. VINE, M.C.P.

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FRL. K., Box Villa, Warley, Essex, offers a thoroughly good education, with Christian influence and home comfort, to two children. Terms moderate. Excellent references from England and abroad.

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YOUNG FRENCH PROTESTANT GENTLEMAN, B. ès L. (19), Grandson of Mr. J. Keller, of Paris, most highly recommended, wishes to give French lessons in return for Board and lessons in mathematics and chemistry.—E. A., c/o Rev. DU PONTET DE LA HARPE, French Parsonage, Bayswater, W.

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FRENCH TUTOR seeks appointment in England. Young, but of some experience. Highest recommendations. Reference permitted to M. le Pasteur DAN. COURTOIS, Laon (Aisne, France), who will give further particulars.

CHRISTIAN GOVERNESS wanted, to take entire charge of two children, 7 and 11. Pleasing manner, well educated, good needlewoman, and experienced in teaching. Carte and particulars.—Mrs. DAY, Draper, Ilfracombe.

CAMBRIDGE.—The Vicar of St. Matthew's (population 8,000, poor) wishes to meet with a Deaconess or Bible-woman, to work specially among girls. Moderate salary.
Rev. JOSEPH HARGROVE, Cambridge.

FOREIGN GOVERNESS.—Wanted, after Christmas, a Lady, competent to teach French, German, and elementary music, in a small high-class school in the north of England.
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EXPERIENCED GOVERNESS desires re-engagement to children under 14. English, French, music, drawing, elementary Latin, calisthenics. Church of England. Highest references. L. C., The Oaks, Huntspill, Bridgwater, Somerset.

GOVERNESS.—Wanted, in Christian family, re-engagement as Governess to young children. English, music, and French. Experienced. Miss KNIGHT, Kingsnympton, Chulmleigh, Devon.

AS GOVERNESS.—Situation required immediately. Nursery or school. Age 18. Music, French, German, English, elementary Latin; algebra. Certificated. References; testimonials. No objection to go abroad.
H., 39, George-street, Maidstone.

EDUCATIONAL.—The notice of Parents seeking a truly godly individual training for their daughters, is invited by a Christian Mother, who esteems it a privilege to bear testimony to the incalculable benefit derived by her daughters whilst completing their education at a well-known high-class Ladies' School. Guardians of orphaned families may transfer their charges, confident of the happiest results. The discipline so essential to the well-being of the young, is associated with the refinements of a superior home, and exceptionally healthful surroundings.—Mrs. H. K. M., c/o Housekeeper, 13, Rose-street, Newgate-street, E.C.

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AS OFFICE CLERK, or for any position of Trust.—A Clergyman desires to recommend a young Man, aged 25. Excellent character. Nominal salary required.
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BOY, Lame from Hip Disease.—Would anyone kindly employ indoors, bright nice-looking Boy (15), eldest of poor respectable widow's five children. Willing, steady. Abstainer. Member of Advertiser's Bible-class.—Miss SPICER-JAY, Willowdene, King's-road, Clapham.

A CHRISTIAN WIDOWER having, through bereavement, to leave his situation which he has held for 14 years, earnestly seeks a position where intelligence and trust would be appreciated. Highest recommendation and references.
J. FOORD, 14, Sloane-terrace, S.W.

IMPROVING SITUATION, in immediate neighbourhood of address given, with kind Christian care, desired for young Girl. Eighteen months' personal character.—Miss BENNETT, 16, Park-village East, London, N.W.

AS MATRON, or any position of trust.—Re-engagement wanted, by a Christian person who has had eight years' experience in rescue work, with a knowledge of housekeeping, nursing, and laundry. Reliable. Good references. Near London preferred.—S. H., 191, High-street, N.

MRS. ANTOINE BUTLER wishes to find a place in or near London, for a Widow, aged 40, whom she can most highly recommend as Maid to a middle-aged Lady. She is a plain dressmaker, good hairdresser, is tall, nice-looking, good-tempered and obliging. 11 years in last place. Wages £25.
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AS HOUSEKEEPER in private or business house. Thoroughly domesticated. Competent to take entire management. Or Assistant-Matron. Age 37. Abstainer. Good references.
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AS WORKING HOUSEKEEPER in Christian household. Re-engagement required by superior, trustworthy person. Thoroughly domesticated. Abstainer.—Miss AGOCK, c/o Mrs. Harper, 3, Eltham-green, Eltham, Kent.

LADY HOUSEKEEPER, or Help to a delicate mother. An engagement, as above, or any position of trust, desired.
HOPE, 89, Foulden-road, Stoke Newington, N.

RE-ENGAGEMENT wanted as Housekeeper, Matron, or any position of trust. Practical knowledge of cooking and needlework. Careful manager. Domesticated. Highest references. Would go abroad.
Miss GRIER, Post-office, Shoeburyness.

DRESSMAKER'S ASSISTANT or Wardrobe-Maid.—Situation as above wanted for a young Person, aged 20. Small salary and comfortable home. References required.
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X. Y. Z., 23, Kimbolton-road, Bedford.

NORTH GERMAN PROTESTANT, aged 20, wants situation as Nurse. Good-tempered, fond of children. One year's character in England. Understands little English.—All particulars from
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THE DAUGHTER of a retired officer is seeking a situation in a small family in which she would have one or two little children to take charge of and teach. Is very fond of teaching and needlework, and has had some experience. Is more anxious for a comfortable home than for a large salary. References given and exchanged.
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SISTER MARY recommends a very suitable young Lady as Companion to Invalid. Good references.—SISTER MARY, 60, Greek-street, Soho.

AS MOTHER'S HELP.—Young Lady seeks situation as such. Fond of children. Good needlewoman. In fellowship with Open Brethren. Total abstainer.—Miss GRUBB, Southland House, King's Highway, Plumstead, Kent.

WILL ANY CHRISTIAN LADY take a young Woman, age 19, into her service, and give her a start in life. Will give three months' services.
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A LADY wishes to meet with another desiring Companionship and Assistance. No salary.—Z. E., c/o Mr. James, 186, Burnt Ash-hill, Lee, S.E.

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K., Willowdene, King's-road, Clapham.

TWO SISTERS, wishing to live together, desire a situation in the country, Ages 18 and 16.—Apply to the
SECRETARY, Y.W.C.A., Hanworth, Middlesex.

AS GENERAL SERVANT.—Will any Lady kindly take a Girl of 17 from a wretched home. Particulars on application.
H., Tweed House, Redhill, Surrey.

Appointments, Situations, &c., Vacant.

LAY HELPER wanted. Young, single, abstainer, ready speaker, and anxious to win souls. Good opening to student for orders. Board and residence offered.
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ASSISTANT SCHOOLMASTER.—Mr. FEGAN wishes to hear of a Christian young Man, who has had some experience in teaching, to assist in school work at The Boys' Home, Southwark, during winter months.
Mr. FEGAN, 95, Southwark-street, S.E.

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AS HOUSEKEEPERS.—Man and Wife wanted. Christians, abstainers; no family. Ex-policeman or sailor preferred.—Apply by letter, stating full particulars, to
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COLPORTEURS wanted. Must be earnest Christian men, with love for souls; able-bodied, good walkers, under 40 years of age.—CHRISTIAN COLPORTAGE ASSOCIATION, 37, Farringdon-street, London, E.C.

MAN AND WIFE wanted, as Butler and Cook, and to take entire charge of the house.—Mrs. R. P. Smith, 44, Grosvenor-road, Westminster, S.W.

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COOK-HOUSEKEEPER wanted for a large house in Warwickshire; kitchen and scullery-maids kept. Good cooking required. Age 30 to 35. Active, conscientious, Christian woman. Also Maid-Housekeeper. Good dressmaker, to wait on Lady, and overlook house linen.
Mrs. NEWTON, Strontian, Argyllshire, N.B.

COOK-HOUSEKEEPER wanted, for Institution for Girls, near London. Well-recommended last place, total abstainer, economical. Salary £20; all found.—Apply by letter,
School, 143, Clapham-road, S.W.

USEFUL MAID, or Nurse for a Christian family, youngest child 10 years. Must be a good needlewoman, and willing to undertake light housework. Age 25. An abstainer.
Mrs. C. BOARDMAN, 41, The Green, Stratford, E.

NURSE WANTED, for two children, ages 6 and 3 years, and baby 2 months. Must be fond of children, and experienced. Write particulars, wages expected, to
S., Fornleigh, Sevenoaks, Kent.

NURSE.—A Gentleman requires a Nurse to take sole charge of his little boy, aged 7. Thoroughly trustworthy, experienced, active, fairly educated, well-mannered. Age 30 to 40.—Apply by letter, stating capabilities, salary, and references, to H. G., 17, George-road, Edgbaston, Birmingham.

NURSE AND USEFUL ATTENDANT, with experience in nervous diseases essential. Christian Woman, Dissenter preferred. Abstainer, light sleeper, healthy, tall, good needlewoman. About 30.—9, Poole-street, Liverpool.

NURSE.—Can any Lady recommend trustworthy, good-tempered, healthy young person, over 20, well trained under good nurse, as Nurse to two boys, youngest two. Good needlewoman. Willing to winter in Malta. Wages £16 to £18.
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NURSE.—Wanted at once, a trained Nurse, for a suburban parish. Churchwoman. Wages 17s. 6d. per week.—Address, with particulars, Rev. D. F. WILSON, Vicarage, Mitcham.

MOTHER'S HELP wanted. About 25. Thoroughly domesticated, with loving aptitude for the care of young children. Must be healthy and strong. A decided Christian and abstainer. References required. State salary.—Mrs. H. L. DAW, 1, Palmyra-place, Newport, Mon.

COOKS, NURSES, PARLOURMAIDS, House-Parlourmaids, and Good Generals wanted. Good wages. Comfortable homes. All servants requiring good situations should apply at this office, no pains being spared to secure good situations.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

PRSONAL MAID wanted by an elderly Lady in delicate health, residing in London.
Mrs. HEALY, Royal, Milford, Godalming.

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LAUNDRY-MAID.—A strong young Woman wanted, not under 21 years of age, to take entire charge of a Laundry.—Mrs. GARDENER, Harold House, Waltham-cross, Herts.

WANTED IN THE COUNTRY (Berks) in November. Thoroughly trustworthy person, about 30, abstainer, as Parlour and useful Maid in family of two. Must be active, healthy, and understand plain dressmaking and needlework. Quiet, comfortable situation. Good references essential.—Apply, stating wages, &c., to
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Mrs. CALVERT, Broomleigh, Wimbledon.

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TWO THOROUGHLY RELIABLE SERVANTS wanted, as Cook and House-Parlourmaid. Four in family. Quiet, comfortable home.—Write, Mrs. F. B. MEYER, Gainsborough-gardens, Hampstead Heath.

GOOD PLAIN COOK wanted. Quiet, comfortable place. Good character required. Wages from £16 to £18, all found but beer. Over 26 preferred.
11, Douro-place, Victoria-road, Kensington.

GOOD PLAIN COOK wanted at once. Two other servants kept. Washing put out. Church of England and abstainer preferred. Wages £16; all found.
Mrs. HOBSON, Stanstead Vicarage, Ware.

COOK.—Wanted, in quiet family, of four, trustworthy, industrious person, as good Plain Cook, and to assist in housework. Only one other servant kept.
Mrs. W., Marion House, Edgar-road, Margate.

GOOD PLAIN COOK wanted. Also HOUSE-PARLOURMAID. Wages £20 and £18. Good personal character. No beer.
Mrs. FARMER, Oaklands, Elstree, Herts.

THOROUGHLY GOOD PLAIN COOK wanted, for small family, in suburbs. No boots and knives; no basement; dining-room. Christian valued. Personal character. Age 30 to 40.
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RESPECTABLE WOMAN required for a flat, as General Servant. Good cook indispensable. Boy kept.—Address, stating age, and wages required, &c., C., 71, c/o Brown, Gould & Co., 54, New Oxford-street, London.

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GOOD GENERAL SERVANT wanted, able to do plain cooking, in a clergyman's family, about 10 miles from London (Kent). Modern house, no basement. State wages and references. Required in a fortnight. Assistance given. Also a young person as Mother's Help. Three children older than 6 years. State salary and qualifications.
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AS GENERAL SERVANT, where another is kept. Will any Lady recommend steady, capable Girl (about 18). Plain cooking, under Lady's supervision. Wages £8 to £10.—MISTRESS, Daylesford, Linden-road, Bedford.

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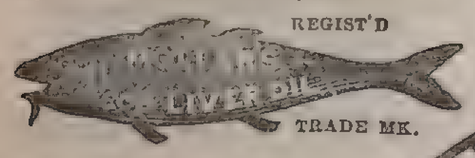
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October 11, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Mr. E. W. Thomas, secretary of the London Female Preventive and Reformatory Institutions.

This week, it will be noticed, we give eight extra pages, without any additional charge; we hope our readers will show their appreciation of this by ordering copies to send to their friends. Our next issue will be a Special Number (price twopence), and will contain a copy of THE CHRISTIAN ILLUSTRATED ALMANAC for 1890; orders for extra copies should be sent early.

The licensing committee of the London County Council appear to have struck terror into the hearts of music-hall proprietors in London, by refusing to recommend the renewal of the licences of two notorious places of so-called entertainment in the West-end, and by a searching criticism of the objectionable features found in these places throughout the Metropolis. We are truly glad to find that our representative local Parliament is realising its responsibilities in caring for the morals of the people, and we trust they will persevere till this Augean stable of unwholesomeness is pretty thoroughly cleansed.

Of course some of the newspapers are raising a great hue and cry over the matter, and performing the dust-throwing operation by trying to make out that the innocent recreations of the masses are to be stopped. This device is too transparent, and we cannot believe that it will weigh with the Council, when they come to give their final decision. Rev. Hugh Price Hughes has warmly espoused the cause of purifying these pestilential centres as far as possible, and has convened a great public demonstration in St. James's Hall for this (Friday) evening. We hope that all well-disposed citizens will use every effort to strengthen the hands and the resolves of those Councillors who would conserve the best interests of this great community.

A letter from the Archbishop of Canterbury to the Chairman of the Congregational Union, which has just held its autumnal meetings at Hull, formed the first business of that assembly. The letter called attention to the Encyclical of the Lambeth Conference in its relation to the corporate re-union of Christian communities, and to steps which could be taken to secure this end. We draw attention to the matter to convey our sense of the courtesy and eminently Christian tone of the speech of Dr. Conder, of Leeds, in moving the adoption of a reply. The proposal is manifestly premature, but the spirit on the part of the bishops, and on that of the ministers in Hull who spoke on the subject, has been as a refreshing voice in these times of often heated ecclesiastical controversy.

Among the papers read at the Church Congress there were two which were specially notable. The one was by Sir G. G. Stokes, M.P., P.R.S., on the "Literature of the Day in its Attitude towards Christianity." Apart from secularist writings, the feature of even those written in a philosophic spirit was the endeavour to dispense with the supernatural. Scientists were sometimes disposed to put forth as established results what were mere conjectures, and theologians no less to add to the faith unauthorised tenets of human origin. Fundamental doctrines and merely human additions were made to stand on the same level, and thus belief in the whole body of Christian truth was shaken, and all Christianity became vague and uncertain. It is hardly possible to overstate the importance of this distinction, as laid down by the President of the oldest and greatest scientific society in the kingdom. The most fruitful source of all that is troubling and endangering the modern Church is the demand for the acceptance of doctrines which are not essential parts of Christianity.

The other paper, on Sunday observance, was presented by Mr. G. F. Chambers, a retired barrister of Eastbourne. He very ably contended that the weekly day of rest went further back than the Book of Exodus, even to the beginning of the Book of Genesis, and that the seventh day rest was indispensable to man morally, socially, and medically. The modern habits of the higher classes to take pleasure on the Sabbath was defiant both towards God and man. Equally were Sunday excursions hostile to public welfare. The early example of the London and North Western Railway and its prosperity were quoted. This is a view of the question that deserves more emphasis than it receives. Whatever is preventible of Sunday labour, even speeches of statesmen on Saturdays, ought to be considered. The Sunday rest is God's beneficent demand for man.

It seems lamentable that such addresses were followed, according to arrangement, by an address from an actor, in advocacy of attendance at the theatre, and that at the beginning and end of his paper he should have received "loud cheers." Let the world encourage the world, if it will, but it is enough to fill good men with despair when the clergy become parties to such counteractions of wholesome Congress teaching.

The Church Congress is declared by *The Record* to have been "more distinctly High Church" than has been the case for many years. The opening service was held at St. Mary's, which, according to *The English Churchman*, is "a notorious mass-house." For the first time in its history, the Congress has officially recognised a celebration of the Holy Communion in which the six points of illegal Ritual were observed openly and without protest. The details of the proceedings—what with crosses and birettas, bowings and kissings, with the burning of incense—are disgusting to persons who are neither in Rome nor on the way thither. That the Protestant Bishop of Derry should have preached on the occasion is greatly to be regretted. We read that some clergymen, on realising the character of the procession in which they were taking part, left the church. It is to be hoped that a protest which will have decided effect with the authorities will be drawn up by loyal members of the Church of England.

One lesson to be learned from the strike of the dock labourers has scarcely received the attention it deserves. The "dockers" were "a feeble folk," or supposed to be so. Yet experience shows that they held in their hands the key of the Port of London. When they refused to work, not only were the commercial and trading interests of the Metropolis visited with embarrassment and loss, but the commerce of the world was affected. There was no riot, no open violence; but ships could neither load nor unload, and ocean mails were delayed, while thousands of men tramped in procession through the streets of London, and were allowed, by the goodwill of the public and the police, to take their course amidst the crowded traffic of the greatest city in the world, in the busiest part of the day.

The whole affair was a phenomenon, nor has its effect passed away. It has kindled a fire which is spreading on every hand. There is a general uprising of labour, with a demand for better conditions of life. Men of rank and influence are giving themselves to the movement, and some future Macaulay will find materials for a stirring chapter, or rather for an imposing volume, in the events of which the "dockers' strike" was the precursor and substantially the cause. The lesson to be learned is this—that it is not a safe thing, even as it is not right, for any class in society, however humble and seemingly insignificant, to be left to struggle under circumstances which constitute a burden too heavy to be borne. The toil exacted from the Hebrews led to the destruction of Pharaoh and his host.

The case of the tram and omnibus men is one that surely calls for immediate consideration. In presiding at a midnight meeting of these men last week, Lord Rosebery, the Chairman of the London County Council, cited some startling statistics as to the length of their working hours, and said:—

> If the facts which had been given were true, a greater scandal did not exist in our civilisation. It simply left the men five or six hours at the most for rest, improvement, and to be with their families. They could not see their children, they could not see their homes, and if it were true, the men had only one quarter of their lives to themselves. Suppose they entered the service at the age of twenty and left it at seventy, out of that time they would have had for rest, sleep, and family life, twelve and a half years, leaving thirty-seven and a half to the company.

Such facts indicate a state of things almost worse than American slavery, and we cannot believe that it will be permitted to exist long when the public become fully aware of it. Our national reputation for humanity, to say nothing of Christian righteousness, is at stake.

All this unrest in the world of labour, which seems to point unmistakably to serious difficulties in the future, in the way of combinations and strikes, shows clearly the need there is for the establishment of an official Court of Appeal, to which disputes in regard to wages and hours of labour could be submitted for decision, without the serious losses and inconvenience which now follow in the wake of strikes. If some such tribunal be not created very shortly, it may soon be too late, for international combinations of workpeople will place capitalists in a very trying position.

We have received from Rev. William Urwick a letter on the subject of "John Bunyan's Unsectarianism," which was dealt with in our last issue by Rev. George Wainwright, who argued that though personally in favour of believers' baptism, the author of "The Pilgrim's Progress" was not a denominationalist. Mr. Urwick maintains that there is no evidence that Bunyan practised immersion; quotes from his writings sentences in which baptism is spoken of as not a church ordinance; and contends that Bunyan's own children were baptized as infants; and thereupon claims him as on the side of pædo-baptism. Mr. Wainwright, having already weighed all the evidence, sees no reason to alter his conclusion, but says in his rejoinder:—

> My article was written, not to secure John Bunyan's support for the Baptists; but to show his superiority to the sectarian spirit which prevailed in his day, and prevails now. I would yield the point in dispute rather than lose the value of his witness against the division of the Church of Christ into so many rival and often opposing sections.

This was precisely our reason for inserting the article; being far less concerned to discover what were John Bunyan's views, than to claim his grand example against sectarian feeling and denominational names.

MISSION AT TEDDINGTON.

A special mission at Christ Church, Teddington, of which Rev. E. Theodore Hitchens is minister, has extended over the past fortnight, and comes to a close this week. Rev. Robert Balgarnie was the missioner, and his earnest and forcible appeals have been greatly blessed in the manifest arousing and quickening of professing Christians, as well as in the conversion of many hitherto undecided. Rev. Robert Balgarnie, as missioner, undertook to address twelve meetings during the whole of last week, while he was assisted by the minister, Rev. E. Theodore Hitchens, who has been unremitting in his efforts before and during the mission to secure its success.

The introductory service was held on Wednesday, September 25, when Rev. J. Hiles Hitchens, D.D., of Eccleston-square Church, London, was the preacher; and the concluding service was held on Wednesday, October 9, when Rev. Colmer B. Symes, of Leytonstone, preached. An organised band of visitors distributed thousands of invitations throughout Teddington; large congregations assembled throughout the mission, and some most encouraging answers to prayer were received. It is some years since a mission on so extensive and successful a scale has been held in the district.

OBITUARY.—Miss F. Dennis, well known in the villages of Devonshire and elsewhere as a loving and faithful worker, "fell asleep" on September 29, in London. During her illness she gave full testimony to the faithfulness of God, and, amongst other characteristic remarks, said, "not a prayer has been unanswered, and not a promise unfulfilled."

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Jewish Convention at Mildmay.

The measure of true success which attended the Convention concerning Israel, held last week in the Conference Hall, Mildmay Park, is rightly recognised as an abundant answer to earnest prayer on the part of many who do not forget Jerusalem. Things new and old were brought forth from the treasure-house of Holy Writ by many teachers well-instructed in the things of God's Kingdom, and some very cheering accounts were given of evangelistic work among the dispersed of Judah. On the first day the subject, morning and evening, was Israel's past, so marvellous in character and replete with present lessons for men and nations. On the second day, the present condition of Israel was considered, both in the light of its evidential import, and of its illustration of the judicial ways of God. On the concluding day the future of the nation was indicated in outline, as set forth in the writings of Prophets and Apostles, radiant with glory, and full of hope for the world. The prayer-meetings were seasons of refreshing, where power was gained for the more public engagements. At the afternoon missionary gatherings the reported work of the various organisations formed with the special object of bringing the Jews to see in Jesus the Messiah of ancient promise, was stimulating in a high degree. The extent of the endeavour to evangelise the Hebrew race is certainly far beyond general conception, yet it still falls far short of the duty of the Church in view of the Apostolic injunction to preach the Gospel "to the Jew first."

The subject of the Conference was well defined, and little was said that was not distinctly to the point. Of course, the addresses were to a large extent simply re-statements of old truths. There must be such re-statements, if the rising generation is to be well grounded in the truth. Some of the speakers succeeded in investing oft-told tales with much freshness, and, taken as a whole, the speeches formed an admirable body of teaching on God's purpose with regard to Israel. Necessarily, the place in that purpose of the Church and the world, came within the range of some of the speakers, so that many of the most enchanting pages of Divine revelation were opened up. Disputed details were not enlarged upon, but on broad lines there was an unanimity of utterance, which rendered increasingly effective the great verities that were explained.

The subject could only be considered in the light of the Word of God; therefore it hardly needs to be said that the occasion did conspicuous honour to Holy Writ. This is important at the present time. Several of the speakers showed that they had paid due attention to those parts of the New Testament which definitely open up portions of the Old. The Epistles to the Romans and the Galatians were particularly employed as authoritatively expounding the writings of Moses and the prophets, and the truth as to God's purpose in Israel was thus made to shine forth grandly. Alongside this honouring of God's Word may be placed the fact that the Conference showed Jehovah to be a God acting on a glorious plan, and having a great purpose—knowing the end from the beginning, and ruling and overruling among them to the attainment of a consummation worthy of Himself. Earth's ultimate harmony with heaven is assured, and this is being brought about in a wonderful manner; after Christ shall have taken the Church unto Himself, the people of Israel will play a blessed part in the ministry of reconciliation. "If the casting away of them is the reconciling of the world, what shall the receiving of them be, but life from the dead?...A hardening in part hath befallen Israel, until the fulness of the Gentiles be come in; and so all Israel shall be saved: even as it is written; there shall come out of Zion the Deliverer; He shall turn away ungodliness from Jacob" (Rom. xi. 15, 25, 26).

AGRICULTURAL HALL SERVICES.

Evangelistic services were commenced in the Agricultural Hall, Islington, in the autumn of 1868, and have been continued without interruption every Lord's day since. On Sunday afternoon last the twenty-first anniversary of their inauguration was celebrated.

Dr. Thain Davidson, who all along has been the leader of the movement, made an interesting statement respecting the services. During all this time, he said, it was gratifying to reflect that the Gospel of Christ had been proclaimed in simplicity and faithfulness, and often with manifest power, to many thousands of persons, large numbers of whom probably had not been in the habit of frequenting places of worship previous to their attending the services in the Hall. The work is distinctly unsectarian; ministers of different sections of the Christian Church cordially co-operate in the conduct of the services, and render valuable help. As an indication of the catholicity of spirit displayed in connection with the movement, it may be mentioned that during the past year ten Church of England, seven Congregational, fifteen Baptist, eleven Presbyterian, two Wesleyan, and seven ministers of other denominations have delivered the addresses on Sunday afternoons. The evening meetings are usually in charge of evangelists of the Metropolitan Tabernacle Evangelistic Association. The one grand object of the preachers is to urge their hearers to respond to the invitation of Christ to come unto Him that they might have life, and, as a result of listening to the preaching of the Gospel from that platform, not a few have had their eyes opened to realise in the Lord Jesus Christ their personal Saviour. For all the blessing that has followed the efforts put forth, thanksgiving and praise were rendered to God, and fervent prayer offered that yet many more may be led to lay down their burden of sin at the foot of the cross, and to turn their steps toward the Celestial City.

Rev. W. H. Barlow, vicar of Islington, delivered an address. Basing his thoughts upon Isa. li. 9, "Awake, awake, put on strength, O arm of the Lord; awake, as in the ancient days," &c., he impressively appealed to his hearers to join in earnest prayer to God for a powerful reviving of the Holy Spirit's influence, that individuals, and families, and congregations everywhere may be quickened into true spiritual life.

THE GOSPEL IN BILLINGSGATE.—Mr. T. Vicary's work here is intensely interesting. Time was when the monthly meetings in the Subscription Rooms were only attended by units, now there are quite numerous gatherings, showing that a good many of the men are "not ashamed of the Gospel of Christ." On Tuesday last the address was delivered by Pastor Archibald G. Brown, who based some sound and timely counsel on Jer. xii. 9: "Mine heritage is unto me as a speckled bird; the birds round about are against her." The new Mission premises, in course of erection, are greatly needed. Not yet, however, do those who have the work at heart see their way altogether clear. The hon. sec. of the Mission is Mr. A. Walters, 10, Billingsgate-market, E.C.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

IV.—FOR THOSE IN HEAVINESS.

1 Peter i. 6.

Heaviness! "He began to be sorrowful, and very heavy." And if this lot befell *Him*, who of us can escape it? Yes, we must all have our Gethsemanes, and we must enter them alone. It is only through the darkness of that garden that we can pass upwards to the glory of the Easter morn. And it is impossible to depict the condition of such sufferers more accurately than by the words, "in heaviness." As the leaves of the laurel are pressed to the earth by the weight of a thunder shower, so are souls made heavy "by manifold temptations."

Temptation here is equivalent to trial. In other days the same word was used indiscriminately of the *testings*, which befall the saints, on the part of God and of the devil. The one, that we may know ourselves as He knows us, and that the first small germs of good which He has implanted may develop by use into strong and beautiful maturity. The other, that the evil within us may be made manifest, and hurried into such action, as will cast down our hopes, and sow the seeds of future indulgence. The motive of God's testings is benevolence, that we may be nobler, sweeter, riper. The motive of Satan's is malignity, that we may be hastened down the sliding-scale of sin. Thus God is said in the Scriptures to tempt men, and yet not to tempt them. He tests and tries them, but never allures them into evil.

In our desire to distinguish between these two methods of testing, we for the most part employ different words, using *trial* of the divinely ordered discipline of life, and *temptation* of the attacks of the great enemy of our souls. And, therefore, it is more appropriate to modern usage to speak of being in heaviness "through manifold trials." This is also suggested by the Revised Version. (See also James i. 2.)

"*Manifold trials.*"—In this Epistle, as in a mirror, we can see reflected the dark shadows which were gathering over these scattered saints. Buffeted for doing well; reviled and suffering; exposed to railing and terror; evil spoken of; tried in a fiery trial; partakers of Christ's sufferings; reproached for the name of Christ; judgment beginning at the house of God; experiencing the same afflictions as fell to the lot of brethren throughout the world; such are some of the hints given throughout this Epistle of the sources of their manifold trials. To suffer as a Christian, meant the loss of business, repute, and home; desertion by parents, children, and friends; misrepresentation, hatred, and even death. The new convert became the target for every weapon, hurled from any quarter.

For ourselves, trials come generally from three sources: those brought on us by others; those caused by our own sins, mistakes, and indiscretions; and those sent to us directly from God, our Father. And beneath this various pressure, what wonder that the heart is bowed down? How apt was the summons of Jesus to the *heavy laden*, and how incessant the great procession of such passing down into the Vale of Tears, at the end of which stands his cross, behind which the light of morning is breaking!

The Apostle does not blame this heaviness.—The Stoic scorns to shed a tear; the Christian is not forbidden to weep; yea, he follows the best example in letting his tears have free course. We must not despise the chastening of the Lord, any more than faint under it. Strong crying and tears befit sons who are learning obedience by suffering. The soul may be dumb with excessive grief, as the shearer's scissors pass over the quivering flesh, or when the heart is on the point of breaking, beneath the meeting surges of trial, and is at liberty to seek relief by crying out with a loud voice.

But there is something even better. They say that springs of sweet fresh water well up amid the brine of salt seas; that the fairest Alpine flowers bloom in the wildest, ruggedest mountain passes; that the noblest psalms were the outcome of the profoundest agony of soul. Be it so. And thus amid manifold trials souls which love God will find reasons for bounding, leaping joy. Though deep call to deep, yet the Lord's song will be heard in silver cadence through the night. And it is possible in the darkest hour that ever swept a human life to bless the God and Father of our Lord Jesus Christ. Have you learnt this lesson yet? Not simply to endure God's will, nor only to choose it, nor only to trust it, but to rejoice in it with joy unspeakable and full of glory.

Of such joy there are two sources: first, the understanding of the nature and meaning of trial; second, the soul's love and faith in its unseen Lord. There is enough in these two for unsullied and transcendent joy; in fact, we may question whether we ever truly drink of Christ's joy, till all other sources of joy are eliminated by earthly sorrow, and we are driven to seek that joyous blessedness which no earthly sun can wither and no winter freeze (Hab. iii. 17, 18, 19).

I. The Nature and Meaning of Trial.—*Trial is here compared to fire;* that subtle element, which is capable of inflicting such exquisite torture on our seared and agonised flesh; which cannot endure the least taint or remnant of impurity, but wraps its arms around objects committed to it with eager intensity to set them free and make them pure; which is careless of agony, if only its passionate yearning may be satisfied; which lays hold of things more material than itself, loosening their texture, snapping their fetters, and bearing them upwards in its heaven-leaping energy. What better emblem could there be for God, and for those trials which He permits or sends, and in the heart of which He is to be found? Ah, the agony of the suffering is keen to bear—when friends forsake, and enemies reproach, and the work of years is suddenly shattered, and the soul is stung with pain and shame and ingratitude, with disappointment and bereavement: such suffering is to the soul what fire is to the flesh.

(1) *But this fire is a refiner's fire.*—The reference is evident. And we are taken back to an olden prophecy, from which we learn that when the Lord comes to his temple, He sits as a refiner beside the crucible (Mal. iii. 3). We may well take the shoes from off our feet, when we enter the chamber of some tried Christian, for certainly the Lord is there.

It is He who permits the trial.—The evil thing may originate in the malignity of a Judas, but by the time it reaches us it has become the cup which our Father has given us to drink. The waster may purpose his own lawless and destructive work, but he cannot go an inch beyond the determinate counsel and foreknowledge of God. The very devil must ask permission ere he touches a hair of the patriarch's head. The point up to which we may be tested is fixed by consummate wisdom. The weapon may hurt and the fire sting, but they are in the hands which redeemed us. Nothing can befall us without his permission, and his permissions are his appointments. We cannot be the sport of blind fate or chance, for in trial we are still in the hands of the living Saviour.

It is He who superintends the trial.—No earthly friend may be near, but in every furnace there is One like the Son of Man; in every flood of high water He is beside. Staying the heart with promises, instilling words of faith and hope, recalling the blessed past, pointing to the radiant future, hushing fear, as once He stilled the dismay of his disciples on the lake—such is the ministry of Jesus. And as the sufferer looks back on it, he says, "I never felt Him so near before, and if it hadn't been for what He was to me, I could never have lived through it."

It is He who watches the progress of the trial.—No mother bending over her suffering child is more solicitous than He is. Suiting the trial to your strength. Keeping his finger on your pulse so as to stay the flame when the heart begins to flutter. Only too eager to see the scum pass off, and his own face reflected from the face of the molten metal.

Happy would it be for us if, instead of looking at our trials, we would look away to his face, only eager to understand his meaning, and to learn his intended lesson, so that as the outward man perishes, the inward man may be renewed day after day. Whilst the marble wastes beneath the sculptor's hand, the image grows; so should each loss in our estate or circumstance have a corresponding gain in spiritual conformity to Christ.

(2) *Trial is only for a season.*—"Now for a season, ye are in heaviness." The great Husbandman is not always threshing. The showers soon pass. Weeping may only tarry for the few hours of the short summer night, it must be gone at daybreak. Our light affliction is but for a moment.

There is a subtle distinction here between the most precious and enduring of material substances and the faith of the Christian soul. Gold that perisheth. Gold outlasts wood and the potter's art, and most things else. It may be attenuated and worn by long use, yet will it survive the gentle hand on which it has spoken of unending love for half a century. But there is that in each of us which cannot perish. The mere accident of death cannot affect it, nor the flight of time, nor the descent of all created things into the gulf of oblivion. It is eternal as the God who inspired it. And compared to that boundless existence which is its birthright, how paltry and insignificant do the longest trials appear, though they have lain for many years on the soul and life. Judged by the measureless span of eternity, they are but for a season, and will pass as completely from memory as the clouds of early morning before the meridian glory of a long summer day.

(3) *Trial is for a purpose.* "It needs be."

There is nothing harder to bear than the apparent aimlessness of sorrow. A new interest comes into the monotony of prison-discipline as soon as the convicts feel that their toils are achieving some positive result. And when no purpose seems secured by our sufferings or toils, hope dies.

With the Christian there is no fear of this. There is a utility in every trial. It is intended to reveal the secrets of our hearts, to humble us and prove us, to winnow us as corn is shaken in a sieve, to detach us from the earthly and visible, to create in us an eager desire for the realities which can alone quench our cravings and endure for ever. We must not look on trial as punishment for the past, because all penalty has been borne for us by our Redeemer. But each trial points to the future, and is intended to make us partakers of his holiness, and to work in us the peaceable fruit of righteousness. The very fact of trial proves that there is something in us very precious to our Lord, else He would not spend so much pains and time on us. We do not prune brambles, or cast stones into the crucible, or plough the sea-sands And Christ would not test us if he did not see the precious ore of faith mingled in the rocky matrix of our nature; and it is to bring this out into purity and beauty that He forces us through the fiery ordeal. Be patient, oh sufferer; He must love you or He would not chasten you; you must be his or He would not take such pains with you; you must be capable of some high service, which can only be secured through pain, or He would not plunge you into the refining fires. You must be able to bear the fire or He would not plunge you into it (Num. xxxi. 23).

The result will more than compensate us.—"Found unto praise, and honour, and glory, at the appearing of Jesus Christ." The gold is well repaid for the fires when it encircles the monarch's brow; the diamond for the lapidary's wheel when it glistens on the neck of beauty. And we shall be more than recompensed for all our trials, when we see how they wrought out the far more exceeding and eternal weight of glory. To have one word of God's commendation; to be honoured before the holy angels; to be glorified in Christ, so as to be better able to flash back his glory on Himself—ah! this will more than repay for all. Let us live more constantly in that future, under the powers of the world to come, as soldiers solace themselves in the arduous campaign by talking over their watch-fires of the welcome and rewards which will greet them on their return. "Now they do it for a corruptible crown, we for an incorruptible." All the blessings which accrue through trial are only possible to us, however, when the heart meekly accepts it from the hand of God, and *opens to the operation of the Holy Spirit.* Trial alone may harden, as the fire which softens wax hardens clay to bricks. But when trial is accompanied with the gracious influences of the Holy Spirit, it is as a precious oil that does not break the head.

See how much God thinks of faith.—It is priceless in his esteem. What gold is to the miser, faith is to God. It is the root of all other grace, the germ of the saintly life, the key to the Divine storehouse, the foot of the heavenly ladder, the earthward pier of the arch that bridges the abyss between the unseen and the seen. To make it strong in one poor heart is a matter of extreme value in his sight. And since it can only grow strong by use, and exercise, and strain, be not surprised if He expose you to discipline, graduated according to your power, but becoming ever severer, until beneath his gracious tuition the faith, which once shivered at sight of the shallows, will plunge fearlessly into the deep, and do business in mighty waters.

A MISSIONARY FAREWELL.—An unusually interesting valedictory meeting in connection with the China Inland Mission is to be held in Exeter Hall next Monday evening, when some thirty outgoing missionaries will be commended to God.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.
Author of "From Death into Life. An Autobiography."

XXIX.—THE BACKSLIDER.

"What is the meaning of that text in the Epistle to the Hebrews?" said a nervous-looking gentleman to me. I knew at once by the tone of the man, without asking him, to what text he referred.

I said, "Do you mean the fourth verse of the sixth chapter: 'For it is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good Word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance'?"

"Yes," he said, "that is the passage I refer to."

I answered, "A great many people in your frame of mind, I find, gravitate to those words. I think that text is like a candle to a moth; there seems to be some morbid fascination in it."

It is never well to take the edge off Scripture warnings, nor is it my intention to settle finally the meaning of this text.

I asked my inquirer what he thought of the verse in question. I said, "Do you think that it means a backslider can never be restored?"

My friend nodded assent.

I continued, "That is certainly not its meaning; for there are many promises to backsliders, as such, in Scripture."

"That is a comfort," said the gentleman; but he added, "What if they sin wilfully?"

I answered, "What if they are awakened by the Spirit to feel and own their wilful sins? What if they desire to repent and be restored? Such Godly sorrow works repentance not to be repented of."

"Then," said my friend, "I am more perplexed than ever at those awful words."

I replied, "I do not mean for a moment to say that they are not awful words; but I do mean to say that they are not spoken in reference to backsliders."

"But who else can they refer to?" inquired the gentleman eagerly, as if he wished they did.

I said, "I believe that these words refer to such people as Felix, who knew and felt the reality of the Gospel so that he trembled under its power; yet he could not make up his mind to take the worldly consequences. He would rather forego Gospel privileges than be involved in Gospel responsibilities."

"Is that so?" said the gentleman, looking anxiously into my face.

I answered, "If Satan boldly tempted such people openly to reject God's offer, they would refuse; but he panders to their depravity, and leads them into procrastination instead. They do not say, No, I will not yield; but rather, Go thy way this time, at a more convenient season I will send for thee! In this subtle manner multitudes of silly souls are entangled and detained on the wrong side of the threshold of the door of salvation, and they never enter in; they see and know about the blessedness of the other side; but worldly considerations are brought to counter-balance."

"You think, then," said the gentleman, "that there is some hope for a backslider."

"Yes," I replied, "without doubt there is, and particularly for a fearing and sorrowful one. A backslider is one who has slidden back from a positive position."

It seemed to be a comfort to this gentleman to hear this. Still, like the moth at the candle, he could not keep off from the discouragement he was courting. To take him out of himself, I thought I would tell a story of a real backslider and his restoration.

I said I knew a young man who had been very definitely converted to God, and had held on his way with much joy, and even success, for more than two years. One springtime he came across a young lady who took his fancy, but who was living without Christ. Instead of winning her for Him, she had the opposite effect upon her admirer; and drew him, in spite of his better judgment and knowledge, into the world. She laughed at the idea of his conversion, until he at length laughed at it himself! It was even irritating to him to be reminded of the happy days he used to enjoy; and, as if in desperation, he went into excesses of rudeness and ill behaviour. Instead of going to church as before, on Sunday mornings he was seen confronting his old friends, and passing the other way with a cigar in his mouth. With all this bravado, I was sure this young man was not happy. He took care to keep out of my way; but one day, while it was raining very hard, we happened to meet.

I was taking shelter under a tree, and, while standing there, I heard someone else come up on the other side of the tree, for the same purpose. Looking round, I was surprised to see my backslider, Henry. "We are well met," I said, "in one shelter. How are you?"

"Oh, I am perfectly well," was his ready answer; "and very happy, too," he added, in an off-hand way.

"Are you really happy?" I asked. "I am very much mistaken if it is so. I should say you are very miserable, and carrying about a hell in your bosom."

"You go to! Why should I be so?"

"You know why," I said. "Tell me now, is it not true?"

"No such thing," he replied, and went off into the pelting rain rather than remain with me. For all this, I felt sure that the poor fellow was miserable.

About a month from this time, a cousin of his, who had been brought to God by him, called upon me. Among others, he asked after Henry. He had not heard of his fall, neither did I tell him. "Where is Henry now?" he asked. I said, "He is not far off, he is shooting in a turnip field, close by. Come, let us find him."

We soon espied him and his dog in the adjoining field. His cousin went over the hedge to meet him. I could not hear the greeting, or what followed; but soon I saw them kneel down together in the field. After a little while, they rose up and walked towards the Rectory. Seeing that, I ran forward in order to be there in time to receive them.

In they came, Henry crying and blubbering like a child boy. "Will you forgive me?" he sobbed. "Yes," I replied, "with all my heart." He said, "Do you remember asking me one day if I was not carrying a hell about in my bosom?" "Yes," I said, "I do very well, and I am glad to hear you acknowledge it. Now, here is a text for you, 'I will heal their backsliding, and love them freely.'"

This young man was restored. His wife, however, for he was married by this time, remained hard and worldly as she could be—a sore trouble to him, a very thorn in his side.

"Did he become as happy as before?" inquired the gentleman I was talking to.

"No," I answered, "he was hampered with a heavy burden at home—he was not as free; but though chastened, he was restored. So, you see, it is possible for a backslider to return."

I asked the question, "Have you fallen in this way? Are you a backslider?"

The gentleman would not speak, so I continued, "What am I to suppose? Are you falling away, or have you fallen back?"

"I have fallen back," he said, with some effort.

"Then, cheer up, there is hope for you; but you must come back to God in your true character as a backslider, and not as an unsaved sinner. God knows what He has done for you, and what you are. He does not need telling, as if He did not know; but He needs your confession. You may come and plead his free promise to such as you, and beg Him to

heal your backsliding, and love you freely again."

After prayer, he went away, and some time later on he called upon me again with a happy countenance. He said, "God has restored my soul, and now it is laid upon my heart to work amongst backsliders. There are many such," he added; "I think they fall back, because they do not trust the Lord to keep them—I tried to keep myself. This is my mission at present."

"The Lord bless you," I said, "and prosper you in your work for Him more and more."

OUR YOUNG MEN.

THE LORD MAYOR AT ALDERSGATE-STREET.

On Wednesday, October 2, Lord Mayor Whitehead presided over the opening meeting of the new session at the old-established Association in Aldersgate-street. The Lady Mayoress, with much grace, presented prizes of value to the successful competitors in the Educational Classes, and in the Athletic Sports, which, with other weightier matters, have occupied the attention of the members during the past year. There was the usual overflowing gathering in the Lecture Hall. A renewed acquaintance with this, coupled with the absence of a gymnasium, seemed to impress his Lordship with the necessity for a new building, if the Association were to keep abreast of the needs of the time.

Before calling upon the Lady Mayoress to perform her function, his Lordship spoke some thoughtful and encouraging words to the young men and their friends. He said it seemed to him that such institutions as the Y.M.C.A. were as important as they had ever been in the history of the Metropolis, and it was of the utmost moment that young men who came from the country should have a place of this kind to resort to in the evening, after the toil of the day. In all establishments the young men had now shorter hours of business, and this gave them extra time, which afforded them an opportunity either for improving their minds or of giving way to the allurements which are so common in the Metropolis. He was glad to think that many of the amusements of the present day were more beneficial and less harmful than those in the past; but still there were far too many inducements for young men to go wrong. Evening occupation was wanted which would be of a healthful character, and such as would improve the minds of young men. Nothing could be better than that which was provided by the Y.M.C.A. He had seen the good work the Association was doing in Australia, New Zealand, and other parts of the Colonial Empire. It was an institution which had been fostered and sustained by upright, conscientious men, who had done much to improve the atmosphere of social life, and had not neglected that which was above all essential, the religious element.

Then the roll of prize winners was read, and much hearty cheering greeted them as they came up to receive their well-earned rewards. Mr. George Williams followed with one of his characteristic speeches. He did not fail to set forth the Gospel, and to press the Saviour on the acceptance of the young men present. Mr. Robert Burn, the much-respected Secretary, gave some interesting statistics, showing the progress of the Association, and the excellent provision in its several departments for the coming season; he dwelt specially on the new departure on Sunday afternoons, when Gospel addresses by picked men are being given.

Rev. Geo. F. Head, of Christ Church, Hampstead, admirably availed himself of the important occasion in a special address to young men. At first he dealt out some excellent advice concerning a young man's reading; for instance, the care required in the selection of authors. It is not enough that the book should be clever and sparkling, for underneath its pleasant, attractive pen might lurk a subtle poison, capable of developing untold mischief. It is not enough to read a good book; painstaking effort must be made to discard the less worthy portions, and to impress on the memory the valuable points; that, having been thoughtfully read, they may be forthcoming in an orderly fashion when required. Education makes a man more valuable. "If a stone is fit for the wall, the builder will not let it lie long in the way." It makes a man happier. Ignorance is darkness. An ignorant man fears where there is no danger and has no fear where there is real danger. Read books which teach you what as yet you do not know. The very effort to reach higher brings out your powers. "Read, think, remember." A Chinese student commits to memory more of the Chinese classics than are represented by our Scriptures from Genesis to Revelation. Ever place first and foremost the culture of the soul—culture it by the Word of God. The man who cultures his mind and neglects his soul is like an engine-driver who polishes the outside of his locomotive and utterly neglects its working parts. By many apt suggestions he brought to memory old home lessons, amongst others a mother's influence and teaching, and pointed out the path by which a young man, abiding in Christ, might be "in the world and not of it."

Mr. J. D. Allcroft, in very heartily proposing a vote of thanks to the Lord Mayor, the Lady Mayoress, and Mr. Head, went very profitably beyond the usual formalities, and supported Mr. Head's advice with great cogency. Mr. M. H. Hodder briefly but very happily seconded the proposal. The meeting closed as it began, by prayer, led by Rev. Prebendary Whittington, of St. Peter's, Cornhill. A very successful and auspicious opening to what we trust will prove a very profitable and God-glorifying winter's work.

LIVERPOOL Y.M.C.A.

The inaugural gathering and prize distribution in connection with the Young Men's Christian Association took place on October 3 in the Association building, Mount-pleasant, the large hall being crowded. The Mayor (Mr. E. H. Cookson) presided. The report of the general secretary (Mr. Thomas Jameson) showed that, besides numerous literary, social, and monthly appointments, the executive had arranged fifty-eight popular evenings, including "at homes," music, travels, dissolving views, science, during the ensuing six months. Over seventy evening educational classes had also been commenced. During the past year over five hundred and fifty addresses were given, and over seven hundred meetings held in connection with the religious work of the Association. Two thousand three hundred and twenty-six entries were made to the seventy evening educational classes arranged with the object of enabling the members to better qualify themselves for commercial pursuits. At the close of the season about five hundred of the students sat for examination, securing no fewer than four hundred and seventy passes, some of a high order of merit.

After the partial distribution of the prizes, the Mayor said of one thing he was confident, that any young man in Liverpool, or any young man coming to Liverpool, would have an opportunity of bettering himself second to none offered in the kingdom. He spoke strongly in favour of the cultivation by the young men of the present day of shorthand and gymnastics.

Bishop Ryle said that he thought physical exercise of the highest importance. He strongly urged upon all to be thorough in their religion. There was a great fog creeping over the world in religious matters. Some people seemed to think that it hardly mattered what a man taught or what he held. Scepticism could do little to comfort them when they were going down the valley of the shadow of death. In conclusion, he asked them to try and make their lives useful, and to do some good in the world. Let them try not to go to heaven alone; let them try to take someone with them.

Rev. John Watson spoke of the inestimable benefits conferred by reading. But besides reading, there should be reflection. Turning to social matters, he said that the temperance battle was going to be fought, and the trumpets for the contest were even now sounding. He was not going to touch upon any controversial aspect of the matter. The question for them was this: Was their city to be studded with places that were simply dens of temptation? In his opinion, the people of this country would soon insist that the nation should have control in this matter. The temperance battle would be a big one, and he hoped it would be honourably fought on both sides.

SOCIAL RECEPTION AT EXETER HALL.

The opening of the winter session at Exeter Hall was signalised last week by a social gathering, with Mr. George Williams for the genial host. On these occasions an effort is made to secure the presence of new comers, so that at the outset of their London career, the protecting mantle of the Y.M.C.A. may be thrown around them. A goodly crowd of young fellows responded to the call on Friday evening and spent a pleasant hour in tea and talk. Then came some music of the drawing-room and sentimental order—some of the ditties a little too much so, perhaps.

Mr. E. J. Kennedy's lucid statement of the advantages enjoyed by the Exeter Hall Y.M.C.A. young man, ought to bring in a number of new recruits. First of all, he announced the result of a competition for prizes, offered by a friend, for the three best essays on Protestant Christianity. Mr. J. H. Tritton and Canon Girdlestone had adjudicated, and the three best were discovered to be all Exeter Hall men. The two first were so equal in point of merit, that the two prizes, £20 and £5, were equally divided between the winners, Mr. Ritchie and Mr. Stanley Pite; the third man is Mr. J. F. Dinwoodie. The two last were present, and were loudly cheered as Mr. George Williams handed them the respective cheques. Mr. Kennedy went on to tell of the sixty-seven educational classes, of the splendid gymnasium in Long Acre, of high-class musical performances on Saturday evenings, of the Literary Society, the London Rambling Club, the pictorial addresses on Wednesday evenings, the Sunday afternoon "Straight Talks," and the Gospel work. This last, the Secretary said, they regarded as by far the most important, and they made no concealment about it.

Mr. Williams, as chairman and host, cordially welcomed his young friends, and spoke some weighty words about fleeing from temptation, and about the manliness of true Christianity. Mr. Millard, a young missionary about to proceed to China (who made such a profound impression at Keswick), gave a bright little address, magnifying the grace of God, in enabling him to withstand temptation, and to testify for Christ during his sojourn in China as a business man. He said he hoped to sail for the Flowery Land on October 17, and made an earnest appeal to his young brothers to prepare themselves for missionary work.

An address by the well-nigh ubiquitous Rev. John McNeill was the chief dish of the evening, and it was one that fully sustained the high reputation of the pastor of Regent-square. It might be compared to a Gospel mitrallieuse, brought to bear on those of the audience who had not definitely decided to accept and serve Jesus Christ. He spoke of shouldering the cross, and of manfully carrying it into business circles, into study, and into social engagements. That cross never crushed the man who boldly shouldered it; it sustains and elevates even while it bites into the flesh. Intemperance, betting, gambling, impure literature, and other forms of evil came under Mr. McNeill's lash, and he extolled the marvellous help that

God gives to those who, in conscious weakness, put themselves in his hands. We have seldom heard him speak with more fire or effect, and we cannot doubt that his appeal will be long remembered.

Mr. Oscar Owers has given a series of Special Talks for the times, entitled "Christ and Inspiration," to young men only, on the Sunday afternoons in September. These valuable addresses attracted a large attendance of young men Sunday by Sunday, and were evidently greatly appreciated. Mr. Owers also took the evangelistic meeting on Sunday evenings, and the daily prayer-meeting each week day. We believe the month's services have been very helpful to many.

The friends at Exeter Hall are repainting the premises throughout, making two new stairway exits at the back of the large hall, and also installing the electric light. This will involve an outlay of some £6000; we doubt not the friends of this noble institution will be glad to bear a share of the burden.

SOUTHWARK EVENING CLASSES.

The winter educational session of the Southwark branch of the Y.M.C.A. was inaugurated on Wednesday week by Sir Albert Rollit, M.P., who spoke in high terms of the advantages afforded to young men by such institutions. In early life he was connected with an association to all intents and purposes similar to the Y.M.C.A,, and looking back upon his experience he said that if he had to begin life again he would become a member of the Y.M.C.A., not less for its physical than for its intellectual facilities.

Dr. Gilbart Smith (in the absence of Sir Andrew Clarke, M.D., who was announced to speak on "Two lives: our own, and that of another") delivered an excellent lecture on "How to live." He said that unless we had solved this question we should be totally unfit to place our lives at the disposal of another.

The annual meeting of the Association will be held at Rev. Newman Hall's Church, Westminster Bridge-road, on Thursday, October 24. The Right Hon. A. J. Mundella, M.P., Earl Compton, M.P., Rev. Newman Hall, and Rev. Jackson Wray are expected to speak.

MALOGA ABORIGINAL MISSION.

Mr. and Mrs. Matthews, with Paddy and Jennie Swift, the two Aborigines, have recently addressed a number of meetings in and around London, with the object of interesting Christian friends in the work of the Maloga Aboriginal Mission. On Thursday last week they held a very encouraging meeting in the lower Exeter Hall. Mr. Matthews greatly interested the large audience by his narrative of the origin and progress of the Mission, and much sympathy was evinced in the good work of endeavouring to win to Christ the dark-hearted and dark-skinned natives of our great Southern colonies.

Paddy Swift and his wife were on the platform attired in the dress which is worn by the aborigines in their roving state. Paddy exhibited several of the implements of warfare, including the boomerang, club, and shield, used by the wild black men of the bush, and gave a bright testimony to his faith in the Lord Jesus. "I'm a black fellow," he exclaimed, "but I've got a white heart; I've been washed in Jesus' blood." Mrs. Swift also delivered a lively address, pathetically appealing to her white English friends to stir themselves up to do more to help the work of evangelising the neglected blacks of Australia.

Mrs. Matthews added a few words. She mentioned that she and Paddy and Jennie intend leaving for Australia on October 31, but that Mr. Matthews purposes remaining in England a short time longer to address further meetings on behalf of their Mission.

London Churches.

Allen-street, Kensington.

After a lengthened interregnum, the pulpit of the well-known and historical Congregational Church, Allen-street, Kensington, is occupied by a stated pastor. The circumstances attending the filling of this vacancy are somewhat peculiar. Among those who preached when Rev. Colmer Symes resigned the ministerial charge of the congregation, was a young student of Mansfield College, Mr. Sylvester Horne. Such a favourable impression did he create that a hearty invitation was given to him to assume the pastoral care of the church. His theological studies were not then complete, and the call was accepted on the understanding that he should go on to the end of his curriculum, and then take the regular oversight of the flock. The church must have seen signs of great promise in the man of their choice before they could have hazarded this arrangement. All risk of any serious break-up in the congregation, however, was avoided by Rev. Edward White stepping into the breach, and consenting to act as interim pastor.

The eighteen months have now passed away, and last Lord's Day Mr. Horne entered on his pastoral duties, preaching morning and evening to good congregations. His morning sermon was from the words, "Ourselves your servants, for Jesus' sake," and was appropriate as an exposition of the ideal Christian ministry. In the evening Mr. Horne preached from the words of the Psalmist, "I will lift up mine eyes to the hills, whence cometh my help." His main points were that this help will not come unsought; that when it is sought and found, it will sanctify our common life; and that it is available for all. In the course of his sermon, he spoke strongly in condemnation of present-day worldliness and mammon-worship. The supreme horror, he said, is that we see engrossment in these slavish lusts even where the presence of God is revealed and his life is to some extent manifest. How many of us are living in a religion from which God has been excluded as much as possible! This aspiration of the Psalmist is no mysticism, except in the best sense of the word; it is intensely practical. The so-called mystics wandered on the airy, unsubstantial heights of speculation, till they became neglectful of present duty. Not so the Christian; our close, intimate relationship with God brings protection to our best interests and advances our prosperity. It enables a man to live the highest life in the lowest places. If Christ, the Eternal Son of God, could not do without the presence of his Father, how is it possible that we can live an independent life?

Mr. Horne is a very young pastor—only twenty-four—and his best friends will surround him with an atmosphere of prayer and help that he may fulfil the high trust reposed in him. He stands in a pulpit hallowed and exalted by the memories of able and devoted service to his Church. He will be formally ordained to the ministry of the Gospel on the evening of the 17th inst., and on the following Sunday Dr. Dale will deliver the charge to the congregation.

LONDON CITY MISSION.—On Tuesday, last week, a hall in connection with the London City Mission was opened in Portland-road, South Norwood. For some years Mr. J. J. Browne has done excellent work in the district, and the need for the mission building has been felt for some time. The opening meetings were attended by ministers of various denominations, and addresses of hearty sympathy were delivered by Messrs. F. A. Bevan, E. Compton, E. M. Chubb, F. King, F. Fishwick, and Revs. Burman Cassin and John Chadwick. In the course of the proceedings, a Bible, suitably inscribed, was presented to the hardworking missionary. The cost of the building was under £850, of which the major part has been raised. An additional room, in which to carry on various agencies connected with the Mission, is still required.

DR. PENTECOST IN SCOTLAND.

A united mission is going on in Airdrie, and Dr. Pentecost is the missioner. Prior to the commencement of the mission proper, prayer-meetings were held in the Burgh Hall, and soul-stirring addresses were given by Messrs. Oatts, Andrew, and Stewart, from Glasgow; one meeting was devoted entirely to prayer and praise.

On Sabbath, September 29, Dr. Pentecost preached to large audiences in the Wellwynd United Presbyterian Church, the Free West Church, and the New Public Hall. In the evening hundreds failed to get admission. During the week the meetings have been held every night in Brownknoll Free Church, and afternoon Bible-readings have been given on Tuesday, Wednesday, and Thursday. The services have been deeply solemn and searching, the after-meetings especially so. Night after night a long series of requests for prayer is laid before God. If it were needful to prove that judgment must begin at the house of God before the "greater things" of which our Lord speaks can be done, one of these may be mentioned: "Pray for Christian landlords who let their property to publicans for public-houses."

A list of those who have decided for Christ as their Saviour and Keeper is kept by Dr. Pentecost, and each minister is expected to look after his own flock. It is remarkable, though after all just what we might expect, that not a few conversions are known to have taken place in the neighbourhood since the mission began, though the anxious ones had not been to the meetings.

John Paterson, Chairman of Committee.

YOUNG WOMEN'S CHRISTIAN ASSOCIATION.

The sixth annual Conference of the Young Women's Christian Association in Ireland was held last week in Dublin. Mrs. Fowler presided over a meeting on Thursday afternoon, at which Mrs. Ross, of London, read an interesting paper on emigration work. After ten years of effort, the agency may be declared to be as eminently useful as it is certainly needful. Mrs. King, of Monkstown, is the emigration secretary. An address by Mrs. Noble, the president, was read in her absence by Mrs. Marrable. She regretted that in some places meetings of prayer-union members had not yet been convened, and she called upon secretaries not to rest satisfied till their various branches had such meetings. In the evening a missionary gathering was held, Miss Bradshaw presiding. Helpful addresses were delivered by Miss Ditmas and Miss Gollock (London).

On Friday afternoon Mrs. Fowler gave an account of the aims and workings of the Association. A present need is a Home in which persons looking for employment can have rooms and help. Mrs. Barcroft followed with an address on total abstinence; Mrs. Causton made an appeal on behalf of the Railway Mission; Mrs. Nugent spoke on Bible study, and Mrs. Bannister, of London, on "A Christ-possessed Life." General Butler Stoney presided over a meeting in the evening, at which addresses were delivered by Miss Wingfield Digby, Mr. T. Pakenham Law, Q.C., and Revs. A. L. Elliott and J. S. McDade.

There are seventy branches of the Association in Ireland, with 12,000 members. Dublin has two branches—one at 75, Harcourt-street, and the other at 8, Rutland-square. Holiday Homes were also started in different parts of Ireland, and have proved most successful. It is hoped that by next summer such a Home will be established in the neighbourhood of Dublin.

DUMFRIES CONFERENCE.

This Conference, the first of its kind for the South-West of Scotland, was held last week at Dumfries. The committee included ministers of the Established Church, the Free Church, and the United Presbyterian Church, with the Rev. Sir Emilius Lawrie, Bart., of Maxwelton, and late vicar of St. John's, Paddington, as Chairman, and D. J. Maxwell, Esq., younger, of Munches, as secretary. The unity of spirit among those thus differing ecclesiastically has been a marked feature throughout. If anything had been needed to deepen this unity, it would have been felt in the wise words of the President's opening address on the Monday evening. Scottish ecclesiastical differences are sharply defined, but such meetings as these give reason to hope that the day is drawing near when the great common basis of faith, and the common brotherhood in Christ, of all the churches, will find expression in some form of federation, if not in actual union. It cannot but impress the careless and scoffing world, which makes so much of the Church's divisions, to see not only all the Presbyterian, but also the Episcopal and Independent, Churches thus rallying together with one mind and one purpose round the person and work of our blessed Lord.

Preliminary devotional meetings had been held on the three preceding Sabbath evenings in the Established, Free, and United Presbyterian Churches. These were pervaded by the spirit of prayer and expectancy, as were also the eight o'clock prayer-meeting and that preceding the evening evangelistic meetings. The success of this Conference will doubtless encourage its promoters to arrange for its becoming an annual institution; and, if so, this first meeting gives promise of it becoming a centre of much and blessed spiritual influence for the South of Scotland.

The subject of the Conference was "The Spiritual Life: its Hindrances; its Helps." At the opening meeting,

REV. SIR EMILIUS LAWRIE, BART.,

after briefly alluding to the different aspects of the subject, referred to the advance of religion during the last fifty or sixty years. Comparing things at present with what they were fifty years ago, he thought there had been a very striking advance of real religion in the country. At no period has the Gospel been more faithfully preached; at no period have there been truer servants of Christ in our midst; and at no period has there been more work done at home and abroad. Yet very much remains to be done. The primary object in such meetings is to deepen spiritual life in the hearts of God's people, and then by united effort much good may be done. True unity consists (1) in the relation which we bear to Christ, and (2) in the affection which we bear to our fellow Christians. The Church of old included within its bounds many who differed on various points; and there has been too often a policy in the Church of exclusion rather than comprehension. The Church of Rome excludes from her boundaries such as do not hold the supremacy of the Pope; the English Church excludes all who do not accept diocesan Episcopacy and worship according to her liturgy; and in Presbyterian churches there has often been a policy of exclusion rather than of comprehension. The Church of Christ acknowledges no artificial boundaries of man's devising. It is, therefore, for us to exercise a spirit of kindness, forbearance, and toleration towards Christians who may differ from us. Much is complained of as division which is not division; much is longed for as unity which is not unity. This union of heart and forces in Dumfries should serve as a centre from which evangelical work may go forth to other parts. The Scotch armies in olden time met to fight, to plunder, and to disperse. We have to fight, but it is the Lord's battle; we meet, not to plunder, but to make known the unsearchable riches of Christ; not to disperse, but to close up the ranks.

It may easily be inferred that such words as these had a marked effect in directing the subsequent thoughts of the Conference, which was one of the most useful and practical gatherings that we have for some time been privileged to attend.

On Tuesday Rev. J. Smith, of Broughton-place, Edinburgh, spoke upon

"THE DISTINCTIVE REALITY

of the Spiritual Life." He was not going to debate whether there was a Christian life or not, because it has become a matter of personal experience. There is a great party which we cannot ignore, the party of unbelief and agnosticism, who have put themselves in a most perilous position by declaring that whether there is a God or not, He cannot be known. With an intolerable presumption they characterise the Christian life as a falsehood and a lie. He appealed with fervency to his hearers to make the Christian life ring in the ears of the unbelieving world; and went on to expound in detail the various stages which marked the progress and development of the spiritual life. Was there, he asked, any life that had proved itself such a grand reality as the Christian life, which vindicates itself by its reasonableness?

The Very Rev. the Dean of Ripon then considered

"THE DIVINE ORIGIN

of the Spiritual Life." There was nothing that filled his soul with joy so much as to find grounds on which Christians could unite. He based his remarks on the parable of the vine and the branches, pointing out that the Lord passed from grafting to abiding. The condition of the branch is that of receiving continual life from the vine, and so in the life of every believer there should be the experience of this fulness, of receiving grace for grace. Rev. Dr. Marshall Lang spoke on the "Divine Maintenance of the Spiritual Life," showing how God provides for and supports the life which He has given us—the life of God in the poor soil of the human heart. This life can only be healthy in so far as it is fed from above, guided from above, and is in vital relation to the kingdom of God to which it belongs. It cannot be sustained without daily intercourse with Christ. Christ in the man is the power. We are too apt to give out and not take in; to think of the labour rather than of the power; and yet the power is there for everyone. Another characteristic of the Christian life should be *joy*. Are not the wheels of our congregational and personal activity

JERKY, RUSTY, AND CREAKY,

because they are not anointed with the oil of gladness? The reason many Christians are so joyless is that they are so self-centred. In conclusion Dr. Lang appealed to his hearers to yield themselves wholly to God's blessed Spirit, that He might lift their hearts, so that warmth and brightness might steal into every part of their souls.

ON SPIRITUAL GROWTH.

In dealing with "The Habitual Growth of the Spiritual Life," Rev. J. M. Sloan, of Edinburgh, pointed out that the first condition of life is to have everything that hinders put out of the way, and that if we are to grow we must abide fully, heartily, in Christ. Then again, we must have a whole-hearted faith, and Christ's words abiding in us. Soul and intellect should be rooted in the soil of the Divine truth. The Chairman, in summing up the remarks of these and other speakers, said it was not new truths that are wanted, but a firmer grip of the old ones. If we allow our spiritual life to lie in the "mummy case" of indolence and inaction, it will bear but little useful fruit.

In the evening the Conference was held in the beautiful and spacious Greyfriars' Church, and was largely attended. The subject for consideration was "Conversion," and Rev. Dr. Marshall Lang, explaining its meaning, earnestly urged its necessity. He enumerated various attitudes which people take up in reference to the new birth (such as disinclination, objection, unbelief), and showed from the Law, the Prophets, the Gospels, and the Epistles that a new heart is essential before the kingdom of God can be entered. Rev. J. M. Sloan followed up Dr. Lang's very impressive address by quoting examples (such as Paul, Cornelius, Lydia, the Philippian jailer, and the Ethiopian eunuch) recorded in the Acts. From each he set forth important points, urging individual trust in the *person* of Christ.

ON MORAL HINDRANCES.

On Wednesday the subject under consideration was "Hindrances to the Spiritual Life," and this was opened by Rev. George Wilson, Edinburgh, who dwelt on "Moral Hindrances." He founded his address upon three statements from the Word of God:—(1) "Whatsoever is not of faith is sin" (Rom. xiv. 23); (2) 1 Cor. x. 13; (3) "My grace is sufficient for thee" (2 Cor. xii. 9). Mr. Wilson then proceeded to define such moral hindrances as (1) a self-centred will; the remedy for which is the submission of our will to that of God. (2) A divided heart—caused by some of the old indwellers, who are slow to give up their tenancy. The remedy is not the expulsive power of a new effort, but that of a new Indweller. (3) The pampered flesh, which is to be overcome, not by starving the flesh, but by nourishing the spirit. (4) A lax moral judgment, often fostered by circumstances and customs, which militate against spiritual growth. (5) Pious pride, which would make us a prey to the flatterer—flattered for our piety, our devotion, for the good we are doing. If we would please men, let us first see that we please God. If men applaud you, take it to Christ before you take it for yourself, and you will be a humble and a strong man. The praise of men should only come to you from above; the crown should be *above* the head, where *you cannot see it*. (6) A perturbed spirit. (7) A partial surrender, and this last includes all the rest. The surrender must be both an act (once performed) and an attitude (constantly maintained). These hindrances are to be removed, "not by might, nor by power," but by the Spirit of God.

ON BUSINESS HINDRANCES.

Next spoke Rev. Dr. Corbett, Glasgow, upon "Commercial Hindrances." It would have been well if this eloquent and powerful address could have been placed on the evening programme, so that business men might have had the opportunity of hearing it; but Dr. Corbett took advantage of the presence of a large number of ladies to press upon them that if business men are to stand firm for Christ and his truth, they must be heartily backed up by their wives, sisters, and daughters. Subsequently, another speaker also urged that the pressure of business was made ten times keener by men having to provide, not only for the *necessities* of their wives and families, but also for their desire to run the race for outward appearance and to outdistance their neighbours. The first hindrance set forth by Dr. Corbett was the spirit of *consuming feverishness* which characterises present day trade. Business men live at tremendously high pressure. The ocean and railway races are typical of the whole tone and temper of common commercial life, and of the restless feverishness of the age. Men give themselves "no leisure so much as to eat," and therefore none for spiritual aid.

YOUNG PEOPLE ARE CAUGHT

into the vortex of this restless tide before their feet are fairly planted on the rock of Christian principles and Gospel truth. Men are so busy that they have no time to stoop and drink, and refresh their spirits at the fountain of life. Business habits are killing Christian family life; no time is allowed for the cultivation of religion in the home. They go forth to their labour before the bairns are up, and when they return the bairns have gone to bed. Thus the family altar disappears; the home is barren of spiritual fruits.

(2) There is a tendency to *substitute wrong for right conceptions of life's purpose.* The one idea of the average business man is to "get on"; to climb another rung in the ladder; to be a little richer to-morrow than he is to-day; and to be much richer at his death than there is any need for:

"Six figures on the ledger page,
Becomes the glory of our age."

It is the sin of the golden calf over again. The lust for gold cannot but kill the spiritual life.

(3) There is a tendency to *undermine the sense of sanctity and truth.* There are warehouses in which, to all intents and purposes, a premium is placed upon untruthfulness, and an advance in wage often depends upon the successful practice of dishonesty on the part of an employé towards his customers. Then, as regards advertising, Christian men seem to have the terrible idea that if they only tell a lie loudly enough, and paint it up on the wall big enough, it becomes a truth. I shudder, said Dr. Corbett, to see the name of a Christian man attached to a declaration that he is going to make "enormous sacrifices." It is a right thing for him to do, but when he proclaims it, and wants to be paid for it, I am doubtful as to the truthfulness of the statement.

(4) All this *stifles the spirit of brotherhood and love.* There are advantages taken of men in their necessity and extremity; methods are advocated, by avowedly Christian men, to increase their means, things are practised on the Stock Exchange, and in the markets, which would never be tolerated if men believed that the law of love is

A LAW FOR COMMERCIAL LIFE.

Business men say that if we introduce Christian love into business the whole thing will be turned topsy-turvy, and a man cannot count on making a fortune. But what is our Christianity worth if it does not leaven all our business and trade, and give uniformity all through our life and occupation?

In an earnest concluding appeal, Dr. Corbett said: "Be true out and out to your Christian faith; let Christ and his love shape your life; let Him touch your business, and He will take the fever out of it; let your commerce be consecrated, and then your work, which is a necessity, will become an act of worship. It may involve sacrifice and patience, but it will mean peace with God."

SOME OTHER HINDRANCES.

In the afternoon Rev. J. Smith was the first speaker, having as his subject "Intellectual Hindrances." It must not be supposed, he said, that because we speak of intellectual hindrances to the spiritual life there is anything in the spiritual life which excludes the exercise of the intellect. The first hindrance noted consisted of a defective conception of salvation. In an earnest and practical address Mr. Smith then enumerated and illustrated a number of other hindrances. Following him, Rev. Herbert James, of Livermere, in dealing with "Social Hindrances," divided his subject into three heads—(1) their nature, (2) their effect, (3) their remedy; and in considering the first point he spoke (1) of the claims of society, (2) of the maxims of society, and (3) of the customs of society. "Decision" was the theme of the evangelistic addresses in the evening, delivered in Greyfriars Church. Its necessity was urgently set forth by Revs. Geo. Wilson and John Smith.

ON PRIVATE COMMUNION.

The subject on Thursday was "Helps to the Spiritual Life," and the first paper was read by Rev. Dr. Smith, Corsack, on help from "Communion with God in Private." He began by defining such communion as the original condition and privilege of man—a fellowship without the restoration of which the human soul can never be truly satisfied. It is a communion mutual in character. On our side we delight ourselves in God, and on the other hand, God delights in us as his children. Such communion is rendered possible only through the redeeming efficacy of the Saviour in bringing us near to God, and through the power of the Holy Spirit creating oneness with God, and at the same time communicating unto us the things of Christ. The effects of this communion he gave as: (1) Increasing knowledge of God through personal converse, and, in consequence, clearer knowledge of ourselves. (2) Assimilation of character as we behold the character of God in fellowship, and feel the power of his love. (3) Happiness, which is dependent upon love and its experience. The world even without love would be a desolation. To love and to be loved by a fellow creature is the greatest earthly blessedness of life. And much more does communion with God, in an atmosphere of love, produce this result of happiness. (4) The next point emphasised was that this communion with God, to have such effects, must be private—that of a man alone with God. It is the experience of Christians that God reveals Himself most fully when there has been preparation for it in private, personal fellowship. Communion with God should be

THE SABBATH REST OF THE SOUL

—the home of the soul, so to speak, from which it looks out upon the world, and goes out into the world, realising the experience of the Psalmist: "Nevertheless I am continually with Thee." Such a life will be vastly different from that of him who has his home in this world. Dr. Smith then went on to give Scripture instances of men being taken aside for a season into comparative isolation from the world, and pointed out how profitable these seasons had been through the communion with God enjoyed. The importance of such fellowship is very great in the present day, when the tendencies of the times are so much towards outward activity. We need to be forcibly reminded that the secret, not only of all true happiness, but also of all real success, is such personal communion with God. In closing he spoke of it in its bearings upon the whole of spiritual life. The root from which all possible noble attainment springs is this Divine fellowship.

ON PUBLIC WORSHIP.

The next subject, "Helps from worship of God in public," was introduced by Rev. George Wilson. After referring to Ps. xxvii. 4, xlii. 4, lxiii. 1, 2, lxv. 4; Matt. xviii. 20; John xxiv. 22—24; Heb. xii. 23; and Rev. xxi. 21, the first principle he laid down was that public worship is not a human invention, but a Divine institution—a law and ordinance of God's revealed will. God, who knows the public needs, knows it is a necessity to the spiritual life; else He would never have appointed it. Public worship is based on the organic unity of the spiritual life. Whatever be the race or the language of the men you meet, you will recognise in those who are spiritual an organic unity such as enables you to understand each other in some measure. This is the basis of public worship—increase in faith, fellowship, and hope in God. Public worship means both an inflow and an outflow of the spiritual life. It is a channel for the outflow of spiritual life from God, and, on the other hand, of an overflow of the soul to God. It is both spiritual nourishment and spiritual work. Public worship can be a real spiritual help only to those who have real spiritual aspirations. The world says:

"MAKE YOUR SERVICE HAPPY,

popular, attractive, and I'll be a hearer." Attractive to whom? he asked. He would never try to make public worship attractive to such. He could not do it, for the world has no spiritual life and no spiritual aspirations after the real ends of worship. In this connection he laid down the principle that we dare not bring into our worship anything we cannot give to God. Men want more music, more ritual, more beauty; by all means, let the forms of our worship have all beauty and culture, but we dare not bring in any of these, unless we can present them to God.

A second principle is that we have no right to expect anything in public worship that does not come from God. Ministers are tempted to preach science and poetry and philosophy; but preaching is to be God's message in the first place, whatever other feature or forms it may have. He then went on to state some concrete helps in the light of these principles. Public worship helps as communion with God, also as a united contemplation of Christ. In the 27th Psalm one of the functions of the Temple is to enable men to behold the beauty of the Lord. So all saints are bent on seeing Jesus in the sanctuary. In illustration he told how an old woman described a communion to himself in his youth, on the occasion of his first approach to the table, saying:

"IT'S BEEN A BONNIE DAY,

for we hae a' seen the Maister." It is a help in its affording a common share of the communications of the Spirit. It gives help as a united confession of faith. We are as witnesses for Christ in the exercise, testifying to the reality of the spiritual life, and in the common witness-bearing we ourselves are confirmed and strengthened. It is a help as a united consecration of purpose. We do not live for psalms and hymns and service, but for dedication to the Lord and his purpose; and in this connection he remarked that consecration is often mistakenly spoken of as man's act, whereas it is God's. Consecration is God's work, dedication is ours. It is a help to our realising our united commission to the world. In public worship our relation to the world is recognised, and every Christian is made to feel, as part of the Church, that his parish is the world. It is a help through our having in this worship a rehearsal of the coming heaven, the coming glory. If we do not care to draw near into the fellowship of the Church, we shall get a woful surprise in heaven. It is impossible to see how it could be heaven at all to such. In heaven the whole redeemed will be met in one blessed fellowship, and the new life will be one of worship.

In closing, by way of practical application, he said: What we want in our worship is

MORE OF GOD, LESS OF MAN.

The hearers ought to come as God's children, to be fed from God's hand; and the messenger to realise that his power lies in being filled with the indwelling Spirit of God. God will not bless that scrap science, scrap poetry, and scrap philosophy with which some entertain their audiences apart from Christ. The need of all is to think more of others and less of self, if worship is to be helpful either to ourselves or others.

ON PERSONAL HOLINESS.

In the evening, the first address, on "The Responsibilities of the Spiritually Awakened in Personal Holiness," was delivered by Rev. J. Wells, of Pollokshields. He began by saying the word holiness had to many a chilling sound. It seemed to suggest lack of joy and painful self-sacrifice; but it is the noblest life possible in the world. It is to love like God and like

Christ Jesus. Personal holiness has nothing discouraging or depressing about it. The men who have attracted the attention of this generation have been such holy men as Livingstone, General Gordon, President Garfield, Shaftesbury, and the like.

Some, again, think personal holiness is inconsistent with happiness of life, but it is the confession of every thoughtful man that had his life only been holy, half the sorrows that overtook him would not have come.

How, then, he asked, are we to reach this holiness? (1) *Personal decision* for Christ is indispensable. Holiness is not to be expected till there is a personal, whole-souled, scriptural union to Christ. Therefore, the first thing necessary is yielding to Him. When we have this, we have, in germ, all that is needed to holiness. The man who comes to Christ for pardon, comes to Him also for power. He did not care for any new phrasing on the subject. He preferred the whole truth.

MEN SPEAK OF TWO BAPTISMS.

Why not two hundred, or two thousand? for "He shall come down like rain upon the mown grass." We speak of "a higher life," but we must have a higher, and a higher, till we reach the highest above them all. There must be an intelligent, whole-souled consecration and devotion to Christ in all his offices.

(2) *Spiritual humility* is of great importance. He told the story of Thorwaldsen weeping before his statue, because, he said, he had for the first time felt himself satisfied with his work, and he took that as an indication that his genius was decaying. So we are to represent Christ, and, if we have not this humility. the genius and the true spirit of a saint have forsaken us. The holier a man gets the keener are his susceptibilities and his sense of his imperfections. The holiest man has the deepest sense of not yet having attained.

(3) The second requisite in Christian discipline is *self-training*. Men are not to suppose they can make themselves holy by one leap once for all.

(4) Next comes *gratitude*. When a man receives the grace of God, that grace creates gratitude, one of the most powerful of all impulses. The secret of the early martyrs' sacrifices is that they had an unspeakable sense of the love of God, and of what that love had done and was doing for them; and so far as we can find out the secret of their holiness, it was because they said, "God has laid us under infinite obligation, and we feel we are not our own, but bound in grateful love to give ourselves wholly to God." If we are to see that Apostolic Christianity, which made such an impression upon heathendom, we must revive Apostolic Christianity in its love of personal holiness; and that is the Scripture conception of it—a yielding up of ourselves to all the impulses of God's will. The crops ripen under the sunshine unto harvest, and so the atmosphere of holiness is the love of God. When this is realised we feel ashamed of our partial attainments, and seek to rise to those things set before us.

The second subject was "Witnessing for Christ," upon which

THE DEAN OF RIPON

delivered the address. At the outset he remarked that the office of a witness is peculiar. He must know something personally. He must also have full conviction of the testimony he is to give. Very much depends upon his testimony. Others are affected by it, and therefore he stands before the world as one who is to speak the truth, and that out of his own knowledge and experience.

Therefore it becomes us to ask whether we have received the truth—whether we are faithful manifestations of the truth before the world. The Christian is a marked man in the home, the church, society, and business. Men may not read the Bible, or go to the house of God, or attend to the truth; but they cannot but attend to and look at the Christian man. (1) The Christian therefore *has a testimony* to bear. The Church of Christ cannot be hid if she is faithful to the Master.

(2) An important part of this is that it must be not only a public, but also a *private* testimony. There must be consistency throughout, so that the man of God may be everywhere the same. Whence the power, he asked, so to witness for Christ? When our Lord led the disciples forth to Olivet his last words were: "All power is given unto Me in heaven and on earth; go and preach the Gospel to every creature."

WHAT A COMMAND THIS WAS

for humble fishermen, to go forth and conquer the world—not only Judea or Galilee or Samaria, but the whole world! But his words did not end there—"Power shall come upon you," He said, "when ye receive the Holy Ghost. This baptism was not patronage or gifts, not gifts or personal grace, but God the Holy Ghost coming into their hearts and dwelling there.

(3) This witnessing must be *personal*. People say the Church witnesses, but the real Church is not the same as the visible Church. The real Church is an invisible Church—therefore while there is a witness in the sections of the Church, the true witness must be in the individual. In the case of the stars it is not a body of light that reaches us, but the rays that fall from each. So is it also with Christian testimony. Each individual life must shed its own light. Each must go forth and testify for Christ. When the call to such witnessing comes, immense responsibility comes with it. If the talent be entrusted we must use it. It is not enough to keep it—even keep it safely. Every man, even to the lowest and the least, must give an account of his stewardship.

(4) A most important way of witnessing is not by doing work or entering societies, but in witnessing *to the conscience* of men. That which really gives influence is consistency in holiness. People are much influenced by the straightforwardness and sincerity of a Christian man as such. Boldness, courage, and straightforwardness in standing forth for Christ are much needed, too, in the present day. There is a disposition so to dilute the Gospel, as if to

SEE HOW MUCH WATER IT WILL BEAR

without losing its taste. The fear of man, it is to be remembered, is not the reproach of Christ. The antagonism is against the Lord, and not against us. Therefore we should be ready to bear all the reproach for Him, and in his strength.

(5) Witnessing for Christ may be carried out in many ways; not only by conversation but by *correspondence*. Much may be done by letters ,and communicating to others our expressions of the love of Christ to our souls.

After this counsel, the president, Rev. Sir Emilius Lawrie, brought the meeting to a close with an address

ON PATIENT ENDURANCE.

The word rendered patience in the New Testament, he said, is one which conveys the idea of courage or bravery wrapt up in it. The idea ought to be impressed that Christian life is a brave life. It is a common idea among the young that it is for the sick, the aged, the dying; but that for the young and strong and vigorous it is out of place. Is there nothing, he asked, manly in witnessing for Christ—in witnessing for God—in daring to be bold and brave when men are suffering—nothing brave in the martyr spirit? If a man be ready to lay down his life for Christ in the martyr spirit, is there nothing brave? The true bravery of life is to be found in the man who stands forth in faith to prove the reality of religion.

(I.) Patient endurance is most important, underlying the whole deportment of the Christian. It is important, as essential to fructification. The Christian profession is

NOT A MERE FLASH IN THE PAN,

not a mere ecstacy, but quiet, patient endurance, in public and in private, in living the Christian life. He then gave some examples of failure and success—of failure in the two cases spoken of in the parable of the sower, the rocky ground and the thorny. The first represent many at such seasons as the present who are deeply affected, and for a time bear the fruit of an outward profession, but by and by they are tempted and fall away; there is no endurance. The second picture is that of those in whom there is some depth of conviction and reality of purpose, but there has been no clearing of the soil, and when the cares or pleasures of the world come in upon them they fail. The following are some principles of success in patient endurance. (1) A careful counting the cost at the outset. Many beginnings are without lasting results from lack of this. Difficulties, sacrifices unlooked for, meet many in whom life's morning gave much promise, and so by and by they are offended. (2) Depth of personal conviction. This should be the threefold result of the Comforter's mission as a convicter of sin, of righteousness, and of judgment. (3) Thoroughness of conversion. The clearing out of the old sins, and breaking off of old habits unconditionally. The roots of the evil must be plucked up, else they will once more grow up and choke the profession. (4) A firm faith in the covenant promises of God in Christ Jesus.

In closing the Conference, Sir Emilius said that in the course of a long ministry, he had been present at many meetings of this kind, but at none of them had he heard addresses superior in theological knowledge, or in the combination of intellectual and spiritual power. He hoped there was a good omen for the religious future of Scotland. He could have wished that not only had the large audiences who had attended the Conference heard the words spoken, but that the whole people of Dumfries and its neighbourhood could have done so. He could even have wished that the archbishops and bishops of his own church could have heard them, and he was certain that many of them would have listened to the addresses with great pleasure and profit.

TENT WORK IN PLUMSTEAD.

Through the kind help of the Evangelisation Society, a handsome tent has been in use in Plumstead village, for the last five months, in connection with Cage-lane Hall. Large numbers have heard the Gospel faithfully proclaimed, night after night, and many have found a blessing. Many men who had never been induced to come even to our Mission-Hall, or to any other place of worship, have attended, and are now continually with us. Besides these tokens of cheer, we are often hearing of fruit "after many days."

The work has so extended that we are obliged to provide much larger accommodation. The foundations of a new hall are already being laid. We are in a very poor neighbourhood, and help would be most heartily welcomed from any of the Lord's stewards. (Miss) Kate Russell.

1, *Thames View-terrace, Plumstead, Kent.*

STAR VILLA ORPHANAGE, HASTINGS.—This institution has for its object the entire care and maintenance, upon the family system, of homeless or destitute orphan girls, from a very tender age, until they are old enough, and sufficiently educated and trained, to be placed out in respectable domestic service, where they are still watched over so long as they need a mother's care. Children of all denominations, and from any part of England, are elegible without voting, and are taught to love and serve God. Unless further help is not speedily forthcoming, the committee and myself will be under the very painful necessity of reducing our present number of little ones, which would be a very sad calamity, with the cold winter so rapidly approaching, and many forlorn little orphans now pleading for admission. The seventh annual report will be sent on application.

(Mrs.) Hester Willis, Hon. Supt.

Godwin-road, Hastings.

Our Brave Fishermen.

WE are thankful to learn that Mr. E. J. Mather's letter, recently published in our columns and elsewhere, has already evoked a substantial response, upwards of £2000 having been contributed towards his collection in aid of the Royal Provident Fund for Sea Fishermen. It must be remembered, however, that £50,000 is the amount which Mr. Mather has pledged himself to raise in the interest of the widow and the fatherless. As he is—although in a very weak state of health—devoting both time and labour gratuitously to the self-imposed task, we trust that many of our readers will not only hasten to give him substantial aid but will assist by circulating copies of his appeal, which has now been re-printed in leaflet form.

We shall be pleased to receive subscriptions towards this truly national and most worthy object, or they may be forwarded direct to Mr. Mather at his offices, Winchester House, Old Broad-street, E.C. The very touching stanzas that follow have just been written on behalf of this noble project; we are sure they will speak eloquently to many hearts and purses:—

"THERE IS SORROW ON THE SEA."

There shall be "No more sea"
In the New Earth's golden years;
But long as this sad old earth shall be,
The sea will be salt with tears.

Though brightly its ripples flow
In the light of the summer sky,
How dark are the weedy depths below
Where the ocean victims lie!

The laurels of earth are won
On the fields of godless strife;
But greater the deeds of prowess done
In the smacksman's daily life.

Ah! who can count the dead
In that dreary nameless grave;
Who fell in reaping their children's bread,
From the greedy, heartless wave!

Sad, sad to the father's ear
Are the wild waves moaning by:
They seem to his boding heart to bear
The sound of his orphans' cry.

And oft, in the fading light,
The thought comes o'er and o'er:
What will become, if I die to-night,
Of my wife and bairns ashore?

. . . . .

But wherefore the old tale tell
Of lives on the waters lost?
The dainty viands we like so well
Are won at a fearful cost.

'Tis peril and labour stern,
The lot of those toilers brave;
And the paltry wage so hard to earn,
Is harder still to save.

"Oh, where is dada gone?"
The toddling orphans wail;
But why must they starve as well as mourn,
When "dada's" earnings fail?

. . . . .

Say, shall we not hold them up,
Those horny hands of toil;
And drop some balm in their bitter cup,
Who win us the ocean's spoil?

There shall be "No more sea"
In the New Earth's golden years;
But long as this sad old Earth shall be,
Let us help to dry the tears!

AMY MANSON.

MR. SANKEY conducted the praise at a recent Y.M.C.A. Convention in the State of New Hampshire, and received the special thanks of the conveners.

Orphans in Southwark.

OF all the good causes that are advocated in these days within the walls of London's Mayoral mansion, surely none is more deserving than that of the mitherless bairns of the great city. Hitherto the retiring disposition of Miss Sharman has not permitted her to hold her annual meeting in any place of great public concourse. This year she has taken a step forward in securing the countenance of our chief magistrate, and we trust the result will be highly beneficial to the blessed enterprise of which she is the mainspring and the inspiration. There was a good attendance at the meeting on Friday afternoon, though the weather was not favourable. The LORD MAYOR presided.

Miss SHARMAN, as the first part of the programme, read, in a bright and interesting way, her new report, which we would advise our readers to secure; they can get a copy on applying to her at the Home, Austral-street, West-square, Southwark. She gave in it a very interesting sketch of the rise, progress, and principles of the work. We may say that in addition to the parent institution in Southwark there are now three country branches at Gravesend, Tunbridge Wells, and Newton Abbot, besides the seaside house where the little convalescents have a good time every summer. The Newton Abbot Home is the latest development; Miss Sharman speaks very gratefully of its worth, and invites visitors to South Devon to go and see it. The girls under her care are mainly trained as domestic servants, and one of the speakers said that the demand for girls in this capacity is always greater than the institution can supply. In our page for the young we give some touching extracts from the report, about the children.

The first address was by Dr. MCEWAN, of Clapham. After a complimentary reference to the philanthropic activity of the Lord Mayor during his year of office, he entered an earnest plea for Miss Sharman's work among the friendless little ones. No story of romance, he said, could be more thrilling in its genuine interest than the story of the West-square Orphanage, as told by Miss Sharman herself in her periodical reports. He referred warmly to the quiet and unobtrusive character of the work, which had only been equalled by the courage and perseverance, the energy and success that had marked it. If any lady was ever raised up of God to do a definite work, it was Miss Sharman. The speaker recalled a visit he paid to the Home several years ago with the late Lord Shaftesbury, and he remembered how the eyes of "the good Earl" glistened with delight at what he saw. Dr. McEwan waxed finely eloquent in his advocacy of the work of caring for the orphan girls, and in expatiating on the home-like character of the Institution. The perils that surround young life in London formed the theme of a powerful appeal, and these Homes, he said, are a specimen of the best kind of rescue and preventive work. The reverend doctor wandered from pathos into humour, and then into illustration, and altogether he found it very hard to draw his graphic speech to a close.

Rev. C. FLEMING WILLIAMS also spoke from personal knowledge of the brightness of the children, and of the scrupulous care displayed in supplying every necessity for insuring a healthy and useful life. Working among the poor of the East-end, he had been often touched and moved by the sad forebodings of parents on their deathbed as to the future of their children. Mr. Williams, too, was deeply pathetic in telling his impressions of the work, and its peculiar characteristics.

Rev. JOHN MCNEILL was, of course, original and amusing in his way of putting things, but he was not a whit behind any of his brethren in pressing the claims of Miss Sharman's good work on the sympathy of his hearers. Canon HUSSEY, as a very old and warm friend of the work, descanted once more on the delightful character of it, especially the strong and simple faith Miss Sharman displays.

Mr. J. A. Smith, as one of the Trustees, voted the thanks of the meeting to his lordship; and, in doing so, he made the remark that there are literally no expenses of management, as Miss Sharman, the architect, and the doctors, are all honorary workers. Mr. De Selincourt supported the vote. The Lord Mayor in reply was very cordial, and so this admirable institution has had the chance of some added publicity, which it certainly merits.

AMONG SOLDIERS IN EDINBURGH.

THE work among cavalry soldiers at the Home, Piershill, Edinburgh, which Miss Lloyd has directed since 1882, continues to be greatly blessed. It is by no means "plain sailing," yet there is much to encourage, more particularly in the fact that quite a number of those who have been converted in the Home have themselves become active witnesses for Christ. No sooner do the soldiers become enlightened in Gospel truth than they incline to the wholesome belief that indulgence in intoxicating drink is incompatible with the Christian profession.

We had, writes Miss Lloyd, a remarkable illustration of this in one regiment. A non-commissioned officer, holding a high position, who was enslaved by intemperance, visited the Home one afternoon, and asked to be allowed to join the total abstinence society. On being questioned as to his reasons, he told us that a companion of his had suddenly met with an awful death, and the thought came to his mind that he was personally unfit to appear before God. He felt that drink was the sin which blocked his way. We asked, "Do you think total abstinence will save you?" "No", said he, "but a man cannot think when under the influence of drink. If I try to be a sober man, I will be able to listen and pray God to bless the truth to me." This man's change was used by God to show the power of his grace, and many in that regiment were led to see that the total abstinence path was the safest and happiest.

Through the kindness of those in authority we have the privilege of visiting the hospital, and there we have many opportunities of speaking a word. One poor fellow, suffering from rheumatism, was nearing his end in a dreadful state of mind. When we went in to see him, he kept on saying in a terrified way, "Ah, they are dragging me; take me out of this; they will pull me down." We told him of Jesus who saves to the uttermost, and he seemed quieter. While in another ward, we were fetched by the hospital sergeant. We found the man quite changed, his face beaming with joy. He said, "Ah, what a change! what a change! You said He could do it, that He could save to the uttermost, and He has done it. I saw Him. He took a grip of me, and I have taken a grip of Him." Kneeling down, with six or eight of the man's comrades, we thanked the Lord for his deliverance—for saying to him, "Thy sins be forgiven thee, go in peace." The man shouted, "That is it; peace, peace; that is it." And on our standing up, he said, "You may go now, I don't want you any more." We saw him next day, and had prayer with him, but he could not speak; and that evening he passed away, his last words being "Up above." His comrades said he seemed to see something wonderful in the corner of the ward, and he never took his eyes away from there. Among others whom we met in hospital is a young man who is now labouring as a missionary.

Clifton Conference.

In exceptionally fine weather, and with a larger company of visitors than has been seen for some time, the twenty-seventh annual Conference has been held in the Victoria Rooms. Although by the decease of Colonel Newbolt, who took delight in arranging the preliminaries, Rev. J. Ormiston has lost no ordinary helper, yet in Colonel Molesworth he has found another capable coadjutor. There was a largely attended prayer-meeting on Monday evening last week, and the earnestness which pervaded it has been characteristic of all the meetings held to seek the Divine blessing on the approaching Conference.

On Tuesday morning the subject was "God, our own God—the Father." In his address from the chair, Mr. Ormiston read letters expressive of regret at being unable to attend from various friends, including Rev. C. H. Spurgeon. The first day's topic was well opened by Rev. J. R. Cotter, of Colchester, who dwelt upon the inability of the natural man to see the Father in God. Men now had the audacity to bring God to the bar of their own judgment, to accept what they pleased of his revelation, and to explain away whatever they did not choose to believe. He proceeded to speak reverentially of "Our own God" as He comes before us in his Word. Rev. W. Frith having spoken, Colonel Saville in an earnest prayer embodied the requests which had been sent in; and afterwards, Rev. H. L. Byrnes dwelt upon "Our Father," and the individual and specific love which He bears to his children.

In the afternoon a very hearty meeting was held on behalf of the Scripture Readers' Society for Ireland; Rev. W. D. Austin, and Henry White the Dublin reader, both of whom attended as a deputation, could hardly have desired a more sympathic audience as they gave details of the Society's operations. There was a Bible-reading conducted by Colonel Molesworth, and the subject of the morning was taken as the text of the reading.

In the evening, when there was a large attendance, addresses were given by Rev. H. Dening on an overflow blessing being that at which every Christian should aim; and by Mr. Stancomb, of Yeovil, on the joy and strength to be derived from faith in a covenant-keeping God.

SECOND DAY.

On Wednesday, Mr. Ormiston read part of Hebrews i., and introduced the second topic of conference, "Our own God—the Son." The Hebrew word "God" primarily meant "an oath," and the Old Testament idea was that of a covenanting, sworn God. So that all the promises of God are so many Divine asseverations which cannot be broken. The New Testament word means "A disposer"—one who has planned all things for his people.

Rev. W. D. Austin said it is erroneous to affirm, as some are doing, that Christ never claimed to be God. His words, "He that hath seen Me hath seen the Father," effectually disposed of that error.

Rev. J. Hawker (Plymouth) urged that we should use the great privilege presented to us in God the Son. He is the way to victory over every enemy, and in his hand is the key of the storehouse containing every blessing. Rev. W. Elliott (Plymouth) spoke strongly against Romanism and Puseyism, and urged all to avail themselves of their privilege to go boldly to the throne of grace. Rev. W. Ellis, a Moravian brother, was the last speaker, and he urged that the enemies of the faith could only be successfully resisted by waiting more steadily upon God.

In the afternoon, Mr. W. Forbes had an opportunity of giving some details of the work he commenced eleven years ago among theatrical employés. A larger meeting than usual was held of the Aged Pilgrims' Friend Society. Mr. James Inskip gave the Society his hearty support, and the meeting was further addressed by Mr. Hazelton and Mr. W. J. Martin. Rev. J. Ormiston said he had hadmany opportunities of acquainting himself with the Society's work, and offered to receive any contributions which friends might be disposed to give.

In the evening, among other speakers was Mr. Wright, of Ashleydown Orphanages, who spoke upon Titus ii. 13: "The great God and our Saviour Jesus Christ." The passage, he said, clearly taught the blessed truth which to-day they had been considering; it was their privilege to claim God the Son as their own. The passage, he went on to show, clearly teaches his claim on us as forming the sole ground on which we can claim Him. If we would be kept in the conscious enjoyment of our possession of Him we must keep things in the right order, and we must remember that He claims and rejoices in us as his own. "Ye have not chosen Me, but I have chosen you."

Rev. J. C. Martin (Portsmouth) said that "agnostics" were at least rightly called so. "We do not know" was their confession, and they did not know, for God is only to be known through Jesus Christ and the Holy Spirit's teaching.

THIRD DAY.

On Thursday, Mr. Ormiston read Ezekiel xlvii. Amidst all the troubles in the visible Church we have this left us, that the Great Head of the Church is still on the throne, and will not leave Himself or his Church without witness until He comes in the plenitude of glory. The subject for the day was "God our own God—the Spirit."

Rev. Lancelot Holland, vicar of All Saints', Hatcham, said he had learnt during his visit that such a gathering as this Clifton Conference was a great source of refreshment by the way, and for one he should return to his field of work greatly invigorated and refreshed. In proceeding, he dwelt upon the personality of the Holy Ghost, showing that He is a real personal friend and comforter. It is as necessary in these days to believe in the Divinity of the Holy Spirit as it is of Christ. And it should never be forgotten that the blessings of the Spirit all come to us through Christ alone. This is especially true in the ordering of men to the ministry; for it is not by laying on of hands, but through Christ alone that the gift of the Holy Ghost comes down. He was grieved to find that so many of the clergy continue to preach the soul-destroying doctrine of baptismal regeneration, for there is nothing of the kind to be found in the Word of God.

Captain West spoke upon John i. 18, and remarked how the Evangelist John unfolds the Father to us in 112 places in Scripture. The Holy Spirit is the Divine Indweller. We want, he said in closing, to abound in hope of the coming of our Lord. He had been looking for it ever since his conversion, now twenty-seven years ago.

Colonel Molesworth impressed the truth that no efforts of our own can overcome the great enemy of souls, or cleanse men from their leprous condition, and that the power of our own God—the Spirit—is needed.

In the evening there was the usual special service and Lord's Supper at the Memorial Church, Rev. J. R. Cotter being the preacher on the occasion.

POOR CHILDREN'S AID SOCIETY.—Sir,—The Poor Children's Aid Society feeds, clothes, and sends into the country, for a fortnight, children from the worst slums in and near London. We want to re-commence the winter's work of clothing and feeding destitute children. We supplied 104,610 meals gratuitously to semi-starved children attending the elementary schools, and clothed nearly 3,000 during the winter of 1888. We desire to double our work this year, but at present have no means of doing so; £1 supplies meat to 240 children.—Yours truly,

MARY WINKFIELD, Hon. Sec.

34 *and* 36, *Piccadilly Circus, W.*

NIGHTFALL.

"Commune with your own heart upon your bed, and be still."—Psa. iv. 4.

Steward of the solemn hours
Passed beyond the sun,
Didst thou yield thy God-like powers
To the Holy One?
Hast thou borne a soldier's part
In the field to-day?
Hast thou kept a sunny heart,
Quick to praise and pray?

Are the watches of the night
Holy to the Lord?
Quickened with the awful light
Shining from his Word?
Let no earthly idol be
In the chamber dim;
Child, He broke his heart for thee,
Give thy heart to Him.

Hast thou kept thy garments white
All the dusty way?
Hast thou worn thy crown of light
Queenly all the day?
Has thy love been strong and sweet,
Watching unto prayer,
Ever, upon willing feet,
Swift to minister?

Hast thou imaged forth thy King
In a heart of grace?
Shown the world in everything
Shadows of his face?
Hast thou kept thy temple fair
For the Spirit's home?
Art thou ready anywhere
If thy Lord should come?

Has the lovely will of God
Tutored every tone?
Has thy skill been sown abroad
For his praise alone?
Free to serve, and strong to bless.
Has thy soul been bowed,
Feeling that his holiness
Folds thee like a cloud?

When the Lord's belovéd sleeps,
Blessed is her rest;
She is safe whom Jesus keeps,
Sheltered on his breast.
Lord, when morning's sunny rays
Pierce the waiting skies,
Wake me to a song of praise,
Fresh for sacrifice!

May Turner.

ROMISH EDUCATIONAL ENDOWMENTS.—Those who desire to know the facts and bearings of the case as to higher education in Ireland, and the tactics of the Romish hierarchy in making it subservient to their designs, should carefully study the current *Monthly Letter of the Protestant Alliance* prepared by Mr. A. H. Guinness, the secretary. It ought to open the eyes of all true friends of freedom and Christian principle in these realms. The pamphlet is entitled "Mr. Balfour and the Higher Education of Roman Catholics," and copies (2d. each) may be had at the office of the Alliance, 9, Strand, London, W.C.

THE "NUN OF KENMARE" ON CONVENT SCHOOLS.—Speaking recently in Toronto, the Nun of Kenmare said that Protestants were a great deal too credulous. They would not stoop to the dishonesty resorted to in the Roman Catholic Church, and which had induced her to leave it. As an instance, she related how the sisters had been compelled by the bishops to teach Roman Catholicism to Protestant girls in the convents, in spite of their promises to parents not to do so. The policy of the Church was "that the end justifies the means." It was, she said, a most unfortunate thing that Protestants sent their children to these schools. She knew of convents in England where 75 per cent. of the children were Protestants. There was no dishonesty the Roman Catholic authorities would not resort to in order to make converts; Miss Cusack has been a Roman Catholic for more than twenty years, and is well acquainted with the inner workings of the system.—*Christian Irishman.*

The Central Sudan.

A THIRD letter from Mr. G. Wilmot-Brooke is to hand, dated Onitsha, River Niger, July 1. He says:—"Our long stay in the Delta is now over. It has been caused by our waiting for the next voyage up-river of the C.M.S. steamer *Henry Venn*, which goes up every few months. When I closed my last letter we were expecting to start off to take charge of the C.M.S. station of Okrika, about 17 miles from the sea, up the Bonny River. Our very brief stay there has been the only interesting episode of the last month (June)."

Then follows an account of Mr. Brooke's visit to Okrika, from which we make some extracts:—

"The morning (June 4) was all spent in cleaning the house and yard, and inspecting the very dilapidated wattle and daub church, built by the Christians and adherents some years ago, soon after public worship was first suggested and introduced by some native Christians from Brass. It was not till the afternoon that the Christians and church adherents arrived, by appointment, to the number of about sixty, of whom about five-sixths were men. I spoke to them on the meaning of drawing to the Lord 'with purpose of heart,' each sentence having to be first given in very broken English before the interpreter could understand it.

"*June* 5.—Various visits from church adherents during the day, some very odd ones. One worthy man came for medicine, bringing a fellow-slave as his interpreter. He prefaced his statement of symptoms with what seemed to us to be a brief résumé of his religious views and experiences, but so far as we could make sense out of the very wonderful English of the interpreter, he seemed to press upon us that on one occasion he had successfully run away from the devil. His account of his symptoms would have been enough to alarm any doctor. 'He had severe pain all over his body and limbs alike, at all times.' Thus the day passed, each visitor contributing to my knowledge of the state of affairs at the place, the sum of which was this: Four towns, Okrika, Ogulama, Ibaka, and one other, form the "Okrika country," all of them close together, and under the suzerainty of one old chief. Some native Christians from Brass appear to have begun preaching here over fifteen years ago, and soon after they persuaded the heathen chiefs to build a place of worship, where a native carpenter began conducting services. An application was made by them to Bishop Crowther for a teacher to be sent to them. They were accordingly visited, and their little meeting-house was found full, the heathen chiefs acting as church-wardens. This was about fifteen years ago... The occupation of the place by the C.M.S. was deferred for some years, when a Sierra Leone man and his wife were sent there, the same that we relieved. The congregations, which were usually over 500 at first, steadily decreased to about 120, and then came the fearful outburst of cannibalism, when a number of prisoners, over 150, it seems, were eaten at one time. On this occasion the church adherents, who had taken part in the raid, refused to give up the prisoners whom they had captured to be eaten, but concealed 11 of them, and subsequently restored them to their own country. The Sierra Leone agent at the mission station also furnished a written report of the massacre to the British Consul, who came up and inflicted a fine of about £1000 on the town, subsequently increased to £1200. As it had been the active advocacy of the Sierra Leone agent that had originally induced the heathen chiefs to put the town under British power, his report of their crime caused great fury, so that even when he left, and we came, we found a feeling of political antagonism towards the mission adherents prevailing, and a consequent timidity on their part about making themselves conspicuous by starting open-air preaching in the town...

"*June* 11.—Some three dozen of the mission adherents came together by private arrangement among themselves, and were hard at work at repairing the church. Spent most of the morning at work with them. While so engaged, we saw one or two old chiefs arrive from the other towns, each accompanied by about a dozen slaves, with a tom-tom beating before them. I thought them rather surly, as they did not return my salutation as usual, but took no further notice of them. In the afternoon went off to Ogulama, and reached the house of the man who interpreted on Sunday afternoon. He and his brother, and two or three other members of the household, sat in his bedroom, or in the doorway. Soon a chief arrived and sat down, and, sentence by sentence, at great length, I gave him a full account of how sin came in, and how it will be put out. He listened with close attention, as they usually do, and also with some appearance of emotion, which is not a common experience. My chief theme was the long-suffering and tender love of God, and the folly of men in dreading their best Friend. When I had finished he was silent for a long time, and I noticed with some surprise that he had tears in his eyes; he then said, 'When the words are so good one can say nothing in reply; and we see you indeed wish us well to come through all the water in the heat of the day.' From here we went to a small suburb in the forest, beside a muddy creek. Here a sick chief came out, one who had been to church several times. When he was seated, and some dozens of slaves grouped around, I again gave a long address, the interpreter throwing himself very earnestly into rendering an urgent appeal to them to trust the loving God at once. Paid also four brief visits to four other chiefs, and walked back to Okrika."

On June 14 Mr. Brooke and his companion, Mr. Shaw, returned to Bonny, and four days later they left that place in the *Henry Venn*, proceeding up the delta of the Niger. "As we penetrate further inland, nearer the main stream from which the many branches of the Delta are fed, the channel we are following slowly widens out from 300 yards (for the first thirty-five miles) to 600 and 700 yards. Nearly all the towns here, having acted as middlemen in past times, were unfavourable to white men entering the country, and were very dangerous people until the firm rule of the Royal Niger Company imposed peace upon them, so that now it would be quite safe for any white man to descend in canoe to Akassa; so those living here told us. The natives, however, though degraded and hostile in character, have nothing of that extreme ferocity of aspect which is so very striking a feature of the tribes of the Upper Congo, the Bangala, Balor, and Balolo.

"*June* 28.—We reached Abo (pronounced Abbo). Here the C.M.S. has recently planted a mission station. We landed at once, called for a moment at the little trading factory, and then pushed on with Bishop Crowther across the large grassy island that marks the town, following a very muddy foot-path through the high rank grass, and being ferried across the creek behind in a crazy canoe. The native missionary, Mr. Allen, from Sierra Leone, was waiting to receive us, accompanied by his schoolmaster, a young man from Onitsha, who does the interpreting for Mr. Allen. Our visit lasted over a couple of hours, as, after visiting the neat little cottage which forms the mission house, we went with the Bishop to hear him interviewing two heathen chiefs, whom he urged to subscribe to build a church, pointing out what temporal advantages followed the establishment of the Mission, 'the young men learning to read and write, to be clerks and engineers, and all this information, which cost them nothing, had money value, and once given could not be taken away.' Unfortunately, there was no time left at any of the places to allude to the spiritual aspect of our commission. ...These Abo people are very influential traders, and their slaves are drawn from all parts."

[Copies of this letter may be obtained by sending a penny stamp to Mr. T. Arthur Garnett, 33, King-street, Manchester.]

STREAMS of BLESSING in the WEST.

IN a very interesting letter to a friend in this country, Mrs. Davidson, Brandon, Manitoba, Canada, writes as follows:—

For five years I have received varying supplies of literature from Christians who had noticed my appeals in THE CHRISTIAN, and who have never wearied yet in sending them. I have been unable to write to the donors of these parcels, and sometimes it has seemed rather wonderful to me that their faith has not flagged for want of some recognition of their loving service. I have accepted this as one of the tokens of our Father's thoughtfulness for his scattered ones; as, if these copies of *The Christian*, *Life of Faith*, *British Messenger*, *Cottager and Artisan*, &c., stopped coming, many a lonely heart, dependent on God alone in their distant solitary prairie shanty for sympathy and confirmation, might go unstrengthened and uncheered by the "comfortable words" conveyed in these invaluable papers. I send them in every direction; sometimes I hesitate as to the most necessitous, when I have but one left, and I feel sure that the prayers of the senders often must determine their ultimate destination. It is the only work for Christ that my busy domestic life leaves me opportunity for outside of my household. It is very little, but I know it to be the "cup of cold water" to those thirsty, often famishing, souls, who have no other means of hearing Gospel truth. Thanks to you and others of Christ's followers for giving me the opportunity of extending it to his little ones in the name of a disciple.

You will be glad to hear of the active Y.M.C.A. now existing in Brandon. Some of its members go out to contiguous settlements every Sunday, and hold regular services. They tell me it is astonishing to see people coming many miles from all directions, where no house is visible, and perhaps a score or more will assemble in the log-house or shanty, where the meeting is held, to hear these young men tell "the old, old story." But there are hundreds of settlements where no services have ever yet been established, and one can only trust in God, "Who knoweth them that are his," for the spiritual nourishment of such desolate ones.

In Seattle, on the Pacific coast, a sister-in-law of mine (who lately passed through Brandon *en route* to her old home for a visit) finds great happiness in distributing such good reading matter as she can get, to the hundreds of working men—miners and operatives of all nations—gathered in that growing city. Some of them she describes as living in shanties together, away from the "roughs," who are very lawless in that new place. She sees them coming home early on Saturday nights to do their washing before Sunday. These men run out to meet her when they see her coming with papers, and sometimes with tears in their eyes thanking her for the help they get from reading them. Brandon is very different in this way from Seattle and Vancouver. Here it is the lonely settler who needs these messages; there it is the weary toiler, worn out with the rush and turmoil of Western competition. If any friend should wish to send my sister-in-law such literature, she would deem it a privilege to distribute it. Her address is Mrs. Duncan Davidson, 706, South Eleventh-street, Seattle, Washington Territory, U.S.

For the Young.

QUARTUS A BROTHER.

AN ADDRESS TO CHILDREN.

By Rev. CHAS. A. SALMOND, Rothesay.

(*Reported.*)

This name, "Quartus a brother," is the only one you have been able to give me beginning with the letter "Q." As a name it does not tell us much about him to whom it belongs. The word Quartus means the fourth one. We learn from this at least that he who was so called was no doubt a Roman. But there is another part of his name that we can supply for ourselves, and that is the most significant part of it, namely, that he was Quartus the Christian, and this is how he came to be spoken of. Paul here speaks of him as "Quartus a brother." He was a Roman, because Paul was writing here to the Romans. But he does not merely mean that Quartus was a brother in Christ, in whom the whole family in heaven and earth is named. He was a brother as one believing in the Lord Jesus, and seeking to do the will of God.

Now, this is a precious name, the name brother. It is a name that is used of Jesus in the Word of God. He is referred to as the "brother born for adversity." It is the name also used by Jesus of his true followers, He calls them not "servants" but "friends," and before He leaves the world, He calls them not "friends," but "brethren." He says to Mary: "Go tell my brethren that I ascend to my Father and to your Father, to my God and your God."

And it is a precious name to Paul. I believe he would carry with him always a sweet memory of the time when he was able to claim the name of brother, when Ananias, you remember, in those days of darkness in Damascus, drew near to him, and put his hand upon his shoulder (oh, that hand, that touch of sympathy), and said: "Brother Saul, the Lord Jesus hath sent me that thou shouldest receive thy sight, for thou art a chosen vessel unto Me."

Seek a place then, dear boys and girls, among the great Christian brotherhood; those who believe in Jesus, and are seeking to do the will of God, and cultivate the spirit that belongs to such, the spirit of kindness to all, and especially to those who are of the household of faith. This Quartus—see, it is the only thing we learn of what he did—this Quartus sent a friendly message to the Christians away in Rome; he little thought that this would make his name known to you and me this morning, to every Christian that should ever read the New Testament Scriptures. Yet so it was. And every true, generous, and loving thought as well as deed, and every Christ-like desire, remember that, is noted down by God. May it be yours to have a place in God's family, and be more and more like Christ.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Oct. 13, Jer. xxxiii. 1—16; Mon., Oct. 14, Jer. xxxvi. 1—10; Tues., Oct. 15, Jer. xxxvi. 16—28; Wed., Oct. 16, Jer. xxxviii. 1—13; Thurs., Oct. 17, Jer. xxxviii. 14—28; Fri., Oct. 18, Neh. i. 1—11; Sat., Oct. 19, Neh. ii. 1—10.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Henry Hutchinson, Northampton Temperance Hall (with Mr. James S. Tyler), Oct. 9—18; Liverpool, Oct. 14; Manchester, Oct. 15. Mr. Alfred Armitage, Carlisle, Oct. 3—11; Newcastle, Oct. 12—19. Mr. H. W. Pewtress, Baptist Church, Shooter's Hill-road, Blackheath, Oct. 20—25, 7 p.m. Mr. E. Arrowsmith, Leominster, Oct. 19—25; Hornsey-rise, Oct. 27—Nov. 3. Mr. T. Lewes Sayer, Westbourne-grove, Oct. 14—17, at 8; Leyton Congregational Church, Oct. 21—25; Athenæum, Camden-road, each Sun. in Oct., at 3.15. Rev. E. A. Stuart, Mr. E. Arrowsmith, and other speakers will address two meetings at Gordon Hall, Blackburn-place, Liverpool, Oct. 14, at 4 and 7.30; and at Strangeways Hall, Manchester, Oct. 15, at 3.30 and 7.

A PEEP INTO AN ORPHANAGE.

The following passage from the report of Miss Sharman's Orphan Home in Southwark, read by her on Friday, at the Mansion House, will interest our young friends:—

Would my readers like to take a peep into nurseries, playrooms, and schoolrooms, and see some of the little ones who have come to us in the past year? Let me introduce you first to our babies, and you will acknowledge they are the sweetest in the world. Here is a wee, frail mite, whose mother died when giving her birth, and whose drunken grandmother robbed her of her tiny garments to pawn them for gin. The little shrivelled limbs and the wistful old little face made us think of a certain department of the Zoological Gardens. *Now*, when we look at her plump condition and round sweet face, we are reminded of Raphael's angels.

Here is another fat, complacent baby, who came to us at five weeks old, *viâ* the doorstep and the workhouse. She now takes the homage of her devoted subjects quite as a matter of course.

Here is another baby, very weak and very cross, who cuts every tooth with an attack of bronchitis; requires a fire night and day, and exacts unremitting attention, for which she only gets loved the more.

Then come some sprightly, healthy babies, whose every crow and caper is a wonder and delight to their young nurses, and who little know how orphaned they are.

Look at these two little sisters, aged eight and ten. Their mother was accidentally burnt to death; their father never recovered the shock, but died soon after.

Here are two beautiful little girls, three and five years old. Their poor mother died last January of consumption, and their father, unable to bear his grief, put an end to his own life, and left the sweet babes—not, as it proved, to a cold world, for they found a warm welcome at the Home.

This little girl, eight years old, was found by a lady visitor late one night last winter asleep on the pavement of a court where some of her family lived. The poor child's father was dead, and her mother was in the hospital dying of a cancer. The little one came to the Home, and was taken to see her mother, whose last hours were cheered by knowing that her child was cared for.

I must not tire your patience with a description of *all* the new children, though all are worthy of notice, but will only mention two more. One a little maiden, thirteen years old, who, with twelve young brothers and sisters, was bereaved of both parents, and left in utter destitution, after having been reared in every comfort. The other a sad, thoughtful-looking girl of twelve, who had been her widowed mother's adviser, nurse, and mainstay. We often meet with dear little old women of this kind, and put them into the Home mill to be ground young again.

THE CHURCH ON THE SANDS.

BOURNEMOUTH.

The seaside services of the Children's Special Service Mission have now become such a well-known branch of work, that it will suffice to say as to detail of arrangement here, that the services were conducted much on the same lines as in other places. Rev. Martin J. Hall was in command, assisted by an earnest band of workers. Spiritual work was the foremost thought. To win the children for Christ was the end and aim of all taking part. A spirit of loving union bound all together. Hence, the secret of the very special blessing given; for where the Lord's people "dwell together in unity," there the Lord commands the blessing.

Of definite results, it is difficult to speak. Many interesting accounts could be given of individual cases of blessing. Some who accepted Jesus for the first time as a personal Saviour, others who yielded themselves more fully to Christ as Lord, and have left Bournemouth desiring to live more fully for his glory in all things. In the case of many who received blessing it was encouraging to find a background of Christian influence. Notably, in one case, two in a family were returning to a distant home to Christian parents, who had long been praying for their conversion, and who are now able to rejoice in God's faithfulness. Some weeks after we had left Bournemouth, a little lad at home was broken down with a sense of sin, and when asked what made him first think about his soul, answered, "going to the children's services."

The attendance on the shore was larger than ever before, and the quiet and attentive listening very marked. Special boys' and girls' meetings were held, which were well attended. The latter were conducted by Mrs. E. N. Thwaites, of Salisbury.

Any account of the Bournemouth work would be incomplete without mentioning the blessed time of refreshment at the daily prayer-meeting at 10.30 a.m. At these meetings most helpful addresses were given by God's servants; one especially was most useful, on definiteness in prayer, calling Christians to take "more definite aim," and thus avoid much pointlessness in petitions often offered. Some stirring words were spoken on another occasion on Mark iii. 1.

The mission is now a thing of the past, but its blessed and holy memories remain in the hearts of many. Doubtless the seed sown shall yet spring up, and bear fruit unto God's praise. And for what we have already seen, "Unto Him be all the glory."

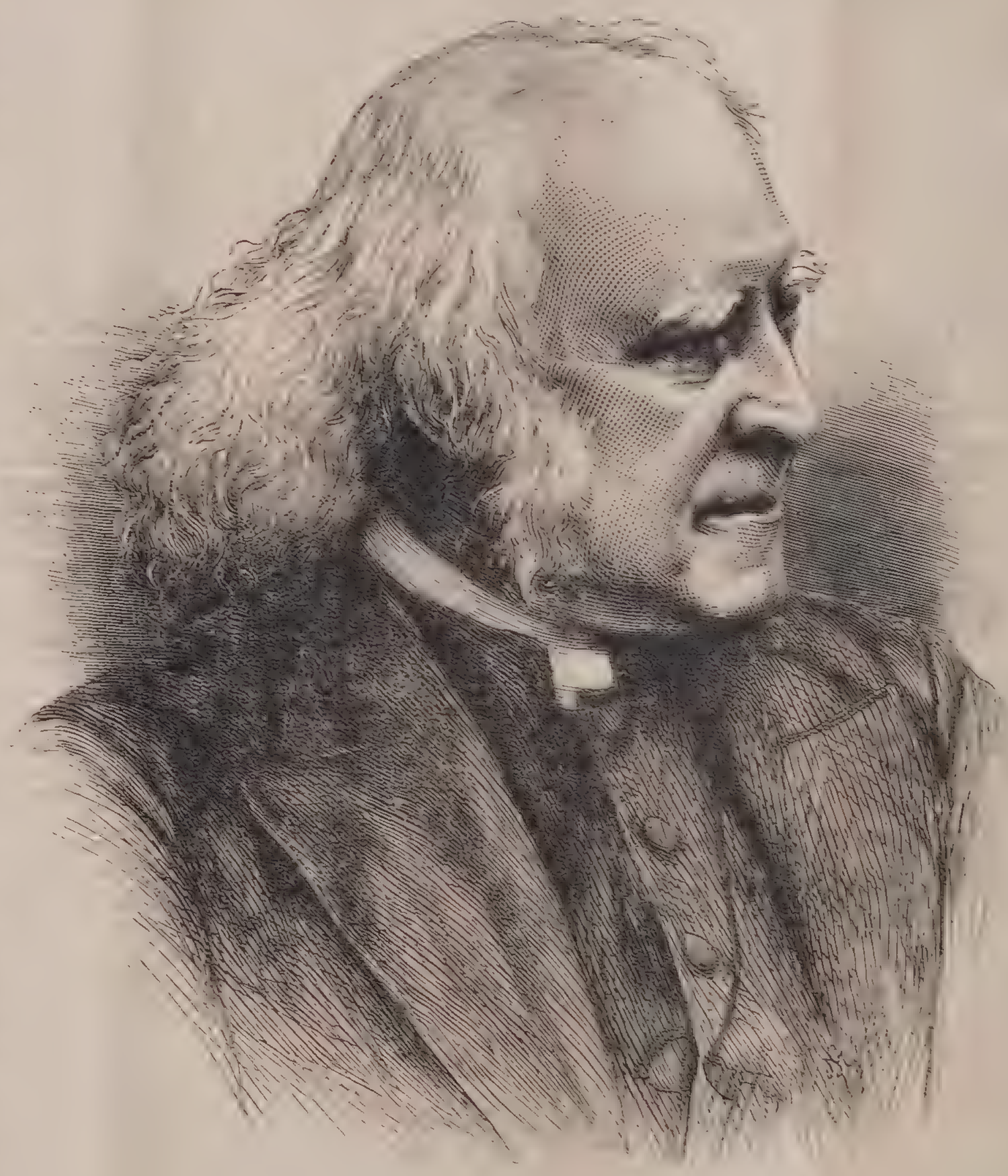
PROTESTANT LEPER CHILDREN IN HAWAII.—At the annual conference of the Hawaiian Evangelical Association considerable discussion took place in consequence of the methods adopted by the Roman Catholic priests at Molokai, who have charge of the leper children, and forbid those who are Protestants to read the Bible, or to attend on the religious instruction provided by the two Evangelical Churches in the leper settlement for the Protestant lepers. It was decided to bring the matter before the Hawaiian Board of Health, with a view to sending for the leper children religious training in the faith of their parents.

INOCULATING A CRIMINAL WITH LEPROSY.—It will be remembered that considerable sensation, not to say horror, was produced some time ago by the announcement that a criminal had been inoculated with leprous tissue in the Island of Trinidad. In the Report of the Trinidad Leper Asylum for 1888, Dr. Beaven Rake refers to the man, who is now a pronounced leper, undergoing all the dreadful experiences which a living death can produce. We are now told, however, that the case is not conclusive, and that the experiment must be repeated in a perfectly healthy body, or many healthy bodies, in countries where leprosy is unknown.—*Zoophilist.*

THE LATE REV. A. N. SOMERVILLE, D.D.

NO man of recent times, be he minister or layman, missionary or traveller, has, we should think, preached the Gospel in so many lands, and to people of so many tongues, as did Rev. Dr. A. N. Somerville during his fruitful career. Hence, not his native land only, but the Christian Church throughout the world, mourns his loss.

On May 27, 1886, we published a brief sketch with an earlier portrait of Dr. Somerville. With a likeness more recently taken, we now extend the record of that devoted service which his life furnishes. He was long spared to fulfil the trust committed to him, having reached his seventy-seventh year; but it might almost be said of him, as of Moses of old, that "his eye was not dim, nor his natural force abated." Truly he was "faithful unto death." It was a remarkable coincidence that he should be called into the presence of the King so soon after the honoured friend of his youth, Dr. Horatius Bonar, whose funeral sermon he had preached but a month or so before. Thus has Scotland this year given two of her brightest stars to adorn the Saviour's crown.



In character Dr. Somerville was pre-eminently a man of strong convictions, and never was courage lacking to make them known. The share he took in the Disruption, in 1843, is a matter of history. His mind once made up, nothing could shake it. This characteristic was equally prominent in his foreign work. No contrary counsel from well-meaning friends could change his purpose, and very seldom did his judgment prove at fault. He possessed boundless enthusiasm; whatever he did was done heartily, as to the Lord. Being endowed with remarkable strength of body, he did not spare himself; even his holidays were times of service. Such activity marked his movements that even in his seventieth year he was compared to a youthful assistant (who at that time accompanied him on one of his missions) as "the younger man of the two," notwithstanding that he was nearly fifty years the senior. In 1848, when a bad throat compelled cessation from his regular work, he was found visiting Palestine, Egypt, and Constantinople, storing his mind for future ministry; and thirty years later he could not forbear ascending the Great Pyramid for the second time. But though generally strong, he suffered severely at times, and had dangerous illnesses, both on his Australian and South African campaigns. Throughout all his travels he strictly eschewed alcohol and tobacco in every form, and to this was no doubt largely due the strength of his constitution.

The following fact in connection with his early years is of interest. He, in company with his student-friends, McCheyne and the brothers Bonar, would repair to Arthur's Seat, whence each in turn would preach to his companions, afterwards submitting to the most rigorous criticism from them as to his subject-matter, style, and mode of delivery. Such friendly but candid treatment no doubt did much to develop the special power which characterised their preaching in later years.

Dr. Somerville gladly joined in special revival effort. In 1839, during the Kilsyth awakening, Rev. Wm. C. Burns, afterwards of China, deputed him on one occasion to commence a meeting to which he himself would follow when he had first preached in another chapel. Nine, ten, and even eleven o'clock came before Mr. Burns arrived. Meantime, Mr. Somerville had given three addresses upon Rev. i. 5, 6. He would not leave his post until his friend arrived, and the audience, well content to listen to the enthusiastic young preacher, were loth to disperse. During this revival his church was open every night, but Saturday, for three months; and again for eleven months during the great revival of 1859-60. He also entered warmly into the work of Messrs. Moody and Sankey in Glasgow.

In earlier years he used to hold classes for young men and for young women, which were very greatly blessed, and the memory of which is still fragrant among many who are now labouring in the great harvest field. He also conducted one for divinity students, who would regularly meet at his house as early as eight o'clock for instruction in Hebrew and kindred subjects.

His interest in Christian work was threefold: in that within the area of his own church; in home mission work beyond its pale; and in the foreign field; and he rested not until he had participated in each. In 1860 he founded an agency for female rescue. He was secretary of the old Glasgow Bible Society, and was one of those who drew up the first sketch of the constitution of the present National Bible Society of Scotland, which was an amalgamation of various societies then existing. He also originated a scheme for sending twenty thousand entire Bibles out to China. His interest in Bible work led him to adopt the plan of distributing portions at many of his meetings, on the Continent, and elsewhere.

Next, his aid was lent to a mission at Leghorn; then he warmly espoused the cause of Christ in Spain, and made several visits to that country, becoming a staunch friend of Matamoros. In 1870 he drew up a confession of faith for the use of Spanish Protestants.

That he was honoured by his own denomination is shown by the fact that almost immediately after the Disruption he was selected as a deputy of the Free Church to plead its cause in London and various English cities; two years later he was sent by the General Assembly of that Church to Canada; the following year to Shetland; and, finally, in 1886, he was called to the Moderatorship of the Free Church General Assembly. He twice visited Canada: first at the Disruption, and then at the union of all the Presbyterian churches in the Dominion.

Then, too, he was honoured by other sections of the Church of God, and this was due to his own large-heartedness and love

for all those who love the Lord Jesus in sincerity. In fact it was this that led to the giving up of his church, of which he had been pastor nearly forty years; for when, in 1877, the Glasgow United Evangelistic Association (which drew its members from various communities) invited him to undertake systematic evangelistic tours abroad, such was the confidence reposed in him that he was left free to choose his own fields, times, and methods. Another memorable occasion was in May last, when he appeared at the General Assembly of the Established Church of Scotland to speak on behalf of the mission to the Jews which that Church sustains. The hall was crowded, and as Dr. Somerville entered the entire audience rose *en masse*. There is, we believe, only one other occasion recorded of a Free Church minister speaking in the Established Assembly since the Disruption, and the movement was a spontaneous and generous impulse of respect.

This same large-hearted charity characterised all his missions abroad. Wherever he went he endeavoured to work with ministers of all evangelical churches, and to get them to work with each other. In Melbourne it was in response to a requisition signed by fifty ministers of different denominations, and at Constantinople at the request of thirty-four, that he conducted a special communion service in each of those places. At the former no less than four thousand persons sat down to commemorate the Lord's death.

Dr. Somerville was especially a friend of Israel. In various Continental cities, including Berlin, St. Petersburg, Rome, Vienna, Buda Pesth, Grosswardein (Hungary), Bucharest, and at Kimberly in South Africa, he addressed large audiences of Jews. At Smyrna, Constantinople, and Thessalonica he also had especially interesting gatherings for them, his addresses being interpreted into Judeo-Spanish. The blessing that attended Mr. Somerville's long pastorate followed him in his itinerant work in other lands. His ministry was greatly blessed in the conversion of souls, especially in English-speaking countries; while his faithful messages were owned of God to the quickening of the Lord's people, and they, in turn, spread the good news around. His was a pioneer work, by which he sought to show what a hearty Gospel service could accomplish, and the interest thus awakened among the unconverted stirred up Christians to active service. It is no little satisfaction to hear from time to time of results of these missions still being brought forth.

As a preacher Dr. Somerville was particularly attractive; his language was choice, his delivery animated—at times even dramatic—and his subject-matter especially good. Often was he met by persons who had heard him years before, who remembered text, subject, and even outline of his discourse. In Canada he met one person who could do so after an interval of thirty-one years. His addresses abounded with illustration, and this, together with his descriptive faculty, riveted the attention of his audience to a degree which even the process of interpretation failed to diminish. Short sentences or phrases, translated quickly and with equal brevity, were the distinguishing features of these addresses, and the audience had no time to be weary, so rapidly did words in their own tongue follow those of the foreigner. In France alone Dr. Somerville had twenty interpreters, and during his travels his addresses were interpreted into no less than twenty-five different languages. Indeed, in South Africa three languages were used at one meeting. On this tour he was the means of a revival among the Dutch churches of Natal which spread to the Kaffirs. The following is a list of the countries in which Dr. Somerville conducted mission services :—

India.—Bengal, Madras, Bombay, Punjab, Central and North West Provinces.

Australasia.—Western Australia, Victoria, New South Wales, Qneensland, New Zealand, Tasmania.

Canada and United States.

S. Africa.—Cape Colony, Natal, Orange Free State.

Europe.—France, Spain, Italy, North and South Germany, Bohemia, Hungary, Austria, Servia, Roumania, North and South Russia, Turkey, Macedonia, Bithynia, Smyrna, and Region of the Seven Churches, Greece, Thessaly, Euboea and Morea, Ireland, Channel Isles, Highlands and Islands of Scotland.

A good choir, and plenty of singing, were also strong points, and it was no uncommon thing for a great portion of the audience to tarry long after the meeting had been dismissed, to hear the hymns (translations of *Songs and Solos*), which were quite new to them. The Doctor carefully eschewed controversy, and, by a judicious avoidance of any terms which might provoke it, declared the truth of the Gospel without stirring up strife. His general experience was that everywhere the people—Jew or Gentile, Greek or Turk, Kaffir or Hindoo—were attracted to the proclamation of the good news of God's love to men.

The meetings were attended by all classes, from princes, counts, barons, ambassadors, and officials (clerical and lay) of high rank, to the most humble station in life. It must not be inferred, however, that opposition was never encountered. The clergy often objected strongly to the use of secular halls, and especially theatres, for religious purposes. But these were often the only buildings capable of accommodating the people; hence the necessity of utilising them. It is gratifying to learn that in some places where the pastors were particularly adverse to this, they are now actually adopting the same methods themselves with most satisfactory results.

But the opposition occasionally assumed a more serious character. At Palermo a man provided himself with potatoes and onions with which to discomfit the preacher; at Elberfeld the Doctor received a letter which contained a threat to shoot him; at Saragossa he was stoned; and at the Pillars of Jupiter (Athens) a turbulent mob created a disturbance, at the instigation of a priest, who harangued the crowd from an adjacent elevation. Stones were thrown amid cries of "Down with him!" with the result that the interpreter received a severe wound on the head. This was the only occasion on which Dr. Somerville found it necessary to abandon a meeting, which he did under an escort of soldiers with fixed bayonets. At Rome he had a curious experience. Posters announcing the meetings were to be seen on every hoarding in the city; the press denounced the work; and among other caricatures was one especially elaborate cartoon. In *somar*, the Italian for *an ass*, was noted a resemblance to Dr. Somerville's name, and the artist represented him as that animal, in a swallow-tailed coat, discoursing, with his interpreter at his side similarly dressed, to a company of his fellows, and surrounded by a choir of the same. Here his success in securing the theatre, after it had been refused, was due to the sudden illness of the *prima donna*, the manager gladly availing himself of a better excuse for postponing the advertised play. In another town an advertisement of a meeting was refused by the editor of a journal (who was a Roman Catholic priest), but he attended the meeting, and was so pleased that he offered to insert the advertisement free of charge daily as long as the Doctor remained in the town. But being obliged to pass on to another the following morning, the kind offer could not be accepted. The priest, however, begged a copy of the tune-book from which the hymns had been sung, which request was readily granted.

In the midst of his abundant labours Dr. Somerville did not forget the children. Seldom were meetings in any foreign town concluded without at least one especial gathering for the little ones, whose attention, by his bright face and happy method of teaching, he never failed to secure and hold.

Dr. Somerville thoroughly realised the importance of Young Men's Christian Associations, and was the means of establishing not a few. One of the most important of these was that at Bombay, which is still in a flourishing condition. Ladies' Associations for the care of young women were also set up in several cities. He was also a wonderfully successful money raiser; while visiting Australia, at Christchurch £890 was raised at one meeting for the local Y.M.C.A., and at Dunedin £1133 for a similar object.

In India the Doctor was favourably impressed with the educational work of the missionaries, but felt that more provision should be made to meet the directly spiritual needs of the people. Hence, he advocated that two additional missionaries should be placed at each station to undertake the exclusive work of Gospel preaching. There is no doubt that the adoption of such a plan would obviate much of the weakness which at present seems to exist in this respect.

Since our previous notice, Dr. Somerville, as Moderator of Assembly, paid a visit to all the Free Church communities in the Highlands and Islands of Scotland. This occupied him from July, 1886, till May of the following year, with occasional brief intervals of rest. Even now intelligence is from time to time received of the lasting fruit accruing from that arduous but successful campaign. In 1887-8 he also visited Austria, Bohemia, and Hungary with much attendant blessing.

At his funeral there were present representatives from China, India, Constantinople, Asia Minor, Russia, New York, Canada, and North Africa, besides seven of the gentlemen who had been his companions on one or other of his evangelistic tours.

And now his work is done. And yet not done, for "he, being dead, yet speaketh," and large numbers are now leading others to Christ who were themselves led by him. But what is to be the practical outcome of such a life? Is it merely to excite admiration? Nay, rather, will not some one take up his mantle, and, in the power of God, follow his lead? Here was one, at advanced age, often suffering, unable to speak any language but his own, who, at the bidding of his Master, went forth in the assurance that "all things are possible to him that believeth." The harvest is plenteous; who will enter the field?

[*Note.*—The address of Mr. Bassano, from whose photograph of the late Earl of Shaftesbury our last week's portrait was engraved, is 25, Old Bond-street, W., not Regent-street, as stated.]

CONFERENCE CONCERNING ISRAEL,

MILDMAY PARK, October 1—3, 1889.

A THREE DAYS' CONVENTION concerning Israel was held last week in the Conference Hall, Mildmay Park, N. The object was to deliberate upon the purpose and promises of God in regard to his ancient people, and to consider their present spiritual condition. Prayer-meetings were held at seven o'clock each morning, and Bible-readings on the first two afternoons. The Conference had three sessions daily.

TUESDAY, OCT. 1.

God's Purpose in Israel.

Mr. J. E. Mathieson, who presided in the morning, delivered a brief opening address. Having lamented the fact that large numbers of Christian people take little or no interest in the affairs of Israel, he directed attention to statements in the Holy Scriptures, showing that the nation will be preserved until all God's purposes concerning it have been fulfilled. The gods of Assyria and Egypt, of Greece and Rome and Scandinavia, whom our forefathers worshipped, are no more heard of. But of the God of Israel we may to-day say with the Psalmist of old: "O Jehovah, our Lord, how excellent is thy name in all the earth." Not only did God give the Israelitish people a conception of Deity far above the idea of mere local gods, and declare Himself to be the one Ruler of the whole earth, but He further made them to realise the meaning of the Psalmist when he also wrote: "Thou hast set thy glory above the heavens." A great deal of the ancient worship was the worship of nature—the sun, moon, and stars—but God is above them all—"above the heavens."

Speaking of the God of Israel as the unchangeable Maker, Disposer, and Preserver of all things, glorious and wonderful, Mr. Mathieson mentioned two

SPECIAL CHARACTERISTICS,

which run through Holy Writ. The first is God's grace, which is shown in the early chapters of Genesis, where we read of Him immediately after the Fall going after Adam in the garden, and asking, "Adam, where art thou?" The other characteristic is God's desire of fellowship with the creatures of his hand. We find Him walking in the garden with Adam, walking with Enoch, talking with Abraham and Moses as a man talks to his friend. Moreover, not wishing to remain away from man, God ultimately brought his desire to pass by the fulfilment of the prophecy: "A virgin shall conceive and bear a son, and shall call his name Immanuel"—God with us. When Christ ascended, He sent the Holy Spirit; but not until his feet shall stand upon the Mount of Olives, and He is reunited with his people according to the flesh, will He see of the travail of his soul and be satisfied.

Missions to Israel.

By Rev. Dr. ADOLPH SAPHIR.

The object of this Convention, as I understand it, is to deepen our interest in the work of evangelisation among the Jews, and the method which is adopted is that, besides hearing what the Lord is doing among Israel at this present time, we should principally go to the Scriptures, in order to see what God has revealed to us as to his purposes concerning the nation. This method is, no doubt, the true method with regard to all spiritual work of the Church. We are accustomed to hear of missions to the heathen nations, and to find that a great multitude of people are interested in the work, and regard it with respect; but it was only at the commencement of the last century that, with great difficulty, the attention of the Church was roused to this important duty. Even in the General Assembly of the Church of Scotland there were a number of ministers who thought that the state of heathenism was so utterly corrupt, and that there was so much to be done in our own country, that it was altogether an Utopian project to think of converting the idolaters, and that it was not our imperative duty to trouble ourselves with their wretched condition, until one simple minister rose and said to the Moderator, "Rax me the Book" (Pass me the Book), and then he opened it at the 28th chapter of the Gospel of Matthew, and read out the verses which the Duke of Wellington called "Your marching orders," when a young clergyman spoke to him in doubtful terms of missions to the heathen nations. But with regard to the Jewish nation, especially, it is necessary that we should be clear as to the Scripture ground and as to the Scripture teaching concerning God's people, for I am perfectly convinced that our only strength is there.

The Jewish mission is comparatively of recent date. The early Church very soon

LOST THE TRUE UNDERSTANDING

of the Old Testament Scriptures, and in the mediæval Church the interest in the Jews was exceedingly limited. Nor was the mediæval Church in a position to evangelise the Jews in an enlightened and in a successful manner, for they themselves resembled too much the Jews, and as the Jews had corrupted the Old Testament religion by their traditions, and, forgetting that righteousness was by faith, went about to establish a righteousness of their own by works, exactly the same thing happened in Christendom. Hence the mediæval Church did not itself possess the Gospel in sufficient clearness and intensity to attack the Jews or to bring near to them the blessings of the Most High. Besides that, there was a paganising of Christianity which was especially obnoxious and hateful to the Jews. The image worship and other things would, from the very outset, impress the Jews with the fact that this was not the true religion of God, and that it was their solemn duty to keep as far removed from it as possible. There were some splendid exceptions. There were some men who had already, more or less, the full light of the Gospel burning in their hearts, and love to Israel animating them. Such a one was Bernard of Clairvaux, who, perhaps, of all Church fathers came nearest to the teaching of the Reformers, and he, in words most touching and most lucid, set before the Church the truth that Israel was still beloved of God, and that the time was coming when she who was now desolate and in spiritual blindness, would be brought back to Jesus, who would receive her with the love of a bridegroom.*

* "Then Jacob into Israel
From earthlier self estranged,
And Leah into Rachel
For ever shall be changed."
Neale's "Mediæval Hymns."

Besides that, the mediæval Church, although not utterly forgetful of her duty to Israel, and although bringing to Israel to some extent the great leading facts of the incarnation and the fulfilment of the Messianic prophecies in Jesus, yet, quite in accordance with the whole spirit of the Papacy, did not fight the spiritual fight with spiritual weapons; but with carnal weapons, and with persecutions, and the outward authority of the State, they sought to frighten and terrify the Jews, and to allure them with all kinds of temporal advancements to forsake their religion. Oh! it reads very beautifully when Portia says, "The quality of mercy is not strained." Shylock, the Jew, is represented as a hard, severe, cruel, and vindictive man; but what quality of mercy did the Jews experience from Christendom during the Middle Ages? Even in this country of England, with what injustice and with what cruelty were they

PERSECUTED AND TORTURED!

When it pleased God to kindle the light of the Reformation, the Church was in one respect in possession of the light to go with it unto the Jews, for the first eight chapters of the Epistle to the Romans and the whole Epistle to the Galatians were not merely illustrated with great clearness, but they were, so to speak, reproduced by the testimony of Luther and of his friends. And it was only natural that Martin Luther turned his attention to Israel—he was such a lover of Scripture, he had such an intense appreciation of the unity of the Old and the New Testaments, and of the fact that Jehovah is the living, loving God, and that He was finally manifested in Jesus. The person of Jesus Christ was, in such a peculiarly deep and intense manner, the centre of his whole theology, and of his whole life, and he himself had passed so much through an analogous experience with that of Saul of Tarsus, in seeking with all earnestness and zeal to approach God by his own worthiness, and to work out a righteousness of his own.

All these things brought the Jews, and the way of presenting the Gospel to the Jews, exceedingly near to the mind and the heart of Martin Luther, and many attempts did he make both to show to the Christian Church the position of Israel, as his famous tract shows, which is entitled "That Jesus was a born Jew"; and also to argue with the Jews, and to convince them that that which they were most earnestly seeking had come already, and was treasured up in the person of Jesus. But after awhile he had sad experiences; his efforts were disappointed, he saw the exceeding great blindness which has happened to Israel, and the obduracy of their prejudices; and also, very likely, he was not able fully to meet that which was true in the objection of the Jews—the tenacity with which they held the promise given to the fathers, and their national position, looking forward to the realisation of that great kingdom which has its centre in the throne of David. Then in impatience he gave up all efforts, and thought that it was of no use, and that they were altogether a rejected people.

Oh, what a difference between him who in so many respects came nearest to the Apostle Paul in the whole course of Christian Church history and the Apostle Paul. The Jews stoned the Apostle, scourged him, tortured him, persecuted him, year after year; but no persecution, no bodily suffering, no reproach, was able to eradicate that intense love which burned in

his heart, or to modify that heaviness and sorrow which he bore continually concerning the chosen people of God. Whence this difference? Because Luther did not understand clearly "the mystery" explained in Rom. xi. There is one fact which deserves to be noticed—that, in the Christian Church, since the middle of last century, Christians have taken an interest in the people of Israel, and have made efforts to evangelise them; but it has always been the case that the Christians who took an interest in Israel and evangelised Israel were those Christians who not merely, thoroughly, and cordially, and without any reservation, believed in the Divine authority of the Scripture from Genesis down to the Book of the Apocalypse, but who accepted the Scriptural teaching that

ISRAEL IS GOD'S NATION,

and that, although set aside for a time, there were still promises which must surely be fulfilled to them, and that that nation has a future before it when God Himself will interfere, and in a way which, perhaps, we are not able to understand, show forth his power and his goodness, and bring them again unto Himself in their own land. This is a fact which cannot be controverted. And therefore I say this—that, however much people may profess an interest in the Jewish mission, that interest is not strong enough to stand the strain; that interest is not intense enough to stand the test of experience; and it will soon decay and languish, unless it is grounded on the Word of God. A parallel case is this:—Jesus asks Peter, "Lovest thou *Me?*" Then He says, "Feed my sheep." It is not love to the sheep that will sustain Peter in feeding them. It is the fact that they are Christ's sheep that will sustain. It is not because the sheep are lovable that his interest in them will continue. It is because CHRIST is lovable that his interest in his sheep will continue. Likewise, unless you believe that Israel is GOD'S nation, your efforts to evangelise among Israel will soon languish, and your patience will be exhausted.

HEATHEN AND JEWISH MISSIONS CONTRASTED.

But let us contrast the mission to the heathen and the mission to the Jews. I am anxious to show you why it is specially true with regard to the mission to the Jews that it must be founded upon the prophetic word; and by "prophetic word" I mean the whole Bible, for the history of the Bible is also prophetic, written by the Spirit of God and intimately connected with the future. In the first place, nobody will take an interest in a mission to the Jews except a converted man. There are many people interested in missions to the heathen. Why? Because the sins, the crimes, the degradation, the wretchedness, the misery, of heathenism appeal to our human feelings and to our human consciousness. And idolatry in itself is such an awful and terrible thing that it seems to everyone who has the belief that there is one God a most desirable thing that idolatry should be destroyed. But when we come to the Jews, the Jews do believe that there is one God, the Jews do possess the ten commandments; the Jews, as far as morality is concerned, will compare favourably with any nation. The Jews themselves feel hurt and offended, and say to us, "Why do you send missionaries to us? Do we send more thieves and murderers into the jails than you do, or as many even in proportion to our number? Are we more immoral, are we more irreligious than the rest of the community in which we live? And so it is that unless we know that faith in the divinity of our blessed Saviour is by the Spirit essential, that righteousness is not by morality and by our works, but by faith in a crucified Redeemer, there will be no interest in missions to the Jews.

Secondly, the number of heathen nations compared with the number of Israelites. There are only about seven or eight million Jews. There are many hundred millions of idolaters. And then, again, it is generally imagined, although this imagination is not grounded upon fact, that the amount of result and fruit of labour has been much greater in the mission to the heathen than it has been in the mission to the Jews. If you look upon the mission to the Jews as one mission among missions, it is quite legitimate for a congregation or for a church to say, "We cannot do everything. We like missions to China." Another says, "We like missions to Africa." A third says, "We like missions to India. We take an interest in them. We have done our mission duty as far as we are able." But it is not so.

YOU MUST HAVE A MISSION TO ISRAEL,

if you are in harmony with the teaching of the Word of God, and after that you must also have a mission to the heathen nations; but no mission to any heathen nation can for a single moment be a substitute for the mission to the Jews, because the mission to Israel stands by itself, and is unique, and for the simple reason that Israel is, as we have heard, the people whom God has chosen, and concerning whom God has given promises, which are yea and amen in Christ Jesus, and which still await their fulfilment.

I have dwelt upon this point, perhaps, longer than many may think necessary; but I am perfectly convinced, for it meets me in conversation every day, that these simple and elementary truths are not known by the generality of professing Christians, that many do not understand why it is that there should be missions to the Jewish nation. We must go back to the Word of God, and to what they are pleased to call our prophetical theories. I wish that it were otherwise. I would fain put the Jewish mission upon a foundation so broad that all who believe that Jesus is the only Saviour would give to it their interest and their heart. Why is it not enough? Are not the Jews human beings? Are not the Jews sinners? Is there any other Saviour to deliver us from our sin, is there any Saviour to comfort us in our sorrow, but Jesus? Why should the Jews not excite your interest as much as any other nation? And again, even the most shallow reader of the Scripture must make a difference between the Jews and the other nations. You cannot forget their past history. You cannot forget the wonderful revelation which God gave to their fathers, and the wonderful acts which He did in their behalf. The feeling of gratitude must still be burning within your bosom when you remember that the whole Scripture was written by Jewish hands; when you remember that the Psalms, which are so dear to you both for prayer and for praise, came from the sweet Psalmist of Israel; when you remember that your own Apostle, who brought to you the knowledge of God and of Jesus Christ, was of the tribe of Benjamin; when you remember that Jesus, according to the flesh, was of the seed of David and of the seed of Abraham. And if it is not merely that as human beings and as sinners they need the Gospel, and that there is a special interest attaching to them on account of their past history, and that gratitude should prompt you to go forward and to rescue them, are not your compassions moved when you think of the wonderful sorrows of this nation, of the sufferings through which they have gone, of the persecutions which they have endured, of the misery in which they still are by their homelessness, and many sorrows? And yet all these things will not suffice. And why not? Because it is only when we are brought into harmony with the mind of God, and when we look upon Israel with the eyes with which Jesus looked upon them and with the eyes with which Jesus wept over them, that we will go on in light, and in love, and in perseverance, to the great, although the most difficult, work which is entrusted unto the Church on Israel's behalf.

But I think that the Jewish mission in the present day is especially in harmony with the characteristic feature of the present stage of the Church and the world. There is an old saying of which Bengel was very fond—*Deus habet horas et moras.*" "There are pauses in history;" but during these pauses, which are occasioned by the unbelief, the ignorance, and the disobedience of his own people, and are made subservient to the wisdom of God, the great Musician does not forget the melody, and at the proper time it is continued. The Mediæval Church did not possess sufficient *Gospel light;* the Reformation Church did not possess sufficient *Prophetic light,* in order to go to the Jews.

NOW THE TIME HAS COME

when the Church, to a certain extent, has entered into the understanding, not merely of the first eight chapters of the Epistle to the Romans, but also of the ninth, tenth, and eleventh chapters of the same Epistle, and therefore this is the time. God has prepared, and we cannot but feel, in our conscience, that now is the hour that we are to go forward, knowing that God has sent us.

Moreover, the great battlefield at present is the Old Testament. The Church of Christ has been driven to the study and the defence of the Old Testament, whether she likes it or not. It ought always to have been so. It was a great mistake at any time to imagine that if you insulate the four Gospels from the Epistles which follow, and from the Old Testament which precedes, and only hold up the person of Jesus Christ in his beautiful and perfect humanity, that will be a lever for you by which to lift up the great mountain of unbelief and of infidelity. No, it will not, it has not done so. It cannot do so. Ah, if we had only simply believed our Divine Lord Jesus Christ and his Apostles, we would never for a single moment have dreamt that it might be so. Men speak of Judaising. Oh, we might speak of Paganising, and of Gentilising, and of Hellenizing in the Church, which will be, unless God avert it, the very ruin of the Church. Jesus Christ said, "If you believe Moses, *ipsò facto* you believe Me, for Moses wrote of Me." Jesus Christ founded his whole person, all his words, all his acts, all his miracles, all his methods, all his sufferings, all his death, all his resurrection, upon Moses and upon the prophets. He knew no other method of convincing the disciples on their way to Emmaus, of converting the fools into wise men, and of converting the slow of heart into men of burning hearts, but this—that, beginning with Moses and showing to them all the Scriptures, He showed to them the Divine method concerning Christ.

And seeing now that the Old Testament is the battlefield, never mind the results, never mind the difficulties of the Destructive Criticism. We know that the thing is sure, and for this let us thank God. The Church must look into the Old Testament, and the Church must give up all the phantomising and vague explanations which have been in vogue even among orthodox Christians for such a long time, and must see that Israel, the concrete Israel, the descendants of Abraham, Isaac, and Jacob, form the subject of the Old Testament from beginning to end. Old and New are one. The whole Old Testament, the friend of the mission to the heathen, and the guarantee of the mission to the heathen, says of the idols "they shall be utterly destroyed." The New Testament, the Book of the Church based upon the Old, breathes also the promise of the Old, and says "all Israel shall be saved." I, therefore, say that the mission to the Jews is the mission for the present time, that the Church of Christ is prepared, inwardly and outwardly, to take up this work.

We speak much about realising the person of Jesus, that Jesus is the centre of Christianity, and modern theology boasts of it as its peculiar excellence, that they do not look upon Jesus merely as the manifestation of God, but that they have come nearer to an appreciation of the humanity of Jesus. I do not enter into what truth there may be in this assertion, but this I will say:

WHAT IS THE HUMANITY OF JESUS?

How do we understand the humanity of Jesus? He came not to Rome; He came not to Athens; his goings forth are from of old; He is the son of David; He is the son of Abraham; He came as the minister of the circumcision to confirm the promise made unto the fathers. Jewish was his humanity, and the more we are in harmony with Jesus as He lived in the Word of God, in Moses, in the Psalms, and in the Prophets, the more will we understand the human aspect of Jesus Christ. It is no great understanding of the human aspect of Jesus Christ that I know that He had a body, that He required to eat and to drink and to sleep, and that He was tired; or that I know that He had emotions like all human beings, that He rejoiced, and that He was sad, and that He was moved with compassion, and that He was angry. The spiritual human life of Jesus is his real human life—his faith in God, his communion with the Father, his prayers, his conflicts, his love; and all this was Jewish, in this sense—you will not misunderstand what I mean—that Israel was the divinely prepared soil out of which He came forth, and that He was the realised Ideal prefigured by the patriarchs and prophets.

The Jewish Mission in the present day has also reached another stage on account of the peculiar change which has come over Israel itself. When Israel rejected the key which alone is able to open that wonderfully complicated lock, the Old Testament, their own history, and the promises which God had given to them, it could not be otherwise but that they should invent other keys, and these keys had, as it were, to force the wards of the lock; and so, in course of time, we cannot be astonished how utterly far astray they went from the truth which was revealed to their fathers, and which, to a great extent, was by the fathers.

Rabbinism for a number of centuries kept the Jews in its iron grip, but Rabbinism and Talmudism have become effete. What has been substituted for it? Monotheism, but not Jehovahism; the idea of the unicity of God, but not the knowledge of the living and the loving God, who could not have communion with his people until at last He came down in the person of his own Son. Monotheism is not able to satisfy the conscience or give peace and joy to the heart, and, therefore, there are in Israel multitudes who are poor in spirit, who are hungering and thirsting, who have the consciousness that they are blind and miserable and wretched, and who are longing after the living water that will satisfy the craving of their soul.

The attitude of Israel to the person of Jesus himself has become changed, also to the New Testament, which formerly thousands and thousands would not even touch with their hands, regarding it as an unclean thing. It is most astonishing how many thousands of Jews within the last few years have begun to read that Book, and to read it in an attitude of comparative candour. Rabinovitch is a wonderful sign of the times, and the message which, as a Jew, he brings to the Jews—that Jesus is our Brother, whom we sold into Egypt—has awakened a marvellous echo; and although we may not be able to point to many results as far as baptism is concerned, and the organisation of such things as appear outwardly and can be registered, yet the amount of interest which has been called forth among the Jews throughout all Europe in the testimony which has been raised by him, clearly shows that there is something special in the present day, that the Jews have entered into a new phase, that the field is prepared, that the hour has come, that it is our duty to go in faith and in love, and bring to them the glad tidings of salvation.

Rev. H. Lindsay Young

followed with an address on the "Sure Promises." It has been calculated, he said, that there are many thousand promises scattered throughout the Bible. While the majority of these are of a general import, applying to believers of every age, a very large percentage are special promises directly addressed to Israel, and only capable of fulfilment in that nation. The Israelites, the descendants of Abraham, Isaac, and Jacob, excepting the lines of Ishmael and Esau, must ever be kept distinct from the Church, as they are in the Word of God. The promises made to Israel may be grouped under three heads—the people, the land, and the king. In regard to each God's threatenings have been fulfilled, and, to-day, we see the people scattered and peeled; the land desolate and ruined; the king away from his throne and the kingdom thrown to the ground. Why have all these special threatenings been fulfilled? Because they are inseparably connected with the special objects named. The promises appertain to the same objects, and are equally special, made to the people whom Jehovah calls his own, of all the nations of the earth.

Having pointed to promises, such as Jer. xxxi. 33, guaranteeing the preservation of Israel, the speaker enlarged upon the blessed future which is depicted in the writings of the prophets—the nation to be restored to the land of promise, and saved with an everlasting salvation. The promises made by God unto this people are absolute, without any condition imposed upon them. All along the line of his gracious dealings with the fathers, God said, "I will." The comprehensiveness of the promises is indicated in the fact that their performance involves the conversion of the world, for in the seed of Abraham shall "all nations of the earth be blessed." The dispensations of the world, in their relation to the purposes of God, are three-fold—first, the selective dispensation, in which one nation was taken out of many; second, the elective dispensation, in which the Church is being taken out from all peoples; third, the collective and future dispensation, when Jew and Gentile races alike will be blessed of the Lord. So, unless the promises to Israel be fulfilled, the world can never be converted; for all nations of the earth are included, or comprehended, in the promises to Israel.

As to the security of the promises to Israel, Mr. Young quoted from Jer. xxxii. 41: "I will plant them in this land assuredly with my whole heart and with my whole soul." Where in the entire Bible do we find another instance of God saying He will perform a promise with his whole heart and soul? This is a wonderful guarantee.

TUESDAY EVENING.

In the much-regretted absence of Rev. D. B. Hankin, of St. Jude's, through serious ill-health, the presidential chair this evening was filled by Rev. Francis Rigby, a new Mildmay worker. In a hearty word or two Mr. J. E. Mathieson introduced him to the meeting and to Mildmay work. The first address of the evening was by

Rev. Dr. Bullinger,

who said that no more important subject could bring God's believing people together. It is difficult to keep apart the purpose of God to Israel and his promises to Israel. It is God's purpose, not man's; and it was in the heart of God from the beginning. It was God who gave the first gleam of hope, the first promise to Adam, that the Seed of the woman should crush the serpent's head. This promise was narrowed down to the seed of Abraham, the faithful: "I *will* bless thee, and thou *shalt* be a blessing"—here is certainty. The purpose has never yet been fulfilled, or the promise realised; but God's covenant with Abraham was unconditional, and therefore no failure of man can prevent its being ratified by the event. The history of Israel throughout has been that of the fire of affliction and the lamp of deliverance, typified by the sacrifice and the lamp of which we read in the passage that tells of God's giving the covenant to Abraham. The troubles of Israel have been many and sore, but the final deliverance is certain. No apostasy on the part of the nation could prevent the birth of the holy seed, the Deliverer, Immanuel—God with us. No wonder that this people should be the object of Satan's enmity. He thought he had slain that Seed among the babes at Bethlehem. He believed that surely he had killed Him on the cross of Calvary. But God had a purpose that could not be foiled. Working through Pharaoh, Satan sought to destroy the chosen people in Egypt, and so he ordered all the firstborn males to be slain; but the result was that Pharaoh's household had to bring up the very one who was to be a deliverer of his people. Another typical chapter of history is that in which Queen Athaliah sought to destroy all the seed royal of the house of Judah. But Joash was preserved for the deliverance of the kingdom, and therein he was a type of Christ the Deliverer. Then there was the plot of Haman, as Satan's emissary, to destroy the whole nation of Israel, told in the Book of Esther. (Here Dr. Bullinger interposed an interesting and curious discovery as to the fourfold recurrence of the name of Jehovah in acrostic form in the Book of Esther. We make reference to this on another page.) Haman's Satanic plot was foiled, and the nation preserved. While all the nations of old have disappeared, and their gods have gone with them, Israel remains till this day as a witness to God's infallible purpose, and they will yet be his witnesses as missionaries to the ends of the earth.

Rev. W. Fuller Gooch

had for his theme God's promises concerning Israel as a nation. These promises, he said, are not those transitory and dispensational ones that have already had their fulfilment. We are sometimes asked why we Gentiles should concern ourselves with the promises to Israel. But these things, we are told, were written for our learning, that we might have patience and comfort and hope. These Old Testament Scriptures were written primarily for the Jew, and yet there is in them much of encouragement to us Gentiles to hope and trust in Him, who is faithful to the Jew and will also be faithful to us. The *nature* of these promises is twofold, as to the periods of time to which they relate. Do not overlook the fact that God has made promises to the Jew that are to be realised in this dispensation. "*Beginning* at Jerusalem"—that indicates that the Gospel would be blessed in Jerusalem, and so it was. But mainly the promises were for the coming age. In the initial covenant Abraham was a type of the whole Jewish race. There was to the Patriarch a manifestation of "the God of glory." He shall appear to the race in the person of his returning Son, and their idols shall all be cast away. Again, Abraham was the father of the faithful; the Jewish people are yet in unbelief, but one day, when the tribulation is overpast, they shall trust in the name of God. Abraham's faith was counted to him for righteousness; we read in Hebrews that their iniquities will be remembered no more. Abraham was separated unto God, and so the separated nationality shall one day be a sanctified nationality. Abraham became a blessing to the Gentiles in many ways, and so Israel shall be at the last. What God made Abraham, He will one day make the nation, spiritually.

But these promises have also a temporal aspect. The Jews are one day to have the land in full and final possession; they shall one day be re-united, and the twelve tribes shall again inherit the land. They are to be the head, and not the tail, of the nations. Jerusalem shall be the metropolitan city of the Great King. They are also to have abundant prosperity.

As to the *security* of these promises, let us remember that they are covenant promises. This covenant God confirmed with an oath. They are also unconditional, and therefore secure. They are mediatorial promises, and they cannot fail, because Christ's work is sure. This is guaranteed farther by the faithfulness of the Divine Word; by the changelessness of the Divine purpose; by the necessities of the Divine plan revealed for the world; and by the freeness and the fulness of Divine grace.

WEDNESDAY MORNING.

God's Dealings with Israel.

Rev. Dr. John Edmond, of Highbury, presided, and, in the course of a vigorous opening address, said: To me the great charter of Israelitish hopes appears to lie in the writings of the Apostle Paul. Two chapters in his Epistles stand out like lustrous lamps casting their light over the future of God's ancient people. These are Rom. xi. and 2 Cor. iii. I do not in the least disparage the study of the Old Testament prophecies—how could I, seeing that the Apostle himself quotes them and reasons from them?—but Paul's exposition and forecast are so express and plain that they are quite unattended with difficulties of interpretation. The Apostle gathers up for us the sense of all the prophets, and sets it in a light so vivid that the simplest can read and understand.

Our theme is Israel's condition between the first and second advents of our Lord—from the destruction of the Jewish polity to the restoration and return for which we look. While that restoration will include re-possession of the land of Palestine, with all the things which that central position in the world will give them, this will only be as the shell of the kernel of recovered blessing. A new Joshua of the ancient type could not lead Israel into rest, and there would be need for a second conquest like the first. The true Joshua is Jesus. It is a striking circumstance that in neither of the passages mentioned does the Apostle say a word about the literal return to Palestine; to him the removal of unbelief in Christ was all in all. The blindness of Israel is clearly limited in Rom. xi. by two conditions—it is partial and temporary. There has always been a remnant according to the election of grace, and those who allege that the conversion of a Jew is hard almost to impossibility are unacquainted with the facts. Jews can be, have been, and are being, converted to Jesus; and in proportion to the means used and the efforts made, Jewish missions do not compare unfavourably with missions to the nations of heathendom.

It was pointed out that the note of time, "until," in Rom. xi. 25, finds its counterpart in 2 Cor. iii. 16: "Nevertheless, when it shall turn to the Lord, the vail shall be taken away." Besides having the vail of unbelief on their hearts, Israel is unable to discern the meaning of the outward rites and observances of the old economy. Those things do not obscure our vision, but rather help us, by enabling us better than otherwise to understand what Christ is — a Priest offering Himself as a sacrifice without spot to God. We Christians who love our New Testament have reason, especially in days when the piacular character of our Lord's death is so much denied, to thank God for the Mosaic ritual, which throws a light upon the New Testament, as in its turn the New also does upon the Old. While, however, the vail is upon the heart of Israel when Moses is read, it is a remarkable feature of the present attitude of the Jewish mind towards Christianity that the New Testament Scriptures are being largely accepted and read.

Glancing at predictions as to Israel, the speaker said he expected that, when brought back, the people will become to the world

A NATIONAL PAUL,

serving as he served, and acting as a national apostle to the wide world. I do not bring down their dignity nor lower their honour when I say that I feel sure they will in that day be Pauline in humility, counting it the grandest privilege to serve even as Paul himself did, who, though chief in the Apostolic college, yet spoke of himself as "not worthy to be called an Apostle," "less than the least of all saints," and "chief" of sinners.

In conclusion, Dr. Edmond referred to the familiar words of Simeon when he spoke of the Saviour as "A light to lighten the Gentiles, and the glory of thy people Israel." The Gentiles had been sitting in darkness, and needed light; Israel had got the light, but needed that it should be developed into a glory. It seems as though, when the light shall have been borne to the ends of the earth, the Gospel will show itself to be, in a manner hitherto not apparent, the light and glory of the people of Israel.

Dr. Donald Fraser.

The greatest interest of the Jewish people to us lies in the fact that of them Christ came. It should be expected that the coming of the Christ would mark an era for Israel. We find a strong confirmation of the fact that the Lord Jesus is the Christ of Israel in this—that from the time of his appearing and his rejection by the people of Israel, a very marked and solemn epoch in the nation's history is formed. From that time God has been dealing with Israel in a quite marvellous way. Those dealings will, we believe, go on in the same line of purpose until the second advent of the Lord Jesus, as the Deliverer who shall turn away ungodliness from Jacob. It is important to distinguish between Israelites and Israel. We have got into the way of recognising God's dealings with individuals to the disregard of his dealings with nations. But God deals with nations as such, and most emphatically has He dealt with the nation He has chosen as his own upon the earth. God rewards national fidelity to Himself, and punishes national sins. Now when Jesus came to the house of Israel at his first advent, He was rejected. Not that all the Israelites rejected Him. A great many were not in Palestine at the time, and they were not responsible in the same direct way as the others for the rejection of the Christ. The people who dwelt about Jerusalem, the rulers, chief priests, and the Sanhedrim, represented the whole nation, and committed the nation in their act. When, therefore, Jesus was by the Sanhedrim pronounced worthy of death, the fatal national act was committed of rejecting that Messiah who had come to them full of grace and truth. They slew the Heir, and forthwith a blight fell upon them as a nation. The fig tree of Israel withered, and from that day to this no man hath eaten fruit thereof, or obtained spiritual nourishment therefrom. The people of Israel were earnestly pleaded with, not only in Judea and Galilee, but throughout the lands of their dispersion. Some believed in Christ, whom God had raised from the dead, and some believed not. The latter were the heads of the nation, who boasted in the law, and went about seeking to establish a righteousness of their own. Consenting to the act of their rulers, they fulfilled passages in the ancient prophets, and an era of mercy gave place to one of judgment. From that time God's dealings with Israel have been such as may be described as punitive with a disciplinary purpose.

The purpose and plan of God work out results through what seems on the surface, and to the secular mind, to be merely natural developments of political history. The carrying away of the ten tribes to Assyria, and the two to Babylon, would by the ordinary observer, be described as catastrophes, very dreadful, but not at all uncommon at that period. We who read our Bibles and believe in God, trace the Divine hand in these things, and know that God called the enemy into the country, and delivered his unfaithful people into their hands. So also it was after the first advent of our Lord. The overthrow of the Jewish power and the dispersion of the nation may be represented as merely due to the infatuation of the hot-headed, restless, eastern race, determined to throw off the yoke of Rome, and it may be said that what happened was what was expected. But we look behind these things, and see God dealing with his people; we look under the surface and find that through the Roman armies, and subsequently through all the terrible hardships to which the Jews were subjected by the ignorant mediæval Christians, the Lord who loved them was dealing with them in a punitive way, with measured severity.

It is not that God's original purpose in regard to his elect people is changed—not that his calling is withdrawn or annulled, or that his love has turned into hatred. He loved them, but was wroth with them; and the more wroth because He loved them. He made them to feel, and is still making them feel, the power of his anger. Beloved for the fathers' sake, the nation was not thrust away into permanent rejection, but was put under a suspension of holy privilege. All who study the ways of God with men and nations will recognise the principle of repetition—line upon line, stroke upon stroke, with ever-recurring emphasis. Recall the dealings of God with Judah at the time when the kingdom of David nodded to its fall. Then stood up Jeremiah to witness, and Jeremiah wept over Jerusalem. With tears he warned his countrymen of impending judgment, but with little success. Individuals listened to him, but the priests and the representatives of the nation refused to hear. Why? Because they were full of vain confidences. They irritated and provoked the Babylonians, as afterwards they did the Romans, and their house was left to them desolate, and they were carried into captivity. The words and the tears of the great prophet availed not to avert the judgment when the cup of their iniquity was full.

Now, come to the New Testament era. The greatest Prophet that ever spoke for God came; He warned, taught, pleaded, wept over Jerusalem. Just as before, the Jews were infatuated in their vain confidences. The things which belonged to her peace were hid from the eyes of Jerusalem. Jesus returned to his Father; his Apostles and prophets called his people to repentance, but they were unshaken in their self-righteous pride. Paul wrote in plainest terms of their hardening hearts and impending Divine severity, but they would not be wise. James remained in Jerusalem, pleading and warning; but, though they called him the Just, he was stoned to death by command of the High Priest. Then Vespasian came, just as Nebuchadnezzar had come previously, and blow after blow from the Romans reduced the state to ruin, amid scenes of horror which cannot be described. Hundreds of thousands of people were massacred, and the remainder scattered far and wide over the world.

That second punishment has been much heavier and longer than the former, and upon the principle that increasing privilege gives increased responsibility. In the former case they had been unfaithful to the monotheism which had been their special mission to the outward world, and had adopted strange gods. Jehovah let them be carried away into a heathen country, that they might be cured of their heathenism, at the same time helping a return of their hearts to Himself by the wonderful ministry of Ezekiel, and the sublime previsions of Daniel before the return. The result was an effectual cure, for the people have never since relapsed into idolatry, such as we read of in the Old Testament. In the second case, the offence had to do with Messiah and his

salvation, which had to be proclaimed to the ends of the earth. Not only did Israel reject Christ, but did what they could to prevent all nations from benefiting by the salvation of God. They trusted in Moses and the law, in circumcision, the Temple, and their traditions. In order to punish, and ultimately cure this, God so ordered it that the city and Temple of the Jews should be thrown down and burned with fire, and that for centuries the people should have neither altar nor throne, but should be driven out of their land more thoroughly than even the Canaanites were driven from Palestine by their forefathers.

During all this time God has ordered that the nationality should not be broken, nor the consciousness of it weakened. Though everything conceivable has been done to break Israel's nationality, it is unbroken, and the consciousness is as strong to-day as ever within every Hebrew breast. They form one nation in strong and clear demarcation from all the nations of mankind.

THE SUFFERINGS AND VICISSITUDES

through which they have passed are inexpressibly sad, and not until about the middle of the last century did they begin to receive equitable treatment in Europe. From that time begins what may be called the renaissance of Israel.

Again and again this nation has been thrown into contact with the leading nations of the Gentiles. This is one of the things which show God's purposes of kindness in the midst of punishment. In this way Israel has gained a wider knowledge of life and of the arts of civilisation than would otherwise have been possible. In Egypt with its wisdom, they were bondmen; in Babylon with its science, they hung up their harps and could not sing; now, in the midst of the busy nations of Christendom, they are everywhere, but have no home. They are money-amassing, yet poor; they dominate the financial centres of Europe, yet come into East London and disorganise the labour market where the most wretched of our people live. They do nothing to break down idols, or spread the knowledge of God in the world. God has set his mark upon them. He has a purpose to serve in them. We may learn much by studying their history and institutions. I do not find a weak theology among people who think much of the ways of God in Israel, and the teaching of God with regard to the election and the atonement for sins. The history of Israel discloses a great purpose, which requires an intelligent Being to form and maintain it. We stand in awe of the God of the Jews, who is the God of the Gentiles also—no mere abstract power or tendency, but a Being who, we learn, loves and chooses, calls and defends, punishes and rewards. Surely He is the Living One, "I am that I am," who for ages has cared for, and watched over, and dealt with the children of Abraham his friend.

Rev. John Wilkinson

dwelt upon "The Duty of the Church to Israel." Having premised that the line of obedience is the line of blessing, he showed that "to the Jew first" is the New Testament order of evangelisation. Illustrations were adduced from the Acts of the Apostles, special attention being directed to the marvellous acceptance which the Gospel met with while this rule was followed. He expressed the belief that every generation of Christians might, if disposed, evangelise the inhabitants of the world. Especially is this within the power of the current generation. There is enough surplus cash, talent, and grace in the Church to-day to execute this mission. When the Lord saw that the early disciples would not act upon his wish, and work in the order—"Jerusalem, Judea, Samaria, and the uttermost parts of the earth" (Acts i. 8), He sent persecution, and scattered the Church abroad. Believers then "went everywhere, preaching the word," but "to none but to the Jews only." Then the Lord raised up Paul, who had been a ringleader of the persecutors, to take the Gospel to the Gentiles. Paul, however, never entered a town without first seeking out the Jews, and preaching the Gospel first to them. Lest anybody should take up work among the Jews as a hobby, the Holy Spirit led the Apostle to express the order of preaching: "To the Jew first, and also to the Gentile." God's plan, thus expressed, is calculated to reach the Gentiles on the largest possible scale. Wherever Jews reside, and missionaries are sent to those regions, the message of the Gospel ought first to be delivered to the Jews.

Passing on, the speaker directed attention to Rom. xi. 30: "As ye in times past were disobedient to God, but now have obtained mercy through their disobedience, even so have these also now been disobedient, that by the mercy shown to you they also may now obtain mercy" (R.V.). Not by our cruelty or neglect will the Jews obtain mercy, but by the exercise of our Christian compassion in their behalf. Again, Rom. xv. 27: "If the Gentiles have been made partakers of their spiritual things, they owe it to them also to minister unto them in carnal things." The practical lessons arising from these words were powerfully driven home.

WEDNESDAY EVENING.

This evening Mr. J. H. Tritton presided over a company that filled about three parts of the area of the hall. In the course of some prefatory words, he said that God had markedly dealt with Israel in judgment and mercy combined. To trace this double thread is an exceedingly interesting study to the believer. Turning to the wonderful visions of Ezekiel, the prophet of the Captivity, Mr. Tritton illustrated this by various apposite quotations, showing the remarkable mixing of mercy and of judgment in God's attitude towards the chosen people. Then, in the pitiful wail of Christ over Jerusalem, as He foresaw its doom, we find that the thought of mercy comes before that of judgment. Since our Lord departed from the earth, after a parting message of mercy to the Jews—"Beginning at Jerusalem"—we have had no open vision, and the witnessing for God has been left to his Church. Is not the fact that the Church has been unfaithful to the Lord's order—"to the Jew first"—some explanation of our comparative lack of success in our work? Knowing the deeper meaning of the Old Testament revelation, as fulfilled in our Lord Jesus Christ, it is our bounden duty to unfold that deeper meaning to the hearts of our Jewish brethren, in all the lands whither they have been dispersed.

Rev. James Smith,

the Free Church minister of Dufftown, N.B., is a new voice on London platforms, but we venture to say a welcome one. He is very clear in his thinking, and impressively emphatic in his utterance. "That they may know my service, and the service of the kingdoms of the countries." These words in 2 Chron. xii. 8 express in a nutshell the experience of the Jews through all the centuries between the two Advents. Briefly note three things as to God's dealings with Israel between those two pivotal points. Unless we keep the two Advents in our view, the Bible will be to us an enigmatical book, and we shall be like a man who walks on one leg and a crutch. First, the spiritual condition of the people must be considered in connection with the punitive or judicial dealings of God towards them. The prophets drew a dark picture of the spiritual apostasy of the nation; so did Christ and his Apostles. Both apostasies were followed by sore judgment—exile, dispersion, disability, and suffering. In all the prolonged hardship and distress of the Jewish people during the Christian era, we can only see the punitive hand of God. While we can make no excuse for the terrible treatment of the Jew by the Christian, that in no way invalidates the claim of Christ upon the Jew, and we may recognise in this treatment the rod of God; just as He made them as a rod to the idolatrous peoples of Palestine. Strange that though seventy years of captivity sufficed to cure the Israelites of idolatry, 1700 years of exile and dispersion have not sufficed to cure them of their rejection of the true Messiah.

Another point to be noted is God's protection and preservation going alongside of this punitive action. They are "beloved for their fathers' sakes." Though they have been banished, and burned, and banned, they have through it all preserved their national solidarity. Are they not being preserved, to be a mighty breakwater against infidelity in the time when the Antichrist shall appear, and the enemy shall come in like a flood? This wonderful protection and preservation was very markedly seen in the old days of exile; here and there God exalted one and another of them to very high places, and that to the benefit of the very nations where they were driven. Surely the hand of God is in all this, and it has in it the germ of future blessing and glory. As we gaze at the present mystery of the continued dispersion, we see the signs of a brighter day that is in store for the people. Further, we must note God's gracious dealings with the Jews now. There are some Jews who think that "God is asleep" in this age, as one of them actually remarked. If this were true, it would be a sad outlook for Jew and Gentile alike. Do we not find a better explanation of this interval, in the fact that God is concluding all under sin, and showing that Gentile and Jew must alike be received back to God's favours only on the ground of atonement wrought out by Jesus Christ? So we bid God-speed to every mission to Jews, as well as to Gentiles. The most wonderful constructive piece of reasoning by Paul was written (Rom. ix.—xi.) to confute the idea, too prevalent now, that all the promises made of old to the Jews are to be fulfilled in the spiritual blessings of this dispensation, when there is in Christ Jesus neither Jew nor Gentile. Nay, there is to be a separate and splendid dealing of God with this people. We cannot understand fully this subject of the future of the Jew unless we examine the last part of the parable of the prodigal son—a part that is very little spoken about. When the prodigal returned, and the household made merry, the elder brother was angry. So with the Jew now—he is angry and surprised at the thought that God should expend so much trouble in saving the Gentile, and he loses all this time of merry-making. But, as the father in the parable went out and entreated the elder brother, so God is now entreating the Jew to come into the household circle again; He will yet take the stubbornness out of the heart of the elder brother, and the words of the poet shall one day be fulfilled:—

Hail to the brightness of Zion's glad morning,
Long by the prophets of Israel foretold;
Hail to the millions from bondage returning,
Gentiles and Jews now their Saviour behold.

Up from the nations, the hills, and the ocean,
Praise to Jehovah ascending on high;
Fallen are the engines of war and commotion;
Shouts of salvation are rending the sky.

A LETTER FROM DR. ANDREW BONAR.

Before entering on his address, Rev. Dr. J. Hood Wilson, of Edinburgh, read part of a letter he had received from the venerated Dr. Andrew A. Bonar, of Glasgow. Dr. Wilson said that he and Dr. Bonar had been sojourning lately in Arran. Dr. Bonar stayed near King Robert Bruce's Cave, the scene of the story of the King and the Spider. The two

stors had arranged to visit the Cave, but Dr. lson was unable to go. Dr. Bonar wrote:— 'You ask if I can spare a few minutes to eak of our duty to Israel. Had we been der the roof of Bruce's Cave we might have ked over the subject, and perhaps the recol- tion of the persevering spider might have rnished a lesson with regard to our duty to ael. It is difficult to suggest anything that ll not readily occur to yourself. I think I uld insist on our following wherever the rd leads; we must give Israel the place and ominence given them in Scripture. I find so that 'beloved for the fathers' sakes' fur- shes a theme; as does the words 'of whom ncerning the flesh Christ came.'"

Dr. Bonar stated in his letter that he was out to go to the Perth Conference, of the iginal committee of which he was the only rviving member; and with reference to the cent death of his brother Horatius, he added: And the time of my departure is at hand." the old friends of Israel (Dr. Wilson re- arked) and the old friends, whose faces and ices used to be familiar at Mildmay, are ssing away; are we not to have others rising to take their empty places? The Doctor en addressed himself to the topic of the oment—

The Church's Duty to Israel.

In previous addresses, he said, we have had e doctrine as to the Jews; now as to our esent duty. "Go ye into all the world and each the Gospel to every creature"—except e Jew? Is that the command? Nay, the essage is to "every creature," and, therefore, the Jew. The promise of Holy Ghost power as given in connection with taking the Gospel the Jew as well as to the Gentile. Perhaps r first duty with regard to Israel is *to know* out Israel. Are not many Gentile Christians norant, not only of God's purposes and pro- ises and predictions about the Jews, but even the very locale of the Jew in our own day? hen we should aim to have the attitude of e "Christian" nations towards the Jew anged from hatred into forbearance and love. e have heard of Jewish persecution, but we do t know about these black spots in our history we ought. These transactions ought to be rned into our hearts. "Anti-Semitic" move- ents are unhappily not all of the past, as itness recent events in Germany and else- here. There may be certain reasons for this a worldly kind. The Jews are a wonderful eople, full of vitality and energy. They have sen to the top in many departments of life. he relation of the Jew to the sweating system our own countries may possibly provoke such "anti-Semitic" feeling; but we must aim as hristians at having it kept down and put away. n one occasion when the late Dr. Edersheim sited a Christian's house, it was said in his earing that he was the first Jew who had ever een there. He quietly replied: "I hope THE ew has visited your house." Surely, if we ave in our homes and our hearts

THE JEW

-our Lord Jesus Christ—it ought not to be so ifficult for us to have our affections going out o his brethren after the flesh. Kindness hown to the Jews touches their hearts in a onderful way; why should we not be always eady to show such kindness? We want also o seek the spiritual revival of the many hurches that bear, though unworthily, the ame of Christ. The coldness, the worldliness, he superstition, even the immoralities of so- alled "Christian churches," have been the reatest obstacle to work among the Jews. Jews aturally ask what they are to be converted to, hen they point to these things. It is said hat in some places the Jews abominate the ross, not because of antipathy to what it re- presents, but because they say it is the Chris- ian's idol. They lay two matches across each ther and say, "There is the Christian's god." Is there not too much that justifies that feeling? Then we must seek more than ever to compass the conversion of the Jew. Is there any hindrance to such conversion now that could not have been urged in the time of the Apostles? Let us pray more than ever that the little one may become a thousand—that the thousands of Jewish converts may be

MULTIPLIED INTO MILLIONS.

How are we to seek this lawful and, as we believe, attainable end? Largely by the Christian education of Jewish children. In Buda Pesth, Turkey, Syria, and other parts of the East, our Presbyterian missions have had the education of thousands of the very flower of Jewish families. These children are receiving a thorough Christian education, and there are there all the conditions of success if the Spirit of God will but apply the living touch. Dr. Wilson said he had seen some of these Jewish schools, and they are a wonderful sight. There has of late been quite an awakening among some of the girls in them. Let us pray and labour that the sowing time may soon become a time of reaping. Again, let us facilitate the bringing of the Jew into contact with the Christian Scriptures. It is a striking fact that many Jews do not know their own Old Testament Scriptures, and would never know them except for the intervention of Christian societies and Christian workers. A well-known Christian Jew once told me that he was converted to the faith of Christ through reading the Gospel in Isaiah.

THE MEDICAL MISSION

is another wonderful agency which will be a key to the Jewish heart. Christ's own command was to preach and heal, and therefore this is a work that He must specially own. At Buda Pesth, a Jewish physician, who had seen and admired the work of the Christian deaconesses among the poor, wished to spend his closing days in the care of these followers of the Messiah. Last of all, let us pray for Israel; not merely in the general, but specifically. The late Dr. Somerville had a great idea of the value of itinerant evangelistic work, and it is desirable that it should be greatly extended. A well-known friend in Scotland, the late "Rabbi Duncan," of Edinburgh, was so Hebrew that he was taken for a Jew. He said the whole salvation of Israel was dependent on the outpouring of the Holy Spirit; let us unite to pray for that. We have the promises: "All Israel *shall* be saved"; "They *shall* be grafted in again." Things may look unpromising now, but we must not be despondent. God's purpose will in due time be fulfilled.

THURSDAY MORNING.

Israel's Restoration and Salvation.

MR. H. C. NISBET, who presided, delivered a brief address by way of introducing the day's subject: "God's Plan Realised." He emphasised the importance of keeping to the Word of God in matters relating to God's future purpose. If we would look into the things revealed to us, we must come to the conclusion that there is no nation except one with which God has linked the future destiny of the world. Israel, the everlasting nation, will never cease to exist, though we read that every nation which will not serve Israel shall perish. Whatever hopes may be prompted by our Christian patriotism, we cannot say that our own or any other nation will have the privilege of acting a subordinate part in relation to Israel in the good time that is coming, when the seed of Abraham will enjoy political supremacy on earth. The speaker called attention to the story of Joseph and his brethren, and applied it in illustration of the reconciliation of Christ to his long estranged brethren. As there was weeping, followed by joy, after the reconciliation of Joseph to his brethren, so shall there be when Christ manifests Himself to Israel.

Mr. G. H. Pember on the Return.

It is true that nearly four thousand years have elapsed since God gave to Abraham the glorious pledge which we are considering, and those who do not study the Scriptures fail to see any signs that the promise nears its fulfilment. But the accomplishment of God's purpose always comes unexpectedly, so far as those who are not his own people are concerned. To the latter He seems to say, "Shall I hide from them the thing which I am about to do?" As we search the Scriptures, with prayer for the guidance of the Holy Ghost, the mystery of God's purpose is opened up to us, and we are enabled to interpret the phenomena by which we are surrounded. The purpose of God moves towards its consummation, although we may not discern his working; and not only do his heavenly messengers and the people of his choice perform their part, but every being, men and angels, and Satan also, is perforce an instrument in some sense and degree in bringing about the will of Him who sits enthroned upon the praises of Israel.

After his dealings with the whole world, before the Deluge and afterwards, God chose Israel to be his peculiar people, determining, by a long course of discipline, to make them a holy nation, and then through them to effect his beneficent purpose to all mankind. At the very beginning God appointed the land which they were to occupy for the ultimate carrying out of this purpose—in a central position as regards the nations they are to influence, and to extend from the river of Egypt to the river Euphrates. A subordinate purpose connected with the great plan is to sift Israel. "Not all that are of Israel are Israel." "Though the number of the children of Israel be as the sand of the sea, a remnant shall be saved." All along the life of the nation this separation of the wheat from the chaff has been going on, and not yet is Israel purified. By and by the Lord will arise, and say, "I will ease me of mine adversaries," and then Israel will be rendered fit to receive the blessings promised. The visitation will be short and decisive upon all the twelve tribes, and the

CAUSE OF THE LAST INDIGNATION

is shown in Ezek. xx. 32. The prevalence of an atheistical spirit: "We will be as the nations, as the families of the countries, to serve wood and stone." In other words, appreciating more and more the advantages of Gentile life, and only desirous to settle down for the purpose of money-making, the people of Israel will give up all thought of the gracious promises of God. Do we not see the beginning of this already in the broad-church feeling which is showing itself on all hands among the Jews? This certainly makes it easier for God's people to approach the Jews, but it does not seem to warrant expectation of any considerable number of conversions in Israel. Nevertheless, now is the time for us to carry the Gospel to the Jews, although there is reason to fear that indifference to the barriers which have hitherto kept the people distinct from the nations will tend to their absorption among the peoples of the earth. When, in this respect, Satan thinks he has attained his purpose, and frustrated the performance of the promises made to the fathers, then God will interfere. And this is what He says: "That which cometh into your mind shall not be at all....As I live, saith the Lord God, surely with a mighty hand, and with a stretched out arm, and with fury poured out, will I rule over you....And I will bring you into the wilderness of the people, and there will I plead with you face to face" (Ezek. xx. 32—35).

Just as murmurers and rebels were not allowed to enter the promised land, but were cut off, so in the latter days there will be Israelites who will require to be forcibly ejected from their homes, and brought into

"THE WILDERNESS OF THE PEOPLES,"

before they will consent to listen to the word

of the Lord. As to the service of "wood and stone," prevailing among the nations, most of us would be startled if we could have a correct return of the increase in the manufacture of crucifixes, images of the saints, and idol statues of the Virgin Queen of Heaven. Those of the Israelites who actually return will have a terrible time, for Zechariah tells us that only one-third will survive. Only a few of the Jews will of themselves go back to Palestine. A large number of the two tribes and the whole of the ten will remain for a while in the countries in which they are scattered, but God will lead them through the countries of Europe, Asia, and Africa, to their own land, arriving in two large companies, one on the shores of the Red Sea, the other on the banks of the Euphrates (Isa. xi. 15, 16; Zech. x. 10, 12).

Having expressed the conviction that the ten tribes are at present in Asia—chiefly among the Nestorians—the speaker enlarged upon the judgments of sword, pestilence, famine, and wild beasts, which will characterise the time of trouble, and alluded to the persecution, plagues, and earthquakes which the prophets have foretold. God will do wonders far exceeding anything of the days of old, before He brings his people home again. At Sinai the earth was shaken; the time is coming when the heaven also shall be shaken. Apocalyptic intimations were introduced to show the fierce workings of evil in days of tribulation yet in the future, to be speedily followed, however, by joy to Israel and glory to God on an unprecedented scale.

Canon Fausset on the Millennial Kingdom.

The keynote of the Millennial reign of Christ is that God will abase the proud and exalt the humble. The kingdom belongs to Christ by right of his Father's word, confirmed by an oath. The words of the angel to the virgin mother, as given in Luke i. 32, are clear; the fact that Christ is seated now on his Father's throne in heaven is no performance of the very explicit undertaking. The throne specified is David's, and that is not in heaven, but on earth, in Jerusalem. In Daniel vii. 27, the kingdom over Israel is defined with exactness as being "under the whole heaven," therefore not in heaven. At the time when Christ shall reign in Jerusalem, the name of the city shall be called "Jehovah-Shammah—the Lord is there" (Ezek. xlviii. 35).

This great kingdom, far from being some after-thought on God's part, is a golden thread running throughout the entire Bible. In Ezek. v. 5, God says of Jerusalem, "I have set it in the midst of the nations." During the Millennial reign, God will be in the midst of Jerusalem, which will be in the midst of the countries of the earth. One of the peculiar glories of Israel was that to her belonged, not only the adoption, but the glory. Yet Ichabod has been written upon the nation. The departure of the glory is described in Ezek. xi. 23.

THE SHEKINAH GLORY,

which, as a bright cloud, rested upon the holiest place in the Temple, step by step departed from Jerusalem, because of the apostasy of the people. First it went to the Mount of Olives, east of Jerusalem, and finally it departed. In Ezek. xliii. 4, we find it stated that when Jerusalem shall be restored to the heavenly King, to sit upon the throne of David, the glory returns by the way of the east. This supplies a key to Rev. xvi. 12, which speaks of the waters of the river Euphrates being dried up, "that the way of the kings of the east may be prepared." The Lord Jesus Christ is the King returning from the east—from the Mount of Olives.

The first act of the Lord on his return from heaven will be to gather the outcasts of Israel and the dispersed of Judah. The many passages in the Old Testament which so glowingly describe this gathering cannot by any fair treatment be regarded as referring to the temporary return from captivity in Babylon. They say that the people shall be gathered "from the four corners of the earth" when the Lord "shall stretch out his hand a second time." Having poured out upon the people the spirit of grace and supplication, the Lord will take away the vail which is now upon Israel's heart as to the meaning of the Old Testament Scriptures. This illumination will be after their calling upon Him, and being converted from their old ways. These and other points having been fortified by quotations from Holy Writ, the speaker proceeded to refer to the greatly extended borders of the Land of Promise during Millennial times. As a kingdom of priests, Israel will be a blessing to all the nations. Then for the first time spirituality will be combined with high ceremonial in worship. The restored sacrifices, of which the prophets speak, will be of a memorial character. The glory of the time will be surpassingly great, and, lest the cross of Calvary and the blood of atonement should be forgotten, there will be a sacrificial ritual to remind the people of the humiliation and suffering which preceded and became the basis of the glory. There is no mention of a day of atonement, because it will have gone by; nor of any high priest additional to the Lord Jesus, who will be the Priest and King.

Israel's coming glory will signalise the beginning of the

REGENERATION OF THE NATIONS,

and "the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." At present the kingdom of God cometh not with observation; then it will be visibly displayed. In the meantime Satan, the prince of the power of the air, is enacting spiritual wickedness in heavenly places. He will in due time be cast down, and bound, together with the demons associated with him. His vanquisher, the Lord Jesus, in company with the transfigured saints, will take the enemy's place and reign over the earth. Those who are with Jesus will have much blessed intercourse with their brethren in the flesh, as the Lord Himself had with his disciples during the forty days between his resurrection and ascension. Israel will be the head of the nations, and a kingdom of priests to the nations. The transfigured saints will minister as priests in the heavenly places to those on the earth. The early millennarians erred in that they confounded the heavenly with the earthly glories. If, however, these things are put in their right places—the glory of the heavenly is one, and the glory of the earthly is another—we have the word of God clearly set forth, and in its true proportions. Not merely will Israel be a minister of love and grace to the nations, but the nations will flow up to Jerusalem, and keep the feast of tabernacles—a season of welcome repose after severe unrest. Many of the blessings of the coming age were, in conclusion, beautifully detailed, the view being expressed that death will be the exception, because, like Elijah and Enoch, those who please God will be translated into the heavenly sphere.

THURSDAY EVENING.

The Future: God's Plan Realised.

Rev. J. Hudson Taylor, who presided, remarked upon the truly practical character of the subject. Referring to 2 Peter iii. 17, he said that, if the things of the future were regarded as of importance in Peter's time, how much more should they not influence us in the present day, living as we are on the very eve of the accomplishment of many of them? Besides, no one can be well taught in prophetic truth, and hold the light views about the justice and holiness of God which constitute one of the dangers of the day.

Rev. H. E. Brooke

spoke of Israel's salvation. He deplored tha the subject has not yet laid hold upon the min of the Church of God, and addressed himself t answer some common objections to Jewis restoration and salvation. Many say: "I fin in the Word of God that Christianity is a advance upon Judaism, which has had its day The Lord Jesus Christ fulfilled the shadows o the Jewish religion, magnified the law an made it honourable. He put away sin by th sacrifice of Himself, and brought in a new dispensation—spiritual and not carnal i character, heavenly and not earthly, bring ing us into contact with realities rathe than external shadows such as belonged t the old dispensation. Will the Lord Jesu again have to do with earthly people, an carry on an earthly work? Is not thi going back to the weak and beggarly ele ments?" The answer is furnished in th Word of God, in Eph. i. 10, where we rea that Christ was manifested, that, "in the dis pensation of the fulness of times," God "migh gather together in one all things in Christ, both which are in heaven and which are in earth. Here are two spheres, and both are connecte with Christ. The passage does not present contrast between the past and the present dis pensations, but states what is to take place "i the dispensation of the fulness of times." It i a mistake to suppose that Jewish restoratio involves a bringing back the past dispensation It will be a restoration on the ground of con version, as we read in Jer. xxxi.: "The day come, saith the Lord, that I will make a new covenant with the house of Israel, and th house of Judah." The details include: "I wi put my law in their inward parts, and write i in their hearts: I will forgive their iniquity and I will remember their sin no more."

Having contrasted Israel restored and save with the Jewish nation of whom we read i the Old Testament, the speaker pointed ou that, notwithstanding all the wanderings of th people, God has pledged Himself to bless th nation in a sense and degree never realise hitherto. The past history of Israel is a demon stration of the weakness and failure of man i the most advantageous circumstances. A Christ said: "Did not Moses give you the law and yet none of you keepeth the law." Ha Israel failed altogether? No; our Lord was Jew, born under the law. He fulfilled all th obligations which had been accepted at Sina and put away sin by the sacrifice of Himsel The Lord Jesus, the great centre of Israe brought in a dispensation of salvation to Je and Gentile alike, and in this dispensation a who accept Him form the Church of the firs born. Firstborn implies another child. Whe the Church of the firstborn is complete, th Lord will again turn in mercy to Zion. Afte fierce judgments, there will be a remnan which like a tree will blossom and bud and fi the whole world with fruit. "Israel shall b saved of the Lord, with an everlasting salva tion." The Lord will unite the glorifie Church and glorified Israel—the heavenly an the earthly peoples.

Citing Isa. xliv. 3: "I will pour my Spiri upon thy seed, and my blessing upon thine of spring," the speaker expressed the belief tha the children of the people of Israel will all b converted to God. This, indeed, must be true seeing that "the nation shall be all righteous —all brought into Christ. Israel's work i evangelising the world having been enlarge upon, Mr. Brooke showed the contrast betwee the future and past of the nation. With regar to the restoration of sacrifices, he pointed ou that nothing in the Epistle to the Hebrews ca bear on the question, as that Epistle wa written to the heavenly, and not the earthly people of the Lord. Putting the distinct state ment of the latter chapters of Ezekiel's pro phecy alongside Ps. l., he threw out the sug gestion that the ritual may only be used at th

beginning of the new age, before Israel has made much progress in spiritual knowledge. In conclusion, he dwelt upon the thought that the Church is but the firstfruits of the great harvest yet to come.

Rev. James Neil,

who delivered the final address, spoke first of all of the eightfold blessing set out in Gen. xii. 2, 3, 7. The possession of Palestine as an everlasting possession is united with the blessing to the Church through Christ. The latter promise cannot consistently be received if the former is denied. The impression of some, that the promises made to the fathers of Israel have already been fulfilled, was shown to be unfounded by the citation of passages from the writings of the prophets, including Isa. xi. 11, 12; Jer. xvi. 14, 15, xxx. 10, 11, xxxi. 10, 11. Other objections were also met.

Mr. Neil pointed out that prophecy is to-day being fulfilled before our eyes. The Jews are going back to their land in considerable numbers, and already, with their 50,000, they are in possession of Palestine, being twenty, if not thirty, to one compared with the other civilised people there. The four millions of Russia only wish they could go, and await the opportunity. In conclusion, the speaker rejoiced that the hope of the second coming of Christ, with which the subject is associated, is a power in so many lives; and made an earnest appeal to those of his hearers who had not yet become disciples of the Lord Jesus.

Afternoon Gatherings.

TUESDAY.

Mr. Robert Paton presided over the meeting held this afternoon in the Large Hall.

Rev. J. C. S. Kroenig, of Hull, was set down to speak of the work of the London Society for the Jews, but he dwelt more on Jewish work in general. Christian missions have distilled Judaism, and shown to the Jew how his Rabbinism and his superstitions have clouded the Word of God. As proofs of this, the speaker mentioned that never before had the Jews a Tract Society; never before did the Jewish Rabbi carry on pastoral visitation; and never before had they a Bible society or Sabbath lectures. All this, he pointed out, has been brought about by missionary effort. There is an anxious, eager spirit of inquiry amongst the Jews as to the Messiah. It was impossible to give statistics regarding the work of the Society which he represented. They did not measure results by the number of individual baptisms, but they could point to north, south, east, and west, and say very many had been gathered into the fold of Christ; and not only were these converts working and believing, but everyone seemed determined and anxious to become a missionary to his brethren. He concluded with an earnest appeal for more prayer and increased interest on behalf of Israel.

Rev. D. Brown Spence gave an account of the work of the Church of Scotland Mission among the Jews in Constantinople, where he has been labouring for the last ten years. The Mission has four other centres — Smyrna, Salonica, Beyrout, and Alexandria. Of the 80,000 Jews in Constantinople 70,000 are Spanish, and to these he and his fellow helpers confine their work. He contrasted the condition of the Jews when he joined the mission twenty-two years ago with their present condition, bearing testimony to the wonderful progress the Gospel had made in Constantinople during that period. Twenty-two years ago the Jews generally avoided the missionary; now they are willing and ready to listen to him, get into conversation with him, and ask questions concerning the Messiah. In Constantinople there are hundreds of Jews who are intellectually persuaded of the truth of Christianity, but who will not publicly avow it, and who do not dispute with the missionary, because, as they themselves say: "We believe with you that Jesus of Nazareth is the Messiah, the only Saviour for Jew and Gentile." If that is the case, people may say, there must be great results. If we have through our schools and services, our tract distribution, our daily intercourse with the people broken down the prejudices of the Jews, made them believe in the Gospel of Jesus, and be instrumental in persuading hundreds of them that there is no other Messiah than blessed Jesus, shall we not say we have had results, that God has given us blessings, and every encouragement to continue the work and redouble our energies. Of the Jews whom he has baptized, Mr. Spence saw that with very few exceptions they led consistent Christian lives, and they were setting an example to the rest of their brethren which was telling upon the whole community. He closed with a touching story of a dying Jew, whose last words to the missionary were: "Tell all my brethren never to be ashamed of Jesus."

Rev. John Wilkinson followed with a necessarily brief narrative of his thirty-five years active work among God's ancient people in the United Kingdom, sketching the origin and development of the Mildmay Mission to the Jews, and of the different branches, of which he gave details. God is wonderfully blessing their female agencies. There is now an attendance at a class in the East-end of 170 Jewesses, and the mothers, who used to be terribly prejudiced against the Mission, are now freely entrusting their children to be trained for Christ in the night school. Through the little ones the name of the Messiah has been carried into many homes. The medical mission has been the means of breaking down much prejudice, and at this branch alone during last year, fifty Jews confessed their faith in Jesus as the Messiah; while of the seventy-nine who had been inmates of the Convalescent Home, thirty-five returned home in the same mind. After speaking of the Home for destitute children (of which his daughter is matron), Mr. Wilkinson referred to the work which he so successfully carried out of distributing 100,000 Hebrew New Testaments throughout Europe.

WEDNESDAY.

Dr. Sinclair Paterson, who was chairman of Wednesday afternoon's gathering in the Large Hall, in his introductory speech, observed that God is arousing his people to give attention to the Jews now, more than ever before. He congratulated all who had taken part in the Convention, as being willing workers with God, and he trusted the issue would be better and more earnest work in gathering the outcasts of Israel into one.

The first speaker was Rev. C. A. Schonberger, from Vienna, who was set down to tell of the work of the British Society for the Jews. He maintained that the time has come when it may be asserted that an actual shaking of the dry bones of Israel far and near has commenced, and when the dawn of those glorious things foretold concerning God's ancient people may be looked forward to. He came there from a distant land to tell those who had an interest in the Jew to return thanks to God for what He is doing for Israel, and to take courage; for there is no reason to be disheartened and despondent about results and prospects. The tone and temper of the Jews towards Christianity have vastly changed during the last twenty-five years, and their prejudice against Christ is giving way and losing power every day. The Christ so long forgotten and hidden to the Jews has, in a large measure, become uppermost in the minds of the Jews of the whole Continent. There is a widespread desire among all classes of Jews to receive Christ, and there are many more than we know of being influenced by the Gospel. It has roused them from their former religious indifference. There are numberless Jews who would have come over to the Church of Christ in all parts of the Continent, if the Church of Christ had but manifested the mind of Christ towards them. Mr. Schonberger stated that in Vienna, where he has been stationed for six years, he has no longer to go out to seek his brethren to preach the Gospel to them; they come of their own accord. He rejoiced to say there is a great desire to receive Christ among the young, and Judaism has lost its hold on the minds of many. Many Jews come to them from Galicia, Roumania, and Russia, for the sole purpose of receiving Christ, and they are in earnest about the Messiah. Many are anxious to confess Christ, but they dare not do so, because they are entirely dependent for their livelihood upon the Jews in their connection. Their mission was never more hopeful than at present, and never was there a time when earnest Christians could do more for the furtherance of God's work in Israel. The solution of the mystery of the wandering Jew has begun.

Dr. D. W. Torrance, medical missionary from Tiberias, had a most interesting story to tell. Tiberias has a population of 5000 Jews. The Doctor asserted that it is impossible to conceive a town where more squalor, poverty, and sickness exist. Though, when he went there, he was regarded, as all missionaries are, as a "deceiver," he was soon besieged with patients, notwithstanding great opposition on the part of the Rabbi. The medical aid afforded to sufferers soon swept away prejudice against him, and in a very short time he could go in and out freely among the people. Now there is not a Jewish house in the whole town where he could not enter and sit down as a brother and talk to the Jews. They have nothing ill to say of Jesus, but they have evil to say of Christians. When a Jew is asked why he does not trust in Christ, he replies generally: "Because the Christians I have seen don't attract me." It is a hard thing for a Jew to be a Christian in Tiberias. Not one Jew there avowedly says he is a Christian except his own Scripture-reader. The Jews are entirely dependent upon the Rabbi for their supply of bread, and the moment they are known to have any liking for the missionary, or the New Testament, their allowance is stopped, which means starvation. They had been trying to invent means whereby the Jews might learn to make a livelihood, but the problem is hard to solve. In their perplexity, however, a generous Scotchman came forward and placed a boat on the lake, so that the poor Jews might be taught fishing and thus maintain themselves. The Doctor is convinced that the moment they can earn their bread hundreds of them will come out boldly for Christ. If the Jews could be got to stand forth for Jesus, and endure the persecution they would have to suffer in consequence, it would be a grand triumph for Christianity in Tiberias. The Doctor delighted the audience with a description of the school for Jewesses under his charge, in which there are sixty little girls. Many homes have been changed since these children came to the school. They sang the songs of Jesus and his love to their parents, and it is a common sight to see them teaching the hymns they are taught, to their playmates in the street.

The other speaker was Dr. Robert Kerr, who narrated his experiences among the Jews of Morocco, where he has been labouring as a medical missionary for some time. The inhabitants of Morocco are chiefly Moslems, but there are as many as 200,000—some say 900,000—Jews in the country. In the city of Morocco alone there are between 50,000 and 60,000 Jews. Touching on the charges of immorality so often brought against the Jews, the Doctor declared that those in Morocco are really a credit to their nation. With the exception of one or two, he had never met an immoral Jew; in fact, in the small villages such a being as an immoral person is not known. Like the previous speaker, he found that many of the

Jews would come out for Christ, were it not for the persecution they would suffer. Whenever a Jew is known to be interested in the missionary, or if he has in his possession a New Testament, he is liable to be excommunicated, and boycotted in a way not known in this country. Compared with twenty years ago, the attitude of the Jews in Morocco is altogether changed towards the missionaries. They are no longer hostile. They are beginning to believe that there are Christians who have an interest in their welfare; in fact, the speaker has never met one who doubted the sincerity of his purpose. The work in Morocco is of a very hopeful character, and what has been accomplished is only the beginning of greater things God is yet going to do in that land.

THURSDAY.

The meeting which followed the Communion Service on Thursday afternoon had for its chairman a veteran in the Jewish mission field—Rev. Theo. J. Meyer, of the Presbyterian Church, London. In a short but stirring address, the venerable speaker said that when once the morning comes for Israel there will be no night again, and there are indications of the dawn of that day. This Convention, the holding of which would have been impossible ten years ago, and which the Lord has blessed in every respect, is a proof of the breaking of the glorious morning of which he had spoken. It is the precursor of a blessed time coming. It is matter for thankfulness and rejoicing that the moving of the Spirit within Israel is so clearly seen.

Time did not permit of more than one speaker to follow the chairman and the selection fell upon Rev. C. A. Schonberger, of Vienna, who delivered an eloquent address upon the work among the Jews of Germany, Austria, and Russia, giving special prominence to the heroic labours of Messrs. Rabinowitz and Lichtenstein. Germany, Austria, Hungary, Roumania, and Russia contain more than half of all the Jews in existence. In these countries there are three different classes of Jews. First, there are the orthodox Jews, who stick to the traditions of their fathers, and who are undoubtedly the largest class. They hold the very same position towards Christianity and Christ as the Pharisees of old. They regard Jesus as an imposter, and they look upon the churches where the name of Christ is worshipped as unclean places. The next class is the Reformed Jews. They have investigated why the most powerful, influential, and educated nations are called Christian, and why they worship in the name of Christ. The resolution the reformers arrived at was this: Christ may have been a great, good man, a religious genius; but He was neither the Son of God, nor the Saviour of the world. Further, all that is great and good in Christianity is neither original nor new, but old and Jewish. The third class is the reformed Jews with radical tendencies. They regard Moses as a teacher of righteous law, and the Hebrew prophets as poets, orators, and politicians. These parties imagine they have a great spiritual mission to the world, and they speak with hope of the day when the truths of Judaism will be eminently accepted and established on earth.

A great impetus to the cause of Christ among the Jews, said Mr. Schonberger, was the "coming out" of Rabinowitz. The Jews of Russia esteemed him as a patriot, and when such a man all of a sudden came forth and declared Jesus to be the Messiah, they could not but think there was something real in Christianity, and a spirit of inquiry was aroused. The distribution of the New Testaments sent by Mr. Wilkinson would never have been carried out as it had been, had it not been for Rabinowitz. It was dangerous sometimes in Russia to offer a New Testament to a Jew; but if Rabinowitz was by the distributor there was no need for fear. His influence and popularity are great. These two dauntless witnesses for Christ—Rabinowitz and Lichtenstein—are, by the success of their work, showing that a happier time is drawing near for God's ancient people. The Jews are coming to Christ, and in a way which will soon bring about a revival all over the world. Rabinowitz is still proclaiming with great power and unabated zeal that Jesus is the Christ, the Messiah of Israel, as well as the Saviour of the world. The Jews still flock to hear him, and his influence is still far-reaching. His printed sermons and pamphlets are widely read, and he remains a powerful instrument in the hand of the Lord for the evangelisation of Russia. As illustrating the influence of Rabinowitz and his writings, the speaker read a letter he had received from a Jew in a Russian town, which contained the following:—"About a year ago there came here a man (a converted Jew). A few of us artisans formed his acquaintance; but soon we began to hate him. Why? Because every time we came together there was nothing else in his mouth but Jesus, Jesus; and not only so, but he continually recited to us the sermons of Rabinowitz. We became very angry with him; yet, in spite of myself, I felt drawn to him, because I found such a quiet, nice man was not to be found in the whole place. When anyone insults him, he says 'Thank you,' and the more his fellow workpeople hate him, the more love he shows to them. In a word, we cannot help now loving him greatly. Now we often go to his lodgings and listen to him, while he shows us there is nothing better in the whole world for us to read than the New Testament, and that we ought to throw away all the Rabbinical books. Therefore, we beg of you, and hope you will not refuse, to send us four New Testaments in Gargon Hebrew and some tracts."

In his concluding remarks, Mr. Schonberger said: What we need for our Mission, which is becoming more important every day, is, first, faith in the power of the Gospel, and its efficiency for the Jews. Our second need is labourers. We want God-ordained men—men whom God has raised and filled with his Spirit. If they are not so qualified, they will do more harm than good. We also need a more adequate occupation of the mission field. We want the evangelical churches everywhere to take to heart the winning of Israel to God. There would be no more successful mission than that to the Jews in the world, if the churches throughout the land had the mind of Christ towards them.

EVANGELISTIC MISSION.

A thankful and hopeful spirit animated the workers assembled at Kilburn Hall on Friday night. Hearty praise was given to God for the blessing on summer tent and open-air work; and fervent prayer was made in view of the coming winter's work.

Mr. David Newell's review of his work in the villages round Banbury was encouraging. Meetings in tents, and, by invitation, in chapels and schoolrooms, with regular visiting of the villagers in their homes, have resulted in much good. Mr. Newton Jones spoke of another branch of the mission work, in service among children, at seaside places and elsewhere. There seemed to be abundant blessing among the children at Yarmouth, the converts giving very clear answers to test questions. At Broadstairs, seventy persons attended the last Bible-reading, and 300 came to a farewell meeting. There was much blessing in Mr. Summer's church at Epsom. Mr. Jones asked prayer for an approaching week's mission at Carshalton.

BIBLE PROMISES.—A correspondent writes to say that, having both heard and read that the Bible contains 32,000 promises, she has carefully searched from Genesis to Revelation, with the result that only 7031 have been found, reckoning implied, as well as actual, promises.

JEHOVAH IN THE BOOK OF ESTHER.

It has often been pointed out that though God's providence is so plainly seen in the story of Esther, his name nowhere occurs in the book. As the power of Persia was at the time supreme at Jerusalem, and, indeed, throughout Asia, the success of Haman's wicked plot would not merely have involved the destruction of the Jewish people, but the blotting out of all testimony for the true God upon the earth. The threatened evil was providentially averted, and the witnessing nation preserved in a wonderful manner. That Mordecai's trust in the faithfulness of Israel's God was greater than his fear of the unalterable Persian decree is evident from his words to Esther: "Who knoweth whether thou art come to the kingdom for such a time as this?" (Esth. iv. 14).

Doubtless there were good reasons for the omission of the name of God from the book, although none existed for several distinct references to the religious observances of his people. In the course of an address on "God's Purpose in Israel," at Mildmay Conference, last week, Rev. Dr. Bullinger showed that the silences of God's Word are instructive, as well as the statements. The point of Haman's attack on the Jews was: "Their laws are diverse from all people; neither keep they the king's laws" (Esth. iii. 8). The law and honour of Jehovah are, in fact, the centre of the entire history. Having pointed out that some portions of Old Testament Scripture have an acrostic form, remarkable order of structural arrangement being observed, Dr. Bullinger gave details of the discovery of the name of Jehovah (YHVH) four times in acrostic form in the book of Esther. On ancient manuscripts the source of the secret influences at work in the marvellous story is indicated by the acrostic letters being written in larger and more prominent form; and, although the significance of this has been duly noted by the Jews from early times, scholars in general do not seem to have had their attention drawn to the very interesting sequences of the most mysterious letters of the Hebrew alphabet. There are no other acrostics in the book, and these are in remarkable order, twice spelt by initial letters, and twice by finals. In the former case the words are connected with God's own people, and indicate his ruling initiative; in the latter case Gentiles speak things which God effectually overrules. Acrostics based on initial letters are found in chap. v. 5 (the Hebrew words rendered, "Let the king and Haman come this day"), and vii. 7 ("that evil was determined against him"); the cases in which final letters form the acrostic are: chap. i. 20 ("all the wives shall give"), and v. 13 ("this availeth me nothing"). Dr. Bullinger, in his address, showed that the whole history turns upon these points: "In them Jehovah is seen ruling and over-ruling, in the palace of Shushan. His hand is observed in all the events of the history, and his name is emblazoned by the Holy Spirit in the Scriptures of truth." For full details, presented with important teaching beautifully expressed, we refer our readers to Dr. Bullinger's pamphlet, entitled, "The Name of Jehovah in the Book of Esther," to be had from the office of the Trinitarian Bible Society, 7, St. Paul's-churchyard, E.C. (3d., post free).

DR. ANDREW BONAR.—We desire to correct an error which occurred in the report of Dr. Bonar's address at Glasgow Convention, in our last issue. Dr. Bonar was not relating *his own* experience as having been led into perfect peace through the hymn, "I hear the words of love," &c., but that of a young man who, at the funeral of Dr. Horatius Bonar (who wrote the hymn), gave his testimony that the hymn had been so blessed to *him*.

Dr. GRATTAN GUINNESS in AMERICA

In the current issue of *Regions Beyond*, Mrs. H. Grattan Guinness gives a deeply interesting account of the work of her husband in America, since he left England in January last. What was undertaken as a brief visit to Boston on special Congo Mission business, will, it now seems, be a tour through the United States, prolonged to the end of the year. In April, Dr. Guinness visited many of the Southern States, and most of the coloured colleges and training schools, addressing thousands of students and their professors on the great mission fields of Africa. Between thirty and forty missionaries, men and women, were found, as a result, for the Dark Continent. Arrangements were also made for the co-operation of about twelve of these colleges in the training of young men and women for the mission stations in Africa, as evangelists for their people. The month of May was spent in Boston and Philadelphia, and through the meetings in the latter place nine Baptist Churches promised the support of ten missionaries on the Congo.

Mrs. Guinness writes: "For the last four months Dr. Guinness has been labouring in Kansas, Nebraska, Minnesota, Dakota, and Wisconsin, attending Conventions of the State Y.M.C.A.'s, camp meetings, and other gatherings, and having with him all the time the dear Congo youth who spent a year with us at Harley House some time since, now a young man. Intervals between meetings and journeys have been filled with Congo translation work; Acts, Romans, and the First Epistle of John having been prepared thus for the use of the young native Churches on the Congo. But the most important and permanent result of these journeyings—a result in which we are sure our friends will rejoice with us—is that

THREE NEW MISSIONARY TRAINING HOMES

have, in the Providence of God, sprung into existence—Homes destined, we trust, to exceed in usefulness Harley House, Doric Lodge, and Hulme Cliff College. They are to be similar in aim and in character to our own—undenominational, broadly evangelical, practical, spiritual, humble, and unworldly, and consecrated to the benefit of "The Regions Beyond."

"Dr. Guinness felt that many an additional young servant of Christ might be secured for the foreign field, and prepared for it by means of such Training Homes, and some wise and experienced friends of missions were led to share his views, and to take practical steps to carry them into effect. The project has become a reality, and the colleges are starting this week."

The first of these institutions is in Boston, and Dr. Gordon will be its director. The second is in Kansas city; and the third, with Dr. Mabie as principal, in Minneapolis.

Dr. Guinness writes: "Kansas is a marvel! Roomy, bright, sunny, Christian, with no drink traffic, no drunkards, no drunkards' wives, no drunkards' children, empty gaols, and no pauperism. They are giving me a warm Christian welcome. We are having wonderfully good times, quite a missionary interest is being excited, and many noble volunteers for Africa are coming forward. I have

FORMED A SOUDAN MISSION,

which is to be:—(1) Pioneer, to prepare the way into the field, and to start churches and Y.M.C.A.'s that are doing nothing, in mission work. (2) Western, for these great States west of the Mississippi, with Kansas city as their centre. (3) A young men's movement especially (though women may join). (4) Undenominational and evangelical. (5) Self-extending and self-supporting; that is, each member promises, first, to pray for the Mission; secondly, to give to its support; and thirdly, to secure another member. It is arranged that a mission band in each town will meet periodically, unite in prayer and conference, co-operate in the selection of officers, in the circulating of intelligence, in the choice of their foreign representatives, as well as their support; and they agree to follow the general guidance of officers representing the Society as a whole. Already we have many branches, which have each their secretary and treasurer. The Mission has a president, and I am honorary director of the foreign department, and shall thus be able to guide its work in Africa." We sincerely trust that Dr. Guinness's future movements in the United States will be blessed in like manner and degree as his past exertions manifestly have been.

VALEDICTORY TO MISSIONARIES.

On Thursday week farewell was said to no fewer than seventy-four missionaries, shortly to proceed, some not for the first time, to various spheres of work. After communion service at St. Martin's-in-the-Fields, a public meeting was held in St. James's Hall. Sir T. Fowell Buxton presided, and in some timely remarks emphasised the fact that, from his personal knowledge of the mission field, the lot of the worker is neither so safe or so easy as it has become the fashion to suppose.

The general instructions of the committee were read by Rev. C. C. Fenn. The point dwelt upon was the feeling which should be cherished, and the conduct shown towards native converts, who would surround the new missionary, going to old fields, and would be the proper instruments for propagating the Gospel among their fellow-countrymen. Love was to be the basis. At first the new comer would imagine such advice superfluous; but differences between himself and them would speedily appear, whether they arose from racial distinctions, from the remains of heathenism, even in the converts and children of converts, or from their inferior intellectual training. They were cautioned not to assume that differences between themselves and native converts implied superiority on their side. In particular the danger of mistaking Oriental politeness for personal affection, and of disappointment when the truth became manifest, was pointed out; and the untruthfulness and the absence of a moral atmosphere among native converts were insisted on. After showing that each race probably had its strong as well as its weak points, the committee recommended the missionaries to bring the difficulties which would arise out of the differences described to Christ Himself, as well as to keep in close communion with Him for their own personal holiness, and to follow up their prayers by deeds. Firmness where necessary, but tempered with love, was urged upon them, and the spirit not of teachers but of fellow learners in the Scriptures. The importance of example in emphasising their endeavours to check such sins as indolence, self-indulgence, and covetousness was also pointed out. The instructions concluded with words of encouragement, much needed after the searching description of the duties of only one department which had gone before.

Besides the seventy-four missionaries, the party included four ladies engaged to be married to men already in the field. Several of the number delivered brief addresses. Dr. Hodges, Bishop-designate of Travancore and Cochin, was the first to speak, and was followed by Rev. J. Barton, of Cambridge, who is returning for a limited period, after thirteen years at home, to strengthen the failing hands of the aged Bishop Sargent. The countries to be reinforced include Sierra Leone, Yoruba, and East Africa; North India, Punjaub, and Sindh; South and West India, Travancore, and Ceylon; China and Japan. About half the number of workers are ladies. Nearly all brought forward passages of Scripture which they had found encouraging, and desired the prayers of the audience on their behalf. Archdeacon Richardson having commended the missionaries to the God of all grace and wisdom, Rev. A. E. Barnes-Lawrence delivered an impressive address, in which he likened the out-going workers to that other seventy whom the Lord sent "into those cities and villages into which He Himself would come."

GOSPEL TENT AND BIBLE CARRIAGE.

We have concluded our sixteenth summer's Gospel tent campaign, having had seven tents of various sizes in use during the season. In each of them God has given testimony to the word of his grace; in one alone over forty professed to have passed from death unto life.

One of our tents has been doing a good work in several needy parts of South Wales, especially among the iron and steel workers in the neighbourhood of Pontymoile. A large tent was erected at St. Philip's, a very populous part of Bristol. It was well attended every night by the very class of persons so difficult to reach, and many were the trophies of redeeming love. The same may be reported of Long-Ashton, Westbury-on-Trym, Stonehouse, and Weston-super-Mare.

At the latter place, in addition to the blessing manifest at the time, we were greatly cheered by receiving several letters from those who had been visiting this fashionable seaside resort, after their return; some gratefully acknowledging their conversion, and others their restoration to the joy of God's salvation, as the result of attending the tent services. The morning addresses to believers were greatly appreciated, and in this department Mr. Thomas Newberry again rendered most valuable assistance. We closed our twelve weeks of happy fruitful labours on September 23, when 200 friends sat down to a farewell tea under canvass, after which practical and seasonable addresses were delivered to the converts and others by General Rice and Mr. Douglas Russell.

Our "John Bunyan Bible Carriage" has been much owned of God in its journeyings through Somerset and Devon. Since we sent it forth on its errand of love and mercy in May last, the Gospel has been proclaimed from its platform nightly to thousands of attentive listeners by the two evangelists who live and sleep in the van. Precious seed has thus been widely scattered, and during eighteen weeks the sum of £150 has been taken from the sale of Bibles, Testaments, and Gospel books.

Our smaller Bible and Book Van, drawn by a cob, has likewise been doing a much-needed work in the villages within a radius of ten miles of Bristol, and since January £250 worth of Gospel literature has been disposed of, in addition to many thousands of books and tracts given away. Jas. A. Vicary.

Ebenezer House, Dalrymple-road, Bristol.

YOUNG WOMEN AND TEMPERANCE WORK.—A special total abstinence meeting for young women is to be held in Exeter Hall on October 23. Canons Wilberforce and Barker, Mrs. Temple (wife of the Bishop of London), and Sir Philip Cunliffe Owen, are to speak.

SOCIAL PURITY ALLIANCE.—Sir,—Permit me to thank you for your kindly notice of our Society. There is one other way in which you may most usefully help our work—that is, by asking your readers to join in earnest prayer for such young men as have fallen into sin, but are anxious to escape from its bondage. I am frequently in receipt of such letters as the following:—"I see it advertised that anyone wanting to strengthen their resolves on Purity are to apply to you. God knows my resolves are well meant; but—that's the word, 'but'—what am I to do? I am already a Christian, but——" Such a backslider would, doubtless, be able to fight his temptations more successfully if he knew that a few earnest Christians were uniting in prayer for him.—Yours faithfully. C. P. Edwards.

7, Victoria-street, Westminster, S.W.

Personalia.

Richard Weaver, we regret to learn, is suffering severely from bronchitis. He is confined to his room, and it is not expected that he will be able to undertake any evangelistic engagements during the coming winter. His address is Fallibroome, near Macclesfield.

Mr. A. H. Baynes, secretary of the Baptist Missionary Society, sailed from Southampton for India on Friday last, in the *Kaisar-i-Hind*. He expects to be away about seven months, the purpose of his visit being to make personal inquiry into the state and needs of the mission work in India, and to encourage the workers.

Rev. Thomas Spurgeon is now on his way to England. Mr. William Birch, jun., who for some years preached to large audiences at the Free Trade Hall, Manchester, is on his way to New Zealand. It is hoped that he may be able to undertake the ministry at Auckland for a short time, so as to render an immediate settlement in the pastorate there unnecessary, and that Mr. T. Spurgeon's health may be so restored that he may be able to return to his work.

Rev. Dr. Fulton received a highly enthusiastic welcome from an immense audience in the Music-hall, Boston, U.S., on the occasion of his first lecture after his return from Europe. His lecture powerfully set forth the need that there is among Roman Catholics everywhere for enlightenment in the saving and sanctifying truths of the Gospel. One of Dr. Fulton's lectures was to be on "Romanism in Rome," based on personal observation during his recent visit.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Bedford has issued an appeal for a training college for lay workers, where men will be admitted either as residents or to attend evening classes, to be specially instructed in the Bible, and to be fitted for the duties of lay workers.

BAPTIST.

On Tuesday, last week, Hampden Chapel, South Hackney (Rev. J. Hillman, pastor), was re-opened after renovation. Rev. Archibald Brown preached in the afternoon and the evening to large congregations.

Miss Gange, a daughter of Rev. E. G. Gange, has been bidden an affectionate farewell by the congregation of Broadmead Chapel, Bristol, previous to her leaving for India, to engage in work as a zenana missionary.

Eight students left Regent's-park College at the end of last session, and of that number one has been accepted by the Baptist Missionary Society for work in Italy; another has given himself as a missionary for India, and two others have been appointed to the Congo Mission.

At a meeting of the Baptist Forward Movement, at the house of Mr. W. R. Rickett, at Hampstead, on Saturday evening, a few gentlemen subscribed among them £2200 towards the £5000 required to establish the "Forward Movement" at John-street Chapel, Bedford-row, on a firm footing.

The ninth anniversary of Rev. H. E. Stone's settlement at the Tabernacle, Nottingham, was celebrated last week. Among the speakers was Rev. C. Lea Wilson, vicar of Old Radford, who paid a high tribute to Mr. Stone's work. Advance in all departments was reported, the needs of village churches being specially considered.

A new Baptist Chapel, in the quiet and old-fashioned village of Ringland, Norwich, was lately opened. This has been much needed, there having been a great lack of accommodation for the people to attend the means of grace. The Sheriff of Norwich (Mr. George White) has taken an earnest interest in the work, and has often preached in the village in an old Methodist Chapel, and in the open air, before the present chapel was erected.

Rev. C. H. Spurgeon preached in the Church at West Croydon, of which his brother (Rev. J. A. Spurgeon) is pastor, on behalf of the Stockwell Orphanage, a few days ago. On the platform was his aged father (Rev. J. Spurgeon). The subject was "Christ moved with compassion." "Christ," said Mr. Spurgeon, "said 'Feed my lambs,' but when I see people putting the Gospel up so high on a long pole, I think they have understood Christ to say 'Feed my giraffes.'"

Rev. F. C. Spurr, of Cardiff, has made an arrangement with the Church of which he is pastor to devote certain days in each month to evangelistic work, and holding meetings for the development of spiritual life. His services will be freely given, but those who invite him will be expected to pay travelling expenses. Mr. Spurr intends to devote his energies to mission preaching in connection with evangelical churches, as distinct from work in mission halls.

CONGREGATIONAL.

A new mission-hall has been opened at South-park in connection with the Congregational Church at Reigate. An evangelist has been appointed to take charge of the work.

Rev. Dr. Parker resumed his ministry at the City Temple, after nearly two months' holiday, on Sunday week, when he also entered upon the twenty-first year of his pastorate in London.

The Welsh Church formerly worshipping at Fetter-lane has recently purchased the Welsh Tabernacle, King's-cross, of the London Congregational Union, and has thoroughly renovated and greatly improved it, so that it is now considered to be the best Welsh chapel in the Metropolis. Special opening services were held last week, when Revs. Dr. Thomas, of Liverpool, and Dr. Herber Evans, of Carnarvon, preached to the largest Welsh congregations ever seen in London.

SOCIETY OF FRIENDS.

English Friends are thus being stirred up by their American brethren, whose services are richly blessed to the fatherland.

Samuel Morris, and companion, of Philadelphia, who have returned from Denmark, will find an open door for the Master's work.

John T. Dorland, of Canada, is again on this side, and will receive a cordial welcome everywhere, especially among young men.

American Yearly Meetings are now in full swing, and the accounts of their growth, power, and harmony are truly encouraging.

When John Henry Douglas consented to continue in charge of Iowa mission work, extraordinary gratitude ensued—the joy seemed inexpressible.

Samuel A. Purdie is on leave from Mexico. And Ruth Rodgers, a converted Jewess, is preaching the Gospel in Pasadena Quarterly Meeting.

America owes untold blessing to English Quakerism, and her sons and daughters, during recent years, have paid back not a little to their kindred on this side the sea.

Iowa has just endorsed the concern of Addison White to travel in London, Dublin, and Norway Yearly Meetings. While Samuel Lloyd and wife (Kansas) have been rendering splendid services in Ireland.

While India, China, Madagascar, Japan, Turkey, Syria, and other countries, strain the resources of our foreign mission committees, six new missionaries are expected to enter Indian service before the close of the year.

The Home Mission Committee in London is trying to meet the needs of small and weak meetings over the country, and to preach the Gospel to the perishing multitudes. Its representatives are looking forward to an active winter's campaign against sin.

METHODIST.

Arrangements are in progress for holding on a large scale, at City-road Chapel, early in December, a convention for the deepening of spiritual life; it is to be conducted by Revs. Hugh Price Hughes and Mark Guy Pearse, and other agents of the London Wesleyan Mission.

The new centre opened last spring by the West London Wesleyan Mission, Cleveland Hall, formerly the headquarters of West-end Secularism, and subsequently a centre of deadly vice, is in full work. The model coffee bar, the rapidly growing Sunday-school, the evangelistic services, the numerous conversions, and the multiplying society classes, all indicate a vigorous and hopeful life.

The recently issued Minutes of the Annual Conferences show that at the present time the Wesleyan body has 3456 ministers; the Primitive Methodists, 1179; the United Methodist Free Churches, 441; the New Connexion Methodists, 241; and the Bible Christians, 212; or a total of 5629 ministers and 1,092,662 members whose names are enrolled in class-books. The number of adherents of the Methodist body is estimated at four times that of the class-members. The Sunday-schools number 12,819 with 235,444 teachers and 1,678,305 scholars.

The members of the Methodist New Connexion Ministers' Evangelistic Union met in conference at Hanley from Thursday to Saturday, Sept. 26 to 28, for the increase of spiritual life and fuller equipment for their ministerial work. The promotion of earnest Christianity, the more frequent use of evangelistic methods, an experimental acquaintance with Scriptural holiness, and more devoted aggressive work in the churches, are the primary objects of the union. Ninety-three ministers—more than half the entire working force of the New Connexion—have entered into membership, and a large proportion of these took part in the gatherings.

Rev. G. D. Wharam, vicar of the parish, attended the annual meeting of the Wesleyan Band of Hope at Woodhouse Carr, Leeds, on Tuesday, September 25, and delivered an earnest address under the following heads:—"Aim High, Fight Shy, Keep Nigh." He expressed his pleasure at being present at a Methodist meeting, and, after dealing in a trenchant manner with the drinking habits and the gambling evils of our land, exhorted all to keep nigh the blessed Saviour who would be the helper of all in times of need. On the previous Sunday Mr. Wharam united with the Congregational and Primitive Methodist ministers, as well as representatives of the Society of Friends and the Wesleyans, in holding an evangelistic service in the yard of the Board School, when the love of God to lost humanity was proclaimed to a large crowd of people.

PRESBYTERIAN.

A new church has been opened at Black Callerton, Westmoreland. The church was opened under the auspices of the church at Stamfordham, and forms a new departure in home mission work, the idea being to place cheap buildings in needy spheres.

The Evangelisation Committee of the Presbytery of London (North) closed their open-air services for the season on Sunday week by a united service, at the band stand, Regent's-park. Mr. Hugh M. Matheson presided. Addresses were delivered by Rev. D. M. Connan, Kentish-town; Rev. D. Sillars, Haverstock-hill; Rev. John McNeill, Regent-square; and Rev. Z. B. Woffendale, Somers Town.

The "Great Joy" mission, conducted by Rev. Z. B. Woffendale, assisted by Rev. William Holt, of Birmingham, in Somers Town Presbyterian Church, Ossulston-street, N.W., from Sept. 29 to Oct. 6, has been richly blessed of God in the results. "Many souls," writes a correspondent, "professed decision for Christ, and each night believers were quickened and stimulated for work and service. Mr. Holt's simple, but lucid, touching, and powerful preaching of the Gospel has caused many to rejoice with great joy in the salvation of God."

NOTES FROM IRELAND.

A branch of the Y.M.C.A. has been established at Banbridge on "the Paris basis" of a converted membership, and promises to be a great blessing to the town and neighbourhood.

The Methodists are about to erect a new chapel at Ballydehob, co. Cork, a locality populated to a very great extent by Romanists. The chapel is to be a memorial of Rev. J. Powell, a much-esteemed minister.

Last Saturday was observed as a day of prayer for the Belfast Methodist Mission. A house-to-house canvass has been made, and every day is revealing more and more clearly the crying necessity that exists for the work of this Mission.

A most encouraging meeting for the deepening of the spiritual life has been held under the auspices of the Society of Friends at Lisburn. Among the speakers were Mrs. Richardson, of Moyallon, and Rev. R. C. Johnson, of the Belfast City Mission.

During the past week a successful series of evangelistic services was conducted in Albert-street Presbyterian Church, Belfast, by Dr. Moxey, of Edinburgh, and a similar series was conducted by Rev. Mr. Rodgers, of England, in Christ's Church, Lisburn.

The annual meetings of the southern branches of the Irish Temperance League are now being held in Waterford, Mallow, Cork, Limerick, Bantry, and other towns in the south and west of Ireland. Mr. Wm. Bingham, of the United Kingdom Alliance, and others, have been addressing the meetings.

A largely attended meeting was held in Grange Corner Baptist Chapel, co. Antrim, on Tuesday, last week, to take leave of Mr. W. F. Wilkinson, who is going to labour on the Congo, in connection with the Baptist Missionary Society. The pastor, Rev. H. Phillips, presided. An earnest missionary spirit pervaded the meeting.

Since its disestablishment the Protestant Episcopal Church in Ireland has sustained a great falling off in the number of its ministers; there are at the present time only 1590, as compared with 2174 in 1869. This is to some extent accounted for by the fact that some districts have proved to be too poor to maintain an unendowed ministry.

A very successful meeting on behalf of the Bible and Colportage Society of Ireland was held last week in the Christian Union Buildings, Dublin, and a similar meeting was held at Bangor, co. Down. At both appropriate addresses were delivered by various speakers as to the aims and operations of this Society, which is carrying on a successful work in different parts of Ireland.

Rev. James Stewart, Methodist evangelist, has just closed an interesting series of Gospel meetings at Newry, and during the past fortnight Mr. George Clarke has been conducting similar services in the first Presbyterian Church, Armagh, which was crowded night after night with an attentive audience. In each case there was much blessing, and several professed to have decided for the Lord.

The interest taken in missions at the present day may be inferred from the fact that in the Ladies' School, Princess-gardens, Belfast, of which Miss Hunter is the principal, a Girls' Missionary Society has been formed, and a sale of work held, which has amounted to £54 10s. This sum has been divided among various missionary societies, and the example thus set is worthy of being copied by other schools and seminaries of learning.

FALLEN ASLEEP.

Rev. Prebendary Barnes, late vicar of Heavitree, Exeter.—Mr. James Holloway, a prominent member of the Wesleyan Church at Clapham, London.—Rev. John Vine, late pastor of the Congregational churches of Hoddesdon and Brentford, and formerly a missionary in the West Indies for some years in connection with the London Missionary Society.—Dr. A. H. Webster, medical missionary of the American Board at Benguella, West Africa.

CULTIVATION OF THE DEVOUT LIFE.—The meetings for ministers, noted in our last issue, during the autumn and winter for mutual help in the cultivation of the devout life will be held at the Y.M.C.A., 186, Aldersgate-street, E.C., on Fridays, at 3 p.m. The first meeting will be on Friday, October 18.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, OCTOBER 13.—2 Samuel III.

THIS chapter narrates the growth of David's cause. He waxed stronger and stronger (1), sons were born to him (2—5), Abner forsook the house of Saul and revolted to David (6—13), Michal was restored (13—15), and David's sincere grief over Abner's death only increased his hold upon the people (33—38). By the strangest circumstances and the most unlikely persons, God can advance the cause of his anointed.

David's progress meant blessing to the kingdom. When divided against itself (1) there was not only distress, but no strength to resist, much less overcome, their enemies. True picture of a divided heart, in which the rule of Christ is only partially acknowledged. Unbroken peace and constant triumph require that the government be fully upon *his* shoulder (Isa. ix. 6, 7). The people had evidently *felt* the distress arising from their divided condition (17), and had recognised the value of David as a leader. And every half-hearted Christian has felt similar distress, and has longed for full surrender. Abner's call to decision is useful to such: "Now, then, do it," and the argument he used is not less applicable (18).

The murder of Abner was clearly contrary to David's mind (22—39). Joab, though a skilful captain, is already beginning to trouble David. For such an act of treachery the death of Asahel was no justification. Asahel had died, not by Abner's wish, but as the result of his own rashness. Jealousy was perhaps Joab's only motive. He was evidently a fierce, cruel, unscrupulous, and treacherous man, and troubled David more than he helped him (39). Yet the death of Abner was better for David's cause than his life would have been. God makes even the crimes of wicked men to work for the advancement of his own purpose.

MONDAY, OCTOBER 14.—2 Samuel IV.

Here is a further record of *treachery* (1—8). The death of Abner rendered the cause of Ishbosheth hopeless. Two "captains of the band" (2), of whom we have heard nothing before, expose themselves to lasting shame by this dark deed of murder. Their act appears the more despicable and guilty from their position as captains, the weakness of Ishbosheth, the manner in which they performed it, and their hope that David would reward them for their treachery.

David's method of rewarding them was undoubtedly right, and was greatly to his credit (9—12). His trust is in "the living God, who has redeemed him" (9), so that he does not need such deeds of wickedness to assist his cause. Unwavering confidence in God is the best preventive of sin. The man of faith can neither do wrong, nor allow others to do it, for his advantage.

TUESDAY, OCTOBER 15.—2 Samuel V.

We have here—(1) *The kingdom united under David* (1—3); not by an aggressive movement on the part of David, but by the willing surrender of the people. Patient waiting has produced its promised blessing (Isa. xl. 31). The reasons for acknowledging him king may be equally urged for our full surrender to Jesus. (1) Kinship; (2) previous display of military skill; (3) God's promise concerning him (1—2). Let us remember the claims of Jesus, and again crown Him King of our lives. Not partially this time, but altogether and only his. This was the beginning of joy and prosperity to the nation so long distressed; and similar surrender will begin for us similar joy and blessing. He *can* deliver those who are fully his (Matt. i. 21).

(2) *The new capital* (6—10).—Jerusalem, though destined to such a remarkable history, has not been prominent before now (see Josh. xviii. 28; Jud. i. 8). The Jebusites were in possession of it. Its central position made it a suitable capital for David's kingdom. It was surrounded on three sides by deep ravines, which made it almost impregnable. So confident were the Jebusites that they said, "The blind and the lame would be sufficient to defend their city." It was a bold enterprise; but David's men, led by the intrepid Joab (1 Chron. xi. 6), defeated the Jebusites, and Jerusalem became the "city of David," and "Zion" (7). What a glorious history it has had since then, and how much more glorious the history that awaits it!

(3) *The Philistines repulsed* (17—25).—The prosperity of David's kingdom, already manifest, excites the fears of their old enemies. Twice, therefore, they gathered their whole force against David in the valley of Rephaim (18, 22). By giving Jesus his rightful position as King, we do not get free from conflict; but every attack of the enemy only gives opportunity for more conspicuous victory. Yet note how the victory is won. David did not trust in the strength of his new fortress, nor to the united condition of his people, but he "inquired of the Lord" (19). It is only as the Lord directs that his people are led in triumph. And after the first victory David was equally dependent upon God for the second (23). His previous experience does not make him confident in himself. He again accepted God's plans, though quite different from those adopted before. Comp. 23, 24 with 19. This is the first lesson that God's *kings* have to learn. It was in this Saul failed; but David, besides depending upon God for counsel, gave God the praise for his victory (20). Don't lose the lesson of verse 25—"David did so, *as the Lord had commanded him*, and smote the Philistines." Enemies are sure to be vanquished as we do what the Lord commands.

WEDNESDAY, OCTOBER 16.—2 Samuel VI.

Of the ark of God we have heard nothing since the Philistines sent it away to Kirjath-jearim (1 Sam. vii. 1, 2). The nation must have been in a sad state of religious decline to allow the symbol of God's presence to be so long neglected. The Tabernacle appears to have remained at Gibeon for some time after this (1 Chron. xvi. 39, 40). David's object in getting the ark to Jerusalem was to make that city the religious as well as the political centre of the nation. This chapter tells the interesting story of the removal of the ark.

A right thing done in a wrong way (1—10).—There is a mystery about this story, until it is carefully examined. It appears as though God were opposing David's purpose, and preventing its success; while He only opposed the manner in which David acted. The first mistake, and the cause of all the rest, was David's neglecting to inquire of the Lord. He consulted with his chosen men (1), but not with God. It is a mistake to lean to our own understanding in doing God's work. Neither did David consult God's word as to *how* the ark was to be removed. Did he think that any way of honouring the ark would be approved by God? The method adopted by the Philistines (1 Sam. vi. 7) was imitated by David. He may have judged it a very seemly and decorous way of accomplishing his purpose; but his judgment counts for nothing, when God has given explicit directions (Num. vii. 9). The fateful journey commenced with every sign of religious enthusiasm (5). But the oxen stumbled, the ark seemed to be in dauger, and Uzzah irreverently put forth his hand and took hold of it, and was smitten that he died (6, 7). Comp. 1 Sam. vi. 19, 20 with Num. iv. 15, 20). It was a solemn and needful warning, and, though at first David was only "displeased" (8) and fearful (9), it saved him from repeating his former mistake.

The second attempt was made three months later (11). David in the meantime made due preparation to receive the ark (1 Chron. xv. 1, xvi. 1); and carefully consulted God's word as to how it should be removed (1 Chron. xv. 12—15). There was not less enthusiasm and gladness (14, 15); but this time God's directions were implicitly obeyed, and the enterprise was crowned with success (17).

THURSDAY, OCTOBER 17.—2 Samuel VII.

This is a beautiful chapter, full of significant teaching. Note (1) *David's desire* (1—3).—His kingdom had rest (1); and he now dwelt in a house of cedar (2); but he owed his prosperity to God, and gratitude prompted him to make some return. Could he do better than seek to pay greater honour to the ark of God? Why should that continue to dwell in curtains? How different he was from those whom Haggai reproved (Hag. i. 4). Prosperity tests the sincerity of a man's devotion to God. It is not all men that can carry a full cup with a steady hand. While David maintains this spirit his continued prosperity is sure.

(2) *The Lord's reply* (4—17).—David's intention was good (1 Kings viii. 8); but he was not the man and that was not the time to build the Temple. The kingdom had not perfect rest; the sword could not yet be laid aside for the trowel. "Better a tent of God's appointing than a temple of his own inventing."—*Henry*. God lays special emphasis upon the grace with which He had acted towards the Israelites in the wilderness (6, 7), and towards David (8, 9). He had "*walked*" with them in a tent, asking for no better habitation, sharing their experiences, defeating their enemies, and had now made David great. But if David's desire may not be fulfilled, God is not unmindful of the gratitude he has manifested, "the Lord will make *thee* an house" (11). It is to the grateful heart that God ever gives more. The promise made to David reaches beyond Solomon (12—16). The fulfilment began in him (1 Kings viii. 15—20), but is only completed in Christ (Luke i. 31—33).

(3) *David's communion with God* (18—29).—These verses contain thanksgiving (18—21), praise (22—24), and prayer (25—29). His communion was of the most restful and intimate character. "He *sat* before the Lord" (18). There is perfect unwavering confidence, and complete satisfaction. God's message to him had given such a revelation of Himself that David *rested* before Him.

His thanksgiving recognised the *magnitude* of God's goodness in having done so much, and promised so much more; *his own littleness;* and that his goodness had *no parallel* (18—21). His words of *praise* are for the greatness of God as evidenced in the previous history of his people (22—24). The familiarity that *sits* before God does not mean irreverence. Increased blessing only humbles David the more. His *prayer* (25—29) is from the heart (27); inspired by the promise of God (28); and the answer is expected because of the faithfulness of God (25, 29). True prayer must always be of that character. He who listens to the word of God will find in his heart to ask such things as would otherwise never enter his mind (1 Cor. ii. 9, 10).

FRIDAY, OCTOBER 18.—2 Samuel VIII.

In this chapter David appears again as the man of war, actively and successfully using the sword for extending the area of his kingdom. He smote the *Philistines* (1). "Metheg-ammah"—margin *bridle of Ammah*—or, mother city. 1 Chron. xviii. 1 probably gives its meaning. The *Moabites* (2). The Jews suggest, as the reason for this, that the Moabites had proved treacherous, and had slain David's parents. Whatever the cause, Balaam's prophecy is now fulfilled (Numb. xxiv. 17). And the Syrians, first in Zobah, north-east of Damascus (3, 4); then in Damascus (5, 6). The secret of his constant victory was—"the Lord preserved David whithersoever he went" (6); and this is repeated (14). David recognised it by dedicating to God the spoils of the nations he defeated, and the presents sent him by the king of Hamath (9—12).

While extending his dominions abroad, he was not neglectful of the kingdom at home. By executing just judgment (15); and, by appointing competent officers (16—18), he strengthened his government.

SATURDAY, OCTOBER 19.—2 Samuel IX.

David's kindness to Mephibosheth is a beautiful incident in his history, and strikingly illustrates the grace of our Lord Jesus. (1) *It was unsought for.*—Down in Lo-debar, Mephibosheth never dreamed of seeking the favour of the king. He felt no claim upon it; for did he not belong to the house of Saul whom God had rejected, and who, during his life, had been so cruel to David? *His lameness* (3) rendered him unfit for the presence of the king. Do not all these apply to our condition before grace sought us? We had neither desire, nor claim, nor fitness for fellowship with the Lord Jesus. If saved at all, it must be according to grace, not by merit.

Yet (2) *it was not without good reason.*—Probably Mephibosheth knew nothing of the covenant into which David and Jonathan had entered so long before (1 Sam. xx. 14—16). But to David that covenant was sacred, and even the unloveable Mephibosheth was loved for his father's sake. To show kindness to the son was like repaying the kindness and affection of Jonathan. Just for the same reason does God look upon us. We are loved in Him, in whom we have been chosen. Covenant agreement was entered into concerning all the seed of our Jonathan.

(3) *It admitted him to intimate fellowship.*—Though so consciously unworthy (8), he was admitted to the king's table (7, 11); the inheritance of his father was restored to him (7); and he was as one of the king's sons (11). What has made the change? Only the unmerited, unsought-for favour of the king bestowed for Jonathan's sake. Not less has the infinite grace of God done for us. "Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ" (Eph. i. 3).

International S.S. Lessons.

Sunday Afternoon, October 20.

David's Thanksgiving Prayer.—2 Sam. vii. 18—29.

Golden Text: 1 Thess. v. 18.

David's kingdom is now fairly established, and, as he enjoys rest from his enemies (1), and possesses his own house of cedar (2), his thoughts turn to the ark of God, which still dwells within curtains. He is not like the people reproved in Hag. i. 4. His own palace ministers but slight enjoyment to him while the symbol of God's presence has no dwelling but a tent. It was a right and noble desire, and commended itself at once to Nathan (3).

But God's thoughts are not David's. That night Nathan is commissioned to turn David from his purpose. Not because it was wrong; but because the time for building the Temple had not come. He commended David's desire (1 Kings viii. 18), and, while refusing to grant it, gave him something better. God would build David's house, and establish his kingdom for ever. The promises (12-16) began to be fulfilled in Solomon, but are only fully accomplished in Christ (Luke i. 32, 33).

This lesson gives David's prayer of thanksgiving. He "*went in*" (18) to the tent where David had placed the ark. "*Sat before the Lord.*"—The attitude is not usual for prayer, but it is suitable to David at such a time. The restful attitude of the body was a picture of the perfect rest of the soul. The Word of God had filled David with surprise, and awe, and delight.

Verses 18-21.—Though he ends with prayer, he begins with thanksgiving. Let the two be mingled (Phil. iv. 6). He emphasises his *own insignificance* —"Who am I?" &c. (18). The more God reveals of his grace, the more are we humbled before Him. David is astonished that God should condescend to him (Ps. viii. 4). He is still further astonished that God should promise to exceed in the future what He had done in the past (19); he could find no parallel for such abundant grace. "*Is this the manner of man?*" (19)—Words seemed to fail him (20), so that he could only lay his heart open before God. "*According to thine own heart*" (21). —Only the heart of God could beget such purposes of love and mercy. It is well to see through the gifts into the heart of the blessed Giver.

Verses 22-24.—God's unbounded goodness made David more sensible of his greatness. When a man gets low thoughts of himself (18) he gets exalted thoughts of God (22). "*What one nation,*" &c.? (23, 24). God's goodness to David recalls the evidence of his goodness in his dealings with the nation. Their redemption was God's work, accomplished at great cost, accompanied by great signs and wonders, and had made his name great. They had been redeemed *from* Egypt, with its degrading bondage; and *for* God. The slavery of Egypt gave place to the free service of God; and in place of the fleshpots of Egypt they had God Himself. God "*confirmed*" (24) them as his people by the promise just renewed to David (12-16).

Verses 25-29.—Prayer closes his thanksgiving. "*Do as thou hast said*" (25). We plead successfully when we plead the word of God. All that God has said to us by way of promise we may say to Him in prayer, and may trust Him to fulfil. "*Let thy name be magnified*" (26). This is the first result we must seek. Our own comfort and blessing must be secondary to God's glory. Prayer is answered, "*that* the Father may be glorified in the Son" (John xiv. 13). "*Thou hast revealed to the servant*" (27)—*margin*, "uncovered the ear." David had heard God's whisper; had believed his promise; hence he "*found in his heart*" to pray this prayer. Apart from the Divine promise, he never could have thought of offering such a request. It was God-inspired; therefore could be offered with confidence. "*Thy words be true*" (28); "*Thou hast spoken it*" (29). David still maintains his hold on the Divine word. Plead his promises with equal confidence. (See Titus i. 1, 2; Heb. vi. 17, 18.)

The lesson illustrates *true prayer*. What is it? (1) It includes *thanksgiving*. An unthankful heart is not likely to pray aright. The prayer of an ungrateful man is a selfish prayer. Be thankful, if you would pray aright. Meditate upon what God has done, until desire is inflamed, and confidence is strengthened.

(2) *Communion with God.*—Not mere asking, but quiet waiting and delighting before Him. A child entered his father's study door, while the father was in the midst of work. He felt slightly annoyed at the interruption, and said, "Well, what do you want?" "Nothing, father. I only want to sit here with you." Cultivate a similar spirit before God. Be as a child in your Father's presence.

(3) *Directed by the promises of God.*—These decide *what* we may pray for. Not what we feel we would like, but *what God promises* must inspire our prayers. We shall not ask less, but *more* than would otherwise be possible; for God's promise exceeds our highest thought (Eph. iii. 20-21). A woman who had long worked in one of the Lancashire factories went for the first time to the coast. When she saw the apparently limitless ocean that lay before her, she exclaimed, "At last, here comes something there is enough of!" So large and inexhaustible are God's promises.

(4) *Trusts the faithfulness of God.*—Prayers are answered just because God has promised, and God cannot lie. Believe that He means what He says, and then trust Him to be true to his word. "Do you not sometimes doubt?" said a minister to a Scotch woman who was near to death. "Not at all," was the reply. "But why not?" he asked. "He *might* forsake you; what then?" "Why," said the good saint, "I should not lose as much as He would. He cannot afford to be *unfaithful* to his word."

Evangelistic Notes.

Messrs. Inglis and Weaver are being much blessed in America. Their meetings in New York proved to be times of refreshing both to Christians and the unsaved. Mr. Inglis has gone to the West, and Mr. Weaver is at Toronto.

Mr. and Mrs. Woolley, the singing evangelists, have during the summer months assisted Aderham Homer, of the Sedgley Home Mission. Large open-air services have been held, and much good is believed to have been done.

Bradford, Yorks.—A series of services have been conducted here by Mr. and Mrs. Geo. Evens. The building was crowded on the Sabbath, and during the week evenings there were very large gatherings. God's Spirit was manifested in power.

Pentonville.—The open-air services held here on Sabbath evenings during the summer have now been terminated for the season. At a thanksgiving service in the schoolroom of Vernon Chapel, King's Cross, encouraging testimony was borne as to the blessing that has accompanied the effort.

Mr. J. J. Clow, of the Evangelisation Society, is conducting a mission at Mill End, Rickmansworth. It is an outcome of one he held in the month of June at West Hide in the same neighbourhood. By the simple way in which he unfolds the truths of salvation many are being led to the Saviour, and Christians are being aroused to see the need of consecration.

Alexandria, N.B.—Mr. W. R. Bradlaugh has concluded three weeks' evangelistic services in this place. The Sabbath evening meetings were unusually large, and the work altogether was of a very satisfactory nature. It was a time of refreshing to the Christians. Backsliders have been restored, while a number of very clear conversions are recorded.

Baldon, Oxon.—Mr. John Brock, farmer, in the hope of bringing Gospel influences to bear upon the people of this village, recently cleaned down one of his barns, and invited Mr. J. C. Rainey to preach. The result has been quite beyond expectation, the villagers having attended in large numbers and listened eagerly. Mr. Rainey writes: "To break the bread of life to those with an appetite is not hard work. Last evening the Spirit of God was dealing with many souls, and hands were raised one after the other in the prayer-meeting."

Rev. J. F. T. Hallowes conducted a mission at Ripon Congregational Church (Rev. J. F. Bailey, pastor), from Sept. 22 to 29. A spirit of unity and sympathy was manifested by all the churches. A meeting was held for men only, when a large company listened to a weighty discourse on Social Purity. A committee was formed representing all denominations, to carry on the work of social purity in the city. An extra meeting was held on Sept. 30 when all the Nonconformists united in a missionary meeting, Mr. Hallowes giving an address on "Present Day Aspects of Foreign Missions." The earnest and practical addresses given to children and adults during this mission have been a true means of grace.

Dublin.—A most successful mission has been held in the new mission church of the Irish Church Missions, Townsend-street, Dublin, by Rev. G. C. Grubb. Large numbers, including many Roman Catholics, attended the services, and manifest good followed the word spoken.

Mr. Henry Thorne recently concluded a ten days' mission in the Assembly Rooms, Reading. Large audiences assembled, and the meetings were marked throughout by great earnestness. Anxious ones found their way to the inquiry-room; there were many professed conversions. On the last Sunday morning, between two and three hundred were present at the eight o'clock prayer-meeting. The mission was held under the joint auspices of the Shaftesbury Y.M.C.A. and the Y.W.C.A.

Church Parochial Mission Society.—The following missions have been arranged for the month of October. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken: Oct. 12 to 15, Whissendine near Oakham; 26 to Nov. 11, St. John's, Carlisle. Canon Atherton: Oct. 12 to 22, Totnes; 28 to 29, Teignmouth. Rev. J. P. Cushing: to Oct. 16, All Saints', Blackburn. Rev. A. R. D'Arcy: Oct. 12 to 15, Ripley, Derby; 17 to 21, Knottingley, York; 26 to Nov. 11, New Catton, Norwich. Rev. H. E. Fox: to Oct. 14, Winston. Rev. H. Armstrong Hall: Oct. 19 to 29, St. James's, Poole, Dorset. Rev. Dr. Harrison: Oct. 28 to Nov. 4, Mayfield, Ashbourne. Rev. W. Haslam: to Oct. 15, South Creake, Fakenham; 19 to 28, St. Matthias', Upper Tulse Hill, S.W. Rev. J. H. Haslam: to Oct. 15, Brockham, Surrey; 19 to 21, Dormans Land, East Grinstead; 26 to Nov. 5, St. Peter's, Southwark, S.E. Rev. W. Hayton: Oct. 12 to 21, Fingrinhoe, Colchester; 22 to 24, Terling, Witham. Rev. W. Talbot Hindley: Oct. 12 to 22, Christ Church, Dartford. Rev. A. L. Hunt: Oct. 26 to Nov. 5, Raskelfe, Easingwold, Yorks Rev. T. Lancaster: Oct. 26 to Nov. 4, Stanwix, Carlisle. Rev. R. D. Monro: to Oct. 16, Inglescombe, Bath; 19 to 23, Babcary, Somerton. Rev. Dr. Morris: Oct. 13 to 17, St. Helens, Lancashire; 26 to Nov. 11, Holy Trinity, Margate. Canon Pigou: Oct. 12 to 22, Parish Church, Dartford. Rev. F. E. Rogers: Oct. 12 to 21, G. E. Railway Mission Room, Stratford, E. Rev. E. B. Russell: Oct. 12 to 22, St. John's, Outwood, Redhill. Rev. S. A. Selwyn: to Oct. 15, St. Matthew's, Redhill. Rev. W. S. Standen: to Oct. 16, St. Luke's, Liverpool. Rev. G. J. Watts: to Oct. 14: Melmerby, Langwathby. Rev. F. S. Webster: Oct. 12 to 22, Old Hill, Dudley. *Huddersfield General Mission, Oct. 26 to Nov. 5*:—Rev. H. L. Cook, Lindley; Rev. Rowland Ellis, St. Paul's; Rev. J. H. Honeyburne, Rashcliffe; Rev. George Howell, Kirkheaton; Rev. J. F. Kitto, Holy Trinity; Rev. Dr. Morgan, St. John's; Rev. G. J. Watts, Paddock.

REQUESTS FOR PRAISE AND PRAYER.—Praise: Rev. Dr. Sale, now in Newfoundland, asks thanksgiving for the blessing that has attended his mission.——Prayer: For blessing on a mission by Rev. W. Haslam, at St. Matthew's Church, Brixton-hill, London, commencing Oct. 18.——For blessing on mission work in the neighbourhood of Hastings.

THE STRANGERS' REST.—At the monthly workers' meeting on Friday evening, Rev. W. Fuller Gooch delivered an able and profitable address on "The three-fold aspect of the Christ life," prefacing his remarks by some loving words of sympathy for the toilers in these East-end streets. Mr. Isaac, hon. sec., followed with an interesting account of the work doing and purposed to be done during the coming winter. Eight ladies going forth in connection with the North Africa Mission gave interesting testimonies as to God's leading. Fervent prayer was offered by one and another at the close of each short address. Prayer was also offered for God's ancient people, it being the eve of their great day of atonement. Mr. E. L. Hamilton, lately returned from Morocco, spoke briefly of the great need of the Holy Spirit's power in work in Mohammedan lands.

MANCHESTER POLICE COURT MISSION.—The autumn meetings of the Manchester Women's Christian Temperance Association and Police Court Mission took place a few days ago. Interesting reports of work were presented, over a thousand pledges having been taken from the women who have, during the past nine months, been before the magistrates on charges of drunkenness. The committee of the proposed Inebriates' Home for Women is negotiating for suitable premises, and it is hoped that operations will soon be commenced. Mr. Herbert Philips, a city magistrate, who presided, pointed out how sadly Homes are needed in which persons of the poorer classes may be treated for drunkenness. Among the speakers were Miss Haslam, organising secretary; Mrs. Eckroyd, of Sheffield; Lady Sebright, and Mr. W. H. Newett, chairman of the committee. The whole endeavour deserves the cordial sympathy of Christian people.

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Over a score of those whose features and histories are here depicted have laboured, or are labouring, as Missionaries in the foreign field—in India; in China; in South Africa; in New Guinea; in Fiji; in Arabia; in Mexico; in Brazil; in Italy; and in France. Place has been found for a few noble Christian women—the devoted wives of Missionaries; and others who are highly esteemed for their work's sake.

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The Church Army will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

The Metropolitan Tabernacle Evangelists' Association will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

The Country Towns Mission supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., Whittington-avenue, E.C. — Fri., Oct. 11, 1.15 to 2 p.m., Mr. and Mrs. Matthews. Sat., Oct. 12, gathering at Normal College for Blind, Norwood.

Conference Hall and Y.M.C.A., Stratford, E.—Sun., Oct. 13, 3 and 7 p.m., Mr. George M. Chamberlain. Meetings for prayer, Wed., Fri., and Sat., 7.30 p.m.

Y.M.C.A., Exeter Hall, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy, "The Truth"; 7.30 p.m., public, Mr. T. Richardson. Mon., Tues., Wed., and Fri., Gospel meetings for men, 8 p.m. Sat., 8 p.m., Colonel Puget's Bible-reading. Wed., Oct. 16, 8.30 p.m., lecture, "Uganda," by Mr. Edward Mantle.

Y.M.C.A., 26 and 28, Newington-causeway, Southwark, S.E.—Annual meeting, Thurs., Oct. 24, Christ Church, Westminster Bridge-road. Mr. S. Gurney Sheppard in the chair. Speakers—Mr. A. J. Mundella, Earl Compton, Revs. Newman Hall and J. Jackson Wray.

Y.M.C.A., Finsbury Park Hall, 255, Seven Sisters'-road, N.—Fri., Oct. 11, 8 p.m., inaugural meeting of winter session. Chair taken by Mr. R. C. Morgan. Addresses by Revs. John McNeill, Canon Hurst, and others.

The West London Mission.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 12 noon. Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. *Cleveland Hall:* Sun., 7 p.m., Rev. H. S. Lunn.

Conference Hall, Mildmay-park, N.—Sun., Oct. 13, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. John McAuliffe.

St. George's Hall, Langham-place, W.—Mr. T. Shuldham Henry during Oct. Suns., at 11 and 7. Wed., Burlington Hall, Savile-row, at 8.

Polytechnic, Regent-street, W.—Mr. C. Russell Hurditch, Suns., 7 p.m., during Oct.

House of Rest, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Oct. 18, social gathering for Bible study. Tea at 6; address by Miss Mason at 7. Open to all.

Great Assembly Hall, Mile End-road, E.—Sun. next, at 11 and 6.45, Mr. Joseph Clarke.

Ancient Merchants' Lecture, Finsbury Chapel, Moorfields, E.C.—Tues., in Oct., Rev. A. Rowland; subject —"Ecce Homo." Oct. 15, "Christ's Obedience."

Union Hall, Carlisle-street, Edgware-road, W.—Meeting of Christian workers, Thurs., Oct. 17, 7.30 p.m. Address by Dr. Robert McKilliam.

Dr. Thain Davidson's Monthly Sermon to young men, Presbyterian Church, Colebrooke-row (near "The Angel," Islington), Sun. next, Oct. 13, 6.30 p.m.

Home of Industry, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Oct. 16, 7 p.m. Miss Macpherson will be welcomed home, and will give an account of her recent visit to Canada.

Conference Hall, 143, Clapham-road, S.W.—Bible-reading, by Rev. Dr. Bullinger, every Thurs., 4 p.m.

Edinburgh Castle, Limehouse, E.—Sun., Oct., 13, 11 a.m. and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

China Inland Mission. — Meeting to bid farewell to upwards of thirty missionaries shortly leaving for China, Exeter (Lower) Hall, Mon., Oct. 14, 7 p.m.

Young Women's Total Abstinence Meeting, Exeter Hall, Wed., Oct. 23, 8.30 p.m. Addresses by Canon Wilberforce, Sir Philip Cunliffe Owen, Mrs. Temple (Fulham Palace), Canon Barker, and Lord Kinnaird. Tickets free to all young women; young men and others, 3d. each, to be had of Miss M. S. Coles, Secretary, 6, Pigott-street, Limehouse, E.

Metropolitan Music Hall, Edgware-road, W.—Sun., Oct. 13, 6.30 p.m., Charles Cook and choir.

Hyde Park Hall, Tues., Oct. 15, 8 p.m., Charles Cook and choir.

COMING CONFERENCES.

National Temperance Congress, Birmingham, Oct. 21—25.—Mr. R. Rae, Secretary, 33, Paternoster-row, London, E.C.

Evangelical Alliance.—Annual Conference, Cheltenham, Oct. 22—24.—Programmes to be had from the Alliance House, 7, Adam-street, Strand, London, W.C.

Manchester Christian Convention, Oct. 29—31.—Communications respecting apartments, &c., should be addressed to the Secretaries, Conference Hall, Strangeways, Manchester.

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Missionary Convention of Young Men, Metropolitan Tabernacle, Newington, S.E., Tues., Oct. 15. 11 a.m.: Chairman, Mr. H. M. Matheson; speakers—Revs. H. Coley (Almora, North India), Dr. E. E. Jenkins, and Mr. David McConaughy. 3 p.m.: Rev. D. Gracey will preside. Addresses to theological and medical students by Revs. Dr. Maclaren and J. Hudson Taylor. 7.30 p.m.: Mass meeting of young men. Chair taken by Mr. George Williams; speakers—Rev. C. H. Spurgeon, Rev. John McNeill, Mr. Reginald Radcliffe, and Mr. D. McConaughy. Tickets and information from Mr. W. C. Minifie, Pastors' College, Newington, S.E., on receipt of stamped addressed envelope.

Appeals.

Mrs. Gardener, of Harold House, Waltham Cross, has a class of eighty-one poor women. She is anxious to get some warm clothing for them and their children, and would be thankful for gifts of material in short or long lengths, and also for pieces for patchwork.

Clothing for the Poor.—Will any Christian friends help to supply the poor of Drury-lane and its surrounding districts with warm garments for the coming winter? Any gifts of material, parcels of old clothes, or donations will be gratefully received and acknowledged by the secretary, Miss Weston, Crown-court Church, Russell-street, W.C.

Mrs. M. E. Skipton, of the Railway Mission, is anxious to commence work among railway men in Oxford, and with this object purposes paying a visit to that city on the 15th instant, and to stay a few days. She will be greatly obliged if Christian friends there, willing to co-operate in this work, and especially any who know of a hall or other building suitable for holding meetings in, will kindly communicate with her at once: care of Mrs. Daynes, 26, Paradise-street, Rugby.

Jewish Mothers' Meeting.—Owing to the strict domestic code in Jewish families, this seems the only means of reaching the wives of the men already dealt with by the missionary at the Great Assembly Hall. An appeal is made for funds or materials for clothing, unbleached or other calicos, flannel, linseys, &c., so that a well-furnished and attractive Dorcas room may be started. Mr. F. N. Charrington has generously given the use of a room, and several of his lady workers have undertaken the carrying out of the meetings. Contributions may be addressed Jewish Mothers, care of Mr. F. N. Charrington, Great Assembly Hall, Mile End-road, London, E.

TEMPERANCE NOTES.

HOME.

J. C. Curwen, the author of the tonic sol-fa system, complains of the drink facilities at several of the London docks.

The arrests in Dublin for drunkenness on Sundays vary considerably from month to month, but unfortunately there is not any falling off the total for the year ended the last day of April, the returns for which have just been published, showing a total of 1391.

Alderman Vincent, Southport, said in the local Town Council lately that the reason why certain notorious drink-places in the town had not been interfered with was "because they had a head constable who was hand in glove with those who kept those houses."

A week of Gospel temperance meetings was concluded at the Gospel Hall, Wood Green, N., on Saturday last. Workers connected with the Hoxton Hall Blue Ribbon Movement, the National Temperance League, and British Women's Temperance Association, besides local friends, took part. A number of total abstinence pledges were taken.

There is some agitation in Dublin in regard to the centenary of Father Mathew, and the Lord Mayor has been requested to convene a public meeting on the subject of a memorial. In Cork, however, the birthplace of the great temperance advocate, Father Mathew's statue is literally surrounded by whisky-shops, and at the recent annual licensing sessions the Bench announced that they would deal with the applications *in globo*, and grant all except such as the police objected to. The newly appointed inspector stated that he had been too short a time in the city to know anything in regard to the public-houses, and the whole of the licences, therefore, were granted.

FOREIGN.

In Belgium, with increased drinking facilities has come an increase in suicide, and in lunacy, and in crime.

The National Women's Christian Temperance Union Convention is to be held this year, November 8—12, at Chicago.

In Finland severely restrictive drink laws were introduced in 1887, and have resulted in a considerable decline in the quantity of alcohol consumed per head.

Mrs. Leavitt proposes to continue her world's temperance crusade *viâ* North Africa to Palestine, returning westward to England, then home *viâ* South America.

Notices.

Communications Received with Thanks.—R.B. L.P. A.J.M. F.T.H. G.F.P. J.L. J.F.P. A.W. W.C.B. S. J.M. R.D.F. R.M. F. H.W. T.R.F. W.S. B.McC.B. T.J. W.U. J.M.L.S. E.P. A.C.T. J.P. E.A. J.B. F.C. W.E.D. A.A.B. G.H. M.S.C. J.R.M. A.W. J.W. J.A.V. F.B. P.B.J. C.G. J.J.B. W.T.H. E.S. H.M. R.C. J.P. E.S. A.D.G. M.H.A. D.M. G.C.L. U.L.R. S.B. A.B. H.D. G.M.T. F.C.S. G.C. J.H.G. C.F. G.T.B. J.A.W. G.G.A. R.M. Anxious Friend. W.D.P. J.G. H.C.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, OCTOBER 7, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank**;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Baptist Congo Mission—J.F.C.	1	1	0
North Africa Mission—J.F.C....	0	10	0
Soldiers' & Sailors' Rest, Barbadoes—C.P., Clifton	0	5	0
Miss W. Arnott's Schools, &c., Jaffa—Keturah...	1	1	0
Miss de Broen's Work, Paris—Keturah	1	1	0
Doomed Eurasian Children, Japan—E.A.	0	2	0
Bible Stall, Paris Exhibition—T.S.	0	2	6
McAll Mission—A.W.W.	1	0	0
Signor Capellini's Soldiers' Mission—A.W.W. ...	2	0	0
Salvation Army—C.M. £1 1s; E.R.C. 2s 6d; W.H.P. £1; C.P., Clifton, 5s; M.W. & E.E. 4s; *Slum Work*—T.O. 10s; *Self-Denial*—A.S. 2s; F.V. 10s; H.R. 2s; W. & S.W. £3; H.A.T. 5s; Two Friends, 10s; *Food for Dockers*—C. & E. £1	8	11	6
Mrs. C. Hunter—D.	0	5	0
London City Mission—J.F.C....	1	1	0
Mildmay Msn. Jews—J.F.C. £1 1s; Matt. vi. 1, £5	6	1	0
Dr. Barnardo's Homes—J.F.C. £1 1s; Bath, 5s; C.P., Clifton, 2s 6d; F.V. 10s; E.C. £2; God is Love, £1; Joel ii. 23, 16s; J.M.K. 5s; W.L. 3s 6d; Lord's Portion, 10s	6	13	0
Home of Industry—J.F.C. 10s; Keturah £1 1s...	1	11	0
Church Missionary Society—El. Ch. Bible-class	0	1	4
Mr. H. Toye's Orphanage—"From Above" ...	0	10	0
Mission to Deep Sea Fishermen—W.	0	10	0
Mr. Henry Thorne's Mission Fund—M.S.	2	2	0
Union Hall Mission—C.P., Clifton	0	5	0
Tollington Hall Mission—C.P., Clifton	0	2	6
Hunger in East London (Dock Labourers, &c.)—Bowdon, 5s; C. & E. £1	1	5	0
London Medical Mission—W.A.P...	1	0	0
Strangers' Rest, 163, *St. George's-street*—W.D....	1	0	0
Friendless & Fallen—W.G. 10s; Lord's Portion, 10s	1	0	0
Rev. A. G. Brown's Work (Dock Labourers, &c.)—C. & E.	1	0	0
Rev. J. W. Atkinson (Dock Labrs., &c.)—C. & E.	2	0	0
Home Aged Blind Christian Men & Women—M.S. £5 5s; M. £2 2s	7	7	0
Theatrical Mission—E.W.	1	0	0
Bristol Orphan Houses—C.L.M.T...	1	0	0
Miss Mittendorff's Orphan Homes—J.S.&M.A.K.	0	3	6
National Truss Society—M.S...	0	10	6
Tramcar & 'Bus Text Mission—M.S.	0	10	6
Aged Pilgrims' Society—M.S....	1	1	0
Young Abstainers' Union—M.S.	1	1	0
Irish Church Msns. (11, *Buckingham-st.*)—A.W.W.	1	0	0
	£55	14	4

[Advertisements.]

Dr. Barnardo's Homes—J.B. 10s.

London Samaritan Society (*Free Meals for Destitute Poor*)—Miss N. 10s; Mr. J.D.G. 5s.

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£170 NEEDED at once to meet the demand of the **MAINTENANCE FUND**, and to enable the Committee to fill the 15 remaining vacancies: three are waiting admission, and many distressing applications. Present number of **INMATES, 65.** Will readers of THE CHRISTIAN kindly help in this emergency, and thus relieve from great anxiety? Contributions thankfully received by the

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Rev. H. and Mrs. BRIGHT,

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The Editors of THE CHRISTIAN,
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Contributions and Offertories should be forwarded to Commander W. DAWSON, R.N., 11, Buckingham-street, Strand, London, W.C.

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NOTE.—Donations may be sent to the above addresses, or will **be received by the Proprietors of "THE CHRISTIAN."**

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Thousands of Fishermen are engaged all the year round in providing OUR TABLES with fish. These men, who FOR US hazard their lives and toil through furious blasts and sleety storm (not only cut off from the comforts of home, but at two days' distance from medical or surgical aid), may rightly claim some small share in the privileges we so richly enjoy. THIS THEY CAN ONLY HAVE THROUGH THE PRESENCE OF THE MISSION VESSELS, carrying to the Fishermen the message of Divine mercy and love, affording relief in sickness, and cheering dull lives by their presence.

HELP WANTED FOR THE TOILERS OF THE DEEP.

TEN Mission Vessels now cruise with the Trawling Fleets, each being at once a CHURCH, DISPENSARY, LIBRARY, and CLUB. Funds are required to provide a Mission Vessel for EVERY FLEET, and for the maintenance of the HOSPITAL MISSION SHIPS *Queen Victoria* and *Albert*. The urgent necessity of these floating Hospitals is shown by the fact that during last year over 7,000 cases of accident and sickness were successfully treated on board the Dispensary of the Mission Vessels. WHO WILL HELP? Large or small Offerings will be thankfully acknowledged.

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RESULTS

FOR THE YEAR ENDING 31st MARCH, 1889



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(From Life.)

697 Men and Women sheltered in the Refuges.
193 Boys and Girls maintained in Industrial Homes.
37 Friendless Girls trained in the Servants' Home.
1,753 Attendances at the Crêche.
18,090 Attendances at the Ragged Church.
10,556 Attendances at the Sunday Mission Services.
68,288 Attendances at the Bible Ragged Schools and Classes.
11,504 Attendances at the Band of Hope.
12,052 Attendances at the Mothers' Meeting.
52 Bags of Linen lent from Maternal Society.
24,274 Distributions of Broken Food made.
13,428 Loaves of Bread distributed.
368 Persons placed in, or assisted to obtain, employment.
13,369 Hot Dinners given to Children.

The Winter Work has commenced amongst the DESTITUTE AND HOMELESS POOR, but £70 per week is required to continue it. Will the readers of The Christian kindly help? Remittances may be sent to Messrs. Morgan & Scott, at the office of The Christian, and will be thankfully received by

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Young Ladies' 4s. 6d., White or Drab.
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" 18s. 6d., Satin, Black, and Colours.

All makes in CORSETS (medium and best) and UNDERCLOTHING (wool, long-cloth, and silk) are supplied.

GENERAL SUPPLY AGENCY,
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UNEQUALLED for INFANTS, CHILDREN, and INVALIDS.

SCOTT'S Midlothian OAT-FLOUR

BISCUITS & OAT CAKES.
EIGHT FIRST-CLASS EXHIBITION AWARDS.
Highly recommended by the Medical Profession.
SOLD BY ALL CHEMISTS AND GROCERS.
A. & R. SCOTT, LTD., GLASGOW, MANCHESTER & LONDON.
By Special Appointment to H.R.H. THE PRINCE OF WALES.

IT COSTS NOTHING

But a postcard to send for a sample of the lovely Broken Leaf Tea at 1/5½ per lb. (In the cup like 3/- Tea.) WILLIAMSON & SON, Tea Blenders to the Trade, Grantham; also London and Hull.

SELLING JEWELLERY, SILVER PLATE, COINS, &c.,

For CHARITABLE PURPOSES.

SPINK & SON, Goldsmiths and Silversmiths, 2, GRACECHURCH STREET, CORNHILL, LONDON, E.C., respectfully announce that they VALUE or PURCHASE for CASH valuable Diamond and other Jewellery, Silver Plate, Coins, Medals, &c. [ESTABLISHED 1772.]

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TO PREVENT BURGLARIES, one of

CLARKE'S "PYRAMID" NIGHT LIGHTS

should be lighted in a front and back room of every house as soon as it is dark. Burglaries are more frequently perpetrated before bedtime than after. Housebreakers have the greatest dread of a light. The police recommend a

"PYRAMID" NIGHT LIGHT

as the best safeguard. Almost all the burglaries perpetrated might have been prevented, and much valuable property saved, if this simple and inexpensive plan had always been adopted.



The "PYRAMID" NIGHT LIGHTS are much larger and give double the light of the common night lights, and are therefore particularly adapted for this purpose. Manufactured in Patent Fire Proof Plaster Cases.

CLARKE'S "FAIRY-PYRAMID" NIGHT LAMP, with one Pyramid Light in Box for 6d. Insist on having the Lamp, with one Pyramid Light complete in the Box.

Sold Everywhere. If any difficulty in obtaining them, write to CLARKE'S PYRAMID & FAIRY LIGHT COMPANY (Limited) Cricklewood, London, N.W., for nearest Agent's Address.

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EPILEPSY OR FALLING SICKNESS.

If you want to be permanently and speedily cured of this distressing complaint, discard prejudice, and write to THE SECRETARY, Burwood House, Burwood Place, Hyde Park, London. He will send you '*Gratis*' full instructions for cure, and advice on diet.

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PURE BEEF AND NOTHING BUT BEEF.

For BEEF TEA. A delicious Cup can be made with the addition of Boiling Water only.
SOUPS Made in the shortest possible time without the aid of Butcher's Meat.
GRAVIES ENRICHED.
MADE DISHES GREATLY IMPROVED.

Ask for "A FEW PRACTICAL COOKERY RECIPES."

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SOLD EVERYWHERE IN BOTTLES.

NERVOUS EXHAUSTION.

PULVERMACHER'S WORLD-FAMED GALVANIC BELTS, for the cure of NERVOUS DISEASES, have received Testimonials from three Physicians to Her Majesty the Queen and the leading Physicians of Nine London Hospitals, including Forty Members of the Royal College of Physicians of London.

The distressing symptoms of NERVOUS EXHAUSTION, Loss of MUSCULAR POWER, RHEUMATISM, SCIATICA, PARALYSIS, EPILEPSY, &c., are speedily removed by means of Pulvermacher's World-famed Galvanic Belts, which convey the electric current direct to the affected parts, gradually stimulating and strengthening all the nerves and muscles, and speedily arresting all symptoms of premature waste and decay.

Dr. C. HANDFIELD JONES, F.R.C.P., F.R.S., Physician to St. Mary's Hospital, says: "I am satisfied that Mr. PULVERMACHER is an honest and earnest labourer in the field of science, and I think he deserves to meet with every encouragement from the profession and scientific men."

Dr. H. A. ALLBUTT, M.R.C.P., 24, Park Square, Leeds, writes, October, 1888: "I always recommend with confidence Mr. PULVERMACHER'S BELTS. Ladies recovering from illness incidental to their sex will find these BELTS of vast assistance in restoring lost nerve power."

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HANDSOME SHILLING VOLUME

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"MR. GEO. THOS. CONGREVE on

CONSUMPTION

AND ITS SUCCESSFUL TREATMENT.

Showing that direful disease to be Curable in all its Stages; with observations on

ASTHMA, CHRONIC BRONCHITIS,"

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TO THE

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CONTAINING

226 MOST INTERESTING AND AUTHENTIC CASES

That have appeared in the Weekly Journals and Monthly Magazines from 1881 to the present time, with

NOTES APPENDED TO MANY

SHOWING THE

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N.B.—The work "ON CONSUMPTION," by itself (in paper covers), may be had for SIXPENCE (*post free*) from the Author, Coombe Lodge, Peckham, S.E., or from the Publisher, Elliot Stock, 62, Paternoster-row, E.C.

The Thirty-First Series of Weekly Cases is now publishing.

NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CONSUMPTION.—"VERY LITTLE HOPE."
J. McNAB, of KELSO.

Recommended to me by REV. E. LAST, of KELSO, N.B., who kindly interested himself on the patient's behalf—and sent me a statement of his case dated July 5, 1888.

The patient is a stonemason (one of the worst of all trades for those who are liable to chest affections). Illness commenced with a cold, which developed into inflammation of the lungs. Cough followed with great expectoration, occasionally mixed with blood. Medical testimony—"Very little hope."

In three weeks there was manifest improvement, the patient felt stronger, and soon after got out a little daily.

In a letter, Aug. 22, Mr. L. writes:—"J. McNab appears to be making wonderful strides towards permanent recovery. He has raised no blood lately, and eats and sleeps well."

Sept. 29:—"He has gained much strength, but expectoration continues—he takes good walks every day."

J. McNab continued my treatment into the present year, receiving ten or twelve letters from me. His progress to health became more rapid after the winter months had passed.

July 1:—I received a letter from the minister who all along had so kindly interested himself in this poor man, and corresponded on his behalf, and he says:—"More than a year ago I wrote you for J. McNab. He was then confined to his bed, and appeared beyond reach of medical aid—in fact, he had been given up. After following your advice and taking your medicine for some weeks, he was able to get out again. He is now working again at his work as stonemason, and looks the picture of health and strength.

"His friends look upon his discovery as almost miraculous."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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GIGANTIC SALE OF THE 'QUEEN'S ROYAL' HOUSEHOLD HEARTHRUGS. (REGISTERED).

CARRIAGE FREE. **2/6**

In REVERSIBLE RICH TURKEY PATTERNS, measuring 6 ft. long and 3 ft. wide. These HEARTHRUGS have gained a world-wide reputation, for MAGNIFICENCE, CHEAPNESS, and UTILITY, having no equal. Registered designs and considered works of art. Thousands of REPEAT ORDERS and TESTIMONIALS received, including the undermentioned, giving the HIGHEST SATISFACTION.

SPECIAL OFFER—Three for 7/- Six for 13/6. Twelve for 26/- Carriage Free.

The "Queen's Royal" Household Carpets and Hearthrugs are Patronised by Royalty, Nobility, and Clergy from all parts of the Empire.



A New Design in the "Queen's Royal" Reversible Hearthrugs. Leading Designs for this Season are a revival of old Italian Art Colours, Anglo-Persian, and subdued Turkish and Oriental shades. (Copyright, Registered). If this design is wanted kindly quote registered number 130393.

"The Queen" says: "They have an expressive Oriental character, and we have no hesitation in recommending them."

"Elizabeth College, Guernsey, Sept. 14, 1889.

Mrs. Campbell Penny telegraphs further: "Send one dozen of the 'Queen's Royal Hearthrugs, same as before; they wear wonderfully well, are much approved, and give every satisfaction. Cheque sent 26s. by post"

The Prince Louis of Battenberg
The Princess de Croy
The Countess of Haddington
The Baroness de Linden
The Countess of Lichfield
The Dowr. Countess Clancarty
The Countess of Ashburnham
The Right Hon. The Lady The Archbishop of York
The Countess of Winchelsea
The Dowr. Countess of Roden
Lady Wyatt
The Countess of Mar and Kellie
The Countess of Effingham
The Countess of Ferrier
The Countess of Lanesborough
The Marchioness of Hastings
The Countess of Yarborough
The Viscountess Halifax
The Countess Kearney
The Countess Cowley
The Viscountess of Molesworth
The Viscountess of Hereford
The Duchess of Wellington
The Marchioness of Bute
The Viscountess of Trafalgar

"Sunningdale, Berks, July 5, 1889.

Sir Frederick A. Millbank, Bart., writes: "Please supply me with another 'Queen's Royal' Carpet, 12ft. by 21ft., 49s. 3d., for a dining room for my shooting residence at Barningham Park. Similar terra-cotta and gold colours as supplied for my drawing room last year."



A New Design in the "Queen's Royal" Reversible Hearthrugs. Leading Designs for this Season are a revival of old Italian Art Colours, Anglo-Persian, and subdued Turkish and Oriental shades. (Copyright, Registered). If this design is wanted kindly quote registered number 130394.

The "Bazaar" says: "We like them much. They are of good Turkey design, and we have found them satisfactory in use."

The Magnificent New and Original Design of the "Queen's Royal" Household Reversible Carpets can be had by return in all sizes, with Hearthrugs to match. The leading feature for this season is a revival of the old Italian Art Colours, also Anglo-Persian, Terra Cotta, Fawn, Old Gold, and subdued Oriental Shades.

THE "QUEEN'S ROYAL" HOUSEHOLD REVERSIBLE RICH TURKEY PATTERN

(REGISTERED.) CARPETS (REGISTERED.)

ADMITTEDLY THE CHEAPEST IN THE WORLD.

Woven without seam. Superior Quality, with handsome border to correspond. A marvel of excellence and beauty. Thousands of repeat orders and Testimonials received, including the undermentioned, giving highest satisfaction.

6ft. by 9ft., Carriage Free	...	...	...	price	11s. 9d.	
6ft. by 12ft.	„	...	...	...	„	15s. 6d.
8ft. by 9ft.	„	...	...	...	„	12s. 6d.
9ft. by 9ft.	„	...	...	...	„	17s. 9d.
9ft. by 10½ft.	„	...	...	...	„	20s. 9d.
9ft. by 12ft., Carriage Free	...	...	...	price	22s. 9d.	
9ft. by 13½ft.	„	...	...	...	„	25s. 9d.
10½ft. by 12ft.	„	...	...	...	„	25s. 9d.
9ft. by 15ft.	„	...	...	...	„	27s. 9d.
12ft. by 12ft.	„	...	...	...	„	27s. 9d.
12ft. by 13ft., Carriage Free	...	...	...	price	31s. 3d.	
12ft. by 15ft.	„	...	...	...	„	34s. 9d.
12ft. by 18ft.	„	...	...	...	„	42s. 0d.
12ft. by 21ft.	„	...	...	...	„	49s. 3d.

When ordering, please mention if for Bed, Dining, Drawing, or Sitting Room, and any particular colour preferred.

NOTE.—THE "QUEEN'S ROYAL" HOUSEHOLD CARPETS ARE PRODUCED BY THE MOST COSTLY, INTRICATE, AND ELABORATE MACHINERY, AND I GUARANTEE ARE NOT MADE BY ANY OTHER LOOMS.

"Buthkollidar, Duncon, N.B., 18th July, 1889.

"Mrs. Manifold is much pleased with the 'Queen's Royal' Carpet received (terra-cotta and gold for library), and wishes for another Royal Carpet and Rug to match. Cheque 20s. enclosed."

"Brooke House, Sandbach, Cheshire. 6th Aug., 1889.

W. H. Mawdsley, Esq., writes:—"Please send me three more of your 'Queen's Royal' Carpets, as particulars on other side. I enclose cheque £5 9s. 9d. The 'Royal' Carpets were satisfactory, and the selection admirable."

"Letterfowrie, Drybridge, 22nd August.

Sir Robert G. Gordon writes:—"The 'Queen's Royal' Carpets and Rugs please very much; enclosed find orders for three more Carpets and three Hearthrugs. Cheque for £5 11s. 6d. enclosed."

£50 REWARD will be paid to anyone who can prove my Testimonials for the "Queen's Royal" Hearthrugs or Carpets are not genuine or solicited. I hereby declare they are all spontaneous, thus showing the satisfactory character of my manufacture.

Fine Arts at a Great Sacrifice.



Just purchased for cash from a British Artist, 800 Real Oil Paintings, with very massive gilt frames, new style, and same as illustration. Also Naval and charming Marine subjects, which will be sold at 7s. 6d. per pair, carriage free; worth 30s; average size 20 in. by 12 in. Money returned in full if not satisfied. Write early.

Best Quality Gold Myrtle Marone Art Serge Curtains, Arrasene Work Border, size 3½ yards long. 1½ yards wide, 29s. 6d. per pair; worth 3 guineas.

500 Pairs Plain Art Serge Curtains, in all colours, each curtain 3 yards long, 9s. 6d. per pair; 3½ yards long, 12s. 6d. per pair; 4 yards long, 15s. 6d. per pair. All 1½ yards wide.

Rich Tapestry Curtains, each curtain 3½ yards long, 1½ yards wide, 19s. 6d. per pair.

"Burmah" Reversible Striped Curtains, with tinsel gold, and fringed border, each curtain 3 yards long, 7s. 6d. per pair.

Madras Striped Art Curtains, cream ground, various coloured stripes, each curtain 3 yards long 4s. 6d.; 3½ yards long, 5s. 6d.; 4 yards long, 6s. 6d. per pair.

SPECIAL—5,000 pairs All-Wool White Cloth Blankets, size 8 by 4, price 6s. 9d.; size 9 by 4 price 10s. 6d.; size 10 by 4, price 12s. 6d.

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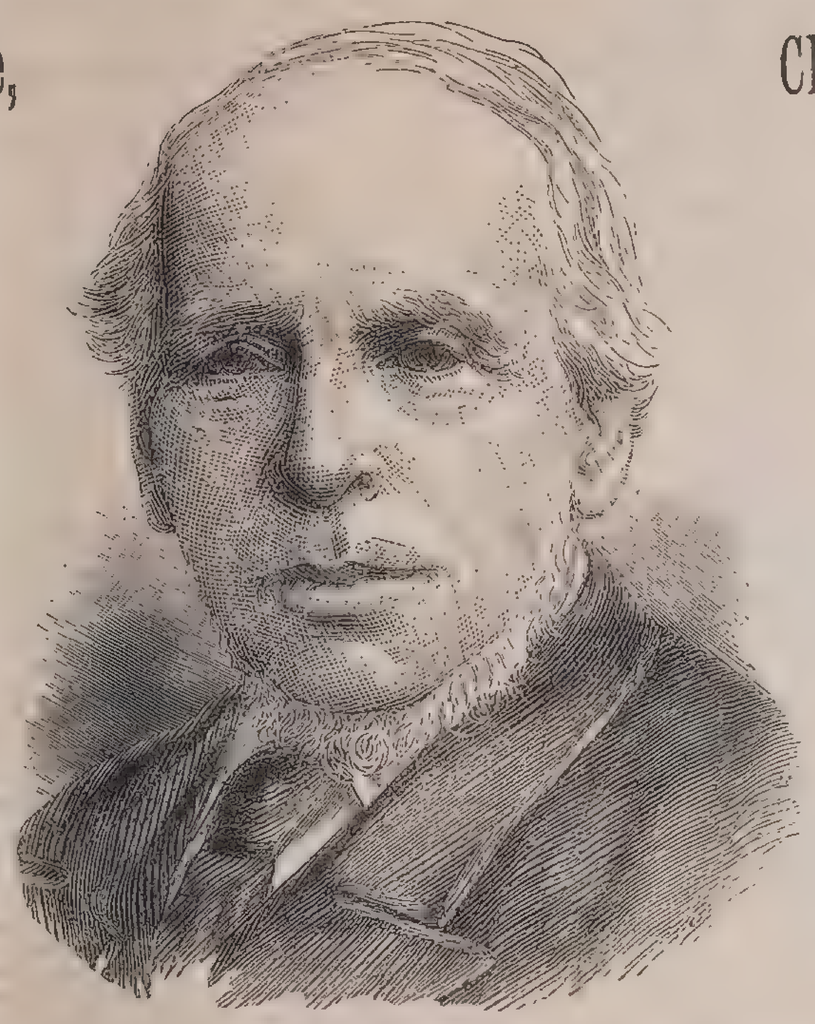
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[Mr. E. W. Thomas.]

No. 1029.] FRIDAY, OCT. 18, 1889.

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GERMAN LADY, who wishes learn English, would like to find family in coun where she would give French and German less in return, and would pay a small sum per mont B., High Wycombe Post-office, Buck

Y.W.C.A. SECRETARY recommen experienced Governess (26). Three years' refere First Class College Preceptors for English, vanced arithmetic, Scripture, book-keeping, dr ing, conversational French, German, element Latin, Spanish, music.—J., Mrs. Edwin Hoop Governess Institute and Home, Compton-terra Islington, London. Introduction free.

GOVERNESS.—Re-engageme required. Thorough English, French, piano, Ger (grammatically), Latin, algebra. First-c references. Has travelled. With those gathered the Lord's Name.
ALPHA, Glenarm House, Shaw, Lancashire

GOVERNESS.—A Lady wishes recommend a German Lady. Speaks French w —Mrs. C. A. BARCLAY, 43, Augusta-gardens, Fol stone.

NURSERY GOVERNESS.—A La wishes to find a situation for her Nursery Go ness, aged 26, who has lived with her two ye and is leaving as her little girl is going to board school. Able to teach English, music, and draw to young children where nurse or maid is kep Miss MALIN, 67, Cassland-road, South Hackn London.

GOVERNESS wanted, for thr little Girls (eldest 9). Must be good teacher, speak French (fellowship with Open Brethren). A young Swiss Maid (Protestant) to act as Housem and assist with children. Neighbourhood of fast.—Mrs. MOSTYN, Rostrevor, Co. Down.

Appointments, Situations, &c., Want

A PHYSICIAN AND SURGEON eminence in Russia and Germany, now practis in Paris and speaking several languages, would to accompany a gentleman or family abroad fo few months.
M. D., care of Manager, 205, Rue St. Honoré, Pa

AS PRIVATE SECRETARY, Cor spondent, Clerk, or Amanuensis. A Christian, w educated young Man seeks a post of trust. Hig references. Salary moderate.
A. J. B., 1, Heathfield-gardens, Chiswick, W

EXPERIENCED PASTOR, oppos to Down Grade movement and powerful extemp preacher, seeks a charge. Free Church of Engl or Liturgical worship preferred. Being p requires stipend for support. Open to sup pulpits.
EXPECTANS, 38, Meyrick-road, Sheerness-on-Se

F. H. LEYBOURNE, evangeli formerly known as the Derby Boxer, is now seek some kind of settled appointment in the Lo work, or would take short Missions. Excell testimonials of the past nine years' work.
449, Hanover-buildings, Bermondsey, London, S

FRENCH AND SWISS SERVANT —Mrs. BRAMWELL BOOTH wishes to recomm a Nurse, Housemaid, Cook, and Housekeeper.
259, Mare-street, Hackney, N.

October 18, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Thomas Waugh, Wesleyan Methodist evangelist.

We learn, with much regret, from a New York telegraphic despatch, that Dr. Talmage's Brooklyn Tabernacle was destroyed by fire on Sabbath evening last.

In our next issue we hope to give the first instalment of an extremely interesting work by Rev. John Macpherson, of Dundee, entitled—Isabella Macpherson: A Devoted Life. While the narrative is mainly descriptive of the life and work of the writer's sister, who died recently, it gives many vivid and graphic glimpses into the religious condition and movements of the time in the north of Scotland. The narrative will be continued from week to week, and will also shortly be published in book form.

We commend some powerful words of Dr. Dale on the last night of the remarkably successful session of the Baptist Union in Birmingham:—

> The members of their churches were active in all kinds of public service. They were members of town councils and county councils; they were members of school boards; they were engaged in all kinds of movements to promote various social reforms; and for the most part their people were keen politicians....But there lay their peril. He sometimes wondered whether they found time and disposition for brooding in solitary hours over the great discoveries of God, and of God's relations to man, and of the transcendent glory of man's destiny in Christ which had come to them, and of which they were the trustees for the world. Only as they knew God and eternal things, not by tradition but at first hand, could Christian people speak with any purpose to others concerning the Christian Gospel. Only when the service they rendered to man, whatever might be its form, was rendered with the power and the life that they received from God, was it possible for that service to achieve its highest ends.

The opening this week of Mansfield College, Oxford, in connection with the Congregational body, forms the text of a very friendly article in *The Times* of Tuesday last. The event, says the writer, "marks in many respects a new epoch in the history of the University of Oxford." The article thus concludes:—

> No one who has at heart the true welfare of the nation and the Church, of Oxford and of theological study, can hesitate to wish well to such an institution, or fail to see in it an omen of happy augury for the future reconciliation of those social antagonisms which have inflated the pride of the Church and fostered the dissidence of Dissent.

The large and enthusiastic meeting in St. James's Hall on Friday evening constituted a splendid moral protest against the degradation that has too long disgraced our places of recreative resort for the masses. The prelates and other reverend gentlemen who spoke went very far—much further than many of their fellow Christians can go—in advocating popular amusements; but, at any rate, they uttered no uncertain sound as to the crying need for the purification of our music-halls. The opposers at the meeting were a very noisy but an extremely small minority, and the great audience was practically unanimous in its resolve to uphold the hands of the London County Council in any determination it may come to for the strict moral censorship of these performances.

One point in connection with this subject, about which difference of opinion exists, is the extent to which "disorderly" women may be allowed to frequent places of public entertainment. We should think it would not be very difficult to distinguish those cases where such persons are present simply to be entertained, and those in which they are there with an obviously evil intent. But, as *The Times* well observes, there is a still more pressing question that ought to be dealt with in the interests of public morality and decency; we allude to the glaring and growing temptations of many leading London thoroughfares. Our daily contemporary says:—

> The streets present greater and less avoidable temptations to young men who would not sin if they were not tempted, than those places of dubious character and disreputable company which no young man need enter unless he chooses. It is greatly to be desired that the streets should be cleansed. Something might surely be done without falling into the extremes of Puritanism and persecution. But if nothing is to be done simply because a respectable girl was once wrongfully accused by an over-zealous constable, and if the condition of the streets is to be rendered a thousand times worse by the suppression of places of entertainment like the Westminster Aquarium, not even the labours of Hercules will avail to cleanse them in the end.

The authorities in Edinburgh and Glasgow appear to be able to reduce this patent evil to its lowest possible dimensions; why should not London exercise its power of coping with it? Now that we are to some considerable extent self-governed, is it too much to hope that the forces of "law and order" will be wielded so as to secure a much-to-be-desired result.

A meeting for united prayer will be held at Eccleston-street Conference Hall, near Victoria Station, on Tuesday, 29th inst., at four o'clock, for the purpose of commending to the Lord's guidance and blessing Lord Radstock and Rev. Canon Wilberforce, during their approaching visit to India. Canon Wilberforce intends, as far as may be compatible with the principal object of his journey—the restoration of his health—to investigate personally the opium and drink questions in India. The proposed meeting, at which both these brethren expect to be present, will have special reference to these subjects.

Several correspondents request us to call attention to the fact that lottery tickets for a prize drawing in aid of the funds of an Irish Roman Catholic cathedral are being freely circulated in this country. This device for raising money is an old one, and we have frequently warned the public against giving it any countenance. As the authorities do not take any steps to prohibit it, we must assume that the plan adopted is outside the scope of the statutes against lotteries, though we confess our inability to distinguish between it and other forms of gambling that are confessedly unlawful.

There is the intensity and graphic force of one of John Gough's orations in Mr. Runciman's paper in the October *Contemporary Review* on "The Ethics of the Drink Question." Every temperance reformer may usefully ponder his words:—

> It is only by asserting power over hearts, souls, imaginations, that you can make any sort of definite resistance to the awe-striking plague that envenoms the world.

The article, however, cannot be summarised. Written, as it is, by a man who has surveyed these depths, who describes the awfulness of the wasting he has witnessed among youths, the scholars who have come to starving and rags, and the omnipotence of the habit on its victims, the paper is one that ought to be read in all its harrowing details. It ought to rebuke the false sentiment among us in relation to the plutocrats whose trade has gone so far to create this unmeasured crime and misery.

Dr. Ernst Engel has recently issued a computation showing that during the last thirty-four years no fewer than 2,253,000 lives have been lost in the various wars, exclusive of the deaths from sickness; the Franco-Prussian war alone having its battle roll of 215,000. Yet there are people who look calmly upon the prospect of another European war.

A contemporary states that a West-end jeweller is constantly making both gold and silver collars and gold bangles for dogs. Some of the collars, it is said, are set with precious stones, one dog carrying £250 worth of diamonds round his neck. The dogs' tailor is equally busy making coats of silk, velvet, and cloth.

In the other end of London troops of pallid half-starved women are toiling for a penny an hour, and that by no means to be depended on. A large organisation, with the Bishop of Bedford, Rev. Hugh Price Hughes, Mr. Charrington, Miss Black, and others at its head, is moving to endeavour to obtain for them the higher remuneration of fourpence. How shall we reconcile these opposite conditions, or convince the toilers, in the face of these things, that it is their duty to be content with their lot?

While Rev. S. A. Barnett (in *The New Review*) looks to the landlords, to new laws, and the better administration of existing laws for the removal or amelioration of many causes of evil in the district, he states plainly his opinion that "it is only the service of those in whom is the spirit of Christ that can effect any good." Urging its claim upon the leisure of other people, and admitting that the claim has to some extent been recognised, he says that the demand is far beyond the supply, and he appeals for others to work and live in the

district. Those in whom there is the desire for missionary work, and who are not suited to the foreign field, would find in the East-end of London ample scope for self-sacrificing labour in the service of God and man.

Those who are working to ensure the better observance of Sunday in France have an uphill task before them. The powerful influence of the Press is in the scale against them, as was shown by its ungracious reception of the address lately sent to the various Editors by the Committee of the French Society for Sunday Observance. It is earnestly hoped, however, that the recent Congress held in Paris will have sown the seed of a better feeling, both individual and national, on this subject, and will have helped to awaken the French conscience to the fact that the evil is a great one, and requires a remedy. As yet the outlook is not very bright, and long-standing custom presents a formidable barrier, the removal of which must be a work of some time.

It was intimated by speakers at the Congress that in some industries the Sunday closing of workshops was almost impossible; but the passing of a resolution recommending that workmen should have at least fifty-two days' rest in the year was a practical endorsement of the contention that continuous work every day of the year is morally, physically, and socially injurious. The time is scarcely ripe in France for legislation on the subject, and the efforts of reformers must in the meantime be directed towards educating and transforming public opinion.

As regards the increase of Sunday desecration in our own country, the following extract from the speech of Earl Beauchamp at the Church Congress (which, however, also contained sentiments that we cannot endorse) indicates the true position of the matter:—

> The working classes are so sensible of the benefits, temporal as well as religious, derived by the enforced cessation of labour on one day of the week, that they, for the most part, do not seek a change in the law. The agitation, to a great extent, proceeds from those who, many of them actuated by benevolent motives, are anxious to assume the attitude of friends of the working classes, and utter in their name and in their behalf sentiments alien to the real opinion of the classes they amiably patronise. Much of the demand for opening museums and picture galleries on Sundays, proceeds from persons well-to-do and highly cultured, who have ample leisure on the six working days of the week to enjoy the contemplation of works of art, of natural history, or antiquities.

A correspondent calls attention "to the style of advertisements now being exhibited in the windows of tobacconists. Many of them are vulgar and indecent pictures, and can only serve an evil purpose. It is very noticeable in Jersey, where tobacconists abound." This is not an evil of only recent date. It is indicative of the low moral tone which from some cause or other often attaches to smoking, that a complaint of this kind can truthfully be made. The disgusting rudeness of breathing smoke into other people's faces, is another evidence of the degrading tendency of smoking.

In the prominence given to present-day questions in ecclesiastical assemblies there is danger of passing over such as make no loud cry, but may prove far more fruitful in their effects on our times. At the end of last month a meeting of Methodist New Connexion ministers was held at Hanley, in Staffordshire, the report of which we have read with much interest. Two years ago eight younger ministers of the Connexion formed themselves into a union to obtain an enduement of power, and to stimulate each other to fidelity in the service of Christ. That little body of eight has grown into ninety-five, principally younger ministers. They met at Hanley, in what is regarded as the cathedral of the body. Two hallowed days were spent in addresses and prayers that rose far above politics and controversies, and that had specially in view how they could better live, and dare greater things for the Lord.

The past few weeks have been full of Church Conferences. A feature of them deserves a notice which they have not received. We read of denunciations of "Nonconformists" by a few highly ritualistic clergy, and strong words of some Nonconformists against State Churchmen. It is manifest that the "laity" who occupy official places in civic life do not share these feelings. The Mayors of Birmingham and Hull gave welcome to the Baptist and Congregational Unions, and in the former place persons of all creeds offered hospitality to the Baptists. Deans Vaughan and Perowne spoke strongly at Cardiff against the use of "arrogant and insolent" language in references to their "Nonconformist brethren," and against the bigotry that refused to acknowledge theirs as Christian churches. Let us remember these things as a set-off against a too bitter sectarianism, and recall how pleasing they must be to Him who is "the Author of peace, and Lover of concord."

During a discussion respecting "Pleasant Sunday afternoons" for the people, on the last day of the Congregational Union meetings, some valuable evidence was presented in relation to such services. In the Midland towns many thousands of men and women, hitherto neglecters of public worship, have been thus brought under the sound of the Gospel. But it came out that they were neither infidels nor cared to be amused. A service that aimed more to entertain than to instruct disappointed them. They liked afternoon gatherings where there was briskness and brevity, but not those where there was any compromise; neither did they object to faithful dealing. There was no book they wanted in the place of the Bible, and they found no fault with hard hits at their vices.

In commenting in our last issue upon the opening service at St. Mary's, Cardiff, in connection with the Church Congress, we expressed regret that the Protestant Bishop of Derry should have preached on the occasion. A Londonderry correspondent writes to the papers, "on the highest authority," that the "extremely ritualistic service" caused intense pain and surprise to Bishop Alexander, who feels deeply that he was placed in a false position by those who had charge of the arrangements. The Bishop declares emphatically that

> It was not a Church of England service; that it was only the desire to avoid creating a scene that prevented him from leaving the church, and that had he had the least notice of what was going to take place he would have sat outside the sanctuary and withdrawn after preaching.

It is stated that the Bishop will publicly refer to the matter at an early date. The Bishop of Llandaff too has stated that he could not have supposed it possible that the service would have assumed such a character, otherwise he would not have requested Dr. Alexander to preach.

Some of our Romanist contemporaries make merry over this imitation of the Mass at Cardiff; but the *Osservatore Romano* has an article in which much satisfaction is expressed at the evidence afforded by the service in question, the movement for establishing Brotherhoods, &c., of the decadence of the English Church. We trust, however, there will now be a healthy reaction, and that the Cardiff service will have the effect of awakening from slumber those who have thoughtlessly been slipping Romeward.

A thoughtful paper, under the heading of "London Empty," in *The Hospital*, deserves to be circulated broadcast, so full is it of stern warning to those who are neglecting their opportunities and disregarding their responsibilities. The writer says:—

> The rich who are feeble-minded and vain, or who are sordid and brutal, often bring greater injury upon their country than the debauched and the criminal. Everyone looks upon the great and the powerful as lights to guide; but the debauched and criminal are regarded as beacons to warn.

Yet, while this is perfectly true, there is a danger of shifting our own responsibilities upon the shoulders of the rich. Each man's responsibility in regard to his fellows is a lesson which is eminently needed in the present day.

There are signs that Australia is beginning to awaken to a sense of the danger attending her policy of excluding all religious instruction from the State schools. In some cases (*e.g.*, in Victoria) this has gone to the extent of removing even the remotest reference to the Christian faith from the school books. The party desirous of re-establishing religious teaching in the schools is growing in numbers. At the recent Brisbane Diocesan Synod a resolution in favour of providing Bible teaching in all State schools, and of taking the necessary measures in conjunction with the other religious bodies towards amending the Education Act, was supported by both clergy and laity. But, as a first step towards this end, there must be some agreement among the different churches as to the principles of religion which are to be taught. This aspect of the question, it is to be feared, will cause heart-burnings; but it is to be hoped that the rising agitation will result in securing for the youth of the colony instruction in the great facts and foundation doctrines of the Gospel without denominational watchwords.

HOP-PICKERS IN KENT.—I thank those who responded to my appeal in The Christian concerning the hop-pickers. We had most happy service among them; we distributed some thousands of books and tracts, had two free teas, were able to minister in small ways to their bodies, and had many Gospel meetings at their various encampments. Three or four meetings every night, and several on the Lord's Day were held, and often they parted with us very reluctantly.

Plaxtol, Kent. George Gillingham.

GOSPEL MISSION, LEICESTER.—This Mission is in a very prosperous state at the present time. It is some five weeks since the new pastor, Mr. W. E. Lewis, settled here, and no small blessing has been experienced. A correspondent states: On Sunday, Oct. 6, nineteen were given the right hand of fellowship, some twelve or fourteen remaining on probation. The congregations are large, and all the services are of a very cheerful character. Services are held almost every night in the week. Mr. J. Burnham is conducting a mission from Oct. 13 to 20.

After the Conferences.

The many Conferences of the year, designed to promote the spiritual life of God's people and forward his work, are now past. Mildmay, Keswick, Glasgow, Manchester (City Mission), Dublin—what hallowed memories these names stir in the hearts of thousands. What abundant blessing has been ministered through them. Even many of us in far-away lands have drunk in new inspiration as we have perused the reports these pages have brought to us. Evidently these yearly gatherings, having reference to no party ends, and designed only to foster spirituality and promote the best Christian growth, are now an established and growing institution, and are intended, in the gracious purpose of our Lord, to contribute in no small degree to the blessed end of permanently raising the life of his people.

But as we see these conventions one by one disperse, the same question repeats itself: Will these thousands of souls *retain* that to which they have *attained*? How many will go on treading the spiritual elevations to which the addresses, the prayers, and the sympathetic presence of so many like-minded ones have lifted them? They return to the commonplaces of ordinary life. Will they therein abide in fulness of blessing? Will any be found, in the months to come, sitting in sadness and desolation of spirit, and wondering why their fondly-embraced experience has somehow eluded them?

It is as a corrective of this I would point out a word of the Apostle Paul to the Philippians, which seems exactly calculated to meet the need. In the second chapter he had been dwelling upon the obedience unto death of the Lord Jesus, and his consequent exaltation. He then adds: "Wherefore, my beloved, as ye have always obeyed, *not as in my presence only*, but now much more in my absence, work out your own salvation *with fear and trembling: for it is* God *which worketh in you both to will and to do of his good pleasure.*" They had obeyed IN HIS PRESENCE. What strength and inspiration it was to have the great Apostle to the Gentiles with them, and to obey and rejoice as helped thereto by him! How great the change when he was gone, and the little company of believers at Philippi stood without his strong, courageous words, and stimulating example! It was easy to obey *then*, with him among them.

How applicable all this is to us! *We* have not had the help of the presence of apostle or prophet. But how often have we rejoiced in a Mildmay, or a Keswick, or in a circle of choice friends, or in a warm church home, or in a Spirit-led pastor, or in some stalwart soul on whom we leaned. We "obeyed" then, as did the Philippians in Paul's "presence." "It is good to be here," we said; and further, "not knowing what we said," or what was good for us, we would have remained in the loved and helpful presence. Yes, it was good to be there. But it was good and needful, too, that we go down from the mount of transfiguration; that we be deprived of that which we felt so uplifting. So the Conference is past; or the pastor or friend removed; or the book finished that brought with it in its perusal such a glow of soul; or, in the case of not a few, they are themselves taken far away to serve the Lord in other lands, amid strange scenes, and in a benumbing moral atmosphere; or some may be laid aside by sickness.

Beloved child of God, be helped by Paul's words. Observe what he puts before them as a stimulus to "*much more*" *obedience* in his absence. He tells them of ANOTHER PRESENCE, the Holy Presence within them; of the One who has come to make their body his temple: "*For it is* GOD *who worketh in you both to will and to do of his good pleasure.*" In effect he says:—Do not "fear and tremble" because I am no longer with you to aid your deeply felt weakness; rather let a holy awe possess you, a "fear and trembling," a solemn yet gladdening consciousness, before the stupendous fact that God is in you. He is within, to will and to do; He abides, deeply hidden but really present, in your inmost spirit, which He Himself created for his shrine. Believe it; continue believing it, though to sense nought appears. Notwithstanding the badger skins without, the glory *is* within, hidden there in the inner sanctuary, where nature's light is all excluded; for where the ark of the blood-sprinkled, law-holding heart of the believer is, there also is the Holy Presence. The Lord is in his holy temple, let all the earth—let all nature, its fear, its unbelief—keep silence before Him. You stand on holy ground; draw near and behold this great sight—the bush of thy humanity burning with fire and not consumed. The Triune God is here; it is God the Spirit who works within you according to the will of God the Son, and according to the Father's good pleasure. As you obey, the Father comes, and the Son, by the Spirit, to make their abode with you. Will you then feel weakened at the loss of the presence of mortal man, when you are in this Divine Presence? Will you miss the arm of flesh, when Omnipotence wraps you round and fills you?

Let this suggest to us the secret of perennial power and blessing. When the believing soul, in deep self-abnegation and humility, has, by that faith that goes out of self, to stand in God's realised presence, received deep down into its spirit and life the awful yet blessed fact that God has taken up his abode within it; has made it his temple—when the soul has received this, and in lowly faith holds on to it from day to day, distrusting the least motion of the hateful flesh, knowing it is the mortal enemy of the spirit, and keeping it in the place of death—then gradually will dawn into the soul the consciousness, never again to be lost, of that PRESENCE. Then its sun will no more go down; it will go from strength to strength; it will "obey" "with fear and trembling," knowing its very obedience is the outcome of the Christ-life the Spirit momentarily communicates to it; and, as it obeys, it is strengthened to obey the more. Thus it is rendered independent of any outward surroundings or circumstances of any other "presence," whether apostle, pastor, friends, or conference; and the *Indwelling Christ* becomes at length as real to it as the Atoning Christ or the Enthroned Christ.

"All scenes alike engaging prove
To souls impressed with sacred love:
Where'er they dwell, they dwell in Thee,
In heaven, in earth, or on the sea.

"To me remains nor place nor time;
My country is in every clime;
I can be calm and free from care
On any shore, since God is there.

"While place we seek, or place we shun
The soul finds happiness in none;
But with a God to guide our way,
'Tis equal joy to go or stay."

Mogador, Morocco. E. F. BALDWIN.

"The Christian" Almanac.

With this week's issue is published, as a Special Supplement, "The Christian" Almanac, which we have endeavoured to render worthy of its predecessors in the several features that have in the past proved interesting and useful. In addition to information such as is commonly found on almanacs, "The Christian" Almanac gives from the pages of Holy Writ a message for every day in the year. Selected with great care, these sentences have each and all a distinct spiritual significance and bearing, and we trust that, as they may be read throughout the coming year in many thousands of homes, they will have a powerful influence for good. The words of warning and encouragement are all pure and wholesome, because from the undefiled source of God's Word. The year opens with "Still upward" (Ezek. xli. 7), and ends with "Thou art the same, and thy years shall have no end" (Ps. cii. 27). We sincerely trust that herein are expressed beforehand the hearts' experience and ascription of many believers who may next year be cheered and helped by this familiar wall-sheet.

The illustrations, this year, are in green tints, and set forth the ever-interesting and instructive life of Jacob.

THE MASTER.*

Let us speak *of* the Master whenever we meet,
No theme is so precious, so stirring and sweet,
So kindly and quickening to faith and to love,
As Jesus, our Jesus, in glory above.

Let us speak *for* the Master wherever we go,
Displaying our colours to friend and to foe;
Exalting his person, his work, and his ways,
His cross, and his coming; and all to his praise.

Let us speak *to* the Master, whatever we need,
In Him we are owners of riches indeed;
Since He is our Portion, our Treasure, and Store,
E'en God who bestowed Him can give nothing more.

Let us speak *with* the Master by night and by day,
In constant communion beguiling the way;
Till, reaching his presence, we rest at his feet,
And know from that moment our joy is complete.

* From WITH HIM FOR EVER and other Poems. By E. R. V., author of "Watered Lilies." *J. Nisbet & Co.* A beautiful little volume, containing many precious truths in lyric settings. "Watered Lilies" ("The Master stood in His Garden") is a gem which has enjoyed a wide circulation through inclusion in "The Christian Choir."

THE McALL MISSION.—The Directors of the McAll Mission in France have asked all their helpers to set apart next Lord's Day (October 20) for special prayer and praise. The wonderful blessing vouchsafed in all their work calls for earnest thankfulness, and the many supporters of the Mission in this country will no doubt gladly join those in the field in words of true gratitude. The frequenters of the 130 halls now open will meet for prayer on Sunday next, and we ask all to join them in spirit at the throne of grace. Information concerning the work may be obtained from Rev. Robert McAll, Representative in Great Britain, 17, Tressillian-crescent, St. John's, London, S.E.

FINSBURY PARK Y.M.C.A.—This North London Association had a good opening meeting for the winter session on Friday last. A large number of young men responded to the President's invitation to a social reception, and at the public meeting following the hall was quite filled with friends. The retiring hon. sec., Mr. R. Howard Henson, was able to make the gratifying announcement that the debt upon the building, which has greatly hampered the work, had been paid off through the kindness of a friend. The new general secretary, Mr. F. M. Black, who was very cordially received, presented an attractive programme for the coming season. Spirited addresses were delivered by Rev. John McNeill and Canon Hurst. K. R. S.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

V.—CHRIST UNSEEN, BUT LOVED.

1 Peter i. 8, 9.

The sixth verse begins, and the eighth ends, with a Greek word expressive of leaping, bounding joy. It is strange that such a word should be used of the feelings experienced by handfuls of scattered saints over whom the dark thunder-clouds of persecution were beginning to gather heavily. And yet it is not strange when we study the sources of that joy, which are included within these golden brackets, and the first of which we considered in our last. Is there not joy in the thought that trial is the refiner's fire, sharp but salutary, the necessary preparation for results of immeasurable blessedness? And is there not yet deeper cause for joy, triumphant and exulting, in the relation into which we have been brought with Jesus Christ our Lord?

Yes, the iron may hiss, and the fire sting; friends may desert, and foes may threaten; the cold waters may creep up around our person, and the shadows of the dark valley fling themselves between us and the sunshine; nevertheless, whatever be the nature or severity of our manifold trials, it shall be enough for us to know that they are working out the results of untold glory, and that nothing can break that holy and blessed personal relationship into which we have entered with Him whom Bernard never tired of addressing as *Jesus Master*.

Jesus, then, is the Heart and Centre of these burning words, words which recall the thrice-question of the Lake of Galilee, *Lovest thou Me?* and the never-to-be-forgotten beatitude of the upper chamber, *Blessed are they that have not seen, and yet have believed.* And is not this verse an epitome of Christianity? What makes us Christians except that we believe in and love Him whose receding form was veiled by the chariot-cloud that swept beneath Him as He passed home to heaven? We may accept and appreciate the words of Buddha, or Confucius, or Epictetus, whilst we concern ourselves but little with the speakers; but we may not do this with the words of Christ, and still be Christians. We cannot take his words, and ignore Him. Christianity is the personal relationship of the soul to Christ. Begin, not with his words, but with Himself; and when you possess Him, you cannot fail of having all He said, and did, and is, and will be, world without end.

I. An unseen Christ—a possible hindrance to exulting joy.—"Not having seen;" "Now ye see Him not." To a superficial thinker this privation of a personal vision of Jesus might be deemed sufficient to put all after ages on a lower platform than that glad first one which looked upon his face,—the face which reflected the moods of his tranquil and holy nature, which lit up homes of sorrow and lives of despair with the radiance of hope, which attracted little children to his embrace, and often shone with the gleam of celestial communications, glancing between Him and God. Surely not to have seen it might count as an irreparable loss!

The old divine said that he wished he could have seen three things—Rome in her glory, Paul preaching at Athens, and Christ in the body. And it was because of their desire to satisfy themselves, and to meet this great longing, that the great painters of Christendom have covered the walls of picture galleries with conceptions of the face of Jesus. Crowds have stood transfixed and touched before these masterpieces of art, but who has not turned from the very noblest of them with a sigh of dissatisfaction, and a secret conviction that even if the sublimest feature were to be taken out of each separate picture and all combined into one, the face so composed must still fall infinitely short of that on which Deity and humanity met, and shone, and wept, and loved. We shall never see anything worthy of that face till we see Him as He is. "They shall see his face," and "the glory of God in the face of Jesus Christ."

But is there not hardship and irreparable loss in this? Not so. He can be nearer, dearer, better to us to-day, than if those old blessed days in which He walked with his disciples over the hills of Galilee, or fell asleep in the stern of Peter's boat, had been drawn out like a golden thread throughout the centuries. We could not have always had Him then. Domestic duties, the needs of the world, the requirements of food, or business, or sleep must have taken us from his side. Or, at the best, we could only have known Him as part of a great multitude, all of whom would have been equally eager to possess Him for themselves. In the press of saints and apostles we must have necessarily occupied the outer rim of the vast crowd, and been satisfied with a transient glimpse, or with such beams as those which travel from our sun to Uranus, on the extreme limits of our sphere. And amid it all, there might have been a strong temptation to such earthly, sensuous love as made the woman of the crowd exclaim, "Blessed is she that bare thee, and the breasts which thou hast sucked;" expressions which He corrected by immediately recalling the thoughts of the crowd to the greater blessedness of those who hear the word of God and keep it (Luke xi. 28).

If we had seen Him once, or might see Him still, our joy would never have sustained the pain of losing Him, of intermittent fellowship, or of the necessity of sharing Him with others. It would have been too deeply rooted in the outward and physical. It would have languished when manifold trials intercepted its vision. It could never have possessed that vigour, that independence of circumstances, that power to defy imprisonment, solitude, and desertion, that buoyant and heavenward ardour which indicates that its temper is celestial, its nature Spirit-given. Therefore the invisibility of Jesus, which might have seemed inimical to our joy, so far from being so, is rather a condition of its existence in the soul; and for this reason, that as a spiritual presence our dear Lord can be more to us and more with us, than if He had lingered ever on our earth. Did He not therefore say Himself, "It is expedient for you that I go away"? Christ dwelling in our heart by the Spirit, with us, around us, in us, is infinitely more than He could have been to us, though, like Peter, James, and John, we had been the chosen companions of his earthly life.

II. Two Links unite us to the Unseen Lord.—"Ye love." "Believing." It is hard to say which is first or chief. We cannot love without believing, nor can we believe without loving. Faith is light, and love is heat. Where one enters, the other follows. Woven in the texture of each of heaven's sunbeams, we cannot have one without the other; and our joy will be in direct proportion to the presence of these twin celestial sisters in our souls.

(1) As to Love.—No man is a Christian who does not love the Lord Jesus. "If any man love not the Lord Jesus, let him be accursed." This is the touchstone of trial for each one of us; not what we profess or say, but whether we love, and how much. But let us remember that *love reveals itself differently* according to that aspect of Christ's person or work on which the Spirit has fixed the beholder's eye. In some, conscious of a great deliverance, it takes the form of *gratitude*. In others, smitten with the beauty of his character, of *complacency*. In others, again, pre-occupied with his claims, of reverential *devotion to his service*. The symptoms of its presence are manifold. Sometimes adoring silence, at others irrepressible tears, or the sudden burning of the cheek, or unostentatious acts of mercy, or steadfastness in confessing Him at all costs. Love betrays itself, whether it fetches water from the well of Bethlehem at peril of life, or comes with precious spikenard to anoint the dear body of the dead.

Those that love Christ most, often accuse themselves of not loving Him. Their love so conceives of Him that He seems deserving of something infinitely better than they can give. They love Him so much that they would be almost prepared to make way for any who could love Him better, and yet to stand aside would be agony. Let such take heart, He who knows all things, knows how much they love. And, after all, love is measured, not by feelings or sighs, or tears, but by acts. You love Christ as much as you are prepared to do, or suffer, or give up for Him.

How may we love Christ more?—Spend much time alone in contemplating what He has done for you; and what He is, as the fairest among ten thousand and the altogether lovely. Stir the inner fire by means of memory, and let hope pile on it the fuel of promise till it begin to blaze. Cultivate the habit of speaking aloud to Him, in an empty chamber, or a lonely walk, until He be interlaced in the tiniest episode of existence. Open your heart to the entrance of the Holy Spirit, shedding abroad the love of God in the heart, and gathering the rays of that love into a burning focus, so that you may love God back with love which has come from his heart into yours. And, very specially, accustom yourself to do many things which cost you self-sacrifice and effort for the sake of his dear love. As we show love to others we understand his love to ourselves. "He that loveth knoweth God, for God is love."

The key to the knowledge of the love of Jesus is not in singing rapturous hymns, nor in seeking to arouse intense emotion, but in quietly doing daily deeds of self-denial for *his* sake who bids us sow ourselves as corns of wheat in the ground, and who measures the least act of love, not by the greatness of the deed itself, but by the strength of the love which prompts it. It is astonishing how quickly we graduate in the school of love when we begin to put in practice all we know.

(2) As to Faith.—Who is there of us that does not often cry with the disciples: "Lord increase our faith"? Certain it is that in

creased faith would mean increased joy. But are we all prepared to use the means within our reach for obtaining this increased faith? The germ of faith is the creative gift of God; but its nurture and culture lie with us, by the grace of the Holy Spirit.

The conditions of its growth are these.—There must be, *first*, the putting away from the heart and life of all known evil and inconsistency. The reason for much of the weak faith around is to be found in the permission of forbidden and questionable things, which clog and oppress the soul. These are the birdlime on the soul's wings, the hood on the inner vision. *Next*, there must be time given for quiet musing over the statements and promises of the Word of God, till they assume a definite shape as eternal facts. *Lastly*, there must be habitual obedience to every known duty; so that, as the will of God is revealed, it shall be instantly embodied in action; and this, notwithstanding any difficulty that may line the path. Where these rules are observed, faith will grow exceedingly, and will make the unseen Saviour a living bright reality to the soul yearning for a hand that can never fail, a heart that can never cease to throb.

III. The Resulting Joy.—*Is there not joy in love* when a barrier is broken down which for years had estranged; when confession is made and forgiveness is granted; when heart flows to heart; when the golden key of love unlocks the choicest and most sacred treasures? To know that since we love Christ, we must have been loved; that we are loved with a love which will never let us go, but which will cling to us through life and death and eternal ages, not for anything good or worthy in us, but because of its own sweet will and choice; to be persuaded that nothing, not even our failures and inconsistencies, can separate us from the love of Christ—this surely must thrill us with joy, however great and manifold may be the trials through which we are called to pass.

Is there not joy in faith?—"Think with what joy the long-imprisoned debtor, drowned in debt, receives a full discharge and his liberty, or a condemned malefactor the news of his pardon, and this will somewhat resemble it, and yet fall far short of the joy which faith brings, by bringing Christ into the soul and forgiveness of sins in Him. Nor is this all, for the believing soul is not only a debtor acquitted, but enriched besides with a new and great estate, having a right to the unsearchable riches of Christ, to the favour of God, and to the dignity of his child."

Such joy is unspeakable.—There are times of high tide in the believer's soul, when he dare not speak. Words seem superfluous and empty. The tides overflow their banks, and pour their volume in unspoken adoration into the heart of God.

And full of glory.—It is of the same substance, if not of the same bulk and weight, as the glory which awaits us on the other side. There are moments of heaven upon earth, prelibations of the river of life; stray notes of the angel choruses; Eshcol grapes from the vineyards of the land of promise; flowers from the parterres of Paradise. Oh, for more of heaven on the way to heaven! A prayer which we may almost answer for ourselves by seeking more of Him who is Himself the heaven of heaven, and so adopting Bengel's motto: "Christ in the heart; heaven in the heart; the heart in heaven."

Through inadvertence, noticed too late for alteration, quotation marks were omitted from two sentences in the Introduction, and at the end of the first division of the second of these papers. The mistake will be remedied when issued in a permanent form. In most cases the quotations are from Leighton *in loco*.

F. B. M.

SPAIN.—At Criptana there has been a rising against the Protestants, some of whom have been very badly used. Pastor Fliedner has boldly championed the cause of the persecuted, and placed their grievances before the Government. The Under Secretary of State for the Interior, being interviewed by Mr. Fliedner, admitted the need for protecting liberty of worship, but the Government lacks energy to enforce a reasonable policy.

More Leaves from my Notebook.

By Rev. WILLIAM HASLAM, M.A.

Author of "From Death into Life. An Autobiography."

XXX.—THE ORGANIST.

Truly the wind bloweth where it listeth, and we cannot tell whence it comes or whither it goes. So is every one that is born of the Spirit. People who to all appearance are seeking God, do not find Him, and others who are not seeking Him, are found of Him.

At one of my missions there was an organist, a very good musician, but he was not in sympathy with the work in which we were engaged. Sometimes he pretended that he could not play this tune or that; sometimes he put us out by playing faster than we could sing; and sometimes he played so slowly, that it was necessary to take breath between each word or note.

Upon inquiry, it came out that he had originally set up as a Baptist preacher, and failing in this, he became the editor of an atheistic serial. As the organist of the church in which I was preaching, he behaved very badly during the service, and more particularly during the sermon. He would not listen to it himself, nor let others do so, if he could possibly help it.

One evening he came to the vestry to ask for the hymns. As I had not yet selected them, I asked him to suggest some. "This is a good one," he said, "'Go, bury thy sorrow.'"

"No," I replied, "that will not do; we have too much of burying sorrow—I should like to dig some of it up." He immediately dropped the book, and turning round went out of the vestry, afterwards sending a little girl for the hymns.

He was evidently sensitive, and it was plain to see that there was something working in his mind. Whenever people go out of their way either to be rude or troublesome, you may be sure there is some reason for it; whereas, when they are assenting and compliable, it is often because they are indifferent.

Our restless man was not content with his little opposition in the church, but he wrote articles and sent them to the local newspaper, ridiculing the mission. These articles, however, only attracted more people to the services. It is easier to write up a thing than to write it down.

As the mission proceeded, and souls one by one surrendered to God and found peace (and the number was daily increasing), our friend began to be more uneasy. The poor man had been very triumphant in the early part of the mission, when the word was apparently powerless to awaken souls, or even move them.

It was certainly a very difficult place, for the congregation had been hardened with over much evangelical teaching of a general kind. Seed had been abundantly sown without any due preparation of the ground. It was amazing to witness the hardness of the people, and their unwillingness to yield.

At length a night came when one young man, who could contain himself no longer, burst out with loud ejaculation, saying, "O Lord, save me!" The same power which constrained him to speak out thus bowed down some thirty others, and compelled them to yield themselves.

Then came a scene which it is not easy to describe; it was exciting as it was sudden. Even workers were dismayed, and among others our friend the organist. However, he kept his feelings to himself, and as he was not wanted to play any more hymns for that service, he went away.

The following evening he was observed to be serious, and most attentive all through the service, and sermon also. When it was over, coming down from the gallery, he said to a lady, "Will you thank Mr. Haslam for me, and tell him I am all right?"

"No," replied the lady, "you had much better go and tell him yourself—there he is."

Soon the organist was standing before me, marvellously subdued and grateful, though feeling not a little ashamed of the past.

"Come," I said, "let us praise God for his goodness to you."

"Yes, indeed," he replied, "such goodness, and that in spite of all my badness. To think what I have been, and then to think of his saving me like this."

It was too much for the poor man, he burst into tears and went away. At the close of the mission he came again, and this time gave hearty thanks to God amongst many other rejoicing ones. The lion or bear was unmistakably changed into a lamb.

Nothing could exceed his kindness and willingness, after this, to help forward Christian work in the parish. Without further remuneration, he gave up his time in order to play at the various special services which were held not only on Sundays, but during the week. Besides this, he helped in various other ways, for he could speak in prayer, and was intelligent enough and well able to work with anxious souls: this work is better learned in practice than in theory.

As a matter of course, he gave up his editorial engagement and employed his time with more profitable occupation, and also in working amongst his former acquaintances. He felt that he had a great opening before him among the many atheists whom he knew.

He said, "It is of no use to dispute with these people. I know now that the man is by no means clever who denies the existence of God; he might as well deny the existence of the world. They are ignorant, sir, not clever. I tell them what fools they are, and some pretty well believe this already. I did not know what a fool I was until my eyes were opened—ah, worse than a fool. These men will have to come to that, or perish."

The organist had a mission also to many *good* people of the congregation, who formerly used to reprove him for his atheism. Now he was saved, he found that not a few of these were still outside the door of salvation. "Which is worst," he asked, "a theoretical and ignorant atheist, or a practical one? The man who says there is no God, or the man who professes to believe that there is a God, but does not bow down before Him?"

It is dreadful to think of persons who are *so good*, and so much respected, refusing the Lord who died to save them! They know He bought them, yet do not yield themselves to Him. They profess and call themselves Christians, yet there is no Christ in their hearts.

"I cannot but suppose," said the man, "that such people grieve God a great deal more than poor ignorant men who know nothing about Him."

"Yes," I said. "God has compassion upon the ignorant, and those who are out of the way; but He is justly angry with those who profess to know Him, and yet do not. 'The wrath of God,' says the Apostle, 'is revealed from heaven upon all such, who hold the truth in unrighteousness.'"

I can well understand the amazement of persons just brought into the light at those who profess to be there, and are not. It is indeed more amazing than the effect of the light itself upon souls who have been living in darkness. I am sure I felt this myself, when I was first brought to God.

HOME OF REST AT LAUSANNE.—Mdlle. Guye, a Christian of excellent repute, has opened a Home of Rest at Lausanne for workers for the Lord. The house is prettily situated a short distance from the town. Weary missionaries, evangelists, ministers, and deaconesses will receive a kindly welcome, and several healthful advantages, at strictly moderate charges. Madame Robert, for several years resident at Pons, Charente-Inférieure, France, is with Mdlle. Guye, whose address is Grillon, Avenue des Alpes, Lausanne, Switzerland.

Child Life in England.

A paper on this subject was read by Rev. Benjamin Waugh at the meeting of the Baptist Union last week at Birmingham. "No one who reflects (he said) can fail to see the fact that in this country to-day many conditions contribute to make ill-living people; and to make them regard children as nuisances." He alluded to a "growing anti-population theory of which we have not heard much," and to "an increasing tendency to regard human beings as protoplasm." "This is all full of danger to child life. Child life and happiness are bound up with the Kingship of God. There is but one Supreme to whom they are 'the greatest'; but one Hand which has a millstone for the necks of those who offend them, and the depths of the sea."

After a fearful recital of cruelties to young children, Mr. Waugh continued: "Is it not strange that in not one of all these cases did anybody, who was troubled about them, ever think of going to tell a minister of the Gospel—you people who claim to be the successors of the Man of Nazareth? Nor did they go to a city missionary! Of the 1400 cases sent into the office of the Society for the Prevention of Cruelty to Children in London during its five years' existence, not one has come from a city missionary. When speaking of the starvation of children to one of them, he said to me, 'Yes, I knew two cases last winter, one after another; they were just starved to death. It was a shocking affair.' To which I replied, in surprised indignation, 'Why did you not tell us?' 'Oh,' he replied, with a perfectly satisfied air, 'if I were to meddle in things like that, I could not do my more spiritual work.' 'I know several children marked for death,' said a London vicar's daughter, and his district visitor, the other day, 'but I cannot give their parents' names. We should be subject to such persecution if we were to interfere.' I have repeated these two sayings, because they speak volumes on the 'religious' surroundings of tortured child life in England. Both of them referred to children

DELIBERATELY STARVED TO DEATH.

"It is little children who are made most to suffer. The age of the victims of the most atrocious cases is almost always low. Cruelty is wholly independent of surroundings and wages. It is the work of haters of children; of sullen, pitiless, intolerant dispositions; of men whom there is no pleasing; who resent tiny baby's little blunderings, or even pretty ways, with all the physical power of a grown man, in manners which, if shown by an officer of justice to a convict, would excite the indignation of the whole country.

"As regards our 'baby farms,' many of them would be a scandal to a savage land; they are mere baby shambles. And as to infantile insurance, that is worse. While in the baby farm, where a child is killed for profit, it is a stranger who kills; where it is killed for insurance money, it is the parent who kills. I regret that I cannot inform you that all these wronged children are black, and their wrong-doers heathen inhabitants of heathen lands; that we have founded a missionary society to send missionaries to these demons of wickedness, in Africa or New Guinea. I regret it chiefly because it is such a shame to us all that these things exist in our own beloved land; but I regret it still more because you will, I fear, care the less to remedy it.

"The remedy lies in numerous directions. Many laws and customs and doctrines have been (many of them are still) on the side of the torture of a child. In the past, courts of law, by their rules of procedure, have not been on the side of the child. Happily, this is now changed. One practice of courts—an almost universal one—I must mention, as most unjust to a child—the custom of accepting testimony against it without any confirmation; and that, too, from the person who has ill-treated it. In consideration of lies, the sentence is often admittedly reduced. After 400 wronged children have spent two, three, four, and six months in our Society's Shelter, whilst their maligners were in prison, speaking generally, I may say that charges pleaded in excuse, and accepted in extenuation of outrages, have proved to be mere inventions of cowardly malice. When the grave, frightened little looks with which they came had passed away, they were full of the ways of sunny childhood. More pleasant, docile children, or children more ready to twine their arms around your neck, you seldom find, than have been some little people who had been called liars, thieves, vixens (even infants in arms have been called vixens), and the like—by savages before magistrates as pleas for their mercy. And from every quarter to which children have been sent, the same testimony comes as to the untruthfulness of the charges their parents made in court, against the children and for themselves.

"There are many other things yet to be changed, both in the laws and in the customs of this country, before child life in it will be what it ought to be. The shops of England abound with food poisons specially prepared for children. After a disclosure as to conduct to a child which would have made true men indignant, too many magistrates mildly say, 'We have taken a merciful view, and shall let you off this time.' Mercy! to whom? To the man's suffering child? To the suffering child of other like-minded men in the locality? Parliament has passed, and the Queen has sanctioned, a new law, which has well been called

THE CHILDREN'S CHARTER.

Yet a canting woman, with the corner of her white apron and a tear, can wipe it all out. But 'mercy' is impossible to a magistrate to whom an appeal is made on behalf of a suffering child, save as he is the indignant champion of the child. Medical men, too, have made child slaughter safe. Dispensaries give death certificates, knowing nothing of the case save from the criminal's mouth. And before coroners, they certify the final not the *real* cause of the child's not being alive.

"Even the Gospel has been pleaded as a reason for letting the savage treater of his child alone. 'Get men converted; you cannot change hearts by laws,' it is said. This is wholly true. But what is needed is to change conduct; to make men keep blows and boots off babies' limbs, and to put bread into sadly empty little stomachs. And a free use of the treadmill, though it cannot do more, can do that, and does it gloriously. And, where it fails, I would use the cat. God has put a cuticle under the skin as a final resource of argument. Where every other part of the man is 'past feeling,' it is a divine duty to get at that. The first object of a Christian nation is to protect a baby's skin, not a man's. People speak of flogging as degrading. Degrade, can you, a man who will batter a baby face with his fist? It will be impossible even to mention the hosts of those especial degradations and injuries done to girl children. They are vast in number and incredible in kind, and include large numbers of own fathers as the fearful criminals. Degrade *these* men, can you?

"Besides these changes, there needs to be a great change in the national sentiment on the subject. All these wrongs of a child are the result of the low estimate which prevails as to the rights of a child. What is wanted in the interests of every form of unhappy English child life in this country to-day is righteousness, the robust righteousness of God, and his indignations at neglect of the hunger, or the sickness of a child. The shameful sufferings of English children to-day are jointly the work of the English bench and the English brute: of mawkishness on the bench, of cruelty in the brute.

"On this subject of children hurt and killed the Church has acted in grievously strange ways. It has taught what happened in the worship of the Syrian Moloch: it has not even known what is done in the worship of

THE ENGLISH BACCHUS.

Much horror has it felt at the destruction of baby-life on the Ganges; and little at the destruction of it on the bosoms of English women whom men have made mothers, and to whom they have given no bread. As an argument for Christianity, it has pointed to the children abandoned in Pagan Rome, oblivious of the 20,000 a year abandoned in our own cities and villages to death or the parish. Of the five-and-twenty or thirty little boys once massacred at Bethlehem, it holds annual mournful commemorations. Of the hundred times that number of little boys and girls annually smothered within sound of our church bells, it says nothing. When I think of the Church and of child-suffering and slaughter in England, I cannot help remembering the Biblical saying as to whose eyes it is that 'are in the ends of the earth.'

"A grand opportunity is now afforded to stamp cruelty to children out of the land. The law has come to be grandly right. Will the men who wear the name of that greatest Friend of children the world ever contained, meet the opportunity—find the money to discover the crimes and to enforce the law against them? I hear you murmur, 'It is the work of the police to do that.' That is not true. It is not the work of the police to discover anything, nor to initiate proceedings for anybody. They are a brave, good body of men; but they have their set work to do, and their strict rules for doing it. But, were it so, when you stand before the judgment throne of Him whose will, Jesus says, is that not one little one should either suffer from hunger or nakedness, or be sick and perish, will you dare to tell Him that you knew that that was his will, but that you left it to the police? The new law has been created by Christian labour. It is the expression of Christian sentiment. It must be enforced by Christian money."

MEDICAL MISSION IN DEPTFORD.

Dear Sir,—It has been my privilege to work for some years in the home medical mission field, but never have I seen anything so deplorable as the spiritual condition of Deptford. Here we have a reign of sin; vice and intemperance triumphant, and blasphemy, with the vilest oaths, from the lips of children. One of the worst features in this condition of heathendom is the child-life.

Earnest work is being done, but ministers of the Gospel confess sorrowfully that the masses of Deptford are quite unreached. The Deptford Medical Mission has the sympathy and help of ministers of various denominations. We have already had an entrance into some of the worst of the homes, the people are coming to us in increasing numbers, and we are beginning to get in touch with the unreached. Will Christian friends give us their help and prayerful sympathy? We much need both.—Faithfully yours, F. A. Pring, M.R.C.S., L.R.C.P.

188, *High-street, Deptford, S.E.*

EMIGRATION TO CANADA.—Miss Rye is now ready to receive into her Home for Training only poor destitute little girls between the ages of nine and fourteen, whose friends are willing for them to emigrate to Canada. They will not leave England till the spring of next year, but during the winter they will be fed, clothed, and taught, so that they may be prepared for their new Canadian home. Miss Rye will be glad to hear through clergymen, city missionaries, district visitors, or others interested in the poor, of suitable cases. Her address is Avenue House, High-street, Peckham, London.

Dorking Conference.

[From a Correspondent.]

The first united Christian Conference was held last week. Many and fervent are the desires that it may become an annual institution. The meetings grew in intensity of spiritual power, and the praise-meeting was a time of great soul-refreshment.

After numerous testimonies had been given to definite blessings received at the Conference, Rev. E. N. Thwaites, of Salisbury, was led to speak of the privilege of consecrating one's possessions to the Lord's service. He stated that a Christian brother, who had recently been made a widower, grasped his hand at the door of his hall at the close of his Conference, trembling and tearful with emotion, and drew from his finger a ring, saying: "Once I had the joy of placing that ring on the finger of my betrothed bride, and six months ago, as I knelt in the bitterness of my grief by her corpse, I drew it from her cold hand, and placed it on my finger. Now I joyfully give it, the dearest thing I have on earth, to my best beloved Lord." At the end of his remarks a young lady who had previously stood up with several more to express her readiness to go anywhere and do anything for Jesus, came to the chairman and handed him her ring as an offering to the Lord. On opening the collecting-box another ring was found in it, and a pair of gold ear-rings were given; two young ladies sent a pound each as a thankoffering, this being a tenth of their dress money for the quarter.

The most touching of all was the gift of a lady who brought a valuable diamond ring and a large gold coin brooch, saying: "My beloved father, who is now in heaven, said to me when I was but a girl, 'You play the piano so beautifully that I think a diamond ring would look well on your finger.'" He took her to one of the best jewellers in London, and let her make her choice of this ring. The vicar begged her to think again and consult her husband, and not make the gift under the impulse of emotion. But she said, "It has been a hindrance to me. When visiting the poor I have sometimes turned the diamonds inside, as I could not help feeling that it was out of place for me to wear it when so many are needing food and the Lord's work requiring funds." Then, turning to her husband, she said, "You do not mind my giving my jewels, do you, dear?" "Not at all," he replied, with cheerfulness and joy.

I mention these facts to show how practical has been the meeting together to consider how we can increase in faith, hope, and love. The addresses by Rev. S. L. Dixon, of Park Chapel, Chelsea; and those of Rev. D. F. Wilson, of Mitcham; Rev. G. Tanner, of Maida Vale; Rev. W. Frith, of Harringay; Rev. E. N. Thwaites, of Salisbury; and of Rev. J. J. Luce, of Gloucester, were most helpful. The Bible-readings, by Rev. S. A. Selwyn, of Hatcham, and Rev. H. Brass, of Redhill, were full of instruction. We were much interested in the account of the Mission to Deep Sea Fishermen by Dr. Grenfell and Skipper Cullington, and in that of the Theatrical Mission by Mr. Courthope Todd.

The missionary afternoon on Friday was perhaps the best of all. Archdeacon Phair, of the Church Missionary Society, who has worked for twenty-five years in N.W. America, and is just returning thither, won all our hearts. Rev. J. Hudson Taylor, too, and his son, Dr. Taylor, have already a warm place in our affections. It was a special joy to us to hear of Rev. E. O. Williams' safe arrival with his family in the interior of China, as his mother is a resident in Dorking, and her son preached his last sermon from the pulpit of St. Paul's, Dorking.

The social luncheons and teas were times of refreshment of soul as well as of body. Miss Alexander, of Epsom, told how the Lord led her into her work at the races. Mr. G. Wheelhouse, of Oxford, spoke of his work at fairs and races. Rev. S. Bluett told of God's work in Savoy, and the need of lady helpers there. The early prayer-meetings were well attended, and the room generally quite full. Rev. W. Hamilton, of Woking, struck the right note in his opening sermon on Ps. xl. 8.

More jewellery is coming in. A silver watch, with a note "from one who has received blessing at the Conference" (Exod. xxxv. 21, 22). A clergyman's wife has just brought all her jewellery, saying, "The last time I wore them I felt so ashamed of them that I covered them over; and there is my last marble" (in allusion to a story by Mr. Luce), giving her diamond engagement ring. The Lord accept the offerings! The Lord bless the givers!

The Baptist Union.

Undoubtedly the best meetings of the Union at Birmingham were those held on Tuesday in connection with the Baptist Missionary Society. In the morning a valedictory service was held in Graham-street Chapel, to bid God-speed to twelve brethren going out to the mission field. Of these twelve, seven are going out for the first time—one to Italy, three to the Congo, and three to India, to work with the Rev. W. R. James upon new lines, involving less expense to the Society, and requiring greater self-denial in the missionaries themselves. This new departure was ably and intelligently defended in an earnest speech by Mr. T. W. Norledge. He claimed that though Apostolic methods might not always be possible in their details, yet as far as practicable Apostolic *lines* should be adopted. His two companions, Messrs. G. W. Bevan and W. Davies, are evidently men of like spirit. Not less earnestly, but more humorously, the new departure was defended by Mr. James. "New departures," he said, "were not only signs of life, but were necessary to life. If you want no new departures, go to the cemetery." Send out more men, he pleaded—on the old lines, if possible; but, if not, then on the new lines, from which he expected more effective work, at less cost. We call the reader's attention to the names of these brethren, that they may be followed by the prayerful interest of all. The touching word of farewell was spoken by the Rev. John Aldis; and then Dr. Culross commended them all to God in prayer.

Dr. Fairbairn's sermon, in the afternoon, in Carr's-lane Chapel, was not less inspiring than the morning meeting. It was an eloquent plea for a life of faithful service for Christ as the best proof of our salvation. Justification by faith was shown to be the beginning of a life in which *works* were a necessity. Every saved man was described as a builder, whether he wishes it or not. We have heard of nothing finer than the description of the man who, having built wood, hay, and stubble, at last sees his work destroyed, and escapes himself, "yet so as by fire."

At the public meeting at night in the Town Hall there were more speakers than there was time to hear. Sir Wm. Hunter proved to be a suitable chairman; and if his speech was long, it yet contained so much information concerning missionary work that it would have been unwise to cut it short. Of the five missionaries appointed to speak, Mr. Phillips was crowded out; and Mr. J. J. Fuller, a coloured brother from West Africa, had but a short time allowed him. The other speakers were Revs. R. Spurgeon, from India; James Wall, from Rome; and D. J. East, from Jamaica.

The address of the President, Rev. J. T. Wigner, on Wednesday morning, dealt earnestly and practically with the privileges and responsibilities of our Christian citizenship. One of the most important items of the morning's session was the reading and adoption of the reply sent by the Baptist Union to the letter of the Archbishop of Canterbury, on the subject of union. The wording of the reply, and the speeches of Dr. Clifford and Rev. T. V. Tymms, by whom its adoption was moved and seconded, were all expressive of the desire for a more manifest union of evangelical churches, while respectfully protesting against some of the bases upon which the Conference is proposed. It is hard to refuse union when there seems the faintest prospect of it; but it is still harder to sacrifice any truth, or be compromised with any error, in order to secure union. We earnestly hope that the subject will not be allowed to drop, and that the Archbishop may be induced to seek other and sounder bases for the Conference.

The Home Mission meeting was held in the Central Hall at seven o'clock; and a meeting for men only in the Town Hall at eight. At this men's meeting, Rev. Richard Glover spoke on Purity; Rev. Dr. Clifford on Gambling; and Rev. G. W. McCree on Drink. This was an earnest attempt to leave behind in Birmingham some helpful lessons in return for the kindness with which the Union was received and entertained.

Among the important events of Thursday may be mentioned the appointment of Thursday, January 2, as a day of prayer. This was suggested by the Prayer Union, of which Rev. F. B. Meyer is president, and was heartily and unanimously adopted by the ministers and delegates. Another important feature was Rev. B. Waugh's painfully interesting paper on "Child Life in England: Its Perils, and our Duties." Some extracts from this will be found elsewhere in our columns. The facts that Mr. Waugh revealed are a humiliation to us as a nation.

At the public meeting in the evening, the speech of Professor Rooke, of Rawdon College, was another most important item. Its subject was "The Supernatural, an Essential Element in the Christian Religion." It was a clear statement and an earnest defence of evangelical doctrine of the most pronounced type. If every member of the Baptist Union can approve of the speech as heartily as the large audience applauded it on Thursday night, there will be no further trouble about the "Down Grade." The speech of Rev. J. G. Greenhough, of Leicester, which followed, was certainly not lacking in ability or interest. He dealt with "The Assumptions of Sacerdotalism," suggesting that probably that subject had been committed to him because it was thought to be safe—a sentiment which the audience seemed to approve. His speech bristled with telling points and sarcasms, which were entertaining to listen to, but the effect of which can hardly be good. *The Birmingham Gazette* that morning had complained that the Baptist Union on Wednesday had made an attack upon the Church. Mr. Greenhough, with much sarcastic humour, made reply to this, and, of course, provoked a further reply on the following morning. Clever and interesting as the speech was, we regret it. While there are indications of an approach on the part of the Church of England towards union with Nonconformist churches, it would be wise to avoid such utterances as might make that union more difficult.

Looking back upon the week, all the delegates will feel thankful to God for meetings so inspiring and helpful.

LONG LANE MISSION, SOUTHWARK.—The ladies who conduct the mothers' meeting have succeeded in establishing a Home of Rest for its members. It is situated in the heart of the country, in the village of Puckeridge, near Standon, Herts. Several little companies of poor women, needing fresh air and change of scene, have already enjoyed a brief stay. The work is connected with the London City Mission, and the treasurer is Miss Carpenter, 17, Kirkstall-road, Streatham-hill, S.W.

Christian Policemen in Conference.

The Christian Police Association held its fourth Autumnal Conference in Liverpool on September 26, 27, and 28. A number of members were able to make their "annual leave" coincide with this Conference, which is one of the chief yearly events of the Association. Representatives met together from many forces in England, Scotland, and Ireland. A large number of secretaries and workers, chiefly ladies, were also present, and the evening meetings were well attended by the Liverpool police.

The arrangements were admirably made and carried out by Mrs. Nicholson, who has lately quite devoted herself to the police of Liverpool. Her work was well seconded by Mr. Thomas Jameson, secretary of the Y.M.C.A. at Mount Pleasant, where the Conference was held. The proceedings were, from first to last, attended by much blessing. The keynote, struck by Mr. A. B. Stoney on the first night, "I will watch to see what He will say unto me" (Hab. ii. 1), was well sustained, the uppermost thought throughout being His service, not our service; his work through us, not our work for Him; his glory the object and end of all.

At the public meetings, Revs. G. C. Grubb and J. Gelson Gregson spoke with great power, both to the converted and unconverted; while Mrs. J. K. Barney, the introducer of "Police Matrons" in America, told of the secret of power in the God-given burden of a soul, and the mission which lies in the touch of a woman's hand. Mrs. Brodie, of Honduras, also had a message for all longing hearts.

The morning meetings were left open for discussion on such subjects as "The best means for extending the work at home and abroad," "Police Orphanages, Institutes, and Convalescent Homes," "Prayer-meetings and Prayer-unions." The discussion was eminently practical and spiritual in tone.

The praise-meeting, on Saturday morning, was a time of great joy, and was, by unanimous consent, prolonged from one to nearly three hours. "Never mind the sight-seeing" was the delegates' verdict; "we like this much better." The closing meeting, on the Sunday evening, will never be forgotten by many who then yielded to the Lord. Mr. Drysdale, of Liverpool, urged the question, "What shall I do with Jesus?" and was followed by Mrs. Brodie, who appealed to the Christians and the unsaved from Rev. iii. 20.

This Conference was all the more interesting on account of its being held on the tenth anniversary of the first establishment of the Liverpool Police Mission, now the Liverpool Christian Police Association. On September 29, 1879, six members of the Liverpool police force, "whose hearts God had touched," met in a cellar in close contiguity to a blacksmith's forge in full work, to study the Word of God and pray for the souls of their comrades. Later on, the noisy cellar was exchanged for an upper room, and this again was, some time later, necessarily forsaken for an underground room, which "was worse than the cellar, because it was under a meeting-room, and we could not sing." Meanwhile, the prayer went up to God to give them "a room of their own," and at last the opportunity offered, and ground was obtained, and a hall built on the south side of the city; it speedily spread to the north side, where a second band of Christian policemen took up the work, and hired their own "upper room." A better hall for this side is now much needed, and will, it is hoped, soon be erected.

These two mission bands have since enrolled themselves as branches of the Christian Police Association, which, by the blessing of God, has been, during the last six years, spreading throughout our land. Our policemen are a class which, till lately, has been little cared for spiritually. It is a common saying among them, "No man cares for my soul." And yet surely no body of men ever responded more warmly and gratefully to genuine sympathy and Christian love shown on their behalf. This the friends of the C.P.A. endeavour to give. Voluntary workers are much needed in many parts for this happy service. The hon. secretary of the Association is Miss C. Gurney, Police Institute, 1a, Adelphi-terrace, Strand, London.

Cape General Mission.

As our ocean steamers are very much like floating hotels, it will be easily understood how difficult it is to do any very aggressive work on board. However, the seven missionaries, who sailed last August in the *Roslin Castle* for Cape Town, were by no means idle; and, although the door was closed for many services, still the few held were seasons of great power. Individual conversations on the things of eternity were not neglected, and ere the workers landed tokens of manifest blessing were seen. Many hours were spent in communion and united prayer, and these were seasons of undoubted preparation for future operations. Unfortunately the voyage was more or less rough all through, and the band was not free of sufferers.

The lovely morning of September 4 found the good steamer safely harboured in Table Bay, with the happy party of missionaries who at last had reached their long-wished-for destination. The trip having been accomplished in many hours shorter time than was expected, the public reception of the missionaries could not be arranged for till the day following (Thursday); but friends innumerable extended their hands in hearty welcome to those who had come to live and fight amongst them for the good of their fellow men; and many were the expressions of hope and expectation that the first ray of the dawn of a day of better and brighter things for South Africa had come at last. Thursday evening found the hall of the Y.M.C.A. filled with kind friends who had gathered to accord a public reception to the missionaries, and a right hearty one it was. The worthy president of the Mission, Rev. Andrew Murray, was with us, and, after a few words of introduction, each member of the Mission gave a short address.

Two meetings for the deepening of spiritual life were arranged for Friday, and one for Saturday evening. The morning of the latter day was spent by the missionaries and some friends at Kalk Bay, a very pretty spot. The pulpits of the Baptist, Presbyterian, and Congregational churches were occupied by different members of the Mission band on Sunday, and a late service (8.15 o'clock) was held in the Metropolitan (Wesleyan) Church, which resulted in many souls being blessed. Monday was spent in conferences, and a crowded meeting in the Soldiers' Home in the evening. Tuesday found the missionaries and some friends on their way to Wellington, to be the guests of Rev. Andrew Murray for a week, to confer about the plans of the Mission, and to hold meetings. W. Spencer Walton.

A South African "Keswick."

By later mail we learn that a Conference, designated "Keswick," was held at Wellington by way of inaugurating the work of the Mission. The opening session was held in Bain's Kloof, a pass through the Dreiksenstein Mountains, and the proceedings brought blessing to many souls.

A valued correspondent writes:—"Wellington is an educational centre where many young people are gathered, and on their account the Conference was in part evangelistic. Goodnow Hall, the hall of the Huguenot Seminary, was the place of assembly. It was filled evening after evening with a company mostly of young people, who listened with intense interest to the earnest appeals urging them to lay all at Jesus' feet. Large numbers remained for the after-meetings, and it is believed that scores were brought to know Jesus as their personal Saviour.

"Very helpful meetings for believers were held in the morning and afternoon. It was good to hear Mr. Walton, Mr. Kidd, Mr. Jackson and occasionally our own Mr. Murray, set forth the possibilities of the Christian life; and our souls were thrilled with the desire that 'None of self and all of Christ' might be a reality in our lives. There was one meeting which none of us who were present will ever forget. It had been called especially to pray for the work of the Cape General Mission. Mr. Kidd was in the chair. After a number of requests and prayers, it became manifest that what was wanted first was a deep work of the Spirit in our own souls. One good brother broke down with confession of shortcomings, and a complete surrender of himself to God. Others followed in quick succession, and then there came from one and another glad notes of praise. After this followed burdens of prayer that had lain upon some of our hearts for years, which were presented, as with one mind, before the Lord. The members of the Mission were especially earnest in thanksgiving, and in prayer that the Lord would so take possession of each one, and so fill each one with his Holy Spirit that the work should be all of God and not of man."

JEWS IN PALESTINE.

Russia continues to expel the Jews wholesale. This is a deplorable state of things, though not in the least surprising. Mrs. Finn, secretary of the Society for the Relief of Persecuted Jews, writes to us:—"The Shaftesbury Memorial Fund has been applied, each year since Lord Shaftesbury's death, to the employment of Jews at Abraham's Vineyard, Jerusalem, where a few are trained in cultivating the ground and other industries. But there are tens of thousands destitute in Palestine. We are ready to give them the work without which they perish of starvation. We last year aided about three hundred cases of urgent need in London, and this year as many in proportion, many of them in finding homes in America and elsewhere."

It is very sad that the Land of Promise should prove to so many Jews a country in which to die from starvation. We sincerely trust that the excellent agency in whose operations Mrs. Finn is so deeply interested, will receive the support it deserves, that Christian affection may be practically commended to the people who are still "loved for the fathers' sakes."

Manchester Convention. — This year's gathering has been fixed for October 29, 30, and 31. The subject is "The Life of Faith." The first day will be devoted to heart-searching, humiliation, and confession before God, as a preparation for the life of faith; on the second day the aspect will be "The Life of Faith and its Conditions"; and on the third day, "How this Life may be entered upon, and its Growth and Progress maintained." It is hoped to convene one or more large missionary gatherings, whereat the toils and triumphs of this life of faith, both at home and abroad, will be recounted by some who have occupied the high places of the field. Friends from various parts are expected to attend and deliver addresses. Communications respecting arrangements, programmes, &c., may be addressed to Mr. Leonard K. Shaw, at the Conference Hall, Strangeways, Manchester.

For the Young.

CHILDREN'S SPECIAL SERVICES.

The two meetings held on Tuesday, last week, in Princes Hall, to receive reports on the summer's work of the Mission, were full of encouragement.

In the afternoon Mr. T. B. Bishop said he had visited nine seaside places, and from every one he could bring joyful news of abundant blessing. Great progress had been made during the last twenty years; now the children listened attentively, and could be reached easily. They had urgent need for more workers, especially ladies. In many lands workers are now labouring who have been converted at these services by the sea, nobly seeking to pass on the blessing they had received.

Rev. E. A. Stuart, Chairman, said he had been helping Mr. Hutchinson at Bridlington this autumn, and rejoiced to note the unity amongst the ministers there in helping on the Mission. As a result, they had splendid meetings and rich blessing. The speakers pointed out how much time and energy our Lord devoted to the children, and as the end of his earthly ministry drew near, He seemed to delight in such work as recorded in Matt. xvii., xviii., xix. So ought we to strive to reach the young.

Mr. Arrowsmith said the services at Llandudno had been fruitful and joyous. An earnest band of devoted workers, full of zeal and self-sacrifice, as well as common sense, had gathered around them. The meetings had been splendidly attended, and their hearts were filled with deep thankfulness to God. Messrs. E. N. Sharpe, F. C. Laurence, and W. R. Moore also bore witness to great encouragement and much blessing in their various spheres of work at the seaside.

In the evening Rev. Mr. Waller gave an account of the work at Southend, and the tokens of good which had been granted.

The Chairman (Rev. W. Talbot Hindley) said he had long been closely associated with the Mission, and was able to witness to the great value and importance of the work being done amongst adults as well as the young. Nurses and governesses are receiving the word into their own hearts, and so are blessed with their charges. At Cromer their hearts had been cheered by the testimonies to the lasting good resulting from the services on the sands.

Mr. Aldous was able to report glorious meetings at Saltburn and blessed fruit. He found these services a grand opportunity for training new workers, as well as sowing the seed far and wide. Permanent results should be sought, and those impressed should be commended to the care of local secretaries in their own districts.

Dr. Whitney (Japan) said he was commissioned to bring a special message of love from the native members of the Scripture Union in Japan. That Union was started five years ago by a young lady who went out from England. Very soon the adults wanted to join also. Now they had a membership of 13,000, spread over 300 different places, with a central office in Tokio, and several secretaries. Many places have a branch of the Union where no Christian church has yet been established. The leaflets supplied from the London office have been most useful.

Mr. W. H. Roberts described the work at St. Leonards; while Mr. E. T. M. Dennes told how the story of the cross on Whitby Sands had been blessed to many young hearts. He alluded to the great loss sustained by the Society through the death of Miss Davy, an earnest and devoted worker at St. Leonards. Rev. M. J. Hall, and Messrs. A. Battersby and H. Hutchinson, spoke of encouragement and victory at various seaside resorts, showing by letter and incident how real and abiding is the result of the Mission's operations.

The Secretary, 13A, Warwick-lane, E.C., will gladly give information to any desirous to help in such a good and blessed work.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Oct. 20, Neh. ii. 11—20; Mon., Oct. 21, Neh. iv. 1—13; Tues., Oct. 22, Neh. iv. 14—23; Wed., Oct. 23, Neh. v. 1—13; Thurs., Oct. 24, Neh. vi. 1—16; Fri., Oct. 25, Neh. viii. 1—8; Sat., Oct. 26, Neh. viii. 9—18.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. H. W. Pewtress, Baptist Church, Shooter's Hill-road, Blackheath, Oct. 20—25, 7 p.m. Mr. E. Arrowsmith, Leominster, Oct. 19—25; Hornsey-rise, Oct. 27—Nov. 3. Mr. T. Lewes Sayer, Leyton Congregational Church, Oct. 21—25; Athenæum, Camden-road, each Sun. in Oct., at 3.15.

THE REVOLUTION IN HAYTI.

Dear Sir,—I have, for over a year, been sadly deprived of the news and other helps furnished by your invaluable paper, through the events that have been transpiring here. The Revolution, thank God, is now terminated, and it is hoped that a few years of peace will be granted to us.

God has mercifully preserved and sustained us through all the dangers that beset our paths during the revolutionary period. Of the four mission stations to which my labours extend, only one may be said to have had its work hindered, viz., the village of Trou, which was in a state of siege. Here the little chapel was pierced from end to end by a cannon ball; the roof was torn up and shattered by rifle shot, and the premises ravaged. At the Cape and at Fort Liberté the preaching of the Gospel was carried on without let or hindrance, during all the fermentation of civil war. At the former town a large number of troops had their quarters for a long time. Many of these availed themselves of the privilege of attending the meetings. The presence in the army of many who are either members, catechumens, or "croyants" of Protestant churches, and who, with pack, cartouche, and rifle, carried their Bibles or New Testaments and *Cantiques Populaires*, must have exerted an influence for good among the soldiers.

At the Cape station a hall for evangelistic work has been opened, and the meetings have been fairly well attended. Our hearts have been gladdened here, and also at Fort Liberté and Trou in the ingathering of a few "sheaves."

In June last we were cheered by a visit from Rev. W. M. Webb, deputation of the Jamaica Baptist Missionary Society to Hayti. The promise of increasing the staff of their agents was made, but until now its fulfilment is rendered impossible. In all the eighty-six years of Haytian independence, the people were never more ripe for the Gospel than now. Confidence in the priests, if not lost, has been greatly shaken.—Yours in the Lord's service,

D. M. Kitchen, Baptist Missionary.

Cape Haytien, Hayti, Sept. 9.

P.S.—In haste I add that, two days after writing this letter, there came from the Post-office quite a bundle of The Christian and other papers, letters, &c.; all of these were in custody at Port-au-Prince during the sad events through which the country has passed.

D. M. K.

Dear Sir,—Since my letter appeared in your pages, I have received several communications from friends quite unknown to me, who rejoice to know the seed is not being sown in vain in this very trying and difficult part of the mission field. To us who are engaged in the work, such expressions of sympathy are particularly refreshing.

We are thankful to say the sad civil war, which has so troubled the country for the past twelve months, is now at an end. The northern party has gained the day, and we hope to hear in a few days that the President has been constitutionally elected. We earnestly request all your readers to join with us in prayer for a blessing to be poured out upon the authorities of this land, that they may see their country can only be exalted by acting on the principles of righteousness, and that Hayti may enjoy a long season of peace and prosperity.

We have had trying times during the war, and have passed through strange experiences. Our town was blockaded, rendering provisions extremely dear, and once we had to fly for refuge to an Italian barque in the bay from the shells of a bombarding man-of-war. But all through we have been kept in perfect peace.

Since coming to the Cape in 1886, we have been enabled to build a new mission house, and as I sit in my comfortable and cool study and consider what has been accomplished, my heart says, "It is the Lord's doing and it is marvellous in our eyes." We wish now to start a good girls' school, for we see that to win Hayti for Christ we must get hold of the future mothers. But our old school-room wants another roof, we shall also need school materials, furniture, French books, and a devoted French teacher. By the help of the Lord, all these necessities will be met, and before long we hope to write again and tell our many friends that the school is opened.—Yours very sincerely,

Westmore S. Smith, Pastor.

Cape Haytien, Hayti, Sept. 12.

A GOOD WORK IN MANCHESTER.

Sir,—It has been my happy privilege to drop in on a work for Jesus quite new to me, and see how the Lord is using his servants. Heywood-street Mission Hall is in charge of Mr. Wm. O'Hanlon, who has given twenty-five years, indeed the best years of his life, to its development. When the work was beginning in the district it was one of the most abandoned of this great city; now the whole neighbourhood has been renovated, by the power of Jesus, through this godly man in their midst. This only shows what can be done when men to whom God has given the means consecrate it to his service, and find their pleasure in the advancement of his kingdom.

This brother has been working on quietly and earnestly, until now the Lord is giving him showers of blessing in the salvation of scores of the people in the district. In connection with the hall are: a men's club, a women's club, a mothers' meeting (led by Mrs. O'Hanlon), reading-room, penny bank, gymnasium, &c. Thus, physical needs are attended to as well as spiritual.

All these things are but means to the ultimate end—the redemption of the soul. The place is like a beehive: several meetings every night, and everybody at work. I must not forget the Bible-class, every Sunday afternoon, led by Mr. Longson, Mr. O'Hanlon's worthy co-labourer. I want this work to get on the hearts of your readers, that they may pray for the labourers, and that the scores of babes in Christ whom the Lord has given them may be nourished for his glory.—Yours in the Gospel,

Geo. Robert Cairns.

MALOGA ABORIGINAL MISSION.—Mrs. Matthews will (D.V.) leave for Australia, with Paddy and Jenny Swift, on the 31st inst., in the *P.* & *O.* steamer *Valetta*. Mr. Matthews intends remaining in England for a few months to fulfil engagements, and to make the work of the Mission more widely known. Several farewell meetings have been arranged—list on page 4. The prayers of God's people are solicited on behalf of the missionaries, that they may be strengthened for their work, and greatly blessed therein.

Some Scottish Missions.—1.

Under this heading it is proposed to record a few impressions gathered from a hasty glimpse at some of the mission agencies at work in and around Glasgow and Edinburgh. I do not profess in these notes to name all the centres of evangelistic effort, within the churches and without, which exist in these cities; but merely to describe those which the limits of time enabled me to visit.

As early as seven o'clock on a Sabbath morning, motley groups of men and women, notable rather for the sparsity than for the quality of their clothing, may be seen eagerly wending their way to the Drill Hall, Edinburgh, to partake of the plain, but solid fare, provided by the

FREE BREAKFAST COMMITTEE.

This movement has been carried on continuously all the year round for the past sixteen years, it being one of the many remaining memorials of the visit of Messrs. Moody and Sankey to Edinburgh in 1873.

By eight o'clock some seven hundred persons are assembled, and ere long are lost in substantial sandwiches and mugs of tea. Seen from the platform, what a picture it is! Many a face bears silent witness that "the way of transgressors is hard," and that the devil has proved a severe taskmaster. But upon this raw and very rough material, the Gospel of Christ is brought to bear, both in words from the platform, and in subsequent kindness; and some very good results have accrued.

The question may be asked: "Is this *continuous* provision of free meals wise? Does it not encourage improvidence?" If this effort to reclaim the poverty-stricken outcast ended here, perhaps such a suggestion might with reason be advanced; but it does not. No doubt, in a few cases (out of many thousands dealt with) the prospect of a free breakfast in the morning means 3d. more ill-spent over night; but such cases are isolated, and the habitual drunkard is not often found abroad at this hour. As one man—a Londoner, by the way—said to me confidentially, as we walked up the street, "Look 'ere, guv'nor, it's all very well preachin' to us, but a fellow can't start a new life without a bit o' looking after. He wants takin' in 'and a bit, and to get new friends; because, if he gives up his old pals, he can't be always walkin' about by himself with no one to speak to." It is just here that the *continuity* of the movement justifies itself; it enables the workers to acquaint themselves both with deserving and undeserving cases; and to follow up those who are really desirous of leading a better life. Much more result might be seen from all work among this class, if those engaged in it would take the trouble to give their guests

"A BIT O' LOOKIN' AFTER,"

instead of contenting themselves with merely "preachin'" to them.

In an adjoining room are gathered two or three hundred children, rough as to behaviour, and ready as to food, with scarcely half a dozen boots among them. These too are told of the love of Jesus, and, while there is a possibility of a few graduating, in course of time, for the other hall, there is, on the other hand, the knowledge that the seed corn cast upon the waters has borne fruit, even after many days. In fact, in a similar agency, to which I shall allude in a later notice, some of the children who a few years ago partook of these free meals are now workers in the cause by which they were themselves gathered in.

One thing is certain: the workers, mostly young men and women, get a splendid training in this rough element, which goes far to qualify them for almost any kind of evangelistic effort in which they may subsequently engage.

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Pretty well all sorts and conditions of men are represented at these gatherings; but, however varied their former circumstances, they have nearly all been brought to the same position by the same cause—drink, which truly is no respecter of persons. As an example: a man, whose refined manner of speech ill accorded with the tattered garments in which he was clad, related the following curious incident. While on one occasion partaking of a free breakfast, his appetite—which, presumably, was not a particularly sensitive one—was taken away, not by the welcome fare set before him, but by the appearance upon the platform of a gentleman (to address the gathering) with whom in bygone years he had been

EDUCATED AT THE SAME SCHOOL,

To add to his discomfort, the recognition was mutual. Thus widely had the paths of the two men diverged, in the service of the masters of their choice; an apt illustration of 2 Chron. xii. 8; Deut. xxviii. 48; Matt. xi. 30.

But then, on the other hand, many of the honest poor are found at these gatherings, whose circumstances are due to no fault of their own. They have fought the battle of life; but, being among the "weakest," have gone "to the wall." To them such assistance is offered as will most suitably meet their needs.

This good work is sustained entirely by the liberality of the Lord's people, and naturally involves large expenditure annually. But results have amply justified the outlay. The approaching winter will, of course, greatly add to the number of weekly recipients of this bounty. A similar work is carried on in Glasgow, and certainly any visitors, desirous of seeing what the Lord's people are doing in Scottish cities, would do themselves an injustice to omit these efforts from their list.

G. E. M.

DR. PENTECOST IN SCOTLAND.

Since our last notice, this well-known evangelist has been doing excellent work in Airdrie, and his mission bids fair to be one of the most powerful ever held in the place. During the past week, both in the afternoon and in the evening, the subject has been "Redemption." There has been fruit gathered every night, and the deepest solemnity has prevailed.

One or two striking incidents may be mentioned. A young miner, a married man, became deeply exercised about his soul through the influence, doubtless, of a godly young man who works in the same pit. One day last week the Spirit of God moved so mightily on his heart that he threw down his pick, and on his knees there, in the bowels of the earth, yielded himself to the risen Saviour, and was born from above. Next night he sent in a request for his wife's conversion, and on Wednesday night she was converted in the meeting.

One evening when the hymn "Rejoice in the Lord" was being sung, one of the workers was sitting in front of a young man who sang the chorus most cheerfully. Turning round, the worker said, "I am glad you can sing so merrily; when did you decide for Christ?" "Oh," said he, "I never have decided." "Well," said our friend, "you could not choose a finer night than this to settle the matter; it is such a lovely night, and He is such a Saviour." By and by this strong young fellow was kneeling with three other young men to find what a manly thing it is to be a Christian.

NICE.—The services at the Scotch Church are now resumed for the winter season by the pastor, Rev. Dr. Murray Mitchell. For the past six winters Dr. Mitchell has conducted these services, which have been highly appreciated by the numerous visitors. There is reason to believe that the coming season will be a full one in the Riviera.

MR. J. M. SCROGGIE IN PERTH.

Following up the annual Conference, the Evangelistic Association of Perth has endeavoured for several years to secure the services of an evangelist who would help the spiritual life of any who had been impressed at these gatherings. This year the Association arranged with Mr. John M. Scroggie, who has completed a mission of fully a fortnight; his addresses have left a deep impression upon many in Perth. Mr. Scroggie spoke with great power and earnestness, and there is good reason to believe that many have had the new life begun, and many have had their spiritual life quickened.

The congregations were very large, and, as the mission went on, interest in the work deepened. Amid much regret the evangelist had to leave Perth for his present engagement in Blackheath. Nearly all denominations united in the services, and most of the ministers in Perth co-operated with him. A special feature of his work was the prayer-meeting previous to his ordinary addresses. This has been specially blessed to many, and has proved the value of deep, earnest prayer at such times.

DR. MOXEY IN BELFAST.

For the past two weeks Dr. Moxey has been conducting a very successful mission in Belfast. The centre of his operations has been Albert-street Presbyterian Church, of which Rev. Henry Montgomery is pastor. From the beginning the work has been greatly blessed and every night God has, so far as man can judge, set his seal to his servant's ministry.

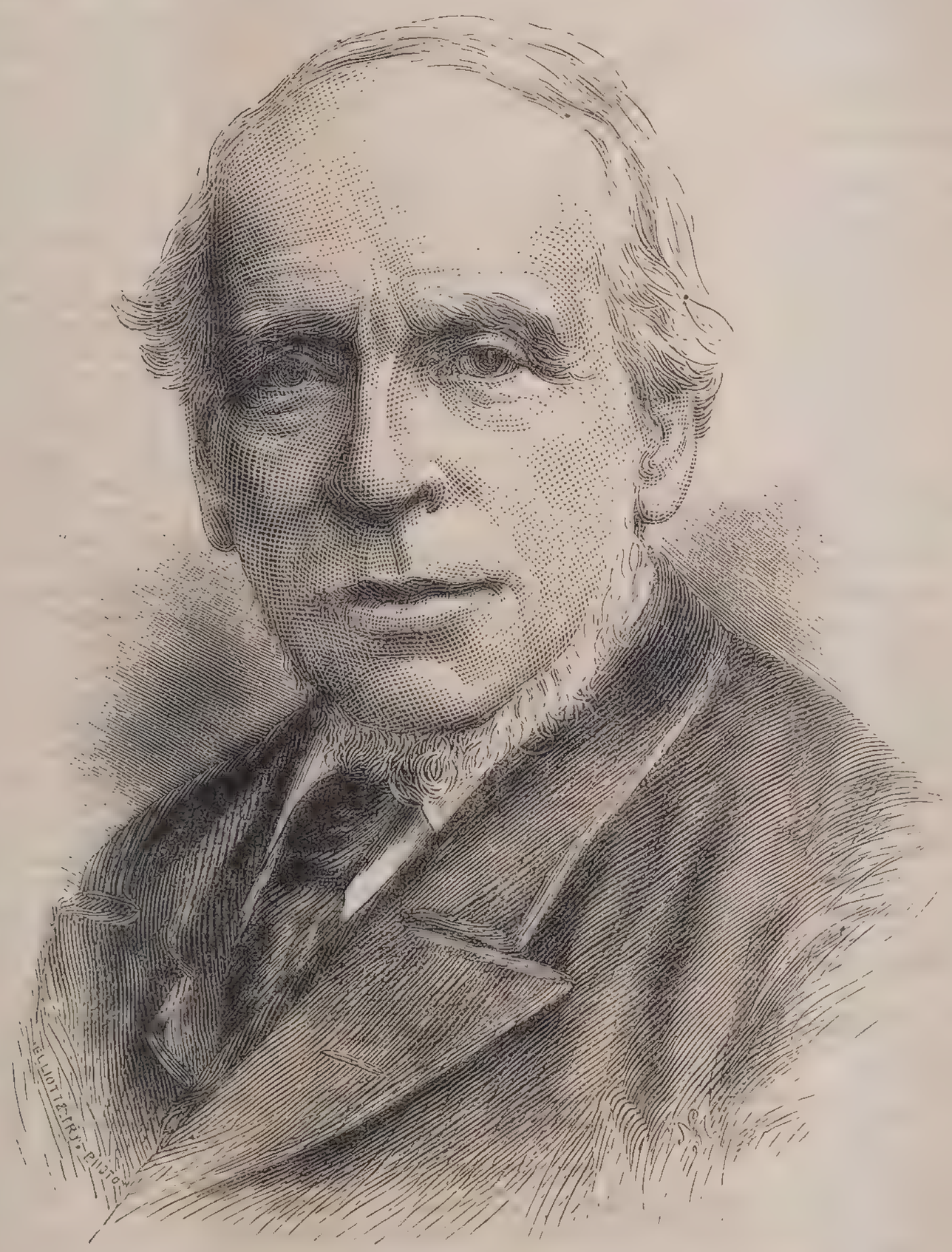
All the power which Dr. Moxey, in other days, had over an audience as a distinguished public reader is now thrown into his Gospel addresses with real and beneficial effect. In all his utterances he has dealt very faithfully with the subject of sin, and on this topic his denunciations have been scathing and searching. Sin's bitter wages have been described with all the dramatic and spiritual power with which God has endowed this speaker. His descriptive and pathetic gifts are also of real value, and illustrations involving the utterances of widely different persons find in Dr. Moxey a faithful exponent as well as a clever imitator, the sanctified genius of the man is used for the very highest ends.

During the first week of the mission Dr. Moxey addressed large audiences in the church. The second week he declared open a suite of fine congregational buildings which have just been finished for the Albert-street Church, and in whose spacious hall he conducted the mission the second week. From eight to nine o'clock the evangelist addressed a general meeting; at nine o'clock he conducted a special meeting for men in a separate smaller hall, where afterwards he and the workers dealt with the inquirers. This second meeting went on generally for an hour. Groups of men might be seen scattered over the building engaged in earnest conversation or prayer, and all bearing upon the question of the soul's salvation. These halls have been battle grounds upon which the forces of light and darkness have been contending for the victory. A women's conversational and prayer meeting was held in the main hall where a band of Christian ladies sought to guide their seeking sisters into the way of peace. The mission has been greatly blessed. Backsliders have been restored, Christians have been quickened and refreshed and a goodly number are rejoicing in Jesus and seeking to lead others to Him, the mission closed on Sunday evening, October 13.

SHAFTESBURY INSTITUTE.—In a communication for which we cannot find space this week, Miss Meredith Brown appeals for eight or ten lady helpers to teach classes for children and young people, one or two evenings a week, at the Shaftesbury Institute, Harrow-street, Lisson-grove, W.

MR. EDWARD W. THOMAS.

FEW men more powerfully illustrate the overruling providence of God, or the Divine prerogative of raising up and qualifying human instruments for bringing about God's great purposes, than Edward W. Thomas, the subject of the present sketch. Placed at an early age to be reared by those whose sympathies were the very reverse of godly or discreet, and surrounded during the impressible period of youth by the insidious attractions of worldly gaiety and recklessness, it is not surprising that his first impressions and tendencies were of a sceptical and even of an infidel nature. It was only after some very severe trials, brought about by the indulgence of worldly enjoyments, chiefly in the form of field sports, horse-racing, &c for which his great strength and daring character peculiarly fitted him, that he began to see the error of spending the best energies which God had bestowed upon him in such unworthy and ignoble pursuits, and to seek for a more worthy and God-fearing course. This result, instrumentally, was brought about chiefly by two providential circumstances which have ever remained riveted in his mind; and, having regard to the future career he was called to pursue in devoting his life to the work of ameliorating the condition of poor fallen womanhood in great cities, these were not without peculiar significance—demonstrating the truth of his own oft-repeated words: "That, under God, all he is, or has been able to accomplish for good, is entirely attributable to the instrumentality of woman's influence."



(*From Photograph by Messrs. Elliott & Fry, 55, Baker-street, W.*)

Very late one night, when quite a youth, he was passing through a low neighbourhood of the City, and was spoken to by a young woman, to whom in return he addressed a very discreet, though not unsympathetic, reply. This led her to relate to him a most distressing story of cruelty and deception which she had been the subject of, as well as the way in which she had descended step by step to a life of sorrow and shame, adding in words of deep earnestness and anxiety her fervent wish to escape the life she was then leading. Her appearance of great suffering, added to unmistaken signs of poverty and hardship, made a deep impression on his mind, and, after relieving her temporarily, he literally "went his way sorrowing" over the evil he was powerless to prevent. Following closely on the same period he met promiscuously in his social surroundings a godly woman attached to the Primitive Methodists, who expressed in simple language her anxiety for the welfare of his immortal soul. She persuaded him to enter into a place of worship, and there, after the service, requested not only to be allowed to pray for him, but to "pray over him," which she proceeded literally to do—there and then going down on her knees with him and imploring that the pardoning grace of the Lord Jesus Christ might enter his heart.

The prayer was indeed one of faith, and, though it was some few years before the answer was seen, in due course it was vouchsafed, and the young man began to feel the kindlings of Divine love within him, and to ask what the Lord would have him to do. In this manner was the instrument of future usefulness being prepared for a sphere of labour hitherto comparatively untouched.

But where was the harvest field?

Slowly but surely Divine Providence was opening up that also. In the year 1842 the unhappy class of women to whose especial rescue the future life of Mr. Thomas was to be devoted, formed, alas! not an unknown, but an unreckoned, quantity in the body social. Society severely let them alone, or still more severely attempted to "reform" them on penal lines, when for the moment it did take cognisance of their unmistakable and disastrous presence. Up to this time no missionary effort whatever had been made to reach them as a class. The Gospel of repentance and healing was never carried down to their haunts, though their numbers were alarmingly great and daily increasing. Unhappily, a certain toleration was accorded to them, especially in naval and military centres, as the records of those times abundantly prove, not to mention their recognised resorts and rendezvous in many of the lower districts of London and other garrison towns.

About the year 1838 some efforts at evangelising certain localities were being attempted. The London City Mission was in its infancy, accomplishing much, and holding out good promise of doing more. Still, comparatively little specific work for this unhappy class was apparent.

In the year 1844, Mr. Thomas's mind was still impressed with the importance of further missionary labour in the direction indicated; and being associated in these Christian efforts, among others, with a young lady whose acts of self-denial in the work were conspicuous, he became attached to her; and during the period of his approaching marriage he openly professed his faith in the Lord Jesus at St. John's-Chapel, Bedford-row, then under the pastoral care of the Hon. and Rev. Baptist Noel.

Both of one heart and mind, their work was carried on with increased earnestness. In the year 1851, Mr. Thomas passed from the Christian Instruction Society to the City Mission, there to give undivided attention to the cause which had become his absorbing pursuit.

At this time he was appointed to mission a low neighbourhood bordering on Euston-road, near the market known as the "Brill," which has long since disappeared to give place to two of the largest London railway termini.

The year 1848 was an eventful period in the history of this country. Political and social disturbances were rife; following on came the visitation of the cholera epidemic, and Mr. Thomas was one of the first of many Christian men who then opened the door of his own house that believers might assemble together to entreat the merciful

interposition of Almighty God to avert further coming calamities. Many stirring personal incidents took place at this time, some of which are related in detail in Mr. Thomas's work, entitled, "Twenty-five Years' Labour among the Friendless and Fallen."

Subsequently, while labouring in this ocality, Mr. Thomas, whose efforts were nobly seconded by his wife, held weekly meetings in his own home for the fallen young women and girls unhappily so numerous at the time. These meetings were always well attended, and it may truly be said that at that time they formed the germ of the Gospel missionary efforts designed to reclaim the fallen which latter years have so greatly developed.

Growing out of these combined circumstances came the resolution of Mr. Thomas to devote the whole of the energies of his future life to the amelioration of the condition of friendless and fallen young women and girls. His missionary efforts in the streets of London had been shared by Lieutenant Blackmore, Mr. Haig Miller, Mr. Philip Jones, and other well-known philanthropists of that day.

These efforts were made after earnest united prayer on the part of many devoted Christian men and women (many of whom have entered into their rest), and who were led to impress upon Mr. Thomas at once to organise a permanent mission by which future help and guidance would be given to any young woman willing to forsake a life of sin. Soon, as a result of united effort, the first Home was opened for sixteen rescued girls, under the personal superintendence and guidance of the late Mrs. Maria Thomas, who laboured to the end of her useful life in this mission of mercy. The work, under the Divine blessing, grew and extended. Home after Home was opened, until eight distinct asylums for the friendless and fallen were founded in various parts of the Metropolis, all upon the voluntary Christian Home principle, and all alike supported by the contributions of the Christian public; unendowed, and without subsidy or support from Government; regulated by a very practical committee; and carried on in their varied detail by matrons and Christian voluntary workers, who conduct religious services, Bible-classes, secular teaching, &c., and where the inmates are trained for lives of future domestic usefulness.

So practically identified was Mr. Thomas with the daily working and management of these Homes, and the hopes and prospects of their numerous inmates, that to note the record of their daily doings would be to write the history of their secretary. The work is carried on in firm faith in the sustaining power of the Lord Jesus Christ. The total number of inmates now reaches 235, while no less than 20,000 poor girls have passed through the Homes and Refuges; and daily nearly one thousand meals have to be provided for inmates alone. That this responsibility presses heavily at times is not to be wondered at, nor is it surprising that increasing years find Mr. Thomas weaker in health and energy than formerly, and less able to carry on the night street missionary labour which he has been engaged in for so many years. His secretarial and office duties are increasingly heavy, being consulted continually by comers from all parts of the United Kingdom as well as from foreign lands, as to the most efficacious manner of dealing with what society euphemistically terms "the great social evil." He has written very extensively on this painful subject, and answered from time to time, in correspondence and conference papers, numerous questions which are identified with and spring out of this destructive form of sin and suffering.

It may be said of Mr. Thomas, as of many men, that "he has the defects of his virtues." By some he is thought to be too sanguine and lenient in his treatment of the fallen and depraved, but his work is essentially one of mercy. In dealing with the wayward and the wicked, as well as the penitent, he never seems to lose his faith in God's pardoning and converting grace, as proclaimed in the Gospel of the Lord Jesus Christ, nor, in a sense, to lose his faith in poor fallen human nature. Many a woman, who has been admitted to the Homes and who has turned out badly and brought disgrace and discredit on those who have helped her, has applied to him the second or even the third time when sin and sorrow have once more overtaken her, to receive again from his kindly hand further aid, in order to obtain another chance of regaining her character; and happily, too, it should be added, that many a poor wayward and apparently hopeless waif has, through God's grace, profited by this "one more" opportunity to find a place of repentance and a way to return, even at the eleventh hour, to the "narrow path which leads to everlasting life."

BULGARIAN FAITH MISSION, PHILIPPOPOLIS.—This autumn there is an increase of half-pay pupils in Mrs. Mumford's school. Although the full price is only £20 per annum, there are as yet very few who pay so much.

THE CHILDREN OF CRIMINALS.—Miss C. G. Cavendish, manager of the Princess Mary Village Homes, Addlestone, writes:—"This is the only school that deals with the child of the prisoner as such, and it has now been in operation for over eighteen years. Its owes its legal position to an Act of Parliament, which cost Mrs. Meredith much trouble and thought twenty years ago. This Act is about to be 'amended,' and there is reason to fear lest, in the proposed alteration, the position of the 'prisoner's child' should be ignored. Will your readers pray that when this Act is brought forward for consideration at the next Session of Parliament its protecting arm may still be extended over the children of parents undergoing penal servitude or imprisonment? Without such legal protection our labours for these children would be almost fruitless, as the little ones might be withdrawn from our care by criminal relatives."

SLEEPING.

Not dead, but only sleeping
Within their narrow bed;
Safe in the Saviour's keeping:
Thus are we comforted.

Why call it death's dark portal?
Why say that they have died,
Who pass to life immortal,
And with their Lord abide?

Say, rather, they have risen,
Have laid their bonds aside,
Have left their earthly prison;
They live, they have not died.

—*Rev. R. M. Offord*, in *New York Observer*.

TWENTY-FOUR YEARS' WORK.

(From a Correspondent.)

Rev. R. Allen Davies, pastor of the Congregational Church, Ventnor, I.W., on Sunday week commenced the twenty-fifth year of his ministry in that town. When he first came to Ventnor he was an invalid, never expecting to preach again; but through the Lord's goodness the genial climate proved effectual in restoring health, and after seven months' rest he was able once more to work for the Master, making the place where he had recruited his strength the sphere of his labour.

Under his ministry about four hundred have been added to the church fellowship, but those figures give little idea of the widespread blessing that that ministry has been. Large-hearted Christians of various denominations have found while staying in Ventnor a congenial spiritual atmosphere in this church, and a welcome such as breaks down the barriers of sectarianism. Numbers of those who have come to Ventnor in search of health have found Christ, either through the public services or through the pastoral visitation, for which Mr. Davies is singularly gifted. While some of these have passed away to the better land, others—indeed many—have returned to their homes to tell and to show what Jesus has done for them. Among these have been Roman Catholics, members of the Greek Church, Unitarians, and sceptics.

Especially during the last three or four years has the power of the Spirit, accompanying the word, been manifested. During that time hardly a Sunday has passed without some special token of blessing; and particularly during the past twelve months has the hand of the Lord been seen working in all the various efforts put forth. These include evangelistic meetings held every Sunday night, when the ordinary services of the day are over, a large and increasing Sunday-school, and Bible classes, &c., for young men and young women.

Nevertheless, it is felt by both pastor and people that God is able and willing to do yet greater things in the year now commenced. The opening services have breathed a spirit of earnest longing for revival to spread throughout the town. A week of prayer is about to be held, to be followed by a week's special services in which Mr. C. Russell Hurditch is expected to be the preacher. Will every Christian reader join in asking that God will send a rich and bountiful shower of blessing on Ventnor?

NATIONAL BIBLE SOCIETY OF SCOTLAND.—At the monthly meeting of directors in Glasgow on Monday week, a warm tribute was paid to the memory and services of the late Rev. Dr. A. N. Somerville, who did more than most men to further the interests of the Society. The Board agreed to accept the copyright of Dr. Griffith John's Wenli and Mandarin versions of the New Testament which are having a large circulation in China. Mr. James Murray was reported to be doing splendid work as an unpaid agent in Sz Chuen, Western China. In two recent journeys he sold 223 New Testaments and 11,414 portions.

American Christians at Work.

Where shall I begin if not at the Young Men's Christian Association? In connection with its headquarters there are now about twelve branch buildings in New York City. Then there are five Associations in Brooklyn on the one side, and one Association in Jersey City on the other side of the river.

Let us meet at the Twenty-third-street Y.M.C.A. headquarters on Sunday afternoon at 3.30. Here will be found about 250 young men in attendance at a Gospel meeting, addressed by some special speaker from at home or abroad. At five o'clock a most successful Bible-class is conducted by General Secretary James McConaughy, which has been sustained during the summer months with an average attendance of about 250 young men. Being a skilful Bible leader and questioner, the lessons on the life of Christ have awakened great interest. After this meeting strangers and others are invited to a six o'clock tea upstairs, and about eighty young men sit down to a plain meal. Strangers are introduced, and England and Scotland are found always to be represented. At the close a Gospel meeting is held, with a topic selected from the afternoon's Bible study. Then the young men separate to their churches and to engage in aggressive mission work.

One particularly interesting feature of the Y.M.C.A. work in New York city is the growth of the railway work, but of this I must speak again.

Among the more prominent missions of the city, outside of the regular New York City Mission work (which would require a letter of itself to describe), there are two I will speak of at this time. First, the Florence Mission, which has an attractive building in the heart of the city on a great thoroughfare. It is splendidly lighted, and the singing is specially hearty and lively. The meeting is held from 8 to 11.30 every night specially to reach young men and women, to save them from the temptations of street life and the way that leadeth unto death. The founder and prominent supporter of the Mission, Mr. Crittenden, has been in England for some months, but the work of rescuing the perishing goes on with unabated zeal. Provision is made in the building for receiving and caring for such young women as desire to leave the life of sin and shame. An after-meeting is held for inquirers, and there is testimony of frequent conversions from sin unto the new life in Christ Jesus. A band of earnest men visit the degraded houses of the neighbourhood to sing and tell of "Jesus the mighty to save."

Second, there are Jerry McAuley's Water-street and Cremorne Missions, which are situated about forty or fifty blocks apart. The Water-street Mission, just aside the Brooklyn Bridge, is the original mission. Both are kept open every night. Behind the speaker are the last words of this earnest man: "It's all right!" These words are blessedly true. God is carrying on the work so well begun by this reformed drunkard.

The thirty-second anniversary of the famous Fulton-street prayer-meeting, New York, was observed this week. Among others, addresses were given by Revs. Dr. Cuyler and Dr. Thomas Vermilye, the only survivors of the ten divines who were present at the organisation. Situated close to Wall-street, this place for spiritual rest and refreshment by prayer has been blessed to thousands of pilgrims. The Lord has answered prayer in numberless instances in a remarkable manner.

Another item of important evangelistic news is that Rev. David Allan Reed, of Springfield, Mass., has resigned the pastorate of Hope Congregational Church, to give himself wholly to the work of the presidency of the School of Christian Workers at Springfield, and the establishment of a trades school in that city on a religious basis. This School for Christian Workers has become very successful, and is conducted under the auspices of the Young Men's Christian Association International Committee for the Training of Secretaries. Over sixty young men are in training this year, and a special feature of the work is the instruction in the physical department. Young men are trained here to become gymnasium superintendents, and there is a great demand for this class of men now throughout America. Another department is that of the training of men for pastors' helpers and Sunday-school superintendents, and there are calls for men for the paid superintendency of Sunday-schools, as well as for pastors' lay assistants.

Duncan MacGregor.

238, *Sixth-avenue, New York.*

Messrs. Moody and Sankey.

These brethren are again the central pivots of a movement among the churches and Christians of Chicago. To pave the way for instituting his School for Workers, a Conference was held. We take the following particulars of the opening proceedings from the Chicago *Inter Ocean* of September 27:—

Mr. Sankey sang a solo, entitled, "Thy Cruse of Comfort Failing." It was a poem handed to him the evening that the lamented P. P. Bliss lost his life in the Ashtabula disaster, and had recently been set to music. The verses were very appropriate.

"There may be some," said Mr. Moody, "who will ask what this Conference is for. It is not to train men for the ministry. It is to train a class of people who are scared away from the ministry, but who have a passion to save souls. I believe there are a great many of those people who, with a little polish, can be made very useful. They would be good workers in a Sabbath-school—make good superintendents. They would be good helpers for ministers, and would find a large field in which to do work for the Master. I am not attacking the colleges or the theological seminaries. The rush into these cities is so enormous that we want a class of men who, with the help of God, can do the impossible things. We want men who can go into the saloons and gambling houses and preach the Gospel of Christ. Do not be afraid we are going to tear down; we are going to build up.

"At the age of twenty-one years I found myself without an education. I began to look around for a school, but I did not know where to go. I had a great desire to do something for God, and I believe there are men who feel just as I did. I believe there is such a thing as a man being educated away from a certain class of people. It strikes me that what we want is men to study in the forenoon, visit in the afternoon, and hold cottage prayer-meetings in the evening."

Mr. Sankey sang, "Throw out the life-line"; the last verse pleased Mr. Moody so much that he enthusiastically said, "Sing that again." Mr. Sankey complied, and the congregation joined in the chorus.

Miss Frances E. Willard began her address by making reference to the hymn which had just been sung. "Why was it," she said, "that the hymn so strained your hearts and mine? Did you notice the deep-toned voices of the men, and the gentle chorus of the women? Do you believe it would have been what it was, had it not been for the blending of the souls of humanity? I am fifty years old on Saturday, and I have seen many scenes, but I never have seen Mr. Moody's church so near like what Christ would have it as to-night. What days are these when men and women are coming up in the regeneration and resurrection life of Christ. The question has been asked, 'How shall we meet the masses?' The way to reach them is to go where they are. Thank God for a Gospel that goes to the heathen. We are going out after the lost sheep of the house of Israel.

"I consider it a joy to be with you the first night of your Conference. 'The Master is calling for thee'—each one of us. He calls first by joy, and I believe He would never bring anything but joy if we would bend to his will. If we do not respond to the call He then sends the call of sorrow, and it has visited both your heart and mine. He calls by gifts. He calls by the needs of humanity. Stand on the street corner and you will see faces that will tell you whether humanity needs assistance or not. The individualism of Christ's Gospel is strongly emphasised in this new movement. In the army of Christ you cannot hire a substitute, and you would not if you could. We are here as those with one weapon—the Sword of the Spirit. Some yoke is on every neck that is here. With some it is the god of money—mostly the men. In other cases it is the goddess of fashion—mostly the women. The Master is here. I bid you be of good cheer, for God hath spoken blessed words. To this blessed Bible let us direct our lives." Miss Willard devoted a considerable part of her address to pointing out a field for female energy.

Mr. Francis Murphy spoke very briefly. In the course of his talk he said: "I thank you for the privilege of seeing this fisherman mend his nets and build a boat. It is a great thing to be a fisherman. Christ said, 'Follow Me, and I will make you fishers of men.' If you want to catch fish you must have bait. Then you want to keep very quiet, and must not fret. This is a new venture in fishing. In a measure we have been getting away from the simplicity of catching men."

MESSRS. FULLERTON AND SMITH.

TUNBRIDGE WELLS.

During the last eight days, Messrs. Fullerton and Smith have been labouring in our beautiful town. They were invited by the Ministers' Fraternal Association, and they have been earnestly supported by many of the Christian churches as well as by about a dozen of the ministers.

The meetings have been large from the first, and most of them have been crowded. They have been blessed to the stirring of Christian hearts and to the conversion of some who will bless God for ever for their visit. I am sure I may speak for my ministerial brethren, and say that we are heartily glad we invited them, and that they were able to come to us. It is to be regretted that the mission has been so short, and that the meetings have not been concentrated in one or two churches, instead of moving about daily from church to church.

J. Mountain.

Emmanuel Parsonage, Tunbridge Wells.

Y.M.C.A. (112, Brompton-road).—The autumn social gathering of the Brompton-road Branch of the Y.M.C.A. recently took place, when a large number of the members and friends were present. The chairman (Mr. W. D. Hodges) opened a very interesting discussion on "The Work of the Association, and how best to fulfil it." Mr. H. Warren, Dr. Dewar (members of the Committee), Mr. W. Coudrey (secretary of the Kingston and Surbiton Branch), and others took part. Rev. James Paterson closed the discussion with an eloquent address full of encouragement to all.

THE KING'S CROSS Y.M.C.A. EVANGELISTIC ASSOCIATION was started last November by six young men, who, having realised personal salvation, desired to make known the Gospel to their fellow-creatures. So they undertook to conduct meetings, or send young men to conduct meetings or missions, in any part of London. Invitations in several directions have since been supplemented by tent work, especially in front of the Y.M.C.A. buildings, 91, Euston-road, N.W. Many interesting cases of conversion have come under notice. Communications with regard to engagements may be sent to Mr. Charles J. Pitman, hon. sec., at the Association buildings.

Dr. Barnardo's Homes.

FIFTEEN HUNDRED RESCUES IN TEN MONTHS.

Dear Sir,—The annual report for our last financial year is now nearly completed, and will, I hope, be posted to all donors whose names and addresses I can procure about the 31st inst. As many donors give anonymously, I shall be glad to send a copy to any reader of The Christian on receipt of stamped (2½d.) and addressed postal wrapper. The book, which extends to 250 pp., and is well illustrated, is entitled, "Something Attempted, Something Done;" and will, I think, prove to be in some respects one of the most interesting documents ever issued from these Institutions. I trust it will serve, more than any of its predecessors, to inform its readers as to the widespread and comprehensive network of rescue agencies which are now in operation throughout the East of London and elsewhere in connection with the Homes under my care.

I purpose, by God's blessing, and with the help of his stewards everywhere, to make the present winter one of very special rescue effort among the outcast boys and girls whose condition so pitifully pleads for relief. I have already begun night-searches in the common lodging-houses and in the streets, and by day throughout the worst slums and haunts of east, south, north, and central London. Almost daily I am laying hold of miserable, unshielded children, veritable "Waifs and Strays" ready to perish. This very day on which I am writing, ten destitute children who had sought refuge last night in our open-all-night shelters were entered for the permanent benefits of the Institutions. These were *quite homeless and friendless* when our arms were stretched forth to save them in their hour of need.

During my recent brief absence abroad (of three, and not of six, weeks, as your issue of last week stated), and since my return, it has been a hard struggle to keep the whole work going, with *a treasury quite empty*, and our income still practically at its lowest summer ebb, owing to the continued absence of many of our friends and helpers from their homes. Meanwhile, £100 per day is actually required for food alone, and I feel sure I am justified in at once informing my colleagues and fellow-helpers everywhere of the opportunity which our extreme poverty now affords them for renewed and loving service.

During the present year, from January 1 up to and including October 11, 1503 children (babies, boys and girls, and lads on the verge of manhood) have been admitted through the open doors of the Homes; while during the holiday months of August and September alone 259 fresh cases of miserable and destitute boys and girls also found safety and succour within the shelter of our walls. Some of these were little cripples, some deaf mutes, some quite blind; some had other grievous maladies, some were so far advanced in disease that they were admitted only to die. They were of varying ages, from the infant of two months old to the girl of thirteen, or to the great destitute lad of seventeen years, found in the lodging-houses, or on the streets of the Metropolis, homeless, friendless, and starving, utterly and hopelessly destitute. Thank God, they were all admitted!

Our daily financial responsibilities, not for food only, but for all outgoings, is exceedingly heavy, as must be apparent to everyone when it is remembered that my family now numbers over 3000 poor children, although I have placed out in life, in the colonies and throughout the United Kingdom, this year already, 1189 trained boy and girl inmates.—Your faithful fellow-worker, Thos. J. Barnardo.

18 *to* 26, *Stepney-causeway, London, E.*

M. L. DUMONT, formerly Roman Catholic vicar of St. Julien, Doubs, has been nominated to labour at Longueville, in the immediate vicinity of his old Romish sphere.

AMONG HOP-PICKERS.

We gratefully record the kindness of our Heavenly Father in bringing us home safely the eighth time from the Worcester and Hereford hop-yards. There may be an apparent sameness year by year in traversing the same roads, but the happy growth of Christian fellowship, and the ever-new tale of redemption, with apparently ever-increasing fruit, give almost the freshness of early days.

Last year, in going down one Lord's Day evening, we proclaimed the good tidings in the darkness in two small villages. This year, one Saturday morning, we were gladdened in gathering much fruit in the same villages. Two years ago we gave a little book that was a simple narrative of blessing in our work some years ago. This year the recipient gave testimony as to her own conversion and of others also through its perusal, aided by a kindly word spoken when presented.

In another case a young man gave testimony to having received the Lord into his heart after a hop-yard meeting two years ago. Two friends who walked through a district say: "We visited sixty-nine yards, and held meetings in most of them. On one occasion we left after holding a meeting, but they came after us to hold another, so we returned and spoke again. One said, 'You have done us five pounds worth of good.' We cannot speak too highly of the kind reception afforded us everywhere. They leave us under the impression that a great change for the better has been produced since we visited them. We were reminded of passing yards last year without a visit."

We hail with pleasure the fact that with the farmers now it is often "walk in." It used sometimes to be "walk off." It also gave us pleasure to hear that the Leominster Y.M.C.A. had preceded us in the work about Tenbury. One evening, about eight, we found a large company gathered round about twenty fires in a back yard at supper. At first they listened where they were, but gradually they gathered round. We fondly hope that the Master entered some hearts that night.

On our return journey we happened twice in large villages about twilight. Dwellers in towns can hardly form an idea of the impression made. One would stand in the chaise and speak, while the pony walked on slowly; or stop at a favourable point, and jump out and speak to a company of working men; the others visiting the houses, or all suddenly collecting for a larger meeting. Since our return most of us have met for a gladsome hour together. The active service in that field at present is finished; but the retrospect is one of great joy as we review what God has wrought.

Wing, Leighton Buzzard. T. S. Heley.

OPEN-AIR PREACHING AT BOSTON, MASS.—Mr. W. F. Davis, who last year suffered imprisonment for reading the Scriptures on Boston Common, is at his much-loved open-air work again. He writes:—"Not less than half a dozen Gospel meetings each Lord's Day have been held on Boston Common throughout the summer. Thousands have attended them, but scores of thousands have swarmed the beaches, where drunkenness and all sensuality have rioted with little or no show of restraint. Some meetings have, however, been held in the midst of these pandemonium resorts."

A BOOK FOR BUSINESS MEN.—"I do not know a better book for business men than the Book of Proverbs. If you will keep a copy of this book in your desk, and read a little of it every day, you will not go far wrong. Of course, by 'reading' I mean obedience; for a man may read the whole Book of Proverbs every day, and be none the better for it. The Book of Proverbs contains everything that a business man ought to be and ought to do from a moral point of view. By all means make it the man of your counsel, and the guide of your life, and the issue will be full of satisfaction and joy."—*Joseph Parker, D.D.*

"HOUSE TO HOUSE" IN GLASGOW

At the largely attended annual Home Mission meeting, on Wednesday evening last week, in connection with Pollokshields (Glasgow) Free Church (Rev. James Wells, pastor), eleven speakers delivered brief and pointed addresses. Dr. James MacPhail, student missionary, who during the past four years has conducted the mission at Kinning-park, and who leaves for India on the 21st inst. as medical missionary to the Santals, received through the hands of Mr. Wells a cheque for eighty guineas and a handsome copy of the Bible. The following practical observations were made by Mr. J. Taylor, one of the elders of the church:—

"'From house to house,' I need not tell you is a quotation from Paul's farewell speech to the elders at Ephesus. He is reminding them of how *he* did such Christian work in that city where so much, so very much, of his public life was spent. Paul had no cast-iron method adaped to all circumstances; but, like the sensible business man he was, he adapted method to circumstance. He knew of a cure for human misery, and, somehow, somewhere he would tell his fellow men about it. He taught the Jew publicly in his synagogue; he told the Gentile privately in his house. That is how Paul tells us he worked publicly and 'from house to house.'

"When in the Island of Arran about a month ago I had a walk with a white-haired city missionary, an old man: he told me that at a public meeting a certain minister of the Gospel was 'holding forth.' He spoke very kindly and approvingly about the work among the poor, and wound up by saying: 'But, of course, it would not do for *us* to engage in work of that sort.' The next speaker, a missionary, said he begged to differ from the gentleman who had just sat down; 'his Master did it, Paul did it, and he didn't see how it wouldn't do for the Rev. Dr. ——!' Within a very few minutes there was a vacant chair on that platform.

"We have 150,000 people in Glasgow who forsake the assembling of themselves together. We cannot tell them about the cure publicly in your synagogues. Your churches' clanging bell, the stained window, the swelling organ—none of these move them. You have lapsed masses outside Westminster Abbey, as well as outside our plain Presbyterian Kirk. What is to be done with them? Surely the resources of Christianity are not yet exhausted. If the people will not go to the church, then the church must go to the people. Political power is now in the hand of the masses. Is it creditable to the Church, is it safe for the State that they should remain 'lapsed masses'? Love of country and the love of Christ ought to unite in calling us to the rescue. The Free Church of Scotland received a mighty impulse as the result of her self-sacrifice at the time of the Disruption. She would receive a mightier impulse still if she threw herself heart and soul into the work which lies at her door. God has given her great privileges and grave responsibilities.

"Let me close with a practical proposal. Suppose that once a month, instead of meeting on the Sabbath afternoon, every man and woman who goes to church should go down to our mission district, and each call on a single family, I believe that so blessed would be the result to the congregation, to the district, to the country, that it would really work one of the greatest miracles of modern times."

A new feature of this Home Mission evening was a thoughtful and earnest appeal by a mother to mothers on "Mothers' Meetings."

SICK VISITING IN PARIS.—Under the auspices of the Society for Visiting Protestant Patients in the Hospitals of Paris, some 1500 sick people are visited yearly. The Society has a Convalescent Home in the Rue de Longchamp. More workers are sadly needed. Offers of assistance should be addressed to Madame Philippe Hottinguer, 14, Rue Laffitte.

Missionaries for China.

ETER HALL was the scene, on Monday even-, of one of those intensely interesting mis-nary farewells to which the China Inland ssion has of late years made us happily ac-stomed. There were on the platform twenty-ne friends on the eve of setting out for the East, to swell the ranks of the workers that vast mission field—seventeen ladies d twelve gentlemen. Of these only three—rs. Stott, and Mr. and Mrs. Nicoll—are turning; all the others are fresh recruits.

Mr. T. A. DENNY, the warm friend of all od causes, presided over the meeting; in me very hearty and heart-felt words, he ferred to the importance and grandeur of the ork to which so many young lives were to be voted. Most of the outgoing brethren and sters (a list of whose names was read by Mr. roomhall) presented themselves in turn fore the audience, and briefly detailed the rcumstances that had led them to this ser-ce, and the feelings that lay uppermost in eir minds. All were very earnest in throwing emselves on the prayerful smypathy and re-embrance of the friends at home. Such tle bits of spiritual autobiography, told out most cases with great simplicity and umility, lend a very welcome personal charm these occasions, and are extremely helpful wakening the first stirrings of missionary solve in the plastic hearts of other young lievers who may hear their narratives. Mrs. icoll expressed an earnest wish that some ung brethren and sisters should be moved to rry the Gospel message to some of the wild ibes in different parts of China, for whose lvation no one has yet cared, and who are fficult to get hold of.

One interesting circumstance was the de-rture of a brother and a sister from Aberdeen-ire — Mr. and Miss Anderson — a greatly noured family, as the young man admitted. he frequent recurrence of the broad, rich Doric oke well for the northern part of the country. me of the ladies have been serving a valuable prenticeship for foreign work, by doing work home in connection with Harley House, the ome of Industry, Dr. Barnardo's Homes, ordon House, Liverpool, and other spheres of bour. One young lady, going from a remote llage in Cambridgeshire, said her life had en one of especially unmixed happiness in e past, but she looked forward to a still ighter and more blessed future. This, in-ed, was the refrain of all those really elo-ent, if sometimes faltering, utterances of dent young hearts. Yet there were some ecks on the sunny picture, as when one ung lady with emotion asked prayer that her rviving parent might be consciously led to a ving knowledge of the Saviour. Another had very impressive word for Christian mothers, at they should not hinder the risings of the issionary spirit in their believing daughters.

In some words of exhortation Rev. J. HUD-N TAYLOR observed that surely God had been eaking to many hearts through the testi-onies that had been delivered. He said that was only within the last few weeks that the ords of the Saviour, "Preach the Gospel *to very creature*," had been borne in upon his soul ith anything like adequate force. We are in e sixtieth generation since the command was ttered, and yet the Lord is waiting for full edience. Mr. Taylor said he had never met y Christian in any parish in England who ad really set himself to the literal obedience the command to take the knowledge of God's lvation *to every creature* there. In further sking himself if obedience to the command is ssible, humanly speaking, he made the calcu-tion that it could be done throughout China in ree short years, on the basis of a thousand orkers reaching fifty families each per day. o it is not a mad supposition that the Lord's mmand may be actually complied with by each generation of believers. He would not reform out of existence a single agency at work, but he contended that these ought to be so largely supplemented that the thing might be done.

The last to speak was Mrs. STOTT, who goes back to China next month for the third time, and exactly twenty years since her first departure. She toned down the roseate hue of the addresses of her younger friends by striking a "minor note" as to the difficulties and discouragements met with in the work in China. She illustrated this by a narrative of one who for some time gave singular promise, but became reprobate because he could not brook the sneers of his relatives. On the other hand, said Mrs. Stott, there is very much to encourage and cheer; and some specially striking facts in this line were given in her own bright and interesting manner. She asked special prayer for the native Christians that they might prove faithful amid the many trials that surround their path.

There seemed a deeper pathos and meaning than usual in the closing prayer-hymn, "God be with you till we meet again." These partings are robbed of their sting by the blessed hope, so sure and certain, of a grand reunion of the great army of the Lord at the final review, when the dust of the battle has cleared away, and the heroes in many a well-contested fight shall ground their arms at Jesus' feet, and enter into his eternal joy.

"HIGHWAYS and HEDGES MISSION."

IN a communication to *The Friend of Missions*, one of Miss Reade's helpers in India gives some vivid details of the work of this Mission. The writer says:—

A man came from a distant village, begging Miss Reade to visit three cases of cholera at once. Medicines were put into a basket, cups, gruel stuffs, a great bottle of pure water, &c., were got together, and in less than an hour we were off....The nursing of cholera patients as they lie on the ground is accompanied by details so revolting that only the Christ-love could carry her through. The family is generally too panic-stricken to be of much service. But Miss Reade has been able in this way to carry the Gospel into so many otherwise closed houses that she is strengthened to go through every detail. On arriving at the village, Miss Reade found the young woman already dead. The wailing of the relatives in frantic grief could be heard afar, as they threw themselves on the poor body, which the night before had seemed perfectly well, and was now to be buried at once. The man had every symptom of acute cholera, so Miss Reade had a bad time with him, but her remedies were too late. He evidently collapsed with terror when the wailing broke out.

Open-air preaching is Miss Reade's especial mission, and it is truly a most interesting work. One day we stationed ourselves just beyond Punrooty, under the deep shadow cast by an idol car. A company of men soon gathered, with a number of school children well to the front. Hymns were sung, and a young Christian gave an animated address. We then went a little further, where a temple gave us shade, and a still more interesting set of people gathered from the neighbouring fair. But it must not be supposed that village preaching is always pleasant. One or two determined men will sometimes nullify all efforts to gain a hearing.

Yesterday we started unusually early to reach a distant village. It was beautifully situated among the plantain groves, cocoanut palms, banyans, &c. We visited the school, which was just a long shed, crowded with pupils. The schoolmaster was very bright, but we could not interrupt school for long. Outside, the people seemed unwilling to hear, but at last we had found a place where women and children were glad to listen, when a man came and ordered them off. He afterwards listened quietly himself, but another unpleasant-looking man was very contemptuous, and said he was quite willing that his soul should pass into ants. Enormous ones were flying about, which probably suggested the idea. The people getting excited, it seemed best to leave. We had a long walk back to our carriage, and felt so discouraged as to be unwilling to stop at the next village where the people were coming back from their work in the fields and would soon be ready for their evening meal. But the Lord would not have us indulge in such a mood. A small group gathering round the carriage, we got out and went into a beautiful grove of trees, and soon Miss Reade was addressing a large number of men, women, and children.

We returned through a dark, moonless night, sad to think how little these poor, dear people realise the cruel bondage of their heathenism, and what glad tidings they are rejecting. I believe it is the general impression that a crisis is approaching, and that many will soon turn to the Lord. Many natives themselves say they are ready, but their family relations and responsibilities are so complex, that, humanly speaking, it is almost impossible for individuals to become Christians. If anything like a national movement should take place, the timid ones would be greatly helped.

Two fine young men who had heard Miss Reade preach in a distant village, lately came to ask for Bibles and inquire the way of salvation more fully; but they did not think it possible to become professed Christians unless we could in some way provide for them.

THE GOSPEL FOR TRAVELLERS.—From small beginnings, the work of the London Tramcar and Omnibus Scripture Text Mission has grown, until one hundred texts have been placed in the tramcars of the North Metropolitan line, and a similar number in those running on the south side of the Thames. The sixth annual report states that Mrs. E. S. Wood, the originator of the Mission, has had letters of thanks from those who have received blessing on finding, where least expected, messages of comfort and help from the Word of God. Mrs. Wood longs to place an appropriate text in every tramcar. All communications should be addressed to her at Waterlooville, near Cosham, Hants.

OPEN-AIR MISSION.—The South London Auxiliary of the Open-Air Mission commenced its monthly conferences on Tuesday week. Owing to the death that morning of Mr. Gray, of the Carter Home for Boys, Clapham, the meeting was held in the Union Tabernacle, Wandsworth-road. Rev. F. A. C. Lillingston, of Clapham, addressed the meeting on "Practical Preaching." The conclusions arrived at were seven-fold. (1) Preaching which seeks results. (2) Preaching to those present, and not to those absent. (3) Intensely definite and exact. (4) Aiming at conversion. (5) Meant to affect the whole life. (6) Looks for and expects success. (7) Greatly aided by the preacher's own life. Practical preaching is not theology as a science, but love to a Person; not to amuse, but to instruct; not a set of rules, but a change of life.

THE CONSTANTINOPLE REST bore a good testimony last year. Several of the agencies were greatly blessed, to the joy of Miss Green-Armytage, who superintends the work. Endeavour among the Greeks is very encouraging, and the Armenian Blue-ribbon work has made considerable progress. One outcome of the operations of the Rest is the establishment of a night-school, which Greeks are glad to attend, in order to secure instruction in languages—an important part of commercial equipment in such a polyglot city as Constantinople. Each evening the school is closed by the reading of Scripture and prayer, and it is gratifying to know that at least one who attends has received blessing through loving Christian contact. The temperance work has also led to spiritual good in many quarters. The Scriptures are distributed in various languages, and bags of books are left on board ships. The fifth report states that 823 ships were visited last year; while 2206 sailors visited the Rest. Communications for Miss Green-Armytage may be sent to Mr. S. S. Bagster, Conference Hall, Mildmay Park, London, N.

The Book World.

Our Dumb Companions. By Thomas Jackson. 2s. *S. W. Partridge & Co.* A new edition of a book which children will delight to read. The admirably illustrated pages are devoted to vivacious and wholesome conversations about dogs, horses, donkeys, and cats. An excellent present to juveniles.

John-Joseph. By G. M. S. *Society for Promoting Christian Knowledge.* A tale for children, inculcating kindness to animals. The author is a warm advocate of the claims of dumb creatures, and we trust she will continue to use her able pen in so good a cause. The book is dedicated to the wonderful dog whose name supplies the title.

The Rule of Life and Conduct. Six addresses. 1s. 6d. *Liverpool: Young Men's Christian Association, Mount Pleasant.* The excellent addresses presented in this volume were delivered before the members of the Liverpool Y.M.C.A. by Bishop Ryle, and Revs. John Watson, S. T. House, Dr. W. Moore White, S. R. Macphail, and Dean Lefroy, and the book is embellished with portraits of each. Biblical characters form the groundwork of most of the addresses, which are full of good points and eminently practical.

The God of the Children. By Bedford Pollard. *E. Stock.* As expressed by the author, the aim of this book is "to supply to the thoughtful Christian mothers of our country a means of interesting and instructing their young people during their Sunday afternoon or evening readings." The book is made up of suggestive chapters on God's works in nature as they proclaim his wisdom, power, and love; and may profitably be read by all classes at all times. Illustrations add to the attractiveness of the book.

Jonah: The Truant Prophet. By F. B. Meyer, B.A. *Baptist Tract and Book Society, 22A, Furnival-street, Holborn.* The story of Jonah will bear much telling, and here it is rehearsed with many practical lessons well pointed. As Mr. Meyer truly says, the life of Jonah bristles with points of interest for us all, and especially for the young, to whom these pages are dedicated. We trust this little volume will be read and studied far and wide, and that God's message by Jonah, as here presented, may cause many to turn to righteousness of life.

The Times of Isaiah, as Illustrated by Contemporary Monuments. By A. H. Sayce, LL.D. 2s. *Religious Tract Society.* Another volume of the "By-Paths of Bible Knowledge" series, and truly a valuable one. Important light is thrown upon the sacred record by the monuments of Assyria, and we trust Professor Sayce will put within easy reach of thoughtful Bible-readers similar contributions to the study of other books of the Old Testament. The words of Tiglath-Pileser, Sargon, and Sennacherib, are "sermons in stones," greatly helping us to a more thorough understanding of Holy Writ.

Bethany. By Bishop Ryle. 1s. 6d. *W. Hunt & Co.* Expository thoughts, with notes on the eleventh chapter of John's Gospel. The chapter occupies such a peculiarly isolated position that the esteemed author found no difficulty in adapting to this manual form a part of his large and valuable work on the fourth Gospel. Around the name of Lazarus of Bethany cluster thoughts of sorrow, sickness, death, the grave, and the sympathy and power of Christ—always interesting and infinite in importance to all Christian people. Dr. Ryle's treatment is beautiful throughout, and likely to prove a spiritual blessing to many affected and mourning saints of God. Some appropriate hymns are given at the end of the book.

Athanasius: his Life and Life Work. By Henry Robert Reynolds, D.D. 2s. 6d. *Religious Tract Society.* This is vol. v. of the "Church History" series, and in every way a meritorious production. Considering that, as the preface well remarks, during half a century the biography of Athanasius became the history of Christianity and of the Church, when both were alike face to face with a pagan reaction, the value of a life sketch, at once simple in style and comprehensive in view, is beyond question. Dr. Reynolds sets himself to tell the story from the standpoint of the religious consciousness rather than that of political, ecclesiastic, or national reconstruction. This makes his book specially useful to theological students. From the confusion and controversy of the times of Athanasius, the truth as to our Lord's Divinity shines forth gloriously.

Frank Thornley, and other Tales. By Agnes Park. *Marshall Bros.* Five short stories, in the course of which many a word is spoken calculated to yield solace and pleasure to the weary and sad. The author's purpose seems to have been to cheer the careworn and tired, and her tales do not fall short of their truly worthy object.

Tea-Meeting Talks with my Bible-Class. By Alfred Dice. 1s. *Simpkin, Marshall & Co.* This little book contains a brief sketch of the origin and history of the New Testament; a chapter on the gifts, offices, ordinances, and composition of the Apostolic churches; some notes on the book of Romans, and a doctrinal dialogue. The author is a pronounced Calvinist. Simple in character, his "talks" are worth reading.

A Catechism on the Church Catechism, &c. By Rev. J. Thornton, vicar of Ewell. *Elliot Stock.* In order to assist teachers, the order of morning and evening prayer is printed side by side with those numerous Scriptures so skilfully woven into the Liturgy. The comments on the Catechism are less satisfactory. Repentance and faith are incorrectly defined, and the texts quoted have often little connection with the catechismal answers.

Jacqueline: A Tale of the French Revolution. By L. E. Weeks. 3s. *Jarrold & Sons.* With few exceptions, as a brief introduction informs us, the characters and incidents of this story are true. Political and religious life of France a hundred years ago is faithfully depicted in many of its troublous features; and, being embellished with several illustrations, the volume has a special interest in this centenary year of the great Revolution.

Practical Hints on the Public Reading of the Liturgy. By Rev. J. H. Whitehead. *Elliot Stock.* A book which clergymen will certainly find very useful. The hints well cover the ground, and are succinctly given. The many awkwardnesses which arise from a careless reading of the liturgy, and also the Holy Scriptures, are plainly pointed out; while in some notes interesting sidelights are thrown upon the creeds and prayers of the Church of England.

Rev. J. B. Wakeley's two volumes—Anecdotes of the Wesleys and Anecdotes of Whitefield—deserve the great popularity they are enjoying. 1s. 6d. each. *Hodder & Stoughton.* They have already gone through many editions, and, as they undoubtedly have a real living interest, they are likely long to continue in demand. Prefaced by lucid biographical introductions, the anecdotes very effectively illustrate the character and personal history of the men. Public teachers will find in these volumes many stories and incidents enforcing great truths and principles.

Elijah and Ahab. By Rev. Alex. Ewing. With memoir. *Hodder & Stoughton.* Another book on Elijah by no means unworthy of the subject. In fifteen well-distinguished yet well-connected discourses the writer sets before us Jehovah and Baal, the fearless servant of the living God and the baffled slaves of sin and superstition, the downfall of the king and the exaltation of the prophet. Not the least interesting part of this book is the memoir of Alex. Ewing by his widow. His early history, character, and spiritual struggles, are related in a way that cannot fail to teach and edify.

Moses and his Recent Critics. Twelve Essays, edited by Talbot W. Chambers. 6s. *Funk & Wagnalls, 44, Fleet-street.* This is a specially valuable contribution to the great Pentateuchal discussion, the work of scholars representing various sections of the Church of Christ, but each and all alive to the disastrous results of negative criticism. The subject is admirably stated by Dr. Chambers in the first essay. The other writers contribute many and strong arguments for the Mosaic authorship of the Pentateuch. It is powerfully shown that the Hebrew religion is not a natural development; and testimony as to the Law and its author is brought together from various sources. The hollowness of much that passes under the name of "higher criticism" is mercilessly exposed, not the least important indictment being that it discredits Christ and the writers of the New Testament in their estimate of the Old Testament and its history. Moreover, while rendering useless any theology founded upon Scripture interpretation, it impeaches the doctrine of inspiration, and gives us a spent Bible. This is a volume of solid arguments on the right side, and we trust it will, through many editions, vindicate the ancient books which He who is the Truth did not scruple to quote as having Moses for their author.

Atlantis, and other Poems. By Horace Groser. *Hutchinson & Co., Paternoster-squ* Readers of verse will find here much to ex thought and evoke admiration. Some of ballads, idylls, and sonnets are as chaste in exp sion as the more pretentious compositions are t attractive.

God in the Bible. Boston Monday Lectur 1888. By Rev. Joseph Cook. *R. D. Dickin 89, Farringdon-street.* Eight vigorous and inst tive lectures on a subject of deep importance. teaching of Christ is presented as the supr proof of the reality of inspiration, in definitio which a useful symposium, by twelve well-kn American scholars, is given in an appendix. old subject is here exhibited with a suggestive fr ness quite in keeping with Mr. Cook's instruct preludes on questions of social reform. original Boston hymns, sung on the occasion of lectures, are an interesting feature of the volu

Manliness, and other Sermons. By H Stowell Brown. *Oliphant, Anderson & Ferr* Rev. Dr. Maclaren supplies a preface to this vol of twenty-two sermons by his deceased fri Though largely expository, the discourses uniformly pointed and practical. In saying t they show a wide acquaintance with human nat and a high appreciation of evangelical truth, would not be understood to endorse every i dental position assumed. In its present devel ments, Rationalism is certainly not deserving of high compliments which Mr. Brown paid to it one of these sermons. The book will amply re thoughtful perusal.

Victims to Custom. 3s. 6d. *Brook & Chrys* The title of this temperance tale well indicates contents. In the garb of a vigorously writ narrative the author sets forth in no exaggera fashion some of the evil progeny that is born the drinking customs of the day. It is a b that ought to appeal specially to Christians a Christian churches. We demur to the opinion pressed at the close of the book by one of characters that temperance ought to be joined *t* the Gospel. It is because the Church of Ch has not made temperance principles and pract *an integral part of the Gospel* that its testimony been so feeble and ineffective.

Sunday: Its Origin, History, and Present O gation. By James Augustus Hessey, D.C *Cassell & Co.* The lectures in this volume w delivered in 1860, and are re-issued with a prefa and an excursus on Babylonian documents of c siderable interest and value. The book appears a most opportune time. Never more than now the people need to know the value of one da rest in seven, and the grounds upon which present Sunday is observed. The reader will f the whole theme thoughtfully considered h The idea that Sunday is in any sense a perpetuat of the Jewish Sabbath is shown to be wrong; it is defended as a Divine institution, "because Apostolic practice and of Scriptural indicatio Scriptures bearing upon the Sabbath and upon Lord's Day are carefully considered; and history of Lord's Day observance from the first the present century is given concisely, yet clear while the last lecture deals with the practical vi of the question. We rejoice in such a timely p lication of this book, and trust it may be wid circulated, and extensively read, so that the effo of those who would rob us of the Lord's Day n be defeated.

It is purposed to lower the price of *The Christ Treasury* to threepence, from January, 1890, in belief that it will thus be able to reach a much wi constituency.

Mr. Wm. Jones, City View, Bangor, has published penny edition in Welsh of "Conscience and System the Stewardship of Money," the excellent booklet "A Business Man."

Suffer Little Children to Come unto Me. O. 2d. Sol-fa 1d. *Curwen & Sons.* An easy anthem, suita for Sunday-school anniversaries; it contains solos boys' voices and chorus.

The Church of England Almanac for 1890 (*Shaw &* 1d.) is published under the auspices of the Chu Association; besides the daily "lessons" prescribed contains much information that may be of value adherents of the Episcopal Church.

Our Place in History. A Lecture by H. G. E. De Dalmas. *R. Banks & Son.* This is a lecture on Bi chronology delivered at Poona, in India, before the lo Y.M.C.A. The writer adopts the longer chronology the Septuagint, instead of the shorter of our Hebr text, and argues ably as to its superior claims on acceptance. Those who desire to see the reasons preferring the older Hebrew chronology as attested the LXX., or in other words, the reasons for preferr Hales's system of chronology to that of Ussher will f this small pamphlet both interesting and useful.

Letter to the Editor.

JOHN BUNYAN'S UNSECTARIANISM."

Sir,—Is not our friend Mr. Wainwright ather hard upon Baptists? Bunyan thought aptism an individual Christian duty; not a hurch ordinance, as Dr. Carson thought, and any more...Others think that it is the New estament mode of avowing discipleship, and hat all Church members should be avowed isciples. In this last view there is nothing ncommon or necessarily narrow. It is the reed of the Roman Catholic Church; of the reek Church; and of the Church of England. ven in the creeds of Presbyterian and Inde- endent churches infant baptism is made part f the law of Christ; and, as a rule, no one enying that rite can be a minister of any of hose churches or even a consistent member. urely there are other explanations of this igidness than narrowness or bigotry.

I am not discussing the wisdom or the Scrip- uralness of these restrictions. I am only sking that if they do not imply narrowness in he great historic Churches, why should they mply narrowness when adopted by Baptists?

Nor is baptism the only question that creates ifficulty. The Church of England insists on hree orders in the Ministry; Independency on ongregationalism; Presbyterianism on the ower of Synods and General Assemblies. ach causes denominational separation, and ll are unhappily (as Bunyan thought) called y names that mark rather the accident than he essentials of Christian life. Cannot we use or convenience, the adjective, the distinctive ame (Episcopal, Baptist, Independent), and emember that the essential nature of what we mean is in the appended noun, *hurch*—an association of redeemed and enewed men? And may we not after all take lesson from God's works? Unity in diversity s the great law of all He has made. And if onscience is to be free, and men know only in art, what is then natural and beautiful be- omes a necessity—a means of discipline and f growth. We want the spirit, and the re- ognition, and the name of Christians, all round. But an added name is not necessarily arrowness. It is only a protest for some neglected truth. Christian first and Baptist fterwards is the order; and when the Church loes her duty and becomes Baptist, the pithet will be used or needed no more.

J. A.

[In inserting Mr. Wainwright's article we did not regard it as a charge of narrowness or of bigotry against Baptists; nor did he, in intention, or in fact, make such a charge. The questions raised in the first two paragraphs of the above letter do not, therefore, call for consideration in this connection. But in the last paragraph the real point of Mr. Wainwright's article is touched; and the subject is of such importance as to be well worthy of discussion. As suggested by "J. A.'s" letter, the questions might take the following form:—

Is it wise, or necessary, or convenient, to use the adjective describing the denomination, leaving the noun "Church" to represent the essential nature of what we mean?

Granting that the law of nature is "unity in diversity," does that law find Scriptural expression in the Church of Christ by its separation into denominations?

Can the denominations, as now existing, be truthfully described as "protests for some neglected truth"?

If they are, would our correspondent apply his last remark to the other denominations? Would he say that when the Church does her duty and becomes Episcopal, Congregational, Presbyterian, and Methodist, these epithets will be used or needed no more?—Ed.]

DR. JAMES MORISON.—The ministerial jubilee of the founder of the Evangelical Union Church was celebrated in Glasgow a few days ago.

Obituary.

REV. OWEN JONES, LLANDUDNO.

One of the oldest Welsh Calvinistic Methodist ministers, Mr. Jones, departed this life on Thursday last, aged 83. He had been in the ministry 64 years, and pastor successively at Llangoed, Mold, Manchester, and Llandudno. He was widely known as a historian and antiquarian, and was either editor, author, or translator of over forty books. For many years he was Welsh editor to Messrs. Blackie & Sons, publishers.

PASTEUR ELIE-JOSEPH BERTHE, BREST.

This well-known pastor of the Reformed Church of France died suddenly a few days ago, while on a visit to Mr. Jenkins, at Morlaix. Aged 72, he had long been a notable personality in the French Protestant community. M. Eug. Réveillaud, in *Le Signal*, mourns his loss in terms of warm affection, saying that M. Berthe was his father in the faith, and the man to whom, under God, he owes his standing and assurance in Christ.

REV. JOHN KILNER, D.D.

Wesleyan Methodists throughout Great Britain and throughout the foreign mission field will hear with regret of the somewhat unexpected death of Rev. John Kilner, D.D., the eminent missionary, which occurred on Saturday, after a short illness, at his residence, 11, Ella-road, Crouch-hill, London. He entered the ministry in 1847. The news of his death was made known from the principal Wesleyan pulpits in the Metropolis last Lord's Day. The funeral was to take place at the Islington Cemetery yesterday (Thursday), a preparatory service being held in Holly Park Wesleyan Church.

MR. J. B. GRAY.

On Tuesday morning, October 8, an esteemed brother, James B. Gray, for years manager of the "Carter" Home, Clapham, was called into the eternal rest. "He was a good man, and full of the Holy Ghost, and of faith." We cannot speak, in a brief notice of this devoted brother, all that ought to be said. He was eminently adapted, both by natural and spiritual gifts, for the responsible post he held. He lived to do good. The boys' temporal and eternal interest were his constant study. Mr. Gray literally lived for others. At the early age of thirty-six, and after a brief illness, he has departed to be with Christ. He leaves a wife and young child.

MR. ROWLAND ERNST ASHTON.

This Christian worker died of heart disease at his residence in High Holborn, on Thursday morning, October 11, aged forty-six, after a week's illness. Mr. Ashton was the honorary superintendent and treasurer of the South London Mission (Victoria Hall). He had to commence life's battle from the lowest rung of the ladder, and it says much for his indomitable perseverance, as well as the talents he possessed, that he worked himself into a position which admitted of his devoting his time to the work of the South London Mission. That institution is indebted to Mr. Ashton in the sum of about £400, and it is hoped the subscribers to the work will see that the two surviving children will not be the losers. For the last ten years he has carried on the South London Mission, until failing health caused him to seek aid, but he even then found time to engage in evangelistic work. The mission work will be carried on for the present.

ANDREW AND THOMAS R. SCOTT, VICTORIA.

The Presbyterian Church of Victoria has sustained a great loss by the death of these two members of a well-known family. Arriving in Australia in 1839, they showed from the first much concern for the spiritual condition of those among whom they moved. They imported large quantities of books and tracts on temperance, the Sabbath, and other important subjects; and, later on, did much to promote the production of healthy literature in the colony. Both brothers were true friends of foreign missions. They had looked forward with pleasure to taking part in the jubilee rejoicings of the Presbyterian Church of Victoria. Andrew was called away during the celebration, and Thomas immediately afterwards. *The Southern Cross* (Melbourne) says: "Their fair name will live through generations; their example will have its unconscious influence, both to known and unknown friends and relatives."

THE LATE MR. ROBERT BAXTER.

Another prominent and familiar figure is removed from our midst. Mr. Robert Baxter, after a long and useful life, fell asleep in Jesus on Tuesday, the 8th inst., at the ripe age of 87, and was interred in Finchley Cemetery on the 12th. Rev. Michael Baxter, his son, and Rev. T. Disney, a son-in-law, took the funeral service, the latter giving an address in the chapel, and the former at the grave. Rev. Michael Baxter gave a concise account of his father's life and work. The funeral was largely attended by relatives, personal friends, and representatives of many religious and philanthropic societies. In an early issue we hope to give a portrait of Mr. Baxter, and a sketch of his life.

Evangelistic Notes.

Nottingham.—In connection with the local Y.M.C.A. special efforts were made this year to reach the frequenters of the races and of the Goose Fair. Tracts were distributed in abundance, while several evangelists were at work.

Sandgate.—Mr. James Dykes has concluded a blessed mission at the Soldiers' Institute among the soldiers in Shorncliffe. A number have professed to trust in the Saviour. Captain Baring will pay a visit to the Institute at the end of this month.

Theatre Services.—On Sunday evening the Committee of the Theatre Services, in connection with the London City Mission, opened the Queen's Palace of Varieties, High-street, Poplar. Rev. W. H. Broad gave the opening address. The audience numbered about 1200.

Motherwell, N.B.—A remarkably successful mission for boys and girls has been concluded here, the meetings having been conducted by Miss Bessie Tyson, of Brooklyn, U.S.A. She has a very special gift of reaching the hearts of young and old, by means of Scripture lessons on the black board. A large number of boys and girls, from seven to sixteen years of age, seemed intelligently to give themselves to the Lord.

Mr. J. S. Harrison, of Australia, has completed a five weeks' Gospel mission in Mr. Charrington's Great Assembly Hall, Mile End. The meetings have been attended by large numbers; on Sundays hundreds have been turned away, unable to get in. Mrs. Harrison has sung sweet Gospel solos with great effect. The result of the mission has been very encouraging, many having professed to find Christ as their Saviour.

Rev. W. A. Meaton concluded on Sunday a most successful mission in Burdett-road Congregational Church. The attendance at every service was large. At the closing service the building was filled with a most attentive congregation, and at least two-thirds of the people remained to the after-meeting, when a harvest of souls was gathered in. The attention of the children at these services was something to be remembered, and of those who attended the services for young men very few remained undecided.

SOUTHWARK AND LAMBETH MISSION.—At the annual meeting, Mr. Benson, the evangelist, reported having held during the summer 134 open-air meetings, held every night in the yard-front of Christ Church; and on Sunday mornings at the foot of Westminster Bridge. A goodly number of temperance pledges have been taken; several have been led to attend a place of worship, and there have been some cases of professed decision for Christ. A very encouraging letter was read by Rev. Newman Hall, congratulating Mr. Benson on completing fourteen years of labour in the Mission.

A FORWARD MOVEMENT IN BELFAST.—The Methodists of Belfast have commenced a Central City Mission, under encouraging circumstances. The inaugural meetings, held on Wednesday week in Donegal-square Church, were most hearty and enthusiastic, and were largely attended. Rev. S. F. Collier (Manchester) gave a most interesting account of the Manchester Central Mission. When they began that Mission, three or four years ago, they had a congregation of forty-five; now, in six centres in the city, they have from five to eight thousand listening to the Word of Life every Lord's Day. Rev. J. G. Mantle, of the Birmingham Mission, related numerous instances of conversions that had come under his notice. The population of Belfast has risen from 87,000, in 1851, to about 250,000 at the present time.

Personalia.

Professor W. G. Blaikie, of Edinburgh, has returned home from his visit to America.

Bishop Crowther has arrived in England to confer with the committee of the C.M.S. respecting the Niger Mission.

Canon Wilberforce has decided to leave England for a prolonged tour in India for the benefit of his health. He will travel with Lord Radstock.

Mrs. Lewis (*née* Miss Ada Leigh) is now in Canada with her husband, the Bishop of Ontario. She has received a very cordial welcome from Christian friends there.

Mr. Wallace J. Gladwin, of India, is now in Iowa, U.S., partly for rest and partly seeking to stir up Christian friends on behalf of missions to the land of his adoption. He is meeting with much encouragement.

Canon Hoare, of Tunbridge Wells, is making fair progress towards recovery from a serious relapse, with which he was lately seized. The venerable Canon's health has been in a precarious condition for some time past.

Mr. F. Woodhouse, secretary of the "Society for Distributing Scripture Truth," Eastbourne, owing to failing eyesight, has been compelled to resign his office. The committee have secured the services of Mr. P. B. Maxwell as his successor.

Mrs. Amanda Smith.—Mrs. Davis, of Foxrock, co. Dublin, writes that, as Mrs. Smith has missed the time for returning to England whilst the warm weather lasted, she appears inclined to wait at Freetown, where there is plenty to do, until next year.

Lady Aberdeen has, during the past week, been suffering from illness, of the nature of a nervous fever, severe enough to cause considerable anxiety; but the latest medical report shows a steady, though gradual, progress towards recovery. Perfect rest, to be maintained for a considerable time, has been strictly ordered.

Dr. A. T. Pierson is expected to arrive in Liverpool on Saturday, November 16, and to take part in meetings there on the following day. The committee in charge of the arrangements for his meetings have asked him to come immediately thereafter to Scotland, and address meetings in Edinburgh and other large centres of population. They have also expressed to him their earnest hope that, if it be in his power, he will give at least three months to the work of pleading the claims of missions in different parts of Scotland.

Dr. Murray Mitchell.—A very neatly got-up and interesting souvenir has been prepared (for private circulation) of the proceedings connected with Dr. Murray Mitchell's recent ministerial jubilee. The addresses and speeches of congratulation at the Free Church Assembly are given. These include communications from the Free Presbyteries of Bombay and Calcutta, the Bombay Missionary Conference, an address from native Christians of Western India, representing different sections of the Church, from the Free Presbyteries of Dundee and of Italy. All these speak in terms of high esteem for the long and devoted service rendered by Dr. Mitchell to the cause of Christ, at home and abroad.

REQUESTS FOR PRAYER.—For blessing on a twelve days' mission by Messrs. Hogben and Middleton, at the hall of the St. Giles's Christian Mission, Little Wild-street, Drury-lane.——For blessing on a special mission at Rainham, Kent, being conducted by Mr. F. Holmes, of the Evangelisation Society.——For blessing on a mission, to be conducted by Rev. W. A. Meaton, of the Christian Instruction Society, in Bedford Chapel, Oct. 20 to 27.——For blessing on missions by Mr. Henry Lakin, at Gloucester, Oct. 19 to Nov. 1; and at Melchet Court, Nov. 2 to 15.——For blessing on missions by Mr. Herbert R. Francis, at Torquay, Oct. 19 to 27; Croydon, Nov. 2 to 10; Chelsea, Nov. 15 to 24.——For blessing on Gospel services, Oct. 13 to 20, held at the "Gospel Mission," Leicester, by Mr. J. Burnham.——For blessing on Gospel meetings at Union Tabernacle, Wandsworth-road, S.W., Oct. 20 to Nov. 4.——That the Lord would send "good-speed" to a proposal for the cessation of the running of cars in Glasgow on the Lord's Day.——For blessing on the Sunday afternoon evangelistic services at Shaftesbury Hall, Bournemouth, conducted by Captain Dawson.

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Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Southwell has opened a mission-room in connection with St. Barnabas' Church, Derby, the same having been erected by some seventy working men volunteers in their leisure hours.

A new parish-room at Heeley, Sheffield (Rev. W. Odom, vicar), was opened last week by Archdeacon Blakeney. The room, which will be used for evangelistic purposes, will hold about 380 persons.

A college for the training of lay Church workers has been established in Commercial-road, E., formed by funds provided by the Society for Promoting Christian Knowledge, as a means towards the evangelisation of the masses.

Rev. G. D. Wyatt, vicar of St. John's, Highbury, has been appointed rector of Bermondsey, in succession to Rev. C. D. Lawrence. During Mr. Wyatt's ministry at Highbury, he has taken a deep interest in evangelical work generally. He has the reputation of being a powerful preacher, and draws large congregations.

BAPTIST.

In connection with the Baptist Zenana Mission, a meeting was held at the Mission House, Furnival-street, Holborn, last week, to take farewell of Mrs. Jones, Misses Angus, Fletcher, and Dawson, returning to India, and Misses F. Blackwell, Annie C. Gange, Way, and Theobald, entering on mission work there.

The seventeenth anniversary of Mr. Joseph Benson's honorary pastorate of Belle Isle Mission Chapel, N., was recently held. The secretary spoke of gratifying progress in all departments of church life. The members added showed a net gain of fifty-three on the year. During the seventeen years 588 have joined the church. The two Sunday-schools have 1230 scholars and seventy-five teachers, and thirty scholars became members of the church last year. The number of persons now in fellowship is 357.

METHODIST.

The Forward Movement has taken hold of the seven Sheffield Primitive Methodist circuits. Two special evangelists are now to be fully employed in the district. A great effort is to be made during this winter to secure an extensive revival of the aggressive spirit of Christian work.

The executive of the Wesleyan Foreign Missionary Society estimate that there will be during the next twelve months an expenditure of £124,000. There is a regular income of some £16,000, leaving £108,000 to be raised by the circuits. Last year the home districts raised £102,000, but the Christmas Day family offerings, which are to be taken again this year, brought up the aggregate to the sum mentioned.

A service for the ordination of missionaries was held at St. George's Chapel, Cable-street, E., a few days ago. The candidates were Mr. Henry Hudson, L.R.C.P., M.R.C.S., who proceeds to South India; Mr. James Lewis, who proceeds to the same country; and Mr. Edwin Middleton Weaver, who is designated to Jaffna, Ceylon. Rev. Thomas McCullagh presided, and the three missionaries-elect gave an account of their conversion, and their call to the work in the foreign field.

SALVATION ARMY.

The work of the Army in Attercliffe is progressing rapidly. Good open-air and indoor meetings are constantly held, resulting in much success.

Major Condy recently visited Bideford to celebrate the sixth anniversary of the opening of the Corps in the place, successful meetings were held.

Some very interesting accounts of the work in Scotland are recorded in *The War Cry* for October 12. At Clyde, one of the favourite watering-places, the officiating minister of the Baptist Chapel, being interested in the work, offered to lend his chapel one Sunday for services; the offer was accepted, and successful meetings were held.

Major Clibborn has had a long interview with M. Ruchonnet, head of the Department of Justice and Police, Geneva, concerning the precarious position of the Salvation Army in Switzerland. He especially complained of the severe measures taken by the Geneva Government, which, he said, were incompatible with religious freedom.

Over a thousand members of the Salvation Army went from London on Monday to Whitchurch, for the purpose of holding a demonstration to protest against the recent imprisonments for holding open-air meetings. Over 5000 Salvationists assembled, they held a meeting in the square, and subsequently paraded the streets with torchlights.

CONGREGATIONAL.

Rev. R. Tutin Thomas has been obliged through ill-health to relinquish his pastorate at Cheshill, Essex, where he has been successfully labouring for the last five and a half years.

There is a strong desire on the part of some ministers and laymen in Bristol that more aggressive work should be done by the Congregational Churches. It is hoped that plans will be adopted for a "Forward Movement," to embrace the country around as well as the city.

Rev. J. F. B. Tinling, on Sunday week, in resigning the pastorate at East Finchley, observed that during his three years' ministry nearly 150 members, or half of the present membership of the church had been gathered, and that a large proportion of the young people of the congregation were decided for Christ.

Rev. A. Averill Ramsey has celebrated the first anniversary of his settlement at Barry-road, East Dulwich. The congregation was at the verge of extinction a year ago. To-day there are 100 members, a flourishing Sunday-school, and a considerable sum has been raised towards the erection of a permanent church.

PRESBYTERIAN.

A special appeal was made last Sabbath in all the Presbyterian Churches throughout Ireland on behalf of the foreign mission, which is at present encumbered with a debt of £4000, and which is also said to be undermanned.

The Presbyterian College, Bloomsbury, London, was opened for the Winter Session on Friday week. Out of thirty students applying for admission, twenty-six were admitted, ten of whom passed with honours, eight being graduates.

The Central Presbyterian Association, Belfast, has had a successful year. A hundred new names were added to the roll of membership; the Bible-class had an attendance of 150, and the educational classes were attended by about 400 students.

The negotiations with the United Presbyterian Church in reference to the transfer of their missions at Jerez and San Fernando in Spain to the care of the Continental Mission of the Irish Presbyterian Church, are now complete, and the new arrangement will come into operation on November 1.

NOTES FROM IRELAND.

A series of nearly two hundred meetings and services has been held throughout the country in aid of Methodist Home Missions; in nearly every case the attendance and interest shown on behalf of the object were most encouraging.

Successful evangelistic services were conducted every evening last week in Percy-street Hall, Belfast, by Dr. Moxey, of Edinburgh, and similar meetings were held in Dungannon Methodist Church by Rev. Alex. Fullerton and others.

A Convention for the Deepening of Spiritual Life was held last Thursday and Friday in Charleston-road Methodist Church, Dublin, and was attended by much blessing. The Convention is to be followed by a ten days' evangelistic mission.

Mr. George Clarke's three weeks' mission in Armagh has closed. The meetings were largely attended. Many inquirers remained for the after-meetings. As a practical result of the mission it has been decided to make an effort to erect a hall in Armagh for the Y.M.C.A. and Y.W.C.A.

Meetings attended by Rev. Edward Matthews, of London, on behalf of the British and Foreign Sailors' Society, are being held in the North of Ireland. Rev. J. Llewelyn, of South Africa, has been addressing meetings in Armagh and elsewhere, on behalf of the Church Missionary Society.

Rev. Robert Henderson, M.A., of Castledawson, co. Derry, whose collegiate course was a very brilliant one, having volunteered for the purpose, was appointed last week by the Assembly's Board of Missions to take the place of Rev. Thomas McAnlis, who recently died of fever at Anand, in India.

FALLEN ASLEEP.

Rev. Daniel Evans, D.D., canon of Bangor, North Wales.—Rev. Owen Jones, one of the oldest ministers of the Welsh Calvinistic Methodist Connexion.—Rev. Donald MacInnes, minister of Glenmoriston Free Church, N.B.—Mr. Thomas Shillington, J.P., one of the most prominent Wesleyan Methodist laymen in Ireland.—Rev. James Macfarlane, of Ruthwell Established Church.—Rev. W. J. Boyd, Presbyterian minister, Ramaon, co. Antrim.—Dr. J. T. Davies, of Caerwys, a Wesleyan local preacher for forty-five years.—Dr. McCaw, J.P., an active member of the Presbyterian Church, Bushmills, Coleraine.—Rev. W. Griggs, pastor of Zion Congregational Church, Landport, Portsmouth.

Appeals.

Rev. F. Papprill, C.M.S. missionary at Dera Ismail Khan, is commencing a reading-room for the use of the natives, many of whom read and understand English. He is desirous of getting a good supply of healthy literature. Mr. N. Legg, care of The Mackenzie Nurses' Home, 39, Eden-grove, Holloway, N., has undertaken to forward to India any weekly or monthly periodicals or illustrated papers that friends may send for this purpose.

Newfoundland.—Rev. William Goodchild writes from Clark's Beach, Newfoundland:—"Will some kind friends supply me with some tracts and Sunday-school papers for my poor parish? If anyone has any cast-off clothing we shall be glad to receive it by parcel post, which is now very cheap. Many children cannot attend school for want of clothes. The Labrador fishery, the chief means of support, has failed, so we are apprehending a hard winter in this severe climate."

Dover Soldiers' Home.—This institution is greatly in need of funds. The increase in the number of soldiers attending the meetings and Bible-classes during the year and the manifest blessing which is at present attending the work give cause for deep thankfulness. It is trusted that those who are interested in the welfare of soldiers may be willing to contribute to the work, which would be greatly hindered should debt rest upon it when the year closes. Donations will be thankfully received by Miss Wright, Lady Superintendent, Soldiers' Home, Dover.

Professor George P. Fisher, of Yale University, will contribute to *The Century* during the coming year a series of papers on The Nature and Method of Revelation, in which he will touch upon a number of questions of living interest at the present time, in connection with Christianity and the Bible.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible d Prayer Union," founded and conducted by Rev. Thomas chardson, Vicar of St. Benet's, Mile End-road, London, E., of nom card of membership may be had for 1d., and Monthly Notes, epared by himself, for 1s. per annum, post free. We hope all our aders will become members of the "Bible and Prayer Union," d take its Monthly Notes.

SUNDAY, OCTOBER 20.—2 Samuel X.

HE incidents of this chapter have not only a storical but an illustrative interest. We have— (1) *Hanun's insult to David* (1—5).—Nahash, anun's father, had shown kindness to David. A ewish tradition says that he sheltered one of avid's brothers when the king of Moab killed is parents. Civility is a part of true piety; hence avid's message of consolation (2). Hanun has herited his father's throne, but not his father's pirit towards David. Foolish counsellors (3) mis-ad him, as Rehoboam was afterwards misled Kings xii. 10, 11). The treatment of David's mbassadors (4) was the grossest insult that could e offered to an Oriental. The beard was and is ill regarded as the badge of the dignity of man-ood. Through the ambassadors, Hanun insulted avid, not only as an individual, but as a king.

(2) *The judgment which followed* (6—19).—Two ars are described. In the first the Ammonites, earing the result of their folly, hire the Syrians to d them (6). The two armies are so arranged hat a successful attack upon either would leave he rear of Israel's army exposed (8, 9). With qual skill and valour, Joab determines to attack oth (11, 12). Significantly he mentions two pos-bilities in connection with the war; but never eems to hint that both he and Abishai may be de-eated. We should never expect anything but vic-ory when we are fighting God's battles. The econd war was undertaken by the Syrians (15—19), nd was probably included in the summary of avid's wars in chap. viii. The illustrative lesson f these wars is that for those who persistently in-ult God through his ambassadors, there is no scape. Submission or judgment is before all.

MONDAY, OCTOBER 21.—2 Samuel XI.

This is the beginning of a sad and shameful hapter in David's history, the results of which ontinued to trouble him as long as he lived. In iew of such a story, who can help praying, "Hold 'hou me up, and I shall be safe." Note (1) *David's errible fall* (1—5).—It was not only a *sin;* but, iewed in the light of David's former life and haracter, it was a *fall;* and he felt it so (Ps. li.). The *time* when it took place is significant (1). oab had not taken Rabbah when he returned to erusalem (x. 14); and the siege is renewed at the eginning of the year (1). But David tarried at ome, and left the fighting to Joab. His prosperity as made him slothful. Idleness is Satan's oppor-unity. "The devil tempts all men, but idle men empt the devil." A look began the sin (2). The ye is often the avenue through which sin enters he heart. (Remember Eve, Gen. iii. 6; and chan, Josh vii. 21.) Then the lust of the heart rings forth its terrible result in the life (James 15). Scripture narrates it faithfully for our dmonition (1 Cor. x. 11, 12).

Note (2) *David's still deeper crimes* (6—27).—One in never abides alone. If immediately confessed, need not lead to more; but sin hardens the eart, and makes true repentance difficult. The eception practised upon Uriah signally fails 6—11). The soldier's self-restraint only serves to ake David's self-indulgence appear the more uilty. This ought to have aroused David's con-cience; perhaps it did slightly; hence his further ttempt at deception. Uriah's drunkenness (12, 13) s more David's sin than Uriah's; and also fails. Sober David is worse than drunken Uriah."—*Bishop Hall.* The last method is worst of all 14—27), and is successful. Saul had attempted by he same method to get rid of David (1 Sam. viii. 21). Not only one life, but many lives re sacrificed, and David puts himself into Joab's ower. To all this his slothfulness led. Beware f the little beginnings of sin. Who dare presume when "the man after God's own heart" so sadly alls?

TUESDAY, OCTOBER 22.—2 Samuel XII.

This chapter describes: (1) *David's repentance* 1—14).—About a year has elapsed since David ell. In Ps. xxxii. 3, 4 his condition during that ime is described. Conscience did not let him lone. Yet he never returned to God until God ent Nathan to him (1). The sheep can wander rom the fold, but does not return until the Good hepherd goes to seek it. "*He* restoreth" (Ps. xxiii.). Nathan's *parable* puts David off his guard (2—6). It supposes the same sin committed by someone else. How quickly we can discover, and how severely we can denounce in others sins which we see not in ourselves. "*Thou art the man*" (7). The application was as bold as the parable was skilful. And over against David's sin the prophet places the mercies of God towards him, the abuse of which so aggravates his guilt (8). Chastise-ment is foretold (9—12)

Then followed the *confession* (13)—very brief, but very sincere; and met, as true confession always is, with immediate pardon. What a relief it is to read this! It is David's coming to himself. His deep contrition and his joy in forgiveness are fully described in Ps. li. and xxxii. We quote the words of Bishop Hall: "How many thousands had sinned in a vain presumption of their own strength, if David had not thus offended; how many thousands had despaired, in the consciousness of their weaknesses, if these horrible sins had not received forgiveness. It is happy for all times that we have s holy a sinner, so sinful a penitent."

(2) *The beginning of David's chastisement* (15—23). —The death of the child had been foretold (14); but, with fasting and tears, David besought the Lord, until the death of the child made prayer for its recovery useless. The grief was an expression of further contrition; the cessation from grief was an expression of the spirit of resignation. The birth of Solomon (24, 25) was God's way of answer-ing David's prayer. He could not give what was asked, but He gave comfort in another way.

The capture of Rabbah (26—31) probably took place before David's repentance. The cruelties practised upon the Ammonites were very severe; and were more likely to be inflicted while David's conscience was accusing him of guilt.

WEDNESDAY, OCTOBER 23.—2 Samuel XIII.

The grace of God has pardoned David's sin; but the righteousness of God appears in the severe chastisements which immediately follow. David's own sins appear in his own household. "Whatso-ever a man soweth, that shall he also reap" (Ps. lxxxix. 30—34). Amnon's lustful desire might have passed away, but for his "friend" Jonadab (1—5). Such friends have been the ruin of many young men. James i. 15 receives another terrible fulfilment—lust, sin, death.

David was "very wroth" (21); but his own hands were not clean, so that Amnon remained un-punished. Absalom, Tamar's brother, brooded over the wrong, and plotted revenge (22). Two years afterwards he effected his terrible purpose (23—29), and then fled (38), to the distress of David (39).

The word of God by the prophet Nathan was true. God fulfils his threatenings as surely as his promises. He does not so forgive sin as to make the sin itself appear trifling. Every additional stroke from the rod of correction makes David more sensible of his own guilt. Already he suffers because Tamar, his fair daughter, is ruined; Am-non, his firstborn, is murdered; and Absalom, his goodly son, is branded as a murderer, and is in banishment. It is a serious thing for a saint of God to fall into sin.

THURSDAY, OCTOBER 24.—2 Samuel XIV.

Joab was shrewd enough to see that the king longed for Absalom (1), and he planned to secure his return. Tekoah was a few miles south of Beth-lehem, and was the native place of one of David's worthies (xxiii. 26). Amos, too, was "among the herdmen of Tekoa." Joab employed a wise woman from that city "to personate a mourner, and to say, by way of parable, that which in plain terms would have sounded too harshly; and now, while she lamentably lays forth the loss and danger of her sons, she shows David his own; and while she moves compassion to her pretended issue, she wins David to a pity of himself, and a favour-able sentence for Absalom."—*Bishop Hall.* This parable succeeds (21—24), as Nathan's had done.

David's refusal to see Absalom was unwise (28). A half forgiveness could only irritate such a spirit as his. His temper may be judged by his setting fire to Joab's barley field (29—32), and by his mes-sage to the king (32).

FRIDAY, OCTOBER 25.—2 Samuel XV.

Behind the incidents of this chapter God still appears, expressing his displeasure against David's sin.

(1) *Absalom's treachery* (1—6).—He has just received his father's kiss of reconciliation (xiv. 33). And this is the first use he makes of favour so justly forfeited, and now restored! By slandering his father and by insinuating speeches he ingratiated himself (2—6) with the people. Under the pre-tence of serving God (7—9) he sought opportunity to raise an insurrection against his father. His heart is as foul as his person is fair.

(2) *David's flight* (13—17).—Was it that his courage forsook him? Or, did he so love even his treacherous son that he refused to take arms against him? Or was he so conscious of his ill desert that he would not even attempt to lessen the severity of his chastisement? Whatever the cause, it is cer-tain that the character of David never appeared to better advantage than during this terrible trial. "Tribulation worketh patience"; and to this may be added his unselfishness (19, 20); and his devout submission (24, 25). The pruning was sharp and painful, but resulted in greater fruitfulness. The Psalms in which David refers to this period are the Church's heritage to-day. Among these are Ps. iii., iv., xxvi., xxvii., xxviii., and probably lxii. The *procession* (30) reminds us of another still more sorrowful procession led by David's Son and Lord (Matt. xxvi.).

(3) *David's men* are tested by this experience. Adversity separates between the true and the false. The trusted counsellor—Ahithophel—turns traitor (12), and becomes a type, both in his con-duct and his death (xvii. 23) of Judas. But against this must be placed the fidelity of David's followers from Gath (18); the unswerving devotion of Ittai the Gittite (19—22); and the readiness to serve of Zadok and Abiathar (29), and of Hushai, his friend (32—37). Ahithophel was Bathsheba's grandfather. This explains why Absalom sent for him; why he was so bitter against David; why he was so mortified that his counsel was not followed that he hanged himself.

SATURDAY, OCTOBER 26.—2 Samuel XVI.

Note here: (1) *Ziba's deception* (1—4).—It was skilfully done. To show kindness to David at such a time, and to do it when his master, Mephibosheth, was represented as being traitorous, proved too successful with David. What a base purpose may be concealed beneath fair words and deeds! Nothing is so despicable as to slander another in order that we may rise by his fall.

(2) *Shimei's curse* (5—14).—As a Benjamite, Shimei has never been true at heart to David; but David's dejection becomes his opportunity. Separated from David and his party by a deep ravine, he went along on the hill opposite, casting stones and cursing. He had no advantage to gain by such conduct, and was not careful to utter what was true. David recognised that God was behind Shimei (10). The sin was Shimei's, but David received the smart as from God. Even Absalom's rebellion, painful as it is, helps David to submit patiently to Shimei's curse (11). He therefore commits the matter to God, and refuses to take judgment into his own hands (12).

(3) *Absalom in Jerusalem* (15—23).—By Hushai's pretended devotion to his cause, Absalom seems to be nearing success. What chance has David if both his counsellor and his friend forsake him? It should be noticed that Scripture simply narrates, without approving, Hushai's conduct (17—19). Deception as a means is not justified by a righteous end. Ahithophel's counsel (21—23) was calculated to destroy all hope of reconciliation between Absa-lom and David. How accurately the prophecy was fulfilled! (xii. 11, 12).

PARIS EXHIBITION.—Another grant of French tracts, &c., has been forwarded by Drum-mond's Tract Depôt, Stirling, making in all over one million. The Secretary of the Paris City Mission states that "all the workers available in Paris" will be engaged in the distribution, to make a grand final effort before the Exhibition closes.

INCAPABLE BLIND CHILDREN.—It is just a year since, in connection with the East London Home for Blind Children, a branch was opened for the reception of blind children who, by reason of other afflictions, are not eligible for ordi-nary blind schools. Alexandra House, Palace Gates-road, Wood Green, N., is the first Home of the kind; and, though at present small, it promises to become a very useful Institution. During the year twelve inmates were admitted, and there are now ten in the Home. Some were born incapable; others have become so through neglect on the part of those who should have been their best friends. Applications for admission should be sent to Miss Rye, superintendent of the Home for Blind Children, College Avenue, Hackney, N.E., who, in a letter to us, says:—"The helpless condition of these children strongly appeals for Christian sympathy in the carrying on of this work."

International S.S. Lessons.

Sunday Afternoon, October 27.

Sin, Forgiveness, Peace.—Ps. xxxii. 1—11.

Golden Text: Rom. v. 1.

This Psalm, in the order of time, should properly follow Ps. li. Both were written in connection with the great sin of David's life, recorded in 2 Sam. xi. and xii. The fifty-first is an extended cry of confession; the thirty-second expresses the joy of pardon, and the manner in which it was obtained.

Concerning the sin itself, note: (1) It commenced with *sloth* (2 Sam. xi. 1). "An idle man tempts the devil." (2) A *look* led to it (2), as Eve, and Achan. Through the eye sin enters the heart. There is need for the prayer of Ps. cxix. 37. (3) It did not remain alone. Deception and murder followed adultery. With how little a sin it commenced! A little leak may sink a vessel. He who is not careful to avoid little sins will soon find more grievous sins possible.

It is *recorded faithfully* for the warning of those who are in danger of presuming; and for the encouragement of those who are tempted to despair. Bishop Hall says: "It is happy for all times that we have so holy a sinner, so sinful a penitent." The severity of the chastisements which followed shows how God hated the sin. In mercy He forgave; but in righteousness He corrected. The correction, though painful, was as great a blessing to David as the forgiveness. No part of his history was so fruitful of blessing.

David's repentance was the result of Nathan's beautiful parable (2 Sam. xii.). God was thus calling his wanderer home. In this Psalm note:—

(1) *The joy of forgiveness* (1, 2).—David does *not make light of his sin.* Four words are used to describe it in these two verses: transgression, or doing what God has prohibited; sin, or missing the mark; iniquity, that is, out of equity, not straight; and guile, meaning deception. True repentance does not minimise sin. Note also that David exults in a *present* forgiveness:—"*is* forgiven," "*is* covered." Do our Sunday scholars know that knowledge of pardon is possible now? And the pardon is of the fullest character. Sin is not only forgiven, but covered, and not imputed; and an inward change accompanies these. Such a pardon truly makes a man "*blessed.*" On Thanksgiving Day in America, a few years ago, the prisoners of one of the gaols were sharing in the festivities, and the governor produced a letter from the President containing a free pardon for one of their number. How eagerly they all waited to know which. When the young man's name was called, his joy was unbounded, so that he leapt from his place among the prisoners with most frantic signs of exultation.

(2) *How David obtained it* (4—6).—These two verses (4, 5) are valuable as giving us the only account we have of David's inner experience between his sin and his repentance. Silent, yet roaring! A conscience ever accusing, yet no confession. What a weight must "God's hand" have been when "heavy upon him"! No wonder he became like a sapless tree (5). Such was David while he refused to confess his sin. But after Nathan's visit there was a change (6). For months he had been attempting to hide his sin and had failed; but now he acknowledged, uncovered, revealed it to God. It is hard to get a man to do this. Bishop Hall remarks: "How easily sin gets into the heart, but how slowly it comes out of the mouth." Pardon followed the confession immediately. I said: "I will confess...and Thou forgavest" (see 2 Sam. xii. 13). There is no better illustration of the folly of attempting to cover sin (Prov. xxviii. 13), and the advantage of confession (1 John i. 8, 9).

(3) *The blessings which follow forgiveness* (6—11).—When we have accepted the Lord as our sin-bearer, He becomes our sorrow-bearer as well. Not only *from*, but "*in* the floods of great waters" the godly are secure (6, 7). God speaks and promises safe guidance (8, 9). There are two ways in which He directs his people, either with his eye or by bit and bridle. Be near enough to Him, and sufficiently in sympathy with Him to see and understand the movement of his eye. Force is used where intelligence fails. By correction as the bit and bridle, He turns his people as He will. Then the wicked and the righteous are contrasted. "Many sorrows" to the one (10); mercy, and therefore exultation, to the other (10, 11).

Deliverance *in* trouble is exemplified by the three Hebrew children *in* the furnace, and by Paul's constant joy in sorrow.

Guidance with the eye is illustrated by the boy who used to be on our steamboats watching every movement of the captain, and calling down to the engine-room the word of direction. If you would be guided aright, do not look ahead to choose your own course, but look up to Him who is the Captain of your life.

EMIGRANTS' HOME, BLACKWALL.

Few people really know what this Emigrants' Home is, and what work it is doing. Many, no doubt, think it is simply a house to come to, previous to sailing for abroad. So it is, but it is far more; it is a Home where the soul, as well as the body, finds nourishment. I have been detained at the Emigrants' Home nearly three weeks, and can bear testimony to the good work it is doing for the Master. Early in the morning, before breakfast, the bell rings to call to early prayer, singing, and reading the Word. Throughout the whole day, those connected with the management of the Home never lose an opportunity of speaking a word in season on behalf of Jesus the Saviour. It is strictly a Home of temperance and good Christian example.

After tea, once more all are invited to assemble in the great room of the Home, and join in the worship of God. Many kind and loving friends of the emigrants speak to them, bear witness for Jesus, and exhort all to love the Saviour, and receive Him as the free gift of God. I have seen God's blessing on the means thus used. Many anxious, inquiring souls have boldly stood up for Christ, and been led to receive Him as their Saviour. It has ofttimes rejoiced my heart to see young men and women leave the room of prayer to go into some more private room, to be more fully instructed in the good and right way by the Christian friends connected with the Home; and it makes one's heart glad to see their bright, happy faces, when they have found the Pearl of great price.

Many, I feel sure, will have reason to bless God for having been detained at the Home. I, for one, rejoice; for I feel it was good for me to be here. Four hundred or more of us are departing from old England to seek our livelihood in Australia. Before leaving our native shores, perhaps for ever, a heartfelt cry will rise up from our hundreds of voices, "God bless the Emigrants' Home."

An Emigrant.

TRINITY CHURCH, QUEBEC, is evangelical, and persistently opposed to sacerdotalism; it is also thoroughly evangelistic, and is honoured much of God in the conversion of souls. By the passage of the Jesuits' Estates Act, our position is rendered difficult, and indeed dangerous, especially as we are endeavouring, as well as our crippled financial condition will allow, to evangelise the French Canadians, as well as doing English work. The power of Rome has succeeded in quietly entrenching itself as supreme in the gateway Province of Canada, and the city of Quebec is its headquarters. May God send help to us in our need.

Alfred Bareham,
Rector Trinity Church, Quebec.
2, *Dawlish Villas, Birkbeck-road, Tottenham.*

THE LATE MR. WILLIAM GOODERHAM, of Toronto, made munificent bequests to Canadian religious and charitable institutions. Eleven institutions benefit to the extent of 10,000 dols. each, and seven 2000 dols. each. Upon condition that it is removed from Cobourg to Toronto, he leaves 125,000 dols. to the Victoria College, with an additional sum of 75,000 dols. for the purposes of endowment, payable on the decease of his surviving wife. He also leaves 30,000 dols. to the Foreign Mission Fund of the Methodist Church of Canada; 10,000 dols. to Mr. Fegan's Southwark Homes, to buy property for the erection of a Home in Toronto; and 15,000 dols. to the Salvation Army, to discharge the debt on the Albert-street building, Toronto. Among the beneficiaries to the extent of 10,000 dols. each, are the Y.M.C.A. and Y.W.C.A. Other liberal bequests are provided for, and the executors are directed to dispose of the residue of the estate for religious or benevolent purposes as they may judge the testator would approve.

INQUIRERS' COLUMN.

SABBATH-BREAKING.

Sir,—With reference to "J. B.'s" letter on "Sabbath-breaking," in your issue of Oct. 4, it has always been a matter of astonishment to me how Christians can attempt to justify travelling by public conveyance of any kind on Sabbath days. There are in this town a band of Christian workers who regularly every Sabbath take train to a village some miles away, in which they carry on a mission. To my mind this is utterly unjustifiable; and even though the greatest possible blessing followed their labours, I would still hold that they did wrong. The end can never justify the means, and we are not entitled to do the very smallest amount of evil, even though our doing so should to all appearance be likely to lead to the greatest amount of good. It is unwarranted presumption and great lack of faith on our part to imagine that God needs us to do work which cannot be done without first breaking one of his commandments. Our first and great duty is to do right and to avoid evil, and we are only called to do such work for God as can be done while thus walking in the way of his commandments. This, it appears to me, is a great and important principle, which should help the Christian clearly to see his duty in many a situation such as that indicated by your correspondent. If it were more kept in view and acted upon, there would be fewer questionable agencies employed in doing Christian work, and no true Christian would ever see it to be his duty to do work which could only be reached by trampling under foot one of God's commandments.

Yours, &c., J. Forbes Moncrieff.
15, *Hill-street, Edinburgh.*

Dear Sir,—Permit me to encourage your correspondent "J. B." and his companions to persist in their walking to their missions on Lord's Day. He will probably not obtain any absolute solution of his difficulty from the Word of God, and I should be very unwilling to say that all use of railway or other public means of locomotion on the Day of Rest is sin. I cannot, however, see that any use of such facilities on the Lord's Day for the purpose of doing regular work for God can be permissible. He who avails himself of this, accepts his portion of responsibility for a condition of things which imposes labour on his fellow men, when, according to the Divine provision, they should be resting. He accepts the responsibility for the Lord's Day toil of hundreds of thousands in this so-called Christian Britain; and, while using the railway to accomplish the work of God, is very effectually pulling that work back, by helping to shut out from the means of grace many of those who also need the tidings of salvation and the worship of the sanctuary.

"J. B." has liberty under the Gospel. He is not bound by any Jewish limitations. He may walk the flesh off his own feet if he will, but he will be more happy and immeasurably more useful if his Christian liberty never becomes a tyranny and compulsion to his fellow men. May he never accept any of the terrible responsibility for that cry of the dying cabman, "I have had no Sundays! I have had no Sundays!"

I am quite sure that the fourth commandment, read in the light of our relation to the blessed Law fulfilled, and in subordination to the Apostolic statement, "Love worketh no ill to his neighbour; therefore love is the fulfilling of the law," will keep your correspondent on his own feet when he goes on Sabbath to work his Master's will.—I am, yours, &c.,

John Gritton, D.D.
Lord's Day Observance Society,
20, *Bedford-street, Strand, London, W.C.*

P.S.—If "J. B." would write to me, I would gladly send him some papers dealing with the question.

Y.W.C.A. IN SCOTLAND.—A Conference in connection with this Association was lately held at Arbroath, with the view of stimulating the branches in Forfar and Kincardine to greater activity. The attendance was good, and some very helpful discussion took place on the various departments of Y.W.C.A. work. The Hon. Emily Kinnaird, who was mainly instrumental in convening the Conference, will visit other centres and conduct meetings.

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CASE FOR THIS WEEK.

"A NEW LIFE."—CASE of a YOUNG PERSON at SKELMERSDALE, LANC.

On March 23 of last year I received a letter from the above place. "I have had the advice of [illegible] men—the sort, whose opinions differed [illegible] complaint pleurisy, others giving it other names."

Her case lasted five years. Before this there symptoms were slight at first. There was, now, a troublesome cough, and dark, heavy expectoration; severe pains in the left lung, shooting across her chest, causing fainting to occur frequently; the breath was difficult; secretions all wrong; flushings and night sweats. For a month her strength had been rapidly failing. The feet and legs had commenced swelling.

The reader will see by this account she gave of herself that she was in a pitiable state.

But in the course of between two to three months she had recovered. And writing me about a relative, she says:—"I must say yours is the best medicine in the world. It has given me a new life."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days, Everyone is expected to have seen the book first.

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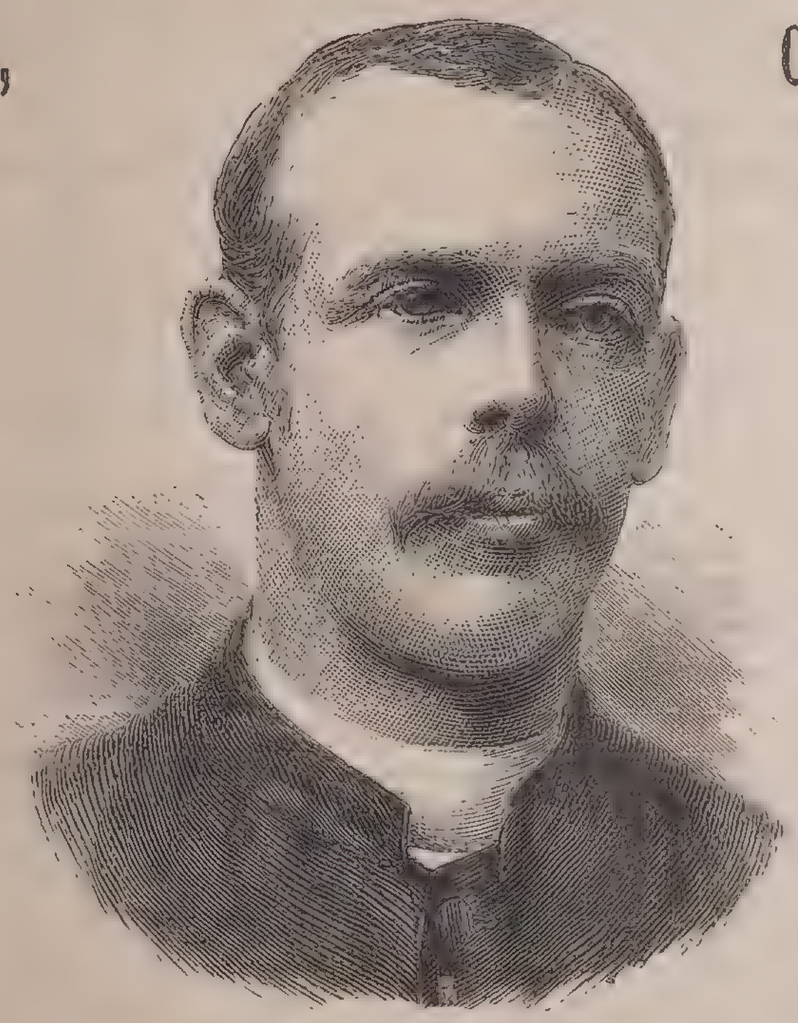
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of employment for a Christian Man, abstainer, who has been out of work a long time, and is suffering greatly from poverty. Only able for light work. Has wife and children.

The Limes, Ladbroke-road, Redhill.

ADVERTISER (37), with a thorough

knowledge of the Drapery trade, seeks a situation as Storekeeper, or other responsible post. References to leading London house.—J. N., c/o Mr. Youngman, 111, Stoke Newington-road.

BUTLER requires situation, with

or without footman; or any place of trust would suit Advertiser. Total abstainer. Married, no family. Age 31. Good references.

H. J., c/o Nixon, Grocer, Long-street, Atherstone.

COACHMAN RECOMMENDED.—A

Lady recommends a thoroughly experienced, trustworthy Coachman. Christian. Age 36. Married. Excellent character from last situation. Would like Christian family.

Miss HOBKIRK, South Burn, Lockerbie, Scotland.

MR. J. H. BUXTON can recom-

mend a respectable Lad of 18, wishing to learn housework, and make himself useful.

Upton House, Cromer.

GARDENER, Head, or good all

round singlehanded. Ten years' experience; five years' excellent reference from present employer. Christian. Age 25.—F. RIX, 2, Reynolds-cottage, Grove-road, Stamford-hill.

AS CARETAKERS, Managers of

Offices, Coffee Bar, or any place of trust.—Wanted, situation by Married Couple. Christians, abstainers; good testimonials. Wife good plain cook.

S., 70, St. Andrew's, Uxbridge.

AS UNDER-MATRON in Orphan-

age or Rescue Home. A Lady can strongly recommend a young Woman, aged 30. Has never been altogether in Mission work, but has helped in Bible-classes and Rescue work. Can superintend cooking and housework, but cannot undertake arduous work. Teetotaler; Evangelical. Would be invaluable.

Miss HEAD, 13, Craven Hill-gardens, W.

AS ASSISTANT MATRON. Re-

engagement required. Boys' or girls' home, Assistant Housekeeper, or other useful work. Thoroughly domesticated. Good plain cook; trustworthy; abstainer; Dissenter.

BETA, 88, Rendelsham-road, Clapton, N.E.

CHRISTIAN LADY of quiet tastes

seeks post of usefulness. Would be found suitable where strict integrity, thorough carefulness, and industry are essential. Nice plain cook. Total abstainer. Many years' experience. No objection to ground children well in English and music two hours daily. Interview in London. Very good references.—Miss HAYES, c/o Mr. Eaton Stationer, Broomhall-street, Sheffield.

LADY HOUSEKEEPER, of decided

Christian principles, abstainer, experienced with children of all ages, having just left widower's family, is desirous of re-engagement; or as Lady-Nurse, in good family. Excellent references.

E. C., 2, Albert-road, Bexhill-on-Sea.

LADY HOUSEKEEPER or Com-

panion. Ten years' reference.

H. C., Cairn Craig, Trinity, Edinburgh.

AS HOUSEKEEPER to elderly Lady

or Gentleman, or as an Attendant on the same. Total abstainer. Eight years' personal character.

M. A. O., 65, London-road, Clapton.

AS COOK-HOUSEKEEPER where

a servant is kept. A Lady recommends a respectable, trustworthy person. Suitable for widower's or small family.—Apply by letter,

Mrs. B., 8, Colville-terrace, W.

LADY (TRAINED NURSE) going to

the Riviera, would be glad to take charge of an Invalid en route. References if required.

NITZA, 24, Devonshire-road, Birkenhead.

HOSPITAL-TRAINED NURSE

desires engagement, either Monthly or Medical cases. Masseuse. Good recommendations from Doctors and patients. Understands children.—J., Office for Home Help, 9, Upper Baker-street, N.W.

AS COMPANION to an elderly

Lady, Housekeeper to a Gentleman, or in a Boarding-house. Re-engagement wanted. Can be highly recommended as kind, cheerful, and conscientious.—BETA, Mr. Trowell, Lansdowne-road, Bournemouth.

WANTED, TO APPRENTICE a Lad o some trade where he will have a chance of a ood start in life. Carriage building preferred. 'remium if necessary.—T. J., c/o Housekeeper, 13, Cose-street, Newgate-st., London, E.C.

AS COMPANION, or any other osition of trust. Lady, aged 36, wishes engage- nent. Good reader; knowledge of nursing. Accus- omed to children. Domesticated, and good needle- voman.—BETA, Y.W.C.A., Lockyer-st., Plymouth.

RE-ENGAGEMENT wanted as iseful Companion to invalid or others, Child's Maid, or any position of trust. No objection to ravel. Highest references.
E. R., 154, Upper Kennington-lane, London.

NOMINAL SALARY.—For a quiet, efined Home with elderly Lady or Gentleman, a Lady would be pleased to devote her services, and o all in her power to repay the hospitality. Con- cientious. Good appearance.
FRANCIS, Rose Cottage, Harpenden, Herts.

WANTED BY TWO SISTERS, the are of Invalid or Child. Experienced nursing. References to doctors and others.
A. M. H., 377, Seaside-road, Eastbourne.

A LADY by birth will take Super- ntendence of Boys' Home, or help in Work for Young Men. Has had some years' experience in hat sort of work. Highest references.—Miss MADELINE ELISTON, 21, Ordnance-road, South- mpton.

A LADY WISHES to recommend her Nursery-Maid for a situation under a good Nurse. Bright, willing, and carefully brought up. Age 17.
Mrs. ARNOLD PELLY, Forest-lane, Stratford.

SEWING-MAID.—A Lady wishes o recommend a young Woman as Sewing-Maid. She also understands dressmaking. Is thoroughly respectable. Disengaged now.
Mrs. MILLER, Horwoods, Basingstoke.

GIRL.—A Lady recommends a Girl, age 14. Abstainer. Eighteen months' per- onal character. Guarded and improving situation, n London, specially desired.—Miss BENNETT, 16, Park-village East, London, N.W.

WILL ANY LADY offer a home during the winter months, to a young Girl (17) who is ordered to the South Coast, in return for her ervices in light housework, or as Maid. Very willing and trustworthy.—Miss B. DANIELS, 77, South Hill-park, Hampstead, N.W.

ENGAGEMENT desired by respect- able Farmer's Daughter (26) as Assistant House- keeper, Useful Companion, or any similar position, n Christian family. Thoroughly domesticated.
Miss WAKELY, Kingstone, Ilminster, Somerset.

AS GOOD PLAIN COOK in a Chris- tian family, with assistance. Wages £25, all found. Or Attendant and Housekeeper to elderly Lady. Five years' good character.
KATE, Rampton Manor, Lincoln.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER intro- duces Ladies to medical and monthly Nurses, Com- panions, Governesses, and useful Maids. Also superior domestic servants. Hours 10 till 5.

AS USEFUL HELP.—Would assist a mother with a family and home duties, or help n business. Thoroughly domesticated. Aged 23. Comfortable home desired.
B. C., 67, High-street, Putney.

AS SCULLERY OR KITCHEN-MAID. —Mrs. HOBSON can well recommend a young Girl of about 14, who does her work thoroughly. Very respectable and steady.
The Vicarage, Stanstead Abbotts, Ware.

GENERAL SERVANT.—Will any Lady take, as General Servant, a Widow of 42, active and willing, who went to service for the first time 8 months ago, did well, until by getting drunk once, she lost her place and her character. She was previously steady, and paid regularly for her boy boarded out in the country. Wages £14.
R. C., 67, York-road, S.E.

Appointments, Situations, &c., Vacant.

CHRISTIAN DOCTOR.—Advertiser is desirous of meeting with a Christian Doctor to act as a first-class Visiting Assistant in a London Suburban practice, and to unite with him in mis- sion-work.
J. N. R., 63, Highbury-quadrant, London, N.

ACCOUNTANT wanted for East Africa. Must understand book-keeping by double entry. Strong constitution. Unmarried. Member of Church of England. In sympathy with Mission work.—Apply by letter only (with refer nces as to business qualifications and Christian c aracter), to Church Missionary Society, Salisbury-square, Lon- don, E.C.

A COMPETENT SECRETARY wanted, for the Bury Y.M.C.A.—State age, salary required, &c., by letter only before 3. th instant.
J. TURTAN, 32, Stanley-street, Bury.

CAN ANY LADY recommend good Monthly Nurse, Christian and abstainer. Terms moderate. For end December. Also trustworthy Children's Nurse, about 30. £18 to £20.
3, Craven-terrace, Ealing.

HELPER WANTED in Mission Work, through illness of General Superintendent, only to assist in Sunday School and conduct weekly prayer-meeting, 16s. per month.—WILLIAM CAT-

TO PARENTS AND GUARDIANS.— A City Architect and Surveyor has a vacancy for a Pupil. References exchanged. Small premium.—Box E. 33, Messrs. Deacon's, 150, Leadenhall-street, E.C.

MOTHER'S HELP, or trustworthy Nurse wanted. Two children, ages two years and five weeks. Also thorough General Servant. Good plain Cook. Help given. Send photo.
Mrs. ROBINSON, Scalby Vicarage, Scarborough.

AS COMPANION. — A Christian Lady required of good social position, as Companion to young Lady, aged 21. Able to teach music and painting. Comfortable home. Must be well recom- mended.—Apply, stating age, with full particulars and salary required, also enclosing photo, which shall be returned, to COMPANION, care of Messrs. Macniven & Cameron, Blair-street, Edinburgh.

YOUNG CHRISTIAN LADY wanted in country, as Companion-Governess to girl of 16. Requirements: thorough English, good music (performer), drawing, flower painting, Scripture, plain needlework. Must be healthy, cheerful, firm, domesticated, and methodical. Only those with reliable personal references, within 30 miles of London, as to prove capability for imparting knowledge, need apply. No agents. State salary, and forward photo, to be returned.
X. Y. Z., Railway Station, Sunningdale.

RESPECTABLE PERSON wanted, over 20, fond of children, willing to help a mother in any domestic work. £9. Schoolmaster's house. Nurse-girl kept.
Mrs. DAVIES, Cove, Farnborough, Hants.

A LADY wanted to help with two young children. Good needlewoman. To give ser- vices in return for home, laundress, and first travelling expenses. No salary.
Mrs. H., News Office, Redcar.

YOUNG CHRISTIAN LADY required as Help and Companion in farm-house. Children go to school. Must be able to help with lessons and music.
Mrs. BURCH, Jeanses, Bradford, near Taunton.

MENTAL.—Wanted, middle-aged Nurse-Companion to elderly Lady. Have entire charge, and live in Lodgings. Only person used to such case, and of good character, need apply, with terms per month, to CECIL, Hendry's Library, Grove-road, Eastbourne.

CARETAKER wanted to look after Mission building in South London, where free breakfasts and children's dinners are distributed. Must be strong and active, and not afraid of work. Apply by letter only, stating age and previous ex- perience, and whether wife able to assist, to Mr. W. MEDWIN, 24, Stockwell-road, Clapham, S.W

NURSERY GOVERNESS wanted to take entire charge of, and teach two children, 8 and 5. Bright, true Christian. About 28.
Mrs. NEWTON, Barrells Park, Henley-in-Arden.

NURSERY GOVERNESS required, officer's family, children aged 5 and 6, entire charge. Good English, music. Church of England. Com- fortable home. Moderate salary.—MATER, Rut- land Lodge, Freemantle, Southampton.

AS HELP. — Can any Lady re- commend a kind, capable Christian Woman as Help? Able to cook, and thoroughly domesti- cated. No servant kept; assistance given. Fare arranged.—16, County-road, Walton, Liverpool.

SUPERIOR NURSE OR MOTHER'S HELP wanted at once. Thoroughly competent to take charge of three children. Good needle- woman. Also wanted, plain Cook. Strong, early riser. Church of England. Abstainers.
St. Stephen's Vicarage, North Bow, E.

NURSE WANTED, end November. Can any Lady recommend trustworthy, good- tempered, healthy, experienced Nurse. Good needlewoman. Young baby. She must be a con- scientious, Christian woman.
Mrs. PIKE, St. Clair, Reading.

TWO RELIABLE SERVANTS wanted for November 2, as Cook-General or work- ing Housekeeper, and House-Parlourmaid. Ab- stainers.—Mrs. W., 1, Clissold Park-road, Stoke Newington, N.

A LADY wanted to help in the care of the Invalids of a small Home for Incurable Ladies. Churchwoman.—Address, stating real age, Miss VINCENT, Helena Nursing Home, Brownlow- road, Reading.

COOKS, NURSES, PARLOURMAIDS, House-Parlourmaids, and Good Generals wanted. Good wages. Comfortable homes. All servants req iring good situations should apply at this office, no pains being spared to secure good situa- tions.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

A WIDOW wanted, without chil- dren, to take charge of a Lodge, near London.—G. E., care of Steel & Jones, Advertising Agents, Spring-gardens, S.W.

NURSE.—Wanted, a Nurse, who will not object to housework. Age about 19.—Mrs. MOUAT JONES, 1, Killieser-avenue, Telford-park, Streatham-hill, S.W.

REQUIRED, for Boarding Estab- lishment in Yorkshire, about three months from November, a capable Painter and Paper Hanger. To live in.—D., *Herald* Office, Harrogate.

A CHRISTIAN GIRL wanted. — Age 16 or 17. As Nurse to two children. Good home. Wages £10.
Mrs. B., Maisonette, Kidderminster-road, Croydon.

A RESPECTABLE WOMAN WANTED, who can cook and help with sewing, &c. Another servant kept.—C/o E.R., Stamp Office, Abergavenny.

Y.W.C.A.—Lady wanted, under 40, for charge of Institute in Essex. Must be accus- tomed to take classes.
SECRETARY, 68, West-hill, Sydenham, S.E.

GOOD PLAIN COOK wanted in a Clergyman's family, where housemaid and nurse are kept.—Apply, stating wages, references, &c., to Mrs. EDMUNDS, All Saints' Parsonage, Leyton, Essex.

GENERAL SERVANT wanted for one Lady, middle of November. A respectable Woman, not under 25. Wages £12.—Apply by letter to A. B., 139, Stockwell-road, Brixton, S.W.

GENERAL SERVANT.—One Lady requires a thoroughly trustworthy, active General Servant. A good cleaner and plain cook, early riser. Two other servants kept. Should have excellent character from Lady. Wages £18, and 8s. per week for board.—Apply by letter, to
M., c/o Neal, 5, Edgware-road, W.

CHRISTIAN GENERAL SERVANT wanted.—Abstainer. Plain cooking. Part washing at home. Three in family. Comfortable home.—Mrs. OLDHAM, Cranley House, Venner-road, Sydenham.

GOOD COOK wanted. Kitchen- maid kept. Must understand dairy. Good char- acter indispensable. State wages required, and all particulars, by letter to
B. R. S., May's Advertising Offices, 162, Piccadilly.

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MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first- class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

DOVER.—Shaftesbury Temperance Hotel, Snargate-street.—Clean, comfortable. Con- ducted on Christian principles. Bed-rooms from 1s. per night. Bed-room and board from 21s. per week.—MANAGER.

BOURNEMOUTH, EVERSLEY, West Cliff. A most comfortable Boarding-house, beautifully situated in its own grounds, near the sea. Every effort is made to secure the comfort of Visitors. Terms from 35s. per week.
Miss SEARL, Eversley, Bournemouth.

ST. LEONARDS-ON-SEA.—Board- ing Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

ST. LEONARDS-ON-SEA.—Board- ing Establishment in charming locality, commanding splendid sea views. Close to Marina and public gardens. Liberal table. Home comforts. Terms moderate. Special arrangements with families.—Mrs. WARSCHAWSKI (wife of Rev. Paul War- schawski), Bella Vista, 45, West Hill.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BOURNEMOUTH.—A Clergyman's Widow would gladly receive two or three Ladies in her comfortable home. Moderate charges. South aspect.—Mrs. H., Estens, Surrey-road South.

MENTONE. — To Let, for the season, a very good, well-furnished Apartment. South-west aspect, away from the sea, and high above the town. Good drawing-room, dining-room, five bed-rooms, bath-room and kitchen.
Miss KEITH MURRAY, Les Grottes, Mentone.

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The clear, bracing air of Harrogate strongly recommends it as a Summer and Winter
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Visitors will find in Beech Wood a warm and well ventilated house, with home comforts and liberal table.

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St. Ronan's, Cornwallis-gardens.

HASTINGS.—Craven Lodge Con- valescent and Invalid Home, Linton-road, just opened. Situation healthy, views good. Seven minutes' walk from sea and station. Resident trained nurse. Terms from 10s. 6d. A few private rooms from 15s.
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A., Mrs. Beare, Stationer, Market-place, Penzance.

MARGATE. — Fine sunshiny weather. Shaftesbury House, the seaside Home of the Y.M.C.A. Ladies are received from October 1.

SWANAGE.— Trained Nurse de- sires care of Lady or Child in this mild winter place. Nurse or mission worker received for rest. c/o Miss Roberts, Virginia House, Swanage, Dorset

ENGEDI HOUSE, Eastern-road, Brighton.—Convalescent Home, House of Rest for Females. Terms (inclusive) from 10s. 6d. per week. Special arrangements made to receive ladies of limited means.—Address LADY SUPERINTENDENT.

CAMDEN ROAD, N., 315, near Athenæum. — Large, well-furnished Bed-room (front). Partial use of sitting-room if desired. Suit Lady or Gentleman engaged during day. Quiet family; no children.

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PRETTY FOUR-ROOMED COTTAGE attached to small Mission Hall in Essex to Let. Very low rent in consideration of cleaning the Hall.
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PLEASANT HOME in a Clergyman's family by small number of Pupils. Healthy, [illegible] and educational advantages offered to Lady or child.
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[illegible] N. Cerney, Cirencester.

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RECTOR'S SISTER desires weekly Board and Residence in farmhouse, country or sea-side. [illegible].

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PARTIAL BOARD desired by young [illegible].

BOARD AND RESIDENCE required [illegible]. With any Lady [illegible].

A WIDOW LADY, wishing to board [illegible].

HOME OF REST for Lady Workers. Governesses, and Ladies [illegible]. —Westerslow House, Weymouth. [illegible]. —Terms for permanent Boarders for the winter from 25s.
Mrs. PURSER, Lady Superintendent.

Miscellaneous.

ANXIOUS INQUIRERS.—A Christian will gladly correspond with any earnest [illegible] after Divine truth.—EVANGELIST, Clapham, [illegible] Romans v. 8.

NATIONAL BENEVOLENT INSTITUTION.—Votes are earnestly asked on behalf of Mrs. SIMPSON SMITH, 173, East India-road, Poplar. Well recommended.

BEST BELLADONNA PLASTER.—Trade mark, "The Leicester." On stout Dowlais yard tin, 2s. "The Leicester" improved adhesive Plaster, half-yard tin, 6d. Of Chemists [illegible].
For stamps, FRANCIS & Co., Leicester.

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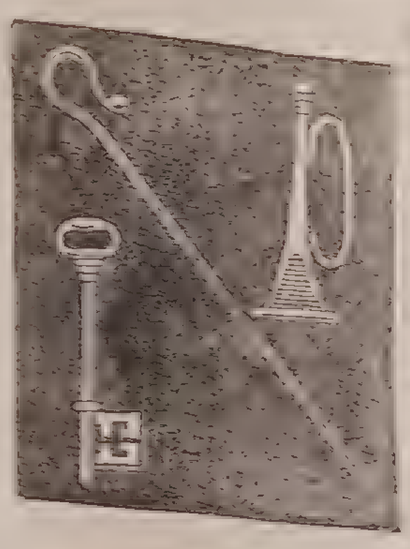
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State Endowment of Romish Education.

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October 25, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Mr. Robert Baxter.

The sixth of the present month was the 353rd anniversary of the martyrdom of William Tyndale, the translator of the New Testament. The newly-appointed Archdeacon of London, Dr. Sinclair, preaching at St. Paul's on that day, said that :—

> Whatever side we might take in modern controversy, we must all honour William Tyndale for his courage and persistence, since to those qualities we owed the English Version of the Word of God, which was the inspiration of the Church, and the glory of our family life.

The Roman Catholic papers continue to rail at Dr. Barnardo, and to decry his work. Ever since his exposure of their machinations in the Tye case, *The Star* has in a very spiteful fashion endeavoured to excite ill-feeling against him. Dr. Barnardo has made no sort of reply, and apparently taken no notice of *The Star's* attack. In this we think he is pursuing the most sensible course, for no one who knows of the good he has done in East London for twenty-three years imagines that any reply to such abuse is necessary.

A correspondent calls our attention to one or two of the items in the prospectus of the Madagascar Mercantile and Development Syndicate, Limited. Among the objects for which the company is established, as set forth in the Memorandum of Association, are the following :—

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>
> To promote, establish, and carry on the business of distillers and rectifiers in all branches.

Surely we have already done enough evil in the world by means of the opium trade in India and China, and by the importation of intoxicating drinks into so many of the countries of the world, Madagascar among the number, without opening out a new development of these accursed trades. And when in addition to this we remember that it is contrary to the Malagasy law for opium to be grown in the Island, as is also the sale and manufacture of rum and all other intoxicants, it is difficult to find language strong enough in deprecation of the above proposals.

The Literary World, in an able notice of Dominico Berti's "Life of Giordano Bruno," lately published at Rome and Florence, takes occasion to say, in regard to the Papal authorities in Rome to-day :—

> They might have disowned the cruel persecutions of a former day as all other Governments do, and say it was the barbarous spirit of the age that prompted them. But the Papal Court alone refuses to make any progress. When they still defend the rack and the stake as suitable instruments of conversion to Christianity, the public have a natural fear that if they again found themselves in a position to do so, they would resort to the same methods, and it strengthens the national determination that the Pope shall never again

We have more than once remarked upon the improved demeanour of the Roman Catholics of Ireland in relation to the Gospel. Doubtless this is in no small degree a natural response to the specially kindly spirit in which they are approached to-day by those who would lead them into the liberty of Christ. An esteemed correspondent, "An ex-Romanist," writes to point out another fact, which goes far to explain the salutary change. He says :—

> Irish Roman Catholics have been taught, by Irish or Ultramontane priests, that the Church of Rome is the sincere, loving, paternal, and unselfish friend of Ireland, while England is quite the reverse—in fact, but for the watchfulness of the Pope, Ireland would be ground down with taxation by England! This teaching is at last losing its effect, Irish Roman Catholics having become more than suspicious of Papal love for Ireland. Hence the anxiety to know more about the Word of God.

The interference of the Pope in Irish politics has caused general distrust of his intentions. The correspondent, from whose letter we have already quoted, says :—

> Since the circulation of Adrian's bull among Irish Roman Catholics, about five years ago, this change has been working. It was brought out at the time of the appointment of a successor to Cardinal McCabe, the Nationalists threatening schism, if their nominee, Dr. Walsh, were not selected. The publication had such an effect on the bishops that one of them published a pastoral, denouncing the author, and warning the Pope that a spirit that it would be dangerous to oppose was rising among the people.

The name of Adrian being associated with treacherous designs against the people of Ireland, there has arisen a feeling of suspicion against the occupant of the Papal chair. Consequently, many Romanists do not hesitate to read the Scriptures when kindly requested to do so by Protestants. At the present time Ireland is certainly a field promising and yielding blessed results of earnest evangelistic endeavour.

The Catholic Truth Society had a Conference last week at Manchester, and made it very evident that they are a society for the propagation and dissemination of Roman Catholic error. Strange to say, however, at one of the meetings a priest urged very strongly the importance of bringing out "a good popular commentary upon the various parts of the Bible, especially of the New Testament." The work, he considered, would be of great value "to show Protestant Bible Christians the Catholic interpretation of the Holy Scripture, as well as for the edification and instruction of the Catholics themselves." Ultimately, upon a suggestion from the Roman Catholic Bishop of Salford, all present at the meeting agreed to pay twenty shillings each towards a commentary to be published in about five years. We would suggest to the Society that in the meantime they should busily occupy themselves in circulating the Scriptures. They might, of course, find that people could do without the commentary; but an association professing to be interested in the dissemination of the truth ought to scatter the eternal declarations of God and Christ first, and to talk about commentaries afterwards.

We commend to the earnest attention of our readers the painful situation of Rev. Dr. Kerr Cross, at the northern end of Lake Nyassa, Livingstonia, as described on page 22. In company with a handful of white men, he has for months been keeping a force of Arab marauders at bay, and defending the natives from these murderous slave-dealers. The situation is a fearful one, and, unless some assistance be speedily organised, it is to be feared that this band of heroic white men will be massacred, and the work of Christianising and civilising in these parts be seriously impeded, if not extinguished. If any of our readers are able to move in the matter, we shall be glad to put them in communication with those with whom they may co-operate. *The Times*, on Tuesday last, contained a harrowing account, from Dr. Cross, of some further raids made by Arabs upon native villages.

In a recent letter to *The Manchester Courier* a correspondent makes an earnest and touching plea on behalf of the poor children who offer matches and various articles for sale in the streets, whose number is continually increasing :—

> Where are the tenderness and pity due to these mites of the earth? Where is that charity so beautifully expressed in the Book of books as being the greatest of all to be found amongst this great mass of hurrying, bustling crowds of human beings. The echo returns from afar—where?

Every child rescued from street-life is one more possible recruit saved from the ranks of vice or crime, and such work as that of Dr. Barnardo, Rev. Dr. Stephenson, and others, has a value reaching far beyond the present day. Town councils have now power to some extent to regulate this child-life in the streets, but by-laws and regulations only touch the surface of the sore.

Seeing that many of these little ones are at the mercy of drunken or vicious parents, to give them money or even purchase their wares is too often merely perpetuating the evil which is deplored. The general public has not the time nor the disposition for the discriminating inquiry and personal trouble requisite for effectually dealing with this question. But if the willing heart be present, it is not difficult to find in any city individuals or agencies willing and competent to see that any gifts of money or clothing are wisely laid out and carefully distributed. The winter months are upon us: let those who have homes of comfort and luxury remember those in the slums and alleys.

Our columns last week contained a communication relating to a union of Nonconformists in Tunbridge Wells in connection with a visit of the evangelists, Messrs. Fullerton and Smith. We learn that on the following week Christian union in this place took a wider range. For two days those interested in the Y.W.C.A. met for prayer and deliberation, and an important conference to promote a missionary spirit gathered together Churchmen and Dissenters. Gen. Sir Robert Phayre presided, and the speakers at the two meetings included Rev. J. Hudson Taylor, and Messrs. Eugene Stock, and Reginald Radcliffe. There was no collec-

tion; not a sectarian note was heard; the platform was filled with representatives of the different churches, and, at the close of the second crowded meeting in the largest hall, upwards of twenty young men and women offered themselves for the heathen, to do whatever the Lord should show them. Such a lifting up of religion into ascendency in a community, and such manifestations of union, must have a useful influence on those who look on.

The Bishop of Rochester's words are almost always valuable. In his quadrennial visitation charge last week he spoke of mimicking Rome as a poor and miserable thing to do. Sound Churchmen cannot be blamed for their righteous anger about it, Romanists regard it with unspeakable scorn, and the feeble imitation of another communion filled honest men with a sort of bitter disdain. In the matter of the union of Churchmen and Dissenters, the Bishop said:—

In many respects we are much nearer to each other than we used to be, and we are steadily drawing nearer, in the best kind of way. They study our greatest divines. My respected friend, the pastor of the Metropolitan Tabernacle, has a personal knowledge of the works of Bishop Andrewes which many of us might envy. We, too, are glad to read theirs. Dr. Dale's work on "The Atonement" is a familiar friend on many of our bookshelves. Let opportunities of social intercourse be multiplied. Let us be careful not to seek occasions of strife, nor to make men offenders for a word, while we must not water down statements of truth to please men and offend God. Perhaps we shall also do well to remember that not all kinds of separation from the outward polity of the Church involve the guilt of what the New Testament understands by schism, and that not all members of an Apostolical communion are imbued with the Spirit of Christ.

The following extracts from a criticism in *The Manchester Courier*, upon a play recently produced in Manchester, in which the principal part is performed by a lady formerly a prominent figure in "society," may serve as a commentary upon the actor's paper which was received with such marks of approval at the Church Congress:—

There is an unsavoury odour about it, a pervading grossness, which the high sentimentality of the last act utterly fails to redeem. The chief features of the play are illicit love, mercenary marriage, revenge, remorse, and murder....An odour of wickedness pervades it, imparted by the two leading characters.

One of the principal characters is "a young gentleman whose views of morality and propriety are of the loosest." In the face of such facts as these it is idle to talk of the elevating and refining effect of the stage; there is something poisonous in the atmosphere, and "he that goes to sea must smell of the ship." It is a fallacy to suppose that attendance of Christians at the theatre would give it a higher tone. Lot did not elevate the morals of Sodom, or save it from destruction.

It is reassuring to learn from the recent Report of the Directors of Convict Prisons that the number of persons under sentence for serious crimes in England and Wales continues steadily to decrease. The yearly average of penal servitude prisoners has declined from 1633 ten years ago to only 952 for the last four years, although the population has increased by four millions. A still more pleasing feature is the great diminution in the number of female convicts, which is less than one-third of what it was ten years ago; and the number of females sentenced to penal servitude in 1888 was only fifty-seven, as compared with one hundred and eighty-six in 1883. The report also chronicles a new and praiseworthy feature in the directors' work, they having since last November sent ten female convicts to spend the nine months prior to their discharge in the Elizabeth Fry Refuge, and the London Preventive and Reformatory Institution. This method is worthy of attention, and may prove a valuable help towards the solution of the difficult problem of preventing the lapse of female prisoners into crime.

The above statistics also furnish a very practical testimony to the value of the work done by such men and women as Mr. Hatton, Mr. Wheatley, and Mrs. Meredith, by Prison Gate Missions, and by other Christian agencies. They also show that the only true and effectual lines of work are Christian, and not socialistic, for it is only by the regeneration and reclamation of the individual that the masses of men are to be permanently improved. Experiments on society will not transform or reform the individual; mere earthly methods and forces are foredoomed to failure.

The Commissioners appointed by the American Government some time ago to inquire into the working and results of strikes and lock-outs in the United States, have reported that during five years up to 1886 the combined loss to employers and workmen from strikes in the American States must have reached twenty millions sterling. In one State a Government Department of Arbitration has been established for the settlement of all such disputes. It is to be hoped that a similar course may be taken in England with the view of dealing promptly and satisfactorily with questions affecting the relations between capital and labour.

East Africa has of late engrossed so much attention that readers may be in danger of forgetting the claims of missions and the progress of the Gospel in other parts of that vast continent. The venerable Bishop Crowther, who has recently arrived in England, speaks highly of the immense strides which Christianity is making among the West African natives; a very encouraging feature being the self-denying enthusiasm which converts themselves display in helping on the good work. For instance, on the river Bonny they have themselves built an iron church to accommodate fifteen hundred, but which has frequently a congregation of two thousand, and they have built three churches in the interior for their use when attending the oil markets. European Christians may learn a lesson of self-help from their brethren of the Dark Continent. And in connection with this topic it may be noted that a similar eagerness to spread the light characterises Japanese converts, so much so that, as has been said by Miss M'Lean in her "Echoes from Japan," "Ere many years shall have passed, the Japanese will be dispensing with the services of their western brethren."

The announcement that the joint committee appointed by the Methodist New Connexion Conference, and the United Methodist Free Church Assembly, have unanimously affirmed the desirability of the organic union of the two denominations, "on terms honourable to each," is calculated to give pleasure to all those who desire to see the walls of partition removed from between the various denominations, who already are one in their adherence to the vital truth of the Christian faith. We trust, therefore, that by mutual concessions the existing difficulties in the way of the union may be got rid of, and that two bodies occupied earnestly in the Lord's work may find that even in the domain of spiritual things union is strength.

Perhaps one of the most notable testimonies to the success of missionary labour in India and other countries was made during the recent Baptist Union Conference at Birmingham, when Sir W. Hunter, before a gathering of 4000 people, gave his experience of missionary work. He simply dealt with the matter as, to use his own term, "a secular man and a layman," and in doing so pointed out that during the ten years from 1871 to 1881 the Christian population of India had increased 64 per cent. as compared with the 11 per cent. increase of the general population, and that the Indian native Protestant Christians had now grown up into a native Protestant Church, with their own pastors numbering 576, and their own native lay preachers, 2756 in number. "Missionary work," he added, "is one of the greatest and best works at present going on in India; it has been rich in results in the past, and is fraught with incalculable blessing for the future."

In connection with this it is gratifying to note that the Irish Auxiliary to the Wesleyan Methodist Missionary Society this year has contributed a few hundred pounds more than usual, and that the contributions to the Church Missionary Society for the last year are £20,000 in excess of those of former years. The last-named Society has quite recently sent out seventy-eight missionaries, including eighteen unmarried ladies.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.—The autumnal meetings were held last week in Liverpool and Bootle. A hearty reception was given to the visiting members, and quite a number of meetings were held in different parts of the district, and addressed by ladies and gentlemen well able to advocate the cause of the Association. Occasions were taken to press the temperance question upon politicians as well as church members. At Gordon Hall (Y.M.C.A.) Mrs. Menzies presided over a large meeting, consisting principally of members of her Bible-class. Mrs. Mary Clement Leavitt (of the W.W.C.T.U.) delivered a practical address. School children and workhouse inmates were also spoken to, as well as the soldiers in Seaforth Barracks. Pledges were taken at many of the gatherings, and it is confidently hoped that much good will follow the efforts put forth.

REQUESTS FOR PRAISE AND PRAYER.—Praise: For blessing on believers, through the labours of Messrs. H. A. Squire and H. M. Barnett, at Tunbridge-Wells, Brenchley, Brighton, and Lewes, during September and part of October.——Prayer: For blessing on united evangelistic meetings in Motherwell, from Oct. 27 to Nov. 11, conducted by Mr. J. M. Scroggie.——For evangelistic services, to be conducted by Mr. John Elliott, at Brixham (South Devon), in November.——For blessing on a fourteen days' mission at Sandpits, Ludlow, by Mrs. Horton and Miss Parker, commencing Oct. 27.——For blessing on a mission by Mr. George Robert Cairns, at Manchester.——For blessing on a mission by Rev. J. F. T. Hallowes, at Lewisham High-road Congregational Church, Oct. 27 to Nov. 4.——For special services to be conducted in Stapleton-road Congregational Chapel, Bristol, from Oct. 28 to Nov. 4, by Rev. A. T. Jones, of Newport.——For blessing on evangelistic services in Bristol Presbyterian Church, by Rev. G. M. Smith, of Gloucester, for a week, commencing Oct. 28.——For a ten days' mission to be held in Camden-road Presbyterian Church, by Mr. George Clarke, from Oct. 27 to Nov. 6.

Mansfield College, Oxford.

HE opening of this College was briefly men-oned in our last issue. It is the transfer-nce of a Congregational Theological Semi-ary, with its endowments, from Birming-am to Oxford. It is intended to educate en in theology who have received a liberal ducation. Its classes will be free to theo-gical students from all orthodox churches, lthough its special aim will be to train men r the ministry of such as are Congrega-onal. The tutors also, and the students ho hold scholarships on the foundation, ust be Congregationalists. The edifice as cost £35,000, and was opened free of ebt. The occasion drew together, not only ell-known Nonconformists, but distin-uished men from Oxford University.

Manifestly the opening of this College rms a new epoch in the history of that niversity, and is also a movement in the rection of unsectarianism. In this latter ght, it is very pleasant to read, the event as hailed by the eight heads of colleges in e city who were present. During the ndays of the present term the list of eachers in the new chapel includes inisters of different communions. Among em are Dr. Milligan, Principal Dykes, Rev. ugh Price Hughes, and Drs. Clifford and lon.

It is gratifying to quote the following from r. R. W. Dale's inaugural sermon from de 3: "The responsibility of the faith livered to the saints is committed to the st of all who have been actually redeemed d restored to God in Christ."..."The eologian must first of all be a saint."... No man is an adequate expositor of the eat Christian doctrines unless he has tually experienced their truth in his own e."

Theology studied under these as indis-nsable preliminary conditions may go far produce preachers equal to the need of e times. Good men, however, will desire at these two considerations shall not be erlooked. Intellect is always prone to confident in itself, and to lack the docile nd which the Spirit loves to instruct. hile higher scholarship may be provided a preparation for teaching Christ's truth, would be an evil day for the Free Churches en they sought scholars, and passed over ng men whom God might call from ong the people to serve Him in the nistry of the Word.

WITNESSING IN CHEFOO.

. J. A. Stooke, of the China Inland Mis-n Sanitorium, Chefoo, writes:—"This place tinues to be the most healthy spot in China our sick and worn-out workers. It is a joy neet them, and to be in a small way helpful, der God, in sending them back to their in-d stations refreshed and blessed.

The Hospital work still continues to pro-r, and I believe many go away earnestly ing after truth. It is my privilege to speak quently to the patients about Jesus and his . Mrs. Stooke has a class of Chinese boys Sunday afternoons; as many as twenty nd, and not a few are really giving great mise. Three men and four women have ly been received into our native church e. The examination, conducted by Dr. thwaite, was extremely interesting.

M.C.A.—The Committee of the Islington Highbury branch at the Priory, Upper-street, e appointed Mr. Henry T. Lodge secretary, ace of Mr. J. J. Atkinson, resigned.

London Churches.

New Court, Tollington Park, N.

Since Rev. J. Ossian Davies left for Bournemouth, about eighteen months ago, this congregation has been without a settled pastor. Recently they sent a unanimous call to Rev. William Pierce, of Soho Hill, Birmingham, and he accepted the pastorate.

On Sunday last, Mr. Pierce commenced his ministry at New Court Chapel. In the morning his discourse was based upon Acts xvi. Having spoken of the incidents of the chapter, he considered the responsibilities of preacher and hearers with regard to the Divine message. As Peter's visit to Cornelius was divinely arranged, so must the preacher at all times be sent of God to his audience, otherwise he cannot have power with men. The hearers, too, must be prepared for the message if they are to receive the fulness of blessing: if they spend Saturday night in revelry, hearers will be sure to disagree with the preacher's doctrine on Sunday morning; but if, instead, they are at the Saturday evening prayer meeting, they will be prepared to extract from the sermon that which will be to profit and edification.

Passing to a consideration of the Gospel to be preached, he said it must be a broad Gospel, capable of embracing all sorts and conditions of men. Some preachers are broad in their theology, but they do not preach the Gospel. Preaching must have Christ, and Him crucified, in the heart of it, and this kind of Gospel he intends to proclaim. There must not be the putting forth of anything new, but the reiteration of the old truths, which alone will win men to Christ. There must also be a personal element in the preaching; the preacher himself must of necessity have felt the power of the truths which he desires his congregation to accept. And as it was in the case of Peter's preaching, so may it be said of them, that "the Holy Ghost fell on all them which heard the word."

In the evening Mr. Pierce delivered an earnest evangelistic address from Zeph. iii. 17, showing that not only is Christ mighty to save to the uttermost all who come unto Him, but that He takes indescribable delight in the work of salvation, as it was written of Him that "He will joy over thee with singing."

At both services the spacious sanctuary was well filled, and a very favourable impression was made by the new pastor.

BISHOP TAYLOR IN ENGLAND.

I have just arrived from the Congo. My principal business, on a hasty trip, to return to West Africa in a few weeks, is to complete arrangements with the builder of our steamer, to send a master builder from his yard to put her together and see her afloat as quickly as possible. Happily, delays are not always failures, but often essential conditions to ultimate success. I believe it will be so in regard to our unexpected delays with the steamer.

The teaching force of all the facts in the case bring us clearly to the conclusion that the planting of missions extensively in the great and populous countries of the upper Kassai and Sankura, requires that we have a chain of missions, and a transport agency and facilities, extending from the sea to the centre of the Continent, giving us, by the way, a neglected, densely populated region, belonging to the Congo State, on the north side of Lower Congo, 100 by 250 miles in extent. The older missions are working on the south side of the Congo, so that we shall in no way encroach on them. So, as a part of these foundation arrangements on the Lower Congo, essential success on the Upper Congo waterways, we find that our steamer is needed, by twenty to one, more on the Lower Congo than upon the Upper. We shall build her at Vivi, to carry missionaries and mission goods from ship's side at Banana one hundred miles up the river to Vivi.

In connection with this we will build a steel launch, to be propelled by oars and sails, to carry up river cargoes through the middle passage of Congo, eighty-eight miles, from Isangila to Manyanga. When this is developed, then we shall require a small steamer for the Kassai and the Sankura. We needed such a boat in 1886, when we had a force waiting at Stanley Pool, who would have met Dr. Summers, who entered by the Angola route, at Luluaburg, but we could not, on any of the five little steamers on the Upper Congo, about the time of his arrival, get a passage for one missionary. Now there are a dozen little steamers on those waters, and we can get passage to take up a successor to dear Dr. Summers and others also, to keep our promise to the Bashalange people and other nations beyond, till we can complete arrangements below, as aforesaid, for planting of missions in those far interior countries on a broad scale. Wm. Taylor.

c/o J. Terry, Esq., 7, Gt. Winchester-st., E.C.

MAJOR WHITTLE IN SCOTLAND.

Two weeks more, and this beloved evangelist will have concluded his work in Scotland. Last week brought the mission in Well Park Free Church, Glasgow, to a close, and all through there were the blessed "signs following." On the last night but one, the word preached was with extraordinary power, and two solemn and fruitful after meetings followed. Dr. Moxey, who had just returned from his mission in Belfast, conducted that for men, in the hall behind the church, and Major Whittle remained with the women.

The address by the Major had been on "Jesus of Nazareth passeth by," and special stress had been laid on the point that it was not what the sinner had done for Christ or for himself, but what *Christ* had done for him. He will know Bartimæus when he pleads, "Lord, Thou didst give me my sight;" and Mary Magdalene when she falls at his blessed feet, crying, "Dear Master, Thou didst cast seven devils out of me." But to those here who "trust in themselves," and plead what they are, and what they have done, like the Pharisee in the Temple; and to the man yonder, who will say to Him in that day, "Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?" as Judas could say with them—to both sorts his answer is the same: "I never knew you: depart from Me, ye that work iniquity." "Friends," said the preacher, "has the Lord done anything for *you?* 'My sheep hear my voice, and I know *them*...and I give unto them eternal life.' Has He given it to you? Without this ye are none of his. Oh! give no sleep to your eyes, nor slumber to your eyelids, till you can say: 'Yes! praise his name! He has given to me eternal life.' Then, He knows you now, and will know you yonder, and for evermore, amen."

The men crowded into the after-meeting, and Dr. Moxey sought to bring them to immediate decision for Christ. Having spoken a few helpful words, and prayed, he paused for a few moments, to give each seeking soul an opportunity to call on the name of the Lord for salvation. Afterwards he spoke on assurance. "You go home," he remarked, "saying this: 'I have called on the name of the Lord, and God says I am saved. I rest on his character, believing He tells no lies, and breaks no promises. And now I humbly thank Him for saving my soul.'" Those who had accepted Christ that night, and had peace in believing God's assurance of their salvation, were then asked to raise their hands. Over a dozen at once responded, and subsequent conversation led to the hope that they were clearly in the light of life. Similar soul-saving work was going on among the women in the church.

The Major commenced in Bethany Hall last Sabbath. Prayer is asked for a great blessing.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

VI.—THE SUFFERINGS OF CHRIST.

1 Peter i. 11.

Thirty years, full of varied and absorbing interest, had well nigh passed away since Peter, amid the gloom of Gethsemane, or as one of the little crowd of servants in the high priest's hall, or as a heart-broken spectator on the outer rim of the crowd, had been an eye-witness of the sufferings of Christ—sufferings which he had done his utmost to dissuade his Master from. But they were as fresh as though they had happened but yesterday, like the blood-red of the sandstone rocks, which remains as vivid as on the morning of creation, though thousands of autumns have strewn them with the fading colours of nature's many-coloured dress. Throughout the Epistle there is repeated reference to the sufferings which culminated at Calvary. But how different is the tone in which the Apostle alludes to them. A vast change has passed over him since, on the eve of the Transfiguration, he said: "This shall not be to Thee." That which had aroused his bitterest resentment is now better understood, and has become the theme of his tenderest love (Matt. xvi. 22; 1 Pet. i. 11, ii. 21, 23, iii. 18, iv. 1, 13, v. 1).

By those sufferings, our salvation has been achieved.—Salvation is a great word. And some glimpses of the width of its contents are discovered in the Apostle's thrice use of it here. It is so great and glorious that the saintliest souls cannot fully realise all its blessedness in this world. It will only be revealed in the last time (5), because it includes the deliverance of our bodies from the bondage of corruption, and their transfiguration into the likeness of the body of Christ's glory; a result which cannot be attained till the second coming of the Lord. Moreover, it includes something more than deliverance from the penalty due to sin, to which its meaning is so often limited. It is salvation for souls (9)—that is, it not only makes them safe, but sound, healthy, wholesome, and whole, breathing into them the very nature of God, and replacing corruption with the life of the eternal world. Well may the Apostle find an equivalent for such a salvation, covering as it does our entire nature, in the sweet old word *grace*. Who shall estimate the grace that has come to us in the coming of such a salvation as this? (See verse 10.)

On this salvation we must not linger longer now, fascinating though the theme must be to those who owe all to it, in this life and the next. But, as we pass from it, we ask our readers to inquire whether they have experienced it, not only as a *past* act, breaking the entail of a deserved penalty; or as a *future* act, uniting spotless soul and stainless body in the presence of the King; but as a living *present* enjoyment securing for them daily, hourly victory over known sin, whether suggested from within or by the malevolence of our great spiritual foe.

The sufferings of Christ, then, must engage our thought, and under a peculiar aspect.—In a picture of the crucifixion, by a great modern painter, we stand behind the cross, not seeing the sufferer, but only the shadows of three crosses falling down the hill-slope, the central one being the deepest and broadest of the three. But the faces of those passing by, or standing near, are toward us, and are filled with looks which tell the story of the tragedy in a way which the minutest delineation of horrors could never have done. So we are studying the sufferings of Christ in their effect on the witness of the Spirit, the testimony of the prophets, the preaching of the Apostles, and the rapt gaze of the angels.

I. The Witness of the Spirit.—"It testified beforehand of the sufferings of Christ." The name here given to the Holy Spirit is very significant. He is called *the Spirit of Christ*. One as He is with the Father and the Son in the mystery of the Holy Trinity, and proceeding as a stream of holy influence from their common throne, yet He bends all his influence to reveal and glorify our blessed Lord. In Himself He is ineffably holy, loving, mighty, to know whom is everlasting blessedness. And yet, with marvellous and Divine unobtrusiveness, He withdraws Himself from our notice, only anxious to focus all attention and interest on the Christ. As the Son effaced Himself that He might reveal the Father, so does the Spirit efface Himself that He may reveal the Son, and so should we efface ourselves that we may, in some less measure, reveal the Spirit (John xvi. 13, 14, 15).

Until Jesus was glorified, the Spirit was not fully given—not poured out freely upon all, but reserved as the perquisite of the few. But, even before the Incarnation, He broke out in witness to the coming Saviour, and with irrepressible love gave testimony of Jesus, as when the voice of the Father refused to be longer bound by the restraints of a self-imposed silence, and broke out in benediction after his baptism in the waters of Jordan.

Nor is it wonderful that the Spirit's testimony pointed in the direction of Christ's sufferings. The death of Christ is said to have been through the "Eternal Spirit" (Heb. ix. 14). It was an act, in which the Trinity as a whole participated. It was the crystallisation in the concrete of an eternal thought in the counsel and purpose of God (Rev. xiii. 8). It is probably the most stupendous event in the existence of the Blessed God. How, then, can we wonder at the Holy Spirit anticipating the discoveries of time, and giving premonitory hints and signs, and anticipations of the sufferings of the cross? What a mistake, then, it is for us to make so little, in meditation and in ministry, of that which is the supreme point of interest to the Spirit of Christ in the work of the Saviour upon our world. The emphasis that He lays on the sufferings of Christ, like the word *search* on a cairn, might indicate what inestimable treasures lie beneath.

II. The Burden of the goodly Fellowship of Prophets.—From the age of Samuel these men appear. Very zealous for the Lord of Hosts, and full of the loftiest patriotism, they fulfilled a great ministry to their times, serving the same purpose as the Tribunes of the People in ancient Rome, and the public press to-day. They stood up before kings for the rights of the people, as they stood up before the people for the rights of God. Elijah before Ahab, Isaiah before Ahaz, Jeremiah before Zedekiah, John before Herod.

With us, the word "Prophet" looks out on the future, penetrating its veil; but in the original it means "bubbling up," as when the Psalmist said that his heart was bubbling up with good matter, like springs forcing their way out into the desert waste, making it smile and bloom. Nevertheless, in their public utterances, which were primarily addressed to men of their time, there were depths of meaning, references, and anticipations which demanded a fuller realisation than could be found in a series of national events, however momentous.

It was the distinguishing mark of the Jews that, unlike other nations, their golden age lay before them as a radiant goal, and that their greatest Hero was not their Founder, but his remote descendant. Expectation stooped forward, intent on catching the first foot-fall of the coming King, who should gather up and satisfy their loftiest hopes. Of these expectations and hopes the prophets were the chief exponents. But this would not have sufficed to explain the fulness and minuteness of detail which characterise their words. There was an element present which can be accounted for by no earthly or human prescience. These holy men spake as they were moved by the Holy Ghost (2 Peter i. 21).

The Spirit of Christ was in them.—First, He was in them as the Spirit of Revelation, communicating truths which they could not have foreseen or discovered, and which even baffled their understanding after they had received them. Next, He was in them as the Spirit of Inspiration, affording spiritual aid in promulgating truth; so that the Bible contains God's truth stated in human words, which nevertheless give an adequate and sufficient statement of the Divine intention and purpose.

And it is easy, therefore, to understand that the burden of their words would be the same as that which engrossed the blessed Spirit. Through them He testified of the suffering and the glory. The crimson cord of Calvary surrounds every window in the sacred book. In each voice there is the wail of Calvary and the hallelujah of resurrection. Moses and Elias speak of the decease to be accomplished. And thus, as the Master talked with the two disciples on the road to Emmaus, He was able to expound to them in all the Scriptures that Christ ought to suffer and to enter into his glory (Luke xxiv. 26, 27, 46). Well, too, might Paul reason at Thessalonica for three whole Sabbath days, opening and alleging that Christ must needs have suffered, and risen again from the dead (Acts xvii. 3).

But though the prophets spake of these things, they imperfectly understood them. They searched into the very matters of which they were made the organs and channels. Like Daniel, they heard, but understood not. They could not interpret the hieroglyphs of their dates, nor foresee the mystery and glory of the coming days. And often were the saintly Jews puzzled at the marvellous conjunction of death with life, of travail with triumph, of darkness with light, on the pages of their prophetic books.

They had to content themselves with ministering to us; and they have performed a very efficient service, because the simplest believer has now an irrefragable testimony to the divine truthfulness of Scripture, in being able to compare the predictions of the Old Testament with their fulfilment in the New, fitting each on as the two sides of a tally, or as a key and lock. There is no proof of the Divine authority of the Bible to be compared with this.

III. The Preaching of the Apostles

ll of the same theme. The Gospel which ey announced was the tidings of the death d resurrection of their Lord. They preached rist, and Him crucified. They gloried above l things in the Cross. It was a matter of rfect indifference that to the Jews it was a umbling-block, and to the Greeks foolishness; ey persisted in declaring that God had made at same Jesus, who was crucified, both Lord d Christ.

And with such preaching the Holy Ghost was le to co-operate.—They preached in the power the Spirit. It was a theme which attracted l his tenderest, mightiest interest. He who ake in the prophets, spake with the Apostles, orking powerfully in human hearts by their inistry. And so their preaching, if not with ticing words of man's wisdom, was in demonration of the Spirit and of power. Yes, and only men will still dare to preach the docines of the Cross, they will find again, other ings being equal, that results will accrue hich bear the Divine hall-mark.

IV. The Theme of the Angels is the same essed topic. They desire to look into these ings. They bend aside, as did the cherubin ver the mercy seat, where these truths were t forth in the sprinkled blood. They have eld high debate about the full import of the aviour's death, and though they cannot penete all its mysterious depths, yet they set to usic all they know, crying, Worthy the Lamb at was slain. The Cross attracts the keenest terest of bright celestial spirits.

It may be that those sufferings have brought ngels nearer God; but in any case, they have ven such marvellous glimpses into his heart, ch as else could never have come to them, at they are lost in admiration and praise.

If the angels, with their opportunities of owledge, find ever fresh fields of interest and vestigation in the sufferings of Christ, how ttle do the wisest of us know of them! We re but ankle-deep at the furthest in this thomless ocean. We are still at the alphabet -the primer of knowledge.

But surely enough has been said to invest he Saviour's sufferings with new interest, as e turn to them again to find heights, depths, ngths, and breadths of meaning which have ngaged and baffled prophets and kings, angels nd saints.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—un., Oct. 27, Neh. ix. 1—12; Mon., Oct. 28, Neh. ix. 13—25; Tues., Oct. 29, Neh. ix. 26—38; Wed., Oct. 30, Neh. xiii. 1—14; Thurs., Oct. 31, Neh. xiii. 15—22; Fri., Nov. 1, 2 Cor. i. 1—12; Sat., Nov. 2, 2 Cor. i. 13—24.

SOLDIERS' HOME, DUBLIN. — With much regret we learn that Mrs. Packhard, the Lady Superintendent of this Home, is obliged to resign her work on account of ill-health. For nine years she has laboured among the soldiers, and members of the Royal Irish Constabulary, with manifest attendant blessing. Great appreciation has been shown by those among whom her lot has been cast, in token of which presentations of useful and valuable gifts have been made to her by the men, accompanied by expressions of warm love and goodwill. We earnestly hope that Mrs. Packhard will in due time be sufficiently restored to health to resume her work.

SICK AND SUFFERING POOR have for some years found welcome and comfort in the little Convalescent Home at Old Windsor, of which Mrs. Layton is the respected and diligent matron. It was started by a lady who is no longer able to maintain it. There are twelve beds, the Home being designed for cases requiring country air and loving care, whether men, women, or children. Those who could afford have paid on a sliding scale, but many inmates have been too poor to pay anything. During the past year fifty-three invalids, old and young, were admitted. From the first, health of soul as well as of body has been found by many in the peaceful little Home. There is accommodation well suited to the needs of tired Christian workers and governesses. Lady Sebright, in a letter to us, warmly commends the Home to the practical sympathy of the Lord's stewards. Visitors will receive a hearty welcome, and be delighted with evidence of good work.

Some Scottish Missions.—II.

FREE BREAKFAST, EDINBURGH.

(*Continued.*)

It is not possible, in these brief sketches, to give an exhaustive account of the varied branches of each of the Missions under consideration; but some of them have so many ramifications as to render a second notice necessary.

Having, therefore, last week devoted attention to the Sabbath Free Breakfast itself, let us now look at the work of the Mission

DURING THE WEEK.

To begin with, we must note that in January last permanent Mission premises were secured, in which to follow up the work of the Sabbath. This building, situated in the Cowgate, consists of a hall on the upper floor (capable of holding 350 people), class-rooms, reading-room, library, caretaker's house, &c. The impetus which this accommodation has given to the work has amply justified its acquirement. The building site, &c., cost about £4000, all of which had been subscribed at the time of the opening, with the exception of £785. This deficit has since been reduced, but there is still scope left for the generosity of friends. The average weekly expenditure of the Mission is rather over £13, its average weekly income being about £12. The Sabbath morning attendance averages 313 men, 222 women, and 374 children. Taken *en masse* they cost (for provisions only) 2⅛d. per head. During last year the total number thus supplied with food was 47,251. Statistics of this sort are not generally very interesting, but I venture to think that a work which can present such figures as these shows itself worthy of the support which the Christian public has accorded to it.

AMONG THE CHILDREN.

The Sabbath-school has 330 children on the roll, with an average attendance of 260. The results accruing from this sphere of labour have been most encouraging; many of the earlier scholars are now married and doing well. This is especially gratifying when the surroundings in which the raw material is found is taken into consideration; for example, at one meeting two boys, each about seven years old,

PUT ON BOOTS FOR THE FIRST TIME!

Then there is "*The Poor Children's Health and Happiness Fund*," which is supported by the young ladies of a boarding school, who have, for a number of years, taken a great interest in the work. This they have shown in a practical way, by making garments for old and young; and by turning their musical talents to such good account as to raise last year, by means of a private concert, the sum of £15 10s., to cover the expense of sending thirty or forty little ones for a fortnight to the seaside.

The Boys' Brigade is another useful institution, with a membership of about 100—newsboys and other lads, between twelve and sixteen years of age. They are drilled once a week, and the more advanced and intelligent of them attend ambulance and signalling classes. Sabbath evenings are devoted to Bible-classes, the attendance varying from about forty to seventy. The chief hindrance to this work is found in the difficulty of securing steady employment for the lads. It saddens a teacher's heart to see one of his former protegés standing idle at the street corner, which is such a prolific source of temptation of various kinds. If any of my Scottish readers have it in their power, they would do well to take these lads fresh from the school into their employ, ere enforced idleness leave its marks upon their characters.

The Girls' Classes are attended chiefly by workers in

RAG STORES AND TOBACCO FACTORIES,

ranging in age from fourteen to twenty, and over. Varied means are adopted to secure their interest and win their love. Efforts are made to reach them by five gates:—The *Ear*, with hymns and Bible truth; the *Eye*, by means of the blackboard; the *Taste*, by refreshments; *Scent*, by flowers, &c.; and *Touch*, by a hearty shake of the hand. This branch has now been in operation for four years, and one of its most encouraging features is that a friendly connection is still maintained with some of its earliest members.

Temperance work is also actively carried on, which is a most important adjunct to any effort for the reclamation of those whom the "free breakfast" attracts, inasmuch as most of the recipients have suffered by the drink curse. Many have been induced to give it up entirely; some few have relapsed, but considering the temptations to which they are exposed, it is little wonder that some who take the pledge fail to keep it, as the following case illustrates:—A man had been an abstainer for a year, and by his sobriety had been able to rent a small workshop. One evening, while preparing to close, he was accosted by an old companion whom he had not seen for many years. He steadily refused an invitation to a near public-house to "have a glass," but yielded when told that it would be

"ONLY LEMONADE."

Beer followed lemonade, then spirits; the result was a fortnight of hard drinking. When he came to himself he was very penitent, and is again doing well. He told a friend that, many a time when tempted to drink, he walked for hours in the Queen's Park to be out of the way of public-houses.

This last fact further illustrates the need there is that Christian workers should take in hand such men, and follow them up, so that they may not depend on their old "pals" for company and friendship, but may be led into new associations, *even before* they have actually made profession of faith in Christ. It is to be feared that many a serious impression which the preaching of the word has made is allowed to wear off, and desires to live a new life quenched, because, too often, Christian workers will not "take a man up" until he *actually professes* conversion; whereas a little friendship and practical Christianity shown in the meantime might have prevented a return to the old life from which he had so nearly escaped. And even if discouragements sometimes result, the words of our Lord in Matt. xviii. 21, 22 are still valid.

But I must bring this notice to a close. The principles which actuate the workers are those contained in James ii. 15, 16; and, though there are many hindrances, the patient sowing of years has borne fruit which has gladdened their hearts, and proved an incalculable boon to many and many a home.

Any visitors to Edinburgh who wish to acquaint themselves with this interesting phase of practical Christian effort, should communicate with the honorary treasurer and superintendent, Mr. Robert Wilson, 2, Queen-street, Edinburgh.

G. E. M.

BROUSSA ORPHANAGE.—The 25th annual meeting of the Bithynia Mission was held this year in Broussa, and lasted a whole week. Prayer-meetings were held every evening in the church, and these were largely attended. On September 20, the inmates of the Orphanage were present at the reading of the report for the last twenty-five years. A Committee of the Union report that "the Orphanage exhibits all the qualities of a Christian Institution, and all the means used clearly show that the chief aim is to make a healthy, Christian, and religious impression in the hearts of the pupils."

A Missionary Convention.

ON Tuesday, last week, a Missionary Convention for young men was held at the Metropolitan Tabernacle. Three meetings were convened, that in the afternoon being specially for theological and medical students. A "mass meeting" in the evening, including a large number of young men, filled the building. From first to last the proceedings were stimulating, and it is hoped resulted in many young people volunteering for the foreign field.

The Morning Meeting

was presided over by Mr. HUGH M. MATHESON, who, in some opening remarks, spoke of missions as the proper work of the Church. There is no presumption in prosecuting missions; those who engage in the work are, in fact, keeping step with the Master, who said: "As Thou hast sent Me into the world, so have I also sent them into the world." At once the duty and the privilege of Christ's people, missionary work is not only a blessing to the heathen, but also to ourselves. Moreover, this work exhibits the Church in a light whereby we see that the points of agreement are of far greater importance than those things on which there is difference.

One of the most hopeful signs of our time is the increased attention that is being given to Christian missions. The triumphs of the Gospel in many lands are very marked. More than forty years ago, said the speaker, I visited China and made special inquiry as to the Protestant missions. I found that there were only six native Christians in the entire country. What do we see to-day? We see forty thousand people in full communion with the various churches, while very many have gone to their rest. We may be well assured that these triumphs are but the harbingers of much greater things. It must be confessed that the greater number of our churches are miserably behind in this matter. The means used so far have been altogether inadequate to the vastness of the work to be done. We need to see every Church and every Christian consecrated to the work, until they feel the burden of missions pressing upon their hearts, and until they claim to share the blessing of giving the Gospel to the world.

REV. DR. EBENEZER E. JENKINS,

hon. sec. of the Wesleyan Missionary Society, followed with a vigorous address, devoted to some extent to a defence of mission work. He insisted upon the fact being realised that Christianity has come direct from heaven, and is the heritage of the entire human family. As there is but one God and Father, so there is but one faith in Christ—one religion, and that the birthright of every person under heaven. The missionary command of Christ was not wrapped in symbolism, or draped in figurative language, yet the interpretation of it has had to be driven into the Church by religious persecution and political revolution.

If, in the place of her Master the Church is the light of the world, why has she allowed the shadow of ignorance to rest for ages upon coasts to which she had easy access? Whatever reply may be offered in extenuation of the missionary inactivity of the Church in the past, there is not a shred of apology left to the present generation, for our way is as open as our duty is clear. Indeed, it seems as if this great command were reserved for the aspirations and opportunities of the present day. To-day the Master speaks to us, with a heart straitened by the delay of centuries, and with a sympathy bending over millions of men and women who have never heard of the salvation He has accomplished, and He says: "Brothers, go and tell them that the year of my redeemed has come—the year of my redeemed in Africa, India, China, and other lands."

The civil appointments of the Indian Government are the coveted prizes of the youth of England. But what is such service to taking a part, however humble, in closing for that great people a long chapter of darkness, oppression, and despair, and opening another chapter of hope, intelligence, and freedom? Better to be a Carey than a Wellesley; better to be a Duff than a Max Müller. The teachers of the higher wisdom "shall shine as the firmament; and they who turn many to righteousness as the stars for ever and ever." Dr. Jenkins proceeded to answer the insinuation that foreign missions are a failure, asking what the hostile critics had themselves done for the masses at home, or dark nations abroad. In conclusion, he dwelt upon the utter futility of all the endeavours of Satan and his agents to arrest the onward flow of the river of the water of life.

REV. HENRY COLEY,

of Almora Mission, North India, representing the London Missionary Society, made an earnest appeal for more men to go abroad with the Gospel. Speaking especially to Christian young men, he pointed out that the young men of the world have a claim upon them. England has conquered India; her Christian sons have to reconquer the country, and that by love. By means of English education, we are trying to do something for the elevation of the people; but education alone is not enough. We knock down the old religion, and give them a new science, which, however, leaves an aching void which only Christ can fill. A revived Hinduism is to-day appealing to the young men of the country, and atheistical teachers are doing their best to disseminate gross and shameful misrepresentations of Christianity. We must place before them the Christ, the Bible, and the Cross, and, if this is to be done at all, it must be done by the young men.

Having enlarged upon the fascinating character of mission work, touching by the way upon the romance of missions as it clusters around some well-known names, the speaker maintained that as we keep near to Christ the work will be a simple thing. The Lord Jesus wants hands, and is waiting until we start forth to take the light which is the life of the world to all peoples. It is no use to sit in our easy chairs waiting for miracles to happen on the other side of the world; if the miracles are to happen, we must go and do them.

MR. DAVID McCONAUGHY, JUN.,

late secretary Y.M.C.A., Philadelphia, who is going to India to organise mission work among native young men, dwelt first upon the magnitude of Y.M.C.A. organisation in America, the membership being a hundred thousand strong. Present opportunities are unparalleled, so that the responsibility upon English-speaking young men is such as it has never been in the past. The responsibility of young men is great, because they are young men; they are not trees firmly rooted in the earth, but saplings that can easily be transplanted to other fields. Secondly, the responsibility of Christian young men in England and America is great, because of the foremost position which, in God's providence, the English-speaking peoples occupy.

The Y.M.C.A. is a great spiritual force reserved for the present century of invention and opportunity, offering facilities for the four-fold equipment of its members, helping the development of the muscle of the athlete, the mind of the scholar, the manners of the gentleman, and the heart of the Christian. In conclusion, the speaker expressed the belief that the Y.M.C.A. is preparing a host like unto the host of God, with Jesus in the first place. Walking in the footsteps of the Young Man of Nazareth, the young men of America are joining hands with the young men of Great Britain, in order to move on for the conquest of the young men of the world in the name of Christ.

Afternoon Meeting.

In presiding over a goodly gathering in th afternoon, Principal GRACEY, of the Pastor College, said that there were three primar considerations bearing on this subject of mi sions that must be remembered. First, the is the great need of the heathen world; a competent witnesses agree in testifying tha Paul's description in the first three chapte of Romans represents the condition of heathe dom. Second, there is God's provision for thi need. This provision embraces that "unspeak able gift," the Son of his love; the gift o the Holy Spirit; the gift of men who ar endued with that Spirit; the gift of his Wor of truth, which contains his mind; the gif of the Church, from whose bosom the activ agencies are to go forth; and the promise o his co-operation in Providence. As to the need no human words can tell, no human hear can fully understand it. God alone can fathom the depths of its intensity.

What ought the relation of the Christian Church to be to this great work of missions Not that of contentment and individual enjoy ment of privilege, but that of surrendering it most precious gifts, in order that the hearts o the heathen nations may be touched and won for the glory of their Redeemer. We are told that this age is so materialistic that it is diffi cult to get spiritual ideas and spiritual aspira tions instilled into the young life and talent o our time. As against that view, we have noble examples of men of the highest mental endow ments, and the richest gifts of culture conse crating themselves to the humblest work for Christ. We only want to put this matter well before the young Christian life of our times in the home, the school, the college, in busi ness circles—wherever there are talent and energy that can be used for Christ; then there will be a response according to our faith. There is the possibility of enormously increasing the number of Christian labourers in hea thendom to-day, if the Church will go rightly about it, and seek to get the possessors of the necessary gifts to recognise it for them selves. Surely there are those around us who believe that it is possible to consecrate the very highest gifts to Christ, and to ennoble them in so doing; that foreign mission work is some thing that an angel might envy us. If we want to share anything of the joy that will come from the fulfilment of God's purposes towards the world, let us enter into this work with ardour and impetuousness. The mediæval Church had a beautiful legend that set forth the reward of those who laboured for Christ and pointed men to Him. The legend was that when John the Baptist was buried his body perished in every part except one finger—that finger by which he pointed to the Lamb of God that taketh away the sin of the world. That act, according to the legend, conferred immortality on this finger. What was merely legendary may be realised by every servant of Jesus Christ. What we lose we find, if we lose it for Him.

It had been announced that one of the speakers at this meeting would be Rev. J. Hudson Taylor. A telegraphic despatch reached the Chairman, however, stating that he was so unwell as to be unable to be present. His son, Dr. TAYLOR, being in the meeting, kindly stepped into the breach, though he could not presume, as he remarked, to fill his father's shoes. Nevertheless, he gave a telling and interesting address. First of all he emphasised the fact told by his father at Exeter Hall the previous evening that it was only within recent weeks he had felt something of the overwhelming force of Christ's command to preach the Gospel *to every creature;* and how this might be done in the case of China, by three years' evangelism of a thousand Gospel messengers. Dr. Taylor went on to make the calculation that if every one of the million and a half of truly converted servants of God were to be the instrument of one conversion yearly, and if this rate of progression went on for ten years, every

living soul would have been brought to the saving knowledge of Christ. Proceeding to address himself to his fellow-students, Dr. Taylor described the deep impression that had been made on him by what he had heard and seen of the missionary revival among students in America, and of his anxious desire to see some similar movement take root in this country. He said he had gathered much encouragement from the fact that the hearts of some studying with himself in London hospitals had been moved in the same direction. It was proposed that a "Students' Missionary Union" should be formed, and Dr. Taylor requested that those students who filled in and returned a paper that had been circulated should make suggestions as to how the proposed organisation could be made most helpful. He urged them to consider the matter as in the sight of God, and to see whether they could not place themselves in God's hands for foreign service. There were many, of course, who could not go abroad, and the least they could do was to uphold by prayer and sympathy those who went. Dr. Taylor's proposal for a Students' Missionary Union is a most important one, and if it is heartily taken up by Christian students throughout the country, it will mark a new and significant departure in the history of foreign missions.

The great event of the afternoon, if not indeed of the whole day, was the weighty and well-considered address by the venerable Dr. Maclaren, of Manchester. We have deemed it of sufficient importance to report it fully on a separate page, and we hope friends throughout the country will draw to it the attention of Christian young men. After the wiry, hard-headed, large-hearted Scot had resumed his seat, the Pastor of the Tabernacle came forward, amid a tempest of applause, and in a few telling sentences drove home the appeal of his brother from the north. He entreated the great body of Christians before him really to resolve on doing something for God and to stick to their resolves. An American evangelist, he said, had once remarked that many professed Christians, who are paid for their Christian work at the rate of ten dollars an hour, have never yet earned enough to buy a gingerbread cake. Could we not all do something for Christ, if not before the sun went down, at any rate before the sun rose again? Some of us need to begin our work on our own doorstep. Those who have lived for fortune or fame will have a poor recompense by and by, but those who live for Christ and the salvation of their fellows will not fear to meet the Master.

The Evening Meeting.

A party of missionaries about to leave for China, under the auspices of the China Inland Mission, attended the evening meeting, and were committed in prayer to the keeping of the Lord. Mr. SPURGEON very heartily shook hands with each, and spoke words of cheer and encouragement to all. Addressing the audience, he said: These friends are going to preach the word amidst many discouragements. Are there any others who will do the same? Precept is admirable, but example is forcible. Remember, what one Christian man does is what another should do under like circumstances. Unless you think that these friends are doing more than they ought, and are fanatically going beyond their duty, it follows that something like they are doing is incumbent upon many here. Let their example have its due weight with you. You see our friends now without their sheaves. You will not see them when they are weeping at work among the Chinese. We shall, however, by and by, see them bringing in their sheaves, with the King Himself, the great master Reaper, who was also a sower, and sowed in bloody sweat the harvest of eternal life; we shall see them when, in the midst of the acclamations of saints and angels, He shall make his people partakers of his joy.

MR. DAVID McCONAUGHY,

in a brief address, spoke of the need of work by young men in the foreign field, and of the mighty force behind the young men's evangelistic movement. In view of the immense numbers of young men in unevangelised lands, it is clear that the need of those young men is greater than any similar need at home. Their condition is substantially as described in the first chapter of Romans, and summed up in Ps. lxxviii. 63: "The fire consumed their young men." The temptations of the youth of heathen lands are likewise greater than we know. The time has certainly come for the young men of the West to reach out a hand to the young men of the East, and to lead them to Jesus.

The story of recent Christian progress in Japan having been related, by way of illustration, the speaker remarked upon the wide field and many open doors at present affording spheres of activity for young men. In some concluding words, he urged his hearers without delay to take up the King's business of evangelisation, having for their motto: "The young men of the world for Christ, and Christ for the young men of the world."

MR. GEORGE WILLIAMS

made a hearty speech from the chair. We are, he said, indeed living in a most interesting period of the world's history. The old walls of superstition and prejudice in the vast empires of the East are tumbling down. Doors once closed against the Church of Christ are now wide open, and hundreds of millions are saying to us: "Have compassion upon us; come over and help us; bring us the Gospel." Remarking upon the inadequacy of the funds at the disposal of the various missionary societies, Mr. Williams said: I understand that the savings of the people of this country amount to £300,000,000 a year. I am ashamed to say it. The sum is a vast deal too much, when you consider that only £2,000,000 a year is given to missionary work. We must wipe out that disgrace, so that the work of taking the Gospel to far-off lands may proceed with vigour, and God be glorified.

Mr. C. H. Spurgeon,

who was received with much cordiality, defined the object of the Convention as the quickening of missionary zeal with a view to leading young men and women—not exempting persons of maturer years—to consecrate themselves to carrying the Gospel to other lands. No one must attempt to do Christian work by proxy; yet, if we cannot personally go to foreign countries, we must do what we can to help to send others.

Reminding his hearers of the great commission: "Go ye into all the world, and preach the Gospel to every creature" (Mark xvi. 15), Mr. Spurgeon said: It is no use our saying it is a wise, right, and philanthropic thing to preach the Gospel to every creature; the word only comes with power to Christian hearts when we say: "Our Lord commands it. We have his word for it." It is implied in this, that our Lord expected the continuity of his Church, for He says to-day as He said then. He expected to have a Church always in the world, and how I thank God that He has one! "Where is that Church?" somebody asks. Ah, you have never seen it. When you say it is here or there, or in another place, you are mistaken. The visible Church is not the Church of Christ. It contains a great part, perhaps, of Christ's mystical body. But there is a large part of that body that is not in the visible Church, and yet it is really in Christ. Men and women who are one with Christ, quickened by spiritual life, make up the real Church of God. I delight myself much more in being a member of the invisible Church than of the one that meets in this place. I feel an infinitely greater liberty in belonging to all Christians than in belonging to any one denomination. And I believe this word, "Go and preach the Gospel," will come with greater power to those who are in the Church of Christ than to any who advance sectarianism beyond loyalty to their Lord.

Also our Lord evidently expected the permanence of his word and his Gospel. "Go and preach the *Gospel*." Which Gospel? The Gospel of the nineteenth century? If so, is it to be the Gospel of the first part of the century—of John Newton, and Romaine, and Wilberforce; or the Gospel of the latter part of it, made up of Huxley, Tyndall, and all manner of things? Our Saviour only believed in one Gospel, and that has never changed. If there be any other Gospel save that into which we were at first delivered, and which was at first delivered unto us, no benediction can rest upon such as promote it, for he spake by the Spirit who said: "Let him be accursed." If we belong to Christ's Church, there will burn in our hearts a loyal willingness to do anything He commands. Though willing enough to obey, the command strikes us as a difficult one. "Go ye into all the world." We ask: "Can it ever be done? Will it ever be done?" Brethren, it will have to be done! I have heard that during the American War an officer bade his men drag a gun up a very steep hill. After pulling hard, they turned round and said: "It cannot be done." He said: "I have the orders here, and it has got to be done. We cannot have orders, and not do the thing." So it was done. We have our orders too, and

THE THING MUST BE DONE.

And certainly it is as needful that this command should be carried out to-day as when Christ first pronounced it. There are more men, more "creatures," to be evangelised than then; as men have multiplied, so have the arguments why the Gospel should be sent far and wide. At the same time, while men have increased, our race has done more and more mischief. If we do not give the Gospel to these millions, our fellow Englishmen, Scotchmen, and Irishmen will give them rum and all manner of diabolical drinks to slaughter them. We cannot stop this, but we must be as much on the alert as those are who seek wealth, and will ruin men body and soul in order to get it. Certainly our country has a history to be proud of, but there is a dark side to it, written in tears and blood. There is scarcely a nation that we have not cursed as well as blessed, and if we are not earnest in our endeavours to communicate the blessing, then will the curse return upon England's head, and the most favoured of all lands will be the most cursed. I believe there never was more need for the Church to wake up to carry the Gospel everywhere than now, when the last times draw nearer to us. I am not a prophet, nor the son of a prophet. I cannot explain Ezekiel, for I get broken among his wheels. Moreover, I would rather go into the lions' den than expound Daniel. But I say there are abounding tokens that Christ is coming. Surely He is on the road, and if the Church would not have her Master come and find her sleeping, and his work undone, let her gird up her loins and set to work at once to take the Gospel to every creature.

Proceeding to ask, What does the command mean? Mr. Spurgeon replied, "It means what it says." First, the Saviour contemplated that his Church would always be an aggressive Church. We are to be always on the go, and, having gone through street and lane, we are to go into the suburbs, and then beyond "into all the world." Secondly, Christ expected a personally working Church, otherwise He would have said, "*send* into all the world." Christ's idea was that all should go; without any attempting to buy other people's mouths, and tongues, and brains. He says to every member of his Church, "Go into all the world." An old lady says: "I cannot go further than my neighbour's; I am full of rheumatics." Well, go to your neighbour, and preach the Gospel to her. Another says: "I have to be in bed, and everybody that sees me must come to my house." Then your "world"

must be round your bedside, and if you there preach as much as you can, the Master will not blame you.

Thirdly, it is evident that Christ expected to have a largely moving Church. His idea was not simply that the ministry should be itinerant, but the Church also. Before this is realised, we shall have to get rid of the notion that no one can go and preach to the heathen unless he is a man of genius, or a man of marked character. Missionaries have been ordinary people who have become extraordinary from their extraordinary faith in God and their daring for his name's sake. It is not absolutely necessary that men should be men of genius to preach the Gospel; Peter and James and John, simple fishing folk, will do for that. God has greatly blessed many thousands who have never been to college, and would never have been the better if they had. Moreover, if the Church is to be in a holy tremor for souls, we must have men going among the heathen who will support themselves. All those persons who have enough to live upon, and are doing nothing here, will, I am afraid, be

GUILTY OF THE BLOOD OF SOULS,

if they do not go abroad at their own charges, and engage in work for Christ. I do not believe that missionaries have at any time been overpaid; but, nevertheless, we must have a class who will find out how to live on but a little, and be paid much less than has hitherto been required. I have it on the authority of missionaries, that by adopting the habits of the natives in some respects, a man may live on £50 a year in China. Many Christian friends in India are also living on very little, and preaching the Gospel. It is not for us to send out a man to starve, or a man underpaid; but it is for the man to go, even though he may be paid nothing, and should trust in God for his daily bread. If the Church gets really alive to its duty, it will draft, not one or two per cent., but fifty per cent. of its members to other lands to tell out the Gospel of the blessed God everywhere.

Also our Lord expected a Church that would keep to its work, which was to "preach the Gospel." Some other things are lawful, but this one is necessary. Finally, He expected his Church to preach to everybody—to high and low, rich and poor. If there be any people on the face of the earth that worship the devil and are like him, the Gospel should be preached to them. Dukes and earls should hear the glad tidings as well as peasants and crossing sweepers. In conclusion, Mr. Spurgeon urged his hearers, with the utmost of their going power, to preach the Gospel, and nothing but the Gospel, to every creature.

Mr. W. C. Miniffe, secretary of the Convention, expressed the hope that there would be at least a hundred volunteers for the foreign field as a result of the day's proceedings. Mr. Spurgeon thereupon, with evident pleasure, informed the meeting that Mr. Miniffe, who is a young man undergoing training in the Pastors' College, had organised the entire Convention himself.

REV. JOHN McNEILL

received the most cordial of welcomes, and was very soon on the best of terms with his audience. Mr. McNeill addressed himself first to those who had been deliberating on the personal call to missionary service, and who were now ripe for decision. The example of Peter and John in promptly responding to the call of Christ to leave all and follow Him was described and commended. Those who felt baffled and discouraged in their secular occupation were invited to consider whether these circumstances were not a call from God to take up spiritual service. Then those who, like Jonah of old, were fleeing from the call and the command of God, were counselled to stop and turn, and accept the summons to go and preach repentance to the people of some Nineveh. Any who feel that obedience to this call of God would be the shouldering of a cross, were reminded of the example of Simon the Cyrenian, who bore the cross when Christ was on the way to Calvary, though the bearing of it must have upset all his plans in visiting Jerusalem. On the question of training for future work, Mr. McNeill lodged a strong protest against the long curriculum of study imposed by many of the churches. In his own case, he had dictionaries piled on the top of him for years, and it is a wonder that a fellow is ever able to get out from below these weighty books. He pleaded for a shorter, saner, and more Scriptural method of training. He told of a devoted fellow-student, who, at the end of his long course, was solemnly ordained, and sent out to India to teach mathematics. From the fact that his friend had not come back, he concluded that he was also making for himself some opportunities of preaching the Gospel of salvation to the people among whom he dwelt. After all, this work is God's, not ours. If we go forth in his name, we may leave the success to Him. Oh that to-night his call might ring through all our hearts with a dynamic power that shall send us out to tell of the Risen, Ascended, and Coming One.

MR. REGINALD RADCLIFFE,

in a few words well to the purpose, sought to bring some of the young people present to decision for this work. Not mere enthusiasm, but the power of the Holy Ghost, must move to labour in foreign lands—to an entire surrender to the service of the Lord. Appealing to grandfathers, such as himself, he urged them, and fathers also, not to hinder the young people from answering the call of Christ to take the Gospel to the heathen. He expressed the hope that many who would read reports of the proceedings would join others who had been in attendance, and that the outcome would be a grand company of volunteers for the foreign field. In conclusion, he expressed himself convinced that the near future will see a large accession to the roll of labourers in the world's great harvest.

UNION HALL MISSION.

On Thursday last week a large gathering of Christian workers and friends assembled at Union Hall, Carlisle-street, Edgware-road, to render praise to God for the blessing vouchsafed to the work of the Mission during the past summer, in the tents and open air. In the afternoon much prayer was offered for guidance in connection with the forthcoming winter work, especially for blessing upon proposed Gospel services in the halls of the Mission.

In the evening Dr. Robert McKilliam gave an address on "Cleansing by the Blood," "Cleansing by Water," and "Cleansing by Fire." He was enabled to speak searching words to the hearts and consciences of every Christian. The hearts of many were again led out in prayer and supplication for a larger measure of power for future service, and for more devotedness of heart and life. We, too, earnestly desire the prayerful sympathy of Christians on behalf of the work of the Mission during the coming winter. Robert Bilee.

Abergeldie, Greenhill Park, Harlesden, N. W.

BOMBAY.—Dear Sir,—Allow me to correct the extract from *The Hospital* which appeared in your issue of August 30, regarding a Women's Medical Missionary Training School "about to be opened in Bombay" by the American Methodists, under the charge of Miss Saleni Armstrong, M.D. More than two and a half years ago Miss Armstrong opened an institute of the kind referred to, on an entirely independent basis, though sympathised with and encouraged by Methodist missionaries, among them the late revered George Bowen. The undertaking did not succeed, and it was recently abandoned by its founder, through pressure of financial embarrassment.

Bombay, September 26. A. B. C.

WORKERS FOR CENTRAL INDIA.

The Hill Tribes of Central India are an interesting people; but, sad to say, they are for the most part quite unevangelised. Mohammedans and Hindus have made efforts to secure a foothold for their respective religions among them, but with insignificant results. Millions in number, these tribes remain, for the most part, in the darkness which has for ages enveloped them, and, beyond the propitiation of evil spirits, they exhibit little religious sense. We rejoice to say that at last the Gospel is to be taken to them. The outgoing ambassadors of the Cross are Messrs. A. B. Wilkinson and Arthur Long, who have enjoyed training for their work at Dr. Grattan Guinness's well-known institution, Harley House, Bow, E.

The field to which these brethren are going has been but little touched by the large missionary agencies. Having had the Konds and other tribes laid upon their hearts, they made up their minds, although no society could send them, to go forth, trusting God to raise up friends and send supplies. They communicated their intention to Rev. John McNeill, who invited them to lay their case before his church and congregation. This was done at a meeting on Wednesday evening, last week; and not only was practical sympathy shown with the missionaries, but an acquaintance was formed which will, doubtless, result in cheering, helpful intercommunication in the future between the workers abroad and friends at home. Relating the circumstances under which he leaves, Mr. Wilkinson stated that he read with great pain that millions of people living on the hills had not been reached, although for a long time efforts have been in progress among the inhabitants of the plains. He heard of one district in which there were a thousand towns and villages, with populations of from 100 to 500 aborigines, with no resident Christian, besides a native policeman, employed by the Government. What above all things had weighed to decide him to go to the Konds was the fact that, while the Hindus had sent men among them to convert them to Hinduism, no one has gone to win them for Christ. Mr. Long, in his statement, said that his interest in the heathen began with his conversion, five years ago. He read missionary literature in a Young Men's Christian Institute; and, as he grew in grace, so he saw it to be his duty and privilege to undertake work for Christ among the heathen.

Mr. Reginald Radcliffe, in a few words, urged Christians to show their love to the Lord by feeding his sheep. Our Protestantism has, he maintained, been sadly behind in the proclamation of the Gospel abroad. Dr. Maxwell followed with a short address, in which he expressed joy that God is finding labourers for all parts of the field, and gratitude for having opportunity to share in some small degree, by prayers and sympathy, in the mission which the outgoing workers intend to undertake. Messrs. Wilkinson and Long hope to find that about £50 per annum will supply their personal needs.

YOUNG WOMEN OF WEST BRIGHTON. — A work of increasing interest is in progress at the Young Women's Christian Institute, Holland-road, West Brighton. The Bible-classes and Bible-readings, conducted by the president, Mr. G. T. Congreve, are largely attended. The Home for young women needing rest, superintended by Miss Middleton, continues to be a very useful agency. From time to time the workers of the Institute are cheered by seeing definite fruit of their endeavours. In the last report touching reference is made to the conversion of a member from intense Ritualism to the simple Gospel of Christ; breaking her crucifix, this young person said: "The graven image is broken from my heart, and the Lord is nearer." Her subsequent death was happy. The president, whose address is Third Avenue, West Brighton, will be glad to hear of more annual subscribers to the funds of this good work.

Young Men and Missions.

ADDRESS AT THE METROPOLITAN TABERNACLE

By Dr. A. MACLAREN, Manchester.

FEEL it is a great honour and a still greater sponsibility to stand here and address theogical and medical students. If it were of my vn seeking, I should say the presumption was eater than the honour or the responsibility. ut, seeing that I am here in obedience to the mmands of the governor [Mr. Spurgeon], I am xceedingly easy on the latter score. I have, I ppose, the melancholy privilege of old age; nd indeed our friend Mr. Spurgeon felt himlf at liberty a little while ago to tell me that me thought I was not only old, but an old gey. Be that as it may, I think my heart pretty nearly as young as ever it was; my mpathies with a student's life are as intense they were forty years ago.

As I understand the object of our meetg this afternoon, it is to try to lay the aims of the missionary cause on the hearts of ur younger brethren. I am the more glad to ave a humble share in this matter, because, as construe the object of the meeting, it is neier in support nor in rivalry of any existing issionary society, but for the strengthening of l. The missionary spirit is nothing more an the Christian spirit turned in a definite rection. And therefore to attempt to excite e missionary spirit without the deepening of e Christian disposition is all lost labour. I ave the profoundest distrust of all attempts to ork up Christian emotion or Christian conct in any single direction apart from the eepening and increase of that which is the undation of all—a deeper and a closer comunion with Jesus Christ. And so, if I may tempt for a moment the rôle of a senior, I ould urge my brethren to make a definite and ntinual effort after nearer, deeper, more timate, prayerful, ennobling, and constant mmunion with the source of all strength and all righteousness. It is at Christ's feet that e learn to read our duty. It is there that

DUTY BECOMES DELIGHT,

nd it is there that obedience becomes possible. he Christian life is only Christ's life in me; nd is only to be mine if I get very near the untain and source of it all. And if we thus, ay by day, and moment by moment, honestly, rnestly, prayerfully, seek to knit ourselves ore closely to that dear Lord who is nearer to than our own hearts, then the life that mes from Him will be kindled within us, as e seed brings forth in the likeness of the lant from which it fell. By the might of ving sympathy with Him, and the derivation his own Spirit into us, we shall have no asmodic, or galvanised, or partial missionary irit, but we shall see the world with Christ's yes, looking beyond all the surface accident wn to the deep central realities of the case; nd like Him weeping over that which to the mmon eye was but a source of gratulation, nd seeing men, whatever else they may be, as eep that had no shepherd, for they have andered away from Him.

Oh, dear young friends, be sure of this, that here is nothing that will keep a man's heart mpathetically in touch with the necessities the world that lies in evil except that mmunion with Jesus Christ. All attempts make the missionary spirit predominant or werful in the Church, which does not begin ith an individual drawing nearer to Jesus hrist, are as vain and foolish as it is to move the hands of a clock with your finger inead of increasing the tension of the spring. ou will only spoil the works, and as soon as e outward pressure is removed there will be a cessation of the motion. But when we get into

CLOSE GRIPS WITH OUR MASTER

for ourselves, and can say: "The life I now live in the flesh I live by the faith of the Son of God," then, and only then, we have gone down to the deep central sources; and the sympathy and the power for missionary and all other Christian purposes rise inexhaustibly, like water from an artesian well, from our deepest hearts.

May I go on in the tone of appeal and exhortation? I take it that is my business here this afternoon, so I make no apology for it. As to all elders and others present, I beg them to consider themselves for the moment as non-existent. I am speaking to students. I do not know where they are exactly, diffused throughout this congregation; but I go on the principle that "a little leaven leaveneth the whole lump," and so you all belong to the category of those I have come to address.

There is a second thing: I would urge a firm grasp of, and a continual reflection upon, the fundamental Christian truths which underlie Christian missions. I put them all into the triumphant words of the Apostle John: "We know." Not, "It appears to us on the balance of the evidence pretty probable"; nor, "We give our assent to it as a mere piece of dry theological dogma"; nor, "We would like to say, if we were not afraid of the cultivated people that laugh at us"; but, "We know that we are of God, and that the whole world lieth in the wicked one. And we know that the Son of God is come, and hath given us an understanding, that we know Him that is true, and we are in Him that is true, even in his Son Jesus Christ." Translate that into other language, and it comes to this—the Christian man should have

AN INTIMATE AND IRREFRAGABLE CONSCIOUSNESS

of the gravity and reality and universality of the fact of sin. He should have a certitude deep as the foundations of his own being of the fact that the incarnate Son of God has come. He should have a certainty, of which all the inmost and most blessed experiences of his life are the attestations and the seals, that the gifts of the Son who has given to us the grasp of the Divine Father and the assurance that we are in Him, are to us the knowledge of Him that is true, and are to us the indwelling in Jesus Christ. These are the things we have got to preach; the things which missionary institutions exist to proclaim; the things which if a man *knows*, the word will be like a fire in his bones, and he will be weary of forbearing and cannot stay. There are many temptations to doubt them to-day. There are many who tell us that we are following our own hallucinations; that the world lies in no wicked one, that no Son of God has come, and that these inward consciousnesses are not reliable. All I have got to say is this: As Martin Luther said in regard to the region of dogmatic theology, the test of a standing or declining Church was the doctrine of justification; so I would venture to say in the region of the practical manifestation of the Christian life, that the test of a standing or a falling Church is

ITS MISSIONARY ARDOUR.

For that ardour will accurately correspond to the firmness of its grasp of these great central truths of which I have ventured now to speak. Wheresoever they are held slackly, the missionary enterprise is of necessity stricken with paralysis; for there is nothing to say to the world, and no man will ever be impelled to go forth, as the messengers of the Cross have gone forth, with a Gospel of hesitation; or with anything short of the full-toned proclamation that Christ has died, the world's Redeemer.

Then there is one thing more. A familiarity with and reflection on the facts of the missionary cause are as needful as a grasp of the truths that underlie it. Have you studied that diagram on the back of the invitation to this meeting? It shows in picturesque form the extension, numerically, of Christianity and of other faiths. I have no head for statistics, and get bewildered when people try to make calculations; but, like other babies, I can see a thing when it is put down in a picture before me. And I want you, my dear young friends, to look at

THAT GHASTLY PARALLELOGRAM

prayerfully and earnestly. It reminds me of a pathetic statement in one of the Old Testament books, where the camp of Israel is described as being like two little flocks of kids, whilst the Assyrians filled the country. There is that tiny piece of white up at the top, and to make that white, all sorts of nominal Christians and real worldlings, have had to be included. Down below it darkens into the blackness of desolation and utter ignorance. Do you believe that was what Jesus Christ meant should be the world's condition 1900 years after He died? Surely not; surely not. And if we should take one of these little squares, each of which represents a million souls, and think away all the 999,999, you have one left; if we could get inside of him, and could see the dreariness that is there, the darkness, the terror, the torpor, the unrest, the black pall that wraps the future, shot only occasionally by lightnings that come from beyond—ah! we should not need much more to make us feel that heathenism is indeed the shadow, and to a large extent the substance, of death. Oh, dear friends, if on the one hand we listen to the commission which Dr. Taylor has been quoting, "Go ye...and preach the Gospel *to every creature*," and on the other hand put emphasis upon the *ye* that is there, what a stringent obligation, in view of such darkness, comes upon all of us. But there is

ANOTHER SET OF FACTS.

It is just as much a fact that every Christian Church has had its missionary successes, and that in every corner of the world these successes have been realised; that Jesus Christ has proved Himself to be adapted and intended for the salvation of men of all sorts, orders, ages, conditions, degrees of latitude, and generations; that this Saviour has never been and never will be preached in vain. When I was coming up from the benighted region in which I dwell, this morning, I passed one or two abandoned coal pits. There are no abandoned mines in this missionary enterprise—nowhere where they struck shafts and said, "It is no use; there is nothing there." There has always been gold, and it has always been possible, by the Divine alchemy of the blessed Gospel, to turn the vilest into the most precious, and the sand into the gold of Sheba. These are facts, and I beseech you, young men looking for a career in which success is certain; looking for a career in which there can be no remorse and no regrets and no failures, choose this great work to which the Master has called us all. And remember that *the possession* of the Gospel, the world's condition being what it is, is

THE SOLEMNEST OBLIGATION

to the proclamation of the Gospel. Why, even those poor lepers at the gate of the city, after they had got all they wanted for themselves, said: "This is a day of good tidings, and we do not well that we hold our peace. If we tarry till the morning light some evil will befall us." They felt the obligation to impart the good news. In the words of the hymn:—

Shall we whose souls are lighted
With wisdom from on high—
Shall we, to men benighted,
The lamp of life deny?

Let me ask you to take all these truisms and platitudes of my address this afternoon, and to reflect upon them, in their immediate

bearing upon your conduct and your life. They tell us that at our missionary meetings there is nothing said but the one old story over and over again. Perfectly true; but you know there is an infallible way of making threadbare platitudes start into tremendous importance and freshness, and that is by laying them upon our own consciences, and seeing what they have got to say to us individually about our special duty. I suppose the Ten Commandments boast a pretty respectable antiquity, and have been repeated a considerable number of times, without much variation; but if a man tries to keep them, he will find out that

THEY HAVE TEETH,

and are still alive. So I ask you to take these things and lay them on your hearts. You have got the supreme privilege that, within certain defined limits, you may become almost anything you like. My friend Mr. Spurgeon and I and the rest of the "old fogeys" are settled and done for. Our fates are determined. You cannot teach old dogs new tricks. But you, my young friends, have got almost infinite possibilities before you. Surely you mean to be something better than the fashionable young man of this day, gripping a big thick stick by the middle, with his two arms in the shape of two marks of parenthesis, which may be supposed to signify that what is between them does not matter much! Surely that Divine Master who loves us, and whom we humbly try to love—surely He, not we upon this platform, has a word for some young man in this audience this afternoon. There may be someone here who needs but the final touch to impel him to this great work. There may be men here whom, in God's providence, He has determined and appointed to be apostles to nations that are sitting in darkness. How we should all rejoice and be thankful that we had been permitted to take part in this meeting, if, as the issue of it, some such should be led to consecrate themselves to-day unto the Lord for this great service. Don't you make Samuel's mistake, and fancy that God's voice is Eli's. Be sure that it is He that speaks, and do you answer: "Speak, Lord, for thy servant heareth."

There is an old story of my country, of a fight between clansmen. The chief on one side was surrounded by a band of his foster brethren, headed by the father. As the claymores swung and swooped in the strong arms that wielded them, one after another of these brethren stepped in front of their chief, and one after another they fell. And ever as they fell, the foster father's voice rang out: "Another for Hector; another for Hector." And they died on the field. Many of our missionary societies have of late years been called to lament over sad and sore losses. The society with which I have the honour to be connected (Baptist) in its great enterprise on the Congo has in that matter been sorely tried, and precious lives have been freely shed. Wherever there has been one vacancy, there have been two to fill it. The call has not been sounded in vain. I believe the Master is calling to you young men who ought to feel that danger is an incentive, and difficulty an inducement; He is calling to you to choose the heroic part which is his service in the regions beyond. Another for Christ, another for Christ, and yet another, is the demand; and, if there be faith and enthusiasm in the young Christianity of our churches, the call will not ring forth in vain. I pray that it may reach some hearts here, and then our highest purposes will be accomplished.

THE SOUTH-WEST LONDON PROTESTANT INSTITUTE has removed from 180, Brompton-road, to 154, Sloane-street, S.W., at which suitable and convenient rooms have been acquired for the use of the lending library, and the classes and committee meetings in connection with the Institute. Free classes for young men will open at the offices of the Institute, and be continued weekly, as follow:—History of the Reformation, Monday evening, November 4. Shorthand, Pitman's System, Wednesday evening, November 6 (with short subsequent address).

[962]

A REVIVAL IN SOUTH AFRICA.

Dear Sir,—I have the pleasure to inform you for the encouragement of your readers who are being quickened to special activity in missionary work, of a revival of great power among the school inmates and villagers in the Edendale Station, about six miles distant from Maritzburg, now being worked for the Board of Wesleyan Missions. It was my privilege to be permitted to accompany Rev. D. Russell, a useful evangelist, to that station on August 30, and to witness the Divine power to save the practically heathen as well as to restore backsliders.

We found the church, a good sized one, filled for the evening service with an eager and expectant congregation. After prayers, singing, and short addresses, seekers were invited to come forward for special prayer, &c. More than one hundred men, women, and young people arose. There were so many that it was impossible to minister to them severally; but this did not seem necessary or advisable, for all engaged in prayer alone, and independently. Each seemed lost in desire to obtain salvation, and the united cries could be compared to nothing more aptly than the loud roaring of the sea. Some of the students, more particularly, were calm, but evidently deeply distressed, and many women cried and sobbed convulsively. After a little the agony of the seekers increased, so that those who would be helpers could only look to God to visit with his salvation and peace.

In about an hour, manifestations, similar to those recorded in the Irish revival of 1859, were seen. Several became convulsed involuntarily, in different parts of the church, with all the indications of a mighty struggle which suggested a fearful conflict with the powers of darkness. Indeed the people generally, and those who were thus seized, say that it was the casting out of an evil spirit. All who were so affected—some being seekers for the first time and others backsliders—were utterly prostrated before peace and joy which was manifest were given them, as was invariably the case.

I may say that the revival seems to have originated among the students in the training school, some of whom were moved to special prayer; and that the outpouring of the Spirit followed on Sunday, August 25, and still continues. Times of refreshing following the visit of some faithful evangelists from Capetown have also come to Maritzburg; and the coloured people especially seem to be getting saved.—Yours very truly,

Pietermaritzburg. J. Robinson.

MARTYRS' MEMORIAL HALL, DARTFORD.—The Hall will be used as the headquarters of the Dartford Young Men's Bible Class, and as a centre for maintaining and disseminating the Scriptural principles of the Reformation. The new building will also comprise a coffee tavern, pure literature depôt, reading and music rooms, and a library now in course of formation. At least £1600 will be required for purchase of freehold land, erection of building, architect's fees, &c. Towards this nearly £850 has been received or promised. Fuller information can be had from Mr. J. Lawrence Mitchell, Gartly House, Dartford, Kent.

SOLDIERS IN PARIS.—We have visited the spacious reading-room and adjoining apartments which M. Arthur de Rougemont has opened between the Military College and Barracks of Latour Maubourg, for the benefit of sub-officers and sergeants desiring to pass their evenings and to receive instruction there. Our readers can greatly aid this useful enterprise by sending M. de Rougemont games, and books of instruction and recreation as a nucleus for a good library. Lectures and conferences, writing paper, scientific games, and even a cup of coffee or tea at cheap prices, will make this building at 17, Rue Chevert, Paris, an attractive locality for our soldiers.—*The Signal.*

THE "CHRISTIAN LIFEBOAT CREW."

Tune—"Beulah Land."—No. 277, *Songs and Solos.*

We left the wreck, the sinking wreck,
Where wrathful waves swept o'er the deck;
We left it all at Jesus' call,
In his strong arms by faith to fall.

Chorus—Amid the waves our lifeboat saves,
And speeds along with joyful song.
Blow high! blow low! we onward row
Till, danger past, we land at last;
Come, friend and foe, to glory go,
For Jesus rules the storm, we know.

"For you I died," the Saviour cried;
"For you I crossed death's midnight tide."
We heard his voice when hope was dim;
We saw Him not, but trusted Him.

And now again we cross the main,
To seek the wrecked, nor seek in vain;
Through storms and fears the Saviour steers
Salvation here for all appears.

At Jesus' side we safely ride;
He in the boat will still abide,
And bravely teach, until we reach,
Beyond the storms, the heavenly beach.

William Luff.

THE SHAFTESBURY INSTITUTE.

Miss Meredith Brown, Harrow-street, Lissongrove, writes:—Will any ladies kindly help us by taking a class on one or two evenings in the week? Eight or ten additional teachers are required. It is proposed to devote two class-rooms—set free by the removal of the dormitories to another house—to children from eight to fourteen years of age. These little ones—neglected by degraded mothers—are allowed to wander about the streets to a late hour. They have often pleaded, "Is there no room for us in the Institute?" Alas! ere they reach the age of eleven or twelve, they have already learned much that is evil.

"I was only ten years old," said one of our girls, "when my ole gal (mother) she 'ad me in the public-'ouse. One night I 'ad a lot to drink, and I didn't know no more till I found myself at 'ome next mornin'." "It was *our life*," she added. "You was brought up gentle; we was dragged up by a rope; rows, and fights, and swearin'! We never see'd nothink else, and we was never learned nothin' as I knows of. 'If yer stop late of a night,' she'd say, 'I don't care w'er you've bin.'" "Nobody minds me when I'm ill," said one tiny little boy, as he put his icy little hand in mine. "I lies in a corner on some straw. My mother don't take no notice. Do 'ave us in."

It is to save the children from such scenes, and to influence their young lives for Christ, that we propose to open junior classes, but it will be impossible to do so unless we have sufficient teachers. Who can tell the power they might exercise in the homes! To snatch these little ones from the devil's grasp, to love and to care for them, is surely the work the Lord would smile upon!

Workers' cards, containing the class rules, may be had of the Hon. Superintendent, who will be glad to give full information to ladies willing to help.

Friends are invited (after November 11) to come and see the work.

LONDON CITY MISSION.—A new hall in connection with this Mission has been erected at Latimer-road Station, Notting-hill. The opening meetings recently held were well attended, and there is every prospect that the missionary, Mr. Ireson, will have much encouragement in his extended sphere of work.

HONOURS AT THE PARIS EXHIBITION have been conferred upon a number of well-known religious and philanthropic institutions and workers. Gold medals have been awarded to the Y.M.C.A. of Paris, as representing the association of the world; the International Federation for Sunday Observance; the World's Women's Christian Temperance Union of the United States; the Bible Society of Paris; Dr. Barnardo, in respect of his colossal work among children; Dr. Gilbert, for dispensary work at Havre. Silver prizes have been given to Mrs. Lewis's work in Paris, and to the Blue Cross Temperance Society of France.

The Hand of God in Africa.

By Mrs. H. GRATTAN GUINNESS.

Each passing year—not to say month—shows more and more plainly how He who loved the world, and gave his Son to redeem it, is working in our days on behalf of Tropical Africa. In his providence, its millions seem destined at last to be brought under the influence of the civilised Christian nations of Europe. Its climate altogether forbids that it should ever become a sphere for European emigration on any large scale, and its social and political divisions will be a permanent hindrance to its ever being governed as one whole, as India is, nor will its varied races die out before the advent of the white man, as did the aborigines of North America. How then are its populations to be brought under the restraints and under the blessings of Christian civilisation? The conflict with slavery and cannibalism is so terrible a one that in many parts missionary operations have little chance, unless backed up by some Government that can repress rapine and massacre.

It is, therefore, with deep satisfaction that we see the Powers of Europe entering Africa on every side, not bent on conquest or extermination, not anxious to rob the natives of their lands; but in the form of commercial companies, under Royal Charters, entrusted with the exercise of reasonable administrative authority in their different spheres, bent on teaching the African populations that the only road to peace and plenty lies through patient industry and self-restraint, and through honesty, courage, and hard work. It would be difficult for Governments pure and simple to do this; but commercial Companies must needs accomplish it in their own interests. Unless they can teach the natives to be industrious, they will never see any dividends on the large capital they sink in the country. Unless they can render life and property secure, how can they hope for profits? The success of a commercial Company means the pacification and protection of its sphere of action. It means peace and justice and progress in all the arts of life; and hence it means, also, possibilities which would not otherwise exist for the spread of the Gospel of Christ through missionary labour.

Private commerce in a savage country, where no Government exists, leads invariably to injustice and oppression of the natives. But it is otherwise where governmental powers are united with commercial speculations on a large scale.

Hence we see cause for only thankfulness in the existence of the great East-African Company, already making substantial progress in its immense and growing sphere in East Equatorial Africa; and, similarly, we rejoice exceedingly, from a missionary point of view, in the fact that a similar Association for South Central Africa is about to receive its charter also. We must enrol now a new name in the long list of British possessions and protectorates, the euphonious one of

ZAMBESIA.

A new realm of enormous extent in South Central Africa will in future be known under this title. At the head of the British South African Company, to whom a Royal Charter is about to be granted for the government and development of this country, are the Duke of Abercorn, the Duke of Fife, and Mr. Cecil Rhodes, the South African millionaire. The region which will be governed and developed, protected and improved, by this Association, in the name and in the interests of England, is three times the size of the United Kingdom itself, and one-third larger than all Germany! It lies between the present possessions of England in South Africa, and the Zambesi, extending from the north of British Bechuanaland right up to the Zambesi, and the Matabele and Banyai country, 1500 miles north of the Cape of Good Hope. The general breadth varies from 600 to 800 miles, as the charter includes all that lies between the Portuguese possessions on the East and the German Protectorate on the West. The total area cannot be less than between 300,000 and 400,000 square miles. It includes the scenes of Livingstone's early travels and labours, Khama's country and Sechele's and Lobenguela's—*i.e.*, Matabele and Mashona lands, Shoshong, Linyanti, and the Victoria Falls. The native chiefs sought and desired British protection, and resigned their supremacy for the sake of safety. The whole country is rich and productive in one way or other; and much of it seems to be gold-bearing. A railway is at once to be carried to Shoshong and the Zambesi. Nor will it stop there. The Company is pledged to an anti-slavery and anti-drink policy. Its capital is a million sterling, and its shareholders consent to receive no interest for two years.

Now this chartered association of Englishmen and Scotchmen bent on doing good to themselves and their neighbours of the human family, is only one out of four which have come into existence quite recently, the others being the North Borneo Company, the Niger, and the East African. Why are not Christian Englishmen and Scotchmen as enterprising and as active on behalf of the extension of Christ's kingdom in these new realms? Is the Christian Church incapable of forming schemes equally grand in conception and wise in plan? Has she no men of rank and of wealth, of talent and of travel, of disinterested and enthusiastic spirit, who are willing to give themselves and their best to such work as this for King Jesus? Britain's empire has been founded and extended for the most part by such private action on the part of her sons, not by direct Governmental conquests. And it is thus we know that the kingdom of God on earth is extended, and thus only, by the labours of his sons and servants.

Every new sphere in the world brought thus indirectly under British Government becomes a sphere wherein especially British Christians should plant and sustain missions. They should go in as earnestly for evangelising it as the world goes in for developing it. True the world looks for gain as a reward of their trouble, gain personal, and gain national. But may not we do the same? Is it not the greatest gain to win the Lord's "well done," and to seek first the spread of the kingdom of God and his righteousness?

What are we going to do for Zambesia? What fresh efforts can we put forth for the new India that has come into our hands in East Africa, and for the great Soudan watered by the lordly Niger, and for North Borneo, and Upper Burmah, and other such fresh spheres of British influence?

OH FOR MISSIONARY STATESMEN,

who can grasp alike great wholes and small details, and be ambitious and enterprising for Christ their King! May the God who in mercy to Africa's millions raised up Livingstone, and Stanley, and Leopold, and Mackinnon, and Mackenzie, and Rhodes, and all the host of practical, and liberal, and devoted philanthropists who are sparing neither skill nor money nor life in the task of Africa's elevation, raise up similar men in the Church, to do and to give, to conceive and to carry out schemes for their adequate evangelisation! Amen and amen!

We have heard of the arrival of our Congo Balolo party at the Equator in July, and trust they are now establishing themselves in Bolololand as the lonely pioneers of the missionary army at the furthest outpost yet occupied. The *Henry Reed* steamer is doing them invaluable service, but they have the loan of it only for a year. The Lord has graciously enabled us to build a similar steamer for the Mission to be its own, and to help, we trust, in the founding of many a station on the six southern tributaries of the Congo which intersect and water Bolololand. She is called

"THE PIONEER."

and has been built at Wivenhoe, in Essex, by the same firm which built the *Henry Reed*—on which she is in some respects an improvement. We had hoped that she would run her trial trip from Westminster to Richmond, but it is too late in the season to bring her round. She is to be launched this week, and on Monday next, Oct. 28, she will be on view at Wivenhoe, and run her trial trips on the river from that place to Brightlingsea.

We shall be glad to welcome on board the Mission ship any Christian friends who would like to join us in dedicating her in earnest prayer to God, and to the service for which she is designed. A train leaves Liverpool-street for Wivenhoe at 10.30 a.m., arriving at noon. Lunch will be provided for visitors on board the *Pioneer*, and there is a return train at 3.30 reaching town at 5 p.m. Friends intending to be present should apply for tickets to the secretary, Harley House, Bow.

At the close of next week the vessel will be taken to pieces again, and packed for shipment to Banana, or if possible Mataddi, when the hundreds of loads which she will make will have to be carried on men's heads to Kintamo for reconstruction and launch on Stanley Pool. The expense of carriage in the Cataract region is greater than it was when we sent up the *Henry Reed* in 1883, and it cost us over £1000 for transport. The steamer itself will come to about £1450, and this sum is, thanks be to God, all in hand. But we have still to wait on Him to provide for the transport of the vessel He has given, and there is room for his wealthy stewards to have fellowship in this part of the enterprise.

We hope the loads will get to the Congo in time to be carried up during the short dry season in January, so that the boat may be rebuilt and ready for use by the time we have to return the *Henry Reed* to the A.B.M.U., who have so kindly lent her to the Bololo Mission. They require her as soon as possible, as they are themselves hoping to open two stations on the Kasai next year.

May God inspire us all more and more with Paul's noble ambition, that we may strive to preach the Gospel, not where Christ is named, but *where He has never been spoken of!*

THE PARIS EXHIBITION.

Dear Sir,—Some English friends, foreseeing the dangers to which our English sisters would be exposed during their engagements at the Exhibition, opened a Home for them close to one of the entrances. A good work goes on here, and the Home is greatly appreciated. Various friends have been giving away Bibles, Testaments, Gospels, and tracts in different languages, and speaking to the different races represented at this great show. On September 28, a most interesting gathering of Russians, Jews, and Arabs, was convened at the Avenue Rapp Hall. About seventy had breakfast together, after which a Russian address was given by Colonel Paschkoff; another, to the Jews, by Mr. Feingold, which was interpreted to the Arabs. The McAll Mission have two additional halls open daily, one at each of the principal entrances to the Exhibition. At the doors, Gospels and tracts are given, and the people invited inside. The bright singing, and plain, earnest preaching of the Gospel, attract attentive audiences. While it is chiefly a sowing time, some reaping has also been done. Pray for Paris and the work of God there.

Jas. Goodchild.

14, *Sloane-terrace, S.W.*

ISABELLA MACPHERSON:

The Story of a Devoted Life.

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER I.—LINKS.

ONE day, early in this century, an old man was standing at his cottage door in Smithtown of Culloden—better known at that time by its name in Gaelic, Balnagowan—a picturesque hamlet, situated not far from the famous battlefield where the career of the Stuarts came to a close.

The village patriarch, John Macpherson, was watching a band of sportsmen, who, with a pack of hounds, were in full pursuit of a hare. Suddenly doubling, the hapless victim of the sport sprang over the fence into Macpherson's garden; and thence, in sheer desperation, bounded through an open casement into a room, where, trembling and bleeding, it cowered in a corner. The old man shut the window, and awaited the arrival of the sportsmen.

"The hare is in the garden," said the lordly master of the hunt.

"No; she is in the house," replied Macpherson, pointing to the window.

"Out with her!" shouted half a dozen voices.

"Never!" was the old Highlander's reply, as he drew himself up proudly. "The hare has sought hospitality under my roof, and in God's name, hospitality she shall have! Your Maker and my Maker is her Maker also; and never shall I turn one of God's helpless creatures in the hour of trouble to the door." Knowing the character of the man, the leader of the party ordered a retreat. When men and dogs had disappeared, the kind-hearted host took the timid guest in his hands, and, gently carrying her to the neighbouring forest, set her free.

After him his son John, a man of fervent piety and gentle character, "held the fort" in the Balnagowan cottage, over the portal of which was written, as every man, woman, and child in Smithtown knew, "Jehovah-shammah," the Lord is there. His wife Jean, in person tall, portly, and dignified—an eminently wise and gracious woman—swayed the sceptre of a benign and heavenly influence over the Culloden hamlet. Gathering the villagers into her house, she was wont to read and expound to them the Word of Life.

The Bible in Gaelic was not as yet within reach of the people, and few of them knew the English language; but Mrs. Jean Macpherson was equal to the situation. Knowing both languages, her method was to open her English Bible, and, translating into Gaelic as she read, give to her fellow-villagers in their mother-tongue the glad tidings of great joy. She was the friend and counsellor of her neighbours in all their times of trouble. By her wise and kindly arbitration many a quarrel was composed, many an angry voice was hushed. *The house was still open to the hunted hare.* Pursued by doubt and fear, hounded by the devil and remorse, the earnest inquirer made for the Balnagowan cottage, where the Temple lamp shone with a clear ray; and when the godly wife was busy with a case of conscience, her husband would be on his knees in the adjoining closet.

Far removed from the world's noisy ambitions and maddening strife, finding in their Heaven-blest home a repose that flies the halls of the great, and knowing a secret more full of destiny than the mysteries of Royal Cabinets—John Macpherson and his wife Jean served their generation well, and handed down the best of heirlooms, the heritage of them that fear the Lord.

Donald, their fourth son, married Christina, daughter of Alexander Fraser, a farmer at Kirkhill, a parish in the country of the Frasers. This Alexander Fraser was famous among his people for his Samson-like strength; a gift which he seldom employed in its extraordinary range except in self-defence or some chivalrous service. His landlord and chief, Lord Lovat, had a favourite dog, of monstrous size and ferocity, the terror of the community. Men and women had been bitten and maimed; children had been worried and torn; but nobody dared complain for fear of offending the great man. One night Alexander Fraser, after an interview with Lovat on some matter of business, was returning home, when he was suddenly assailed by the savage brute. A fierce struggle followed, all the more terrible from the darkness of the night. The conflict must have been desperate; for the strong man, thrusting his hand into the dog's mouth, wrenched out his tongue from the root, and the animal fell dead at his feet. Lovat was in great wrath, and vowed vengeance. But who was the offender? Everybody guessed, but no one ventured to speak. The wrathful Baron himself must have had his suspicions, but he said nothing; while the people rejoiced at their deliverance from a standing horror.

Alexander was as kind-hearted and genial as he was brave and strong. One of his virtues was to "think kindly of all men, and speak evil of none." He detested the evil tongue; and when censorious words were spoken in his hearing, he was wont to break in by saying, "Now tell us something good about that man; I never knew anybody of whom a kind word could not be spoken."

Christina Fraser was no less noted for her beauty than her father was for strength. Like him, she was the enemy of the evil tongue and of all mean and dastardly ways. In her long life she was never known to have lost a friend or to have quarrelled with a neighbour.

Donald Macpherson and his wife spent seven years of their wedded life in Inverness, where four of their children were born. Here three little graves in the parish kirkyard tell the story of their first family sorrows:—

> Only a baby's grave—
> A foot or two at the most
> Of star-daisied sod:
> Yet methinks that God
> Knows what that little grave cost.

Chastened in spirit, the bereaved parents, with their little daughter Hannah, removed to the Lowlands of Banffshire, and settled at Cullen, a royal burgh, situated on the shore of the German Ocean, where the great North Sea breaks with arctic force ere it narrows into the calmer waters of the Moray Firth.

From the head of a beautiful bay Cullen looks full in the face the great ocean stretching away northwards in unmeasured expanse—glorious in storm and in calm; with its ever-changing moods and many voices; its moanings; its thunderings; and its peaceful murmurs along the shore. Across the Moray Firth to the north-west, some fifty miles away, the lofty mountains of Sutherland and Caithness rise as from the deep in outlines of majestic grandeur, adding a charm of their own to sea and sky. Along the shore are beetling cliffs; rugged headlands thrusting themselves defiantly far out into the deep; rocks of fantastic shapes; dark caverns resounding with the bellowing noise of the waves; sandy creeks and fairylike coves, with beds of broken shells shining beneath the blue-green water with the whiteness of alabaster. Here are myriads of outs and ins among the crags and braes, nature's most secluded haunts—where the plaintive music of the tide chimes well with the wild bird's cry; where azure skies smile on land and sea; and every sight and sound both near and far unite their testimony to tell the Creator's glory, and entice weary men to come aside and rest awhile.

Hard by, the fair domains of Cullen House, with forest and glen; here a meandering stream, and there a bosky dell; the lofty Bin with its richly wooded slopes, its heath-clad summit and towering form of perfect symmetry; the quaint old pre-Reformation church nestling among the trees, with the countless dead sleeping peacefully around; the field where Norseman and Celt grappled in deadly strife, the ancient cairn in the wood telling where a hero fell; the hoary Castle of Findlater on its rock by the sea, with many a fair scene wedded to many an old legend—serve to give the little Northern burgh an interest and a charm which have passed away for ever from the modern city with its clamour and dust, its artificial life and unnatural strain.

Here Donald Macpherson pursued his calling of roadmaking, having learned the art with Telford, the celebrated engineer, whose system he followed. In Banffshire and the neighbouring county of Aberdeen, many a road and bridge and other work of public utility remain to attest his skill and thoroughness. The love of perfecting his work brought less to his pocket than to his good name; but, cost what it might, he would never lower the standard either of his conscience or his taste; and many a time, as day after day he would be showing where a curve needed a more graceful rounding, or a slope a gentler sweep, or an incline an easier gradient, his men were wont to say, "His eye is a hard master to him." Himself a hard worker, he had little mercy on the eye servant; while he was generous towards his faithful workmen, some of whom were in his service well-nigh thirty years. He was too ready, out of sheer compassion, to give employment to navvies on the tramp, although these Bohemians frequently caused him no little trouble by raising strife among his men. Referring to those quarrelsome and ungrateful mischief-makers, he used to say, "I know what Paul means when he speaks of fighting with beasts at Ephesus: the beasts were unreasonable and wicked men, more treacherous and cruel than lions or tigers." And yet the wandering navvy who turned up hungry and forlorn always got "another chance." Whatever may have been his deficiencies, Macpherson was not wanting in the kindness of heart that characterised his fathers.

In Cullen were born a son and four daughters, the youngest of whom, ISABELLA, the subject of this memoir, first saw the light on May 7, 1842.

OPEN-AIR MISSION.

A VERY interesting gathering of the members was convened at the Y.M.C.A. Rooms, Aldersgate-street, on Friday evening, to receive reports of "Summer work at home and abroad."

Mr. Joseph Weatherley and Mr. Charles Young referred to Gospel efforts in Paris, where no open-air preaching is allowed. Rev. W. J. Holder and Mr. James Jones reported the racecourse work, and were agreed in the opinion that betting men are much more accessible than formerly. Mr. James Petter told of work in the Kentish hop-gardens, while Mr. Jesse Croxford spoke of village evangelisation. Mr. Frank Cockrem expounded a new banner, "Divine Symbols," which had been found extremely useful in collecting a street crowd, and also in preaching the Gospel to them. Mr. Walter Jervis emphasised the importance of utilising young men, he having found this plan very effective in Camden Town. Others related instances of obstinate opposition, though in many cases the opponents were eventually converted.

The most cheering portion of the proceedings was that which related to the conversion of sinners, including Jews as well as Gentiles. Mr. Kirkham, the secretary, intimated his intention to visit Egypt and Palestine early next year.

LEPROUS INOCULATION.—DEAR SIR,—An erroneous statement is copied into THE CHRISTIAN from *The Zoophilist*. The criminal alluded to in my son's last report of the Trinidad Leper Asylum was inoculated in Honolulu, not in Trinidad; and I have no reason to think that the criminal in question was sent nearer to the West Indies than Honolulu.—Faithfully yours, BEAVEN RAKE.

Fordingbridge, Salisbury.

Rev. THOMAS WAUGH,

Wesleyan Methodist Evangelist.

WE have pleasure in giving this week a portrait of Rev. Thomas Waugh, one of the most successful evangelists of the Wesleyan Connexion. Mr. Waugh is himself a living witness of the mighty transforming power of the Holy Spirit, by whose influence he was arrested in a career of sin, and was changed from a sceptic, gambler, and rum-drinker, into a soul-winner. The story of his conversion is especially interesting as showing that great results may often proceed from what appear to be insignificant causes.

Mr. Waugh was born in 1853 at Brampton, near Carlisle. His father, who is still alive, was then a large farmer and miller. From his earliest years the lad had to take his share with the rest of the large family in the work of the farm. It is to this outdoor work in the bracing, invigorating sea and moorland air, combined with the plain and healthy farmhouse fare, that Mr. Waugh owes his fine physique and his "cast iron" constitution. The picturesque and grand scenery amidst which these early years were spent had a very distinct influence in developing his mind and in moulding his character. Often his most telling illustrations are taken from the homely farm life, the scenes of which he can portray with a vividness that arrests the attention of his hearers, and drives the truth home with an irresistible force.

But whilst the physical surroundings of his early life were so beneficial and helpful, matters were just the reverse spiritually. True, he attended church till he was in his teens, but the whole district was in spiritual darkness. It is hardly surprising that he grew up to regard all religion as a sham and a pretence, and became a confirmed sceptic. He never entered a place of worship for nine years, but spent his Sundays in fishing, shooting, hunting, &c. To these he afterwards added horse-racing and greyhound coursing, and with such success that he was nicknamed by his village associates, "Bell's Life," from the accuracy and completeness of his sporting information. Such pursuits led him to the public-house, and he would have become a confirmed rum-drinker but for a resolution made to his grandfather, when a lad, that, whatever else he might be, he would never become a drunkard. "If so, Tommy," the old man replied, "you will be the first Thomas Waugh in the family for generations who has not been so." It was about this time that the late George Moore, the London philanthropist, also a Cumberland man, being distressed at the spiritual darkness of his native county, paid thirty Scripture-readers to visit the homes of the people to try to lead them to Christ. One of these, William Black, living at Gilcrux, also held meetings in his house, which were so blessed by God that the place was "too strait" for those who attended, and a chapel was built. The work went on until some of Thomas Waugh's friends and companions were converted. This made him very angry and uncomfortable. One night, when driving home in a waggon, he overtook one of these new converts, a young girl; and, out of politeness, offered her a lift, which she gladly accepted. Then and there she made the most of her opportunity by urging him to give up his sins, and to come to Christ. He tried to laugh it off, and was thoroughly glad when it was time to set her down; but an impression had been made of which he could not rid himself.



(From Photograph by Mr. A. Sachs, Bradford.)

A little while after this, a friend who was staying at their house proposed to go to the chapel at Gilcrux, and, not to appear rude, Thomas went with him, accompanied by his brother and sister. The novelty of the situation banished all serious thoughts from his mind, but his brother Walter was deeply impressed. A week or two after, when coming home alone one night, he was tempted to take some of his father's money which he had been collecting, so as to bring his bets on the approaching Waterloo Cup right. He paused, reflected, and shrank back horrified that such a thought should be possible to him. Then he thought of his increasing love for drink, and made up his mind that he had gone far enough on the downward path, and resolved to seek a power higher than his own to help him. The next Sunday he went to the Methodist chapel at Gilcrux again, and heard a powerful sermon from a local preacher, on "How long halt ye between two opinions?" For the first time, he stayed to the prayer-meeting, and would have yielded then to the strivings of the Spirit, but for a trifling accident which upset his gravity and made him leave the service. All the following week he was as wretched as he could be; he would often leave off work, and fall on his knees, crying aloud to God for mercy and pardon.

One day he went to a dancing party, but whilst at the card-table he felt so miserable that he had to leave early, and return home. When he reached his room he found his brother asleep; and the peaceful look on his face still further increased his agony of soul, and he yearned for Sunday to come. January 30, 1876, dawned, and he again went to chapel, and again heard William Black preach; the text was, "The Lord put a difference between the Egyptians and Israel." The word came to his heart with great power. He stayed to the prayer-meeting, during which the preacher came to him, and said, "Tom, are you happy?" "No," he said, "but I desire to be." "Well, will you trust Christ, and take Him always as your Saviour?" "I will always," said he. "But will you take Him now?" "Yes." "That will do," said the preacher, and, falling on his knees, he began to pray. Tom followed, and had only been kneeling a moment or two when a flood of light burst into his mind and heart. Springing to his feet, he laughed for very joy. Those present could scarce believe their eyes and ears, but there was no doubt; the change was true enough.

The news that "Bell's Life" had got converted quickly spread through the village, but many would not believe it. "Not whilst there is a greyhound alive," said one; others gave him a week, and some a month; even the most charitable said he could never last till the Waterloo Cup was run. But there is no limit to God's power; He who had saved was able to keep.

Mr. Waugh at once joined the Wesleyan Society in connection with the chapel, and lost no time in getting to work. Fifteen weeks after his conversion he preached his first sermon in the same place of worship; and under his third, preached shortly afterwards, he first experienced the joy of seeing fruit of his labours. In the August following he was "put on the plan" as a local preacher, which for him meant preaching eleven or twelve Sundays a quarter. Two years after his conversion he was appointed to the responsible position of class leader, where, too, his labours were owned of God in a marked manner. The class soon grew so large that it had to be divided into sections, in order to secure due oversight of the members comprising it.

From the time when he began to preach, the idea was impressed on his mind that he should enter the regular ministry. At once he began to prepare himself by diligent hard study, either at night after a hard day's work on the farm, or often when out with the waggons on the roads. In this he was greatly assisted by Rev. J. Duff, now of Kirkoswald. In 1879 he offered as a candidate for the ministry, and was accepted. Being placed on the Reserve List, he continued to work at the farm till the beginning of March, 1880, when he was called out to supply for six months in the Airdrie Circuit, in Scotland; whilst there he was greatly blessed by God in his work. In September he entered Headingley College, near Leeds, where he spent three happy years. During his second year there he realised that he was living a long way below his privileges, and that he was not "filled with the Holy Ghost." This troubled him much, but after six weeks of tears and agony he was able to surrender himself fully to God, and, without doubt, he received a fulness of power he had never known before. Until then he had not seen people converted under his ministry in any large numbers; but since, he has seldom preached without seeing men and women converted to God on the spot.

In 1883 he left college, and at the Conference held at Hull in that year he was appointed "Connexional Evangelist," in which sphere he has spent six years of gladsome toil for God and mankind, and in which he means to labour on as long as God shall lend him strength. His method of work varies according to the season of the year. In the winter months, from September to March, the time is spent in holding special missions, each lasting from ten to fifteen days, in various towns and cities up and down the land. Twelve or thirteen of these are visited during the winter season, and in almost every case the converts have been numbered by hundreds. His most successful mission was in Belfast in 1887, where in sixteen days 1200 adults entered the inquiry rooms; but in many short missions, six, seven, eight, and even nine hundred men and women, have sought and professed to find Christ.

The summer months are spent in short revisits (after the Apostolic fashion) to the scenes of previous missions. This plan has been found most beneficial in strengthening the feeble ones, and in inciting all to fresh zeal and devotion in the Master's service. Large numbers of these converts have become preachers of the Gospel. Many are entering the Wesleyan ministry, and hundreds are local preachers. In 1886 he was ordained into the full ministry at the Conference held in London.

About four years ago he published a small penny book, entitled, "Words of Counsel for Young Christians"; but, though intended primarily for the converts at his own missions, it has already reached a circulation of nearly 100,000, and its perusal has been blessed by God to many a tried and tempted soul.

MR. GEORGE CLARKE IN ARMAGH.

(FROM A CORRESPONDENT.)

During the past fortnight Mr. George Clarke has been actively engaged in a mission in Armagh, and has succeeded in arousing a very deep interest in Christian work amongst all classes of the community. The services were attended by immense congregations, and the largest edifice in the city was taxed to its utmost capacity. The Spirit seemed to be more amongst the people, as the truth of the Gospel was pressed home on their minds and consciences. Many inquirers remained for the after-meetings to get more instruction as to decision for Christ. The expectations raised in prospect of this work have been largely realised; all who have been privileged to attend the meetings are convinced that God has largely blessed the movement, and owned the labours of his servant in a marked manner.

There has been more than ordinary interest shown in this mission; there has been strong practical proof of liberality in doing something for the good of others. The local Y.M.C.A. and Y.W.C.A. had been contemplating the erection of a suitable institute to facilitate their operations, and it was deemed advisable to take advantage of Mr. Clarke's visit, to make an effort on behalf of the building. At a public meeting Mr. Clarke made a stirring appeal to all present to help. In a few hours of the same day, and during the forenoon of the following Monday, the sum of £1000 was raised, and since that time the amount has risen to £1200. In addition to this, there were thanksgiving offerings presented at the close of the mission services, to help evangelistic work all over Ireland, and these amounted to more than £100.

Another Missionary Farewell.

(From a Correspondent.)

"Lord, if it be Thou, bid me come unto Thee on the waters. And He said, Come." Across the water, from Ceylon, from India, from Palestine and China, the voice of our Lord Jesus had sounded to those whom we gathered to speed, as they went forth on the water at his bidding to go unto Him. We met at the request of Rev. C. A. Fox in the church room, adjoining his church, in Eaton-terrace, London, on Wednesday, the 16th instant. We cannot but tell your readers of this gathering, for it was through some heart-moving words on behalf of Ceylon in The Christian for Sept. 14, 1888, that several of those present heard the Master's "Come!" to them individually from Ceylon. Through those same words others had been stirred to give the means by which two of them have been enabled to obey his call. The third goes at her own charges. The service of these three—Miss Denyer, Miss Bellerby, and Miss Ethel James—will be evangelistic work, and the opening of a most important school in Kandy for training the daughters of the upper classes of the old Kandian families.

But we had also gathered to speed others—viz., Rev. G. Grubb, Mr. Walter Campbell, Mr. Millard, and Mr. Richardson, who, as the representatives of the Keswick Convention, begin their mission tour by two months' work in Ceylon, from whence they have received warm invitations. Yet others were present who were going forth because they had heard his "Come"—Miss Cotton, as a medical missionary to Hyderabad; Miss Townsend, to the Galilee Village Mission; Miss Johnson and Miss Apperson, to China; and also a well-tried worker, Miss Lee, of Nazareth, and one going forth to Palestine later on, Miss Poe.

Rev. C. A. Fox, to whom many present owed much definite blessing, presided. "Looking unto Jesus, never need we yield," was our opening hymn; and then Rev. H. W. Webb-Peploe led us in earnest prayer. Rev. J. Ireland Jones followed with words of strength and counsel based chiefly on 1 Cor. i. 23—31. They came with special force from one who, with his wife, has laboured most devotedly for many years in their beloved Ceylon. Although ardently longing to return, they are yet unable to do so. By their pleading prayer and effort, they have been the means of the three ladies we have mentioned going forth. Then came a time of prayer, and Mr. Robert Wilson, so well known in connection with Keswick, and Rev. Evan Hopkins, followed with further words of help, which will not be quickly forgotten. Again we prayed, and then Mr. Grubb, Mr. Campbell, and Mr. Millard, with brief, earnest words, pleaded that we would follow them with prayer on the voyage, and in the work to which they are called.

Several of our missionary sisters urged the same plea, in broken words, which stirred our hearts. Then in the hush of his presence, as we knelt, Rev. C. A. Fox commended them severally by name in prayer to our Lord Jesus. We believe no one present can ever forget this meeting, and that only "the Lord of the harvest" will ever be able to measure the fruit from it. And so we closed, singing together, as we committed them to Him—

God be with you till we meet again,
By his counsels guide, uphold you,
With his sheep securely fold you;
God be with you till we meet again.

KING'S CROSS Y.M.C.A.—The opening social meeting of our winter session was held on Thursday, October 17. Tea and coffee were provided through the kindness of Lord Kinnaird, though he was himself unable to be present. A meeting was afterwards held, Mr. R. W. Charrett presiding. Mr. R. A. Elvey delivered an earnest Gospel address to the young men.

Miss Macpherson at Home.

Our experience of meetings at the Home of Industry has not been small; but we can truthfully say that very seldom indeed has the interest that invariably attaches to them been so varied, so deep, and so fully sustained as at the gathering of last week. Of course, Miss Macpherson's return is always a notable event. She comes back like a fresh breeze from the far West, laden with all manner of good and pleasant things. Her talk last week was the special feature of the evening. "Lest she should ramble," she had the outline of her remarks committed to paper, and the best thing we can do with the space at our disposal is to reproduce her prepared statement. But nobody would ever accuse our good sister of sticking too closely to a manuscript, and the reader will have to imagine many sudden flights from it at a tangent, when choice bits of Canadian child history, or some reminiscence connected with the work, came in to lighten the picture and to charm the beholders. Here is the statement, as written:—

"Once more, in the loving providence of God, it is our happy privilege to record his never failing faithfulness to us as a family, and as a band of 'workers together with Him,' in being permitted to go forth with another three hundred orphan and destitute—mostly young—children from the East of London. Praise his holy name, another six safe and happy voyages have again been given by sea and land. We have spent three months in watching the distribution of many young emigrants, beholding such transitions in the actual circumstances of life that they require to be seen in order to be believed. We have also journeyed the additional 3000 miles to our distant Farm Home, on the Manitoba Prairies, arranging for the future of our many young men who are saving their money and learning farming in Ontario.

"Thus we have seen several hundred now self-supporting, healthy and hearty, if not wealthy, intelligent and industrious. Whenever we went we heard our children spoken well of, and this was a reward for our toil. We found that they loved us all, and were deeply grateful for every lesson any of us had ever given them. The seed of the ever-blessed Gospel message has taken root. The Canadians are each year learning to grasp our principles more, and to understand that we labour neither for the praise of man or for money, but that 'the love of Christ constraineth us.'

"During the year which closed in June last, we can look back with adoring praise and deep thanksgiving for every sweet remembrance of God's saints. The smallest sum—two cents—from one of our little orphan girlies (it was her all), touched the tenderest chord, and awakened overflowing gratitude; as did the large sum from one who had departed this life, but who had left a brief memorandum that these little ones were to be cared for. All comes to us, even the shoe-latchets, as answer to prayer from the loving Father. We live a daily life of praise.

"There are many gifts which his children have bestowed on us that are never recorded in the lists of money, as hundreds of acres of land now producing harvests of wheat, also hundreds of boxes of clothes, to start these dear orphaned children in life, yet his own eye seeth that we would exalt his name together.

"From the Home of Industry have been placed out 5000 in twenty-two years; as far as we know there have been fifty-five deaths in that period. One dear girl of fourteen was carefully cared for many months during the past summer, whilst suffering from consumption, and passed home, to be with Jesus, very peacefully.

"The Canadian Home in Stratford, Ontario, deepens in interest. There is a constant coming and going until the summer's work is over, and the hundreds settle quietly in their new homes. Our Home of Industry iron safe is filled with the large folios of annual records of our visitors. These tell of the wondrous contrasts from poverty to plenty. A mother, sister, father, or brother calls, and though a letter has never reached them, our visitor's record tells of the absent little one's progress, surroundings, education, health, &c. We listened with intense interest to one of our visitors on his return from a month's tour. First he told us of those boys who had specially interested him. One, though quite a youth, had developed a genius for carpentering, having made the farmer's wife a churn on a plan of his own. Then all the other farmers' wives in that district wanted him to make one for them. Another had a genius for painting. From practising on his farm friends, he had painted several, valued at £10 each, and sent them off to the Toronto Exhibition. Another had a good memory, and had repeated 1900 verses from the Bible at his school (the whole Gospel of John, besides other portions), and received a prize. Only two had he occasion to remove back to the Home, finding they were not in suitable homes.

"It is a good land to assist in developing gifts, and the Canadians are noble in most instances in helping the willing and obedient forward. Those that would take advantage of the orphan we endeavour to discover, and tell them the law as regards wages, &c., if fair dealing is not understood. Our labour does not cease when they are first placed out."

There was a great deal besides to interest the assembled friends, and to make the hours speed all too quickly by. Mr. Edward Merry gave a very lively picture of the Home life at Hackney, detailing, with many attractive embellishments, the engagements of the play evening, which is Thursday, the prayer-meeting night, and other branches of that curriculum of training, which works such wonders in transforming the little East-end waifs into most promising potential citizens of the great Dominion. One of the male workers gave a very pathetic account of a prayer-meeting evening at Hackney last spring, when a wave of spiritual influence seemed to pass over the place, and many young hearts were made receptive of the love of the Saviour.

We are really sorry that we have not room for Miss Stock's charming recital of the placing out of the children, and of her visits to those settled in Canadian homes. What may be called the romance of the work is plentifully to be found at these touching interviews between the would-be foster parents and those whom they select as the objects of their affection and care. On her return last year, Miss Stock told of one lady who had then adopted three children from the Stratford Home. So capacious is this American lady's heart, that last winter she took three more. Miss Stock went to pay a visit to the six, and all we can say is, we wish we had been there to make the acquaintance of such a remarkable household. We could well believe that this couple and their foster family are the talk of the neighbourhood. What a pity they cannot inoculate many other well-to-do and lonely households with some portion of the same spirit of practical Christianity.

For years past the Home of Industry has not only been a nursery for the training of the destitute orphan, but for the training of Christian workers, many of whom are now laying out their lives for God and their fellows in different parts of the world. Among those present at the meeting last week were missionaries about to leave for China, for India, for Palestine, and for North Africa. Several of these friends had been working for a time in Bethnal Green, and, as one expressed it, they could never forget the lessons they had learned there and the experience they had gained. These departing friends, as well as others in the foreign field, were earnestly committed to God's keeping in view of the important service they are doing or about to do.

DR. PENTECOST IN SCOTLAND.

(By a Correspondent.)

The united mission in Airdrie, which is now drawing to a close, is broadening and deepening every day. If we can measure the power of a movement by the amount of opposition it meets and vanquishes, this must be pronounce a decided success. Never perhaps in the history of evangelistic work here was such an interest stirred up, or despisers so busy, violent, and absurd in their denunciations. It was well that the committee were armed with much prayer before the mission was entered on, and went forward reckoning on Christ. Its enemies are being clothed with shame. Night after night the penitent form is crowded with the anxious, from all classes of the community, not a few being intelligent, well-read young men of good social standing, who have hitherto opposed soul-winning work. As manifest answers to prayer are given one after another with unmistakable definiteness, we cannot choose but exclaim: This work is wrought of our God.

It is beautiful to see how eager the young converts are in their endeavours to bring their friends and companions to Jesus. One young man brought an acquaintance to the meeting, but the service was about over without any sign of his being impressed. One of the workers, who was advised of the state of matters, went to his seat, and in conversation succeeded, by the Spirit's blessing on the word, in clearing the way. To the exceeding joy of the few still remaining, the young fellow went forward, and, with a full heart, confessed his newly-found Master.

A very striking example of how the "Lord saveth Jacob from afar" may be mentioned. A lady, whose zeal is inspiring as her compassion for souls is touching, asked one of the clergymen to speak to a man in the gallery, at the same time pointing to where he was. The request was fulfilled at once, and the visit was not in vain.

It turned out, however, that there had been a mistake as to identity, for the person the lady had in view was downstairs, and later on, along with his wife, gave his heart to the Lord, and openly confessed Him. On Friday night, at the close of a most impressive appeal, the man from the gallery decided for Christ and, with many others, avouched Him to be his Lord and his God. "My wife was here last night," he said, "and my daughter is saved also."

Miss Tyson began her work among the young on Sabbath week in the Congregational Church, which has been crowded every night since with deeply interested boys and girls over nine years of age. A joint meeting of all the Sabbath-schools in the town was to be held on Sabbath afternoon in the Public Hall.

A NEW MAGAZINE.

Dear Sir,—A large majority of the members of our churches are now with us in the battle against unbelief. That they will be so ten years hence, if left a prey to present influences, is more than anyone will venture to say.

I purpose issuing a monthly undenominational magazine, one of the main features of which will be the presentation in popular form of the testimony borne to the historical character of the Old Testament by the Babylonian and Egyptian monuments. For this effort funds are urgently needed. Will any of your readers who may be inclined to aid, communicate at once with me?—

Yours sincerely, John Urquhart.
Weston-super-Mare. (Baptist Minister.)

BRIGHTON.—The united prayer-meeting in the hall connected with Clifton-road Congregational Church continues to be largely attended by Christians of all denominations, and much blessing is experienced. Visitors to Brighton may like to know of it. The hour is from three to four every Tuesday afternoon; and the meeting is entirely open.

A Missionary in Peril.

The following extracts from the diary of Rev. Dr. Kerr Cross, the agent of the Free Church of Scotland in Livingstonia, are of painful interest. The settlement of the African Lakes Company having been attacked by Arab slave-dealers, Dr. Cross, whose life was in danger at his own mission station, joined his fellow-countrymen on Lake Nyassa. Describing an engagement with these Arab murderers, he says:—

"This is awful work; but, as far as I can see, it is necessary, and the only means by which these men can be driven from this unhappy country, and peace be again established, and the work of the Gospel proceed. I regret very much being mixed up in it; but realise that someone must take the share I do. I am not here as a combatant, but as surgeon to the expedition. And what a strange action it would be for me, the only medical man in the whole country, to go to any outpost while fighting is going on here. I never know the moment when I may be called upon to save the life of a white or black man.

"Moreover, these Arabs are entire strangers to this country. They have come here with the avowed intention of not only taking the country, but of murdering and stealing its people. They have done vast wrongs to the Wankonde tribe, and they have also tried their utmost to murder every white man in the country. I sometimes seem to hear the voice of David Livingstone raised to heaven in prayer for blessing on any who, in any way, attempt to stem the tide of slavery, and aid in healing the world's open sore. Is the spirit which animated those who sent this dauntless warrior of the Cross upon his errand of saving humanity in Africa extinct in Great Britain now?

"At my suggestion Captain Lugard sent the following letter by special messenger to the Arabs. It suggested itself to me as humane and wise, and might emphasise the fact to those at home that I am not here as a combatant, but as a missionary and a surgeon. Every man, black or white, with a wound, Arab or Christian, has a claim upon my aid and sympathy. Here is the letter:—

Captain Lugard to Neloye and Kopakopa.

This is to tell you that if any men of yours are wounded we will take care of them, and try and heal their wounds, and they shall be free to return to you whenever they wish. The doctor has many medicines and instruments, as you know, and may, perhaps, save their lives if they trust themselves to us. We are anxious to save life, and do not fight against wounded men. Bring them with a white flag as far as Mangonga's village, and leave them there under the tree, and send the boy, who came before, to tell us. If you trust us it will be well. To save life and help the wounded is good in the sight of God.

(Signed) F. D. Lugard.

"This evening (April 8) we had one of the most terrific storms I have seen for a long time. I was sitting admiring each flash of lightning, more wonderful than its predecessor, when two of my comrades came rushing along, over the ankles in water, to see me. As we three sat in my hut, with the light of a little flickering candle, we could not but muse on our sad state. Here were we six lone men, hundreds of miles off from our companions, surrounded by enemies and traitors, with little to eat and less to defend ourselves. Our flour is long since done, no tea, no sugar, no soap, and no cloth to buy anything. Some of us have not washed with soap for weeks. Soon, too, we will be sitting in darkness. I tell you our prospects are anything but bright. As far as I can see, there is nothing to hinder the Arabs from cutting all our throats by treachery any night. And, indeed, I am strongly of opinion that if relief does not come soon there will be a massacre here.

"*Sabbath.*—At the English service, this morning, I spoke on John xiii. 5. Immediately after I went off to the village near, to see my outdoor patient a poor old woman, who was shot by the Arabs last Tuesday. Her wounds are doing well; but she has very high fever. I have great fears for her recovery. Imagine three tunnels, made by bullets, right through her body. At four this afternoon I conducted native service under one of the large trees which adorn this part. There were over 600 present. I intimated that, as soon as the steamer left, a school would be opened, to which I invited all the young people. I am anxious to let all see that I am here with a Divine healing art, and not as a warrior."

Later advices, dated July 31, show the situation to be unchanged. Our beleaguered countrymen are perplexed that help does not come and their fear for the loss of the country and the fruit of many years' labour, as well of the loss of many lives, has much increased. The Arab forces are very aggressive, and life in the camp at Karonga is precarious in the extreme.

Moreover, small-pox has broken out among the native followers of our countrymen, and with fighting this terrible disease, attending to the wounded, enduring the hardship of fighting, and looking after the spiritual interest of the few white and the hundreds of blacks, Dr. Cross's burdens seem likely to crush him completely. To wearily await the arrival of news of assistance by every mail, and the fear of misrepresentation at home, add much to the trial of his position.

Dr. Cross concludes his last letter with the following plaintive cry:—"Surely the Church of Christ at home does not know our terrible plight, and the deeds of these—more fiends than men—our enemies. Oh, God! that Thou wouldst raise up friends for bruised, bleeding Africa!"

When representations were made to the Government last May, Lord Salisbury declined to interfere. A private fund was then raised in Scotland to send out a small expedition. This fell through, and nothing has been done, so far as we know, for three months at least. It is of great importance that this matter should not be allowed to drop, and we trust that the hearts of Christian men will be stirred to take the matter up.

THE CHRISTIAN BUILDINGS.

Dear Sir,—"Hawthorn Model Dwellings," in Devon's-road, has long been known in this locality as a very nest of misery and vice. Having had its rooms visited for years, I am prepared to say it would be difficult to overstate the filthy condition of affairs. Last July it came into the market, and Mr. T. A. Denny purchased the lease, and has generously handed the block over to me for Christian work. There are twenty-four sets of rooms, three rooms and a wash-house to each set. It is a large triangular building with three galleries inside. It is now put in trust, and will be opened on Thursday, November 7, at 3.30 p.m., as "The Christian Buildings." Henceforth it will be inhabited by poor Christians—preference being always given to widows and aged couples—who will pay a small rental, just sufficient to clear the ground rent, taxes, &c. For 2s. per week we shall be able to let them have a set of rooms. At present many of them are paying more than this for one wretched room.

The whole place was in a deplorable condition, but is now being cleaned, repaired, and beautified, from top to bottom. This will cost between £200 and £300.

I am quite sure that this practical effort to help the widow and the aged, by providing them with decent homes at a nominal rental, will enlist your sympathy. The buildings are about ten minutes' walk from Bow Station on the N.L. Railway. On leaving the station, cross the road, and go straight down Campbell-road, and at bottom of road turn to right. The buildings are at the junction of Devon's-road and Whitethorn-street.

After the opening, tea will be provided at the East London Tabernacle, Burdett-road, and in the evening a public meeting will be held. Will those who purpose coming kindly apply to me for tickets, that we may know how many to provide for. Praying that the Lord's blessing may rest on this enterprise, and that for years to come, what has been a very devil's nest, may be a happy Christian colony.—Believe me, yours very faithfully,

22, *Bow-road, E.* Archibald G. Brown.

Evangelistic Notes.

Dr. L. W. Munhall has been evangelising at Norristown, Pa. His efforts to reach young men have been specially successful.

Mr. J. W. Moodie commenced a Gospel mission at Bo'ness on Sabbath, September 29. The meetings throughout the fortnight were well attended, and some have professed conversion.

Flounden, Bucks.—Mr. G. Copping, evangelist, has been conducting services in the Baptist Union Chapel, Flounden, near Chesham. The house-to-house visitation was blessed to many, and the meetings were occasions of God's power being manifested in a marked degree.

Park-road Hall, Plashet.—A mission has been conducted by Mr. Thomas Payne, of Dalston. The message was with much power, and was blessed, not only to the building up and strengthening of God's own people, but to the unconverted, of whom a goodly number professed to find peace in believing.

Mr. J. J. Clow, of the Evangelisation Society, has concluded a three weeks' mission at Rickmansworth, with happy results. The simple way in which the Gospel was proclaimed by this evangelist had great power in awakening the careless, and, in several cases, of causing them to rejoice in the renewed life. It has also been a time of blessing to many Christians, whose increased zeal augurs well for the future of the village.

Mr. R. Nixon, secretary of the Railway Mission, has conducted a twelve days' mission in Aberdeen, in connection with that branch of the work, with very good results. Much outside interest was excited in the mission, and Mrs. Dr. Gibbon, 2, Queen's-terrace, has consented to become president of a ladies' auxiliary for visiting the men. She will also endeavour to organise branches of the Mission throughout Aberdeenshire.

Brockham, Surrey.—A mission was held here by Rev. John H. Haslam, from October 5 to 15. It is believed a large blessing has been received. The congregations increased daily, until the capacity of the little church was almost exceeded. Addresses were given on the spiritual life at the afternoon services. After the children's services, upwards of sixty children received prize books for well written accounts of addresses to them.

Rev. Thomas Cook, one of the three Wesleyan Connexional evangelists, has been holding a mission Croydon. His services have been very largely attended, and great blessing has followed the preaching of the Word. On one day of the mission, a Convention for the Deepening of Spiritual Life was held, helpful addresses being delivered by Mr. Cook, Revs. W. Darlow Sarjeant, Walford Green, J. Surnam Cooke, J. H. Hopkins, and Mrs. Hannah Whittall Smith.

Mr. W. R. Lane has just concluded an eight days' mission in Brockley Presbyterian Church, Kent. He was assisted by Rev. Hugh McIntosh, minister of the church, and an enthusiastic band of workers. The daily Bible-readings were well attended, and universal testimony was borne to the preciousness of the teaching. Each evening the meetings grew in numbers, and several nights a large part of the audience remained to the second meeting, at which seeking souls were led to the Saviour's feet.

Mr. William Thomson, evangelist, on Friday last concluded a singularly successful three weeks' mission to adults and children in London-road Free Church, Glasgow. Nearly three hundred persons, including several adults, have professed to decide for Christ. The unusual interest manifested during the second and third weeks was doubtless due in part to the lime light presentation of Gospel truth, as set forth in the "Pilgrim's Progress." In the hands of a man so very consecrated as Mr. Thomson, this mode of teaching is no apparent hindrance to the work of the quickening Spirit.

South Central Africa.—Dear Sir,—Souls are being saved at this station. A young man whom M. Chatelain taught to read while here has taught a cousin of his to read. He, his brother, and cousin are all converted, and they are singing and teaching in their village. God is making these black faces to shine with his glory. Bishop Taylor made us a visit full of the blessing of the Gospel, a few weeks since.—Your brother,

Malange, Angola, West Africa. W. H. Mead.

BIRMINGHAM Y.M.C.A.

n influentially attended social reception, to ark the opening of the winter session, was ecently given by Alderman Barrow, the Mayor f Birmingham. It has had the effect of ringing the Association into public notice; his, with the fact that the Association rooms aving been thoroughly renovated, have caused goodly accession of young men to its ranks. leading article has also appeared in the *Daily azette*, speaking highly of the advantages to oung men of the Institution, so that Mr. Whitwell and his work may be said to be at pre-ent on the crest of the wave.

The winter programme of the Association is very full and varied one, and the friends of oung men in the city cannot do them a better ervice than by inducing them to enrol them-elves in the register at Needless Alley, where ney can not only benefit themselves, but help o secure benefit for their fellows.

Personalia.

Rev. Dr. Lansdell, the Asiatic traveller, is present visiting Corea and Japan, having lately ft Peking for that purpose.

Mr. W. J. Orsman, of the Golden-lane ission, Hoxton, has been elected to the London ounty Council in room of the late Mr. Firth, M.P.

The late Rev. Dr. Kilner, whose death we corded last week, was one of the most successful esleyan missionaries in India before he became missionary secretary at home. He was a man of traordinary administrative vigour, and before s health gave way under endless toil he was one f the most powerful of missionary advocates.

Mrs. Sheldon Amos has offered to the esleyan body an estate at Ramleau, on the lexandrian sea-coast, acquired by her husband hen he was an Egyptian judge. The house and ounds are to be used as a sanatorium for invalid avellers, and any profit over a small percentage the capital will be devoted to evangelistic work nong the natives of Egypt and the East.

Dr. Fergus Ferguson.—We are requested to ate that Dr. Fergus Ferguson, of Glasgow, of hose sermons in the City Temple, London, we ve a brief sketch in our issue of September 20, not the Presbyterian minister of the same name, t a minister of the Evangelical Union of Scot-nd. Strange though it may seem, it is true that o ministers of the Gospel in Glasgow wear the me peculiar name; both Doctors of Divinity, t relatives, and the one ten years older than the her.

Dr. Fairbairn.—The correspondent of *The ecord*, speaking of Mansfield College, says: "The ening of so fine a pile of buildings within four ars of first coming to Oxford is a great testimony Dr. Fairbairn's ability. He has certainly suc-eded in gaining an influence in Oxford, and in thering around him the ablest Dissenters in the niversity; and, while on the one hand there is no ubt that Congregationalists will gain much by ch a College, the University, on the other, will se nothing by having other spheres of thought an those now dominant ably represented and tively at work."

LIVERPOOL Y.M.C.A.—At a social gathering st week no fewer than 500 new members were ceived. The register of membership of the ssociation now contains 2367 names.

BRADFORD.—A Convention for the Deepen-g of Spiritual Life is to be held in the Mechanics' stitute, Bradford, Yorkshire, on Wednesday, hursday, and Friday, November 13, 14, and 15. arious well-known speakers are announced to ke part. All communications respecting the nvention, should be addressed to Mr. David rdiner, Y.M.C.A., 33, Sunbridge road, Brad-rd.

HOUSE OF REST, 7 and 8, Cambridge rdens, Kilburn, N.W. The resumption of the etings on the 1st and 3rd Fridays of the month, ought large audiences on each occasion. A very easant and profitable evening was spent on the th inst. at the social gathering for Bible study. ss Mason gave an address on, "God's World, d the place of the Christian in it." The Rev. C. sher and others took part.

A SACRED ANTHOLOGY.

Professor Palgrave's Treasury of Sacred Song* is a compilation of conspicuous merit, admirably printed at the Clarendon Press, Oxford. The first edition is limited to 585 large paper copies, signed by the author, in sumptuous half-vellum binding. The prime aim and leading principle of the Editor has been to offer poetry for poetry's sake. This accounts for the presence in the volume of hymns which will have but limited interest, and also for the exclusion of some compositions which have long been popular favourites. There are many selections from Keble and Newman; but not one from Drs. E. H. Bickersteth and W. Walsham How. Yet the Treasury is full, and the selections of such a high order that, in view of the standard laid down, the judgment of the Editor will rarely, if ever, be called in question.

In the preface we read: "If the limitations of its sphere be considered, the triteness of some inevitable motives, the insuperable loftiness of others, it seems to the Editor that English lyrical religious poetry fairly—perhaps fully—holds its own. And should this opinion appear partial to my readers, let me plead that I have turned over many thousand pages in my search, as an excuse—if not a justification—for partiality." Translations have no place in the book, but paraphrases have been regarded as entitled to a measure of admission, when executed with such freedom and spirit as to take rank with original inventions. The book being planned for popular use, the meaning of obsolete words is intimated, while longer explanatory and critical remarks are given at the end.

We make two extracts, the first by John Byrom (1691—1763), and the second (in the Dorsetshire dialect) by William Barnes (1801—1886).

DESIDERIUM.

My spirit longeth for Thee,
  Within my troubled breast,
Altho' I be unworthy
  Of so divine a Guest.

Of so divine a Guest,
  Unworthy tho' I be,
Yet has my heart no rest,
  Unless it come from Thee.

Unless it come from Thee,
  In vain I look around;
In all that I can see,
  No rest is to be found.

No rest is to be found,
  But in thy blesséd love;
O let my wish be crown'd,
  And send it from above!

J. Byrom.

VO'K A-COMÈN INTO CHURCH.

The church do zeem a touchèn zight,
  When vo'k, a-comèn in at door,
  Do softly tread the long-aïled vloor
Below the pillar'd arches' height,
    Wi' bells a-pealèn,
    Vo'k a-kneelèn,
Hearts a-healèn, wi' the love
An' peäce a-zent† em vrom above.

An' there, wi' mild an' thoughtvul feäce,
  Wi' downcast eyes, an' vaïces dum',
  The wold an' young do slowly come,
An' teäke in stillness each his pleäce,
    A-zinkèn slowly,
    Kneelèn lowly,
Seekèn holy thoughts alwone‡,
In pray'r avore their Meäker's throne.

An' there be sons in youthvul pride,
  An' fathers weak, wi' years an' païn,
  An' daughters in their mother's traïn,
The tall wi' smaller at their zide;
    Heads in murnèn §
    Never turnèn,
Cheäks a-burnèn, wi' the het
O' youth, an' eyes noo tears do wet.

There friends do settle, zide by zide,
  The knower speechless to the known;
  Their vaïce is there vor God alwone,
To flesh an' blood their tongues be tied.
    Grief a-wringèn,
    Jay a-zingen,
Pray'r a-bringèn welcome rest,
So softly to the troubled breast.

W. Barnes.

The volume will be valued by many, and doubtless will, to a certain degree, serve devotional purposes, as well as prove instructive in more ways than one. Certainly it is a work of unique literary merit.

* The Treasury of Sacred Song, selected from the English lyrical poetry of four centuries, with notes explanatory and biographical. By Francis T. Palgrave, Professor of Poetry in the University of Oxford. *Henry Frowde, Oxford University Press Warehouse, Amen Corner, London, E.C.*

† *a-zent*, sent. ‡ *alwone*, alone. § *murnen*, mourning.

TEMPERANCE NOTES.

HOME.

At Newport (Mon.) all the churches have united in a week of temperance missioning of the town.

The Manchester Women's Christian Temperance Association Police-court Mission has had a year of most valuable work.

A canvass of Wrexham and eight other towns in North Wales gave for the whole 97·7 per cent. in favour of the direct veto, and 65·8 per cent. in favour of prohibition.

At a recent temperance meeting in the residence of Mr. John Hilton, of the United Kingdom Alliance, a resolution was passed urging the London County Council not to grant music and dancing licences to any places where intoxicants are sold.

FOREIGN.

Of the 160 members of the new Parliament of Victoria, 69 are pledged to local option.

The French Academy of Medicine are alarmed at the increasing ravages wrought by absinthe-drinking.

Dr. Norman Kerr's work on "Inebriety" has been translated into the Russian, and published in Moscow.

Miss Frances E. Willard's fiftieth birthday, September 28, was celebrated at her home in Evanston, Ill., by unusual "doings." From morning until night congratulatory telegrams and letters, flowers and presents, poured in upon her.

The Native Races and the Liquor Traffic United Committee have forwarded a resolution to Khama, Chief of the Bamangwato. Bechuanaland, expressing sympathy with his noble efforts, successfully carried on for many years, to prevent the introduction of strong drink into his country.

A CONFERENCE of the Protestant Alliance, to be followed by a general meeting of Protestants, will be held in Exeter Hall, on Thursday, October 31, when the following propositions will be discussed:—(1) Romish Claims to Supremacy. (2) State Support of Romish Education. (3) Encouragement of Sacerdotalism. (4) Revival of Monasticism.

REV. DR. TALMAGE appeals to the readers of his sermons all the world over to come to his assistance in his hour of distress, and help him with their money to build a new tabernacle, even larger than the one destroyed by fire last week. The fire is supposed to have been caused by an overheated flue. The building was very large, and the damage is immense, being estimated at 150,000 dollars.

LONDON MISSIONARY SOCIETY YOUNG MEN'S BAND.—The third annual meeting was held at the Mission House, Moorfields, on Friday evening, Mr. Alfred J. Shepheard presiding over an enthusiastic muster of members. The tone of the report was cheerful, the membership having increased from 194 to 307, and new bands having been formed in several provincial centres. The president pointed out that, though gratifying, this is not a condition of things with which to be content. Addresses were delivered by Rev. G. Cousins, Mr. E. H. M. Gunn, and Rev. Colmer B. Symes, the last-named remarking upon the very hopeful future of the London Missionary Society, seeing that the young men are making the cause their own. He pointed out that the usefulness of the Band will largely depend upon the clearness with which the members perceive the unique supremacy of the Gospel, and the firmness with which they grasp its essential truths. Mr. C. Holliday, secretary of the Young Men's Association in Aid of the Baptist Missionary Society, having wished the Band God-speed, Rev. J. Gilmour gave some account of his interesting work in Mongolia. He asked that prayer should at all times be offered for God's grace upon missionaries and natives alike, that they may stand fast in patience. The speaker also touched upon the opium iniquity, and showed how urgently desirable it is that Christian work should be done in China now that the door is wide open.

International S.S. Lessons.

Sunday Afternoon, November 3.

David's Rebellious Son.—2 Sam. xv. 1—12.

Golden Text: Eph. vi. 2, 3.

The last lesson revealed the grace of God in pardoning David's great sin; but the incidents which followed his sin indicate God's displeasure, and are the fulfilment of Nathan's terrible prophecy (xii. 10). David needed the chastisement as much as the forgiveness. First, Amnon committed a dastardly crime towards Absalom's sister, Tamar. David, though angry, did not punish Amnon—probably because he felt that his own crimes had weakened his hand for dealing with similar crimes in others. For two years Absalom meditated revenge (xiii. 23—29), and at last succeeded in accomplishing the murder of Amnon. For three more years Absalom remained in banishment (xiii. 38); until, by Joab's stratagem, he was restored (xiv. 23, 24), though he remained for two years in Jerusalem without meeting the king (xiv. 28).

These years of banishment from home, and of practical imprisonment at home, irritated Absalom, and gave him abundant opportunity for plotting revenge. And for David to be reconciled to him (xiv. 33) before he manifested any repentance was calculated to make him think lightly of his crime.

Secret plotting (1—6).—"*After this*" (1).—Note the first cruel use he made of his restoration to his father's favour. To receive the kiss of reconciliation, and then to scheme for his father's overthrow, was treachery worthy of Judas. He began by assuming an appearance of royalty, as Adonijah did after him (1 Kings i. 5). By this means he hoped to impress the people favourably, that they might be disposed to support his claim. His next object was to *prejudice the people* against his father. Standing by the way that led up to the palace gate (2), he stayed those who were going with their cause to the king, gave a favourable judgment in each case (3), insinuated that there was no sufficient provision for giving to each one a fair and just hearing (3, 4), and affected a deep and sympathetic interest in all the cases himself (4, 5). By flattery, by an assumed humility, he stole (6) the hearts of the people. This is very despicable conduct. While his aims were purely selfish, he pretended to be concerned for the welfare of the people. To gratify his own ambition he was willing even to slander his father. There are some men who cannot rise by their own excellence, and whose only plan is to depreciate others that they may be exalted. Beware of uttering a slanderous word about a fellow scholar, in order to get others to think better of yourself.

Open rebellion (7—12).—In place of "*forty years*" (7), Josephus reads "*four years*," and, probably, this was the length of time during which Absalom was maturing his plot. *His excuse* for leaving Jerusalem (7—9) greatly adds to his guilt. To pretend concern about a religious vow, and under cover of that to head a rebellion, was a cruel and wicked piece or deception. There have been hypocrites since Absalom's day, to whom religion has been only a cloak to cover their sins. At a given signal, Absalom's spies were to proclaim him king in Hebron (10):—not to invite the people to *make* him king, but to announce it as a fact already accomplished. This was a subtle way of deceiving the people. "*Two hundred men*" (11), by Absalom's invitation, found themselves at Hebron, involved in the conspiracy without any choice of their own. Ahithophel, called the Gilonite (12), because he belonged to Giloh, a city to the south-west of Hebron, supported Absalom. This man had been David's trusted counsellor (xvi. 23); and by his treachery became a kind of type of Judas (Ps. xli. 9; John xiii. 18). He was the grandfather of Bathsheba, and, perhaps, cherished no kindly feeling towards David since his great crime was committed. David could not help seeing in his disaffection a further result of his own sin.

Absalom is remembered chiefly for his beauty (xiv. 25, 26), and for his wicked rebellion. His evil character was probably formed at home. His mother was the daughter of a heathen king (iii. 2, 3), and David's example had been bad during Absalom's youth. It is a terrible thing for parents to see, in the wickedness of their sons, the reproduction of their own sins. Yet these things do not excuse Absalom's guilt. There were opposite influences, and he had to make his choice, as every youth has. Unhappily, and to his lasting shame, he chose the evil, and his career is a solemn warning against the repetition of his foolish choice.

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Among the Churches.

CHURCH OF ENGLAND.

An interesting gathering took place on Wednesday evening, last week, at St. Benet's Church, Stepney, of the workers and members of the various societies connected with the parish, to wish God-speed to Rev. Ilsley W. Charlton, who has been curate at St. Benet's for the last three years, and his wife, second daughter of the vicar, Rev. T. Richardson, who are appointed by the C.M.S. to the Bengal Mission; also to Rev. A. A. Parry, of the C.M.S. College, Islington, who was a worker in St. Benet's parish as a layman, now appointed to India.

Bishop Crowther, whose arrival in England we announced in our last issue, was welcomed by the C.M.S. committee on Monday week. The Bishop, who has now attained a great age, speaks with pride of the rapid strides which Christianity is making amongst the West African natives. The state of the river Bonny district is an example of this. There, by their own exertions, the natives have built the iron church of St. Stephen's, to accommodate 1500 people, but so great is the anxiety to attend the church that frequently 2000 are crammed into the building. The Bishop is now making an effort to raise £350 in England for replacing the old wooden church of St. Clement's at Bonny by an iron structure.

CONGREGATIONAL.

The new iron room which has been erected for the use of the Congregational Church, Chingford, pending the erection of the Church Hall, &c., has been opened by special services, conducted by Rev. J. W. Ellis, of Walthamstow, and by Rev. G. Cousins.

METHODIST.

Rev. Egerton R. Young, of Canada, addressed three services in Jesmond Wesleyan Church, Newcastle-on-Tyne, on Sunday week.

A great Sunday-school Convention, extending over several days, has been held by the Primitive Methodist Connexion in Manchester. Delegates were present from all parts of the country, and the convention is expected to give a great impetus to the Sunday-school work of the Connexion.

A "Forward Movement" has been commenced at Hopetown, Wakefield. The Wesleyans, Primitives, and Free Methodists have united for the purpose of promoting popular meetings for taking hold of the people. Already many largely-attended meetings have been held, and much is hoped for during the winter.

The Liverpool Wesleyan circuits are beginning to move in the direction of aggressive evangelistic work. Three of the town circuits have agreed to confer together with a view to the adoption of concerted methods, while on October 29 and 30 a large convention is to be held, to be followed by mission services in the Liverpool chapels.

The Primitive Methodists are reported to be making unusual preparations throughout the districts in England for enlarged evangelistic labours during this winter. A larger number of young men are entering the Evangelists' Home, and calls for special labourers are coming from all sides. It seems, says *The Methodist Times*, as if the President's motto for the year, "A passion for winning souls," had seized hold of thousands of minds.

SOCIETY OF FRIENDS.

News from Japan tells of open-air preaching of the Gospel, and of the acceptance of the truth. A young native Friend is the devoted preacher and hopeful worker in three places, many miles from Tokio, the capital.

On Monday, October 14, John H. Williams, central Indian missionary, gave a very able address in the Friends' meeting-house, Cardiff. No one could hear him without a deepened interest in missionary work and those who nobly sustain it.

Frederick Sessions, Gloucester, is to sail on Nov. 7 for a six months' visit to India. He will accompany the returning and new missionaries to Central India. His deep interest in foreign work prompts this journey, and his presence will cheer lonely workers among the heathen.

The Christian Million, of October 10, gives a neat sketch and illustration of Jordan's Meeting-house, the Westminster Abbey of the Quakers, and tells us that an American clergyman is having sign posts erected to a spot dear to Pennsylvanians, as the resting-place of William Penn, the "Friend of the Indians."

Friends of Weston-super-Mare had the annual meeting of their men's Bible-class, mission meeting, women's classes, and children's school on the 10th instant. A very favoured time was experienced. Wm. Hobson, Cardiff, Charles Burchom, and Charles Brown, Weston, were the principal speakers.

Indiana Yearly Meeting, which is the largest in the world, has had before it, and has remitted to a committee, the opening of a new yearly meeting, whose headquarters would be Wilmington, Ohio. This year the figures show an increase of about 800, while at Western Yearly Meeting, just over, there were Pentecostal times of blessing.

The Christian Worker, of October 3, describes the conversion and work of Ruth Brryman Ridges, a converted Jewess, and now a devoted and able preacher among Friends. The open door for service, irrespective of sex, attracted her to where she could exercise her heaven-bestowed gifts. She is young and cultured, and remarkably conversant with Holy Scripture.

BAPTIST.

A four days' united Christian conference for the deepening of spiritual life was held at Hampton Court recently. Introductory sermons were preached by the pastor, Rev. A. Hall, and the series comprised meetings for prayer, meditation, testimony, and discussion upon "The Work of the Holy Spirit," "Consecration," and "Further Services for Christ," there being special gatherings for young men, young women, and a week-day service for children.

The inaugural meeting of the London Baptist Social Union took place on Friday week, at the Holborn Restaurant, under the presidency of Colonel Griffin. There was a large attendance. Mr. R. Foulkes Griffith read a paper on "The Functions of Laymen in Denominational Life." Addresses were afterwards delivered by Colonel Williams, of New York, Rev. J. T. Wigner, Rev. F. B. Meyer, and Dr. Underhill, who, in the course of his remarks, suggested that the members of the Union might be called "Brothers of the Common Life," and so be the means of carrying into daily life the principle of right and truth.

PRESBYTERIAN.

Sunday last was "Children's Day" in the congregations of the Presbyterian Church of England, which has now under its care upwards of 77,000 scholars, of whom more than 26,000 are in mission schools.

At St. Andrew's Presbyterian Church, Hammersmith, on Sunday week, Dr. Leon Checkemian, formerly a bishop of the Romish Armenian Church, now a student of the New College, Edinburgh, gave a graphic account of his experiences as a Catholic priest. He told how, after struggling with doubt for many years, he had learned the truth from the late Dr. Somerville, of Glasgow, and from Mr. Cunningham, of St. Luke's Church, Edinburgh. He is now preparing to return to his native country as an ordained minister of the Free Church of Scotland.

An interesting service was held at Highbury Church on Friday evening, for the purpose of ordaining to the eldership of the English Presbyterian Church two missionaries—Dr. B. Lewis Paton (son of Mr. Robert Paton, who is shortly leaving for China to join Dr. David Gran in medical missionary work at Chin-Chew, and Dr. Robert Kerr, who has just returned to his work among the Jews at Rabat, Morocco. Rev. C. Moinet presided, and those who took part in the service included Revs. Dr. Edmond, P. Carmichael, J. T. McGaw, T. J. Meyer, W. Ballantyne, and Mr. Hugh M. Matheson.

The London Presbytery's annual Conference on Evangelisation was held on Tuesday evening, last week. Rev. William Ross, of Cowcaddens Free Church, Glasgow, introduced the subject, "Aggressive work in large cities." A calculation had just been made, he said, that there were 300,000 persons in Glasgow who were outside church organisation of any kind. To reach such, men needed to be filled with the Holy Ghost; their purposes should be fixed, but their plans free. Impressions should always be followed up, and in the work for the elevation of the masses, Gospel Temperance must take a prominent place. The subsequent speakers included Principal Dykes and Dr. Donald Fraser.

NOTES FROM IRELAND.

A Y.M.C.A. has been organised in Mullingar.

Miss Williamson, of Mallow, is building, at a cost of about £1000, a Soldiers' Home at Fermoy, co. Cork.

A Convention for the Deepening of Spiritual Life was held last week in Eastwall Methodist Church, Londonderry.

A fourth edition of Rev. T. Connellan's pamphlet "Hear the Other Side," considerably enlarged, and containing much new matter, has been published.

A most encouraging work of grace has been going on for the past three or four weeks in one of the Methodist mission tents in the Sandy Row district of Belfast.

A conference on missions was held last week in Great James-street Presbyterian Church, Londonderry. There was a large attendance, and much interest attached to the proceedings.

A very successful four weeks' series of Gospel services has been held in one of the Irish Evangelisation Society's tents at Katesbridge, co. Down, and many professed to have received blessing.

Mr. Jas. Thompson, of the Irish Evangelisation Society, assisted by the local Presbyterian and Methodist ministers, has closed a three weeks' series of successful tent services at Ballyclare, co. Antrim.

A Gospel mission has been held by Rev. Jas. Kirkwood on the Trim Circuit, and during the past fortnight a similar mission conducted by Rev. W. H. Quarry, of Belfast, has been in progress in the Methodist Church, Banbridge.

The Methodist Temperance Committee has decided to adopt Dr. Richardson's Temperance Hand-Book, as the text-book for its Band of Hope examinations this year, and to give £12 in prizes for superior answering on this subject.

FALLEN ASLEEP.

Rev. Arthur Pearman, senior curate of Christ Church, Southport.—Rev. John Papillon, rector of Lexden, Colchester, Essex.—Rev. Thomas Akroyd, a well-known minister of the Wesleyan Connexion.—Miss Bateson, an active Christian worker for many years in the village of Nether Kellet, Carnforth, Lancashire.—Rev. Thomas Martin, Presbyterian minister, Shercock, co. Cavan.—Rev. W. M. Patterson, D.D., agent of the American Bible Society at Caracas, Venezuela.—Rev. G. F. Ingram, one of the oldest Congregational ministers in London, who recently resigned his pastorate at Richmond.—Rev. Thomas Reeves, pastor of the Welsh Calvinistic Methodist Church, Bassaleg.—Rev. Richard Stanion, of Gorton, for forty-eight years in the Baptist ministry.—Rev. Robert Kingsborough, Methodist minister, Blackwatertown, co. Armagh.—Rev. Percy Keeley, Wesleyan minister, Wroxall, Isle of Wight.

Letters to the Editor.

THE EVANGELISATION SOCIETY.

Dear Sir,—I apprehend that I am but one of a multitude who are deeply grateful to you for your recent notice of this Society; and I trust that you will allow me to add my testimony to the great work which it is accomplishing. I am convinced that evangelists like those sent out by this Society (among others) are by far the most efficient lieutenants of the clergy, and are often able to effect that which lies beyond the power of ministers. Adults of both sexes will frequent services conducted by these men, when no consideration would induce them to frequent any held in church or in chapel.

One of the younger evangelists of this Society recently conducted tent services, as he had in the summer of last year, in the parish in which I reside. Few men could speak more fearlessly or more unequivocally, more pointedly or more lovingly, more beseechingly or more convincingly, than this "son of toil," to whose faults of language or of style, the haughty man of culture only would have taken great exception. The preacher sent to this parish is neither more faithful nor more able than other evangelists of this Society. I happen to know, directly or indirectly, several of them, and I have been much impressed by their uniform force, ability, and spirituality. I have often wondered that any one Society should be able to command the services of such a remarkable body of working men of such rare gifts. It is impossible to estimate the evangelistic work accomplished by the preachers of such societies as the one in question. "The day" alone will declare it.—Yours very faithfully,

Alpheus Wilkes, Vicar of West Barsham.

Bale, East Dereham, Norfolk.

"THE ATONEMENT AND THE SCAPEGOAT."

Sir,—There is one point in the letters on the above subject which I think has been overlooked—that is to say, was the "scapegoat" a type of our Lord, or of any other being? If the latter, then our Lord was not the only sin-bearer. But such an idea is inconsistent with the plain testimony of God's Word, that on Jesus "was laid the iniquity of us all." But, if the scapegoat is a type of Christ, then let us inquire how or in what measure is it to be traced.

With God's assistance, let us briefly consider the subject as revealed to us in his own Word.

In Lev. xvi. 21, it is written, "Aaron...shall confess over him (the goat) all the iniquities of the children of Israel, and all their transgressions in all their sins, putting them upon the head of the goat." This is, I believe, the only place in the Bible, in which confession of the sins of God's people is made by laying them on the head of an animal, whether it has been selected either for life or for death, and as a type can therefore be only applied to Him who taketh away the sin of the world.

Under the Law, *all* animals slain in sacrifice received the complete fulfilment of their type in Christ on Calvary. But, observe, it was after the death of all the animals slain on the Day of Atonement, including the goat on which the lot fell for a sin offering, that Aaron confessed the sins of God's people. It was, therefore, after the death of the sin offering that the scapegoat was led away "three days' journey into the wilderness" (mar. "into a land of separation." R. V. "into a solitary land").

As the goat on which the lot fell for a "sin offering" was slain, and thereby suffered the penalty of sin, so Christ was slain for us: "He died for our sins." And in his death (1 Peter ii. 24), "His own self bare our sins in his own body on the tree." But the scapegoat takes our sins beyond this; and it is to this, I believe, that John the Baptist refers when preaching in the wilderness. It is not improbable that he then saw the scapegoat bearing away the sins of the children of Israel, when he pointed to Jesus, with the exclamation, "Behold the Lamb of God which beareth away" not simply the sins of Israel, as confessed by the priest, but) "the sin of the world." Israel's sins were taken away from the nation to a solitary place. The sin of the world must not be left on Calvary, but taken from the world. To that solitary land of which the Psalmist wrote, "as far as the east is from the west, so far hath He removed our transgressions from us."

The scapegoat was taken a three days' journey from the camp, by a fit person. So Christ was taken from the land of the living, but who can follow Him on that solitary journey of three days, when He came forth from the grave having cast "all our sins behind his back," even "into the depths of the sea."

As the man who led away the scapegoat was thereby rendered unclean, so Joseph of Arimathæa and his companions were rendered ceremonially unclean by coming in contact with the dead body of Jesus. Then, after three days the goat was set free, so our Lord came forth from the solitary place, having made an end of sin and brought in everlasting righteousness. "For, in that He died, He died unto sin once; but in that He liveth, He liveth unto God."

Therefore, with grateful hearts, we can look to the Lamb of God and say:—

I lay my sins on Jesus,
The spotless Lamb of God;
He bears them all, and frees us
From the accursed load.

And then—

I long to be with Jesus
Amid the heavenly throng,
To sing with saints his praises,
To learn the angels' song.

Bournemouth. C. B.

SABBATH BREAKING.

Dear Sir,—This question is one that so largely involves Christian conduct and testimony that a very full and fair consideration is needed to enable us to arrive at just conclusions. The letters in The Christian of October 18 from Mr. J. Forbes Moncreiff and Rev. Dr. Gritton express a spirit and motive that all godly people must approve; at the same time, they appear to take a slight view of the case, and do not really meet the difficulties that surround it.

There seems a vague idea in the minds of many who take a strict non-travelling view that it would only mean "a little more walking," or, in some cases, "going on Saturday evening." Others approve of driving, if the horse has its rest at another time, and not a few imagine that most congregations have regular ministers, and that travelling is more for the sake of needless change-overs, or an occasional poor cause that cannot maintain a pastor.

The following facts must be borne in mind by those who wish to speak on the question:—

(1) The supply and maintenance of thousands of places of worship, missions, and schools, is dependent on Sunday travelling.

(2) Walking (already done to the limit of human vigour) could not possibly meet the need.

(3) As to going from Saturday till Monday. In many cases there is no one able to entertain the preacher; in many cases he could not get away on Saturday, and must be at work early on Monday; often he could not afford to go to an inn; and, again, both friend's house and inn mean Sunday work for somebody.

(4) The special preparation for a minister is a different thing from the week-by-week reception of lay preachers. The former may have a carriage from station, and stay over the Sunday with a well-to-do resident. The latter may walk in all weathers, and get a humble meal with the poor folks who love the cause. The latter, and their poor friends, only know what *no riding* means.

(5) Many side issues are opened, *e.g.*, the use of tricycles, horses, boats (a ferry sometimes saves miles of walking). The amount of walking preachers can or ought to do in justice to the physical and mental structure given them by God.

I can speak from knowledge of toil endured by many humble workers, at times beyond their strength, and to their suffering, and, averse as I am to use conveyance in order to hear favourite preachers or attend favourite places, I dare not say to my weary friend, who, after miles of walking and several services, had the alternative of going home by train, or perhaps ten miles on foot through dark lanes and rain: "By using the train you are offending God, and doing more harm than all the good you have tried to do to-day."—Yours sincerely,

T. R. Hooper.

TRACT DISTRIBUTION AND ITS RESULTS.

Dear Sir,—Mr. White writes in your columns from America asking for information as to the results which have followed tract distribution. May I recommend to his and your readers' notice a booklet recently advertised in your columns? It is entitled, "I Don't like Tracts: a Plea and a Defence" (*Stirling Tract Depôt.* 1s. per dozen), and in some thirty-two pages the mission of the tract and some wonderful results which have followed in the wake of tracts are concisely stated. All who are interested in tract distribution and all who are prejudiced against tracts should read this little manual.—Yours most truly,

A Christian Worker.

Obituary.

REV. JOHN PRITCHARD.

This servant of Christ expired suddenly last week, while attending the monthly meeting at Llangored, near Beaumaris, of the North Wales Calvinistic Methodist Association, of which he was Moderator. Mr. Pritchard was one of the leading ministers in North Wales, and succumbed to paralysis at the age of 68.

MR. STAFFORD ALLEN.

This well-known member of the Society of Friends died at his residence, Upper Clapton, on Monday week, aged 83, after a short illness. Mr. Allen worked with Clarkson, Brougham, Wilberforce, Buxton, Joseph Sturge, and others; for the abolition of slavery in the British dominions. His sympathy for the coloured races was so strong that some years ago he crossed the Atlantic, in order to see for himself the condition of the enfranchised negroes in the United States.

BISHOP SARGENT.

We regret to announce the death, on Saturday week, of Edward Sargent, D.D., coadjutor-Bishop of Madras, who, for more than fifty years, has been identified with the Church Missionary Society in Tinnevelly. Born in 1815, Bishop Sargent went to India, when he was about twenty years of age, and continued his work for God with scarcely an interruption, until the time of his decease. In 1885 his jubilee was celebrated with great rejoicing by the native Christians in Tinnevelly, and the event was made the occasion of a striking demonstration of affection and esteem. The Bishop was in England for five months last year, and only returned to India in October.

MR. W. WINTON.

We regret to announce the death of Mr. William Winton, one of the ablest missionaries on the staff of the London City Mission. For ten years he was an active worker in the Irish Church Missions Society, and in 1861 joined the London City Mission, in which he has ever since been a shining light. As a visitor amongst the poor, a debater with infidels, a preacher to the masses in theatres and music-halls, a temperance lecturer, or a deputation for the Society he served, he was equalled by few. In almost every district and town in England he addressed temperance meetings, and crowded assemblies were thrilled by his earnest impassioned addresses. His work as a public-house missionary in Paddington, Kensington, Fulham, and Hammersmith, was eminently successful, and the City Mission has sustained a serious loss by his sudden and unexpected death on Sunday evening, October 13, after a mission service at Aldershot.

GARSCUBE HALL, GLASGOW, continues to be the centre of much earnest work for Christ. In a report recently issued, Mr. D. J. Findlay, says that last winter's campaign was marked by much of the Master's presence and blessing. The hall is so small that there is no room for the congregations to grow. Among the associated agencies, the young People's Meeting, under the pastoral care of Mr. D. J. Knox, is specially hopeful. During the summer months, services were held in the St. George's-cross Tent, and, so far as could be seen, the season was not behind any of the fourteen which preceded it, either in attendance, interest, power, or results. Mr. Findlay's address is 42, Grant-street, Glasgow.

LIVERPOOL SHELTERING HOME.—The formal opening of the commodious new building will shortly take place. In the meantime there is a good deal to be done in the way of furnishing and settling in. Mrs. Louisa Birt, the esteemed superintendent, writes:—"Great is our gratitude to those who have so generously given the wherewithal to build such a healthy, warm, bright-looking Sheltering Home for the destitute little ones of this great seaport. Those who wish to share in the joy of furnishing now have the opportunity of sending in their gifts to buy all kinds of necessaries, such as beds, blankets, pillows, tables, chairs, and crockery, and for the school desks, books, and shelves, maps, clocks, and a good school harmonium; also boots and stockings to cover the bare little feet we intend to warm and cover up this winter." Mrs. Birt's address is—The Sheltering Home, Myrtle-street, Liverpool.

The Book World.

A Volume of Sermons.

The Bright and Morning Star, and other Sermons. By Rev. Henry Wilkes, D.D. L.L.D., of Montreal; with a prefatory note by Dr. John Monro Gibson. Those who knew Dr. Wilkes will welcome this volume of sermons as a memorial of one whom to know was to love. Nothing could be more stimulating than his preaching and his teaching. Many of his friends wished that some of his sermons should be given them in a permanent form; and, in compliance with their wish, this volume has been published. None of these sermons were written with a view to publication. None show signs of great elaboration. They are all thrown off for immediate use, and were preached in the ordinary course of Sunday ministration. They are wise, edifying, practical—such as a busy man would be likely to produce when he sat down amidst pressing engagements, to prepare for the pulpit. He was naturally fluent and eloquent in speech, warm and impassioned in delivery, and shone in extemporaneous utterances more than in written compositions. Yet to those who knew him these discourses show the man, for such are able mentally to add the effect derived from his telling voice and manner. (*E. D. Dickinson.*)

Mr. Stepaway's Two Feet, and other sketches. By Rev. P. B. Power, M.A. 1s. *Religious Tract Society.* Short, pithy, moral tales, written in Mr. Power's best style. Working men will enjoy them.

Sunbeams for the Sick and Sorrowful. By Mrs. Evered Poole. 1s. *Nisbet & Co.* Pages of comfort, written in the author's dramatic style. The truths they contain are not presented in any new form, but they are precious, and will speak peace to many a heart.

A Tandem Tour in Norway, by S. Golder (1s. *Iliffe & Son*), has a special interest for devotees of the wheel, but the writer's realistic if unpretentious account will charm every reader who cares to know more about Norway and the sturdy race that peoples it. Mr. Moore's illustrations light up the narrative wonderfully.

Walks in and Around London. By Uncle Jonathan. 2s. 6d. *Wesleyan Methodist Book Room.* This is a new and enlarged edition of a book which has become deservedly popular. Amply illustrated and vivaciously written, it will prove a capital present to boys and girls. The information, moreover, is so full that the volume will be very useful in Sunday-school libraries.

Twice Born: An Autobiography. By A. E. Knight. *George Cauldwell.* 60, *Old Bailey, E.C.* This cleverly written story, which purports to describe the early years of the writer, bears the stamp of reality. It is most valuable in its setting forth of God's dealings with human souls, and how through sharp chastisement as well as by the woo-ings of his love He draws men to Himself. We heartily commend it alike to young and old.

Wisdom Grave and Gay. By Sir Wilfred Lawson. How far the cause of true temperance has benefited from the witty speeches of its advocates it may be difficult to determine; Mr. Runciman thinks that in dealing with such a vital and serious question humour is like a fly in the ointment. The greatest living platform jester is Sir Wilfrid Lawson, and this collection of extracts from his numerous speeches in and out of Parliament certainly makes an extremely readable and entertaining book. It is a storehouse of weighty fact, as well as of "gay wisdom"; it will no doubt be in great demand among the admirers of the witty baronet, of whom an excellent portrait is given. (2s. *S. W. Partridge & Co.*)

A Teacher's Commentary on the Gospel of St. Matthew. By Richard Glover, minister of Tyndale Chapel, Bristol. 4s. 6d. *Sunday School Union.* A work of high merit. We know no book that so well meets the requirements of Sunday-school teachers. The text is displayed throughout, and the comments are ample and clear. The spirit of Gospel teaching shines through the opening up of the letter, and from first to last the practical and expositorial are admirably combined. Like its companion volume on Mark, this commentary, so fresh and original, will prove instructive to all grades of Christian people, while for Sunday-school teachers it leaves nothing to be desired, if only they will use it with godly diligence in the preparation of their Scripture lessons.

Broken, by "Einan" (1s. *T. Woolmer*), reads like a true story. It is beautifully written, and shows how God's will must break man's will before there can be perfect salvation.

An excellent addition to *Messrs. Cassell & Co.'s* shilling series of sketches of "The World's Workers" is a well-written outline of the life of Dr. Arnold, of Rugby, by Rose E. Selfe. We see him as boy, man, master, and Christian, and the picture is a very pleasant one.

Dorothy Bell. By Mrs. G. S. Reaney. 1s. 6d. *Hodder & Stoughton.* This tale of life in two homes reads a very weighty lesson on the subtle dangers of the drink, as prescribed by the family doctor. There is here and there a suspicion of artificiality in the dialogue, but the interest is well sustained.

Life of Mary Dyer. By her husband, Rev. George Dyer. *Wesleyan Book Room.* A deeply interesting and stimulating record, from a loving pen, of a fully consecrated life. Mrs. Dyer's husband, being a Wesleyan minister, her labours were divided among different communities, but all felt the inspiration of her example.

In the Evening. By Rev. George Everard, M.A. 1s. *Nisbet & Co.* A Scripture promise and meditation for each evening in the month, and a welcome companion to a helpful book of morning meditations from the same pen published a short time ago. Mr. Everard writes on spiritual things in a manner calculated to minister great profit to God's people. Our hope is that this, his latest effort, will be blessed to many.

A fourth and cheap edition of Mr. W. M. Thayer's very readable life of the late General Grant, From Tanyard to White House, will be widely welcomed. The illustrious soldier-president had many admirable qualities, and the story of his successful career forms a memorable chapter in the history of the great American Republic. A fine steel-engraved portrait is given as a frontispiece, and the book is most attractively got up. (1s. 6d. *Hodder & Stoughton.*)

God in Business. By H. J. Latham. 3s. *Nisbet & Co.* This book would more correctly have been entitled "Answers to Prayer," as it purports to prove from known facts that God interposes in temporal matters in response to the believing petitions of those who trust in Him. The testimonies are mainly from American sources, and are thrown together somewhat roughly. We should think there are few Christians who could not add some stones to the cairn of witnesses presented here.

A Handbook for the Nursing of Sick Children. By Catherine Jane Wood. 2s. 6d. *Cassell & Co.* Enthusiastic in emphasising the importance of intelligent nursing of the sick, the talented author has performed a really good work, in making clear in these pages the needs of the young in the matter of management and care during illness. In proportion as this very useful book is circulated and its instructions carried out, ignorance and indolence will be robbed of their infant victims in the home circle.

We have received new editions of three of Miss Annie Swan's stories: The Better Part; Mark Desborough's Vow; and The Strait Gate. The tales by this justly popular writer, are of the best order of religious fiction. While the romantic element has full play, as it ought to have in all ideal writing, the bounds of probability are seldom overstepped. There is shadow enough, as well as sunshine, while the teaching is uniformly ennobling. The three books before us are given a place in *Messrs. Partridge & Co.'s* "Home Library" (2s. each).

Treasure House of Consolation. Compiled by Benjamin Orme. Second Edition. 3s. 6d. *T. Fisher Unwin.* This goodly storehouse of comfortable words somewhat sadly suggests the universality of the fact of human sorrow and suffering, since they have formed the theme of so much practical meditation. The contents of the book are drawn from very varied sources, and are well arranged for easy reference. The most frequent drafts appear to have been made on the writings of Dr. Adolph Saphir and the poems of Charlotte Elliott. Such a body of consoling testimony and helpful exhortation is seldom brought together.

Hid Treasure; or, The Unrecognised Quotations of the New Testament, from the Septuagint Version of the Old. By Richard Harris Hill. 1s. *Cassell & Co.* A pamphlet which will have a cordial welcome from such as study the sacred Scriptures in the original languages, and by the light of the early versions. Many of the "quotations" here set out are, in reality, only references; while others, we think, can hardly come under either of these heads. The similarity of language, pointed out in some passages, will by most students be pronounced inevitable coincidences, in view of the identity of thought and subject. Nevertheless, Mr. Hill deserves the thanks of scholars, for pointing out a goodly number of quotations, some of them intensely interesting, which have been overlooked by the writers of text books on the subject.

The Gospel according to St. John, with Introduction and Notes. By Rev. George Reith, M.A. In two parts, 2s. each. *Edinburgh: T. & T. Clark.* Two more volumes of the series of "Handbooks for Bible-classes and Private Students." The general excellence of the series is more than maintained. Indeed, for persons who require much in little, we can recommend nothing better than this unpretentious little work, in which the "Golden Gospel" is opened up with admirable conciseness and clearness. The text of the Gospel is given in full, and the comments are alike exegetically useful and spiritually helpful.

Wesleyan Methodist Book-Room.

For the King and the Cross. By Jessie Armstrong. 2s. 6d. A true and tender story for girls of the troublous times of the French Revolution.—More than Kin. By Emma E. Hornibrook. 2s. 6d. Christian teaching is not so well defined as in some of this writer's other works, and the story, though in some respects entertaining, is disfigured by vulgar ejaculations and expressions.—Raymond Theed: A Story of Five Years. By Elsie Kendall. 2s. A very beautiful temperance story of the grace of God, and how it is able to overcome even hereditary besetments.—Under the Juniper Tree. A Story for Boys. By William J. Forster. 1s. Another temperance story, very bright and bracing, and full of useful lessons for all.—Tell Me a Story: Yes, I will. By Helen Briston. 1s. A collection of short stories from *The Temperance Record.*

G. Cauldwell, 60, Old Bailey.

In Fellowship. By the author of "Brotherhood." 5s. It is some time since we have read so careful, thoughtful, and truthful a study as this book presents in its principal characters. Young people will do well to read this excellent story, one of the best of the season.—Eveline's Keynote. By Edith C. Kenyon. 2s. 6d. Another very good story. The tone is high, and the Christianity of a fine, strong, manly type.—Crumbs from the Children's Table. By Jessie M. E. Saxby. 2s. 6d. A strong book, in the author's best style: it is full of the rich experience of one who understands home-life.—Edgar Berwick's Inheritance. By Wm. J. Lacy. 1s. A book for the older ones, who will be interested in the trials and temptations of the hero.—The Dunce of the School. By Harriet Boultwood. 1s. A book for boys, who will be glad to learn that the "dunce," by perseverance, becomes an inventor.—Rosie Dale. By Annie Gray. And Louie Thornton. By Miss Parkinson. 6d. Two short stories for children.

Messrs. Partridge & Co.

Left with a Trust. By Nellie Harris. 1s. A tender and beautiful story of a family of boys and girls, to whom the father left a trust—the care of their mother—until his return.—Mattie's Home; or, The Little Match Girl and Her Friends. By the author of "Miss Milly's Secret." 9d. Children will love to follow the fortunes of Mattie and Dot, and to learn how "Our Father," in whom they trusted, honoured their faith.—Three sixpenny books, Ronald's Reason, by Mrs. S. C. Hall; the Church Mouse, by Mrs. Burge Smith, with a story by the author of "Dick and his Donkey"; and Aunt Kelley's Christmas Box, by Jennie Chappell, form an interesting addition to juvenile literature. The last-named is especially helpful. —Yvonne St. Clair. By Eliza F. Polland. 1s. 6d. This is a well written story, but there is too much of the "novel" about it. Adventure, love, and waiting are its chief points; it contains no definite Christianity.—Bolingbroke's Folly. By Emma Leslie. 1s. Another love tale, but one of such a numerous family, that the reader wearies of these improbable, "all-come-right-at-last" stories, with their impossible heroines.—More Echoes from a Village Church. By Frederick Harper, M.A. Very helpful little addresses; strong, with reality; and full, with the fulness of God's dear Son. Mr. Harper writes as one who is in the great secret.—Amaranth's Garden. By Margaret Scott Haycraft. 1s. 6d. A deeply interesting story of a lost treasure, a lost reputation, and a lost peace, which are all recovered.

ANNUAL VOLUMES.

The volume of YOUNG ENGLAND, as usual, contains a good variety of matter of an entertaining character, such as young people delight in; much of it, too, is calculated to be distinctly instructive to the youthful mind. Those who read this monthly cannot but be profited by it. (5s. *Sunday School Union.*)

ST. NICHOLAS. Vol. xvi., Part 2—May to October, 1889. 8s. *T. Fisher Unwin.* This illustrated magazine for young folks occupies a place almost entirely its own. In volume form it is quite an encyclopædia of entertainment and instruction. Somehow or other, many of the items cleverly combine the two qualities, so that information is pleasantly conveyed, and moral lessons are presented in truly striking settings. The illustrations are always excellent, and have an attraction for old and young alike. The articles on Laura Bridgman and Helen Keller, illustrated with photographs, may be mentioned as having a special interest and value.

THE CENTURY. Vol. xxxviii.—May to October, 1889. 10s. 6d. *T. Fisher Unwin.* The articles on various phases of convict life in Siberia, by George Kennan, are worth the entire volume, which is, however, as full and varied as ever in its contents. Illustrations are still a feature such as cannot but secure and retain a high place for this serial in the estimation of the reading public. Among articles of more than ephemeral interest are "Round about Jerusalem," by E. L. Wilson; "The Bible in Tennyson," by Henry Van Dyke; "The Pharaoh of the Exodus, and his Son," by John A. Paine, and "Certain Forms of Woman's Work for Woman," by Helen Campbell. With contents so varied, and always admirably presented, it is not surprising that this periodical, which in volume form is a beautiful book, has made itself a worthy name, alike in Europe and America.

TALKS UPON LITTLE THINGS. *Sunday School Union.* 1s. These are very helpful "talks" upon some of the little things of the Bible. The lessons drawn are good.

Miss Agnes Weston has prepared a series of booklets called "Sailors' Rest Series." As *Blue Backs* they have been welcomed by thousands; they are now issued in an attractive form for wide distribution. They are published by *Messrs. S. W. Partridge & Co.* at 9d. per dozen, 7s. per 100.

SACRED DUETS. A collection for church use. Composed by W. F. Sudds. Part 1. 1s. 6d. Both notations in one volume. *J. Curwen & Sons.* A selection of nine pieces, the words taken from Scripture or well-known hymns. The pieces are effective and within the range of ordinary church choirs.

AN EXPOSITION OF THE SHORTER CATECHISM. By Rev. Professor Salmond, D.D. Part II. 6d. *Edinburgh: T. & T. Clark.* The editor of the very useful series of "Bible-class Primers" in this handbook concludes a remarkably lucid and instructive exposition. Questions 82 to 107, containing the summary of Christian duty, are dealt with in this part.

MEMORIALS OF THE BAPTIST CHURCH, COLCHESTER. The bi-centenary of the church worshipping in Eld-lane Chapel, Colchester, has been celebrated this year. Occasion was thus afforded for this historical sketch, drawn up by Pastor Edward Spurrier. The ups and downs of the church are full of instructive lessons, which, it is hoped, will be learned by many readers. Rev. J. A. Spurgeon was in early life a member of this church.

L'ARMÉE DU SALUT À PARIS. Par E. Peyre-Courant. *Paris: Librairie Fischbacher*, 33, *Rue de Seine.* This is a vigorous plea for the Salvation Army, based on what the author, an advocate of the Court of Paris, has seen of its operations. Asking in conclusion, whether the Reformed Church of France, of which he is a member, shall fraternise with the Army, the writer says: "How should we hesitate? If they are not sons of the Reform, it is because they are brothers."

FRED ARCHER; OR, HOW TO WIN. This booklet of twelve pages, which has reached its fiftieth thousand, is the very thing to give to gamblers and betting men. It is written by one of the members of the Open-air Mission, and tells of his interviews with Fred Archer, the jockey whose death shocked the racing world nearly three years ago. Copies may be had at 2s. 6d. per 100, post free, of Mr. Gawin Kirkham. Secretary, Open-air Mission, 14, Duke-street, Adelphi, London, W.C.

Messrs. S. W. Partridge & Co. have published four more booklets by Rev. F. B. Meyer:—YOUNG MEN, DON'T DRIFT! is full of sound counsel admirably expressed; WHERE AM I WRONG? contains helpful words for Christians who are asking the secret of a sweeter, nobler, more victorious life; WITH CHRIST IN SEPARATION sets forth the life of holiness, and stimulates the reader thereto; THE CHAMBERS OF THE KING affords a glimpse of the blessings and treasures of grace and glory in Christ. (6d. per dozen.)

BOOKS RECEIVED.

Messrs. Oliphant, Anderson & Ferrier:—Life's Stages, by Rev. James Stark (2s. 6d.).

Mr. J. B. Fairgrieve, 7, Cockburn-street, Edinburgh:—Light on the Path, by Rev. John Kirk.

Messrs. John F. Shaw & Co.:—More Echoes from a Village Church, by Rev. Fredk. Harper, M.A.

Messrs. Funk & Wagnalls, 44, *Fleet-street, E.C.:*—Moses and his recent Critics. Edited by Talbot W. Chambers. 6s.

Messrs. John Snow & Co.:—Christ or Confucius, which? the Story of the L.M.S. Amoy Mission, by Rev. John Macgowan. 2s.

Messrs. Hazell, Watson & Viney, Limited, 1, *Creed-lane, Ludgate-hill:*—The People's Family Prayer Book, by Rev. Joseph Parker, D.D. 10s. 6d.

Mr. Elliot Stock:—Practical Hints on the Public Reading of the Liturgy, by Rev. J. H. Whitehead, M.A.—Sixty Folk-Tales from Slavonic Sources, translated, with notes, by A. H. Wratislaw, M.A.

National Temperance Publication Depôt, 33, *Paternoster-row:*—Temperance History, by Rev. Dawson Burns, D.D. Part 1, 2s.—The Truth about Intoxicating Drinks: a Prize Essay, by E. R. Barrett, B.A. 2s. 6d.

Mr. T. Fisher Unwin:—Early Britain (Story of the Nations), by Professor A. J. Church. 5s.—*The Century*, vol. xxxviii., May to October, 1889. 10s. 6d.—*St. Nicholas*, vol. xvi., May to October, 1889. 8s.—The Life and Times of William Lloyd Garrison. By his Children. Vols. iii. and iv.

Messrs. Hodder & Stoughton:—Alone with the Word, by Rev. G. Stringer Rowe. 6s. 6d.—Romance of Psalter and Hymnal, by Rev. R. E. Welsh and F. G. Edwards. 6s.—The Atheist Shoemaker, by Rev. Hugh Price Hughes. 1s. 6d.—The Thrales of Redlynch, by Rev. Nehemiah Curnock. 2s. 6d.—Roger Willoughby, by W. H. G. Kingston. 3s. 6d.—John Winter, by Edward Garrett. 3s. 6d.

Messrs. Nisbet & Co.:—Sunbeams for the Sick and Sorrowful, by Eva Travers Evered Poole. 1s.—Alexander Balfour: A Memoir, by Rev. R. H. Lundie, M.A. Fourth edition. 2s. 6d.—The Witness of the World to Christ, by Rev. W. A. Matthews, M.A. 3s. 6d.—Cottage Lectures on Health, and How to keep it, by Agnes C. Maitland. 1s. 6d. Vox Dei—the Doctrine of the Spirit, by R. A. Redford, M.A., LL.B. 6s.

Religious Tract Society:—Russian Pictures, drawn with pen and pencil, by Thomas Michell, C.B. 8s.—The Brook and its Banks, by Rev. J. G. Wood. 6s.—Ralph Ellison's Opportunity, and East and West, by Leslie Keith. 3s. 6d.—Rights and Wrongs, by S. S. Pugh. 3s.—Afterward, by the author of "Winning Her Way." 2s. 6d.—Mr. Wentworth's Daughter, by M. A. Dibdin. 2s.—Mr. Stepaway's Two Feet, and other Sketches, by Rev. P. B. Power. 1s.—Handsome is as handsome does, and other Readings. 2s.

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Daily prayer-meeting, 1.30 to 2 p.m. Thurs., 6 p.m., missionary meeting. Fri., Oct. 25, 6.45 p.m., valedictory to missionaries leaving for China. Addresses by Rev. C. G. Moore and others.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Special Gospel mission to Nov. 3. Suns., 3 and 7 p.m.; week night services at 7.30. Bible-reading, Tues., Weds., and Thurs. in each week, 3 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only. Mr. E. J. Kennedy; 7.30 p.m., public, Mr. T. Richardson. Wed., Oct. 30, pictorial address on "New Guinea," 8.30 p.m. Week nights at 8, meetings for men. French Bible-class, Thurs., 8 p.m. Daily prayer-meeting (Sat. ex.), from 1 till 2.

Y.M.C.A., FINSBURY PARK HALL, 255, Seven Sisters-road, N.—Sun., Oct. 27, China Inland Mission, valedictory meeting of missionaries. Afternoon, for young men only, at 3.15; evening, service at 7.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Oct. 26, 3 p.m., Bible-reading, by Rev. F. B. Meyer; subject—"God's Scheme for Men." Sun., 3.30 p.m., address by Mr. W. T. Paton. Tues., 8 p.m., "An Evening with Famous Authors."

Y.M.C.A., 26 and 28, NEWINGTON-CAUSEWAY, Southwark, S.E.—Annual meeting, Thurs., Oct. 24, Christ Church, Westminster Bridge-road. Mr. S. Gurney Sheppard in the chair. Speakers—Mr. A. J. Mundella, Earl Compton, Revs. Newman Hall and J. Jackson Wray.

WEST LONDON MISSION.—Fri., Oct. 25, anniversary meetings. 12 noon, Rev. M. G. Pearse will preach in Princes Hall; 7 p.m., public meeting, St. James's Hall, the Lord Mayor presiding. *St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Cleveland Hall:* Sun., 7 p.m., Rev. Dr. Lunn.

CONFERENCE HALL, Mildmay-park, N.—Sun., Oct. 27, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Mr. J. McAuliffe.

STRANGERS' REST, 163, St. George's-street, Ratcliff-hig way, E.—Monthly workers' meeting, Fri., Nov. 1. Tea at 6; meeting at 7. Address by Dr. Neatby, "Itta the Gittite."

METROPOLITAN TABERNACLE, Newington-butts, S.E.—Wed., Nov. 6, 7 p.m., lecture on "The Prisons of the World," by Mr. Charles Cook. Mr. C. H. Spurgeon will take the chair. Admission free.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun., Oct. 27, 11 a.m., Mr. J. S. Harrison; 7 p.m., Mr. C. M. Leite Rozas.

CHRISTIAN LIFEBOAT CREW.—Monthly meeting, Sailors Welcome Home, 173, St. George's-street, Ratcliff-highway, E., Tues., Nov. 5, 7 p.m. Tea at 6.

MEDICAL PRAYER UNION.—Annual meeting, Memorial Hall, Farringdon-street, E.C., Fri., Nov. 1, 7.30 p.m., Professor Macalister, M.D., to preside. All medical men and medical students cordially invited.

ST. GEORGE'S HALL, Langham-place, W.—Mr. T. Shuldham Henry, Sun., at 11 and 7. Wed., Burlington Hall, Savile-row, at 8.

POLYTECHNIC, Regent-street, W.—Mr. C. Russell Hurditch, Sun., 7 p.m.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.45, Mr. Joseph Clarke.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

LONDON WESLEYAN METHODIST MISSION.—Laying of foundation stones of New Leysian Hall, Errol-street, Whitecross-street, E.C., Tues., Oct. 29, 3 p.m. Public service, City-road Chapel, 4 p.m., when Rev. John McNeill will preach. 7 p.m., public meeting, City-road Chapel, Mr. W. Willis in the chair.

PROTESTANT ALLIANCE.—Conference and meeting of Protestants, Exeter Hall, Thurs., Oct. 31. 1.30 p.m., conference; 7 p.m., general meeting.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tues., in Oct., Rev. A. Rowland; subject—"Ecce Homo." Oct. 29, "Christ's Changelessness.'

CONFERENCE HALL, 143, Clapham-road, S.W.—Bible-reading, by Rev. Dr. Bullinger, every Thurs., 4 p.m.

OPEN-AIR MISSION (West London Auxiliary).—Quarterly meeting, Y.M.C.A., Stafford Rooms, Tichborne-street, W., Mon., Oct. 28, 8 p.m. Chair taken by Mr. C. de Selincourt. Addresses by Rev. James Paterson and Mr. Gawin Kirkham.

EDINBURGH CASTLE, Limehouse, E.—Sun., next, 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. J. B. Wookey.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Nov. 1, all-day meetings. 11 a.m., prayer and conference on Christian work; 3 p.m., Mr. A. J. Arnold, of the Evangelical Alliance, on "A Recent Visit to Spain." Rev. H. Sharpe, Trinity Church, South Hampstead, will preside.

MANCHESTER CHRISTIAN CONVENTION, Oct. 29—31.—Communications respecting apartments, &c., should be addressed to the Secretaries, Conference Hall, Strangeways, Manchester.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Meeting for prayer in connection with the approaching visit to India of Lord Radstock and Canon Wilberforce, Tues., Oct. 29, 4 p.m.

BRADFORD HOLINESS CONVENTION, Nov. 13—15.—Mr. D. Gardiner, Secretary, Y.M.C.A., 33, Sunbridge-road, Bradford.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Hornsey-rise, Oct. 27 to Nov. 3. Mr. T. Lewes Sayer, Athenæum, Camden-road, Sun., at 3.15.

CONTINENTAL & FOREIGN NOTES.

EIGHTY JAPANESE GIRLS at Nagasaki, Japan, are banded together in a Y.W.C.T.U. that is said to be the strongest organisation of the kind in the empire. They give special attention to social purity work, and are preparing a petition to the Government against legal concubinage.

TEMPERANCE IN DENMARK.—In Zeeland the temperance cause has made great progress of late. During the summer many festivals are held in the island, and not only have the dealers in strong drink tried to turn them to their own account, but they have also organised fêtes in their personal interest. By way of counteracting the evil, the friends of temperance have organised teetotal fêtes, and made their good influence widely felt. Much that is beneficial is, moreover, expected from a measure brought forward by the Government, in compliance with the popular demand, forbidding the sale of intoxicants by dealers at public fairs and festivities.

RUSSIA.—In the province of Tobolsk, in Siberia, there is a colony of 2000 nominal Lutherans—convicts with their families. The entire region is desolation, especially in winter, when the cold is so intense that the river is frozen to its bed, and fishing impossible. The unfortunate people live in earth cabins, and epidemics among them are common. The only Christian worker among these people is a school-master, who instructs the young during the week, and on Sundays holds religious services in three different languages. He is alone among hardened criminals, but he works bravely, and by a slight medical knowledge is enabled to do something to keep down disease among the people. For eleven years this good man, with his wife and family, has laboured in scenes of misery and vice. Now the Lutheran churches of Russia are moved to do something for the colony. It is hoped their intentions will soon be translated into action.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, OCTOBER 27.—2 Samuel XVII.

IN this chapter there are many evidences that God upholds David, even while He visits him with chastisement, according to the prediction of Nathan (xii).

(1) *The counsel of Ahithophel defeated.*—Had this counsel been followed, it would almost certainly have destroyed David's cause. He was as weak and weary (xvi. 14) as Ahithophel supposed (1). An attack promptly made would surprise him, take him captive, and secure the people for Absalom (1—3). The advice of Hushai (7—13) was intended to secure delay, and was therefore calculated to help David. "Crimes gain by hasty action, better counsels by delay." With great subtelty Hushai appealed to Absalom's vanity, and hence his advice was preferred. This was according to God's appointment (14), and was in answer to David's prayer (xv. 31). See Prov. xxi. 30; 1 Cor. i. 19, 20.

(2) *The message sent to David* (15—22).—The two messengers, Jonathan and Ahimaaz, were watched (18), and, but for the deception practised upon Absalom's servants by a woman at Bahurim (18—20), they would never have reached David. Her conduct was very much like that of Rahab (Josh. ii.). God used it for effecting his purpose, but did not therefore justify it. We may admire and imitate her zeal; but, with the increased light we possess, we may not adopt her methods.

(3) *The death of Ahithophel* (23).—As he had foreshadowed Judas in his treachery (Ps. xli. 9), so did he in his doom (Matt. xxvii. 5). He was prompted to it, not only by the mortification of defeat, but because he anticipated the failure of Absalom's rebellion, and feared the punishment that would await him when David was restored.

(4) *David at Mahanaim* (24—29).—God raised up friends to minister to him. Shobi was probably the brother of Nahum (x. 1); Machir had entertained Mephibosheth (ix. 4); Barzillai was a Gileadite, of whose kindness to David we shall yet hear more.

MONDAY, OCTOBER 28.—2 Samuel XVIII.

(1) *The battle* (1—8).—Absalom's army has already crossed the Jordan (xvii. 25, 26). His captain is Amasa, another nephew of David, and a cousin of Joab. The affection of the people appears in their refusal to allow David to accompany them (3). For him it was a trying experience to see his forces going out to battle against his son. Though, as a rebel, Absalom deserves to die, yet David thinks of him with a father's love. It is impossible to be tender to such a traitor without being unfaithful to his kingdom. God fought against Absalom; so that the wood destroyed more than the sword (6—8). God can use any instrument for the punishment of his enemies.

(2) *The death of Absalom* (9—18).—What a tragic end his was! Caught by his head, or his hair, in the thick boughs of a tree (9); suspended there until Joab, contrary to the king's command, struck him through the body with darts—or rods (14); and afterwards put to death by Joab's young men (15). Instead of the monument which, in his vanity, he had reared (18); a heap of stones under which he was buried (17) became his monument of shame. He received the wages of his sin.

(3) *David's lament* (19—33).—David is the *father* more than the *king* (29). Should not he rejoice? Is not his own life delivered? Is not the kingdom restored? Has not the greatest enemy of the kingdom fallen? Yet behold his grief (33)! It was not only a father's grief over the death of a son, but there was an added bitterness: first, in the thought of the sin in which his son had died; and, second, in the thought that his own sin had deserved this chastisement. Let us thank God that, even though He pardons, He makes sin so bitter to our taste.

TUESDAY, OCTOBER 29.—2 Samuel XIX.

David's excessive sorrow seemed likely to cover his victorious army with the shame of defeat (1, 2). Joab's sharp reproof (5—7) was needed. It was well for David, at such a time, that he had as captain a man so hard and unsympathetic, and withal so faithful. It would have been a cruel thing for David to allow his grief to rob the kingdom of the fruits of the victory his people had won for him.

Roused from the stupor into which his grief had thrown him, David begins to act with his usual tact and energy. Among the tribes of Israel the desire for his return begins (9, 10); but David moves the priests to secure the action of Judah (11, 12). This tribe had powerfully supported Absalom (xv. 10); but are appealed to for support as David's kinsmen (12). And by promising to make Amasa captain, he seeks to secure the allegiance of the army he had commanded for Absalom. *Shimei*, who had cursed David when the rebellion began, acts a different part now (16—23). There is no reason to believe that his repentance is sincere; yet to *appear* repentant is his only hope, and proves successful. His words (19, 20), however deceitfully used by him, may be appropriately adopted by every repentant sinner. The best fitness for coming to Christ is the knowledge of sin: the best time is "*first of all this day.*"

Mephibosheth had been maligned by Ziba (26, 27). But the true devotion and gratitude of Mephibosheth appear when he welcomes David back to his kingdom. His appearance (24) shows the grief he had suffered because of David's departure from Jerusalem; and his words (30) indicate his joy in the king's return. His affection was for David's person, not for his property.

Barzillai, who has befriended the king in his distress (31, 32), has now the offer of reward, which seems to him too great for such service as he has rendered (36). Even more wonderful are the rewards promised by the Son of David to those who suffer with Him (Rom. viii. 17).

But amid the joy of his return, David is not allowed to forget that a life-long chastisement had been threatened. Contention begins between Israel and Judah (41—43). It is the first low rumble that tells of the coming storm.

WEDNESDAY, OCTOBER 30.—2 Samuel XX.

(1) *Sheba's rebellion* (1, 2).—Like Shimei, Sheba belonged to the tribe of Benjamin. The dissatisfaction of Israel gave him his opportunity. No sooner is one rebellion quelled, and David restored to the kingdom, than another demands his attention. The word of Nathan, that the sword should never depart from his house, is being literally fulfilled. A backslider, even when restored, is made to taste the bitter fruit of his wandering from God.

(2) *The death of Amasa* (4—13).—The appointment of Amasa as captain, though it served its purpose at the time, was evidently a mistake. He was an untried man; and his delay in the first commission David gave him (5, 6) threatened to prove disastrous to David, and did prove disastrous to himself. David gave his commands to Abishai, as though Joab was set aside (6). The cruel, unscrupulous character of Joab again appears in his murder of Amasa (10), in order that he might regain his position as commander.

(3) *The pursuit and death of Sheba* (13—22).—Abel-beth-Maachah was situated in the extreme north of Palestine, above Lake Merom. Joab made preparations for besieging the city (15). The intervention of "a wise woman" prevented the siege (16—19); and by securing for Joab the head of Sheba (22), saved the city from destruction. Bishop Hall says: "Spiritually, the case is ours; every man's breast is as a city enclosed; every sin is a traitor that lurks within those walls. God calls to us for our sin. If we love the head of our traitor above the life of our soul, we shall justly perish in the vengeance. We cannot be more willing to part with our sin than our merciful God is to withdraw his judgments."

THURSDAY, OCTOBER 31.—2 Samuel XXI.

(1) *The famine* (1—9).—The *time* when this famine took place cannot be fixed with certainty. "In all probability it was before Absalom's rebellion, in the account of which we may trace one, if not two allusions, to the execution of Saul's sons" (xvi. 7, 8, xix. 28).—*Cambridge Bible.* For *three years* (1) the famine continued, before "David inquired of the Lord." This delay indicates that David was not in the healthiest condition of soul, and needed some such chastisement to bring him to his right position before God. If God is contending with you, do not prolong your grief by delaying to inquire the cause (Job x. 2). The *reason* for the famine (1, 2) is a strange one. The Gibeonites had obtained the oath from Joshua by fraud (Josh. ix.), yet God regarded it as binding. Saul's violation of this oath is nowhere referred to except here. The public sins of the king involve the whole nation, and all suffer until expiation is made. The *demand* of the Gibeonites (3—9) was not for silver and gold, but for the death of Saul's sons. The nation lay under the guilt of perjury for their treatment of this people; they were therefore allowed to fix the conditions by which that guilt was to be removed. The method would certainly impress upon the Israelites the serious nature of their sin.

(2) *God's favour restored* (10—14).—Among the seven sons of Saul thus put to death, were five whom "Michal *brought up* for Adriel" (8). Merab, not Michal, had been wife to Adriel (1 Sam. xviii. 19). The other two were sons of Rizpah (8); who, under the shelter of a rough sackcloth tent, continued to guard the seven bodies from birds and beasts, until water was "poured upon them from heaven" (10, R.V.). She kept her watch until the falling rain gave assurance that the famine was ended. Then the seven bodies, with the bones of Saul and Jonathan were buried in the sepulchre of Kish (12—14).

The wars with the Philistines (15—22) do not seem to be placed in chronological order. The incident of ver. 18—22 is repeated in 1 Chron. xx. 4—8, as immediately following the capture of Rabbah.

FRIDAY, NOVEMBER 1.—2 Samuel XXII.

This psalm of thanksgiving is repeated with very slight variation in Ps. xviii. The *time* when it was written (1) was probably, as the Cambridge Bible suggests, "the period of peace described in vii. 1." In Heb. ii. 13, and Rom. xv. 9, the Apostle applies ver. 3 and 50 to the Lord Jesus.

The psalm may be thus divided:—(1) *David's resolution to bless God* (2—4).—Note the many metaphors by which God is described; and how personally David appropriates Him in each one. Learn to do so; and to connect a life of praise with a life of deliverance, "*So* shall I be saved."

(2) *The narration of God's delivering grace* (5—20).—There could hardly be deeper sorrow (5, 6). Death not only threatened him, but compassed him about. Yet he could cry (7). The way upward was not closed; nor did he lose his confidence in God. The deliverance is grandly described. All nature is moved as Jehovah hastes to the help of his servant (8—16). It would be worth while to taste the bitterness of David's anguish, in order to see God coming in such majesty in answer to prayer. Let our confidence be strengthened as we behold how many servants God can command.

(3) *David's protestation of innocence* (21—29).—It was not a boast of self-righteousness before God; but of integrity in his dealings with those who persecuted him. Evidently the psalm was written before his great fall. Those who suffer wrongfully may commit their cause to Him that judgeth righteously (1 Pet. ii. 19—23).

(4) *His further reasons for praise* (30—46).—God is extolled for his faithfulness (30, 31); for his exaltation of David (32—37); for the destruction of his enemies (38—43); and for the extension and establishing of his kingdom.

(5) *A further resolve to praise* (47—51).—The whole of the deliverance described before is recalled, and recognised as from God alone. And with the eye of a prophet he foresees "mercy to his seed for evermore" (51). A greater than David is here; and mercy is celebrated in which we too have a portion.

SATURDAY, NOVEMBER 2.—2 Samuel XXIII.

(1) *David's last words* (1—7).—These words appropriately follow the psalm of the previous chapter. Their theme is suggested by the last verse of that thanksgiving song. A *righteous ruler* is described (3, 4) as an unspeakable blessing to a people. "David had been familiar with the yearly transformation of the dry and dusty downs of Bethlehem into a lovely garden of brilliant flowers; an apt emblem of the gracious influences of the perfect rule of an ideal king upon a hard and desert world."—*Cambridge Bible.* The meaning of ver. 5 is thus described: "Is not my house in such a relation to God, because He has made an eternal covenant with me, that I may look for the righteous ruler to arise out of it, bringing with Him all these attendant blessings?"—*Cambridge Bible.* With this as the meaning of his "last words," note how they resemble Psalm lxxii., in which "the prayers of David are ended."

(2) *David's mighty men* (8—39).—Note how the great victories achieved by Eleazar and Shammah are both attributed to the Lord (10, 12). Even the mighty men are powerless without Him. The first three of the thirty showed their devotion to David by fighting their way through the Philistine host, to secure water from the well of Bethlehem. And David proved himself worthy of such devotion, in pouring out as an offering to the Lord that which had been won at such peril (13—16). Abishai and Benaiah seem to have been among these three (18—21); the name of the third is unknown.

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The **SALE** will this year be of the **SAME CHARACTER** as for the **LAST FEW YEARS**; that is to say, instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, **all the goods received will be made up into**

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Appeals.

Hope Mission (Banner-street, E.C.).—The workers appeal for help. There are three hundred members on the list of mothers' meetings, and not a penny in the Sick Relief Fund. New or old clothing would be most acceptable. A sale of work will be held in the mission-hall on October 30, the proceeds to go to the Sick Relief Fund. Donations gratefully received by Mrs. Harkness, 1, St. Mary's-road, Canonbury, N.

Home for Female Orphans (35 and 37, Ossington-street, Bayswater).—This institution occupies two houses in Ossington-street, and is capable of accommodating thirty orphans, but lately, from lack of funds, the number has been reduced to fifteen. The institution draws its inmates from all parts of England, and the Committee appeal to the public for the help absolutely necessary for carrying on the work. Mr. Henry R. Foster is hon. secretary.

Hackney Juvenile Mission.—The good work carried on by this agency is somewhat retarded by the weight of debt for the reduction of which a special effort is now being made. The attendance at the Sunday evening services averages nearly four hundred; there is also a flourishing Band of Hope. In the winter the needy are cared for, and in the summer kindness extended to the young takes a practical form. The centre of the work is Bruce Hall, Lyme-grove, Hackney. Assistance either in money or in parcels of clothes will be gladly received by the chairman, Mr. F. E. Tozer, 220, Evering-road, Upper Clapton, N.E.

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Notices.

An Anxious Friend.—We see no good end to be gained by putting incoherent delusions into print. The victim of them needs to be convinced of his sinfulness and helplessness. He would then thankfully accept the Saviour for himself. A wise counsellor is perhaps more needed than printed arguments.

Communications Received with Thanks.—T.R.H. D.O. R.B. G.H. T.W.B. T.N. J.W.G. T.R.W. J.G.M. K.M. J.D. L.S. W.H.P. F.F. S.L.B. E.W. R.C. J.E. B.L.P. J.P.F. R.B. B.M.A. F.T.H. S.E.W. C.S.H. H.S. W.B.D. J.G.G. W.E. M.B.G. L.E.R. F.B.B. D.L. J.P. C.W. M.S. J.B.F. G.K. K.C. W.H. S.M. E.S.W. A.W. G.T.K. J.B. A.D.H. J.C.A. R.A. B.C. W.T. H.C.S. J.K.P. S.E.W. H.E.C. C.H. H.M.B. T.W. A.M.H. E.L.S. S.J.W. A.B. G.C. W.T. N.C.C.S. H.B.

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Y.W.C.A., Ireland.—Dear Sir,—May I correct a numerical error in the account recently given of the Young Women's Christian Association Conference held in Dublin? It is stated that "there are 70 branches of the Association in Ireland," whereas there are 270. Also it is misleading to say that "there are two branches in Dublin—one at 75, Harcourt-street, and one at 8, Rutland-square." These are boarding-houses and institutes for shop assistants. There are besides 20 branches in the city of Dublin.

S. E. Wallace, Hon. Sec., Y.W.C.A., Dublin.

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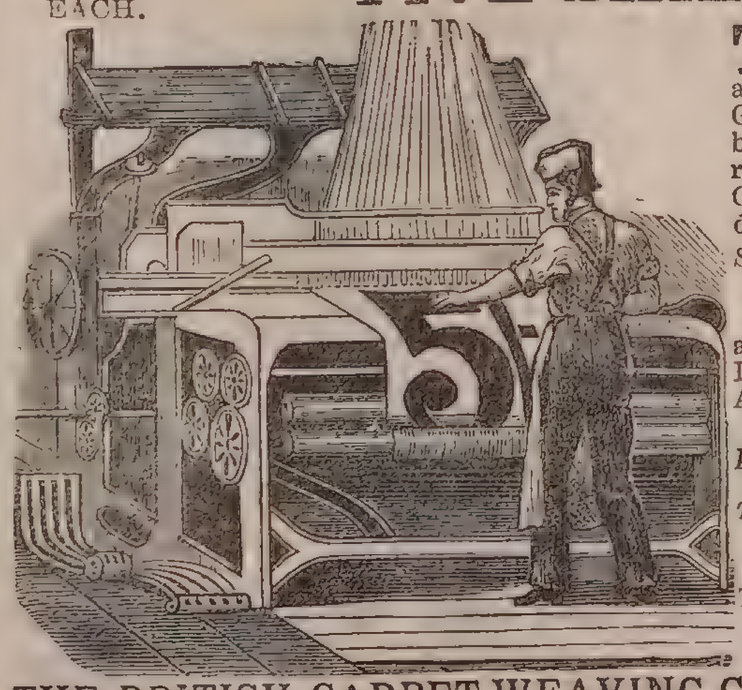
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'I have tried all other remedies for my little boy, and they have failed. Mr. Scott, of this place, who has been cured by your treatment, recommends it strongly to me." So writes the father on the 30th of November last.

The patient (5 years old) was troubled with a hard and rending cough, for which little relief could be obtained, and which was rapidly prostrating him.

In a month after using medicine and advice Mr. O'Kane writes me:—"My boy is going on well."

In the next letter he says:—"Thank you a thousand times for the cure you have made in my child's case. Your medicine ought to be known all over the world."

Writing me on 11th July last, to know if I would advise sea bathing, he reports:—"My boy continues quite well.—Yours truly, A. O'KANE, DUNGIVEN, Co. DERRY."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

FIVE GOLD MEDALS AWARDED.

Goddard's Plate Powder

NON-MERCURIAL.

FOR NEARLY HALF A CENTURY this Powder has sustained an unrivalled reputation throughout the United Kingdom and Colonies as the BEST and SAFEST Article for Cleaning Silver and Electro Plate. Sold in Boxes 1s., 2s. 6d., and 4s. 6d. each, by Grocers, Chemists, Ironmongers, &c.

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EPILEPSY OR FALLING SICKNESS.

If you want to be permanently and speedily cured of this distressing complaint, discard prejudice, and write to THE SECRETARY, Burwood House, Burwood Place, Hyde Park, London. He will send you (*Gratis*) full instructions for cure, and advice on diet.

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The only Flax Embroidery Threads used at Royal Sc of Art Needlework, South Kensington. Obtainable th

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Exceeding in Artistic Effects the FINEST SILK, at ONE-THIRD the cost of Filos

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Interested attempts to set aside these facts in favour of other foods only appeal to ignorance and prejudice, and it remains true that no other kind of food can serve the special purposes of Corn Flour.

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Is the mo perfect emo lient milk f preservin and softenin the skin ev produced! soon rende it soft smooth, and white; entirely removes and prevents all roughness, redness sunburn, tan, &c., and preserves the skin from the effects of the sun, wind, hard water, more effectually than any other preparation. No lady who valu her complexion should ever be without it, as it is invaluable at all seasons fo keeping the skin soft and healthy.

Bottles, 1s., 1s. 9d., and 2s. 6d., of all Chemists; free or 3d. extra by the

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100 Patterns of Knitting Wools (which need not be returned) sent Post Free. Please mention this paper.



WALKING IS NOW A PLEASURE TO ME.

COMFORT FOR THE FEET.

Corns and Bunions may be removed, and Enlarged Toe Joints reduced, by using THOMPSON'S NEW FRENCH CORN PLASTER. Those who are troubled with the discomfort of Corns, &c., will be glad to have attention called to this remedy, as it removes pain very speedily.

"It is a simple Plaster, thin as Silk, and comfortable to the Foot."—Lady Maude.

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Packets 1s. 1½d.; post free for 14 stamps.

Ask for Thompson's Plaster, and Beware of Worthless Imitations.

The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

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No. 1031.] FRIDAY, NOV. 1, 1889.

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LOST WOMEN OF ST. GILES.

£500 URGENTLY NEEDED.

THE Readers of THE CHRISTIAN will, I know, greatly rejoice to learn that much blessing has already been given to the efforts amongst LOST WOMEN.

THE NIGHT SHELTER in Drury-lane, and the two other **HOMES OF RESCUE,** have been in full working order since their opening in the summer, and as the winter advances all three of the places will be doubtless crowded. The expense of fitting up these Homes and starting the Work was very considerable, and the strain upon the funds during the holiday season caused us some anxiety.

If some **£500** can at once be raised to meet outstanding liabilities, we shall be encouraged to go forward in the trying season that is coming on. All moneys to clear off this amount may be sent either to F. A. BEVAN, Esq., 54, Lombard-street, E.C., or to

Yours sincerely,

GEORGE HATTON, SUPERINTENDENT,

4, AMPTON STREET, REGENT SQUARE, W.C.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges receiving from M. W. B., 20s.; A. V. S., jewellery; T. O., plants for the gardens around the Homes.

The Infant Day Nursery. Rations of Food to Hungry Children. Free Ragged Day Schools. Children's Services. Classes for Rough Boys. Shelter for Girls and Boys, &c. Work amongst Young Women and Elder Girls. Work amongst Lads and Young Men. Bible Classes for Men and for Women. Mothers' Meetings. Various Clubs. Mission to Inebriate Women. Midnight Meetings. Common Lodging House Services. Gospel Temperance Meetings. Evangelistic Services, and other Missionary Agencies in operation.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

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Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
Clarence Smith, Esq., J.P., Hon. Secretary.

For 103 years this Institution has visited and relieved the destitute sick, by an entirely unpaid agency, consisting of over 240 Christian men and women.

Funds are urgently needed.

The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

SOCIETY FOR THE RELIEF OF DISTRESSED WIDOWS (applying within the first month of their widowhood). Established 1823. President: The Right Hon. Lord Charles Bruce; Treasurer: John Deacon, Esq. It would be scarcely possible to estimate the benefits conferred by this Society in granting relief to poor destitute Widows for more than sixty years. Its object is one that should appeal to all who have hearts to feel for the trials of their poorer neighbours. Every case is thoroughly investigated before relief is given.

Contributions will be thankfully received by the Secretary at his office, 32, Sackville-street, W.; or by Messrs. Williams, Deacon & Co., Bankers.

SAMUEL RAYSON, Secretary.

DESTITUTE CHILDREN'S DINNERS SOCIETY.—Funds are most earnestly needed for this Society. They had last year 65 Dining Rooms open, and gave 367,679 Dinners. The demand for these dinners is greater than ever. Subscriptions or donations may be sent to the Treasurers—viz., Lord Kinnaird, 1, Pall Mall East; William Fuller, Esq., Stoughton Grange, Stoke, Guildford; to the Secretary, H. Morton Carr, Esq., 89, St. George's-square; or to the Bankers, Messrs. Barclay, 1, Pall Mall East.

THE WOMEN'S VILLAGE MISSION, PALESTINE, has been established one year. During six months thirty visits have been paid in the villages round Jerusalem, and in the city itself; 986 sick relieved; and 31 Gospel meetings for Women have been held. The English Deaconess House, Jaffa-road, Jerusalem, is the central household of the Mission. Ladies are invited to join this Missionary Association. Help is asked to defray expenses. Contributions may be sent to the Treasurer, the Rev. H. PELHAM STOKES, or to the Hon. Sec., Miss M. A. LLOYD, 143, Clapham-road. Ladies are invited to apply personally from 3 to 5 on Tuesdays.

WOMEN'S ANNUAL CONFERENCE for the Deepening of Spiritual Life, to be held (D.V.) in the Lecture Hall of the Congregational Church, Blackheath (close to the Railway station), November 13, 14, 15. Meetings at 11 a.m., 3 p.m., 7 p.m. (quiet hour), and 8 p.m. Prayer Meeting on Thursday and Friday morning at 10 o'clock. Mrs. Bannister, Mrs. Tottenham, Miss Bell, Miss Mason, Miss Agnes Moore, Miss Hull, and others will take part.

THE GEE-STREET MISSION, Goswell-road, appeal for funds to give the Poor Sunday breakfasts, and for expenses to carry on the work for God and the poor in that district. Messrs. Barclay, 54, Lombard-street, and Hon. Superintendent, HENRY RUDGLEY, 29, Falcon-square, will thankfully receive subscriptions.

THE COMMITTEE of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, earnestly plead for help for the poorer patients who are attending the Hospital for medical treatment. Contributions in money and clothing will be gratefully received and acknowledged by the Committee.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee will receive two Ladies for 50 guineas each for two years, board, residence, and instruction included. A few vacancies for midwifery and other students.

Dr. GRIFFITH, Hon. Sec.

SAILORS' REST, Naples.—City improvements cause removal to front street, opposite shipping. For purchase of house, funds are urgently needed before December. An English nobleman has given £100. Donations to Messrs. MEURICOFFRE & CO., Naples, or Office of THE CHRISTIAN.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

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Evangelical Tract Society

AND PRAYER UNION,

48, Malvern Road, Kilburn Park, London, N.W.

TRACTS. — *English, French, German, Italian, Spanish, Dutch, Danish, and Norwegian, Swedish or Welsh.*

MISSIONARIES and other workers needing Foreign Tracts, are invited by the Committee to write for supply for one month's *personal* distribution. The application should be addressed to *The Superintendent*, SAMUEL E. ROBERTS, and if possible the cost of postage of the tracts should be enclosed.

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(PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

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30 Words	3	0
39 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or under, *the address being in all cases charged for.*

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not by Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

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"THE CHRISTIAN" is published every Thursday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor. Or will be supplied direct from the Publishers, Messrs. [illegible] LONDON, on the following Terms, post free, and including double numbers.

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52 weeks.	£	s.	d.
One Copy & Postage 2d.	0	6	10
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Three Copies and Postage 1½d.	1	0	6
Four Copies and Postage 2d.	1	7	4

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Has been established to meet a TERRIBLE SPIRITUAL AND PHYSICAL NEED ON THE SOUTH SIDE OF THE THAMES.

£500 URGENTLY NEEDED to close the first year Free of Debt.

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F. A. PRING, M.R.C.S., L.R.C.P., *Director.*

188, DEPTFORD HIGH STREET, LONDON, S.E.

CHURCH MISSIONARY SOCIETY.

The THIRD ANNIVERSARY of the GLEANERS' UNION will be held on Friday, November 1. There will be a CONFERENCE at 3 p.m., in the Lower Hall, Exeter Hall. Chairman, Sir John H. Kennaway, Bart., M.P., President of C.M.S. Devotional Address by the Rev. S. A. Selwyn, M.A., Vicar of St. James's, Hatcham. Short Accounts of Gleaners' Union Work, and Open Conference.

In the Evening an AGGREGATE MEETING in the Large Hall, Exeter Hall, at 7 p.m. Doors open at 6. Hymn-singing at 6.30. Chairman, The Right Rev. the Bishop of Bedford. Speakers—Rev. E. A. Stuart, M.A., Vicar of St. James's, Hatcham; Rev. Henry Simon, M.A., Vicar of Holy Trinity, Bordesley; Hon. and Rev. W. Talbot Rice, M.A., Vicar of All Saints, [illegible]; Dr. S. T. Penn, who has just arrived from East Africa; Mr. Graham Wilmot Brooke, who has just arrived from West Africa.

Tickets for Conference, Free. Tickets for Evening Meeting, Reserved Seats, One Shilling; Platform, Clergy and Young Men, Free; Body of the Hall, Free.—Apply to the SECRETARIES, Church Missionary Society, Salisbury Square, London, E.C.

ALL FRIENDS WELCOME.

FULLERTON & SMITH at the Metropolitan Tabernacle, November 18 to 24. Note the dates.

Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

PREPARATORY CLASSES, North London Collegiate School, under the superintendence of Miss BUSS.—Students are prepared for the Cambridge Higher Local, Froebel Society's examinations, &c., &c. Afternoon classes open to Ladies in the neighbourhood are held for dressmaking, painting, &c.—Address, the HEAD MISTRESS, Miss Toplis, 232, Camden-road, N.W.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received.—For terms and references, Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

EDUCATIONAL HOME for Girls, combining a first-class education, including languages and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

W. S. C., 13, Rose-street, Newgate-street, E.C.

MANADON VILLA SCHOOL, Tavistock-road, Plymouth.—The Misses LANE receive a limited number of Resident and Daily Pupils, whose education and Christian training are conducted with the utmost care. Preparation for all the Local examinations. References to parents of present and former pupils.

CHERTSEY HOUSE LADIES' SCHOOL, Red-hill, Surrey.—Miss M. B. GERDS invites reference to Gentleman of high Christian standing and to parents of past and present Pupils. Prospectuses on application.

SOUTH DEVON.—Home for the Daughters of Gentlemen.—Thorough education, [illegible] with every home comfort and Christian training. Resident English and foreign governesses and visiting masters. Preparation for [illegible]. Healthy situation; liberal table; [illegible] terms. Two pupils [illegible] (30 guineas per annum inclusive). Prospectuses and references on application.—Miss MORLEY, Mount Vale, Courtenay-park, Newton Abbot.

RYDE, ISLE OF WIGHT.—Rosehill [illegible]—Principal, Miss BLAINE.—The Rev. W. H. Bennett, Incumbent of St. James', Ryde, strongly recommends this School as an Educational Home for boys (number limited to six). [illegible] resident nobility and gentry, [illegible] pupils. Terms 40 guineas per [illegible].

ST. LEONARDS-ON-SEA.—Home School for the Daughters of Gentlemen.—Two [illegible] Girls can be received on special terms at the Rectory. Earnest Christian training. Finishing masters and [illegible]. PRINCIPAL, Stuart's Library.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy situation; [illegible] large rooms, garden, tennis [illegible]. Thorough and liberal teaching. [illegible] Examinations. Resident foreign and English governesses. Masters. 30 to 50 guineas. Reduced terms for children under 12.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms. Apply to PRINCIPAL. School re-opened Sept. 18.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.

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HIGH SCHOOL FOR GIRLS, Dinas-[illegible].—A Minister's Wife and Daughter [illegible] receive [illegible] to prepare for Senior Local Exams. Good Home. Terms for Board and [illegible] Pupils. Mathematics and French [illegible]. Reference kindly permitted to Rev. Principal, 3, Eighbury-place, London; and to Ministers if required.

A. M. B., 135, Tudor-road, Dinas-[illegible].

EXMOUTH, SOUTH DEVON.—Very desirable Christian Home for young Ladies requiring good education, or children with parents abroad. Also highly suitable for Ladies wishing board.

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Principal, Broomfield Villas, Endcliffe, Sheffield.

VACANCY in good Home School [illegible] Young Ladies received. Individual attention. Home comforts. Terms moderate and inclusive. Half-term October 30.

PRINCIPAL, Lindum Villas, Matlock, Bath.

THE WIDOW AND DAUGHTER of [illegible] pastor, both highly educated, receive English girls for French and general [illegible].—Address MADAME ROMAN, Valence, [illegible] Thorn, York.

GERMAN LADY wishes to find [illegible] in family where [illegible] French [illegible] in return for [illegible] English, paying a small sum for board.

MILDUS, Burleighfield, Loudwater, Bucks.

WANTED IN SCHOOL, [illegible]

THE OLD HALL SCHOOL, WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A. Vice-Principal: ROBERT WESTON, Esq., M.A., T.C.D. School re-opened September 22.

MOUNT RADFORD SCHOOL, Exeter.—[illegible] are prepared for business or professional life. The [illegible] include all the various [illegible] [illegible] the last twelve years pupils have obtained [illegible] than [illegible] distinctions, [illegible] [illegible] in the United College of Preceptors, and [illegible] Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian [illegible] employed. Cricket, athletics, &c.

Head Master, E. H. VINE, M.C.P.

MR. J. W. C. FEGAN desires to [illegible] parents of Christian principle [illegible] his very select and [illegible] with regard. A [illegible] [illegible] with [illegible] and [illegible] [illegible] and [illegible] [illegible] boy.—Mr. J. W. C. FEGAN, [illegible] Valley.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons are invited to write to the [illegible] who [illegible] YOUNG GENTLEMAN'S BOARDING SCHOOL [illegible] of the Principal is to train those committed to his care in the fear of the Lord; and by the power of the Gospel teaching maintains a Christian tone among the boys, combining this with a thorough and first-class Education.

[illegible] are always eagerly sought after. ELEVATED GROUND, NEAR and WITH VIEWS OF THE SEA, [illegible] from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to this School. Terms moderate.

Dr. THORN, Paddington, London.

BRIGHTON.—EDUCATION.—MR. ALFRED CLARK, B.A. Lond., receives [illegible] Sons of Gentlemen. Pupils are thoroughly prepared for [illegible] English subjects, Latin, Greek, French, German and mathematics, and have been successful [illegible] Local and other Examinations. Terms [illegible] Mrs. W. [illegible] Mr. [illegible]: Rev. T. Cr[illegible] Vicarage, Worthing; Rev. [illegible] Pugin, Rochdale; Mr. and Mrs. E. Bratton, Gothic Lodge, Exeter, Downend, London; Rev. [illegible] Mr. Marsh, St. Leonards.

TO MISSIONARIES and Parents going abroad.—A comfortable, Christian Home, in the country, near London, for young Children, who would have a mother's care, with Christian training, and receive a thorough education. French, music, &c. Terms moderate. References kindly permitted to ministers.—For particulars, address W., 48, Dames-road, Forest Gate.

CHRISTIAN GOVERNESSES, Companions, and Lady Housekeepers of high principle are frequently supplied to Ladies seeking such, by application to the Governess Registry, Soho Bazaar, Soho-square, London, W. Testimonials never dispensed with. Free of all expense to parents.

Appointments, Situations, &c., Wanted.

SCRIPTURE READER, &c.—Wanted, by a Christian Man, total abstainer, employment in Mission work, either as Scripture Reader, District Visitor, or Village Evangelist. THOMAS JOHNSON, 7, Albion-road, Stoke Newington, Reigate, Surrey.

November 1, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Thomas Connellan, of Athlone, Ireland, lately a Roman Catholic curate.

We have frequently touched upon the responsibility of the landlord in regard to the unhealthy habitations in which so many of the poor are compelled to live. It would appear that under the recent Artizans' Dwellings Act, the vestries in the Metropolis have the power to destroy, without compensating the owners, property dangerous to health and "incapable of repair." Last week the Islington vestry ordered the destruction of nineteen houses of this class, one of the vestrymen stating that "they would be almost committing murder by allowing such places to remain." The description given of the places cannot be repeated here. That our poor labouring people should have to huddle together in such vile dens, and to pay high rents for them, is not creditable to our Christianity.

To our thinking, one of the most interesting and suggestive items of news in the papers of last week had reference to the severe illness of Mr. Charles Bradlaugh, M.P. The fact is communicated to the press evidently with the sanction of Mr. Bradlaugh's married daughter, who is said to be acting as his nurse. She desires to thank friends at home and abroad for their expressions of sympathy, and gives the following telegram that had been received:—

India sorrowing; *universal prayer* for your father's recovery.

It is very gratifying to find, from the words we have italicised, that Mr. Bradlaugh's pronounced disbelief in a God who hears and answers prayer has not found acceptance with those who recognise his influence as a public man; and it is no less satisfactory to find those nearest to him do not scruple to make the fact known. We sincerely join in the petition that comes from India, and would add to it another—that this hour of Mr. Bradlaugh's bodily weakness may be the time in which the powers of the unseen world shall be revealed to him, and that his restored powers and gifts may be devoted to a service which, unhappily, has in the past been either scouted or ignored. Nothing is too hard for the Lord. Prayer has been made to this end in numerous Christian meetings.

In these days of active and varied philanthropy, when numberless schemes are being propounded for improving the condition of the people, and when Socialism is putting in so strong a claim to attention, there are one or two very real perils which should be recognised and faced. Thus, it is too often forgotten by its advocates that the subtle but inevitable tendency of State control, State compulsion, or State provision, whether it be in education, housing, employment, or relief, is to lower the individual character, and to weaken personal Christian responsibility. To feed a man's numerous children for him, to find him a nice house to live in, with regular and accessible employment, and amusement during leisure hours, and to relieve him when out of work, does not teach him to help himself, and leaves him at the end no better morally than he was before. But the more serious danger is lest the working classes should be led to look upon bodily comfort as the highest aim in life, lest the material interests should (perhaps unconsciously) be magnified, to the neglect of those which are for their eternal welfare.

On this point the following remarks by a speaker at the recent Diocesan Conference are timely, and deserving of attention:—

The invitation and the promise of God for the poorest are, "Seek ye first the kingdom of your heavenly Father and his righteousness, and the food, and drink, and clothing which ye need will be added unto you." We must beware of putting the poor, even the poorest, in a lower human class than our own, as if for us the things of the Spirit were the things of price, but for them the things of the body. If a working population have faith, temperance, industry, fortitude, a sense of domestic obligation and responsibility, nothing can well prevent their becoming prosperous; but try to make an idle and reckless population comfortable, and the chances are that you will make them more idle and reckless, and will not save them from being miserable. Watching the advance of democratic socialism, I know of nothing which those who are possessed by a Christian love of their brethren will have more at heart than to bear witness continually on behalf of spiritual things; and if they long to see the working people more comfortable, and are ready to labour for everything which will make the outward accessories of their lives more worthy of Christian fellow-citizens, they will feel it to be the more necessary to bear that witness plainly and continually.

In a visitation charge delivered at Canterbury last week, the Archbishop of Canterbury said that the problems affecting the English Church very deeply were those of "poverty, temperance, purity, and lay work," and he went on to add that his hearers knew that there was

A class of suffering people who could only just exist, hanging on a sharp edge of illness, hunger, uncleanness, physical and moral; incapacity, mental and bodily; in full sight of abundance, luxury, and waste. It was absurd not to know that the proportion of the evil to the palliatives in use was more formidable than of old, and it was impossible to think that any material or secular education was the only way to abolish the virus of self-indulgence, or the pleasure of extravagance, or the passion for wealth, or the recklessness of extreme poverty.

After basing upon this the consideration whether in the face of such a serious condition of things, bickerings and controversies ought not to be silenced and postponed, the Archbishop insisted that

Our wealth must consider whether it is not time to devote some real proportion of itself, after the manner of our Father's wealth, to religious solution of the problems, which, left to themselves, can solve themselves only in whatever may be the natural outcome of despair.

It is satisfactory to find Dr. Benson thus insisting upon the relation between Christianity and poverty, and we trust that his words will find an echo in many hearts, and rouse many who may have hitherto been thoughtless in the face of coming troubles, to exert themselves in the task of doing something to lessen the burdens of the wretched.

The great prominence which in so many biographies is given to the death-bed utterances and testimonies, though it is not to be altogether deprecated, sometimes seems to have the effect in the mind of the reader of almost obscuring the testimony afforded by the life. Such should not be the case, for in most instances the death-bed is only the reflection and culmination of the daily walk and conversation. It was once remarked to Whitfield, "What a glorious testimony to Christ your death-bed will be," and the evangelist answered, "No, I shall not wait until then. My life shall be my testimony. My death will be silent."

The native races in Bechuanaland have, through a committee, made an address to their chief, Khama, expressive of their admiration for his noble efforts, "successfully carried on for many years," to prevent the introduction of intoxicating drinks into his country, and adding an expression of their hope that "Her Majesty's Government, being now in the occupation of the country at the chief's invitation, will cordially co-operate with him in his efforts to prevent the introduction, sale, or barter of strong drink in the land." We sincerely trust that this appeal may not be disregarded. Missionary work would be far more fruitful in results, if, unfortunately in only too many cases, the British trader did not follow in the track of the preachers of the Gospel, and unscrupulously introduce one of the most potent enemies of Christianity.

Rev. H. C. Shuttleworth, who has plenty of opportunities of obtaining accurate data upon which to base his opinion, has recently stated that Atheists are declining in numbers, and we observe that in other quarters testimony is borne to the fact that Atheistic Secularism is losing much of its influence. It goes without saying that if Christians boldly face such questions as the condition of the poor in our large towns, and insist upon legislation upon Christian lines in regard to them, much of the antagonism to Christianity must and will pass away.

During the French Exhibition a series of International Congresses have been held in Paris. One on Intemperance or Alcoholism drew to it able physicians, economists, philanthropists, and statesmen, and was presided over by M. Léon Say. There seems to have been remarkable unanimity as to the dangerous and even poisonous nature of the alcoholic drinks which were coming in, with the alarming perils attending them, and the serious departure of some parts of France from a traditional sobriety. In the whole of France the consumption had trebled in thirty years. The relative extent of the use of alcohol in several countries was illustrated in the Congress, namely, France, 3·8 litres per head; England, 6; Prussia and Switzerland, 7; Belgium, 8; the United States, 8·5; Sweden, 10·33; Denmark, 16·5.

It is a hopeful sign when men of eminence are constrained to look at this subject, to array facts as a warning cry to European nations, and to urge immediate Governmental action.

In *The Christian Union* there is an extremely interesting paper on a mission of the American Board to Japan. The missionaries and their wives are living on the site of abandoned Buddhist monasteries on a mountain slope to the east of Kyoto, the ancient Japanese capital. They have renounced everything but a bare subsistence, are living in their white tents, and working with a never-failing enthusiasm for the advancement of Christ's kingdom. The spirit of love among them, and manifested in all their dealings with the Japanese, is said to be overcoming obstacles, dispelling prejudice, and meeting with the greatest success. A late meeting held by them is described by a visitor as like a return to Apostolic times. Certainly we have not to confine attention to the Acts of the Apostles for proofs of the working of the Spirit on the Lord's servants.

Thousands of the upper and middle classes of England sympathise with the movement to secure to the toilers just remuneration for their labour. They protest, moreover, against modern customs that are heavily increasing service in households on the Sabbath. They very much regret, however, the growing disposition to hold trade-union demonstrations on that day. No less than four of these took place on Sunday week to the serious disturbance of neighbourhoods in London. Above all others, working men ought to guard against the secularisation of the Lord's Day. This in the end will bring inevitable sufferings upon their class and their children. Working men cannot change the character of the English Sunday without being their own enemies.

For interesting accounts of Gospel work in Spain, we would refer our readers to the quarterly periodical of the Spanish Evangelisation Society, entitled *Times of Refreshing in Spain*. It may be obtained (price 3d.) from the Religious Tract Society, 99, George-street, Edinburgh. The current issue contains an article from the pen of Rev. D. R. Kilpatrick, of Glasgow, describing his recent visit to several centres of evangelisation in that priest-ridden country.

Naturally, considerable excitement has been caused in temperance circles through the exposure, at the National Temperance Congress, of the fact that a number of dignitaries of the Church of England, including some earnest temperance reformers, are interested in a great brewery business. It seems that the Clergy Mutual Assurance Society derives a portion of its income from an investment of £20,000 in the Worthington Brewery Company. Among the directors are some clergymen who are well known in connection with the temperance movement, and it is hardly surprising that they should now be charged with having conducted the business of the Society on principles inconsistent with their public professions. In answer to the charge, it has been explained that the investment was made by an official of the Society, unknown to the Bishop of London and Canon Ellison, whose names appear in the attainted list. Doubtless many Christian people will learn from this the lesson that it will not do for them to be indifferent to business operations carried on under their sanction and auspices. The lesson has, moreover, a wider application, for it is not a rare thing for influential names to be associated with undertakings of a doubtful character. It is to be hoped that the clergymen referred to will speedily clear themselves from the stigma of deriving financial advantage through connection with the drink traffic, against which many of them are fighting so bravely.

Sailors of many nationalities frequent Zanzibar, and it is sad to realise that, immediately they set foot on shore they are surrounded by temptations of an appalling character. There is not a single agency at hand to reach these men, no counter-attraction to the haunts of vice and traps of ruin. A Strangers' Rest is a very pressing need, and we rejoice to state that efforts are being made to establish one. Such an institution would also be a light in the midst of the darkness to a large native population enslaved to Mohammedan error and Pagan superstition. Friends willing to help in founding a Rest at Zanzibar are invited to communicate with Mr. J. T. Isaac, Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E.

Dr. Marcus Dods has published (by request) a sermon preached in connection with the Edinburgh University gathering on September 29. Its title is, "What is a Christian?" and the text: "As many as received Him to them gave He power to become the sons of God, even to them that believe on his name." The text implies the answer that a Christian is one who has been born again, and become a son of God, through faith in the Lord Jesus Christ. But the preacher's purpose seems to have been to reduce the idea of a Christian to the lowest possible terms. He specifies two theories of the Atonement: (1) That which regards propitiation as its essence; and (2) that which considers Christ's death to be the expression of God's redeeming love, and sufficient to cause men to feel rightly towards God and towards sin. He adds: "Both theories of the Atonement produce good Christians."

With regard to another fundamental truth, Dr. Dods says:—"Similarly we must not too hastily conclude that even a belief in Christ's Divinity is essential to the true Christian. To the mature Christian it is essential, no doubt." But neither the title, nor the text, distinguishes between true Christians and mature Christians. *The British Weekly*, not inaptly, describes as "Theological Blondinism" this endeavour to show how thin a thread may unite a man to God; on how slight a foundation he may walk, and yet be a Christian. Is the Free Church, which, for "the Crown Rights of the Lord Jesus Christ," gave up everything, so soon reduced to this: that the Divinity of the Son of God and the expiatory character of his work, may cease to be held as vital truth? Can the successors of the men who, in 1843, counted all loss for Christ on a not more important issue, now delight to honour those who subvert that which their fathers held to be truth dearer than life? Or can they tamely see elevation to their chief places made subservient to the undermining of the faith once for all delivered to the saints?

SOUTHWARK Y.M.C.A.

This Association held it annual meeting in Christ Church, Westminster Bridge-road, on Thursday evening last week, under the presidency of Mr. S. Gurney Sheppard. The report of the secretary, Mr. G. F. Assiter, told of good work done during the year with encouraging results. The number of new members and associates who have joined is 103, making the total 218. During the year a gymnasium has been opened, and the usual educational classes, evangelistic services, &c., have been well attended. The Young Men's Home, which offers, at moderate charges, board and residence, has also been well patronised.

Mr. A. J. Mundella, M.P., in the course of a lengthy address, said he had seen the fruits of the work of the Young Men's Christian Association in this country, in America, and in the colonies, and he had no hesitation in saying that its value was beyond estimation. Short addresses followed from Mr. R. K. Causton, M.P., Revs. Burman Cassin, Newman Hall, and J. Jackson Wray.

SCARBOROUGH.—Two interesting drawing-room meetings for ladies have been recently held here by Mrs. Somerset Gardner, when she gave addresses on Ritualism and the Confessional. The importance of Christian people being instructed on these points is evident to all.

REQUESTS FOR PRAYER.—For blessing on special services being held during this week by Mr. Opie Rodway, at Shaftesbury Hall, Torquay.——That God will abundantly bless and enlarge a special effort being made to reach Roman Catholics in the South of Ireland.——For continued blessing on the Protestant mission to the Bretons at Quimper.——For blessing upon Gospel services, to be held in the large hall of Shaftesbury House, Margate, every Sunday, for the 500 navvies employed on the drainage works of the town.

BIBLE-CLASS UNION.—The autumn social gathering of this Union, composed of Bible-classes in houses of business, took place at Exeter Hall on Saturday last, and proved to be a profitable meeting. About 450 friends partook of tea, and the numbers were greatly augmented at the public meeting at seven o'clock. Mr. George Williams presided, and two stirring addresses were delivered by Rev. F. A. C. Lillingston, of Clapham, and Rev. Llewellyn Caley, of Brixton. The hon. sec., Mr. G. S. Greenfield, 53, Buckingham Palace-road, S.W., will be glad to give any information on the B.C.U. and its work.

A BOLD STEP HAS BEEN TAKEN by the boys of the Old Hall School, Wellington, Salop, in making themselves responsible for the support of a lady medical missionary in India. Miss L. Jenkins, L.R.C.P., who has for some time held the post of house surgeon at the Hospital for Women, Marylebone-road, London, is now going to take a similar position at the Hospital for Women, Benares. Her support will cost over £100 per annum, which the pupils of the school have undertaken (with what help can be obtained from "old boys") to raise. An additional sum will also be needed for the lady's passage, outfit, &c. Might not many another school put its hand to the Gospel plough in the foreign field in an equally practical manner?

THE MISSION STEAMER "PIONEER," which has been built at Wyvenhoe, in Essex, for work on the Congo in connection with the Balolo Mission, ran her trial trip on the Colne on Monday last. A few friends joined Mrs. Grattan Guinness and Dr. Grattan Guinness, jun., on the occasion, and the vessel was dedicated to God in earnest prayer. The *Pioneer* will navigate the southern tributaries of the Congo, which intersect and water Balololand above the cataract region. She is admirably fitted for the conveyance of a few passengers and a small cargo of commodities. She will be worked by a British engineer and a native crew, and it is expected to be launched on Stanley Pool in March next. The work of transport in sections above the cataracts will cost about £1000. The trial run was satisfactory, and the vessel held to be well suited for her interesting and noble purpose.

"Dr. Clifford's New Departure."

THE Baptist Union has evidently not done with the Down-Grade controversy. We have watched with considerable interest and anxiety the discussion which was reopened a few weeks ago, in the columns of *The Baptist*, by Rev. John Urquhart's letter, entitled, "Dr. Clifford's New Departure." The letter contained very serious statements, which seemed to be well sustained by published reports of Dr. Clifford's utterances, and by the manifesto of the "Christly Ethical Church of England," of which Dr. Clifford is a member. It certainly appeared as though Dr. Clifford were willing, at the bidding of the German theologians, and of their imitators in England, to regard as doubtful the authenticity of parts of the Old Testament; and at the bidding of Baur—whom he describes as "a servant of incalculable value to the Church of Christ and his work"—to surrender even the authenticity of parts of the New Testament, and as though he believed that, according to the manifesto of the Christly Ethical Church, there might be a gospel which did not require the atonement, the divinity, the resurrection or even the personality of Jesus Christ. No such serious indictment has hitherto been urged against the ex-President of the Baptist Union.

If these charges are not true, Dr. Clifford owes it to himself, and to the Union of which he is still so prominent and useful a member, to give them the clearest and most unmistakable denial. We regret to say that, after carefully reading his two letters, we cannot see that he has done this. To complain of Mr. Urquhart's want of courtesy in not first communicating with him as to the accuracy of the quotations on which the statements were based, and to hold up to censure the whole method and spirit in which they have been made, does not clear Dr. Clifford. It looks like an attempt to divert attention from the statements concerning himself.

Upon two points, however, his letter is satisfactory. First, he acquits himself of responsibility for the sentiments expressed in the Christly Ethical Church manifesto; and, secondly, he asserts his faith in the divinity of Christ in language that cannot be mistaken. We wish heartily that upon other matters he had spoken no less clearly and definitely. No one expects Dr. Clifford to adopt the ordinary evangelical phrases; but, allowing him considerable difference in his method of expression, he need not leave his readers in any doubt as to his meaning.

His reply to the doubt as to his accepting the authenticity of the whole Bible is not satisfactory. He explains that in commending Canon Cheyne for carrying "the methods of Germany into full and fruitful use," and in describing Baur as "a servant of incalculable value to the Church of Christ and his work," it was the *methods*, not the *results* of the work of these men which he had in his mind. If this is all he meant, then his commendation appears to us to be inexcusably extravagant. Nor can we understand how a man, who did not accept in some measure the conclusions to which their methods have led, can be so enthusiastic in his admiration of the men. Not the methods, but the *fruit* of a man's work proves of what value he is to the Church of Christ.

Dr. Clifford replies further by arguing that the Bible is a growth, in a sense which no intelligent reader applied to Mr. Urquhart's phrase. And he adds: "I should far sooner think of excluding God in thought from this material world than from the unique, hallowing, and inspiring literature of the Old and New Testaments." Is this a satisfactory reply? Is it not possible for a man of whom Mr. Urquhart's statements are true to make use of similar language? The more we read Dr. Clifford's letters the more does it appear to us that he has evaded rather than replied to Mr. Urquhart's articles.

We know the reluctance with which any true man approaches such a task as that which Mr. Urquhart has undertaken. There is the fear, on the one hand, of being unfaithful to God, and, on the other, of being deficient in the spirit of brotherly love, and of being regarded as a mere heresy hunter, eager to find fault with his brethren. There is equal reluctance on the part of others to consider carefully such charges when made concerning one whom they honour and esteem.

In a pregnant sentence, *The Baptist* has thus stated the present position: "Personal likes and dislikes, and the possible issue to individuals, rather than to the cause at stake, will remain the great obstacle to *a settlement, doing real injustice to none, because, primarily, doing justice to God.*" We have italicised these few words, because they seem to us to remove all ground for fearing to look these matters fairly in the face. If, in justice to God, they ought to be considered, then no consideration for individuals—either ourselves or others—ought to have the slightest weight. We cannot do real injustice to man while being faithful to God.

Since writing the above, two other communications have appeared in *The Baptist*, one, a final letter from Mr. Urquhart; the other, an able and scholarly review of the controversy, by Dr. Weymouth. With every desire to avoid unfairness, both to Dr. Clifford and to Mr. Urquhart, we are bound to say that Dr. Weymouth's letter appears to us to be written in an impartial spirit, and, while justifying the interpretation Mr. Urquhart put upon Dr. Clifford's words, shows that some of the more important charges remain in full force. We do not see how the ex-President of the Baptist Union can, in justice to himself, and to the Union of which he is a member, remain silent in the face of such a letter.

We notice that Rev. C. Douglas Crouch, of Worthing, has resigned his membership in the Baptist Union, stating as his reason that he "can no longer remain a member of a Union which, while it dares to censure, for his faithful protests, its most gifted, loyal-hearted, and God-honoured member [we understand Mr. Spurgeon to be here referred to], wholly ignores the heretical teachings of others, whose tendency is fatally injurious to the faith which was once for all delivered to the saints."

The policy of the Union does seem to be one of silence with regard to those concerning whom charges of false teaching are made, and of censure for those who have the courage and fidelity to make them. We gravely doubt the wisdom no less than the honesty of such a policy. It may preserve for a while an outward semblance of union, but it ignores the fact that union, to be permanent, must be based upon substantial agreement. We do not enter into the question whether or no the statements are proved; but we do say that silence on the part of the Union is calculated to strengthen the suspicions of those of its members to whom the defence of evangelical truth is dearer than the maintenance of any outward unity.

OBITUARY.

MRS. SHIELDS, OF MALANGE, WEST AFRICA.

WITH sorrow we record the death of Mrs. Arthur Shields (*née* Miss Bertha Mead), five weeks after her marriage. Mrs. Shields has been very much blessed in her missionary labours in Africa for the past five years. Mr. and Mrs. Shields were married by Bishop Taylor in June.

MR. MICHAEL YOUNG.

We regret to have to record the death last week of Mr. Michael Young, of Hackney, a well-known and highly-esteemed citizen of that burgh. He took an active part in all matters relating to the well-being of the people, and was deacon and treasurer of Clapton Park Congregational Church.

Reading for the Army.

DEAR SIR,—You were so good as to insert in your issue of September 20 an appeal for funds to purchase Mr. Hastings' anti-infidel lecture for distribution throughout the army at home and abroad. May I be allowed to call the earnest attention of all Christian friends to Mr. Hastings' offer to give 50,000 copies, provided others will subscribe for 100,000 copies at £2 10s. per 1000 before January 1.

Here is a golden opportunity for all who take an interest in the welfare of our army, to come forward and help according to their ability, to take advantage of Mr. Hastings' most liberal and noble offer. If any enclose a donation direct to Marshall Brothers, 10, Paternoster-row, E.C., they must be careful to state "for Major Evered Poole's Fund." I have received from kind friends £22 16s. up to the present time.

Rockholme, Southampton. W. J. EVERED POOLE.

VEGETARIANISM, as a system of diet, has made truly remarkable strides within the last few years. Restaurants for the exclusive supply of that kind of food have sprung up in London on all hands, and each seems to be well patronised. The proprietors of the "Ceres," in Aldersgate-street (one of the best of its kind), have just opened large dining rooms at the west end of Paternoster-row. From the point of economy, as well as that of health, we hail the growth of this movement, and trust that such plain living will prove some aid to high thinking.

PRINCESS HOUSE FOR YOUNG WOMEN.—Our readers are aware that Miss Hester Needham, founder, and for eleven years secretary of the Y.W.C.A. branch of the Princess House, Brompton, recognised the call of God to her in the appeal made by Miss Priscilla Barclay, of the China Inland Mission, for a tribe in Sumatra, and is now on her way to that island. Miss Needham was a lady of means, and threw her whole energy into the work at Brompton road. Her place is now filled by Miss M. McLean, who for nine years laboured in Japan; but as the funds are only guaranteed (by the kindness of Miss Needham) to the end of the present year, Miss McLean is anxious to secure some fresh friends to interest themselves in this good work. Her address is, Princess House, 106, Brompton-road, London, S.W.

Y.M.C.A., SOUTH-WESTERN DISTRICT UNION.—The half-yearly conference, for the counties of Devon and Cornwall, was held on Friday last, in the splendid institute of the Devonport Association. The Secretary's statement showed an increase in the total numbers of the district, some of the branch reports being full of encouragement for the future. Dr. Hingston presided over the conference, at which Mr. W. Hind-Smith, of London, delivered an address on the work of the district union, and how its usefulness may be increased. Efforts in small towns and villages formed the subject of a paper by Mr. J. F. Jenkins, of Redruth. There were vigorous discussions. It was stated that Christian commercial travellers had been invited to use the rooms of the Association during their visits. Mr. W. H. Mills, of London, spoke helpfully at the several meetings.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

VII.—YE SHALL BE HOLY.

1 PETER i. 13—17.

THE "wherefore" with which this paragraph opens gathers up the premises of the preceding verses, and uses them as a massive platform of solid masonry on which to erect the battery of appeal to which the Apostle now addresses himself. Because our destiny is what it is; because Jesus Christ is what He is; because our salvation has been the theme of prophets, apostles, martyrs, angels; *therefore*...

And the *aim of his appeal is Holiness.*—"Be ye yourselves also holy in all manner of living." The cry for holiness rings through the Bible. It is the keynote of Leviticus, from which this quotation is made (compare ver. 16 with Lev. xi. 44, xix. 2, xx. 7 and 26, &c.); and it is equally the supreme demand of the New Testament. In point of fact, all the wondrous machinery of redemption, from the distant choice of eternity to the descent of the Holy Spirit on the Day of Pentecost, has had this for its purpose, that we, who have been the subjects of the grace of the Persons of the Eternal Trinity, should resemble them in the holiness which is the perpetual burden of heaven's rapturous minstrelsy—that song which was heard by the evangelic prophet Isaiah from the Temple courts, in the year that King Uzziah died; but which was still unfinished when the beloved Apostle John detected it amid the break of the Ægean Sea around the lone island of his banishment; and which will never cease, world without end: "Holy, holy, holy, is the Lord God, the Almighty."

Holiness is the property of God alone.—It is the totality of the Divine attributes; the sum of the Eternal and Infinite Being of Godhead; the essence of Deity; the chord made by the harmonious blending of Divine qualities; the beam woven from the many colours of Divine perfections; the expression in a single term of all that goes to make up the moral nature of the great Spirit whom we call *God.* It is underived in its source; unlimited in its measure; unsupportable in its naked and unveiled splendour by the eye of any creature which He has made. "Who is like unto Thee, O Lord, glorious in holiness, fearful in praises, doing wonders?" No tongue then shall dare to challenge God's right to declare Himself as the Holy One of Israel, or to say in the words before us, "I am holy."

Such holiness is evidently possible to us.—See, the holy God has "called" us to it (15). "God hath not called us to uncleanness, but to holiness." "He hath called us with an holy calling." The holy brethren are partakers of "the heavenly calling." But God would not summon us to heights we could not scale, or tasks we could not perform. His call involves two facts—first, that his holiness is within our reach; secondly, that He is prepared to supply all that is necessary to effect in us that to which He calls us. God is pledged to make us holy, or He will expose Himself to the mockery of his foes. But we need not fear for Him. He counted the cost before He issued his proclamation; and He is well able to finish that of which He laid the foundation in the great depths of Calvary (Luke xiv. 29, 30).

Nor is such holiness for saints and Apostles alone; or only for the special golden days which visit most lives—days of feast and song and transfiguration. The Divine ideal is more comprehensive far. "Holy in all manner of living" (16). Zechariah foretold the time when the inscription on the high priest's mitre should be inscribed on the bells of the horses: "Holiness to the Lord." And it is God's purpose that that motto should be engraved on house bells, and office bells, and shop bells; on dinner bells and factory bells; so that in every department of our lives there might be sweet music made to life's great Lord. Holiness at every turn, and in every incident of our daily walk, like the golden tinkle which betrayed each movement of Israel's high priest.

There is only one way of becoming holy as God is; and it is the obvious one of opening the entire being to the all-pervading presence of the Holy One. None of us can acquire holiness apart from God. It dwells in God alone. Holiness is only possible as the soul's possession of God; nay, better still, as God's possession of the soul. It never can be inherent, or possessed apart from the Divine fulness, any more than a river can flow on if it is cut off from its fountain head. We are holy up to the measure in which we are God-possessed. The least holy man is he who shuts God up to the strictest confinement, and to the narrowest limits of his inner being; curtaining Him off from daily life by heavy curtains of neglect and unbelief. He is holier who more carefully denies self, and who seeks a larger measure of Divine indwelling. The holiest is the man who yields himself most completely to be influenced, swayed, possessed, inspired by that Spirit who longs to make us to the fullest extent partakers of the Divine Nature.

Wouldst thou be holier?—There is but one way. Thou must have more of God in thee. Holiness is the beauty of the Lord God of hosts. Thou canst not separate the one from the other. To have *it* thou must have *Him.* Nor will it be hard to obtain either, for He longs to enter into human nature. Thy longing is the faint response of thine heart to his call. The power that works within is matched by the grace which can do for us exceeding abundantly above all that we ask or think. Man never desired so much of God as God desired of man. God's holiness has revealed itself in a human form in the person of Jesus Christ our Lord, and so it is as able as it is eager to enter human lives through that blessed Spirit who is pre-eminently the channel and medium by which we are filled up unto all the fulness of God. Ask thy heavenly Father for this Spirit. He is more eager to give Him than a father to give food to his hungry child. And, having asked, dare to believe that thou hast received, and go in this thy might.

And this holiness will reveal itself in many ways.

I. THERE WILL BE THE PILGRIM ATTITUDE AND TEMPER.—Eastern fashions suggest the figure of *the girt loins.* Their loose and flowing robes suit well the deliberate movements which the climate begets, but they would grievously hamper pilgrim, wrestler, or warrior. When the Israelites were momentarily expecting the summons for the Exodus, they stood with their loins girt around the tables on which the Paschal Lamb was smoking. Thus did the prophet of fire gird himself for the swift courier-run before Ahab's chariot, from Carmel to Jezreel.

Our souls are clad with the flowing garments of various tastes, appetites, affections, and propensities, which hang loosely around us, constantly catching in the things of the world, and hindering us in the Christian race. We must not let them stream as they will, or we do so at our peril. Absalom rued the day when his luxuriant tresses floated behind him in the breeze. We must gird up the habits of our souls, and trim ourselves, so as to pass as quickly and easily as possible through the thorny jungle of our world.

Hold your spirit in a tight hand. Put a curb on appetite. Say "No" to luxurious pleasure-seeking. Curtail your expenditure on yourself. Don't spread yourself too widely. Watch eye and lip, thought and wish, lest any break from the containing cords of self-control. "Keep thine heart with all diligence." Give Vanity Fair as little chance as possible, by passing swiftly and unostentatiously through.

Be sober.—Sobriety is a great word. It is constantly inculcated in the New Testament on elders, deacons, women, aged men, young men, and maidens. It means temperance, self-control, and a just estimate of one's self in the world. There are some who counterfeit it by assuming an austere and forbidding attitude, denouncing much that is innocent and natural, and looking severely on some who do not yield to their scruples. The truly sober man, on the other hand, moves freely through the world, strewn with beautiful and innocent things; using them without abuse, rejoicing in every good thing which the Lord God gives, but never allowing any of them to usurp too great an influence on his affections, or to tyrannise over his will.

When the heart is fully engaged with the Lord, his service, and love, and rewards, and welcome home at last, it can afford to look undazzled on many a captivating spectacle, and to sip of many a fascinating cup. The holy heart, filled to brimming with the Presence of God, is like a man who has been well banqueted, and who is therefore able to look calmly on the passionate heat with which starving men will fight with each other over offal.

Hope to the end.—"Set your hope perfectly" (R.V.). Go fearlessly as far as hope can go. Let her sit at her easel, painting her fairest pictures, or sing rapturously her most ecstatic lay; she cannot be disappointed. The grace which is to be brought unto us when the veiling clouds are rent, and the Lord Jesus is revealed from heaven, will far surpass all her imaginings. Hope is the lamp of the soul, passed down from saint to saint, as in the old Greek race, but destined to be eclipsed in the light which is to break ere long upon our spirits—the day of perfected redemption, of glorified creation, of a perfected Church.

II. THERE WILL BE THE OBEDIENCE OF CHILDREN (14).—Once the children of disobedience, we have been born again, and become the children of obedience—a fair mother with noble offspring. Such, at least, is the literal rendering of the Greek. And what a marvellous difference at once comes over the lives of those who have passed through this change! "They no longer fashion themselves according to the former lusts.

Lust is natural inclination run wild, over-

eaping all restraint, and asserting its own mperious will. When we are yet in the dark- ess of nature, unillumined by the grace of God, hese lusts fashion us. Beneath their touch ve are moulded, as clay by the potter's hand. gnorant of the abominableness of sin, of its disastrous results, of its insidious growth, we ield to it until it becomes our tyrant and our uin. Oh, the horror of the awaking, when we ee the depths of this beetling precipice de- scending sheer beneath us to hell! Then we no longer fashion ourselves according to the former lusts, but according to the will of God—that is *obedience*.

It is impossible to exaggerate the importance of this truth. Obedience is not holiness; holiness is the possession of the soul by God. But holiness always leads to obedience. And each time we obey, we receive into our natures a little more of the Divine nature. "If ye shall indeed obey my voice, ye shall be an holy nation unto Me." Do, then, whatever appears right to do. Forsake all which begins and ends with self. Be not satisfied with prayer and desire, but *do*. And thus there will come over your face and life more likeness to the Father of your spirits, and you will be holy.

How few Christian people seem to realise that obedience in trifles, in all things, to the will and law of Jesus, is the indispensable condition of life and joy and power. The obedient soul is the holy soul, overshadowed and filled by the presence of God, and all aglow with light and love. Dear reader! resolve from this moment to live up to the margin of your light. Let this be your motto: "All that the Lord hath said will we do, and be obedient."

III. THERE WILL BE A REVERENT ANTICIPATION OF THE FATHER'S AWARD (17).—God's children are to be judged, not at the great white throne, but at the judgment seat of Christ (2 Cor. v. 10). That judgment will not decide our eternal destiny, because that has been settled before; but it will settle the rewards of our faithfulness (Matt. xxv. 19; 1 Cor. iii. 14).

There is a sense in which *that judgment is already in process*, and we are ever standing before the judgment bar. "The Father who *judgeth*." The Divine verdict is being pronounced perpetually on our actions, and hourly is manifesting itself in light or shadow.

But it is a *Father's judgment*. We call on Him as Father. Notice this reciprocity of calling. He called us, we call Him. His address to us as children, begets our address to Him as Father. We need not dread his scrutiny, it is tender. He pities us as a father pities his children, knowing our frame, allowing for our weaknesses, and bearing with us with an infinite patience.

But for all that *it is impartial*. There is no respect of persons. Many years before, this had been revealed to the Apostle from heaven in a memorable vision, which affected his whole after ministry (Acts x. 35). Not according to profession, or appearance, or any self-constituted importance, but according to what we do, are we being judged.

The holy soul realises this, and a great awe falls upon it and overshadows it—an awe not born of the fear which hath torment, but of love. Not the fear of evil consequences to itself, but the fear of grieving the Father, of bringing a shadow over his face, of missing any manifestation of his love and nearness to Himself, which may be granted to the obedient child. Love casts out fear, but it also begets it. There is nothing craven, or fretful, or depressing; but the tenderness of conscience which dreads the tiniest cloud on the inner sky, such as might overshadow for a single moment the clear shining of the Father's face. So the days of sojourning pass quickly on, and the vision of the homeland beckons to us, and bids us mend our pace.

Some Scottish Missions.—III.

CARRUBBER'S CLOSE, EDINBURGH.

"IF you are in Edinburgh on a Saturday night, be sure to go to Carrubber's Close!" "If you want to get a good idea of the work at Carrubber's Close, go and see it on a Saturday night!"

Such advice, the one part obviously complementing the other, was in substance given to me by different persons, and at different places; but it was sufficiently definite to ensure my being in the beautiful capital on the Saturday night. "But would it not be seen to better advantage on Sunday?" it may be asked. No; because, the drink-shops being closed on that day, the need for this work is not so hideously apparent as on the preceding night. Before, therefore, touching upon the work of the Mission in general, and its Sabbath work in particular, I shall devote this paper to my experiences on the night in question.

Under the kind escort of Mr. G. A. Barclay, one of the directors of the Mission, I wended my way down the "High-street," which certainly to English ears sounds a misnomer, inasmuch as we reserve such an appellation for the more dignified and important of our thoroughfares. But this High-street (in which the Mission premises are situated) is important, if it is not dignified, for in its immediate neighbourhood are some of the worst haunts of the city: and it is to fight the glaring evils of drink and debauchery which are so rampant here that the Mission exists.

Pressing along through noisy groups of men, women, and boys, we hear a familiar strain—

> This is my story, this is my song,
> Praising my Saviour all the day long!

and join a group of singers outside the imposing building in which the meeting is to be held. Presently a poor fellow, in an advanced stage of intoxication, comes up to us, and, balancing himself chiefly on one leg, and steadying himself with the other, dives his hands into the depths of his pockets, leaning against us the while, and produces a penny—all that is left of twenty-three shillings received in wages that day. That alone was sufficient evidence of the need of such work as this.

Inside the hall a great crowd is gathered. Fifteen hundred seats are provided, but the aisles of floor and gallery are filled with persons obliged to stand. Bright singing, led by a good choir, lends heartiness to the proceedings, and the stranger, however poor, is made to feel that here, at any rate, his presence is welcome. This meeting has become almost a rendezvous of Christian workers passing through the city, and, accordingly, on this occasion the visitors included Rev. J. Gelson Gregson, Dr. Smith (engaged in medical mission work in Glasgow), and a brother from Bulgaria. The subject was Gospel Temperance, and in the audience was a good sprinkling of those who, if outward appearances count for anything, were sadly in need of it.

Mr. Gregson, who is well at home with the subject after his life in India, led off with a telling address, delivered in his characteristic vigorous style. Presently a man, with a face red as the sun in a mild London fog, whose apparel was limited to two garments, rose in the gallery, and with more energy than coherence asked, "What's whisky for, if it isn't to be drunk?" Mr. Gregson instantly caught the idea:

"WHAT IS WHISKY FOR?"

he exclaimed; "why, to rob a poor man of all the comforts of his home; to strip him of the clothes that ought to cover him; to reduce him to beggary, while the publican's pocket is filled; and to send his wife and children into the streets, with scarce a rag upon their backs." The promptness of the reply carried conviction with it, and although the poor inebriate continued to make a stir, yet his very persistency and evidently destitute condition only emphasised the truth of the answer which Mr. Gregson had given. Subsequently another speaker showed what, on the other hand, Gospel Temperance was for—to restore a man to respectability and sobriety; in short, to undo all the evils which the whisky had wrought.

Another timely illustration was afforded when Mr. Barclay alluded to the case of the man who had met us outside. "All right, guv'nor, here I am!" said a voice in the front row of the other gallery; and sure enough there he was in an attitude of closest attention.

These cases give a fair idea of the class of persons reached, and, although the well-to-do appearance of the bulk of the audience might give the impression that not the poorest are reached, the fact is, most of these persons owe their respectable attire to the work of the Mission; for many of them were

THEMSELVES ONCE AMONG THE MOST DESTITUTE.

Presently, our Bulgarian friend, in broken English, declared that in his native land alcohol and tobacco, as used in England, are unknown; and caused some amusement by relating how, when in America, he found himself in a railway carriage with a man who was continually ejecting some evil-looking brown fluid from his mouth. Thinking he must be suffering from a disease, our friend became alarmed, and changed into another carriage. But here he found three men suffering from the same complaint. He afterwards learnt that they were *chewing tobacco!*

At the close of the meeting a number remained to take the pledge, and went forth trusting in God to enable them to fight against the curse by which they had been enslaved. There are now in Edinburgh

A GOODLY COMPANY OF MEN AND WOMEN

who have been thus rescued, and are now also rejoicing in the forgiveness of their sins through the blood of Christ.

The appalling scenes which confronted us as we returned up the High-street might discourage some, but the feeling they produced in my mind was one of deep thankfulness that so much is being done to mitigate these evils, and that such splendid results from past endeavours have accrued.

G. E. M.

MR. HENRY THORNE AT BARNET.

MR. THORNE was invited by the committee of the Barnet branch of the Y.M.C.A. to conduct a united Gospel Mission for thirteen days in this little town.

It commenced on October 12, and has been attended throughout with much blessing. From the first day until the last inquirers came forward, and more than a hundred persons, after receiving counsel and encouragement, professed to trust the Saviour. Ministers and workers of the various denominations were drawn together in Christian unity. Sectarian differences were apparently forgotten in the desire to see anxious souls become partakers of the common salvation. On several occasions there was not room in the Town Hall for all who sought admission to the meetings.

The converts and many of the workers will long retain pleasant recollections of this mission, and follow with their prayers the faithful evangelist in his future testimony for the Master. It seems likely that one result of the mission will be the starting of a Y.W.C.A.; many young women have already expressed a desire to join it.

Miss Papillon's Soldiers' Institute, Sandgate.—Through deaths and other causes the managers lack annual subscribers to the amount of £50 a year to carry on the Lord's work, which is being abundantly blessed in this camp. Contributions may be sent to Surgeon-Major W. E. ALSTON, M.D., hon. treasurer, at the Institute.

Dr. Pentecost in Scotland.

(By a Correspondent.)

The Lord has of a truth made bare his arm in Airdrie; like as it was when Philip the evangelist was in Samaria, there is great joy in this city, for the Lord hath done great things in the salvation of sinners. By common consent there has never been so wide and deep a work of grace in this city before. It is not difficult to account for it. The mission was arranged for months ago. The committee consisted of all the ministers in the place, with two exceptions, besides representatives from every church, and they had the cordial co-operation of the excellent and active local evangelistic association. For months past prayer has been made to God for the success of the effort; as was to be expected, from the very first meeting the presence and power of the Lord have been manifest.

On the first Sabbath Dr. Pentecost preached three times; in two different churches, at the regular diets, and at night in the Public Hall, which was crammed to the doors long before the hour for service to begin had arrived. His text that night was: "Lazarus is dead." From this he drew the lesson that in every house in Airdrie there was most likely a dead brother or sister, or husband or wife, or son or daughter, and the imperative necessity of sending at once for Jesus, who loves, and will come and raise the dead. Then through the week Bible-readings and evening evangelistic addresses were given in one of the Free Churches. The preaching was simple, strongly Scriptural, and doctrinal in its method of presentation. Doubtless the stress laid on the final authority of the revealed Scriptures, and the emphatic presentation of the great evangelical truths of the Gospel have had much to do with the deep conviction of sin that has been manifest among the people and the strong and clear conversions that have occurred. Sin, Redemption, the Incarnation, the Resurrection, the New Birth, Repentance, Faith, Forgiveness, Justification, the Judgment, Immortality, beside scores of other subjects in which these great truths were constantly appearing, will indicate the line of the evangelist's teaching. Man's ruin, the deity of Jesus Christ, and the necessity and sufficiency of the Atonement for the salvation of sinners, have been much dwelt upon. The preacher has honoured the Holy Spirit, and constantly reminded the people that it is only as He moves heart and conscience that saving results will follow. The first week ended most hopefully with increasing audiences, deepening interest, and several scores of souls clearly brought out on the Lord's side.

The second week began with an early meeting on Sunday morning, fairly well attended, with the manifest presence of the Holy Spirit. At night the hall was again densely crowded, and the address was on "The Burial of the Unconverted Church-goer" (Eccles. viii. 10). This address aroused a deal of feeling among sinners, especially of the publican and public-house class. Airdrie is conspicuously cursed with public-houses, and the worst of it is that *many of the chief publicans are prominent members of the church, and not a few of the wealthiest members of the churches, and even elders, are the proprietors of these places of death, which they let, for gain, to the liquor traffic.* Dr. Pentecost did not scruple to speak plainly. He classed the drunkard, the publican, and the leasor of the properties together, and solemnly warned them that their church-going and communion-taking would not screen them from the sin of drunkard-making; it was only adding hypocrisy to sin. It was like the explosion of a bomb in the camp of the publicans and their proprietors, and caused much excitement. But the word of rebuke was honoured, and conviction of sin has followed. It is confidently believed that within a little while changes will be made in this business in Airdrie, and that it will, at any rate, become outlawed by the churches. The meetings through the second week steadily improved in numbers, power, and conversions.

The third week opened with an increased early morning meeting. In the afternoon Dr. Pentecost preached to 1500 women in the Town Hall. The after-meeting was very impressive. At the evangelist's first call for those who had believed, and were ready to leave their seats and come forward and make an open confession of faith in Christ, no one responded, nor did any at the second call; but at the third, a young woman rose from the gallery and walked down the whole length of it, and through the hall to the front, and fell on her knees, sobbing with deep emotion. Then followed a thrilling scene. In the course of twenty minutes more than fifty women, young and old, had openly confessed Christ.

At night the hall was packed with men, and at the second meeting about seventy men and well-grown boys and young men came out on the Lord's side. The meetings during the third week were in the Flower Hill Parish Church and showed steady advance in interest and power; about a hundred men, women, and young people came out on the Lord's side during this week. It was remarked by a neighbouring minister who came in to see the Lord's doing: "It was never before seen on this fashion here."

The fourth week began with an early morning meeting which crowded the Congregational Church, and was full of tenderness and power. In the afternoon Miss Tyson held her meeting for boys and girls in the Town Hall. It was a most interesting sight to see a thousand young people packed into the floor of the hall, with parents and friends occupying the gallery. For three-quarters of an hour Miss Tyson held those children spell-bound with her simple, but effective Gospel address, and her deft and striking work on the black board.

At night Dr. Pentecost preached to men only again, and though it was Communion Sabbath, and the church services were being held, the hall was full, mostly of non-church-members. The after-meetings showed fully fifty men out on the Lord's side, with clear and ringing confessions and testimonies to his saving grace. The meetings were continued during the last week in the Flower Hill Parish Church, each succeeding night showing a deepening of interest, and an increased number of conversions.

On Thursday, the last day of the mission, a tea-meeting was given to nearly four hundred, all of whom had made an open confession of Christ. It was addressed by Dr. Pentecost, Dr. Moxey, and Provost Colville, of Motherwell. It was an inspiring sight to see the spacious hall crammed by that host of converts, with eager and beaming faces. The closing meeting of the mission followed. The subject was, "The Transfiguration and its Lessons." The large church was crowded, and the power of God was present to heal. More than forty openly confessed Jesus Christ as Saviour and Lord. Columns of The Christian could be filled with incidents of conversion of a most remarkable kind.

Dr. Pentecost is now at Coatbridge, where he will continue for a month. Let all your readers pray that a mighty outpouring of the Holy Spirit may be experienced in connection with the mission there also.

WIMBORNE Y.M.C.A.—A Conference of the southern district was held at Wimborne on October 24, under the presidency of Captain Dawson, of Bournemouth. Mr. E. J. Kennedy, of Exeter Hall, introduced the subject for discussion at the afternoon meeting—"The Y.M.C.A.: What it is; and What it is not?" In the evening a public meeting was held at the Victoria Hall, when Captain Dawson and Mr. E. J. Kennedy addressed a large and appreciative audience.

LIFE—or DEATH?

"Whosoever believeth that Jesus is the Christ is born of God."—1 John v. 1.

Joyfully, joyfully, clash the bells!
For another soul is born;
To a black and sinful human heart
This is the Christmas morn.
Shout ye Christians, shout!
God hath been believed;
Spread it round about,
Christ hath been received.
Joyfully, joyfully clash the bells!

"Dead in trespasses and sins."—Eph. ii. 1.

Mournfully, mournfully, toll the knell!
For many a soul lies dead;
Souls for the quickening of whom
Christ's precious blood was shed.
Weep ye Christians, weep!
All by sloth accused,
Rouse ye from your sleep,
Christ hath been refused.
Mournfully, mournfully toll the knell!

X.

Y.M.C.A., NEW YORK STATE.

Your readers will be glad to learn of the growing prosperity and blessing upon this special form of work in our State. The autumn season brings with it a large increase in the agencies used, and hundreds of new members are brought under the influence of our associations. The outing clubs, and various athletic sports during the summer months by our organisation, have provided recreation for the young men under healthful and even religious influences. This has the effect of uniting the Christian young men who have athletic tastes, and thus gives us in the early autumn a large number ready to engage in the active indoor work of the Association.

During the present month we have dedicated two new buildings for our use. One at Mount Vernon, costing about 40,000 dollars; and one at Addison, costing about 10,000 dollars. This last building is the gift of one gentleman, and the town has only a population of 2200. We are greatly encouraged with the special religious work of our societies. The Bible training classes and the Gospel meetings for young men are more numerous and more largely attended than ever. Over 300 young men have given evidence of surrender to the claims of the Saviour in our meetings during the past three months.

A new feature of our work is the organisation of Special Committees to foster and encourage work among young men in heathen lands. On the same day, October 2, Mr. John T. Swift, and Mr. David McConaughy, Jun., started for these fields of work, the former for Japan, the latter for India. We are especially anxious that the readers of The Christian should remember these workers in special prayer. The need of trained labourers in our fields is felt more and more each year. We have now 170 general secretaries in this State, and need seven more at once. Our School at Springfield is aiding us to secure some men; but we need constant prayer to the Lord of the harvest, to send labourers into his harvest. Thousands of our young men are outside the Church, and the temptations on every hand are successful in leading multitudes astray. How great is the demand for earnest, continued, and consecrated effort in this field of Christian work.

George A. Hall.

M. H. CHATELAIN, whose name is honourably associated with mission work on the West Coast of Africa, has sailed from New York for Loanda, Angola, in connection with the United States Solar Eclipse Expedition. He hopes on this trip to add to his linguistic and general knowledge. He expects to return in February or March next.

The West London Mission.

the two years of its existence, the results of s Forward Movement have not only vindi-ed the prescience of its promoters, but have, should think, exceeded the expectations of most sanguine supporters. At first there re heard the low mutterings of suspicion and pticism from those who are so tied down by and wont that they fancy that no move-nt can be honoured of God if it breaks up d departs from the old ruts. There are no sentient voices now. It is everywhere cognised that two years ago the hour for gressive action in West London had struck, d that with the hour came the man, or rather e men.

Last Friday was the second anniversary, and e voices of jubilation and of conscious tory were predominant. The day's pro-edings took the accustomed threefold shape a sermon at noon by Rev. Mark Guy Pearse Princes Hall, an afternoon gathering in ho, and an evening mass meeting in St. mes's Hall. This spacious building was not all equal to the occasion in the evening, and "overflow" was held in Princes Hall, pre-ed over and addressed by Mr. Pearse.

His sermon at noon was characteristic, and oked universal admiration. He took for his t the story of the widow who put into the mple treasury the two mites that made up r worldly fortune. The kaleidoscopic con-egation that listened to our Lord on that emorable day: Pharisees, Scribes, Sadducees gnostics of their time), and the religious ople, proud of the stately Temple and its appings—all were artistically sketched on the nvas, serving as a background for the most thetic picture of all, the lone widow whose lf-abnegating deed has made her immortal. r. Pearse sought to describe the way in which is woman's act moved the spirit of the Master, d skilfully applied the story to the condi-ons of modern society. He contended that ch self-sacrificing generosity on the part of e followers of Jesus will alone furnish a medy for healing the open sores of the orld. In a striking passage the preacher set rth what he described as seven great London vils—pride, drunkenness, lust, gambling, verty, ignorance, and indiscriminate charity. me reader may be startled at reading the st item in this inventory; but Mr. Pearse roceeded to explain that the experience of e Sisters of the People in their house-to-house sitation made it clear that the encourage-ent of female street mendicants and min-rels had a most demoralising effect on the ales of the household. Mr. Pearse said he d not at all desire to stop the stream of hristian charity, but it ought to run in safe nd wise channels; let them send their gifts Mr. Price Hughes, and they would be roperly applied.

Cleveland Hall, Soho, the latest acquisition f the Mission, was the scene of a crowded nd deeply interesting gathering in the after-oon, when Mr. Frederick Howard, of Bed-ord, presided. After a short statement by Ir. Price Hughes, Mrs. Hughes and two of the isters of the People told most touching narra-ives of the way in which they are able in heir visitation work to succour the poor in heir deep distress. As Mr. Bunting remarked t the evening meeting, these Christian ladies re truly solving in a degree the problem of ow to deal with London poverty and misery. everal converted victims of the drink, and thers also, testified to the personal blessing hat the Soho branch of the work had been them. One of the testifiers had been socialistic orator of the most iconoclastic ype. In his address, he said that, before is conversion, his motto was, "Down with everything that is up;" now it was the reverse, "Up with everything that is down." Dr. Rigg spoke some very friendly words, and the occasion was altogether one of much joy and rejoicing.

THE EVENING MEETING.

Anyone who expects to get a convenient seat at a Methodist evening meeting in St. James's Hall must be there betimes. Mr. Heath Mills, with his instrumental band, will see to it, however, that the waiting time is not wasted; the auditor can have a feast of music before the flow of speech begins. Punctually at seven o'clock on Friday evening, Rev. Hugh Price Hughes ascended the platform with the Lady Mayoress on his arm, the Lord Mayor bringing up the rear—the signal, of course, for great applause, of which there was plenty during the evening. Mr. Whitehead has been one of the most popular and indefatigable of Chief Magistrates within his special domain, and this incursion into the West will add yet further lustre to a bright and memorable year of office. His speech on this occasion quite deserved to have applied to it by Mr. Hughes, later in the evening, the adjectives of "brilliant and remarkable."

But first we had a financial statement from Mr. Percy Bunting, who certainly showed that quality so invaluable in a Chancellor of the Exchequer, of making statistics attractive. He told the audience that, during the last financial year, £2500 had been received in collections at the regular meetings, and £4500 in subscriptions and donations—£7000 in all. Passing to the other side of the ledger, he said he thought it a miserable thing for a religious mission like this to have to pay £1600 a year in rent; he threw out the suggestion that some Christian capitalists might lay up treasure in heaven by enabling the Mission to escape the rent tax, and have its own freehold buildings. The "Sisters of the People" were a fruitful source of expenditure, having cost £800; but it was money very well spent, for the work done by these ladies among the poor of Soho could not be appraised in hard cash. It appeared that the male officials of the Mission were a good deal more expensive than the sisters; but, of course, their responsibilities are much greater. The musical machinery of the Mission had cost £500, and Mr. Bunting regarded that as one of the most necessary and successful branches of the work. The nett deficit for the year was £1600 (a good deal less than last year); to that they would add £400 for contingencies. If the friends of the good cause would now raise the small sum of £2000, the work would be set afloat again, and the donors would never repent it.

We must refer our readers to *The Methodist Times* for a full report of the Lord Mayor's speech. He began with a promise of £50 to the Mission, and on such a good foundation built up a powerful plea for the "Forward Movement." Some years ago he had been driven to the conclusion that the Methodist body were losing their primitive zeal and aggressiveness, and were becoming a little sleepy. He could recollect something of the grand spiritual revivals of his young days, that had done so much to make Methodism a great power in the nation, and he was therefore rejoiced to know that the old spirit of aggressiveness was breaking out. His Lordship, in the course of his address, touched on many topics — the agitation for music-hall purification, with which he heartily sympathised; the recent dockers' strike, in the settlement of which he was sorry not to have had the co-operation of leading Nonconformists; the need of the rich equally with the poor to be evangelized; the unsectarian character of this West-end crusade; the prominence given to temperance work, &c. He waxed pathetic on the sorrows of poor children who have to go to school and cram their little brains with next to nothing in their stomachs, and he ventured to suggest that the West London Mission ought to have a finger in that pie also. A reference to the great advantage of having so many benevolent Christian women as helpers, led up to the mention of the Lady Mayoress as sharing in the great satisfaction with which he had come to the meeting, and he closed a capital speech by wishing that the work might continue to be crowned with such success as would increase the happiness of the people both temporal and eternal.

Dr. E. E. Jenkins, in very courtly and almost too complimentary phrase, praised the Lord Mayor for all the good deeds he had done, and for the distinction he had conferred on the Mission and the meeting by his presence and advocacy. At the same time he gave utterance to some excellent sentiments about the duty of wealth, social position and power, to do all they could in helping on good causes. Speaking of the scope of that Mission, he said it left alone nothing that ought to be turned upside down, and permitted nothing to live that ought to die. It was the broadest of Broad Churches, inasmuch as it sought to reach and meet every kind of social misery. That was the only kind of Broad Churchism he believed in. Then the venerable Doctor launched out into a hearty eulogy of the work, and expressed genuine congratulation at the progress it had made during the past year.

Rev. J. E. Clapham felt bound to confess that this Forward Movement in London and elsewhere was having a very beneficial effect in kindling Wesleyan aggressiveness up and down the country. All the Christian Churches are discovering that their methods in the past have been insufficient to grapple with modern social conditions, and they are learning to adapt themselves to these conditions so as to get hold of the masses of the people. God is making great and glorious opportunities for his servants, and these must be taken advantage of. There are, always have been, and probably will be, those who object and oppose. We cannot waste time in argument with such people; it is our part to go on, and even the laggards will follow rather than be left hopelessly in the rear.

A "War Note," from Mr. Josiah Nix, took the form of a triumphant ascription of praise to God for all the wonders He had wrought in enabling them to get the goodwill of the poor in Soho, and to relieve to some extent their bodily and spiritual distresses. Mr. Nix said he was only sorry they had no new project to put before their friends this year. Whereupon, Mr. Price Hughes reminded him of the coming fourteen days' mission at Princes Hall, Piccadilly, and Mr. Nix expressed the belief that this special effort would be a time of Pentecostal blessing among the wealthy residents of the neighbourhood. Mr. Nix's speech well sustained his reputation as a dauntless Christian warrior; may his bow long abide in strength.

Rev. H. P. Hughes, referring to a remark by the Chairman, said it was, in truth, the desire of the workers of the Mission to carry it on upon strictly unsectarian lines, though it was under the fostering care and sanction of the Wesleyan Conference. The work in Soho, he said, was of a very varied kind, and embraced plenty of temperance endeavour, social entertainment, and medical help; the care of the children, the aged poor, the friendless girls, and other classes. At Cleveland Hall a most encouraging saving work goes on through varied channels. A Christian centre for London cabmen is being established there, and a most auspicious beginning has been made. The Sunday-school, though not three months old, has now 350 children in attendance. At Princes Hall and at St. James's Hall the work proceeds apace; what is needed at the latter place is more room for the crowds who come week by week. The "Pavilion" music-hall close by cost £50,000; why should not the wealthy Christian men of London give £50,000 to erect suitable buildings in the West-end that would be wholly used for the highest benefit of the people? Mr. Hughes declared that the Peace Movement must receive greater attention; if the Churches of Christ cannot prevent national wars, they are

nothing less than an organised hypocrisy. After some sympathetic references to the dockers' strike, and the effort being made to elevate the working women of London, Mr. Hughes passed on to the question of the music-halls, and vindicated his recent action. He held that this Mission was now a "garrison in the centre of the foe," and had rendered valuable service in promoting the cause of public morals. He was thankful to know that the Forward Movement in London is proving infectious in so many places. Then came an announcement that they had set their hearts on doing real rescue work in that neighbourhood, not only among fallen women, but fallen men. The state of the streets in the early hours of the morning was simply disgraceful, and it must be altered. The coming mission at Princes Hall would cost a good deal of money, and he thought that many of the rich people ought to spare some crumbs from their loaded tables for this blessed work. The workers of the Mission were ready, in the sight of God, not only to live, but to die for the salvation of West London; surely the least the Christian public could do was to furnish them with the needful sinews of war.

Then the drum financial was vigorously beaten, as Mr. Hughes only knows, by long and persevering practice, how to beat it. Promises of more than £1000 were read out to the meeting. It will not be creditable to wealthy London if it does not keep the coffers of this truly splendid work full to the brim. We may add, in the words of the Lord Mayor, that the new report of the Mission is in the best sense a "precious record"; copies may be obtained from Mr. Jackson, Lincoln House, Greek-street, Soho.

GIRLS' GUILD OF GOOD LIFE.

It is four years since the Girls' Guild of Good Life was started at that well-known centre of earnest and patient effort among London poor, Hoxton Hall, N. Formed for the cultivation of such habits and graces as tend to the building up of a pure and happy home life, the Guild has made encouraging progress, and influenced in a wholesome direction many girls who would otherwise have spent their evenings in low music-halls, dancing-saloons, and clubs. From a small beginning the membership has increased, until now there are more than nine hundred names on the books. Meetings and classes are held every day in the week, the most popular of all being the parlour meeting on Tuesday evening, at which there is an average attendance of nearly three hundred girls.

Temperance work is kept well to the front, and efforts are made to teach sewing and cookery. Mrs. J. T. Rae, the honorary president, has some devoted helpers, but she sadly wants more, especially ladies, to superintend games, needlework, &c., at the Tuesday night meetings. In a communication to us she says: "The work is not difficult to accomplish, and none need fear to attempt it. It is, however, very important, as it helps to bring the girls under cheering influences, and tends in many ways to lighten their labours." Ladies willing to assist can have particulars by writing to Mrs. Rae, at 7, Westrop Villas, Canonbury-street, London, N.

HOUSE OF REST, CRIEFF, N.B.—There is a pretty and comfortable little "House of Rest" nestling among the hills at Crieff, for clergy, Christian workers, and others, conducted by a lady who for many years laboured as a deaconess at Mildmay. It commands an unintercepted view of the mountains, and the air is bracing and invigorating, but at the same time equally suitable for summer or winter residence. Particulars may be obtained from the Lady Superintendent, Sweet Briar Villa, Crieff, N.B.

THE WORK AT COSTERS' HALL.

Mr. W. J. Orsman, Founder and Hon. Superintendent of the Golden Lane and Hoxton Costermongers' Christian Mission, has issued his twenty-seventh report. When the work was commenced in 1861, Mr. Orsman had been five years in the Queen's service, and, as he adds, "four years in the service of the King of kings." He was one of the early converts under Mr. C. H. Spurgeon's ministry, and still remains associated with the church at the Metropolitan Tabernacle. Though still in the prime of life, he has now, at a considerable sacrifice of income, retired from his position in the General Post Office; and purposes in future to devote the whole of his time to mission service, and to the work of the London County Council, of which he has recently been elected a member.

Contrasting the old times with the present, Mr. Orsman remarks: "Twenty-eight years ago the term 'Mission' was sparingly used; in fact, excepting the home and foreign missionary societies, there were few 'Missions' in existence. Undoubtedly in the Ragged Schools of that period considerable evangelistic effort was carried on in the slums, but it was desultory in its character, and did not reach the concrete form of a large evangelistic centre, with its voluntary evangelist and pastor, and the converts bound together in a Mission Church by the holy ties of fellowship and discipline."

Mr. Orsman wishes that a little help like that which is freely accorded to the East-end could be accorded to the equally poor area of Hoxton. Still, his own voluntary services, and the services of 126 other helpers, reduce considerably the expenses of this Mission, while at the same time the moral effect in the district is an immense power for good. It is cheering to find that the people who in many cases thus engage in the work are converts of the Mission, and "all hard-working men and women in the lower ranks of life." The spiritual work was never more prosperous, and on Sundays Mr. C. Hart, the theatre preacher, and Mr. Orsman himself, commonly preach at Costers' Hall, where there are also Bible-readings on week evenings, while meetings for prayer, praise, and Bible study are held several times a week. The Christian Workers' Association has 93 members, some of whom preach in the open air, others being tract distributors and visitors of the sick and needy. The Sunday-school has nearly 800 scholars. The Band of Hope and Mercy also has hundreds of members, and several temperance societies make Costers' Hall their headquarters. The Donkey and Pony Show, which has now become annual, has exercised a striking effect in improving the condition of the street-traders' animals throughout London. The costers' thrift and benefit societies also confer great advantage on their members. The cottage for convalescent women at Shacklewell is much appreciated; and an effort is being made to establish a Seaside Home. In the year 154 children enjoyed a fortnight's holiday in the country.

The winter work includes some help to those "who by reason of poverty, crowd the insanitary hovels round the Mission Hall at Hoxton." It is added: "The last winter was long and trying even to the well-to-do, and among the poor we had never previously experienced such a demand for our nourishing meals. Our experience is that free cocoa breakfasts for the children, and cheap Irish stew for the general mid-day meal, go a long way towards helping the poor, and we cordially invite our friends to aid us in this labour of love." About 160 famishing Board School children were breakfasted morning by morning, the tickets being given away by masters of neighbouring schools. Soup is also made at a penny a quart with bread, and this is eagerly purchased in severe weather.

The work thus represents a thoroughly genuine all-round Christian mission, the influence of which in one way or another extends far and wide throughout London.

YOUNG WOMEN & TEMPERANCE.

The second total abstinence conference for Y.W.C.A. secretaries and workers among young women was held on Wednesday afternoon last week in Morley Hall, Regent-street, W. Several questions were discussed in connection with the advancement of temperance principles among the members of Young Women's Christian Associations. In the evening a largely attended meeting was held in Exeter Hall, presided over by Lord Kinnaird.

Mrs. Temple, wife of the Bishop of London, in a brief address, dwelt upon total abstinence as the safest line of walk, and the most beneficent by way of example to those who have fallen victims to drinking habits. She urged young women to make the teetotal resolve and stick to it; when taunted with maintaining a position indicating weakness, they can say: "We have courage enough to maintain our own opinions." Thus they will show strength and not weakness, and also that, when they choose to use it, women have plenty of determination. Miss Coles, total abstinence secretary, expressed a hope that the secretaries of all branches of the Y.W.C.A. will, without delay, take up and persistently work in the cause of temperance. Sir Philip Cunliffe-Owen delivered a capital address in vindication of total abstinence. There is, he said, fifty per cent. more drinking in England than in America. Why? Because in America nearly every woman is a total abstainer.

Canon Wilberforce followed with a stirring address. Having enlarged upon the great influence of woman, illustrating his remarks by reference to the great temperance work done in America by Miss Frances Willard, he urged his hearers, first to be right in their attitude to God, and then to do real work for eternity. Unless our temperance work starts from a realisation of sin forgiven, it will not be worth much. He would like to see the nation moved against the enemy of the Anglo-Saxon race, but the body-guard of the movement must be made up of hearts touched with the blood of Christ. The publican is defying all our educational and religious efforts in every direction, and is the greatest modern enemy of the kingdom of heaven. He knows how to break all the ten commandments at once, and everyone who fights against his trade fights on behalf of the people. If intemperance is a great evil, then to produce intemperance is a crime. The nation must be made to know this, and the power of the temperance movement lies in patiently teaching public opinion. Dwelling upon Christian duty in relation to the drink evil, the speaker said: To critics I simply say, alcohol may be tenfold the good gift of God, but it is ruining my brethren in every direction, and I will separate myself from it, root and branch. Saved by the cross, will you not carry any cross? To be saved by a religion based on sacrifice, and to be unwilling to make any sacrifice, is an anachronism, a paradox, and a sham. Don't tell me moderation is the highest line; but, if, indeed, you think it is, just be humble, and come down to our lower line! But if moderation is the highest line, then I say it is Calvary upside down. God did not say, "Sons of men, carry sinlessness up to heaven," but He heard our cry, and brought sinlessness down to us in the incarnate Son. It was to everyone of us, and not only to a class of his servants, that Christ spoke when He said, "As my Father sent Me into the world, even so send I you."

In conclusion, the speaker referred to the encouraging spread of a healthy sentiment on the temperance question, and called upon those present to sign the pledge. A goodly number of people responded to this. Canon Barker also spoke briefly.

GHWAY and HEDGEROW MISSION.

IE good work which Captain Bruce Moor-use and his devoted wife have for some years en carrying on among some of the most glected classes of the community is not so dely known as it ought to be. On Thursday ening last, at a meeting at the Conference all, Mildmay Park, these workers delivered ldresses descriptive of "Life in a Gipsy Van, d Mission Work for Christ in the New brest." Mr. J. E. MATHIESON, who presided, oke kindly of the Highway and Hedgerow ission, the operations of which are certainly r-reaching beyond anything that those who ve not followed them would calculate.

Mrs. MOORHOUSE enlarged upon the import-nce of evangelisation in the villages, seeing at the population of the towns is constantly eing increased by arrivals from the country. he spoke of nearly ten years' labour, in which ie way has been wonderfully opened to them carrying the Gospel to outlying places. Only y living in a gipsy van have they been able to each the constantly moving people, upon whose nlightenment they had set their hearts. In ne villages on the borders of the New Forest nany kind friends had been met with, and real lessing has followed the efforts put forth, espe-ially the meetings held in the movable hall, hich accompanies the van, and is used for ublic meetings. Details were given of work in everal southern and western counties, also in uernsey and Northern France. In many irections there is true hunger for the Word of ife.

Captain MOORHOUSE spoke of the general ffairs of the Mission. There are now two nissionaries and their wives at work, one in he New Forest, and the other at South Wick, Sussex. At the latter place a Sailors' Institute as been established, with a spacious room for neetings. The labour has been owned of God. The New Forest material is very rough. Yet leanliness and tidiness have been increased, and some of the poor people have been brought o know the Lord. Life is very slow in that egion, and, what with dense ignorance and gross superstition, the people are in pagan dark-ess. The efforts put forth have on all hands been owned of God, and therefore the speaker was able to encourage, as he strongly urged, Christian men and women everywhere to do as he had endeavoured to do in the southern counties, in the interest of the neglected and for the glory of God. At a comparatively small expenditure every county might have its high-way and hedgerow missionary. The story was a simple one, listened to with deep interest.

SYDNEY, N.S.W.—From Sydney papers just to hand we find that the dwellers in that famed Australian city are enjoying visits from Mr. Henry Varley, Miss Von Finkelstein, and the Fisk Jubilee Singers.

LADY MISSIONARIES FOR INDIA.—A valedictory meeting was held in Edinburgh on Thursday, the 24th, in connection with the departure for India of three lady missionaries of the Zenana Bible and Medical Mission. Principal Sir Wm. Muir occupied the chair. Great interest was felt in the presence of Miss Grace Mackinnon, who is the first medical missionary for the city of Patna, and who is sent out by the Scotch committee of the society. Miss Gault, who returns to Benares, her former sphere of labour, was also present. The third lady, Miss Aitken, who returns to Lahore, was unavoidably absent. Rev. H. Duncan, of Crichton, addressed the missionaries, while Messrs. Wellesley, C. Bailey, and Dr. Lowe, of the Edinburgh Medical Mission, spoke of the field to which they were called, and of the importance and difficulties of medical mission work. A special appeal was made on behalf of Patna, where two lady missionaries have for some time been stationed alone, and, in spite of much opposition, have "held the fort," with manifest tokens of the Master's presence.

NATIONAL TEMPERANCE CONGRESS

THIS gathering at Birmingham has been a gratifying success. The Congress was inaugurated on Sunday, October 20, by a powerful appeal to the Christian conscience from the pulpits and platforms of nearly sixty churches and halls in and around the Midland city. Archdeacon Farrar preached in St. George's Church, Edgbaston, to an immense congregation, from Jer. v. 9: "Shall I not visit for these things? saith the Lord; and shall not my soul be avenged on such a nation as this?" In language which created a deep impression, he enforced the responsibility of Christian men and women, pointedly inquiring, Of what avail will a threadbare common-place be, when we have to answer before the throne of the Most High?

Dr. Macfadyen preached at Edgbaston Congregational Church, his text being 1 Cor. x. 23, 24 (R.V.): "All things are lawful; but all things are not expedient. All things are lawful; but all things edify not. Let no man seek his own, but each his neighbour's good." Dealing with the nature of Christian liberty and its limitations, he drew a clear line between freedom to do evil and the duty of doing good, and advanced the little-perceived truth that total abstinence was, in the days of the Apostles, an already accepted part of Christian practice in relation to personal, commercial, and social life. In the afternoon, a meeting was held in the Town Hall, attended by working men, many of them being members of adult schools. Alderman White presided, and the proceedings were of an encouraging character.

An interesting feature of the inaugural proceedings was the opening of the Temperance Institute, on Monday morning, by a breakfast, presided over by Mr. Richard Cadbury, the munificent promoter of the undertaking. In the evening of the same day, the opening address of the Congress was delivered by the Bishop of London. It was an exhaustive argument for the position maintained by temperance reformers. On Tuesday, Dr. Richardson dealt with the scientific aspect of the cause. In some words of congratulation to medical abstainers, he said that he was president of a society consisting of 400 medical men actively engaged in practice, and 100 students earnest in their studies, everyone of whom are total abstainers. The march of sympathy with temperance in scientific circles has, in recent years, been very rapid, and some of the most cheering signs of the times were dwelt upon at length. Dr. Norman Kerr contributed a prayer on "The study of inebriety, and its relation to the temperance movement." At a conference in the afternoon, attention was directed to the need of temperance work among women.

On Wednesday morning a national system of temperance education formed the subject of discussion. The need for teaching animal physiology in elementary schools was very properly emphasised. In the evening a large meeting was addressed by the Archbishop of York. On Thursday, Mr. George White, Sheriff of Norwich, dealt with the drink traffic in its relation to work and wages; and Mr. Stephen Bourne read a paper showing that the manufacture of alcoholic drinks is wasteful and destructive.

The closing meetings of the Congress were held on Friday, when Dr. Lees advocated the principle of Prohibition. A paper on "A Sober Sunday through Closing the Public-houses on that day" was read by Mr. Joseph Malins. Much that was helpful and stimulating was brought forward in the discussion of these burning topics. It was resolved to memorialise the Prime Minister on the necessity of bringing forward in Parliament a Bill for the prohibition of the drink traffic on the African coast.

PRAYER FOR ROMISH LANDS.

DEAR SIR,—Allow me to suggest that on Sunday, November 3, special prayer should be offered in Protestant Churches on behalf of Romish lands. On the previous day Roman Catholics will resort to their cemeteries to pray for their departed friends, and on November 3, as it happens to be the first Sunday of the month, French Protestants will celebrate the Fête de la Réformation by thanking God for their departed heroes now in glory, and by praying that the work they began may go forward with ever-increasing success.

In this place of pilgrimage one sees the ripe fruit of Romanism. The dominant worship, authorised by the Bishop, is that offered to the Virgin, whose statue meets you at every turn. The chief business consists in the sale of scapularies and rosaries. In this region Rome's power is tremendous, as our evangelistic brethren know too well. Let the cry go up from all true churches, that God would hasten the downfall of this gigantic system of superstition, and give increased faith and courage to all who are seeking to promote his Gospel and his kingdom.—I am, &c.,

R. S. ASHTON, Sec. Evan. Continental Soc.

Lourdes, Oct. 21.

MAJOR WHITTLE IN GLASGOW.

LAST week was spent by the evangelist in Bethany Hall, that well-known centre of evangelistic work in the densely-crowded East of Glasgow. At the opening meeting, the Major recalled his former work among them nine years ago, and referred with deep feeling to the co-operation of his beloved friends, Mr. and Mrs. MacGranahan, and to the serious and long-continued illness of Mr. MacGranahan, which, but a short time ago, threatened to end fatally. He spoke of the great blessing that had on their former visit accompanied the preaching and singing of the Gospel, and paid an earnest tribute to the memory of their superintendent at that time, the late Mr. Hislop. Miss Whittle now occupies Mr. MacGranahan's place at the organ. Her sweet young voice is also much appreciated in the singing of solos.

During the week the attendance and interest gradually increased and intensified, till Thursday, when it culminated in a large audience, composed in great part of men and women, who had become social wrecks through strong drink. The sympathy of the Saviour with such lost ones was lovingly dwelt on, and his power and willingness to save was placed before them. When, at the end, the preacher cleared out the front seats, and invited the weary and heavy-laden, to come forward and yield to the pleading Savionr, thirty-eight men and women at once responded.

Dr. Moxey has been helping by reading the Scripture-lessons and some of the hymns, and on Wednesday night he gave the address; many remaining to be conversed with after having risen for prayer, on the Major's invitation. The meetings conclude this week, and prayer is asked for further and deeper blessing.

On Sabbath mornings, the Major has addressed large gatherings of Christian workers in the Christian Institute; and he has been giving a most instructive series of Bible-readings at the daily Noon Prayer Meeting, on the subject of, "Looking unto Jesus." The Christians have been greatly refreshed and quickened.

PRINCE ALBERT VICTOR.—A correspondent writes to suggest that prayer should be made for this Prince, now on his way to India—that, in addition to the enjoyment his tour in that land may give, his attention may be given to the wants of the country, so that in after years there may be some enduring benefit towards the evangelisation of our mighty Eastern possessions.

A Talk about Colportage.

MR. H. D. BROWN, Secretary of the Christian Colportage Association, speaking on this subject at the recent Salisbury Conference said :—

The work of colportage is simply a means of combining the living voice with the printing press, and using them in the name of God for the advancement of his cause and kingdom upon the earth. The Christian Colportage Association has a Bible-carriage at work, and this means of disseminating Bibles and Gospel literature is most valuable; but the special feature of colportage is that it goes to the people, hunts them up, so to speak, in their own homes, and deals with them personally.

The need for this is all the greater, because of what is being done by the enemy in connection with popular literature. Long ago, John Newton spoke of a "black inspiration," in the writing of many of the books of his day, and in these days there is, undoubtedly, a still blacker Satanic inspiration in very much of the literature which is generally read. I could give a great deal of information upon this point, but have only time to make a few general statements; but I am quite prepared to show, on the testimony of booksellers themselves, that by far the greater proportion of the literature that is sold to-day is of a more or less demoralising character.

DESTRUCTIVE TO BOYS AND GIRLS.

There is first the boy-literature, in which tales of burglars, robbers, and pirates, are set forth in glowing colours, or, in which boys and young lads are the heroes, who cut, and hew, and slay, in a most wonderful manner, defying authority of every kind—the authority of parents, masters, and magistrates. Everyone knows how imitative boys are, and if they read or hear of anything that has a spice of adventure in it, they are eager to do the same.

Multitudes of boys are continually being led into crime through this, many of them the sons of respectable parents, and even some who have been brought up in Christian homes. Indeed, the Rev. Mr. Lloyd Jones, who was formerly Chaplain at Newgate Prison, told us that from his conversations with the boy prisoners, he found there was scarcely one who did not own that he had been led into crime through the tales which he had read.

Then there is the vast number of novels, novelettes, and penny serials, full of stories of a more or less sensuous character, which are read by girls and young women, not only of the lower classes, but of every class; for this evil reaches right up to the tip-top and down to the very dregs of society, and the effects are often more lamentable even than that upon the boys. Again, there is

THE INFIDEL LITERATURE,

which is not left to the ordinary law of supply and demand, but is being disseminated with much effort and enterprise. Men are paid to go round from house to house, both in town and country, handing in infidel tracts of the most infamous character, and even taking pains to put into the hands of little children. Not long ago a gentleman sent £100 to the infidel club (or secular society, as they call it) in a midland town to be spent in the circulation of infidel literature among the working men.

It is important that the Lord's people should know of these things, for not only is grievous harm being done outside by this evil, but our own homes are being invaded, and many of us know how difficult it is to keep it out.

But the printing press can be made just as powerful for good as for evil; the difficulty is in getting people to buy and read the good. A Hindoo once remarked that if you want to sell "arrak" (native strong drink), you have but to open a shop and your customers will come for it; but if you want to sell milk you must carry it round. It is the same in this country, and if we want to sell books that will do good to the souls of men, we must carry them round, too. Some time ago we made the following

EXPERIMENT :—

Taking a list of fifteen excellent books, such as "Grace and Truth," "God's Way of Peace," "Robert Annan," &c., we sent to over thirty large bookshops in the West-end of London, to see how many we could purchase, and out of all these shops we only got one copy of a book on this list. The shopkeepers offered to order them for us, but did not keep them in stock; they said there was no demand. Now, of these fifteen books, our colporteurs have sold over 80,000, showing what can be done by taking them round.

This work is intensely aggressive. Someone said the other day that he "liked this Society, because its agents had the impudence to call at everybody's door." It is true that "the Englishman's house is his castle," but his front door knocker belongs to the public; anyone who has any business there has a right to knock, so our men go round knocking at the doors of rich and poor, and they meet of course with all sorts of people. We have colporteurs working in the poorest parts of the East-end of London, and in the wealthiest parts of the West-end, where they find perhaps as much heathenism existing as in the East. We have men visiting also among country villages, little hamlets, and lonely roadside cottages.

These men have never been to college, they are simple, uneducated fellows who love the Lord Jesus Christ, and gladly seize every opportunity they can to speak of his salvation, so that, by the living voice and the printed page, they carry the Gospel message from house to house.

INCIDENTS.

They need to have tact and readiness as well as zeal. A colporteur, for instance, wanting to visit a large country house, was stopped at the gate by the lodge-keeper, who told him they were "all racing people there." "I am a racing man, too," said the colporteur, "and have got books about racing," so he passed on, and got up to the house, where he saw the cook, and told her he had a "racing book" he wanted to show her, producing a Bible. He said it would tell her about "running with patience the race that is set before us." The cook was much astonished at a man coming there with Bibles, and was not inclined to purchase; but she called some of the other servants, and before the colporteur left, he had sold three or four Bibles to them, and a number of books full of Gospel teaching.

Another colporteur, having called at a house several times, but gained no admission, was at last met by the master, who turned out to be an atheist, and he, on learning his business, swore at him, and ordered him never to come near his house again. This was an order the colporteur could not obey, for there were immortal souls in that house for whom Jesus died, and on the very next occasion he saw one of the servants, and persuaded her to purchase an excellent book. The results have been most blessed; the book has been the means of leading this young woman to the Saviour. She again, has been the means of the conversion of her two fellow-servants, and the three are now, they tell the colporteur, uniting in prayer daily for the conversion of their master and mistress. Such instances of blessing are continually occurring, for which we thank our God.

Fifteen years ago we began with one colporteur, now we have 106 labouring in many parts of England; but our ambition is to have the whole country covered with a net-work of colporteurs, so that every house, rich and poor, high and low, may be visited.

Half a million of Bibles and Testaments, and five and a half millions of books and magazines sold, besides six millions of tracts distributed, is something to be thankful for.

God has made the work very successful in counteracting the evil I have already spoken of; but still more has He gladdened our hearts by giving abundant evidence of spiritual blessing, for the one thing we aim at is making known the salvation of our God and winning souls to Christ.

Personalia.

Rev. Jacob Freshman has recently been addressing meetings at Edinburgh and Liverpool, from which latter place he and Mrs. Freshman embark this week for their home in America, which is at St. Mark's-place, New York.

Pastor Frank White writes from Switzerland on October 25 :—I am fully hoping, by the grace of God, to resume my pastoral labours, much strengthened, on Sunday, November 3, and to preach in the Talbot Tabernacle morning and evening of that day.

Mr. Graham Wilmot-Brooke has arrived in London from West Africa. He will speak at a meeting to be held in Exeter Hall this (Friday) evening, at the anniversary of the "Gleaner's Union for Prayer and Work," in connection with the Church Missionary Society.

Rev. Dr. Fulton continues to wage war against the Papacy on the American Continent. After great meetings in Boston, extending over three weeks, and a week's vigorous protest in Washington, D.C., he went lately to Toronto, where he exposed the dogmas and tactics of Rome to large and highly appreciative audiences.

Mr. Joseph Rabinowitz, the remarkable Christian Rabbi of Kischeneff, Bessarabia, passed through London last week on his way to Scotland. His faith, energy, and courage are unabated, and he is only anxious to extend among his kinsmen the work to which he has been so singularly called. Early this month, it is hoped, on his return south, he may be enabled to address one or two meetings in the Metropolis.

Mrs. Margaret Bright Lucas.—*The Echo*, in its series of sketches of "Representative Women," has given a worthy place to Mrs. Margaret Bright Lucas, sister of the late John Bright, and foundress of the British Women's Temperance Association. Mrs. Lucas has been a foremost worker in various philanthropic enterprises over a long period of years. Though nearly seventy years of age, she is still full of earnestness and zeal, and is constantly to be found presiding at "British Women's" meetings.

Miss Janet Hunter, M.D., of Ayr, sailed for India last week in the s.s. *Goorkha*, with several other ladies, to engage in medical missionary work at Madras, in connection with the Ladies' Society of the Free Church of Scotland for Female Education in India. Miss Hunter is a distinguished student of the London School of Medicine for Women, and has taken the double qualification from the Royal Colleges of Physicians and Surgeons, Edinburgh, and the degree of Doctor of Medicine at the University of Brussels. She has recently spent some months in further medical study in the hospitals of Vienna and Prague. During her residence in London Miss Hunter was a member of Regent-square Presbyterian Church.

MR. WILLIAM FORBES has been giving addresses in and near the Metropolis. He goes to the West of England in a few days.

CAPE GENERAL MISSION.—Mr. Spencer Walton's first quarterly letter has been issued, and copies may be had from the hon. sec. of the Mission, "Mayfield," Lancaster-road, Wimbledon. After briefly describing the voyage out, and the cordial reception which the band of workers experienced, Mr. Walton gives some account of evangelistic effort in various parts. His plans include work over a wide field, and his hopes for fresh helpers are large. There is great need for a lady worker of linguistic talents, in connection with the Sailors' Rest, Cape Town. Acknowledging obligations, Mr. Walton says: "Mrs. Osborn began the work at the Cape nine years ago. A few months later Mr. Howe joined her, and they have continued the work hitherto, almost entirely at their own charges. The work is still very precious to them, and nothing but the desire to see it furthered in the Colony has led them to hand it over to the Cape General Mission. They will continue to give the Mission their valuable assistance."

ISABELLA MACPHERSON:

The Story of a Devoted Life.

By her Brother, Rev. JOHN MACPHERSON, Dundee.

(*Continued from page* 964.)

CHAPTER II.—DIVINE FOOTPRINTS.

ONE bright Sabbath evening the people of Cullen were assembled in the open air to hear an itinerant preacher. A steep grassy brae served for a gallery where the audience sat in rows. Behind, at a little distance, the Castle Hill, a picturesque eminence, was looking calmly down; not on scenes of bloody feud as in olden times, but on a people worshipping the Lord of Hosts beneath the canopy of the peaceful heavens. In front, a little way below, the waters of the North Sea, gleaming under the rays of the summer sun, were breaking in gentle waves upon the beach; in psalm-like tones murmuring the praises of the Most High, as if they said:—

> All people that on earth do dwell,
> Sing to the Lord with cheerful voice;
> Him serve with mirth, his praise forth tell,
> Come ye before Him and rejoice.

Even now I can recall the scene: the stalwart form of the preacher; his long arm stretched out; his gleaming eye; his stentorian voice ringing back in echoes from the steep side of the Castle Hill; the moaning of the sea, mingling with the psalm-singing; and the eager faces of the listening multitude glowing in the slanting rays of the sun now descending in the western sky. There seemed a deeper, tenderer hush than usual, as the preacher began his discourse. He had scarcely begun, when a young man, standing in a prominent position, drew all eyes upon himself. With a cane in his hand he began to mimic every gesture and motion of the preacher. And this he continued to do with only too great success; the service became a farce, the minister was covered with ridicule. Long and patiently did the preacher bear with the youthful scoffer; bravely did he hold on his way in the hope of overcoming by meek endurance; but all in vain. The profane mockery went from bad to worse, till further progress became impossible. At length, pausing, the preacher raised his hand, and, pointing to the impious offender, said, in tones of awful solemnity: "Young man, if you die in the ordinary course of nature, God has not sent me to preach the Gospel!" The terrible words sent a thrill through the audience; the fear of God seemed to fall on the congregation; and probably the only person not moved was the hardened mocker himself.

Next Lord's Day that young man was amusing himself by climbing a dangerously steep cliff at the seaside. Getting astride the ledge of the crag, he began, after his manner, to shout certain profane words to his companions below, when the rock on which he sat gave way, and he was precipitated to the bottom and killed. It was a loud sermon to the youth of Cullen when the fragments of the young man's body were borne home that Sabbath afternoon. For this incident, in all its details, there may not be a pigeon-hole in modern philosophy; but in those days men had scarcely begun to dream of an infinite gap between nature's laws and nature's God. Many believed they heard in it the voice of Him who governs the world. The tender conscience of the young received a Godward impulse; to some of them, indeed, the incident was an epoch, and became a memory to mould and inspire a better future. The preacher was John Murker, of Banff. Twenty years after this event, when I asked that venerable man of God how he had been led to utter the strange speech in question, he said he did not know; it was one of the things he had never been able to fathom. "The foolishness of God is wiser than men."

The preaching of Murker and the memorable incident on that Sabbath evening were only ripples on the surface of a tide then rapidly setting in, the waters of which laved the feet of Isabella while she was yet a child. The revival of 1839 was the first resounding breaker of that tide which reached a high-water mark in 1859. Those twenty years marked a new era in the preaching of the Gospel throughout Scotland. The long winter of spiritual death was now passing away; the sweet breath of a genial spring was working its beneficent miracles; dead churches were quickened; slumbering communities were awakened; everywhere glad voices were heard singing the "new song."

The family to which the subject of this memoir belonged came under the sweep of this gracious awakening. The parents were conscious of a distinct spiritual visitation, and their personal experience made itself apparent in their family life. A warmer light shone in the house; a ruddier glow fell from above, colouring and brightening every element of home. Salvation came to be regarded as a clear-cut, outstanding matter of immediate concern. It seemed as though the Saviour, heretofore only about the door, had entered the house, and was come to stay. The children well knew why their father at regular seasons went into a certain room and shut the door. They can yet recall the feeling of awe that stole over them when they thought of the solemn conference proceeding in the solitude and silence of that closet. Sometimes near the door stood a little watcher, waving her hand, and, in a child's whisper, saying, "Don't go there! God is in just now speaking to father."

This revival in the house took place not long after 1843, the memorable year of the disruption in the Scottish Kirk and the formation of the Free Church, to which our parents attached themselves. The first more striking result in the family was the conversion of Hannah, the eldest of the children, then in the bloom of girlhood. From her beauty and sweetness of disposition, naturally attractive, she became through grace the brightest sunbeam in the house. Her joyousness, her constant singing of psalms and spiritual songs, her kind-heartedness, the naturalness and sweetness of her piety—placed religion in a new light before the rest of the children. It was very well, they used to think, for older people to be religious and holy: but now here is religion in the merry days of youth; here is one of themselves converted; and, strange enough, there is no gloom—it is all sunshine. Hannah became the evangelist of the house, and laboured for the salvation of the rest. In particular, she was wont to spend whole nights in prayer for the conversion of her only brother, then a youthful student at the University in Aberdeen; and, in a marked degree, her youngest sister Isabella, though but a child, came under the spell of her love and piety.

Two incidents that occurred in Isabella's childhood served more than anything else to deepen her religious impressions. These were—first, the death of a maternal uncle, and, next, the death of her eldest sister. "Uncle Archie" had seen much of the world—had fought in Spain; had endured many hardships; and, after a life of adventure and vicissitude, had returned to his own country, a brave, gentle, upright man—a soldier, if not of fortune, at least of honour. He was on a visit to his friends in Cullen. A reader, an observer, a thinker, he was a man of few words; and only when his young relatives provoked him to lay aside his usual reserve, would he describe the lands he had visited, the scenes of battle through which he had passed, and the romantic changes of fortune in his chequered career. When here he was taken seriously ill, and lay down to die. What about his soul? Never a word. He loved to read the Word of God, and to hear it read, as it was continually read to him by his young nieces in turn; he was also pleased to be talked to on spiritual topics, and to have prayer offered at his bedside; but as to his own case, his lips were sealed. Day after day, night after night, passed; but the watchers by his bed could not draw from him or catch a single expression in reference to his soul's state. At length one day the grave pallid countenance, the deeply thoughtful eye, brightened; and, in tones of rapture, wholly in contrast to his undemonstrative habit, he exclaimed: "I have Christ by the hand! I have Christ by the hand!"

In this new joy he lived, in this strong assurance he died. His long unbroken silence in regard to his soul had been due to his profound thinking and his lack of assurance. At length, when by the teaching of the Holy Spirit he was enabled to grasp the marvellous significance and grace of the Saviour's words, "Come unto Me all ye that labour and are heavy laden, and I will give you rest," and "*Him that cometh unto Me I will in no wise cast out*," he immediately passed out of darkness into light. In grasping the word of Jesus he felt sure he had Christ by the hand. In that gracious invitation he saw held out to him, a weary sinner, the hand of omnipotent love, the hand with the print of the nail in it. So calm and bright was the last stage of his life, that a rough man of the world, on visiting him, said, using a curious and homely metaphor, "He is being carried to heaven in a hand-basket." Yes: the basket was the Gospel of God's grace, and the hand that carried it was the Lord's.

This incident, and the last solemn scene of her uncle's life, made a deep impression on the tenderly susceptible nature of Isabella, at that time some five years of age. She did not then understand that Christ's word is his hand: she fully believed that the Lord Jesus and Uncle Archie literally shook hands, as any two friends would do. She thought it beautiful; and fancied that when Christ saved her He would shake hands with her in like manner. Uncle Archie parting with his friends around his bed, and bidding them a kind "good-bye," just as if he was going away again to Spain, and dying with a sweet smile, was to Isabella one of those outstanding memories that never fail to touch the imagination and mould the character.

Some four years after this Hannah was laid low in wasting sickness. For a whole year she pined away, all the time rejoicing in the Lord, and spending her weary days and nights in prayer and praise and preparation for her departure. Shortly before her death, her brother announced to her the fact of his conversion, and his resolution to devote himself to the service of Christ in the ministry of the Gospel. Great was her joy: she broke forth in thanksgiving and praise. "My prayers are answered," she exclaimed; "my work is done. I prayed that you would be converted and called into the ministry, and made instrumental in winning souls. The Lord has granted me my desire: I am satisfied; I have nothing to do now but to die!"

Her early death, her joyful end, her entrance into the gate of the city as if before our very eyes, added to the triumphs of her holy life. The family sorrow was an illuminated Gospel with a dark edging. Hannah's departure was at once an angel going and an angel coming. "Where the tree in the forest falls," someone has said, "there a fuller light shines in." Isabella had been the object of her sister's fondest love. During that long year of Hannah's illness she was every day, often all the day, beside her dying bed, whose growing lights and deepening shadows even a child could see. When Hannah's warm heart ceased to beat, Isabella's sorrow was touching to behold. The impression was too deep to be ever wholly effaced. The sweet memory was more than a beautiful dream—it was a living picture, which grew more vivid with the years. Her prayers, her serious thoughts, her religious strivings—received an impulse and a direction such as perhaps the living example could not have so efficiently imparted. For the departure of a loved one to the world unseen frequently brings

the invisible near, and gives it a definiteness, a colour, a tangibleness that ultimately becomes a spring of life in God to those who are left behind. The hallowed memory is a golden link entering within the vail. It is the pure, pale shadow cast by a sainted spirit, the refraction of a light too bright for mortal eyes. A sanctified sorrow is one of God's mightiest forces in the lives of men. So, man's life goes in tides; each tide in its ebbing and flowing prepares for and plays into the tide that follows. After her sister's death, little Isabella felt more than ever that she needed to be converted; and she often prayed, believing that somehow some day, if she kept on praying, she would be saved. But her faith in the efficacy of prayer not long after this sustained a severe shock. It happened in this way.

Her brother was taken severely ill, and lay in agonising pain. Isabella, then a girl of eleven, betook herself to a place apart, and besought the Lord to take away the pain. Returning in full expectation of finding the sufferer relieved, what was her disappointment on hearing the same dolorous cry, and marking the signs of unabated agony. Again retiring to her little oratory, she prayed more earnestly, in most explicit terms reminding God that He was the hearer of prayer; and expressing wonder that He had forgotten to answer the first time. Again she returned; but only to find the sufferer no better, but rather worse. Once more she betook herself to the throne of grace, and poured out her heart in fervent pleadings and bold arguments; hinting, after the manner of a child, that if God did not answer this time, she would be very angry; there was no use praying, and—what then? Once again she repaired to the bedside of her brother, feeling certain that now the answer would be given. It was not so. Then the little heart rebelled. She was angry with the Lord. "Did He answer prayer at all? Was it not a mere pretence? Or, perhaps He couldn't! Or, what if He didn't mind people being in pain? Worse still, maybe there was no God!"

This last thought filled the mind of the child with unutterable anguish. This was her first encounter with the devil on purely spiritual ground. She did not then know—what older persons are slow to learn—that no answer to prayer is sometimes the best answer; or that the real answer lies somewhere else than where we expected to find it. The answer often comes not in the little piece of money, we know, but in a mysterious cheque; not in the trinket we asked, but in a jewel of unknown value; not in the good desired, but in some evil, with a greater good at the bottom of it. Despite her bitter feelings, Isabella began to pray again: but one thing she yet lacked.

(*To be continued.*)

THE SOUTH LONDON REFUGE for men and women, an institution opened and for some years superintended by the late Mr. William Carter, still exists. The work is carried on at Lancaster-street, Blackfriars, S.E.

THE WORKING MEN'S LORD'S DAY REST ASSOCIATION, 13, Bedford-row, W.C., has again appealed to the trustees of the People's Palace to keep the building closed on the first day of the week. The memorial states:—"The Sunday opening of national institutions like the People's Palace, or portions of them, for secular pursuits, concerts or amusement, is a breaking down of the Sunday closing principle. For many years a noble band of Christian workers have been labouring devotedly to lead the masses of the East-end in the right way. They have taught them to attend the house of God, to study his Word, and to observe the Sabbath as a religious duty. The trustees of the People's Palace have injured their work, and, notwithstanding numerous protests, taught the people to spend the Sunday in secular pursuits." In 1888, no fewer than 20,240 persons, nearly all residing in the Tower Hamlets, signed protests against the Sunday opening of the Palace. Now, more than 680 clergymen and ministers of London and its suburbs have signed an appeal, earnestly asking the trustees to reconsider their policy, and close the institution for all secular purposes on the Lord's Day.

THE POOR OF EAST LONDON.

The purchase of "Hawthorn Model Dwellings" in Devon's-road, Bow, and their presentation to Mr. Archibald G. Brown for Christian uses, is an incident pointing out the way in which the hard lot of many lonely widows and aged poor in the East of London may be greatly alleviated. By the generosity of Mr. T. A. Denny, a large block of buildings, which has long been the habitation of sin and misery, has been secured for higher purposes, and will speedily be the home of respectable Christian people, who would otherwise, on account of their poverty, be struggling to pay impossible rents in far less comfortable surroundings. In all parts of London there are similar opportunities for Christian philanthropists to show their charity by putting in trust buildings in which the aged deserving poor may live at rents which they can reasonably be expected to pay. A few days ago a member of our staff accompanied Mr. Brown on a brief round in Bow. Describing what he saw, he says:—

"The newly acquired block, to be called 'The Christian Buildings,' is a capital triangular pile, including twenty-four sets of rooms—three rooms and a wash-house to each set. It has been put in trust by Mr. Brown, and as soon as the cleaners and decorators have left the place, really worthy people will be received as tenants, paying 2s. weekly. At this rent the place will just prove self-supporting, and certainly the accommodation is quite sumptuous in comparison with that which so many thousands find it difficult to command in the district. The benefits of the buildings will in no way be limited to persons attending the East London Tabernacle, but will be extended to members of any Evangelical church. The Tabernacle workers have undertaken the business for Christ's sake, and Christ's poor, irrespective of denominational distinction, are to enjoy the blessing thus provided. For ten years the 'dwellings' have been visited regularly by Mr. Brown's missionaries, gallery by gallery and room by room, and with but little encouragement. Taken as a whole, they have been a byword of evil significance and omen. and Mr. Brown little dreamed that he would ever have the pile thrown upon his hands to administer for God and his righteousness.

"Accompanying Mr. Brown upon his round of visitation, I saw some sights which were grievous in the extreme. The sad circumstances in which the young are being launched into life, were especially moving. I saw some who had been kept indoors for weeks because they had not adequate clothing in which to take healthy exercise out of doors; their parents were of the class who would willingly work, but they could get nothing to do. The women suffer greatly while their husbands are out in search of work; for they not only spend long hours in their cheerless rooms anxiously awaiting news of success, but they have often to withstand the cries of their little ones when they ask for food. The cases I saw were of genuine need. The rent book showed weeks in arrear, and the outlook was dark and dreary. Yet the poor women were not cast down. They were, indeed, full of hope that work would one day be secured, and their daily wants be supplied. They acknowledged the kind leniency of their landlords, and, though their lot was specially hard, they spoke no word of complaining. The room of one poor woman, a widow of sixty, who had all her life been diligently "plying her needle and thread," was clean and orderly above the majority. She was a trousers' finisher, and, working twelve hours a day, could earn 5s. a week. Out of this she paid 2s. rent, and had to buy cotton, soap, and firing, for pressing the work when done. Thus she had about 2s. 6d. a week to live upon. Being spiritually-minded, this woman was not over anxious; having treasure in heaven, she was patient in her straitened condition of life. 'A great hope, a great patience beseems.' It was a means of grace to see her tenement and hear her little story. Going round to the Denny Soup Kitchen, Tryphena-place, Bow-common, I was glad to see with what joy large numbers of ragged little ones, and grown-up people as well, fetched excellent soup at a halfpenny a quart.

"All that I saw impressed me with the great scope there is for the multiplication of cases of generosity such as Mr. Denny has shown, in respect of The Christian Buildings. Why should not philanthropists help on the work of Christ, by purchasing property and putting it in the hands of Christian men to look after, in the interest of the deserving poor? Such property would, generally speaking, be self-supporting, for it would always command good tenants. Moreover, happy colonies of people such as Mr. Brown hopes to admit in occupation of the block in Devon's-road, will act as a preserving salt in the midst of moral corruption, and a light of life in the midst of spiritual darkness."

KENTISH TOWN MEDICAL MISSION.

This youthful Mission has opened its third session, the workers full of earnest desire for the salvation of souls, as well as for the temporal blessing of the patients. The Mission is situated in one of the poorest districts of Kentish Town, and its efforts are restricted to the absolutely indigent. The medical work and meetings are carried on in the Dickenson-street Hall, which has been most kindly placed at the disposal of the Mission on Thursday afternoons, and part of which has been fitted up as a dispensary by the generosity of Mr. J. D. Allcroft. The whole of the workers, lay and medical, are honorary, and the expenses, being thus confined to the actual outlay for drugs, appliances, &c., are very small. The staff consists of the medical officers, at present four in number, of the dentist and several lady dispensers and other ladies who work amongst the patients, speaking to them individually on spiritual matters, and offering words of cheer and comfort to the sick and the sad. Mr. Charles Cox, of the London City Mission, is an earnest and zealous worker for Christ and helper in the Mission.

All the patients are present at the service, which lasts half an hour, and consists of an earnest Gospel address with bright singing. The patients are then seen in the consulting-room, and receive their medicines. The hall is often made bright with gifts of flowers for the patients. Whenever it becomes necessary they are visited in their homes, and many of them who have been in the habit of going nowhere on Sunday, become regular attendants at the services in the hall on the Lord's Day.

The patients are admitted only by card, and these cards must be signed by an authorised district visitor who knows the patient personally and is herself responsible for the case being a suitable one. The Mission is entirely unsectarian, and the cards are distributed among representative district visitors of all the parishes round.

Last session, a fund, separate from the general fund, was raised to provide meals or supplies of milk, &c., for the specially needy, on the recommendation of the medical officers. Warm garments sent by kind friends were distributed in a similar way. The medical work was greatly helped by these advantages, and contributions towards this branch of the work will be acknowledged by Miss J. Johnston, Highfield, Willoughby-road, Hampstead, or by the secretary, Mr. T. F. Lardelli, 15, Well-walk, Hampstead. Letters for Convalescent Homes are much needed and appreciated. The second annual report, now ready, will furnish further details, and will be sent to anyone interested.

Hampstead. E. A. Neatby.

ADULT SCHOOLS FOR LONDON.—The recently formed London Adult School Union have arranged for a conference on this subject, to be held at the Bunhill Adult School, Roscoe-street, E.C., at four p.m., to-morrow (Saturday). This will be followed by a public meeting at eight p.m., when Alderman William White, J.P., of Birmingham, and others, are expected to deliver addresses. Mr. W. F. A. Archibald will preside.

For the Young.

THE MOTTO OF THE GOLDEN GORSE.

By Eva Travers Evered Poole.

It was a dull, dark November day, when twenty or thirty lovely golden gorse blossoms opened their eyes for the first time upon the wide, bare expanse of Southampton Common. They grew in clusters on a parent stem, well protected by thick, sharp spikes from any rude passing hand. It seemed strange that the plant should have chosen such a blossoming time, but we all know that our common gorse is one of the hardiest plants, to be seen on every heath, at any time of the year, gladdening the eyes, and lightening the dark landscape. Some of our sweetest poets have sung about this habit of the gorse, whose golden blossoms may be seen, gleaming in beauty, even when cold winds and snow have chilled and withered almost every other flower. Still these remain—"A token to the wintry earth that beauty liveth still."

No sooner had our blossoms burst forth than their tongues were loosed, and the chatter that went on was wonderful. Flowers have their own way of talking, and it is but seldom understood by mortal ears. You might have fancied their voices were but the rustle of the dry, dead leaves hanging still upon the bare boughs, or the play of the winter's wind amongst the bushes and dry grass; but all the time you would have been mistaken. The sounds you heard were flower-voices talking.

"Brothers! sisters!" cried one eager little blossom, in a merry, cheery voice, "is it not good to be alive? How pretty we are! How gay is our dress! How beautiful everything is! How happy I feel!" And all the other blossoms joined in the chorus, murmuring pleasantly—

"Yes, we're pretty, and gay, and happy, and everything is beautiful."

I must tell you that gorse blossoms are the most contented of all flowers. They are never sad, never cast down; come summer, come winter, cold wind, drizzling rain, sea breeze, or summer shower, they always smile and chatter, and give out sweet fragrance, whispering—

"We are happy!"

By and by all the gorse blossoms fell to asking questions. First to one another, then, finding no one amongst them knew more than the other, and some who pretended to only jumped at conclusions, they wisely turned to the parent stem, in order to gain information. Like most children they all spoke at once, until the wise mother hushed them and bade them talk in turns, beginning at the first bloom.

"Mother," she said, with no little pride, "are we not all beautiful?"

Of course the mother plant thought there never *had* been and never *could* be more beautiful flowers in the wide, wide world, than the children of her own bringing forth, but she did not say so. She merely answered:

"All gorse blossoms are beautiful. God made them so." There is an old tradition that when one of the world's greatest naturalists* first saw a field of gorse in full bloom on an English heath, he fell on his knees, and thanked God for its beauty, declaring it to be the loveliest of flowers.

At this, all the blossoms swelled with delight, and breathed forth a richer fragrance than before.

"Mother," asked another flower, "are we only meant to be beautiful, or can we be useful too."

"Both, my child. God has made us by nature resolute and independent, and although we are but weak, we can do what grander plants cannot, for we can grow where they cannot. We can blossom at all times and seasons. We can draw nourishment from the barest spots, and can spread over barren ground in a very short time, making it look bright and beautiful. There is no accounting for tastes, you know, and the gorse family have a fancy for making ugly things pretty, and covering up bare, unsightly patches. Indeed, you may say that is quite our mission in life. The motto of our family has always been: 'Make the best of everything.'"

"It is pleasant work and a good motto," said a little blossom, more thoughtful than the others. "I think I would rather be useful than beautiful, if I had my choice. However, it is nice to be beautiful, and with one's beauty to cover nakedness and ugliness, and to supply need in others, is it not?"

"We seem to be rather common. There are a great many gorse bushes about here," remarked another blossom, of a very exclusive turn of mind.

The old pine trees, in the clump hard by, laughed till their sides cracked, when they heard this remark, but the mother made answer gently:—"We should not be so useful if we were not abundant. The earth is full of bare places. Think of the mountain slopes, think of the dull, dark soil which would be sadly bereft of beauty without, us, but which our abundant growth covers. But if it comforts you, let me tell you that in some countries we are as rare as hot-house plants. In Russia and Swedon we are kept in greenhouses, and carefully cultivated."

At this all the blossoms opened their eyes very wide indeed, as I daresay you are doing too.

"What should you say we are made for, mother?" questioned a very delicate blossom, and all the others held their breath to hear the answer, which quickly came:—

"Just to be beautiful *everywhere*, and to be useful *anywhere*, my children. Be bright and cheerful when dark skies are overhead, be brave and resolute when dreary places lie before you. If people only made the best of things, how different the world would be!"

"Yes," echoed some soft green moss, which grew on the gnarled roots of the rugged old pines, "that has always been my motto through life. See how I cover and enshrine these unsightly roots with my fairy handicraft. I never leave a stone as I find it, but I toil and work until I round its sharp edges, and cover its barrenness, and make it beautiful. Always make the best of things!"

"Ha, ha!" croaked the pines, laughing hoarsely to themselves.

"Good!" cried the green grass growing all around, each tiny blade finding voice to speak. "This is our life motto. Trodden down by the careless feet of man; devoured in our fairest prime by hungry cattle, unnoticed, unpraised, we carpet the earth, we beautify the slopes, we cover the hillside. Wherever we are, we make the best of things. It's the only way to get on, the only way to be happy. Be beautiful in yourself, and of use to somebody else!"

"Then we are perfect, are we not, mother?" chorussed the blossoms. "Lovely and useful; what more can we be?"

But the gorse-mother shook her head, and as she did so all the blossoms trembled.

"No, my children, we fail in one point, and a very important one. Our friends the grass and the moss have the advantage over us in this matter. We are lovely and useful, but not lovable as we ought to be. See how we surround ourselves with sharp spikes and cruel thorns. We are too unapproachable. We wound the friendly hand that would pluck us. Ah! children, we do need to be very humble, we are not perfect," and the mother sighed again.

But the little blossoms were too happy-hearted to be long depressed, even by lack of perfection, and they cried merrily and cheerily, as of old—

"Never mind, mother, make the best of things. If we are not perfect, still we are very, very happy."

Now, don't you think the golden gorse, the soft, green moss, and the patient, enduring, down-trodden grass, were wise? Don't you think we mortals might turn to the "grass of the field," as the Master bade us, and learn many a wise lesson therefrom (Matt. vi. 30).

First, that God means us to be beautiful—not with beauty of person alone, although I cannot see why we should not all try to make ourselves as pleasant in other people's eyes as possible; but with that loveliness of character and soul that He alone can give. We must be lovely and lovable under all circumstances, shining brightly for Jesus under wintry skies, and in dark places, so that men looking at us may have their hearts cheered and gladdened by our soul-beauty and praise God for it.

Let us be found always and everywhere "making the best of it"! We must be useful, too, and I do not know a better way than by covering up and hiding everything unlovely and unsightly round about us. There are plently of bare and disagreeable places in life; ugly twists and turnings in temper and circumstances and surroundings; long stretches of waste and weary hours, which you can cover over or soften down. Then there are rough angles and sharp edges in yourself and other people which a little gentle effort may round and beautify, and all of us may help in this sort of work every day and all day long. It may be our mission in life just to fling a soft flower-mantle over the roughness and rudeness of other people; to bury and hide the faults and sins of friends, schoolfellows, brothers and sisters, smoothing over sharp little points of difference, and making all things beautiful by our love and gentleness.

Ah! we want a great deal more of this loving spirit, about which the Apostles speak:—"Love covereth the multitude of sins" (1 Pet. iv. 8); "Love never faileth" (1 Cor. xiii. 8). And about which Solomon, the "peaceable" king, writes:—"Love covereth all sins" (Prov. x. 12); "He that covereth a transgression seeketh love" (Prov. xvii. 9).

Nay, we must earnestly pray for an increase of this all-hiding, all-hoping love, for St. Peter bids us, "Above all things, have fervent love amongst yourselves, for charity (or love) shall cover the multitude of sins."

So that to-day we have learned of the flowers and grass of the field to be lovely in our lives and loving towards others. We have learned that in our humble way and lowly sphere we may fulfil God's sweet will as faithfully as the flower creation which flings its covering veil of greenness and beauty over the face of the earth, and that in spite of difficult circumstances and dark surrounding ours may be the gorse's motto—

"Always make the best of things."

* Linnæus, the Swedish naturalist.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 3, 2 Cor. ii. 1—17; Mon., Nov. 4, 2 Cor. iii. 1—18; Tues., Nov. 5, 2 Cor. iv. 1—18; Wed., Nov. 6, 2 Cor. v. 1—11; Thurs., Nov. 7, 2 Cor. v. 12—21; Fri., Nov. 8, 2 Cor. vi. 1—18; Sat., Nov. 9, 2 Cor. vii. 1—16.

SPECIAL SERVICE MISSION.—Services for children were held in the Congregational Chapel, Leyton, last week. Six Sunday-schools, of various denominations, co-operated. About 400 young people attended each evening. The services were conducted by Mr. T. Lewes Sayer. A large number of the young people were brought to a definite decision to serve the Lord Jesus. Many scholars will have cause to remember this week with great joy, and many teachers, also, for the great blessings they have received.

"Ah! if it were not for the drink, I should not be here." Such was one of the observations made by Mr. Raffles, the Liverpool stipendiary, in the police-court, on Friday last.

RELIGIOUS CONTROVERSY:
In what Spirit should it be Conducted?

AN ADDRESS TO THE EVANGELICAL ALLIANCE,

By Rev. Dr. J. CULROSS.

This is the question to which I have been asked to give some answer to-night. It does not relate to method, to mental equipment, to weapons, nor even to that which is the ultimate appeal in all matters of religious controversy—the Word of God. The question is as to the spirit of the disputant; and I shall try to answer it very briefly in two remarks. First, what I may call

THE "TRUTH-SPIRIT"

is essential in all controversy on religious matters. That spirit is a Divine creation; it belongs to the creative power of the Holy Ghost. It is in this spirit that all our personal inquiries and investigations into revelation must be conducted. It is the spirit that loves and values and desires and welcomes God's light; that can say the 119th Psalm. It is more than mere willingness to receive the light. It is more than the fairness that holds the balance even. It is the spirit that longs to know God's mind and will. In its loftiest form there is an element of passion in it, combined with an element of reverence. "My soul breaketh for the longing it hath unto thy judgments at all times."

To some of us, it may be, from professionalism or other causes, this is largely a memory. We look back, and recall the hours of delight, of passionate joy, almost rapture, when we were wont to thrill to the Divine revealings. Such delight, it may be, is now strange to some of us; it has become largely

A TRADITION OF OUR EARLIER YEARS.

If so, we have suffered a greater loss than we know—one of the greatest losses a Christian man can sustain. Youthful enthusiasm may be toned down: but this truth-spirit, this eager longing for God's light, this delight in Divine revealings, cannot be depressed without loss of the most serious kind.

Now, this truth-spirit must be brought into all our controversy. If we cannot thus bring it in, let us hold our peace. The result of bringing it in will be to redeem controversy from being the narrow, bitter, and confused thing it so often is, when Christ is "wounded in the house of his friends."

Animated by this truth-spirit I shall not fight for victory; I shall not introduce personalities; I dare not be unfair to my opponent; I dare not quibble with him; I dare not stoop to controversial tricks in order to confute or silence him. Animated by this spirit, I shall not be

OVERAWED BY GREAT NAMES,

or by great men. If any man occupies a great position, worthily won and worthily held, I shall listen calmly, patiently, sympathetically to what he has to say; just as I would to the humblest and most unpretending Christian man. But it must be in the spirit of the old words, "Of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man's person."

Animated by the truth-spirit I dare not be silent on any present-day truth—any truth that ought to be spoken out just now. I dare not be silent about it from considerations of expediency, or self-interest, or love of peace, or any other consideration. We may differ on important questions; good and honest men often do. Good men indeed are much nearer one another than they sometimes think; and I believe a little patience and brotherly frankness would often show that behind jarring words there is substantial harmony of faith. I have come to that conclusion long ago. But, if we do differ, let us do it in a brotherly way. Let us treat one another with consideration, with justice, with Christian courtesy, and with a profound reverence for conscience. But I may not lay any present-day truth on the shelf from any consideration relating to myself, saying, Let us agree to differ about it. All covenants to do so are disannulled by loyalty to Jesus Christ.

One more point on this head. Animated by the truth-spirit, I shall accept the truth

WITH ALL ITS PRACTICAL CONSEQUENCES.

That is saying, perhaps, more than one should say, unless he has fairly faced what it means. If we would learn the truth, we must be prepared to accept the consequences of it; embodying it in deed and life. "If any man will do his will, he shall know of the doctrine." That is a divine principle, and God will not depart from it.

This, I repeat, is the spirit in which religious controversy should be conducted—the spirit that loves, that values, that lies open to God's light, and that is prepared to walk in that light at whatever hazard. Let the light of God's truth rebuke us and humble us, even though it should deprive us of our daily bread.

The second thing I have to say relates to the man on the other side. "Speaking the truth in love"—truthing it in love—that expression brings the thought into view. If a man love truth well enough, no fear of his charity. He will not retire into his corner and

SCOWL ACROSS AT HIS NEIGHBOUR.

If charity means love, I shall love my neighbour from whom I differ. Love will get into controversy, and will ruleit. The love of truth goes naturally with the love of man. With charity in my heart, I shall not hurl the truth at my neighbour in passion or contemptuously; rejoicing in his discomfiture; imagining that I have won the victory when I have put him to silence. With love in my heart, I shall not sit down in the judgment seat to judge and sentence my brother. That seat belongs to Jesus Christ, and none may sit down there but He alone. With Christian love in my heart, I shall lay aside bitterness and rudeness and scorn. "Shall we call down fire from heaven?" Alas, the fire of controversy has too often been brought from the bottomless pit. The wrath of man worketh not the righteousness of God; nor do the fires of Smithfield; nor the unholy fires of sarcasm and hatred. Love must enter into religious controversy, else we shall go wrong, on both sides probably.

But is this love a kind of soft, easy, good natured yieldingness? On the contrary,

LOVE IS STRONG AND FIRM.

It stands upright; it has backbone. Love is brave and chivalrous. Love is plain-spoken, even to ruggedness; as witness Martin Luther, or John Knox, or stout Hugh Latimer. Love can have indignation. The Christian man who cannot be indignant is not worth very much. Such men have never done much good in the world; have never wrought deliverance in the earth. Christ had indignation, and he who cannot be angry, as an old writer says, "hath a maimed soul." It is one of the weaknesses of our modern Christianhood that it fails to wield the power of rebuke. We can scold, we can upbraid, we can call names, we can taunt and provoke, and do a good many other things in that line; but love only can wield the power of rebuke—as Paul withstood Peter to the face because he was to be blamed. It is in the blending of the truth-spirit and the spirit of love that fitness lies for conducting religious controversy. If we have them in our breast, we shall do good through controversy. We shall be able to respond rightly to the call in the New Testament to "contend earnestly for the faith once (and once for all) delivered to the saints." But if we have not these two elements, then we had better not touch this business.

I have nothing more to say except this: Let every controversialist—whether at tea-tables and privately or publicly—examine himself, lest he come under Christ's rebuke: "Ye know not what manner of spirit ye are of."

WORKERS FOR EGYPT.

Dear Sir,—The immediate result of the "Plea for Egypt," which you were good enough to publish a short time ago, was that two Christian sisters offered themselves for work among the 60,000 Italians and other Europeans in Alexandria. Miss Johnson and Miss Higgins will perhaps be known to some of your readers as labourers for many years among the poorer classes of South London, where they have shown themselves to be true soul-winners, and have been much blessed in their work. They hope to leave by the P. and O. steamer on November 28 for their destination. May I earnestly beg that much prayer may be offered for them; that they may go forth baptized afresh with the Holy Ghost and with power.

And now, encouraged by this gracious answer to prayer, we are looking for many more labourers for the same needy field, especially for the Mohammedans, not only of Egypt, but of Arabia. When I say we, I mean Mrs. Haig and myself. We have no society, and no plans, except to carry out the Lord's plan as He shall open out to us our own humble part in it. I have seen a good deal of Arabia, and we spent last winter and spring in Egypt. We cannot return there this year, and therefore desire to encourage, and, as the Lord may find the means, to help others to go. The harvest truly is great, but the labourers are few. Millions are perishing for lack of knowledge. He that reapeth receiveth wages and gathereth fruit unto life eternal.—Yours faithfully.

F. T. Haig, Major-General.

The Limes, Ladbroke-road, Redhill.

EAST LONDON JEWS AT CHURCH.—Whilst the number of Jews in Spitalfields and adjacent districts is rapidly increasing, it is gratifying to know that in no place are the efforts of missionary zeal among God's chosen people more apparent, and at the same time more successful. Emboldened by former successes, the rector of Spitalfields (Rev. J. H. Scott) arranged for another Jewish service in the parish church on Friday last. The attendance on former occasions was good, but in this instance all past achievements have been excelled, for between 400 and 500 Jews were present. In most cases they were totally ignorant of Christian teaching. The service was in Judeo-German, the Old Testament lesson, Isa. lv., being read in Hebrew and German. Every Jew, on leaving the church, was presented with a tract.

THE LATE MR. ROBERT BAXTER.

THE present year has been marked by the calling home to be with Christ of several the veterans of the Church of God. Among e most recent of their number is the sub- t of the present sketch, who fell asleep in sus on Tuesday, October 6, at Highbury, the eighty-eighth year of his age, after a ort attack of congestion of the lungs.

Converted at an early age, and at a time hen it was very unusual for a layman of e Church of England to engage in directly iritual work, he realised and acted upon e words of Jesus, "He that gathereth not th Me, scattereth abroad," and was con- quently an eminent ex- mple of a godly man of siness and soul-winner mbined.

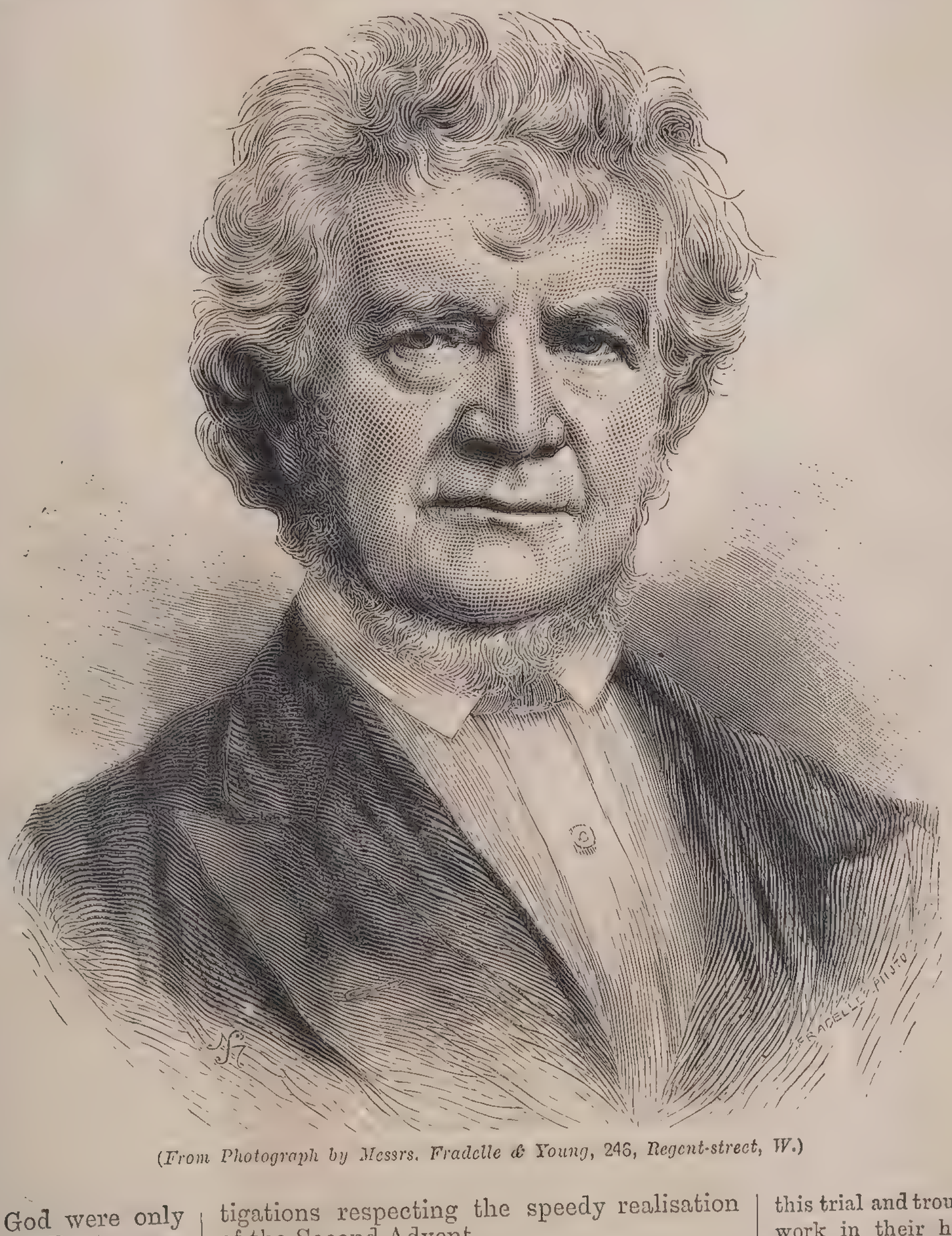
He was of a Leicester- ire family which claims lationship with Richard axter, author of "The aints' Rest," and which r nearly two hundred ears has been settled at therstone and Stoke olding, in that county. is father, Mr. Dudley axter, of Stoke Golding, as a magistrate, as well s a deputy-lieutenant, nd the colonel of a regi- ent of the Leicestershire Iilitia, which he equipped t his own expense during he wars against Napo- eon I.

ROBERT BAXTER was orn in 1802, and was he third son. His early ears were passed at toke Golding, and he vas articled at a solici- or's office at Atherstone, ntering on the roll at Lincoln's Inn in 1823. Then, at the age of twen- y-two, he entered upon ractice at Doncaster, nd soon gained reputa- ion for talent and energy n his profession.

In 1825 he married Miss Paget, the youngest daughter of Mr. Thomas Bradley Paget, a banker, of Tamworth. Her ear- nest Christian spirit and life of prayer were greatly used in the quickening of his soul, so that his zeal and energy in the work of God were only increased by this union. Mrs. Baxter was a lovely and gifted woman, as well as a devoted Christian. But, while her large family of ten were yet very young, she was called away, and Mr. Baxter left a widower in 1837. He never married again.

Mr. Baxter was one of the first to establish in the Deanery of Doncaster auxiliaries of the Church Missionary, the Bible, and other religious Societies, and to commence a system of district visiting among the poor—labours which at that time were new to the public mind, and provoked much criticism. He was also the chief promoter of the erection of Christ Church, Doncaster, and a writer in some religious periodicals.

In 1829 his attention was drawn to the subject of Scripture prophecy, which at that time was taken up by a large number of earnest men in the churches of England and Scotland, including Rev. Hugh M'Neile (the late Dean of Ripon), the celebrated Joseph Wolff, and the equally eminent Henry Drummond (of Aldbury), and Rev. Edward Irving; and, by personal intercourse and by writing in the great prophetic periodical of that day, *The Morning Watch*, Mr. Baxter joined earnestly in the subject of their investigations respecting the speedy realisation of the Second Advent.



(From Photograph by Messrs. Fradelle & Young, 246, Regent-street, W.)

Mr. Irving was then in the zenith of his fame, attracting immense congregations by his eloquence, and drawing around him a devoted band of earnest and consecrated men and women, who were engrossed in the expectation of the restoration of miraculous gifts to the Church. In the autumn of 1831 their excitement was raised to the highest pitch by the news of miraculous cures among a kindred congregation of Presbyterians in Scotland, and by the appearance of utterances of wonderful power, which seemed to coincide with the gifts of tongues and prophecy recorded of the Apostolic age. After a brief trial, Mr. Irving acknowledged these utterances as inspirations from above, and adopted them in his church.

Mr. Baxter, after occasionally attending Mr. Irving's services in 1830 and 1831, joined his church as a member in January, 1832. The power with which he spoke, and his great ability, at once gave him an important place in the congregation, and made him one of the most notable of their leaders. He continued among them until April, 1832, when the failure of important predictions unanimously proclaimed by those who were supposed to have the "gift of tongues," and in which he himself had taken part, convinced him that they were a delusion. He at once publicly declared that he had been mistaken, and came up to London to endeavour to convince Mr. Irving, who was then on his trial before the Presbytery of the Scotch Church, and at the crisis of his fame.

Failing in this object, he published a "Narrative of Facts," which had a considerable effect. The experience he gained while under the power of the Irvingite delusion, especially while himself speaking "in the power," as he describes it, is given with wonderful wisdom in this little book.

> Whenever God sees fit, for chastisement, to suffer his own people to be deluded, they bring into their delusion all they have learned of the Spirit of God, and truth and holiness are continually displayed in their discourse and conduct, though mixed up and contaminated by their delusion. Those who are really God's people are also, notwithstanding their delusion, still sustained by the Spirit of God; and, as the Spirit of truth continues to bear witness in them, they will never be at peace or satisfied in their delusion, but be tried and troubled. Under this trial and trouble God may carry on his gracious work in their hearts, notwithstanding the hindrances of the delusion, and thus it may be that the genuine fruits of the Spirit of God may be manifest even in the midst of the fearful workings of a system of false worship.

This testimony we feel to be specially valuable, as coming from one who has known the power of delusion upon his own soul, and who by the grace of God has found a way of escape. Unless Satan came as an angel of light, and unless they could "bring into their delusion all they have learned of the Spirit of God," it would be difficult to

comprehend how men and women, who are really spiritual, will fall into the Agapemone and other delusions of the present day.

Some of his companions, including several clergymen of the Church of England, followed Mr. Baxter in his withdrawal from the Irvingite communion. Among those who remained, the most noted was Mr. Henry Drummond, M.P., who for many years afterwards continued to sit and speak in Parliament, and who lived and died the chief prophet and pillar of the Irvingite, or "Catholic Apostolic," Church.

Mr. Baxter continued his business as a lawyer in Doncaster from 1832 to 1845, at the same time actively assisting in parochial and religious undertakings. In the terrible visitation of Asiatic cholera in the autumn of 1832, which struck down hundreds of the inhabitants, he devoted a good deal of time to organising a system of house-to-house visitation, and, with devoted courage, chose for himself the Marshgate district, where, from the low situation and the poverty of the people, the disease raged in its most virulent form. He spent days and nights in finding out and relieving those who were struck with the disease, and was himself attacked by it.

In 1845 he removed from Doncaster to London, and commenced the career of Parliamentary solicitor. He was instrumental in carrying the Great Northern Railway Bill through Parliament in spite of immense opposition: this made his fame as a lawyer. Since then, for more than thirty years, he was chiefly occupied in Parliamentary and railway business at the head of the large firm of Baxter, Rose, & Norton, and, since its dissolution in 1875, at the head of the firm of Baxter & Co. The late Serjeant Wrangham, Mr. Mereweather, Mr. Beckett Denison (now Lord Grimthorpe), were frequently the barristers engaged in these cases. In the long list of railway Bills and public companies the Bills of which he has promoted in Parliamentary Committees may be mentioned the underground Metropolitan District Railway and the Thames Embankment. In 1868, in the General Election to Parliament, Mr. Baxter was Conservative candidate for the representation of Hull, and again in 1870 for the City of Londonderry, but without success.

Although he was by profession an evangelical member of the Church of England, his union with the whole body of Christ in his members was far more manifest in his life. He would often attend the Church of England service in the morning, and preach in a hall or in a chapel in the evening. His prominence in his profession was, by the grace of God, not allowed to be a snare to him; he was never afraid to witness for his Lord, whether in taking part in prayer in the Lawyers' Prayer Union, or in gathering for morning worship among visitors who were willing to do so in the Continental hotels where he stayed on his travels.

Possessed of great power of organisation, he was foremost, both in Doncaster and London, in promoting systematic district visiting of the poor at a time when such a work was a novelty and subject to much opposition. In order to further the education of the working classes he collected and analysed in 1835 from every parish of the great county of York, containing two millions of people, the state of the schools and the number of scholars. In concert with the Central Education Committee of York, he aided in the establishment of the Committee of Council on Education in 1839, under which the educational progress has greatly advanced.

As an earnest total abstainer, he took especial interest in promoting the cause of temperance, and was treasurer to the Church of England Temperance Society. As a public speaker at religious meetings at Exeter Hall and other places in London his voice was frequently being heard. In conjunction with Lord Radstock, he founded, in 1865, the Evangelisation Society, now so well known. He has also been an active promoter of Miss Daniel's Soldiers' Homes at Aldershot, Chatham, Colchester, and Plymouth. It was his great joy to preach to the soldiers of the love and saving power of Jesus, and many who have died in Egypt and elsewhere owe their conversion in some measure to his preaching. During his autumn holiday it was his wont to drive out nearly every evening from Doncaster or Stoke Golding to any places in the neighbourhood which were spiritually dead, and either alone or aided by some other evangelist, he would preach the Gospel; and often souls were won for Christ at those holiday services.

He likewise was from the first a zealous friend of the Midnight Meeting Movement, of which he was treasurer. He was also President of the Christian Community. Another very useful society, the Open-Air Mission, from its commencement had his co-operation as a member of its committee, and for many years he co-operated with the late Earl of Shaftesbury in promoting the Ragged School movement. The poor and needy have throughout his long life frequently found in him sympathy and help. He likewise was on the committee of the Religious Tract Society. Up to the age of eighty-three, that is to say, the year 1885, he continued to travel somewhere for the Evangelisation Society every Saturday, and to preach thrice on the Sunday.

But the last four years of his life he was unable to give as much attention personally to business or to travel as before, on account of his health. After his eighty-seventh birthday, he greatly enjoyed attending the ministry of Rev. E. A. Stuart, of St. James', Holloway, sitting in his bath-chair. During his last illness, which only continued for two days, he was very peaceful. Although there was considerable labour in breathing, yet his face wore no marks of pain; and, although unable to speak, a smile of recognition would pass over his features as a familiar hymn was sung at his bedside, or a well-known text repeated. Mr. Baxter has left two sons—Rev. M. Baxter, the well-known writer and speaker on prophetic subjects, and proprietor and editor of *The Christian Herald;* and Mr. Frank Baxter, his third son, a lawyer; also four daughters. Like a shock of corn fully ripe, he has been gathered into the Lord's garner; and his memory is that of a just man, blessed and fragrant of the spirit of Christ.

A MISSION IN ABYSSINIA.

Dear Sir,—The accompanying extract from the *Mission Tidings*, of the Swedish Church, may interest your readers. The Swedish missionaries to which it refers have patiently waited for years for an entrance into Abyssinia. Their first settlement was on the western side of that country in the Soudan. Thence they were driven, with the loss of all they possessed. They then tried Keren on the north. There their work was so greatly blessed among the Abyssinians that the priests at length took alarm, and expelled them from the country, imprisoning and persecuting their converts. Some appear even to have been put to death.

They then settled at M'Kullo, four miles from Massowah, where I spent a day with them two years ago. Now at length their patient persistency has been rewarded. Abyssinia, from which the Gospel has so jealously been excluded, has been thrown open, and, under the protection of the Italian flag, our brethren are advancing into the country, and establishing mission stations in its healthy uplands.

Redhill. F. T. Haig.

EXTRACT.

Translation from the *Mission Tidings* of part of Rev. A. Swensson's letter to Pastor J. Montelius, Johanneland, Stockholm:—

M'Kullo, July 27, 1889.—Much that has happened since your visit to this place seems to indicate that our Mission can at least reoccupy its old stations in the highlands. By the old stations I mean not only Geleb and Keren, but the whole of Hamazen, where the life-blood of our brethren Lager and Heilab was shed. That the Italians have thrown open Baramberas Kaffel in Keren is already known, and has its own importance, but their advance from Sahati against Hamazen may have far more weighty results. At Ginda, beyond Eilet, they have now a strong fort, and we have already a numerous colony there, although most of them are invalids. Most likely at this moment the Italian flag is floating in Hamazen. Think of that death sentence pronounced by violence and wrong, and now, instead thereof, the guarantee of a powerful and just Government with freedom of conscience in its bosom.

At present in Hamazen there is boundless confusion in every respect, and no government. In consequence of what is going on, and inasmuch as the Catholics are already building in Asmara, I have allowed Solomon, Sera Sion, Hailo, and Sagid to go up, that they may evangelise Hamazen during the rainy season. The priests and monks have nothing to complain of now, except that they must either hold their peace, or else overcome our people with argument, if they can. The men took with them a load of books....We have almost daily communication with the highlands.

My opinion is that we should take up three or four of the most important points in Hamazen, also our old station Geleb. Perhaps also, we should hold a station at Keren, since we are now endeavouring to make a Tigré literature, and it is possible that the place will have importance as being on the way to Khartoum.

HE EVANGELICAL ALLIANCE.

NFERENCE AT CHELTENHAM, OCT. 22—24.

e Alliance found an admirable location its British Conference this year, at pretty prosperous Cheltenham, in the shire of ucester. Probably there is greater need for using the principles of Christian unity and mon brotherhood in the smaller provincial ntres, than in the thickly peopled towns and es where these Conferences are generally d. One favouring circumstance with respect Cheltenham is the fact that Canon Bell, o occupies a leading place in the ranks of Established Church clergy, is well known a man of a truly catholic spirit, possessing esteem of every section of the Church uni-sal in the town. The Canon gave his hearty operation in all the arrangements for the nference, as also did the other leading clergy d Nonconformist pastors.

RECEPTION MEETING.

The large attendance at the conversazione and ception meeting, on Tuesday evening, Oct. 22, s an index of the deep and wide interest eated in the town by the visit of the Alliance. After a pleasant hour of social intercourse, non BELL took the chair at the public meet-g, when the Assembly Rooms were crowded overflowing. The platform was a large and minently representative one—a little Evan-lical Alliance in itself. In extending a cordial ception, on behalf of Cheltenham, to the embers of the Alliance, the Canon gave an dress worthy of himself and of the occasion. e can only reproduce the more important ints touched on. He said:—

The Alliance does not seek to create unity, r this has been already created for all who lieve in God's only Son and man's only viour, and indeed is a great and most blessed ct. But it seeks to manifest that living and sential union. Can we for a moment question e duty of those who are Christ's to cherish elings of Christian affection one towards nother, and to hold out the right hand of llowship to all "who love the Lord Jesus hrist in sincerity"? If, instead of accentuat-g differences that are not vital, and of exag-erating them before a scoffing world by means the Press or on the platform, we sought with ll lowliness and meekness to heal the breaches Zion, surely a blessing would follow. And re not the things on which we are all agreed nfinitely more important than those on which e differ? We are one in all the great funda-ental principles of our common faith. If, nstead of holding

HOSTILE OR ISOLATED POSITIONS,

ecause we differ in the interpretation of our Lord's will as regards the constitution of the Church or its bearings in relation to the State, ve agreed to differ, and sought harmony and nity in brotherly communion and united prayer, might we not hope for such a deepening f the spiritual life as would not only bring trength to our souls, but would tell upon the world at large? The windows of heaven would e opened, and showers of blessings descend in copious abundance; and they would carry with hem such fervent love and solemn fear of God, such intense zeal for the honour of Christ, such an earnest yearning for perishing souls, such oly feelings of brotherhood, that old prejudices would be overcome, that those hindrances to nion, which now seem so formidable, would melt, dissolve, and pass away, like some field of ice at the breath of the summer sun.

I am not very sanguine about what is called "Home Reunion," if by this is meant the gathering of all the sheep of Christ into one ecclesiastical fold. This may not be the will of God in this dispensation, nor, could it be obtained, would such uniformity necessarily produce unity of opinion on all points. The divisions in my own Church prove too plainly that the contrary is the case. And I do not hesitate to say that, accepting as I do the articles and formularies of my Church in their natural sense, and agreeing as these do with the Westminster Confession of Faith, I am on many points of doctrine nearer to Nonconformists without our Church than to those who may be rightly called nonconformists within.

But though we may never all belong to one great external fold in this world, we may all do what within us lies for the furtherance of Christian union. There ever have been, and ever will be, differences in the Christian Church as to ordinances, modes of worship, and forms of government. You can no more make all men think alike on these subjects than the Emperor, Charles V., in his Spanish cloister, could make two timepieces go alike, and move in perfect harmony. But, while there will be differences on points that are not vital, there is no reason that we should not love a Christian wherever we see him, and, bearing and forbearing, and agreeing to differ, walk with him together, as far as we are agreed.

True Christians, who hold the Head, and are born again of the Holy Spirit, whatever minor differences they have, are but the branches of a tree which is still one. We are united in Christ; we meet in Him as in one common centre; and, like the radii of a circle, the nearer we draw to the centre—that is, the nearer we approach to Christ—the nearer we shall be to each other.

NO CHURCH ON EARTH IS PERFECT.

Out of imperfect materials the Church is being built. And let us remember that the Church of Christ, the spiritual house, the holy temple, is now only in process of building. The materials of the heavenly temple are at present under the Great Architect's hands. By the means of grace, by the Word, by the Spirit, by the hard strokes of trial, and by rough providences, the Great Master Builder is preparing the living stones—hewing them from the quarry, fashioning them, and polishing them, that He may set them in a temple where no sound of axe or hammer is heard. The Church is in process of building, and no more than any other building can this be judged or understood till the work has been brought to a close. Then, when the headstone thereof is brought forth with shoutings of "Grace, grace unto it"; when the scaffolding of present ordinances is removed; when the heavens which concealed many of the living stones shall be rolled together as a scroll, this temple, whose walls rest on the true foundation, having been laid firmly there by apostles and prophets, "Jesus Christ Himself being the chief corner-stone"—this temple shall be seen to be of such grand proportions and surpassing splendour that it shall stand forth the admiration of angels, the wonder of the universe, and the glory of God.

RESPONSES.

In the regretted absence of Lord Polwarth, some words of response were given by Mr. DONALD MATHESON, Chairman of the British Council. These Alliance gatherings, he said, were truly as days of heaven upon earth. Ecclesiastical differences were all forgotten; why should not this be done all the year round? On one occasion Canon Wilberforce declared that the spirit of judging one another was the greatest hindrance to Christian union among the churches, and undoubtedly it is one of the great evils of the present divided condition of the Church of Christ. Mr. Matheson referred to Dr. Parker's recent letter in *The Times*, in which he appealed to the Archbishop of Canterbury to initiate some movement of co-operation on spiritual instead of ecclesiastical lines. Why, said the speaker, that is the very thing that the Evangelical Alliance is doing.

As representing the Canadian churches, Rev. F. H. MARLING, of Montreal, briefly but warmly responded to the Canon's welcome; so did Pastor BLUETT, of Geneva, on behalf of Continental Christians.

CHRIST AND HIS FRIENDS

was the subject of an excellent address by Dr. DONALD FRASER. Ancient poets, he said, have represented certain heroes of their time as being under the special care of gods and goddesses. All that was a capricious favouritism, and something very different from what our holy Bible reveals to us of God taking Abraham for his friend, and of speaking to Moses face to face as a man speaketh with his friend; and of Christ on the night before his crucifixion telling his disciples that henceforth He would not call them servants, but friends. In the middle ages certain good men such as Nicholas, of Basle, and Tauler, of Strasbourg, took to themselves the title of "friends of God." It was a lofty assumption; but we can honour them in thus making their united protest against the rampant formalism and sacerdotalism of their time. It is very difficult to get a decent party name among Christians. There are those nowadays who call themselves "Friends," "Brethren," "Bible Christians," &c., as though they were the only people deserving of such appellations. This involves a kind of censure on Christians for adopting party names of any kind. But these men of the olden time to whom he had referred deserved to be held in reverence, all the more because of the shameful way in which they were treated by the merciless ecclesiastics of their time. All who own Jesus as Lord are his servants, but there is always an inner circle of the faithful and obedient servants whom the Master treats with more familiar confidence. Whatever may be said about "Apostolic Succession" (which is too delicate a topic to be discussed on an Evangelical Alliance platform), the thing set before us by the Apostles in the New Testament is that we should be their "followers," even as they followed and imitated Christ.

Dr. Fraser went on, briefly, but most profitably, to amplify the thought of close friendship with Christ on the part of his believing servants. He quoted some words of Erskine of Linlathen, written to his friend Bishop Ewing:—"I desire to know God, as really as I know a man, and far more so. It is not merely by my thoughts of Him that I am to be comforted; I expect an actual putting forth of his own hand, and a direct breathing of his love upon me." It is easy, said Dr. Fraser, to put aside words like these, and call them mystical. All real knowledge of God is mystic; it is in a high degree ineffable, but none the less real because you cannot argue about it or make it amenable to cold reason. It cannot be dragged through the dusty arena of controversy; but God does thus lay his hand on a man, and breathe upon him the spirit of his love. Friendly converse with the Lord does not belong to the hours when we have our minds sharpened by theological discussion, but to the hour of quiet thought, and of mental absorption, and of simple, childlike prayer. It belongs to those times of sore strain and temptation, or of sorrow. When we are cast down, behold He draws near, and our hearts begin to burn within us while He talks to us by the way. Among the Old Testament saints the mark of this friendship was a reverential tone of mind; they that fear the Lord have the secret of the Lord. In the New Testament it is a faithful obedience to Jesus Christ, as Lord and Master. "Ye are my friends if ye do whatsoever I command you." So the whole matter is lifted out of the region of mere sentiment into that of practical Christian obedience day by day. As a timely application of his subject, Dr. Fraser said that this communion with Christ must be evidenced in the communion of saints—of all saints, great and little. Here is an ample field for self-denial—a good old-fashioned virtue, seldom spoken of, and still more seldom practised nowadays.

WEDNESDAY, OCTOBER 23.

Mr. Donald Matheson presided this morning over a very large company.

THE ANNUAL ADDRESS

was given by Rev. HUBERT BROOKE, of Reading, who took for his subject "The Head needing the Members," as set forth in 1 Cor. xii. 21. The Church of Christ, he said, had been mainly occupied in thinking of the need of the members, and of the supply for that need found in Christ the Head. There is another and equally important side of truth—the need that Christ has of each and all the members. This, indeed, is the nobler aspect of the Christian life—not its receptive but its responsive side. As Christians we are set free that we may serve; we receive only that we may give; we are made sons, that we may go and work in the vineyard. A study of our natural life shows us the truth of the simile here employed—the Head and the members. The head of the body can only carry out its will and purpose through the action of the members. So in the spiritual realm it is equally true. When on earth, Christ showed, on many occasions, his dependence on the action of those about Him for the carrying out of his wishes, and He is still carrying out this plan now that He has ascended on high. He has need of us, his members, and his work will never be done without us. "What wilt Thou have me to do?" ought to be the motto of our lives in all their varied departments. We have only to know what is his will concerning us to know what is our work. He wills primarily the salvation of every man, and if we are out of harmony with Him in this matter, we are not living truly as a member of his body. He says, "I am the light of the world," and again, "Ye are the light of the world." "Of the world!" And yet we appear to think that that light must be confined to one little bit of the habitable globe—Christian Europe, or enlightened England, or evangelical Cheltenham. We are to be his "witnesses"—telling out to others not our own will but his. In proportion as we do not thus witness for Him, the work remains undone or half done. To think that after eighteen centuries one half of the world has never even heard of the name of Jesus! Is it any wonder that the world laughs at the Church, or that the dark heathen world should send the cry: "Why have you not told us of this before?" Is there any one of us, as stewards of God, who has not wasted on himself what was meant for the world? If we had all hearkened to the Master's voice, probably there would be fewer of his members in this enlightened Cheltenham to-day; we should be away somewhere making known his will. Thank God there is the shed blood for the blotting out of our grevious sin and neglect of duty. Under the three figures of "yielding," "presenting," and "glorifying," Mr. Brooke further impressively expounded the conditions of submission and dependence and cleansing which the Lord demands of all his members. We cannot help our oneness in Christ; but, alas! we may hinder it. As we ever and anon rejoice in this oneness, let us not be forgetful of our stewardship of the manifold grace of God. Three things God cannot do, because He has to that extent limited Himself. He cannot lie; He cannot deny Himself; and He cannot say to his members, "I have no need of you."

To fix and deepen the impression of Mr. Brooke's very solemn and searching words, the company sang together in subdued tones, the hymn beginning and ending thus:—

Lord, speak to me that I may speak
In living echoes of thy tone;
As Thou hast sought so let me seek
Thy erring children lost and lone.

. . .

O, use me Lord, use even me,
Just as Thou wilt, and when, and where,
Until thy blessed face I see,
Thy rest, thy joy, thy glory share.

Rev. G. E. THOMAS, of Bath, at this stage read the usual "Practical Resolutions" of the Alliance, urging the members, among other things, to constant forbearance and love in intercourse with others, to unceasing prayer, to gentleness in needful controversy, to watchfulness against occasions of strife, and to a deepened interest in foreign missions. In presenting these resolutions, Mr. Thomas said that in Bath they had adopted the plan of a monthly interchange of Christian communion, held at Established and Nonconformist churches alternately, on the occasion of their ordinary prayer-meetings. He said this was the best method he had known, and he commended it to Christians in other places.

THE ALLIANCE AND THE WORLD.

A paper on "The Evangelical Alliance in Relation to the Evangelisation of the World" was read by Rev. Dr. L. B. WHITE, of the Religious Tract Society. While not directly an evangelising institution, the Alliance, by its very name and nature, cannot be indifferent to that work. By showing the real unity of the Christian Church, it seeks to remove the great hindrance to Gospel effort that arises from divisions among Christians. The Alliance promotes united prayer, which is a great lever in uplifting the world that lieth in the wicked one. It has held and encouraged Christian Conferences, in different parts of Europe, for considering the religious condition of these countries. Its action in procuring and promoting religious liberty, where that principle is infringed, is a potent help in furthering the progress of the Gospel. By its defence and exposition of the revealed Scriptures, the Alliance has likewise nobly served the cause of bringing that saving message of the Gospel to bear on those who are yet in ignorance of it. In the close of his paper Dr. White forcibly remarked on the wonderful manifestation of diversity in unity afforded by the hymnology of the churches, which contains richly prized contributions from writers attached to so many sections of the one Church.

MR. ARNOLD'S REPORT.

The interesting proceedings of the morning were concluded in the reading, by Mr. A. J. Arnold, one of the secretaries, of an abstract of the year's Report. His statement was heard and received with much sympathetic interest. The following is a brief but comprehensive epitome, kindly furnished by the secretary:—

PROGRESS AT HOME.

Nearly 700 new members have been enrolled during the year by the British Council. The two secretaries have visited over fifty towns in Great Britain where meetings on behalf of the Alliance have been held, as well as in many districts of the Metropolis. The Council give their hearty thanks to friends throughout the country who have opened their houses for drawing-room meetings. Several new local auxiliaries have been formed in the provinces, and these, with some of the older branches, hold regular meetings for prayer and conference, which are much appreciated.

UNIVERSAL WEEK OF PRAYER.

The invitation and programme of subjects for each day during the first week in the year, issued in the name of the British and foreign organisations of the Evangelical Alliance is now accepted by evangelical Christians generally and in all countries. The document, published in immense numbers in English, is sent into all parts of the earth and is translated into a great variety of languages and dialects. At home there has been a great extension of the observance of the week, but the multiplicity of meetings in large towns has in some instances lessened the attendances. In foreign lands, and especially among missionaries and native converts, the Week of Prayer is anticipated with great interest annually, and the observance is often followed by revivals of religion.

FOREIGN BRANCHES.

There has been a considerable development of the Evangelical Alliance on the American continent during the year—in the United States, Canada, and South America. Energetic action has been taken by the United States Branch against the Romish aggressions in regard to education, and special efforts are being made to reach the non-church-going portion of the community, by the co-operation of ministers and laymen of all denominations. The Dominion Branch, too, has made special efforts to counteract the insidious advances of the Jesuits, especially in Quebec; and in this it has been heartily supported by evangelical Christians throughout Canada. Great national conferences of the Alliance have been held both in the United States and Canada during the past year.

DEPUTATIONS TO THE CONTINENT.

The Hon. and Rev. E. V. Bligh is thanked for the valuable service he has rendered in again visiting Austria and Bohemia to make inquiries as to certain cases of religious intolerance. The secretary (Mr. Arnold) was deputed by the Council to visit Spain in the spring. *En route* he held meetings on behalf of the Alliance at various places in the Riviéra and at Marseilles. In Spain he visited the principal centres of evangelical work, including Barcelona, Seville, Cadiz, Malaga, Gibraltar, San Sebastian, and Madrid. In all these places united meetings were held, and he had the opportunity of expounding the principles and the work of the Alliance. A new branch of the Evangelical Alliance was organised in Madrid for Spain.

PARIS EXHIBITION.

Instead of building a hall, as on former occasions of Paris Exhibitions, the Council arranged this year to co-operate with Rev. Dr. McAll, who undertook the initiative in providing a *Salle Evangélique* just outside the entrance to the Exposition, in the Avenue Rapp. Towards the cost (about £750) the Council guaranteed £250. A further sum of £100 was expended by the Council in bringing Italian and Spanish pastors to Paris for evangelistic work among their respective countrymen.

RELIGIOUS LIBERTY

The efforts of the Alliance on behalf of persecuted and oppressed Christians in many lands are continued and the results of the past year's labours have been very gratifying. In Turkey there is frequently more or less infringement of the religious liberty guaranteed to all subjects of the Porte. Representations are made by the Council to Her Majesty's Government, who then instruct the British Ambassador at the Porte to investigate and use his best influence in favour of religious liberty. Thus Nicolaki Effendi—imprisoned for many months on account of his religion—was released. A school teacher at Erzroom (Siklemian)—after being imprisoned about twelve months, and sentenced to perpetual banishment—was liberated and restored to his freedom. The happy result in these and other similar cases is due to the blessing of God upon the efforts of the Alliance.

In Russia, the persecution of Lutheran Christians in the Baltic Provinces continues, notwithstanding the astounding statement of M. Pobedonoszeff, High Procureur of the Holy Synod of the Greek Church, that Russia is the only country where religious liberty is fully understood.

In Spain and Portugal there have been several cases of petty persecution, and some even worse cases of religious intolerance. A Protestant Chapel at Criptana has been, and is still, closed by the arbitrary conduct of the Alcalde, who affirms that the Gospel services will lead to riot. A poor man in Portugal has been sentenced to twelve months' imprisonment for refusing to take off his cap to a cross carried at a funeral. The publicity given to this case seems to have prevented the sentence being, so far, carried out.

Canon RIPLEY closed the meeting in very earnest and heartfelt petition that the lessons of the hour might be firmly fixed in every mind.

FOREIGN MISSIONS.

In the afternoon meeting for open conference, Sir GEORGE MALCOLM presided, when the subject of Missions was taken up and considered. The Chairman alluded, in some brief introductory words, to the overwhelming needs of the heathen world, and to the fact that progress in this great work is the true test of the health and strength of the Christian Churches.

Rev. PHILIP COLBORNE, of Birmingham, spoke of the Scriptural principles on which the Protestant evangelical missions are based. Success has everywhere followed this fidelity to revealed truth. Referring specially to Africa, the speaker feelingly referred to the fact that the late Dr. Mullens, secretary of the London Missionary Society, first proposed the founding of a chain of mission stations across Central Africa—not by one Society, but to be shared in by several. This idea was carried out, and it was at one of the stations of the Church Missionary Society that he breathed his last, when visiting Africa in furtherance of his project. The concord and unity of spirit shown by missionaries of different churches in foreign fields, are a striking illustration of the distinguishing principles of this Alliance, and is a grand spectacle to the world. In a reference to the great Missionary Convention of last year in London, Mr. Colborne said that the reports of that Conference contain some of the

best reading that is in the possession of the Christian Church. He threw out the suggestion that deputations from the Evangelical Alliance should pay visits to some of those communities in foreign lands that have been created by the preaching of the Gospel, to encourage and strengthen them in their fight with surrounding evils.

Pastor BLUETT, of the Savoy Mission, pleaded the cause of this Department, with its population of some half a million, and only three Protestant pastors, and as many colporteurs. He spoke specially of what might be done by consecrated Christian ladies working among the people in a quiet way. He told of what has been already accomplished by several English ladies who took up their residence near the Lake of Geneva in working among the children, soldiers, and others, as occasion offered. There has been a good deal of opposition from the priests, but the work has been blessed with conversions. It is greatly desired that at least two fresh lady workers should go out from England to extend this quiet effort, so much needed in a dark Popish district.

INDIA.

Rev. A. R. CAVALIER, a returned Indian missionary, gave some very encouraging facts as to the progress of missions in Tinnevelly. A passing word of praise was given to the Tamil Coolie Mission in Ceylon, which has been worked on Evangelical Alliance lines for thirty years, and in which there has never, in all that time, been a single hitch from the composite character of the committee. In this mission Mr. Cavalier worked; and the Gospel is preached, through it, to about 280,000 coolies a month. In the face of the great mass of heathenism, missionaries cannot afford to waste time in denominational squabbles. As to India proper, not only is the field immense, but the difficulties are very great. The Government do not permit the Bible to be even an optional book in the public schools, and the missionaries think that is a very cruel arrangement. A man who occupied a position of great eminence in a heathen temple told the speaker on one occasion that he not only knew the Bible well, but believed in its truth; that he was a secret disciple, and so were many more, and that at the proper time they would declare themselves openly on the side of Christ. A most pathetic appeal was made by Mr. Cavalier on behalf of the forty millions of women imprisoned in Indian zenanas and kept in the densest ignorance of the saving message of the Gospel. English ladies were entreated to have compassion on their down-trodden Indian sisters, and to give themselves to the work of carrying to them the Gospel of light and liberty. Nothing but this Gospel can ever break down these darkening zenana walls. His earnest words made a deep impression on the hearers, and we trust some womanly Christian hearts were touched so as to respond to his appeal.

Rev. P. W. JORDAN, of Drayton, Banbury, after a passing reference to the needs and claims of China (which would have been pressed home by Mr. Hudson Taylor if the state of his health had enabled him to attend) described a visit he paid some years ago to mission stations in South Africa. One interesting fact related to an interview he had with the Christian Kaffir chief Khama, who asked him, every time he addressed an English audience, to say that the best thing they could send to Africa was more missionaries.

In the open conference that followed, Mr. Donald Matheson noted the periodical meetings in London of missionary secretaries as an indication of growing union in missionary work. Rev. George Piercy, for thirty years a missionary in China, put in a very urgent plea for the evangelisation of that great people, especially the women of China. Another friend on the platform told of a Christian lady who could not go to the field herself, but subscribed £100 a year for the support of a deputy. Rev. J. La Trobe, of the Moravian Mission, made mention of Chinese Thibet, not yet opened to Christian missions. Last week, he said, the mission ship *Harmony* returned from Labrador, for the one hundred and twentieth time, in safety, and God's goodness in connection with that vessel ought not to be forgotten. General Hutchinson said there were many earnest young men ready to go out as missionaries, and there must be greater elasticity in our methods of equipping and sending out workers. General Martyr alluded to the persecution of the Salvationists at Whitchurch, Hants, which he attributed to the opposition of the publicans; he thought the friends of the Alliance ought to intervene, with the view of staying this discreditable persecution.

The Assembly Rooms, though the largest available meeting-place in the town, were inadequate to the great pressure at the evening meeting, so wide-spread was the interest awakened. In presiding over the crowded gathering, Baron DE FERRIERES said he had not seen such gatherings in Cheltenham for a number of years; he hoped it would not be the last visit the Alliance Conference would pay to the place.

ROMANISM IN CANADA.

On this timely topic an address was given by Rev. F. H. MARLING, of Montreal. It is not pleasant, he premised, to speak against anybody, but in this world there is a great deal of fighting to be done. He went on to read a "succinct and complete" sketch of the present state of the current controversy on the "Jesuits Estates Act" in the Dominion. The Jesuits, in an early stage of their career in Canada, cleverly secured in various ways thousands of acres of land; at the Conquest this property was confiscated to the Crown, and appropriated for purposes of education. The Pope, however, continued to claim it. In 1888 the Premier of the Province of Quebec (to which the property had been assigned by the Dominion) took the matter in hand, in view of the sale of the property. The Premier referred the matter to the Pope, setting aside the rightful sovereign for the wearer of the triple crown; and, no doubt, if this move succeeds, it will be made a precedent as to property confiscated in England in former days. The price of £80,000 to be paid to the Pope was agreed on, and the Act embodying the transaction was passed through the provincial Parliament without much trouble, so weak and apathetic is the Protestant representation. The Romanists indeed are so active in the work of bringing the State into subjection to the Church, that Quebec is rapidly becoming a temporal appanage of the See of Rome. Appeal was made by the Protestants to the Dominion Parliament, but it decided that the matter was one for the Provincial legislature. Matters are yet in process, and probably the ultimate appeal will be to the Queen in Council. This state of affairs ought to be well known to Protestant English Christians. Mr. Marling closed by a strenuous appeal to his fellow believers in this country to be on their guard against the machinations of Rome which never abates one jot of its claims, and which knows how to bide its time. The yoke of Rome has happily been cast off in this land, but she stands ready to put it on again. We want more backbone all along the line. If we demand this of men in high places, it must be supplied from below; that is, by everyone of us. Let us resolve to give place by subjection not for an hour to that relentless power which is ever seeking to overthrow our freedom and our faith.

Mr. Marling's vigorous exposure of Romish tactics across the sea was warmly applauded, as were some endorsing remarks by the next speaker, Rev. Dr. CLEMANCE, of Croydon. It was a somewhat singular coincidence that the special subject entrusted to Dr. Clemance was one dealing with the spiritual side of the same great Romish controversy. It was—

GOD'S PEOPLE, A ROYAL PRIESTHOOD.

Among the assertions which evangelical Protestants have been compelled by the controversies of the times to reiterate, is this: That the sacrificial priesthood no longer exists among men; that it has had no place since the Lord Jesus Christ caused the sacrifice and the oblation to cease; that there now exists only the priesthood of the Son of God and the common priesthood of all believers. Whether Christian people generally clearly understand what it is for them to be "priests unto God," he was by no means sure. Perhaps, indeed, the offensive claims of an encroaching officialism have created such disgust at the very word "priest" that some will not even look at all into its meaning. And yet it is clear that as the word "priest" has borne an official sense, so it now stands in the New Testament bearing an unofficial sense. If we wish to gain power against a spurious priesthood, we must be prepared to point out what the New Testament priesthood is, and to show that it is such that, were it fairly and fully manifested, it would leave no necessity, no pretence, no room for the usurpations of modern Christendom.

But unless we are greatly mistaken, evangelical Protestants have yet everything to do in this direction. We know volumes by the hundred in which the writers have spent their strength in demolishing the claims of a Roman or Anglican priesthood: we can scarcely call to mind as many pages devoted to the building up of the doctrine of the true Christian priesthood. And yet, surely this needs to be done. If the rubbish is taken away, the ground is cleared, that a temple may rise thereon.

THE LEVITICAL PRIESTHOOD.

Tracing the past meaning of the word "priest," Dr. Clemance showed that in patriarchal times every man was priest in his own house; in Israel, before the institution of that of Aaron, there was a priesthood, as stated in Exod. xix. 22: "Let the priests also, which come near to the Lord, sanctify themselves." But on the very day this command was given, the grand national consecration of Israel as a kingdom of priests was also declared. That nation was a priesthood for the world; within it there was to be a priesthood for the nation. and thus, under the law, the priesthood came, for the purposes of a high and holy teaching, to be restricted. There was a retrogression, for a while, from freedom to bonds. One tribe in the nation was selected to handle Divine things; out of the tribe one family; out of the family one individual, who should enter the Holy of Holies, that but once a year, and not without blood. So great was the honour and the weight of the priestly position, with its many and wide duties, that no one might take this honour unto himself, but he that was called of God. What representative men could be or do to help the people towards God and the right, towards purity, bravery, and truth, all that was charged upon one or other of the priests.

The law has given place to the Gospel. The Gospel has not destroyed the law, but rather fulfilled it. God has changed forms, but not principles. The one great High Priest who has passed through the heavens alone embodies in Himself in perfect form all that the priest can be; and in the sacrificial part thereof, as an offering for sin, his work stands, and ever must stand, peerless and alone. "By one offering He hath perfected for ever them that are sanctified." But yet, as Israel was to be a kingdom of priests, so are believers now. What does that mean? The phrase "priests unto God"

MARKS A DISTINCTION.

John gives the individual aspect of it, and Peter the collective. As the latter thus addresses believers "scattered abroad," the conclusion is that the honour which was once conferred typically on Israel as a nation, now belongs to the entire body of believers. The distinction is broader, for it includes *all* regenerated souls;

narrower, for it includes *only* regenerated souls. The distinction belongs to all who are "alive unto God." The "official" priesthood has gone. No man can make one of God's priests. They are created by a new birth, by the Spirit of God alone. They are all cleansed with the blood of the Lamb. They have on the fine linen which is the righteousness of saints. They yield their bodies a living sacrifice to God.

The phrase also *points out a privilege.* All men are God's, as the creatures of his power; these "priests" are his, as the children of his grace. They have access to God; while the multitude stand in the outer court, these come into the holiest of all, by a new and living way. Not the Pope of Rome can get nearer than that. Moreover, these share with the Lord Jesus Christ the government of the world; they are a royal priesthood. The phrase *indicates a trust.* This is, perhaps, the most important feature of all. Now, as of old, God reaches some through others. Priests are not for their own honour, but for others' service.

In the highest sense, there is but one Mediator between God and men. Yet, in a sense forgotten to a mournful extent, Christians are appointed pleaders, intercessors with God. In heaven is the Father, whom the world knoweth not. Before us is the world, lying in wickedness. Betwixt them stands the believer, that with one hand stretched out towards the world, he may plead with men for God; that, with another hand uplifted to heaven, he may plead with God for men.

GUARDIANS OF THE TRUTH.

Christians, as God's priests, are also depositaries and guardians of God's truth. Saints are put in trust with the Gospel. Christ is the ensign for the nations, and we are to hold aloft that ensign that the world may flock to the standard of Immanuel. Yea, as God's priests, we have to sound the battle cry; and for the defence of the faith, to summon each other to the holy war. As priests, religious sacrifice and ritual are ours. We have to offer up *spiritual* sacrifices. What are these? An Apostle tells us that pure religious ritual is to visit the fatherless and widows in their affliction, and to keep ourselves unspotted from the world. Oh! if all believers would rise to this, we should want no newly appointed order of St. James; we should, indeed, have an order of St. James appointed by God; we should have no such appointment by man as is now suggested, to meet the needs of the age. Christianity can dispense with sensuous adornments. It sees the deep, deep need of man, to which such gaudy show is an affront, a mockery, a snare. As God's priests, the cause of God's love and righteousness is ours. We are to be God's mouthpiece to the people who care not for Him. Only those who love God's cause, can uphold it; but *they* can, and will, for they are endowed with the Holy Ghost, and anointed for this.

Dr. Clemance showed that no man ever was a priest for himself alone; so Christians are Christians, not for themselves only, but for others. Charles Kingsley once said: "I am nothing, if I am not a priest." We know what *he* meant by that. We ought to say: "I am nothing if, as a priest unto God, I cannot help my brother man towards God and Christ and heaven." When believers fully act out their priesthood, it will be seen to be the only priesthood the world needs.

In a much-applauded passage Dr. Clemance declared that, if we were dependent, as Rome teaches, on the presence of a priest for giving us "the body and blood of the Lord," what starvelings we should be! Thank God, Christ Himself lives to give us the whole of his atoning sacrifice; and we want no priests to pretend to give absolution when they cannot know who is truly penitent, and, if they did, have no authority or power to give it. In conclusion, the speaker urged that it is high time that, instead of merely asking, "Am I safe?" we should ask in desperate earnestness, "What am I doing to save another?"

The closing address of the evening was a very brief one, by Rev. Dr. Culross, of Bristol, on "Religious Controversy;" we have given it on a preceding page. We regret that the time did not allow of Dr. Culross enlarging in greater detail on a subject so important at the present time, and one which he is so well fitted to expound. As it is, the address is worthy of being committed to memory by every Christian apologist and defender of the faith.

(*To be concluded in our next.*)

HON. & REV. CAPTAIN MORETON.

Dear Sir,—Our city has lately been favoured with a visit from Rev. Captain Moreton, a servant of the Lord well known to your readers from his long connection with Mildmay. He gave a series of Bible-readings twice daily, at Erskine Church, and also at the noon meetings of the Y.M.C.A., besides preaching twice on Sunday. His faithful testimony to the awakening power of God's Word, inculcating the separation of believers, and denouncing prevailing worldliness in the churches, was outspoken and effective.

It is so long since our city has been favoured with such evangelistic teaching, that it seemed almost like a new phase of truth, and several that heard it, having got a taste of the corn and wine, will not be easily satisfied with the prevailing husks. He made some scathing references to the employment of worldlings as leaders of spiritual song, as if God's ear could be tickled with pleasant sounds, where there is no melody in the heart. Altogether, the teaching was most searching and faithful, and we look forward anxiously to his promised return at an early day.

A letter just received from Hamilton, Ont., states that "Mr. Moreton's preaching there is effecting a sort of revolution through his bold stand against prevailing evils."

Montreal, Oct. 12. An Old Subscriber.

DEACON ABRAHAM IN SORROW.

Writing from Ooroomiah, Persia, to an English friend, Deacon Abraham speaks of some of the many difficulties with which he has of late had to contend. He says:—"Since the Spring I have received hardly any help from any quarter, but the work still continues, and I have yet courage to carry it on, with the Lord's help. My letters from English friends have been short, so I have not had the comfort which I could desire. Now another trial has been added: the Lord has taken from me my dear wife. She departed this life on Sunday, September 22. From the first she helped me in my Christian work, but some years ago, through exposure to cold, she took a malady from which she did not cease to suffer. Until two weeks before her death, she never was known to complain, although she had long been very ill.

"Toward the end she sent a message to a sister in the Lord, in these terms: 'Tell her that, owing to my invalid condition, and many duties, I have not been able to do the work which I otherwise would have done, but I have stretched out my hand to my Lord's garment, and have got a fast hold. I have a firm hope in Him.' Then she repeated Psalm xxiii., and we all rejoiced. All our days—thirty-five years—seem to have gone as a dream. Pray for us all, that this trial may be consecrated to us, and that we may be more useful than ever in the Lord's vineyard."

MR. RICHARD WEAVER is still in a very weak state of health. Mr. Reginald Weaver writes:—"Would you thank all friends who have so kindly remembered my father at different times, and ask for a continuance of their united prayers to God on his behalf?"

LONDON FLOWER GIRLS.

In the form of an illustrated pamphlet, Mr. J. A. Groom, hon. superintendent of the Watercress and Flower Girls' Mission, issues his twenty-third annual report. The cut flower trade of London alone now averages between £5000 and £6000 a day, and probably some 2000 women and girls are employed in the traffic. One chief aim of the Mission is to remove from the streets those who promise to turn out well when removed from evil surroundings. Between thirty and forty such are being trained in the Flower Girl Brigade, which teaches the art of making artificial flowers. Altogether 700 have passed through that Brigade into situations of usefulness. "It is also desired to give more attention to children in the future, and this department is represented by the proposed scheme for providing an Orphans' Home, in which the waifs and strays of the begging, or flower-selling class, and also those belonging to abandoned persons, may be trained for God and usefulness." So impressed are the committee with the importance of this scheme, which will require £1000 to inaugurate it, that they call it the missing link, the want of which has been felt for years.

Until a recent date, the girls were exposed to much suffering, as well as inconvenience, by having no available shelter in the early morning market save the public-house. Now, however, the club-room at Covent Garden is intensely appreciated; for girls are not only able to wait in comfort and to arrange their flowers, each receives a mug of cocoa with bread and butter, besides some good words from the missionary on their highest interests. Then, both by day and by night, the girls are befriended, as circumstances may require while at work in the streets. And, in case of sickness or distress, the Bible-woman visits them in any part of London. The "Emily" Loan Fund continues to assist a large number, while, in urgent cases, a new basket with a little stock will be given to save a poor flower-seller from despair.

The work naturally shows a tendency to grow, and hence another enterprise is in prospect, which it is thought would be well-nigh self-supporting, "A Home for Virtuous Working Girls," in which, at a cost within their means, they might enjoy that social fellowship which does so much to form and develop character, as well as the other advantages of a Christian home. There would necessarily be an outlay at the start, but little or nothing afterwards.

In Clerkenwell they are surrounded by the poorest of the poor, and by such multitudes of children that there are ten large stations of the School Board within half a mile of the Mission house. Hence the halfpenny dinners, the warm garments, and more especially the breakfast to scholars, who otherwise would go famishing to their lessons, are greatly appreciated. In addition to all this, the purely evangelistic work of the Mission is thoroughly sustained. There is a large Sunday-school; there is open-air preaching on Clerkenwell-green; the common lodging-houses are visited; while the ever-fresh attractiveness of the simple Gospel is delightfully proved by the crowded services at Foresters' Hall, where Mr. Groom preaches every Sunday evening.

The Mission is thus as many sided as it is successful; and the appeal of Mr. Groom and his committee may be summed up in the words: "To thousands of young creatures this is the day of salvation, and the Committee pray that their hands may be strengthened to extend the Lord's kingdom among these poor women, so that they may be pillars in the house of the Lord instead of agents of evil."

The Victoria House of Assembly has resolved to make the teaching of Dr. Ridge's and Dr. Richardson's temperance manuals compulsory in State schools.

TRANSATLANTIC JOTTINGS.

HE many readers of THE CHRISTIAN who have llowed us with their prayers will be cheered what we have seen and heard of the Lord's ork on this side of the Atlantic. In New ork we began special meetings the day after nding, and saints as well as sinners were essed, as night by night the precious story of deeming love was told out to those who crow- ed in to hear it. One afternoon we preached in he Toombs (the city prison), and, while we felt to be a great privilege to preach to nearly hree hundred prisoners, we also felt it to be a *olemn* time, as we knew that all our audience ere listening to the Gospel, in their lonely ells, behind iron bars, and that at least seven- een were supposed to be murderers, while some ere under sentence of death. In spite of bounding iniquity, we were cheered beyond neasure to see the aggressive work that is arried on in New York. The Y.M.C.A. is preading out all over the city with its new ranches, and there seems to be an increasing esire to cope with the powers of darkness, and o hold up a living Christ to the perishing nasses all around.

Nearly thirty hours' ride brought us to the Stratford Home in Canada West, where we ound a hearty welcome from Miss Macpherson nd her devoted band of helpers. Friends on he other side who have helped this work have ut little idea perhaps of what goes on year fter year. Those little waifs are not simply escued from dens of infamy and brought cross the Atlantic; but (what I venture to hink is quite as important) they are visited nd looked after constantly, which means often ong, lonely, and wearisome rides for the workers. In Stratford, I had the joy of preaching three times on the Sunday, and twice each day during the week. We rejoiced that some of the first who came out on the Lord's side were elder boys and girls from the Home.

On reaching Toronto, I found that our dear friend, Mr. Gooderham, with whom I was to have stayed, had been called home. He was "a good man and full of the Holy Ghost," and his work for God will be long remembered. For nearly ten days I have been holding meetings in the Christian Institute (a building erected by Mr. Gooderham). The Lord is doing wonderful things. The place is filled nightly, many are deeply anxious about their souls, and numbers are pressing into the kingdom. Last night scores seemed to be under deep conviction of sin, and till a late hour, workers were engaged pointing them to the Lord Jesus. The afternoon Bible lectures, attended by workers from all denominations, are proving times of refreshing. There is a most blessed work going on among the prisoners in gaol in this city. Each Sunday a band of consecrated workers hold a "Sunday-school" among the prisoners; they are formed into classes, the Gospel is told out in all its fulness, and the Lord has wonderfully owned the message.

Last Sunday week Mr. Weaver and myself addressed them, and the Lord gave much power with the word. An after-meeting was called, conducted by Mr. Howland (the ex-Mayor of the city) in another part of the prison. Nearly the whole of the congregation came to it, and it was one of the most glorious meetings I was ever in. Over forty I should think came out to be prayed for, and the place was a perfect "Bochim." Many of those who came out to be prayed for went back to their cells new creatures in Christ Jesus. Not a few afterwards thanked God that they went to prison to get converted. I could not help saying as I left that scene that I longed for the day when every English prison should be opened for Christians to work among the prisoners as they do on this side. I know of nothing to prevent it; for while there is the most perfect freedom in working in these prisons, the strictest discipline is preserved.

Many of your readers will be glad to know that Mr. Leonard Weaver is regaining strength, and began last night a mission in the east part of this city; God is working, and there is every prospect of a shower of blessing. I leave in the course of a few days for the far West, hoping to reach Missouri and probably Montana. We shall be glad of the prayers of the readers of THE CHRISTIAN in England during our short stay in this country. CHARLES INGLIS.

Toronto, Canada, Oct. 7.

THE GOSPEL IN AUSTRIA.

ABOUT a fortnight before he was called away, that beloved and revered father in Christ, the late Dr. A. N. Somerville, dictated a long and loving letter to the Christian workers in a large provincial city in Austria, in whose dwelling he delivered two most powerful Gospel addresses during his stay of a fortnight in the city, in the winter of 1887. His interest in the work there, and especially in the converts who were invited to a social meeting, was very great, and he expressed it by frequent letters of inquiry and sympathy, as well as by using his influence to obtain pecuniary aid for the sustenance of evangelistic effort in this dark land. Shortly after this visit the Doctor wrote: "An idea of the spiritual condition of the people of these lands may be gathered from the fact that on the occasion of my pointed inquiry, I found that of the thirteen persons who met me, eleven had never seen a copy of the Scriptures till they were brought in contact with evangelistic services."

In his last letter, received only a few days before the news of his death reached Austria, he encouraged the workers to persevere in spite of all difficulties, in carrying on and extending efforts which the Lord has greatly blessed, but of which, for obvious reasons, no particulars can be published. The distribution of tracts, and the colportage of the Scripture being surrounded with so many restrictions as to become almost impossible, it has suggested itself to the workers to make use of the post for spreading light in the darkness, as many years ago was done in Spain before religious liberty blessed that land. It is greatly desired during the coming winter to post to addresses gathered during the summer, copies of the New Testament, and of such Gospel literature as is suited to the spiritual condition of the recipients. Are there any British Christians willing to help in spreading such Gospel literature among a people who thankfully receive and read the good tidings, who are weary of the superstitions and foolish legends which form their only mental and spiritual food? Quite recently a woman who had received a New Testament exclaimed, in the words of the hymn she had heard sung at a Bible-reading, "The half was not told me. Oh, why do not our priests tell us these good things? It seems to me since I have this book, that I have only just begun to live. Before I was like a heathen, or a beast that perisheth, but I am thankful that God let me get this book before it was too late." Testimonies might be multiplied, but space fails.

The workers are well known to Mr. J. E. Mathieson, Conference Hall, Mildmay, and to Mr. Gawin Kirkham, of the Open-air Mission, Duke-street, Adelphi, London.

WEST MARYLEBONE.—The quarterly gathering of Christian workers was held at St. James's Hall, George-street, Lisson-grove, on Tuesday, October 22. Mr. James Sprunt, the superintendent, stated that 181 services had been held during the past three months. Various friends gave addresses.

COME AND REST.

TIRED by labour and toil and pain,
To go through life's duties again and again;
The heart grows weary beneath the load,
And sighs on its way o'er the toilsome road.

Fain would it look for a friend and guide,
To whom it could fully its troubles confide;
At whose sweet voice its mourning would cease,
And find in him always its comfort and peace.

Hush, weary heart, and shed not thy tears,
There is One who knoweth thy griefs and thy fears;
Said He on earth, with compassionate smile,
"Come aside to the desert and rest for awhile."

Go to the desert, and sit by his side,
Pour out thy sorrow, and nought from Him hide;
List to Him calmly, bathe in his smile
Thy fever-racked forehead; go, rest for awhile.

Yes, rest for the weary through life's long day;
Rest for the traveller, sweet rest by the way;
Rest for the toiling one in the noontide;
Rest for the mourner—rest at his side.

London. CHOWRY MÚTHÚ.

A GREAT NEED AT GIBRALTAR.

MISS C. HANBURY, who has recently spent a short time with Christian workers at Gibraltar, writes:—"Adjoining the Soldiers' Mission Home, Europa Main-road, Gibraltar, is a music-house, which is a source of great evil; as a snare to the sailors and soldiers, it causes much trouble and sin. When the fleet comes into the new mole close by, there is no place but this public-house whither the sailors can resort for refreshment. Each man has forty-eigh hours' leave of absence, but there is scarcely a place in which they can sleep. The soldiers also have no refreshment place besides the public-house.

"The Soldiers' Mission Home greatly needs a bar and some more rooms, so that the men may refresh themselves without taking intoxicants. The public house can be bought for £800, and it is the earnest desire of the friends of the soldiers that it may be secured, and its evil influence be discontinued. With the public-house added, the Mission premises would be much more useful, and accommodation could be provided or Christian intercourse among the men."

DR. BAEDEKER IN RUSSIA.

DEAR SIR,—Several attacks of Kaukasian fever, and other adverse circumstances, have caused me to prayerfully revise my plans for Transkaukasia (Erivan, Kars, &c.), and it seems clear to me that I should abstain from visiting these places, and the more sustain the Armenian brethren by prayer and practical sympathy. My way will therefore be shortened, and, God willing, I may be found at Moskow by the time letters can reach me again.

The work going on among the Armenians is of the most encouraging character. The Lord is owning their efforts among the surrounding Mohammedans. A whole tribe of Mohammedans have lately made their escape from Persia and settled in Achsabad, where they want to be free from Mohammedan bondage, and to worship God according to the light they have received through intercourse with Christian missionaries. "Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour *is not in vain* in the Lord." "One soweth, another reapeth."—Ever in Gospel bonds, yours sincerely,

Shemachah, Oct. 12. F. W. BAEDEKER.

Hammersmith Conference.

THE Conference of Christians, originated at Hammersmith two years ago, met last week for the third time. Those who attended its sittings in past years have testified to the exceeding benefit they have derived from it. The results this year, it is believed, will be fully equal to those of former years.

The Conference commenced on the afternoon of Monday, October 21, when ministers alone met for prayer and spiritual communion. Among them were Revs. Professor Agar Beet, W. Roberts, W. Page, A. Norris, J. Branwhile French, W. Slack, J. Kennedy, W. Edwards, J. Sanders, A. R. Shrewsbury, R. Macbeth, W. V. Robinson (Bournemouth); J. Calvert, &c. In addition to these, at subsequent meetings, either as members or visitors, came Revs. Henry Simon, C. S. Horne, Dr. Newth, J. Cumming Brown, C. A. Lyon, J. P. Clarke, J. E. Shepherd, Mr. G. D. Freeman, Dr. Weymouth, and others.

After a few pointed earnest words from Rev. W. Roberts, who presided, Professor BEET spoke. While insisting on a bright and happy experience of the favour of God, he deprecated such a religion as expended itself in a mere exuberance of feeling. This address was followed by a general conversation, a number of brethren also offering prayer.

On Monday evening there was a united Conference of ministers and office-bearers of churches. Two helpful papers on "The relation between official work and personal piety" were read by Dr. Weymouth and Dr. Newth. It was maintained in the subsequent conversation that the manifold experiences of a minister or office-bearer in the fulfilment of his duties should not hinder but help the life God in his soul. Official work should develop the Christian graces, and make the worker stronger and bolder in the faith. The presence and blessing of the Lord were realised in this meeting, and many felt moved to seek a more thorough devotedness to Christ and his work, and to keep with a strict fidelity the solemn trust committed to them.

HOLY GHOST POWER.

The subject of Conference on Tuesday afternoon was "Personal Experience in Relation to the Renewing of the Holy Ghost." Rev. J. DODSWORTH spoke forcibly on the general operation of the Holy Spirit in the world as distinct from the direct operation of the Spirit as bearing on personal life in Christ. Rev. J. P. CLARKE insisted on the Holy Spirit being an abiding presence and power in the heart of believers, in spite of manifold failings and even sins.

In further consideration of the subject, some of the speakers manifested a slight difference of opinion with Mr. Clarke in some of his positions; but, with further re-statement and modification, it was found that there was a general agreement, all maintaining that the fruits of the Spirit would be revealed in the life when the Holy Ghost was in the heart.

HOME RELIGION.

The specialty of the Conference was, perhaps, the practical application of religion to the personal and home life of believers. This was distinctly brought out at the Tuesday evening meeting, when the first subject was "Home Religion." Mr. W. COATES, who presided, testified to the influence of a godly home upon the whole of his life. Rev. J. CALVERT said the kingdom of God on earth would consist ultimately, not of a vast ecclesiastical corporation, but of sanctified homes, where every member and every arrangement harmonised with the will of Christ. There are homes now that are fountains of purity and charity; but in many professedly Christian homes religion is practically disregarded. It is the avoided topic, and the Christian education of the children is not attempted. Yet life's choicest blessing is found in a truly Christian home. As to the claims of home on busy men, no father should abdicate the functions of fatherhood and priesthood in his own home.

An admirable paper, by Rev. A. R. SHREWSBURY, dealt with the subject chiefly in its bearing on masters and servants. He said masters and mistresses should remember their house was the only home for the time being that their servants had, and that this should induce due consideration for them. While deprecating attempts at the abolition of social distinctions, an earnest plea was put in for the recognition of every sphere of duty as equally the appointment of God. Home religion should be made intensely real, bright, and glowing. Christian parents were urged to speak candidly and faithfully with their children about the temptations and perils, both moral and spiritual, to which they are exposed, and from which they can be securely shielded only by a personal trust in the Redeemer.

SABBATH OBSERVANCE.

Rev. W. V. ROBINSON, of Bournemouth, took up the second part of the evening's subject: "The Observance of the Lord's Day," especially on the part of Christians. He asked whether Christians had a true and worthy ideal of the Christian Sabbath, and whether they sought to live up to it. The day should be devoted, as far as possible, to the worship and service of Christ, and not made into a day of leisure, or of self-indulgence. There are ways of spending it that may not be sinful, but are inconsistent with a high Christian ideal. The Lord's Day is one of most hallowed and delightful associations, and Christians would find great spiritual good in consecrating it to the highest uses.

WINNING SOULS.

On Wednesday afternoon the Conference advanced from the consideration of the personal Christian life and its bearings on the home and trade to the specific duty of seeking to win souls to Christ and the means of success. Mr. G. D. FREEMAN (chairman) opened the subject by pointing out that God had provided all necessary means for man's salvation; such was the part of the Church to apply the means. This responsibility was itself a privilege. Rev. HENRY SIMON spoke of aggressive work as being the duty of the whole Church as such, and not only that of ministers, office-bearers, and other distinctive workers. With great urgency of persuasion he insisted on the Churches realising their duty.

Rev. J. BRANWHILE FRENCH spoke of the bearings of the subject on the individual worker. The worker could help others to be better men if he were better himself. How few who "profess and call themselves Christians" rise to Christian attainments, or give themselves heart and soul to Christian service. Because Christians do not realise the duty of winning souls, many are unsought and unsaved. Mr. French proceeded to point out how soul-winning might best be done; it must be in a loving and wise way, and with continual prayer for Divine influence to attend the human endeavour. He followed these points with illustrative incidents, taken first from the manner of Christ in winning souls, and then in the case of some of his servants, instancing the peculiar success of men like the late Dr. Wilson, of Bombay, with the Hindoos, and "the good James Rowland, of Henley," with people of various ranks.

The subject, in various aspects, was taken up by other speakers, and earnest prayer followed.

A closing service of communion was held on Wednesday evening, Rev. J. CUMMING BROWN presiding. Rev. J. Slack (who acted as one of the secretaries) gave first a resumé of the Conference at its successive sittings. Then followed an admirable address by Rev. A. Norris, founded on the words "The love of Christ constraineth us" (2 Cor. v. 14). It was well fitted to foster the spirit of communion which, as the closing act of fellowship, was most refreshing and stimulating.

Letters to the Editor.

THE ATTIRE OF CHRISTIAN WOMEN.

DEAR SIR,—My note has reference to a subject that has occupied my mind for some time—that of the attiring of Christian women. In entering upon this delicate question, I have no desire to provoke criticism, or excite controversy, but write solely out of regard for our Lord's honour.

Looking at the detailed and explicit instructions of the Holy Spirit by Peter and Paul—the representative Apostles—it will easily be seen how far Christian women as a whole fall short of compliance with them. It may be gladly acknowledged that some obey the truth in this important respect; but they serve to make the rule more conspicuous, as one is grieved especially at noticing inside houses of prayer.

That those of the Master's disciples among the "gentler sex" may be induced to discharge their duty of love in this matter is the trust of yours in sympathy and esteem, A. A. D.

West Brighton.

A POSTPONEMENT.

DEAR SIR,—Allow me to give expression to my very great regret that the announcement I made in your columns a fortnight ago cannot be carried out by the date given? I then promised that copies of my new report, "Something Attempted, Something Done," would begin to be sent to donors by November 1, and I requested those who had not received a copy by the 10th to acquaint me with the fact.

I now find from my printers that the work is so large, and so much heavier than anticipated, that I must not expect the posting of the book to be begun until the third or fourth week in November; so that copies cannot reach donors until, say, about December 1. I regret this delay exceedingly, but at this season it appears to be unavoidable.—Faithfully yours,

THOS. J. BARNARDO.

18 *to* 26, *Stepney-causeway, London, E.*

EURASIAN GIRLS IN JAPAN.

DEAR FRIENDS,—Some months ago (May 10) a letter from me appeared in these columns, urging the need of establishing a Home for Eurasian Girls. Many friends have generously responded, and, at this date, about £60 has been received. Fully £1000 will, however, be needed to establish the Home, and a further sum will be necessary to provide the necessary furniture for it and the school.

We can do nothing in the matter until sufficient funds have been received to enable us to start the building, and, therefore, we again draw attention to the urgent need of an institution designed to aid this much-neglected class, and train them for usefulness and for Christ.

I shall be happy to send a portrait of the little child, whose case was mentioned in my letter of May 10, to any contributor who would like to have one. We have not yet succeeded in persuading her guardians to give up the child, but the Lord has a work to do with her, as well as for her. It may be to let you see, by the recital of her sad lot, how much these little ones need your kindly aid.

FRANCIS STANILAND.

100, *Settlement, Yokohama, Japan.*

THE ANNUAL CHILDREN'S GATHERING in connection with the evangelistic services movement at the Agricultural Hall, Islington, N., took place on Sunday afternoon. The weather was somewhat inclement, but notwithstanding there was a very numerous attendance of young people and their friends. The address was delivered by Rev. Dr. Thain Davidson, his text being, "The eyes of the Lord are in every place." The discourse was illustrated by many incidents from child life, and was listened to with attentive interest by the large audience.

The Book World.

William Lloyd Garrison.

WILLIAM LLOYD GARRISON: 1805—1879. The ory of his Life, told by his Children. 4 vols. *Fisher Unwin.* Messrs. Wendell Phillips Gar- on, and Francis Jackson Garrison, have in this ography raised a worthy monument to their stly celebrated father. In America there will ubtless be many who will not think 1800 closely inted pages any too much to read on the great ti-slavery question. Among the British public, oreover, there will surely be some who will find uch to interest them in every page of the career a truly noble man, and the progress of a good use grandly victorious. Much light is thrown oon the lives and characters of other abolitionists, d the contents include a large number of letters d reminiscences of Wilberforce and Buxton, ohn Bright, and Mrs. Josephine Butler, and a st of others, with a detailed account of Garrison's emorable tour in Europe, in 1867. Then, the struction of slavery having become an assured ct, Garrison took occasion to revisit his Trans- lantic coadjutors, in order to rejoice with them at Cowper's boast, "Slaves cannot breathe in ngland," could at length be applied to America. hese handsome volumes are history as well as ography. We cannot but glory in the ability and rength with which Garrison played his part; all s controversial mistakes are readily condoned hen viewed in the light of his pure motives and gh objects. As the central figure in the anti- avery agitation, which had such a blessed outcome, e made such an impression upon American ob- rvers that, at his death, a journal which had pre- iously caricatured and reviled him with the most xtreme bitterness, truthfully described the life ast ended, as having been characterised by "a mplicity, singleness of purpose, and unflinching evotion to a self-imposed task, rare in the annals f any time or any land."

NEAR AND FAR is the title of a beautiful little luminated book, presenting Scripture texts, with oetical extracts for each day in the month. Such roductions are not uncommon to-day, but it is by no eans usual to find dainty ingenuity and precision happily combined in the work of illustration. he poetical selections include some charming nes, admirably suited to accompany the words rom Holy Writ. (*Castell Brothers.*)

ECHOES OF THOUGHT. By Emily E. Reader. *ongmans, Green & Co.* This "medley of verse" roclaims the gifted writer to be one of the goodly ellowship of genuine poets. Here we have in- ght, imagination, versatility, music, and, best of l, simple, unconquerable faith. No one can listen ntently to these "Echoes" without feeling that ney are born of communion with the divine and ne true. The snatches of nursery verse are quaint nd pretty. (5s.)

With such bright picture-books as are published y *Messrs. S. W. Partridge & Co.*, young children ay easily be made happy and instructed at the ame time. Among recent publications of this lass are: HOLIDAY HOURS IN ANIMAL LAND, by Uncle Harry; MERRY TIMES FOR TINY FOLKS, y J. D.; and BIBLE PICTURES AND STORIES—EW TESTAMENT, by James Weston and D. J. D. s. each. These capital illustrated books are in ery attractive covers.

SERMONS TO WORKING MEN. Preached in Bir- ingham and London by Rev. Charles Leach. *R. D. Dickinson.* Here are twenty-five discourses, all emarkably pointed and simple. It is not sur- rising that the author has succeeded in "reaching he masses." From first to last the tone is evan- elical, and the style open and free. Illustrations, necdotal and parabolic, abound, and constitute an nteresting feature of the sermons, which will, vithout doubt, prove as profitable to readers as hey are well known to have proved very attrac- ive to hearers.

COTTAGE LECTURES ON HEALTH. By Agnes C. Maitland. 1s. 6d. *Nisbet.* Ten half-hour lectures, which, we are informed in the preface, have been elivered several times at mothers' meetings. That such sensible and simple statements of many mportant facts and principles found pleased and nterested audiences, we can readily believe. Food nd digestion, the blood and its circulation, form he subject-matter of many pages, and there are seful chapters on alcohol and housekeeping. We rust this eminently practical little volume will nd many readers.

SHORT BIOGRAPHIES FOR THE PEOPLE. By various writers. Vol. vi. 1s. 6d. *Religious Tract Society.* The "New Biographical Series," of which Nos. 61 to 72 are here bound together, is worthy of the attention of all classes of readers, and will, we trust, become increasingly popular. Of these twelve excellent portraits, with sketches affording entertaining as well as edifying details, we would specially mention Thomas Guthrie, Dr. Duff, Bishop Heber, Sir Isaac Newton, Bishop McIlvaine, and Thomas Scott, the commentator.

LIGHT ON THE PATH; OR, THE WAY HEAVEN-WARD. By Rev. John Kirk. *Edinburgh: John B. Fairgrieve, 7, Cockburn-street.* Sixty-five short chapters on various phases of Christian doctrine and life. That the variety is more than nominal may be judged from the fact that thoughts on "Art and Religion" are followed by "Ambition its own Curse"; also that "The Blood and the Life" is followed by "Christ's Tenderness." Much important teaching is conveyed in a manner which will make the book welcome, and spiritually useful in many a Christian home.

THE HOUR OF PRAYER IN THE CHILDREN'S TEMPLE. 1s. 6d. *Sunday School Union.* Prayer helps for officers and teachers conducting the devotional exercises of Sunday-schools. The preface states that the work has not been prepared with the intention of discountenancing the use of extempore prayer. On the contrary, the desire has been to make provision for the many teachers who experience difficulty in helpfully leading the devotions of the young. There is an introductory essay on "Prayer with the children." Doubtless an earnest perusal of the book will assist in the cultivation of acceptable public supplication.

ALONE WITH THE WORD. By G. Stringer Rowe. 6s. 6d. *Hodder & Stoughton.* The Governor of Headingley College, Leeds, has here given us a precious treasury of spiritual thought in the form of devotional notes on the New Testament. Not pretending to formal exposition, the notes seek to point out lessons and suggest reflections calculated to promote practical and obedient faith. Occupying only a few minutes in the reading, the sections are so carefully condensed that every word is weighty. After giving attention to New Testament teaching as commonly systematised, it is a great joy to come to such fresh and helpful pages as these. Saints of God, whether learned or unlearned, will value this repertory of experimental truths, which will all be gladly received by the mind renewed after the image of Christ.

THE CENTURY DICTIONARY OF THE ENGLISH LANGUAGE. Part 1, A.—Appet. 10s. 6d. *T. Fisher Unwin.* The publication of this great work is at length begun, and it is intended to complete it in monthly parts in the space of two years. Judging from the large, full, and beautiful pages before us, we anticipate a production of unparalleled interest and value in its particular sphere. Dr. William Dwight Whitney, Professor of Comparative Philology and Sanscrit in Yale University, is the editor, and his large staff of assistants includes men of undoubted eminence in the American world of letters and science. To begin with, this dictionary is to contain 200,000 words, which is more by many thousands than any similar work yet published. Then, besides tracing words to their origin and giving their varied spellings, definitions, and pronunciations, this dictionary is encyclopædic, inasmuch as it goes into details about the things for which words stand in language. Artistic illustrations, of the class that have made *The Century Magazine* deservedly famous, are quite numerous in this first part, and the explanatory quotations, gathered from a wide field of literature, are full of interest. Colloquialisms and rare words are given, synonyms also being discriminated with care. It matters not in what direction one's reading may lie, this great work is more likely than any other to prove an unfailing guide, philosopher, and friend to most of us. The plan does not overlook newspaper phrases, even including those foreign institutions and customs which are more frequently spoken of than they are thoroughly understood. As a library in one book, it will doubtless hold its own for years. The theological department has been under the superintendence of Dr. Lyman Abbott, the present pastor of Plymouth Church, Brooklyn, and the endeavour has been to define the various terms, not only with fairness, but with an intelligent appreciation of the views of those whose doctrines they denote. The publication of this very useful work, as well as the great undertaking upon which Dr. Murray is still engaged, is an evidence of the ever-increasing interest in our language and its history.

THE WITNESS OF THE WORLD TO CHRIST. By Rev. W. A. Mathews, M.A. 3s. 6d. *Nisbet.* The author finds in the natural world modes and laws which throw much light upon spiritual things. Premising that Christianity is not merely a religion but a life, he constructs an argument of considerable interest to show that Revelation brings before us precisely the remedy which this sin and death stricken world really requires. Thus it is that the world testifies to the divinity of its Saviour. We think the author's argument would have been stronger if he had been content to base it on the obvious teaching of Scripture. His exposition of the prophetic Scriptures seems to us wanting in cogency, while his interpretation of the early chapters of Genesis exhibits too great a desire to read his own deductions into the sacred narrative.

SHORT TALKS FOR THE TIMES. By Mark Guy Pearse. 2s. 6d. *Wesleyan Methodist Book Room.* This book, dedicated to Rev. Thomas Champness, "in admiration alike of the man and his work," contains twenty-six "talks" on high topics. Among the subjects treated, in various phases, are "The Love of God," "What we want in London," "The Roaring Lion," "The Sower," "The Hopefulness of Jesus," "The Gladness of Jesus," and "The Story of a Prayer-meeting, and what came of it." The volume is such as those who know the author would expect from his prolific pen. Every page is vigorous, truth being enforced and duty driven home in a telling manner. It is to the inward man that Mr. Pearse appeals; and to saint and sinner alike he addresses many a heart-searching word. We trust these "Short Talks" will have a powerful and widespread influence.

THE SAINT AND HIS SAVIOUR: THE PROGRESS OF THE SOUL IN THE KNOWLEDGE OF JESUS. By C. H. Spurgeon. 3s. 6d. *Hodder & Stoughton.* This is a reprint of Mr. Spurgeon's first book, of which many thousands have already been sold. There is no reason why a volume which has, in the past, been so greatly prized should not to-day be held in high esteem, for the Saviour it sets forth has not changed, and the saint's need remains the same. The chapters are twelve in number, and set forth the entire pilgrimage from natural contempt for the Saviour, to a sustained communion with God through Him. Each chapter is followed by an appeal to the unconverted reader, and an old-time portrait of the pastor of the Metropolitan Tabernacle invests the book with a peculiar interest. We need hardly say that this volume is a mine of truth, admirably brought to view. Every page is strongly characteristic, and we trust much blessing will follow the reproduction.

THE PEOPLE'S PRAYER BOOK. By Joseph Parker, D.D. *Hazell, Watson & Viney.* This book contains many somewhat novel features. At its commencement is a family register, with additional spaces for autographs of children and of family visitors. This is followed by 220 prayers, with portions of Scripture indicated at the head of each page. Then follow a number of prayers for special occasions, among which is included a family litany. There are also sentences relating to special circumstances, which may be introduced into any prayer when desired; meditations and readings for those who cannot attend public worship; and prayers suitable for parents or children alone. The author has evidently sought to make this a complete family prayer book. We do not like books of prayer. True prayer is the utterance of the heart, and the freer and simpler and more natural the form of that utterance at the family altar the better. Nor should we have supposed that those who do find a prayer book a necessity, would have been able to adopt Dr. Parker's forms of expression. But we are glad to find, in many of the prayers in this book, that the Doctor has sought to adapt the language to the people for whom the book is intended. The special sentences are good; but the attempt to incorporate them into a suitable prayer, and in the right place, will inevitably lead to confusion. We would much rather see every child of God free from the necessity of using any such help as this; but those to whom such a help is necessary will find the book useful. (10s. 6d.)

SOME QUEER MAPS FOR OUR LITTLE ONES. By Sir James Colquhoun, Bart. 4d. *Drummond's Tract Depôt, Stirling.* Here are a number of ingeniously prepared maps, illustrative of cleanliness and disorder, knowledge and ignorance, as well as other good and bad qualities in people, and ways in life. The last two maps set forth "the Penal Settlements," with Sorrow as its chief town; and "the Better Country," with Salem as its metropolis. Every page of this little book has instruction for old as well as young people.

Evangelistic Notes.

Sydenham.—Mr. and Mrs. Powers have just held a fortnight's mission in the Wells-road Gospel Hall, with fruitful results.

Mission services have been held at Streatham-hill Congregational Church, conducted by Rev. R. Balgarnie. The services were continued into the second week by the pastor, Rev. J. P. Gledstone, and have been a blessing to many.

Union Tabernacle, Wandsworth-road.—A series of Gospel meetings is in progress. God has manifested his power night by night, in awakening and converting souls. Some of the most notorious characters in the district have been drawn in to hear the Gospel.

Mr. Oscar Owers has lately held a fortnight's mission in the village of Hawkhurst, Kent. His visit will be remembered by many with sincere gratitude, as having brought to them the very message that they needed. Bible-readings were held, and many sick ones cheered by the kindly visits of the evangelist.

Mr. S. T. Crooker has closed an interesting mission in connection with the Bristol Public-house Mission. Tent services commenced on June 16 and continued until Sept. 23. The meetings were crowded nightly with the working classes, and large numbers professed to receive spiritual good. Many temperance pledges were taken.

Messrs. Fullerton and Smith have been holding a mission at the Congregational Church, Stowmarket (Rev. Luther Owen, pastor). The meetings proved very helpful and inspiring, and large numbers attended each evening, in spite of most unpropitious weather. This is the second visit of the evangelists to Stowmarket, and we believe that their services have proved a blessing to the town.

Messrs. Hogben and Middleton commenced a twelve days' mission at Mr. Hatton's Mission Chapel, Little Wild-street, Drury-lane, on October 17. The first three nights were devoted to consecration meetings for the church, and from the beginning there have been manifest tokens of the presence and power of the Spirit. The workers have to praise God for over one hundred persons who, during the first week, professed to find peace. They are looking for greater blessing this week, as the evangelists consented to remain for a few days longer.

Major Evered Poole and Mrs. Poole have been labouring in the West of England. At Barnstaple, last week, large congregations listened with joy to the Gospel message, and the new vicar, Rev. Dr. Newton, took part in the work of the after-meeting. On Monday, Tuesday, and Wednesday evangelistic and temperance addresses were given at Taunton and Wellington. Major Poole has also been delivering illustrated lectures on "A Soldier's Life, from the Barrack-room to the Battlefield," describing a young soldier's conversion to God, and happy death.

Mr. J. M. Soroggie in Blackheath.—From October 6 to 21, Mr. J. M. Soroggie held a mission at Blackheath. At the Bible-readings in the afternoons Christians derived much profit from the exposition and application of Scripture by Mr. Soroggie, whilst in the Gospel addresses to the unsaved, the Lord used his servant largely, and much fruit was gathered. For many years past no mission in Blackheath has been so manifestly owned of God. Early morning prayer-meetings were continued throughout the whole mission. Mr. Soroggie's short practical addresses and the earnest spirit of prayer present throughout resulting in much blessing and help to those present.

W. S.

"GAMBLING HELLS."—We regret to observe that the rumour which was current some time ago that it was intended to establish a "gambling hell" in Tangier, upon the principle of that which exists at Monte Carlo, gains confirmation. It is reported that the project is supported by Spanish, French, and American influence. We hope the Diplomatic Corps will unite with the Moorish authorities in nipping this threatened evil in the bud. Wherever these "hells" are established, there will be misery and crime, and, with the loose arrangements for the administration of justice amongst the cosmopolitan inhabitants of this town, it is fearful to contemplate what the result of such an establishment here may be.—*Times of Morocco.*

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of St. Albans announced last week that having reached the age of four-score years, he intends shortly to retire.

Rev. Grantley Clarke Martin, vicar of St. John's, Folkestone, has been appointed to the incumbency of St. Andrew's Church, Renshaw-street, Liverpool, in succession to Dean Lefroy, who held the pastorate for twenty-three years. Dr. Lefroy preached his farewell sermon in Liverpool on Sunday week, and has now taken up his residence as Dean of Norwich.

A missionary meeting of a unique character was held at the Horns Assembly Rooms, Kennington, a few days ago. The Bishop of Rochester presided, and Dr. Crowther, the octogenarian negro bishop, spoke with characteristic energy and eloquence upon the needs of Africa. Bishop Thornton, of Ballarat; Bishop Selwyn, of Melanesia; Bishop Blyth, of Jerusalem; and Bishop Barry, late of Sydney, were the other speakers.

CONGREGATIONAL.

Rev. H. Elwyn Thomas, until lately minister of Arundel-square Chapel, Barnsbury, has been recognised as pastor of Tolmer-square Church, in succession to Rev. Frederick Hastings, now of Australia.

At a recent meeting at Union Chapel, Islington, it was stated that, during the pastorate there of Rev. Dr. Henry Allon, the congregation had subscribed for religious and philanthropic purposes no less a sum than £250,000; also that in the parent and branch Sunday-schools there are now 3360 scholars and 259 teachers.

Clifton Church, Peckham, has celebrated the twelfth anniversary of the settlement of Rev. H. J. Perkins. The report states that during the past year 106 members have been added to the church, making a total of 787 received during the present pastorate, the present membership being 569. There are 750 scholars in the Sunday-school, the Young Christian Band has 31 members.

A special mission was conducted for the united Congregational churches of Edinburgh and vicinity, by Rev. J. F. T. Hallowes, from October 12 to 22. The meetings were held in Augustine and Hope-park Churches, and have been productive of valuable spiritual results. The mission was continued in Dairy, Portobello, and Leith, by Revs. J. K. Nuttall, of Sunderland, and J. F. B. Tinling, of London.

METHODIST.

A lady of private means in the North of England is about to take up her residence in Southwark, to assist Rev. J. H. Hopkins in mission work.

The second anniversary of the Birmingham Wesleyan Mission has been celebrated. The report read was an exceedingly satisfactory record of a year's successful work. The mission is extending rapidly, and has recently converted a malt-house into a mission-hall—a conversion which naturally furnished a favourite theme for more than one speaker.

An important ministerial conference was held in Birmingham, on Friday week, under the presidency of Dr. Young, chairman of the district. Some twenty ministers gathered together to consider informally the methods and difficulties of the work in Birmingham. An earnest desire was expressed on all hands to conserve and quicken activities throughout the city.

Rev. T. M. Taylor has commenced a series of lively and interesting services since his appointment to the Stafford Circuit in September, in place of the ordinary week-night services, which had been very badly attended. He began with a series of addresses on "The Pilgrim's Progress," illustrated by magic-lantern slides photographed from life. The result has been that the chapel has been crammed from floor to ceiling, and many come who had scarcely ever attended a place of worship in their lives.

SOCIETY OF FRIENDS.

Friends' Missionary Advocate tells of seven young Friends who feel called to go to India. The same paper gives a very interesting sketch of "Life in Korea," with its 7,000,000 people, and twenty-one missionaries, with others expected.

Mary Anne Gundry has gone out to Japan from England, under the auspices of the Women Friends' Foreign Mission Association of Philadelphia, and Ohio Friends have purchased land in Nanking, China, in which they expect to build mission premises.

As one result of the visit of William and Catharine Jones to Japan, a Peace Society has been formed on a New Testament basis. Subsequently, he addressed hundreds of students, and the public, at Belmont College, California, by special invitation of the faculty. Their travels are greatly promoting the cause of Peace.

James Moorman, an Indiana Friend, has just given 272 acres of land and £4000 to found a Home for poor Friends, especially ministers who have spent their lives in Christian work, and need a home and care in old age. Trustees have been appointed to carry out the will of the generous donor.

A quiet but real "Forward Movement" is going on in East London, as a result of the great meeting on "Poverty," held during Yearly Meeting. A Friend then offered £500 a year, for three years, towards an "East-End Mission," under the care of Friends' Home Mission Committee, and now Catharine Balkwill and a score other ladies are to carry on nursing and caring for the poor, aiming at their elevation, physically, mentally, morally, and spiritually, having a Home of their own, and probably another, to which the fallen may be welcomed.

PRESBYTERIAN.

During the past week well attended and successful evangelistic meetings have been held in the schoolroom of the First Presbyterian Church, Banbridge, Ireland.

The Irish Presbyterian Church is about to send to the Jungle tribes of India young earnest men who have not been college-bred, but who have the true mission spirit in them.

A year book of the English Presbyterian Church has just been published for the third year by Mr. T. C. Smith, 14, Paternoster-square. It opens with a capital portrait of Principal Dykes.

Mr. Wm. Grove will conduct a month's mission during November in Trinity Presbyterian Church, Kentish Town-road, N.W. These services are in continuation of a very successful month's tent services conducted by Mr. Grove, during the month of August, in a tent erected in the same road.

BAPTIST.

A meeting was held in East-hill Chapel, Wandsworth, recently, to bid farewell to Miss Ewing, who is on her way to engage in zenana work in India. The chair was occupied by Rev. J. W. Ewing. She is to labour in Dacca, East Bengal.

Rev. J. F. Jones, pastor of Waterloo-road Church, Wolverhampton, opened last week a social club in connection with the Pleasant Sunday Afternoon Class and Guild. The rooms beneath the chapel are to be opened every evening until ten o'clock, with a view to providing recreation and opportunities for instruction to the young of both sexes.

Ebenezer Church, Chester, is inaugurating a "Forward Movement" in the town. The church is about engaging a nurse as visitor among the sick, and purposes extending all their work in this city. Already, among other developments, a night school has been established, a drum and fife band formed for rendering help in the temperance work, &c., and it is purposed to found an evangelical training home for city and county work.

The autumnal meeting of the congregation of Regent's Park Chapel was held last week. The reports of the various organisations were of an encouraging character, marked progress having been made in all departments of work, in addition to which several new schemes have been commenced, with signs of success. Reference was made to the successful ministry of the pastor (Rev. F. B. Meyer). The number of members added to the Church during the year was 120.

SALVATION ARMY.

An earnest and to some extent successful effort is being made in Newcastle to stem "the torrent of flaunting vice" in that city by the Army. Two or three nights a week "the streets" are visited, and their occupants talked to about their souls and their sin. Men as well as women are in this way dealt with.

The latest contingent of officers who left this country for India on the 5th ult. arrived at Genoa on the 12th, having so far had an excellent passage. Very successful meetings were held on board the vessel, the *Kaiser Wilhelm II.*, the audience being composed not only of English people, but French and German, together with Australian emigrants and bushrangers.

What was announced as an "extraordinary demonstration" took place in Exeter Hall on Monday evening. The primary object of this great and enthusiastic gathering was to welcome home and bid farewell to a number of officers returning from and departing for spheres of service abroad, among them Commissioner Howard from Australia, and Commissioner Coombs, who goes forth to succeed him in the command of the forces at the Antipodes; Colonel Barker, who has been engaged in Prison Gate work in Melbourne; Colonel and Mrs. Thurman, late of South Africa, leaving for a new field of service in South America, and others. General Booth, who presided, delivered an energetic address, and several of the outgoing officers also spoke briefly.

NOTES FROM IRELAND.

A Christian Workers' Convention, with the object of promoting fraternity among the Methodist leaders and Sabbath-school teachers, has been held at Derrygonnelly.

A fortnight's series of evangelistic services has been conducted by Revs. Charles Inwood and Pierce Martin in Charleston-road Methodist Church, Dublin. A similar series was held in Gilford, by Rev. W. H. Robinson.

A successful united six days' Gospel mission has been held in Larne by Mr. George Clarke. The attendance each night was very large, and a spirit of deep earnestness pervaded the services. Many made a public profession of their faith in Christ.

Messrs. Thompson and Montgomery, of the Irish Evangelisation Society, have held a successful Gospel Mission at Crumlin, co. Antrim, and a similar mission has been held in Londonderry by Rev. James Stewart, Methodist Conference evangelist.

A well-attended and successful series of Gospel services has been held by Revs. H. Moore and J. W. Parkhill, in Rushfield Methodist Chapel, co. Cork, and similar services are being held at present in Wesley Chapel, Cork, by Mrs. Caldwell, an American evangelist.

FALLEN ASLEEP.

Rev. W. T. Freer, rector of Houghton-on-the-Hill, Leicestershire.—Rev. R. T. Tracy, Irish Methodist minister, in the 103th year of his age, and the 73rd of his ministry.—Rev. Wm. McIndoe, Free Martyr's Church, Paisley.—Rev. Clement Pass, pastor of the Congregational Church at Langley Green, near Birmingham, for over forty-four years.—Rev. Andrew Creery, rector of Kilmore, co. Down.—Rev. Wm. Lees, formerly of Crewe, who had been in the Baptist ministry thirty-two years.—Rev. John Stark, Duntocher U.P. Church, N.B.—Rev. George Dickenson Wesleyan minister, Hebden Bridge, Yorkshire.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, NOV. 10.—2 Samuel XXIV.

THE statement that "*God* moved David" (1) to commit this sin does not contradict that of 1 Chron. xxi. 1, which attributes the same act to the agency of Satan. The one speaks of God's permission, the other of Satan's malicious intention. (See Job i. and ii.) God permitted it because his "anger was kindled against Israel." It is possible that their very prosperity had fostered a spirit of pride and vain glory, leading them to less implicit confidence in God. The numbering of the people, through the individual act of David, only brought the sin of the people to a visible manifestation. In itself the act was legitimate (Ex. xxx. 12), but the spirit of vain glory and ambition which prompted it determined its character. The one condition of blessing for the king and for the whole nation was dependence upon God. Any departure from this spirit meant disaster, and, no doubt, greater disaster was prevented by allowing the sin and chastisement here recorded. There was grace as well as righteousness in God's permission.

The result of the census was not recorded (1 Chron. xxvii. 24); so that the discrepancy between the number here and that in 1 Chron. xxi. may be due to different traditions respecting it. David was reproved, first by his conscience (10), and next by Gad, the prophet of God (11—12). To pardon David without chastising the nation would have left the sin to continue its work. The choice of the form of chastisement is all God gives to David. How different the choice offered to every sinner in the Gospel (Mark xvi. 16)!

Pestilence from God, though the shortest period of punishment offered to David, was, perhaps, the most effective (15). David beheld the angel (17) with drawn sword stretched out over Jerusalem (1 Chron. xxi. 16). The place God chose for the altar was associated by Jewish tradition with the sacrifice of Isaac, and was afterwards the site of the Temple (1 Chron. xxii. 1). Fire from heaven (1 Chron. xxi. 26) consumed the sacrifice, and the plague was stayed. Is not the Gospel here? The sin; the threatened judgment; the substitutionary sacrifice offered and accepted; then the plague stayed, and the people accepted through the offering. This is more than mere history.

THE BOOK OF KINGS.

Originally, Samuel, Kings, and Chronicles were each one book. In the Septuagint each was divided into two parts; and this book became the third Book of Kings. It is impossible to fix accurately either the *date* when this book was compiled, or the *name* of the compiler. From the fact that the last chapter records the release of Jehoiachin from captivity, which took place B.C. 562, but makes no mention of the decree of Cyrus (B.C. 536), with which the return of the nation from captivity began, it is concluded that the book was compiled sometime between 552 and 536 B.C. The *sources* from which the compiler drew are three—viz., the Book of the Acts of Solomon (1 Kings xi. 41); the Book of the Chronicles of the Kings of Judah (xiv. 29, &c.), and the Book of the Chronicles of the Kings of Israel (xiv. 19, &c.).

The Book records the history of the nation from the close of the reign of David to the middle of the reign of Ahaziah. In its highest glory under Solomon, the kingdom foreshadows the Millennial kingdom of Jesus. The prosperity of the nation rises or falls according to the character of the ruler and his people, illustrating for us the important truth that *obedience* is the condition of blessing.

MONDAY, NOV. 11.—1 Kings I.

Adonijah was the fourth son of David (2 Sam. iii. 4), and perhaps was the oldest surviving. He was born "*after* Absalom" (6), and like him was goodly in appearance, ambitious in spirit, and was equally spoiled by his father's indulgence (5, 6). His attempt to usurp the kingdom was a further fulfilment of the prediction in 2 Sam. xii. 10, 11; and was supported by Joab, and Abiathar the priest (7). Both these had their reasons for helping Adonijah; the former had more than once crossed David's purpose, and might reasonably fear that Solomon would receive instructions to administer due chastisement; the latter was probably jealous of Zadok. It was a compliment to the fidelity of others (8, 10) that Adonijah did not invite them.

The attempt of the usurper was defeated through the appeal of Bathsheba to David, according to the counsel of Nathan, who also seconded her appeal (11—31). This was an effectual means of rousing David to energy. Though physically weakened, he has not lost his zeal for doing the will of God. His action was as prudent as it was prompt (32—40); and left no doubt in the minds of the people as to who was to succeed David. Solomon was made to ride on the king's mule (33; comp. Gen. xli. 43; Esther vi. 8); was anointed and proclaimed king (34); was attended by David's body guard (38); and was acknowledged with enthusiasm by the people (40).

The feast of Adonijah ended in confusion and terror (49). Instead of wearing Solomon's crown, he became a humble suppliant for his life. A terrible reckoning has followed many a sinful feast.

TUESDAY, NOV. 12.—1 Kings II.

The prospect of death did not alarm David (1, 2). This was not because his life had been sinless, but because as a sinner he had sought and obtained the mercy of God. Before his death he gave wise counsel to Solomon (2—4), similar to that given to Joshua by Moses (Josh. i. 7). His whole life gave emphasis to his counsel. The one lesson of all his sins and chastisements, as well as of his faithfulness and prosperity, was that which he now urged upon Solomon. The best kind of manliness is that which dares to do the will of God; and this is the only condition of true prosperity. The promises of God are fulfilled to those who are concerned to keep his precepts. David's instructions concerning Joab (5, 6), Barzillai (7), and Shimei (8, 9), proved him the righteous ruler, who, like his great Descendant, would not forget any faithful service, nor leave the wicked unpunished. They who forsake or reject the King in his humiliation must expect the reckoning when He sits on the throne of judgment. And they who have faithfully served Him will be rewarded beyond their expectations.

No sooner was David dead, and Solomon established on the throne (12), than Adonijah made a request through Bathsheba, which Solomon rightly interpreted as another subtle attempt to usurp the crown (13—25). To have received one of David's wives would have given him a claim to something more. Solomon's respectful treatment of his mother (19, 20), is worthy of imitation. He was not less a son now he had become a king (Ex. xx. 12). Yet his refusal to grant her request showed that his affection as a son did not blind him to his duty as king.

The removal of *Abiathar* and the death of *Joab* (26—33) removed Adonijah's two strongest supporters. In the case of Abiathar, note the remarkable fulfilment of the Divine prediction (1 Sam. ii. 31—35). God does not break his word either of threatening or of promise (27). Note Joab's futile attempt to find safety at the altar (28—31). But to the cross, which is the antitype of the altar, no penitent sinner will ever flee in vain. The death of *Shimei* followed (36—46). He broke the condition on which his life depended, and died by the hand of Benaiah. By these acts of judgment, Solomon's throne was established (Prov. xxv. 5).

WEDNESDAY, NOV. 13.—1 Kings III.

There is a *doubtful* opening to this chapter. Solomon's affinity with Pharaoh (1); and the two "*onlys*," one concerning the people (2), and the other concerning the king (3) are not promising. To have many high places was contrary to God's command (Deut. xii. 13, 14). Yet there are *hopeful* features, too. Note Solomon's *love* to the Lord (3); and the proof of that love in his obedience (3), and his religious devotion (4). The one would be valueless without the other.

They who *serve* God may expect to *enjoy* Him; for He draws near to those who draw near to Him. It was to Solomon—devoted, obedient, and loving—that God said: "Ask what I shall give thee" (5). It would be a disastrous thing for a man of a different character to receive such a privilege (John xv. 7). Only the man whose delight is in the Lord may receive the desires of his heart (Ps. xxxvii. 4). The request of Solomon was not for riches and honour; these things were secondary in his judgment to the wisdom needed for glorifying God in the position God had given him (6—9). Hence he obtained even more than he sought (Matt. vi. 33).

The incident which follows gave immediate proof of his wisdom (16—28). How could so difficult a case be decided when no witnesses on either side could be called? The proposal to divide the child at once revealed which woman had the mother's heart. Solomon echoed the words of her to whom the child was restored (26, 27). Bishop Hall says: "In morality it is thus also; truth, as it is one, so it loves entireness; falsehood, division. Satan, that hath no right to the heart, would be content with a piece of it; God, that made it all, will have either the whole or none."

THURSDAY, NOV. 14.—1 Kings IV.

In answer to Solomon's prayer God promised him not only wisdom, but riches and honour unparalleled (iii. 13). He has already given proof of possessing wisdom; in this chapter we have a description of his riches and honour. Note the names and the descriptions of his officers (1—19); his daily provision (22, 23); his stud (26—28); and his fame for wisdom and glory (29—34). Thus bountifully has God enriched the man whose only aim was to glorify Him.

The prosperity of the kingdom is equally instructive. "All Israel" (1) yielded obedience to Solomon. It was not in any sense a kingdom divided against itself. Consequently, there were internal peace and security (25); the most exuberant joy (20); and the wide extension of the kingdom (21). These are true of our Lord's kingdom, too. Give Him an undivided heart, and there shall be unlimited peace, and joy, and prosperity. The entire rule of Jesus in us as King is as necessary for our full salvation as his atonement offered for us on the cross.

FRIDAY, NOV. 15.—1 Kings V.

Before his death David made great preparations for the building of the Temple (1 Chron. xxix. 1—5); the time for commencing that work has now come. David was not allowed to build, because "wars were about him on every side" (3). Solomon may now commence, because God has given "rest on every side" (4). The time of peace is the Church's opportunity for service. The Churches had rest, and were *edified*" (Acts viii. 31).

The friendship of Hiram for David (1) was continued to David's son (7). Probably he was a worshipper of the true God, though the king of an idolatrous people. He was allowed to have a share in procuring timber for the house of the Lord. The prophet alludes to this (Isa. lx. 10 and 13); and our Lord Himself, of whom Solomon was a type, permits them that "are far off" to "come and build in the temple of the Lord" (Zech. vi. 12—15). Every believer is a living stone in the temple; and is called to fellowship with the Lord in building it for his praise.

Note how this mutual service strengthened the bond of peace between Hiram and Solomon (12). Friendship grows as it is exercised.

SATURDAY, NOV. 16.—1 Kings VI.

The *time* when the temple building began is specially noted (1). It was not until the fourth year of Solomon's reign. The previous three years were spent in preparation. The kingdom needed to be settled, and the stones and timber prepared. We are not wasting time while preparing for the service of God. The *name* of the building is "the house of the Lord" (1). It was built according to the plan given by God to David (1 Chron. xxviii. 11, 12, 19); was to be used in the service of God, and for the manifestation of his glory; and was a type, first, of the body of Jesus (John ii. 21); then of each believer (1 Cor. iii. 16); and, next, of the whole Church of God (Eph. ii. 21, 22). And each of these is God's dwelling-place. It was built *in silence* (7). All the materials were prepared, and when brought to the house, each fitted in its place without alteration. So does God here prepare all the living stones that are to be built into his Church.

Allowing 18 inches to a cubit, the dimensions of the Temple were: length 90 feet, breadth 30 feet, and height 45 feet, just twice the size of the tabernacle. The porch extended 15 feet forward along the whole breadth of the building (3). Like the tabernacle it had its Holy Place, or "temple," and its Most Holy Place, or "oracle" (5); and chambers were built round three sides of the house in three storeys (6), each character being five cubits high (10). The windows (4) were above these chambers within, the house was of cedar, overlaid with gold (22); the cherubim for the mercy seat were of olive wood (23), as were the doors of the Most Holy Place, and both were covered with gold. The house was for the Lord, and deserved the best of everything.

God's message to Solomon during the building of the house (11—14) was timely. Its promises were calculated to encourage him, and the condition which those premises required needed to be brought to his recollection then.

International S.S. Lessons.

Sunday Afternoon, November 10.

DAVID'S GRIEF FOR ABSALOM.—2 SAM. xviii. 18—33.

GOLDEN TEXT: PROV. xvii. 25.

AT the time of this lesson David was at Mahanaim, a city east of the Jordan. Its name means "*two hosts*," and recalls the interesting history connected with it (Gen. xxxii.). It was the chosen capital of Ishbosheth during his brief reign (ii. 8), and here David retreated before the rebellion of Absalom.

Absalom had entered Jerusalem (xvi. 15). Ahithophel, after his wise counsel had been rejected (xvii. 14), hung himself (23); and thus became, in his doom, as in his treachery, a type of the traitor Judas. The counsel of Hushai (xvii. 7—13) was adopted; and both armies prepared for a decisive battle. Absalom passed over Jordan with his host (xvii. 24); and David, standing by the gate of the city, watched his people as they passed out to the battle (xviii. 4). It is touching to note his tender appeal to his commanders to "deal gently" with his rebellious son (5). The sins of Absalom have not destroyed the father's affection for him.

The battle was fought in one of the forests of Gilead, where the wood destroyed more than the sword (6—8). Absalom, caught by his head in the thick boughs of a tree (9), continued suspended there until Joab and his young men slew him (10—15). He was buried in a pit and covered with a heap of stones (17). Such was the sad and tragic end of David's beautiful, but ambitious and wicked son. Upon the heap known as Absalom's tomb, people still throw stones to express their detestation of his memory (Prov. x. 7). He reaped as he had sown. His brief triumph only made his end more bitter. His life here had been an utter and miserable failure, and he passed into eternity without hope. His career and end is as a beacon light. Let youth and young men take warning.

The lesson properly begins with ver. 19, which describes the monument Absalom had prepared during his life. It is placed in significant contrast to that monument of stones beneath which he was buried. It was a mistake for Absalom to suppose that "a pillar" would keep his "name in remembrance." He is remembered with shame for what he was, not with honour for the monument he reared. We all prepare our own monument during our life. Whether we are remembered or forgotten depends upon our character. *Be* right, and *do* right: then you will be "remembered by what you have done."

There were then no means of swift communication such as exist to-day. Swift runners were the chief messengers. Ahimaaz, the son of Zadok the priest, coveted the privilege of bearing tidings to David (19); but was not allowed to go until Cushi had started (20—23). Joab knew that he had violated David's command in destroying Absalom, and desired that such evil tidings should be borne by his Ethiopian slave, who would be less affected by the king's displeasure. With intense anxiety David sat between the inner and outer gates of the city wall (24), waiting for tidings. The watchman on the wall peers into the distance, and at last descries one (24), and then another (26), each running alone. As the two draw nearer, the porter recognises the first as Ahimaaz (27). The very name encouraged David—for would Joab choose a good man to bear evil tidings? ("A good man cometh with good tidings"—is not that a picture of what every teacher and preacher ought to be?) First, to Ahimaaz after his message (28, 29), then to Cushi after his (31, 32), David proposes the same eager question, "Is the young man Absalom safe?" The victory gained by his people, and the consequent security of his own life; the quelling of the rebellion, and the prospect of his restoration to the throne—these things do not lie so near to his heart as the fate of his loved though wicked son Absalom. What keen anguish a prodigal child can cause to a parent's heart!

David's lament (33) is most touching and instructive. He found a lonely place in "the chamber over the gate," and wept there. See in his lamentation (1) an illustration of the strength of parental love. Where there is great grief there must be equally great love. Here it appears so strong that David would willingly sacrifice his life for Absalom's sake. This is paralleled by the love of Moses (Exod. xxxii. 32), and of Paul (Rom. ix. 3); and was more than paralleled by the Saviour Himself (Luke xix. 41). (2) The hopelessness of Absalom's death increased David's grief. He could not relieve his present sorrow by saying as he had done when his child died: "I shall go to him" (xii. 23). Those who die in their sins place an eternal barrier between themselves and the people of God. A young man stood by his brother's grave during the funeral service with opened mouth and dazed look, as though his grief could not find relief. When I attempted to rouse him, he replied: "How can I help it when my brother has died without hope?" (3) David's grief was the greater because he knew that his own sin had something to do with Absalom's doom. His example had misled his son; and the death of Absalom was only a continuation of a threatened chastisement for his sin (xii. 10).

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DR. PARKER'S PEOPLE'S BIBLE.

THE BOOK OF JOB. By Joseph Parker, D.D. This is volume xi. of the People's Bible (8s. *Hodder & Stoughton*), and is in all respects worthy of its predecessors. As an exposition it is marked with the originality that characterises all the Doctor's writings. Job himself is regarded as "a typical man, the best specimen of humanity, altogether the finest, completest, strongest man." The contest is thus between Satan and man at his best. The devil "does not care about indifferent characters, doubting minds, wavering faiths; men who are orthodox to-day, heretical to-morrow, speculative on the third day, and immoral all the time: they occasion him no anxiety, they are all well chained, and the chain is well fastened in the pit." Upon the subject of the personality of the devil the Doctor is sarcastic: "We are fully agreed that there is no devil. That may be taken for granted... and for this reason. Simply because there is nothing devilish, therefore how can we believe that there is a devil? Everybody is so good, everybody is so honest; all our habits and practices and customs are so transparently and beautifully moral, that it is utterly impossible for us to believe that there is a devil." There are not many expositors who can so safely adopt this style. In Satan's treatment of Job, we have revealed all that he can do; and though he exhausted his resources, and led Job to much murmuring and complaining, yet in the end Job was more than conqueror.

We cannot follow the Doctor through the whole line of his exposition, nor is it needful to do so. We must, however, commend the book highly, as being entertaining and refreshing, as well as thoughtful and inspiring. Its evangelical tone may be judged from the following: "We must remember that a man is not necessarily a genius because he is a heretic....What, therefore, if we venture to put in one word for orthodoxy, and not to gather up all the conclusions of long centuries, and turn them out with contempt, as though they had been encumbering the ground, or hindering the education of the world. Narrow interpretations of them may have been doing so....Our steady contention is that all the great thoughts that have ever influenced the world for good belong to the evangelical line of thinking....We ought not to be the men who are put away from our old standpoints simply by the wave of some man's hand, when we are not sure that there is anything in the hand but its power of waving." This is only one of many quotations of a similar character.

PRAYER FOR MISSIONS.—The Church Missionary Society have appointed Friday, November 29, to be observed as a day of general intercession for foreign missions by the friends of the Society everywhere.

NAPLES SAILORS' REST.—A correspondent writes:—"The public services on Sunday are about the most cheering part of the work here. On Sunday week there was a good crowd of officers and seamen of ships, and it was pleasant to see how earnestly they listened to the Gospel message. On Sunday, October 6, it blew a strong gale, and, having about twenty seamen in the Rest, we experienced considerable difficulty in getting them to their ships, as the boatmen of the harbour absconded. After considerable trouble, a boat was secured from a sailing vessel, and all the men got safely on board their ships. It is very desirable to have a large mission boat for the Bay, and it is greatly needed to have a more commodious Sailors' and Strangers' Rest, in such a city of strong temptations as Naples."

"BRIDGE OF HOPE" MISSION.

WE took a lady into our Night Shelter one eve ing, just as those needing help were coming But the sight of those young girls, each bearing almost legibly written story of shame and sorr in her face made prematurely old was a sight up which no novice could look unmoved, and o friend hastened from the room, saying, "I cann bear that." But, if we cannot bear even to look them, only glancing at the surface, what must the poor sufferers themselves endure?

One of those who sat there on that evening w a young girl,

JUST SIXTEEN YEARS OF AGE,

with a pitiful infant in her arms. We cannot this paper give her story, but it was such as exo rated the poor child from blame, and laid an aw weight of guilt at his door who had blighted t young life which should have been guileless a pure. Surely it is woe to him by whom such offe cometh. For the sake of her little sisters, parents had sent this poor girl into the workhou having no other shelter for her in the time of sha and sorrow. For the same reason they feared have her back to their home when she was d charged from the infirmary, and, with her new a awful responsibility, alone and ignorant, the p little mother began the hopeless search for "so thing." At last, weak and weary, she found way to us, and we listened to the tale which sho have been impossible from any lips; and ye child of sixteen was telling it! "What *am* I do?" she said. "There is nothing before m As is, alas! so often the case, the sorrow t should have shielded, had instead only brand and exposed her to fresh and horrible temptatio The broken-hearted father came to us, and wh not wishing to be hard on his child whom really loved, it was the still innocent children home, from whom he wanted to keep the kn ledge of their sister's shame. We are doing w we can to reach the real criminal; but, if we f surely his punishment is but delayed. "Vengea is mine. I will repay, saith the Lord."

Another of the group, sitting in the room at same time, was a young girl who had pleaded be taken into one of our Homes. She had b suffering with a bad eye, through which she lost her work, and, whilst an out-patient of hospital, she had gradually parted with her clot to get food. Even to us her story seemed

ALMOST INCREDIBLY SAD,

and we sent for the mother, whose address girl had willingly given us. She was a respect looking woman, superior to many who come to although evidently very poor and suffering. verified her child's story in every particular, told us of their terrible struggle to live hones as neither of them could get work. With the ca ness of despair, she added: "Me and my girl going to try and do away with ourselves; but, she is safe, I'm content to go in the workhou After speaking some words of hope to the we woman, she left us with a brighter face, and m quiet expressions of deep thankfulness. It for her child she had dreaded the conti struggle, knowing to what it exposed her.

We may use pious expressions to censure poor woman for meditating such a sinful step; let us hold back the first stone we may be read throw, and try instead to measure the agon temptation through which this child and mo had passed, before they had reached such a st I would rather thank God that, even amongst most poverty-stricken there are to be found wo who could more willingly see their children and even share death with them, than see t take a step worse than death.

We ask all to whom the cause of purity is to pray that we, who are always listening to of sorrow, and looking into the abyss which un lies them, may have the faith and patience w can alone enable us to endure it.

The winter is beginning with ominous sign dire distress amongst the very poor people by w we are always surrounded, and it will need u effort and self-sacrifice if we are to follow example, who, though He was rich, yet for sakes became poor.

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[The writer would be glad to correspond with ny interested in these questions. We cannot pledge ourselves to afford space for the many communications which are likely to result from these queries.—ED.]

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Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Prayer-meeting, St. Peter's Vestry, Cornhill, daily, 1.30 till 2 p.m. Daily Bible-reading, Whittington-avenue, 1 till 1.30 p.m. Fris., 1 till 2 p.m., reports of work, &c. Missionary meeting, Thurs., 6 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Nov. 3, 3 and 7 p.m., Mr. George Hefford (Evangelisation Society). Meetings for prayer, Suns., 7.45 a.m.; Weds., Fris., Sats., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. J. H. Putterill. Pictorial address, Wed., Nov. 6, "The Trawling Fleets." Meetings for men, week nights at 8. French Bible-class, Thurs., 8 p.m. Prayer-meeting, daily (Sat. ex.), from 1 till 2.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Nov. 2, 3 p.m., Bible-reading, by Rev. F. B. Meyer, on "Delivered from Ritualism." Wed., Nov. 6, 8 p.m., lecture by Commander Lovett Cameron, on "The Africa of Livingstone and the Africa of to-day."

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., Oct. 31., 8.30 p.m., lecture by Rev. James Paterson, Presbyterian Church, Belgrave-square, on "How to get Good out of a Poor Sermon."

WEST LONDON MISSION.—*Prince's Hall:* Fri., 12 noon, Rev. M. G. Pearse. 8 p.m., Rev. H. P. Hughes. *St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Cleveland Hall:* Sun., 7 p.m., Rev. Dr. Lunn.

CONFERENCE HALL, Mildmay-park, N.—Sun., Nov. 3, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Dr. Henry Soltau.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Nov. 1. Tea at 6; meeting at 7. Address by Dr. Neatby, "Ittai the Gittite."

METROPOLITAN TABERNACLE, Newington-butts, S.E.—Wed., Nov. 6, 7 p.m., lecture on "The Prisons of the World," by Mr. Charles Cook. Mr. C. H. Spurgeon will take the chair. Admission free.

CHRISTIAN LIFEBOAT CREW.—Monthly meeting, Sailors' Welcome Home, 173, St. George's-street, Ratcliff-highway, E., Tues., Nov. 5, 7 p.m. Tea at 6. Mr. R. C. Morgan to preside.

MEDICAL PRAYER UNION.—Annual meeting, Memorial Hall, Farringdon-street, E.C., Fri., Nov. 1, 7.30 p.m., Professor Macalister, M.D., to preside. All medical men and medical students cordially invited.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

PROTESTANT ALLIANCE.—Conference and meeting of Protestants, Exeter Hall, Thurs., Oct. 31. 1.30 p.m., conference; 7 p.m., general meeting.

CONFERENCE HALL, 143, Clapham-road, S.W.—Bible-reading, by Rev. Dr. Bullinger, every Thurs., 4 p.m.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Nov. 1, all-day meetings. 11 a.m., prayer and conference on Christian work; 3 p.m., Mr. A. J. Arnold, of the Evangelical Alliance, on "A Recent Visit to Spain." Rev. H. Sharpe, Trinity Church, South Hampstead, will preside. 7 p.m., Mr. F. Cooke Colles on "Spiritual Life and Power."

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert W. Taylor during Nov.—Suns., at 11 and 7; Weds., at 8, Burlington Hall, Savile-row.

EDINBURGH CASTLE, Limehouse, E.—Sun., next, at 11 and 7, Dr. Barnardo; at 3, Rev. Henry Bright.

FRIENDS' FOREIGN MISSIONS.—Farewell meeting to missionaries leaving for India, Devonshire House, 12, Bishopsgate-street Without, E.C., Tues., Nov. 5, at 7.

ADULT SCHOOLS FOR LONDON.—Public meeting, Memorial-buildings, Roscoe-street, Bunhill-row, E.C., Sat., Nov. 2, 8 p.m., Mr. W. F. A. Archibald, presiding. Addresses by Alderman White, of Birmingham, and others.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Sun., Nov. 3, Mr. C. M. Leite-Rozas, 3.30 and 7 p.m.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. The series for the winter will be opened Thurs., Nov. 7. 11.30 a.m.: speakers—Revs. E. W. Moore and Henry Sharpe; 5.30 p.m.: Rev. Nevile Sherbrooke and Evan H. Hopkins; 7.30 p.m.; Revs. H. W. Webb-Peploe and Charles A. Fox.

LIVERPOOL CONVENTION for the Deepening of Spiritual Life, Nov. 25—29.—All information as to hospitality, reserved tickets, &c., from either of the hon. secs., Rev. C. Courtenay, 23, Newsham-drive; Mr. T. A. Leigh, 19, James-street.

BRADFORD HOLINESS CONVENTION, Nov. 13—15.—Mr. D. Gardiner, Secretary, Y.M.C.A., 33, Sunbridge-road, Bradford.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Memorial Room, Ashley-road, Hornsey-rise, to Nov. 3. Mr. T. Lewes Sayer, Athenæum, Camden-road, every Sun. in Nov., at 3.15. Lyndhurst-road Church, Hampstead, to Nov. 6. Mr. Alfred Armitage, St. Peter's Schools, Tunbridge Wells, to Nov. 3; Uppingham, Nov. 5—9. Mr. H. Hutchinson, St. Jude's, Kensal Green, Nov. 2—8.

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CASE FOR THIS WEEK.

CHRONIC BRONCHITIS, with THROAT AFFECTION.—A PATIENT in WILTS.

JOHN E. DAVIS, BROUGHTON GIFFORD, near MELKSHAM, applied to me on the 4th of last March. His mother had died of Consumption. He had taken cold about four months before, followed by sore throat, accompanied by shivering fits, a very hard cough, with much contraction of the throat and air passages, and pain in the chest and side, and had commenced losing flesh. In addition to the above statement the father also writes:—"*He has kept his bed for five weeks;* he can get no relief; *nothing seems to do him any good;* he gets weaker every day."

I advised him fully, sending medicine from time to time, for between two and three months. Each letter spoke of gradual improvement. Three months after the time of first application to me he writes: "I am in pretty good health now, and able to follow my employment. I did not think I should ever get about again. You are very welcome to make any use you please of this."

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[Rev. T. Connellan.]

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WOMEN'S ANNUAL CONFERENCE

for the Deepening of Spiritual Life, to be held (D.V.) in the Lecture Hall of the Congregational Church, Blackheath (close to the Railway station), November 13, 14, 15. Meetings at 11 a.m., 3 p.m., 7 p.m. (quiet hour), and 8 p.m. Prayer Meeting on Thursday and Friday morning at 10 o'clock. Mrs. Bannister, Mrs. Tottenham, Miss Bell, Miss Mason, Miss Agnes Moore, Miss Hull, and others will take part.

THE GEE-STREET MISSION, Goswell-road,

appeal for funds to give the Poor Sunday breakfasts, and for expenses to carry on the work for God and the poor in that district. Messrs. Barclay, 54, Lombard-street, and Hon. Superintendent, HENRY RUDGLEY, 29, Falcon-square, will thankfully receive subscriptions.

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improvements cause removal to front street, opposite shipping. For purchase of house, funds are urgently needed before December. An English nobleman has given £100. Donations to Messrs. MEURICOFFRE & Co., Naples, or Office of THE CHRISTIAN.

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The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. R. Wood, Baptist Pastor, Holloway.

On the retirement of the Lord Mayor from his civic position, among other features of his memorable Mayoralty, the following deserves notice. He stated at a meeting recently held at Union Chapel, Islington, that it had been his aim during the year to bring into outward expression of union the different church parties which had been working in London for a common good. The effort had met with a ready and cordial response. He had also invited Church dignitaries and the clergy to meet Nonconformists, and had found the result most satisfactory. He retired from office realising that the present spirit of religious toleration is one of the best signs of the times. Many Englishmen will wish that this sentiment were universal. As for our retiring Chief Magistrate, we are sure everybody will feel that the baronetcy conferred on him at the termination of his Mayoralty is an honour well deserved.

A correspondent draws attention in strong terms of description to the state of Hyde Park after nightfall, and truly says that the profligacy permitted within its bounds is "a shame to the nation, and a disgrace to the Metropolis." It is greatly to be regretted that a spirit of supineness and *laissez faire* has taken possession of our police authorities in such matters. A few lynx-eyed night patrols could surely be spared for the preservation of decorum and good order in this noblest of London's open spaces. A great part of the Metropolis is about to be illuminated by electricity. A few powerful arc lights planted throughout the park might even do more to secure the desired result than increased police vigilance.

Paying a visit recently to one of H.M. prisons, we gleaned the following statements from the Governor and the warders: (1) That drink is, of course, the principal cause of crime; (2) that the "*grocer's licence*" *is especially responsible* for drunkenness among women above the lowest class. Said the chief female warder, with tears in her eyes, "Poor things! they are much to be pitied." (3) That the great need for reformation of criminals is to have godly chaplains and Scripture-readers *within* the jail, to work in co-operation with the Discharged Prisoners' Aid Societies *outside;* so that the criminals may be converted while in prison, cut off from their evil associations, and looked after when their time expires.

The Governor stated his contention strongly by saying, "The great idea of those who arrange these affairs seems to be to get a chaplain *cheap*, regardless of his fitness for the work. I believe, if they could, they'd employ *the devil* as chaplain if they could only get him cheap!" This is a scandalous state of things, if true.

We are thankful, however, to see a growing disposition on the part of some of our city magistrates, and of Mr. Monro, to co-operate with Christian agencies for the repression of crime. The Governor already mentioned said, speaking from many years' experience: "Bad as drunkenness and crime are in this city [in which he was located], if all its Christian agencies, missions, &c., were closed I should soon want from 800 to 1000 more cells!" This is a piece of good cheer to Christian workers, who, at times, are discouraged at seeing so little effect of their labour upon the mass of sin around them. Truly, their presence is felt, though they realise it but little themselves.

It says much for the condition of the county of Westmoreland that a few days ago the magistrates appointed a committee to wait upon the Home Secretary to recommend the closing of the Kendal Prison (the only one in Westmoreland), there being but eleven prisoners in the large building. We wish that other counties were able to take a similar course, and it would be interesting to know what has tended to place Westmoreland in this enviable position. Can it be that a limitation of drink-shops has anything to do with this minimising of crime?

The week commencing on Sunday next is to be observed by those interested in the work of the Y.M.C.A. all over the world as a special week of prayer for young men.

We last week remarked upon the fact that a number of dignitaries of the Church of England, including some earnest temperance reformers, were connected with the Clergy Mutual Insurance Society, which has of late been deriving a portion of its income from an investment of £20,000 in brewery shares. It is gratifying to learn that the bishops and clergy, whose principles were thus outraged, had no knowledge of the investment. The shares have, it is stated, now been disposed of by the Society, so that the skirts of its total abstinence supporters are cleared.

Socialism, trades' unions, and the relation of Christianity to them both, will no doubt continue to occupy public attention. They form the topics of articles in two magazines of the month—*The Contemporary Review*, and *The Nineteenth Century*. The former paper is by Dr. Plumptre, Dean of Wells, the latter by Mr. Frederic Harrison, the Positivist. They should be read together; for, while there is agreement, there is also divergence. Both point to the decay of the system of individualism, which assumed that the seeking, on the part of every man, of his own happiness, would lead to the happiness of the greatest number. We do not think, however, it is strictly true, as Mr. Harrison states, that the doctrine of these political economists, dominant thirty years ago, was sustained by the Christian pulpit. We fear it will be no less found that the fusion of modern socialism and trades'-unionism does not mean the passing away of individualism.

The controversies of the period on these great social problems must in the end lead to Christianity, which alone furnishes the true solution. It develops a healthy individualism, by new-creating man. It acknowledges the existence of the rich, and the rights of capital, while it also asserts consideration for man, and for the rights of labour. Excessive inequality in the distribution of the world's goods is wholly contrary to its teaching. Modern Socialism, however, fused into trades'-unionism will bring no healing to the country, if that Socialism is a Secularism, agnostic, and atheistic. The Christian Socialism of Maurice and Kingsley must be baptized into the Evangelism of the Gospel before the world will find a remedy for human selfishness. This is too little emphasised by the able essay in *The Contemporary Review*.

The subject of betting forms the substance of a legal paper in *The Nineteenth Century*. No institution, it is affirmed, possesses greater vitality than the betting-ring. Following this is placed the gambling of the Stock Exchange. Both are the trapdoors of modern English life, through which myriads are falling into depths of ruin and destruction. The perusal of the article will lead to the conclusion that merely legal remedies cannot suffice to stay the plague, and it were to be wished that the signs were more favourable of an advance to a higher tone of public opinion on the matter. This, however, transpired in one of our Law Courts at the end of last week: A clerical plaintiff affirmed that he saw a difference between backing a horse in certain turf transactions and those of the Stock Exchange, in which he had been dabbling. A Queen's counsellor declared that to him there was no difference in point of morality, and the Judge supported this opinion.

One of the bad features of modern public life is that when Scripture is quoted or alluded to, either within the House of Commons or in a political speech, it generally takes the form of some flippant parallel at the expense of sacred characters, or a semi-cynical adaptation of sacred expressions and allusions to secular purposes. The habit is growing, and calls for earnest protest, both by precept and example. It is refreshing, therefore, to find Mr. Gladstone, in a recent speech, after discoursing upon the condition of working men in the past and in the present, addressing his audience thus:—

> I have been speaking to you entirely, I may say about that class of goods which are temporal goods. They are not the only goods, but it is not in my commission to lead you to higher things, or to determine the relative importance of the things seen which are temporal, and the things unseen which are eternal... We should fall into a terrible snare and temptation were we ever to suppose that it is through wealth and worldly power that mankind can achieve happiness. The words are as true and solemn as they were when spoken by One who was infallible, "What shall it profit a man if he shall gain the whole world and lose his own soul?"

Seeing that the Scriptures alone are the source of true social and political wisdom, there is assuredly no reason why religion and government, whether imperial or social, should be divorced.

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We do not suppose that Dr. Marcus Dods will be very grateful to Rev. J. P. Hopps for stating, at the recent annual soirée of the Scottish Unitarian Association, that he intended to ask Dr. Dods to permit him to reprint in the Unitarian Report the sermon, "What is a Christian?" because it "justified the position of the Unitarians in Glasgow." Mr. Hopps went on to add that he "never was much interested in the arithmetical puzzle about the three in one, and Dr. Dods was very much in the same position as himself." After reading to his audience portions of the sermon to which we referred last week, Mr. Hopps claimed for the Unitarian body that it "fitted exactly with the definition of 'What is a Christian?' given in the sermon by the new Professor of Theology in the Free Church of Scotland." These plain-spoken utterances may have the effect of simplifying the issues, and we sincerely trust they may. To us the question appears to be that of evangelical and vital truth as opposed to Socinianism, and it would appear that the leaders of the Unitarian body hold the same view.

In Belfast the bakers are moving for the abolition of night work, chiefly, as it appears at present, in consequence of its bearing upon the desecration of the Lord's day. An appeal to the Belfast ministers, and to the Christian public, has been made through a Belfast contemporary, by a baker, who says that he and his fellows are practically excluded from the house of God, and that a life such as they are compelled to live leads to "practical Atheism." It is urged that, with the necessary reform, the condition of things in regard to the sale of bread would be almost the same; but, even if such were not the case, relief should be given; for it cannot be urged that it is right to secure extra comfort to the body at the cost of the souls of others.

"SHALOM" HOUSE (134, Upper Parliament-street, Liverpool).—This is a pleasant Home of Rest for Christian workers. The blessing of the Lord has rested upon this work since its commencement. A training-school for missionaries has now been added, designed to benefit those who desire to be useful in the service of Christ, without going through a long college course. Young people are invited to communicate with the Superintendent.

PRINCESS HOUSE.—The lady who is now in charge of this important branch of the Y.W.C.A. (106, Brompton-road, S.W.) is Miss Jane McLean, who was a missionary in China for eleven years; *not* Miss M. McLean, who spent nine years in Japan. These two ladies, it may be added, are twin sisters, and are frequently mistaken one for the other. Miss M. McLean's address is 57, King's-road, Chelsea, S.W.

A MISSIONARY MURDERED.—The melancholy tidings were received last week, in a meagre telegram, from Thursday Island, North Queensland, that Rev. E. B. Savage, one of the missionaries of the London Missionary Society, the native teachers under him, and the crew of the Society's cutter, *Mary*, had been murdered by natives, in south-eastern New Guinea. In a letter from Mr. Savage, dated June 13 last, he described a visit he had just paid to a wild tribe of skull-hunting cannibals, the Tugeri, by whose treachery his life had been greatly imperilled. Writing on July 29, from Murray Island, his headquarters, Mr. Savage mentioned that he intended starting again for the Fly River district in about a week's time, and it is thought very probable that it was by the Tugeri men that this disastrous tragedy was enacted. Mr. Savage went out to Murray Island in the autumn of 1885.

THE SWISS CONFEDERATION is not ashamed to acknowledge God in its official operations. It has just set into circulation a new five-franc coin, on the edge of which is the legend, *Deus Providebit*—the Latin form of believing Abraham's statement, "The Lord will provide" (Gen. xxii. 8).

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ITTAI THE GITTITE.

AT the last monthly meeting for workers, held at the Strangers' Rest, Ratcliff-highway, on Friday evening last, Dr. Neatby gave a heart-stirring address on Ittai the Gittite. We find the account of Ittai in 2 Sam. xv. Especially referring to ver. 21, we see here the real secret of Christian service. It is the service of a person. For power in anything undertaken for Christ, we must have a heart bound to God's king—not alone when all is smooth, but in trial and misfortune, even as Ittai said to David, in life or death. We see here David has captivated Ittai's heart. Has Jesus thus captivated our hearts?

David is emphatically "the king." Solomon was called "the king's son." What are our motives for going into the King's service? Do we think more of the service than the One for whom it is undertaken? A heart taken up with Himself is beyond all price for Christ, and this must lead to truest service. Service must be in his conscious presence if it is to be with power. Here we find Ittai better pleased to die with David than live without him. Ittai heartily liked this; to him it was no sacrifice. How is it we are not on fire in God's service? Not only when thus together, but at all times and everywhere? This is because we know Him so little. The best servant is the one who knows Christ best.

A SPANISH PRIEST CONVERTED.

MADAME LOPEZ RODRIGUEZ writes to us from Figueras, Spain, as follows:—You will rejoice to hear of the conversion of a Roman Catholic priest, Father Rafael de Zafra Menendez. He has had unusual experience in the Church of Rome, having been a friar, a presbitor, a Jesuit Professor in Bordeaux, an "apostolic missionary" in Africa, rector of parishes, Doctor of Divinity, and latterly mission preacher.

In Madrid, Barcelona, and other cities, he is well known as an eloquent and popular preacher. His conversion was remarkable, and the manner in which he was brought in contact with Pastor Lopez Rodriguez, most providential.

On Sunday week he made a public recantation of the errors of Rome, and confession of his faith in Christ as the "one Mediator." Printed notices of the event, with portrait of Father Rafael, were widely circulated over this province (Gerona), and a copy sent to every priest and mayor. We ask the prayers of your readers that Father Rafael may be instrumental in turning many from the darkness of Rome to the marvellous light of the Gospel. He has undoubtedly proved his sincerity by exchanging a position of influence and pecuniary advantage for that of an humble preacher of the truth, and teacher in one of our mission schools, with but a small salary. Further details concerning him will be given in our forthcoming "Letter from Spain," just gone to press, to be followed by his autobiography.

A LARGE DIAMOND.—A lady writes:—"My mother has long wanted to sell a large diamond of old Indian setting, and consecrate it to missions. A lady friend came on a visit to us some days ago and has given £80 for it. This is to go towards the building of a Memorial Chapel, at Malaga, to commemorate the work and sufferings of the Spanish martyr, Manuel Matamoros." The site of the chapel has been given by his aged mother, and a considerable part of the structure has already been erected. Only £50 is now needed to cover the cost. At Criptana, in La Mancha, where a new hall was recently erected, the priests and fanatics commenced a lawsuit, which has ended in favour of the Protestants. Friends wishing to help in the building of the Malaga Hall should communicate with Mr. W. Greene, Oriolet, Loughton, Essex.

SCHOOL-BOYS AND MISSIONS.

A MEETING was held at Morley Halls on Wednesday, last week, to bid farewell to six lady missionaries, including Miss Jenkins, who is supported by the pupils of the Old Hall School, Wellington, and their friends. Lord KINNAIRD, who presided, rejoiced that increased interest is being shown by ladies in foreign work. It was very striking to see sixty to seventy missionaries starting by one P. and O. steamer a few weeks ago. The party was so large that its members had been able to engage one part of the vessel entirely for themselves.

Rev. H. SHARPE, of Hampstead, followed with a very cheering valedictory address. He regretted that so many are content to look forward to God's blessings for the future, and hesitate to claim them now. If Christ has said, "Lo, I am with you alway," why should we look forward to his presence as a thing of the future only? God's servants in the mission field may count upon three blessings—the presence, power, and promise of Christ. The presence of Christ will lead others to Him. All power is assured to Christ in heaven and earth; so He commands his disciples to "go therefore and teach all nations." With the power, St. Paul's "infinite" pleasure in reproaches and infirmities for Christ's sake, will be shared. The promise means something fore-sent. "I am with you alway," even in days of darkness, difficulty, depression, and despair.

Miss Jenkins spoke a few words of encouragement to those ladies who feared the difficulties of undertaking a medical course, like herself. She counted them as small, compared with the blessedness of consecrating a life of increased usefulness to the Master's service.

Miss Harris, the sister of two old pupils of the above-named school, is on the point of returning to Faizabad; and her words of pleasure at returning to work could not fail to convince others that the joy of service does more than make up for the absence from friends at home.

Mr. W. T. Paton, the Finance Secretary of the Zenana Bible and Medical Mission, encouraged his supporters by telling of the increased numbers of missionaries who are being sent abroad, and of the greater support given at home. The statement was warmly received that the boys of another school, in the Midlands, had promised to support one of the Society's missionaries. We hope the contagion of this desire will rapidly spread.

REV. F. B. MEYER says in *The Christian Treasury*:—We are very anxious to receive money enough to enable us to take a small farm in Essex, and to rent it for three years, with the view of testing and instructing some of those who come to our common lodging house and plead for an opportunity of regaining their lost place in society. We want money to enable us to adapt the premises for our purpose and to stock the farm. Several competent business men are taking a deep interest in the scheme, but we should like to have £300 guaranteed before we really embark in the enterprise. We propose to raise market-garden produce. The proposed farm consists of forty acres.

HOUSE OF REST, KILBURN.—The monthly all-day meeting, on Friday, November 1, brought together a large gathering of Christian workers and others. The morning hours were chiefly devoted to prayer. The House of Rest with its heavy and unexpected expense for a new drainage system was earnestly pleaded for by many who know by experience the help these houses afford to tired workers. In the afternoon Mr. A. J. Arnold, secretary of the Evangelical Alliance, gave an account of his recent visit to Spanish missions. The evening meeting was conducted by Mr. F. Cook Collis, who drew out the hearts of the audience towards confidence in God, and into sympathy with one another.

UNSECTARIANISM.

THE subject of the Church's division into so many denominations is one which is forcing itself upon the consideration of thoughtful Christians. It is being dealt with in religious periodicals; and upon public platforms speakers are frequently deploring the existence of so many sects, which only serve to advertise the minor matters in which one church differs from another; and the cardinal, vital points of our Christian faith, which unite us all, are being emphasised. Unions formed upon narrow denominational lines are being shaken. The Established Church, with the Book of Common Prayer as its basis, is being torn asunder by internal dissensions. Mere methods of Church government, such as form the basis of almost every other denomination, are being proved on the one hand too narrow, and on the other too broad. They exclude those whom Christ has manifestly received, and include such wide differences of opinion on essential truth as makes the union little better than a name. The ordinance of Baptism, important as it is, is being declared insufficient as a basis of denominational fellowship. The discussions in the Baptist Union prove that agreement upon that ordinance is compatible with serious disagreement upon questions of vital importance. And those who practise believers' baptism are compelled to separate from some with whom on that subject they are agreed.

The Archbishop of Canterbury is making proposals for some kind of union with Nonconformist Christians. The Bishop of Rochester is expressing his eager desire for union. Mr. Spurgeon is declaring that he has much greater liberty in belonging to the whole Church of Christ than he has in belonging to any particular denomination. Conventions are multiplying throughout the country, at which Christians meet as Christians, without any distinction as to sect, and God is owning such conventions by making them the means of greatly quickening the life of his people, and of calling out many for his service.

Surely all these are significant signs, and a careful observer cannot fail to notice them, and to consider to what they all point. In the judgment of many they indicate that the same Spirit of God is at work upon many hearts, and is revealing the lines upon which his blessing is most likely to be experienced. It is the voice of God, and is the beginning of the "removal of those things which may be shaken, as of things that are made, that those things that cannot be shaken may remain" (Heb. xii. 27). Men whose interest is confined to the single denomination with which they are connected will tremble at the thought of their little system being removed. But those who have learned to realise that denominational distinctions are contrary to the mind of Christ, and are one great hindrance to the success of his work, will rejoice that, when all sects and parties fall, the *kingdom which cannot be moved* will remain, and the King Himself will have greater triumph, and consequently greater glory.

But the term undenominationalism is in bad odour. The idea which many have of it incapacitates them for rightly appreciating the present movement. In their judgment it is a movement in the direction of greater narrowness and exclusiveness and bigotry. Besides which, their method of defence suggests that they have never brought their denominational systems to the test of Scripture, and are therefore unable to see in them anything antagonistic to its teaching, or inimical to the prosperity of the Church. While therefore the unsectarian spirit grows, there are those who earnestly and conscientiously resist it. While denominational separations are being denounced and deplored, there are many who boldly defend them. A brief examination of the grounds of their defence may perhaps show how insufficient they are.

The letter of "J. A," in THE CHRISTIAN of Oct. 18, suggests at least two considerations as justifying denominational distinctions and titles. The first is that "unity in diversity" is the law of God's works in nature, and therefore the same thing may be expected in the spiritual realm. The second is that the denominational name is only a protest for some neglected truth.

(1) The first of these considerations is frequently urged against those to whom divisions in the Church are a source of grief. The fact is emphasised that there is no uniformity in nature, and that, if there were, the beauty and attractiveness of nature would be destroyed. To make all the trees alike, all the flowers the same shape and hue, to level down all the mountains, and raise all the valleys until the whole earth was one monotonous plain—this would be as undesirable as it would be impossible. Such is the argument which is regarded as a sufficient justification for the many divisions of the Church. Though its fallacy appears even upon the surface, yet it is seriously proposed and demands examination.

The argument clearly destroys itself by proving too much. If diversity finds its proper expression in the Church of Christ by the formation of sects, then, of course, every diversity must require a separate sect. Would those who advance such an argument be prepared for this? If not, where would they draw the line? At things that are non-essential? But the matters that now divide the sects are frequently declared to be non-essential; if, therefore, we begin to divide upon non-essentials, what is to hinder our continuing the process, until each little difference expresses itself in its own little system? The church at Corinth, for example, some members of which were of Paul, some of Apollos, some of Cephas, and some of Christ, ought to have given expression to these diversities of opinion and preference, in the formation of separate churches, each calling itself by the name of its own chosen leader. Those members of the church, too, who had knowledge that an idol was nothing, ought to have separated from their brethren who still believed that an idol was something—a distinction considerably greater than any which divides the evangelical churches to-day. Have those who use this argument considered to what it leads?

The argument fails also by totally misunderstanding those against whom it is directed. To represent them as pleading for uniformity of judgment upon all matters, as desiring that all men shall have the same ideas as to Christian worship, Church government, or even as to the details of Christian doctrine, only reveals that they have not taken pains to understand what the present movement means. We do not want to destroy diversity, but we want that diversity to have its proper and Scriptural expression. The New Testament Church, including as it did Jews who had learned to reverence the Divinely appointed ceremonies of the Temple service, and Gentiles accustomed to the idolatries of Paganism, was yet one Church. Its differences called for mutual forbearance among the members themselves, but were never made the grounds of separate Church organisations, and were, therefore, not advertised to the world. The motto of that Church was: "In things essential, unity; in things doubtful, liberty; in all things, charity." This strange argument for denominationalism would alter part of the quotation, and say: "In things doubtful, separation." It is a poor compliment to the Church of Christ to suggest that diversity in that community of saved persons must find public expression by the formation of so many different sects.

(2) The second consideration urged is that the denominational name is a protest for some neglected truth. We gravely question whether this is so. A method of Church government, which, in almost every case, forms the basis of a denominational system, may be, to some few persons, "a neglected truth," for which their particular system is supposed to be a protest. But to the great bulk of the members of each Church the method of Church government is a matter of the greatest indifference. Excluding the Established Church, to which, because it is established, many have the strongest loyal attachment, and others the most powerful conscientious objection, the systems of Nonconformity do not, to most Christians, appear to connect themselves with any "neglected truth." Without the slightest sense of unfaithfulness to God or his truth members pass from membership in one Nonconformist Church to another. They are seldom influenced by the question of the method of Church government; but generally by their approval of the views preached from the pulpit, and the general character and tone of the Church. The "neglected truth," therefore, for which many denominations are a protest is not easy to discover.

The peculiarity of this argument is that it is urged almost exclusively by Baptists. "J. A." proves himself a Baptist by saying that "when the Church does her duty, and becomes Baptist, the epithet will be used or needed no more." Evidently he would not allow the argument to apply equally to every other denomination. The Editor's question is significant: "Would our correspondent say that when the Church does her duty, and becomes Episcopal, Congregational, Presbyterian, and Methodist, these epithets will be used or needed no more?" The meaning of the argument to "J. A." is, evidently, that the name of "Baptist" is a protest for believers' baptism as a neglected truth. The writer does not wish to weaken in any degree the protest for that ordinance.

But the question again presents itself, Is a denominational name the New Testament method of witnessing for the truth? If the Lord's prayer is for a *manifested* oneness of the Church, are we acting in the spirit of that prayer when we announce by our distinctive name our separation from other Christians, with whom, upon vital matters we are agreed? Does not the very method of our protest defeat itself? The title "Baptist" does not to some persons suggest a Scriptural truth, but rather recalls the narrowness and harsh teaching with which the doctrine has in some cases been associated. Many accept it without ever attending a Baptist church; and many never hear about it at all, becaues prevented by the barrier of the denominational name, and the denominational pride which the name fosters.

To hear men glorying in the name of Baptist grieves us, indicating, as it does, such an entire absence of sympathy with the desire of the Saviour that his people should be one. While the New Testament injunction is that we should endeavour "to keep the unity of the Spirit in the bond of peace"; and while divisions are declared to be the evidence of a carnal mind, it does seem strange that men should glory in their separation from other members of the one body of Christ.

Will not the friends to whom denominations and their distinctive names are still dear, bring their judgment upon the matter to the test of the Divine Word? Let them not resist the movement which is evidently of God. The thoughts of many hearts are being exercised upon this subject. There is a widespread desire to break through denominational barriers, and to cultivate closer fellowship with all who love our Lord Jesus Christ. Our distinctive names are recognised by many to be the Church's great weakness. These things are signs that the Lord's prayer is beginning to be answered. Let his prayer be ours also, until the manifested oneness of the Church destroys the unbelief of the world (John xvii. 21, 23).

Bournemouth. George Wainwright.

Youths' Artesian Home, Bayswater.

How many times the question has arisen, both in the home circle and in the minds of Christian workers, "What shall we do with our youths?" After leaving the Sunday-school, the boy finds himself too young for the Y.M.C.A., and drifts hither and thither, an easy prey to the many temptations peculiar to his age. It is also at this period that numbers leave home to be apprenticed to some of the large West-end drapery establishments, and the majority, coming from country homes, are without relations in London.

After allowing for all that is done by the employers for the youths in their establishments, there remains much that can be done to care for their spiritual and moral welfare.

This need has been very practically met by the Artesian Evening Home, at 15, Hereford-road, W. where the youths can pleasantly spend their spare hours. On Sunday afternoons a conversational Bible-class is held, and on Tuesday evenings a Gospel address is given. The reading-room is open every evening, and is supplied with a few papers, monthly magazines, and a library. Another room is used as a recreation-room, chess, draughts, &c., being supplied. There is sleeping accommodation for a few boys—a very important adjunct to the work; and Mutual Educational Classes have been commenced. The Home at the present time is much in need of help. The hon. sec. is Mr. Chas. Appel; address at the Home.

W. Mitchell Carruthers.
Algernon C. P. Coote.
M. C. Leite-Rozas.
H. Sinclair Paterson.
W. T. Moore.
A. B. Stoney.

A SOUP KITCHEN NEEDED.—Sir,—A gentleman some time since put a most effective soup kitchen at my disposal. He has recently required the plant at his house in the country, so that I am unexpectedly left without a most needful instrument in my work amongst the East London poor. During the few months of the present year in which I worked the kitchen, splendid help was rendered to many half-starved families, and in the best way—not by dole, but by sale of a nutritious commodity at a very low figure. The winter is again upon us; the people are crying out. A new kitchen will cost £100 to £120. If some friend will give the kitchen, I will see that it is efficiently worked.—Faithfully yours,

W. Evans Hurndall.

16, *Cottage-grove, Bow, London, E.*

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The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

VIII.—REDEEMED BY BLOOD.

1 Peter i. 18, &c.

We belong to a redeemed race (1 Tim. ii. 6). The majority of men do not know this. Others, knowing it, do not allow their knowledge to influence their life or conduct, but sell their birthright for a mess of pottage. Happy are they who not only hold it as an intellectual acquisition, but permit it to become the moulding principle of their entire life. To such the words of the Apostle come with marvellous directness and force: "Ye *know* that ye were redeemed."

Probably it is the most momentous fact about us that we have been redeemed. *It is much to have been created.* The most awful woe that even Christ could pronounce was that a man should never have been born. *It is much to be endowed with life* in a world so full of marvellous possibilities as ours. *It is much to have a soul*, which can call up the past, or interrogate the present, or anticipate and prepare for the future. *But it is more that we have been redeemed.* Redeemed, as Israel from the bondage and tyranny of Egypt; or as a slave, by his goel, from captivity to some rich creditor; or as the captive of some hideous vice emancipated from its thrall. Redeemed! Bought! Ransomed! Not that heaven is bought for us, but we bought for heaven. This will perhaps distinguish us for evermore among the inhabitants of other worlds.

I. The Cost of our Redemption has been Immense.—(1) *Negatively.* "Not with corruptible things, as silver and gold." A moneyed man, who has been accustomed to look on his wealth as the key to every treasure-chest, is sometimes startled to find how little it can really do. It touches the rim and circumference of life, but it fails utterly in questions that affect the heart of human existence. Money cannot compensate for broken vows, or unsay cruel words which eat into the soul like acid, or bring back colour to the pallid cheek of the darling, cold and still in death, or atone for the lack of love. "If a man would give all the substance of his house for love, it would be utterly contemned." Money can only purchase things which are as corruptible as itself; but when it enters or seeks to enter into the sphere of souls, the eternal and incorruptible, its way is barred; its currency will not pass; its claims to be heard are nonsuited.

You cannot dissect an argument with a knife, or measure love by the yard measure, or weigh souls by avoirdupois. And it is equally impossible to ransom them from sin by corruptible things, as silver and gold. There is nothing in common between the gold and silver, which, however long they endure, must perish in the end, and the soul, which is of ethereal temper, and is impervious to destruction and decay—immortal as the being of God.

God could have given suns of gold, and stars of silver, constellations of bodies glowing with precious metals, but none of these would have been sufficient to free one soul from the curse or penalty of sin, or to change it into a loyal and loving subject of his reign. Though the scales of the universe groaned on the one side with the heaped treasures of heaven, the jewels of its walls, the gold of its pavements, yet one soul placed on the other would outweigh them all. Matter accounts for nothing in the weighing chamber of eternity. And therefore the Creator must give not *things*, but life—not his gifts, but Himself, ere He could redeem.

(2) *Positively.*—"But with the precious blood of Christ." The blood is the life. Life is man's supreme possession, and his supreme gift. To give anything less than life is to fall short of the completest self-sacrifice for another. But when a man has given that, he has given all he can. And, in addition, when blood is mentioned with the laying down of life, there is the further thought of suddenness, of intense suffering, of violence; yea, more, no one familiar with Leviticus, and with that whole system in which the Apostle Peter was educated from boyhood, could ever encounter such a reference as this without being instantly reminded of that sacrificial system, in which lambs were offered up in flocks for the sins of the people.

When the Apostle speaks of being redeemed by the blood of Christ, "as of a lamb without blemish and without spot," he not only refers to the agony, and violence, and circumstances of his death, but gives renewed utterance to that first conception about the Lord which had fallen upon his ear from the lips of the great forerunner, whose disciple he had been in the earliest days of his religious history (John i. 29). And there can be no doubt that he wishes clearly to connect the Sufferer of Calvary with the lambs daily offered in the morning and evening Temple worship, with those slain at the great annual feast of Passover, and with others, the blood of which was constantly flowing to make an atonement for sins.

In considering the number of lambs sacrificed in the Jewish temple, we must always remember that a large proportion of their flesh was eaten, whether by the priests or the offerers; and that every method was adopted to keep the sacred structure pure, and sweet, and clean. And when we once admit that it is the office of the lower orders of creation to subserve the necessary interests of man, there is not much difference between their dying to set forth in type great spiritual truths, which are the life of the soul, or to provide suitable nutriment for the sustenance of the body. But, let me repeat, in the Jewish sacrifices these two objects were most frequently combined.

It is most important to give due weight to the suggestion of this passage, which is corroborated by many similar ones throughout the Bible, that *the death of Christ was no afterthought* consequent on man's fall, but was arranged before the foundation of the world. Before the mountains were brought forth, or the stars were rolled on their wondrous paths, or the first ray of light shot through the gloom, in the thought and purpose of God, our Lord was already the Lamb slain. "He was foreordained (designated or set apart) from before the foundation of the world" (see also Rev. xiii. 8).

And so the sacrifices of the Jewish ritual were in fact "the patterns of things in the heavens." When Moses went up into the Mount, it is probable that he was permitted to behold the Divine purpose and plan of man's redemption; which, as it passed before his thought, took shape in that symbolism of priest, and sacrifice, and rite, which was God's method of tuition to the chosen people, afford-

ing a rudimentary and material outline of eternal realities.

We must not think Calvary was moulded on Leviticus, but that Leviticus was moulded on Calvary, as it stood out from all eternity before the mind of God. Yet it is unmistakeable that Leviticus furnishes the true key to the understanding of the death of the cross. In those earlier books the Holy Spirit supplies us with the nomenclature and terms which He was afterwards going to employ. And just as it would be absurd to try to understand Euclid's deductions, without first studying his definitions, so it is in vain to attempt the solution of the marvels of the cross, without entering into the force and meaning of the rites and sacrifices of the ancient Hebrew system.

Now, if there is one thing more clear than another in the Levitical sacrifices, it is the substitution of the innocent for the guilty, and it is under this aspect that we must consider the death of our Redeemer. It is in this sense that He gave Himself for us. And this is the reason why the Apostle lays such emphasis on its *preciousness*. Anything less than the costliest blood would not have availed, because it must not be simply the blood of an individual sufferer, but of one who could suffer for a race of sinners.

The Blood of Jesus was precious, because of the dignity of his nature, and because of his perfect character. Without blemish, that is, without personal sin. Without spot, that is, not defiled by contact with sinners. Lamblike in meekness, gentleness, purity, and uncomplaining suffering. And thus it was adequate for the work of cleansing away the terrible aggregate of sin. Oh, precious blood! Oh, sacred heart of Jesus, from which it flowed, holy, loving, tender, broken with grief! Oh, snowy whiteness of robes washed in that fountain, and purer than the snow!

II. The Object of our Redemption.—"From your vain conversation received by tradition from your fathers." Do we sufficiently realise the position into which the shedding of the blood of Jesus has brought us who believe? It is our ransom price, the purchase-money of our entire being to be Christ's. The Apostles lived in the days of the most merciless form of slavery, but they never hesitated to borrow from it the imagery by which to set forth our relationship to our Saviour. "Not your own, but bought with a price." "Denying the Lord who bought them."

The purchaser of any slave regarded him as his chattel, his goods. He could, if he chose, fling him to feed his lampreys, and none might remonstrate or punish. He looked on all his belongings, and earnings, and talents, as so much emolument for himself. His word and will were absolute law. Such are the rights which our glorious Master has over us. He has redeemed us from the curse and penalty of sin to be a people for possession—his very own.

Who, then, of us can live as we have been wont, following after vanity, treading in the footsteps of our forefathers, content to do as others before us? New claims have come in. Our Redeemer is Lord. As He has set us free from the curse and penalty of sin, so now He demands of us to come out and be separate for Himself; leaving the husk for bread; the bubble for the substance; the vain conversation received by tradition, for purity, holiness, and devotion to Himself.

What a marvellous exchange there is for us in Jesus Christ. Our vain conversation exchanged for faith and hope, our imitation of the fathers for the upward following of Him who was raised from the dead to glory, our reliance on tradition for vital contact with Christ Himself.

Have you assumed this attitude? If not, without delay confess with tears that you have robbed your rightful Master; recognise his claims; give up yourself entirely to his service, and let the time past more than suffice you to have followed the tradition of the fathers, with their vanities and sins. The blood of Jesus, like that of Asahel shed on the pathway of the warriors, shall make us halt in our career, and shall turn us to a better mind.

III. The Characteristic of the Redeemed.—"Who by Him do believe in God." Our faith and hope, which at the beginning of our Christian life are mainly occupied with Christ, so that we find ourselves most often addressing Him in prayer, pass through Him, who is God, to the Great I Am. The Father is known and loved through the Son. The Son reveals the Father as He promised (John xiv. 7). God becomes All in all; and the soul is satisfied.

THE HOWARD ASSOCIATION.

The recently issued report of this Society, which has for its object the best methods of crime-prevention and penal treatment, is worthy of the careful attention of our readers, as containing much interesting and instructive information and suggestion on important social questions. Amongst the subjects which have engaged the attention of the Association are the inequality and inadequacy of the sentences sometimes pronounced by judges and magistrates, and the necessity of obviating the conviction, or at least the continued imprisonment, of innocent persons: and the suggestion that the duty of investigating such cases should be assigned to one of the prison inspectors is deserving of attention by the authorities.

The extension of the system of boarding out pauper children (which has been successful wherever adopted—*e.g.*, at Glasgow, Birmingham, Worcester, Liverpool, and West Derby) is also urged; and in this the Society is doing good service, for local authorities are not yet sufficiently alive to the fact that the rearing of pauper children in huge barrack-like institutions, instead of in homes, is responsible for much of the existing pauperism.

The report also advocates the further employment of women in police and pauper administration, and we are at one with the Association in setting a high value upon womanly sympathy, common sense, and shrewdness in such work as the custody, control, and reclamation of female offenders, especially the fallen ones, and the care of pauper women and children.

The Howard Association is practical in its aims and judicious in its methods, and is deserving of all support by the public.

THE BIBLE.—God has given us his wonderful Word, and its different portions are not placed haphazard. He gives it in perfect order. There is a first book and a last book; and the same Spirit of God who inspired the workers, doubtless inspired those who received the writings, and guided them in putting the books together as God would have them put. You do not put all the dinner together into one great bowl, and say to your children, "Help yourself." You begin with the soup, then the meat, and so on—every dish in its order, according as it is best suited for health and digestion. If you want to have good spiritual health and digestion take God's food in God s order. Begin with Genesis in the Old Testament, and Matthew in the New; and work right through them.—*Rev. Hubert Brooke.*

LOVE'S SALVATION.

The mother bends with kisses o'er the child
Too young to heed or prize her tenderness;
The innocent, the pure, the undefiled,
Need not for loving word or fond caress.
But they—the guilt-stained, and the tempest-tossed,
On life's rough seas, bowed low 'neath guilt and shame;
Might they but hear a kind voice, free from blame,
Call gently once the old familiar name,
Or feel one such caress—they were not lost.

God speaks to such through human voices near.
If all are harsh, "God turns from me," they say;
"I am alone, and never prayer, or tear,
Is breathed, or shed, my sliding steps to stay."
Yet God loves on, and through the gloom He saith,
In each kind, human touch, "Avoid despair";
Love is salvation. Cross of Christ declare;
His own redeemed proclaim it everywhere:
"Love hides the sin, and saves the soul from death."

Laura L. M'L. Backler.

SEAMEN IN RIO DE JANEIRO.

Dear Sir,—A Sailors' Mission is greatly needed for the Harbour of Rio de Janeiro (Brazil). A number of Christians living in that city are anxious to see more done for the seamen visiting that port They desire to find a young man fitted for such a work, to go out and undertake it. I can speak from personal experience as to the need. Before I went into mission work among the Brazilians, I opened a Sailors' Mission at Rio. During the eight months I spent in seeking to preach Christ to the seamen, I would visit as many as fifteen ships in one day, giving tracts and sowing good seed amongst the men. I never found any difficulty in getting the men together at the meetings ashore in the mission-room. There were many professed conversions; numbers signed the pledge; several prodigal sons were taken off the streets, and helped home to their friends.

I will mention one out of several cases that more than repaid me for my work among seamen. A young man swam ashore from his ship, because of ill-treatment, mixed with the loafing, drunken crew found in all large ports in foreign lands, and soon became one of them. He was sent by a lady to see me, and was truly converted to God. He remained with me some weeks, helping in our mission work. When he told me his story, I found he was a scholar, and had been educated for the law. When he came to see me he was without coat, vest, or shoes; to-day he holds a good position at Buenos Ayres, mixes in the best society, and is doing good work for Christ and temperance.

If we can get a man to go out, his support will be raised at Rio; but we should be glad to receive help in England for his outfit and passage. Any interested in this work, and desiring information, may write to me at Victoria-road, Woolston, Southampton.—Yours in the Gospel work,

Gloucester. Herbert Soper.

JOSEPH RABINOWITZ.—Meetings have been arranged for those who wish to hear this eminent Christian Jew, on Tuesday, November 12, at 3 p.m., in Lower Exeter Hall; and on Thursday, November 14, at 7.30 p.m., in Mildmay Conference Hall.

PADDINGTON HALL AND HYDE PARK MISSION.—This Mission closed its eighteenth series of meetings in Hyde Park on Wednesday, last week, after one of the finest summers for many years. In all seventy-three meetings were held, at which 500 Gospel addresses were given. A large number of tracts were circulated. Many thousands of persons thus came under the sound of the Gospel. The workers were blessed with cheering cases of conversion. The Mission is now looking forward to its winter's work among fallen women, dust sifters, and corner men, who are brought together by free teas. The superintendent is Mr. John Davidge, 90, Church-street, Paddington-green, W.

Medical Students.

Some sixty or seventy of these youthful disciples of Esculapius met at the Memorial Hall, Farringdon-street, last Friday evening, to celebrate the anniversary of the Medical Prayer Union. The Union has a senior branch for fully qualified practitioners, but they were sparsely represented. To show his interest in his student friends, Professor Macalister came all the way from Cambridge, expressly to preside. At the close of the meeting he took train again for the University city of Fenland.

In a simply expressed, but highly practical, little presidential address, the Professor said that no class of society required to cultivate the spirit of prayer more than members of the medical profession. They are, of necessity, brought into constant connection with the great unseen forces of the world; and, if they would not be mere gropers in the dark, they needed to know God, not as an impersonal force, but as a Person, to whom they could go in prayer, with the assurance that He will hear, as an earthly father heeds the cry of his child. Medical men and students have special temptations in the direction of materialism. The phenomenon of death is to them a daily commonplace, and they are so familiar with the misery resulting from sin that they are apt to take it as a matter of course, and to seek an explanation of everything on a purely physical basis. Such an institution as this Prayer Union is specially valuable to the young student leading a lonely life in London, and the Christian companionships it affords are of incalculable help to him.

An interesting abstract of the year's report was read by the secretary, Mr. W. McAdam Eccles. The chief feature of progress during the year has been the increased desire for evangelistic work among medical students. A special mission to students has been arranged for, to be conducted by Dr. Harry Grattan Guinness, at Devonshire House, from November 25 to 30. A Medical Missionary Association has been started at the London Hospital, and a branch of the Prayer Union has been re-formed at Charing Cross Hospital. Sympathetic reference was made in the report to the loss sustained by the death of Dr. S. O. Habershon, the first President of the Union; his son, Dr. S. H. Habershon, has consented to be a vice-president in his father's place.

An address by Mr. W. Carruthers, the well-known naturalist of the British Museum, formed the chief item in the programme. Disclaiming any particular qualification to speak to medical students, he succeeded in saying much that could not but prove helpful to them in their future work. He said that all the advantage they could gain from the gifted medical teaching faculty of London was not so important to them as the fact that they had joined this Prayer Union, and so started out on right lines. He would take it for granted that they believed in a personal God; in a moral law; in man's power of free choice between good and evil; and, at the same time, man's inability of himself to choose the good or to atone for past misdoing; and, finally, in the offer of salvation through Jesus Christ. If they held all these things firmly, he was not afraid of the result of any speculative inquiries that might confront them in their studies or in the exercise of their profession. A special difficulty might come to them from the prevalence of unbelief among many who are foremost in the knowledge of medical and other sciences. It is a distressing fact that so many are led astray in these inquiries. All the attempts of an intellectual philosophy, ancient and modern, to explain the facts and circumstances of social life, have failed; and there is no explanation that will account for the state of things in the world, but the fact of human sin, and of man's deliberate departure from the high estate in which God created him. Mr. Carruthers urged Christian students to seek to induce their companions to make a present decision with respect to these important matters, as delay might be fatal. He referred impressively to the circumstance that the late Mr. Charles Darwin was at one time a professor of Christianity, but his researches, conducted from a purely physical standpoint, had led him in later years almost to the belief that there was no need in the world for a Creator at all. The proverb about looking through nature up to nature's God is a false one. We can only get to know God through Jesus Christ; having gained that knowledge, our study and our work will afford endless evidences of the presence and power of the Great Creator and giver of life. A great deal that goes for science in the present day is nothing but the dreams of human imagination. If we look at things from the standpoint of first principles, we shall be able to distinguish between the false science and the true.

Dr. J. Maxwell alluded to the formal inauguration, at a meeting at Exeter Hall on the previous day, of the Students' Missionary Union, and said he looked for great things in the future of missions from this movement.

We doubt not that our readers will make it a matter of prayer, as well as effort, that the coming special mission to medical students at Devonshire House may be fruitful in good results.

Protestant Alliance Meetings.

ROMANISM AND RITUALISM.

Romanism and Ritualism are so intimately related that it is difficult to discuss the one without referring to the other. It is not astonishing, therefore, that they were associated on Thursday last, on the occasion of a Conference and public meeting held in Exeter Hall, under the auspices of the Protestant Alliance. The proceedings were fraught with a good deal of enthusiasm, and it is hoped that their influence will be widespread and lasting. The Hon. P. Carteret Hill presided over the Conference, at which addresses were delivered by Rev. Dr. Hiles Hitchens, Mr. W. C. Maughan (Glasgow), Rev. Dr. Wylie, and others. Mr. A. H. Guinness, secretary, reported that during last year 400 towns were visited in the United Kingdom, and more than 500 meetings held, attended by upwards of 600,000 people. The lecturers had found that, as a rule, the working classes are opposed to Romanism, believing that it would lead to despotism.

The large hall was well filled in the evening, and Colonel Sandys, M.P., who occupied the chair, in the course of a brief speech enlarged upon the proposal of the Government yet further to endow Roman Catholic education in Ireland. He also read from *The London Gazette* the announcement that an envoy extraordinary and plenipotentiary to the Pope had been appointed on a special mission to the Vatican, with reference to questions of jurisdiction under the Royal Proclamation, providing for the existing establishment of religion in the island of Malta. Loud cries of "Shame" followed the reading, and the meeting was altogether with the speaker when he added that, gradually and silently, points of vantage in Church and State are being occupied by those whose evident object is to undermine the Protestant constitution of this country. Alluding to the spread of Ritualism, he declared that the time has certainly come for the laity of England to defend themselves from the teaching of the clergy.

Mr. W. Johnston, M.P., moved a resolution protesting against Government recognition of the Papal claims to supremacy, and pledging determination to resist the introduction into Parliament of any measure to provide at the national cost for the higher education of Roman Catholics in Ireland. Rev. Dr. Kerr, of Glasgow, in seconding, delivered an address which was highly appreciated. He maintained that, if the members of the British Cabinet are true patriots, they will withdraw their educational proposal. He declared it a shame that concessions by our Government to the Papacy can be thrown in the teeth of the Sovereign and statesmen of Italy, who are manfully working out their deliverance from the Apollyon of the Vatican. Rev. James Stevenson, of Edinburgh, showed that there is good ground for alarm at the march of events. Already large grants have been made to the Romish Church for the maintenance of colleges and schools. The elementary schools are so badly conducted that the passes range from five to eight per cent. in the various subjects; while in Scotland they amount to from 90 to 95 per cent. The resolution was carried unanimously.

Sir Arthur Blackwood introduced resolutions on sacerdotalism as now prevalent in the Church of England, and the revival of monasticism as recently proposed. None too soon Protestant feeling is being aroused. Having suggested the establishment of

A DISTINCTLY PROTESTANT MISSION,

with agents going about among the people, he gave an account of the encouraging labours of one such worker in a London district. In the course of two and a half years, no fewer than fifty-two children have been removed from Roman Catholic to Protestant schools; and eighteen children who were on the point of entering the Romish school were prevented. Among other operations of the missionary, was the warning of adults when about to enter the Romish Church. Whatever we do, we must not omit getting down on our knees before God, for strength and blessing, in the fight against Rome. We must guard our national liberties and prosperity, but before both these we must place the honour of the Lord Jesus Christ. Romanism and Ritualism depreciate and deny the value of Christ's finished sacrifice upon the cross, disparage and dishonour the value of his everlasting priesthood at the right hand of God, and dethrone him of his supremacy. Therefore, it is against Christ that Rome contends, and for Him and with Him alone, must we fight.

Rev. F. A. C. Lillingston threw the light of the past upon the proposal to restore monasticism in our midst. The harm which the system has wrought in the past is incalcuable. It sets up class distinctions, of which the New Testament says nothing. Answering the question, "What would you suggest instead?" the speaker recommended the organisation of evening work for the laity, that they might, according to an arranged plan, visit the poor and friendless, and read God's Word, and cheer and help them. Rev. Richard Roberts (Wesleyan) also spoke, showing that by lending encouragement to Rome we are bringing back the times of superstition, idolatry, and barbarism. The meeting was of one mind throughout. Several of the speakers urged the desirableness of true friends of the Reformation lending their influence and support to the Protestant Alliance.

A Y.M.C.A. CONVENTION recently held at Newcastle, Pa., was well attended, and was marked by some earnest practical discussions. Mr. Ira D. Sankey, who is a native of Newcastle, was in charge of the song. The new Y.M.C.A. building presented by Mr. Sankey has been formally handed over to the Association.

LORD MAYOR'S DAY.—Dear Sir,—Last year we were able to give a substantial meal and free entertainment to 3000 of the East-end poor, while the great banquet was in progress at the Guildhall on Lord Mayor's Day. This has now become an annual institution, and we hope to give a meal to a similar number this week, if the necessary funds are forthcoming. Numbers of the poorest are looking forward to this annual treat. I need hardly say that extreme poverty is the only test.—Yours faithfully, Fredk. N. Charrington.

Great Assembly Hall, Mile End-road, E.

THE EVANGELICAL ALLIANCE.

CHELTENHAM, OCT. 22—24.

(Concluded from our last.)

THURSDAY, OCTOBER 24.

THE third and last day of the Conference dawned more brightly than its two predecessors, which had more of the damp and drizzly element than was altogether agreeable to the visitor. In response to the invitation of Canon Bell, the rector, some hundred and fifty met around the table of the Lord at ten o'clock, and remembered his dying love.

A large company came together in the Assembly Rooms at eleven o'clock, when Mr. BENJAMIN THOMAS, of Bristol, presided. The first of the three addresses was by Rev. Dr. E. E. JENKINS, on

THE DEITY AND ATONEMENT OF CHRIST,

and the present necessity for firmly and fully maintaining these doctrines. The achievements of Christianity, he said, from the beginning of its course, have been wrought in the power of a belief in these fundamental truths. Thus it is that the Gospel has had a wondrous fascination for the common people of the earth. The manhood of Jesus by itself would not arrest us and hold us, without the mystery of his Godhead. Let the latter go, and the former goes with it, and we have no Christ left. You may construct a moral code from the teachings of Buddha, but there is no sanction or authority behind it to give it force. Modern unbelievers, it is true, admire and applaud Christ's moral purity, but deny the miraculous element in his character. The antichrist of to-day is more nearly an angel of light than at any former time. People will not read theology, but they will read novels and magazine articles; and so the rejection of Christ's Divinity through these channels is sapping the faith of our sons and daughters. In the study of the miraculous the reason of man must always stand still; we have again to become as little children if we would enter the kingdom of heaven. Everything precious in the Christian religion rests on the miracle; with that discredited, the New Testament, not in part, but in whole, is an imposture, and the Christianity built upon it is a lie. Christ's self-revelations were few. As to his pre-existence He said in his memorable prayer: "Glorify Thou Me with thine own self with the glory which I had with Thee before the world was." The Apostle John's commentary on that is: "In the beginning was the Word, and the Word was with God, and the Word was God." In another of these rare self-disclosures Christ claimed that all power in heaven and in earth had been given to Him of God, and this thought is amplified in a remarkable passage in one of the Epistles of Paul. Can any honest reader of the Gospels and Epistles deny that their writers were actuated by an unshaken belief in the Divinity of their Lord and Master? If they did not so believe, then they were guilty of conspiracy and a violation of the veriest rudiments of good faith. Christianity, therefore, stands or falls with the miraculous birth, life, atonement, and ascension of our Lord. With the living personal Christ reasoned out of it, it has no authority, no power to comfort or to save. Any other hypothesis is inconceivable and untenable.

Then as to the atonement of Christ, we have his own wondrous declaration (John iii. 16) that He was the gift of God's love for the salvation of the world and a sacrifice for its sins. No subject is so familiar to the human race as that of propitiation, and none so easily explained to the rudest of them, as well as the most cultivated. The burdens and miseries of the world prepare it for the atoning sacrifice. This, at any rate, was the Gospel of the Apostles. To their fathers Christ's sacrifice was pictured forth in many a type. This atoning sacrifice is not a mere accessory or a part of the Gospel; it is itself *the* Gospel. It was to the Greek thinkers foolishness, and, therefore, modern objections to it are not at all original. But with all the wisdom and experience of eighteen centuries behind us we can testify that it is the power of God unto salvation. It was a Gospel to the poor, as our Lord said; but there is none other for the rich or the learned, and indeed nothing could be better fitted to carry the highest minds into lofty regions of thought and speculative research.

Dr. Jenkins, in closing, showed how wonderfully the Christian Church is applying this Gospel of a Divine sacrifice, in the salvation of people from the most terrible evils, and in the bringing about of social and individual reforms that could not otherwise be accomplished. What is the example of the dead moralist doing in this direction? Nothing, as compared with the winning ministry of Christian disciples and followers of the Divine, crucified and risen Son of God.

THE PRIMITIVE GENESIS RECORDS,

attested by the oldest Gentile traditions, was the interesting subject allotted to CANON FAUSSET. Holy Scripture, he said, like the Saviour's inner vest, was woven from the top throughout. It is an organic unity. The first eleven chapters of Genesis are regarded by some modern critics as unhistorical; but if we sacrifice these all the rest goes with them, for they are the foundation of the whole. These eleven chapters were quoted six times by Christ, thirty-eight times by Paul, six times by Peter, seven times by John, once by James, twice by Jude, twice by the assembled Apostles, thrice by Luke, once by Stephen. Scientists hold that man has been evolved from the ape, or some such brute, and they feel it logically necessary to hold that man evolved for himself a religion from a primitive state of no religion. Let us see what light the Bible story of Babel, compared with the widespread traditions of mankind, sheds on the question.

At Babel, men tried to defeat God's purpose of the orderly distribution of mankind, by building a vast tower as a centre of unity. They had lost the true centre of rest in God, and tried to make up for it by a forced outward unity. They were the agnostics of the time, ignoring God rather than denying Him. Instead of worshipping God, they worshipped the heavenly bodies, dedicating their tower to the visible heavens or sky. "Let us make us a name" does not refer to renown among men, but to the making of a symbol for worship, a visible representation of the invisible God. In all Pagan religions, sun worship is the first departure from the spiritual worship of the unseen God. Therefore, in God's Temple at Jerusalem, to mark its opposition to Pagan apostasy, the Holy Place was at the west end, and not at the east. Our modern fashion in churches of turning to the East, or sun-rising, is nothing else than revived Paganism.

A strange confirmation of the Babel narrative is found in connection with a high mound near to the ruins of Babylon, crowned with the débris of the temple of Bel, the sun-god. This temple was restored by Nebuchadnezzar, and the inscription on it states that it was built by a former king forty-two ages ago, and that "since a remote time the people abandoned it, expressing their words without order." Here we have a corroboration of the Bible narrative of God's punishment of the Babel builders' idolatry. Humboldt says the ancient Mexicans had legends of the flood, and thus these two widely separated races attest the historical truthfulness of Genesis as to the flood and the confusion of tongues.

APOSTASY V. DEVELOPMENT.

The more we investigate the earliest traditions, the more proofs we find that idolatry is an apostasy from the original knowledge of the one true God, and not the knowledge of God a modern development from primitive fetishism. The oldest of the Chinese records, reaching from 2000 to 900 B.C., recognise one invisible God. So do those of the Malay Polynesians of the Pacific. The aboriginal Kohls of Asia have traditions of the Flood, caused by man's sin; as also have the Abeo Kutans in the interior of West Africa. The old Hindoo scriptures, the Vedas, represent God as One, and man as a sinner needing redemption. The Persian Zendavesta scriptures describe creation as in Genesis. Therefore, the process in these two great branches of the Aryan race, the Hindoos and the Persians, is not an evolution of a purer religion from primitive savagery, but a continuous decline to idolatry from an original knowledge of God. The further back we go in examining the primitive traditions of nations, the purer we find their faith. As an illustration of this, Canon Fausset cited an early Egyptian hymn. It is a certain fact, he continued, that divers peoples from divers stems show in their traditions a reminiscence of one primitive history, derived from common ancestors. This common ground of reminiscence *extends exactly down to the Tower of Babel, and no further.* The Odshinegroes of Africa, the Tongas in Polynesia, and the Toltecs in Mexico, agree in the main just in those primitive Bible facts.

The speaker then referred to the wonderful agreement between the Flood records and scientific discoveries as to the remains of paleolithic races, and those of the neolithic or post-diluvian races. Strong confirmations of the early Bible narratives are to be found in the known dispersion of the descendants of Noah's three sons in the very manner predicted. The fact that different names for God are given in the first and second chapters of Genesis was shown not to be proof of a dual authorship, but rather beautiful adaptations of titles of the Supreme Being to the facts preserved in the record.

The practical lesson enforced by the consideration of these striking statements was that of thankfulness to God, that, instead of leaving fallible men to evolve a religion for themselves, He has given us a revelation which we ought diligently to study. Are we building any earthly tower that will end in confusion, like that of Babel? "He builds too low that builds beneath the skies." Man's reliances for happiness, greatness, unity, and immortality apart from God, must end in confusion. The Babel builders used brick for stone, and slime for mortar; their materials were shams and imitations. Let us see that our Christianity is a reality, not an imitation. Jesus, the Rock of Ages, is the only true foundation, laid by God. "The name of the Lord is a strong tower; the righteous runneth into it and is safe." As the Holy Ghost at Pentecost began the true unification of man (the only antidote to the confusion of Babel), by giving believers one heart in Jesus and the gift of tongues as its pledge, so we pray and watch for the Lord's coming again to put the crowning top-stone on the Church—the New Jerusalem that cometh down from above.

AN INTERESTING ANALOGY.

"Meditation on Holy Scripture, as an antidote for present-day restlessness and superficiality in Christian life," was the closing topic of the morning, and was assigned to Rev. H. E. BROOKE, of Bromley. Before entering on a brief consideration of it, Mr. Brooke made some very happy and suggestive references to Canon Fausset's remarks on the Babel dispersion. At the close of his address the Canon said that in the gift of tongues at Pentecost the Lord seemed to reverse the judgement of Babel, or at least to suspend for a time the confusion of tongues, which led to the scattering of the ancient race. There was a thought in relation to this, which, Mr. Brooke said, had interested him deeply, and which he would throw out. The apostasy at Babel arose from men running counter to God's wish for the diffusion of mankind. After the flood the command was to multiply and replenish the earth, and that could not be done unless the people were spread abroad. They preferred, however, to concentrate

themselves, instead of going forth to be witnesses to the world of God's mercy in preserving them from the destroying flood. So this concentration at Babel, with its resulting idolatry, was a clear running counter to God's will and expressed command. God bore with them for a time, but He will not permit his will to be finally trampled upon, so He sent the confusion of tongues in order to accomplish the diffusion of mankind. No doubt, in the eyes of many, this scattering abroad seemed a sad state of things, but it came because they deliberately set aside God's wish.

Carry your thoughts forward to another Babylon (or Babel) mentioned in Scripture, and you will find a very striking analogy to this. In the early days of the Gospel, Jesus Christ commissioned his disciples to go forth and preach the Gospel to every creature; that was diffusion. The Spirit of power, including the gift of tongues, was given at Pentecost, and was, so to speak, a reversal of the old judgment, in order that there might be a quicker spreading abroad of his glorious Gospel. What do we find in Church history? In the second century the professing people of God began to build

A TOWER, WHICH THEY CALLED "THE CHURCH."

There was the concentration of Christian energy, and the eager desire to rear a great ecclesiastical system, of which Rome should be the centre, rather than the carrying out of God's wish to diffuse the Gospel message throughout the world. As might be expected, idolatry and a blight on Christianity were the result. They were so taken up with this huge ecclesiastical tower they could think of nothing else; and then were framed those God-dishonouring, dogmatic assertions, which are even believed in the present day, that outside of "the Church" there can be no salvation. As Cyprian wrote: "He who has not the Church for his mother cannot have God for his Father;" and gradually this became, as it were, the test-word of orthodoxy. Then followed the darkness and the blindness of the middle ages, with all their oppression and suffering. How different it would have been if the believers had been concerned with the spread of the Gospel instead of erecting this huge tower. In the Revelation we find that this very Romish power is called Babylon, and its destruction is described—an event which we have reason to believe is not very far off.

When the Reformation came, God, so to speak, confounded these builders. He brought to light his own Word, the reading of which showed that this great ecclesiastical tower was contrary to his mind. So there came to the Church of Rome what we may call the diffusion of Protestantism. Roman Catholics twit us with our many divisions, but surely it is better to be split up than to be united in a God-dishonouring unity. It is better to be sent abroad to carry God's Gospel than to be concentrating one's energy in building up a huge edifice which God's Word describes as doomed to destruction. It may be added that the blessed missionary spirit seen in the present day has a very close connection with the Evangelical Alliance, as drawing together in Christian sympathy the people of God. The great work to be done is not church building, but Gospel preaching; not the bolstering up of ecclesiastical systems, but the spreading of the Gospel of Christ throughout the world.

MEDITATION ON HOLY SCRIPTURE.

During the few minutes that remained, Mr. Brooke offered some helpful words on this subject. We all admit, he said, that this is a restless and superficial age. I am not going to speak of the *study* of Scripture, but *meditation* on it. There is a difference. Not everyone can study the Scriptures in any sense worthy of the name. But every Christian is called to meditate upon God's Word. I could not illustrate what meditation means better than by a reference to the well-known passage in Lev. xi., where we have the marks of clean beasts—that they chew the cud and divide the hoof. It may seem fanciful to some, but the old Puritan writers, and others, thought they saw in these two marks a type of the distinguishing characteristics of the Christian. The divided hoof gives the animal the power of grasping the rock or ground on which they tread, and thereby adds to their agility. So we read, "He maketh my feet like hinds' feet." As the nimble hind can grasp the rock, and mount into a higher atmosphere, so faith grasps the promises, and mounts aloft.

Again, Christians are like the ruminant animals, being able to recall the truth and feed upon that which they have at one time committed to their memories. We ought to make more of this power of rumination, not being content merely with reading the Word. Thank God for the many "artificial" means, as we may call them, for encouraging the reading of Holy Scripture—the Bible and Prayer Unions. But I would plead for more than the reading of a certain passage every day. Let us think on what we read. Let us recall it, and we may find it just the word in season that we need. As a very young Christian, I found it a great blessing always to carry about with me a little pocket Testament, or portion of God's Word. There are a thousand opportunities, such as the missing of an appointment, or of a train, or in some way having a few minutes to spend in which the mind would not otherwise be profitably employed. Let the Scripture be taken up—a verse, or a few verses, or a chapter. I do not hesitate to call this plan a means of grace, if we are thus ready to read a portion, and to meditate upon it.

THE WICKED OPIUM TRAFFIC.

This was the theme of an open conference this afternoon, under the chairmanship of Mr. Donald Matheson, with a renewed full attendance. As one speaker observed, Cheltenham audiences seem to turn out nearly as well in the afternoon as in the evening. The Chairman expressed his satisfaction that this burning question had again been laid hold of by the Evangelical Alliance. The unvarying reply that had come in the past from our Governments, of both political colours, was that they could not afford to lose the opium revenue—in other words they could not afford to do right. He verily believed that the stumbling block was an invention of the devil to hinder the progress of the Gospel in China, at a time when that progress was likely to be great. There is now a crisis in the agitation, and an effort will be made this winter to press on the Indian Government the necessity of putting an end to our national complicity in this horrible traffic. In a short historical review of our share in this matter, Mr. Matheson quoted the saying of the United States minister respecting Lord Elgin's settlement with the Chinese authorities in 1858, that it was

"A TRIUMPH OF SUCCESSFUL CRIME."

Foiled in getting rid of the imported drug, the Chinese Government adopted the suicidal policy of trying to checkmate the Indian Government by fostering home cultivation. This action has caused the decline of the Indian revenue from opium to some six millions sterling, and probably it will further decline. The evil is now rampant throughout China, and the Indian Government are not unlikely to allow the consumption to be acclimatised in Burmah and India, so that our own fellow subjects there are in peril of being demoralised. Japan has rigidly prohibited the importation of opium, and, no doubt, to this is partly attributable the remarkable strides that Japan is making as a nation. Australia also is open to danger from this source, and the only cure is total prohibition in all our British territories.

A Chinese missionary of long standing, Rev. George Piercy, could speak as a witness of truth on this subject. He read a paper dealing with it from the point of

NATIONAL MORALITY.

He maintained that in national as well as in individual affairs and relations, the golden rule must hold good. Indeed, the importance of that rule is the greater in its enlarged application, by reason of the magnitude of the interests at stake. The Chinese for many years looked on the trade as contraband, and visited with severe measures those who encouraged it. On one occasion, a Chinese Commissioner put all the English colony in Canton into prison for alleged complicity in it. After vacillating long between repression and permission the latter policy now prevails; but the Chinese Government still keeps clear of the stain of the Indian authorities in not making it a source of imperial revenue. The taking of revenue from this "death-dealing drug" has been condemned on all hands, and yet leading statesmen shamefully refuse to bring it to the bar of national morality. Every English elector is responsible in a degree for this overthrow of moral responsibility, especially as the cultivation of the poppy and the supply of the drug are wholly and entirely under the control of the Government, and not at all a private speculation. In plain language, the Indian Government is openly and deliberately engaged in a trade which is not intended to benefit anybody, but which goes "to debauch the Chinese people," in the words of one of the officials concerned. The debauching is now overlapping into India itself, as Mr. Caine's recent disclosures, with respect to Lucknow opium dens, proves. Mr. Piercy called for the removal of this intolerable blot from our national escutcheon, and contended that the Christian churches of this country must combine to bring a sense of their deep responsibility home to the minds of the electorate of Great Britain. If the churches take up the matter with adequate earnestness, the thing will be done.

In a little interlude the Chairman referred to the fact that Canon Wilberforce is about to visit India partly to study this question. Another friend, in conjunction with Mr. Dyer, of Bombay, is making inquiries. It is proposed to send deputations throughout England with the view of creating a right public opinion about this evil, and how it ought to be dealt with. A special fund of £2000 for carrying out these projects is being raised by the Society for the Suppression of the Opium Trade.

OPIUM.

Mr. Piercy, speaking again on the extent of the evil in China, said that inaccurate statistics may have been given as to that evil; but really it is impossible to exaggerate the extent and the intensity of this curse, as it breaks out in Chinese social life. The habit infallibly brings its victim to penury and misery, even to the extent of selling wife and children. As to the mental and moral degradation of the opium smokers, it is equally impossible to exaggerate. This could be proved without going to China, said Mr. Piercy, as he would show to anyone in the East of London, close by his own mission. The world would scarcely contain the books that would have to be written if the whole of the awful truth were to be told.

Rev. Dr. Jenkins said he met a number of American and English merchants in China four years ago. One after another of these stated that there was no possible analogy between the opium curse in China and the alcohol curse in England. The difference is vastly against the opium. Dr. Jenkins rather seemed to condone the position taken up by the authorities in refusing to look at the matter from the point of morality, and in this he was followed by an Indian ex-official in the body of the meeting, who said that the only way of expiating this great national crime was for the people of England to bear the deficit themselves. If the tea merchants of this country would submit to an impost on Indian tea, something would be done towards meeting the financial necessities of the case.

A resolution was passed requesting the Council of the Alliance to place before the Government the opinion that the Indian authorities should be urged to take immediate

steps for the cessation of the Government connection with the traffic, and for its entire prohibition.

As a question of civic morality, Mr. Matheson said he had been requested to point out the fact that sporting papers were sold in the public streets in Cheltenham on the Lord's Day. He would leave that matter to the conscience of the Cheltenham community.

EVENING MEETING.

Mr. DONALD MATHESON presided over a very crowded gathering in the evening. After the usual interchange of brotherly cordialities by representatives of the London Council and the Cheltenham friends, Canon RIPLEY, of Norwich, gave an address on

THE LOVE OF THE BROTHERHOOD

as indispensable to Christian life. It ought to be as easy, he said, in the spiritual life, to love our brother, as, in the natural life, it is to breathe. "He that loveth not his brother," says the Apostle John, "abideth in death." John, as a son of thunder, was not naturally of such a tender disposition, but he learned it from the lips and at the feet and on the breast of the meek and lowly Jesus. This love of the brethren, says the same Apostle, is the evidence that we have passed from death into life. "He that hateth his brother walketh in darkness" is another strong statement by the Apostle of love. This love is not to be an empty sound merely, or the love of party, but it is a love which prompts to self-denial, so that others may be blessed—though they may be of the least of Christ's brethren. The desire for reunion, of which we have heard so much of late, may be taken as an indication of the spread of this spirit of loving brotherhood, though the movement may not take the shape of uniformity. It may not be easy to break down the partition walls of denomination in this narrow country, but it is very absurd that we should carry our ecclesiastical divisions into the foreign mission field. May we not look for the day when the native churches in heathen lands will develop their own forms and organisations? Meantime, let all the churches rejoice in the success of each other's work. The many united Christian Conferences now held throughout the country were referred to by Canon Ripley as another sign of the happy feeling of Christian brotherhood that is spreading among the followers of the one Lord.

CALVARY, THE MEETING-PLACE OF CHRISTIANS,

formed the fitting subject of the closing words of the Conference, from Rev. COLMER SYMES, of Leytonstone. The unity consummated on Calvary is not an aspiration, but a fact, which we cannot undo, though we may undervalue it. The Cross of Christ is the source of all our joys and hopes, and is, therefore, the real bond of Christian union. Strange to say, this Cross, which should be the symbol of unity, has been made the instrument of estrangement. Why should different conceptions of Christ's atoning work estrange and separate those who equally gather round the person of the Great Atoner and Saviour? If one of us regards one aspect of it more prominently than another, surely it may be to all a meeting-place. One regards it as an inspiration. Another sees in it a revelation of God's love. Another looks on it as the place where sin was righteously put away by expiation. All these are partial views of the great transaction that took place there, and yet surely that work itself in its efficacy, is independent of any view of it. All who throw themselves on Christ for salvation come within its scope, even though their mental conceptions of it do not in every point coincide. If this be so, how much less should the more subordinate matters of ecclesiastical divergence be permitted to separate Christians. A belief in the Cross of Christ, said Mr. Symes, has alone saved the Church of Rome from dissolution; and to the prominence given to that Cross in the teaching of the Salvation Army may be traced the chief secret of their wonderful success. The ethics of Christianity are not its distinguishing feature; it is its teaching of a sacrificial atonement by Christ that differentiates it for other systems of faith. People are not preaching Christ when they simply uphold his moral character, if they do not also exalt Him as the Crucified One, who bore the sin of the world in his own body on the tree. We can never outgrow the Cross, or leave it behind us. It must be to our spiritual experience what the alphabet is to the literary man—indispensable. A closing word of solemn and powerful appeal was addressed to any in the congregation who might not have laid down their burden at the Cross, and cast their guilty souls on his forgiving love.

It seemed to be agreed on all hands that Mr. Matheson's remark at the opening meeting about previous Conferences having been as the days of heaven upon earth, had received an additional fulfilment at Cheltenham.

PROTESTANT MISSION IN ELBA.

THIS little island has for some years been the station of a Protestant Mission, carried on under the auspices of the Vaudois Church, but supported by private contributions, collected by Mr. Jonathan Richardson, Killeaton, Dunmurry, co. Antrim, Ireland. It was on hearing how this Mission was established, that Mr. Richardson was led to interest himself in its welfare. We hope the narration of the story will arouse lively interest.

About thirty-five years ago, when religious toleration was unknown in Italy, one Francesco Madiai lived in Rome. Through reading a Bible he and his wife Rosa discovered the errors of Romanism, and turned Protestants. The authorities soon found this out, and threw them into prison, where they endured great persecution. This became known to English residents at Rome, who wrote home and excited so much interest in the misfortunes of these poor people that four delegates, among whom was the late Lord Roden, went out to try and get them liberated. For a long time their efforts were futile, but at last they succeeded. Owing to the hardships endured in prison, Rosa Madiai died a few days after her release; and as Francesco's life would have been unsafe in Rome, he was conveyed to Nice, and established there as a Bible-seller.

Now we come to the part of our story which touches Elba. Francesco Madiai often wandered about the docks trying to sell Bibles, and so spread the Gospel among the sailors; in this way he became friends with Pietro Cignoni, captain of a ship trading between Nice and Elba, and a native of the island. Before parting. He gave him a Bible Pietro asked, "What is this?" Francesco answered, "It is a book containing the Word of God; take it home and read it." Pietro took it home, but for many months it lay forgotten. At last he remembered his gift, and began to read it. He and his brothers, Giovanni and Olento, drank in the water of life from its pages, and soon resolved to become Protestants. Their Bible was their greatest treasure; to keep it safe they hid it in their garden when away at sea, and in a hole in their cottage wall when at home.

Their change of faith did not long remain secret, and they had to suffer much persecution from the rest of the islanders who were incited to it by the priests. However, persecution but fanned the flame of the Gospel. The Cignonis were enabled to influence others, and in unison with these friends they applied to the Vaudois Church for help. A ready response was given to their request, and a pastor was sent to Rio Marino from the Valleys. Under his care the little community increased and flourished, until God was pleased to raise up friends for them in distant lands.

About this time Pietro Cignoni made another voyage to Nice, and was there introduced to Mr. Richardson, who, on hearing his story, began collecting, and soon raised enough money, with the help of a few friends, to build a school and pastor's house in Elba. Partly for the satisfaction of the contributors, and partly because his own personal interest was so much aroused, Mr. Richardson resolved to visit Elba in the spring of 1866. He went there in a sailing boat from Piombino (the nearest point on the Italian coast), and landed at Rio Marino in about three hours. Here he was received by Pastor Bonnet, who conducted him to the church and school. The church had been opened in 1864, and the school-house was not quite finished. On Sunday morning about 120 of the brethren attended service, though this was a small congregation, as many of the men were at sea. Before leaving the island, Mr. Richardson visited the Sindaco or chief magistrate, to obtain from him a promise that the Protestants should have every protection from persecution that the law afforded. This promise was given willingly, as the Sindaco acknowledged that they were the best conducted people on the island.

The last report issued, states that there are now 93 communicants, 160 Sunday-school scholars, and 192 attending the day-school. The progress has been very satisfactory, as a number of converts from Romanism have been received during the year. The report, however, closes with an appeal to wipe off a deficit of £20 odd.

Since issuing this report, Mr. Richardson, being now 85 years of age, has become unable to continue his active work for the Mission. Surely Christian friends will be glad to assist this little band of workers in their need. Further information may be had from Cav. Matteo Prochet, D.D., 107, Via Nationale, Rome, President of the Waldensian Church.

OPEN-AIR MISSION.

THE summer activities of the members having merged into the more restricted operations of the winter months, it is but natural that meetings should be held to give thanks for victories won, and to pray that the seed sown by the wayside may be watered with the dew of God's blessing. One of the most important of these was the anniversary of the Mildmay and North London Auxiliary, held in the Conference Hall, Mildmay, on October 31. After a tea, attended by about three hundred, others assembled in the Large Hall, where Mr. James E. Mathieson presided. Mr. Charles L. Young, the secretary, read a cheering report, showing much good work done amid storm and sunshine.

Rev. Marmaduke Washington, vicar of St. George's, Tufnell Park, gave a modest address on "Your work, your weapon, and your power." He was followed by Captain Henry A. Bruce Moorhouse, who counselled prayer, preparation, reverence, courtesy, and patience. Rev. William Michael Smith, Presbyterian minister, Bow, dwelt upon the need of open-air preaching, the provision to meet that need, and the motive which should influence the preacher—viz., the love of Christ. Mr. Finlay Gibson took for his text the initials, O. A. M., and interpreted them to imply the Object, the Agent, and the Method of the work. Mr. Solomon Ginsburg, going as a missionary to Brazil, and Mr. Gawin Kirkham, secretary of the Parent Society, also spoke.

The West London Auxiliary held its quarterly meeting in Stafford Rooms, on Monday week, under the presidency of Mr. Charles de Selincourt, when an address was given by Rev. James Paterson, of Belgrave Presbyterian Church, on wisdom in winning souls.

DURING the last twenty years the number of liquor shops in the Punjaub is reported to have increased from 874 to 1722.

Some Scottish Missions.—IV.

CARRUBBER'S CLOSE, EDINBURGH.

(*Continued.*)

TURNING to the general scope of the Mission, we learn that it is in its thirty-third year—verily, in the prime of life. Nor is its activity disproportionate to its age, as is amply manifested by its multitude of ramifications. I cannot here go into the details of its rise and progress, but those who have a penny and an hour to spare would spend both profitably by purchasing and reading a little pamphlet, entitled, "A Condensed History of Carrubber's Close Mission" (*Gall & Inglis*), in which the founder, Rev. James Gall, sketches its development during the first twenty-three years of its existence. Planted in 1857, with but one slender stem, in hard and uncertain soil, chilled by the winds of criticism, but blessed with the sunshine of Divine approval, it has put forth branch after branch, adapting itself to the spiritual necessities of the people, until now its sound has gone out into all the earth, and people in every walk of life have found shelter beneath its shade. Often has the enemy essayed to uproot it, but the Lord of the vineyard has stood by it, until in stature, leaf, and fruit, it is one of the finest trees to be found in the mission field.

All the workers are unpaid; and not only are they busy in every part of the city, but outlying villages and even more distant places are evangelised, on very much the same lines as by our English Evangelisation Society. It is gratifying to note that the work is cordially supported by most, if not all, of the leading ministers of the churches. About eighteen young men, having formed themselves into a male choir, go forth singing and speaking the Gospel. There seems no end to the interest displayed in devising methods for spreading the "good news." For instance, one bright Saturday afternoon, the band of young fellows, instead of enjoying their usual athletic exercises, hired a horse and trap, and drove to a remote working village, where they held two services in different parts.

THE EFFECT WAS WONDERFUL.

Almost the whole population turned out to listen, and such was the interest evinced that, when at last the falling evening shadows warned them to start for home, a great crowd followed the little band, until there was no help for it but to make another brief halt outside the village. "Eh, mon," said one of the members, on returning home, "it's bin one o' the rarest days I ha' ever spent." Nor is this by any means an isolated example. A Free Church minister in a country district, recently visited by the choir, writes:—"These dear young men are engaged in a grand and important work. They are doing well in directing their attention to the villages and towns in the vicinity of Edinburgh. They will, by the blessing of God, create an interest, and give an impulse to Christian work, as they have done here, where it is much needed."

Then, again, as Christians of other nationalities, and from various parts of the world, visit the Mission, they carry away with them a stimulus to engage more actively and hopefully in aggressive work themselves. In this and other ways its influence has

EXTENDED TO THE CONTINENT.

It may be mentioned, for example, that in the Black Forest a little company of German believers, at meetings held every Sabbath morning and Friday evening, unite in supplicating a blessing on this work. Also, in 1888, a citizen of Frankfort gave a property worth £15,000 "for the purpose of establishing an institution similar to that which exists in Carrubber's Close, Edinburgh." The Mission, too, has furnished not a few labourers for the foreign field in past years, and last year one of the lady helpers was accepted by the China Inland Mission, to go forth to win souls in that great heathen empire.

In the city alone, no less than sixty-five meetings, of one kind and another, are held by the members *every week*. Open-air work forms a staple feature, and this is carried on all the year round, in all weathers, the spots selected varying according to the season of the year. In the summer months, beautiful Calton Hill is occupied every Sabbath afternoon; but this is only one of several special summer stations. At these gatherings it is not unusual for testimonies to be given by Christian men belonging to particular organisations; thus, on one occasion, all the speakers will be University students, or Post-office officials, or railway-men, &c.

Sabbath-schools, Bible-classes for both sexes, meetings for mothers and for young converts, sewing classes, Policemen's Christian Association, Railway Mission, and a host of other institutions, grow and bear fruit on this wonderful tree, and each is followed up by constant personal dealing and supervision. Thus, not only is the seed sown, but the ground is carefully tended, that it may bring forth abundantly. This

PERSONAL ELEMENT IN THE WORK

is made much of, and very rightly too. Especially is it needed (and therefore especially is it given—for the workers seem ever on the alert to meet every emergency) in the Gospel temperance work; and, accordingly, for the past three years a systematic household visitation has been carried on. In the first ten months nearly nine hundred persons who had signed the pledge at the Saturday night meetings were thus followed up. The great aim, of course, in every case, is to bring them to Christ, and not merely to see that they keep the pledge. Never is any argument allowed to lessen the prominence given to the one theme viz, that

NOTHING BUT THE POWER OF A PERSONAL SAVIOUR

can gain effectual victory over drunkenness or any other sin.

People thus dealt with seem to be anxious that their neighbours and friends should get good also, and through their exertions many of them have come to the meetings, with attendant blessing. Realising their own weakness to engage in this difficult and self-denying sphere, the workers meet every week for prayer and counsel, when interesting incidents in connection with the work are often related. Amongst the last words that Mr. Waterston (whose death this year the Mission is mourning) said to Mr. Veitch, his colleague, were:—

"KEEP UP THE PRAYER-MEETING,

for the other meetings depend upon it" For the same reason, a Fellowship Association meets every Sabbath morning for the study of the Scriptures, that its members may be rooted and grounded in love to one another and in the Word of God. Thus there is a wise and necessary equalisation of study and work, born of the conviction that no active service can be truly acceptable to God, if the Book of Guidance or the throne of grace be neglected.

On Sabbath evenings splendid evangelistic services are held in the Free Assembly Hall, which has been the spiritual birthplace of many a repentant sinner. Many well-known evangelists have from time to time ministered here, including Messrs. Moody and Sankey, Dr. Pentecost, Major Whittle, Dr. H. G. Guinness, Mr. J. M. Scroggie, and others. In the hall of the Mission, too, the Gospel is preached, at the same hour, with much to encourage the workers.

Most of my readers will recollect that the erection of the magnificent premises in the High-street (in which the greater part of the work of the Mission is carried on) was mainly

DUE TO THE EXERTIONS OF MR. MOODY,

through whose influence the sum of £10,600 was subscribed. He himself laid the foundation stone in 1883, and opened the building in the following year. The back is occupied by the large hall, holding 1500 persons; while the front part of the building consists of a number of halls and class-rooms, the largest of which can accommodate about 220.

In a characteristic speech at the opening Mr. Moody said: "This place, it seems to me, ought to be a sort of half-way house between the degraded masses and the churches. Why should there not be a grand work of grace bursting out here? There are a great many Christians 'pot bound,' like a plant confined in a small pot where it has not room to grow. Many think that because a thing has been done in a certain way for the last fifty years, it must always be done in that way. We must get at the masses in some way, but I am convinced that we are not going to reach them wholesale. We must have individual effort, seeking to win them one by one." It will be seen from the various features of the work which I have named that Mr. Moody's words have been wonderfully carried out. Indeed, it seems almost as if the concluding words of the earnest evangelist on that occasion bid fair to be fulfilled—"May this building be the warmest place in Edinburgh, and a centre of light and heat to the city!"

I cannot mention all the interesting features of the work recorded in the annual report which has just been published, but my good friend, Mr. G. A. Barclay, who is one of the directors, will gladly send a copy to any willing to show a practical interest in the work. He may be addressed at the premises of the Mission.

G. E. M.

FOLKESTONE LODGING-HOUSES.—Mr. G. W. Smith, 30, Warren-road, Folkestone, has written another deeply interesting report of his work among the poor people in the lodging-houses of that town. A shed has been erected, where destitute men can earn shelter for the night by chopping wood. The mission work indoors and out has resulted in some striking conversions. Help is now wanted for the winter work.

IRISH ROMAN CATHOLICS.—The spirit and feeling of the educated Roman Catholics of Ireland is more liberal than the generality of people in England and Scotland have any idea of. On receiving lately a copy of a tract entitled, "The Ancient Church of Ireland," a Papist wrote:—"I only wish it was circulated broad-cast over Ireland, at any rate, among those calling themselves Roman Catholics. The superstition and ignorance of the Irish masses are grievous impediments to proving to them that they have not now the pure religion of St. Patrick. The Church of Rome contaminated that pure religion for worldliness, self-aggrandisement, and lust of power—the curse of the simple, divine religion of Christ." Those who desire to help in the circulation of this very useful tract may communicate with Captain J. Kearney White, secretary of the Scripture Readers' Society for Ireland, 27, Lower Pembroke-street, Dublin.

THE MARTYR OF ERROMANGA.—Nov. 20 will be the fiftieth anniversary of the death of Rev. John Williams, who was murdered by the natives of Erromanga, one of the New Hebrides islands. The Presbyterian missionaries now successfully labouring in that group are celebrating this year as the New Hebrides Mission Jubilee. They have now there seventeen missionaries, numerous native teachers, about 1500 native communicants, and many thousands who are under Christian instruction. The honour of initiating the work belongs to John Williams. On Nov. 20 1839, after having settled some teachers on the island of Tanna, he arrived at Erromanga. Soon after landing, he and his companion, Mr. Harris, were savagely attacked with clubs, and killed, and subsequently it was ascertained that their bodies were consumed at a cannibal feast. Since the day of the martyrdom of John Williams, marvellous changes have taken place in those Southern Seas, which he loved so truly. The light has spread from island to island, and from group to group, so that already we are within almost measurable distance of the time when the entire Pacific shall have been brought under the influence of the Gospel.

For the Young.

MRS. HILTON'S CRÈCHE.

The very interesting report lately sent out by Mrs. Hilton, of the Stepney Crèche, gives some particulars about the young folk under her care. She says:—

A young man came to us with two little girls aged five and three years. His wife, having wrecked her home by intemperance, had left it a few months before, and had led a terrible life since. She had been taken out of the river, having attempted suicide under the influence of drink, and was now a hopeless lunatic. The children had been terribly neglected, and looked as if their lives had been passed in shadow, without one ray of brightness. Little Edith was asked whether her birthday was in summer or winter. She replied, "I never had a birthday." Had she ever had a doll? No, she never had a doll, or anything pretty. Suddenly she recollected that once she had had a doll; "But it's broke and gone long ago," she added, and the sad look came back to the little face. It is indeed a blessed privilege to bring smiles to the weary little faces.

We have Louisa, aged four years, whose father died of heart disease, leaving eight children; Percy, aged one year and six months; Ada, aged a year and nine months; Cissie's baby sister, Lottie, whose mother had been waiting till she was old enough for us to take her, so that she might get a situation.

On October 31 we received baby Ethel. Her mother, aged 31, was dying of consumption, and greatly feared to leave her baby of eight months old to the care of her husband, who was a confirmed drunkard. The thought was such a burden to her in her extreme weakness that we felt we could not refuse to take the baby, and did so, against the wishes of our medical officer, who said she could only live a short time. The mother died very soon after, leaving eight children.

The baby was a bright little creature, and the children in the Home were delighted with her. For some weeks her health improved considerably under our care. A lady who visited the Crèche one day was much taken with her, and was very anxious to adopt her. We endeavoured to dissaude her, feeling sure that the child had not long to live, but she said she would take her to the South of France, and so give her another chance of life. Having obtained the father's consent, she arranged that she would come for Ethel when the weather was warmer. She returned in four weeks, but ere half that time had elapsed the little one had been gathered into the Saviour's fold.

We have parted with some of our elder girls. Alice Chandler, after some months' training in our nurseries, left to take a situation in the country.

Florence Stowell had been with us nine years when she left us in December. Hers was a very sad case. Her father failed in business and died suddenly, leaving a wife and large family totally unprovided for. The wife was in delicate health and with failing sight, and we wondered at the time what would become of her. But timely help was given—three of the children were taken into Homes, and soon the older ones were able to help her. She is now almost blind; but, with the help of her elder children, she will be able to have Florence at home for a time at least to take care of her and help her. So in this case, at least, the hopes of long, sad years have come to fruition, and the little home become a reality.

Nellie Reimann, who left us last year, has returned to us as teacher in the Home schoolroom. She passed the sixth standard at the Board School while with us, and, as the elder girls are now at Feltham, she is quite able to teach the little ones. She is faithful in the discharge of her duties, and very fond of her little charges. Her sister Annie, who is much younger, is helping in the Lower Nursery.

Florence Williams is second nurse in the Infirmary, and her sister Gertrude helps in the Infant Nursery. Ellen Noel is helping in the Home, and they are all becoming very useful.

ABOUT SOUTH AFRICAN CHILDREN.

Most of our young readers must often have heard the remark that the boys and girls of to-day will be the men and women who will have to manage the world's work in the next generation. Would it not be well for them to think of that now, so as to prepare in good time for the positions they will have to fill? Many, we hope, are purposing in their minds that when they grow up they are to be missionaries of Jesus Christ in some far-away heathen land. Now is the time for them to get all the information they can about the lands they will go to, and the peoples among whom they will live, as messengers of the cross and teachers of the Christian life.

One of our reporting staff went the other Sunday afternoon to hear a missionary address in the Congregational Church, West Dulwich, by Mrs. Thompson, a good Scotch lady, who spent a number of years as a missionary's wife among one of the native tribes of South Africa called the Matabele; and he was glad to see a number of boys and girls there, who listened to her very attentively. It so happens that this very Matabeleland is being spoken about in England a great deal just now, because our British Government has given what is called a "Charter," permitting some men of influence to form a Company for exploring that region, and opening it up for trades and industries. Mrs. Thompson's interesting talk, however, was not about that. She told of what she had seen in Matabeleland; of the ways of the people, and of the good results that had come from preaching Christ's Gospel among them. Much of what she said was very pleasant to hear; but there was also much that was very sad and sorrowful. She and her husband were working for six years, alone among the natives, at a mission station called Hope Fountain, and their hearts were grieved to see the way in which the women and girls were treated, and sometimes the little boys. These boys had been taken away from their own homes, and handed over to the heathen king, to become his slaves. It was not easy for the missionary to do anything for the girls, because they were kept busy doing the work in the gardens. Mrs. Thompson said she was so delighted when she could get some of them to come and sit under her verandah, and could teach them how to read and sew.

Among the other girls that came was the king's eldest daughter. She became very ill; all the doctors in the country gave her medicines, but for a time she was no better. By and by, she went to the mission station where she was cared for, and was taught to make clothing for herself. The king visited the station, and would sit down and talk a little with the missionaries. He would say: "How is my daughter?" The girl would have to go into the room where her father was, crawling on her hands and knees. She would gradually crawl nearer to him, saying, "Great King!" and other things of that sort, sounding the praises of her father. Then, perhaps, he would go near her and handle her as one would handle a dog! He did not love Christ, and did not know how to treat his own little girl kindly. Once or twice, when he asked her some questions, she would say: "Yes, father"; but she never thought of going nearer to him, or showing any love to him. Surely all you English children who have the love of father and mother will love Christ who has done so much for you, and will do all you can to let the little children of Africa know and love the Saviour too. We must remember that these people in South Africa live just as we did in this country before we knew anything about Christ and his Gospel.

These Matabele people, said this lady missionary, live in small houses shaped like beehives, with no windows or chimneys, and a very small door. She had to squeeze herself in when she visited them in their homes, and she was not long in before she wanted to get out again. The people are very fond of European articles of dress, and those kind ladies who send out boxes of clothing to be distributed by the missionaries may be sure that they are giving much pleasure. It is very amusing to see how important they look when they get something nice to wear.

Mrs. Thompson related some very pathetic stories about what she had seen in a part of the country north of Matabeleland. When the king wishes for boys and girls as slaves he sends out a part of his army to some distant villages. After they have been away two or three weeks they may be seen returning. First comes a flock of sheep, then goats, then oxen and cows, and last of all droves of men, women, and little children. The soldiers go to a village at night when everybody is asleep. When the men rush out to see what is the matter, the soldiers kill them; then they take the women and children for slaves, and all the cattle they can get, and set the village on fire. When the little ones are not able to continue the journey they are left on the wayside to die or be devoured by wild beasts. All this and much more was told, that the English children might see the need of sending the Gospel of Jesus Christ to these people, that their hearts may be changed, and they may be kind and loving, instead of cruel towards one another. Mrs. Thompson showed some curious things she had brought with her from Africa, and altogether her young hearers were greatly interested in her story. She has a right to speak about missions, as she has worked for a good many years in the Dark Continent, and her husband laid down his life for Africa. He was the first to go on behalf of the London Missionary Society to the region of Lake Tanganyika in Central Africa, and a lonely grave marks the spot where Mr. Thompson's dust reposes. Surely he could not have died in a nobler cause. May many of the boys and girls now in our Sunday-schools have the happy privilege of following in the footsteps of these Christian men and women who have lived and died for the salvation of Christ's heathen in Africa and other lands.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 10, 2 Cor. viii. 1—12; Mon., Nov. 11, 2 Cor. viii. 13—24; Tues., Nov. 12, 2 Cor. ix. 1—15; Wed., Nov. 13, 2 Cor. x. 1—18; Thurs., Nov. 14, 2 Cor. xi. 1—15; Fri., Nov. 15, 2 Cor. xi. 16—33; Sat., Nov. 16, 2 Cor. xii. 1—14.

THE SLAVE TRADE.—It is stated in diplomatic circles that the Belgian Government will submit to the Anti-Slavery Conference a proposal authorising the levying of a five per cent. duty on all merchandise imported into the Congo Free State, the proceeds to be devoted to the extinction of the slave trade.

BRAZIL.—The recent legislation in Brazil abolishing slavery has been attended with important economical consequences in parts of that empire. In some cases the freed slaves remained with the late owners and accepted work on the terms offered, but the bulk availed themselves of their newly-acquired liberty to seek a livelihood elsewhere, or they have disappeared into the interior, where they lead a nomad life. Many flocked to the larger towns in search of employment, but appear averse to regular work even at a high rate of wages, and are generally indolent, only working two days if in that time they can earn enough to support existence for the rest of the week. Crime has not increased as was supposed would be the case from so many freed slaves being thrown on their own resources.—*The Times.*

ISABELLA MACPHERSON:

The Story of a Devoted Life.

By her Brother, Rev. JOHN MACPHERSON, Dundee.

(*Continued from page 988.*)

CHAPTER III.—UPBRINGING.

HOME, School, Church, and Nature—the last not least—had each its part in Isabella's training. Young life in Cullen was healthy, vigorous, free. Plain and wholesome fare; familiarity with rigorous thrift in all things; strong wrestling with northerly gales blowing straight from the Pole; healthy exposure to every kind of weather; and abundant exercise in the open air all the year round, combined to develop a bold and joyous hardihood.

To look up through no vale of smoke into the clear blue sky, with its constantly changing glories day and night, for the first twenty years of life, is itself an education. To look out summer and winter on the great ocean in its infinite moods and solemn grandeur, is an inspiration for life. To look around on hill and dale, forest and field, the purple heather and the golden broom, is to study in the Creator's school. To stand by the shore on a summer evening and watch the fishing-boats pushing out to sea, or to count the sails as they return in the morning laden with the spoils of the deep, has a lesson of its own. To visit the old-world ruins of Findlater Castle on the rocky headland, with the ocean beating on three sides; to peer eerily into the vaulted, cell-like halls; to recall the legend of the baron's only son in his infant glee leaping from the nurse's arms at the open window, and dropping into the raging waters far beneath, and instantly followed into the same dark grave in the angry sea by the despairing nurse, give a wing to fancy, and a hue to thought. To stand on the beach with the foam dashing on one's face, and with a heart at fever heat; to watch the white billows breaking over the shipwrecked vessel on the rocks, and to witness the heroic efforts of the rescue, while man by man is brought safely ashore, is an experience never to be forgotten.

To follow the fishing yawl in a gale as it makes for the sands; to see the ill-fated boat lifted high on the crest of a tremendous billow and capsized; to hear that wild death-cry as the brave men go down, is a scene that traces ineffaceable mouldings on the innermost chambers of the heart. To roam among the rocks and gather shells upon the beach; to wade in the summer tide or bathe among the breakers; to explore the caves in the rocky headlands, and hear the flap of the wild pigeon's wing mingling with the echo of the moaning waves in the gloomy recesses; to climb the lofty Bin and gather blae-berries and rasps and brambles in their season; to see the ten thousand sights, and hear the ten thousand voices of Nature in her loveliest haunts and sweetest moods; to live and move and grow up amidst the murmur of the woods, the warbling of the birds, the babble of the brooks, and the psalm-like music of the sea, is to study at the feet of God, and learn pure, memorable lessons, that educate the senses in innocence; fill the imagination with divine pictures; ennoble taste, and become life-germs in the mind and heart. Happy is the child whose soul is open to their instruction, and who is nurtured among their genial influences through all the docile years!

All this formed part of Isabella's training. To her quick intellect, lively imagination, and keen sympathy with the beautiful, such schooling could not be in vain. In Nature's school there is no tension; no terror; no cram. Her method is quiet, gentle, insinuating. It works a real mind-growth; a capacity for thinking, feeling, judging; and thus forms a character strong enough to stand the wear and tear of life; while also it supplies stores of happy memories, more precious in after years than treasures of silver and gold. Often amidst the gloom and squalor of dingy courts and filthy lanes did the subject of our memoir in later years recall those peaceful scenes of early life. Her love of nature lent a deeper tenderness to her sympathy with the children of the slums; who, instead of woods and braes and wimpling burns, look only on slimy walls and loathsome gutters; instead of the blue heavens see only clouds of smoke; for air breathe poison; and for the songs of birds hear nought but the sounds of cursing and strife. No wonder that the inmost cry of her heart was, "Oh, give me back old Scotland, with its simplicity, its poverty, its virtue; and take away this pandemonium of city life, with its filth and fever, its greed and gaudy show, its sorrow and its sin!"

In the little royal burgh education was plentiful and thorough. First, there was the Dame's school, where the smallest of small boys and girls learnt to read and spell. It is not difficult to recall memories of the primitive school, held in the Dame's kitchen: the high stools and sanded floor; the accidental tumbles and forbidden grovellings beneath the "forms"; the painful experience of sharp incisions inflicted on bare legs by tiny but energetic denizens of the sand, and still more memorable experience of the Dame's tawse or hand, both indeed leathery enough; the drawling lesson; the loud *b—y*, by, the long *g—o*, go; the deep droning of some, and heavy snoring of others; the harsh sound of the awful woman's voice ringing in our ears, more terrible than a thunder-peal; with the mingling screams of the small boy whose bare toes have suddenly become the object of special investigation by the teacher's ducks, as they take revenge on the covetous child of Adam for stealing their dinner of pease; which pease, boiled and swollen, looked so big and tasted so sweet as to be a very tree of the knowledge of good and evil; and hence, as in the case of older sinners, many a stolen sweetness, many a bitter tear!

Such was Mistress Betty Philp's seminary in the Red Row. It has long since ceased to be. The Red Row has become the Castle Terrace; the Nation has succeeded the Dame; the School Board has stepped into Mrs. Betty's shoes; and Mrs. Betty herself is in heaven. Yet, even in that humble school, a good foundation was laid.

The older scholars were trained in the Shorter Catechism, the Psalms of David, and the Proverbs of Solomon. What could be better for a young Scotchman, with his supposed inborn metaphysical and theological propensities, than the Shorter Catechism? What more appropriate to the *perfervidum ingenium Scotorum* than the matchless lyrics of Israel's sweet singer? Or what more in the line of the shrewdly practical, keen, canny Scot than the proverbs of the wise king? In those three books you have theology, poetry and philosophy—a training at the very threshold of life at once intellectual, moral, and religious; more thorough, more wholesome, and more effective than much that passes for education at the present hour. Where in all the wide range of philosophy or literature will you find a dozen words so profound and clear, so far-reaching and full of destiny, as the answer to the first question in the Catechism?—"Man's chief end is to glorify God and enjoy Him for ever." What a rush of hallowed and tender memories has filled the heart of many a grey-headed Scotchman at the very mention of the question—"What is the chief end of man?" And how often have the great underlying principles of the answer been as compass and helm to the wandering Scot far out on the sea of life!

Though its lowest rung was near enough the ground, the ladder of learning mounted high. In the Grammar School the boys were trained in Latin, Greek, and Mathematics; and fully equipped for entering the University at Aberdeen, where they might win a bursary and carry honours. In the classes of this school the girls took their places side by side with the boys, and sometimes rivalled them even i classical and mathematical studies. There was also a ladies' school, where the girls wer trained in the higher accomplishments o female education. The subject of our memoi enjoyed a full share of the best scholasti advantages offered by her native town.

Home training was thorough. Of book there was no lack, whether in theology o general literature. Some of these, such as th Scots Worthies and Bunyan's Pilgrim, wer often read aloud; our father now and agai calling a halt to make comments, often in heroic strain, and always in a manner fitted t impress the young mind. Reverence for th Word of God; faith in the efficacy of prayer strict observance of the Lord's Day; prompt obedience to parents; an utter hatred of lies selfishness, and all meanness, formed part o Isabella's training at home. Disobedience i word or deed was not allowed; the sulky glance was reproved; the wayward act was chastised The discipline was stern, but wholesome: life-blessing was in it.

The standard of duty was by no means low On one occasion, when a lad of fifteen, I wa sent by my father to the factor for the Earl o Seafield, to receive a sum of money due to hi for a finished contract. On my return, th money was found to be largely in excess of th amount due.

"Go back with it," said my father.

I demurred, saying, "The mistake is thei affair."

"True," he replied; "but that is no reason why we should be dishonest."

"The factor will be in a rage at being foun in an error," I urged.

"Very likely," was the reply; "he is a prou man: but better anger him than anger God."

"It will do to-morrow," I said; for it was no dark, a storm threatened, and the way was long

"It must be done to-night," said he, firmly "to-morrow I may be dead, and I should no like to die with my character under a cloud And, if alive to-morrow, I might be tempte to put it off further; I might need the money and under the pressure might take the use o it, with the intention of repaying it; and wha a snare that would be! No, no: either you o I must go with the money now."

Accordingly I went. The darkness, the storm the torrents of rain, and the wrath of the factor who would rather have lost the money than have been convicted of such an error, made th night and the lesson for ever memorable.

(*To be continued.*)

A PARADOX.—Let us all remember that startling paradox, which contains the whole philo sophy of evangelism:—"Christ, alone, can sav this world; but Christ cannot save this world alone."—*Dr. Pierson.*

LITTLE EM'LY, IN "DAVID COPPERFIELD," incidentally remarked that if she were wealthy sh would present her uncle with "a cocked hat and pocketful of money." What should be the guerdo of Mr. Richard Stevens, the well-known officer o the Reformatory and Rescue Union, who was abl to tell the magistrate at Southwark that in th course of three years he had been able to extricat some sixty children from the most horribly vicious surroundings of a common lodging-house in Re Cross-street, Borough. The task of getting thes small children out of what George Cruikshan used to call the "Devil's Frying Pan" is by n means unattended with difficulty. The urchin aged seven, whom Mr. Stevens brought before Mr Shiel, and whom he introduced to Mr. Kennedy was taken from under the wing of his mother; bu the house in which the pair was found was full from roof to basement, of bad characters. Mr Shiel failed to see that the Act of Parliamen applied to this particular case; but the indefatig able Mr. Stevens was more successful with Mr Kennedy; and, fortunately, the little boy's mothe who was present at the hearing, burst out in torrent of bad language against the rescue office The disreputable parent was ejected, and th magistrate consented to remand the child to th workhouse for a week. Go on trying to save th children, Mr. Richard Stevens.—*Daily Telegraph*

REV. THOMAS CONNELLAN,

Ex-Roman Catholic Priest.

DURING the past few months the subject of this sketch has been exciting growing interest in an ever-widening circle. That an Irish Roman Catholic priest should renounce the faith in which he had been trained is not a common event; but that, declaring himself a Protestant, such a one should return to the scene of his former labours, and endeavour to make known to his countrymen the Gospel in its purity, is more remarkable still. We could wish that many priests would follow the example thus set them of coming into light and freedom. The spiritual experience and progress in this case are very instructive as well as deeply interesting. They will to a large extent be indicated in the subject's own words.

THOMAS CONNELLAN is a native of county Roscommon, having been born in one of its northern villages in the year 1855. His parents were members of the Roman Catholic Church, and they sent him in his thirteenth year to a seminary at Sligo conducted by a religious brotherhood. No life could have been more distasteful to the lad; poring over books, and listening to interminable tales of miracles, martyrdoms, and saintly intercessions, became in course of time so intolerable that he ran away, tramping a dreary road of nearly twenty miles to his home. His reception was anything but cordial. Like others in their position, the relatives looked forward with pleasure to Thomas returning home one day a full-blown ecclesiastic; therefore they regarded his absconding as involving them all in sad disgrace. Being sent back to his studies, the lad endeavoured to resign himself to the place in life which his parents wished him to fill. The wise ones in the neighbourhood had marked him out for the priesthood; therefore he must, without consulting his own wishes, go through the various preparatory stages!

After passing three years at Sligo, young Connellan was sent to the diocesan college of Athlone, a kind of half-way house on the road to Maynooth. Here the course of education was after Rome's most cherished model. The students were kept ignorant of history as written by trustworthy men, and the many stories which have been woven into the lives of the saints were given an important place in the curriculum. "I remember well," Mr. Connellan has since said, "that I believed every tale to be as true as the Gospels, and I presume my fellow-students thought likewise." The course of three years in this institution having been completed, the young man was sent to Maynooth, then the select and favourite training ground for the priesthood. In his pamphlet, "Hear the Other Side" (6d. *Dublin: George Herbert*, 117, *Grafton-street*), Mr. Connellan remarks upon this period of his experience:—

> Maynooth was a world in itself. During six years, with an interval of two months' vacation annually, I was as much separated from the world as if underground. The very atmosphere is tinged in Maynooth. Entrance to it is like stepping in noonday summer sunshine into some old Romanesque cathedral, whose small stained windows cast weird, fantastic outlines of saints and anchorites upon the surrounding darkness. A holy and quiet spot, it will be said. Certainly; yet does not the man who elects to pass his life there divorce himself from reality—from God's bright sunshine and the face of heaven—to grope among fantastic spectres? It is still the Middle Ages at Maynooth, and the scholastics are all in the pride of manhood.
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> Latin was the only language spoken in class or written on examination papers during the six years of my residence; and really it was not to be wondered at, if, at the end of the time, one was tempted to fancy himself a contemporary of Torquemada. There was a week's retreat at the commencement of the scholastic year, during which time the rules forbade speaking. There were shorter retreats before most of the feasts, a day's retreat once a month, confession once a week at least, and lectures and exhortations on religious subjects without number...No book under the ban of the Index was ever admitted. The meaning of this was that Maynooth students were perfectly free to hear Rome's case stated by her special pleaders, and then make up their minds as to a verdict.
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> The spirit engendered was one of abject slavery. Independence of thought or action was discouraged, frowned down, denounced. The stolid animal who took kindly to his bit and curb, and paced with docility before the Church chariot, received every mark of approbation and every reward which the college could bestow...Maynooth lies low. Almost the whole time I spent there I was in wretched health, for its miasmal atmosphere in damp or dull weather is far from invigorating.
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> Truly these were experiences calculated to crush the manhood out of most men. Yet they were cheerfully endured, for the students looked upon obedience to Holy Church as a prime duty. Once every year, on the morning of ordination, a hundred young men or thereabouts go down on their knees at Maynooth, and swear before God that they will be faithful to the Vicar of Christ. Mr. Connellan forcibly describes this as an "annual Juggernaut festival,' in which an oath is taken by the candidates to "bear the Pope upon their backs for the rest of their lives." He adds:—
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> To be sure, the choice is supposed to be a voluntary one. The candidates have arrived at years of discretion. No person is forced. Of course not; yet we have seen how the opposition have been driven out of court; how Rome, along with a special pleader, calls to her aid family influence, ignorant prejudice, deceit, nay, unblushing falsehood; for the books by whose aid the young ecclesiastic is expected to make up his mind bristle with falsehoods on every page.
>
> On June 20, 1880, when I first donned the chasuble of Rome, I gloried in my new character. Was not Roman Catholicism the genuine Apostolic religion, leading up link by link in unbroken succession to Jesus Christ? Had not I satisfied myself by public and private reading that she was the true spouse of the Lamb; and did I not long for the



(From a Photograph by Mr. Lafayette, Dublin.)

time to come when I might break a lance with those blind and wicked men who opposed her? I really believed it was so, and, although in extreme bodily weakness, I left for ever my Alma Mater in extraordinary spiritual strength.

This "spiritual strength" soon turned out to be delusive. With all his confidence in Holy Church, Mr. Connellan was a thoughtful man; and he was as conscientious as he was independent in mental cast. While filling curacies at Sligo and Strokestown, he saw enough of the discipline of the Church to learn that Christ was not in it, and enough of the ways of ecclesiastics to conclude that they were a very mixed community. These charges, as well as another on the northern shore of Lough Gill, were in the diocese of Elphin, from the Bishop of which he in due course received instructions which excited him to conduct investigations which resulted in his enlightenment in regard to the truth in Jesus. These instructions were that he should preach the Holy Thursday Sermon in the cathedral, on Transubstantiation. Mr. Connellan thus describes in brief what followed:—

I believe I had about a month to prepare, and, as I rather prided in my preaching just then, I at once commenced to study my subject. It was the turning-point of my life. The sermon was preached in the presence of bishop, priests, and a crowded congregation. I have been told that it was admired by the audience, but I must confess that whatever amount of conviction it might have brought to the hearers, it certainly left the preacher enveloped in the mists of doubt and despondency.

As he continued to study, praying to God for illumination, our friend found ever-increasing and ever-deepening light dawning upon him. He became exceedingly unhappy, and his remaining faith in Rome was soon dispelled by what he knew of the private lives of the clergy. Transferred from Sligo to Roscommon, he saw clearly that he must one day say good-bye to Rome, but he found himself in a fearful dilemma. His parents were living, also his brothers and sisters, who looked upon him, a priest, as a sort of superior being. His kind and good friends too were a host. To throw up his position, and walk out of the system from conscientious motives seemed out of the question. His relatives would prefer weeping over his dead body to mourning over what they would regard as his fall. He determined to give them the easier alternative, and, being again removed, this time to Athlone, where he had spent some years before entering Maynooth, the opportunity came for him to do so, but in a very peculiar manner. On Tuesday, September 20, 1887, after saying mass as usual in St. Peter's Church, Athlone, he pulled up the river Shannon to Lough Ree, over water on which he had previously spent many happy hours. In the boat he took with him a suit of secular clothes, which he deposited in some underwood on the Leinster shore, near Carberry. Then, pushing out into the river, he divested himself of his ecclesiastical attire, plunged into the river, and, swimming to the bank, put on the secular clothes. The boat, with the ecclesiastical suit, was afterwards picked up, and the newspapers reported "The Drowning of Father Connellan." The water was dragged, but the body was not found. The hasty inference was that "the fair-haired priest," who was as sincerely mourned as he had been universally beloved, had taken a "header" into the river while boating, and, being seized by cramp, had sunk to the bottom.

Writing upon his emancipation, Mr. Connellan says:—

No baptism by water had ever wrought a more wonderful regeneration than had that plunge into the sun-lit Shannon. The load of suffering and care which I had carried for years remained with my clerical garb in the boat. For years I had been as wretched a slave as ever tugged at a galley oar. Now I bounded a free man once again, and my old spirit had returned. I caught the evening train from Moate, and had my first sound sleep for many months in Dublin that night.

Crossing from Kingstown, he came to London, where in a few days he obtained the post of sub-editor on the staff of a weekly newspaper. Seeking more light, he prosecuted studies at the British Museum, following step by step the thread which had guided him out of the labyrinth of superstition and fraud. Introduced to Rev. H. W. Webb-Peploe, vicar of St. Paul's, Onslow-square, he found a friend in need and deed. To him and Rev. J. Harford-Battersby, now vicar of Pembury, he has since declared himself under lasting obligations. Now he has returned to Ireland, to the very district in which he is best known, to Athlone, and is living among his own people and telling them of the Saviour he has found.

We learn from the last issue of *The Christian Irishman* that Mr. Connellan is finding out that he is called upon to suffer much for the truth's sake. When it was supposed that he was drowned, two years ago, the whole diocese of Elphin united in proclaiming him to have been a clergyman of exemplary piety and affability. Now he is declared an "apostate," and frowned upon by many of those whom he would benefit. This is not in the least surprising. "The servant is not greater than his Lord." Christ was persecuted, and his disciples are not likely to escape. *The Roscommon Herald*, which is said to be inspired by the priests, speaks of Mr. Connellan's "vile writings," and describes him as an "unspeakable ruffian." Going further, this organ of "freedom" makes an appeal which we are sure will not daunt Mr. Connellan, It says:—

Are there in those towns no Gaelic clubs, the picked men of the parishes? Could they not have a Gaelic tournament there, if it were only to look into the whites of the eyes of the "Conlons [Connellans] of Geevagh"?

It will need no interpreter to expound this covert suggestion. It is evident that the spirit of wicked persecution is aroused. It seems that the peculiar aggravation of Mr. Connellan's offence is that he has signally succeeded, within the last few weeks, in administering a serious blow to the tyrannical domination of the local priests. The medical officer of the district having died, a number of priests, of no official standing, appointed a nominee of their own as *locum tenens*, and quietly instructed their people to support his candidature. Regarding this as an intolerable usurpation of the rights of the people, Mr. Connellan protested, and the Board of Guardians taking the same view, the priests, to the evident joy of many of the people, were outnumbered. Such occurrences as these will, of course, increase Mr. Connellan's influence, which will, we are sure, be rightly directed and used.

So far God has taken care of the courageous young man, before whom we sincerely trust there is yet a great future. In addition to the pamphlet already mentioned, in which the heresies of the Papal Church are exposed with great power, Mr. Connellan has written an address to his "dearly beloved brethren, the Roman Catholics of the diocese of Elphin," in which he gives a succinct statement of the truth, and tenderly appeals to his acquaintances to "search the Scriptures," and be partakers with him of the salvation of God in Christ. Mr. Connellan's conversion is a reason for gladness, but his brave ministry for Christ justifies great rejoicing. We wish him grace and wisdom for his self-imposed task, and trust he will see much fruit of his loving labour in the Lord.

OBITUARY.

BARONESS DE ZUYLEN, NIEVELT.

This lady, who died a few days ago, at the Hague, has left behind her the fragrance of a good name. At the time of the siege of Paris, in 1870, her husband was the Netherlands minister at the court of France. In the terror and straitness of the situation she showed a beautiful Christian spirit and exemplary generosity. Regardless of nationality, she visited, and attended to the sick and wounded in hospital, and rendered important assistance to others who were mercifully disposed.

M. JEAN SCHNELL, BERNE.

For upwards of forty years Professor Schnell taught civil law in the University of Bâle, in which city he also filled several important posts. Pre-eminently, however, he was a Christian, humble and benevolent, and his life was one of communion with the Saviour, who sustained him in faith, hope, and love. He had a profound knowledge of the Holy Scriptures, which, notwithstanding his many engagements, he read daily in the original tongues. During recent years he lived in retirement at Berne.

THE MALOGA ABORIGINAL MISSION.—Mrs. Matthews, and Paddy and Jenny Swift, left London on their return to Australia, on Thursday last week, in the s.s. *Valetta*. Mr. Matthews will remain in England for some weeks, for the express purpose of pleading the claims of the unevangelised Aborigines of our great Southern colonies. All friends who desire him to address meetings should communicate with him, care of Mr. J. T. Matthews, 72, Cornhill, London, E.C.

CHINA INLAND MISSION.—No small proportion of our workers in China are natives of Scotland, and we hope that God will send many more. In past years our work has been much facilitated by a number of friends who have acted as referees there, and latterly it has been felt desirable to ask some of them to unite formally as an Auxiliary Council. As the majority of the members reside in Glasgow, the meetings of the Council will be held there. All candidates in Scotland will please send their applications to Mr. Oatts, 70, Bothwell-street, Glasgow.—*China's Millions*.

he Manchester Convention.

Keswick" in Manchester! It strikes one as ing somewhat incongruous, since in externals rtainly one is only reminded by contrast of e beautiful valley among the hills. But Keswick" represents to many minds the ner rather than the outer beauty of life, and at is as much a possibility in the heart of the ty as in the "desert apart." So at least we und it, as we gathered together in the Conrence Hall, Strangeways, and listened once ore to the familiar voices, and sang the famiar hymns.

Between the meetings the visitors were ndly entertained by Shaw and Kirlew, who pared no pains in making their numerous ests comfortable. Little parties of friends ight be seen going through the Boys' Refuge, siting the workshops, where the boys were oemaking, tailoring, cutting wood, tying fireood bundles, &c.; the laundries, where busy ands were working for their large family; and ne dormitories, where long rows of neat beds, ach with its text tied at the head, and its ttle locker beside it, made one think sadly of he thousands of little homeless ones still roamng our streets, to whom night brings but the rouch under the low archway, or the policeman's "move on"—homeless still, because here are even yet so many unconsecrated ockets among the Lord's stewards.

The Conference was held in the "Thomas Glegg Memorial Hall," and began with a prayereeting on

TUESDAY

morning, October 29, when Rev. J. B. Figgis, of Brighton, spoke from Gen. xlix. 9—13, on the possibilities of the Christian life.

At the forenoon meeting, Preb. Macdonald struck the keynote of the Convention—

"CONSIDER HIM"

(Heb. iii. 1). The one thing to realise is the presence of Jesus. The one thing to do is to consider Him. The relation and character in which we are to consider Him, is as holy brethren (ii. 11). This relationship is the foundation of the life of faith; the character follows upon the relationship; He calls us to full surrender, to perfect trust. Both are his gifts; they constitute the conductors through which flows the current of his grace; they are the elements of a holy character.

Dr. Elder Cumming, who followed, took as his subject, "*Searching*." The object of searching is to know how we stand with God. A critical spirit, or an idea of merely "enjoying the meeting" will hinder the searching; humiliation, not enjoyment, is our object in coming together. Let us present ourselves to be searched by the eye of God which sees all; to be shown the very worst of ourselves; to part with every hindrance which comes between our soul and God. This is a necessary condition without which no blessing can be received. Fear not; no hand is so soft as his, no heart so tender.

In the afternoon meeting Rev. W. Haslam spoke on 1 John i. 9. Mr. Haslam always reminds one of

A CLEAR SPRING BUBBLING OVER

its rocky basin; he does not "speak," he talks to his audience, from the overflowing of his own heart. We are saved, he said, not so much to go to heaven, as to live heavenly lives here. Before we can live such lives we need cleansing.

Rev. J. A. Jacobs, of Bath, then spoke on Luke ix. 57—62, showing how the three men mentioned in that passage were typical of many to-day. The first was too impulsive, wanting in due consideration of all that following Christ involved; the second was, on the other hand, too calculating—he wanted to bargain with Christ; the third was only superficially touched, he was not ready for the full surrender which knows no looking back.

Dr. White, of Winchester, followed on John xii. 21, "We would see Jesus." The life of faith was to him a fresh revelation of Jesus. The object of this Convention is to see Him; the contest, to see no one else. Ver. 24 tells us how Christ first took his new disciples to Calvary; we first see Christ as the crucified, in Him we see self crucified: "Thou canst not see my face...and live." Self-death precludes Christ-revelation; then comes the life lived through the power of the risen Saviour, "who loved me and gave Himself for me."

In the evening Rev. John Sloan, of Glasgow, spoke on John iv. 2—the personal meeting between the sinner and the Saviour. He dwelt much on the thought of "He told me all things that ever I did." Here is a test. Are we willing to be told "all things"? Joy unspeakable, peace passing all understanding, may be ours; but not while there is one secret sin, past or present, kept back from God's searching. Again the solemn thought of the need of perfect honesty with God was pressed home by Rev. J. Luce, of Gloucester, as he told us how, before we could live right, we must be set right. Knowledge of a theory will not do; the soul must meet with Jesus, and have a real transaction with Him, and Him alone, before blessing can come.

An intensely solemn after-meeting was conducted by Dr. Cumming, who urged the importance of choice, speaking from Josh. xxiv. 15, 18, 21, "Choose you this day whom ye will serve....We will serve the Lord." And as the hymn—

> In full and glad surrender
> I give myself to Thee,
> Thine utterly and only,
> Thine evermore to be,

was being sung, many a life, we believe, before perhaps divided in its allegiance, hindered in its service, joyless in its experience, was yielded wholly to be "kept for ever loyal and true to Thee, my King."

WEDNESDAY

began as usual with a ten o'clock prayer-meeting, when Rev. J. Luce spoke on the three conditions of the Life of Faith: Getting, Giving, Growing; in other words, being helped (1 Sam. vii. 12); being brought (2 Sam. vii. 18); being blessed (2 Sam. vii. 29); first, we read of confession and the putting away of idols (1 Sam. vii. 3), followed by the victory. The Philistines were smitten before Israel, because "the hand of the Lord" was against his people's foes, and the record is made, "hitherto hath the Lord *helped* us." 2 Sam. vii. 18 gives us the second thought: "David sat before the Lord, and he said...Thou hast *brought* me hitherto" (ver. 26), "let thy name be magnified." We get from the Lord. He helps us. We come near unto Him, that we may learn how to give, and our heart's desire is, that his name may be magnified; to this end we give Him our lives, and an ideal life is a life "poured forth." Lastly, we have the blessing (ver. 29), we are made "blessed for ever," and so the three conditions are fulfilled—we get that we may give, we give, and are blessed in the giving.

Rev. Evan Hopkins followed on Gal. ii. 20, "The Life of Faith." There is something very invigorating in his way of putting things; old truths, re-set by him in telling, forcible language, drive away

BEWILDERING DOUBT-MISTS

from the minds of his hearers, and clear the way for the acceptance of the truth he teaches, by the intellect, as well as by the heart. He spoke of the present-tense life, "the life which I *now* live," which, freed from the power of the law of sin, is lived "by the faith of the Son of God." He illustrated the two laws—the law of sin (Rom. vii. 23), which used to govern, and the law of God (Rom. vii. 22), which now govern — by the picture of a man thrown into deep water. The law of gravitation would sink him and drown him, in spite of all his efforts; but encase him in a life-belt, and he floats—the lower law is conquered by the higher. This life is one of intense activity, but activity re-directed; our fight is a fight of *faith*, against the foes outside the fortress, not against those inside. It is a fight with a conquered foe; we begin where Christ ended; he has been dislodged from the citadel; our part only is to stand fast—we fight from victory, not for it. This life of victory and rest must be entered by definite, whole-hearted surrender; when the idols are utterly cast out, He reigns. Great possibilities are open to us—rest, instead of worry; ease, instead of strain; victory, instead of defeat; gladness, instead of gloom—these may be ours if we are willing to fall in with the conditions.

Dr. Elder Cumming then urged the importance of deciding the matter "to-day," noting the five-fold reiteration of the word in Heb. iii. 7, 8, 13, 15; iv. 7. Referring to chap. iii. 7, 8: "To-day...harden not your hearts," he said there were

THREE WAYS OF SELF-HARDENING.

(1) Refusal to see, which was indifference; (2) Refusal to hear, which was evasion; (3) The hardening of our hearts, which was the turning away from God. To-day the Holy Spirit offers to break the fetters; we are helpless to do it for ourselves. Let us begin with self-despair. The Lord is able.

In the afternoon, Rev. W. Haslam spoke on the vitality of Christian life, and Rev. J. Luce followed. In speaking of the need of being wholly given up to God, if we would be used by Him, he quoted a French proverb, *Il faut se recueillir* (so to gather oneself together as to be only occupied with one idea). Then we shall be filled with his love, and used for his glory.

The evening meeting was devoted to Home and Foreign Missions. Miss Perks (Soldiers' Home, Winchester) told of the soul winning work among the soldiers, and of the changed lives led by many whom she knew. Mr. Hutchinson (Children's Special Service Mission) spoke of the importance of winning the children for Christ, and of the honour it was for parents to be called to give their children to the Lord's service. Mr. Graham Wilmot Brooke appealed for workers for the Soudan—where, as he proved by a terrible instance of cannibalism, the god of cruelty still reigns—and urged the need of carrying the light of the Gospel to the nations who sit in darkness.

Mr. Eugene Stock (C.M.S.) spoke of the power with which Ps. xxi. 13, "Be thou exalted, Lord, in thine own strength," had influenced his life. The fact that the Lord is exalted upon the throne of our hearts must make us long for Him to reign King throughout the world. Doors are opening on every side, workers are sorely needed. Let each ask the question: "Lord, what wilt Thou have *me* to do?"

Mr. Hudson Taylor took up the leading thought of a hymn which had been sung, "God in Christ is all in all," and spoke with earnest words on the coming changes—the close of this dispensation, the gathering together of God's people, the subduing of all things unto Himself, and his reign in the world. He told us of the widely opened doors in China, where millions are still unreached; of the sad question put to our missionaries to-day by the heathen, "If these things are true, why have you been so long in coming to tell us?" and of the grand possibilities, if only the Church would awake to the need, and rise to meet it. On

THURSDAY

morning we had one of those marvellously comprehensive addresses from Dr. Cumming, in which he seems to meet all phases of mind, all states of need, leaving no argument unanswered, no difficulty unmet. The following is an outline:—

I. *How is the Life of Faith to be entered upon?* (1) By faith, as in salvation. Salvation includes deliverance from power of sin, and keeping from all besetting sin. "Believe ye that I am able?" (2) By accepting Christ as Keeper. (3) By new surrender, as new light reveals more to be yielded to Him.

II. *How is it to be sustained?* By new acceptances of faith.

III. *How is it to be advanced?* By new yieldings to the leadings of the Holy Spirit. If this life is to be advanced, the slightest influence of the Spirit must be obeyed, at all times, at all costs.

Rev. GELSON GREGSON took up the thread where Dr. Cumming dropped it, and spoke of the deliverance from the fog-land of doubt (caused by apparently complex duties, diverging paths, and contradictory advice), by the sure guidance of the Lord who will lead the blind—blind save to his hand, and the deaf—deaf, but to his voice (Isa. xlii. 19), by a way that they know not.

In the afternoon meeting Rev. W. WATKINSON spoke of the force of the human will in the sphere of circumstance, and Dr. WHITE turned our thoughts God-ward again by reminding us that though we might ask to be kept from forgetting what He has shown us of ourselves; yet his will for us is that, turning from ourselves, we should look (*lit.* "stoop down and look") into the perfect law of liberty, that we might learn how to be doers of his will. He empties only that He may fill; He fills, that He may use. Now we are serving in the lower chamber of his house; when He comes He will call us into the upper. Now we are walking with Him in the outer court: then He will bring us into the Holy of Holies; it will be only walking out of faith into sight.

Rev. A. C. DOWNER followed with test thoughts on the four "abides" of the Life of Faith. (1) The abide of fruitfulness (John xv. 5); Gal. v. 22 gives us the fruit in detail. (2) The abide of answered prayer (John xv. 7). Are *our* prayers answered? (3) The abide of victory (1 John iii. 6). Our temptations are our Captain's enemies. (4) The abide of power (1 John ii. 6). Abiding with Him gives power to walk even as He walked. Are we so abiding?

In the evening, to a very full meeting, Rev. EVAN HOPKINS spoke a few words on the need of definiteness. "What wouldst thou, that I should give thee," and Rev. J. A. JACOBS spoke on Gen. xlix. 14, 15—

ISSACHAR, AS A TYPE OF CHRISTIANS

to-day. The subject, a most unusual one, was well handled, and proved to be bristling with points of interest. (1) Issachar had left Egypt, crossed the Red Sea, and reached the land of victory; he was "strong" in his own strength, and so failed. (2) He temporised with surrounding nations, submitted to tribute, finally enjoyed it, bore its burdens, and found it "pleasant." (3) He was on conquered ground; he had not to conquer, merely to hold. So with us, we have been forgiven, and delivered, but trusting in our own strength we fail. Then we are apt to compromise with sin, bear its burdens, and, though on resurrection ground, live in bondage, "crouching down," miserable captives, when we might be "more than conquerors through Him that loved us."

After singing "My heart is resting, oh my God!" Rev. W. HASLAM gave us another of his talks, on the line of "Glory to Thee for all the grace I have not tasted yet." This would be how the Israelites felt when they shouted *before* Jericho's walls fell down. "Oh, but," you say, "the difficulties!" Never mind; He says, "Follow me." *You* haven't to meet them if you keep behind Him; and as for enemies—are they not drowned in the Red Sea? Why resuscitate them, and fight them over again? We, the temples of the Holy Ghost, have made ourselves the palaces of the world, the flesh, and the devil, for if Christ is knocking outside, we may be sure the devil is inside. Let us stand together, shoulder to shoulder, against the devil and all his works.

Mr. GREGSON followed, with burning words, from a soul on fire, on the need of the power of the Holy Ghost, to do the work which we, with all our complex nineteenth century machinery, are failing in doing.

Think of the ecclesiastical machinery to reach our "lapsed masses," lapsed masses because of our disobedience to the command to preach the Gospel to *every creature!* Is the result equivalent to the expenditure? The vine-life is the Spirit life in us, but this means self-death. As long as we are trying to grow our own little vine, in our own little denominational flower-pot, the Spirit-life cannot fill us. We must be self-emptied, then comes the Spirit-filling.

The after-meeting which followed was very solemn. One feels it is almost sacrilegious to breathe outside what is done inside those closed doors, when the presence of the Lord is a felt reality, and his voice speaks. One would rather let the changed lives tell the glorious story of the love which so passeth knowledge, that it can take even the weakest and most unworthy, and fashion, from such poor clay, a vessel meet for the Master's use.

The ladies' meetings were conducted daily by Mrs. MacAlpine and Miss Cowan, in the Assize Courts, a most formidable place for a woman to speak, as all admitted, who for the first time found themselves surrounded by the stately judicial paraphernalia. But the messengers were hidden in the message, and much blessing followed their testimony to the faithfulness of the Lord to cleanse, deliver, and empower his children for his glory.

The Convention closed with a thanksgiving service on Friday evening, when heart and voice united in praising the King, whose grace had enabled us to crown Him Lord of all.

AMY BEATRICE CARMICHAEL.

N.E. LONDON GOSPEL MISSIONS.

MUCH blessing has recently accrued from the labours of the friends of the North-East London Gospel Missions, more especially at the Ball's Pond Hall. A number of young people have decided for Christ, and a young believers' meeting has been organised.

The director, Mr. William Chorley (2, Marquess-grove, Canonbury, N.), writes:—"We can also say the hand of the Lord is upon us for good in other ways, and specially amongst the girls attending the two Factory Girls' Institutes. Much encouragement is also recorded in the newly opened Bible and Book Depôt, to which we are about to add a stock of anti-infidel literature. As some of our largest halls are found amid some of the most pitiable and destitute localities, our work must of necessity be largely practical, and around one at least of our East-end halls, the bulk of the inhabitants live under the shadow of the workhouse, from year's end to year's end. We give food in the shape of oatmeal and bread, for home use. There is no safer plan to learn whom to assist and whom to resist than living amongst them. This is just what we are doing, and consequently know pretty well whom we are helping, and in the most practical way, we induce thrift, virtue, and industry, and impeach vice and indulgence.

"To describe the cases we meet with, more especially the nakedness of scores of dear little children, not to mention those of riper years, would pain us and grieve our readers. Children's clothing and shoes are especially welcome at any time. In a home we have visited only a few days ago, in one corner, on a bundle called a bed, lay the mother too ill to sit up. Standing and sitting on the floor around the embers in the grate we count just five pale and stricken children, every one of them shoeless and half naked. The man has stood for hours this morning at the dock gates with numbers more, but received no call, and so he has returned 'home' hungry, empty, and dejected, and sits now with his face buried in his hands. The only child able to earn a little is gone to the factory gate to learn if there is any chance of work. The furniture has been going of late to the broker's, and on Monday last the children's bedstead fetched 3s. to pay just one week's rent, to save what remains of the household being turned into the street. To moralise were superfluous. The present unequal struggle must in a few weeks, unless deliverance is forthcoming, drive them forth to swell the sickly crowd of homeless poor, and drift with the tide of low lodging-house life."

A SUCCESSFUL MISSION CHURCH.

HARROLD, a village of one thousand inhabitants, in the vicinity of Bedford, has of late years been the scene of an evangelistic work which may afford much encouragement to Christian workers. Some fourteen years ago Mr. J. C. Croxford visited Harrold for the purpose of holding a few weeks' mission services in this needy district. In a very remarkable manner, the way has been opened for him to continue his labours here, without intermission, from that time to the present. To begin with there was nothing; now there are ninety members in Church fellowship. Mr. Croxford began this work in a dancing-room, and so much blessing accompanied the Word that finally he was induced to remain in Harrold. He entered heartily upon evangelistic work in the surrounding district, opened a night-school, and carried on temperance work. The dancing-room soon grew too strait, and in the summer of 1876 a barn was fitted up for the further progress of the work. That also had to make way for a substantial mission hall, which was erected through the kindness of a Christian lady in the neighbourhood.

For some four years the work was conducted on purely evangelistic lines, and many were brought to the Lord. It was then found advisable to institute means of Christian fellowship for those who had been converted. Gradually a church was organised, and, during the intervening years, 120 have been gathered into fellowship. Some have moved to other districts and joined Christian churches, and some have been called to the home above. The present membership is ninety. The villages around have been vigorously evangelised, and striking testimony is borne to the change in the moral and spiritual tone of life in Harrold.

Under the strain of incessant work Mr. Croxford has suffered much from a relaxed throat, and is compelled by medical advice to cease preaching, and spend the winter in a warmer clime. Previous to his departure, which it is expected will be in a week or two, a meeting of the members was held on October 31. A most profitable and encouraging meeting was held. Many testimonies were borne by the converts to the gracious effects of Mr. Croxford's ministry, and very warm is the attachment of the people to him. During the meeting the pastor introduced Mr. A. Gregory Wilkinson, by whom the Mission is to be carried on during his absence.

BISHOPSGATE MISSION TO THE JEWS.—This Mission, which is conducted by Mr. A. Hornstein, at 29, Duke-street, Brushfield-street, E.C., has for its object the teaching of Christianity among the Hebrew population of the poorest part of London. On Saturday last some 130 of these poor people partook of tea, in the schoolroom of Bishopsgate Chapel, where the meetings are held weekly. After the tea a meeting was held, at which Mr. George Williams presided, supported by several friends of Israel. Pointed addresses were delivered by Revs. J. Gosset Tanner, T. Grear, and J. B. Barraclough. The last-named knew Mr. Hornstein before he was a Christian, and spoke in kindly recognition of his endeavours to bring his brethren to a knowledge of Christ. Friends of work among the Jews in this particular neighbourhood of London may communicate with Mr. Hornstein, at 66, Cassland-road, South Hackney, N.E.

ord Radstock & Canon Wilberforce.

Tuesday, of last week, a meeting of Chris-n friends was held at Eccleston Hall to nmend Lord Radstock and Canon Wilber-ce, and Mrs. and Miss Wilberforce, to God's re and guidance during their visit to India, which they are this week leaving. Lord dstock is going specially on an evangelistic ssion, and the Canon, as our readers are vare, partly for health's sake, and specially to quaint himself with the Opium Traffic, with e intention of making known the results of s investigations on his return.

Canon Wilberforce said he was going with e words of St. Paul ringing in his heart: Rise and stand upon thy feet: for I have peared unto thee for this purpose, to make ee a minister and a witness both of these ings which thou hast seen, and of those ings in the which I will appear unto thee." e was going as a God-enclosed man; and nowing that he was carried in the hearts of hers; and was thereby strengthened and free om anxiety.

Lord Radstock said that when last in India e had been deeply impressed by the enormous lasses who had never heard of Jesus. If we ealised what it is to be the Body of Christ, ow heavily would the responsibility of repre-nting Him lie upon us. They are not going om impulse, but because they are sent. Ie specially asked that he might be privileged be a help to brethren in India, and that the ttle band might be endued with Divine power.

Mr. Donald Matheson and Mr. Broomhall oke briefly, and Revs. Gelson Gregson, C. A. ox, Evan Hopkins, and Mr. James E. Mathie-on affectionately led the prayers of the con-regation.

MISSIONARY "GLEANERS."

HE "Gleaners' Union for Prayer and Work," hough the youngest, is one of the most useful f the various agencies connected with the Church Missionary Society, for arousing and ustaining an active interest in its operations. On Friday last the annual meetings took place n Exeter Hall. There was a Conference in the Lower Hall, in the afternoon, when Sir John H. Kennaway, M.P., presided, and a devotional ddress was delivered by Rev. S. A. Selwyn. In the evening a crowded public meeting was eld in the Large Hall.

Mr. EUGENE STOCK, founder of the Union, mentioned that the present membership is 8,960, the number of new members who have oined during the year being 5641. The Union as a special fund, which is termed "Our Own Missionary" Fund. It does not support a missionary of its own, but provides for the maintenance of a different worker each year. The one chosen for the current twelve months is Miss M. L. Ridley, who has lately gone to China.

The BISHOP OF BEDFORD, who occupied the chair, praised the Gleaners' Union because it joins its members together to promote the cause of missions to the heathen, while, at the same time, it encourages them to engage in practical work at home. Rev. E. A. STUART delivered a rousing address, instancing the efforts on behalf of foreign missions as a stern warfare, in the face of the many criticisms which are being passed upon them. Rev. HENRY SUTTON urged his hearers to remember that, as regards diligent study of the Word, earnest prayer, and by personal effort, they should keep in mind that each one has a definite work to do in extending the kingdom of God.

Dr. S. T. PRUEN pleaded on behalf of East Africa, which is being so rapidly opened up to civilisation. Mr. GRAHAM WILMOT-BROOKE spoke briefly of his recent experiences in West Africa, and referred to the awful misery and woe which exists among the people in the parts where he has been travelling. He dwelt with force upon the great need of the Gospel in those parts, and asked prayer on behalf of himself and several companions, who are returning with him in a few weeks.

The concluding address, which was of a very solemn and searching character, was by the Hon. and Rev. W. TALBOT RICE. It was an earnest call for full consecration to the service of Christ.

The Book World.

BIBLE ATLAS. By T. R. Johnston, F.R.G.S. This is a very useful little work, published by *Ruddiman, Johnston & Co.*, 26, *Charterhouse-square, E.C.* The maps are sixteen in number, and well up to date. In printing and colouring, this little atlas is a very good specimen of cartography.

HOW TO TREAT THE SICK WITHOUT MEDICINE. By J. C. Jackson, M.D. 3s. 6d. *Hamilton, Adams & Co.* A reprint of a work which has had a large circulation in America. To those who have found a friend in medicine, as well as to such as have been nothing bettered by drugs, many words of sound sense are addressed in these pages.

THE CREDENTIALS OF THE GOSPEL. By Joseph Agar Beet. 2s. 6d. *Wesleyan Methodist Book Room.* This is the nineteenth Fernley Lecture, and it will occupy a truly worthy place in that valuable series. Scholarly in statement, and cogent in argument, it is sure to enhance the already high reputation of its author. The Gospel of Christ is proved to be true by moral and material evidences, by internal and external proofs. By an exposition of the contents of the Gospel, Professor Beet grandly shows the ground of our confidence. The accumulation of reasons for the Christian hope is presented with clearness and convincing force. Man's need has been met by the Power from whose hand all things came. The spread of Christianity and the experience of believers can only be explained by the fact recorded in Scripture, that Christ rose from the dead, and anointed his followers with his own power and the Spirit of God, that they might carry to the ends of the earth the good news of salvation. Some philosophical questions are ably argued in a number of added notes.

STUDIES ON THE EPISTLES. By F. Godet, D.D. Translated by Annie Harwood Holmden. 7s. 6d. *Hodder & Stoughton.* Twelve papers, admirably opening up the Epistles of Paul. As introductions to a thorough study, we can conceive nothing better. The author's well-known expository power is seen throughout, and on some important points this volume represents his maturest views. While commending every chapter to the careful attention of students, we would specify that on the Epistle to the Romans, as particularly rich in suggestion. Professor Godet well says:—"This is no controversy between Judaising and Pauline Christians. Paul is contrasting Christianity itself with the old Pagan and Jewish religions, that he may show forth in Christ the one true and perfect salvation for the human race, lost, as it was, in its father Adam. The antithesis here is not, as in the Epistle to the Galatians, between Christ and Moses, but between Christ and Adam. As De Wette observes: 'It was fitting that the Church of the world's metropolis should receive the Apostle's teaching upon so great a subject.'"

ANNUAL VOLUMES.

THE WELCOME HOUR. Vol. xiii. 2s. 6d. *Marshall Bros.* This is a capital miscellany of fireside reading. Young and old will find its well-filled pages interesting and elevating. "Wonders of Science and Divine Wisdom" is the title of a valuable series of articles, by Dr. E. H. Riches.

THE SUNDAY AT HOME. 6s. *Religious Tract Society.* The varied contents of this volume, in which are bound up the monthly parts January to October, provide Sunday reading for every member of the family. The coloured plates are a feature of special interest. There are many biographical sketches, also contributions bearing on missions. "Irish Sacred Literature and Art" is the title of a series of articles by Rev. R. Lovett. Rev. Dr. G. T. Stokes writes several valuable papers on "Recent Discoveries and the Christian Faith." A new vol. is commenced with the November part of this monthly.

BO-PEEP. 3s. 6d. *Cassell & Co.* A treasury for the little ones, in fact as well as in name. What with the large type, and the many pictures of the kind which delight young children, this serial makes a strong bid for popularity. More than that, it enjoys a high reputation, which is in every way well sustained in this volume. The original stories and verses are a strong feature.

Rev. W. M. Whittemore, D.D., edits two attractive monthlies, published by *G. Stoneman*, 67, *Paternoster-row.* The annual volumes will be welcome in many a home. 1s. 6d. each. LITTLE STAR will charm the inmates of the nursery; the pictures are numerous, and the type bold.—SUNSHINE, for the home and school, makes an appeal to all classes. The contents are varied and useful, as well as entertaining.

THE TEMPERANCE MIRROR. Vol. ix. 2s. 6d. *National Temperance Publication Depôt.* Reading for the home, always healthy, and calculated to commend the cause of temperance. Facts are stated, and principles propounded; precepts are formulated, and examples instanced, throughout these bright and stimulating pages. There are many pieces suited for recitation, and the volume will be a capital addition to school and village libraries.

THE LEISURE HOUR ANNUAL contains the parts from January to October. It forms a handsome book for presentation. Illustrations are excellent and frequent, and the literary matter covers a wide and useful field. Special mention may be made of several articles on "The Handwriting of the Kings and Queens of England," and the "Notes on Current Science, Invention, and Discovery." The November issue of this monthly begins a new volume. (6s. *Religious Tract Society.*)

THE BOY'S OWN ANNUAL. 8s. *Religious Tract Society.* The eleventh volume of a serial of sterling worth. Were it not for such high-class publications, the youth of to-day could hardly be blamed for reading the trash which, alas! enjoys a sadly large circulation. In addition to the tales and contributions on outdoor and indoor amusements, there are many articles calculated to draw out the intelligence of lads, and store their minds with information. The illustrations are fully up to the mark.

"A1," volume ii. 8s. *Partridge & Co.* Here are 832 large pages of entertaining and instructive reading matter, accompanied by many and excellent illustrations. The serial stories are wholesome in tone, the general articles including many of a high educational order. Sir R. S. Ball's "Glimpses at Other Worlds" are remarkably interesting; "British Industries" is a useful series of contributions; and there are some capital papers on travel and topography. Young and old of all classes will find something to please them in the pages of this magazine.

THE GIRL'S OWN ANNUAL fully sustains a well-earned reputation. The contributors to this, the tenth volume, include several good names, and the artists are of the most popular. Of the contents it is sufficient to say that they are as high in character as they are remarkably varied; the practically useful and the wholesomely amusing are blended in a manner which bears high testimony to the excellence of the editorial management. With this admirably illustrated volume at hand, young women will hardly be disposed to neglect reading. (8s. *Religious Tract Society.*)

THE WHITECROSS-STREET MISSION.—The praiseworthy Mission which has for twenty-one years been carried on in the mass of lanes, courts, and alleys in the neighbourhood of Whitecross-street, made a marked step in advance last week, when the foundation-stone was laid of the "New Leysian Hall," in Errol-street, a narrow street running from Whitecross-street to City-road. About three years ago the work was taken over by the London Wesleyan Methodist Mission, and is now doing good work with Mr. T. I. Jarrott as lay agent, in conjunction with the Leys Christian Union. The new buildings will provide for a large drill-hall, a youth's institute, with gymnasium, working men's club, girl's parlour, coffee-bar, surgery, a large hall capable with gallery of holding 700, kitchen, store-rooms, heating apparatus, lavatories, class-rooms, &c. The total cost will be about £9000, towards which £4000 has been subscribed. The ceremony of laying the foundation-stone drew together a numerous assemblage. A public service was afterwards held in City-road Chapel, when Rev. John McNeill preached. In the evening a public meeting was held, Mr. W. Willis, Q.C., in the chair.

MR. W. R. LANE AT EASTBOURNE.

SIGNAL blessing has attended a ten days' mission at Eastbourne, conducted by Mr. W. R. Lane, at the invitation of the Committee of the Y.M.C.A. The hearts of believers are overflowing with thankfulness for God's great goodness in this work. Prayer has been abundantly answered. Over 20,000 invitation cards had been distributed over the town. Workers were stationed at the corners of the principal thoroughfares, before six o'clock in the morning, to intercept the men on their way to work. The cards were, as a rule, accepted most willingly.

The mission commenced in the hall of the Y.M.C.A., but the people gathered in such crowds that a move had to be made to more commodious premises. By the liberality of two Christian ladies the Town Hall was placed at Mr. Lane's disposal for the last two days of the mission as well as the Sunday previously arranged for. Perhaps the crowning success was the meeting for men only, when over eight hundred assembled. In the after-meeting many signified their desire for prayer, and subsequently confessed Christ. A pleasing feature has been the number of youths from the senior classes of the Sunday-schools who have been brought to decision.

Bible-readings were held each afternoon, referring especially to Christian life and service. During the mission the frequent attendance and assistance of many of the ministers added largely to the interest in the work.

AMERICAN NOTES.

[BY OUR SPECIAL CORRESPONDENT.]

A JEWISH Rabbi in a Western city gives the following unequivocal statement, in reference to Church amusements:—"I am opposed to anything that increases Church attendance at the expense of theology. I am opposed to any artifices, clap-trap, or side issues, in connection with religion. Just as soon as you begin bolstering up a creed or sect with this or that allurement or enticement, it is at once manifest that all is not well *with the heart of the religion itself*. I would have devotion as broad and far-reaching as the light of day, but I would not stoop to the inauguration of these petty social frivolities." And now hear a Roman Bishop: "We regard our church as the house of God. There is a time for praying and a time for playing. People should be drawn towards the church to *hear the word of God*.* The other idea is all monstrously wrong."

A chief object of the promoters of the Baltimore Convention on the Person and Ministry of the Spirit is to seek to win back the Church to the only source of spiritual power. This important Convention was held from October 29 to November 1.

At the present writing, I find myself in Topeka, the capital city of Kansas. The State Convention of the Y.M.C.A. is now in session. Eight hundred young men are here, full of fervour and faith. The breeziness and vim of the great West shows itself in their meetings, and in their whole-hearted consecration. D. L. Moody, George C. Needham, and H. Grattan Guinness, are the chief speakers. Last evening, three buildings were all crowded at the same hour. Missionary work is receiving hearty endorsement, and Africa's claims are presented by Bishop Taylor's son, and Dr. Guinness. Nearly fifty young men are enrolled to enter the Soudan as pioneers. They need special training, but do not lack in intellectual ability. Their physique is capable of endurance. What a noble band—leaders of a vast army to follow! God speed the day when Africa's moral desert shall bloom with freshness and beauty!

* It were well if members of the Romish Church generally *were* at liberty to "hear the word of God"!—ED.

THE "BRIDGE OF HOPE" MISSION.

THE annual meetings of the "Bridge of Hope" Mission and Ratcliff-highway Refuge, held on Wednesday last week, were certainly very encouraging to Miss Steer and her devoted fellow-workers. In the afternoon, Mr. R. C. Morgan presided over a devotional service, which was a stimulating season to many. The address by Mr. George Holland was full of valuable information; and that of Miss Jones, who gave many pathetic incidents of the Shelter work, was interesting in the extreme. The evening meeting was in a high degree cheering. Mr. THEODORE HOWARD, who occupied the chair, spoke in terms of warm appreciation of the work. As the Lord came right down among us to lift us up, so Miss Steer has gone into the very midst of the poor and miserable of East London, in order to rescue the fallen and help the weak and suffering. Young, old, and middle-aged are all cared for; and alongside the work of rescue goes that of prevention. The hearts of the audience went with the Chairman as he expressed a hope that by the "Bridge of Hope" many will learn the way from darkness to light, from sin to holiness, from death to life.

The financial condition of the institution, as explained by Mr. J. J. CORBIN, was very satistory. Friends in goodly number had come forward to meet the need, and, as the means have been forthcoming, the operations have steadily extended. Miss STEER, in a brief address, beginning and ending with expressions of gratitude to God, pointed out that, as the work has grown, the economical character of the management had been increasingly apparent. A study of the balance-sheet showed that the income of £2500 had been spent to wonderful advantage. The earnings by laundry and needlework amounted to £450. Miss Steer gave no statistics, and justified that course by saying that it is impossible to declare when cases issue well and when they do not. Quite recently, a woman who had been given up as lost called upon her, and rejoiced her heart by affording evidence that loving labour spent upon her some time ago had unexpectedly proved fruitful. Having referred to the trials of the work, Miss Steer spoke of some of its joys. Only three days previously, on Sunday, when talking to a few of the girls, one of them took her by the hand, and said: "When I came into this house, I was a broken-hearted woman; but now I am so happy I do not know what to do. God has been too good to me—such a sinner." Going into details, Miss Steer told of the daily gifts of meals and clothing to the many thousands of needy people in St. George's.

Miss MACPHERSON enlarged upon the absolute necessity of such loving endeavours. Miss Steer's is a work which can only be done by women; and, what with the many temptations (including some new devisings of Satan), there is room for others to emulate the example set by Miss Steer. Heavenly wisdom and grace are constantly required, and never denied to godly and earnest workers.

Mr. J. HOWARD, M.P., spoke a few words in hearty praise of the various agencies. The last to address the meeting was Miss SNEDMORE, who renders cheerful and valued assistance to the work. She told of blessing having resulted from definite testimony for Christ. Love for the Saviour is the sustaining motive in all the exertions; and it was delightful to hear that not in vain is the Gospel preached to the backward and downtrodden, the weary and out of the way. We sincerely trust that next year's work will be on the same line of steady progress.

Factory Helpers' Union.—The workers earnestly ask for cast-off clothing, especially warm skirts and boots, to help to carry on the work amongst the factory girls during the coming winter. Parcels gladly received and acknowledged by Secretary, Clothing Department, 16A, Old Cavendish-street, W.

A SONG OF HOPE.

"The valley of Achor for a door of hope."—HOSEA ii. 15

BRUISED heart so sorely aching,
Wounded spirit well-nigh breaking;
Midst the anguish of thy weeping,
Fruits of shame and sorrow reaping;
Midst thy darkness of despairing
One above for thee is caring.
Through the mists of thy repining
Mercy's golden light is shining;
Through the shadows of thy blindness
Shines the sunbeams of his kindness.
As the tender mother careth
For the frailest that she beareth;
As the loved one seems the dearest
When the hour of death is nearest;
As the shepherd seeks his sheep,
Over valley, plain, and steep;
So, when human strength is frailest,
When the joys of earth are palest,
When in bitterness ye languish,
'Neath the power of sin's deep anguish;
When the sword of guilt's dire dread
Bendeth o'er thy drooping head;
When thy soul with torture burneth,
And to Him with trembling turneth—
Then it is He waits to bless thee,
Then He stoopeth to caress thee,
Cancelling thy every sin;
Giving thee His grace within.
Lift to Him thy yearning heart;
All things earthly must depart;
Yet by trusting in his merit,
Thou mayst endless joys inherit.
He, thine All in all will be,
Now, and through eternity.

HARRIET JULIA EVANS.

MISSIONS BY REV. F. B. MEYER.

DURING the last fortnight this hard-working pastor has conducted two very successful missions at Norwich and Bristol. At the former place the churches under the pastoral charge of Rev. J. H. Shakespeare (Baptist), and E. R. Barrett (Congregationalist), united. Afternoon meetings in the Congregational Church were largely attended, and felt to be a rich means of grace to many. The evening gatherings in St. Mary's Baptist Church were crowded to excess, and were marked by unmistakeable tokens of the Spirit's working. A meeting of the ministers of Norwich and district was held, with very encouraging results. The solos of Rev. W. J. Mayers were highly appreciated.

At Bristol the mission was held in connection with the churches ministered to by Rev. R. Glover (Baptist), and Rev. Urijah Thomas (Congregational), and there were the same gratifying features, both as to numbers and blessing. Perhaps the most noticeable element in the work was the deep and solemn stillness that pervaded the congregations, which represented all grades of social life in the city.

THE YOUNG MEN'S MISSIONARY CONFERENCE.—Many friends may like to know that a full report of the recent Conference at the Metropolitan Tabernacle is published as an extra number of the City of London *Association News*, the organ of the Aldersgate-street branch of the Y.M.C.A. It is illustrated by portraits of a number of the speakers, and is an admirable record of an important event. The price is 2d.

REV. J. GUINNESS ROGERS thinks there is danger lest sufficient prominence be not given to the primary work of all times and all churches—the conversion of sinners to Christ. Feeling very deeply on this point, Mr. Rogers has begun a series of Sunday evening sermons at Clapham of a directly evangelistic character. The series will continue throughout November, and, if the results justify, a nightly series of special meetings will be held at the close.

Letters to the Editor.

DR. CLIFFORD'S NEW DEPARTURE."

EAR SIR,—I see from your article on the dis-sion respecting Dr. Clifford, lately begun by my end, Rev. John Urquhart, that you blame the ptist Union for its policy of silence. You ume that its duty to speak out is clear: that it *ght* to do so. Will you allow me to question this umption? I have done my best to judge of both s and of the Down-grade Controversy generally, the light of New Testament precept and ex-ple, and my conviction deepens that duty lies a very different direction. I feel sure that if the ptist Union really wishes to obey the New stament, it *ought not*, at this juncture of events, institute any inquiry into Dr. Clifford's ortho-xy.

The Scripture law that should govern all such ses is given in the illustration of "The Mote d the Beam." This was echoed by Paul al. vi. 1), "*Ye which are spiritual* restore such one," and has been re-echoed again by Dr. lross, in that almost perfect address of his, hich you report in your last issue.

Following this simple rule, we shall ask, as our ry first question, "Are we qualified to judge this ported heresy? Are we, as a body, spiritually inded? or are we, like the Corinthian Christians old (1 Cor. iii. 1—4) only 'babes in Christ,' and carnal'; disqualified by deficient spirituality r the sacred and Christlike work of correcting rring brethren?" If this be our condition—nd is it not the condition of *every* Christian ody existing in England to-day?—our first duty confession, humiliation, and prayer. "*First* ast the beam out of thine own eye." Till we ave attained to the Pauline standard of spi-ituality, we must leave heresy-hunting alone. We ust gather together to seek God; and, if we do his first work well, there will not be much heresy eft for us to judge. "In his light, we shall see ight." When the defence of God's cause is under-aken by those who, though true believers, are not filled with the Spirit," great evil is wrought. Seldom does Satan do a day's work so much to his mind as when he incites an unspiritual Church to heresy-hunt.

If the Baptist Union, though composed of con-verted men, is not deeply spiritual in Paul's sense of the word—and I know of no religious body that is —why urge us to war when confession and prayer are our plain duty? Should we not all, down-graders and anti-down-graders alike, agree to adjourn the debate till we can conduct it as true brethren, in the Great Father's immediate presence? And this is very much what is being done. I belong to four Associations of Baptist ministers, of which one meets weekly, two monthly, one quarterly, and one half-yearly, and I can testify to a remarkable yearning for more purity and power and true spirituality springing up in each of these circles.

It is not too much to say that there is a quiet, but wonderful, movement towards God and his truth now going on among Baptist ministers generally, and the action of the Baptist Union in appointing January 1, 1890, as a day of prayer was but one of the straws that show the direction of this strong current God-ward. Moreover, not a few of those who are now the most eager for a higher life have been, and still are, opposed to Mr. Spurgeon in the controversy he has raised.

I appeal to you, sir, to use all your just influence to stay this controversy, and to help to foster this new and better spirit. Dr. Clifford has identified himself with this new movement towards a deeper life, and I earnestly hope that he will let this controversy die by refusing to answer his critics.

If we can defend truth by calm, earnest arguments, and without raising any personal questions, let us do so. Mr. Urquhart himself has already done splendid service of this kind in his invaluable book on fulfilled prophecy—"What are we to believe?" (*Hodder & Stoughton*. 2s. 6d.). I hope that he will do even better service in the new sixpenny monthly (*The King's Own*) which he is about to publish. But, in the name of our Lord and his sacred truth, let us drop all controversy about Mr. This or Dr. That; at any rate until we are more spiritual. To those who would still contend, I feel inclined to say: "Do be quiet, brother! We are praying—seeking the Lord. By all means kneel down and unite with us; but, pray, don't disturb us!"

Very many of us feel that this is pre-eminently a time to seek the Lord. Let us cease to judge one another; let us pray.—I am, Sir, yours truly,

A LONDON BAPTIST MINISTER.

Evangelistic Notes.

Rev. F. C. Spurr has conducted a mission at Albemarle Baptist Church, Taunton, with much apparent success, both as to attendance and spiritual results.

Ben Hogan has been holding Gospel meetings in the Opera House, at Wheeling, Virginia. They were attended by large crowds, and good results have followed.

Mrs. Horton and Miss Parker are now conducting a fourteen days' mission at Sandpits, Ludlow. Much blessing is attending the labours of the evangelists and their helpers.

Mr. Newton Jones, secretary of the Evangelistic Mission Children's Service Band, has completed an eight days' mission at Pastor Tilley's Baptist Chapel, Cardiff. The meetings were attended with much blessing. The Bible-readings were a source of much spiritual blessing.

Evangelistic Mission.—The Bible Carriage connected with this Mission is still on the road in Buckinghamshire, visiting many of the out-of-the-way places, and scattering the seed of the Word. During the past four months the distance travelled has amounted to over one thousand miles.

Rev. W. A. Meaton.—A brief mission for young people was conducted by this evangelist, in Linden-grove Sunday-school, Peckham Rye, from October 15 to 18; many decided to accept Jesus. A nine days' mission was subsequently held in Bedford Chapel, Charrington-street. The power of the Lord was present to heal and bless.

Mr. W. R. Bradlaugh has brought to a close a successful fifteen days' mission in St. George-the-Martyr schoolroom, Bolton. The Friday night meetings were for men only; infidels and Unitarians put questions to Mr. Bradlaugh, to which he replied. Anti-infidel literature was scattered at the meetings. Mr. Bradlaugh is now meeting with much success in the Tabernacle, Altrincham.

Islington.—A very successful fortnight's evangelistic mission, at Cross-street Baptist Chapel, Islington, was brought to a close on Sunday week. The services have been conducted every evening by Rev. J. S. Harrison, Mrs. Harrison also taking part by singing Gospel solos. The blessing received has been specially remarkable in the fact that, in numerous instances, several members of a family, and, in one case, six out of eight boys in one class, have been led to the Saviour. The pastor, Rev. Frederick A. Jones, presided over an enthusiastic thanksgiving meeting, when many publicly testified to the blessing they had received.

Mr. Herbert R. Francis at Torquay.—During the last week Mr. Francis has given Gospel addresses two or three times each day, either in halls, mission-rooms, or drawing-rooms, besides conducting Bible-readings on the Tabernacle, and preaching on Sunday afternoons and evenings with much of the Spirit's power to numerous and attentive congregations. Unconverted ones from nine years of age to grown-up persons have been turned from darkness to light, the backslider graciously restored, and believers refreshed and strengthened by the uplifting of the Lord Jesus Christ. The faithful testimony rendered will long be remembered. Many prayers will follow Mr. Herbert Francis across the Atlantic when he returns to resume his labour of love in the Southern States of America, where such numbers have already received from his lips the glad message of salvation.

Torquay, Oct. 31. L. J.

Princes Hall, Piccadilly, W., has been taken by the Wesleyan West London Mission for the purpose of holding a continuous mission from November 18 to December 1. Services will be held each evening, except Saturday, at eight. The mission is specially designed to reach the classes of the West-end, and great efforts are to be made to bring it before their notice. It is to be conducted by Rev. Hugh Price Hughes.

Church Parochial Mission Society.—The following missions have been arranged for the month of November. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken: to Nov. 11, St. John's, Carlisle; 17 to Dec. 1, St. Paul's, Aberdeen, N.B. Rev. W. H. Askwith: to Nov. 12, Woolhampton, near Reading. Canon Atherton: to Nov. 12, Seaton, South Devon; 16 to 26, Axminster; 26 to 29, Stoodleigh, Tiverton. Rev. Jos. Consterdine: Nov. 23 to 30, Great Missenden, Bucks. Rev. J. P. Cushing: Nov. 10 to 18, Rishton, Blackburn. Rev. A. R. D'Arcy: to Nov. 11, New Catton, Norwich; 20 to 25, Langley Burrell, Wilts; 30 to Dec. 10, Cossington, Bridgewater. Rev. A. C. Downer: Nov. 16 to 25, Emmanuel Church, Holloway, N. Rev. Geo. Everard: Nov. 16 to 25, St. James's, Upper Holloway, N. Rev. H. Armstrong Hall: Nov. 16 to 28, St. Paul's, Penzance. Rev. C. J. Hamilton: to Nov. 12, Oxton, near Southwell. Rev. W. Haslam: to Nov. 12, Smithills, Bolton; 16 to 26, St. James's, Hatcham, S.E. Rev. J. H. Haslam: Nov. 9 to 20, Holy Trinity, Blackheath-hill, S.E.; 23 to Dec. 4, Wilberforce Mission, Newington. Rev. W. Hayton: Nov. 9 to 18, Johnstone, Paisley, N.B. Rev. W. H. Hewett: to Nov. 10, Eynsford, Dartford, Kent. Rev. J. E. Linnell: to Nov. 12, Nonington, Kent. Rev. C. E. Meeres: to Nov. 12, Earl's Barton, Northampton; 16 to 26, Harringworth, Kettering. Rev. R. D. Monro: to Nov. 11, Stoke Trister; 16 to 19, Cucklington; 30 to Dec. 11, Churchill, near Bristol. Rev. Dr. Morgan: Nov. 16 to 28, Baildon, Shipley. Rev. Dr. Morris: Nov. 16 to Dec. 2, St. Alban's, Liverpool. Canon Pennefather: Nov. 16 to 26, Holy Trinity, Weymouth. Rev. Martin Reed: to Nov. 11, Holy Trinity, Hinckley. Rev. T. P. Ring: Nov. 7 to 19, St. Andrew's, Wolverhampton. Rev. F. E. Rogers: to Nov. 11, Holmside, near Lanchester. Rev. F. E. Rogers and Revs. W. Davies and E. F. Ford: Nov. 23 to Dec. 2, Masbrough, Rotherham. Rev. E. B. Russell: to Nov. 12, Monkton, Ramsgate; 30 to Dec. 9, Burstow, Horley, Surrey. Rev. J. Hall Shaw: Nov. 10 to 20, St. Agnes', Burmantofts, Leeds. Rev. H. Pelham-Stokes: to Nov. 11, St. Philip's, Heigham, Norwich. Rev. J. O. West: Nov. 16 to 27, St. Peter's, Highgate-hill, N. Rev. Jas. White: to Nov. 12: Nether Broughton, Melton Mowbray. *Croydon General Mission, Nov.* 16 *to* 26:—Rev. E. F. S. Besley, St. Luke's, Woodside; Rev. W. St. Hill Bourne, St. Andrew's, Croydon; Rev. F. B. de Chair, St. James's, Croydon; Rev. J. Cullin, St. Mark's, South Norwood; Rev. W. E. Emmet, Holy Trinity, Selhurst; Rev. Daniel Evans, St. Michael's, Croydon; Rev. H. Falloon, St. Mary Magdalene, Addiscombe; Rev. W. E. Laycock, Christ Church, Croydon; Rev. J. Simpson, St. Peter's, Croydon; Rev. F. S. Webster, St. Matthew's, Croydon. *Darwen General Mission, Nov.* 23 *to Dec.* 3:—Revs. R. Catterall and A. S. Rashleigh, St. Cuthbert's, Darwen; Rev. J. P. Cushing, Holy Trinity Church, Darwen; Revs. G. Perry and F. W. Dalby, St. Barnabas', Darwen; Revs. A. B. Sole and Loraine Estridge, St. John's, Darwen.

REV. DR. PIERSON.—In view of the approaching visit to Scotland of this evangelist, a strong committee of friends of mission work has been formed. The convener, Rev. Dr. Lowe, 56, George-square, Edinburgh, in a circular just issued, states that Dr. Pierson hopes to arrive in Liverpool on November 16, and to preach there on the following day. On the Monday afternoon, at a conversazione, a cordial welcome will be extended to Dr. and Mrs. Pierson, and in the evening a public meeting will be held to supplicate the Divine blessing upon the work about to be undertaken. Dr. Pierson will have the cordial co-operation of ministers and laymen of all denominations. For information respecting the arrangement of meetings, we refer our readers to Dr. Lowe.

REQUESTS FOR PRAYER.—For blessing on Gospel services from Nov. 9 to 13, by Mr. Opie Rodway, at Llantrissant, South Wales.——For united mission services in the Congregational Chapel, Uffculme, Devon, from Nov. 10 to 24.——For blessing on a nine days' mission at Buckingham Hall, Palace-street, Westminster, S.W., Nov. 11 to 19, conducted by Mr. Joseph Samme; service each week-night at eight.——For blessing on a mission to be held at the Mission-room, Maybury, Woking, commencing Nov. 11.——For blessing on the work of the Shrewsbury Town Missionary, especially upon special Gospel meetings about to be held. ——For blessing on a mission by Rev. J. F. T. Hallowes, at Stanley Congregational Church, Liverpool, Nov. 10 to 18; and at Knotty Ash, Liverpool, Nov. 19 to 22.——For blessing on a special mission, conducted by Ned Weeks, of Northampton, at the Jubilee Hall, 71, Hanley-road, Stroud-green, N., Nov. 9 to 16, at 7.30 p.m.: Bible-readings each afternoon, by Rev. A. E. Sidford. ——For a mission, to be conducted by Rev. George Everard, at St. John's Church, Upper Holloway, from Nov. 15 to 23.——For blessing on a mission at Craven Arms, from Nov. 10 to 22, conducted by Mrs. Horton and Miss Parker.——For missions to be conducted by Rev. W. A. Meaton: Oakhill, Bath, to Nov. 17; Nettlebridge, Nov. 17 to 22; Leyton, Essex, Nov. 24 to Dec. 1.——For blessing on evangelistic services at Abertillery, Monmouthshire, by Rev. H. N. Mitchell, from Nov. 11 to 24.

Among the Churches.

CHURCH OF ENGLAND.

Bishop Ryle, speaking at the Diocesan Conference on Monday, said that the death of his wife had been such a blow to him that at his advanced age he must consider the advisability either of resigning his bishopric or getting a suffragan.

The Bishop of Lichfield says he has come to the conclusion that the Book of Common Prayer is not sufficiently adapted to the spiritual requirements of the miners and toilers of his diocese, and that some simpler forms for public worship are much to be desired.

At Westminster Abbey, on Friday, the Archbishop of Canterbury, assisted by several bishops, consecrated the Ven. James Leslie Randall, D.D., Suffragan Bishop of Reading; Prebendary Edward Ash Were, D.D., Suffragan Bishop of Derby; and Rev. Charles John Corfe, D.D., Bishop of Corea.

The Bishop of London on Saturday opened the new parish church of St. Mary, Hornsey, N. The old parish church was re-erected in 1832, and contained seats for about 500. The new building stands on a site immediately adjoining that of the ancient parish church, and accommodation is provided for 1266 persons.

A devotional day for the East-end has been, on the suggestion of the Evangelistic Committee of the East London Church Fund, appointed by the Bishop of Bedford for to-day (Friday). The meditations and addresses are by the Bishop of Marlborough, Rev. H. C. G. Moule, Canon Burrows, Canon Mason, the Dean of Chichester, the Bishop of Melanesia, and Bishop French, while the Bishop of London concludes the day's proceedings with a sermon at St. Paul's, Dalston.

SOCIETY OF FRIENDS.

Devonshire House Monthly Meeting has just recorded, as a minister, Mary Anne Marriage Allen, late of Dublin, who soon returns for service among the coloured people of the Southern States of America.

The Christian Worker, of the 17th ult., gives a very interesting biography of the late Charles Hutchinson, an English Friend resident in Iowa, taken from a funeral address by John Henry Douglas there.

Ireland is just now favoured with the presence and help of several American Friends, and John T. Dorland, of Canada, is rendering very welcome and successful service there, especially in Cork, Limerick, and Waterford.

Edith M. Clark, recently returned to Madagascar, is hard at work in the capital. Already she has charge of seven Bible-classes, besides much other work that falls to her lot. She and other workers claim an interest in our prayers.

Charles J. Coffin, of Chicago, has again taken up his residence in London, with credentials, and liberty for service from his own meeting. He and his wife, Rhoda Coffin, also a minister, will receive a hearty welcome among English Friends everywhere.

Another bereavement has befallen London Quarterly Meeting in the death of Henry Hipsley, of Holloway. The loss of two such honoured and devoted Friends as Stafford Allen and Henry Hipsley will be keenly felt, not only in London, but over the whole Society. But our loss is their gain.

BAPTIST.

The congregation of Priory-street Baptist Chapel, York, are observing this week as a week of special prayer for the outpouring of God's Spirit. Meetings are being held each evening.

Rev. W. Purchase, in opening on Saturday week a gymnasium in connection with Regent-street Chapel, Smethwick, said it was a new departure in church work, but good and earnest men, having the cause of God at heart, recognised that a man could be a good athlete, and, at the same time, an equally good soldier of Christ.

The Prayer Union of the Baptist Churches of North Wales and the Border Counties was formally constituted at a meeting lately held at Chester-street Chapel, Wrexham. The members pledge themselves to pray for each other, as far as possible, every Sunday morning. Rev. Gethin Davies, D.D., of Llangollen, is the president, and the secretaries are Revs. Philip A. Hudgell and R. M. Humphreys, Wrexham. It is purposed to hold a monthly Conference at different churches, and also a special quarterly conference.

A new church in Wynne-road, Brixton, was opened on Tuesday, last week, when a prayer and dedication service was held, presided over by the pastor, Rev. Z. T. Dowen. There was a large congregation, and everybody seemed delighted with the new building, and with the additional opportunities afforded by it for aggressive work. The church will seat 700 people. There is plenty of scope for work in Brixton, and if the 150 members of Wynne-road Church bestir themselves, they cannot fail to become an influence that will, as their pastor said, "make history."

Mr. W. P. Lockhart, who has been identified with Toxteth Tabernacle, Liverpool, from the beginning, continues to successfully fulfil the important duties of pastor, whilst still maintaining his connection with business life in the city. At the recent anniversary service he said:—"Although this is only the eighteenth anniversary of the opening of the Tabernacle, it is the twentieth anniversary of the formation of the Christian Church worshipping here. During these twenty years we have baptized on personal profession of faith in Christ 1135 persons, and altogether we have received into the fellowship of the Church nearly 1500. At the present time we have about 750 members."

METHODIST.

The old stable in which the Wesleyan congregation at Hatfield, Herts, worshipped for years, has now been altogether abandoned, and the opening services of the new chapel were held on Wednesday week. The sermons were preached in the afternoon by Rev. Dr. Parker, of the City Temple, London, and in the evening by Rev. Hugh Price Hughes.

Rev. J. E. Clapham is endeavouring to introduce the Forward Movement into the Eastern Counties. He recently visited Hunstanton, and met with an enthusiastic welcome. On the day following, Mr. Clapham spent some hours in inspecting the villages in the circuit. He afterwards visited North Walsham, where he delivered a rousing address, in which he advocated more aggressive work in the churches. Every effort is being made to revolutionise the position of Methodism in Norfolk.

A Circuit Convention was lately held by the Bible Christians in the Penzance Circuit. At the Conference in the afternoon an address was given by Rev. J. Luke on the "Forward Movement," which was spoken of as the Church engaged in aggressive work and adapting its methods to the changed times in which we live. A meeting for Christian testimony followed. At a public meeting held in the evening addresses were delivered on "Conversion: Its Necessity and Blessedness," "Salvation in Christ for all," and "Our Young People for Christ." The meetings were hearty and enthusiastic, and, it is hoped, will be productive of great good.

CONGREGATIONAL.

Rev. T. McDougall Mundle, of Kentish Town, has entered upon the pastorate of London-road Church, Chelmsford, in succession to Rev. George Wilkinson.

New schools have been opened in connection with the church at Green-lane, Liverpool. They will be used for Sunday-schools, gymnasium and educational classes.

On Sunday evening Rev. Newman Hall, of Christ Church, Westminster Bridge-road, and Dr. Thain Davidson, of Islington Presbyterian Church, exchanged pulpits.

An old room under Chapel-street Church, Salford, has been converted into a gymnasium, and a club has been formed for the young people in the district, which is doing well.

A conference of members of Young People's Unions, Christian Endeavour Society, and kindred organisations was held last week at Carr's-lane Chapel, Birmingham, Dr. Dale presiding. Dr. Ray Palmer showed from his experience in America to how large an extent these societies of young people served as what was once the "missing link" between Sunday-schools and the Church.

During November special services, in conjunction with the West London Mission, are to be held at Westminster Chapel. Rev. Hugh Price Hughes and Rev. Henry S. Lunn, M.D., have arranged to alternately conduct the morning services; the evening services will be conducted by Rev. Mark Guy Pearse, who will also give Bible-readings on the Wednesday evenings throughout the month.

Mr. Ebenezer Hawker, B.A., of Hackney College, was lately ordained at Abney Church, Stoke Newington, of which he is a member, as a missionary to South India, under the auspices of the London Missionary Society. The station to which Mr. Hawker has been appointed is Coimbatore, the central town of a large district under the Nilgherry Hills, where, for upwards of half a century, the Society has carried on mission operations.

PRESBYTERIAN.

A Presbyterian Church in Melbourne is said to have introduced some innovations into its services. The choir, composed of gentlemen wearing the kilt, sang the hymns to the music of the bagpipes.

Dr. Monro Gibson had a very hearty welcome from his old friends in Montreal and Chicago. He has now returned from his American tour, and preached in St. John's Wood Church on Sunday last.

It has been suggested in the London Presbytery (North) that Rev. John McNeill should be partially freed from congregational duty in order to undertake evangelistic work. The idea is that his congregation should be satisfied to have him at the morning service, and that he should be set free to preach in Exeter Hall or some other central place in the evening.

At a largely attended meeting in the New North Free Church, Edinburgh, farewell was taken of Revs. G. Smith and W. Macgregor, and their wives, in prospect of their early return to China. Mr. Smith said that the New North congregation had given two lady missionaries to China. There are, he added, 1000 missionaries at present labouring in China, representing thirty different churches or societies.

A conference of ministers and elders from the Presbyteries of Berwick, Northumberland, Newcastle, and Darlington, was held on Monday and Tuesday, last week, in Blackett-street Church, Newcastle. At an afternoon conference Rev. J. S. Rae, Sunderland, read a paper on "The Rest of Faith: How Attained and How Manifested." Rev. R. Leitch referred to the many conferences that had been held of late, for the purpose of waiting upon God with a view to realising how to better enter into the "Rest of Faith." Rev. A. F. Douglas, of Ancroft Moor, read a paper on "The Claims of the Lord's Day upon Professing Christian." A resolution was adopted, saying that "The conscientious observance of the Lord's Day conduces not only to the temporal welfare of the individual and community, but is essential to the spiritual prosperity of the Church, and demands an important place in the consideration alike of ministers and congregations." Some speakers spoke strongly against ministers riding in trains and public vehicles on Sunday.

SALVATION ARMY.

Last week General Booth opened the former head quarters of the Salvation Army, 272, Whitechapel-road E., as a new Food and Shelter Depôt. There will b sleeping accommodation for 106 men, and 450 can b seated in the Shelter at one time. The bunks are stron oblong boxes, fitted with mattresses stuffed with drie seaweed, said to be most healthy, as it will not becom hard or matted, and woollen rugs for covering. Ther are appliances for supplying 12,000 meals per day, a prices ranging from ½d. to 4d. per meal.

NOTES FROM IRELAND.

The Dublin Methodists are taking up the subject o temperance this year with great vigour and determ nation.

The Gospel mission conducted in Londonderry b Rev. James Stewart, has been most successful. At th closing meeting about a dozen young men decided fo Christ, and over fifty persons testified to blessin received during the services.

The Belfast Methodist Mission is launching out int the deep. It has taken the Circus or Hermon Hal which is capable of accommodating some thousands o persons, as a centre in which to carry on evangelistic temperance, and rescue work.

A motion on Protestant union, proposed last week i the Belfast Diocesan Synod by Rev. Dr. Leaver, an seconded by Rev. Dr. Kane, suggesting an exchange o pulpits with ministers of other denominations, wa strongly opposed by Bishop Reeves and others, and wa therefore withdrawn.

A deeply interesting meeting, to commend to the car of God Rev. J. Shillidy and Mrs. Shillidy, Rev. Mr Fitzsimons and Mrs. Fitzsimons, and Misses Shaw Roberts, and Connell, who are going out as Presbyterian missionaries to India, was held on Tuesday evening, i Fisherwick-place Church, Belfast.

An evangelistic mission, extending over a period o three weeks, has been held in the Baptist Church Carrickfergus, by Mr. Robert Clark, of Dublin. Ther was an increasing attendance night after night, an many were awakened to a sense of their need of Saviour, and found peace through believing.

FALLEN ASLEEP.

Rev. John Cassidy Travers, late of Holbeach, Lincoln shire, who was about to enter on his duties as pastor o Sherbrooke-road Baptist Church, Carrington, Notting ham.—Rev. William Dougall, senior pastor of Stone haven Free Church.—M. Etienne Grosjean, for forty-nin years a pastor in the Canton of Berne.—Rev. A. B Hemsworth, rector of Bacton, near Stowmarket, Suffolk —Rev. William Doke, a veteran Baptist minister, fo thirty-four years pastor at Chudleigh, Devon.—Mr James Farron, Ashton-under-Lyne, a well-known local preacher of the Methodist New Connexion.—Rev. John Jenkins, minister of Mount Pleasant Calvinistic Metho dist Chapel, Ebbw Vale.—Mr. Thomas Groom, one o the oldest and most prominent inhabitants of Welling ton, Shropshire, and an active supporter of the religious institutions of the town.

Y.M.C.A., SUNDERLAND.—Mr. F. J. Fedarb general secretary, Sunderland, has received and accepted a call to Ottawa, Canada, to be the General Secretary of the Y.M.C.A. there. The good wishes of all Y.M.C.A. men will be with him in his new sphere of labour. Mr. Henry Grattan Guinness is conducting a fortnight's mission in Sunderland Assembly Hall, under the direction of the Y.M.C.A., with whom the ministers of the town are co-operating.

MISSION WORK AMONG CHILDREN.—A well attended meeting, in support of the Children's Special Service Mission, was held on Monday afternoon, at the Mansion House, Rev. Edward A. Stuart in the chair. The speakers were Mr. E. J. Kennedy, Dr. Charles F. Harford Battersby, and Mr. Henry Hutchinson (organising secretary). They described the work of the Mission at the sea-side, among the children of the upper classes, and in foreign lands. The foreign branch of the Mission has issued illustrated leaflets in forty-nine different languages, and about 10,000,000 copies have been distributed.

THE CHRISTIAN TEMPERANCE HOME, for women of all ages, which was opened in June last year at 21, Mortimer-street, Regent-street, W., is already too small to meet pressing needs. Many have been turned away for want of room. Another house has been selected, and can be definitely taken if, within two months, the sum of £60 (of which £10 is promised) can be raised. Miss Richards, writing to us from the Home, says:—"This is in the true sense of the word, and above all, a Christian Home, never refusing food and shelter to any respectable applicant, until suitable employment is found. If any of the Lord's children will pay us a visit, they will hear for themselves concerning our work and its needs. Help, including furniture, books, &c., may be sent to me, or to Miss Denham Smith, 38, York-street, Regent's Park, N.W.; or Miss Habershon, 70, Brook-street, W."

MR. C. E. STUART on "THE ROMANS." *

THIS is a larger work than its size would lead one to suppose. The writer has meditated much and closely on the subject of which he treats, and if he has split on any rock at all it is due to over-refinement, and to a tendency to distinguish between things that do not differ. There is much, however, in this exposition which the devout reader will find helpful and instructive.

The main merit as well as demerit of this work lies in the scope given to definition. The author aims at clearness of distinction. He can pass no expression without trying to fix it. The consequence is that Christians and Christian experience are classified to an extent new, and, we fear, abnormal. For example, the expression "In Christ" does not apply to all who are truly regenerate. Mr. Stuart stoutly contends that "more than the new birth, and something subsequent to it, is needed, ere the individual can be said to be in Christ! That something, Mr. Stuart says, is "the Spirit." The contention here seems, on the face of it, absurd. What is more usual than for converted experience from the very first hour, ay, and moment of conversion, to take the form which, in Scriptural language, absolutely demonstrates the individual in question to be "in Christ"? In dealing with new-born souls, nothing is more usual than to hear them say, "It is with me as I read: 'Old things have passed away; all things have become new.'" But this is the very language which the Holy Ghost employs to tell what "in Christ" signifies.

In like manner Mr. Stuart attaches a peculiar meaning to what is meant by being "in the Spirit." This is something over and above what is contained in the state and experience of the new-born soul. Here, again, the author is surely at fault. Many a new-born soul has a richer possession and a more enlarged indwelling of the Holy Spirit at the time of conversion than in many subsequent years. The fallacy of the book seems to us to be this—an attempt to institute *distinctions of kind* among the true children of God. In our judgment there are no such distinctions. There are distinctions of degree undoubtedly. But these distinctions by no means invariably tell one way.

There are new-born souls who are fully consecrated from the beginning, and in whom that high level is maintained. While there are others whose subsequent career is much lower pitched than in the first instance. Among the true children of God here below it is a question of degree and never of kind. To say that some of God's children are in Christ, and some are not; that some have the Spirit and some have not; that in some the Spirit dwells and in some He does not—is to say what contradicts Scripture and fact. According to such a theory, it is not all God's people who are in a saved state—not all the regenerate who are secure from the deadly sentence; but only a portion of them, namely, those who are advanced enough to be "in Christ." If such teaching were correct, it could not be true that "he that believeth hath everlasting life," but he that after believing is brought up to the higher and additional standard of "in Christ" is in this blessed condition.

We hope the devout author will be led to reconsider his finding on these and similar points. He writes well, and by no means skims the surface of his grand theme; and, while we feel compelled, in justice, to animadvert on mistaken positions, as they seem to us, we are free to confess that the book has considerable merits, and that with no small portion of its contents we are in entire accord.

* AN OUTLINE OF ST. PAUL'S EPISTLE TO THE ROMANS. By C. E. Stuart. *E. Marlborough & Co.*

International S.S. Lessons.

Sunday Afternoon, November 17.

DAVID'S LAST WORDS.—2 SAM. xxiii. 1—7.

GOLDEN TEXT: VER. 5.

WE have not a very full record of the incidents which marked the closing years of David's life. This is to his advantage. The history is fullest where it is connected with some failure and sin. That there was not much to record suggests that David had not forgotten the important lessons which God's chastisement had taught him.

Of the few incidents that are recorded, the Famine (xxi.) and the Psalm of Thanksgiving (xxii.) may probably be referred to a period previous to the rebellion of Absalom. But the pestilence seems to have been subsequent to that event. For in 1 Chron. xxi. and xxii. it is connected with the purchase of the Temple site, and the instructions to Solomon concerning the Temple. This was probably near the close of David's life. The pestilence resulted from God's anger against the sin of Israel (2 Sam. xxiv. 1), though the immediate occasion of it was the sin of David in numbering the people. The attempt of Adonijah to usurp the crown (1 Kings i.) was one of the last incidents that troubled the close of David's life. So that the prophecy of Nathan (xii. 10) was literally fulfilled.

These verses do not record the whole of David's last words. There are his last words to the princes and leaders of the people in 1 Chron. xxviii. and xxix. whom he stimulated by his own generous example to "consecrate their service to the Lord." Following these were his last words to Solomon (1 Kings ii. 1—9), exhorting him to the best possible kind of manliness, and, as a righteous ruler, giving charge concerning the punishment of Joab and Shimei, and the reward of Barzillai. There is also his last prayer (Ps. lxxii. 20), which, though at first referring to Solomon, reached far beyond him to the Redeemer's millennial kingdom. Our lesson contains his last words to the world. The subject of them is the same as that of his last prayer. It is impossible to read them aright without seeing their reference to David's Greater Son. It is well therefore to note that, as David's sun was setting, he was occupied with that Sun of Righteousness who should arise with healing on his wings (Mal. iv. 2). As David retires, the true King and Righteous Ruler appears.

Note how the Psalmist is described (1). His lowly position as the son of Jesse; his exaltation; his anointing to the office of king; and his gift of song. There is an important sense in which the whole of these steps are possible to us. The lowly are now exalted and filled with the spirit of song (Ps. xl. 2, 3). Note, also, the inspired character of these last words (2, 3). David spake only what God spake *to* him, and *by* him. No one can speak with profit to men who does not first hear God speaking to him. Teachers—this is a lesson for us.

The subject of his last words, is the just ruler (3); and the consequences resulting from his rule, first to his loyal subjects (4), and next to the wicked and rebellious (6, 7). David's rule had only partially reached this ideal; but his words evidently reach beyond both himself and Solomon. The margin of R.V. reads ver. 3 as a prophecy of a coming ruler. Its fulfilment is only found in Christ. He is not only the Priest, but the King of his people. They must not only trust his atonement, but must be subject to his authority. They may bring their burden of sin, but must also bear his yoke (Matt. xi. 28—30).

The effect of his rule upon those who submit to it is as the sunlight of a cloudless morning, following the darkness of night; and as the tender grass at springtime following the long season of drought and barrenness. Similar metaphors are used in Isa. xxxii. 15, xxxv. 1—2.

There are two ways of understanding ver. 4. Both the Old and Revised Versions suggest that David was painfully conscious that his own reign had not realised his ideal—"*his* house was not so with God"; yet the covenant which God had made with him assured him that his desire and salvation should be realised though up to that time He did not appear to "make it grow." But the margin of the Revised Version makes the first clause a question, so that verse would mean: "Is not my house in such a relation to God, through the everlasting covenant He has made with me, that the Righteous Ruler shall arise out of it? The salvation connected with Him (4) is all my desire; shall He not cause it to spring forth?" Either interpretation suggests a useful lesson. The first reminds us that circumstances that appear to be against the promises of God will not prevent their fulfilment. The second, that the well-ordered and everlasting covenant should inspire greatest confidence.

The effect of the righteous rule upon the wicked is of an opposite character (6, 7). They are thrust away as thorns—useless in themselves, and injurious to others, and fit only for destruction (Luke xix. 27). The stoutest hearted rebels will be but as thorns before Him.

This Righteous Ruler has a kingdom now. Entrance to the kingdom requires the new birth (John iii. 5—7); the blessings of the kingdom are manifold and great (Rom. xiv. 17). Are we in the kingdom? Even young children may enter it (Matt. xviii. 3).

Personalia.

Mr. A. H. Baynes, secretary of the Baptist Missionary Society, has safely arrived in India.

The Earl of Meath recently occupied the pulpit of Dr. Cuyler's church in Brooklyn, New York.

Rev. Thomas Spurgeon.—In *The Sword and Trowel*, Mr. Spurgeon contradicts the report that his son Thomas is on the way to England. He will take a period of rest, and look to God to open up a path of future service.

Major Whittle is to commence a united mission at Woolwich on Nov. 17. It is probable that he will remain in London for evangelistic work throughout the winter. Communications to him may be directed to our care.

Mr. William Noble, we are glad to say, has made considerable progress towards recovery, and it is expected by his medical advisers that he will be able to resume his labours in the cause of temperance during the early spring of next year.

Mr. C. H. Spurgeon will preach at the Metropolitan Tabernacle on Sunday next, and also on the following Sunday; he purposes leaving for the South of France on the 18th inst. On December 1 Rev. Dr. A. T. Pierson is to occupy the pulpit at the Tabernacle.

Mr. Jesse Herbert, barrister, has been appointed legal adviser to the Viceroy of Canton, and Professor of Law at the Canton University. Mr. Herbert is a man who has fought his way up from the ranks. He is a member of the Society of Friends. Since Mr. Alfred S. Dyer went to India last year Mr. Herbert has been editor of *The Sentinel*, and his departure will be a serious loss to the movement in this country on behalf of social purity.

Rev. Dr. Talmage, with his wife and daughter, left New York for England last week. He will make a brief stay in London, and then proceed on a tour to the Holy Land, as he believes that he can make his pulpit ministrations more efficient when he has seen with his own eyes the places connected with the Saviour's ministry. Moreover, he is preparing for publication a Life of Christ, and he will be able to write more accurately and graphically after visiting those sacred spots. He expects to be away about two months. Dr. Talmage's Tabernacle in Brooklyn, which was recently burnt down, is to be at once rebuilt, the congregation worshipping meantime in the Brooklyn Academy of Music. On Tuesday, last week, ground was broken for the new church, which is to be completed next September. The ground costs £18,000, and the building about £24,000. The Doctor has issued an appeal for funds toward the erection of the new structure.

SALVATION ARMY.—A telegram from Geneva on Nov. 4 says: "Notwithstanding the police order provisionally prohibiting Salvation Army meetings, a number of Salvationists assembled yesterday. The police were consequently called out to disperse them, but in effecting this met with considerable resistance."

GLASGOW HOME-MISSION UNION.—This organisation is carrying on its important work with considerable success. It is purely undenominational, and concentrates its efforts on the non-churchgoing section of the population. According to reports submitted to the Council at a meeting on Thursday last, nearly 350 have, during the past six months, been gathered into the churches, and led to declare their faith in Christ. This is a most encouraging result, and we cannot but hope that the desire of the Union will soon be realised, and all the churches be found heartily co-operating in its effort.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, NOV. 10.—1 Kings VII.

SOLOMON'S "own house," which occupied "thirteen years" (1) in building, included the house of the forest of Lebanon (2—5), which appears to have been used as his armoury (x. 17); the porch of pillars, the position and purpose of which are not stated (6); the porch of the throne (7), the pillars of which were enclosed with cedar; then his own house, with its court; and the house of Pharaoh's daughter (8), of both of which scarcely any description is given. It is worth noting that the stonework was equally excellent on the inside, though covered with cedar, as on the outside (9); in the foundation, though out of sight, as in the superstructure (10, 11). God's eye observes the work that is concealed from the view of men.

The work in brass for the Temple was wrought by Hiram of Tyre (13). His mother probably belonged to Dan (2 Chron. ii. 14); and her first husband to Naphtali (14). "The head of a Tyrian, and the heart of an Israelite," were useful for that work. Note his work: First, *two brazen pillars* (15—22), each of which was 18 cubits = 27 feet high, and 12 cubits, or 18 feet in circumference, and the chapiters, or capitals, 5 cubits, or 7½ feet high. They were elaborately ornamented, and were placed in the Temple porch. Their names, Jachin and Boaz, were significant. Every priest entering the Temple for worship would be reminded that "He shall establish, or prepare," and "In Him is strength." These truths every acceptable worshipper must learn. Not only for conflict with the enemy, but for worship before God, we need the heart to be established, and must depend upon Divine strength.

The molten sea (23—26) was substituted for the laver used in the Tabernacle. It was called a sea, because of its immense size. A bath (26) was the largest Hebrew liquid measure; and allowing it to be only half the size that Josephus gives, 2000 would equal over 8000 gallons. This was another necessity for the worshipper. The cleansing by blood at the altar must be succeeded by the washing of water by the Word before we can enter upon spiritual worship. God, who provided these things in type for the Temple worshipper, has given the reality to us (John xiii. 10).

The ten lavers (38), and the ten bases on which they rested (27—37), were usually placed five on either side of the house (39). But, being on wheels, they could be moved as required for washing what was to be offered for burnt offerings (2 Chron. iv. 6). The anti-type of the burnt offering—our Lord Himself—submitted the whole of his life to the action of the word.

As we pass on toward the inner part of the sanctuary brass gives place to gold. The nearer to God's throne in the Most Holy Place the more costly and magnificent everything became. Even hinges, and snuffers, and spoons were of gold (50). God's service deserves our very best.

MONDAY, NOV. 11.—1 Kings VIII.

The feast at the dedication of the Temple took place in the *seventh month* (2), in which month also the Feast of Tabernacles was held (Lev. xxiii. 34). Probably the one feast immediately followed the other (65). The *Priests* bear the ark (3—6); for the Levites, by whom this duty was usually performed, were not allowed to enter the Most Holy Place (Numb. iv. 20). The *contents* of the ark were only the two tables of stone (9). Aaron's rod, and the pot of manna (Heb. ix. 4), were useful symbols of the wilderness life, but were not needed now that wilderness experiences were over. *The glory of God* which filled the house (10, 11) testified to God's acceptance of it. There was no glory until the ark was put in its place. Outward splendour was nothing if the ark was absent. Nor is the temple of the believer's body glorious except by the Divine indwelling.

The house was intended, not only for a place of sacrifice, but also for a place of prayer. It was, therefore, dedicated, not only with numerous sacrifices, but with a memorable prayer. Notice Solomon's *attitude* in prayer. He began standing with hands outspread (22), but he followed this by kneeling (54). It was the attitude expressive of faith, expectancy, and reverence. Familiarity with God never destroys reverence (Heb. xii. 28). His *prayer* begins with an ascription of glory to God (23), for his faithfulness to his promises (24); and with the confident expectation that with equal faithfulness God would fulfil all his promises (25—26). The particular circumstances in which God might be appealed to are then supposed. In a case of supposed trespass, He is asked to condemn the wicked and acquit the righteous (31, 32). The distress of the people through war (33, 34); drought (35, 36); or other forms of Divine chastisement (37 — 40) would be times of prayer. (See Ps. cvii. 6, 13, 19, 28). Note that whenever these occur they would be the result of sin; and that the one condition on which God is asked to remove them was confession and prayer. The stranger is remembered (41—43); and the need of the people, when going out to battle (44, 45); and when through their sin, they are carried into captivity (46—48). It was a beautiful and comprehensive prayer, and was followed by words of blessing to the people, which were full of encouragement based upon the fulfilment of the promises of God (56); and of earnest counsel to further obedience (58—61).

It was to all the nation a solemn feast—not less solemn because it was a feast, not less a feast because it was solemn. The joy of it continued not only through the fourteen days (63), but was carried to the tents of the people when they returned (66). Thus the chapter that begins with dedication ends with exultant praise.

TUESDAY, NOV. 12.—1 Kings IX.

The dedication of the Temple does not seem to have taken place until Solomon had finished his own house (1, 2). Probably, Hiram's work required a long time to complete it. The *purpose* of God's second appearance was twofold; first, to assure Solomon that his prayer was heard (3). The house which Solomon built and dedicated, God had hallowed. If you yield to Him your whole being as His temple, He will not fail to hallow it by his presence and glory. Secondly, to declare again the conditions upon which the continued prosperity of the nation depended. A magnificent temple was no substitute for the obedience of the people. There was the same danger of the people trusting to that, as there is of our relying upon exalted and rapturous experiences. But, like the magnificent Temple, these are only a blessing to us as they lead to fuller trust and obedience. But the people and the Temple (7, 8) would be forsaken if God was not honoured, and the present height of their glory would measure the depth of their shame.

Was it not significant that Hiram despised the cities Solomon desired to give him (10—13)? They must have been valuable in Solomon's esteem, but the Tyrian king could not understand their worth. There are still treasures unspeakably costly to the people of God, whose worth the world cannot understand.

In the account of Solomon's building, note the two classes of labourers he employed (20—22). There were bondmen, and Israelites of whom he could not make bondmen. All the service of God's people is that of sons, not of slaves.

Solomon's piety appeared still to keep pace with his prosperity (25). While we constantly recognise God as the source of blessing, and give Him the praise for it, He will continue his abundant supply.

WEDNESDAY, NOV. 13.—1 Kings X.

In reading this narrative we need to remember Matt. xii. 42. It was not only the people of our Lord's day, whom the Queen of Sheba reproves.

(1) *She heeded the report* (1).—It came from a country very remote from her own; and concerned not only Solomon, but "the *name* of the Lord." All Solomon's glory was connected with that name. Oh! that men were as wise to heed the report of One greater than Solomon (Isa. liii. i.).

(2) *She came to verify it* (2).—Not a brief journey either, but "from the uttermost parts of the earth" (Matt. xii. 42). No amount of speculation at home could decide it. "Come and see," is the way to settle all our doubts (John i. 46). Do not disbelieve the report because it seems too good to be true. Put it to the test by making personal application to Himself (Ps. xxxiv. 8).

(3) *Was it only curiosity that prompted her visit?*—She had questions (3) to ask; probably *heart* questions that she needed to have answered, before she could be at rest. The Greater than Solomon teaches far more wisely, and answers every heart-longing. Your need may prompt you to come to Him.

(4) *The effect of her visit* (4—9).—The report was more than verified. All she had heard was not *half* as great as the fact itself. Exactly the same effect follows a personal application to Jesus. No words of man can set forth his unspeakable wisdom and glory. She sank lower in her own esteem (5). Solomon rose higher (7).

(5) *The blessings she obtained* (3, 13).—The wisdom of Solomon answered all her heart questions; and the bounty of Solomon gave all her desire, and even more than that. Not only "whatever we ask" is our Lord able and willing to bestow, but exceeding abundantly above" even that (Eph. iii. 20, 21).

The riches and glory of Solomon are described in verses 14—20. God's promise to him is still fulfilled. He has found that having wisdom, he has riches and honour, too.

THURSDAY, NOV. 13.—1 Kings XI.

The life of Solomon hitherto has been marked with such continuous prosperity that it is unspeakably sad to read the sins that marked its close. Throughout the whole of this chapter the gloom deepens, until it ends in densest darkness.

The practice of polygamy, and the multiplication of wives to which this led, began Solomon's downfall (1—3). To take such wives was a direct violation of the Divine command (Deut. vii. 3, 4). To this was added the sin of idolatry (4—8). One sin, which general practice allowed, led on to another considerably worse.

No wonder that God was angry (9); for Solomon's sin was aggravated by the twice repeated warning he had received (10, 11), and by the prosperity God had previously given. No man had been honoured so greatly. Idolatry in him was doubly guilty.

Chastisement for wrong doing is one of the privileges of God's people (Heb. xii. 5, 6), and had been specially foretold of Solomon (2 Sam. vii. 14). The instruments God raised up for his chastisement were Hadad, the Edomite (14—22); Rezon (23—25); and Jeroboam (26), who afterwards became so infamous. His commencement was not unpromising (28); and the message delivered to him by Abijah (29—39), enforced as it was by the warning example of Solomon, ought to have strengthened him to do right. Instead of this, he became one of the worst examples of wickedness.

The last thing recorded of Solomon is his attempt to kill Jeroboam (40). Thus sadly had Solomon fallen. Who can read the story without feeling constrained to cry, "Hold Thou me up, and I shall be safe" (Psa. cxix. 117)?

FRIDAY, NOV. 14.—1 Kings XII.

Rehoboam inherited his father's throne, but none of his father's wisdom. The complaint of the people (3, 4) proved that they had paid a considerable price for the glory of Solomon's reign. Such splendour meant a heavily burdened people. Rehoboam first heard the counsel of the old men (6, 7). It was wise, and recognised that the king had his responsibilities towards the people. Had he accepted it, the kingdom would have been established. But the young men gave contrary counsel (8—11), which poor Rehoboam was foolish enough to take (12—14). The Lord was behind this. Wicked men, even while carrying out their own plans, are only like puppets in the hand of God.

As predicted by Abijah (xi. 31), ten tribes revolted, and under Jeroboam formed a separate kingdom (16—20). But idolatry soon marked his reign. He sought to preserve his kingdom by making gods that could be worshipped, without the necessity of journeying to Jerusalem (26—31). He seems to have regarded them as symbols through which the people could worship their own God (28). Such a bad start augurs ill for his future reign.

SATURDAY, NOV. 15.—1 Kings XIII.

The name of this prophet is not given, but he came "by the word of the Lord" (1). His message was not his own. In this prediction, the name of Josiah was known and mentioned 300 years before his reign began; and during his reign this prophecy was fulfilled (2 Kings xxiii. 15, 16). The sign (3, 5), and the withering of Jeroboam's arm, solemnly confirmed the message. How readily Jeroboam asked for God's help then (6). Surely these incidents will serve to bring this wicked king to himself. Alas! no. His heart is wrong, and refuses to be instructed.

Even the prophet commissioned to deliver such a message proves disobedient himself. His sin lay in listening to the message of the old prophet from Bethel, when it contradicted the clear direction he had received (11—19). A message, professedly from an angel (18), was not sufficient to alter what he had heard by the word of the Lord (1).

His death was mysterious (23, 24), and was manifestly a Divine judgment; for a prophet to be disobedient, and especially while on a special errand for God, needed summary judgment. His message will be less likely to be received as true, if *he* disobeys the word of God. His death was, therefore, a further confirmation of his message. Jeroboam's guilt (33, 34) became still greater.

THE READER IS ASKED TO SEND A DONATION IN AID OF THIS WORK OF MERCY ON BEHALF OF

FRIENDLESS & FALLEN

YOUNG WOMEN AND GIRLS.

London Female Preventive & Reformatory Institution.

SUMMARY OF THE WORK OF THE PAST YEAR.

NUMBER OF INMATES IN THE HOMES and OPEN-ALL-NIGHT REFUGE, Jan. 1, 1888	177
ADMITTED TO THE HOMES during 1888	585
RE-ADMITTED temporarily during 1888	181
ADMITTED to the Refuge during 1888	589
RE-LODGED at the Refuge during 1888	479
GOSPEL SERVICES, BIBLE CLASSES, &c., conducted in the Homes numbered nearly	3,000

The following Homes are now sustained by the general funds :—

	No. of Inmates.
THREE PREVENTIVE HOMES, especially for Friendless Girls in their teens	98
FOUR REFORMATORY HOMES	117
OPEN-ALL-NIGHT REFUGE— 37, MANCHESTER STREET, W.C. Visited every morning by E. W. THOMAS, to endeavour to arrange permanent help to all new comers	20
TOTAL NUMBER OF INMATES TO MAINTAIN	235

MEALS TO BE PROVIDED FOR INMATES.

Daily, 940. Weekly, 6,580. Annually, 343,100.

There have been ONE THOUSAND ONE HUNDRED applications for help this year.

Collecting Cards will be sent to any address.

Donations may be sent direct to Messrs. Morgan & Scott, offices of THE CHRISTIAN, 12, Paternoster Buildings, London, E.C.; or to

200, EUSTON ROAD, LONDON, N.W. **EDWARD W. THOMAS.**

Cheques and Postal Orders should be crossed Lloyds' Bank.

MISSIONS TO SEAMEN SOCIETY.

Patron—Admiral H.R.H. THE DUKE OF EDINBURGH, K.G.

THIS Society labours among the great seafaring population of our country, numbering upwards of 625,000 men, who man some 36,000 Merchant, Passenger, Emigrant, Light, and other Ships, and 29,000 Fishing Vessels; not one of which carries a Chaplain. It also labours among the 60,000 Seamen of the Royal Navy.

AFLOAT—Its work is carried on by holding Services or Bible Readings on board the ships when in ports or roadsteads, distributing Tracts, selling Bibles and Prayer Books, and giving Boxes or Books of sound reading to be taken to sea.

In 1888, about 6,000 Bibles were sold; 750,000 Disused Bibles, Tracts, &c., distributed, and 10,000 Boxes or Bags of Books given to ships.

ASHORE—Its work is threefold:—

I. **Spiritual**: In 51 Churches or Mission Rooms at various ports, at home and abroad, where seamen are ministered to on Sundays and week-days, by the Society's Chaplains and Scripture Readers.

II. **Philanthropic**: The men being rescued from publichouses and crimps, and induced to come to the Society's Institutes, where they are provided with good reading, newspapers, &c., with means of writing to their families, and harmless games.

III. **Temperance**: In 1888, about 8 000 Seamen signed the Temperance Pledge; and during the last 10 years 77,000 have signed it.

Information as to the details of the work is given in the Society's Magazine *Word on the Waters*.

Increased FUNDS are urgently appealed for, to enable this good work to be maintained and extended. Subscriptions and contributions should be sent to the Secretary, Commander W. DAWSON, R.N., at the Society's Offices, 11, Buckingham Street, Strand, London.

THE

Systematic Bible Teaching Mission,

67, Paternoster Row, London, E.C.

The one great want of the day is right religious training in the Home. This can only be secured by teaching such definite lessons in the class and family as parents can test and train by all the week.

Write for a Set of Lessons, 2s. 6d., and for further particulars to THE MANAGER.

DOCK LABOURERS & FACTORY GIRLS.

In various ways the North-East London Gospel Mission seeks to minister spiritually and practically amongst the suffering poor. The well-appointed Halls at Bow Common, Cubitt Town, and Millwall are centres of blessed activity, reaching most largely Factory Girls and Dock Labourers, amongst whom the direst moral and temperal need is found. There are eight Gospel Halls and two country Homes for the ailing poor.

Contributions would be gratefully received.

F. A. BEVAN, Esq., Treasurer.
WILLIAM CHORLEY, Director.
2, Marquess Grove, Canonbury, London, N.

ORPHAN WORKING SCHOOL (instituted May 10, 1758). Maitland-park, N.W., Hornsey-rise, N., and Convalescent Home, Margate. Over 600 orphan children from infancy to 14 years of age are now maintained and cared for by this national Charity. Founded more than a century and a quarter ago. Nearly 5,000 children have been benefited.

President—H.R.H. the DUKE of CAMBRIDGE, K.G.

The NEXT ELECTION will take place on Wednesday, January 29, 1890.

All applicatio must be in the hands of the Secretary on or before November 30.

The need of funds is most urgent to pay off loan to Bankers and to meet other liabilities.

Contributions sent now will entitle the subscriber to vote at the forthcoming election.

Treasurer—Basil Woodd Smith, Esq., J.P., D.L.
Offices, 73, Cheapside, E.C. JONADAB FINCH, Secretary.

Just Published, price 2s. 6d.; post free, 2s. 9d.

A HANDBOOK FOR THE NURSING OF SICK CHILDREN. With a few Hints on their Management. By CATHERINE J. WOOD, Lady Superintendent at the Children's Hospital, Great Ormond-street, Author of "A Handbook of Nursing."

*** This little volume is intended to be a companion to, and complement of "A Handbook of Nursing." It deals entirely with the requirements of children—whose affairs rightly occupy an important space in every plan for the well-being of the nation.

8th Edition of "A HANDBOOK OF NURSING" now ready, 1s. 6d.

CASSELL & COMPANY (LTD.), LUDGATE-HILL, LONDON.

REST AND REAPING

For NOVEMBER contains—

The Holy Spirit Hindered; Prophetic Papers—The Pre-eminence of Jesus Christ; and The God of Mercy and Judgment. By the EDITOR.
The House of Rest.
The Mizpah Band (Glasgow). By Mrs. McHARDIE.
"Have Permission." By WILLIAM LUFF.
"Deepening—Strengthening." By M. J. OXLAD.
The All-Day Meeting. An Address by Rev. F. B. MEYER, B.A. Reviews, &c.

Monthly, price 1d. Post Free, 1½d.

London: MORGAN & SCOTT, 12, Paternoster-buildings.
And may be ordered of any Bookseller.

FATHERLESS.

315 ORPHANS of both sexes are now in the ASYLUM FOR FATHERLESS CHILDREN at Reedham, Purley, Surrey, and the Board of Managers most earnestly appeal for help to maintain and educate them. These children have been admitted to the Asylum at ages varying from 6 months to 11 years, and will all be retained and cared for until they are 15 years of age. This Charity is entirely unsectarian, and has no endowment; it is therefore dependent upon public benevolence for support.

The necessary expenditure averages £8,000 per annum, but the only reliable income—that from Annual Subscriptions—does not provide one-third of that amount, hence the necessity for this appeal.

ANNUAL SUBSCRIPTIONS AND DONATIONS will be most thankfully received.

HENRY SPICER, Treasurer.
J. ROWLAND EDWARDS, Secretary.

Office, 35, Finsbury-circus, E.C.

FIELD LANE REFUGES AND RAGGED SCHOOLS,

VINE STREET, CLERKENWELL ROAD, E.C.

£70 per week required to carry on the Winter's work. For results of work see advertisement in last week's CHRISTIAN.

PEREGRINE PLATT, *Secretary*.

Notices.

A CORRESPONDENT asks for the name of the writer of the lines:—

"What though to-day
Thou canst not trace at all the hidden reason
For his strange dealings through the trial season,
Trust and obey!
Though God's cloud mystery enfold thee here,
In after life and light all shall be plain and clear."

COMMUNICATIONS RECEIVED WITH THANKS.—J.K.W. J.H. F.A.J. T.W. G.A. W.E.L. C.R.B. S.R. C.R.H. A.L.A. V.M.S. M.G. A.P. F.S. J.N. H.G.D.C. A.E.A. J.R. H.J.P. W.E.D. A.C.D. J.D. A.G.G. C.S. R.E.W. E.G. P.D.W. W.E.H. F.N.C. T.M.P. S.B. J.C. G.K. G.R. C.H.B. N.J. J.P.C. E.H.G. H.N. R.B. M.J.K. D.W. E.H. J.C.A. R.B. J.P.H. G.K.A. J.B. J.P. E.W. A.T.A. J.H.G. E.R. W.D. C.B.W. C.E.G. E.S. H.D.H. M.D.L. R.N. R.M. L.W.P. W.G. W.F. J.L. E.H. N.W. J.G.M. W.A.M. A.H. W.W. J.G. A.G.G. A.H. J.C.M. E.H. P.Y.

APPLICANTS FOR TRACTS.—Assistant Secretary, Y.M.C.A., Church House, Tunbridge; R. H. Waugh, 8, Battery-green, Lowestoft; J. Garwood, 7, Pheasants'-cottages, Anderson's-walk, Albert-embankment, Vauxhall; W. H. Archer, care of Rev. J. Marsden, Aylsham, Norfolk; W. Ridge, 18, Spenser-road, South Hornsey. N.; C. J. Bisset, jun., 123, Victoria-road, Dundee; M. Duncan, 15, John-street, Dundee; G. Ford, 23, Butcher-row, Ratcliff, E.; E. E. Tresidder, 2A, Essian-street, Stepney, E.; Mrs. Shaw, 15, Dempsey-street, Charles-street, Stepney, E.; H. Cooper, Tyrwain Villa, Ystalyfera, near Swansea, South Wales; W. A. Radley, 13, Park-street, Plumstead, Kent; C. H. Angus, 4, Highbury-buildings, Walcot, Bath; F. Brumwell, 120, Lorrimore-road, S.E.; J. Grinnell, 33, Cleveland-street, Cherry Orchard, Shrewsbury; F. W. Davies, Vineyard Mission Hall, Fenham-road, Peckham, S.E.; G. H. Ellis, 59, Mellish-street, Millwall, Poplar, E.; A. Killy, 19, Rushton-terrece, Woodboro'-road, Nottingham; R. King, 12, Baythorne-street, Burdett-road, E.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

SOUL-WINNING AND PRAYER UNION.—Text for November 10 (Jer. xvii. 7, 8):—"Blessed is the man that trusteth in the Lord, and whose hope the Lord is. For he shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green; and shall not be careful in the year of drought, neither shall cease from yielding fruit."

INFECTIOUS DISEASES.—Many householders will be apt, from various causes, to overlook an Act of Parliament which came into force at the beginning of the month, requiring them, under a penalty, when a case of small-pox, diphtheria, or any of the infectious fevers is found in their household, to notify the same at once to the medical officer of the local authority. The enactment is for the benefit of the community, and if it is loyally carried out, much danger to public health will be obviated.

SOUTHERN MOROCCO.—Persecution seems to be growing in intensity. In the provinces of Ha Ha and Shedma it is hardly possible to travel and preach at present. A native convert, cruelly and unjustly scourged some months ago at Mogador, was again thrown into prison. Mr. Baldwin was endeavouring to procure his release after a month's confinement. The Jewish converts have been put out of the synagogue, which means they are shunned like lepers, and one of them was for a time in chains. A native convert writes from Fez of having been imprisoned, and put in chains with an iron collar round his neck.—*The Reaper.*

CAPE COLONY.—Rev. A. Welsh, of the U.P. Church of Scotland Mission, writes from Emgwali, Dohne, Cape Colony, on September 27: "I have cheering news to report in this letter. Over a hundred persons have been admitted to the candidates' class here within the last three months on professing conversion to God. The great majority of these are young men and young women. Evangelistic meetings have been held in the church and the girls' school, as well as at all the villages throughout the district. The drought still continues in this district. Many cattle and sheep are dying of starvation. May the Lord have mercy on man and beast, and send us rain soon."

Geneva Railroad Mission.—Madame L. E. RILLIET (11, Rue Galloix, Geneva) writes that, owing to affliction in the family of her co-worker, the annual sale in aid of the funds of the Mission has had to be postponed. Not only is a considerable sum owing for rent, but if the work is to be carried on satisfactorily, it will soon be needful to build a hall. The present building is unsuitable and unsafe. A "snowball collection" has been started, and it is hoped that friends in England will lend a hand.

[1028]

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Week of prayer; Nov. 11—16. Mon., Dr. Hole (late of Cape Town). Tues., Rev. H. Montgomery (Belfast); Fri., Rev. E. A Stuart, 6 30 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Nov. 10, 3 p.m., Rev. J. H. Lynn; 7 p.m., Mr. E. Fox Butler. Meetings for prayer, Suns., 7.45 a.m.; Weds., Fris., and Sats., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Mr. H. Hutchinson. Tues., Nov. 12, 3 p.m., "Work amongst the Jews in South Russia." Rev. Dr. Bullinger in the chair. Addresses by Mr. Rabinowitz of Kischeneff, Rev. Dr. Saphir, Rev. James Stephens, and others. Pictorial address, Wed., 8.30 p.m., by Mr. E. J. Kennedy. Meetings for men, week-nights at 8. Prayer-meeting daily (Sat. ex.), 1 till 2 p.m. French Bible-class, Thurs., at 8.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Week of prayer for young men, Sun., Nov. 10—17, services each evening, at 8.30, All Souls' Church, Langham-place. Sun., Rev. W. R. Mowll; Mon., Rev. Evan H. Hopkins; Tues., Rev. F. A. C. Lillingston; Wed., Rev. Llewellyn Caley; Thurs., Rev. E. A. Stuart; Fri., Rev. W. R. Mowll.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Nov. 9, 3 p.m., Bible-reading, by Rev. F. B. Meyer; subject—"The Grave and the Easter Life." Sun., 3.30 p.m., address, by Rev. A. Boyd Carpenter. Tues., 8 p.m., illustrated lecture, "Town and Country," by Mr. F. P. Cooper. Wed., 8 p.m., lecture, "Humours of Besieged Paris," by Mr. J. A. O'Shea.

WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall:* Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes. *Wardour Hall:* Sun., 7 p.m., Mr. Josiah Nix. *Cleveland Hall:* Sun., 7 p.m., Rev. Dr. Lunn.

CONFERENCE HALL, Mildmay-park, N.—Sun., Nov. 10, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Dr. Henry Soltau. Nov. 14, 7.30 p.m., "Work amongst the Jews in South Russia." Rev. Gordon Calthrop in the chair. Addresses by Mr. Joseph Rabinowitz, of Kischeneff, Dr. J. Edmond, Rev. J. Wilkinson, and others.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road Station), N.W.—Every Fri., 8.15 p.m., Bible-class for workers, conducted by Rev. F. B. Meyer. Sun., services at 11 and 7.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CONFERENCE HALL, 143, Clapham-road, S.W.—Bible-reading, by Rev. Dr. Bullinger, every Thurs., 4 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert W. Taylor during Nov. Suns., at 11 and 7; Weds., at 8, Burlington Hall, Savile-row.

DR. THAIN DAVIDSON'S MONTHLY SERMON to Young Men, Presbyterian Church, Colebrooke-row, Islington, N. (near "The Angel"), Sun., Nov. 10, 6.30 p.m.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tues. next, Rev. Newman Hall on "Certainty of Christian Faith."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Nov. 15, social meeting for Bible study. Tea at 6; address by Miss Mason at 7.

UNION HALL MISSION.—Opening of Shaftesbury Hall, Dorothy-road, Lavender-hill, near Clapham Junction, Tues., Nov. 19. Afternoon meeting for prayer, &c., at 4; evening meeting at 7.

EDINBURGH CASTLE, Rhodeswell-road, Limehouse, E.—Ten days' special Gospel mission, Nov. 10—20, Suns. at 7; week-nights at 8. Preacher Mr. James B. Wookey. Sun. next, at 11 and 7, Mr. J. B. Wookey; 3 p.m., Rev. Henry Bright.

DEEPENING OF SPIRITUAL LIFE.—Meetings at Portman Rooms, 32, Dorset-street, Portman-square, W., every Fri., 3.30 p.m. The series for the winter will be opened Thurs., Nov. 7. 11.30 a.m.: speakers—Revs. E. W. Moore and Henry Sharpe; 3.30 p.m.: Revs. Nevile Sherbrooke and Evan H. Hopkins; 7.30 p.m.; Revs. H. W. Webb-Peploe and Charles A. Fox.

LIVERPOOL CONVENTION for the Deepening of Spiritual Life, Nov. 25—29.—Information from either of the hon. secs., Rev. C. Courteney, 23, Newsham-drive; Mr. T. A. Leigh, 19, James-street.

BRADFORD HOLINESS CONVENTION, Nov. 13—15.—Mr. D. Gardiner, Secretary, Y.M.C.A., 33, Sunbridge-road, Bradford.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. T. Lewes Sayer, Athenæum, Camden-road, every Sun. in Nov., at 3.15. Mr. Alfred Armitage, Uppingham, to Nov. 9.

TEMPERANCE NOTES.

An influential conference on scientific temperan teaching in schools has been held in Glasgow.

Over 3200 pledges have been taken in connection wi the Central Hall Wesleyan Mission, Manchester.

The National Temperance Society, New York, pr poses to hold a World's Temperance Congress in co nection with the projected World's Fair in America 1892.

The Birmingham Temperance Institute, a handson block of buildings, has just been opened. It has be leased and furnished by Mr. Richard Cadbury as centre of temperance work in the town.

Dr. Wade has just concluded a deeply interestin mission at North Camp, Aldershot. The men of th three regiments now stationed there were greatly i terested, and many pledges were taken. Dr. Wade h made for himself a warm place in many hearts, and h quaint speeches will not easily be forgotten.

"Nice little corner beerhouse; good drinking neig bourhood; easily managed; suit young couple." reads an advertisement in a provincial paper. It wonderful how blind to everything but self-interest th drink patrons can be. The degradation of the sou's ar homes of the poor counts for nothing so long as th landlord's pocket is filled. We pity young couples wh allow themselves to commence wedded life under suc dangerous conditions as these.

DONATIONS
RECEIVED BY MESSRS. MORGAN & SCOT
TO MONDAY, NOVEMBER 4, 1889.

*** Will donors oblige us by giving explicitly and ful the titles of the missions to which they wish their don tions to be applied? Mistakes which sometimes ari will thus be obviated. Will they also bear in mind th our Donation List is made up for the Printer on Monda morning? Any amounts received afterwards will b acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, whe remitting to us, to make Cheques, Money Orders, Postal Orders payable to Morgan & Scott, and to cros them "**City Bank**;" this will effectually preven loss of same.

*** Donations should be sent by Cheque or P.O. Order not by stamps.

	£	s.
McAll Mission (Medical)—R.N.O.	1	0
Miss de Broen's Work, Paris (Medical)—R.N.O...	1	0
Moravian Missions (London Assoctn.)—Amicus	0	2
China Inland Mission—E.S. £1 3s; E.R.M. 5s; Rathdrum, 10s; Matt. xxviii. 19, 20, £1; W.H.S. 10s	3	8
Dr. Cross Relief Fund (Livingstonia)—R.A. £1; Children, per Mr. D. 12s; F.M.D. 10s	2	2
Normandy Protestant Msn. (M. Monchatre)—M.S.	1	1
Mission to Lepers, India—M.S.	2	2
Balolo Mission—A.J.C.	5	0
Cape General Msn. (Mr. Spencer Walton)—W.H.S.	0	10
South American Missionary Society—W.	0	7
Mildmay Mission to Jews—Falmouth, 2s 6d; *Medical*—R.N.O. £1	1	2
London City Mission—R.N.O...	1	0
Salvation Army—R.N.O. £1; H. £1 10s; Yet Not I, £1; *Whitchurch Defence Fund*—H. 10s	4	0
Slade Hall, Plumstead—M.S....	1	1
Joshua Poole—Rev. E.G.P. £1; J.H.G. 10s; J.C. £5	6	10
Hunger in E. London (Dock Labourers, &c.)—C.	0	5
Bridge of Hope (Miss Steer)—S.M.P.	0	10
Home of Industry—R.R.	0	2
Aged Pilgrim's Friend Society—H.M.A.S.	1	0
Strangers' Friend Society—H.M.A.S.	1	0
Xtn. Community (Outcast, &c., Poor)—H.M.A.S.	1	0
London Samaritan Society—H.M.A.S...	1	0
Asylum Fatherless Chldrn., Reedham—H.M.A.S.	1	1
Special Religious Services, Theatres—H.M.A.S.	1	1
Tramcar Text Mission—A Follower	1	0
Friendless & Fallen—Yet Not I	1	0
Dr. Barnardo's Homes—Yet Not I, £1; S.M.P. 10s; E.M.R. 5s	1	15
Mrs. Meredith's Work—Yet Not I...	1	0
Miss Sharman's Orphans' Home—Yet Not I ...	1	0
Mrs. Wilke's Rescue Work, Poplar—Ryde	1	0
Mr. E. Wright's Work—Ryde, £1; *Personal Needs*—Ryde £1	2	0
St. Giles' Christian Mission—E.A.M.	0	2
Dock Labourers' Mission—Deut. xxiv. 14	0	2
	£46	5

[ADVERTISEMENTS.]

Texts in Tramcars—M. 1s.

Dr. Barnardo's Homes—Anerley, £1; G.V.W. 10s.

Bethnal Green Free Library, E.—A.R.R. 5s; C.P.M. £1 1 Mr. G. F. HILCKEN, Secretary and Librarian.

London Samaritan Society (Free Meals for Destitute Poor)—Mr. W.D. £1; Mr. J.M.L. 7s 6d.

Maloga Aboriginal Mission (Mr. Daniel Matthews)—Anon 7s 6d.

DENMARK.—The order of Good Templars is makin encouraging progress. Founded in Denmark in 1884, has spread to Germany, where there are 36 lodges wit 1000 members.

HELP WANTED FOR THE ANNUAL SALE

ON BEHALF OF

"Dr. Barnardo's Homes for Destitute Children,"

Now Sheltering, Educating, and Training over 3,000 Poor Waifs and Strays.

Will all who are preparing gifts for the ANNUAL SALE on behalf of these Homes

KINDLY SEND THEM IN AT ONCE?

Will those whose busy fingers are at work for the Sale remember that **crochet shawls**, really **fine underclothing** for ladies and children, **shirts** for boys and men, **suits** for little boys, **aprons** and **pinafores** for girls, and sets of **baby clothing**, are particularly valuable additions, being much asked for and readily sold? Well-made **woollen shawls** are frequently asked for, and, indeed, women's garments of all kinds would be especially useful. Of course, besides these, **jewellery, old coins, old china, curios, musical instruments**, and **fancy work, trinkets**, articles of **vertu, books, drawings, bric-a-brac**, and other examples of the thousand-and-one tasteful ornaments which are sought for by purchasers, will be very gratefully received and acknowledged. Valuable help would be afforded if donors of gifts of old china, foreign goods, articles of vertu, &c., would kindly mark on them their value, or indicate the price which is likely to be obtained.

The **SALE** will this year be of the **SAME CHARACTER** as for the **LAST FEW YEARS**; that is to say, **instead of holding a Public Bazaar at the West End of London during the month of December, as formerly, all the goods received will be made up into**

£5 and **£10** Boxes. These Boxes will each contain a very excellent selection, of at least the value of **£6** and **£12** respectively, and will be sent to any part of the country on receipt of P.O. Order or Cheque made payable to Mr. J. T. Page.

Ladies willing to order these Boxes confer a great benefit on the "Homes"; for by this easy method all the articles received may be disposed of without any loss in the way of such expenses as are usually incurred by holding a Bazaar at the West End.

Many kind-hearted sympathisers have repeatedly expressed warm approval of this plan, and have promised to purchase Boxes, with the contents of which they propose to hold

SPECIAL LOCAL BAZAARS

in their own houses, to which their personal friends can be invited during the winter season.

If there be many articles left over unsold, they can be disposed of in the last week of January (D.V.), in the Large Gymnasium of the Boys' Home in Stepney, E.

DR. BARNARDO earnestly invites all who love poor children to co-operate with him in this effective plan to increase the funds of the "Homes," by which, too, all the wearying, disappointing, and expensive drawbacks of a public Bazaar may be avoided.

The Boxes, carefully lined and packed ready for transmission, can be despatched on receipt of remittance to any railway station in the Kingdom. Applications (PREPAID), with full instructions as to conveyance, &c., should be sent in as soon as possible, addressed to

THE SECRETARY,
18 to 26, Stepney Causeway, London, E.

To all who have already in any degree helped by Contributions of Useful or Fancy Articles, Dr. Barnardo desires to offer the expression of his very grateful acknowledgments and hearty thanks.

18 TO 26, STEPNEY CAUSEWAY, LONDON, E.
November, 1889.

JOHN ODLING,
Secretary.

WORKS BY ANNA SHIPTON.

THE WATCH-TOWER IN THE WILDERNESS.

Presentation Edition:
Cloth, bevelled boards, gilt edges, **2s. 6d.**

"I will stand upon my watch, and set me upon the tower, and will watch to see what He will say unto me."—*Hab.* ii. 1.

Cheap Editions:
Tinted covers, **1s.**; Cloth, **1s. 6d.**

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A SERIES OF NARRATIVES IN CHRISTIAN LIFE.
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"Illustrates Christian life in a way which can hardly fail in being useful."—*Literary World.*

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ASKED OF GOD.

EXPERIENCES OF ANSWERED PRAYER.

Presentation Edition: Cloth, gilt edges, **2s. 6d.**
Cheap Editions, 1s.; Cloth, **1s. 6d.**

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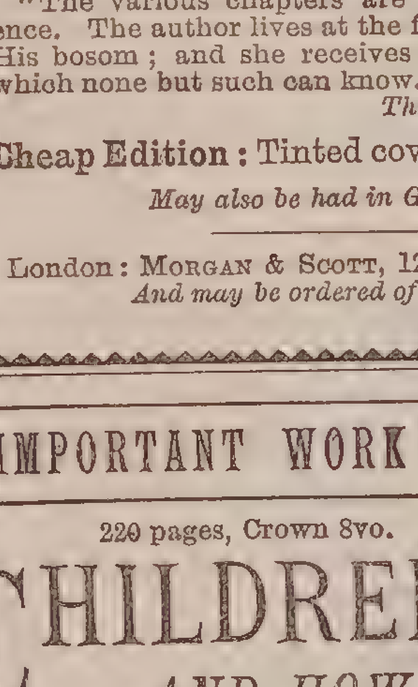
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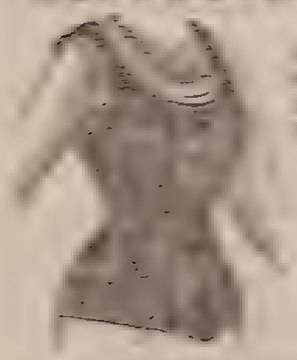
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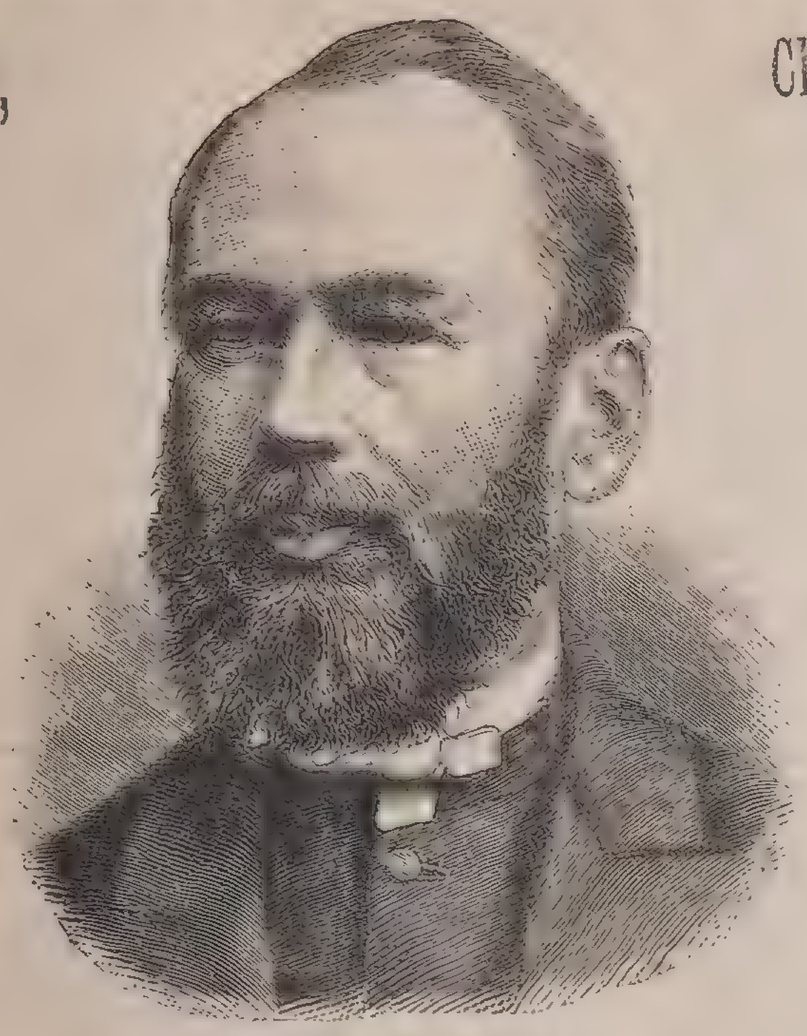
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ROMAN CATHOLICS and POOR CHILDREN:—
Letter from Dr. BARNARDO 24



[Rev. J. R. Wood.]

No. 1033.] FRIDAY, NOV. 15, 1889.

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FOR

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COMMUNICATIONS RECEIVED BY—

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D. E. H., Brenchley, Staplehurst.

November 15, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. J. N. Murdock, D.D., secretary of the American Baptist Missionary Union.

A letter has been published representing the missionary needs of India, and purporting to be the joint production of missionaries in Madras belonging to British, American, and Danish Lutheran Missions. What is set forth as requisite is essentially what Dr. Duff recommended long ago, and the general scheme is, therefore, not new as some seem to suppose. The proposed plan calls, first, for a class of native agents more highly trained and equipped than any yet provided for the Indian field; second, for European missionaries competent to deal with educated Hindus who have hitherto rejected Christianity; and, third, for a few men with leisure for Christian literary work in the native dialects of India. It would be well if the native agents received their education, not in England, but in India. The demands under the second and third heads must in the nature of the case be difficult to meet. It is well, however, to keep these needs prominently before the public, so as to lead men of ability to incur—as so many noble men have done—the self-sacrifice necessary in the cause of Christ.

Mr. Stead, of *The Pall Mall Gazette*, has gone to Rome to get an inside view of the Vatican, and to ascertain, if he can, whether the Romish See is likely to prove a beneficent factor in the new democratic era, which, according to our Radical mentor, is upon us. Three "Letters from the Vatican" have appeared in Mr. Stead's journal from his pen. In the first he states his purpose, which we have summarised in a sentence. In the second he records some evidence, procured at first hand from Romish ecclesiastics and others, which certainly does not foster the hope that any good thing for the world at large is likely to come from "the poor prisoner in the Vatican." The third letter adapts the Temptation of our Lord to the circumstances of the Pope, and asserts that the great temptation to him and his advisers just at present is to embroil Italy and France in deadly strife, in the mad hope of a restoration to "His Holiness" of the Temporal Power.

Mr. Stead's new venture is, of course, well meant; but it strikes us as being about the most hopeless enterprise of modern times. At any rate, all the light he has as yet got from his quest seems to be darkness indeed. The voice of history is fatal to the claims of the Papacy to be "a boon and a blessing to men"; as one small chapter in that history from Dr. Barnardo's pen, recorded elsewhere, will help to show. So far as we can read the signs of the times and the predictions of revealed truth, we are led rather to coincide with the view expressed at Cheltenham, the other day, by Rev. H. E. Brooke, that the Papacy as a system is doomed to certain, and we trust not far distant, destruction.

A writer in *The Times* of Tuesday seems to us to exhibit greater insight in this matter than the editor of *The Pall Mall*. Referring to the centenary celebration of Romanism in the United States just held at Baltimore, the writer says:—

> Perhaps the most remarkable proceeding of the celebration in the eyes of a philosophical observer is the presentation to the President of the United States of a resolution extolling the Federal Government for the protection it has always extended to religious liberty. The praise is undoubtedly well-merited, since the perfect equality of all creeds and religions is proclaimed not only by the Federal Constitution, but also by the Constitutions of all the different States. But it is a little odd to hear laudation of this secular impartiality from a Church which has always claimed for itself a unique position, and has refused to admit any sanction for the secular power save such as can be derived from implicit submission to its own authority. Intolerance in its grosser forms is, of course, impossible for a decided minority, and men can always repudiate with wonderful energy any weakness which they are not tempted to indulge. But the essential inequality of creeds, and the nothingness of all creeds but its own, are tenets so inwoven with the whole system of the Roman Catholic Church that praise of State indifference coming from that Church seems slightly incongruous, notwithstanding the obvious advantages it derives...Nothing can be securely inferred from present praise of toleration, or from any other departure from ancient habits temporarily forced upon the Church of Rome by circumstances.

One of the many interesting missions in West London is that conducted by Mr. W. Martin, who has laboured for fifteen years among the working classes of Westminster, Richmond, and Kilburn. The hall in Carlton-road, Kilburn, which was built a little over a year ago, is the home and centre of many valuable agencies. No sooner, however, has it become free of debt than the fact has come to light that the ground on which it has been erected was wrongly staked out, so that half the building stands on land belonging to a second party. Mr. Martin finds himself compelled either to pay £200 for the freehold of the land, or to pull down the half and pay compensation. He and his friends, all belonging to the working classes, deserve our sincere sympathy, and we are sure that they will not appeal in vain for substantial help so as to save their hall.

If these are days when increased zeal for God is greatly needed, they are also days when Christian testimony should not be shorn of its force, or to any extent neutralised, by the coquetting of believers with the world and the things which are of the world, and therefore passing away. We rejoice to find that this fact is being realised on many hands, but yet all the snares have not been removed from the path of God's pilgrims. "Be ye separate" is an injunction to which we all require to give unceasing and most earnest heed. One of the snares to which we refer is the practice of having "shows" in connection with bazaars in aid of church and other undertakings. These may be perfectly harmless in themselves, but they are, nevertheless, the thin end of the wedge for the world to get the upper hand of some who would not like to deny their Lord. It has been well said that if Christ is to be Lord at all, he must be Lord of all. Those in congregational authority who would be loyal to Him need to see that "shows," as well as many other stumbling-blocks, are not put in the way of their fellows.

In view of the increasing number of Jews in Spitalfields and the adjoining districts, it is matter for regret that the Vicar of St. Botolph, Aldgate, chaplain to the Jewish Lord Mayor, should have again refused to allow his church to be used as a centre of evangelistic work among the Jews. This is not the true attitude of the Church towards Israel. The marvellous manner in which God has preserved his chosen people "through banishments, burnings, and bannings," and the glorious future which Holy Scripture reveals as being destined for them—a future fraught with blessings also to the Gentile race—should alone suffice to arouse Christians to forward by their money, talents, or prayers, the efforts which are being made to open the eyes of the Jews, that they may be "grafted in again." But how much more so when, as was emphasised at the recent "Conference concerning Israel," the express New Testament order of evangelisation is "to the Jew first."

The Hospital, in pointing out that the Poor Law Guardians certainly have to deal with a vast amount of destitution produced by idleness, drunkenness, and vice, urges that they fail to reach a large proportion of the unfortunate poor who are reduced to want through causes which do not arise from any personal fault, and goes on to say that the dread of vicious companionship is at present the real workhouse test. We are quite satisfied that this is the case, and we are prepared to go with the writer in his assertion that—

> The Poor Law system at present fails in the workhouses, because people of all classes and grades are mixed together without any regard to moral, social, physical, or other classification, though this is to be found in every other institution throughout the country.

Perhaps if a reasonable classification were carried out—say, the separation of the moral and deserving from the immoral and degraded—we should hear of fewer cases of those who prefer to die of starvation rather than accept relief from the State.

The death of the venerable Bishop Sargent, who has for more than fifty years laboured for the Church Missionary Society in Tinnevelly, may serve to remind our readers of the complete and practical refutation which the wonderful progress of the Gospel in that district affords to such disparaging statements as those of Canon Taylor and others. It appears that, whereas in 1835 the number of Christians under his charge was only eight thousand, it is now more than fifty-five thousand; the children in the schools now number upwards of twenty thousand, as compared with only two thousand at the former date. Fifty years ago only two hundred and twenty villages in Tinnevelly were occupied by missionaries; now there are more

than a thousand. There are sixty-seven ordained native clergymen, and in one year the native Christians have raised £4700 for mission purposes. It is recorded, also, in Mrs. Murray Mitchell's most interesting book, "In Southern India," that out of a population of two millions in this district, one hundred thousand are Protestant Christians, the number having been quadrupled in twenty years. The whole Christian community is described as growing in influence and importance, and in Bishop Sargent's own words, "the very look of the people is changed." These are facts which cannot be gainsaid: let those who glibly talk about missions being a failure explain them away if they can.

It is stated that a revised "Directory of Public Worship," for the use of Presbyterians, is in the press, in which it is laid down that, while "sprinkling or pouring on the head" is the mode of baptism generally observed, that of "dipping the whole body," in cases in which that mode is preferred, may be adopted. The provision applies to both children and adults, and it is stated that it is in accordance with the traditions of Presbyterianism. If this be the case, it seems to point to a possible union between two large sections of the Christian Church.

Race prejudice bodes serious trouble, and offers just now a grave hindrance to the progress of the human family. On the Continent anti-Semitism is growing, and we are informed that in Vienna lists of scholarly Jewish professors are published with a view to arousing the antipathy of students, and to the exclusion of learned Jews both from chairs of learning and the country. In our own Cape Colony the colour question seems far from a solution; and, says *The Spectator*, in America there is a deepening abhorrence on the part of the whites to social intercourse with men of colour, and a social antagonism, which a writer in that journal, of last Saturday, traces to political retrogression. A correspondent of *The Manchester Examiner* has been giving many and most distressing examples of a bitterness in this race prejudice which in cities even in the North, and by the jealousy of white workmen, shuts out the negro from almost every kind of employment; and even in some Christian institutions, unhappily, the feeling obtains. A book, mentioned in a New York journal, entitled, "An Appeal to Pharaoh" advocates that the whole coloured population of the Southern States should be transferred to Africa. The book is, it is said, awaking considerable interest.

There are, however, some few signs of a better feeling. *The Christian Union* argues strongly against this colonisation scheme. The National Congregational Council, which lately met at Worcester, Mass., discussed the matter with admirable temper, and coloured ministers who spoke received frequent and prolonged applause. In a General Conference of Secretaries of the Y.M.C.A., held at Grand Rapids, Mich., when a Secretary of colour rose to speak, the whole body sprang to their feet and cheered him to the echo. And better still, at Harvard College, Mass.—a college of the first order in the States—the white students have chosen to the position of orator the son of a negro who was a Virginian slave, set free by Lincoln's Emancipation Proclamation. The distinction is the highest a student can receive from his fellows.

[1030]

The attention of readers of the daily Press is drawn to the present action of tramway men. Mrs. G. S. Reaney's paper in the month's *Contemporary Review* on "Slave-Driving by Public Companies" appeals to shareholders. This is a proper way to look at these labour complaints in road and railway travelling. We are told there is a low moral sense among tram and omnibus men. If, however, their lives are such as leave them time for nothing more than working and sleeping; if they are deprived of the improving influence of home life, healthful associations, and religious observance, there is a manifest cause for what is complained of. Shareholders who share the profits and appoint the directors in these public companies very inadequately realise their responsibility in the matters now disputed. Their more prominent action would be very healthful.

In St. Jean du Gard, in the heart of Cévennes, Protestantism once was spiritual and progressive. But rationalism brought its chilly frost. Piety declined, and now material things bear witness to the loss. Filthy streets and unwholesome dwellings are visible signs of the decay. But there an unimposing assembly of French Protestants has recently met. Young and earnest pastors formed the chief speakers. There was much prayer, and the writer of the account dwells on the actuality of the prayers, mentioning names and places, as well as their brevity, as especially striking him. The venerable M. Léon Pilatte, editor of *L'Eglise Libre*, gave encouragement to these younger pastors. It is much to be wished that this Synod of the Free Churches of France, with its purpose to revive spirituality and evangelisation, may give the very Gospel the French churches most need, and witness the extension of that old spirit of Christian zeal which in France was once unsurpassed.

The words of Lord Salisbury at the Guildhall on Saturday, relating to the forthcoming Brussels Conference for the abolition of African slavery, will meet with general commendation. An international conference for dealing with the traffic in human beings has never met before, and, as Lord Salisbury pointed out, it is purely the outcome of humanity and good-will. With such an object it ought to be a success.

It is difficult to say anything new upon the gambling and betting mania which runs through every phase of life, from drawing-room to cellar, which taints and degrades every class, numbering among its votaries the statesman and the stableman alike. But the following extract from a recent leader in *The Manchester City News*—which, unlike some of its contemporaries, is consistent in excluding betting and sporting matter from its columns—partly indicates the direction in which improvement is to be sought:—

> Newspapers might set themselves against inserting advertisements and articles from tipsters and prophets. If such advertisements and predictions were kept out of the columns of the ordinary newspaper the influence would be salutary. The upper classes might do much by their example. At present, from the Prince of Wales downwards, a bad example is set the people in gambling and betting. Is it wrong for a prisoner to imagine there is a touch of irony in the denouncement of gambling, which has led to crime, from the lips of a magistrate or judge who himself notoriously gambles and bets?...It is a moral force which wants putting in motion.

True: in treating with this, as in dealing with so many other social disorders, recourse must be had first to Christian principles: purification must begin with *the individual;* and it is only the grace of God which can renew the individual heart, and rouse the individual conscience: mere external applications will not heal the sore.

The striking narrative, "Isabella Macpherson: A Devoted Life," which is appearing in our columns, has just been issued complete in a volume, price 2s. 6d.; bevelled boards, 3s. 6d. Particulars will be found in the advertising columns of the present number.

In the tapestry of life the "religious" and the "secular" threads are constantly crossing one another all through the pattern. But the tendency of the present day is to create a separation between religion and life, resulting in injury to both. Commenting upon this error in a recent lecture at Manchester, Mr. George Harwood, a well-known writer and speaker in Lancashire on religious and social questions, said:—

> If religion is not to guide us in regard to the greatest problems we have—the housing of the poor, the condition of the masses, the development of empires, the great political movements of mankind—then religion is "played out," and should be done away with. It is false reasoning to say that religion has to do with the next life, and that other questions have to do with this life.

These are true words: religion, founded upon the Word of God, not upon the modern "commandments of men," and not a mere profession, should be the staple thread of life, whether national or individual.

Dealing also with the subject of Socialism, the same speaker said that "the first socialistic teaching came from the lips of Jesus, and the first socialistic example from the first Christian Church." But it should be remembered that the socialism thus indicated is very different from that which is generally understood by the term to-day: in the mouth of the agitator and mob-orator it means that poverty, *per se*, gives a man a right to the property of others, to the produce of his neighbour's industry and thrift, and that there should be a general levelling up and redistribution. That there are grave abuses of property cannot be denied; but the remedies for them must be sought, not in wholesale confiscation, but on the lines of the Sermon on the Mount.

CITY YOUNG MEN.—The committee of the Aldersgate-street Y.M.C.A. have made arrangements for a special mission to the young men of the City of London to be held from Sunday, 17th inst., to Saturday, 30th inst. The addresses will be given by Rev. James Smith, of Dufftown, N.B. Earnest prayer is asked for much blessing upon this effort.

VEGETARIANISM.—Mr. Joseph Knight, secretary of the Vegetarian Society, 75, Princess-street, Manchester, writes:—"If any of your readers desire to know more about vegetarian food, which is at once cheaper, healthier, and pleasanter than the ordinary mixed diet, I shall be pleased to forward a few papers on the subject on receipt of request."

LADY MARY GLYN paid a visit last week to the Fine-Art Rooms for Church Needlework, 72, Gower-street, Bedford-square, to view the new patent bed, the "Turnover," invented by a nurse. It is proposed (when there is enough money subscribed to pay for the bed) to give it to a hospital, or for nursing the sick poor in the East-end of London. Address: Lady Mary Glyn, Vicarage, Kensington, W.

"Dr. Clifford's New Departure."

A fortnight since, in an article on this subject, we expressed our conviction that Dr. Clifford owes it to himself and to the Union "of which he is so prominent and useful a member," to give a clear and unmistakable denial to the statements made by Rev. John Urquhart and endorsed by Dr. Weymouth, if they are not correct. We also "gravely doubted the wisdom no less than the honesty of the policy, which the Baptist Union seems to have adopted, of silence with regard to those concerning whom charges of false teaching are made, and of censure for those who have the courage and fidelity to make them."

"A London Baptist Minister" has, in our last issue, taken a directly opposite view; and his reasons for this are so extraordinary, that having inserted his letter we are constrained to answer it by asking a few questions on some of his words, which we quote:—

If ministerial members of the Baptist Union are not "qualified to judge this reported heresy" because they are "babes in Christ, and carnal; disqualified by deficient spirituality for the sacred and Christlike work of correcting erring brethren"—are they not also disqualified for the ministry, with its solemn responsibilities as pastors of the church and evangelists to the unconverted? Does not our correspondent assert too much?

If, as it seems, Dr. Clifford is regarded by the "London Baptist Minister" as among "erring brethren," is it right to "earnestly hope that he will let this controversy die, by refusing to answer his critics"?

If the L.B.M. includes himself as disqualified to judge in this matter, does he not in fact express a judgment and transgress his own canon, by describing it as "a heresy-hunt"?

If the above disqualification to "correct erring brethren" is "the condition of *every* Christian body existing in England to-day," is it to be understood that they would each and all fail "to obey the New Testament" if they attempted to judge false doctrine or to correct "erring brethren"? And if so, what becomes of the reproof and exhortation to Pergamos, which had there them that had held the doctrines of Balaam, and of the Nicolaitanes; and to Thyatira, which suffered Jezebel, which called herself a prophetess, to teach and to seduce the servants of Christ (Rev. ii. 14—16, 20—25)?

If, "till we have attained to the Pauline standard of spirituality, we must leave heresy-hunting alone," who is to decide when that standard is attained? Are we meanwhile to permit "erring brethren" to promulgate error unchecked? And is it quite consistent with "a quiet but wonderful movement towards God and his truth now going on" to stigmatise as "a heresy-hunt" the regretful protests of faithful servants of Christ against the unsound teachings of "erring brethren"?

If "all, down-graders and anti-down-graders alike, agree to adjourn the debate till we can conduct it as true brethren in the Great Father's immediate presence," when will that opportunity arrive?

If "a quiet and wonderful movement towards God and his truth is now going on" among Baptist ministers generally, including Dr. Clifford, who "has identified himself with this new movement towards a deeper life," is there any reason why they should agree to adjourn the debate? Why can they not at once "conduct it as true brethren in the Great Father's immediate presence"?

If "erring brethren" teach error, how can we "defend truth by calm, earnest arguments," "without raising any personal questions"?

If "to those who would still contend" the L. B. M. "feels inclined to say, 'Do be quiet, brother! We are praying—seeking the Lord. By all means kneel down and unite with us; but, pray, don't disturb us,'"—may not those who "still contend" and "earnestly contend, for the faith once for all delivered to the saints," remind him of the occasion when "the Lord said unto Joshua: 'Get thee up; wherefore liest thou thus upon thy face? Israel hath sinned.... There is an accursed thing in the midst of thee, O Israel; thou canst not stand before thine enemies, until ye take away the accursed thing from among you"?

May not the disqualification which the L.B.M. so pathetically laments, and which weakens all God's Israel—as when "the men of Ai...chased them...and smote them in the going down [the down-grade?]; wherefore the hearts of the people melted and became as water"—be traceable, at least in some degree, to the controversy which God has with us, because "Israel hath sinned, and they have also transgressed my covenant which I commanded them: for they have even taken of the accursed thing, and have also stolen, and dissembled also, and they have put it even among their own stuff"?

May not the Rationalising error which we have put even among our own stuff be fairly likened to the Babylonish garment whereby Achan troubled Israel? The characteristic of Babylon is that its builders have brick for stone, and slime for mortar. But the City of God is not built up of such materials.

> Its ageless walls are bonded
> Of amethyst unpriced;
> The saints build up its fabric,
> And the Corner-stone is Christ—

saints, born again by the incorruptible Word of God, which holy men of God spake as they were moved by the Holy Ghost.

The answer lately given to the question, "What is a Christian?" is very like saying, "Bricks are stones, and slime is mortar." While the living stones of the Temple of God are cemented together by the truth of his inspired Word, the bricks of Babel are slimed together by half truths and untruths, and by Scriptural terms used in an unscriptural sense.

If "not a few of those who are now the most eager for a higher life have been, and still are, opposed to Mr. Spurgeon in the controversy he has raised," does not the L.B.M. go very far to justify Mr. Spurgeon's contention, if not his methods, by asking, "Are we, as a body, spiritually minded? or are we, like the Corinthian Christians of old (1 Cor. iii. 1—4), only 'babes in Christ,' and 'carnal'?" Mr. Spurgeon did not make so indiscriminate a statement; he said there was widespread error, and he indicated its character and its effects. If he was right in his facts, how is it that "those who are now most eager for a higher life are still opposed to him"? Would it not be wiser for them at least to adopt that prudent counsel:—

> If a foe have kenn'd,
> Or worse than foe, an alienated friend,
> Some rib of dry rot in thy ship's stout side,
> Think it God's message, and with humble pride,
> With heart of oak replace it: thine the gains;
> Give him the rotten timber for his pains"?

But Mr. Spurgeon is not a foe, nor by his own choice an alienated friend, and nothing would be more grateful to him, and all truly evangelical men, than the replacement of the rotten timber by heart of oak.

CHRISTMAS LETTER MISSION.

It is seventeen years since the Christmas Letter Mission commenced operations in the district of St. Mark's, Brighton, and its career is still marked by encouraging progress. During last year, 557,000 letters and text-cards were circulated in the English language, exclusive of about 40,000 distributed in America, while in Wales and foreign countries something like another 40,000 were put into circulation. Gospel ministers, district visitors, and Sunday-school teachers will find, in the productions of the Mission, books and cards well suited for general distribution.

The annual report gives extracts from letters received from many quarters, speaking in terms of high appreciation of the Mission's objects and methods. A London secretary illustrates the finding of fruit after many days, by giving the following sentences from the statements of a hospital nurse:—"The first time I had Christmas letters was years ago in the north of Durham, during a visitation of small-pox among the miners. There were only two or three of us nurses to do all the work, and the disease spread awfully. Everyone was afraid of us. We had to coffin our own dead—but the Christmas letters found us out. I shall never be able to tell what they were to us at that time. The miners would have us go to their huts and read them over and over again, for they were so plain—just what they wanted to show them the way of life. And now, here, when Christmas morning comes, we find, each of us, her nurse's letter on her plate, and they are a blessing to our souls." A pleasant few words concerning his love who gave Himself to bring life to the world brought from the nurse the joyous response: "Ah, ma'am, with the thought of that love, nothing's hard!"

Employers of labour in some parts have distributed the letters among their workpeople. At cottage homes they have been gladly received, while among railway and post-office employés a specially good work has been done. A new departure is the preparation of a Christmas letter for the blind, in Moon's and Braille's raised types. The chaplain of an Irish hospital writes: "The letters and cards are most highly prized by our patients, nurses, and servants; and Roman Catholics read them as well as Protestants. I have known the best results of comfort and decision for Christ from just reading and speaking." We are pleased to say that the tone of the letters is excellent, and that they are got out in a very attractive style by the printers and publishers, Messrs. Hazell, Watson & Viney, 1, Creed-lane, Ludgate-hill, E.C.

The Mission stands in great need of fresh friends, to superintend distribution in the villages. Christmas is nearing us rapidly, and it is hoped that many thousands of these statements of the message of salvation will, in due course, be delivered to all classes, even to some whose "Christmas Letter" is emphatically the one letter of the year. The hon. organising secretary of the Mission is Miss E. Steele Elliott, 66, Mildmay-park, London, N.

Learning by Heart Union.—Any disposed to join this Union should send their names and addresses to the secretary, Mrs. Willoughby May, 36, Glebe-road, Bromley, Kent.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

IX.—CHRISTIAN LOVE.

1 PETER i. 22, &c.

WE love the Lord whom we have not seen (8). We must also love our brethren whom we have seen. The latter indeed is the test of the former. "He that loveth not his brother whom he hath seen, how can he love God, whom he hath not seen." "See that ye love one another."

But such love is not an easy thing. We are inclined to read such an exhortation as this, and go our way, saying, "Oh, yes, this is all we need do. We must love everyone, and especially those who belong to the same Christian church as ourselves—*our brethren*." And what is the love to which we set ourselves? Is it not too often an easy sentimentality? To give things away—to indulge every wish and whim—to make things easy and pleasant all round—to wear a gracious smile—this is too often the life which we propose to ourselves, as the carrying out of the precepts of universal love. And for some temperaments this is the easiest life possible. They are naturally affable, pleasant, genial, and generous. But does this fulfil the repeated injunction of the New Testament, that we should love one another as Christ has loved us? For, after all, there is often a species of refined selfishness in our apparent courtesy, which desires to stand well with all, or shrinks from taking too much trouble.

What is that love of which our Lord and his Apostles speak? Not only, or primarily, kind feelings, or generous impulses. Not certainly the sentimentality which breathes itself out in sighs and raptures. Not merely the fond attachment which clings as the rose against the trellis. But, above all things, service—ministry—self-denial and self-giving. To put another's well-being before our own, not because it is pleasant to do it, but because it is right. To make another the pivot around which the wheel of activity revolves. To sow oneself as a corn of wheat a hundred times a day in unobtrusive, trifling acts of self-denial. To check the hasty word, the unkind speech, the damaging criticism. To vacate a comfortable seat in a railway carriage for the sake of the love of God. To lead a little child home, when lost in the street, or in an agony of terror from a thunder-storm, to win the "*inasmuch*." To show to the inmates of one's home, in the most trifling incidents, the same behaviour as is prompted in men of the world by mere politeness, and to do it for the sake of Jesus. All these things are traits of a love which has no native origin in human hearts, but emanates from the being of God, descending into the hearts of his own, and passing back through them to Him again. And this is what God asks of us. Let us examine the marks of such love, its efficient cause, its Divine origin. And may the Holy Spirit, whose firstfruit is love, shed it abroad abundantly within our hearts.

I. THE MARKS OF SUCH LOVE.—(1) *Unfeigned.*—Dissimulation is a disease very antagonistic to Christian love. More than once we are warned against it in the Apostolic writings (Rom. xii. 9). We are all tempted to profess more than we feel; to kiss those whom we are betraying; to cover with soft words crevasses which are yawning deeper every day. How much more effusive we are to our friends than our thoughts of them sometimes warrant! How often we are one thing to their face and another to their back! How subtly we are tempted to maintain appearances, because of some ulterior gain, like those who stand on the grassy sward, from which the underpinning cliffs have long since fallen away.

Our politeness is often but skin deep. Our smiles assumed for a purpose. Our words smoother than butter, whilst our hearts are drawn swords. Our acceptance of apologies as superficial as Joseph's brethren thought that his would prove to be after old Jacob's death. Our love is not altogether "unfeigned."

(2) *Pure.*—"Hearts may be cemented by impurity, by ungodly conversation and society in sin, as in uncleanness or drunkenness. The mutual love of Christians must be pure, from such causes as are pure and spiritual, arising out of the Saviour's command or example." The eye of the heart must be single; its habit stainless; its motives "white as the light." There must be no thought or suspicion of the passions of the flesh, which lie so near to the springs of intense spirituality in men and women. The love of the world so often ends in lust; lofty ideals shattered; cloudless mornings overcast. And our temptation lies in the same direction. It is a mistake to think, because we meet in religious assemblies, and talk of hymns, and sermons, and sacred themes, that, therefore, there is no danger of the taint of impurity destroying the delicate sensitive bloom of our spirits. Too often our love is not pure.

(3) *Fervently.*—"On the stretch." Not with the loose string of the unstrung bow, but with the tension of the strings of the violin drawn out to their full. This is a model which almost seems to mock us. It is so much easier to be on the stretch for ourselves than to seek the good of others with the same eager energy. Our love seldom gets beyond "temperate," and never to boiling point. We have not learnt the secret of the heart bubbling over. We are not fervent in our love. We do not weep over our brethren's faults, or rejoice in their success as much as in our own, or love them with a passion which should act as an alembic for the evil that is in them.

It was the Master's last prayer that we should love like this. He meant that we should put off anger, wrath, malice, and evil speaking; and that we should put on bowels of mercies, kindness, longsuffering, and forbearance. So would the world believe.

II. THE EFFICIENT CAUSE OF SUCH LOVE.—"It will come through obeying the truth." This is very marvellous. We should have thought that our love to each other would have been promoted best by meeting for social enjoyment, by knowing each other better, by constant association in Christian work. But this is not God's way. The true lens by which hearts are made to glow is the Truth.

We must know the truth.—Put two burnished mirrors opposite each other, and there will be no glow of light on either; but if a candle stand between, the beams of light are flung to and fro, to an extent impossible to either or both alone. So the mere contact of Christian with Christian will not necessarily produce the burning heart, unless there be also between them the Truth of God.

Study the lives of the saintliest men, and you will find it to have been their invariable experience that their love to God and men grew in the precise proportion in which they explored the treasures of Divine truth. It was when their intellects were most engaged in discovering the depths of the riches both of the wisdom and knowledge of God, that their hearts seemed almost rapt away in irrepressible and inexpressible ecstasy. "Did not our heart burn within us while He opened to us the Scriptures?"

We must also obey the truth.—Do, and you shall know. Obey, and you will love. Some try to promote love by the use of endearing epithets, or by the endless repetition of experience, or by reading rapturous expressions, like those which were so natural to a Rutherford or a Bernard. But such endeavours will soon wear themselves out.

A thousand times better shall we find it to set ourselves to obey the truth. Let no command lie unfulfilled in some dusty corner of the soul. Let no margin intervene between your feet and the limit of your light. Let the life follow the Divine Word as closely as the great Lawgiver followed the cloud sailing majestically through the heavens. Translate all precepts into the vernacular of daily duty; and you will verify, in a yet deeper sense than ever, the Master's words: "He that hath my commands and keepeth them, he it is that loveth Me."

As we obey the truth, we shall be purified by it.—Young men cleanse their way by taking heed to them according to the Divine Word. The Bridegroom purifies his bride by the washing of water through the Word. Oh, all ye who groan under the sense of a defiled heart, here is one secret of cleanliness, *obey the truth.*

Many will read these lines who are athirst for purity and love. Innocence can never be theirs—the innocence that consists in ignorance of evil and unconsciousness of temptation. But they desire that purity which passes through evil untainted, as sunbeams through a fœtid atmosphere, and for that love which floods cannot drown, like the old Greek fire which burnt under water.

The atheist does not think that these things are possible. He has no hope in God, and no belief in man. He looks darkly on all profession, and sadly suspects every motive. Oh, do not let your high hopes be dashed or your ambitions lowered by his suggestions. Undaunted, still seek for the holy grail of a pure and burning heart. It shall certainly reward your search at last.

Nor is there any need to seek this blessed gift in the wilderness, like St. Anthony; on the pillar, like Simon Stylites; in the recesses of the forest, like Gaudama. "The word is nigh thee, in thy mouth and in thy heart." *Purify your heart in obeying the truth unto unfeigned love of the brethren.*

Nor will it be difficult to understand how it is that so simple a method will achieve so great a result, when we have given the next consideration its true weight.

III. THE DIVINE ORIGIN OF THE LIFE WITHIN.—It is "not of man, or of the will of the flesh, but of God." We have been twice born. Born once by nature into the stock of the first Adam; and born a second time by grace into the stock of the second Adam, the Lord from heaven. "Of his own will God begat us by the word of

truth, that we should be a kind of firstfruits of his creatures." "Being born again."

And the life that has been implanted within us is like the inheritance which awaits us (4) and the blood which purchased us (18), *incorruptible*. It cannot, therefore, be limited by the narrow landmarks of time, or sense, or this fleeting world. It overleaps and defies them all. It partakes of the nature of the Infinite and Eternal. Thus it follows that the piety it affects is of celestial temper, and the love it manifests is the true unfeigned love of Deity. The best guarantee of the permanence and reality of Christian Purity and Love is to look at the life from wnich they emanate, and which is implanted by the second birth—a life which in turn is best considered in the seed from which it has come, and by which it has been communicated into the believer's heart.

That seed is here contrasted with the outward life of men. *All flesh is as grass;* men and women pass away as the successive crops on the meadows. *And the glory of man as the flower of grass.* The king-cups and daisies share the fate of the lowly blades around them, emblems of the impotence of wealth, or strength, or beauty to resist the ravages of the sickle of Time. But in contrast to this stands out the eternal Truth of God, which is enshrined in the holy words of God. It is living and life-giving. It remaineth and abideth for ever.

The fact that the Bible is amongst us to-day in spite of all that has been done to destroy it, by fire, and search, and sword, attests the fact that there are properties in it which divide it by an impassable chasm from all books beside. This fact that it lives and abides, notwithstanding all that has been done against it, proves that it possesses something of the life of the eternal and infinite God. It is clearly true of all Scripture words, that they are spirit and life, and can never pass away, and that not one jot or tittle shall fail. Manifestly, therefore, God is in this Book, as of old in the acacia bush of the desert; or as natural life burns like a tiny spark within each seed falling adown the bank. The persistence of the Book proves God to be in it. And therefore it is God's life which enters dead human souls through the Word, and makes them live. The life which is thus begotten in them is infinite and eternal as Himself. And, being so, it lifts its possessors above the time sphere into the very realm of heaven, and enables them to love, not with the poor faltering love of man, but with the royal, pure, unfeigned, blessed love, which is the very soul of the life of God Himself.

MR. FRANCIS MURPHY.—An Indiana paper, referring to a Gospel temperance mission by Mr. Murphy in the town of Peru, in that State, says that 3000 persons signed the pledge. The interest manifested in the meetings throughout has been something phenomenal. Many men have signed and actively participated who were almost beyond the pale of redemption. A fact worthy of publicity is the act of a prominent saloon-keeper, who deposited money for the purchase of a new suit of clothes for one of the signers, conditional on his remaining firm in his pledge until January 1. A temperance league has been formed, and commences its existence under hopeful auspices.

AN ESSEX VILLAGE. — Mr. W. Howard-Flanders, of Lyle Hall, Latchingdon, Essex, writes:—For nearly twelve months a much-needed evangelical and temperance work has been carried on with considerable success in a mission-hall built at my own expense. Unfortunately, it has been destroyed by fire, and was uninsured. The cost of the building was £100, with an additional £30 for fittings. I do not feel that I can again incur so much expense. The parish consists of 500 inhabitants, but they are very poor. Unless, therefore, help is forthcoming, the work must be crippled, as there is no available room in the village. I have fitted up a barn to meet immediate needs, but there will be no means of warming this during the winter months, and it is at some distance from the village. The room was used for various educational purposes—such as a reading-room, for Band of Hope meetings, lectures, and services.

Some Scottish Missions.—V.

THE GRASSMARKET MISSION.

All those who labour for God in Edinburgh recognise the importance of evangelising the immediate neighbourhood of the Grassmarket. This fine open space lends itself admirably to open-air preaching, but it is surrounded by hundreds of dingy tenements, into which the preacher's voice seldom if ever penetrates.

Recognising this, Mr. Jas. Fairbairn (brother of Principal Fairbairn) has for many years carried on systematic Gospel work in this vicinity. With little difficulty, one Sabbath morning, I discovered the spacious schoolroom which is used as the headquarters of the Mission but found that Mr. Fairbairn had not yet appeared upon the scene. The fact was that he was engaged in a visitation of the low lodging-houses and other dens which abound thereabout; so I employed the interval in gleaning from the janitor a few ideas of the work carried on during the last twenty years.

"Little Fairbairn," as the worthy promoter is familiarly and affectionately called, is well known by every man, woman, and child in the Grassmarket. He has rescued many little boy and girl offenders from the clutches of the police, and put them in the way of doing well. All the officers of the law and the magistrates know and respect him. Some even fear him—for his perpetual reforming zeal would often

IMPEL THEM MUCH QUICKER

than they would otherwise perhaps be inclined to go.

As a man, he has a burning passion to save men, women, and children from vice, and all his spare time is devoted to this work. Saturday night is a great field-time for him. He has in his mission-room a popular concert, to counteract the attractions of the public-house. His mode of procedure is to secure as many voluntary lady and gentlemen helpers as possible to make this an artistic success, as well as a thoroughly popular entertainment; and then, charging no pennies for admission, he goes about eight o'clock in the evening round all the neighbouring public-houses, and, standing outside and shouting as only his lungs of iron can, he attracts those drinking within to come out to hear what is the matter. In a very few minutes he robs the public-houses and corners near by of many of their loafers, who are soon carried away with the delights of their national music, and charmed in this way until it is too late to return to their drinking dens.

On Sunday mornings, about nine o'clock, Mr. Fairbairn makes his rounds of the awful and sickening homes in the Grassmarket, coaxing out aged sinners, male and female, many of them half tipsy as the result of the previous night's indulgence. They come—say fifty of them—to his meeting. He gets them, in broken accents, to read their Bibles (disused for many a long year). Then he talks to them, and beseeches them for Christ's sake to return to the Lord while still there is hope. In this work he is sometimes helped by occasional visitors; but he depends more on those men whom, by the grace of God, he has

PICKED UP OUT OF THE GUTTER,

to talk to and earnestly plead with their fellows.

Thus a splendid rescue work goes on. Many a family now owes all its happiness to his unflinching faith, indomitable zeal, and unfailing kindness. He has a heart for everybody, and men soon feel he means to help them, and that if they do as he tells them they will get set right. Many a girl owes to him what is better than life; and many a soul now in heaven first realised at his meetings the love of God to sinners.

A friend, with whom I was recently conversing about this work, thus describes his impressions of a visit he paid to the Mission:—"At this meeting it was my privilege to listen first to an address from Mr. Fairbairn, that can be described in no other way than *tremendously earnest*. No other style could ever have penetrated the sin-stupefied souls before him. After him a man rose up, and in a quiet, gentlemanly, but most fervent and affectionate way, spoke to his fellows, urging them to come to Christ. Six months before that same man was lifted up by Mr. Fairbairn as he lay in drunken and dirty helplessness in the street. He had been well educated, but fell into sin, till he could well fall no further. And now he had the tale to tell of newness of life and hope and power in the Lord who had had mercy upon him.

"A children's gathering followed this meeting, at which a young woman sang in soft and melodious voice the tender hymn,

Pass me not, O gentle Saviour.

Two years before she herself was living in terrible degradation and sin; but the Lord directed Mr. Fairbairn to her, and he was the means of her salvation. In the first year after her own rescue she had been the means of reclaiming

FIVE OTHER GIRLS FROM THAT AWFUL LIFE

of shame; in the second year, *twelve*. One felt that the Gospel which can work such moral wonders is more than an old song; it is the very power of God unto salvation."

Unfortunately, the children's meeting was the only one I had the opportunity of seeing, and the arrival of Mr. Fairbairn was the signal for instant good behaviour on the part of the youngsters. There were assembled perhaps between two and three hundred; and it would be hard to find a more ragged and unkempt little crew, with perhaps half-a-dozen odd boots among them. But it was perfectly evident that they knew with whom they had to deal, and their behaviour was almost unexceptionable.

Mr. Fairbairn has a knack of gaining and holding their attention. First, an informal hand-drill is performed, the last exercise being the clasping of the hands, and the bowing of the head in prayer. Then, "What boy or girl has got a solo ready?" and no sooner is the question asked than two or three barelegged lads or lassies are standing on the form ready to sing as soon as Mr. Fairbairn has elected which shall do so first; then each follows in turn. "Why do you encourage them to sing alone?" I asked. "Because it first of all interests the children themselves; then their parents become pleased at the attention bestowed upon their little ones *individually*, and after hearing the children sing the hymns at home, they come to the meeting to hear them sing there."

It is remarkable the love some of these children have for their parents, even when in the lowest depths of degradation. As an example:—Two bright lads, aged twelve and eight, suffered greatly from their parents' intemperance. The mother drank deeply, the father occasionally; but at last both found themselves in gaol for drunken brawling. Mr. Fairbairn asked the lads, "Will you go to a Home?" "No," was the reply;

"THEY WOULD BE WORSE WITHOUT US.

They're aye good to us when they're sober!" And, like true "guardian angels," they still strive to keep their erring parents right.

Following the singing came a brief Gospel address, happily illustrated and brightly delivered; after which each child received a piece of bread, with just a suspicion of treacle streaked upon it, and off they went, each laden with messages to their parents, inviting them to come to the subsequent meetings for adults held in the afternoon and evening.

The expenses of the work are generously defrayed by a venerable Christian lady (the mother of one of the M.P.'s for the city), who takes a deep interest therein, and was present in person on the occasion of my visit.

Anyone desiring to see or learn more of this practical Christianising work should communicate with Mr. Fairbairn, 12, Antigua-street, Edinburgh.

G. E. M.

For the Young.

THE DAISY'S GIFT.

ONCE, in the morning twilight,
Ere the sun rose over the sea,
In at my window a soft breeze came,
And whispered a tale to me.

Wouldn't you like to hear it,
That tale that the breezes told
To me in the early dawning,
Ere the hills were touchedwith gold?

. . . .

The day was fresh and lovely,
It was just in the early spring;
The birds were beginning to stir themselves,
And some were on the wing;

For the eastern sky was glowing,
Though the sun had not risen yet;
And hither and thither they flew afar,
Their morning meal to get.

And when they had eaten their breakfast,
They perched on the trees near by,
While they seemed to warble a song of thanks
To Him who made earth and sky.

Then the great sun rose in splendour,
And gilded all around—
The trees on the far and lofty hills,
And the grass upon the ground.

Gaily the flowerets opened
Out to the sun's glad light:
The pimpernels, and forget-me-nots,
And the buttercups so bright.

But one little flower who lifted
Her face to the sun's glad ray—
A silver flower with a golden heart,
Open and pure as day—

Looked brightly up at the wondrous sun,
With an earnest gaze of love;
While a radiant flood of glory shone
Around her from above.

She thought as she watched him rising
Out of the glowing east:
"How good he must be to shine on all,
The largest and the least?

I wish I had something to give him,"
She said, "for all he has done;
But what can a poor little flower give
To the great and glorious sun?"

Then whispered the breezes softly,
"Is there *nought* that you can give?
Little flower, have you given *yourself* to him?
Have you given the life you live?"

"But that is so small," she answered,
As her tiny head she bent;
And then, as the zephyrs floated on,
She smiled with a sweet content.

"I'll try," she thought, and gently
She lifted her timid voice:
"Great sun, shining down from the fair blue sky,
Making all the world rejoice,

Some gift I long to give thee,
But I have no precious store;
I have only myself to offer,
Wilt thou take *me?* I have no more."

Just then the heart of the floweret
Was filled with a strange new bliss;
And the golden sunbeams gathered round
Her upturned face to kiss;

Till they tinged her snowy petals
With the rose-flush of the dawn;
While down the path that the sunbeams made,
The voice of the sun was borne,

Saying, "Gladly, O little flower, I take
The present that thou dost give;
And, listen—this thy reward shall be—
In my favour thou shalt live.

And amid the blossoms scattered
Over field, and wood, and dell,
'Mid buttercups, and forget-me-nots,
And the bright-eyed pimpernel,

Thou shalt ever be first to open
Unto my golden ray;
And men shall call thee the "day's eye"
Through the ages far away.

[1034]

And whether the storm-clouds gather,
Or whether my fair rays shine,
In the brightest hours or the darkest, still
Remember—*thou art mine.*"

. . . . .

This is the story, children,
That the breezes told to me,
All in the early twilight,
Ere the sun rose over the sea.

And I wonder whether the story
Has whispered a thought to you,
Of the under-current of meaning there,
Wonderful, deep, and true.

Are you longing to come to Jesus,
Longing to be his own?
That your heart may be a kingdom
With Jesus upon the throne?

Then look to Him humbly, simply,
Look as the daisy did;
Open your hearts before Him
From whom there is nothing hid.

Give Him the life you're living,
Just the life of every day,
With its gladness and sorrow, sun and cloud,
Its pleasure, and mirth, and play.

Only give it Him *now*, dear children,
Your hearts to Him uplift;
And the King will stoop from his heavenly throne
To take your precious gift;

Saying, "My son, my daughter,
I take thine offering now
To place it among the jewel-stars
Shining around my brow;

And whether the storm-clouds gather,
Or whether the sunbeams shine,
In life, in death, ay, for evermore,
Remember—*thou art mine*" (Mal. iii. 17).

EDITH GILLING CHERRY.

Lockyer-street, Plymouth.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 17, 2 Cor. xiii. 1—14; Mon., Nov. 18, Ps. cxix. 1—16; Tues., Nov. 19, Ps. cxix. 17—32; Wed., Nov. 20, Ps cxix. 33—48; Thurs., Nov. 21, Ps. cxix. 49—64; Fri., Nov. 22, Ps. cxix. 65—80; Sat., Nov. 23, Ps. cxix. 81—96.

Union Tabernacle, Wandsworth, S.W.

A FINE series of meetings, lasting over a fortnight has been brought to a close at Union Tabernacle, Wandsworth-road, under the guidance of the pastor, Rev. D. M. Cameron. A thanksgiving meeting was held on Monday week, and we were glad to learn that the effort has been greatly blessed. Mr. Cameron took occasion to assure his friends that although the special meetings were over for the present, the winter's work was only getting well started; an important item being a Bible-class especially intended for the new converts. One of the greatest difficulties is the fluctuating nature of his congregation. Being composed of working people, removals for the sake of work are always going on. The congregation, however, is nearly self-supporting with regard to ordinary expenses, but the yearly payment of fifty pounds interest on £1000 still due on the building account is a heavy burden.

It is desired to build class-rooms, which are greatly needed. For the want of these, the pastor's own house from the cellar to the parlour is in use every Sunday. Mr. Cameron said that within five minutes he could walk to twenty public-houses, one of which was lately re-built at a cost of £12,000. There is work for ten churches in the neighbourhood, but this Tabernacle stands almost alone fighting the battle for Christ.

Mr. Robert Paton, who was in the chair, and Rev. A. P. Milne, gave interesting addresses.

MR. J. RENNIE, COLPORTEUR, Hitchin, has distributed during the year £700 worth of Bibles and books, in all 38,331; of tracts, 110,000; and conducted over 100 Gospel and temperance meetings in various chapels in his district, much good resulting.

THE CHRISTIAN BUILDINGS.

THERE were hearty rejoicings on Thursday last among the friends and fellow-workers of Pastor Archibald G. Brown, on the occasion of the public opening of "The Christian Buildings" in Devon's-road, Bow-common, E. We have already described this block of buildings, formerly called "Hawthorn Dwellings," and long notorious for vice, filth, and misery. Purchased by Mr. T. A. Denny, and handed over to Mr. Brown for Christian work, the premises have been put in trust as residences for Christian widows and aged poor. Having been thoroughly cleaned, repaired, and decorated, the place now looks the very pink of neatness, and will in a short time be occupied by clean and quiet people in each and all of its twenty-four sets, each of four comfortable little rooms. Alike outwardly and inwardly, there is a great contrast between the Hawthorn Dwellings of four months ago, and the Christian Buildings of to-day. We are perfectly sure that in the matter of tenants there will also be a difference as great as between light and darkness.

Retiring man that he is, Mr. DENNY had neither desire nor intention to be publicly known as the kind purchaser of the block; but, as his generosity became widely reported, he accepted the situation, and presided, in his genial manner, over the opening proceedings. At the meeting in the evening there was an attendance which well filled the spacious East London Tabernacle. In some opening words, the Chairman remarked that he deemed it a privilege to buy the property, and a greater privilege to hand it over to Mr. Brown for Christian purposes. He was very desirous that the tenants should be men and women who would practise as well as profess Christian principles, so that from the buildings there may be a truly blessed influence upon the region round about.

In some cheery remarks, Mr. BROWN observed that in the management of the enterprise he and his helpers would have to learn much as they go on. The place will be in no sense denominational, but will be managed by Tabernacle friends for Christ and his poor of any evangelical denomination. Rev. W. J. MAYERS, who followed, emphasised the spiritual character of the undertaking. There is nothing in the Church of Christ that may be touched with secular hands, the fulness of power being required for the meanest service we do for the Lord. The Christian Buildings will be a marked block in the district, and he prayed that all engaged in the management may have grace and wisdom equal to their requirements. As for the poor people who have been turned out of the place, we must not shut them out of our thoughts. He said: Let the problem of the degraded press heavily upon all who follow Him who "had not where to lay his head," until the light is seen to break upon it, and the finger of the Lord is observed pointing the true solution.

Mr. R. C. MORGAN spoke of this as one of the many advances of Christian work in the East-end of London, all of them in answer to prayer offered twenty-five years ago, when Baptist Noel and others met regularly, and made East London and its pressing needs the subject of mighty supplication. God began immediately to answer these prayers, and to-day He is still increasing and strengthening agencies of blessing. Surely this departure is another evidence of what God is willing and able to do, if we will only put ourselves into his hands. Messrs. F. N. Charrington and J. Marnham, Rev. Michael Smith, and Mr. Ovenden also spoke, all regarding the enterprise as a grand and promising departure. It was pointed out that Mr. Denny had set a good example to philanthropists, and for this he was thanked and God's name was praised.

Friends' Indian Missions.

On November 5 a large gathering of Friends from London and the provinces took place at Devonshire House, Bishopsgate, to bid farewell to a party of eight missionaries about to proceed to India. Two of these, Mr. and Mrs. J. H. Williams, have been home on furlough.

A considerable company, including the missionaries, with some of their friends and the committee, took tea together, previously to the public meeting. On this occasion earnest desires for a blessing on the missions were uttered by Mr. Joseph S. Sewell, the veteran pioneer of Quaker missions in Madagascar. Then Mr. Isaac Sharp, another veteran evangelist, exhorted his brethren and sisters to devotedness and prayerful perseverance, and adduced encouraging examples of successful self-sacrifice amongst his own acquaintances. Two of these were young ladies, who are now evangelists in Mexico, one of whom had been implored by her own mother not to leave her home; but the brave girl replied, "Mother, if I do not yield to the call of God in this matter, home will be no longer home, or happy for me." So she went to Mexico, and, whilst learning the language, she speedily established a Dorcas Society there within a few weeks of her arrival.

Another young lady, mentioned by Mr. Sharp, is labouring in South Africa. Every Sunday she and some girl companions visit the huts of the natives in the mountains, at some distance from any church, and sing and read the Scriptures to them. A veteran missionary among the same tribe, the Basutos, told Mr. Sharp: "Thirty years ago I left France to labour here in Africa. I have never since been home for a holiday, although I might have had the opportunity given me by my brethren. But God, who let me have full passports to come out here, has never given me a passport to go back again, so I willingly work on for Him who loves me, and whom I also love."

The public meeting was so crowded that the company had to adjourn to the larger meeting-house adjoining. Mr. J. B. Hodgkin, of Darlington, took the chair. The eight missionaries were introduced to the assembly in turn, and each of them made a few remarks, descriptive of the circumstances which led them to devote themselves to the service for which they had been set apart. One of these, Miss Murphy, of Bolton, had been a Roman Catholic before her connection with the Society of Friends. Many prayers and exhortations from various speakers followed.

Mr. Henry E. Clark, of Leeds, who has long laboured in the Madagascar mission field, earnestly and sympathisingly encouraged the brethren and sisters now about to leave for India. He cautioned them against undue and over-sanguine expectations, but also against depression and despondency. He especially recommended them to turn a deaf ear, habitually, to all idle gossip and tale-bearing, which had been a fruitful source of mischief in some mission stations.

An interesting feature of the meeting was an address from one of the most active of the Society's home missionaries, Mr. Frederick Sessions, of Gloucester, who announced his own prospect of accompanying the out-going missionaries to India, on a special journey of independent observation and inquiry. He will be enabled to undertake this, through the liberality of a wealthy friend, who desires that Mr. Sessions may have the opportunity of acquiring information about India and its religious and social condition, which he may afterwards be able to turn to good account. He will make special and impartial inquiry into the real condition of missions in that country, and hopes to be able to encourage some of those devoted men and women there who have lately been pained and discouraged by certain undeserved criticisms.

Mr. Sessions also hopes to learn something of the causes which hitherto have so peculiarly obstructed the success of missions to the Mohammedans of India. If he succeeds in throwing some light upon this one question, his visit will have been of important utility. The subjects of the opium trade and the increase of intemperance in that country will also have his careful attention.

This gathering of Friends, so large in point of numbers, so sympathetic and encouraging in its feeling, and especially so prayerful in its spirit and tone, affords another indication of the revival of religious life and effort with which, of recent years, the Society of Friends has been graciously favoured by the Divine source of all good gifts.

The party of missionaries for India left London on Thursday last in the *Oriental*, along with Rev. Canon Wilberforce and Lord Radstock.

THE GOSPEL IN NORMANDY.

Mr. Henry Cook has spent five weeks at Fécamp, preaching on board the Gospel ship *Mystery*. Every evening during the week, and twice on the Lord's Day, the people assembled in large numbers, and special meetings were held for children and parents. Considering the prevailing superstition, the workers were greatly cheered by the hearty reception accorded them. Many persons eagerly bought copies of the Scriptures, and to the poor many New Testaments were given freely.

Fécamp is an open door for work for God. There is a deep-rooted desire to know more of the Gospel, as was evident from the great grief with which the people learned of the termination of the stay of the *Mystery*. They said, "Will you let the evangelist come back? If so, we will gather stones and sand for a building in which to meet, in order to hear the Word of God?" Mr. Cook writes to us: "Among the hearers were some very low characters, who listened with great attention. We believe that numbers of them were solemnly impressed. We were therefore led to promise that, God willing, we would send the larger vessel, *The Herald of Mercy*, now at Folkestone, after we have done our work among the fishermen. We had to get the *Mystery* to England, as she was in a leaky condition, and needed overhauling. The poor people at Fécamp require just such a mission hall as we have been able to erect at Trouville. I should rejoice to hear of some Christian gentleman giving up his yacht, and of some energetic worker taking the Gospel to the coast-towns of France."

Mr. Cook's general work on the South coast is well known to our readers. His address is: Belle Vue-place, Stoke-road, Gosport, Hants.

FEMALE MISSION TO THE FALLEN.—Twenty-five agents are working under the immediate direction of the committee of this Mission. There are five mission houses for the temporary shelter of young women in different parts of the Metropolis. The inmates are brought under kindly and Christian influence, and every effort is made to reclaim them from their evil ways. A rich blessing has rested on the work during the thirty-one years of its existence, as many as 20,000 fallen women having been aided through its instrumentality. In the discharge of their beneficent task, the missionaries do not forget to visit the hospitals and workhouses, as well as the dwellings of the young women. Moreover, two missionaries are engaged in dealing with cases of attempted suicide and other cases received from the magistrates of the various Metropolitan police courts. The annual expenditure of the Mission is about £4500, towards which friends far and wide are asked to make contributions, as the greater part of the whole has to be raised through public appeal. The annual report, giving interesting details of the work, may be had from the secretary, Mrs. A. J. S. Maddison, 32, Charing-cross, S.W.

A GLIMPSE OF HERRNHUT.

Rev. A. W. Clark, of the American Board of Foreign Missions, resident at Prague, describing life among the Moravian Brethren at Herrnhut, says:—"This quiet thrifty Saxon village has a population of about 1500 inhabitants. Here Count Zinzendorf, the friend of the persecuted, welcomed to his estate, nearly 170 years ago, Christians who had fled from spiritual oppression in Moravia, the province just east of Bohemia. In 1722 the first tree was felled, and the foundations of Herrnhut laid. The few Moravians were soon joined in their new home by persecuted people from various parts of Germany. For some time divisions rather than harmony characterised the new town, but in 1727, at a communion service at Berthelsdorf, about a mile distant, the Holy Spirit was wonderfully manifested, and all dissensions healed. This was on August 13, which, down to the present time, has been regarded as the spiritual birthday of the Church. The anniversary services are always very hearty, and include a memorial sermon, a love-feast, and the Lord's Supper.

"This year the day of gladness was followed by one of sadness. Bishop Reinke, of New York, died after an illness of some weeks, and was buried on August 14. The cemetery has a unique and impressive appearance. No upright tombstone meets the eye, not even over the grave of Count Zinzendorf. A simple flat stone marks alike the grave of bishop and peasant. Men are buried in one part, women in another, and children in a third. There are no family lots: the one who next falls is interred alongside his or her immediate predecessor. On no slab is there the word 'died,' but the impressive terms *entschlafen* ('fallen asleep'), or *heimgegangen* ('gone home'). The new grave is lined with evergreen twigs, and the coffin lowered to its last resting-place with strips of white cloth.

"Every evening there is a half-hour service in the church at Herrnhut. One time only hymns are sung; another time the pastor communicates missionary news, explains the Scriptures, or reads the life story of some eminent member of the Church. The mission festival is a great event every year. The Herrnhut Church sent forth her first missionaries in 1732, and has now ten very important and well-managed missions. Travellers passing through Saxony should visit historic Herrnhut, where may be found good friends, pleasant walks, and new strength."

LONDON CITY CHURCHES.—The Charity Commissioners have issued proposals for dealing with the funds of the superfluous London City Churches, as the resident population of the city is said to be still decreasing, and, in addition to St. Paul's Cathedral and The Temple, ten parish churches would now and for all future time afford more than the necessary accommodation. By the sale of some of the church sites, a capital sum of at least two millions sterling would probably be realised, and this sum, together with fully £20,000 per annum produced by the revenues of livings no longer occupied, and by the property of the city charities, applicable to Ecclesiastical purposes, would be available for the loudly lamented spiritual destitution of the suburbs.

A WESLEYAN GUILD FOR BIBLICAL STUDY.—Circulars have been issued from the Leys School, Cambridge, inviting ministers to become members of a Wesleyan Guild for Biblical Study. The document states that the need has long been felt for some means of organising the work of individual scholars in the ministry. The Guild will, it is hoped, serve this purpose, and encourage interchange of thought in Biblical study. It is proposed that the Guild shall consist of Wesleyan Greek Testament or Hebrew students, who may apply for membership. It shall be the duty of a Council from time to time to draw up lists of subjects for study, such as will demand some degree of research and original work. Rev. J. H. Moulton, headmaster of the Leys School, is acting as organising secretary.

BISHOP TAYLOR, OF AFRICA.

DEAR SIR,—I may say for the information of your readers that this year I am not opening new mission stations in Africa, but visiting the most of the thirty-two already opened, to note their progress in self-support, and in getting the heathen reconciled to God.

In Angola, where we commenced four and a half years ago, our people have made a great success; first, in mastering the Portuguese and Umbunda languages; second, Abanguepepo, Pungo, Andongo, and Malange reached self-sustentation at the end of two years, and have since made a large advance on that, using their earnings in building missions, and will go on opening new stations. In one of these we have a society of about twenty natives, saved and kept by the power of God; and in another, about thirty.

Where they have done the most in the school of material industry, they have had the greatest success in soul saving. This is but a beginning of a work that will, by the might of the Master, assume vast proportions in due time.

In younger stations we have several little societies of saved heathens that promise well. On our plan of industrial schools we shall reach subsistence at periods of time ranging from two to five or six years.

At Malange, Mr. W. H. Mead, one of my men, about two years ago, taught four heathen men to work pit saws, and since that, under his superintendency, they have made sawn timber to the value of £300. On the Liberian Coast we shall depend for marketable cash values mainly on coffee, and it requires five or six years to develop a coffee tree to profitable fruit-bearing; but then, with care, it will go on producing "the best coffee in the world" for fifty years. We have no absolute rule as to the line of industry, but in each place try to utilise such resources as will promise greatest help to our Mission, and utility in native industry. WILLIAM TAYLOR.

London, November 5.

In a "personal" note, Bishop Taylor says:—I have been afflicted with bronchitis for a year and a half; never ceased work for a day, but laboured under that disability. It was not very troublesome in the torrid zone, but, coming suddenly from the Congo into this damp, chilly climate, it greatly increased, even to alarming symptoms; but I have been indoors a fortnight with friends at High Barnet, and, with quiet rest, so greatly needed, I am toning up generally, and almost entirely relieved of bronchitis, more so than at any period for a year and a half. So I hope in a few weeks to return to Africa with renewed strength and fresh courage for the work of God in that empire of darkness and death.

CHARACTER STUDY IN A CONVENTION is always peculiarly interesting. Here, as elsewhere, the face tells the story of the purpose or purposelessness of the life behind it. In all such gatherings five or six classes are usually represented. There are the Casuals, who drop in for an occasional meeting and find it "very nice"; the Superiors, who come with an "infatuated" friend, and sit through the addresses, the teaching of which they "have heard all their lives" (this class has much to say concerning "religious dissipation," and the "excitement" consequent on "running after meetings"); then there are the Sponges, who absorb everything devoutly, smiling seraphically all the time; the Criticals, who, recognising the force of the truth taught, yet hesitate to accept it, and, instead, criticise the manner of the speaker, and analyse his matter; and there are the Seekers, perplexed, provoked, or persuaded, as the case may be; and lastly, there are those, who, for want of a better name, we may call Keswickers, and who, having tasted of the fulness of the blessing themselves, long to share it with others.

ST. GILES'S CHRISTIAN MISSION.

THE atest development of this Mission is an endeavour to reclaim fallen girls and women, who, in many instances, have been scared away from Whitechapel and that neighbourhood, to quarter themselves in the West. It has proved eminently successful. The roomy old house in Drury-lane, and the quondam tavern at Seven Dials—formerly one of seven which thrived on the fools' pence in that notorious centre—are now well adapted to their new requirements, and are open nightly. Besides these, a house with a large garden at Kentish Town has also been secured. Many erring women who enter these homes are finding them to be more than a mere temporary refuge; each becomes a door through which they can pass, in more senses than one, from death to life. The extended sympathy which has been awakened for women and children has certainly not been in vain; for the reclaimed are already a numerous sisterhood, doing credit to those who rescue them.

In connection with this part of the work, a new London police order has been issued, which shows what abounding confidence the authorities have in Mr. Hatton and his helpers. Many poor women and young girls have recently been found by the police, wandering about the streets and at railway stations, friendless, and without even the means of obtaining a shelter, some of them having travelled long distances from their homes. Mr. Monro, the Chief Commissioner of Police, has issued an order that all such are to be at once taken to the nearest police-station, in order that the inspector on duty may communicate with the secretary of the St. Giles's Christian Mission, who will receive them into one of the Mission Homes until permanently relieved and cared for, the Mission defraying all the expenses.

That section of the work which has for its special aim the reclamation of thieves, and which is chiefly superintended by Mr. William Wheatley, is still carried on with vigour, and it is believed that the results are such as are without parallel in the annals of similar enterprise. While the nation generally gains very largely by such service, the authorities who have to do with enforcing the criminal laws value this service very highly, numbers of lads, more particularly, who would otherwise be hardened by being sent to prison for the first time, being handed over by the Judges to this agency. Then, in addition to this, the continuous efforts which are put forth by getting hold of discharged prisoners, as they come out of the four great Metropolitan gaols morning by morning, cannot but have had a very visible effect in aiding that diminution of crime, which has been going on in this country for some years.

In the course of a year more than a thousand discharged prisoners pass through the Industrial Home, in Brooke-street, Holborn, alone; while hundreds of boys, handed over to the care of the Mission by Judges in the various courts, have also passed through the Home in Greville-street. It is gratifying to find that this effective method of dealing with criminals is being imitated in other parts of the country as well as in the United States, where crime is on the increase.

In carrying on these departments of this Mission, which are necessarily somewhat costly, Mr. Hatton will still command the sympathy and aid of many friends. As regards the more general work, St. Giles's remains much what it has been for generations as regards its need. Much of the squalor may seem to have disappeared; but how large a proportion of the people still sorely want all that the Gospel can do for them. St. Giles's is a dark quarter of London, but as a mission field it is full of promise.

The Bible at the Paris Exhibition.

M. MONOD, the agent for France, of the British and Foreign Bible Society, has sent a very interesting account of the Bible-stall at the Paris Exhibition. The paper will appear in a forthcoming issue of *The Monthly Reporter*. A large number of Gospels and specimens of languages and of leaflets (some 139,000 when M. Monod wrote) have been distributed. M. Monod says:—

"At the angles of the stall we placed books of specimens, leaflets, catalogues, and Gospels, with placards written in large letters, 'Prenez, c'est gratuit.' It is almost incredible how many people were attracted from great distances by the inscription. Specimens had a marked success among the intelligent people; the leaflets were also in favour. As regards the Gospels, it must be acknowledged that the pretty coloured covers did much to make them in demand. The visitors have been the most numerous on Thursdays and Sundays. On Sundays our stall was shut; but the guardian had the key to our store, and kept the tablets full. Every Sunday from 3000 to 4000 copies are taken.

"A curé once said to two girls: 'Take some; they are Protestant books; when you get home you can burn them.' Another said to women: 'Do not touch these books; you would kill your soul by reading them.' But others took them very courteously, and allowed their children to do the same. A police officer, whose little boy is at the school of 'Les Frères,' told us that the curé, having found one of our Gospels in the hands of his son, took it from him, but returned it on the following day, saying 'You can read that without danger, although it is Protestant.' Since that day the police officer called often, and took Gospels for his friends and acquaintances. The Bible Society secured for itself the unreserved admiration of linguists. Of all the classes of visitors, these spent more time at our stall than at any other.

"The 'trains de plaisir' brought to Paris multitudes of families from the country. As it is an understood thing that they shall not return empty-handed, these good people took many presents to their friends at the expense of the Bible Society, and it is quite certain that the Gospel will be read next winter in many a farm, during the long evening hours. We have abundant reason to be thankful for the full liberty we have enjoyed, and for the measure of success we have obtained. By means of this Exhibition we are now known to a large number of persons who were previously ignorant of our very existence or purpose."

BIBLE SOCIETY MEETINGS AT OXFORD.—The annual meetings in Oxford on behalf of the British and Foreign Bible Society have this year had an unusual interest. As usual, they brought together evangelical Christians in spite of denominational differences; but they also constituted a noble testimony for the present value of the Word of God. One meeting was presided over by Rev. Principal Fairbairn, the other by Professor Sir G. G. Stokes, M.P., President of the Royal Society, who, in some powerful words, justified the operations of the Society in giving to the world the Book which makes known God's work in the earth and his will and purpose toward man. Sir Henry Acland, in the course of a brief address, told, for the first time in public, a very interesting story of Faraday. When that great man was ill, he was visited by Dr. Latham, who found him in tears by his fireside. Asked whether he felt more ill than usual, Faraday put his hand on a Bible which was lying on his table, and said, "No; but I was thinking what a sorrow it is that the world *will* go astray, although it has this blessed Book to guide it." Professor Pritchard, who afterwards spoke, rightly said that the day was a great one for the Society in Oxford. Professor Stokes was cordially thanked for coming over from Cambridge to attend the meeting. His words were certainly heard with joy by many who had his love for Christ, although lacking his great intellectual power and culture.

Dr. Pentecost in Scotland.

INCIDENTS OF THE AIRDRIE MISSION.

THE first man known to be converted was a skilled mechanic. He was brought to the Lord on the initial night of the mission. There was no after-meeting, but this man lingered behind and sought an interview with the evangelist, and there and then gave himself to Christ. He had been very godless, but his conversion was so marked and thorough that he proved a conspicuous person in all the meetings, not by his individual prominence, but by the shining of his face and the remarkable change that had come over him. Every night he was in the meetings with some one of his old companions, whom he brought with him, and not a few of them were converted. His testimony went everywhere through the town, and there was not a more efficient soul-winner in Airdrie, albeit he is very quiet and modest.

During the first week of the meetings a miner was present. As he went on his way home about a mile out of the centre of the town, so great was his conviction of sin, that he was constrained to fall on his knees in the open field and cry to God for mercy. Next day while down in the bowels of the earth, picking out coals, so heavy was his burden that he threw down his pick, fell on his knees and surrendered himself to God, having there, as he afterwards expressed it, been "born again." He came to the meeting that night, publicly confessed Christ, and asked the Christians to pray for his wife, who a night or two afterward gave herself to God.

One night a man of middle age came forward to confess Christ. He was a very respectable-looking man. He said to Dr. Pentecost, "I have been a hypocrite and formalist in this town for fifteen years, going through the forms of worship and sitting at the Lord's table, all the time knowing that I was not a real Christian. It was respectable to belong to the Church, and so I have continued; but I have carried a sore conscience for years, and can bear it no longer. I now give myself to Christ, trusting that He will forgive my past hypocrisy and make me a true child of God." He was deeply moved, making this confession with tears.

One night a minister was returning from a visit out of town, and on the way met a young man who was coming from the meeting. He stopped the minister and told him that he was in great distress about his soul. This surprised the minister the more, because the young man did not belong to his congregation and was one of the exceptionally moral and upright young men of the town. The minister returned with the young man to his house and there found his brother in similar distress. They remained in prayer and conversation till midnight, when both brothers accepted Jesus. The next night both these young men openly confessed Christ in the meeting, to the joy of Christians and to the amazement of many who supposed that they "were good enough already." Since then two other brothers have come out for God. The mother of these young men remarked, "A'body thocht they were Christians. They are guid lads, but I kent fine they werena born again." There is great joy in that house. The mother said to Dr. Pentecost; "I hae ither five sons (ten in all), and the Lord maun convert them a'. I'll nae be satisfied wi' less." These young men are spreading their testimony far and wide, and their shining faces may be seen everywhere. Several others of the most conspicuously moral and religious young men of the town have been converted, showing that, "Ye must be born again" is a doctrine not wholly for the Nicodemuses of the first century.

Another case is that of a middle-aged business man. He came to Dr. Pentecost and said: "I was converted twenty years ago, and for fifteen years followed Christ, but through a church quarrel I got away from God and for four years and more I have lived a very careless and even godless life. Your first sermon on: "Roll ye away the stone," made me see that I was not only like Lazarus, dead in the tomb, but my life was like a big stone over the graves of my unconverted family, for my wife had backslidden through my backsliding. I went home that night, confessed to my wife my sin, told her that I had returned to God, and asked her to come back with me. I called my family together and told them likewise, and asked if they would join with me in confession and prayer, and unite in rearing a family altar. My wife was broken down and gladly came back to God. A few nights after my grown son yielded to Christ, and later on my younger son was converted in Miss Tyson's meeting. We are a happy house again. God be praised."

Many conversions have occurred altogether outside of the meetings, and the good work is going on all about. Scores of other incidents might be related, but these may suffice to indicate how precious the work has been.

"BEREANS" IN FORMOSA.

ABOUT two years ago Mr. George Ede, who is resident at Taiwanfoo, in charge of the middle school, in connection with the Presbyterian Church of England Mission there, proposed to some of his young men to form a class for Bible study to be conducted by themselves. Some members of the congregation also asked for admission. and the meetings were arranged to be held on Sunday morning.

To these native Christians this was a novel and an important undertaking. Subjects were intimated a week in advance, so that all might make preparation in private. After the opening paper the meeting was free for discussion. The meetings have been most successful, and a source of great blessing. Almost every male member of the church in Taiwanfoo has taken a part in the meetings, although many of them had never before opened their mouths in public. Even blind men have been chairmen and given the opening address.

The Association of the Pi-li-a, or Bereans, is spreading to other churches in Formosa.

BAPTIST FORWARD MOVEMENT.—Success has attended the Forward Movement at John-street, Bedford-row. Since its inauguration, some six weeks ago, numerous branches have been added to the work. Much of the success is due, under God, to the efforts of Rev. J. E. Shephard, the director.

PIETERMARITZBURG, SOUTH AFRICA.—A Soldiers' Home was opened in Pietermaritzburg, in May, 1888. Such a Home had long been wanted for the use of the military stationed here. It is situated close to the camp. Mr. Pinnick, the manager, opened this Home entirely at his own expense, and, up to the present time, the only benefit he derives from it is the satisfaction of knowing that himself and wife are doing a really good work for our soldiers.

THE TOLLINGTON HALL GOSPEL MISSION (Hornsey-road, Holloway, N.) was commenced two years ago. From a report recently published we learn that the workers have been greatly cheered from time to time. The members are, without exception, pledged abstainers from intoxicating drinks. One of the agencies, the Gospel Samaritan Mission, has for its special object the reaching of the poor of the neighbourhood. Two lady missionaries living in the midst of the people visit them at their homes, carrying with them the glad message of a Saviour's love to perishing sinners. God has signally blessed the workers, who have certainly entered an open door. A trouble now weighs upon them, however. The lease of the hall expires in April next, when the building will have to come down. Unless money is forthcoming to raise a new hall on a suitable site close by, the Mission will be rendered homeless. Details of the need may be had from the President of the Mission, Mr. F. J. Brazier, 56, Seven Sisters-road, Holloway, N.

THE RAILWAY MISSION.

A DISTRICT CONFERENCE was held at Leicester on November 2 and 3, which proved interesting and successful. The work at Leicester, which for some time has been greatly blessed, is under the superintendence of Miss Walker, who undertook the arrangements for the Conference. Delegates from surrounding branches gave most encouraging reports of the progress of the work.

A public meeting was held on Saturday evening in Melbourne Hall. The Mayor presided, and addresses were given by Mr. S. G. Sheppard, Mr. A. A. Head, Rev. A. A. Isaacs, and Mr. R. Nixon, secretary of the Mission, who urgently appealed for funds to develop the work, and also to establish a Convalescent Home, which is a very pressing need at present.

On Sunday afternoon a testimony meeting was held in the same place, under the presidency of Mr. S. G. Sheppard, and in the evening a Gospel meeting was conducted in the Temperance Hall. At the after-meeting a number of deeply interesting cases of spiritual inquiry were met with.

AMONG ROMANISTS IN IRELAND.

Two Christian workers have of late been itinerating in one of the darkest parts of Ireland, taking the Gospel to Roman Catholics under the auspices of the Dublin Visiting Mission, in connection with the Irish Church Missions. One of them had previously been with Messrs. Hyde and Stevenson, two of Mr. Moody's evangelists from Northfield, and had become impressed with the need and possibility of the work in which he is now engaged. Writing to Rev. Henry Fishe, superintendent of the Irish Church Missions, he says:—

"The meetings have been wonderful times. Many were alarmed at their condition, as revealed to them by God, and were thrown into a state of great anxiety. This was upon some to such an extent that, after leaving the meeting, they came back and asked us to pray with them, and explain more fully the way to be saved. Even after all this was over, we found others waiting in the streets to meet us as we went home, earnestly desiring to know more about eternal things.

"Some have asked if they can come to our lodgings and have a further explanation. I can scarcely realise that it is all a reality. Of the visiting I cannot say all I would wish. It is just beyond expression. The door is wide open, and the people are longing for the bread of life. Many tears have been shed over the reading of Scripture in the cabins. We have not heard one harsh word since leaving Dublin."

Cheered by the result in this case, the Visiting Mission proposes, as soon as possible, to send two more workers to another needy quarter. Communications should be addressed to Mr. Fishe, at 12, D'Olier-street, Dublin.

MR. JOHN HAMBLETON, writing to a friend from his residence, Foster-street, South Geelong, Victoria, Australia, says:—"On July 4, I entered upon the threescore-and-tenth year of the natural span, and I can praise God that the voice and bodily strength keep good, both for outdoor and indoor evangelistic work. I have been enabled to erect a house as a Bible-Carriage Depôt, which I trust will be the garner of precious seed-corn of eternal life to be scattered over these colonies in years to come. The work is in its infancy yet, but I believe the Lord will raise up and continue to send out labourers as the population increases, for there is a great work to be done out here in making known the way of the Lord among the heathen. Already many Chinese, who are now beginning to spread abroad in the earth, are preaching the Gospel in these colonies, both in their own and in the English language."

MR. VARLEY'S WORK IN AUSTRALIA.

THE work in Melbourne during the months which are past has been signally owned of God. Despite the heat of the summer season, and the needful care not to try my chest and lungs unduly, I have been permitted to preach to many thousands in this great southern centre. A noteworthy feature of our work has been the great majority of men who have crowded the Theatre Royal. Large numbers have confessed Christ, and, judging from the growing interest, the Holy Spirit has, in the preaching of Christ, wrought mightily and effectually. The great fight, for such it has been, against the varied forms of immorality, has resulted in the awakening, to a large extent, of the moral conscience. Verily, many notorious men have been trembling lest their names should be the next needed for exposure and denouncement. "Fearfulness hath surprised the hypocrites, and the sinners have become afraid." What is better, however, than the deterrent influence involved by this knowledge and fear is the fact that thousands of men have been drawn to the meetings, and, by burning words of sober truth, have been convicted of sin.

I rejoice to believe that consciences have been aroused and awakened; yea, more, "the pleasures of sin" have been ruthlessly invaded by the light of God. Conscience, instead of being practically voiceless, is now crying out. The alarm is sounding long and deep, and in many cases the inward monitor is cutting and wounding like a set of sharp and keen-edged knives. I am just home from Sydney, where I have been for the past six weeks; and wide and effectual is the door opened, that in about ten days time I hope to return, for three months longer, to continue the work which has been greatly blessed of God.

Tens of thousands of the wealthy and intelligent men of these colonies have hardly any moral sense. Men of the Joseph type are simply ridiculed, whilst women of the type of Potiphar's wife are common and popular enough. Money is a great god in Australia, and his worshippers are legion. It is pitiable to know and hear of the doings of many of these idolaters. Then come love of pleasure and pride of life. I do not affirm that things are worse here than in London, but the moral characteristics which the Word of God gives as marking the close of this wicked age are strongly accentuated here.

We had in Sydney, on Sunday evening, Sept. 15, the narrowest escape I have ever known from a tremendous calamity. The new Masonic Hall, where I was preaching, was crowded out, large numbers being unable to gain admittance. About eight o'clock a cry of "Fire!" was raised, and in a few seconds a tremendous panic occurred. The people rushed *en masse* toward the doors, and had I not been enabled, almost in tones of thunder, to quell the excited and panic-stricken crowd, large numbers must have been trodden down and crushed to death. The caretaker, in excitement, opened the "escape" doors, quite oblivious of the fact that outside there was no way of escape; building operations were going on, and, had the people crushed through the escape doors, scores, and probably hundreds, would have been precipitated into an open and unprotected excavation, about sixteen feet below. Several persons were bruised, and one workman fell into the excavation, and cut his head rather seriously. It was a marvellous deliverance; to the Lord be praise.

Several hundreds have confessed Christ as their personal Saviour during the past five weeks; and, in the evening of the day on which the Convention of Believers was held, just before I left the city, fully 1200 rose to confess special blessing received, and to give expression to their determination, in dependence upon our God, to take the indwelling Christ as the power henceforth of their daily life.

Will the readers of THE CHRISTIAN remember the work and the workers in special and fervent prayer?

HENRY VARLEY.

Mr. Benjamin Short writes from Sydney:—"For many months before Mr. Varley came here, quite a number of Christians, unknown to each other, were led to ask the Lord to fit him for the work, and then to send him. Mr. Varley came at the request of a few brethren, principally laymen, who were diligently at work themselves, and Mr. G. E. Ardill became hon. secretary of the band of helpers. There were prayer-meetings at noon, Bible-readings in the afternoon, and crowded meetings night after night in the Masonic Hall. On Saturday evenings there were large meetings for men only, when the question of social purity was presented. Many thousands of persons have listened to the various addresses; eternity alone will disclose how abundant the fruit has been. Over a thousand persons rose to confess their faith in Christ, and many more have since been confessing Him by a consecrated life.

"It is impossible clearly to describe in words the intense joy that filled hundreds of hearts during the meetings. Last Monday nearly a hundred brethren, about seventy of whom were ministers, representing various sections of the Church, adopted unanimously a resolution of loving confidence in our brother, whom they requested to return as soon as possible, pledging him cordial sympathy and support. Responding to this desire, Mr. Varley acknowledges that he has seldom realised a wider door of utterance. Now we are believing that greater things are in store. Already requests have come in from many churches and neighbourhoods, in connection with which missions are desired."

YORKSHIRE WOMEN AND TEMPERANCE.—The twelfth annual conference of the Yorkshire Women's Temperance Union was held at Leeds, November 5 and 6. Much interesting discussion took place, elicited by the reports from the branches, of which there are now thirty-five in Yorkshire. Women's work for the victims of intemperance and sin in connection with our police courts and prisons was the subject of one meeting. The High Flatts Sanatorium for the restoration of intemperate women is reported to be in a very satisfactory condition, and has at present fourteen inmates. Prayer-meetings were held each morning before the business of the day was commenced.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—The annual meeting of the Chislehurst branch of the Seamen's Christian Friend Society, was held at Christ Church room, on Monday, last week. The meeting was largely attended. The report ready by Rev. G. J. Hill, stated that this branch had taken in hand the building of a Sailor's Home and Rest at Fowey, and, mainly through the energetic efforts of Mrs. A. P. Townend, the hon. secretary, over £400 had been raised towards the £1200 required. The roof would be placed in the building in a few days, and this Sailors' Home would be ready for opening early in the new year. Rev. W. W. Cox, F. A. C. Lillingston, M.A., Messrs. Hodder, Theodore Howard, and A. P. Townend, Mrs. G. J. Hill, and several converted seamen also took part in the proceedings.

THAMES CHURCH MISSION.—The Bishop of London, with Sir James Whitehead and others, have issued a statement on behalf of this Mission, in which they say:—"During the last half century, the Committee of the Thames Church Mission have cared for the spiritual welfare of the floating population and others connected with the port of London. The chaplains and missionaries of the Society are daily engaged in the work of visitation, Bible distribution, and general colportage. The tide of emigration has greatly added to the labours of the Mission. The committee are constrained to make a special effort to meet the wants of sailors, bargemen, emigrants, passengers, watermen, and others, who, owing to their calling, are removed from the ordinary religious influences enjoyed ashore. We commend this good work to the sympathies of the Christian public." The secretary is Rev. H. Bloomer, 31, New Bridge-street, London, E.C.

A QUIET DAY.

ON Thursday last week the weekly meetings for the deepening of the spiritual life, at Portman Rooms, were resumed for the winter season. These meetings, as arranged for by the late Mr. H. F. Bowker, have been a source of blessing and spiritual stimulus to many. The conduct of them now devolves on Rev. E. H. Hopkins, of Richmond, and for the opening occasion he arranged "a quiet day," with morning, afternoon, and evening meetings, addressed by well-known expounders of the spiritual life. The announcements had been widely spread, and there were large gatherings during the day.

At the morning meeting Rev. H. SHARPE, of Hampstead, gave the first address, based on Heb. xii. 11. His three key words were: Chosen, Chastened, Crowned; around these points he gathered many helpful thoughts and exhortations bearing on the risen life of the believer. Rev. E. W. MOORE gave the second address on Christ's baptism at Jordan as a prophecy of Calvary and a pattern of Pentecostal blessing. The conditions of this blessing on the believer's part are willingness, self-surrender, self-abasement, and prayer. From God there comes a declaration of sonship, power for service, and purification.

In the afternoon, Rev. NEVILE SHERBROOKE, commenting on 1 Kings iii. 1—15, said that here there is a "royal" prayer and an "imperial" answer. God prompted prayer that He might send an overflowing response. As Solomon made a feast to his servants, so let us pass on to others any blessing we receive, let us put into immediate use what God gives. Rev. EVAN HOPKINS took up 2 Cor. xii. 9, showing it to contain the record of a remarkable experience and a law of the spiritual life. This experience came to the Apostle some years after he had been living the Christian life. We judge from the fact that Paul gloried in the thorn in the flesh that it was some bodily infirmity and not a sin. Divine power needs human weakness for its fullest manifestation. So in like manner God graciously meets our guilt by his own righteousness and our helplessness by his almighty strength. At a second meeting, conducted by Mr. Hopkins, many indicated definitely their desire to be fully surrendered to God's purifying and possessing power.

At the evening hour Rev. H. W. WEBB PEPLOE gave a telling address on the daily crucifixion that ought to mark the Christian life, founded on the words of the Apostle, "Always bearing about in the body the dying of the Lord Jesus." If some sorrow comes to us, or some temptation, or some worldly allurement, we must put it in the place of death and show practically that the risen life of the Saviour is ours. In pressing home the practical side of this truth, Mr. Peploe was severe on the inconsistencies of Christians: as for instance of some who were described as very spiritually minded people, but who quarrelled at home like cat and dog! The closing address by Rev. CHARLES A. FOX was on the incident in Peter's life, where he walked on the water at the bidding of the Lord. It was full of richly suggestive spiritual application. As will be seen from our announcements, these helpful meetings are held at Portman Rooms every Friday afternoon.

"A GREAT NEED IN GIBRALTAR."—The extract from Miss C. Hanbury's letter, given in our issue of November 1, might be taken to imply that there is no place in the *entire town* except the public-house where soldiers and sailors may obtain refreshments and sleeping accommodation. The real purpose that Miss Hanbury had in view was to call attention to the great need which exists in the *Europa Main-road district*, which the friends of the Sailors' Mission Home are very desirous to remedy, by purchasing the public-house which is at present the cause of much trouble and sin. With the public-house added, the usefulness of the Mission premises would be greatly enhanced.

"PUNCH" ON LONDON POVERTY.

r humorous contemporary, though it now d again offends by irreverent witticisms and eers at well-meant efforts on behalf of tem- rance and social purity, yet does good service chivalrous attacks on the selfishness, greed, d oppression that are too prevalent amongst . It is now publishing a continued poem titled, "Untiled; or, The Modern Asmodeus" a vivid glimpse into some East London teriors. We quote some stanzas from last eek's instalment:—

Look down!" I looked, and in an attic lone,
ith blank foul floor, and hearth of bare cold stone,
A grey-faced woman, grizzled
y years and sorrows, sat, and shrank, in vain,
rom the damp walls whence oozed the ruthless rain
That through the dark night drizzled.

he rifted roof leaked misty moisture down
n her grey locks; her frayed and scanty gown
To her shrunk bosom huddled
tilled not the shiverings of her ill-fed frame,
hilled by the rusty grate devoid of flame,
The rotting floor rain-puddled.

et worked she on. Ah yes, she worked, worked, worked;
he one dead burden that may not be shirked,
Whilst lingers life's last ember,
s drudgery. That still weights her morn and noon,
hrough the rare gleams of London's leaden June,
The fogs of drear December.

lone, age-stricken, grey and silent, she
titches on there. A mug of cold pale tea,
A slice of bread, sole diet
f the poor struggling solitary, stand
ard by her; so, with work and food at hand,
She plods on, pale yet quiet.

This is *her* world; from year to year she sits,
Heedless of Babylon's wealth as of its wits,
Its pleasures, panics, prophets;
All pass her by, she never sees the sun
Shine on a field; her home is this damp, dun,
Most desolate of Tophets.

Ten years of this grim life of want and toil
Have left her premature and hopeless spoil
Of age and grinding labour.
Her needle and her garret she leaves not,
Save for "the Shop." Mute drudgery is her lot
And venal vice her neighbour.

"What is her work?" I cried, "if that be work
Which is a worse task-master than the Turk?"
"Look closer," said the Shadow.
"Oh, shrink not! Wise Economists will say
Her fingers *must* wax thin, 'tis the sole way
To stock Trade's Eldorado.

"'Shirt-finishing,' good friend, at three poor pence
The dozen garments; and, with toil intense,
Unceasing, superhuman,
She may earn some three shillings in the week.
Hideous? Nay, eager hundreds vainly seek
The 'luck' of this lone woman!

"Hard-by are harsher scenes, sick husbands prone,
Dead children coffinless. She is alone,
This slave, and so half happy.
And now look yonder!"—In his snug stage-box,
With sheeny front, trim shoes and flaming socks,
Lounged what slang dubs a "Chappie."

That means a callow, callous cad, a thing
All dandy insolence and diamond ring,
And cynic cockney "patter."

"There," said the Shadow, sits the ghoul who thrives
Upon the labour of such lingering lives.
Could he look rosier, fatter?

"He owns the rookery whence, by roguish sleight,
From bodily ill and spiritual blight
Greed sucks a rich subsistence.
Ten thousand needles flash, with brush and paste
A myriad match-slaves drudge dull years to waste,
To yield such brutes existence.

"Ill-paid they are, half famishing may be,
Bare are their lives of comfort as of glee;
But one thing they must offer
To the new Moloch. Yes, the Rent! the Rent!
Must come, the maw of Mammon to content,
And cram his gaping coffer.

A Week of Prayer at Birmingham.

A REMARKABLE outpouring of God's Holy Spirit has attended a week of prayer held at Westminster-road Church, Birmingham, of which Rev. Walter Searle is the pastor. The church being burdened with a debt of nearly £3000, the members decided to meet together and lay the matter before the Lord. This was at the suggestion of Rev. F. B. Meyer, who conducted a mission in the church last spring.

While praying for this object a wondrous quickening of spiritual life was experienced, increasing the faith of those present in God's promises, and leading them to make a fresh and full consecration to the Lord, that they might be filled and baptized with his Holy Spirit. Moved by the Spirit of God, without collection or invitation, the members present at the prayer meetings were impelled freely and spontaneously to lay nearly £200 on God's altar, some ladies giving up articles of jewellery, and others, amongst them working men and children, making great sacrifices and self-denial.

Not rich in gold, the people are rich in faith, and unwaveringly believe that God will yet send the remainder; and, which is of greater import, they are asking for 3000 souls. Ever since the church was led last year to separate itself from worldliness and error, and to make a bold stand for the inspired Word and the doctrines of the Cross, God has richly blessed his word, adding over a hundred to the church membership. The pastor's address is 78, Trinity-road, Brickfield, Birmingham.

THE CHRISTIAN HARBOUR LIGHTS.—Admiral Grant, C.B., presided at the monthly muster of the above, at the Seamen's Chapel, St. George's-street, E., on Thursday last week, and gave a very earnest and helpful Gospel address. Rev. G. J. Hill, Captain Dalrymple, Miss Messer, and a number of seamen took part in what proved to be a very pleasant and profitable meeting. At the close several new members were enrolled.

MISS CHILD'S WELCOME HOME.—At the meeting in the "Fo'c's'le," on Tuesday, November 5, earnest addresses were delivered by Miss Child, Mr. R. C. Morgan, Colonel Macgregor, Messrs. Jay, Nicholson, Mrs. Miller, and other friends. Bright testimonies were given by several of the seafaring members of the Christian Lifeboat Crew. A second meeting was held, when the net was drawn, and not a few were found inquiring the way of salvation.

CHANGE OF NAME.—As some confusion has arisen from the similarity in title of "The East London Gospel Mission," conducted by Mr. George Fuller, and "The North East London Gospel Mission," conducted by Mr. William Chorley, Mr. Fuller's committee have decided to adopt "The East-end Gospel Mission" as the title by which in future his work will be known. The headquarters of the Mission are at Brunswick Hall, Brunswick-place, Poplar; but in various localities over the East-end, assistance, both material and spiritual, is rendered to the poor, and work is done among policeman, railway-men, in workhouses, and in other directions. The president is General Sir Arthur Cotton. With the winter's work in view, the co-operation of friends is solicited.

MAJOR WHITTLE IN SCOTLAND.

[From a Correspondent.]

Ere this notice reaches the hands of your readers, our much-honoured and beloved friend will have left Scotland. It is with a sore heart we part from him, and the prayers or hundreds who have been blessed through his ministry will follow him wherever he goes.

The last week was spent in the Christian Institute, Glasgow. Being the week of prayer for young men, the evangelist addressed himself principally to that class, and many conversions have been reported, while not a few backsliders have been reclaimed. Miss Whittle has helped her father in the singing of Gospel solos, and on some occasions she has been assisted by the fine, deep contralto of her mother. Dr. Moxey has read the Scripture lessons and some of the hymns, as well as, on Thursday evening, Miss Havergal's dramatic poem "Now!" He has been associated with the friend whom he loves so dearly for the last nine months, and only parts with him now, in consequence of his college work in Edinburgh demanding the severance.

Major Whittle commences a united mission in Woolwich on Sabbath next, and we hear of hopeful preparation and expectancy.

SUNDAY IN BOMBAY.—A telegram from Bombay records the success of the effort for the conservation of the day of rest. The memorialists who protested against the departure of the English mail on the Lord's Day have gained their point, and the Sunday mail day has been abandoned.

RAGGED SCHOOLS.—Among the recreative and educational features of ragged schools at present the magic-lantern is one of the chief favourites. We learn that the secretary of the Ragged School Union is hard pushed to satisfy all who desire to borrow his apparatus. If there are any friends who could increase his stock, either of lanterns or slides, will they please note the address, Mr. John Kirk, Exeter Hall, Strand, London, W.C.

CHRISTIAN COMMUNITY.—On Monday week, a meeting of the members was held in their Memorial Hall, Bethnal Green, to review the open-air work of the past summer. About twenty representatives gave in reports, all of which seemed to be satisfactory. It was stated that about 440 services had been held, 1320 addresses delivered to an estimate of over 66,000 hearers—the right classes, "street idlers," who never attend church or chapel. Close attention had been given by the Jews, who would stand by and listen to the word of God being preached, and it was said that good impressions had been made. Cases of professed conversion were reported.

CHRISTIAN INSTRUCTION SOCIETY.—Sir,—This Society, I am happy to say, is prospering. Additional branches have recently been affiliated in London and the country. A new departure has been taken by the employment of a mission preacher, by whom series of special services have been conducted in several churches with gratifying results, and for whom engagements are made for some months to come. It has been decided to employ one or two evangelists to labour in London and the surrounding districts, and the other departments of the Society's work are being successfully maintained.—Yours truly,

Arthur Wickson.

Memorial Hall, Farringdon-street, E.C.

A LOST SON FOUND.—All classes, rich as well as poor, are affected in some way or other by the rescue work done by London missions. Here is a sad story, with a sequel of great interest: A few years ago a gentleman died in a north-western town, leaving £5000 to each of his children. One son came to London and entered a ship-broking concern, which soon afterwards collapsed. Disappointed, the young man took to drinking; then, in destitution, he wandered about the streets. Worn and tired, he went into an East-end mission-hall for a rest, being subsequently spoken to by the kind Christian worker. He had once been the secretary of a large Sunday-school; now he gave his heart to the Lord, and signed the total abstinence pledge. His mother, a Christian lady, was communicated with, and heard with joy of the rescue of her lost son to virtue and piety.

ISABELLA MACPHERSON:

The Story of a Devoted Life.

By her Brother, Rev. JOHN MACPHERSON, Dundee.

(*Continued from page* 1016.)

CHAPTER III.—*Continued.*

TRAINED in the old Puritan theology of the Highlands, our father held firmly the doctrines of grace. Conversion as a clear outstanding work of the Holy Spirit in the soul was kept well in view of the children. To be saved, they were made to understand, they must be born again. His own early observation gave emphasis to this fundamental truth. In his youth he had seen the great religious awakening that took place mainly under the preaching of Dr. Macdonald, "the Apostle of the North"; he was wont to describe to the family the solemn scenes he had witnessed—men smitten with a sense of sin crying aloud for mercy; wicked men turning from the error of their ways and leading a holy life. The oldest of the children can recall a warm discussion on the doctrine of regeneration, between their father and the minister of the parish. The minister maintained that the man who paid his debts and lived decently needed no other title to heaven, or fitness for it; while Macpherson entrenched himself behind the words of the Lord Jesus to Nicodemus, "Except a man be born again, he cannot see the kingdom of God."

The Lord's Day was observed with profound reverence: some would say, with Puritanic strictness. All the ordinary occupations and amusements were set aside. But there was withal special good cheer. The three meals of the day were richer than usual, and at all of them there was a special treat for the children. Of interesting reading there was no lack; for the older children there were religious stories, wholesome and instructive; whilst the pictures of Scripture scenes and characters in the big Bible, together with a vast number of ministerial portraits in a pile of copies of *The Evangelical Magazine*, furnished the younger members of the family with a delightsome employment—which saved the hours of the sacred day from tedium; made salutary impressions; and even left happy memories for life. Pure and healthful is the atmosphere of a house in which the Lord's Day is wisely and reverently kept; it is the bracing air of God's own heaven, and infuses into the life-blood of children an element of moral strength and purity that is never lost. The Bible, the Sabbath, the house of God, and a holy life, stand and fall together.

In Isabella's home-training there was another element of a less common sort. Our mother was a sweet singer, and a rare story-teller. From her capacious memory she was wont to fetch stories and songs—stories tragic and humorous; songs full of pathos and tenderness, some of them composed by herself—causing the eyes of the young audience to glisten; while every tale and poem had its own lesson. Many an encore was given: nothing was too often told or sung. [Specimens of these memories are given in the volume, but omitted here for want of space.]

This daily play of wit and humour; the mother's stories, songs, and repartee; the father's glee when in the evening hours he relaxed into boundless merriment, often describing the incidents of the day with comic touches, and hitting off characters by laughable names, and so setting all in a roar as cheery as the blaze upon the wide hearth—this innocent hilarity mingling with the severe discipline, the stern duty, the Puritanic religion, rendered the home training in the highest degree stimulating and wholesome. The warmth of affection, the prevailing joyousness, the unsophisticated naturalness and perfect openness, make the memory of those days like gleams from Eden—a long sunny summer, leaving a genial after-glow on life's sober year. Here Isabella learnt her best lessons.

Her girlhood was uncommonly bright and full of promise. Her personal beauty drew universal admiration; but this did not spoil her: from self-consciousness she was remarkably free. Healthy, energetic, affectionate, she was happy at work and at play. Her openness of character, sweetness of nature, and readiness to serve others, made her the friend of all. When skill, fine nerve, and cool head were needed, Isabella—canny, old-fashioned, and wise—came to the front. Somehow she could use her left hand as effectively as her right one in everything except writing; and it was a saying among her comrades that "Isie Macpherson can do with her left hand what none of us can do with our right."

An early privilege enjoyed by Isabella was the love and prayers of several godly persons who were frequent visitors at her father house. Among the rest and in particular was Mrs. G., a woman of rare intelligence, piety, and force of character. For some thirty years she came and went less in her capacity as nurse than as a Christian friend. During the last fifteen years of her life she, being poor though respectable, daily received a little portion from the house, which was carried to her by Isabella; the portion being doubled on Saturday in view of the Sabbath. Thus, day by day, from childhood to mature years. Isabella enjoyed the counsels, benedictions, and prayers of one who lived "next door to heaven"—a privilege second only in value and effect to the good influences of home itself. Perhaps this little service of charity—dispensed without ostentation and with perfect delicacy, and accepted without humiliation and with the gracious dignity of a saint—may have done something to foster in Isabella's sympathetic nature that delight in the poor themselves and in doing them good, which became one of the marked features of her character, one of the prevailing habits of her life. At any rate, that daily mission of love, attended by the blessings of the saintly old nurse through so many years, could scarcely fail to bear fruit.

Thus early was she trained in the office of the genial and bountiful visitor. So, too, she learned from her mother never to send a charity by a servant, but to convey it in person or in some such way as would grace it with the dignity and character of friendship; the gift no dole, but a token of love from friend to friend. For the same reason, after her mother's example, she always dressed in her best gown when visiting with alms; a practice much appreciated by the poor, who dislike the eccentricity or meanness of apparel affected by some Christian workers. The lady visitor who would show respect to the poor, and be respected by them, must cultivate a wise self-respect, and shun all appearance of vainglory and shabbiness. Those who would worthily serve the Lord should eschew all guises and disguises; shams and shows are alien to the spirit of Christ; the very genius of Christianity is sanctified common sense. There may be as much pride in an ugly bonnet as in a jewelled head-dress! there is no more piety in the one than in the other. In such things as these the golden medium is Christian wisdom.

Two prominent features of her character, even in girlhood, were concientiousness and generosity. With a quick apprehension of what was right and dutiful, she would be often putting others right, or keeping them from going wrong; and this she did with such gentleness and tact as not to awaken prejudice or wound pride. When her sisters were disinclined to attend the prayer meeting in church, she would insist upon their going; when argument failed she would take their wraps to them, and put them on their arms or shoulders; so in the end she invariably prevailed. From a child she was noted also for her generous ways. She kept nothing—could keep nothing; not only sharing her own with others, but giving all away. She was thoughtful and wise beyond her years; but it was doubtless her kind-heartedness, a certain greatness of soul, that made her a power even then, not only among her fellows but her seniors also. She loved much, and so was much loved.

Her standing in school and class was always in the front rank. Her teachers, with unvarying testimony, affirmed that she was easily first. In religious knowledge, her minister declared, she had no equal. It was well-known among her compeers that in certain branches of learning she gave undoubted promise of attaining a high position, and probably making a name for herself. But just as prize on prize fell to her, and she was catching glimpses of future distinction, another vision dawned upon her, and the entire current of her life was diverted into a new channel.

(To be continued.)

CHRISTIAN WORK AMONG LEPERS.

INTEREST in the lot of the poor lepers having recently been revived, a little book, by the late Bishop La Trobe, entitled "Work among Lepers by the Moravian Church, in South Africa and Jerusalem," has been published in a revised form, the information being brought down to date. For seventy years Moravian missionaries have been engaged in this ministry of self-denying love; and it is quite remarkable that out of twenty-five Moravians who have consecrated themselves to the service, not one has taken the dreadful disease. Copies of the pamphlet (4d. each) may be had from Rev. B. La Trobe, 29, Ely-place, London, E.C.

In a tractate, by Mr. Wellesley C. Bailey, entitled "Protestant Missionaries and Lepers," special attention is drawn to work carried on under the auspices of the Mission to Lepers in India. Of this well-known agency Mr. Bailey is secretary, his address being 17, Glengyle-terrace, Edinburgh.

In a letter to an English correspondent, Rev. A. R. M. Wilshere, of the Robben Island Leper Settlement, Cape of Good Hope, says: "I have been here now for twelve years. I have escaped any contagion, by using means to prevent it, by washing my hands when I come from visiting the lepers; also putting on an old glove when I have to touch a door-handle of their ward, which they continually handle. My health has been bad; I had an attack of incipient paralysis, and have had to engage an assistant. I am in hopes of rather ending my days here. There are altogether 630 people (patients and others). On Sundays the patients all come to church in the morning, the lepers in the afternoon, and for the rest of the people I have a voluntary service in the evening." The Government are going to turn Robben Island into a leper station entirely, and to remove all the other persons, chronic sick convicts, lunatics, &c., to the mainland.

SEAMEN IN HONG KONG.—Hong Kong is the great port of call for vessels to China and Japan from England on the West, as well as from America on the East, and Australia on the South. Hence its harbour is always well filled with vessels of every class and rig. Over 2870 English steamers alone entered the harbour in 1887. To visit these vessels, hold short services on board out of working hours, and supply the men with suitable literature, is the chaplain's daily work. It is necessary, in order that a great deal of visiting now reluctantly left undone should be accomplished, that a steam launch should be secured for the Mission. A handy launch thoroughly suitable for all weathers can be procured from the Dock Company in Hong Kong for about £1000, and they will undertake to keep her in repair—a very important consideration. An appeal is made to all who have at heart the spiritual interests of our merchant sailors abroad, to help in floating this mission vessel. The chaplain, Rev. Gurney Goldsmith, may be communicated with at 1, St. Michael's-terrace, Stoke, Devonport.

Rev. JOHN R. WOOD,

Baptist Pastor, Upper Holloway.

CLEARLY chosen and called of God to the work of the Christian ministry, the subject of this brief sketch has, for over a quarter of a century, proved the faithfulness of his Divine Master to those who hear and obey. The circumstances of his life have not been such as to attract the seeker after the marvellous, so that he may fairly claim the proverbial blessedness of the nation (or individual) that has no history. All the more, perhaps, has that life, like some well-nourished river, flowed steadily onwards, imparting blessing and fructification on its way, and that in increasing measure.

Born at Wincanton, Somerset, in 1838, John R. Wood had the inestimable privilege of a godly parentage. His mother was a pious and gifted woman, and she is said to have possessed remarkable skill in leading young people to an intelligent and trustful knowledge of the Saviour. Her son John must have been instructed in the things of the kingdom of God from his childhood, as we find him admitted to church membership at the age of twelve and a half. At that time his father, who was by profession a schoolmaster, had become pastor of a little flock in the Wiltshire village of Ridge. On removing thither from Wincanton, Mr. Wood, senior, seeing that the small country community was destitute of the outward means of grace, established a Sunday-school, and afterwards began Sunday services, which led to the building of a chapel, and his appointment to the pastorate. It does not appear that the son was intended for the ministry, humanly speaking, as he was apprenticed to the drapery trade in the adjoining town of Tisbury at the age of sixteen. But he began to preach in the villages, showing that necessity was laid on him to declare the Gospel message to his fellows, and that he had been commissioned from the court of heaven. The turning-point in his career was one occasion when he occupied his father's pulpit at Ridge. His sermon that day resulted in the conversion of his younger brother Frank. That fact came to the knowledge of Frank's pastor in Salisbury. He concluded that the youthful preacher ought to devote his life to the stated ministry, and took steps which resulted in his entering Regent's Park College as a student in 1859. The brother Frank followed his example in due course, and is now a pastor at Ramsgate.



(From a Photograph by Messrs. Debenham & Gould, Bournemouth.)

With diligence and thoroughness in study John combined an earnest and continuous exercise of his preaching gifts; with the result that before he could complete his four years' course he had received and accepted the pastorate of the church at Bontport-street, Barnstaple. Here he worked ardently, and with much acceptance, for four and a half years. Under its young and active pastor the congregation flourished; a chapel debt was extinguished, the Bible-classes were singularly successful, and the prayer-meetings are described as "unique" in spiritual power. At Barnstaple Mr. Wood married a wife who was a true helpmeet in his work.

His next sphere of service was the wider one of City-road Chapel, Bristol. He was not yet out of his twenties, and it was feared by some that he was too young for such an important charge. These misgivings soon vanished when Mr. Wood had fully entered on the duties of his sacred office, and there followed a happy, fruitful pastorate of seven years. Bristol affords an ample field for the play of energy and consecrated zeal, and these were not wanting on Mr. Wood's part. The burden of the Lord was upon him; he spoke straight from a heart that knew the needs of humanity, and a head well stored with revealed truth. There were many signs following—crowded congregations, definite conversions, and an increase of spiritual life in the church that showed itself in aggressive work on behalf of the neglected and destitute. A commodious mission-hall was built, and the debt on the church was wiped off.

In view of the prosperity thus indicated, it will easily be understood that the advances made to Mr. Wood by the church worshipping in Holloway-road, London, were by no means welcome to the Bristol friends. The Metropolis, however, asserted its charm, and in 1874 Mr. Wood began a pastorate at Upper Holloway which has now lasted fifteen years. During that time blessing has continued to attend the labours of this devoted man of God. The membership of the church has been more than quadrupled. A debt of £4500 has been removed, and the church has been considerably enlarged. The neighbourhood is one that affords plenty of scope for work among the unchurched masses, and Mr. Wood's flock, under his stimulating ministry, has taken its full share in that work.

The secret of Mr. Wood's ministerial power may well be found in the words of a friend, who knows him intimately, and who has said: "He expounds the Scriptures, proclaims the Gospel, and lives the life he teaches." He is especially strong in exposition, and that of so thorough a kind that one short Epistle served as the theme of his Sunday morning preaching for the space of a whole year. Devotion to pulpit duty does not prevent him from equally assiduous attention to the important work of pastoral visitation, a branch of church work somewhat neglected in London, we fear. Though it would be difficult to find a more intelligent, informing, and practical ministry, we have never heard any whisper of doubt, as to Mr. Wood's fidelity to the orthodox evangelicalism that seems to be going out of fashion in many quarters.

Shortly after coming to London, he lost his wife, and a like bereavement has since fallen to his lot; so that by sorrowful experience at least he is well qualified to minister comfort to those to whom the chances and changes of this mortal life bring burdens hard to be borne.

Not only as a pastor, but also as a mission preacher, Mr. Wood has recently had the joy of seeing fruit of his labour. At two missions held in provincial towns a large number have come forward professing conversion.

Though he has not catered for a wider publicity than the bounds of his special sphere, Mr. Wood's voice is a welcome one on London platforms. He was elected President of the London Baptist Association in 1885, and he also serves his denomination as a member of its missionary committee. But his cast of thought, and his devotional tone of address, fit him peculiarly for the quiet persistent work of the Christian pastorate, in which department, we trust, he has yet a long and increasingly successful part to play.

Letters to the Editor.

"SABBATH BREAKING."

Dear Sir,—I am living in a part of the Continent where Sabbath desecration has assumed terrible dimensions. I am fully persuaded of the absolute necessity of the sanctification of God's day, but no less of the paramount obligation of the preaching of the Divine Gospel. In particular as to travelling of any kind on the Sabbath I am constantly endeavouring to enforce upon myself, upon my fellow-men and fellow-Christians, that the day is "the Lord's" and not our own, and that for pleasure or profit, or even for mere convenience, travelling is not permissible. But it has, on the other hand, thus far been my conviction that, just because the day is the Lord's, the use of any lawful means, and in particular of any means of locomotion, *bonâ fide* for the work and in the service of God, is quite justifiable, if and so far as the work cannot be otherwise effected with a reasonable degree of comfort. Let "holiness unto the Lord" be written on the "very bells of our horses," and on every railway train. Then shall we not go far astray. The earth is the Lord's, and the fulness thereof.

I protest with all my might against pleasure trains on the Sabbath, and against all unnecessary traffic of any kind; but surely I cannot before God or man be held responsible for the abuse of what in proper limits and under given circumstances is not sinful in itself. Ought we of an evening to shut up our places of worship because the same gas that enables us to serve our Master is probably at the very same hour abusively employed in illuminating a hundred filthy places? Let us not be "righteous overmuch," but rather follow the Apostle's God-given advice, to "ask no questions for conscience' sake." God lets his sun and moon shine on Sundays as well as on week-days, but if, by the aid of that light, men perpetrate dark crimes, God is not therefore the author nor the abettor of sin.

I allow that if we are to run really necessary trains on the Lord's Day—if we are to have light in our churches and chapels, and in our homes, the consequence will be that some officials may be limited in their enjoyment of the day of rest, but the inevitably necessary evil may be alleviated by an easy change of hands; and even should directors of public works or conveyances decline to be considerate or merciful, the fault cannot be laid at the door of the individual Christian. Good medicine may be so used as to poison an individual, but the chemist gave it for healing and not for killing.

What heavy and repulsive labour was required of the priest and Levite even on the Jewish day of rest. Indeed, they "profaned the Sabbath," and yet they are pronounced "blameless," because what they did, they did unto the Lord. And shall not the Christian minister, who works harder on the Sabbath than on any other day, be blameless, if, reluctantly but of necessity, and as unto the Lord, he uses such lawful means as he finds at hand to "go into all the world" preaching the Gospel? I think he would be free of blame, even if he were "under Jewish limitations," which he is not.

A Christian friend of mine, a veterinary surgeon, a lay preacher, will do any amount of travelling or labour on the Sabbath to save the limb or life of ox or horse, and he maintains that this is his bounden duty before God and man; but he will not travel one mile to save an immortal soul or visit a sick brother. Surely this is not Christian logic!

To pull an ox out of a pit would require the hard labour of many men, from which one might well shrink on the Lord's Day; but Christ takes it for granted, approvingly, that on the Jewish Sabbath Day it would be done "straightway." It could not have been very edifying to see the man of Bethesda pool dragging his bed on the Sabbath Day, and, really, after he had waited thirty-eight years, he might, with a word of encouragement, well have been left one single day more. The blind born man, too, might, without any pain or measurable inconvenience, have been told to wait till the Sabbath was over; but such was not the mind of Jesus, and, though the Pharisees grumbled and called Him a Sabbath-breaker, He healed both the one and the other straight off at once. Surely there are lessons here for us to learn.

So then, whilst pleading most earnestly for the sanctity of the Lord's Day, both for all the world and for Christians in particular, I submit that it is not consistent with Christ's practice, nor with the Christian's working orders, nor with the liberty of the Gospel, to attempt to put a yoke on the neck of "T. B.," or any other disciples that are anxious to serve the Lord. Dietenik.

MRS. BOOTH.

Dear Sir,—Many of your readers will like to hear something authentic of this dear servant of God.

I went to Clacton-on-Sea to visit her on Saturday last. She is staying at a house which has been used by the Salvation Army as a Convalescent Home. It is in a very quiet place close to and looking over the sea, and distant from the town.

Mrs. Booth is looking fairly well, considering her long and painful illness. She is moved from room to room, and occasionally into the open air, and this is all she is equal to. If it were wished to remove her to town she evidently would not be able to bear the journey. Her suffering is constant and acute, and is intensified by sleeplessness, rendering narcotics indispensable.

Her daughter, Mrs. Booth-Tuckers is in constant loving attendance upon her, besides a faithful and experienced nurse. Mrs. Booth-Clibborn also has lately arrived from Paris to wait upon her mother.

The disease is making steady and certain progress, and is beyond the reach of human skill. Prayer is going up to God from tens of thousands for his aefflicted servant. Will your readers pray that as her day so may her strength be, and that she may continue to realise in all its fulness the sense of 2 Cor. iv. 16—18 and v. 18?—Yours faithfully, T. A. Denny.

MADAGASCAR.

Sir,—In The Christian of October 25 you take exception to certain items in our memorandum of association—viz., those relating to the cultivation of opium and the liquor traffic. I am authorised to assure you that this syndicate has no intention whatever to attempt to introduce either opium or alcohol into Madagascar.

The memorandum of association was drawn up by our solicitors in a purely business spirit from commercial reports laid before them.

The names of my directors are of themselves a sufficient guarantee that though we are a purely commercial syndicate, yet the true interests of Madagascar will be carefully studied by my board.

Your obedient servant, A. J. G. Anson,
Secretary to the Madagascar Mercantile and Development Syndicate, Limited.
22, *Fenchurch-street, London, E.C.*

Personalia.

Lord Radstock left London on Friday last for Wiesbaden, *en route* for India. His lordship's permanent address in England is now Mayfield, Woolston, Southampton.

Rev. E. B. Savage.—We are glad to learn from a telegram from Melbourne, published in the daily papers on Monday, that the report which was recently brought to Thursday Island of the murder of Rev. E. B. Savage, of the London Missionary Society, by the natives in South-eastern New Guinea, has happily proved to be untrue.

Rev. S. A. Selwyn, vicar of St. James's, Hatcham, recently placed himself at the disposal of the Church Missionary Society with a view to temporary work on the West Coast of Africa. Having obtained leave of absence from the Bishop of Rochester, he will sail in December for a five months' mission with a view to quicken and deepen spiritual life in the churches at Sierra Leone and Lagos.

Dr. F. W. Baedeker writes from Moscow, November 1:—Both my interpreter and myself, after repeated attacks of the Kaukasian fever, found it expedient to discontinue, for a time, the sad yet interesting work in the prisons, and to rest awhile. We parted at Rostow-on-Don; he for his home near Krementschug, I for St. Petersburg. If the Lord is pleased to restore strength, I hope yet to go on with the work in parts of the Baltic Provinces and in Poland. Pray for us!

Dr. Pierson is expected to land at Liverpool to-morrow (Saturday), and the same evening a united representative meeting for prayer and Christian greeting will be held in Gordon Hall, Blackburn-place, at seven o'clock. Dr. Pierson will preach twice on Sunday, and on Tuesday will deliver an address at a public missionary meeting in Great George-street Chapel. Next day, he will leave for Edinburgh, where the Central Council have a very full programme awaiting. Earnest prayer is asked for all these engagements.

THE GAELIC SERVICES in London, under the auspices of the Caledonian Christian Club, are meeting with increasing appreciation, and there is evidence of good being effected through their instrumentality. Last Sabbath afternoon, Rev. John McIntosh, Free Church minister of Fort William, N.B., preached in Gaelic, in the Whitfield Presbyterian Church, Drury-lane. The attendance was large. The sermon was based on Ps. xc. 16, 17, and the lessons of the passage were enforced with beautiful simplicity and unaffected eloquence.

PRISONS AND PRISONERS.—On Wednesday, last week, Mr. Charles Cook delivered his very instructive lecture on "The Prisons of the World" in the Metropolitan Tabernacle. Mr. Spurgeon presided, and the spacious building was crowded from floor to ceiling. At the noon prayer-meeting on Monday, at the Y.M.C.A., 186, Aldersgate-steet, Mr. Cook intimated that as a result of his lecture he had received a number of applications from ex-convicts, some of whom he would much like to help into honest courses. One poor fellow, who had been ten times convicted, having left prison with a bad character, was not entitled to any assistance from the Discharged Prisoners' Aid Society. In another case the ex-convict could get no help from English societies because his criminal life was spent in France. These two men both pleaded for work, and Mr. Cook asked for prayers on their behalf, as he believed that a hand of pity and aid should be stretched out to them.

rayer-meeting Testimonies.

the central noon prayer-meeting, Alders-tc-street, several very interesting testimonies ve recently been given. On one occasion Mr. HN WILSON, an evangelist labouring amongst e brickmakers at Southall Green, said:—

"I have been engaged for fifty-four years in mperance and religious work. I am the son a drunkard, and of the best of mothers, but pharisee of the strictest sort. She thought eryone must pass through the church porch, they could not be converted. One Sunday orning I left my father's cottage; there was furniture, no bed for my mother to lie on, food. As we sat on the brick floor, the ings all having been sold up on the Saturday, e said: 'John, I can't shed another tear. hey are all dried up. But God lives.'

"A few yards from the door I met an angel mercy. She was a very timid woman, but ad the love of Christ in her heart. She said me, 'John, will you come to the class with e this morning?' I was off to lead twenty oung men to break the Sabbath; they were all aiting at the bottom of the village. But now felt heart-broken. What did it? The oman's pathetic, sympathetic address. I said my heart, 'That woman cares for my soul.' Her lip trembled, and there were tears in her yes. I walked down the street with her, past ny twenty companions, and into the chapel. I ad been under conviction of sin as a lad for ears. Before the meeting began I found eace. I dropped on my knees and prayed, O Lord, if Thou wilt save me, I'll serve Thee s long as I live.' I believe in being 'properly aved'—that is, that a sinner must deal face o face with God. That morning I found eace. My first and deepest anxiety was about ny father and mother. I went home; my first vords were, 'Mother, God has saved my soul.' She knew that I had been to the Primitive Methodist Chapel; she saw me pass by with e lady. She replied, 'My son, I had rather have followed thee to thy grave than for thee to get connected with such a set.'

"My first resolve was to erect a family altar. Mother showed her hostility, father submitted. Father was saved first, and soon afterwards was found dead in bed by my mother's side, and I know he's safe in glory.

"I knew that I was saved to work. I had had no education, except a little gained at the parish school and from some Roman Catholics. When I got converted the priest went to the Earl of Shrewsbury, and asked him to turn me out of the village. The Earl said, 'As long as John Wilson conducts himself well, I shall stand by him.' I felt I must prepare some addresses, and get to work. So I bought a three-penny copy-book, and got some texts, and wrote down some thoughts. One day father found my copy-book and wrote under my first sermon, in pot-hook style, 'My son, fear God and keep his commandments.' I was greatly encouraged by this, and soon after my father got converted. My mother was not saved for some years after. Her last words were, 'God bless thee, my lad.' I had found her a home, and tried to make her comfortable. She did not say then, 'Sorry you've got connected with such a set.' I began preaching a bit. I did not wait for sanction of Conference; I felt I had got something to say, and must say it.

"I felt for that village. How I did feel for those companions of mine. If a man's faithful he will have to pass through the fire. The world will make him smart for it. God put me through the crucible early, and it did me a lot of good. I had just got work in the paper mill for six shillings per week, one shilling a day. When my first fortnight's money was due the men said, 'Thou'lt have to pay thy footing, and stand treat round the mill with thy first money.' 'What dost thou say?' I replied. 'My mother has denied herself, and got into debt, to provide me with food to make me strong for my work. I'll take my first money home to my mother.' 'Then thou'lt smart for it.' They got a pole, and made me ride across it as on horseback; one man took a hand on each side, and as they carried me round the mill the men beat me with sticks. After going twice round they asked me, 'What do you say now?' 'I am of the same mind,' I replied. 'I shall still stick to my mother.' Then they carried me round again twice. What cut me up most was that the foreman of the mill, who was a professing Christian, and by a word might have delivered the lamb out of the paws of the bears, took his hat and coat and walked away to his home. When they stopped again they asked, 'How now?' I answered, 'Of the same mind.' While they were beating me I saw such a sight—I saw Jesus on the cross. There He was, and did not open his mouth. In my heart I said, 'Blessed Jesus! I can die for Thee.'

"They all left me after my reply. God gave me a great victory that day, and a good start in my fifty-four years' mission work. In a few weeks my wages went up to a guinea. Through the Earl of Shrewsbury, the Earl of Lichfield appointed me a messenger in the General Post Office. God has taught me that He delights to honour faithfulness in his servants. Christian women! take up your cross for Jesus. Where should I have been to-day if it had not been for that faithful, timid woman? Don't wait for instruction or authority, or the impression will wear off. The best way to proceed is to get certified on your knees that the way is right, and go ahead."

Another day an evangelist, who had been holding a Gospel mission in a Midland town, narrated the following incident:—At the close of a Sunday afternoon meeting for men only he spoke to a man whom he noticed with several war medals on his breast, and in addition the Victoria Cross. On inquiring as to his spiritual state the young pensioner, every inch a soldier in appearance and manner, replied that he was all wrong. He had been an earnest Christian when up the Nile with Sir Garnet Wolseley, but he had backslidden. That day he was worse than ever; he had just had a quarrel with his wife, and had resolved that he would not go back, but would re-enlist, or do something to get away from home. The difference had arisen concerning his wife's relatives. The evangelist in the course of conversation inquired if he had any children. "Yes," he said, "I have a little baby twelve months old." "You do still love your wife don't you; notwithstanding the quarrel? and your little baby, too?" Brushing away the tears from his eyes, he admitted that he did indeed. Before long, the two were kneeling together in prayer, the soldier completely broken down. On rising, his newly-found friend inquired, "Of course, you are going back home?" "Oh, yes, I must; but it's very hard." Seeing his difficulty, the evangelist asked if he would like him to go with him. On receiving a hearty assent, they started out, and soon reached the cottage. On knocking and entering, they found the poor wife sitting at her lonely cup of tea, with the baby lying on her knee. There was an embarrassing silence until the evangelist advanced to explain, saying, "Your husband has been to our meeting this afternoon. The Lord has blessed him very much, and he has come home to tell you that he has made up his mind to let bygones be bygones." The poor woman, in her sudden revulsion of feeling, gathered up her apron and burst into violent sobbing. The husband's eyes also were full of tears, and so were the peacemaker's. They knelt together at the throne of grace, and on rising a sweet and perfect reconciliation was effected. As the evangelist left the house, his heart was full of praise, his face, notwithstanding, showing signs of the deep emotion in which he had just been a happy sharer.

WORKING GIRLS IN LONDON.

THE annual report of the Homes for Working Girls in London is as inspiring in character as it is truly interesting in contents. Nine in number, the Homes are a successful endeavour to help those who help themselves. Since the first was opened, ten years ago, no fewer than 10,540 young girls who earn their own living in London have thus had the comforts of home provided for them, together with Christian protection and influence. The very foundation of this work is faith in the promises of God, so there is no anxiety as to carrying it forward, although, at times, the managers find themselves in straitened circumstances.

To be a bread-winner at sixteen is a condition hardly comprehended by many; but thousands of girls of that age have practically to earn their own livelihood. It is such that are received into the Homes, which are situate in various parts of the Metropolis. There is accommodation for 502 residents, who may have bed-room accommodation and full board for about 7s. per week. The girls form large family circles, and enjoy a real home. The atmosphere is decidedly Christian, and through the inmates a very wholesome influence is exerted upon the London girl community.

Residents who, through illness or failure of work, are unable to pay their way, are assisted so far as possible. We regret to learn that last year was a bad one as regards the employment of workwomen. It is pleasing to read that the Institution has friends who seem never to forget the toiling inmates. To girls who only get paid for work done, and who have no spare money, bank holidays are not always welcome. Kind and influential supporters of the Home not only remember this fact, but also the temptations of "lazy days," and year by year invite the girls to spend the bank holidays at their mansions and country residences. Other occasional treats were also experienced by many during the year, and while the girls enjoyed themselves, those who interested, instructed, and benefited them, reaped not a little satisfaction. An English and Foreign Women-Servants' Institute meets the need of foreign young women who come to England in search of domestic employment.

There are many ways in which friends may help this good work. Details will be found in the report, copies of which can he had on application to Mr. John Shrimpton, Westminster Chambers, 3, Victoria-street, S.W.

THE JEWISH CONVENTION.—We are glad to hear that over 2600 copies have been ordered of the recent Mildmay Jewish Convention report, about to be published by Messrs. J. F. Shaw & Co. We anticipate much blessing to Israel from the increased interest and prayer likely to be evoked by the perusal of this little volume.

PARIS EXHIBITION.—During the Paris Exhibition the Pure Literature Society made a grant of a hundred thousand "L'Ami de la Maison" and "Rayon de Soleil" to be distributed chiefly to the country people returning to the provinces after visiting the Exhibition. The workers report that the papers were eagerly and gratefully received.

THE CONGO.—In connection with the American Baptist Mission, on May 25 forty-nine converts were baptized at Banza, Manteke, and an additional twenty a fortnight later. At other stations occupied by the American Baptist Union, the good work is progressing. Fifteen new missionaries arrived on the Congo during May. *The Missionary Herald* of late has testified that the English Baptists also are greatly encouraged by the blessing which is being vouchsafed to their labours.

The Book World.

THE PASTOR'S WIDOW AND HER SON. 6d. *Houlston & Sons.* A story for the young, translated from the German. The purpose is to show that "all things work together for good" to them that lovingly trust in God. The style is essentially simple.

A new and cheaper edition of Rev. R. H. Lundie's "Memoir" of ALEXANDER BALFOUR is published by *Messrs. Nisbet & Co.* (2s. 6d.). Business men, young and old, may derive great profit from the perusal of this eminently readable biography of Liverpool's honoured Christian merchant and philanthropist.

THE SLEEPERS AWAKENED. By Alfred E. Knight. 1s. *Houlston & Sons.* A story of progress from the darkness of infidelity to the light of Gospel knowledge and faith. The life and death of a little boy are shown to have had convincing power upon an irreligious artist and an atheist lecturer. The pages have a pathetic interest from first to last.

THE MASTER'S SMILE, AND OTHER POEMS. By Cecilia Havergal Grant. 1s. 6d. *Nisbet & Co.* A choice little volume of verse, by a sister of Francis R. Havergal. In Part 1 the pieces are exclusively religious, but a true Christian spirit runs through Parts 2 and 3, entitled, "Flower Smiles" and "Smiles from Childhood." The last piece, "A Maiden's Story," is full of lofty teaching. Mrs. Grant's book is a worthy companion to those that endear "F. R. H." to Christian readers.

"BENEDICITE," AND OTHER POEMS. By R. Wilton, M.A. *Wells Gardner, Darton & Co.* To amplify in verse a half-inspired poem, such as the ancient Christian Canticle, would, in most versifiers, seem the height of presumption; but Mr. Wilton's past productions justify him in the attempt. He brings to his work a rich imagination, a tuneful ear, a practised pen; above all, a spiritual mind, and a heart fixed, like the Psalmist's, on the King of Glory. Some of the shorter pieces are gems, while many will appreciate the elegant translations of Latin verse by G. Herbert, Cowley, and Spencer.

The second of a series of Manuals descriptive of the London Missionary Society's work in different fields has been issued by *Messrs. John Snow & Co.* (2s.). It is The Story of the Amoy Mission, and is entitled CHRIST OR CONFUCIUS, WHICH? The writer is Rev. James MacGowan, who has himself had nearly thirty years of experience in China. During this period he has baptized hundreds of native Christians, and we doubt not that his story, which is graphically written and one of surpassing interest, will be the means of inspiring some with the desire to go forth to the holy work of preaching the Gospel to the Chinese, so that great multitudes may be led to put their trust in the Christ, in whom alone they can find that true and lasting peace which Confucius is unable to give.

CHARLES HENRY VON BOGATZKY. By Rev. John Kelly. 5s. *Religious Tract Society.* The author of "The Golden Treasury" is known to innumerable English as well as German readers. No German classic has had so extensive a circulation, and the current English adaptation still holds its own among books of its class. This account of Bogatzky's life and work is based on his autobiography, and forms a deeply interesting and important chapter in eighteenth century religious history. Bogatzky was a lay evangelist as well as a voluminous writer. In view of the great development of lay evangelism during recent years, these pages, which abound in illustrative quotations from Bogatzky's books, suggest many practical lessons to Christian workers of to-day.

CHARLES STANFORD: Memoirs and Letters. Edited by his wife. 5s. *Hodder & Stoughton.* The only feeling of regret we have in connection with this book is that there is not more of it. As a preacher, and as a man, Dr. Stanford was one of the élite of the élite—a choice spirit thrice refined, and those who knew him in public or in private would have welcomed a detailed story of his life. With the somewhat scanty materials at her disposal, Mrs. Stanford has, however, furnished a charming outline view of her husband, sufficient to enable most readers to fill up the picture. We hope in an early issue to give a portrait and sketch of Dr. Stanford's life, based on this volume, which, in the meantime, we command to all who love to read of noble service for Christ nobly done in the face of physical difficulties that would have quenched the spiritual life of a less heroic soul.

GRACIOUS WORDS AND GLORIOUS WORKS. By Captain Dawson. 6d. and 1s. *Shaw & Co.*, 48, *Paternoster-row.* A charming little book, and full of "points," as all Captain Dawson's writings are. The beautiful arrangement and Scriptural character of the matter will delight the Christian, and the anecdotes will interest even the careless.

ADDRESSES BY EDWARD THRING. 5s. *T. Fisher Unwin.* Seven addresses on education, all of an essentially practical character. They embody the counsels and warnings which, by culture and experience, the late Head Master of Uppingham School was eminently fitted to give. It is impossible to exaggerate the importance of some of the principles which are so ably illustrated in these very readable pages. An admirable portrait is prefixed to this second edition.

WHEN MOTHER WAS LITTLE. By S. P. Yorke. 3s. 6d. *T. Fisher Unwin.* Many lessons to the young are here conveyed in a truly forcible manner. The daughter of a curate, who was for a time resident in town, and afterwards in the country, "Mother" made mistakes at times, and also got into trouble in her early childhood days. She here tells the tale for the entertainment and instruction of those who are now "little." Several illustrations adorn the book, in which there is not a dull page.

THE ACHIEVEMENTS OF YOUTH. By Rev. Robert Steel, D.D. *T. Nelson & Sons.* An admirable book to put into the hands of young people. Having pointed out, in an eloquent introduction, that to a large extent great movements have originated with the young, the author rehearses in detail the achievements of youthful writers, painters, musical composers, statesmen, scientists, linguists, military commanders, and divines. The list is remarkably long and strong, and does not exclude living men. We can hardly conceive a better spur and encouragement to youth than these inspiring pages.

MY LIFE IN BASUTO LAND. By Eugène Casalis. Translated from the French by J. Brierley. 5s. *Religious Tract Society.* This is a very welcome addition to missionary literature. It describes in picturesque style the planting of Christian Missions among the Basutos fifty years ago, under the auspices of the Paris Missionary Society. The author's early life is invested with much charm, while his pioneering work in South Africa is graphically delineated. Writing as a septuagenarian, M. Casalis recounts how, having entered at the age of twenty on a course of life in which he expected only perils, opposition, and the minimum of success, he found it, on the contrary, to be a path strewn with mercies, deliverances, and at times full of joy. The original, *Mes Souvenirs*, has already gone through several editions, and we trust this excellent translation will be equally popular and useful.

VOX DEI: The Doctrine of the Spirit as it is set forth in the Scriptures of the Old and Testaments. By R. A. Redford, M.A., LL.B. 6s. *James Nisbet & Co.* By the doctrine of the Spirit, in this somewhat elaborate work, is meant principally the doctrine of His agency. The aim of the author, by continuous and consecutive induction from the sacred records, is to show that the agency of the Spirit permeates the whole of Revelation, and that this is the ever-present moving power in all gracious experience and inspired testimony. It is also pointed out that the Inspiration due to the Spirit of God has great latitude of meaning—sometimes taking the form of intellectual illumination, skill in handicraft, &c., as well as prophesying and the other gifts and graces directly spiritual. As the result of the survey, the evidence of Scripture, from the earliest times onwards, is conclusively in favour of the personality of the Spirit. The action described is that "of intelligence"—"the action of God." We cannot say that this work betrays any particular marks of originality. The conclusions arrived at may be summed up under the usual headings of the ordinary and extraordinary operations of the Spirit. Nor do we ourselves see very well how it can be otherwise. The work of the Holy Spirit is the sole spring of the religious life of all God's people. And herein we see his ordinary operation. In addition there has been his extraordinary work—*i.e.*, the special inspiration and teaching and authorisation of certain individuals, which, in the present dispensation, takes the form of the baptism of power. While commending this work on the whole, we should have preferred to have seen the sovereignty and elective character of the Holy Spirit's operation more distinctly marked.

MY STRONGHOLD OF LOVE. By Rev. Geo Everard. *Religious Tract Society.* Words of g cheer to the suffering and sorrowful. The the is trust in God, from a consideration of which derived many truly helpful thoughts for da days.

THE STUDENT'S HANDBOOK TO THE UNIVERSI AND COLLEGES OF OXFORD. *Henry Frowde.* revised edition of a very useful manual. Here just the information an intending student nee the explanations being such as will also have peculiar interest to a wider circle of the communi

BEYOND THE STARS. By Thomas Hamilt D.D. 3s. 6d. *Edinburgh: T. & T. Clark.* This a new edition of an attractive book. In writi on "Heaven: its inhabitants, occupations, a life," the author has come after many who ha tried to give us glimpses of the unseen. Thou he has not followed the extravagant speculations most as to "the better land," he has certainly be tempted occasionally to advance ideas for whi we know of no "Thus saith the Lord."

YOUR COMFORTER: Chapters for the Your on the Work of the Holy Spirit. By Rev. J. Lilley, M.A. *The Religious Tract Society.* T small work is tenderly and simply written, and well adapted for the end in view. There are few ha words in it, and the few there are have their meani carefully elucidated. Each chapter is a sermonet bringing before the young, in an earnest and devo spirit, some aspect of the work of the Divi Comforter. There is no trace of the banef teaching of "modern thought." Every page intensely evangelical, and characterised by fervo and direct dealing. We hope the sale of this wo may be large, and that many young people may led to read and ponder its choice pages.

LASSERRE'S VERSION OF THE GOSPELS. Duri the past twelve months, M. Henri Lasserre h been waiting at the Vatican, in a vain endeavour induce the Pope to permit him to give his n famous version once more freely to the people France. It is understood that he has receiv many soft words, but infallibility could hardly expected to contradict itself three times in t years. From an advertisement in our columns, may be seen that our enterprising neighbou *Messrs. Bagster*, have obtained a supply of the e quisitely got-up illustrated edition, which they a selling at a little over half price. All the ag have united in adorning this version of the Gospe —which is perhaps the most richly illustrated ed tion ever published.

AU PAYS DES TÉNÈBRES. Par Madame Saillens. *Paris: Librairie Fischbacher*, 33, *Rue Seine.* A truly excellent account of the fir Christian mission to the Congo—the Livingsto Inland Mission, in behalf of which Dr. and M Grattan Guinness have done so much. It is a sto of devotion and sacrifice, and will, we trust, greatly blessed to the Christians of France. Th pages tell of heroic deeds in the name of Chris and an eloquent literary style is supported b twenty well-executed engravings. As the regio over which (now under the auspices of the Amer can Society of Baptist Missions) the work extend is bounded by territory belonging to France, ther is reason to expect a lively interest in this wor across the English Channel. We rejoice to lear that M. de Brazza, Governor of the French Cong is friendly disposed towards Protestant missions.

TEMPERANCE HISTORY. By Dawson Burn D.D. Part i. 2s. *National Temperance Publica tion Depôt*, 33, *Paternoster-row.* A consecutiv narrative of the rise, development, and extensio of the Temperance Reform. Four quarterly par will complete the work, which will certainly be classic in the literature of the temperance move ment. After a lucid introductory chapter on th dominion of strong drink and the antiquity o total abstinence, the author sketches the birth o the temperance movement in 1826, and traces i progress down to 1842. The pages are throughou as suggestive of present-day lessons as they are fu of facts, of which the generality of total abstaine have only a vague idea. The reader is ever an anon cheered by detailed records of the deeds o great benefactors of the race in a generation that now past; and while the widespread character o the drink curse is proved by sad evidences of i havoc in many lands, abundant evidence is given o high-souled endeavours on all hands to grapp with the evil in the name of Christ. The succe sive parts will present the subject in phases o ever-increasing interest. We trust the work wi find many readers, and do much to help on th great movement of which it is so admirable chronicle.

EARLY BRITAIN. By A. J. Church. 5s. *T. Fisher Unwin.* This addition to the "Story of the Nations" series is no dry statement of antiquated facts, but a lucid and entertaining narrative of a very interesting chapter of our national history. Professor Church gives from many sources just what most of us desire to know about Britain when first heard of, and when afterwards overrun in turn by Romans, Saxons, and Danes. The volume presents in a well-digested form the cream of many large works, and there is throughout a careful discrimination between legend and historical fact. The dawn of Christianity in the country is a quite charming section.

THE EXPOSITOR. The November issue of this esteemed monthly contains some articles of sterling value. No one can help being struck, however, with the glaring incongruity subsisting between Dean Chadwick's article utterly discrediting Wellhausen's manipulation of Old Testament history, and Rev. George Adam Smith's contribution in glorification of that essentially destructive method. To those who have been unsettled through reading "advanced" works, we commend Dean Chadwick's very able exposure. Assumptions and inconsistencies are ruthlessly laid bare, and the vaunted "scientific" value of the "higher criticism" shown to be little besides a hollow pretence. Mr. George Adam Smith's article, on the other hand, enlarges with evident sympathy upon the conjectures of men whose attitude gives a distinct denial to the belief that the Old Testament is the work of holy men who "spake as they were moved by the Holy Ghost." He has nothing but praise for a writer who denies to David all but one of the Psalms! His article is anything but helpful to expositors of the Bible. Not at all backward in finding fault with the Scriptures, scholars of this class show no lack of confidence in themselves. They do not profess to see daylight as yet, however, for Mr. Smith is impelled to exclaim: "How the problems of the Pentateuch increase as you read each new attempt to solve them!" Our prescription is that attempted solutions be laid aside for the present, and that earnest attention be given to the Pentateuch in the light that it has for ages been studied, as indicating the beginning of the ways of God in relation to the human race.

WELLS GARDNER, DARTON AND CO.

The publications of this house include several bright story-books. Younger folk will enjoy BERT, by Janie Brockman, and EVIE, by E. G. Wilcox. ROBIN'S PROMISE, by Emily Grace Harding, is founded on fact, and to a considerable extent taken up with dialogue respecting a drunkard. RIGHT SIDE UP, by Janie Brockman, is vivaciously written, and intended for the entertainment of children. A FLOCK OF FOUR, and QUITE UNEXPECTED, by Ismay Thorn, have heroes in common. JAPANESE JINGLES, another book for children, is written and illustrated by Kathleen Lucas.

CHRISTMAS CARDS, &c.

Messrs. Birn Bros., 27, *Finsbury-street, E.C*, have brought out cards and books in many designs suited for presentation at this season of the year. Among the books are some excellent monotint works, including, "My Shepherd: I shall not want," with choice verses; and Longfellow's "Psalm of Life," a specially creditable artistic production. "The Path to Glory" is in colours, as also is "Busy Little Bairns," a children's book, exhibiting little ones amusing themselves in a variety of ways in different seasons of the year. The cards comprise some choice specimens. Among the best are a number of choice floral designs, with spaces in which to fill in texts and mottoes.

Messrs. Hildesheimer & Faulkner, 41, *Jewin-street*, have in some respects eclipsed their former successes in the publication of illustrated books and cards. The Christmas and New-Year cards include models of shoes and hat boxes, kittens and puppies. The less ingenious designs are even more artistic. Many of these are by Ernest Wilson, others by Miss Alice L. West, Mr. Fred. E. Weatherley, Mr. Charles G. Noakes, and Mr. H. H. Couldery. Some of the books are very beautiful. "Happy Childhood," in colours, and "Cradle Songs," in monochrome, will delight the young, as "The Shepherd's Daffodil" will likewise charm maturer folk. "Christ Stilling the Tempest," and "The Calling of Samuel," in monochrome, are interesting booklets on religious subjects.

The latest publications of *Mr. J. E. Hawkins*, 17, *Paternoster-row*, are some of them excellent. We would particularise "Alpine Summits," sepia drawings, with charming verses by Rev. Charles Fox; and "Sunlit Days," in varied tints, with poems by various authors. "Echoes of the Bells" is the title of a bell-shaped booklet. Small works include "Sowing" and "Reaping," in colours, and "Silver Linings behind Earth's Clouds." A beautiful little work is "Rest in the Lord," a daily text-book, with verses by Mrs. Pennefather and others.

By arrangement with Rev. John McNeill, *Messrs. Nisbet & Co.* begin this week to publish weekly, in pamphlet form, at a penny, a sermon by that eminent preacher.

THE "FRIEND OF MISSIONS" ALMANAC for 1890 is a very interesting wall sheet. Its various features show much care in compiling, the illustrations being attractive as well as suitable.

SPURGEON'S ILLUSTRATED ALMANAC. 1d. *Passmore & Alabaster.* In addition to texts of Scripture selected by Mrs. Spurgeon, this old acquaintance contains several articles by the revered pastor of the Metropolitan Tabernacle, and others.

THE LIFE OF FAITH ALMANAC FOR 1890. Compiled by Rev. Evan H. Hopkins. Besides daily texts, this almanac contains some very suggestive Bible-readings on the name Jehovah and its compounds (Jehovah-Jireh, &c.). (*Marshall Brothers.*)

THE YEARLY BIBLE TEXT-BOOK FOR CHILDREN. By E. A. Pouget. *G. Stoneman*, 67, *Paternoster-row.* The texts are suggested by physical and natural history subjects (birds, mountains, &c.), and in finding them children will become familiar with the letter of Holy Writ.

The New Year Addresses published by the *Sunday School Union*, 56, *Old Bailey*, are:—To Sunday scholars, by Mrs. S. Harvey-Jellie; to elder scholars, by Rev. F. B. Meyer; to teachers, by Rev. E. A. Stuart; and to parents, by Rev. H. O. Mackey.

THE SUNDAY-SCHOOL TEACHER'S POCKET-BOOK (2s.) is a well-known yearly publication. It provides in small compass a diary, class register, and almanac, with other useful information.—THE INTERNATIONAL DAILY TEXT BOOK (4d.) is intended to be a daily companion for Sunday-school teachers and others who are studying the International Lesson. It can easily be carried in the vest pocket. (*Sunday School Union.*)

Among sheet almanacs for 1890 a high place, as an artistic production, must be given to THE CHURCH ALMANAC, published by *F. Sherlock*, 30 *and* 31, *New Bridge-street, E.C.* It gives views of the Cathedrals of England, and portraits of the bishops.—"THE FIRESIDE" ALMANAC, compiled by Rev. Charles Bullock, has been issued in two forms, one of them chastely coloured. 7, *Paternoster-square, E.C.*—THE SUNDAY SCHOOL ILLUSTRATED ALMANAC is remarkably cheap at a halfpenny. *Sunday School Union*, 56, *Old Bailey.*

Among recent small publications from *Drummond's Tract Depôt, Stirling*, are: LEAFLETS FOR LETTERS, packet 2, by Eva Travers Evered Poole. 6d. There are several copies of twelve leaflets, illustrating spiritual truths in verse. Some of the little poems are as chaste in style as they are truly beautiful in sentiment. Two booklets which deserve a wide circulation are: WHAT SHALL I DO? and SUNBEAMS FROM THE SHEPHERD PSALM, also from the pen of Mrs. Travers Poole. A second packet of SEA STORIES, by An Old Salt, will surely be welcome to workers among sailors.

MANCHESTER WAIFS. — A correspondent writes to say that, thanks to the devoted labours of Messrs Shaw and Kirlew, Mr. Alsop, Mr. Devine, and others, the Manchester streets are much freer of the boy and girl waifs than they were a few years ago.

CHILDREN'S HALL, WELLINGTON. — On Thursday last week, Dr. Cranage opened the new Children's Hall, at Wellington, Salop, the foundation-stone of which was laid in the summer by the Marchioness of Stafford. The Hall will be used exclusively for children's services, meetings for adults being held in the large "New Hall" adjoining.

THE NEED FOR CHRISTIAN TEACHING is often emphasised in quarters the least expected. Mr. John Kirk, speaking at a Ragged School Conference at Manchester, said that lately a pert little urchin scoffed at an address which was being delivered in a ragged school. On being questioned on the subject, he promptly replied: "Oh, my farver says there ain't no God."

MEETINGS OF MINISTERS.—The meetings of ministers for mutual help in the cultivation of the devout life, which have been held at the Y.M.C.A., Aldersgate-street, on the past four Friday afternoons, have been seasons of great spiritual helpfulness. On Friday last Rev. George Turner, of Westgreen, spoke on "The fellowship of Christ's sufferings." The meetings are to be continued week by week on Friday afternoons at three o'clock. The next subject for consideration is John xvii. Ministers of all evangelical denominations are invited.

"FROM EVERY QUARTER."

"They came to Him from every quarter."—MARK i. 45.

FROM every quarter they came to Him then,
Weary women and outcast men,
And maniacs writhing in Satan's thrall,
For virtue went out to heal them all.

From every quarter they come to Him still;
From peaceful valley and rocky hill,
From ice-bound caverns and islands bright,
As his servants hold forth the Gospel light.

From every quarter they'll come in that day,
When his children arise, and hasten away;
At the sound of his voice and the angel shout,
They shall enter his home to go no more out.

ANNIE M. ALLEN.

THE PREVALENCE OF GAMBLING.

LAST Lord's Day evening, Rev. Alfred Rowland, LL.B., preached a special sermon upon this subject at Park Chapel, Crouch End, N. It was based upon Isa. lxv. 11, 12 (R.V.), where a curse is pronounced upon them "that prepare a table for Fortune, and that fill up mingled wine unto Destiny." He referred to the rapid growth of the evil in its many forms, which is affecting all grades of society, and rending hearts and homes all over the country; and said that in the face of this Christians were bound to utter protest and warning. Numbers whom we should not suspect are being ruined through it, and he called upon all, in their places of business and their families, to use their influence against it. Addressing himself particularly to the young men present, he earnestly warned them to abstain from indulging in gambling of even the most seemingly innocent kind, because of the inherent vice of the practice itself. It leads its victim into the way of relying upon chance; it has a fearfully deteriorating effect upon character; it tends to other vices, and leads to all kinds of dishonesty and crime. Moreover, it is directly opposed to the laws that forbid covetousness and theft, and a violation of the command to love the Lord God with all our heart, and our neighbour as ourselves.

AN EAST-END BANQUET.—While the Lord Mayor was entertaining a distinguished company at the Guildhall on Saturday evening, a banquet was also being given to three thousand poor people of East London in the Great Assembly Hall, Mile End-road. This was the third ninth of November on which Mr. F. N. Charrington and his helpers have organised a "feast" for the poor simultaneously with the Lord Mayor's banquet for the rich, and Mr. Charrington intends to make it an annual institution. Each man and woman was given a bag containing a meat pie, a 1 lb. cake, and two apples, tea being provided *ad libitum*. Toward the cost the new Lord Mayor (Sir H. A. Isaacs) and Mr. Sheriff Knill each contributed five guineas. Brief addresses were delivered by Mr. Charrington, Captain Hamilton, and Mr. George Nokes, after which Professor Malden gave a lecture, illustrated by dissolving views, on "Our Colonies."

MISS SARAH ROBINSON, the soldiers' friend at Portsmouth, is making a very substantial addition to her machinery in the erection of a large Coffee Palace and Gospel Hall. She expects to have it opened in the end of March next. To help in raising the needed funds, Miss Robinson bravely undertook a tour of "A Thousand Miles in an Invalid Coach." The trip lay through some of the southern and central parts of England, and the story of the tour, in diary form, has been published by the tourist writer in a neat and singularly interesting pamphlet. Miss Robinson not only tells of her trials, reverses, and successes from the mission point of view, but throws in graphic and informing touches about many of the places visited. We have not seen a more entertaining pennyworth of reading for many a day. Copies of the little book can be procured from the Manager, Soldiers' Institute, Portsmouth.

[1045]

THE ROMAN CATHOLICS AND POOR CHILDREN.

By Dr. T. J. BARNARDO.

IT is a fact beyond question and dispute that numbers of miserable children, the offspring of parents one or both of whom have been at some time Roman Catholics, are to be found in the common lodging-houses, in brothels, in the casual wards, or pacing the weary streets of London night by night. Now, if it be asked, What are the Roman Catholics as a body doing for their rescue and deliverance? or, Is there *one single rescue agent* at work on behalf of the Roman Catholic party in London, to search out and to deliver them? the nature of my reply to the first question will presently appear to my readers; and in response to the latter, I know whereof I affirm, and I say, fearless of contradiction,

THERE IS NOT ONE.

Moreover, there never *has* been one. But only let *me* take steps to save these worse than orphan children from destruction of soul and body alike; let my nine or ten agents be out night and day, in all weathers, in the vilest company, encountering perhaps grave personal dangers; let me grope in the mire of the London gutters for the precious jewel of the young child's life, for the waifs and wastrels that have no friend or home; and I do so at my peril! For awhile the Roman Catholic party looks on apparently unmoved, but if I enclose in my rescue nets *one single little one who in the remotest degree* may have once been under the influence of the Roman Catholic Church, then all the powers of their hierarchy are brought to bear upon me, with the object of paralysing the hands outstretched to aid. All this, be it remembered, on the part of a Church which does not put forth so much as its own little finger in the only fashion that is really effective among the waifs of London, namely, to help and save *by personal searches in the slums*.

Owing to certain correspondence that I had some two years ago with Cardinal Manning, the Roman Catholics have been spurred on by very shame to open a Home for the reception of some of their own destitute waifs, and there is no doubt that if such cases actually apply at their door they are sometimes received. *But no search agency is at work to seek them out and to rescue them.* I have said that such cases applying at their doors are *sometimes* received; not always, for I know of several cases perfectly destitute, which were absolutely refused admission on the score of physical defects. But to make sure of immediate reception, the candidate has only now to say, "Oh, then I will go to Dr. Barnardo," and at once the door is opened and the entrance certain.

Yet this same Roman Catholic Church, which acts only when goaded on by sectarian jealousy, moves heaven and earth to nullify the work done by others in the great harvest field, and does not hesitate to resort to methods which, in the ordinary intercourse of life, would be stigmatised as *underhand and dishonourable*. My institutions, for example, have been surrounded with spies; my boys have been stopped in the street and questioned; some of them have been bribed with sweets or pence to visit certain houses in the Commercial-road and in the streets adjoining, where Roman Catholic agents, occasionally priests, endeavoured to draw from them all the information which was likely to further their ends. Acting upon the half-hints and imperfect evidence thus obtained with regard to the antecedents of certain children in the Homes, they then began to trace out the whereabouts of the relatives of boys and girls whom they had previously utterly neglected; and having established communication with such relatives, they endeavoured, *by working upon their religious fears*, to induce them to apply to me for the return of the children. Let me give two

EXAMPLES OF THESE TACTICS.

An unhappy woman, one of an abandoned class, whose little daughter I had rescued from a dreadful den fifteen months ago, called on me recently. Her dress, demeanour, and general appearance only too clearly betrayed the degradation of her daily life. I found that her present abode was a common lodging-house. There, in the course of conversation, she had happened to mention to a fellow lodger, an Irishwoman, that one of her children was with me. The next day that Irishwoman brought the poor creature a message from Father P——, on the Commercial-road, to the effect that he wished to see her. Accordingly, the woman, in the company of her Irish guide, visited the priest, who straightway inquired of her, in a stern and even menacing tone, if a child of hers was now in one of Barnardo's Homes. She replied, "*Yes*"; that when she and her child were starving, and none others would help them, I had taken in her little girl from the low house she then lived in, which house was at the time occupied solely by women of evil life; that the child had been with me for more than twelve months; that she had herself once since seen her girl, when she "looked like a lady," and was very, very happy. The priest sharply responded, "No matter for that. *You must have her out.*" She remonstrated, but the priest angrily threatened her as to what would happen if her child was not immediately removed, and he concluded by authoritatively *commanding* her to communicate with me without delay, even telling her the form of words she was to employ when making demand for the return of her daughter. His vehement tones frightened her, and she returned to the wretched den in which she lived, unsettled in mind as to what she should do. There, however, she met another woman, whose boy I had also taken in, and who said *she* "didn't care a farthing for all the priests in the world"; so, after talking the matter over, the two women decided to resist the dictation of the priest, and to take the consequences. The poor abandoned mother thereupon herself came to me with the foregoing story, which she wound up with the words: "*And I shan't never ask ye for the girl, and don't you never give her up to nobody!*"

Two intelligent lads, one sixteen and the other nearly seventeen years of age, who had been inmates of our Institution for some time, were stopped in the street by Father B——, who accosted them with the words, "You are Catholics, are you not?" One of the lads said he didn't know, and the other said that *he* was not a Catholic, but he had heard that his mother was. "Oh, well, that is all the same!" said their interlocutor; "come along with me, I must speak with you." He entered a house hard by, followed by the lads. The latter were first supplied with eatables, and were then gently drawn into conversation about themselves. Having succeeded in thoroughly interesting the boys, Father B—— led them on into confidences bearing on the life of the Homes. Did they know, in particular, whether there were other Catholic boys in the Home? And then they were told what steps to take in order to find out what boys were Catholics. One of the lads was promised sixpence each for every name supplied to Father B——. And only after this little arrangement were the boys suffered to depart.

It so happened that both of these lads had work to do the next day which brought them into contact with myself. One of them was guilty of a fault for which, under ordinary circumstances, he might have expected to be punished. I merely, however, pointed out gravely and earnestly to the boy how wrongly he had acted, and how much his conduct grieved me. An hour afterwards his companion came and said that they both wished to speak to me, and then they told me the story which I have just narrated. The boys felt that I had been kind to them, and their consciences had been touched by a sense of their ingratitude in having consented to act as spies on the Institutions. So that plot came to naught.

What can be said of those who resort to such contemptible means as these two incidents furnish for the purpose of furthering what they profess to regard as a religious crusade?

A DEEPER DEPTH.

But, lower even than such pitiful methods, there is a deeper depth, which, I am sorry to say, can only be truthfully described as *fraudulent*, the nature of which experience has only too painfully taught me. A priest, backed up by a society, generally the "Catholic Truth Society," possessing plenty of money, which has been drawn from the wealthy Catholics of England for proselytising purposes, is resolved, say, on getting some child out of the Homes under my care, or out of some similar Institution. According to the law of Engla children born in wedlock are considered to be and are to be brought up in, *the same religion their father*, although a judge has recently ruled a case of mine that, if the father shall have d without appointing another guardian, the moth remains the guardian of the children, and in virtue her quality as guardian *can bring them up in religion she chooses*, provided of course that it c not be shown that the father desired the child be brought up as a Protestant, or took steps to th end during his lifetime. A great deal, from t legal point of view, may in such a case depe upon whether there is any proof of the child's ba tism by a Roman Catholic priest. If there is pr of such a ceremony, then the presumption is that was performed *with the knowledge and consent* the father, then living. But that such a presum tion is generally fallacious the following facts w show.

In the greater number of these cases the ch dren are the offspring of *mixed marriages*, t father being more frequently a Protestant, and t mother a Roman Catholic. In a very few instan the father is a sturdy hater of Romanism and its ways, but usually he is simply indifferent to t claims of personal religion, although he may hav smouldering distrust of Rome. The mother, the fore, knows right well that she dares not even m to the father the baptism of the child by a Rom Catholic priest. Accordingly she seeks counsel her priest—resorts to subterfuge, and bides h time. Then when the father is at work or out the way, she seizes the opportunity to carry t child off to some Roman Catholic chapel, where is forthwith baptized, and an entry duly made the register. The woman, of course, does not t her husband. Except the priest, nobody knows it, until by and by, in the event of the husban death, the child is found to have been forma entered as belonging to the Roman Catholic Chur Perhaps the child is admitted to the workhou There he is received as a baptized Romanist, a turned over to the Roman Catholic chaplain religious instruction. I know for a fact that *great bulk of Rome's increase in these lands of rec years has issued from the workhouse doors in you and maidens who have been carefully instructed many years by the priest, and who, but for original deception, would have been*

BROUGHT UP PROTESTANTS.

If a child with such a history has been admitt to a Home like mine upon the plea of destituti the priest, as soon as he hears of it, takes acti measures to regain it for "the Church." T Roman Catholic newspapers begin in concert shriek out, "Our children are losing their faith articles appear in their monthlies; the Cardi Archbishop makes the matter the subject of pastoral directed against "Protestant prose tisers," the burden of which is, "*Our Church is poor that without money we cannot hope to save our children their precious faith, or snatch them fr the hands of the proselytising Protestant wolves. ask for the gifts of the faithful!*" Lady Clari J——, the latest pervert, and the Right Honou able Lord Fitz-Gibbon F——, whose family h been Roman Catholic for centuries, with ma others of the *élite* of the faith, hear or read t Cardinal's pastoral, and forthwith money begins flow. And now, with everything in readiness, active system of espionage, persecution, and pro cution is begun and maintained, the whole proce ings being cunningly entangled, for the edificati of the public, with that most delicate of all qu tions in an Englishman's mind—THE RIGHTS PARENTS; till under its disguise nearly all, exce the inner few who have traced the windings of t whole system, fail to recognise the stealthy steps a crafty, unscrupulous, and usurping ecclesiasti tyranny.

I have referred to the dishonest methods which a certificate of the baptism of a child the Roman Catholic Church may have been o tained, but I might use the word *fraud* in ever wider sense, to indicate the absolute recklessn of that Church as to

THE METHODS IT ADOPTS,

whether moral or immoral, in order to accompli its ends. Lest my readers should judge me to

haritable in preferring this indictment, let me their consideration of the following:—

ome few years ago I admitted, from the neighrhood of Bow Common, two little girls rescued n the custody of a mother of evil life. I had viously allowed an elder sister to be received our Servants' Registry. She did well in her place, until her wretched mother again naged to get hold of her, when she soon fell the deep slough of immorality. At the time n the application I am going to refer to was de, that sister was living, with her mother, an nly abandoned and shameful life. Early this r, formal application was made by the mother the return of her two younger children, who been in the Home at Ilford for two or three rs. I made a fresh investigation into the racter and life of the woman, and found it to as bad as before. Thereupon I steadfastly used compliance. The usual course was taken. writ of *habeas corpus* was issued; application s made by Roman Catholic counsel and solicitors behalf of this deeply-injured woman, whose hts, as a mother, had been so basely trampled on by me, and the case was brought before a dge in chambers. I put in affidavits to prove t this woman was not only living an immoral e, but that her conduct towards her children, t prior to their rescue by me, had been infamous! me of these revealed facts were of a terrible ture—so loathsome that I dare not dwell upon em here.

Spite of this evidence the Judge was not appantly much influenced by my affidavits, and the it was adjourned for a few days to give the other le time to reply. On the resumption of the hear, several ladies came forward, as did also the iest of the district in which this unhappy woman ed, to declare on oath that she was *a person of formed character, and was now perfectly moral d respectable!!* I, on the other hand, met this eposterous contention by producing fresh evince to show that within a few days prior to her pearing in Court she had been guilty of the same cious conduct. Even then I might not have succeded, had I not moved the Court of Chancery nder the Infants' Guardianship Act of 1886, which ves special powers for the removal of such women this from their positions as natural guardians of ildren and for the substitution of another as ther guardian or co-guardian. The latter motion as successful. The case was so scandalous that othing really could be urged against my application. The Judge forthwith granted it, and I have he two little girls still safe in my possession.

But the special point to which I desire to draw ttention is this: that there appeared in Court in upport of this woman's application *several priests nd two religious sisters*, with the mother herself, ho was newly dressed from head to foot in clothes rovided, of course, to enable her to act the part f the decent, demure but deeply-injured mother. Tet up to a few days of the Court sitting that oman had been living in the grossest immorality, nd this fact *must* have been known to all the rofessedly religious people who took her part, and ome of whom lived close to her! The priests of he neighbourhood, who of course know nothing, and ho, as everbody is aware, always go through their districts with their eyes quite shut, and who never et at the secrets of any life in the confessional, ifted up their hands in well-feigned horror at the nnouncement made in Court, and heard by them pparently for the first time, as to the real haracter of their curious client!

COMMENT IS NEEDLESS.

As much misunderstanding is evidently abroad as to my own action in cases where a relative, the legal guardian, has turned up and applied to me for the restoration of some child, I desire to say, once and for all, that I *never* absolutely refused to return such to the custody of really *respectable* poor people, even although I may have thought that the demands for such restoration were unreasonable, and in some cases not for the child's advantage. On such occasions I have, perhaps, temporised, in the interest of the little one. I have not unfrequently sought to influence the relatives in the direction of what I conceived to be the best interests of the child committed to my care. But if these relatives were respectable and decent (no matter how poor they were), and if they held firmly to the view they had adopted of disregarding the agreement made with me when the child was admitted, and of resuming its care, I have *invariably* yielded. *No question of religion has ever prevented me from responding to the natural rights of a parent who was of respectable life and decent habits*, and apparently animated by right feelings towards his or her offspring.

But whenever the demand has been to restore a child on any grounds, I care not what, to the custody of relatives who were criminal or immoral, or likely to exercise a corrupt or degrading influence over it, I have said, *No*. I am sure my readers would support me in this attitude if they could but realise the unutterably vile environments from which some of those children have been snatched, as from the very pit of corruption. Ah! if only they could but see for themselves the horrible scenes out of which some of the little children in question have been rescued, they could never forget the sight; it would be so burnt into their brain and memory that they could never afterwards look upon innocent children without there coming back upon them, with irresistible force, the memory of those noxious surroundings of the hapless little ones of the streets, from whose fate the curtain had been drawn aside, just for a moment's glimpse.

NO REAL CLAIM.

On the general question, however, it may also be asked me: "Yet if these children were really Roman Catholics before they came to you, have they not some claim for consideration on this score?" My reply is "Undoubtedly"; and any such claim, properly brought forward, would always be carefully attended to. But what are the real facts? In the great majority of these cases the mother or father, although perhaps *nominally* a Catholic—that is to say, at birth registered as a Roman Catholic—*has not for years been under any kind of religious influence.* The children were brought up in the same practically heathen state, *without any religion whatever*, the parent living either an immoral or criminal, certainly an utterly Godless and irreligious life. When I rescue a destitute child from such surroundings as these, it is generally after years of neglect. No one else had previously moved a step in the matter: all were apparently content that the child should grow up, like its surroundings, vile and degraded. I ask what moral claim can the priests of the Roman Catholic Church advance for the possession of such a child? They, like the priest and Levite in the Gospel story, have passed by on the other side all these years. *They* have not rescued it; *they* have taken no interest in it; in their supineness they have suffered it to live under the influence of the most degrading conditions; they have never sought to supply its wants, physical or moral, or to save it from continued suffering; they have never even tried to gather it under religious influences; while its relatives are probably still living the same corrupt life, unreached and untouched by any reforming agency. At this crisis in its history I have stepped in to rescue the child, and have effected that end as the result of, it may be, much anxiety and trouble, and not a little expense. I have done all this, not with a view to proselytise, for when a destitute waif applies to me, or when I seek such a child out in the lodging-houses, and follow it up, *I know nothing whatever of its religion.* Destitution is the sole precedent condition and *raison d'être* of my efforts. It is not until *afterwards* that perhaps it turns out that its mother or father may have been baptized a Roman Catholic. Yet I am asked in the name, alike of morality and of law, to surrender that child on the score of religion, when *I know* that *the parent does not care one fig about religion*; that the application against me has only been made in response to *severe pressure put upon him or her by the priests*; and when I know, moreover, that if I did return the child to its relative, it would be again subjected to the old dangers of corruption and misery. I ask any Christian reader of these pages, if, under these circumstances, I would be justified in tamely yielding compliance with such iniquitous demands?

I now ask the prayerful sympathy, co-operation, and support of all those whose hearts are loyal and true to our King. I await with composure the next steps, and may God defend the right!

18 *to* 26, *Stepney Causeway, London, E.*

THE SABBATH IN SWITZERLAND.—A Christian friend in Zurich, writing to Mr. Charles Hill, secretary of the Working Men's Lord's Day Rest Association, gives a very doleful description of Sabbath desecration in hat canton. He says: "From morning till night—except during the hour of public worship—drums, gongs, trumpets resound in the streets; the steamers, the railway cars often cannot carry all those who go to them, and hundreds of coffee, beer, and wine shops resound with songs, laughter, and often quarrelling of their numerous visitors."

Evangelistic Notes.

Rev. R. Balgarnie has conducted a special mission at Bedford-street Chapel, Stroud. The services were largely attended and greatly blessed.

Mr. G. R. Cairns has held an eight days' mission at Mr. Crossley's Hall, Openshaw, Manchester. A large number of persons have professed conversion. Mr. Cairns asks prayer on behalf of a coming mission in another part of Manchester.

Mr. G. D. Shipley, assisted by his daughter, Miss Shipley, has been conducting evangelistic services in connection with the Paulerspury Congregational Church, which have been helpful to the church and instrumental in bringing many to spiritual decision.

Mr. O. L. Heatley, Wesleyan evangelist, has concluded successful missions at Adsborough, Hedging, Bathpool, and Guildford. Many have professed decision for Christ, and a goodly number of pledges were taken at Adsborough. Mr. Heatley is now conducting a mission at Rotherhithe.

Mr. Oscar Owers has concluded a ten days' mission at Burgh Heath, Banstead, which has been accompanied by much blessing, Christians having been greatly helped by his clear, faithful exposition of the Word, and sinners saved, by the power which accompanied his preaching of the Gospel.

Mr. J. B. Wookey is holding a ten days' mission at the People's Mission Church, "Edinburgh Castle," Limehouse. There were manifest tokens of Divine blessing at the first meeting on Sunday last. At the evening service hundreds remained to the second meeting, and at a comparatively late hour still seemed in no haste to leave.

St. Giles's Mission, Drury-lane.—During Messrs. Middleton and Hogben's mission here some 240 persons of all sorts have sought the Saviour, including over fifty returned convicts, and about forty lost women. The workers ask their fellow-Christians to rejoice with them over the most blessed outpouring every known during the thirty years existence of St. Giles's Christian Mission.

Mr. Joseph Clarke has completed a five weeks' mission at the Great Assembly Hall, Mile-end, receiving an almost unprecedented blessing on his labours. The inquiry-room after every meeting was well filled with anxious ones, many of whom found peace, and there were some very remarkable conversions. Not least in result was the professed conversion of all the young girls in Mr. Charrington's Rescue Home, where Mr. Clarke held a little service every morning during his stay.

Upper Holloway.—A very successful series of evangelistic services, conducted by Rev. R. Balgarnie, late of Scarborough, and Rev. John R. Wood, at Upper Holloway Baptist Chapel, was brought to a close on November 1. An earnest band of workers visited from house to house in the vicinity of the chapel with cards of invitation to the services during the week previous, and the large Lecture Hall was filled every evening. Over 130 publicly avowed their faith in Jesus Christ, and accepted Him as their Saviour and Lord, a large number being from the senior classes in the Sunday-school.

Bournemouth.—Rev. Thomas Cook has conducted a ten days' mission at the Punshon (Wesleyan) Memorial Church, Richmond Hill. As the days went by the interest increased, and a large number of people went into the inquiry-room. Justification by faith was clearly set forth, and the sectarian spirit studiously excluded. A meeting for the promotion of holiness was largely attended by members of the various churches of the town. The mission closed with a social gathering, which became an occasion for praise and prayer. Many testimonies were given as to benefits received, beyond those which had come under the immediate notice of the workers.

Rev. J. F. T. Hallowes.—Rev. Morley Wright, of the Congregational Church, Lewisham High-road, bears witness in a contemporary, to the value of the services of Rev. J. F. T. Hallowes as a mission preacher. He speaks of the pointed, spiritual, wholesome, and intensely practical character of Mr. Hallowes' preaching; of the real quickening of a large church thereby, and of great blessing among the families of his congregation. "Our mission," he observes, "has been an unmitigated good." We believe Mr. Hallowes was first inspired to this work by what is known as the Hastings Conference, and we pray that that fulness of the Holy Spirit, in which Mr. Morley Wright says he lives and labours, may abide upon him.

Among the Churches.

CHURCH OF ENGLAND.

Rev. George Warburton Weldon, M.A., vicar of St. George's, Bickley, has passed away. For many years he was editor of *The Rock* and incumbent of St. Saviour's, Chelsea, and one of the most pungent writers of the Evangelical party.

The Church Missionary Society have received offers of service from Mr. Charles F. Harford-Battersby, B.A., M.R.C.S., of St. Thomas's Hospital, who will go out as a medical missionary at his own charges, and Rev. Arthur H. Dibben, curate of St. John's, Chelsea.

The Dean of Gloucester (Dr. Spence) preached a powerful sermon at the Temple Church on Sunday morning. Taking for his text, "Behold the Lamb of God," he spoke with no uncertain sound upon the value and necessity of the atonement of Christ. He declared this to be his own sure trust, and exhorted his hearers to build their spiritual hopes upon the same foundation.

In the course of a discussion in the Liverpool Diocesan Conference on the subject of "How to bring the masses to Church," Rev. R. Hobson, vicar of St. Nathaniel's, West Derby, said the use of secular methods, including all kinds of amusements, was more than a mistake. Another mistake was the suggested attempt to introduce the monastic brotherhood in order to reach the masses. He was convinced the people would resent such an attempt as a covert effort to Romanise them. If the masses were to be really reached, it was absolutely essential to have a great revival of vital godliness and missionary zeal among all grades of the clergy, for nothing could compensate for the want of spiritual power.

SOCIETY OF FRIENDS.

Uxbridge has been recently favoured with the presence of Alfred Wright, of Leeds, who has rendered some very acceptable service there, much spiritual good being the outcome.

BAPTIST.

Rev. G. T. Gillingham, late of Barking, has accepted the pastorate of the Tabernacle at Winslow, Bucks.

Mr. A. Day, of the Pastors' College, has undertaken the pastorate of the English congregation meeting at Havelock Chapel, Agra, India.

At the Metropolitan Tabernacle, on Sunday morning, Mr. Spurgeon, in giving out the week's announcements, made allusion to his approaching departure for the South of France. Next Lord's Day, Mr. Spurgeon will deliver special sermons, morning and evening, in connection with a week's mission to be opened the following day at the Tabernacle by Messrs. Fullerton and Smith. On Monday, Mr. Spurgeon will leave for Mentone, where he has sojourned for the benefit of his health during a portion of several winters past.

CONGREGATIONAL.

It has been decided to convene an International Congregational Council, to be held in London, in July, 1891.

Rev. J. Stevens, late of Bungay, has been recognised as pastor at Lancaster-road, Notting Hill, W., in succession to Rev. J. S. Russell, D.D.

Rev. A. J. Bamford was recognised a few days ago as pastor of Pickford-street Church, Royton. Mr. Bamford formerly held the pastorates of the Union Churches at Calcutta and Shanghai.

The twentieth anniversary of Victoria-park Tabernacle, E., was celebrated a few days ago. The pastor, Rev. G. Snashall, stated that during the year a Young People's Christian Band, for both sexes, has been in operation, and a Young Men's Guild has been commenced.

Rev. James White, vicar of Holy Trinity, Oakengates, recently took the chair at a missionary meeting held in the Congregational Church, at which Rev. T. Smith, of Belgaum, India, a deputation from the London Missionary Society, delivered an address on Indian Missions.

A gratifying spiritual movement is reported from Dunstable Church (Rev. J. K. Baker, pastor). Irrespective of a remarkable work amongst the Sunday-school children, a number of persons have professed conversion to Christ, twelve of whom are members of the pastor's Young Men's Bible-class.

Rev. Robert Mackay, secretary of the Self-Help Emigration Society, who for ten years was the secretary and superintendent of the North-East Coast Mission, and missionary agent in Canada of the Congregational Churches of Scotland, has accepted the pastorate of Sion Chapel, Whitechapel-road, E., which was opened by the Countess of Huntingdon in 1790.

Rev. R. Mobbs gave the first of a series of popular lectures, on Sunday week, at Hounslow Church; the subject was "Christian Union." In the course of his address he remarked that the exaggerated importance given to denominationalism had been a fruitful cause of disunion and isolation in the past, but this was yielding more and more to the pressure of the needs of the times. They should all hail this as a healthy sign. Time was when in councils, and congresses, and union meetings, the subjects discussed were mainly of a denominational character. Now they were beginning to awake to their responsibilities as churches, they were coming to realise that they existed not to build out the world, and to build in themselves, but to save the world.

PRESBYTERIAN.

Rev. George Hunter recently resigned the pastorate of Ivy-place United Presbyterian Church, Stranraer, N. B., to join the China Inland Mission. He is shortly leaving for China to engage in missionary work.

Rev. J. B. Meharry, of Crouch-hill, in his Monthly Notes, has a reference to non-churchgoing, which is very prevalent among all classes. "The day is past," he writes, "for classifying men as Churchmen and Dissenters. We are compelled to speak of them now as Churchmen and absenters." Mr. Meharry is endeavouring to bring people to his week-night services by having cards, announcing the subject of his addresses, left at the houses in the locality.

Professor Bruce delivered the opening address at the commencement of the winter session of the Free Church College, Glasgow, last week. Taking as his subject, "Modern Thought in respect to Christianity," he remarked that the attitude of the world to-day towards Christianity, so far from being one of indifference, was that of intensely eager inquiry. The subject of Christ had an all-absorbing attraction for the world, every fresh fact with reference to his life and teachings being earnestly sought after. It was possible, he remarked in closing, to be a good Christian without knowing anything of criticism and its results. He advised the students to revert to the Gospels and learn Christianity from the Lord Jesus Christ.

METHODIST.

A memoir of the late Rev. Thomas Truscott, missionary of the United Methodist Free Churches in West Africa, has been written by Rev. Joseph Kirsop, of Chesterfield, and will shortly be published.

Rev. W. D. Walters, the recently appointed secretary of the London Wesleyan Mission, has begun his work with great energy and enthusiasm; he has already arranged a series of large conventions at important provincial centres, to be addressed by Revs. Hugh Price Hughes, Peter Thompson, J. H. Hopkins, and other leaders of the Forward Movement.

Mr. Albert Charles Matthews, who has been studying at Richmond College, and is designated for pioneer work in the West African interior, was ordained at Kew-road Wesleyan Chapel lately. Mr. Matthews' station will be at Oyo, a town in the Yoruba country, 200 miles from the coast, with 100,000 inhabitants. The station is provided with a chapel and mission-house, which were built by the natives. Rev. J. F. T. Halligey will accompany Mr. Matthews, who is the first white missionary appointed to Oyo, and will introduce him to his new charge. Mr. Halligey is aiming to achieve the complete opening of the Western Soudan to the preaching of the Gospel, and it is probable that other interior stations will before long be occupied by white men.

The committee appointed at the last Primitive Methodist Conference to consider the best means of extending work in London, have decided to hold a great public meeting about the end of this month to inaugurate the new movement. It is intended to employ a number of specially qualified agents to carry on evangelistic services, house-to-house visitation, temperance meetings, and other forms of aggressive enterprise, in order to reach the neglected masses of the population. Some of the present buildings possessed by the Connexion in London will be used where there is a suitable sphere and prospect of successful work, while the committee will endeavour to open new centres of earnest Christian work in dense populations, or in some of the new neighbourhoods of the Metropolis.

NOTES FROM IRELAND.

The Wesleyan Soldiers' Home at the Curragh camp has been reopened, after having been closed for improvements.

Rev. G. A. Bennetts, of Wood Green, London, has been addressing meetings in Dublin for the Methodist Temperance Association.

Very successful Gospel meetings have been held in Cork by Mrs. Caldwell, of America, and similar meetings were held last week in Castlecaulfield, by Rev. Alex. Fullerton, of Dungannon.

The family of the Presbyterian Orphan Society, which was already a very large one, was increased last week by the addition of 144 children to its roll of membership, while nearly as many more had to be deferred for want of funds.

With the view of stirring up and encouraging their people to take a deeper interest in foreign mission work, the Banbridge Presbytery has resolved to hold a number of conferences on the subject in suitable centres at the beginning of the new year.

During the past month the agents of the Belfast Town Mission, which is doing a good work among the poor and the degraded in the city, have had many instances of encouragement in their evangelistic meetings and visitations from house to house.

Rev. John Elliott and Geo. Poolton, evangelist, have entered upon a Forward Movement in co. Tyrone. They have had large congegations, both in Stewartstown Methodist Church and Sherrygroom Hall. These services are to continue for months all round the districts of this part of co. Tyrone.

FALLEN ASLEEP.

Lady Plunket, wife of the Archbishop of Dublin.—Rev. Frank Nevill, for the past six years principal of the C.M.S. College at Fourah Bay, Sierra Leone, and formerly curate of Emmanuel Church, Maida-hill.—Rev. Henry Pope, for more than forty years pastor of a village Congregational Chapel at Sandford, near Exete —Rev. J. Lewis Keys, jun., who at the beginning the year left the Pastors' College to enter upon t pastorate of the Baptist Chapel at Cross-street, Tenbur —Rev. William Smith, since 1884 principal of t Church of Scotland Assembly's College at Calcutt —Rev. Thos. Peters, who had been in the Congregation ministry for about twenty-five years, and held pastorat at Chester and Widnes.—Major-General Davidson, ha lay secretary of the Church Pastoral Aid Society.—Re Robt. McKee, rector of Fethard, co. Wexford.—Re Thos. Baker, since 1837 pastor of the Baptist Church Boroughbridge, Somerset.—Rev. E. Willson Cross curate of St. Mary's, Portsea.—Rev. Robt. Kitson, Marr, Yorks, a veteran minister of the Primitive Meth dist Connexion.—Mr. Andrew Munro, who laboured f six years in connection with Free St. Luke's Churc Leith.—Dr. Woodroffe, Archdeacon of Ross, Ireland. Mr. Adolpho Henriksen, leader of the South America Missionary Society's Mission to the Indians of t Paraguayan Chaco.—Rev. W. Tritton, for many yea Congregational minister at Great Yarmouth.—Rev. E. Young, Wesleyan minister at Batley.—Rev. W. Hooper, of Walthamstow, who had been thirty-eig years in the Baptist ministry.

BRENTFORD LODGING-HOUSE MISSION.—number of young men from Ealing have unde taken the visitation of the lodging-houses in Bren ford. Some of them are members of the Ealin Y.M.C.A. They deliver addresses and distribu tracts. The doors of the kitchens have been open in a wonderful way. Friends desirous of helpi can communicate with the secretary of the Missio Mr. Geo. C. Smith, 4, Grove-place, Ealing, W.

A VARIED EXPERIENCE.—A lady evangeli writes to us:—I have had a remarkable exp rience. Brought up in the Church of Englan educated among Roman Catholics, convert amongst Exclusive Brethren, expelled by them f doctrinal difference, and since then permitted preach in every Nonconformist denomination, a in every kind of mission, Salvation Army include I am now connected with the Railway Mission.

THE SPECIAL RELIGIOUS SERVICES COM MITTEE is about commencing the thirty-fir winter course of services for the people. The com mittee aims at being the agent of all the evang lical sections of the Church of Christ in "seekin the lost" in the Metropolis. In the theatres an town-halls the Gospel is presented, in surroundin pretty much of their own choice, to indiffere artisans and poor men, to skilled mechanics an dockers, who readily assemble in buildings again which they have not that prejudice which unfo tunately many of them entertain against ordina places of worship. The secretary of the work Mr. C. M. Sawell, 3, Bridewell-place, New Bridg street, E.C.

MALOGA ABORIGINAL MISSION.—Mr. Dani Matthews intends visiting Scotland about the e of this month, for the purpose of telling the sto of his work among the aborigines in Austral during the last fifteen years. Friends in the nor who desire him to address meetings, should co municate with him at once, care of Mr. J. Matthews, 72, Cornhill, London, E.C. Mr. Ma thews has a few prior dates open, which he will glad to have filled up in and around London. M Matthews, on the way home to Australia, writi from Gibraltar, says that she and Paddy an Jenny Swift have been having good times among the passengers on board the *Valetta*, with a ba of China Inland Mission workers.

REQUESTS FOR PRAYER.—For blessing a mission at St. Mark's, Victoria Park, E., Dec. 1 22.——For blessing on a fourteen days' Gosp mission at Iron Acton, Glos., by Miss Gra Abbott.——For blessing on the work of the Ston house (Glos.) Cottage Mission.——For blessing special services by Mr. Opie Rodway, at Duckpo Baptist Chapel, Newport, Mon., from Nov. 16 19.——For blessing on a mission by Mr. Hen Lakin, at Bromley Tabernacle, Nov. 16 to Dec. ——For blessing on a mission being held at Sou Shields, by F. S. Ball.——For an outpouring God's Spirit on the Westminster-road Churc Birmingham, and that the burdening debt whi seems to hinder greater blessing may be removed.— For blessing on Major Whittle's mission at Wo wich, from Nov. 17 to 30.——For a great blessi on weekly Bible-readings, conducted by some lad in a parish where the clergymen are opposed women speaking.——For guidance in starting Gospel meeting in the face of many oppositio ——For a mission to be held at Winchester ne week, by Rev. J. J. Luce.——A minister of ligion, who is a stranger to the joys of religi entreats the prayers of the children of God.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible nd Prayer Union," founded and conducted by Rev. Thomas ichardson, Vicar of St. Benet's, Mile End-road, London, E., of hom card of membership may be had for 1d., and Monthly Notes, repared by himself, for 1s. per annum, post free. We hope all our eaders will become members of the "Bible and Prayer Union," nd take its Monthly Notes.

SUNDAY, NOV. 17.—1 Kings XIV.

The sickness of Abijah (1—6) was coincident with is father's sins (xiii. 33). When sorrow or death nvades our homes, we do well to see if the Lord nay not have a controversy with us (Hos. v. 14, &c.). Trouble will often remind us of our real friends and of God's servants. Jeroboam could do well enough without Ahijah in his prosperity; but in trial he passes by the priests he had made, and goes to the man of God, to whom he owed so much (xi. 31). How strange was the conception which expected that the prophet could look into the future, but could not look behind the disguise which his wife assumed! Hypocrites are stript of their garb in the sight of God, and receive their doom: "heavy tidings." "God is not mocked."

The prediction of coming disaster (7—20).—The king had thrown away marvellous opportunities. He had not only not followed in David's steps, but had misled the people by setting up the calves. This was intended as a clever artifice to establish his government, but it was the cause of its ruin. Vaunting ambition often overreaches itself. To do right is the surest way to establishment (2 Chron. xvi. 9). In the worst of families there is one of God's children. Such are sometimes taken away from the evil to come. But it is a terrible thing for a home when God removes its salt and light. What a striking similitude is "the shaken reed" (15).

Rehoboam's reign and death (21—23). — His mother was "Naamah," *a beauty*, but she was an Ammonitess. Twice we are told that (21, 31), as if to emphasise the disastrous influence she wielded over her son. What an awful and rapid descent from the purity and glory of the first days of Solomon. Wherefore "God gave them up" to Shishak. Sin ever weakens us, and causes God to withdraw his environing presence. The fine gold dims to brass.

MONDAY, NOV. 18.—1 Kings XV.

Abijam, king of Judah (1—8).—We have a fuller account of this reign in 2 Chron. xiii. He was not whole-hearted with God, but he was maintained in his kingdom for David's sake (Ps. cxxxii. 10). Our God will *bless* after generations for the sake of some pious and devoted ancestor. How much we may be inheriting from the prayers and tears of the deceased! What a sigh of regret there is in the recollection of "the matter of Uriah"! God forgives sin, and yet it grieves Him to the heart. Oh that there might be no need for God to make such an exception in the case of any of us. Let us not turn aside from anything commanded us, all the days of our life (John xiv. 23).

Asa's good reign (9—24).—It was not only good, but long (Ps. xci. 16). He began, where we must all begin the work of reformation, by putting away evil. He first struck at immorality, then at idolatry. There must be a slaying of the members on the earth, before we put on the new nature (Col. iii. 5, &c.). His grandmother, for such Maachah evidently was (comp. 2, 10) was not tolerated, because she persisted in idolatry. He removed her from the court (Deut. xxxiii. 9). He brought into God's house the appointed portion from the spoils of the Ethiopians (2 Chron. xiv. 13). But he surely made a great mistake in seeking the help of a heathen monarch. How subtle is unbelief! How prone we are to depart from the living God!

Nadab and Baasha in Israel (25—34).—The term of Asa's reign saw six or seven different monarchs in the northern kingdom. Anarchy and misrule rode rough-shod through the land. Already the description of Isaiah's first chapter could be applied to that unhappy realm. It was a shaken reed, indeed (xiv. 15). Men execute God's judgments on each other, as they follow their own wild will, and fall into the sins which they are used to punish. But God's plan moves on.

TUESDAY, NOV. 19.—1 Kings XVI.

Baasha was a soldier, strong, active, daring, He waded to his throne through blood (xv. 29), and reigned for twenty-four years. Of Jehu we know little. His father was a prophet (2 Chron. xvi. 7), and he continued in his office for at least forty years (2 Chron. xix. 2, xx. 34). But he shone as a star amid the darkness of the times. Baasha died in peace, and was buried in state. Men do not in this life receive the just recompense of their deeds; and herein is a strong argument for another life (Ps. xvii. 14).

Elah and the remainder of the royal house were cut off by Zimri (9). We are told explicitly that the extermination was so complete that none of his avengers were left (11 mar.). In this, God's word was literally vindicated and fulfilled; but Zimri trod in his master's footsteps, unwarned by his master's fate, and was similarly dealt with (2 Kings ix. 31). The fact that men's actions happen to carry out the purposes of God does not excuse the violence and murder which fill their hearts. They do as they do, with no reference to the cause or glory of God, but at the dictates of their own passions, and for these they are justly punished (Acts ii. 23).

Omri (16) treated Zimri as he had treated Elah, and afterwards rid himself of Tibni, and reigned alone. He built Samaria as the metropolis of his kingdom; and seems to have embodied his idolatrous statutes in a code (Micah vi. 16).

Ahab succeeded him (29—34). He not only set aside the *second* commandment, but the *first*; and thus realised the terrible statements of vv. 30 and 33. His wife led him on, the beautiful, captivating, young idolatress, who was taught by the wily priesthood to use all her influence to bring in the idolatries of her home in Sidon. The calf-worship at Bethel had a bad effect on its inhabitants, one of whom dared to defy the curse which Joshua had pronounced five hundred years before, and he suffered the terrible penalty of his presumption.

WEDNESDAY, NOV. 20.—1 Kings XVII.

A failing brook (1—7).—God rears and trains his noblest servants in unexpected places. Gilead was far from Court and Temple. But what do they need of human help or education who bear a name like this: "My strength is Jehovah.' Elijah's nature was cast in a strong mould, suited to his great work, able to stand unabashed before an Ahab, because he was ever standing in the presence of a greater than he. We learn that the staying of dew and rain was in answer to his prayer (Jas. v. 17). He probably thought that nothing else would bring the nation to learn their true position in God's sight. God's purpose had taken possession of his heart (Jer. xiv. 22 and Rev. xi. 6). How often does God bid his servants hide themselves! There are lessons learnt in seclusion which elude us in the crowd. And, whilst we are in hiding, God will supply all our need by most unexpected means (Job. xxxviii. 41; Ps. cxlvii. 9). But even then we must not be without trial, and it is hard to sit by a dwindling brook.

An exhausted cruse (8—16).—Not to Jordan, but to Zarephath (Luke iv. 25, 26). God uses the weak and foolish things of the world, and those which are despised, as outside the visible Church. Yet there were noble qualities in this woman. She did not complain; she went at once to get some water, without so much as mentioning its scarceness; she was very hospitable and generous, she was willing to hear mention of Jehovah's name without resentment, and she believed unfalteringly in the Divine promise of the replenishment of her stores. "There is that scattereth and yet increaseth." We get by giving.

A dying child (17—24).—Sorrow never proves that we are off the path of duty. Indeed, the way of obedience is paved with flints, so Elijah found it. But none of these things shook the heroic fortitude and courage of that noble spirit, who took each new trial as an opportunity for deriving additional grace and strength from his Almighty Friend.

THURSDAY, NOV. 21.—1 Kings XVIII.

Obadiah (1—16) was a good man, and did what he could to shield the prophets, and to keep the true light from utter extinguishment (2 Chron. xi. 13, 14). But surely it is strange to find him so closely associated with Ahab. Was it not rather inconsistent to be seeking grass instead of summoning king and people to repentance and confession? Would he have retained his position if he had been outspoken against Ahab's sins? Ought he not to have been to Elijah what Elisha afterwards became? It is difficult to say. We must abide in the position in which God has called us; but never at the expense of our testimony (1 Cor. vii. 21).

Ahab (17—20).—How blind we are to our true position! What a flash of light is thrown on us, when we come into contact with God's truth!

The conflict with the priests (21—29).—Baal was the sun-god; they could not resist the challenge to rely only on him. The people wavered, as they do still; but a man cannot walk firmly with one foot on the kerb and the other in the gutter. They fluttered as a bird between two sprays.

The answer by fire (30—39).—The repaired altar was emblem of the united people; the water of those influences which were prejudicial to the interests of vital godliness; the fire of the descending Spirit. Oh, to be known as God's servant, only obeying Him! (1 Thess. ii. 4). Elijah had learnt to reckon on God, and he could not be disappointed.

The prayer for rain (40—46).—The prophets must be slain ere the rain can come. Our lives must be free from evil, before we can expect the showers. What a contrast between the employments of the king and the prophet. This prayer was humble, earnest, persevering. Six times the boy came back to say there was nothing. The little cloud is often descried by the servant of God from his mountain oratory before the clouds fill the heavens.

FRIDAY, NOV. 22.—1 Kings XIX.

Elijah's flight (1—4).—Many causes lay at the root of his hurried departure. At this critical moment he was urgently needed to guide the movement which had so auspiciously commenced, but he failed; perhaps from a natural physical reaction after the long strain, or disappointment that Jezebel should dare to interpose. Great faith is not always strong; nor can it be, when it looks away from God to circumstances. "When he saw *that*, he arose" (Matt. xiv. 30).

The Divine provision (5—8).—God might have allowed him to suffer the results of his terrible lapse. But He knows our frame. On the desert sand the repast was lovingly spread, as afterwards on the shores of the lake (John xxi.). How often do the angels spread similar meals in unlikely places for tired workers. God's surprise visits! He does not scold, but refreshes.

The lesson of Horeb (9—14).—Very beautiful to see his one passionate desire for the glory of God. He had, however, thought that God's work could only be done vehemently, suddenly, and ostensibly. He was taught that God loves also to work in the still, small voice, heard only by the individual heart; and, lo, 7000 were the result of these gentle influences stealing abroad among men. For every servant of God we know there may be thousands of secret disciples.

Return to duty (15—18).—This summons to anoint three successors is a little ominous. It would seem that others were to be called in to the work the prophet had left. Still there was comfort in being bidden to return. Backsliders may be encouraged by the words, "Go, return."

The call of Elisha (19—21).—We may expect to hear the Divine call when we are patiently plodding along the furrow of daily duty. Elisha evidently resolved to give his life to the Master's service. He burnt his bridges behind him by sacrificing his cattle. Having put his hand to the plough, he would not look back. He left all to follow, but he got more than he renounced (2 Kings v. vi. &c.; Mark x. 30).

SATURDAY, NOV. 23.—1 Kings XX.

Ben-hadad besieges Samaria (1—11).—The demand was very insolent, and the making of it proves how low Israel had sunk. We could hardly expect such a man as Ahab to speak so wisely (11). We always fall, when we are self-confident, and our only safeguard is implicit faith in the promises and protection of God.

Ben-hadad's defeat (12—30).—As in the case of Belshazzar, so here, drunkenness was precursor of defeat. God sent a prophet, or Ahab had never called for one. How graciously our heavenly Father interweaves instruction with all the incidents of our lives. And God always chooses the weakest and most unlikely tools, as these servants were; that the excellency of the power may be of Him, and that no flesh may glory in his presence. It seems as if God sometimes interposes, not so much for our sake, as for his holy name, which had been blasphemed among the heathen (28; Ezekiel xxxvi. 32).

Ben-hadad's deliverance (31—43).—What a lesson is here for sinners to appeal to the mercy of God! Let them go to Him as suppliant beggars, and cast themselves on his pity. We may all question whether, in being busy about many petty details, we may not be missing divinely-given opportunities (40). Sometimes in deciding the cases of others, we are pronouncing sentence on ourselves. May we watch each day for our Master's will, redeeming the time, because the days are few and evil.

International S.S. Lessons.

Sunday Afternoon, November 24.

SOLOMON'S WISE CHOICE.—1 KINGS iii. 5—15.

GOLDEN TEXT: PROV. viii. 11.

SOLOMON was the son of David and Bathsheba. During the whole of his life he had seen in his father that example of subdued piety which succeeded upon his previous sin. At the commencement of his reign he is supposed to have been from eighteen to twenty years old. In his own judgment (7), and in his father's (1 Chron. xxix. 1), he was very young to be entrusted with so great a work. Under David, the enemies of the kingdom had been subdued, and its extent greatly increased. Solomon had, therefore, the opportunity of developing its resources, and enhancing its splendour. This incident began very early in his reign, probably immediately after he had carried out David's instructions, by the removal of those who would have endangered the peace and prosperity of the nation.

At this time the ark was at Jerusalem; but the banishment of Abiathar, who had officiated there as priest, rendered that place not available for Solomon's purpose. Accordingly, the leaders of the nation were summoned to Gibeon, where the Tabernacle still stood, and the brazen altar made by Bezaleel (2 Chron. i. 2—5). His reign was thus inaugurated by sacrifices to God, in which he sought to get his people to unite with him in recognising their relationship to God.

Ver. 5.—God's message to Solomon was given in a dream (15). See also Job xxxiii. 15—17. Such methods of communication were necessary then when the Word of God was not complete. The message may be regarded as God's answer to Solomon's worship. True communion with God implies God speaking with us as well as we with Him. Give Him the opportunity to answer. What a privilege He offered to Solomon! "*Ask what I shall give thee.*" It would not be safe nor wise to do this with every man. Only the man whose heart delights in God (Ps. xxxvii. 4), in whom the word of God abides (John xv. 7), can receive such a privilege. But on these conditions the same offer is made to all. God puts all that He has at the disposal of every fully surrendered, obedient, and trustful soul.

Ver. 6—9.—Solomon wisely deliberated before he replied. He who, without due consideration, converts every wish into a prayer, will have many prayers unanswered. Before giving his answer, Solomon remembered God's mercy to his father (6), and connected together his father's upright character and prosperous reign. He knew that similar integrity was his great need as king. He remembered, also, that God had given him this position (7, 8). This had not altered his own estimate of himself—he was still "a child." And the work, for such a child, was far too great. The consciously weak distrust themselves and apply for Divine help and wisdom. Hence God's revelations are "hid from the wise and prudent, and revealed unto babes" (Matt. xi. 25). The request of Solomon was for *wisdom* (9). He showed more concern to glorify God, in the responsible position God had given, than merely to advance his own fame, or to increase his own wealth. Such a request was the best possible evidence of his character. If the scholars could have "just what they like," what would they choose? The answer will reveal their character—their idea of life, and of how it should be used. To the selfish, and to any who seek only the things of this world, it would be a calamity for God to give them what they choose. The fable tells of a man who desired that everything he touched might be gold; and, getting his request, he perished in his splendid misery. Only when "ye are Christ's," can Paul declare that "*all things are yours*" (1 Cor. iii. 22, 23).

Ver. 10—15.—"The speech pleased the Lord" (10). A human speech can please Him (Mark vii. 29). A speech that expresses unselfishness, concern for God's glory, desire to do his will, humble dependence upon Him, and large faith in his willingness to bless—such a speech he gladly hears. God gave Solomon his desire (11—12). The evidence of his wisdom soon appeared (16—28), the fame of it reached other countries, and the exhibition of it took all spirit out of the Queen of Sheba (x). But God added what Solomon had *not* asked (13). The riches and honour which he had surrendered became his in a more wonderful measure than he could have desired. To give up for God is the way to obtain from God (Matt. vi. 33). The evidence of his possession of riches and honour appears in chap. iv. His experience in answer to his prayer enabled him to write as he did concerning the excellency of wisdom (Prov. viii.). Yet the blessing promised did not relieve Solomon from the necessity of being watchful and obedient (14). His life would be lengthened or shortened, according as he was faithful or unfaithful to God. The warning was as necessary for his own life and character as the wisdom for the right government of the nation.

At Jerusalem, Solomon expressed his thankfulness to God for the reply (15). Is not this a part of communion we often forget?

LESSONS.

Note: (1) Solomon began his reign in the spirit of devotion to God. A good start determines what the life is to be. There is no way of beginning well except God is put into his right place.

(2) Solomon was more concerned about living rightly than about his own advancement. To do God's will, to fulfil the duties of his high position, was more to him than riches and honour. Be less concerned to get on than to do right.

(3) God gave all he asked and more. He was willing to forego riches and honour for God, but he found them in seeking to do God's will. Mere ambition has no promise of blessing. The meek, the dependent, the surrendered, to these God gives more than they ask.

INQUIRERS' COLUMN.

PUBLIC WORSHIP.

DEAR SIR,—The wife of a Christian working man, and myself one of the Lord's bought ones, I have a strong desire to serve the Lord uprightly. About eighteen months ago we got into financial difficulties in a small way, and since then I have absented myself from public worship and other means of grace. Have I been doing right or wrong?—Yours, &c., H.

ANSWER.

Public worship is a privilege which should not have been bartered away on such a ground; it is a duty which should be attended to in the fear of God. Public worship affords occasions which we can ill spare for communion with our Father in heaven. Probably the cause of abstention was the fear of man, not the fear of God. The case may well excite sympathy. We should, however, rise above outward and momentary difficulties, and beware of "forsaking the assembling of ourselves together."

SEEING GOD'S FACE.

DEAR SIR,—In Exod. xxxiii. 11 we read, "The Lord *spake unto Moses face to face*, as a man speaketh unto his friend." In ver. 20 it is stated: "Thou *canst not see my face*; for there shall no man see my face and live." An explanation of this difficulty will oblige. A. PYNE.

Bath.

ANSWER.

In the former passage, the words "face to face" are properly explained by the clause which follows: "As a man speaketh unto his friend." The expression "face to face" implies familiarity, and does not contradict the statement that no son of Adam can see God. Andrew Fuller well says: "The difference seems to arise from the phrase 'face to face.' In the one case it is expressive of great familiarity, compared with former visions and manifestations of the Divine glory; in the other, to the fulness of knowledge of this glory, which is incompatible with our mortal state, if not with our capacity as creatures." Verse 23, it has been remarked, shows that while a lower degree of disclosures might be made, a higher degree could not be.

ST. JAMES'S GOSPEL MISSION.—This Mission, situated in Royal-road, Kennington Park, lately celebrated its tenth anniversary. At a preliminary tea provided by Mr. and Mrs. Zierenberg, the secretary gave an account of the work since it was started ten years ago. The chairman, Dr. Armitage, congratulated the Mission on having such a bright and spacious hall; and he was glad to know that so many had lately been brought into the light (fifty during the past month). He commended the Gospel temperance work, and said he could testify that a grand work was being done in the hall and in the St. James's Home for Female Inebriates close by.

CONTINENTAL & FOREIGN NOTES.

ROMANISM IN GERMANY.—A paper has been started at Eisenach to combat the encroachments of Rome. Protestants are waking up to the gravity of the situation, and, though late, it is hoped they will not testify in vain. The German bishops of the Papal Church have met and issued a pastoral which amounts to a declaration of war against the movement.

SUNDAY IN AUSTRALIA.—In the city of Melbourne the law decrees that no newspaper shall be published on the Sabbath, and no vehicle must drive past a place of worship during the hours of Divine service at a faster pace than a walk. Numberless attempts have been made to start Sunday newspapers in Melbourne, but the law has invariably extinguished them at the second or third number.

SCHOOLS ON WHEELS.—In Western Turkestan, where there are no schools, the Russian Government has fitted up some railway carriages, to which teachers have been appointed. These carriages make brief stoppages at various stations. The children are gathered and given lessons in reading, writing, and Russian grammar, after which school and teachers are conveyed to the next station.

THE SABBATH IN FRANCE.—The popular union for Sunday rest in France will not replace, but rather help, the older organisations having the same end in view. Constituted on a broad basis, the union will, it is hoped, do much for the good of the people, and greatly help religious endeavour. M. Jules Simon is honorary president, M. Léon Say chairman, and there are many influential names on the committee.

FRANCE.—M. Jules Simon, writing in *La Paix Sociale*, remarks upon the great decline of fanatical freethought in France. A few years ago, candidates for public suffrages had little chance unless they made a declaration of opposition or indifference to everything religious. Now, no such protestation is thought of. By degrees it is being seen that clericalism, as affecting Romish arrogance and assumptions, is distinct from religious principles and convictions.

HOLLAND.—The hairdressers and barbers of Amsterdam have considered the Sabbath question, and adopted a resolution declaring it desirable that they should have a weekly rest as well as persons following other industries. With the New Year the majority of the members of the craft will close their shops by one o'clock at the latest on the Sabbath. It is hoped that in due course they may assert their right to the entire day, and thus be in a position properly to observe the Lord's Day.

BUDDHISM IN EUROPE.—The Buddhist idea of *Nirvana*, or man's ultimate return to nothing, seems to have been well received of late by many European savants. Those who reject Jesus Christ, the Light of the world, are thus returning to the darkness of paganism. Is it not to the Christianity of to-day that the Apostle addresses the appeal, "Awake, thou that sleepest, and Christ shall give thee light"? Yes, let us awake, and idolaters will soon desist from sending missionaries to Christendom.—*Christlicher Volksfreund.*

TEMPERANCE WORK IN SWITZERLAND.—A correspondent of *L'Evangéliste* says that great blessing continues to follow temperance effort in Canton Vaud. Twenty years ago the male portion of the community was largely inaccessible to the Gospel, mainly through the prevalence of intemperance among the vinedressers and the other labourers about the vineyards. To-day reclaimed drunkards are apostles of sobriety and faithful evangelists. A high standard of Christian life is kept in view, and God has greatly blessed the testimony for holiness.

BELGIUM.—Sunday-schools are proving a means of great good in this country. True, they are not numerous, but where they exist several cases have been reported of parents being enlightened through accompanying their children to Gospel meetings. The story is told of one home in which the crucifix and images were hidden away from the parlour to the basement, but those upstairs were allowed to remain. "Mother," said a little Sunday scholar, "downstairs we are Protestants, but upstairs Catholics!" The remark decided the hesitating parents to take their stand for Gospel truth in its purity.

SWITZERLAND.—The Sunday-school Society of Canton Vaud has abandoned the "International" order of lessons, and, like the schools of France, adopted a four year's course. In details, however, the two Continental arrangements are independent and dissimilar. Members of various Christian churches recently assembled for conference at Gingius and Trelex, on the Lake of Geneva. The subjects upon which meditation turned had Christ for their centre and circumference: as the sin bearer, the glory of the Church, and the expectation of believers. *Le Réveil* states that while gentlemen set forth the teaching, ladies supported it by personal testimony. Many voices mingled in prayer, and a spirit of consecration to God prevailed.

FRENCH PRIESTS COMING TO THE LIGHT.—*Le Signal* has published two long articles on work among Romish priests. Quite a number who have been brought up in the Papal communion have declared themselves Protestants at heart, and expressed grief at finding themselves the slaves of circumstances. Some hesitate through fear of persecution, which their friends would have to share with them; others dread poverty, which might involve starvation to themselves and aged or helpless dependents. In concluding the sad recital, which is lightened by several pleasing evidences of confidence in the Reformed Church, M. Réveillaud says: "Many a prisoner sighs for a deliverance which he would enjoy to-morrow if we were only in a position to obtain the price of his ransom—a place, however humble, enabling him to live in the society of men."

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HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Nov. 15, social meeting for Bible study. Tea at 6; address by Miss Mason at 7.

UNION HALL MISSION.—Opening of Shaftesbury Hall, Dorothy-road, Lavender-hill, near Clapham Junction, Tues., Nov. 19. Afternoon meeting for prayer, &c., at 4; evening meeting at 7.

EDINBURGH CASTLE, Rhodeswell-road, Limehouse, E.—Special Gospel mission, to Nov. 20, Sun., at 11 and 7, week-nights at 8. Preacher, Mr. James B. Wookey. Sun., 3 p.m., Rev. Henry Bright.

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SALVATION ARMY.—Holiness Convention, Exeter Hall, November 25 and 26. Meetings each day at 11, 2.30, and 6.30. General Booth will preside.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Nov. 20. Tea at 6; meeting at 7. Mr. R. C. Morgan will preside, and Miss Child, of the Sailors' Welcome Home, and Miss Steer, of the Bridge of Hope Mission, will give accounts of their work.

CLAPTON HALL, Alkham-road, Upper Clapton, N.E.—Mr. T. Shuldham Henry during Nov., Suns., 6.30 p.m.; Fris., 7.30 p.m.

DEEPENING OF SPIRITUAL LIFE.—Friday, 3.30 p.m., Portman Rooms, 32, Dorset-street, Portman-square, W. Nov. 15, Rev. Charles A. Fox. Nov. 22, Rev. E. W. Moore.

PARKHURST HALL (opposite Seven Sisters-road), Holloway-road, N.—Meeting of Christians of all denominations, this (Fri.) evening, at 7.30, for united prayer for the baptism of the Holy Spirit on all Christian work and workers.

LIVERPOOL CONVENTION for the Deepening of Spiritual Life, Nov. 25—29.—Information from either of the hon. secs., Rev. C. Courteney, 23, Newsham-drive; Mr. T. A. Leigh, 19, James-street.

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CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Doncaster, Nov. 10—17; Polytechnic Hall, Falmouth, Nov. 23 to Dec. 2. Mr. James Tyler, Buchanan Memorial Free Church, Glasgow, Nov. 17—22; St. George's Free Church, Nov. 24—30. Mr. T. Lewes Sayer, York-road Congregational School, Lambeth, Nov. 11—22; East Finchley, Nov. 16; Middleton-road Congregational Church, Dalston, Nov. 25 to Dec. 6; Athenæum, Camden-road, every Sun. in Nov. at 3.15. Mr. Henry Hutchinson, Oldham, Nov. 14; Sale, Nov. 15; Altrincham, Nov. 16; Liverpool Nov. 17—25. Mr. J. H. Greene, Burton-on-Trent, Nov. 17—22. Mr. Alfred Armitage, Wandsworth-road, Nov. 16—22. Mr. Herbert Pewtress, Bouverie-road, Stoke Newington, Nov. 24—29.

[1052]

TEMPERANCE NOTES.

The arrests in Great Britain for drunkenness during the past ten years is said to have reached nearly two millions.

An Amending Licensing Bill introduced into the South Australian Legislature provides for a limited local option and also for compensation to publicans. The latter proposal has excited strong objection.

In France there is an agitation for the suppression of the right of free distillation granted to farmers and fruit growers in 1875. It is alleged that it has led to great frauds on the revenue, and the extensive use of a deleterious alcohol extracted from vegetables of various kinds.

Appeals.

East London Women's Christian Temperance Union.—The majority of the members of this Union are of the poorest, so that the subscriptions are very small, and quite inadequate to the necessary expenditure. Contributions will be gratefullyacknowledged by Mrs. PADDON, hon. sec., 43, Tredegar-square, Bow London, E.

The Chelsea Preventive and Rescue Home is greatly in need of funds, owing to the large number of the better class of fallen women who have recently passed through the rescue branch. The expenses incurred by the mothers and babies are just now exceptionally heavy. Donations will be gratefully received by Rev. J. LAWSON FORSTER, 12, Carlyle-square, Chelsea, London, S.W.

Slade Hall, Plumstead-common.—This hall, which was opened in 1880 in a very poor neighbourhood, has recently undergone repairs and extension at a cost of about £110. Towards this sum £60 has been given or promised by friends and workers. The work is the outcome of open-air services and cottage meetings among brickmakers and others. With the blessing of God, it has steadily increased. Contributions may be sent to Mr. ROBERT CAMPBELL, Herbert-road, Plumstead.

Notices.

IN answer to "A Correspondent," the lines asked for are by Frances Ridley Havergal, from her "Moonlight Sonata," page 28 in "Under the Surface." The following is the correct quotation:—

"What though to-day
Thou canst not trace at all the hidden reason
In his strange dealings through the trial season,—
Trust and obey:
And, like the child whose story follows here,
In after life and light all shall be plain and clear."

L. A. B.

COMMUNICATIONS RECEIVED WITH THANKS.—C.S.T. W.T. G.L. L.A.S. W.C. E.G. M.T. J.K. E.B. F.H.R. F.W.N. T.F. D.W. C.W. J.J. S.K. J.C.J. A.N.G. A.M.B. F.S.H. R.B. W.H.F. A.J.B. W.T. H.A.C. A.H. A.E.L. M.C.P. R.D.F. R.H. H.M.B. G.W. A.M.A. F.D.H. W.W. J.S. F.M. H.E. W M. A.M.B. F.H.W. H.A.M. R.E.G. F.W. F.M.W. A.M.G. R.T. S.R.G. D.M. J.C. H.M. C.C.W. W.F. C.D.D. M.A. M.G. H.E.C. G.G.G. W.R.N. W.H. J.I.D. H.G. D.D.C. E.S. M.W.D. C.P. J.S. E.H. W.M. M.T. M.P. T.A. C.A.B. M.J.M. M.B. A.J.G.A. R.B. E.S. H.G. J.B.V. G.J.H. J.L. K.R. J.E. G.T.C. M.R. J.L.F. H.H. R.N. A.P. J.P. F.W. J.E.M. T.A.D. T.W.W. H.H.B. G.C. T.M.C. W.P.S. A.M.D.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Mr. and Mrs. Geo. Evens have visited Pemberton Free Church with gratifying results. Many have professed to be born again. The church gave a unanimous invitation for a return visit next year.

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To Lonely Missionary Workers.—DEAR SIR,—I beg leave to ask, through your excellent paper, for a little missionary information, which perhaps some of your readers in the East may be able to give me, if they will kindly do so. (1) Are any of the lighthouses on the coast of India, the Straits Settlements, or China, under the charge of Englishmen; if so, which? (2) Are any Englishmen resident—as minor officials, traders, &c.,—on either of the undermentioned islands or groups:—Rodriguez, Amirante, Chagos (dependencies of Mauritius); or the Laccadive, Maldive, Andaman, Nicobar, or Keeling Islands? To any of our countrymen placed in isolated positions as above, and possibly out of reach of religious associations from the outside, I should be glad to post now and then small packets of publications, such as those issued by Messrs. Morgan & Scott, the Religious Tract Society, and Messrs. Passmore & Alabaster, if names and addresses were sent to me. It may be that some in those solitary places will be glad of them.

Yours very truly, J. GREEN.

9, *Brockley-road, London, S.E.*

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[Rev. Dr. Murdock.]

No. 1034.] FRIDAY, NOV. 22, 1889.

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Y.W.C.A.— Ealing Branch.—Will any kind friend give us a Piano, or help us to get one? It is urgently needed for the Ealing Institute. Mrs. TULLOCH, Hon. Sec., 50, Grange-park, Ealing.

"BLESSED BECKENHAM."—*Hedley Vicars.* The Old Beckenham Mission urgently needs funds. Committee: Sir S. A. Blackwood, Colonel Wilmot Brooke, and others. Hon. Treasurer, Mr. B. A. HEYWOOD, Banner, Beckenham, Kent.

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MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.

The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.

Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.

A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

FRANCE.—A Lady, having time at her disposal, will be pleased to receive into her home a young Lady wishing to perfect herself in the French language, music, and painting. A really comfortable Christian home for Protestant Girls. References in England.
Madame BOUPAIN, 16, Faubourg Bannier, Orleans.

A CHRISTIAN MOTHER receives a few Pupils to be educated with her own children. A thorough home. Indian or foreign children received. Highest references.
Mrs. BRYANT, Lunham House, Upper Norwood.

PARIS.—Christian family, English, residing near two colleges, desire two young ladies, or boys as Boarders. Terms moderate. Rev. LEVINSOHN, 17, Endwell-road, Brockley, S.E.

SCHOLASTIC.—An English Master, ex-pupil teacher, with boarding-school experience, desires re-engagement after Christmas. Second-grade drawing certificates, elementary French and music. Decided Christian.
J. J. N., 16, Dalby-square, Margate.

PASTEUR DU PONTET DE LA HARPE wishes to recommend a young French Tutor for a family or school, on mutual terms.
French Parsonage, Bayswater, W.

TUITION IN GENERAL ENGLISH SUBJECTS wanted by a young Gentleman, age 17, in return for comfortable and refined home. Board and laundress Highest references given and required.—S., Delmont House, Scarborough.

EXPERIENCED CHRISTIAN GOVERNESS seeks engagement in England or abroad. Good English, music, fluent French and German, conversation, grammar, literature (Paris, Germany).
ELSIE, 25, Brownswood-road, South Hornsey, N.

CLERGYMAN'S DAUGHTER seeks engagement to young children. R.C.P. certificated. English, arithmetic, Euclid, algebra, fluent French, Latin, music (piano, violin), singing, drawing. £25.—Mrs. EDWIN HOOPER'S Governess' Institute and Home, Compton-terrace, Islington, London, N.

CHRISTIAN LADY, good family, having son and three daughters (medallists), talented in music, piano, singing, harmony, drawing, painting in oils and water colours (any style), also thoroughly at home in Italian and German, is desirous, with them, of their being at once engaged in teaching the above. Also in taking portraits from life and enlarging photographs to any size. They have a studio. Terms to be agreed on. Highest references given.
32, Eardley-crescent, Earl's-court.

GOVERNESS.—After Christmas holidays. Desired, in Christian family, a re-engagement as Governess to children under 12.
Miss SMITH, c/o Mrs. Cannon, Bexley, Kent.

EXPERIENCED GOVERNESS wanted after Christmas, girls 8 to 17. Good English, conversational French and German, music, drawing, painting. Non-resident, board, comfortable lodgings. Salary £45 to £50
SAVORY, Palgrave Rectory, Diss.

GOVERNESS.—Wanted, a Protestant French or Swiss Lady as Governess to young children. Requirements, English, French, music, drawing, and plain needlework.
Box 1, Postoffice, Yeovil, Somerset.

GOVERNESS.—A Lady wishes to recommend as Governess, a Physician's Daughter, who has had much experience in teaching English, French acquired in France, music, drawing, elementary German, singing, and Latin. Excellent references.
Miss DAUBNEY, Penmaenmawr, North Wales.

Appointments, Situations, &c., Wanted.

CHRISTIAN GENTLEMAN, with capital, desires Partnership in well-established business; or would undertake any position of responsibility. Thorough knowledge of banking.—E. D., c/o Housekeeper, 13, Rose-street, Newgate-street, E.C.

A YOUNG MAN SEEKS engagement as Missionary or Evangelist, either for special or permanent work.—For particulars and testimonials, appply to J. H. LOSE, 5, Central Hall-buildings, Manor-street, Plymouth.

SCRIPTURE READER desires post. Good visitor. Earnest, active. Experienced in Mission-room services, parish work, temperance and lantern lectures. Testimonials.—T. P., 16, Arlington-square, New North-road, Islington, N.

A YOUNG MAN (Baptist) is open for preaching engagements, near London, and desires giving his life entirely for Christ's service. Small remuneration.
A. HORSTMAN, 147, Sydney-street, Chelsea.

ORPHAN SON OF DOCTOR, nearly 16, leaving Christ's Hospital in December, wishes to enter bank or employment. Hours not very long. Small salary essential. Good reference from Head Master. Abstainer.
Mrs. BREEZE, Hermitage-road, Green Lanes, N.

AS COACHMAN OR BUTLER.—Wanted, situation. Wife good cook. Both total abstainers.—SISTER MARY, Wesleyan Mission, 60, Greek-street, Soho.

LODGE OR GATEKEEPER, Caretaker, Timekeeper, or any position of trust. Age 39. Married, total abstainer, decided Christian. Highest references.
Miss HOOPER, 9, Upper Baker-street, N.W.

GARDENER.—Good single-handed, or where help is given. Ten years' experience, inside and out. Christian and abstainer. Age 25. Married when suited.
S. C., 1, Napier-cottages, Hanger Hill, Ealing, W.

LAD.—Wanted, by a Lad nearly 15, a place in house and garden, or in stables. 21 months' good character from tradesman.
J. WEST, Lodge, Oakfield, Emsworth.

MARRIED COUPLE.—Clergyman's Wife strongly recommends married couple for superintending institution, chambers, offices, or any capacity needing strict integrity. Wife thoroughly domesticated. Abstainers. Strong, healthy. Ten years' reference.—E. B., Thornhaugh, Croydon.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Ladies to medical and monthly Nurses, Companions, Governesses, and Caretakers. Also superior Domestic Servants. Hours 10 till 5.

THE WIDOW OF A GENERAL OFFICER recommends her former Governess (middle-aged) for a position of trust. Thorough French and German, good music, drawing, English, needlework, children's dressmaking. Understands housekeeping. Highest references. Views strictly evangelical.—ELLA, c/o Miss Eives, 58, Cornwall-road, Bayswater, London, W.

AS COMPANION OR GOVERNESS.—Lady wishes to recommend her former Governess.—For information, X., c/o Messrs. R. Grant & Son, 107, Princes-street, Edinburgh.

AS COMPANION TO AN INVALID, or Mother's Help. Can take baby from the month. Age 24. Salary £18. Good personal references. Baptist. Christian home preferred.
Miss HOOPER, 9, Upper Baker-street, N.W.

ATTENDANT on an elderly or invalid Lady. A Lady recommends a young Woman (35). Thoroughly trustworthy. Tidy, active, and willing.
E. L., 10, North-road, Clapham-park, London.

THE REV. W. DARLOW SARJEANT desires to recommend a Christian young Lady of 26 as Companion to a Lady in a superior Christian home.—A., 165, Selhurst-road, South Norwood.

ADVERTISER seeks re-engagement in a Christian family as Companion or Attendant on elderly Lady or Gentleman, having been with a family three years and a half. Cause of leaving, death. Highest references.
S. R., 9, Victory-place, New Kent-road.

AN ENGAGEMENT required by a daughter of Mr. CHARLES SNELL, of Mayfield, Sussex, as Matron in a Boys' Boarding School. Willing to assist with junior classes; or as Nursery Governess.

REV. MARCUS RAINSFORD, JUN., St. Matthew's, Brixton, recommends an experienced Lady for charge of children or any post of trust.
F., 120, Victoria-street, S.W.

HOUSEKEEPER.—Re-engagement desired (or any position of trust) by thoroughly practical person. 16 years' experience. Accustomed to and fond of children. Highest references.—Miss CASSWELL, Butterwick, near Boston, Lincolnshire.

NURSE-COMPANION, or any position of trust. Middle-aged person desires re-engagement. Musical, cheerful, domesticated. Many years' experience in invalid and mental nursing.
M., 21, Gaisford-street, Kentish Town, London.

MOTHER'S HELP.—Lady recommends a respectable young person as Mother's Help, to undertake light household duties or to wait on an elderly Lady.
A. W., 1, Wildash-road, East Dulwich.

YOUNG PERSON—A Lady wishes to recommend a Christian young person who is slightly lame; but has filled situations as domesticated Help. Good dressmaker. Small salary. 16 months' good personal character. London or neighbourhood preferred.
Miss DUPRE, Beaumaris House, Surbiton.

A COMFORTABLE HOME required by a Lady who in return would give Companionship or lessons in music and French (Paris).
N. D., 39, Alexandra-road, Wimbledon.

AS COOK in a small Christian family, or as HOUSEKEEPER to one or two Gentlemen. By a respectable, middle-aged person.
E. L., 199, High-street, Sutton, Surrey.

AS SEWING-MAID, or Under-Housemaid.—A Lady is anxious to find an easy place for Girl of 18. Has been trained for a teacher but failed.
Miss LEATHES, Reedham, Great Yarmouth.

AS SCHOOL-ROOM OR YOUNG LADIES' MAID. Wanted by a young person, aged 17. She understands dressmaking, and can give good references. Wages from £14 to £16.
L. H., 13, Bankton-road, Brixton, S.W.

AS SCHOOL-ROOM MAID or Under Nurse.—A Lady recommends a young Woman, aged 19, who is a Communicant of the Church of England. State wages and address.—A. EDWARDS, care of Miss Webb, 1, Waterden-crescent, Guildford.

AS GOVERNESS to young Children or Mother's Help.—A Gentlewoman (26) desires re-engagement. English, elementary music, and drawing. Highest references.—Miss MALIN, 67, Cassland-road, South Hackney, London.

Appointments, Situations, &c., Vacant.

A RELIABLE STOCKKEEPER wanted at once. Must be well up to his work, and a hearty helper in Christian work.—EVANS & SONS, Woollen Manufacturers, Brimscombe, Gloucestershire.

AS INDOOR SERVANT.—Can any Lady recommend a Christian and a total abstainer. A footman with some experience would suit.
B. B., 21, Osmaston-street, Derby.

AN UNDER-GARDENER wanted (third), married, to live in a lodge. Good character indispensable. Wages 15s. a week.—Write, H. G., May's Advertising Offices, 162, Piccadilly.

SALARY AND COMMISSION to Men who can introduce business. Agents, Collectors wanted by Royal Liver Friendly Society. (Funds one million.) No debit system. Interest in books guaranteed. Mention this paper.—Apply, Local Representatives, or Chief Office, Liverpool.

PROBATIONERS WANTED (Ladies). Age from 21 to 28 years. In and out-door uniform, washing, &c., supplied. After three months trial to remain for two years' free training.—All applications, with photo and stamped envelope for return, to be made to the SISTER-IN-CHARGE, H.M. Hospital, 13 to 19, Stepney Causeway, E.

A WIDOW LADY wanted, about 40, as useful Nurse and Companion to married invalid Gentleman, and whose wife attends to business. Small salary but comfortable home.
Mrs. THOMPSON, Chemist, Brentwood.

MOTHER'S HELP wanted for farmhouse in Isle of Wight, to take entire charge of three children, youngest seven months. Good needlewoman, one accustomed to and fond of children. Good references.—Address, giving full particulars, to B., Barnsley Farm, Ryde.

LAUNDRESS.—A Lady in town wishes to find a respectable Woman as Laundress, to undertake the washing of one family (no children). A good shirt and collar ironer, plentiful supply of water, open air drying, no chemicals used, and accessible by carrier required.—Apply by letter, to Mrs KEEBLE, 13, New Cavendish-street, Portland-place, London, W.

NURSERY GOVERNESS wanted to take the entire charge of four children, the youngest being three years old. Churchwoman preferred. Moderate salary.—Apply by letter only to Mrs. H., 15, Highbury-terrace.

NURSERY GOVERNESS wanted after Christmas for two boys, to take sole charge, and needlework. Moderate salary. Total abstainer.—Mrs. H. W. DIBBEN, Wimborne.

NURSE wanted, two babies, ages 17 and 3 months. Wages about £18. Good personal character required.—Mrs. E. WAGSTAFF, The Terrace, Leighton Buzzard, Beds.

A NURSE wanted after Christmas to attend an invalid Lady; one who has had some hospital training preferred.
Mrs. H., 3, The Drive, West Brighton.

A SUPERIOR NURSE wanted, not under twenty years of age.—Apply at
BOOSEY'S Registry Office, Tonbridge.

A NURSE wanted (Lady), fully trained, in an English hospital, willing to undertake some night duty. Salary £25 to £30 per annum, with in and out-door uniform, washing, &c. Must be a member of some Protestant Evangelical church, and a total abstainer.—All applications, with photo, copies of certificate, &c., and stamped envelope for return, to be made to the SISTER-IN-CHARGE, H.M. Hospital, 13 to 19, Stepney Causeway, E.

COMPETENT LADY wanted, Attendant and Nurse combined, for an elderly Gentleman mentally afflicted. Middle-aged, willing to be useful. Abstainer. State salary and full particulars.—K., 2, Newington-green, N.

A MISSIONARY AND WIFE wanted, by the Seamen's Christian Friend Society, to manage a Sailors' Rest and Home, conduct Gospel and Temperance Meetings, &c. Must be Evangelical, earnest, and energetic. Good references indispensable. Salary £80, apartments and firing. A man allowed as boatman and general helper.—Apply by letter, to
Rev. G. J. HILL, 255, Burdett-road, Limehouse, E.

A HOUSE-PARLOURMAID wanted. Wesleyan and abstainer preferred.
Mrs. WOOD, Grove House, Southport.

A COOK wanted, about 30. Clean, economical, and good manager, and to assist in housework and be generally useful and obliging. A Christian would be valued, and abstainer. Only two ladies. Early dinner, and quiet place in country. Wages £18 and all found.
OWNER, Tighnamara, Netley Abbey, Hants.

COOK.—Wanted by a Widower, living alone. Must be strong and active, and a decided Christian. Age 35 to 40. Can any Lady recommend one?
G. G., Library, 118, Church-road, Upper Norwood.

GOOD COOK wanted, understanding dairy. Good personal character.
Park Hill, Upper Tooting.

A GOOD COOK AND HOUSEMAID wanted in a comfortable Christian home. Wages £16 and £14.
Mrs. G., St. Luke's Vicarage, West Holloway, N.

COOKS, NURSES, PARLOURMAIDS, House-Parlourmaids, and Good Generals wanted. Good wages. Comfortable homes. All servants requiring good situations should apply at this office, no pains being spared to secure good situations.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

GENERAL SERVANT wanted at once, for two Ladies. Should understand plain cooking. Good character indispensable. Must be an abstainer. Christian would be appreciated.
M. B., 8, Barry-road, E. Dulwich.

WANTED, in a quiet situation in the country, a steady, clean, strong Girl, of 15, for kitchen.—A. B., The Library, Mallock, Bath.

TWO TRUSTWORTHY SERVANTS wanted for one Lady. A careful working Cook to help in housework, also House-Parlourmaid, active, clean, able to do needlework and attend on Lady. 8s. per week to each servant to board herself, and £18 wages each.—Write only,
M., c/o Mr. Neale, 5, Edgware-road.

GENERAL SERVANT wanted immediately who is a good plain Cook. Good Christian character desired. Abstainer, Churchwoman. Early riser. Housemaid kept.
St. Stephen's Vicarage, North Bow, E

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
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First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
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W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. Patronised by ministers of all denominations.

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BEDFORD HOTEL, London.—93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

BRIGHTON.—SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BOURNEMOUTH.—Warm and comfortable suites of Apartments for winter months. Central, sheltered position. South aspect, near pier, gardens, and principal churches. Terms moderate.
Mrs. MOON, Ootacamund, St. Peter's-road.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

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HOME OFFERED in a Vicar's family to a Lady. Beautiful country near the sea. Terms moderate. References exchanged. Instruction in music and German if desired. A. B., c/o Miss Prince, East-street, Bridport.

REFINED, COMFORTABLE HOME for Lady, or two friends, in small, select Ladies' school. House large, south aspect, mild climate, charming country. Terms 15s. weekly.—Apply first by letter only to PRINCIPAL, 20, Laura-place, Southampton.

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BUXTON HOUSE, EARL'S COLNE, ESSEX. — PRIVATE HOME for six Ladies. Fourteen years' experience. Highly satisfactory results. Inspection invited. Terms 2 and 3 guineas weekly. Medical attendant, J. Taylor, Esq., M.R.C.S.L.—Address, Miss PUDNEY.

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Turkish and other baths. Beautiful private grounds. Strongly recommended for those who need rest, and pleasant, healthful change "Has all the comfort and charm of a gentleman's country home."

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HOME.—The Friends of a Lady or Gentleman, mentally or physically weak, or otherwise, requiring care and supervision (not insane) are offered a comfortable Home, with every medical and other attention, by a married total abstainer of great experience, living in the South-West of England, within easy access of London. SUCCESS, Tayler's, 154, Fleet-street, London, E.C.

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A COMFORTABLE HOME offered to a Gentleman engaged during the day. Terms moderate. Close to rail and 'bus. No other lodger. 14, Queen's-terrace, St. John's-wood, N.W.

SUPERIOR CHRISTIAN HOME in the house of a Lady, neighbourhood of South Kensington. Near good Evangelical church, park, and museums. R. F. R., South-street, Thurloe-square, London.

HOME.—Very comfortable and superior, country, Christian Home (permanency only), with every comfort, as one of the family, for middle-aged or elderly Lady or Gentleman, or Gentleman and wife. Farm residence, North Hants. Letter only, Y. Z., 31, Ashburnham-road, Greenwich, London.

RESIDENCE, WITH BOARD, for one, two, or three months, or permanency, for Lady, Sister, or Gentleman, in quiet Christian home, with home comforts. Bed-room, with dressing-room. First floor, with country view. Twenty minutes from Waterloo Station. Z., Smith, Stationer, Hill-road, Wimbledon.

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DUMPFORD HOUSE, near Petersfield, Hants.—This comfortable Health Resort affords a cheerful Christian home, sheltered from north and east winds. Turkish and other baths. Proprietress, Mrs. BOYS.

VERY COMFORTABLE CHRISTIAN HOME for Lady or Gentleman, with opportunity for Christian service. Near two tram and railway lines. Also workers needed amongst young women in City.—B., c/o Hallkeeper, 186, Aldersgate-street.

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THE WIDOW of a Town Missionary would be glad to Let drawing-room and bed-room, or bed and sitting-room combined, for very moderate terms; or would take invalid. Good references from medical men and clergymen.—Mrs. ROSE, 2, Clarence-villas, Whitecross-road, Weston-super-Mare.

WANTED, by Brother and Sister, furnished Sitting, and two Bed-rooms, with partial attendance. London, N.N.E. Terms must be moderate.—Letters to F. M., 40, Hazelrigge-road, Clapham.

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18,090 Attendances at the Ragged Church.
10,556 Attendances at the Mission Services.
68,288 Attendances at the Bible Schools.
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12,052 Attendances at the Mothers' Meeting.
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I regret, however, that the responses to Major Poole's appeal and to my offer are coming in but slowly. Perhaps some are discouraged at the magnitude of the work proposed. I beg you not to forget that, if each does **what** he can, it is as easy to do this special work for God, **BY THE TON**, as by the pennyworth. My heart is touched by a letter from two mothers, of soldier boys, enclosing two shillings, for Major Poole's Fund, and saying that it is all that they can do, but that they are praying God to bless every pamphlet their tiny gift sends out to the soldiers. God grant that their own boys may receive a share of that blessing!

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NOVEMBER 22, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. Dr. William Tyler, Congregational minister, Mile End, E.

It is known to many of our readers that the American Board of Foreign Missions in its late meeting at New York was sorely divided on questions which had their root in theological differences. We have read the comments on these disturbing relations between some of the churches and the Board which appear in twelve of the United States' journals. Many of them justify the compromise arrived at through the statesmanlike course of the president, Dr. Storrs. The minority who call themselves "Liberals" object to the application of orthodox theological tests in the sending forth of missionaries. The matter, however, in relation to the future of the heathen is one on which a missionary Board ought to exercise great caution. Why should missionary societies send out men who meddle with that of which they know nothing, and tell the contemporaneous heathen that there is hope for their ancestors who died idolaters? And if a missionary holds that there is another "day of salvation" after this, he will inevitably fail in the fidelity, earnestness, and entreaties of one who takes the language of Paul as his guide, and declares that this is *the* accepted time of deliverance.

It is proposed to found in London a hospital to be conducted on antivivisectional principles, under the name of the Shaftesbury Hospital. The object is not to disparage the many institutions which have long been doing a really good work, but to provide a hospital to which the generous may subscribe without fear of promoting vivisection, and to which the poor may go without dread of being used as material for experiment. The proposed Hospital will be of a general character, for the medical and surgical treatment of the sick of both sexes, without regard to any distinction of creed. The prospectus states:—

> Thoroughly qualified physicians and surgeons will be appointed, and, as it has been over and over again proved that the best results can be attained by methods not in any way dependent on vivisection, it is confidently anticipated that the Hospital, in addition to curing a larger proportion of patients in a shorter time than usual, will afford irrefutable evidence of the usefulness of that practice.

The proposed Hospital will also afford facilities for treating hydrophobic patients, after the hot vapour baths method practised with great success by Dr. Binsson and others. A start will be made in a private house, with a few beds, when the sum of £3000 shall have been collected. Persons in sympathy with the movement are requested to communicate with Mr. F. E. Pirkis, Nutfield, Surrey.

It is satisfactory to learn from the recently published Report of the Local Government Board that during the last twenty years pauperism has maintained a steady decrease, having diminished by one-half: it appears also that whereas twenty-seven years ago, out of a population of more than twenty millions, upwards of one million were in receipt of relief, last year, though the population has increased by nine millions, the number of paupers was under 750,000. The reports from the various district inspectors furnish valuable information with respect to the administration of the Poor Law in various parts of England, from which it appears that though much improvement has taken place, yet the great social problem of how to deal with the poor without hardship to the industrious and independent among them, and at the same time without encouraging the idle and worthless, is not yet solved. It may also be noted that the excellent Report of Miss Mason, the lady-inspector of boarded-out children, illustrates alike the excellencies of the system, and the abuses to which it is liable when not supervised by a practical, working local committee.

The auditor of the Theological Society, Trinity College, Dublin, at the opening meeting of the fifty-second session the other evening, read an admirable paper on the "Crisis in Foreign Missions" to an influential gathering. Mr. Northridge, in the course of his paper, urged that in the gradual loss of vitality and the increasing corruption of truth which characterised the Church of the middle ages, we see only the natural consequences of her neglect of her primary function and her forgetfulness of her high calling. So in regard to the churches of the Reformation, God did not deal differently with them:—

> They won life and liberty at enormous cost, but were slow to disseminate to others the blessings thus obtained. Hence followed the disappointment of high hopes, rationalism, deism, and worldliness, making havoc of churches once full of promise.

Mr. Northridge based upon his arguments an eloquent appeal in favour of a wide development of the missionary spirit in Ireland.

Dr. A. T. Pierson received a cordial welcome and God-speed from the Liverpool friends on Saturday last, on his arrival from America to commence his new missionary crusade in Great Britain. He preached in two Liverpool pulpits on Sunday, and on Tuesday evening a great public meeting was held, to give the Doctor a hearty "send off" to Scotland, where he begins his systematic advocacy of the great cause of foreign missions. Our readers will doubtless follow him with their earnest prayers, and also give their co-operation as far as that is possible.

The revolution in Brazil, by which that vast Empire is transformed into a collection of "United States," is one more proof of the instability of earthly thrones. It is satisfactory to know that the ex-Emperor, Dom Pedro, who has in many respects deserved well of his subjects, leaves his high position with the goodwill of the nation. One of the newspaper correspondents asserts that the present upheaval is the recoil of the people from priestly intrigue and domination. If that explanation be correct, we cannot but rejoice at another symptom of the rising tide of revolt against the tyrannical and unscrupulous hierarchy that is headed up in the occupant of the Papal Chair.

We are sorry to hear from Dr. Barnardo of the present great dearth of funds for the institutions under his care, and which contain to-day 3195 waif and orphan children. This is the more to be regretted, as we understand he enters this week upon a fresh phase of the struggle which the Romanists are waging to take from him little children rescued from vile associations. Our friend should not, we think, be left without a very hearty expression of Christian sympathy in this time of great need. In resisting Papal encroachments in any direction he is really fighting a larger battle than at first sight appears. To do so while weighted with the cares of all his institutions would be no easy task at any time, but when the treasury is empty and a daily deficit is steadily accumulating, the sense of discouragement is more than ordinarily grave.

Professor Watts, of Belfast, has written a drastic and pungent pamphlet (*Edinburgh: J. Gemmell*, 19, *George IV. Bridge*) in answer to Dr. Marcus Dods's recent sermon, preached in St. Giles Cathedral, Edinburgh, on the essentials of Christianity. The "new Scottish homiletic" is shown to be a truly miserable substitute for the definite faith once for all delivered to the saints. Dr. Dods, referring to two views of the atonement, one of them recognising propitiation and the other ignoring it, said: "Both theories produce good Christians." Professor Watts easily shows that such an attitude as this implies on the part of Gospel teachers is quite inconsistent with the entire drift of Holy Writ. In some powerful concluding words he says:—

> Paul's homiletics present a wonderful contrast to the St. Giles sermon. They assume the wrath as well as the love of God; they provide an atonement for human guilt; they lay a basis in Christ's righteousness for the justification of God in the justification of men under both Testaments. Of all these there is not one word in Dr. Dods's alternative theory.

To talk of salvation while ignoring justification is simply to speculate; for Revelation clearly explains saving truth by informing us how God's love has graciously met the demands of his justice. To our mind, Professor Watts does not exaggerate when, in view of these facts he says, Dr. Dods's sermon might be entitled, "The Essentials of Christianity, with the Essentials left out."

We direct the attention of our London readers to the special evangelistic missions that are in progress this week in different parts of the Metropolis. Our Wesleyan friends, with Mr. Price Hughes at their head, are attacking the cultured and careless West. Mr. Smith, of Dufftown, is holding aloft the Gospel banner at Aldersgate-street among City young men. At the Metropolitan Tabernacle, Messrs. Fullerton and Smith are busy inviting the sinners of that crowded locality to Christ. Rev. F. D. Sanford, from America, is conducting a mission at

Wellington-road Hall, Stoke Newington. A mission is being held simultaneously in four Episcopal churches in Holloway; while our friend Major Whittle is throwing himself zealously into the work at Woolwich. West, Central, North, and South London are thus having the claims of God pressed upon them by earnest ambassadors. We invite all of our readers who can, so to pray and work that those parts of our city may indeed know the day of their visitation.

We have frequently alluded to the desire which is taking form in the hearts, and finding expression in the words and actions, of many good men, for an abatement of sectarian bitterness, for a union of evangelical churches upon the essential points of Christian doctrine, and for joint efforts against the forces of evil. It is, therefore, encouraging and interesting to note, as recorded in a recent book, that in the rapidly progressive country of Japan all denominations work together in the name of their Lord, and that out of two hundred evangelical churches, one hundred and thirty are uniting into one body, under the name of "The Church of Christ in Japan," a new constitution having been drawn up, based upon the principle of unity in essentials and liberty in non-essentials. But, alas! in our own country their can be neither fusion nor federation, if it is to involve reconciliation with Rome and the acknowledgment of the primacy of the Pope—objects which are confessedly aimed at by the accredited leaders of the "Home Re-Union Society." As yet there is too great a disposition to insist upon non-essentials, and the sacerdotal assumptions and unscriptural teachings which are so fatally leavening the Church of England constitute a very formidable barrier to real union.

These are days of intellectual activity, and there is a strong tendency on the part of cultivated minds to look with scorn or suspicion upon any movement or method of which the cause, process, and effect cannot be discovered by earthly and human faculties. It is well, therefore, that the hollowness and the fallacy of the Agnostic assertion that Christianity is an effete or dying creed, unsuited to modern requirements, should be exposed. This has been done in a recent book, entitled, "Religious Teaching and Modern Thought" (*H. Frowde*), which will well repay perusal. In it Dr. Leebody treats (*inter alia*) of the three different forms in which Christianity, which he defines as the religion of the New Testament, is currently presented, viz., the Ritualistic, the Rationalist, and the Evangelical; the conclusion at which he arrives is that while Ritualism may enthral a few intellects of the mystical type, while Broad Churchism tends to "reduce Christianity to a code of moral maxims," the Evangelical is the only true and effectual method of presenting Christian truth. He says:—

> Where broad human sympathy is required, where the large and the kindly hand is to be employed for masses as well as units, we find that a process of natural selection assigns the work to Christian people of the evangelical school....The evangelical is the only type of Christian teaching which has any real influence with the lapsed masses in our great cities, and it is the type found most effective in dealing with the heathen.

Apropos of this last sentence it may be noted that if cumulative evidence and ample illustration be desired of the wonderful and exact adaptation of the provisions of the Christian religion to the varied moral and spiritual needs and cravings of the human heart, whatever be the clime, colour, race, or temperament, such evidence and illustration may be found in S. R. Pattison's "Gospel Ethnology" (*R.T.S.*). From his pages it will be seen how "the great Christian sacrifice draws all men to it," from the untutored Fijian to the cultured Briton.

It is due that we should not omit a notice of Bishop Ryle's address to the Liverpool Diocesan Conference lately held. The Bishop speaks of growing years; but there is no sign of these in the vigour, shrewdness, and directness of his words. He prefers bringing forward the "laity" to conferring "holy orders" on inferior men. He has no hope of deliverance for the times from the establishment of semi-monastic brotherhoods. He recommends suspension for contumacious Ritualistic clergymen rather than allow them to pose as martyrs by imprisonment. He has little to say for a Liverpool Cathedral, which will cost half a million of money; objects to long liturgical services, and to the idea that pompous cathedrals meet the wants of the people. He advocates, however, mission-rooms, about which we quote his brave words:—

> The value of these rooms could not easily be overrated. They enable a clergyman to give short, elementary, non-liturgical services, such as the Apostles used to hold. They enable him to obtain the help of gifted and qualified laymen to hold such services, when he could not hold them himself. Above all, they meet the wants of a large body of the working classes, who now go nowhere at all, and certainly would seldom begin their religious life by going to a long liturgical service which they could not understand. The objection sometimes made that mission-room services do not lead people to church, and only increase Dissent, he did not admit to be valid. Even if it were, he would much rather see people going to mission-rooms than going nowhere at all. The plain truth was, that a miserable cast-iron want of elasticity had long been the bane of the Establishment.

In the Liverpool diocese there are no fewer than 198 mission-rooms.

A writer in *The Nonconformist* quotes the following from *El Norte*, a Liberal daily paper, published in Bilbao, an important centre of Jesuit influence. Commenting upon the weakness and almost childishness of the Pontiff, the article says:—

> The Pope's words and acts are not the result of his own free will. They have never been so. Since 1847 the Church has been ruled by the General of the Company (of the Jesuits), and by the Council of the Order....To-day, as yesterday, and now more than ever, the universal government of the Catholic Church is in the hands of the General and the Council, though the faithful believe that Leo XIII. is the helmsman of Peter's barque.

As we recently stated, an Association or Guild has been formed among the Wesleyans which is intended to encourage and assist in the study of the Greek New Testament. Mr. Moulton, of the Leys School, Cambridge, is the provisional secretary. Dr. R. N. Young and Professors Agar Beet and Marshall Randles assist. Such a movement, aided by heads of theological colleges, is very hopeful. And when we read in religious journals of an eminent Congregational minister in Glasgow proclaiming that for eighteen years he had preached the non-substitutionary death of Christ, it is of the first importance that ministers and people of Nonconformist churches should bind themselves together for the confirmation of New Testament theology. Let the new doctrines be thus tested. There need be no fear as to the result.

God has promised to supply all our needs; but are not too many of us apt to mistake our fancied wants and whims, too often bounded by the tiny circle of earth, for real needs? What is *the* great need of the day, alike in the churches, in the individual, and in the nation? The following earnest and eloquent words by Canon Fleming indicate the source of many a failure:—

> There may be every form of godliness, sacraments, ordinances, a ritual; but, if Christ be hid, the Church is Christless! Then, when men ask for bread, they are offered a stone. We want an honest, straightforward ministry that preaches Christ to the people. The heart of humanity is yearning after something higher than itself. This yearning finds expression in restlessness, in vanity, in dissatisfaction with religion, in a dalliance with something new. There is but one remedy for all this—more of Christ. Let us not utter aimless cries, nor raise loud the shouts of angry controversy, but point men to Christ, saying, "Behold the Lamb of God." This is what the masses want. ...Preacher and people, we need more of Christ. More of Christ would make that sad home bright, that wavering soul steadfast, that breaking heart happy, that mourning spirit glad, that burdened conscience light, that selfish nature generous, and make those who are parted in enmity stand with clasped and forgiving hands. More of Christ would smite down sectarian walls, and win outcasts to the fold. More of Christ is what we all want in our hearts and homes, in our business and politics, in our schools and universities, in our churches and pulpits.

LIVERPOOL SHELTERING HOMES.

A HANDSOME addition to the public buildings of Liverpool has been made by the erection of the Sheltering Home for Destitute Children, in Myrtle-street. For seventeen years Mrs. Birt has been engaged in rescuing little ones from lives of degradation, the work having originally been undertaken mainly through the instrumentality of the late Mr. Alexander Balfour, to whom Liverpool owes so much in Christian and philanthropic endeavour. From small beginnings the Home has grown to unexpected dimensions, and on Saturday last the new and spacious premises were formally opened in the presence of an influential company. The Mayor, Mr. Thomas Hughes, presided over the meeting, and eulogised the work. Mrs. Balfour, in declaring the building open, expressed an earnest hope that the children gathered within its walls would receive lasting good, and that Mrs. Birt and her helpers might be cheered in their devoted efforts. The dedicatory prayer was offered by Bishop Ryle.

Mr. Samuel Smith, M.P., in a hearty address, said that no fewer than 2000 poor children, nearly all of whom are now doing well, have been sent from the Home to Canada. He maintained that of all the ways of caring for poor and neglected children, wisely-conducted emigration is the best and most economical. He had, he said, seen many cities of the world, but he had never seen one in which there are such child neglect and child misery as in in Liverpool. Of the causes of this, before all others, stood the detestable drink traffic. The one trade which above all others flourished was that of the gin palace, and one result was the large amount of child misery which prevailed. The Sheltering Home could only save a little of the wreckage, but he sincerely trusted that large success would attend its beneficent operations.

Several other friends also spoke. Mrs. Birt acknowledged the kindness of many helpers in the decoration of the building. By speedy gifts from the many friends of helpless and unfortunate little ones, it is hoped soon to have the Home in good working order, and so furnished as to be in every sense a desirable institution for the training of children in the art of life.

United Special Missions.*

By Rev. W. CROSBIE, Brighton.

The question of special missions is one of the questions of the hour, which is so far a hopeful sign, a sign of dissatisfaction, a sign of reviving life. It is admitted that Christianity is making but little progress, that it is not the force it ought to be in the world, that the churches are not fulfilling the purpose for which they were instituted. Many of the churches have hard work to maintain their position; not a few are on the decline. They are the exception that are vigorous, soul-saving, aggressive agencies, reclaiming the moral wastes, and winning many of the lost to God.

Special missions are not the highest things. They may be a necessity in the present low condition of the Church; and, undoubtedly, they are frequently a means of good; for, there are missions and missions, but they are not the highest things, and I cannot say that I always look upon them with unmixed satisfaction and approval. They are a little abnormal; and, in not a few instances, act only as a sort of spiritual galvanism. Were the Church alive with the life of God—filled with the Holy Ghost—special missions would not be required. The Church would then be a Missionary Society, not for ten, or twelve, or fourteen days, but for all the days, and for all the year.

And so the first thing, and the great thing, to be aimed at is genuine spiritual revival within the Church, a better state of things in the Church, a holier Church, a more Christ-like Church, the Church filled with God. The conviction grows in intensity that that is the special want of the age. Out of a purged, transformed, thoroughly God-possessed Church, would flow, as a matter of course, salvation for the world. Speaking for myself, I have no hope of any permanent improvement and progress until we have a diviner Church, until the spiritual level is considerably raised within the Church. God's plan is to save the world through the Church. But He cannot save the world through the Church as the Church is now. The thing is impossible. There must be a great casting out from the Church first, a deep radical reformation; and there must be the assimilation of the Church to God; and there must be a new infusion and mighty baptism of the Holy Ghost.

The best sign of the times would be the Church prostrate in the dust before God, confessing her shortcomings and sins, lamenting her worldliness, and apathy, and coldness, and seeking, with a great seeking, spiritual renewal and healing, closer conformity to God, and the promised and pledged endowments of God's Spirit. From these exercises, and from that position, she would rise to achieve glorious victories, to re-enact the wonders of the ancient times, to widen and extend vastly the bounds of the empire of Jesus.

We meet to-night to consider how, as Congregational Churches, we can co-operate in special mission work. Can we co-operate in the requisite preparation for special mission work? I press that question; for, it seems to me, to be all-important. I have no fear of the mission work, if we can only get prepared for it. The mission work will be the outcome—and then it will be normal—the outcome of the preparation, and will be conditioned by the preparation.

I understand there is to be a united Church mission in Brighton at the beginning of February. Our friend, Mr. Figgis, is going to have a mission at the same time. And why should not we join, as far as practicable, in the movement? Of course, there can be no organic union. It is a grievous pity there cannot be. It is a shame and a disgrace that there cannot be! Oh that we could forget our differences, and combine on the simple basis of primitive and spiritual Christianity for the evangelisation of Brighton and the neighbourhood! Would it not be a spectacle over which heaven would rejoice, and at which hell would tremble and be dismayed? Upon the united spiritual forces of Brighton marching to the battle, there would come a blessing that would make the war one of the most successful ever waged against the powers of darkness. But it is too much to be hoped for just yet. Still, we may have association with the movement. We ought, I think, to have association with the movement, to the extent that it is possible to us. There should be some kind of Congregational organisation; and if the other Free Churches will join us, so much the better. There is time to consider and mature our plans; and I think our Episcopalian friends should in some way be informed that, with good will, and earnestly desiring God's glory and the salvation of our fellow townspeople, it is our purpose to place ourselves in sympathetic and harmonious relation with the enterprise.

Meanwhile, there should be much prayer, much waiting upon God. At the throne of grace light will come to us, and guidance, and power; and, taking God with us into the effort, it will succeed; and a new era will be inaugurated in the history of our churches, and in the history of Christianity in Brighton.*

Let me close this brief address by quoting some words descriptive of a mission that is going forward just now in my native country. The mission seems to be a fulfilment of the ideal. Says the writer:—

> The Lord has, of a truth, made bare his arm in Airdrie. Like as it was when Philip the Evangelist was in Samaria, there is great joy in this city, for the Lord hath done great things in the salvation of sinners. By common consent, there has never been so wide and deep a work of grace in this town and neighbourhood before. It is not difficult to account for it. The mission was arranged four months ago. The committee consisted of all the ministers in the place, with two exceptions, besides representatives from every church, and they had the co-operation of the excellent and active local Evangelistic Association. For months past prayer has been made to God for the success of the effort. As was to be expected, from the very first meeting the presence of the Lord and the power of the Holy Ghost have been manifest....Nearly four hundred have made an open confession of Christ.†

Let there be union in prayer among us also; and let the prayer be prayer indeed—holy wrestling, a taking hold upon God, and a not letting Him go; let the concerted action be so conditioned, and the results cannot but be glorious.

The opportunity is great. The circumstances are specially favourable. And a strong, devoted, admirably qualified agent and evangelist is ready to our hand, provided, it seems to me, by God. Shall we not, then, heed and obey the call, and make this hour memorable and blessed by consecrating ourselves afresh, and unreservedly, to God, and to his service? We occupy the position of leadership in connection with the churches we represent. And it is the special function of leaders to lead. What answer do we give to Him who speaks, and who has such claims upon us? What reply do we make to the cry of the souls that are perishing all around us? Oh that we could get a new view of the cross—a right view of the cross—and come under its influence, and be penetrated by its spirit, as never before! Oh that the Holy Ghost would anoint us with his special anointing, for the service and work to which we are putting our hand!

* Notes of an address on "Special Missions," delivered at a meeting of the ministers and office-bearers of the Congregational churches of Brighton, Nov. 12.

* Mr. Crosbie here extended an invitation to all his fellow pastors and other workers to a united prayer-meeting, in the hall of the Clifton-road Institute, every Tuesday afternoon from 3 to 4.

† The Christian, November 1.

EVANGELISATION IN JAPAN.

No country is more ready than Japan to receive the Gospel, and there is at present no hindrance put in the way of the people to prevent them from listening to it. While the door is thus wide open, there is a strong desire on the part of many to enter and spread abroad the Saviour's name. With this upon her heart, Miss Dawbarn, self-supporting missionary, Tokyo, writes to us:—

"A lady evangelist, who has laboured here for nearly twenty years, is desirous of retiring from the post of Principal of a large boarding school for girls, and devoting herself entirely to Gospel work. For this she is eminently qualified by the great command she has of the language of the people, and their eagerness at all times to hear her. The time she has hitherto been able to give to this work has been the leisure from school duties. At such times she has never been sparing of exertion, while between school terms she has taken tours, accompanied by some Bible-women under her instruction. When not engaged in conducting meetings, she is dealing with inquirers. In fact, invitations come to her from all parts of the country, and the expenses of her travels are largely met from her own resources.

"It is proposed to build, at the cost of £200, a room in which this devoted lady can hold her meetings, while continuing to teach and train her Bible-women, and to assist the many who are always seeking her counsel and aid. This is an extension of work among people who must be taught what the Gospel is before they care to pay for it."

Miss Dawbarn is well known among Christian workers in Japan, and highly esteemed by friends of missions in England and America. Mrs. Sharland, self-supporting missionary, Yokohama, who also has the project very near her heart, writes: "I believe that, if God should enable Miss Dawbarn to carry out the plan of extension, much blessing to Gospel work in this land would be the result."

A SALUTATION FROM BRAZIL.—Dear Sir,—Someone is sending me your most valuable publication, The Christian, and I desire to thank him from the depths of my heart for his brotherly kindness. Such deeds, from a stranger in the flesh, are appreciated by the foreign missionary; for he knows that the donor feels an interest in mission work, and prays for it, and such prayers are answered. It also makes him rejoice in the glorious fact that our Father's children are all one in spirit, though they be of different nationalities, separated by the rolling deep, and unknown to each other. Mrs. Daniel and I came to this province from Rio de Janeiro last February, and began work in this city. We have met with much obstinate resistance and severe persecution, but the Lord has nevertheless blessed us. One man who was a fierce persecutor is now meekly sitting at Jesus' feet, clothed and in his right mind. Our address is no longer Rio de Janeiro but Juiz de Fora, Minas Géraes, Brazil.—Yours in the Gospel,

C. D. Daniel.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

X.—GOD'S NEW-BORN BABES AND THEIR FOOD.

1 PETER ii. 1—3.

THIS paragraph is closely connected with the preceding one. In that we learnt how we had been born again, and entered by the new birth into the family of God. Here the same thought is resumed. We are addressed as the babes of the Divine family, and bidden to cultivate the temper and seek the nourishment suitable to a relationship at once so blessed and hallowed.

I. OUR CONDITION AS GOD'S LITTLE ONES.—"New-born babes." The metaphor is a very touching one. This world is but the nursery in which the heirs of God are spending the first lisping years of their existence, preparatory to the opening of life to full maturity yonder in the light of God. The most advanced among us, in knowledge and attainment, are, in comparison with what they shall be, only as babes. The furthest stretch of vision, the most perfect conceptions of the intellect, the fittest expressions of truth, are but as the untutored thoughts and babblings of babyhood, compared with what is to be in the mature life which beckons us yonder.

The same idea is expressed by the Apostle Paul in his exquisite idyll on Christian love. He is endeavouring to show that this fairest of the whole band of Christian graces is eternal in its nature, budding here, defying the frosts of death, and blooming in heaven's everlasting summer. And, to make his conception more emphatic, he contrasts love with knowledge, affirming that our profoundest knowledge must vanish away, because in this life we are but children. "When I was a child I spake as a child, I understood as a child, I thought as a child; but when I became a man, I put away childish things." And, similarly, in the next life, while we retain the love which we have had in this, we shall put away the knowledge as partial and immature, because from being children we shall have become men in Christ. We need not concern ourselves now with all the majestic conceptions which cluster around those words; it is enough to notice the thought, that the Apostle Paul considered himself a little child, compared with the coming maturity of eternity.

This word should teach us *Humility*. "Our best pace and strongest walking in obedience here is but as the stepping of children when they begin to go by hold, in comparison with the perfect obedience of glory, when we shall follow the Lamb whithersoever He goeth. All our knowledge here is but as the ignorance of infants, and all our expressions of God and of his praises but as the first stammerings of children, in comparison with the knowledge we shall have of Him hereafter, when we shall know as we are known, and with the praises we shall offer to Him, when that new song shall be taught us." It becomes us, therefore, not to exercise ourselves in great matters, or in things too high for us, but to quiet ourselves as a child that is weaned of its mother, so that our souls may be even as a weaned child. Not surprised, if unnoticed or unknown; not angry, if treated with small respect; not discouraged, if face to face with incomprehensible mysteries. Our intellect is only in its dawn, our powers undeveloped, our mental grasp limited. Far be from us the haughty heart, the proud look, the conceited opinion, the sweeping assertion of self-satisfaction. Ours is the lisp of infancy: "Abba."

This word should also teach us *Hope*. There is no young thing so helpless as a babe, or for so long dependent on its parents' care. But He who has appointed the long months of babyhood has also provided the love and patience with which mother and father welcome and tend the strange wee thing which has come into their home. It is not often that a woman can forget her sucking child, that she should not have compassion on her son. Through ailments and sicknesses, days of anxiety and nights of watching, with love which never considers cost, or pain, or self-denial, two fond guardian angels care for the babe. Its least cry will compel the service of a man dreaded by all his comrades, and noted for the strength and independence of his character. And shall God have put into others qualities in which He is Himself deficient? Shall He have provided so carefully for us in our first birth, and have provided nought in our second? Is not the very love of the human parent a parable of that of the Divine? Is He not Mother and Father both?

It must be so. Since He has begotten us into his family, He must have to us the love of a parent to a babe, and we must have a claim on Him, as the babe on its parent. The more utterly helpless, and ignorant, and dependent the babe is, the stronger is its claim. Yes, and the more puny and sickly it is, the more urgent are its demands for tender solicitude and attention, till the spark of life, shaded by loving hands from the least unkindly breath, grows strong within the tiny lanthorn. Who is angry with a child because it is weakly, sick, and dull of brain? Who does not find in these things the reason for greater tenderness, so that mothers are said to love most the children who have cost them most? And is it not so with God? Your weakness, and ailments, and nervous dread, and besetting sins, and hereditary taint of evil habit, and dulness of vision, will not drive God from you, but will bring Him nearer. These things will draw down his choicest love to your poor-cradled being. He will sit beside you as a nurse. He will watch your every change. He will care for you with unslumbering thoughtfulness. He will supply your every need. He will make you know things hidden from the wise and prudent, but revealed to babes, in words which even they can understand. He will never leave you until you are reared to the perfect beauty of maturity in Christ.

This word should also teach us our true *attitude towards God*. Throw yourself on Him with the abandonment of a babe. Roll on Him the responsibility of choosing for you—directing, protecting, and delivering you. If you cannot understand his will, expect Him to make it plain. If you cannot feel as you would, believe that his feeling towards you is unalterable as a father's. If you are overcome by sin, be sure that it cannot alienate his love, any more than can the small-pox, which has marred some dear tiny face, prevent the mother from kissing the little parched lips. Oh! strong men and women, never get so strong as to cease to remember that you are the babes of God, and that you may carry out this winsome similitude to the full. Listen to his boast: "I have nourished and brought up children."

II. OUR FOOD.—"Long for the spiritual milk which is without guile" (R.V.). At the close of the previous chapter the word of God was compared with seed, here with milk. But it is the same principle under different aspects. The new life is nourished by that through which it was first imparted. There are deep analogies between the worlds of nature and of grace, attesting the unity of design which pervades the universe, making the seen and the unseen one great whole.

There is nothing which so proves the inspiration of the Scriptures as their suitableness to the nurture of the new life in the soul. As long as that life is absent, there is no special charm in the sacred Word: it lies unnoticed on the shelf. But directly it has been implanted, and whilst yet in its earliest stages, it seeks after the Word of God as a babe after its mother's milk; and instantly it begins to grow. This affinity between the Divine life in the soul and the sacred Scriptures establishes their emanation from the same source as gave it birth. Human life in infancy is most naturally nourished by the products of the life from which it originated; and since the Divine life in man is nourished by the words of the Bible, surely *it* also is proved to be Divine in its origin, supernatural in its qualities, heavenly in its temper, as far removed from the earthly and human as is the life to which it ministers.

Oh, well would it be if we were to minister to the regenerated spirits around us more of the pure and unadulterated Word of God! It is this which they really need. They may be attracted and pleased for a time by flowers of rhetoric and the dazzling glow of eloquence, but they will not be satisfied by these things. Underneath all there will be a great hunger for the sincere milk of the Word. And when that word is presented in all its fulness and simplicity, eager appetites will gather around, as bees attracted by the flower-gardens, or the fragrant breath of the heather. "Before conversion, wit or eloquence may draw a man to the Word, and, possibly prove a happy bait to catch him; but when once he is born again then it is the milk itself that he desires for itself."

And here surely we are taught the reason why so many Christians around us are so puny and stunted in their growth. They are always needing attention, nursing, wheeling about in perambulators, because their teachers have not provided them with the nutriment which they really need. As unsuitable food, however abundant, will soon tell its own tale on the pinched face of a babe, so the sickly condition of so many Christians sets forth a lamentable complaint of the food with which they are supplied. To say nothing of strong meat, they do not even get milk. Hence the Church of God too much resembles the wards of a children's hospital.

III. HOW TO CREATE AN APPETITE FOR THE WORD.—"Desire." One of the most dangerous symptoms is the loss of appetite. It is the danger-signal warning that evil lurks unseen within. And there is no surer indication of religious declension and ill-health than the cessation of desire for the Word of God. How can that appetite be created where lacking, and stimulated where declining? The answer is given in the context.

(1) *Put off the evil that clings to you.*—The

word translated "putting away" is the same as in Col. iii. 8. The idea is the change of dress which is often used as a Scriptural figure for the change of the habit of the soul. The habiliments which we must doff are enumerated, and a terrible catalogue it is. Alas that it should ever have been necessary, or that it should still be, to urge Christians to surrender such obvious evils as these!

Malice, which is anger cooled down into "double-distilled malignity," rejoicing in the misfortunes which come to others. *Guile*, which savours of trick and craft. *Hypocrisy*, the Judas-act of concealing treachery beneath the garb of friendship. *Envy*, which repines at another's good. Both malice and envy vent themselves in *evil speaking*. These things spoil the appetite for God's Word, as surely as sweetmeats clog the physical appetite and taste. Many cannot enjoy the Word of God, because their minds are so occupied with these poisoned dainties, or with the sugar-coated sweetmeats of exciting or questionable literature, of worldly amusements, and of evil imaginings. These things must be at once and for ever put away. You must elect the cross. There must be a casting aside of the shameful works of darkness, so only can the appetite for God's Word become vigorous and eager. Fling away the rubbish, and the spring will burst up naturally from the ground.

(2) *Remember that your growth depends on your feeding on the Word.*—Who is there amongst us that is not anxious to grow, to become more Christlike, and holy, and devoted, to increase in knowledge and in grace? But we appear often to imagine that we shall grow by attending meetings or doing Christian work. It is a disastrous mistake. And until we come to see that growth is proportionate to Bible-study, it will be impossible to rise up to the perfect beauty of the stature of Christ. We shall always be children, carried away by every wind of doctrine.

Do not always read your Bible because you like to do so, or desire it, but because it is right to do it, and as a matter of simple duty to your own life. Study the Word under the light of the Holy Spirit, as the ancient saint, when blindness was setting in, was wont to carry his Bible to the window, and place the open page in the full beams of the western sun. And slowly the appetite will re-assert itself, and you will come to esteem the Word of God more than your necessary food.

(3) *Stimulate your desire by the memory of past enjoyment.*—"If so be that ye have tasted that the Lord is gracious." We seek food, not only because our body requires it, but because we remember the past sweetness of it to our taste. We often take more than is necessary to appease hunger, because the food s toothsome.

Ah, how sweet to the taste is the precious Lord! None among the sons and daughters of men can be compared to Him. His love has sometimes filled our souls with inexpressible delight and bliss—grapes of Eshcol, prelibations of the river of life, branches laden with fruit reaching over the wall. And those who have once tasted of that love have contracted a passion which grows in being fed. Because they have tasted they must come again and again to stay an appetite which, though always being met, is always on the increase.

Do you not remember days like these, of feasting and song, when you were led into his banqueting-house, or sat under his shadow with great delight? If so, surely the memory of them will sharpen the jaded desire, until it cries with the spouse: "Stay me with flagons, comfort me with apples; for I am sick of love." Ah, how vapid and insipid do the joys of the world appear when once the soul has tasted that the Lord is gracious. "Taste and see that the Lord is good: blessed is the man that trusteth in Him."

Some Scottish Missions.—VI.

SOLDIERS' HOME, PIERSHILL.

A BRIEF tram ride from the General Post Office, Edinburgh, passing on the way the grim and stately gaol, and, further on, the picturesque Castle of Holyrood, brings us to the Piershill Barracks, a glimpse at which is sufficient to assure the visitor of the importance and need of some effective agency on behalf of the soldiers quartered there. Beyond these again we come to a pretty unpretentious little villa lying back from the road, with a neat grass-plot in front, and a healthy creeper over the door. This is the Soldiers' Home, superintended by Miss Edwina Lloyd, who, with the aid of her sister and a soldiers' missionary, watches over the spiritual interests of those quartered at the Barracks up the road.

The Home was founded thirty years ago by the late Miss Haig, by whose exertions it was built, carried on, and left, free of debt, to the managers who now conduct its affairs. These are Lady Grant, Major-General Wahab, Lieut.-Colonel A. J. Colquhoun, Capt. J. E. Christie, and Mr. D. Scott-Moncrieff, W.S.

Miss Lloyd laboured for many years in Dublin, in district visitation, under the late Dean of Cork. Upon his death she removed to Mildmay, taking part in the mission work of the deaconesses. A subsequent experience with Miss Daniel, at the Soldiers' Home, Aldershot, and two years amongst soldiers in Dublin, sufficed to qualify her for the position she now occupies, which was entered upon in 1882. There is

ONE GREAT DISADVANTAGE

attaching to the work, in the Home being situated about a quarter of a mile *beyond* the Barracks, along an unlighted road, which in winter is often well-nigh impassable. No wonder, then, that attention was directed to an excellent plot of ground immediately opposite the gate of the Barracks, which, being recently for sale, has now been secured for the erection of a new Home and Institute.

The greatest, and yet at times the most painful, interest attaches to this work among the soldiers. Many very striking conversions, and others of more ordinary type (but none the less real), have been recorded; but these are often secured after weeks of anxious watching over the lives of the men; and occasionally the workers are saddened by hearing that one has gone back to drink, or to a life of sin. But the happiest feature of the work is that many who have been the most notorious for fast and wicked lives have, by the grace of God, become the most earnest lovers of the Lord, and workers in his cause among their fellows.

One man, who was a terrible drinker and gambler, and scarcely ever sober, when (as a rare occurrence) his comrades succeeded in bringing him to a meeting at the Home, was induced to sign the pledge by Miss Lloyd, who, as is her invariable rule with the men, engaged in prayer with him. A week elapsed, and he had not paid another visit; but one night he came to her greatly agitated, exclaiming, "Oh, Miss, you don't know what you made me do!

IT'S BEEN AN AWFUL WEEK

for me; the fight has been terrible!" He was urged to give himself to God as the only sure means of safety, with the result that he has since been used in bringing others to the same Saviour.

Another man, also noted in his regiment for his sinful life, was brought to Christ in a somewhat similar manner. He is now quartered at Canterbury, and is one of the most earnest workers there, and has been the means of blessing to many. Indeed, it was mainly through him that the Soldiers' Home at Canterbury was instituted, for he wrote to the Archbishop, pleading with him to use his influence to get one established for that large garrison; and his appeal was successful.

One of the most fruitful means by which an influence is gained over the men is the *hospital*. The workers visit those who are sick, and by kindness win their confidence and esteem, with the result that when the patients recover, an acquaintance has been formed, which often ripens into the closest friendship. It was in this manner that the present missionary of the Home was brought to Christ; and on leaving the service he returned to the Home, and now gives his whole time to labouring for the spiritual welfare of the men, whose temptations, dispositions, and needs he understands so well. Such a man is invaluable to a work like this. His affection for the Home is a sure proof of its worth; and letters are constantly received from men in all parts of the world, who look back with joy and thankfulness upon the days when they were brought to Christ at Piershill. It is just in this respect that the work is so important, inasmuch as it raises up soldier missionaries, who, instead of exercising an evil influence abroad, not only work for the salvation of their comrades, but also spread the Gospel in the various lands to which they are sent.

YOUNG GENTLEMEN PRIVATES.

Among the privates are to be found many young men of gentle birth and superior education. Some have run away from home; others have, by force of circumstances, been led to seek such a living as a soldier's life affords. One of the best cases of conversion that Miss Lloyd has known in her work was that of a young man in this position. He accepted "the gift of God" after attending the Bible-class for some time, abandoned his wild and reckless life, and by diligence and good conduct succeeded in obtaining the commission he now holds as an officer, serving in India.

Another important step taken by Miss Lloyd was to commence work among the civilian population in the vicinity of the Barracks, believing that if a Christian community were established around them, the men would find it easier to abandon their careless and often degrading lives. Considerable success has attended this effort, and many men and women,

INCLUDING THE GREATEST DRUNKARDS

of the neighbourhood, have been reclaimed. One of these is now a church member and a worker in the Carrubbers' Close Mission. To a large railway factory close by Miss Lloyd has also gained an entrance, resulting in the conversion of some of the men engaged in the works.

The present premises of the Home are comfortable, but, as regards location, inconvenient, and, as regards accommodation, inadequate; while therefore the very most is made of them—and they are utilised to the fullest extent—it is felt essential to secure a more advantageous building, which is to be erected upon the site opposite the Barracks, at a cost (including hall for meetings, which is an absolute necessity, and gymnasium), of £3000, of which about half has been guaranteed. The principal agencies carried on are evangelistic and temperance meetings, band of hope, Sabbath-school, boys' brigade, mothers' meetings, separate Bible-classes for men and women, work society, and savings' bank. The "Shirt Association" is also a useful institution, giving employment to the women, as well as providing a source of remuneration.

It will be seen from these jottings that, though the Home itself is small, its influence is great; and that, though its immediate field of operation is limited, the results accruing are far-reaching, even to the ends of the earth. If any desire further particulars, they may communicate with Miss Lloyd, or with the treasurer, Mr. D. Scott Moncrieff, 17, Duke-street, Edinburgh.

G. E. M.

God's Free Gift.

IT is the crowning glory of the Gospel of Jesus Christ that it is for all men, without money and without price. It is to the credit of the Christian Churches of to-day that they are sending living messengers all over the world to tell out fully and freely the good news. The same principle has not been so fully recognised in spreading abroad the printed message. And yet the latter is by far the easier task of the two. Bibles, Gospels, portions can be sent or given where no human agent can either go or stay. This free sowing beside all waters must be much more extensively done, if the heathen nations are ever to have a chance of learning the glad tidings of great joy which are for all people. Where this sowing is done in faith, and in the spirit of love, the results are abundantly encouraging. Let us make haste to scatter with unstinted hand the leaves of the tree of life, that are truly for the healing of the nations. Some extracts from letters received by Mrs. Robertson, of the Association for the Free Distribution of the Scriptures (Chesils, Christchurch-road, Hampstead, N.W.), will be found of great interest by our readers :—

Dr. A. Althausen, of Wilna, Russia, writes :—"The distribution of the Scriptures, obtained through your gift, took place among the free Jews, especially among the Talmud pupils, who are found in thousands in Wilna; also among the military people and prisoners. It was most touching to see the hunger with which the poor people seized the bread of life. The overseer of a Talmud high school visited me, and said he wished that his pupils should read and believe in the New Testament, as he was convinced that only through faith in Christ could the Jews find blessed freedom."

Miss Colville, of Constantine, North Africa, writes in April :—"We met a Kabyle last month, who had received a Gospel from a missionary six years ago. This man had learnt to read, and knew the Gospel well. My companion and I were the first he had met who understood Arabic, and he was delighted to meet us, as he treasured his Gospel, and wished for another, which I gave him."

From a correspondent in Paris :—"An English shoemaker and his wife, to whom I gave a Bible, have not only been reading it, as they promised they would do (I never give a copy without extracting a promise), but have been led to feel themselves lost sinners, and to accept Christ as the Saviour. Another case is that of a woman too poor to buy a Bible; she has been reading it, and says she would not take a hundred francs for it."

From a lady in Florence :—"We are very thankful indeed for the grant. There are so many villages around Florence where there is nothing known of the Gospel, and we are so wishing to go to them...Many of the people are so poor they cannot buy it. Yet they are intelligent, and they do seem hungry and thirsty for the knowledge of Christ."

Mr. Liley, of the province of Oran, Algeria, says :—"An Arab who had often asked me for a Bible came for it. As I gave it to him, his face beamed with joy: 'Now I shall take it home and read it candidly. As I read, I shall ask God to show me the truth, and who is right—Mohammed, or Jesus Christ.'"

Mr. G. C. Dutt writes from Khoolna, Bengal :—"A young Hindu belonging to a very respectable family is struggling hard to embrace our holy religion. He is reading the Word of God attentively. I had given him a copy out of your grant. In the beginning of the year I baptized a young man at Paringhat, who received a copy of the Oriya Bible from me."

A worker among Jews in East London writes :—"Lately I was greatly cheered by the testimony of a young Jew who came to me, and said, 'Do you see this Bible? You gave it to me four years ago. I was then living among the Jews, and tore out the title-page, because it had on it "The Old and New Testament." I am now rejoicing in God my Saviour, and would not like to part with this blessed Book for anything.'"

Mr. J. S. Anderson, writing from Florence, tells of many needy and dark villages where copies have been sent, and adds :—"I gave a Bible to a young Italian of sixteen, who has just been converted. His conversion was due to the reading of the Scriptures, which are his daily delight, and which are making him a young Timothy."

LONDON SAMARITAN SOCIETY.

THIS well-known agency for the help of the London poor now publishes a *Quarterly Record*, designed to give more full and frequent accounts of its work than could be furnished in an annual report. The current issue contains many gratifying particulars of the Convalescent Homes, which are a leading feature of the Mission. The Beach Rocks Home, at Sandgate, which has helped many hundreds of ailing toilers back to health and strength, has of recent years proved much too small for the demands upon it. The old building is now giving place



to a handsome and well-appointed structure, which, in its completed form, is represented by the accompanying engraving. At present the half of the new building is in process of erection. This first moiety of the reconstructed Beach Rocks will cost between £5000 and £6000, and we trust the many friends of the good work will come forward to its help in this fresh and large development of the benefits it confers. This Sandgate Sanatorium stand very high in the list of such institutions; with the increased and improved accommodation it cannot but prove a still greater boon to those of our industrial population who require its friendly aid.

The coming winter will soon bring into prominence the need of the general relief work carried on by the Society. On this branch we may quote the following from the *Quarterly Record* :—

"Under genial summer skies, clothing and shelter are matters of less account, and even the food question is not such a clamant one. November fogs and frosts very quickly reveal the weak places in the constitution, and the life of the great army of London's poor becomes one unceasing struggle with hunger and nakedness. In this important branch of our work, we act as almoner and distributor of help; leaving its actual individual application, to a large extent, to those who are locally acquainted with the sad and sorrowful facts that come to the knowledge of every sympathetic worker among those who have been termed 'the under crust' of society. The workers who apply for a share of the Society's bounty are as varied as possible. Many Christian workers of different denominations apply to us for help in the shape of relief tickets, and afterwards write to tell of the unalloyed pleasure with which they distribute these eagerly coveted tokens. The expressions of thankfulness on the part of the recipients are often of a most pathetic kind, and might well stir the Christian heart to sympathy. Those who have never felt the gnawing of the pangs of hunger besides the exposure to biting cold that finds its way through 'looped and windowed raggedness,' cannot have any real conception of the boon that is wrapped up in a nourishing meal coupled with the gift of a warm garment. Much excellent relief work is carried on by kind masters and mistresses among the children attending Board schools. It is a delight to be able, in some degree, to second the humane and truly Christian efforts of these teachers. If donors could see for themselves the beneficial results on the children, and could read the many grateful acknowledgements that come from the teachers, they would be more than repaid."

The Director of the Society is Mr. J. J. Jones, 98, High-street, Homerton, E.

GOD'S THOUGHTS ABOUT SIN.

I.—ITS NATURE.

"Sin is the transgression of the law" (1 John iii. 4).

"All unrighteousness is sin" (1 John v. 17).

"The thought of foolishness is sin" (Prov. xxiv. 9).

"To him that knoweth to do good, and doeth it not, to him it is sin" (James iv. 17).

"Whatsoever is not of faith is sin" (Rom. xiv. 23).

II.—ITS CHARACTERISTICS.

"A reproach" (Prov. xiv. 34).

"An abomination unto the Lord" (Prov. xv. 9, Isa. lxvi. 3, Ezek. xvi. 50).

"Filthiness" (Prov. xxx. 12, Job xv. 16, Rev. xxii. 11).

"Deceitful" (Heb. iii. 13).

"Hardening" (Heb iii. 13).

"The sting of death" (1 Cor. xv. 56).

III.—ITS UNIVERSALITY.

"All have sinned" (Rom. iii. 23).

"There is none righteous" (Rom. iii. 10).

"They are all gone aside, they are all become filthy" (Ps. xiv. 3).

"The heart is...desperately wicked" (Jer. xvii. 9).

IV.—ITS END AND ITS CONSEQUENCES.

"The unrighteous shall not inherit the kingdom of God" (1 Cor. vi. 9).

"Tribulation and anguish, upon every soul that doeth evil" (Rom. ii. 9).

"Cometh the wrath of God upon the children of disobedience" (Eph. v. 6).

"Sin, when it is finished, bringeth forth death" (James i. 15).

"Upon the wicked He shall rain snares, fire and brimstone, and an horrible tempest" (Ps. xi. 6).

"The wicked shall be turned into hell" (Ps. ix. 17).

"The wages of sin is death" (Rom. vi. 23).

V.—SIN PUT AWAY.

By whom? "Behold the Lamb of God, which taketh away the sin of the world" (John i. 29).

How? "He... put away sin by the sacrifice of Himself" (Heb. ix. 26).

Where? "Who...bare our sins...on the tree" (1 Pet. ii. 24).

When? "Once ..at the end (or consummation—see margin) of the ages" (Heb. ix. 26, R.V.).

For whom? "The Lord hath laid on Him the iniquity of us all" (Isa. liii. 6).

VI.—THE OUTCOME.

"Through this man is preached...the forgiveness of sins; and by Him all that believe are justified" (Acts xiii. 38, 39).

"You hath He quickened [made alive], who were dead" (Eph. ii. 1).

"We also should walk in newness of life" (Rom. vi. 4).

W. MAPSTONE.

REMINISCENCES OF

The Late Mr. H. F. Bowker.

Many were privileged to enjoy a closer intimacy than myself with this honoured servant of God, especially during the last ten years, but few can have known him longer. Certainly none could possibly have greater reason to revere and love his memory. Deeper than words can describe is my sorrow that I shall see his face no more on earth. With many others—his sons in the Gospel—I can only cry, "My father, my father," and pray that in that rich measure in which he manifested the mind of Christ, and watched for the souls of men, a double portion of his spirit may rest upon us who remain.

Though it is fully thirty years ago, it seems but yesterday, that as a boy fresh from a country home, and cast upon the great and troubled sea of London life, I found my way in the mercy of God to the Sunday afternoon Bible-class of the West Branch of the Y.M.C.A., held in Savile-row, Regent-street. Mr. Bowker, at that time a master of Christ's Hospital, was its conductor. He appeared even then in my boyish eyes a venerable man. Indeed to the last, even as late as a few months back when I saw and heard him at the Portman Rooms, his face seemed to me but little changed from what it was when I first looked upon it, and caught the light of his kindly eye. It wore the same calm, grave look as of old. His voice too had scarcely altered, and I could even fancy myself a lad again, listening spell-bound, as, in those well-known tones of tender earnestness, he spake of the things of God and eternity.

But to return to my narrative. I have no recollection of the particular portion of Scripture under consideration on that never-to-be-forgotten Sunday afternoon. I only remember that Mr. Bowker closed the Bible-class with an earnest and affectionate appeal to decision for Christ, which riveted me to my seat, and filled me with mingled wonder and concern. It was all so new to me. At the conclusion of his remarks he left his desk and made his way to where I was sitting. Gently placing his hand on my shoulder (I think I feel its pressure even at this moment) he looked me full in the face, and in tones of piercing tenderness said, "Dear boy, you have been in my thoughts all the time I have been speaking. Let me tell you what I have been thinking. If you were to give your heart to Christ now, what a useful life yours might be."

I remember nothing else but that I burst into tears, and soon found myself, with a broken heart, seeking the face of that Saviour the riches of whose grace it has been my happy privilege to preach for now nearly thirty years; and blessed years they have been, despite the failure and sorrow which have marked them. Unspeakably blessed, for in them God has given me to see not a few precious souls won to Himself, and many a weary-footed pilgrim safely homed. Yet in the sovereignty of Divine grace, but for the faithful loving ministry of this dear man they had never been. In those days, a youth making open confession of Christ had for the most part to stand alone, and endure an amount of ridicule and direct persecution scarcely possible in the present time. It was Mr. Bowker's custom to devote every Friday evening to conversation and prayer with inquirers and young converts, when he would bring to bear the weight of his matured Christian experience and extensive Bible knowledge, to counsel and encourage such in their peculiar difficulties and temptations. The remembrance of these occasions is very sweet to me to this hour.

A few years later I served a brief apprenticeship in Christian word and work under Mr. Bowker's wise and gentle leadership, at 48, Great Marlborough-street, whither the Bible-class had at that time removed from Savile-row. There I found a goodly band of like-minded men whose faces I can more easily recall than their names. I can never forget dear Charles Humphrey, to whom I owe so much, or James Pearce, the present secretary (then Mr. Bowker's faithful lieutenant), or Dr. Moore, or Mr. J. White, or Dr. Smith (father of the Mr. Stanley Smith now in China) Mr. Underwood, and many others.

It was about this time that Mr. Brownlow North and beloved Reginald Radcliffe commenced their abundant labours in the west and north-west of London. The latter was greatly used of God in some Sunday afternoon addresses at Great Marlborough-street, during the secretaryship of Mr. Bowker, by whom he was warmly welcomed and aided. Those were glad days indeed. "So are these," many will say. They are, from some points of view, I admit; and yet I find myself lingering upon the memory of these old scenes of Gospel triumph from 1857 to 1861 at Marlborough-street and Stafford Rooms, and wondering if in the sphere of the Y.M.C.A. workings there is the same Christian simplicity and singleness of aim in the direct work of winning the souls of young men, and having for its motto, "This one thing we do."

But I hardly like raising the question, lest I should seem to reflect on the fidelity and evangelistic ardour of present-day workers in that noble field of Christian service. Rather would I express the hope that we shall yet see greater outpourings of Divine grace and power upon our young men and others. Let us cry mightily to God for this, and pray that the garnering of our beloved friend, like a shock of corn well ripened, may stir us one and all to seek what to the very last he so ardently aimed to exhibit —A FULL CONSECRATION OF HEART AND LIFE TO THE SERVICE OF CHRIST AND THE SALVATION OF MEN.

Frank H. White.

Talbot Tabernacle.

EVANGELISATION IN SICILY.

Messrs. Varnier and Scuderi have been evangelising in and around Messina since 1879. They were formerly priests of the Church of Rome. Varnier was brought to Christ in 1860, and was afterwards the means of Scuderi's conversion. The Hon. Secretary, 120, Queen's-gate, London, S.W., can give further information. In a letter dated, Mandanici, Sicily, October 31, Signor Varnier writes:—

"The Lord has indeed wrought wonderful things. Whilst I am writing to you, Signor Scuderi is evangelising a crowd of poor sick men and women, young and old, come to be treated medically by the doctor, whom the Lord has raised up to be indeed a great instrument for the furtherance of the Gospel, and a great help to us. The influence acquired by our Mission here and throughout this district is very great indeed. The Lord has granted to us the privilege of seeing the Gospel triumph where, in the beginning of our evangelistic labours, poor Mr. Scuderi was not allowed even to lodge in the town, and where we were looked upon as accursed heretics, wicked Protestants, agents of Satan, and enemies of God and of his Church, doomed to hell fire! Now all, without distinction, look upon us as the true messengers of Christ.

"What I should like to impress upon the minds of our friends is not the number of actual converts, but the widespread influence that the Gospel is acquiring among the people of this land. It is the sowing of the seed which in due time will yield its abundant harvest."

CREWE.—A correspondent writes expressing regret that, among the many special missions held or arranged for, the midland town of Crewe appears to be left out in the cold. Its importance as a railway centre gives it a strong claim on the interest of the travelling public. Perhaps our friends of the Railway Mission may arrange for some extended evangelistic effort there.

DARK NOVEMBER.

In the dark November of human life,
When its summer days are dead,
With the chilling frost on the stiffening limb,
And the snow on the drooping head,
A voice comes back from a wasted life,
'Tis the old and the sad refrain
To the dirge of the years that return no more—
"I have lived, but lived in vain!"

Our beautiful castles of gems and gold,
High hopes of the earth and heaven,
Neglected, to follow some gay mirage,
The tempests of time have riven!
As moans of the dead, in these ruined halls,
The ghosts of our years complain,
For the glory which should and which could have been—
"I have lived, but lived in vain!"

But grace, like the angels at Jesus' tomb,
Sits yet on the heart's grave-stone.
And announces a life of eternal bliss;
Let us make that gift our own!
And the time of the singing of birds shall come,
And the flowers shall bloom again,
And we'll shout, in eternity's summer song—
"I have lived, but *not* in vain."

Donemana, Ireland. J. K.

THE LATE LADY PLUNKET.

The death of this Christian lady, well known in Irish circles, was recorded in our last issue. Her funeral was the occasion for a very widespread expression of sympathy with her husband, the Archbishop of Dublin, and of deep sorrow at the loss to the Christian community caused by her death. From a brief but interesting address by Canon Wynne at the funeral, we extract some details of her ladyship's life:—

"Very early in her life, from the education of a godly father and a sainted mother, she imbibed deep religious impressions; and as her life grew from childhood to womanhood, those impressions deepened into very earnest personal decision, a personal decision of heart and soul for God and for righteousness. She learned that her life was given to her as a sacred trust, for usefulness and for service. She used to go from time to time to walk with her father through the Liberties of Dublin, and as she saw the numbers of poor women and children living there so uncared for, she made an earnest determination in her heart that she would strive to help to alleviate their difficulties. Perhaps it might not be known to many there that the first mothers' meeting ever held in Dublin was held by her when she was a girl of eighteen or nineteen. She gathered together into a room in one of the poorest parishes in Dublin a little company of poor women, only five or six at the beginning, and with great nervousness she conducted this first mothers' meeting. From that little beginning there had arisen the great machinery that they now called the Association for Woman's Work—an association which had a network of beautiful and holy influences for women's alleviation and for women's help in their city. Another great woman's work in which Lady Plunket was deeply interested, and which she helped forward by her generosity and her efforts, was the Clergy Daughters' School. The very last act she performed whilst dying was to endorse with trembling hands some cheques which she had received in aid of that institution, so that they might be sent to help forward a work in which her heart was so deeply interested."

CHRISTIAN LADS' SOCIETY.—Mr. G. H. Snell's work among North London lads continues to be blessed. On Lord's Day week the services were held in the new home of the Society, 20, Bedford-terrace, Durham-road, N. A number of the lads professed conversion, and the day ended quite joyously. The Society has in view the temporal help and encouragement of the lads, as well as their spiritual enlightenment.

THE BIBLE SOCIETY AND ITS WORK.

THE eighty-fifth annual roport of the British and Foreign Bible Society is a bulky volume, full of matter of absorbing interest. The subject is the world-wide dissemination of God's Word, and from every page we learn something as to how that glorious work is progressing. Neither in point of issues nor finance does the year show an advance upon the previous twelve months. Nevertheless, the statistics impressively show the immense extent of the Society's operations.

The reports from various centres not only tell of much work done by the many agents of the Society, but afford evidence of the varied endeavours of other societies and labourers. M. Monod, writing with regard to colportage in France, narrates some interesting incidents. Rome still opposes the dissemination of the light of life, yet it is not an unfrequent thing for people to purchase copies of the Scriptures in spite of the opposition of the priests. A young girl, looking at a New Testament, said to her friend: "That is the sort of book I had, but my parents burnt it because it is a dangerous book." Such people will read, without the least scruple of conscience, immoral novels, but they burn the Word of God. "I have a firm conviction," says M. Monod, "that they would more easily obtain absolution for having read Zola's books than for having read the Bible." Mr. Kirkpatrick's annual letter as to the work in Belgium contains one sentence in which there is welcome hope: "The people are beginning to disbelieve in disbelief." The Christians of Holland and Switzerland are taking the work of Bible circulation into their own hands; in Germany, also, societies native to the soil are more actively than ever looking after the needs of the population. In Austria-Hungary the influence of the priests is increasing, and the hostile efforts are more pronounced than ever. Nevertheless, Mrs. Millard writes: "Efforts made by pastors and other Christian friends to further Christ's cause—and, thank God, we could point out a great many—have been abundantly blessed. Everywhere we see that the Word of God is bearing fruit—that souls are gained for Christ, and a longing desire is awakened in the hearts of many for the precious Word of God. In Galicia, while a Jew was examining a copy of Luke's Gospel in Judeo-German, his wife requested him not to have anything to do with such

DANGEROUS MISSIONARY BOOKS.

His prompt reply was: "My dear wife, I must read this book. I should like to know whether the Messiah loved the Jews." One of the colporteurs in Austria-Hungary tells of a place in which sixty people have been led to the knowledge of the truth. This is the result of a Bible sold ten years ago to one family.

Italy continues to be a field of great importance. No fewer than three of the largest and most popular of the publishing houses in the peninsula have, as it were, become the auxiliaries of the Society—two of them, by issuing large editions of the Holy Scriptures, and the third, by bringing out a "Life of Jesus," which is almost completely a rehearsal of the Gospel story. These enterprises are in the hands of men whose business it is to supply the reading wants of the people of Italy. Clearly a true instinct discerns that they want to know more of Jesus. The condition of Spain suggests problems which cannot but excite the sympathy of evangelical Protestants on its behalf. Thanks to the omnipotent sway of Rome during long centuries, the entire tendency of the national character is strongly opposed to the exercise of thought in any form. This ignorance and disinclination to read is an enemy of the Bible in Spain, as also is the fierce denunciation of the clergy of the Church of Rome. There is also a very extended opposition to Christianity in any shape, and of course to the Christian Book. Against all these forces, the Society has not only held its ground, but made encouraging advance. In other countries of Europe much has been done which is cheering in the recital. In Russia, operations are on a very large scale; also in Turkey, whence Dr. Thomson reports a year of "quiet success." From various centres in Africa the Word has gone forth. Hopeful signs have been seen in Egypt, and though Mohammedans generally regard the New Testament as fitted for Copts and infidels rather than for themselves, in some cases the goodness of Jesus, as set forth in the Gospels, has had its attraction with followers of Mohammed.

The reports from India are generally favourable; the higher education is steadily preparing the way of the Lord. In Northern China there has been a considerable advance, while in the central region a decline is recorded. Australia and New Zealand are spheres in which much is also done. What with the production of new versions, and the publication of the Word in many forms to suit the needs of various peoples, the Society's work continues to merit the warm interest and active support of all who desire to share in the sending forth of God's light and truth into regions where ignorance and darkness reign.

RATCLIFF STRANGERS' REST.

EACH successive annual meeting in connection with the Strangers' Rest for Sailors, 163, St. George's-street, Ratcliff-highway, E., adds to the evidences of the great importance of the work. As the true value of the good work becomes more widely known, so also will the interest of Christian people in the Institution increase. Nevertheless, the interest to-day is, we rejoice to know, both deep and wide. From the first a number of earnest souls have made the varied objects of the Rest their peculiar concern. This was made clear on Friday evening last, when Lord Kinnaird presided over an assembly of friends who were greatly cheered by learning that much blessing continues to attend the efforts put forth.

Mr. J. THEODORE ISAAC, hon. secretary, told a remarkably interesting story of many-sided endeavour. The past year, he said, was one of marked blessing; although, of course, there have been difficulties and disappointments. Describing the various departments, among seamen of many nationalities, Mr. Isaac was delighted to report progress in regard to the Bible-classes. It is of the highest importance to get sailors round the Word of God. Referring to outside exertions, he told of the distribution of Gospel books at the dock gates, the thousands of men receiving them with eagerness. On Sundays the lodging-houses are visited, and not in vain is testimony for Christ borne in their kitchens. A singularly interesting department of work is that of correspondence with sailors while in distant parts of the world. Thus Christian sailors not only receive "letters from home," but also words of comfort and encouragement in their life-witnessing for Christ. Having mentioned the fact that the labourers at the Rest have not to deal week by week with a lot of Gospel-hardened sinners, but largely with virgin soil, the message of the Gospel coming with real novelty to many sailors, Mr. Isaac pointed out what truly effective missionaries of the cross our sailors may become. The workers of the Rest are all voluntary, so that about £400 a year meets the material needs. In conclusion, the speaker intimated that he would be glad to hear from other helpers to deal with men speaking various tongues; he also asked for articles in aid of the approaching Christmas festivities, and appealed for help in founding a Rest at Zanzibar, where the need is very pressing indeed.

Mr. J. E. Mathieson, in a few words, rejoiced at the unity of spirit with which the work has been carried on. Mr. GEORGE HOLLAND, in a hearty address, alluding to the recent str said an observant Socialist had assured hir his conviction that the peaceable characte the struggle was one result of the earnest n sion work which has of late years been going in the East-end. Such a contest fifty, or e thirty, years ago, must have been terrible ind in its consequences. But the Lord has b working, and his people have been shedd abroad a healthful influence. Something l 50,000 children have passed through the ha of the workers in George-yard, Whitechap and many of them are now arrived at manho A number of the strikers were total abstaine and many of them Christian men. Speak specifically of the Strangers' Rest, Mr. Holla rightly eulogised its work. The Lads' Institu at No. 186, St. George's-street, which Mr. Isa always has at heart, would, he hoped, be charge upon the sympathies of many who c help to carry it on and teach the rough bo He told how, in Whitechapel,

THREE GANGS OF WICKED YOUTHS,

which the police quite failed to break up, h been effectually dispersed through the conv sion of a member of one of them. That c Christian boy was used of God in bringi several out of each gang to leave their acc tomed evil courses, and follow Christ. M Holland's closing appeal may be summed up the words, "Work while it is day."

Dr. ZIEMANN recalled the fact that he w one of the earliest workers in connection wi the Rest. He still looked back with joy to t periodical workers' meetings, so cheerful a fruitful. On one occasion a German past accompanied him to one of those gathering and through misapprehension, though mo truly, denominated them the "working mee ings." The prayer-meeting is indeed t working meeting, it is there that the lasti work is really done. The Christian graces th have been shown and the power that has be displayed have been the outcome of the praye meetings. Speaking of his experience recent years in Germany, Dr. Ziemann sa that though there is in that country, as well in England, much infidelity and enmity to th cross, there are likewise many evidences th God is working mightily both among th highest and the lowest of the people. No few than 1400 Christians lately met in a qui country place, at a conference similar to tho held at Mildmay.

Dr. BARNARDO followed with an earne address to workers. Mr. ROBERT PATON havi spoken of the work of the Rest as second none in London in interest, three converts we heard on their experiences. We have seldo listened to testimony so beautifully coheren and to professions so obviously from the hear In subdued tones, sailors Carroll, Phillips, ar Ellis told of the awakening of conscience, th vision of the Saviour, and the quickening unt eternal life. Doubtless the men had been unde excellent instruction in Divine things; but w felt that only the Holy Spirit could mak manifest to them, as they truly saw it, th condition of man by nature, and the attitud of the redeemed soul in Christ. "The Spir searcheth all things, yea, the deep things o God." The meeting was truly inspiring, an concluded with a remembrance of the Lord death, "until He come."

MARYLEBONE MEDICAL MISSION.—Sinc entering our new and commodious premises ther has been a large increase in the numbers of poo who attend the Gospel services. We have also women's Bible-class, with an average attendance o one hundred. The large hall is well filled o Sunday evenings, and we have been much en couraged at the number of men who attend. W have begun a Bible-class for men on Sunday after noons. Very many attend the services, and sho by their lives that they are truly converted. Ex tension of the work means, of course, increase outlay in carrying it on among the sick and suffe ing poor. R. CHAMBERS.

12, *Bell-street, Edgware-road.*

Dr. Pentecost at Coatbridge.

[By a Correspondent.]

This mission was arranged for some months ago, and great things were expected and hoped. We have very much to be thankful for; at the same time we have much to regret; for disappointment is mingled with our abundant thanksgiving. What God has done for us makes us the more regret that a larger multitude have not shared the blessing.

Coatbridge is one of the new cities of Scotland. Its industry is the manufacture of iron and steel in some or all its branches, from the smelting of the ore to the turning out of the very finest work. Its population is about 30,000, of which one third, at least, are Roman Catholics; another third are more or less migratory workmen and their families; the remaining third make up the population from which the mission had to draw its congregations. But this is a time of unusual activity in trade. All the furnaces, foundries, and works are being driven day and night to their utmost capacity, and men are working from sixteen to eighteen hours a day. Alas, what time have they to attend to their souls, when their bodies are thus driven? Of the thousand, or twelve hundred, men who, on every Sunday night during the mission, have filled either one or other of the churches, perhaps one half have left the meeting at a little after nine o'clock for their homes. Having snatched an hour or two of sleep, they went off to work with the first hour of the Monday morning. Of the other half of the audience, perhaps 50 per cent. had worked far into the Sabbath morning. No time for missions! No time for Bible reading! No time for prayer-meetings! No time even to think of anything but work! work! work! The high wages and the abundant opportunity for making over pay induce the men to make the most of the harvest.

Of course, the female population is more or less bound by the necessities and habits of the men. It makes the heart sick to witness the terrible spiritual deadness which all this produces. The excessive physical strain tempts to the public-house for stimulus. Of public-houses there are about 150 in the place, besides licensed grocers. At the lowest estimate, between £3000 and £4000 of the working men's wages are left in the pockets of the publicans every week, not a few of these

PUBLICANS BEING CHURCH MEMBERS

and regular communicants at the Lord's table.

When a man is asked if he will not come to one of the meetings, and his reply is, "No time for religion now, when wages are from ten to twenty shillings a day, with six hours overtime," what can we expect? Dr. Pentecost well said one day that "this is a city of iron, and nothing but trip hammers and blast furnaces will suffice to work it." It is to be feared that the churches are not so well equipped with spiritual dynamics and heavenly fire as the iron works are with blast furnaces, and steam hammers, the glare and noise of which are seen and heard day and night all the week round. Nevertheless, there are faithful ministers, and godly men and women not a few, who are holding on mightily to God, and labouring most earnestly in the Gospel; and not without results.

Except on Sundays the meetings were rather small, perhaps not exceeding six or seven hundred, though on the Sabbath days the congregations were large. In the afternoons of the Sabbath the meetings were for women only, and at night for men only; on the four Sabbath nights of the mission the men occupied all the seats available. It was difficult to maintain a prayer-meeting of any size, owing to the facts stated; yet there were always a faithful few who spent half an hour before the preaching service in prayer. The Bible-readings were very small, there being no leisure class of residents.

Dr. Pentecost's methods, though exceedingly simple, are to Scotch notions somewhat severe. He asks all those who *have* believed during the preaching to leave their seats and come forward to the front form, and kneel before God in confession of sin, and subsequently to make an open confession of faith, if they have indeed received Christ as their Saviour. He defends this practice on Scriptural grounds—averring that in some open way faith must declare itself. "A faith," he says, "that is ashamed to confess Christ publicly, is not a faith that will stand the trial and test of the world." He urges, further, that this course adds strength to the young Christian by the definite stand involved in it. Certainly the clear and manifest character of the conversions in connection with this mission seems to justify the method.

Some of the ministers have opposed it, as being inconsistent with the training and characteristics of the Scottish people, whose natural tendency, they say, is towards reticence. Dr. Pentecost's answer to this has been that this "shyness" and "reticence" are not seen in connection with the life of worldliness and sin lived by these

"SHY" SINNERS;

therefore, if conversion is real, Christ ought to be as publicly confessed and his cause as openly espoused. He holds steadily, though kindly, to this; taking no account of those conversions that are not thus manifested; though, of course, he does not sit in judgment on any who do not openly confess Christ. I have heard of many who, instead of openly confessing Christ in the meetings, have gone to their own ministers and intimated their new-found faith. There have also been many marked conversions and open confessions. It must be said that these open confessions have greatly moved the audiences, especially as one or another well-known man has boldly gone forward and testified to his acceptance of Christ.

The meetings have been pervaded by deep and solemn silence, and the presence of God has been so manifest at times that, as one minister said: "One could almost hear the quiet rushing of the mighty wind, and feel the breath of the still small voice." Dr. Pentecost is not an emotional preacher; he directs his address to the will and conscience, and works for conviction and intelligent apprehension of Christ. Some constantly recurring expressions may be cited; they vary in language, but the substance is the same:—

Conviction is not feeling, but knowledge of the truth, recognised and admitted.

Repentance is not "feeling sorry," or "feeling badly," or feeling anything, but an intelligent change of mind and purpose based on God's Word.

Conversion is not "feeling happy," but an intelligent, deliberate, and out-and-out surrender of the whole man, spirit, soul, and body, to Jesus Christ, the Son of God, while heartily accepting Him as Saviour and Lord.

Repentance is believing what God says about *you* as a sinner, and accepting the verdict and sentence of sin and death because of transgression.

Faith is the glad and hearty belief of the witness that God has given of his Son Jesus Christ, and the acceptance of eternal life as God's gift to the sinner in Him.

It is not what you *feel*, or what you *do*, or what you *say*, that saves you; but Christ alone, who died for your sins, and was raised again for your justification.

His finished work is the ground of our salvation; the oath-bound word of God is the warrant of it, and a holy life is the proof of it.

Look to Jesus and believe the Word of God, and not to yourself, your doing, and feeling.

You are not even to take the testimony of your own conscience for your sinful estate, but God's Word for that also; for it is not *your* apprehension of sin which works conviction, but God's *exhaustive knowledge* of it, which He has recorded in the Word. Sin is deeper and more deadly than any man's apprehension of it by feeling alone.

Regeneration is not an evolution of character, but a new creation.

SOME INCIDENTS OF THE MISSION.

One of the first persons who came out for Jesus Christ was a middle-aged woman who had come from Airdrie. When asked how she happened to be here, she replied: "Well, I had two grown sons converted in the meetings at Airdrie, and, though I was very anxious about my own soul, I would not give in; but I felt all the time that I was denying Christ, and so I just came down here to get converted myself, and openly to confess Christ."

A young man who came out at one of the men's meetings said: "I have thought of these things for a long time, though I have been a great sinner. Still, I could never feel that they were real.

GOD DID NOT SEEM REAL TO ME;

all the things that Dr. Pentecost speaks about, such as forgiveness and the new birth, have not seemed real. When I got up from the back part of the church and walked up, and before a thousand men knelt down before God, confessing myself to be a sinner and Jesus Christ as my Saviour, then it seemed very real. Why, this is the realest thing I ever did in my life. I do not see how anyone can doubt it."

One night, before Dr. Pentecost could fairly give the invitation to those who were ready to confess Jesus Christ, a well-known man in the community, who once occupied and held a responsible position, but who had lost it years ago through drink, sprang to his feet, and said: "I am a great sinner and want to be saved. I accept Jesus Christ as my Saviour." He came forward at once, and no one who has seen him for the last two weeks, clothed and in his right mind, sitting by the side of his Christian wife, can doubt the wonderful change that has come over him. He has several times since testified to the gladness and strength he has received in Christ.

AN OLD IRISHMAN, A ROMAN CATHOLIC,

who has been a great drinker, and a determined opposer of his Protestant wife in her religious life, by abuse, and by more than once burning her Bible, came forward and told Dr. Pentecost that he was a sinner, and wanted to be saved. This is the story, as the Doctor related it afterwards: "Well, my good man, and are you a Christian?" "Oh, your riverence, I have always been a Christian; but I am a great sinner. You see, your riverence, I'm a Catholic, and was never in a meeting like this before in my life until three nights ago. I've been ever since, and I like what I've been hearing fine, and I want to get my soul saved; for it's the drink, your riverence, that's been a great curse to me, and I want to get salvation, as you call it; for though, as I'm telling you, I've always been a Christian, I've never been saved." After talking for some time the Doctor knelt down and prayed with him, and then asked him to pray for himself. And this was his prayer. Some of us were near by, and heard it as it came from his lips in broken utterances, though evidently deeply sincere: "O God Almighty, you know I've always been a Christian, but I'm a desperate sinner, and I want to get saved; could you give me a lift? I promise you that with the help of Jesus Christ, who died on the cross to save my soul, I'll lead a different life from this blessed night. Would you give me a lift, for Jesus Christ's sake? Amen." So the poor old man surrendered to Jesus Christ. By always being "a Christian" he meant he had always been a Roman Catholic. Dr. Pentecost went with him to his wife, who was seated in the far end of the church, and delivered him over to her whom he had once persecuted.

A YOUNG WOMAN CAME SOBBING

up to the front, just after a meeting had been dismissed, and, falling down on her knees near to where Dr. Pentecost was standing in conversation with several persons, said: "I am a great sinner, and I want to give up to Jesus Christ. I have often resolved in my heart to be a Christian, and have made many professions, but I have always gone right back into sin and the world. But now I want to give myself to Jesus and let Him save me. I've been too proud to confess Him before as my Saviour; but now, if He will just take me and save me, I'll confess Him before all the world. I've got no more pride left in me." All this was said with deep, choking sobs, and the tears streaming down her cheeks. It was most pathetic and soul-moving to hear these words of penitence

and faith. After prayer for her, she broke out into prayer herself, in which she poured out her heart with tears and sobs, as it were, fairly bathing the Saviour's feet with her tears. The few friends standing about were themselves moved to tears by her deep distress, and sweet and solemn surrender to Christ.

One evening, toward the close of the mission, the people were amazed to see a gentleman, one of the leading men in the county, the principal landowner, and for years Colonel of the Militia and

MASTER OF THE HOUNDS,

stand up, straight as an arrow, in response to the appeal, "Are there any here who desire to be saved?" The next instant an old man, who has been the Colonel's head man with the horses and hounds for nearly forty years, sprang to his feet. The two came almost together to the front seat and fell on their knees, where they both gave themselves up to God, and made a personal confession of their faith in Christ. It was beautiful to see the gentleman's Christian wife follow him forward, and take her place beside him, saying: "I feel that in this hour I ought to take my place beside my husband." The old servant said afterwards: "I have been wanting to take this step for some time, but I did not like to go before the master." This was a touching bit of old-fashioned loyalty. For forty years he had followed his master to the hounds, and now he followed him to Christ. Now, happily, both master and servant have followed the Great Master into the path of life.

Many more incidents might be related that illustrate the workings of God's Spirit among men and women. I will just relate one case, out of scores occurring in connection with Miss Tyson's wonderful meetings with the young people, in which nearly two hundred boys and girls from 13 to 17 and 18 years of age have intelligently accepted Christ.

A WEE LASSIE

of about fifteen years was passing down one of the aisles toward the pulpit end of the church, when a worker laid his hand on her shoulder, and said: "Well, my dear, have you given your heart to Christ?" "Not yet," was the reply, though tears were noted on her face. "But, are you not going to take Jesus as your Saviour?" "Ye-e-s," was the tremulous response. "But when, my child?" "I'm gangin' into the vestry to dee it noo." And away she went into the vestry, where Miss Tyson was dealing with a number of girls of her own age. How simple and beautiful was this.

Surely, though we could have wished for the conversion of hundreds, we rejoice with great joy over the scores who have come to Jesus, and at the out-and-out character of these conversions. The mission has been a great spiritual tonic to our Christian life as well.

Dr. Pentecost begins a four weeks' mission in Dundee on the 24th inst.

A HOWARD MEMORIAL.—At a meeting held in Bedford it was unanimously resolved to erect a statue of John Howard, the prison philanthropist, in some public situation in the town. The hon. secretaries are Rev. E. J. Hillier, vicar of Cardington, and Rev. W. P. Irving, of Bedford.

THE CHRISTIAN TEMPERANCE HOME.—I wish very heartily to commend this Home for women of all ages, hitherto carried on at 21, Mortimer-street, Regent-street, but shortly to be removed to more suitable premises, if the needed amount, about £60, is supplied at once. I cannot speak too highly of Miss Richards, the lady by whom it was commenced, and is still carried on. The inmates, and those who desire to become such, not a few of whom have been brought to Christ, are praying that God may open the way for the new premises to be taken forthwith. My dear old friend, Mr. John Groom, as well as Miss Denham Smith, Miss Habershon, and other ladies and gentlemen, are deeply interested in this work, to which Miss Richards has been evidently called, and for which she is singularly qualified. R. C. MORGAN.

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MRS. HILTON'S CRECHE.

FOR the eighteenth time Mrs. Hilton has given an annual record of her faithful and loving stewardship in caring for the tender young lives entrusted to her at the Stepney Crêche and Orphan Home. Among the first in England to recognise the need for such domestic helps, and to do something towards supplying them, she has now the joy of seeing many imitators at work in different parts of the land. Her experience is at the service of any who espouse the cause of the children, and these friends find their way to Stepney from all parts of London to get initiated into the methods of crêche management. With Mrs. Hilton this is purely a labour of love, and the unwearied way in which she has devoted strength and energy to it ought to evoke responsive sympathy among those who are able to manifest that sympathy in a practical way.

Work on behalf of the little and often feeble children calls for the exercise of much patient and persevering endeavour. It is also attended by many discouraging circumstances, arising from the poor surroundings, or, perhaps, the unworthy conduct, of one or both parents. In her report Mrs. Hilton says the past year, like others that have gone before, has been "filled with countless mercies, and many cares and sorrows." As illustrating these cares and sorrows, she records the fact that during the year she has "received the children of fifteen women deserted by their husbands, of two men deserted by their wives, of numbers of widows, several widowers, and a very large number of women whose husbands are out of work, or invalids."

What a terrible commentary on our boasted nineteenth century civilisation and Christianity is to be found in these touching sentences:—

"No one can look on these women without feeling extreme sympathy for them, and admiration for the way in which they endure their lives of toil. Many of them have brutal husbands, who treat them so cruelly that it is almost strange that they stay with them; but they love their children too much to leave them, and baby's arms are a stronger chain than blacksmith ever forged. One man, whose wife works very hard, at times comes home and turns his wife and child out of bed, and the poor weary woman has to sit on the stairs while her 'protector' sleeps, until, assured that his slumber is profound, she creeps back with baby...The dread of the Union seems universal, and we have often been astonished at the privations cheerfully endured rather than break up the 'home,' as they term it, although to outward eyes it is desolate enough. Who shall say, though, that there is not a band of Home Angels who give to these dreary homes touches of brightness unseen by other eyes!"

Much more is said by Mrs. Hilton, in these glimpses of real London life, that Christian men and women would do well to ponder over. One cannot but be thankful that such sorrow-stricken ones have a friend and helper in this Institution; it must be to them the very incarnation of Christian love and kindly aid. Mrs. Hilton depends a good deal for the replenishment of her constantly drained purse on the bi-annual sale of the work contributed by friends. Unfortunately, last summer's sale was not so successful as its excellent object deserved. We hope many lovers of the innocent and much-sinned-against little ones will make up this lack by a more than generous co-operation.

The fruits of the Institution are becoming more and more apparent as the girls grow up and go out as well-trained servants. The Crêche and Orphan Home finds an excellent supplement in the Feltham House, where the training is carried on, and where the sickly ones regain convalescence. Visitors are welcomed to the Institutions, and friends desiring copies of the report should apply to Mrs. Hilton, The Crêche, 12, Stepney Causeway, London, E.

A GOOD WORK IN TELEGU.

FOR some thirteen years an excellent work has been done by Mr. and Mrs. C. B. Ward, who went to India in connection with the Mission of Rev. William Taylor, now the venerated Methodist Bishop of Central Africa. After three years of effort among the English-speaking people, they were led into the Telegu country, and our readers have heard from time to time of their care of native orphans, whom they sought to train for God, and for useful, industrious lives. In a recent letter from Secunderabad, Deccan, India, Mr. Ward writes:—

Since we began orphanage work in 1879, we desired a piece of land for an Industrial Colony for these orphans. But ensconced as we found ourselves in the midst of the largest native State of India, the Dominion of H.H. the Nizam, we met difficulties at every step through ten solid years of trying. Even a year ago it seemed almost settled that we could not get land. But our extremity was God's opportunity, and I now hold a lease for twenty-three years, duly executed and registered, for a village of nearly 3000 begohs area (one begoh equals about three-quarters of an English acre), at an annual rental of 800 rupees per year. Our village is well located two miles from Yallandu Railway Station, the seat of the Hyderabad Deccan Company's coal mines, situated 150 miles east of Hyderabad, the capital of the Dominion. God has helped us to wonderful success. Our native community maintains itself, owns nearly 3000 rupees of personal property, &c., all their own earnings; and their tithes so far, in 1889, are about 300 rupees, enough to support two workers. We are in the midst of a large population. The Church Missionary Society and the American Baptists are respectively in the east and north of us, but about us are many thousands who have never heard of Jesus' name.

We need nothing for our own support or maintenance. All this we can manage on God's good soil. But we need about £350 for the restoration of village watercourses and some building; with that we can within two years reach a production base from which a grand work can be indigenously supported. This has been our aim all these years. Now, at last, God has given us the land, we can but praise his name, take courage, and push on.

Anyone desiring more information may address me, or apply to Lieut.-Gen. Sir R. Phayre (69, St. George's-square, London, S.W.), of whose help and friendship we have a keen and precious remembrance. We ask the prayers of your readers for our whole community, and the little church of over fifty souls, who have been converted unto God from heathen darkness and idolatry.

AGED GOVERNESSES.—Some friends are endeavouring to raise a fund for helping, in their declining years, governesses who have been at one time in good circumstances, but have become destitute. This is a class that commands genuine sympathy, and the effort to which we refer is well worthy of countenance. Fuller particulars can be had from the hon. secretary, Miss Duckett, Elewyn, 11, Greenhill Park, Harlesden, N.W.

REV. E. VANORDEN writes, October 19:—The Presbytery of Sao Paulo has ordained another young man for the Gospel ministry. The Presbytery of Minas Géraes in August ordained a native. Three young Brazilians were received as candidates for the ministry. The native Presbyterian churches contributed during 1888-89 over £3000. Hundreds were added to the churches during the year. Several new churches have been organised. I have been permitted to print nearly one million of pages of evangelical reading, tracts, and papers. My press could be much more utilised if we had the means of printing much-needed matter. The evangelical school, under the care of Dr. Lane, has over 300 pupils, mostly belonging to Catholic families of different classes. He has 100 free pupils.

For the Young.

A LETTER FROM FRANCE.

For English boys and girls who love France.

MY DEAR YOUNG FRIENDS—

I DO not write to you very often, and I fear sometimes that you may forget the latter half of the superscription of my letters; they are especially for those who love this great country.

Now I do want you to care a great deal for your brothers and sisters—French boys and girls; they are very different from you, their privileges are so few, and the cares of life come upon them so early here. I know a little fellow of seven who hastens home from school to sweep the house, and have the soup ready when his parents come back. I have seen a child of three paring potatoes, with a big knife which would alarm your mother if your little brother got hold of it for a moment.

We rarely see our little neighbours play; they are too busy with their sheep and goats during the day, and too tired and hungry when evening comes to do anything but enjoy their soup and go to sleep. Then Sunday. There are still Protestant villages where Sunday rarely comes! I do believe one great pleasure to some of our little Sunday scholars is being dressed for Sunday; for, once or twice, when we have arrived at the village, when they had thought the day too cold or too wet for us to venture, we have found houses unswept, hair uncombed, frocks and aprons unchanged. Can you imagine a Sunday like that? To many of them the idea that buying, or selling, or travelling on Sunday is wrong is either unknown, or regarded as an English idea. They are quite pleased that *we* should observe the day of rest, and watch us with a kind of amused wonder. How we long to make them understand that the rest is for them as well as for us!

It is still strange to us to see the women from the country, with their large baskets on their arms, thronging the grocer's shop before going into the temple; then standing up gravely to say their prayer with closed eyes, and sitting down solemnly to listen to the pastor as, at the beginning of every service, he reads the ten commandments, including of course "Remember the Sabbath day to keep it holy."

Will you try and think, and ask others older and wiser than you are, how one can hope to change the habits of a country like this, so that, when you come to evangelise France, you may know in what way to begin. Then all these little French boys must one day be soldiers. Poor little fellows! Do you know that when a baby boy comes into the world, people say, smiling, "*Voici un nouveau conscrit!*" Sometimes, if it is only a girl, the father says, "*Eh bien! voici une petite souffle-feu!*" (a little one useful to blow the fire). In fact, one of the sad things here in this part of France is the contempt for woman. For some things this is good for the girls, for their mothers do teach them to be obedient and polite; but for a boy to obey his mother is a very rare thing.

Without habits of obedience, and not taught to respect their mothers; learning at school not even the name of God, some of them never hearing God's Word, what will they grow up to be? A schoolmaster, not himself a pious man, said one day to me, "If the boys of this generation continue as they are, *in ten years I would not care to live in France!*

Now, English boys and girls, what noble men and women you ought to be, brought up in the fear of God, and in the knowledge of his Word. What are you going to do for your French neighbours?—Your sincere friend,

Montclar, France. S. R. GELDARD.

MY MOTHER'S VOICE.

My mother's voice—I heard her speak
In accents soft and mild,
As when I sat upon her knee
And I was but a child!

I feel I'm in her arms again,
And fondly there embraced;
And while I live that mother's kiss
Can never be erased!

She told me of a Saviour dear,
And said his love for me
Was greater than a mother's care,
Or father's love, could be!

He died upon the cross to save
Such little ones as I,
And He would come and take me hence
To dwell with Him on high.

They laid her in the silent grave,
And many tears I shed;
For, oh, what anguish filled my heart,
When told that she was dead.

Cast on the wide, wide world to roam,
Without a mother's care,
Yet still I feel my mother's God
Is present with me here!

ALICE HOYLAND.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Nov. 24, Ps. cxix. 97—112; Mon., Nov. 25, Ps. cxix. 113—128; Tues., Nov. 26, Ps. cxix. 129—144; Wed., Nov. 27, Ps cxix. 145—160; Thurs., Nov. 28, Ps. cxix. 161—176; Fri., Nov. 29, Lam. iii. 22—33; Sat., Nov. 30, Lam. iii. 37—50.

DR. CARLESS AND MR. W. R. MOORE are holding special services for children this week at Park Chapel (Crouch End) and Mount View (Stroud Green) Congregational churches.

MR. T. LEWES SAYER held special services for young people in the Lyndhurst-road Church, Hampstead (Rev. R. F. Horton), for a fortnight, ending Nov. 8. There was a very good attendance each evening, and most manifest tokens of God's presence at every service. Numbers of the young people professed to decide for Christ; the workers also were much refreshed.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. E. Arrowsmith, Polytechnic Hall, Falmouth, Nov. 23 to Dec. 2. Mr. James Tyler, St. George's Free Church, Nov. 24—30. Mr. T. Lewes Sayer, Middleton-road Congregational Church, Dalston, Nov. 25 to Dec. 6; Athenæum, Camden-road, every Sun. in Nov. at 3.15.

CAPE GENERAL MISSION.

NEWS from Mr. Spencer Walton, dated Kimberley, October 21, states that, *en route* from Cape Town to that place, Mr. Howe and the four evangelists stopped at various railway camps. They were well received, and held meetings with unmistakable signs of blessing. At De Aar, many coloured people were won to Christ. At Beaufort West, Mr. Spencer Walton and Mr. Dudley Kidd held Gospel meetings, the blessing being principally among the Dutch. This will go a great way to break down prejudice and open doors among the Hollanders.

At Kimberley, meetings were commenced in the large Beaconsfield Town Hall with encouraging results. With regard to work among the natives in the compound, much guidance is being sought. At Cape Town the services of a self-supporting Christian lady, about thirty-five years of age, are sadly needed. She should be able to speak Italian and German, owing to the great number of foreign vessels which now call at that port. Mrs. Osborn is hoping to return to England in January for the purpose of stirring up more active interest in the Mission among friends in this couutry.

Next year *The South African Pioneer* will be published, bi-monthly. The annual subscription in England is 2s., post free 2s. 3d. Application should be made to the Hon. Secretary, Cape General Mission, Lancaster-road, Wimbledon.

THE LATE MR. J. B. GRAY,

OF THE "CARTER HOME" FOR BOYS, CLAPHAM.

WE recently recorded the lamented death, at an early age, of this earnest worker among the young. A friend furnishes some interesting details of his connection with the Carter Home for Boys, High-street, Clapham. Though he had for years been active in the service of Christ in a quiet and unobtrusive way, it was as the director of this institution that he was brought into public notice.

Entering on the work in 1880, he saw it grow upon his hands in a manner both rapid and substantial, showing rare qualifications as business manager, as well as tender zeal in spiritual things. Prior to his appointment, the "Carter Home" had for some years a struggling existence. But no sooner did he and his excellent wife appear upon the scene than a new order of things was inaugurated. Larger premises were taken in the High-street, which were vacated rather over a year ago; but these, though at the time large, soon became straitened. Changes were made in the scope of the undertaking, and the Home became so crowded that another house, on the opposite side of the street, had to be rented; in their turn the two establishments proved too small. Last year St. Joseph's Roman Catholic College, situated in the same street, came into the market. Largely through Mr. Gray's urgent representations, these spacious buildings were secured at the low price of £6000, and in them, now for upwards of a year, this good work has been carried on.

In a communication to *The South London Press* sent by Mr. Piper about a month prior to Mr. Gray's lamented decease, the following descriptive words occur which we can fully endorse: "Mr. Gray is a typical Scotchman—hard-headed, shrewd, firm, yet kindly, with a keen eye for helping the boys to turn an honest penny towards their own support. In place of a mere shoeblack brigade, he has substituted the training of the lads in home industries rendering them much better equipped for after life. The lads are sent out to help in housework, to distribute circulars and newspapers, while employment is found for them in the Home at shoemaking, firewood bundle making, and chair mending, the latter work being reserved for crippled boys. An emigration scheme has been successfully carried out, by which over fifty youths have been taken to Canada and placed in good situations there. All as yet sent out have done well."

In the midst of a career of growing usefulness, at the early age of thirty-seven, this precious life has been unexpectedly cut short after a week's illness. By many of his friends the first news heard was the tidings of his death. A cold had for some days been upon him. Pleurisy set in together with bronchitis, and, notwithstanding all that Dr. Cronin's kindly medical attentions could do, Mr. Gray succumbed to the maladies on October 8. During the illness "peace, perfect peace," was our brother's lot.

Devotion for others was Mr. Gray's most conspicuous, as it was his most Christlike, trait. He might be said to have had the material and spiritual welfare of the Home on the brain. He cared for the boys as a prudent and loving father would. In many little ways his mindfulness of their good would appear. But while he had a parental heart, he had a firm hand, a sagacious mind. Mr. Gray was a model disciplinarian. There can be no question as to the healthiness of the influence brought to bear on the institution. It was God-fearing, upright and active. Mr. Gray yearned for the boys' souls, and he studiously cultivated in them habits of work and self-reliance. He set a high value on Smiles' "Self-Help," and was won t to give the boys a copy ere leaving the Home.

ISABELLA MACPHERSON:

The Story of a Devoted Life.

By her Brother, Rev. JOHN MACPHERSON, Dundee.

(*Continued from page* 1040.)

CHAPTER IV.—CONVERSION.

IN the autumn of 1859, Scotland was ringing with the echoes of the great revivals in America and Ireland. Union prayer-meetings were the order of the day. Prayer was being marvellously answered; and many persons, especially young men, were being saved, often without the intervention of any human agency. A pulse of religious anxiety was secretly beating at this time in the little northern burgh. The air was full of an awakening element; the minds of many were haunted with thoughts of God and eternity. What was to be done? Advised by a member of his family, then on a visit to him, Donald Macpherson invited four or five godly men, representing the several religious denominations of the place, to meet for prayer and conference. The meeting was held in a room of his house. It was a humble beginning; but God was there. As they prayed, their hearts were filled with a blessed sense of the Lord's nearness and an expectation that He was about to do great things for them. The union for prayer thus formed speedily grew in numbers and in interest; and they were compelled by its success to transfer the meeting to the Congregational Chapel, where it became a focus of light and blessing to the town.

Meanwhile the little band of praying men had sent for Duncan Matheson, who came and preached. One Sabbath evening, in the Free Church, the minister, Mr. McKay, was describing in glowing terms the work of grace in Ireland, and the scenes he had recently witnessed there, when a young man who had been impressed under the preaching of the Scottish Evangelist cried aloud for mercy. The cry of the young man was like a stone cast into dark waters, sounding great depths and creating a thousand rippling circles. It was the signal of the Holy Ghost. The light of eternity was breaking in; the congregation was startled; the ancient cry, "What must we do to be saved?" became the burning question. The fruits of that work remain. Some of the converts are now heralds of the cross, doing noble service at home and in heathen lands far away. As one result nothing was more marked than the new life, the fuller joy, the greater power, that came to many of the Christians. The Union prayer-meeting became the centre of the movement. Here revived Christians poured out there hearts in prayer; here young believers delivered their first testimony; here inquirers waited for counsel; and here all the glad echoes were awakened in holy song as each young convert was ushered into light.

The connection of Donald Macpherson with this union for prayer was of brief duration; but of infinite moment to himself. One night, after taking some little part in the meeting, he was suddenly seized with an alarming illness: at the same time his soul was flooded with joy in the Holy Ghost; and every doubt melted away in the cloudless sunshine of God's love. From this illness, although he lived nearly two years thereafter, he never recovered; and from that height of assurance and joy he never went down. Henceforth his time was spent either in rapt communion with God, or in guiding inquirers; in counselling young converts, and in fellowship with Christian friends. Whether the physical shock came before, or after, or simultaneously with, the spiritual visitation is not known. But so it was. Like Jacob, he had wrestled through a long, weary night till daybreak found him victoriously broken down, crippled, and blessed. By "terrible things in righteousness" prayer is often answered. As in the favouring gale the ship must be well ballasted, so the third heaven's experience needs "the thorn in the flesh." The timid believer had trembled into triumph. His fears, like the hosts of Midian, fled when the light burst forth from the broken pitcher. Formerly he could only cry, "Lord, I believe; help Thou mine unbelief." Now he could say, "Behold, God is my salvation, I will trust and not be afraid: the Lord Jehovah is my strength and my song. He also is become my salvation."

Isabella had seen the little convention in her father's house; but just then went from home on a visit to friends. On her return she was confronted with two events which arrested her attention. Here was her father broken down and prostrate, yet no longer despondent and full of fears, but joyful and triumphant; receiving as he lay on his bed or sat in his chair the young converts and anxious inquirers, whom he wisely counselled or lovingly encouraged. The alabaster box was broken, and the perfume of the ointment filled the house.

The other event was a sister's conversion. "Isabella, I have found the Lord!" said Jeanie. This to her was a startling announcement. She knew much about the Lord; but to *find* Him—what was that? The old question arose at once, "How can these thing be?" With the candour which was a leading feature in her character, she accepted her sister's testimony as genuine. Apart from personal concern in such matters, her inquisitive mind would have led her to demand what all this meant. But the personal question sprang to the front. What about herself? Where about was she now when the whole world around her was moving and changing? She had hitherto reckoned herself a kind of Christian; one on the fair way to become a real good Christian some day. Now, however, it was a question darkened round with clouds of portentous doubt. As she pondered the matter, the light faded; hope failed; her early piety seemed to be but a child's dream; such faith as she had gave way like quicksands at every step, till at length the fair past wholly vanished, leaving only a dark future to be faced.

She was now face to face with the stupendous question of the second birth. To be well-born, she said, is not to be born again; to be well-bred is not holiness to the Lord. Not to love God, it was plain, is sin; to please one's self rather than God, she confessed to herself, is sheer idolatry. "The wages of sin is death" had now a new meaning: the wages not of gross sin only, but of subtle heart sin also; not of many sins merely, but of *sin*. For long a vague sense of sin and its punishment had haunted her; but it was like a speck of cloud on the distant horizon: now the whole heavens were darkened with the coming storm. The sword in its scabbard hanging high on the wall boded no immediate danger; now the gleaming blade was within an inch of her guilty head. The sentence of death took hold of her; the whole of her past life looked like the sea-shore strewn with wreck, everything good was smashed, hopelessly broken to pieces.

This period of deep anxious questioning did not last long. She saw that "the wages of sin is death," but she also saw that "the gift of God is eternal life through Jesus Christ our Lord"—and with the sentence of death in her soul she gladly accepted the "unspeakable gift." The storm-cloud passed, the light of peaceful heavens broke upon her; and she entered upon the new path with an alacrity, a joyousness, and a firmness of step that characterised all her decisions, most of all this crisis in her history. She delivered her modest testimony to her comrades; joined the company of the young Christians; threw herself heartily into the earnest work of the period. In particular she assisted in gathering the careless neighbours into the little meetings, a task for which her tact and persuasive manner pre-eminently fitted her; exercised her gift of song by leading the praise; counselled inquirers with a wisdom and tenderness that never failed her; and with all the enthusiasm of girlhood bounded along the new path, knowing as yet its sunshine, but not its shadow.

Meanwhile the visitor pursues her round, and the people assemble in a very humble cottage in a narrow lane. A blessing has come to the house; the hut is mean no more; Jesus has entered, and it is now a "palace of the King." The furniture is rude enough—just a few clumsy chairs and stools. The table or dresser serves for a bench, while the bed in a corner is occupied like a gallery by a bevy of girls who are the chief singers. The preacher is one of the newly converted young men. After much trouble and exercise of practical engineering in finding seats and places for the crowd, the service begings. Isabella Macpherson is the leader of praise. Seated on the bed she calls for the light—a penny candle bought in honour of the occasion. Mary C——, a woman of gigantic stature, raw-boned and fierce-looking, but of kindly nature, volunteers to hold the candle. Muddled with drink—her normal state—she rises, and, with the candle in her hand, reels and falls upon the bed. There is a scene. The poor soul, despite every remonstrance, insists on holding the candle; nothing will quench her zeal in the good cause; and although the taper sways to and fro like the masthead light of a ship in a gale, the service, despite some mingled alarm and merriment, proceeds. Hymns are sung with ringing heartiness; fervent prayers are offered; burning words are spoken; simple souls get a lift heavenward; and some consciences feel the touch of God.

On another occasion the preacher is a youthful student, who, as the result of his recent conversion, is earnestly setting his face toward the office of the ministry, and is not slow to deliver his hearty testimony and excercise his gift. To-night there is no candle, probably because there is no penny to buy one. At any rate, the light is from the old-fashioned "crusie," a rude, open, cobble-shaped iron lamp, filled with oil made of fish liver, and smelling horribly; the wick a peeled rush from a neighbouring swamp. To enable the preacher to read his small-type Bible, the lamp is removed from its accustomed nail at the cheek of the hearth. To carry it over the heads of so many persons is not easy. A sudden movement of the swaying crowd upsets the lamp, and its contents descend in full stream upon the back of the preacher—an anointing he had not bargained for. Who that knows the fearful stench will not pity the preacher in his sorry plight! Light out; preacher drowned in the essence of fish guts; the singer in distress; the youngsters snickering; the mistress raging; confused voices giving confounding orders; Mary C——, the giantess, plunging about in the darkness, and, in her zeal for order, making confusion worse confounded—the beginning of the Gospel meeting is not very full of promise.

Yet all is set a-going again; the chaos gives way before the sweet influences of the singing and the praying, while the preaching (though, like the oil, it has a strong odour of home production), is downright and telling. In some grand church an incident far less disturbing would have ruined the fine choral service: but revival meetings are hardier things, their strength and glory being not in the form but in the spirit.

(*To be continued.*)

PUBLIC MORALITY.—A conference with regard to the traffic in immorality took place in St. George's Hall, Seven Sisters-road, N., on Tuesday, last week, under the auspices of the Finsbury Park Vigilance Association. Rev. W. H. Barlow, vicar of Islington, presided, and several friends read papers. Mr. Coote, secretary of the National Vigilance Association, suggested, among other things, a mission to fallen men. Other friends emphasised the need. It was resolved to urge upon the Vestry and the police authorities the desirableness of more speedy action in the suppression of disorderly houses and street solicitation.

Rev. JOHN N. MURDOCK, D.D., LL.D.,

Secretary, American Baptist Missionary Union.

SCOTTISH blood has tinged the veins of many eminent Americans. Of this stock was born in Oswego, N.Y., 1820, John Nelson Murdock, now the Corresponding Secretary for the foreign department of the American Baptist Missionary Union, the headquarters of which are at Boston, Mass., U.S.A. Having prepared himself at the local schools, Mr. Murdock intended to enter Union College; but, the death of his father preventing, he began to teach, and at the same time pursued the study of law with such success that he was admitted to practice at the early age of twenty-one. Having been converted at seventeen, he had united with the Methodist church in Oswego.

About the time he was admitted to the bar, the religious life of Mr. Murdock was greatly quickened, and he felt that he ought to preach the Gospel. Not knowing whether it was the call of God, he decided that if the church, without request, should give him a licence to preach he would take it as the indication of God's will. This the church did a short time afterward, and he was placed by the presiding elder in charge of the church in Jordan, N.Y. With his new responsibilities came a desire to be more fully informed in regard to the work he had undertaken, and he began a study of the ordinances of the Church, specially stimulated by the lectures of Mr. Bliss in favour of a new version of the Scriptures. He became convinced that the views of the Baptists were in accord with the teachings of the Bible, and was baptized by Dr. Seymour W. Adams, at Durhamville, N.Y. In May, 1842, he was ordained as pastor of the Baptist Church in Waterville, N.Y. While here he took advantage of the vicinity of Hamilton Theological Seminary to perfect his knowledge of Hebrew and New Testament Greek.



(From a Photograph by Messrs. Lombardi & Co., 13, Pall Mall East, London, S.W.)

In this pastorate Mr. Murdock revealed that independence in thought and courage in action which have specially distinguished him as a Church leader. Waterville was a place of distilleries and drunkenness. The young minister boldly attacked the evil in a series of discourses, the first of which was founded on Hab. ii. 15, "Woe unto him that giveth his neighbour drink." He boldly arraigned those who distilled and sold liquor and those who furnished the materials. This trenchant sermon naturally created much excitement in the town, but a great reformation followed, in which five of the distilleries were turned into potato starch factories, and many drunkards were converted to God. Mr. Murdock was prominent in the Washingtonian temperance movement, and endeavoured successfully to give it a Christian aspect.

In January, 1846, he removed to Albion, N.Y., and, after a prosperous pastorate, settled with the South Church, of Hartford, Conn., early in 1848. Here his labours were attended with remarkable success. A new house of worship was erected to meet the demands of the congregation, and in one year (1853) more than two hundred were added to the church. After a stay of nearly ten years in Hartford, he removed, January, 1858, to the Bowdoin-square Baptist Church, of Boston, Mass.; and in July, 1863, was called to the service of the Missionary Union to which the maturity of his strength and life has been devoted.

It has been remarked that the most necessary qualification for important and responsible positions is the possession of clear and sound judgment. General Grant is said to have observed that both Sherman and Sheridan could suggest more plans for campaigns than he could think of, and carry them out better than he, but it always devolved upon him to decide *what* should be done. It was this same trait of almost unerring judgment which gained for Washington the confidence of the people and the army above the many able and perhaps more brilliant men of his time. This supreme quality Dr. Murdock possesses in an eminent degree. Amid the many difficulties and perplexities incident to the carrying on of extensive enterprises in foreign missionary work, his brethren have learned by experience to rely with great confidence on his clear, calm, dispassionate, and matured convictions of the right course to pursue. It has been his lot to advocate measures which were unpopular, but in the end it has been found that they were right. His legal training has proved of great service, and many personal qualities have contributed to his eminent success in the great work of his life; but more than all else his broad and correct judgment has gained and kept for Dr. Murdock the confidence and esteem of the denomination in the responsible position which he so worthily fills.

In 1860 Rev. H. Grattan Guinness was invited to Boston by Dr. A. N. Kirk, pastor of the Mount Vernon Congregational Church. Just before leaving for America, Mr. Guinness had been baptized, and, the news of this action preceding him, it was not considered advisable for Mr. Guinness to engage in the services contemplated at the Mount Vernon Church. Under these circumstances, Dr. Murdock, then pastor of the neighbouring Bowdoin-square Baptist Church, opened his house to Mr. Guinness, who there conducted his first series of evangelistic services in America.

Dr. Murdock's kindness at that time was never forgotten, and when Mr. and Mrs. Guinness were looking for some organisation to relieve them of the Livingstone Inland Mission on the Congo, which was becoming too great for them in addition to the other burdens they were bearing, the one to whom they turned most readily was Dr. Murdock and the Society of which he was the chief executive officer.

While pastor at Hartford, Dr. Murdock for three years edited *The Christian Review*, and its columns for those years contain many productions from his pen which testify to his literary taste and skill. In the reports of the Missionary Union and the

volumes of *The Baptist Missionary Magazine* are also found many valuable papers and contributions from him on missionary themes. But it is probably owing to the fact that his life has been one of full and uninterrupted activity that he has never gathered into a volume any of the many sermons, addresses, and articles which have been printed in a detached form. In 1854 the honorary degree of Doctor of Divinity was conferred upon Dr. Murdock by the University of Rochester, and the degree of Doctor of Laws by Madison University in 1888.

The Missionary Union, of which he is the senior officer, is among the largest missionary bodies of the world. He still gives his personal attention to the duties of his office, and it is the wish of the denomination that he shall continue to lend the vigour of his mind and his ripe experience to their foreign mission work, as long as the Lord whom he serves shall grant him the necessary health and strength.

THE McALL MISSION.

Dear Sir,—We have closed the six months' special work in the two Salles Evangéliques, at the gates of the Great Exhibition. Much good, we believe, has been accomplished. The Gospel has been preached three times each day in French, and sometimes oftener, and the attendance has been good. Altogether, we estimate that some 80,000 have been present, in the aggregate, at these meetings. We know of several cases of conversion, and the truth has been carried beyond France into other lands.

Tens of thousands of Gospels, and hundreds of thousands of tracts, &c., have been circulated. The Evangelical Alliance, the B. and F. Bible Society, and the Religious and Monthly Tract Societies have been the chief supporters of the special work, while friends in England, Scotland, France, and America have liberally helped, so that the special outlay has been covered by their contributions.

We have cheering prospects for the winter. The outlook is tranquil, and we trust that much good work will be accomplished while we have this "great door and effectual" open before us. But we are compelled to reduce our work, specially in the provinces, owing to lack of means; and this at a time when everything points to its extension and development.

Dr. Henry J. Benham, formerly of Ipswich, has been in charge of the work of the Salles Evangéliques during all the summer. He left England last year, giving up his professional work to give himself to work in France, entirely at his own charges. He is now in England seeking to stimulate interest in the evangelisation of this land, which has so many claims upon the Christian heart. We trust that many will be induced to do much more for France than they have hitherto done—to join themselves and their influence to the work. The many friends who helped this summer in the Exhibition Halls were all impressed with the willingness of the people to hear and to accept the books offered.—Yours, &c., W. Soltau.

28, *Villa Molitor, Auteuil, Paris.*

THE JAFFNA COLLEGE.—Those friends throughout the country who have heard the eloquent pleadings of the Misses Leitch on behalf of this institution in Ceylon will be glad to know that an *Occasional Letter* recently published by these ladies contains much interesting information about the origin and progress of the work. Copies may be had of Misses Leitch, care of Mr. S. Stanton, 17, Southampton-row, London, W.C.

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CHRISTIAN LITERATURE IN INDIA.

In a special issue of *Light for India*, the quarterly record of the Christian Vernacular Education Society, an account is given of the progress of a work for God which is as truly useful as it is deeply interesting. It is computed that, as the result of the educational policy inaugurated by Government in 1854, eleven millions of readers are now scattered throughout the country, all of them, less or more, impregnated with European culture, and some of them as familiar with English literature and science as youths trained in British schools and colleges.

Among the most important of the Society's agencies must be placed the Normal Training Institutions, in which Christian young men have during the past thirty years been equipped for the work of efficient teachers, and, as teachers, to be evangelists to the young. Alike by missionary societies and the Government of India, the great value of this agency has been acknowledged; near a thousand teachers having been trained, many of whom are labouring in the various mission schools. Upwards of 8000 children are now attending the schools under the Society, almost wholly on the "circle system," in which six or eight schools are grouped within a limited circuit, so as to allow of their being visited almost daily by a Christian native superintendent, who assists and directs the teacher, and gives the religious instruction in each. Twenty-five of these circles are placed under a committee, chiefly of Englishmen, in Calcutta, with a secretary, who receives the reports of superintendents, occasionally visits them, and takes an oversight of all. The lessons and tracts carried home by the children, not only influence the children, but have, in some cases, led to the salvation of the parents.

A still greater work has been accomplished by the Society in the production of complete sets of school books, in both the English and vernacular languages. These are permeated with Christian truth, so that the heathen pupil, in learning to read, gets the choicest passages of Christian authors interspersed among the classical quotations, and verses from Christian poets to commit to memory. The books are sold and purchased as Christian works, standing on their own merits as educational productions of a high order. Another sphere of the Society's operations has been the preparation and circulation of Christian literature, and not a little good has been done in this way. The great drawback has been the want of funds, these having hitherto been barely sufficient to support the educational enterprises to which the Society was committed at starting. But for the self-sacrifice and devotion of its accomplished agent, Dr. Murdoch, the usefulness of the Society would have been small compared with what it has been.

The corruption of native literature is not the only danger to which the Indian reading public are exposed. Much of the English literature provided for the more highly educated is full of danger, not only to the reason and morals, but to the spiritual nature. Clearly there is great need for the operations of this Society, for which we trust a very useful career is yet in store. In view of proposed special efforts, an appeal will shortly be issued. The offices of the Society are, 7, Adam-street, Strand, London, W.C.

MEN WANTED FOR MYSORE.

In your issue of Sept. 20, I was much impressed by the paper by Rev. J. Robertson, on "The Need of Men," and I would earnestly echo his cry for India, and especially for the Mysore Territory, with its doors wide open to the Gospel, and its fields white unto the harvest We want men (Ezek. xxxvi. 37, 38), a consecrated band. I have just returned from a three weeks' missionary tour in the Mysore district, after visiting over twenty villages and towns. The Lord has vouchsafed to us wonderful times of blessing and power, and of remarkable acceptance with the people. I have never before seen towns so stirred, and the people so anxious to hear, so ready to listen, and, in several instances, coming long distances to see us and hear of Christ.

Yet our hearts were often filled with sorrow and pity, for again and again did the villagers tell us that they had never heard of Jesus Christ, and that before this no one had ever been to them with the message of salvation. One cry was especially pathetic: "What is the use of your coming only once to tell us these good tidings? We forget so quickly; oh, come again soon." No wonder our hearts were saddened, not knowing when we should be able to go again—perhaps never. I would be afraid to say how many villages in this large district have never yet heard of Christ, and the villages that have heard of Christianity look upon it only with fear, believing it means a breaking of caste and of losing all they hold dear. Many, I regret to say, think Christianity consists in eating meat and drinking liquor; more than once have I been told so by respectable natives.

After an interesting visit to Hoskote where our brother Lakshman Rao is working, I went to Malvalli, the scene of the labours of Mr. and Mrs. Lynn. We preached in many villages in that neighbourhood, and God gave us much acceptance with the people.

I could give numbers of instances of the great needs of this district, but must refrain for want of space. I would reiterate the cry, "Oh, the need of men," of consecrated men and women, who for Christ's sake will live right among the people, and point them to Christ. What India wants is to see the life of Christ lived out in daily experience. May the Lord Himself thrust out many servants into this needy harvest field. W. H. Stanes.

Toneyville Estate, Yercand, South India.

THE REFORMED CHURCH OF ENGLAND.—A work of energy and promise is being done at Ilfracombe, under the oversight of Bishop Price. There is a roomy church, with a goodly congregation. Tokens of God's favour have not been wanting, and hopes are entertained of a truly blessed outcome of present efforts. As there is no school or mission-room, work among the young people is almost at a standstill. It is proposed to erect such a room over the church, at an expenditure of about £250. This would accommodate 300 people, and prove useful in many ways. Towards the estimated cost nearly £60 is already in hand. Interested friends may communicate with the curate, Rev. A. W. Evans, 5, Greenclose-road, Ilfracombe.

Mr. Rabinowitz and his Work.

MR. JOSEPH RABINOWITZ, of Kischeneff, who is on a brief visit to England, has been privileged to tell of great blessing from God upon his truly remarkable work in South Russia. Clearly his influence among Jews on the Continent is steadily increasing; we rejoice, also, to recognise evidences of a more widespread interest in his Mission on the part of British Christians. Rev. C. A. Schönberger, of Vienna, accompanies Mr. Rabinowitz and interprets his addresses from the conglomerate tongue known as Judeo-German. At Glasgow, a fortnight ago, at a meeting in Free St. Matthew's Church, Mr. Rabinowitz told his singularly interesting story to an assembly of men and women whose hearts God had filled with loving pity for Israel. Rev. James Stalker, the minister, presided. The great need was realised of a larger meeting-house than that at present used at Kischeneff, and it was proposed to raise £500, the estimated cost, and to erect the building as a memorial to the late Dr. Somerville, of Glasgow, who visited Kischeneff only last year.

AT EXETER HALL.

London friends of the Mission have since been privileged to hear of its progress. On Tuesday afternoon, last week, Rev. Dr. Bullinger presided over a well-attended meeting in Exeter Hall. Quite a number of Hebrew Christians were present. Rev. Dr. Edmond, of Highbury, having, in prayer, thanked God for the many tokens of the approach of the set time to favour Zion, the CHAIRMAN made a brief statement. The Council which has been formed in London in no sense guides Mr. Rabinowitz in his work; rather, its desire, from the first, has been to recognise that the work is God's. Not by any human agency was Mr. Rabinowitz brought to a knowledge of Christ, but only by the Spirit of God, and by the Word of God. God's hand has appeared working so completely and wonderfully that the Council's desire has been simply to stand aside and help in any way that may present itself. Having watched Mr. Rabinowitz's movements, the Council has helped him from time to time with advice, and with funds which Christian friends have sent in.

Mr. SCHÖNBERGER rejoiced to testify to the importance of the work which Mr. Rabinowitz has in hand. He had seen it in actual operation, and knew of its growing influence. Mr. Rabinowitz's printed sermons, pamphlets, and songs are read and discussed far and near. It has now become a fact generally known that one who was formerly renowned as a Hebrew scholar and Jewish patriot is proclaiming with great joy that Jesus is the Messiah—the Son of God who made propitiation for the sins of his people, and is the Saviour of Jews and Gentiles alike.

MR. RABINOWITZ,

after thanking God, in the name of Jesus Christ, for having again brought him face to face with his dear English friends, rejoiced that evidences are being multiplied to show that God hath not cast off his people Israel. The width and depth of the movement in which he is engaged was shown by the statement that information is continually reaching him of others having followed his example, and begun to preach Christ to the Jews of Russia. He hears of persecutions endured for the sake of Christ, of Jews turned out of the Synagogue. A very old man had written to him saying that he would very much like to live in Kischeneff among his believing brethren, so as to spend his remaining days in the peace of the Lord Jesus. Many letters have reached him from young men still living with their parents, and asking for a helping hand to be extended to them, so that they may live as followers of Christ. Again, numbers of teachers have sent to him for copies of the New Testament and pamphlets from which they may learn something of Jesus Christ. Yet others, baptized Jews, have asked to be organised in some way, in order to bear a more influential testimony for Christ—so that they may not be ashamed of the name of Israel, but rather, as Israel, glory in the Lord Jesus. Mr. Rabinowitz went on to say that he would rejoice if, in God's way and time, Kischeneff should become a central spot from which the Gospel might go forth into districts as yet unpenetrated, and to which Jews who are yearning for the salvation of Israel, as well as those who have already found their all in Christ, might look as a home.

Some of Mr. Rabinowitz's remarks had an accentuated force given to them by a statement made by the Chairman. No missionary work of any kind is allowed among the Jews in Russia. It would be impossible for us here in England to send anyone to labour among the Jews in Russia. Therefore, it is all the more wonderful that God has set man's wisdom at nought, by raising up in the midst of the Jewish people one who can thus act as a faithful witness for Him.

REV. DR. SAPHIR

followed with a thoughtful address, emphasising the fact that Israel is still living. In the dark ages there were here and there people who remained faithful to God, and, although it appeared as if there were no Christian Church, those who believed Jesus was the Son of God, also said: "I believe in the Holy Ghost, the holy Catholic Church." In like manner, he said: "I believe in Israel—in God's people, whom, according to his eternal counsel, He hath set apart to be his own nation." The promises which God has given must all be fulfilled. God remembers all his promises; He only forgets one thing—our unworthiness and sinfulness. Having shown from the Scriptures that God will perform his promises to the nation as well as to individuals, the speaker expressed joy that there is to-day an Israel that is looking forward to the great consummation foretold by God's prophets. A time is coming when Israel shall have both the land and the Spirit; and then, and then only, will the promises of God to the nation be fulfilled, and the people will be prepared to say; "Blessed is He that cometh in the name of the Lord." In some further remarks, the speaker urged his hearers to pray continually for the outpouring of God's Spirit upon Israel.

The announcement having been made that Mr. J. E. Mathieson, of Mildmay, is treasurer to the fund in aid of the work, the proceedings were brought to a close with earnest prayer by Rev. James Stephens, of Highgate.

AT MILDMAY.

On Thursday evening a meeting was held in the Conference Hall, Mildmay, N. The attendance showed an increased interest in Mr. Rabinowitz and his truly blessed work, as compared with the meeting in the same building three years ago. Mr. R. C. Morgan presided, and in the course of the opening proceedings read Zech. viii., a portion glowing with assurances of God's unchanging love to the seed of Abraham, and of his purpose to return in his good pleasure unto Zion.

MR. RABINOWITZ

pitched his address in the key of, "I will mention the lovingkindnesses of the Lord, and the praises of the Lord, according to all that the Lord hath bestowed on us, and the great goodness toward the house of Israel, which He hath bestowed on them according to his mercies, and according to the multitude of his lovingkindnesses" (Isa. lxiii. 7). Referring to his recent experiences, he said that it was by degrees becoming known that his work rested simply and solely on the Bible. The attitude of his opponents clearly showed how the Lord had helped him. At first hostile Jews declared his Mission "a swindle"; now the Jewish press is calling upon the Rabbis, "Why are you silent? We have a plague among us. Rabinowitz and his hypocrisy are undermining Judaism, and yet you are quiet! Let us read his sermons, and write against him." Three years ago the movement was much like a riddle to the Christian public—Rabinowitz a Jew and a Christian together! How could that be? Now, however, it is more plain that Jews, as Jews, can receive Christ, and become children of God through Him, just as Englishmen and Frenchmen and Germans can, and yet retain their nationality. Accordingly, a Russian bishop has recommended that the Jews should enter Rabinowitz's community, and not the Russian Church, which is for the Russian people.

Mr. Rabinowitz described himself as endeavouring to act on the injunction: "Show my people their transgression, and the house of Jacob their sins." Three great faults hinder the Jews from turning to the Lord. The first is a glorying in being the children of Abraham, Isaac, and Jacob. This fault they showed while the Temple was yet standing, and John the Baptist, as well as the Lord Himself, spoke against it. Jerusalem was destroyed because Israel gloried in their flesh. Afterwards they took to themselves a new glory—in their wise men, and in the Law and the Talmud. When, subsequently to the middle ages, it became clear that they could no longer glory in their wisdom, Israel said in effect: We are the men of great ability—foremost in commerce, banking, and so forth. In fact, instead of looking upon their dispersion as a curse and a chastisement from the Lord, they have begun to regard it as a God-ordained blessing, in order that there may be Jews everywhere, as the merchants of the world.

To-day, said Mr. Rabinowitz, one may meet many a Jew who combines in himself all these three gloryings, and, because I speak out against such faults, the Jewish papers do their best to injure me. I show these Jews that, but for Christ, Abraham would have been nothing more than an Arab chief, and if it were not for Christ the Jewish prophets would have been no more than dreamers. Therefore Christ said: "Abraham rejoiced to see my day," and also "I have come to fulfil the law and the prophets." I tell them, if they want a true heritage in which to glory, it must be Jesus, by whom all has been fulfilled and all confirmed—Son of David and Son of Abraham, likewise Son of God. As for Israel's glorying in their wisdom, I show that the wise men of the people have not moved one bone of the dead house of Israel. I assure them, moreover, that there is but one wisdom in which to glory, and that is the knowledge of Jesus, in whom are hid all the treasures of wisdom and knowledge. Against glorying in commercial prosperity and wealth, I place glorying in the true riches, showing that only Christ can satisfy our heart's cravings, and give us true contentment.

In some further remarks, Mr. Rabinowitz said that Russian Jews about to leave the country visit Kischeneff in large numbers to hear his preaching. Many also seek interviews with him, and frequently the question is, "What must we do?" His uniform answer is, "Save yourselves from this untoward generation."

REV. THEO. MEYER

followed. He said that often, on finding Christian thoughts and aspirations in Russian Jews in London, he had learned that the source of light had been some tract or printed sermon by Mr. Rabinowitz. To-day, while Judaism is in a state of decomposition, Christian interest in Israel is steadily increasing, and he rejoiced in the many indications that God's time to favour Zion is approaching. Rabinowitz has been raised up in answer to earnest prayer, and if we will now open our mouths still wider, assuredly God will fill them.

Rev. Dr. Edmond also delivered an address, admirably stating the duty of Christians to interest themselves in the evangelisation of Israel. The meeting was inspiring throughout. That Mr. Rabinowitz has been raised up by God to do a great work is an inevitable inference from all the facts, and it is fervently hoped that he will be encouraged in the endeavour to do with his might that to which he has put his hand.

FRIENDLY LETTERS.

In a recent address by Miss V. M. Skinner, of Bath, giving an account of the origin and growth of this well-known series of printed bulletins for different classes of people, she said:—

These letters sprang out of my Mission to Public-Houses in the country, about nine years ago. I used to go and visit them, and get the landlords to hang up large texts of Scripture (given to me by various friends), in their bars, and give tracts to the customers. As a rule, I found these landlords very civil, and some more than ordinarily grateful. Once, when visiting in Norwich with a friend, on our return home we found some bottles of brandy on the table, and a message from a landlord, saying that he thought it so very kind of ladies to come and speak to him about his soul, and that he wished to make some little acknowledgment, and so he sent the best he had to offer. My friend, who was strong in the temperance cause, declared she could not visit any more public-houses, if this was to be the result, and wished to return the present. Knowing that nothing would be more likely to give offence, I begged her to keep it for medicinal purposes.

There was a far better result, however, from our visits in a saved soul. The next time I visited Norwich, I was asked by a gentleman, the owner of a beautiful place in the neighbourhood, to meet the thirty city missionaries at tea. One of them said, "I have good news for you. One of the landlords who had your large text, 'This is a faithful saying,' &c., received it as a message from God. He hardly knew there was such a text in the Bible, but he felt that it was just suited for him, that he was a sinner, and that Jesus Christ was the Saviour he wanted. Soon after he was taken with the illness of which he died. On his dying bed he sent for me, and told me that text had brought him to Jesus, and he died rejoicing in his salvation. Had he lived," continued the missionary, "I make no doubt he would have given up the business."

As the result of my letter to licensed victuallers and to barmaids, a Public-house Mission was started in Bath, and a missionary appointed regularly to visit them. We have added a Mission to Cabmen and to Bath Chairmen, to both which classes I have written.

A lady from Worthing told me that the Letter to Bath Chairmen had been greatly blessed there also.

The other classes I have written to are as follow:—

Cabmen, flymen, and omnibus men; policemen, sergeants, and inspectors of police; railway porters, guards, and engine drivers; shepherds, herdsmen, and drovers; ministers, missionaries, and all labourers for the Lord; ploughmen, or horsemen, and farm labourers; boys, especially those who have the care of goats and donkeys; grooms, and their helpers in stables; medical men; labourers' wives; young women employed in houses of business; invalids; lodging and boarding-house keepers; prison officials, warders, and assistant-warders; fishermen, watermen, and beachmen; organists; gamekeepers; young ladies, especially those who have just left school; the Jews; laundresses and washerwomen; nurses of the sick; merchants; quarrymen, colliers, &c.; printers; women employed in factories, mills, and warehouses; grocers; shoemakers; hairdressers; firemen.

The one to policemen was written at the request of members of the force, and so with most of the others. That to medical men has been translated into French. I am now sending a letter to each of the medical men in France. I have had some grateful letters addressed to me as "Doctor Skinner" from a French medical man, saying that he thought it very kind of an English physician to think of their needs in France; that he was sorry to say most of them were sceptics and infidels, but that he would undertake to deliver any number of my letters that I could send him.

Last year a Canadian sent me a list of the names and addresses of all the Roman Catholic priests in Canada, about 2000, and I sent each of them a letter, including the bishops and archbishops as well. Some time after I had a letter from one of them, addressed to me as "Rev. and Dear Sir," in which he said he had left the Church of Rome, and was now preaching the faith which once he destroyed. He also said that he was now editor of an Anti-Romanist paper, and would be glad to review the Friendly Letters in it. I have also been able to send out some hundreds of my letter to Japanese ladies. This has since been translated by a native student, and 500 printed at the C.M.S. press at Hakodate.

My latest venture has been to help a Scripture-reader in Ireland, who goes by the name of "the Friendly Letter Scripture-reader;" also a missionary in Paris, who circulates my *lettres amicales* there. There is also a little work which I help nearer home, amongst the railway porters at the Paddington Station, in connection with the London City Mission, and my book, "These Seven Years," which contains the history of the Friendly Letter Mission, gives an account of a railway porter to whom I was made useful on this line.

Another letter is to young ladies. Are there not many young ladies, clergymen's daughters, for instance, in lonely country villages to whom such letters would be a boon? and most of us have some such that we might in this way influence for God amongst our own relations and friends. My letters are all undated, and so may be sent out at any time.

As to results, of course this is but sowing the seed, and we must not expect the harvest yet. A lady in Brighton told me that my Letter to Cabmen had been blessed to one there. She had given him one when first it came out. He had read it over and over again, till it was quite worn out, and, just before he died, he sent for the lady who gave it, drew the precious letter from under his pillow, and asked her to read it to him once more!

I should be glad if any of those who read this would undertake to visit the public-houses in their own neighbourhood. I would gladly give such a one the benefit of my own experience, or send the report of our last year's work in Bath. My address is 5, St. James's-square, Bath.

PENTECOSTAL CHRISTIANITY.

Rev. James Stalker, of Free St. Matthew's Church, Glasgow, is delivering a series of Sunday morning lectures on this subject. On Sunday week he remarked that one great characteristic of the primitive Church was its thirst for knowledge. We are told that the three thousand converted at Pentecost "continued stedfastly in the Apostles' doctrine"; the doctrine of a risen Christ and fulfilled prophecy. In the present day there is a strong dislike to strong religious affirmations. Whilst a state of doubt is not necessarily irreligious, it certainly is not Pentecostal; and only from a mind firmly rooted in Christian conviction can we get either a strong testimony for Christ or consistent loyalty to Him. Another characteristic of these Christians was their devotional spirit. This is always the case when religion is real and earnest. When it is cold and formal, the idea is to have as few services as possible, and make them as short as possible. Private devotion, however, is the best proof of the reality of public worship.

The early Church repelled outsiders. "Of the rest," we are told, "durst no man join himself to them." This will always be a characteristic of the true Church. The Christian Church ought not to be all door, as some people would have it. Men must be made to feel that they dare not join themselves to it, unless they are prepared to lead the Christian life.

A Bible-reading is held every Friday at half past two, at Chalet des Syrphes, Chemin du Petit-Juas. Mr. and Mrs. Cheyne Brady invite the attendance of Christian friends.

THE BLACKDOWN HILLS MISSION.

We rejoice to learn, from the nineteenth yearly report, that the work of the late George Brealey, on the Blackdown Hills, Somersetshire, continues to prosper in the hands of his highly esteemed son. Opening the narrative of the work which the Lord enabled him to do last year, Mr. W. J. H. Brealey well says:—"As for more than twenty-five years, the Lord sustained and blessed my beloved parents in their earnest work for Him upon the Hills, setting his seal to their labour of love, so I rejoice to be privileged to say, 'The God of our fathers is the God of their succeeding race.'" Last year was not without its trials, yet it was a season of goodness and mercy, encouragement and blessing, alike to Mr. Brealey, his wife, and fellow-workers.

The report states: "The mission-rooms all over the Hills have been supplied, and not a service has been closed for lack of funds or preachers. Over 900 Gospel and other services have been held in the various mission stations connected with us, and in each place the meetings have been, and still are, well attended. Thousands of tracts and books have been distributed all over the district, while open-air and tent services, special missions and children's meetings have been held in various localities with distinct blessing to souls.

Mr. Brealey further says that, "There is not a preaching-room connected with us that has not been the scene of rejoicing over souls born again of the Spirit of God. With the work of the evangelist is still continued that of the shepherd. The sheep and lambs of the flock have needed feeding and visiting and nourishing. In these precious spheres of labour we have seen much cause for cheerfulness, and are thus encouraged to labour on in patience and to sow in hope, even though in tears." Among the incidents given in the report is one which shows how God gives

FRUIT AFTER MANY DAYS.

"For several years," he says, "my late father and I had prayed earnestly for five persons—two young farmers and three farmers' daughters—who had been regularly attending the meetings. With each of them we had had many personal conversations, and had prayed not only for them, but with them. It seemed, however, as though the Evil One had such power over them that there was little hope of their conversion. Convictions deep and many had been apparently stifled, and it looked as if they were given over to their own ways...An evangelist from Torquay (Mr. H. Veasey) was visiting us, and, remarkable to relate, the whole of these five persons were truly converted on the same day. Four of these have been baptized and received into the church, and the other would have been had he not left the neighbourhood. We still correspond with him, and rejoice to know that there is every evidence of the genuineness of the work in his heart."

As in former years the seed of the kingdom was scattered among the militia during their three months' encampment. The tent work also was prosecuted with cheering results. The sick and poor receive attention, and the day and Sunday-schools are carried on as usual. The teaching in the schools has not been in vain, for from them many have been received into the visible Church, while many who were scholars are now preachers, evangelists, pastors, teachers, or missionaries, who in their turn have been greatly blessed of God. We trust the efforts put forth will continue to be owned of God. Communications to Mr. Brealey should be addressed Clayhidon, Wellington, Somerset.

MRS. BOOTH, although a little better last week, is not quite so well this. By a printer's error, the Scripture passage which Mr. T. A. Denny quoted in his letter in our last issue was wrongly given. It should have been 2 Cor. iv. 16—18; v. 1.

MESSRS. HYDE AND STEVENSON.

DEAR SIR,—Mr. Hyde and myself had made arrangements to labour another year on your side of the Atlantic, specially through Ireland, our hearts being very much drawn out towards it. Mr. Moody, however, cabled us to return, as the work here has pressing demands just now.

I would say a word to the Christians in Ireland. While over there last year we were much impressed with the earnest prayers that God would open doors for the preaching of the Gospel, in the South of Ireland especially. I am convinced that God has abundantly answered this prayer. The doors are many and open, and surely it is for the believers there to step into these open doors. Our hearts are very much in Ireland, and we hope, God willing, to pay a visit to it again. May God stir up the Christians to reach out with deep love to their neighbours in darkness and error, and bring to them the Gospel of our Lord Jesus Christ.

Chicago, Ill. W. C. STEVENSON.

ZENANA AND MEDICAL MISSIONS.

THE schools at Bombay, Allahabad, &c., are turning out numbers of Christian teachers year by year, who engage in teaching their fellow-countrywomen the truths of the Gospel. This agency is of a very far-reaching character. There are upwards of 2500 pupils in the day-schools, where careful religious instruction has the first place. The girls who have passed through the Society's schools may now be numbered by tens of thousands. Many more schools might be opened, if means for their maintenance were provided.

The English lady missionaries regularly visit and instruct upwards of two thousand native women in the privacy of the zenanas. Prayer is earnestly asked for the large number of present inquirers and secret believers who are "almost persuaded" to come out and confess Christ. Many zenanas cannot be visited because of lack of workers, who, however, are waiting at home, ready and willing to proceed to the mission field as soon as the finances of the Society will justify the committee in sending them,

The Society's hospitals and dispensaries are crowded day after day with sick and suffering women. When the returns come in they will probably show that from 12,000 to 15,000 have been relieved during the past year.

Two new hospitals are about to be built, one at Lucknow, and one at Benares; and later on, a third will have to be provided at Patna, as extensions of the medical work of the Society, and in answer to the urgent appeal from these places. Of the several missionaries going to India this autumn two are fully qualified lady doctors, who will join the staff at Benares and Lucknow.

A new house for the missionaries is much needed at Faizabad. From this station comes the report of the baptism of a native convert under very trying circumstances. She is a married woman of forty-eight years of age, and was the first zenana pupil at Ajoudhya, visited over six years ago. Her husband offered much opposition, and treated her with great cruelty, because of her wish to become a Christian. She has, however, stood firm, giving up all for Christ. Her case is a very sad one, as it transpires that she is a leper, although in the earlier stage of the disease.

We feel persuaded the important work of this Society will commend itself to the earnest prayers and sympathy of our readers.

The hon. finance secretary of the Indian Female Normal School and Instruction Society, is Mr. W. T. Paton, who will be glad to give information. The offices of the Society are at 2, Adelphi-terrace, London, W.C.

MR. AITKEN IN CARLISLE.

A GENERAL mission throughout the city was held in Carlisle, beginning Oct. 26 and terminating in most of the parishes on Nov. 4; but was extended at St. John's Church until Nov. 11. Rev. W. Hay Aitken, Rev. F. Hodgson-Jones, of Salford (who addressed the children), and Mrs. Crouch (who conducted the meetings for women), were the missioners. The services in church and the meetings in the mission-hall for women were well attended, about two thousand persons being reached each day. Towards the end of the mission the crowds eager to attend were very great, and on the last Sunday evening it was impossible to provide accommodation for all, and many had to stand throughout the service. On the last day, Monday, November 11, about three hundred persons commemorated the dying love of the Saviour.

The addresses on "Spiritual Life," which were delivered each day, were found to be most helpful, and were attended by persons from all parts of the town and neighbourhood. In addition to the services in the church and mission-hall, addresses were delivered during the men's dinner hour at the following works:—Messrs. Cowans, Sheldon & Co., the London and North-Western Railway, the North-Eastern Railway, the Midland, the Glasgow and South-Western, and the Main's Manufacturing Co. These were well attended, and the addresses well liked by the men. The addresses to "men only" in the church were listened to by increasing audiences, until about six hundred men assembled on the last Sunday afternoon. In response to a requisition signed by several professional and business men, Mr. Aitken addressed two meetings in the County Hall, which was on each occasion crowded with earnest and attentive hearers.

The blessing attending the mission will not soon be forgotten. Many were brought to a knowledge of the Lord Jesus Christ, and many others drawn nearer to God. About two hundred people received memorial mission cards; many of them had personal interviews with the mission preacher. In several instances husband and wife have been brought to a knowledge of Christ as their Saviour, while backsliders were reclaimed and the fallen restored. The Atonement was prominently put before the large and attentive audiences. The subjects of "The Brazen Serpent" and "The New Birth" were pre-eminently useful to many hearers, and the fearful doom of the impenitent was graphically portrayed. Altogether it must have been one of the most successful missions conducted by the eloquent mission preacher, and the ministers of St. John's Church have abundant cause for thankfulness, and will find plenty to do in consolidating the winter's work.

We must not omit to mention that the children's services were most successful, some seven or eight hundred children and their parents and friends attending daily; while the addresses of Mr. Hodgson-Jones were most delightful to the young people, many of whom sought private interviews with him, and appear to have been deeply impressed. Mrs. Crouch's meetings were also largely attended and very much blessed. W. M. S.

A QUESTION.

OUGHT I to love God only in the light,
And leave Him when I feel the shades of night?
Ought I to praise Him for each gracious gift,
And, when they fail, refuse my voice to lift?
Nay! rather let my song for ever flow,
Breathing the joy that o'er my life does glow.
Or, if through poverty of present love
A strain so glad as this, too hard should prove,
Then let me sing who lights my darkest road,
And tell who helps to bear my heaviest load;
Till, glad with thinking of his constant care,
My heart bounds up to Him, and leaves its burden there.

L. E. J.

MEETINGS FOR UNITED PRAYER.

A HUMBLE and comparatively unknown Christian worker in the North of London has had it laid on his heart to invite Christians, as such to meet for prayer for the union of Christians and the manifestation of the Holy Spirit's power. The first meeting took place last Friday evening, at Parkhurst Hall, Holloway-road, opposite the Seven Sisters-road. The brother whom God has used in thus drawing his children together, says:—

About 150 were present. There was no restraint, but perfect freedom in prayer. The meeting lasted over two hours. Some twenty engaged in prayer, both men and women. A good and holy influence pervaded the meeting. The drops of a shower have come already from above. We feel very grateful to the Lord that He has laid it on our hearts to call his people together, and that he has inclined their hearts to respond. Should we not praise Him, and continue to wait on Him for showers of blessing to descend on all his people in this great city, and everywhere, that He may be glorified?

The meetings will be continued to-night (November 22) and the two following Friday evenings. Meeting at 7.30.

SOLDIERS' INSTITUTE, GIBRALTAR.

MR. JOSEPH HANNINGTON, superintendent of the Soldiers' Institute, Gibraltar, writes:—Mr. Baldwin, whose work in Morocco is well known, recently held some special services at the Institute. Some have professed conversion, backsliders have returned, and Christians have been revived. Both before and since the mission a steady work has been going on, and almost nightly one or more professions have been made, some apparently very satisfactory. One good feature is that the Christian men are hunting out the anxious, and bringing them to the meetings to be personally dealt with. The larger number of cases have been brought out by being spoken to individually. The spirit of revival seems spreading, as the converted men attend other meetings, and carry zeal and fervour with them.

We have given special attention to the refreshments in the coffee-bar, and, as missionaries, have not felt it out of our province to turn our hands to cooking; our labours in this respect have been rewarded with much success. The soldiers greatly enjoy home-made things; it reminds them in some small degree of home. Moreover, we try to give a thoroughly good article at a moderate cost. More soldiers come to the Institute, and consequently attend the meetings, and are kept out of the public-houses and canteens. The larger sales enable the many expenses of the work to be more easily met, and some of the difficulties of finding the needed funds are removed. It does one's heart good to see how deeply the Christian soldiers have been interested in promoting the welfare of the Institute. We are now thinking about Christmas, which every worker amongst the military knows is a most trying time for those who follow Christ. We want to do all we can to counteract the attractions of the public-house at the festive season. Colonel Clarke, secretary Church Pastoral Aid Society, Falcon-court, Fleet-street, E.C., will receive any provisions given for the occasion.

Mr. George Holmes, late superintendent of the Institute, writes:—"During the visit of the German Squadron lately, special efforts were made to reach the sailors. So large was the attendance that every available room was utilised for supplying them with refreshments. This is at present the only place where refreshments are sold without intoxicating drink, while wine and spirit shops abound. Sleeping accommodation is also provided, which is a great boon, especially to sailors. The highest needs of the men are by no means forgotten, and letters are continually being received from old converts in various parts of the world."

The Y.M.C.A.

CORK.

THIS Association, which was formed about two years ago, with a membership of eleven, has made good progress since then, and is now in a flourishing condition, numbering about 150 members and associates. A junior department, varying in age from thirteen to eighteen, has been started, and fifty members enrolled. Mr. Thomas A. Bailey has been appointed as paid secretary.

SAVILE-ROW BRANCH.

Services in connection with the West District Branch were held last week at All Souls' Church. Rev. Evan H. Hopkins took for his subject, "The joy of the Lord is your strength." Rev. F. A. C. Lillingston, "Fight the good fight of faith." Rev. Llewellyn Caley, "How shall we escape if we neglect so great salvation?" Rev. E. A. Stuart, "Zadok, a young man mighty in valour." Rev. W. R. Mowll closed the series with an address on "Decision." At the after-meetings there were many proofs of blessing as the result of these services.

PAIGNTON, DEVON.

A branch Association has been formed here. At the inaugural meeting last week fifty-one young men and others gave in their names as desirous of joining the Association, and this the organisers thought exceptionally encouraging. Mr. L. M. Miller was elected hon. sec. *pro tem.*

YOUNG MEN IN THE CITY.

In these days of keen theological controversy, it is encouraging to find amongst young men signs of a deepening interest in the study of the Word of God. This has been very manifest during the course of Bible-readings in Colossians which Rev. F. B. Meyer has been giving at the Aldersgate-street Y.M.C.A. It seemed to some to be courting failure to invite young men to come together on Saturday afternoons to study the New Testament, but undoubted success has attended the effort. The meetings (in accordance with the practice of this Association) were exclusively for men, and the average attendance from 130 to 160. On Saturday last, 16th inst., at what was to have been the closing meeting of the course, Mr. Meyer announced that he proposed to continue for two more Saturdays (November 23 and 30), taking for his subject the Epistle to Philemon. The intimation was received with hearty approval, showing how warmly his hearers have appreciated this teacher.

While the Christian young men of the City are thus being encouraged in the study of God's Word, a special effort is being made to reach the tens of thousands of unsaved young men employed in the City. A mission to young men conducted by Rev. James Smith, of Dufftown, commenced on Sunday last, and will be continued until Friday, 29th inst.; the meetings are held each week night at 8, and on Sundays at 3.30 p.m. In response to an invitation by Mr. M. H. Hodder, about 100 workers were present at a social reception on Friday last, to meet Mr. Smith, and the earnest prayerful spirit of the meeting was a hopeful indication of coming blessing.

FACTORY LADS' INSTITUTE.—Last week the first annual meeting of the Factory Lads' Institute and Home, 331, Kentish Town-road, was held in the Hampstead Vestry Hall, Haverstock-hill. Dr. A. Eversheld, chairman, said that in Kentish Town and Camden Town there were about 1800 lads between thirteen and seventeen years of age employed in factories, and he pointed out the importance of exerting elevating influences upon lads of that class. There were now about 170 lads on the books of the Institute. Mr. T. J. Wood read the annual report, which showed that the work was increasing daily, and applications for admission to the Home had to be refused for want of funds. The claims of the Institute and Home were earnestly advocated by Canon Girdlestone, Rev. R. Thornber, Mr. John Groom, and Mr. D. Warde.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

THE Y.M.C.A. State Convention of Kansas was the largest of the kind held as yet in any of our States, numbering 901 delegates. The missionary spirit rose to such height that the final service lasted from 7 o'clock on Sunday evening until 2 o'clock on Monday morning. During the seven-hours' session none felt weary. Four young men spoke thrilling words of farewell, as they are soon to start for the Great Soudan; its pioneer missionaries. At this meeting seventy young men, the bone and sinew of Kansas Y.M.C.A., volunteered for the foreign field. An impromptu collection taken for the outgoing missionaries, included gold watches, chains, earrings, finger-rings, and brooches. We never before witnessed such a scene for depth of consecration, enthusiasm, and calm determination to spend and be spent for God and man.

Another meeting of extraordinary power was the Convention on "The Glorious Person and Manifold Ministry of the Holy Spirit" held at Baltimore. After one of the addresses nearly one hundred preachers rose requesting prayer that they might be filled with the Spirit. The Convention lasted four days. During each session able teachers presented carefully prepared addresses on this vital theme. We were struck with the fact that every man who emphasised the honour of the personal Spirit, emphasised also the inspiration of the Scriptures. The final service of this remarkable Convention was also one of peculiar sacredness and tenderness. Other cities are desiring conferences. Many disheartened men are turning away from religious machinery, and are directing their cry to heaven for spiritual power.

A large number of training schools and Bible institutes are springing up all over the land. Many young men find they have neither means nor time to take a long theological course, while others hesitate to study in any denominational college. The result is that all the new schools have many applicants, and young men who wish to devote their lives to foreign, or home missionary work, hope to receive necessary preparation in a short space of time. Such schools as Mr. Moody's and Mr. Guinness's will certainly have the support and sanction of aggressive Christians. The chief aim is to doctrinate their pupils with the precious Word of life.

Quite a stir has been made within the ranks of Episcopalians by reason of Dr. Leavitt, a distinguished clergyman of that order, withdrawing from the denomination because of its Romanising tendencies, and connecting himself with the Reformed Episcopal party. This latter body recognises ministers of every evangelical Church, has purged the Prayer-book of objectionable expressions, and holds tenaciously to the doctrines of grace.

During the late General Convention of the Episcopal Church, a vote was taken on the proposal of prayers for the dead. One hundred and eleven dignitaries voted for its adoption, but it was lost by a majority of eight. These are more straws in the current.

IRVINGITE DELUSIONS.—Where can I get pamphlets or books refuting the errors of the Catholic Apostolic Church (so-called)?

JOHN PATERSON.

98, *Trongate-street, Glasgow.*

NOTTINGHAM.—Mr. Robert Mellor, writing with reference to the United Gospel Mission and Pleasant Sunday Afternoons, says:—"We are crowded out. Last Sunday afternoon, we had 2500 men in the Albert Hall, while the Circus-street Hall was filled with women. In the evening the Albert Hall was crowded again. Every Sunday men and women are being converted, and God is giving abundant blessing. We have bought Circus-street Hall for week nights."

CHILDREN'S DINNER SOCIETY.

THERE are sixty-five dining-rooms connected with the London Destitute Children's Dinner Society. Many additional rooms are necessary to meet the existing wants of the children, whilst ever-increasing London adds year by year to the piteous prayer for help to its poor child population. During the winter season of 1888-89 the Society provided 367,679 dinners, also making grants to different dining-rooms to the amount of £1796 6s. 10d., while £760 16s. 10d. was contributed by the children's pence. It is estimated that 100 dinners can be provided by every pound subscribed.

Baroness Burdett-Coutts has issued an appeal on behalf of the Society, whose work has this year been resumed with unusually small funds. On all hands, the Society is well spoken of by ministers and schoolmasters. One of the latter writes:—"Had it not been for the promotion of the dinner scheme, thousands of poor children would daily go without a morsel of food." A clergyman says:—"The moral influence of the Society's work has equalled the charitable benefit." The secretary of the Society is Mr. H. Morton Carr, 89, St. George's-square, S.W.

EVANGELICAL SCHOOLS IN ITALY.

A FEMALE Normal Training Institute has just been opened in Pisa in connection with Miss Carruthers' Schools, and thus the original plan of training teachers, which was proposed twenty-two years ago, has at length been carried into effect.

As it is started on a thoroughly Scriptural but undenominational basis, Miss Carruthers hopes the various evangelical churches in Italy will take advantage of the new Institute, to send girls to be practically trained, not only as elementary and Kindergarten teachers, but also in a graduated course of manual work, specially prepared for her schools; which, commencing in the Kindergartens, is carried on through all the elementary classes, under the very able direction of a duly qualified Italian professor and his highly educated wife.

The night schools are now reopened for the winter season, and the day schools have already 268 pupils in attendance, not a few of whom have come from the Communal Schools, and from those of the nuns.

Miss Carruthers earnestly invites travellers to visit the Normal Institute and annexed girls' schools in Borgo No. 1, where there is also a small depôt for the sale of Gospel portions and other Scriptures.

Information as to fees and terms for boarding pupil-teachers can be obtained from Miss Carruthers, Via del Santo No. 2, Cisanello-Pisa.

ROMSEY, HANTS.—Meetings for the deepening of Spiritual life were held here on Tuesday and Wednesday, Nov. 12 and 13. Rev. George Wainwright, of Bournemouth, W. J. Hams, Winchester, and A. W. Wood, of Broughton, were the workers, and evidently enjoyed the Master's guidance and blessing. At each of the eight meetings the light revealed and the blood cleansed. Deep were the heart-searchings, genuine the contrition for sin, and clear the testimonies borne to rich blessing received by pastors, deacons, and other believers. In some sense the town was waiting for blessing, inasmuch as every Sunday morning the believers of nearly all sects meet at seven for united prayer, visiting each place of worship in turn; the attendance at these vary from thirty to fifty winter and summer. The brethren are not only about to hold a Gospel temperance mission, and so work together as well as pray, but are seriously thinking of following up the week of prayer in January by holding a series of distinctly evangelistic services in the chapels of the town in rotation.

Death of Professor Elmslie.

HE death of this young and gifted preacher, n Saturday last, after a brief illness, has aused a feeling of deep and widespread sorrow mong the Nonconforming churches in London nd throughout the country. Few of our public eachers have won such a high place in the steem of the Christian public. The fact of his lness was made known a week ago, but his amented death has come to most of us as a ad surprise. It now appears that for some ime the strain of continuous work has been elling upon him. As Dr. Donald Fraser said t the funeral service on Monday evening: The cruel urgency with which the services of opular men are sought, drove him to one exer- ion after another; when his frame was en- eebled and his nervous energy exhausted, fever eized on him, and bore him down almost vithout resistance."

The remarkable position that Dr. Elmslie eld in the public esteem and affection could be udged from the scene that was witnessed at he funeral service held in Marylebone Pres- byterian Church on Monday evening, of which he Professor was a member. The spacious church, even to the last inch of standing room, was crammed to excess with a congregation hat included within it many of the leading men n the Metropolitan Presbyteries, as well as hose of other churches. Nearly all were in mourning attire, and a feeling of subdued grief pervaded the place. Principal Oswald Dykes conducted the devotional part of the service. An address was given by Dr. Fraser full of sympa- thetic appreciation of the rare talents and high character of the departed servant of God. He was a man, said Dr. Fraser, "of the choicest spirit, rare powers, great attainments, and wide sympathies. In Oriental languages and literature he was surpassed by very few in this kingdom. He was a most successful Professor. His alertness of mind, thoroughness of know- ledge, command of expression, genius for ex- position, and enthusiasm for teaching, secured the admiration of successive classes of students. He had a great attraction for young men every- where. His perception was so keen, his sym- pathy so warm, his style so flowing, and the very beam of his eye so inspiring that they could not but listen to him with delight. His learning never sat heavily upon him, for his bright spirit shone out, and his lambent fancy played freely while he spoke. After his ap- pointment as Professor he preached often with growing power, and it was as a preacher that he was best known to the public. He had left behind no enemy, no rankling wounds, no bitter memories."

As representing the Congregational body, Dr. Henry Allon, of Islington, paid a warm tribute to the catholicity of spirit manifested by Dr. Elmslie, who was as ready to preach in Congregational as in Presbyterian churches. The closing prayer by Dr. Monro Gibson was marked by pathetic reference to the bereaved wife and child, and the other sorrowing relatives of the Professor. The vast congrega- tion filed slowly past the flower-bedecked coffin at the close, and many lingered to see the loved remains placed in the hearse that conveyed them to Euston Station, whence they were taken to Liverpool for interment. The death of Professor Elmslie makes a wound in the public heart that will not be easily healed.

NAPLES SAILORS' REST. — The medical branch of this many-sided work is succeeding ad- mirably. The Seamen's Scripture-reading Union, recently formed, promises to be a very useful agency. Christian Sailors have taken up the movement with great heartiness, and it is hoped to arrange for men to read the Scriptures to such of their mates as are indifferently educated.

SEEKING THE LOST.

No department of Christian work is more diffi- cult or discouraging than that of seeking to reclaim from an evil life those whom conven- tional society has agreed to call "fallen women. Yet it is work that must be attempted if our modern Christianity would justify its existence. The Midnight Meeting Movement does its best, through the special agency of late meetings, to seek and to save those truly lost ones. Last week meetings were held on three evenings at Craven Chapel lecture hall, with a view to in- fluence for good some of the many daughters of shame who frequent the purlieus of Regent- street after dark. The effort was very earnestly gone about and was not without good result, though the success of course was partial.

In the neighbourhood referred to there are to be found a large number of French and German women, and these are exceptionally "hard cases." One difficulty in dealing with them is the absence of any Home or institution in London ready to receive these foreign sisters when they show signs of penitence. Mr. J. H. Christien, the devoted superintendent of the Movement, feels very strongly the need of some institution, especially for the German-speaking women, and we trust something may be done to meet the need. On the three evenings in ques- tion the workers went out, and, by kindly per- sonal invitation, induced several "relays" to attend the hall for tea and conversation. Many of those present were living examples of the eternal axiom that "the way of transgressors is hard"; and as Mr. Christien remarked to our representative, their tales were enough to make one weep.

By song and heartfelt speech every endea- vour was made to wean the erring ones away from the paths of sin and not without fruit, as we have said. There were also found some cases of prevention.

We cannot help saying, as we have done before, that the police authorities ought to do something to lessen the glaring temptations of the streets. Meantime, those who feel strongly as to the condition of things should do all they can to support the Midnight Meeting Move- ment, whose headquarters are at Red Lion- square, Bloomsbury, W.C.

PARIS Y.M.C.A.—Daily prayer-meetings were held the whole of last week, for young men, in con- nection with the Y.M.C.A. in Paris, and addresses were given by various friends. Mr. Newman also conducted a Bible-reading on Sunday afternoon, which was well attended.

REQUESTS FOR PRAISE AND PRAYER.—PRAISE: For blessing given at the inaugural ser- vices for navvies, on Nov. 8 to 11, at Shaftesbury House, Margate; continued prayer is requested for these services, which are to be continued every Sunday.——PRAYER: For blessing on missions by Rev. J. F. T. Hallowes, at Birkenhead, Nov. 24 to Dec. 1; and at Abingdon, Dec. 8 to 15. ——For blessing upon a twelve days' mission, by Mr. R. Cairns, at Corfe Mullen.——That God's richest blessing may rest on the Gospel Mission for the young men of the City of London, now being conducted by Rev. James Smith, of Dufftown, N.B., in the Young Men's Christian Association, 186, Aldersgate-street, E.C., and to be continued till Nov. 30.——For an outpouring of God's Spirit during a fifteen days' special Gospel mission, at Tollington Hall, Hornsey-road, N., Nov. 24 to Dec. 8.——For blessing on a special effort being put forth in connection with Mr. T. M. Wintle's work at Pontymoile, to reach the masses of colliers in Cwmyniscoy, and steel workers in Sebastopol, Mon.——For blessing on Christian work being undertaken by a band of young students at Cam- bridge.——For blessing on a mission being held by Mr. Herbert R. Francis, at St. John's Mission Hall, World's End, King's-road, Chelsea, S.W., to Sun- day, Nov. 24.——For blessing on a mission con- ducted by Rev. W. A. Meaton, at Leyton, Nov. 24 to Dec. 1.——For blessing on special services, by Mr. William Forbes, at Clifton Chapel, Peckham, S.E., commencing on Sunday next.——For blessing on the mission being held by Rev. F. D. Sanford, at Stoke Newington.

ZANZIBAR AND ITS NEEDS.

To the east of Africa lies a large tract of almost unknown country, nominally under the despotic sway of the Sultan of Zanzibar, but politically broken up among innumerable petty tribes or factions, governed by native chiefs. Of these chiefs eight or nine have recently, under missionary influence, renounced heathen- ism and embraced Christianity. Zanzibar, the state capital of this immense region, lies on a picturesque island, separated from the mainland by a thread of water, fringed by graceful cocoa-nut palms and date trees. Nature has been bountiful to Zanzibar. Gold and vegetable products abound, some of the latter forming articles of commerce for expor- tation. Zanzibar itself is a famous emporium for ivory.

Since the beginning of the year it has been laid upon a few faithful hearts to take up the burden of Zanzibar's needs. Christian honour and re- sponsibility have been startled and dismayed by the state of the surroundings into which our seamen are hopelessly plunged as soon as they go ashore. A clergyman, at one time resident in Zanzibar, writes to us:—"I know of no place in the world where a 'Strangers' Rest,' is more needed than at Zanzibar. It is a much- frequented port, and the place is full of temp- tation to sailors, to drink and every kind of vice." Sympathy with the seamen from many lands, employed in the merchant vessels trading there, was first awakened by a conversation with the Consul-General of Zanzibar, himself resident in the port. The temptations that surround a sailor from the first moment of his landing are simply appalling. Those who understand anything of seamen and their habits must know how ready they are to be influenced by their first impressions ashore. Too often, alas! drunkenness and immorality spring up in their footsteps. And if the temp- tation to sin is sharp and real at home, it is tenfold more so in a foreign port, where our men land strangers, weary with the restraints imposed by a long voyage, and eager for any form of excitement that will banish the sick- ness of the heart for home, and for the clasp of a friendly hand.

In Zanzibar there is an average of from twelve to twenty ships lying in port, manned by seamen of all nationalities. There is not a single agency at hand to reach these men, or to provide a counter attraction to the haunts of vice that allure and ruin them. There is no "Strangers' Rest," where tried and tempted men may be sure of finding loving sympathy and words of help and prayer. It is to supply this need, and in obedience to a very distinct call and most definite leading of the Divine hand that we cast the foregoing appeal upon the prayerful sympathy and help of our Chris tian friends. As to the natives themselves, bound and fettered by the saddest slavery to superstition and Mohammedanism, shall we not open the doors of our "Rest" to them? Three months' intelligent study of the native Swahili language would enable a worker to tell out, in the simplest forms of speech, the story of sal- vation. The cry that reaches us is a voiceless cry, from the heart of a people's unutterable need, but with us who have been raised from death unto life it pleads despairingly, "*take ye away the stone.*"

Mr. J. Theo. Isaac, Strangers' Rest, 163, St. George's-street, Ratcliff-highway, E., will be glad to hear from friends willing to help in establishing a "Rest" at Zanzibar.

MR. HERBERT R. FRANCIS has lately held some very successful missions. At Croydon he was much blessed; now he is holding meetings daily in St. John's Mission-hall, Chelsea. Every afternoon this week he gives lectures descriptive of the Tabernacle in the wilderness, illustrated by a large model.

The Book World.

WHERE THE DEW FALLS IN LONDON, by Sarah Doudney (2s. 6d. *James Nisbet & Co.*), well sustains the author's reputation as a skilful analyst of character. The scene is mainly laid in Central London, and the tale throbs with human interest.

FOR HONOUR'S SAKE. By Jennie Chappell. 3s. 6d. *Partridge.* A story full of life and incident. The features that are generally regarded as inevitable to sustain interest are cleverly introduced, and many lessons are pointed before the arrival of the happy situation with which, in quite orderly style, the very entertaining volume closes.

THE EAGLE CLIFF: A Tale of the Western Isles. By R. M. Ballantyne. 3s. 6d. *Partridge.* Here are life and adventure sufficient to whet the appetite of most boys for further reading of the same essentially wholesome kind. The scene is laid in the West of Scotland, and if the situations are occasionally startling, and dialectical peculiarities are brought into prominence, it is in order to emphasise sober truth, and give force to the narrative of one who at the end gloried in being "saved by grace."

SARAH TYTLER'S WORKS. *Messrs. Ward, Lock & Co.* have published new editions of DAYS OF YORE, A HERO OF A HUNDRED FIGHTS, and PAPERS FOR THOUGHTFUL GIRLS. They are exceedingly attractive half-crown volumes. Miss Tytler's style has a reputation which does not require emphasising. We are, however, glad of an opportunity to commend the last-named of the three books. As when it was first written, so to-day, it is calculated to prove very useful to young women. Many "thoughtful girls" in the past have been the better for reading the eloquent and entertaining papers, and we trust many will yet peruse them with equal pleasure and profit.

THE LORD'S PRAYER: A PRACTICAL MEDITATION. By Newman Hall, LL.B. 6s. *Edinburgh: T. & T. Clark.* A work of distinct spiritual purpose and sterling value. Touching only lightly upon critical questions, the author addresses himself to a thorough opening up of the prayer which our Lord taught his disciples. As he well says, the quarry, however diligently worked, is inexhaustible. The book not only evinces deep thought, but also wide reading, for the pages are enriched both by quotation and suggestion from the writings of many others who have done their part in elaborating the same grand theme. Occasionally the commentary is adorned by original verse, always chaste and truly devotional in tone. Mr. Hall's work is more than an exposition, for he enforces throughout the implication, in doctrine and practice, of the various clauses of the prayer. This is the second edition, and we trust it will not be the last, of an essentially sound and helpful book.

RECENT PROGRESS IN THEOLOGY. By Marcus Dods, D.D. 1s. *Hodder & Stoughton.* This is the inaugural lecture delivered on the 6th inst., in New College, Edinburgh. It is outspoken and incisive, in its author's well known manner. The contention is that, though Scotland still holds fast by the central doctrines of Christianity, there has been a forward movement in theology, whereby aspects of truth which have hitherto been neglected have been given their due weight and proper place in thought and faith. Enlarging upon New Testament studies, Dr. Dods ably sketches their great fruitfulness during the past fifty years. His eulogy of Baur's method of criticism reveals a sympathy which we do not share. While willingly recognising the good that has come out of investigations excited by the audacious attacks of Baur and his disciples upon the New Testament Scriptures, we decidedly decline to thank them for an increased assurance which we immediately owe to the activities of men whom God himself raised up to rout the enemy. Further, we rejoice that, as a result of inquiries of which the origin is easily traced to times anterior to the assaults of Baur, the New Testament Scriptures have been established more firmly than ever in the confidence of Christian people. It is to-day intensely true of Paul's Epistles, round some of which the battle raged so long and fiercely: "They have passed through the fire. We hold them now in no fear of what some unknown critic may adduce." These are Dr. Dods' words. The assurance, however, implies the total discomfiture of the Tübingen school, whose industry would certainly have been more fruitful, if their method, in rendering them blind to the supernatural, had not obscured their vision of God as He is seen in the face of Jesus Christ.

THE TREASURY OF SACRED SONG. By Francis T. Palgrave. *Oxford University Press.* This is a manual edition of a work which we recently noticed in its large paper form. In every respect it is a beautiful book, admirably suited for presentation. The contents include many compositions that are rarely met with, but which are nevertheless calculated greatly to promote spiritual reflection and devotion.

Messrs. T. Nelson & Sons have published two story books which the young may read to profit as well as with much pleasure. ROSE AND THORN, by Katharine Lee Bates, has its scene in America. Alternately pathetic and vivacious, the pages show that moral excellence commands admiration even though associated with physical deformity.—DORA'S DOLL'S HOUSE, by the Hon. Mrs. Green, will specially delight little girls. It is a capital story, pointing many and important lessons.

JOSHUA: HIS LIFE AND TIMES. Rev. W. J. Deane supplies yet another volume to the very useful "Men of the Bible" series (2s. 6d. *Nisbet*). The pages embody the results of careful study of the Old Testament story. Controversial questions, arising out of modern criticism on what is called the "Hexateuch," have been wisely left out of view. Taking assured facts, the author has virtually replied to more than one of the theoretical fancies associated with the "higher criticism." The latest researches in topography, with sidelights from the monuments, give a special value to this very useful biographical handbook.

THE YOUNG CASTAWAYS, or, The Child Hunters of Patagonia. By Lady Florence Dixie. 5s. *J. F. Shaw & Co.* A book of stirring and romantic adventure, written apparently with a purpose, to show that woman is man's equal—and rather more. It is somewhat off the line hitherto affected by its publishers, and has a savour, though very slight, of Roman Catholicism. Once or twice the name of God is used in a way not intended to be, and yet which sounds, profane. Yet thanks are habitually given to God for his deliverances. It is like one of Mayne Reid's books, and quite their equal in ability and interest.

IT MIGHT HAVE BEEN: the Story of the Gunpowder Plot. By Emily S. Holt. 5s. *J. F. Shaw & Co.* Another of the episodes in English history to which Miss Holt has imparted such thrilling interest. Few events are more startling than the Gunpowder Plot, and its discovery. The story is told with Miss Holt's accustomed particularity of detail, and describes characters, the study of whom will interest as well as profit youthful and elderly readers. We confess this book pleases us less than some others by the same author. Expressions occasionally occur which would be more suitable to newspaper writing. Nevertheless, there are few books of the class to which this belongs, which will be greater favourites, or more deservedly so.

THE ANCIENT BRITISH CHURCH. By W. L. Alexander, D.D. 2s. 6d. *Religious Tract Society.* A new and revised edition of a succinct and reliable work. The "Church History Series" could hardly have been considered complete without a narrative of the rise and early progress of Christianity in Britain. The evidence on the subject is sifted with care, and estimated in a truly judicial spirit. At what time Christianity first visited our shores is unknown; but that it must have found its way hither at an early period, perhaps before the close of the first century, is established on grounds of considerable firmness. This is a volume of more than ordinary interest, and constituting an important chapter in the history of Britain.

PERSONAL GLIMPSES OF REMARKABLE PEOPLE. By Archdeacon Whately. 6s. 6d. *Hodder & Stoughton.* Men, after all, are much more than manners, or theories, or systems of thought, and we are finding it out, if one may judge from the prevalence of the "personal" element in current literature. This volume is quite in keeping with the spirit of the time. It gives delightful glimpses and inside views into the lives and characters of some of the past generation who carved for themselves more or less deep niches in the temple of fame. To his own recollections the author has added the fuller knowledge of his illustrious father (Archbishop Whately) in describing such figures as Keble, Newman, Arnold, and others associated with Oxford. The reminiscences of the Lake Poets will be intensely interesting to all acquainted with such skilled interpreters of nature as Southey, Wordsworth, and Coleridge. The author's treatment of his fascinating theme is most judicious, and his standpoint soundly evangelical.

STUDIES IN THE CHRISTIAN EVIDENCES. By Alexander Mair, D.D. 6s. *Edinburgh: T. & T. Clark.* We cordially welcome a revised and enlarged edition of this very useful manual. In days when there is a far too common disposition to give way to a negative criticism, which is often as shallow as it is unscrupulous, it is quite stimulating to read such vigorous pages as these. Dr. Mair starts from the belief in a personal God, and triumphantly conducts the earnest reader into the central truths of the Christian religion. Setting himself to meet present-day needs and forms of thought, in a manner which the intelligent, although untheological mind can easily grasp, he makes a free use of the studies of others in the same field. The result is a treatise which we gladly commend for its comprehensiveness in dealing with fundamental points, and its thoroughness in demonstrating the grounds of our most holy faith. To this edition is added a chapter entitled, "Some Recent Reverses of Negative Criticism," in which it is shown that one by one the contentions of Baur and his disciples are being surrendered, investigation and discussion having resulted in the confirmation of the Scriptures, and of our confidence in them as having been written in the Apostolic age.

BIBLICAL COMMENTARY ON THE PSALMS. By Franz Delitzsch, D.D. Vol. iii. 7s. 6d. *Hodder & Stoughton.* This is the third and concluding volume of the Rev. David Eaton's excellent translation of Professor Delitzsch's great work on the Psalms. Besides being a translation of the latest edition specially revised by the author, it contains an appendix of essays illustrative of points touched on in the commentary, from the pen of Dr. J. G. Wetzstein. As an illustration of Delitzsch's sagacious exegesis, we may quote some of his remarks on Ps. cxxxiii. 3: "Like the dew of Hermon that cometh down upon the mountains of Zion" (R.V.). "An abundant dew after a succession of warm days might rightly be accounted for in Jerusalem by the influence of the cold current of air sweeping down from the North over Hermon. When brethren bound together in love also come together locally, and indeed when brethren from the North unite with brethren from the South in Jerasalem, the city which is the mother of all, at the great feasts, it is as when the dew of Hermon, which is covered with deep, almost eternal snow, descends upon the mountains round about Zion, which are bare and unfruitful, and therefore long for such refreshment." Possessed of this work, the student may rest assured that he has at hand information fully up to date, both with regard to the text and ascertained interpretation of the Psalter. We need not add that the spiritual implication of the book is not sacrificed at the expense of verbal and literary studies.

BOOKS ABOUT HYMNS.

Psalms and hymns and spiritual songs, mated to appropriate music, are God's two-wheeled chariots that carry the spirit up to the heavenly places, while yet it tabernacles in flesh. To the devout heart, therefore, there is an undying attraction about all that pertains to our choicest hymnology. An excellent contribution to the literature of the subject is ROMANCE OF PSALTER AND HYMNAL. 6s. *Hodder & Stoughton.* Its authorship is dual, and both parts are ably done. Rev. R. E. Welsh, Presbyterian minister at Brondesbury, expounds with rare insight, sympathy, and catholicity the grand old Hebrew Psalter, in which have been found for ages the battle song and the dying pillow of the Christian Church. Many a fresh ray of light flashes athwart the Old Testament minstrelsy as we follow the fortunes and ponder the experiences of the known or reputed authors, and the people among whom they lived. The second part of Mr. Welsh's contribution deals, briefly of necessity, but comprehensively and judiciously, with the history of Christian hymnology. Some will think that for an evangelical writer he passes over rather lightly the sacred song of his own theological school, but the field is large, and we find nothing that could well be left out. The sketches of eminent modern hymn tune composers by Mr. F. G. Edwards are an admirable appendix, and the whole forms a book that will be greatly enjoyed by those who love to make melody with heart and voice unto Him who is the supreme object of Christian praise.

Another book in the same category is Mr. H. E. Lewis's SWEET SINGERS OF WALES. (2s. 6d. *Religious Tract Society.*) Our Welsh friends are born singers, and we are glad in these pages to know something of the men and women who have furnished material for the swelling strains that echo

rough the mountains and valleys of the brave tle Principality.

HYMNS AND THEIR ASSOCIATIONS, by Frances rsford (*Elliot Stock*) is a monograph on a great bject, dealing with some of the best known of r devotional hymns, and various historical asso-tions connected with them. The little book is shly interesting.

FOR THE NURSERY.

Messrs. Cassell & Co. know how to cater for the all people. What better magazine for them uld the wit of man devise than LITTLE FOLKS, th its short, bright articles and stories, its pretty ems, its wealth of beautiful engravings, and its perb, coloured pictures, that certainly excel ture itself in their glorious array. The half-arly volume of this favourite serial (3s. 6d. and .) is a perfect treasure-house of delights for the ll days, and the winter nights. The same firm ve published a series of shilling illustrated books, ade up of one-page tales, in big print, each capi-lly illustrated. Two of these are before us, TITTLE ATTLE TALES, and SCRAMBLES AND SCRAPS.

From *Messrs. Shaw & Co.* comes the annual olume of Dr. Barnardo's OUR DARLINGS—that ost attractive monthly for the young, that seems improve with every volume. The outside cover is year is specially gorgeous. Where the Doctor ts his inexhaustible stock of graphic pictures om it is hard to say, but he gets them, and gives em without stint. The set of sepia drawings, by r. Irwin, we observe, are made to do duty in ustrating a very pretty little story, called SOME-DY'S DARLING, by Mrs. Shaw (2s.), which is lendidly printed, and sumptuously got up.

OBITUARY.

MRS. WEBSTER KIRKHAM.

E regret to record the death of this devoted dy, better known to the evangelistic world as iss McLatchie. As a Gospel preacher, she was ghly gifted, and was honoured of God in leading any into spiritual light and liberty. Since r marriage, in 1885, she has resided at New arnet. On Sunday-week she succumbed to the vages of that dread and mysterious disease, ncer. Her last hours were full of triumphant ith and hope.

REV. DR. HATCH.

Rev. Edwin Hatch, D.D., a ripe scholar of the urch of England, died on the 10th inst., at the e of 54. An *alumnus* of Pembroke College, Ox-rd, he spent some years in Canada, as professor d head of a college. Returning to Oxford in 67, he became Vice-Principal of St. Mary Hall. e is widely known by his Bampton Lectures, de-vered in 1880, on the organisation of the early ristian churches. These constituted a vigorous tack upon the conceit of "Apostolic Succession," d gave rise to a good deal of controversy. The ctures which Dr. Hatch delivered last year as rinfield Lecturer on the Septuagint, were re-ntly published, and have led scholars to anticipate ith pleasure the publication of his Concordance the Septuagint, a work of stupendous labour to hich he devoted the best years of his life. It is derstood that this much-needed work is left in unfinished state. Dr. Hatch was a theologian of dependent thought and wide sympathies.

SIR SAMUEL MORTON PETO.

This well-known Christian patriot expired on e 13th inst. at the ripe age of 80. Until a little ver twenty years ago he was engaged for a long me in building operations. He constructed a rge portion of the leading railway works in Eng-nd, and carried through important undertakings Canada and on the Continent. A baronetcy as conferred upon him in 1855 for patriotic ser-ces on the occasion of the Crimean War, when, ithout prospect of profit, he undertook the con-ruction of a railway from Balaklava. Blooms-ury Chapel was built at his expense for the Bap-st denomination; and the Diorama premises in egent's Park were purchased by him and con-erted into a chapel—now Regent's Park Chapel, resided over by Rev. F. B. Meyer. From 1847 to 868 Sir Samuel sat in Parliament. The last twenty ears of his life were passed in comparative retire-ent. He was acquainted with disappointment, t, in success as well as in adversity, his trust was the living God.

Evangelistic Notes.

Major Evered Poole and Mrs. Poole have held Gospel meetings at Barnstaple. Many confessed Christ, and started on the life of holiness.

Craven Arms, Salop.—Here, among the Shropshire Hills, Mrs. Horton and Miss Parker have much joy in seeing the work of the Lord prosper in their hands.

Eastbourne.—A successful mission has been held here by Mr. George King in connection with the work among fishermen. The attendances were good, and at each meeting the Lord's power was manifested.

Edinburgh Castle.—During last week upwards of one hundred inquirers gave their names to the workers as having accepted Christ during the mission now being conducted by Mr. James B. Wookey, at the Edinburgh Castle, Limehouse.

Mr. and Mrs. Somerset Gardner have conducted special services for a week in the Baptist Chapel, Bridlington, with constantly increasing congregations, and a deepening blessing. The prayers of many friends follow them in their work at Dover.

Ventnor.—Mr. C. Russell Hurditch lately held an eight days' mission at the Congregational Church here, daily prayer-meetings having been held for a week previous. The result has been very encouraging; many have professed conversion, and Christians have been stirred up to greater zeal and earnestness in the Lord's service.

Mr. Oscar Owers has concluded a fortnight's mission at the Y.M.C.A. Hall, Wallingford. His Gospel addresses each evening were remarkably clear and manifestly accompanied by the power of the Spirit of God. The meetings were well attended throughout, and on the last day of the mission the hall was crowded, and many had to be turned away from the doors.

Rev. T. Waugh has conducted a mission at the Wesleyan Chapel, Mansfield, extending from November 3 to 14. The various meetings were largely attended. Never, in the memory of the oldest inhabitant, has Mansfield been so moved, the mission being the main topic of conversation alike in the streets and in business establishments. Persons from almost every place of worship in the district were among the inquirers, who numbered several hundreds.

Mr. and Miss Parker, of Brighton, have just concluded a series of evangelistic meetings, extending over three weeks, at the Carrubbers' Close Mission, Edinburgh. The principal part of the speaking was borne by Miss Parker, while Mr. Parker led the singing, and rendered sacred solos with good effect. Miss Parker's addresses have made a deep impression, and the remarkable knowledge she possesses of Scripture, and her singular aptitude as a Bible teacher, have greatly delighted the Christians, who have helped in these services. Some very striking cases of conversion have taken place.

Selkirk, N.B.—Successful evangelistic meetings have been held in Philiphaugh Congregational Church (Rev. William Robertson, pastor), from Nov. 5 to 17. The church was crowded during the week of Rev. D. Robb's visit, his third within fourteen months, Mr. Robb is Congregational minister of Leith, and has taken a leading part in evangelistic work among Scottish Congregationalists. The other preachers were Mr. T. Nicol, and Rev. B. Morris. Mr. Nicol's meetings were largely attended. He spoke to an audience of children, which filled the church, besides addressing a great crowd in the market-place. Conversions took place.

Wesleyan Mission.—A fourteen days' mission, conducted by Rev. Hugh Price Hughes, M.A., in Princes Hall, Piccadilly, commenced on Monday, November 18, and will continue to the end of the month. On Monday, Tuesday, Wednesday, Thursday, and Friday of each week there is an afternoon service at four and an evening service at eight. At the afternoon service the Rev. Mark Guy Pearse will frequently assist. On Sundays, November 24 and December 1, the service will be at seven p.m., in St. James's Hall and Princes Hall. On Tuesday, November 26, there will be a special late service at nine p.m., for young women. On Thursday, November 28, a similar service for young men. Holy Communion at St. James's Hall, on Sunday morning, December 1.

Letters to the Editor.

"MODERN SOCIALISM."

DEAR SIR,—Permit me, as sympathetically and respectfully as brevity will allow, to point out to you that the explanation of the meaning of Modern Socialism, given in col. 3, p. 8 of your current issue, is a series of misstatements, the whole conception being quite the reverse of truth. I hope the writer will not be offended if I say that it arises from his seeing the subject through his own "individualist" spectacles. If he will just throw them aside, and read such a book as Dr. Albert Schäffles' "Quintessence of Socialism," lately published by Sonnenschein & Co., he may reject Socialism as an economical heresy, but he will never again give the idea that it means individual appropriation of other men's industry and thrift, or a redistribution of property. Nor could he have got such ideas from any "Socialist" agitators and mob-orators (why agitators and mob-orators more than any other street preachers?), for such ideas contradict the fundamental thought of Socialism.

Yours faithfully, RICHARD HEATH.

[Perhaps Mr. Heath is right in his definitions of Socialism as understood by himself, but we have often heard "orators," who proudly declare themselves, by banner and speech, to be "Socialists," distinctly advocate redistribution of property, &c. Perhaps they err in their claim to be called Socialists, but ordinary hearers take them upon their own ground.—ED.]

THE HON. AND REV. R. MORETON.

DEAR SIR,—I was glad to see the letter in your issue of November 1, referring to the evangelistic work of the Hon. and Rev. Captain Moreton at Montreal. Not long after leaving England, he found that it would add to his opportunities of usefulness if his ministry were formally recognised, and he accordingly entered the Presbyterian ministry, thereupon dropping the prefix "Captain."

First near Le Mars, and since then in three or four other places in the States and Canada, he has found out churches without a pastor, and for months (or longer) has kept the people together, until a new pastor was found. Now, however, in Hamilton, Ontario, he has been asked to settle in charge of a congregation. The schoolroom in which the meetings have been held is too small and ill ventilated. The people are seeking to erect a plain, substantial building for public worship. I doubt not that nine and a half years' absence have not caused many to forget the unselfishness which showed itself in rare sympathy for the needs of others, whether of soul or body; and such, did they know of the need, would be glad now to manifest sympathy with an absent friend.

The character of Mr. Moreton's teaching may be seen by turning to the letter in your columns to which reference has been made.

A FELLOW-WORKER AT MILDMAY.

A QUESTION FOR TOTAL ABSTAINERS.

DEAR SIR,—Being sure that a great many of your readers, like myself, desire in every sort of way to discourage the drink traffic, I venture to ask through your columns what my fellow householders and housekeepers do, as regards dealing with grocers and co-operative stores? It is only lately that I have become alive to the inconsistency of contending against the poison of our country, and at the same time helping to support those who supply it often in a more dangerous way than do acknowledged public-houses.

I find that several I have spoken to seem as unaware of this inconsistency (or mistake) as I was, and who own, on reflection, that their grocers do hold a licence for the sale of intoxicants; but where can you find a grocer who doesn't? and truly they may well ask the question.

Grocers consider themselves forced by the drinking majority to deal in wine and spirits, &c.; all the large stores do it, and where, I ask, are the few who do not?

The Bristol "British Women" have, I understand, taken a most practical step in publishing a list of all grocers in that city who do not sell intoxicants. This might not be possible in London, but I feel sure some of your readers more skilled in practical temperance work than I am will be able to suggest a plan by which abstainers may "liberate their souls" in this matter.—Yours faithfully,

Southend. ANDREW JOHNSTON.

Among the Churches.

CHURCH OF ENGLAND.

The next annual "Islington Clerical Meeting" is to be held on Tuesday, January 14, 1890, at the Memorial Hall, Islington.

Three undergraduates at Cambridge have volunteered to accompany Mr. Douglas Hooper, of the Church Missionary Society, on his return to his work in East Africa in January next.

Bishop Ryle, in the course of an address at the opening of St. James's Mission-hall, Windsor-street, Liverpool, the other day, speaking of the immense value of mission-rooms, said he did not believe there was any better plan for getting hold of their brethren among the working people. In the matter of mission-rooms, he thanked God for the great advance which had been made upon the times of our forefathers, when people would have been shocked, and the cry would have gone up that the Church was in danger if a layman or a laywoman had come forward to preach the Gospel. It was not from the laity coming forward or from ladies undertaking to preach or speak that the Church was in danger; the danger was in going back to the old principles laid aside by our reforming forefathers.

SALVATION ARMY.

Two great meetings were held in the City Hall, Glasgow, on Sunday afternoon and evening, led by Colonel McKie, who has succeeded Major Adams at the Glasgow headquarters.

The other day the serenity of proceedings in the Sydney Assembly was disturbed by the apparition of a member in the full regimentals of the Salvation Army. The Army had converted the hon. member, who was thereupon appointed to a command, and he bravely resolved that he would not lay aside his uniform to discharge the duties of his secular office. There were some protesting cries, of which Mr. Speaker took no notice, and the Salvation Army will continue to have its uniformed representative in the Parliament hall.

BAPTIST.

Rev. J. E. Shephard has been delivering a series of discourses on John's Epistles, in John-street Chapel, Bedford-row.

The church at Upper Holloway, N. (Rev. J. R. Wood, pastor), has a membership of 950. During the past year 100 were added to the membership, 26 being from the senior classes in the Sunday-school.

At the autumnal meetings of the Shropshire Association, at Oakengates, an address was given by Rev. W. J. Dyer, president, on "Periodical Evangelistic Services," and a committee was appointed to arrange for the holding of such services throughout the county.

On Sunday week Rev. George Harris, pastor of the old Albert Hall Church, Newport, Mon., baptized three female candidates in the Ebbw River, when about 3000 people assembled. Mr. Harris stated in his address that they could have used their baptistry, but went to the river for the sake of letting people who never frequent a place of worship have an opportunity of hearing God's Word.

Wednesday, November 6, was set apart at Westbourne Park Chapel as a "quiet day" for devotional services and meditation, conducted by the minister, Rev. Dr. Clifford. In the evening an address was given by Rev. F. B. Meyer. As a result of a powerful sermon against betting and gambling, preached by Dr. Clifford in Westbourne Park Chapel, an "Anti-Betting and Gambling Society" has been formed among the young men of the congregation, and already numbers a large roll of members.

CONGREGATIONAL.

There are, says *The Canadian Independent*, about one thousand Christian Chinamen connected with the Congregational churches of California and Oregon, mostly the fruit of the "Sunday-school" system, as practised in their case—one scholar to one teacher. These converts have formed a missionary society, and have sent two missionaries back to China, one a native.

Rev. H. F. Lawson, of Hackney College, commenced his ministry on Sunday week as pastor of Orange-street Church, Leicester-square, W. It was announced that the services on future Sunday evenings will be of an evangelistic character, to continue for one hour. By these means, together with week-evening entertainments, and social gatherings, it is hoped that the poorer classes of the neighbourhood may be attracted.

After an interval of nearly three years since the death of Rev. H. J. Gamble, who was pastor for thirty-four years, Rev. W. A. Blake has entered upon the pastorate of Upper Clapton Church. Mr. Blake has occupied previous pastorates at Stockport and Southport, and is well known among the churches as a successful missioner. Speaking at his recognition meeting, he said he believed in the old-fashioned Gospel of the grace of God, but it must be adapted to the throbbing present, and become a Gospel for the age.

Mr. E. Crossley, M.P., presiding at the annual meeting of the Nottingham Congregational Institute, urged that one of the first duties of the theological student is to acquire an intimate knowledge of the Scriptures, which should be the A B C of the Christian ministry. Another thing was sound doctrine. He had no sympathy whatever with the notion which was in the minds of some people, that because they happened to live in the nineteenth century they had to change the doctrines of the Bible. It was a delusion calculated to carry people down to destruction instead of lifting them up. They must hold firmer than ever to sound doctrine. There were people who wanted Christ without a doctrine, but they would not get Christ without it.

METHODIST.

A "People's Guild" has been formed in connection with the Attercliffe Wesleyan Circuit, Sheffield. It comprises branches for the organisation of all forms of Church work, including mothers' meetings, prayer-meetings, home reading circles, &c.

On Sunday Rev. Hugh Price Hughes was at Oxford. In the morning he preached in Mansfield College Chapel; in the afternoon he delivered an address to the members of the Wesley Guild; and in the evening he addressed a gathering of undergraduates on the work of the London Mission.

A great convention for the deepening of spiritual life is to be held in connection with the London Mission at City-road Chapel, from Dec. 9 to 13. Two meetings will be held daily. Revs. Mark Guy Pearse, Hugh Price Hughes, Dr. Lunn, Peter Thompson, J. H. Hopkins, and others, will take part in the subsequent meetings.

On Sunday and Monday, last week, special prayer was offered in the Wesleyan chapels all over the country on behalf of foreign missions. A special prayer-meeting was held on Monday at the Centenary Hall, Bishopsgate. The president of the Conference (Rev. C. H. Kelly) delivered an address, and prayer was offered by Mr. B. Broomhall, of the China Inland Mission, Mr. Samuel Budgett, and others.

SOCIETY OF FRIENDS.

Caroline W. Pumphrey, of Leominster, editor of *The Friend of Missions*, spent last Sunday and Monday in Cardiff, with the object of starting a "Missionary Helpers' Union" there. Her visit was highly appreciated and successful.

The Friends' Review says:—"Our Society may be congratulated for the gaining strength of the Young People's Associations within it." Kansas has taken the lead, and now there are several Young Friends' Fellowship Unions in different American Yearly Meetings.

It will interest many to know that the following excerpt from *The Friends' Missionary Advocate* applies just as fully to England as to America: "How times are changed! Ten years ago it would have been quite an event in our Church for a missionary to be sent to a distant field. Now it is of such common occurrence as hardly to cause comment outside the appointing Board."

An exceedingly interesting eight days' series of meetings closed in Gloucester on the 10th inst. Friends attended from various parts to help, and the whole work was characterised by earnestness, love, and power. The forenoon Bible-readings, conducted by Richard and Caroline Westlake, of Southampton, were specially favoured times. Four meetings, in as many places, were held daily.

PRESBYTERIAN.

Mr. Robt. Stark, the London Presbytery's lay evangelist and organising missioner, has held an eight days' mission at Aston Tyrrold. The attendance was good, and the results most encouraging.

The Presbytery of Newcastle have resolved to ask the Synod to set apart three ministers with special evangelistic gifts, whose duty it shall be to visit congregations and Presbyteries with a view to organise and further evangelistic movements.

There is no likelihood, says a contemporary, that Rev. John McNeill will conduct Sunday evening services at Exeter Hall. He was at first favourable to the project, but he now feels this would not be fair to the congregation of Regent-square Church.

Rev. A. F. Forrest, Renfield-street, U.P. Church, Glasgow, is conducting "Services for the People" every Sabbath evening. The ordinary congregation are requested to stay away and make room for the public, who crowd the church in every part. Mr. Forrest lectures on "Daniel," and is assisted by musical illustrations from a choir.

At College-park, Willesden, there is a working men's church fully equipped and self-supporting, quite unique in its kind. It was originated by the late Professor Elmslie during his ministry at Willesden, and was fostered by that congregation. Remarkable success has attended the pastorate at College-park of Rev. D. M. McIntyre, who went there straight from college. There are two hundred members, and a Sunday-school of over six hundred children. At the meeting of the London Presbytery last week, Mr. McIntyre tendered his resignation after a ministry there of three and a half years, because he took exception to Saturday evening concerts held in connection with the Temperance Society. The secular element, he thought, interfered with the spiritual growth of the church. On the motion of Dr. Donald Fraser, a committee was appointed to endeavour to adjust any difficulties that had arisen, with a view to the continuance of Mr. McIntyre at College-park.

NOTES FROM IRELAND.

The Girls' Temperance Society, which was established only a short time ago, is doing a good work in Belfast and the neighbourhood among the upper classes.

The Ulster Female Penitentiary, which has been in existence upwards of half a century, presents a cheering report for the past year. Some months ago a work of grace began in the Home, and has gone on deepening from week to week.

The special Gospel mission commenced on Sunday week in Hermon Hall, Belfast, by Rev. R. C. Johnson, and continued every night since, has already had a most encouraging measure of success. Gospel services, in which many were truly converted, have been held by Revs. H. Moore and J. W. Parkhill, in the Methodist Church, Ballineen, co. Cork.

NOTES FROM SCOTLAND.

In the different cities and towns of Scotland that a to be visited by Dr. Pierson, the great advocate Christian missions, energetic preparations are in pr gress; his tour will doubtless result in much blessing.

Session 1889-90 of the Protestant Institute of Scotla opened on Saturday in the Free Presbytery Ha Glasgow, when Rev. Dr. Wylie lectured on "Iri Education and proposed Popish University." Th privileges of the course are free to students of a denominations.

The members of Dingwall Free Presbytery hav received from the Presbytery of Edinburgh a reply their representations anent Dr. Marcus Dods, whic leaves them no alternative but to let the matter dro A conference on the subject, however, is to be held Inverness on December 12.

FALLEN ASLEEP.

Dr. John Bramston, from 1872 to 1883 Dean of Wi chester, and formerly vicar of Witham.—Rev. Wm Woolcock, who went to Queensland in 1866 as a Bibl Christian missionary.—Mr. George Robinson, of Ack worth, Yorks, an active and well-known lay member the Primitive Methodist Connexion.—Rev. J. G. Holme vicar of Antrim, Ireland.—Rev. George Bailey, Malmesbury, for over forty-seven years a Congregationa minister in Wiltshire.—Rev. H. R. Hartley, vicar Wyke, Yorkshire.—Mr. Joseph Yeo, of Stonehouse, Ply mouth, one of the most prominent members of th Bible Christian Connexion.—Rev. G. G. Whorlow, Ipswich, an active preacher among the Strict Baptist of Suffolk and Essex.—Rev. Wm. Burgess, of Ardalli Established Church, N.B.—Miss M. L. Blackwell, wh left England about a year ago to take part in th Zenana Mission at Agra, India, in connection with th Baptist Missionary Society.—Rev. D. Mossop, one of th pioneer Congregational ministers in Queensland.

STIRRINGS IN SUSSEX.

FOR some time there has been a deepening of spiritual life at Mayfield, and an awakening over a wid district. Social meetings for prayer are increasing in number, and the hearts of believers are being drawn together. On the 9th of last month at thanksgiving service heart-stirring testimonies wer given of God's power to save and to keep, by wit nesses over a wide district—Heathfield, Horsham road, Hadlow Down, and Jarvis Brook, as well a those residing in this place.

The Sunday-school teachers connected with th church are stirred up, and the children impressible Special prayer-meetings are held in different house in the village, and great power rests on the Gospe preaching.

Much prayer is asked that the churches in th district may be baptized into one spirit, for in creased blessing on the open-air preaching in th village on Saturday nights, and for the conversion of the young men and others who there congregate I think it quite likely that I may now remain with the people among whom I have laboured fo twenty years. The considerable withdrawal o "grant" from outside sources will, it is hoped, b met by friends who are acquainted with the work A safety bicycle would be a great boon in reaching our far-lying districts. CHARLES SNELL.

Mayfield, Sussex.

PHILIPPOPOLIS.—Pastor Tonjoroff writes:—We have had a very interesting conference, composed of all the workers in South Bulgaria. Among the subjects discussed was, "The best way of the distribution of the Bible throughout Bulgaria." All the workers returned encouraged to more earnest work for the Master. We believe a new era is opening for Bulgaria. Pray for us.

ST. GILES'S MEDICAL MISSION.—Special meetings were held in the afternoon and evening of Thursday last week on the occasion of the opening of an Invalid Kitchen and Coffee Bar, which will be a great boon to the sick poor this winter. Hitherto we have longed to supply good soup and beef tea direct from the Mission to the patients in their homes, while those waiting at the dispensary to see the doctors and get their medicines can also be provided with hot soup and hot coffee and bread at the lowest possible cost; and any unable to pay one penny or half-penny will be supplied gratuitously. We were encouraged by the presence of several Christian workers, among whom were the Rev. W. Mowll, Dr. Ziemann, and Dr. Latchford, the medical superintendent, and Miss Clark. Much prayer was offered for God's continued blessing on the work. G. SAUNDERS.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, NOV. 24.—1 Kings XXI.

Ahab coveting Naboth's vineyard (1—4).—The more we have the more we desire. He who possesses a kingdom is heavy at heart because he cannot have a plot of land for a kitchen garden. The cause of Naboth's refusal is indicated in the two points of his answer. "The Lord forbid": he was actuated by religious considerations. Canaan was, in a special sense, God's land, and no Israelite might alienate his portion of it, except under very special circumstances (Lev. xxv. 28). In addition to this, Naboth's plot was endeared to him as the inheritance of his fathers.

The murder of Naboth (5—16).—Ahab must have known that Jezebel could only give him the vineyard by foul means, and therefore he was as guilty as she was in her use of the power which he delegated to her. There could hardly be imagined a more horrible crime than this. The sanctions of religion were invoked, and a fast was instituted as if to avert some terrible judgment, caused through the special ungodliness of one of the citizens. Suspicion was directed towards Naboth, who was then assailed by suborned witnesses, and without opportunity for defence hurried away to execution. His whole family seems to have been involved in a common fate (2 Kings ix. 26). There must surely be another life in which to adjust the wrongs of time (Eccles. viii. 14).

Elijah's protest and prediction (17—29).—Like an incarnate conscience he reproached the king in words remembered long after (2 Kings ix. 25). Men sell themselves for a mess of pottage, a vineyard, a few years of sin (20, 25). The repentance of Ahab was more in dread of the penalty than in horror of his crime; yet God instantly recognised, and met it, and postponed execution. How gracious is God, and willing to reciprocate the sinner's slightest advance!

MONDAY, NOV. 25.—1 Kings XXII.

The compact between Jehoshaphat and Ahab (1—4).—It seems strange that so good a man as the king of Judah should have entered into such an alliance; but he paid dearly for it, both at this time and afterwards (2 Chron. xx. 37). We must not be "yoked together with unbelievers," lest we suffer their fate (Rev. xviii. 4).

The conflict of the prophets (5—28).—It is a good thing to ask counsel of God before entering upon a new expedition; but it is not always easy or naturally pleasant to submit one's judgment and behaviour absolutely to his reply. The false prophets fell in with Ahab's inclination, and advised the war, doing so in the name of Jehovah. Ramoth was one of the cities of refuge in the land of Gad, across the Jordan. Jehoshaphat was not satisfied. There was something deficient in their asseverations and horns of iron. The ear of the child of God can detect his Father's voice, and nothing can compensate for its silence. Wicked men hate the good, because they cannot speak good of them (8). But they forget that the prediction is not the cause of the evil. The map does not make the sunken rock in the vessel's course, but indicates it, that the crew may turn aside and be saved. Sin brings disaster, of which God apprises men. The address of Micaiah is not a representation of things done in the heavens, but a parable, or figurative mode of expression. God cannot be tempted of evil, nor does He tempt any man (James i. 13). But He permits men to be tempted, and He overrules the working of Satan for the execution of his own purposes. Micaiah adopted an ironical method of speech, which at least suggested to the king how his prophets might claim to be God-inspired, and yet be deceiving him. How many Micaiahs have there been in every age, who have stood up for truth, at the cost of all (27).

The battle, and Ahab's death (29—40).—The predictions of Micaiah had shaken Ahab, and he thought to evade their fulfilment by disguise, exposing his friend to danger. Jehoshaphat cried to God (32, and 2 Chron. xviii. 31). The arrow's flight was directed by God to execute his purpose. Our disguises cannot evade God's eye. And all our wealth will not avail to ransom our soul from death (39).

Jehoshaphat's good reign. (41—50).—Further details are given in 2 Chron. xvii., xviii., xix., xx. There was an evident effort to rid the land of the more obvious evils which had disgraced it. And God gave him rest, and victory, and prosperity. The great defect of his character was the ease with which he associated himself with the kings of Israel, which wrought evil in his house (2 Kings xi.).

TUESDAY, NOV. 26.—2 Kings I.

Ahaziah's sickness was caused by a fall through a defective lattice or fence work, which surrounded the upper storeys of his house; either around the flat roof without, or enclosing one of the galleries which looked down on the open court of the palace within. There was a special instruction about this (Deut. xxii. 8). We should be careful of our battlements, to see that they are in good repair, and we should build them in all threatened places. The habit of abstinence from strong drink is one piece of lattice work, which in these days we should very carefully maintain. If we do not fall for want of it, others may. All good habits are strong battlements.

His mission to Baal.—To reach Ekron the messengers had to pass Jerusalem. What a direct insult to Jehovah! In the interests of the people, who were under the Divine government, it could not be passed over in silence. The fire from heaven was the revelation of God's wrath against the ungodliness and unrighteousness of man (Rom. i. 18). It was a sign to Israel, as the destruction of Sodom to its age. The successive fifties were consumed, because they evidently partook in the impiety of the king. Notice the arrogant bearing and speech of the captains. But as soon as there was one captain of a different temper, the judgment stayed (13). Our Lord distinctly forbade his disciples attempting to imitate this episode. We belong to another dispensation, which savours of forbearance and grace (Luke ix. 54).

Elijah, who had before dreaded the royal court, and fled from it, seems to have lost all fear, and goes boldly to the bedside of the dying monarch, raised on an alcove in the side of the room, and he returns unscathed, being defended by the gracious care of God (Ps. xxvii. 1—3).

WEDNESDAY, NOV. 27.—2 Kings II.

The sons of the prophets.—From the days of Samuel there were schools or colleges in which young men were trained for the office of teachers and prophets throughout the land. They were instructed in the law, and the principles of religion, and cultivated the art of sacred psalmody (1 Sam. x. 5, &c.). The greatest prophets were not always selected from their ranks. Elijah, notably, was not. But they seem to have given them the benefit of their tutelage. These young men had been made aware of the approaching rapture of their venerated leader. Elisha was also aware of it.

The test of Elisha.—Before we can be entrusted with some great spiritual blessing, we have to submit to inevitable trials to prove the tenacity of our faith, the irrevocable choice of our souls. At Gilgal, Bethel, and Jericho, Elisha was dissuaded from coming on. And if he had yielded to indolence, or love of ease, at any of these stages, he would have missed the crowning blessing of his life. He that is faithful in a little shall be accounted worthy of much. He had learnt from the lips of Elijah to speak and think much of the living Lord (2, 4, 6).

Elijah's last journey (8—17).—Rivers part before men who believe in the living God. The Spirit of God can work through a flimsy cloak, as well as by an outstretched rod. The double portion is the heritage of the eldest son, and heir. Its reception in this case depends on that spiritual affinity which could behold the movements of the spiritual world. To none but the purged eyes of faith would that radiant vision have been evident. To see it was a proof of the spiritual temper of Elisha's faith; and the parted river witnessed the acquisition of his master's power. That same Spirit is for us. This is the meaning of Pentecost (Acts ii. 39).

Elisha's ministry was sweet, beneficent, gentle. The healing of the waters at Jericho was specially significant. But there was judgment also, as his "strange work." We must not think of these children (23) as boys and girls. The same word is used of Joseph at 39, and of Rehoboam at 40. They were probably young men connected with the false idolatry, which had its seat in Bethel.

THURSDAY, NOV. 28.—2 Kings III.

Jehoram's reign (1—3) was marked by some measures of reform. He discountenanced the Baal worship, though he clave to Jeroboam's calves.

The revolt of Moab (4, &c.) was very serious, as the tribute had been large. It was a great mistake on the part of Jehoshaphat again to ally himself with the house of Ahab. It would have been well to have inquired of the Lord before he started. We so often rush into engagements without previous prayer, and begin to seek God only when we encounter disappointment. In the day of their trouble the kings sought his help. But it was very absurd to charge the Lord with their disasters (10). The references to the Lord on the part of each of these kings are very significant of their respective characters. To pour water on (11) the hands of another is to act as his servant.

Elisha's advice.—He quotes the very words of Elijah (14, and 1 Kings xvii. 1). He recognises the presence of Jehoshaphat as a reason for clemency. The influence of music calms his agitation, and predisposes him for the Divine communications. How often we have to make preparations for the advent of Divine blessing, long before we see any signs of the blessing itself. Our expectant faith is the valley full of ditches, and God is able to do exceeding abundantly above all. The answer came at the hour of morning prayer, and probably in answer to the prophet's intercession (1 Kings viii. 44). Prayer is successful when joined with the offering of our great High Priest. God's movements are often so still and quiet that they can give no outward or visible sign, "neither wind nor rain"; yet our prayers are answered to the full. There are interesting corroborations of many points in this narrative, specially of ver. 27, in recent explorations in the Land of Moab.

FRIDAY, NOV. 29.—2 Kings IV.

The widow's oil (1—7).—God cares for the poor. How much they miss who do not go to Him about their temporal wants. "He is the God of the widow." The oil went on pouring so long as there were vessels. If only there had been more expectancy and a larger number of vessels, there would have been a more plentiful supply. So is it with all spiritual blessing; it will continue as long as we keep applying for it. According to our faith, so will it be done.

The Shunammite's son (8—37).—A real man of God needs but little for the supply of his wants (10, and Phil. iv. 12). Sunstroke was a common cause of death (Ps. cxxi. 8). So sure was the mother in the life-giving power of the prophet that she needed not to tell her husband of the lad's death. Why should she grieve him, when the child would soon be again in health (Heb. xi. 35)? She felt convinced that God could not mock her, and that, when He gave, it would be a gift worthy of Himself (28). How often we put the staff of doctrine and precept on the face of our beloved and unconverted children, without result. In the home and school there must be a definite contact between soul and soul, as between the body of the prophet and that of the child. Walk your house in intercessory prayer, and persevere even until seven times (35).

The pottage and the loaves of barley (38—44).—Miracles of beneficence and healing were akin to Elisha's gentle spirit. Is not this also the province of the Gospel, to counterwork the ancient curse of the ground, to meet the hunger of men? The blessing of God will turn an evil into a blessing (Mark xvi. 18), and will multiply a little to feed many (Ps. cxxxii. 15).

SATURDAY, NOV. 30.—2 Kings V.

Naaman had everything that this world could give, with one sad exception—health. "*But* he was a leper." There is more evenness in our earthly lot than any of us realise. In the wealthiest lives there is almost always some "but" of sorrow. In the poorest there are often well-springs of blessedness.

The little maid sought the peace of the home to which she was carried captive (Jer. xxix. 7). Where she found herself, therein she abode with God (1 Cor. vii. 21—23). What a blessing a godly servant, though but a little maid, may be to a home!

The journey to Israel was undertaken under the impression that healing might be obtained by influence and wealth. The imperious soldier had to learn to receive it as a gift into a humbled, obedient, and believing spirit. Our physical health and other blessings may depend on the state of our hearts much more largely than we sometimes realise. "I thought": how many notions we form of the way in which God will save us; and generally the blessing comes as we never expected. It is a mistake to lay down any conditions as to God's advent to the soul. How fond we all are of doing "some great thing" to secure our salvation (13)! The sevenfold dipping in the Jordan may fitly symbolise the perfect washing in the cleansing blood of

Christ (Zech. xiii. 1). We may be young again. The pure flesh of a little child, united with the manly strength of the warrior (14). Naaman's bowing in the house of Rimmon may have been condoned under special circumstances which we cannot fully estimate; but it is no precedent for us.

Gehazi's privilege as the prophet's servant aggravated his sin. What a contrast to the earnestness of the new Gentile convert (Matt. viii. 11; Luke iv. 27).

International S.S. Lessons.

Sunday Afternoon, December 1.

THE TEMPLE DEDICATED.—1 KINGS viii. 54—63.

GOLDEN TEXT: HAB. ii. 20.

IN the fourth year of Solomon's reign, and in the second month, Zif (vi. 1), corresponding to our May, the building of the Temple began, and was completed in the eleventh year, and the eighth month, Bul, corresponding to our October and November. It occupied seven and a half years in building.

Its site was Mount Moriah, supposed by some to have been the scene of Abraham's sacrifice of Isaac (Gen. xxii.). It was also the place where David's sacrifice had been accepted by God, after the three days' pestilence (1 Chron. xxii. 1). Two such incidents made it an appropriate site for the Temple of God.

It was a most costly building. The materials which David had prepared for it, as described in 1 Chron. xxii. 14, xxix. 1—7, included 500 tons of gold, 1000 tons of silver, 1100 tons of brass, and 6000 tons of iron, used probably for tools.—*James Sime.* The interior was of cedar wood, overlaid with pure gold, not beaten out into leaf, but laid on in plates, estimated to have been, in the Holy of Holies, one-eighth of an inch thick.

The number of workmen employed in the building (v. 13—16) was 150,000 labourers; 30,000 Israelites; and 3000 overseers; besides the men supplied by Hiram, king of Tyre, who were skilled in hewing timber (v. 6); and Hiram, a skilled workman in brass (vii. 13, 14), by whom the two pillars were made. The costliest material and the best workmanship were needed for the house of God. We should always give Him our best. He withheld not his best gift from us—his only begotten Son.

There were two courts (2 Chron. xxxiii. 5); the first, for the people; and the second, on a higher level, for the priests. The Temple building—allowing 18 inches to a cubit—was 90 feet long, 30 feet wide, and 45 feet high. But the porch at the front, and the chambers at the sides and back of the building, increased the length to 120 feet; and the width to 60 feet. The interior was divided into the Holy Place—60 feet long; and the Most Holy Place—called the oracle (viii. 6—8)—30 feet long. In this stood the Ark of the Testimony, the Mercy Seat with Cherubim, whose wings stretched from side toside. Here too, between the wings of the Cherubim, God dwelt in Shekinah glory (Ps. lxxx. 1).

To the Dedication Service, not only the heads of the people, but "all the men of Israel" came together (viii. 1, 2). On such an occasion all who could would be present. See the description in verses 3—11. The grandest part of the ceremony was that in which God testified his acceptance of the building. The Tabernacle, with God upon the Mercy Seat, would have been more glorious than the gorgeous Temple without Him.

Our lesson begins just as Solomon has closed his beautiful and comprehensive dedicatory prayer. It was an appropriate method of dedicating what was to be "a house of prayer" (Matt. xxi. 13).

Ver. 54.—Solomon's prayer had been offered "*before the altar.*" The sacrifice offered there secures the acceptance of our prayers. Because Jesus has made atonement for our sins, therefore He is "the way...; no man cometh to the Father but by" Him. The *attitude* in which Solomon prayed was "*kneeling,*" with hands outspread toward heaven. It was most appropriate, expressing deepest reverence and submission, and most earnest and fervent appeal. The bodily attitude is not everything in prayer. That may be right when the spirit is wrong. But we may be sure that where the spirit is right the attitude of the body will be appropriate.

Ver. 55—61.—"Solomon blessed" the people. He did this when he rose from his knees. No man obtains power to bless others except by similar waiting upon God. Yet his first utterance in blessing the people was, "*Blessed be the Lord*" (56). There is no way of blessing for ourselves except in recognising gratefully and trustfully God's right to our praise. As we delight in blessing God, He delights in blessing us. The people are exhorted to bless God for his *faithfulness* (56). It is impossible to remember that without ourselves being blessed. If He is faithful in fulfilling his promises, we are blessed in having the experience of their fulfilment. They were to be further blessed by God's abiding presence (57, 58); by his continual care over them (59); and by making them a witness to other nations (60). While this is the object for which we seek blessing God will not withhold it. Let the aim of our life be to make his name known to others. The health and prosperity of our own life depends upon this. Yet these blessings were not to be theirs without any condition on their part (61). Let them not live upon the enthusiasm of that wonderful service. The spirit of obedience was necessary to continued prosperity. A second descent of fire from heaven (2 Chron. vii. 1—3) followed this benediction.

Ver. 62, 63 record the sacrifices in which the grateful praise of Solomon and the people found expression.

The Temple was a type, first, of the body of Jesus (John ii. 21); then of the whole Church of Christ (Eph. ii. 20—22); and of each believer (1 Cor. iii., 10—16).

We may dedicate our bodies as his temples. Begin by recognising that we *are* his—by creation, and by purchase (1 Cor. vi. 19, 20), then freely give all to Him (Rom. vi. 13, 19).

What we surrender He will accept (Rom. xii. 1; John xiv. 23; Rev. iii. 20). To have God dwelling in us by his Spirit is possible even to the feeblest believer. "Is your God a great God, or a little God?" sneeringly asked a sceptic of a little boy. "He is both, sir," answered the boy. "He is so great, that the heaven of heavens cannot contain Him; and so little that He can dwell in my heart."

A Convention in New York.

THE "'Florence' Night Mission" in New York was recently the scene of an unusual gathering. A four days' Holiness Convention was held. About one hundred professed conversion, or the reception of a baptism of the Spirit for service. The convention was addressed by Mrs. Palmer, now in her eighty-fourth year, still bright and active in work. As she took her place, about twenty-five girls who were recently among the fallen sang a song of welcome. Rev. Dr. Wilson, of St. George's Episcopal Church, gave an admirable address on "Righteousness." Many ministers and evangelists were present. Nothing like it has been seen in such a neighbourhood before.

There is a great desire manifesting itself in New York for power from God.

WILLIAM PECK SMITH.

MADEIRA.

REV. J. LAWSON FORFEITT, F.R.G.S., writing from Funchal, Madeira, *en route* for the Congo, calls attention to the excellent work carried on in Funchal by Mr. W. G. Smart. Steamers and other vessels arriving here are visited by Mr. Smart, who distributes tracts and Scripture portions in many different languages to the seamen, and also invites them to the Sailors' Rest on shore, with reading-room and library, where refreshments can be obtained at moderate prices. This proves a most valuable counter-attraction to the many drink-shops, and is a great boon to our sailors in a strange land. Mr. Smart is also agent for the British and Foreign Bible Society, and has a depôt which is in charge of a Christian native young man, under Mr. Smart's superintendence.

Mrs. Smart has a Protestant mission school for poor Portuguese children, an institution greatly needed here, where the Roman Catholic priests have so much influence, which is directed towards keeping the people in ignorance of the Word of God.

Mr. and Mrs. Smart have a large, well-appointed house (183, Rua dos Ferreiros), and receive Christian workers and others seeking rest and change. I can speak of it as a real "home from home," having much enjoyed a short stay here while waiting for a steamer to take our party to the Congo.

IN MEMORY OF WILLIAM BURNS.

BY H. GRATTAN GUINNESS.

As gazed the prophet on the ascending car,
Swept by its fiery steeds away and far,
So, with the burning tear and flashing eye,
I trace thy glorious pathway to the sky.
Lone like the Tishbite, as the Baptist bold,
Cast in a rare and apostolic mould;
Earnest, unselfish, consecrated, true,
With nothing but the noblest end in view;
Choosing to toil in distant fields unsown,
Contented to be poor, and little known,
Faithful to death. O man of God, well done!
Thy fight is ended, and thy crown is won.

God shall have all the glory! Only Grace
Made thee to differ. Let us man abase!
With deep, emphatic tone thy dying word,
Thy last, was this—"Thine is the kingdom, Lord,
The power, and glory!" Thus the final flame
Of the burnt-offering to Jehovah's name
Ascended from the altar! Life thus given
To God, must have its secret springs in heaven.

O WILLIAM BURNS! we will not call thee dead,
Though lies thy body in its narrow bed
In far-off China. Though Manchuria keeps
Thy dust, which in the Lord securely sleeps,
Thy spirit *lives* with Jesus; and where He,
Thy Master, dwells, 'tis meet that thou shouldst be.
There is no death in his Divine embrace!
There is no life but where they see his face!

And now, Lord, let thy servant's mantle fall
Upon another! Since thy solemn call
To preach the truth in China has been heard,
Grant that a double portion be conferred
Of the same spirit on the gentler head
Of some Elisha, who may raise the dead,
And fill the widow's cruse, and heal the spring
And make the desolate of heart to sing;
And stand, though feeble, fearless, since he knows
Thy host angelic guards him from his foes;
Whose life an image fairer still might be
Of Christ of Nazareth and Galilee—
Of thine, O spotless Lamb of Calvary!

China, I breathe for thee a brother's prayer:
Unnumbered are thy millions. Father, hear
The groans we cannot! Oh, thine arm make bare,
And reap thy harvest of salvation there.
The fulness of the Gentiles, like a sea
Immense, O God, be gathered unto Thee!
Then Israel save; and with his saintly train,
Send us Immanuel over all to reign!

—*Regions Beyond.*

OPIUM SMOKING.

DR. EDKINS, of Peking, now in the Chinese Customs Service, has prepared a pamphlet on "The Poppy in China," which has been published in English and Chinese by order of the Inspector-General of Customs, and of which copies are now to be had in this country from Messrs. P. S. King & Son, Canada-buildings, King-street, Westminster. It is chiefly occupied with the history of the poppy from the eighth century, when it began to be known in China as a valuable plant for medicinal purposes. The poppy extract continued to be known exclusively as a medicine in the Chinese Materia Medica till early in the eighteenth century. At this period, we are told, tobacco was introduced from the Philippine Islands and Java, and, by degrees, those who smoked tobacco began to mix opium with it, which led to the smoking of opium by itself for the purpose of sensual indulgence.

Alas! all the prohibitory edicts failed to arrest the progress of the opium vice, and this "Historical Note" by Dr. Edkins forms but the prelude to the fearful devastation of the opium plague in the nineteenth century.

COASTGUARDS.—For some years past the work of corresponding with and supplying Gospel papers regularly to coastguards serving in Ireland has been carried on with manifest blessing. It is desired to extend the work in this special branch of the navy throughout England; will some Christian lady or gentleman willing to act as hon. sec. communicate either with Miss A. E. Weston, Sailors' Rest, Devonport; or Wm. A. Garratt, Blackrock, co. Dublin?

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Personalia.

The late Lady Kinnaird.—Dr. Donald Fraser is preparing a memoir of this lady at the request of the family.

Mr. C. H. Spurgeon left London for the South of France on Monday morning. He expects to be away about two months.

Rev. Dr. Cunningham Geikie preached his farewell sermons as vicar of St. Martin-at-Palace, Norwich, on Sunday week. He is leaving Norwich to become a resident of Bournemouth, where he will devote himself entirely to literary work.

The late Dr. Somerville.—At the request of the family, Dr. George Smith, of Edinburgh, has undertaken to prepare a memoir of the late Dr. A. N. Somerville. Possessors of letters from Dr. Somerville will do a service by lending them to Mr. A. Somerville, 34, Granby-terrace, Hillhead, Glasgow, who will return them in due time.

Mr. J. W. Wilson, late of Redruth, Cornwall, has arrived at Melbourne, Australia, with his devoted wife. Blessing was experienced in evangelistic work amongst the passengers on the voyage out. Calling at Adelaide, he saw Rev. George Rowe, Wesleyan minister, formerly a Sunday scholar under his own care at Redruth. Mrs. Trostrail, an old worker among the Cornish miners, welcomed him at Melbourne. Mr. Wilson hopes to respond to calls for Christian work in Australia. His address is Belmont, Errol-street, Hotham, Melbourne.

Rev. Dr. Ashmore is one of the ablest advocates of foreign missions in America. The best years of his life have been spent in China, and upon matters relating to that country he is a recognised authority. For some time past he has been rousing missionary enthusiasm in the Baptist churches, associations, conventions, and seminaries. It is now reported that Dr. Ashmore will once more leave America with a large party of missionaries, who sail before long for Japan and China.

Rev. S. A. Selwyn, vicar of St. James's, Hatcham, sails next week for West Africa, where he goes for six months, to undertake special missionary work in connection with the C.M.S. Mr. Selwyn is making this departure as an experimental step, in the hope that God may prove to him that he is fitted for a missionary career, in which event he would resign his living, and surrender himself entirely to work abroad. Such an event, remarks *The Rock*, is a noticeable one, and we trust he may have many imitators.

Rev. T. Connellan, ex-Roman Catholic Priest, whose portrait recently appeared in our columns, is at present resident at Riverside, Geevagh, Carrick-on-Shannon. Some of his late co-religionists are not disposed to allow him peaceably to hold to his convictions; but, notwithstanding this, he has received much encouragement in his evangelistic endeavours. Already a few Roman Catholics have been won to the simple Gospel of Christ, and will, it is hoped, soon openly declare themselves as his followers. We trust our readers will remember Mr. Connellan in their prayers. A word of cheer from other earnest witnesses for Christ would doubtless be very welcome to him.

TEMPERANCE NOTES.

The temperance party of Glasgow is much encouraged by the result of the municipal elections.

There are in Ireland in connection with the Methodist Church 229 Bands of Hope, with 25,880 members, being an increase for the year of 3044 members.

The winter meetings at Lambeth Baths were commenced on Saturday last. There was a large gathering, and an attractive musical programme in addition to the temperance advocacy.

We would remind the ministers and members of the Nonconformist churches that November 24 is Nonconformist Temperance Sunday. We hope in all Nonconformist places of worship and Sunday-schools it will be heartily observed.

Rev. William Paterson, of Newcastleton, Roxburgh, who has undertaken a special temperance mission to the children attending Board schools, has achieved some success in his efforts in the schools of Blantyre and Cambuslang. Some nine hundred hitherto unpledged scholars have joined the ranks of the abstainers.

The Homerton Book Distribution Society, 87, Wick-road, South Hackney, London, N.E. (Mr. T. W. Westcote, hon. sec.), would be extremely grateful to receive back numbers of THE CHRISTIAN or similar periodicals, to be distributed from week to week among people who cannot afford to buy any literature themselves, in the neighbourhood of Homerton.

[1078]

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

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THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Nov. 24, 3 and 7 p.m., Mr. Walter Robson. Gospel mission, Dec. 1—13, conducted by Major Whittle, Meetings for prayer, Wed., Fri., and Sat., 7.30 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only; 7.30 p.m., public, Dr. Harry G. Guinness. Meetings for men, each week-night at 8. Wed., Nov. 27, 8.30 p.m., pictorial lecture, "Wesleyan Mission Work," by Major Smith. Thurs., Nov. 21, medical talk to men, by Dr. H. Grattan Guinness.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., Nov. 21, 8.30 p.m., lecture, by Rev. Henry Geary, on "The Thames and its Sources," Fri., 8.30 p.m., Bible-reading, by Rev. F. B. Meyer. Sun., 3.30 p.m., address, by Rev. George Wilson.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Special mission, Nov. 17—30, by Rev. James Smith, of Dufftown. Suns., 3.30 p.m., and every evening during the week at 8. All young men invited.

Y.W.C.A., 14, FINSBURY-SQUARE, E.C.—First of a series of Bible Talks, by Mr. H. Kidner, on "Remarkable Instances of Fulfilled Prophecy," Wed. next, 8 p.m.

CONFERENCE HALL, Mildmay-park, N.—Sun., Nov. 24, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Dr. Henry Soltau.

WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly:* Special mission, to Nov. 30, conducted by Rev. H. P. Hughes. Service each day at 4 and 8 p.m.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road Station), N.W.—Every Fri., 8.15 p.m., Bible-class for workers, conducted by Rev. F. B. Meyer. Sun., services at 11 and 7.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CONFERENCE HALL, 143, Clapham-road, S.W.—Bible reading, by Rev. Dr. Bullinger, every Thurs., 4 p.m.

ST. GEORGE'S HALL, Langham-place, W.—Mr. Herbert W. Taylor, Sun., at 11 and 7; Wed., at 8, Burlington Hall, Savile-row.

ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tues. next, Rev. Newman Hall on "Universal Brotherhood."

EDINBURGH CASTLE, Limehouse, E.—Sun. next, at 11, Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. J. B. Wookey.

CONFERENCE HALL, Eccleston-street (near Victoria Station), S.W.—Sun., Nov. 24, 3.30 and 7 p.m., Mr. Leite Rozas.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Dec. 6, all-day meetings. 11 a.m., prayer and conference; 3 p.m., Dr. McKilliam; 7 p.m., Mr. Reader Harris. Suns., 3.30 p.m., Bible-reading, by Miss Mason.

DEEPENING OF SPIRITUAL LIFE.—Devotional meeting, every Friday, 3.30 p.m., at Portman Rooms, 32, Dorset-street, Portman-square, W. Nov. 22, Rev. E. W. Moore. Nov. 29, Rev. Hubert Brooke.

SALVATION ARMY.—Two days' Holiness Convention, Exeter Hall, Nov. 25 and 26, conducted by General Booth, assisted by Mrs. Booth Tucker and others. Subject—"Victorious Religion." Meetings at 11, 2.30, and 6.30.

NATIONAL VIGILANCE ASSOCIATION.—Fourth annual meeting, Exeter (Lower) Hall, Nov. 26, the Bishop of Bedford in the chair; supported by Mrs. Henry Fawcett, Rev. John McNeill, Messrs. Lawrence Gane, Q.C., M.P., W. A. McArthur, M.P., F. A. Channing, M.P., and others.

CLAPTON HALL, Alkham-road, Upper Clapton, N.E.—Mr. T. Shuldham Henry, Sun., 6.30 p.m.; Fri., 7.30 p.m.

LIVERPOOL CONVENTION for the Deepening of Spiritual Life, Nov. 25—29.—Information from either of the hon. secs., Rev. C. Courteney, 23, Newsham-drive; Mr. T. A. Leigh, 19, James-street.

COMMUNICATIONS RECEIVED WITH THANKS.—F.M.S. W.S. C.T. H.P.H. W.L. H.P. G.S. J.A.L.K. H.S. H.C. C.L.D. J.K. J.B. J.C. K.Y.W. E.H.W. H.T.E. J.McD. F.S. J.S.A. H.H. W.A.G. C.M.C. J.W.A. P.C. W.M.S. D.W. K.D.C. E.T. W.R. F.E.W. W.C. S.M. R.H. J.R.F. M.C.W. H.M.R. J.R.B. J.A. G.B. R.B. E.R.M. W.H.R. K.H.B. J.M. R.G.L. S.J.C.D. T.A.D. S.P.L. G.S. J.R. T.H. B.S. F.McK. J.P.H. H.M.C. J.A.T. J.S. M.S. F.E.M. J.P. J.S.M. E.C.A. M.Q. E.L. A.L.D. H.C. S.S.B. E.C.N. R.M. M.H. S.L.B. J.C.E. W.C. W.G. D.M.C. G.B.H. J.W.W. C.B. F.M.M. W.T. E.W.G. G.M.T. M.H. J.H.C. M.C. G.F.N. M.E.B. W.S. W.B.R. F.S. W.A.M. E.H.F. J.B.V. D.M. S.S. H.B.S. T.M. A.S.D.

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Cripples' Home, Marylebone—G.K., Aberdeen...	0	10	0
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REV. MARK GUY PEARSE

Will Frequently Assist.

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On TUESDAY, Nov. 26, there will be a **Special Late Service at 9 p.m. for Young Women.**

On THURSDAY, Nov. 28, a similar Service for Young Men.

HOLY COMMUNION at ST. JAMES'S HALL, on Sunday Morning, Dec. 1, 1889.

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National Vigilance Association.

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CONSUMPTION

AND ITS SUCCESSFUL TREATMENT.

Showing that direful disease to be Curable in all its Stages; with observations on

ASTHMA, CHRONIC BRONCHITIS,"

ETC., TOGETHER WITH THE NEW

APPENDIX

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The Thirty-First Series of Weekly Cases is now publishing.

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Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

ADVANCED CASE of CONSUMPTION. A YOUTH at STOURBRIDGE.

"I applied to you some two years ago; my son being (according to the medical report) in an *advanced stage of Consumption;* in a few weeks he was wonderfully improved, which continued till he got nearly well, and since then he has gradually become strong."

Such is the testimony of a recent letter from Mr. B. FIDDIAN, of Albion Works, Longlands, STOURBRIDGE.

On referring to the original statement of this case, as forwarded to me by his father when applying for medicine, I find the history of the case as follows: "Illness had arisen from cold after bathing, followed by cough, blood spitting, periodic dyspnœa, pain in the side, flushing, and night sweats, loss of appetite and strength, and general wasting of body."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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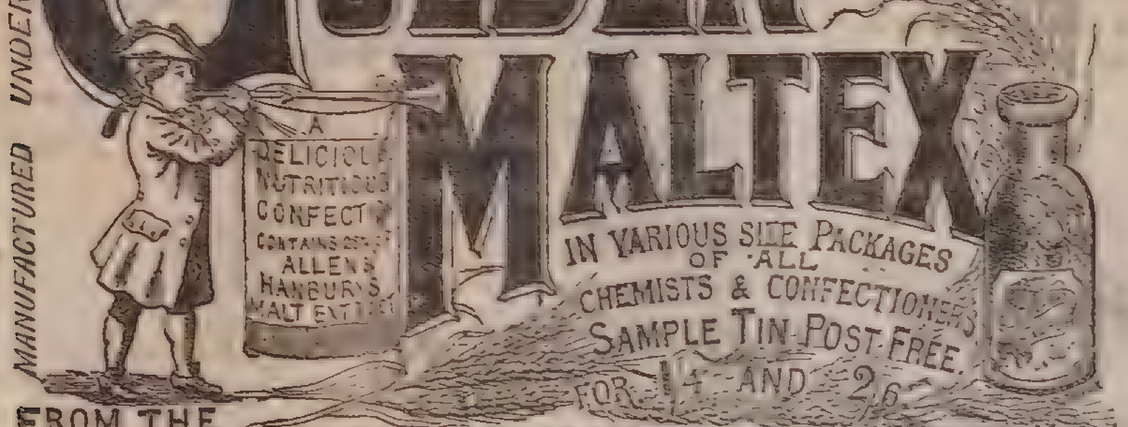
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The wonder of wonders is—

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A DELICIOUS COMPOUND, combining [illegible] requisite for making Rich Madeira and [illegible] Cakes, Raspberry Sandwiches, &c., without trouble, and at little expense.

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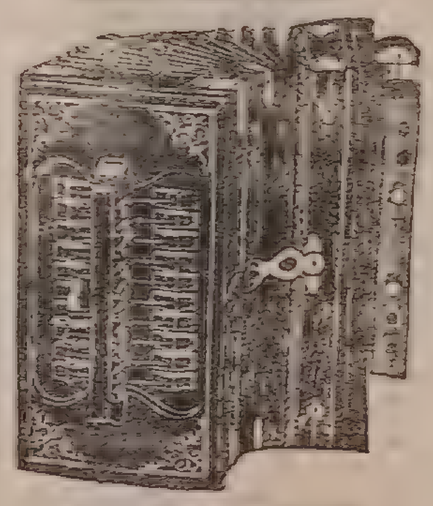
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The Editor of the London *Weekly Times* says:—"THE MELODEON.—No instrument invented of late can equal in power the sweetness of the Melodeon. In external appearance it is a work of art. No real lover of music could find fault with the Melodeon."

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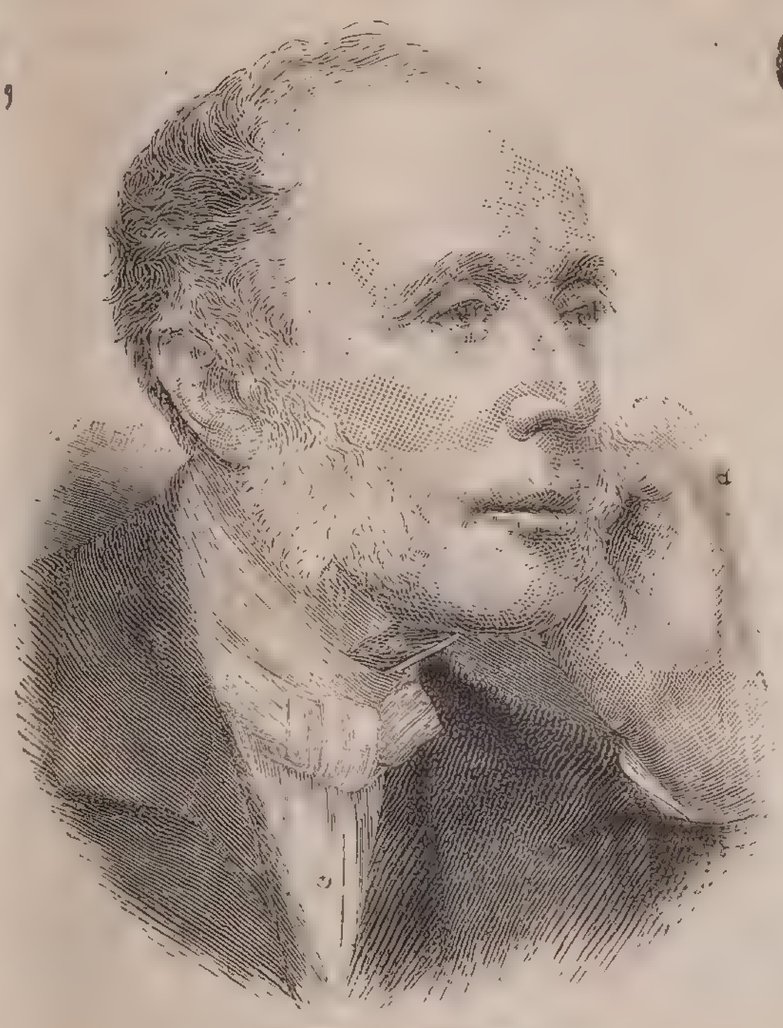
The Christian.

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

PALACE CAR PIETY.
BY DR. T. L. CUYLER.
Page 11.

MR. STANLEY'S LETTERS FROM CENTRAL AFRICA.
Page 25.



[Rev. W. Tyler.]

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No. 1035.] FRIDAY, NOV. 29, 1889.

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"He that hath pity upon the poor lendeth unto the Lord."

750 CASUALS hear the Gospel and receive Bread and Tea every Sunday, and to meet the Expenses of these Meetings and of the Work of the Sunday School, &c., &c.,

£200 ARE URGENTLY NEEDED BEFORE JANUARY.

Failing receipt of this sum the Committee has decided to discontinue these Free Meals, which have been given without interruption for fifteen years.



The **4d.** Lodging House for 64 Men, and the **Soup Kitchen** are **self-supporting.**

To lessen a debt of **£1,500** still upon the Building and to provide the above **£200,**

A SPECIAL CHRISTMAS SALE

of Works of Art, Needlework, Clothing, Flowers, Useful and Ornamental Articles will be held, D.V., at

13, DUKE STREET,
MANCHESTER SQUARE, W.,

from Monday, 16th, to Saturday, 21st December, from 10.30 to 7, and from 8.30 to 10.

FRIENDS are earnestly invited to visit this SALE when choosing their CHRISTMAS PRESENTS.

DONATIONS AND CONTRIBUTIONS OF WORK will be thankfully received and acknowledged by Miss ADA R. HABERSHON; or ALISTER G. FRASER, Esq., Hon. Sec., at 13, Duke Street, Manchester Square, W.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited to communicate, either personally or by letter, to W. S., care of Evangelistic Secretary, Exeter Hall, Strand, W.C.

GEORGE YARD RAGGED SCHOOLS, Infant Day Nursery and Mission, High-street, Whitechapel, E.

Received with thanks, Clothing [illegible]. CHEERFUL HELPER.—We [illegible] aid you can render. Devoted Christi[illegible] much required, and will be gladly we[illegible] in the precious work amongst Young W[illegible] Elder Girls, on Mondays and Thursdays at S[illegible], when Christian workers will find ample scope for every talent they possess.

There are nearly forty Missionary Agencies in operation amongst children, young persons, and grown-up people. This Institution is open [illegible] day (except Saturday) for the [illegible] when GEORGE HOLLAND or [illegible] will gladly explain the work in operation.

A "Record of Work" sent to any friend requiring one, free.

Post-office Orders should be made payable at 65, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

BEULAH, 30, Prince's-avenue, Prince's-gate, Liverpool. The Lord has given the above beautiful home in [illegible] square. [illegible]: [illegible], 3.0 p.m. Persons desirous of rest to be [illegible] also such as need light concerning salvation, holiness, and Divine Healing, can be accommodated at the above address.—For particulars apply to Mrs. CROOK.

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
J. H. Anderson, Esq., Chairman.
[illegible] Hon. Secretary.

[illegible] ion has visited and [illegible] sick, by an entirely unpaid [illegible] sisting of over 240 Christian men and [illegible]

Funds are urgently needed.

[illegible] ee will be thankful for the Society [illegible] red in the testamentary arrange[illegible] benevolent.

Office of the Society, 42, Finsbury Pavement, E.C.

CONTRIBUTIONS in Money, Clothing, Coal and Bread Tickets, are earnestly [illegible] by the Committee of the [illegible]

DINNERS TO POOR CHILDREN in Clerkenwell.—[illegible]

SOCIETY FOR THE RELIEF OF DISTRESSED WIDOWS [illegible] their poorer neighbours [illegible] ...hly investigated before relief is given. ...ributions will be thankfully received by the Secretary at his office, 32 Sackville-street, W.; or by Messrs. Williams, Deacon & Co., Bankers.

SAMUEL RAYSON Secretary.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee will receive two Ladies for 50 guineas each for two years. Board, residence, and instruction included. A few vacancies for midwifery and other students.

Dr. GRIFFITH, Hon. Sec.

CAST-OFF CLOTHING, as Dresses, Jackets, Boots, Under Clothing; also games for recreation evenings, will be gratefully received by [illegible] ...tesbury Institute, [illegible]

"BLESSED BECKENHAM."—*Hedley Vicars.* The Old Beckenham Mission urgently needs funds. Committee: Sir S. A. Blackwood, Colonel Wilmot Brooke, and others. Hon. Treasurer, Mr. B. A. HEYWOOD, Banner, Beckenham, Kent.

THE GEE-STREET MISSION, Goswell-road, appeal for funds to give the Poor Sunday [illegible] ...ts, and for expenses to carry on the work [illegible] ...ed and the poor in that district. Messrs Barclay, 54, Lombard-street, and Hon. Superintendent, HENRY RUDGLEY, 29, Falcon-square, will thankfully receive subscriptions.

CHRISTMAS PRESENTS AND GIFTS FOR THE POOR.—The Special Christ[illegible] ...ions in connection with the SOCIETY FOR PROMOTING FEMALE WELFARE (President: Countess of Harrowby) will be held (D.V.) at 22A, Devonshire-street, W., on Tuesday, Wednesday, Thursday, December 3, 4, and 5, from 12 to 6 o'clock.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 186 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 88, High-st., Homerton, London, E.

This Leaf addressed to Christians, Friends regarding Prayer and Tracts, referred to in advertisement of November 1, in this spot.

BRITISH & FOREIGN EVANGELICAL TRACT SOC. & PRAYER UNION

If you distribute tracts, the Committee invite you to apply as follows:—

1.—State how many tracts are desired, for your *personal* distribution only, for one month. The tracts are selected with a view to the simplicity and value of the message they bear—God's great plan of salvation through a crucified and risen Saviour—and care is taken to secure an ever-changing variety and assortment.

2.—Enclose (if able) a freewill offering towards the expenses. This is necessary but let it be as "unto the Lord." If you are able, let your abundance be a supply for another's lack. In any case, if there be first a willing mind, it is accepted according to what a man hath, and not according to that he hath not.

3.—Address your application to the Superintendent, SAMUEL E. ROBERTS, 48, Malvern-road, Kilburn, N.W., and enclose Postal Order, payable at the Post Office, Cambridge-road, Kilburn.

TERMS FOR ADVERTISEMENTS "The Christian" (PREPAID).

Miscellaneous Advertisements in small type are charged at the following rates:—

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80 Words	3	0
89 Words	3	9
48 Words	4	6

And 9d. for every additional line of nine words or *the address being in a change d for.*

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, *not in Stamps*, as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

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"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

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52 weeks.	£	s.	d.
One Copy & Postage ½d.	0	6	10
Two Copies and Postage 1d.	0	13	8
Three Copies and Postage 1½d.	1	0	6
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Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no over-[illegible]

EDUCATIONAL HOME for Girls, combining a first-class education, including lan[illegible]s and accomplishments, with systematic training in light domestic work, and cooking. Evangelical ministry. Pupils prepared for the College of Preceptors' examinations. Inclusive fee 12 guineas a term, payable in advance.

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MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms.—Apply to PRINCIPAL.

The Spezia Mission FOR Italy and the Levant.

THE remarkable growth of this Mission in the face of difficulties so formidable, has inspired its united Friends to give greater publicity to its efforts to permanently benefit the Italian people. The great thankfulness of many in Italy for the blessings received is felt to be an encouragement to the Friends of the Mission to unite in earnest prayer for a large measure of the Holy Spirit to be imparted to those who superintend the Mission; to its varied and numerous agents; as also to those who contribute of their substance for its support and growth; that their willingness and ability may be equal to the Mission's needs.

Real compassion and tenderness of soul for the perishing has always, and will always, open the heart and hand.

"Italy for Christ" should be the aspiration of thoughtful, earnest Christians. It is proposed, from November 24 until December 1, inclusive, to hold Thanksgiving Services for the blessings already granted the Mission, and to bring its needs before God in prayer, that He will graciously so assist in every respect as to make it a perennial and vastly increasing blessing in the land so long benighted and oppressed.

COMMUNICATIONS RECEIVED BY—

F. A. BEVAN, Esq. (Treasurer for the Extension Fund), Barclay, Bevan & Tritton, 54, Lombard Street, London; ELIOT HOWARD, Esq., Honorary Secretary, Walthamstow, Essex; Rev. J. ANGUS, D.D., Regent's College, London, W.; MORGAN & SCOTT, 12, Paternoster-buildings, London; Rev. E. CLARKE, Superintendent Missionary, Casa Alberto la Spezia, Italy.

ST. LEONARDS-ON-SEA.—Educa[illegible]l and Christian Home for Girls. In[illegible] [illegible] — For terms and references, Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

EXMOUTH, SOUTH DEVON.—Very desirable Christian Home for young Ladies requiring good education, or children with parents abroad. Also highly suitable for Ladies wishing board.

Miss SHEPSTONE, Geneva House, Exmouth.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

SUPERIOR FINISHING SCHOOL for the Daughters of Gentlemen in an establishment of long standing. The pupils have the advantage of loving care and safe training while pursuing their studies under first-rate professors.

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TWO DAUGHTERS OF GENTLEMEN would be received at half usual fees, to fill vacancies in superior old-established School, near London. Fine house and grounds. Liberal table, home care and comfort. Lectures and lessons from best professors and masters.—A. P., Relfe Bros., School Stationer, Charterhouse-buildings, Aldersgate, E.C.

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HAPPY HOME with Education.—A Lady and her Daughter, living in an exceedingly healthy and pleasant northern suburb, wishes to receive a little Girl about seven years of age, Companionship being desired for a little niece. Superior home and loving care. Large garden. Inclusive terms, 25 guineas per annum.—ALPHA, care of WM. SMITH, Newsagent, Commerce-road, Wood-green, N.

TO CHRISTIAN PARENTS. — Mrs. ANDERSON, Duffield House, West Norwood, S.E., will have vacancies in January. Individual training with one object, decision for Christ. Instruction thorough and advanced. English and foreign governesses resident. Professors of eminence attend. Terms moderate and strictly inclusive.

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OXFORD COLLEGE FOR YOUNG LADIES, Clacton-on-Sea.—Principals, The Misses BEARD. Thorough education; every comfort. Large house, facing sea, warm, south aspect. Tennis, dancing. Local examinations. Governess-pupil required.

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In connection with the Church of England Women's Missionary Association.

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For particulars apply to the Secretary.

DIRECTRESS wanted for School for Young Ladies, near London, on High School lines, to superintend their studies. Need not have college degree. Must be thoroughly all round well educated, and understand the work of certificated teachers. Have experience, first-class references, good health. Total abstainer. Evangelical Church of England. Salary fair. Comfortable home offered. Application by letter.

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LADIES' SCHOOL, West-street, Wimborne. — Principals: Misses STOKES and ALLEN. Vacancies for four or five Boarders after Christmas, also for French Governess-Pupil. Terms on application.

COMBE DOWN SCHOOL, BATH.
Principal—Mr. W. FRANKLIN.
Boys prepared for the various University and Civil Service examinations. Thirty-five successes within the last three years, including London Intermediate in Arts and first-class Cambridge Local Junior. Religious teaching, based solely upon the Scriptures. Gymnasium, workshop, playground, cricket-field (six acres). A few vacancies for next term. Reference permitted to Dr. Robert Anderson, Linden-gardens, W.; the Hon. Judge Boyd, Dublin; Henry Dyer, Esq., Malvern; Dr. Maclean, Bath; Dr. G. F. Pentecost; G. Trench, Esq., Ardfert, co. Kerry.

NEW COLLEGE.
CLIFTONVILLE, MARGATE.
Principal: Rev. G. H. JONES, F.A.S.
Classical, technical, and commercial departments, also preparatory forms. Resident graduate and foreign masters. Preparation for universities, public schools, and counting-house. Extensive premises, laboratories, workshops, cricket-field, &c. Decided Christian training: moderate fees, especially for young boys. Prospectus, honours' list, &c.

MANY CHRISTIAN PARENTS, who at the present time are seeking a School at which to place their Sons, are invited to write to the undermentioned, who is desirous of recommending an old-established YOUNG GENTLEMAN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.
The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.
Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

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THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

FRANCE.—A Lady, having time at her disposal, will be pleased to receive into her home a young Lady wishing to perfect herself in the French language, music, and painting. A really comfortable Christian home for Protestant Girls. References in England.
Madame BOUPAIN, 16, Faubourg Bannier, Orleans.

A CHRISTIAN MOTHER receives a few Pupils to be educated with her own children. A thorough home. Indian or foreign children received. Highest references.
Mrs. BRYANT, Lunham House, Upper Norwood.

PARIS. — Christian family, English, residing near two colleges, desire two young ladies, or boys as Boarders. Terms moderate. Rev. LEVINSOHN, 17, Endwell-road, Brockley, S.E.

CHARGE OF BOYS wanted for the Christmas holidays, by an experienced boys'-school Governess. Girls not objected to. Or charge of college, hospital, or home.
M., 156, Queen's-road, Hastings.

AS RESIDENT GOVERNESS.—A Lady experienced in teaching desires a re-engagement. English, fluent French, German, advanced music and singing. Four years in present situation. Wishes for pupils under 12, and undertakes to finish them. Salary £60.
Miss G., Castle Lough, Killaloe, Co. Clare.

GOVERNESS.—A light situation in a Christian family desired by a young Lady, age 23. Can teach English, French, and music, and would assist in care of young children. Salary £10, and travelling expenses.
E. B., c/o Mrs. Bustard, Seldown, Poole.

MORAVIAN SCHOOLS, Fairfield, Manchester. Sloyd taught. For prospectus of Ladies' School apply to Miss Kofler; or to Rev. J. D. Libbey. For Boys' School, to Rev. W. J. Birtill.

CHRISTIAN GOVERNESS (30), 10 years' experience, seeks re-engagement in family or could superintend school. Certificated University Extension. Thorough English, fluent French (Paris), German, Latin, music (piano, harmonium, elementary violin), singing, drawing, dancing, calisthenics, needlework.—F., Mrs. Hooper's Governess Institute and Home, Compton-terrace, Islington, London. Introduction free, many excellent teachers disengaged.

DELICATE CHILDREN received into a Minister's family at St. Leonard's-on-Sea. They will have teaching according to their strength, tender care, cheerful society, and exceptional advantages in music.—A., Ferndale, Springfield-road, St. Leonards-on-Sea.

YOUNG SWEDISH LADY, well educated for a Governesses's situation, is recommended by Mrs. Marshall, 8, Ardgowan-square, Greenock, N.B., who will send her photograph and testimonials on application. Miss ADAMSON has studied in French at Rouen.

REQUIRED, a Situation in good school. Thorough English (certificated), German, French, grammatical and conversational, acquired abroad, music, elementary Latin. Moderate salary.
L. P., Woodfield, Stowmarket.

GOVERNESS.—Wanted, a Protestant French or Swiss Lady as Governess to young children. Requirements, English, French, music, drawing, and plain needlework.
Box 1, Post-office, Yeovil, Somerset.

GOVERNESS.—A Lady wishes to recommend as Governess, a Physician's Daughter, who has had much experience in teaching English, French acquired in France, music, drawing, elementary German, singing, and Latin. Excellent references.
Miss DAUBNEY, Penmaenmawr, North Wales.

HOLIDAY ENGAGEMENT desired by a French Protestant Governess, December 21.—Mlle. RIPPERT, Stratford Abbey, Stroud, Glos.

GERMAN PROTESTANT GOVERNESS wants holiday engagement. French, German, music. Good references.
Fräulein STEIN, Bossobel Hall, Bournemouth.

NURSERY GOVERNESS (20). Re-engagement wanted after Christmas. English, elementary French, and music. Good needlewoman. Five years' experience in teaching. Christian. Non-sectarian.
Miss HYDER, Kumara, Southwick, near Brighton.

Appointments, Situations, &c., Wanted.

EVANGELISTS.—Two young Men, wishing to devote their whole lives in the service of their Master, offer themselves unreservedly in the above capacity.—EVANGELIST, 10, Grand-parade, Balham, London, S.W.

AS TOWN MISSIONARY OR SECRETARY required by Advertiser, who has been engaged for the last nine years in Mission work. Total abstainer. First-class testimonials. Middle-aged. Shorthand writer. Moderate salary. Earnest worker.
C. S. C., 173, St. George's-street, London, E.

AS GYMNASTIC INSTRUCTOR. Highest qualifications, good testimonials. Earnest Christian; abstainer; single. Y.M.C.A. preferred. Late of H.M. service.
JESSE MAY, Post-office, Swallowfield, Berks.

TO LOOK AFTER HORSE and Trap and help gardener, or any out-door work. Seven years' good character. Married; one child. Abstainer. Christian.
D. SHIRES, 108, Dalyell-road, Stockwell, S.W.

CHRISTIAN GARDENER wants situation. Thoroughly practical; vines, stove, and greenhouse plants. Married; no family. Age 37. Understands cows. 18 years' experience. Abstainer. B., c/o Bunn, 39, Palmerston-rd., Plumstead, Kent.

NO SALARY.—A respectable person, aged 50, with private income, offers her services as Matron in small Convalescent Home, Training Home for Servants, or Sub-Matron in any Institution where she can make herself useful. Good needlewoman; thoroughly domesticated. — M. KING, 47, Burnfield-road, Gipsy-hill, Upper Norwood.

HELPER. — An educated Lady (40), domesticated and willing, wishes an engagement as Lady Companion, or Housekeeper to an Invalid Lady, where (if required) she would write letters, see company, superintend children and servants. A comfortable home considered before salary. Good references.
BETA, 122, Upper Grosvenor-rd., Tunbridge Wells.

CHRISTIAN YOUNG LADY. — A Lady wishes to recommend for some light business in the neighbourhood of Greenwich, a Christian young Lady (teetotaler). Age 24. Bright, active, domesticated. Confectionery or Toy business preferred.
N. T., c/o Miss Vasey, The Circus, Greenwich.

A CLERGYMAN'S DAUGHTER is anxious to hear of a situation at once, as useful Companion invalid or otherwise, Companion-Housekeeper, Superintendent or Companion Governess. A bright Christian home much valued. Good references. Salary essential. Experienced.
Z., 36, Dulwich-road, Herne-hill, S.E.

COLONIES.—Advertiser seeks re-engagement with Lady or family going abroad. Accustomed to teaching, needlework, and domestic duties. Australian colonies preferred. Could pay part passage money.
B., 4, Carter terrace, Hardway, Gosport, Hants.

OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W.—Miss HOOPER introduces Ladies to medical and monthly Nurses, Companions, Governesses, and Caretakers. Also superior Domestic Servants. Hours 10 till 5.

AS USEFUL COMPANION to an Invalid, or elderly person.—A Lady wishes to recommend a superior person.
Mrs. SMYLY, The Vicarage, Penge, S.E.

TO ASSIST IN HOME DUTIES.— Situation wanted, in Christian family or in Mission home. Small salary for comfortable home.—Address, with particulars,
L. G., 15, Adelaide-square, Windsor.

A YOUNG LADY without friends, seeks a comfortable home, and small remuneration for her services, as Companion or Mother's Help.
M. L. S., c/o Mrs. Scrivens, 9, Royal-crescent, Jersey.

SISTER MARY, Wesleyan Mission, recommends suitable elderly Woman as Nurse to invalid.—69, Greek-street, Soho.

NURSE AND MIDWIFE.—An experienced and certificated Nurse and Midwife from Queen Charlotte's Hospital desires engagement, either with or without a doctor, at £4 per month, and travelling fares. Abstainer.
Mrs. BUSTARD, Seldown, Poole.

COOK.—A Lady wishes to recommend her Cook, who has four years' character. She is economical, cleanly, a total abstainer, and a very good Cook, but deaf. Free December 17. Age 48.—M. I. T., 53, Brunswick-place, Brighton.

AS PLAIN COOK, Matron, or any Place of Trust, by a Christian Woman. Good needlewoman. Good references.
G., 54, Netherwood-street, Kilburn, N.

WILL ANY CHRISTIAN LADY take a young Woman into her service who has fallen and is anxious to retrieve her character. Strong, willing, and an abstainer. Age 20.—For particulars, apply to
S., c/o Miss Archer, Cobden-road, Leytonstone.

CARE OF OFFICES OR CHAMBERS. Two respectable Christian females require the care of Offices or Chambers, or occupation in any other position of trust. Can undertake to cook luncheons. Well recommended.—Apply by letter, to Mr. W. WILLIAMS, Shaftesbury House, Shaftesbury-avenue, W.C.

AS NURSE AND ATTENDANT to an invalid Lady or Gentleman, by a Hospital trained Nurse. Good testimonials and references.
A. H., 71, Oxford-street, St. Helen's, Lane.

Appointments, Situations, &c., Vacant.

SCRIPTURE READERS WANTED. —There will shortly be vacancies on the staff of the Church of England Scripture Readers' Association. Candidates must be men of true piety, Communicant and loyal Churchmen, active, earnest, not afraid of work, and with a good knowledge of their Bibles. Preference given to those between 25 and 35. Commencing stipend £70.—Write, or call at offices, 56, Haymarket, S.W.
T. MARTIN TILBY, Lay Secretary.

COMPETENT ASSISTANT wanted, with knowledge of horticultural building and hot-water engineering. Must be good draughtsman and estimator, reliable in calculations, and of unimpeachable character. — Apply, stating age, experience, salary desired, and full particulars, with names for reference, to W. RICHARDSON & CO., North of England Horticultural Works, Darlington.

AS SUPERINTENDENT OR CARETAKER.—One who has power in the management of rough working Lads is required.—Apply in person any evening from 6 to 7 o'clock, to the Hon. Resident Superintendent, Miss MEREDITH BROWN, Shaftesbury Institute, Harrow-street, Hasson-grove, N.W.

AGENT wanted to devote his whole time to the organisation of Sunday-schools in India. Must have Sunday-school experience; some knowledge of missions and educational work in India is desirable.—Apply, stating age, qualifications, and full particulars, to THE SECRETARIES, Sunday School Union, 56, Old Bailey, London, E.C.

TO PARENTS AND GUARDIANS.— An Architect and Surveyor in the City has a vacancy for a Pupil. Small premium. References. —Box L 4, Messrs. Deacon's, 160, Leadenhall-street, London.

AN UNDER-GARDENER wanted (third), married, to live in a lodge. Good character indispensable. Wages 15s. a week.—Write, H. 6., May's Advertising Offices, 162, Piccadilly.

SALARY AND COMMISSION to Men who can introduce business. Agents, Collectors wanted by Royal Liver Friendly Society. (Funds one million.) No debit system. Interest in books guaranteed. Mention this paper.—Apply Local Representatives, or Chief Office, Liverpool.

A GOOD FOOTMAN wanted, or Indoor Servant, who has been accustomed to assist the butler in waiting on an invalid Gentleman. Thoroughly trustworthy, a Christian and abstainer preferred.—Apply by letter, to
J. J., 3, Richmond-gardens, Bournemouth.

GARDENER.—Single Young Man wanted, with good character, understanding orchids, vines, fruit, and vegetables.—Apply by letter only, stating full particulars, and wages expected.
J. S., 4, Gracechurch-street, London.

BIBLE-WOMAN with some knowledge of nursing required, in connection with a Congregational church. An abstainer and Congregationalist preferred.
Mrs. C. LEWIS, 9, York-place, Newport, Mon.

Y.W.C.A.—A Lady Superintendent wanted, for an Institute. Board and lodging. No salary.—Miss EDITH RIDLEY, The Elms, Chelmsford, Essex.

LADY MATRON for Manchester required. Total abstainer, of religious principle, with firmness, tact, experience in nursing, as Matron to a Retreat for Inebriate Women, under the Act of 1879. Salary £50, with full board. Apply in writing to Miss HASLAM, 56, Grafton-street, C.-on-M., Manchester.

MATRON.—Wanted, to help in a Home for Women Inebriates, a working Matron with some knowledge of cooking and of laundry work. Must be a Christian, and Evangelical Churchwoman, a total abstainer, and a good disciplinarian. Salary £20 a year, and all found. Age from 25 to 40.—Answer by letter first, to Mrs. G. L., Jackson's Library, 24, Albion-street, Hyde-park.

LADY SUPERINTENDENT required for the Clapham Y.W.C.A. Institute and Boarding House. Six beds. No salary. Two comfortable rooms and board provided. Must be member of Association.—HON. SECRETARY, 2, The Cedars, Clapham-common, London.

SOUTHPORT.—A Lady Superintendent is required for the Y.W.C.A. Home. Accustomed to the work.
Miss SWIFT, 267, Lord-street.

WANTED, for a Y.W.C.A. Institute and Home, a Lady, between 25 and 35. A spiritually minded and practical Christian, and one who is strong, bright, and sympathetic.—State salary required and all particulars, and address, Miss E., Shaftesbury House, St. James-street, Nottingham.

TWO WHOLEHEARTED CHRISTIAN WORKERS wanted (one a trained Nurse) to help in an undenominational mission. Board and lodging. No salary.—E., Gospel Mission, Appleford-road, Kensal Town, London, W.

WANTED, IN HOLLAND, for two little Girls, 8 and 5 years old, a Nursery Governess. First-rate references required.—W., c/o Furberger & Fresper, Booksellers, Amsterdam, Holland.

CHRISTIAN LADY wanted, willing to help Principal in household work in a school for Gentlemen's daughters, in return for happy home in lovely seaside place.
Mrs. TROUSDALE, Ilfracombe.

MAID FOR INVALID wanted.—Can any Lady recommend a good Maid for an invalid Lady. She must be a good hairdresser, milliner, and plain dressmaker, and write a good hand. Some experience of illness desirable. Age about 35. A Christian desired.—Lady A., c/o Mr. Greenish, Chemist, 5, Bathurst-street, Hyde-park.

A LADY, living alone in the country, is anxious to meet with a homely, domesticated country person with small means, about 30, to do the work of a small house. An abstainer.
W. R., Mr. Blacket, Stationer, Newbury.

GOOD HEAD NURSE required, for country, not over 30. Good needlewoman. Personal character.—Apply, stating wages, and full particulars, to Mrs. BOYD, North Frith, Tunbridge, Kent.

NURSE, in Clergyman's family. Entire charge of two children and baby. Thoroughly domesticated and cheerful. Good needlewoman. Comfortable home offered. Christian advantages. Small salary.
G., 3, Carlton-avenue, Greenhithe, Kent.

HOUSE-PARLOURMAID WANTED for Gentleman's house 12 miles from London. Three in family and 3 indoor servants kept. Must be very clean and particular in her work, and thoroughly experienced in all her duties. Age 25 to 32. Good wages to a competent person. A Lady's recommendation valued.—Write, stating full particulars and height, to
Mrs. H. VAUGHAN JACKSON, Potters Bar, Middlesex

A GOOD HOUSE-PARLOURMAID wanted, in a small quiet family, a few miles from London. A comfortable home for a steady, respectable servant. An abstainer preferred.—Apply by letter, post paid, to
G. H., 304, High Holborn, London, W.C.

PARLOURMAID WANTED, Dec. 12. Clean, active, thorough. Wages £18.—Apply first by letter to Mrs. CORNABÉ, Wyefield, The Knoll, Beckenham, Kent.

A GOOD PLAIN COOK wanted, immediately. Assistance given. Must be a total abstainer and a Christian Woman. Personal character.—Apply, by letter only, to Mrs. G. L., Jackson's Library, Albion-street, Hyde-park-square, W.

A GOOD COOK wanted, age 30 to 35. Long and personal character. Three in family. Four female servants kept.
Mrs. CURLING, Addiscombe, Croydon.

NURSE WANTED for little boy, aged eight, and little girl four years old. Wages £12 to £16.—Mrs. HUTCHINSON, 47, Lancaster-road, W. Dulwich.

TRUSTWORTHY GENERAL SERVANT wanted for invalids. Cooking. Two Ladies. Active woman required. Abstainer preferred. £18, or little more to economical person. State reference.
M. C., 17, Cedar-road, Leicester.

ACTIVE WOMAN wanted for a country Rectory in S. Yorks., who can cook well and share work with young servant
Mrs. TAYLOR, 10, Kensington, Bath.

GENERAL SERVANT.—Wanted, in a family of three, Ladies only, a good General Servant, well trained in housework, good plain cook. Church of England. Abstainer preferred. Parlourmaid kept. Good wages if well recommended.—Mrs. M., c/o Mrs. Bastard, 16, High-street, Streatham, S.W.

GENERAL SERVANT.—Can any Lady recommend a General Servant, age between 25 and 35. Wages about £16. Clergyman's family, consisting of three. Nurse helps.
Mrs. JEPSON, Newton Vicarage, Burton-on-Trent.

COOKS, NURSES, PARLOURMAIDS, House-Parlourmaids, and Good Generals wanted. Good wages. Comfortable homes. All servants requiring good situations should apply at this office, no pains being spared to secure good situations.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

COMFORTABLE, HAPPY HOME, with every opportunity of learning English thoroughly, offered to young German Lady, in exchange for assistance with baby and needlework. Three servants kept.—Apply by letter,
M. L., 13, Rose-street, Newgate-street, E.C.

YOUNG CHRISTIAN LADY wanted, no salary, as Mother's Help for the holidays. No young children. No teaching, music, needlework.
A. B., 15, Elms-road, Clapham-park.

GENERAL SERVANT wanted, by Dec. 28th, for a small family at Blackheath. Wages according to capabilities. Comfortable home.
G., 145, Shooters-hill-road, Blackheath.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
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First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
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W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. One minute from Rev. John McNeill's Church, Regent-square.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 9d. Full tariff, with testimonials, free on application to
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BEDFORD HOTEL, London. — 93 and 95, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
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BRIGHTON. — **SUSSEX HOUSE** BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

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Mrs. MOON, Ootacamund, St. Peter's-road.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

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LADY SUPERINTENDENT.

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BISHOPS TEIGNTON (Teignmouth the nearest station.) HEALTH RESORT
Sea and Moorland Air.

Turkish and other baths. Beautiful private grounds. Strongly recommended for those who need rest, and pleasant, healthful change "Has all the comfort and charm of a gentleman's country home."
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BUXTON HOUSE, EARL'S COLNE, ESSEX.—PRIVATE HOME for six Ladies. Fourteen years' experience. Highly satisfactory results. Inspection invited. Terms 2 and 3 guineas weekly. Medical attendant, J. Taylor, Esq., M.R.C.S.L.—Address, Miss PUDNEY.

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The clear, bracing air of Harrogate strongly recommends it as a Summer and Winter
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Visitors will find in Beech Wood a warm and well ventilated house, with home comforts and liberal table.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

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HOME FROM HOME.—Evangelical Clergyman can receive one or two young Gentlemen coming to London for business or study.
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HOME.—The Friends of a Lady or Gentleman, mentally or physically weak, or otherwise, requiring care and supervision (not insane) are offered a comfortable Home, with every medical and other attention, by a married total abstainer of great experience, living in the South-West of England, within easy access of London.
SUCCESS, Tayler's, 154, Fleet-street, London, E.C.

VERY COMFORTABLE CHRISTIAN HOME for Lady or Gentleman, with opportunity for Christian service. Near two tram and railway lines. Also workers needed amongst young women in City.—B., c/o Hallkeeper, 186, Aldersgate-street.

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BOURNEMOUTH.—Gainsborough, West Cliff. High-class Boarding Establishment. Near sea, choice position. Moderate and inclusive terms. Good references.—Address PROPRIETOR.

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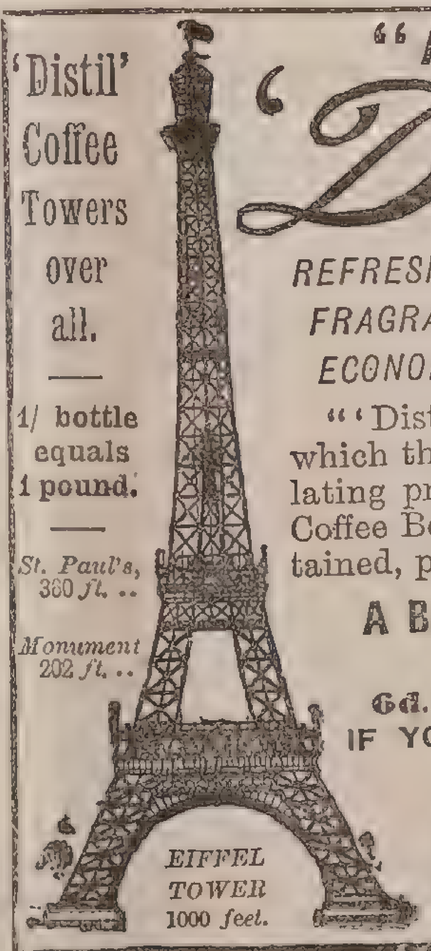
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November 29, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Right Rev. Bishop Crowther, of the Niger Mission, West Africa.

In another column will be found a most interesting statement by Mr. D. L. Moody as to his plans in connection with the recently established Biblical Institute in Chicago. In a letter he says that the school has opened grandly, and he is greatly encouraged.

The name of Alexander Balfour needs no monument of bronze or brass to keep it fresh in the memories of the Christian public of Liverpool. Still, his large and unostentatious benefactions to that community make it fitting that there should be some tangible and visible token of the esteem in which he was held. In *The Liverpool Courier* we read that the statue of Mr. Balfour just erected is a "worthy ornament" to the city; we trust it will also prove a constant reminder to the busy merchants on the Mersey that consecration of life to the service of God and man is an infinitely nobler thing than the accumulation of earthly riches, or the short-lived *éclat* that comes from mere worldly honour and fame.

The memory of another friend, whose services to the cause of national peace and morality should never be forgotten—Mr. Henry Richard—has been perpetuated in somewhat similar manner by the erection of a monument over his grave in Abney-park Cemetery. It is a hopeful sign when any people love to hold its best citizens who have departed this life, in public reverence and remembrance.

The correspondence in *The Times* on short services and short sermons has not been very edifying. Someone recently remarked that in times of true spiritual revival people feel lengthy services to be no burden at all, so long as they prove profitable and inspiring. It is an undoubted symptom of the decadence of vital religion when we find grumbles of the kind that have been filling the columns of our daily contemporary.

The adjustment of satisfactory relations between pastors and Sunday-schools formed a prominent topic in a conference held last week in the Sunday-School Union Lecture Hall, Old Bailey. Dr. Parker held that ministers could not do more for their Sunday-schools than they were doing, and that their premature graves should be looked at as well as new spheres of work. The question is one that cannot be summarily disposed of. When teachers find that girls who are leading an openly sinful life, and working men who have cast off all religious observance, have passed through Sunday-schools, their anxious concern is abundantly justified. The solution will be found, not in upbraiding ministers, but in the systematic service of members of churches who might bring themselves into close personal contact with young persons in the hour of danger. Not merely to teach but to touch the young is a pressing question of the time.

A hymn competition is in progress among the readers of the well-known illustrated weekly, "*A* 1." Prizes have been offered by the proprietors of that paper for the best answers to eight questions on the hymns contained in *Sacred Songs and Solos;* the questions have reference to such hymns in that collection as may be considered best from various points of view. For fuller details we refer our friends to "*A* 1" for November 23.

We are pleased to observe the following among the "Editorial Notes" in *The Christian Commonwealth* of last week:—

> Our esteemed contemporary, THE CHRISTIAN, has, for the last few weeks, occasionally given portions of its space to the discussion of the perennial problem of Christian unity. One of its most interesting illustrations of the tendency of many minds at this juncture is the elaborate and earnest article of a well-known Baptist minister, Rev. G. Wainwright, of Bournemouth. This gentleman well expresses the aspirations of many of his brethren after blessings which sectism can never give, but which it can and must hinder, and, indeed, fatally prevent. Such communications are a very hopeful indication of coming developments in the only right direction. When denominationalists are dissatisfied with denominationalism, as so many are beginning to be, it is a sign that things are not destined to remain as they are.

Not only is denominationalism losing its hold, but we trust a positive desire for the manifested oneness of the body of Christ is growing rapidly. Let not new interests take the place of those which are dying out.

The Guardian of November 20 gives the following facts as stated by Dr. Blyth, Bishop of the Anglican Church in Jerusalem, in an address at the Church of St. Margaret, Lothbury:—In 1841, when the bishopric was founded, there were 8000 Jews in all Palestine. In 1883 there were 20,000, but so great has been the increase of late that in 1888 the number came up to 70,000, about the number that came up from Babylon. The Bishop further stated that while the feeling of these Palestinian Jews towards Christians was losing its bitterness, and an agricultural aptitude developing, the fertilising rains, known in Scripture as the "latter rains," had been granted for the last two years, although they had been withheld from, perhaps, the time of the exile.

The condition under which myriads of people live in our large cities was illustrated by statements made at the recent inquest over the body of a married woman who had died in Somers Town. The relieving officer remarked that on visiting the house he found two or three families living and sleeping in one room. In the kitchen fifteen people had slept, and the house was in a filthy condition. We hope the members of the London County Council will address themselves as speedily as possible to this question of overcrowding, which is so detrimental at once to the health and the morals of the people.

Scarcely less inimical to the public well-being is the insanitary and uninhabitable condition of so many dwellings in the poorer parts of London. We have noticed with pleasure the crusade begun against this disgraceful landlord neglect, in the columns of *The Daily Telegraph*. A special commissioner of that journal has well earned for himself the title of "A Friend of the Poor" by his East-end investigations and reports. Mr. Montagu Williams and other police magistrates have taken the bull by the horns, and have condemned as unfit for occupation a number of houses to which their attention has been drawn. But should there not be some severe penalty attached to such neglect on the part of the property owners?

We have received a communication from the Hon. Secretaries of "The Catholic Truth Society" with reference to the statement in Dr. Barnardo's recent article in our columns, to the effect that that Society had backed up priests in getting children away from the Homes under his care. The Secretaries assert that the Society they represent has never taken any such action, as its object is solely to disseminate literature; they further state that the Society is not wealthy, and is not largely supported by "wealthy Catholics." Dr. Barnardo informs us that the mention, on his part, of the Catholic Truth Society was an error, and that his reference was to another Roman Catholic society. We regret that we have unwittingly given currency to the mistake.

The daily newspapers state that Sir J. L. Simmons has been received by the Pope in cordial audience, as a special English envoy. We have yet to learn on what righteous or justifiable ground the English Government sends an official messenger to the occupant of the Vatican. Happily, he is not now an earthly potentate, and is not likely to be one again, we imagine. Why our rulers should be in treaty with the so-called spiritual head of the Romish system it is very difficult to conjecture, seeing that they do not deign to consult the recognised governing powers of other religious communities. We hope a strict inquisition will be made into this mysterious business as soon as Parliament meets. Rome loves plotting and concealment, but we must insist on this intrigue being brought into the light of day.

The munificence of Sir Edward Guinness in giving the sum of £250,000 for the erection of dwellings for the labouring poor will, it is to be hoped, lead others to generosity in the same direction. It ought to put to the blush those who are in any way officially responsible for the delay in dealing with the pressing question of the Housing of the Poor. We are among those who think that Sir E. Guinness's noble gift would be more welcome if it were not tainted in its source, by the fact of its being part of the profits of a brewery. At the same time, there may be some sort of poetic justice in restoring to the people, for good uses, some of that which they have squandered in hurtful indulgence. It would be unfortunate,

however, for the cause of temperance, if those who make fortunes out of the follies and the miseries of the masses were to be encouraged in the idea that by such gifts they can ever make atonement for the woes and sorrows that flow from the traffic in strong drink.

At a recent missionary gathering in America, Dr. Storrs, of Brooklyn, gave a singularly eloquent address. We reproduce some of his words on the relations that ought to exist between Christianity and commerce, which we are not surprised to find were loudly applauded :—

Christianity helps commerce everywhere, and Christianity has the right to require that commerce shall help it and shall not hinder it. Christianity has the right to demand that the agents of commerce on foreign shores shall not be men of loose life and vicious manners and an infidel spirit. Christianity has certainly the right to require that commerce shall not debase the nation which it is trying to lift by helping the opium traffic in China, and by pouring millions of gallons of the vilest liquors into Africa. Every dollar won by a traffic of that kind ought to burn in a man's hand like a bit of the infernal asphalt which is the pavement of hell. Riches so acquired simply reek with the blood of immortal souls; and Christianity would be false to its trust if it did not remonstrate and condemn; and civilisation and commerce are false to their trust if they do not in this sympathise with the Gospel of our Lord and of his Christ.

The remarks as to riches acquired by the liquor traffic are very far-reaching in their application, and they cannot be altogether forgotten in connection with the brewer's gift referred to above.

We recently referred to the gravity of the race question as it affects parties in the United States. Recent information goes to show that the best minds in the American churches are moved to profound interest on the subject. In Chicago, was held at the beginning of this month, the annual meeting of the American Missionary Association. This Society is representative of all the churches. Its central principle is equal justice to all races on the Continent. Leading ministers took part, and we note with pleasure a few accepted utterances. For example :—

"The negroes have vindicated their right to be citizens." "He is here, and here to stay." "God has made this a polychromatic country that we may give a Gospel-illustration of the essential unity of all races."

Christians on this side of the Atlantic will give thanks that this admirable Association, while it teaches the negro a religion which is morality with a clean manhood, aims at a real brotherhood, and takes the Indian and Chinese also under its special care. On the Chinese work, it was reported, that it afforded the largest returns of any done by the Association.

GOVERNESSES AND THE HOLIDAYS.—Miss C. F. Ryffel, directress of the Home for Foreign Governesses, 3, Colville-houses, Talbot-road, London, W., desires to inform our readers that she is ready to receive applications from families requiring foreign governesses for the holidays.

THE BOYS' HOME (Southwark, S.E.).—Dear Sir,—The time for holding our annual sale is drawing near. If your readers could help in any way from their abundance towards the needs of our rescued waifs and strays we should be very grateful. The coming winter brings with it many heavy expenses and anxieties, but we trust our kind friends and co-workers will respond as generously as they have done in the past, so that we may not be compelled to turn any homeless little one from our doors. Contributions of any fancy manufactures or works of art will be most gratefully acknowledged.

95, *Southwark-street, S.E.* J. W. C. Fegan.

[1080]

DR. PIERSON AND MISSIONS.

Rev. Dr. Pierson landed in Liverpool on Saturday, November 16, accompanied by Mrs. Pierson, after an extremely stormy voyage across the Atlantic. Repairing without delay to Gordon Hall, he found a goodly assembly of earnest Christians pleading for the Divine blessing upon the important mission which has brought him to this country. In the course of an address, he narrated the chain of circumstances which, dating from the Centenary Conference on Missions, held last year, had led him to break away from American ties, and throw himself into the work of stirring up the churches on the subject of world-wide evangelisation. On the following Lord's Day, Dr. Pierson occupied Liverpool pulpits, and on Monday spoke at the noon prayer-meeting, and at a gathering of friends who accorded him a right hearty welcome to Britain. He also spoke some rousing words at an enthusiastic meeting presided over on Tuesday by Mr. S. Smith, M.P.

ARRIVED IN SCOTLAND,

Dr. Pierson took the platform without delay, and has since delivered several telling addresses in Edinburgh on the theme which he has so near his heart. Arrangements have been completed for a tour of the West of Scotland, and prayer is ascending to God to bless his message and prosper his appeal. The various sections of the Church have combined in cordial sympathy, and it is again being demonstrated that the cause of missions, when earnestly espoused, is calculated above all others to unite hearts and minds which are more or less divided on questions of congregational policy and form. On Wednesday evening, in the Church of Scotland Assembly Hall, Principal Cairns presided over a meeting called for the purpose of welcoming Dr. Pierson. Addresses were delivered by Revs. J. McMurtrie, Professor Lindsay, Mr. Duncan McLaren, and Rev. Robert Craig, all of whom emphasised the great importance of the home churches exerting themselves to make known the Gospel in distant lands. In the course of an eloquent speech, characterised by much fervour, Dr. Pierson maintained that if our affection goes far beyond ourselves it should affect the most distant, destitute, and degraded objects upon which Christian love could expend itself. The reason why he had come 3000 miles from home was not simply because of any personal interest or enthusiasm in missions, but in answer to the most splendid, absolute, and resistless call from God that he had ever met with in the course of his life. Nothing could have induced him to resign the charge of his congregation, and leave his many and dear ties in America, except the distinct call he had received to stimulate increased interest in foreign missions. He urged to a greater diffusion of missionary facts, and a more zealous devotion to the glorious cause.

On Friday Dr. Pierson addressed a meeting of congregational workers in the United Presbyterian Synod Hall, Castle-terrace, Principal Rainy presiding; and on the following day he attended a meeting to promote women's work among women. Dr. Norman Macleod occupied the chair.

On Saturday Dr. Pierson addressed a meeting of Divinity students in the Free Church College. Alluding to the prevalence of religious doubt, he gave his brethren in the ministry some sound advice. Never, he said, give unnecessary expression to your doubts; never cherish a sceptical spirit, making the mistake of believing your doubts and doubting your beliefs; verify your beliefs by personal experience and experiment. Dr. Pierson referred to the great mission field now open to students, and spoke of the increase of Young Men's Christian Associations, and the students' crusade in this country and in America. On Sunday a large missionary meeting was held in the United Presbyterian Synod Hall, Sir W. Muir presiding. Dr. Pierson pleaded for a revival of the responsibility of individual members of the Christian Churches. The meeting was one of the most magnificent ever held in the city, and Dr. Pierson's address the most thrilling he has yet delivered in Scotland.

An Edinburgh correspondent writes: "Really Dr. Pierson's work is something beyond speaking about. He is clearly sent of God, and he is carrying conviction of the most wonderful kind to the minds of the Christian people of the Scottish Metropolis, that as yet the Christians of the world generally have not done anything like their duty to the great heathen world; and that now is the day to rectify it."

THE WEST LONDON MISSION.

Next week, when this mission will be over, we hope to give some account of its progress, and its ascertained results. Meantime we may say that, so far as we have learned, the effort has been marked by many happy and encouraging features. The workers have been indefatigable in making the meetings known to the fashionable dwellers in the West. Even the places of amusement have been visited, and in some cases, we believe, the managers of these have offered co-operation in distributing notices.

A representative attended Princes Hall one evening last week, and was glad to find a large audience, to whom Rev. Hugh Price Hughes pressed home the Gospel message with rare skill and sympathetic urgency. The number of those who openly responded to his appeals was not very large, but the fact that almost everybody lingered to the last moment showed how deep an impression had been made. The arrangements for dealing with inquirers seem to be very thorough and judicious.

HOME OF INDUSTRY.

The monthly gathering of Christian workers at Miss Macpherson's "Home of Industry" was held on Wednesday evening last week. There was a large attendance. Mr. R. C. Morgan presided, and delivered a brief, helpful address, based upon Eph. iv. 1—3: "I beseech you that ye walk worthy of the vocation wherewith ye are called,...forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace."

Miss Child gave an interesting account of the work among seamen in Ratcliff-highway. She sketched it from its commencement years ago, incidentally remarking that it was Miss Macpherson who initiated her into this service in London, though she had been similarly engaged in other seaports before coming to the Metropolis. Miss Steer also recounted some incidents of her labours at the "Bridge of Hope," showing the beneficent influence exerted through this noble mission in reclaiming fallen women, and saving others in danger of falling into grievous sin.

For the success and blessing which have attended the efforts of these faithful servants in the past God was praised, and fervent prayer was made for continued prosperity to follow those and all other works having for their object the furtherance of the kingdom of God.

HOLLOWAY EVANGELISTIC AND OPEN-AIR MISSION.—A meeting to celebrate the twenty-third anniversary of this Mission was held in Warlter's-road Schoolroom a few days ago. Mr. Barry Wake presided, and addresses were given by Messrs. Robert Paton, Colin Young, James Townley, W. Holmes, and J. H. Putterill. The report stated that the indoor services had been well sustained, and 170 meetings had been held in the open air. The sick and dying and the common lodging-houses have been visited; free meals have been given to children and unemployed poor. The balance-sheet showed a deficit of £30. Mr. H. Putterill is superintendent of the Mission.

Palace-Car Piety.

By Rev. THEODORE L. CUYLER, D.D.

Good old John Bunyan lived before the days of railroads, and he sent his pilgrim to the Celestial City on foot. Some pretty rough walking and hard climbing did Christian find before he had traversed the straight road to the City of God. His convictions of guilt were deep and pungent, his conversion was thorough, and when he reaches a dark and dangerous defile on the way, he bravely says, "I see not but that this is the way to the desired heaven," and on he goes without flinching. The piety of the pilgrim was stalwart, self-denying, sin-hating, and uncompromising; the man relished even the severities of duty, and never coddled himself with confectionery. Is there not a strong tendency in our day to make a Christian life a great deal easier and more self-indulgent—and, instead of a sturdy walk with God, to make it a comfortable ride to heaven in a palace-car.

(1) This tendency shows itself in quite too much of the preaching to the unconverted. The Apostle Peter's first discourse after Pentecost was not a bid for popularity; he did not seek to bribe those Jerusalem sinners by telling them how easy it was for them to become Christians, and what a "good time" they would have if they embraced the new Gospel. He knew that the very best thing for them was to convict them of their sins and lead them to a prompt acceptance and confession of Jesus Christ. Thorough conviction brought thorough conversion; then came gladness of heart and stedfast continuance in the Apostle's doctrine and fellowship. This same kind of subsoil ploughing down to the roots was the characteristic of Whitefield, Finney, Edwards, Nettleton, and Lyman Beecher; it is the characteristic of Spurgeon's preaching to-day. The best service that can be rendered to a sinner is first to convince him of his sinfulness and then lead to Jesus' blood; the more thoroughly sick of sin he becomes, the more he gets the bad stuff out of him by deep repentance, the healthier, holier Christian he will be afterwards. But to preach to an unconverted man that "it is just the easiest thing in the world to be a Christian," and to urge him to come on board the church-train just as he is, and be transported safely and comfortably to paradise, is pretty sure either to hoax him into self-deception or to make him a crude, half-converted, self-indulgent professor to the last. When the deadly hurt of sin is salved over, or "healed slightly," it breaks out again. To endeavour to bribe sinners with the offer of "happiness" before the heart is right toward God is a cruel deception; it is the surest way to rob them of that solid soul health and purity and holiness which alone can give enduring peace.

(2) Our blessed Master—who loved sinners infinitely more than we can—never bribed men into discipleship. He invited them to come to Him, but He frankly told them that unless they were willing to deny themselves and take up the cross and follow Him, they could not be his disciples. There was a magnificent reward waiting for them at the terminus, but no palace-cars to carry them there. The young ruler, who fancied he might find one, and ride to heaven "like a gentleman," went away disgusted and disappointed. Brethren, we are always safe when we copy our blessed Master. So in dealing with the unconverted and with the awakened nquirer, let us be honest with them and tell them that, if their "right hand" be a favourite sin, the hand must come off. The biggest devil in a sinner's heart is self, and unless that greedy devil is cast out, Christ cannot and will not come in and flood the soul with peace and joy and power. What is it but the subtle spirit of self that would seek to bargain with Christ for a safe and "genteel" journey to heaven in a palace-car?

(3) The spirit of indulgence eats like a canker into the life of too many members of our churches. It leads them to choose as their place of worship—not the one in which they are the most needed—but the prosperous one, in which they have the lightest load and the most luxuries. The wealth that ought to feed a dozen feeble churches into independence runs right down into the pool of one aristocratic church and stagnates there. Self-indulgence inquires—"Who preaches there? Is he eloquent? Is the music fine? And do the best society go there?" In plain English this means—bribe me with a seat in the drawing-room-car and I will go with you. Self-indulgence always goes to its store through a storm, and hires a carriage on the bitterest nights to reach a pleasure party; but it leaves Christ's ambassadors to preach to empty pews on an unpleasant Sabbath. The conduct of a vast portion of Christ's professed followers (I fear a majority of them), on every wet or inclement Lord's day, is a severer reproach and works a severer damage to our Christianity than the ribald assault of a hundred Ingersolls. It practically means—"My religion will be worth heaven to me in eternity; but in this world it is not worth a little exposure and discomfort."

Brethren and sisters, we have but one journey to make through this world. Let us make it on foot, helping up other poor fellow-travellers as we go along. Jesus will walk with us over the ruggedest paths of self-denial, and sweeten every step. We shall have the best of company—home missionaries who wear old coats to teach men new hearts—poor needle-women who give hard-earned dollars to their Master—and rich men also who give Christ the key to their iron safes and cheque books. Let us be in no hurry to get to heaven, for "Our Beloved" is with us on the road and we are needed in this sin-cursed world. When we get to the celestial "station" we will not find many who came there in a palace-car.

DOVER SOLDIERS' HOME.

A friend, who recently visited this institution, writes:—

It is a Home in the strictest sense of the word, and not merely a soldiers' club or institute, where he can read his paper, write his letter, or enjoy innocent recreation. All these advantages are included, but its foremost object is to set before the men the great truths of Christ's redemption, and the call in Him to the true dignity of their manhood. Many a soldier can point to the little meeting-room in the Dover Home, and say, "There my eyes first saw the light of life."

The Bible-reading held each evening is the special feature of the Home work, and has proved a means of blessing. It has opened the door to much individual work, and, under God, has kept many from falling.

I invite the earnest interest and prayers of those who are anxious for the spiritual welfare of our soldiers, on behalf of Miss Wright's work in Dover, which has its peculiar difficulties. These, at times seem almost too great to struggle against.

PRAY! TRUST!

"Commit thy way unto the Lord; trust also in Him; and He shall bring it to pass."—Ps. xxxvii. 5.

Do manifold troubles distress thee,
And threaten thy peace to destroy?
Doth care like a nightmare oppress thee?
Do strivings and whispers annoy?

Confide not in human adviser,
Nor wield the worn weapons of might;
For "the children of this world are wiser,"
Outwitting the "children of light."

Though vain every carnal endeavour,
Nor scheming nor plotting avail,
The "arm of the Lord" faileth never;
Take counsel with Him and prevail.

Pray! pray! and the long night of sorrow
Shall prove his omnipotent strength;
Trust! trust Him! and God's fair to-morrow
Shall dawn on thy spirit at length.

Pray! pray! for the key of all treasure
E'en now in thine hand thou dost hold,
Trust! trust! and await the Lord's leisure
His purpose of love to unfold.

Lucy A. Bennett.

EFFECTIVE REPROOF.

In one of the numbers of *The Christian Advocate*, Rev. C. C. McCabe, D.D., calls the attention of Christians to the Scripture command: "Thou shalt in anywise rebuke thy neighbour, and not suffer sin upon him." He remarks: "How it would diminish profanity, for instance, if every time a man should swear on the streets, on the cars, or in depôts, he should be sure to call up some witness for Jesus"; and he mentions a case in which he says:—

I knew Bishop John H. Vincent to reprove a swearer so powerfully, and yet so tenderly, that he not only subdued him, but melted him to tears. It was in a railway station. The room was full of passengers waiting for a belated train. A man, probably slightly intoxicated, was shocking everybody with his profanity. Suddenly Dr. Vincent began to sing:—

Jesus, lover of my soul,
Let me to thy bosom fly,
While the nearer waters roll,
While the tempest still is high!
Hide me, O my Saviour, hide,
Till the storm of life is past;
Safe into the haven guide,
O receive my soul at last!

The song ceased. Perfect silence reigned. The swearer was reproved. After a time he came to Dr. Vincent and said—

"Could I see you a moment outside?" They went out together. "How came you," said he, "to sing that hymn just now?"

The Doctor replied: "I heard you swearing, and I thought I would let you know there was somebody there who loved the name of Jesus."

"That's very strange," said the man. "My sister when she was dying sang that very hymn, and she made me promise to meet her in heaven. Could you pray for me?"

Down in the snow they knelt together, and the Doctor prayed for the penitent man, and asked that he might have grace and strength to keep his vow. The train came. They were separated, to meet no more, in all probability, till they meet in eternity.

Disciple of Jesus, stand up for your Master. Bear his reproach. Confess his name before men. The hour is rapidly approaching when a glance of recognition from Jesus will be more to you than all the wealth and honour of this world.

"SOME SCOTTISH MISSIONS."—Our seventh letter under this heading is unavoidably held over until our next issue.

The Missing Element in Evangelical Preaching.

"Every scribe instructed unto the Kingdom of Heaven is like unto a man that is a householder, who bringeth forth out of his treasure things new and old."
JESUS CHRIST (Matt. xiii. 52.)

"Christ's kingdom is not a divided one, either as to men's relation to it, or the region to which its operations belong. While it has here pre-eminently and primarily to do with the inner man, yet it is by no means confined to this; it comprehends the external as well as the internal, and embraces alike time and eternity. From the moment of their believing upon Christ sinners are translated into the kingdom of God's dear Son; they become related to a heavenly citizenship; and, both as individuals and as members of particular churches, they are bound by their calling to strive after the realisation of a state or kingdom which stands in such affinity with the higher world. He has 'made us a kingdom, priests to God and our Father' (Rev. i. 6),—so it stands in the correct text—is the motto that every Christian church should take to itself, and which it should seek even now to have made good in the condition and character of all belonging to it.

"At the same time it will be understood that in the descriptions and exhortations of New Testament Scripture, reference is had under the expressions 'Kingdom of Heaven' and 'Kingdom of God,' sometimes more to the present, sometimes more to the future world. It is so especially in our Lord's parabolical representations respecting the kingdom. These delineate all the varied states and aspects of the kingdom, from its first apparently small and feeble beginnings, to its final issues in glory and condemnation; some embrace the whole compass of the history, while others are confined to a limited portion of it. *But in none of them is the view presented that simply of an internal experience; there is always comprehended a state of things* which the term KINGDOM, in its natural complex meaning, can quite fitly be applied to."—*Dr. Patrick Fairbairn.*

"Tholuck well observes that all the senses of Kingdom of God—or of Heaven, or of Christ—are only different sides of the same great idea—*The subjection of all things to God in Christ.*"—*Alford.*

THE air is full of controversies. The trumpets from many pulpits are giving uncertain sounds; which are freely denounced as such by the evangelical: but from some cause or other the sounds from the latter are also deficient in the element of certainty. They lack the Apostolic ring. The Gospel as preached from evangelical pulpits often fails to grip the conscience or command the intellect; it does not prove itself to be the truth by setting free, to the extent we might expect, those who are led captive by the devil at his will.

We seem to have shifted our point of view from that of the Apostles. The truth of the Gospel comprehends many truths; as the breastplate of the high priest was composed of many precious stones. These truths, like the stones of the breastplate, are arranged in a divine order; and as the name "breastplate of the high priest" implies the worship of God, so the Gospel has a name, a title, a description, which implies that its chief purpose is to honour God. The stones of the breastplate or of the temple could not have been otherwise arranged without distorting the purpose and the plan of either; nor could a different name have been given to the breastplate of the high priest or to the temple, without putting some other idea in the forefront, instead of that which God intended. In like manner the Inspiring Spirit has attached one ruling idea to the Gospel, and no other of its truths can be substituted for this, without distorting its purpose and its plan.

The very term Gospel = Good Tidings, implies sorrow or disaster to which it brings relief or remedy. The disaster which befel the world was rebellion against God; and no gospel, no relief, no remedy, can come to it whose foundation and whose corner-stone are not the reinstatement of the authority of God. Therefore the Gospel which brings salvation to man must and can only be the Gospel of the Reign of God. We may demonstrate this by the briefest possible epitome of the facts of human history.

I.

In the beginning God created the heavens and the earth, and on the sixth day He made man and gave him dominion over all. "Thou madest him to have dominion over the works of thy hands: Thou hast put all things under his feet" (Ps. viii.). But man himself was under law to God, the Creator and the Great King.

Tempted by Satan, man rebelled against God and transgressed his law; and through believing Satan became impregnated with the Satanic nature—was "born again" in an evil sense—men became children of the wicked one.

The dominion—the kingdom—given by God to man was thus yielded to the tempter, who became the prince (John xiv. 30, xvi. 11) and god (2 Cor. iv. 4) of this world.

God in his wisdom permitted evil, thus introduced, to develop to the full, that its corrupting quality, its guilt, and its desert of condemnation, might be manifest to the angelic as well as to the human world.

Beginning in self-love and self-indulgence, it speedily brought forth hatred and murder; the earth was filled with violence; and the first period of human life ended in judgment by the Flood, and demonstrated what the condition of the creature must be when it has revolted from the rule of God. The first act of this great drama ends in the ruin which follows rebellion against the Great King.

II.

The second period begins with eight persons brought through the Flood into a new world.

The dominion is again committed to man, in Noah, with the additional responsibility of judging and punishing violence and bloodshed, which had been permitted to run riot unavenged in the previous period.

But sin had poisoned human nature at its source. Noah cannot rule himself; the repeopled earth breaks out into high-handed rebellion against God, and builds Babel to defy his will.

Two things have thus far been proved:—(1) That the dominion of Satan can only bring violence and confusion; and (2) that man's revolt from God at the instigation of Satan has so defiled and poisoned human nature, that such a drastic purge as the Flood destroying all but eight persons has had no effect in healing the disease.

III.

A third period begins with Abraham. God now separates a family to Himself—and schools the patriarch through fifty years to absolute trust and obedience, that he may be the progenitor of a kingly race.

He trains the nation through suffering, because it is good for a nation no less than for a man, to bear the yoke in its youth. He promises that if Israel will obey his voice indeed and keep his covenant they shall be to Him a *kingdom of priests* and a holy nation (Exod. xix. 6). But they rebel on the very day the Law is given which they are to obey and to administer. They reject God that He should not reign over them (1 Sam. viii. 7). And at last they are sent into captivity among the Gentiles.

It has thus been proved that a slip of the vine of the earth, taken out of the wood and planted in a very fruitful hill, and on which the all-wise Husbandman has exhausted all his skill, remains incapable of change, and manifests the most virulent qualities of the parent plant (Isa. v.). The most favoured nation, under the highest culture, exhibits to the uttermost the evil nature of the race. Instead of becoming a kingdom of priests, "just, and ruling in the fear of God," they have been brought back by their rebellion to national captivity, and oppression, and slavery.

IV.

God now entrusts rule to the nations whom He had left to their own wild ways while He was cultivating Israel. He confers upon their chief monarch (Nebuchadnezzar) the title of "a king of kings." But the royal prerogative in his and his successors' hands speedily degenerates from gold to iron—from kingly authority derived from God, to power, dreadful, terrible, and strong exceedingly, which regards the people as its source: "*vox populi, vox Dei*" (Dan. ii.).

Thus for four thousand years God has patiently endured the revolt and the rebellion of his creature man. He has given him, under every possible change of circumstance, the opportunity of recovering and of exercising the dominion which He conferred upon him at his creation. And He has proved by the exhaustive process of experiment that man born of Adam, and inheriting his fallen and rebellious nature, is incapable of rule; that Satan, who effected his ruin at the first, is the real power working through man, and that that power is and can be nothing but a violent and disastrous tyranny, producing crime and suffering and sorrow.

V.

Now (to adopt the language of the Psalmist's appeal to God), "it is time for Thee to work." "The time is fulfilled, and the Kingdom—the Reign—of God is at hand: repent ye, and believe the glad tidings." God is manifested in flesh. Of the race of Adam, of the chosen nation, of the elect line of kings; Son of David, and Abraham, and Adam, and God, Jesus is born King of the Jews and Son of Man. His herald cries, "Repent! for the Kingdom of Heaven, the Kingdom of God, is at hand." The Kingdom of Heaven as contrasted with all the kingdoms of earth whether Jew or Gentile; the Kingdom of

God, as distinguished from the rule of men, and of Satan their prince.

Will men receive their God and King? No: "He came into the world and the world knew Him not; He came unto his own possessions and his own people received Him not." Observe how the holy company of the Apostles set us the example which we have followed in this paper, of going back to the creation, when they pray concerning this:—"Lord, Thou art God, which hast made heaven, and earth, and the sea, and all that in them is; who by the mouth of David hast said, Why did the heathen rage, and the peoples imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ [his Anointed King]. For of a truth against thy holy Servant Jesus, whom Thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done" (Acts iv. 23—28).

The rejection and murder by Jew and Gentile (that is, by the race cultured and uncultured; by the vine growing wild in the wilderness, and by the pleasant plant in the very fruitful hill), their rejection and murder of the Son of David, the Son of Man, the Son of God, has demonstrated a more momentous truth than all the past: it has proved not only that man impregnated with the Satanic nature cannot reign; cannot under any circumstances wield the authority God gave him at the first: but has also proved that he cannot even be a member of that Kingdom in which God reigns by love over a willing and obedient people. "Flesh and blood cannot inherit the Kingdom of God," because "corruption doth not inherit incorruption." Therefore, "except a man be born again he cannot see — except he be born of water and of the Spirit he cannot enter into—the Kingdom of God."

This necessity of a new birth in order to enter the Kingdom of God sufficiently accounts for passages in which the Kingdom is spoken of as present, inward, and experimental, and distinguishes them from those which speak of it as future, outward, and political.

The Kingdom of God, the Kingdom of Heaven, is mentioned about 140 times in the New Testament: sometimes the inward, sometimes the outward aspect of the Kingdom being the more prominent. But whether inward or outward, present or future, personal or political, the very kernel and essence of the Gospel is that God draws near to men; that, giving like a King, He gives his Only-begotten Son; that the Son gives Himself and gives his life, that He may redeem his people out of the hand of the enemy; pours out his soul unto death that He may put away their treasonous sin by the sacrifice of Himself; gives Himself for us that He may purify unto Himself a peculiar people zealous of good works. It is a King, against whom his subjects, deceived by a traitorous apostate, have revolted, expiating their crime by Himself suffering their penalty, and winning their hearts by his self-sacrificing love; thus casting out the treasonous disposition, the apostate nature, they had imbibed; making them partakers of his own divine nature, and raising them far higher than the height from which they fell.

VI.

Thus therefore does the New Age begin with the proclamation of the Reign of God.

This was what John the forerunner and baptizer preached—first as at hand; and then as being present in the person of the Son of God. This was what Jesus preached and taught in all the cities and villages of Galilee (Mark i. 14, 15; Matt. iv. 12, ix. 35). It was this that He commissioned first the Twelve and then the Seventy to go forth and preach (Luke ix. 1, 2, x. 1, 9, 11). The Kingdom of God was generally the direct, at other times the indirect, subject of all his parables, of all his miracles, of all his teachings. The seed, in the fundamental parable of the Sower, is "the word of the Kingdom" (Matt. xiii. 19). The Kingdom of God was the chief subject of discourse, and its principles were the lesson enforced by his example, at the Last Supper, on the night on which He was betrayed (Luke xxii.; John xiii. 1—17).

Because his Kingdom was not of this world He refused to be made a King by the people whom He had miraculously fed; and because the Jews and the Gentiles rejected the Kingdom of God the princes of this world crucified the Lord of glory. And after his resurrection it was of the things pertaining to the Kingdom of God that He spake throughout the forty days during which He showed Himself alive after his passion by many infallible proofs.

VII.

The Pentecostal sermons of Peter had the King and the Kingdom for their text. "God hath made that same Jesus whom ye crucified both Lord and Christ." "Ye denied the Holy One and the Just, and killed the Prince of life." "Him hath God exalted a Prince and a Saviour." The Apostles preached to the chosen people the Kingdom of God, and healed the sick, and cast out devils, according to the commission which they at the first received (Matt. x. 7, 8).

Driven out of Jerusalem by persecution, and scattered abroad, the disciples went everywhere preaching the word of the Kingdom. Philip was one of them, whom the Samaritans believed when he preached the things concerning the Kingdom of God and the name of Jesus Christ. And when the Apostles heard that they had received the word of God they came down from Jerusalem and laid their hands on them, and they received the Holy Ghost (Acts viii.).

Paul, the chief speaker, and Barnabas full of the Holy Ghost, knew no other Gospel than that of the Kingdom of God; and when they returned to the cities to which they had preached that Gospel, they confirmed the souls of the disciples by exhorting them to continue in the faith, and by reminding them that we must through much tribulation enter into the Kingdom of God (Acts xiii., xiv.).

When Paul followed Apollos at Ephesus he spake boldly for the space of three months; and the things concerning the Kingdom of God were the subject of his discourse (Acts xix. 8).

Then he went on his third visit to Macedonia, and returning called at Miletus, whence he sent for the elders of Ephesus; and in his pathetic and tearful farewell he includes "the Gospel of the grace of God" in "the Kingdom of God," with which latter "all the counsel of God" is apparently an interchangeable term (Acts xx. 24—27).

When he had appealed to Cæsar and had been sent to Rome, he called the chief of the Jews together, and expounded and testified the Kingdom of God, persuading them concerning Jesus, both out of the Law of Moses, and out of the Prophets, from morning till evening. For the Law of Moses and the Prophets and the Psalms contain the things concerning Jesus (Luke xxiv.); and to persuade concerning Jesus is to testify the Kingdom of God. The Jews departed to dispute among themselves, but "Paul dwelt two whole years in his own hired house at Rome, and received all that came in unto him; preaching the Kingdom of God, and teaching those things which concern the Lord Jesus Christ, with all confidence, no man forbidding him." Well does Dean Howson say, "History has few stranger contrasts than when it shows us Paul preaching Christ [the King] under the shadow of Nero's palace" (Acts xxviii. 23, 30, 31).

Throughout the Epistles the "Kingdom of God" is the one comprehensive synonym for all that the Gospel contains (Rom. xiv. 17; 1 Cor. iv. 20, vi. 9, 10, xv. 50; Gal. v. 21; Eph. v. 5; Col. i. 13, iv. 11; 2 Thess. i. 5).

John the Divine sees One who sat upon the throne, encircled by the rainbow-symbol of his covenant with the earth. And in his Apocalyptic visions the oft-recurring designation of the Great King is "He that sitteth upon the throne." The mystery of God is finished when great voices in heaven say, "The kingdoms of this world are become the Kingdom of our Lord and of his Christ; and He shall reign for ever and ever." And the elders worship on their faces, saying "We give Thee thanks, O Lord God Almighty, which art, and wast, and art to come; because Thou hast taken to Thee thy great power and hast reigned" (Rev. x. 7, xi. 15—18).

VIII.

This, its characteristic element, the Gospel, as preached even by evangelical men in our day, has largely lost. The Gospel is sometimes described as "Salvation for lost and ruined sinners through 'Jesus Christ and Him crucified.'" It is this indeed; but it is salvation effected by God the King, asserting his claim and re-establishing his royal rights over his deceived and rebellious creature. He had winked at the times of their ignorance, but now commandeth all men everywhere to repent. Royally and generously his grace reigns through righteousness toward those who repent and turn to God; while with unflinching righteousness He puts in force inexorable law against him who being often reproved hardeneth his neck: he shall suddenly be destroyed, and that without remedy.

The history of man is intelligible only in the light of the Kingdom of God. It is the story of a kingdom committed to man in Adam—lost by him to Satan—recovered by the second Adam, "through grief and pain extreme,"—and with infinite increase of majesty and glory rendered back by man in Christ to God (1 Cor. xv.).

It has recently been said that the message of the Twelve in the Gospels was different from that in the Acts. Certainly it was. "Jesus and the Resurrection" could not be preached until the resurrection had taken place. But before no less than after his resurrection Jesus was God's King. And the Gospel preached after the resurrection, no less than previous to it, was the Good Tidings of the Reign of God. Not even the salvation of sinners, but the glory of GOD, is the first object of the incarnation, death, resurrection, and return of the Lord Jesus. The definition of the Gospel as "Salvation for lost and ruined sinners through Jesus Christ, and Him crucified," leaves out its backbone, the Kingdom of God, unless,

indeed, it be remembered that Jesus Christ is Jesus the Anointed King. The Gospel of Christ is the Gospel of God's Kingdom and his King. The Apostle terms it, "The Good Tidings of the Glory of the blessed God." The creature is blessed when and only when God is glorified. PETER STERRY'S remarkable sermons on Matt. xviii. 3—"Except ye be converted, and become as little children, ye shall not enter into the Kingdom of Heaven," bear this admirable title—"The Rise, Race, and Royalty of the Kingdom of God in the Soul of Man." That conception of the Gospel deserves the earnest study of all its preachers. Not forgetting also the sublime prophecy of Daniel vii. 27—"And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the most High, whose kingdom is an everlasting kingdom; and all dominions shall serve and obey Him."

M.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XI.—THE PRECIOUS CORNER-STONE.

1 PETER vi. 4—12.

PETER, "surnamed Cephas, which is by interpretation a stone," has much to say about his Master as the stone; and weaves together into a beautiful mosaic the many allusions, which convey this aspect of his character and work, sparkling as jewels on the page of Scripture.

In the hieroglyphed chamber in Egypt, where Jacob lay a-dying, his mind reverted to the massive stones which were strewn over his native land, and which on one occasion had figured so strangely in his dreams, and he spake of the coming Shepherd as being the "Stone of Israel." Moses, in his swansong, when bidding the people ascribe greatness to God, alleged as the reason, "He is the Rock." And David, in the last of his Psalms, opened his exquisite delineation of the true King by saying, "The Rock of Israel spake to me."

New interest was given to the same thought by an incident which is said to have occurred in the building of Solomon's Temple. The stones were shaped at a distance from the sacred site, that no sound of chisel or stone-saw might be heard during the building of that house for God.

As the palm of the desert, or the oak of the forest, grows noiselessly into perfect maturity and beauty, so did that noble pile crown the summit of Zion. But on one occasion a stone was brought up by the straining oxen, which refused to fit into any of the rising walls. And, after repeated attempts to dispose of it, it was placed by itself in a retired spot, and was soon forgotten, perhaps even covered by a luxuriant growth of weeds. At last, as the building neared completion, it was discovered that a stone of special form would be required to knit two walls, and fill a particular corner. The need suggested the forgotten and rejected bit of masonry, which was lying still where it had been discarded. "The stone which the builders refused became the head-stone of the corner." This incident is said to have suggested that reference of the venerable Psalm, which is quoted by the Lord as applying to Himself, and is referred to in at least two other places in the New Testament besides this (Ps. cxviii. 22; Matt. xxi. 42; Acts iv. 11; Eph. ii. 20).

In a slightly different form, the same thought re-appears in Isaiah. The men of his time were full of the project of a foreign alliance as the best means of bolstering up the kingdom, just then in dire peril of dissolution, through internal dissension and threatening invasion. God, by the mouth of his prophet, compared the attempt, and the peace it gave, to making a covenant with death, and a hiding-place of lies, and foretold the breaking of a storm, in which none of these devices should avail to shield their inventors. And then, in answer to the dread with which his own people foreboded the fury of that hail, and the overflowing of those waters, He said that He would lay in Zion, for a foundation, "a stone—a tried stone—a precious corner stone, a sure foundation;" and that he who believed should not make haste.

Daniel adds one further link to the chain of holy thought, when he likens the kingdom of God to the quarrying of a mighty stone in some lone mountain rent. Though no hands are engaged upon it, it assumes shape, disintegrates itself from its rocky home, and begins to roll down the mountain side crushing everything obstructing its path. If that stone is for a moment still, and a man falls over it, he is broken and maimed. It is "a stone of stumbling, and a rock of offence." If, on the other hand, it falls on some passer-by it grinds him to powder. In many a highland valley, standing out amid the green grass, on which the sheep peacefully browse in summer, there are mighty masses of rock which have leapt from the face of the overhanging cliffs. Woe to any man who had been standing beneath at the moment of their fall! Battered—demolished—ground to powder. These are solemn words. But they are adapted from the prophecies of Daniel by the Master Himself (Dan. ii. 34; Matt. xxi. 44).

I. LET US TRY TO UNDERSTAND THE CONCEPTION OF THE PARAGRAPH.—It is full of changing metaphor; image piled on image; thought sliding into thought, and rising in noble sequence to a pitch of sublime magnificence. On a massive bed of Rock, there lies a *stone*, which is fitted to be a bond of union, joining lines of building, which had run in opposite directions, making "both one." It is not only a stone, it is a *corner stone* (Eph. ii. 20).

Behold that stone; God looks on it with his sevenfold omniscience, and his hands have engraved on it rare symbols of mystery and beauty, such as no skilled human hand could design (Zech. iii. 9). The carved lily work of Jachin and Boaz even could not vie with that heavenly workmanship. How manifestly is this stone both *elect* and *precious*. Jesus was *elect* before all worlds, as the organ of creation, the channel of redemption, the head of the new race, the foundation-stone of the Church. And as to his dignity and worth, He is *beyond all price*, the pearl of inestimable value, the Koh-i-noor of heaven, the fairest among ten thousand, the altogether lovely, the jewel of God's heart.

Next there might be imagined an altercation among the builders. Though it lies there ready to their hand, they deliberately reject God's prepared foundation. Some are inclined to admire the carving, or to praise the situation selected for it. But more criticise it, or deride it, or account it as only suitable to carry part of their scaffolding. And so after some discussion, the builders, wise in their own judgment, pass away. "Disallowed indeed of men"! And then, without foundations, they begin an erection, which is built on a seam of sand, and is destined to exist, an unfinished monument of their folly.

But God's purpose cannot be foiled. If men will not build on his foundation, yet there shall still stand on it a structure to his eternal praise. Here is a marvel indeed! For, lo! the stone *lives*. "A living stone." "It is full of eyes." Nay, more, it is attractive as magnetised iron; it draws to itself other stones, dead, heavy, hard, which are lying all around, and as one after another they slowly approach it, they also begin to live. "To whom coming, a living stone, ye also, *as living stones*." But even here the marvel does not stay. As in the prophet's vision, bone after bone disentangled itself from the heaps of the slain, and built itself up into the order and symmetry of the human frame, so here stone follows stone, as if gathered by unseen hands, and together they build up a house, the fabric of which is not material, but spiritual; because, as the stones have passed into life, they have dropped their grosser nature, and have become etherealised into a spirituality of essence, befitting to the constituent parts of "a spiritual house." God's home is not in the high and lofty place of the heavens, nor in any house built by man, but in the structure composed of saved and saintly spirits, once gross, material, dead as stones, but now, by contact with Jesus Christ, made pure, holy, and, in the deepest sense, *spiritually-minded*. "This is my rest for ever; here will I dwell; for I have desired it."

But in such a temple there must be priests; and in this also the Divine purpose cannot fail. Those who were once but as the rubble of the hillside, are not only constituted part of a spiritual fabric, but by a rapid change in the thought, they are represented as performing priestly functions, *an holy priesthood*, clad in the required garments, for holiness and beauty. And since a priesthood must have somewhat to offer, and these occupants of the true temple cannot appear before the altar or tread the inner shrine, with empty hands, *there are sacrifices prepared;* but (and the thought changes once more) these sacrifices are not material any more than they need to be propitiatory, since the one all-sufficient sacrifice for sin has been offered once for all; but they are spiritual, and consist in the consecrated lives and jubilant praises of those who have been raised from the dust *to offer up spiritual sacrifices, acceptable to God, by Jesus Christ*.

Nor is that all; those who are thus associated with Christ are identified with Him in the esteem and love of God. In the one verse, we are told, that our Lord is *precious* in the esteem of the Father—his beloved; his darling; his only one. But in the original Greek of a following verse, correctly rendered in the R.V., this preciousness is assigned to us; *for you therefore which believe is the preciousness*. Not only is Jesus precious to us, as our beloved, and friend, but his worth and beauty in the mind of God are passed on to us who believe; so that our dull common natures flash in the excellence of his loveliness. Yes, and we are

changed into his likeness from glory to glory. Thus the fishermen of Galilee are discovered in the lowest tier of the foundations of the New Jerusalem, as precious stones. And what is true of them is in a measure true of us all. Iron touches magnetised iron, and becomes magnetic. Stones touch *the* stone, and become jewels. Thus God manufactures his stores of precious stones, the facets of which, cut here in pain, shall flash for ever in the light of his own glory yonder.

And now, ere we turn away, let us look once more at the disobedient and disbelieving builders. Some of them have stumbled over the Divine preparation, and are hopelessly maimed; others wander out on to the dark mountains, where they will meet with many a disaster, falling down precipices, or otherwise overtaken with death. And their proud building shall stand as a second Babel, for the laughter of the world. They are confounded indeed, a fate which is impossible for those who believe on God's elect foundation. Alas! that men should abuse the very means which God had prepared for their salvation and blessedness?

II. THE PERSONAL APPLICATION. *Ye are an elect race* (R.V.).—There are elect races in the world, standing in the sunlit circle of civilisation, not for themselves only, but for others. The larger the privilege, the greater the responsibility. This is the Divine method of government through the selection of nations or races, which are specially gifted and endowed, that they may be better qualified to help and save their fellows. And the position of the Israelite nation, to whom pertained "the adoption, and the glory, and the covenants," was expressly entrusted to them, that through them God might bless all the nations of the earth. And during this period of rejection the Christian Church has been summoned to this glorious work of becoming the channel for the Divine blessing to mankind.

A royal priesthood.—These two offices were jealously kept apart in Israel, and when Uzzah attempted to combine them he was driven from the Temple with the brand of leprosy on his brow. But in Christ they blend. "He is a Priest upon his throne" (Zech. vi. 13). And all his followers are constituted priests and kings (Rev. i. 6). As priests we worship in near proximity to God; as kings we rule over men with a rule born of love, which blesses and saves.

An holy nation.—This expression, like the former, comes from the ancient covenant into which God entered with Israel at Sinai (Exod. xix. 2). The people failed in keeping it, and, as a nation, they have been temporarily cast aside; but the individuals, whether Jews or Greeks, who have accepted Christ, constitute in their vast hosts another nation, which outnumbers all others, and lives throughout the world, obeying a higher morality, the subjects of a loftier Monarch, citizens of the city which can never pass away.

A people for God's own possession.—Love yearns for proprietorship; nor can the heart of God be satisfied unless it can speak of some as its own. Oh, happy they who have obeyed his summons, and have made a complete surrender of themselves to God! He has already taken them for his own possession. Enclosed as a garden; tilled as a field; inhabited as a home; guarded, kept, used, loved, with an emphasis none others know. Nor is there anything in God Himself which is not at the disposal of those who hold nothing back from Him.

How can we repay Him for all that He has done for us? When we compare what we are, with what we were. Once in darkness, now in marvellous light. Once not included among the people of God, now accounted as part of them. Once without hope of mercy, now the happy recipients of untold mercy. What shall we say? Is it not our duty to praise Him, not only with our life, but in our lives, casting our crowns at his feet, and bearing our part in the song of adoration, which from all creation breaks around his throne. Let us show forth his praise!

Mr. Moody's New Plan.

IN a recent interview with a representative of the Chicago *Tribune*, concerning his new plan for Christian work, Mr. Moody said:—

"I find hundreds of families in cities like this never coming in contact with churches or their representatives. The bulk of our church members are taken up with their own household and business cares, and unless some persons are set apart and trained for this work I do not see how it can be done. It seems to me that we ought to have a corps of men and women who shall make this their business.

"My idea is not to originate new church enterprises, but rather to fill up the present churches. Men who frequent saloons and such places will never be reached by Sunday meetings. Even if they strayed into such meetings, any impression which is made is all dissipated before next Sunday. If we are going to reach these classes we must have some places open every day in the week. There is a class of people that practically have no homes, and they go out in the evening into some places where they have genial companions and amusement. This is a source of vice and crime. My thought has been to establish places of meeting open every night for these people, where they might find some up-lifting influence. Then they will find their way to the churches. There is far more demand for trained lay workers than is commonly apprehended. This morning's mail brought me eight applications for such workers, and I could place fifty if I had the proper persons to recommend."

"What studies do you propose shall be pursued in your training-school?" asked the reporter.

"Mainly three. First, I shall aim to have given a sufficient knowledge of the Bible; so far as may be, a practical mastery of it. Second, I would have workers trained in everything that will give them access practically to the souls of the people, especially the neglected classes. Third, I would give a great prominence to the study of music, both vocal and instrumental. I believe that music is one of the most powerful agents either for good or for evil."

"How are the workers to be maintained while they are in the school?"

"There are few people who have developed any fitness for Christian service who have not either some means of their own or some friends who would be glad to assist them in obtaining higher fitness, or whom the churches to which they belong would not willingly assist for a time by their gifts, in qualifying themselves for a life of service. I see no practical difficulty in the way of their support any more than in the way of trained nurses."

"What is your idea of affording women equal facilities with men for this work?"

"I have found women to be equally as effective workers as men. Women can only reach women in many cases. Besides this, a great many of these women will become the wives of Christian men, and be mothers of children, and can be, in their way, better helps to their husbands and better trainers of their children by the education for Christian work which they received in this school."

"What did you mean by saying that the 'ministers are often educated away from the people?'"

"That there is a large class of the community whom the ordinarily educated minister does not and cannot reach. For instance, there is a large class of mechanics; they are busy through the day, and cannot be seen except at their shops. In the evenings they go to the saloons and places of amusement. None of the churches reach them. Since they will not go into the churches, let us go into the highways and hedges, and so compel them to come in. Again, there is a large class of mothers in such a city as this, who, if they are to be reached at all, it must be by carrying the Gospel to them, and by cottage meetings in their homes."

"Did you mean any assault upon the educated ministers, as such?"

"Not at all. I believe they have their place, and are necessary to church life and growth. But there is a class of people whom no man can reach successfully except one of their own number. Let me give you a matter of my own experience. When I was in London I went by invitation, one Sunday, to what is known as the 'Bird Fair.' I had never been there before. When I was down there I was asked to preach. I found a great company of people with almost every kind of animal for sale. I spoke as best I could. I told them a lot of interesting stories. After I got through, one of their own number who had been converted took the stand and began to address them. He was familiar with their own dialect; he knew their habits; he had the inside track to their hearts. They stood there and shed tears while he spoke in his simple fashion."

"Are you trying to establish what is practically a new denomination?"

"No. On the other hand, I think we have too many denominations already, and my only effort has been rather to unite existing denominations than to make any new ones. I see no reason why the Presbyterian, and the Congregational to which I belong, should not be united; they hold the same doctrines and are separated only by a trifling matter of church government."

"Have you seen any workers actually developed by such methods as you are here putting into operation?"

"Yes; but not as if they had had such opportunities as are now proposed to furnish. For instance, in my school at Mount Hermon about forty or fifty efficient young men have been trained for service, and our great difficulty has been that there is such a demand for such workers in the churches that they are all tempted away from our training school before finishing their course, by the opportunities of immediate work and ample compensation."

"Have you any assurance that competent teachers will come to your aid?"

"Abundant. For instance, Dr. Gordon, a leading Baptist of Boston; Prof. Weidner, a leading Lutheran; Dr. Moorehead, United Presbyterian, of Xenia; and others."

"What provision have you in buildings?"

"We have already three good houses for women workers on La Salle Avenue. The buildings for men will be done by Dec. 1, and in the two we can then accommodate about 150."

"Has it been your experience that this kind of work alienates from the churches?"

"No. On the contrary, I believe I am myself proof that such work rather draws men to the churches. I believe I am of more value to them, as I have more experience in this kind of work."

BURTON-ON-TRENT Y.M.C.A.—The second annual report tells of cheering progress in the development of unsectarian spiritual agencies in the town. Hearty support has been received from friends of all denominations, and the mid-day prayer-meeting has been well sustained. Much of the prejudice by which the earliest efforts of the Association were hampered has now been overcome, while there is little doubt that its numerous organisations will be strengthened by the recent appointment of Mr. J. W. Wright as general secretary. That there is ample scope for the operations of the Association is patent to all who know Burton, and the third year's work is begun in prayerful hope of blessing on an ever-increasing scale. The Association rooms are at 32, Union-street.

MORE OF GOD.

"Wait on the Lord continually."—*The Christian Foreign Missions' Motto.*

IT is a healthy sign when those engaged in the prosecution of Foreign Missions are continually on their faces before God. Sad would it be if we were ever to become satisfied with the past, however successful; or were to think we had no mistakes to remedy, and that God had nothing more to teach us, however abundant the proofs that hitherto He had signally blessed us.

Doubtless, we can learn much from one another. If we will, from foes as well as from friends. The best medicine may be extracted from the bitterest herb. But after all, the main thing—the infinitely important thing—is to get on our faces before God—and stay there. Whatever we hear, whatever we read, let us bring it to God, and test it by his Word. There is danger, so it seems to me, lest we should be swayed too much merely by the opinions of men, and especially by phrases, which catch the ear, influence our thoughts, and possibly mould our lives, while they are, though well meant, very likely empty and misleading.

For example, as an argument against a missionary wearing the native dress, &c., one hears such a phrase as this: "I am an Englishman; I came to China, or India, as an Englishman; therefore let me *be* an Englishman." A fair sounding phrase. It catches the ear. It makes an impression. We say "Yes, that is a straightforward, common-sense line to take." From that moment it is the line *we* take—the thing is settled. "I am an Englishman; I came to China as an Englishman; and I will *be* an Englishman. No question about my being on the right ground here."

BUT AM I ON RIGHT GROUND?

Is it quite certain? I am an Englishman, it is true, but did I come to China as an Englishman? Did my Master send me with the precious Gospel as an Englishman; or did He send me *as a man to my fellow men*, as brother to brother? How did He come Himself when He came on earth? Surely the fact of my being an Englishman, and my brother a Chinaman, is a mere accident—to be lost sight of and forgotten. The very reasoning which, if I came as an Englishman, would require me to keep up a distinction, now, coming as brother to brother, pleads with me to break it down. Is not *this* the true ground to take? Yes, in spirit we are all agreed that it is; but in practice, too, as far as may be. I thank God for the gladness of soul it brings with it.

Again, we have a feeling that, perhaps, there is room for a little more self-denial—greater simplicity in the conduct of our missions. When the cry is raised "Cheap missions! I don't believe in cheap missions," it catches our ear. What *if* missions *ought* to be cheap? What if missionary stipends ought to be low? (for that is the point of the phrase). If missionaries and native agents are hirelings, the quality and quantity of whose work depends upon the amount of salary they are paid for doing it, then certainly the less we hear of cheap missions the better.

But if they are men, who do not work for pay; if they are men, who have given themselves freely to God for his service, and are quite content with nothing beyond the simple necessaries for life and for health, may not missions be effective, and yet be "cheap"? Nay, though it is quite true that God's people should give liberally, and count it an honour to minister abundantly to the missionary's needs, yet it behoves us, the whole staff of workers, whether at home or abroad, seeing the pressing immediate need of thousands more workers in these heathen lands, and knowing that the more simple we live, the larger will be the number who are able to come, whereas if we live expensively the number must be curtailed—I say it behoves us, and surely it is our privilege, without going to injurious extremes, to exercise a beneficent self-denial, whilst unnecessary indulgence would be our disgrace.

"CHEAP MISSIONS."

No one, with the Bible before him, can suppose that less souls will be won to Christ because his servants live too simply, and yet what have we in consequence? Why, "Cheap missions." "I don't believe in cheap missions." It sounds fair enough. Surely we are taking high ground here. And yet, perhaps, if, instead of adopting a popular cry, we really look into it; if we consider, on the one hand, how little it costs to procure good food and clothing, and all the missionary needs; and, on the other hand, how vast and numberless are the districts full of living dying souls; left, still left, because the money is lacking wherewith to send God's servants to them,—shall we not be startled and ashamed that such sad words as these escaped our lips? For do we not see that cheap missions—in other words, bands of missionary workers who are content to live inexpensively, in order that "more labourers" may come to these long-neglected fields—may be, in the present distress, the Church's glory, and that anything else would be her shame.

We do well, then, to be on our guard, and listen for the voice of God rather than to the voice of men.

But let us remember, too, that God does not lead all his servants in the same way; and that, whilst in our position and circumstances it may be right for us to do one thing, it may be right for our brother, in his position and circumstances, to do something else. Therefore, while it behoves us to take heed how we hear, it behoves us no less to take heed how we judge.

And now I had finished were it not that one other thought—the same with which I began—presses upon me. Missionary work (indeed all work for God) is beset with perplexities and difficulties; enemies entrench themselves in our midst and round about us. What are we to do? *Get more of God. All* we want is more of God. We have our congresses, and conferences, and committee meetings, wherein we discuss, and talk, and try to find solutions to the difficult questions that trouble us. But, after all, *the* solution—what is it? Is it not a very simple one? What is it we really want? Is it not *more of God?*

"THIS HAS BEEN SAID BEFORE."

But can we not do more than *say?* The people of old, when sorely pressed, and in utmost perplexity, "gathered themselves together," not to talk, but to "fast" and "to ask of the Lord." "Jehoshaphat...set himself to seek the Lord." King and people, there they stand, all of them, "before the Lord, with their little ones, their wives, and their children." Ah! that (in all humility I would suggest) is what we want to do. Missionary presidents, councils, committees, members, subscribers, gleaners, workers, missionaries, and native Christians, men and women, aye, and our children too—let us "proclaim a fast," and "set" ourselves to seek the Lord. "We have no might...neither know we what to do, BUT *our eyes are unto Thee.*" That is enough. Only let us meet our difficulties, fight our opposers and traducers in this simple way; and lo, to the unerring eye of Faith they have become—the whole multitude of them—piles of "dead bodies fallen to the earth." Oh, after all, how powerless to *hurt!* But to help, powerful indeed. It will take us days to "carry away" our "spoil," and eternity to enjoy it. Ah! how true—perplexities, difficulties, trials, foes, when "we have no might;... but our eyes are unto Thee" become the Christians' greatest blessings. And it will not end there. "The fear of the Lord was on all the kingdoms of the countries, when they had heard."

Yes, when "the inhabitants of one [missionary society] shall go to another, saying, "Let us go speedily to intreat the face of the Lord, and to seek the Lord of Hosts"—"*in those days*" men "out of all languages of the nations" shall take hold of our skirts, saying, "We will go with you, for we have heard God is with you."

And whilst others are going to seek the Lord, and getting filled with joy and blessing—what about myself, individually? Shall I lag behind? Shall I be left out? Nay—and this is the main thing—"I will go also."

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COLONIAL AND CONTINENTAL CHURCH SOCIETY.

THE Colonial and Continental Church Society has passed its sixty-fifth anniversary. Its record is as truly excellent as its age is mature. Founded for the purpose of evangelising in the colonies, it has been admirably developed with a view to meeting the spiritual needs of British tourists and residents on the Continent of Europe.

The annual report, recently published, gives a good idea of the important services which the Society renders to evangelical religion. Grants are made for the preservation of Gospel lightstands in many dark places. In the colonies, the hands are sustained of not a few labourers, whose spheres are hundreds of miles in extent. The Society holds, or largely influences, about 140 chaplaincies on the Continent, and 200 stations in the colonies. In Quebec the Society's grant goes to maintaining schools in places where Protestants would otherwise have to send their children to Romish schools. A varied work is supported in all parts of the Canadian Dominion, the western Indians not being neglected. Ever since the disestablishment of the Church in Jamaica, the Society has assisted in the support of missionary clergymen, besides continuing to assist the schools. Throughout Australia, also, the operations are such as are highly appreciated by the friends of pure religion.

Coming to the Continental work, we note that the Society's agents at Amsterdam, Bilbao, and other places, send home encouraging reports from time to time. Sailors in foreign ports reap considerable advantage. Rev. A. Rust, of Dunkirk, writes: "I trust the day is not far distant when all the paying-off ports between the Elbe and Brest may have Homes under Christian and British management to welcome and protect seamen coming from distant lands. Till this is the case, thousands of our seamen will be entirely deprived of the ministrations of the Gospel." The result of many a Continental holiday this summer has doubtless been, not only restored vigour of body and mind, but also renewed spiritual energy and comfort, through the activity of the Society's agents. The secretary, Rev. Canon Hurst, in a recent circular, says: "The Society never had a better opportunity of extending its operations and increasing its usefulness than at the present time. The committee are urgently requested to take up several new and most important stations, and nothing but want of means could justify them in hesitating." The offices of the Society are at 9, Serjeants' Inn, Fleet-street, E.C.

NURSES IN STOCKHOLM.—Last week's issue of *The Queen* contains an interesting account of the Sophia Home for Nurses, opened in Stockholm, under the fostering care of the good Queen of Sweden. The object of the Home is to give instruction to nurses who may serve in private houses, infirmaries, &c., and to provide a retreat for those suffering from ill-health or overwork. There is an infirmary attached, and the Home is described as in every respect a pattern establishment.

For the Young.

WHAT ITALIAN GIRLS DID.

ON March 29, 1888, there appeared in a well-known weekly paper an article by "Adelaide Rosa," written from Milan, Italy. I feel sure the extracts from that article will interest your young readers, and I hope encourage them to put their "brave, young shoulders to the wheel, and give a bit of help," as an old Scotchman put it. "Adelaide Rosa" says:—

In the January number for 1885 of *Our Own Magazine*, I read an account of what certain young girls did for poor children. It was as follows:—

"In December, 1879, two girls of ten years old agreed to spend some of their pocket money in buying some winsey and flannel, and to make petticoats for five poor children they knew, to be given at Christmas. In December, 1880, three other little girls joined them, and eleven petticoats and two little dresses were made. In 1881 four cousins of one of the girls, living in a distant town, heard of the plan, and each made two petticoats, so that year twenty-one petticoats were distributed, as well as seven pairs of knitted socks and five frocks. In 1882 girls in two other towns did the same thing, and forty-seven petticoats, twelve frocks, and nineteen pairs of socks were made by girls under fourteen, and all of them at school or working with a governess at home, so they had not much spare time. During the past year there have been girls in many places working in this way, and all from the idea of those two little girls in 1879. Don't you wonder how many will be made in 1885? N.B.—There will be one more at least, if you will adopt the same plan and set to work at once.—*Fannie E. Turner.*"

This fact moved me, and I translated the brief account, and had it published in *L' Amico dei Fanciulli*, of Florence, with an appeal to the youthful Italians, in the hope that they might imitate the example of the English girls in doing good. At that time I had a Sunday-school of twelve scholars, to whom I regularly distributed *L' Amico dei Fanciulli*. When they read this account they were surprised, and, meditating on it for three months, one Sunday they said to me: "Teacher, we have read what the English girls did. Could we not also follow their example, and show in this way that your appeal has not been in vain?" Encouraged by what the English children did, they also wished to do something of the same kind.

Then we are told that in June, 1885, eight of these scholars met to organise and discuss a little union, which they named "The Benevolent Society of the Wesleyan Sunday-school." And the little Society was commenced with these eight members. At first, being quite poor themselves, they found it very difficult to get any money. But they persevered, and in a few weeks had collected several francs, with which they bought material to make small articles for children still poorer than themselves. In the first year this young society collected 72·53 francs, and in the second 101·35 francs. And we can well understand what charming little garments could be made by busy fingers, with material bought for that sum. Some of the clothing thus made was sent to the orphans who had lost their parents by cholera, at Messina, Palermo, and Cagliari.

The numbers of the Society are increasing, and every two or three months they have a special little meeting of their own. Some of the members can scarcely believe that their halfpennies have so multiplied as to form such a respectable sum, and greatly do they rejoice when they see the fruit of their many little sacrifices turned into useful garments!

The editor of the paper from which I quote says: "Ten years ago, in English soil, a little deed of love, or what we may call a seed grain, was sown by two little Christian children. Year by year it grew silently and secretly, until the wind which bloweth where it listeth wafted its fruit across the waters to a tiny Italian garden, in which, in like manner, it took root. And there to-day it is growing and flourishing!"

I think many of us will feel ashamed of ourselves when we read of what these poor little Italian girls have done, and remember how little we are doing for others. But why not set to work at once and see what *we* can do?

Let me, in closing, tell you a little incident that gave me much pleasure: Last autumn, a young girl was asking me how she could best make use of some clothing she had made for the poor, during some six or seven months spent at the seaside on account of her mother's health. Warm frocks of various sizes, strong petticoats, and comfortable well-knitted boys' socks, filled a good-sized travelling box.

"I know a busy clergyman's wife, in one of the very poorest parts of London," I said, "who will be charmed to give away these things, and will do it herself, so you may be sure they go to the right sort of people. But why do you always use brown material?" I asked, as I saw that all the things were made of some shade of brown, varying from bright russet brown, reddish brown, or dark sepia tones of brown.

My young show-woman laughed heartily, as she answered, "You would never guess, I am sure. But, to tell the truth, I have a sweet-tooth, and though I am nearly seventeen years old, I am a perfect baby for chocolate. About Easter, I heard Mr. Arrowsmith say in an address to young people, that it often grieved him to think how much the young spent on themselves, and how much of their pocket-money went for chocolate and other such things."

"And you felt that the cap fitted," I said.

"I did, indeed," she answered. "I cannot tell you the other things that Mr. Arrowsmith mentioned, for I was so struck by that one word, 'chocolate' in the list, and, remembering how much I spent on it, that I did not seem to hear the rest. But, as he told of some of the terrible suffering, last winter, amongst poor children in London, I determined to do something for them. Result—the material for these things is all bought out of what I call my 'chocolate money,' and it is my fancy to always use browns, that being the colour of chocolate, you know."

I wish you could have seen my young friend's bright face as she spoke; and then she merrily told me of her difficulty, at first, in denying herself the luxury in which she had so long indulged. "But I used to say to myself," she said, "'Brown chocolate *versus* brown wool and winseys, which shall it be?' and I am glad to say that the two w's gained the day."

I leave you to point the moral of this little story for yourselves, only begging that, if the cap fits, you will put it on. If you do so, I feel sure there will be "chocolate-money" and "sweet-money," spent where "the returns" will yield far more pleasure and profit.

FANNIE E. TURNER.

TRUST.

Cling to thy Father's hand,
And like a child be led:
For 'tis thy Father's land
Thy happy footsteps tread.

Yes, He who ruleth all
Creation vast and fair,
Deems not thy cares too small
For his Almighty care.

Art thou not willing, then,
On such a Guide to rest;
Not asking how or when,
Because He knoweth best.

But this and that looks drear;
It may, to human sight:
Thy Father leads; don't fear,
With Him there is no night.

The foes that seek thy harm
Are under his control;
The ills that thee alarm
Are part of his great whole.

The plan of all my life,
Is marked by his design,
Enough; this ends all strife,
His will be done, not mine.

ELIZABETH LOVE.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 1, Rev. i. 1—8; Mon., Dec. 2, Rev. i. 9—20; Tues., Dec. 3, Rev. ii. 1—17; Wed., Dec. 4, Rev. ii. 18—29; Thurs., Dec. 5, Rev. iii. 1—13; Fri., Dec. 6, Rev. iii. 14—22; Sat., Dec. 7, Rev. iv. 1—11.

MR. NEWTON JONES, secretary of the Evangelistic Mission Children's Service Band, has completed a fourteen days' mission at Middlesboro', four of the largest churches having been thrown open for his use.

MR. T. LEWIS SAYER has been conducting a children's mission, extending from Nov. 11 to 22, at the York-road Chapel Sunday-school, Lambeth. The meetings have been well attended, and the interest has been sustained throughout.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. James Tyler. St. George's Free Church, to Nov. 30; Church Schools, Stocksteads, Dec. 1—8, at 7.30. Mr. T. Lewis Sayer, Middleton-road Congregational Church, Dalston, to Dec. 6; Athenæum, Camden-road, every Sun., at 3.15; Wimbledon, Dec. 11; Upminster, Dec. 13. Mr. E. Collier, Deptford Ragged School, to Dec. 1. Mr. H. Hutchinson, St. Paul's Church Schools, Burslem, to Dec. 2. Mr. Alfred Armitage, Congregational Lecture Hall, New Wandsworth, Dec. 1—4; Coatbridge, N.B., seven or ten days' mission, from Dec. 9.

A VITAL CHOICE.

AN INCIDENT OF DR. PENTECOST'S MISSION.

A YOUNG woman came to the meetings for several nights, and on one occasion remained behind talking with her Sabbath-school teacher who had seen her and detained her. Nearly everybody had left the church. Dr. Pentecost was leaving, but as he walked down the aisle toward the front door, he noticed these two in conversation and stopped to speak a word to the young woman. He asked if she were a Christian, to which she answered, "No." "Do you wish to be one?" "Yes." "Why do you not give yourself to Christ?" She said she couldn't. "Why not?" She didn't know. Then the Doctor said he was sure she was cleaving to something sinful, which she was not willing to surrender, for he perceived that she had an intelligent knowledge of the way of life. He asked her, "Is there not some one thing that you know to be standing between you and Christ, and which you are not willing to surrender?" At this pointed question the young woman, who had seemed much agitated during the interview, much to the surprise of her friends, who were present, turned deadly pale and fell into a dead faint. She was with some little trouble restored and taken home by her Sunday-school teacher.

The next night she was not back; the following night, however, she came again, but made no move. Again she came, and was the very first one to leave her seat and come forward in token of her surrender to Christ. The cause of her faint was told by her to a friend that night. She had been to the meeting and was deeply convicted of sin; but she was engaged to be married to an unconverted young man, and she was afraid that it would not be pleasing to him if she became a Christian, knowing that "he cared for none of these things." Another day passed but she was afraid to take the step and possibly imperil her earthly happiness.

That night she went to sleep and dreamed that she went to the meeting and that she lingered after all others had gone, and that Dr. Pentecost had come to her and charged her with keeping back from Christ out of regard to a human love. When therefore she saw Dr. Pentecost coming towards her, she said she almost fainted; but knowing that it was not his custom to go among the people in the audience she did not think he would speak to her. Imagine her surprise when he walked straight up to her, and practically asked her if she was not rejecting Jesus for the sake of a human love. So exactly was her dream fulfilled that she was overwhelmed with the coincidence, believing that it was God's hand. All the next day she struggled with this matter, and the second day decided to give up all for Christ. So she confessed Christ and then communicated with her friend, saying plainly that her choice of the Saviour was deliberate and for ever. She has become an active winner of souls since.

ISABELLA MACPHERSON:

The Story of a Devoted Life.

By her Brother, Rev. JOHN MACPHERSON, Dundee.

(*Continued from page* 1064.)

CHAPTER V.—LIFE IN THE SLUMS.

FOR a year after her conversion Isabella remained at home, mainly occupied in private teaching; while her leisure hours were spent either in household duties or in strenuous efforts to promote the cause of Christ. It was a brief but helpful apprenticeship for a wider sphere. A girlhood of more than common brightness, rendered doubly beautiful by the grace of God, was joyfully laid on the altar of the Lord; she was now well equipped for service.

In the summer of 1861, she removed to Dundee to keep house for her brother, the present writer. Leaving home for the first time, her parting with friends was an ordeal severely trying to her affectionate nature. Her father spoke as a dying man, and bade her farewell till the heavens should be no more. When, as from the brink of eternity, he counselled her to cleave to the Lord and serve the God of her fathers, and blessed her, saying she would never again see his face in life, the scene was one of indescribable tenderness. Weeping bitterly, she tore herself away from her dying father's presence, and the home of her affections; and, as he said, she saw his face no more.

The duties of her new position were discharged with admirable diligence, fidelity, and prudence. Her housekeeping she ever regarded as her first Christian work. Nor was she slow in putting her hand to the work of winning souls, especially in connection with the evangelistic and home mission efforts of our congregation.

One of our open-air preaching stations in Dundee was the corner of Hilltown and Rosebank Streets. Here, in 1861, I found

A PULPIT ON AN OUTSIDE STONE STAIR.

The poor people gathered to the preaching, the first effect of which was visible in the washed faces and mended garments of the hearers. By and by they pressed nearer, began to shake hands, and sometimes drop a tear, with the remark, "It's a grand thing to be saved, Sir." "It is. Are you saved?"

"That's a serious question, Sir," is the truly Scottish reply. "Have you not accepted Christ?"

"I canna say that, Sir." "What's the hindrance?" A shake of the head and a gush of warm tears make answer. The Holy Spirit was working, and souls were saved at that corner.

The recent religious awakening had provided us with plenty of workers, and we began a mission. A little weaving factory in the street was rented; the old looms were sold for firewood; and the room was fitted up for a meeting-house. Soon the place became too narrow for the work, and we purchased a piece of ground on which a mission-hall was built. Here we carried on a Sabbath-school, a day-school, evening classes, evangelistic services, a penny bank, and, in short, every kind of good and useful work. In the course of years we built a church, in which a congregation was gathered. Thus a thoroughly organised home mission was constituted and vigorously worked.

The field of labour was a wilderness full of briars and thorns. Poverty, squalor, drunkenness, vice of every kind, utter godlessness, reigned in many a court and lane. The vicissitudes and trials of the mission are too long a story to tell here: but the blessing of God rested on it. Begun in an outpouring of the Holy Spirit, it was eminently a soul-saving work; and a soul-saving work it has happily continued to be. It was on this field that Isabella Macpherson began her work in 1861: and here she continued to labour for seven-and-twenty years. Let us visit

THE SCENE OF ISABELLA'S LABOURS.

A single court will show the character of the district. A dying man, who claims me for his pastor, though I do not know him, desires to see me. Our visitor will show us the way. It is Saturday evening, and there is already an unusual stir: there is always something unusual in the air of the district on the last night of the week. There is a general cheeriness: the week's work is done; wages are in hand; comforts for the Day of Rest are to be procured: a genial, hilarious spirit prevails. Even the penniless are excited and hopefu ; they may share in the good that is going; in any case, they feel justified in making provision for the morrow by recourse to the pawnshop. Everybody is dramming, the first stage of which is marked by noisy jubilance, and a generous treating all round. The most besotted creature in the slums thinks that Saturday night, the Sabbath also if possible, should be a season of joy and goodwill. Alas! for the form and the fruit of it all. If you keep your eyes open you will be surprised at the sights you see—the incidents, curious, humorous, pathetic, you encounter in the course of an hour or two.

A trumpet-like voice sounds in our ears: "Gather out! gather out!" is the cry. Here is old Charlie with his barrow and "candy": the children are crowding around him with a rag or a bone to be exchanged for a small portion of the coveted sweet. Charlie is a picture: he might pass for a bishop; so solemn is his countenance, and so picturesque his dress. His sleeves long and loose; his chief garment gownlike and flowing; his legs curiously begirt; his shoes antique; his hat as like a shovel as it is like anything else in the world; while his rich, sonorous voice would make the aisles of a cathedral ring. To the slum child Charlie is a merchant prince, his barrow a grand bazaar.

The entrance to the close or court is by a narrow passage which we find blocked by two drunken men. They are shaking hands, and

SWEARING ETERNAL FRIENDSHIP.

In proof of his affection one says, "If God shpares me till the morn, I'll come doon and shee you." The other, not to be behind in generous regard, throws himself into an attitude, and laying the palm of his hand with force on the breast of his friend, responds with equal magnanimity, saying, "And if God does not spare ye till to-morrow, I'll releashe ye from y'r engagement." They part; and one of them with much plaiting of feet enters the passage. Again our way is blocked, the drunken man must have a rest. Leaning his back against the wall and stretching his legs across the passage he soliloquises in a pious strain. "Yes, as sh' hymn says, by George, there's no rest for the weary." He quotes from memory. At length he moves on, and we enter the court.

It is long, narrow, and dingy; the walls on either side are dilapidated and slimy; the gutters are full; doors and windows are sadly out of repair; doorsteps worn away; outside stone stairs ricketty and unsafe; gloomy cellars below; overhanging cabins like crows' nests above; clothes out drying on lines crossing in all directions like spiders' webs; and such strange garments, full, no doubt, of wonderful histories, but you need not eye them closely, except to keep your head from contact.

The court is lively, everybody is in motion: some very drunk, some very sober. A cloud of smoke rises from the gutter: a man on fire! As he rolls, dead drunk, in the mud, a quantity of matches in his pocket, crushed and kindled, send up a horrid smoke. His wife and a female friend are rolling him about and searching him. "Are ye burnin' afore your time, ye brute!" exclaims the wife, with a profane expression; adding, "Whar's your siller?" Raising him up, the women fix him against the wall, one holding his arms cross-like against the stones, while the other searches his pockets for what of the week's wages may have survived the public-house. The money secured, they let him go, and the sot tumbles over in a heap. "Ay, ye're a bonny man," says the wife, as she goes her way; "lie there till ye cool: ye're nae fit to be meat to the cats."

Being on hand-shaking terms with everybody in the court, we are hindered, and again fall in with the drunkard we met in the entry. Knowing that shaking hands with a drunken man is

A TEDIOUS AND UNPROFITABLE BUSINESS,

we hurry past him, while he cries after us, "There's the minister fleein', fleein', just like as if the deevil was at his heels."

"Ay, and the deevil is at your heels too, Wullie," says a little sharp-eyed, witch-like old woman, with a large beggar's basket on her arm; "but ye're no fleein' from him, and that is hoo he has trippit y'r heels, and gotten ye fairly intil his hands."

"Ay, but if Jesus Christ cam' doon the closs, Nanz, He would shak' hands wi' me!"

"If Jesus Christ cam' doon the closs, Wullie, ye would get a hecklin'. D'ye think He would lat you haud the bottle to y'r head that wye? Man, y're fechtin' wi' God, and y're sure to get your licks some day. The piper's aye to pay, ye gouk (fool); and he's a gey piper to pay, I'll warrant ye."

A pale-faced girl, of some thirteen years, rushes out of a house, and throws herself down on the stone stair, crying bitterly. She is a good girl, and gives her mother every penny of her wages, week by week. She has managed, in the course of months, to purchase for herself a jacket for the Sabbath-school and the meetings. Her mother bids her take the jacket to the pawnshop; she refuses, and is cruelly beaten—the mark of the poker being only too visible on her arms and shoulders. The poor child trusts in Jesus; but all the same the poker hurts her, and her mother's wrath is hard to bear. Out comes the mother, bound for the pawnshop, with the jacket and other articles of dress in a bundle. The girl sobs: I remonstrate, but in vain.

"How will you answer to God for this conduct?" I demand.

"I'll tak' God in my ain hands," is the graceless reply.

Up the steps from yon cellar comes a lad in company with a soldier, followed by a quiet-looking, decent woman, who is weeping aloud. The boy has enlisted; he her only son, she a widow. She throws her arms around her boy's neck; he struggles to tear himself away. "O my poor laddie! I'll maybe never see you again!" Poor mother! she has sudden visions of war, and wounds, a dying soldier, and much more. "O God, Ye took his father from me; Ye micht spare my laddie to me!"

"RAISING THE WIND."

Here comes a well-known character, with a tub on his head and a woman at his heels. "Ye villain, would ye tak' an' sell the verra tub I mak' my livin' wi'?" A sharp tussle: the man, his wife, and the tub, next moment are on the ground. Down the court rolls the tub, making straight for a child, whom it knocks over and imprisons against the wall. The screams of the little one bring upon the scene its mother, who, snatching up her bairn, breaks out in the strain customary on such occasions. Meanwhile our hero of the tub has got two or three smart blows from his wife, on whom he vows speedy vengeance, as he goes his way to seek some other means of raising the wind.

Suddenly there is a rush of children into the court, with a policeman in the midst of them. The man of the law strides along the alley, enters a house, and, in a twinkling, comes out again with a tall, dissipated, villainous man, whom he "rushes" along amidst the cries of the boys and girls, "That's him! that's him!"

Who is "him"? This is M——, a notorious drunkard, who for many years has been the curse and terror of his family. Up two stairs lies the dead body of his daughter, a godly girl, who has died of consumption; while another daughter, a sweet-looking girl, in her teens, lies dying of the same fell disease. The unnatural father has seized the occasion to return to the house, which he had laid waste, and from which his wickedness had banished him; but it is only to blackmail his wife. He demands money, threatening, if he is denied, to prevent the burial of his daughter. This fails, and he then threatens to cast the dead body of his child out of the window, into the street, and coolly proceeds to execute his purpose. A terrible scene follows—a struggle over the corpse. When we go in, the mother is swooning, a crowd of women are trying to restore her; the one daughter sleeps calmly enough in her shroud, while the other is crying, and coughing, and spitting blood—suffering an anguish of mind worse to bear than her fatal disorder.

FROM CELLAR TO GLORY.

Down a flight of stone steps and in a gloomy cellar, I found the man who sent for me. Enormously swollen with dropsy, sodden, panting for breath, the dying man sits in a corner of the wretched hovel all alone. He cannot lie down, night or day; he never sleeps, or, if he does, it is only for a minute, for he drops off his chair; and many a fall has made sleep a greater terror than the sufferings of his waking hours. But he is near his end, he says, and he does not mind. Can nothing be done? I search about, and find a rough deal table, the only thing approaching the nature of furniture in the room, and this I fix in front of the dying sufferer, so that he can lean upon it, and when he sleeps be kept from falling from his chair. The poor man is full of gratitude; he had never thought of it, and there was nobody to think for him. He tells me the rest of his story. He never saw the inside of a church or any religious meeting-house. One day he stopped and listened to the preaching in the open-air at the corner of Ann-street, where we usually held a meeting. There the Lord met him, opened his eyes, saved his soul. Poverty, bad health, misfortune, prevented him from realising the fondly-cherished desire to attend the church and join the fellowship of the saints.

Now he is dying, he is happy in Christ; his sins are forgiven; he is waiting to be called home; he will soon be in the presence of the Great Redeemer. He sent for me in order to bear his testimony to Christ, and to encourage us in our work. The common faith and hope made us warm friends and good fellows in a trice. After conversation, with reading the Word and prayer, we parted. It was our first meeting and our last; our first parting, and it will be our last. He had never seen a pulpit or a pew, a communion-table or a baptismal service; but He had seen the face of God, and is now in the presence of the King. From that dank cellar to glory; from poverty and dropsy, from solitude and sleeplessness, to being with the Lord—what a change! As we went up the stone steps out of that dingy cell, we could hear the voice of the dying man praising the Lord and praying a blessing on us; and we felt as if the angels of God were going down while we were coming up.

A BATTLE WITH DESPAIR.

See that little fellow, unwashed, unkempt, with rags enough to cover only the fifth part of his body, trundling his mother's pot-lid for a hoop up and down the court! His joy is full; he is as jubilant as the conquering hero of a great battle, as happy as any princeling in the royal nursery.

"What will your mother say to you, Tommy, about her pot-lid?"

"She's nae needin' 't, ye ken; there's nae tatties in the hoose."

"But you may break the lid."

"Oh, but I'll mak' a new ane when I'm big."

"You love your mother, Tommy?"

For a moment the child was silent, and then with a whispering voice replied, "When I grow to be a man, I'll no lat my mither greet. I'll big (build) a hoose for oorsel's, an' I'll buy meal an' tatties an' a' thing."

All this meant that the poor mother had been crying because she was summoned to leave the house, not being able to pay the rent. No food, no fire, no house—what a battle with despair! We have seen a decent widow with her two or three bairns standing at the close mouth beside a pitiful little heap of sticks and rags, her household gear; the rain pouring in torrents; the children crying; ordered out of the house by the landlord; ordered off the street by the policeman; ordered out of the world by its grand civilisation; and when her little daughter said, "O mither, would it no be better if we were a' dead an' awa' wi' father?"—do you wonder that the anguished mother's heart gave way, and she swooned and fell among the soaking heap of stuff, and seemed to the passers-by, as she lay there, only a bundle of rags?

WHAT A MIXTURE OF GOOD AND EVIL,

what a blending of light and shadow, one finds in a single lane or court! Heaven, earth, and hell, are strangely mixed up in the history of one slum. And yet it is much the same in the world's best society. The mahogany, upholstery, varnish, millinery, fine talk, skin-deep morality, make small difference in the sight of the heart-searching God. The essence of evil in the slum is sin; and, God knows, that ossence is not improved by being sweetly scented with the rosewater of refined manners and tastes. But the picture has another side. One is struck with the brave, kind, magnanimous spirit shown, often as a mere matter of course, in those miserable dens, where some of the finest elements of a noble character may now and then be found. One day I met on the street a little ragged boy, head bare, legs and feet bare, one arm exposed to the shoulder, the other partly covered, a few tatters about his loins—a too-familiar picture of squalor, a child of the slums. I did not know him; nor did he know me. He was making for the centre of the town. He had wandered into the country, probably the first time in his life, nature in him having somehow got a sniff of nature outside of him; and he had gathered in the ditches by the roadside some wild, garish things which he took for flowers, and these he held in his hand with a firm grasp and an admiring look. Seeing me looking, and thinking I was admiring his flowers, he stopped, selected the biggest and loudest of them, and, stepping up to me, presented it with all the grace of a perfect gentleman, and then bounded away, happy in the belief that he had made me as happy as himself. I was taken aback; no gift ever went so directly to my heart. As I stood looking after the poor child hastening home to some wretched hovel with his handful of ditch flowers to cheer a sick mother or a dying sister; when I reflected on his generosity and magnanimity, for he sought no reward but the joy of sharing his little all with others—my eyes grew dim, and I vainly strove to hide my emotion from the passers-by.

All around this district Isabella laboured. To her no court was too dingy; no house too disreputable; no family too hostile; no sinner too debased. With the light of the Gospel in her hand she often penetrated into a darkness that could be felt. There were dens of rowdies; dens of thieves; dens of infamy; dens of devilry; but with a firm step and a cheery voice she made her way into those hells, sometimes to be turned to the door by hands of violence and amidst a storm of imprecations; sometimes also to be received as an angel from heaven by a wretched creature sick of sin, a soul suffering from the terrible recoil of conscience. To pluck that one brand out of the fire was her business—a desperate work.

REVIVAL IN AUSTRALIA.

The Melbourne correspondent of *The Baptist* writes that God is graciously visiting the churches at the Antipodes with signs of a glorious revival. "For some time there has been mourning over the low state of spiritual life among us and the paucity of results from our labour. About six months ago a week was set apart by the churches for earnest supplication, one whole day in the week being given to united prayer. Ever since meetings for prayer have multiplied greatly. Meetings that were languishing were greatly revived, and many of the ministers, and some of the more earnest laymen, have been spending whole nights in prayer. The result has been a gracious awakening in a number of the city and suburban churches; many have been saved, and languid church members wonderfully quickened. Our principal Metropolitan Church, Collins-street, Melbourne, has experienced a large measure of blessing under the fervent and evangelical preaching of our beloved brother, Rev. S. Chapman. The churches at Fitzroy, North Carlton, Brunswick, Albert-street, and Hawthorn have had similarly glorious manifestations of Divine power and blessing.

"The churches in the country districts are catching the holy contagion, and from the other colonies, notably from South Australia and Tasmania, tidings of a kindred awakening have reached us. Our brethren of other denominations, being greatly stirred by the news of what the Lord is doing for our churches, have set themselves to seek the same blessing, and they have not sought in vain. Among the Presbyterians and Methodists there are glorious indications that 'the winter is over and gone, and blessed summer, with all its fruitful promise, nigh at hand.' Last week a great united all day of prayer was convened in Melbourne by leading ministers of the Baptist, Presbyterian, Methodist, and Episcopal communities. The subject of prayer was *exclusively* the Revival of the Church of God and the outpouring of the Holy Spirit. It was a day never to be forgotten; the power of God came upon the assembled multitude, and all hearts seemed fused by a common fire and moved by one impulse. The oldest ministers tell us they have never known such a moment in the Colony before, and all believe we are on the eve of a *great Australian Revival*. Every Thursday there is a meeting of ministers of all evangelical denominations held in the vestry of Collins-street Baptist Church to pray for this revival, and the brethren have entered into a solemn covenant to continue with one accord in prayer until the Lord shall arise and have mercy upon Zion."

MONTHLY TRACT SOCIETY. — Mr. J. R. Mackenzie, secretary, lately visited Wick. During his visit he was engaged doing good work in the community.

MISSIONS AND THEIR CRITICS.—A missionary in China, writing a letter of thanks for the receipt of The Christian, says:—"We workers in the vineyard, as we look up from our work for a moment, are amused at the remarks of would-be critics on Missions. Would not the critics do better if they left their comfortable positions and homes, as every ordinary missionary does, to come and help us? It is one thing to sit in an easy chair in a snug home, and advise how missionary work should be carried on, and another thing to come out and do the work. There is plenty of room in China for self-denial, and for suffering hardships, if necessary. There are in China to-day numbers of men and women who would be quite prepared to do and act as the workers who who have gone before, and whose lives are now chronicled. I admire the ladies who ventured first into the inland cities of China, and first faced a Chinese crowd. The courage and bravery manifested by them exceeds that of the bravest men who have lived and died in Africa or India."

Dark Deptford.

By reason of its overwhelming vastness, London is at once the monarch of modern cities and the despair of the social or religious reformer. Among its "dark" spots we do not know that there are any which have better earned the appellation than the region to the south of the Thames which embraces Bermondsey, Rotherhithe, and Deptford. Of these, perhaps the last is the poorest and darkest of all. Taking High-street, Deptford, as a centre, the explorer may find, within an easy walk, league upon league of narrow unlovely streets, where the conditions of life appear to be such that it must be next to impossible for dwellers in them to be cleanly, healthy, or good.

In the middle of this sunken region of sordid poverty, a Medical Mission has lately been planted by Dr. Pring, who for some years worked in a similar capacity in St. Giles. The other Sunday evening one of our representatives paid a visit to Dr. Pring, and accompanied him over a part of his gigantic "parish." Of recent years the Medical Mission—that ideal form of Christian effort—has developed throughout London to a considerable extent. But Dr. Pring says that the whole of South-East London was without such a mission till he was enabled to break ground in dark Deptford some five or six months ago. With respect to his visit our reporter says:—

I wish I could paint in realistic colours the aspect of this human warren; for such it really seems to be. In the Broadway and the High-street there were ample breathing space and plenty of light—too much of the latter coming from the glaring gas jets of the gin palaces that are planted at nearly every street corner. But the side streets, of which we traversed a perfect labyrinth, are narrow and dark; the roadways seem to be the receptacle for vegetable and other refuse. The houses are of the most approved "Jerry" pattern—row upon row of mean-looking brick boxes. The Doctor looked in upon a patient, and we found husband, wife, and some five or six children occupying one small room. The air was foul and stuffy; the children were as dirty as an average pig, and though the parents appeared to be respectable and well-intentioned, it was impossible to conceive how a family could be brought up to habits of decency and self-respect under such circumstances. This single-room arrangement, Dr. Pring assured me, is largely prevalent in Deptford; it is one of the worst ulcers in our social system, and it is time that our "City Fathers" devised some plan by which the great army of London's poor can pay some small regard to the elementary principles of a rational human existence. It is probable that a great part of all this squalor and wretchedness is self-inflicted, but with so little to elevate and so much to depress the spirit, it is small wonder that the warmth and light and false cheer of the corner pub. are resorted to. The casual labour of the docks constitutes a large factor in the industry of Deptford. The importation of live sheep is at present prohibited at the Deptford cattle market, owing to disease, and this has thrown thousands out of employment. Dr. Pring told me that the trade of the High-street is mostly divided between publicans, doctors, and undertakers—a terribly ominous trinity.

The Medical Mission premises are well situated, towards the lower or river end of High-street. Entering from the street the visitor finds himself in a cheerful and comfortable hall. At the time of my visit, early on the Sunday evening, a well-attended children's service was in progress, conducted in Dr. Pring's temporary absence by one of the City missionaries of the district. Later in the evening there was a Gospel service for adults; to a full and attentive congregation, the Doctor gave a vigorous and eminently sensible address on the claims of Jesus Christ to be the Saviour of the world, especially of the poor, and his power to make good that claim. Into this room two days a week the medical patients gather, and are supplied with advice and medicines; at the same time a short, bright, Gospel service is held, so that the Divine order of healing and preaching is observed, after the primitive and perfect model. On Saturday evening Dr. Pring has a meeting in which temperance advocacy is judiciously mingled with an elevating musical entertainment. He is a sworn foe to the trade of the publican; and with good cause, for he says that many of the ailments for which he has to prescribe are those induced by indulgence in strong liquor. As I have indicated, Deptford is no exception to the rest of London in the matter of drink-shops. Within a stone's throw of the Medical Mission, and within view of each other, there is a regular nest of these centres of moral and physical contamination.

In our evening walk, Dr. Pring and I came across a few rays of light amid the prevailing darkness. Mill-lane, a narrow thoroughfare abutting on the Broadway, seems to be a congerie of common lodging-houses. Into one of these we went, and found the large kitchen tenanted by some scores of men, women, and children, all of whom where listening quietly, and more or less intently, while a Gospel service was being conducted by some members of Mr. J. W. Jordan's evangelistic band. We peeped into a Church of England, situated in a back street, where there was a sparse congregation. A little further on we found a chapel curiously calling itself "General Baptist Unitarian"; here also there was a small muster of hearers, at which we were in no way surprised. At another spot we chanced on a little three-cornered shanty of a place that is doing duty as a "slum post" of the Salvation Army. It was crowded by some forty odd people, the most of whom were Army "soldiers." During the brief time we stayed, the praying was very fervid and the singing equally so. I understood from my companion that the Army has not in the past been much of a success in Deptford, owing to the sheer indifference of the masses. A large barracks has, however, been secured, and will soon be opened. Though the places of worship were so poorly patronised, there is not church accommodation for more than a very small proportion of the dense population.

This same stolid indifference and utter disregard of things spiritual are the most appalling fact that meets the Christian worker in such a neighbourhood. The City missionary of whom I spoke (a very earnest man, born and brought up in the district, and who worked for years in a factory) told me how he had been set upon and knocked down by a band of roughs in the High-street a few weeks before. As a rule, however, the denizens of Deptford do not seem to care enough about religious work to oppose it openly. That Sunday evening the main thoroughfare in which the Medical Mission stands swarmed with loafers, for whom the brightly illuminated and attractive gin-shops kept their doors on the swing.

Dr. Pring imparted to me some most distressing facts as to the prevalence of foul language and unblushing vice, even among the very young. On these matters it is not needful that I should expatiate. I hope I have written enough to show the reader that this Deptford Medical Mission is a thing desperately needed, and an agency that is certain to do an untold amount of good, alike to bodies and souls, if a sympathetic Christian public will give it a sufficient backing. This brave young doctor, who is heartily aided by his partner in life, appears to me to have entered on a work as heroic and self-abnegating as that of any missionary to the fever-stricken regions of the Congo. He ought to be upheld and encouraged by the constant intercessions of his fellow Christians, and the adequate aid that wealthy London is so well able to bestow. His address is 259, Lewisham High-road, S.E.

RESCUE WORK IN ALDERSHOT.

Dear Sir,—A noble work of rescue is carried on by Miss Tummon and Miss Dale, 21, Wolseley-road, Aldershot. Among those who have been helped by these heroic, Christlike workers (especially by the former, who has been engaged in this self-denying work from the first) are daughters who have been ruined by their own fathers; girls who have been decoyed from their homes in various parts of the kingdom, by villainous, smiling tempters belonging to the British Army; girls who have been trained in the town, by their unnatural mothers, to a life of sin; soldiers' wives who have married "off the strength," and who resort to this shameful sinning in order to eke out a living—which is but a dying death; and professional, hardened harlots from other quarters, who come here thinking to find a more fruitful field in which to ply their nefarious life-and-soul-destroying traffic.

Some of these are rescued out of the sin and shame, and sent to Homes; some are restored to their sorrowing parents, or respectable service; some are assisted to marry, rather than live in sin; some are delivered from the sin into which they were on the point of falling; and some, praise God, have been savingly won to Christ.

Not long ago, a soldier's wife had been supplied with drink in a public-house until she was hopelessly intoxicated. Ten o'clock came; she was then thrown out into the middle of the road as if a dead dog. A crowd gathered round the helpless, wretched woman. In the crowd was a man of kindly heart and sympathetic spirit. He put the poor creature in a cab, and drove off with all speed to Miss Tummon's. Then, with loving hands and hearts, Miss Tummon and her helper ministered to this mother's daughter, who was insensible for hours. After she was recovered, rested, and refreshed, she was kindly counselled, and left a sadder, and we may hope, a wiser woman.

A fortnight ago Miss Tummon and Miss Dale were enjoying the holy calm and quiet of the sweet Sabbath afternoon, when they were rudely roused by the appearance of a poor creature, the wreck and refuse and cast-off thing of fallen men, who was brought from North Camp in a fearful condition, more dead than alive, with absolutely only two rags on to cover her nakedness and shame. It was a sight before which scores would have been dumb with helpless grief and sorrow. But not so these two ladies. They welcomed, washed, and waited upon this poor thing, and have now, by God's grace, won her back to life and hope, some sense of respectability, and desire for a better life. Will your readers help this noble work, which is hindered in its more effectual operations by lack of means?

Gifts of women's clothing and money would be thankfully received, and that such may be forthcoming is the earnest prayer of

(Pastor) Jesse Aubrey.
2, *Francis-villas, Cambridge-road, Aldershot.*

MISSIONS TO SEAMEN.—Commander W. Dawson, R.N. (secretary), and Rev. T. S. Hatfield, Acomb, York (association secretary), recently addressed enthusiastic meetings at Newcastle-on-Tyne, Edinburgh, Harrogate, Bradford, Sheffield, and Derby.

BIBLE FLOWER MISSION.—Sir,—May I be allowed to plead for this Mission (110, Cannon-street, E.C.), which every week in the year brings the pure "milk of the Word" to our sick and suffering people in the hospitals and lodging-houses of our great city. We need more workers, more flowers, and more money to carry on the work efficiently. The Lord does give gracious tokens of his blessing, and some remarkable cases of conversion have taken place through the texts that always accompany the flowers given, and through the words spoken by the workers.—Yours faithfully, F. A. Bevan, Treasurer.
54, Lombard-street, London, E.C.

Rev. WILLIAM TYLER, D.D.,

Congregational Minister, Mile End New Town, E.

COMPARATIVELY few workers in the Lord's vineyard are permitted to look back upon so long a period of successful labour as the subject of our present sketch. Though well advanced in years, he is still engaged heart and soul in the service he so much loves, and his activities are as numerous and varied as Christian ingenuity and sanctified common-sense can suggest, for the effective commendation of the Gospel to the toiling thousands of East London.

Born in 1812, William Tyler came of a good stock. Both parents and grandparents were Christian people, whose influence was not lost upon those among whom they moved. Eldest of a family of five, William enjoyed the privileges, as well as laboured under the disadvantages, of firstborn. He received a good education, and in early years came under decided religious impressions. A means of grace to him in his young days was afforded by the request of his great-grandmother that he should read to her the Scriptures and Mason's "Spiritual Treasury" on Lord's Day afternoons. A blessing attended this kindly service, as well as the exercise which his mother encouraged of learning many of the hymns which we still cherish as constituting a very precious poetic heritage of the Church of Christ.

The Tyler family attended the Tabernacle in Moorfields, and there William's spiritual life began, the ministrations of Rev. Dr. Andrew Reed being specially blessed to him. When about seventeen or eighteen years of age he became a teacher in the Sabbath-school, and anxiety for the welfare of the young speedily enlarged into solicitude for the rapidly increasing adult population of Spitalfields. Multitudes were then, as now, living in religious indifference, and the question was how to reach them. This question weighed heavily upon the mind of young Mr. Tyler, who kept eyes and ears open for instruction as to how to promote its solution. About this time Rev. H. Naylor, Wesleyan minister, called an open-air prayer-meeting for seven o'clock on a Sunday morning. The object was to get at persons quite outside the Christian Church, and Mr. Tyler attended. What he saw led him to determine upon definite personal effort to evangelise the people. This was in 1834, and, being in circumstances which enabled him to give most of his time to this kind of service, he made resolve, in the words of the Apostle, "This one thing I do." The meetings he called for Sabbath afternoons drew together a considerable number of hearers. Other young men rallied to his side, and a good work was soon in full swing.

After a course of study, Mr. Tyler took a closed chapel in Hope-street, where he laboured hard for some years. In 1844 his church united with one in Mile End New Town. Then developments were numerous and important. The young were looked after with due vigilance, and a day-school was established. Mr. Tyler also lent a hand in founding a Ragged Church. Everything was done on the principle of helping the poor to help themselves. The various new institutions became feeders of the church, for the people assembled readily on Sundays to worship with those who evidently cared for them during the week. While these operations were meeting with encouraging success, a great disappointment was experienced by pastor and people. The old chapel, with a lease of forty years yet to run, was reported to the local authorities as being in an unsafe condition; and, on being surveyed, it was condemned. A new building had then to be erected, and it still stands in Hanbury-street, affording accommodation for a thousand persons. On the second anniversary the entire cost of structure and freehold, £8000, had been paid. In addition to chapel and vestries, a girls' school and infant nursery were built. On the London School Board being formed, Mr. Tyler's educational occupation was practically gone. He readily gave up his school premises as necessity arose, and has since co-operated right heartily with the Board. Moreover, as one of the managers of the Bethnal Green group of schools, he still finds educational work much to his mind.



(From a Photograph by Messrs. Russell & Son, London.)

The Ragged Church, which has already been mentioned, was about the first building of its kind in London, in King Edward-street, Spitalfields, where an important work has now been carried on for more than thirty years. Dr. Tyler has superintended many important building works. One of these is the Memorial Hall of the Christian Community in London-street, Bethnal Green. This old and well-known society for evangelising the poor of London had existed for over a century, but never had a home of its own. The want of a central place for its use had long been felt and much talked about. On the hundredth anniversary of the Society, occasion arose for special effort, but great difficulty was experiencedin getting a suitable site. Dr. Tyler was one of the committee formed for the purpose, and when it seemed that the scheme must be abandoned, he produced plans of a site he had just bought from the Great Eastern Railway Company, in order to erect thereon a Sunday-school. He offered the land to the committee on condition that the much-needed Sabbath-school accommodation should be provided, and his offer was gladly accepted. Dr. Tyler was elected honorary secretary of the building committee, and, setting to work with his customary vigour, he saw the entire structure completed in four years, and dedicated to the service of God in January, 1876. The Society has now a very valuable home and centre, providing for school and mission work, with library and class-rooms, also a block of model dwellings. The whole forms an imposing structure, crowned by a lofty tower with an illuminated clock, the gift of Sir James Tyler, who is the brother of the subject of our sketch.

Another institution with which Dr. Tyler's

name is honourably associated is the Bethnal Green Free Library. Of this he may be said to be the founder, inasmuch as it was at his suggestion that Mr. G. F Hilcken, the present secretary and librarian, set about establishing it. The library has its home under the same roof as the Memorial Hall of the Christian Community. About thirteen years ago the borough refused for the third time to adopt the provisions of the Public Libraries Act. This was a disappointment to many friends of progress, and the signal for the opening of an institution providing the various advantages of a free library without entailing the customary charge upon local rates. From small beginnings the Library has grown to its present very useful dimensions, and abundant proof has been afforded of its great value as a civilising and Christianising agency in the neighbourhood. The Library is no longer an experiment, but an agency returning large interest to the souls of those of its supporters who are acquainted with its excellent working. The development has been cheering all along, and to-day the need for enlarged and more suitable premises is pressing itself with urgency upon the committee. Dr. Tyler is, therefore, exerting himself to raise £20,000, in order to provide what is required, and place the institution on a good working basis. He certainly does well to set his heart upon such a grand work, and we trust he will be enabled to carry through this crowning endeavour of a life spent for the benefit of East London. The last building scheme with which he was associated is the Working Lads' Institute in Whitechapel-road, in the affairs of which Mr. Henry Hill has shown such praiseworthy interest. Dr. Tyler superintended the erection with architectural skill, as well as fatherly care.

Dr. Tyler is on a large number of committees and boards, and is, perhaps, the best-known man in the East-end. He is widely styled "the Bishop of East London," and a good and true bishop he is, although not so described in ecclesiastical lists. He is an ardent tract distributor; in fact, he is rarely seen about the streets without a handful of tracts or publications for free distribution. It is long since he began the career of an open-air preacher. Outside Spitalfields Market, and in front of St. John's Church, on Bethnal Green, he has proclaimed the unsearchable riches of Christ. Hence, he is a firm friend of the Open-air Mission. The Sabbath question is a vital one in East London, and the various Societies having for their object the preservation of the sanctity of the Lord's Day, include Dr. Tyler among their warmest supporters. Few stories have been more frequently told than that of a young man who, on beginning business in East London, acted upon Dr. Tyler's advice, and put up a notice: "This shop will not be open on Sundays." While all the tradesmen in the district who were in the habit of desecrating the Lord's Day came to poverty and wretchedness, that young man succeeded, and set to other small tradesmen an example which was enforced by the encouragement of such prosperity as he personally achieved.

Dr. Tyler originated the Widows' Fund for ministers belonging to the Congregational Board of London, from which £100 is paid on the death of a member; as treasurer, Dr. Tyler has so far paid sums amounting in the aggregate to about £4000. Among the many other institutions in which he is interested is Hackney College, now at Hampstead. In this well-known academy, Dr. Tyler received his theological training. It is over fifty years since, with that educational equipment, he began to build on the good foundation. Some three years ago, on the occasion of his pastoral jubilee, an American University conferred upon him the degree of Doctor of Divinity, in recognition of his varied and extensive labours in East London.

As a preacher, Dr. Tyler is simple and earnest. His theme is Christ crucified, the Lord our Righteousness, and Christ our Life. In front of his chapel is the motto, "Be ye reconciled to God." He does not give to his people discourses that cost him nothing; but, nevertheless, he finds in evangelical themes an all-sufficient and powerfully attractive source and subject of instruction and appeal. He goes among all classes of the people, and is held in high esteem alike by needy neighbours and well-to-do friends, the latter more or less distant from his sphere. In times of want and suffering, the worthy poor never hesitate to confide in this truly kind-hearted pastor, for they know that his means of commanding succour has often proved sufficient to meet extraordinary pressure of want. Though now seventy-seven years of age, Dr. Tyler is wonderfully active. He is assisted in his pastoral work by Rev. G. C. Dalgleish. We trust he will long be spared to the Church of Christ in the region to which he has devoted his life in the service of God.

ORPHAN HOMES OF SCOTLAND.

In the large hall of the Christian Institute, Glasgow, a crowded meeting was held last week, to hear Mr. William Quarrier submit his report of the work accomplished during the past year. Since the beginning of this truly Christian enterprise, 3000 children have been placed in different situations throughout Scotland, and are doing well. An equal number have been sent to Canada, and are comfortably settled there, whilst there are at present in the Homes 614. The subscriptions last year amounted to over £17,000, but this year Mr. Quarrier asks for £20,000, as he aims at being able to accommodate 1200 children.

Dr. Cameron, who presided, expressed his high admiration of the strong faith with which Mr. Quarrier expended the money as it came in, and relied on the never-failing goodness of God for further supplies. This was, he thought, the best plan to go on, as the repeated calls stimulated them to greater and more frequent exercises of Christian benevolence.

"THE HEAVENLY TREASURE."

"Partakers of the heavenly treasure."—*Collect, 11th Sunday after Trinity.*
"A peculiar treasure unto Me."—Exodus xix. 5.

The Lord my treasure is!
I have none else beside.
Whate'er my soul betide,
He doth for aye abide;
Jesus my treasure is!

The Lord my treasure is!
What need I more than this?
What can give greater bliss?
Now nothing comes amiss!
Jesus my treasure is!

The Lord my treasure is!
How perfect is his love;
'Tis wide as heaven above,
Gentler than tender dove;
Jesus my treasure is!

His Church his treasure is!
He gave for her his life;
He fought in bitter strife,
That she might be his wife;
His heavenly Bride she is!

His Church his treasure is!
His voice she will obey,
His power her trust and stay,
His love her rest alway;
Jesus her treasure is!

His Church his treasure is!
Nought loves He more beside,
Than his most precious Bride.
In Him she doth abide;
Jesus her treasure is!

"Peculiar Treasure" this.
Thou, Christian, ever art
Engraven on his heart;
Thou ne'er from Him canst part;
Jesus thy treasure is!

Rome. Grace Filder.

UNITED MISSIONS.

I have read with interest the "notes of an address on special missions" at Brighton. We have had just such a mission at New Southgate and district. The Railway Mission have a branch here, and at the close of their open-air season it was laid on their hearts to do something to try and get the careless and indifferent to meetings indoors. A committee was appointed to wait upon the various ministers and clergy, with the result that a grand committee of about twenty was formed, composed of one churchwarden and three working men from the Church, four Baptists, five Methodists, four from the Brunswick Mission-hall, and the remainder from the railway-men.

For five weeks this work has been carried on at the various mission-halls and chapels in and around Southgate, with much blessing to many, finishing up with a grand thanksgiving service in the church, and a tea in the Baptist church, when nearly two hundred, including the converts, sat down together. The vicar and other ministers took part. Could not others follow this example? H. T. L.

BRITISH WOMEN'S TEMPERANCE ASSOCIATION.—In connection with the Finsbury Park Branch of this Association an interesting drawing-room meeting was lately held at the Home of Rest, Ebenezer-house, Hanley-road. After some practical remarks from the president, Mrs. Priest Peek, Rev. Henry Bright spoke, and was followed by Mrs. Brayne, of St. John's Wood, who cited striking instances of the evils of drinking. It is hoped that through similar meetings the army of women abstainers will be largely increased, and zealous helpers added to those who carry on a work that calls forth much sacrifice of ease and comfort, but brings its own reward.

Major Whittle in Woolwich.

NOTHING could have been more appropriate than that Major Whittle should begin his Metropolitan campaign in Woolwich, for there, during the past five years, his name has been a household word. In Woolwich there was five years ago, as there is now, an almost complete unanimity of feeling among the earnest Christians, clerical as well as laity, as to the importance of evangelistic work; and the wave of blessing which then received an impulse under the Major's preaching has until the present time been unmistakably felt. One congregation alone received an addition of about sixty members, and its pastor gladly testifies to-day that he has no heartier helpers than those who then accepted salvation.

On this occasion the meetings take place at the most central point, the New-road Presbyterian Church, and Dr. Raitt, with his office-bearers, have their hands full of work to welcome the people, and see that no seat is left unoccupied. Among the Episcopal clergy who gladly assist are Rev. Sillon Henning, and Rev. J. C. Elliot, of Plumstead, Hon. and Rev. Talbot Rice, of All Saints', and Rev. J. W. Horsley, of Trinity. Rev. John Wilson and Rev. Thomas Jones represent the Baptists; for the Wesleyans there are Rev. Wesley Wolmer and Rev. T. Chope; and there is Rev. I. B. Vanstone for the Bible Christians. Dr. Raitt has also the kind assistance of his Presbyterian brother, Rev. W. R. Thompson, and of Capt. Mandeville.

Thus it may be seen how united have been the prayers that God would visit them with an overflowing blessing. And the prayers have been heard. Night after night from the beginning of the services the responses to the offer of salvation have been extremely ready and numerous, and it is no exaggeration to say that hundreds have professed to find salvation. The military element of the population is well represented at the gatherings, and those who do not know how tender a heart lies beneath a red coat are surprised to see many in uniform seeking for assistance in order that they may enlist with King Jesus. There are a dozen of young cadets, Christians, who find much pleasure in this work.

Old friends of Major Whittle profess to see a mellowing in his addresses—a more tender touch as he deals with the intellect, the will, the affections, and even the fears of his hearers. "You will not become Christians," said he one night, "until you are willing to be Christians. Some men and women seem to be quietly waiting till God thrusts salvation upon them. Do not make any mistake; you will not be dragged into the kingdom of heaven as a prisoner is by a chain. 'Wilt thou be made whole?' that is the question for you to-night; are you willing? You know the life you are leading. You are trying to get all the pleasure you can out of it. It may be some appetite controls you—money may be your God—a selfish sinful, godless life is yours. Let there be no vain trust that church-going, or baptism, or confirmation will change the heart. God's testimony of it is true, that it is desperately wicked. He alone can help you.

"Some there are who desire to be saved from the results of their sin, but not the sin itself. Do not be deceived; the odour of sanctity and the odour of whisky are not companions. No; a perfect deliverance and a full salvation go together. It is the most glorious thing on earth to be an out-and-out soldier of Jesus Christ.

"And there are some here to-night who mean to enlist. I believe that, by God's grace, praise his name, there are some here with whom the devil has had his last fling. Never mind your feelings. Mine tell me that I am a sinner, so I cannot forget my need of a Saviour. God's law condemns all who have sinned; but there is now no condemnation to those who are in Christ Jesus. You cannot go wrong by doing what God tells you: 'Look unto me and be ye saved.' And as He now gives you the command, He gives sight to see at the same time." Then came the tender appeal for immediate acceptance.

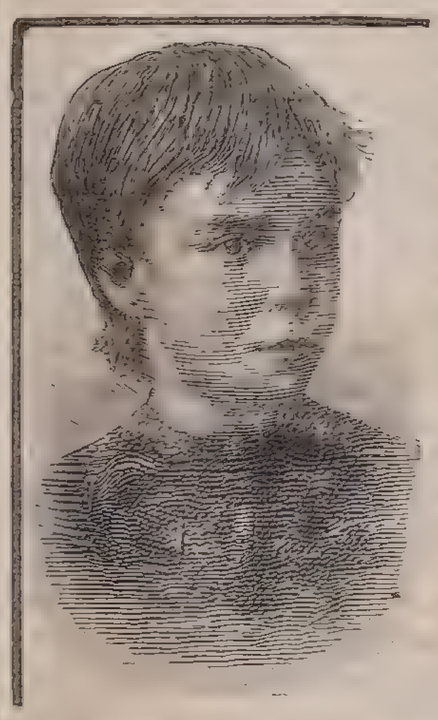
On Friday evening, during the closing appeal, Major Whittle told how he was forty-nine years of age that day, and his prayer had been that at least that number should respond to the Gospel call that evening. His request was more than answered. Some incidents of his late Scottish experiences were listened to with much attention.

Major Whittle is accompanied by his daughter, and the meetings are the more attractive by her beautiful singing of the hymns of her father's composition. The work continues during all this week.

RESCUED FOR LIFE.

BY T. J. BARNARDO.

LITTLE ESTHER is but nine years old, and has not been many days under my care. One of my co-workers came across her a few weeks ago in company with her mother and sister. The three were homeless and quite destitute, the mother and elder sister (who by the way is only sixteen) belonging to that unhappy class among whom the dreadful atrocities of Whitechapel were enacted. All such poor defenceless creatures are really homeless, trusting each night only to the precarious shelter which a lodging-house affords, and are meanwhile the prey of the vilest creatures in London.



Will Christian ladies who read this look at her face, and try to imagine the result to poor little Esther of constant association with such a life, without a home, always hearing converse of the worst description, and often without food, shelter, or resting-place for the night? Think of her as frequently half-famished, and glad to pick up a bit of garbage from the streets, and eat it. Will our Lord's servants and handmaidens think of all that, and remember further that the only life which lay before poor little Esther was that which her sixteen-year-old sister had already begun? How can one know of such things, and hear of them, without crying out against a state of society that permits these little children, nay, that *compels* them, by its cruel neglect, to enter upon such vicious courses!

It did not need very much persuasion to induce the unhappy mother to surrender poor little Esther to my care. A few days afterwards that mother disappeared, and I have not since been able to trace her whereabouts. Meanwhile little Esther is one more amidst numbers of defenceless young creatures gathered safely, through God's infinite mercy, within the haven of our Village Home, asking by their mute helplessness for loving sympathy and a place in someone's heart.

18 *to* 26, *Stepney-causeway, London, E.*

ABERDEEN LADIES' UNION.—The annual meeting of this admirable organisation was held in the Queen's Rooms, Aberdeen, last week, Lord Aberdeen presiding. Encouraging reports of the work amongst girls and young women were submitted. About two hundred and seventy young women attend the Training Home every week. Rev. W. Hay Aitken, who was one of the speakers, urged the workers ever to keep in view the winning of souls to Christ. They could not always be preaching to the girls, but they could weave around them the spell of a healthy Christian influence, and sooner or later they would come to listen to the Gospel message.

BRITISH SYRIAN SCHOOLS.

BIBLE-WOMAN'S WORK, BEYROUT.

WORK amongst the Moslems grows more and more difficult, and the opposition to it stronger. Many doors have been closed against us this year, unless we would visit without "that Book"; for its teachings, say they, turn their religion upside down. In one part of the district they were prepared to give the Bible-woman a beating if she had gone on a certain day, but the Lord prevented her going. Another day the Bible was snatched from her hand as she was reading, and was about to be torn in pieces, when one of the women present rescued it.

But we know some who, we trust, have accepted Jesus as the Saviour. One poor woman told me that she looks forward with longing to the weekly visit of the Bible-woman, that she may read and pray with her. She said: "The words I hear comfort me, rest me, cool my heart, when I am in trouble or sorrow. I do love Jesus Christ; He is the Saviour, and I believe there is no other." A. A. BARKER.

THE BIBLE IN BENGAL.

SIR,—In your issue of September 27, under the heading, "Englishmen in India," you speak of a visit paid by me to Pubna (Bengal), some time back, and of my having received nearly thirty applications for Bibles from Babus, after delivering a lecture on "The Influence of the Bible on Character," in the Town Hall of that place. Your readers will be pleased to know that the number has grown to upwards of 100. The applicants have sent stamps for postage, and through the generous aid of the Society for the Free Distribution of the Scriptures, the Bibles have been sent as gifts. Since then, the Australian Baptists have sent a missionary to Pubna. It is encouraging to know that, before his arrival, so many Bibles were in circulation in the town and district.

By the time this appears, if the Lord will, I shall be commencing my ninth winter tour in connection with the Anglo-Indian Evangelisation Society, chiefly amongst the scattered tea-planters of this land. Will your readers bear me up in their prayers?

I cannot sign this without thanking you very warmly for your valuable and helpful paper, which I eagerly look for week by week.—Yours in Gospel bonds, H. RYLANDS BROWN.

The Manse, Darjeeling, India.

THE KOLAR MISSION.

IN a recent letter, Miss Anstey speaks hopefully of the educational progress of the children under her care. The services of Mr. Garthwaite, retired inspector of schools, who is now superintending this department of the Mission work, are highly appreciated. It is fully expected that at the end of a year the girls will be able to read and understand books like the "Pilgrim's Progress." Miss Anstey writes:—

"Work here is very heavy, for the labourers are few. We want an English certificated teacher for our girls' school. A lady has been highly recommended for the work, but I have no funds to pay for her passage and outfit.

"The gold mines here seem to be in some instances a great success. We are as anxious as ever to keep our Christian young men from obtaining employment there, for, though the labour is lucrative, the influences are most evil, alike to soul and body. Bowring Pitt, or Kolar Road, is the railway station to all the mines. It was a mere village a few years ago, but now it is rapidly becoming a very important place. We want to open a preaching station there; but the difficulty has been to obtain a site for a Gospel-hall, &c. While on a visit to the place, a few days ago, I saw a splendidly situated site, which I trust the Lord will give us, for I long to see vigorous Gospel work going on."

CENTRAL AFRICA.

EVENTS are moving so rapidly in Central Africa—events of serious importance to the kingdom of Christ—that we propose to give our readers occasional notes condensing and explaining the letters and telegrams almost daily arriving in this country.

NYASSA LAND.

Letters have come from nearly all the missionaries on the west side of the great lake, those connected with the Scottish churches. Dr. HENRY writes hopefully concerning spiritual progress; the attendance at school and on the Lord's-day becoming larger and more regular. His station is towards the south end of the lake, that out of which the Shirè flows to the Zambesi.

Dr. LAWS, writing from Bandawé, which is just midway up the lake, speaks of intercourse with the brethren of the Universities' Mission on the east side, and of hearing from them about a proposal of assigning a portion of the territory to the Portuguese. This, however, was written on September 9, and Consul H. H. Johnson was expected to visit Nyassa within a few days; so that it will be safe to await another mail before forming an opinion on that matter.

Farther north, at Karanga, where the fighting for bare life against the Arab man-stealers has gone on so long, there is no considerable improvement reported. Dr. KERR CROSS is indeed able to tell of a tour among the mission stations, and of his being cordially received by the natives, but he needed a bodyguard of twenty armed men; and the slaving work goes on with heartrending brutality. Here is one extract from his long letter:—

> On July 24 last we we regreatly shocked to learn of the Arabs having committed another atrocity not many miles from us. On that day a large band of Arab robbers, headed by a man called Funde, attacked the village of Mdoko, on the shores of the lake, and at the mouth of the Mvinva river. They attacked the village at midday, and killed eight men and captured all the women, boys, and girls. Two of the men rushed into the lake and were drowned. That night at midnight we learned of this atrocity, and sent out a band of men to intercept them. Next afternoon our men came on their path, and followed it up. When the Arabs saw them they bolted, one man cutting the rope which bound all the women from the neck of a young girl, and throwing her over his shoulder made off. The chase was too keen, however, and he was forced to throw her down and bolt. Twenty-nine women were thus rescued. All of them were tied and were bearing loads of food to Kopakopa's village. On being released the women told our men that on the early part of the day the Arabs had thrown three of the sucking children into the bush because the women could not carry the grain and the infants too. Being guided by the mothers the men went to the spot, and found the three infants still alive.

Another case is reported thus, as occurring about August 23 last:—

> It seems that a large band of Wawemba crept up to Nyondo's village in the darkness of night, and got their guns through the piles of the wooden stockade, and that at the first streak of dawn they fired volley after volley into the houses. Then ensued a panic: every man was butchered, every woman, boy, girl, and cow captured and marched off. In the language of the bearers of the sad news, the village is "wiped out." Now, this happened quite near to the mission station at Mwenewandas. It is the village of my personal servant Sande. To hear the wail of grief that arose from the friends of these unhappy people, to know that some of the people that you spoke to, that brought you flour and fowls and potatoes when at Mwenewandas three weeks ago, are now butchered, and the women and girls dragged off to the Arab slave market, is saddening, and might well cast a gloom over one's heart. But more; to have these people cast themselves on their knees and plead for you to help them, and for you to know that you can do little, is harassing. I would urge you to let these things be known. You have sent me here, and these are the scenes that over and over I have to report. When these men went on their knees in my little house here, and pleaded with me and with the white men to help them, I saw Ethiopia on her knees stretching forth her hands to Great Britain. Surely you cannot turn a deaf ear to their cry for help!

Such appeals go right to the heart,

THE ANTI-SLAVERY CONFERENCE

of statesmen, called by King Leopold at the instance of our Queen, began its sittings at Brussels on November 18. The prayers of God's people should be very earnest and unceasing, that some effective means may be devised for checking a traffic so monstrous as that which the above extracts describe.

THE CONGO FREE STATE

reports a condition of peace at Stanley Falls, and efforts of a somewhat hopeful character are being made to strengthen its stations on the long course of the river, more than a thousand miles. The railway from the Atlantic at Boma to Stanley Pool, by which travellers will be carried quickly over the malarious region near the coast, is being pushed forward. Nothing of a material kind is more promising than such work; and a beginning will be made within three months of similar work on the opposite side of the Dark Continent, in the opening of a railway to run forty miles inland from Mombasa.

Meanwhile the Lord of the harvest is thrusting forth more and more labourers into the field; a party of right-hearted men are just on their way to Bolobo, near the Equator, and they carry with them another missionary steamer, the *Pioneer*. The Congo will thus have three such vessels, the *Peace* and the *Henry Reed* having already become familiar with its waters. "God has respect unto his covenant, for the dark places of the earth are full of the habitations of cruelty" (Psa. lxxiv. 20).

THE LIVINGSTONIA MISSION.

In a recently received communication from Dr. GEORGE HENRY, medical missionary in connection with this Central African Mission, some interesting details are given as to the progress of the work. He reports the building of a church, and a growing feeling of friendliness on the part of chiefs and people. The slave-trading propensities of some of the natives are still to some extent indulged in. Dr. Henry describes a journey he made to a chief Chikuse, when many native villages were visited *en route*, and medical help rendered to those in need of it. On the work generally, he says:—

"Regarding our work here, I consider it satisfactory. Our school children (though some of them are young men) amount to 44, who have attended very regularly for some time. These are in all stages of development. The most advanced are eight or nine boys who have been under instruction for about eight months. All these can read the Gospels fluently—that is, intelligently—and are not quite ignorant of their contents when questioned. They also write fairly well on slates, and are highly delighted when we make out their elementary efforts. Arithmetic is rather a sore task, and is at the best a slow and laborious business. A good point in all is that they sing heartily; not always correctly, it is true, but always with much pith and enjoyment. Thanks to the kind friends who lately assisted us, we have been enabled to work on a more ambitious scale than I at one time dared to hope. We are now able to keep ten or twelve boys on the station, but I should gladly see double that number under daily supervision and instruction. About 30s. a year would keep one boy. Above all, we earnestly desire the prayers of all Christian friends that God may send his Spirit to work mightily in these poor heathen hearts, so that his Word and its precious truths may take the place of those silly, childish superstitions which, nevertheless—or it may be by reason of their very silliness and simplicity—have such a strong hold on, and have fixed their roots so deeply and firmly in, their minds and affections."

CONGO BALOLO MISSION.

There was a goodly gathering of friends of mission work in Central Africa, at the meeting held in Exeter Hall on Tuesday evening last week, when leave was taken of several missionaries about to start for labour in connection with the Congo Balolo Mission. This marks a very interesting forward movement in connection with the Mission.

In the course of an explanatory address, Dr. GUINNESS, Jun., said that a few weeks ago a letter came to hand from Mrs. McKittrick, from the Equator station, saying there was great need for practical helpers. The three brethren now about to leave are: Mr. Adamson, an engineer, who will take out and reconstruct the steamer *Pioneer;* Mr. Luff, who will help in the erection of stations; and Mr. Coles, a gardener, who will, it is hoped, do much to enhance the temporal welfare of the various other brethren. Thus reinforced by practical men, the Mission party will, it is hoped, help in the work of civilisation, as well as bear a more effective testimony for Christ. The first company was made up of preachers, and such as are able to do medical work; this company is made up of business men. The steamer will be the most rapid on the Congo river, going at a rate of nearly eleven miles an hour. It will cost upwards of £1000 to transport, in pieces, from England to Central Africa, to be put together at a station above the cataracts of the Congo.

Mr. H. RICHARD gave a narrative of his experiences at Bansa Manteke. He found very much of common humanity in the inhabitants. First he preached the law of Moses, and urged the people to keep it. This was in vain. Then, realising that this was not the true mission of Christians, he preached the Gospel of Christ. He prayed for the Spirit, alike to empower him for work, and to convince the darkened population of sin against God. All at once an interest was aroused; difficulties were one by one removed, and whereas the people previously ran away from him, now they crowded around him. There was no excitement, but an earnest determination to know something of the Saviour. One by one the natives put away their idols, and took upon themselves the yoke of Christ, and in the end over a thousand disciples were enrolled. In course of time, an effort was made to introduce rum at Bansa Manteke, but the people would not have it. So it appears that the Gospel gives the victory over the drink demon.

The meeting was presided over by Mr. T. A. Denny. The outgoing brethren were commended to God in prayer. In the course of the evening a number of lime-light views were given of scenes in the Dark Continent. It is hoped that the good influence of the proceedings will be lasting, as well as immediately helpful to the Congo Balolo Mission.

CHRISTIAN WORK AMONG LEPERS.—The increased interest of Christian people in the poor lepers, of whom until recently but little was heard, has led to many inquiries regarding the work of the Moravian missionaries, who for seventy years have been engaged in this work of self-denying love. We are glad to learn that Bishop La Trobe, whose pamphlet on this subject we recently noticed (to be had from Rev. B. La Trobe, 29, Ely-place, E.C.), is still living; he is in his eighty-seventh year, and bringing forth fruit in his old age.

RAILWAY MISSION AT CAMBRIDGE.—Work full of hope is in progress, thanks mainly to the exertions of several consecrated ladies. The waiting room at the station having become too small for the Bible-class meetings conducted by Mrs. Brown, a hall has been built, capable of accommodating 350 persons. This was opened last week, the inaugural proceedings being presided over by Mr. S. Gurney Sheppard. The assemblage included gentlemen high up in the railway ranks, and friends holding important positions in the University. We rejoice to learn that many of the railway men are engaged in earnest and varied Christian work in the villages surrounding Cambridge.

Mr. Stanley's Letters.

There has come to hand the first instalment of those letters in which the intrepid explorer furnishes details of the events which were briefly summarised in his telegram published on November 5. The principal letter is dated August 5, and was written at Kafurro, an Arab settlement in the district of Central Africa called Karagwé. It occupies four and a half columns of *The Times*. Another letter, addressed to Mr. Marston, the publisher, bears date September 3, and is written from the C.M.S. station at the south end of the Victoria Nyanza. There is also a brief and pathetic letter from Emin Pasha, which the same mail has brought to his friend Dr. Schweinfurth. From these, but chiefly from the first, we gather the following facts:—

Sixteen months ago, Stanley, having gone back and gathered up the remains of his rear column, desolated by the murder of Major Barttelot, set forth on his third march through the Aruhwimi Forest, to return to Emin. It must be kept in mind that he had arranged with the Pasha and Mr. Jephson, whom he left with him, that they were to start from the Albert Nyanza about July 26, take up the stores and men he had placed at Fort Bodo, and form a new camp at the south end of the Lake, on high ground, at a place named Kavallis, to be in readiness for a march to the sea.

In the return march from Banalya, his expedition and himself were in very great straits for want of food, and he touched the lowest point of depression his undaunted spirit has ever known in all his journeyings. What was more trying, when he did get back to Fort Bodo, on December 20, 1888, he found Lieutenant Stairs and his fifty-one men still there, no word having been heard of Emin or Jephson, although they were months overdue.

In three days he gathered all up, abandoned Fort Bodo, and made direct for the Albert Nyanza. On January 11 (this year), growing anxious as to the position of his friends, he started in advance of his main caravan, and pushed forward. On the 16th, a messenger met him bearing letters from Jephson and Emin, also giving good reason for having failed to carry out the arrangements. They had been prisoners in Dufflé—one of the towns in Emin's province; the soldiers had mutinied; the Mahdist forces, 1500 strong, had come up the Nile to Lados, the most northerly station; the mutinous soldiers, alarmed by the ruthless slaughter committed by the Dervishes, set their governor free, and clung to him for succour; the Mahdists (Dervishes) were beaten back in one place, and went down to Khartoum for reinforcements; and now Emin and Jephson were at a spot called Tunguru on December 11, anxiously awaiting whatever succour Stanley could bring them.

Such is a meagre summary of the long and well-written letter handed to Stanley at Gaviras on January 16. On the 18th he sent back an answer, in which the supreme value of decision appears. He writes cheerily about himself, saying, "If it is to be a war of wits, why then I am ready for the cunningest Arab alive;" but he puts before Emin, very excusably irresolute, the imperative necessity of making up his mind. "Come, I am ready to end him all my strength and wit to assist him. But this time there must be no hesitation, but positive yea or nay, and home we go."

After quoting in full the letter of which this is the close, Stanley goes on to give reasons for feeling "a little put out" on finding that Jephson and Emin, instead of carrying out their arrangements with him, had "allowed themselves to be made prisoners on or about the very day they were expected by the garrison at Fort Bodo to reach them." Three weeks later, February 6, Jephson came to the camp Stanley had by that time established at Kavallis, and explained all by saying, "Sentiment is the Pasha's worst enemy; no one keeps Emin Pasha back but Emin Pasha himself." True words, no doubt; but all will allow that it was a noble sort of sentiment which prompted the faithful man to cling by the people whom his personal influence during twelve years had lifted so far up out of a state of barbarism that even while he was a prisoner in the hands of some of the soldiers no one dared to injure his person. Every consideration of a personal kind was strongly on the side of his leaving; the motives that might have detained him were motives of singular goodwill toward those to whose elevation he had given the last years of his life.

Mr. Stanley sent another message forthwith to the Pasha; but before there was time for it to reach him the camp at Kavallis was "electrified," on February 13, by a native courier bringing up a formal letter announcing that the Governor of the Equator Province was on the lake below with twelve officers and forty soldiers, who had come to put themselves in Stanley's hands, and to beg him to give them time to bring on "their brothers." The two steamers which had brought them were starting back for Wadelai to carry these fugitives to Kavallis; and we must suppose that the time on till May or later was occupied in thus waiting for relays of those who wished to go with their banished ruler. The letter gives no detail as to that. It proceeds to quote important passages from a formal report he had caused Mr. Jephson to write of his nine months' residence with Emin, showing that his authority was hopelessly gone, but bearing the very highest testimony to his character and the manner in which he had administered the Province. It would seem as if, after waiting till May 8, Stanley must have left the Lake without Emin, for in his great telegram he says it was on May 8 he started "homeward bound"; yet this letter, dated August 5, concludes thus: "Meantime you will have the satisfaction to know that Emin Pasha, after all, is close to our camp at the Lake shore; that carriers have been sent to him to bring up his luggage and assist his people." A junction must, however, have been formed; for Emin mentions in his letter the same interesting geographical discoveries as Stanley's telegrams have told about. Of these, however, the detailed accounts are not yet published while we write; though they are, doubtless, or soon will be, in the hands of Sir William Mackinnon. Poor Emin seems to be coming home "half blind."

We have no space to write about the other letter, that to Mr. Marston, which, indeed, rather exhibits the big, strong heart of the man than adds much to our information. It tells of a month's collapse after the long strain was past, during which he was lovingly nursed by Surgeon Parkes. In it, also, speaking of the manner in which the traitors who rebelled against Emin were suddenly crushed by the Mahdists, he says, "Was it Providence or luck? Let those who love to analyse such matters reflect on it. Traitors without the camp and traitors within were watched, and the most active conspirator was discovered, tried, and hung: the traitors without fell foul of one another and ruined themselves. If not luck, then it is surely Providence, in answer to good men's prayers far away." So let our readers feel that the man whose heroic work is filling the eye of Europe just now was not without thoughts of their prayers; and let the Lord's remembrancers give Him no rest until the light and liberty of the Gospel have supplanted the hideous darkness and oppression that now reign in Central Africa.

Another letter from Mr. Stanley appears in the morning papers of Tuesday, in which further details are given of the events connected with the release of Emin Pacha from his perilous position and the journey towards the sea. Now that the long silence has been fairly broken, we may expect to get ample accounts of this latest achievement of Mr. Stanley and its bearing on the future of the mysterious continent.

MESSRS. FULLERTON AND SMITH.

It was a wise arrangement of Mr. Spurgeon's to introduce his evangelists, Messrs. Fullerton and Smith, for a week's mission, on the day he bade farewell to his congregation for his annual sojourn at Mentone. The people were ready for a united effort, as, for several weeks, the plan of campaign had been drawn and commended to the Lord in special prayer. The entire neighbourhood, mapped into convenient districts, had been visited, and personal invitations given to all residents. "Come yourself! Come often! Each time bring some two or more strangers. The more strange they are the better; for then they are not Gospel hardened! I shall be far away: but my heart will be with you at every service, and I shall be hungering to hear that you have a blessing!" These sentences are from a letter which Mr. Spurgeon sent by the visitors, and the earnest words told with great effect upon many.

At the first service the Tabernacle was crowded in every part with the scholars of neighbouring Sunday-schools, and each took away a hymn sheet with a list of the succeeding services printed on the margin—an effective way of getting a notice into 6000 homes at least. From Monday to Friday the congregations filled the Tabernacle, and Mr. Fullerton's addresses were of a high order. The gifts and graces of our brother are laid upon the altar of his ministry, and everything at his command is brought under tribute to his supreme aim as a soul-winner. On Tuesday and Thursday afternoons he gave Bible-readings, and on Wednesday addressed a congregation of about 2500 women. On Saturday evening the building was filled with an interested audience, and a song service was given, entitled "Homeward Bound." At all these meetings Mr. Marston Smith proved a worthy co-worker, and his addresses told with marked effect: his solos will not soon be forgotten, and in many a home and workshop the words will linger, and thus extend the scope of his ministry.

Last Lord's Day the interest reached a climax, and three services were held, Mr. Fullerton preaching morning and evening, and in the afternoon addressing a company of upwards of 2000 working men. One of the oldest members of the church remarked that it was one of the grandest days he had ever known at the Tabernacle.

It is too early to chronicle results, perhaps, but every service witnessed the confession of Christ by numbers who raised their hand, stood in silent testimony in their places, or entered the inquiry-room, where the workers were kept busy to a late hour. How many went away resolved to turn to the Lord, only the judgment day will reveal.

The Illustrated London News has published its sumptuously pictorial Christmas Number, which seems quite up to the mark of former years; but we strongly object to the countenance that two of its full-page pictures give to the drinking customs so common at this festive season. (1s.)

That established favourite, the Christmas *Graphic* (1s.), will be in the hands of the public on December 2. We have received an advance copy, which contains the usual features of pictorial and literary interest. The picture "Jessica" that forms a supplement is a fine specimen of English colour printing. (1s.)

The Christmas issues of *The Boy's Own Paper*, and its companion serial *The Girl's Own Paper*, are such as will be acceptable to their special *clientèle*. To plenty of pictures the former adds many narratives of the adventurous or frolicsome sort; the latter is, of course, much more chastened in tone, but equally attractive. The December part of *The Girl's Own Paper* gives some desirable information about the London Society for the Extension of University Teaching, and has a very appreciative account of the work of Mrs. Bickerdyke, the American "Sister Dora."

The Young Churchman's Seeking and Finding Almanac. 1d. *Kirby & Co.* This almanac meets the needs of a special and large class. To fix the attention on the Psalms and Lessons selected for Sunday throughout the year, six texts are printed in clear type for each day of the week. In a column opposite each verse the young searcher is expected to put chapter and verse. The proceeds of these almanacs are devoted to an excellent work among factory girls. M. A. E. W., River-hill, Bramford, Ipswich, will receive orders, and send specimen copy to intending purchasers.

A MISSION IN LIVERPOOL.

REV. J. F. T. HALLOWES has concluded a series of services in Stanley Congregational Church, Liverpool, and in the branch church at Knotty Ash, with the happiest results. The interest deepened from day to day, and the impression made in the large assemblies was of the most sacred kind. Many who were already Christians have testified to the rekindling of their joy, and have felt that, with a more intelligent apprehension of the work of Christ, they have been led to a new consecration of body, soul, and spirit to his service. Numbers who had been living without God and without hope in the world have been led to recognise the love that died to save them, and that bends from heaven to bless.

Mr. Hallowes' method, alike of instruction and appeal, has won the unqualified sympathy and co-operation of all who have been his helpers in the mission. In reading the lesson of the evening he always expounds, and not only with scholarly precision, but with great spiritual force; and in every address he has a message for the various classes of his hearers. Every night there has been a deep impression produced, and this has been created, not simply by appeals that stir the emotional nature, but by the presentation of truth commending itself to the understanding and the will.

There has been comparatively little inquiry-room work, such as is common at mission services, but many persons have received and returned with their name and address the cards of consecration given at the close of each service. Every evening Mr. Hallowes has invited all who wished for further light and help to remain, and some have done so. That the good seed is growing and bearing fruit we have abundant proof. In addition to the evening services, Mr. Hallowes held four meetings for children, which were largely attended, and were very attractive and impressive.

GEORGE LORD.
JOSEPH W. WALKER.

Liverpool, Nov. 25.

THE "MATHER FUND."

IN March last Mr. E. J. Mather, the founder of the Mission to Deep Sea Fishermen, offered to collect a sum of £50,000 in aid of the Royal Provident Fund for Sea Fishermen, and the matter having been taken into consideration, Mr. Mather in August last was authorised by the Committee of Management of the Royal Provident Fund (Chairman, Sir Edward Birkbeck, Bart., M.P.) to undertake such collection. The £50,000 which Mr. Mather was to endeavour to raise (giving his services gratuitously) was to be called the "Mather Fund."

In connection with this matter the Committee of Management now desire publicity to be given to the following facts:—

On October 30 last, the November number of *Toilers of the Deep* (the official organ of the Mission to Deep Sea Fishermen) was issued containing a paragraph intimating the severance of Mr. Mather's connection with the Mission.

On the same day the Secretary of the Royal Provident Fund received a letter from Mr. Mather containing the following statement:—

"In view of the paragraph published in to-day's issue of *Toilers of the Deep*, I feel it would be an injustice to your committee and yourself for me to remain another day associated with the Royal Provident Fund, gladly as I would continue to collect until the £50,000 is reached."

The matter was immediately taken into consideration by the Committee of the Royal Provident Fund, and by their direction a letter was addressed to Mr. Mather on November 5 accepting his resignation and determining his connection with the Fund.

Mr. Mather, therefore, no longer represents the Fund for the purpose of receiving subscriptions, which in future should be sent to the bankers of the Fund, Messrs. Coutts & Co., 59, Strand, W.C.; or to the Secretary, 4, The Sanctuary, Westminster, S.W.

[1096]

Evangelistic Notes.

Mr. Douglas Russell, who recently went on a visit to America, conducted a fortnight's Gospel mission in Baltimore. After a visit to Philadelphia and New York, he proceeded west.

Falkirk, N.B.—From November 3 to 15 evangelistic services were held here, conducted by Mr. J. W. Moodie. During the series it is believed that many accepted Christ as their Saviour.

Dr. Munhall has met with many gratifying results of his earnest evangelical labours in a mission at York City, Pa. As at other places, he was specially helped in dealing with young men, and the temptations to which they are exposed.

Rev. F. C. Spurr, of Cardiff, held a short mission in Burnham, Somerset, last week. Services were held twice daily, and all largely attended by people of various denominations. Six addresses were delivered to believers, who received much help. Mr. Spurr has promised to visit Burnham in the summer season, and hold services for children, and Bible-readings for Christians.

Mr. E. P. Telford, whose departure for America we recently announced, is in the full swing of evangelistic work on the other side of the Atlantic. A week after landing he began in New Hampshire, and was enabled to see much blessing. Then he went to Troy, in New York State, where he worked in connection with the Methodist Episcopal Church. Later on he expects to conduct missions in Boston and New York city.

Mr. W. R. Lane during last week conducted a series of Gospel services in connection with the Ryde Y.M.C.A., which proved a great blessing to many young men and others. The meetings grew in interest night after night, and at the closing service, on Friday, the large chapel where the services were held was filled. Numbers stood up to make public confession of Christ as their Saviour, and others to ask for prayer.

High Barnet.—The work of the united Gospel mission begun last month under the auspices of the Y.M.C.A. is continued. A special service for converts is held on Thursday evenings, in Mr. Terry's schoolroom, and is well attended. These services have been conducted by Bishop William Taylor (of Africa), Messrs. G. E. Morgan, John Wood, and W. Hind Smith. A spirit of Christian unity and true fellowship has been one of the most gratifying results of Mr. Henry Thorne's mission.

G. H. BENSON.

Huddersfield.—A mission has just been held in thirteen churches in the borough of Huddersfield. At the parish church, Rev. R. B. Ransford was the missioner, and at Mold Green, Rev. Dr. Morris. At St. John's, Rev. Dr. Morgan and his wife were working. Mrs. Morgan held meetings for women every afternoon in the parish schoolroom, which was crowded, and much blessing resulted from the effort. In the church Dr. Morgan held services for men and for children, as well as the ordinary mission services. The attendance was very large, and the after-meetings were very solemn times.

Sunderland.—The various ministers of this town have been working with one heart and soul in the promotion of a Gospel mission. Dr. H. Grattan Guinness, Jun., of London, took part during several days, and there was a great stirring of conscience. The Christians, who at first crowded the meetings, afterwards realised their duty and privilege to bring up the unbelievers, and the result was a large ingathering. There was much preparation for the effort, and already prayer is being offered by friends of the Established Church for blessing on another mission which it intends to hold by and by.

Elgin, N.B.—A very interesting mission is being carried on here in connection with the Y.W.C.A. The meetings have been held for the past two weeks, and have been largely attended by both sexes. A large number have been savingly awakened, and many of the Christians have got a fresh quickening. The meetings have been addressed by Mr. and Mrs. Davidson, of Inchmarlo; Mr. and Mrs. Gordon Oswald, of Aigas; Mrs. Stewart, of Logie; Mr. Anderson, of the Gordon Mission; and Mr. Butland, of H.M.S. *Brilliant*. The earnestness and happy enthusiasm of these ladies and gentlemen are very marked, and, although the ministers unhappily have not countenanced the mission, many Christians have been hearty in their support. The meetings are being carried on this week.

JOHN SCOTT.

Bath.—A series of evangelistic services, conducted by Mr. and Mrs. J. S. Harrison, have been held at Hay Hill Chapel. The meetings extended over a fortnight, and much spiritual blessing was realised.

Totnes, South Devon.—A united mission in connection with the Congregational, Baptist, and Wesleyan Churches, has been held here. Rev. R. Balgarnie was the missioner. On Sunday morning, a united communion service was held in the Baptist Chapel, and in the evening the three congregations met in the Congregational Chapel. All the week-evening services were crowded. Revs. J. Johns, W. R. Bowman, and J. Whincup took part in the mission.

Loanhead, Midlothian.—Evangelistic meetings, extending over three weeks, have concluded here. The attendances were, perhaps, unprecedented in the district. Conversions, sometimes many, occurred every night. The attendance steadily increased, there being over 600 present the last night. Singers from Carrubber's-close Mission, Edinburgh, assisted the local choirs Indeed, the self-sacrificing efforts of these friends, speakers, and singers, and the "unity of brethren," have, with God's blessing, been the means of untold good.

Rev. W. A. Meaton, of the Christian Instruction Society, has conducted a three weeks' mission at Oakhill and Nettlebridge. The usual blessed results of concerted effort were enjoyed. Christians were quickened and backsliders restored. Children were brought to Jesus and sinners saved. At Nettlebridge, the men who attend the mission-hall are mostly miners. Mr. F. Spencer, J.P., who owns the mines, employs an evangelist, Mr. Gabe, to labour among the people, and himself takes a practical interest in the spiritual welfare of his workpeople.

Doncaster.—Mr. Arrowsmith, of the Children's Special Service Mission, had wonderful blessing vouchsafed to him in his work at Doncaster, from Nov. 9 to 19. Many of the children stayed to the after-meetings, and showed, by their earnest answers to questions put to them, that they really longed to find the way to Jesus. Many young ladies from the boarding-schools were deeply impressed; while the meetings for parents and guardians and for Sunday-school teachers roused those who attended them to a greater sense of responsibility. Nor were the boys and young men left out; so that many have started along the heavenly road during Mr. Arrowsmith's visit.

Mr. Herbert R. Francis on Sunday last concluded a most successful ten days' mission in the Parish of St. John, Chelsea, S.W., of which Rev. F. W. A. Wilkinson is vicar. The services were held in the large mission-hall at the World's End, King's-road, and resulted in great blessing to many who attended. Every night there were some inquiring the way of salvation. In the afternoons, Mr. Francis gave most interesting lectures on the Tabernacle in the Wilderness, illustrated by his beautiful model. The mission was closed by a special thanksgiving service in the church, when the Lord's Supper was observed. The service was conducted by the Vicar, and an address was given to the converts by Mr. Francis.

SALVATION ARMY HOLINESS CONVENTION.—On Monday and Tuesday a Holiness Convention was held by the Salvation Army at Exeter Hall, in view of a special effort just commenced for the salvation of 100,000 souls before the end of the winter. Meetings were held in the morning, afternoon, and evening on both days, General Booth presiding. "Victorious Religion" formed the subject of brief talks by a number of officers and soldiers, the addresses being interspersed with singing and prayer. At the evening meeting on Monday General Booth read from the third chapter of Revelation, in which the Church of Laodicea is reprobated for being lukewarm, neither cold nor hot. He made running comments as he read, being very emphatic on the fact of God's displeasure with Christians who were neither cold nor hot, representing them as half saved and half unsaved. To be half-and-half was to be in a wretched state, and it offended God. Proceeding, Mr. Booth made an appeal to come right over to the side of Christ, who would assist and give power over all evil propensities. There were three main things needed for victory—first, they were to aim at complete victory by getting a clean heart and the baptism of the Holy Ghost; secondly, they must be willing to pay the price; thirdly, they must trust in the living God to do all for them.

UNION HALL MISSION.

GOD is blessing the work of our Mission. Sixteen days' Gospel services have been held at Queen's Park Hall, Kilburn-lane. Many families were visited, and a band went out nightly, singing and preaching the Gospel in the open-air. The indoor services were fairly well attended. We know that some have been led to the Saviour.

The work at Union Hall has been revived, and souls won for Christ. At Kensal Hall the work is now being prospered of God. In Brentford, also, we have had encouraging results from the word preached. We hope soon to erect an iron room in this place. A new iron room, the Shaftesbury Hall, was opened on Tuesday, last week, at Dorothy-road, Lavender-hill. It is a most comfortable one, and will seat over three hundred persons. Special services follow the opening.

The expenses of the work are always greater in the winter season, and there are many poor to whom we shall be thankful to be able to minister some temporal help.

ROBERT BILKE.

Abergeldie, Greenhill-park, Harlesden, N.W.

THROUGH SOUTH AFRICA.

MRS. OSBORN has lately returned to Cape Town, after a lengthened mission journey. Not the least important feature was the consolidating of the South African Railway Mission, which now extends over the Cape Colony and Natal. The railway employés were the first object on this journey. Most successful meetings were held; many professed to decide for Christ. Mrs. Osborn and her workers travelled over thirteen thousand miles to hold these services; one time, with icicles hanging from the carriage roof, at others, under a broiling African sun. One man, a Jew, said, "I do not believe in their Christ: but, if it enables ladies to bear a day like this [it was summer] to tell men about Him, I'll never mock his name again." The railway officials have been exceedingly kind. A special saloon was given to Mrs. Osborn for her and her workers' future use. They have also given free use of waiting-rooms and goods-sheds for meetings.

Kimberley was visited, to see what openings there were for work in the compounds. The Cape General Mission is making this a branch of its work.

Passing over the Eastern Province of the Cape Colony, Mrs. Osborn found thousands of "Red Kaffirs," as dark and ignorant of God as any in Central Africa. The Wesleyan, Congregationalist, Church of England, and London Missionary Societies have a few stations. But there are thousands unreached. The people are accessible enough. The journey extended to Natal and Zululand. There are many interesting missions in Natal.

DOVER.—Four simultaneous special efforts have been carried on here during a part of this month. The first to commence was conducted in Christ Church parish, by Mr. Skinner, of the Evangelisation Society. Then Mr. and Mrs. Somerset Gardner began a ten days' mission in Salem Chapel. During the week of their services, Rev. John Wilkinson, of the Mildmay Mission to the Jews, held three meetings on consecutive days, on neutral ground, in behalf of Israel, speaking of their "Past," "Present," and "Future." Many of the resident Jews were moved to attend to hear his addresses. And just as the Christ Church and Salem missions were closing, the Salvation Army had a special campaign for two days. These several efforts did not appreciably interfere with each other, and from all of them good has resulted. The hand of the Lord has been with his people.

Mrs. Meredith's Work.

I SHOULD like to corroborate the evidence of Dr. Barnardo as to the parentage of the children rescued by such institutions as ours. The cases received at the Princess Mary Village Homes from the deepest moral and physical degradation, are generally children of Roman Catholic parents. The prisoners, whose little ones are sent to us, are, as a rule, members of the Roman Catholic Church, who profess to be Protestants when they enter our prisons. By this action of theirs they put it out of their power to claim the direction of their children's religion. They are committed to us as not belonging to the Church of Rome, and we bring them up in the Established Church; and I desire to state that its Scriptural doctrines, by the power of the Holy Spirit, are blessed to the salvation of many of them.

We are privileged to see the results of our work in the lives and deaths of the girls we have taught, and can testify that not one of them joins the Church of Rome, either at home or abroad. I have recently seen many of our children in the United States, and they are all Protestants, and connected with various Scriptural churches. In no case had any of them been led to accept the false doctrines that are unhappily so freely circulated in these days among us. With great thankfulness I bear witness to the truth of the promise, "Train up a child in the way he should go, and when he is old he will not depart from it."

"There's a lot of this spiritualism about here," said one of our "old girls;" "and I always say I won't stay in the house with one of those clairvoying people, whether they are employers or fellow servants. One of them said to me, 'Your brother wants to speak to you.' 'Where is he?' I asked. 'He is in heaven,' was the answer. 'Tell him to stay there,' said I; 'he'd better not mind me till I get there.' 'He can't be happy,' said my friend, 'without he hears from you.' 'Then he isn't in heaven,' I said, 'or he'd be satisfied; I know more about him than you do.'

"They had found out I had a brother, and they are always making out that people's dead relations want to send them messages; and if people are badly taught, and don't know their Bible, they may give in to them. But I know it is dreadful sin to have anything to do with the devil, and it is he that gets up spirits to meddle with us; and they do interfere sometimes, and do awful things to people; but I never listen, for fear they might injure me. I was taught to 'renounce the devil and all his works.'"

Earnestly praying that all the sinful "lusts of the flesh" may be as truly resisted, I rejoiced in this testimony to the blessing that attends our labours in the Lord.

THE IMPORTANCE OF OUR POSITION

as a Church of England certified industrial school for the training of girls is very great. We have the legal guardianship of them until they are sixteen years old, and practically for life. None of our girls willingly go back to their relations. In fact, they go abroad of their own accord, and we have correspondence with them all over the world. The business of this correspondence is large, and like all our work, now becoming extensive. We greatly need increased help to carry it on adequately. We always keep 200 girls in the Village Homes, but we have now scattered about an ever-increasing number of the young whom we are rescuing from crime, and seeking to train in the way of eternal life.

There is, it is true, a decrease in the number of women in our gaols, but there is an increase of evil among children and young persons that presages future trouble if we do not forestall its grasp. Daily we have applications, from persons of all classes, the refined and educated not excepted, for aid to restrain girls who are manifesting vicious tendencies. We are, therefore, extending our work in the direction required, to meet this terrible mischief. I am sure that our want of money to do it *well* only needs to be known. It is now so many years since I began this work, which has been so blessed and owned of God, and has been granted such visible success, that I know He will command the supply for us, and that his servants will send us all we require for thepresent distress.

IN THE PRISON MISSION

we receive all sorts of sinners, and speak to them only of the salvation of Christ, without reference to their religious profession. As a rule, the poor, sad women who come to us for help are Roman Catholics. They avoid the ministrations of their own church from their dread of the discipline they have incurred. It is our joy that many find peace in the Lord Jesus Christ without the office of priest or church. This is all we have to do. We bring them to the Saviour, and He pardons their sin. We leave them free to attend any other church services besides ours that they choose. They seldom return to the communion which offers them salvation only at the end of a life of penitence and penance. It is an error to suppose that the Church of Rome gives absolution to all who confess deadly sins, whenever they apply for it. The final blessing is postponed until this life is passing away, and the spirit is entering on the new phase of existence; then the *viaticum* is administered, and the work of the Church is done.

Our Prison Mission, conducted without controversy, is thus doing a silent Protestant work, which is rescuing souls and bringing them to the fold of the Good Shepherd, in larger numbers than we dare mention. It disgraces our Christian name to do so much of our "charity," "without interfering with the religion." If we added courage to our faith, and honestly and openly worked for the Saviour whom we profess to serve, our hospitals and other institutions, now sunk under the cognomen of philanthropic, would be supported by God, and showing forth his praise. Nor would there be occasion to beg for the means of perpetuating the agencies that proclaim Scriptural and Protestant truths in our midst.

The department of our work, which has a special claim on Christians, is

THE MEDICAL MISSION.

It labours among the families who worship with us, and who, when "sick and needy," are gathered into our missions for prayer, and medicine to heal their diseases, and to deliver them from temporary distress. These are silent sufferers, who do not seek relief from the union, and whose homes we are bound to preserve for them. While we aid the discharged prisoners of various religious professions, we must not forget the members of our own church, but provide forthose of the "household of faith," and by bearing each other's burdens fulfil the law of Christ.

Not less than £2000 will clear our current expenses off at the end of the present year. For several months a very small amount has been contributed by the public. The maintenance of the institution has depended during this time on my own resources. These are at an end.

SUSANNA MEREDITH.

143, *Clapham-road, London, S.W.*

[We trust the significance of these last ominous words will not be overlooked.—ED.]

REGULATED VICE IN INDIA.—Mr. Maurice Gregory contributes to *The Banner of Asia* for November some startling facts on the disregard, by the military authorities at Lucknow, of the mandate of the House of Commons with reference to the licensing of vice. These facts are likely to excite considerable surprise among the members of that House.

THE ANTI-SLAVERY CONFERENCE.—At the meeting of this Conference in Brussels, the Belgian King said he felt hopeful in regard to the steps now being taken for the suppression of the slave trade; he was firmly determined to suppress it in the Congo States. He relied on the support of British public opinion to assist his efforts. He feared that domestic slavery in Africa would not be done away with for many years. Mr. F. W. Fox read an address from the Aborigines' Protection Society, expressing the hope that the Powers would take measures to destroy the legal *status* of slavery, and prohibit the trade in alcoholic liquors and firearms.

MR. HENRY COOK'S WORK.—The mission ship *Herald of Mercy* was recently at Folkestone, where Gospel services were held among the fishermen and their wives. One evening about a hundred persons, after partaking of tea on board, listened to a faithful address by Rev. W. Haslam. At the close a prayer-meeting was held, at which some of the people joyously confessed Christ as their Saviour. The vessel has since returned to Normandy, where of late so much truly blessed work has been done. Her recent voyages have not, however, been by any means comfortable. Caught in a heavy sea, the *Herald* nearly rolled over, for want of thirty or forty tons of iron ballast. Mr. Cook's address is 47, Stoke-road, Gosport.

The Book World.

A new edition has been published of Miss von Finkelstein's vividly interesting sketch of "Child Life in Jerusalem"—LULU. (1s. *Authors' Co-operative Publishing Co.*)

Those who appreciate the peculiar flavour of the northern speech will find in THE WAVERLEY PROVERBIAL BIRTHDAY BOOK a capital collection of wise saws and pregnant utterances cast in the proverbial mould. (*Remington & Co.*)

MORE THAN KIN: By Mrs. Emma Hornibrook. *Wesleyan Book-room*, 66, *Paternoster-row*. An interesting tale well told. The pride of the haughty squire, the fine Christian manliness of Aaron Hett, the quiet but real piety of Lena Brough, and the several characteristics of the other leading personages of the story are conceived and worked out with insight and ability.

WOMEN OF THE OLD TESTAMENT. By E. M. Dewhurst. 1s. 4d. *Marshall Brothers*. An excellent companion to "Women of the Gospels," by the same author. From Scripture notices of Eve, Sarah, Hagar, Jochebed, &c., among matrons, and such maidens as Miriam, Ruth, &c., the writer draws most profitable lessons for Christian wives and mothers. Her style is pithy, but never pedantic—full of feeling, yet never sentimental or fanciful. We strongly commend the book, not only for mothers' meetings, but for teachers of senior classes, Y.W.C.A. secretaries, and Christian mistresses for household use.

THE BIBLICAL ILLUSTRATOR: ST. LUKE. Vol. ii. 7s. 6d. *Nisbet*. This is a book displaying marvellous industry on the part of its editor, Rev. J. S. Exell. Anecdotes, emblems, and illustrations, expository, scientific, historical, and homiletic, have been gathered from a wide field of literature, and the result is a work which, to the ordinary reader, will be more useful than a Commentary; while to preachers who have good libraries it cannot but prove of great service as admirably combining many essentially practical features. This volume carries forward the elucidation of Luke's Gospel to the end of chapter xiii.

THE SERMON BIBLE: ISAIAH TO MALACHI. 7s. 6d. *Hodder & Stoughton*. As a guide to the sermon literature of the day, and a mine of homiletic wealth, the "Sermon Bible" occupies a place of usefulness peculiarly its own. Hundreds of preachers are quoted, and outlines given of many valuable discourses and expositions. There are contributions from representatives of various churches, and on the whole the selection may be commended as displaying excellent judgment. Undoubtedly this work will provide much suggestion for hard-worked preachers. By this, the fourth volume, the survey of the Old Testament is admirably completed.

THE STOCKWELL RECITER. Rev. Vernon J. Charlesworth, head master of the Stockwell Orphanage, has compiled a collection of old and new favourites, for which he will doubtless be thanked in many a home, school, and Band of Hope. As a bound volume (380 pages) it is a capital book; the whole may also be had in two sixpenny parts, and in twelve penny numbers. The collection embraces every variety of composition suited for juvenile recitation and dialogue of an interesting and instructive character, and we trust it will secure that popular reception which its high character so justly merits. Mr. Charlesworth set himself to supply a distinct want in modern educational literature, and unquestionably he has supplied it well. (*Passmore & Alabaster.*)

THE NEW POPULAR EDUCATOR. Vol. ii. 5s. *Cassell & Co.* This is truly called "a complete encyclopædia of elementary and advanced education." Close upon twenty subjects, including several languages and a number of sciences, are dealt with in the present stage of the work. The "new" Educator is in many ways a great advance upon previous editions. The treatment is modernised; the articles are in many cases more thorough and clear; and the form of the book is much more convenient. Coloured plates and maps are given, as well as engravings, when required to elucidate the studies. Only a firm of immense resources could produce such an extremely useful work. Undoubtedly, the past issues have proved of great service to many thousands of people. We trust that, in this vastly improved form, the Educator will be more than ever helpful, alike in promoting intelligence in youth, and advancing culture in persons of riper years.

THE BOY HUNTERS OF KENTUCKY, by Edward S. Ellis (*Cassell & Co.*), is a thrilling narrative of veritable adventures in the American pioneering days of fifty years ago.

A PRESENT SALVATION. By Rev. T. Lyte, M.A. *Nisbet & Co.* When self-salvation, salvation by works and ceremonies, is so widely taught by pulpit and press, it is refreshing to light on such a sound, vigorous exposition. The book deserves a place on every soul-seeker's bookshelf.

THERE GO THE SHIPS. *John Haddon & Co.* These chatty, rollicking recollections of "an old sea dog," edited by his son, give us glimpses of doughty deeds of prowess done by our naval commanders at the beginning of the century. With his record of facts our seafaring friend mingles many excellent Christian reflections.

LIFE'S STAGES. By James Stark. *Oliphant, Anderson & Ferrier*. Without exhibiting any great originality of treatment, Mr. Stark appears in this series of discourses on family relations and duties, as a fresh, plainspoken, and practical teacher. He looks at life from its true standpoint, and he is at once sound and sensible as a monitor.

DAVID LIVINGSTONE. By Arthur Montefiore. (1s. 6d. *S. W. Partridge & Co.*) An admirably-condensed account of the lifework of the great African missionary explorer. The references to Stanley are of peculiar interest at a time when that adventurous traveller is again emerging into public view, after such a long absence.

RUSSIAN PICTURES. By Thomas Michell. 5s. *Religious Tract Society*. This is a welcome addition to the fine national series of descriptive and pictorial works issued by this Society. Perhaps no European country is so little known in England as Russia, and certainly no country ought to be better known amongst us, considering the political relations that must ever exist between the two peoples. We thank Mr. Michell for his deeply interesting and informing work, which is, of course, profusely and splendidly illustrated.

LA MISSION AU ZAMBÈZE. Par Théophile Jousse. (5 francs. *Paris: Librairie Fischbacher*, 33, *Rue de Seine.*) It is intensely gratifying to note the lively interest of French Christians in the work of missions in Africa. This volume, by a former missionary, tells the story of the most recent African undertaking of the Paris Society of Evangelical Missions. Copious extracts are given from the correspondence of M. Coillard, always lucid, and often very rich in incident; and the result is an important contribution to the history of evangelistic endeavour in the Dark Continent.

SIXTY FOLK TALES. Translated by A. H. Wratislaw. (7s. 6d. *Elliot Stock.*) This is an extremely curious collection of Selavonic folk lore, embracing a host of apocryphal and allegorical stories current among the peoples of Bohemia, Moravia, Hungary, Poland, Russia, Servia, Bulgaria, Croatia, and other sections of the Slav race. The stories, as a rule, are as coherent as the nursery rhymes and tales of our childhood; but they are much more elaborate, and more pregnant with hidden meanings and applications. The industrious translator has produced a singular and entertaining volume.

WAYS AND MEANS. By Isabella Fyvie Mayo. (5s. *Religious Tract Society*). In the guise of familiar talks between a thoughtful Scotch country doctor, his wife, and their neighbours, we have here very edifying, sensible, and practical expositions of how to train boys and girls, the claims of home life, social gossip, the ethics of housebuilding, hurry and overwork, town life *versus* country life, recreations, family hospitality, and other cognate topics. Mrs. Mayo's attractive literary style is well known, and her method of sermonising is calculated to hold the attention of the reader. Her judgments will be found to accord fully with the fundamental doctrines of the Christian faith.

SELF-DISCIPLINE: A Memoir of Percy Clabon Glover, M.A. By his father, Vicar of St. Luke's, Holloway. *Nisbet & Co.* The story of a short but noble life, nobly told. Though the affection of a parent mellows the narrative, there is no favouritism. Fault and virtue, victory and defeat, are faithfully recorded. As a boy, Percy Glover must have been winning; as a young man, most attractive. Successful both in mental and physical competitions, he shines yet more in things spiritual. The account of his travels in Australia and America is most interesting. Though mysteriously cut off in his prime, "he being dead, yet speaketh." As a Christmas gift for young men, or a prize, it would be hard to find a better book.

BABYHOOD. Vol. v. 10s. 6d. *R. J. Bush, 92 and 93, Fleet-street, E.C.* This monthly magazine appeals to a very large proportion of the population, and its appeal is as strong as the claims of babydom are universally imperious. The aim is to help parents and nurses, by indicating the means and methods whereby the health and comfort of the younger children may best be assured. The bound volume is an extremely useful and interesting body of nursery information.

THE MAIDEN PREACHER. By S. L. Thorne. 1s. 6d. *Partridge*. These pages give a good deal besides a story of the life of Miss Mary O'Bryon (afterwards Mrs. Samuel Thorne), for many years a devoted member of the Bible Christian community. Her fame as a preacher was specially great in the West of England. The book is largely made up of extracts from her journal. If these extracts had been fewer, the interest would have been more sustained. It is unfortunate that the pages should have been weighted with matters of ephemeral importance.

THE CHILDREN'S ANGEL: A Year's Sermons and Parables for the Young. By Rev. J. Reid Howatt. 2s. 6d. *Nisbet*. The author has a peculiar faculty for reaching the hearts of the little ones. These addresses are as pointed in purpose as they are homely in form; and they are likely to assist Sunday-school teachers as well as prove very attractive to the young. The volume receives its title from the first address, which is founded on Rev. xxi. 12, in which allusion is happily made to the words of our Lord: "Their angels do always behold the face of my Father which is in heaven" (Matt. xviii. 10).

SACRIFICE AS SET FORTH IN SCRIPTURE: The Carey Lecture for 1888. By James Murphy, D.D. 5s. *Hodder & Stoughton*. A series of seven lectures designed to illustrate the propitiation made for the sins of the world by the Lord Jesus Christ. The treatment is sound and lucid. The thoughtful reader cannot but be struck with the strong testimony that such a volume as this bears to the inspiration of the Bible. The occasion of the earliest typical sacrifices inevitably links the book of Genesis with Christ, the heavenly antitype; as also the redemption that was wrought by the Real Sacrifice presupposes the fall of our first parents with the narration of which the Bible opens. As the subject runs all through Scripture, and is of capital importance, the value of a good expository work, such as this unquestionably is, cannot be over-estimated.

IMAGO CHRISTI: THE EXAMPLE OF JESUS CHRIST. By Rev. James Stalker. (5s. *Hodder & Stoughton.*) This work supplies a real desideratum in theological literature. Dividing the circle of human life into segments, each of which represents an extensive sphere of experience and duty, the author follows our Lord through them one after another, and shows us how He conducted Himself in each. The pages are beacon lights, guiding us in our life's journey; and no one can peruse them without being profoundly impressed with the wealth of the Gospels in counsels of perfection as to human conduct. This work is, however, no cold statement of ethical appearances, nor is it an external imitation of Christ which it points. In the new birth Christ's own nature is communicated to us, and as we abide in Him, and his Word abides in us, we shall live out the life which these helpful pages show to have been that of the Son of God in the days of his tabernacling among us.

FACTS AND THEORIES AS TO A FUTURE STATE. By F. W. Grant. *Holness*. This is the second edition, enlarged, of an able American work, having for its purpose a consideration of the Scripture doctrine with reference to current denials of eternal punishment. The author is strong at argument and exceptionally capable in debate. He not only examines the contentions of men of known piety and learning, but also dissects the mischievous views of sects and parties which have come but little before the religious public. It is a weak point of the book that so much attention is given to a disproof of the obviously extreme statements of men whose aim has been to make the Bible support their peculiar philosophy. The author has left untouched some of the main arguments for the views which he opposes. We could well have dispensed with the exposure of some of the speculations which the author brings under his sledge-hammer criticism, but surely the doctrine known as "the larger hope" should have been exposed as based on the sandy foundation of what men have chosen to call "the fatherhood of God." We regret to add that the tone by no means corresponds in gravity with the sublime subject of the book.

OOD MEN AND TRUE. By Alexander H. Japp. *T. Fisher Unwin.*) The "workers in the of beneficence and benevolence" sketched his bulky volume by Mr. Japp, are Norman leod, Edward Denison, Arnold Toynbee, John ington, Charles Kingsley, James Hannington, n Stanley and his father, Thomas Guthrie, Titus Salt, and Samuel Plimsoll. A hetero- ous list, some readers will think, but all "good and true," according to their lights. In mending the book as a fresh and stimulating rd of benevolent deeds honestly done for the ering of mankind, we must not be supposed to orse all the author says in explanation of the logical or ecclesiastical views of some of his oes.

MESSRS. T. NELSON & SONS.

he publications of this firm are got up with arkable artistic taste and typographical beauty.

MITTEN AND SLAIN, by A.V.V., is a very power- y written tale of modern social life in China, strating the fatal fascinations of the opium it. "I hate you English; go, and leave us in misery." These startling words from the last e of the book ought to awaken, in our national rt and conscience, feelings of remorse and entance for our share in an awful crime. (2s. 6d.)

-OING ON PILGRIMAGE. By Lucy Taylor. This k is intended to be "a companion to the Pil- n's Progress, for young pilgrims"; and the idea ell worked out. A short sketch of Bunyan's is given, with the circumstances that led him to his immortal work. The rest of the book is a atement and exposition of the allegory, in a n well fitted to impress its meaning on youthful ds. (2s.)

wo very readable, instructive, and entertaining ies for the young are MARGIE AT THE HAR- R LIGHT, by Rev. E. A. Rand (2s. 6d.); TIMOTHY TATTERS, by T. M. Callwell (1s. 6d.). first is an American tale, showing what good oung woman in humble life can accomplish by d and influence. The other is an Irish story, capitally sets forth the vivacious character of youthful scions of that sprightly branch of human family; its evident bearing on present- events in the sister isle lends to it an added erest.

BEYOND THE BLACK WATERS. By A.L.O.E. ale of love and tragedy, the scene of which is tly laid in India, and which reveals the prac- d hand of the well-known authoress. In- ectly, the story throws a very interesting light the history of the Karen race, among whom the spel has achieved such wonderful triumphs. e reader is also introduced to the Indian penal lement at the Andaman Islands, where, Miss cker informs us, there are 13,000 convicts. The nful features of the narrative are balanced by evidence it affords of the power of the Chris- n faith to uphold in times of supreme and over- elming trial. (2s. 6d.)

ANNUAL VOLUMES.

EARLY DAYS for 1889. 1s. 6d. *Wesleyan Metho- t Book Room.* These full pages are instructive well as entertaining. There are many illustra- ns. Among the articles of an historical character, several entitled "Doing and Bearing for Christ's ke," some of them excellent alike in tone and bstance.

Rev. Charles Bullock's monthly magazines all ke very attractive volumes. THE FIRESIDE AGAZINE (7s. 6d.) has completed its twenty-sixth ar. It is a periodical with several excellent tures, prominent among which is the attention en to the many subjects of common life. We quire to be familiar with the things that touch most closely, though, strange to say, such homely ics are but slightly considered by us. In these autiful pages, this class of literature is abun- ntly supplied, written in a decidedly Christian ne. In a word, the magazine is the welcome est which its homely name implies, and, there- re, deserves an enlarging circle of readers. The ny illustrations of the volume are fully up to the ndard of art, and the contributions entertaining d instructive. HAND AND HEART (2s.) deserves wide circle of readers. Its pages are fully strated, and the contents delightfully varied. HE DAY OF DAYS (2s) is bright, and always eresting to young and old alike. "The Leaves Christian Biography" are a specially attrac- e feature. HOME WORDS (2s.) is also a capital ok, and we shall be glad to hear of its great efulness in serial form being supplemented by nore general adoption of the volume in village raries.

Obituary.

REV. HENRY POPE.

ON the last day of October, in a quiet village in Devonshire, there passed away a man whose career had been truly remarkable. Rev. Henry Pope, of Sandford, near Exeter, died at the good old age of seventy-three. He had held the post of pastor of the Congregational Church of his native parish for nearly forty years, and for the whole of that time had worked neither for gain nor reward. He was the son of a farmer in the parish, and was brought up as an adherent of the Established Church. On attaining to manhood's estate he was led to connect himself with the Congregationalists at the neighbouring town of Crediton. His father was so enraged at this change in the ecclesiastical views of his son that he cut him off from any family property, and forbad him to come under the parental roof.

Mr. Pope, who at this time was nearly thirty years of age, gained the sympathy of many Christian friends in Devonshire, and with their help was the means of building a Congregational Chapel at Sandford, towards which he himself contributed £150 out of his own private means. The chapel was opened in 1848, and Mr. Baker acted as minister for a few years, Mr. Pope residing in the village as voluntary evangelist. On the death of Mr. Baker in 1852, Mr. Pope was requested to become the minister, as he had so lovingly and devotedly worked as evangelist among them for so long.

For more than thirty years he lived and worked among his people, giving his time, services, and money for the good of Christ's cause. He was instrumental in starting cottage services in three hamlets in the parish, and these have regularly been supplied with preachers of the Gospel for many years. Three years ago increasing bodily infirmity compelled him to greatly relinquish work, but this has been well carried on by means of lay preachers from Exeter.

MRS. HERMANS.

We are sorry to announce the death on Saturday, Nov. 16, at Glasgow, of Emmeline Smith, wife of Mr. Francis Hermans. Until her marriage, she was a much-used and devoted worker at the Strangers' Rest, Ratcliff-highway, London. For five years she has worked at Honfleur and Havre, in France, and latterly in Glasgow. She will be greatly missed and mourned by many sailors in all parts of the world.

DR. FANNY BUTLER.

The death is announced of Miss Fanny Jane Butler, at Srinagar, Kashmir. Having passed very high examinations in medicine and earned her diploma, Dr. Fanny Butler was sent out by the Church of England Zenana Missionary Society to Jabalpur in the autumn of 1880. In 1883 she was transferred to Bhagalpur in Bengal, where she laboured as a Medical Missionary till the spring of 1887, when she returned to England on furlough. In the spring of last year she was sent, in response to the invitation of the C.M.S, to Kashmir, to take up medical missionary work among the women in that country.

MR. THOMAS A. WALKER.

The death occurred on Monday morning, at his residence, Mount Baron, near Chepstow, of Mr. T. A. Walker, the well-known contractor of the Manchester Ship Canal and other large engineering concerns. Mr. Walker had worked his way up from the ranks, until he had become one of the largest contractors in the country. Being himself a Christian man, he took deep interest in the welfare of the thousands of men in his service. In the excavation of the Manchester Ship Canal, which is still far from completion, some 13,000 navvies are engaged. Mr. Walker not only displayed a solicitude for the bodies of his men, but his provision of mission-halls evidenced that he cared also for their spiritual necessities. Fourteen mission-halls are in active operation along the canal, with a missionary attached to each, the cost of their maintenance being personally provided by Mr. Walker. In these halls services are regularly held, and the ministrations of the missionaries have proved very beneficial.

MR. JAMES BUNYAN.

Last week the grave closed over the mortal remains of Mr. James Bunyan, one of the early pioneers of the temperance reformation in Dalkeith, who for many years was actively engaged in Christian and temperance work in Manchester. For several years past he was an indefatigable worker in connection with the visitation work of the Gospel temperance organisation of Carrubber's Close Mission, and among the young people of that Mission. He also had done much service for the Edinburgh Band of Hope Union, and his efforts in the Millerhill district and at Newton range will long be remembered. He was one of the happiest of men, and carried sunshine with him wherever he went. Many Christian organisations in the city will miss his kindly help, and the inmates of such institutions as the House of Refuge, in whom he took a great interest, will specially miss his kindly counsels and his warm-hearted endeavours in their behalf. Mr. Bunyan was brother-in-law to Mr. James Darling, of the Regent Hotel, with whom he heartily co-operated in all Christian enterprises in which he and his family are interested. Deceased was seventy-four years of age.

REV. DR. MACFADYEN.

The Congregational churches have sustained a great loss by the death of Rev. Dr. Macfadyen, of Manchester, which occurred on Thursday week. Last year he and his congregation celebrated their "silver wedding." As a pastor Dr. Macfadyen occupied a unique position, and was generally regarded as having approached nearest to the ideal of a Congregational minister. He made it a point of visiting the families of his large congregation of 1400 persons at least once a year, while the Sunday schools were no less systematically visited. These were a special feature of his church work, there being about 3000 scholars on the roll of Chorlton-road school and its branches. These schools are open every night in the week, attractions of one kind or another being provided for the young people, so that their schools have almost become their clubs. One of his last public services was rendered to the cause of temperance, for he was a selected preacher for the National Temperance Congress, recently held in Birmingham. On Sunday, October 20, he preached in the morning at Edgbaston; in the afternoon he spoke in the Town Hall, Birmingham; and at night he preached with remarkable power in Carr's-lane Chapel (Dr. R. W. Dale's) to an immense congregation, the doors having to be closed to prevent others trying to enter the building. A fortnight later, on Monday, 4th inst., he was to have presided at a meeting in the Mission House, Blomfield-street, London, but the sickness was upon him which has ended fatally.

M. EUGENE BERSIER, PARIS.

The Reformed Churches of France are in mourning, consequent upon the death of this renowned orator and pastor. M. Bersier had for some short time suffered from a chest affection, but until a few hours before his end he was hard at work. On Monday evening last week he delivered an address in one of the McAll mission-rooms; at two o'clock on Tuesday morning he succumbed to an apoplectic seisure. Descended from Huguenot refugees, he was born in the Canton Vaud in 1831. He settled in Paris at the age of twenty, and formed a close friendship with the celebrated M. de Pressensé. As pastor of the Free Church, he soon commanded high public esteem. In 1875 a large church was built for him near the Arc de Triomphe, which drew the largest and most influential Protestant congregation in Paris. M. Bersier ultimately connected this congregation with the Reformed, or Calvinistic body, though, unlike other pastors of that community, he accepted no stipend from the State. The statue of Coligny, which was recently unveiled in Paris, would probably never have been erected but for his warm interest. Some of M. Bersier's sermons have been translated into various languages. The sentiment of the religious press of France is in tune with the words of *Le Signal*: "M. Bersier's name carried authority in the Reformed Church; but it was equally well known in the Catholic world and the republic of letters."

IRELAND.—Gospel missions have been held by Rev. G. Mahaffy at Drumgooland; by Rev. James Stewart at Newtonwards; by Rev. A. Fullerton at Castlecaulfield; by Rev. J. Kirkwood in various parts of the South; by Mr. Robinson and Rev. Wesley Guard in Belfast; and by Rev. J. Potter at Stranorlar.

King Edward-street Ragged School.

SPITALFIELDS has proved a good field for ragged school enterprise. The comprehensive as well as eminently successful work superintended by Mr. Charles Montague is an excellent illustration of how such endeavours can bless the poor. Mr. Montague is a typical example of ragged school teachers who work *con amore*. He has been identified with the King Edward-street schools for nearly forty-four years, and has held the position of honorary superintendent for upwards of a quarter of a century.

Begun in a disused cowshed or stable, the school so prospered that in time it boasted of spacious and convenient buildings in more than one centre. It has now so outgrown its original dimensions that thousands of the poor of all ages come within its influences. In principle, spiritual endeavour occupies the first place in the work, but in times of sorrow and distress among the poor, efforts of a practical and merciful character are more visibly to the front. In the course of the winter something like 10,000 dinners are given to famishing school children, while widows and orphans in large numbers are helped in hard times to secure the necessaries of life. During the winter months women are employed in making garments, and men in repairing boots for children and the very poor.

Though it gives attention to the poorest of the people, irrespective of age, the Ragged School still looks first to the children. The extended accommodation enjoyed, through taking over buildings in Albert-street formerly used for industrial school purposes, has proved of great benefit. Supplementary to the Sunday-school are the meetings of the Working Lads' Christian Association, and the Bible-classes for youths and elder girls. The attendance in all numbers about 1500. The Free Night School deals in more secular knowledge, and its classes are more needed than ever. Many children who have left the Board schools attend in order to further their improvement. The industrial classes for girls offer to young women valuable opportunities of domestic education. It is worthy of note that all the officials and between sixty and seventy teachers give their services gratuitously. There are many other beneficial agencies and societies clustering round the institution. The purely spiritual work, which always maintains the chief place, is best represented by the Gospel services held three times every Lord's Day, and by the Bible-classes, the evangelistic and prayer-meetings of the week evenings. Since the acquisition of the fine pile of buildings in Albert-street, the school has entered on a new era; but, before the benefits can be enjoyed to the full, an outlay of £2500 will be necessary. Nearly £2000 of this sum has already been contributed. We cordially commend the work which Mr. Montague has so close at heart, to the practical sympathy of the friends of the London poor.

THE McALL MISSION.—This Mission has sustained a heavy loss in the death of Professor Elmslie and Pastor Bersier; the latter was one of its most active and able helpers. We hope new friends will be raised up to fill the places of those taken away. Rev. S. R. Brown, The Limes, 15, Twisden-road, Highgate-road, N., is now in this country, advocating the claims of the work.

REQUESTS FOR PRAISE AND PRAYER.—PRAISE: For great blessing on a ten days' mission at Red Hill.——PRAYER: For blessing on services to be conducted by Rev. Thomas Waugh, on Sunday next, in the Great Bridgewater-street Wesleyan Chapel, Deansgate, Manchester.——For blessing on an eight days' mission, Nov. 30 to Dec. 8, at Greatford and Wilsthorpe, Lincolnshire, by Rev. I. Sinclair Moore.——For blessing on a mission to be held in the late Salvation Barracks, Hardman-street, Liverpool, from Dec. 1 to Dec. 8.——For blessing on a mission being held at Hadleigh, Suffolk, by Gipsy Smith and his wife, until Dec. 1. ——For the manifestation of the Holy Spirit in the garrison and town of Windsor.——For a mission to be conducted at Loughboro' Park, by Rev. W. A. Meaton, Dec. 2 to 8.

[1100]

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Liverpool (Dr. Ryle) has recently stated that he has no intention of resigning his see so long as he has strength and energy to perform the duties of his office.

In connection with the meetings on behalf of the London Mission in Cheltenham on December 17, Rev. Canon Bell will take the chair at the convention in the Assembly Rooms in the afternoon. The London Mission, says *The Methodist Times*, has no sectarian object in view, and there is no reason why ministers of the Church of England should not follow the admirable example of Canon Bell, and exhibit to this movement the same sympathy which it receives from every other section of the Church of God.

PRESBYTERIAN.

This week is being observed in the English Presbyterian Church as a week of special prayer on behalf of foreign missions.

Rev. John Thompson, of Newcastle-on-Tyne, has been selected for the Moderatorship of the next English Presbyterian Synod.

Arrangements have been made whereby the whole of the congregations of the U.P. Presbytery of Paisley shall be visited during the months of November and December. The object of this visitation is to foster and deepen the interest of the church in evangelistic work, and to arouse it "to a profounder sense of its inalienable responsibility for ceaseless aggressive work at home and abroad."

CONGREGATIONAL.

Rev. D. Burford Hooke has been appointed assistant secretary of the Congregational Union for a term of three years.

Rev. Wm. Pierce, late of Soho-hill, Birmingham, was recognised as pastor of New-court Chapel, Tollington Park, N., at a special meeting held last week.

During this month Rev. Frank W. Collyer has been conducting a series of special Sunday evening services in the Assembly Hall, Daventry, which have been very largely attended.

At Bedford Chapel, N.W., a mission has been held by Rev. W. A. Meaton, under the auspices of the Christian Instruction Society. As a result of the services for children, a boys' prayer-meeting has been started, and a Christian band numbering between thirty and forty children has been formed.

There is considerable anxiety in relation to the future of Old Finsbury Chapel. The chapel stands on ground belonging to the city estate. The original ground rent was about £39 a year. For a renewal of the lease the city asks £700 a year, which, of course, no congregation would be justified in giving. The London Congregational Union is intent upon seeing what can be done to preserve it.

BAPTIST.

Thursday, January 2, is suggested as a day of special prayer throughout the United Kingdom for the outpouring of the Spirit of God upon all members of churches.

At Soar Chapel, Llwynhendy, Mon., Rev. J. R. Evans recently baptized by immersion no less than forty-eight converts. The service was attended by crowds from all parts of the district.

On Monday week Rev. William Cuff celebrated the seventeenth anniversary of his entering upon the pastorate of Shoreditch Tabernacle. At the public meeting in the evening Mr. Cuff said the whole seventeen years had been one triumph for the Gospel. If there was one place above another on earth in which the Gospel had been put to the test, it was in that Tabernacle, but he was still doggedly determined to have nothing else. The people wanted nothing else, and where the Gospel was plainly preached there they would go. They had grown their own working material; all the young people who engaged in the mission work of the church were of its own rearing. They had developed work, and had taught their own people to do it. On Sundays they had 200 of their number in the neighbourhood engaged in various kinds of service of a definite character, and each mission-station was a feeder of the church.

METHODIST.

At Islington Wesleyan Chapel, Birmingham, a series of sermons on current theological questions, to be given monthly, has been commenced. The first of the series was preached by Rev. Dinsdale T. Young on the subject, "Is there a God?"

Rev. J. H. Hopkins has for some time been anxiously looking around for a lay agent to help him in the work of the Southwark branch of the London Wesleyan Mission. Mr. Meaking, who has held a position on the Midland Railway at Derby, worth £700 a year, with a prospect of a speedy advance to £1000 a year, has accepted the post at a salary of £200 a year.

A missionary meeting of an unusual character was lately held in the Wesleyan Chapel, Porthleven, Cornwall, for the special benefit of the fishermen who are usually debarred from attending the annual missionary meeting by absence at sea. Mr. Bickford-Smith, M.P., presided, and greatly interested the large audience by giving a series of brief sketches of the various mission stations he had visited in his tour round the world. Rev. H. Williams (Helston), who has laboured in Sierra Leone, and Rev. George Marris (Truro), who has laboured in China, also addressed the meeting, each speaker giving the result of his personal experience in the mission-field.

The Primitive Methodist Mission at Lower C under the superintendence of Rev. T. Jackson, g activity and usefulness. Rev. T. Jackson is succ in his earnest efforts to make the mission a real of evangelistic enterprise, temperance influen social helpfulness. The workers visit some four sand families each month; the open-air worker five services every week; there is a literary and r room, a Good Samaritan Society for poor people, kitchen is in full work, free dinners are provid poor children, and there is a centre of informati those seeking work.

SALVATION ARMY.

Several new halls are being taken in Denmark f use of the Army, and the work generally shows raging signs of success.

Colonel and Mrs. Thurman, late of South Africa two other officers, sailed last week for Buenos Ay commence operations in the Argentine Republic.

The work in Stettin is progressing, despite a attempt to discredit it. The Sunday evening atter has reached 200, and recent conversions are report

The persecutions in Geneva have somewhat a The three halls are opened again for meetings, gendarme stands at the door of each, and allows to enter without a private or written invitation.

The anniversary gathering of the Scottish di was held last week in Glasgow. Colonel McKi mitted an encouraging report on rescue and slum Arrangements are being made to extend all branc the work.

Two Army officers in Bombay live on the top flo a native house, which overlooks the entrance latest licensed opium den in that city. The Bo Salvationists are profoundly stirred to find that a lic vestibule of hell has been planted within a dozen a yards of the home of those whose work is pre-emi the common people.

A branch of the Army has been started in Fi with headquarters in Helsingfors. At its hea Captain Boije, a middle-aged man of good standing a nobleman by birth, and a Miss Hartman, a young of high social position, and a member of the C There was an outcry when it became known tha Army was to begin operations in this country, but, that it has set quietly and undemonstratively to people are beginning to look on it with more fri eyes. If anywhere, it has a good field open here, v a portion of the poorer classes are in a very deg condition indeed.

NOTES FROM SCOTLAND.

Dr. Thomas Brown, Edinburgh, has been el Moderator of the next Free Church General Asse

The Moderator-elect of the next General Assemb the Established Church of Scotland is the well-k Dr. A. K. H. Boyd, of St. Andrew's.

Rev. R. M. Lithgow, Glasgow, has been appointe the committee of the Free Italian Church to a their General Secretary in Great Britain.

The Edinburgh Sabbath Morning Fellowship U comprising seventy-five associations, with a total m bership of 2954, is the largest Union of Fellow Associations in the world.

At the annual meeting of the Glasgow Auxiliar the London Missionary Society, in Elgin-place Con gational Church, Glasgow, last week, an incom £2239—an increase of £466 on the previous year— reported.

A public meeting was held in the Free Assembly H Edinburgh, last week, to welcome Principal Rainy his return from Australia. He said he had retu with a quickened feeling on the subject of the unio the Scottish Presbyterian Churches, and of the g desirableness of getting through this chapter of Pre terian history in Scotland.

NOTES FROM IRELAND.

A successful missionary conference was held in Du on Tuesday week, under the auspices of the Presbyte Church.

Last Sabbath was observed by all the Presbyte Churches in Ireland as a day of prayer on behal foreign missions.

Rev. Joshua Knowles, of the London Mission Society, has delivered, in the North of Ireland, an teresting series of addresses on mission work in Ind

The Belfast Y.M.C.A. are holding monthly mission meetings intended to deepen the missionary spirit the members, and enlist young men to go out as m sionaries to the heathen.

The Presbyterian Students' Missionary Associat Belfast, has had a very successful year. In addition supporting a native agent in India, it has carried o free breakfast mission and evangelistic work at ho among the poorest classes in the community.

A splendid set of Sunday-school premises was ope on Saturday at Carlisle-circus, Belfast, by Mrs. Carli The schools adjoin Carlisle Memorial Methodist Chu and, like the latter, are the gift of the late Mr. Jam Carlisle, both together having cost about £38,000.

The project for establishing a Soldiers' Home in B fast has advanced so far that the committee h resolved to begin building operations. The site cho is close to the barracks, and the cost of erection will over £3000. Of this amount about £2500 is promised

FALLEN ASLEEP.

Rev. G. Stopford Ram, vicar of St. Peter's, Bour mouth.—Rev. W. H. Vivian, who recently resigned pastorate of the Baptist Church at Loughton, af twenty-three years' ministerial service.—Rev. Co Fraser, for many years minister of the Free Chur Fasnakyle, Strathglass, N.B.—At Jagersfontein, R Timothy Cresswell, Wesleyan minister, who went South Africa thirty years ago.—Rev. Rees Davies, sin 1848 minister of the Baptist Church at Penyvi, Bridge Glamorganshire.—Rev. L. A. Lyle, Presbyterian min ter of Ardstraw, Strabane, Ireland.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible d Prayer Union," founded and conducted by Rev. Thomas hardson, Vicar of St. Benet's, Mile End-road, London, E., of om card of membership may be had for 1d., and Monthly Notes, pared by himself, for 1s. per annum, post free. We hope all our ders will become members of the "Bible and Prayer Union," l take its Monthly Notes.

SUNDAY, DEC. 1.—2 Kings VI.

The lost axe head (1—7).—It was wonderful that e college became so strait in days of persecu-on. Yet this is the general experience of the urch (Exod. i. 12). True religion is not above rsonal exertion. And every man ought to take beam (Mark xiii. 34). How often does the Lord ep in, by a personal exercise of his power to gain the losses caused by our blunders. If He n make dead metal float, He can surely make ad hearts live.

The all-seeing eye (8—14).—God knows the secret ottings of his foes, and He will either counter-rk them, or deliver his own (2 Pet. ii. 9). The icked may well be sore troubled, as they learn at the whispers even of the bedchamber are eard in heaven. How foolish to think that the ophet could discover plottings against the king, t not against himself.

The environing host (15—18).—These hosts of inistering spirits are round us still (Ps. xxxiv. 7). owever lonely or assailed, we are encompassed by cordon of angelic sentries; and before a bolt can ite us, it must pass through the enclosure of the ivine presence. How safe we are. And what-er touches us must be only by God's permission.

The enemy foiled (19—23).—The man whom they ught was not the prophet, but the king (19). he palace was not in Dothan, but in Samaria. He o opens eyes, can shut them. Elisha treated his es on New Testament principles (Pro. xxv. , 22).

The siege of Samaria (24—33).—What a literal lfilment of Deut. xxviii. 53—57. Dove's dung is kind of pulse or vetch. The king lamented the lamity, but did not repent of the sin which caused The truth which he enunciated was right, that punishment is of the Lord, but the inference as wrong (33). We must learn to bow our heads the Divine dealings, and to accept his chastise-ent (Lam. iii. 39, 40).

MONDAY, DEC. 2.—2 Kings VII.

The prophet's assurance (1, 2).—These were the ices of peace. The gate was the market-place. eers are not infallible, and those who are most customed to rely on large material resources are metimes least able to believe the unseen and ernal. The *poor* are rich in faith. How unwil-ng is man to believe that God can or will do as e says! Dare to believe even to the opening of e heavens (Mark xi. 23). Unbelief shuts a man it of the enjoyment of the greatest abundance; d makes a famine amid harvest plenty.

A welcome discovery (3—11).—What compensa-ons there are in life! Shut out from the city, e lepers are the first in the deserted camp. This undance was waiting there for the whole cityful, t only a few outcasts partook of it. Thus there salvation for all the world, though in its fulness mparatively few, and these accounted "lost," joy it. But those who find are immediately en-ched. They come in for unsearchable riches. hey have only to take just what they will. We are essed with all spiritual blessings in Christ (Eph. 3). Happy are they who appropriate all they ed. But they have no right to be monopolists; me mischief will befall them if they are (9). here is enough for all; and to scatter is to crease.

Samaria supplied (12—20).—Though this had en predicted, it was too good to be believed. ow little had Israel expected to be supplied thus! od can feed his people with the treasures of the icked, fleeing though no man pursues. The reatenings of God are as certain as his promises. the latter are fulfilled (18), so shall the former (20). May we never be in this plight of seeing hers included at the Divine banquet, and our-lves shut out (Luke xiii. 28). Men's unbelief es not invalidate God's promises, but it excludes em from the land of promise to die in the wil-rness.

TUESDAY, DEC. 3.—2 Kings VIII.

The Shunammite, to whom Elisha owed so much, pears again in the sacred story (1—6).—That ndness of hers was remembered long after. What blessing it is to have a man of God for a friend; d how wise to follow his advice. It was because rael was under the Divine rule that it suffered so much from famines brought on by sins (Amos iii. 2). This conversation with Gehazi, so opportune for her purpose, might have seemed an accident, but it was a providence. If we abide in the will of God, our life will be sown with Divine coincidences.

Hazael (7—15).—Here is an instance; Elisha comes to Damascus, evidently at the Divine bidding, just when Benhadad is sick. The sickness was not in itself mortal, yet he would die from another cause. Not on the face of the rough soldier only, but in the thought of God, the prophet read his destiny, as the ruthless destroyer of his people. Would that men of God to-day had more of the gift of weeping over the miseries of men. How little do we know what we shall be! We think crimes impossible which we shall begin to perpetrate to-morrow (15). There is unceasing necessity to cry to Him who alone can keep us from breaking out into some disgraceful sin.

Jehoram and Ahaziah, kings of Judah (16—29).—Joram gives a terrible example of how a woman may mar a man's life. He had a good father, but a bad wife. And the latter influenced him more than the former did (2 Chron. xxi.). The lamp was kept burning for David's sake (19, and Ps. cxxxii. 17). Surely that same grace can keep the fire burning in your heart. Ahaziah, who succeeded him, was no better. Misled by his mother, he followed in the dreary steps of Ahab. The close intimacy between the two houses led to alliance in war, and to a common fate.

WEDNESDAY, DEC. 4.—2 Kings IX.

Jehu anointed king (1—10).—Youth must work, and endure hardships, and make haste. God has his appointed instruments to carry out his plan, and to avenge the blood of his servants (7). It is a great opportunity when God lays his hand on any as a chosen vessel (Acts ix. 15). But it is a terrible responsibility. May He never be compelled by our sins to lay us down, as those whom He can no longer employ.

Jehu's revolt (11—20).—God's servants are often accounted mad. These measures were taken with great precaution, and since Ramoth-Gilead was at some distance from Samaria, and no one was allowed to bear the tidings, the revolt had gained great importance before the least suspicion reached the metropolis. How often does the impious soul send out scouts, at the least commotion, with only one inquiry, "Is it peace?" The question of what is right, or the Divine will, hardly enters into the calculation, but only what makes for peace (Isa. xlviii. 22). There is a false peace, as well as a true one (Luke xi. 21). Peace is impossible so long as there is no repentance and putting away of sin. God is too good to give peace where there is not health (Isa. lvii. 21).

Jehu's punishment of Ahab's house (21—37).—Read also 2 Chron. xxii.—"In some sense Ahab's blood was licked by dogs, as it flowed from the gaping wounds of his son." God's mills are here seen grinding, though slowly, yet to powder. Jezebel's heart was proud and unbroken. She thought to make the conqueror the slave of her power or charms. But she could not avert her fate. How often does truth ask: "Who is on my side?" Let us heed the summons, and dare to look out in answer (32).

THURSDAY, DEC. 5.—2 Kings X.

The extermination of Ahab's family (1—17).—This was a very terrible act of vengeance. Yet for the well-being of the race, God is sometimes obliged to cut off evil-doers, lest the plague spread with its contagion, till there be no health or safety left. The brethren of Ahaziah were slain by the Arabians (2 Chron. xxii. 1), but these were cousins or acquaintances, as the margin renders it. The word *brethren* is a wide one, covering many degrees of consanguinity. The elders of Jezreel had been Jezebel's tools against Naboth, now they are Jehu's tools against her own house. Jehonadab was a man of unusual strength of character (1 Chron. ii. 55; Jer. xxxv). Jehu boasted of his zeal, and such boasting generally covers insincerity. The really earnest man has no need to advertise himself. God was no party to the deceit and fraud of his behaviour. He might have achieved the same result by unobjectionable methods. God still cuts off the persons and families of notorious evil livers, though by more unobtrusive processes (Ps. xvi. 4).

Jehu's reign (18—32).—Jehu was earnest enough in uprooting all traces of Baal-worship, but he permitted the calf-worship, and he was careless in the matter of personal religion (31). How much easier it is to see and rebuke the sins of others, than to take heed to our own ways. An external reformation may be effected in others by the energy of a man, not himself really religious.

Israel's decay (32—36).—They were short in their duty to God, therefore God cut them short in their extent, wealth, and power. Hazael was the cause of this, fulfilling Elisha's anticipations (2 Kings viii. 12). Those tribes suffered first whose choice had been determined by the attractions of the land. Those who choose for this life only are often the first to suffer the loss of all, as Lot did.

FRIDAY, DEC. 6.—2 Kings XI.

Athaliah (1—3) well deserves the title given her in 2 Chron. xxiv. 7. She usurped the throne, and played the part of her mother, Jezebel, in Judah. Though Joram had been a wicked man and a bad king, he seems to have been able to recognise the value of piety in others, and so he had secured, as a husband to his daughter, the good priest Jehoiada. The husband influenced the wife, and in the general massacre which Athaliah perpetrated, Jehosheba rescued the youngest child of Ahaziah, who was, in fact, her nephew. His nurse and he were hidden in a room where the mattresses were kept, used perhaps for some sudden influx of priests at festal times. Is not this hidden prince a type of the hiding of the true Prince in the recesses of our hearts, whilst some Athaliah occupies too large a share of the government?

The boy king (4—12).—It was a joyful moment, that manifestation of the hidden prince. Many loyal hearts must have renounced all hope of such a thing as seeing again a scion of David's line. But God kept his word. The Word of God was a befitting gift (12, and Deut. xvii. 18, 19). But what a revelation that will be when Jesus assumes the government of the universe! "He shall be manifested" (Col. iii. 4).

Reformation (13—21).—The death of Athaliah led the way to a thorough change throughout the kingdom. There was a double covenant: the demolition of the Baal-house, which had sadly profaned the holy city; regulations for the proper performance of the worship of God. Then came joy and quiet, as there always must when evil is cast out, and the life adjusted with the holy law of the Most High.

SATURDAY, DEC. 7.—2 Kings XII.

An auspicious beginning (1—3).—So long as the good priest lived, the young king did well. How much do we owe to the presence of strong, wise men to advise and assist us. But neither king nor priest dared to go to the furthest limit of reform. And this bore disastrous fruits in after years. It is a mistake to leave the stump of a tree in the ground. It will sprout again and give endless trouble.

The renovation of the Temple (4—16).—The sacred structure had suffered terribly under Athaliah (2 Chron. xxiv. 7). The king might well take an interest in the building where he had spent his earliest years. The first attempt at raising a fund was a failure. It was in the wrong hands; surely the priests were not the proper parties to receive or collect monies, which were dwindled away in their own maintenance. But when once an opportunity was given to the people to give their free-will offerings, the sum soon told up to a large amount, which enabled the workmen to proceed. Certainly the promptness and integrity of the men who did the work might put to shame the lethargy and peculation of the priests. Not the last time that non-professors have read professors a lesson.

Invasion and assassination (17—21) followed close on each other. Joash revolted from God, and the hand of the Lord was against him (2 Chron. xxiv.). The reign began in sunshine, but was sadly overcast. How much we need to ask that He who has begun the good work in us may perform it to the end.

CHINA INLAND MISSION.—On Thursday, November 14, Mr. and Mrs. Nicoll left for China, accompanied by five lady missionaries going out for the first time. On Thursday, Nov. 28, Mrs. Stott left England, accompanied by six lady missionaries also going out for the first time.

THE BANGOR-STREET RAGGED SCHOOL celebrates in December its second anniversary. The class is held every Sunday afternoon from 3 to 4, when the little ones hear the Gospel of the grace of God, and are pointed to Him "who came to seek and to save that which was lost." The scholars number just upon 100. The school is not connected with any particular denomination, but depends for support upon voluntary contributions. Mr. J. J. Bristow, 1, Castle-terrace, Notting-hill, W., is one of the conductors.

International S.S. Lessons.

Sunday Afternoon, December 8.

SOLOMON AND THE QUEEN OF SHEBA.—1 KINGS x. 1—13.

GOLDEN TEXT: MATT. xii. 42.

THE Golden Text guides us in the practical application of this incident. Let the teacher endeavour to use it as the Lord there directs. Study the example of the Queen of Sheba, and imitate her, lest she rise up in judgment against us.

I. *Solomon's fame.*—(1) This was wide spread (iv. 34). All the then-known world had heard of it. His fame was connected with "*the name of the Lord.*" Possibly, God's appearance to him, and his wise choice (iii. 5—15) had been made known; and his unexampled wisdom was attributed to this. The gorgeous temple, and the impressive dedication service, had helped to extend the knowledge of the name of the Lord (viii. 41, 42, 60). It was this that excited the wonder and the interest of this heathen queen.

Speaking of Himself, Jesus says, "A greater than Solomon is here." A king more glorious; possessing a mightier and more enduring kingdom; far exceeding Solomon in wisdom, and riches, and honour (Prov. viii.); inasmuch, as he was the source of all that Solomon possessed. Has He not a stronger claim to our interest and attention?

II. *The visit of the Queen* (1—2).—Note (1) She *heeded* the report. In this she is a reproof to many. For no messengers authorised to declare Solomon's glory and to invite her to hear his wisdom had been sent to her. How many of the qualified messengers of the Greater than Solomon speak their message to deaf ears! (Isa. liii. 1). (2) *She came to verify* the report. It was a long, and difficult, and dangerous journey. Sheba was in Southern Arabia, and embraced the greater part of Arabia Felix. Our Lord describes this queen as the "queen of the south," and as coming from "the utmost part of the earth" (Luke xi. 31). It is estimated that she was 1500 miles from Jerusalem, and that in those days of slow travelling the journey must have occupied about seventy-five days. She was willing not only to suffer great inconvenience, but to run great risks, in order to hear the wisdom of Solomon. No such difficult journey is needed in approaching Jesus. He has come down to us, is by our side, bids us learn of Him, and all may ask of Him (Matt. xi. 29; Jas. i. 5). (3) *Her reason for coming* (1, 2).—"Hard questions" were probably the enigmas and riddles so common in the East (Josh. xiv. 12). But if she tested his reputation for wisdom thus, it was in order that other questions "in her heart" might be answered. Have we not all heart questions to which we need an answer? Who can answer them except Him who is "the truth," "the wisdom of God"? We need to come, not merely for the sake of verifying a report, but in order to get the soul's greatest need satisfied (John vi. 68). The queen came with costly presents (2, 10). We need bring nothing to Jesus except ourselves. Our emptiness and need are all He requires (Isa. lv. 1). Let this visit of the queen be our example. Each one must make a definite personal application to Jesus.

III. *The effect of the visit* (3—9).—This was manifold in its characters, and feebly foreshadows what will be the certain effect of the inquirer's approach to Jesus. (1) *Her heart questions were answered.*—What they were we do not know, nor need we enquire; but Solomon told her everything. Is not this just the fact that made men wonder at Jesus? Nathaniel under the fig tree (John i. 48); Nicodemus hardly daring to ask what his heart really yearned to know (John iii. 2, 3); the woman of Samaria (John iv. 29). Similarly our Lord knows each one, and can answer every heart yearning. (2) *She found the report more than verified.*—The splendour of Solomon's household and servants took "all the spirit out of her" (5). And his wisdom exceeded all she had heard (7). The same result surely follows a personal application to Jesus. If the report seems too good to be true, come and verify it, as the people of Sychar did. When we see ourselves blessed with all spiritual blessings in Christ, we shall begin to say "Blessed be God" (Eph. i. 3). (3) *She got all her requests granted* (13).—"Whatsoever she asked," and even more than that did Solomon give "of his royal bounty." The Greater than Solomon exceeds even such munificence (John xv. 7, Eph. iii. 20, 21).

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Letters to the Editor.

REV. THOMAS CONNELLAN.

DEAR SIR,—While thanking you for the too complimentary references to me in a recent issue of THE CHRISTIAN, I wish to correct one small mistake. I am not working at Athlone. I am living in my father's house, and working in the parish in which I was born. This is situated in county Sligo, in which neighbourhood I lived and laboured for four years as a Roman Catholic priest.

Since the notice in your paper, I have received a shower of letters, most of them having been forwarded here from Athlone. I could not possibly find time to reply to even a tithe of my correspondents, and must take this opportunity of returning my thanks. Should any person have any *real* necessity for corresponding with me, a line to my publisher (Mr. G. Herbert, 117, Grafton-street, Dublin) will always find me.—Very sincerely yours,

THOMAS CONNELLAN.

TRAVELLING ON THE LORD'S DAY.

DEAR SIR,—Long observation and wide experience have brought me to the conviction that as much true Gospel work can be done in conformity with the Sabbath law of God as is possible in the way of neglect of that law. "Dietenik," in your issue of November 15, proposes that "Holiness to the Lord" should be written on the very bells of our horses, and on every railway train. If his wish be fulfilled, the Lord's people will no longer use these things, for they will remember the vast multitudes connected with locomotion whose whole life is rendered unholy by traffic which shuts them out from the influences of the Gospel, and, in unnumbered instances, hardens their heart against God and his people.

I would remove the stumbling-block by a proposition more possible than that suggested. Let there be consultation among Christians, and more unity of action. Let this be arranged in London and Paris so as to prevent the movement of scores of workers from east to west, while other scores are crossing them from west to east. I am fully assured that within six months not one discourse the less would be preached, and all would be done within walking distance. "Dietenik" admits that some officials may be limited in their enjoyment of the day of rest. Mark the words, "some," "limited," "enjoyment." The truth is that *hundreds of thousands* are *deprived* of the *use* of the day of rest. Why is this to continue? Have not these men souls as precious as the souls to whom, at their expense, the Gospel is taken?

I have tried to give as much force to the various pleas for Lord's Day locomotion which "Dietenik" sets down as they will bear, and it seems to me, after all, that our brother has been deceived by the necessity of defending an indefensible line of conduct.

I judge this because of the absolutely inconclusive use he makes of various Scriptures and of certain analogies. The argument from "abuse" of a thing is valueless. There is no parallel between the work of the priests in the Temple and the degrading, demoralising, and soul-destroying labour of hundreds of thousands of Sunday toilers. Why does he write "*dragging* his bed" when speaking of the healed one at Bethesda, except to make the very most of the act there, that he may minimise to the utmost the terrible and unbroken toil of those whom Sunday travelling of evangelists helps to bind to their slavery? Where is the overmuch righteousness against which "Dietenik" warns us? I dare not so stigmatise conduct which is limited and directed by intense desire for the salvation of vast multitudes who serve us in locomotion.

We are in great danger, both here and on the Continent, of doing great evil in the vain hope of working a great good.—Very truly, &c.,

JOHN GRITTON, D.D.

20, *Bedford-street, Strand, W.C.*

MANCHESTER Y.M.C.A.—A social reception of new members is held at the close of the Bible-class on Thursday evenings. This room has been constituted a members' "drawing-room," having been recently furnished. In connection with the Foreign Missionary Branch, lectures have been given by Mr. Matthews, of the Maloga Mission, and by Rev. Jacob Freshman, Jewish Mission, New York. Members leave each year for the foreign mission-field.

Personalia.

Canon Wilberforce, we regret to learn, been very ill on the journey to Brindisi, from wh port he was to sail to India.

Mr. Geo. Robert Cairns began his fou mission in Manchester on Sunday. He has deci not to return to America until the spring.

Mr. S. Pyall Diprose has removed to T Hermitage, Minchinhampton, Gloucestershire. will be glad to hear of evangelistic or miss engagements.

Mr. and Mrs. Muller, writing from Sin state that they intended going thence to Ay Both were in good health, and Mr. Müller wrote his joy in the Lord being deeper than ever.

Rev. Thomas Cook, who has conducted a days' mission in Manchester, is described in *Northern Advance* as being "one of the most s cessful evangelists that modern Methodism produced."

Mr. Sydney Watson, after three years' labo in the Gospel at Basingstoke, is compelled to g up active effort for a time, and rest. His n address is Prospect House, Vernham-street, n Hungerford, Berks.

Rev. John Pritchard, Moderator of t North Wales Calvinistic Methodist Assembly, w recently passed away, is said to have preach more sermons than any living Welshman, at le since 1857, when he was ordained. He was ne known to preach the same sermon twice.

Miss Cusack, the "Nun of Kenmare," giving public lectures in the United States on reasons for leaving the Roman Catholic Chur At Pittsburg, Pa., she met with very strong a turbulent opposition from the Romanists, and was feared that she would receive personal hurt.

Mr. L. D. Wishard has been visiting in Ind and Ceylon on behalf of his work for young me His labours in Japan was so successful that it w decided to hold there a "Summer School," simil to that at Northfield. This was held at Tokio, a was so fruitful in blessing that it is intended perpetuate it as a yearly undertaking.

Mr. Henry D. Thompson, solicitor, of Patn India, who so generously and bravely defend poor Luchminia in the Court of the unjust Jud Quinn at Patna, has recently arrived in Londo His health broke down under the strain that w placed upon it in consequence of his chivalro action, and a sea voyage and a season of rest we considered essential. He has already greatly in proved in health.

Mr. and Mrs. Herbert R. Francis had hope to have been able to return to America shortly resume their labours amongst the much-neglecte settlers and coloured people in the Souther States. Circumstances have arisen, howeve which compel them to abandon the purpose for th present. They are, therefore, open for furth evangelistic engagements in this country. M Francis' address is 15, Chisholm-road, Richmon Surrey.

Prebendary Gordon Calthrop will shortl celebrate the twenty-fifth anniversary of his ente ing upon the charge of St. Augustine, Highbur Would that we had in London more clergymen the stamp of the Prebendary. He is a true-hearte noble-minded evangelical clergyman, who for yea in his own sphere, and in his own quiet, unobtru sive way, has been prosecuting a work that canno fail to be productive of much good fruit. Eloquen and telling in the pulpit, he is equally so when pe in hand, and his books have exercised, far beyon the limit of his parish, an influence for good whic time alone can estimate at its true value.—*Cit Press.*

CONTRIBUTIONS TO FOREIGN MISSIONS.—Canon Scott Robertson has completed his annua summary of British contributions for foreig missionary work, which amounted, in the finan cial year 1888-9, to £1,334,491. This total show an increase of £105,732 upon the similar total fo the previous year 1887-8. The channels of con tribution were as follows:—Church of England Societies, £541,773; Joint Societies of Church men and Nonconformists, £208,472; English an Welsh Nonconformist Societies, £392,272; Scotch and Irish Presbyterian Societies, £183,219 Roman Catholic Societies, £8755. Total voluntary contributions in 1888-9, £1,334,491.

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TEMPERANCE NOTES.

HOME.

The drink revenue, unhappily, shows a tendency to increase. Temperance workers everywhere should hear in this a fresh summons to the fight.

At Reigate recently two sons refused partnership in their father's business because he held a grocer's licence. As the result, the drink went out and the sons went in.

The Irish Temperance League has been doing much vigorous work for the past couple of months, during which time its agents have addressed meetings in many cities and towns of Ireland.

Last Lord's Day was observed as "Temperance Sunday" by most of the Nonconformist churches, and special sermons bearing upon the subject were preached all over the country.

The Manchester Guardian recently observed: "The Manchester magistrates are making a serious and praiseworthy effort to purify the liquor trade, and the county magistrates are apparently straining every nerve to prevent them from doing so."

At a recent meeting of the temperance party, Liverpool, Rev. Charles Garrett, Mr. S. Smith, M.P., and others present, the action of the county magistrates in reversing the decision of the city justices with regard to certain licences was strongly condemned. A vigilance committee was formed.

FOREIGN.

The consumption of opium and how to prevent it is occupying the attention of the Government of Victoria, Australia.

The charter of the British South African Company binds it to prevent as far as possible the drink traffic with natives.

Dr. Talmage speaks of the state of affairs in New York as "a corrupt legislature, a rotten judiciary, and a whisky ring."

Mr. H. W. Hardy, ex-Mayor of Lincoln, Nebraska, and who helped to introduce high licence, says he made a great mistake; "high licence is a whisky devil in temperance garb."

A United Temperance Congress has been held at Cradock, Grahamstown, S.A. Chief Khama and one of his headmen, Job Simes, were among the speakers. The congress was heartily in favour of prohibition.

Notices.

A CORRESPONDENT inquires if any of our readers can give the name and publishers of a tract published some years ago, the principal point of which was the conversion of a young lady during the singing, by herself, of a sacred song at an evening party or entertainment.

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[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

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Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only; 7.30 p.m., public, Dr. Harry G. Guinness. Gospel meetings for men, nightly at 8. Wed., Dec. 4, pictorial address, 8.30 p.m., "The Congo," by Mr. C. Holliday. French Bible-class, Thurs., 8 p.m. Daily prayer-meeting (Sat. ex.), from 1 till 2 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sat., Nov. 30, 3 p.m., Bible-reading, by Rev. F. B. Meyer, "Epistle to Philemon." Sun., 3.30 p.m., address to young men, by Mr. W. T. Paton. Tues., 8 p.m., lecture by Dr. Carless, "The 'Human Skeleton," with examples. Wed., 8 p.m., lecture by Mr. Henry Blackburn, "Pictures of the Year," illustrated by dissolving views.

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ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tues. next, Rev. Newman Hall on "Christ our Brother."

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HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Dec. 6, all-day meetings. 11 a.m., prayer and conference; 3 p.m., Dr. McKilliam; 7 p.m., Mr. Reader Harris. Suns., 3.30 p.m., Bible-reading, by Miss Mason.

DEEPENING OF SPIRITUAL LIFE.—Devotional meeting, every Friday, 3.30 p.m., at Portman Rooms, 32, Dorset-street, Portman-square, W. Nov. 29, Rev. Hubert Brooke. Dec. 6, Rev. Evan H. Hopkins.

SAILORS' WELCOME HOME, 173, St. George's-street, Ratcliff-highway, E.—Monthly muster of Christian Lifeboat Crew, Tues., Dec. 3, 7 p.m. Miss Mason will address the Crew.

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, at 11 and 6.30, Rev. Fleming Williams.

FRIENDLESS AND FALLEN. — Monthly prayer-meeting, Thurs., Dec. 5, 6.30 p.m., Central Home, 200, Euston-road. Workers earnestly invited.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, at 11 and 7 p.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright.

RELIGIOUS LIBERTY IN FINLAND.—*The Daily News* correspondent at Helsingfors writes:—"A long-looked-for law relative to religious liberty has come into force. Christians of any sect will be permitted to combine to teach their own children, although prohibited from teaching those of members of the State Church, and marriages contracted by members of acknowledged sects will in future be legal. Further than this, different views of Christianity will no longer make any difference in the privileges and duties of the citizen, and these prerogatives are moreover extended so far as to give Christians of any sect the right of entering into Government service. On the other hand, religious demonstrations and processions are prohibited, and the Government itself has undertaken to examine into the doctrines and beliefs of every Dissenting sect, and also to keep a close account of them."

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Paralysed and Epileptic.—SIR,—A committee has been formed for founding a pension for the incurable in memory of the late Dr. Radcliffe and in connection with the National Hospital for the Paralysed and Epileptic, in Queen-square, W.C., with which institution Dr. Radcliffe's name has been long associated. Communications for the honorary treasurer of the fund, Lady TAUNTON, may be addressed to her at the hospital.

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Christian Commonwealth, November 21, 1889.

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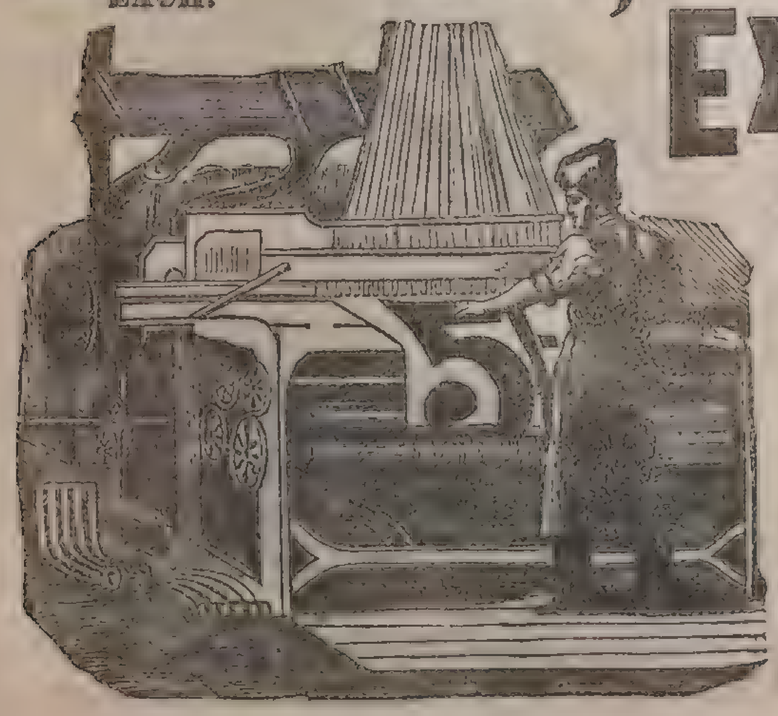
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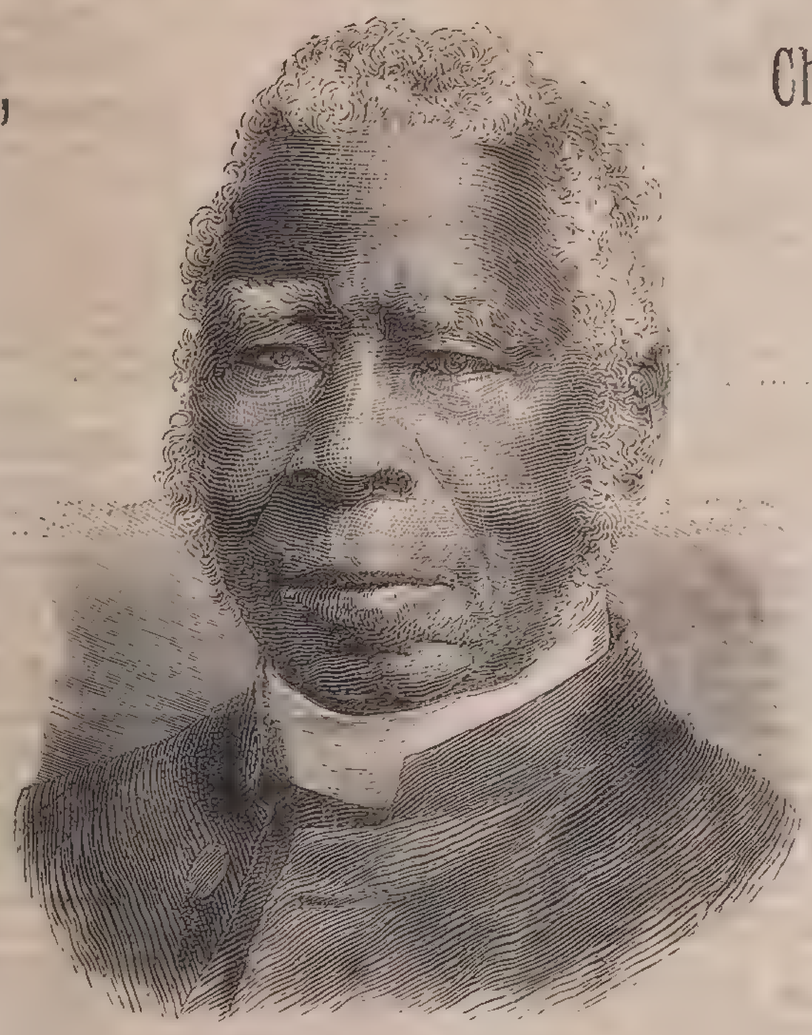
The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort, Christian Testimony, Christian Work, and Missionary Enterprise.

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SUPPING with CRIMINALS.
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[Bishop Crowther.]

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No. 1036.] FRIDAY, DEC. 6, 1889.

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

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UNIVERSAL WEEK OF PRAYER, January 5—12, 1890.—The Evangelical Alliance, by its various branches throughout the world, has issued its annual invitation and programme for the Week of United and Universal Prayer at the commencement of next year. Ministers and others friendly to this object are cordially invited to co-operate. Papers containing the suggested subjects may be obtained of the SECRETARIES of the Alliance, 7, Adam-street, Strand, London.

BEULAH, 30, Prince's-avenue, Prince's-gate, Liverpool. The Lord has given the above beautiful home in place of the late "Bethshan," 11, Great George-square. Meetings: Tuesday, 7.30 p.m.; Wednesday, 3.0 p.m.; Friday, 3.0 p.m. Persons desirous of rest to body and soul, also such as need light concerning salvation, holiness, and Divine Healing, can be accommodated at the above address.—For particulars apply to Mrs. CROOK.

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THE REV. ADOLPH SAPHIR, D.D., will (D.V.) preach in the Talbot Tabernacle, Talbot-road, Bayswater, on Sunday morning, Dec. 8, at 11.

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MRS. HILTON will be grateful if the friends of the Crèche will, as in former years, send CONTRIBUTIONS OF MONEY, CLOTHING, OR TOYS for the CHRISTMAS AND NEW YEAR'S FESTIVALS.

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FUNDS ARE VERY LOW, and are much needed.

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TWO DAUGHTERS OF GENTLEMEN would be received at half usual fees, to fill vacancies in superior old-established School, near London. Fine house and grounds. Liberal table, home care and comfort. Lectures and lessons from best professors and masters.—A. P., Relfe Bros., School Stationer, Charterhouse-buildings, Aldersgate, E.C

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December 6, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Dr. Charles Stanford, of Denmark-place Church, Camberwell.

The editor of *The Pall Mall Gazette* appears to have constituted himself advocate in general to the Roman Catholic Church throughout the world. Any man who does so needs to have a conveniently short memory, if not a very blind eye. If Mr. Stead succeeds in his heroic enterprise of reforming that Church system, which many people believe to be the modern Antichrist, we need no longer ask whether the Ethiopian can change his skin or the leopard rid himself of his spots. Our journalistic confrère appears to assume without question that the Pope's monstrous and blasphemous claim to be the Vicar of Jesus Christ is a sound one. If he is able to swallow that claim, the rest of the process of conviction must be easy enough.

In another column we publish a statement from Dr. Barnardo, setting forth in detail the circumstances under which he is required to give up one of his children, and the grounds upon which he has declined to do so. As the law at present stands he is liable to great injustice; and *not he only, but the Christian and philanthropic community at large.* Firstly, it encourages disreputable parents to burden an Institution like Dr. Barnardo's with their children, and relieves them of all responsibility in caring for them during the most trying years of child-life; and as soon as the child reaches an age when it can help itself, and prove a credit to the Institution, the parents can demand it back to aid in supporting them in idleness. Thus in handing over the child, the parents gain all and lose nothing, while the Institution loses all and gains nought.

Secondly, the law encourages Romanists to foist the children, for whom they profess to be so solicitous, upon a Protestant institution, to bear the anxiety and responsibility of feeding, clothing, and rearing them until they reach an age when they can make themselves useful. Then they (the Romanists) avail themselves of the law to demand that the children be handed over to them. And in each case neither parent nor Romanist contributes a penny to meet the expenses which the Protestant and Christian community have spent in caring for the children during those earlier years.

Here is an obvious injustice. In the first place, the law needs changing. Other countries have decided in their legislature that if parents willingly and wittingly hand over their children to philanthropic institutions, they henceforth lose their right to control their future. In the second place, until the law is altered, such institutions should not be bound to deliver up the children so committed to them, unless the parents or the Catholic societies who pull the strings agree to pay substantial compensation for the past care of the children. As an appeal is pending we refrain from discussing the details of the case in question; but believing as we do that issues of the gravest importance, bearing upon various branches of philanthropic work, are involved, we would urge our readers to continue their heartiest support of the Homes at this trying time.

With great regret we learn that the headquarters of the Salvation Army in Queen Victoria-street were almost entirely destroyed by fire on Tuesday morning. This will be an opportunity for practical expressions of sympathy, of which we trust our readers will avail themselves.

We sincerely hope that a career of great usefulness is before THE KING'S OWN, the new monthly edited by Rev. John Urquhart (6d. *J. F. Shaw & Co.*). From an advance copy of No. 1, dated January, we learn that the special mission of the new-comer is to show the sure ground of Christian confidence by exposing error and declaring truth as it concerns Divine revelation. In an opening statement, after referring to great necessity for vigorous defence of the faith, in view of the activity of the modern propaganda of unbelief, Mr. Urquhart defines the purpose of the magazine thus:—

> Our part in the struggle is not controversy, but the quiet presentation of evidence which will amply justify belief and re-establish wavering faith. Foreseeing the necessities of this time, God has providentially supplied us with the means of conviction in overwhelming abundance. We shall endeavour, month by month, to draw from these storehouses, and to show our readers how modern discovery has answered modern criticism.

That is, criticism of the kind which discredits Holy Writ. Mr. Urquhart has made a beginning full of promise, one of the most attractive articles in the January issue being entitled, "The Bible and the Monuments."

In social meetings for prayer, and in private supplications, there is no subject more to be commended to Christ's followers than the Anti-slavery Conference in Brussels. Such questions are before it as the measures to be adopted for the suppression of the traffic in its very centres, the routes that the slave caravans follow, and the conditions under which the trade is carried on. The difficulties of suppression are great, but at length civilisation is awakening to see the scandal of inaction in the presence of crying enormities. Ceaseless prayer should go up to God during the sittings of this Conference, attended by representatives from all the Governments of Europe.

The cartoon in last week's *Punch* represents the meeting of the Anti-Slavery Conference, but the artist makes the glaring mistake of putting Cardinal Lavigerie in the forefront rank of delegates. The fact appears to be that the Pope has no representative at the Conference at all. A correspondent in Rome states that the Pope is greatly annoyed at not having been invited to send a delegate. Seeing that the Conference is one of the great European secular powers, we think the conveners are to be commended in excluding the Vatican from its councils. Within its legitimate sphere the Roman Catholic Church could not be better employed than in endeavouring to free the slave, but there is no place for it at a conclave of European temporal powers.

The Christian public are much indebted to Dr. Charles H. Wright for his paper in *The Nineteenth Century* on the "Stamping out of Protestantism in Russia." This is the story told, and there are few more scandalous ones: Lutheranism was the creed of the inhabitants of the Baltic provinces when they became the possession of Russia; the peasants, to the number of 140,000, were, by a gross official fraud, numbered with adherents of the Greek Church; it was not permitted them to secede; their impassioned cry, when they awoke to the deception, was totally disregarded. Since the accession of the present Emperor the intolerant and persecuting spirit has grown; churches erected for Protestant worship have been appropriated by the dominant Church; and pastors banished; in short, these provinces are now wrapped in the flames of a persecution intended to burn out Protestantism with a reckless disregard to the pleas and entreaties of the people.

Dr. Wright has serious charges to bring against the English Evangelical Alliance for inadequate attention to these evils, with which they attempted to deal. Into such charges we cannot enter after hearing one side. Other associations may be impelled to take action, and there is reason to believe that Alexander III. will interpose when an expression of public opinion really reaches him. We quote the following from the article:—

> It is well known in Sweden that a young man who attended the Conference of the Y.M.C.A. last year in Stockholm, and spoke about the sufferings of his co-religionists in the Baltic provinces, was arrested on his return home, and transported to Siberia. Such cases are not permitted to be mentioned in the public press.

A discussion has been going on in *The Nonconformist and Independent* respecting a sermon preached at Hull before the Autumnal Assembly of the Congregational Union, wherein the sacrificial nature of the death of Christ was unambiguously set aside. Some of the letters, in strong protest against the Unitarian views advocated by the preacher, have been remarkably vigorous, and must convey a clear impression of the soundness of many Congregationalists in relation to the doctrine impugned.

PLYMOUTH.—A mission to the fallen has lately been held in Plymouth and Stonehouse. A large number of invitations were distributed wherever the women could be found, and all the care taken that was possible to reach those whom it was desired to rescue. There is great promise of good as the result of the mission. Mr. John H. L. Christien, of the London Midnight Meeting Movement, superintended the work, and was assisted by an excellent staff of Christian workers.

GROCERS' LICENCES.

WE are glad to find that a real desire is manifesting itself in many quarters that this subject should be decisively treated. As we recently reported, the Bristol "British Women's" Association is taking the matter up; and in Dundee an active and business-like Association has been formed, chiefly by grocers, for the complete separation of the grocery trade from that in wines and spirits.

A correspondent (see page 27) protests against what he calls "boycotting" the "licensed" grocers. We insert his letter to obviate a charge of supposed "unfairness," but we must also point out what we consider to be the fallacy of his contention.

We unhesitatingly condemn "boycotting" in any form, but the term seems to us to have no place in this matter. Customers usually *choose one* grocery establishment at which to "deal." We advocate that their choice be directed to a grocer who considers his conscience at the expense of his pocket, and foregoes the sale of intoxicants. It is an admitted fact that a grocery business in which spirits, &c., are sold, pays better than one in which that element is absent. To give it up is therefore clearly a point of conscience, and not one of profit.

If we support a Parliamentary candidate whose views coincide with our own, can we be charged with "boycotting" because we refrain from giving the rival candidate our vote? It is merely a matter of *choice*, and the same reasoning applies to the question before us. The Bristol ladies do not publish the names of *licensed* grocers, and cry, "*Do not deal* with these." Their list is of those who, being unlicensed, are nearer the side of temperance, and who therefore have a claim upon the support of abstainers.

Non-abstainers as a class deal with licensed grocers. Is it therefore "boycotting" for the friends of temperance to support those who are the friends of that cause? We have known painful cases of Christian grocers being ruined (after giving up their licence for conscience' sake), when the support of the temperance community would have saved them. It is unreasonable to expect a man to endure the loss consequent upon the giving up of his licence, and then, for the sake of saving a penny a pound on purchases, to deal with one who, by reason of his licence trade, can afford to undersell his neighbour. It is still more unreasonable to make the licensed grocer to pose as a martyr to "boycotting" when he has the non-abstaining community as his constituency.

With regard to our correspondent's illustrations—our *choice* would be directed (wherever possible) to travelling by a railway that was *not* concerned in "the iniquitous Sunday toil"; to buying our Bibles of a bookseller who did *not* sell "pernicious literature," and to purchasing our umbrellas of a trader who did *not* "sweat in the cheap tie department."

The Apostle says, "As ye have opportunity, do good unto all men: specially to them that are of the household of faith." It is a fair application of the principle to say, "As ye have occasion, deal with all grocers: specially with those who forego the grocers' licence to sell strong drink."

We would urge the friends of temperance to avail themselves of the interest now awakened in this important subject, and to individually exercise the same spirit of self-denial (if dealing at an unlicensed shop involve this) that they demand from the grocer whom they press to give up his licence.

THE DAY OF REST.

OUR correspondence columns have lately indicated considerable diversity of judgment among Christians on a subject concerning which it would be of great advantage to arrive at something like unity—the preservation of the Day of Rest. As indicating the general disagreement and the individual inconsistency which exist, we may mention a few facts and circumstances which have been very recently brought before us.

(1) There are Sabbath Observance and Lord's Day Rest Societies, the names of which indicate their purpose; while other societies and missions recognise or even systematically provide for the travelling of their agents to and from their engagements on that day.

(2) A Christian worker sends to us a very warm and strongly worded vindication of the sanctity of the day, and a denunciation of travelling during its hours; shortly after we find him taking a prominent part in a service to which the preacher comes by rail, and has to hurry from the after-meeting to catch his train.

(3) Attendance at all the popular places of worship is accomplished in a large number of instances by means of train or tram, omnibus or cab.

(4) A minister used to come from the suburbs to his church in a tram, and return in the same way at night. Being remonstrated with, he now walks in the morning, but returns at night by tram, considering that the day of rest is then practically over.

(5) A Christian lady goes one Sunday morning to the Metropolitan Tabernacle in an omnibus, and keeps her Bible and tracts under her cloak. On Thursday evening she happens to go in the same bus, her tracts are not hidden, and she offers one to the conductor, who asks her, "Why did you not offer me one on Sunday?" An evangelist remarks, "I sympathise very much with that young lady. I never attempt to give tracts when I am travelling on Sunday."

(6) Some friends are talking over the subject, when a member of a Y.M.C.A. committee remarks, "I was going into Kent by train on Sunday to take a meeting, but I think I must give it up."

(7) An elderly brother has a Bible-class, to which he could ride on his tricycle, but he objects because he may be supposed to be taking his pleasure; he therefore rides in omnibus or tram, taking care to secure an inside seat.

Is it not possible for members of the body of which Christ is the Head to become "of one accord, of one mind," to be "perfectly joined together in the same mind and in the same judgment," on this subject? Are there no principles in the New Testament by which such agreement might be attained?

A correspondent argues that we are freed from the law, and that the Sabbath-keeping being part of the law, we are under no obligation to observe it. Yet, while he claims freedom from the law of the Sabbath, he wishes not to be deprived of the privileges of the Lord's Day, nor to deprive others of the day of rest. We are freed, indeed, from the law as a covenant of works, and the law is shown to be impossible as a way of justification; but we are not delivered from its claims as an expression of God's righteousness. One of the most blessed purposes for which the Saviour of sinners died was "that the righteous requirement of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit" (Rom. viii. 4). It is an utter misconception of the Gospel of God to suppose that grace has set aside (except as above stated) that law which teaches us to love the Lord our God with all our heart, and our neighbour as ourselves.

We respectfully submit to the consideration of the Lord's people generally these very serious questions:—

Are we not in danger of losing the day which God made for man, which is universally acknowledged to be needful for the well-being of man and beast, and which is invaluable to us Christians as a day of worship, and as an opportunity of preaching the Gospel?

All wholesome public opinion must proceed from the Church of Christ; if, therefore, the privilege and blessing of the day of rest slips away from England, will not Christian people be largely responsible for the loss?

Want of reverence and godly fear is one of the saddest signs of the time: is it not to be expected that a closer recognition of the Lord's Day, as a day of private and social as well as public worship, by the people of God for themselves, and a day of rest for all men—would more than compensate for the loss of testimony, the value of which is already heavily discounted by the preachers coming and going, by tram or train, by omnibus or cab? Would not a higher tone and quality of Christian life exercise a more powerful spiritual influence than a quantity of preaching weighted by the failure to commend ourselves to every man's conscience in the sight of God?

THE BRITISH ENVOY TO THE POPE.

THE Protestant Alliance have forwarded a strong memorial to Lord Salisbury, protesting against the appointment of Sir J. S. Simmons as a special envoy to the Pope on questions of religious jurisdiction in Malta. In the memorial they state:—

"The Roman Catholic subjects of Her Majesty in the Island of Malta enjoy the fullest rights and liberties in the exercise of their religion, and the Roman Catholic Ecclesiastics have the full and free exercise of *Spiritual jurisdiction* in the island, and even *temporal jurisdiction* beyond that accorded to the Roman Catholic Ecclesiastical power in any Roman Catholic State in Europe. The object sought by the Church of Rome can only apply to the extension of *temporal jurisdiction*. Far from extending these privileges, it is desirable to restrict the Roman Catholic Clergy in the exercise of such usurped powers—powers which conflict with civil rights. It would be a humiliation for the British Government to solicit the authority of the Pope in order to control the subjects of the Crown, and to govern and reduce into subjection to the law the Roman Catholic recalcitrant clergy and their co-religionists. Such an appeal would be especially dishonourable, for it must be either a formal recognition of Papal authority in temporal matters, or it would be a requisition for the aid of the Pope's spiritual power, and constitute an acknowledgment that when British rule has failed to enforce obedience, when the law appears too feeble, then we are to enlist the so-called supernatural powers of the Pope and get him to frighten our fellow-subjects into subjection by threats of spiritual terrorism—threats which we believe to be a blasphemous imposture, wielded by a power which, wherever it prevails, has been found to be fatal to every good and wholesome growth in the mind of man."

Lord Salisbury has formally, through his secretary, acknowledged the receipt of the memorial.

BEHIND THE SCENES.

IS THE LABOURER WORTHY OF HIS HIRE?

A MODERN APOSTOLICAL EPISTLE.

Joses Barnabas, the Cypriot, to Paul of Tarsus, greeting.

Brother Paul, there is something amiss with the churches; and I want to give you a hint upon the subject. You know my own position, how some years back I gave up my prospects as a landed proprietor, and took to the life of a preacher of the Gospel. I've kept to the same line since the day we parted, and have given most of my time to tending the flock in and near my old home in Cyprus, whilst you have been on your missionary journeys. As I hear that you are intending to call here on your way up to Jerusalem, and will, of course, give us some exhortation and counsel, I thought it would be well to let you know of a matter much in need of your correction. There is a sore here which badly wants some of your salt, to sting it up and effect a cure.

Whilst you have been away among the heathen, we have had a considerable revival of religion and godliness at home. Among other forms in which this has shown itself is an extraordinary growth of

CHRISTIAN CONVENTIONS.

These are not exactly the mission services which you and I used to take together, and which aimed mainly at the conversion of unbelievers. But they are assemblies of professed believers, who are in need of the same kind of help which I gave at Antioch first of all, when we began our work together; and just what dear good Aquila and his wife did for Apollos when they first met him at Ephesus.

Now the matter for correction concerns these Conventions. They send invitations to me and to other pastors who are set over the flocks, to come and speak at these gatherings all over the island; and for the past few years we have been increasingly occupied with this work. One usually leaves home on the second day of the week, and finds meetings arranged for two, four, or even eight days, and then returns to one's own work again. I receive most pressing invitations, am told of the eager longing for these meetings in all quarters, find enthusiastic assemblies, and hear of new blessing, fuller life, and fresh power for the Lord's service resulting from them. Whereat I rejoice much, even as the ox rejoices to see the fields ripening which he ploughed in the spring, and the garners bursting with the grain which he trod out in the autumn.

THAT OX

brings me to the point. You remember writing to Corinth, in special reference to yourself and to me as forming exceptions to the general rule, that they were not to muzzle the mouth of the ox that treadeth out the corn; because the Lord had ordained that they which preach the Gospel should live of the Gospel.

There are, I know, some good people who don't hold with this doctrine—don't agree with you at all in this matter, and hold that you made a complete mistake, and that the Lord never intended his labourers to have any hire at all. Of course you are right; for there is no possibility of mistaking the Lord's words, that the workman is worthy of his meat, and the labourer is worthy of his hire. But these good people have propagated their doctrine, which may be expressed in a word, as, "Hearing for nothing," or "Don't pay the preachers." Unfortunately, some of these Conference conveners seem to have forgotten your counsel, and the command of the Lord, and have acted according to this new doctrine. *That's* where I want you to put in a word; as none of us can do so ourselves, lest we appear like beggars, and lower the dignity of the Gospel. Though I have often wondered how the churches can listen to the letter of Brother James, which he sent out some six years ago, without feeling uncomfortable at his solemn warning about keeping back the hire of labourers. But from your independent position as General Superintendent, and as you have already given instructions that this ought to be done, you will be able to enforce it without difficulty, and see that it is carried out all round.

There is a sentence in your letter to Timothy of last year that had to be translated into the island dialect, and got quite a wrong meaning in the process. You told Timothy to instruct the churches that the elders who laboured in the word and doctrine were to be counted

WORTHY OF DOUBLE STIPENDS.

But the translators improperly changed "stipend" into "honour"—perhaps they put *honorarium*, and the copyists mistook the word; anyhow, it stands as "honour." Well, honour's cheap, and money's dear, so there isn't a church in the island that takes *your* method of honouring the faithful labourers.

However, whether you say anything about that or not, things are even worse in relation to these Conventions. They call us away from our regular work, where we generally have to provide a deputy during absence; they demand full and frequent addresses, the fruit of our closest study, and most fervent and prayerful meditation—the very fat of the wheat; they expect this for some days at a stretch; and then send us back with the bare amount of our road-money in hand—and sometimes not even that. Now, is *that* the fair hire of the labourer?

Not to let you suppose this is an isolated case, or applicable to a single place, I will give

HALF A DOZEN EXACT PARTICULARS,

which I have gathered from various quarters.

Simeon Niger was called to one of our northern towns the other day, travelled by plain bullock cart to avoid needless expense, spent three days in earnest labour there, and returned home on the fifth day after his departure. The presiding brother of the place sent him a missive the following week, and inclosed a sum, which he called "travelling expenses," but which proved to be less by one ounce (Matt. xx. 2, *margin*) than his actual outlay.

Epænetus was asked to run over to Salamis just for a day's meetings; so he did, and back late that night. He was thanked warmly by the organiser, and allowed to go back out of pocket by an ounce and a quarter, though a contribution of a mite apiece—and two mites make a farthing—from the assembly would have covered his expenses. But then they had to pay sixteen ounces hire for the Gymnasium where they met, and barely raised that!

Nicanor went once to the great summer assembly in the hills at Idalium; a trying journey to and fro. A wonderful gathering was there, almost as large as those gathered in on the first day of Pentecost. For eight days, from Lord's Day to Lord's Day, the feast was spread; some of the brethren being fully occupied on each one of these days. When they left, each one, judging by Nicanor's case, received his road-money, no more and no less. Is *that* the fair hire of the labourer?

Poor Aquila, he came back the other day from one of those longer Conventions, quite worn out. I was supping with him and Priscilla that night, and asked him what blessing he had had. "The hand of the Lord was stretched out to heal; virtue went out of Him, and healed them all"; and then he told of the week's work with a glowing face and warm heart. Presently Priscilla said: "Aquila dear, our eldest boy's school-bill is four staters higher than we reckoned for. I was thinking perhaps you would bring back a sesterce with you as hire for your labours, and that would meet the charge." The tired face looked sad, as he answered: "No, dear,

THEY JUST GAVE ME THE ROAD-MONEY.

But the Lord will provide. Perhaps He'll send some more parchment copying to do for the city chamberlain." "No, brother," I broke in, "it's all wrong. The Lord told his people to provide hire for his labourers; and it's high time that Paul came by and set things right."

Trophimus is a man without any settled charge; and, knowing this, the Convention people send him invitations thick and fast, and not a few he has accepted. But of all the places he has attended, only in one was he given an overplus beyond the bare road-money, though they all knew he received no hire from a settled post. Poor fellow! A muzzled ox has a hard time of it at the threshing season. And he told me that his empty pocket made him speak of God's promises as he had never done before. But, of course, he couldn't, for very shame's sake, say a word about God's command against muzzling the oxen.

John Mark has been supporting his mother since she lost her land and house, and I had nothing left to keep her with. Well, you remember his rather independent ways; and, though he is all right in principle now, there's something of the old nature still at work. At any rate, he took to replying to all these invitations by requiring a golden stater daily for the time he was out on work; stating that his mother was dependent on him, and the hire was the labourer's need as well as right. Some declined to have his help on those terms; and some took it, but grumbled!

There are six cases for you, to prove the need of some sharp words. Only remember that this does not apply to the annual Convention in the Capital, which first began this work. For there they always give the labourers at least a stater apiece over and above their expenses; which so surprised and pleased me, when I went there once, that, being supplied by the Lord in another way, I gave them back the whole sum—road-money and all—to help on the good work, and show my love of honesty.

And remember also that all this is probably unknown to the great body of the faithful who assemble at these gatherings. They probably never thought about it, never asked, and never heard. Doubtless they would be much hurt, and perhaps indignant if they knew that those men, of whose spiritual things they had received so liberally, had never had a daric of carnal things in return.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XII.—THE PLEA FOR A BLAMELESS LIFE.

1 PETER ii. 11, 12.

WE now pass from the more purely doctrinal to the practical. All the Apostles begin their epistles by laying adamant foundations of Gospel truth, on which they erect a superstructure of exhortations to practical Godliness. Perhaps this division is less noticeable in the writings of the Apostle Peter than in those of his "beloved brother Paul." Still there is clearly a transition at this point. The sermon is a failure that has no personal application. Doctrine without precept tends to dry speculation. Precept without doctrine tends to a sapless formalism, destitute of power.

How tenderly these exhortations are expressed! It is not easy to realise that Peter, the strong Rock-man is speaking here. But years of sorrow have done their work, in mellowing and toning the roughness of his character. And there is a gentleness in his voice, as he beseeches his *dearly beloved* readers, which must have been one of the strongest persuasives to the life for which he pleaded. This plea for a blameless life must have gone home with double effect, because the shaft was winged with feathers drawn from love's gentle breast. The force of the expression is the greater, because it is not often that we find Peter pleading thus. Christian love does not always require the use of tender and effusive expressions. There is always a danger of their losing their meaning and power, through incessant repetition; but there are occasions, especially when we yearn for the welfare of others, at which, though we might be bold enough to enjoin them that which is convenient, yet, for love's sake, we rather beseech them.

Fleshly lusts are enumerated in detail in several passages of the Word of God (Gal. v. 19). *Lust* is inordinate desire—the desire for too much of a good thing, or for anything of a bad one. *Fleshly* lusts are those which seek their gratification through the avenues of the physical nature with which God has endowed us. We are all provided with certain natural instincts and desires, which have been implanted for right and useful purposes, and are innocent enough when regulated by the will of God. But these natural appetites are constantly fretting against restraint, yearning for unlawful gratification, seething and foaming as the sea-waves against a harbour bar. If you yield to them, if you love anything outside the circle of God's will, if you follow your own wild instincts, irrespective of the self-restraint demanded by conscience, if you indulge any one side of your nature out of the due balance and equilibrium of the whole, if you allow an undue monopoly of taste or thought in one direction, then beware, you need especially to be on your guard against the fleshly lusts of which the Apostle speaks.

They war against the soul.—That word "war" is full of meaning. It gives the idea of the march of an army against a city, as of the Greeks to surround and capture Troy—an assault which began with open war and ended by the stratagem of the wooden horse, from which the armed warriors descended into the heart of the city at dead of night. Of course we should all admit that excessive indulgence in any appetite injures the body, and especially the organs through which the sin against the whole fabric has been committed. But we may not all realise how destructive these fleshly lusts are to the inner life. They attack and conquer it, and lead it into captivity, impairing its energies, sullying its purity, lowering its tone, and cutting off the locks of moral strength. Remember, then, when tempted to yield to some unholy prompting, even though you only indulge the thought and wish, you are exposing yourself to a certain diminution of spiritual force, which will inevitably cripple your endeavours, and show itself in failure and defeat. No act of sensual indulgence is possible without inevitable injury to our true selves. It may be forgiven, and put away, through the forgiveness of God, by the blood of Jesus; but the soul can never be quite what it would have been had the temptation been overcome, and the grace of self-restraint exercised.

How many there are around us, eminently fitted by their gifts, to lead the hosts of God, who, like Samson, grind in the prison-house, making pastime for their foes, because they have been mastered by appetites which they should have controlled, as the horseman his fiery steed. Is there not a deep spiritual truth in the notion of the savage warrior, that the strength of a fallen foe enters the arm which has smitten him to the dust? Indulge the flesh, and you are weak. Curb it by self-restraint, and you are strong.

We need, however, to notice *how this abstinence from unholy indulgence may be realised.* And it may be helpful to remember the following points:—

(1) *Let us understand that self-restraint is possible.*—It is quite true that we are children of a sinning race, and come into life with the taint of evil in us. This is not a matter for argument, but of each man's individual experience. Though the third chapter of *Genesis* and the fifth chapter of *Romans* had never been penned, we must have felt that somewhere there had been an awful lapse in the story of our race, or that it had been the sport of some malign fate. From the first there is in us all an hereditary tendency to gratify to excess the promptings of the natural appetite. Besides this we have deepened and intensified these inherited tendencies by our actual transgressions. There have been repeated yieldings, each one of which has nourished and fostered their strength. And we resemble an athlete, who has permitted himself to be bound around with threads of cotton, any of which could be snapt in a moment, but all of which together hold him like an iron chain.

But, notwithstanding all, it is true that no temptation can happen to us but such as is common to man, or which God cannot deal with. It would be impious to say that God has permitted evil to arrive at such a pitch that He cannot cope with it, or that there is any sin, usurping his throne in the inner realm, which He cannot quell.

It is immaterial how strong may be your inherited tendencies towards evil, or the habits which you have formed by successive acts of sin, God is able to give you deliverance, and to keep you from being overcome. It is possible even for *you* to abstain from the fleshly lusts, which have been subjugating your soul, as Moabites and Philistines did the fair land of Israel in the days when the Judges ruled. Every command carries a promise at its heart; and this loving entreaty for a better, purer life hides a divine undertaking that you shall yet be more than a conqueror, putting your foot on flesh and self, and reigning where now you groan in slavery. Take heart, it is possible even for you to abstain from fleshly lusts, because God is able to keep.

(2) *Choose death.*—There is a sense in which we all died in Jesus Christ our Lord, when on the cross He yielded up his spirit to his Father. There is also another sense in which we must die daily, in the constant denial of self. But, besides this, there must be one definite moment in each Christian's life when death is definitely chosen for all that is selfish, worldly, fleshly, and of the devil. This is surely the meaning of the Apostle, when he says, using a tense, which signifies a definite past act: "They that are of Christ Jesus *crucified* the flesh with the passions and the lusts thereof" (Gal. v. 24).

Too many of us never come to that point. We accept the incursions and reign of evil things too much as an inevitable experience to which we must ever be liable in this world. We yield, and repent, and curse ourselves, and yield again. Christians often speak of their besetting sins as natural infirmities, which they cannot help, but which must be borne as the diseases incident to childhood. There is too little of the rising up of a holy and almost fierce determination to be free.

Or if there be such a resolve, it often lacks completeness. It shuts the front door, but not the back door of the nature, against the thought of possible indulgence. It leaves an almost invisible thread of communication between the soul and the evils of which it would fain be rid, and along it the contagion is still free to pass. And as long as there is the smallest flaw in the integrity of the soul's purpose, there is no hope of deliverance. We must cut all connection, close every aperture, and abandon all thought of fleshly indulgence in every shape and form. In short, we must choose death.

Is not this the secret of your repeated failure? You have heard about the keeping power of Christ, and have appealed for it. But you have not been kept. You have been overcome in spite of your cries for help. And you will never get right until you go down into the grave where Jesus lay, and place yourself on that rough rocky niche, whilst the heavy stone shuts you away from all that you held dear. And when you count all things dross for his sake, you will win Christ. Through the grave you will come to the Easter dawn. Death will be the gate of life. Having been crucified with Christ, you will discover that his life will flow into you triumphantly.

With much earnestness do the pages of the New Testament appeal to us to come to this definite resolution. But especially is it the keynote of that marvellous *sixth chapter of Romans*, which appeals to us as having died with Christ, and as therefore being free from sin. Expressions are employed, from which we would have shrunk, as being too forcible, too extreme, in order to show how complete the deliverance is for those who have been with Christ in the likeness of his death. There is not the least doubt that our deliverance from the power of all fleshly lusts is in the precise measure in which we have em-

braced that idea of complete severance from them, which is suggested in the one final, all-severing, awful word, *Death*.

(3) *Walk in the Spirit.*—There are Christians who live in the Spirit, but who do not walk in the Spirit (Gal. v. 25). The distinction is an obvious one. We live in the Spirit, because only in Him we share at all in the life of Christ, a life which is everlasting and Divine. But how few of us walk in the Spirit from hour to hour; at each step stopping to deny ourselves, that He may work or speak; looking to Him for guidance at each turn of the path; and adopting the track which He indicates, as the cloud of old, moving over the desert sands.

But nothing less than this will suffice. "Walk in the Spirit," says the Apostle, "and ye shall not fulfil the lusts of the flesh." It is not enough to resolve to abstain, the resolution will not be able to keep the door shut against the pressure of temptation. We must have something positive. Not the water of a negation, but the fire of a possession. The indwelling and pre-occupation of the Holy Spirit in his fulness can alone suffice for our need. And this can only be had by a reverent and perpetual communication being maintained between the soul and Him; as air must be pumped into the diver's helmet at every movement he makes on the ocean floor.

But when the soul is pervaded perpetually by the presence and power of the Holy Spirit, it is easy to abstain. The soul loses its very taste for things in which it formerly delighted. It detects them when yet far distant, and shudders at their approach. Satisfied with the provision of the Father's house, it turns with disgust from the husks of the swine-trough.

The motives for this abstinence are more than sufficient. (1) *We are strangers and pilgrims.*—"Consider what you are. If you were citizens of this world, then you might drive the same trade with them, and follow the same lusts; but seeing you are chosen and called out of this world, and invested into a new society, made free of another country, it is very reasonable that there be this difference betwixt you and the world, and while they live as at home, your carriage be such as becomes strangers; not glutting yourselves with their pleasures, not surfeiting upon their delicious fruits, but living warily and soberly."

However gay or comfortable the hostelry may be, the traveller hastens homewards. It is not for him to entangle himself with the fascinations and allurements of the towns through which he goes. Indeed, he has no time to be allured; before the meshes of the net enwrap him he is gone. And the attractions of the beloved circle which await him so engage and monopolise his heart that he has no desire for the unholy baits which are offered to him. What, then, have we in common with fleshly lusts, when our citizenship is in heaven, whence we are looking for the Saviour?

(2) *We must consider our influence on the world.*—Our behaviour among the Gentiles must be honest, *i.e.*, fair or beautiful, not only for our sake, but for theirs. Followers of Jesus must never be surprised to find themselves spoken of as evil doers. They called the Master Beelzebub, how much more will they malign the slaves of his household. The most monstrous stories were circulated throughout the Roman Empire of the rites which Christians were said to perpetrate in their secret meetings; and on the ground of those stories they were punished with torture and death.

Such baseless charges are sometimes made still, and we must take care not to give any occasion for them in our behaviour. Nay, we must so live, that, in the day of crisis and trial, men may be compelled to acknowledge the worth of our religion, and to glorify God for having enabled us so to bear and suffer and endure.

There are arguments being built up in the sick-chambers and furnaces of trial, through which Christians are called to pass, which silence detractors, and compel them to admit the presence of a strength, a patience, and a fortitude for which their philosophy cannot account. And in many such cases has blasphemy been turned to adoration, and railing to praise.

With such motives to animate us, let us give a favourable response to this touching and earnest plea for a stainless and blameless life.

AMERICAN NOTES.

[FROM OUR SPECIAL CORRESPONDENT.]

THE week following the great Conference on the Person and Ministry of the Holy Spirit, another Conference was held of a far different character in the same city of Baltimore. It was the centennial commemoration of the first Roman Catholic See in the United States. One hundred years ago the Roman Pontiff appointed the first bishop; now hosts of priests, bishops, archbishops, and cardinals commemorate that event. In addition to the American prelates there were representatives from Mexico, Canada, England, and even Rome itself, to participate in the gorgeous processions and imposing ceremonies of the occasion. Other great movements were included in the celebration, notably the inauguration of the first Congress of Catholic laymen, and the dedication of the new national Catholic University at Washington.

The hand of the Jesuits could be traced in both speeches and resolutions. It was by their influence and persistent clamour that the Bible was removed from the public schools, and now on this centennial occasion the Roman officials declare:—

> We are committed to a sound, popular education, which demands not only physical and intellectual, but also the moral and religious training of our youth. *As in the State schools no provision is made for teaching religion*, we must continue to support our own schools, colleges, and universities already established, and multiply and perfect others.

The Catholics no longer hide their policy. They have openly stated that the most glorious enterprise for the Catholic Church to engage in at this day is the conversion of the United States to the Catholic faith.

That there is uneasiness regarding the future of the Pope, and of Catholicism, among the inner circles may be gathered from the following declaration made before adjournment:—

> We cannot conclude without recording our solemn conviction that the absolute freedom of the Holy See is equally indispensable to the peace of the Church and the welfare of mankind. We demand in the name of humanity and justice that this freedom be scrupulously respected by all secular Governments.

Meantime, leading Protestant ministers all over the country have their patriotism aroused, and from pulpit and platform come loud and earnest protests.

Dr. John Hall, of New York, has taken occasion at the funeral of one of the city judges to declare his faith in the doctrines of orthodoxy regarding the state of the dead; that it has been determined for all eternity, and that the period of probation has ended. The funeral service, he added, is therefore for the living and not for the dead, who have gone beyond the reach of human prayers. The late Episcopal Convention of New York had brought the question of prayers for the dead to the front. Hence Dr. Hall's protest.

The Mormons are applying for citizenship. Their case is therefore investigated, and decision awaited both by Gentiles and "the faithful," with suppressed excitement. Meantime the sermons and public utterances of the Mormon hierarchy are being overhauled, and ghastly revelations are coming to light. Heber C. Kimball, one of the twelve apostles of the church, declared:—

> Will the President that sits in the chair of state be tipped from his seat? Yes; he will die an untimely death, and God Almighty will curse him, and He will also curse his successor if he takes the same stand, and He will curse all those who are his coadjutors, and all those who sustain him. What for? For coming here to destroy the kingdom of God, and the prophets, and apostles, and inspired men and women, and God Almighty will curse them in the name of the Lord Jesus Christ. According to my calling, and if there is any virtue in my calling, they shall be cursed, every man that lifts his heel against us from this day forth.

Mormonism still increases by European emigration. Why not petition Parliament to forbid the entrance of Mormon missionaries to Great Britain?

The first number of *The Soudan and Regions Beyond* has appeared. H. Grattan Guinness is its editor. The object of the journal is to disseminate information regarding the Soudan, and like territories awaiting the missionary and evangelist; also to report the development of the Kansas Pioneer Soudan Mission, and the movements of the missionaries, the first batch of whom will soon be on their way to attempt pioneer work beyond the Kong Mountains. Many individual churches have promised to support these men, and to have them prayerfully in constant remembrance. It is a grave undertaking for a young mission to send forth these young ardent brethren, but the Lord is rich in mercy, and will hear the cry of those who fear Him.

HELP FOR WORKING WOMEN.

SIR,—The graphic descriptions which are now appearing in the press of the way in which the poor of this wealthy city live, and of their fearful struggle for a bare existence, must strike a sympathetic chord in all humane hearts. The question arises whether something cannot be done, in addition to improving their dwellings, to lift the poor people out of their wretched condition, and help them to help themselves.

It is with this object that I now write to tell your readers of a scheme which has been successfully tried for the last two years in Avenue-road Church, Avenue-road, Goldhawk-road, Shepherd's Bush. A few ladies formed themselves into a society, which they called "The Avenue-road Self-Help Society." About £40 was laid out in purchasing linen, flannel, calico, prints, &c., as cheaply as possible. These materials are cut out by the committee into all kinds of ladies' and gentlemen's underclothing of different qualities, children's dresses, pinafores, &c., and given out every Wednesday to deserving women to be made up; a fair price is paid for the work, care being taken that the work is well done.

Some of the women can earn, working only at odd times, 7s. a week; for instance, one woman last winter, although she had six children to look after, and her domestic duties to see to, was able to earn 7s. a week and keep the home together, while her husband was out of work for three months. From 1s. 6d. to 3s. 6d. is paid for making a night-dress, and other work in proportion.

The articles, when made, are ticketed and priced, and a sale of work held about every quarter. At the last sale about £20 were taken, and orders received for more work. Thus the Society is self-supporting, and the poor are put in the way of helping themselves.

The next sale of work takes place at the Lecture Hall adjoining Avenue-road Church, on the 11th and 12th instant, from three till nine. Should any of your readers desire further information as to the practical working of this admirable Society, which has been in existence about two years, the committee will be happy to see them on that occasion.

A SYMPATHISER.

WORKING GIRLS' HOME (73, Drury-lane).—The evening gatherings in connection with this Home were reopened in September. Temperance, needlework, &c., are taught, and there are also seasons of recreation. The factory girls have their own special night. On Sundays those girls who are in service near, and have no friends in London, gather round the table for Bible-reading, singing, and often have tea. The nursery keeps full, and many little lives are helped. In this locality many mothers must work out of doors, and there are sad tales of what befell the little ones while the mothers were away. Fuller particulars of the Home may be had from the hon. sec., Mr. W. F. Barratt, 50, Eardley-crescent; or from the Matron.

Some Scottish Missions.—VII.

EDINBURGH MEDICAL MISSIONS.

ONE of the most important agencies at work for Christ in Edinburgh is its Medical Missionary Society. Not there only is its influence felt, but all the world over; for there are few centres of foreign missionary labour which are not, or have not been, associated in some way with the home Society, by its graduates going forth to preach the Gospel, healing the sick, in various parts of heathendom.

The scope of this article, however, confines us to a glimpse of the work actually carried on in the Scottish capital, and so numerous are its branches that time and space will be fully occupied in considering these.

It is now over forty years since Dr. Handyside, a prominent Edinburgh physician, who died a few years ago, first responded to an urgent appeal from the missionary to the Irish to visit some of the sick poor in the city. In the spirit of true Christian philanthropy, he undertook this labour of love, and thenceforth, wherever there were sick and suffering Irish, there, with the missionary, was the doctor to be found. Thus he became acquainted with the misery and woe of the Cowgate and Grassmarket, mourning alike the spiritual darkness and the many sorrows of those destitute wanderers from the sister isle.

But it was soon discovered that kind treatment of the body opened the way for dealing with the sin-stricken soul; and, revolving in his mind how the influence thus acquired might be turned to the best account, and be brought to bear in a more systematic way for the spiritual good of the people, the doctor conceived the idea of establishing a Medical Mission. Trusting in God for the necessary means, he opened the Main Point Missionary Dispensary in 1853.

For five years an excellent combination of medical and spiritual work was carried on, the aid being secured during that period of thirty-three medical students, of whom seven afterwards found spheres of labour in the foreign field. In 1858

A WHISKY-SHOP WAS TAKEN

at 39, Cowgate, to which the work was transferred. Such are the happy memories associated with this spot in the minds of the helpers during the twenty years of its existence, that it was not without a touch of regret that they saw "dear old 39" demolished in 1877, to give place to the present commanding premises, called the Livingstone Memorial Medical Missionary Training Institution.

One cannot here trace in detail the growth of this veritable "tree of life for the healing of the nations"; but its present-day development is a study full of interest. Like the Pool of Bethesda, it is visited by "a great multitude of impotent folk," seeking relief from many and varied infirmities, while the missionaries also attend those in their own homes who are unable to come to the dispensary.

It is found that, in the course of a year, some 24,000 "attendances" are recorded—that is, of patients to the dispensary and of doctors to the homes; while a careful calculation shows this to represent between *nine and ten thousand individuals* who are thus brought face to face with practical and soul-saving Christianity in the course of the year. No figures can estimate the actual spiritual results, direct and indirect, accruing from such a far-reaching work as this; but the workers have been cheered to know, from time to time, that many have been

LED TO THE GREAT PHYSICIAN,

who forgiveth all their iniquities, and healeth all their diseases.

Of course, in this as in every other kind of mission work, the great obstacle in the way of progress is the curse of drink. A *Temperance Society* was, therefore, soon found to be a necessity. For some years this branch of the work was only in operation during the winter months; but since 1883 it has been carried on regularly summer and winter alike. And, as year by year goes round, each has seen a larger number of persons reclaimed than its predecessor—a fact that greatly cheers those who labour in this difficult sphere, especially as comparatively few of the pledges taken are subsequently broken. This is no doubt due to the fact that those who sign are carefully visited and followed up; good sound literature also being distributed amongst them.

But while the cure of habitual drunkenness is good, prevention is better. Therefore, special efforts are directed towards the young by means of the *Band of Hope*. A great feature of this branch is that the children themselves are encouraged to take part in its meetings, by singing, reciting, or reading, for which (as also for regular attendance) prizes are periodically given. Not only are these greatly valued, but it is surprising what a hold the importance of the pledge has upon some of these young minds, as the following incident will show:—

A little girl, eleven years of age, about the least hopeful, and one of the most unruly, of all the children, seemed very much depressed during one meeting. Her parents, well known at the dispensary as amongst the most depraved and drunken in the district, were as often in jail as not. Everything went for drink. Clothes given to the child were pawned, and the money expended on drink, so that she appeared at the meetings in rags, barefooted and bareheaded, seemingly cared for by no one. She was, on this occasion, quiet—a most unusual thing for her. At the close, after all the other children had left, there she was still in her seat, looking very sad. Spoken to kindly and asked why she did not go home, she said, "Please, I've broke my pledge." "Have you? How did you come to do that?" "Please,

MOTHER MADE ME DRINK

some whisky." "What was that for, lassie?" "I was sick, and mother made me drink it. I didn't want to, but she made me." "I am so sorry that you should have broken your pledge, but——" "Please, *I want to sign again*," said the child; which, of course, she was gladly suffered to do.

Talking of the children brings us to the *Class for Children* who used to loiter and play about the door of the Cowgate dispensary on the Sabbath evenings. This was one of the most difficult enterprises the Mission at home ever tackled. I have seen little Arabs in North Africa, in their native classes, but their behaviour was princely to that of these little "arabs" of the Cowgate. At the outer door each urchin received a "sweet," which served as a passport to the inner room, which was reached with a whoop and a rush. A scramble for seats, followed by a deafening uproar, seemed ill-suited precursors to devotional exercises; in fact, a subdued hubbub (rising to Babel height during the singing) was the chief characteristic of the evening; and their eagerness to get into the meeting was even surpassed by the precipitate haste exhibited to get out when it was over, as, like a band of little savages on the war-path, they tore out into the street.

But all this was altered in time. Mark the stages of development—at first the "sweets" formed a *bait;* soon they were reserved as a *reward* for good behaviour; at last they were dispensed with altogether. Tickets for attendance came into vogue; the children were classified, according to age, into different departments, until a quiet, orderly, and profitable service succeeded the turbulent proceedings of earlier days; and the Sabbath evening classes became bright spots in these young lives for daily retrospect and prospect.

On Sabbath mornings, too, attention was likewise devoted to the young folk by the establishment of a *Children's Church* (divided into senior and junior branches), to afford a separate service for those who had hitherto joined the adults in morning worship. On this occasion the International Lessons are used, and once a month a missionary address is given—often by someone lately returned from the foreign field. Collections are also made, which mount up in the year to a dozen pounds or more, this sum being forwarded to one or other of the mission stations abroad, in which an interest has been created.

But these notes must not convey the idea that, with so much being done for the children, the adults are neglected. A very valuable adjunct to the Mission is the *Adult Bible-class*, held on Sabbath afternoons. Usually consecutive portions of Scripture occupy the attention of the members; thus the life of some Bible character will be studied week by week, and many are the practical lessons for every-day life which are learned from such subjects. The members are most, if not all, of the artisan class, and gladly receive visits in their own homes from the workers. Thus a bond of fellowship exists which proves very valuable in following up those whose interest has been awakened.

Much good has also been wrought through the *Young Women's Association*, which was commenced in 1887 by Dr. Hœrnle who afterwards went as a medical missionary to Persia. Under the direction of the President, a number of ladies undertake this work, each having from twelve to fifteen girls under her special charge, whom she visits regularly and endeavours to lead and help in the way of life. The members vary in age from fifteen to twenty-two. Bible-classes, Scripture union, temperance and sewing-classes, music, savings bank, and a number of other aids, are invoked to instil principles of piety, virtue, and thrift into the hearts of these young women, who will have the bringing up of a succeeding generation. Thus the seed sown may go on bearing fruit for years and years to come. One evening a month is spent as a missionary sewing meeting, the proceeds of the year being sent to medical mission stations abroad. In this manner, as throughout the whole Mission, the needs of the heathen abroad are kept well to the front, and laid upon the hearts of the poor at home.

The secretary and superintendent of the work in Edinburgh is Rev. John Lowe, F.R.C.S.E., who may be addressed at the Medical Mission House, 56, George-square. A quarterly paper is published in February, May, August, and November, which communicates the most recent medical missionary intelligence from all parts of the world, as well as information regarding the work of the Society at home. These may be had from Dr. Lowe for one shilling per annum, and will prove a wonderful stimulus to carry the interest of their readers through home-channels to "regions beyond."

G. E. M.

HAMMERSMITH Y.M.C.A.—The sixth annual meeting was held in the Vestry Hall, Hammersmith, on Tuesday evening, November 26, when Lord Kinnaird presided. The work done for the past year was pleasing to note, there having been an advance all along the line. Much praise and thanksgiving were sent up to God for permitting his workers to close another year with such happy results. Stirring addresses were given by Revs. A. R. Shrewsbury, F. B. Monti, and H. W. Webb-Peploe.

SOUTHALL GOSPEL BARN, belonging to Mr. H. P. Baxter, which was burned in July last, is being replaced by a substantial "Barn Mission Hall," for which help is asked. Since the fire, Gospel work has been continued, first in a tent, and then in a shed which Mr. Baxter had enclosed for the purpose. The services are well attended, and there is a large Sunday-school. Railway mission work is also carried on, and the brickfield lads are encouraged to spend their evenings profitably. The lads are many of them members of a "True Blue" Society, pledged to abstain from strong drink, smoking, using bad language, and gambling. The new hall will be opened shortly with a ten days' mission. Fuller information from Miss H. J. Baxter, The Green, Southall, Middlesex.

DR. PIERSON IN LONDON.

REV. DR. PIERSON, of Philadelphia, occupied London pulpits on Sunday last, and profited by grand occasions to stir up Christian people to active zeal in the evangelisation of the world. In the morning at the Metropolitan Tabernacle, before a large congregation, he founded his discourse upon Acts i. 8: "But ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." Noticing the marginal reading: "Ye shall receive the power of the Holy Ghost coming upon you," he well pointed out that it is with the Holy Ghost that the power to witness for Christ comes. These were the Lord's last words before his ascension, and they prescribed the grandly simple work of witnessing—or telling out what we know.

This witnessing is a universal privilege, for it was not to the eleven Apostles that the Lord said, "Go ye into all the world," but to the great body of disciples in Galilee. There is a common notion that preaching is to be confined to ministers of the Gospel, but the New Testament knows of no such arrangement. The distinction between clergy and laity is a pernicious

SURVIVAL FROM THE DARK AGES.

The woman of Samaria, who went into the city of Sychar, and said, "Come, see a man that told me all things that ever I did," had never been ordained or licensed, yet she was one of the most earnest, evangelical, experimental, and successful preachers the world has ever seen. Moreover, witnessing for Christ is a very effectual thing, for all true testimony carries power with it. The power to convince is the power of being convinced; and the man who would persuade must first be persuaded. Our testimony will, however, be limited by our experience, for we cannot tell what we do not know. The reason we do not witness more is that we have so little to witness about—so little positive knowledge and deep experience of the things of God.

Passing on, the preacher showed that the witnessing is perpetual, and will not cease to be the prerogative of believers until the Lord comes. Also, it is the highest possible privilege of believers. Angels do not preach the Gospel; but we may, because we are sinners saved by grace, and that cannot be said by Gabriel. In some concluding words, eloquently expressed, Dr. Pierson urged a personal and determined application to the great missionary work of the Church, of the Lord's injunction to bear witness concerning Him.

In the evening there was a large congregation in Regent-square Presbyterian Church, when Dr. Pierson preached with great power from Matt. viii. 21, 22, combined with Luke ix. 60. The two passages present the nameless disciple's words, with Christ's answer, in this form: "Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but follow thou Me, and go and preach the Kingdom of God." The Lord was not opposed to the discharge of filial duty, but He wished to save the man from contact in which he would probably suffer the loss of the good impressions that had been made upon him. He urged the disciple not to follow a dead corpse, but Himself, the Lord of life and glory. He told him to

PREACH THE GOSPEL,

rather than take part in vain lamentations for the dead. Christ came, not to bury dead people, but to wake them to life.

Having pointed out that "Follow Me" expresses discipleship, and "Go and preach the Kingdom" expresses service, Dr. Pierson addressed himself to Christians, and proceeded to enlarge upon the second point—"go and preach." If we follow Christ and get salvation and life, we must preach Him and give salvation and life. Every believer in the Lord Jesus is a herald of the Gospel and saved in order that he may serve. This thought led the preacher to his great theme. Christ alone can save the world, but He cannot save the world alone. That is the paradox of missions; believers are the missing link between the cross of Christ and dying and dead souls. This is not only Christian doctrine, but was the practice of the early Church. Before the world can be evanglised, the whole Church must awake to mission work. The devoted men and women who are at present labouring in foreign fields are the right arm of the Church of God; but, unless the entire body moves, the unreached millions cannot be effectually got at. The command of Christ is intensely individual: "follow *thou* Me"; "Go *thou* and preach." God never overlooks the "thou" in the "ye," nor the "me" in the "us." Christ's solemn appeal is addressed to each one of us.

There have been great turning-points in the history of missions. The first of these was at the resurrection of Christ, and the giving of the commission

"GO YE INTO ALL THE WORLD."

The magnificent triumphs of the first century may be attributed, almost exclusively, to the fact that the Church at large did the witnessing. The responsibility was regarded as resting on every believing man and woman. The result was that within the compass of the first century the Gospel was more nearly proclaimed throughout the world than it has been ever since. The second great turning-point was at the conversion of Constantine, but this was followed by a thousand years of darkness. Then came the Lutheran Reformation regarding Christian doctrine, but the Church had to wait three hundred years before she clearly recognised her duty to a lost world. She has now wheeled into line at mission work, but we have yet to have sounded in our ears the trumpet of a new reformation, completely restoring the sense of individual responsibility. By telling facts and figures, the preacher went on to show the world's sad need, and the Church's present opportunity. Were the Church to rouse herself to-day, to consider her duty and privilege with reference to the evangelisation of the world, she might, before the present generation shall have gone down to its grave, give the knowledge of salvation through Christ to every human being on the face of the earth. God is now calling upon us to put all our enterprise into his work, and as we use our resources, so we shall find that He multiplies them to the praise of his Great Name.

In some informal remarks, Dr. Pierson said that he had undertaken his present mission in obedience to an unmistakable call from God, in the hope that, by putting certain great facts and truths before the people, he might intensify the already burning flame of missionary zeal. It is his purpose, he said, during December to visit the West of Scotland, and to spend January in London and the great cities of England. He hopes during February and March to make a still more complete tour of Scotland, possibly going to France and Italy in April. In May he expects to labour in Ireland. The prayers of believers are asked for with confidence, that God's abundant blessing upon the effort may be vouchsafed.

BRIXTON Y.W.C.A.—The eighth anniversary of this branch was recently celebrated. The report spoke of the great success of the evening classes, and told of an increase of members; 125 joined during the year, making a total of over 300. Mrs. Hind Smith, Miss Malden, Rev. W. Fuller Gooch, Dr. Concanon, and Rev. M. Rainsford gave short addresses. The following week the members and friends met for a social tea, when over 200 were present.

THE GROWING LILIES.*

"Consider the lilies of the field, how they grow."—MATT. vi. 28.

"Desire the sincere milk of the Word, that ye may grow thereby."—1 PET. ii. 2.

"Holding fast the word of Life."—PHIL. ii. 16.

"WE are such tender lily buds,
So very weak and small,
We wonder if we ever can
Grow strong, and straight, and tall;
We hope, and wish, and strive to grow,
It seems no use at all."

Thus foolishly and needlessly,
The lily buds complain,
When, softly on their petals falls,
A gentle shower of rain,
And then the glorious summer sun,
Shines down on them again.

They open wide their snowy cups,
To sunshine and to shower,
Drinking the light and freshness in,
With every golden hour;
And smile, and breathe their gladness out,
Through all the leafy bower.

As they received the dew and rain,
The sunlight, and the air,
And gave it forth in fragrance sweet,
In leaf and blossom fair,
They knew not that they grew apace
Without their toil or care.

Receiving in, and giving forth,
Is how the lilies grow,
The simple secret is the same
In everything below;
The blossom, and the heaven-born soul,
Alike this growth must know.

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* From WITH HIM FOR EVER, and other Poems By E. R. V., author of "Watered Lilies." 1s. 6d., cloth gilt edges. *J. Nisbet & Co.*

THE MISSIONARY BUREAU.

THIS agency, now located at 186, Aldersgate-street, seems about to enter upon a new and extended lease of existence. The general committee, including General Haig, Messrs. George Williams, J. E. Mathieson, H. W. Fry, Robert Burn, R. C. Morgan, Revs. G. D. Hooper F. B. Meyer, and others, has engaged the services of Mr. R. Caldwell, for some years associated with the China Inland Mission, and considerable energy is being put forth to realise the objects for which the Bureau was founded.

A good work has already been done in helping candidates for missionary work to find suitable fields of labour, whether in connection with existing societies or otherwise; and several self-supporting missionaries are now at work in different parts of the world, who owe much of their present opportunity to the advice and help they have received from the Bureau. But it is felt that in addition to the work of stirring up a missionary spirit, and inducing separate congregations to seek representation in the mission field, it may become necessary to help certain cases with outfit and passage-money, where every other consideration is favourable, but means are lacking. This part of the work will require funds, which will be carefully administered, as the Lord may send them.

The basis of the Bureau is thoroughly evangelical and catholic, and every effort is made to associate the missionaries sent forth with workers already in the field, so that they may become auxiliaries and helps. In this marvellous time of quickening in missionary zeal, and when so many young and ardent spirits are eagerly offering themselves for service, it is a matter of great importance that there should be an agency like this in existence, ready with advice and information, and in touch with all kinds of existing operations.

Supping with Criminals.

ONCE a year Mr. George Hatton and his helpers make a feast strictly after the orthodox and New Testament type. He invites as guests those who have small chance of returning the compliment, though all of them have at some time or another sojourned in one of Her Majesty's palaces—goals, to wit. About 300 of these "lapsed" brethren supped at the Mission Hall, Little Wild-street, on Monday evening. Half of them were said to be fresh from the cell, while the other half had been for awhile receiving benefit from the Mission. All were apparently in good trim for discussing the creature comforts bountifully provided.

After prayer and singing a statement of the years' work was read by Mr. Tointon, one of the committee, in the universally regretted absence of Mr. Hatton from illness. It is the first time within our recollection that this devoted friend of London poor has failed to put in an appearance at these interesting anniversaries. Mr. Wheatley, however, was there, and the estimation in which he is held by his special clients was shown by the storm of cheering that greeted the mention of his name. The statement made reference to a marked decrease in the criminal ranks during the past ten or twelve years, and naturally claimed for the labours of the Mission a share of the credit in bringing about such a reduction, and in a corresponding decrease of prison expenditure. During the bygone year more than 8000 men have been helped in various ways. Out of 19,800 discharged from four Metropolitan prisons, nearly 500 long-service prisoners also got a lift on their discharge. A new branch of work is found among lads, who can now, under the Probation of First Offenders Act, be dealt with leniently, so as to give them a chance of escaping the prison taint. Mr. Wheatley has been incessantly at work throughout the year, and his untiring energy has met with a rich reward in the case of many. It was rather disappointing to find from the report that the funds are £2000 in arrear; if the public could be made to understand its indebtedness to this agency, we think it would not hesitate in relieving the Mission of all monetary anxiety.

Earl COMPTON, as chairman, was more than sympathetic in his references to the work of the Mission, and in his commendation of Christian missions generally. Indeed, we have heard many a less effective sermon from a pulpit than the earnest and hearty appeal he made to his frail brethren before him, to accept a helping hand in raising themselves from a sinful to a godly and honest life. Spoken as from the heart to the heart, and in the most kindly fashion, his words must have dropped into receptive soil. "The drink" came in for a word of condemnation, and we hope his lordship's warning on this vital point will be remembered by guests and visitors alike.

The hero of the evening, of course, was Mr. WHEATLEY, who, in the course of his "straight talk" to the men, put in a very strong plea for the boys, so many of whom are led astray by those who are old in crime. Weighty words were addressed to them about unkindness to wives and families, about wasting hard-earned money in drink, about laziness and other weaknesses to which these poor fellows appear to be prone. It was really astonishing to see how the men listened to Mr. Wheatley's searching remarks, and how they applauded at the close. No better tribute could have been paid to the splendidly practical character of the work.

Mr. CURTIS BENNETT, speaking as a London magistrate, said he really did not know how he could have got through the anxious work of dealing with young and first offenders, without the assistance of Mr. Wheatley. He thought that matters were improving in London—thanks to this Society and other good agencies—and if he lived to be as old a magistrate as some of his colleagues on the Bench, he hoped to find a vast change for the better.

Rev. J. MCNEILL, as a preacher of the Gospel, was glad to be there to tell of Jesus Christ as the One who can help in time of need. Human help is good, and there is a tingle of Christ's hand in the grasp of the hand of a man like Mr. Wheatley; but beyond all brother men there is that One who sticketh closer than a brother, and who is so ready to send speedy and certain deliverance. Mr. McNeill rehearsed the gist of his Sunday morning sermon, which had been about the victory of Shammah over the Philistines in the field of lentiles. These oft-defeated men were urged to copy the example of the courageous Israelite, and make a stand once more, notwithstanding the wreck of life they had made. God would be for them and with them, and they might yet redeem the past. As the speaker poured forth a torrent of impassioned appeal, many of the dull and dour-looking faces lighted up, and it seemed as though hope was entering in at the door and despair going out at the window. Mr. McNeill pleaded for the shutting up of the places of temptation—the drinkshops; but made a point that was quickly taken up, in hinting that they could apply the closure to themselves. Mr. Gainsford Bruce, Q.C., added some further words of exhortation. Mr. F. A. Bevan and Mr. D'Eyncourt had an easy task in moving thanks to the noble chairman and the other speakers. During the evening there were many kindly references to the way in which the police work with the Mission for a common end, and it was announced that Mr. Monro, the Chief Commissioner, has promised to show his sympathy by presiding at next year's supper.

*THREE BIOGRAPHIES.**

As in the Father's house there are many mansions, so in the great world-wide vineyard of the Master there are many tasks to be done, needing the most varied gifts and graces, but all alike honourable, and with a common end in view, the advancement and manifestation of the kingdom of God upon earth. The life stories of three servants of the King are told in the books before us, and each has its distinctive and peculiar charm. First, let us note what is said about

THE MISSIONARY.

This second half of the Autobiography of the veteran apostle to the Southern Hebrides is not a whit behind its predecessor in genuine, living, fascinating interest. The record embraces Mr. Paton's visits to the churches at the Antipodes and in Great Britain as a missionary reporter and advocate; and also the narrative of his successes in direct Gospel work among the heathen in the island of Aniwa. As we read the wrondrous tale of "something attempted, something done," told in words that come red-hot from the heart of the honoured worker, we feel that of a truth the days of miracles are not ended. Whether as a delegate to the home churches pleading the cause so dear to him, or as a soldier of the Cross in the forefront of the battle with black heathenism, Mr. Paton is a grand specimen of what can be accomplished by one God-possessed and fully consecrated man. While Christianity continues to produce, equip, and utilise such men, it can afford to smile at the assaults of modern doubters, agnostics, or unbelievers. All the intellectual negations in the universe are powerless against such glorious and indisputable facts. The vivid pictures of missionary life in the far South embodied in Mr. Paton's "pen-portraits of Aniwans" and Mrs. Paton's graphic family letters, form chapters of missionary history that ought to be read for the good cheer and encouragement of all helpers of foreign missions.

The editor of these two delightful volumes deserves the best thanks of the churches of Christ, and we can but hope that his illustrious brother will yet live and labour long enough to furnish material for a third and crowning narrative of a singularly devoted and fruitful life.

THE POET PREACHER.

To the generation of Lowland Scotchmen that is fast passing away "Robertson of Irvine" was a name to conjure with for all that is bright, inspiring, and ennobling in platform and pulpit speech. And yet, child of genius though he was, his fame and the scope of his public service were more restricted than those of many men of fewer and lesser gifts. This was so partly because the light that burned so brightly in heart and soul tenanted a somewhat frail vessel of clay, and partly because he preferred to abide where he was first called to exercise the sacred ministry entrusted to him. Fortunately for those who survive him, there lived not far off a newspaper "chiel," of a kindred spirit, who recognised his worth and his unique talents, and caused many notes to be taken of his sermons and lectures. Mr. Guthrie, editor of the *Ardrossan Herald*, has given in this volume a picture of the man at once faithful and artistic. Coming of a Puritan stock, Mr. Robertson's preaching combined sound doctrine with all the warmth and colour that came from a rich and playful fancy, and an almost electric style of rhetoric. One of his early hearers tells in these pages how, as a preacher, he seemed to speak from immediate inspiration, so much were his sermons "quickened with fire from heaven." As a lecturer he won great fame, and all his utterances were so lit up with beauties of idea and of expression that his prose was far more poetic in conception and in style than much that goes by the name of poetry. The specimens given by the biographer of speech and sermon and lecture would be hard to surpass in their sustained elevation of thought and felicities of diction. Every man after his own order, and as a prophet of the beautiful in nature, in grace, and in the entire realm of God's dealings with mankind, Robertson of Irvine had no peer among the preachers of his time. This volume, which also contains an excellent photographic reproduction of the *spirituelle* countenance of the man, will help to extend the influence of a ministry too uncommon in this sombre, serious, work-a-day world.

THE AUTHOR OF UNCLE TOM'S CABIN.

Among all the books brought to their birth in some great crisis in human history, and written with a high purpose, probably none has achieved a more rapid and genuine success, than Mrs. Beecher Stowe's immortal story of American slavery, "Uncle Tom's Cabin." It did its work, but its fame will abide and its spirit will continue to inspire those elect souls who, possessed by a "noble rage," feel constrained to testify against the crying injustices and abuses of their generation. Mrs. Stowe is yet with us, but her earthly tabernacle is said to be nearing the point of its dissolution. At such a time, it is eminently fitting that a substantial and sympathetic record of her splendid life-work should be given to the public; and such a record we have in the handsome volume before us. The main interest of the book, of course, circles around the production of her *chef d'œuvre*—what inspired it, how it was written, what sort of reception it got from friend or foe, and the issues that came out of its publication. At the same time, enough is said as to the parentage, training, personal career, and other literary productions of this gifted woman, to constitute it an intensely interesting biography. The narrative has been written with the full knowledge and consent of Mrs. Stowe and her relatives, so that it bears the stamp of authority, and may be regarded as embodying a faithful picture of a most stirring episode in the life of a great nation. The perusal of this veritable history, presented in very elegant literary dress, ought to send many a reader back to "Uncle Tom" itself, there to learn how a sanctified pen can help to destroy a gigantic and deeply-rooted evil. Would that God might raise up some heroic and fearless soul, to do for the slaves of the drink what Harriet Beecher Stowe was enabled to do for the victims of demoniac greed and inhumanity in the United States of North America. Then the time would surely be well-nigh ripe for the throttling of the alcoholic fiend, and another Lincoln would appear with moral force and statesmanship enough to sign the death warrant of a system as foul and soul-blighting as any that was ever spawned in hell and sent out to poison the flowing tide of human life.

* JOHN G. PATON: Missionary to the New Hebrides. Edited by his brother. Second part. 6s. *Hodder & Stoughton.*

ROBERTSON OF IRVINE: Poet Preacher. By Arthur Guthrie. 5s. *Houlston & Sons.*

THE LIFE WORK OF THE AUTHOR OF UNCLE TOM'S CABIN. By Florence Thayer McCray. 8s. *Funk & Wagnalls.*

Morning Calls in Whitechapel.

WHITECHAPEL is one of the least aristocratic districts in London. The normal poverty of the great majority of its inhabitants has been intensified by the recent commercial crisis. Hideous tragedies have specially distinguished it during the past twelve or eighteen months. Chronic poverty, and frequently recurring crimes of the most cruel and revolting character, are anything but inviting subjects; nor are the accompaniments of poverty very savoury; while scenes of crime have fascination only for the vicious.

"How the poor live" is still one of the unolved mysteries of modern London, and the poverty of the people dwelling in densely popuated districts is an undefined and unknown quantity. Happily there are not a few earnest, faithful Christian workers who make it the business of their lives to go in and out among the poor, constantly seeking to lighten their burdens, and to diffuse sunshine into hearts beclouded by carking care. How greatly such workers are cheered by any manifestation of interest in their work on the part of those who are in other ways and in other spheres labouring for their Master, they alone can tell.

Very warmly did Rev. B. Sackett respond to a proposal that one or two friends should, under his guidance, visit a few homes in the neighbourhood of the church of which he is pastor, and where for ten years he has faithfully laboured to promote the social, moral, and spiritual wellbeing of the people; encouraged and supported by the generous sympathy and financial aid of the London Congregational Union in his religious work and numerous philanthropic agencies.

THE FIRST CALL.

The first of our morning calls was on a poor woman, whose very name was suggestive of deepest poverty, and whose surroundings were "confirmation strong" of the constant struggle in which she is engaged. A few questions elicited a painfully familiar story.

"Yes, it is a hard struggle; my husband has been laid aside by illness for the last three weeks, unable to earn a penny. I have six children, the eldest thirteen years old, and the youngest nine months; four of them go to school, but for the last six months I haven't been able to pay any fees, although it's only a penny school. What can I do with a sick husband and six young children?"

"How much do you earn at this work?" (trouser finishing).

"Some I get 3d. a pair for, and some 4½d."

"How many pairs can you do in a day?"

"Sometimes six, and sometimes four, according to the work. I begin at nine o'clock, as soon as I've got the children off to school, and I go on till twelve o'clock at night. If I could get constant work, it would be about eighteenpence a day."

Eighteen pence a day of fifteen hours! Little more than a penny an hour "*if I could get constant work!*" We ask, Why should such things be? Are they the necessary concomitants of high civilisation and commercial prosperity? Must women work "from weary chime to chime" for a penny an hour, in order that they and their loved ones may not utterly fall?

THE SECOND CALL.

What a delightful contrast was afforded by our next call! Up, up, up, to the topmost storey of a block of model dwellings; and there, in a well-lighted, bright, cheerful room, we had "a little bit of heaven," which sent a lot of sunshine into our hearts. A happy-faced lassie, the grand-daughter of the occupant, gave us a winsome welcome. The tidiness of the room and the scrupulous cleanliness of the furniture were indications of a loving ministry. In a moment or two we were introduced to a widow of four-score years and nine, who was resting awhile in a cosy, comfortable bed, from which, through a large skylight, she could watch the passing clouds, and, beyond the clouds, could see, in faith, her heavenly home. The bright smile of the old lady, as she greeted her minister, showed him to be a specially welcome visitor. Nor was she slow to tell of the blessing he had been to her, and how, by his ministry, she had been led "onward and upward."

Reverently we listened to the aged Christian's testimony. What a picture was presented in that calm, happy face, the silvery white hair peeping out from its snowy covering, the bright, clear eyes looking into the far-away world, and all the surroundings that spoke of peace. Ah! yes, and what a volume of Christian evidence was there in the words that came from her lips: "I know in whom I have believed—and *I can trust Him.*" As we knelt together at that bedside, and talked to our Father, we felt that heaven was all about us, and that we had entered into the invisible.

We had a little insight into the old lady's life and character in a few words from the good minister. "It was not always as you have seen it to-day. Ten years ago the dear old lady was very different. Everybody, and specially little children seemed to avoid her, she was so cross and cantankerous. Very quietly, but in a most marked manner, the grace of God wrought a wonderful change, and now everybody who knows her loves her." And as the heart of the minister brightened at the thought of what God had done, he told us of a little incident, which we at once jotted down in our note-book of "evidences."

"A few months ago," said Mr. Sackett, "I was somewhat troubled about a small debt, in connection with our church fund. I mentioned the matter to my poor people, in the hope that they might be able to do a little towards it. One evening, as I was sitting in my vestry this old lady came in and handed me a small parcel, which I at once opened. There were so many coverings that it was some time before I got to the inside, but at last I found a treasure. There right before me lay eight half-sovereigns. I was utterly astounded, and concluded that there was some mistake. I took an early opportunity of seeing our good friend, and asked her if she knew what was in the packet.

"Oh, yes; it's all right," she said. "I wanted you to have it to help pay off the debt."

"But can you afford to give so much?" I said.

"Don't you trouble about that," she answered; "God knows all about it."

Not content with her own personal gift, in the course of a day or two the old lady took a journey of several miles, as a sort of collecting tour, and in that way was able to add nearly two pounds more to the fund. No wonder that the enthusiasm of other people was stirred up, and that the whole debt was quickly cleared. "Two or three times," said our guide, "I have asked the dear old soul to tell me where her gold mine is, but she declines on the ground that, if she did, I should very soon be found working it." The old lady has a bit of fun in her constitution.

THE THIRD CALL.

On the ground floor of the same building, we had a pleasing illustration of the help-one-another principle, in the way in which two aged people supplied each other's special needs. Reciprocity is a capital thing, "when it isn't all on one side." The old woman upon whom we called was evidently delighted to see her pastor, and ready to tell of her little pleasures.

"You see, sir, I am not quite so strong as I used to be, and old Mr. ——, who lives next door, doesn't understand much about house matters, so while I tidy up his things, and make his room look pleasant, he comes and turns my mangle, and does the work that I find difficult."

THE FOURTH CALL.

Our next visit was to a poor blind woman, whom we found in a small room about seven feet square. Five years ago she entirely lost her sight, but this loss of her natural seeing power seems to have been a turning-point in her history, for she has been a happier woman ever since. It is somewhat significant that a children's service connected with the place of worship of which our guide is pastor was the special means of leading her to decision for Christ. It was pleasingly pathetic to hear her say, "I can just see the sun"; meaning by that, that she was conscious of the difference between the darkness of night and the brightness of noonday. But it was especially delightful to hear the glowing terms in which she spoke of her pastor. "Yes," said she, "although I am now blind, I thank God that I am not deaf; I heard *his* voice, and he led me to the Saviour"; the pronoun referring to the minister whose influence upon her life had evidently been very great.

THE FIFTH CALL.

Again we proceeded on our round, and were soon treading a narrow, rickety staircase which led to a small cellar not more than six feet square. Here we found a poor widow who had not left her underground dwelling for more than four years. A pair of crutches standing in one corner indicated the means by which she was able to move about in the small space in which her lot was cast. Here again, we had evidence of what the grace of God can do. Some few years ago, a large quantity of flowers was sent to our guide for distribution among his people. He took a large bunch to this apparently forgotten old lady. An opportunity seemed to present itself for putting an earnest question—"Do you know anything about the Lord Jesus?"

The sense of utter loneliness which was conveyed in the answer can only be imagined.

"He has forgotten all about me; nobody cares for me now."

"It was very touching," said our guide, "and we have all tried to be very kind to her ever since, and her heart has responded to the kindness."

As we talked with this poor lonely widow, it was evident that in her deep poverty she realised a peace to which many of the rich ones of earth are strangers.

"Yes, I am very poor; but I do know the Lord Jesus."

It seemed to savour of the ludicrous as the old lady immediately added, "Yes, and my cat sticks to me." One could understand how such a companion would be appreciated by one unable to leave the four walls of her very contracted dwelling-place.

"How do you manage to get a living?" we asked.

"By hemming the bottoms of trousers, such as you see I am doing now; for this I get a farthing a pair."

"And how many pairs do you do a day?"

"Just now I can't get much, not more sometimes than four pairs a day—and that doesn't bring in very much."

"Supposing you could get all the work you are able to do, how much money would it bring in?"

"I really don't know; if I could get fifteenpence a day I should be a lady, but just now I don't get much more than about ninepence a week."

"And how much do you pay for rent?"

"Well, I am supposed to pay a shilling a week, but I can't pay that out of ninepence."

"And I suppose you don't have roast turkey, or provisions of that kind, every day?"

"Dear me, no! but I get a little tea and bread now and again. It doesn't take very much to keep me; I am a good deal like my old bedstead—somewhat broken-down."

"Now, if you had your choice, what would you like for dinner to-day?"

"If I could have an egg, I should like it, or a little milk; but, better than that, I should enjoy a little bit of fish."

Needless to say, the old lady's special fancy was soon provided for. We suggested sending the cat for the fish, but to that the old lady would not assent. "But," she added, "the cat will have a good share of it—she sticks to me."

A promise of an additional sixpence per week to her income seemed almost too much for this care-wrinkled cripple, and it needed a further assurance that she was really to be the possessor of this extra provision, and that every week it would be sent to her through her minister. A small sum for immediate necessities changed the anxious care of a few minutes before into gladness and rejoicing of heart.

THE SIXTH CALL.

From the cellar of this aged cripple we proceeded to a garret in a house in a neighbouring street, and had further evidence of the struggle for existence which is experienced by so many in the district. In this miserable garret a widowed mother and four children find their home. For nine years the widowed mother has been striving, day after day, to keep her little bit of home together, and to provide for her children. While she is at work, the eldest daughter, twelve years of age, is trying to add to the family income by acting as a little mother to a neighbour's child, for which service she receives twopence a day. The income from all sources does not exceed six shillings a week, and out of this sum 2s. 6d. has to be paid for rent. So we went on making

NUMEROUS CALLS,

which added to our sadness of heart, and intensified the question which occupied our minds in the early part of the morning: "Why should such things be?" No satisfactory answer came to our question; yet, in the contemplation of the morning's experience, there came a ray of brightness in the thought that this wretchedly poor neighbourhood

Holds hearts and heroes, though in rhetoric dumb,
In raiment out of fashion.

It was a relief to sit for a few minutes in the little sanctuary where our worthy guide carries on numerous ministries of blessing day after day. It was pleasing to hear him gratefully acknowledge the help which had been rendered to him in connection with his labours; how, in addition to the aid of the London Congregational Union, in relation to the regular work of the ministry, help from the Relief Fund had been liberally given to enable him to minister to the temporal necessities of the poor among whom he labours. This district is only one of the many in which similar work is carried on. For several winters past the London Congregational Union has provided over 10,000 meals weekly for the poor children in the Metropolis. The garments distributed during the last five or six years are reckoned by hundreds of thousands, and in numerous other ways this Society is showing the practical side of Christianity. Further information respecting the Outcast London work of the Union may readily be obtained by communicating with Rev. Andrew Mearns, at the Memorial Hall, Farringdon-street, E.C., and those who are disposed to render financial help may find an outlet for their gifts through the same channel. Septimus Scrivener.

PHILIPPOPOLIS.—We are much encouraged in regard to the prospects of Mrs. Mumford's Mission School. It is evidently winning its way among the better class of citizens, who are of the Greek faith, and have not hitherto patronised a Protestant school. They now confess that in this school their daughters have greater advantages, as well as a more thorough training, than they can receive elsewhere. We have completed a much-needed two-storey cottage, which will add to the comfort and facilities of the school. In doing this, we were of course obliged to incur additional expense. (Mrs.) Mary E. Mohan.

[1114]

For the Young.

THE HOLLY AND IVY:

WHAT THEY SAW AND HEARD ONE CHRISTMAS EVE

By Eva Travers Evered Poole.

It was a cold, cold Christmas—an old-fashioned Christmas people called it. Winter had set in early, and a good deal of snow had already fallen. Into a long, low room, filled with old portraits and older carvings, a great heap of holly and ivy had been carried to make it bright for Christmas time, and the servants had wreathed the purple and scarlet berries alternately into festoons and garlands. Each quaintly-shaped, high-backed chair standing against the wall had a holly branch, rich with red berries, stiffly fastened into it, and clearly reflected in its bright surface of polished mahogany. Just now the room was so still that several little mice played about on the floor quite unconcernedly, chasing one another in and out of the dark corners as the flickering firelight revealed their hiding-places now and again.

There was a splendid Yule log burning in the wide, open fireplace. In the hush and silence an Ivy Branch whispered softly to its neighbouring Holly—

"Why are we here?"

"Why?" crossly replied the Holly. "You may well ask the question; just to please other people's fancies. We are brought here to be festooned and twisted round these old carvings and pictures and to crown these silver sconces. It is a shame, say I, to tear you from your native walls and me from my plantation, just to decorate a room for a day or two for men's pleasure, then to wither and be ignominiously burnt," and the Holly, being of a proud nature, held its head up stiffly and rustled its shiny leaves in a very dissatisfied fashion.

The Ivy Branch, out of sympathy, shook its purple berries and waved its dark-green leaves, but very gently, lest it should frighten the little mice who were playing so prettily on the floor. Being of more clinging disposition, it did not resent its fate so bitterly as its friend, the Holly, and was glad to find it could be of use, if only for a very little while.

"We cannot do much to make the world brighter and happier," it replied, "and yet God made us for that purpose; perhaps we are fulfilling his wishes, although our branches are bruised and broken, and our leaves are cruelly torn. Let us bear our lot patiently."

"Ugh!" grumbled the Holly, not relishing this humble view of things.

Presently, light footsteps in the passage startled the little mice, and made their hearts stand still for fear. Whisk! went their tails: scurry! went their tiny feet, and they were out of harm's way in a twinkling. The door opened, and little Clare, the Squire's only daughter, ran in, followed by the solemn old butler, bearing a lighted lamp, which he placed on the table, and withdrew.

The child stood by the wide, old-fashioned fireplace, a pretty picture in her quaintly made cashmere dress, embroidered with gold; her long straight hair falling in sunny streaks upon her shoulders. Her hands were clasped together, and her big, brown eyes, gazed wistfully into the glowing heart of the great log, seeing, yet seeing not.

Presently her lips quivered, her eyes filled, and, with the low cry: "Oh! I wish I could see mamma! Why won't they let me see mamma?" she sank down on the soft, white rug, and sobbed bitterly.

The Holly and the Ivy saw and heard, and forgot their own troubles in sympathy for the child's sorrow.

The sound of someone entering the room startled her, and she checked her weeping. It was her father, white-haired and stately, still upright in spite of age. He took his usual seat in the big arm-chair, and warmed his hands at the blaze. It seemed strange that the old man and the young child should be father and daughter. She so daintily fair and childish, like a sweet spring flower; he with the snows of seventy winters on his head. He loved his child, but little Clare had passionately resented her mother's illness and isolation; for no excitement was permitted, and the child's lonely heart had longed in vain lately for her mother's gentle presence and sweet, tender words. The habit had been formed between mother and child of a quiet talk before bedtime, when Clare, cradled in her mother's arms, told out her wrong-doings and troubles, and always went to bed feeling comforted and forgiven.

I think this was what Clare missed most of all; for, kind though everyone was to the little maiden, nobody, of course, could be just like mother!

And to-morrow was Christmas Day. Little Clare had been wilful and naughty all the afternoon. Nurse had looked grave, and said how much her mother would grieve if she knew of her little girl's waywardness. Clare half fancied mother did know. Perhaps someone had told her, and *not* told her, too, how penitent and heavy-hearted her little daughter was, and how sorely she longed for a word of forgiveness from her mother's lips.

How should she endure till to-morrow feeling sad and sorrowful as now?

Clare took her seat on her father's knee. He was resting in the carved armchair, his eyes fixed upon the fire, gazing into the heart of the Yule log. He laid one hand caressingly on his little daughter's head, stroking it in absent fashion. I think he was listening to the wind outside, singing its Christmas carol to the old ivy-covered walls. As Clare nestled her fair head above her father's heart, and ventured, a little timidly—

"Father, couldn't I see mamma?"

The Squire roused himself from his reverie, and made answer—

"Eh? what? Of course not! She's getting better, they say, and must be kept very quiet. Play with your toys, little lassie, and have patience."

Then, putting her down from his knee, he began pacing the room, his hands behind him, his head stooped forward a little. There was a proud flash in his eyes. Was he thinking of the little son upstairs, and the stately inheritance that was to be his?

Clare sighed, and, finding herself forgotten, slipped quietly away—away! up the broad, oaken staircase, richly carpeted, down the red corridor, with its dim light and dark shadows, to crouch like a frightened fawn on the soft rug outside her mother's door—to look like the little piteous, lonely child she was—to sob quietly to herself, until her strands of sunny hair were all wet with tears, and clung round her face like spray-wet seaweed.

"Mamma, mamma! I want to see you."

No answer came but the wind's sorrowful song. "What was that?" The door noiselessly opened, startling the child, and the kindly face of Nurse Taylor was looking down upon her.

Nurse had ruddy cheeks, hair that was not white, but silver-coloured, softly folded back under her cap, and eyes motherly in their gentle expression.

The child sprang up with the exclamation.

"Can I see mamma?"

But Nurse Taylor laid her finger on her lips—

"No, dear, she is very tired after a long wakeful afternoon, it would only excite her to see you, especially with those swollen eyes and tear-stained cheeks," and she patted the little imploring face uplifted to hers. The sad look of resignation that crept into the child's big, brown eyes touched Nurse Taylor; it spoke of something more than a child's usual craving for the much-missed mother-sympathy, and prompted her to inquire—

"Is it something very particular, my dear? Can I take any message for you?"

A sudden pathetic gleam of hope dawned in the child's face, and, saying, quickly, "Wait a minute, Nursie dear—just a minute—I've thought of something," she swiftly darted away in the direction of her own room. When she re-appeared, she carried a slate in her hand, and, with a half-timid look, she placed it in Nurse Taylor's hands, standing before her like a little condemned culprit.

"Nurse says I've been *very* naughty and wilful to-day, and I'm VERY sorry, and it's Christmas Eve. I have never gone to bed yet without mamma's kiss, and asking her pardon for everything wrong; and because I can't tell her how sorry I am, and hear her forgive me, I am so miserable that I think I shall *die!*" and she pressed her little hands upon her heart, as her tears began to fall.

"Nurse Taylor, would you—could you take that slate into mamma, and let her read it? I've written down what I've done and how sorry I am, and, oh! I've wetted my little sponge"—holding it up eagerly—"and if it wouldn't hurt her *very* much, would you ask her just to blot it out HERSELF? That'll let me know she forgives me, and will make me *so* happy, and everything so different. Do you think you could POSSIBLY do it for me, please?" and the child pleaded as for very life, her eyes growing eloquently large, and standing on tip-toe with eagerness."

"Poor little dear!" said kind Nurse Taylor, soothingly, "I think I can manage that for you——"

"Just put the slate outside the door, Nursie; I shall know, if I see it all blotted out, that mamma forgives me everything. I shall go to bed so happy, *so* happy!"

Nurse Taylor opened the sick-room door, and closed it very gently. The minutes that elapsed seemed hours to little expectant Clare, who stood, eyes on ground, until once more a noiseless turning of the handle came, and looking up, she saw Nurse Taylor smiling down at her, and holding out a slate all clean and fresh—the record of her day's naughtiness blotted completely out!

It was curious to see the child's quiet joy. She took the wet slate and pressed it to her lips, and looked the grateful thanks she did not speak. "Is it all right?" asked Nurse, kindly.

"Oh, yes, all blotted out, *all forgiven!*" and the child's eloquent face told far more than her simple words.

With a low "good-night," she sprang away down the stairs two at a time, danced down the passage and into the dining-hall, once again empty. The Holly and Ivy watched her with deep interest.

Could this shining-eyed, glad-faced fairy, rippling all over with joyous smiles, be the sad-faced little creature that had sobbed her heart out before them only an hour ago. Clare answered their question by skipping from one picture to another, looking up at them, and talking to them somewhat like this—

"Dear pretty berries and shining leaves, I love you. I love everything and everybody, because I'm so happy. It's all rubbed out, it's all forgiven! Mamma knows it, and loves me still. Oh, I am so happy, I could die!" And the old expression was on her pretty lips.

Then the Holly and the Ivy guessed her secret, and they knew that mother-love and mother-pardon had shed light upon her darkness and made the child's heart glad and free.

Young reader, in what spirit are you meeting Christmas Day? Is there any cloud lying upon your heart, darkening and saddening all your joy? Is there unforgiven sin shadowing all your happiness? Ah! I know how you feel. I know how you long for sweet words of pardon from your heavenly Father's lips; for the "blotting out" of all your trangressions and sins, for some token of forgiveness from Himself.

What if I tell you to-day that He has given this token to every penitent soul who, standing without the gate of heaven, pleads through Jesus to be forgiven! The Lord Jesus is waiting to hear your story, and to plead your cause. He is lovingly anxious to have your sins blotted out.

I think you can trust Him, can you not? One faith-look up into his kind face is enough to enable you to put heart-confidence in Him. It seems to me that the Lord Jesus is holding out, to one and all who truly repent of sin, God's token of pardon, the message:—

"I, even I, have blotted out thy transgressions as a thick cloud, and as a cloud thy sins" (Isa. xliii. 25).

"Having forgiven you all trespasses" (Col. ii. 13). "Blotting out the handwriting that was against us" (Col. ii. 14).

Yes, there's a "clean slate." The hand of God Himself has blotted out the record, and now we, repenting and confessing, are *forgiven* and *glad*.

Looking back into the old year just passing away, and with its dark record of sin and shame, no wonder our hearts are heavy and sad. But when the hand of God blots out the dark record with the cleansing blood of his dear Son, the load lifts off our heart, and we do not fear the past, present, or future. It is a fair, clean sheet.

Are you sharing Clare's joy to-day, and is it *all blotted out?*

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 8, Rev. v. 1—14; Mon., Dec. 9, Rev. vi. 1—17; Tues., Dec. 10, Rev. vii. 9—17; Wed., Dec. 11, Rev. xix. 6—16; Thurs., Dec. 12, Rev. xx. 1—15; Fri., Dec. 13, Rev. xxi. 1—14; Sat., Dec. 14, Rev. xxi. 15—27.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. James Tyler, Church Schools, Stacksteads, to Dec. 8, at 7.30. Mr. T. Lewis Sayer, Athenæum, Camden-road, every Sun., at 3.15; Wimbledon, Dec. 11; Upminster, Dec. 13. Mr. Alfred Armitage, Coatbridge, N.B., from Dec. 9.

TOWER HAMLETS Y.M.C.A.

At the anniversary of the Tower Hamlets' Young Men's Christian Association, on November 26, Mr. Russell gave a cheering report. This Institution (only one of many under Mr. Charrington's fostering care) is distinctly and exclusively *artisan*. Its members, now numbering 234 (57 having been added during the year), are artisans, labouring to bring other artisans to the Saviour. This they do by preaching in the open air in Victoria Park, Mile-end Waste, and other adjacent places; while their indoor meetings are not confined to the Tower Hamlets, but extend to many parts of London and the suburbs. Their "straight talks" on Sunday afternoons are sometimes attended by 300 men. One distinctive feature is that all its members *must* be total abstainers from intoxicating drinks, and in their temperance meetings they had taken ninety-two new pledges this year. All these services are rendered without fee or reward; but the work has become so great that a general paid secretary has just been appointed, whose salary was pleaded for on this festive occasion.

What a fine outburst of song there was from hundreds of voices when the organ pealed forth, accompanied by cornet and violin! The effect of this musical and vocal band in a place like Victoria Park must be perfectly irresistible.

We cannot stop to specify the many good things said by Mr. Samuel Gurney Sheppard (the chairman), Mr. Edwin Kerwin, Mr. J. Fallaize, Mr. G. Neighbour (of Chester), Mr. E. J. Kennedy (of Exeter Hall), and others. There was a good attendance, a hearty feeling, and good cheer for these youthful workers, to whom all must bid God-speed.

LONDON MEDICAL STUDENTS.

MANY of our readers have, during the past few months, been praying for the mission to London Medical Students, at Devonshire House, Bishopsgate-street. Now it has come and gone, but its results remain.

Early in November, an invitation letter, bearing the signature of nineteen members of the staffs of the various London hospitals, was sent by post to the majority of the students in the different hospitals, over 2500 being sent out. This was followed by cards of invitation, given by student to student, and by bills placed in prominent positions in the hospital buildings.

On the first night of the mission, tea and coffee were provided in the "Hamilton" room of the Great Eastern Hotel, opposite Devonshire House. The men began to come in by twos and threes, and by a quarter to eight over sixty had assembled, and were seated in groups around the tables. A little before eight an adjournment to Devonshire House took place, and the hall was further filled by students who came later.

A stirring address was given by Mr. H. G. Guinness, M.R.C.S., on the words of Paul, "I am not ashamed of the Gospel of Christ." The power of the Spirit was deeply felt throughout the evening. On the second night over ninety men gathered in the hall after tea, and the subject of the address was most appropriate—"The Great Physician"; again signs of blessing followed.

On Wednesday an earnest and most helpful address on sin and its inevitable concequences was given. God's power was seen in a special manner; several men professed definitely to receive the salvation wrought for them by Christ. The fourth night of the mission saw an increased number of men, considerably over one hundred being present. Some of the reasons why men are not saved were dealt with, and God again worked in many hearts. On Friday the numbers were even greater. After continuing the same subject, Mr. Guinness earnestly pleaded with the men, and over a dozen desired prayer that they might find the way of life.

On the last night the keeping power of the Lord Jesus was brought forward, and we are sure many students were enabled to grasp the fact of this as they had never done before. The meeting closed with praise to God for his goodness, and with prayer that this first mission to London medical students might only be the beginning of a series of such efforts to win many in the London hospitals to serve Christ. We feel sure that all who have been praying to God for his blessing upon these services will continue to remember at the throne of grace the medical students of our great Metropolitan schools, and especially those who found their Saviour during the evenings of the past week.

The Secretary of the Medical Prayer Union (Mr. W. McAdam Eccles, St. Bartholomew's Hospital, London, E.C.) would be pleased to hear from friends of any student in whom they may be interested, or happy to give any particulars of the work among the men in the London hospitals.

LONDON CITY MISSION.—A number of books describing the various phases of the work of this Mission have been written from time to time by its devoted friend, Mr. J. M. Weylland. The Mission is just now offering special terms to purchasers of a dozen or more of these interesting works, which, we may say, are well suited for prizes or presentation volumes. Our young Christians ought to be made acquainted with the history and operations of this most invaluable agency, and there is no better way of accomplishing that than by giving them copies of Mr. Weylland's graphic and sympathetic recitals. Circulars with list of books and terms can be had from the Secretary, London City Mission, 3, Bridewell-place, London, E.C.

ISABELLA MACPHERSON:

The Story of a Devoted Life.

By her Brother, Rev. JOHN MACPHERSON, Dundee.

(*Continued from page* 1089.)

CHAPTER VI.—PIONEERING.

WORK for God in the slums is the hardest work. Its cross is heavy, its discipline severe. It needs the loftiest courage; the most heroic endurance; a faith that never falters; a love that never tires. Put no hand to it without a purpose as pure as the heavens; take no step in it save in the clear footprints of the Master. If a man wants to know his true Christian stature, let him go down to the slums and stand up there for God. If one would discover how far short he comes of perfection, let him become a scavenger in those gutters of sin.

Would you find out how much you can love your enemies and bless them that curse you? An infallible test awaits you in the malignity and brutality of our city hells. Would you exercise yourself in the purest spirituality and the holiest walk? Then in God's name enter the lists against all the disorder and dirt, the drink and devilry, of those noisome dens. If you would have the fullest understanding of Christ's mission into a world of sinners, sell yourself, and die daily for the squalid children of vice and infamy. If you would taste the most Christ-like joys, if you would achieve the noblest triumphs, and win the richest rewards, then go down to that sea of misery, drink of its bitterest woes, and be the comrade of Him who was the Man of Sorrows. Such is work in the slums. Let me here give a few illustrative incidents from the experience of Isabella Macpherson.

THE GALVANIC BATTERY MAN.

One evening she enters a room where a man with a galvanic battery is administering a shock to another man suffering from rheumatism in his feet. The battery man is proud of his galvanic wisdom, and pours the healing influence upon the bare feet of the sufferer. Our visitor politely offers the scientist a tract, and invites him to the meeting. He rudely refuses the tract, and declines the invitation: he believes in nothing of that kind.

"Do you believe in God?" she asks. "No."

"Or in a hereafter?" "No."

"Have you not a soul?" "No; I believe that when a man dies, there is an end of him."

"Then, you are just a beast." "A beast! how dare you say so?" Drawing himself up proudly, with his hand on his battery, he added, "I am *a man*."

"But you said you have no soul, and that when you die you perish like a brute; I am only going by your own account of yourself."

The battery man grew pale, and raged furiously, whilst our visitor spoke of death, judgment, and eternity. The rheumatic patient seemed to listen as for life: above the rheumatic pains, above the galvanic shock, rose the question of the soul. That night, despite his lameness, he appeared at the meeting, and, in conversation, cleared himself of all sympathy with the infidelity of the galvanic battery man. He had received a shock from the battery of the visitor, and was resolved, whatever might become of his rheumatic limbs, not to lose his soul.

A HEARTLESS FATHER.

One Lord's Day she found herself in the house of a well-dressed man, who was reading a newspaper, his wife and seven pretty children sitting around him. Her gentle words were met with scorn. He had no religion, no God, and he wanted none. Appealing to his parental affection she said, "But what about these beautiful children? Will you not let them learn about the Saviour?" Usually the worst of parents desire their children to be better than themselves. In this instance it was not so: the heartless father was resolved his children should never learn religion. "At least," said Isabella, "you will let me pray for the dear little ones?" Dropping on her knees, she began to pray for a blessing on the house and family. Instantly the man sprang to his feet, and bending over her, broke out into roaring and howling, till at length, her voice being drowned, she was compelled to desist. As she went out and closed the door behind her, the man continued to yell in sounds such as she, familiar as she was with noises of every kind, declared were almost fiendish. He had won a melancholy victory: *he had succeeded in preventing his children from hearing the voice of prayer.*

A TERRIBLE BLASPHEMER.

In another house she found a burly working man with three stout sons. Neither he nor they would listen to her. All her kind words were met with terrible blasphemy. The language of this man was too shocking to be quoted in any form. He swore in a manner of his own, cursed God and the visitor, and seemed as if he might die in the paroxysms of his fury. She waited patiently, as was her wont, in the hope that the storm would pass, and then in the succeeding calm her opportunity would come. She waited in vain. The tempest of profanity waxed worse and worse. At last she stretched out her hand in a commanding attitude, and, with a look that for a moment overawed this bad man and his sons, she secured silence.

"I have come here to deliver a message from God," she said, "and in his name I will deliver it. You have blasphemed that holy name; you are trampling under foot his holy law; and you are deliberately rejecting his offered mercy. In a little while that God whom you are reviling will take the breath from you and your sons; your faces will be white in death; and your naked souls will appear at the judgment seat; and what will you say when, for your blasphemy and wickedness, the sentence goes forth against you? Oh, will you not listen to the voice of the merciful God, and turn to Him while——"

Here the storm of cursing and blasphemy burst out in fresh and more terrible fierceness. Aided by his like-minded sons, the man rose and with violent hands thrust her out. The elder who accompanied her was overwhelmed with sorrow. "To see that noble woman so shamefully treated went to my heart," says he. "I felt a lump in my throat; and when we were hurled outside and the door bolted behind us, I looked up into her face and said something, but the only answer I got was a heavy sigh, and it was ten minutes before either of us broke the silence."

Down in a dingy cellar, scarcely penetrated by the light of day, she finds a family in abject poverty. Two or three rude sticks in the name of furniture; bed with little else than the boards to lay on; no fire; no food; sheer starvation—such is their condition. Although they are without God, the trouble is not drink, not vice of any kind: it is want of work. The children are ragged and wan; the mother bloodless and sad; the father a skeleton gaunt and pale—and no wonder, when for whole days he tastes nothing but a drink of water. Oh, the tears of that mother; the cries of those famishing children; the silent agony of that despairing father! But a little way off men are rolling in wealth and living in luxury, spending in a single night's feasting more than would supply the wants of that family for a whole year.

(To be continued.)

GERMANY.—A temperance society has been formed at Berlin under the patronage of members of the Imperial family and the city aristocracy. Members are described as "Knights of the Blue Cross." The president is Colonel Von Knobelsdorf.

"THE SOUDAN."

BY MRS. GEO. C. NEEDHAM.

Write the Soudan on my heart!
Grave it, Lord, with graver's art
May the shadows of that land,
Drawn by Truth's unerring hand,
Picture of majestic gloom,
Stir my soul, till I assume
Afric's wide and dark domain,
As my tillage to maintain.

Write the Soudan on my heart!
Henceforth this my chosen part,
Toiling, her great cause to plead,
Grandly dying, be there need;
Mastered by delight supreme,
If I may but see the gleam
Of the Gospel's dawning light,
Break across her awful night.

Write the Soudan on my heart!
For the honour strength impart;
Large is this request I ask,
Gird me for the solemn task;
Would his saints their Saviour bring
Back to earth to rule as King?
Only shall we see his face,
When the Soudan tastes his grace.

THE LIVERPOOL CONVENTION.

MANY Christian people in Lancashire are getting to anticipate the recurrence of these meetings, which owe so much to the energy of Mrs. Stephen Menzies, and are held in the Gordon Hall. The series of meetings held last week have attracted considerable audiences, and have been accompanied by very deep and marked impressions of Divine power and blessing.

The topics suggested for consideration were the Failures, Possibilities, and Resolutions of the Spiritual Life; and were treated with much earnestness of purpose and force of appeal. The principal speakers were Rev. W. S. Standen, who gave the morning Bible-readings, and Revs. W. E. Burroughes, of Kingstown, Gelson Gregson, W. J. Mayers, who also led the singing and sang suitable solos, and F. B. Meyer. Mr. Wilson presided at several of the meetings, whilst at others the chair was occupied by local clergymen. The attendance of clergymen and ministers of all denominations was a marked feature in the audiences. And the reverent attention, large after-meetings, hearty responses to the deep truths unfolded were very remarkable. The prevailing note of the Conference was the necessity of Christian people submitting to the daily death of self, if they would rise to the life of Christ.

We hope to give a further report of the great closing missionary gatherings in our next.

THE BALOLO MISSION.—Dr. H. G. Guinness, Jun., writes:—We have received most encouraging news from the Upper Congo. Our brethren and sisters have reached the Lulanga River, and are now further into the interior of Africa than any missionaries have been before. They are surrounded with tens of thousands of people, who seem eager and anxious for the Gospel of Christ, and their letters are delightful to read. May the Lord prosper them greatly, together with our three brethren who leave with the new steamer for Stanley Pool on December 4.

BATH PUBLIC-HOUSE MISSION.—At a drawing-room meeting recently held on behalf of this Mission, at the house of Dr. and Mrs. Prankerd, Miss Skinner, the secretary, gave a summary of the work done during the year by the missionary, Mr. C. Smith. His visits to cabmen, bath chairmen, and public-houses have been fruitful of good, not only in hopeful conversion, but in inducing his special clients to attend the means of grace. A letter was read from one of the "chairmen" expressing the gratitude of himself and his fellows for the efforts made on their behalf.

RIGHT REV. SAMUEL CROWTHER, D.D.,

Bishop of the Niger Territory, West Africa.

THE story of the slave boy who became a bishop has often been told. It is a chain of remarkable providences, and an instructive commentary upon the wisdom of the ways of God.

SAMUEL ADJAI CROWTHER is the Christian name of one who in early life was known simply as ADJAI, a native of the kingdom of Yoruba, West Africa. Early in 1821 a devastating war was being waged in the country, the Mohammedan Foulah tribe, swelled by a multitude of escaped slaves and men-stealers, sweeping everything before it. The flourishing town of Oshogun was taken unawares, as the women were peacefully preparing the morning meal. The [illegible] were as terrible as their trade ever could be. After the [illegible] a short struggle; the town was then fired, and the escaping inhabitants were captured, with a view to being sold to Portuguese slave traders. In one of the huts, at the critical moment, was a woman with her three young children and many others. The latter, after warning them of their danger, returned to the town, and died in the defence of the homes of his people. The woman and her children, the eldest of whom was little more than in his thirteenth year, were afterwards captured.



From a Photograph by Messrs. T. J. Fowler & Co., 11 Broadway, Bath, W.

After the usual barbarities of the slave march the town of Ishaga was reached and there the captives were offered for sale. The child was left for himself and offered therefore as the others. Little Adjai and his sister became the property of the chief; his brother, with her mother in arms, was given into other hands. This was the first time the lad had been separated from his mother, and it was a source of acute grief.

The boy was without delay bartered away for a horse, but the bargain not being satisfactory, he was sent to the slave market at Dah-dah, where, to his great delight, he met with his mother again; and for three months enjoyed comparative liberty, and the privilege of seeing his parent whenever he wished. One sad evening, however, he was bound and carried away on the march again. After some days, he was sold, and, having changed hands several times, he finally became the property of a Mohammedan woman, and travelled with her through the Popo country, on the coast frequented by the Portuguese slave dealers. Although this woman treated him kindly, Adjai was very miserable; and, in his dread of the white man, he resolved that, sooner than fall into the enemy's hands, he would take his own life. God graciously overruled an attempt Adjai made to strangle himself. The lad's courage was not equal to an act of self-destruction, although it has never failed him in the many great and good enterprises to which he has since put his hand.

Having been sold to the dealers, the youth was, with other slaves, taken across the river to Lagos, where for a time he was employed as a storekeeper. Subsequently, with 186 fellow-slaves, he was placed on board a ship for transportation to the western hemisphere. The sufferings of the cargo were such as can only be contemplated with pain. Many deaths occurred in the confinement of the ship's hold; and sea-sickness, hunger, thirst, and varied forms of inhuman treatment made the living long for their end. Two British cruisers, however, were on watch along the coast, under orders to repress the slave traffic, and, giving chase, they caught and boarded the hateful craft. The human cargo was at once transhipped to the English man-of-war, and before long the slaves learned with joy that they had been saved from the hand of the oppressors. The two vessels, full of freed slaves, made for Sierra Leone. One was, sad to say, wrecked in a storm; but the other, with Adjai on board, reached Bathurst in safety. In this region the Church Missionary Society had for some years been carrying on an excellent work.

Placed in a mission school at Freetown, Adjai made good progress in his studies. Giving heed to the word of the truth of the Gospel, he soon realised a more glorious emancipation than that from the slave's fetters. On December 11, 1825, he was baptized by Rev. J. Raban, taking the name of Samuel Crowther. After attaining gratifying proficiency as a carpenter, the young man desired to drink more deeply from the fountain of knowledge, and, being in his eighteenth year, he accompanied Mr. and Mrs. Davey on a visit to England. The stay was less than a year, but it was eminently profitable to the earnest young Christian. Meanwhile the educational movement inaugurated by the Church Missionary Society at Sierra Leone had grown in importance, and Rev. C. L. F. Haensel went out in February, 1827, to superintend the institution, which in due time developed into Fourah Bay College. The first name on the list of six native students is that of Samuel Crowther. The promoters of the work were men of strong faith, and they fully believed that the difficult question of evangelising the pestilential regions of West Africa was to be solved by God raising up in a very short time a goodly number of able and worthy native Christian evangelists and pastors. From the post of assistant teacher in the College, Mr. Crowther was promoted to other spheres, only, however, to return to Fourah Bay, where for some years he exercised a deep and wide influence.

While thus engaged Mr. Crowther took to himself a wife. In the happy days he spent in elementary studies at Bathurst he made the acquaintance of a young girl named Asano, who, like himself, had been taken from the deck of a slave ship. The acquaintance ripened into love, and, on Asano being baptized a Christian, her name was changed to Susanna. The marriage was the beginning of a long and blissful union.

In 1841 Mr. Crowther accompanied the celebrated Niger Expedition, undertaken by

the British Government for the purpose of aiming a fresh and effectual blow at the slave trade, and promoting legitimate commerce. He was accompanied by Rev. J. F. Schön, an experienced Sierra Leone missionary. It was hoped by the Church Missionary Society that one result of the undertaking would be the discovery of fresh and promising openings for Gospel work. The expedition closed, however, in sorrow and disappointment, a deadly fever striking the crews, so that forty-two white men out of the 150 died in two months. One word of hope was sent to England, however, and that was that the people were ready to welcome Christian teachers. Moreover, it was proved that the liberated Africans of Sierra Leone could be employed to teach them.

Determining to devote himself to mission work among the Yoruba people, Mr. Crowther visited Britain once more, and, having prosecuted a course of study at the Islington Missionary College, he was ordained by Dr. Blomfield, then Bishop of London. Returning to Sierra Leone at the close of 1843, he threw himself heartily into active work. Three years later he rejoiced to find himself face to face with his mother, from whom he had been torn about twenty-five years before. This was in the town of Abeokuta. Describing the meeting, he wrote in his journal:—

When she saw me she trembled. She could not believe her eyes. We grasped one another, looking at each other with silence and great astonishment, big tears rolling down her emaciated cheeks. A great number of people soon came together. She trembled as she held me by the hand, and called me by the familiar names by which I well remember I used to be called by my grandmother, who has since died in slavery. We could not say much, but sat still, and cast now and then an affectionate look at each other—a look which violence and oppression had long checked—an affection which had nearly been extinguished by the long space of twenty-five years. My two sisters, who were captured with us, are both with my mother, who takes care of them and her grandchildren in a small town not far from here, called Abàkà. Thus, unsought for—after all search for me had failed—God brought us together again, and turned our sorrow into joy.

In one of the tribal wars that often devastate the country, Mr. Crowther's sisters, their husbands, and children were sold as slaves. He, however, ransomed them; and his mother, safe in Abeokuta, became the firstfruits of the Mission there. The Gospel was in truth good news to the darkened race; and after hearing in their own tongue, and from one of their brethren according to the flesh, the wonderful works of God, they joyfully exclaimed, "*Ke oh sheh!*"—"So let it be!" The people in large numbers threw away their idols, and turned to the living and true God.

In 1849, in reply to a memorial from the chiefs of Sagbua, expressing gratitude for the repression of the slave trade, Queen Victoria sent a gracious letter and two magnificent Bibles—one in English and the other in Arabic; while Prince Albert sent a steel corn mill.

Mr. Crowther accompanied the second and third Niger expeditions. The last was undertaken in 1857, when the Niger Mission was started. In 1864, in Canterbury Cathedral, he was consecrated first bishop of the Niger Territory. He also received the degree of Doctor of Divinity from Oxford University. His career has ever since been one of devoted labour for God and Africa. Some of those who learned of Christ from him and his black missionaries, have stood the test of martyrdom, and died trusting in their Saviour.

Large numbers of once degraded heathen, many of them cannibals, have joined the Church by outward profession, and are under instruction; and although, as is to be expected in such cases, much of this nominal Christianity is very imperfect, not a few truly saved souls are to be found in even the vilest Pagan villages.

Bishop Crowther has also travelled in the Mohammedan countries on the Upper Niger, whither Mr. Graham Wilmot Brooke is about to conduct a missionary party under the auspices of the Church Missionary Society.

Dr. Crowther has been in England several times. In fact, he is now in this country, conferring with the Church Missionary Society respecting new plans in development of his work. He has translated the Bible and several other books into various native languages, and is the author of a grammar and dictionary of the Yoruba tongue. He is greatly assisted, in his spiritual oversight, by one of his sons, Archdeacon Dandeson Coates Crowther. His mother died some years ago in the faith of Christ, and his beloved wife has also entered into rest. He is himself still labouring, in his eightieth year, an earnest, simple-hearted man, revered by heathens as well as loved by followers of Christ.

The facts here related are for the most part taken from a biography by Mr. Jesse Page (1s. 6d. *S. W. Partridge & Co.*). The Bishop, in a brief introductory note, humbly says:—

If through my imperfect labour the work of God has been advanced on the Niger, the praise be all ascribed to Him, and not to me. I cannot expect to labour many years more in the cause of Christ which lies so near my heart; but it is my earnest prayer that these pages may be the means of leading others to enter the harvest field of Africa, or, at any rate, to support prayerfully and generously the workers already labouring for the great Head of the Church in my native land.

Africa needs as many friends as can to-day be aroused to deliver her from internal darkness, and the evils which enemies from without do not hesitate to introduce. We trust that this brief narrative of the good Bishop's career will excite sympathy with his people and hearty support of his work. Chiefs have, in goodly numbers, embraced the Christian faith; and when they say, "We learn that the white man knows about the true God," they lay a charge upon us to exert ourselves to make known Him whom Go has sent, even Jesus Christ, the Lord o black men as well as white.

"Gather Together the Strangers."

The East London Tabernacle, on the evenin of Sunday, November 24, was well worth visit. It was the annual gathering for wome only, and the sermon was specially for ther by the well-known pastor of the church, Archi bald G. Brown. There must have been 3000 o the sisterhood present, at the lowest computa tion, for every seat in that large building wa full—steps, platform, and all available space being made use of.

The sight cannot easily be forgotten, and t those who had been busy for the previous wee or so, trying to lay hold of those who went t no place of worship, or of their unconverte fellow-sisters, there was in that mass an inte rest which must be lifelong.

Side by side with many of the respectabl and respected could be seen the poorest of th the poor—weary mothers, fallen sisters, man an absent one from the country home circle the very contrasts gave a more pathetic touch to the whole.

Some hymns were sung previous to the service, and hundreds of hearts were going up in prayer as the pastor took his usual place He was indeed "the Lord's messenger in the Lord's message," and many a heart, as we afterwards heard, was touched as he dwelt on the text, "My daughter is even now dead; but come and lay thy hand upon her, and she shall live." First of all, piecing the story together from the Gospels, he went on to show how "there is hope even for a dead girl," and, dwelling on the spiritual counterpart, gave "the sadder sight of a soul dead in trespasses and sin: perhaps all that was loving, bright, and desirable in the home, with no outward token of death as yet, but none the less dead towards Him. Then that there were others already arrayed in the garments of death—"even now dead," with all the hopelessness attached to the thought. But after this sad statement, how glorious was faith's triumph. Other hands had grasped the dead girl's hands, and could do nothing; but at the last moment the Master is called in, and Jairus pleads, "lay thy hand upon her, and she shall live." He comes in, and turns out all who contend in that chamber of death. A living Christ and a dead girl; life and death are linked together, He speaks and says, "Maid, arise," and she lives! That scene has been enacted over and over again; He is taking some by the hand still, and his voice says, "Live."

MISS STEER'S RESCUE WORK.—A sale of work is being held at Regent's-park Chapel, this week, on Thursday and Friday, from 3 p.m., in aid of Miss Steer's work.

DUNKERQUE, FRANCE.—The spiritual needs of this important seaport town (the fourth in France) are very great, and seem to be but little known in England. From eighteen to twenty thousand British sailors pass through the port in the course of the year, and, as ships are paid off here, many become the easy prey of the crimps and low public-house keepers. There is a counteracting influence through a Sailors' Home and Institute, coupled with the chaplain's visits to the ships three times a week. There is, however, an ample field for any lady workers who would come and stay at the Institute, 81, Rue Emmery. The English residents at Dunkerque are so few that there are literally no workers; nor is there means sufficient to open an institute or coffee-bar on the quay, where it is most needed. Could not someone come and do the same good work at Dunkerque that Lady Beauchamp is doing at Hâvre and Honfleur? All information given, and a hearty welcome offered to any who would work with him, by Rev. George H. Moxon, Mission to Seamen's Chaplain, Rosendaël, Dunkerque.

VIGILANCE.

"You have undertaken a very disagreeable and difficult work," wrote Mr. Samuel Smith to the secretary of the National Vigilance Association, in expressing regret at absence from its annual meeting in Exeter Hall, on Tuesday evening last week. The comparatively small attendance was a proof that many other people think the subject a somewhat disagreeable one. The Chairman, Bishop BILLING, said that, if the subject were unsavoury, all the more credit is due to those who have so felt the burden laid upon them that they have stuck to their task from a sense of duty. The Bishop was as warm as possible in his approval of the efforts that had been made for the amendment of the law, so that all incentives to sin may be removed from public view. The evil literature which is so prevalent was strongly condemned, and his Lordship hoped that the Association would be able in some way to stop its circulation. He thought, also, that the disgraceful condition of the London highways and byways ought to be matter of loud and continual protest till that patent evil is taken out of the way.

In a brief review of the work of the past year, Mr. PERCY BUNTING justified the strong step taken by the Association in prosecuting Mr. Vizetelly for his propagation of pernicious French literature. It had been objected by some that works of acknowledged literary value, and written with a good motive, ought not to be interfered with. He contended, on the other hand, that no just claim of art could be pleaded in justification of that which has an immoral tendency. The fact of these books being translations from a foreign tongue made them more mischievous than otherwise. Mr. Bunting declared that the author of those books himself approved of the suppression of English editions. The ordinary work of the Association was described as very difficult and unceasing. As the outcome of prosecutions, a large number of miscreants had been sent to jail for punishment, and, it is hoped, serious reflection. "Mr. Coote works night and day," said Mr. Bunting, "and accomplishes much good work that does not come strictly within the four corners of the Association's programme."

The publicity now afforded to the existence and work of the Association has a very salutary effect on many petty tyrants, such as lodging-house keepers who will not give up servants' boxes, and other ill-designing people. Mr. Bunting contended that the work during the year had been done very cheaply, promptly, and effectually. It was gratifying to hear from him that some of the convicted evil-doers had shown signs of penitence and given promises of amendment. There is a deficit of £200 in the ordinary balance-sheet; surely that will soon be wiped out and transferred to the other side, in view of the noble achievements of the Association.

The question of the employment of young children in theatres was touched on by Mrs. FAWCETT. They had not obtained all they hoped for, but they had gained much in the absolute prohibition of the employment of children under seven; the strict regulation of the labour of those above that age, and the appointment of official inspectors. In Scotland the licensing authority is the School Board, and they are showing due solicitude for the welfare of the children; Mrs. Fawcett wished that the corresponding power in England had been put in the hands of the Board, and not given to the magistrates. The argument advanced on economic grounds in favour of allowing children to supplement the income of poor parents was blown to the winds by the citation of a recent case showing that the remuneration of two girls of fourteen or fifteen was infinitesimal. It would appear from Mrs. Fawcett's pathetic statement that for some of the crying wrongs of the children there are as yet no real remedies. While there are many women who are not driven into vice by actual necessity, yet the industrial question has a close bearing on the moral one, and everything possible ought to be done in raising the wage of women, in multiplying the avenues of occupation, and in giving to women such political power as will enable them to influence questions bearing on their social condition. A very earnest plea followed on behalf of the women of India, and a warm, womanly, almost tearful protest was made against the horrors of child marriage in that country. Quoting recent cases, she declared, with much emotion, that she had been pained to find how such atrocities had not even caused a passing ripple in the ocean of public speech in this country. All this indifference, she declared, results from the monstrous belief that women have been created for the mere possession and use of men.

Mr. LAWRENCE GANE, Q.C., eloquently urged that all necessary legislation should be backed up and made really operative by a powerful public sentiment. As representing a country branch, Rev. S. B. BENSON, of Oxford, spoke of the value of a good and well-worked local organisation. He told something of what the Oxford branch had done, but far too much in minute detail for the patience of the meeting.

A resolution, bearing on the spread of indecent advertisement and the means of dealing with it, was moved by Rev. JOHN MCNEILL. We cannot shut our eyes, he said, to the fact that there are insidious forces in our large cities sapping our national and individual morals. The best and the worst of everything finds its way to London. Sleepless vigilance is needed here and in country places, for there is sleepless activity on the devil's side. There is much hard swearing on the part of witnesses and hard winking on the part of authorities. The subtle working of evil books and pictures on a young mind was illustrated by the citation of a case that had come under the speaker's own notice. What he saw in a shop window in a London thoroughfare the other day made him wonder how in the world it could be tolerated. In cities like Edinburgh and Glasgow such things as go on in London streets and parks and shops are not permitted; why they are passed over here because the place is bigger he could not for the life of him imagine. Let the Christian Church awake to the gravity of the situation and take adequate action. Shall one actor be able instanter to stop a burlesque that offended his dignity, and shall that which offends the common religious instincts of humanity be allowed to go on indefinitely? This indignant protest evoked the fullest approval of the meeting.

Mr. COOTE, the indefatigable secretary, put in an earnest plea for greater help. We are sure that anyone who reads the report of the Society will come to the conclusion that it ought to be very liberally supported. The office is 267, Stand, London, W.C.

Among the letters of apology read was one from Mr. Welldon, head-master of Harrow School, who said that legislation should do all it can to shield the young from overt inducements to vice. Mr. F. D. Mocatta, wrote urging better provision for the employment of women, if necessary by emigration, and the more careful moral training of young men; attention to these points would diminish the evils against which the Association contends.

JEWS IN PARIS.—The work among the Jews in Paris, carried on by Mr. L. C. Mamlock, missionary of the London Jews' Society, is progressing favourably. In the Rue St. Denis, 133 (writes Mr. Mamlock), a large building has been secured by Mr. McAll, and portioned off for evangelical work. In one part of the building the Gospel is preached to the Jews. Many conversions from among the Jews have taken place, by the simple preaching of the Gospel, and several have of late applied for regular Christian instruction, with a view of confessing Christ openly in baptism. Mr. Joseph Rabinowitz, while in Paris, addressed a large number of Jews, who listened attentively to his earnest and impressive discourse.

THE OLD THEATRE, CAMBRIDGE.

IT is now eleven years since the late Hon. Ion Keith Falconer—whose memory is very fragrant in town and University alike—joined with a number of other like minds in securing the old "Theatre Royal," at Cambridge, for the work of the King of kings.

Very dark and degraded was the district of Barnwell (in which the theatre is located) in those days, lying a little outside the town proper. But the entrance of the Gospel brought light, and those who delighted in the darkness because their deeds were evil were dispersed like bats before the shining of the light. Some, however, ventured inside the old haunt, which was now so wonderfully transformed, and their souls were called out of darkness into God's marvellous light. Since then this has been the experience of hundreds, who are now rejoicing in the forgiveness of their sins.

The eleventh anniversary was celebrated on the 20th ult., when a number of local friends, clerical and lay, were present as speakers, in addition to Rev. W. R. Mowll, Messrs. Russell Hurditch and G. E. Morgan, from London One of the most happy features of the work has always been its success in winning and maintaining the confidence and goodwill of the clergy and ministers of all denominations. On this occasion the newly-appointed vicar of the parish, Rev. J. G. Dixon (late of Birmingham), expressed in the warmest terms his sense of the value of such a work as this, which, belonging to no denomination, helps all, and especially those whose ministers stand upon its platform as the friends of the people.

Mr. Mowll was an undergraduate when the theatre was first purchased for Gospel service, and has always been one of its heartiest supporters. He can make himself at home anywhere, but he is pre-eminently so here; and many are there who were led to God through him. Mr. Morgan, too, has taken a constant interest in the work since he made its acquaintance nine years ago.

The report, read by the hard-worked honorary secretary, Mr. W. K. Vawser, showed that the entire expenditure for the year had been £130; which includes £35 for repairs, renewals, &c., and a donation of £40 to the Evangelisation Society, in recognition of the kindness of Captain Smith in sending preachers for forty-six Sabbaths during the year. Had funds allowed, this amount would have been increased, for the amount sent is felt to be disproportionate to the help rendered by the Society.

Various institutions and classes are connected with the work, which in their several spheres have proved their value. We are sorry to find that Mr. Vawser is feeling the strain of combined business and philanthropy, which has, since the commencement of the Mission, occupied all his days—and much of his nights too. The co-operation of Christian undergraduates is always welcomed; it is only to be regretted that less of this has been forthcoming of late years than in former days. There are numbers of University men, now engaged in various spheres of work, at home and abroad, who look back with gratitude to the opportunities of participating in Christian work which this theatre-mission afforded. And that is not the least valuable of the many phases of its usefulness. Mr. Vawser's address is Petty Cury, Cambridge.

MRS. REANEY'S CONVALESCENT AND HOLIDAY HOME, BLACKPOOL.—During the present year 460 patients and visitors have been received into this institution, 160 of them being partially or wholly free cases. Mrs. Reaney writes:—"During the winter months I am open to receive more guinea patients—ladies and others, who, coming alone to the seaside, are glad of the advantages of home life. Applications should be addressed to me at Cavendish House, Victoria Park, Manchester."

The Home of Industry.

As another period of time is closing, we notice with grateful hearts that the sum of £241 has been sent to us during our financial year, by the readers of THE CHRISTIAN anonymously. As each sum came, it was received from our loving Father as an answer to prayer. These gifts have enabled us to rescue and start in life several children, and have helped to employ four widows in a weekly sewing class. Whilst this has been accomplished, many a bright young worker has learnt how to cheer the aged, and teach and discipline the children who are now on their farms in the far West, while the young missionaries are now telling the wondrous story to the heathen in the far East.

THE HOME FIELD.

We returned from Canada at the close of the Dock strikes, and found the poor people much softened, open to the least kindness, and ready to listen to the Gospel. The crowds in Bird Fair have been as large as ever, causing us continually to praise God for the opportunities given of preaching the Gospel and distributing tracts. Costermongers, plate-layers, chimney-sweeps, who were savingly converted twenty years ago, under the ministry of William Caster, have been the preachers morning and evening. Our faith is much encouraged in the Lord that much seed for eternity is being sown. We ask prayer for helpers in this work from ten to one o'clock every Snnday.

A KNOTTY QUESTION.

Match-box makers were easy to deal with twenty-five years ago because they were young and very poor. But our independent factory girls are shrewd beyond their years, and get their 8s. to 10s. weekly. They are keen and critical, and in their unconverted state down-right impudent. They cost those who work among them bitter tears and much crying to God for patience. Poor girls, how can it be otherwise? They know little, and reject the One who only can lighten their life's load.

Gradually we have twisted away at this difficult knot, and the past year has given cheer and encouragement to the devoted fellow-workers. When in Canada, letters came telling of one and sometimes more who had become new creatures in Christ Jesus. The numbers of these are now increasing, and our bright parlour on the upper floor of the new Home is one of the places already sacred and loved by many a young heart who has been "born of God" there.

There they learn to read and write, there they learn to cook and make their dresses, there they sing and have their musical drill after the drudgery of the daily bread earning in the factories around us, thanks to those who have sent us a piano, pictures, &c. Our other touches of decoration are simple and inexpensive, they are but traps to catch our sunbeams, we would allure our young sisters from the hateful music halls to the joys of a pure quiet evening.

EAST-END "ROUGHS"—SO-CALLED.

Our bright lower hall is a lovely sight twice a week. Youths, whose evenings would be spent in sauntering about the streets, are to be found from 8 to 10 o'clock sitting around tables, going in for "the three R.'s." We aim at teaching them to cast up accounts and write a letter; thousands of our East-end lads, so quick and shrewd, yet miss the getting on in the City for want of these simple acquisitions. Young married men come as well, and how grateful they are! The evenings close with a hearty song and a Bible lesson, and this net has enclosed not a few whose voices are heard in our choir in Bird Fair and on Sunday evenings.

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OUR MISSION NURSE.

This, also, is a much valued agency, one of the band of workers is trained specially for it. Amongst the 2000 who live around us in courts, and alleys, and model dwellings, many cuts, burns, poisoned fingers, coughs, colds, &c., need fomentations, bandages, and instant attention.

Here comes a little match-box maker; her mother is a widow, with several children. She has an abscess on the face, caused solely by poverty. Soon she smiles again, and goes on with her weary toil. Here she will get good soup. Bob has an abscess in the ear; he, too, gets to laugh, and is able to eat a plate of porridge and milk. Many an aged saint blesses the Lord for the relief from pain which we are able to give.

CATCHING BY GUILE.

A little help is worth a lot of pity. We found two wise, motherly women, whom we sent into these dens of iniquity in and around Spitalfields, to invite into a big, bright mission-room those who had strayed from home and virtue. The guile was womanly and inexpensive they were asked to come and sew, and in time the garment should be their own. Whilst sewing they all (about 20) had afternoon tea, and these Christian women talked of home and mother, singing the old familiar hymns to their guests.

All through the year there has scarcely been a week that one to three young girls have not been rescued and sent into Homes to redeem their character. Why cannot such simple efforts be increased? One young sister rescued, we are told, is worth all the whole year's toil; she is filled with desire to become a worker amongst those she has left in the broad road of destruction.

These are some of the many efforts of the Home of Industry, whilst the aged widows and rescuing and training the destitute children goes quietly on.

During January and February it is a sore pull for many known to us. The inmates of workhouses, infirmaries, and young people by hundreds look to us for a New Year's gift. We crave your prayers that much spiritual blessing may be poured out, that hearts may be won, and that the workers may be watching for the coming of the King. ANNIE MACPHERSON.

LORD AND LADY MEATH.

DEAR EDITOR,—I observe in THE CHRISTIAN of Nov. 8, that "the Earl of Meath had occupied the pulpit of Dr. Culyer in Brooklyn." This might easily be misunderstood. On Sunday evening, Oct. 20, a large public meeting was held in my church for the promotion of Christian philanthropy in several directions. The Earl of Meath, who was visiting me at the time, made the principle speech on some methods of philanthropy in London; and an admirable address it was too. Rev. Mr. See followed him in a strong appeal for Young Men's Christian Asssociations. Lord Meath began his address by saying "This is the first time I have ever stood in a pulpit"; but it ought not to be the last.

During that Sabbath afternoon the Countess of Meath made a very happy address to our Sunday-school. She has organised several leagues of her "Ministering Children" while in our country, chiefly in Episcopal churches. We are always glad to welcome the representatives of your Christian nobility, and we wish that more of them would come.—Yours fraternally,

THEODORE L. CUYLER.

Brooklyn, U.S.A., Nov. 19.

NEGLECTED CITY LADS AND LASSES.—A correspondent urges that something should be done to reach the boys and girls who wander in such large numbers about the streets of large towns on Sunday, as well as other evenings. He suggests that the schoolrooms connected with the various churches should be opened, and the young people be made comfortable and brought under Christian influence. This would, he says, supply the missing link between the Sunday-school and the church.

SEVEN WEEKS' WORK IN IRELAN

MR. J. C. RAINEY has returned to Paignt South Devon, after a season of Gospel work Ireland. He writes:—I have been for sev weeks in Ireland, and have greatly enjoy labouring in the old country again. The p verbial warmth of Christian love and energy Christian effort are as intense as ever, tha God, and I look back with gratitude to t great kindness everywhere shown me. It w delightful to revisit scenes of former labour Roscommon, Roscrea, and Newbliss, and fi numerous and attentive audiences, eager hear "the words of this life."

In Dublin the Lord's work goes forwar Once flowing in somewhat of a single ma stream, it has overflowed into numerous cha nels, reaching thereby many outlying sorts ar conditions of men. The Merrion Hall sti holds its own place—a place God has sure given it, as a bulwark of the faith once for a delivered to the saints, and Sunday by Sunda it gathers considerable audiences to hear th preaching of Christ crucified.

The work among the Dublin Metropolita Police and Royal Irish Constabulary also pr ceeds nobly. God gives constant encourag ment to those who labour so patiently an indefatigably among them. Under many dark blue or dark green coat there beats heart true as steel to Christ the Lord. No the least of my privileges was taking part in week of special meetings of the Royal Iris Constabulary recruits this month near thei depôt at the Phœnix Park. Every evening th mission-room was filled with manly fellows and a response was heartily given to th appeals to come over on the Lord's side, thoug not without inward struggle with unbelief, o prejudice, or self-righteousness. May we no pray that, as these go forth into every corne of Ireland, they may be true defenders of th faith, as well as representatives of law an order?

In returning home, it is my longing tha Paignton may get something more of God' blessing than ever before. That *all* may share I have sent out an address to all the Christians in the town, earnestly soliciting co-operation in five days' united prayer, to be followed by an eight days' Gospel mission. Surely we may "look up" for a mighty outpouring of "*such* a blessing."

THE BIBLE IN FRANCE.—From the time of the invention of printing down to to-day there has ever been a lively interest in Bible work among French people. At the recent Exposition, the Bible Society of Paris showed specimens of 744 editions of the Bible in French. During the present century there have been at least thirty-five translations of the Holy Scriptures, in whole or in part, in the French language. We are glad to notice an instructive article on French versions in the December issue of *The Theological Monthly*, from the pen of Dr. Weymouth.

SAILORS IN GLASGOW.—For six years Mr. A. M. Graham has laboured energetically amongst the tars who every year land in thousands upon the banks of the Clyde. His special forte is visiting the men on board their ships, and their families in their homes, pleading with them to accept the gift of God, and distributing religious and wholesome literature. Being strong in body as well as earnest in spirit, Mr. Graham is able to get through a good deal of hard work in this cause. He has some influential friends in Glasgow, and labours steadily on, trusting that the Lord will thus cause the seed sown to bring forth fruit. Mr. Graham has also a small Bethel where meetings are held, and in which the men can pass their leisure instead of in the public-house. For the first time since the establishment of this work, the funds in hand are insufficient (by £70) to meet the demands of accounts due—the rent being a considerable item. Friends interested in the work may communicate with Mr. Graham, Seamen's Evangelistic Mission, 59, Morrison-street, Glasgow.

The West London Mission.

To ascertain some reliable particulars of the two weeks' special Gospel crusade at Princes Hall, Piccadilly, one of our staff looked in upon Mr. Josiah Nix, at Wiclif House, Fitzroy-square, the other evening. Mr. Nix, who may be termed the head-centre of the intelligence bureau of the West-Central Wesleyan Mission, very readily acceded to the request preferred by our representative, answering the questions with his usual frankness and *bonhomie*:—

"How are you satisfied, Mr. Nix, with the results of the effort?"

"They have exceeded my expectations. As you know, we rented Princes Hall for a fortnight for what was probably the first Gospel mission ever held in the fashionable region of Piccadilly and Mayfair. Before the meetings began, our workers, visited every house from Regent-street to Park-lane, and from Oxford-street to Pall Mall. Their instructions were to see the head of the household, and in the majority of instances they succeeded in doing so."

"Did they get a good reception?"

"On the whole, much better than we anticipated. With very rare exceptions they were received and treated in the most kindly manner. They were repeatedly thanked for the interest and attention shown in calling. In other ways we made the meetings widely known. We utilised the magic lantern by having it fitted up on a conveyance, and by projecting on a screen views of the principal agents of the Mission, of Piccadilly-circus by day and by night, &c. This proved a very effective way of making the mission known. Then we had special invitations delivered to the heads of every business house in the vicinity, asking them to distribute tickets among those in their employ. We did the same with the managers of theatres, music-halls, and public-houses. The responses were gratifying. Even the publicans sent for tickets, and permitted their servants to attend. So did several managers of places of amusement, some of whom sent kind letters of thanks. Coming so soon after the music-hall agitation, in which we took a decided part, this friendly feeling seemed to us remarkable."

"How were the services attended?"

"Very well, indeed. There were good gatherings in the afternoon, and at the evening meetings the hall was always crowded. Many of those who came were evidently of the non-church-going class; we could tell by their not joining readily in the hymns that were sung."

"Did you have many of the so-called aristocracy?"

"More than I expected. Of course they were more numerous in the afternoon than the evening. Some of them, I may tell you, expressed great satisfaction at what they saw and heard. The power and freshness of the teaching to which they listened rather surprised them."

"Mr. Price Hughes addressed all the meetings, did he not?"

"Yes. In the afternoons he gave a connected series of addresses on various aspects of the life of Christ. In the last week of the mission there were two special evening meetings, one for young women, and another for young men. At the former there were from 900 to 1000 present, and about the same number at the young men's meeting."

"Can you speak definitely as to results?"

"There were many cases of undoubted conversion, and that from persons in all classes of society. At the two special meetings it was delightful to hear the responses from those who were seeking salvation, and who were asked to manifest their anxiety. Numbers stayed behind to be spoken with who did not go into either of the inquiry rooms. One happy circumstance in connection with the men's meeting was the decision for Christ of twelve out of one house of business, in which there was previously but a single professed Christian. On the same evening a cabman left his cab on the rank, went into the hall for a short time to see what the service was like, found his way to the inquiry-room, where he gave his heart to the Saviour, and left the place rejoicing. Some club men, too, were converted. Here is a letter from one of them (showing a missive with the name of a certain club embossed on the back of the envelope). Mrs. Hughes and the Sisters distributed pretty cards of invitation along the promenade at Rotten Row on Sunday afternoons, much to the interest of the young mashers who followed them about."

"What about the expenses of the mission, Mr. Nix?"

"The enterprise, as you can imagine, has been an expensive one, as everything had to be done in good style, in keeping with the character of the neighbourhood. We had collections at the meetings, but what was given did not suffice to pay the rent of the hall."

In answer to a question about future developments of the work, Mr. Nix said that a full programme of Christmas activities was in hand, but he could not give details for a week or so. He said that Princes Hall was now secured for Sunday evenings to hold the overflows from St. James's Hall. Then he referred to some interesting matters touching next week, when the great Cattle Show takes place in the Agricultural Hall. As a counter attraction to the vain and frivolous shows of the Metropolis, a Holiness Convention has been arranged for in the City-road Chapel, from Monday to Friday. The railway authorities were applied to, with the result that on the special announcements of cheap rates for Cattle Show week, this Wesleyan Convention is sandwiched in between Barnum's Show and the Niagara Panorama. Mr. Nix's idea is that as many Christian people will be in town on business or pleasure next week, they ought to have something provided for them so that they may not be left to the ordinary garish allurements of the great city. Our representative had to cut short the interview somewhat abruptly to keep another engagement, and he departed much impressed with the sanctified ingenuity of this red-hot Methodist brother, who is showing his fellow Christian workers "how to do it."

WAIFS AND STRAYS.—The Church of England Central Society for providing homes for waifs and strays has experienced considerable difficulty in dealing with those whose physical infirmities prevented their being placed in the ordinary Homes of the Society. A dwelling-house at Tooting was adapted as a temporary Home for twenty crippled children, and the Home has been full for some months. The committee is desirous of establishing a permanent Home in two separate buildings, for thirty girls and thirty boys. The hon. secretary is Mr. E. de M. Rudolf, 32, Charing-cross, London, S.W.

CAUTION.—Mr. Edward W. Thomas has had his attention called to the fact that a company of coloured people are travelling in Scotland and giving services of song, announcing that "A silver collection will be taken at the doors to defray the expenses of this mission," with a foot-note added: "The proceeds, after defraying expenses, are to be devoted to the London Female Friendless and Fallen Reformatory Institution." Mr. Thomas desires us to say these people have no authority to make such announcement, and that no report of collections and expenses has been made to the office of the Institution, 200, Euston-road, London, N.W.

SOLDIERS IN INDIA.—Lieut.-Sergeant F. McKenzie, of the Bengal Ordnance Department, writes:—"As I have been transferred to the Quetta Arsenal, I would thank those friends who have kindly sent me papers for the use of the troops at Ferozepore, to forward them in future to Mr. G. Baily, Ordnance Department, or to Mr. E. J. Adderly, schoolmaster, Royal Sussex Regiment, both at Ferozepore. These gentlemen will either distribute literature locally, or send it to troops serving on the field. Moreover, I shall be glad to receive parcels myself at the Arsenal, Quetta. The postage rate of newspapers is 1½d. for two ounces."

MAJOR WHITTLE IN LONDON.

WOOLWICH.

THE ten days' mission has come and gone, leaving results which have caused many hearts to overflow with thankfulness. Night after night the interest seemed to deepen; night after night individual cases of conversion were manifest. The last meeting of all will not soon be forgotten by those present. Long before the hour the place was packed, and many could not obtain admittance. A place was reserved for those who had found blessing, and the diverse character of these was in itself a signal proof of the adaptation of Christianity to all sorts and conditions of men. Young lads, stalwart men, many in army uniform; old grey-headed men, women, young and old, rich and poor, sat together, dominated as by one thought: "What shall I render to the Lord for all his benefits to me?"

Major Whittle's impressive address was on the "Comes" of the Bible. The crush was so great that it seemed impossible to manage an after-meeting, and an opportunity was given for those who wished to leave, but few seemed to go. While all bowed in prayer, those who were willing to accept the Gospel message were asked to indicate it. One after another rose, until it appeared that more than a hundred had come to the valley of decision. The closing hymn, "God be with you till we meet again," gave a much-desired opportunity for an expression of thankfulness to him who, under God's guidance, had brought blessing to many a home in Woolwich.

On Saturday evening a meeting was held at the hall at St. James's Church for the acknowledgment of mercies received, Captain Robertson (Royal Artillery) presiding. The first man to rise was his own pay-sergeant, and after him soldiers and civilians seemed to compete with each other in testifying to the reality of pardon and peace through Jesus' name.

STRATFORD.

Major Whittle opened a mission at Stratford last Lord's Day. We rejoice to learn that the blessing which attended his labours at Woolwich is finding encouraging repetition. The Conference Hall in West Ham-lane is a building of highly interesting associations; and it is hoped that the spiritual results of the present effort will be in glorious harmony with the circumstances that led to the erection of the Hall, and the establishment of the many evangelistic agencies of which it is the home and centre.

On Monday evening the Major spoke specially to young people, and his words were not only simple in the extreme, but faithful and true. The justice and love of God were presented to view, as explaining and enforcing the message of the Gospel; and, as on the previous evening, a goodly number of people signified their desire that the Lord should be entreated on their behalf. There have been cheering cases of decision for Christ, and many more are confidently expected. A choir of devoted men and women sing the Gospel at the meetings.

REQUESTS FOR PRAYER.—For blessing on a three weeks' mission at Downton, Salisbury, to be conducted by Mr. Robert Cairns, of the Evangelisation Society; commenced on Sunday last.——For blessing on special Gospel addresses being delivered by Mr. John Elliott, in the new Wesleyan Chapel, at Victoria Park, Torquay.——For blessing on a special Gospel mission, at Brunswick Hall, Brunswick-road, Poplar, E., to Dec. 15; meetings on Sundays at 11 and 6.30; week-nights at 8.——For blessing on special services at the Baptist Chapel, Ross, Herefordshire, to Dec. 9, by the pastor and Mr. Opie Rodway, of Stroud.——For a revival of Gospel and spiritual work in the town of Epping, Essex.——For special services, to be held at Hazelbury Plucknett, Dec. 8 to 22, by Mr. John Bennett, of the Evangelisation Society.——For blessing upon five days' Gospel temperance mission at Peckham, Dec. 2 to 6.

Evangelistic Notes.

Mr. Robert Cairns, of the Evangelisation Society, has concluded a most successful twelve days' mission at the Baptist Chapel, Corfe Mullen, near Wimborne, which has been attended with good results.

Kells, co. Antrim.—Successful meetings are held at this place by Mr. James Thompson, of the Irish Evangelisation Society. The place of meeting is often crowded, and nightly the interest increases. Rev. Mr. Eaton (Presbyterian), of Kells, heartily co-operates.

Wingates, Bolton-le-Moors.—A mission has been conducted by Mr. Thomas Payne, of Dalston, for four weeks, in the schools in this parish. It is believed that many have given their hearts to the Lord, and it has also been a time of blessing to many Christians.

Mr. George Clarke has closed a two weeks' mission in Derry. The evangelist quickly got into touch with the people, and soon the largest building in the city was crowded to overflowing. Anxious seekers filled the lecture-room evening after evening at the close of the address.

Rev. J. F. T. Hallowes, after missions at Liverpool, has concluded eight days' evangelistic services in Hamilton-square Church, Birkenhead. Manifest tokens of the Divine blessing have rested upon the work. Many professing Christians have been led more fully to rejoice in Christ life. Several interesting cases of spiritual decision have witnessed to the power and persuasiveness of the preacher's appeals.

Successful Gospel meetings have been held in Regent-street Baptist Church, Belfast, by Mr. Robert Clark, assisted by Pastors Usher, M.D., and Haste. Similar meetings have been held by Mr. and Mrs. Powers in the Methodist New Connexion Church, Newtownards; by Revs. Robert Orr and H. N. Kevin at Antrim; and by Revs. George Barnes and G. W. Rea at Pettigo. In each case much blessing was experienced.

Miss Radcliffe (daughter of Mr. Reginald Radcliffe, Liverpool) has completed a series of mission services in Wales. Her testimony has been much blessed to church members in awakening them to a sense of the blessedness of wholehearted consecration to the service of their Lord. Many of the unconverted have also been reached by the Gospel. Miss Radcliffe's most recent visits have been paid to Carmarthen, Aberystwith, Merthyr Tydfil, Merthyr Vale, and Cardiff.

Mr. Samuel Mackenzie has been labouring for several months in the East-end of Glasgow, under the auspices of the Free Church Presbytery, holding a fortnight of meetings in each church visited. His labours have been greatly blessed. There have been some quite remarkable cases of conversion; many more professors have exchanged a false security for the Rock of Ages, and many lukewarm Christians have been quickened. The work has been deepening and widening, especially within the last fortnight, and it is hoped that Mr. Mackenzie may be able to stay longer than was originally contemplated. R. H.

Mr. Henry Morgan and his wife, travelling evangelists with a Bible-carriage, have recently been in this neighbourhood. Their addresses at our week evening services, Band of Hope, mothers' meeting, and mission-room, and especially their house-to-house visitation among the poor have been very helpful. I write with the view of bringing them and their work before the ministers and workers of the counties through which they travel, feeling sure that warmly welcomed and wisely used they would be the means of blessing. If I remember rightly they take Berks, Bucks, Oxford, Hampshire, Wilts, Somerset, and Gloucester.

HARRY J. PREECE.
Pastor of Baptist Church, Maidenhead.

Luton.—The members of Wellington-street Baptist Church praise God for the "times of refreshing" recently enjoyed in connection with a week's evangelistic services. Sir Robert Phayre, Rev. H. E. Stone, of Nottingham, and Ned Wright were the preachers. The presence and power of the Holy Ghost were very manifest all through the mission, and we are believing for much fruit as the result. During the week many professed to be converted to God, and believers were revived. A mid-day prayer-meeting and an afternoon Bible-reading were held every day, and both Sir Robert Phayre and Ned Wright conducted an evangelistic service amongst the men at the Brass Foundry near the town. F. J. FELTHAM, Pastor.

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Mr. Richard Howton has held a successful ten days' mission in South-street Primitive Methodist Chapel, Keighley. The services throughout were well attended, and much good has resulted.

Rev. W. A. Meaton has concluded an eight days' mission in the Congregational Church, Leyton. The revival and re-consecration of believers has been the great feature of the mission, but some were brought to a knowledge of the truth. The young men received great blessing, and have banded themselves for prayer and evangelistic work.

Ryde.—A six days' mission to women, in connection with the Young Women's Christian Association, has been conducted by Miss Naish, from Weston-super-Mare. The Lord blessed the services held afternoon and evening in the mission-hall. Large numbers came together; many were awakened, and several were led to accept Jesus as their Saviour, while believers were instructed and blessed.

Dr. Pentecost began a four weeks' mission in the city of Dundee on Sunday, Nov. 24. The Bible-readings, given each afternoon in Free St. Paul's Church, have been fairly well attended. The history of Israel, as recorded in Exodus, has been the subject. The evening meetings, during the week, are being held in St. Clement's Church, in the centre of the city, and the interest manifested has been very cheering. Next week we hope to give a more detailed notice.

Mr. Henry Thorne conducted a united Gospel mission in St. George's Hall, Burton-on-Trent, from November 2 to 18. The mission, inaugurated by the local Y.M.C.A., was participated in by all the evangelical churches in the town. Deep conviction was a feature of the work, and at each Gospel meeting a number were led to the Saviour. For these young Christians addresses are being given upon "The Christian Life" by some of the ministers and clergy of the town in the Y.M.C.A. hall.

Church Parochial Mission Society.—The following missions have been arranged for the month of December. It is hoped they will be made a subject of prayer by our readers:—Rev. W. Hay Aitken: to Dec. 15, Banff, N.B. Rev. J. Cullin: Dec. 6 to 16, Crockenhill, near Swanley Junction, Kent. Rev. A. R. D'Arcy, to Dec. 10, Cossington, Bridgewater. Rev. H. Armstrong Hall: Dec. 10 to 13, Short Teaching Mission, St. Michael's, Bournemouth. Rev. J. H. Haslam: Dec. 7 to 17, Holy Trinity, Gravesend. Rev. W. Haslam: Dec. 7 to 17, Long Clamson, Melton Mowbray. Rev. R. D. Monro: to Dec. 11, Churchill, near Bristol; 28 to Jan. 9, Chiselborough, with West Chinnock. Rev. Dr. Morris: Dec. 7 to 23, Wilford, Nottingham. Rev. Canon Pennefather: Dec. 7 to 17, St. Paul's, Alnwick. Rev. F. E. Rogers: Dec. 7 to 17, Blackmore, Ingatestone. Rev. E. B. Russell: to Dec. 9, Burstow, Horley, Surrey.

SOUL-WINNING AND PRAYER UNION.—Text for December 10 (Ps. cxxi. 7): "The Lord shall preserve thee from all evil: He shall preserve thy soul."

MR. G. H. LORD'S addresses on Oriental life have been highly appreciated by many London audiences. Recently at Hastings he delighted large audiences in the Brassey Assembly Rooms. The lectures were delivered under the auspices of the Y.M.C.A., and comprised a realistic description of life in Palestine, Syria, and Egypt.

THE HOMES FOR GIRLS at Ealing and Sunbury, in connection with the National Refuges, are the subject of an interesting sketch in *The Queen*. These Homes are caring for and training to useful lives a large number of girls who would otherwise be neglected, and would probably go to swell the ranks of the vicious and the criminal.

MISSION TO CITY YOUNG MEN.—After much preparation and earnest prayer, Rev. James Smith, of Dufftown, N.B., commenced a mission at the Y.M.C.A., 186, Aldersgate-street, in the middle of last month, which was vigorously maintained to the end. Each evening a considerable band of workers assembled for prayer, and subsequently sallied forth into the adjacent streets to seek to draw into the meetings the numbers who were passing by. Earnest efforts were also made to secure the attendance of the young men in the large City houses. The result, as regards attendance, was fairly satisfactory; as regards the Gospel clearly and vigorously proclaimed it was eminently good. In the end, not only were many decisions for Christ chronicled—some very striking cases being amongst the number—but many of those deeply affected by the truth have yet to be gathered in. A very interesting thanksgiving meeting was held on Friday evening last, presided over by Mr. Robert Paton.

The Book World.

By the River.

THE BROOK AND ITS BANKS. By the late R J. G. Wood, M.A. *Religious Tract Society.* T is one of the last productions of the pen of t gifted writer, and will no doubt have made t acquaintance of many of our readers when it a peared in series form in *The Girls' Own Pap* Those who read it there will prize it in permane form, and those who did not should certainly g it, if they are at all interested in Natural Histo Indeed, they would soon become so on reading if they were not before. It describes, in a viv cious and captivating style, the various objects the insect, animal, and feathered world which ha their habitation by the water-side. The illu trations are superb, and its "get-up" is perfect. would be hard to find a better or more attracti gift-book for an intelligent lad.

ANNUAL VOLUMES.

OLD JONATHAN, for 1889. 1s. 6d. *W. H. & Collingridge.* This will be welcome in many home. The illustrations are numerous and brig and the letterpress instructive as well as intere ing. For children and parents who desire to wa in the way of peace, the pages have a peculi charm.

THE MOTHER'S FRIEND. Edited by Mrs. G. Reaney. 1s. 6d. *Hodder & Stoughton.* Many quiet home will be brightened by the introducti of this volume, in which the strong personality Mrs. Reaney is very clearly seen throughout. T stories and talk will have an attraction for you as well as old, and not in vain will such eminent healthful pages be read. We shall rejoice to lea of the increased popularity of this useful monthl

PARTRIDGE AND CO.

The bound volumes of monthly magazines a if possible, better than ever, both in style and pr duction. Young and old are catered for, and wi considerable success. *The Children's Frien* and its wee brother, *The Infants' Magazine*, are f of story, picture, and fun, suited to all the ages childhood; *The Band of Hope* effectively pleadi that the little ones should be early enlisted on t side of temperance.—*The Family Friend*, with well-written and interesting stories, abundant illustrated, will cheer and improve many an hou which might otherwise be misspent; and *T Friendly Visitor*, with its large, clear type, w enable many whose eyes are getting dim to lea the Bible truths, which by incidents and illustr tions, drawn from every-day life, it seeks to e force. This is a capital periodical (in its month parts) for the use of district visitors.—*T Mothers' Companion*, too, finds a welcome by ma a humble fireside; information on various subject household and otherwise, being judiciously blende with instructive and interesting matter. Last, b not least, is our old friend *The British Workma* with its bold, outstanding illustrations, and eas but none the less important, reading. Well wou it be, if all British workmen followed the kind voice of this attractive monthly, as it endeavou to guide their feet into the way of peace, a encourage habits of thrift, sobriety, and true re gion.

FATHER CHRISTMAS is a remarkably rich casket pictures and verses for children. From an artist point of view this annual, now in its thirteenth year publication, leaves nothing to be desired. (1s. 19 *Strand, W.C.*)

Messrs. Wheeler Bros., 88, *Mildmay-park, N.*, have issu the Ruby Calendar for 1890. The motto and Christm cards are very chaste in design, and exhibit son precious portions of Holy Writ. The motto cards ca be localised for any church or mission.

ALMANAC DE "L'AMI DE LA MAISON." This wa sheet for next year is specially attractive, the pictu being a reproduction of Munkaczy's great paintin "Christ before Pilate." Mr. and Mrs. R. Saillens a doing an excellent work in France by the publicati of *L'Ami de la Maison*, and *Le Rayon du Sole* which are most desirable monthlies, procurable England through *Messrs. S. W. Partridge & Co.*

YOU MAY PICK THE DAISIES. By E. S. Elliott. *J. Hawkins.* A monotint booklet, combining poetic char and artistic beauty. Some of Miss Elliott's pen envelope booklets have had a large circulation. Amo these (published by *Messrs. Partridge*) may be mention "The Little Ship of St. Kilda," "The Story of the Gre Flood Rock," "Wanted! The Good Old Times," "Whe the King Comes to His Own!" and "Waiting for th Answer." The last is poetical, and breathes a stim lating confidence in God.

Letters to the Editor.

THE QUEEN *v.* BARNARDO.

DEAR SIR,—As your readers will already have learned from the daily press, I have again been worsted in the law courts in another effort to safeguard my poor children. The present case is, in brief, as follows:—

A little boy, aged eleven, after an experience of long drawn out cruelty and neglect, was twice deserted, and eventually sold by an inhuman mother for a few shillings to two organ-grinders. The latter half-starved, beat, and finally abandoned the child near Folkestone, in the streets of which town he was discovered at midnight, in September, 1888, by the police, and, after some correspondence, was sent to me. Further affidavits filed in Court proved that the wretched mother, who is nominally a Romanist, is, to this hour, of drunken, profligate, and notoriously immoral habits. Yet, notwithstanding her monstrous ill-treatment of her son, she was induced by others (she herself being perfectly indifferent to his welfare) to apply for his transfer not to her own custody—she does not want, or care for, him—but to that of a Roman Catholic institution.

In refusing this application I was influenced by three considerations. First, that it was not made *bonâ fide* by the mother, but by other persons who did not present any authorisation from her, and I did not believe that I was called upon to give any information whatever to unauthorised persons who had busied themselves in the matter. Second, that I had already placed the boy in a good home in Canada, where he was *adopted* by a Christian gentleman of independent means as his own son. Third, that the boy's father had lived and died a Wesleyan Methodist, and that I had learned from the testimony of the man's relatives, still living, that he had desired his child to be brought up in his own faith.

Nevertheless, the Court on Saturday held that an application for the return of a child, even if made to me by persons not related to that child, and who did not present any authorisation from the mother, was practically an application by the mother herself, and the Court thereupon decided against me, and issued a writ commanding the return of the boy. In effect, therefore, although this woman had neglected every parental duty, though she had deliberately acted so as to blast her boy's life, and though, both by her immorality and her cruelty, she had made his childhood hideous till he came to me, yet she still retains parental RIGHTS—rights which may now be exercised at the bidding of others so as to compel me to sever the happily-formed ties connecting this poor boy with his new life in a Christian household in Canada, to bring him over here, and to deliver him up to the Roman Catholics, who have spurred on the mother to assert rights still vested in her (doubtless to her own great surprise) by the existing law.

With regard to what appears to be the serious imputations upon my methods made by the Court, to the effect that I had handed over the boy to an unknown person, who might be bad or good, I have only here to assert that although my knowledge of the gentleman to whom the boy went was brief, it was to my mind eminently satisfactory, and perfectly sufficient to assure me of his ability to support the boy, of his own religious and Christian character, and of the benevolent motives which induced him to become the boy's guardian. The suggestion, too, that our whole work of emigration has been carried out on similar lines, will fall to the ground when it is known that of 4200 children placed out in the Colonies, only five or six have been so placed out that I could not at once put my hands upon them; and even in the case of these five or six, I made myself thoroughly satisfied before I surrendered them, of the moral and religious character of the persons to whose charge they were committed, and of the satisfactory nature of the social surroundings amidst which the future of the children would be passed.

At this momentous crisis affecting not one only, but very many unfortunate waifs and strays already rescued from vicious surroundings, it becomes a serious question, What are to be the next steps? As a matter of course, an appeal will be lodged against a decision which, however it may represent the law of the land, is, as it appears to me, not only opposed to the dictates of justice in this particular instance, but is also contrary to the manifest tendency of all recent legislation on behalf of children.

My great hope, however, lies not so much in the law as it now stands, as in the believing prayers of God's people everywhere, and in the formation through that means of such a strong Protestant opinion as shall avert the evil consequences of decisions which may be obtained against me by the hundred, and in cases where we know the whereabouts of the children, but where we had not in the first instance obtained the consent of the profligate relatives, and which, although based upon the strict letter of the existing law, surely violate all sense of justice, while they outrage the Christian conscience of the community. That an alteration in the present law is urgently necessary, no one who has had all the material of the case before them can deny. The writ of *Habeas Corpus* is issued upon the ground that the mother (even such a mother as this woman has proved herself to be) still retains parental rights which the law recognises. The question, however, which should press itself more and more upon the conscience of the nation is, Should any parent who has acted as this woman Gossage has been proved to have acted towards her child over a long period of years, be suffered now at the instigation of any person, it matters not who, to exercise those rights which we all admit belong to ordinary parents? Has not such a person forfeited all such rights? Both in the United States, in some of our Colonies, and in several European countries, the public law of the land has already decided the question, and a mother like the woman Gossage would not be permitted to exercise her rights so as to lead, as in this case, to the issue of a Writ of *Habeas Corpus* by the Court of Queen's Bench, against the heads of an Institution that had sheltered the child whom she had so grossly neglected and ill-treated.

Meanwhile, I am writing the fuller story of this poor boy, and of the steps which have been taken by the Roman Catholic conspiracy to ensnare him, and to besmirch our work; and in a few days I hope to have ready for publication a booklet entitled, "Sold and Betrayed: The True Story of Harry G." I am also making arrangements to visit several large cities throughout the kingdom, accompanied, I hope, by Mr. James B. Wookey, to address meetings during December on the general subject of the neglect and subsequent pursuit of such poor children by the Romanists. The first meeting is already convened for Tuesday evening next, December 10, at eight o'clock, in the Large Exeter Hall, Strand, when I will fully explain every part of my action that seems obscure, and expose the methods which have led to the issue of this writ. Tickets of admission may be obtained (free) on application to our secretary, Mr. John Odling, as below. I hope that the clergyman who first rescued the boy Gossage at Folkestone will be present, and that many other friends of poor children will take part.

One word only as to the costs incurred in this litigation. On this subject the minds of our contributors may be at rest. *Not one shilling sent in for the support of the Homes shall be spent on these law costs.* I have made myself personally responsible for them all. Only those offerings specially contributed for law costs, and so designated by the donors, shall be appropriated to that object.

At a moment of such profound and anxious deliberation I cast myself upon the loving and prayerful sympathy of those who for years have been my faithful companions in labour among the homeless children of the streets.

I am, dear Sir, your obedient servant,
THOS. J. BARNARDO.

18 *to* 26, *Stepney Causeway, London, E., December* 2, 1889.

OUR GIPSY AND VAN CHILDREN.

SIR,—It is very sad to think that the Education Acts are not wide enough and strong enough to embrace all the poor children for whom they have been passed. I was in Essex a few days ago, and a gipsy told me that he had recently sent three of his children with their school pence to a Board School near, but the schoolmaster sent them back to their tent and van, to remain in ignorance. When will the nation's eyes be opened, and the scores of thousands of our poor little nomads placed on the same legislative lines as other children are.—Faithfully yours, GEORGE SMITH.

The Cabin, Crick, Rugby, November 25.

A QUESTION FOR TOTAL ABSTAINERS.

DEAR SIR,—Although not quite a total abstainer myself, perhaps you will permit me to reply to your correspondent's letter on the above subject.

If it is really necessary that total abstainers should, on conscientious grounds, deal only with grocers who are without the wine and spirit licence, surely one of our leading temperance societies could readily make inquiries and furnish a printed list to those who might require it. Should this not be practicable, a grocers' company might be formed upon the model of co-operative stores, the shareholders (all abstainers) "pledging" themselves to support and recommend the venture.

The point, however, which is really raised by Mr. Johnston is this: Ought total abstainers to refuse to deal at a shop which is in any way connected with the liquor traffic? Let me ask him by way of reply: Ought professing Christians to "boycott" their neighbours for exercising a legitimate, although perhaps not a desirable, trade so far as intoxicants are concerned?

Naturally enough, an abstainer declines to have anything to do with the brewery interests; but can the purchaser of a piece of bacon or a pound of sugar from a respectable grocer who happens also to sell wine and spirits be directly or indirectly encouraging the liquor traffic? If so, we must be consistent, and leave off week-day railway travelling, because of the iniquitous Sunday toil; we must cease to buy even a Bible from the bookseller, because his stall also contains a mass of pernicious literature; nor could we purchase an umbrella at the draper's, because there might be the most heartless "sweating" in the cheap tie department!

The mere act of dealing with a grocer, as a grocer, is not to patronise him beyond the one business, and, if perchance he should happen to be a gambler, we have not countenanced that by making our grocery purchases.

In short, I submit that the abstainer who buys plenty of groceries but no wine shows at once that he approves of the one business, but for some reason will not support the other. The two departments are distinct.

Yours faithfully, EASY CONSCIENCE.

DEAR SIR,—I have long held the opinion expressed by Mr. Andrew Johnston in reference to abstainers dealing with grocers who traffic in the drink. I fear that many are not prepared to deny themselves for conscience' sake, and shut their eyes to what they know to be inconsistent for the sake of the gain.

There are grocers who have given up the sale of drink on principle in all parts of London and the suburbs, if only known and sought out. My personal experience in this matter of some four years' duration is a loss of several customers and a known gain of only one.

The complaint is often heard that abstainers do not encourage those who see the evil of the grocers' licence and abandon it, and I think you deserve their thanks for bringing it before the abstaining public in this prominent manner. I enclose my name, but for obvious reasons desire to be,

Yours respectfully, FIDES.

Wandsworth.

Among the Churches.

CHURCH OF ENGLAND.

A course of lectures on "Christ and Human Society" is to be delivered in St. Saviour's Church, Southwark, at the evening service (7 p.m.), on the next four Sundays, by Bishop Barry, D.D., late of Sydney.

The Bishop of Rochester has issued an appeal for additional workers in the spiritually destitute region south of the Thames. Dr. Thorold mentions that one friend has promised for three years the stipends of five curates at £120 a year.

Rev. Allan Pitman, vicar of Christ Church, Tunstall, Rev. M. Cecil Dickenson, and Rev. Alfred J. Knight, curates of the same church, have forwarded their resignations to the Bishop of Lichfield, with the intention of proceeding to Canada to labour as missionaries.

The following ladies and gentlemen have been accepted by the Committee of the C.M.S. for missionary service abroad:—Mr. Charles F. Harford-Battersby, M.R.C.S., son of the late Canon Battersby (the founder of the Keswick Convention), for the Niger; Rev. Arthur E. Dibben, curate of St. John's, Chelsea; and Mrs. and Miss Bywater, a widow lady and her daughter from Keswick, where the former has been an active Christian worker. Miss Bywater has been a Mildmay deaconess.

PRESBYTERIAN.

Rev. Dr. Thain Davidson, preaching last Sabbath on Isa. viii. 20, applied it to the subject of literature. Some journals, he said, which had been started on orthodox principles, had drifted away until they had begun even to deny the inspiration of the Scriptures. Such journals, instead of being helpful to Christian life, were a hindrance, and a cause of stumbling to the young in households to which they are admitted.

SALVATION ARMY.

Reports come from Crewe of numerous professed conversions.

The London headquarters were almost destroyed by fire on Tuesday morning.

Miss Eva Booth is holding special meetings at Plymouth, Penzance, and Bath, and next week at Stockport, Rochdale, Southport, and Lancaster.

The Christmas number of *All the World* is just issued, entitled *Quick March*, and contains some very interesting articles, and graphic descriptions of Army life and warfare. The frontispiece is a lifelike picture of Mr. and Mrs. Ballington Booth, of New York.

CONGREGATIONAL.

Rev. G. Hedgelong, a Congregational evangelist, while riding a tricycle to Godalming from Guildford, a few days ago, was run into by a horse and trap, and received injuries, from the effects of which he shortly afterwards died.

A new mission-hall in connection with St. Mary's Chapel, Morley, near Leeds, has been opened. The mission was originated about nine years ago by Rev. W. E. Anderton, of Woodford, who was then pastor of the church.

Special services of an impressive kind have been held at the Congregational Church, Harpenden, from Nov. 25 to 28, Revs. H. Collins (Luton), J. K. Baker (Dunstable), H. W. Taylor (St. Albans), and J. Alford Davies (New Barnet), delivering sermons or addresses.

BAPTIST.

A new mission-room has lately been opened at Rumney, near Cardiff. This mission-hall is the outcome of seven years' labour on the part of several young men, members of neighbouring churches.

Rev. W. R. Skerry, late of Woodberry Down, Stamford-hill, N., commenced his ministry at Denmark-place Chapel, Camberwell, so long associated with the name of Dr. Charles Stanford. The church has been without a pastor since the death of Dr. Stanford in March, 1886.

Week by week persons come forward to join the Church at the Metropolitan Tabernacle. On the last Monday but one before he left London for Mentone, Mr. Spurgeon saw a large number, and was able to accept twenty to be proposed for fellowship. Remarking upon this in *The Sword and Trowel*, Mr. Spurgeon says: "Better than all other prosperity is this of soul-winning. A measure of blessing rests permanently on all the works. We have enjoyed one steady, unbroken revival for some six-and-thirty years. Let the name of the Lord be magnified!"

This autumn the American Baptist Missionary Union has sent out thirty-three men to heathen lands, twenty-three of whom go out for the first time. In connection with the English Baptist Missionary Society ten new missionaries have gone out since March 31—six to the Congo, three to India, and one to Italy. At the last meeting of the committee another candidate, Mr. Stapleton, of Bristol College, was accepted for the Congo, and Mr. J. A. A. Fuller, son of a native missionary from the Cameroons, was also accepted as an assistant for the Congo Mission.

The new Welsh Chapel at Castle-street, Oxford-circus, has been opened. This church was founded in 1839 with twelve members, since increased to 250, and services for a long time were held in various halls in the neighbourhood. The new chapel will seat six or seven hundred persons. There are in connection with the church a library and a reading-room for the use of men, as well as one for women—open every night. Active mission work is carried on amongst the Welsh people in the neighbourhood by a band of young men connected with the church.

METHODIST.

A scheme for a Devon and Dorset Mission, by which 400 square miles will be covered, has been sanctioned by the Wesleyan Home Mission Committee. The district is considered to be badly off for evangelistic efforts in the villages, but existing agencies will not be interfered with. Three ministers and a sufficient number of lay agents will be set apart for the work of evangelisation.

SOCIETY OF FRIENDS.

News of a cheering character has been received from Brindisi, from the last party of out-going missionaries. Much disappointment is felt, however, on account of the refusal of the Mandarins to allow the Friends' missionaries to settle in the city where they had hoped and arranged to establish their mission in China.

Leinster Quarterly Meeting, held in Dublin last week, was a time of much interest and blessing. Among the speakers were John T. Dorland, of Canada; Thomas W. Fisher and John B. Beale, of Dublin; J. Ernest Grubb, of Carrick-on-Suir; and Arthur Pim, of Lisburn. Foreign mission work occupied much attention, and was recommended to subordinate meetings. Mr. W. E. Darby, of London, secretary of the Peace Society, delivered an address in Sackville Hall on the following evening.

Since the revival of the Friends' meeting in Oxford, not two years ago, the work has steadily grown. There are now children's schools, and a flourishing Band of Hope, a men's adult school, and Christian band, besides the Gospel services. To render aid to the work all round an eight days' mission has just been held, conducted by William Hobson, of Cardiff. The attendance and interest have been excellent, and local Friends cheered and encouraged. The concluding meetings on Sunday last were times of solemnity and blessing.

NOTES FROM IRELAND.

A new and cheap edition of the life of Dr. Fleming Stevenson, of Rattigar, Dublin, is about to be published.

A new departure in the work of the successful mission in the Circus, Belfast, by Rev. R. C. Johnson and James Grubb, was inaugurated on Saturday night, when a series of happy evenings for the people, including cheerful singing, good music, and brief testimonies, was begun under encouraging auspices.

A public meeting was held last week in Belfast, under the auspices of the Y.M.C.A., to protest against the demoralising habit of men and boys assembling in some of the public squares and streets of the city for betting purposes. The attention of the police authorities was directed to the matter, and an appeal made to the Press to discontinue publishing betting transactions.

Rev. Dr. Fletcher, incumbent of St. Barnabas' Church, Dublin, well known as one of the most earnest, godly ministers in the city, has had serious cause to complain of Romish intolerance in Dublin. He says he knows two clergymen who have been struck with stones deliberately aimed at them while walking through the streets; that he himself has been pelted and stoned; that the children attending his day and Sunday-schools are annoyed, insulted, and pelted; that the glass in his church windows has been frequently broken; and that language the most revolting, filthy, and lewd, is used by Romanists towards the Protestant clergy in all parts of the city.

NOTES FROM SCOTLAND.

Sermons on temperance will be preached in every Free Church in Scotland in the course of the present month.

Free St. George's Church, Edinburgh (Rev. Dr. Whyte's), has a membership of 1149, more than one hundred office-bearers, and contributes yearly to all objects nearly £10,000.

Mr. Henderson, of Devenha, ex-Lord Provost of Aberdeen, has handed the sum of £4000 to the Society for Female Education in India and Africa, as a memorial of his wife, who took a great interest in the Society's work.

At the close of an address on "Temptation," by Rev. James Stalker, in the Free Church, Irvine, Rev. R. S. Macaulay expressed the hope that it would result in the formation of Christian Associations in connection with all the churches in Irvine.

At the monthly meeting of Hamilton Free Presbytery a conference took place on betting and gambling. One of the speakers thought that as ministers their own hands were not altogether clean when they countenanced raffles and lotteries at bazaars held in aid of church objects.

The annual meeting of the Scottish East Coast Mission was held in Edinburgh on Monday week, when Mr. W. Allardyce gave a cheering report of the year's work. The operations of the Mission, which extend from Berwick-on-Tweed to Arbroath, include regular visitation of a fishing population of over 18,000 souls.

On Monday evening, last week, the annual missionary meeting in connection with the Free Church Presbytery of Glasgow, took place in the Waterloo Rooms. An address was delivered by Principal Rainy, who said that he was not disposed to lose his temper over the criticism to which missionary work had been exposed, because he felt sure that criticism might do good service in the way of suggesting features and wants that ought to be attended to.

FALLEN ASLEEP.

Rev. H. Power, vicar of Farington, near Preston, since 1844.—Rev. W. Davy, of Wotton-under-Edge, who about three years ago retired from the ministry of the Baptist church in that town.—Mrs. Mary Martin Bailey, wife of Rev. W. Bailey, rector of Colney Heath, who was for eighteen years a missionary of the London Jews Society in Jerusalem.—Rev. H. Mathias, pastor of the Congregational Church at Wolfsdale, Pembrokeshire, South Wales, for more than fifty years.—Rev. Charles Nathaniel Roberts, Precentor of Christ Church, Oxford.—Rev. Richard Thomas, Welsh Baptist minister at Holyhead.—Rev. Canon Babington, rector of Glendermott, Londonderry.—Rev. Henry Wheeler, of Tamworth, for fifty-two years in the ministry of the Primitive Methodist Connexion.—Mr. W. H. Carey, aged seventy-two, grandson of the great Dr. Carey, and father of the present Dr. Carey, of India.

TEMPERANCE NOTES.

HOME.

We understand that in the Nonconforming churches generally Temperance Sunday was better observed than heretofore.

The temperance world in Manchester and the North feel that in the death of Dr. Macfadyen they have lost one who was to their cause a tower of strength.

In opening a new Lads' Home in connection with Rev. Charles Garrett's Mission, Liverpool, Mr. S. Smith, M.P., said but for the drink such Homes would scarcely be needed.

In view of the reintroduction in the approaching Parliament of the Intoxicating Liquors (Ireland) Bill, a series of largely attended and enthusiastic conferences have been held, under the auspices of the Irish Temperance League, at Lisburn, Portadown, and Omagh. Deep disappointment was expressed at the failure of the Government to assist in the passing of the Bill last session.

FOREIGN.

An International European Temperance Union is proposed.

A drunkards' rescue mission has been started in connection with the Bombay Prison Gate Brigade.

Staff-Captain Muklanaud in *All the World* (November) gives a graphic account of the drink-shops of Bombay. He found abundant evidence of the hindrance caused to Christianity by the drinking and drunkenness of so-called "Christians."

Rev. Thomas Evans, missionary in India, says that during the last twelve years or more the drink traffic has made rapid strides in India. A reform has, however, begun. Owing to instructions sent out by Lord Cross, the most fruitful sources of temptation are to be abolished, and a number of the worst of the outstills in Bengal have already been closed.

Notices.

THE tract inquired for by a correspondent in our last issue, "the principal point of which was the conversion of a young lady during the singing, by herself, of a sacred song at an evening party," is entitled "The Altered Choice; or, Christ or the World—Which?" It is No. 802 of the "Every Week" Series, issued by the Religious Tract Society.

COMMUNICATIONS RECEIVED WITH THANKS.—H.J.B. G.S. J.T. R.J.S. G.T.E. C.F.H. J.T.F. J.C.C. S.S. T.R.A. F.L. J.D.S. H.G. D.B. J.D. E.W. E.J.B. O.A.D. J.N. T.L. G.R.S. M.E.G. T.E.C. T.H.W.P. L.C.M. M.A.C. S.A.H. F.H. R.M.M. J.C. C.A.H. W.C. G.R. W.F.B. G.H.S. E.E. W.B. H.J.P. C T.J. A.J.A. E.H.S. J.W. F.A.P. M.B. A.G. E.F. F.H.W. E.S.M. R.J.S. H.A.B. M.S. W.R. R.C. T.S. C.D. W.M. R.B. J.B. E.T. R.E.B. L.P. W.T.McC. E.S. J.S. E.G. S.B.R. J.P.H. W.M.J. D.C.J. E.F.C. J.M.S. P.E.L.W. W.I. W.S.T. J.W.B. A.C.R. A.I. M.F.G. J.R. J.E.S. J.P.T. W.C.C. W.J.M. J.A.J. G.C.F. F.S. J.J.S. W.H. A.J.B. W.H.C. A.H.G. G.S. de B.C. A.R.C. J.R.D. C.G.F.E. H.G. E.C.B. A.S.A. J.H.L.C. A.C.D. W.A.M.

APPLICANTS FOR TRACTS.—S. W. Cackett, Mission Church, Bedfordbury, St. Martin's-lane, W.C.; Miss J. E. Bing, 24, Russell-road, Stamford-hill, N.; W. Ridge, 18, Spenser-road, South Hornsey; E. Willison, care of Mrs. Fraser, 72, Bell-street, Dundee; J. Meek, jun., 4, Waldemar-avenue, Fulham-road, S.W.; W. Green, 3, Ashmole-cottages, Church-street, Kennington, S.E.; Miss Kelland, Fairfield, Potter's Bar; A. W. Holmes, 184, Elsley-road, Shaftesbury Park, S.W.; Miss L. M. Lloyd, Belle Vue, Newport, Mon.; H. T. Lodge, Y.M.C.A., The Priory, Islington, N.

BELGIUM.—In many parts the tide is setting strong against the Church of Rome. At a patriotic banquet lately at Liége, M. Frère Orban, one of the prominent statesmen of the country, referring to the persecutions to which Protestants were subjected in the sixeeenth century, said, "The inquisitors of the Pope and Bishop Erard de Lamarck carried out their mission at Liége with nameless atrocities. It should never be forgotten that men were at that time burned alive because they regarded Luther as an evangelist, while others were condemned to death, to exile, and confiscation of property for similar 'crimes.' One poor man, condemned for having a copy of the Bible in the vulgar tongue, asked to say a word to the people. The privilege was refused him, however; and, in order to secure the silence thus commanded, the Bishop had the condemned man's tongue pierced with a nail. It is well that, now that the people are in many instances shaking themselves from the fetters of Rome, the truth should be told as to the circumstances under which evangelical truth was stamped out of their land three centuries ago."

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, DEC. 8.—2 Kings XIII.

Jehoahaz in Israel (1—9).—At first sight there seems a discrepancy between vv. 1 and 10. We must account for the longer period by supposing that his father admitted Jehoahaz to some share of power during his lifetime. It is very interesting and pathetic to read of the compassion of Jehovah, notwithstanding the evil done in his holy sight. He heard the prayer of the king, in spite of all the evil he had done, and answered it by sending a saviour. How quick is God to hear prayer, even of the sinner. And if for temporal, how much more for spiritual blessing.

Jehoash (10—19).—The grandson of Jehu, he followed in the idolatries which had become indigenous on Israel's soil. The death of Elisha was a most memorable event. It was now sixty years since he had commenced his public work as Elijah's servant. The king anticipated his death in much the same words as had been used by Elisha of his master (ii. 12). A good man's prayers are more than equivalent to a squadron of soldiers. Mary of Scots dreaded most John Knox's prayers. The frail hand of the prophet gave direction and strength to the king's arms (Gen. xlix. 24). Put your strength under the gentle hand of Jesus. What a pity it is when men limit the gracious purposes of God by want of sufficient appropriating faith. Joash only conquered according to the number of times he smote the ground.

Miracle at Elisha's grave (20—25).—The dead body was the means of giving life. Surely Elisha was living still, for God is not God of the dead, but of the living (Matt. xxii. 32). And is it not a parable of how the grave of Jesus is the means of life? You must die in order to live. And so also the influences of those who have passed home to God, emanating from books, &c., may win many to holiness.

MONDAY, DEC. 9.—2 Kings XIV.

Amaziah in Judah (1—7).—There was a gleam of better things in this reign, although not of the best (3). The policy of slaying the children of murderers was probably dictated by the fear of their rising up to avenge their fathers' death, but it was expressly forbidden (Deut. xxiv. 16). The revolt of Edom was ended by a successful campaign (viii. 22). Selah, or Petra, was largely excavated out of rock, hence its name. Oh, to live in the Rock!

His defeat and death (8—22).—It is a foolish thing to run into collision with any who are willing to live peacefully with us. The beginning of strife is like the letting out of water, which may become a flood before which the instigator may be swept away. The parable was rather mortifying in its comparisons, but it conveyed salutary advice. How often are men allured to ruin by their first successes. The great enemy of souls hides the hook by the gaudy fly, the pitfall by the layer of soil. If a man persist in spite of all warnings given by friends or foes, he must bear the consequences of his own folly. We have a glimpse in the parallel record of the pride and arrogance of the king, which culminated in this disastrous challenge and overthrow (2 Chron. xxv. 16).

Jeroboam II. in Israel (23—29).—The longest reign of any of the kings in Israel. The Syrians had begun to cut Israel short, at Hamath in the north, and all down the Jordan to the Dead Sea. These victories, which marked the reign of this intrepid soldier, were granted by the goodness of God, who was touched by the miseries of his people, and the remembrance of his covenant. Jonah, Hosea, Joel, and Amos prophesied at this period. They foretold the earthquake which took place in this reign; the invasion of locusts and caterpillars; and the terrible drought. Man's sin disorders the entire course of the world of nature, which groans and travails. Remember the threefold groaning of Rom. viii. 21—26.

TUESDAY, DEC. 10.—2 Kings XV.

Azariah or Uzziah in Judah (1—7).—We must turn to the parallel account in order to understand how glorious was the inauguration of this reign (2 Chron. xxv.). His leprosy befell him because he sought to combine the kingship with the priesthood, a prerogative which can only be realised in our Lord (Zech. vi. 13).

The last kings of Israel (8—31).—For more than thirty years preceding its dissolution, the northern kingdom was terribly distracted. Anarchy, idolatry, high-handed wrong, and immorality swept like a hurricane over the land. Micah and Isaiah were living and prophesying in Judah, under the good king Hezekiah, and there was a remarkable contrast between the state of the two kingdoms. Now ensued the first of those captivities which swept the guilty people away. Notwithstanding the alliance of which Isaiah speaks (Isa. vii. 2, &c.), "the bee that was in the land of Assyria," the dreaded king of Assyria, came against Israel, and carried captive a large portion of the northern inhabitants of the land.

Jotham, king of Judah (32—38).—A true conception of the state of the land may be obtained from the earlier chapters of Isaiah. Wantonness, pride, luxury, oppression rode rough-shod over the land. Yet it was at this very crisis that the prophet saw his marvellous vision (vi. 1). Punishment could not be longer averted. "The Lord began to send" (27). These men were unrighteous and unholy, yet they are said to have been God-sent. And so always, whilst wicked men think only of executing their own malignant designs, they are really subserving the plans of the Most High (Acts iv. 27, 28). But the full weight of this blow was averted during the comparatively good reign of Jotham, to fall with double force during that of his wicked son.

WEDNESDAY, DEC. 11.—2 Kings XVI.

Ahaz in Judah (1—4).—He not only passed his children through lines of fire, but seems to have burnt some of them (2 Chron. xxviii. 3). He dared to bring back the abominations of the heathen. It would be incredible to understand it, did we not know something of the fickleness and evil of our own hearts. Moreover, all the attractions of sensuality were associated with the rites of the idolatries around. The hills and groves of God's own land were thus contaminated with impurities, which we dare not name.

The confederacy of Israel and Syria (5—9).—Isaiah divulges their object (vii. 6). It is most desirable to read Isa. vii., viii., ix., in which the prophet calms the fear of the prople, under the shadow of this great calamity. If Judah had only relied on these successive promises, and had left God to interpose on their behalf, there would have been certain deliverance and victory. But, instead of this, a bribe was offered to the king of Assyria to do what the Almighty would have done Himself, and thus relations were opened with that distant kingdom, which ended in disaster to Judah.

Idolatry (10—16).—The heavenly designed altar was replaced by one modelled after that in Damascus, and sacrifices offered to false gods (2 Chron. xxviii. 23). We wonder at the exchange, and yet how often do we substitute our own thoughts and plans for God's! Let us see to it that we guard our altar intact (Heb. xiii. 10). What a wily and unprincipled priest was here (16).

The Spoiling of the Temple (17—20).—The laver was for the ablutions of the priests. The covert for the larger congregations of the Sabbath. The entry from the royal palace to the Temple. Evidently Assyrian influence was very much in the ascendant; and everything was done to secure a uniformity between the ritual at Jerusalem and that of their powerful neighbours. Let us turn from this sad apostasy to the predictions of our Emmanuel (Isa. viii. 8).

THURSDAY, DEC. 12.—2 Kings XVII.

Hoshea in Israel (1—6).—The measure of their iniquities was now full. Israel in vain sought to avert its fate by appealing, not to the Lord, but to the king of Egypt. But Egypt was no match for the powerful kingdom which was arising on the banks of the Euphrates. To lean upon Pharoah was to rest on the staff of a broken reed. What agony must have been endured during the three years' siege! Shalmaneser changed the inhabitants (7 and 24), a policy which was continued by Esarhaddon (Ezra iv. 2). The object was to keep the country tilled, but to make rebellion less likely and easy. But, after all, the Assyrian was the rod of the Divine justice (Isa. x. 5).

The Divine indictment against Israel (7—23).—The story of their sins is set down, so that this page reads like a chapter of God's Book of Remembrance. And side by side there is the record of the Divine endeavours to deliver them (13). Note the remarkable expression of ver. 15, that we become like the objects we follow (Ps. cxv. 8). Israel was never restored, but remained dispersed among the nations, many of them being added to the Church in after days, as addressed in 1 Pet. i. 1, 2.

The story of the new settlers (24—41).—Babylon had fallen under the power of Assyria, and was destined to become its principal city. It was a remarkable application. These newly imported nations, like others of their time, thought that each land was under the protection of a local deity, whom it was necessary to propitiate. It was a very mongrel religion (32, 33, 41). Jehovah, from fear, the rest from true attachment. But is there not something like this still, with many around us. They go to a place of worship, &c., with the intention of appeasing God, whilst they make for themselves many an idol besides (Matt. vi. 24; 1 John v. 22).

FRIDAY, DEC. 13.—2 Kings XVIII.

Hezekiah (1—12).—Wonderful that such a father as Ahaz should have had such a son; but he probably had a good mother (2 Chron. xxix. 1, xxvi. 5). He at once commenced a course of reform. In the rooting out of idolatry, and in the destruction of the brazen serpent, which had become a kind of *fetish*, in the same way as the crucifix has become now, he must have raised an immense amount of opposition; but he did not swerve to the right or left. What a magnificent testimony is in ver. 6. How certainly will the Lord be with us, so long as we are with Him (2 Chron. xv. 2). How indifferent is he to opposition whose trust is in God (5). Probably the fall of Israel made Hezekiah more determined to purge out the like iniquities from his own country.

Sennacherib (13—16).—It must have been a vast disappointment when the Assyrian came to invade Judah. But the invasion would probably give a great assistance to the cause of reform, arresting and warning many who thought the king too particular. If only Hezekiah had trusted this time, as he did next, there would have been no need for the bribe. God would have delivered his people.

Rab-shakeh (17—37).—Three years after, the generals of Sennacherib beleaguered the city, in very close quarters. It is thought by some that this bold blasphemer was an apostate Jew, hence the added force of his words. He tried to prove that they had forfeited the Divine protection (22); that they had themselves come at the bidding of Jehovah (25); and that He would not be able to do more for them than other gods (34). The policy of silence is always the wisest. Let human wrath work itself out (1 Peter ii. 23).

SATURDAY, DEC. 14.—2 Kings XIX.

The royal anguish (1—7).—That bowed form of Hezekiah before the altar of God, whilst his servants and ministers were with Isaiah, is a beautiful emblem of the true way of meeting trouble. And it is very blessed, when our cause is so identified with God's, that we can appeal for help on his own account. All through this crisis Isaiah acted the part of a patriot and hero. He poured forth words of burning eloquence and fire, denouncing the Assyrian, predicting his doom, and encouraging the people. The one figure which stands out in bold relief amid the storm is that of the intrepid prophet, who even dares to compose a funeral ode for the burial of the imperious king. There is hardly anything in all literature so sublime as Isa. x., xi., xii., xiii., xiv.

The blasphemous letter (8—34).—The siege of Jerusalem was postponed till Sennacherib could undertake it in person. The hostile forces drew off. But a letter was sent full of insult and blasphemy and proud certainty of ultimate success. Not the last letter which has been written with the ink of gall and bitterness, and sent to the servants of God. It is always best to lay such before God, and leave Him to answer them (14). What you ask for God's glory is sure of an answer, and in this case it seems to have been given whilst the king was in prayer. Ponder the magnificence of this ode. Remember that God is equally prepared to defend all who put their trust in Him, from all assaults, spiritual and temporal. This would seem to have been the Sabbatic year, and the produce was to be sufficient for two years (29). No lack to them that trust in God!

The enemy's destruction (35—37).—How brief and significant the record! One of the angels was enough, how strong they must be. How foolish to wage war with God. Out of this memorable episode sprang Ps. lxxvi.

THE FORTHCOMING TUDOR EXHIBITION in London will include a show of books. A complete series of Bibles in the English language, from Tyndale's Pentateuch of 1534 to the recent authorised version will be exhibited. This series will include Welsh and Irish versions.

International S.S. Lessons.

Sunday Afternoon, December 15.

SOLOMON'S FALL.—1 KINGS xi. 4—13.

GOLDEN TEXT: 1 Cor. x. 12.

FOR over thirty years Solomon has reigned; and his wisdom, and glory, and honour have spread his fame far and wide. It is unspeakably sad to read that a life thus exalted should suffer such a terrible and humiliating fall. The Golden Text is wisely chosen. If Solomon, after escaping the evils to which his youth was exposed, fell so terribly in his old age (4), who is secure? The lesson is full of instruction and warning.

(1) *Solomon's Fall* (4—8).—Note (1) *how it began.* No man falls thus terribly without a long preparation for it. Men back-*slide*—gradually, perhaps imperceptibly. There is a *hidden* heart-declension before anything so glaring takes place in the life. No man goes at one leap from the height which Solomon previously occupied to the degrading depths in which we find him here. His *polygamy* began his fall. This was contrary to God's original appointment (Gen. ii. 24); and, though practised by many of God's people, never failed to produce evil results. But Solomon carried the evil to alarming dimensions (3), in direct disobedience to the express command of God (Deut. xvii. 17); choosing wives from those idolatrous nations against whom God had uttered his warning (2). Evil associations of all kinds are bound to produce evil results (2 Cor. vi. 14). The first warning this lesson enforces is against the choice of evil companions. Do not say you are proof against them. Unconsciously you are receiving from them some evil seed into the mind, and in after years the terrible harvest is sure.

Note (2) *how it progressed.* "His heart was not perfect—or entire—with the Lord his God" (4), and he "went not fully after the Lord" (6). His attachment to his idolatrous wives weakens his attachment to God. He does not cast off altogether the worship and authority of God, but he ceases to be whole-hearted. Is not that the second stage? It may not appear very alarming in itself, but something worse is bound to follow. A heart that has known God, and enjoyed Him, finds an awful void when fellowship with Him is lost. And if he does not return, then he descends to depths which seemed impossible before. If evil associations weaken a boy's attachment to Sunday-school, something else is sure to take its place. If this result is already appearing, there are only two alternatives; either to return to a more whole-hearted devotion to God, or a still more disastrous wandering from Him. Note (3) *to what it led.* His heart was first turned after other gods (4), then his life soon followed. *Ashtoreth*, described as the ancient Venus of the Greeks, worshipped with lascivious rites; *Milcolm*, or *Molech* (7), of the Ammonites, with whose worship child sacrifices were connected; *Chemosh*, of Moab, the sun-god—these were preferred to the God who had so favoured and honoured Solomon. Even the Mount of Olives was disgraced by the presence of these heathen altars (7). Who would have thought that Solomon's polygamy, hardly accounted a sin in those days, would have led to such results as these! The nose of the camel in the miller's hut seemed a harmless intrusion, but it led to disastrous consequences. "It's only a little thing"; "Everybody does it"—these are the little leaks which soon sink the vessel.

(2) *The Lord's anger* (9—13).—Remember, the Lord can be angry; but his anger is not like that ungovernable passion which sometimes possesses men. He does not cease to love even those whose sins provoke Him. Our hope lies in taking sides with God against our sin, and being angry against it too (2 Cor. vii. 11). In Solomon's case there was greater reason for God's wrath; for he had sinned, in spite of the two occasions when God had appeared to him (9). He had received the most convincing evidence that the Lord was God (iii. 5, ix. 2). Idolatry in him was a direct insult to God, and was ingratitude of the guiltiest type. Besides this, he had deliberately disobeyed God's warning command, given on both these occasions. He had broken through restraining barriers which God had carefully put around him. No wonder that God was angry. Let us be thankful that we have to deal with a God who does not make light of our sin. He hates, and is angry with sin, while He chastens us in love (Ps. lxxxix. 30—34). The judgment was mingled with mercy (11—13). The next lesson deals more particularly with the consequences of his sin.

Learn: (1) What terrible possibilities of evil are in even the best of men.

(2) To what awful results little sins may lead.

(3) Previous favour of God does not excuse, but only aggravates our sin.

(4) What an evil thing and bitter it is to depart from the living God (Jer. ii. 19).

Appeals.

AT this season of the year the urgent calls for help from Christians in different departments of work are multiplied to such an extent that our crowded columns cannot receive them in any detail. We are, therefore, driven to the briefest possible mention of the needs which the following reveal, merely adding that all of them relate to genuine endeavours which are worthy of public support. For further information we must refer our readers to the addresses given:—

There are upwards of a thousand poor families identified with the King Edward-street Ragged Schools and Mission, Spitalfields. Widows and orphans, and dinnerless school children are comforted and cared for in some measure, during the winter season. Hon. superintendent, Mr. Charles Montague, 4, Bedford-square, E.

The poor parents and scholars of the Gibraltar-walk Mission School, cornected with the Shoreditch Tabernacle, are made happy at Christmas time by teas, &c. Communications to Mr. A. H. Tyler, 8, Penn-street, Hyde-road, Hoxton, N.

Rev. Brewin Grant, vicar of St. Paul's, Bethnal Green, E., writes: "Besides specialities for the aged sick and suffering, food, fuel, and clothing for known cases of want are often needed. Our Christmas dinners, for children and adults, have brightened that day for many."

In connection with Spillers-court Mission, Webber-row, Waterloo-road, articles of clothing are given at Christmas time to poor children. Gifts will be thankfully received by Ernest Gentle, 55, George-street, Camberwell-park, S.E.

Rev. W. Evans Hurndall, 16, Cottage-grove, Bow-road, E., is anxious to provide on Christmas Day, fare for ten thousand of the poor of East London. The feast will be in the homes of the people, where all the members of the household can share the enjoyment without restraint. To many the year has been very trying and painful, so that a little Christmas sunshine will be specially welcome.

The cries of hundreds of starving little children, and the appeal of heart-crushed men and women, daily reach the ears of Rev. J. Rolfe Fisher (26, Cottage-grove, Bow, E.), minister of Burdett-road Congregational Church. The mission and relief work are wholly unpaid, and as a consequence of the recent strike there is deep poverty.

Efforts are made, in connection with the Howard-street Gospel Mission, Wandsworth-road, to feed the hungry and clothe the naked. A good Gospel work is carried on. Address, Mr. John Soames, 14, Courland-grove, Larkhall-lane, Clapham, S.W.

The Female Outcast Free Shelter, Harlow House, 34, Mile-end-road, conducted on Christian principles, sadly requires the support of the benevolent. There is accommodation for about eighty inmates. Several young women have passed from the Shelter into Homes, whilst others have been helped in various ways. Mr. Frank Smith, 72, Mark-lane, E.C.

Mr. John Shrimpton, of the Homes for Working Girls in London, appeals for gifts towards paying the expenses incurred in the founding of Domgay House, 11, Fitzroy-street, W. The house was opened ten months ago, a friend having given £2190 towards the establishment. Like the other houses, its record has been one of blessing to many a young woman. The unpaid bills amount to £1600. Mr. Shrimpton's address is Westminster Chambers, 3, Victoria-street, S.W.

A hall in Eldon-road, Walthamstow, is about to be opened in connection with the Juvenile Mission. About £20 is wanted to furnish the building. Mr. E. H. Lamb, Mission-grove, Walthamstow.

Rev. J. Fletcher Porter, 362, Old Ford-road, Bow, E., writes: "We are greatly in need of funds for the work of the Feed the Hungry Society." The all-round excellence of the work of this Society is widely acknowledged.

Contributions of money, cast-off clothing, b coverings, &c., will be thankfully acknowledged Rev. D. M. Cameron, Thurlow House, 515, Wan worth-road, S.W. The workers of the Uni Tabernacle are brought face to face with ma cases of need on the part of deserving people.

Earnest endeavours are being made to reach t fallen women in St. Matthew's parish, Toxtet park, Liverpool. The poor and wretched are al very numerous, and devoted labourers seek to ca for them. Communications to Olive A. Der deaconess, 19, Falkner-street, Hope-street, Live pool.

Miss Lee's Home for Motherless Little Gir Hurst-road, Eastbourne, sadly requires mo friends. Miss Lee writes: "During the past fe weeks I have often not known how the next day food was to be paid for. My house is again fille and I am quite unprepared for the extra expen of the winter season."

Mr. George Fuller, of the East-end Gosp Mission, writes: "Our funds are entirely e hausted." The varied and solid character of th work of the Mission is widely known. Mr. Fuller address is Brunswick Hall, Brunswick-roa Poplar, E.

Help will be welcome towards an endeavou which Rev. T. J. Hazzard (14, Lawrence-roa Bow, E.) is organising for the relief and comfo of poor widows and children in the neighbourhoo of Blackthorn-street Chapel, Bow Common.

Christmas cards and other suitable presents fo school children will be thankfully received b Rev. C. Parkhurst Baxter, chaplain of the Lam beth Industrial Schools, West Norwood, S.E., wh has under his care over seven hundred childre He also appeals for cards and fruit for distribu tion among the inmates of the Central Londo Sick Asylum, Cleveland-street, W.

It is hoped to be able to soothe many of th respectable poor in the West Central District o London. Rev. J. E. Shephard, the energeti superintendent of the Baptist Forward Move ment, will be glad to hear from helpers, who wil also remember the children at the coming festiv season. Address, 37, Frederick-street, Gray's-inn road, W.C.

OUR FEATHERED FRIENDS. — Miss Mason so well known as the Government inspector o boarded-out children, is endeavouring to persuad ladies not to wear birds in their bonnets, or an feathers except those of ostriches, which can b extracted without pain.

PRAYER FOR MISSIONS.—This week is being observed by evangelical Christians all over the world as the annual week of prayer on behalf o missions and missionaries to all non-Christian peoples and lands. The Church's duty concerning the evangelisation of the heathen was the theme o sermons in all parts of the country last Lord's Day

FOREIGN MISSIONARIES ON FURLOUGH.—A house has just been taken in London to provide comfortable and inexpensive accommodation fo missionaries who are at home for a short rest The rooms will be let furnished, two or three together as required, at a small weekly rental according to size and position. The plan has been warmly welcomed by those for whom it is intended and one family is in the house already, but it is not sufficiently furnished at present, and a little more money is needed to complete it. When once started, it will be self-supporting. Anyone wishing for further information can obtain it by communicating with Mrs. W. S., Kentwins Wood, South Nutfield, Redhill, Surrey.

LOWESTOFT SAILORS' AND FISHERMENS' MISSION.—It is thirty-nine years since this Mission was established, and, through many changes, repeated and very cheering tokens of God's favour and blessing have been received. In addition to the regular services in the Bethel, the Gospel has been preached in the open air hundreds of times to many thousands of listeners. Not only is there a growing moral improvement among the seafaring community, but instances of spiritual awakening are continually encouraging the workers. There are now sailing out of Lowestoft eight Sabbath-keeping luggers connected with the "Bethel Union." The masters of these vessels are all Christian men, seeking the good of their fellows. The Bethel is a centre of much really good work in Lowestoft, and we trust it will be generously supported in its testimony.

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PUBLISHERS' NOTE.—The above Calendar will, we are sure, be greatly appreciated. It is a very chaste design, **and the Texts are exceptionally bold** and appropriate for Daily and Lord's Day reference. The compiler has sought that it might be made a blessing in many households.

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Obituary.

MR. ANDREW YOUNG.

THE author of the favourite hymn, "There is a happy land," expired at his residence in Edinburgh on Saturday. He was eighty-two years of age, and the author of a volume of poems. Once head master of Madras College, St. Andrews, he had lived in retirement during the past fifteen years.

COUNT LOUIS JULES DELABORDE.

This servant of God finished his course at Lausanne on November 19, at the age of eighty-three. In France he was held in high esteem as a defender of the faith, and widely known as author of the biography of Admiral de Coligny. Humble in mind, he was full of good works. His last words were: "The Lord is with me."

MR. MARTIN F. TUPPER, F.R.S.

The well-known author of "Proverbial Philosophy" died last week, in his eightieth year. He was a voluminous writer, and his works exercised a wholesome as well as a wide influence. It has been computed that, in less than a quarter of a century, the circulation of "Proverbial Philosophy" was upwards of 100,000 copies in England, and nearly 500,000 in America, while it was also translated into several European languages.

MRS. WILLIAM TERRETT, BRISTOL.

Great consternation was caused at a temperance meeting recently at Bristol by the sudden death of Mrs. William Terrett, the wife of a member of the Bristol Town Council. She had just finished addressing the gathering, and her daughter was singing, when Mrs. Terrett fell back insensible. A surgeon was summoned, but she was dead on his arrival. Her husband was with her on the platform. Mrs. Terrett was well known as an active temperance advocate, and several years ago she was General of the White Ribbon Army, which at that time carried on a spirited temperance crusade in the West of England.

Personalia.

Mr. Charles Inglis, after a brief period of successful Gospel work in America, is now on his way back to England, which he hopes to reach this week.

Rev. J. Hudson Taylor, accompanied by his son, Dr. Taylor, is on a visit to Sweden. They have addressed large assemblies on the subject of China Missions, and have been received by the Queen at Stockholm.

Mr. Spurgeon, who is staying at Mentone, is suffering from loss of voice. He is in good spirits, however, for in a letter which was read at the Metropolitan Tabernacle on Sunday, he said: "I send warm Christian salutations to all that army of friends who are with me in the work of our Lord. It is a heaven below to remember your love."

The late Dr. Horatius Bonar.—It would give great gratification to the family of Dr. H. Bonar to have the privilege of seeing letters of spiritual counsel and help which he may have written to correspondents. It is uncertain whether any use could be made of such letters, except a private one, but the family request as a favour that the possessors of any such would communicate with them at once: Letters sent will be carefully returned. They will also be glad to get copies of any of Dr. Bonar's unpublished hymns.—Address, Mr. H. N. Bonar, 10, Palmerston-road, Grange, Edinburgh.

Rev. S. A. Selwyn, of St. James's, Hatcham, sailed last week for a six months' visit to Lagos, Sierra Leone, and other places on the Western Coast of Africa. A large congregation gathered at his church on Thursday evening, last week, and gave him a hearty and affectionate God-speed; the service lasted over three hours, including the observance of "Holy Communion," in which nearly 500 persons participated. Mr. Selwyn addressed words of parting cheer to his people, exhorting them to be stedfast in their work during his absence. A very suitable and practical sermon was delivered by Rev. W. H. Barlow, of Islington, and at the close of the long service almost every one present shook hands with the vicar. In an early issue we hope to give a portrait of Mr. Selwyn, and a sketch of his ministerial career.

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Forthcoming Meetings.

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CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Dec. 8, 3 and 7 p.m., Major Whittle; and each week evening, at 7.30, until Dec. 13. Meetings for prayer, at 7 each evening.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Rev. J. S. Harrison. Gospel meetings for men, nightly, at 8. Pictorial address, Dec. 11, 8.30 p.m., by Mr. E. J. Kennedy, free. French Bible-class, Thurs., at 8. Prayer-meeting, daily (Sat. ex.) from 1 till 2 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sun., Dec. 8, 3.30 p.m., address to young men, by Rev. W. Pedr Williams. Tues., 8 p.m., lecture, by Mr. Robert Burn, subject — "Railway Signalling," illustrated with models. Wed., Dec. 11, 8 p.m, recital from the works of famous authors, by Mr. J. N. Ellaby.

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Special mission to young men, Dec. 8—16, conducted by Mr. W. R. Lane.

WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly:* Sun., 7 p.m., Rev. Dr. Lunn. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

CONFERENCE HALL, Mildmay-park, N.—Sun., Dec. 8, 3.30 and 7 p.m., Mr. P. S. Badenoch.

DR. THAIN DAVIDSON'S monthly sermon to young men, Presbyterian Church, Colebrooke-row, Islington, Sun., Dec. 8, at 6.30.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam, during Dec., Suns., at 11 and 7. Weds., at 8, Burlington Hall, Savile-row.

SPECIAL MEETING of Christians of all denominations for united prayer for the baptism of the Holy Spirit on all Christian work and workers, Parkhurst Hall, opposite Seven Sisters-road, Holloway-road, N., Fri., Dec. 6, 7.30 p.m.

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ANCIENT MERCHANTS' LECTURE, Finsbury Chapel, Moorfields, E.C.—Tues. next, Rev. Newman Hall on "Glorying in the Cross of Christ."

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Dec. 6, all-day meetings. 11 a.m., prayer and conference; 3 p.m., Dr. McKilliam; 7 p.m., Mr. Reader Harris. Suns., 3.30 p.m., Bible-reading, by Miss Mason.

DEEPENING OF SPIRITUAL LIFE.—Devotional meeting, every Friday, 3.30 p.m., at Portman Rooms, 32, Dorset-street, Portman-square, W. Dec. 6, Rev. Evan H. Hopkins. Dec. 13, Rev. F. B. Meyer.

CHRISTIAN LETTER MISSION.—Annual prayer-meeting, Fri., Dec. 13, 3 p.m., Ladies' Waiting-room, Mildmay Conference Hall, N.

TALBOT TABERNACLE, Talbot-road, Bayswater, W.—Sun. next, 11 a.m., Rev. Dr. Adolph Saphir; 7 p.m., Mr. Frank H. White.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, at 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. C. Russell Hurditch. MASS MEETING at Exeter Hall, Tues., Dec. 10, at 8 p.m., in reference to Dr. Barnardo's work. (See p. 33).

SWITZERLAND.—The Deaconess Home at Richen, Basel, recently celebrated its thirty-seventh anniversary. The deaconesses are 218 in number, labouring in forty-five centres in the various cantons of Switzerland and in the Grand Duchy of Baden. Two of the deaconesses have been allotted to service in Naples, under the auspices of local Protestants.

FRANCE.—The recent general assembly of the Protestant Association for the Practical Study of Social Questions, at Lyons, was stimulating in a high degree. The Association is rapidly increasing in influence, its members now numbering 350.—The Bible Society of France circulated through various channels 40,000 New Testaments and Scripture portions from July to October while the Exhibition was open.

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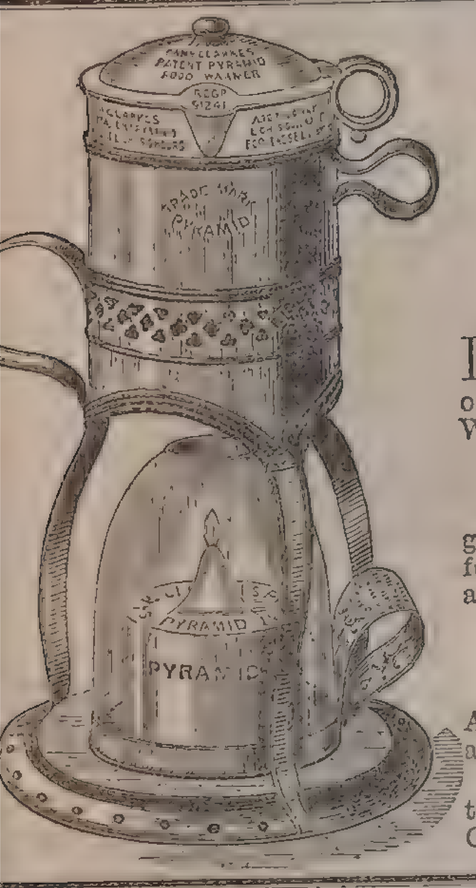
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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

CASE at LITTLEHAMPTON—CONSUMPTION following HÆMORRHAGE.

The patient whose case is here given called upon me three years ago. Two years before that he had a severe attack of hæmorrhage, which much weakened him, and laid the foundation of the disease with which he suffered at the time he heard of me. He corresponded with me; got better; left off the treatment too soon, and consequently relapsed; commenced again, and finally recovered.

Six months after this I received a letter from him of which the following is an extract:—"Your medicine has been such a blessing to me, I thought I would write to you. Having had occasion recently to undergo a thorough examination, the physician said that if he had not understood that I had suffered from phthisis, he should have passed me without suspecting anything, and that the lungs were evidently healed. Make any use of my case, except the insertion of my name, &c. I should be pleased to write to any one."

NOTE. — Days of Consultation. — TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

FITS.

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THE INLAND POSTAGE OF THIS ISSUE (WITH INSETS) IS ONE PENNY.

The Christian:

WITH WHICH IS INCORPORATED "THE REVIVAL."

A Weekly Record of Christian Life, Evangelistic Effort,

Christian Testimony, Christian Work, and Missionary Enterprise.

A CALL TO PRAYER.
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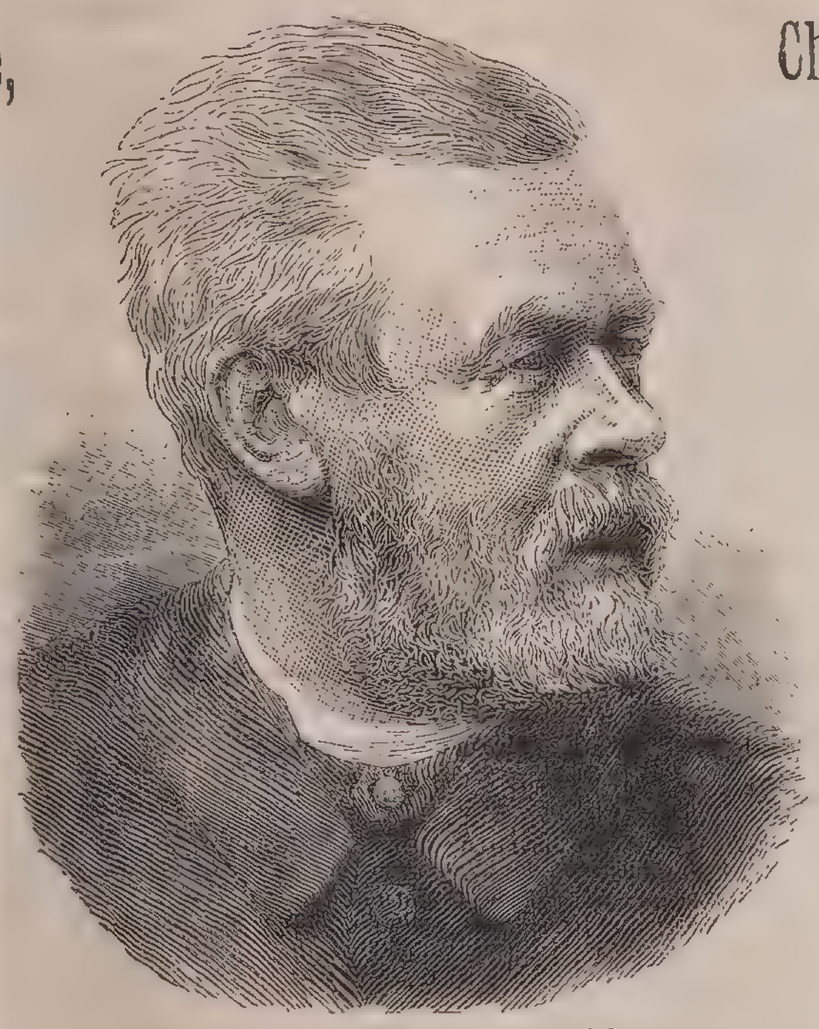
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[The late Dr. Stanford.]

REGISTERED AT THE G.P.O. AS A NEWSPAPER.

No. 1037.] FRIDAY, DEC. 13, 1889.

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The Work of the Mission embraces Services, Schools, Classes, Bands of Hope, Young People's Institute.

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Visiting by the Missionaries and Bible Women at the Early Morning Market, Streets, Lodging Houses, Homes, Theatres, Music Halls, &c.

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Penny Bank, Shaftesbury Loan Fund, Temporary Home for Virtuous Girls, Orphan Home for Little Girl Waifs, Free Breakfast and Halfpenny Hot Meat Dinners to Hungry Children.



Drawn from Life by] FEEDING THE HUNGRY. [*R. Barnes, Esq.*

The Help of those who have the joy of being accounted God's stewards, is earnestly asked on behalf of the Flower Girl Mission, labouring among the Poorest of London Street Poor.

The winter is a time of terrible trials and temptations to the Women and Girls engaged in the Street Sale of Flowers.

They attend the Early Morning Markets, and are found late at night outside Music Halls, Theatres, and such places. Their Flowers soon perish, and they are often reduced to actual want: then the temptations of the Drink and the Streets become exceedingly fierce.

It will be seen that in addition to all the Spiritual Efforts put forth by the Mission, the Temporal Work is growing. The Girls and Women are met in Markets by the Missionary at 5 o'clock in the Morning, and to the needy a Breakfast is served. The Streets are Patrolled at Night, and those in need are helped in various ways: either the Faded Stock is Purchased, or Food taken to the Family, or help rendered by the Shaftesbury Loan Fund, for Fresh Stock on the Morrow. The Homeless are provided with Temporary Shelter, the Young Girl of 12 or 14 is received into the Brigade to be Trained for Service or other safe spheres of life. The little Waifs and Strays are received into our Homes, and thus effectually Rescued from the Dangers of the Streets.

Funds are most Urgently Needed, and will be gratefully received and acknowledged if sent to the Office of THE CHRISTIAN, *or to the Hon. Superintendent, JOHN A. GROOM, 8, Seckforde Street, Clerkenwell, E.C.*

23rd Annual Report sent on Application.

ANXIETY OF SOUL. — Any to whom the way of salvation is not clear, are invited [illegible] Bristol. [illegible]

GEORGE YARD RAGGED SCHOOLS, &c., Whitechapel, E.

GEORGE HOLLAND thankfully acknowledges [illegible]

[illegible] of Food and Dinners provided for the Children. [illegible]

[illegible] Post-office Orders should be made payable at [illegible], Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND. [illegible]

LONDON CITY MISSION TO THE JEWS. [illegible]

[illegible]

FOOD FOR THE HUNGRY

CHATSWORTH ROAD TABERNACLE.

[illegible]

DINNERS TO HUNGRY CHILDREN.

[illegible]

ASHLEY MISSION, BETHNAL [illegible]

[illegible]

UNIVERSAL WEEK OF PRAYER.

[illegible] The Evangelical Alliance [illegible]

[illegible] Alliance, 7, Adam-street, Strand, London.

BEULAH, 30, Prince's-avenue, [illegible]

[illegible]

THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

[illegible]

Funds are urgently needed.

[illegible]

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY [illegible]

[illegible]

CHRISTMAS DINNERS AND COALS for the Blind Poor. The Indigent Blind Visiting Society was founded in 1834 for the visitation, relief, and education of the Blind Poor. The Committee earnestly plead for aid to give one thousand Blind the means of having a Christmas Dinner with their families at home, and to give Coals during the winter months, and otherwise to relieve those whose sad condition claims most strongly our sympathy and help. Contributions, however small, will be gratefully received by W. C. LESTER, Secretary, Office, 25, Red Lion-square, W.C.

DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. [illegible] urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

"BLESSED BECKENHAM."—*Hedley Vicars.* The Old Beckenham Mission urgently needs funds. Committee: Sir S. A. Blackwood, Colonel Wilmot Brooke, and others. Hon. Treasurer, Mr. B. A. HEYWOOD, Banner, Beckenham, Kent.

TERMS FOR ADVERTISEMENTS

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(PREPAID).

[illegible] Advertisements in small type are charged at the following rates:

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20 Words	3	0
30 Words	3	9
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And 9d. for every additional line of nine words or under. [illegible]

Advertisements should arrive not later than Saturday.

Advertisements sent by Post must be accompanied by Post-office Order, not [illegible], as the risk in transit is very considerable.

The Publishers cannot undertake to receive & forward Replies to Advertisements.

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"THE CHRISTIAN" is published every Friday (PRICE ONE PENNY), and may be ordered through any Bookseller or Newsvendor, Or will be supplied direct from the Publishers, Messrs. MORGAN & SCOTT, London, on the following *Terms, post free*, and including double numbers.

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One Copy & Postage ½d.	0	6	10
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Three Copies and Postage 1½d.	1	0	6
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SOCIETY FOR THE RELIEF OF DISTRESSED WIDOWS (applying within the first month of their widowhood). Established 1823. President: The Right Hon. Lord Charles Bruce; Treasurer: John Deacon, Esq. It would be scarcely possible to estimate the benefits conferred by this [illegible] for more than sixty years. Its object is one that should appeal to all who have hearts to feel for the trials of their poorer neighbours. Every case is thoroughly investigated before relief is given.

Contributions will be thankfully received by the Secretary at his office, 32, Sackville-street, W.; or by Messrs. Williams, Deacon & Co., Bankers.

SAMUEL RAYSON, Secretary.

EAST END GOSPEL MISSION.— Funds are urgently needed for Free Meals, Christmas cheer, and General Expenses. Will every reader of THE CHRISTIAN help us, however small. Articles for Christmas Tree and Sale, December 17, as also left-off clothing and tracts, thankfully received by Yours truly, GEORGE FULLER, Supt., Brunswick Hall, Brunswick-road, Poplar, E.

POOR OF ST. LUKE'S AND CLERKENWELL. — PHILIP GAST, 12, Noel-street, [illegible] (Minister of Spencer-place Chapel for 23 years), pleads for the Widow and Fatherless and the nearly starving Poor. Clothing, boots, blankets, and money will be gladly [illegible]

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Training and Convalescent Home, The Limes, Feltham.



All communications to be addressed to Mrs. HILTON, Founder and Hon. Superintendent, Langveld House, 76, Bow Road, London, E.

MRS. HILTON will be grateful if the friends of the Crèche will, as in former years, send CONTRIBUTIONS OF MONEY, CLOTHING, OR TOYS for the CHRISTMAS AND NEW YEAR'S FESTIVALS.

A SALE OF SURPLUS STOCK

WILL BE HELD

At the End of January.

Any additional Contributions will be acceptable, and may be sent to the Crèche on or before January 25.

FUNDS ARE VERY LOW, and are much needed.

Cheques and Postal Orders to be crossed London and County Bank, Limehouse Branch.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—The Committee will receive two Ladies for 50 guineas each for two years, board, residence, and instruction included. A few vacancies for midwifery and other students.

Dr. GRIFFITH, Hon. Sec.

LAWYERS' PRAYER UNION.—It is proposed to hold another social and religious meeting in London for Barristers and Solicitors, and their Clerks only, on Thursday evening, December 19, 1889, Mr. H. M. Bompas, Q.C., chairman. Members of the Legal profession, or their Clerks, who who desire to attend or will assist in inviting others, are requested to apply to

Mr. H. C. NISBET, 35, Lincolns Inn Fields.

THE SHIVERING AND SUFFERING POOR OF LONDON.—For each 10s. subscribed, 15 adults or 20 children can have a substantial meal. Help greatly required to supply widows and other needy people with Food, Coals, and Clothing. Bankers: L. & County.—A. STYLEMAN HERRING, Vicar (30 years), St. Paul's, Clerkenwell; 45, Colebrooke-row, N.

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CONTRIBUTIONS in Money, Coal, or Bread Tickets are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury. Some old coats and trousers are urgently needed.

ORPHAN HOME FOR LITTLE GIRLS, Sydenham-road, N. Croydon.—39 little Girls now in the Home. Annual subscriptions and donations earnestly solicited. Christmas gifts of all kinds gratefully received.—Hon. Sec., Miss SMITH, Dalkeith Cottage, Wellesley-road, Croydon.

Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant, and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

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[illegible]: The Rev. E. W. BULLINGER, D.D.

[illegible]: Mrs. MEREDITH.

Hon. Sec.: Mrs. C. G. CAVENDISH.

For particulars apply to the Secretary.

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The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.
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Thorough modern education with decided Christian training. Delicate or backward boys receive special attention. Prospectus, references, &c., on application to the PRINCIPAL.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—References: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 68, Marina, St. Leonards.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A.
Dr. Cranage's constant, prayerful aim is to bring his pupils to Christ as their Saviour, and to help them to walk like Jesus as their example. He offers a refined Christian home and superior Education for Gentlemen's Sons.

MOUNT RADFORD SCHOOL, Exeter.—Boys are prepared for business or professional life. Many matriculate at the various universities. During the last twelve years pupils have obtained more than two hundred certificates (many passing in honours) in the Oxford, Cambridge, College of Preceptors', and London University Examinations. Special attention paid to juniors, who are taught by a lady. The Word of God is made the sole basis of a careful moral and spiritual training, and none but Christian teachers are employed. Cricket, athletics, &c.
Head Master, E. H. VINE, M.C.P.

LEIGHTON PARK SCHOOL, READING.—Head Master: BENJAMIN TOWNSON, M.A. Camb.; B.A. London.—This School, which has been established for the purpose of providing for the sons of members of the Society of Friends, and others, an education not inferior to that given at the leading Public Schools with a classical and modern side, will be opened in January next. Terms £35 per term.—For particulars, apply to the HEAD MASTER, Leighton Park, Reading.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

MR. J. W. C. FEGAN desires to recommend to Christian parents a high-class School for Boys, at a very select and temperate South of England seaside health resort. A thoroughly good education, with real Christian influence, home comforts, and close individual attention to each boy.—Mr. J. W. C. FEGAN, Deepdale, Caterham Valley.

MARGATE.—Alresford House School, Queen's-avenue.—High Class School for Sons of Gentlemen. Preparation for University Local and Public School Examinations. Comforts of a Christian home. Special care taken of Indian and delicate children.—For prospectus, address, The PRINCIPAL.

HEALTHY BUXTON, DERBYSHIRE.—Good commercial education in careful Christian home. Evangelical ministry. Local and other examinations. Buxton is a most desirable residence for delicate boys. 12 guineas per term; extras. French and music.—Prospectus, apply, PRINCIPAL, Ashbourne House, Buxton.

TEACHER OF LANGUAGES OR MATHEMATICS.—Wanted in a school for Girls, a situation as above by a Minister's Daughter (cert. Camb.). Miss BUTCHER, 105, Tudor-road, Riverside, Cardiff.

EXAMINATIONS Trained for (London University Matriculation, Cambridge Previous, Law and Medical Entrance) by Barrister and Member of London University. High testimonials from successful candidates.—Mr. M. L. ROUSE, Manorway, Blackheath-park.

MORAVIAN SCHOOLS, Fairfield, Manchester. Sloyd taught. For prospectus of Ladies' School, apply to Miss Koller; or to Rev. J. D. Libbey. For Boys' School, to Rev. W. J. Birtill.

HEALTH AND EDUCATION, St. Budeaux Vicarage, South Devon. Preparation for public schools, universities, and professional pursuits. Modern languages acquired upon the Continent. Tutors are Oxford graduates in honours. Younger boys taken by London undergraduate. Individual attention to each pupil. High land and sea air. Large grounds for out-door sports. Inclusive terms 19 guineas per school term. The Vicar of St. Budeaux was Clerical Association Secretary of the London City Mission from 1878 to 1886. References—Lord Bishop of Sodor and Man; Ven. Archdeacon Wilkinson, D.D., Plymouth; Rev. J. Milner, M.A., Chaplain in Ordinary to H.R.H. the Duke of Edinburgh; F. Cleeve, Esq., C.B.; E. Vallack, Esq., War Office, Pall-mall, S.W.; Rev. T. S. Hutchinson, M.A., Secretary, London City Mission, Mission House, Ludgate-circus, E.C., and others. Full particulars of Mr. J. E. GREEN, The Vicarage, St. Budeaux, (post town) Saltash, Devon.

A LADY, resident in a very healthy and pleasant locality, is desirous of taking the charge of two little girls between the ages of six and eleven years. Terms (inclusive) for board and education, moderate. References permitted to the Rev. Dr. Wrenford, Vicar of St. Paul's, Newport; also to John Cory, Esq., J.P., Vaindre Hall, St. Mellons, near Cardiff.—Mrs. ROGERS, North Craig, Stow Park, Newport, Mon.

PRINCIPAL, having had charge of three little Girls from India, whose parents are now returning, wishes for others. Highest references as to practical training and education. Comfortable home. Liberal diet. Terms moderate.
The College, Crystal Palace-park, Sydenham.

GOVERNESS.—Re-engagement required. First-class references. Thorough English, French, German, piano, Latin, algebra. With Open Brethren. Now in Germany. Has travelled.—ALPHA, Glenarm House, Shaw, Lancashire. Letters forwarded.

A YOUNG GERMAN LADY wishes to enter an English family to make herself generally useful. No salary, but one English lesson daily. Pensionnat Reutsch Bourquin, Athénée 4, Geneva.

LADY RECOMMENDS GOVERNESS to Pupils under 12. Eight years' experience. Salary £30 to £35. Certified English, arithmetic, French, German, music, drawing.—Miss L., care of Miss GREEN, 63, Apsley-road, Great Yarmouth.

CHRISTMAS HOLIDAYS.—Charge of Boys wanted in a family, by an experienced boys' school Governess. Girls not objected to. Would superintend a household. Excellent references.—M., 156, Queen's-road, Hastings.

WANTED, to meet with an earnest Christian Lady to superintend the education and training of four girls who will reside in Cheltenham and attend a day school. The parents will provide and furnish a house in Cheltenham if necessary.—A., c/o Messrs. Arnott, Swan & Walker, Solicitors, Newcastle-on-Tyne.

YOUR BOYS will receive sound educational and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

GOVERNESS requires re-engagement after Christmas.
K., Smithson, Printer, Northallerton.

Appointments, Situations, &c., Wanted.

EVANGELIST desires permanent engagement as Missionary. Could take charge of Mission Church. Ten years in the work.
Z. Y. X., Evangelist, Y.M.C.A., Weston-super-Mare.

EVANGELISTIC MISSIONS.—Wherever Christians will combine for united effort in town or country, Mr. Lancelot Middleton and Mr. Thomas Hogben are prepared to conduct services, either together or separately.—For vacant dates, &c., apply to W. BAKER, Esq., M.A., Lancaster House, Lancaster-road, West Dulwich, London, S.E.

YOUNG MAN, aged 19.—Lady recommends for situation under Butler. Excellent reference.—JOHN ROLLINGS, 5, Gloster-cottages, Gloucester-street, Brighton; or, Miss WILLIAMS, 6, Arundel-terrace, Brighton.

A LADY DESIRES to find situation for Gardener. Understands glass, &c. Good character of one year, four years previous. Left for no fault.
MINNS, Mrs. Saban, Molewood-road, Bengo, Herts.

USEFUL MAN (28). Garden, stable, and indoors. Experienced with Invalids. Swiss. Christian, abstainer. Excellent characters, of two, two, and four years. English referee.
Miss GREENE, Midgham, Reading.

TRAINED MALE NURSE Attendant open to engagement. Qualified to take any case. Used to sole charge of patient. Age 35. Height 5 ft. 9 in. Abstainer. Two years' personal recommendation from Christian Lady.
T. S., 64, Brockley-road, S.E.

EVANGELIST.—A young Man wishing to devote whole life in the Lord's service, offers himself as above.—EVANGELIST, Ivy Cottage, Brook-road, Lordship-lane, Wood Green.

A LADY of considerable experience in practical Mission work, and capable of organisation, desires an opening at home or abroad. Reference to Rev. W. Goldie, Stirling, and other friends.—E. W., 15, Ridge-road, Hornsey, London, N.

INDOOR SERVANT.—A Gentleman wishes to recommend his Man-Servant. Age 37. Married. An abstainer. Very obliging, and thoroughly understands his business. Free 17th.
T. T., 53, Brunswick-place, Brighton.

MISS HOOPER'S OFFICE FOR HOME HELP, 9, Upper Baker-street, N.W. For supplying families with Governesses, Housekeepers, Companions, Sick Nurses, also superior Domestic Servants. Hours, 10 till 5.

MANAGEMENT OF COFFEE TAVERN or Temperance Hotel, wanted, by married couple. Steady, trustworthy, painstaking, and well qualified. Highest references. Some years' experience.—S. M. BURCH, 5, Seldown-terrace, Longfleet, Poole, Dorset.

MATRON OR HOUSEKEEPER for Convalescent or Training Home. Good cook and needlewoman, experienced worker; excellent testimonials. London or suburbs.—H., Miss Gough, Y.W.C.A., 17, Old Cavendish-street, W.

MRS. HORTON AND MISS PARKER (Evangelists) have a few dates vacant in 1890, for services in any hall, chapel, or Y.W.C.A.—Swiss Villa, Whyteville-road, Forest Gate, London, E.

AS HOUSEKEEPER where a girl is kept. Good references.—F. H. R., 7, King's-road, St. Leonards-on-Sea, Sussex.

A LADY RECOMMENDS Christian Widow to take charge of an invalid, or to train and teach two children in her home. Country, 12 miles from London.
SECRETARY, Y.W.C.A., Hanworth, Middlesex.

AN ORPHAN YOUNG LADY, age 26, seeks situation as Useful Companion or Mother's Help. Comfortable home, and small remuneration necessary.
M. L. S., Mrs. Scrivens, 9, Royal-crescent, Jersey.

A LADY WISHES to find a place for a young Woman, aged 20, who has lost her character but wishes to do better. Strong, hard-working, but rough.—Reference to Miss LOVERIDGE, Forest Home, Buckhurst Hill.

ATTENDANT OR GENERAL HELP.—A Lady is desirous of recommending a Widow, between 50 and 60. Is able to do plain cooking. Good references.
F., 39, St. James's-road, Bermondsey, S.E.

WILL ANYONE give a Girl a chance to redeem her character. Age 17. Tall and good-looking. Petty dishonesty only cause of leaving. Apply, Mrs. HENNING, Frome House, Dorchester.

LADIES NEEDING SERVANTS should apply to, and
SERVANTS seeking situations should lodge at, the
Homes of the Female Servants' Home Society; 21, Nutford-place, Edgware-road, W.; 205, Great Portland-street, W.; and 143, Camden-road, N.W.

SERVANTS' AGENCY, Soho Bazaar. Unexceptionable references required. Testimonials of religious character fully appreciated. Male and female servants are in daily attendance from 11 to 2. On Mondays, Wednesdays, and Fridays the number is very large. Entrances: Soho-square, and 77, Oxford-street, London, W.

Appointments, Situations, &c., Vacant.

SCRIPTURE READERS WANTED.—There will shortly be vacancies on the staff of the Church of England Scripture Readers' Association. Candidates must be men of true piety, communicant and loyal Churchmen, active, earnest, not afraid of work, and with a good knowledge of their Bibles. Preference given to those between 25 and 35. Commencing stipend £70.—Write, or call at Offices, 56, Haymarket, S.W.
T. MARTIN TILBY, Lay Secretary.

AN EVANGELIST OR LAYMAN wanted, to take charge of a Mission, to which there is connected a large congregation, Sunday-school, and Band of Hope, all of which are in a flourishing condition. The vacancy is caused by the Pastor accepting another sphere of labour. Must be a strict teetotaler.—Applications, stating salary which must be small, to be made to the Secretary T. IRELAND, 1, Newton-street, Ulverston.

A SCRIPTURE READER wanted on January 1, for suburban parish. A Churchman; able to conduct Mission-room services: a really godly man. Abstainer preferred. Salary £70.
Rev. D. F. WILSON, Vicarage, Mitcham.

TO PARENTS AND GUARDIANS.—Respectable Christian wanted in Enquirer's Office.—Apply, post only, in own handwriting with full particulars, to C. E., 15, Metropolitan Chambers, New Broad-street, E.C.

ASSISTANT MATRON wanted for a Preventive Home. Age about 30. Christian and abstainer.—MATRON, The Firs, Reddish, Stockport.

MOTHER'S HELP.—Well educated Christian Lady, not under 30, to teach three girls, 6, 8, 14, and take light house duties. Business house. Salary £20.—Full particulars to Mrs. E. ROBERTS, 22, Clifton-crescent, Birkenhead.

SALARY AND COMMISSION to Men who can introduce business. Agents. Collectors wanted by Royal Liver Friendly Society. (Funds one million.) No debit system. Interest in books guaranteed. Mention this paper.—Apply, Local Representatives, or Chief Office, Liverpool.

GOOD STRONG WILLING GENERAL Servant wanted to do part Housemaid's and part Kitchenmaid's work. Wages £8 to £10. Three other servants kept.—M. L., Holwood House, Holwood-road, Bromley, Kent.

SUPERIOR NURSE OR MOTHER'S HELP wanted by January. Three children Nonconformist. Good needlewoman. Age 20 to 30. Good references indispensable.—Apply personally if practicable.
Mrs. VINSON, Halfway Street Farm, Sidcup.

HOUSE-PARLOURMAID WANTED or Gentleman's house, 13 miles from London. Three in family and 3 indoor servants kept. Must be very clean and particular in her work, and thoroughly experienced in all her duties. Age 28 to 32. Good wages to a competent person. A Lady's recommendation valued.—Write, stating full particulars and height, to
Mrs. H. VAUGHAN JACKSON, Potter's Bar, Middlesex.

NURSE-ATTENDANT for an elderly Lady required at once. Must be trustworthy, patient, and gentle in manner. Salary £25.—Apply, with full particulars and references, by letter, to LADY SUPERINTENDENT, Hygeia, Wadhurst, Sussex.

NURSE, experienced, who does not object to travel. Age about 30. Wages £22. Good needlewoman. Personal character. Two children out of arms.
Miss HOOPER, 9, Upper Baker-street, N.W.

GOOD HOUSEMAID - WAITRESS wanted in Clergyman's family. One other servant kept. One who has been under-housemaid preferred. Good character and health indispensable.—Write, stating wages, to
Miss DE BOINVILLE, Burton, Westmoreland.

GOOD PLAIN COOK wanted in a clergyman's small family.—Apply by letter, stating age and wages, to
A. C., Gowland West End Library, Eastbourne.

A GOOD PLAIN COOK wanted, one used to a little dairy work. Two in family. A Christian preferred
Mrs. STACY, West Drayton, Middlesex.

COOKS, NURSES, PARLOURMAIDS, House-Parlourmaids, and Good Generals wanted. Good wages. Comfortable homes. All servants requiring good situations should apply at this office, no pains being spared to secure good situations.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

CLEVER COOKS can add to their list of dishes the preparation of choice dainties for the Dinner and Supper Table, by consulting the pages of a little book entitled "Pastry and Sweets," given to all Cooks sending their addresses to ALFRED BIRD & SONS, Birmingham. Every Lady and Housekeeper in the land should have "Pastry and Sweets" handy for reference. There is nothing to pay, and the book will be sent by return of post, free to any address.

YOUNG GERMAN SCHOOLROOM-MAID wanted. Protestant.—Rev. Prebendary ROWLEY, Woolvington Vicarage, Bridgwater.

EXPERIENCED GENERAL SERVANT wanted immediately, for Girls' Club and Entertainment Agency. Not over 30. Able to cook, [illegible] chestnut, abstainer. State references [illegible].
[illegible]Y, 60, Tavistock-street, Bedford.

GENERAL SERVANT, trustworthy and capable, wanted immediately after Christmas, for [illegible]. Must understand plain cooking. Abstainer.—Address, stating wages.
Mrs. W., The Hollies, New Southgate, N.

GENERAL SERVANT wanted at once, or soon after Christmas. Must do plain cooking. Wages £14. Apply by letter.—Mrs. GOODWIN, Mayfield, Vicarage-road, Leyton, London, E.

GENERAL SERVANT, good, re-[illegible] on or before 22nd. by a Lady and Gentle-[illegible] keeping a small flat. Comfortable home. [illegible] plain cooking.—Apply, before 12, after 8, or by letter, M., 19, Elgin-avenue, Maida-vale, N.W.

SUPERIOR GENERAL SERVANT wanted in a family of five. Good plain Cook, clean, active, and early riser, good character, [illegible]. Mrs. EDWARDS, Worcester Villas, Southe[illegible].

STRONG GIRL wanted, as General [illegible] to be able to do plain cooking. Country preferred. Abstainer. Christian home.—H. M[illegible]IGHT, Draper, 2, South Hill-park, Hampstead Heath, N.W.

GOOD GENERAL SERVANT wanted for family in Isle of Wight. Must be trustworthy, and accustomed to the ways of a Gentleman's house. Good plain cooking required.
Mrs. R., Pomona, Sandown.

TO PARENTS AND GUARDIANS.—An Architect and Surveyor in the City has a vacancy for a Pupil. Small premium. References.—Box L 4, Messrs. Deacon's, 160, Leadenhall-street, London.

CHRISTIAN SERVANT wanted. Must be fond of children, and able to do plain cooking. Five in family.—Mrs. Bell, Maisonette, Kidderminster-road, W. Croydon.

APPRENTICES.—Two young Ladies, daughters of Christians preferred, as Apprentices in Large Drapery Concern. Will live under Principal's roof and control in villa residence in suburbs. Beautiful North of England watering-place.—BROADBENT & CO., Southport.

A GOOD COOK, or General Servant wanted in a Gentleman's family of six, where a housemaid is kept and washing put out. Wages £18 and all found. Must cook well, and have first-rate character. Must be a believer, one meeting with Open Brethren preferred.—Mrs. SALTER, Eaton Lodge, Eaton-road, Sutton, Surrey.

THE SOUTH DEVON HEALTH RESORT

BISHOPS TEIGNTON (Teignmouth the nearest station.)

Sea and Moorland Air.

Turkish and other baths. Beautiful private [illegible]unds. Strongly recommended for those who need rest, and gro[illegible]ant, healthful change. "Has all the comfort and charm of a gentleman's country home.
For Terms and Testimonials, apply to C. F. CARPENTER, *Proprietor.*

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.

First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
Mrs. LLOYD HARRIS, Proprietress.

W. TAVERNER, Temperance Hotel, 41 and 43, Judd-street, Euston-road, London, W.C. Five minutes from G.N., Mid., and N.W. Railways. Beds from 1s. 6d. Plain breakfast or tea, 1s. Tariff and testimonials on application. One minute from Rev. John McNeill's Church, Regent-square.

MIDLAND TEMPERANCE HOTEL 76, Guilford-street, Russell-square, W.C.—A first-class Hotel for Visitors to London. Central and pleasantly situated. A thoroughly clean and quiet home, with every comfort and convenience. Highly patronised and recommended by the clergy and ladies and gentlemen. Bed-rooms from 1s. 6d., breakfast or tea, from 1s. 3d., service 8d. Full tariff, with testimonials, free on application to
J. W. TURNER, Proprietor.

BEDFORD HOTEL, London. — 93 and 96, Southampton-row, Russell-square.—Quiet family Hotel; central. Bed-rooms from 1s. 6d.; plain breakfast or tea, 1s. 6d. Other charges equally moderate. Printed tariff on application to
THOMAS HENRY WALDUCK, Proprietor.

BRIGHTON. — SUSSEX HOUSE BOARDING ESTABLISHMENT, 58, Old Steine, near to sea, Aquarium, piers, and Pavilion. Liberal table, with home comforts. First-class references.—Mr. and Mrs. BOX.

BOURNEMOUTH.—Warm and comfortable suites of Apartments for winter months. Central, sheltered position. South aspect, near pier, gardens, and principal churches. Terms moderate.
Mrs. MOON, Ootacamund, St. Peter's-road.

ST. LEONARDS-ON-SEA.—Boarding Establishment, Meliora House, 20 and 21, Carisbrooke-road. Conducted by the Widow of the late Rev. F. WAGSTAFFE and Mrs. LOCKE. Good table. Home comforts. Terms moderate. Near sea, gardens, and rail.

INTEMPERANCE.
Buxton House, Earl's Colne, Essex.
PRIVATE HOME FOR SIX LADIES.

Fourteen years' experience. Very satisfactory [illegible]. Excellent references. Inspection by applicants welcomed. Terms, 2 and 3 guineas weekly. Medical attendant, J. Taylor, Esq., M.R.C.S. [illegible]. Address, Miss PURNEY.

PARIS, Pension de Famille.—Quiet, comfortable, and refined Home, healthy and convenient situation. French lessons. Moderate terms. References exchanged.—Miss GALLOWAY, 1, Rue d'Obligado, Avenue du Bois de Boulogne.

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For Terms apply to Miss C. LORD.

The clear, bracing air of Harrogate strongly recommends it as a Summer and Winter
HEALTH RESORT.
Visitors will find in Beech Wood a warm and well ventilated house, with home comforts and liberal table.

WORTHING HOME OF REST for Christians. Close to, but not facing sea. Good garden. Every comfort. Terms £1 5s. to £2 2s.—LADY SUPERINTENDENT, Rutherford Lodge, Worthing.

BOURNEMOUTH, EVERSLEY, West Cliff. A most comfortable Boarding-house, beautifully situated in its own grounds, near the sea. Every effort is made to secure the comfort of Visitors. Terms from 35s. per week.
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ST. LEONARDS-ON-SEA. — Most comfortable Boarding House in this mild sunny climate for those seeking winter residence. Splendid sea views. Liberal table. Late dinner. Special arrangements with clergymen and ministers. Terms moderate.—Mrs. WARSCHAWSKI (wife of Rev. P. Warschawski), 45, West-hill.

HASTINGS BOARDING ESTABLISHMENT, Cornwallis House, 28, Cornwallis-gardens. Central position. Thoroughly comfortable. Liberal table, late dinner. Smoking-room. Good winter home. Well recommended. Terms from 30s.
The Misses WOOD.

BOURNEMOUTH.—Branksome Temperance Hotel and Boarding House and Private Apartments. Under new management. Central. A home for Christians away from home. Terms moderate.—G. B. WILLIS, Proprietor.

A LADY, residing near Nairn, can receive into her home children as Boarders. References on application. Situation beautiful and healthy.—A. L., Telegraph-office, Nairn, N.

INTEMPERANCE, OR NERVOUS DEBILITY.—Private Home for a limited number in a delightful winter and spring locality, where the above has been long and successfully treated with or without massage. Christian influence, judicious supervision, and home comforts. Highest references.—MEDICUS, c/o Messrs. Pascoe, 28, Stoke's Croft, Bristol.

HASTINGS.—BOARD AND RESIDENCE in a refined Christian home. Lovely position. South aspect. Liberal table. Late dinner. Three minutes' from sea and rail. Special arrangements for families.
Woodgrange, Cornwallis-garden.

BOURNEMOUTH.—Gainsborough, West Cliff. High-class Boarding Establishment. Near sea, choice position. Moderate and inclusive terms. Good references.—Address PROPRIETOR.

PARIS BRANCH of the Women's Christian Temperance Union. Visitors received on moderate terms. Rooms with and without board.
LADY SECRETARY, 235, Rue St. Honore.

PARENTS wishing to send their Sons to Germany for the Christmas holidays, or for longer, will find a comfortable, Christian home in the family of Mrs. Christlieb, widow of the late Professor Christlieb, D.D., of the Bonn University. House in the best part of Bonn. Excellent references. Personal interviews with Mrs. Christlieb at 3, Upper Woburn-place, London, from November 29 to December 18.—For particulars apply to Mrs. CHRISTLIEB, Bonn-on Rhine.

HASTINGS.—Senlac, Cornwallis-gardens.—Board and Residence. Three minutes from sea. Pleasant south aspect. Home comforts. Late dinner. Access to Cornwallis-gardens. Conducted by Mrs. LODGE.

VISITORS TO LONDON.—BERNARD'S Private Hotel, 1, Granville-square, King's Cross-road. Quiet, central. 1,000 testimonials from families and ministers, and numerous Colonial visitors. R. Heaton, Esq., Solicitor, writes:—"Thoroughly comfortable: all that could be desired." Bed, breakfast, including attendance, 3s.; two, 5s. 6d.; tea, 10d. Note address.

BOURNEMOUTH, Chine Hall, Boscombe. — Private Apartments and Boarding Establishment. Commanding unrivalled views of sea, cliffs, and gardens. Suites of handsome apartments, full south.—Mrs. CLARKE.

BOURNEMOUTH.—A Clergyman's Widow would gladly receive two or three Ladies in her comfortable home. Moderate charges. South aspect.—Mrs. H., Estens, Surrey-road South.

PARIS.—Protestant Minister in Paris could receive into his family two young Ladies or Gentlemen, desirous of learning French or attending classes.—M. le Pasteur FUSTER, 117, Rue Notre Dame des Champs, Paris.

COMFORTABLE HOME offered to a few quiet people, governesses or others. Companionship chief object. Inclusive terms from 12s. 6d. per week.
Mrs. BEVERLEY, Stratford St. Mary, Suffolk.

BOURNEMOUTH.—Melbourne, East Cliff.—Board and Residence. Comfortable, refined home. Good position; south aspect; near sea and pines. Special terms for lengthened period.
Lansdowne and Madeira-roads.

BOURNEMOUTH. — LOUGHTONHURST. — Apartments, or the whole House. Sheltered situation. Perfect sanitary and other arrangements, and near the sea.—Miss HUTTEMAN, Loughtonhurst, West Cliff-gardens.

BOURNEMOUTH.—To Let, comfortably furnished Apartments; sitting-room, with one or two bed-rooms on same floor. Cheerful situation. Good cooking and attendance. Piano. One guinea weekly.
Mrs. MATON, 54, Holdenhurst-road.

AMERICA.—An English Gentleman, married, and farming in the North Western States of America, would like to hear of one or two young Men to come out as Pupils in April, 1890. Every home comfort would be provided, and pupils well looked after and trained. The climate is beautiful, and very healthy.—For further particulars and terms write to W. B. BAKER, Box 72, Vermillion Clay Co., Dakota, U.S.A.

TORQUAY.—Comfortable sitting and one or two bed-rooms, suitable for Lady or Gentleman. Sea view. Within ten minutes of the sea. Healthy situation. Terms strictly moderate.
T. D., Landscove.

TORQUAY.—Board and Residence. Home comforts, five minutes from sea, station, and church. Bath, piano. Terms from one guinea per week.—W. H., Leskinnick, Higher Walnut-road, Chelston, Torquay.

LADY RESIDING in beautiful situation, on high ground close to Canterbury, would be glad to share her comfortable Home with another Lady. Terms moderate.
B., 4, Harbledown-place, Canterbury.

A COMFORTABLE CHRISTIAN HOME required by a young French Lady, who in return would give companionship, or lessons in French. Musical.—A. D., 143, Fentiman-road, S.W.

REV. W. LANGHORNE, Vicar, St. Luke's, Hackney, highly recommends a private Home for elderly Ladies. Every comfort and kindness. Three vacancies, 12s., 14s., and 16s.
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TO LET, a pretty Villa in charming country neighbourhood. Four best bed-rooms, two servants' rooms, three sitting-rooms, and offices. For five months, from December 3. Evangelical ministry. Rent very moderate.
RECTOR, Stanford Dingley, Reading.

HOME WANTED (country or seaside) for Boy of 12, with Christian homely people, near good day-school. Small premium given.
E. M. T., 20, Ockenden-road, London, N.

Y.W.C.A., WINDSOR.—The Home in connection with the above-named branch is now open for Boarders. Visitors gladly received. Terms 12s. to 15s. weekly.
MATRON, Homestead, Bachelor's Acre, Windsor.

CAN ANY LADY recommend a quiet Home, in Evangelical family, where a Lady in delicate health could be received as a Boarder? Moderate remuneration. Neighbourhood of country town preferred. References required and given.
S. G., Thompson's Library, Malvern.

A WIDOW LADY, living with her two Daughters in a healthy part of London, is anxious to meet with one or two Ladies to share her home. The highest references given and required.—X. Y., c/o Wellington Taylor, 59, Lincoln's Inn Fields, W.C.

CLIFTON, BRISTOL.—Board and Residence for Ladies. Good central position, near the Downs, and places of worship.—Miss HARRIS, Worcester House, Worcester-terrace, Clifton-park.

BLACKHEATH.—Home in a refined Christian family, for Gentleman or Lady. Great spiritual privileges around. Close to the heath, gravel soil.
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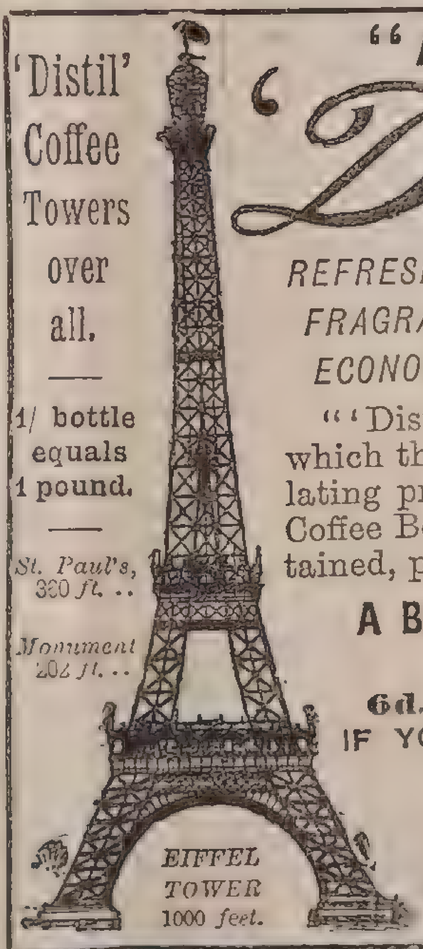
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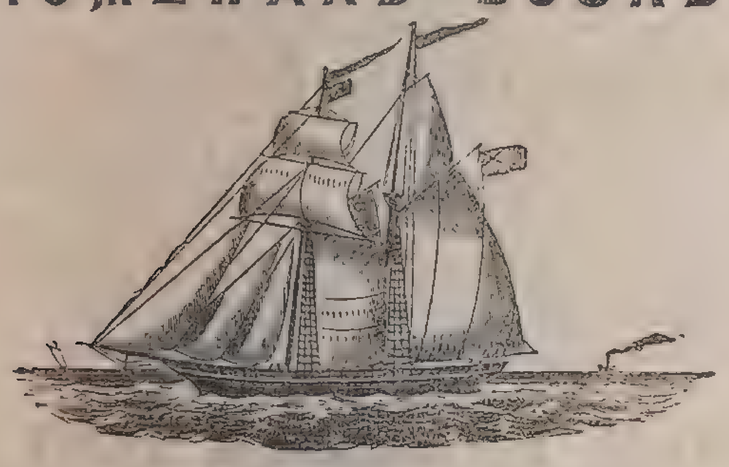
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DECEMBER 13, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of the late Professor Elmslie.

We have received several communications in reply to the "Modern Apostolical Epistle" which appeared in our last. We think it better to hold them until next week, when we will epitomise them, with any other letters, on either side, which may reach us in the meantime.

A writer in *The Manchester Courier*, who has been contributing papers upon the social and industrial features of the United States, recently gave some painful statistics of the condition of working women in that country, the number of whom is estimated at more than half a million. Details are given of the semi-starvation wages and harsh treatment meted out to shop-girls, scarf-makers, box-makers, corset-makers, cigarette-makers, sewing girls, and shirt-makers. From these it would appear that all the "sweating," starvation, and oppression which exist in this country are paralleled, if not exceeded, across the Atlantic.

By the time our next issue appears, that indefatigable worker, Mr. C. Russell Hurditch, will have entered upon his "jubilee year." Commencing at the age of sixteen, our esteemed brother has for thirty-four years been engaged in active service for the Master, and hundreds have been led to Christ through his ministry of the word. Our readers are familiar with the Evangelistic Mission and the newly-opened House of Rest at St. Leonards, and the other good works associated with Mr. Hurditch's name. No less than £1000 are needed for general current expenses of the Mission in all its branches, to clear it of debt by Dec. 31. Further supplies are needed to redeem the mortgages of the halls at Forest Gate and Swindon; and towards the erection of two new halls, for which conditional promises have been made. We think that many of our readers will like to show their fellowship in a specially practical way at this exceptional point of an eminently useful life.

Mr. J. A. Froude has been interviewed by a representative of *The Pall Mall Gazette*, and in the course of the conversation he made the following significant remarks:—

SCIENCE, FAITH, AND SCEPTICISM.

"Remember this: a man of genius is tired of always breaking down. He wants to find Truth, not fault....But nowadays it is all disintegration. Science will not do humanity much good, in these matters at all events. It won't construct. It doesn't touch human nature. It is quite outside of it. Science only deals with generals, but religion goes to the heart of the individual; and so I feel that on this basis religion is absolutely impregnable against all the assaults of science. All that is grand, sublime, of benefit to the race, has come out of Faith and not out of Scepticism. Scepticism never yet did any grand or noble work."

PROTESTANTISM ASLEEP: ROME CHANGELESS.

"It has been a great concern to me to see the Liberal party, the descendants of the Long Parliament, throwing over the Reformation and working with the Roman Catholics. Macaulay and others are always throwing mud at the Reformers, half a million of whom gave up their lives for the hope of England. But that magnificent intellectual Protestantism is for ever dead. The spirit that inspired Cromwell and William of Orange, oh! that spirit has altogether died out...The Church of Rome never will benefit the great mass of thinking people...Rome and her doctrines have never changed, and they never will. The Pope—I do not, of course, refer to individuals—but the Pope, in the very nature of things, is the Father of Lies; how, then, can he be what your Special Commissioner hopes he will be?...The Pope cannot, in my opinion, ever be the Father of Christendom in any beneficent sense."

The reports of the Manchester Autumn Art Gallery, containing statistics relating to Sunday attendance, are not very encouraging to Sunday Societies. In 1886 there were for the last four Sundays of the year, 39,942 visitors; this figure fell down more than ten thousand for the last five Sundays of the following year, and almost ten thousand less still on four Sundays of 1888. It will also be found, as we once ascertained on inquiry in another city, that not a few of those who do go to these picture galleries on the Sabbath are young men and women who want a meeting-place during the winter on a Sunday afternoon. And why should attendants be required to give up their weekly day of rest for these?

With regard to the controversy in *The Times* upon the length of sermons (to which we recently alluded in brief) it may be remarked that the real fault seems to lie with the subject-matter of discourses. In too many pulpits there is a marked absence of plain Gospel teaching: a cold essay, cultured and polished it may be, is made to do duty for a soul-searching discourse. Little fragments of the everlasting Gospel are doled out. There is too often nothing to reach the hearts and satisfy the yearnings of men who have been toiling all the week. God's hungry sheep look up, and are not fed. The trumpet gives an uncertain sound, and the doubt arises, "Is the preacher truly converted? Does he really feel that he has a message from God?" One of *The Times*' correspondents thinks that "religious teaching is bound to conform to the spirit of the time." Nay; it is not a new Gospel that is required in these days, but that the old Gospel should be proclaimed with greater directness and faithfulness; more earnestness, more life are needed. An old test of a Gospel sermon is, "Does it humble the sinner, exalt Christ, promote holiness?" Tried by this standard, how many sermons would be "found wanting!"

Is it not humiliating to find such an instance of un-Christian intolerance as is displayed in a pamphlet, entitled, "Suggestions to Irish Churchmen," presumably for circulation in the sister island, where of late there has been some little agitation in relation to Ritualism in Dublin and in one or two smaller towns? The writer, who contents himself with the use of the initials H. I. C., says:—

> The Protestant Nonconformists are no living branch of the Church. By their separation they are living in sin, and can have no certainty of salvation....Where men are not bound to Christ by valid sacraments there can be no certainty of salvation, and, as there are no valid sacraments outside the Church, there can be no certainty of salvation outside the Church....Of course, this statement does not refer to the heathen, but only to those who have heard the truth, and have opportunity of accepting it.

A passage like this needs no comment; we can but hope that the writer will become heartily ashamed of it.

The "Old Catholic" movement has of late obtained little attention. It has not, however, been inactive. In Holland and Germany the Roman Catholics who were hostile to the Vatican decrees, and especially that of Papal Infallibility, have been meeting in distinct congregations, under pastors of their own, and among them are men of eminence in social and professional life. They have been completing their organisation, and we learn from a report, just issued, that an Episcopal Conference has been held this autumn at Utrecht. There are now five bishops who are guiding the movement, and they closed their sitting with fervent thanksgiving, exclaiming, "This is the day that the Lord hath made." We cannot estimate the influence of such a protesting body by a numerical standard. Their witness must tell in their different localities, and must necessarily base itself increasingly on the Scriptures of truth.

Sir William Dawson, in his article in this month's *Contemporary Review* on "The Deluge—Biblical and Geological," affirms that there are indicated to us in the latest geological formations two distinct human periods which are characterised by an earlier and a later race of men. He also assigns a deep and intended significance to the two kinds of documents—Jehovist and Elohist—found in Genesis. These, he avers, do not prove two different writers, as certain critics contend, but express a radical diversity between the two races of men. The Jehovists had faith in a coming Redeemer, while the Elohists were deists with a worship of the God of nature which degenerated into polytheism, materialism, and wickedness. The diluvial catastrophe followed the mixture of the two races.

Not many years ago a certain school of scientists scornfully treated the history of the Flood as an obvious fiction. It is noteworthy that a great geologist accepts the Biblical account as confirmed by modern discoveries, and congratulates those who adhered to an earlier faith when the current of opinion tended strongly in a contrary direction.

Miss Beatrice Potter commenced in last week's *Queen* a series of papers on "the sweating system," as applied to women's work. She vividly describes some woful scenes of East-end poverty she has witnessed, and expresses the three essential elements of sweating as low wages, long hours, and overcrowding. She declares, however, that the execrated "middleman" is rapidly disappearing, but that the wholesale manufacturer now gives out work on the same starvation terms as before, while he pockets the commission that used to go into the pocket of the contractor. Miss Potter says:—

> As the earth teems with parasites, ready to feed on disorganised matter, so the world is full of hard-hearted, unscrupulous men, ready to take advantage of unorganised labour.

The writer's remedy appears to be co-operation among working women, and this is what is aimed at by the recently formed "Women's Trades Union." We commend these articles, written from the standpoint of personal investigation, to the notice of social economists and philanthropists.

An interesting paper in the current number of *Scribner's Magazine*, under the heading of "How the Other Half Lives," deals with the questions of poverty and overcrowding, but this time it is not the East-end of London that furnishes the subject. New York, it would appear, is even a greater offender than is the English Metropolis in respect to carelessness as to the housing of its poor. One district in the former city is said to contain 290,000 people to the square mile, as compared with 170,000, the densest crowding in London. The most suggestive lesson of the paper, however, is that which points to the difficulty, if not the impossibility, of helping the people who continue to live in the congested districts, as they "slip back again on the first opportunity." The most cheering fact that the writer puts forward is in regard to the number of "sweet and innocent girls" who live untouched by the evil around them in these infamous and miserable localities.

The responsibility of society in regard to such a condition of things is clearly and painfully shown by the statistics of a cholera-epidemic during which the death-rate in the crowded districts rose to 195 per thousand. In the face of such figures, to say nothing of those in regard to crime and vice, it is the duty of Christians to do all in their power to prevent the movements which are originated from time to time for the reduction of the evils from becoming merely spasmodic.

So much stress is very properly laid on the shameful waste upon intoxicating drinks that little attention is paid to the corresponding waste upon tobacco. Yet the cost of the tobacco now annually imported into these islands is nearly three millions. With duty and taxation, the profits of the retailer, &c., the smoking bill of Great Britain and Ireland reaches the sum of £16,000,000, or nearly £3 per head for each adult male of the entire population. The results may not be so terrible as those which follow the settlement of the drink bill, but the fact that in the face of abounding poverty and destitution such an amount should be worse than wasted is one to send us to our knees.

[1130]

THE PRESS ON DR. BARNARDO.

QUITE a stir seems to have arisen amongst the parents of the children now in Dr. Barnardo's Homes, several of whom are now endeavouring to remove them from his care. He has, therefore, been obliged to insist upon the fulfilment of the agreement which binds any parent who removes a child without the consent of the managers, and before the time stated in the agreement has expired, to pay at the rate of five or six shillings a week for the term of maintenance.

In a leading article upon this, *The Daily Chronicle* fairly and wisely says:—"Timid relatives of the boys should bear in mind that the late Lord Cairns was a warm friend of the Homes. He was a great lawyer, of shrewd intelligence, and he and other notable persons formed a high estimate of Dr. Barnardo—an estimate which precludes the notion that he does not watch well and wisely over the children.

"Then the prime movers in the outcry are probably ecclesiastical foes of the Homes. Some of them should be among the last to throw stones because the doctor cannot immediately lay hands on a child gone forth from his establishment. If their present indignation is not simulated, they would, perhaps, allow any relative to take from convent or nunnery a child immured there at any moment. It is right to be suspicious of everything that looks like a wanton infringement of the authority of the home; but we doubt whether there is any real cause of alarm when the foremost champions of the privileges of fathers and mothers are men not too careful of parental rights where heir own religious organisations are concerned."

The Echo, which is clearly not a partisan of Dr. Barnardo, but whose judicious articles are often a pleasing contrast to the sensationals of some of its compeers, had the following sober and sensible remarks in a leaderette in its issue of Monday evening:—

"In an ideal condition of society every parent would be compelled to support his or her children, if able to do so; and if permanently unable, by reason of illness or some other sufficient cause, the State should step in and care for the child. However, we have to deal, not with the ideal but with the actual, and Dr. Barnardo's large family consists of nearly three thousand inmates at various Homes in England and the Colonies, on which the benevolent public now expend nearly a hundred thousand pounds a year.

"Ever since some Roman Catholics enabled two women, whose children had been left neglected and destitute, to demand them to be given up, Dr. Barnardo has been worried with a number of similar demands on the part of other parents. This is exactly what we said would happen. It is absurd to speak of Dr. Barnardo as though he were a ruthless, heartless person, who takes delight in keeping child and mother apart. The question at issue is whether parents, who have abandoned or ill-treated their children, so that they were either homeless, or worse than homeless, after allowing charitable people to feed and clothe and house them for years, shall be able, as soon as the child is old enough to become a bread-winner, to go and take the child away from an asylum, thus undoing the moral work of years, and turning the very instruction which the child has gained, into an opportunity for the further gratification of the parents' idleness or drunkenness. We have already freely expressed the opinion that Dr. Barnardo must not set himself up against the law; but, in the interests of the children themselves, the law of adoption should be altered without delay."

We much regret that we are unable this week to report the important meeting at Exeter Hall, last Tuesday night. We earnestly hope that all our readers and Christians generally are aware that the difficulties so wantonly thrown in the way of the institutions of Dr. Barnardo and others, are but a part of the Romish conspiracy to re-establish itself in this country.

MR. SPURGEON ON PROVERBS.

MR. SPURGEON has published the second volume of his collection of Proverbs.* Three things, according to the Pastor of the Metropolitan Tabernacle, go to the making of a Proverb: Shortness, Sense, and Salt. There is much excellent sense in brief in these "salt cellars." This work not only bears evidence of the sound judgment of the compiler, but also of his healthy humour. Some extracts from the second volume will give an idea of the general contents:—

Make matters of care matters of prayer.—This is the wisdom of the anxious. To lay the matter before the Lord is to take the sting out of trial.

Never is a long day.—Therefore it is well not to vow so indefinitely, for we may change our mind. Moreover, it is wise never to despair, or say that we shall never be happy again; for after a while things will look brighter.

Nothing is simpler than faith, and nothing more sublime.—Faith is simple from the human side: it is a childlike trust. But it is sublime from the Divine side, since it grasps the Invisible, and has power with the Omnipotent.

Omission of good is commission of evil.—In other words, "omitted duty is committed sin." How this should humble us when making confession of sin! Who can measure what we might have done, and should have done?

Patience and water-gruel cure many diseases.—Of all prescriptions this is the most reliable, and practically this is the point to which doctors are coming. A little starving is very useful treatment. Grantham gruel is recommended: nine grits and a gallon of water will not overload the stomach.

Sinners fare the better for saints.—Laban confessed that he had learned by experience that the Lord had blessed him for Jacob's sake. So we read, "The Lord blessed the Egyptian's house for Joseph's sake." As Bishop Hall says: "His very presence procures a common blessing: a whole family shall fare the better for one Joseph."

The devil leads him by the nose, who the dice so often throws.—Gambling is so silly a vice, that it is fair to say that its votary is led by the nose; and it is so ruinous, that surely Satan must have a special hand in it. The ancients say, "The devil goes shares in gaming"; and yet again, "Play hath the devil at the bottom of it." Yet the devil does not demean himself to play.

Who prays in grief, secures relief.—And then he must take care to give glory to God for the gracious answer to prayer which has been vouchsafed to him.

> Prayers and praises go in pairs:
> They have praises who have prayers.

To public speakers these goodly volumes will prove a rich mine of suggestion and illustration.

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* THE SALT CELLARS: Being a collection of Proverbs together with Homely Notes thereon. By C. H. Spurgeon. Vol. ii. M. to Z. 3s. 6d. *Passmore & Alabaster*

WELCOME HOME, RATCLIFF HIGHWAY.—The winter's work is being carried on vigorously. At a meeting last week of the Christian Lifeboat Crew, helpful addresses were delivered by several friends, and cheering testimonies given by seafaring members. Prayer was asked for the branches and representatives in foreign ports. The unloading of the Christmas boat will take place on December 28.

REQUESTS FOR PRAISE AND PRAYER.—PRAISE: For blessing on a mission at Ross, by Mr. Opie Rodway.——PRAYER: For blessing on a mission at Poulton, near Fairford, Dec. 14 to 17, by Mr. Opie Rodway.——For blessing on mission services at Sprowston Parish Church, Norwich, Dec. 7 onwards, by Rev. Walter Bradbury.——For blessing on special Gospel services, to be held weekly during the winter, in the village of Briz Norton, Oxon.——For a fifteen days' mission being conducted at Southall, Middlesex, by Mr. George Hefford.

The Priesthood of Christ.

BY REV. C. CLEMANCE, B.A., D.D.

"SUCH A HIGH PRIEST."—Heb. vii. 26.

As the word "priest" is used in Scripture, it for the most part denotes one who stands in some sort between God and man, enjoying a nearer access to God than that with which some others are privileged, and securing their access to God by virtue of his own.

It is quite in harmony with the analogy of nature, that in the bestowment of blessings on man, and even in intercourse *with* man, God should act through a mediator. We do not say that Nature actually teaches this, for her light is too dim; her rays pierce not far enough into the surrounding darkness. But, so far as nature has aught to tell us, the doctrine of mediation quite accords with her teachings.

We are constantly receiving blessings from Heaven through the medium of some intervening person or object, *e.g.*, light from the sun; sustenance in earliest life from those who gave us birth. In providence, God works through media. He is the Giver of every good and perfect gift. Yet few, if any, of the gifts we enjoy are otherwise than traceable to some human instrumentality. In fact, what *is* Nature, but God speaking to us and working for us through Nature, and so unfolding his natural laws? What *is* Providence, but God, through the medium of a succession of events, showing us the order of his natural and moral government? Similarly we ask, What is grace, *i.e.*, the economy of grace, but God working in and for men through the medium of One Person, and so unfolding his nature and the laws of his spiritual government? Since God, the eternal ground of all phenomena, reveals Himself through them, each set of phenomena discloses that part of his nature which has to do with them. Hence, while the collocation of things may show power and skill, while the structure of human nature and of society may reveal moral law, yet (so far as we know) it is only through a Person that God can reveal his nature, his will, his heart! We may understand a workman's skill by seeing a piece of his handiwork, but we must see him in the midst of his family if we would learn what he is as a father. So, we may learn of God's wisdom, power, and skill from the works of his hand; we may learn his righteousness from the sure and certain penalty that follows sin, but if we want to know his inner self, his heart of hearts, we can do that only through the Son of his love!

Nor is this the only consideration which prepares us to see the reasonableness and appropriateness of a mediatorial administration. Some mediation, so far as we can see, might have been needed, even if man had never sinned. But the entrance of sin into the world has obviously rendered necessary some features in such mediation which otherwise would not have been required.

MAN NEEDS A PRIEST.

Hence we find that mediation in the form of a priesthood is in accordance with the all but universal promptings of human nature. The employment of priests—even sacrificing priests—among the people of other religions seems to indicate to us some deep need felt by men of a Mediator. The feeling which prompted Israel to say: "Speak thou with us and we will hear; but let not God speak with us lest we die," is one which most can well understand. For not only because of our dim vision do we need one as a Revealer, to "show us the Father," but because of our guilt we need one who can fittingly undertake to lead us up to Him, and through whom we may have, notwithstanding our sin, a right to the Father, though our sin is adequately condemned; and a freedom of spirit to approach the Father, while a penitential reverence is adequately insured, *i.e.*, we need a priest—a great high priest who can be our advocate with God; and our one aim in these papers will be to show that the Lord Jesus Christ is the Priest we need. "Such a High Priest became us."

But this phrase—"*Such a High Priest*"—brief as it is, is so expressive, so beautiful, and is, withal, one that includes so much, that we despair of adequately setting it forth in the brief space at our command. To do that would require a volume. We can but touch on some ten or twelve features of the Lord Jesus Christ as a Priest, that thus we may show

HOW FULLY HE MEETS OUR NEED.

(1) Because of his own twofold nature as the Son of God and the Son of Man, He is *to us* the perfect Representative of the Father, while He is, to the Father, the perfect representative of man. He is the first, in the only form in which we could feel that He touched us; He is the second, in the only form in which sinful men could have access to a Holy God. Twice in this Epistle is the verb "to become" used in reference to the Saviour and his work. Once in chap. ii. 10, "It became Him, for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the Captain of their salvation perfect through sufferings." Again, in chap. vii. 26, "Such a High Priest became us." Obviously the second stands or falls with the first. For only a mediator who is suitable for the Father to appoint can be in all respects suited to our need. In both respects is Jesus the fitting Mediator. He is the only begotten Son of the Father, He by whom the ages were made, in whom all things stand together. He is the brightness of the Father's glory, the express image of his person. He was with the Father before time began. In the immeasurable past, ere one of the billions of planets began to roll, before the first speck of star-dust was formed, then had He existed with the Father from eternity; He was then, the Son of his Love, the infinite and perfect expression of the Invisible One: and hence, when He clothed Himself with our nature and limited his manifestation therein, He became to us an absolutely perfect revelation of the eternal Father. So that when we look at Him we see photographed as it were to the miniature scale of human measurement the express copy of the Infinite and viewless God! Hence He could say, "He that hath seen Me hath seen the Father."

JESUS OUR FITTING REPRESENTATIVE.

(2) Because of our Lord coming to be *in* the race, and yet *over* it, He is the fitting representative of the human family. By his incarnation He inserted Himself into the race, while yet by his unique position as the Son of God, He was Lord over it. Thus, as the Head of every man, he could be the Representative of man. This principle of Pepresentation is surely familiar enough to us. The head of a house may represent the house. The eldest son in a family may represent the family. A mayor may represent a borough, a governor a colony, a primate a church, a sovereign a realm, an emperor an empire, *but only one who was over all mankind could represent a world!* But Jesus could. Save according to the flesh, He is of no nation, for in a sense entirely unique; He was "born from above." The little racial and caste distinctions which divide mankind are nothing to Him. He overlooks them all, and cries, "Come unto Me, ALL ye that labour and are heavy laden." "Other sheep I have which are not of this fold." So far as earth was concerned, He was a living root out of a dry ground: on earth, yet not dependent on it. He, the one, the only Head of our race, could be, was, and is, our Mediator before the eternal Throne!

WITHOUT SIN.

(3) He is absolutely pure. "He was holy, harmless, undefiled, and separate from sinners." Under the Mosaic law, Aaron and his sons had to be washed with water; they had also to offer sacrifice, *first* for their own sins, and then for the people's. Thus, as far as in a type it could be shown, our God would teach the people that the priest, through whom the people were to approach the mercy-seat, must himself be free from guilt. But the perfection of this was seen not in the type, but in the antitype. Our Lord Himself was "without spot." He consented, indeed, in the first stage of his great atoning work to be "numbered with the transgressors," to step into Jordan's stream, to let the cleansing water roll over him, *as if He had been the sinner.* But it was thus He took up the burden of our sin; and, as the result of his baptism, a flood of light poured in upon his baptizer, so that he who had previously been so terrible, afterwards became so tender, and cried aloud, "Behold the Lamb of God, *who is bearing away* the sin of the world!" But while our Lord thus took up the burden of our iniquities as if it had been his own, He Himself had none, and the ideal of a perfect priest who had no sins for which to atone, and who could approach God in his own right, was fulfilled in Him and Him alone. His connection with sin was very close, yet from any taint thereof He was absolutely free. So closely indeed did the terrible wrappings of sin gather round his soul, that horrible darkness and anguish seized Him. Yet though the world derided; though friends betrayed, denied, and forsook Him; though the fiery darts of the evil one were hurled at Him again and again—now through suggestions in the wilderness, then through the remonstrance of Peter, and again through the shrinking of the flesh from the cross—still through all He bore up, and pressed onward till the work was done, never swerving in loyalty to the Father nor in fidelity to us. He came forth from the contest scatheless, resisting even unto blood, and yet—WITHOUT SIN!

(To be continued.)

THE GOSPEL BOOK MISSION TO THE ARMY AND NAVY was instituted in 1873, to receive books, magazines, &c., to be forwarded to friends who undertake the task of gratuitous distribution among seamen and soldiers; also to collect funds for printing tracts and purchasing pure literature for naval and military hospitals, lighthouses, coastguard stations, and reading-rooms afloat and ashore. During last year over two hundred parcels were sent out monthly, nearly one-fourth of them to places abroad. The balance-sheet shows a small deficit. Communications for Mrs. Brider, who superintends the work, should be sent to The Old Gaol Mission-hall, Salisbury.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XIII.—GOD'S SLAVES.

1 PETER ii. 16.

IT is very remarkable to notice the frequency and earnestness with which the writers of the New Testament insist on the use of that word "slave," as describing their true relationship to God. It is the favourite designation of the Apostle Paul, "apostle and slave," and he even gloried in wearing the brandmarks of the slavery of Jesus. Not only here, but in the first line of his Second Epistle, the Apostle Peter describes himself in the very same terms. And the Apocalyptic vision of the Apostle John rings with the word, touched with heavenly light, transfigured, glorified. That wondrous book is prepared for slaves; they are the sealed; they receive the rewards; they see God's face and bear his name upon their brows. Heaven takes our most dreaded terms, and makes them sparkle in its own light, till what had seemed the synonym of terror, becomes the target of our noblest aims. The servants of the royal household are nobles.

All this is very singular. For the slavery which throve in the poisoned atmosphere of the pagan world was the most cruel and wicked thing that society has ever seen. The slavery of the Roman empire was slavery at its worst. The slave was the absolute chattel of his owner, for purposes of crushing labour, bitter torture, degrading crime. There was no appeal, no hope of redress, no escape, except by the dread door of death. And yet it is this system which the sacred writers never weary of applying to our relationship to Jesus Christ. It presents them with an ideal which stirs their intensest enthusiasm.

It might have been expected that they would have attacked and denounced it, and grasped this thistle by the hand, to uproot it from the harvest field of the world. But this is not the Divine method. God does not deal with society as a whole, but with individuals one by one; not with the abuses, but with the spirit out of which they arise; not with politics, but with principles. It may be that the Apostles did not realise the certain effect of the work which they did. They went quietly forward, telling out the message of God's love, reminding men that in Christ there was neither slave nor master, insisting that their true position was determined, not by their outward condition, but by their inward temper. And in doing this they were creating a world in which slavery could not live. And perhaps some among us, who do not join in crusades against existing abuses, but concentrate all their energy to bringing individual souls from darkness to light, and from the power of Satan to God, are really doing as much as others to purify and elevate society as a whole. You will best save the world by saving the individuals who go to make it up.

Instead of denouncing slavery they borrowed from it to indicate the disposition of their lives, and interwove it into the fabric of their discourses. And so it shone with a heavenly radiance, as black lowering clouds, drenched in the glow of setting suns, lie along the horizon as bars of gold. It is on this fact, then, that we are God's slaves, that the Apostle founds the exhortations of this paragraph.

I. THE DIVINE DESPOTISM.—This may seem a strong phrase. But it is exactly Scriptural. In the next epistle, the word used of our Master is that from which our word "despot" was coined (2 Pet. ii. 1). And it will serve well our purpose, if it startles us into a recognition of the absoluteness of Christ's authority over his own.

We are too easy in our treatment of our Lord. We call Him Master and Lord, and we say well, for so He is; but we do not realise how much the term involves; nor do we do the things that He says. He is our Captain, and we have to go, or come, or do, not because we see the reasonableness of his commands, but because He utters them. He is our Owner, who has purchased us for a specific purpose, and whose intentions will be frustrated unless He receive from us absolute and exact obedience. He is the Founder of our order, and surely has a right to look for as much from us as the Jesuit demands of his "black-robed militia," each of whom must be "as a staff in a blind man's hand."

God hath exalted Him to be a Prince and a Saviour. We are too prone to reverse the order, and make Him a Saviour and a Prince. And we are apt to think much more of being saved by Him, than of doing as He bids. And it is because we know so little of Jesus as King that we experience so little of Him as Saviour.

It would do us good again to take the Gospels in hand, and carefully study them with the one object of noticing their incessant appeals for obedience. Everything in Christian life hinges on doing as we are told.

> Ours not to reason why,
> Ours not to make reply,
> Ours but to do and die.

The rights of Jesus Christ to exercise this despotic authority are founded on many considerations, on which just now we may not dwell at length. He gave Himself for us, and his supreme gift of Himself for us demands the absolute surrender of ourselves to Him. The blood, which He shed on Calvary, is the price by which we have been bought, and we cannot be other than the property of our purchaser. His rights over us are also founded on the gift made by the Father to the Son, before all worlds, of those who, in the process of time, should come to Him. Besides all which, we have ourselves knelt at his feet professing our desire to be, ever, only, always his; not in part, but in the entire range of spirit, soul, and body. Who then can challenge his right to be despotic? Because He is what He is, in dignity, in character, in infinite grace, in superior knowledge, we may gladly and safely put the entire control of our lives into his hands, yielding an obedience which we dare not give to any creature living, and obeying absolutely, blindly, dumbly.

II. THE EFFECT OF THIS CONCEPTION.—"Submit." See how absolutely the Apostle rivets the collar of obedience on the necks of these scattered saints. They might be disposed to hesitate in their submission to every ordinance of man; but he silences their remonstrances, and makes their yoke easy, by whispering, *Submit, for the Lord's sake.* They might demand why they should go on in patient well-doing amid the detraction and ignorant opposition of foolish men; but he forecloses every objection, by saying, *So is the will of God.* They might vaunt their freedom, as having been introduced into a new realm, the tidings of which were beginning to steal through the world, as the first faint breath of spring through the woods; but he met their argument by reminding them that, though they were free, they must not use their liberty as a veil for evil living, because they were *the slaves of God.*

There are wonderful contrasts in these words. Those who stand erect as the brothers of Christ in the presence of God, are bidden to submit to every ordinance of men. Those who avow their determination to live only in the will of God discover that will working through the appointments of foolish and ignorant men. The freemen of God are his slaves, and therefore the servants of men. So great, and full, and rich is that real life which we may live in communion with God, that we can afford to be very liberal in complying with the demands of the human institutions by which we are surrounded, so far as they do not clash with our allegiance to our Master and Lord.

There is great helpfulness in these words. Often, when submission is required of us to some arbitrary and imperious command, we are inclined to resent it, the blood flushes our face, lightning flashes in our eyes, and we are inclined to go off in a rage, saying, "Why should I do this thing?" Then the Master approaches us, saying, "Submit for my sake; do it because I wish it; gently remonstrate against the injustice if you will, and if your remonstrances are likely to avail; but if you cannot alter or amend it, be content to submit; I wish it to be so." This makes the sullen iron swim; changes Marah into Elim; and fills the lion with the sweetness of the honeycomb. Oh, do not complain, and fret, and chafe against me! Tell your griefs to your King. Wait patiently for Him, and He will set you free. Or if not, then believe that his permissions are his appointments, and in bending your meek neck to the unwelcome yoke of human ordinances, be sure that you are performing his good pleasure. The talisman of victory in all such cases, the key to earth's best peace as it is to heaven's choicest boons, is found in the little words, "*for the Lord's sake.*"

There is great reasonableness in these words. The world from the first hated the religion of Jesus, and professed to suspect it, as inimical to itself. It was a favourite charge against the early Christians that they were plotting the overthrow of the Empire, and the dethronement of Cæsar, in favour of "one Jesus." Their private meetings were supposed to be convened for unlawful political purposes. It was therefore necessary that men's minds should be disabused of the impression that any violence subversal of existing society was contemplated.

For this purpose the early Christians were specially exhorted to conform, so far as they could, to the demands and usages of the people, amongst whom they sojourned as pilgrims and strangers. They were to render to Cæsar the things that were Cæsar's. If they accepted the order, and safety, and privileges of a settled national and corporate life, they were to bear their quota of its cost, and yield homage to the form of government which they found in vogue, agreeing to modify or alter it only by orderly and constitutional methods. They were therefore called upon to render to all their dues, tribute to whom tribute, custom to whom custom, fear to whom fear, honour to whom

honour. A quiet and peaceable life was to be their model; submission their law; well-doing their purpose. Thus, in the process of time, they would disarm prejudice, and conciliate their foes, by the exhibition of the graces of an inoffensive, tender, and beneficent life.

It is very beautiful to remark how literally these precepts were obeyed. Tertullian contrasts the early Christians with the heathen. These delighted in the bloody gladiatorial shows of the amphitheatre, whereas a Christian was excommunicated if he went to it at all. When the pagans deserted their nearest relatives in the plague, Christians ministered to the sick. When Gentiles left their dead unburied on the field of battle, and cast their wounded into the streets, the disciples hastened to relieve their sufferings. Thus they *muzzled* the ignorance of foolish men. The tide began to turn. The more *microscopic* (ver. 12) was the inspection of the world, the more evident was it that a new and blameless character was abroad. Pliny admitted in his letter to the Emperor Trajan that there was no cause of blame in the followers of the new religion, "save a perverse and extravagant superstition." And the holy example of the primitive believers is cited by *Merivale* as one of the four causes of the conversion of the Roman empire.

But, of course, there are limits to the application of these words.—Our first service must always be to God. And when the demands of the king or his governors clash with the commands of the Supreme, there is no longer place for submission, but for refusal. Instantly the soul recognises that there is no room for vacillation. Indecision is not to be thought of. The Apostles, who were the first to advocate obedience to existing authority, were also the very first to exclaim, when that authority was intruding into the realm of conscience: "We must obey God rather than men." And they accepted the consequences to the bitter dregs.

The two kingdoms need not clash. We may obey God in submitting to the ordinances of man. We may do well in Cæsar's empire, without contravening our allegiance to Christ. Nay, more, we shall be better citizens to Cæsar, because we are citizens of the kingdom of heaven. But when Cæsar steps over the line of the material, and outward into the spiritual and eternal, there must be persistent refusal, though we rot in the gaol, or the moss grows thick and dank upon our eyes. But even then we are God's free men, because his slaves.

III. THE FOURFOLD APPLICATION. *Honour all men.* Perhaps *value* or *esteem* would better render the force of the original word. They were to manifest such a kindly interest in all men as would arise from a recognition of the worth of each. There is some worth in the most worthless. In each human being there is something which, in the eye of God, is of infinite value. A lost money-piece which has rolled away into the dust, but is worth sweeping the house to find. Put the most degraded in one scale, and the weight of a world of gold in the other, and the world would kick the beam. The blood of the Son of God is its only equivalent. Let us try to view men as God does, so shall we fulfil this injunction.

Love the brotherhood.—Love is not sentiment, but self-sacrifice; not liking every one necessarily, but making others, instead of self, the pivot of our living. And this is the spirit which we should show to all who own the same Fatherhood, and therefore belong to the same Brotherhood.

Fear God.—True love expels the fear that hath torment, and begets godly fear that dreads to cause Him pain. And every step of growth in holiness is measured by the increase of this fear, as the rise of the Nile is measured by the breadth of territory over which it spreads itself. Love persuades a man, says Leighton, purely for the goodness and loveliness of God, to fear to offend Him, though there were no interest at all in it of a man's own personal misery or happiness.

Honour the king.—Respect human institutions. That lesson lay at the beginning of this paragraph, and it is repeated at its close; and, surely, if so much is said of honour for an earthly monarch, much more might be urged on the behalf of the claims of the King of kings. Oh that men would honour Him, with the honour they give to the Father! He is worthy to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing; for He was slain, and has redeemed us to God by his blood. Let us honour Him with no stinting love.

Those who give themselves most absolutely to God, are given back by Him most completely to live for others. Christ does make us members of another sphere, but at the same time He bids us take a warm and living interest in all that touches human life around for his sake.

COLPORTAGE IN IRELAND.

DEAR SIR,—The withdrawal of Rev. T. Connellan from the Church of Rome, to which you have been calling attention, has given fresh interest to the work of the Lord in Ireland. Not a few have been emboldened to take fresh courage, and to think that there are brighter days in store for this unhappy land. The difficulties of carrying on Christian work in a country where religious and political differences have been so acute are well known. Those who labour for the spiritual enlightenment of Ireland feel that they have a claim on the sympathies of God's people, not only in England and Scotland, but over all the world. The affairs of our country have been very prominent for many years, and have largely engrossed the attention of political circles. Surely there are those who contemplate her condition from another standpoint, and who are persuaded that her sorrows are to be healed only by the Gospel of redeeming grace.

Friends at a distance may imagine that nothing is being attempted. Such is not the case; various organisations are at work. In the year 1859, which will always be memorable for the religious awakening that then shook the North, there was started the Bible and Colportage Society, which has ever since been quietly and efficiently prosecuting its labours, scattering far and wide an inspired and wholesome literature, whose teachings are so much needed. The past year has been one of much encouragement, and a copy of the report will gladly be sent to anyone who furnishes his name and address.

The Society is undenominational, taking its agents from the various evangelical churches, and having on its different committees active and interested members of the various denominations. At present it employs twenty-six colporteurs. These men are not mere sellers of books, but try to make the Gospel known as opportunity offers in their visitation from house to house. Sometimes a friend undertakes the support of one of these agents, and, if £40 are contributed in this way, the Society guarantees to make up the balance of the man's salary.

Yours faithfully, THOMAS LYLE,
Assistant Secretary.

Dunadry Manse, Belfast.

A PEACE SUNDAY.—The Committee of the Peace Society have recently addressed a circular to the ministers of some of the leading religious denominations, suggesting the desirability of appropriating one Sunday in the year to special services for the promotion of international peace and arbitration. Many of the replies unite in suggesting the Sunday before Christmas Day, as a peculiarly appropriate occasion for such advocacy of peace and goodwill. The committee, therefore, urgently invite all ministers of religion, so far as the circumstances of their work will allow, to adopt this Sunday, for the purpose of bringing the subject before their congregations.

W. EVANS DARBY, Secretary.
47, *New Broad-street, London, E.C.*

WORK AT LAGOS.

WRITING to a friend in England, Rev. James Johnson, of the Church Missionary Society at Lagos, West Africa, tells of the founding of a Y.W.C.A. under favourable circumstances. The movement has been espoused warmly by a number of Christian ladies, and the work is carried on upon unsectarian lines. Some of those whom it is desired to benefit can read and write English, so that simple English papers and books would be much appreciated by the friends in charge.

Mr. Johnson also reports increased spiritual life in connection with a series of special services at his church. Not a few professed to receive definite blessing, and there were inquirers who gave their hearts to the Saviour.

"Do pray," adds the writer, "that God may use us more than He has hitherto done. The Mohammedans have just been celebrating their Bairam festival. An extraordinarily large number of sheep and bullocks have been slaughtered in sacrifice; some say 4000. The great Sacrifice is rejected—unknown; and where it is not rejected, the fear of injury from fellow Mohammedans prevents a confession of Jesus as Saviour."

THE RELIEF OF PERSECUTED JEWS.

THOUGH scattered and peeled, Israel is not forgotten of God; neither do the sufferings of the seed of Jacob appeal in vain for sympathy and help from followers of Christ. This is rendered evident from the report recently issued of the operations of the Syrian Colonisation Fund, under the direction of the Society for the Relief of Persecuted Jews. Not that the response is anything like adequate to the pressing need; but, nevertheless, there is a response which testifies to the reality of Christian love for Israel.

The operations of the Society are not confined to any one city or country. In England many a poor Jew has been helped at a critical moment; while in Palestine and America colonies have been administered for the benefit of such as would otherwise have been unemployed. "Abraham's Vineyard," where poor men residing with their families in Jerusalem are trained and employed in the cultivation of the land and other industries, increases in productiveness and value. The Alliance Colony, Vineland, New Jersey, U.S.A., also continues to be prosperous, Christian residents in the district, declaring that the Jewish farms and farmers compare very favourably with their German, Irish, and Italian neighbours. Persecution of the Jews is still rife in some Continental countries, and in Russia steps have been taken to deprive Hebrew children of educational advantages.

Just at this crisis, however, the Turkish Government has withdrawn its objections to the settlement of Jews in Palestine. But how can the poor people "settle" while in a destitute condition, unless Christians come to their relief? This is the pertinent question asked in the report, and followers of Christ are urged to be gracious without delay, by way of making such amends as may be possible for wrongs inflicted upon the seed of Israel by professing Christians in bygone days. It is to Palestine that the Jews go in greatest numbers, for there at least they may die unmolested. There are said to be 70,000 in the land, thousands of them starving for want of food. We shall rejoice to learn that the Society is speedily enabled to help many more to join the advance guard of Israel Returned from Dispersion. From kindness shown them by Christians, they may then, with God's blessing, learn something of true Christianity. The Society's office is at 41, Parliament-street, Westminster, S.W.; Mrs. E. A. Finn, secretary.

Some Scottish Missions.—VIII.

ALTHOUGH, as already intimated, these notes do not profess to give more than a glance at *some* Scottish Missions, yet to omit any mention of the

ROBERTSON MISSION CHURCH

(which, unfortunately, I was unable to visit) would be to give an inadequate idea of the efforts put forth by Edinburgh Christians for the evangelisation of that "stony ground"—the Grassmarket.

I cull a few facts as to the origin of the work from a most interesting "Memorial Sketch" of the late Dr. William Robertson, of New Greyfriars' Church, written by Miss R. F. Hardy, and reprinted from "Pen-Portraits of Eminent Divines."

Visitors to Edinburgh know well the two quaint city churches, forming but one venerable pile, called the Old and New Greyfriars, to which they are duly taken to be shown the grey historic monuments, and the quiet, romantic-looking "kirkyard," where so many martyrs lie buried, where the Covenant was signed—signed even with the blood of the faithful—and where some rusty iron gratings still guard the alley in which the ill-fated prisoners taken at the Battle of Bothwell Bridge were

PENNED UP LIKE SHEEP

to await their doom. Surrounded by these memorials, and also by many a mouldering mausoleum of forgotten grandeur, the Greyfriars churches, though possessed of little architectural beauty, will always form a striking and interesting feature of Old Edinburgh.

It was to one of these well-known churches—the *New* Greyfriars—that, in 1844, William Robertson came, fresh from his quiet country parish of Logie, and eager to enter on a wider sphere for which he doubtless felt himself well fitted. In that low-lying Grassmarket, upon which his old kirk looked somewhat sleepily down, there were dark dens of crime and vice and drunkenness, into which policemen alone had penetrated; and here did the new minister of Greyfriars find the field of his future long and successful labours. Gathering a little band of fellow-workers around him, he started his Mission, and it was not long before the closes and wynds had been thoroughly investigated, and the state of matters at least ascertained. How hopeless seemed the case of the old and hardened, even to those eyes so full of sanguine faith and earnestness. But the little children playing at their feet—surely it was not too late for them! And then to Dr. Robertson's mind occurred the grand idea of a *ragged* school—that idea in which he was so nobly seconded, perhaps surpassed, by his eloquent contemporary, Dr. Guthrie.

Not a few Greyfriars people still remember the little flat in Merchant-street where Dr. Robertson made the first attempt at that ragged school work which has since grown to such large proportions. In that bare, scantily furnished room stood the eager philanthropist, surrounded by some twenty city arabs of the day—quite as eager as himself indeed, but it was for the hot broth and the floury "baps" rather than for the bright visions of reform that floated before the pastor's mind. There was another room furnished with ample tubs, hot water and soap, besides an experienced matron ready to preside over the ablutionary process; but into this the young aspirants after learning were by no means anxious to press! There was no lack either of grumbling mothers in the background—complaining that their laddies or lassies had "*jist fair gotten their daith wi' a' that plouterin'!*"

There were many queer characters ferreted out among the dark stairs and closes by that zealous missionary. There was old Mike O'Reilly for one, who shared his own lofty attic with his "cuddy," the active partner of his commercial enterprises. Contrary to the old tradition regarding donkeys,

MIKE'S "CUDDY" DIED

—died in the garret too! And it was no easy matter to get its carcase down. But a new donkey was provided for Mike, and more suitable quarters too, and he became one of the "pillars" of the little mission church just then rising to existence. There was "Granny" too, another well-known Market face, who, in later days, came to attend not only the mission room but the "big kirk" as well; and, though very deaf, seemed to enjoy the services. "I whiles dinna hear the minister," she said, "*but then I aye ken what he's at*"—a speech which amused Dr. Robertson himself.

A visit to the Vennel Ragged School any day will well reward the trouble of mounting that steep ascent. It is a well-managed institution, full of industry both as to head and hands. There is the Working Man's Church in the Grassmarket, now a handsome Memorial Building, consisting of church and mission-halls, shops, and dwelling-houses for working people. There is also the Orphan Home at Abbey Hill. But perhaps the Ragged School will always retain its place as the best monument to the memory of Dr. Robertson.

It was on New Year's Day of 1882 that he last bade the school children, as was his custom on that day, a "good New Year." It was very evident even then that the hand of death was upon him, and that he would never so greet them again. But to his people there was a later occasion of even more solemn and impressive farewell. On the last Sunday of January, in the near prospect of leaving his home, the quarterly communion service was held—Dr. Frederick Robertson, of Glasgow, officiating, the minister himself only breaking the bread, and uttering in a low voice the usual words of consecration. How earnestly many of his old flock gazed on the familiar countenance, grown so pure and spiritual in those later days! Forty years, it might almost be said, he had led his people through the wilderness, as Moses, the man of God, had once led his. Very many had crossed the river before him, and were now in that Canaan which he had taught them to love. Only a few of his first congregation now remained.

The service was over. The blessing alone remained to be pronounced, and Dr. Robertson raised his hands as usual in that last ceremony. But emotion overcame him; no words came from his faltering lips; the uplifted hands fell, and the white head bent lowly down on them—

HIS PASTORAL WORK WAS DONE.

The officiating clergyman took up the words, and the blessing was pronounced as usual, but the recollection of that unspoken benediction will always remain in the hearts of his people.

In Rev. Henry Cowan, the able and distinguished successor to Dr. Robertson in New Greyfriars, the Mission has lost nothing, and gained much by the fresh impetus of personal energy combined with mature experience. Under him good work has been done by successive missionaries who now fill wider spheres in the Church. At present, the Mission Church (opened in June, 1885) is under the superintendence of Rev. T. D. Watt, who carries on the work with untiring zeal.

The Church of Scotland's Young Men's Guild have recently fixed on the Grassmarket as a centre for one of their mission enterprises, and, in addition to this, members of other churches and other communions have been of late pressing forward to help in the good cause. In the *old* Mission Church a most hopeful movement has been begun by Mr. R. S. Hynde and friends. Two week-evenings are devoted to young lads, fourteen to sixteen years old, who would otherwise be hanging idly about the streets, but now come in eagerly to be taught reading, writing, arithmetic, drawing, and natural history.

Through numerous agencies the Robertson Mission Buildings are kept in daily use (over 800 services and meetings being held during the year); the district is systematically visited; the temporal needs of the destitute and deserving are brought under consideration, and, so far as practicable, relieved; and a broad stream of parochial missionary influence, fed by numerous tributaries, constantly permeates a locality which, while containing many respectable and God-fearing inhabitants, ranks among the most spiritually necessitous in the city. The number of adherents of the Mission, including children in attendance, exceeds 450, exclusive of 265 scholars of the Vennel School. (This is associated with the Mission; its scholars receive regular meals, and also have a special Sunday-school.)

The workers here have always had amicable relations with the representatives of other Missions labouring in the Grassmarket and its neighbourhood; but, at the instance of Dr. Gunning (who annually contributes £50), steps have been taken to secure a more definite mutual recognition and co-operation, with a view to prevent overlapping and waste of energy, and so to ensure increased missionary efficiency.

In a recent issue the character of the Grassmarket and its surroundings were described. It may, therefore, be easily judged how greatly needed is such work as this, as is also the mission maintained by the U.P. Church, which for some years has laboured in this difficult locality.

Next week I shall hope to commence a few notices of work in Glasgow; but in leaving Edinburgh I may add that good work is being done there by the Church and Salvation Armies, and by the Railway Mission (which has a specially successful branch there); but none of these had I time to visit. G. E. M.

LIVERPOOL SHELTERING HOME.

THE report rendered by Mrs. Birt at the annual meeting of the subscribers and friends of the Liverpool Sheltering Home on Thursday last was in many respects very cheering. In March last the thirty-second party, of seventy-three children, was taken to Canada, in which country the work of kindly supervision proceeds satisfactorily. Many children in the Dominion thank the Home for affording them a chance to live in comfort and be useful members of society. Mrs. Birt remarked with much truth that such forms of benevolence as this will advance in public esteem as their necessity is more widely appreciated.

Mr. R. F. Lang, hon. treasurer, reported a debt of £2300 still owing to the contractors for the new building in Myrtle-street. Carrying on the work in freehold premises will result in a saving of £300 a year in rent, which sum, with more besides, will, however, be needed to enable Mrs. Birt and her assistants to give more children the benefits of the Institution. Moreover, £1000 is still required with which to furnish the building.

The Mayor of Liverpool, Mr. T. Hughes, who presided on the occasion, spoke in high terms of the objects and work of the Home. He expressed a hope that the people of Liverpool would not allow operations in anywise to languish, but rather would ensure their further development by increasing their support. Mr. S. Smith, M.P., and Lieut.-Colonel Laurie, M.P., also spoke. The latter remarked that simply from a utilitarian and business point of view, the Home was a great success; but, with Mr. Smith, he rejoiced that the work was of a definitely religious character. The meeting was stimulating to the friends of the Home. It is hoped that its influence will do something to help the funds of the excellent work.

Dr. Pentecost in Dundee.

(FROM A CORRESPONDENT.)

As stated in our last issue, the week-night meetings are held in St. Clement's (Established), the afternoon Bible-readings in Free St. Paul's. The Bible-readings were well attended from the first. The meetings at night have deepened steadily in interest, until the end of last week when the feeling of solemnity and deep tenderness has been profound. Dr. Pentecost says that he aims at deep work rather than broad work, and the rousing and sanctifying of Christian life first, as the condition of true revival. Certainly the testimony of those who have attended the meetings is that the Gospel has been told out in sweetness and power, and the wonders of redemption, and the truth of the unseen things of God clearly and vividly revealed. There have been conversions from the beginning; not a great many apparently; but this evangelist's plan of campaign is not calculated to bring to the front any but the most pronounced cases.

The second week opened, as did the first, with four addresses on the Sabbath. The early morning meeting at the Y.M.C.A. was larger and more enthusiastic than that on the previous Sabbath, though held at an earlier hour. The other meetings in the churches were crowded, and all anxiety as to what would be the result of a second Sunday night meeting for men was put to rest by the hall being even fuller, if possible, than on the first night. Every seat was occupied and many stood. There was a goodly show of ministers present. The address was on the "Temporality of things which are seen," partly apologetic, but more warmly evangelistic than on the previous occasion. God was present, and the after-meeting revealed the fact that at least a score of men present had, during the address, accepted Christ as Saviour—that is, as many as openly confessed their acceptance of salvation by leaving their seats before a thousand witnesses, and kneeling at the front form, and afterwards with their lips confessing Jesus Christ as a Saviour.

There was at least one very marked case at this meeting. A fine-looking man, evidently a man of business, remained to the after-meeting. He was seen to be greatly agitated, and with bowed head sat weeping in the body of the hall. During the evangelist's appeal a Christian gentleman went and spoke to him. Presently he arose and came forward to the front seat, weeping and shaking with emotion, fell on his knees, and was heard to cry out, "God be merciful to me a sinner." He afterwards made a confession of faith in Christ. He said in the hearing of some of those around him: "I am a stranger in Dundee. I came into the city on Saturday to attend to some business, and I am sailing for South Africa to-morrow. I had not the least thought of doing anything of this kind. But I went this morning to hear the gentleman who preaches in McCheyne's old church (Mr. Jenkins). He gave an intimation of this meeting from his pulpit, and very earnestly urged the men of his congregation to attend it. I had not heard of the meeting, but resolved to come and hear Dr. Pentecost. I am a great sinner, but I have accepted Christ, and shall go to Africa a new man. Will you all pray for me? for my business will carry me among the most godless and reckless men in the colony."

Another interesting case is reported by a minister. Walking down the street he was surprised to have a man, whom he knew, stop him and say to him with great frankness and warmth, "I have been saved during these meetings." This was the more remarkable considering the reticent ways of our Scottish people, and the fact that this particular man was an educated and peculiarly cold and reserved man, holding to doctrines the very reverse of evangelistic or even evangelical. There are, no doubt, others; indeed, the workers are reporting such cases daily. The meetings for the second week closed hopefully.

It would not be correct to convey the impression that the mission has been an abounding success, for it cannot be said that the city is deeply stirred. But God is working, and we are hoping for greater things during the next fortnight.

An important movement has been inaugurated by some of the leading merchants and manufacturers in the city. Some seventy of them, headed by the Lord Provost and ex-Provost Moncur, have invited Dr. Pentecost to give to the merchants and business men a daily address from 1.15 to 2 o'clock, similar to the series delivered to the Glasgow merchants. He consented to do so, and gave the first on Monday last.

MISS TYSON

began her work among the young on Sabbath week, and already streams of blessing are flowing. Crowded meetings and wonderful power. The singular skill of this consecrated young lady is remarked by all who hear her and witness her work; her use of the chalk and blackboard is so fascinating and illuminating that the Gospel seizes those present by two senses. The older people who attend Miss Tyson's meetings seem as deeply interested as the children. Among her best workers are those who were brought to Christ under Mr. Spiers' work with the children here, ten years ago. This is a good testimony to children's work.

NOTES ON CENTRAL AFRICA.

THE RETURN OF STANLEY AND EMIN

took place on the 4th instant, when they made a sort of triumphal entry into Bagamoyo. After being sumptuously entertained there, Stanley passed over the few miles of water separating the mainland from Zanzibar.

AN ACCIDENT TO EMIN

of a very serious nature took place at the close of the banquet given by the Germans. Walking out of the hall he mistook an open window for a door, being short-sighted, and fell some twenty feet, sustaining severe internal injuries. He was unconscious for ten hours, and his position is regarded as very critical. All the doctors gave him up except Surgeon Parkes, whose skill and care, under God, brought Mr. Stanley through his long and dangerous illness. It is earnestly to be hoped that he may be as successful in this case.

There is something infinitely pathetic and suggestive of serious reflection, in such an event taking place after Emin had undergone so many trials, and just at the moment when his return to the civilised world was being celebrated with feasting and champagne. Whatever the issue may be, no time should be lost in doing full justice to a singularly noble character. His letters, written nearly three years ago, reveal precisely the same faithful clinging to his people which made him so unwilling to leave with Stanley. They are printed in his life by Schweinfurth, Felkin, and other friends. These friends also say: "On no account must anyone imagine that our countryman is a renegade, or that he has given up the faith of his fathers. Emin does not belong to those half-hearted Christians who talk about the advantages of the Mohammedan religion as a civilising agent in Africa. On the contrary, it may be seen from many of his letters that he has the heartiest sympathy with the efforts of Christian missionaries." He offered to maintain a missionary of the C.M.S. for three years at his own expense. It is unfortunate that papers like *The Spectator*, with a character to lose, should talk of him as a pervert to Islamism.

THE SERIOUS DISASTER

which has taken place, in the loss of the Equator Province and the failure to return through British territory, are kept out of sight by the large discoveries that have been made. As soon, however, as the jubilations are over, the public will begin to realise that the disaster is one of distressing magnitude. Before the Dervishes burst into the Equator Province, Uganda was already in the hands of the slaving Arabs; and now there is nothing to prevent the monstrous crime against humanity diffusing itself all over the region of the great lakes.

Had a road been opened to Mombasa from the Victoria Nyanza, as was intended and expected, then civilising influences could have entered by that road; but, as matters stand, the best hope the British Company seem able to form is that Stanley shall become Governor-General of their territory, and make the way upward from the sea. This would have some advantages; but meanwhile fanaticism and cruelty have an indefinite time allowed them in which to run riot over the ground which Emin had begun to win for righteousness and humanity.

MR. MACKAY'S LETTER TO THE C.M.S.

is of very great interest. It details the revolutions going on in Uganda, and supplies some ground for hope that the cause of Christianity may again be restored in a region where so much martyr blood has been shed, and where there are so many prayers to be answered. He gives a letter sent to him by the deposed King Mwanga, craving his return to help him to regain the throne. "Formerly," says the murderer of Bishop Hannington, "I did not know God, but now I know the religion of Jesus Christ . . . Sir, do not imagine that if you restore Mwanga to Buganda he will become bad again. If you find me become bad, then you may drive me from the throne; but I have given up my former ways, and I only wish now to follow your advice."

The letter was brought by three native Christians holding the rank of "Church councillors." Mr. Mackay's comment on it is of a kind which it would be unsafe to paraphrase. "How many out of our number of two (Mr. Gordon and myself) are expected to be ready to respond to Mwanga's invitation, and go to supply the spiritual wants of the Protestant Christian Church of Buganda? Both of us are far too few for the work to be done at this station (Usambiro), which we dare not abandon. Are we then to abandon our people in Buganda, because our friends in England like to hear and read about them, but will not move a finger to come to their aid?" Three priests were sent at once to Mwanga. An appeal of this sort is not likely to remain long without effect.

KEITH FALCONER MISSION, SOUTH ARABIA.—Mr. Matthew Lochhead writes from Cairo:—"It has been a year of trial to us as a Mission. Dr. Paterson and myself were obliged to leave on account of sickness. He is still at home, and I am here, hoping to regain strength for the work to which God has called us. We need much prayer on our behalf. The devil seems determined to defend the fortresses of Islam, but let not our faith waver; 'If God be for us, who can be against us?'"

LIVERPOOL.—Rev. Charles Garrett's scheme for helping friendless but industrious orphan lads, says *The Methodist Recorder*, has taken definite shape. In Shaw-street, Liverpool, Mr. Garrett has taken a large house, which Mr. George Fowler has furnished at a cost of £200. This house was opened by Mr. Samuel Morley, M.P., and will accommodate sixty lads—poor lads who are trying to help themselves The institution is in no sense sectarian, and it is free from the taint of pauperism. The boys pay for the accommodation provided proportionately to their earnings. Part of the house is to be used for married women and their families who are *en route* to join their husbands in America, and also for young female emigrants. By an arrangement with the Methodist Episcopal Church in America, similar provision will be made on the other side of the Atlantic. At both ends of the voyage officers of the Homes will meet and care for the travellers.

A Working Girls' Tea-party.

THE lot of those working girls in our great city whom circumstances have deprived of the shelter of the parental roof-tree, is not in many respects an enviable one. Nothing can possibly make up for the loss of all that a real home implies—sympathy, counsel, care in time of sickness, and a safe retreat from the rude blasts of abounding temptation. In default of these, what an immense boon are the substitutes provided by those Christian friends who have "a heart at leisure from itself to soothe and sympathise" with homeless and lonely toiling sisters in this vast bee-hive. The "Homes for Working Girls in London" are places that we have often had occasion to describe and to speak well of. How much their occupants owe to the unceasing and thoughtful attention of the Hon. Director, Mr. John Shrimpton, it would be difficult to say.

Among the many expedients which he adopts for projecting sunshine into the working life of his clients, is a great annual tea party at which the inmates of all the nine Homes can unitedly "assist." This year he was most fortunate in getting Miss Morley to act as hostess. That estimable daughter of our great City merchant and philanthropist was treading very closely in her deceased father's footsteps in entertaining these young women, for we well remember the hearty solicitude with which he regarded this class of our community.

Portman Rooms, in Baker-street, was the scene of this delightful and happy gathering, held on Monday evening, at a sufficiently late hour to enable the guests to attend after the day's work was over. These beautiful rooms have never been put to a better purpose. The tea hour, of course, was a time of pleasant meetings and greetings, and the interchange of womanly talk—a buzzing Babel of conversation. Then followed a musical entertainment, provided by the kind hostess, of which we can only say that the uppermost of "the upper ten" could wish for nothing better or more artistic. By exquisite song, and skilfully handled instrument, the performers gave the listeners a time of rare enjoyment. Added to this, there were an excellent exposition and some striking illustrations of the marvels of Edison's phonograph: it was truly a sojourn in wonderland. There was also an exhibition of a "potter's wheel," from Doulton's Lambeth establishment, which excited much attention.

To crown all, Rev. Nevile Sherbrooke gave the young people some simple but timely and helpful words of brotherly exhortation, striking the threefold chord of Coming, Giving, Going. On the first point he spoke of the looked for return of our Lord, whose second advent would solve many problems and right many wrongs. The second point was suggested by the near approach of Christmas, the season of gifts that speaks so clearly of God's great gift to the world. The year that is "going," and will so soon be gone, was the last point, and that enabled Mr. Sherbrooke to press home on the hearers some lessons as to personal responsibility toward God and toward one another. Though the hour was late, many lingered to say their last good-nights to acquaintances of former years (for the old inmates of the Homes were among those invited); and as each left she received a little book, as a souvenir of the occasion, and an added token of the interest felt in their welfare by the kind lady who entertained them.

MR. W. ASHDOWN (late of a well-known firm in Bombay), having retired from active participation in business, intends to devote himself to missionary work in India.

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WORK IN THE RIVIERA.

DEAR SIR,—At San Remo, more than ten years ago, Mr. Gordon Oswald began a work of evangelisation which has been blessed to many. For some years he defrayed the expenses of an evangelist in that town. At present this state of things has changed, some of the old members having withdrawn, leaving others to take their place. To the same town, six years ago, the Waldensian Church of Piedmont sent, and has kept there ever since, a pastor. Combined with his work of evangelisation, there are a school and Sunday-class.

At a short distance from Bordighera there is the Evangelical School of Vallecrosia, sheltering about forty children of both sexes. The institution has been founded and supported by Mrs. Henry Boyce, who, for more than twenty years, has lovingly devoted to the work her time and money. Attached to the school there is a pretty chapel, where every Sunday the Gospel is preached in Italian to a congregation more or less regular. The neighbouring town of Ventimiglia, and other places, such as Borghetto, have been visited, and the sick attended and comforted by the evangelist of Vallecrosia. At Bordighera, in a large hall close to the station, the Gospel was faithfully preached the whole of last winter by the evangelist of Vallecrosia.

At Bordighera there is the hospital of Mrs. Walker—a lovely villa rather than a hospital, where Roman Catholic sick are received as well as the Protestants. In the parish of Vallecrosia there is the Casa Vittoria (dependent upon an English committee) where, upon the Mattei system, Miss Gilardi nurses gratuitously the sick poor. It seems she has much success in this truly Christian work.

There are still many places on the east side of the Riviera where the Gospel has never been preached. There is, therefore, room for plenty of willing workers.—Yours faithfully,

GIOVANNI ROCHAT, Waldensian Pastor.
Villa Violetta, Bordighera.

THE LATE PROFESSOR ELMSLIE.

BY way of recognising the loss the churches have sustained by the lamented death of Professor Elmslie, the leading Presbyterians of England, shortly after his departure, mooted the question of raising a memorial in his honour. Professor Elmslie was, however, held in sincere and well-deserved regard by members of other churches, and a proposal was at once made for the scheme to be broadened so as at least to allow of the co-operation of Congregationalists and Baptists. This suggestion gave pleasure all round, and on Monday afternoon last a meeting was held in the Memorial Hall, Farringdon-street, to forward the movement. Sir George Bruce presided over a gathering which was in every sense of the word representative of the three bodies named.

The proceedings were very happy throughout. There was not only harmony of sentiment, but also a visible union of members of the body of Christ. It was decided to raise an Elmslie memorial fund, firstly, to provide for the education and advancement in life of the Professor's only son; and, secondly, to found a scholarship for the promotion of Old Testament and Semitic learning among the Presbyterians, Independents, and Baptists of England. For this about £4000 will be required. Many things were, of course, said in praise of the scholar who is so widely mourned. Rev. Dr. Hannay, in moving one of the resolutions, referred in terms affording great pleasure to the meeting to the joy of the denominational intercommunication which the scheme so grandly promises to promote. Surely, he said, there is no insuperable obstacle in the way of an arrangement whereby we should work together more than we have done in the past; keeping our own denominational positions, we might well combine in all good endeavours, and present a bolder front than at present to the sin which prevails on every hand. Dr. Fraser, Professor Gould, Drs. Dykes, Allon, Clifford, Matthews, and Monro Gibson, also spoke. The last-named found special cause of rejoicing in the opportunity which the scheme will afford for united effort in Gospel work on the part of members of the Free Churches. There were few thoughts dearer to the heart of Professor Elmslie than that of the union of Christians, especially those who are already so near together as the Presbyterians, Congregationalists, and Baptists. One in Christ Jesus, Christians ought certainly to manifest their union before the world. The hon. sec. of the scheme is Mr. G. Walter Knox, 16, Finsbury-circus, S.E.

MAJOR WHITTLE AT STRATFORD.

MUCH blessing has attended the work of Major Whittle at Stratford, E. Night after night there have been goodly gatherings in the Conference Hall. On Sunday evening the spacious building was all but full, the congregation including a large number of young people. The word spoken was, as the times emphatically demand, plain to the point of simplicity, and distinctly personal to the hearer. In his perversity, man to-day denies the Holy One and the Just, equally as the Jews did when they rejected the Lord Christ. This was the burden of the Major's testimony on Sunday, and it was also shown that it is no less true in Western lands to-day than it was in Judea of old, that a murderer is desired instead of Jesus. For the very sin which causes man to deny the Saviour inevitably proves his murderer at last.

Major Whittle never whitewashes the heart and mind of fallen humanity. He is faithful to expose man's corruption, and to enlarge upon the fact that such as have not ranged themselves on the side of the risen Redeemer are "condemned already." He enforces the supreme obligation as well as the great privilege of obeying God's command to believe on Christ, and illustrates his teaching by many a telling anecdote. Not only does he narrow the controversy with God so as to show the responsibility of those who listen to him, but he appeals in turn to young and old, to respectable sinners and proficients in transgression. We rejoice to learn that his meetings have been attended by all sorts and conditions of men, and that night after night many have stood up and desired prayer to God on their behalf.

During the afternoons of this week Major Whittle has been giving Bible-readings in local churches representing various evangelical denominations. This is a fact bearing witness to the wide-spread sympathy which Christian workers have shown for him in his mission. We sincerely trust that our friends of the Conference Hall, as well as the pastors of the churches, will see fruit "after many days" of the meetings which have already been attended by blessing to a very cheering degree.

The evangelist begins, on Sabbath evening next, a week's services at the Mission Hall, Auckland Hill, West Norwood.

SOLDIERS AT QUEENSTOWN.—DEAR SIR,—There are in Queenstown Harbour 900 soldiers. Numbers of them come to Queenstown every evening, and as there is no Soldiers' Home they are tempted by the public-house. At times they cannot get back at night, should it prove stormy. A Home, to be conducted on unsectarian lines, is greatly needed, and is in contemplation. There will be evangelistic and temperance meetings. It depends upon promises of support whether we begin in a central position or in a less suitable house.—Yours faithfully,

(REV.) BOLTON WALLER.
Queenstown, Co. Cork.

A Call to Prayer.

SOMETIMES, in coming along one of the roads on Sunday nights, I see something like nine or ten stations where the Gospel is being faithfully preached in the streets of Sunderland. Side by side with this earnest Christian effort is the dark life of thousands who, in spite of so much Gospel preaching, are passing down the steep slope that goes to that place where hope never comes. Surely there is something ominous in the number of warnings that are heard on every side. So many special calls cannot be heard and rejected by so many, without aggravating the guilt of our country and precipitating a crisis. It seems that a momentous hour at hand is casting its shadow before.

It was before the Captivity that most of the prophets were raised up, to warn the Jews of coming judgment; and before their final dispersion the Gospel was pressingly proclaimed on every hand before the crisis came. So we hear the warning voice of God's messengers sounding out on every hand, stamping the passing hour with a special character. Is this age the forerunner of the judgment that is impending?

HAS THE WORLD GROWN BETTER

under Gospel preaching? We can go into dens of sin, and feel that we are as near to hell as it is possible to be on this side of the grave. We see men under the sound of the Gospel, foaming out their own shame, "twice dead, bereft of all self-respect, pictures of ruin, never-dying souls rotting away, as corpses rot away in their graves." If they had come from out of hell, they could not have been much worse. We hear wickedness poured out as fast as tongues can speak it, and almost as dreadful to hear as if it were the howl of the lost.

We see those who are rejecting every offer of mercy, in every stage of their descent, from the beginner to the helpless ones who have reached the last stage of their descent. The strong man armed keeps the houses of thousands around us, and they do not know how fast bound they are.

Such scenes as these are enough "to make the righteous sad, whom the Lord hath not made sad," and to fill the child of God with some of that bitterness of soul that the prophet felt when he cried: "Oh that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people." To the watchers and the holy ones above, what a sight it must be to see this moving mass of lost souls. What an incessant cry of agony and misery is rising up to God's ears.

THE INIQUITY OF THE DRINK TRAFFIC.

is appealing with a force that cannot surely be disregarded. In past days the governing powers killed the martyrs for their religion; now the governing powers kill their thousands that the revenue may be raised. "Shall I not visit for these things? saith the Lord; shall not my soul be avenged on such a nation as this?"

How complacently we look on at such a state of things! Surely, if the Spirit of the Lord had free play, the burden of souls would be so heavy on his people that it would be too bitter to be quietly borne. We should know what it is to agonise in prayer that we might get relief from the pressure of our sorrow for the souls that are perishing all around. How often when we meet in our prayer-meetings it seems like playing at prayer. Take away the words, and how much feeling would be left? We may say our prayers, and yet never pray. The earnest tone in the cry of misery around us puts our sympathy to shame. It is not saying our prayers that will bring the "refreshing from the presence of the Lord."

Have we learnt what kind of an occasion it is that we live in, and what a world in such a state as this is demands from the believer who goes to the mercy-seat to plead its cause? Who is compelled to go to the throne of grace for relief from bitterness of soul? But what is prayer alone without personal service? When Elijah tried to win the widow's son from death, he lay upon the child to warm the dead corpse with his own heat: so if we want to impart feeling into the dead souls that surround us, we must do it by personal contact: soul must touch soul, heart must speak to heart, that we may excite them with emotions that come from ourselves. "He that winneth souls is wise."

E. B.

BIBLE WORK IN SOUTH AMERICA.

AN esteemed friend in Buenos Ayres sends some interesting particulars of the work of the American Bible Society in the Argentine Republic, which is under the superintendence of Rev. Andrew M. Milne:—

"This year the annual meeting was held in Buenos Ayres, and was presided over by Bishop Walden. There are about thirty who give their entire time to the work, and about twenty unpaid helpers. We had a very delightful time together, and we trust the workers have returned to their respective fields with renewed energy and consecration. One of the results promises to be the establishment of permanent work in Bolivia, thus opening the way for the evangelising of the three millions of Quichna Indians, for whom nothing has as yet been attempted. Mr. Milne and Senor Penzotti saw many of them when in Bolivia in 1883. They were greatly interested in them. The former has carefully gathered statistics and information concerning them. They are the descendants of the subjects of the Lucas; are settled, and very docile; quite different from the wandering savage tribes, to some of whom the South American Missionary Society is taking the Gospel. They come into the towns with their llamas laden with maize, charcoal, or other produce. Having disposed of their merchandise, they go to the priest, holding their hands together in the attitude of humble suppliants. He repeats in Latin a 'Padre Nuestro' for five cents, and an 'Ave Maria' for other five, and then with a small brush he sprinkles a few drops of water on them from a tin vessel which he carries under his cloak.

"There are encouraging tidings from Senor Penzotti, in Peru. In addition to his own work as agent for the American Bible Society he has organised the first evangelical church in Peru, and reports eighty-five adherents. His family has suffered greatly from fever and ague, and both he and his colporteurs have been imprisoned, but he is blessed in seeing the fruit of his toil, and writes in very good spirits. No doubt a resident pastor will soon be sent there. Mr. Penzotti's work, like Mr. Milne's, keeps him on the move. His home is in Callao. Mr. Milne expects to go to Peru and do some work with him before the year closes.

"Ecuador is now the only country on this continent that officially declares itself shut against the Gospel. In 1886 about a ton of Scriptures was turned away from Guayaquil, its chief seaport, and had to be re-shipped to Peru. The angels, I think, must have sighed over the sight, but the authorities knew not what they did. Mr. Milne still looks toward Ecuador, however, with hope and with prayer. When in Mendoza last August, at the opening of a new evangelical church, he met a young Ecuadoriano, recently converted there through the reading of the Scriptures. He is very anxious to take the Gospel to his countrymen, many of whom he says long to be free from the bondage of Romanism; also one of Senor Penzotti's colporteurs is an Ecuadoriano who has the same desire for his fellow-countrymen."

WORKING LADS OF EAST LONDON.

THE Working Lads' Institute, Whitechapel, E., is widely known as an excellent institution, offering social, educational, and religious advantages to boys who unquestionably stand in great need of help. We are glad to know that many a boy brought up in the tenements of East London has, on arriving at man's estate, filled a position of honour in the community. If, however, such has been realised in generations when comparatively little was done to aid the poor and needy, what may not be expected as a result of the beneficent operations of the Working Lads' Institute and establishments of a kindred character? Already the influence of the Institute has been great as well as good. This was made clear at the thirteenth annual meeting, held on Tuesday evening last week, under the presidency of the Hon. T. Allnutt Brassey.

Mr. HENRY HILL, the devoted hon. secretary, presented an inspiring report. The year's work had been successful, and more agencies had been in operation than previously. The evening classes, for educational and technical instruction, were fairly well attended; and when it is borne in mind that the membership is made up of lads who spend the daytime working for their living, this statement is demonstrative of the esteem in which the Institute is held by those whom it is intended most particularly to benefit. Many boys learned to swim in the swimming-bath, which has, moreover, been thrown open to outsiders, and proved of great public utility. To orphans and lads coming from the country, the large dormitories of the Institute have afforded the essentials of a home. The Bible-classes and occasional evangelistic services have been well attended. Altogether, nearly 5000 lads have, up to the present, enjoyed the advantages of the Institute. The employment register has been useful, both to lads wanting situations, and to business houses seeking trustworthy boys. One of the most encouraging statements in the report was to the effect that of the old members, who have now reached manhood, some have started similar institutes, while others are engaged in temperance and Christian work, as secretaries, Sunday-school teachers, and lay preachers. The management and other expenses are very small when compared to the large amount of work done, but yet the year closed with a deficit. There is also a debt of £5000 on the building account, which is greatly to be regretted, seeing that the Institute has so amply justified its existence by good work for God among the very class which by general admission most seriously needs compassion and help.

The Chairman having heartily commended the work, some words of cordial sympathy were spoken by Messrs. F. W. Isaacson, M.P., Stuart Samuel, F. A. Bevan, and Bertrand Y. Bevan. Several subscriptions were announced towards the sum of £1000, now being raised in reduction of the debt. The prizes for progress at the evening classes were afterwards presented by Mrs. F. A. Bevan. Thus, and by many kind acts and words, the lads are encouraged to persevere in mental and moral culture.

THE CHRISTIAN COMMUNITY.—The 117th annual report of this Society is a record of varied and earnest labour. Four hundred workers, of both sexes, give their time towards helping on one or more of the many efforts. The summary of operations contains the following high figures: 3000 lodging-house people, and 15,000 workhouse inmates, visited every week; 2918 services held during the year in eight mission-halls; 5198 homeless men received in the all-night shelter, and breakfasted; 1500 dinners to children, and 12,000 free breakfasts, teas, and suppers, and 233,000 tracts distributed. The office is Memorial Hall, London-street, Bethnal-green, E.; Mr. J. Atkinson, secretary.

For the Young.

LONDON ORPHANS IN CANADA.

By Miss C. R. Stock.

In the autumn of last year Mrs. Merry received an urgent application from a lady and gentleman living in a country village some thirty miles from one of the big cities on the other side of the water, that she would send them one of our children for adoption. The appeal, moreover, came from one who was not an entire stranger, for Mr. Merry had occasionally met the gentleman when travelling from place to place, visiting the boys and girls placed out in homes and situations, and wherever his name had been spoken of it was always with profound respect.

Having about that time quite a number of bonny little ones under nine years old in the Stratford Home (Ontario), it had occurred to Mrs. Merry to have a few of them photographed in a small group, that the photograph might be shown to friends, and some hearts perchance become inclined to take "one of these" in Christ's name. Soon after, on a sunny autumn morning, we drove down town with nine little girls of the ages of four to seven years, carefully dressed in neat little frocks, made by English friends far away at their working parties. Mounting the long flight of stairs to the photographic studio, nine little active pairs of feet sped in simultaneously, greatly astonishing the good man, and calling forth the exclamation, "I've often seen twins, but what are these?"

When we are seeking to live and work for the Lord, does He not lead and guide even in the smallest detail? So we did not deem it to be mere chance that Mrs. A——'s letter arrived within a day or two after the photograph was sent home. Here it was, all ready to send to her, that she might make her choice from the fair little company.

"I WANT THEM ALL!"

Followed by many longing thoughts, the picture went its way through the post, and speedily there came back the surprising answer, "I want them all!" This was not, however, the whole sum and substance of the letter. The attitudes and the expression on the faces of these little girls had evidently all been carefully studied and thought over, and the copious notes and comments on each one proved that Mrs. A—— was a woman of discernment and knowledge of character.

After much consideration and earnest prayer for Divine guidance, Mrs. Merry replied that she would send three little ones, a boy and two of the girls, whose faces were already familiar to her through the photograph. (Mr. A—— in one of his letters had particularly expressed the desire for a *boy* to bring up as his own.)

The choice was made, the necessary arrangements completed, and a few days after we started with the three for their new home. It was a rather long journey, for Canadian trains are by no means so quick as those in England; but at last the long line of "cars" drew up at the "depôt," and we hurried out of the carriage and up the platform, eagerly scanning the faces for our unknown friend.

"OUR NEW MAMMA."

In a few seconds we beheld before us a lady standing quite still, but her very attitude betokening eager expectancy, and such a look on her expressive face! She was gazing intently, waiting for a sight of the little ones: in a moment we were beside her, when, with a mother's tenderness, she stooped, and lovingly embraced the little orphans, welcoming them to her heart and home. Soon we were seated in another train for a short further journey, and here there was time for Mrs. A—— more leisurely to notice each one, to listen to their increasing prattle, and presently she remarked of one of them, "That child has started no less than nine tunes with perfect correctness since we entered the car!"

Arrived soon at the village station, a very few minutes' walk brought us to the snug little dwelling—all plain, comfortable, and homely. There were two parlours, opening one into the other; in one, an American organ and a large sewing machine occupied prominent places on either side. In the other was a monster cage, six feet long, containing forty singing canaries, which were gazed at with great delight by the little ones, and helped to make them feel quite at home. Soon a plentiful tea and a good night's rest fell to their portion, and next morning, when we bade them farewell on leaving for Stratford, they appeared already quite settled in there new home, and not one of the three had the slightest wish to return with us.

Three months passed away. Not *all* sunshine and brightness. There were faults to overcome, good principles to inculcate, implicit obedience to enforce; but, as Christmas drew on, the good foster-mother felt her labour was not in vain because it was "in the Lord," and, as the festive season drew nigh, she began to long to make some more happy!

ASKING FOR OTHER THREE.

Mrs. A—— therefore summoned up fresh courage, and wrote to Mrs. Merry to ask if she might be entrusted with three more children, especially mentioning that she would like one, at least, to be very young; in fact she would like to have the smallest in the Home, whether boy or girl.

The request was complied with, all feeling that, should the six prove too many for her time and strength, it would be quite easy to return some in the spring: meanwhile they would be improving in health, in manners, and in refinement; there could be no loss, it must be all gain.

Away went another lady-worker with the second happy trio, and her heart was filled with never-ending praise, as she beheld the bright little family, united in love to one another, and each little one endeavouring to help "Mama" and her companions.

Nine more months passed swiftly by, and again during this past autumn we found ourselves in Canada. Amid the joy of arriving safely at the dear Home with another party of boys and girls, seeing many of them depart for good situations, and happy homes, our thoughts naturally turned to the six at ——, and we longed not only to hear, but to see for ourselves how they were getting on.

In a few weeks' time the desired opportunity presented itself, and again after sundown on an evening late in September, we arrived at the well-remembered country station, where we were received with open arms by Mrs. A—— and Frankie and Freddie, the two boys. There was no moon, and the road seemed dark after leaving the bright lights of the "depôt," but soon we were at the large white gate, then, crossing the field, we entered once again the snug little dwelling. Passing through the outer parlour into the inner and best one, there sat the three little girls, each in her own small rocking chair, and the wee boy, barely three years old, all of them so changed and improved that we scarcely recognised them. They had been left quite alone for about twenty minutes, while mother and the two elder boys went to the station, and they had obeyed the injuction to remain quietly in their chairs, lest they should be tempted too near the stove, and get into any danger. All the three girls, two of them now six years old, and the other five, looked in the perfection of health; they were neatly and suitably clothed, and their fair hair, which a tender hand had evidently loved to caress, seemed to be one mass of clustering curls, around each broad brow. More than this, their little ways were gentle and confiding; no pushing of one another, no clamour, or unkind words were heard. All seemed to vie with one another in being happy and contented, in giving as little trouble as possible, and assisting each other, as far as lay in their power. The youngest boy, Howard, whom we remembered as a fretful, really ill-tempered and self-willed child, had been, apparently by some magic charm, transformed into the brightest, most loving and patient, winsome little fellow that one could possibly imagine. Time after time, we got him to give us his name, just to have the pleasure of hearing him repeat in his naïve way: "I'm Howard——Mama's wee baby-boy!"

"WE ARE SEVEN!"

But presently, sundry whispers and an exchange of glances between mother and children made us turn to examine the room and its occupants more closely, when, to our amazement, in a far-off corner, we discovered another wee boy. At our exclamation, "Who is this?" he timidly came forward, and, holding out his little hand, ventured to say in broad Scotch: "I'm Georgie Camell——Mama's wee Scotch laddie!"

We turned to Mrs. A—— for a solution of this mystery; how could it be that there were seven little ones (reminding us forcibly of the words in the well-known poem, "We are seven") when six only had been sent? She indulged in a hearty laugh at our surprise, and proceeded to explain: "Last Christmas, Papa came home after more than three months absence in North-East Canada. He made every effort to get home in time, himself to fill the little stockings which he knew would be hung up, in confiding expectancy, at the head of each bed. When he arrived, and I was standing talking to him, quite lost in joy in having him safe back, to share once more the responsibilities and cares of the family, I suddenly became aware that a very small sad-looking piece of humanity was hiding behind him. It was a white, weary, little face that turned shyly towards me; the clothes were poor, and soiled through the long journey, but, said my husband: 'You were wanting a *very* little one. See, I've brought him.' It was Christmas Eve. Could I refuse a gift from my Father to tend for Him, when I remembered the much greater gift which nearly 1900 years before He had bestowed on me? No, I clasped to my heart little Georgie, brought one thousand miles from far-off Nova Scotia; and though for many weeks I almost despaired of his life, so frail and weak was he, the Lord has brought us through, and now our family is the *perfect* number, *one for every day in the week*, as I tell my friends when they ask how many children there are at home."

DAILY CARES AND PLEASURES.

Saturday morning dawned. The long journey and the pleasant excitement of the previous evening had made us sleep heavily, but, as we awoke to the consciousness of where we were, the question arose: Is it possible that there are seven merry children in this quiet house? We lay still and listened for awhile. No noise, but light little steps were heard moving hither and thither, and gentle voices sounded, showing that all were astir and beginning the duties of the day. On rising we went to see how each one was occupied. Mother had her porridge and potatoes on the stove, cooking ready for breakfast, and had gone to milk the cow, a beautiful creature bought by Mr. A—— after the little ones had been received into the home, that they might have an abundance of sweet new milk. Frankie and Freddie were doing their morning "chores," feeding the horse, the young colt and the cow, tidying up the barn, &c. Flossie, with a broom just big enough for her, was sweeping and dusting the parlour. Maudie was dressing little Howard, while Flora, the merry little chatterbox, was looking on and chatting away to everybody.

After breakfast, reading, and prayer, the two

boys finished their "chores," and took their slates to write. We were surprised to find how well they wrote for children only eight and nine years old. It was a good round hand; and very careful they were not to make a mistake in their copies. The education of these little ones is by no means neglected, although Mrs. A——'s hands are very full. Maudie reads extremely well. She is far ahead of most children of her age, and the others are in a fair way to follow. Freddie is found to be a remarkable boy. It is easy for him to be talking busily on one subject, while he is thinking out another, as hard as he can. He seems likely one day to become an engineer—all his tastes are in that direction. He needs care, however, for he is a boy who is easily led, either on the right or wrong road.

Frankie is a quick, clever child, and should with wise training, if spared to grow up to manhood, make a good business man. Flossie is evidently meant for a housekeeper. She is fast becoming a refined elegant little girl, but she dearly loves to have her small broom or her duster in her hand, and all she accomplishes is thoroughly well done for so small a girl.

Maudie's talents are more for book-learning. She does not like housework. She says, when she gets older, she will learn everything; for she is quite aware that she can never make a useful bright woman, like "Mama," if she gives way to her dislike of saucepans, dusting, brushes, &c. But she loves reading and writing, and she reads in her book, or the easy Bible-lessons, in a book-roll which hangs on the parlour wall, with great zest. She modulates her voice in what the Americans style "a cunning little way," and before commencing she repeats over her instructions:

Understand what you read about,
Pay attention to the pauses,
Read as if you're talking.

Mrs. A—— says she must be educated for a school teacher, a very honourable employment in Canada, where the schools are first class and every child attends day school, there being no such thing as having a governess to teach you at home.

Maudie thinks, too, that she might be a nurse some day, supposing that school-teaching should fail. She takes care of little Howard, considers him her special charge, and he warmly reciprocates her kindly attention to him.

Flora is only five years old, and at present reads in what is called the "first book." She is however a bright clever little girl. "Artist and musician" is what the phrenologist determines of her. "When she is twelve years old," says he, "she will draw your portrait so that you can't mistake it." She is a really lovely little girl, and, better than all, she is strictly truthful, which we cannot say of all of them. She would scorn to tell a lie, and so noble-hearted is she that she has been known on one occasion to bear punishment due to another, because she was believed worthy of blame, and neither by word or look would she implicate the guilty party.

Our young readers would no doubt like to hear a word about the children's amusements, as well as about their characters and their training.

First there is quite an army of dolls of various sizes, and a doll's carriage. Then there are picture books, which they have been taught to use carefully (not to tear them and throw them about, as we have seen some children do). When they look at the pictures they like someone to explain the meaning, and if there is a story connected with them they will listen with rapt attention whilst we read it to them. Then there are the canary birds; and it is part of their play to watch and feed them. And who shall tell the delights of the orchard and field, swinging in the hammock under the apple trees, and enjoying the luscious fruit?

In the afternoon the horse was hitched to the handsome new double buggy, and mother, visitor, and the seven children all went for a drive, and a very happy time they had.

PREPARING FOR THE SABBATH.

Saturday evening was a preparation for the Sabbath. All the little Sunday frocks and various clean garments were looked out, and hung by the little girls, each in her own corner, that there might be no confusion on Sunday morning. There was a simple white frock for summer wear, and a neat crimson cloth one for the cold weather. All the work was arranged to take as little time as possible on Sunday morning, for there was some necessary work to be done on the sacred day, such as feeding and watering the horse, milking the cow, &c.

Next morning, on leaving our room, we went straight to the kitchen, where we found Mrs. A—— making the porridge, and the little ones standing round, learning the golden text for their Sunday-school, in connection with the International Lesson for the day. As soon as breakfast and the various little duties were over, the "overalls" which had kept the best frocks nice and clean, were laid aside, the Sunday hats were donned, and we all started for church.

The children walked first, a sweet little procession. Frankie and Freddie, with wee Howard between them; next came the two bigger girls, Florrie and Maudie; while Flora and the little Scotchman brought up the rear. As we went along it was easy to see the interest these orphans had created in the village. Everyone we met seemed to know them, had a kind word for them, and their lingering glances of admiration at the dignified yet modest demeanour of both boys and girls were apparent to the most casual observer.

Arrived at the church, before we had time to enter, the boys' caps were off, and they walked in quietly, each one taking the accustomed place, without any confusion or hurry. One felt they had been trained to intelligent reverence in the house of God.

During the service it was touching to watch them. They sat so still, and, young as they were, they seemed to be listening, and trying to take in all they could, and their voices blended sweetly when a hymn was sung that they knew. After service came the Sunday-school for an hour. Here again the "London orphans," by which name they are known in the village, distinguished themselves; no other of the children present had taken the trouble to learn the Golden Text for the minister, but ours repeated it correctly.

At home again once more, we walked in the field till dinner was ready. Then, afterwards while dishes were washed, they wanted a nice story from one of their little books, and finally we all gathered in the best parlour for a time of singing, when we were astonished with the childrens' rendering of many sweet hymns—some of them quite new to us—their beloved mother accompanying them on the organ. One was very lovely—the second and fourth lines of each verse being the refrain

Joy cometh in the morning,

which was taken up by all of them, the first and third line being sung as a solo, by each of the three girls in turn.

We closed with one sacred song lately brought out by an American evangelist, sung by the two elder boys, with perfect taste and harmony. The chorus for evermore will ring in our ears, sounded out by those clear ringing child-voices, repeated over and over again—

For the way is so delightful,
The way is so delightful
In the service of the Lord.

[This charming story, with a general statement of her work by Miss Macpherson, has been published as a neat booklet, called, "Lonely Hearts and Homes Filled." Copies may be had from the Home of Industry, 29, Bethnal Green-road, London, E.]

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Henry Hutchinson, Smithills, Bolton-le-Moors, Dec. 13—19; Raunds, Dec. 20; Christ Church Schools, Hampstead, Dec. 28 to Jan. 5. Mr. Alfred Armitage, Coatbridge, N.B., Dec. 13—20. Mr. T. Lewes Sayer, Athenæum, Camden-road, every Sun. in Dec., at 3.15. Mr. Edwin Arrowsmith, Liverpool, Jan. 1—14.

THE USES OF SORROW.

"Your sorrow shall be turned into joy."—JOHN xvi. 20.

GIVE thanks for sorrow—'tis the tender dew
That moisture gives unto the spirit's sod
The first vibration, though in music low,
Of the heart's harp under the hand of God.

Grief is a storm that strips our sin-wrapt souls,
Like ocean's waves its restless billows beat;
Onward it bears us, past life's rocks and shoals,
Bleeding and bruised, unto Immanuel's feet.

Grief is the cold, dark soil, where seed is hid,
That unto fairest blossoms shall unfold;
The furnace fierce that burns the spirit's dross,
And purifies it into chastened gold.

Grief is a valley, shadowy and dim,
With thorny paths, where weary feet must tread;
Yet all around the hills of promise rise,
And love's blue sky smiles calmly overhead.

Grief is a seraph pale, whose austere hand
Softens with sombre tints life's roseate ray;
That clouds the landscape of life's transient dream,
And opes the curtain of eternal day.

Grief is a mine where precious gems abound—
Treasure outweighing earth's luxurious spoils;
For in its depth a priceless Pearl is found,
Whose peerless worth repays the miner's toil.

Grief is a war where fadeless palms are won;
Eternal victories o'er death and strife:
Then the glad welcome, and the sweet "Well done"—
A crown of love, and everlasting life.

HARRIET JULIA EVANS.

HOMES FOR AGED POOR.

TWENTY years ago, a single Home was opened in Notting-hill, for the accommodation of a few aged persons. A room, rent free, was provided for each inmate, to supplement their small savings, or the weekly income that could be procured from friends or former employers. The house was soon full, and now there are eight Homes, with 116 inmates, in various parts of London. At least a dozen similar ones, not affiliated to the parent Society, but working on the same lines, have sprung up as the result of the original effort, and are supported locally.

Though the work has grown and prospered, much help is still wanted, as more than seventy applicants press for admission, and not a room is vacant. A room rent free is the boon they ask for, and must be denied, unless the resources of the work largely increase. A visit to some of these Homes for the aged would, we are sure, secure help and sympathy from many. Freedom from care appears to add years to the life of our aged friends, for amongst the number there are twenty octogenarians.

The spiritual needs of the inmates are not forgotten; a weekly Bible-reading is held in most of the Homes, and there is reason to believe that in the years of quiet resting afforded by their shelter, many have sought and found a Saviour in the closing years of life.

Winter is once more upon us, and it is desired to supply the inmates of the Homes with coal, the most necessary of all necessaries to the aged, and a very expensive item, which their small means cannot meet.

The Homes are situated at 65, Walterton-road, St. Peter's-park; 9, 11, 13, 15, 17, Minford-gardens, Shepherd's-bush; and 25, and 27, St. George's-road, Notting-hill. The hon. secretaries are Miss E. G. and Miss S. A. Harrison, 5, Grandacre-terrace, Anerley, S.E.

REV. JAMES MUIR, St. James's Manse, Wakenham, British Guiana, labours among coolies. He says: "If we had Christian tracts and books in Hindi, much more work could be accomplished, as many of the people can read. A Brahmin and a young man have been converted through reading Hindi Gospels."

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 15, Rev. xxii. 1—9; Mon., Dec. 16, Rev. xxii. 10—21; Tues., Dec. 17, Ps. cxli. 1—10; Wed., Dec. 18, Ps. cxliii. 1—12; Thurs., Dec. 19, Ps. cxliv. 1—15; Fri., Dec. 20, Mal. i. 1—14; Sat. Dec. 21, Mal. ii. 1—12.

ISABELLA MACPHERSON:

The Story of a Devoted Life.

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER VI.—PIONEERING.

(*Continued from page* 1116.)

THE SHOEMAKERS' SHOP.

ONE Sabbath night she came upon a company of shoemakers in a garret, busy at work. They had been drinking, and were in a hilarious mood—roaring and laughing, as they worked, with amazing enthusiasm. Had a spirit from the other world appeared, they could not have been more startled. She opened fire. They replied by using their hammers with deafening effect. Nothing daunted, she persevered. She appealed to their manliness: were they afraid of what a woman might say? Silence followed this appeal, and she poured forth a torrent of warning and entreaty. In reply, one of them, in a mocking strain, asked her if she would like to see them going barefoot.

She answered, "Better go barefoot to heaven than go well-shod to hell."

"Oh," exclaimed the mocker, "I mean to have my fun out to the end of the chapter!"

"Very well," she replied; "but what about the ending of the chapter? Did you ever see or hear of one making fun in the throes of death?"

No, he had not.

"Well then," she said, "why not?"

Solemn and kind words followed. So she won a victory, although probably enough it was only a temporary one. At all events she left with them something to think about, and there was quite a hush when she came away.

On Sabbath nights she frequently found women washing or baking. The sudden surprise left them no time to invent a decent excuse for desecrating the Lord's Day; and it was curious to see the too-quickly conceived lie sticking in the throat.

"Oh, what a rating I got from her!" said one to her neighbour; "she caught me baking, but she'll never catch me again."

At Christmas and New Year's time she frequently found the houses

SCENES OF REVELRY AND DRUNKENNESS

on the Lord's Day. Not seldom on those occasions she noticed side by side on the table a bottle of whisky and a copy of Burns' songs. One Sabbath night she came upon a company of men and women carousing. Pointing to the song-book and the bottle, she said:

"Are these your Bible and Sacrament?"

A deep silence followed the question: the revel was suspended. Most of those people, though they had sunk very low, retained some memory of better things. A little reverence for the things of God lingered in their very blood. In early life they had seen the snow-white cloth on the Lord's table; they had seen the elders amidst a solemn hush carrying round the memorials of the Saviour's death; and the Bible had still an awful meaning even for them. Not a voice was heard, not a head was lifted, while our visitor set before the revellers *life and death—the blessing and the curse*—and with tears pleaded with them to turn from their evil ways.

John M—— was a worthless, drunken fellow. One day in March, 1869, he was sitting in a public-house with one of his associates in sin. Suddenly a voice as if from out of the unseen world said to him:

"John, you'll have to drop this way of drinking."

He started to his feet, took his hat, and said to his companion: "William, I'm to drink no more with you or anybody else."

Looking at him in amazement, his friend said, "What's the matter with you, Jack?"

Without another word John left his comrade and the public-house, which he never again entered. The Spirit of God was now working in his conscience with great power. His sense of sin and danger was so overwhelming that he was no longer able to continue his work as a handloom weaver. Bending over his loom with his Bible in his hand, the tears streamed down his cheeks until his vest was wet and the water trickled from his clothes. His anguish continuing he left the workshop, and spent his time in wandering in the fields and praying for mercy behind hedges, making the solitude vocal with his cries. At length his strength failed; the protracted agony compelled him to take to his bed.

Our visitor took me to see them. He lay on a bed of rags. Every bone in his body, he said, ached—not because of the hard boards, but because of the spikes of his own sins on which he was now impaled. From sheer distress of soul—no longer able to work, or eat, or sleep—he was the image of despair. As he told me the story of his wicked life and his anguish, the very bed shook with the convulsions of his terror. No human voice could be more distinct to his ear than was the voice of an angry God speaking to his conscience. He was being borne, he said, by an invisible, irresistible power to the judgment seat, where in all justice God was bound to condemn him, and see him duly damned. He wished to repent, but could not; he felt he could as easily fetch tears out of a millstone as one pang of genuine godly sorrow out of his bad, bad heart. Besides, he believed it was too late in the day for him to repent; and there remained for him nothing but a "fearful looking for of judgment."

In a long conversation I endeavoured to show him the way of salvation by faith in Jesus Christ, bringing him face to face with this word: "God so loved the world that He gave his only-begotten Son, that whosoever believeth on Him should not perish but have everlasting life"; and left with him the solemn alternative—to receive Christ or reject Him; to be crucified with Christ, or be a crucifier of Christ.

DRUNKEN JACK'S CONVERSION.

Hastening to the mission hall where we were then carrying on evangelistic services, I stopped the evangelist who was speaking, stated the case of John M——, and requested special prayer on his behalf. Next Sabbath morning he rose early, and sought retirement in the country. In a secluded spot by a dyke side, with a little brook babbling at his feet, he read his Bible, and cried to Heaven for his very life. Again and again he read, "God so loved the world that He gave his only-begotten Son." Light dawned with "whosoever believeth." The name of Jesus now became indescribably precious; it came to him once and again with sweetness and power; it overcame him. He now took the Lord at his word, and found perfect rest. Here he remained till the afternoon, "weepin' an' sobbin'" for joy. Having washed his face in the stream, to remove the traces of weeping, he returned home; and as he was sitting down to dinner, in the garret where he resided with his family, he looked up to the little "skylight," the only window in the room. "Just then, as my eye caught a glimpse of those heavens where my blessed Jesus was, a second ray of Divine light fell on my heart. This so overpowered me that I had to quit my dinner, and rush off to my brother's house to tell him that

> My happy soul was free;
> For the Lord had pardoned me,
> Hallelujah to Jesus' Name!"

John M—— was henceforth a new man. After some years his health gave way, and being no longer capable of manual labour he employed his time in walking out into the country, visiting farm-houses and servants' bothies; distributing tracts; speaking for Christ, and offering prayer, as he found opportunity. Possessing a rare gift of forcible speech, he could set forth the plan of salvation in terms singularly clear, crisp, and telling. Thus he spent for God what time had been snatched so miraculously from the wreck of his life. His sudden arrest by the Holy Spirit in the public-house shows, what we have often seen, that in a time of gracious visitation God is pleased sometimes to work without any human agency. But John M—— owed much then and afterwards to the sympathy and aid in may ways of our visitor, Isabella.

A HINDU ON INDIA'S ENEMY.

A NATIVE of India, Hira Singh Puri, at present a student at Harley College, Bow, E., has the spiritual and moral welfare of his countrymen very near at heart. He hopes to labour for their enlightenment in the Gospel. In a communication to us, he describes strong drink as responsible for much of the misery and degradation which prevail in the country. True, all the sacred books of India denounce the use of intoxicating drinks, but the example of Europeans goes far to explain the growing folly and inconsistency of the people. Hira Singh Puri writes:—

"I have gone from one street to another, travelled from town to town, and talked upon the subject with high and low, educated and illiterate, Hindus, Mohammedans, Sikhs, Bengalis, and also with Christians. All, with one voice, attribute the present deplorable condition of my fatherland to the liquor traffic, and all long for the day when it will be swept from the land. Seeing with my own eyes the ravages drink has made upon my countrymen, I was moved to take up the cause of temperance and total abstinence, and fight it out in the name of the Almighty. Though feeble, weak, helpless, and poor in myself, yet I thank the Lord that He has blessed my exertions to a certain extent, and I mean to go on, waiting for the seventh day when the mighty walls of Jericho will fall prostrate at the mighty trumpet call of Jehovah.

"It is no exaggeration to say that drunkenness is steadily increasing in India. Government officials bear witness to the statement; statistics are full of it; but experience is the proof. A walk down the streets of Lahore will reveal the fearful evil of the traffic. The story is told of a European, who, on finding that one of his servants had died through the drink, had every bottle remaining in his house destroyed, and resolved never again to touch the accursed thing. How noble it would be if every official in India would follow this example! Oh, that those who have introduced and support the liquor traffic in India, would also mend their ways while it is time!"

Hira Singh Puri is better known to Indian Christians by the name of Peters, which appellation he received from an English lady who had actively interested herself on his behalf, and aided him in his education.

CENTRAL AFRICA.—Long and interesting letters have been received from the agents of the Church Missionary Society on the shores of the Lake Victoria Nyanza. There has been fighting in Uganda, King Mwanga having taken steps to regain the throne from which he was deposed some months ago. The Roman Catholic priests have actively supported the movement, and, with many promises of future good conduct, the King (by whose order Bishop Hannington was murdered) has implored Messrs. Mackay and Gordon to join him. When the letters left, Messrs. Walker and Gordon, who were expelled from Uganda at the time of the revolution, were on their way to islands close to Uganda, where Mwanga and the native Christians were. Assuredly they will have the prayers of such as call upon Him who is King of kings and Lord of lords.

THE LATE CHARLES STANFORD. D.D.,

Of Denmark Place Church, Camberwell.

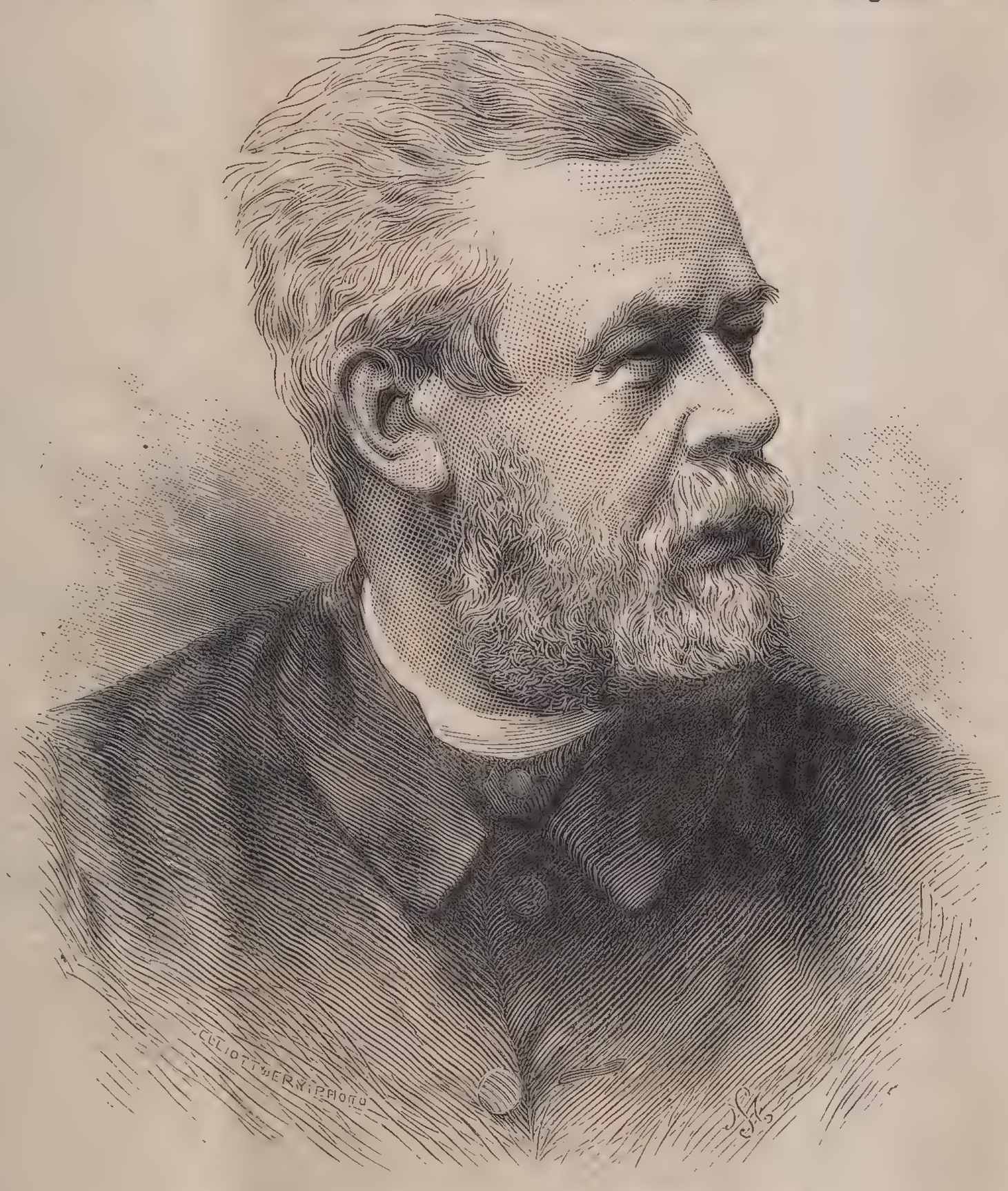
WHEN, in March, 1886, the subject of this sketch was summoned to his eternal rest, there came to many, even outside the boundaries of his social and congregational circle, a keen sense of personal loss and bereavement. His spoken sermons and his published writings had constituted him to these a true and helpful friend, and very genuine was the grief that a voice they loved to hear was for ever hushed, and that thoughts so inspiring and consolatory as his would flow forth no more for the enrichment of his fellow-Christians. What sorrow Dr. Stanford's death brought to his own much-attached congregation it would be impossible for anyone to say who did not belong to it.

The life of CHARLES STANFORD has now been given to the world in part,* and our only regret is (as was recently remarked in these columns) that the picture is not a fuller one. He was no ordinary man, and the world would be richer if it had the complete story of his earthly sojourn, especially in its earlier stages. But his sensitive, shrinking spirit recoiled from publicity in personal matters, and we must remain content. His wife has prepared these memories with a tender and loyal hand, and right welcome they are.

To Northampton belongs the honour of being his birthplace; he was born in 1823. His parents were of humble lineage and lowly in circumstance, but they seem to have been worthy progenitors of a worthy son. Says the biographer, "No hardship could dim the mother's gentle dignity of face and bearing, or quench the father's rare originality." Charles, it appears, never went to school in boyhood days, and his ardent struggle in later years to make up for this deficiency no doubt helped to weaken a frame never too robust. From childhood he displayed a singular artistic faculty, and if he had followed the bent of his genius in this line of things he would certainly have achieved success. As it was he became one of the most skilled artists in sacred speech that the modern pulpit has known. "Before he was sixteen he had been in a shoemaker's factory, in a lawyer's office, and in a bookseller's shop." His master in the last and most congenial of the three occupations perceived the wonderful promise in the lad, and, with other friends, made arrangements for his being sent to college. Before this, however, he had joined the membership of Doddridge Chapel, Northampton, his father and mother being received into fellowship at the same time. Doddridge Chapel was Independent, but he had been led by study of the Scripture to the adoption of Baptist views, and therefore his destination was Bristol College, which he entered in 1841, at the age of eighteen.

Here he made himself felt among his fellow-students as a "distinct personality," original in his thinking and speaking, and most attractive in his social qualities. His studies were interrupted for several months through illness; nevertheless, he was so heroically patient and industrious that before his full term of four years had expired he was released to enter on his first pastorate at Loughborough. This pastorate was brief but brilliant in its happy influence on that rural community. At the end of two years he had to seek change of air owing to a breakdown in health. After two or three months' interval, he accepted a hearty call to the pastorate of the united Presbyterian and Baptist Church, Devizes, where he lived and laboured for the space of eleven years. While the inward flame burned brightly, the outward casket continued feeble, so that we read in one of his letters to a friend of his being forced for a time "to live a comparatively indolent life"; he goes so far as pensively to anticipate the idea of "dying very young, having all hopes of usefulness blighted just as they were opening." To add to his trials, the beloved wife of his youth was taken away from him, so that he was completely laid aside and unfitted for public work. Nevertheless his influence was powerfully felt, and the congregation grew in zeal and good works. A new chapel was built, in consequence of some legal difficulties about the enlargement of the old one. Mr. Stanford had calls to other places, but these he resisted, and gave all the energies he could muster to the feeding of his loved flock and the advancement of Christ's cause among the churches in various ways. After a lonely life of five years he again married, and his second wife has been privileged to tell his interesting history to his numberless friends and admirers.

Early in 1858 the hand of Providence pointed in the direction of Camberwell, and after some hesitation he felt able to accept a cordial and harmonious call to become assistant and successor to the venerable Dr. Steane. He entered on the co-pastorate in May of that year, and for the rest of his life — twenty-eight years—gave his very best to the highly favoured church at Denmark-place. It is scarcely needful for us to go into detail as to the course of this happy and eminently fruitful ministry. In three or four years the senior pastor had to retire through increasing infirmity, and thenceforward the full burden of the pastorate devolved on Mr. Stanford. Here, as at Devizes, he had to endure spells of "distracting pain and depressing weakness," though his heart bore bravely up, and he was instant in all kinds of good work, so far as strength would permit. His rare preaching gifts of course brought him more than local fame, and he had to pay the penalty of genius in being asked to officiate here and there on special occasions. To his pulpit work he was able from time to time to add the service of "preaching through the press," to the great enjoyment of many who were never privileged to hear his musical and winsome voice. All his work was singularly marked by the subtle quality of sympathy, and some of his epistles repro-



(From a Photograph by Messrs. Elliott & Fry, Baker-street, London, W.)

* CHARLES STANFORD: Memories and Letters. Edited by his Wife. 5s. *Hodder & Stoughton.*

duced in the biography are delightful specimens of the letter-writing ministry — a branch of Christian endeavour that is not made so much of as it ought to be. In connection with one of the many personal bereavements that fell to his life lot, the biographer tells how "sorrow and loss strengthened and beautified his whole being, and made him able to forget his weakness for the sake of others." He actively co-operated with Mr. Moody and Mr. Sankey during the ever-memorable services of these evangelists in 1875 at the big wooden tabernacle near Camberwell-green.

In 1878 the honorary degree of D.D. was conferred on Mr. Stanford by Brown University, Rhode Island, U.S.A. The following year his twenty-first anniversary at Denmark-place was celebrated by the opening of new schools and lecture hall, and many friends, old and new, rejoiced with him. In 1881 he accepted the vice-presidency of the London Baptist Association. Then it was discovered that the failing eyesight, which for some time had troubled him, was a more serious thing than he had anticipated. He underwent an operation, but there was no resultant restoration, and before very long he became practically a blind man. He suffered much, but stuck to his post. His fellow-churchmen of the London Baptist Association would not accept his declinature to take up the duties of the presidency, and he did his best to discharge these, all his writing and preparation for public address having to be done with the assistance of another. A typewriter was impressed into the service, and, after some practice, he found it a decided aid. Many loving friends were ready to supply as far as possible the irreparable loss of vision, and the routine of pastoral work was kept up in a wonderful way. In July, 1884, at a special gathering of friends, he was presented with a cheque for £1200 as an expression of heartfelt esteem.

In the spring of the following year an assistant pastor was appointed. The year that followed was the last of Dr. Stanford's life. He was active to the very last, though suffering greatly. His strength gave way in the spring of 1886, and his last sermon was preached on Sunday morning, March 7. The vital force was rapidly being spent, and on March 18 "he passed silently and gently through the gate of death into the life immortal." As we have already said, great and deep was the sorrow of all who knew him only to love, and revere, and admire. The affectionate tributes to his memory given in the volume before us, by such men as Mr. C. H. Spurgeon, Dr. Angus, Dr. Culross, and others, attest the high esteem in which his contemporaries held him. And what they have said is only an utterance of the general voice of the circle in which he moved.

Happily, Dr. Stanford has left behind him a lasting and worthy memorial of his life work in the volumes he was enabled to publish from time to time. They are among the choicest religious works of this generation, displaying a fine and lofty imagination, deep insight into the bottom truths of revelation, and a peculiar, indescribable charm of literary style. A list is given at the end of his biography of over thirty books or tractates that have come from his pen. Some of the principal of these we may name:—"Central Truths," "Symbols of Christ," "Homilies on Christian Work," "Voices from Calvary," "The Lord's Prayer," "Family Religion," "The Wit and Humour of Life," and "The Evening of our Lord's Ministry." Anyone who can possess himself of these or other of the soul-breathings of our translated friend will never lack the very best of good and helpful company, as he, evening by evening, finds himself a day's march nearer the blessed and eternal home whither their beloved author has gone.

MR. TOYE'S ORPHANAGE.

A LARGE number of friends responded to Mr. Toye's invitation, last Friday evening, to come and hear of the Lord's deelings with him during the past twelve months. These twenty years he has devoted his life to the care and nurture of poor, fatherless children; and though his eye is dimmer than it was, and his natural strength somewhat abated, yet there is apparently no lack of that strong faith towards God, and that largeness of heart towards the children, which have ever characterised his life.

The little children who receive his care all seemed to be enjoying robust health; and the store rooms which Mr. Toye delights to show where oatmeal and potatoes abound, were in that smiling condition which enables him to speak with a full heart. "I would have put off this meeting," said he, "if these bins had been empty—as they were not long ago. I would not have it appear that one shadow of doubt could rest upon my heavenly Father as to his care over us. Empty bins would not alter my faith in Him, but it might my visitors'."

The meeting which followed the tour of inspection was delightfully informal; the children sang, friends made occasional addresses, and Mr. Toye told his simple tale without any reference to programme. "I am not in very good health," he said; "but I am better than I have been. God has been faithful to me, as He ever has. You may ask me, Have I ever been in straits? I must reply, I have. Yet you have seen for yourselves that I have abundance at present. I asked that my stores should be filled when you came to see me, and God heard my request, and answered it. Some weeks ago my way seemed hedged up. From November 18 to 23, inclusive—these five days—how much money do you think was sent into the treasury? Only fivepence. I do not mind telling you now how my faith was tried, since I can also tell you how my path was made straight. At the end of these five dark days a registered letter came to the door. I opened it, and what do you think it contained? A cheque for £200. A dear friend sent it to me with a letter saying that he was moved to send this to me instead of leaving it to me in his will, as he originally intended. God knew all my troubles, and during these five days this letter was on its way to me from the South of France. Well, I had need for every penny of that amount. I never put any money away as reserve, and, truth to tell, the treasury became as low as ever. An inquiry came in at this time from a firm in London as to whether there was such an institution still in existence as 'The Home for the Fatherless.' I replied, Yes, that it was still here in Lewisham-road, and I forwarded some of my annual reports as well. The next post brought a letter containing a cheque for £100, which had been remitted from South Africa for me and my children under cover to these London merchants. £90 was for the children, £10 for my personal use. There is no doubt about it, it is as true as ever, 'Call upon me in the time of trouble, I will deliver thee.' Do not let us forget what follows: 'And thou shalt glorify me.'

"It is twenty years ago last August since I began to gather the children together. I lived then in Millwall; it was a time of great trial and privation. I made the cots then with my own hands which a hundred of these little ones sleep on now. I am glad to tell you that friends are very thoughtful about clothing for them. Stuff for dress I never buy, nor flannel. Parcel after parcel comes to the door. Sometimes I know whence it comes, sometimes I do not. Pinafores somehow do not come in as promptly as we require; these we have to purchase sometimes. You see this building in which we are so comfortable. Well, I may tell you it has all been built with my own hands, helped, of course, by my son and the boys. To put up these big beams the servants came and gave the needed additional strength. Do not think, I pray you, that I am making any boast about it. I am only doing the work the Lord would have me to do. Sometimes I was at a standstill, if there were no nails or timber, or no cement, and no money to buy with. I just waited till the Lord sent them. And now here is the house; you can try, any of you, if these walls are not well built, and substantial.

"We had some trouble about accommodation for the boys. We had to remove them to a separate roof, and there it was not so easy to maintain discipline. So I applied to Dr. Barnardo and to Mr. Fegan. Each took some, and others were taken charge of by friends—so our family consists of these you see now, 123 little girls."

Seeing so many present, Rev. A. Campbell Gray, who was among the visitors, said he was moved to do what Mr. Toye would not do—namely, take up a collection. This being approved of by Rev. George Elder, these gentlemen took their hats and gathered from the friends present a sum of over £7, which they handed over to Mr. Toye for the maintenance of his large and helpless family.

GOSPEL WORK AT BARNES.

DEAR SIR,—Would any of your readers help us by taking parcels of goods left from a sale of work held in the mission-hall here, in aid of Gospel work carried on in Barnes. We have a large quantity of clothing suitable for giving away, and fancy articles for Christmas presents, and should be grateful for orders. The clothing, &c., is really good, and very moderately priced. The work, for which help is greatly needed, has been carried on for more than ten years, and is ever increasing. It consists of a coffee-house and a mission-hall holding 300 people, in which evangelistic meetings are held every Sunday and Wednesday, during the year, conducted by members of the Evangelisation Society. Sunday-school, temperance meetings, &c., are also carried on. The work has been greatly blessed in the past, and much good we believe, has been done. HELEN A. WILKINSON, Hon. Sec.

Morden House, Barnes, S.W.

Little Maidens at Work.

Having been invited to give a little help at an evening sewing-class for girls, I made my way one Thursday evening to a spot not very well known to many readers, and one, indeed, not bearing the best of reputations—namely, Woodberry Down, South Tottenham. This poetical name is a trifle misleading, there being no "woods" nearer than Highgate, and no "berries" (except at so much a pound!) for many a weary mile. The name "Down" may be appropriate enough, for, certainly, all the spare water seems to run "down" here, where it spreads itself leisurely out over the bits of waste ground, occasionally invading the forlorn-looking shops and half-empty houses.

Here, close to a busy, unclean thoroughfare, and a dirty little station, the good folks of Clapton Hall have established a Mission, and part of their errand of mercy to the hard-pressed toilers of this crowded neighbourhood has, happily, taken the form, not simply of "clothing the naked," but of teaching the naked to clothe themselves—an infinitely higher and more difficult attainment.

At seven o'clock, when I entered the hall, everything was in perfect readiness, and almost immediately the young workers trooped in. The space was arranged precisely as for a Sunday-school. Each child knew her own place, and took it at once without the slightest noise or confusion. Hymn-books were given out, and a hymn sung with the most perfect decorum and attention, though not set to a very attractive tune, and unaided by any instrument. While the children remained standing a lady engaged in prayer; and, though I have seen a good deal of work among children, I do not remember ever observing such perfect order maintained. There seemed not a whisper to be heard, though there could not have been much fewer than two hundred children present, and these, to a large extent, of a rough, neglected class, most of them from eight to twelve years of age. Their conduct was really a model to Sunday scholars.

Work now began and continued till 8.30. The time and attention of the teacher of each class were fully occupied in directing and encouraging little fingers, most of them employed on some garments for the worker's own use. Board School instruction had done much, even for the youngest; though several in my class, anxious to complete a flannel petticoat, were, as yet, ignorant of the mysteries of "herring-boning," or fell into the usual mistakes of beginners. Difficulties, however, were patiently overcome, and a good deal of work accomplished. These young folks were quite in earnest, and there was no idling or play. One small black-eyed damsel toiled away perseveringly in spite of a gathered finger, and kept up a running fire of gratuitous information about the class in general for my benefit. The nail of her poor little finger was, evidently, doomed, and as she had lost one before, this, she was confident, was the last that could ever grow! I comforted her with the assurance that nails do not come and go in sets, like teeth; but were always growing, and would be quickly replaced, a fact in which the small maiden found much consolation.

At 8.30 another hymn was sung, and a Gospel address given by a missionary who, happily, possessed the rare gift of speaking acceptably to the young. The same admirable order prevailed. To be sure one of my little toilers fell fast asleep, but the rest of them gave no trouble, and, indeed, seemed rather scandalised at their classmate's untimely slumbers, which, poor mite, I would not suffer them to disturb.

Such a Mission as this offers a fine opening for a practical Christian woman's energies. I say "practical," for the labour underlying such an organisation as that at Woodberry is no trifling matter. All honour to those who have taken it in hand, and who patiently continue such arduous duties, ministering at once to the bodily and the spiritual needs of their weak and ignorant, and often heavily-burdened sisters. Verily, "Whenever we will we may do them good." Might there not be a few more who "will," and who, in other localities, can start and carry forward, in Christ's name, such a gracious ministry to the little children?

Lucy Taylor.

THE RESCUE SOCIETY.

This useful Christian agency, which was founded by the late Daniel Cooper thirty-six years ago, has lately had many of its most liberal subscribers removed by death, one of whom, the late Mr. Herbert Clarke, was wont to say that he could not bear to think of any poor girl who applied being turned away through lack of funds. When, however, friends, whose united subscriptions amounted to £400 a year, have been taken away, it is obvious that their places will have to be filled by others, if the work, which naturally shows a tendency to grow, is to be carried on efficiently. At present eight Homes are kept up, besides a small hospital, and an average of £15 a day is needed to maintain the whole, without branching out into new enterprise. Each case costs on an average £7 10s., and a large proportion of the income is actually earned in the Homes by the girls themselves. In company with Mr. C. Stuart Thorpe, the present secretary, at 79, Finsbury-pavement, we lately visited several of the Homes, and found them to be well adapted for their purpose, the matrons being sympathetic Christian women, whose hearts are evidently in their work.

The girls taken in hand are necessarily classified and kept together. In one Home, such as that at Woodford Wells, which has been re-built after the calamitous fire of January, 1888, we found an assemblage of very young girls who have been taken from evil surroundings, and who, in due time, will represent a good reward to those who saved them. At another Home at Stratford were a number of young women who had also been taken from bad associations, and who must inevitably have gone over to the ranks of vice if they had not found this door of escape. In another Home at Holloway there were those who had come from lower depths; but who happily, while the Gospel is what it is, may still be saved. In all instances, when they have undergone a sufficient training, all of these girls go out into situations; and, when only a very small proportion indeed disappoint their friends, it will be seen that money invested in such a service yields the best of interest.

The number rescued since the beginning has been not far short of 8000; and it is to be regretted that the Committee have sorrowfully to decline many cases, which they feel ought to be received. In the year 1883 there were 494 received, in 1887 the number was 542, but last year the total rose to 600. The interest of Christian people in these cases will be heightened when they learn that about 50 per cent. of the whole are not *fallen*, but purely *rescue* cases. Thus 292 out of the 600 received in 1888 were so; and by being placed in Preventive Homes, it is hoped that they will all take honourable stations in the world. The work would be of special value if it were only for the way in which it tests the adaptability of the Gospel to supply the sorest of human needs. Entire confidence is never felt in the ability of these girls to stand well in the world until they are converted; but when that change has taken place no fear is ever felt that they will ever fall again. The conversion to God of each is directly aimed at from the first day of her admission.

As the girls are all young, the world is before them, and many will rise to positions of useful service, which would have been impossible if no helping hand had been held out to them. In the case of the young women, many have come down because of evil surroundings, in the midst of which all things seemed to be against them. In the case of the children, some are rescued from bad houses, and others from drunken or degraded parents, who care nothing about them. Unless they are taken right away from such associations, some of these latter fall at a very early age, and naturally go from bad to worse until they sink prematurely into the grave. It seems to be a Christian privilege to help and save such as well as a duty.

A HUMBLE HEROINE.

The following pathetic incident appears in one of the graphic articles on "Justice for Workwomen," by "A Friend of the Poor," that have been appearing in *The Daily Telegraph*:—

"When in Hoxton Market the other day, I was introduced to a woman who was but a costermonger, yet her courage and nobility of character are, I venture to think, rarely to be found surpassed in any walk of life. She is of early middle life, robust, with rather pale features, a frank expression, lit up and heightened by her dark blue Irish eyes. Mrs. W—tt is one of those happy humble folk, who are spoken of as 'having found religion,' which in her case at any rate has proved a very great boon and blessing indeed to herself as well as to society. Poor as Mrs. W—tt is, she is always working and planning to help her still poorer neighbours.

"Two years ago an unhappy deserted mother died of consumption in one of the neighbouring tenements, leaving a wee baby girl of eight months without a soul in the world to care for the child—no, I am wrong; the doors of the workhouse could, no doubt, have been opened to the infant—and Mrs. W—tt's own motherly feelings led her to pity and tend the forlorn human mite. She took the baby from its squalid bed, where the dead woman lay, to her own home, and adopted the child. I found the little one, now a well-grown plump girl of three, asleep on a couch-bed, with a bandage round her temples. She had come in from play, tired and with an infantile headache, whereupon this good woman had bathed her brow and lulled her to rest.

"Nearly twelve months ago another poor mother died in the market, leaving a child, a girl of thirteen, to shift for herself. The father was a drunkard, and, as in the former case, had disappeared. What was to be done? No one seemed inclined to aid, so once more Mrs. W—tt came to the rescue and took charge of the girl. Yet Mrs. W—tt has two children of her own. Most mothers would possibly have argued their own offspring required all their attention. Fortunately Mrs. W—tt is of resolute, active habits; and she did not let the fact that her youngest is to-day only a lad of fourteen stand in the way of trying to do a most merciful kindness towards two hapless little children. The eldest girl is now about fourteen, and she is already earnestly endeavouring to requite her kind benefactress. To her Mrs. W—tt is the best of all mothers, and the child runs errands, helps at the barrow and stall, and does all sorts of odd jobs.

"Yet Mrs. W—tt is only a poor costermonger who trudges about selling vegetables, early and late, to earn a few shillings a week, whilst her husband also helps by his labour to add to their by-no-means-abundant store. How literally she has copied the command, 'Suffer little children to come unto Me.' I felt happy and honoured to have the privilege of shaking hands with this noble coster. If anyone cares to know more of her and the work she and other humble heroines are doing, let him go to Hoxton Market slums or look in at the Christian Institute there."

LOVE.

THERE is a love, a sorceress,
  There's witchery in her glance;
She leads her votaries far from truth,
  To regions of romance,
Where, "lost to use and name and fame,"
  They sleep, as in a trance.

But true love is a prophetess,
  Still better than she seems;
She guides her people to a land
  Far brighter than their dreams,
To walk in light, the holy light,
  In paradise that streams.

O love that satisfies the soul,
  Makes man what man should be!
O love, unmerited, unbought,
  Outgushing, full, and free!
O love of God to loveless man,
  We give our hearts to thee!

Donemana, Ireland. J. K.

KILBURN HOUSE OF REST.

THE usual monthly all-day meeting was held at the House of Rest on Friday last. The opportunities which these periodical gatherings offer to workers of getting apart and resting awhile, are embraced by Christians of all denominations, and eagerly seized by those who have learnt to appreciate their stimulating effects.

The morning hours were devoted to prayer for all forms of work and individual needs, the key-note of which was gratitude for past mercies, and expectation of future ones. The address was given by Miss MASON, who took for her subject the waiting for, and expecting, answer to prayer, as one appropriate to the closing meeting of the year. By many references, she proved that Christians were encouraged to hope—to have confidence in time of discouragement and distress. She also pointed out that they were not to consider unlikely things impossible of fulfilment, or to imagine that delays were denials of prayer.

In the afternoon Mr. C. RUSSELL HURDICH based some helpful remarks upon Acts i. Opportunity was then taken to submit to the meeting the scheme of providing a Home for Aged Workers, which Miss Mason hopes to establish very shortly. By this means those who have encountered the heat and burden of the day will enjoy a private room, fire, and light, free of rent; and will, in their declining and perhaps lonely years, be tended by kind and thoughtful hands. The outlay of £260 which Miss Mason has recently had to meet, in the new drainage for the houses in Cambridge-road, has crippled the funds set aside for the founding of the Home. Mr. Hurdich undertook the expense of furnishing one room, and his example stirred up others to render some assistance in the good work.

The second large meeting was held in the evening, when Mr. BENJAMIN HARRIS gave a stirring address on Matt. v. 8. A solemn time of heart-searching and consecration followed, and the day closed with manifested blessing after a time of rest and refreshment.

HUNGRY CHILDREN.—A correspondent who sympathises with the movement for feeding hungry school children, but is not in a position to give large help, has hit on the following plan which he commends to other families:—Having enough left after his own household breakfast to form a meal to a hungry child, he gets the head master of the nearest Board School to send to his house every morning a child who is known to be really in need of food. This not only benefits the child but brings the members of his family into direct contact with the poor, and awakens their practical sympathy. The writer says he supplies the master with small slips of paper, so that each child who comes may be the one selected, and imposition may be avoided.

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REACHING CHINESE WOMEN.

WRITING on Oct. 8, from Foo-Chow, Miss Bradshaw says:—Next week I leave for Ku-Cheang. We are starting a *native* house there for foundling babies—the poor little girls who are cast away, or given over to drowning, as being useless and worthless. The work presses on all sides in Foo-Chow. The city is "walled up to heaven," yet in the most marked way God is opening doors. Only three weeks ago we were consulting how we could possibly get into the large Mandarin houses, in which are hundreds of ladies and women who have never had a chance of hearing the Gospel. Unlike houses at home, into which you can walk on a visit, each of these is surrounded with high walls and large gates, leading from one court-yard into another.

We consulted with the other missionaries who knew, and they said, "It is impossible to enter their houses unless you are first invited." I said, "Could we not go round as in a district at home?" They said, "Utterly impossible! They will not open their gates to a foreigner, for it is against custom." We came home tempted to be discouraged, but instead, we remembered the Lord, who is great, the same to-day as ever, and we definitely prayed that invitations to some of these large houses might be sent to us. This was on Monday. The following Sunday a messenger from a large house came, saying the ladies would very much like to see the foreigners. We got Mrs. Ahok to accompany us, and here we were passing into one large court-yard and out of another, until at last we were in the ladies' guest chamber. We all bent very low, shaking our hands and offering the necessary polite phrases, and as soon as such formalities were over, and all questions answered, we got to our "message." They had never heard—and, oh, the difficulty to their minds to take in the wondrous story! Shut up in these great houses, the ladies hardly ever go out; when they do, it is in tight, closed chairs. If they are ever to be reached, we must go to them. We have now had several invitations to their houses, but who is to go to them? Everyone in Foo-Chow is taken up with other work, schools, &c.

Oh, may the Lord soon thrust forth a band of Holy Ghost workers, who will take possession for Him of the thousands of Chinese women who, though gentle in manners, are living such worthless lives! Mrs. Ahok is now willing to break through the binding Chinese custom, and visit with one of us. It is wonderful to hear her pleadings in prayer with God, that He will send more ladies to reach those so dear to her own heart.

GOSPEL TEMPERANCE MISSION IN EDINBURGH.—Miss Brewster, of London, has conducted a series of meetings in the Scottish capital. Large audiences assembled, and a lively interest was awakened. At an evangelistic meeting in the Free Assembly Hall, Miss Brewster spoke with great power on drink, sin, and cheering the only effectual way of salvation for sinners, but also showing the way of salvation for saints, but also why, looking for the speedy coming of Christ, they should walk holy in the world.

STRATFORD FACTORY GIRLS.—For sixteen years a number of earnest Christian people have devoted their energies after business hours to work among young girls employed in factories at Stratford, E. The Mission Church, in Leyton-road, stands in the midst of a large working population, comparatively few of whom attend a place of worship or show any regard for sacred things. Meetings in connection with the Mission are held [illegible] week, and there is also a good congregation. From the report just published we learn that the only stagnation is in funds for a permanent building, which still remain at a very small sum. It would gladden the hearts of those who for so many years have striven hard to make the Mission a centre of true spiritual power, could they see it without delay established on a firmer basis. The co-operation of ladies able to guarantee assistance one or two evenings a week, is also much needed. Communications should be addressed to the hon. superintendent, Mr. J. Dowding-Sansom, Hazelmere, Atherton-road, Forest Gate, E.

THE NORTH AMERICAN INDIANS.

MR. J. E. WOLFE, who has for some time been engaged in evangelistic work among the North American Indians, is arranging a visit to Britain early next year. He expects to undertake Gospel effort, and also to make known the needs of that part of the mission field which lies nearest his heart. His sphere is among the Cherokees, in Indian Territory, and his labours, which are on unsectarian lines, have been blessed to large numbers of redskins.

Latterly Mr. Wolfe has received valuable assistance from Canada, five workers having joined him on the field, of which Vinita is the centre. There are about 100,000 Indians in the Territory, many of the tribes not including one Christian in their numbers. Among them there are many orphan children, and it is proposed to bring these under Christian influence. By the generosity of friends, a plot of land has been purchased on which to erect an Orphanage and Bible Institute. It is proposed to expend about £2000 on the structure, and the faith principle on which the missionaries work will extend to the raising of the much-needed institute. In a recent report, Mr. Wolfe says: "It certainly seems that the Good Master has made every provision necessary to encourage us to go ahead with this enterprise. On the farm we have coal, an abundance of good building stone, and a well of medicinal water."

Many desperadoes and men who have fled from justice find their way to the Indian Reserve, and some of the most lawless and dissolute of them have found pardon and rest in Christ. Mr. Wolfe says: "Rome is bending every energy, and putting forth her most strenuous efforts, to gather the red man into her fold. She owns and controls more property in the Territory than perhaps all the other denominations put together. Further, priests and nuns are constantly securing children of the wealthier class of Indians, and educating them in the nunnery schools of the adjoining States of Texas, Kansas, and Arkansas. As a result of this, many converts to Romanism are made." These facts show that it is high time something were done to enlighten the Indians. We trust Mr. Wolfe and his fellow workers will not have reason to mourn the lack of Christian sympathy with them. It is pleasing to learn that the improved policy of the United States during the last few years has arrested the decay of the race, and is even resulting in the steady growth of some of the tribes.

PLOUGHMEN IN PERTHSHIRE.—To the Christmas number of *The Queen*, the Duchess of Portland contributes interesting notes of an autumn in this central Scottish county. She tells of an excellent work among ploughmen begun by Miss Anderson, of Atholl-street, Dunkeld. Good books, embracing such subjects as travel, history, temperance, and religion are lent. After perusal, they are passed on to others. Most of these ploughmen live in "bothies," a species of poor barracks. The Duchess says they show great kindness to each other, especially if any are sick.

THE GUILD OF THE KING'S DAUGHTERS, recently formed in England, is on the lines of an American order which has thirty thousand members. In Britain the appeal is to well-trained and cultivated girls of the upper and middle classes. A beginning was made a few months ago at Southport, and the general aim is to promote active work for Christ. Working in groups of ten or five, under the leadership of a lady of experience, the young women devote themselves to visiting suitable cases among the poor, taking special cases in the children's ward of infirmaries, and cheering the helpless and lonely in their own rank, among their friends, by reading to them or taking them flowers. A "Daughter," also, in the name of the Lord, endeavours to shed brightness abroad in her home circle, and, in fact, to do good at all times. Particulars as to badges, pledges, &c., may be had from Miss Tatham, 19, Portland-street, Southport.

The Book World.

Finger Prayer Books.

The Oxford University Press have issued a miniature BOOK OF COMMON PRAYER in various styles and bidding, which is certainly the most exquisite and chaste little production of the kind we have ever seen. The tiny volume weighs in limp binding about three-quarters of an ounce, is one inch in breadth, three and a half in length, and one-third of an inch thick. It contains 670 pages, about as many as a volume of the library edition of Stubbs' Constitutional History, in type which, though minute, is clear, distinct, and perfectly legible. An edition is also issued without the calendar and occasional service, thus reducing both thickness and weight. The prices range from 1s. 6d. to 7s.

The Apocalypse.

THE REVELATION OF JOHN: An Exposition. By P. W. Grant. 6s. *Hodder & Stoughton.* However our pre-millennarian readers may differ from this writer, they cannot but be charmed by his manifest candour and spiritual intelligence. The tone of the writer is eminently temperate and conciliatory, while for the historical school of interpretation as strong a case is made out as the circumstances admit of. Mr. Grant deserves to be recognised as an independent theological thinker. There are clear traces of independent study and research on almost every page. From Elliott, for whom he entertains a high respect, he frequently differs, and his criticisms have considerable force. We feel it to be well that all ways of looking at prophetic subjects and solving prophetic problems should be pondered; and, for the reason that this is a good book of its kind, we would commend it. At the same time, we confess that the historical system of expounding the Apocalypse seems to us somewhat to belittle the Book, and to necessitate shifts and extenuations, as well as sweeping generalisations, to which one's faith cannot always readily accommodate itself. That there is a shadowing forth of a historical scheme in the Revelation of John may possibly be true; but that also something more literal and exact, more commensurate with the tone and character of the descriptions, is to be expected in the times of the end of the age, is an aspect of the question which is now powerfully impressing multitudes of Bible students.

ISRAEL EEN VORST GODS.—We cordially welcome this translation into Dutch of Rev. F. B. Meyer's well-known book, "Israel, a Prince with God." It is the work of a devoted Christian lady, introduced to the religious public of Holland by a hearty preface from the pen of Mr. H. Pierson, of Zetten. *Nijkerk: G. F. Callenbach.*

JOHN BRIGHT: A NON-POLITICAL SKETCH. By Rev. Charles Bullock. 2s. "*Home Words*" *Publishing Office*, 7, *Paternoster-square.* The secondary title of this attractive book is meant to imply that political questions only occupy a subsidiary place in the very instructive story. The author's main object has been to depict the Christian and philanthropic side of Mr. Bright's character, and this he has done right well.

SCRIPTURE DOCTRINE OF THE TWO SACRAMENTS: A Plea for Unity. By Henry Harris, B.D., Rector of Winterbourne Bassett. 1s. *Henry Frowde.* Small as this book is, it is worth careful reading, and, though we do not agree with the author's explanation of "born of water," we rejoice to see he does not countenance in any way the "*opus operatum*" view. He does not desire peace at the expense of truth, but exhorts spiritual men of all churches to recognise anything Christlike in one another. His concluding quotations as to them that are "perfect" (Phil. iii 15, 16), and "them that love our Lord Jesus Christ in uncorruptness" (Eph. vi. 24), we heartily re-echo.

THREE GOOD BOOKS. Among recent publications from *Drummond's Tract Depôt Stirling*, are: GLIMPSES OF CHRIST, by H. K. Wood ("A Glasgow Merchant"), and THREEFOLD SALVATION, by the author of "Evanescent Philosophies" (1s. each). The teaching is vital, soundly expressed, and the manner so winsome as to render the books specially suited to instruct inquirers and young Christians. FARMER READ'S KINGDOM. By Charles R. Parsons 1s. 6d. A capital story. It describes a religious awakening, and is calculated to impress readers with the importance of seeking, before all else, the kingdom of God. The style is so lively that even careless people will feel impelled to complete the perusal.

LITTLE FOOTSTEPS. By Catharine Shaw. 1s. *J. F. Shaw & Co.* A very attractive book for the young. The playtime stories, with which its pages abound, are accompanied by many bright illustrations.

YOUNG PEOPLE'S BIRTHDAY TEXT BOOK. Compiled by Edith Greeves. 1s. 6d. *Wesleyan Methodist Sunday-school Union.* Young disciples will find this a helpful book. There is a Scripture text for every day, and a suitable stanza from sacred poetry. The paper on which the birthdays are to be noted is good, and duly furnished with lines.

ALESSANDRO GAVAZZI: IN MEMORIAM. By request of the Committee of the Free Christian Church of Italy, Signor Lodovico Conti has compiled a volume which will have a special interest for those admirers of Gavazzi who can read several languages. Here, among copies of other documents, are articles descriptive of Gavazzi and his life-work, from Italian, English, French, and German publications. *Venice: Paolo Sarpi.*

ONE AND ALL: AN AUTOBIOGRAPHY OF RICHARD TANGYE, OF BIRMINGHAM. 1s. 6d. *Partridge & Co.* Being a Cornishman, the author chose for the title of his stimulating little volume the motto of his native county. Mr. Tangye not only records a very remarkable career, but also the growth of a great industry, for, as head of a firm of mechanical engineers, he now enjoys a world-wide fame. The important moral which the book points is that, with the help of God, great things may be accomplished under the most disadvantageous circumstances. Lessons of patience and perseverance are admirably conveyed. Many a young man would doubtless be the better for reading this useful book.

A BOOK FOR BOYS AND GIRLS; OR, COUNTRY RHYMES FOR CHILDREN. By John Bunyan. 3s. 6d. *Elliot Stock.* By this curious book the author of "The Pilgrim's Progress" appears in a new light before nineteenth century readers. Bibliographers and students have long been puzzled to account satisfactorily for the presence of this title in the earlier lists of Bunyan's works. At length a copy of the long-missing book has been unearthed, and safely deposited in the British Museum. This edition is a reproduction, in facsimile, and furnished with an interesting introduction by Dr. John Brown, of Bedford. Much good sense and spiritual wisdom is conveyed in quaint and forcible style in these homely, and sometimes rugged, rhymes.

HERBERT FRY'S ROYAL GUIDE TO THE LONDON CHARITIES—1888-9. Edited by John Lane. 1s. 6d. *Chatto & Windus.* The twenty-sixth annual edition of a very useful book of reference. The arrangement is alphabetical, and the names and particulars are given of upwards of a thousand institutions, all more or less, and many of them entirely, dependent upon the voluntary contributions of the benevolent. In some prefatory remarks the editor says: "It is undisputable that, despite the large amount given, the contributions to the Charities of London are not in proportion to the constantly increasing demands for their aid, incident to the ever-increasing number of its gigantic population; and it is also indisputable that the charity of this great Metropolis is not commensurate with its vast and ever-increasing wealth."

A TREATISE ON PREDESTINATION, ELECTION, AND GRACE. By W. A. Copinger. 10s. 6d. *Nisbet.* At once historical, doctrinal, and practical, this work testifies to good scholarship, sound judgment, and deep spirituality on the part of its author. Views which are held by different sections of the Christian Church are examined with singular impartiality, and then, desiderating such an expression of doctrine as shall give due weight to all parts of Holy Writ, including passages which are ever instanced, by way of "objections," on the one hand to Calvinism, and on the other to Arminianism. The author sets out what he regards as the truth in its comprehensive simplicity. Rejecting unconditional predestination, he holds that privilege, and not eternal life, is the direct object of election; then, claiming that man has a real power of choice between good and evil, he contends that though "final perseverance" is according to God's will, it is not to be held as nullifying such warnings as "Let him that thinketh he standeth, take heed lest he fall." He shows with much power that all efforts in the way of spiritual life and strength must be ineffectual without the inworking of the free grace of God; hence he is no Pelagian. He maintains, however, that man is free to accept or reject Divine grace. Argument proceeds but lightly through these deeply instructive pages, and while the philosophical inferences of old teachers are thrown aside, no other speculations are introduced in their place. The book will prove specially welcome to earnest students of Holy Writ; if the subjects are mysterious, the treatment is always reverent. A very valuable bibliography (over 200 pages) is added, on the subjects dealt with in the book and several allied doctrines.

CHERRYBURN, AND OTHER STORIES. By Mrs. Austin Dobson. (1s. *Religious Tract Society.*) These are capital stories, uniformly "improved" to illustrate Christian truth. The teaching is as precise as the narratives are attractive. It would be well for the rising generation if such stories as these were circulated so widely that but a poor chance was left for the trash which is so sadly popular. MEND MY SHOE (same author and publisher) is a small book of a similarly wholesome and useful type.

CHRISTMAS AND NEW YEAR CARDS. *Mr. Kaufmann, of* 30, *Paternoster-square, London*, has again produced some attractive varieties of these. They are all of a distinctly Christian character, and therefore well suited for our readers. We may specially mention the shilling packets, entitled "Words of Peace and Blessing," and "Our Burden-Bearer." There are also some very nice sixpenny packets: among these are "Wondrous Love," "The Way of Life," and "The Friend of Children." Some superior sheets of Reward Tickets cost 2d.

REV. JOHN MCNEILL'S SERMONS, delivered at Regent-square Church on Sunday mornings, are published weekly by *Messrs. J. Nisbet & Co.* in penny numbers. So far, they do not exhibit any profound or scholarly incursions into the regions of doctrinal metaphysics, but are eminently popular expositions of Scripture narratives, with practical applications to present-day wants and duties. They are full of pointed, pithy sayings, and rousing appeals. We commend them as capital Gospel tracts for general distribution.

A CENTURY OF CHRISTIAN PROGRESS. By Rev. James Johnston. 1s. *Nisbet.* The object of this book, which we are glad to find has reached its second edition, is to encourage hope in the evangelisation of all nations by showing the progress which Christianity as a whole has made in the past, and especially during the last century; also to exhibit the growing ascendency of Protestantism, and, owing to its slow rate of increase, the relative decline of Popery. The pages convey many words of warning as well as instance substantial grounds of hope in the fruitfulness of present-day effort. Whatever hesitation some readers may experience in receiving some of Mr. Johnston's inferences, there can be no questioning the eloquence of the body of facts and figures here collected.

FRIENDS AND FRIENDSHIP. By Mrs. Alexander Russell Simpson. 1s. *Nisbet.* An inspiring little work, from the pen of an accomplished interpreter of the spiritual mind and its aspirations. In these chapters, the diction of which well befits the sublimity of the topic, we are introduced to many phases of a grand subject. The most beautiful illustrations of friendship which the Scriptures afford are dwelt upon, and, while we hasten to peruse the pages on "The Friend of Friends," and further, what is said of "His Friends," we are also eager to read the succeeding pages on the communion of saints and other glorious themes. The book will unquestionably minister refreshment to many who walk in the faith of Abraham the friend of God, and strive, as friends of Christ, to do His commands.

MODERN THOUGHT AND MODERN THINKERS. Explanatory Sketches by Joseph F. Charles. 2s. 6d. *Relfe Bros.* Persons desiring to read a fairly impartial statement of the religious and philosophical questions which occupy so large a place in modern literature, are likely to find what they require in this handy volume. Without avowedly setting himself for the defence of any theory, or endeavouring on his own part to suggest any conclusion, the author describes Puseyism, Rationalism and Spiritualism, in their various developments, as they cluster round historic names. Among many philosophical and speculative subjects, he lucidly explains Positivism and Evolution. On the one hand, the book shows the dreary goal of the much-vaunted negative criticism in regard to the Holy Scriptures; on the other, it affords evidence of the lengths to which men who are known as philosophers dare to go in their endeavours to account for the universe without entertaining the idea of an Omnipotent Creator. On these accounts the book is likely to prove useful in the hands of discerning readers.

TWO CONCEITED PUPPIES. By Rev. F. Langbridge, M.A. 3s. "*Home Words*" *Office*. Children will easily recognise the lessons conveyed by this narration of the painful experiences and virtuous resolutions of two dogs who did not know when they were well off. Some parts of the story are very amusing.

THE BIBLICAL ILLUSTRATOR: ST. LUKE. Vol. iii. By Rev. J. S. Exell, M.A. 7s. 6d. *Nisbet & Co.* This is the concluding volume of a work on Luke's Gospel of great practical utility. Altogether there are over 2200 large and full pages of matter. The three volumes would form a welcome present to many a preacher.

PRAYERS FOR THE USE OF CHRISTIAN FAMILIES. 3s. 6d. *Wesleyan Methodist Book Room*. Set forms of prayer cannot adequately express the ever-varying needs of individual supplicants at the throne of grace. Nevertheless, many believers will enjoy an occasional perusal of the petitions in this book. There are morning and evening prayers for nine weeks, as well as for special occasions. The introduction on family prayer is very instructive. We could wish that its excellent counsels were persistently urged upon professing Christians in general.

SECRET PRAYER. By H. C. G. Moule, M.A. *Seeley & Co.* How shall we order unseen prayer to our unseen Father? To answer this is the burden of this precious book, which we joyfully hail as eminently calculated to help such as are thirsting for "a closer walk with God." It is impossible to indicate in a few lines the wealth of heart-counsel compressed into this little volume by the Principal of Ridley Hall, Cambridge. Therefore, we think it far better to advise our readers to secure the book. The Holy Spirit will, without doubt, render its pages a definite means of grace to such as prayerfully peruse them.

CHRIST UNVEILED; or, Thoughts on the Tabernacle. By J. Denham Smith. 5s. *J. E. Hawkins*. These meditations contain the latest words of ministry of one who was greatly honoured of the Lord and highly esteemed by believers far and near. Mr. F. C. Bland, in a brief preface, says: "They are his last utterances on earth, dictated from his dying bed, or, to speak more truly, from the gate of heaven." The pages afford abundant evidence that, despite his sufferings, the author enjoyed a luxuriant peace during the weary illness which preceded his departure. In fourteen chapters, conveniently divided up into sections, this beautiful volume presents an analysis of the Tabernacle with an elucidation of its symbols, which are shown to prefigure the person, work, and offices of Christ. The solemnities of the propitiatory work of Christ are admirably expounded, and the delights of salvation brought well into view. In a word, the book deals with the choice themes of revelation, and is sure to meet with many appreciative readers among such as are of like precious faith with its God-instructed author.

THE HOLY ASHES: an Old Testament Study for the New Year. By Pastor Frank H. White. 1d. *Partridge*. "Conscience makes cowards of us all." But it is essential to have a quick and tender conscience, and to know the provision God has made to give it peace in order to abiding communion with Himself. Pastor White has here expounded the Divine antidote for a defiled conscience as typified in the red heifer of Numbers xix. We heartily commend it as a wise Scriptural exposition, suitable for meditation any and every day of the year.

FLOODGATES OF POWER. By Rev. Charles Fox. 2d. *Partridge*. Mr. Fox does not pose as a "scholar," but in hundreds of pages of the pretentious shallownesses of the so-called "higher criticism" there is not a tithe of the spiritual thought to be found in one of Mr. Fox's New Year booklets. Their fruit is food and their leaf is medicine. They are well worthy a more permanent form than that of New Year tracts, and the present one, which sets forth the principles and practice of Divine Power, is an exceedingly valuable and timely addition to the series. Those who send it to their friends will convey to them a New Year's blessing.

BEHIND THE VEIL. By Emily S. Holt. 3s. 6d. *J. F. Shaw & Co.* On the basis of romantic fact, Miss Holt has built up a very pretty and idyllic old-time story of knightly and generous chivalry. The tale is of the days of the Norman Conquest—a period big with fate for the future of old England. The author displays all her wonted skill in delineating character, and in describing the ways and manners of the far past. We know no more delightful antiquarian guide. The high tone of the story and the glimpses it gives into the social life of a less privileged, but also less pretentious age, make it a worthy companion of the other charming products of her pen.

MESSRS. J. F. SHAW AND CO.

THE END CROWNS ALL. By Emma Marshall. 5s. The life-story of a beautiful and high-minded woman. Abounding in incident, wholesome in tone, and eminently elevating in drift, those well-written pages will, we are sure, be read with special pleasure and profit by young people. The heroine attains a goal of happiness and usefulness by a path full of thorns and briars.—LILIAN'S HOPE. By Catharine Shaw. 3s. 6d. Another vivacious story from a facile pen. Varied scenes and situations yield lessons for time and eternity.—MISS MOLLIE AND HER BOYS. By L. Marston. 3s. 6d. The love of God is charmingly illustrated by a recital of the loving devotion of a young woman who bestowed affectionate care upon some poor lonely lads.—BERNE'S BARGAIN. By Jennie Chappell. 3s. 6d. The hero bought a photographic camera; the circumstances and consequences are detailed with much animation. Occasionally rather exciting, the tale has moral and spiritual elements in instructive proportion.—OLD CHRISTIE'S CABIN. By Emily Brodie. 2s. 6d. A capital book for young people, depicting the loveliness of a ministering life on the part of some happy children.—RUTH'S LITTLE LADY, by Evelyn Everett-Green; and LITTLE MINNIE, by N. D'Anvers (2s. each) are attractive books.—In LITTLE RADIANCE (1s. 6d.), Jennie Chappell pleasantly relates a year in a child's life. ROBERT'S RACE (1s. 6d.), by Emma Marshall, a book for boys, shows the evil of yielding to temptation.—NEVER AND FOREVER. By Grace Stebbing. (1s.) A vigorous little performance by a familiar writer. It is a lively story, giving interesting glimpses of the life of the London street boy.

ANNUAL VOLUMES.

OUR OWN MAGAZINE. Vol. x. 2s. *Children's Special Service Mission*. While rejoicing to realise the extended usefulness of this monthly, we would strongly recommend the placing of the annual volumes in the hands of young people. The pages are devoted to short and sparkling articles, true narratives well worth reading, and many contributions illustrative of Scripture teaching.

OUR BOYS' MAGAZINE. (Vol. iii. 2s.) *C.S.S.M., 13a, Warwick-lane, E.C.* The "University men" who edit this monthly paper are in a position which gives them an exceptional influence. They have themselves left school long enough to begin to see the serious side of life (without entering upon that despised stage which the schoolboy describes as appertaining to "old fogies"), but not long enough to have forgotten schoolboy needs, feelings, and susceptibilities. The magazine is the especial organ of the "Schoolboys' Scripture Union," and we warmly commend it to the attention of Christian parents who are anxious about the spiritual growth of their boys at school.

OUR LITTLE DOTS. 2s. *Religious Tract Society*. The pages are lively, and appeal eloquently to the inmates of the nursery.

THE COTTAGER AND ARTISAN. The volume will have a special attraction for the aged, and those who do little reading. The style is simple, and the influence always good. (1s. *Religious Tract Society*.)

THE CHILD'S COMPANION. 2s. *Religious Tract Society*. The annual volume will give great joy to those for whom this periodical is especially intended. The outside is gay, in pleasant harmony with the contents.

THE TRACT MAGAZINE well deserves the high reputation it enjoys. Among notable features may be mentioned a series of Biblical Readings, and a number of Biographical Sketches. (1s. 6d. *Religious Tract Society*.)

FRIENDLY GREETINGS. The half-yearly volume of this excellent monthly is a collection of very useful readings for the people. Every page is bright with illustration, as well as rich in pointed narrative and instruction. The coloured plates add greatly to the attractiveness of the volume. (2s. 6d. *Religious Tract Society*.)

OUR BOYS AND GIRLS. 1s. *Wesleyan Methodist Sunday School Union*. There is no more attractive annual volume to be purchased at so small a sum. The reading is eminently suited to interest and instruct the little ones, whom the pictures are sure to delight.

FAITHFUL WORDS. Vol. 18. *Holness*. Here is good reading for old and young. The articles, which are original and true, include many experimental narratives and Scripture expositions. Christian workers will find the monthly issue suggestive, while the annual volume will afford welcome and inspiring reading for the leisure hour in many a home circle.

CHRISTIAN PROGRESS. 1889. 1s. 9d. *Bemrose & Sons*. This magazine of encouragement in Christian life, testimony, and work is edited by Rev. Ernest Boys. Members of the Scripture Reading and Prayer Union will find its pages specially helpful. In the matter of the disciple's attitude to God, the editor is content with nothing short of the holy example of Christ.

THE HOME VISITOR. Vol. 16, new series. This illustrated magazine, conducted by clergymen of the Church of England, will be welcome in many a home. The contents are bright and varied, and the volume should not be overlooked in the replenishing of village libraries. *W. Hunt & Co.*

Three capital annuals have been issued from *Drummond's Tract Depôt, Stirling*. THE BRITISH MESSENGER (1s. 6d.) is replete with good matter. We should rejoice to learn that the pure and peaceable influence of this periodical were ever deepening and extending.—THE GOSPEL TRUMPET (1s.) justifies its title from first to last. The pages present the message of salvation with great force, and always in an inviting manner.—GOOD NEWS (4d.) contains valuable articles on Gospel subjects. All these volumes contain numerous illustrations.

REST AND REAPING. Many a child of God finds this excellent monthly a welcome visitor throughout the year. Miss Mason is a helpful teacher, and very successful in securing contributors of the true spiritual type. Like the Word which it so grandly magnifies, this magazine is "profitable for doctrine, for reproof, for correction, and for instruction which is in righteousness." Moreover, its pages are so eminently practical that those who are influenced by the spirit which pervades them will assuredly be "completely furnished unto every good work." The various interests of the House of Rest, Kilburn, receive due attention, and women's work for Christ is a special feature. We trust this useful periodical, as well as its attractive yearly volume, will have an increasing circle of readers. (Monthly, 1d.; annual volume, 2s. 6d. *Morgan & Scott.*)

SHOWELL'S HOUSEKEEPER'S ACCOUNT BOOK. 2s. *J. S. Virtue & Co.* Here are complete tables of expenditure during 1890, with hints on household economy. Stewards and housekeepers will find it useful.

THE HELPING HAND is the title of a booklet presenting stories of the good work done in the Coombe Boys' Home, Dublin. Copies may be had from Mrs. Ellen Smyly, 35, Upper Fitzwilliam-street, Dublin.

ROYAL GRANTS, 1889. *The Hansard Publishing Union, Limited*, has issued, in volume form, the debates and proceedings in Parliament, on the provisions to be made for the children of His Royal Highness the Prince of Wales.

Mr. J. Forbes Moncrieff has written two admirable New Year addresses to the young. BETTER THAN RUBIES (1d.) is issued from the *Drummond Tract Depôt, Stirling*, and BE NOT DECEIVED (1½d.) is published by *C. Glass & Co., 33, East Howard-street, Glasgow.*

The Religious Tract Society has issued four series of coloured and monotint booklets for all seasons. One series is specially for the new year, two are for the young, and another is for the little ones. All are beautiful, alike in design and execution. Shilling packets contain from three to twelve.

Among Penny Calendars for next year may be mentioned THE RELIGIOUS TRACT SOCIETY'S SHEET ALMANAC, THE CHILD'S COMPANION ALMANAC, and THE PEOPLE'S ALMANAC. These are all profusely illustrated, and published by the *Religious Tract Society*. The "FAITHFUL WORDS" ALMANAC is an attractive sheet, issued by *Mr. A. Holness*. The "FRIENDS OF MISSIONS" ALMANAC has several features of great interest. (*S. W. Partridge & Co.*)

OUR DIOCESE, OUR CHURCH, OUR TIMES. This is the title of an address delivered by the Bishop of Liverpool at the opening of the recent diocesan conference. It contains plain words on each head, and is specially interesting as to "our times." Dr. Ryle urges his fellow Christians to stand fast in the maintenance of the old-fashioned doctrins of revealed truth, and in the maintenance of a high standard of practical religion, such as is not ashamed of regarding the Ten Commandments as the Christian's best rule of life and test of true faith. Having intimated that as the evening of his life draws near he is not likely to have many more opportunities of addressing his diocese, he concludes: "If it were my last word, I would say, as dying Sir Henry Lawrence said in the cantonments of Lucknow: 'Never, never, never surrender.'" (6d. *W. Hunt & Co.*)

Letters to the Editor.

RAILWAY MISSION WORK.

DEAR SIR,—Please let me say, with reference to a paragraph which lately appeared in THE CHRISTIAN, suggesting Railway Mission work at Crewe, that a branch of our Mission already exists there, conducted by some of the Railway employés, and is doing a good work. These men have, however, very little spare time to devote to religious duties, and a great and pressing need exists for a missionary to labour constantly and systematically among the ten thousand men employed.

There are several other almost equally large railway centres where missionaries are sorely needed. The Committee are very anxious to be in a position to meet this need, and earnestly hope that funds will speedily be provided for supplying these places with suitable workers, and so helping spiritually a body of men to whom the public owe so much, but who are deprived of ordinary spiritual privileges and opportunities by the nature of their duties. The treasurer is Mr. S. Gurney Sheppard.
—Yours faithfully, R. NIXON, Gen. Sec.
Railway Mission, 18, *New Bridge-st., E.C.*

RELIGIOUS INTOLERANCE IN BOHEMIA.

SIR,—The Council of the Evangelical Alliance will be much obliged if you will allow me to state the following facts, which have an important bearing upon religious liberty in the Austrian Empire;—

Until the middle of last year Protestants in Bohemia were permitted to conduct family worship in their own houses in the presence of "invited guests." Then an order was issued by the Governor of Bohemia forbidding Mr. Freytag, an evangelist, any longer to exercise that right. For years neighbours and other invited guests of this lay preacher had been in the habit of attending family worship in his humble dwelling, and listening to a simple Bible exposition. In 1879 the Governor declared that the Protestants had such a right of private meeting, and could use it without the sanction of the local authorities, whose decision to the contrary he then reversed.

There has been no change in the law, but in the interpretation of it; and it is evident that a reactionary policy has set in. Last year the Governor ordered Mr. Freytag to discontinue his family worship, and that decision has just been confirmed on appeal to the Ministry in Vienna. This result is disappointing to all interested in religious freedom.

It is asserted that the evangelist "had exceeded the right of private meeting, because he had a special room for worship." But this statement is unfounded. Mr. Freytag's house consists of two rooms (with a kitchen), and he has there to find accommodation for himself, wife, and four children. The room in which family worship takes place serves also the purposes of dining, study, and sleeping.

As our correspondent points out, if this decision is allowed to hold good, he will have to exclude from his family worship members of the Church of England now staying in his house, and also his servant, who is a Moravian.

The Free Reformed Church, of which Mr. Freytag is a lay preacher (and which in teaching is similar to the Presbyterian and Congregational Churches of Great Britain and America), has twenty-seven out stations, and if the recent policy is carried into effect, there will be, in many places in the Austrian Empire, a distinct infringement of the religious freedom enjoyed. But, sir, we cannot believe that the enlightened statesmen of Austria, and the kind-hearted Emperor Francis Joseph, who has shown on former occasions a sincere desire to do justice to all his subjects, will permit so flagrant a violation of religious liberty to continue.

One other point deserves to be mentioned. In several cases, lately, persons leaving the Roman Catholic Church to join the Free Reformed Church have been compelled to undergo a medical examination, to see if they were in their right minds!

Knowing the vast power of the press, and the influence of public opinion, we ask your permission to state these facts, fully believing that the able and far-seeing statesmen of the Austro-Hungarian monarchy, who, on former occasions, have acted in a sense favourable to religious freedom, will not now let enlightened Europe witness such a retrograde policy as is indicated by the recent proceeding of certain officials at Vienna.

A. J. ARNOLD, Secretary.
Evangelical Alliance, 7, Adam-street, Strand, W.C.

ELGIN MINISTERS AND EVANGELISM.

DEAR SIR,—Will you allow me a line or two in reference to the paragraph, signed by John Scott, in a recent issue? Your correspondent, describing a series of meetings held here by some evangelists of both sexes, all of them more or less strangers to the community, alludes to the "happy enthusiasm" of these meetings, and comments on the non-attendance of the local clergy. While sorry to enter into a controversy with Mr. Scott, who is an esteemed Christian worker, I felt it my duty to write him a letter, in which I put the following questions:—

(1) Whether, while some of the local clergy were present at the meetings, gross and ridiculous assertions were made as to ministers; and, especially, as to their preference of the rich to the poor—the speaker drawing a contrast between their alleged conduct and his own? Whether the attacks in question passed unrepudiated by those who sat on the platform along with the speaker? And whether Mr. Scott thought that any evangelist, working with such weapons, has a right to complain if the class whose hands they openly weaken do not see their way to attend?

(2) Whether, while getting their meetings generally and repeatedly intimated by the ministers, and expecting, though not inviting them, to be present, the evangelists gave to the ministers the personal "countenance" they complain that the ministers withhold from them, by attending any of the ordinary Sunday services in the town?

(3) Whether, in cases of alleged awakening or anxiety, they ever communicate with the pastors of anxious persons, or advise such persons to see their pastors for themselves?

To this Mr. Scott has replied, in a letter the sincerity and courtesy of which I readily recognise, but which gives no real satisfaction as to the points at issue.

I might say more, but content myself with adding merely that my ministerial brethren (there are some fifteen of them in Elgin altogether, active or retired) are as earnest, harmonious, and public-spirited a body of men as are likely to be found anywhere; that some of them, both in the town and neighbourhood, are prominently associated with evangelistic work; and that it is not difficult to win their co-operation in the case of movements which they believe to be conducted in an orderly, Scriptural, and permanently useful way.—Yours truly, WILLIAM A. GRAY.
South Free Manse, Elgin, N.B.

TEMPERANCE NOTES.

In America a determined effort is being made to restrict, if not exclude, exhibits of intoxicants at the proposed World's Exhibition in 1892.

A Metropolitan Sunday Closing Association has been formed, with a special view to thwart any attempt that may be made to exclude London from the action of Mr. Stevenson's Bill for England.

Mr. Richard Coad is having a good time in New Zealand. He has held missions in various centres in the island, and his visit is described as "a great blessing to the colony." After concluding in New Zealand, Mr. Coad was to proceed to Australia.

At the recent quarterly meeting of the Manchester Women's Christian Temperance Association and Police-court Mission a most encouraging report was given of the quiet, patient work undertaken by many of the members. New branches have been formed at Sale and Old Trafford.

SEAMEN'S CHRISTIAN FRIEND SOCIETY.—A well-attended muster of "The Christian Harbour Lights" was held on Thursday last, at the Seamen's Chapel, London Docks. Mr. James Townley, Mrs. H. W. Maynard, and others, gave stirring Gospel addresses, and several seamen (English and foreign) briefly bore witness to the blessedness of the Christian life, and earnestly exhorted their unconverted shipmates to turn unto the Lord. Several new members were enrolled at the close of the meeting.

LOWER BRITTANY.—Pasteur Lecoat, of Tremel, has just issued an interesting little work upon this subject, bearing the title of "La Bretagne." It is written in French, but an able translation into English by Mr. H. Ball, of Bath, appears in alternate pages. The moral degradation of this benighted people is graphically set forth. The history of what has been done to remedy this state of things, and some of the known results, are presented. The book is a guide to the intending visitor, and as such is full of practical interest.

Evangelistic Notes.

Rev. Dr. Fulton has been in Toronto for five weeks, and has held revival services in the Immanuel Baptist Church.

Grimsby.—A fourteen days' mission is being conducted in Flottergate Church by Mrs. Horton and Miss Parker. Rev. J. P. Bellingham and the members of the church are labouring heartily with the evangelists.

Ireland.—A fortnight's series of evangelistic services has been held in the Methodist Church, Queen-street, Lurgan, by Mr. James Dixon; similar services have boen held at Ballinlough, diocese of Tuam, by Rev. Canon Harley, of Cork.

Wood Green, N.—A week's Gospel mission has been held at the Baptist Chapel. The meetings (says a correspondent) have been characterised by a high spiritual tone. Several have declared themselves on the Lord's side, and others are inquiring the way Zionward.

Rev. W. A. Meaton has conducted a mission in Loughborough Park Chapel (Pastors, Rev. D. A. Herschell and J. A. Joyce.) Times of refreshing were enjoyed by the Christians, the young were blessed, and some decided to follow Jesus. The closing services were very large, and the spirit of hearing very manifest.

Rev. Geo. F. Owen, of Salcombe, has conducted special services for four nights in Torcross Congregational Church, South Devon. The attendances were good, souls were saved, and numbers were convicted of sin. The services were also blessed to the members of the church, who were greatly refreshed and stimulated.

Budleigh Salterton.—Wednesday, Dec. 4, terminated a successful four days' mission in this town, conducted by Mr. Roberts, of Plymouth, under the auspices of the Y.M.C.A. The impression created was most marked. The association is of but recent formation in this town, but already it has made considerable progress, and more aggressive work is in contemplation.

Larbert, N.B.—During the last two weeks of November special meetings were held in the mission-hall, conducted by Mr. John Climie. The workers had the joy of seeing some entering into the possession and enjoyment of salvation, while believers were abundantly blessed. Mr. Climie is an evangelist of much power and tact in dealing with souls, and in making plain God's way of peace.

Batley.—Special services have been held at the Gospel Hall, Mount Pleasant, by Mr. Joseph Clarke, with great success. Noon-day meetings were held in many of the factories under gracious influences. A free tea was given to 120 draymen and cabmen, Mr. Clarke afterwards preaching the Gospel to them. During the mission a goodly number have professed conversion. Backsliders have been restored, and believers refreshed and strengthened.

Dover.—Special evangelistic services have been lately held in the Salem Baptist Chapel, by Mr. and Mrs. Somerset Gardner, which have resulted in much blessing. Mr. Gardner gave an earnest address to men only on "Confession of Sin." Mrs. Gardner conducted services for women only in the Baptist Chapel and the Y.W.C.A. rooms, which were also well attended. Christians have been greatly stirred up, and many have believed unto salvation.

Parbold, Southport.—Some time since a good work was commenced in a cottage in this village. It extended and prospered under the fostering care of some earnest-minded friends belonging to several denominations. A beautiful little hall has now been erected, capable of holding 250 people, and this was lately opened by some meetings of a helpful character. The British Women's Temperance Association has rendered good help, and the temperance element is well kept to the front in connection with the Gospel preaching.

Elgin.—The evangelistic meetings recently noticed were continued last (the fourth) week. They were addressed by Mrs. Stewart, of Logie; Mr. Butland, of H.M.S. *Brilliant;* Mr. Gordon, evangelist; and Rev. Colin Nicol, United Presbyterian Church, Banchory. Several very interesting cases of spiritual decision took place, and a quiet spirit of inquiry exists. On Sabbath evening, to a large audience, Mrs. Stewart delivered a very powerful address. Meetings are continued this week for praise, and for the edification of young believers.

Among the Churches.

CHURCH OF ENGLAND.

On Friday week the quaint little Church of Longfield, Kent, was re-opened by the Bishop of Rochester, having been enlarged to nearly twice its original size, in order to meet the wants of the increasing population.

In connection with the re-opening, after restoration, of St. Mary-le-Strand Church, London, Rev. Walter Bradbury preached special sermons on Sunday week, and again a mission sermon with after-meeting on Wednesday night. On Tuesday and Thursday Archdeacon Richardson and Canon Money preached.

SOCIETY OF FRIENDS.

A well-attended and very interesting series of Bible-readings was given last week in the Hall of the Y.M.C.A., Belfast, by Mr. John T. Dorland, Jun., of Canada.

PRESBYTERIAN.

Rev. John McNeill's congregation at Regent-square are arranging for a united effort in January to reach non-church goers in the region surrounding the church.

The committee of the English Presbyterian Synod entrusted with the care of the young have resolved to institute an annual examination of Sunday-schools, to be held on the third Sunday in January, the subject to be the International Lessons of the last quarter of the preceding year. Certificates will be awarded to those who pass.

The congregation of Withington Presbyterian Church are taking steps to provide additional services in a school church, now in course of erection at Didsbury. The services will be under the pastorate of Rev. Benjamin Bell, the minister at Withington, assisted by Rev. Robert Mackintosh, Edinburgh. The new building will accommodate nearly 300 persons. Arrangements are being made for holding services in the Withington Town Hall every Sunday evening from the beginning of the year, until the new hall is ready for use.

METHODIST.

Active preparations are being made in Leeds in view of a great evangelistic mission to be held there from January 19 to 30. The entire town is posted with immense bills announcing the mission, which is to be carried on at eighteen or twenty centres. Revs. T. Cook, T. Waugh, J. G. Mantle, and other ministers are to take part in the services.

In connection with Stepney Chapel (Methodist New Connexion), Hull, a special "Working Men's Mission" is carried on. At the first meeting only four adults attended. There is now a large attendance, and there have been many inquirers after salvation. Meetings are held from eight to nine p.m. on Sundays, with occasional services in the open air.

Rev. Alexander McAulay, an ex-President of the Wesleyan Conference, contemplates immediately after Christmas starting upon an extended evangelistic tour in South Africa. Blessed with ample financial resources, and notwithstanding his somewhat advanced age, he proposes to devote himself to spiritual work in Southern Africa, during the next three years, such as has engaged his attention with marked success in the West Indies during the past three years.

BAPTIST.

The jubilee has lately been celebrated of Borough-road Chapel, Southwark (Rev. G. W. McCree, pastor), which was opened by the late Rev. James Sherman in November, 1839.

Rev. Greenwood Robinson, who for five years has been co-pastor with Dr. Clifford, of Westbourne Park Chapel, and in sole charge of the branch church in Praed-street, has accepted the pastorate of Bank-buildings Chapel, Weymouth.

Rev. G. D. Evans has resigned the pastorate of the Old King-street Baptist Chapel, Bristol. Mr. Evans has recognised that owing to the migration of many of the members to the suburbs of the city, his church was losing strength; and he suggested that either the premises should be sold, and the church removed to a growing suburb, or that the chapel should be made the centre of denominational evangelistic work. After the end of the year, Mr. Evans will be open to supply vacant pulpits.

Since Rev. T. J. Hazzard undertook the pastorate of Blackthorn-street Chapel, Bow Common, E., in March last, the congregations have more than doubled, twenty-four have been added to the Church, and conversions have been reported almost every week. A band of young men are just forming into line for service. From 300 to 400 "drift" children are being gathered into the chapel every week for a bright hour of song and speech. Gospel temperance effort is being put forth with encouraging results.

A conference of the Lancashire and Cheshire Baptist Association was recently held at Brighton-grove College, Rusholme, Manchester, on the subject of "Our Work as Teachers." Rev. S. W. Bowser read a paper, in which he said that to teach well they must prepare carefully, and to teach much they must first learn much. Professor Marshall, of Brighton-grove College, thought expository teaching had unquestionably got a bad name, but it was very desirable that their congregations should know more about the Bible. If ministers did their duty to their people such works as "Robert Elsmere" need not alarm any young man who had been properly trained.

Rev. Wm. Bell, of the Bellasis-road Church, Bombay, has resigned his pastorate owing to failing health, and is returning to England.

A series of "Pleasant Sunday Afternoons" has been conducted by Rev. G. H. Heynes, pastor of Claremont Chapel, in the Temperance Hall, Bolton, the congregations, which were largely composed of the working-class, increasing from 800 to 3000. The subjects were "Bleaching," "Jerry-building," "Shoddy," &c., the speaker deducing, from familiar subjects, the lessons of duty to God and to fellowmen. At each service there were sacred solos, hymns, and Scripture reading.

SALVATION ARMY.

During a month's special mission at the Brighton Congress Hall many have gone to the penitent form.

Gujarat (India) Division has now twenty stations, fourteen of which are superintended by native workers.

A Buddhist priest recently walked twenty-eight miles to a Salvation Army meeting at Kandy, Ceylon, says *The Indian War Cry*, and there found salvation.

The effort to secure 100,000 conversions during the present winter is being actively taken up throughout the country, and many stations report encouraging success.

The week of self-denial and prayer observed by the members and friends of the Salvation Army in October has brought into headquarters about £20,000 which is somewhat in advance of the amount raised by the same means last year.

Nine years since there was no organised Salvation Army work in Australia. Now there are nearly one thousand officers wholly engaged, with over 300 established corps, and 450 outposts, besides eight rescue homes, and five prison-gate brigades.

CONGREGATIONAL.

Rev. J. F. B. Tinling purposes closing his pastorate at East Finchley at the end of this month.

In the schools connected with the Old Meeting, Uxbridge (Rev. R. Sewell, pastor), there has been a remarkable religious awakening among the senior scholars of both sexes.

Greenbank Chapel, Hinton-road, Lower Easton, Bristol, a structure capable of seating 200 persons, the result of a movement on the part of a number of working men, by whom a large portion of the building work was gratuitously performed, was opened last week with a service, conducted by Rev. Arnold Thomas.

A meeting of the Northern District of the London Congregational Union was held on Tuesday week at Offord-road Chapel, Islington, to consider the advisability of a general visitation of the churches with a view to the introduction of new forms and methods in the conduct of the services. A paper by Rev. G. Thompson suggested sweeping changes, including the abolition of pews, replacing them by movable seats, the abolition of the pulpit, substituting a platform, and the abolition of the organ, substituting a musical band. A discussion followed, the general feeling being in favour of change.

Last week the third anniversary of Rev. Dr. Charles Leach's ministry at Queen's-park, Harrow-road, was commemorated by the laying of seven memorial-stones of the new church now being erected in place of the present temporary structure adjoining the hall, in which the schools and general work of the congregation are being carried on. The report of the past year's work showed that the schools have nearly 700 scholars and 50 teachers; 20 societies carry on the church's work, and the congregation raised in all last year some £2072. Dr. Leach stated that in the three years 400 had passed through the church, 95 during last year.

NOTES FROM IRELAND.

A Soldiers' Home is about to be erected at Queenstown through the instrumentality of Rev. Canon Daunt.

The Banbridge Y.M.C.A. has taken a new departure in establishing a series of "Talks" to working men on Saturday nights.

A Young Women's Mutual Help Circle has been formed at Waterford, as the result of a most successful three weeks' series of Gospel services held in the Methodist Church in that city by Mrs. Caldwell.

A most interesting conference for the promotion of spiritual religion was held last week in Mill-row Presbyterian Church, Antrim, and a similar Convention was held in the recently erected Methodist Church, Drimoleague, co. Cork.

On Sunday last the death occurred at Ballynahinch, county Down, in his eighty-fourth year, of Rev. David Edgar, one of the oldest ministers of the Irish Presbyterian General Assembly. A little over fifty years ago Mr. Edgar was ordained successor to his father at Ballynahinch, where he continued to labour until his death. Mrs. Edgar pre-deceased her husband by a few days.

The annual meeting of the Belfast Town Mission was held last week. The report showed that a large number of evangelistic services and open-air meetings had been held during the year, besides over 700 visits to men on board the different ships, and nearly 47,000 visits to families. About 130 persons had been led to unite themselves with various churches. Intemperance is a great obstacle to the success of the Mission.

NOTES FROM SCOTLAND.

The nurses and assistants of the Glasgow Sick Nursing Association last year paid 60,000 visits to the sick poor of the city.

A stirring week of evangelistic meetings has been held in Falkirk Congregational Church. Rev. David Robb, of Leith, acted as evangelist, and had increased audiences every evening.

Professor Thomas Smith, of New College, Edinburgh, will shortly attain his jubilee. Dr. Smith was formerly a missionary in India, and for some time laboured in association with Dr. Duff.

At the noonday meeting held on Monday in the Christian Institute, Glasgow, encouraging reports of the energetic evangelistic work carried on in connection with Cowcaddens Free Church were given.

Friday mid-day meetings for business men and women are to be held in St. John's Wesleyan Church, Glasgow, during December and January, to be conducted by Professor Bruce, Dr. Marshall Lang, and other leading ministers.

At the celebration of the semi-jubilee of Rev. James Wells, of Pollokshields, Glasgow, Dr. J. H. Wilson declared that Mr. Wells had not only built churches and organised congregations, but he had been a soul winner from the beginning.

FALLEN ASLEEP.

The Ven. John Jones, incumbent of Christ Church, Waterloo, Liverpool, and late Archdeacon of Liverpool.—Rev. Wm. Johnson, for many years rector of Clenore, co. Cork.—Rev. Elias James, of Pentwyn, Treorky, minister of the English Congregational Church at Tylor's Town, Pontypridd.—Rev. Robt. Watts, Presbyterian minister of Kilmacrennan, co. Donegal, and son of Rev. Professor Watts, D.D., of the Assembly's College, Belfast.—Miss Florence Leonard, daughter of Mr. George H. Leonard, J.P., of Clifton, who left a home of refinement and comfort at Bristol last year to devote herself, at her own expense, to itinerating evangelistic work in the villages around Ludhiana, Punjaub, in connection with the Society for the Promotion of Female Education in the East.—Rev. Thos. Jenkins, minister of Penuel Baptist Church, Pentyrch, near Cardiff.—Rev. F. H. Thomas, incumbent of Kilfiithmone, near Templemore, Ireland.—Rev. E. S. Shields, Primitive Methodist minister of Kirby Cross.—Mr. J. B. Nicholas, an active worker connected with the Methodist Free Church at Breage, Cornwall.—Mr. William Thompson, a well-known local preacher of the Methodist New Connexion at Hucknall, Notts.

Notices.

A FRIEND.—The memorial notice by Miss Marsh of the late Marchioness of Ailsa can be had from Messrs. S. W. Partridge & Co., 9, Paternoster-row, London, price 3d.

ROUVILLE.—For such a purpose we should advise a study of the Gospels rather than the perusal of an explanatory book, which must more or less reflect the judgment of another.

COMMUNICATIONS RECEIVED WITH THANKS.—F.A.P. G.W.S. E.F. S.S.M. J.H.F. W.M.J. W.A.B. A.E.S. E.R.W. L.W. E.R. B.W. S.G. W.H.D. F.W. W.S.W. T.M. B.C. W.P.S. C.S.T. W.L.L. G.H. K.A. S.C. G.S. F.C. E.S.L. H.D.C. W.B. C.H.M. E.S. R.T.T. C.M. L.B. J.S. H.McI. R.G. E H.S. A.C.R. W.E.D. T.M. G.W. P.P. G.D.E. W.L.L. J.T.R. F.S.G. H.J.M.P. A.M.S. C.F.G.C. J.O. G.J. G.J.H. J.F.W. H.H. A.H. W.C.L. S.M. R.L.T. W.B.C. J.B. J.P.H. M.R. F.I.H. W.M. T.W.B. L.F. B.A. E.C. H.C.G. M.C.C. W.A.M. J.J.F. R.T.S. R.C. J.W.L. W.D. S.A.G. I.W. E.B. L.M.M. F.N.P. R.W.

APPLICANTS FOR TRACTS.—Rev. A. E. Sidford, Grea Chesterford, Essex (tracts in French); H. Hunt, Swanton Abbot, Norwich; Mrs. Mason, 74, Pimlico-road, S.W.; Miss E. Welsh, 110, Bridge-road West, Battersea, S.W.; Captain Clayton (Church Army), 2, Graig-street, Aberdare; J. Horsbrough, 8, Abingdon-road, Somers-road, Southsea, Portsmouth; A. M. Scantlebury, Brook House, Old Village, Cadoxton, near Cardiff; C. Norcliffe, 45, Commercial-street, Skipton, Yorkshire; H. Ellis, 25, Burgess-street, St. Paul's-road, Bow; Rev. J. Haythornthwaite, 64, Reble-road, Bootle, Liverpool; J. Norris, 96, Grafton-street, Mile End-road, E.; J. Rimmer, 74, Bentinck-street, Birkenhead; A. Holness, Jun., Glen Allen, Friern-road, E. Dulwich, S.E.; G. Ashby, 65, Lewisham-road, S.E.

School for the Blind, Peking.—Miss C. F. Gordon Cumming writes that the growth of this work is necessarily slow. The interest of the small capital raised barely yields £150 per annum, which only suffices to pay part of Mr. Murray's salary, and the working expenses of the school, which at present contains fifteen men and boys. Mr. Murray strongly represented the necessity of securing the adjoining property, in order to enable him to open a school for girls (which must be quite separate from that for boys.) The committee have advanced the requisite sum, *i.e.*, £617 for the property as it stands, and some further outlay in order to adapt it to its new purpose. Miss Gordon Cumming says that although for the last year she has pleaded in season and out of season for £2000 to start this Female School for the Blind, and secure the salary of a resident matron (to say nothing of the food and clothing of the indigent scholars), she has succeeded in collecting only £50, and the recent receipts by the treasurer have been very trifling. The treasurers' address is Messrs. Honeyman and Drummond, Chartered Accountants, 58, Bath-street, Glasgow.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible and Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, DEC. 15.—2 Kings XX.

Hezekiah's sickness (1—7).—It was the year in which Sennacherib was besieging Jerusalem, hence "I will defend their city" (6). Accumulated troubles present a platform for accumulated deliverance. We may understand from the prophet's announcement that the natural result of the disease would have been death. But an arrest was put on the ordinary course of things by the miraculous interposition of God, in answer to prayer. This turning the face to the wall was like Ahab (1 Kings xxi. 4), and yet how different. That in a pet, this in prayer. When we cannot be as private as we would wish, let us not discontinue our devotions, but be as private as we can. Hezekiah may have quoted the promise made to David (1 Kings viii. 25), and longed for a respite, partly because life and immortality were not brought to light, and partly because he may have desired to finish his reforms. God always sees our tears and hears our prayers, though He does not always answer as promptly and satisfactorily to our poor sense. The figs were, perhaps, rather the means of stimulating faith than the cause of cure.

The sign (8—11).—The dial was probably a series of steps on which an upright pole cast a shadow, the hours being marked by the coincidence of the shadow with the edge of the steps. It appears that there was a partial eclipse of the sun in Jerusalem at this time, on January 11, B.C. 680, but it is not likely that this would account for this remarkable phenomenon, which was doubtless due to some forth-putting of Divine power which we cannot understand. But the shadow might be affected, without any necessary interference with the movements of the planetary system.

The penalty of ostentation (12—21).—What a lost opportunity not to show these men that the sun was, after all, but a servant in the hand of Israel's God! We are all tempted to the sin of display, showing off our possessions as ours, instead of acknowledging that they are given us of God. If you are fond of Babylon, you will fall by Babylon. We ought to reckon ourselves dead to the flatteries of men, and alive only to those eternal things which outlive the material, which thieves cannot steal, nor moth corrupt. Oh, to be able to acquiesce in all the Divine appointments! *Good is the word of the Lord.*

MONDAY, DEC. 16.—2 Kings XXI.

Manasseh's sins (1—9).—A pious father cursed with a wicked son. Not the last time, alas! And it is the more wonderful, as he was born after the marvellous deliverances in the State, as well as in the royal home. He carried his sacrilege into the precincts of the holy Temple, and introduced the very worst forms of idolatry. The prophets Hosea, Joel, Nahum, Habakkuk, and Isaiah, lived during this reign; and it is recorded by tradition that the last of these was sawn asunder (Heb. xi. 37). Very much innocent blood (16).

The predicted doom (10—16).—The line and plummet were used to mark off those, in a long line of captives, who were reserved for life or condemned to death. The wiping of the dish is very expressive. The people abetted their king in what he did, and they were therefore to share his fate. The blood of innocents aggravated their case. The Lord was about to leave his people to suffer the results of their sins, that they might learn by contrast what an awful thing it was to forfeit his protecting care (Hosea v. 14, 15).

Manasseh's death (17, 18).—Compare 2 Chron. xxxiii., where we hear the story of Manasseh's repentance and acceptance with God. Surely, if he were forgiven and saved, none need despair. It was in his affliction that he sought the Lord. This is a blessed result of sorrow.

Amon's reign was short and inglorious (19—26). He was not affected by his father's repentance, but followed the footsteps of his idolatry and crime (20, 21), till the people of the land would tolerate him no more. Parents may adopt for themselves, in maturer life, a holier and better course, but they can never eradicate the evil influences exerted on their children.

TUESDAY, DEC. 17.—2 Kings XXII.

Josiah's good reign (1, 2).—Only eight on his accession to the throne, he seems from the first to have chosen the paths of goodness, but in his sixteenth year, while he was still young, he began to seek God yet more earnestly, and four years after the religious life within him prompted him to begin a great work of reform (2 Chron. xxxiv. 2, 3).

The repair of the Temple (3—7).—Other reforms had been probably effected throughout the land, but it was not till his eighteenth year that this great work actually began. The money seems to have been contributed voluntarily, but there was a beautiful piety in the workmen which made them deal faithfully. There is no doubt that real religion makes better masters and servants; hence so many find it worth their while to feign it.

The discovery of the Book of the Law (8—14).—This was the Temple copy, laid beside the ark in the most holy place (Deut. xxxi. 25, 26). Some say that it had been hidden by some faithful priest during the ungodly reigns of Manasseh and Amon. It is thought that the passage read to the king was Deut. xxviii., xxix., xxx. If the king had heard them before, which to many appears likely, the word came with new directness and force; but it is not improbable that the whole was totally new to him. Such had been the success of the effort to exterminate pure religion. What a picture this scene would make! The reading of Scripture to king and court, amid every sign of terror at the impending judgments which it threatened.

The mission to Huldah.—Ahikam was a friend of Jeremiah (Jer. xxvi. 24). Achbor, or Abdon, a leading courtier. Zephaniah may have been too young; Jeremiah at Anathoth. So, as the need was urgent, they went at once to Huldah, the widow of Shallum, well known for her prophetic gifts. The college was the name, not for a school, but for a particular quarter of the city. The decree had gone forth as against Sodom, but, as in the case of Lot, so here, the people of God are delivered.

WEDNESDAY, DEC. 18.—2 Kings XXIII.

The Law is read (1—3).—What he had found so blessed to his own soul he desired to share with others. It must have been a marvellous congregation for a Bible-reading. Perhaps people would benefit from a little more public reading of the Scriptures. Pass on the holy word of God!

Idolatry destroyed (4—20).—The brook Kedron runs along the east and south of the city, dry in summer, but after heavy rains a torrent bed. There the impurities of Temple and city were emptied. The grove of ver. 6 was the mystic tree. Some of the Levitical priests, who had fallen into the habit of officiating in high places, were degraded from their office, though still maintained from the Temple revenues. Tophet, so called from *toph*, a drum, used to drown the cries of terrified children made to pass through the fire at this place. The filth of the city was collected here and burned; hence the allusion of Mark ix. 44. He was not satisfied with removing every vestige of idolatry from his own dominions, but made a tour of the land once inhabited by the ten tribes, and especially destroyed the ancient altar at Bethel, as had been predicted 326 years before his birth (1 Kings xiii. 2). From that time the desolation foretold by Hosea and Amos has never been disturbed, and Bethel, the house of God, has literally become Bethaven, the house of nought.

The passover observed (21—28).—When the old leaven was cleared away, they could keep the feast. There came to it, not only his own subjects, but many of the remnant people of the ten tribes (2 Chron. xxxv. 1—19). But though there was this outward reform, yet the hearts of the people were not right with God, as appears from the prophets; and, because of this, the Divine decree wrought itself out.

Josiah's death, and afterwards (28—37).—These events are more fully related in 2 Chron. xxxv. 20). The defeat of Josiah at Megiddo is confirmed by Herodotus, and by sculptures on Pharaoh's tomb. Jehoahaz, a younger son, was taken prisoner by Pharaoh, carried to Egypt, where he died (Jer. xxii. 10—12). Jehoiakim, notwithstanding the pressure which lay on him, did evil, and hastened his ruin.

THURSDAY, DEC. 19.—2 Kings XXIV.

Nebuchadnezzar now first appears on the scene. This was in the first year of his reign (Jer. xxv. 1). The Chaldees were evidently the flower of his kingdom (Dan. ii). "He slept with his fathers" simply means he died, for this king was not honoured with the rites of sepulture (Jer. xxxvi. 30). The very brief reign of his son, which lasted only three months, during which he served the king of Babylon, is scarcely to be taken into account, and therefore is not inconsistent with the prediction quoted above. The battle of Carchemish, referred to in 7, was one of the decisive battles of the world (see Jer. xlvi. 2).

Captivity (8—17).—The royal family surrendered, and were carried into exile, according to Jeremiah's prediction (Jer. xxii. 24, 25), and there Jehoiachin lingered for thirty-seven years (xxv. 27). The sacred vessels also were taken, though the false prophets flattered the people they would be returned (Jer. xxvii. 16; Dan. v. 3). In this captivity, also, Ezekiel and Mordecai were taken (Ezek. i. 1, 2; Esther ii. 6). It is very necessary to study Jeremiah's prophecies as illustrating this briefer history.

The last of the kings.—The name assigned him by Nebuchadnezzar meant God's Justice. But his heart was reckless and impenitent. Led on by ambassadors from neighbouring states (Jer. xvii. 3; xxviii. 1), he was induced to join a league against Babylon, in the teeth of Jeremiah's remonstrances, who wept tears of blood over the infatuation of his countrymen; but Zedekiah seemed blinded to all warning lights as to truth and honour (Ezek. xvii. 13).

FRIDAY, DEC. 20.—2 Kings XXV.

Jerusalem again besieged (1—3).—Angered by this last perfidious revolt, the King of Babylon resolved to put an end to the separate existence of the kingdom. This invasion was third and last. The siege lasted one year and a half, owing to the strength of the fortifications. The inhabitants were reduced to the most dreadful extremities by hunger, and perpetrated the most awful atrocities (Lam. ii. 20—22; iv. 3). The worst features of ancient threatening were fulfilled (Lev. xxvi. 29; Deut. xxviii. 53—57). Jeremiah earnestly persuaded the king to surrender; but his heart was hardened to his destruction (Jer. xxxviii. 17).

The final scenes (4—21).—Two prophecies, apparently contradictory, were fulfilled (Jer. xxxii. 5; Ezek. xii. 13). The Temple was burnt after 420 years of varying fortunes. Only 832 persons (Jer. lii. 29) were now carried into captivity, probably because so many had perished. The severity of their doom was in proportion to the height of their privilege, and the greatness of the love which they might have enjoyed (Amos iii. 2).

The remnant (22, &c.).—The poorest only were left, under Gedaliah, Jeremiah's friend (Jer. xxvi. 24; xl., xli.) His murder of Ishmael, who was jealous of him, was the last drop of anguish in the prophet's cup. In spite of his earnest protestations, the people deserted their own land, and settled in Egypt (Jer. xliv. 1). Thus ended the kingdom of Judah, and thereafter the Jews became a scattered people, though destined to pass through two more extreme agonies, the one of which befell them under Titus, the last awaits them still.

SATURDAY, DEC. 21.—1 Chron. I.

The two books of Chronicles are in the Hebrew reckoned as one, which is called "words of the day"—or journals. Ezra is supposed to have compiled the books after the captivity, though in some cases the language of the original records is retained. Their contents repeat much that was contained in previous books, and add many interesting particulars beside. The genealogies, however uninteresting to some, are important as showing Christ's descent from Abraham.

The genealogies in this and subsequent chapters give us the line of David. Others, not included in his line, are mentioned, but only in order to make the line clear down to him.

Ver. 1—27 give the connection between Adam, the father of all men, and Abraham, the father of the faithful. Naturally, we are all the seed of Adam, but only through the exercise of faith do we become the seed of Abraham (Gal. iii. 9). Compare 1—4 and 24—27 with Luke iii. 34—38, where the evangelist gives the same genealogy, but in the reverse order. The sons of Japheth, who settled in the western parts of the world (5—7), and the sons of Ham, who moved southward (8—16), are both briefly mentioned. The line of Ham included Nimrod and Mizraim, from whom descended the Egyptians; and Canaan, from whom the Canaanites.

Ver. 29—54 give the posterity of Abraham, first through Ishmael (29—31); then from Keturah (32, 33); and then through Esau (35—54). These are not part of the royal line; *that* is taken up again in the following chapter. They are introduced here because they show how fully God fulfilled his promise to make Abraham "the father of many nations."

Solemn thoughts crowd upon the mind while reading these lists of names. They have lived their life, and passed into eternity. They can never retrace their steps, nor have a second attempt to live their life to a nobler purpose. We are in the same stream which ever flows into the ocean of eternity. Make use of the present, for it is fast passing away.

International S.S. Lessons.

Sunday Afternoon, December 22.

CLOSE OF SOLOMON'S REIGN.—1 KINGS xi. 26—43.

GOLDEN TEXT: ECCLES. xii. 13.

THE last lesson faithfully recorded Solomon's sin; this as faithfully declares his punishment. His example warns us that none can sin without suffering in consequence of it. It is wise to forego the present brief pleasure of sin, rather than endure the punishment to which it surely leads.

God found ready instruments for chastising his servant. Hadad (14), and Rezon (23)—whether they knew it or not—were doing God's work when they became adversaries to Solomon. "The wicked" are "*his sword*" (Ps. xvii. 13); and He uses them according to his will.

The adversary whom Solomon had most reason to fear was *Jeroboam* (26). This is the first mention of the man who afterwards became so notoriously wicked. He was an Ephrathite—or (see Revised Version) an Ephraimite—belonging to Zereda, a town of Ephraim. Jeroboam was one of Solomon's servants (26), and was employed by him in building *Millo* (27), probably a specially important, and well-fortified portion of the city walls; and in "repairing the breaches." The breach is generally referred to the ravine which separated Zion and Moriah, and which Solomon now built up. In this service, Jeroboam displayed such ability and industry that Solomon entrusted him with an important and responsible charge (28). He was made superintendent of the house of Joseph, which included his own tribe—Ephraim. This was an unfortunate appointment for Solomon. It is hardly likely that the Ephraimites would, without murmuring, be employed as forced labourers on the fortifications of Jerusalem. Their murmurings would find a ready listener in Jeroboam, and help to prepare the way for his rebellion.

So far, there is nothing in Jeroboam that gives indication of the sinful career which followed. He possesses qualities which are calculated to make him a prominent man, but whether for good or evil does not yet appear. His ambition (37) is the only dangerous feature in him.

The prophecy of Ahijah (29–39).—The prophet belonged to the same tribe as Jeroboam, for Shiloh was in Ephraim. The new garment, rent into ten pieces, was a sign such as Old Testament prophets frequently adopted (1 Sam. xv. 27). In this case it gave special emphasis to the message. For Jeroboam, this prophecy contained, not only an announcement which his ambition very readily welcomed, but instructive lessons to guide him in ruling over Israel. (1) He was reminded that *God disposed of kingdoms.* As the prophet rent the garment, so would God rend the kingdom from Solomon. He exalts and abases whom He will (Dan. ii. 20, 21). He learned (2) that *God's action was not arbitrary.* Obedience was the condition upon which God had promised to establish Solomon on the throne; but in this Solomon had miserably failed. His disobedience and idolatry were so great (33) that judgment was bound to follow. He also learned (3) that *in wrath God remembered mercy.* While Solomon suffered for his own sin, he obtained some measure of relief on account of David's obedience (32, 34, 36, 39). The two tribes, Judah and Benjamin, reserved for the seed of David, as strongly testified to God's reward of obedience, as the ten tribes given to Jeroboam witnessed against Solomon's sin. He was taught (4) *the condition upon which he might look for success* (37—38). For him, obedience would ensure prosperity. If he should prove disobedient and idolatrous after such a message, he is absolutely without excuse.

Had not Jeroboam a very promising commencement? With natural qualities calculated to make him great and useful; with a warning example before him in the sad downfall of Solomon; with a message from God Himself, calling him to obedience, and promising to make him a sure house—what more can he need to keep him right?

Solomon's death (40—43).—Perhaps Solomon heard of Ahijah's message to Jeroboam; or, possibly, Jeroboam, after receiving the message, began at once to rebel (26). In either case, Solomon does not appear in a favourable light in seeking to kill Jeroboam. It was an attempt to resist God. Like Saul and David, Solomon reigned forty years. He was hardly more than sixty years old when he died.

Whether Solomon ever repented and turned to God is not stated. Scripture simply records the fact of his death following his fall. They who believe he did repent may not make his repentance a reason for presumption.

Appeals.

WE continue to receive many appeals, a goodly proportion of which are called forth by the season of the year. We give the salient points, and refer our readers, for further particulars, to the persons named.

A special effort is being made to diminish the debt of £1500 upon the Gray's-yard Ragged Church and School, James-street, Oxford-street, W., and to raise £200 to provide free meals for the many casuals who congregate on Sundays to hear the Gospel. A special Christmas sale of works of art, needlework, clothing, &c., will be held from Monday to Saturday next week at 13, Duke-street, Manchester-square. To this address contributions may be sent to Miss Ada R. Habershon.

Miss C. M. Gough, of the Y.W.C.A. Home for restaurant and refreshment-room attendants, appeals for help towards enlarging the Home, which at present is very small. The premises can be obtained if the money is forthcoming. Address Miss C. M. Gough, 14, John-street, Bedford-row, W.C.

Rev. Philip Gast, minister of Spencer-place Chapel, Goswell-road, writes: "For over twenty-eight years, as funds have allowed, I have relieved the destitute and suffering poor of St. Lukes' and Clerkenwell, always irrespective of creed and party. At present a vast number of distressing cases are known to me. I shall be glad to receive clothing, blankets, and money at 12, Noel-street, Islington."

There are hundreds of impoverished families living around Chatsworth-road Tabernacle, Clapton, E. Money towards a relief fund will be thankfully received by Rev. John Bain, Lindholme, Goulton-road, Clapton, N.E.

The Committee of the Indignent Blind Visiting Society appeal for means to give more than a thousand blind persons a Christmas dinner with their friends at home, and coals for the winter months. The need is extremely urgent. Secretary, Mr. W. C. Lester, 27, Red Lion-square, W.C.

In the various centres of the Union Hall Mission there are numbers of needy persons, to whom it would be a pleasure at this season of the year to render some help. Among young and old, there are many who need clothing. It is hoped, also, to give the poor in the lodging-houses a Christmas dinner. Address, Mr. R. Bilke, Abergeldie, Greenhill Park, Harlesden, N.W.

Funds are sadly wanted to enable the Field-lane Refuges and Ragged School to continue their work among the poor of London. The Committee are desirous of providing a dinner on Christmas Day for 700 of the homeless, and for about 600 poor deserving families in the neighbourhood. Address, Peregrine Platt, at the Homes, Vine-street, Clerkenwell-road, E.C.

"The dawn of severe winter is," writes Rev. J. W. Atkinson, "intensifying the sad suffering of thousands of the unemployed respectable poor in North-east London. Our methods again embrace the distribution of shilling food parcels, small sacks of coal and coke, bread tickets, &c. Indeed, we endeavour in every way to help the poor to help themselves." Mr. Atkinson's address is Claremont, Cawley-road, N.E.

Earnest appeal is made on behalf of Christian work and in aid of the poor resident in Paddington and Marylebone. The operations having for their centre John-street Chapel, John-street, Edgware-road, W., are well known. Communications to Mr. William T. Russell, 27, Cambridge-street, Edgware-road, W.

Marylebone Medical Mission is in much need of blankets and warm clothing for the destitute poor. Address, Dr. R. Chambers, 12, Bell-street, Edgware-road, N.W.

The North London Homes for Aged Christian Blind, Hanley-road, Crouch Hill, N., has now received their sixty-sixth inmate. There is accommodation for eighty, but the full number cannot be admitted for want of adequate funds. Urgent applications are continually being received, but have to be painfully refused. Rev. Henry Bright and Mrs. Bright are the honorary superintendents.

Craven Chapel, Foubert's-place, Regent-street, is in the midst of a dense population, many of whom are very poor. Contributions of old clothes, and money for soup, bread, coals, &c., will be thankfully received by the pastor, Rev. Arthur Hall, directed to the chapel.

Mrs. Adamson writes from Old Ford Vicarage, E.: "Last winter I supplied over 11,000 dinners, about one-third of them free, the others at nominal payment, to the children of this district. Our parish contains 11,000 poor, most of whom crowd together in small tenements. Beyond the grants kindly made to my committee, I require a large sum to meet the expenses of coals, cooking utensils, provisions, &c., up to April next."

The Hon. Secretary of the Christian Blind Relief Society is anxious to send a gift of 5s. to 1000 of the blind poor of the Metropolis and the provinces, with whom he has been brought into contact in his official capacity. He promises that, if kind friends provide him with the necessary funds, the gifts shall only go to those whose private income does not reach 1s. per day. Letters should be addressed to Rev. J. Pullein Thompson, St. Stephen's Vicarage, North Bow, E.

The Riverside Mission, Paradise-street, Rotherhithe, S.E., asks for help towards the annual Christmas dinner to the destitute poor. All assistance will be acknowledged by Rev. B. Brigg, 146, Abbey-street, Bermondsey.

The friends of the West Marylebone Mission, St. James's Hall, George-street, Lisson Grove, N.W., desire to provide, during Christmas week, several feasts, to which they will call "the poor, the maimed, the lame, the blind." Help will be gratefully received by Mr. James Sprunt, Superintendent.

The Christmas dinner fund of the Borough-road Baptist Chapel, S.E., which is applied towards helping the deserving poor, requires replenishment at the present time. The good work of Rev. G. W. M'Cree, the pastor, is acknowledged far and wide. His address is 12, Ampton-street, W.C.

The weekly dinner for the suffering and needy has again been started in connection with the York-road Congregational Church, Lambeth. Last year 6000 persons, all well known to the district missionaries and visitors, participated. Help may be sent to Rev. Bevill Allen, addressed to the church.

In connection with the work at Christchurch, St. Giles, blankets and clothing, food and money, are sadly wanted. A number of old people and widows require winter provision, and about one hundred poor children need clothing. Help will be thankfully received by Rev. S. A. Griffiths, Endell-street, W.C.

Mr. John Stabb, 6, Norcott-road, Stoke Newington, N., writes: "We are giving coals and bread, and relieving the sick and distressed at the Maryland Point Mission, Stratford. Help is much needed."

INQUIRER'S COLUMN.

ABEL'S SACRIFICE.

SIR,—Is there any ground for the belief that Cain and Abel were commanded to bring a specified offering to God? As I understand it, whatever Abel had brought, if he had offered it in the manner he actually did—that is, in faith—it would have been accepted. C. S.

Nine Elms.

The essence of sacrifice is an acknowledgment of the forfeiture of man's life by sin. Abel's offering answered to this; Cain's did not. It was through Abel's "more excellent" sacrifice, which was prompted and characterised by "faith," that "testimony was borne to him that he was righteous" (Heb. xi. 4). Of Cain, on the other hand, we read that "his works were evil" (1 John iii. 12). Perversity in relation to God's laws and envy of the godly are shown in the Epistle of Jude to constitute "the way of Cain."

A GOOD MAN'S PARTING WORD.

WHEN **Lord Shaftesbury**, pronounced by the London *Times* to be "the foremost philanthropist of this generation," lay at the point of death, his parting word to his friend **Mr. Weylland** of the **London City Mission**, was about distributing *several thousand copies of the Lecture on the* **Inspiration of the Bible**, which he had pronounced "**one of the most important essays of modern times.**"

The good old nobleman rests from his labours, but the work needs doing just as much now as ever.

A HALF MILLION copies are now being distributed throughout Great Britain; 50,000 being cared for by the London City Mission alone.

I turn now from Great Britain to **All Heathen Lands**, and, esp cially, **TO THE EAST INDIES.**

In a circular signed by **Lord Shaftesbury** and others, dated June, 1883, were these words:—

"The literature of India itself is very impure; and *shoals of atheistic and infidel publications are every year being sent to India from England. It is the bounden duty of Christian men to counteract this evil by aiding to create a healthy Christian literature.*"

I will try to do my part in this direction. If the Christian Public will subscribe for One Million Copies of **The Inspiration of the Bible** before June, 1890, at the low rate of £2 10s. per 1,000, I myself will **FREELY GIVE A HALF MILLION** additional of my 32-page Christian evidence tracts assor ed. A translation is being made into Tamil. Letters said to be in Chinese and various Oriental languages, lie on my desk. I am personally unable to read them, but am told that there are multitudes who **can**, towards whom my heart goes out.

In order that the humblest of the Lord's stewards may not be deterred from helping by expense, my publishers will execute even a **shilling** order for Heathen Lands at the **thousand** rate. And, to every two shillings received by them for this purpose before June 1, 1890, I, myself, will add a free gift of one shilling's worth of "Inspiration" and other needed tracts on Christian evidences, reckoned at the same thousand rate. Let even the children help to lift this weight of nearly **40 tons of tracts** against Infidelity, over all seas. A common fund will be formed of all subscriptions. As soon as enough to print one hundred thousand books accumulates, the printers will be set at work. The task of properly distributing to the various missionaries will be entrusted solely to one devoted Christian worker, a **Specialist** in this field of Christian evidences, a man better fitted to do it rightly than any other I can name, either in Great Britain or America.

Meanwhile, let Missionaries from all parts correspond with me, stating the needs and the facts as to the spread of atheistic literature in their vicinity. Also give full information as to friendly ship-masters touching at London or English ports, who would take out parcels freely, or relieve us of at least a portion of the *heavy* expenses of carriage to distant countries. Especially thankful would I be for the addresses of **English Reading Heathen** whom I may be able to reach through my "Postal and Tract Mission." Any suggestions will be welc med.

All remittances for this purpose should be distinctly marked "**Christian Evidences for the Heathen,**" and addressed as below. On a small scale, amounting now to a few tons, some special literature has been sent out to missionaries all over the world, by friendly sea captains and by post, for twenty years past. But no longer can Christians *afford* to do this business on so small a basis. With the hel) of God and your orders I propose to do this work, in the near future, by the ton, and not merely by the pennyweight. I ask the prayers of all Christians for a special blessing on this East Indian work, far too heavy for one man, or a dozen men, to accomplish unaided.

"The undersigned, being personally acquainted with the Anti-Infidel publications of Mr. H. L. Hastings, do most heartily commend his work to the confidence, encouragement, and support of all Christians and Philanthropists":—

Radstock, Kinnaird, Basil Wilberforce, George Williams, S. Arthur Blackwood, Edward White, Adolph Saphir, D.D., T. A. Denny, Ira D. Sankey, Joseph Cook, Daniel Dorchester, D.D., Joseph Parker, D.D., Samuel Smith, M.P., H. W. Webb Peploe, Donald Fraser, D.D., Don. Matheson, John Morley, J.P., John Wilkinson, S. Gurney Sheppard, Arthur T. Pierson, D.D.

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The Treasurer — WILFRID A. BEVAN, Esq., 54, Lombard Street, E.C.

The Secretary—Mr. PEREGRINE PLATT, Field Lane Institution, Vine Street, Clerkenwell Road. E.C.

MR. CHARLES INGLIS.

AT the noon prayer-meeting, at the Y.M.C.A., 186, Aldersgate-street, on Monday, Mr. Charles Inglis gave some account of his recent visit to the American continent. His heart was overflowing with praise to God for blessing vouchsafed upon his labours in the Gospel. Mr. Leonard Weaver, who accompanied him in much bodily weakness, is now almost restored to his wonted health.

Referring to his preaching efforts, Mr. Inglis said that many doors were opened, and, if he had been prepared to accept all invitations, he would have been fully occupied for twelve months to come. A specially interesting work was done in the prisons of New York and Toronto, criminals under sentence of death being among those who listened with marked attention to the Gospel. The audience in the former city numbered about 300; in the latter it was also very large, and included some forty who professed to pass from death to life.

While there is this liberty in gaol administration in America, there is also the most complete discipline. In one of the prisons in which he preached, where there were about thirteen hundred souls, sixty of them incarcerated for life, some four hundred held up their hands to be prayed for. Mr. Inglis hoped that the English prisons might soon be similarly open to evangelistic endeavour. He added that wherever he went he found the people willing to listen to the simple Gospel. There is, of course, great opposition across the water, as well as elsewhere, but, nevertheless, God is drawing to Himself men from all classes of society, and there are many devoted labourers in his cause.

Personalia.

Dr. Colin Valentine, of Agra, who has been home on furlough on account of the state of his health, sails from London next week on his return to the important work in India of training native medical missionaries to which he has consecrated his life. His health has improved considerably during his furlough.

Mr. William Peck Smith, formerly engaged in Y.M.C.A. work in London, during recent years occupied in general Christian labour in America, is about to visit England. Recent meetings in connection with the Florence All-night Mission, New York, have been very fruitful. Mr. Smith brings letters of introduction from Drs. Talmage and Cuyler, and Mr. I. D. Sankey. He will be glad to hear of openings for work. Letters may be addressed to him at Exeter Hall, Strand.

Mr. Spurgeon, referring to his departure for the South of France, says: We are not going to our quiet retreat because of ill-health, but in the nope of refreshment for that weariness of mind which is inevitable with such a charge as we have to bear. Many men have been taken away by death, or have been laid aside by failure of brain, through not taking rest. It is an economy of time to take off the collar for a little. Our vacation is mainly spent in gathering new subjects for another spell of sermonising, and when we have been well enough to use it in that way, it has enabled us to keep on preaching and printing through the rest of the year.

Mr. John Crerar, a wealthy citizen of Chicago, who died recently, leaving an estate of three and a half million dollars, has bequeathed the chief portion of it to various charities, including especially churches and orphan asylums. One large bequest is made by him for the establishment of a public library, respecting which he records in his will:—"I desire that the books and periodicals be selected with a view to create and sustain a Christian sentiment in the community, and that all nastiness and immorality be excluded. I do not mean by this that there shall not be anything but hymn-books and sermons, but I mean that dirty French novels and all sceptical trash and works of questionable healthiness of tone shall never be found in this library. I wish the atmosphere to be one of Christian refinement, and its aim and object the building up of character."

[1152]

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Daily prayer-meeting, St. Peter's Cornhill, 1.30 to 2 p.m. Bible-reading, 1 to 1.30 p.m. Bible-reading, Mons., 6.15 p.m. Missionary meeting, every Thurs., 6.15 p.m.

CONFERENCE HALL AND Y.M.C.A., Stratford, E.—Sun., Dec., 15, 3 and 7 p.m., Mr. H. J. Millner. Meetings for prayer, Sun., 7.45 a.m.; Wed., Fri., Sat., 7.30 p.m.; Bible-reading, Weds., 8.15 p.m.; Suns., 3 p.m.

Y.M.C.A., EXETER HALL, Strand, W.C.—Sun., 3.45 p.m., men only, Mr. E. J. Kennedy; 7.30 p.m., public, Rev, J. S. Harrison. Gospel meetings for men, nightly, at 8. Pictorial address, Dec. 11. 8.30 p.m., by Mr. E. J. Kennedy, free. French Bible-class, Thurs., at 8. Prayer-meeting, daily (Sat. ex.) from 1 till 2 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sun., Dec. 15, 3.30 p.m., special address to young men, by Rev. A. Boyd Carpenter. Tues., Dec. 17, 8 p.m., lecture by Mr. W. J. Gillespie, "In Memoriam."

Y.M.C.A., THE PRIORY, 198, Upper-street, Islington.—Special mission to young men, to Dec. 16, conducted by Mr. W. R. Lane.

Y.M.C.A., BURLINGTON HALL, 23, Savile-row, W.—Thurs., Dec. 12, 8.30 p.m., address, by Rev. J. J. Goundry, on "The Secret of Happiness." Fri., 8.30 p.m., medical talk to young men, by Dr. Gilbat Smith.

Y.M.C.A., NEWINGTON-CAUSEWAY, Southwark, S.E.—Wed., Dec. 18, 8.30 p.m., lecture, by Rev. G. W. McCree, on "Some Reasons for Believing the Truth of Christianity."

CONFERENCE HALL, Mildmay-park, N.—Sun., Dec. 15, 3.30 and 7 p.m., Mr. P. S. Badenoch. Tues., Dec. 17, 7.30 p.m., addresses on "China," by Mr. F. W. Baller and Dr. H. Grattan Guinness; dispolving views.

WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly:* Sun., 7 p.m., Mr. Josiah Nix. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam, during Dec., Suns., at 11 and 7. Weds., at 8, Burlington Hall, Savile-row.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road Station), N.W.—Every Fri., 8.15 p.m., Bible-class for workers, conducted by Rev. F. B. Meyer. Sun., services at 11 and 7.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

CONFERENCE HALL, 143, Clapham-road, S.W.—Bible-reading, by Rev. Dr. Bullinger, every Thurs., 4 p.m.

DEEPENING OF SPIRITUAL LIFE.—Devotional meeting, every Friday, 3.30 p.m., at Portman Rooms, 32, Dorset-street, Portman-square, W. Dec. 13, Rev. F. B. Meyer. Dec. 20, Rev. J. B. Figgis.

CHRISTMAS LETTER MISSION.—Annual prayer-meeting Fri., Dec. 13, 3 p.m., Ladies' Waiting-room, Mildmay Conference Hall, N.

HOME OF INDUSTRY, 29, Bethnal Green-road, E.—Monthly meeting for Christian workers, Wed., Dec. 18. Tea at 6; meeting at 7. Rev. J. Hudson Taylor (lately returned from Sweden) will give the address.

EDINBURGH CASTLE, Limehouse, E.—Sun. next, at 11 a.m., Dr. Barnardo; 3 p.m., Rev. Henry Bright; 7 p.m., Mr. C. Russell Hurditch.

HOUSE OF REST, 8, Cambridge-gardens, Kilburn, N.W.—Fri., Dec. 20, social gathering for Bible study. Tea at 6; address by Miss Mason, at 7. Suns., 3.30 p.m., Bible-reading, by Miss Mason.

OPEN-AIR MISSION.—Annual prayer-meeting, Hawkstone Hall, Westminster Bridge-road (next Christ Church), Mon., Dec. 16. Tea at 6; meeting at 7. Address by Rev. Newman Hall.

Rev. D. A. Herschell wishes to caution the public against certain Jews professing to be persecuted converts from the Continent, using his name, and claiming his relationship to secure pecuniary assistance. A man, giving the name of Wolf, has lately been doing this in Devonshire, and, as the same sort of thing is not a rare occurrence, Mr. Herschell wishes to state that he has no relatives likely to be in such a position.

DONATIONS RECEIVED BY MESSRS. MORGAN & SCOTT TO MONDAY, DECEMBER 9, 1889.

*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Will they also bear in mind that our Donation List is made up for the Printer on Monday morning? Any amounts received afterwards will be acknowledged in the subsequent week's number.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "**City Bank;**" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

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China Inland Mission—A.G.D. 2s 6d; Keith, £2; A.R.B. £1; E.P. £2; E.C. £1	6	2	6
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Society for Relief of Persecuted Jews—C.W.H...	5	0	0
Dr. Barnardo's Homes—M.L. 10s; A.G.D. 5s; E.H. 5s; J.A.L. £3 10s; R.U. 10s; W.A. 5s; M. 10s; C.W.H. £10; Q.H. £1...	16	15	0
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Mr. Fegan's Boys' Home—M.L. 10s; W.A. 2s 6d; M. 10s	1	2	6
Blackdown Hills Mission—W.H.	0	5	0
Cow-cross Mission (Dinners Poor Children)—Keith, £2; Q.K. 10s	2	10	0
Friendless & Fallen—A.G.D. 2s 6d; J.B. £1 4s 9d; Keith, £3; H.A.Y. 10s; W.H.W. 10s; E.A.E. 5s; C.W.H. £5	10	12	3
George-yard Mission—J.B. £3; Keith, £1; E.C. £1; M. 10s; C.W.H. £5; Q.K. 10s	11	0	0
Mrs. Meredith's Work—J.B. £3; Keith, £2; M. 10s; E.J.M. £2; C.W.H. £10	17	10	0
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Drift Children (Mr. C. L. Boyer)—Dr. T.	1	0	0
Mission to Deep Sea Fishermen—Keith, £3; C.W.H. £5; A.J.C. 2s 6d	8	2	6
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Factory Girls' Helpers' Union—D.L.	1	0	0
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Society for Prevention of Cruelty to Children—J.A.L. £2 10s; C.W.H. £5	7	10	0
Mr. Charrington's Work—E.C...	1	0	0
Midnight Meeting Movement—E.A.E.	0	5	0
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Field-lane Refuges, &c.—M. 10s; Q.K. 10s... ...	1	0	0
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Scripture Readers' Society, Ireland—M.	0	10	0
Miss Mittendorff's Orphan Home—M.	0	10	0
Mount Hermon Orphanage—M.	0	10	0
Protestant Alliance—E.J.M.	1	0	0
Woman's Mission to Women—C.W.H...	5	0	0
Bridge of Hope (Miss Steer)—C.W.H.	5	0	0
Thames Church Mission—C.W.H....	5	0	0
Sermon-lane Mission—C.W.H.	5	0	0
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Belfast Soldiers' Home—M.S....	2	2	0
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[ADVERTISEMENTS.]

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Miss Steer, Bridge of Hope, thanks O.T. very warmly for a Parcel containing clothes, &c., and 10s., received on Nov. 26.

Bethnal Green Free Library, London-street, E. (New Building Fund)—W.F. £12. Mr. G. F. HILCKEN, Secretary and Librarian.

Coombe Boys' Home & Schools, Dublin—W. & D., Anerley, 5s.

London Samaritan Society (Free Meals for Destitute Poor)—Miss M. £1; Miss G.M.H. 6s; Miss S.M. 3s 6d.

Dover Soldiers' Home.—Necessary repairs and other unavoidable expenses have greatly exhausted the finances of this institution, and a sum of £45 is needed before the year closes to keep clear of debt. It is trusted that all who are interested in the welfare of soldiers may kindly contribute as far as they are able, so that hindrance to the work may be avoided.

EDWARD W. THOMAS now begs CHRISTMAS DONATIONS

of the READERS of "THE CHRISTIAN" in Aid of the Work on behalf of

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WORK AMONGST MEN.



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Last year 72,827 visits were paid to poor Foreigners in our City, and 1,049 religious services were held for them in their various languages.

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The known results of this earnest seeking to save the lost is most satisfactory. Tens of thousands have been rightly influenced, and during the past year, **486 communicants** have been won from amongst them, hundreds of drunkards have been reformed, and many thousands who have sunk back from the hard struggle of life have, in the time of sickness and approaching death, received consolation.

To support and extend this great work for the Lord Jesus, large funds are urgently needed. Further and full particulars will be gladly given, and contributions will be gratefully received by the Secretaries, 3, Bridewell Place, E.C.; or by the Proprietors of THE CHRISTIAN.

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1s.—A Child. Stamps Anonymous.
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Referees: Miss SANDES and Miss SCHOFIELD, Cork Soldiers' Home; Captain WADE THOMPSON, Dublin Soldiers' Institute, Phœnix Park.

The Rectory, Queenstown, *Dec.* 4, 1889.

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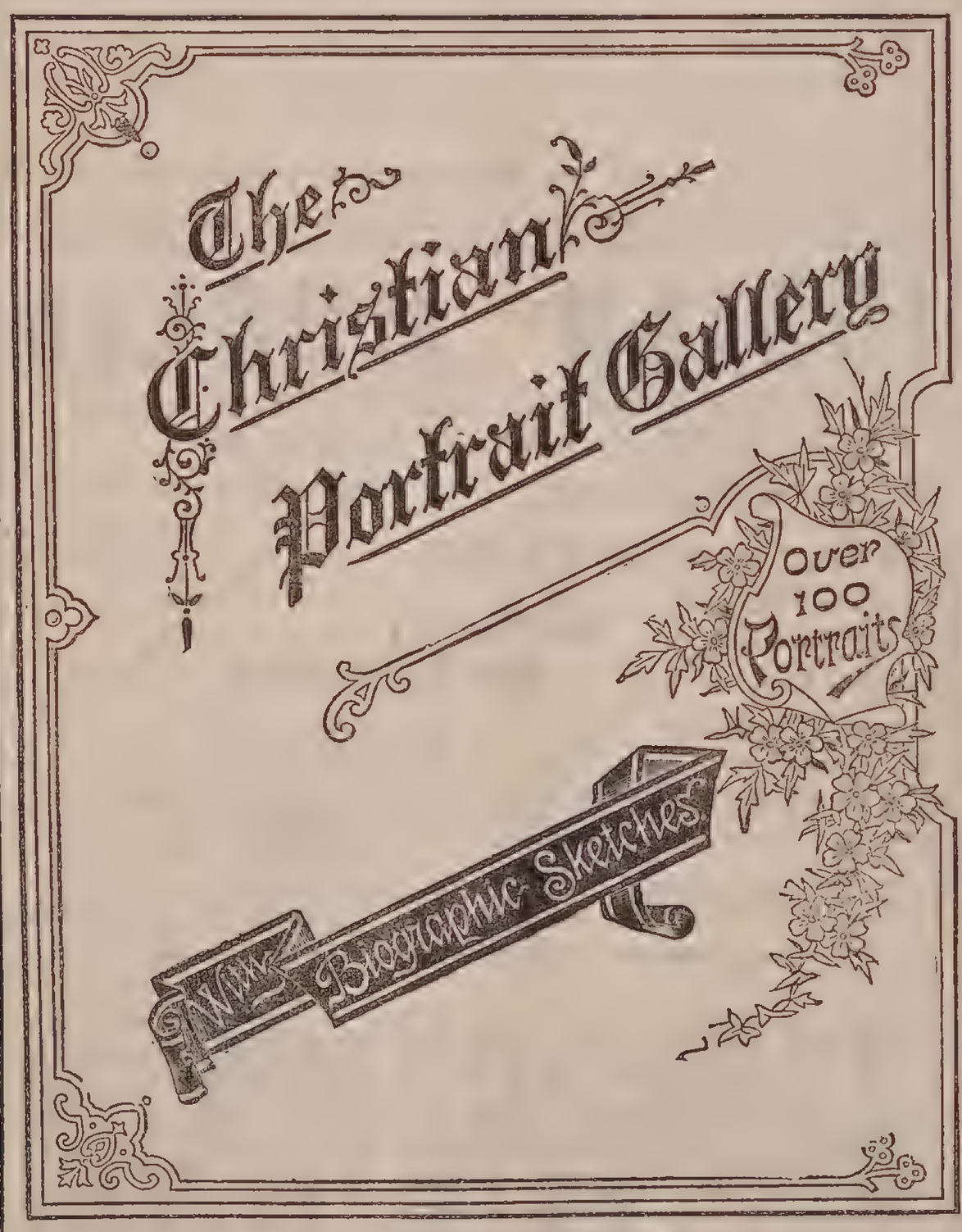
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Who may be personally or relatively

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MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

INTERESTING LETTER from SELKIRK.

Mr. J. AITKEN wrote me in March last for his father, who was troubled with cough from severe cold on the chest. Writing afterwards, he says: "I am pleased to inform you that my father is quite better, having derived great benefit from your medicine."

What gives more interest to this case is that Mr. J. A. himself had been an old patient, and says: "I feel I am not writing to a stranger, but a friend. Both I and Mr. E., for whom I also got your medicine, benefited unspeakably. I feel convinced that but for this we would not have been alive to-day."

CASE of SEVERE COUGH.

J. STUART, writing me from 42, Grosvenor-square, says: "I procured a bottle of your medicine, and sent it to my brother in Scotland, who suffered from a very severe cough. I am thankful to say it completely cured him. He thinks it invaluable, and will not fail to recommend it. With many thanks, &c."

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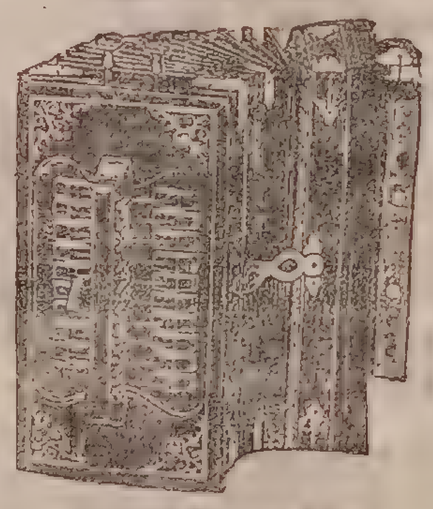
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WITH WHICH IS INCORPORATED "THE REVIVAL"

A Weekly Record of Christian Life, Evangelistic Effort,

Christian Testimony, Christian Work, and Missionary Enterprise.

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[The late Prof. Elmslie.]

No. 1038.] FRIDAY, DEC. 20, 1889.

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THE BENEVOLENT OR STRANGERS' FRIEND SOCIETY.

Treasurer, Ald. Sir R. N. Fowler, Bart., M.P.
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The Committee will be thankful for the Society being remembered in the testamentary arrangements of the benevolent.

Office of the Society, 52, Finsbury Pavement, E.C.

THE FRENCH VAUDOIS IN THE HIGH ALPS are now in danger of perishing of cold and hunger from the gradual exhaustion of the scanty soil. A solution of the problem how to deliver them has at last been found, namely, by removing them in detachments to Algeria. The first experiment has succeeded. The entire cost is £160 per family, to be refunded for following detachments. The Paris Committee have now £1,800 in hand towards transporting the next band of 20 families. An earnest appeal is made by them to British Christians for help.

At the request of the Paris Committee, Dr. Gustave Monod, President, and with the warm approval of the Dean of Ripon, President of the Lyons Committee, donations will be thankfully received by Donald Matheson, Esq., 120, Queen's-gate, London; or may be paid to Messrs. Barclay, Ransom & Co., 1, Pall Mall East, London, account of FRENCH VAUDOIS FUND.

BISHOP PRICE AND THE REV. A. W. EVANS make an earnest appeal for £250 to build a school and mission-room at Ilfracombe. Our work amongst the young is almost at a standstill for want of room. Will every reader contribute, that the building may commence at once. This is an absolute need. Any information will be gladly given by H. T. NETTLETON, Esq., Fleet Paymaster, R.N., M.R.C.S., 4, Wisteria-road, Lewisham, S.E.; or to Rev. A. W. EVANS, 5, Greenclose-road, Ilfracombe.

W. EVANS HURNDALL'S (16, Cottage-grove, Bow, London, E.) Christmas Dinners for 10,000 East London Poor. Two readers of *The Christian*, 7s.; and E. A. L., December 13, 1889.

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The Publishers cannot undertake to receive & forward Replies to Advertisements.

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One Copy & Postage ½d.	0	6	10
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DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

"BLESSED BECKENHAM."—*Hedley Vicars.* The Old Beckenham Mission urgently needs funds. Committee: Sir S. A. Blackwood, Colonel Wilmot Brooke, and others. Hon. Treasurer, Mr. B. A. HEYWOOD, Banner, Beckenham, Kent.

SEAMAN'S CHRISTIAN FRIEND SOCIETY. — President: GEORGE WILLIAMS, Esq.—Funds are urgently needed to meet deficit of £600, owing to enlargement of Work and purchase of additional Sailor's Rest. Contributions thankfully received by GEORGE JOHN HILL, 255, Burdett-road, London, E.; or at the Office of THE CHRISTIAN.

POOR OF ST. LUKE'S AND CLERKENWELL. — PHILIP GAST, 12, Noel-street, Islington (Minister of Spencer-place Chapel for 28 years), pleads for the Widow and Fatherless and the nearly starving Poor. Clothing, boots, blankets, and money will be gladly acknowledged.

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DESTITUTE CHILDREN'S DINNERS SOCIETY.—Funds are most earnestly needed for this Society. They had last year 65 Dining Rooms open, and gave 367,679 Dinners. The demand for these dinners is greater than ever. £300 per month wanted. Subscriptions or Donations may be sent to the Treasurers, viz.:—Lord Kinnaird, 1, Pall Mall East; William Fuller, Esq., Stoughton Grange, Stoke, Guildford; to the Secretary, H. Morton Carr, Esq., 89, St. George's-square; or to the Bankers, Messrs. Barclay, 1, Pall Mall East.

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Evangelistic Services. Bible Classes. Gospel Temperance Meetings. Mothers' Meetings. Common Lodging House Services. Mission to Inebriate Women. Room to Room Visitation. Benefit Club. Prayer Meetings. Clubs for Clothing, Boots, Coals, &c. Sewing Classes for Poor Women. The Weary, the Worn sent into the Country for Change of Air.

The Work amongst Elder Girls and Young Women.

Classes. Meetings. Saturday Bible Class. Sunday Bible Classes. Library. Parlour. Clothing Clubs. Penny Bank. Tea-room. Prayer Meetings.

Amongst Young Men and Lads.

Bible Classes. Prayer Meetings. Tract Distribution. Library. Tea-room. Parlour. Rambling Club, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 66, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

UNIVERSAL WEEK OF PRAYER, January 5—12, 1890.—The Evangelical Alliance, by its various branches throughout the world, has issued its annual invitation and programme for the Week of United and Universal Prayer at the commencement of next year. Ministers and others friendly to this object are cordially invited to co-operate. Papers containing the suggested subjects may be obtained of the SECRETARIES of the Alliance, 7, Adam-street, Strand, London.

BEULAH, 30, Prince's-avenue, Prince's-gate, Liverpool. The Lord has given the above beautiful home in place of the late "Bethshan," 11, Great George-square. Meetings: Tuesday, 7.30 p.m.; Wednesday, 3.0 p.m.; Friday, 3.0 p.m. Persons desirous of rest to body and soul, also such as need light concerning salvation, holiness, and Divine Healing, can be accommodated at the above address.—For particulars apply to Mrs. CROOK.

THE SUFFERING POOR.
THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

ASHLEY MISSION, BETHNAL GREEN.—Help is earnestly asked to assist the poor of this Mission, with bread, coals, &c. Cast-off clothing thankfully received. A large Mothers' Meeting, and various classes held every evening.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

HELPING THE DESTITUTE.—Cast-off clothing, provisions, or cash will be thankfully received by the Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., to help in Relief work among the destitute, free meals to poor children attending Board Schools, soup kitchen, and other benevolent agencies. Offerings entrusted to us will be prudently and impartially distributed.

CHRISTMAS GIFTS.—Special Contributions in money, clothing, coal, or bread tickets, for distribution among the poorer patients at Christmas, are earnestly solicited by the Committee of the Ladies' Samaritan Society, National Hospital for the Paralysed and Epileptic, Queen-square, Bloomsbury, W.C. The smallest donations will be gratefully acknowledged.

LEYSIAN MEDICAL MISSION, Whitecross-street, needs funds. 150 patients seen weekly. Gospel services held. Subscriptions received by Dr. GRIFFITH, Honorary Physician, 45, Finsbury-square, or Messrs. MORGAN & SCOTT.

Under the Patronage of H.R.H. the Princess Christian.

MRS. HILTON'S CRECHE, INFANT INFIRMARY, & ORPHAN'S HOME,
12, 14 & 16,
STEPNEY CAUSEWAY, COMMERCIAL ROAD, E.

Training and Convalescent Home, The Limes, Feltham.



All communications to be addressed to Mrs. HILTON, Founder and Hon. Superintendent, Langveld House, 76, Bow Road, London, E.

MRS. HILTON will be grateful if the friends of the Crèche will, as in former years, send CONTRIBUTIONS OF MONEY, CLOTHING, OR TOYS for the **CHRISTMAS AND NEW YEAR'S FESTIVALS.**

A SALE OF SURPLUS STOCK

WILL BE HELD

At the End of January.

Any additional Contributions will be acceptable, and may be sent to the Crèche on or before January 25.

FUNDS ARE VERY LOW, and are much needed.

Cheques and Postal Orders to be crossed London and County Bank, Limehouse Branch.

The Christian.

Notes and Comments.

EXT week we hope to give portrait and sketch of the late Rev. Dr. J. A. cfadyen, of Manchester.

As the regulations of the Post Office do t permit the separately printed appeals at are inserted in our issues at this season be considered as "supplements," the mbers in which they appear have to come der book post rate. The present issue, th its six "insets," being over four ounces weight, will require an inland postage of ree-halfpence. Those of our readers who rward their copies to others will, we trust, reconciled to the increased postage on is occasion by the fact that we have pro-ded them with eight additional pages of teresting reading matter.

Next Wednesday the joyous word will gain sound in our ears, "The Word be-ame flesh and dwelt among us." It is faith a Person that has in it strength and lness of peace; and this the Incarnation ives to man. He who could become a edeeming Mediator must stand in perfect llowship with the human race, and in per-ect fellowship with God; and it is of this, the ublimest and most consolatory of truths, that hristmas reminds us. He who would reveal he depths of Divine love, and also of Divine ighteousness, must do so by visible contact t once with God and with man. He in the nidst of the ages is the fulness of deity, ramed in our humanity, to make atonement or it, and at the same time to be the erfecter of all who should be united to Him y faith. Let the season then joyfully each us that it is Christ alone who is the eal and proper substance of our Chris-ianity.

Appeals for help towards supplying the odily and spiritual needs of our poorer brethren come thick and fast at this season. We should be glad, with the help of our readers, to respond to many of these calls as we have done in former years. Mean-while we have scarcely any available funds in hand.

Surely at Christmas time there are few to whom God has given abundance of this world's goods who can harden their hearts or close their purses. But we may all have a care that our gifts, whether of time, money, or talents, spring from a true and right motive, and that they be not a mere salve to the conscience. There is truth in the saying that "the devil is at one end of every good action."

We deeply regret to learn that news has come to hand of the death, by fever, of Mr. Thomas Morris (late of Walthamstow), and of Mr. Gall, which took place about the middle of October. Both workers, it will be remembered, were in the party of helpers who went out to join Mr. F. S. Arnot in his missionary work in Central Africa. Mrs. Morris is on her way home. Details have not been received, and are anxiously awaited by a wide circle of sorrowing friends.

Three out of Mr. Arnot's party have thus been called to their rest. The loss of these valuable lives ought not to slacken home effort, but rather to increase it, so that native workers may be found as soon as possible for carrying on a work that is fraught with such peril to Europeans.

We have received, with much sorrow, the following letter from the headquarters of the Salvation Army, dated December 16 :—

With very great regret I have to inform you that the latest news with regard to Mrs. Booth is of the saddest description. On Sunday last violent bleeding commenced, and at the same time her suffering very greatly increased. The ordinary drugs used to lessen pain have hitherto almost entirely failed of effect, so that her agony during the week has frequently been most intense; and this, combined with the extreme weakness resulting from loss of blood, leaves us but little room for hope that her life can be much longer spared. She remained all yesterday in so precarious a condition that the doctor urged the General and Mr. Bramwell Booth not to leave her on any account to-day. This morning we learn that her condition is decidedly improved. With all the members of her family who are in England around her, Mrs. Booth continues to be marvellously calm and peaceful, in spite of all her agonies. The General and the family are also marvellously upheld amid the wearying and painful anxieties of the sick-room.

We sincerely hope that the forecast of the Paris correspondent of *The Times*, from which we quote as follows, will be ratified by events :—

According to the best information I can obtain, the prospect of prolonged peace has never for fifteen years been so tangible. From one end of Europe to the other the necessity of such a peace seems to be apparent to those controlling the fate of nations, and everywhere, after weighing the immediate and inevitable consequence of a war, rulers seem to have shrunk with terror from it. If by the light of this impression, an intelligent glance is cast over Europe, the confidence in prolonged peace will seem fully warranted.

These words come with peculiar acceptance on the eve of the peace-telling Christmas season.

It is hoped that the circular which the President of the Local Government Board has lately addressed to the local authorities of London, pointing out the grave responsibilities incurred in neglecting the dwellings of the working classes, may result in some real, earnest effort to cope with the grave evils of overcrowded and unhealthy dwellings. The lately issued report of the Royal Commission on this subject, abundantly bears out the statement in the circular that the local authorities are able, "by a strenuous and judicious exercise of the powers which the legislature has conferred upon them for this purpose, to effect a very material improvement."

It appeared in evidence before the Commission that only two out of thirty-eight responsible local authorities in London have made proper use of the large powers which they already possess. Two most fruitful sources of evil are to be found in the fact that many of these wretched dwellings (so-called!) are owned by members of vestries and local boards, some of whom are house-farmers and publicans, and that the staff of inspectors—some of them with no proper qualification for their duties — is utterly inadequate. This report (*Messrs. Eyre & Spottiswoode*. 8d.) should be in the hands of all who would understand this vital and complicated question. It will be useless, however, to make a fresh law, if it is only to share the fate of so many existing Acts, and to become practically a dead letter.

The powers given to the Board of Trade under the Railway Traffic Act will be put in force in the course of a few months. The railway companies will then have to furnish returns of the number of hours worked by all persons connected with the running of passenger trains, and a limit of ten hours will, it is thought, be insisted upon. This seems to be quite as much in the interest of the public as in that of the men; but surely it is essential that the measure should be brought to bear upon all railway servants alike on grounds of justice and humanity. We trust, too, that the Sunday attendance will be limited where it cannot be suppressed altogether.

One of the most encouraging features of the great movement of modern missions is the growing enthusiasm among medical and other students in this and other countries. Fifty years ago medical missionaries were almost unheard of; now a Missionary Society without its medical missionaries can scarcely be found. We have before us a list of the names of 125 men and women holding British qualifications, at the present moment working side by side, and in conjunction with the missionaries of the various societies. On another page we give an account of a missionary meeting among medical students at the London Hospital, to bid farewell to Dr. F. H. Taylor (son of Mr. Hudson Taylor), who will soon leave for China.

An esteemed correspondent would be glad to assist with Christian counsel, prayer, and correspondence, any man of independent means who may be called to go and evangelise amongst the Aimara Indians and the Quicuas, of Peru and Bolivia—a very promising field. Letters sent to our care, addressed "R. A.," will be forwarded.

We hope many of the friends of missions have read the intensely interesting and pathetic papers by Sir W. Hunter, entitled, "An Old Missionary," that have appeared in *The Contemporary Review*. The picture they afford of the patient fidelity of the remote mission workers in foreign climes, and of the gentle unifying influences of the Christian faith, simply and stedfastly held, is a new and delightful chapter in the romance of missions.

Another article in the December *Contemporary* ought to claim attention. Mrs. Fawcett returns to the subject of the employ-

ment of children in theatres, and has no difficulty in supporting her contention that such employment is strongly inimical to their best interests, physical and moral. While expressing thankfulness at what the legislation of last session did to protect the helpless children, she avers that much yet remains to be done :—

Since I have taken an interest in this subject, I have received letters from all parts of the country, making strong complaints of the inadequacy of the arrangements for the safety, comfort, and decency of the employés of many theatres.

It is impossible to deny the justice of Mrs. Fawcett's contention that theatre children require at least as much "protection from premature employment and work at unsuitable hours" as those engaged in other occupations.

Seeing that France and its people have attracted so much attention of late, we learn with much regret that the McAll Mission is suffering from lack of support, and that unless fresh aid be at once forthcoming some thirteen or fourteen stations in various parts of the country must necessarily be abandoned. English money has been freely spent in the gay capital this year, and no doubt many of our readers have financially aided in spreading the Word of God during the Exhibition, but we trust that so good a work as Mr. McAll's will not be further hampered for want of funds.

The gentleman who writes under the signature of "Grant Allen" professes to have discovered the secrets of creation. In a recent paper on "Evolution," after generalising about mind being "built up from the simplest raw elements of sense and feeling;" of nerves having "built up themselves out of the soft tissues;" and of "pigment spots, sensitive to light and shade," having "grown by infinite gradations into the human eye, or the myriad facets of bee and beetle," he says :—

Stage by stage the continuous process has gone on unceasingly, from the jelly fish, with its tiny black specks of eyes, through infinite steps of progression, induced by ever-widening intercourse with the outer world, to the final outcome in the senses and the emotions, the intellect and the will of civilised man. Mind begins as a vague consciousness of touch or pressure on the part of some primitive, shapeless, soft creature; it ends as an organised and co-ordinated reflection of the entire physical and psychical universe on the part of a great cosmical philosopher.

It is a pity that such fanciful theorisings should, in many quarters, be accepted as scientific fact. Scientific writers protest against the dogmatism of theology. Surely, there is no need to go beyond their own borders in search of the dogmatic.

A noteworthy pamphlet, entitled, "An Appeal to the Hindoo Community," has recently been published in Calcutta. The following is a summary :—

The life-blood of our society is fast ebbing away, owing chiefly to the influence of Christianity. As the result of national apathy, Christian missions are in a fair way of accomplishing their object by slowly changing our ideas with regard to our moral, social, and domestic life. The systematic efforts of these bodies, unless counteracted, will cause a mighty collapse at no distant date. Access is now obtained to our households by female emissaries, and our little girls in schools are taught absurd Bible stories and to believe in Jesus. It is impossible to hold our own if we do not, in determined opposition, rise up as one man.

A missionary in Bengal conceives that the appearance of the pamphlet is due to the work going on among Hindoo women; its publication, however, should, as the London Society's *Chronicle* points out, be an encouragement both in England and India.

A long-standing reproach to modern civilisation in Egypt is about to be altogether removed. The "corvée," or the forced labour system there, is to be abolished. The fellaheen, it is true, have had the privilege of purchasing exemption from compulsory State service; but this self-enfranchisement plan has not been generally practicable, as the poorer field hands could never muster means enough to free themselves. The Egyptian Government have resolved to do away with the "corvée" at one stroke, and to provide for the additional cost of public works by imposing a small land-tax. It is satisfactory to find that an odious and grievous form of partial human slavery will soon be numbered with the things that are past.

Scarcely less terrible than the results of the slave trade in Africa are those of the drink traffic in that country. Through the introduction of vile intoxicating liquors, the natives have been sunk to a state of appalling degradation. Mr. Joseph Thomson describes a certain part of the African coast as "a kind of Hades, peopled by brutalised human beings whose punishment seems to be a never-ending thirst for drink." Sooner or later frightful retribution must overtake those who have lured the ignorant African into an appetite for what is degrading him below the level of a brute, and then cutting him off the face of the earth. The nations of Christendom might righteously regard the African liquor-seller in the same light as the African slave hunter.

The Shah of Persia has turned to some account the observations he made during his journeys through Europe. He has instructed his ministers to select from the laws and regulations of Western countries such as can be adapted and applied immediately in his own Oriental dominion, and also such as can be introduced by degrees. Moreover he has announced his readiness to divest himself of such measure of the absolute authority he now possesses as may be necessary to secure the success of reforms designed to promote the security, progress, wealth, and prosperity of his subjects. No wonder the Persians have received the publication of this programme of their sovereign with enthusiasm and satisfaction. Is not the present moment an opportune one for renewed Christianising efforts in Persia?

SCRIPTURE never blinks the defects of its heroes. Its portraits do not smooth out wrinkles, but, with absolute fidelity, give all faults. That pitiless truthfulness is no small proof of their inspiration. If these historical books were simply fragments of national records, owning no higher source than patriotism, they would never have blurted out the errors and sins of David and Solomon as they do.—*Dr. Alexander McLaren.*

BETHEL SANTHAL MISSION.—Pastor Haegert writes :—During the last six months patients from 177 villages were attended, relieving much woe and suffering. This month twenty of our people visited two melas (religious heathen feasts), and disposed of 1000 Gospels and a lot of tracts. Fifteen persons were baptized during the last six months on their profession of faith in Christ. God helping, I shall build Bethany, a new mission station, this cold season.

Inter-University Conference

A CONFERENCE of University men recently took place at Oxford, which was probably the most important and representative one that has yet been held in this country. Delegates were present from the Universities of Dublin, Edinburgh, Glasgow, and Yale (U.S.A.), as well as from several of the Colleges at Oxford and Cambridge.

The subject of the Conference was "The aim and scope of a University Christian Union," which resolved itself, practically, into a consideration of ways and means of carrying on Christian work in the University. It is a very vexed question as to how much of his time an undergraduate may, during his College course, legitimately give to Christian work. Some direct so much attention to it that they fail in their examinations, and thus defeat the object for which they went to College. Others devote all their energy to study, and do no Christian work at all. It is obvious that either extreme should be avoided.

These points were impartially discussed at the Conference (which was presided over by Rev. F. J. Chavasse, M.A., Principal of Wycliffe Hall, Oxford), and various suggestions were put forward as to the most efficient means of combining Christian and College work. *Personal consistency* of walk was of course urged as an element without which no active service could succeed. Other features, such as Christian Unions, College Meetings, were considered. Coming as the undergraduates do from all parts of the country, and drawn from all sorts of associations, it is not surprising to find that wide differences of opinion exist even among the Christian men. Hence the value of any union which will achieve (as one speaker happily defined it) "a temporary forgetting of differences." The Chairman, in summing up the varied points which had been presented, described the aim of the Conference by the one word, *Definiteness*—in purpose, in organisation, and in work. First of all, the Christian men must themselves be bound together by one desire; secondly, they should endeavour to reach fellow students; and thirdly, to lead the outside world to Christ.

It was interesting to note the different features which may be said to characterise the several Universities, each having its own sphere in which it especially excels. It is greatly to be desired that more frequent opportunities should be given for the Christian men of our various centres of learning thus to meet together; for, by comparing notes, they cannot but be stimulated to launch out into paths that they have respectively hitherto left untried.

The presence of Mr. J. B. Reynolds (from Yale) was a token of the anxiety felt by our American colleagues for fellowship and union in the one aim of winning young men for Christ. Mr. Reynolds has spent some months on this side in visiting our British Universities, and in creating an interest in the more go-ahead methods of Christian work which are a feature of American College life. He was also successful in inducing several undergraduates to visit Mr. Moody's "Summer School," at Northfield, this year; and it is confidently believed that as British and American university men are brought together, a reciprocal benefit will ensue.

MR. D. L. MOODY began a series of evangelistic services in Dayton, Ohio, on November 13, which continued one week. Mr. Moody (says the New York *Independent*) preached seventeen times. His sledge-hammer blows against coldness, worldliness, and inactivity in the churches had a telling effect. His appeals to the unconverted were so searching, tender, and irresistible that deep conviction was sealed on many hearts. At the after-meeting scores of persons presented themselves as inquirers, many of whom were hopefully converted. From Dayton Mr. Moody went to Jamestown, New York.

The End of the Year.—I.

BY REV. WILLIAM GUEST.

THE years of this agitating century hasten to their close. Still the earth bears witness to its measureless wastes of human cruelty and woe, and still its cries and groans, because of sin, ascend day and night continually. But from the heart of the godly there goes up the threefold prayer to the Father in heaven: HALLOWED BE THY NAME: THY KINGDOM COME: THY WILL BE DONE ON EARTH. What Divine wisdom discloses itself in dictating such a prayer! In a world where that glorious Name is dishonoured through vast continents of idolatry; where men are in subjection to a reign of darkness; and where wickedness thwarts and opposes that holy Will, what could be so suited to these apostate conditions as that "after the manner" of this threefold supplication Christ's disciples should pray?

The prayer enwraps a prophecy and a promise. If the night still holds its empire, the darkest hour has its forerunning gleams of coming dawn.

DARKNESS AND LIGHT

are now struggling for the mastery. Contradictions of fearfulness and of hopefulness are overreaching human thought. Under an apparent apathy in relation to Christianity, there is profound concern. "Every question is resolving itself into one of religion." Under the axiom which, we are told, is swaying the cultured classes, that intelligence implies infidelity, there is a deep disquietude. Hindoos and Chinese who are hostile to the message that is at length reaching them are angry under a dim anticipation of its triumph. Priests of Romanist superstition are obeying plottings which are mysteriously restrained. Warlike forces which forebode not the crippling, but the annihilation of empires, are made to pause in bewildering uncertainties. The world seems at once to be approaching a dark chaos, and to be standing on the dawn of light, and a wave of awe is passing over thoughtful minds in every community. "Let no man beguile you by any means," saith inspiration. "The day of the Lord" must be preceded by the falling away, and the full disclosure of malign hostilities and evil working.

"OFFENCES MUST COME,"

were the words of the great Deliverer. His eternal plan involved the manifestation of "the deceivableness of unrighteousness." He taught that there would be traitors in his camp who would reveal the thoughts of the faithless. So has it been. When our blessed religion came among men it came where self, as a self-centred Ego, was in full activity. Let us see how holy light was darkened, and vital force weakened. The ambitious adopted the religion of Christ as an instrument of intrigue; the vain plotted for the places it created; the covetous regarded it as gain; the mean cast an eye on its repute; the arrogant claimed its authority; and the worldly in due time adopted it as a fashion. And so has it continued. Through his own blessed name cupidity still seeks to gain those who are called Christ's, and pride to transform his revelations. "The devil is about to cast some of you into prison," said the Lord to a church of old. He foresaw it, permitted it; and permitted it in order that that church might be "tried," while He fixed the time during which the tribulation should last (Rev. ii. 10).

This is that which the year 1889 has increasingly brought out—the attempt to subvert the supreme authority of the Christian Scriptures. It works in three ways: in the form of Sacerdotalism, of Rationalism, and of Secularism. These are three old foes, for falsehood is limited in its resources. Yet have they new modes and methods for this age. Let us see how they operate.

SACRAMENTARIANISM.

It is sixty years since Tractarianism sowed the seeds of an intended reaction against Protestantism; and now the facts are incontestible that hundreds of thousands in the Church of England hold no longer St. Paul's doctrine of justification by faith; and that the upper classes and the highest stratum of the middle class, with ministers and even bishops at their head, have returned to the Romish doctrines of absolution, confession, penance, prayers for the dead, and invocation of saints. Such doctrines exalt the ghostly sway of the clergy, and promise to the laity relief from personal responsibility in the matter of their salvation. No language can describe the seriousness of the issue. It has been during this year that the chairman of the English Church Union has unambiguously avowed that the intention is to restore to the English Church the Mass and pre-Reformation principles. The logical necessity of this is the recognition of the supremacy of the Roman Pontiff as the Vicar of Christ, and but for those we call "the people" we should see a more rapid and sinister advance to a system which in its subtlety of working is the very "Mystery of Iniquity."

A MISLEADING BREADTH.

In addition to this source of danger must be reckoned that which with terrible truth is termed "Free Theology." The Church is now asked to recognise as Christian believers men who deny both the miraculous Incarnation and Resurrection of the Lord! As to the Death of Jesus, the Sacramentarians teach that the Sacrifice of the Cross was not a finished one, and the Rationalists that there has been no sacrifice at all. Yea, more, although this latter approach to infidelity is serious enough, men now claim to be Christian teachers to whom the Bible is no more than a collection of the literature and the conceptions of spiritual men; to whom the early chapters of Genesis are a fabulous Oriental poem; the Levitical services of no value as types of things to come, but rather hindrances to faith; the Psalms pious songs, containing nothing Messianic; the prophets shrewd politicians, who made mere guesses respecting coming events; the Gospels in part spurious, and the Apostle Paul a Jew whose letters are of no supreme doctrinal authority. Well might Dr. Delitzsch, one of the greatest theologians of Europe, write at the beginning of the year that his rejoicing at one period over the rejuvenescence of theology had been turned into bitterness, as he now witnessed the deep gulf between the old theology and the new, and beheld the new structure undermining and overthrowing the old. That gulf is now so widening as that men are taught a doctrine of Divine Fatherhood which in effect affirms that there is no holy antipathy of God against evil, and no wrath of God which a sinner need fear.

And the false teaching has always been seen in the life. In relation to teacher and taught, the fact is true that "what a man believes, and what he does *not* believe are the lever and limit of his doings." Solemnly has the veteran theologian just referred to said: "A theologian who denies that sinfulness is the inheritance of man from his birth; that man is by nature a child of wrath, and has to confess himself a sinner worthy of condemnation; who denies that Christ by substitutionary work and suffering has satisfied the righteousness of God, and made for his love an open path; who denies that we can thus enter into real relation of communion with God and the risen Christ —*such a theologian has by these misconceptions rendered himself from the outset unable to experience and personally to test the work of grace in his own soul.*" May God in mercy cause this weighty warning to be pondered by congregations who are following these misleading guides.

SECULARISM.

This word has hitherto described an organisation whose principle has been that in ignorance of spiritual pleasures and advantages its members went in for secular things only. Even among these men the powerlessness of the principle to hold them together is being made manifest. Alas to have to say it, it is professed believers in eternal realities who now are in danger of taking up the notion. They see the world inviting men and women to drive away serious thoughtfulness; to be amused; to be merry; to forget God and their souls; and to dance down the steep of laughter and self-forgetfulness to the brink of perdition. And what do they do? They say those who forget God need amusement. "We will entertain them. 'The harp and the viol, the tabret and the pipe' shall be in our feasts. There shall be prayer, but only short, that the secular song may be encored. Ungodly men need entertainment, and we, members of the Church of God, will enter on these lines. We have pleasant rooms. Although built for other uses, they will be cheap and attractive. Come, let us be an entertaining society; and since spiritual and eternal things do not draw the people, let us try such as are secular."

Do any say these church entertainments are a John the Baptist's mission to call to repentance? A call to repentance, when the professedly saved have their songs and dialogues to convulse the unsaved with laughter! Inquire in churches where the experiment has been made, and you will find spiritual religion in decay, devout persons driven off, and the genuine functions of a church of God ruled out. The entertaining and the jocund are bringing to the fore in hitherto called Christian societies men who have no sympathy with downright New Testament religion. Their tastes are secular, as are their pleasures. Their cry is for something new. The Gospel is to them old-fashioned. They neither crave nor pray for the converting and sanctifying grace of the Spirit. And should this lust of entertainment go forward, as the incoming tide threatens, unsubstantiality will be the mark of sermons; great saving truths will be lowered; daughters will be worldly and sons sceptical; the poor will no longer have the Gospel preached to them; and with the advance of this vulgarised and degrading process, the end of the century will see rooms built for downright Christian work, transformed into places where the worldly come to furnish amusement, and into halls where cheap recreations can be had.

Blessed be God, while this is the outlook,

and Secularism, and Rationalism, and Sacerdotalism are gathering strength, and in their threefold directions are aiming to change our Protestant and spiritual Christianity,

A NEW ORDER

of faithful men is appearing. They are those who, refusing to be perverted by the vain pretensions of Ritualists, or by the false learning of theological negationists, or the weak-minded conceptions of the caterers for entertainment, maintain, with the world's greatest thinkers, that religious causes lie at the root of the welfare of peoples; and that evangelicalism (an honest interpretation of the New Testament) has exercised, and must continue to exercise, the most powerful influence ever known upon the great problem of humanity, viz., how to bring near a kingdom of God among men. Nor are they mistaken as to satisfying enjoyments. A Sunday-school teacher, who leads her class near to the Saviour, and unites them on a winter's night in sweet hymns, and friendly helpfulness, does far more to entertain them than if she brought all worldly emptinesses to her aid. Blissful are the ways of the Lord. Living are those waters that flow from heavenly cisterns. God only can fill our need, and there are those everywhere whose soul has delighted itself in this fatness, and who will not bid men labour for that which satisfieth not. They know, indeed, that myriad sources of happiness, of art, and taste, are opened to man, and are to be made common; but as those whose vocation is to bring into a world of rebels the reign of God, they will not invite to any of these things, except under the obvious ascendency of his righteous claims.

Let none, therefore, tremble for the ark of the Lord. No mortal tongue can tell, nor pen describe, the number in our days of the avowed followers of Christ, who seek to shape their creed and lives, not by the speciously and falsely called "new liberty," but by the unaccommodated language of the Christian Scriptures. Never, it may be affirmed, were there so many of these as now among the industrious classes of England. And while they are in pulpits, they are in the council chambers of the nation; in the army; on directors' boards; and in the foremost ranks of science. They are found among members of the civil professions, and in the fields of literature. Their Christianity is most pronounced in walks of commerce, and business gains are consecrated, as never before, to the countless schemes of modern philanthropy. They are not ashamed of Christ in the mansions of nobles, and go forth from homes of plenty to strive, with a self-forgetfulness hitherto unknown, and ministries of womanliness hitherto unequalled, to satisfy Christ's thirst for the redemption of the poor and the degraded. The Saviour's love lies no longer merely on official lips, but is taught in activities innumerable by those who not only confess Him, but share his spirit when He said: "I am among you as one that *serveth*." And such as these are found in every part of the United Kingdom, and in Europe; while in the other hemisphere they are worthily striving to bring back the old America instead of the new, and in south-eastern waters a new Australia, instead of the old which was corrupted by settlers who bore to it the greediness for gold and evil living.

THREE REFLECTIONS

flow from these facts. (1) Let none think that the cause of Christ is going back because of present evils which the Spirit "expressly" declared would mark the last days. Ecclesiastical organisations, and religious denominations, are rushing into errors whereby the potency of their names will perish. The undermining defection of Israel will be repeated—the listening to man. But everywhere, through the Spirit's grace, there are those who are being established in Christ, and anointed to listen only to the words which God has spoken through his Son. (2) By them unostentatiously, but most surely, the reign of God is being hastened. *They* meet for prayer; they gather in conference; they encourage evangelists; they raise missionary obligations to a higher level; they sustain many of the most benevolent and noblest movements of the age; they encourage young men in associations which are the hope of the world; they stand out in their different communities as the most decided advocates of Scriptural religion. Hard names are thrown at them, but they know that railing, especially from errorists and false professors, has always surrounded the advanced servants of God. (3) It is these godly ones who are answering the Saviour's last prayer for the oneness of his followers. Yet let it be observed: the oneness is not that Christian union which so many long for. It is something immeasurably higher. If Churchmen and Dissenters formed one communion; if Methodists, Presbyterians, Baptists, and Congregationalists were merged into one church, it may doubted whether the gain would equal the expectation. Far above such a union rose the Redeemer's prayer. This was, that his disciples might be one in their measure in that infinite sense of the wrong of sin, and in the boundless, inexpressible, and pitying love for sinners, which dwelt in the Father and the Son. And it is these believers, of whom these lines speak, who are not only of one mind and heart with one another, but one in sympathy, compassion, self-denial, and co-operation with God; who are teaching men to believe, and are accomplishing the salvation of the world. The visibility of these watchers is being more and more marked as the year closes.

Their relation to the present state of the professing Church must be indicated in the next paper.

Tunbridge Wells.

CHINGLEPUT, INDIA.—The Free Church of Scotland Mission has had a school for girls in Chingleput since 1845. At present there are two schools with about 190 pupils. Other fifty pupils are taught by the two zenana teachers and the Bible-woman. Besides these schools, there are others in certain towns and villages of the Chingleput district.

ILFRACOMBE, DEVON.—Bishop Price, of the Free Church of England, who has laboured for many years in this town is in need of a new school and mission-room, the present accommodation being insufficient. It is proposed to erect a school and mission-room over the church, thus saving ground rent, at a cost of £250, towards which some £60 has been subscribed. Information can be had on applying to the curate, Rev. A. W. Evans, 5, Greenclose-road, Ilfracombe.

SUNDAY TRADING.—For some time an effort has been made by a local committee to induce the tradesmen of Lambeth, and especially the butchers, to cease from Sunday trading. About forty of these signed an agreement to close if all competing tradesmen would do so, but the movement fell through in consequence of the refusal of half-a-dozen. Two have, however, resolved to close, independent of the action of others. "Local Option" would have secured this boon, and we trust that before long it will be in the power of the majority of the inhabitants of any locality to secure the blessings of a fully observed day of rest.

The Priesthood of Christ.—II.

By Rev. C. CLEMANCE, B.A., D.D

"Such a High Priest."—Heb. vii. 26.

APPOINTED BY GOD.

(4) Our Lord was appointed by the Father to be our High Priest. (Cf. Ps. cx. 4; Heb. v. 5, 6, x. 7, 9.) "No man taketh this honour unto himself." "Christ glorified not Himself to be made a High Priest." His entire mission here, though undertaken for our sakes, with the absolute spontaneity of self-consuming love, was yet in entire subjection to the will, and in fulfilment of the appointment, of the Father. This should never be lost sight of. For even when we contend for our Lord's equality with the Father in the dignity of his nature, we are bound to contend equally for his subordination to the Father in respect of his mission. He came to do, not his own will, but the will of Him that sent Him. It was his meat and his drink to finish the work of Him that sent Him. Hence at every stage the Father testified of the Son. At his birth, heaven poured forth a flood of song. At his baptism, the Father sealed the mission of the beloved Son by a voice from on high, and the Spirit, by hovering over Him as a dove. At the temptation, He was succoured by an embassy of angels. At the approach to his deepest sorrow, there came to Him a voice from heaven. In the garden an angel strengthened Him. By his tomb angels sat, and from the earth they escorted Him to his seat above. So, repeatedly, were his words confirmed: "The Father which hath sent Me hath borne witness of Me." He who was "to bring us *to* God" had thus amplitude of proof that He came *from* God!

A SACRIFICE FOR SIN.

(5) As our High Priest, He has offered Himself as a sacrifice for sin. (Cf. Isa. liii.; Matt. xx. 28; Mark x. 45; John x. 15; Rom. iii. 20—25; Heb. ix. 11, 12, x. 12—14; 1 John ii. 1, 2, iv. 10.) Such are a few of the Scripture passages which represent the "offering of the body of Jesus Christ once for all," as a propitiatory sacrifice. Scriptural statements shut us up to the truth that Christ gave Himself a ransom—that He paid the redemption-price for us.* The position of those who would regard the death of Christ as merely an example of heroic suffering for the sake of bearing witness to the truth, appears to us to be singularly weak and shallow. For, we ask, When does such a death as Christ bore, give us an example of suffering virtue? Evidently, when the sufferer is shut up to this alternative—either to recant or to suffer, to lie or to die. There would be no virtue in his suffering death if He could deliver Himself therefrom without a stain upon his virtue. In fact, in that case, it would be unjust to Himself and to others were He to allow his life needlessly to be taken away! But what said our Lord? "No man taketh my life from Me: I lay it down of Myself. I have power to lay it down, and I have power to take it again." If Christ spake truly, where was the virtue in his being a martyr when there was no occasion for it; and if He did not speak truly, where was his virtue at all? Besides,

* I am quite aware that it has become unfashionable in several quarters to make Scripture the ultimate standard of appeal. But when it has become wrong to appeal, *on any topic*, to the writings or sayings of those who know most about it, we may reconsider our method.

the very fact that He had power to take his life again puts the argument from example altogether on one side, since there is no parallel between his case and that of any other human being whatever.

Nor is the doctrine that Christ offered Himself a propitiatory sacrifice merely, the only view which accords with the statement of Scripture; there were two ends accomplished thereby, which were necessary to secure the all-important issue, that the Divine redemption should rest on the basis of *the manifested condemnation of sin*, and *the manifested righteousness of God*. A popular lecturer has recently denied the statement that God is bound to condemn sin. Such denial we cannot understand. To us it seems to belong to the very fundamentals of ethics to affirm that a Righteous Governor, in dealing graciously with sinful men, *must* make it clear that He is righteous, and that He hates sin with a perfect hatred. Indeed, we venture to declare that, apart from this, the awakened and enlightened conscience cannot be satisfied. For if there be one truth unfolded more clearly than another by the course of the Divine procedure, it is that God's moral laws must be vindicated, that God's honour must be sustained. Yea, more, for Divine forgiveness to be perpetually bestowed *without an adequate condemnation of sin*, would make the Most High seem to connive at the very iniquity against which his holy law perpetually flames forth.

Nor is this all. But unless the death of Christ was on behalf of others, it is the most appalling enigma in the government of God! For what saith the law? "The man that doeth these things shall live in them." The holy law of a holy God throws its guard around the righteous man. And yet here is One, who was "without sin," yet exposed to the fury and rage of men, to the assaults of the evil one, to treachery and desertion on the part of his friends, to the sense of abandonment by God; and permitted to undergo the most humiliating death. If He, the Righteous One, underwent all this voluntarily, for high and holy purposes, I can understand, wonder, adore, weep, and love; but if it means that under a holy law the holiest one may yet be the most completely deserted, the problem thereby presented would be so fearful that to attempt to grapple with it might well shatter alike both intellect and faith, by plunging us into the very abyss of despair!

Nor let it be said that it is unjust that the innocent should

SUFFER FOR THE GUILTY.

For first of all, that the innocent One did suffer is not questioned. So that if He did not suffer for others, the charge of injustice would have even more force. But the demur, in fact, leaves out the gist of the whole matter. That the Just One did suffer for the unjust ones, is in the very forefront of the Christian confession. But (1) the suffering was purely voluntary; (2) it was for reasons which perfectly satisfied the sufferer; (3) it was to receive a corresponding recompense in the salvation of men; (4) it was followed by a new and everlasting glory in his receiving "the name which is above every name." Hence the charge of injustice completely falls.

And from this point we learn to regard the death of Jesus for us as the sublimest example of heroic self-sacrifice that could be set before us; and it is set before us for two reasons: first, that we may learn to say "we love, because He first loved us;" and, secondly, that "the same mind may be in us which was also in Christ Jesus," *i.e.*, that we may acquire the habit of looking at things as Jesus looked at them when, for man's sake, He voluntarily gave Himself up to God on their behalf, standing in their place, that they might stand in his. Thus, thus only, does the death of Christ become a model for us, when it is seen to be *the infinite self-sacrifice of infinite love*. Christ also suffered for us, leaving us an example* that we should follow his steps. Jesus took others' burdens that, in one and the same sublime act, He might condemn sin, and set free the sinner; might conquer sinners by his grace, and light in human hearts a fire of inextinguishable love.

(*To be concluded.*)

Dr. Barnardo and Romanists.

THERE are many and pressing reasons why Dr. Barnardo's Homes should be specially laid on the hearts of Christian people at the present moment. For some time agents of the Church of Rome have harassed Dr. Barnardo, and so persistently have they persecuted him that the confidence of some seems to have been wavering, for their support has been withheld. Last week an occasion for self-vindication was afforded, and the statement which Dr. Barnardo then made—which is given at considerable length in our present issue—abundantly exposed a conspiracy against himself and his excellent work. Rome hates all endeavour on purely evangelical lines, and consequently she opposes and pursues Dr. Barnardo, as he picks miserable and destitute children from the gutters, and sets their feet in paths of happiness and true wisdom.

The fact that the many institutions under Dr. Barnardo's direction have actually suffered through the wicked plot now laid bare, is particularly grievous. Can there be any reason for withholding the children's bread, or curtailing the godly advantages which the Homes afford them? We rejoice to find that Dr. Barnardo was able, at the meeting referred to, completely to answer the charges and insinuations affecting his honour and motives, which have of late been bandied about in Romish newspapers. Moreover, he was able to explain himself on points which could not, owing to the narrowness of legal forms, be cleared up in Court in a manner altogether satisfactory to his friends.

Rome has, we rejoice to believe, overreached herself in this display of her proselytising zeal. It is devoutly to be hoped that the result will be increased support to such undenominational enterprises as those under Dr. Barnardo's care. Already not a few who know the spirit of Rome have come to see in the Stepney Homes and their associated institutions, objects worthy of their material and moral support. As it has been shown that there is no reason for any wavering, let the cry of the rescued children, over three thousand in number, and the need of thousands of unevangelised poor, young and old, in East London, prompt our readers to give substantial effect to the vote of confidence which was carried so enthusiastically at the Exeter Hall meeting. That God has greatly blessed the work, does not require to be stated, for it is known far and wide. Let the fact be at once realised, however, that the enemy has seriously hindered operations of late. Is the balance-sheet of the closing year to proclaim the fact that Dr. Barnardo's Homes have been under the heel of Roman Catholic oppression? Let it not be, but rather let God's people conspire to send the work forward with a bound, and cheer the director by liberally, heartily, and speedily reversing the reading of the balance-sheet, so that the year may close with a goodly sum in hand.

The Record, in its last week's issue, well said:—

> Exeter Hall has witnessed many scenes, but few more striking demonstrations have been held within its walls than was afforded by the remarkable gathering that assembled there on Tuesday evening last. The Large Hall was densely packed, and the enthusiasm was maintained at white heat from the moment Sir Arthur Blackwood took the chair at eight p.m. until the benediction was pronounced at 10.45 p.m. If anyone anticipated that an attack would be made upon Her Majesty's judges, they were disappointed. The speeches throughout were calm and dispassionate, but, withal, cogent, and the irresistible impression left upon the mind was that Dr. Barnardo is the victim of a conspiracy on the part of the Romanists to harass and hinder him in the work of seeking and saving the destitute and outcast waifs and strays of the land. No speaker claimed for Dr. Barnardo that he was infallible, or that he had not made mistakes. But then, as was aptly pointed out by Sir Arthur Blackwood, he who never makes a mistake never (if the old proverb is to be believed) makes anything. Errors in judgment there might have been, but speakers and audience were unanimous in declaring that Dr. Barnardo was actuated by the highest motives, and by the highest interests of the children under his care; and, as Mr. Gedge forcibly reminded us, it ill became persons who had done comparatively little for the welfare of waifs and strays to criticise the actions of one who had done more for outcast children than any other man in the kingdom."

In the course of his service in the City Temple, on Thursday week, Dr. Parker referred to the case, giving it as his opinion that Dr. Barnardo's position was morally and institutionally right:—

> Dr. Barnardo, said he, has undertaken a very difficult, and, indeed, a very perilous work, and he ought to feel that he does not stand alone in its delicate and dangerous conduct. Dr. Barnardo is not working for himself, but for society, and society should gather around him with every assurance of sympathy and support. The woman Gossage has forfeited every title and claim to consideration. When she sold her boy to the organ-grinders, she parted with her motherhood. I do not care so much about the "No Popery" element in the case, though that is by no means unimportant. What I contend for is, that society has a right to handle all such elements as are represented by the Gossage family, and that in the exercise of that right society must look to such men as Dr. Barnardo to adopt means which experience has proved to be really wise and useful. I hope the whole community will be profoundly excited about this matter, and will see to it that no injury is done to a man who has himself accomplished so much in the salvation of the waifs and strays of the world.

BISHOP CROWTHER.—Our recent portrait of the Bishop of the Niger Territory was engraved from a copyright photograph by Mr. T. C. Turner, by permission of The Missionary Leaves Association. Copies of the original photograph (cabinet size) may be obtained, price 1s. each, from the Secretary, 20, Compton-terrace, Upper-street, Islington, London, N.

PLOUGHMEN IN PERTHSHIRE.—To the Christmas number of *The Queen* the Duchess of Rutland contributes interesting notes of an autumn in this central Scottish county. She tells of an excellent work among ploughmen begun by Miss Anderson, of Athole-street, Dunkeld. Good books, embracing such subjects as travel, history, temperance, and religion, are lent. After perusal they are passed on to others. Most of these ploughmen live in "bothies," a species of poor barracks. The Duchess says they show great kindness to each other, especially if any are sick.

* Let the student examine the original word in 1 Pet. ii. 21.

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XIV.—TAKING THINGS PATIENTLY.

1 PETER ii. 21.

THE *servants* here addressed were the household servants and slaves, so largely employed in the great establishments of that age. Wealth and position made special boast of the vast number of dependents that were maintained. Life was held cheaply enough, and when a slave was once purchased, he cost little to keep. The Roman empire swarmed with such, and they became her ruin.

It is not surprising that large numbers of these poor creatures fled to the shelter of the Christian Church, as the outcast seeks fire and food. There at least was liberty for the captives, and love, and equality between slave and owner, master and serf. The purchase of the soul of the slave had cost the Son of God an equal amount of suffering with that He had endured for the wealthiest. The love that bent over the hut where an Onesimus sheltered, was as strong and tender as that which pleaded with a Philemon. The heaven which awaited the dying Lazarus, was as fair as that which beckoned a martyr Apostle. And so there was a marvellous fascination for the slave in the Gospel; and if we may found any conclusion on the fact that large portions of the Epistles are addressed to them, and that some of the noblest passages are written for their special benefit, we must admit not only that they were to be found on the church rolls, but that the sacred writers entertained towards them a strong and tender sympathy.

The one message which the Spirit of God had for them, and is so often repeated on these pages, may be gathered up in the words: *Submit; endure; be subject; take it patiently.*

We must remember that they were not able to give notice and leave at their will. Wherever they could do this, without blame, and without detriment to the trust committed to them by God or man, they were at perfect liberty to do so. "*If thou mayest be made free, use it rather*" (1 Cor. vii. 21). But this was seldom possible. For the most part they had no alternative but to stay where they were till death released them. It was to such that these special exhortations came.

There is a great restlessness among employés throughout society. Servants giving notice. Young people trying to better themselves. Men changing from situation to situation. As a rule, there is not much gained, even in a worldly point of view, from successive changes. It is the steady plodding life which most quickly leads to success and comfort. Still there is no sin in making a change, if it is not made simply from selfish motives, or with an eye to worldly advantage. When the Christian testimony has been clearly given, and perhaps clearly rejected; when our presence is rather an irritant to ungodliness than a persuasive to Christ; when we feel able to ask God clearly to open another door for us, and He has done as we request; when it is possible to take another position without compromising the interests committed to our care; when we can do better for the kingdom of Christ by a change—*then* there is assuredly no reason against it.

But in many cases, as with these household servants, there is no honourable way out of a position in which God seems to have wedged us. We are in daily contact with grinding tyranny, with almost unbearable cruelty, with an envenomed tongue, with an irritating, captious, trying temper, never satisfied, never pleased. A child with a mother, a nurse with an invalid, an apprentice with an employer, a woman with her husband, where it cannot be altered, and where the obligation, once taken up, must be borne to the bitter end. Here then is the unfailing Divine recipe: when reviled, do not revile again; when buffeted, though doing well, do not retaliate; when scorched and bitten and unjustly accused or punished, be still and take it patiently. And out of all this will come a life which shall not only be like his life who hath set us an example, but which shall also exert a remedial and saving influence on the most violent opposers of his Gospel, while it mounts up to God as an odour of a sweet smell, eliciting his smile of loving approbation.

Two lines of action are here referred to.

I. BUFFETED FOR FAULTS.—We all have made mistakes, and know what it is to be reprimanded or punished. But under such circumstances we have had no just ground for complaint, and our true policy when so situated must be not to excuse ourselves, nor to cast the blame on others or our circumstances; not to flash forth with indignant words, but to take it patiently, or speaking, confess our wrong, and ask to be forgiven.

In this the royal Psalmist has set us a memorable example. When he was slowly descending the long slope of Olivet towards the Jordan, there came out a man of the house of Saul, whose name was Shimei, "and as David and his men went by the way, he went along on the hill's side over against them, and cursed as he went, and threw stones at him, and cast dust." And Abishai chafed at it, and asked permission to quench his abuse in blood. "No," said the king, "let him curse, because the Lord hath said unto him, Curse David."

It was as though he felt that his sin demanded public reprimand, and he meekly accepted the permission of God as his appointment. In such a spirit as this should we bear all buffeting which comes to us for our faults. Be still. Sit alone and keep silence. Put your mouth in the dust. Give your cheek to him that smiteth you. The Lord will not cast you off for ever; He will take you again to Himself. But remember there is nothing to glory over in this. It is your common duty. "Let Patience have her perfect work, that ye may be perfect and entire, wanting nothing."

II. BUFFETED, THOUGH DOING WELL.—Our superiors, or employers, may be froward, difficult to please, always finding fault; and, though we do our very best, we may meet with nothing but buffeting and rebuke. Still, we are to take it patiently.

There is no harm in quietly and temperately explaining the untruth or the unreasonableness of the accusation; or in showing how we have striven to do our best. When our Master was accused of casting out devils by collusion with their prince, he showed how unreasonable the charge was; and when smitten by the palm of the hand, He said: "If I have spoken evil, bear witness of the evil; but if well, why smitest thou me?" It is open for us to give a soft answer like this; but if it do not turn away wrath, we must take it patiently.

Be sure that your patience is not mean-spirited cowardice.—There is no virtue in that. But let it arise from conscience toward God. Offer your soul's patient endurance to God upon that altar which sanctifies the gift, and the motive which prompts the sacrifice will be precious in his sight. "This is thankworthy." "This is acceptable with God." And the Greek might bear such a rendering as this: *God says, Thank you.* Yes, so it is. If in some great house some poor servant, or if in a school some persecuted child, will dare, for God's sake, to choke back the passionate outburst of indignation, and to endure grief, suffering wrongfully, there is a thrill of delight started through the very heart of God, and from the throne God stoops to say, *Thank you.* The hero-explorer may be thanked by his country and his Queen, but the weakest and obscurest saint may receive the thanks of the Almighty.

We may cultivate this grace of patience by many considerations.—Though that particular allegation may be wrong, yet there have been many occasions in our lives when we have received more praise or thanks than were our due. Balance one against the other. And such is the evil of our hearts, that the germs of sins, which have been wrongly imputed to us, are latent, and only await the opportunity of breaking out; they would have broken out before, but for the grace of God. Besides, does not this desire to receive the praise and esteem of all betoken a very worldly heart? Why should we want human applause? If we had our deserts, instead of one buffet in a life of caresses, we should have but one caress in a storm of buffetings. If the sinless, guileless Saviour was dumb as a sheep before its shearers amid the torrents of abuse that beset Him, surely it becomes as to be still, for there are plenty of causes for rebuke in us, to justify the worst things ever said against us, and many worse than these. A criminal had better bear quietly a sentence for a crime he has not committed, lest by too much outcry he induce investigation into a list of offences, which are not charged against him, because not known.

And in addition, let us think tenderly of the condition of our persecutors.—Alas, for them! How sad, how pitiable are they. Surely they need pity rather than wrath, mercy more than vehemence. Perhaps our uncomplaining meekness may touch them as no words of indignation would; as the sighs and agonies of the early martyrs were pricks and goads in the consciences of their persecutors, driving them to the Lord.

Moreover, it is after all but a small thing to be judged by man.—If he praise, what does it amount to? If he blame, what is it but a puff of smoke, a blank cartridge, a meteor exploding in the air? Life at the longest is short. Eternity is near, even at the doors. And the kiss of God, as we step across the threshold of his presence-chamber, will make us even thankful to have been put into such circumstances of rebuke as enabled us to win so large a reward.

And is it for a moment to be supposed that God will not vindicate us? Of course He will. "Shall not God avenge his own elect, that cry unto Him day and night? I tell you that He will avenge them speedily." "He will bring to light the hidden things of darkness. He will

ring forth thy righteousness as the light, and hy judgment as the noonday." We can afford, hen, to give place unto wrath, since He has aid, "Vengeance is mine, I will recompense." Let us commit ourselves, as Jesus did, to Him who judgeth righteously, and we shall find that He will clear us, and cause our enemies to bite he dust, as when Haman led Mordecai in riumph through the streets.

III. THE INDUCEMENTS TO PATIENT ENDURANCE.

(1) *As we have already seen, God says, Thank you.*—And those thanks will be heard one day by the raptured soul, as it stands almost dazed in his presence. "When did I aught to deserve all this?" And in answer, many a trivial and forgotten incident will be recalled of Christian gentleness and meekness under misrepresentation and rebuke. "This, soul, I beheld in thee, and it made me glad. Welcome, and well done."

(2) *For this we were called.*—Not to be happy, or saved, or glorified, but to suffer as Jesus suffered. He was the Master of the house, but they spat on Him, smote Him, derided and crucified Him, yet He threatened not. And we have been called to live his life. To make his meaning clear, the Apostle uses words which children could follow. When the Greek schoolmaster taught writing, he made his letters faintly, and the scholar wrote over his outlines. This is the Apostle's thought, and we have been called to repeat each line and turn and curve of the Master's life, so that the world may ever have a living copy of his life before its eyes.

(3) *We know we are on the right way for our home.*—Our Master has gone through the world, leaving traces of his path behind Him, as in the dense bush of Australia a man will blaze the trunks or snap the twigs, that those who follow may find the way. So as we encounter hatred and rebuke, not for our misdeeds, but because we belong to Christ, and we are able to bear it patiently, we are sure that we are on his track, which leads down into the grave, and through it to the Easter lawns, and up the Ascension steeps, to the banks of the river of water of life, where they follow the Lamb whithersoever He goeth.

And is this patience possible? Not to your unaided efforts; but as the gift of the God of Patience through the Holy Ghost. Thrice we are told of the patience of Jesus, who bore threat and wrong without a word of retaliatory threat. Oh, marvellous grace! And it was wrought out by Him, not for Himself alone, but for all who believe. It awaits our appropriation. Let us claim it in all moments of irritation and calumny, saying with Robert Hall, "Calm me, Lamb of God, calm me," or whispering softly, "Thy patience, Lord." So may the Lord direct you into the patience of Jesus Christ.

"A NATIVE SOCIAL REFORM MOVEMENT," says *The Times*, "has been started in Bombay to discountenance certain existing injurious Hindu customs. No sons are to be permitted to marry under sixteen, and no daughters under ten. No man is to marry after fifty, or marry a second wife during the lifetime of the first. He is also not to drink spirits, save under medical advice. The marriage expenses, in the case of a daughter, are limited to one year's income, and in the case of a son to half a year's income. Another suicide of a child-wife is reported."

ORPHANAGE AT BROUSSA.—Those who know anything about the poverty, ignorance, and misery prevalent in Asiatic Turkey, will know what inestimable good this Institution is doing, and how desirable it is that its sphere of usefulness should be extended, that more poor orphans may be received and trained for Christ and usefulness. Just now the treasury is quite empty and help is asked from the stewards of our Lord Jesus Christ. Pastor G. Baghdasarian is principal. Rev. T. W. Brown, D.D., secretary of the Turkish Missions' Aid Society, 32, The Avenue, Bedford Park, Chiswick, London, is the correspondent in this country.

MEDICAL STUDENTS AND FOREIGN MISSIONS.

AN enthusiastic meeting of medical students was held on Thursday, December 12, in the Large College Library of the London Hospital, to bid farewell to Dr. F. H. Taylor, a former student of the hospital, who is shortly proceeding to China, to join the China Inland Mission, of which his father, Rev. J. Hudson Taylor, M.R.C.S. (a London Hospital man), is the director.

Dr. T. GILBART SMITH (chairman) said the present condition of China, from a commercial and from a missionary point of view, looked very promising; but he almost regretted that Dr. Taylor was about to be shot into the heart of a country so far removed from the London Hospital.

Dr. J. L. MAXWELL, of the London Medical Missionary Association, spoke of the great importance of medical missions, especially in a country like China. A Chinese audience will listen to no one so readily as to the medical missionary, whose fame often extends to from fifty to four hundred miles from the mission hospital. Although every patient treated by the doctor did not accept the Gospel, many did, and many more carried away with them the impression that the religion of Jesus Christ is a very kind and a very gracious one to man.

Dr. HARFORD BATTERSBY, of St. Thomas's Hospital, who is hoping to proceed to the Soudan on February 8 in connection with the Church Missionary Society, described the enormous district of the Soudan as being 2000 miles long by 500 wide, with a population of sixty millions, many of whom resided in cities of from 70,000 to 100,000 inhabitants. The party of seven, with which he was going to the Niger, would include Mr. Wilmot Brooke, who had already been out there. Dr. Battersby would proceed to Lokoja, where a house, in every way suitable for a hospital, built of stone, had been secured. It was a meeting-point of thousands of natives, who came from the interior to trade.

Dr. SOLTAU (late of Burmah) spoke of the great aid which medicine and surgery is found to be in mission work; he said that so strongly had he felt this that he had returned from the field in order to qualify, and he hoped at some time to return.

Dr. HOWARD TAYLOR said that many were asking why he should go abroad to the Chinese when the need at home is so great. He reminded them of the impressions of the heathenism of East London which most London Hospital men get, especially on a Saturday night; but there was nothing in England at all to compare with the heathenism of China. He described the ordinary life of a Chinaman, and his treatment of women and children. The audience was reminded of the prospects of a medical career at home, and the discomforts of a life in China, which, however, were mere trifles when the end was looked at; if only ten Chinamen could be led to Christ, one would be amply rewarded. The only consideration a Christian should have is "Does God desire me to go abroad or to stay at home?" He referred to the work of his father as director of the China Inland Mission, and said that, after thirty-six years as a missionary, the strain was now telling upon him. His work would probably be to relieve his father of a good deal of necessary detail which falls upon his shoulders. The work of a medical missionary and the superstition of the Chinese in the matter of the effects of medicine were described, and the speaker concluded by relating a remarkable answer to prayer in his father's life when in China. Their rice and money were all done, and nothing was left to keep the hospital going, but prayer for help was made, and a letter arrived from one who was almost a stranger, a week before the mail was due, saying that, in consequence of a large sum of money having been left to him, the writer wished Mr. Taylor to help him to use it in the Lord's work, and he therefore enclosed a cheque for £50. At that hospital in Ningpo forty-eight of the patients became Christians.

Dr. SANSOM spoke a few words of encouragement, and appreciation of Dr. Howard Taylor's character, after which the chairman wished both Dr. Battersby and Dr. Taylor a hearty God-speed in the name of the meeting.

MAJOR WHITTLE'S MISSIONS.

STRATFORD.

MAJOR WHITTLE'S mission at Stratford, E., which closed last week, was fruitful in a high degree. One of the meetings afforded occasion for a special appeal to infidels, and a number of men whose sympathy lay in the direction of atheism attended. They listened respectfully to the Major as he spoke of Christ as a witness for the truth. Afterwards they put some questions, which were readily answered. To interrogate such a capable evangelist meant the assertion of all available courage on the part of the unbelievers, who, nevertheless, were answered fully, and with great kindness of manner. The difficulties presented were more imaginary than real. Christ said, urged one infidel, that some of his disciples should not "taste of death" until they saw the Son of Man "coming in his kingdom." Major Whittle showed from the Gospels that the transfiguration scene, which typified the coming kingdom, was the fulfilment of Christ's word, and was so regarded by Peter in his second Epistle.

Among the audiences at the meetings were many men from the railway works. When testimony was called for they were not behind in speaking what they knew. Several of them owed their enlightenment to the labours of Mr. Moody years ago, some even having been reclaimed from infidelity. The principal infidel objector, in the course of conversation, allowed that the cutting off of an arm or other limb did not destroy personal identity; but, he asked, "if you cut off a man's head, what then? Is he still a living being"? The Major's answer was to the point: "John saw *the souls of them that were beheaded* for the witness of Jesus" (Rev. xx. 4). He also referred to the condition of the wicked rich man in Christ's discourse in Luke xvi. The Major had a quiet and serious talk with the questioner, and, it is fully believed, left him under conviction of sin and of judgment to come.

The proceedings had an enhanced local interest, owing to the attendance of this infidel. The man's mother was a Christian, whose peace in death was great as her friends around her bed sang "Rock of Ages." Even in his weary wanderings the poor man finds a tranquilising charm in Toplady's famous lines. We join our Stratford friends in prayer that light may speedily dawn upon all such, and that they may find in Christ a solution of every intellectual difficulty, as well as a source of unspeakable joy and gladness.

NORWOOD.

On Sunday evening a week's mission was begun by the evangelist at Auckland Hall, West Norwood, where a Mission is carried on under the fostering care of Mr. T. H. Stoughton. Although it was the initial meeting, there were not a few indications of fruitfulness at its close. Major Whittle delivered an intensely earnest Gospel message, giving the hearers line upon line, and precept upon precept, in his ardent desire to lead them into the clear light of conscious acceptance with God, through Jesus Christ. The mission will continue throughout the week, and will close on Sunday evening. Major Whittle will preach in Chatsworth-road Church on Sunday morning, and conduct a service for children in the same place in the afternoon.

DR. BARNARDO AND ROMAN CATHOLICS:

A CONSPIRACY UNMASKED.

It is matter for hearty congratulation that the action of the Roman Catholics in harassing Dr. Barnardo, in his work for Christ and humanity, has led to an accession of Christian support to the Homes with which his name is associated. Not for the first time has Rome over-reached herself in her proselytising tyranny; the result, this time, has been an awakening, among the friends of evangelical religion, to a sense of the urgency of the need for the conservation of the pure faith of Christ. It is on the broad lines of Christianity, as distinct from sectarian preferences, that Dr. Barnardo's institutions have been conducted from the first; hence the hostility of that Church which knows no toleration, except of her own decrees and dogmas. This hostility is directed against liberty and truth, and it is high time the fact were realised by those who fear God and would serve Him in all good conscience. If any proof were required of the deep and widespread sympathy with Dr. Barnardo in the persecution which he has of late suffered at the hands of Roman Catholics, it was afforded on Tuesday evening last week, when Exeter Hall was crowded with friends of evangelical effort among the children of the streets. The object of the meeting was first to express confidence in the work done by Dr. Barnardo's Homes; and, secondly, to express a conviction that the law ought to be modified, so as to protect children from the evil life and influence of cruel and immoral parents.

Many influential gentlemen supported Sir S. A. Blackwood, K.C.B., who occupied the chair. Among them were:—Sir R. N. Fowler, Bart., M.P., Messrs. Sydney Gedge, M.P., W. S. Caine, M.P., and H. Seton-Karr, M.P.; Canons Girdlestone and Fleming, Bishop H. O. Meyers, Hon. and Rev. W. Talbot Rice; Generals Noble and Watson; Mr. W. Miller, Q.C.; Rev. Drs. Donald Macleod, W. Tyler, and E. W. Bullinger; Colonel Scott; Major Frobisher; Revs. A. Mursell, Styleman Herring, Nevile Sherbrooke, Evan Hopkins, Richard Roberts, E. Husband, W. H. Langhorne, and J. H. Scott; Drs. J. E. Cranage, W. H. Perkin, F.R.S., and A. Butler Stoney; Messrs. R. Paton, R. C. Morgan, B. Broomhall, Donald Matheson, Hugh M. Matheson, J. E. Mathieson, J. Sherrard, A. H. Campbell, J. Shrimpton, G. L. Dashwood, G. W. Campbell, E. W. Thomas, Courthope Todd, C. Russell Hurditch; Hon. Maud Kinnaird, Miss Macpherson, Miss Steer, and Miss Mason. "Onward, Christian Soldiers!" having been heartily sung, and prayer offered by Rev. H. Nevile Sherbrooke, letters and telegrams of apology were read from a large number of friends. Mr. Spurgeon, who is at Mentone, sent hearty sympathy and £5 towards the expenses. Rev. E. M. Townshend, chaplain of the Homes, read communications, regretting absence, from Sir H. J. Selwyn-Ibbetson, Bart., M.P., the Earl of Suffolk and Berkshire, Lord Robert Montagu, the Earl of Gosford, Dowager Countess Cairns, Sir Richard Temple, M.P., Mr. T. A. Denny; Revs. John McNeill, J. T. Wigner, Hugh Price Hughes, Mark Guy Pearse, Chas. Bullock, H. C. G. Moule, H. W. Webb-Peploe, Newman Hall, J. Jackson Wray, W. Cuff, D. B. Hankin; Drs. J. Thain Davidson, Donald Fraser, D. McEwan, L. B. White, J. Hiles Hitchens; Mr. W. Fowler, Col. Howard Vincent; Messrs. J. Rankin, M.P., E. S. Norris, M.P., Reginald Radcliffe, Wilbraham Taylor, B. S. Clarke, F. F. Belsey; Revs. Burman Cassin, Peter Thompson, J. de Kewer Williams, J. F. Porter, and J. Bond; Dr. H. Soltau, Messrs. Henry Edwards and George Holland, and many others. Over three hundred clergymen had written letters expressing confidence in Dr. Barnardo and his work, but only selections of the large correspondence could be read. If one idea can characterise these communications, it was that of warm sympathy, frequently emphasised by promises of support. Noblemen, Members of Parliament, ministers of religion, and Christian philanthropists combined to speak in terms of high appreciation of the work, and esteem for its founder.

SIR S. A. BLACKWOOD

delivered an opening address which was at once serious and stimulating in tone. Having sketched the important work in which Dr. Barnardo has been engaged during twenty-three years—seeking, rescuing, feeding, clothing, housing, educating, and training stray and gutter children, and sending them out as decent members of society—he said: Impressed with the singleness of aim and the wisdom of the arrangements, strong and unwavering support has been rendered by all evangelical sections of the Christian Church; men like Samuel Morley on the one hand, and Lord Chancellor Cairns on the other, having shown their sympathy, and displayed their lively interest in the enterprise.

The benefits which have accrued to the children themselves, and to the community at large, cannot be estimated. Brought out of vicious, depraved, immoral, disgusting surroundings—sought out and found in the cellars and attics, in the wharves, and almost in the very drains of the City, under railway arches and on doorsteps—children have been received into the Homes, whose boast it is that their doors are never closed to any destitute applicant. Many of the children have, after training, been sent to Canada, where all sections of the community have testified to their great usefulness and value; in fact, parties which have been despatched year by year have actually been spoken for in advance. From the letters of the boys and girls themselves we know what happy homes they have in the new country. Up to the present no fewer than 14,500 children have been admitted into the Homes, which, from small beginnings, have grown in number and capacity until now they accommodate 3000 inmates. As many as 4000 children have been placed in the colonies, and the associated institutions number thirty-eight in all. To this let the fact be added that in 1888 the confidence of the Christian public in the Homes and other excellent agencies was shown by support, in freewill offerings, to the extent of £90,000.

How has this been accomplished? First of all, by the good hand of our God upon us in answer to prayer. And then, as we shall all acknowledge, it is due to the compassionate zeal, untiring energy, and patient labours, through evil report and good report, of Dr. Barnardo. (The meeting loudly cheered this statement, and a reference by the Chairman to the self-denial and devotion of the many helpers in the cause elicited from Dr. Barnardo a hearty "hear, hear.") At the present moment, continued the speaker, this grand Christian work is

SERIOUSLY IN DANGER.

The propriety, nay, the legality, of certain acts of the Director, in connection with proceedings lately before the Law Courts, has been questioned, and judicial strictures have been taken up, expanded, and emphasised, by some of the daily newspapers of London. The Director has been charged with being utterly unfit to be entrusted with the care of children, and this is not only serious for him, but also for all who are associated with him, officially, nominally, or actively. It is also serious for the three thousand children under his care, and for such destitute children as, ere long, may be seeking admission to the Homes. This work depends upon confidence, and if that confidence is endangered the supplies which have hitherto flowed in from every quarter will certainly be checked. We cannot contemplate the result without alarm and even dismay.

Disclaiming any intention or desire to animadvert upon judicial utterances, the Chairman said he saw no cause to complain of the press calling upon a public man like Dr. Barnardo to explain his conduct. To give explanations, so as to reassure all whose confidence might have begun to waver was, in fact, the prime object of the meeting.

In some concluding remarks, Sir Arthur Blackwood said that, as one of the vice-presidents of the Homes, he had felt it his duty to attend and express unabated confidence in Dr. Barnardo. There are, he said, those who would debar a civil servant of the Crown from expressing his religious convictions upon matters of paramount interest and importance to the community and to himself. It has been already announced by the leading Roman Catholic newspaper, *The Tablet*, that attacks will be made upon me, immediately the House of Commons meets, for my "indecent conduct" in venturing to preside at this meeting.

This sidelight upon Rome's temper and tactics aroused the indignation of the assembly to a degree which found expression in cries of "Shame," and repeated hisses. Sir Arthur proceeded: It is alleged that, as permanent head of the largest Civil department of the State, with more than one hundred thousand people under his authority—subordinate, of course, to the authority of the Postmaster-General—it is indecorous and wrong of me, on every ground, to take part in a public meeting of this kind, and that it evidences my unfitness to occupy the place I hold, and to deal impartially with the Roman Catholic servants of the Crown who may be serving under my orders. Roman Catholic members of Parliament have distinctly announced their intention of taking up that position.

WELL, IT MATTERS LITTLE TO ME.

You will allow me to say, in anticipation of such attacks, that during the ten years that I have had the honour to occupy my post under the Crown, no one has ever charged me with having allowed my deep—extremely deep—religious convictions to interfere for one moment with the discharge of my duties to the State, or to influence me in dealing impartially with any man whose religious convictions might happen to differ from my own. But I would be untrue to my convictions if I absented myself from this evening's proceedings, or hesitated to stand by my friend in his time of trial.

These statements were loudly cheered.

CONFIDENCE IN DR. BARNARDO.

Sir R. N. FOWLER, Bart., M.P., moved a resolution expressing unabated confidence in the management and work of the Homes, and sympathy with Dr. Barnardo in his resistance to the efforts of those who would remove from his care, on the ground of religion, children who, having been neglected and uncared for until rescued by the institutions, are now being brought up in the fear, nurture, and admonition of the Lord. Sir Robert esteemed it a high honour to stand by the good work of these Homes in the present time of trial.

Mr. HUGH M. MATHESON, in seconding, remarked that such work had never been

ntirely free from difficulties. He rejoiced, owever, that Dr. Barnardo was not the man o be discouraged. When Dr. Guthrie undertook to deal with the street arabs of Edinburgh, he had to encounter precisely similar obstacles. He said: "I claim the right to educate a child that I take from the street. I feed, I clothe, I house, and, of course, I educate him. I stand up for my right to teach that child what I believe to be God's truth, and I protest against the right of any man to step in and say I shall not teach the child this way, but that way." He further said: "When I clothe, feed, and educate a child, I stand to it in the place of parent, and whatever others may think, I feel that the soul of that child will be required at my hands."

Rev. ARTHUR MURSELL said: "God bless Dr. Barnardo, and defend him in the midst of his trial!" A very serious blow, he held, is now being struck at the vitals of practical philanthropy, unless an alteration is effected in the law so as to prevent the repetition of such attacks. He had seen in Canada the sweet and pure and holy life and surroundings of many who had been in the Homes; no one, however, could look over the high walls and see into the places in which some people would have them immured.

Rev. EDWARD HUSBAND, of Folkestone, also spoke. He told how it came about that the boy Gossage was admitted into the Homes. Having been found in the middle of the night, ragged and miserable, leaning against a lamp-post, he was lodged in the police cell, and on the following day remanded to the workhouse. This magisterial order greatly grieved the little fellow. At that stage, continued Mr. Husband, I heard of the case, and I said at once, "Dr. Barnardo is my man!" I wrote at once, and had an immediate reply, I think it was a telegram, saying, "Send up the boy at once; we will meet him at the station." Some Roman Catholics have since been harassing Dr. Barnardo in regard to this lad, on what ground I know not; but this I know, that one of their fundamental doctrines is summed up in the word "proselytism"; they compass land and sea to make a proselyte. I also know this, that whenever a Roman Catholic chapel is opened in a town or village, it is the source of a stream of discord; breaking up once happy homes, setting father against mother, parent against child, and friend against friend. I trust Dr. Barnardo will take no unnecessary notice of such things. God bless him! Let him not be afraid of those who plot against him, but let him go on, and the men and women of Christian England will stand by him.

Canon FLEMING asked what would become of homeless children if there were no such institutions as those of Dr. Barnardo. He had inspected the work, and sent friendless children to the Homes. He held it to be a blessing that God raises up such men, and puts it into the hearts of others to help them to keep a door always open to receive the outcast and neglected. Speaking of the work done from a material point of view, the Canon asked how many thousands of pounds had been saved to the State by Homes which rescue such as are drifting down into the criminal classes. Moreover, no small part of our social happiness and safety is owing to the beneficial operations of such institutions. Above all, Dr. Barnardo is doing a saving work, following in the footsteps of Him who said, "The Son of Man is come to seek and to save that which is lost."

The resolution was carried unanimously and with acclamation. On rising to speak,

DR. BARNARDO

received an ovation which testified strongly to the high esteem in which he is held. In a word, his speech laid bare a Roman Catholic conspiracy directed against his Homes. Without any bitterness of tone or needless allusions of a personal character, he vindicated his action in matters of public notoriety, and drove home the impression that nothing less than the caution and vigilance he has displayed would have met and matched the underhand tactics and practices of agents of the Church of Rome. It was necessary that he should make some reference to the recent litigation, in order to explain his position. He studiously guarded himself, however, from making reflections upon the judges and their decisions. Also, he avoided bitterness or uncharitableness in his references to Roman Catholics in general.

For twenty-three years, said the Doctor, God has permitted me, and those co-operating with me, to carry on this work of rescuing, and it is remarkable that during that entire period we have never heard of proselytism until last year. Have we changed the character of our work, or have our principles of action undergone alteration? Certainly not! We have done what we did at the first, and what by God's help we mean always to do—we have admitted applicants to any of our institutions without regard to creed or denominational belief. Without regard to age, sex, physical disability, or belief, we admit all who are absolutely destitute. In the latter part of 1888 we were charged with proselytism. I shall prove up to the hilt that there is no truth in the charge, and, moreover, that there is, on the other hand, a combination, which I have called a conspiracy, to remove children from the care of our institutions.

A very large proportion of the destitute children of London, and of other big cities as well, have Roman Catholic relatives. I am not here to say why this is, but it is a fact; proportionate to the adult Roman Catholic population, there is a larger number of destitute children among them than among the other sections of the population. To a considerable extent, this arises from mixed marriages, which are very frequent. Rome claims that every child of such marriages

BELONGS TO HER.

The law says that the child shall be brought up in the religion of its father. Rome's claims are therefore against the law of the land. Only this week, I have received from a Roman Catholic priest whom I highly respect, and who is respected by everyone who knows him, a letter in which he says: "Do you not know that no Roman Catholic gets permission to marry a Protestant until he or she has pledged his or her word that the children shall be brought up Roman Catholics?" Here then is the whole Church of Rome laying itself out to frustrate the provisions of the law of England. It not unfrequently happens that Roman Catholic mothers have their children baptized unknown to their husbands; and on the death of the fathers, the children are claimed by Rome. For a number of years I experienced much difficulty through these mixed marriages. A woman would come to us with a child, and urge us to admit it. The usual investigation would take place; we satisfy ourselves that the woman is destitute, and find out also that she is a Roman Catholic. I have, in numberless cases, had to tell such women that the Homes are Protestant, for although we admit all sorts of applicants, we think it right to say that the religious belief of those who carry on the work is Protestant. We say, "Your child will be brought up as a Protestant. Why do not you take it to a Roman Catholic Home?" The reply given, often with tears, is, "I have asked the priest—gone to Father So-and-so—but he says he cannot help me."

I have a case before me now. A little girl, the daughter of a woman of abominable life, was brought to me by her mother, who was far gone in consumption. I took in the child, but tried in vain to get the woman from her sinful life. We had the little girl in our Home about nine months. One day another woman from the same lodging-house came and said, "Mrs. So-and-so is dying. She is in awful trouble. The priest has come, and says he will not give her the last offices—the benefit of the last blessing of the Church—unless her child, now in your Homes, is taken out." (Cries of "Shame!") It was a terrible thought to me that the poor sinful woman should end her life unhappily. I had, of course, no kind of belief in what the priest could do, though I knew that the Son of God was willing to receive the woman. What could I do? The woman lay on a sick-bed, and, as the other woman said, "It is terrible to listen to her cries since the priest left her with

THE AWFUL THREAT

that she will be damned." I said to this woman, "Suppose I let the child go; I cannot let it go to remain in the lodging-house." "Oh," rejoined the woman, "a lady has interested herself in the matter, and promised to find a Roman Catholic Home for the child." Some will, doubtless, blame me; but, with the face of the dying woman before my eyes, and her cries haunting me, I let the child go.

Now this kind of thing was repeated very often, until, in 1887, I think, as many Roman Catholic boys were coming to me, I thought it high time to stir up the Church of Rome to do something. I then wrote to the Secretary of the Cardinal Archbishop, and put before him the case of this very child, adding that our rules forbid us to give up children once received into the Homes. Why do not you, I asked, begin at the beginning, and take in these children at the outset of their need? I told him that the Roman Catholics had no agent at work seeking out the children; and I say now that I have never met, in common lodging-house or brothel, or the other haunts of the most miserable of the poor of London, anyone trying to gather destitute Roman Catholic children. I have heard that there is a priest doing so in North London and one in South London; but none of my agents, who are continually on the search, have ever met either of them.

I urged the Cardinal to begin the work of rescue, and said I would go a long way to facilitate operations. I promised that, on Roman Catholic children applying to me, if he was prepared to receive them, I would send them to him, on certain conditions. These conditions were: First, if he did not receive them, he would send them back to me, not to the streets; second, that he took care that no child was warned privately not to come to me. Moreover, I insisted that I could not dismiss a child once received into the institutions, and there must be no more claim for that. The Cardinal Archbishop established a Home in East London, and I began to send him such children as came to my doors saying they were Roman Catholics.

Now, while this was going on, someone found a bundle of papers in the street, and sent them to me. They issued from the Westminster Diocesan Educational Fund, under Cardinal Manning's auspices, and contained the names of boys and girls in various institutions, who were to be the subject of inquiry. The names were given, several of them being in our Homes. This was at the very time of our negotiations, and when an honourable observance of conditions was fully understood. I charged the Roman Catholics with breach of faith, and said that if these actions were proceeded with I should break off all negotiations. They proceeded with two cases, which proved

A DELIBERATE CONSPIRACY

to get possession of our children. First, the mother of one of the boys whose name appeared on the paper, was said to be desirous of having her child. It so happened that that mother wrote to her son a letter which subsequently came into my hands. Did she want him? No; but "Father Scrimskue had been to see her about taking him away." She continued, "Let me know if they have said anything to you about it, for I do not know what to do—whether Dr. Barnardo will give you up." In that particular case, the mother was a Roman Catholic, but the father was a Protestant, or had been before he died. I was able to send that child away, so that he could not be got at. He is now doing very well. I did not break the

law, but did what I could to shelter the child from being injuriously influenced.

Another case was that of three children, and it completely proves the charge of conspiracy. A poor woman lay ill in St. Giles; and she had three children of tender age. We admitted a boy and a girl in July, 1885. The poor woman continued very ill, but she visited her children, and was so satisfied with their condition that she begged me to admit her youngest child, a little girl. We took her in, in October the same year, and a few days later the poor woman died. Her husband had deserted her after treating her with unspeakable cruelty; his brutality has been deposed to before a judge in chambers. Many efforts were made to get these children from under our care. The doctor who attended her has deposed that the priest had been demanding that the children should be "removed from the care of Dr. Barnardo," which proposal the dying woman stoutly resisted. Further, we have it on the affidavit of a lady, a Jewess, and wholly unbiassed, that while an in-patient of the Brompton Hospital, the poor woman expressed gratitude to her for having helped to get the children into Dr. Barnardo's Homes.

A year and a half after the woman died, the father, who had deserted the family, and whose prolonged unkindness had accelerated his wife's death, turned up, and we received

A LAWYER'S LETTER.

The dear man was so anxious about the religious welfare of the children! He did not provide them with bread and butter, but he was very desirous that they should go to heaven; therefore, he wanted them handed over to a priest. We resisted the demand, and I went before Mr. Justice Charles, sitting in chambers, who said, "It is absurd for a man who has neglected the common duty of a parent, to talk now of their religious welfare." Mr. Justice Charles looked at the children, and said: "I shall not remove them from Dr. Barnardo's care." The case was adjourned, and we appeared before Mr. Justice Day. (A voice, "He's a Catholic.") We proved six convictions against the father, but Mr. Justice Day, who, no doubt, gave utterance to the law of the land, said: "The father has a right to direct the religious welfare of the children, and I shall order that the children be handed over at once."

I was baffled; I dare not resist the law: though, under the circumstances, I would have done if I could. I had behind me the sacred wishes of the dying mother, who had committed these children to my care, and had resisted the proposals of the priest. Some ladies were in Court who loved the children, and had had them with them for a long time. They wanted to have five minutes with them, but the solicitor said that could not be allowed without his being present. I then asked Mr. Justice Day to let the ladies have three or four minutes in a Court corridor, but he said, "Certainly not, unless the solicitor to the other side wishes." On this I say that where religious feeling is strong, you must expect even judges, who are but men, to show their leaning. There was not in this case the slightest suggestion that either mother or father desired the children, but there was a sustained effort on the part of the religious community to which one of them belonged, to lay hold of the children. To this end they used the nominal authority of the father, and they succeeded. The papers which were found showed moreover that, before the legal proceedings, forces were at work to compel parents to do what otherwise they would not have thought of. If this is not conspiracy, then I do not know what any combination to accomplish a given purpose can possibly mean.

THE BOY GOSSAGE,

as you have heard, was found in the street at Folkestone, and we took him in. I received the boy under the authority of the words of Jesus, "Suffer little children to come unto Me." He told me that his mother had twice deserted him, and eventually sold him to two organ grinders. The statement that the boy was sold has been denied. I hold in my hand an affidavit signed by the master of the workhouse at Leamington, who says: "The said infant told me that his mother had sold him at Leamington to some organ grinders who tramped from place to place."

How is it that Mrs. Gossage, who has cared nothing for her child, has now awakened to a sense of his religious interest? It is not she at all who seeks him! I declare emphatically that the mother never expressed a desire for him, but some Roman Catholics got at her, and influenced her, and urged her to claim her boy. I have here an affidavit, dated Nov. 29 this year, in which the matron of the workhouse at Leamington says: "On or about Nov. 10, the said Mary Ford, otherwise Gossage, informed me that she intended to apply for the admission of her last infant to a Home in London. I asked her if she meant Dr. Barnardo's Home, and she said: 'Yes, where my other boy is. He will be better looked after there than I can do for him.'" Thus this woman, so desirous to have her child that she begins a legal process in London for his recovery, says some months afterwards that she is going to send her other child to be where her first is, and very well off! This, however, is not all; for I have a letter here. I wrote and asked Mrs. Gossage whether she would like her boy to be here. She replied, under date Sept. 29: "I shall be very pleased if you will keep my son, Harry Gossage, as I cannot afford to keep him myself." She gave a reason why she wished me to keep him in the Homes, saying, "He has two brothers in Canada." From the whole letter I gather this: First, that she was willing that the child should be in our care; and, second, that she would not be unwilling for him to follow his brothers to Canada.

My course with regard to this boy has been severely criticised. First of all, it is said that, however good my motives may be, I have parted with the child too easily. I handed him over to a man of God, a servant of Christ, Mr. Wm. Norton, who brought me letters of introduction on which I could thoroughly rely. It is asked, "Why did I not get his name and address?" I answer, "I had a reason for not doing so"; and if the learned judge knew the facts, he would not have charged me with anything unworthy of a Christian man. I purposely did not obtain particulars of the residence of Mr. Norton, in order that the boy, who is to be adopted into his family, might not be disturbed by

HIS ABOMINABLE RELATIVES.

History has proved that this course was not so prudent as another course would have been. However, I took it openly and deliberately; I avowed my act, and stand prepared to abide by the consequences.

I am blamed for committing the boy to Mr. Norton, whom I personally conversed with, and who brought me letters of recommendation; but I am still more blamed that I did not hand him over to Mr. Newdigate, whom I have never seen, and who sent me no letters of recommendation at all. I did not believe he was authorised to get the boy out of the Home, and I do not believe it now. It is further said that my measures were misleading. When Mr. Newdigate's letter came before me, I said: "This man presents no authorisation; he is some busybody; I'll give him no information at all." I did not reply to him. He wrote again, but sent no authorisation; and not until judgment was given in the case, did I think it possible that a man could enforce a claim which was supported by no written authorisation from the parent to whom the child might belong. (Having read a cutting from a newspaper of the preceding day, showing that a London magistrate had, with good reason, held that written authorisation must be demanded in such cases, Dr. Barnardo said) I did not feel that the mother had really asked for the child; I gave no information; and when proceedings took a more definite shape, the child was gone. The first week in January this year, they wrote me with the authority of the mother to give up the child, and I replied at once: "The child has been sent by me out of the kingdom, and I cannot do as you desire." Our part in the Gossage case is not so altogether divested of common sense as some would have you believe. If the religious element were not behind it, you would never have heard the of bitter strictures that have been pronounced against me.

A NEEDED CHANGE IN THE LAW.

Mr. SYDNEY GEDGE, M.P., moved a resolution in favour of a change in the law relating to the custody of the children of cruel, profligate, or immoral parents; so that voluntary institutions and private individuals, actuated by benevolent motives, may have conferred upon them powers similar to those entrusted to Boards of Guardians by the Poor Law Amendment Act, 1889, and by certain clauses in the Act for the better prevention of cruelty to children. At present the desired powers can be enforced when children have become inmates of workhouses; but in proportion as it is preferable that they should be received into such institutions as Dr. Barnardo's, so is it desirable that similar powers, with the needful safeguards, should be entrusted to benevolent persons.

Mr. W. S. CAINE, M.P., seconded the motion in a few cordial words. After a brief speech in support, by Canon GIRDLESTONE, the resolution was carried unanimously. It was further decided to send copies of it to the Prime Minister, the Leader of the Opposition in Parliament, and other distinguished statesmen.

FURTHER EXPLANATIONS.

Dr. Barnardo's address occupied three-quarters of an hour in the delivery. In a special issue of *Night and Day*, now in course of printing, of which we have seen proof sheets, Dr. Barnardo says that he had noted for consideration several points which, owing to exigencies of time, he had to omit from his speech. One of these was an explanation of his treatment of Mr. Newdigate, of Leamington, the Roman Catholic who is endeavouring to get at the boy Gossage.

The Lord Chief Justice remarked upon the religious phraseology of the letter which was sent to Mr. Newdigate in acknowledgment of his gift of 10s. towards the Homes. On this Dr. Barnardo says:—"The months of November, December, and January are the busiest of the year with me. During these months the largest part of our income is received. I take it that, as a rule, those who write and send me money are persons in sympathy with our work; indeed, this is mostly so. It is impossible to write to each individually, and yet gifts and letters must be acknowledged, and promptly, too. Therefore, during these busy times, I arrange for each fortnight a special form of letter, which meets the case of most of my donors; and, believing as I do in the Christian interest of most of my correspondents, I conclude my letter by asking for continued 'prayerful interest and sympathy.' The Lord Chief Justice spoke of making a cloak of religion, because these words concluded the formal letter with which Mr. Newdigate's gift was acknowledged. Then the judge said, in condemning my action: 'What! Did not Dr. Barnardo know at that very time when he was sending the boy away, that his mother had applied to have him restored?' I quote from memory. My answer is: 'Certainly not; I did not know anything of the kind.' I saw Mr. Norton on November 10, 1888, before any communication reached the office purporting to come from the mother of the boy. At that interview I practically arranged to send the boy away. I left town on the evening of November 10, and did

not return until the afternoon of the 15th. At that season of the year correspondence is very heavy. All letters not marked 'private' are opened by one of my helpers, and our rule is for all monetary gifts to be acknowledged on the day of receipt. Mr. Newdigate's first letter, purporting to convey the mother's demand, and containing 10s., reached the office on November 12, in my absence. The money was acknowledged by the lithographed form referred to, and no allusion was made to that part of the letter which referred to the boy. Now let me explain our procedure. The letters which are kept over for me while I am away are divided into three classes. First, there are those marked 'private,' which are never opened except by myself. Second, there are those which are not marked 'private,' but which deal with matters requiring my personal attention. These also are kept over. Third, there are those which can be partially dealt with, but which require fuller replies, which I only can give. When I am away for a few days the pile of letters in these three divisions is enormous. On returning to the office on Nov. 15, my first work would be to attend to the unopened letters; then I would deal with the second class; while the third would be kept over to be attended to more at convenience. My belief is that Mr. Newdigate's letter, being in the third division, was not seen by me before November 19 or 20. The child left me on the 16th, and was already on his way to Canada when I first became aware of the unauthorised demand for his removal to a Roman Catholic Institution. Then, as Mr. Newdigate sent no authorisation, I sent him no reply."

EMIGRATION FOR WOMEN.

THE United British Women's Emigration Association began its work in 1884, and has assisted over one thousand women to the Colonies and to the States. Its special object is the selection of women of good character and capacity, their proper protection during the voyage, their careful reception on landing, and their remunerative employment.

By the influence of this Association great improvements have been effected in the accommodation for female emigrants on board ship. Protected parties are sent out in separate quarters. It has opened an Emigrants' Rest at 958, Colquitt-street, Liverpool, to receive and board women assembling there to embark for Canada and the States. It further arranges for the safe emigration of orphans and deserted children. It also promotes and carries out the transmission of men and families.

Women cannot travel in safety to the prosperity which awaits them in the Colonies without this elaborate and careful provision. This cannot be done without money, and, although there are no office expenses, and the whole work is carried out by unpaid volunteers, the present subscriptions are totally inadequate. The secretary is Miss Lefroy, 17, Eldon-road, Kensington, W.

JANE STUART WORTLEY, President.
ELLEN JOYCE, Vice-President.

PRESIDENT HARRISON, U.S.A., AND ARBITRATION.—Mr. William Jones, late secretary of the English Peace Society (47, New Broad-street, E.C.), has had two interviews with the President of the United States at Washington, with the object of urging upon the American Government the expediency of initiating a permanent treaty of arbitration between the United States and Great Britain, providing for this peaceful mode of settling all future disputes between the two nations. Mr. Harrison expressed a hope that the Pan-American Congress now sitting at Washington may make some progress in the direction of facilitating future references to arbitration amongst all American nations at least. He guarded himself from expressing any definite opinion in reference to a treaty with Great Britain, whilst, however, acknowledging that, personally, he might be reckoned amongst the cordial partisans of peace and arbitration.

CHILDREN IN IRELAND.

GOSPEL work among the young has long been carried on in Dublin and suburbs, but until lately it has been practically unknown in other parts of the island. This year, however, an advance has been made by the formation of a Children's Special Service Mission for Ireland, on the lines of the English Mission. Services have been conducted at Arklow, Enniscorthy, Roscrea, Kilkee, Greystones, and Portrush. These efforts have been accompanied by blessing, and on the whole have been very encouraging; more particularly those in Portrush, where the meetings were held on the beach.

Next year we hope the work of the Mission will be further extended, and we look for the prayers and practical sympathy of all interested in the spiritual welfare of Irish children.

JOSEPH H. GARRATT,
Hon. Treasurer and Secretary.
Glenvar, Blackrock, Dublin.

CHRISTMAS CRIES AND CHRISTMAS CHEER.

OUT of a number of cases sketched by the Mildmay Deaconesses—who, from year to year, regularly search out and visit the needy—we select the following as illustrative of "the poor," who plead to-day for our pity and our help. They all live in the streets and lanes of the Great City—some in attics, some in cellars, all in close rooms. They are shut away not merely from the "green spots" which cheer their country neighbours, but from the charities and courtesies of the rich; for they congregate in parts where all are alike poor. Thousands of homes may be found in the East-end and in South London in which all the families lodge in tenements, where life, with few exceptions even in summer days, is a constant struggle to keep body and soul together, and where the chills of winter must necessarily make them "ready to perish."

"MY CUP OF TEA TO-DAY."

Such a sweet pensive face, such clear blue eyes, such a decrepit old woman! How does she live? By taking in an old lodger like herself, by mending some stockings (a most rare accomplishment in Bethnal Green), by receiving a little parish relief and by a little occasional help from the Mission. "You see," says she, "*He* sends me my cup of tea to-day—to-morrow, if He calls me, I am ready; this poor, helpless body will be no more good down here." One longs to lighten and brighten the lot of those who have such a struggle to preserve life. So many such we meet.

"ONLY A FARTHING EARNED."

The father of a large family is in consumption, and has been unable to work for some weeks past. The other afternoon, when his wife, who is a flower maker, had gone to the hospital to fetch his medicine, he, anxious to make up for the loss of her time, took up her work and busied himself over it all the afternoon. On her return his disappointment was great, when he found he had only earned a *farthing!* This single incident will serve to show something of the struggle which they were making to keep the home together. The only steady income is brought in by the eldest boy, which does not quite cover the rent.

NO BREAKFAST FOR THE CHILDREN.

But, alas! as the well-known ballad says, "It is harder still to have *no work* to do," and this is the cry of many a poor breadwinner. We look into the home of one such, and what do we find?

"What ails your little ones?" I asked of the mother, as they came in at 4 p.m. from school, "are they ill?" "No, ma'am," she replied, "only faint-like. *They have had no food to-day.* I had to send them to school without—had no bread to give them." She is a respectable, quiet woman, with *seven* children to care for, and her husband out of work.

THE CHILD AND THE HALF-PENNY LOAF.

"Mother," said a little hungry child, "*I know where you can get a half-penny loaf.*" "What good is that," said her mother, "when *we haven't the half-penny to buy it with?*" It was a sad story: the husband, a gilder's preparer, worn out with walking about in vain efforts to get work, and the children crying for bread, the bed-clothes gone, the boots gone, and hope all but dead.

Oh, mothers, who have little ones well clad, well covered in their pretty cots these chilly nights, think of those children in miserable homes who fare so very differently; think of a mother's heart-ache when she cannot even give the needful food to little hungry mouths; and stretch out a loving hand of sympathy towards them.

"WHEN PATIENCE IS PERFECTED."

A poor man, with a wife and two little children, has suffered much by want of employment. He is an earnest Christian and total abstainer: day after day, after making a few articles of his trade, he goes from shop and shop to get them sold; often, alas, without success. He never asks help. "I trust the living God, miss," he says, "and *when patience is perfected* in me, He will send prosperity." His trust never falters, though I found the other day that the family had nothing to eat.

[The "Mildmay Winter Relief Fund" is under the oversight of Mrs. Codner, Conference Hall Office, Mildmay Park, London, N.]

INQUIRER'S COLUMN.

THE OLD TESTAMENT SAINTS.

DEAR SIR,—At a recent small conference on the "Coming of the Lord for his Church," the question was brought forward as to whether the Old Testament Saints, inclusive even of John Baptist, will form part of the 'Church," "Bride," &c. Or does the "Church," &c., consist solely of those who have believed since the *death* of our Lord? and are all who "died in faith" before that considered only as friends of the Bridegroom? F. W.

[The plain teaching of Scripture is to be preferred before inferences founded on dispensational theories. In Gal. iv. 1—7, the Apostle Paul, using the figure of a person, speaks of the Church in two stages—under-age or before Christ, and of full age on Christ's advent. In Heb. xi. also, we read that the faith whereby we are saved has from the first been the essential condition of acceptance with God. Moreover, as the condition of salvation before and after Christ is described in identical terms, so, also, a union in glory is spoken of thus: "And these all, having obtained a good report through faith, received not the promise, God having provided some better thing for us, that they without us should not be made perfect" (39, 40). The Old Testament saints have certainly no secondary place in God's plan; if they had, our Lord would not have spoken of the glorified believers as 'sitting down with Abraham, Isaac, and Jacob in the kingdom of heaven." Differences of time and country cannot entail spiritual and eternal distinctions in regard to such as serve the one unchanging God in their only day of opportunity. Abraham and his spiritual seed, under the law and the prophets, saw in every Divine manifestation a guarantee of the coming Incarnation of God; we, in our turn, should likewise discern in every manifestation of God's Holy Spirit a proof of the Incarnation accomplished once for all. Not only is Abraham "the father of all them that believe"; but eternity will show that "they which be of faith are blessed with faithful Abraham" (Gal. iii. 9).—ED.]

ORPHANS IN PARIS.—In the spring of 1888, with the kind help of a few Christian friends, an Orphan Home was opened in Paris. Last winter ten children were received, some temporarily, others permanently. It was thought well to make the work, at least to a certain extent, self-supporting. In order to do so, a house was opened by Miss Christie, 54, Rue Violet, Paris. The plan has been peculiarly blessed, seventy-four visitors have been received. The total paid for board up to the end of November amounts to a little over £280, and the subscriptions come to about £94. Now the house is furnished and free of debt, but the vacant rooms are waiting new occupants. Help in one form or other will be necessary to carry on and increase the work.

Dr. Pentecost in Dundee.

THE THIRD WEEK.

(From a Special Correspondent.)

I AM glad to report that there has been a decided advance all along the line in connection with the special religious meetings now being held in our city. In my last report, I remarked that the mission up to the date of writing, could hardly be called a brilliant success. Perhaps I was judging too much by human standards. It is evident that the Spirit of God was more deeply at work among us than I was aware of. Certainly we have in former years seen more external manifestations of interest than now; but we are beginning to see marked and evident signs that God indeed is present, and mightily at work. One who knows all the ins and outs of both the business and Church world of Dundee, recently said that "for ten years past there has been a steady and increasingly strong ebb-tide of spirituality here." Nearly every evangelist who has visited the city during that time (including Mr. Moody on his second visit), has grieved over the stolid indifference everywhere apparent, and the immovable character of the place. Had Dr. Pentecost closed his mission last week, we should have all sighed over another apparent defeat; but now we can fairly praise God for what He has done, and is still doing.

The week began with four services, on Sunday, all conducted by Dr. Pentecost, and held at 8, 11, 2.15, and 6.30. The early meeting was most enthusiastic, and full of spiritual power. The impulse of that meeting went all over the city. One lady reports that, going to her Bible-class from it, she carried the message to her young women, three of whom there and then gave themselves up to God. Other Christian workers tell of similar results. At half-past two Dr. Pentecost occupied the pulpit of St. Peter's Free Church (McCheyne's). Whether the memories of the past worthies who have stood there before God and preached in the power of the Spirit moved the preacher or not, I cannot tell; but certainly there was unusual power in the service. Every seat in the spacious building was full, and all standing-room occupied. During the sermon the preacher was often in tears, and the hearers were no less tender in their solemn attention. An old attendant said it was like some of William Burns's meetings, fifty years ago.

At night the Kinnaird Hall was packed again with men to listen to an address on "The Reality of Unseen Things." The large after-meeting, to which seven or eight hundred men remained, was most solemn. Between thirty and forty men made confession of their acceptance of Christ. The majority of these came boldly out before all the audience. Among them were several old men, who came bowed and broken down, with tears confessing their sinful and lost condition, and their desire for salvation. It was a glorious night, the like of which has not been seen in Dundee for many a day.

The nightly meetings in the Established Church have developed steadily in solemnity and power. Never in the memory of the writer has the word been listened to with more solemn, tearful, and eager attention. One of our leading ministers said at the close of one of the sermons: "Ah, if we could only have Christ lifted up that way in all our pulpits, and by all of us who are called to preach, there would be no more complaints of barrenness." Said one, of another address: "I never saw the awful terrors of the damned as to-night: sinners going down to the pit with the very tears of God falling upon them—the crucified Son of God standing between every sinner and the pit. What else could come of those who deliberately trample Him under foot to get there? Surely God Himself cannot save a soul that tramples under foot his Son, and counts the blood of the covenant an unholy thing." Another said: "I have never seen the wonders of redemption and the glories of grace so clearly before." The universal testimony is that God has been shining on his Word and making it to shine. It has not been human wisdom or eloquence, but the power of God. The effect of this has been to deepen the solemnity of the meetings, elevate the spiritual life of believers, and fill them with joy. God's presence has also been seen in the conviction and conversion of sinners. Scores have surrendered to Christ this week.

MANY TOUCHING INCIDENTS

might be mentioned. A prominent young lawyer, active in the "religious" life and work of his parish, came forward with tears, saying; "I have long since tried to live a Christian life, but have never been sure of salvation. Now I come to-night to accept Christ, which I fear I have never really done before."

On the Monday night there was an old man present, well known in the city. He was present on Sunday night at the hall, and the evangelist had a long talk with him, but he would not surrender. "No the nicht" was his last word, though he was under deep concern of soul. During the after-address on Monday Dr. Pentecost noticed the old man in the congregation, and, as if moved with compassion for the grey-headed sinner, he said: "I see an old man here to-night to whom I spoke last night in the hall. He was under deep conviction then, but would not surrender. He was resisting the Spirit with all his might. I am glad to see him here to-night. I am glad he did not die in his sins last night. I am glad the Spirit has in mercy not left him. He will not have many more calls, if ever he has another one. Oh, I am glad he is not in hell, as I am glad I am not."

Scarcely had these words fallen from the preacher's lips when the old man sprang to his feet; with difficulty he extricated himself from the pack of people about him, and walked down the middle aisle of the church to where the Doctor was standing, and, reaching out his hand, said, "I surrender to Christ now. I take Him as my Saviour." His confession, in the presence of the whole congregation, deeply moved them. Many others decided for Christ.

The next night the old man was present again. At his side sat his brother, nearly as old as himself, and under deep conviction. The elder brother had hunted him up, and brought him to the meeting. He was the first that night to confess Christ. Other cases are constantly occurring, where the newly saved are going forth telling others what great things God has done for them, and bringing them to Jesus. There is no surer sign of a real work of grace than this. So the nights have gone on this week, each being better than the one before. But this is not all; we are hearing of

CONVERSIONS ALL OVER THE CITY,

and it is a question whether the work that has broken out apart from the central meeting will not in the end be the greater. Miss Tyson's meetings are also moving many homes. The converted children are carrying the Gospel to their parents.

The power behind the meetings (humanly speaking) is a little band of Christian men and women, perhaps never more than twenty, who meet half an hour before the service to pray. Dr. Pentecost has always led this meeting himself. These praying ones are in covenant for daily and hourly prayer, both in and out of the closet.

Another sure sign of real revival is that the work is being talked about. Men greet each other on the streets with a word or inquiry about the meetings. The daily press is now taking notice, a thing which they are not apt to do; too often they only regard those features of "religious" news worth reporting which tell of some scandal or controversy.

THE BUSINESS MEN'S MEETINGS.

The most marked, and, I believe, the most important, feature of all is the daily meeting for business men. This was undertaken with many misgivings. One gentleman said: "No Dundee merchant will leave his business in the middle of the day to attend a religious meeting continuously from day to day." Dundee is poor indeed in outstanding and outspoken Christian men. There are few men of position in the city who are known as "out-and-out" Christian men. However, the meetings were undertaken, and at 1.15 on Monday Dr. Pentecost took the platform. Five minutes before there were not a dozen men present, and the worst anticipations were almost confirmed; but the next five minutes brought in three hundred men, among them many of the most prominent business leaders. Would they come again? The next day was market-day, and men would be unusually busy. Thank God! that day brought more than the first; and so it has been ever since: each day has seen a larger meeting than the preceding one. And it is strictly a business men's meeting, almost everyone present being well known either in business or professional life; for the lawyers and doctors have been coming as well. It is a new thing in Dundee. The glory is the Lord's, for no man could of himself have done this.

Dr. Pentecost appears on these occasions in a business suit; what little clerical manner he has (which is the minimum) is dropped, and he goes straight at his subject, in a business like fashion. The addresses are not sentimental in any way, but clear, logical presentations of the great truths which gather about and centre in the person of Christ. It is remarked that the preacher is never so forcible and happy as when addressing men, and God has evidently given him a clear call to address this class of audience. The intense and close attention given to every word is a remarkable witness to the fact that Christianity has not lost its power to interest when it is earnestly presented. A leading man said to-day, as four hundred merchants and manufacturers, lawyers and doctors, poured out of the church, and went hurrying back to their places of business, "When was ever the like of this seen on the Cowgate?" The Cowgate is the business centre of the city.

The subjects treated during the week were: "The Triumphant Minority"; "A Reasonable Proposition"; "Who is He?" "The Great Confession; or, Unconditional Surrender"; "What will you do about it?" The meeting on Friday, by a practically unanimous vote, asked the Doctor to continue his addresses next week. He will do so, having announced three addresses: "A Dangerous Risk"; "A Good Investment"; "Profit and Loss."

Dundee, Dec. 14.

RECKLESS DRIVING was the subject of Dr. Thain Davidson's latest sermon in his church to young men, the text being 2 Kings ix. 20. The theme was turned to good and effective spiritual account in picturing forth the career and end of those who give the rein to appetite, passion, or the promptings of unbelief.

LONDON WESLEYAN MISSION.—A series of important provincial meetings on behalf of the London Mission have been arranged. On Monday great meetings were held in the Colston Hall, Bristol. On Tuesday the deputation visited Cheltenham, and were then to proceed to Cardiff. Similar meetings will be held in the New Year at Middlesbrough, Hull, Newcastle, York, and other great centres. At a meeting of the London Mission Committee, Mr. Price Hughes reported the very successful result of the fourteen days' mission at Princes Hall, and also announced that it had been decided to carry on work amongst cabmen in connection with the West London Mission. The Marchioness of Tavistock, who is greatly interested in this work, has undertaken to defray the costs of this particular branch. Arrangements have also been just completed for work among the policemen of the "C" Division, and a class for their benefit will be opened forthwith at Lincoln House on Friday from six to eight.

The Late WILLIAM GRAY ELMSLIE, D.D.,

Professor of Hebrew Literature, Presbyterian College, London.

DR. ELMSLIE'S life extended to only forty-one years, and he had but recently begun to occupy an outstanding position in the Church of Christ. It is not the publication of any remarkable book or the performance of any striking work that leads us to include him in this series of sketches. Death, as our readers know, has suddenly put its solemn seal on a career which seemed likely to have much development, and has required all who knew him to take account of what he was as a man of God, a preacher of the Gospel, and a teacher of those who aspire to the sacred office.



William Gray Elmslie was born in 1848 at the Free Church Manse, Insch, in Aberdeenshire. The surroundings of his childhood were all strongly evangelical, and at the same time highly intellectual. He owed something, doubtless, to his father, a good preacher and a man of unusual shrewdness; but if you ask that sorrowing father (as the writer did the other day) about the influences affecting his son's early years, he will tell you that he owed, not something, but almost everything to a singularly talented, wise, prayerful mother. It is only three years since Mrs. Elmslie went to be "at home with the Lord" (2 Cor. v. 8, R.V.). One who had the privilege of her intimate acquaintance during the future Professor's boyhood, says:—

> His mother was a very remarkable woman. Her very countenance was highly intellectual, and she was remarkably gifted, but she was at the same time most gentle and womanly. In my student days, and afterwards, when settled as minister in a neighbouring parish, no manse had greater attractions for me, as for many other young men, than that of Insch. There was a sweetness, a geniality, a winsomeness, about Mrs. Elmslie such as cannot be described in words. She could reprove, and did reprove when it seemed needful; but she did so in a way that left no sting. I spent not a few very happy days in the quiet manse, and was much impressed by the force and beauty of her character, the strength of her convictions, and the charity she ever extended to all who differed from her.

Those who knew Dr. Elmslie even slightly will at once recognise the human source of that charm and attraction which all felt, and which did not grow less the longer he was known. Principal Dykes, intimately associated with him for sixteen years, spoke with much pathos of that charm on the day of his burial.

He was always a good and loveable boy, brightening the home, and, though no definite time was known as that of his passing from death unto life, the evidences of a gracious state were clear and growing. When school and college days came, he was always at the head, winning many prizes, making many friends, his bright, eager intellect opening out like a flower to the sun. After studying the learned languages, mathematics, and philosophy, at the University of Aberdeen, and taking the degree of M.A., and the gold medal awarded to the best student of the year, he passed to Edinburgh, and studied theology at the New College there in connection with the Free Church of Scotland. Here his gift of utterance—easy, graceful, full of point—began to display itself; and at the close of the usual period of preparation he was licensed to preach the Gospel.

But even before that period arrived, there took place a striking incident which illustrates what was the most prominent feature of his riper years. While still a student he was asked to preach his first sermon in the parish of Rayne, near his father's. His mother wrote to one who, she knew, would be among the hearers, asking to be told how her boy got on. The text was, "Behold, I stand at the door and knock"; and the character of the sermon may be learned from the lady's answer to Mrs. Elmslie, which took the form, not of an ordinary prose letter, but of the following beautiful verses:—

> He held the lamp of Truth that day
> So low that none could miss the way;
> And yet so high to bring in sight
> That picture fair, "The World's Great Light,"
> That gazing up—the lamp between—
> The hand that held it scarce was seen!
>
> He held the pitcher, stooping low,
> To lips of little ones below,
> Then raised it to the weary saint,
> And bade him drink—when sick and faint;
> They drank—the pitcher thus between—
> The hand that held it scarce was seen!
>
> He blew the trumpet, soft and clear,
> That trembling sinners need not fear,
> And then with louder note and bold,
> To raze the walls of Satan's hold.
> The trumpet coming thus between,
> The hand that held it scarce was seen!
>
> But when the Captain says, "Well done,
> Thou good and faithful servant—come!
> Lay down the pitcher and the lamp,
> Lay down the trumpet, leave the camp,"
> The weary hands will then be seen,
> Clasped in those pierced ones—nught between.

It was surely more than a coincidence that on the day he preached his last sermon, thirteen days before his death, his sister brought out these lines from among their mother's papers, and read them to the weary man for the first time. The first three verses may be taken as fitly, and very finely, expressing the opinion of Dr. Elmslie's preaching formed by thousands.

In 1872 he became assistant to Dr. Dykes at the Presbyterian Church, Regent-square, London. Before that, young as he was, he had some experience as a teacher, assisting the Professor of Natural Philosophy at Aberdeen, and acting as Hebrew tutor in the Free College, Edinburgh. From Regent-square he went in 1874 to Willesden to form a new Presbyterian congregation in that rapidly growing north-western suburb. Perhaps his worthiest monument is the strong congregation of devout, intelligent Christians that he gathered there.

He continued still an eager student, reading with facility not only Latin, Greek, and Hebrew, but also Arabic, Dutch, German, and French. His learning was of too real a sort to become a burden or a snare to its possessor; rather he wore it as a weapon that could be handled readily as occasion required. When a professor of Hebrew literature and Old Testament exegesis was needed at the Presbyterian College in Queen-square, his Synod unanimously appointed him to the chair at the age of thirty-six. It is greatly to be desired that those who are set to train future preachers should themselves be men full of the spirit of the great office they are called to fill. In this respect Queen-square College, which has now at its head an even more distinguished preacher of Christ crucified, enjoys a rare distinction.

Soon after this appointment Mr. Elmslie's own University of Aberdeen gave him the degree of D.D. He at once won the hearts of his students by the warmth of his sympathy, the freshness of his enthusiasm, and the obvious delight he had in imparting knowledge. Although no longer a pastor, he did not cease to preach. Sermons were not for him an irksome task, but a joyful service of the Master whom he adored and for whom he lived. His services were eagerly sought throughout his own branch of the Church, and also by other Nonconformists. His large heart made him only too willing to comply with the requests that came from all quarters, particularly from those in charge of influential London pulpits. He was thus led to do the work of two men; some of his friends say of three, for he did not a little literary work besides.

It is impossible to blame the eager and devoted worker now, but a word ought to be said firmly and plainly about the evil of over-driving the willing horse. Dr. Donald Fraser, at the crowded and solemn funeral service held in his church, said some true and serious things on this point, doubtless out of his own experience. Dr. Dykes, in conducting the service at the College next day, said, "I brought him to London, and London—that devourer of men—has worn him out." Unhappily, these sorrowful words, spoken under deep emotion, represent the fact that, humanly speaking, Dr. Elmslie might have continued to serve Christ for another five-and-twenty years, but for the strain of overwork. The sword fairly wore out the scabbard, so keen was it. It is not easy to propose a remedy for this danger, but we may at least earnestly appeal to those who seek and profit by the utterances of prominent men, to consider that these utterances involve a far more serious strain on nerve and spirit than audiences are apt to think; and that the workers who delight and guide thousands should be allowed time for the cultivation of ordinary health. The wise will insist on getting this; the right-hearted, warned by such a sad case, will not make their invitations too pressing.

While saying all this advisedly, we have little sympathy with those who cry out as though something quite mysterious had happened, and the cause of Christ had suffered an irreparable loss. Allowance may be freely made for the acute sense of bereavement, but it should be borne in mind that the work is that of Him who "ever liveth"; that it is in every part ordered by Him with unerring wisdom and love; that there is no worker, even the very best, whose place He cannot fill; that it belongs to Him to fix the time for calling the servant to rest; and that a work such as that of Dr. Elmslie is not, in the highest sense, incomplete because he has not lived to finish it below. There is only one City—and it is not this metropolis of the world—worthy of the immortal and the redeemed: "the kings of the earth do bring their glory and honour into *it*," and thither the faithful servant's work—be he an Apollos or only an Aquila—will surely follow him in ways that quite overpower the reverent imagination.

It is a smaller thing, but still one deserving to be noticed, that Professor Elmslie practised Christian giving all through life, and therefore gave largely and without ostentation. It would, of course, be wrong to state the amount given in a single year, but the amount would startle and shame many possessed of much larger means.

We abstain from discussing what may or may not have been Dr. Elmslie's views on matters of doctrine or criticism. Exceptional as he was in intellect and learning, the really great thing about him was the full Christian heart; and those who knew him best are, we are assured, feeling most keenly the loss of one to whom they looked as likely to prove a rock of rallying and strength in those seas of controversy which are swelling up around us.

[Our portrait of Dr. Elmslie is engraved, by permission, from the photographic frontispiece to the "Protestant Dissenters' Almanac" for 1890, published by Robert Banks & Son, Racquet-court, Fleet-street, E.C., price 6d. The photograph was taken as recently as October 30.]

BLESSING AT PAIGNTON.

Mr. J. C. Rainey, writing of a mission held on his return to Paignton, Devon, says:—

The keynote struck last week has been sustained all through—viz., "O Lord, *Thou* hast *searched* me and *known* me." One said to me, "How real and solemn the meetings have been." And each night those who have worked heartily in the mission have had the joy of leading some precious souls to Christ.

A true spirit of Christ-like union has been shown, the Lord's people from the various communions in our town coming happily among us to strengthen our hands and their own also.

SOLDIERS IN BRISTOL.—Mr. C. Smith, hon. secretary of the Soldiers' Christian Association, Bristol, writes to report progress in the work amongst soldiers. Some, he says, have lately been converted. A tea was given last week at the Gospel Hall, Bishopstone, to about ninety of the men, most of them young recruits, soon to join the Glo'ster regiment. Mr. James Vicary, Major-Gen. Davids, and Captain West gave addresses.

GLAD TIDINGS OF PEACE.*

To shepherd swains,
On Judah's plains,
An angel once descended;
A flood of light,
His downward flight,
And resting-place, attended.

These simple swains,
On Judah's plains,
Whilst on the vision dwelling,
Were filled with fears;
For all the spheres
Were bright with beams excelling.

The moon, on high,
Lit up the sky;
The stars—no one a traitor—
Ne'er sweeter shone;
For everyone
Looked down on its Creator.

"Be not afraid,"
The angel said,
"Good tidings, lo! I'm bringing
To nations all,
In sin and thrall,
With Judah's race beginning.

"To you is born,
This winter morn,
In David's city, hoary,
The Saviour Lord,
The Christ adored,
The shrouded King of Glory.

"He lowly lies,
Amid the cries
Of oxen, in a manger;
O wondrous thing!
Though Judah's King,
To Bethlehem He's a stranger!

"Now, go and see
This mystery;
Lo! on their way are sages.
From farthest East,
Their eyes to feast
Upon the Hope of ages."

They guided are,
By one bright star,
To David's ancient city;
Where Christ doth rest,
On Mary's breast,
A mother full of pity.

Then, all around,
A joyous sound
Of heavenly beings, quiring,
Made that sweet morn
Like Eden's dawn,
Or heaven on earth inspiring.

And these their strains,
"O shepherd swains,
Lo! ours the joy of telling
The wondrous birth
Of Christ, on earth,
Where God hath fixed his dwelling.

"Glory to God,
Peace on earth's sod,
Unto The Highest glory!"
Heaven's roof did ring,
Whilst they did sing
Aloud The Bethlehem Story.

* From The Kings of the World, and other Poems. By Robert Smith. 6s. *Nisbet & Co.* A casket of many gems.

THE BORDER COUNTIES' TENT was pitched at nine places during the past season, and 128 evangelistic meetings were held. In the country districts almost every house within a circumference of four miles from the tent was visited, the people talked with, and a booklet left with them; thus with voice and word the Gospel was preached and kept before the people. God sent his blessing abundantly with the special effort. Communications may be addressed to Richard Hill, Concrete Cottage, Melrose, N.B.

For the Young.

THE CHILDREN'S WARD.

Do you know what it is to have to lie in bed day after day, week after week, not to be able to turn over or raise yourself without help, and getting better, oh, so slowly? And if you do know something about it, don't you think it is much worse to be ill just at the beginning of the holidays, or when Christmas is near?

If you are well and strong, I am sure you must feel very sorry for those little children who are ill just now: while you are beginning to count the days to the close of the term, and are longing to have Christmas come, that you may have all sorts of fun. Think what a number of little sufferers there are all over London alone; the hundreds who are sick and dying; some in grand beautiful homes, where they have every comfort that money can bring; some in dark cellars and dreary garrets, amongst dirt and wretchedness, such as you never saw and can hardly imagine; and some on hospital beds.

Come with me to one of these hospitals, and take a peep into the children's ward. Plenty of light from those large windows shows us a great many bright, gay pictures on the walls, and pretty texts with sweet comforting words. It shows us the toy shelf with its picture books and dolls; a nice blazing fire, and vases of flowers on each window sill. But it shows us, too, some very white, pinched little faces that belong to the occupants of the white cots, and we begin to feel sympathetic even before we know what is the matter with each.

See that pretty little girl, with fluffy, yellow hair, in the cot at one end of the ward. She broke her leg by falling off a seesaw in the playground. She was brought to the hospital sobbing and crying, and so terribly frightened when she saw the doctor who was going to set her leg. Yet she bore it bravely, poor little maid, though she could not help crying a little; and when it was over, she laid back on her pillow, remarking very wisely that it was "a good job it wasn't the other leg too."

Now look at baby Miriam—a wee, thin mite of a child, who, when she was brought in, was not expected to live many days, and had to be coaxed and coaxed to take a few teaspoonfuls of milk now and then. But she is better now, and really able to go home; only the kind Sister at the head of the ward begged to keep her a little longer that she might feed her up with plenty of milk, to strengthen the poor little body.

Here is a boy who is always singing. He is in for a broken leg, and for weeks has had to lie on his back without moving. There is not much he can do to amuse himself; but he can sing, and sing he does, until all who are old enough, and well enough, catch the infection, and we hear rounds and school songs, Christmas carols, and sweet children's hymns, all day long. This boy, for no reason that we can make out, always goes by the name of "Froggy," and he has such a good memory for rhyme of any kind that he is quite entertaining to the other children.

We pass by two or three empty beds, where the little patients have recovered and been sent home. A few days ago, one of these beds held a dear little boy of six, who was brought in very badly burned. But he was not long in the bed. He became very much worse a night or two afterwards, and, as the morning dawned, Jesus took him home to Himself; and now he will never feel any more pain, and his burns will be quite well.

"Where's that little new boy?" asked one of the children the next morning. "He has gone home, dear," answered the Sister, who did not wish to distress the child by the thought of death. "He is quite well now." "Well, he *has* soon got well!" was the reply; and when we think what poor miserable homes most of these little ones will return to, when they are discharged from the hospital, we almost wish they too could join little Georgie in that bright Home for little children.

And so they lie, for the most part so patiently, and so dependent upon other people's kindness and care that one's heart aches for them. Christmas is coming, but they will not be able to run about and play games, and have the happy time that *you* expect to have.

Will you not think of these little children, and, amidst all your preparations for a merry Christmas, contrive something to give them pleasure? It does not take much to please them—a scrap-book, a doll, a box of beads, a puzzle, or any old toys and books that you have quite done with and think only fit to throw away. Such things will amuse these little ones for a long time, and help to divert their thoughts from the aching head or leg, and give them a little brightness in their monotonous lives. For under the very best of circumstances it *is* monotonous to be ill. How pleasant it would be for *you* to lighten some little one's burden, and bring a smile to some weary, fretful little face by a Christmas gift.

SISTER MARGARET.

Tottenham Hospital, N.

THE CHRIST-CHILD'S GIFT.

A CHRISTMAS STORY.

[The following is taken from an exquisite little story in CHRISTMAS ARROWS (the Christmas Number of *The Quiver*), published by Messrs. Cassell & Co., price 6d. The number is one of the best of this year's Christmas annuals, and contains a great many good things besides.]

That same October afternoon, while the children were making plans, a girl whose face was bright, although it looked a little tired just then, was walking slowly up the stairs of the next house. She was an artist, and was generally very busy; but this afternoon, when she reached her own room, she lay back in her chair instead of standing at her easel, for she had just finished one picture, and was trying to think what the next should be about.

"If I were as lucky as some folk, I should just see the very scene that is worth painting," she was saying to herself rather enviously, and then—she raised her eyes and saw the very thing she wanted!

Two little children, a girl and a boy, were peeping at her through the window, with their pretty faces flushed with excitement, and with bubbling laughter breaking from their parted lips. The younger was a tiny lad, with short golden curls clustering round the shining tin pot which he wore helmet-wise upon his head, and with eyes as blue as hyacinth-bells which have grown in a shady nook; and, in a sudden dread that he might come to harm, the girl-artist rushed to the window, and throwing it up, she took the little fellow in her arms.

"Why, you darling!" she cried, as she lifted him in, half delighted, half scared. "Have you dropped from the skies, you elves, or are you fairy burglars? I have had visitors before, but they never came to me from cloudland!"

"How do you do?" asked Hermie politely. She had clambered in unaided, and now stood surveying the young lady, who was cuddling Whiffles as if she loved him, and who yet was asking such strange questions. "We haven't come from cloudland; we have come from next door. He is Reginald, and I am Hermione."

"What grand names!" exclaimed the young lady, and then she kissed Whiffles again, and began to laugh. It was a soft laugh, and somebody who used to listen to it (and who afterwards became a great friend of the children's, too) used to say that it reminded him of the hushed song of a bird mingling with sunny water as it danced caressingly over shining stones; and of a woman, whose arms folded lovingly round the clinging weight of a little child; and of all that was beautiful and good. But Hermie and Whiffles did not think of any of these things; they only knew that her laugh made them want to laugh, too, and so they did, and by the time their laughter ceased, the three were very good friends indeed.

"And now tell me all about yourselves," she said, at last. "What made you want to come to me?"

So they told her, and then Mary—she said that was her name, and that they might call her by it—wanted to know if they would not be missed, and someone be frightened about them.

"There is not a someone," said Hermie, cheerfully. "Miss Piper—she is my governess—only comes in the morning, and we don't often see gran'ma, except on Sundays, and Jane is always going away to be with the other servants downstairs. No one will miss us till five o'clock."

It was on the tip of Mary's tongue to say, What of their mother, but she never asked children a lot of questions she would have thought rude to ask grown-up people, and perhaps that was one of the reasons all children liked her.

This partiular question, however, soon settled itself, for the little ones began wandering around the room to look at the pictures, and came to a standstill before an engraving of Rivière's "Sympathy."

"I fink she is sorry 'cause her mother's dead," said Whiffles, looking up at the sad-eyed child in the picture with his own eyes very widely opened; but Hermie disagreed.

"I don't think she looks sorry enough for that," she said dreamily. "You are so very veriest sorry for your mother, you know; perhaps it is her father."

Mary stooped to kiss the wistful upturned face; she did not know which part of the little speech sounded the more pathetic.

Then they had tea, and some slices of dry bread with it. "I can't afford butter for a long time, because I bought the engraving," Mary explained merrily, and as if it were quite a natural thing that she could not have both; and while they had it the children talked to her.

They told her about their uncle Victor, and about how Jane had said Whiffles was his heir, and would be a very grand gentleman one of these days.

"I thought she meant all his hair had gone to Whiffles, and that is why he is so bald," remarked Hermie, "but when I told gran'ma, it made her so cross that I mightn't go downstairs for a month."

Then her brother had his little say, and then, tea being over, Mary began talking to them. I do not know what started it, but the talk turned upon the coming Christmastide, which was still two months away.

"I went to school in Germany," Mary said, "and that is a country the other side of the seas, where they think a great deal about this beautiful season, and all that it means."

"Germany! I know it," called out Hermie, proud to show that Miss Piper's teaching had not been wasted. "It is a pink place on the map."

Mary laughed: "That is it, dear; but somehow it does not look so pink when you get there. Well, in this school of mine, we used to have a big Christmas-tree covered with lighted candles, and with little presents hanging from the branches, one for each girl."

Hermie drew a long breath. "That must have been lovely," she said. "Gran'mamma does not let us go to parties, so I never saw a pretty tree like that. I don't like Christmas."

"Oh, yes, you do, my darling!" Mary slid one hand round the little girl's neck as she knelt beside her, and with the other she drew Whiffles' curly head down upon her shoulder. "I am quite sure you care very much. Why, it is a birthday, Hermie. All little children care for birthdays, don't they?"

"A birthday?" repeated the child, doubtfully. This was a new way of looking at it. "It comes in the hymn—Christmas does, I

mean—and the words are long; I don't understand it."

She caught up her silk sash and began industriously plaiting the knotted fringes, feeling suddenly shy; but Whiffles raised his head, and kissed Mary full upon the lips.

"Make a story of it. Tell us about Kissmas," he said, coaxingly, and Mary obediently began at once.

"Our Father who art in heaven," she said: wondering how much or how little these motherless children had been taught. "You know who that is, don't you, my sweet? That is God, who made this beautiful world, and you, and me, and Hermie, and who loved us so much He sent us his only Son."

"I know," Whiffles cried excitedly, and rumpling up his yellow curls with both his chubby hands. "He was a baby boy. We've got a picture in the nursery, at home, and He is lying in a stable."

"That was because his mother was so poor, and she had nowhere better to cradle this little holy, helpless, beautiful Child."

"And it was his birthday," said Hermie, softly. She had left off plaiting her sash, and leaned forward, with both elbows planted upon this new friend's knees. "What presents did He have, Mary?"

"Gold, and frankincense, and myrrh. That means the very best and most precious things that could be brought to Him. For the men who carried them knew that this pretty Baby, who lay cooing and babbling upon the golden straw, was the Christ-child and the great Prince of Peace who owned the whole world. And what else do you think they brought him, Hermie?"

The child looked up, and seemed to read her answer in the kind eyes. "Loves," she said.

"Right, dear, they brought Him love too, or else none of their gifts would have been worth his having. Oh, my darlings"—she waited a moment before saying these last words, and drew the children closer with those strong young arms, which felt so empty sometimes, and so satisfied to-day—"the Christ-child is coming to us again very soon. Won't you try and prepare for Him, and give Him presents, and give Him love? People are so busy, and we are all so full of our own pleasures, that we are apt to forget all about Him, and it is so sad when the children do."

"I won't! Really, I won't!" Hermie answered her; and Whiffles said the same.

"And now, my chicks, you must be going back, for it is a quarter to five," Mary said briskly, after she had walked to the window and satisfied herself that there could be no harm in her visitors going back the way they came. "What is it, Hermie? Oh, yes, you may come again another day, if you tell Jane about it first, and she does not think grandmamma will mind. Good-bye, dear little lad. Let me lift you up; here's the pail. Now for the sister. Good-bye, and God bless you!"

"Good-bye, good-bye," returned the children, kissing their hands to her; and as she stood watching them clamber in at their nursery window, the sound of Whiffles' baby-voice was borne back to her by the wind.

"God bless you!" he echoed.

[We are sure our little readers would enjoy the rest of this story, and we hope they will get it for themselves. There are two more chapters which tell of what Hermie and Whiffles did for "The Christ Child," and of the gift that He gave to them.]

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 22. Mal. iii. 1—7: Mon., Dec. 23. Mal. iii. 7—18; Tues., Dec. 24. Mal. iv. 1—6. Wed., Dec. 25. Ps. lxxii. 1—20; Thurs., Dec. 26. Ps. cxiv. 1—11; Fri., Dec. 27. Ps. cxlvi. 1—10; Sat., Dec. 28. Ps. cxlviii. 1—20.

EVANGELISTIC MISSION.—Mr. Newton Jones has held special services at Wing, Leighton Buzzard. The village meetings were attended with increasing interest and much blessing; while the workers' meetings were encouraging. Mr. Jones will be happy to communicate with any friends desiring to arrange special services for children. Address: 190, Alexandra-road, St. John's-wood, N.W.

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CHILDREN'S SPECIAL SERVICE MISSION.

A flying visit was recently paid by Mr. H. Hutchinson to the parish of All Saints', Liverpool. The heartiness and brightness of the missioner at once won the little ones. They listened with rapt attention to the addresses, illustrated with peculiar tact and ability, and rejoiced in the thought that they were permitted to be the little friends of the Lord Jesus. There is good reason for believing that a goodly number of them received permanent blessing. The Scripture Union has received a large accession of members, and about forty of the more earnest have been formed into a devotional class, meeting weekly.

J. W. Davies, M.A., Vicar.

At St. Chrysostom, Everton, we have cause for deep thankfulness for the bright, helpful lessons conveyed through Mr. H. Hutchinson's visit to us, to young and old alike; we pray that the special effort may be followed by much upspringing of abiding good fruit, to the glory and praise of the Master. E. D. W.

Mr. Henry Hutchinson, Christ Church Schools, Hampstead, Dec. 28 to Jan. 5. Mr. T. Lewis Sayer, Athenæum, Camden-road, every Sun. in Dec., at 3.15. Mr. Edwin Arrowsmith, Liverpool, Jan. 1—14. Messrs. R. Callender and C. De Candole, Arthur-road, Beckenham, Dec. 29 to Jan. 5. Mr. Alfred Armitage, Holy Trinity School, Leicester, from Jan. 7. Mr. James Tyler, Forest Gate, Dec. 27: Brighton, Dec. 28; Chelsea, Dec. 30; Leytonstone, Jan. 6—10.

THE WORK OF GOD IN BOURNEMOUTH.

In this beautiful and increasingly popular seaside resort the winter's work has been commenced with considerable vigour. Some weeks ago Rev. Thomas Cook conducted a ten days' mission in the Punshon Memorial Wesleyan Chapel. The attendance at all the meetings was very large, and the power of God was manifestly at work among the people. Not less than 150 persons were dealt with as inquirers. The afternoon Bible-readings for Christians were hardly less important in their results than the evangelistic services. Some might not fully agree with all of the statements made on the subject of holiness; but there could be no doubt as to the life of victory over sin which Mr. Cook taught with such clearness and power. This evangelist's style is peculiarly quiet and effective. We rejoice in the good work he has done.

These meetings were followed shortly afterwards by a united Gospel temperance mission, held in the Shaftesbury Hall. Among the speakers was Lady Hope, who, not only at the public meeting, but at the special meeting for ladies, did excellent service. Rev. J. Ossian Davies, during this mission, proved himself as able and eloquent in the advocacy of temperance as he is in the pulpit and on the platform of the lecturer.

In the Baptist Church, at Lansdowne, a very successful mission was conducted by Rev. J. R. Wood, of Holloway. The pastor, Rev. W. V. Robinson, thus writes of these services: "Based upon a sound exposition of the Scriptures, and prompted by an earnest spirit of consecration, Mr. Wood's addresses were eminently calculated to produce deep spiritual impressions. There was a quiet yet thorough work proceeding in the hearts of many who attended the services. The Bible-readings were full of instruction and helpfulness."

The Y.M.C.A. has also been visited by two most earnest and successful servants of God. Dr. Thain Davidson made a deep impression by his thoughtful addresses; and Mr. W. R. Lane, a week later, deepened the impression, until many cases of decision followed. The secretary writes: "The Monday evening address to young men was singularly powerful, and very few listeners left before the end of the meeting, which was continued until nearly ten o'clock. Many young men raised their hands for prayer, and twelve of these subsequently stood up and publicly confessed Christ. A similar result followed the general evangelistic meetings. Among those who received blessing were several of our associates, which we regard as an answer to special prayer, and an earnest of greater things to come." Very heartily do we desire that the expectation of coming blessing may be fully realised.

Captain Dawson's services have commenced again. These are always popular, and are a blessing, not only to the Y.M.C.A. but to the town.

The Presbyterian Church has recently favoured the town with a visit from the popular London preacher, Rev. John McNeill. The Richmond Hill Congregational Church has been so revived through the work of Rev. J. Ossian Davies that the chapel is to be taken down and a larger one built in its place. The East Cliff Congregational Church has just completed the enlargement of its premises, rendered necessary by the successful work of Rev. M. Lansdowne, whose ministry is marked by much energy and zeal. The Baptists of Westbourne are preparing to build the West Cliff Union Chapel, to be commenced early in the New Year. During this year they have put up an iron mission hall, in the centre of a growing working class population, where an earnest and successful work is being done under the superintendence of Rev. R. B. Morrison.

These signs of activity in the work of Christ are gratifying. The great need of the town is some manifestation of the unity really existing among evangelical Christians. Even the undenominational work becomes a separate interest, and does not sufficiently unite the various sections of the Church. Is there no way of securing this manifestation of unity through the Shaftesbury Hall evangelistic services?

THE THAMES CHURCH MISSION.

Dear Sir,—God is blessing the efforts of our missionaries on the Thames in a wonderful way. The past year has witnessed not only an increase in the number of our staff, but a greater ingathering of souls. Not a day passes without our men coming in contact with sailors and others, who, through the humble instrumentality of this Mission, have been led from darkness to light. How dark the past has been, in many cases, and how strong the chains with which they have been bound, few people can have any idea; but the glorious Gospel of our Lord Jesus Christ has proved more than sufficient for every need.

I could fill columns with interesting details of the blessed work of seeking and saving the lost on the Thames—of drunkards made sober, of violent men made gentle, of blasphemers made to praise. But I must forbear, referring your readers meanwhile, to our little magazine, where every information concerning the work may be found.

The many kind friends who contribute towards carrying on this work may be assured that their gifts are well used. During the first ten months of the year, 37,900 visits had been paid to vessels: over 3,700 services conducted with an aggregate attendance of about 90,000: and nearly 612,700 books and tracts distributed. While much has been done, there remains much still to do. At the present moment the Mission sadly needs help, and I appeal on behalf of sailors, many of whom, while we are in the house of God singing "Glory to God in the highest, and on earth peace, good will toward men," will be tossing on the mighty deep.—Yours, in his service.

H. Bloomer, Secretary.

Thames Church Mission,
31, *New Bridge-st., Ludgate-circus, E.C.*

Some Scottish Missions.—IX.

MR. QUARRIER'S HOMES.

"THE Orphan Homes of Scotland" is a title of such far-reaching significance that my readers will at once infer that Mr. Quarrier does not labour for the waifs and strays of Glasgow alone. Little ones are received from any part of Scotland, their sad qualification being that they either have no parents at all, or that those they have are unable to support them.

Many years ago Mr. Quarrier's heart was moved by the painful sights of child-destitution which day by day he had to witness. With no idea of what he would be called to do in future years, he interested himself in one or two pitiful cases; and step by step he was led on, until it became clear to him that this, and not his shoemaking, was to be his life-work.

In the heart of the city of Glasgow is a commodious building which, under one roof, includes Orphan Home, Working Boys' Home, Children's Night Refuge, Young Women's Shelter, and Mission Hall. To this institution all "cases" are introduced at first, after which those found eligible are sent to

"THE CHILDREN'S CITY,"

which has been built some few miles out in the country. To reach it, a journey of about half an hour from Glasgow brings us to Bridge of Weir, from which the colony is about two miles distant by road. To accomplish this latter portion Mr. Quarrier sends a conveyance to meet any friends who have previously intimated their intention of paying the Homes a visit.

This interesting village has been erected upon an old farm, 40 acres in extent, and comprises thirty-one buildings. Near the entrance is the house in which Mr. and Mrs. Quarrier reside—a plain substantial dwelling, well adapted to its purpose. A main avenue leads to the principal building, which contains class-rooms, and accommodation for teachers. The large school-room was formerly used as a chapel, but, by the generosity of friends in giving money for this specific purpose, a

MAGNIFICENT GOTHIC CHURCH

has been erected, with a clock tower a hundred and twenty feet in height, which contains a fine peal of bells. The inside of this edifice is quite palatial, and is in every way fitted up in superb style. Here service is conducted by Mr. Quarrier, or by any visitor who may be there at the hour appointed. Situated east and west of the main avenue (which bears the significant name of "Faith Avenue") are the cottages in which the little ones live. These are severally in charge of a "Mother," or a "Father and Mother," who, having no children of their own to provide for, are free to act the parent's part to those who are deprived of a parent's love. About thirty children—varying in age from fifteen years to as many months—are allotted to each house in "families" of boys and of girls, the latter usually being cared for by a "Mother" only.

A hasty visit, which was all the limits of time enabled me to pay, afforded no opportunity of learning the histories (many invested with painful interest) of those young lives, now so happy and bright. But it was quite long enough to show

WHAT KALEIDOSCOPIC CHANGES

can be wrought by those who have within their breasts the yearning love for the unfortunate which characterised the life of their Master upon earth. Here were some four or five hundred children, clean, healthy, and joyous, who once knew nought but dirt, misery, and vice. What grand possibilities are before them, and what a sphere of usefulness for tender-hearted "Mothers" and "Fathers," to whom it is committed to bring them up "in the nurture and admonition of the Lord."

School lessons, taught by certificated teachers, various trades for the boys, and laundry work for the girls, all find a place in the daily curriculum; while that remarkable anomaly, "the ship on land," is used for the instruction in marine technicalities of those who are nautically inclined. This is a full-rigged brig, 120 feet long, which is bolted firmly upon a bed of concrete. Seen from the railway, it may well strike the uninitiated stranger as

"THE EIGHTH WONDER OF THE WORLD."

It will accommodate between twenty and thirty boys on board, who sleep in the forecastle; the after part is divided into a sitting and dining-room, two chart rooms, and the captain's cabin. The vessel is fitted up with admirable completeness. It has been suggested that it might have proved of more real utility if it had been allowed to remain in its native element, and, by making periodical trips around the coast, accomplish the double purpose of giving a more practical training to the boys, and at the same time exciting and maintaining an interest in its youthful crew, in the minds and hearts of hundreds who will never see it under its present conditions. But this would involve a loss of that personal supervision and influence by which Mr. Quarrier's success has so largely been achieved.

But not only are painful associations—as already intimated—attached to the inmates of the cottages, but also to some of the cottages themselves. Some of them are tributes to the memory of departed loved ones, which those who mourn their loss have erected in humble submission to Him who doeth "all things well."

WHAT BETTER MONUMENT

could be raised than one of these?

A cloud was cast over the community on the occasion of my visit in that one of the little lads had that morning been called home; and, as we watched the making of the tiny coffin, Mr. Quarrier communicated the sad fact, that, in the first years of some of these waifs, diseases and maladies were contracted which no amount of care or treatment could eradicate. Here and there, too, among the groups in the meadow, were the figures, stunted and deformed, of those who would never be able to do much in the battle of life; and in the miniature hospital were one or two very sad cases of incurable affliction.

It was gratifying, however, to find that the general standard of health in the "village" is exceedingly good. Nor could one expect it to be otherwise, after seeing the perfection with which the ventilating and sanitary arrangements are carried out, to say nothing of its bracing situation.

MR. QUARRIER'S POLICY

is to have all the materials, in whatever department, of the best quality. Indeed, if the worthy director can be said to have a weakness it is in the direction of providing more luxuriously than the exigencies of the case demand. The church is grand enough for a bishop; the stables a squire might covet; the storehouse would do credit to a "West-end" street; of the ship any captain would be proud; while to the youngsters some of the cottages must seem little palaces. One's first impression, therefore, is that money does not go so far in Mr. Quarrier's hands as in some other institutions, as far as practical utility is concerned. But his inflexible belief is that the best materials are the most enduring, and, therefore, "in the long run" prove the cheapest; and in this he is right, as recent revelations in connection with some of our London Board school-houses have abundantly proved. Besides, who could grudge these poor lads and lasses their mite of extra comfort, after all the hardships most of them have endured!

In addition to this and the city branches of the work, there is a Home in Ontario, Canada, to which those who emigrate are despatched, when they are

DISTRIBUTED TO VARIOUS FAMILIES

with whom arrangements have been made to receive them.

I must not omit from this notice the name of Mr. Richard Hunter, who has for years been at Mr. Quarrier's right hand. He was with him when the first child was picked up, and has all along taken a very keen interest in the spiritual and temporal welfare of the little ones. For years he has superintended the large forenoon service on Sundays at the Homes in James Morrison-street, and rendered aid in keeping the accounts of the Homes.

In concluding, I may mention that the present village cost £100,000, and the average yearly income is about £19,000. The support of this large family of 450 children (besides the elders of the community), costs £30 per day, while the erection of the cottages averages £1500. It is a pleasing feature of the work that it is so warmly supported by Scottish Christians, who regard it as a national institution, thus justifying its comprehensive name.

In my report of the Edinburgh Medical Mission I omitted to mention that it was during the years of *Dr. Burns Thomson's* superintendence of the Cowgate Medical Mission (for it was not at first connected with the Edinburgh Medical Missionary Society) that the whisky shop was transformed into a house of healing; and that it was with his own hands, assisted by those students who cherished loving memories of the place, and from distant lands gave it its endearing name, that the tap-room numbers and other signs were obliterated, and the scene changed.

I am also requested by Lady Hope Grant to state that she does not now occupy the position as one of the managers of the Soldiers' Home at Piershill. G. E. M.

CAGE-LANE MISSION, PLUMSTEAD.

PLUMSTEAD is a populous district, sadly needing evangelistic awakening. The inhabitants number 15,000, but there is church and chapel accommodation for only 1500. The old disused public-house, in which Miss Russell's Mission is carried on, has for some time been quite inadequate to the requirements of the work. It is gratifying to know that a new and larger hall is now being erected.

The annual meeting of thanksgiving was held last week, when an encouraging report was rendered of the year's operations. It was cause of joy to the workers that many souls have been saved through the preaching of the Gospel, while others have been awakened to a sense of their spiritual need. The Sunday-school, mothers' meetings, and other agencies, have been blessed in themselves, and contributed in no small measure to the depth and breadth of the general testimony for Christ.

Colonel Travers presided over the meeting, which was addressed by Revs. J. B. Figgis, E. J. Doherty, and J. Wilson, and Mr. J. Simms. The balance-sheet showed a large sum due to the treasurer, the collection of funds for the new building having exhausted the sources whence would otherwise have come help towards the working expenses. We regret to know that so good a work should thus be crippled, even for a short time.

CHRISTIANITY AND BUDDHISM.—All interested in the modern discussions on Buddhism should consult the fascinating volume "The Appeal to the Serpent," by Rev. S. Langdon, of Ceylon. (*Religious Tract Society.*) Under the guise of a story, it exhibits the early contact between Buddhism and Christianity, and in its leading characters vividly illustrates the irreconcilable antagonism between the two. The book abounds in striking pict res of ancient Buddhist life.

Letters to the Editor.

THE FRENCH VAUDOIS IN THE HIGH ALPS.

DEAR SIR,—The descendants of the converts of Peter Waldo in the twelfth century, driven by persecution long since to the mountain fastnesses of the French Alps, the scene of Felix Neff's labours, now find it impossible to sustain life on the sterile and exhausted soil, amidst ice and snow, and they have been undergoing fearful sufferings from cold and hunger, which have been intensified of late years, chiefly in the Val Freissinières, the accounts of which are heartrending.

A great effort is being made by our French Protestant brethren to have them removed in detachments to Algeria. Already twelve families have been happily settled at Trois Marabouts, in the province of Oran, proving the wisdom of the measure. The Paris Committee, of which Dr. Gustave Monod is the president, and which is acting in concert with the Lyons Committee, of which the Dean of Ripon is president, earnestly appeal to British Christians to come to their help in this Christ-like enterprise. It has been arranged that the money spent in settling one band of colonists will be gradually refunded by them for transporting a succeeding band, till all have been provided for, say in three or four detachments.

The estimated cost of transport and settlement is £160 per family. Twenty families are now ready to go when the funds are in hand. The Committee have now £1800, or over half of what is required. The French Government have made a concession of land, huts are being built, and M. Réveillaud, who has taken a leading part in the cause, has gone to Algeria to complete the arrangements for their reception. Let us hope that these Vaudois colonists may be as a light in a dark place in the midst of the people of Algeria.—Yours faithfully, DONALD MATHESON.

120, *Queen's-gate, London, S.W.*

"BEHIND THE SCENES."

[We have, on consideration, thought it better to confine ourselves to the publication of the following letter from one personally and habitually interested in this question. Other correspondents introduce collateral subjects not necessarily involved, and which would widen and complicate the discussion. We think that instead of further correspondence in print, the issue raised by "Joses Barnabas," and other questions connected with it, might well form the subject of private conference, with prayer that results may be arrived at gratifying to God and satisfactory to *His* servants. Our first correspondent bears an honoured name, and is very far from being of a mercenary spirit. We hear sometimes of evangelists being invited to distant places, and whether from want of thought or otherwise, having their travelling expenses very barely met, or not at all. There are two sides to this, as to every other question. If such work is of God—and it surely is—there must be, if not a rule, yet some principle, which would apply to all cases.—ED.]

DEAR SIR,—My attention has been called to an article in THE CHRISTIAN, Dec. 6, entitled, "Behind the Scenes," in which the writer remarks on the treatment of Speakers at Conventions by those who financially conduct them.

Having for fifteen years been connected with one to which allusion is made, though under a feigned name, I think it due to my valued brethren in the Lord, who have so boldly and faithfully stood up for truth, far from palatable to many, to say that *no* pecuniary recompense would have induced them to take the stand they did for their Master, neither would they have accepted any.

They have many, many times declined to take all that was offered for their expenses, &c.; and at times have even given back a part towards the Convention funds.

If your correspondent would write to me in his own name, and give me the name and address of any brother who has inadvertently had cause of complaint, I shall most gladly set the matter right.

This statement is also due to those who have so kindly and liberally contributed towards the needful, and very considerable, expenses of these gatherings, upon whose conduct some not very complimentary remarks are made by your correspondent.

Whilst praising God for his abounding goodness in these Conventions, many of those who attend or have the management of them do it at no little sacrifice; and I, for one, have no wish to see this work, so much blessed by the presence of our Lord and Master, and the power of his Spirit, degenerate into a mere attempted payment for services which money cannot recompense.

The mercenary spirit, or the Spirit of God, would, one or other, soon have to retire.

Yours respectfully, ROBERT WILSON.

Broughton Grange, near Carlisle.

Personalia.

Rev. Mark Guy Pearse is said to be contemplating a lecturing tour in Australia.

Mr. J. Campbell White, of Overtoun, is dangerously ill. He caught cold when driving home recently, and the affection has taken a somewhat serious form.

Dr. Talmage has been to Athens, and captured a corner-stone for his new Tabernacle from Mars Hill. He has preached there to a large concourse of people.

Rev. Joseph Brown, D.D., of Glasgow, was knocked down by a cab in one of the streets of the city on Friday evening, and is suffering severely from the shock. He is seventy-nine years of age.

Mr. L. D. Wishard has been addressing good audiences in Colombo, Ceylon, on progress in Y.M.C.A. work in America and elsewhere; he combated the notion that Christianity is losing its hold on the young men of to-day.

Rev. L. S. Tugwell has resigned the Secretaryship of the Spanish and Portuguese Church Aid Society on account of ill-health, and Rev. H. E. Noyes, vicar of St. Stephen's, Walthamstow, has been appointed in his stead.

Mrs. Beecher Stowe, the authoress of "Uncle Tom's Cabin" (says the New York correspondent of *The Manchester Examiner*), has become hopelessly insane. Most of her time is spent in crooning old church hymns which were popular fifty years ago.

Mr. Charles N. Crittenton, founder of the Florence Night Mission, New York, has received a hearty welcome to India. Under medical advice, he is travelling for rest; he expects to visit the principal places in India, and desires to see as much as possible of missionary work.

Rev. James Smith, of Dufftown, is the subject of a brief sketch (with portrait) in this month's *City of London Association News*. Mr. Smith, says the writer, is a general favourite at Conference gatherings, and a recognised authority on Biblical exegesis, especially on prophetic subjects.

Miss M. S. S. Herdman, the soldiers' friend, proceeds to India in January, to be married to Rev. A. Ferrier, Church of Scotland chaplain, Allahabad. There she hopes to extend her soldiers' work, which God has so graciously owned at home. She will be accompanied to India by her father, Rev. Dr. Herdman, of St. Mary's, Melrose, N.B.

The Duchess of Rutland, who is a frequent contributor to *The Queen*, is sketched in that paper last week. "There are few more energetic workers in the field of practical philanthropy; she spares herself neither time nor trouble to advance any cause that will conduce to the popular good. Of temperance, in particular, she is a zealous advocate."

Mr. Joseph Rabinowitch.—This remarkable man had an opportunity of giving an account of his work amongst his Jewish countrymen, at Kischeneff, in Bessarabia, to the Committee of the Religious Tract Society. He has already printed large numbers of his sermons, and has asked the Society to aid him in issuing others, and this the Committee have gladly promised to do.

Mr. Charles E. Faithfull, of the Seamen's Rest, Marseilles, we are sorry to learn has been passing through domestic trial during the past five months. It has called him to England, where he will be obliged to stay for three or four weeks. These unusual circumstances have delayed the issue of the annual report; that will, however, be ready shortly. He speaks with thankfulness of the past year's progress, though the Mission funds have suffered from the serious strikes. He is anxious to close the year free of present liabilities, amounting to over £200. His address is care of Dr. Clapton, 10A, St. Thomas-street, Southwark, London, S.E.

Father Hyacinthe.—Abandoned by his natural allies; placed in an ambiguous and untenable position midway between Catholicism and Protestantism, while he still belongs to both; preaching about his Church rather than about Jesus Christ, Father Hyacinthe has fairly condemned himself to impotency. All true friends of the Gospel regret that such rare gifts should have produced such meagre results.—*New York Observer.*

Mrs. M. B. Ingalls, for thirty-eight years a missionary in Burma, who is now in America, has been welcomed to Boston social and religious circles. She has brought home with her a large collection of curiosities, illustrating domestic and religious life in Burma, and proposes to give, in some of the large cities, expositions of these curios. She gives the proceeds to the Judson Memorial Church in New York. The expositions will shed light on the history and work of missionaries.

Mr. W. J. Orsman, L.C.C., has had £1000 offered by a friend to promote a scheme for providing rooms for that large class in London whose earnings do not exceed 10s. a week. At present such people pay from 20 to 40 per cent. of their income for rent, notwithstanding that their homes are often unfit for habitation. At present rooms cannot be built in the crowded parts of London to be let at rentals varying from 1s. to 2s. 6d. a week; but it is now proposed to erect a house of 100 rooms on a space cleared by the County Council, and sold at a low price.

Rev. Canon Hoare.—For the first time since his alarming illness in the spring, Canon Hoare preached last Sunday afternoon in Trinity Church, Tunbridge Wells. He was apparently weak, and spoke from the reading-desk. The sermon was addressed to working men, who attended in large numbers and filled the seats of the spacious church in front of the preacher. The text was John xi. 3. Rarely have we heard the Gospel preached with such an impressive pathos and tenderness, as the Canon taught the men that nothing else would prepare for a sick and dying bed but an assurance of the Saviour's love. He spoke to a deeply-affected audience as one who had come to the church under the power of Baxter's words which hang in the vestry and which he referred to:—

I'll preach as though I ne'er should preach again,
And as a dying man to dying men.

Obituary.

REV. W. WAYTE ANDREW.

THIS aged and devoted servant of Christ was recently called home. For upwards of fifty years he laboured in the little parish of Ketteringham, Norfolk, but his influence extended far and wide. His picturesque home, Wood Hall, was for years the privileged spot where many of the good and great met for spiritual rest and refreshment. Though not a voluminous writer, his "Germs of Thought" and booklets have been much owned of God to the conversion and building up of souls.

REV. JOHN GARWOOD.

We regret to announce the death of Rev. John Garwood, after a brief illness, at his residence at Kilburn, in the eighty-fifth year of his age. Mr. Garwood was for many years the clerical secretary of the London City Mission. For thirty-two years he discharged the duties of that office with devotion, energy, and wisdom. It was greatly due to his firm hold of evangelical doctrine, his wide sympathy with Christians of all denominations, and his courage in espousing the cause of the Society in days when lay agency was almost unknown, and in many quarters disapproved, that the Mission gained favour with the public and rapidly extended its operations.

THE SLAVE TRADE.—Correspondence relating to the slave trade has been printed as a Parliamentary paper. It extends over a period of nearly two years (1888—89), and has reference to Central, Eastern, and Western Africa, Arabia, Brazil, Egypt, and Turkey.

LONDON YOUNG MEN.—At the Priory, Islington, the meetings are in future to be exclusively for young men, and the same principle has been adopted by the Committee of the Camden Town Association. Thus are strengthened the ranks of those who are striving to concentrate all the energy and ability of the Association upon the one definite object for which it exists—viz., the salvation of young men.—*City of London Association News.*

The Book World.

The Christmas issue of THE PUBLISHERS' CIRCULAR (*Sampson Low & Co.*) furnishes a very attractive and well-illustrated repertoire of notices of the choicest books of the season. The list is so long and the notices so appreciative that the difficulty with book lovers will be the embarrassment of riches the bulky volume indicates.

THE LOST RING: A Romance of Scottish History. 4s. *Thomas Nelson & Sons.* This is a romantic history, all the more thrilling because we are assured of "the careful historical accuracy of a document which bears the form of fiction." Its moving scenes are laid chiefly in Geneva and in Scotland. The times are those of Mary Queen of Scots and James VI. Its characters are the persecuted, faithful Protestants, and the secret poisoners and open persecutors of Rome. Youth and age, love and hate, human passion and Divine interposition are the warp and woof of a story of a period in which men lived an intenser life than is known in these tamer days. There are few books of the season which we can commend more heartily than this, for our young people need to be made acquainted with the true character of that false and wicked system which is corrupting the Church of England, and against which Nonconformity at present raises a feeble barrier.

THE INTERNATIONAL LESSONS FOR 1890.

THE GOSPEL OF LUKE. By George F. Pentecost, D.D. 4s. *Hodder & Stoughton.* This book contains studies on the International Sunday School Lessons for 1890, and is therefore intended to prove specially helpful to Sunday-school teachers. The author has already made his mark by his popular and interesting Bible Studies previously issued; this will not disappoint the expectation which previous volumes have excited. The method in which the subjects are treated is very much that of the preacher. There are main and sub-divisions, but these are often of such a character as to suggest the lessons taught by the subject. Such an orderly arrangement may prove as useful in the Sunday-school class as in the pulpit. The expositions are practical rather than deep; and are intended to help the earnest worker to give an evangelical, often an evangelistic, character to his teaching. The teacher whose chief aim is the conversion of his scholars will find special help in this book. It is calculated to increase his own earnestness and zeal, and to make him more and more "a workman that needeth not to be ashamed." There is not quite so much illustration as one might have expected from Dr. Pentecost, especially when writing for Sunday-school teachers, to whom suitable illustrations are extremely valuable. We cordially commend it as likely to prove helpful, not only to Sunday-school teachers, but to all who are interested in the practical exposition of the Divine Word.

RELIGIOUS TRACT SOCIETY.

GENTLEMAN JACKSON. By H. Frederick Charles. 3s. A splendid story, packed with interest from cover to cover, and rich with gems of the noblest graces and highest principles of the Christian life. A real boy's book, quite "up to date."

MY BROTHER'S FRIEND. By Eglanton Thorne. 3s. 6d. A story of self-will. Dorothy makes nearly all her own troubles, and many for her friends. Mrs. West—Grace, as she is called—is a beautiful character, and gives a charm to the story, which bears a high tone throughout.

FORESTALLED. By Edith C. Kenyon. 2s. 6d. A very well-written story, homely and life-like, well illustrated, and handsomely got up. It tells how the secret of the "new fabric of Stonefield Mills" was stolen, how the wrong person was accused, and how all comes right at last.

THE LAST HOUSE IN LONDON. By Corona Temple. 3s. A tenderly pathetic story of misunderstanding and separation. It is rather too romantic for the untrained and susceptible hearts of young girls who have to face the work-a-day world. Yet there are beautiful and true lessons to be learned by older readers.

MR. MYGALE'S HOBBY. A story about Spiders. By Darley Dale. 2s. We have laughed much over this book. In the most fascinating manner, this well-known author weaves a story with a plot in it, and in the story we are led along in the company of whole tribes of interesting *arachnidæ*, so that when we reach the last page we vote it to be one of the healthiest books of the season.

FOR THE SAKE OF A CROWN. By Mrs. Frederick West. 2s. A story of that interesting period of history in the Netherlands, commencing with the death of William the Silent, and taking the reader through the various trials and persecutions consequent on the tyrannic bigotry of Philip the Second. All heresy was punished by "fire, sword, or the pit"; and the faithful Anna, "for the sake of a crown" of glory, endures the last-named torture at the hands of the priests of Spain. The story is deeply interesting, and is well and powerfully told.

ANNUAL VOLUMES.

Rev. J. Jackson Wray's monthly GOOD COMPANY makes a very entertaining and instructive volume. The Editor is also the largest contributor, and those who know the peculiar quality of Mr. Wray's stories and sermons will not quarrel with this arrangement. (*Woodford, Fawcett & Co.*)

THE ILLUSTRATED MISSIONARY NEWS. Vol. xxiii. 3s. 6d. *S. W. Partridge & Co.* These are pages of living interest. The wide world is the field surveyed, but the great needs of the dark nations of the earth are not allowed to hide altogether from view the many claims of our own beloved land. The illustrations present scenes from many climes, and the articles include many instructive selections from general periodical literature.

Archdeacon Farrar's LIFE OF CHRIST is to be reissued by Messrs. Cassell & Co. in halfpenny weekly numbers, commencing January 1.

ILLUSTRATED GUIDE TO CAMBRIDGE. By a Resident Trinity M.A. 6d. *Jarrold & Sons.* This very serviceable little book contains a street map, with historical sketches of the town and University. The illustrations give a good idea of some of the more important of the public buildings.

The proprietors of *The Daily Graphic*, the first number of which will be issued on January 4, have prepared a specimen preparatory copy, copiously illustrated. The new venture marks a fresh and important advance in journalistic enterprise, and we anticipate for it the fullest success. We read with pleasure in the Director's letter that the paper "will contain nothing from pen or pencil that a parent would wish to conceal from his family."

Messrs. R. Banks & Sons, Racquet-court, Fleet-street, publish admirable almanacs for the Baptist and Congregational denominations. The issues for 1890 are well brought down to date in the many details which make them so widely useful, especially to church members and others living in London and its suburbs. The almanacs are, in fact, directories, giving a great deal of information regarding church arrangements and work (2d. each).

THE MINISTER'S POCKET DIARY for 1890 embraces many serviceable features. The lists of societies and other information, are what ministers generally require to have at hand, and the sheets for memoranda are well arranged. (2s. *Hodder & Stoughton.*)—THE R.T.S. POCKET-BOOK AND SCRIPTURE CALENDAR (1s. 6d.) presents, in a compact form, a variety of commercial and other information. It is a very useful *vade mecum*. THE YOUNG PEOPLE'S POCKET BOOK (1s.), also issued by the *Religious Tract Society*, is well got up, and strongly bound. Daily texts and notes on the months are given.

FATHER CLEMENT. By Grace Kennedy. This story of stirring times has been reproduced as an addition to the "London Series of Penny Life Stories for Old and Young." We trust it will have a large circulation. It is worthy of recollection that this story was the means of the conversion of Sir Edward Denny, Bart., over fifty years ago. The publisher, *Mr. A. Holness*, has also brought out a new edition of that sterling tract, HOW CAN I BE SAVED? by Heyman WREFORD. Another useful reissue is THE NARRATIVE OF ANDREW DUNN'S CONVERSION BY READING THE NEW TESTAMENT (a penny each).

NEW YEAR BOOKLETS.

We have before us quite a number of these little messengers, suitable for enclosing in letters. In LIVING EPISTLES, Rev. W. Frith makes some good points in bringing out the qualities which should characterise the Christian who would be an "epistle read and known of all men." In STAND AND WITHSTAND, Rev. E. W. Moore gives a timely exhortation to resist the insidious encroachments of unbelief and worldly conformity, and "having done all, to stand." Miss Sophia M. Nugent chooses BEAUTY FOR ASHES as a channel to convey a promise of the Lord's unchanging love. "IS IT PEACE?" is the searching question asked by Mrs. Mary Gorges as a fitting standard by which to gauge our spiritual position. The booklet closes with a very rhythmical little poem upon the same subject. A SILVER TONGUE (Prov. x.20) is the "New Year's wish" of Mrs. Cronyn, expressed in fervent and helpful words. To the unconverted Rev. A. E. Foster asks, "Have you made your will?" and, using the legal simile, presses the question as to what legacy of influence each is leaving to the world. Rev. J. T. Wrenford follows up his last year's message, entitled, "The Christ-Life," by considering SUPPLIES FOR THE CHRIST-LIFE, and his words should prove an encouragement to every reader. All the foregoing are published by *Messrs. Partridge & Co.* at a penny each, except the last named, which costs 3d. per dozen. WHEN MY SHIP COMES HOME (1d. *Marshall Bros.*) is "a bright word for the New Year," by Rev. F. S. Webster, M.A., who teaches some helpful lessons upon *Hope*. Bishop Ryle adds two more to the list of his useful penny pamphlets (*Hunt & Co.*)—THIS IS FOR YOU and WHAT IS REAL HAPPINESS? Direct and pointed, as the Bishop's shafts always are, these will no doubt stick fast in the hearts of some of the King's enemies.

Evangelistic Notes.

Boston.—Nine of the evangelical churches of the South End, Boston, united in union services, under the direction of Rev. B. Fay Mills. As a result, over 700 persons have manifested a desire to lead a Christian life, in addition to the church members who have been quickened into new spiritual life.

Ceylon.—Recent papers announce the arrival at Colombo of Rev. G. C. Grubb with his mission party, and the opening of their campaign. Mr. Grubb's addresses, both to Christians and the unconverted, have created a strong impression, and there are calls for his services from different parts of the island.

Mr. Herbert R. Francis concluded a seven days' mission at Blandford, Dorset, on Monday last, which has been truly a time of blessing. Many who were careless and indifferent have been aroused, and their attention awakened concerning the importance of Divine things; some souls have crossed "over the line," and are now rejoicing in the Saviour.

Birkenhead.—A week of special meetings for young women has been held by Miss Radcliffe, of Liverpool, at the Y.W.C.A. institute. Her Gospel messages and explanations of the joy of a life wholly consecrated to God have been helpful to many; numerous testimonies have been received of a deeper apprehension of spiritual things. The mission closed with the annual Y.W.C.A. tea, and an address by Miss Radcliffe.

Ireland.—Rev. Jas. Kirkwood has closed a Gospel mission in Roscrea, co. Tipperary, where a very earnest spirit pervades the people, and where a great number of young people decided for Christ. The mission to the masses, conducted in Hermon Hall, Belfast, by Messrs. Johnson and Grubb, has so far resulted in 250 professed conversions. Successful missions have been conducted by Rev. James Stewart in Donaghadee, by Messrs. Kevin and Johnson, in Legeteriffe, co. Antrim, and by Mr. and Mrs. Powers, in Newtownards and Fintona.

Rev. W. Hay Aitken has conducted a ten days' mission in the Y.M.C.A. hall at Banff, N.B., and many manifest tokens of Divine blessing have rested on the work. Professing Christians have been much stimulated by the noon addresses on the spiritual life, and led more fully to surrender themselves to the Lord. There have been many cases of spiritual decision among young men, and on Sunday week the large parish church was crowded with an attentive audience, when many remained to the after-meeting. The mission goes on for another six days.

Baildon, near Bradford.—A mission has been conducted in this place by Rev. Dr. Morgan. Women's meetings were held each day by Mrs. Morgan. Besides the usual every-day services, Dr. Morgan gave addresses to children and to men, and also to the mill hands at the various mills in the dinner hour. They assembled quite voluntarily, the women with shawls over their heads, while Dr. Morgan addressed some five hundred men, women, girls, and boys, from a truck in the yard. A good number testified to definite blessing received during the mission.

Finchley.—On Sunday, Dec. 8, Rev. George Wainwright, of Bournemouth, commenced a series of mission services in the Baptist Chapel at East Finchley. The meetings were continued till Thursday, the 12th, and during the week-nights the attendance gradually increased. Among the results of the mission have been the quickening of spiritual life of the members of the church, the decision for Christ of several, and the deep conviction of others. The inquirers and young converts are to form a Young Christians' Band, and to meet every Tuesday evening. Rev. R. Finch (pastor) and his helpers threw themselves earnestly and energetically into the work.

MR. GRAHAM WILMOT BROOKE was married last week at St. Mary's Church, Plaistow, Kent, to Miss Margaret Graham Brooke, only daughter of Rev. Henry E. Brooke, of Bromley.

Among the Churches.

CHURCH OF ENGLAND.

The Bishop of Exeter intends to require all his candidates for ordination to pass an examination in the history of some foreign mission.

Last week the C.M.S. received offers of service from several Cambridge students, and a party will now be made up to advance into Eastern Equatorial Africa.

A proposal is on foot to start a new organisation under the title of "The Young Sowers' Band," meant to increase the interest in juvenile associations of the C.M.S. where clergy may deem it useful. The agency will be purely parochial.

Rev. F. N. Eden, vicar of St. James's, West Hartlepool, Durham, has resigned his charge, and purposes sailing for the Niger, West Africa, in February. Mr. Eden, who has held the vicarage for about three years, goes out under the Church Missionary Society.

Rev. Dr. Corfe, who is to go to Corea at the sending of the Primate, has given up his post in the navy, with prospects of a snug pension, hoping to live in Corea on £100 a year or thereabouts of his own. The funds of the Mission are to be used for a company of five young clergymen, who will live on a similar sum and devote their lives to the work of the Christian ministry in Corea.

The programme of the Islington clerical meeting, which is to be held on Tuesday, January 14, includes a discussion of the following "Pressing Present-day Subjects":—"The Position of the Old Testament"; "The Hold of Revealed Truth upon the Educated Orders of Society"; "How to Deal with the Unevangelised Masses"; "Home Reunion—Is it Desirable? Is it Possible?" Amongst those expected to take part in the proceedings are the Dean of Canterbury, Archdeacon Taylor, Canons Bell and McCormick, Revs. H. E. Fox, A. Pearson, C. L. Engström, and T. J. Madden.

CONGREGATIONAL.

A series of social tea-meetings is being held at Tolmers-square Church during the winter. An encouraging number of conversions have taken place since Rev. Elwyn Thomas entered upon the pastorate.

Rev. Dr. Jefferis, one of the most popular Congregational ministers in New South Wales, has resigned the pastorate of Pitt-street Church, Sydney, owing to the ill-health of his wife. Dr. Jefferis will shortly leave for England.

Buckland Church, Portsmouth (Rev. W. C. Talbot, pastor), reports an aggregate of 1100 teachers and scholars in the Sunday-school. Forty-six of the scholars have joined the Church during the year. The senior young men's class numbers eighty-one, of whom fifty-seven are members of the Church.

PRESBYTERIAN.

In connection with Brondesbury Presbyterian Church (Rev. R. E. Welsh, pastor) a well-equipped mission has been commenced at Willesden Green.

Rev. William James Lowe, late of Mount Morris, Ireland, was last week inducted at Islington Church, Liverpool, as successor to Rev. Dr. Moore White.

Three English Presbyterian missionaries are about to leave for the East—Rev. William McGregor, returning to Amoy; Rev. William Duffus, to Swatow; and Rev. Archibald Lamont, who is going to labour at Singapore.

The meetings held at Inverness to protest against the heretical character of Dr. Dods's recent writings were largely attended by Presbyterian ministers from different parts of the North of Scotland; the speeches made were uncompromising in tone, and portend future controversy in the highest Church Court—the Free General Assembly.

At a meeting of the Manchester Presbytery last week, Rev. Daniel Neilson, a Primitive Methodist minister, until lately stationed at Farnworth, applied for admission to the Presbyterian ministry. It was stated that Mr. Neilson is not only a godly man, but a scholarly and cultivated man; and that he has for many years done admirable service in the Church.

BAPTIST.

The new chapel at Rumney, the opening of which was recently noticed in these columns, belongs to the mission station of the Tredegarville Baptist Church, Cardiff, by the members of which the money required for its erection was subscribed.

Rev. J. J. Fuller, a coloured missionary from Africa, connected with the Baptist Missionary Society, has been visiting the English Baptist churches in Pembrokeshire on behalf of foreign missions. Unusual interest has been excited the chapels being crowded.

A mission chapel has been opened at Horfield, Bristol, the building being the result of work set on foot by members of the Broadmead Bible-class. Rev. E. G. Gange preached at the opening. It will be carried on in connection with Broadmead Chapel, Bristol.

The report read at the annual meeting of Penge Tabernacle stated that during the year seventy-six members had been added to the church, making a total of over 600 during the eight years' ministry of Rev. J. Wesley Bond. The school and church requiring increased accommodation, it has been decided to erect a new tabernacle on adjacent land, and to use the present building for a Sunday-school.

An interesting, and perhaps unique, feature of the pastorate of Rev. George Duncan, D.D., at Hornsey Rise Chapel, has been his weekly lectures, the total now reaching 125, which have been given in succession without the intermission of a single week, winter or summer. The subjects are various, and are dealt with in an edifying and instructive manner, with a spice of humour which only makes them the more attractive.

SOCIETY OF FRIENDS.

An application has been received from Mdme. Antoinette Sterling, the well-known singer, to join the Society of Friends.

The Friends of Bristol are pushing on a noble crusade against war. By a variety of magic-lantern exhibitions, and accompanying explanatory lectures, given in schoolrooms in and around the city, the public mind is being instructed in the teachings of experience and of the New Testament regarding peace and war. The Peace Society's slides are used.

Worcester and Shropshire Monthly Meeting has just "recorded" Caroline E. Stephen, of Malvern, a minister of the Gospel in the Society of Friends.

Western Quarterly Meeting, held in Gloucester on the 10th and 11th inst., was one of the largest for years past. The question of how to carry the Gospel to the cultured and thoughtful, as well as the poorer and more easily reached classes, occupied much prayerful attention. At a morning prayer meeting all the foreign missionaries were specially remembered. How to introduce a little more of the congregational element and make more use of preparative meetings was discussed in the Quarterly Meeting; and the evening meeting on "Poverty" was one of unusual interest and profit. The breadth of view and ability of the speeches would have done no discredit to any Legislative Assembly, and must have helped in the solution of the great problem.

The women of Madagascar are learning that male and female are all one in Christ, and are coming out side by side with the men in public service for Him. Such news is very encouraging.

METHODIST.

The triumphs of the Gospel in Fiji have excited the envy and lust of conquest of the Roman priesthood, who are giving great anxiety to the Wesleyan missionaries.

A series of Sunday afternoon conferences, on the lines of those conducted at St. James's Hall by Mr. Price Hughes, has been arranged by Rev. J. Surman Cooke for the chapel at Queen's-road, Battersea. They are largely attended by men.

The Primitive Methodist Chapel and Schools at Leighton Buzzard were recently destroyed by fire. The Wesleyans of that town have truly sympathised with the suffering Society. They invited Rev. W. Jones, Primitive Methodist minister, to preach in their large chapel, and handed over the day's collections—£16 17s.—to the treasurer of the New Primitive Methodist Chapel and School Fund.

Rev. R. W. Aitken recently granted the Wesleyans of Paul, Penzance, the use of his parish schoolroom for the purpose of holding their annual missionary meeting. The vicar himself presided at the harmonium, and led the singing. In addressing the meeting, he said he longed to see the time when it would be possible for a Wesleyan minister to preach in Church of England pulpits, and for an Anglican clergyman to occupy the pulpit in a Wesleyan chapel. It was his opinion that there could be unity of spirit and oneness of aim without organic union. Uniformity and amalgamation often meant disunion.

The Primitive Methodists' "Forward Movement" in London was formally inaugurated a few days ago at a great meeting held in the Driffield-road Church, North Bow. Addresses were delivered by Mr. George Hand, Revs. Dr. Lunn, Joseph Toulson, Thomas Guttery, J. Travis, and T. Pinnock. It is intended to employ a number of special agents to carry on evangelistic services, house-to-house visitation, and other forms of aggressive enterprise, in order to reach the neglected masses of the population. Some of the present buildings possessed by the Connexion in London will be used where there is a suitable sphere and prospect of successful work, while the committee will endeavour to open new centres of effort in dense populations, or in some of the new neighbourhoods of the Metropolis.

NOTES FROM IRELAND.

A successful meeting of the Bible and Colportage Society of Ireland has been held in Belfast.

Mrs. Tillie, of Duncreggan, has given £5000 for the erection of a hall for the Y.W.C.A., Londonderry.

The Commercial Travellers' Christian Association is doing a good work. The Irish branch, which has only been a short time in existence, has forty-four members. Bibles have been placed in the bedrooms of two hotels, and libraries have been established in several.

The intelligence has been received in connection with Irish Presbyterian missions in India, of the conversion and baptism of an educated Brahmin and of a Koli. Three young Jews have professed Christ in Hamburg, in connection with Irish Presbyterian Continental Missions.

A most successful Missionary Conference, in connection with the Presbyterian Church, was held last week in Belfast. There is a growing missionary spirit in Ireland, as is evidenced by the fact that conferences of this sort are being held now throughout the country with great success.

The Society which carries on home mission work among the blind in Belfast, and of which Mrs. Pim is secretary, deserves encouragement. It employs two Bible-women, who paid nearly 3000 visits during the past year, and also held several meetings; 220 blind persons of various denominations are on its books.

The Presbyterian Commission, which met in Belfast last week, sanctioned the establishment of a mission to the Jungle tribes of India. They decided that while applications from men who have had a full college course shall be welcomed, a college training should not be deemed a *sine qua non*, and that applicants who have given evidence of devotion to Christ shall be eligible.

NOTES FROM SCOTLAND.

On Sunday week Dr. Pierson opened his campaign i the West of Scotland by addressing three large congr gations in Glasgow—Camphill United Presbyteria Barony Established (Dr. Marshall Lang's), and Free S Matthew's. On Monday he had crowded meetings i the Christian Institute and St. Andrew's Hall, and ha since visited Dumbarton, Port Glasgow, and other town in the district.

Rev. Dr. William Boyd, late of Forest Hill, Londo and Rev. George Robson, Inverness, have been ap pointed by the Mission Board of the United Presby terian Church of Scotland to visit their stations i Jamaica, and they sailed from Southampton last week The U.P. Church has occupied this mission field sinc 1831. The mission has met with great success, as ther are now on the island forty-six churches and sixtee stations, with a membership of 9,131, and nearly 8,00 children attending the Sunday and day-schools. Th churches are largely self-supporting.

FALLEN ASLEEP.

Rev. Jas. White, Presbyterian minister, Carrickfergus —Rev. Alex. Savage, Presbyterian minister, Jerretz' Pass, co. Armagh.—In California, Mr. Granville P Beauchamp (a son of Lady Beauchamp), who has been evangelising along with Mr. G. B. Studd in America.— Rev. John Garwood, formerly for many years clerical secretary of the London City Mission.—Rev. David James, minister of the Welsh Calvinistic Methodist Church, St. Mellon's, Cardiff.

TEMPERANCE NOTES.

HOME.

Some Wesleyan ministers have excused their non-observance of Temperance Sunday on the plea that Conference only "recommends" on the subject, does not command.

Under the auspices of the local Y.M.C.A., Mr. E. T. Smith, well known as an elocutionist, has conducted a four days' Gospel temperance mission in the Town Hall, Sligo. Mr. Smith has also held a similar mission in Newry.

The Northern Advance utters a protest against treating employés, public or private, to drink at Christmastide or the New Year. One day's "friendly" treating has brought a dark cloud over many a humble home that might otherwise have been bright and merry.

The temperance party in Wales have determined on an active Parliamentary propaganda. Their plans include the passing of a Bill revoking the *bonâ fide* traveller clause in the Sunday Closing Act; the bringing of clubs within the scope of the law; and early closing on Saturday nights.

The Bishop of Peterborough, in an article in *The Fortnightly Review*, on betting and gambling, touches on the drink question, and says he will believe in the honesty of Local Option votes in the House of Commons when that House has applied the principle to its own precincts, and abolished the sale of liquor at the refreshment bar.

Some time ago, at Coventry, it fell to Mr. Charles Flower, the brewer, to propose the health of Lord Leigh, lord-lieutenant of the county. In replying, his lordship said he never felt better in his life, and it was due to his having, a few years ago, adopted the advice of Mr. Flower's father, to abstain from all spirituous liquors.

At the recent Munster Winter Assizes Mr. Justice Murphy said that drink was the cause of seven-eights of the crime dealt with. All the judges have the same story to tell. Yet the Church has not thoroughly awakened to a sense of her responsibility in the matter both of example and counsel. A few days ago Mr. Eustace stated that if the Sunday Closing Act were passed the workers in the Dublin Prison Gate Mission might cease their work.

FOREIGN.

The state of Zanzibar town after dark is becoming very dangerous owing to the large number of drinking shops, drunken and riotous Europeans, and the inefficiency of the native police to cope with the evil.

As a method of raising a revenue from vice (says Miss Willard) high licence is a success, and it is equally so as a life insurance policy on the saloon. It arrays the expert and non-expert temperance forces against each other, and makes of a man's household his worst foes. It has set back the temperance cause ten years if not a generation; it has blinded men's consciences to moral distinctions, deadened the churches, muzzled the clergy, chloroformed the religious editor, and rejoiced the devil and his hosts.

THE ANCIENT MERCHANTS' LECTURES.—Rev. Newman Hall has delivered a series of six lectures under this trust in Finsbury Chapel, City. In one word, the theme was Christ and Him crucified. The chronic deficiency in the expenses fund is at the present time seriously threatening the discontinuance of the time-honoured Merchants' Lecture. It is very desirable that the managers should be able to reckon upon more annual subscriptions, to supplement the small endowment from Coward's trust, and make up the sum of £150, estimated to be annually required to meet the necessary expenditure. The hon. sec. is Mr. J. K. Wilson, Memorial Hall, Farringdon-street, E.C.

NOTES ON DAILY READINGS.

These Notes run concurrently with the Readings of the "Bible & Prayer Union," founded and conducted by Rev. Thomas Richardson, Vicar of St. Benet's, Mile End-road, London, E., of whom card of membership may be had for 1d., and Monthly Notes, prepared by himself, for 1s. per annum, post free. We hope all our readers will become members of the "Bible and Prayer Union," and take its Monthly Notes.

SUNDAY, DEC. 22.—1 Chron. II.

THE genealogy has been traced down to Israel (i. 34), and was then interrupted in order to give the sons of Esau. In this chapter the chronicler begins again with Israel, and after naming the twelve sons of Israel (1, 2), gives the line of descent.

I. *From Judah to David* (3—17).—The tribe of Judah is honoured with the first mention, not only for the sake of David, but for the sake of David's Son and Lord. It is interesting to notice the different characters of those through whom the Saviour came. Er, Onan (3), and Achan (7) were notoriously evil, so that, not only during his life, and at his death, but even in his descent our Lord "was numbered with the transgressors." The four sons of Zerah (6) are called sons of Mahol in 1 Kings iv. 31, where they are referred to as famous for wisdom. Jesse had eight sons (1 Sam. xvii. 12), but only seven are given here. Let us admire the wisdom and the grace of grace of God in giving us such a record as this. That the Messiah should descend from Abraham, and through Judah, had long since been predicted (Gen. xlix. 10). This apparently uninteresting record proves how accurately God fulfils his word.

II. *Other descendants of Judah* (18—55).—The line of David descended through Ram, the son of Hezron (9, 10). The posterity of the two other sons of Hezron is given here—of Caleb (18—20 and 42—49), and of Jerahmeel (25—41). We meet here with Bezaleel (20), employed in erecting the Tabernacle (Exod. xxxi. 2) with the sons of Jair (22, 23), whose achievement is mentioned in Numb. xxxii. 40; with many who were blessed with both sons and daughters; with one who had daughters, but no sons (34); and with one who died without children (30). Children are blessings which the Lord gives according to his will. In some cases the pedigree terminates in a place (50, 51), probably that which they possessed after the division of the land.

MONDAY, DEC. 23.—1 Chron. III.

Among the sons of David (1—9) is one called Daniel (1), elsewhere named Chileab (2 Sam. iii. 3). We may assume that both names belonged to him, and may conclude that the fact of one person sometimes having two names may explain some of the apparent discrepancies in these genealogies. Eglah (3) is supposed to be Michal, and is called emphatically "his wife." Is not the very title a Scriptural testimony in favour of monogomy, even in times when polygamy was the rule? Solomon, though the eldest of the sons of Bathsheba (5), is mentioned last, because the genealogy was to be taken up again from him (10). Is there a history of family bereavement suggested by the appearance twice of the names of Elishama and Eliphelet (6—8)? Possibly these two names were borne by the two first born, and were afterwards given to others, because the two first born had died.

The line of David is continued through Solomon (10—16). Note other cases in which two names apply to the one person. The list is a very suggestive one as the characters of those mentioned are recalled. It is difficult to understand how such godly sons could issue from men so notoriously wicked as Ahaz and Manasseh; and that such fathers as Hezekiah and Josiah should have children so entirely opposite to themselves. Hezekiah prayed for lengthened life; but in those fifteen added years Manasseh was born, who filled Jerusalem with innocent blood. Yet grace abounded over sin, and the goodness of God led Manasseh to repentance. Note a solemn warning against the consequences of sin. In Solomon the kingdom was at its highest point of magnificence and glory; but as his successors sinned, the glory of the kingdom declined, until God's people were scattered among the heathen.

The descendants of David after the captivity (17—24) include some names with which we shall meet again, notably that of Zerubbabel (19). But the list is chiefly valuable as showing the care with which the genealogy of David was preserved. The Spirit of God kept in view the coming of the promised Messiah, who could only be received as such as He was proved to have descended from David.

TUESDAY, DEC. 24.—1 Chron. IV.

The posterity of Judah is continued first, through Shobal (1—4). The term Zorahites (2) is derived from the place Zoreah (ii. 53, and Josh. xv. 33), where some of this tribe settled. In the same sense the term "father of Bethlehem" (4) is used.

The line is continued through Ashur (5—8); and is interrupted by the mention of Jabez (9—10). Of this man we know nothing more than is here recorded. His parent's names are not given, but we conclude that he was connected with this branch of Judah's posterity. His mother associated with him the sorrow which attended his birth. God has made his name to suggest very different thoughts. He was evidently a man of prayer. Note what he prayed for, and the spirit in which his prayer was presented, as suggested by the margin. Note also that God gave him his request. Such an interruption in the midst of these names intimates the special delight which God has in a man of prayer. With greater meaning than was possible to him, we can make the prayer of Jabez our own.

The descent is continued through Chelub (11—20), in whose line occurs the honourable name of Caleb (14). The man who followed the Lord fully (Numb. xiv. 24) is fittingly mentioned after Jabez, the man of prayer. Here are two characters worthy our imitation.

There are interesting suggestions connected with the sons of Shelah (21—23). From him came "the families of them that wrought fine linen" (21). Of what an apparently insignificant industry the Spirit of God takes note! During the prosperity of David, and for some time afterwards, his family held dominion in Moab. The chronicler records this with a sigh of regret. Is not this the meaning of his remark, "These are *ancient* things" (22)? They who once ruled are now potters and gardeners (23). But if we may do *any* service, however lowly, and may "dwell with the King" for the doing of it, we may count it our highest honour. All depends upon the King for and with whom the work is done.

The sons of Simeon (24—43) did not multiply as the tribe of Judah had done (27). Jacob had solemnly pronounced a curse upon them (Gen. xlix. 5—7). Yet increase was granted to one part of the tribe (38).

WEDNESDAY, DEC. 25.—1 Chron. V.

This chapter gives the genealogy of the two tribes and a half who chose their inheritance on the east side of Jordan. *The sons of Reuben* (1—10). Though the first-born of Israel, Reuben forfeited his birthright in consequence of his sin (1). The results of sin always extend to others than the person committing it. The descendants of Reuben lost much through their father's transgression. The birthright was given to Joseph (1, 2); while the tribe of Judah excelled all others as the royal tribe (2). *The children of Gad* (11—17), whose genealogy was reckoned in the days of Jotham, and of Jeroboam II. (17). And *the children of the half tribe of Manasseh* (23—26). These two tribes and a half united against the Hagarites—the Ishmaelites, dwelling in Arabia. This war took place in the days of Saul (10), and is fully described (18—22). The description is deserving of study. Note (*a*) the *qualifications of the men* (18). Valiant; able to use defensive and offensive weapons; skilful in war. We may seek the best possible qualifications for serving our Lord. (*b*) *The method of their warfare* (30). Their trust was in God—not in their own valour and skill. Not only *before* the battle, but "*in* the battle, they cried to the Lord." To be in spirit on our knees while facing the Lord's enemies is the way to victory. They "were helped." Great as their own resources were, God did not leave them to themselves. The best qualified servants, without Him, are helpless. Similar dependence upon God will secure similar help.

But these tribes had chosen a dangerous position for their habitation (25). They were on the border of their heathen neighbours, whose idolatries they soon learned, hence the judgment (26). Borderland Christians may beware. To keep near to God, and as far as possible from the world, is the only way of safety.

THURSDAY, DEC. 26.—1 Chron. VI.

Here we have the genealogy of Levi—the priestly tribe. The first fathers of the tribe are mentioned (1—3); and then the succession of priests, from Aaron down to the Captivity (4—15). Among these special mention is made of Azariah (10). Others executed the priest's office in Solomon's Temple; but his service was rendered with special fidelity; for he valiantly withstood the impious presumption of King Uzziah (2 Chron. xxvi. 17, 18). God is not unrighteous to forget any faithful service. These priests were sons of Kohath (2).

Other families of the Levites follow (16—30); then the Chronicles describes, first, the work of the Levites (31—48); and next, the work of the priests (49—53). The service of song is specially mentioned as the work of the Levites (31—32); and for this there were three principal leaders—*Heman* descended from Kohath (33—38), seems to have been the most prominent, and to have occupied the centre; *Asaph*, descended from Gershom (39—43), stood on his right hand; and *Etham* (called Jeduthan, ix. 16) descended from Merari, was on the left (44—47).

The priestly service included that of the most holy place, which belonged only to Aaron and his successors in the office of High Priest (49). Our great High Priest in the heavenlies is the antitype of Aaron, while we may share with Him in priestly work, as the sons of Aaron shared the honours of service with him. Our highest privilege is connected with our position as a kingdom of priests.

Significantly the cities of refuge, in which the Levites dwelt, are called their castles (54). In a very special manner they were taken under the care of God. Every dwelling-place—however frail—becomes a castle if God defends it. Let us make Him our habitation, and "no evil shall befall" us (Ps. xci. 9, 10). The cities were scattered among the various tribes of Israel (54—81); which may be regarded as a fulfilment of the prophecy spoken by Jacob (Gen. xlix. 7). Yet note that what was first mentioned as a curse became a blessing: for in every tribe there were those called to teach God's law to the people. In this scattering of the teachers among the people, is there not an example worthy of our imitation?

FRIDAY, DEC. 27.—1 Chron. VII.

The sons of Issachar (1—5).—The numbering in the days of David (2) was that recorded in 2 Sam. xxiv. The characters of some as valiant men is specially noted (2, 5).

The descendants of Benjamin (6—12).—Only three of Benjamin's sons are mentioned, probably because the families of the other sons were extinct. Again, note that their valour and fitness for battle are specially recorded (7, 9, 11).

Naphtali and Manasseh (13, 19).—Among the descendants of Manasseh we meet with the name of Zelophehad, whose daughters so successfully sued for an inheritance (Numb. xxvi. 1—7). Here, too, we meet with Bedan (17), probably the same who was mentioned in 1 Sam. xii. 11, of whom nothing is known, except that he was one of the deliverers whom God sent to Israel.

Ephraim's descendants (20—29).—These suffered a reverse at the hands of the Philistines (21), which seemed as though the promise of God that they should have a numerous increase was not to be fulfilled. So does God's providence sometimes seem to contradict his promises, only in order to give a more glorious fulfilment in the end. The consolation immediately followed the grief (22, 23).

The sons of Asher (30—40).—Again note how God records the character of those who were conspicuous for valour and skill. Let us seek to be workers who need not be ashamed.

SATURDAY, DEC. 28.—1 Chron. VIII.

The tribe of Benjamin has been mentioned before (vii. 6), but is more fully treated here, in order to introduce the family of Saul, and because this tribe, being associated with Judah after the revolt of Jeroboam, and during the Babylonish captivity, also returned from captivity in great numbers with the tribe of Judah. Of some it is specially noted after the return from captivity that they dwelt in Jerusalem (28, 32). It was an honourable thing to choose that position of danger at such a time. God has kept their names in perpetual remembrance in his Word. Much more honourable is it to be a citizen of the heavenly Jerusalem, and to have our names written in the Lamb's book of life.

The family of Saul (33—40) includes names with which are associated interesting and sad memories. The lessons of that life, in which the early promise was so utterly contradicted by the lamentable failure, cannot be too frequently recalled. Though God setteth up one and putteth down another, we are reminded that He does not act in any arbitrary fashion. It is disobedience like Saul's that leads to similar failure.

Appeals.

Appeals still flow in upon us, and we are compelled to confine each to a few lines.

Mr. W. Edwin Page, secretary of The London Female Penitentiary and Guardian Society, 191, High-street, Stoke Newington, London, N., asks for a share in the Christmas bounty. It trains, feeds, and clothes erring young women; procures respectable situations; provides outfits and rewards faithfulness in duty by suitable encouragement.

The brothers T. and J. Young, of the Working Men's Mission, New Cut, appeal for help on behalf of the soup kitchen, Christmas gifts to the deserving poor, and Christmas entertainment to 900 children of the New Cut and district. Address, 32, Nelson-square, Blackfriars-road, S.E.

Mr. John Anderson, 45, Sharsted-street, Kennington Park, S.E., has arranged with a number of Christian young men to visit some of the London slums on Christmas morning, and asks for books, cards, clothes, or anything suitable for distribution among the poor.

Mr. William Smith, 30, Warren-road, Folkestone, asks for help to give a dinner to tramps, with Gospel meeting after, on Boxing Day.

The Gee-street Mission and Ragged Schools (late Bell Alley), Goswell-road, E.C., has been carried on for about twenty-five years for the benefit of the poor of St. Luke's. Funds are needed to support the various operations. The hon. superintendent is Mr. Henry Rudgley, 29, Falcon-square, E.C.

Mr. William Catlin, of the Cow Cross Mission, 17, Claremont-square, Pentonville, N., asks for help to sustain his Children's Dinner Fund. During the five winter months he provides about 600 dinners per week, for which the children pay one halfpenny, though the actual cost is five times as much. He also wishes to give Christmas dinners to deserving families.

The vicar and churchwardens of St. Andrew's, Lambeth, request help in money or clothing to relieve cases of distress in a poor population.—Rev. Trevor Fielder, 108, Stamford-street, S.E.

Mr. Samuel Rayson, secretary of the Society for the Relief of Distressed Widows (32, Sackville-street, W.), states that the Society has been in existence over sixty years, and has granted relief to thousands of destitute widows. Contributions are greatly needed.

Mr. Edward W. Thomas, 200, Euston-road, N.W., appeals for donations in aid of his work. The year's history, both of the Preventive and Reformatory Homes under his care, has been a most encouraging one, and the committee have had no reason to regret their decision to receive all suitable cases, irrespective of fluctuations of income. Mr. Thomas will be glad to receive contributions.

Rev. Thomas Jackson, of Clapton Park Tabernacle (41, Powerscroft-road, Lower Clapton, E.), says they are supplying upwards of 400 free breakfasts to the poorest children selected by the Board School teachers; also 600 quarts of soup for the poor, weekly. Help in other forms is given to the destitute. Assistance will be gratefully received.

Mr. Thomas Pocock, Hon. Secretary of the Royal Blind Pension Society of the United Kingdom (235, Southwark Bridge-road, London, S.E.), writes:—We are paying £4000 yearly to 590 persons to whom blindness means desperate poverty, in sums ranging from 10s. to 25s. per month. Two hundred and fifty others, known to be worthy, seek our help, which only the want of funds causes us to withhold. We appeal for the support of all having sympathy with the blind poor.

The British Home for Incurables appeals for contributions in aid of the funds of the charity, from which, besides providing for the inmates of the Home, over £6000 a year is distributed among 300 incurable sufferers in all parts of the United Kingdom. The secretary is Mr. R. G. Salmond, 73, Cheapside, E.C.

Mrs. Wm. Noble, Ashfield, Seven Sisters-road, Finsbury-park, N., earnestly appeals for help in relieving the necessities of poor women and children at Hoxton hall, at Christmas. Gifts of warm clothing, books, toys, money, &c., will be most gratefully received.

The work of the Ben Jonson Mission is among the very poor of East London. Funds are at present urgently needed to provide free meals.—James Taylor, superintendent, 28, Cressy-place, Stepney-green, E.

[1174]

"After Care Association for Poor and Friendless Female Convalescents on Leaving Asylums for the Insane."—There are in the Lunatic Asylums in England and Wales about 30,000 women; of these a large number are discharged in the course of the year recovered. The objects of the Association are to facilitate the re-admission of these poor people into social life. Funds much wanted. Secretary, H. Thornhill Roxby, Arden Lea, The Drive, Walthamstow, Essex.

M. G. Barbier, superintendent of the French Evangelical Mission, knows what it is to labour among the poor. He asks for soup and coal-tickets, and other help. M. Barbier's address is 10, Charlotte-street, Portland-place, W.

Help will be thankfully received towards the Shoreditch Iron Room Mission. The poor cry for comfort. J. Knowles, 21, Benthal-road, Stoke Newington, N.

Special contributions are solicited towards providing a Christmas dinner and winter clothing for the poor deaf and dumb who attend the services held under the auspices of the Dublin Protestant Deaf and Dumb Association, No. 21 Room, Metropolitan Hall, Lower Abbey-street, Dublin. The missionary is Mr. M. F. G. Hewson.

Mr. C. Wickerson, The Green, Winchmore Hill, N., writes: "In our little chapel at Southgate we have a lot of aged people and some very poor. We very much want to help them this Christmas."

The work at Blackthorn-street Chapel, Bow Common, E., proceeds cheerily, under the direction of Mr. T. J. Hazzard, who writes: "I am hoping to give some fifty widows, and as many workingmen with families, a Christmas dinner; also about 250 of the poor 'drift' children a good meal. Funds, and gifts for the mothers' meeting, and other departments of the work, will be gladly received."

Help is earnestly solicited on behalf of the Christmas Offering Fund for the Assistance of Ladies in Reduced Circumstances. The fund provides employment where possible. Donations, orders for work, and any assistance, will be greatly valued. The need is pressing, and the administration warmly commended by Christian workers. Particulars from Miss Smallwood, The Lees, Great Malvern.

"Misery and starvation," writes Mr. E. H. Kerwin, of the Great Assembly Hall, Mile End-road, "is before many of the people of East London. We intend again to brighten Christmas Day by sending dinners into our back streets and alleys, so that hundreds will be fed who would otherwise go without. Every case will be investigated, and every penny sent will be spent in food." Donations to Mr. F. N. Charrington, at the Hall.

Last year, fourteen hundred poor people were made glad by dinners and teas, given in connection with the Mission Hall, Fraser-street, Chiswick, friends having supplied the needful funds. It is hoped to repeat the effort this year. Mr. David Tweddle, Orford House, The Hall, Chiswick, is the treasurer.

It is proposed to provide tea for 250 of the children attending the school of the Boleyn Mission, East Ham, E. The general work calls for outside help. Mr. J. Comley Page, Queen's-square, Upton-park, E., is the hon. superintendent.

Mr. Spurgeon, sending "Christmas salutations" to the supporters of the Stockwell Orphanages, says: "We have no need to plead destitution; our Father supplies our wants before we even begin to feel the pinch of them. A gentle hint to our loving friends has at all times been sufficient. This card comes to you as that gentle messenger."

The workers of the Lambeth Ragged School Society, Newport-street, Lambeth-walk, S.E., are anxious again to give a Christmas dinner to 400 of the very poorest of the district, and tea to 600 other children attending the school. Address Mr. E. Nicholls, 106, Leathwaite-road, Clapham Common, S.W.

Liverpool "Robins" are to have a feast again this year, all being well. Mrs. Birt, of the Sheltering Home, Myrtle-street, writes: "All things are planned, and it only remains for friends to come forward with their gifts." It is hoped, for a short time at least, to brighten the lives of 5000 of the poorest little ones of the city.

An appeal is made by the Hackney Juvenile Mission to enable it to give some good cheer to 400 or 500 children, and to carry on a beneficent work by means of Sunday services, free teas, soup-kitchen, Band of Hope, &c. Parcels of clothes would be very acceptable. Fuller information on application to Mr. Frederick E. Tozer, 220, Evering-road, Clapton, N.E.

Mr. J. Davidge, of Paddington Hall, 90, Chu street, Paddington Green, W., asks for co-opera in supplying the needs of the poor at this se and in rescue work among fallen women.

Mr. R. Holme, of the Gospel Union Taberna Snell's Park, Upper Edmonton, writes: "We trying to get in enough money to give a free m to 200 poor women on New Year's Day, and to children on the day following. Our people, tho poor, are doing what they can, but we need outs help." Mr. Holme's address is 1, Fore-str Upper Edmonton.

International S.S. Lessons.

Sunday Afternoon, December 29.

REVIEW OF THE QUARTER'S LESSONS.

THE lessons of this quarter cover a period eighty years' and include the reigns of David a Solomon. The early life of David, and his years exile through the jealousy of Saul, were an exc lent preparation for his reign. Note how strang God trains his servants for positions He desig them to fill.

At the commencement of his reign he displa great ability as a king, uniting the ten tribes, a subduing the nation's enemies. Jerusalem w conquered, and became the religious as well as t civil centre. David knew that a nation's prosper was impossible without piety.

Yet, in the height of his prosperity, David fe The fifty-first and thirty-second Psalms record t bitterness of David's soul-suffering in consequen of his sin. The succeeding history of David sho how terribly God witnessed against his sin severe chastisements. David sowed the se thoughtlessly and carelessly, but the painf reaping followed. Even a child of God, howev privileged and blest, cannot sin without sufferin David's very sins repeated themselves in his ow household.

The reign of Solomon began with much promis He was only about eighteen or twenty years o when his father died. His wise choice secured f him wisdom and riches and honour beyond wha any other man ever possessed; so that his fam spread far and wide. Recall his building of th Temple and the dedicatory service, the visit of th Queen of Sheba and the lesson Jesus teache through her. In Solomon's days the kingdo reached the highest point of magnificence an power. So much the more terrible was his fal Remember how it commenced; to what gros idolatries it led; and how severely it was punished

But both these reigns point to that referred to i the Golden Text. The true King was referred t in David's last words, and was in some sense fore shadowed in Solomon. He has come, and hi righteous kingdom is already set up. Ever disciple of Jesus calls Him King. It is as H reigns in us that there is peace within; and in du time the long-promised visible kingdom shal appear; and "the kingdoms of this world shal become the kingdom of our God and of his Christ." Let every scholar see to it that the kingdom is *in* Him now.

CHURCH MISSIONARY SOCIETY.—Various loan missionary exhibitions, which have been held up and down the country, have met with such success, and have been recognised as having such a potent influence in arousing interest in the work of evangelising the heathen, that it is under consideration to hold a Missionary Exhibition on a large scale in London during May, 1891. It is hoped by this means to raise funds for a permanent Missionary Museum at Salisbury-square, a scheme which has been contemplated for several years past. It is also proposed to repeat the February "Simultaneous Meetings" in 1891.

THE AGED PILGRIMS' FRIEND SOCIETY.—Mr. J. T. Morton, of Caterham Valley, has generously repeated the kindness of former Christmas seasons, and in a way which cannot but be specially acceptable to the pensioners. Each has received a present of flannel, and a pair of blankets has been given to all who have not previously shared in a similar benefaction. Half a ton of coals, and a box of groceries, are now on their way to each of them. There are now 1200 of these aged pensioners, living in all parts of the United Kingdom, and the expenditure amongst them in pensions amounts to £7800 per annum. The secretary is Mr. J. E. Hazelton, 83, Finsbury-pavement, E.C.

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STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Jan. 3, 1890, 7 p.m. Rev. J. R. Wood will give a New Year's address; subject—"The Christian Workers' Privilege: Joy and Peace in Believing.'

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

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DEEPENING OF SPIRITUAL LIFE.—Devotional meeting, every Friday, 3.30 p.m., at Portman Rooms, 32, Dorset-street, Portman-square, W. Dec. 20, Rev. J. B. Figgis.

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McAll Mission—Miss T.	3	0	0
Livingstonia Mission, African Lakes — Miss M.L. 10s; Soudan, 5s	0	15	0
Moravian Missions (London Association)—Miss W. 10s; *Lepers*—S.G. £2	2	10	0
Scutari Medical Mission (Hospital Home)—J.S.C.	5	0	0
Mr. J. C. Joseph's Work, Jews, Jerusalem—J.H.	0	10	0
Spezia Miss. (Rev. E. Clarke)—Lover of Truth	1	0	0
Pastor Rodriguez's Figueras Mission—M.McI. ...	0	10	0
Lepers in Palestine—E.D.T. 5s; H.N.D. £1 ...	1	5	0
Miss Whately's Work, Cairo—J.L...	3	0	0
Paris City Mission—A.T....	0	10	0
Dr. Barnardo's Homes—A.R.G. 10s; M.M. 5s; M.L.D.E. 10s; A.C.W. £1 5s; J.S.C. £3; O'C. £3; E.F.H. £4; C.J.C. £10; T.B.W. 10s; Jabez, £4; A.T. 5s; *Emigration Work*—Sympathy, £50; A. & M.B. 10s...	77	15	0
Dr. Barnardo's Law Costs—W.G. £1; E.S.T.£1; C.P., Clifton, £1; M.McI. 5s	3	5	0
Bridge of Hope (Miss Steer)—J.D.B. £1; Z.Y.X. £5; A.C.W. 10s; Miss W. 5s; Talbot, £1; E.D.T. 5s; E.J. £2; Jabez, £4; A. & M.B.10s; M.S. £3 3s...	17	13	0
Mission to Deep Sea Fishermen—G.T. £5 5s; C.B.M. £1; Miss W. 10s; A. & M.B. 10s ...	7	5	0
Cow-cross Mission—M.S. £5; *Dinners Poor Children*—L.H.R. 7s; Z.Y.X. £5; H.K. 5s ...	10	12	0
Mrs. Meredith's Prison Work—Friend, £2; L.E.S. £1; C.B.M. £1; J.L. £3; E.F.H. £1; E.J. £3	11	0	0
Latymer-road Mission—Sympathiser, £1; S.A.M. 5s; H.N.D. £1...	2	5	0
Relief of London Poor—L.E.S.	0	8	10
East London Training Institute—L.E.S.	1	0	0
Sober Sunday for London—M.S.	2	2	0
Mr. A. G. Brown's Work—Z.Y.X. £5; M. 2s 6d; M.S. £10	15	2	6
George-yard Mission—Z.Y.X. £5; F.F. £1; A.C.W. 5s; Working Man, 1s; S.G. £1; C.J.C. £5; H.N.D. £1	13	6	0
St. Giles' Christian Mission—Z.Y.X. £5; M. 3s 6d; A.R.G. 5s; A.C.W. 5s; A.T. 10s; C.B.M. £5; Miss W. 5s; S.G. 10s; Annan, £2; H.N.D. £1...	14	18	6
Society Prevention Cruelty to Children—Z.Y.X.	5	0	0
Grat. Circulation of THE CHRISTIAN—Z.Y.X....	2	0	0
Miss Weston's Work, Royal Navy—Z.Y.X. £3; A.C.W. 5s; C.B.M. £1	4	5	0
Soldiers' Institute (Miss Robinson)—Z.Y.X... ...	3	0	0
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Mr. Fegan's Boys' Home—Z.Y.X. £3; A.C.W. 10s; O'C. £3; C.J.C. £5	11	10	0
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Friendless & Fallen—Z.Y.X. £3; S.A.M. 5s; C.B.M. £1; S.G. 10s; E.J. £3; H.A.Y. 10s; Friend, 10s	8	15	0
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Cage-lane Mission—M.S.	2	2	0
Home of Industry—F.F. £1; A.C.W. 10s; Working Man, 1s; C.B.M. £1; S.G. £1; Jabez, £2; A. & M.B. 5s	5	16	
Cabmen's Mission—A.C.W.	0	5	
Miss Lee's Home, Eastbourne—H.W.	0	10	
Midnight Meeting Movement—S.A.M.	0	5	
Watercress & Flower Sellers' Mission—S.A.M. ...	0	5	
West London Mission—C.P., Clifton	0	5	
Miss Daniell's Soldiers' Home—C.B.M. £1; M.S. £2 2s	3	2	
Homes of Hope, Regent-square—C.B.M.	1	0	
Somers Town Blind Aid Society—C.B.M.	1	0	
Gray's-yard Ragged Church, &c.—Miss W... ...	0	10	
Widow of Late R. Craig—M.S.	2	0	
St. Mark's Church, Forest Gate—M.S....	1	0	
Rev. C. H. Spurgeon's Orphanage—J.S.C. £2; A.T. 5s	2	5	
Mr. F. N. Charrington's Work—O'C.£2; D.McL. £3; A. & M.B. 5s	5	5	
Anti-Infidel Tract Fund (Mr. Hastings)—E.D.T.	0	5	
Field-lane Refuge, &c.—E.D.T. 5s; S.G. £1; H.N.D. £2...	3	5	
Rescue Society—Kilmarnock	0	1	
Salvation Army—H.G.B....	10	0	
Rev. A. Mearns (Outcast Poor, London)—H.G.B.	10	0	
Mr. H. Cook's Work, Gosport—S.G.	2	0	
Woman's Mission to Women—S.G...	1	0	
Christian Community—S.G. £1; M.S. £1 1s ...	2	1	
East-end Gospel Mission (Mr. Fuller)—S.G.... ...	0	10	
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Hospital for Paralysed & Epileptic—S.G.	0	10	
E. Lon. Protestant Youths' Msn. (Mr. Jones)—S.G.	0	10	
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Christmas Dinners (Rev. W. E. Hurndall)—S.G.	0	5	
Destitute Children's Dinner Society—E.J. £2; H.K. 5s; G.F. 2s 6d; H.N.D. £1	3	7	
Drift Children (Mr. C. L. Boyer)—H.K.	0	5	
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Homes Working Boys, 25, Brechin-place—A.T....	0	10	
Blind Pension Society—D. McL. £1; M.S. £1 1s	2	1	
Indigent Blind Visiting Society—D.McL. £1; M.S. £1 1s	2	1	
Missionary Bureau, 186, Aldersgate-st.—D.McL.	0	10	
St. James's Home for Female Inebriates—D.McL.	1	0	
Deptford Medical Mission—H.N.D.	1	0	
Bible Stand, Crystal Palace—A. & M.B. 10s; M.S. £1 1s...	1	11	0
Mildmay Mission to Jews—A. & M.B.	0	10	0
Poor Children's Dinners—O'C. £2; A.& M.B. 10s	2	10	0
London City Mission—A. & M.B.	0	10	0
Evangelical Alliance—M.S.	2	2	0
Dublin Y.M.C. Association—M.S.	2	2	0
Baptist Home Mission Society, Scotland—M.S....	1	1	0
M. Barbier's French Mission—M.S...	2	2	0
Bloomsbury Refuges, &c.—M.S.	5	0	0
Home for Worn-out Governesses—M.S...	2	2	0
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Rev. J. B. Gribble's Aboriginal Orphanage, Illaville, Temora, N.S.W.—Mrs. Williams, £1 1s; Mr. Kelsey, £1.

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MAJOR AND MRS. POOLE have been labouring at Witney in Gospel and temperance work, with much acceptance and good results.

THE RESIGNATION AND WITHDRAWAL of Mr. Bradlaugh from the active Infidel propaganda, coupled with the fact of Mrs. Besant's breaking away from Atheism, is a tremendous and staggering blow for aggressive Infidelity. The withdrawal of these two leaders from the movement will leave a gap in the ranks of the Atheists which it will be impossible to fill up. God-speed that day when the gangrene of Infidelity shall curse the minds and morals of Londoners no more.—*The Light of the World.*

REQUESTS FOR PRAYER.—For blessing on a mission by Mr. R. Cairns, of the Evangelisation Society, at the Baptist Chapel, Corpe Mullen, Wimborne, Dorset, from Jan. 5 to 19.——For blessing on special services at Great Chesterford, Essex, by Mr. Somerset Gardner, commencing Dec. 20.——For blessing on a fortnight's mission at Plumstead, commencing at the end of this month.——For blessing on closing week of mission at Brightwell, Wallingford, Berks., conducted by J. C. Hefford, of the Evangelisation Society.

THE BRETON BIBLE.—The President of the French Republic recently accepted a copy of the Bible in the Breton language, the first and only translation into that tongue. It is to be hoped that the circulation of the Bible in Brittany may result in that interesting country being filled with light and truth.

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NOTICE TO THE READERS OF "THE CHRISTIAN"

Who may be personally or relatively

INTERESTED in THIS MATTER.

MR. CONGREVE will give ONE RECENT CASE, NOT PUBLISHED in this Journal BEFORE, EVERY WEEK.

CASE FOR THIS WEEK.

HÆMORRHAGE and PHTHISIS.—CASE of a YOUNG LADY at MALMESBURY.

[This is a highly interesting case to me, and will be to any who are acquainted with patients suffering from this form of phthisis. The difficulty of treating it is in general very great. The frequent recurrence of bleeding is a formidable symptom, every fresh outbreak reducing the patient's strength, and pulling down what has been builded with much care.]

It is just over two years since Miss K. I. BENNETT, a governess at Malmesbury, put herself under my treatment. There had been Consumption and Asthma in the family. She had had five attacks of bleeding from the lungs, with cough and painful oppression of the breathing. For about five months she had found her strength failing, and was rapidly wasting.

She commenced the medicine as directed. At once the bleeding ceased. She felt stronger, but working hard at study kept her from progressing as rapidly as she might have done.

Four months passed. She writes:—"No return of hæmorrhage; I feel much stronger...I am sure by God's blessing it will save my life."

She continued on according to my urgent advice. She had a slight relapse twice through overwork, but ultimately recovered.

I have just received a letter from her (Nov. 5). She says:—"With deep gratitude I write and thank you for the benefit which, under God's blessing, I have received from you. I have had no return of hæmorrhage since I left off the medicine eight months ago. I can walk seven miles, and have continued my teaching. I should recommend all sufferers from chest disease to you. You can make my case known if you think proper. That God's blessing may prosper all your work is the prayer of K. I. B.—Bristol-street, Malmesbury."

NOTE.—Days of Consultation.—TUESDAY, THURSDAY, and SATURDAY Mornings ONLY, at Coombe Lodge, Peckham. Patients from any long distance should choose either of the two former days. Everyone is expected to have seen the book first.

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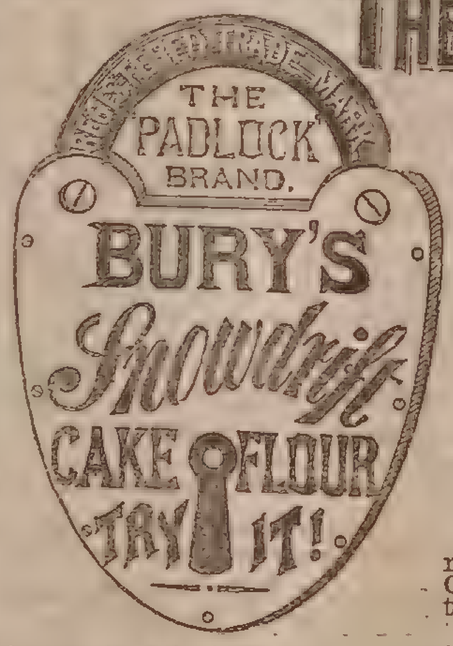
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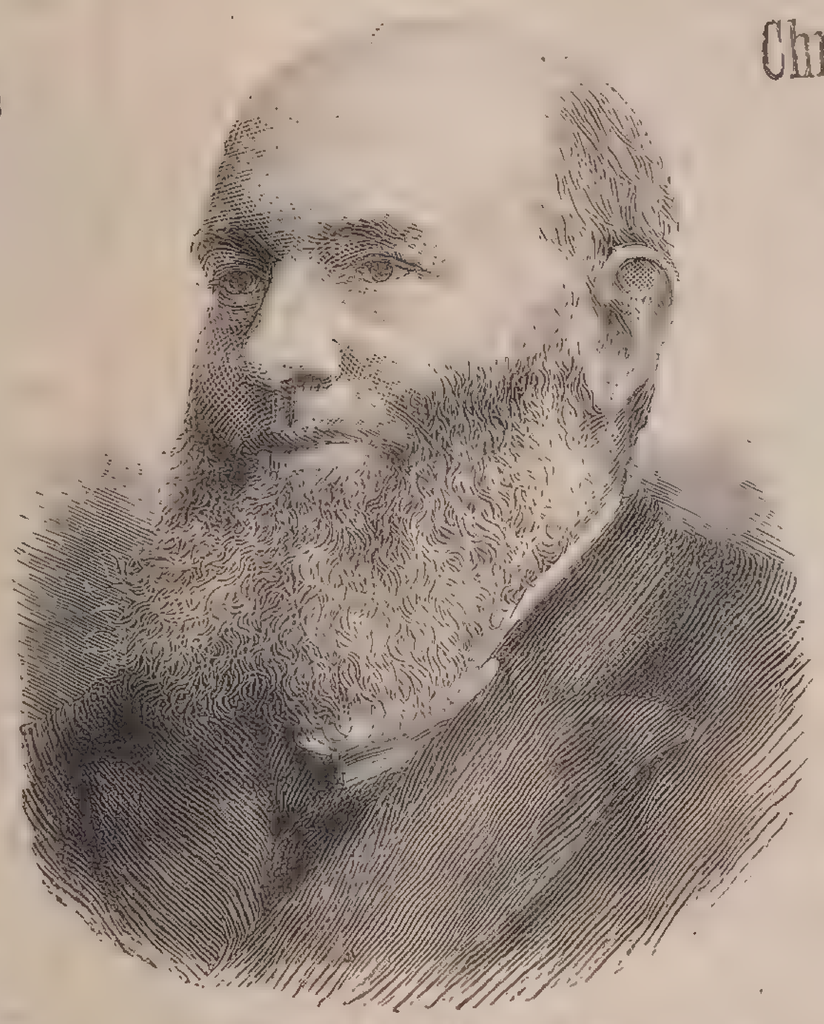
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[The late Dr. Macfadyen.]

No. 1039.] FRIDAY, DEC. 27, 1889.

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THIS season of family reunions, and the close of another year, turn all our hearts back to review "the mercies of God." Has He not encompassed us about with songs of deliverance? Can we not say, "There failed not aught of any good thing which the Lord had spoken: . . . all came to pass"? Has He not pitied us with more than a father's pity, and comforted us with more than a mother's love? Do not our souls instinctively inquire,

"WHAT SHALL I RENDER

unto the Lord for all His benefits?"

Dear friends, suffer me suggestively to remind you of the fatherless, motherless, homeless, joyless, precious young lives,

"THE WAIFS AND STRAYS"

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THE FRENCH VAUDOIS IN THE HIGH ALPS are now in danger of perishing of cold and hunger from the general exhaustion of the scanty soil. A solution of the problem how to deliver them has at last been found, namely, by removing them in detachments to Algeria. The first experiment has succeeded. The entire cost is £160 per family, to be refunded for following detachments. The Paris Committee have now £1,000 in hand towards transporting the next band of 20 families. An earnest appeal is made by them to British Christians for help.

At the request of the Paris Committee, Dr. Gustave Monod, President, and with the warm approval of the Dean of Ripon, President of the Lyons Committee, donations will be thankfully received by Donald Matheson, Esq., 130, Queen's-gate, London; or may be paid to Messrs. Barclay, Ransom & Co., 1, Pall Mall East, London, account of FRENCH VAUDOIS FUND.

ASHLEY MISSION, BETHNAL GREEN.—Help is earnestly asked to assist the poor of this Mission, with bread, coals, &c. Cast-off clothing thankfully received. A large Mothers' Meeting, and various classes held every evening.—Miss BONTEIN, 22A, Devonshire-street, Portland-place, W.

HELPING THE DESTITUTE.—Cast-off clothing, provisions, or cash will be thankfully received by the Rev. THOMAS JACKSON, 41, Powerscroft-road, Clapton, London, E., to help in Relief work among the destitute, free meals to poor children attending Board Schools, soup kitchen, and other benevolent agencies. Offerings entrusted to us will be prudently and impartially distributed.

SEAMAN'S CHRISTIAN FRIEND SOCIETY. — President: GEORGE WILLIAMS, Esq.—Funds are urgently needed to meet deficit of £600, owing to enlargement of Work and purchase of additional Sailor's Rest. Contributions thankfully received by GEORGE JOHN HILL, 255, Burdett-road, London, E.; or at the Office of THE CHRISTIAN.

POOR OF ST. LUKE'S AND CLERKENWELL. — PHILIP GAST, 12, Noel-street, Islington (Minister of Spencer-place Chapel for 28 years), pleads for the Widow and Fatherless and the nearly starving Poor. Clothing, boots, blankets, and money will be gladly acknowledged.

THE SHIVERING AND SUFFERING POOR OF LONDON.—For each 10s. subscribed, 15 adults or 20 children can have a substantial meal. Help greatly required to supply widows and other needy people with Food, Coals, and Clothing. Bankers: L. & County.—A. STYLEMAN HERRING, Vicar (30 years), St. Paul's, Clerkenwell; 45, Colebrooke-row, N.

DESTITUTE CHILDREN'S DINNERS SOCIETY.—Funds are most earnestly needed for this Society. They had last year 65 Dining Rooms open, and gave 367,679 Dinners. The demand for these dinners is greater than ever, £300 per month wanted. Subscriptions or Donations may be sent to the Treasurers, viz.:—Lord Kinnaird, 1, Pall Mall East; William Fuller, Esq., Stoughton Grange, Stoke, Guildford; to the Secretary, H. Morton Carr, Esq., 89, St. George's-square; or to the Bankers, Messrs. Barclay, 1, Pall Mall East.

ASYLUM for FATHERLESS CHILDREN,

REEDHAM, PURLEY, SURREY.

The Board of Managers very earnestly APPEAL to the benevolent for a share of their

CHRISTMAS GIFTS

in aid of the Funds of this Charity, which maintains and educates 316 Children; is strictly unsectarian; has no endowment, and is entirely dependent upon public support.

J. ROWLAND EDWARDS, Secretary.
Office: 35, Finsbury-circus, E.C.

ZENANA MEDICAL COLLEGE, 58, St. George's-road, S.W.—Next session opens January 14, 1890. Owing to the numerous applications for free or partially free training, the Committee earnestly ask for funds. A few vacancies.

Dr. GRIFFITH, Hon. Sec.

DINNERS TO POOR CHILDREN in Clerkenwell.—600 meals are provided weekly in Cow Cross Mission Hall. Funds urgently needed. Collecting cards on application. — WILLIAM CATLIN, 17, Claremont-square, Pentonville.

THE SUFFERING POOR.

THE LONDON SAMARITAN SOCIETY

Is in URGENT NEED of DONATIONS for AID to the POOR by Tickets for Coal, Bread, Lodgings, &c., which are available all over London and Suburbs; also for its Convalescent Homes at Bournemouth and Sandgate, with 185 beds.—Donations will be most thankfully received by JOHN JAMES JONES, 98, High-st., Homerton, London, E.

BRITISH AND FOREIGN

Evangelical Tract Society

AND PRAYER UNION.

President: PASTOR FRANK H. WHITE,
TALBOT TABERNACLE, NOTTING HILL, W.

TRACTS. — English, French, German, Italian, Spanish, Finnish, Dutch, Danish, and Norwegian, Swedish or Welsh.

ALL COMMUNICATIONS *to be addressed* SAMUEL E. ROBERTS, 46, Malvern Road, Kilburn Park, London, N.

5191 French, German, Swedish, Danish and Norwegian, Spanish, and some English gospel tracts, have been sent within the past fortnight to workers in Russia, Denmark, Italy, and Costa Rica. *The cost of these supplies is entirely defrayed by friends abroad;*

BUT two other [illegible] carried very cheaply [illegible] Brazil, and to the Ports of South Europe, and for [illegible] are [illegible] used in work for the Great Master. Gifts to the Grant Fund for free distribution of gospel tracts at home, will be very acceptable.

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George Yard Ragged Schools & Mission,

HIGH STREET, WHITECHAPEL, E.

GEORGE HOLLAND has received with much thankfulness, from J. S., 5s.; "Hounslow," 5s.; A. O. B., Clothing; "Anonymous," a Parcel; M. D., Clothing.

Agencies in Operation amongst the Children of the Very Poor.

Rations of Food to Hungry Children, Clothing lent to wear out. Day Nursery for Infants. Free Ragged Day Schools. Sending Children into the Country. Penny Bank. Toy Classes for Neglected Little Ones. Band of Hope. Bible Classes for Street Boys. Industrial Classes. Sunday Schools. Clubs, &c. Orphanage.

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Evangelistic Services. Bible Classes. Gospel Temperance Meetings. Mothers' Meetings. Common Lodging House Services. Mission to Inebriate Women. Room to Room Visitation. Benefit Club. Prayer Meetings. Clubs for Clothing, Boots, Coals, &c. Sewing Classes for Poor Women. The Weary, the Worn sent into the Country for Change of Air.

The Work amongst Elder Girls and Young Women.

Classes. Meetings. Saturday Bible Class. Sunday Bible Classes. Library. Parlour. Clothing Clubs. Penny Bank. Tea-room. Prayer Meetings.

Amongst Young Men and Lads.

Bible Classes. Prayer Meetings. Tract Distribution. Library. Tea-room. Parlour. Rambling Club, &c.

Friends are invited to visit the Institution any day but Saturday.

Post-office Orders should be made payable at 72, High-street, Whitechapel, E. Letters and Parcels should be addressed to GEORGE HOLLAND, The Ragged Schools, George Yard, High-street, Whitechapel, London, E.

BEULAH, 30, Prince's-avenue, Prince's-gate, Liverpool. The Lord has given the above beautiful home in place of the late "Bethshan," 11, Great George-square. Meetings: Tuesday, 7.30 p.m.; Wednesday, 3.0 p.m.; Friday, 3.0 p.m. Persons desirous of rest to body and soul, also such as need light concerning salvation, holiness, and Divine Healing, can be accommodated at the above address.—For particulars apply to Mrs. CROOK.

Educational.

EDUCATION.—High-class School for Young Ladies.—Principal, Mrs. HALE, A.C.P. and F.S.Sc. London, 1 and 2, Carlton-mansions, Clapham-rise, London, S.W.—Visiting masters, certificated governesses, and careful personal supervision with home comforts. Pupils prepared for any examination. Instruction made pleasant and no overworking countenanced. French, German, Latin, drawing, class-singing, and drilling are included in the school fees, which are moderate. Tennis and recreation grounds. Highly recommended by parents of pupils, and Rev. C. H. Spurgeon. Prospectus and testimonials on application to Principal.

SOUTH DEVON.—Home for the Daughters of Gentlemen.—Thorough education, combined with every home comfort and Christian training. Resident English and foreign governesses and visiting masters. Preparation for examination. Healthy situation; liberal table; and sanitary arrangements unexceptionable. Terms moderate. To fill vacancies, two young Ladies will be received at the half term at reduced fees (35 guineas per annum inclusive). Prospectuses and references on application.—Miss MORLEY, Mount Vale, Courtenay-park, Newton Abbot.

ST. LEONARDS-ON-SEA.—Educational and Christian Home for Girls. Indian children received. — For terms and references. Mrs. JOHN BRETT, Fern Lea, Pevensey-road.

MORAVIAN LADIES' SCHOOL, Tytherton, Chippenham, Wilts.—Christian education. Pupils prepared for Royal Academy and other Local exams. Moderate terms.—Apply to PRINCIPAL.

BELLE VUE, AMBLESIDE.—Good School for Girls. Principal, Mrs. FLEMING. Healthy and beautiful situation; large rooms, garden, tennis. Careful Christian training, and thorough teaching. Cambridge Examinations. Resident foreign and English governesses. Masters. 50 to 60 guineas. Reduced terms for children under 12.

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COLLEGE & HIGH SCHOOL FOR GIRLS,

In connection with the Church of England Women's Missionary Association.

BYFLETE HALL, BYFLEET, SURREY.

The object of the School is to bring up girls for future usefulness by giving them a sound religious and practical training. Teachers certificated. Pupils prepared for London Matriculation. Christian influence and home comforts. Situation dry and healthy. Exercise ground and lawn tennis. Terms moderate.

Chaplain: The Rev. E. W. BULLINGER, D.D.
Treasurer: Mrs. MERRDITH.
Hon. Sec.: Miss C. G. CAVENDISH.
For particulars apply to the Secretary.

EDUCATIONAL HOME for Gi[rls] combining a first-class education, including [lan]guages and accomplishments, with system[atic] training in light domestic work, and [the] Evangelical ministry. Pupils prepared for College of Preceptors' examinations. Inclusive 12 guineas a year. [illegible] in advance.

W. S. C., 16, Rosemount, Newgate-street, E.C.

TWO DAUGHTERS OF GENTLEM[EN] [would be] received at [reduced] fees, to [share] in six other children's [lessons], Music, Piano and [Singing], French and [German], and comfort. Lectures and lessons from [eminent] masters.—A. B., Bolton Road, S[outh] Station, Chiswick-lane Buildings, Aldersgate.

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BATH.—Avonbank House, Gro[sve]nor. Principals: The Misses BUCKPITT. [illegible] Trinity College, and Christian Evidence Society. No failures in these examinations. Inclusive fees from 30 guineas. Term commences January 21.

TO CHRISTIAN PARENTS. — [illegible] Widow, West N[illegible] will have [illegible] January. [illegible] for Christian Home [illegible] Parents [illegible] Professors [illegible] and strictly [illegible]

BATH, 33, SION HILL.—Christia[n] Home School for the Daughters of Gentlemen. Lady Principal, Miss POOLEY; who is assisted by resident English, French, and music teachers, and by visiting masters. Miss Pooley receives only a small number of boarders, and her aim is to combine the influences of a true Christian home, with the advantages of a thoroughly good education. Pupils prepared for University and Academy examinations. [illegible] former and [illegible] present pupils.

CHERTSEY HOUSE, Red Hill, Surrey.—Miss M. B. GERDS receives the Daughters of Gentlemen to educate in a [illegible] shall be [illegible] them for the higher duties of life. Languages, accomplishments, &c. Inclusive fees, [illegible] guineas. Highest references.

OXFORD COLLEGE FOR YOUNG LADIES, Clacton-on-Sea. Principals: The Misses BEARD. Thorough education, every comfort. Large house, warm, south, sea aspect. Dancing. Local examinations. Governess-Pupil required (with premium).

MENTONE, CHALET VICTORIA.— The Misses WHITBY, formerly Principals of Mansfield House School, Colchester, [illegible] for [illegible] girls. Every [illegible] and Christian training. Summer [illegible] tains if desired.

NIMES, FRANCE.—A Christi[an] Widow of Pastor, and two Daughters, conscientiously recommended to take charge of, and give excellent education to, three young Ladies. Home beautifully situated. Climate [illegible] delicate girls. Personally known to [illegible] former Pupils.—Miss TWELLS, Charlton House, Craneswater-park, Southsea.

EDUCATION GRATUITOUS.—The Daughter of a Gentleman (needing such help) can be received in a select school; age preferred, Fifteen. Superior education and training. Small sum for board and laundry. Strictly confidential. —Write, MARION, May's Advertising Offices, 162, Piccadilly.

EDUCATIONAL HOME on the Continent.—Careful attention given to health, home comforts, with instruction in the usual English subjects, modern languages, classics, music, &c., by a pastor and his wife who have had great experience in tuition.

Madame GAY ORLEMANN, Bissee (Jessin), S[illegible]

M. AND MME. HALBOUT would be glad to receive as Boarders, any young Men or young Girls wishing to learn French, or anyone desiring to make a short stay in France. Every comfort. Family life. Excellent climate. Refer to Rev. R. Ashton, Secretary Evangelical Continental Society, 15, Bromfield-street, London, E.C.; W. Hill, Esq., Oak Croft, Fareham, Hants.—For particulars, write, M. or Mme. Halbout, 16, Rue Ecole-Vieille, Agen, Lot and Garonne.

A CHRISTIAN MOTHER receives a few Pupils to be educated with her own children. A thorough home. Indian or foreign children received. Highest references.

Mrs. BRYANT, Lunham House, Upper Norwood.

EDUCATION.—In a small select School, two Pupils can be received on moderate terms. Comfortable home; thorough education. Careful training.

ESTELLA, Hiscoke's Library, Richmond, Surrey.

ROTESTANT BOARDING SCHOOL Gentlewomen. Sound instruction; firm, yet g discipline. Every home comfort. Special ntages in languages and accomplishments.— ESSER (formerly Miss Penn's partner), Rock- Lansdowne-road, Croydon.

N OFFICER desires to recom- d a Christian Home School for Gentlemen's ghters at Southsea. Thorough teaching. ncies at Christmas. Terms very moderate.— ector-General GORDON, South Esk, Victoria- , Southsea.

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CLIFTONVILLE, MARGATE.
Principal: Rev. G. H. JONES, F.A.S.
assical, technical, and commercial departments, preparatory forms. Resident graduate and ign masters. Preparation for universities, pub- chools, and counting-house. Extensive premises, oratories, workshops, cricket-field, &c. Decided istian training; moderate fees, especially for ng boys. Prospectus, honours' list, &c.

LEIGHTON PARK SCHOOL, READ- G.—Head Master: BENJAMIN TOWNSON, M.A. nb.; B.A. London.—This School, which has n established for the purpose of providing for sons of members of the Society of Friends, and ers, an education not inferior to that given at leading Public Schools with a classical and dern side, will be opened in January next. rms £35 per term.—For particulars, apply to the HEAD MASTER, Leighton Park, Reading.

OAK HOUSE SCHOOL,
BEXLEY HEATH, KENT.
Principal: G. E. OXLEY, M.A.
Terms moderate.

MR. J. W. C. FEGAN desires to commend to Christian parents a high-class School r Boys, at a very select and temperate South of ngland seaside health resort. A thoroughly good ucation, with real Christian influence, home mforts, and close individual attention to each y.—Mr. J. W. C. FEGAN, Deepdale, Caterham alley.

MARGATE.—Alresford House chool, Queen's-avenue.—High Class School for ons of Gentlemen. Preparation for University ocal and Public School Examinations. Comforts f a Christian home. Special care taken of Indian nd delicate children.—For prospectus, address, he PRINCIPAL.

COMBE DOWN SCHOOL, BATH.
Principal—Mr. W. FRANKLIN.
Boys prepared for the various University and ivil Service examinations. Thirty-five successes ithin the last three years, including London In- ermediate in Arts and first-class Cambridge Local unior. Religious teaching, based solely upon the criptures. Gymnasium, workshop, playground, ricket-field (six acres). A few vacancies for next erm. Reference permitted to Dr. Robert Ander- on, Linden-gardens, W.; the Hon. Judge Boyd, ublin; Henry Dyer, Esq., Malvern; Dr. Maclean, ath; Dr. G. F. Pentecost; G. Trench, Esq., Ard- fert, co. Kerry.

STANLEY HOUSE,
CLIFTONVILLE, MARGATE.
Thorough modern education with decided Chris- ian training. Delicate or backward boys receive pecial attention. Prospectus, references, &c., on application to the PRINCIPAL.

BRIGHTON.—EDUCATION.—Mr. ALFRED CLARK, B.A. (Lond.), receives about twenty Sons of Gentlemen. Terms from 45 guineas. Pupils are thoroughly grounded in English subjects, Latin, Greek, French, German, and mathematics, and have been successful at Cambridge Local and other Examinations. Personal care, Christian influence, and a healthy, happy home.—85, Buckingham-road, Brighton.—Referees: Mrs. W. Poole Balfern, Brighton; Rev. F. Cruse, Christ Church Vicarage, Worthing; Rev. J. B. Figgis, Brighton; Mr. and Mrs. H. Grattan Guinness, Harley House, Bow-road, London; Rev. W. Haslam, 66, Marina, St. Leonards.

THE OLD HALL SCHOOL,
WELLINGTON, SHROPSHIRE.
A High-class School for the Sons of Gentlemen. Established 1845. Principal: DR. CRANAGE, M.A.; Vice-Principal: ROBERT WESTON, Esq., M.A.
Dr. Cranage's constant, prayerful aim is to bring his pupils to Christ as their Saviour, and to help them to walk like Jesus as their example. He offers a refined Christian home and superior Education for Gentlemen's Sons.

GOVERNESS.—A Lady of some considerable experience in teaching will be glad of a re-engagement after the beginning of the new year as daily Governess for English, French, music, singing, drawing, and rudimental German. Girls over 12 would be preferred, and further particulars can be obtained by letter, to Mrs. EDWARD PUTVOYE, Merrow, Bournemouth. A few miles south of London would be preferred.

A GERMAN LADY of good family (North Germany), is seeking a re-engagement after Christmas as Companion-Governess or Companion. Speaks good English. French acquired in France. Highly accomplished in singing and training of voices, and good in music. Experienced in house- hold management and decorative work.—Apply to Fräulein VON PUTTKAMER, c/o T. W. Orr, Esq., Woodford, Essex. References, T. W. Orr, Esq., and Albert Spicer, J.P., Woodford, Essex.

YOUNG LADY (Vicar's Daughter) desires re-engagement to teach young children. Certificated. Excellent references.
VERA, 4, Union-terrace, Notting-hill, London.

GOVERNESS.—A Lady by birth and education, wishes re-engagement as Governess to young children. Usual branches, excellent music, and best references. Salary £25 to £30.
K., Christian Institute, 80, Bath-street, Glasgow.

YOUNG FRENCHMAN (Protestant) serious, with diplomes, wishes to find, at once, a good College, on mutual terms. Good references. —Mr. BESSIÈRES, 51, Rue de Belfort, Bordeaux, France.

ENGAGEMENT REQUIRED as resident Governess to young children, by certificated teacher, aged 30. Sound teaching, Christian training.
A. C., 92, Hanley-road, Finsbury-park, N.

MORAVIAN SCHOOLS, Fairfield, Manchester. Sloyd taught. For prospectus of Ladies' School, apply to Miss Kofler; or to Rev. J. D. Libbey. For Boys' School, to Rev. W. J. Birtill.

TO CHRISTIAN PARENTS.—The undermentioned (who is in no way connected with the School) is desirous of recommending an old-established YOUNG GENTLEMEN'S BOARDING SCHOOL, where the constant aim of the Principal is to train those committed to his care in the fear of the Lord; and by the power of Gospel teaching maintain a Christian tone among the boys, combining this with a thorough and first-class Education.
The Premises are advantageously situated upon HIGH GROUND, NEAR and WITH VIEWS OF THE SEA, on the South Coast, a short run from London, and afford especial facilities for out-door recreation.
Prospectus and Papers of Examinations passed and honours gained will be forwarded on application. Several of the Vice-Chancellors have appointed their Wards as Pupils to the School. Terms moderate.
Dr. THORN, Paddington, London.

YOUR BOYS will receive sound educational and thorough Christian training with Mr. and Mrs. DIXON, Middle-class School, Kingston-on-Thames. Near Richmond and Bushey Parks. 18 to 25 guineas. Entrance any time.

A LADY who has had great experience in teaching, wishes for re-engagement in a school on mutual terms. Comfortable home essential. Seaside preferred.
C., 128, Corbyn-street, Hornsey Rise.

FRENCH PROTESTANT GENTLEMAN, University graduate, seeks engagement as Teacher in school or family, after Christmas vacation.—M., c/o Fielden Thorp, York.

GOVERNESS wanted for Bournemouth, resident or daily. Thoroughly competent to teach three girls (of 15, 14, and 11) in all, or most branches. Liberal salary. Applicants must detail their training and experience.
X. Y. Z., c/o Mr. Powell, Stationer, Bournemouth.

Appointments, Situations, &c., Wanted.

EVANGELISTIC MISSIONS.—Wherever Christians will combine for united effort in town or country, Mr. Lancelot Middleton and Mr. Thomas Hogben are prepared to conduct services, either together or separately.—For vacant dates, &c., apply to W. BAKER, Esq., M.A., Lancaster House, Lancaster-road, West Dulwich, London, S.E.

MISSION OR BIBLE WORK wanted in London by Widow, daughter of clergyman. Well experienced in visitation of poor. Highest references.—S. H., 11, Benyon-road, Southgate-road, Islington, N.

MIDDLE-AGED ENGLISH LADY, widow, musical, with small private income, who speaks French, Italian, Swedish, and has long experience of evangelistic work in England and on the Continent, seeks post of Christian labour in Southern Europe or Algeria, with some remuneration. Good references.
Mrs. F. W., 2, Quai Pierre Fatio, Geneva.

WANTED by a Widow, highly recommended, to Let Sitting-room and Bed-room (country); or would take charge of invalid or elderly Lady.
Mrs. C., c/o Miss Gibson, Ongar, Essex.

LADIES NEEDING SERVANTS should apply to, and
SERVANTS seeking situations should lodge at the
Homes of the Female Servants' Home Society; 21, Nutford-place, Edgware-road, W.; 205, Great Portland-street, W.; and 143, Camden-road, N.W.

Appointments, Situations, &c., Vacant.

TRAVELLING SECRETARY wanted by the Central Association for Stopping the Sale of Intoxicating Liquors on Sunday, to organise and address meetings and collect subscriptions. Applicants must state age, previous occupation, and salary required; also send copy of testimonials, or give references, to THE HONORARY SECRETARIES, 14, Brown-street, Manchester.

HEAD COACHMAN wanted in country, near London. Married, abstainer. Undeniable character. State age, wages, qualifications, family, &c., by letter.—COACHMAN, c/o J. W. Vickers, 5, Nicholas-lane, E.C.

TO PARENTS AND GUARDIANS.—An Architect and Surveyor in the City has a vacancy for a Pupil. Small premium. References.—BOX L 4, Messrs. Deacon's, 150, Leadenhall-street, London.

BIBLEWOMAN NURSE wanted to give assistance in district work during the winter. Must be hospital trained, and a cheerful, earnest Christian. Salary £1 per week.
Mrs. HODGSON WRIGHT, Halifax.

INVALID ATTENDANT.—Wanted, an active, trustworthy young Woman, to sleep in Invalid's room and assist housemaid.—Apply by letter, Hanbury Hall, Burton-on-Trent.

A MISSIONARY wanted for district under a congregation. A Scotchman preferred.—Rev. A. INGLIS, Dundee.

A GOOD COOK wanted, the beginning of January. A Christian and total abstainer, with a good character. Age about 40. Wages £30.
Miss TIGHE, Christchurch, Hants.

WANTED BY JANUARY 7, good plain Cook. Also, a Nurse to four Girls. Must be a good needlewoman.—Apply before 11, or after 5, Northampton House, Seven Sisters-road, Finsbury-park, N.

COLPORTEUR WANTED.—Must be an earnest, active, Christian worker, able to preach the Gospel clearly, sing, and play an instrument. Total abstainer and non-smoker. Will be required to take a district till April, then go with a Bible-carriage for the summer.—Apply, stating age, if married, and salary required, to
Miss PERKS, Soldiers' Home, Winchester.

SEWING-MAID wanted for Highbury, January 15, and to help housemaid. About 18. Very good needlewoman required. State wages, references to
Mrs. LAYCOCK, Charles' Vicarage, Plymouth.

LADY MEDICAL MISSIONARY wanted for N. India.—Apply to Secretary, Female Association, Presbyterian Church, Ireland, Mrs. PARK, Fortwilliam Park, Belfast.

NURSES, COOKS, Parlourmaids, House-Parlourmaids, Housemaids, Good Generals wanted. All servants of good character requiring situations should apply at this office, no pains being spared to secure good situations.—Miss MAULDEN, Church-street, Paddington Green. Stamp for reply.

LAUNDRESS.—Wanted for the Plymouth Penitentiary, experienced Laundress, capable of teaching. Abstainer. Also Sub-Matron, able to teach plain needlework and dressmaking. Christian and abstainer.
Mrs. CREAK, 12, Whitefield-terrace, Plymouth.

USEFUL MAID wanted, to wait on invalid Lady; about 30. Must be experienced, kind, and quiet, and write and read correctly.—Apply by letter, Mrs. KING, 14, Warren-road, Reigate.

THOROUGH GENERAL SERVANT wanted. Must cook and iron well. Girl kept to help. Wages £16. Good Christian home.—Mrs. ALLEN, Post-office, Myrtle-street, Liverpool.

GOOD GENERAL SERVANT required, end of January. Respectable, trustworthy, active, good tempered. Plain cooking. Quiet Christian home. Nurse kept.—Write particulars, and wages required (moderate).
Mrs. B., Sunbury, Sidcup, Kent.

SALARY AND COMMISSION to Men who can introduce business. Agents, Collectors wanted by Royal Liver Friendly Society. (Funds one million.) No debit system. Interest in books guaranteed. Mention this paper.—Apply, Local Representatives, or Chief Office, Liverpool.

NURSE.—Wanted by an English family residing in Holland, an experienced Nurse, willing also to take charge of three small boys when at home.—Also a PARLOUR-MAID, must be good needlewoman.—Mrs. H. BOESSEVAIN, Byweg Baarn, near Amsterdam, Holland.

CLEVER COOKS can add to their list of dishes the preparation of choice dainties for the Dinner and Supper Table, by consulting the pages of a little book entitled "Pastry and Sweets," given to all Cooks sending their addresses to ALFRED BIRD & SONS, Birmingham. Every Lady and Housekeeper in the land should have "Pastry and Sweets" handy for reference. There is nothing to pay, and the book will be sent by return of post, free to any address.

To Let, Apartments, &c.

PERCY'S HOTEL, LONDON.
40, Bedford-place, Bloomsbury-sq., W.C.
First-class Private. Under new management. Large and well furnished rooms, Ladies' drawing-room, bath-room. Largely patronised by the clergy, and highly recommended by J. Bevan Braithwaite and Mrs. Braithwaite, and many others. Terms moderate. Tariff on application to
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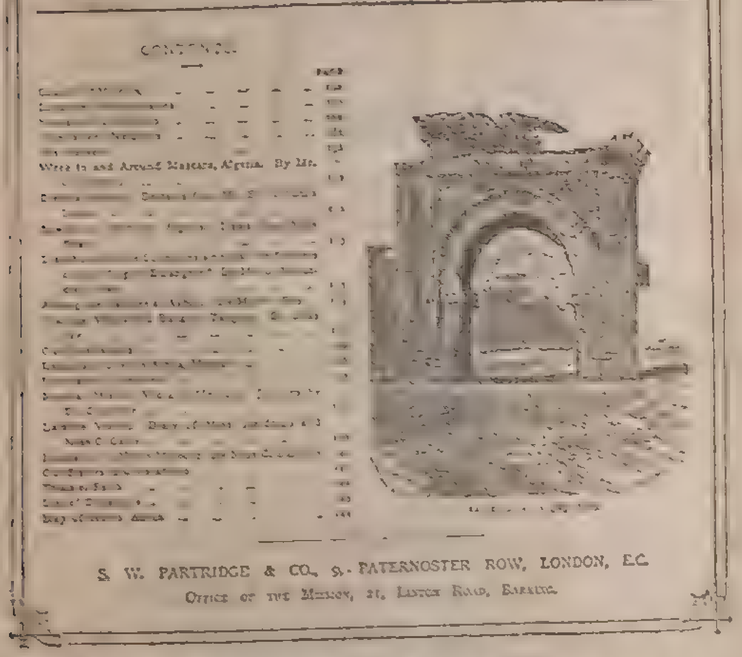
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The year's work is just closing, with all its anxieties, encouragements, and disappointments. Happily encouragements far outweigh the disappointments, even judging from present results. But when the assuring words o Scripture are realised, viz., "My word shall not return unto Me void," and the fact is taken into account that of the hundreds admitted during the year, all have heard the Gospel of the grace of God—the "bread cast upon the waters"— encouragement may be taken in view of that day, when the Lord of the Harvest will gather in His own trophies, and see of the travail of His soul and be satisfied.

With regard to means, I trust that 1889 will serve as another link in the long chain of providential mercies vouchsafed to this Institution since its foundation in 1857, but that cannot be exactly known until the 31st instant.

The New Year's Devotional Meeting will be held at Exeter Hall, Thursday, January 23. C. H. MARTEN, Esq., will preside. It is hoped that on the occasion there will be a good gathering of earnest Christian workers to invoke a rich blessing on this work of mercy during 1890.

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DECEMBER 27, 1889.

The Christian.

Notes and Comments.

NEXT week we hope to give portrait and sketch of Rev. George Rogers, ex-Principal of the Pastors' College, Metropolitan Tabernacle.

In order to get this number issued to the public before the Christmas holidays, we have been obliged to go to press early; communications received after Saturday morning, December 21, will be acknowledged in our next.

Dean Perowne is not only a Christian scholar of world-wide fame, but also a thoroughly reliable exponent of spiritual freedom. More than once he has shown the distinction between human churches and the one Church of God. He has lately been telling our American friends that, in his belief, there are "other churches of God besides those that have episcopal government." He added, with truthful force:—

> To me the opposite view is absolutely appalling. Therefore I say boldly, with Irenæus: Where the Spirit of God is, there is the Church.

Some of our readers may have seen the paragraphs that have lately appeared in the advertising columns of *The Standard*, purporting to fix the exact day and hour when this dispensation will end, and enumerating "fifteen prophetic events" as certain to take place at specified dates during the next ten years. The study of unfulfilled prophecy is a most fascinating one, and its problems have exercised many most acute intellects; but there is a great temptation to give the rein to human conjecture, and to theorise upon points whereon Scripture is silent. The paragraphs in question, with their positiveness of tone and preciseness of detail, savour of the questionable wisdom which goes beyond that which is written.

To those who desire to form an opinion on such momentous questions, we would say: Be careful to distinguish between that "sure word of prophecy" which is really revealed in the Scriptures, and mere human speculation, however reverent, refined, or spiritual. Do not let us concern ourselves with the conflicting and confusing theories of rival commentators and expositors, scarcely two of whom agree upon details. Why was the time of the Master's coming left a mystery, except as an incentive to the Church to be on the continual look-out from age to age, always expecting Him?

The Council of the Evangelical Alliance have made a good answer to the reflections recently cast upon them in *The Nineteenth Century*, by Rev. Dr. Charles H. H. Wright. Not only have they been well aware of the grievous persecution which Protestants have during many years had to bear in the Baltic provinces, but they have all along given ready counsel, and rendered welcome aid, in the reasonable assertion of liberty of conscience. That their efforts have been crowned with some measure of success is clear from communications received from Lutherans, gratefully acknowledging the enjoyment of a religious freedom which was formerly denied them.

Of course, very much of the information obtained, and most of the action taken in such cases, cannot be made public. Suffice it to say, however, that were it not for the exertions of the agents of the Alliance, the English-speaking public would have known but little of the tyrannical proceedings which Dr. Wright has so ably summarised. Far from meriting reproof for not having done more, the Alliance deserves the increased and more hearty support of evangelical Christians of all denominations.

The Queen has honoured her station and helped a noble cause by extending her royal patronage to the National Society for the Prevention of Cruelty to Children. This is a movement in which there can and ought to be the most complete unanimity among all the Christian subjects of Her Majesty, and she is, therefore, in her right place in leading its beneficent, and, alas! sorely needed, action.

Mr. W. T. Stead will vacate the editorial chair of *The Pall Mall Gazette* in a few days, and transfer his energetic management to a new monthly periodical, to be called *The Review of the Reviews*. From the public announcements, it would appear that Mr. Stead desires to erect a sort of literary pulpit, from which, month by month, he can prophesy to all mankind as to the duties and the lessons of the time; while he also holds up the mirror of his pages to the passing events of the month. We wish him all success in his new endeavour.

Punch continues week by week to draw aside the veil that hides our social sores from public gaze. Last week's instalment of "Asmodeus" had reference to the question of amusements, of which we heard so much lately in connection with the music-hall agitation. We cull a few telling stanzas:

> Youth's frank joys,
> The honest mirth of blameless girls and boys,
> The ease of cultured leisure,
> And recreation of tired sons of toil,
> All good! But *must* Amusement's trade make spoil
> Of souls—the wrecks of Pleasure?
> . . . . .
> Amusement is—amusing, is it not?
> Its world-ward face is bright, with scarce a blot
> To prove the foul infection
> That lurks within. The world might show disgust,
> Were all its tyranny, its greed, its lust,
> Bared to minute inspection.
> . . . . .
> I followed painted faces writhed with mirth,
> To homes compared with which the fox's earth
> Is refuge sweet and cleanly.
> I watched the way of sin, and saw the wage
> Wherewith the sordid spectre of the age
> Rewards its dupes so leanly.

Those who would purify our popular "amusements" have a gigantic task before them.

In the inter-relations of capital and labour the year that is closing has been one of much trouble and upheaval; though these disputes are now happily carried through without the social outrage and ferocity of feeling that were common some years ago. We hail with thankfulness and hope the prospect of there being established in London a "Committee of Conciliation" that will act as intermediaries between masters and men in cases of disagreement, and will facilitate in every righteous and peaceful way the settlement of those social quarrels that cause so much present suffering, and leave so many rankling wounds behind. To make its action effective, of course the Committee will have to be fairly representative both of capital and labour. We earnestly trust that the New Year will mark a decided advance on its predecessor towards the universal adoption of friendly arbitration, not only in communities, but among the nations of the earth.

If the permanent solution of the social question of the day is to be one of the triumphs of Christianity, it is evident that every Christian must do what he or she can to bring about better and happier relations between the toilers and the employers. Rev. Dr. Westcott recently pointed out that the popular disparagement of Christianity is due, not so much to "objections to its documents, or to objections to its creed drawn from physical science," but that it springs from moral causes:—

> Men can see that, if our faith is true, we ought to have the remedy for the great sorrows of the world, and to show openly that we believe in its efficacy. They ask for great deeds and not only for great words. The claim is reasonable; we must satisfy it, or accept defeat.

That Christ proclaimed the Gospel as the remedy for social as well as for spiritual evils, is evident to all who thoughtfully study the Divine Master's utterances in regard to the relations which ought to exist between man and man. The application of that teaching of Jesus to questions of capital and labour would put an end to the unhappy differences which to-day are causing so much misery. We should not want any "Committee of Conciliation," if the New Testament were taken as the standard, in lieu of the writings of advanced socialists on the one hand, and of systems of political economy on the other.

Britons plume themselves on the high quality of their judicial arrangements; and rightly enough. Probably there is no country under the sun where the administration of justice, humanly speaking, is more certain; though its steps are often halting and slow. Yet we are continually called to ponder over "the glorious uncertainty of the law." Some months ago the Court of Queen's Bench agreed by a majority that the Bishop of London should be compelled to submit to the proper authorities the question of the St. Paul's reredos, in order to determine its legality or otherwise. That decision has now been unanimously reversed by the Court of Appeal, which holds that the Bishop properly exercised the discretion vested in him when he declined to take legal action. This controversy, therefore, stands where it did at the beginning. Of course there remains a further possible appeal to the House of Lords.

The Royal Niger Company.

IT is no longer a secret, close or open, that this newly chartered company has made treaties with the several Negro Mohamedan Powers in the Soudan of Africa, east of the Niger, promising that they will not only do nothing through their own employés to attempt the conversion of the Mahometans, *but will do all that lies in their power to obstruct others who come under their influence.* This amounts to open war of so-called Christian men with the Gospel.

Let us think it out. The company gives a free hand for the conversion of the Pagans. It is very proper and expedient that the rulers of a country should do nothing directly or indirectly to influence their subjects in their religious views. Their kingdom is of this world, and entire toleration is the brightest jewel of empire. Such is the fixed policy of the Government of British India; and manifold blessings of every kind, material and spiritual, have attended it during the last half century. But the rulers of the Niger Valley, to whom the Imperial Parliament has delegated their foreign powers, propose to do something more. They promise their treaty-allies to obstruct the Christian missionary, to deny him passages in their steamers, succour from their stores, and to erase his name from the list of British subjects, entitled by the custom of Great Britain to succour in case of need, rescue in case of captivity, and retribution by the nearest British authorities in case of murder.

The true-hearted missionary asks not these things for himself. His friends raise no voice in the country, calling for vengeance for the slaughtered Hannington. That particular crime has, however, been avenged by a higher Power; the assassin-sovereign has been deposed, and is now an exile from his country. Whether the Royal Niger Company likes it or not, whether it will affect their dividends or their commerce with the Soudan or not, it is well that these gentlemen should reflect on the policy which they are inaugurating, and consider what the House of Commons will say, when it comes to hear of it.

It is true that the East India Company previous to the year 1815 adopted this same policy. They did so in timidity, in ignorance, and in material weakness. They had to face mighty empires, and armies of soldiers, supplied with cannon, trained by Frenchmen: they had to fight for their hold of India, and regarded matters from the point of view of a mercantile company. India was too far off for its affairs to be influenced by public opinion at home. Public opinion at home had not been formed: it was the day of small things: and the individual missionaries, who appeared and were rejected, though saints of God, like Carey and Judson, had not the prestige of the associated strength of the great middle classes of Great Britain behind them. Moreover, it is admitted that the East India Company did wrong; we palliate their offence, we do not excuse it, we cannot justify it.

Things have changed now. The thoughts of men have become "wider with the process of the suns." A great majority of the British people recognise that the mighty power and vigour vouchsafed to them were not conceded by the Most High for the purpose of exporting liquor (of which sin we gladly acquit the Royal Niger Company), or making dividends of profit; but to benefit, in every possible way, the subject people, and to give them the free opportunity of accepting Christianity, which has made us what we are. The Niger Valley is not far from Great Britain. Public opinion will have its sway there. The missionaries were there long before this company came into existence, and will outlive it. The Mohamedans of the Soudan, whether Fulah or Negro, are pigmies in strength, culture, power, and population in comparison to the fifty millions of British India.

The gentlemen of the Niger Company talk with bated breath of the fanatical Mohamedan, in his turban, cloak, and trowsers. The phenomenon is new to them, but Anglo-Indians have lived all their lives in the midst of noble, though fanatical, Mohamedans. Some as fair in colour as ourselves, and many much more learned and polished; some of gigantic stature, and hereditary warriors. Yet the Gospel has its free course amidst the Balúchi and the Afghan, the Patan, and the converted Mohameddan Rajpút, and the Empire of the Empress of India flourishes, because it is founded upon righteousness.

We doubt whether treaties with such clauses should not be denounced as derogatory to the dignity of Great Britain, as if we were ashamed of the religion which has brought us such blessings. The thing is doubly offensive when we are kindly told that we are allowed full leave to convert the Pagan; but must not address the Negro who has got himself up with the veneer of Mohamedanism, for it is no more. Their knowledge of Arabic and the Koran is scant: all the bad salient features of Mohamedanism are asserted, intolerance, polygamy, slavery, unnatural crime, contempt of human life, and overweening pride, while the better things to be found in the Koran, and the learning and refinement of the polished Mohamedan of India, Persia, and Turkey, are totally absent.

At any rate, the public notice has been despatched, and January 1, 1890, fixed as the date of the new policy.

We must recollect that when a British subject is killed or imprisoned, something more than his life and liberty are lost to his country, viz., the prestige of our nation. The representative of the British Government in China remarked in 1873 that *there was a necessity to protect the missionary from actual violence, but nothing more.* The present foreign secretary two years ago told a deputation of missionaries that the Great Powers of Europe asserted the right to deport an alien without cause shown from their territories, but they would shrink from the charge of ordering his death, or imprisonment, without the form of a regular trial. Mr. Jones, of the L.M.S., was expelled by the French Government from the Loyalty Islands; and, for the sake of argument, we may concede that the Mohamedan potentates of the Soudan might deport a British missionary; but, when they hear that there is no risk, they will certainly kill him.

R. N. C.

Dec., 1889.

THE OLD HALL SCHOOL MISSIONARY.—Miss Jenkins, who is going out to Benares as a medical missionary in connection with the Indian Female Normal School and Instruction Society, has been bidden farewell by the "boys" of the Old Hall School, Wellington, Salop, who have made themselves responsible for her support by promising to subscribe £100 annually to the Society's funds. At the farewell meeting, held at Wellington the other day, addresses were delivered by Revs. J. S. Cowley (who presided), A. R. Cavalier, Canon Nash, Mr. G. E. W. Cranage, and Miss Jenkins.

OBITUARY.

REV. W. GRIGGS, PORTSMOUTH.

THE town of Portsmouth has suffered loss in the recent removal by sudden death of this devoted servant of God, who for twenty-six years was minister at Zion Chapel, Portsea. Mr. Griggs began preaching at the age of twenty, in the villages, and his homely discourses were much prized by the rural folk. When the pastorate of Zion Chapel became vacant, he was induced to take up the work there for three months; his services were so acceptable, that he was chosen as the stated minister, which office he continued to hold till called away by death. During the greater part of this time, he continued his daily calling as boiler-maker in H.M. Dockyard, where by his manly, consistent Christian life, he won the respect and esteem of a large number of his fellow-workmen. Though his daily work in the dockyard, combined with his pastoral duties, must have closely occupied his time, he was ever ready to render cheerful service to any good work. He was held in universal esteem among his brother ministers and fellow townsmen. Though a man of robust appearance, he has been taken away in the prime of life, having only just completed his fifty-first year. He passed away "in harness," having given an address to a Young Men's Society on the evening of his death.

WISE WORDS TO SOUL-WINNERS.

THE correspondence in *The Times* respecting the length of sermons might have been spared, if all pulpit utterances were as wise and fervent as those delivered to the members of the South London Auxiliary of the Open-Air Mission at Upton Chapel, Lambeth, by Rev. William Williams, the pastor. The occasion was the monthly Conference of the members, of whom about seventy attended. Mr. Williams selected for his subject, "The Preacher Himself," based on the words, "Take heed to thyself."

In his preliminary remarks, he observed that what was worth saying was worth remembering: but while the texts of many sermons said, "Keep awake," the manner of the preachers said "Go to sleep." The preacher himself must be a converted man, was the first proposition. The message might be right, but the messenger might neutralise its effects; as Elijah's staff failed to bring the child to life, because Gehazi who carried it was so utterly unworthy to be the prophet's servant. And not only must the preacher be converted, but he must be *so* converted as to be conscious of it himself, and that others should be conscious of it also.

The preacher himself must be a capable man. He must be capable of intense feeling, able to sympathise with the purposes of God and with the needs of men. He must also be capable of clear thinking, of discreet acting and of persistent endurance. Further, the preacher himself must be a consecrated man. No single sin must be tolerated, but every faculty must be sanctified. And, finally, the preacher himself must be a cultured man. He should make constant advances in knowledge as well as in grace. Each of these points was amplified with intelligence and fervour.

REV. DR. PIERSON is to preach at Westminster Congregational Chapel, London, on Sundays during January. On January 15, 16, and 17, he is also to address meetings in London on the subject of foreign missions.

MISSIONS TO SEAMEN.—By the desire of the late Rev. John A. Turner, who, as curate of Whitby, had observed the efforts of this Mission to benefit deep sea fishermen, his mother has presented the sum of £2200 to the Mission in memory of her son.

Dr. Monro Gibson's interesting address to the Presbyterian Young Men's Fellowship Union, on "What the Young Men of America are doing for Christ," appears in full in the January *Young Men's Review* of the Exeter Hall Y.M.C.A. Mr. George Williams sends a happy New Year's Greeting to the Readers, and interesting papers by well-known writers appear. "What is being done at Exeter Hall" is particularly interesting.

The Priesthood of Christ.—III.

By Rev. C. CLEMANCE, B.A., D.D.

(Concluded.)

OUR TWO ADVOCATES.

(6) *As our High Priest, our Lord is the perpetual administrator of affairs between us and God.*—He hath ascended up on high. He has passed through the heavens, and now, in the holiest of all, He carries forward the work for us which He commenced on earth. (Cf. Heb. vi. 20, ix. 24; 1 John ii. 1, 2.) His presence in heaven is for us. He intercedes for all who come to the Father by Him. He has established a wondrous relation between his work for us above and the Spirit's work in us below. We have now two Paracletes. The Holy Ghost is our Paraclete or Helper on earth. The Lord Jesus is our Paraclete or Helper in heaven. The Spirit prompts the prayers of the saints on earth. Jesus presents the prayers of the saints in heaven. In the significant ritual of old, the incense rose up before God as a fragrant perfume. The prayers of saints rise up now with the fragrant incense of a Saviour's sacrifice. (See Rev. viii. 3, 4.) "It is not said," says John Howe, "that their prayers came before God, but that the incense did, for it is the incense of the intercession of Christ that gives our prayers acceptance." May-be there are no words used; but, oh! what thoughts, what petitions breathe forth from the Redeemer's soul as He pleads in heaven for his own. That great High Priestly prayer in the seventeenth chapter of John is an illustration of the matter of Christ's intercession before the throne. He is also the great Priest over the house of God. Just as the high priest of old had charge of the sanctuary, so our Lord watches over the building of "God's house." He it is who keeps the fires of worship and love burning on the altar, so that they never go out.

Was it an impressive sight to see the high priest in his vestments of glory and beauty, as he entered into the Tabernacle? Would it enkindle feelings of hope and awe as he went "within the veil," there to stand before the blood-besprinkled mercy-seat, bearing on his breast the names of the twelve tribes of the children of Israel, while the incense rose up before God? Yonder is a greater and more perfect Tabernacle not made with hands. There is *our* High Priest, clothed in a body like our own, bearing on his heart the case of ALL who come unto God by Him. The ministry of Levites and attendants which gathered round the high priest fades into insignificance compared with the innumerable company of angels that await our Saviour's high commands! The worshippers—where are they? Some are among "the spirits of just men who have been made perfect." Others are below, they are "enrolled in heaven," and their "citizenship" already is there. And under the gracious sway of the "Apostle and High Priest of our confession," the prayers and worship of all believers, which are inspired by the Spirit below, are received and presented by the Saviour above. We have "*such a High Priest.*"

THE SYMPATHY OF JESUS.

(7) *Our Lord Jesus is a sympathising High Priest.*—The writer of the Epistle to the Hebrews tells us that it was a necessary qualification of a high priest that he should have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity (Heb. v. 1, 2), *i.e.*, a common experience of weakness and suffering prepared him to sympathise with those who shared the same. But *our* High Priest, by whom weakness and suffering were never experienced, till He took them upon Himself; "For as much as the children are partakers of flesh and blood, He also himself likewise took part of the same" (Heb. ii. 14.) He "*took* our infirmities and bare our sicknesses" (Matt. viii. 17). "He was in all points tried like as we are, *yet without sin*" (Heb. iv. 15). "Ah!" says some believer, "that is just the point where the comparison between Christ and ourselves fails altogether. He was 'without sin,' and we are not. Hence it is hard to see how He can *perfectly* sympathise with us." Such good people forget that it is the presence of sinfulness in us all that makes our sympathy so defective. We can never tell, moreover, in any case, what is the exact point where infirmity ends, and sin begins. But our Lord, being perfect, can *draw the line exactly* between one and the other. He knows when a failing is due to weakness and frailty. He knows, also, when it is owing to defect and sin. In the first case He pities. In the second case He forgives! Is NOT THAT THE VERY PERFECTION OF SYMPATHY? Well, we have "*such a High Priest.*" We are, however, partly anticipating our next point.

(8) *While his experience of our weakness prepares Him to sympathise*, his Divine prerogatives ensure the Royal right to forgive sin, and adequate power to remove it. The Son of Man hath authority on earth to forgive sins. Sin, indeed, is to be regarded in two lights—as guilt and as disease. So far as it is wrong committed against God, it needs forgiveness by adequate authority. So far as it is mischief poisoning the frame, it needs removal by adequate power. Now, in Christ we have both. He alone can say, "Thy sins are forgiven thee." This is all in Christ's hands. None but Christ. None but Christ! And as He by infinite right cancels guilt, so by sovereign power He can minister "saving health." This, too, is in Christ alone, for "there is none other name under heaven given among men whereby we must be saved" (Acts iv. 12).*

"THE UNSEARCHABLE RICHES OF CHRIST."

(9) In his own Sovereign Person there are stored such "unsearchable riches" that from his fulness He can minister to every believer "grace to help in time of need," *i.e.*, seasonable help; not only help when it is wanted, but precisely the kind of help which is wanted. We may be called on to work, to wait, to endure, to dare, to resist, to fight, to suffer, to die. For all we want help. For each one we need help of a different kind, and help of every kind is at hand for us in Jesus. Yea, and as the claims and responsibilities of life increase, so will our demands on our Saviour increase, and there is grace in Him for us wherewith to meet them all, and that for any length of time, yea, for ever and for ever.

OUR CAPTAIN AND FORERUNNER.

(10) Our great High Priest is moreover a perfect Captain of salvation, to lead many sons unto glory (Heb. ii. 10). It was in fact for this very end that He was made perfect through suffering. He Himself is our great commander, saying, "Follow Me." In these two little words the whole of our life-work is summed up. But, oh! He is not a *bare* commander. He not only bids us follow, but He gives us strength to do what He bids. His leadership inspires us, for He has gone ahead to prepare our place as our forerunner. The grasp of his hand upholds us. The gladdening influence of his presence cheers us; his promises rally our courage when else we should faint by the way; He longs to have his own with Him in the Father's house, and He will never leave them till He has brought them there. *What a High Priest!*

* The use of the verb "to save" throughout this narrative should be studied in the original.

OUR ADMINISTRATOR.

(11) Our Lord is, moreover, the Administrator of all affairs in heaven and on earth, to make them subserve the good of those who are following Him (Rom. viii. 28; Eph. i. 22). It is one thing to lead a band along a road; it is quite another thing to hold the road itself, and to have supreme command thereof, and of all the multitudinous items which go to insure a successful journey. To arrange all the supplies, to keep back all foes, or to disperse them when they come; to ensure instant and adequate shelter in every storm; to see that the sunshine is so attempered that it will never be too bright, and that the night is so brightened that it will never be too dark—who, who can ensure all that? JESUS ONLY. All things are in his hand. He reigns over all. To his hands is entrusted the sceptre of universal sway, and hence He can engage to "bring his followers home!"

AN ETERNAL PRIESTHOOD.

(12) His priesthood is absolutely eternal. It cannot be transmitted from hand to hand, for it never is, never will be, never can be, in any other hands than those of the Lord Jesus Christ. The value of his sacrifice being commensurate with the glory of his person, must have an efficacy that will never become less. The glory of his intercession, "because He continueth ever," must ever be the same. Hence "He is able to save to the uttermost" all that come unto God by Him. And for this cause the Priesthood of the Lord Jesus must ever stand alone in its saving glory. How many have exulted in the words: "*Such a High Priest!*" How many have leapt for joy at the word "uttermost!" How many who have now gone "within the veil" were wont while here to sing of "redeeming love." To us have they handed down that sweet, that new song—ever new, ever sweet, and sweeter still. "Such a High Priest," able to save to the UTTERMOST—to the uttermost point of time—from the uttermost depth of sin—for the uttermost height of glory! "Blessing, and honour, and glory, and power, be unto Him that sitteth upon the throne, and to the Lamb for ever and ever!"

BRENTFORD.—A building, formerly a beer-shop, has recently been opened by Mr. Mears, the Brentford colporteur of the Metropolitan Tabernacle Colportage Association. Hencefor th the "Carpenters' Arms" will be used for the proclamation of the truth as it is in Jesus.

THE YORK SOLDIERS' INSTITUTE is being increasingly used by the soldiers stationed in the city. The beds are in great request by men who are allowed to be away from the Camp on pass. The coffee and recreation rooms have been largely frequented. That the Institute contributed to the comfort of the men is evident from the fact that 10,000 sheets of writing paper were used during last year, and 1200 books borrowed from the lending library. The greatest kindness continues to be shown by the commanding officers in the garrison, all of whom have visited the place. Communications may be addressed to the hon. lady superintendent, Miss A. Van Sommer, at the Institute.

The End of the Year.—II.

BY REV. WILLIAM GUEST.

To those who go to the Scriptures, not to sit in judgment, but to be taught, the revelation will be given that the secular and worldly life is the embodiment of the mind of him who is termed Satan and the Adversary; that its customs are under his inspiration; that he deceives by his subtleties; that even Christ's elect are in danger from his devices; that he rules and works in the children of disobedience; and that by multitudinous influences he maintains a kingdom, the evil and tyranny of which it was the mission of the Son of God to subdue and overthrow. There need be no enlargement here of the fulness of the Bible teaching on this great mystery. It is, indeed, one beyond our limited faculties to understand. It is a part of a spiritual realm too deep for us to fathom, and too high to reach unto in our present mundane condition. This only need be said: to ignore or reject this revelation is to reject the clue to the awful struggles of human life, and to the purposes of Divine mercy unto man.

MALIFIC REACTIONS.

In the hour when the Protestant Reformation brought hope to Europe of a day of Gospel light and freedom, there arose the malign counteraction of Jesuitism. Luther's work was one of emancipation, and led men to the Scriptures; Loyola's was one of prostration before human priesthoods, and added to the Romish system a corporation of sinful and designing men. So again, when, in our century, there came over England the mighty awakening of the Evangelical Revival, there arose in the midst of its triumphs the reaction of Ceremonialism. From that Evangelical Revival a new England was appearing, with religious disabilities broken down, political freedom created, a sanguinary criminal code repealed, and reforms projected profoundly related to the happiness and progress of the people. That revival originated also the magnificent movements which bear the names of the British and Foreign Bible Society, the Religious Tract Society, and the great Evangelical Missionary Societies. The rise of priestism under the scholarly sway of Tractarianism was intended to arrest at once democracy and evangelicalism; and, sad to say, it is, at the end of this year, an extending antagonism in parishes everywhere. Nor this only. While the sphere of Ultra-Ritualism has been in the National Church, the more recent advance of Rationalism has found its numerous disciples in the churches unestablished. They both have one starting-point—a subtle subverting of the authority of the Christian Scriptures. Let us mark before the year closes some of

THE EFFECTS.

Do these new measures conciliate those without? Do they augment the legitimate influence of the Christian Church? They do neither. The term "church" in its varied significations was never less influential over vast numbers of Englishmen than at this present hour. An eminent writer has, during the year, expressed with unmitigated scorn the opinion of his class respecting the matters which under the name of the Christian religion are occupying an Archiepiscopal Court. And the more these puerilities and fripperies are lifted up into significance the deeper is the scandal. Nor does the so-called Liberal Theology fare better with onlookers. In *The Nineteenth Century* for last June, Professor Huxley declared his conviction, and in this his vigorous words represented many of like standing, that modern Christians are *as much infidels as those who deny the spirituality of God.* The Jesus of the Gospels, he affirmed, and affirmed truly, was announced as one who would bring a reversal of Satanic work, and would put an end to both death and sin. He (Jesus) spoke of the devil as the "Prince of this world" who would be finally cast out. But modern Christians either "whittle away" this Scripture doctrine of Satan, or fly to refuges of accommodation and allegory. Can any one deny this? Is modern negativism straightforward? Are men who obtained collegiate theological learning which was intended by founders to prepare them for *expounding and defending the Christian Scriptures;* who preach in buildings no less paid for by those who had the same design; are they honourable in "whittling away," not in the treatment of one subject, but of other and central ones, the plainest teachings of these Scriptures? Did they not sail into a port under false colours, and did not those who welcomed them ignore considerations which high-principled persons are accustomed to recognise? Scientific men who will not evade any perplexing phenomena, and the intelligent artisans of our cities no less, simply despise the preacher who, with the New Testament in his hands, "whittles away" its unambiguous affirmations. These men are saying: "If we are to be taught Christianity, let us have it in its integrity; this is a consistency; let us not have it at the expense of the literary reputation of those who originally taught it."

SIXTY THOUSAND SERMONS,

and even more, are said to be preached in England every Sunday. So little do they attract that the Bishop of Manchester told his hearers a few months ago that the churches of his diocese were only half full. A northern Nonconformist journal admitted the same thing in relation to other denominations, but attributed the fact to a wave of pleasure and self-indulgence that was passing over the land. But what an admission. Sixty thousand sermons, and the rage for pleasure without a check! Sixty thousand sermons, with every advantage, material and artistic, and the upper classes sceptical and contemptuous, the British workman alienated and Godless, and the moral condition of cities where the preachers abound, filling those who sound its depths with consternation and dismay.

A DEBASED STANDARD.

The mixing up of New Testament Christianity with Romanist inventions, and the faltering enforcement of its spirituality, are prostrating the whole tone of Christian profession. There was a time when men spoke of "*false* professors." By this was meant that they were false to the recognised standard. But nowadays the standard itself is let down. The rule and measure of Christian consistency are lowered. This is the gravest peril which Christianity will encounter in the last decade of the century. The old Nonconformist ideal, that church membership emphasised the separation between those who were Jesus Christ's and those who were of the world, is becoming a grand memory only.

CONFORMITY TO THE WORLD.

It has been lately stated that in America clergymen and professing Christians have abandoned the ideas of a former generation as to actors, plays, and theatres, and that in young ladies' colleges there has been a departure from the spirit of New England religion, at which Christians of even fifty years ago would have stood aghast. But not in the Western Hemisphere merely. There are here Dissenting as well as other churches where members do not make profession of a "new birth" of the Spirit. Their belief is an intellectual assent that Christ is the Saviour, after the manner that the English Queen is the sovereign; but such an assent carries no moral significance nor responsibility. It is no offence to say this. While these persons profess to be communicants, they do not profess to be "new creatures in Christ Jesus," nor to bear in their denial of the world and of self the ensign of their thorn-crowned Head. With them the most pronounced worldly amusement, or the programme of a theatrical soirée, or the ménu-card of a dinner-table, have conspicuously more interest than a meeting or record which tells of missionary success, or than an appeal to advance the Kingdom of God.

A SOLEMN REFLECTION.

"How can two walk together except they be agreed?" The state of things among professors bodes sore trouble to religious societies during the closing years of this century. When one hallowed sentiment pervades a Christian church; when, if all have not the same influence, all have the same longing, and all unite in the same prayer for a bringing near of the Kingdom of God, then in that binding sympathy a godly pastor finds his happiness and power. But surrounded with worldly-minded church members he finds criticisms and disunions springing up in cohesive thickness. Then the terrible paradox is witnessed—the more spiritual his public prayers, the more faithful his preaching, and the more he lays himself out for special agencies of conversion, the more does he find that a chilling atmosphere of disunity and of carping objections is enwrapping him. Yea, the dead weight of falsity of profession makes his success in the Lord's work an impossibility. It is these lovers of the world and of self-indulgence; these who despise as mere sentiment the requirement of suffering with Christ in his cross; these foremost promoters of secular entertainments—it is they who make the tone of church membership so perilous to young converts, who are endangering all that is worth preserving in churches, and who, in such churches, will silence a true ministry of the Gospel by the insuperable difficulties of conducting it.

A BACKWARD GLANCE.

It has been the habit of late to say that history does not repeat itself. But most assuredly the fruits of principles, be they true or false, always do this. Bishop Butler, in the preface to the "Analogy," says that in his time many persons took for granted that all people of discernment had discovered Christianity to be fictitious. How was the notion, which in our day has its counterpart, met? Instead of setting forth the cardinal doctrines of religion preachers rationalised; kept in the background the supernatural facts of the Bible; removed theology out of the spiritual and contemplative; tried to produce a harmony between it and the philosophy then in vogue; and attempted to prove that there was nothing in the Christian Scriptures which was not agreeable to human reason, however perverted that reason might be. This was done quite as much among Dissenters as Churchmen.

r. Doddridge deplores that some of his
vn students ostentatiously ridiculed evan-
elical sentiments. What was the outcome
this so-called "liberal" and rationalising
rocess? The middle of the eighteenth
entury was the most soulless era this
ountry has ever seen. They were laymen
oving in Society who tell us that atheism
nd infidelity were growing on every hand;
hat virtue and goodness were openly de-
pised; that lewdness was becoming a
preading and alarming vice among all
lasses; that civil authority was being set
t nought; and that political corruption was
ast tending to the dissolution of society and
government.

THE LESSON.

Men may substitute their conceptions of what is proper in Revelation, instead of submitting their reasoning to its teaching; they may follow what *they* think will regenerate the world, instead of preaching God's method; they may dilate on the ethics of religion, and keep back its evangelical motives; they may regale the head and starve the heart; they may cover their negations by a show of learning, which takes with the superficial, and by plausibilities which meet the wishes of hearers who want to escape the obligations of New Testament spirituality, but the imprint on the age of a deeper undevoutness and worldliness will be their reward. Christianity cannot, according to present tendencies, be turned into a Sociology, nor a mere doctrine of ethics. It *will* teach social and moral duties, but only by first setting man right with God in heart and conscience. Its seminal principles are all-powerful, but it makes no claim to power where these root principles are not planted as fundamental. A coming age of irreligion and self-love, of vice that never trembles, and scepticism that scoffs at powerless preachers, may bring such preachers to review their ways, and with intensity to turn unto God; but should they not, that which ominously threatens will be realised: the pulpit through the setting forth of "divers and strange doctrines" will be forsaken, and the "power of the Cross" will be learnt through other agencies. The Spirit who abides in our world to "glorify" Christ will not be silenced by the faithlessness of men.

SUMMARISING TRUTHS.

(1) *Let us be assured that the mission of the Spirit for the glorifying of Christ is still carried forward.*—Hope for the world arises out of present distresses. Thank God, the Bible is being widely circulated, and the attempt to restore sacerdotal claims is leading numbers of the people to search the Scriptures as they have not done heretofore. The combination of the clergy to raise into dominancy what are termed "Catholic Principles" is bringing out laymen in a vigorous unity. Men are turning from the old "isms" to ask what is vital Christianity. Among Nonconformists the Spirit is striving against confounding regeneration with church organisations. Converts are ceasing to find a sense of safety in having their names on church-rolls. Personal responsibility is evoked. Denominationalism is becoming less a bar to fellowship, and, while no party can boast the one against the other, sectarian distinctions are being eclipsed by the fuller light of the essentials in Christian faith.

(2) *The demonstration is being given that that only avails for the salvation of men which is a complete Christianity.*—A Christianity with negations, intended to make it conformable to man's fallen reason, multiplies difficulties instead of removing them. A theology with human accommodations produces more sceptical doubts than it silences. And, let it be pondered, there may be a negative theology in professed evangelicalism. To make Christ's sacrifice an opiate to the conscience and not a quickener; to teach that the Lord's death was *for* sin, and withhold the Apostolic testimony that those who are "being saved" are to die *to* sin, and, by the Spirit's grace, to break with it altogether, is the preaching of a deadly antinomianism, the Nicolaitanism which theLord says He hates, and may become as daring a negation of revealed truth as ultra-Ritualism, and undiluted Rationalism.

(3) *The most ruinous fashion of this age is the boast of a progressive theology.*—The totality of the human race, of which we are being told, is one of all time as well as of a generation. Dare any man say that the disease of man's nature with respect to foul iniquity, fierce temptation, and spiritual impotence, is different now from what it has been? Why then are we to tamper with the divinely appointed remedy? Progress there may be in the exposition of the revelation, but not a change in the revelation itself.

(4) *New Testament truth in its completeness will justify loyalty to it.*—We ought more to pity than condemn the man who denies inspiration. "The light shineth in darkness, and the darkness comprehendeth it not." A man must know the Spirit's enlightenment by an inward experience, before he can have a true knowledge of the Spirit's words. Adoringly let us close the year by assuring ourselves that, whatever be the unfolding of duty to them in the future, there are myriads of faithful ones in churches, and out of them, to whom the words of Jesus and his Apostles are yielding deeper and yet deeper meanings, and in whom they are kindling a more wondering rapture, as years go over them. They are not ashamed to say in a Laodicean age, with a heathen convert, "The Cross of Christ condemns me to be a saint." The immutable revelation which Christ came from the side of his Father to teach, they regard as proved, through all the Christian centuries, to be gloriously adequate to man's salvation when it is witnessed for in oneness of sympathy with the thought of God, and in the self-effacement that opens a channel for the demonstration of the Spirit. The present duty of all such must be indicated in the New Year's Address.

Tunbridge Wells.

GIPSIES.—Mr. Stanley Alder, Rose Cottage, Lucas Green, Chobham, Surrey, writes to say that the winter's work has auspiciously begun among the gipsies who frequent that neighbourhood. The workers are beginning to see some cheering fruits of past endeavour.

GLASGOW HOUSES OF SHELTER.—These are excellent institutions, carried on in the true Christian spirit. The Hill-street Shelter, instituted in 1850, provides a home for such females as are desirous, on their liberation from prison, to reform and support themselves by honest industry. The average number of inmates during last year was fifty. The Whitevale-street Shelter, begun in 1878, also exists for the benefit of females who have been in prison, and desire to lead a better life. The daily average last year was seventy. The inmates of the former Home are, for the most part, employed in needlework, those in the latter mainly in washing. Copies of the report, and other information, may be had from the secretary, Mrs. A. A. Fergusson, 11, Grosvenor-terrace, Glasgow.

A Monition for the Time.

TIME speaks loudly to us. The close of another year reminds us that we are rapidly speeding our course to the final boundary. What deep thoughts awaken the mind to the consciousness of the solemn fact connected with the great event! We can hardly realise it. "We spend our years as a tale that is told." Each moment the sand that drops from the hour-glass, each moment that the pulse beats, brings us nearer to the end of all things.

We live continually on the verge of the eternal world. Some slight accident may wind up our brief life; and yet how unconcerned we are about the one thing needful, the salvation of the soul: forgetful of the great drama to which we are fast hastening. We are never standing still. There is a perpetual motion, an onward rush. One scene follows another, until the curtain falls, and then all the present which fascinates and dazzles and charms, passes for ever as a cloud.

We live, as it were, in a fairy land. We are spellbound by a whirlpool of exciting and pleasurable pursuits. We are enveloped in the daily vocations of life. We scarcely wait to take a break—we speed on and on, as if we were to live here for ever. And such is life, which is so fast and rapidly drawing to a close. May we be wise to consider our latter end, and earnestly seek first the kingdom of God and His righteousness. "So teach us to number our days, that we may apply our hearts unto wisdom."

What is involved and implied in the end of time? Let each one consider his latter end. How much depends on a wise decision. A delay is dangerous. "Now is the accepted time: now is the day of salvation." We have to do with to-day, not to-morrow. How often does a vital change take place within the compass of one short day. Weigh well, and profoundly, the word "Eternity." The silent voice is heard: "Behold, I come quickly."

FREDERICK S. GERVIS.

Weston super-Mare.

CHRISTIAN EDUCATION IN INDIA.

A WORKER in connection with the Christian Vernacular Education Society, at Ahmednagar, Bombay, writes to express appreciation of the copies of this paper received:—"Our copy gets well used. After reading it ourselves we give it to an aged disciple, who reads it, lends it, and then sends it off to Poona."

The writer adds:—"Our mission work is all carried on in Marathi, the language chiefly spoken in the Bombay Presidency. Over 400 young men have gone out from our Training School, and are employed as teachers in mission schools, while many have become catechists and pastors. The teacher is often at first the only Christian in the village, and sometimes he finds it very uphill work, but God has wonderfully blessed such labours, and now in many of the villages there are little Christian communities. Our great hope is with the young, before their hearts get hardened and their consciences deadened by a life of idolatry.

"Rev. J. Johnstone has lately become the home secretary of our Society; the office is at 7, Adam-street, Strand, W.C., and Christian men of all denominations are on our Committee."

The First Epistle of Peter.

By Rev. F. B. MEYER, B.A., Regent's Park Chapel.

XV.—THE FOOTPRINTS OF THE FLOCK

1 PETER ii. 21—25.

STRAY SHEEP! Can you not see them? They have broken through some narrow opening in the pen; have wandered afar to browse on the rank grass that enticed them forth; have been scared and driven by dogs, broken into smaller and ever smaller companies, till at last they wander alone, or fall into pits, or lie feebly bleating with exposure and fatigue, the easy prey of lion or wolf. Far from the fold; torn, wounded, driven; panting with alarm; splashed and draggled with filth; certain to perish, unless rescued by the shepherd. Such were all of us. "We were as sheep going astray."

How shall we ever sufficiently adore the Good, Great, and Chief Shepherd of souls, that He did not leave us to our hapless fate, but came after us—down mountain rent, through thorny brake, over jagged flints, seeking until He found us, and, laying us upon his shoulders, brought us back. "We are now returned." Safe sheltered in his fold. Listening for Him to call us by our name. Bearing his name branded on us. Not dreading to be put forth to new duties, trials, or temptations, because so sure that "when He putteth forth his own sheep, He goeth before them, and his sheep follow Him." But this following of the Shepherd and Bishop of our souls involves suffering. "Christ also suffered for us, leaving us an example, that we should follow his steps." It becomes us to mark well those footprints, as they lead down into the dark valley, ere they climb upwards to the Easter and Ascension heights.

(1) *The sufferings incident to the common lot of men.*—"Man is born to trouble, as the sparks fly upward." "Work is but one half of life; suffering is the other. There is a hemisphere of the world in the sunshine of work, but there is another in the shadow of suffering." All suffer, either in body or soul, in themselves or their families, from what they have or have not, through the malice of their fellows, the malevolence of wicked spirits, or their own follies and mistakes.

In all such sufferings the Lord Jesus suffered. Whatever is meant by hunger, thirst, weariness, poverty, and toil, physical weakness and suffering, bereavement with its prostrating anguish, and death with its dread rending of the veil of life, He knew. These things are common to man. It is by these he earns his bread. It is from these that his noblest offspring are born. It is through these that he acquires the mastery of nature. And because the Lord was found in fashion as a man, He bowed his royal head to endure them. Though Maker and Monarch of all, He chose the mendicant's empty purse, the outcast's fare, the exile's bed, that no child of Adam should be able to boast of an excess or peculiarity of suffering, in the feeling of which He could not be touched. "He was made like his brethren."

(2) *There are also sufferings peculiar to Christ as Mediator and Saviour.*—The Apostle lays stress on these as the necessary foundation of our relationship to God. "He suffered for us," and the preposition unmistakably denotes that He took upon Himself the curse and consequence of our sin, relieving us of it for evermore. And then as if to emphasise the work of mediation and substitution more emphatically, the Apostle quotes again from that great evangelic prophecy of Isaiah in which the Spirit of Christ testified so clearly beforehand of the sacrificial aspect of the Redeemer's sufferings.

He bore our sins.—It is a sacrificial word. As of old, the Jew "leaned hard" on the head of the lamb destined to die for him on the altar, and the innocent victim bare the burden there, dying beneath its load, so did Jesus bear our sins on the tree. It was not the mere anticipation of approaching physical torture which bowed Him so low in Gethsemane, or pressed the bloody sweat from his brow, as the feet of the peasant press the grapes in the autumn vintage. It was the foreboding of the pressure of our sins, which already began to crush his heart, and which broke it on the cross. No sufferer has ever experienced sorrow like this. There has been nothing like it in the history of the ages, nor will it admit of repetition. "Once in the end of the world hath He appeared to put away sin by the sacrifice of Himself." In one of Adam's race alone has this tragedy of love been possible, that the sins of untold myriads should pour their tributary streams into the central receptacle of his soul, which should expand to receive them, and so drain them away for evermore (Isa. liii. 6, marg.).

We must not linger long over the phrase which emphasises the gift of *his own body* to the work of our redemption. That body so purely born, which must have been a fair casket for the holy jewel it contained; which in the Jordan waters was first identified in outward seeming with the weight of human sin, though in itself without sin; which was the very shrine and home of God, who had prepared it for Him; which was the vehicle for so many blessed words and deeds of ministry: *that* body was made a sin-offering, and, so to speak, was burnt in fire without the camp, as the bodies of the bulls and goats under the Levitical law. Nor must we stay to compare that *tree* with the wood which Isaac carried on his strong young shoulders to Moriah's brow. It is enough to know that it has taken deep root in our world, and is filling it with its spreading branches, beneath which even the fowls of the air are finding shelter—the true tree of life, whose fruits drop on all lands, and whose leaves are for the healing of the nations.

But there is yet one consideration which claims our attention ere we pass on. Those sufferings, utterly unique and unapproachable by us, which rear themselves amid all compeers, in lonely and unapproachable grandeur, have for ever absolved us from having to bear the righteous penalty of the broken moral laws of God's government. We may have to bear the natural consequences and penalties of our wrongdoings. The converted drunkard, though forgiven and delivered from the penalty of God's wrath, will yet carry to his grave the marks and traces of his excess; though even these may be transmuted into blessings by the near presence of our Lord. Out of the eater will come forth meat, and out of the strong sweetness; but, as for the eternal, governmental, and judicial consequences of our sins, these have been borne for us, and have been exhausted in the sufferings of our blessed Lord. In the person of Jesus, the great God took them home to Himself, and put them away for ever. Because He has suffered them, we n not suffer them; because He has borne th we need not bear them; because the stripes thick and heavily on Him, they need never on us. "By his stripes ye were healed."

The slaves whom the Apostle was address understood full well the meaning of "stripe The Greek word means *the weal* left by a str From the grave the Saviour came, bearing weals of many stripes, wound-marks in ha and feet and side; but those bruises and wou tell a story which makes our hearts leap w joy. When the Great Shepherd, raised throu the blood of the everlasting covenant, met timid followers in the upper room, He b them behold the print of the nails, and scar in his side. "Then were the disci glad." And as we consider the Lamb, "as had been slain," and discern those preci memorials of his finished work on our beha we too may break forth into new songs, l those in heaven. Those stripes are the price our redemption, the evidence of our purcha the sign-manual of pardon. Let us then app priate these triumphant words, and the wh verse of which they form the appropriate clo and let each of us dare to say, not because feel it, but because we accept them as t word of God, which cannot be broken: "H was wounded for my transgressions, bruised my iniquities, the chastisement of my pea was upon Him, and with his stripes I a healed."

But the death of our Lord Jesus has a dou aspect.—It looks first towards the justice God, to which it rendered an adequate equiv lent for our many sins. This was altogeth independent of us, for whom it was given. B it also looks towards man in the effect it pr duces on those who rightly apprehend "That we, being dead to sins, should live un righteousness." There is a remarkable coinc dence of testimony between this statemen and that in Rom. vi. Indeed, in these word we strike one of the main seams of Scriptu teaching. In the sight of God, we are reckone as being so identified with our Lord that wha is predicated of Him is also true of us. Dea in his death. Raised in his resurrection. Seate with Him in his glory. And it should be th purpose and aim of our life to realise by fait in actual practice and experience all that ours in the mind and purpose of God. Y died, reckon yourselves dead. Ye are risen set your affections on things above. Ye ar seated in heavenly places, walk worthy of you high calling. By the grace of God, ther should be a perpetual deadness to every appea that comes from the flesh, the world, or th devil; and an ever-fuller response to the in spirations and appeals which come from th Spirit of God to a life of righteousness.

The mediatorial sufferings of Christ do thu involve some suffering to us. Because we mus submit to daily death; we must take up our cross and follow Him; we must sow ourselves falling into the ground to die. A perpetua self-denial, a setting up of the cross in our lives, a conformity to his death, a drinking of his cup, a baptism into his sufferings—all these are the indispensable conditions of that salva tion from the love and power of sin which He has wrought out for us. But in no deeper sense can we follow in his steps as the Substitute, Mediator, Reconciler, and High Priest of men.

(3) *The sufferings of the sinless Man.*—That

was sinless was universally attested. No nb or heifer was ever so searched for emishes as He was. Judas, who knew his nermost history, declared that he had be-yed innocent blood. Pilate repeatedly in-ted that he could find no fault in Him at all d the only charge that the priests could sub-antiate against Him was his assumption of eity. He did no sin, neither was guile found his mouth. He did not say, Yea and Nay; t all the promises of God in Him were yea, d, through Him, amen. He was the true d faithful witness.

And how lovely was his silence before his ecusers. Silent before the Sanhedrim, whilst e false witnesses hopelessly involved them-lves. Silent before Herod, so that from ntering his halls to leaving them, no word scaped his lips, emblem of the silence of God those whose natures are closed to Him. ilent before Pilate, except when that poor raven soul gave expression to thoughts and uestionings which surged up from its very epths. Silent in the Palace-hall. Silent in he Prætorium. Silent on the cross, save in ords of blessing and prayer.

But how inevitable it was that holiness like is, even though so still and uncomplaining, hich did not strive, nor cry, nor lift up, nor ause its voice to be heard in the streets, should ome into collision with the spirit of his time; nd in that collision suffer bitterly. As the un's still shining brings out the poisonous umes of the stagnant pool, so did the presence f Jesus among men stir up the evil of human earts, and that evil must in itself have been cause of awful suffering to one so sensitive, o delicate, so holy as He was. The keener the ppreciation of musical harmonies, the intenser must ever be the agony of a discordant note.

Sum up, if you can, the ingredients of suf-fering in Christ's cup. That the race with which He stood in such close identification was so steeped in sin that He was compelled to breathe our polluted atmosphere, all the more terrible, in contrast with that of the world from which He had come, as the foul miasma of a fœtid court or room is the more distressing to those who have just entered it from the fresh outer air; that He was misre-presented and misunderstood and held guilty of sins against the divinest traditions of his people; that He was treated as a madman, and as possessed of weakened intellect; that He was obliged to endure the contradiction of sin-ners against himself; that he was opposed and hated by those whom He yearned to save; that He was exposed to the temptations of men and devils—are not all these footprints of suffering flecked with blood, which substantiate the fre-quent references of this eyewitness to the suf-ferings of Christ?

In all this He has left us an example that we should follow in his steps. It is inevitable that we should pass through many of the same experiences. The Christ-life in us must pass through the same stages of development, and meet with the same treatment, as it did in Him. The world is not more friendly than in the long past to the Master's spirit, and in pro-portion as we are animated by it shall we be brought into the same collision with the spirit of human society, and suffer from its incon-gruity to the holiest instincts of the soul.

Expect to be reviled and buffeted, misun-derstood and ..ndered, cast out and crucified, as He was. The sheep cannot expect to fare better than the Shepherd; nay, they know that they are on his track, when constrained to follow in his footprints of suffering and sorrow. But the end will be glorious, when the whole flock are gathered on the hills of eternity. If we be dead, we shall also live with Him. If we suffer, we shall also reign with Him. Ye are "they which have continued with Me in my temptations, and I appoint unto you a kingdom as my Father hath appointed unto Me."

ISABELLA MACPHERSON:

The Story of a Devoted Life.

By her Brother, Rev. JOHN MACPHERSON, Dundee.

CHAPTER VII.

A VALLEY OF BLESSING.

"CAN you preach?" "I try to preach, sir."

"What do you preach?" "Christ and Him crucified."

"Ah! what do you know about that?" "I know Him to be the Saviour, for He has saved me; and I just preach what I know."

"Do you think to convert anybody?" "No, sir; but the Holy Spirit can, and He can use me to convert, if He will."

"Are you fit to go into the pulpit?" "I trust in Christ for the fitness, sir."

"Then you shall go now, and we'll see."

This conversation took place in my vestry one Sabbath afternoon in 1866. It was a time of weariness. As languid and disheartened I rehearsed my sermon in preparation for the afternoon service, I seemed to have no message for my people. It was a weary time in the church. The pulse was low. Praying was dull. There was little power with the Word. There were few conversions. Workers were despondent; the love of some was waxing cold; and not a few of the saints were in sore con-flict, some indeed on the borders of despair. But a little band of heroic spirits were on the watch-tower, offering unceasing prayer to God for a time of gracious reviving. Chief among these was Isabella, who was crying to Heaven night and day for better things both for herself and the work. The answer came; but it was in a manner not anticipated, and for her it was "by terrible things in righteousness." The mission work, on which her heart was set, became a total wreck through divisive courses followed by some; and her own faith had almost perished in a deep valley of soul-conflict and trial.

THE YOUNG EVANGELIST.

It was near the hour of public worship, when a young man, an entire stranger, was introduced to me as an evangelistic worker, ready for service. When I looked at the little man and observed his boyish face; when I learned that only the other day he had been a player in a regimental band—that ancient judge, my Lord Prejudice, mounted the bench with eager step, and as is his wont passed sentence without hearing the case. Hence my rude, ungenerous questions. His answers, however, were given with so much wisdom and meekness that I said to myself, "This is, perhaps, the lad with the five barley loaves and two small fishes: it may be this is what we have been praying for." So I put the lad into my pulpit.

His opening prayer was in great power; his address was in demonstration of the Spirit; it was clear, that God was with the young evangelist. Sinners were awakened and converted. Slum-bering saints were aroused. Despairing souls rose into liberty and joy. Workers were strengthened with all might in the inner man.

The whole congregation was moved; and a genuine work of grace began. Night after night the large building was crowded to excess. Mr. D., the evangelist, increased in power; on some occasions the vast congregation was dis-solved in tears; and at the close of every meeting scores of persons of all ages were found with the eager question on their lips or on their faces, "What must we do to be saved?" Soon the movement passed beyond the limits of the congregation, and many hundreds in the town were added to the Lord. Of many

STRIKING INCIDENTS IN THE WORK

I shall here record only one. At the close of a meeting some ten or twelve persons were assembled in the session house in deepest distress of soul, weeping and praying, but finding no relief. A last word was spoken, when suddenly the Holy Ghost fell upon them and the whole company of inquirers simultaneously believed and broke out into loud and joyful praise. An equal number of anxious persons occupied another apartment, the vestry. Curious to see how it fared with them, I entered the room; and to my amazement found that they also without one word spoken to them, without knowing what had taken place in the other apartment, had suddenly and at the same instant of time passed from anguish and tears to peace, joy, and praise. Among all these I never knew of one backslider.

The deliverances vouchsafed to afflicted saints at this time were a marked feature of the work. It seemed as if the powers of darkness had been making a combined onset upon be-lievers. Perhaps the great Adversary, seeing signs of a better time, had been laying out his forces to counterwork and prevent it. But now the tide of victory had turned for the struggling soldiers of Christ. Of these no one had a more remarkable experience than Isabella Mac-pherson.

For more than a year she had been passing through an ordeal of fire. Without going into the world, she had been made to feel the potency of its spell.

THE FASCINATIONS OF LIFE

were presented to her in a tempting guise. An honourable engagement held out to her the prospect of affluence and happiness in married life. But, finding that the new relationship would entangle her in some of the world's lesser frivolities, in loyalty to conscience and to Christ she refused to comply. She needed not to give up her religion; she might continue to be the devout worshipper, the earnest patron of good work, the friend of the poor. She needed only to moderate her zeal; to cease from the narrow-ness of the puritan; to conform to the usages of cultured society; and enjoy the innocent pleasures of this world—without sacrificing the hope of a better world to come. To plausible arguments and powerful inducements were added the insinuating influences of friends, and most of all the entanglements of affection, a force all but irresistible in a nature so suscept-ible and tender as hers. It was a severe ordeal, an almost mortal struggle: but grace triumphed. She would not yield her convictions by a hair-breadth's conformity to the world; she would not cast even one pinch of incense on the world's altar; she would not once bow in the house of Rimmon. After a long struggle she tore herself away from the tender attachment of years, from the society of friends of long standing, from much that the human heart holds dear. It cost her shattered health and a broken heart; but she kept a good conscience, maintained her loyalty to Christ, and sacrifi-cing the world for God won a great victory.

This passage in her life was

A REAL VALLEY OF HUMILIATION.

In the course of the trial she was led to subject herself to severe self-examination. Dissatisfied with her religion, she set before herself a loftier ideal. A long period of introspection and soul exercise followed. The balance of the sanctuary was now never out of her hand: every thought, feeling, and motive, every movement of her spirit, as well as every word and deed, were weighed with the light of God's Judgment-seat falling with burning vividness on the scales. Too much "looking in" tends to legal bondage; while too much "looking out" leads to Anti-nomian licence. To hold the balance even between searching the soul and trusting in Christ is true wisdom. Amid the incessant activities of the present day there is need of more self-examination, a deeper soul-study. If the habit of piercing introspection is an in-firmity, it is the infirmity of the noblest souls: and often in this way it is that the Holy Spirit trains the worker for highest service.

This, to Isabella, was the hottest part of the

furnace. She had summoned herself into her own presence, and sat in stern judgment on her soul. Night and day she invoked the inspection of Divine Holiness, watching and praying: "Search me, O God, and know my heart; try me and know my thoughts, and see if there be any wicked way in me; and lead me in the way everlasting." She questioned herself in everything, and questioned everything in herself. All was defective; all was unworthy; all was tainted with sin. Her prayers, her praises, her labours, her sacrifices—all were condemned; in the burning rays of the light the Holy Spirit was now pouring into her soul she could only exclaim, "Woe is me! I am undone!" And the more eagerly she pursued her high ideal, the more it eluded her grasp; the higher she rose, the higher rose the standard also. Was she in Christ, she asked herself a hundred times; and a hundred times answered her own question by declaring as before the Holy One that all the evidence was against her. Her anguish of mind was now unutterable, and the adversary frequently assailed the foundations of her faith.

AT LENGTH DELIVERANCE CAME.

One night, after long watching and praying, the Lord suddenly revealed Himself to her in a gracious and surprising way. So vivid was her sense of his presence, that she seemed to see rather than believe. It was as if she spoke to Him face to face. So overpowered was she with the light that shone into her soul, that she wondered whether she were awake or in a trance. Absorbed in a blissful vision of the Redeemer's glory, she wholly forgot her own care and needs, and was swallowed up in the admiration of his matchless grace and beauty. All her trouble was gone, like the darkness of night before the dawning of a fair summer morning. Her peace flowed like a river. She could as soon have doubted her own existence as have doubted the Saviour's love. Her soul was bathed in light; a flood of holiness filled her entire being. Her sense of deliverance from sin was so complete, and her dread of even the possibility of its least breath ever again tainting her spirit was so intense, that she begged the Lord to take her home, crying out, "Let me die! let me die!" She would rather die than sin. Like Peter, she wished to build tabernacles on the mount, and scarce knew the full meaning of her own prayer.

"Oh, is there not a mansion in glory for me!" she exclaimed. "There is a mansion for you," the Lord seemed to reply, "but it is not yet ready; as soon as it is prepared I will take you home." As she looked up, she thought she saw a mansion all but finished; and she was overjoyed at the thought of so early a departure to be with Him to whom she owed so much. This impression of the nearly-finished mansion remained with her for life: it seemed to keep her watching and working; and although the vision tarried for twenty-one years, it was only the Lord's "little while." The joy, the glory of that night never faded from her soul. The experience was so wrought into her innermost being that it moulded her character and life, giving a touch of heavenly beauty and a tone of rare sweetness to her whole subsequent career. The outcome of this passage in her life was clear and rich. The furnace had been hot; but the refined metal bore the stamp of the King's mint. In that wilderness she had picked up many a precious stone. The very sands of the desert were transmuted into gold when the new sun rose upon her. From that bitter sowing she gathered a harvest of wisdom and experience, which made her a guide and a benefactress to many. The impulse heavenward never lost its force; she went forward, nor did she once halt till she reached the goal. Henceforth

THE SUPREME OBJECT OF HER FAITH

was the living personal Redeemer, whom she constantly spoke of as "our Saviour." Redemption by the blood of Christ was more than ever her glory and her joy. The fulness and clearness with which she could set forth justification by faith alone was her special gift. The work of the Holy Spirit in the soul was an outstanding reality: she insisted upon thoroughness in conversion, and on out-and-out separation from the world. Thoroughly weaned from all trust in feelings and frames, she now went simply and solely by the word of God. Her year of humiliation and conflict made prayer a leading habit of her life, her chief resource, and an almost uninterrupted exercise. A deep sense of unworthiness, and a dread of sin was a characteristic. Her happiness was simply joy in the Lord; and she never lost the roll of her assurance again. Very tender was her sympathy with Christians in trial; her heart bled for sinners; and, during her life, after this ordeal, she enjoyed unbroken success in winning souls.

On the hilltop, watching for the morning, Isabella was the first to catch the dawn of the gracious visitation. Her long night past, her weary vigil now changed into joy and song, she threw herself into the work of guiding the seekers for God; a work for which her recent bitter experiences, soul conflicts, and happy deliverance, pre-eminently qualified her. To the forlorn wanderer searching for the way of life she could always say: I know *where* you are: *I* have been there too."

The effect of this movement in the congregation upon our mission work was immediate and striking. The new fire was not a crackling blaze; it was fire that could be carried and used to kindle other fires. From this point the mission took a fresh departure. Difficulties hitherto insuperable were speedily overcome; disasters caused by sinister influences were repaired: some of the most notorious sinners in the district were converted; and very soon our mission church rose in life and beauty, like the phœnix, from its own ashes. In this work the lion's share, both of the labour and the blessing, fell to the subject of our memoir.

MRS. AMANDA SMITH.

AFTER eight years of almost incessant labour in missionary work in Liberia, and for a short time in Sierra Leone, our coloured sister has returned to England. The hardships, privations, and toil of six years began to tell on her strong constitution, and for nearly two years she has felt she must retreat from the field, at least for awhile. Her last trip of forty miles in an open boat to Cape Mount was undertaken when she was quite ill: it was wonderful how on this and many other occasions she has had in a remarkable manner the loving care of her Divine Master extended to her. She was enabled to declare her message and return in safety.

A fresh attack of fever warning her of the bad consequences of remaining longer, she embarked with an adopted child (a boy of four years old), who had been forced upon her, and reached Liverpool on November 22. She hopes to get the rest she so much needs this winter; she is at present residing at 65, Elizabeth-street, Liverpool.

The late U.S. Consul at Monrovia bore an unsolicited and very warm testimony to the services of Mrs. Smith in the Republic of Liberia. As she is entirely unconnected with any missionary society, her claim on Christian sympathy and help will be recognised by those who take an interest in the elevation of the Negro race. Any communications sent to Mrs. Thomas Davis, Foxrock, co. Dublin, will be forwarded.

LEICESTER.—There was lately an amalgamation of the Soar-lane Branch of the Town Mission and the work of the Free Gospel Hall. A new building has been erected, and it was opened a few days ago with special services of an interesting description. The hall will seat 600; Mr. J. Postlethwaite is the missionary.

A LAYMEN'S MISSION.

ON Sunday and Monday week services and meetings of special interest were held in connection with the opening, at Gloucester-road, Croydon, of a new mission hall, to be called "Selhurst Workmen's Chapel." The work is a practical outcome of small beginnings in evangelistic effort *by* working people *to* working people in a very poor and spiritually needy neighbourhood. From a vacant cottage room, which was first secured as a centre, the self-sustained movement has gone on out-growing its accommodation until the present new building—one capable of holding 250 persons—became a necessity. There is an admirable anteroom for social, Bible-class, and prayer-meeting purposes, and most convenient culinary and other arrangements for feeding the poor. The cost of the structure, which is both substantial and neat, with admirable acoustic properties, has been £400, in addition to £50 for furniture, &c. The work is undertaken by Mr. W. Smith, builder, Mr. W. Kemp, builder (who erected the new "chapel" at cost price), and Mr. T. H. Stockwell, editor of *The Baptist*.

No payments in the shape of fees or salaries of any kind have been given. An appeal has only been made to outside friends in connection with the cost of the building after the resources of the people themselves had been practically exhausted, and they are none of them such as are ordinarily found amongst pew holders in places of worship. They pay current expenses, and have also contributed some £80 to the building fund, one half of this sum coming from the trustees; Mr. Stockwell's gift being "In Memoriam" of a recently departed loved one who took a deep interest in the Mission.

On Sunday week the opening preaching services were conducted by Mr. W. Kemp, Mr. J. Compton Rickett (of Rickett, Smith & Co.), and Mr. Stockwell. On Monday evening, in the absence through ill-health of Mr. T. A. Denny, who has manifested much interest in the work, the chair was occupied by Mr. W. J. Orsman, while among the speakers—all laymen—was Mr. W. Harrison, of the St. Giles Christian Mission. Mr. George Holland and Mr. George Hatton wrote warm words of sympathy and regret at being unable to attend. Similar letters were also read from, among others, the Mayor and several aldermen of Croydon, some enclosing cheques. One well-known Irish pastor sent hearty good wishes and a donation. The working class audience on Monday evening in their gathering to tea overflowed the hall and class-room.

Mr. Stockwell, in the course of an explanatory statement concerning the work, mentioned that while wishing more Divine strength to the arm of every God-sent minister and more spiritual quickening to the churches, the promoters of that "lay" and honorary effort had undertaken and continued to support it under a deep conviction that the masses of our labouring, sinning, and suffering population would never be thoroughly reached until England is dotted with such enterprises by converted, earnest Christians belonging to and living among the people themselves.

It was stated that some £200 remains yet to be raised for the hall, though, pending its collection, an anonymous friend has advanced the amount free of interest.

MANCHESTER PRISON-GATE MISSION.—A brief record of the work of this agency has been published under the title of "Out of the Depths.' Some of the cases are excessively painful, but the most hardened sinners cannot but show themselves sensible of the kindness of Christ's true servants. The Mission-house is 39, Higher Cambridge-street, Manchester, and the associated Home, "Yew Tree Cottage," Sale. We rejoice to notice that the work, of which Miss L. Watson is the devoted honorary superintendent, lies near the heart of many citizens of Manchester.

For the Young.

VIOLETS IN DECEMBER.

MY DEAR YOUNG FRIENDS,

I THINK I remember, a long time ago, telling you of the little spring near our cottage, which never fails in the driest season, and never freezes in the coldest. I do not think I spoke of the bank of violets which surrounds it, so I will tell you some of the lessons they give me.

Perhaps you are saying this is no time to talk about violets; it is December, and not March. Quite true, and yet to-day, when I went to the spring, I found violets, though the frost is keen and the fields covered with snow. I expected to find them, and I was not disappointed. Long ago I should never have thought of seeking violets in November; but one day a friend said, "If you look for violets in November you will always find some, and right on through the winter." I had enough faith in her word to go to the violet bed, and there, as she had said, I found violets in bloom and others in bud. This I have done every year since, in England or France. I never looked for them in Canada. One of our little Sunday scholars in the mountains brought us a bunch a fortnight ago, and I was glad that she too had learned to seek violets in November.

Now I want to give you a text about this: "In season and out of season." If, when you work for the Lord, you only work in the likely places, and among people who seem likely to listen to you, you will miss a great many opportunities of doing good. So make up your mind to go among unlikely people and to unpromising places sometimes, at least.

It is now some years ago since Miss Mudie and I had a very pleasant experience of this kind. We were warned that a certain village was the "most incrédule" in the Drôme, and that it was useless to think of having a meeting there. As we heard there was one Christian woman there, we thought we would call on her, and see if it would be possible sometime or other to have a meeting. We walked to the village; it was very hot and the roads long and thick with dust, and we did feel half afraid as we drew near this village where we knew no one. We thought longingly of the direct guidance the Apostles had once, "to follow a man who had a pitcher of water," and wished and prayed that we also might be guided.

Seeing a small inn, we went in and asked for coffee, the woman looked curiously at us, and said: "You are the English ladies from Terchen my cousin knows you; she has told me about you." Then, as she brought our coffee, came the request: "Now you are here, you will not go away without having a meeting." We were almost too much surprised to speak, and she went on: "I will find the room and the seats, and my little girl shall go and tell the people. Take your coffee and rest, we will do all that is needful." There was nothing to do but to rest and thank God who had so guided us.

But this was not all! Presently came in a tall young girl. "Mademoiselle," she said, "the Maire is absent, but my father is Adjoint, and he says the most convenient place for the meeting will be the temple, and the time noon, and he will announce it." So at noon we went to the little temple, an old Catholic chapel, where the old altar is still behind the pulpit, and there we had the joy of telling the good news of salvation to sixty people! Was not this as wonderful as finding violets in December?

Now I will tell you of one of my friends who went with the message of salvation to a most unlikely man, whose house even she had been warned to avoid. She called and left some tracts and little books. He brought them back to her and dared her even to enter his house. She went, however, telling him she did not think he was as bad as he tried to seem, as she noticed his cat was very fond of him. And she was right; the man was disarmed by her confidence, and has himself become a distributor of God's Word.

So now, I would ask you also—you who are really young Christian workers—not to wait always even for fine weather to work in. "He that regardeth the wind shall not sow; he that regardeth the clouds shall not reap." Do not pick and choose where or among whom you will work. Remember the violets. You may find violets in spring without trouble, but to find violets in Autumn you must seek.—Your sincere friend, S. R. GELDARD.

Montclar, December 3.

CHILDREN'S SCRIPTURE UNION.—The following are the portions for the ensuing week:—Sun., Dec. 29, Ps. cxlviii. 1—14; Mon., Dec. 30, Ps. cxlix. 1—9; Tues., Dec. 31, Ps. cl. 1—6; Wed., Jan. 1, Ps. i. 1—6; Thurs., Jan. 2, Ps. ii. 1—12; Fri., Jan. 3, Ps. iii. 1—8; Sat., Jan. 4, Ps. iv. 1—8.

CHILDREN'S SPECIAL SERVICE MISSION.

Mr. Henry Hutchinson, Christ Church Schools, Hampstead, Dec. 28 to Jan. 5. Mr. T. Lewes Sayer, Athenæum, Camden-road, every Sun. in Dec. and Jan., at 3.15.; Upper Holloway, Dec. 31. Mr. Edwin Arrowsmith, Liverpool, Jan. 1—14. Messrs. R. Callender and C. De Candole, Arthur-road, Beckenham, Dec. 29 to Jan. 5. Mr. Alfred Armitage, Holy Trinity School, Leicester, from Jan. 7. Mr. James Tyler, Forest Gate, Dec. 27; Brighton, Dec. 28; Farnham, Dec. 30; Leytonstone, Jan. 6—10. Mr. Ed. Hughes, Chelsea, Dec. 30. Mr. W. Shrimpton, Sidcup, Dec. 30.

AN AWAKENING AT THE CAPE.

THE Cape General Mission has done cheering work in South Africa. The whole party of missionaries started for Kimberley early in October, visiting several railway centres on the way. At Hex River East the people flocked to the meetings, and much contrition of heart was shown, especially by the coloured portion of the population. At Beaufort West, Messrs. Spencer Walton and Dudley Kidd separated themselves from the rest of the party, and saw unmistakable signs of blessing. At other stations, all the way up to the Orange River, the word of God was spoken with power, and signs followed.

Beaufort West, a particularly dry region, is the great resort of consumptives. Mr. Walton thus describes the work there:—"The Dutch Reformed Minister, as well as the Wesleyan minister, heartily welcomed us, and during our visit of six days we were allowed to see a very remarkable awakening among the Dutch people. Numbers flocked into the church to hear the word (spoken through interpretation), and not a few of the converts were young men. During the height of the revival, in the main street, up to two o'clock in the morning the voice of prayer and praise was heard issuing from the various houses. This visitation seems to have extended to those who never attended the mission, and several remarkable incidents came to light afterwards. We were greatly rejoiced and encouraged, and trust this will open many more doors for us to work among our Dutch brethren."

Of Kimberley, Mr. Walton says:—"This is a town where Satan holds sway to a terrible extent, and the surroundings have a most deadening influence on spiritual life. I never remember such persistent opposition as we had to endure. Moreover, our suddenly coming into very hot weather told among the weaker members of our Mission, two of whom were laid aside for a week with fever. We have, however, been enabled to open a nice little bookstore for the sale of religious literature, illuminations, &c., a thing unknown in Kimberley before. Moreover, we have left Mr. Walklett under the care of a devoted missionary to learn the Kaffir language, and begin work at once through interpretation, in the compounds among the heathen. Grants of books for sale will be very welcome, and may be sent to Miss Gurney, 12, Camden Hill-road, Upper Norwood, London, S.E.

"We held missions both in Beaconsfield and Kimberley; two of our party, however, were with us only a few days, Mr. Jackson and Mr. Coates leaving to work the railway. This work is in connection with the Railway Mission in England. Violent thunderstorms, and bad weather generally, as well as an unusual number of counter attractions, greatly hindered the meetings. Still God was graciously pleased to own his word, and gave us some precious souls for our hire.

"The compounds will be our special claim, and we hope before long to have another worker with Mr. Walklett, as well as, when procurable, one or two of the compound natives to assist. Kimberley certainly has improved as regards the drink question; thank God for that. Liquor is cheap and plentiful, but the mining companies not only find out the benefit of the compound system, but are adopting it in all the mines. All natives applying for labour agree to be compounded for certain periods, and are not allowed outside till the term of engagement has expired. This, of course, is a great antidote to diamond stealing. The compounds vary in size, the largest one being De Beers, with its high walls enclosing about four acres of land; no liquor is allowed inside, and the companies have their own stores, as well as hospitals, swimming baths, and washing tanks. In fact, everything to make the men comfortable and satisfied. One can but admire the splendid physique of some of them, and the great contrast between the compounded and uncompounded. There are nearly 8000 in the compounds, the majority of them perfect heathen. The compounded men comprise nine tribes or more, and can be reached through one language, namely, the Xosa, which Mr. Walklett is now learning, while the remainder can always be addressed without difficulty through an interpreter. Other doors are opening, which we hope to fill as God sends us the right men and the much-needed help."

YOUNG ENGLISHWOMEN IN PARIS.

AT this time of family reunion and general rejoicing, when the young people are coming home for the holidays, there are English girls in poor lodgings and miserable surroundings in Paris, to whom we would gladly afford hospitality. They are friendless and unprotected in the heart of a gay city. Our Home is full. Our free dinners will be many. We go out with relief to the poor English families in their own rooms; but we are crippled in our resources.

Many families in England will meet again without a missing link. Some may have a vacant chair. In memory of beloved ones gathered home, will they not help us to gather in those who have no home? "They build houses for us when we are lost," said one, in bitter irony; "but who will try to save us from being lost?"

A young girl in a situation in Paris had but three holidays in the past year. These three days she spent in our Y.W.C.A. Home. A girl converted in this Home was sent out to be a blessing to an infidel mistress. That mistress now sends her present servant to our Sunday Bible-class. The Central Home, 77, Avenue Wagram, is but the nucleus from which many blessed agencies radiate. When Miss Ada Leigh, now Mrs. Lewis, commenced this work of rescue among the English girls in Paris, she adopted the signature, "One who cares!" Who will take as their own this motto to-day, and with it some share in the responsibility of providing for our Englishwomen in Paris!

(MRS.) E. E. HORNIBROOK.

22, *Queen's-road, Bayswater.*

Poems for the Season.

CHRISTMAS.

A LIGHT from heaven breaks on the wold,
"A Saviour, Christ, the Lord, is born."
O quenchless Light of Life, infold
Our waiting souls this Christmas morn!

Hark to the angels' joyous lay:
"Glory to God, good-will to men."
O Joy of Earth, this Christmas Day
Sing in our hearts thy song again!

See, Bethlehem's star is standing true
Above the Child—a King, a King!
Our Morning Star, oh, lead us through,
Till everlasting day shall spring!

The cradle of a Monarch, see,
So far beneath the heights of pride.
O Love, let down our hearts to be
Thy place of rest this Christmastide.

Donemana, Ireland. J. K.

CHRISTMAS—SECOND ADVENT.

BY REV. NEWMAN HALL.

COME, Lord, to earth again;
Come quickly, come and reign:
Lord Jesu, come!
Enthrone the struggling right;
Make clear the clouded light;
In victory close the fight:
Lord, quickly come!

The love of some grows cold;
Thy foes are waxing bold:
Lord Jesu, come!
They mock our hope delayed,
Our little progress made,
Thy precepts disobeyed:
Lord, quickly come!

Bid war and faction cease;
Bring in the reign of peace:
Lord Jesu, come!
Set every captive free;
Let all men brothers be;
Heal earth's long malady:
Lord, quickly come!

Assert Thy right Divine;
O'er all the nations shine:
Lord Jesu, come!
Then earth like heaven shall sing,
With Hallelujahs ring,
And hail her rightful King:
Lord, quickly come!

—*From "Mountain Musings."*

A WATCHWORD FOR 1890.

"Father!"—MATT. vi., 9.

INTO thine hand, O eternal Father,
We would commit all we hold most dear;
Thou shalt arrange—we await thy bidding,
Bless us, and we shall be blest, this year.

What in the past hath been dark and sin-stained,
Freely forgive, for thy Son's dear sake;
Should, in the future, our course seem doubtful,
Lighten our eyes, lest we make mistake!

Quicken us each by thy Spirit holy;
May we be filled with his power Divine,
Strong to do "exploits" if Thou require them,
Willing to "tarry" at word of thine!

Teach us, O Father, the precious lessons
Thou dost unfold to the lowly heart;
May we not hinder thy patient training,
Losing the good Thou would'st fain impart.

Children we are; very weak and helpless,
Thou art Almighty, all good and strong;
Hold Thou us up, till we safely enter
Into the sunlight of home and song!

CHARLOTTE MURRAY.

[To be had on neat card. *S. W. Partridge & Co.* 1s. per dozen, post free.]

GUIDANCE FOR THE NEW YEAR.

"This God is our God for ever and ever; He will be our Guide even unto death."—PSA. xlviii. 14.
"The Lord shall guide thee continually."—Isa. lviii. 11.

GUIDED—the swallows are safe to-night
on the shores of the golden south,*
But their wings were braced by the western breeze,
and the storms of a darker clime.
They wearied oft ere the port was gained,
or they sighted the harbour mouth,
And we weary now as we watch the sun
go down o'er the hills of time.

Isa. xl. 27, 31.

GUIDED—we seem as the autumn leaves,
that the blasts are hurrying by,†
When the night is dark, and over the sky
the swift clouds sweep storm-driven:
Discouraged often because of the way,
yet still to the land drawing nigh
Where the wings will fold on the beautiful shore,
and the soul will rest in heaven.

Heb. iv. 9.

GUIDED—through mists and through driving rain;
the eye that wept on earth ‡
Looks down with the light of love that turns
the darkest cloud to gold;
Bear on, poor heart—the perilous past
will seem so little worth
In the shelter that waits each faithful soul
from the tempests and the cold.

2 Cor. v. 17.

GUIDED—the young that but now have left
their nest on the northern shore,§
May wistfully look for the headlands green,
or the island on ocean's breast;
But onward *they* press with unfaltering beat,
who have gone the way before,
On to the mark where the beacon burns,
to the land of home and rest.

Phil. iii. 14.

GUIDED—the New Year bells may fall
on a troubled heart to-night,‖
The lights gone out on a stormy sea,
the track o'er life's ocean lost;
As the eagle swoops 'neath the tired wings,
bewildered in the flight,
The strength of the Lord comes swiftly forth
to guide his tempest-toss'd.

Deut. xxxii. 11.

GUIDED—although the storm-winds sweep
from the course that once seemed clear,
Thou canst never drift from the Father's love,
or fall from the Father's care.
Dearer¶ far than the beautiful birds
are the souls that cost so dear;
There is One who died to be our Guide;
He hath saved and He will bear.

Isa. xlvi. 4.

GUIDED—away from the leafless boughs,
to the bloom of a fadeless spring,
From the empty nests that forsaken lie,
wrecks upon Time's dark river,
GUIDED—away from the change and chance,
to the presence of the King, [fai
From shadows that fleet and from joys that
to the happy Home for ever.

1 Pet. i. 4.

MARY GORGES.

[This poem may be had, printed upon a pretty card at 6d. per dozen, from *G. Caswell*, Birmingham.]

* Job. xii. 7.
† Isa. xl. 7, 8.
‡ Psa. xxxii. 8.
§ Micah ii. 10.
‖ Ps. xxix. 11.
¶ Matt. vi. 26.

ANNO DOMINI.

The Year of the Lord; was it such to thee?
The year that is failing with icy breath;
That is going its way so silently,
As the moments glide to its quiet death.

Were its brief days his as they passed along?
Its days of content and its days of pain;
Were its mornings crowned with uplifted song,
And its eventides with the soft refrain?

Were its hours touched with the tender bliss
Of a lofty purpose—a lowly care;
With a kindly thought for the least of his,
While the Lord Himself did *thy* burden bear?

In the paths of peace, when thy skies were bright,
Was the glory-cloud a "defence" indeed?
And as shadows deepened about thy night,
Did the gleaming pillar of old still lead?

The year of the Lord! let it sink to rest;
Let it pass away to the ages hoar;
Let it die on the hushed and tranquil breast
Of the years and years that have gone before.

He gathers them unto his secret place,
Where their pain and bliss are alike forgot;
But their lowliest deed will He ne'er efface
For the Lord *is* the Lord, He changeth not.

Yea, He brings them forth from the dim unknown,
And in solemn keeping He still doth hold
The days to come as the days that are flown;
Our years are his years, till the last be told.

—*The Friend.*

THE OLD YEAR:

WHERE SHALL I BURY IT?

WHERE shall I bury the dear old year
That is dead and cold to-day?
Where shall I lay it? Amid my fear,
Where its dear old memories lay?

Deep in the Field of Forgetfulness,
With its good and evil laid:
Far down, where the clods of the valley press
On the graves Ingratitude made?

Ah, no! I must not bury the good:
Its memory still must live.
The evil I must not, if I could,
Forget, till my God forgive.

Where shall I bury the dear old year?
In the sunny Plot of Pride?
Ah, no! for many a fault is there,
Which I would, but I cannot, hide.

Shall I bury the year where the justice-throne
Stands high in the noon-day light?
I dare not venture there alone,
Nor come within her sight.

Where shall I bury the dear old year?
I'll bury it near the Cross:
In the empty grave that is waiting there,
On a bed of holy moss.

I'll bury it there with its mercy-tale
Of blessing, and boon, and love:
And sing a song in the shadow-vale,
And plant Hope's flowers above.

I'll bury it there with its slips and sins:
Where sin cannot rise again;
For there my Saviour my pardon wins,
And cleanses my every stain.

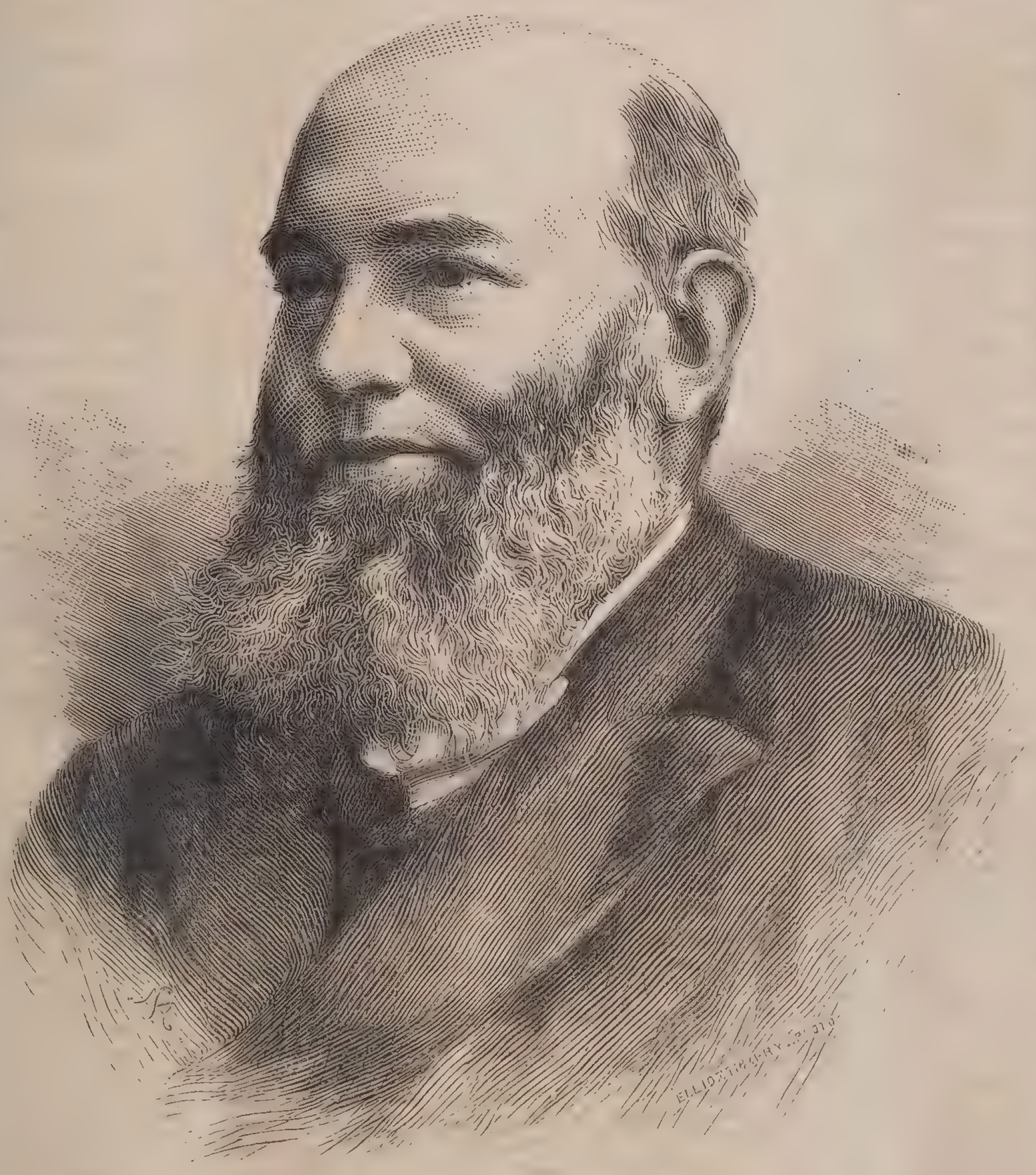
WILLIAM LUFF.

THE LATE REV. J. A. MACFADYEN, M.A., D.D.

Of Chorlton-road Church, Manchester.

CHILL November was busy in assisting the dread timekeeper to fill up his record for the year; and among the noble and good who have fallen through its insidious power is the eminent servant of Christ whose portrait we this week present to our readers.

Many who looked at that sturdy frame and that resolute face would have thought that years of good work lay before them. All who encountered the bright eyes and cheery, kindly smile, which seemed to invite confidence and promise sympathy at the same time, felt that such a personality ought to have a full term of life. Its prolongation, animated by powers so helpful to humanity, would have been pronounced "a boon and a blessing to men." Yet, while its circle seems but partially run, it is broken, and it is only as we sit down and take a calm retrospect of the fulness of that life's activity that its completeness appears. Carefully gathering up the broken threads and looking back, we perceive that a pattern has been woven which may give hints and illustrations to many; while the cessation in the full labours of its afternoon is a note of warning to all, to "work while it is called to-day."



(*From a Photograph by Messrs. Elliott & Fry*, 55, *Baker-street, London, W.*)

JOHN MACFADYEN was born at Greenock in 1835, and, through the death of his father two years after, was left solely to his mother's care. She, however, was exceptionally gifted for the work, and to her strong character, sound sense, and fervent piety he was ever ready to own his indebtedness. He appears from childhood to have been under the influence of Divine grace, and his uniform habits as much as his natural ability as a boy, gave him early advantages and success at school. While only fifteen years of age, he entered the Glasgow University, where he was a prizeman each year; and took his M.A. degree at twenty. After three years' study at Lancashire College, he accepted in 1860 the invitation to become pastor of the Congregational Church at St. Helens, where he soon acquired much influence over the sturdy glassmakers and labourers.

He accepted in 1863 the pastorate of Chorlton-road Church, Manchester, at a time when that town was rapidly undergoing great changes. The business people had for several years been moving to the suburbs, and churches long famous were being deprived of their most prominent members, while in the green fields large churches with only a handful of members were to be found. The wisdom which dictated their erection has long since been proved, and Chorlton-road Church is one of the most flourishing and conspicuous examples of it. Possessing less than 100 members when Dr. Macfadyen took the pastorate, it now has, with its branch churches, a membership of over 2500. The increase in membership is in agreement with the church's progress in all other matters.

Dr. Macfadyen was a great organiser, and a most hardworking and persevering man in all matters connected with his church. While there were many elements from which his remarkable success came, there were the sure foundations laid of its permanence in sound plans of work. There was displayed a deep insight into human nature and its requirements, as well as a calling forth of all the energies of everyone who was willing to work. The rudiments of the whole seem to be comprised in a few simple formulæ:—(1) To find work for each member either in the church or elsewhere; (2) to give room for the natural expansion of that work instead of keeping it within the walls of one church. The pastor was ever the leading worker. He also sought fit men for the numerous agencies which his busy hands evolved. But some members were young and untrained. They must be nurtured and developed. So every night in the week had its meetings. And for those who had no special interest in what was going on, the school and classrooms were open, and became useful as a kind of church club, where suitable companionship could be had, and where there was always someone to look after matters. Thus the young became attached to the church.

To provide for expansion, Dr. Macfadyen determined at the commencement of his ministry at Chorlton-road to found at least one mission church in every five years of his work there. And he has more than fulfilled his desire. From Chorlton-road Church has gone forth a lay pastor and band of workers for each mission church, while Dr. Macfadyen has also devoted much time to their general oversight.

We cannot here allude to the large number of agencies connected with these churches, some possessing novel and admirable features, as it is needful to show that this energetic pastor was not wholly absorbed in the work of his own church. By the careful economy of his time Dr. Macfadyen was enabled to render more help at anniversaries and special meetings throughout the kingdom than almost any other living man. Those who saw his Sabbath work at home, and heard the announcements given out at each service of the engagements and work for the week, were often unable to comprehend how one man could accomplish so much. When to that was added the additional strain of travelling and speaking in London and other places, it is evident that only great powers of endurance could accomplish the work.

Dr. Macfadyen, however, was not merely energetic in his movements. He was an industrious student, and generally spent five or six hours a day in his study. It has been well said that he had two kinds of discourses—one in which he appeared as a herald, and in the other as an expositor and teacher, and his object was to deliver one of each description every Sabbath day! As a pulpit orator he brought his large stores of reading as fuel to the strong feelings and well-reasoned convictions which he uttered,

and his hearers were impressed and often fascinated with the powerful utterance of the truth.

Another important feature in Dr. Macfadyen's ministry was his persistent method of pastoral visitation. Among the notices at each Sabbath service were given the streets which he would visit during that week, and all resident within the stated area knew that the pastor would surely call. No one was overlooked, neither were the calls professional, but as a genial homely friend and a faithful guide he came to all. It is not a matter for wonder that he won and held Lancashire hearts.

In 1881 Dr. Macfadyen was elected Chairman of the Congregational Union, the labours of which, combined with his pastoral work, made such a strain upon him that some of his friends think he never recovered fully from it. Although his special addresses of late years have had the same powerful characteristics, it was evident that they taxed his system severely. On Tuesday, October 30, he caught a chill while returning from a meeting at Rochdale, and symptoms of erysipelas set in. He preached, however, on Wednesday a beautiful discourse from the words, "Him hath He raised to be a Prince and a Saviour," and then lay down to die. At first but little alarm was felt, but the long-continued strain produced its inevitable results, and the medical report of his illness states that "the most serious complications arose from the exhausted condition of the brain through overwork." After a few days' illness it became apparent that his strength was gone. Frequent periods of unconsciousness ensued, and on the morning of Thursday, November 21, before sunrise, he departed.

Up and away, like the dew of the morning,
Soaring from earth to its home in the sun;
So let me steal away, gently and lovingly,
Only remembered by what I have done.

Not myself, but the truth that in life I have spoken,
Not myself, but the seed that in life I have sown,
Shall pass on to ages—all about me forgotten,
Save the truth I have spoken, the things I have done.

MEDICAL MISSIONS IN INDIA.—The Government of India have made a free grant of land to the Indian Female Normal School and Instruction Society at Lucknow, for the purpose of the hospital which is to be built there as a memorial of the late Dowager Lady Kinnaird. The influence for good which a medical mission at such an important city as Lucknow is likely to exert would be difficult to estimate.

A SOBER SUNDAY FOR LONDON.—On Tuesday week a large and enthusiastic meeting was held in the Lambeth Baths, under the auspices of the London League for Stopping the Sale of Intoxicating Liquors on Sunday. Rev. William Mottram presided. Resolutions were unanimously adopted, declaring that London is as heartily in favour of Sunday closing as the country generally, and that the Metropolis should be included in any measure which may come before the House of Commons at the ensuing session of Parliament.

EURASIAN GIRLS IN HANKOW.—The first report of the Home for Eurasian Girls in Hankow tells of a work which, from a small beginning, promises a very useful career. Children eligible for admission are under eight years of age, uncorrupted by vicious associations; they are educated so as to be able to fill useful positions in life. The work is in the hands of Rev. and Mrs. Arnold Foster, of the London Missionary Society, who are looking for a lady to go out at her own charges, and share with them the responsibilities and joy of the service. In a letter to us Mr. Foster says: "We can only offer board and lodging, and abundant opportunities for engaging in missionary work among the Chinese, as well as the particular work of helping to train these Eurasian children." Further information may be had by applying to Mrs. David Russell, 15, Moray-place, Regent's Park, Glasgow.

[1188]

A PENTECOST IN ASIA MINOR.

(From Notes taken by a Hearer.)

IN Beyrout, Syria, on a recent Lord's Day morning, the large native Protestant congregation gathered to listen to an account from Doctor Graham, an eye-witness of the late remarkable work of grace at Aintab. To state that Dr. Graham is a colleague of Dr. Post in his medical mission in Beyrout will be sufficient introduction to English readers. He spoke in English, and Dr. Jessup, the pastor of the native church, translated into Arabic.

There are, he said, three native Protestant congregations in Aintab, planted by the missionaries of the American Board, but now for a long time self-supporting and prosperous. However, their growth was internal, from the natural increase of the families of the native membership; few being gained from the Armenian churches or the Moslems, who make up the population.

The immediate human instrument in the revival was Mr. Jenanyan, a native pastor from Tarsus, whence also came the great Apostle to the Gentiles. He had been educated in America, and had seen something of Mr. Moody and his work, and had caught his spirit. His preaching is marked by much fervency and loving appeal. The nightly services began in the smallest, numerically, of the three churches. Soon crowds came. On the first Sunday night the place was filled to the door, all sitting, as usual, in rows on the floor. Again and again they were appealed to to move forward and closer, which they did, others crowding in. The windows were filled, also the yard, also the low roofs around. As one looked out on the street a sea of heads was to be seen. The pulpit was placed in the doorway.

A remarkable feature was the attendance of women, they forming the majority, an unusual sight in an Oriental land. The second week the services were exclusively for women. Fifteen hundred would crowd the place to hear the word, and then the church would be emptied and immediately filled again with women for another service. Work was also begun in the other two churches.

When they began to receive applicants for membership, they could not deal with half that presented themselves, of whom four-fifths were women. The work continued with increasing power. Armenians, Catholics, and Moslems came. The city was never so moved. Hardened sinners wept and repented, and made restitution for wrongs. At the end of four weeks, upwards of six hundred converts had been added to the churches. Besides this and other direct results, the effect on the old Armenian Church was beyond estimation. Armenian women would take their Protestant sisters wit them to the rival meetings the priests ha started, and publicly call on them to give the testimony, even in these services, which the boldly did, with great effect.

Space fails to describe the spring from whic this mighty stream flowed. It was nothing les than a movement started years ago by th American missionary ladies, for carrying o weekly house-to-house prayer-meetings amon the native women. Through providential ci cumstances this had to be left in the hands o the native Christian women of Aintab, of whon forty years ago, only one could read. Last yea from five hundred to a thousand met weekl thus for prayer and exhortation, in the thirt different districts into which the city was fo the purpose divided, these meetings ranging i attendance from fifteen to a hundred and fifty One washerwoman gave three afternoons in th week to read and pray with her poor sisters One dear aged native woman of ninety year had long prayed for this, and prophesied th blessing was coming. How these facts shoul speak to the Christian women of England!

The fruit gathered was almost exclusivel from among others than Mohammedans, wh largely outnumber the Armenians of Aintab Prayer should be unceasingly ascending tha such-like results be witnessed among Moslems

THE GOSPEL IN GUIENNE.

FOR more than ten years my wife and I have laboured at Agen and other towns and villages in Lot et Garonne, and though we have met here as elsewhere, with opposition and various difficulties, we have had much to encourage us. Several of our Roman Catholic converts have passed away triumphing joyfully in their Saviour, and witnessing on their death-beds to the power of the Gospel. Not long ago, we were present at the last moments of one of these converts, who through long illness had shown such edifying patience, that her Roman Catholic friends, and the curé of the cathedral, who visited her to ascertain what comfort she found in her religion, declared that she was indeed "a saint." All were struck by the resignation with which she bore her painful illness, and by the joy which she expressed at the thought of being soon with her Saviour. She exhorted the priest to give himself to the Lord, telling him he too was a sinner, and Jesus Christ alone could save him. Until the very end she spoke to all around her of the wonderful things the Lord had done for her soul since she had listened to the Gospel preached in our meetings.

With so much to cheer our hearts we have yet been through deep trial. During last year my dear wife was laid aside for many months by a serious illness; and I have felt more than ever the need of a fellow-worker. We have for a long time been waiting on the Lord to supply this need, and we now think He is sending us one well fitted to be a valuable helper. This is an ex-priest of Lot et Garonne, for whom we have long prayed, though he was personally unknown to us. About nine years ago we heard that this priest was anxious to free himself from the yoke of Rome, but many difficulties stood in the way. After years of struggles and conflict of soul, he became so convinced of the truths of the Gospel that he went to his bishop and told him he was about to leave the Church of Rome and to join the Protestants. He is now a member of the Protestant Church, and his great desire is to return to his native province, and tell out to his family and former parishioners those glorious truths which have brought him peace and liberty.

Many who have hitherto helped us can scarcely do so now, and we close this year with a deficit which might well make us anxious, if we did not rely on the Lord.

EMILE HALBOUT.

16, *rue de l'Ecole Vieille, Agen, Lot et Garonne.*

A Blind "Parcel Night."

ND what is Blind Parcel Night? Curious eader, come and see! The time is Thursday vening before Christmas, and the place is a oom in a Board-school in Northern London! The floor is crammed with an eager crowd, hiefly of aged men and women. Lines of eep care furrow the features; the faces re pale, as if from privation; yet on these very aces—albeit, *all are blind*—is to-night a right, joyful gleam of expectancy! One of he "red letter" nights of their year has come: our 200 blind, with others who have long been waiting to be "ours," too, have flocked to the weekly meeting-place of "The Somers Town Blind Aid Society." They well know, from past experience, that the Lord of Christmas-tide has put it into the hearts of some of his servants who love the blind to provide some extra and much-needed comforts. How heartily the sweet Christmas hymn is sung—ay, and musically, too! Reverent and silent is the attention while one of the blind prays aloud for God's richest blessing on all! Kindly speeches follow from the loved chairman, and others—words of loving advice and cheer—leading the thoughts to Him who is light in the darkness.

Then follow a pleasing stir and movement. The platform door is thrown open; there is a rush of young helpers (known as the "Blind Parcel Delivery Company") to the room where the towering piles of parcels are in keeping! Each brings in a heavy armful, and the grand distribution takes place. There are parcels long and parcels short, parcels round and parcels square, parcels of every shape and sort; but the size and weight of all tells of very substantial help in each. The contents are bedding, clothing, groceries, boots, money, &c. Each recipient's need is well known, and as far as possible supplied. It is pleasant to watch the faces as the names are called, and each blind man and woman receives, not only a fat bundle, but the additional gift of 2s. 6d. from the chairman, Mr. J. L. Bennett, a most generous supporter of the Society. We smile to note how some of the blind have even come provided with sacks and pillow-cases to hold their treasures.

The distribution is a lengthy business, but one of evident enjoyment. Not a single blind person is forgotten; the sick who cannot be present have each their full share sent. Several hearty little speeches from the blind themselves follow, not unmarked by intellectual culture (had it not been for the stroke of blindness, some of the members would have filled much higher positions), and full of heartfelt gratitude and of love for those who befriend them in the day, or rather the night, of their need! Spontaneous and repeated bursts of cheering tell that a deep chord has been struck. Finally, the Doxology is sung; each one shoulders or hugs his or her bundle; the little "guides" are in readiness; and with warmed and gladdened hearts the blind slowly wend their way to their humble dwellings, praising Him, we cannot doubt, "from whom all blessings flow."

The Somers Town Blind Aid Society has had a year of busy, incessant effort. Every week, without an exception, one bright, glad evening has been given to the gathered blind. Hearts well-nigh breaking have been raised to hope and faith. Homes dreary and dismal have been re-made homelike. Men and women not knowing where to turn for daily bread have had supplies. Small pensions have been granted. All have been encouraged to help themselves, while each has been in many and various ways befriended and benefited. Above all, "The Light of the World" has ever been upheld as the one and only hope alike of sighted and of blind.

One typical case may be related. An urgent appeal took us swiftly to the so-called home of a blind lad in Barnsbury. We found the room utterly bare—an old tin pail the sole furniture, ceiling and walls in an indescribably filthy state. A chair being borrowed for us, we sat down, and before us stood the blind youth (and his brother of fourteen), pale, emaciated, clothed almost in rags, but withal gentle, interesting-looking, and well-spoken. What had reduced him thus? All had been different "while mother lived; she loved Jesus, and did so beg us to follow Him; but father was never like that." Afterwards, father and the lads lived in a small room; father "took up with bad friends," and work grew scarce, or was neglected. The blind boy was sent out to beg; the brother kept from work and sent with him as guide. One thing after another was "parted with," till even the little books and pictures "given to mother when she were married" went. If food was obtained, father had the "lion's share," so that the boys grew thin, pale, and consumptive. On it went, from bad to worse, till not one single "stick" was left. Then the father went into the workhouse, and the boys were left to starve. Amidst it all, "mother's" teaching clung to the lads, and kept them from vice; they just wanted the helping hand, and one chance to do well.

By God's grace it was our privilege to give them that chance. A room was furnished, and the rent paid; clothes and food were provided; a situation found for the younger lad, where he is learning a good trade, and meanwhile getting 5s. a week. Chair-caning is got when possible for the blind brother. Both are doing their best; the home is happy; health is gradually returning; the brothers cling to each other; both have signed the pledge, and seem earnestly to strive, in spite of past disadvantages, to follow God and the right! God bless the lads!

This case, though an extreme one, is a type of many. Will not God's people (for such work is truly Christian) send us the silver and the gold that the poor and helpless blind may be led in the way of peace?

[POSTSCRIPT BY OUR OWN REPORTER.]

It falls to my lot to be present in the course of the year at many assemblies, convened for very varied Christian objects; but I have never attended one that exemplified more beautifully that Gospel of love and help of which the Advent season speaks, than the little gathering described at the commencement of this article. Mrs. Starey, who has furnished at my request the graceful and truthful sketch, has kept herself in the background. It is right that I should add here that she is the heart and soul of this good work, and I was not at all surprised to find that she holds a very warm place in the affections of her afflicted friends. It was a pathetically moving sight to watch the upturned faces, so full of wistfulness and longing for the light, yet marked by a cheerful content, and expressive of thankfulness at the goodness and mercy that come to them through the loving, constant ministry of Mrs. Starey and her friends. These are mainly connected with Regent-square Church, and Principal Dykes, the late pastor, is still the honorary president of the Society. Mr. McNeill, his successor, is also much interested, as everyone must be who knows anything of its operations. I hope many of the readers of THE CHRISTIAN will covet a partnership in Mrs. Starey's noble work. Her address is 53, Hilldrop-road, Camden-road, London, N.

THE CHURCH ARMY.—The Archdeacon of London presided at the recent anniversary of the Church Army Training Colleges. He said he did not approve of monastic brotherhoods, but gave his hearty adhesion to the Church Army, which achieved the same good as they did without their possible abuses. He made an earnest appeal for help for the training of the evangelists and mission nurses, thirty being at present in training, and the funds being practically exhausted. Thousands of drunkards, thieves, vagrants, and other bad characters, now changed, are active workers in this society.

DR. BARNARDO AND ROMANISTS.

IT seems as if Dr. Barnardo's trouble with the Romanists were only just beginning. On Tuesday, last week, at the Thames Police-court, a respectably dressed woman, who said she had come from the Isle of Wight, applied to the magistrate, Mr. Saunders, for his assistance in getting her son, aged fourteen, from Dr. Barnardo's Homes. She said she had seen him in the Home, but had not been allowed to take him away. The magistrate said that Dr. Barnardo had no right to keep a child against the parent's wish. He also observed that parents ought not to commit children to institutions in order that they might be educated, and then want to take them away. The magistrate's clerk stated that since recent proceedings to secure a child which had been admitted to Dr. Barnardo's Homes, many parents had preferred similar complaints.

A judgment formed on this brief statement would by no means be a righteous one as regards Dr. Barnardo. There are important facts which were not adduced before the magistrate, which altogether alter the complexion of the case. Dr. Barnardo thus sets them forth in a letter to *The Times*:—

"The case illustrates in a striking manner most of the recent applications of a similar character. The mother of the boy was left a widow with seven children, an eighth being born some time after the father's death. She was said to be in 'semi-destitute circumstances,' and the boy himself was alleged to have frequently left home and remained away two days and nights at a time, so that the mother feared he would become a criminal.

"Although the mother was herself

A ROMAN CATHOLIC,

her earnest desire was that the boy should be admitted to our Home. She was fully informed at the time that the institution was a Protestant Home, and that her boy, if received into it, would be brought up as a Protestant. As a matter of fact, she signed a formal agreement consenting to the same, in which the word 'Protestant' occurs twice, and is printed in capitals.

"She called at the office on Monday, and asked permission to see her boy. Like all other institutions, we have rules as to visiting, letter-writing, and the like, and her visit on this day was contrary to rule; yet, as she had come from such a distance, she was permitted to see the boy. She made no demand for him to be given up to her. She never asked for his dismissal from the Home. She did request that he might be allowed to spend Christmas Day with her, and in reply she was told that all applications of that sort must be made in writing by the end of the week, when it would be considered with others.

"The governor of the Home, being somewhat surprised that a woman in destitute circumstances had travelled so far merely to pay her boy a visit, asked her how she was able to do this. She stated that she

HAD SEEN HER PRIEST

about a week ago, and that he informed her that he could find another Home for the boy. Meanwhile, although she gave this explanation, she made no kind of application for the dismissal of the boy. Had she done so, as she is—though very poor—a woman of respectable life, we would not have hesitated to promise compliance with her request. That, however, was not her object, or that of those who sent her, which appears to have rather been to make a statement in the police-court which would be widely reported by the Press. Surely further comment upon the facts of this case is quite unnecessary."

THE HOME OF INDUSTRY.

THE monthly meeting of workers at the Home of Industry, 29, Bethnal Green-road, E., on Wednesday evening last week, was a very profitable season. Rev. J. Hudson Taylor was prevented, through illness, from attending. However, Rev. F. W. BALLER, of Ganking, was present, and spoke some cheering words on the work which is so near to Mr. Taylor's heart. He told of the recent awakening in Sweden in regard to mission labour in China. During a month's stay, Mr. Taylor held three or four meetings a day; one day, with his son, he addressed no fewer than nine meetings. There has been a great deal of blessing as a result, the audiences having varied from one to four thousand persons, who thought nothing of listening to missionary addresses for the space of two or three hours. The effort has told upon Mr. Taylor's strength, and, by a cold he caught on the way home, he has been quite prostrated. The meetings in Sweden and Norway were held in connection with various denominations, and Mr. Taylor is hopeful that a hundred out of the thousand labourers whom he expects to go out within the next five years, will be supplied from Sweden and Norway.

Mr. Baller spoke of the wonderful way in which doors have been opened in China to Scandinavian heralds of the Cross. A young student at Upsala was moved some years ago, in reliance upon God, to depart for China. Arrived in the country, he came into contact with the workers of the China Inland Mission, and picked up the language with remarkable rapidity. He went up country, and was followed by others, two of whom were Miss Reuter (now Mrs. Stanley Smith) and Miss Jakobsen, whose evangelistic efforts have been so greatly blessed. Speaking of China's need, Mr. Baller said that men are wanted who will go from border to border, in order to open up the meaning of the Scriptures and point out the high purpose of the Gospel books, which the people buy from the colporteurs. Many of the people are in the position of the eunuch when he asked: "How can I understand except some man should guide me?"

Mr. G. ANDREW, of Kwei-chau, also spoke on work in China. His sphere is an interior province towards the south-west, with forty-eight walled cities and towns, as well as many villages, and a population of from five to seven and a half millions. He said it had been his joy to preach Jesus Christ where He has never been proclaimed before. When he went out, nine years ago, there were two Christians in the province; now there are between forty and fifty, two of them belonging to the aboriginal tribes of Western China. These converts have borne much for the name of Christ, and they are showing the reality of their profession by exemplary self-denial and consistent life.

Two ladies, who have for a time been helping Miss Macpherson at the Home of Industry, asked for the prayers of the meeting that God would direct their steps. Both had been hoping to serve in China, and the way of one was already quite clear. These interesting cases were included in the petitions to the throne of grace.

Dr. BAEDEKER was heartily welcomed on his return from Russia, where he has been disseminating God's Word in the prisons of Siberia. He rejoiced that permission had been granted him to enter all the prisons in the Russian empire. The prisons of Siberia are horrible beyond description, and more than full of miserable convicts. Thousands of poor people in chains listened to the Gospel simply proclaimed, and many eyes were dimmed with tears when the love of God was spoken of. The Doctor said he could not help weeping at the sights he saw. Many boys were in prison for murder, and one man was said to have committed many such awful crimes. Remembering that it was only the Gospel which had kept himself from being the vilest man on earth, he realised how sadly the millions of Russia need to know Him who saves men from sin. Such is the filth of the prisons, that on one occasion he was told he must take brandy, or he would never be able to stand the pestilential atmosphere! Declining the strong drink, the Doctor said the Lord had given him the Ninety-first Psalm, and on the strength of its many blessed assurances he went in and came out safe and sound.

In the sick-house the scenes were, if possible, still more horrible. Not on these matters, however, did Dr. Baedeker enlarge; the spiritual destitution of the people weighed heavily upon his mind, and he asked for the prayers of God's people that much fruit may attend a journey he hopes soon to make right through Siberia, as far as Saghalien Island, north of Japan, whither the worst criminals of the Russian empire are sent. He added: "If my last days are spent carrying a gleam of light into that dark place, then my last days will be the best of my life."

Stimulating addresses were also delivered by Messrs. W. Grove and W. R. Lane.

THE FRIENDS AND PUBLIC MORALS.

AN interesting report of the year's work of the Friends' Association for Abolishing the State Regulation of Vice has been issued, under the signature of Mr. Frederick Wheeler, Chairman of the Committee. We make some extracts:—

"Except during one or two short trips to the mainland, Mr. and Mrs. Dyer have lived and worked throughout the hot season at Bombay, and, by the blessing of God, have been preserved in health during their first year of residence in India. But a sentence, taken from one of Mr. Alfred S. Dyer's letters, reveals in a vivid light the heroic style and arduous character of their work: 'Night after night for two months I have retired to rest utterly exhausted by imperative duties that would not be put off.' They have been ably seconded by Maurice and Emma Ann Gregory, whose marriage at a meeting held after the manner of Friends in Bombay, was a new feature in Eastern life."

Referring to the transfer of *The Bombay Guardian* to Mr. Dyer's editorship, the committee state: "Those of us who have read the *Guardian* can testify to the vigour of its style. 'I desire to say, in all sincerity,' writes one missionary, 'that the *Guardian* ministers to my edification and growth in grace.' Our own missionaries spoke of its value, and of the eager welcome with which they looked out for its arrival week by week. It would be a great encouragement to Alfred S. Dyer, an aid to his work for India, and, we doubt not, a blessing to the members of our Association, if they would subscribe for and read this journal. It can be obtained of Dyer Bros., 31, Paternoster-square, London, at 14s. 6d. per annum. A small monthly periodical, entitled *The Banner of Asia*, has also been started, to attack specially the Government licensed vice and the opium and drink traffics, in the editing of which Maurice Gregory takes a large share."

In a *résumé* of the proceedings connected with the Patna case, we read: "The irreparable wrong that has been done to Luchminia, as well as the important principle of the right of missionaries to have their houses viewed as something higher than a house of ill-fame, has excited great attention throughout India. Appeals have been made to Lord Dufferin, and afterwards to the Marquis of Lansdowne, two of the most important being the memorial from the C.M.S. at Calcutta, and the W.C.T.U. of the same place. The memorial addressed to the Queen by our Women's Yearly Meeting was referred by her to Lord Cross. But we have never been able to discover in either of these gentlemen any sympathy or interest in the unhappy fate of this child. Alfred S. Dyer has used some very strong language respecting the officials who have been implicated in thus abetting this act of injustice. He has been shamefully abused by the Government Press, and threatened with prosecution. But they have doubtless learned by this time that no threats will deter him from protesting against such crimes. The costs of the Patna case, so far as reported, have amounted to 2,550 rupees, equal to about £180. Of this sum we have sent out £100.

"Helen S. Dyer still maintains the 'Home of Hope' at Bombay, and a few girls have received help and shelter there; but difficulties have arisen which, together with pressure of the general work, have limited the extent of her labours in that direction. Marian E. Dyer and two other young women, Olive Crofts and Jennie Little, have gone out to Bombay to reinforce the rescue and evangelistic work, which will, it is hoped, enable Helen Dyer to do more for girls of this class.

"A memorial was presented to the Marquis of Lansdowne on the occasion of his departure to India to assume the duties of Viceroy of that country, in 11th month, 1888, wherein his attention was directed to the reforms needed there for the protection of women, and he was besought to effectually extinguish every provision which existed for the regulation of vice in India. The Viceroy acknowledged the memorial and promised 'to give the matter referred to therein his very careful consideration.' Unhappily, the latest news from India indicates that opposite influences have prevailed, and the Viceroy's Council have adopted a new Cantonment Bill, which will permit the re-establishment of the regulation of vice. It appears probable that an early renewal of the struggle against that system in India will be necessary.

"We appeal to friends to support us with the needful funds. Some may be disposed to think that India is an outside interest. But we must remember that the men who, under the name of Government, are carrying on licensed vice, and flooding India with opium and alcoholic drink, are placed in their responsible position by English voters. The shameful neglect of Indian affairs by the House of Commons makes it absolutely necessary for someone to intervene on behalf of the millions of India who are being thus misgoverned. The corruption which already exists in Anglo-Indian life must and will extend to England if it be not stayed. Although it is our special task to oppose vice, and especially Government licensed vice, we cannot ignore the fact that opium and drink are powerful stimulants to licentiousness. As of old, the priests were bidden to take their censers, and to go in and out among the people that the plague might be stayed, so to-day we appeal to all who have the love of God in their heart to help in the conflict with these moral plagues in India."

THE BLIND OF BELFAST.—At the annual reunion in connection with the home mission work among the blind held recently, strong testimony was borne to the excellence of the labours of Mrs. R. B. Pim and her fellow workers, in promoting the social, moral, and religious welfare of the blind of Belfast. These sadly afflicted people are provided with employment not requiring the exercise of sight, and by that means they are enabled to do something towards gaining a livelihood. Reading is taught by Moon's type, the sick are visited, and the poor helped. Several friends delivered helpful addresses to the many blind people assembled.

THE BIBLE AND GOSPEL VAN, during the year now closing, travelled through populous districts in the northern counties of England. Several old friends co-operated with the evangelists, Messrs. Wharton and Weaver. Religious literature was disseminated, and the truth, as preached, was as refreshing water to many a thirsty soul. The workers were much cheered in some towns to meet with friends they had made on previous visits, and many things contributed to show that their labour in the Lord was not in vain. Communications concerning the work may be addressed to Mr. P. Moir Crane, Mersey Bank, Fielden-park, Didsbury, near Manchester.

EUROPEANS IN NORTH AFRICA.

As we pass in review the work of the North Africa Mission, we observe its singular variety; the several Berber and Arab races with their separate tongues—this latter with its literature and the whole Bible printed in its classic language; whilst the former have only the Gospel of John printed in the Roman character, though nearly the whole of the New Testament exists in manuscript in the Zouaova Kabyle, and the Riffs have a Gospel printed in the Arabic character for these Northern Morocco Berber Riffs.

The American missionary brethren, when they entered the Turkish Empire, began work with Mussulmans, but soon had the door shut in their face. They then turned to the nominal Christian populations, amongst whom they have had encouraging success. Mission work in Algeria amongst Mohammedans has not the same kind of Government opposition as in Turkey, a convert not being in danger of his life, and, consequently, we can prosecute the work under the most favourable circumstances. Yet here, we are also surrounded by nominal Christian populations, whose conversion would act favourably upon Mussulmans; and being brought face to face with French, Spaniards, Italians, Maltese, we cannot pass them by, we dare not neglect them.

Spaniards come over into Algeria in swarms; they outnumber the French; they are a most prepossessing class, frugal, industrious, honourable, and susceptible to religious impressions. We love all that we have come into contact with. The Alicante steamer brings them to Algiers, and steamers from other Spanish ports bring them to Oran. A most promising work is carried on amongst them in Tangier, something is being done in Oran, and it is to be hoped that the converted Spanish doctor, Don Tomas, whom Mr. W. Greene (Loughton, Essex) speaks of in his interesting little booklet, who proposed to practise at Oran, may be made a blessing to his own people. At Relizano a Spanish baker gathers his fellow-countrymen to his house, and has meetings regularly. A Spanish evangelist has lately arrived for work in Algiers and its vicinity. He is sustained by the Christian liberality of a lady in the neighbourhood of London.

Maltese are also here in considerable numbers; they are rather more difficult to approach than the Spaniards, but both are greatly freed from the domination of the priests, which renders labour amongst them more promising when away from their own countries.

Italians are here also in considerable numbers—agriculturists, shopkeepers, labourers, fishermen, and mariners, and are mostly very accessible.

But the *French colonists* have a paramount claim on Christian solicitude. They are spread over a wide extent of country in the Tell, *i.e.*, the northern part of Algeria, varying fifty to one hundred miles from the Mediterranean. At least three hundred villages have been formed within the last fifteen years, many of them in localities characterised by peculiar beauty. The French Government has made free grants of lands, mostly those confiscated from the original owners of the soil, in consequence of the armed insurrections against its authority. These consist of town plots and farms, given according to the numbers in a family. A great number of those who availed themselves of these grants were from the provinces of Alsace and Loraine, ceded to Germany as part of the war indemnity. There is a peculiarity of the German-speaking French that they are intensely French in their sympathies, and preferred to expatriate themselves rather than become German subjects. They were consequently pre-eminently favoured by the French Government. All the colonists are given a free passage across the Mediterranean, and half fares, third class, on the railways.

The concessions are on the condition of being French subjects, and that they have sufficient resources to live on for a year, and will reside on their plots. The locataire may cede his lease at the expiration of his third year to any who will fulfil his conditions.

At the end of five years the location becomes his definite property, which he may sell, but not to natives. These latter have had land conceded to them in consideration of having rendered services to France. Some, also, have been allowed to purchase their forfeited lands on favourable conditions.

It has been a hard struggle with many to retain their lands by fulfilling the conditions on which they were granted; some, indeed, have been compelled by necessity to sell them. But the sober and industrious have persevered, and some have even obtained a comfortable settlement. This will explain the diversity to be found amongst those who have come to try their fortune in Africa. Alas! drunkenness and infidelity characterise many, but hitherto there has been no missionary effort amongst them.

A Christian friend, who was a volunteer helper for a time at the Depôt Central in Paris, has purchased a farm in Western Kabylia, on a beautiful elevated spot, having a view of the Ocean, surrounded by Kabyle tribes. He feels very lonely, and would be thankful if someone would come and join him in seeking to evangelise both Kabyles and French. As to outward circumstances and climate it would afford a pleasant residence to anyone having moderate means and seeking a sphere of labour for the Lord.

But the crying need of three hundred unevangelised French villages should have a loud call to some of the many volunteers who have offered themselves lately, who may know French, and though not having means of their own, could be affiliated to some congregations, or missionary associations. May God give wisdom to some of the leaders in missionary enterprise to form these needed links.

To my great joy, a *beginning* is made in the evangelisation of the Colons. The "Société Evangélique de Genève" has sent two young colporteur evangelists, who come out of the revival in Tarn in the freshness of life and love, and are plodding on their way; but twenty could scarcely reach the need of the case. If means were found, the Geneva Society could probably find others equally suitable for this long-neglected field, and the North Africa Mission would be only too thankful to employ means placed at its disposal for evangelising Europeans in these destitute circumstances.

Algiers, Dec., 1889. GEORGE PEARSE.

PERCY INSTITUTE Y.W.C.A. — The eighth anniversary of this branch was held on Tuesday, December 17, Lord Kinnaird in the chair. Addresses were given by Rev. S. D. Stubbs, Rev. J. T. Mateer, Mr. W. T. Paton, Hon. Emily Kinnaird, and Miss Morley. The leading subjects were the vast importance of the work of the Y.W.C.A., and the mighty power of a really consecrated Christian woman, with exhortations to personal effort and personal dealing with souls. The over-heated atmosphere reminded the friends present of the great need of a larger room for such gatherings.

ASILES JOHN BOST. — These excellent institutions, at Laforce, in Dordogne, which have so long given shelter to poor people suffering from mental and bodily infirmities, continue to hold a unique place among benevolent institutions in France. Nine in number, they contained, when the last report was made up, no fewer than 485 inmates. At times there are even more names on the books, and for the most part the beneficiaries end their days in the Homes. The Roman Catholics have for some time looked upon this good Protestant endeavour as worthy of imitation, and now they have founded a similar institution for members of their own community, at Ladevzre, near Pierrefort, Cantal. It is gratifying to note that substantial aid towards the work of the John Bost asylums has been sent from various centres of Great Britain.

CONGREGATIONAL VISITATION.

DURING the past fortnight Revs. J. W. Paull, Cheadle; T. F. Touzeau, Gravesend; T. Townsend, Shrewsbury; and J. James, Margate, assisted by the pastors of the churches and other ministers, have held meetings at Bridgnorth, Broseley, Newport, Oakengates, Ashford, Westgate, Margate, Ramsgate, West Bromwich, Smethwick, New Brompton, Strood, Rochester, and Chatham.

In most of the places visited the meetings were well attended, and a spirit of earnest devotedness shown which is full of promise for the future. In some instances the church was beset by difficulty, or burdened by debt, and the pastors and members were much cheered by the sympathy and kindness of their visitors. In every place good work was being done, progress made, and a yet more vigorous spiritual life desired. The services were much appreciated, the general feeling being they should be extended over several days. While in some of the churches the desire was expressed that the visitation might become a permanent institution, and an annual visit paid to every church.

The ministers who took part in the meetings speak with gratitude of the welcome accorded to them, the kindness and hospitality of their hosts, and of their own personal enjoyment and blessing in the work. It is hoped that friends who desire greater spiritual prosperity and power in the churches, and a more persistent effort to win souls, will contribute to the Visitation Fund of the Church Aid Society, through Rev. Andrew Mearns, at the Memorial Hall, that the work may be prosecuted with vigour, and a visitor sent to every district making application.

A GOOD WORK IN HOXTON.

DEAR SIR,—I was pleased to see in a recent issue an extract from *The Daily Telegraph*, headed "A Humble Heroine," the closing sentence of which invited readers of that paper to visit the Christian Institute if they wished to know more about the work done there. I unite with my fellow workers in thanking God for what He has enabled us to do during the last three years our Mission has been opened. We have been able to feed the hungry little ones, and clothe them also. Some of the elder girls have been rescued from evil surroundings, and placed in service, and lads who seemed likely to become idle and depraved are now engaged in honest toil.

I cannot tell a tithe of the temporal good done; but I must just mention the important spiritual work. The noble woman mentioned in your extract is only one of many more who are now rejoicing in salvation. Indeed a goodly number of our most devoted workers were, previous to the opening of the Christian Institute, living without God and without hope. Now they are rejoicing in and testifying to the power of the grand old Gospel of salvation through faith in Jesus Christ.

I regret to say that since that article appeared in *The Daily Telegraph*, the building in which this good work has been done has been condemned by the London County Council. The work is being carried on to some extent at Hoxton Academy, some five minutes' walk from the market. This has entailed a largely increased expenditure which we hope will be met by the contributions of those who have work amongst the poor at heart. The whole of the workers give their services for Christ's sake; every penny goes to help the poor in their temporal needs, and to the preaching of the Gospel among them. Our tract distributors visit about five hundred homes every Sunday afternoon, and would be glad of books or tracts of a suitable kind.

Yours faithfully, F. J. THOMAS,
Supt. of Sunday-school.

39, *Darville-road, Stoke Newington, N.*

A PROTEST AGAINST GAMBLING.

The following protest has been issued by the National Council of Young Men's Christian Associations:—

Having been informed from various sources of the alarming extent to which the practice of gambling prevails amongst young men, and recognising the great importance which attaches to a vigorous and healthy public opinion being created and fostered among young men themselves upon the subject, and the value to this end of the several pronouncements already made by different religious bodies in relation thereto, this National Council of Young Men's Christian Associations recommends:—

"That active steps be taken by Associations throughout the Union, through their meetings and other agencies, through the District Conferences of Y.M.C.A.'s, through Y.M.C.A. journals and the public Press, to awaken young men to a sense of the many and grave evils and the dangers to which the practice of betting exposes them; that careful supervision be exercised in regard to agencies that may prove a source of temptation thereto; and that the earnest efforts of the young manhood represented by the membership of the Associations be enlisted in the endeavour, by personal example and influence, to combat a practice which has proved, and is proving itself, baneful to industry, ruinous to character, and destructive alike of the moral and material well-being of the young men of the community."

A WORD FROM NORTHFIELD.

The influence of the August Convention, which is permeated with a missionary spirit, and which draws together rare workers from distant fields, is not limited to foreign lands. The writer has received a letter from a busy lawyer who last summer attended those meetings for the first time. He writes:—"Ever since I was at Northfield the burden of my own town and its young men has been laid upon me; and I feel it so strongly that, whether anybody else moves or not, I am determined to begin here an evangelistic work on my own responsibility. But I am not alone; as a people, we are seeking prayerfully the reviving influence of the Holy Spirit." These annual gatherings touch hearts all round the world.

The Northfield Seminary is besieged with applications, and many a young lady waits at the door for admission. New facilities are offered, and yet these are not sufficient. The late treasurer, Mr. Marshall, has sold his elegant homestead to Mr. Moody, and the house is occupied by the president, Miss Evelyn S. Hall, and several pupils. It is christened, in honour of F. H. Revell—the well-known publisher, Mrs. Moody's brother—"The Revell." The large and commodious barn has been remodelled, and is called "The Holton House," in memory of a much-loved niece of Mr. Moody, making a most desirable home for many students. The "Betsey Moody Cottage" is nearly finished.

A hearty welcome was given to Mr. Moody on his return for a week or two of rest. The Seminary buildings were illuminated, so that on the two mile ride from South Vernon station over the river Mr. Moody might be sure of a "light in the window." Nowhere in the wide world is the beloved evangelist more sure of a hearty welcome than at home where his neighbours and friends reside. S. E. B.

MESSRS. MOODY AND SANKEY have been holding meetings in connection with the Brooklyn Y.M.C.A. On Sunday evening, Dec. 8, after Mr. Sankey had sung "Almost persuaded," 140 men rose for prayer. Thus the power of God was manifested in the conviction of sinners.

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THE MISSIONARY BUREAU.

It was recently stated in The Christian that the Committee of the Missionary Bureau would be prepared, if funds were forthcoming, to assist in the matter of passage and outfit any desirous of going to foreign lands as self-supporting missionaries who were unable to meet their initial expenses.

Since that time many applications have been made to the Bureau. Some of them are very deserving cases, and are highly recommended by their ministers and others. The following are samples:—

(1) A clergyman of the Church of England and his wife desire to go to Savoy to labour among Roman Catholics. This requires £50.

(2) Another clergyman of the Church of England has Spain specially laid upon his heart.

(3) A missionary in connection with the Church of England, at present labouring among navvies, desires to go to Canada where he will be supported by the bishop. He requires passage money, outfit, and books.

(4) A schoolmaster, anxious to go to a sphere of service that awaits him in Africa. He needs £50. His friends will supply £25, and they appeal to the Bureau for the other £25.

(5) A missionary in the Argentine Republic asks for a grant of agricultural implements, carpenters' and smiths' tools This same missionary desires two youths, sixteen to eighteen years of age, to be sent out to him. He will support them. Passage and outfit would be required.

(6) Passage and outfit required for a missionary to seamen in Rio de Janeiro, Brazil. Friends in Brazil will guarantee the salary, if a suitable man be sent out.

Will the stewards of God's household kindly take these five requests with them into their prayer-closets and spread them out before the Lord, saying unto Him, "Lord, what wilt Thou have me to do?" Address: The Missionary Bureau, 186, Aldersgate-street, London, E.C.

HOMES FOR DESTITUTE BOYS.

Visitors to the new Wimbledon Camp at Bisley, near Woking (viâ Waterloo and Brookwood), would do well next year to inspect two of the model country Homes for destitute boys, within a short distance of the camp. They are open to the public every week-day during working hours. Over three hundred boys are being clothed, educated, and trained in the Bisley Farm and Shaftesbury Schools. The trades taught are tailoring, shoemaking, knitting socks, baking, carpentering, gardening, and looking after cattle. The Farm School, with about 150 acres of freehold land and numerous farm offices, affords a lad an excellent training for garden or farm work at home or in the colonies, and provides him with a healthy out-door life.

Many of the lads who have prospered in Canada have written home letters full of gratitude to Mr. Williams, the secretary, for benefits received at the Homes; some remit money to help other lads; and many of the old boys turn up at the various Homes, from year to year, where they receive a hearty welcome.

The writer has paid many visits to the Bisley Homes, and to Fortescue House, Twickenham, and can testify to the excellent rescue work that is being carried on there for the religious and moral welfare of homeless, destitute boys. The girls are equally well cared for at Ealing and Sudbury. Fifteen pounds will maintain a boy or girl in any of the six Homes for a year. Over ten thousand poor children have been received into the National Refuges since 1843, and about a thousand are at present provided for annually by voluntary contributions.

The late revered president, the Earl of Shaftesbury, in 1866, said to the Secretary: "It has been the dream of my life to have a training-ship for these boys." Very soon the good Earl's dream was fully realised, and for over a score of years the sailor lads of the *Chichester* and *Arethusa* have maintained the prestige of these, the first training ships for the merchant service in the kingdom. At Exeter Hall they are deservedly popular.

In May, 1888, the president, the Earl of Jersey, opened the fine Memorial Home, Shaftesbury House, Shaftesbury-avenue; it is a centre of ever increasing usefulness. The Earl and Lady Jersey both take a lively and personal interest in the boys and girls.

L. M. M.

TOUCH OF NATURE IN RELIGION.

Many persons who cannot clearly discern the spiritual aspect of a creed, however true, or mark its function as a mould of conduct, can fairly gauge its practical result. Its nearest human interest consists in what it can do for the individual. Does it help, relieve, or cheer him; does it, in a word, exert a kindly influence upon him, or the reverse? According to its humanity it evokes that quality of mercy or sympathy which somewhere lives in every human mind, and is its essential means of intercourse with other minds, even without the aid of articulate language. It is this quality which forms the very soul and character of true religion, which constitutes at once its brightest attraction, its wisest resource, and its most powerful aid in times of perplexity and of danger.

It was therefore a shrewd as well as a benign intention which first associated with missionary enterprise the sensible blessing of medical skill. There can be no doubt that the influence which has been exercised in later times by the former agency has been greatly aided by this beneficent connection, and there is evidence also to show that it has gained from the same union a means of appeal which has availed it in times of popular passion. We need not go back to the Pauline era for illustrations. Such recent experience as that of a Chinese mission will suffice for our present purpose. It is reported that during the late disturbances in Southern China, consequent upon the French expedition to Tonquin, a small Wesleyan mission station at Fatshan was at the mercy of a riotous mob. The chapel was wrecked. The hospital for days was menaced, and was hourly expected to fall, but here for the first time the rioters appeared to hesitate. Some of the sick were removed before their eyes; others they knew could not leave the building. They constantly threatened the assault, yet the blow never came, and amid their angry menaces the doctor was allowed to pass freely to and from the hospital. A finer touch than that which compelled a kindred feeling between this rabble and its foreign benefactors does not exist in nature. The Chinese mob probably did not include many acute controversialists in theology, but it did as a whole recognise the presence of that charity which is rightly regarded as the essence of religion.—*The Lancet.*

OPEN-AIR MISSION.—Once a year the members of the Open-Air Mission assemble for prayer. On the occasion of the anniversary in Hawkestone Hall, Westminster Bridge-road, they were addressed by Rev. Newman Hall, who took the members' motto for next year as his topic. This motto (1 Chron. xxviii. 20) is an exhortation to strength, courage, and action. Some cheering incidents were related by Mr. Hall to encourage the brethren. He said he cared little for denominationalism, but he was very much concerned that the Gospel should be fully preached, now that so many were denying it. During the evening about a dozen of the preachers led in prayer, and Charles Inglis and Edward Wright spoke.

R. ARNOT'S MISSION PARTY.

reported decease of Messrs. Morris and , two members of Mr. F. S. Arnot's party, given great sorrow to friends at home. Cen- Africa's need lay so near the hearts of these ted men, that the news of their death was d with astonished silence. Mr. Morris from Walthamstow, and Mr. Gall from hgate. They hoped to be successful evan- sts, and their friends were awaiting only l tidings.

n October 14, Mr. Arnot wrote home:—"A y happy company we are; in fact, I might that the perfect harmony we all enjoy is Lord's special favour upon us. Nearly all number are able now to make their minor nts known in Umbundu." Five days later cloud of sorrow broke. Mr. Morris's last scious words were:—"The crowning day is ning by and by." Later on, when in de- um through the fever, he repeated, "For d so loved the world," &c. and on this blessed me his heart went out to those round him. n a quiet spot where two roads meet, a few les from Bihé, the remains of the two oted heralds of the Cross were interred. Mr. not addressed the natives, with evident propriateness, on the words "Except a corn wheat fall into the ground and die, it abideth ne." Writing on October 24, five days after sad blow, Mr. Arnot says: "All the naining members of the company are in good alth. It is very evident that the germs of er were brought from the coast. Messrs. ompson and Lane, and Miss Gilchrist are th us, on our way to Bihé."

Mrs. Morris and Miss Davies are returning to ngland, accompanied by Mr. George Fisher, Swansea.

THE BIBLE IN PORTUGAL.—Mr. Herbert ssels, of Oporto, in order to encourage the circu- tion of the Holy Scriptures in the country, is blishing an illustrated edition of the Bible in ortuguese. The work contains the common anslation of the Vulgate, with the text of the ulgate itself; and it is first of all being given to e world in penny serial parts. Messrs. Cassell, e famous London publishers, are supplying the ngravings, and it is hoped that the attractiveness the book will induce many to procure it, and nable them to find peace of soul in Christ.

PACIFIC GARDEN MISSION, CHICAGO.—The welfth year of the work of this Mission has, judg- g by visible results, been the most successful yet xperienced. Visiting the sick and needy has been n important branch; and labour among prisoners as been prosecuted with encouraging success. Many of the converts of the Mission are now active vorkers in the great harvest field. Not a few drunkards and criminals have, by God's grace, undergone such a change that they are now leading reformed lives. The operations require enlarge- ment, but so far the means are not available. The superintendent is Colonel G. R. Clarke, 100, East Van Buren-street, Chicago.

ST. PAUL'S MISSIONARY SOCIETY.—Forty- seven years ago a missionary society was formed in the business house of Messrs. Hitchcock, Williams & Co., of St. Paul's Churchyard, for the purpose of aid- ing home and foreign mission work and promoting the spiritual well-being of the employés. The an- nual meeting was held on Friday week. Mr. George Williams, the honoured principal of this large establishment, presided, and, after prayer by Rev. H. Grainger, Mr. Williams' eldest son read a por- tion of Scripture, and valuable addresses were de- livered by Rev. Jas. Sadler (London Missionary Society), of Amoy, and Rev. J. J. Fuller, for forty- five years missionary in West Africa, of the Bap- tist Missionary Society, and also by Rev. A. R. Buckland, Bishop Crowther, of the Niger, was to have been present, but was prevented by indisposi- tion. A very interesting report was read by the Secretary, in which it was stated that over £100 had been collected during the year and divided among different missionary societies, home and foreign. Weekly services have been held on the premises, when addresses have been delivered by leading clergymen, ministers, and prominent Chris- tian laymen.

Letter to the Editor.

THE RESTORATION OF THE JEWS AND PROPHECY.

DEAR SIR,—A short paragraph in your issue of November 29 is of such more than passing interest that I would bespeak leave to direct the attention of my fellow Christians to its importance.

It states that in 1841 the number of Jews in Palestine was 8000, in 1883 they had increased to 20,000, and in 1888 they had in five years increased by an addition of 50,000, numbering then no fewer than 70,000, about the number that came up from Babylon. Further, it was noted that the "latter rains" had been restored to the land, after a with- drawal for centuries—the withholding of these refreshing and fertilising showers being, as stated in prophecy, an evidence of God's displeasure, and their bestowal a mark of his favour.

These are very remarkable and important state- ments, and would seem to indicate that we are on the eve of great events.

Students of prophecy have long recognised the fact that, looking to the great amount of con- fessedly fulfilled prophecy—there remains but one distinctly declared event between us and the goal of the hope of the Christian Church, and that event is the restoration of the Jews to their own land.

When it takes place, it is high time to remember the parable of the fig tree, which tells when sum- mer is nigh, and seeing these things come to pass know that He is nigh, even at the doors.

I presume that since last year, the increase has gone on at an equal, if not accelerating ratio, espe- cially in view of the strong persecution to which the Jews are being subjected by Russia, with a view to expelling them from her territories, whilst the anti-Semitic agitation throughout Europe, forbids them a resting-place in other countries.

Turning then to Palestine, we must not lose sight of the fact that a railway is being constructed from Jaffa to Jerusalem, bringing the holy city into direct communication with the Mediterranean, and consequently into rapid communication with the whole world—so that, should the movement assume larger dimensions, ample facilities will exist for its easy accomplishment.

It may be worth noticing that the remarkable prophetic cycle of 1260 years—dating from the building of the Mosque of Omar upon the founda- tions of the Temple, A.D. 637, is completed in 1897, little more than seven years from this date. It will not be surprising if Islamism is expelled from the site by that time.

Politically, we already see Russia moving in her hatred of the Jews, and it is certainly worth re- marking that our revised Bible, in Ezek. xxxviii., seems to refer very distinctly to this power, which your issue of December 6 points out as the merci- less oppressor of the Protestants also at the present time, and whose aim and endeavour is to impose a fifth monarchy or despotism upon the world—an effort in which she will not ultimately succeed. The words of prophecy are very emphatic: "Thus saith the Lord God, behold I am against thee, O Gog, Prince of Rosh, Meshech, and Tubal," *i.e.*, Russia, Muscovy, and Siberia—as old maps show— Emperor of all the Russias. In that prophecy we are told that in the day when the Jews are restored and are dwelling in prosperous security in their own land, this great northern power, moved by covetousness, will invade and endeavour to take possession of their country.

Now let Christians in accordance with the in- junction of our Lord be on the alert in watching the development of events—it will not surprise them even in this critical and sceptical age to find the Bible a very matter-of-fact book.

This return of the Jews seems to be fairly begun; it is synchronous with the occurrence of a remarkable spiritual movement among them. They have ceased almost to regard "the Nazarene" with the repugnance they have cherished for so many centuries; we need not be astonished if soon they generally recognise Him as the Messiah, and acknowledge Him as their Lord. In that, let us hope not very distant, day, they will look upon Him whom they pierced, and mourn for Him as one mourneth for his only son.

Further, it is worth noticing in the political world that not only is Russia doing her utmost to expel the Jews from the lands whither they have been driven; but is at the present moment making, it is known, urgent efforts in preparation for another and speedy onslaught upon Turkey—the present tyrant of Palestine. Like a trapped bear, Russia has been trying for centuries to break through the fence which keeps her back from the ocean; and, foiled in one direction, she turns to another. The way to the Mediterranean through Constantinople is more firmly debarred to her than ever, through the watchful jealousy of Austria and her allies; whilst any dreams she may have entertained of making her way south to the Indian Ocean, by way of Afghanistan, are for the moment, at any rate, seen to be vain. But through Armenia, by way of Erzeroum and the valley of the Euphrates, into the province of Aleppo, the route lies open; and, whilst cutting Turkey in Asia in two, she may very probably, in a way her adversaries are powerless to prevent, suddenly plant herself on the Levant, taking possession of North Syria; and, looking westwards into the expanse of the Mediterranean, defy the whole world to dislodge her. If so, we may expect very wonderful events to develop there- upon—and that more speedily, perhaps, than we were disposed to anticipate. I ask my fellow Christians to take their atlas and their Bible in their hands, and prayerfully to study the things which are written in that book.

The nations are arming to the teeth, and laying up plenteous store of machinery and material of destruction, such as the world never heard of before, and Har Magedon, the mountain of Megido, is in the Carmel range, perhaps some fifteen miles from Nazareth, and as far from the coast of the Mediterranean.

"The wise shall understand." "When these things begin to come to pass, look up, and lift up your heads; because your redemption draweth nigh."

H. McINTOSH.

THE LONDON CITY MISSION.

SIR,—The impossibility of the regular Church organisations overtaking the evangelisation of the "lapsed masses;" the 40,000 men and women who live without any settled home; the sad facilities for sin and vice provided in a city of such dimensions; the large criminal population, the power exercised for good or evil by the vast bodies of working men at the railway stations, in factories, and at the docks; the infidelity which is actively propagated; the ill-feeling aroused by the strikes—these and many other things bespeak the necessity for such evangelisation work as that carried on by the London City Mission, which is all the more effec- tive on account of its unsectarian character; and which, by pioneering the way, is a valuable auxi- liary to the work of the churches.

There are now five hundred missionaries on the Society's staff, of whom, more than a hundred, specially qualified for the work, are set apart for the visitation of cabmen, coachmen, and grooms, omnibus and tramcar men, canal boatmen, dock- men, cattle drovers, railway-men, the police, navvies, the landlords and frequenters of public- houses and coffee-shops, the servants in hotels and clubs, the inmates of hospitals and common lodging- houses, and the many thousands of foreigners resi- dent in London, of whom a large number can only be reached by those who can speak their native tongue. The work is elementary in its character, the foundation of repentance and faith being laid by the missionaries, who urge such as experience a change of heart to join some section of the Christian Church, that they may be built up and sanctified. I earnestly commend the work to the sympathy of your readers.—Yours, &c.,

F. A. BEVAN,
Chairman and Treasurer.

3, *Bridewell-place, E.C.*

THE LAWYERS' PRAYER UNION.—The half- yearly public meeting of the Lawyers' Prayer Union was held last week in Bloomsbury Church Hall, Mr. Bompas, Q.C., in the chair. Several barristers and solicitors addressed the meeting. Mr. Dennes referred to kindred associations, the Bankers' and Medical Prayer Unions, and the Stockbrokers' Christian Association. The secre- tary spoke of the ridicule cast upon the Union, and urged members to rise above it. The chair- man concluded the meeting by reminding members that religion was (if real) a part of daily life— that which would enable them to spend a merry Christmas and a happy New Year, which he heartily wished them all.

Evangelistic Notes.

Islington Y.M.C.A.—A special eight days' mission has been conducted by Mr. W. R. Lane. A number of young men have professed decision for Christ, backsliders have been restored, and believers built up and strengthened.

Wolverhampton.—A successful series of mission services extending over eight days has been held in the Presbyterian Church, Merridale-road. They were conducted by the pastor (Rev. Wm. Johnston), assisted one evening by Rev. W. F. Holt, of Nechells Presbyterian Church, Birmingham.

Abergavenny.—A very successful series of services has been held in connection with Tregmore-street Chapel by Rev. F. C. Spurr, of Cardiff. The afternoon Bible-readings were attended by Christians of all denominations, and were much appreciated. Several professed to decide for the Saviour at the evening services.

Mr. W. R. Bradlaugh has been conducting services in the Bible Christian Chapel, Brotton, with encouraging results. Many notorious characters among the Cleveland ironstone miners have professed faith in the Lord Jesus Christ. Mr. Bradlaugh distributed large quantities of Anti-Infidel literature among the miners.

Bracknell, Berks.—A most successful four weeks' mission has lately come to an end here, conducted by Mr. Andrew McQuiston, evangelist, aided in singing by Lady Keane and Lady Pigot. Many professed conversions are reported. So encouraging have been the results that for the next two months Mr. McQuiston has arranged to preach the Gospel two nights a week.

Mr. John W. Taylor, of the Evangelisation Society, has completed a two weeks' mission at Cox Green Mills, near Bolton, in a room set apart by the proprietors (Messrs. J. & T. Garnett) for the preaching of the Gospel. During the past seven or eight years Sunday evening and week-night services have been held with blessed results. At the farewell meeting of the mission there was a goodly number gathered, principally of the working classes. Very stirring and refreshing testimony was given by some of the converts.

Mr. Henry Thorne closed a ten days' mission in St. Michael Hall, Radford, Nottingham, on Monday, 16th inst. From the first Sunday there was manifest blessing. Every evening inquirers were to be found in the rooms set apart for the purpose, and sometimes the workers had their time very fully occupied. A remarkable meeting of men took place on the last Sunday afternoon, when Mr. Thorne spoke with much power upon the subject, "Man without God." The daily Bible-readings were greatly appreciated by the Christians and the workers who gathered around the vicar of the parish, Rev. C. Lea Wilson.

Rev. W. Hay Aitken's fortnight's mission to Banff closed on Tuesday week. It has been very successful, five churches in Banff joining heartily in it, as well as all the congregations in the neighbouring town of Macduff. The after-meetings have been attended by many. At the farewell meeting in the Parish Church, on December 16, memorial cards, specially designed for all who had received a specific blessing in their own souls, were given by Mr. Aitken to 137 persons; while at the farewell meeting in Macduff on the 18th many more were asked for. Mr. Aitken has been all throughout assisted by Mrs. Crouch, who conducted a meeting for women every afternoon.

BAPTIST FORWARD MOVEMENT.—Rev. F. B. Meyer has very generously undertaken the honorary superintendence of the "Forward Movement" of the London Baptist Association from January 1 next. Mr. Meyer will remove his residence to the West Central District, in order that he may supervise the work which it is proposed to carry on among the poor of that neighbourhood by means of lady and gentlemen visitors and other helpful organisations. One or two ministers will, it is expected, be engaged to work with Mr. Meyer in holding special services among the churches of the Association, and especially in seeking to stimulate and revive churches in the more densely populated districts of the Metropolis. The whole work will be carried on under the direction of the Extension Fund Committee of the Association. It is almost needless to add that this arrangement will not interfere in the least with Mr. Meyer's important work at Regent's-park Chapel.

Among the Churches.

CHURCH OF ENGLAND.

Rev. S. A. Selwyn has arrived safely at Sierra Leone.

It is proposed to found a new bishopric for Birmingham. The estimated cost of founding and maintaining the proposed bishopric is £90,000.

The foundation-stone of a new church for Southport was laid on Saturday week by Miss A. M. Burton, of The Warren, Birkdale, who has not only contributed largely to the building fund, but has also endeared herself to the poor by visiting them in their homes, and to the children by teaching a class in the Sunday-school. The church is to be erected in the neighbourhood of Birkdale Common, where a large population has sprung up.

St. Stephen's Hall, recently erected in connection with the Mission and other work carried on by Rev. W. Dodge, vicar, and the clerical staff belonging to St. Stephen's Church, Tabard-street, Southwark, was opened on Saturday week. The hall comprises a spacious room capable of seating between 400 and 500 persons, together with class-rooms, and other apartments for club meetings, gymnastic exercises, and a host of other purposes connected with education and recreation.

PRESBYTERIAN.

A temperance society has been started in connection with the Chalmers Free Church, Dundee. Saturday meetings are held with a view to reclaim drunkards.

Rev. John McNeill preached in the Town Hall, Newcastle-on-Tyne, on Tuesday, last week, in aid of a fund for liquidating the debt on Rev. R. Stewart's church, Durham-road, Gateshead, and the collection exceeded 100 guineas. There was a congregation of 3000. During the sermon Mr. McNeill was frequently applauded.

The third anniversary of Rev. W. Michael Smith's pastorate at Bow-road, E., was celebrated a few days ago. The workers in connection with this church are doing a good work in a crowded and very needy district. The membership of the church at present numbers eighty-six, and the attendance at the services is slowly, but steadily, increasing. The Sunday-school has risen from three teachers and thirty scholars to twenty-four teachers and over two hundred scholars. A children's Gospel band meets weekly, having ninety members enrolled.

BAPTIST.

Rev. Sydney J. Jones, of the Pastors' College, has accepted the pastorate of Horton-street Chapel, Kensington, W., in succession to Rev. W. Frith, now of Harringay.

The first monthly conference of the "Prayer Union of North Wales and the Border Counties" was held at Cefn. The meetings were of a spiritual and helpful character, the greater part of the time being spent in prayer.

The young men's Bible-class connected with the Baptist Chapel at Bishop's Stortford, recently held its second annual meeting. The secretary's report showed that in the summer months the class was turned into an open-air workers' class, and services were held at various parts of the town. Some members went to preach in the villages round about.

METHODIST.

The Primitive Methodist Connexion have fitted out a mission party to proceed to the eastern part of the Zambesi district of Central Africa, and known as the Barotsé country. The party consists of three Englishmen, Messrs. Buckenham, Baldwin, and Ward, who left this country last April, and have been completing their preparations at Aliwal North, in South Africa. Early in the New Year the mission party, accompanied by an interpreter and native assistants, will be on its way to Kimberley, en route to the Zambesi.

In connection with the Bible Christian Connexion, a circuit convention for the deepening of spiritual life and extending the work of God has been held at Penzance. The conference began with a vigorous address on "The Forward Movement," by Rev. J. Luke. This movement was described as "the Church engaged in aggressive work, and adapting its methods to the changed times in which we live." Short addresses were delivered by other brethren, and the meeting was thrown open for Christian testimony. A very blessed time was experienced.

On Tuesday week at Locke-fields Chapel, Southwark, a public meeting was held to welcome the newly-appointed missionaries. Mr. Meakin, who has recently resigned an appointment [illegible] to devote himself to the interests of the recently inaugurated Scandinavian branch of the London Wesleyan Mission. Rev. T. H. Hawkins, superintendent of the South London Mission, seconded Mr. Meakin and his helpers a warm reception. Mr. Josiah Nix, of the West Central Mission, delivered an earnest and practical address respecting the work in the West-end.

CONGREGATIONAL.

Owing to ill-health Dr. Parker has asked to be relieved of the chairmanship of the London Congregational Union for 1890. The committee have, however, asked him to reconsider his decision, in the hope that his wonted will be restored. On Monday the members of the City Temple entertained Dr. and Mrs. Parker on the occasion of the anniversary of their silver wedding.

At the half-yearly meetings of the London Congregational Union, held on Tuesday last week, in the Memorial Hall, there was a discussion on "The Forward Movement." Rev. Arthur Hall said he felt that the Congregational churches should each contain [illegible] the elements of the Forward Movement, and adopt methods and spirit to the needs of the age in which we live. Rev. R. F. Horton explained his great aim of the work of the West Central Mission. His the Forward Movement was [illegible] in the several churches. [illegible] Congregationalists in some large buildings to reaches of the district.

FALLEN ASLEEP.

Rev. R. Johns, pastor of [illegible] Baptist [illegible] Mr. S. Weeks.—Rev. [illegible], of Grafton-road Church, Merseyside.—Mr. Timothy Kn[illegible] Nottingham, a Wesleyan local preacher for seventy—In London, Mr. Alfred J. Bray, formerly a Congregational minister, at one time pastor of Cavendish Church, Manchester, and subsequently of Zion Chapel, Morecambe, Cornwall.—Rev. Canon Roberts, rector of Ingleby Greenhow, Yorkshire.—Rev. Thomas Broadbent, Darlington, who entered the Wesleyan ministry [illegible] and laboured for six years in British Guiana.—Rev. John Robertson, minister of Bradley Presbyterian Church, Pendleton, Manchester.—Mr. W. Howitt, who laboured as an evangelist for nearly [illegible] years in connection with the Dorset Congregational Union.—Rev. Samuel Thomas [illegible], after [illegible] years' illness, for twenty years Primitive Methodist minister in Norfolk, Hants, and Surrey.—Rev. [illegible], minister of Airlie Parish Church, N.B.—Rev. James Ritchie, of Pickering, for twenty-three years in the Wesleyan ministry.

TEMPERANCE NOTES.

HOME.

The members of the Welsh Sunday Closing Commission have now their report under consideration, and are expected to be ready for Parliament [illegible].

Mr. Mark Beaufoy, M.P., has [illegible] the hours' speech on his [illegible] Bill. He says his people, having breakfasted [illegible] they come, do resort to the gin-shops on their way.

The Manchester Women's [illegible] Temperance Association propose a day of humiliation on account of drink traffic. An invitation is issued to the churches and temperance societies throughout the country, asking their co-operation. [illegible] should be sent to the secretaries, Mission House, Higher Chatham-street, Manchester.

An appeal has been issued [illegible] and confectioners from the British Women's Temperance Association. After [illegible] serious attention [illegible] growth of the intemperance which is be[illegible] many directions. A fund for [illegible] amounts through [illegible] of the women to [illegible] and confectioners, appeal to the holders of [illegible] to co-operate [illegible] this source of [illegible]. "If adopted [illegible] we would desire [illegible] it is a privilege [illegible] anything that is [illegible] the glory of God and [illegible] of the best [illegible] of humanity."

FOREIGN.

The Norwegian Parliament has voted a sum equal to £[illegible] in aid of temperance work.

The Victoria Coffee Palace, Sydney, lately opened [illegible] for 1000 a day. Its bed-rooms are described as [illegible] in the city, and its [illegible] dining-room and [illegible] kitchen" as the best in [illegible].

Mr. Pitchlock's mission in Victoria, Australia, [illegible] this month. Before leaving for the United States he intends visiting Tasmania (January), New Zealand (February), New South Wales (March), and Queensland (April).

LONDON CITY MISSION.—Rev. F. B. Meyer will give the annual address to missionaries on New Year's Day, at 11 a.m., in the Lecture Hall, Bridewell-place, New Bridge-street, E.C.

CITY OF LONDON TOTAL ABSTINENCE UNION.—Encouraging success continues to attend the efforts of this organisation, which aims at forwarding the work of total abstinence in the city houses. Year by year access is gained to further warehouses, in which meetings of the employés are held. A goodly number of pledges were taken last year, but much remains yet to be done. The office of the Union is 186, Aldersgate-street, E.C.

Good Shepherd Institute: Ragged Schools and Mission [illegible] Old Kent-road, S.E.—[illegible] hope to be able, for about four months, to provide [illegible] little "sparrows" three times a week with a dinner of Irish stew; also dinners to poor and aged persons. Last winter we gave Irish stew dinners to 3600 poor children.—Frederick Blaynee, secretary.

Miss F. M. Fraser, 30, Onslow-gardens, London, S.W., hon. sec., Convalescent Sick Aid and Holiday Department of the Y.W.C.A., writes:—"Several cases of great need known to us need to be sent for temporary enjoyment to mild winter resorts to regain health and strength for future toil, but our fund is at a low ebb, and unless it be replenished by gifts we must reluctantly decline for the other winter cases."

OTES ON DAILY READINGS.

ese Notes run concurrently with the Readings of the "Bible Prayer Union," founded and conducted by Rev. Thomas ardson, Vicar of St. Benet's, Mile End-road, London, E., of card of membership may be had for 1d., and Monthly Notes, red by himself, for 1s. per annum, post free. We hope all our rs will become members of the "Bible and Prayer Union," ake its Monthly Notes.

SUNDAY, DEC. 29.—1 Chron. IX.

have here an account of those who first settled Jerusalem after the return from captivity. se included people from several tribes (3—9). names differ in some particulars from those n in Neh. xi. 4—6; so that it is hardly likely same persons are meant. There were too many each one to be mentioned by name. What one ord omits the other supplies.

full account is given of *the priests* (10—13). is described as "ruler of the house of God")—not the high priest, but probably his deputy. are described as "very able men for the work he service of the house of God" (13). The past tory of the nation had proved that there could no true prosperity except as the work of God's se was faithfully done. True religion is the t establishment of a nation. It was well for Jews that they had priests so willing and so e to serve in the house of God.

The Levites (14—34).—The sin of the people merly had been in the *neglect* of the ordinances God's house. No small part of their punish- nt consisted in the *loss* of them—hence their sire, after their return to their own land, to put service of the sanctuary in order. Following example of David and Samuel (22), the work s divided among the Levites. Some were por- s (22, 26), some cared for the vessels and the eat offerings (28, 29), some were singers (33), ile the sons of the priests made the holy anoint- oil (30). These dwelt either in Jerusalem (34), in surrounding villages (16, 22). The whole rangement was wisely made. Each one knew his ork, and was expected to make it his business to it. Work done under such conditions was likely be done well. The account of Saul's family is peated (35—44), probably to introduce the story Saul's death which follows.

MONDAY, DEC. 30.—1 Chron. X.

The incidents of this chapter were recorded in Sam. xxxi. They are sufficiently interesting and ggestive to deserve repetition.

Saul's death (1—7).—The battle was fought after e meeting with the witch of Endor. Saul ntered into it with the memory of that awful pre- iction of his doom which Samuel had pronounced. is three sons were slain, among them Jonathan e friend of David (2). Saul, sore wounded of the rchers, lost heart; and to save himself the igno- iny of death by the Philistines, became his own estroyer (4). "His own destroyer!" Was he ot that in another sense? The evil he had com- itted slew him. "The wages of sin is death" Jas. i. 15).

The Philistines' triumph (8—10).—To them it is victory of Dagon over Jehovah. So do men mis- ead the judgments which God inflicts through hem upon his people. Neither Dagon nor all he people who worshipped him would have had ower against Saul but for Saul's sin. The same s still true. No enemy can injure the cause of God, so long as his people are true to Him.

The kindness of Jabesh Gilead (11, 12).—There were some who remembered Saul's former greatness, nd who had not forgotten the deliverance he had wrought for them at the commencement of his eign (1 Sam. xi.). While the Philistines exulted, he men of Jabesh Gilead mourned. The incident s a very touching one: but it only serves to make he fall of Saul appear the greater.

The reason for Saul's death (13, 14).—His trans- gression was against "the word of the Lord." It s easy to repeat the sin of his disobedience. It was followed by his rejection of the Lord Himself. A man who does not keep God's word cannot "inquire" of God. The solemn lesson of this ncident is, "Seek ye the Lord while He may be found" (Isa. lv. 6, 7).

TUESDAY, DEC. 31.—1 Chron. XI.

This chapter recapitulates, in ver. 1—9, what was given to us in 2 Sam. v. 1—10; and in ver. 10—47, repeats the account of David's mighty men previously given in 2 Sam. xxiii. 8—39.

The throne of David (1—3).—He had already reigned over Judah in Hebron for seven years. Meanwhile Abner had set up Ishbosheth over Israel; then deserted him; both Abner and Ishbosheth had been murdered (2 Sam. i.—iv.); and now the people are eager to have a king worthy of their allegiance. It is good when the bondage of sin becomes so grievous that men groan under it, and long for the easy yoke of Christ. The people had three excellent reasons for making David king: his relationship to them (1); his former service for them (2); and God's appointment (2). All these reasons equally operate with us in making Jesus King of our lives. None so deserves, or is so fitted, to reign over us as He (Heb. ii. 7; Isa. ix. 6, 7).

The city of David (4—9).—Jebus seemed impregnable, and the inhabitants were confident that David could not take it (5); but nothing that needs to be done is impossible to the man whom God has called and anointed. It was a difficult enterprise, and brought to the front Joab, as possessing the greatest valour and skill. The prospect of being chief captain fired his ambition, and gave him greater boldness.

The chief men of David (10—47).—The Lord was with David (9); evidence of this is found in the worthy followers raised up to establish his kingdom (10). Proofs of the Lord's presence are still often found in the support of faithful and true men. This catalogue differs very slightly from that previously given; but the names from 41—47 are added. Remember, it was not the fact that they did great exploits that made them great, but that they did them *for David*. Every loyal service, however humble, becomes great when rendered to the *King*. That such wonderful exploits were possible was a fulfilment of Josh. xxiii. 10.

WEDNESDAY, JAN. 1.—1 Chron. XII.

This is an interesting record of the helpers that came to David in Ziklag and in Hebron.

(1) *His helpers in Ziklag* (1—22).—These were the more valuable because they came during *the time of David's humiliation*—while he was a fugitive from the hatred of Saul (1). They did not wait for the moment of triumph. They were willing to "suffer with him." Imitate them in your loyalty to Jesus. Identify yourself with Him now, not because his course is at present triumphant, but because He is God's anointed: "If we suffer with Him, we shall also reign with Him" (2 Tim. ii. 12). These followers came from *many tribes*—some from the family of Saul (1—7); some sons of Gad (8—15); some from Judah and Benjamin together (16—18); and others from Manasseh (20, 21). The accessions from all quarters were so numerous that his army became like "the host of God" (22).

They were *true helpers*. They came, not for what they could get, but to be "helpers of the war" (1). They were not only David's, but were "on his side" (18). His enemies were theirs. They were variously equipped and qualified. Note their descriptions (2, 8, 14, 21). Oh for men as fit for the battle, as skilful in the use of our weapons, as valiant and as fearless in the service of our King.

(2) *His helpers in Hebron* (23—40).—We are told (2 Sam. v. 1) that the *tribes* of Israel came to David; here we have a detailed account of the numbers each tribe brought to him. All the tribes are mentioned, for all Israel were of one heart to make David king (38). Like those who came to the hold at Ziklag, they are well qualified to help David. They were well armed (24, 33, 37); men of valour (25, 28, 30); expert in war (33); could keep rank (38), and were single-hearted (33, 38). Can we not reproduce these qualities in the followers of King Jesus? Given these conditions, and the answer to the prayer "Thy kingdom come" would not be far off.

THURSDAY, JAN. 2.—1 Chron. XIII.

During the days of Saul the ark of God had been neglected (3). As soon as David is settled upon the throne he begins to pay honour to it.

His conference with the people (1—4).—His proposal was that all Israel—whom he calls "brethren" (2)—with the priests and Levites, should have a share in bringing the ark to Jerusalem. It was a prudent thing for him to submit his proposal to the people's representatives. He thus put honour upon them, and secured their interest in the undertaking. But it does not appear that he consulted with God. There is no wisdom even in a multitude of counsellors, if God is left out.

The ark removed (5—7).—This incident was previously described (2 Sam. vi. 1—11). There was intense and widespread enthusiasm (5), as that people gathered from afar to take part in the ceremony. But the zeal was not according to knowledge. So far from consulting with God, David took pattern from the Philistines. We cannot do God's work successfully by adopting the world's methods.

The death of Uzza (9—14).—This was the sad result of David's imitation of the Philistines. It was a terrible visitation, reminding us that God is to "be sanctified in them that come nigh unto Him" (Lev. x. 3). What was excusable in the Philistines could not be allowed in David, to whom definite instructions had been given. Increased light means increased responsibility. David was "displeased," and was "afraid of God" (11, 12). It was not the right spirit in which to receive the chastisement; but he was surely taught by the blessing given to the house of Obededom that it was not God nor the ark that he needed to fear. He had yet to learn that God's work must be done in God's way.

FRIDAY, JAN. 3.—1 Chron. XIV.

The help which Hiram sent towards building David's house was regarded by David as an evidence that God had confirmed him as king (1, 2). He recognised God as acting through Hiram. He saw also that his kingdom was thus established, not for his own sake, but "because of his people Israel" (2).

The Philistines, unlike Hiram, envied David (8), and made two attempts to defeat him (9, 13). On each occasion David did not commence to fight without first inquiring of God (10, 14). He did not make the one appeal suffice for both occasions. Though the circumstances were similar, he sought and obtained definite guidance for them both. It was well he did so, for the second method was entirely different from the first (10, 14, 15). In both cases he obtained the victory. After the first he destroyed the gods of the enemy (12). When the Philistines had got possession of the ark (1 Sam. v. 1, 2), they paid honour to it by putting it in the house of Dagon. No such honour did David pay to their helpless idols.

SATURDAY, JAN. 4.—1 Chron. XV.

This chapter records a second and successful attempt to bring the ark to Jerusalem. In the meantime, David had learned wherein his previous mistake lay. They had not sought God after the due order (13). Note *the preparation David made for it* (1).—While building houses for himself or his family, he prepared a place also for the ark of God. *His instructions to the priests and Levites* (2—15).—He had evidently consulted God's Word, and had learned that none but Levites might bear such a burden (Numb. vii. 9). It was holy work, and the priests and Levites sanctified themselves for it. They must be clean who bear the vessels of the Lord. The shoulders of men appeared less secure than the new cart; but it was God's method, and therefore right. *The preparations for giving the ark welcome* (16—24).—Neeman, Asaph, and Etham (17) came into prominence in connection with this service. Various musical instruments were to be used (19—21), for it was a glad occasion, and was to be accompanied with "a joyful noise unto the Lord."

David's exuberant joy (25—29).—He and the elders of Israel attended its removal. When the Levites bore the ark it was recognised as an indication of the help of God (26), and thankofferings were presented to Him. David entered into the occasion with all his heart "dancing and playing" (29). But Michal, here significantly called, not David's wife, but "the daughter of Saul," despised him. She showed the spirit of her father. Enthusiasm in a religious cause was without meaning to her. A stranger intermeddleth not with the heart joy of the Christian.

An excellent article on "Sermon Reporting," full of good advice to aspirants after phonographic proficiency, appears in *The Phonetic Journal* for Dec. 21 (1d. *Pitman & Sons.*).

Murray's Illustrated Penny Pocket GUIDE TO CHELTENHAM (*J. P. Murray, Paternoster-row*) is a handy and well-illustrated vade mecum to the places and points of interest in this fashionable Gloucestershire town.

Gospel booklets should be clear and pointed as well as attractive in character. Such, in an eminent degree, are Major Whittle's "I WISH I HAD" Series. They are illustrated, and made up in sixpenny packets (Nos. 1 and 2) of twelve assorted. In point of warning and appeal, lovingly and urgently expressed, these tracts deserve to rank among the best. *Drummond's Tract Depôt, Stirling.*

Mr. Henry H. Bourn, who has made a special study of Romanism in its modern developments, has written two more pamphlets full of facts, which Protestants need to bear well in mind at the present time. The titles are: A PROTEST AGAINST RITUALISM AND ITS UNSCRIPTURAL TEACHING, and A VINDICATION OF THE LIFE AND WORK OF MARTIN LUTHER. Mr. Bourn is not behind in adducing the authorities for his statements, and his reasoning is cogent as well as forcible. (6d. each. *Partridge & Co.*)

International S.S. Lessons.

Sunday Afternoon, January 5.

THE FORERUNNER ANNOUNCED.—LUKE I. 5—17.

GOLDEN TEXT: MAL. iii. 1.

"THE fulness of time" had come; and the long promised Messiah was at hand. The sceptre had passed from Judah, and was in the hands of Herod, an Idumean. The true Shiloh was therefore about to appear (Gen. xlix. 10).

I. *The parents of the Forerunner* (5—7).—Note: (1) They were of the *priestly family* (5). God put honour upon an office He had instituted. "As from the seclusion of a convent He took the reformer of the Church, so from the loins of an Israelitish priest, He causes to come forth the man who is to introduce the Messiah."—*Godet.* "The course of Abia" was the eighth of the twenty-four courses into which David had divided the priests.

(2) "They were both *righteous*" (6); not only before men. That is a poor piety that is intended only for the gaze of men (Matt. vi. 1). Theirs was heart religion: their chief desire was to be accepted with God. Their righteousness consisted not in sentiment, but in *conduct*. Their *walk* was in obedience to God's commandments=moral law; and his ordinances=religious ceremonies. And to *all* these (Ps. cxix. 6) they were "blameless"—not sinless or faultless, as the incident proves. They were "approved by God and esteemed by men." (3) *Their trial* (7).—To be childless was a heavy trial to a Hebrew woman. It was felt the more keenly because often regarded by others, and by the persons themselves, as an evidence of the Divine displeasure. As they were now "well stricken in years," there seemed no likelihood of this heavy trial being removed. However they might misunderstand it, it was only a preparation for greater blessing. The experience of Sarah and Hannah was to be repeated to Elizabeth. She was to find her greatest joy in connection with her sorest trial (John xv. 2; Heb. xii. 11).

II. *The angel's visit* (8—12).—The *time* was significant. Morning and evening the incense had to be offered (Exod. xxx. 7, 8). The priest was in the Temple at the golden altar performing this service, while the people stood without praying (9, 10). The incense—typical of the perfect offering of our Great High Priest—formed "a chariot for the people's imperfect prayers," and made them acceptable to God (Ps. cxli. 2; Rev. viii. 3). The *angel* was Gabriel (19). Other appearances of the same angel are mentioned in Dan. viii. 16, ix. 21; Luke i. 26. His appearance always seems to be connected with some purpose of mercy; that of Michael with some work of judgment (Dan. xii. 1; Jude 9; Rev. xii. 7). Is it not likely that these are the two angels who appeared with the Lord when He announced to Abraham, and afterwards executed, the destruction of Sodom? That the angel should *be* in the Temple is not wonderful, for are we not surrounded by angels (2 Kings vi. 17; Ps. xxxiv. 8)? If they do not appear, it is not because they are not present, but because we have not eyes to see them. Was not the significance of the event deserving of such a miraculous appearance? However strange it appears alone, yet, when viewed in relation to the Saviour's advent, it appears natural enough. *Zacharias feared* (12), as man always does when brought into contact with the supernatural. The consciousness of sin explains the fear. Without a second birth, how impossible it is for man to enjoy the presence of God.

III. *The angel's message* (13—17).—"Fear not." That was the first thing Zacharias needed. A fearful, disquieted spirit cannot receive the Divine message. "*Thy prayer is heard.*" What prayer? Probably the prayer that years ago Zacharias and his wife had unitedly offered that God would grant them a son. But that was so long since that it had perhaps ceased to be a matter of expectation to Zacharias. God remembers prayers which we forget. Not only is a child promised, but his name is announced. *John* means "Jehovah shows grace." Was not his name fulfilled in the circumstances of his birth? His birth would occasion joy to many besides his parents (14); for he would be great in the only sense that could delight the heart of Zacharias. His greatness would result, first, from his separation to God as a Nazarite (15); next, from the power of the Holy Ghost which should rest upon him, making his work effectual in turning many to the Lord (16); and, chiefly from his work as the forerunner of the Lord Himself (17). There is no greatness other than that associated with holiness of character, and power to serve others. This, in measure, is possible to us all.

Such the message of the angel. How strangely Zacharias received it, and how severely his unbelief was punished! (18—20).

The Book World.

PARABLES IN SONG. By Ira Gitton Ferguson. 2s. *Nisbet & Co.* A small volume of verses chiefly religious. The rhyme of many might be improved.

HOW THE VILLAGE WAS WON. By Isabel S. Robson. 1s. 6d. *Partridge.* A little story that ought to set Christian girls to work at once. Dorothy and Faith will excite the emulation of all who want to know "How the Village was Won."

BY A WAY THEY KNEW NOT: Memorials of Blind Fanny Winton. By Martha Rigden. Fourth edition. 1s. *George Stoneman.* An interesting and devoutly written little memoir, which has proved a blessing in the lives of many afflicted believers.

ELIAS TRUST'S BOYS. By Margaret Surrey. 3s. *Jarrold & Sons.* A Cornish story, illustrative of "Mony a mickle mak's a muckle." Lessons of filial duty and thrift are admirably inculcated. The pages are as bright as the tone of the story is undoubtedly healthful.

MANTLE AND STAFF. By J. R. Gillies, M.A. 1s. *Nisbet.* Five discourses on the Christian life. The title is taken from the fact that the first sermon is on "Elijah's Mantle," and the second on "Elisha's Staff." Freshness of thought and plainness of application characterise the whole.

MARIGOLD. By L. T. Meade. 1s. 6d. *Partridge.* A refreshing, intensely bright little story, beautifully and liberally illustated. Marigold is the blessing that God sends to win self-willed Cicely to Himself, and to her stepmother. The tale is told in the quaintest, sweetest way possible.

BOOKS FOR THE NURSERY. *The Religious Tract Society* has made a powerful, and undoubtedly successful, bid for the blessing of the baby world, by publishing such grand books as OUR LITTLE DOTS' PICTURE SCRAP BOOK, parts 1 and 2. The large pages are bright with pictures, which will minister much happiness to young folks in general. (2s. 6d. each part.)

HYMNS OF OUR PILGRIMAGE. By Rev. John Brownlie. 2s. *Nisbet.* The minister of the Free Church, Portpatrick, is a sacred poet of a high order. These hymns interpret the inmost thoughts and aspirations of those "who desire a better country, that is, a heavenly." It is only fitting that some of the compositions should be songs to Christ and psalms of praise to God.

TEACHING TALKS. By Ebenezer Wilmshurst. *Wilmshurst, Paternoster-square.* The name of this original book is well chosen, and very appropriate. The teaching is never tedious, the talk is never twaddle. No children can read about the cage-birds shown by experience without interest and profit. The "Wonderful Ship" is an excellent child lecture on human anatomy. There is not a weak chapter in the book.

GLORIA PATRI. By J. R. Macduff, D.D. 2s. 6d. *T. Nelson & Sons.* A book of private prayer for morning and evening, from first to last in the note of the opening clause of the Lord's Prayer. Those who know God as "Father" indeed will find in these beautiful pages an expression of their heart thoughts in adoration, as well as a statement of their inmost desires, as joint heirs with Christ of the glory to be revealed. The preface on "Our Father" grandly outlines the blessings of the sonship enjoyed through and in the exalted Saviour.

THE BIRD'S NEST, AND OTHER SERMONS, FOR CHILDREN OF ALL AGES. By Rev. S. Cox, D.D. 3s. 6d. *T. Fisher Unwin.* The title of this volume is derived from the fact that the opening discourse is expository of Deut. xxii. 6, 7, and points the admirable lessons which may be learned from the gracious injunction which God gave to Israel by Moses, whereby the dam was spared in cases where young birds were taken from the nest for food. Every sermon is rich in thought and suggestion, and it is not surprising that the work is now in its third edition. Occasionally the author's peculiar point of view is to be detected, but practical counsel rather than doctrinal statement is the object of the book.

REGISTERED SUNSHINE; or, Miss Rothsay Observatory. By E. S. Elliott. *Seeley & Co.* charming book from a well-known pen. How mu of "sunshine" there is in life, even in the lif weary invalids, if only, with a mind stayed up God, an effort is made to "register it." In the for of a story, this blessed fact is admirably enforce We all need to cultivate the habit of praise, and this Miss Elliott's book is a real and safe stim lant. Likely to prove specially welcome in a sick-room, these pages will assuredly brighten ma who fail to realise how much they have receive from God and owe to those about them. Th question of "healing by faith" is incidentall discussed in one chapter.

CHINESE GOSPEL LITERATURE. We have r ceived a bulky volume of sermons, entitled "Th Street Chapel Pulpit," by Rev. Hampden C. D Bose, minister at the Yang Yoh Hong, Soocho The discourses are two hundred in number, ar cover a wide range of evangelical subjects. Fro a notice of the work in *The Chinese Recorder*, w learn that the style is simple, Mandarin being th prevailing feature. Our contemporary says: "Th author maintains what is called the old orthode views of Gospel truth. The language used is we suited to the end in view. Foreign students, esp cially such as are seeking to acquire a useful an enlarged vocabulary, may be greatly benefited b dipping into these pages." We trust this volum will prove of great service to the cause of th Gospel in the Chinese empire.

WEEK OF UNIVERSAL PRAYER,

JANUARY 5—12, 1890.

STEINWAY HALL,

Lower Seymour-street, Portman-square, 11.30 a.m.

Monday, January 6.—Personal Confession and Su plication: Chairman, Sir John Coode; address by Re H. W. Webb-Peploe.

Tuesday, January 7.—Nations and their Rulers Chairman, Admiral Grant; address by Rev. Richar Roberts.

Wednesday, January 8.—The Rising Generation Chairman, Mr. George Williams; address by Rev. W Fuller Gooch.

Thursday, January 9.—For Jews and Mohammedans Chairman, Mr. T. Morgan Harvey; address by Rev. E W. Moore.

Friday, January 10.—The Heathen: Chairman, S William Willis; address by Rev. Dr. J. Monro Gibson.

Saturday, January 11.—Thanksgiving: Chairman Mr. Donald Matheson.

THE CITY.

January 6—11.—Meetings, 12 to 1, and 1 to 2, at Cen tenary Hall, 17, Bishopsgate-street Within; and 6 to 7 in Lecture Hall, Y.M.C.A., Whittington-avenue. Ad dresses by Revs. E. A. Stuart, F. B. Meyer, and F. E White; Messrs. F. A. Bevan, and J. H. Tritton, Dr Pierson, Major Whittle, and others.

EXETER HALL, STRAND, 1 to 2 p.m.

Monday, January 6.—Rev. William Cuff. **Tuesday** —Rev. Henry Allon, D.D. **Wednesday.**—Rev. F. A. C Lillingston. **Thursday.**—Rev. James Paterson. **Fri day.**—Rev. John Telford.

CONFERENCE HALL, MILDMAY PARK.

Sunday, Jan. 5, 8.15 p.m.: Dr. Wm. Gauld. **Monday** 11 a.m.: Rev. Dr. Bullinger, Rev. J. Wilkinson; 7 p.m. Rev. J. Wilkinson, Dr. Dixon. **Tuesday,** 11 a.m. Rev. Dr. Edmond; 7.30 p.m., Rev. Dr. A. T. Pierson **Wednesday,** 11 a.m.: Rev. E. A. Stuart; 7.30 p.m. Mr. E. J. Kennedy. **Thursday,** 11 a.m.: Rev. D. E Hankin; 7.30 p.m., Mr. Eugene Stock, Mr. G. W. Brooke **Friday,** 11 a.m.: Rev. J. Hall Shaw; 7.30 p.m., Rev F. W. Rigby. **Saturday,** 11 a.m.: Rev. F. B. Meyer 7.30 p.m., Rev. Edward Martin. **Sunday, Jan. 12** 8.15 p.m.: Dr. Henry Soltau.

SOUTH LONDON.

Monday, at 7: Metropolitan Tabernacle; Rev. J. A Spurgeon. **Tuesday, at 7.30:** Lecture Hall, Kenyo Chapel, Solow-road, Acre-lane; Rev. James Douglass **Wednesday, at 7.30:** Lecture Hall, Presbyterian Church, Clapham-road; Rev. D. MacEwan, D.D. **Thurs day, at 7.30:** Lecture Hall, Presbyterian Church, Bruns wick-square, Camberwell; Rev. J. Reid Howatt. **Friday at 7.30:** School-room, St. Matthew's, Brixton; Rev. N A. Garland, M.A., Ven. Archdeacon Richardson. **Satur day, at 8:** School-room, St. James's, Clapham; Rev. F A. C. Lillingston.

DOWN LODGE HALL, WANDSWORTH, 4 p.m.

Monday.—Confession and Supplication: Address b Major Whittle. **Tuesday.**—Nations and their Rulers Address by Rev. F. B. Meyer. **Wednesday.**—Th Rising Generation: Address by Rev. Mark Guy Pearse **Thursday.**—For Jews and Mohammedans: Address b Rev. E. W. Moore. **Friday.**—The Heathen: Addres by Rev. J. Monro Gibson, D.D.

Pears' Soap



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APPLICANTS FOR TRACTS.—Miss M. J. Redwood, Hyacinth-terrace, Wellington, Somerset; A. L. Acocks, 70, South-street, Walworth, S.E.; Mrs. A. M. Pengelly, Front-street, Camelford, Cornwall; J. Tate-White, London Temperance Hospital, Hampstead-road, N.W.; Mrs. Stevens, 103, Lucas-street, Commercial-road, E.; G. J. A. Kidd, 4, Pine-terrace, Broughty Ferry, N.B.; Miss C. T. Osborne, 11, Tomlin's-grove, Bow-road, E.; J. Wallaker, 56, Back Wellington-street, Felling.

[As it is found that infidels and others send tracts to the persons whose names are inserted here, it is most desirable that all books and papers received should be carefully read before being given away.]

Forthcoming Meetings.

THE EVANGELISATION SOCIETY will send evangelists to any part of England, Scotland, and Wales on due notice. Hon. Sec., 21, Surrey-street, Strand, W.C.

THE IRISH EVANGELISATION SOCIETY will send evangelists to any part of Ireland on due notice. Apply to Mr. J. Barton, Hon. Sec., Dundalk, Ireland.

THE CHURCH ARMY will send evangelists (working-men) to any clergymen on due notice, for short or long missions. Hon. Sec., 128 & 130, Edgware-road, W.

THE METROPOLITAN TABERNACLE EVANGELISTS' ASSOCIATION will send evangelists to any evangelical denomination in London. Hon. Sec., 121, Camberwell New-road, S.E.

THE COUNTRY TOWNS MISSION supplies qualified missionaries for work in the country. Apply to Secretary, 18, New Bridge-street, Ludgate-circus, E.C.

MESSRS. MIDDLETON and HOGBEN are prepared to conduct evangelistic missions in town or country.—Apply to William Baker, Lancaster House, Lancaster-road, West Dulwich, S.E.

Y.M.C.A., WHITTINGTON-AVENUE, E.C.—Daily prayer-meeting, St. Peter's Cornhill, 1.30 to 2 p.m. Bible-reading, 1 to 1.30 p.m. Bible-reading, Mons., 6.15 p.m. Missionary meeting, every Thurs., 6.15 p.m.

Y.M.C.A., 186, ALDERSGATE-STREET, E.C.—Sun., Dec. 29, 3.30 p.m., address by Mr. W. T. Paton. Dec. 30, 31, and Jan. 1 and 3, 8 p.m., addresses to young men, by Major Whittle. Thurs., Jan. 2, 8 p.m., New Year's reception by Mr. and Mrs. George Williams.

Y.M.C.A. HALL, 255, Seven Sisters-road, Finsbury Park, N.—Boxing Day, Dec. 26, 3 p.m., united prayer-meeting for Christians of all denominations, to pray for a baptism of the Holy Spirit on all Christian work and workers. To be followed in the evening at 7 by a Gospel meeting.

WEST LONDON MISSION.—*St. James's Hall:* Sun., 11 a.m., Rev. Mark Guy Pearse; 3.30 and 7 p.m., Rev. Hugh Price Hughes. *Princes Hall, Piccadilly:* Sun., 7 p.m., Mr. Josiah Nix. Fri., 12 noon, Rev. M. G. Pearse; 8 p.m., Rev. H. P. Hughes.

CONFERENCE HALL, Mildmay-park, N.—Sun., Dec. 29, 3.30 p.m., Mr. P. S. Badenoch; 7 p.m., Rev. J. Wilkinson. Tues., Dec. 31, at 10.30, watch night service, Mr. James E. Mathieson and Mr. Finlay Gibson.

ST. GEORGE'S HALL, Langham-place, W.—Dr. McKilliam, Sun., at 11 and 7. Wed., at 8, Burlington Hall, Savile-row.

REGENT'S PARK CHAPEL, Park-square East (near Portland-road Station), N.W.—Dec. 31, watch night service, at 11. Sun., services at 11 and 7, conducted by Rev. F. B. Meyer.

PRESBYTERIAN CHURCH, Regent-square, W.C.—Rev. John McNeill, Sun., at 11 and 7; Wed., at 7.30. p.m.

STRANGERS' REST, 163, St. George's-street, Ratcliff-highway, E.—Monthly workers' meeting, Fri., Jan. 3, 1890, 7 p.m. Rev. J. R. Wood will give a New Year's address; subject—"The Christian Workers' Privilege: Joy and Peace in Believing."

GREAT ASSEMBLY HALL, Mile End-road, E.—Sun. next, Dec. 29, at 11 and 6.30., Mr. W. R. Lane.

CHRISTIAN TRAVELLERS' CHRISTIAN ASSOCIATION.—Annual meeting, Mon., Dec. 30, 7.15 p.m., Exeter Hall, Strand, W.C. Mr. George Williams, chairman. Speakers—Bishop Barry, Rev. J. B. Meharry, Messrs. Henry Lea, W. W. Thompson, and Thomas Knight.

AGRICULTURAL HALL, Islington, N.—Evangelistic services every Sun., 3.30 and 7 p.m.

DUBLIN CONVENTION for the Deepening of Spiritual Life, Ancient Concert Rooms, Dublin, Jan. 20—25. Revs. Evan H. Hopkins, Dr. Elder Cumming, John Sloan, J. T. Butlin, J. Gelson Gregson, Colonel Oldham, Mr. Robert Wilson, and others are expected to take part.

Artillery Lane Mission, Bishopsgate-street Without, E.C.—The funds of this work, in a very needy part of the Metropolis, are very low. Much distress exists in the region, and, in the hope that helps will be rendered, free breakfasts have been begun for the winter. Mrs. S. FINN, 14, Talbot-place, St. Anne's-road, Stamford Hill, N.

DONATIONS
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*** Will donors oblige us by giving explicitly and fully the titles of the missions to which they wish their donations to be applied? Mistakes which sometimes arise will thus be obviated. Owing to the necessity of going to press before the Christmas holidays, our Donation List for this week only includes sums received up to noon of Friday, December 20.

*** We would respectfully urge all our friends, when remitting to us, to make Cheques, Money Orders, or Postal Orders payable to Morgan & Scott, and to cross them "City Bank;" this will effectually prevent loss of same.

*** Donations should be sent by Cheque or P.O. Orders, not by stamps.

	£	s.	d.
Zenana Bible & Med. Msn.—T.E.L. 10s; Mrs. M. £3	3	10	0
British & Foreign Sailors' Society—Cardiff ...	0	5	1
China Inland Mission—F.H.S. 5s; J.S. £1; M.S. £10; Miss C. 4s	11	9	0
British & Foreign Bible Society—F.H.S. 5s; J.S. £1; H.T.J. £15	16	5	0
Mr. Rabinowitz's Work—M.T.W....	0	10	0
Church Missionary Society—Isabella, £1 0s 6d; H.T.J. £15	16	0	6
Mr. D. C. Joseph's Mission to Jews—Misses H. £1; Miss H.'s Bible-class, £1	2	0	0
Mr. Eoll's Work, Port Said—Misses C.	1	0	0
Miss Arnot's Work, Jaffa—Misses C.	1	0	0
Mr. F. S. Arnot's Work, Africa—Misses C... ...	1	0	0
Madame Bost's Asylum, France—Misses C... ...	0	10	0
Kolar Msn. (Miss Anstey)—J.S. £1; M.S. £5 ...	6	0	0
Pastor Rodriguez's Figueras Mission—M.S. ...	3	3	0
Mission to Lepers—J.M.	0	10	0
Distressed Jews (Mrs. Finn)—E.G...	1	0	0
Society for Relief of Persecuted Jews—Daisy ...	0	2	6
Jaffa Medical Mission—Miss C.	0	4	0
Dr. Barnardo's Homes—G. 1s; D. & M. 10s; J.H. £2; C.A.E. £1; A.M.M. £10; R.W. £5; J.S. £1; P.N.Z. £2; Mrs. C. £1; J.J.W. £3; H.T.J. £10; W.V.T. 4s; W.A. £5 2s 8d; M.W. & E.E. 5s; For Jesus' Sake, 10s; F.X. £1; E.W. 5s; P.B. 10s; G.N. 2s; E.J. 1s 1d	43	10	9
Dr. Barnardo's Law Costs—P.N.Z.	1	0	0
Dock Labourers' Mission—2 Tim. iv. 2	0	2	6
Mr. Toye's Orphanage—M.R. & L.B. 5s; T.E.L. 10s; Bath, 5s; C.S.M. 5s	1	5	0
Evangelistic Mission—E.W. £1 1s; J.J.W. £3; X. 5s; M.S. £5; J.M. 10s; *Free Meals, &c.*—T.E.L. 10s; Misses C. £1; For Jesus' Sake, 10s; E.C.D. 2s 6d	11	18	6
St. Giles' Christian Mission—A.M.M. £10; P.N.Z. £1; J.J.W. £2; Leila, 10s; Miss G. 10s; Mrs. M. £3; X. 10s; J.M. 10s; J.W. & C.M. £1; For Jesus' Sake, £1; E.C.D. 2s 6d; P.C. 5s; E.A.M. 1s; His Steward, 5s; J.S. 5s	20	18	6
Mildmay Mission to Jews — Thankoffering, 2s 6d; One who Loves Jesus, 4s 6d; H.L. £15; For Jesus' Sake, 10s; E.A.M. 1s	15	18	0
Mission to Deep Sea Fishermen—F.H.S. 2s 6d; J.C.P. 5s; A.M.C. £15; A.B. 10s	15	17	6
London City Mission—F.H.S. 2s; P.N.Z. £2; S.R.Y. 1s; J.W. & C.M. £2...	4	3	0
George-yard Mission—E.W. £2 2s; A.Z. 10s; Mrs. M. £2; M.S. £5 5s; A.M.C. £10; H.T.J. £10	29	17	0
Tower Hamlets Mission—E.W. £1 1s; Misses C. £1; J.M. 10s	2	11	0
Watercress & Flower Sellers' Mission—E.W. £1 1s; Bath, 10s; J.J.W. £2; His Steward, 2s 6d; G. 1s	3	14	6
Field-lane Refuges, &c.—R.W. £5; P.N.Z. £1; J.J.W. £2; Leila, 10s; J.W. & C.M. £1; E.W. 5s; His Steward, 5s; E.J. 1s	10	1	0
East London Training Institute—Misses C. £1; J.S. £1; M.S. £10; J.M. 10s; *Christmas Cheer*—R.W. £2; X. 5s	14	15	0
Mr. Fegan's Boys' Home—R.W. £5; J.S. £1; J.J.W. £3; Miss G. 10s; M.S. £20; S.R.Y. 1s; E.E. 10s; P.B. 10s; G.N. 2s	30	13	0
Mildmay Conf. Hall—Misses C. £1; J.S. £1 ...	2	0	0
Mrs. Wilke's Rescue Work, Poplar—Misses C. ...	1	0	0
Gray's-yard Ragged Church & Schools—Misses C. £1; Mrs. M. £2; M.S. £3 3s; J.M. 10s ...	6	13	0
Zenana Medical Coll. (Dr. G. Griffith)—Misses C.	0	10	0
Thames Church Mission—Misses C.	0	10	0
Mr. Knowles, Food for Aged Poor—Miss C... ...	0	5	0
Rev. C. H. Spurgeon's Orphanage—J.S. £1; J.J.W. £3...	4	0	0
Metropolitan Tabernacle Colporteurs—J.S. ...	1	0	0
Freedman's Missions' Aid Society—J.S.	1	0	0
Evangelisation Society—J.S. £1; M.S. £3 3s ...	4	3	0
Salvation Army—J.S. £1; M.W. & E.E. 5s; E.C.D. 2s 6d; E.A.M. 2s 6d	1	10	0
Missionary Bureau—J.S....	1	0	0
National Lifeboat Institution—J.S.	1	1	0
Gratuitous Circulation of THE CHRISTIAN—L.M. 1s 2d; A.R.C.M. 2s 6d...	0	3	8
Christmas Help to the Poor—A.Z. 10s; S.L.R. 10s 6d; Camajore, £5; Mrs. N. 6s 2d	6	6	8
Bridge of Hope (Miss Steer)—A.Z. £1; A.R.C.M. 2s 6d; A.M.C. £10...	11	2	6
Rescue Society—P.N.Z.	2	0	0
Miss Weston's Work, Royal Navy—P.N.Z. £1; A.R.C.M. 2s 6d	1	2	6
London Wesleyan Msn.—P.N.Z.	1	0	0
London Sam. Soc., &c.—P.N.Z. £2; Mrs. M. £3	5	0	0
National Vigilance Association—P.N.Z.	1	0	0
Halfpenny Dinners—P.N.Z.	1	0	0
Ragged School Union—P.N.Z.	1	0	0
Mrs. Hilton's Crèche, &c.—P.N.Z. 10s; J.P. £1	1	10	0
Home Industry—P.N.Z. 10s; Miss G. 10s; M.S. £20; J.M. 10s; J.P. £1; For Jesus' Sake, 10s; P.B. 10s; A.B. 5s	23	15	0
Destitute Children's Dinner Society—K.D. 2s 6d; E.W. 5s; E.P. 15s; G.N. 2s	1	4	0
Friendless and Fallen—M.A.M. 10s; Miss G. 10s; Mrs. M. £2; M.S. £10 10s; J.M. 10s; A.M.C. £15; E.W. 5s; Mr. C.M. £1 1s; Inasmuch, 2s 6d	30	8	0
Bristol Orphan Houses—J.J.W.	2	0	0
Miss Robinson's Work, Soldiers—A.R.C.M. ...	0	2	0
Rev. W. E. Hurndall's Fund—Leila	0	10	0
Rev. P. Gast's Fund—Leila	0	10	0
Christian Colportage Association—M.S.	5	0	0
Mr. H. Cook's Mission, Gosport. &c.—M.S. ...	5	0	0
Commercial Travellers' Christian Assn.—M.S. ...	2	2	0
Costers' Mission (Mr. Orsman)—M.S.	5	0	0
Society Free Distribution Scriptures—M.S. ...	1	1	0
Fresh Air Mission—M.S.	2	2	0
Mrs. Ginever's Orphan Homes—M.S.	5	0	0
Orphan Schools, Haverstock Hill—M.S.	5	5	0
Homes Little Boys, Farningham—M.S.	5	0	0
Mrs. Harrier's Rescue Work, Brixton—M.S. ...	1	1	0
Holloway Mission (Mr. Putterill)—M.S.	2	2	0
Convalescent Homes, Sandgate, &c.—M.S. ...	5	0	0
Friendless and Destitute—J.M.	0	10	0
Rev. A. G. Brown's Work—J.M.	0	10	0
East London Medical Mission—A Servant ...	0	10	0
Mrs. Meredith's Mission—H.L. £15; J.P. £1; Inasmuch, 5s; G. 1s; A.M. & W.E.R. 15s ..	17	1	0
Wanderers' Home, London Jews' Society—H.L.	20	0	0
Homes for Aged Poor—Bath, 10s.; S.R.R. 10s 6d	1	0	6
Cow-cross Mission—S.R.Y.	0	1	0
Poor Children's Dinner Fund—Harrington ...	1	0	0
Women's Work Hoxton Hall (Mrs. Noble)—M.S.	2	0	0
Seamen's Mission—E.P.	0	7	6
Dublin Prison Gate Mission—E.P.	0	7	6
Scripture Readers' Society, Ireland—E.P.	0	10	6
Sermon Lane Mission—P.B.	0	10	0
Blackdown Hills Mission—G.N.	0	1	0
Free Meals, very Poor—G.N.	0	3	0
West London Mission—Inasmuch	0	5	0
Paris Gospel Mission (Professor Delaunay)—M.S.	3	3	0
	£476	15	2

[ADVERTISEMENTS.]

Field-lane Ragged Schools—W.H., Antwerp, £5 3s.

Evangelistic Mission (Free Meals, &c.)—R.P B. 10s; M.H. 10s; Mrs. T.B.T. 5s; A Christmas Offering, 10s 6d; A Well-wisher, Nottingham, 5s; Stamps, 6d; *General Expenses*—Postal Order, Wormwood-street, 5s.

Bethnal Green Free Library, E.—J.K. £5 5s. Mr. F. A. BEVAN, Treasurer, 54, Lombard-street, E.C.

London Samaritan Society (Free Meals for Destitute Poor)—Miss T. £1 1s; Mrs. D. £1; Miss G.G. 2s 6d.

Appeals.

The Hope Mission (Banner-street, St. Luke's).—This Mission has a soup kitchen, and gives soup dinners for one farthing. About one thousand dinners were thus supplied last winter. In addition to the usual mission work there is a crèche for the care of the infant children of mothers who require to go out to work. Contributions will be thankfully received by Mr. S. J. GLOVER, 88, Bishopsgate-street, E.C.

Billingsgate Christian Mission, 83, Lower Thames-street.—We still require help to pay for replacing the Mission premises recently removed for municipal improvements. We supply dinner orders and temporary lodging tickets to the destitute men we find seeking for work in the street. We are now arranging to give firing and materials for a dinner to poor residents in this district.—ALFRED WALTERS, hon. sec.

Camberwell Mission and Ragged Schools.—We desire to provide dinners and entertainments to some six hundred poor school children, and Christmas tree and tea for another hundred; also teas for the adults and the elder lads and girls. In all, during last winter we were enabled to supply fifteen thousand meals to the poor and destitute. This year we hope to do more. Seriously need assistance. FREDERICK RAINEY, hon. sec., 67, Grove Hill-road, Denmark Hill.

Funds, &c., urgently needed to assist the Ragged School Union in clothing and feeding some fifty thousand children during the next three months, and to see that they do not lack good cheer during the Christmas season. £2000 to £3000 are also required for fitting up gymnasia in ragged schools and mission rooms. Money, clothing (old and new), boots, comforters, hats, and caps thankfully received by JOHN KIRK, secretary, Ragged School Union, Exeter Hall, Strand, W.C.

Mr. W. H. Hughes, secretary of the Cancer Hospital, Fulham-road, Brompton, S.W., claims sympathy and support on behalf of this institution, founded specially for the treatment of the poor afflicted with this terrible disease, who are admitted free from all parts of the United Kingdom, without letters of recommendation. The ordinary expenditure of the hospital is some £3000 a year more than the reliable income, and to meet this deficit new annual subscriptions and donations are earnestly solicited.

Mr. William Sly, secretary of the General Domestic Servants' Benevolent Institution, 32, Sackville-street, Piccadilly, writes: "The objects of this Institution are to relieve aged and infirm domestic servants by granting them pensions and temporary relief. Ninety-eight are now in receipt of £15 and £20 each per annum. There are now 162 applicants, many of great age; but it is impossible to place them on the list of pensioners until the committee have received greater support from the charitable public."

THE COW CROSS MISSION.

Under the General Superintendence of

Mr. WILLIAM CATLIN.

26th ANNUAL APPEAL.

s Mission has for its *primary* object the preaching of the pel in the Mission Hall, and in adjacent Factories, Hospi-, Workhouses, Prisons, Public Houses, in Open Air, by Sale of Bibles, and reading aloud the Word of God in at thoroughfares; by Cottage Meetings and House-to-use visitation; also le Readings, Mothers' etings, Temperance ctures, Sunday and eek Evening Instruc- to the Inhabitants the parish of Clerken-ll, which has a popu-ion of 70,000 souls.

The efforts of the Mis-n are conducted under e general supervision of ll - known Christian ends, on purely unde-minational principles. nnual Report published March.

The prayerful sympathy nd pecuniary help of the eople of God are greatly *needed at this moment*, and are arnestly appealed to, on behalf of this thoroughly Evangelistic ork, that it may continue, as in past years, to be a means of piritual blessing to perishing sinners, and that help in tem-oral things may not be lacking for the sick poor during the nclement season of Winter. It is sincerely to be hoped that hrough such help we may be enabled to continue our Half-enny Dinners to the thousands of poor little children who will oubtless crowd in upon us till the second week in March. Ve are not assisted by any "society."

THE POOR CHILDREN'S DINNER TABLE.



"I would advise all Christians who rejoice in knowing of good steady work amongst the poor, to read William Catlin's last Annual Report. Clerkenwell is his district, which I have known for many years, and have had exceptional opportunities of seeing the genuineness of the work and the servant."

FREDERICK NEWTH, 44, Percival Street, Clerkenwell.

A SPECIAL APPEAL.

"RETIRING poverty still hides its head," and must be sought out to be relieved. We are particularly anxious to provide a plain but substantial Dinner for a certain number of poor families, well known to us, especially those of the "household of faith," on Christmas Day at their own homes (distribution on Christmas Eve); also, during the first week of the New Year, to give the poor Mothers a Tea, and our Sunday School and Band of Hope children an extra Dinner of Roast Beef and Plum Pudding, and some articles of Warm Clothing, &c.

Contributions will be thankfully received at the Office of THE CHRISTIAN, 12, Paternoster - buildings, E.C.; at the Office of WORD AND WORK, 48, Paternoster - row, E.C.; by Mr. G. KIRKHAM, 9, Ribblesdale-rd., Hornsey, N.; Mr. F. NEWTH, 44, Percival-street, Clerkenwell, E.C.; also by

Yours obediently in the Lord Jesus,

WILLIAM CATLIN,

Collecting Cards on Application. *Gen. Supt.*,

17, Claremont-square, Pentonville, London, N.,

to whom all parcels should be addressed.

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BACK OF VOLUME.



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CASE FOR THIS WEEK.

CASE PRONOUNCED "HOPELESS" AT THORNLIEBANK, GLASGOW.

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Consumption had been fatal in her family; two sisters and two brothers having died therefrom. Her illness had commenced six years before this with inflammation of the lungs, which left her in a weak condition. In course of time, cough came on and became permanent. Other symptoms set in which gradually increased. She had now much expectoration, sometimes mixed with blood, flushes, palpitation, and for some months had been losing flesh and strength. The legs and arms were particularly wasting. She had been under several doctors, and the one now attending her had just reported *her case to be hopeless.*

Medicine was sent with full instructions. In one week a slight improvement was manifest, her husband then writing: "I really believe it will have the desired effect."

She continued according to my advice, and in Sept., Mr. McNab writes me: "Thanks to God and you for such valuable medicine. *My wife is better now than for years.*"

In a letter, dated November 6, 1889, with expressions of profound gratitude to God and to myself as the means of her restoration, he writes: "My wife, who has been under your treatment for Consumption since May last, is completely better. It has done wonders. She can perform all her household duties, which *she could not do for a number of years before.* I will make your treatment known all that I can. You are at liberty to use my testimony. Yours gratefully, DAVID MCNAB, Thornliebank, near Glasgow.

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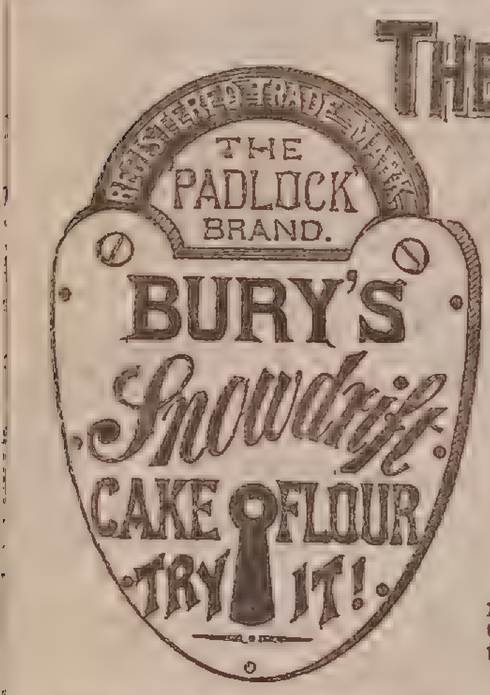
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